A Voice for Men

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Best regards,
/u/dream-hunter
Founder of TheRedArchive · July 28, 2026

Thank You!

Paul Elam · 24 December 2009 · Archived copy · Original

Thank you for supporting the work of A Voice for Men with your contribution! We have grown over the years into a robust organization producing both literature and activist missions aimed at helping men and boys. With that growth comes increased expense.

It is working, though. We are finally witnessing the narrative starting to change. You have just become a part of making that work.

With appreciation,

Paul Elam, Publisher, A Voice for Men.

A Voice for Men
HUMANIST COUNTER-THEORY

Men Made This

Theodore Labadie · 21 January 2010 · Archived copy · Original

I remember reading when I was younger a biography of the artist Jean Cocteau, how on his first plane trip he remarked how wonderful man was, enraptured by the technological marvel that was carrying him across the sky. Of course, by “man” he likely meant “humanity.” Years later I note how I have spent much of my time gazing on man’s works: his buildings, his art, his machinery. I can look at dock cranes or the engine of a vintage Bentley for hours. But unlike Cocteau, my awe is inspired in part because although I recognize the beauty of these things, I know that it is not man who is responsible, but men.

My favorite building is the Roman Pantheon. It contains the world’s largest unreinforced concrete dome which inscribes a perfect sphere 142 feet high. It has stood without collapsing for almost one thousand, nine hundred years. There is only one reason this building still stands aside from the engineering genius that built it: it’s indescribable beauty. As the barbarians sacked Rome they destroyed temples, villas, art. They burned it all or pulled it to the ground. But when they saw the Pantheon they were stopped dead in their tracks. They couldn’t bare to touch it. I recounted this tale to a younger man I knew, a rather self-conscious metrosexual who had actually seen and stood within the dome. He said that he had felt nothing. The Pantheon was nothing special.

What was it that those violent, masculine “barbarians” could see that my friend could not? I don’t have a complete answer for this, yet. Like so many young men I’ve known he was preoccupied with chivalry. He was heavily whipped and complained bitterly that his girlfriend had no understanding of him and no real interest. I wanted to shake him and tell him that with his beauty and strength the world was his. All he had to do was reach out and take it. But I doubt he ever will. Feminized, as at the Pantheon he looks at himself and does not see.

Men do not see the world like women do. The gaze of men projects outward into it; they see it, they take what they need from it, and they remake it anew. The gaze of women falls inward. The world becomes them, it exists for them. And thus, women do not build; they consume. It is not the vicissitudes of society or the education system that makes women like this. It is their nature. And, I hazard a guess that few others have made, that because of the consumptive nature of women and of men’s desire to give them every comfort and convenience that we are eating ourselves alive.

I wonder, if the genius of men were fully recognized where would we be now? The ancient Greeks developed the steam engine some two thousand years ago but saw it as no more than an amusing toy. Another kind of engine, a mechanical computer called a difference engine, was conceived by Charles Babbage nearly two hundred years ago, but a lack of vision in the general public meant Babbage could never acquire the funds to build it.

Those societies, the ancient Greek and the Victorian, are perceived by history to be patriarchal and every advantage given to the men who lived in them. But both societies had large populations of slaves and most men were anything but their own masters. What will we be able to do, what wonders will we be able to build, when men are finally, for the first time in human history, truly free?

AVFM confer

Paul Elam · 25 February 2010 · Archived copy · Original

A Miracle in February

Paul Elam · 1 April 2010 · Archived copy · Original

It was February, and I drove through Athens into the heart of east Texas with a chilled wind blowing dead leaves and debris across the highway. The sky, dark and moody, mimicked an ancient turmoil in my heart.

"Just talk to him," Jim had said. "There is much you have to say and you won't have many more chances."

"You just don't fucking get it, do you?" I blasted back at him. "He has Alzheimer's. It's late in the game. He doesn't even know my mother most of the time, much less me. What possible good is this going to do?"

Jim smiled, placed a hand on my shoulder and gently squeezed.

"Just talk to him."

I cursed him again but made the commitment. I thought he was out of his mind to hand me this as a task. But the man, part friend, part brother and all mentor was seldom off the mark.

Nonetheless I cursed him some more as I drove on, watching the buildings in the small town give way to bare trees and farmland.

I had no idea at all of what I was going to say. My father, at least when it came to our relationship, had always had Alzheimer's. He was there, and not there; close but closed off, as though guarding his humanity were a fatherly duty. I spent the first eighteen years of my life living with him, but never really knowing who he was. We lived in the same house without living together, ate at the same time at the same table without ever actually sharing a meal. We even watched and laughed at some of the same 1960's television shows, but that laughter was no more shared than our lives.

There was me. There was my Dad. But never *me and my Dad*.

His idea of fatherhood stopped at disciplinarian. A product of the great depression, a military career and two wars, his edges were cut in granite, his hand even but forged in steel. And his tolerance for nonsense, as he called most of the interests of my youth, was nonexistent.

The only real gentleness I ever saw in him was with my mother, whom he loved beyond words. But that tenderness didn't translate to his sons. He had three boys, and all of them had marching orders for manhood.

In my home, his word was the law, as surely as if it had been carved into stone tablets and carried down from the mountainside. He taught me, sometimes brutally, the importance of hard work and discipline. His affections were almost never spoken. They were considered to be implied in the lessons he taught, even when delivered on the back of his hand.

Honor. Work. Obedience. Especially obedience.

And it was the obedience, of course, that I ultimately refused to embrace.

That refusal was a source of chaos in my home. It earned me the lifetime ire of my brothers and the stern disapproval of my mother. It eventually pushed me out the door and into the army recruitment office, the quickest escape I could find. Despite all the circumstances, I can say, largely with thanks to my father, that I left with my head high. If nothing else, anyone raised by that man would have a spine.

But the echoes of all that family combat lingered, and were still with me as I pulled into the driveway and shut off the car.

The last time I was there was for Christmas. It was a time of pleasantries and temporary amnesia of past conflicts. Just as it always had been since I left home. But this wasn't other Christmases. My father had a disease that had carved a sinkhole in his mind and all of us seemed to teeter on the edge of it, at times clinging to our fractured

connections to each other for balance; to keep from falling in after him. We went though the holiday rituals somberly, mechanically. The Christmas music seemed cruel; a haunting, melodic reminder that this was the last time we would all be together, and alive.

My father sat in the corner watching a dark TV screen while we opened presents.

I watched my mother open one wrapped in red and green striped paper. She untied the ribbon and took off the card which read TO: Ann FROM: Jerry, with love.

It was in her handwriting.

She opened the box and pulled out the robe, a long white drape of thick terry cloth. She hadn't bothered to remove the price tag when she wrapped it.

"Oh, look," she said, "He got me a new robe. Isn't it pretty?"

She got up, went to him, and kissed his forehead.

"Thank you, sweetie. I just love it."

He never took his eyes off the TV.

♦

As I got out of the car I cleared my mind of that memory and went to the front door. This was going to be hard enough without thinking about Christmas.

When I got inside, the sight of him paralyzed me. Just since I had last seen him almost all of his hair had fallen out. Even his eyebrows had thinned into slight whisps. There were sores on the top of his head, a simple skin condition that often came with the disease, but the image in my mind was that the horror of his rotting brain had spread through his skull and was eating his scalp.

He was seated in his easy chair. An apron covered his chest and stomach. And then I noticed that the apron was fitted with strands of thick fabric that ran behind the chair and were tied together.

I looked at my mother. She sighed plaintively, and regarded me with concern.

"It was necessary," she said. "It was either that or send him somewhere. He has taken to turning the burners on the stove and pulling everything out of the fridge unless I am here to stop him. I'll leave it on while I am gone, but you can take if off if you want to. Just don't leave him alone, even to go to the bathroom, unless he is tied in."

Her words battered my brain and my heart. Suddenly, my memories transformed themselves, as if the sight of him in such degradation rewrote thirty years of history in an instant. I was enraged at his loss of strength; that strength I used to fight so hard to resist. I wanted to rip that goddam apron off of him and shred it. I wanted to shake my fist at God and curse him for the shell of a man that was bound like an animal in front of me.

I wanted my father back. Even if he was a father I never really had.

My mother interrupted my internal fit when she picked up her purse and keys. She had never asked why I wanted time alone with him, she just agreed without comment.

"He doesn't talk much," she said, as she opened the door, "But he can still surprise you. He has these…*moments.* I can't explain them."

With that she was gone and I found myself thrust into the most profound silence of my life. I stood there for a small eternity wondering what to do. The room felt like a vacuum; time suspended and hanging still in the air, like a noose waiting for a neck. I shook myself out of it and untied him.

I took a seat on the sofa just adjacent to his chair and he got up. He shuffled to a set of bookshelves and ran his fingers along the wooden edges. He sat back down and was up again just as quickly. This time he went to the front

door and jiggled the doorknob. He didn't try to open it. He just seemed to like feeling it rattle in his fingers.

'Oh God, Jim, what do you have me doing here?' I asked myself. And somewhere in my struggling thoughts, the answer was whispered.

Just talk to him.

When my father returned to his chair again, that is exactly what I did.

I won't tell anyone everything I said to him. This was between my father and me. But I will say that I left nothing unsaid. I covered every heartache and every disappointment. And I made every apology I could think of. There were many. And I told him the secrets of my heart that I could never have spoken before. I talked and talked. I wept and talked some more.

How long this went on, I don't know. But what I do know is that the whole time I was talking he never got out of that chair, which is to say, in his own way, he never stopped listening.

And then, just when I thought I was done, I found myself reaching for his hand. I took it in mine and held on to it like a little boy, then leaned over and touched it to my cheek. His skin felt thin and fragile, not even a memory of the hand that had so often found my face in screaming anger.

Tears rained down my face and my breathing shuddered and hitched. I swallowed and, finally, managed to say the only real thing of importance that I had come to say.

"I love you, Daddy."

And with those words every wall that had ever been built in me tumbled down. Every chip I carried on my shoulder fell to the ground and every bit of manhood that I had used to prop myself up through life gave way to a heartbroken boy that had been voiceless for a lifetime.

I looked up through my tears and studied his eyes. I couldn't believe what I saw. He was looking back at me, directly in the eyes, and he seemed to search my face for who I was.

He wanted to know who I was!

A small, sentient light flickered his eyes. It looked like a fire to me, burning with the fury of the greatest human spirit. And then, as though from some other lifetime, some other history that I had longed to live, he spoke.

"I love you, too," he said. "I always have."

For the first time since my arrival I heard a clock ticking in the background, as though time had started again. It sounded in my ears as I sat there, stunned and shaken, trying to wrap my head around the magnitude of the moment; *my moment*. Then, just as what had happened began to register fully, I saw the light fade from his eyes as he slipped back into the void of his broken mind.

'No! Come back! Come back!' raced through my mind, but my pleading was too late. He got up from the chair, his hand sliding from mine and went toward the kitchen. This time I got up and lead him back to his chair. I sat with him in silence till my mother got back home.

The winter weather chased me back to Houston the next day. The clouds were no less dark; the trees were just as bare and lifeless.

But it was not the same drive as the drive up. I left the radio off and listened to the chilly wind howl around my car. I watched the ribbon of asphalt come at me and disappear behind like bad memories. And I carried with me a gift; a miracle from my Dad, the man who had just given me everything I ever needed.

My hand was steady on the wheel.

PTSD

Paul Elam · 1 April 2010 · Archived copy · Original

Amy sat across from me in one of the two Queen Anns. She looked vacantly at the floor and her shoulders slumped downward, as if ready to collapse under the weight of a hard life. She used a pale finger to absently toy with a strand of hair that hung by her cheek and was silent save the sound of her breathing. She was the third of four assessments I would do that day. Clients came in waves in residential treatment and that day I was surfing.

I had read her intake notes, a page of dispassionate scrawls from the admissions nurse, and was already writing the psychosocial in my head before I asked her any questions.

22 year old white female, complaint of cocaine dependence. Patient admits to alcohol and poly-substance abuse since age 11. Began using intranasal powder cocaine 3 years ago and has been using I.V. intermittently for the past six months in amounts averaging from 1-2 grams daily while binging.

I didn't need the chart to tell me she had likely been supporting her habit with dancing or hooking or both. It came with the territory.

She was a pretty girl. Even with the dark bags under her eyes that looked like bruises against her wan skin, and the track marks in the soft tissue at the bend of each arm, she had a beauty that softened the ravages of her addiction.

She shivered, but remained silent. I went to a linen closet and got her a blanket. She wrapped herself in it without speaking.

I would get past the preliminaries with her as quickly as possible. Like all addicts, she had a story that went past her drug use. That story was my job. The rest, the drugs she used, how much and when and for how long was just the requirements for documentation; an insurance matter. But it was something that had to be attended to.

I wish I could tell you that my work is like breaking a great and mystical code; that it requires a combination of high intellect and finely honed skills. I can't though. One look at her and most people would have a pretty good idea what the story was. Something, somewhere in her life had caused her enough pain, enough trauma, that she would stick needles in her arm to keep from thinking about it. Something, likely someone, had robbed her of enough self worth that she could smile while crawling naked on a dirty floor, scraping up the money for her habit from a crowd of drunken fools.

The only trick was getting her to talk about it.

I would do that. I had my ways. But I still had no assurances it would help. Addictions have no memory. They move forward of their own volition, by their own will. But when repressing the trauma is killing you, the only thing that makes sense is to get it out; to face the demons and talk them down. It's not a cure, but it's a chance.

And talk she eventually did, though it didn't come easy. She sat through most groups as though cloaked in a shadow, responding to queries with short, sometimes monosyllabic answers designed more to fend off other questions than to give up information. In her individual sessions she would talk a bit more, focusing mostly on her drug use, but quickly withdrew when I nudged the conversation a little deeper.

At two weeks into her treatment, and more importantly with only two weeks remaining, I tossed in the towel on tact and strategy and asked her the question.

"Amy, did someone sexually abuse you?"

It was the most animated I ever saw her. Her eyes went wide in surprise. Her mouth opened and froze in place. Her skin color, which she had regained with two weeks of abstinence and regular meals, drained from her face and was replaced by a bloody flush. Tears pooled and teetered on her lower eyelids, but didn't fall.

"Can you talk about it?"

She shook her head slightly.

I waited a moment, then leaned forward and spoke to her as softly as possible.

“I understand,” I said. “But I want you to consider putting it on paper. You don’t even need to show it to me. You may find at some point you want to show it to someone. And maybe whoever you show it to can help you understand that it wasn’t your fault.”

I let her go early from the session and called the nursing station to have her put on close observation. Tapping in to peoples pain sometimes has tragic results.

When I got to work the next morning I found a blue folder that had been slid under my door. It was Amy’s story, in Amy’s words, and each page I turned cut through me like hot knife.

It was her father.

He started touching her at age six. That progressed to other things as he continued grooming her; using her.

And along the way he taught her, in his own way, what all fathers are supposed to teach. Her worth as a person.

For him, her hand was worth five dollars. Her mouth twice that much, even more if she “finished.” Other parts of her body had their value, too. And he paid for, owned, all of them.

For ten years.

He trained her well enough. Eventually, when she wanted money or other things, she came to him. She would tell me later that it made her feel special, even powerful.

But that illusion of power eventually played it’s way out, and you could see the results all over her life and all over her body. Every degradation she ever suffered had traveled through a spike and up her arms. Every violation a prescription for hopelessness. Humiliation and abuse became a deviated septum and hepatitis C; Every needle mark a thousand unshed tears.

That power? It had lead her, no, dragged her, to my office, unable to look me in the eye or even to tell someone, anyone, that she was cold. And it forced me to do something that I am not supposed to as a professional.

Care.

The one necessity of my work is detachment. You get too close, too involved, you are helping no one, and you run the danger of causing harm. Anyone in this field will tell you that the ground rules mean doing the best you can and letting go of the results. That was no longer an option for me. I wanted Amy to make it.

I passed her in the hall a couple of days before she discharged. She was sitting on the floor with her back to the wall. An assortment of family photographs was scattered across the tiles at her feet. She was sifting through that collection of memories as though it were a puzzle. Her face was cheerless, even more than usual, and her fingers trembled as she stopped to take a longer look at a particular picture.

“You O.K.?” I asked.

She looked up and seemed to notice me for the first time. She hesitated, then tilted her head to the side in an invitation to sit with her. It was the most intimate gesture she’d made to me since her arrival.

I took a spot on the floor next to her and looked at the picture. It was her at about eight or nine years old. The camera had caught her in a smile, but she carried a sadness in her eyes that remained with her till that day. I started to say something, then remembered that one of my most valuable tools was knowing when to keep my mouth shut. I just sat with her, joining her in her silence and we studied her picture together. After a few moments she cleared her throat and spoke.

“I used to love horses,” she said. “I used to day dream that like a prince or something would come and take me

away on a horse and I would be happy and safe my whole life."

A tear fell down her cheek and she laid the picture down on the floor. She rubbed her eyes and tried to offer a half-hearted smile, one of Amy‘s sure signs she didn‘t want to talk.

I spotted a tablet on the floor. ‘Amy’s Artwork’ was written calligraphy style across the cover. I pointed at it and asked, "Do you mind?"

"Sure, I used to draw, some." she said, her tone confirming her mind was elsewhere.

I opened the tablet and my first reaction was simply being impressed. But as I turned the pages my reaction went from just impressed to startled, then disbelief, then, finally, complete awe.

The subjects of her drawing were people. Not just faces and features, but emotions and states of mind. She went far beyond the simpler interpretations of anger, sadness and joy. She drew curiosity into the eyes of a child, contemplation in an old woman; brief hesitance in the expression of a man; and of course, despair in a young girl. She drew the depth and subtlety of human emotion with the deftness and clarity of a great master.

In her work, done with merely pencil and paper, she demonstrated more understanding of the human soul than most therapists. Each page I turned was another awakening, another breathtaking revelation of the genius that sat next to me. Suddenly, I felt as humbled and inept as I ever have in my life. I reached up and wiped my eye, then looked at the tip of my finger, now moist with one of my own tears.

Two months after she left treatment, a month after her father began serving time, I got the call that she was dead. It was an overdose, of course. They found her splayed out next to a dumpster. Whoever she was using with just dumped her onto the pavement amid the garbage to avoid problems with the law.

I’m sure the coroner’s report cited cocaine as the cause of death. But that was just the interpretation of cold science. The coroner no more knew what caused her death than I knew how to help her live. What I do know is this: Amy’s death was a homicide. Her father murdered her when she was six years old.

It just took her 16 years to figure it out.

Donate to A Voice for Men

Paul Elam · 1 April 2010 · Archived copy · Original

A Voice for Men Radio and avoiceformen.com depend on the support of listeners and readers across the globe. And while we run the most frugal operation possible, it still takes a good deal of time and money to keep fighting the good fight.

We are aware, especially in these hard economic times, that parting with hard earned money is a tough call, but we are asking you to do it nonetheless. We will put your money to work every day confronting misandry wherever we find it.

Please visit the donation buttons to the right and give what you can today.

Thank You!

Paul Elam

A Prayer for Joe Bob

Paul Elam · 2 April 2010 · Archived copy · Original

Seeing his reflection in the lives of all the lonely men who reach for anything they can to keep from going home.

-Kris Kristofferson

Joe Bob searches his home futilely for a place to store a box of baseball cards he‘s collected since childhood. Everywhere he looks is already packed to the edges with something else. The bedroom closets, all four of them, are choked with enough clothing and shoes to start an EBay business. The ones in the hallway are equally spoken for, stacked chin level with cardboard boxes much like the one he‘s holding, except they haven’t been opened in a generation.

With a sigh he lumbers to the garage and wedges the box in a corner, feeling the sides buckle a little as he forces it between his fishing gear and some power tools. Back inside, something starts to claw at him somewhere in the pit of his stomach, like talons sinking into a small animal. It was the trip to the garage. It was a little too…familiar.

There were two things that all his closets had in common. One, as you know, they were all full. Two, almost none of that stuff was Joe Bob’s. Between wife and kids his home was fully occupied. And it wasn’t just the closets. Everything from bathroom counters to bookshelves to basement was the terrain of others. What remained for him was trying to squeeze in what little he had around the property of those considered to actually live there.

Joe Bob’s heart sank with an intractable sense of the walls closing in around him. It was as though he had become the baseball cards, stuffed into a cardboard coffin and shoved in the corner with no room to breathe. It wasn’t just a shortage of square feet. It was something much more personal; more important.

He thought about the fishing gear. If he were to actually use it again he’d have to replace all the line. By now it was brittle with age and neglect. Somewhere along the way, exactly when long forgotten, the fishing trips just ended. They had been shelved with other childish things that interfered with his duties to provide for a family. His wife was instrumental in helping this along. Any mention he made of fishing, or any personal enjoyment, was met with cold disapproval and not so subtle questioning of his priorities. The few times he didn’t cave in to that he paid for with guilt being tied around his neck like a noose. Eventually he got the point. He might go fishing, but he wasn’t going to be allowed to enjoy it.

As time passed by, so did life in a way. Friends slipped away, personal interests and hobbies became memories. The lack of personal space became a lack of personal identity. Somewhere between the early days and where he stood now his life had morphed into something defined only by automated compliance with the needs, and frequently whims, of others. Eventually he reached a place where he could barely remember that he liked fishing to begin with. He wasn’t sure he could remember liking anything at all.

Not that there wasn’t an abundance of rewards from taking care of his family. He loved his family; would lay down in traffic for them. In the end, though, robotic care taking leaves a lot to be desired. Ask any woman. Rebelling from it is inviting a firestorm into your home. Ask any man.

As you probably know, Joe Bob is an imaginary friend. Rather he is a composite of a lot of men I have known. And while the character is fictional, his story is not. It’s a story not often told, much less in mixed company.

Contrary to popular worldview, men feel. They feel as deeply and profoundly as any woman. If you peel back a mans skin, you find flesh and blood, not gears and wires. Men have wants, needs, desires and dreams outside their role as protectors and providers. They are not whole without these things and yet they all too often surrender them without so much as a struggle.

Many men are Joe Bob; working to provide, complaining little about their lot in life and sacrificing much for the sake of those they love. But sooner or later something gives. It always does.

Joe Bob is average as far as men go. Likely as not he can't really identify and articulate why the world seems like it is closing in around him. It just is. He doesn't know that standing up to his wife and insisting she support his taking time for his own interests might solve the problem, or at least lessen it. If he thinks of it at all, he knows such an effort would only result in heated conflict and fishing gear gathering more dust in the corner of his garage.

So he reaches for stuff. He does it without exactly knowing why. A bottle, drugs, violence, even another woman. Anything to feel alive again. He is reaching for the wrong things for the right reasons.

I am not excusing Joe Bob, or trying to say that this explains the worst to be found in some men. I am saying is that it might indeed explain some of it. And it surely needs explanation. For when all the things Joe Bob reaches for ultimately fail him, he sometimes reaches for a gun. This isn't a blanket explanation of suicide. Nor would any one thing explain it so simply. But I do know this: People who take their own lives often feel like they are alone.

Joe Bob doesn't feel like he is alone, he is unshakably certain of it.

Some Thoughts on Whores and Liars

Paul Elam · 2 April 2010 · Archived copy · Original

David Evans. Collin Finnerty. Reade Seligmann. Don't be surprised if the names sound only vaguely familiar, though not so long ago they were the subject of national headlines. Perhaps the mention of another name will jar your memory.

Mike Nifong.

Yes, Evans, Finnerty and Seligmann were the accused in the stridently publicized Duke Lacrosse rape case. A rape that never happened. A case that never should have been.

In a supersonic rush to judgment, these three young men were subjected to a virtual lynching at the hands of the media, the Duke administration, the prosecutors office, police and every other public institution that could help toss a rope over a tree branch. Dukes administration canceled its lacrosse season, fired coach Mike Pressler, and ignored death threats against Pressler and the team.
Indeed, the university administration fanned the flames of public outrage and hysterical student protests against the players by publishing a letter that addressed the accusations with the following:

"The students know that the disaster didn't begin on March 13th and won't end with what the police say or the court decides…To the students speaking individually and to the protestors making collective noise, thank you for not waiting and for making yourselves heard."

Duke reacted to the allegations without the least regard for the concept of assumed, or even actual innocence or for the rights of those three members of their student body. Instead, they lit torches and incited the mob.

All these actions were given inertia by the knee jerk outrage of a public that didn't have the facts and appeared not to want them.

It may be too generous to say that the public didn't have the facts. The public did have enough to question the cases integrity, but ignored it. It was understood from the beginning what this "woman" did for a living. I know, I know, in this all too enlightened world we live in, I am supposed to take great pain to point out that ones profession isn't an excuse for rape.

Consider it pointed out.

But let me also point out that her life as a pathological liar, stripper and drug addled hooker didn't diminish her credibility for a moment, and it didn't take the railroading of those young men off the fast track. Such is the power of accusation when it comes to men and women.

It is a power that has unjustly ruined the lives of untold thousands; a power that goes unchecked and unchallenged, all because we live in a culture that cannot imagine women as anything but victims; men as anything but perpetrators.

The results of this cultural psychosis are written in statistics that should outrage anyone remotely interested in justice.

Charles McDowell, a researcher in the United States Air Force Special Studies Division studied 1,218 cases of rape that were reported between 1980 and 1984 on Air Force bases around the world. Initially, 27% of those cases were found to be fraudulent because the alleged victims admitted to lying when asked to take a polygraph or after just having failed one. Another 212 of the cases were exposed as frauds with no polygraph involved, as the alleged victim convincingly recanted the accusations early in the investigation.

In other words, 45% of all the rape charges were proven to be hoaxes. The great majority of those did not recant until they were caught in the lie.

A 1996 study published by the U.S. Department of Justice revealed 28 cases in which men were exonerated by DNA evidence of rapes for which they had been convicted and sent to prison. The men were released after having served an average of seven years behind bars.

Former Colorado prosecutor Craig Silverman is quoted as saying. “For 16 years, I was a kick-ass prosecutor who made the most of my reputation vigorously prosecuting rapists. I was amazed to see all the false rape allegations that were made to the Denver Police Department. A command officer in the Denver Police sex assault unit recently told me he placed the false rape numbers at approximately 45%.”

The Innocence Project, which seeks to secure the release from prison for those falsely convicted of crimes, reported that “Every year since 1989, in 25% of sexual assault cases referred to the FBI where results could be obtained, the primary suspect has been excluded by forensic DNA testing.” And those men freed were just the ones lucky enough to have DNA evidence available. There are certainly more who remain incarcerated.

And by the way, the crime for which The Innocence Project has had the most success in freeing the wrongfully convicted?

Rape.

Men, scores of them, have been Nifonged, robbed of freedom and reputation, all on accusations that no one bothered to scrutinize. Or worse, as in the Duke case, their innocence was known and they were prosecuted anyway.

This problem has infested the criminal justice system, which marches on like a Nazi battalion while the masses throw ticker tape.

Unfortunately, it doesn‘t stop there.

False accusation has become the WMD for modern women who choose to use it, and by the frequency it happens, that is no small number.

I know, I know, in this all too enlightened world, I am supposed to take great pains to point out that not all women falsely accuse men of wrongful actions.

Consider it pointed out.

But let me also point out just how pervasive the problem is. It happens in family courts where allegations of spousal abuse, child abuse, sexual misconduct and the like are routinely fabricated to facilitate restraint orders that are dispensed with no corroboration. In those courts, the lie is just another tool for winning a case.

It also happens in the workplace, where accusation alone of sexual harassment or discrimination can snuff out a career and generate huge legal settlements that companies feel compelled to pay to keep the allegations out of the press, truth and justice be damned.

Allegation has become the fiat currency of social power over men, and it is working in spades. Corporations cave in, shrinking from the bad press of lawsuits that go to trial. Prosecutors that cannot politically afford to be seen as soft on sex crimes, or hard on women, run innocent people through with grinding wheels of injustice without compunction.

And John Q. looks the other way, unwilling to take an honest assessment of this behavior and the women who commit it.

Vindication is of little solace. This is not innocent till proven guilty. It isn’t even guilty until proven innocent. It is guilty until proven innocent, but still guilty in the eyes of the world, even if your only crime was to have a whore point a finger at you and cry rape.

Try a Google search on any one of the Duke three. Their connection to rape charges will be there for life.

What does a man released from prison for a rape he didn't commit tell an employer?

"Yeah, I did seven years on a rape, but they cleared me."

Sure.

What does he tell a woman in which he might be interested?

It isn't the accusers that pay the price for their criminal deception, it is the accused, exonerated or not.

The reason that these travesties continue is obvious. It can be summed up in one word.

Impunity.

The reality is that there are no real consequences for destroying the life of a man if you ruin him with a fraudulent charge. There are indeed laws on the books against it, but they are not enforced. It is a crime without a criminal, mainly because the perpetrators are women, or men acting in their behalf, and we all know they don't lie about such things.

Crystal Gayle Mangum, the street walker who ruined the lives of those three young men wasn't prosecuted. She was referred to counseling, and eventually graduated college herself, with a degree in police psychology.

I wish I made that one up.

But the fact is that the world not only tolerates this stuff, it embraces it. Or as Catherine Comins, a former assistant dean at Vasser College said, "Men who are unjustly accused of rape can sometimes benefit from the experience."

I wish I made that one up, too.

Mike Nifong, the rogue prosecutor who broke every canon of legal ethics and more than a few laws, to further himself by prosecuting young men he knew to be innocent, was fired, disbarred, and spent one day in jail.

I am sure all this strikes terror into the hearts of the Mangum's and Nifong's of the world.

A Message to Women

Paul Elam · 2 April 2010 · Archived copy · Original

…

[box type="note" icon="none"]There is a problem with the women in this culture. [/box]

[dropcap]Y[/dropcap]es, I know, there are problems with men, too. Believe me, I have heard about them for the last forty years. Some of it true and fair, much of it neither. It was a necessary dialogue just the same. So is this.

To understand this we need a brief look at history. Women, in the past, were denied voting rights, couldn't own land and didn't have much access to employment that would give them the freedom to make it on their own.

This needed to change, and of course, did, as can be confirmed with a cursory glance at the world around you. I laud those changes and would not turn back the hands of time if I could. But there is a problem in how we got here.

The reality is that the gender roles of our history were traps for both men and women. Women were assigned to home and children; men to sacrificial roles as protectors and providers. The simple but accurate truth of the matter is that we developed those roles to facilitate the survival of the species. And when the time came, we set out on the often complicated path to change. Most men embraced those changes and to this day continue to do so.

The problem here, and it is a monumental one, is that your knowledge of these historical events is largely shaped, convoluted rather, by feminism. Feminists taught you that your history with men was of unremitting evil; that you were chattel, slaves to men who held all power and wielded it over your lives in a system of sadistic, male dominated governance. They even gave it a name.

Patriarchy.

It is a word that has become synonymous with oppression. But feminists are loathe to acknowledge to you that "Women and children first," was the patriarchal mantra, and that much of the social norms, even when misguided, were a product of a code adopted for the sole purpose of preserving *your* life. It wasn't always fair, but the unfairness wasn't always yours. Men died by that code, and trained their sons to do the same.

[box type="alert" icon="none"]The fact that we still do is evidence that while gender roles have undergone drastic change, the job is incomplete.[/box]

So what happened as a result of this systemic pattern of half-reality? Feminist distortions were increasingly embraced, and intertwined with the legitimate need for change, while men did what they usually do. They reacted to the message and not the messenger, standing up for and supporting your right to freedom from expectation based on your sex; to stand aside and yield, as it were, as you walked out of the entrance to the metaphorical cave.

Many of you spit on us on the way out. Many of you still do. *It has to stop.*

This isn't just about decency. And it is not just about the chasm of mistrust that separates us from each other, or the legions of the walking wounded from this godforsaken gender war. It is about our future. The vilification of men that you have accepted as appropriate now translates to catastrophe for our sons; for *your* sons, your husbands, your fathers and your brothers.

The problem is that what we say, think and feel about people invariably translates into what we actually do to them. Nowhere is this more evident than with our sons, in the here and now. If you take an honest look at the academic environment to which our boys are subjected, you will see that their masculinity itself is under attack with ideology that teaches them they are inherently flawed.

[image]Christina Hoff Sommers documented this in her highly recommended book "The War Against Boys." She writes, "The pedagogy is designed to valorize females, such as teaching history in a woman-centered way. Boys are

to be inspired to revere Anita Hill and to “enjoy” quilting. At the same time, schools discourage activities that are natural and traditional to boys, such as playing ball together.”

She goes on to say, with sad accuracy, “Most parents have no idea what their children are facing in the gender-charged atmosphere of the public schools.” What Sommers didn’t add to that but I will is the fact that most parents have no idea about this because they choose not to. As girls and girls programs increasingly flourish, boys are falling to the sidelines in ever growing numbers.

The results of that are chilling. Boys are more likely than ever to drop out of school and engage in delinquency and other problems. They are representing less college graduates every year (40% and dropping quickly). With this diminishing education and wholesale marginalization, they are on a fast track to being the “second sex,” that position that so many feminists touted as the greatest evil of human history when they claimed it applied to women. This is the lasting legacy of spitting on men and your sons will not be the exception.

Young men now grow up to be destroyed in corrupt family court systems where women are encouraged to and even praised for using their innocent children like pawns in order to drain the father of assets. Those same children also have their badly needed connection to their fathers severed in the process. And when those exploited, abused children start quite naturally to act out and get in trouble, we blame the father who was removed against his will, for of all things, being absent.

[quote float=”right”]Are you offended by this letter? Does it make you want me to shut up and quit criticizing women? Then that is what you will teach your son[/quote] And the “freedom” women gained on this frenzied path of vengeance and victimization? It doesn’t appear to have settled well. Women are growing increasingly violent. They are matching men in domestic violence, blow for blow, and they are causing the lions share of injury and death to children in the home. All while feminists insist that domestic violence can only be defined by men assaulting women.

But we don’t speak of these things. We are not supposed to. In your position as the identified victim, and mine as the identified perpetrator, there is supposed to be an indelible silence on these matters. For the most part, there is. And that silence is destroying us.

It is a silence that is maintained with the collusion of shallow, weak men and misguided, self-serving women who despite their insistence on an image of independence actually feed parasitically off the men in their lives. In other words, I am talking about most of our culture. The only answer I can think of is for men, and for women, to change.

Perhaps you will consider this before concluding that men’s rights activists are whiners or woman or products of bad mothers. With an open mind you might actually coclude that most men’s rights activists are men who above all else, seek justice. For their children, for themselves, and ultimately for you.

I hope that a few of you will read this and consider it the next time you hear someone say “men are pigs,” or when you hear a woman refer to her first born child as “the insurance policy,” or before you giggle at the thought of acts of savagery by women like Lorena Bobbitt or Katherine Becker. Or even before you nod your head in unconsidered agreement with whatever generic negatives about men happen to be making the rounds. All of this can and will be visited on your sons, and their sons.

I hope too, that some of you look at your sons and ask yourselves what kind of world in which you really want them to live.

When your sons choose wives and marry, I hope you consider the agony they will go through when “taken to the cleaners” and robbed of their children in the family courts. You will be forced to stand by powerlessly and watch them have their hearts ripped out. As always, it will look much different to you when the system you help maintain with your silence crushes your son, and not just some obscure, unknown male whom you quietly think is getting what he deserves. It will happen to more than half of them.

The best prevention for this last one is to teach your sons to choose carefully; to scrutinize a woman before

committing his life and labor to her; to evaluate her morals and values as a woman prior to putting a ring on her finger, or even whether it is wise any more to marry in the first place. But how can we do this if we keep teaching them that such evaluations are the stuff of misogyny? Indeed, how can we do this if scrutinizing women at all is such a taboo?

Are you offended by this letter? Does it make you want me to shut up and quit criticizing women? Then that is what you will teach your son when it comes to making himself vulnerable to the woman he chooses to marry. I hope he does not become one of the countless that take their own lives during the process of a divorce. I hope he does not have a mother that will wear blinders to the truth that this could happen if he does not have the skills, or the information, to choose wisely.

And therein lies the rub, ladies. It is indeed time, just as it was for men, for women to be held to scrutiny, and to account. More importantly, it is time for women to do this on their own. I'll do my best to provide a fair and compassionate mirror in my writings. It is always up to you whether that mirror is a place you want to look.

First, a Rant at Men

Paul Elam · 2 April 2010 · Archived copy · Original

I've been an MRA (Men's Rights Activist) promoting gender equalitarianism for over twenty years. Recently I have been downright giddy over the emerging voices of men and women who have had enough of feminists, and are throwing the lies promulgated by them right back in their faces.

This is especially true on the internet. These days, if it gets loud enough on the internet, even the sycophants in the mainstream media start paying attention.

But I have to say it is time to stop, at least for a moment.

The real problem we have now isn't feminists, it's *men*. I am not talking about MRA's, at least not most of them, but about Joe Average next door.

I might be talking about you.

And so I am here to do some male bashing of my own. And men now have that coming to them far more than feminists.

I am not going to reinforce the stupid ideas about men that feminists have spread for so long, but to point out the stupid actions of men that have enabled feminists to keep grabbing more power without much of a challenge.

We have had a gender war, guys. The problem is that you didn't show up.

While men, and by that I mean you, your brothers, fathers, sons and friends get bent over and raped in openly rigged family courts, you look the other way.

While your sons get marginalized and fall behind in ever more female centered schools systems (they now only represent 42% of college students), you have pretty much reacted by making sure the TIVO is set to get the next ball game.

While the media has portrayed you as one dimensional idiots, bumbling fools who couldn't buy an analgesic without instructions and supervision from your wife, you have validated that idiotic treatment by tolerating it, and have indeed begun to emulate it.

While your sons are used as cannon fodder in illicit wars and are simultaneously excoriated by society for having too much power, your response has largely been:

"Man, look at the caboose on her!"

You have taken to reading magazines like Men's Health, the COSMO for the new age male, so you can learn how to get those six pack abs and make princess take a second look at you.

And five years from now, when princess robs you of your children, your income, your property and your dignity, your best friend will console you with something really profound and helpful, like "Dude, that really sucks. Want a beer?"

It will happen to more than half of you that get married, but somewhere along your way in life, you hung a vacancy sign on your common sense, and you are likely helping your sons hang that same sign on theirs.

It is enough to make someone say, "*Wake the hell up*!"

You know, that may be the wrong thing to say. Most of you aren't asleep, you're in a coma; anesthetized by a thoughtless existence, you're crippled by one of the few things feminists have said about you that happens to be true.

You think with your penis.

And you know, though you likely won't admit it, when you think with your penis, the first thing it does is take your spine out of the picture. With that goes your values and credibility.

And that is how most of you live, in a penis dictated servitude; as trained seals fearful of saying or doing anything that might cause princess to get upset with you, or, God forbid, that might keep you from getting laid.

Personally, I have seen enough of this garbage from men to last me a lifetime. There are men and women out here right now, fighting an uphill battle you can't imagine just to give you a fair shot at justice when the wife calls in the lawyers and the state to dissolve your marriage and your assets; *to dissolve your life*.

You don't owe them or me anything, but you might, if you can pull your head out for five minutes, think about what you owe your sons.

Many of you who have already been destroyed by family courts are still raising your daughters to be replicas the princess that handed you your head, and your sons to be the pack animals that will carry the weight for them through life, only to be discarded when they are used up. *Just like you were*.

And you are still more interested in big screens than the big picture. It's completely pathetic.

This chosen ignorance is fatal. Men die more frequently of all the top killer diseases than women, though women get the lions share of gender specific medical research money. Women outlive men by seven years, and though they have had a national office for women's health for decades, we are just now hearing the first inklings that we might have one for men. It hasn't happened yet, and wise men aren't holding their breath.

Maybe you don't care if you die of heart disease or prostate cancer before you are sixty. But if you have a son, at least give him the honesty to turn to him and tell him you don't care if he does either.

That's not shame, it's blame. And if you are the "average" man in western culture, you deserve a boatload of it.

I imagine that more than a few of you won't much like what I have to say. You'll have to just imagine my concern about that. But if it upsets you, it won't last. All you need is fifteen minutes of acting like a lap dog for the nearest feminist, or hiding your cowardice behind words like traditionalism, manliness and chivalry. Say all three like you actually believe yourself and you'll be right as rain.

But if you are so upset that you want to do something about it, then I have a suggestion. Instead of buying those tickets to the ball game, or that next 12 pack, send the money to a fathers rights organization that is doing work for which you do not have the sense or the nerve.

Or how about this? The next time you hear someone take a stupid, bigoted stab at men, say something about it.

And if it happens to be a woman, don't say something agreeable so you can score points. Don't lie now, you know you have done it. After all, what is self respect compared to some tail? Your sons can live on their knees, too, though it is an ironic life for a species distinguished by it's ability to stand upright.

But if you can't manage a single moment of real backbone, please just keep your mouth shut. You are quite skilled at that one, anyway.

There are men our here trying to do for you and your sons what you won't. There are already enough obstacles in the way. The last thing we need is foolish beneficiaries to shoot us down. Just let us do what we do. Let us be the advocates for your sons that you fail to be.

Like I said, feminists are not the real problem any more. Men are. *You*are. They launched a gender war and, rather than fight back, men just blindly followed, out of fear, out of biological programming and out of abject weakness. What else can we call it but weak when men and their sons get flogged with rampant injustice and they react, in a thunderous collective voice, saying:

"How 'bout them cowboys?"

I know, this is a rant, and after I have unleashed all my hostilities I am supposed heave a sigh of relief and say something conciliatory, like “Sorry if I offended.” But the truth is that if this stuff applies to you, then you need to be offended.

You need, I dare say, whatever it takes to get you to spine up and learn to think past the next ball game or round of the horizontal bop.

If that is as far as you can reach, then you don’t deserve to be heard at all.

The following are descriptions and links to organizations that deserve some of your hard earned bucks for the cause.

National Coalition For Men
Uses lawsuits to challenge laws that discriminate against men. Successfully overturned a law in California that denied public funds to male victims of domestic violence. Advocates for men on a broad array of issues, not just fathers.
http://www.ncfm.org/

There are others, including RADAR, Fathers 4 Justice, Angry Harry, and Men’s News Daily.

Domestic Violence – Women are Half the Problem

Paul Elam · 3 April 2010 · Archived copy · Original

> The response to our finding that the rate of female-to-male violence was equal to the rate of male-to-female violence not only produced heated scholarly criticism, but intense and long lasting personal attacks. All three of us received death threats.~ Richard Gelles

Domestic Violence. Even the mention of the words conjures up the larger than life image of some battered, bruised woman on a highway billboard; a day glow orange hot-line number beneath her visage, and some catchy slogan like "love shouldn't hurt."

And no, I am not insensitive to battered women. My heart goes out to any real victim. But the day I see the images of bruised men on those billboards, I'll be less prone to being offended at seeing the images of beaten women being propped up like the starving children you see on your TV at two in the morning; the ones you can feed, clothe and send to Harvard for 12 dollars a month.

The myth is simple and designed for the simple minded. Domestic violence is almost exclusively perpetrated by men against women. Even better, it means brutish thugs pounding the crap out of Mary Poppins for burning the toast. And here and there, that is true. But if you think it defines the problem, or even comes close, you need to take Dr. Phil off your DVR to do list and start picking up some real books.

This nonsense didn't spring out of thin air. It was and is the *raison d'être* of feminists, in their claim of patriarchal domination and how that extended into the home and family. And on the surface it makes sense, especially if you don't think about it. And of course we didn't, so the idea spread like chlamydia in a cat house.

But let us scrutinize it now. You deserve a lot more depth than is offered in a sound bite.

I'll start with some research that most would feel was from a reputable source. The Center for Disease Control and Prevention in Atlanta, GA. This is the summary of their findings as published in the American Journal of Public Health, May 2007.

First, almost 24% of all relationships had some level of violence. Half of those relationships involved just one of the partners being violent. The other half were reciprocally violent. Now, in relationships where violence was perpetrated by just one person, over 70% of that was committed by the woman.

Did you get that? In all relationships in that particular study, more than 7 out of 10 batterers were female. Let's look even closer at the data as it relates to relationships where both partners are violent. This half is even more interesting than the first half. The study concluded that reciprocally violent relationships were most likely to result in injuries, particularly to women. They were also a solid predictor of future, repeated violence for women, but not men. In other words, women who engaged in mutual combat with men were much more likely to have a pattern of instigating repeated assaults. Men's violence was much more likely to be isolated, and, contrary to the repeated assertions of feminists, not likely to be repeated.

Now let me sum up those conclusions in a clearer form of English. Relationships where both are violent are more likely to result in the woman getting hurt. Those relationships are also marked by women who are much more likely than men to initiate and maintain that violence in the first place.

We have common expression for much of the men's violence in these situations. It's called hitting back.

> Women who engaged in mutual combat with men were much more likely to have a pattern of instigating repeated assaults.

I know, there is no excuse for violence. Ever, some would say. But there is legal, and in the belief of many, moral justification for self defense. Either way, it is a judgment call made after, and only after, an attack has been made.

In fairness, it has to be pointed out that this one study, for many reasons, including methodology, can't fairly be generalized to the entire population. And one study alone is easy enough to dispute, even from a sound source. So let's look at a hundred more.

Professor John Archer is a psychologist at The University of Central Lancashire and the esteemed head of the Aggression Research Group at the same university. In his analysis of 100 British and American studies he concludes that women are more likely than men to initiate violence in their relationships and are more likely to be aggressive more frequently. He also addresses the myth that women are only violent as a matter of self defense by reporting that 29% of female college students admitted to physically attacking their boyfriends when no threat was perceived.

I know feminists won't be convinced by this, nor will they by several hundred more studies, but let's look at them anyway. Professor Martin S. Fiebert of the California State University Psychology Department conducted an analysis of 249 scholarly investigations, 194 empirical studies and 55 reviews regarding domestic violence. The aggregate sample size in the reviewed studies numbers over 241,700 people.

Fiebert's conclusion? Women are as physically aggressive or more physically aggressive in relationships than men.

And if you think that the incidence of female on male violence is mitigated by women suffering more injuries at the hands of men, think again.

There are widely conflicting studies on this. Some of them place women at greater risk, but many of them place men. If we examine Fiebert's annotated bibliography which covers an exhaustive amount of studies, there are many times more studies cited that show women more likely to inflict serious harm, including with the use of weapons, than are men.

Are there other studies that contradict this? Absolutely. But there is a significant enough body of evidence to make three things patently clear.

- Domestic violence is not a product of gender. Attributing it to one gender over the other is not only misleading, it actually hinders efforts to address the problem.
- Society is wildly misinformed about the nature, origins and realities of domestic violence.
- Most of our legal and political handling of domestic violence is based on the myths and not the realities, leaving us to put all of our resources into half of the problem.

As in so many other ways, we demonstrate a cultural tendency to remake reality, even embrace lies, when the truth about the fairer sex doesn't make them look all that fair.

Now, many people of sound mind might well say, "Fine, let's just focus our attention on dealing with abusers and the abused, regardless of the sex." But to say things are not that simple is a monumental understatement. Richard Gelles is currently a dean at the University of Pennsylvania and holds The Joanne and Raymond Welsh Chair of Child Welfare and Family Violence in the School of Social Policy & Practice. He is an internationally known expert in domestic violence, and was influential in the passage of the Adoption and Safe Families Act of 1997.

Gelles wrote, regarding his work with Suzanne Steinmetz and Murray Strauss, "The response to our finding that the rate of female-to-male violence was equal to the rate of male-to-female violence not only produced heated scholarly criticism, but intense and long lasting personal attacks. All three of us received death threats. Bomb threats were phoned in to conference centers and buildings where we were scheduled to present."

Now is it me, or is making terroristic threats of bombing and murder a rather ironic way to protest being called violent?

Returning to the evidence, though, it would be easy to make an argument that domestic violence is more a female

than a male problem. There are, after all, numerous studies that support that conclusion. But that would be as pointless as the current paradigm, and might result in my car blowing up the next time I start it.

So for those of you screaming for me to quit picking on women and take gender out of the equation, that is precisely what I am doing. And what I am asking you to do, once and for all. If you really believe that all violence is bad and shouldn't be tolerated, then here is what you can do to prove it.

1. Write Vice President Biden and tell him to seek an end to the Violence Against Women Act (VAWA), the legislation he authored that allocates billions to women victims but leaves men totally out of the picture. Men are, after all, injured by domestic violence, too. 835,000 per year in America alone.
2. Hold shelters and social services to account when they have no real programs designed for men. Their failure to do this is institutionalized sexism and needs to go.
3. Confront police and prosecutors for their actions. Men who call for police help when attacked by their partners are more likely than not to be the one arrested, regardless of the circumstances. Victims should be helped, not arrested, incarcerated and stigmatized.
4. Be sure to express your objections to and boycott the media outlets and corporations like Pepsi and Fedex that use men getting abused as a sight gag in their advertising.
5. When you see or hear a public service announcement that says something like "A woman is abused in her home every 15 seconds," realize that is is a actually a public deception, a convoluted half-truth, based in blind bigotry and callous indifference to the victimization of men.

Those are a few good beginnings, but you can best start by simply and publicly acknowledging what so few seem to know. Domestic violence has nothing to do with what sex you are. It never has. Disinformation is a poor way to address social ills. In fact, it just breeds more of them.

RESEARCH SOURCES FOR THIS ARTICLE

CDC Report- American Journal of Public Health

Martin Fiebert's Annotated Bibliography

John Archer: Sex Differences in Aggression in Real-World Settings: A Meta-Analytic Review

NOTE: Access to Dr. Archers research is fee based!

Abstracts- If you want the complete studies, you have to pay.

Prevalence and Correlates of Physical Aggression During Courtship. ILEANA ARIAS, University of Georgia. MARY SAMIOS, State University of New York at Stony Brook. K. DANIEL O'LEARY, State University of New York at Stony Brook.

Women who perpetrate intimate partner violence: A review of the literature with recommendations for treatment.

Harry Reid and the Fine Art of Backpedaling

Paul Elam · 3 April 2010 · Archived copy · Original

Recent events on Capital Hill not only provide some significant insight into the severity of misandry in modern American society, but also point to a culture that struggles rather feebly to get a grip on the problem; a struggle highlighted by the fact that the word misandry itself *-the hatred or contempt for men and boys-* still has to be explained to far too many people who don't know what it means.

On February 22, Senator Harry Reid stood on the senate floor and told fellow legislators and the American people that passing the new jobs bill was important because "Men, when they're out of work, tend to become abusive." Of course he added for the benefit of his female constituents that "Women aren't abusive most of the time."

The subtext here is clear enough. We don't need to create jobs because American men are suffering from unemployment and are finding it tough to provide security for their families. We need jobs so those *abusers-waiting-to-happen* don't take out their frustrations on their wives by beating the crap out of them. If that's the case, perhaps we should just divert VAWA funding to the jobs bill and kill two birds with one stone. Or is that language too violent?

Thing is, of course, that is not the case. Domestic violence is roughly a50-50 proposition; a now well known fact that is commonly ignored for the sake of political expedience and bloated government programs. It's a matter not so shocking in our political system. Politicians lie for money and votes, and we have come to expect as much without getting too troubled over it.

We do, however, expect their lies to have at least a vague resemblance to the truth. And when they don't, we can usually expect the media to check things out and play gotcha for the sake of making their own money. We can expect them to do some truth mining on just about everything politicians say, from bailout money to WMD. Everything, that is, except in the realm of socio-sexual politics.

The events following Reid's gaffe are quite illuminating.

Like many concerned citizens, I contacted Reid's Washington office and spoke with his press rep about the statement. They would not discuss it over the phone but asked for my email address, and sure enough, within a couple of minutes I got an email claiming that Reid was accurate, citing a 2006 report by the Centers for Disease Control (CDC) on domestic violence.

The only problem is that the study didn't support Reid's claims at all. In fact, it contradicts him entirely. (I had to run it down myself because the link they sent me went to a "page not found" message) I suppose that explains why they didn't read it carefully.

While the report asserts that financial stress (unemployment) is one variable in possible predictors of domestic violence, it doesn't claim anywhere that the violence correlates any more to men than it does to women.

So Reid's press office is simply waving a piece of paper and saying "We have documentation!" And they do. Documentation of Reid's lack of knowledge of the issue, and possible lack of integrity.

Being the intrepid investigator that I am, I decided to go one step further than Reid's office and look for some facts. What I found was that Reid has no support for his claims. The one study that comes closest is a 2004 report by the National Institute for Justice. They found that the risk of intimate partner violence goes up for women incrementally with each period of repeated unemployment by their male partners.

But in the politically rich environment of "justice" studies, there are factors related to the study that elucidate matters more clearly than the study itself.

- *The study didn't even purport to apply it's findings to men in general.*
- *There was no investigation as to increased female violence in the same circumstances.*
- *There was no causal relationship established. None.*

That last one is a matter of some significance. Unemployment is caused by a number of reasons other than a bad economy. Mental illness, alcoholism and drug abuse among others, all known to have an impact on the incidence of violence. Chronic unemployment, even in a bad economy, is usually indicative of other overarching life difficulties. So attributing it to intimate partner violence without the consideration of other factors is tantamount to offering the following:

- *Almost all heroin addicts went to grade school.*
- *Therefore, grade school leads to heroin addiction.*

That outlandish and myopic conclusion is, scientifically speaking, no less valid at all than Harry Reid's statements. This is why the National Institute for Justice Study couldn't, with any credibility, generalize their findings to men. It is the same reason Harry can't either. Unless he is just trying to increase his chances for reelection and doesn't care how he gets there.

Were Reed the only culprit, this would be a slam dunk for the truth. Unfortunately, this isn't the case.

Last night, CNN, gave a nationally televised demonstration of that when they broadcast a "fact check" on Reid's comments and supported his claims. They did so by waving the same study by the CDC, which they apparently, like Reid, either didn't read or didn't mind that the study wasn't supportive of his position. Apparently their research into the matter consisted of a phone call to Reid's press office, and retrieving a shopworn rubber stamp from a correspondents desk drawer.

Players in the print media have followed suit as well. In a glaring example of playing fast and loose with headlines, The Las Vegas Sun, who has given Reid glowing editorial endorsement, announces that "Domestic Violence Workers Find Truth in Harry Reid's Jobless Comments."

One might suppose that The Sun assumes readers won't be any more interested in the content of their articles than the average TV viewer is interested in the factual conclusions of a CDC study on domestic violence. For within the body of that article the truth starts to raise it's inconvenient head, making the headline read, in retrospect, like the shameless snow job it is.

First a telling quote for the paper from Reid himself. He says, in defense of his remarks, "I'm just telling you what two people working in the field say every day. There is no question that people being out of work causes more people to be involved in domestic violence."

Aye, there's the rub. So it's *people* now, not men, who commit domestic violence. Heck, they don't even commit it, *they become involved in it*. It's called reshaping the story after the fact. Caught with his political pants down, uttering a bald falsehood, Reid now joins the enlightened and informed intelligentsia, addressing domestic violence in oh so open minded gender neutral terms. And in doing so he manages, quite efficiently, to distance himself from his own words and stand on them at the same time. Smart fella', that Harry, at least if you are not paying attention.

It would be more forgivable if the media wasn't in such blatant collusion with him. In the CNN report, they switched the language as well, citing that financial stress did result in increased domestic violence, but they pulled back from pinning that on men quite seamlessly when drawing their conclusion.

The rest of The Sun Article reveals more.

Maria Outcalt, a spokesperson for SafeNest, a domestic violence outreach group, is quoted in the article as saying "People that are not abusive are not all of the sudden going to become abusive because they lose their job. Abusive behavior is not just because somebody is having a hard time."

Another quote was provided by Sue Meuschke, the director of the Nevada Network to End Domestic Violence.

“The economy doesn’t cause domestic violence, but certainly economic conditions can impact the circumstances.”

In all the quotes, including one that directly affirmed Reid’s remarks, all the language was sex neutral.

It has all the appearances of a massively organized spin machine. All the quotes either contradict Reid directly or shift the language to avoid his initial stance, supporting him with statements that don’t support what he actually said. The focus is being taken off the sexist and unsupported remarks by Reid, and reframed into a sexless dialogue that might help support the jobs bill he is trying to pass. Reid and the media and the domestic violence industry are doing a public relations *ménage à trois*; a graceful and deceptive ballroom fling, counting on the public not to notice that they changed the tune in the middle of the dance.

And it may be a desperate last move for Reid. For the first time since taking office, his senate seat is not secure. He is lagging in polls, and come the next election, he could be out of a job.

Perhaps his wife should contact a shelter and make her escape plan now.

An Open Letter to Robert Brannon of NOMAS

Paul Elam · 3 April 2010 · Archived copy · Original

To: Robert Brannon, Professor Emeritus, Brooklyn College, Co founder- NOMAS

Dear Dr. Brannon,

I just received a notification that your organization, the National Organization of Men Against Sexism (NOMAS), has announced it's 35th National Conference on Men and Masculinity in partnership with the National Coalition Against Domestic Violence (NCADV).

I share an active interest in the same issues as your organization, namely, as stated in your principles, "enhancing men's lives." In that light, I wish to pose some concerns to you regarding your conference and other aspects of your organization.

In answering these concerns, hopefully you can clarify precisely how your activities are designed to achieve our common goal.

First, I did an exhaustive search of your website looking for policy positions or other information related to matters that affect men and boys adversely in modern culture, especially as pertains to the following:

Men are nearly 80% of all suicides.

Men are over 80% of all homeless.

Men are 93% of all workplace deaths.

Male college enrollment has dropped to 42% and continues to decline.

In the recent, protracted recession, nearly 80% of all job losses have been those held by men.

Men die almost six years younger than women (in 1920 the variance was 1 year) and are victims of nearly all fatal disease more than their female counterparts. But the lions share of gender specific medical research is done to benefit women. Also, there has been a National Office on Women's Health since 1991, and there is no such office for men.

In an egregious violation of basic civil rights, men are routinely severed from their children, their homes, their assets and future income by state functionaries, on the basis of unsubstantiated allegations in family courts.

Additionally, there remains a blatant bias against men in matters of child custody in divorce cases.

False allegations against men of rape, sexual abuse, spousal abuse and sexual harassment have become epidemic.

The anti-male sentencing disparity in criminal courts exceeds that of racial discrimination.

Though volumes of reviews and analyses, scholarly investigations and empirical studies prove that women are as likely or more likely than men to commit intimate partner violence, we continue to operate on the false assumption that domestic abuse is a "boys club" problem, denying services to male victims and refusing to acknowledge and treat female perpetrators seriously, often leaving men and children at the mercy of systemically enabled abusers.

And lastly, a prevailing culture of misandry -sexism that fosters the hatred of, or contempt for, men and boys- now flourishes in the media, politics, academia and the culture at large.

Unfortunately, Dr. Brannon, after a thorough search of your website, including a look at your past conferences, I didn't see any attention at all paid to these serious and overarching problems in the lives of men and boys. It is as if these problems, according to NOMAS, do not exist.

Furthermore, what I did see was a wholesale promotion of the very stereotypes of men and disinformation about their character that often precipitate and aggravate the problems I cited.

And I was most disheartened to see that in 2005 that NOMAS successfully joined an amicus brief to help shut male victims of domestic violence in California out of state funded services, keeping them “women only.”

So, with all respect, your response to this query will help me, and I am sure many others, determine if NOMAS is fighting sexism, or simply practicing and promoting it.

I respectfully await your response, and in the meantime, I invite you to consider sponsoring another sterling effort toward enhancing the lives of men.

On April 7, 2010, the On Step Institute is bringing together a collection of esteemed academicians for a symposium on male studies at Wagner College in Staten Island, New York. The purpose of this conference is to promote the furtherance of male studies initiatives at the university level which will pursue a more enlightened understanding of men and boys with, as stated by On Step founder Edward Stephens, M.D., “global implications.”

Your active endorsement and vocal support of this vitally important initiative will go a long way in both achieving your stated goals, and in demonstrating your true concern for the condition of men and boys in modern culture.

Kind regards,

Paul Elam

How to Tell if He Hates Your Fucking Guts

Paul Elam · 3 April 2010 · Archived copy · Original

Standard Dr. Paul disclaimer: This advice is not intend for all women. So if it does not apply to you do not be offended by it. If you are offended on behalf of all women, then please stick around. Grandiosity is treatable.

There is an incalculable amount of advice in the world for women on relationships with men. Scarcely an issue of COSMO or any other women's magazine has been printed that doesn't contain articles by some woman or another claiming to give you all the "how's" on the man in your life. How to snag and keep a man, how to get him to pop the question, how to drive him wild with desire, how to catch him in a lie, how to get him to treat you like a queen or how tell if he is cheating.

And it is not just women's rags, it's almost everywhere. You can't even check your email any more without some headline grabbing your eye that is also pitching the now ubiquitous "how to get what you want from a man" advice.Almost all of it written by and for women.

The fact that so many of you are still reading this stuff might point to the idea that whatever you are reading isn't doing a lot of good.

Sarcasm aside, I thought I would offer up some self-help magic for the ladies about men, from a man's point of view.

Let's call it *"How to Tell if He Hates Your Fucking Guts"*

Catchy, eh?

I know, I'm just a man, and as such not as sympathetic to the need for both constant approval and unconditional tolerance for bullshit that has likely left you batting squat in the man department. But I do know that love, at least as far as emotions go, is more conducive to a healthy romantic life than, say, loathing. And I happen to be an expert on how to prevent that hate monster from eating up your dreams of the future.

I won't leave you hanging by just pointing at the problem, either. For each sign of infectious hate that I identify, there will be a clear cut plan of action to ensure you will ameliorate the problem and move forward with a more loving relationship. You can trust Dr. Paul to cover all the bases.

Your advantage here, ladies, resides in the fact that men are quite simple. You won't need to buy a study guide or hire a relationship coach to ferret out the truth about how that hombre in your life feels. You just need to be willing to observe and digest what is right in front of you. Your man isn't prone to subtlety. He doesn't hint at hating, he radiates it if you are just paying attention.

That being said, let's get to work. Here are the three most common signs that your man spits upon the ground on which you walk, and what you can do about it.

Sign number one:

He quits fucking you and/or starts fucking someone else.

If your man isn't fucking you there is definitely something wrong, and there are only a three possible explanations for it. One, he's gay and has been hiding it. Two, he has a physical problem that needs medical intervention. Or three, the thought of touching you makes his dick wilt like a boutonnière in a blast furnace.

Since number three is the only one that can possibly apply to you, my solution will be confined to that problem. First, you may need to consider that four hours of bitching is not foreplay. Now, some guys are so sex driven that they will actually fuck you *while* you're bitching, but you should also know they're imagining you're someone else while they're doing it. Maybe your younger, prettier sister.

There are, however, a lot of other guys that lose the amorous mood by the time you have reached bitch #17 on your

much longer list of complaints. To them, there is a big difference between whispering sweet nothings in his ear and yelling "You're nothing," at him, from across the room, projectile spittle issuing from your mouth.

What you can do about this is simple, assuming you can't shut up. Organize! Take a minute or two out of each day to make a list of the things about him that dissatisfy you, and then heap them on him all at once. You will find the list reusable because it will only contain things you have been repeating since three months into the relationship. As he continues to reveal his imperfections you can just add to the list.

Oh, and try to get it all out in 7 minutes or less. Brevity is bliss, in the bedroom and out.

Timing is also important. Give him an hour or so to unwind after coming home from work. Then, after you decide where he is taking you for dinner, you can use the car ride to get in your digs. It is a great place for you to say what needs to be said. He is trapped with you next to him, you can keep the nagging out of the home, and, if you finish your tirade before you get to the restaurant, you can set about taking the evening in a more pleasant direction.

Additionally, you may have to skip a day of berating him here and there. Also, and this is the hard part, you will need to occasionally point out some things he does right. You know, just to make things look balanced.

Sign number two:

He does anything, anything he can, not to come home.

If you met your man at a Sierra Club convention and he suddenly takes an interest in hunting wild hog with a crossbow, 300 days a year, well, that is one of those not so subtle signs I was talking about.

As you have surely heard from some of the women writers, men like to retreat into their caves. Whatever your man likes to do for an outside interest, his favorite spot in his home is something sacred to him. So if he finds all manner of reasons not to be there, then there is a problem. And most likely the problem, at least for him, is you.

Ostensibly, you can just refer to the solutions to problem number one. After all, being present is one of the few hard prerequisites to having sex. If you can modify your behavior enough that it will induce him to walk in the door in the first place, it will solve problem number two and go a long way toward helping problem number one as well.

So, the next time you find yourself wanting to ask your man why he doesn't want to spend more time at home, first take a quiet moment and ask yourself "Why should he?"

Oh, and answering yourself honestly would be a plus.

And by the way, here is a link to some more support. It's some more detailed advice on how not to nag. There is some good stuff there, but I encourage you to skip over the parts that of course blame him for everything you do and just focus on being less of a pain in the ass.

Sign number three:

He hauls off and smacks the living shit out of you.

This far from subtle sign that your man hates your fucking guts comes generally one of two places. One, he is an abusive asshole and hates everyone, most of all himself. Or two, you are an abusive asshole and he got one too many rounds of your mouth and snapped.

Now if your situation is the former, and you are really sure of that, then your solution is a better man.

But if your situation is the latter, then your only solution is to be alone. Why? Because you are either physically, verbally or emotionally such a complete ass wipe that anyone around you will eventually turn mean. His main mistake was that he didn't wise up and dump you before things went too far. He was likely just trying to do the right thing, but with the wrong person. And your treatment of him and of the other men in your life leaves you in a position that self help articles sandwiched between lipstick ads aren't going to help.

The premise is simple. If you want respect, be respectful. If you want to be treated well, treat him well. If you want

love, then give it. The only relationship tools that are worth anything are the ones found in the mirror, and ten thousand issues of COSMO ain't getting anyone around that.

Ever.

You should drop the COSMO anyway. Articles on how to get what you want from relationships aren't what anyone needs. In fact, running around trying to scheme and manipulate ways to get what you want from someone else is the problem. It is the chosen, narrow minded path of the selfish and undeserving.

It's all about what you have to give, baby, and what you're willing to. Take it from Dr. Paul.

And remember ladies. I am not a real doctor, but I play one on the internet.

Your Feelings, and Why They Don't Matter

Paul Elam · 3 April 2010 · Archived copy · Original

Standard Dr. Paul disclaimer: This advice is not intend for all women. So if it does not apply to you do not be offended by it. If you are offended on behalf of all women, then please stick around. Grandiosity is treatable.

Dear ladies,

Let's talk feelings. Actually, forget that. I'll talk feelings, because if you talk feelings, I won't get to talk at all.

I know, that sounded insensitive. Well, it was insensitive, and quite intentionally so. But keep reading, there is a method to my malice, and a message that you really need to hear. I don't want you to miss out on it because you're in a huff over the fact that I regard your feelings at best, as obstructive, and at worst, the primary and overarching cause of failure in your love life. And worse yet, as a source of abusive control for anyone crazy enough to get close to you.

As ironic as it may sound to you, if you want a good love life, the first step is to get your feelings out of the way, or at least quit using them as a weapon. So let's get out of Oprah mode and just use our brains long enough to sort this thing out.

It starts, like most of your problems, in childhood. That's the cute and annoyingly whiney phase of life that boys, unlike you, are forced to outgrow. You don't get all the blame for that, but if you really want a meaningful relationship, you'd better start taking some responsibility for correcting it.

Babies, whether blue or pink, are pretty much alike. When a child gets hungry or dirty or tired or sick or lonely or scared, they tend to react by screeching until someone does something about it. It makes sense. Babies, after all, can't take care of themselves.

But not too far along in life the paths of boys and girls, emotionally speaking, fork into two very different directions. By the time both have some measure of language and cognitive skills the reaction to all that caterwauling changes, and not so subtly.

Pretty early in a boys life, about the time he can speak in complete sentences, tolerance for remaining a baby wears thin. His wailing is met with everything from ridicule to threats. If "big boys don't cry," doesn't work, then, "I'll give you something to cry about," usually does, especially after a few rounds of following through.

Psychologists will tell you that this is where we harm boys, that we dissociate them from their feelings and shut down their emotional selves. They even call it emotional abuse.

But in most cases, unless taken too far, it doesn't abuse boys feelings as much as it teaches them to start mastering them. That kind of self control is a pretty good skill that comes in handy for a lot of things, like, say, being an adult. You see, before the psychologists came along to tell us what rotten parents we were, we had a different name for the effect we had on boys, although not so catchy and marketable.

We called it growing up. It was all the rage.

We knew, even without a Ph.D. in conjecture, that not maturing was a bad thing. It resulted in all sorts of problems, like permanent childhood and self centeredness.

And women.

That's because while we were insisting that boys learn real life skills, girls got a different message. Actually, they got the same message that they'd been getting since birth. Namely that squawking loud enough will get you what you want. And that is why that while boys your age grew into manhood, you just got older, hairier and more irritating.

And more vulnerable to being exploited.

The self help gurus have zeroed in on that one like chicken hawks and turned your feelings about your feelings into a cash cow. For a fee, they tell you to express your feelings, write them down, trust them, affirm them, discuss them in groups, put them in a journal, confront people with them, list them, learn more words for them, read about them, mouth them through a sock puppet like a neurotic ventriloquist and above all, get them validated as something sacred by all in your life.

That have led you to attend the Church of Emotionalism, where your tears are holy and Kleenex are passed right along with the collection plate. Can I get an amen?

But they aren't telling you anything really different than the same bullshit you have been told your whole life, and that you now tell yourself. When you have pain, or even a sense of slight annoyance, someone else is supposed to by God fix it.

And so you remain, born again baby that you are, stuck in self delusion until you get some things straight.

Despite what your therapist told you, or what you saw on Oprah, your feelings don't have any inherent value compared to say, facts, logic or a good cheeseburger. Most of the feelings you think are so important are as transient as campaign promises and worth just about as much attention.

What you feel right now won't be the same thing you feel in a few hours, or, if you are like a lot of women, in a few minutes. So expecting your man to stand constantly at the ready, as though his purpose in life is to validate and honor every fleeting emotion you have at each and every point of their temporary existence is a non starter. If that is what you expect, you don't need a relationship, you just need a better therapist.

And the same for taking your relationship straight into turmoil because you use your feelings to undermine communications every time a logical solution undermines your agenda.

You know exactly what I am talking about. The more reason and logic point to your being wrong, the more unreasonable and illogical you become. It is calculated and intentional. It's the tried and true plan of "If being reasonable doesn't get me what I want, I will just be increasingly unreasonable till I get it anyway." Nothing like frustrating someone into compliance.

And in a really twisted, perverted way, it makes sense. Heck, you're a slave to your feelings, why shouldn't everyone else be?

For a while, in many cases, it even seems to work. But it ultimately blows up in your face because all this nonsense is just a recipe for him to eventually cook up a great big casserole dish full of fuck-this-crazy-bitch.

Are you feeling me?

Ladies, the only real purpose for your feelings is to tell you there is a problem you need to fix. After that, continuing to dwell on them, or childishly forcing your partner to obsess on them with you, only keeps you from finding solutions.

It may annoy him into fixing things for you, as surely as you were still laying in a crib, but at this point in your life that is only to shut you up, and leaves you less respected, and less respectable, every time it happens. And so when your man gives in to this, he isn't meeting your emotional needs, and you certainly aren't meeting his. All you have accomplished is pressuring him into changing your diaper.

If you think that is the path to a healthy relationship, think again. Jerking people around on an emotional leash is only good thing if you are a psychopath.

Hostility will always be the natural result for people who use emotions not to connect or to create intimacy, but as a weapon to control and manipulate. It is hostility well deserved.

Now, there has been a long running misconception about men and women that has been around about as long as igneous rock. That is that women are somehow more gifted in the emotional department than men.

Of course, that's more bullshit. Training half the population to be childish, emotional puppeteers in ways that ultimately sabotage their own emotional fulfillment is hardly a gift. It is more like a cruel joke. And it may seem funny with you are 20. But it may seem much different at 45 when you are rapidly graying, cooking for one, and wondering why so many men get tired of listening to you in about 5 minutes.

With that in mind, if you want to see evidence of real emotional acumen, consider the following names:

Shakespeare, Keats, Hemmingway, Steinbeck, Gibran, Kipling, Blake, Wordsworth, Byron and Shelly. Or even the great contemporary songwriters, Simon, King, Kristofferson, Dylan, Hiatt, Lovett and Henley. This list is a drop in the bucket, and if we added to it till we covered every genius in world history in the realm of the human heart, we would have to address 95% of them as mister.

In fact, truth be known, most of the men in your life who you have dismissed as emotional zeros more likely belong on that list than you do. You just never knew it because you are such an emotional mess.

Feminists would tell you that this is sexism, and perhaps they are right, though as usual for the wrong reasons.

It may well be sexist to the core to raise half the population, your half, to be emotional cripples while telling them they are emotional giants.

Meet Dr. Paul

Paul Elam · 3 April 2010 · Archived copy · Original

(Authors note: For the interpretively challenged, this is the disclaimer: This is a somewhat tongue-in-cheek column that also contains very serious advice. If you are a woman and the opinions expressed here don't apply to you, then you have no reason, or right, to be offended by them. If you are offended "on behalf of all women," then stick around. I can do wonders with grandiosity.)

[dropcap]D[/dropcap]ear Ladies, I thought it best to start my column off here with a personal introduction, and to give you a general overview of how and why grabbing you by the collar and holding a mirror up to your face will lead you to a happier life.

I am Dr. Paul. And I am to self help what *Dr. House* is to diagnostic medicine. That is to say, I'm a complete jerk, but the jerk you want to call when you're in real trouble. And if you are a woman in western culture, you are most likely in trouble.

You should know up front that your feelings are about as important to me as your opinions, which is to say that they aren't important at all. In fact, your feelings and opinions are the problem. By fixing them we can fix *you*, and everyone goes home happy.

You see, I already know how so many of you feel and where you are in life. I know about your struggles with men, how disappointed and disenchanted you have become. I know you are tired of guys that look great in the beginning but end up hurting and disappointing you.

[quote float="right"]They would tolerate any amount of your smugness and indifference just for a chance to be near you. And with this, they continued to enable you; reinforcing your delusions of speshulness.[/quote] That's why you have been watching Oprah and Dr. Phil, and why you read magazines like COSMO for advice on relationships. You're yearning for answers, and in fact you have probably spent a fair amount of yours or your man's money chasing after them. Your bookshelves are filled with everything from John Gray to Gloria Steinem and it hasn't done anything but leave you wondering if there are any good men left in the world at all. You are on an unending quest for an elusive solution, and you don't see anything promising in sight.

It's not entirely your fault. From the time you were born, and I am going to put this in bold italics because it is very, very important, ***the whole world has been lying to you*** . And when all you hear is lies, you can only get the net result of where you are right now: Fucked up and clueless as to what to do about it. The only thing you are sure of is that none of your problems are of your own making.

You see, all these lies have convoluted your expectations.

Your sense of self-importance has been inflated to the point of psychic mutilation; your sense of responsibility proportionally reduced. It starts in childhood with unicorns and Prince Charming, Daddy's little princess and sugar and spice. Yes, you are what little girls are made of. And while that as all sweet and gooey, it pretty much screws the pooch when it comes to creating a tenable relationship with a grown man.

Being a princess is a cozy role for a child, but a piss poor ambition for a grown woman. And while the people in your world pinched your cheek and cooed at you in your youth, they should have told you at some point in your life to take the tiara off and grow up. But the people in your world did just the opposite, didn't they?

[box]By the time you were a teenager, hormonal boys were telling you whatever they thought you wanted to hear just to get in your pants, or at least cop a feel of your tits.[/box]

They would tolerate any amount of your smugness and indifference just for a chance to be near you. And with this, they continued to enable you; reinforcing your delusions of speshulness. It made you feel powerful, important. Obsequious comment by obsequious comment, they helped you perfect the expectation that life would never

demand from you humility or fairness. They taught you what your fathers did, that respect was not to be earned, but handed to you, by a man, regardless of your true nature.

And for years you lived with this as a constant, as there was always at least a few guys hanging around trying grovel their way into giving you the high hard one. You could have a man and toss him away any time you wanted and you knew it. As a result you only gave attention to men who told you what you wanted to hear, and performed for you as expected. And even when you did follow your primal instincts into riding bitch on a Harley with a guy who didn't spoon feed you bullshit, you made it your mission to mold him, too, into treating you like a princess. Often you succeeded.

And you ate it up like a beggar at a buffet.

Then you got a little older and feminism picked up where fathers and suitors left off. You learned that you were not only a princess with all the entitlements that come with that, but that you were also a victim of history; that all this entitlement that had been lavished on you was really oppression, and that you were owed even more.

And what's more, you were able to quickly deduce that you could hang on to all those "oppressive" entitlements and take advantage of all the new doors being opened at the same time. All while you were more and more deeply entrenching yourself in the idea that you were not getting everything you deserved; that some man was responsible for it; that some man should fix it.

No wonder you're so fucked up! Who wouldn't be? All that molding that the world performed on you; the stuff that made you feel so very good about yourself was bound to come crashing down at some point. Probably about the same time you figured out that no man with an ounce of self respect would put up with you for near as long as you would hope.

The world set out to produce an entire generation of personality disordered females and that is exactly what we got. Exceptions notwithstanding.

And so that leaves scores of you now here, in a state of perpetual dissatisfaction and disillusion. Many of you are downing anti-depressants like popcorn at a matinee, spending half your time ripping men, the other half looking for one that will fulfill your insanely unrealistic expectations of what he should be. And then wondering why it isn't happening.

All the while, your relationship shelf life is ticking away. Your looks are fading and your options are narrowing. But you can't seem to grasp the notion that it has anything to do with you. That is in part because all the mainstream self help options to which you have availed yourself have only made things worse, fueling the fires of your entitlement and aiding your projective denial. Your gurus and therapists and talk show hosts have only fed you more of the same that ultimately led you back to where you started, minus whatever portion of your earnings you gave up to them.

They are in business counting on the fact that everything I am saying here is true; counting on the fact that you won't buy anything unless it is what you want to hear. You have been a good customer, which means you have been screwed. And since you can't blame them or yourself, you just add it to your list of reasons to blame men.

It is a trap you can't get out of because you have been taught to shun accountability like an AIG executive and point the finger of blame like a snitch in a drug bust.

It is time to grow up. And unless you do, you will never get out of that ditch, whether you know you are in one or not.

It won't be easy. Growing up at 30 is a bitch; at 40 a nightmare; at 50 a lost cause but for a precious few.

Your ace in the hole is right here, though. I will help whip your mind into shape. It's a hard job because right now your cranium is just a bucket for a glob of disoriented, infantile mush. The only cure for it is very high doses of the truth on a regular basis.

You won't like it because I won't mince words; because I won't feed you the same poison that has ruined your life. If you want sugar coated, go get a doughnut. COSMO has one on every page, but Dr. Paul doesn't do junk food.

Most of you will come back here again and again hoping for another column. Why? Well, for different reasons. Some of you will just come back to hate me some more. You are addicted to that sort of thing with men, and those of you the most far gone will only seethe and seethe more at my words.

[quote float="right"]They are in business counting on the fact that everything I am saying here is true; counting on the fact that you won't buy anything unless it is what you want to hear. You have been a good customer, which means you have been screwed. [/quote] But others, though you will curse me even in your sleep, will come back to visit me at The Spearhead because I am the first human being in your life to ever shoot totally straight with you. And you will come back because you are, though in terrible shape now, capable of understanding that getting the truth for free is much better than paying money for a pack of lies. And let's face it, you do *free* pretty good.

We are on a rebuilding project here, ladies. And relearning. Through this column I will give you the reeducation you so desperately need. We will cover communications, intimacy, trust, and friendship. You will learn new concepts, like your man has feelings and desires of his own; new, radical ideas like making your man your emotional pincushion is actually a *bad* thing. I will teach you that you are not the center of the universe, that you never were; that you were never supposed to be.

You will grow from a child-woman into a paragon of mature partnership material. And it will bring you the happiness that only a grown up can know. And all you have to do is understand that humility is better for you than hubris; that abandoning any notion that you are royalty will free you from a depraved trap. I know you will thank me later.

[box type="download" icon="none"]And remember, ladies, I am not a real doctor, but I play one on the internet.[/box]

Speaking with Zed: Interview With an Underground Warrior

Paul Elam · 3 April 2010 · Archived copy · Original

[image]It was 15 or so years ago. I had spent a few years in private activism for men in the mental health field, but had just found my way into the then comparatively low tech forums, newsgroups and discussion boards related to men's rights.

Like some men new to the movement, I was more passion than knowledge, well intended but green.

I stumbled into Rod Van Mechelen's old Backlash forum, read a handful of posts there and promptly posted my ideas about why no one in that forum really knew men's issues, but that of course, I did.

Some guy stepped out of the shadows there, dismantled everything I said with the skill and dispassion of an experienced surgeon, as though he were writing a grocery list or performing some other mundane task while he was eviscerating me and exposing my ignorance.

Then he invited me to "go piss up a rope."

Many of you know that man today as Zed. And though he has been known by other names, his writings have taken him to iconic status in the minds of many men who have been at this for a while, this writer included. This has happened despite the fact that he has eschewed the path of self promotion and opted to speak from behind the persona of an archetype, maybe because of it. Either way, he has wielded a sharp sword from his underworld den, and worn the uniform of a warrior in the battle for sanity between men and women, though he might want to tell me to go piss up a rope for saying so. Recently, Zed agreed to an online interview regarding his personal experiences and perspectives, then and now.

So without further delay, an interview with the man himself.

What brought you into the men's movement? Or if you don't like the label, what started so much passionate writing about men and feminism in western culture?

I basically got thrown into it about 40 years ago when I entered the gauntlet of the mating years. I went to an ultra-liberal college just about the time feminism was starting to really take off. Most of the women who were my potential mates were either actively feminist or thought they were expected to be. Men in my age group were raised with one set of values and expectations regarding marriage and then suddenly, just about the time we were getting ready to do it, all the rules changed – or rather, all the "rules" got thrown out and people started making it up as they went along.

I had the luck to be in the right place at the right time to encounter some of the REALLY radical thinkers who harbored an unbelievable hatred for the social values of the time and were dedicated to changing and destroying them – the backbone of the COUNTER culture described by Theodore Roszak. I was certainly part of the Zeitgeist of the time – the "Woodstock Generation", but neither fully immersed nor completely convinced. Some of what they were saying made sense, and some of it sounded completely wacko. Like many people at that age, I made the erroneous assumption that most people thought the same way I did and that the parts, which made sense, would get adopted and the rest of it dismissed.

One thing, which baffled me, was the seeming inability of so many people to recognize the profoundly anti-male foundations of feminist thought. It was a fairly common rumination of young women in those days "Can I be a feminist and still like men?" The effects of lesbian thinkers like Kate Millet on defining what feminism was and was to become made it impossible for feminism to be anything other than adversarial toward men.

By the mid-1970s it was becoming obvious that the target of the wedge to be driven between men and women was going to be based on sexuality. That is the foundation mechanism for bringing men and women together as men and women, and men were seen as sexual competitors by lesbians in their pursuit of sexual relations with women. Susan

Brownmiller covered the “sexuality as victimization of women” angle with “Against Our Wills”, and Shere Hite covered the sexual satisfaction of women angle with her report on female sexuality. It was pretty obvious that one core strategy was to alienate women from men sexually, and thus attack the most fundamental force of the man-woman pair bond.

As this theme got carried forward by MacKinnon, Dworkin, and Koss, I kept expecting people to wake up and start to dismiss it. My opposition and counter-argument gradually intensified over a 30-35 year span of time, evidentially resulting in the level of intensity you see today in my writing – what you call “passion.”

If you were to give a state of the union address on the condition of modern men, what would some of the highlights be?

Unlike a lot of guys who hang around with “Men’s Rights” types, I’m far more positive about the condition of modern men than most of them. A lot of men are leading longer, healthier, lives than the average man ever has before in history. We have what is from a historic perspective a miraculous level of health care available to us. The modern world is full of convenience, and comfort, and simple survival is no longer the real challenge that it used to be for a lot of men.

I also think men have a great deal more freedom regarding life choices – if they choose to exercise that freedom – than the average man has in the past. The social changes of the past half-century have made the provider role optional for men. We are now free to choose lower stress ways to make a living and pursue that “work-life balance” which is one of the favorite buzzwords of our contemporary culture.

Modern communications technology has made ignorance of any subject a choice – the internet alone puts far more information resources at anyone’s fingertips than even huge university libraries had when I was growing up. Transportation technology gives us mobility that was only dreamed of barely a century ago. I can literally get to almost any part of the world in a few hours – instead a few weeks or months. The real barrier today to a man’s horizons is his motivation, drive, and interest – compared to times past when the simple act of traveling a few hundred miles was arduous and challenging.

And, something which a lot of people don’t think about is the fact that there are fewer men from the United States – both in terms of raw numbers or as a percentage of the population – who are walking around crippled or mutilated as a result of war than at probably any time in the past; certainly in the past 150 years or so.

Statistics and factoids, unfortunately, do not do a very good job of capturing a sense of what an environment is really like. To try to illustrate what social conditions were like in the past compared to today, I like to use the example of building the Panama Canal. Approximately 25,000 men died during its construction. Now, try to imagine for a moment what social conditions must have been like for so many men to find it attractive to take that kind of risk with their lives. How many men do you know today who would volunteer to head off to the jungle and face a high probability of death? The pressures going on in the lives of those men are probably beyond anything we can imagine today.

Or, take the “White Feather” campaign. Imagine being so sensitive to social pressure that having a woman hand you a white feather would be shameful enough that you would sign up to go to war in order to avoid it. I think a lot of men today, probably most if we are talking about younger men, would say “Take that feather and shove it where the sun don’t shine.”

Or, consider the “Mormon Migration.” Between 1846 and 1868, thousands of people made the arduous 1300-mile journey from Nauvoo, Illinois (or Independence, Missouri) to the area of Salt Lake City, Utah. Many made the trek on foot pushing the sum total of their worldly possessions in a handcart. Many perished along the way.

Imagine a life so hard and hopeless that walking a thousand miles or more dragging everything you own in a handcart was an attractive alternative. Then look around at the life you lead today and try to tell me with a straight face that you don’t have things pretty darned good.

You've said that the provider role for men is "optional" in modern times. Some might argue that this is true, but primarily in the abstract. What would you say to those that would point to the combination of female expectations being relatively unchanged with the fact that most young men are still raised with the provider role as the mandate? Doesn't this give the word "choice" a slightly different meaning?

I suppose it is a matter of comparative degree. I don't see anything like the pressure to live up to that role that men my age were subjected to. When I was 4-5-6 years old my old man would kick me out of bed at oh-dark-thirty in the morning to go hunting because "We have to provide for the family. That is our job as men!" Even with that sort of upbringing, I was able to shed my own expectations that I would live up to that role like a snake sheds its skin when I started hearing that providing for women was "oppressing" them.

It may simply be my situation, but when I look around at the world in my local vicinity I don't see that much pressure on young men to be the sole provider. My great-niece is a young married with a 2 y/o child and I don't think her being a SAHM and not working was ever on the table with her and her husband. It seemed to be just assumed by both of them that she would use the college degree her father paid for her to get and contribute to the maintenance of their lifestyle. Even among my age and social group, unemployed wives are rare. In my personal experience, shared breadwinning is the norm and the man doing it alone is rare.

I don't think that single mothers can indoctrinate a boy into believing that role is part of his identity the way that fathers used to. With 40% of children being born to single mothers these days, and something like 60% of all children spending some of their childhood years in a single parent family, the father, as "provider" is no longer the norm at all. I think the subtle shift from resident parent to payer-of-child-support which fatherhood has gone through in the past few decades will have a profound effect on the way future men view their role, with the unfortunate effect that children will become bills to pay – more like the cable bill and utilities than actual direct involvement in their lives.

In the UK within the past couple of years a survey of school-aged children found that a full quarter of them did not see a "father" as an essential part of a "family." It is also the case there now that the mother can put the name of anyone she wants on the birth certificate in the blank labeled "Parent B."

So, as opposed to boys who grew up in families which were "mom and dad and the kids" who saw all those roles as being part of a "family", a lot of kids are growing up with absent dads who are somewhat to largely unknown to them except as senders of checks. I don't believe that a boy who grows up without a man in that role to be a model for it and pass it on will see it as an integral part of his identity.

Add to that the fact that boys have been somewhat driven out of higher education, and men simply won't be in a position to be able to live that role. At that point, yes, the word "choice" does kind of drop out of the picture and they won't have much choice to live up to that role if they choose to have families. If they choose to only support themselves, which I think a lot of men will do, then they do still have choices.

What are your thoughts on modern marriage? Is it advisable for men, women? Are the problems "fixable?"

Marriage as most people understand it and think of it doesn't exist any more. Around the net you will see this idea reflected in it being called "Marriage 2.0? to distinguish it from what people normally think of when they hear or see the word "marriage." It has been transformed from a core social institution – one of the hallmarks of full adulthood and citizenship – to a vehicle for personal gratification and entertainment. The current expectations and beliefs about marriage are far too unrealistic to work for most people.

And the value systems which emphasized delayed gratification and long-term planning over immediate gratification no longer exist

I think trends are emerging which reflect a return to marital patterns of several hundred years ago – relatively affluent people are using marriage to pool and aggregate resources, while the less wealthy are more likely to be involved in a series of temporary relationships – with or without children.

You pointed to the trend toward transience in modern relationships, with or without children, particularly in lower socio-economic groups. Do you see an impact from this on social factors like crime? Do you think that humans as a species can eventually adapt effectively to the resultant norm of so many children being fatherless? And by adapt effectively, I am saying maintain rule of law and continue technological progress.

Good questions. There is certainly a "narrative" among MRA types that a descent into a more matriarchal social structure is going to lead to increased crime and decreased progress, I think there are whole lot of X factors out there which may not necessarily be being taken into account in those grim predictions.

First, one has to question how many scientists, etc. a culture actually needs in order to progress. Second, one has to define some sort of guideline for rate of progress

To illustrate what I'm trying to convey here – the US population crossed the 200 million mark between 1967 and 1968. Let's take a hypothetical 1% of the population involved somehow in technological progress – 2 million. The years since 1968 have been no slouch in that department. Now that the population is 300 million, do we need the same 1%, or 3 million now, to maintain the same rate of progress? Or will the same 2 million maintain us at the same rate while another million make us progress faster?

The issue is less what happens at the cultural level than what is likely to happen to subgroups within the culture. Fathers certainly tend to motivate children to achieve, and being a father – a father actively involved in a child's life, that is – certainly motivates men to be as productive as they can. What I think you will see is a progressive two-tier culture in which the ones in the top tier are not doing badly at all, and the ones in the bottom tier have very difficult lives. The UK seems to be is ahead of us in terms of fatherlessness, and indications are that the rate violence is going to go up and even the upper tier group is going to be less safe.

I'm a bit more concerned about the overall levels within the economy and the drain on it represented by the lower tier in terms of public benefits. As the number of producer's shrinks and the number of non-producing dependents grows, eventually I think the economy will stall. At that point I do think general technological progress of the culture as a whole will slow down, and violence will increase – look at what happened in Argentina

Many members of the MRM seem to fall into more conservative camps. Do you think modern conservative politics, as they are practiced, hold any promise for men in general? Is this a better option than the other side of the partisan fence?

No. The biggest problem is that there is no real coherent body of conservative thought any more. Every ideological camp is approaching value systems like cafeterias of beliefs from which they can choose the ones they think "taste" best. At best what we have today is the choice between full-bore leftist and a sort of "liberalism lite." The so-called "conservative" political leaders of the past few decades have expanded government as much or more than any of the fire-breathing radicals could dream of.

The biggest flaw with what passes for conservatism these days is that most conservatives refuse to acknowledge that times and social conditions have changed radically in the past 50 years and they are trying to hold men to standards of behavior that were part of a system of values that no longer exists. I always think of the old Biblical story of the Exodus and the incident where the Pharaoh reacts to Moses by saying that he would no longer provide straw for the people to make bricks – that they would have to gather it from the fields at night – but they would still be required to produce the same number of bricks. All of the social support systems for men living up to those old traditional roles have been progressively de(con)structed, but men are still expected and required to produce the same number of bricks.

There is a lot of pressure from the SoCons (Social Conservatives) to hold men accountable for the traditional male role, while women are allowed to do whatever they please. They have attempted to replace social values and pressure with an extensive legal enforcement system, and live in denial that conditions are such that it is just about impossible for the average man to live up to their traditional ideas of manhood.

It isn't working, and the more it doesn't work the more that both sides of the political aisle bash men for that fact.

Do you think women, at least in western culture, were ever oppressed? Why or why not?

No. And this is one of my sorest spots. Life used to have a lot of challenges and survival was by no means assured for ANYONE. Simply surviving required everyone to do what it took to survive, whether they wanted to do that or not.

Instead of looking at all the advancements made by civilization, all the comfort and relative safety we enjoy now, and regarding that as a monumental achievement; the "oppression" mentality interprets how long it took to achieve this level of relative wealth, safety, comfort, and convenience, not as a measure of how great the achievement really is, but rather as evidence of malice on the part of someone for not giving them near-utopia sooner.

Do the problems men face today lie in the laps of women? In gender politics? Or in men?

Of the three, I think men have the most power to address their "problems", and therefore bear the greatest responsibility for doing something about them. Gender politics is certainly a mess, but I have a somewhat colder and more detached view of how that plays out than many people have.

There is no getting around the fact that "men" have been the primary agents in developing the anti-male legal and educational climate in which we now live. So right away we've already divided "men" into a couple of different groups, which have conflicting agendas. Mike Nifong and Joe Biden are both "men", as far as I know, and both have been very active agents in pursuing courses of action which have harmed other men.

So, we actually have three groups here instead of two – men who burn other men, the women they do it on behalf of, and the men they burn. Of these three groups, only the last sees that there even is a problem. There is no way to convince people to address a "problem" that they do not perceive as existing.

Thus, the responsibility lies squarely on the people who think there is a problem to come up with ways to address it. If they have not, or will not, they are the ones who suffer, which would cause most rational people to expect them to be the ones to be most motivated to do something about the "problems."

The problem with the "problems" is that they are far older and far larger than feminism. The area of North America that became the United States practiced slavery for hundreds of years, and many people did not see that as a "problem." The Bill of Rights of the US Constitution very explicitly spelled out some rights which the government could not take from the people, which would lead to the reasonable conclusion that the framers of the Constitution had studied enough history to know that certain patterns of human behavior crop up over and over.

The fact that these patterns of mass behavior are beginning to manifest themselves again really should not be that much of a surprise to anyone who has studied much history. And, confronting the obtuseness and resistance of the average person when trying to make them aware of the dangers inherent in the growth of government power makes a lot of history more understandable.

Women for the most part are not coming after men with guns and forcing them at gunpoint to give the women what they want. Almost every "problem" that is affecting men these days began with a situation in which the men participated voluntarily and then conditions changed in a way they did not like.

While I am not without compassion for men who followed social rules and values in conducting their relationships with women and got burned as a result, my general level of compassion does go down a little each day as I encounter men who either ignore or flatly refute the evidence right in front of their own eyes. It's difficult to feel much empathy for someone who stubbornly engages in willful denial.

You and I have been on enough discussion lists together to know that what "men" seem to do more of and better than they do anything else is chew each other out for not doing enough to fix the problem, call each other names, and brag about how much smarter they are than everyone else. Many times I have observed the impossibility of convincing a man that there is a problem any time up until the divorce papers hit, and frequently even afterward.

Personally, I have given up on wasting my time trying to convince men like that, and am quite happy these days to let life experience make my points to them for me. I think when the number of men who have been burned by the system reaches critical mass that we will see a rather abrupt and significant shift in the prevailing attitudes.

Until then, it is on the men who are aware of the problems to take whatever measures they have to in order to minimize their own risk.

Feminists have attempted to re-engineer masculinity over the past 40 years. Has it worked? Are men inherently different than they were in 1969?

I think we have to separate the biological attribute of maleness from the social expectations of what "being a man" or social masculinity is about.

First of all, I totally reject the nonsense of "gender is a social construct." That is truly messed up thinking and exists on the same level as belief in magic. Sex is a biological fact. Most people are born in some variation of two standard models of human beings and there is a lot of recent research showing that there are some fundamental differences in the average expression of those two models.

There are some disturbing biological findings that indicate environmental pollution may be causing some severe effects on masculine development. Supposedly both sperm counts and testosterone levels have fallen in men over the past 50 years. Populations of both humans and animals are experiencing a shift in sex ratios of births, and males of some species are showing distinct signs of feminization.

But, setting those considerations aside for a moment as being more issues of degree than kind, no I don't think men are substantially different than they were in 1969 – biologically.

However, the social definitions of manhood and masculinity have changed somewhat. But, bear in mind these are more issues of fad and fashion than actual substantive changes. If you take a quick survey across human cultures and history, the ways that cultures developed to manifest and manage natural human traits are almost infinitely variable. For example, in 17th Century Europe (France, for example) men commonly wore powdered wigs, high-heeled shoes, fancy stockings and lots of lace – all things we associate today with feminine fashion.

You might be surprised at what I see as the major change – which is not in how men actually are, but in our expectations and definitions of manhood or masculinity. I think we have seen less change in how men are actually behaving than in mass media influenced archetypes of manhood. We have this John Wayne mystique as a template for the archetypal "REAL Man(tm)" which is completely bogus and unrealistic. Even "John Wayne" never actually behaved like the character he created of "The Duke." The reality of the man behind the myth is of someone who was named "Marion Robert Morrison" when he was born, and who never once actually engaged in any of the wartime activities of so many of his movies – but rather sat out the war as a studio pretty boy getting manicures, hawking war bonds, and chasing the wives and girlfriends of the men who were actually doing what he only pretended to do.

I think this one-dimensional caricature of manhood/masculinity is very confining and destructive. First and foremost, it is BOGUS, it is fiction. It bears no relationship at all to reality. That is a fundamental point. Most people are grounded enough in reality to realize that they are not Spiderman, or Superman, or Batman – those characters are clearly artificial and thus can be part of harmless fantasy. The problem with the character of "The Duke" is that it is believable – people can mistake that for reality, or a prescription of what reality "should" be like.

Compare a guy like John Wayne, "Marion Robert Morrison" (hmm? "MRM", that's kind of catchy), with an authentic and genuine man like James "Jimmy" Stewart. Not only was Stewart AUTHENTICALLY a soldier, the characters he played as an actor almost invariably had more depth and substance than the one-dimensional characters that Wayne portrayed. They were actually realistic in having a mixture of strengths and weaknesses, human failings and a desire for nobility. Think of his character in "It's A Wonderful Life." George was a "real", genuine, authentic, man.

Perhaps you have heard of the term “Generica” used to describe the homogenization and blanding which have come about as a result of the growth of national branding. It used to be that each region of the US (and other places as well) had their own character and there was a distinct difference in the atmosphere between, say, a town in the Northeast and one in the Southwest. But, the generification of the ubiquitous shopping mall eliminated a lot of those differences.

I believe the same thing has happened with manhood/masculinity – that we have been force-fed a media created and promoted, one-size-fits-all, view of masculinity that is extremely distorted, unrealistic, and destructive.

And, tying this back to your earlier question about “conservatives”, I think that the SoCons are among the most deluded who have bought in to this John Wayne mythos and are trying to be like Procrustes and force every contemporary man into their own preferred dreamed-up mold of manhood.

For every genuine “John Wayne” type of man, there was also a Walter Mitty. Men are not stamped out with cookie cutter molds in “man factories” creating a single type and model.

My goal for my involvement in the MRM is to reclaim the right for men to lead full human lives as their authentic selves.

You make a pretty clear statement regarding the fallacy of gender as a “social construct.” I am not going to press you for a broad analysis of sexual differences, but I am curious if you think that feminism taught us anything about the similarities between men and women, or if the women’s movement shed any real light on women’s capabilities that wasn’t already a part of the collective consciousness?

The most basic axiom of the study of individual differences is that the variation within a group on any particular measure will always be greater than the differences between the averages of two groups on that same measure. Broad and rigid generalizations about the differences between those groups will therefore almost always be wrong.

“Men” in general are taller than “Women.” This obviously does not mean that any and all men are taller than any and all women. The differences in height between the shortest and tallest man, and the shortest and tallest woman, are going to be much greater than the difference between the average height of men and women.

Feminism promised that both sexes would be “liberated” from the rigid stereotypes which used to exist in the form of “(all) Women are _____ ” or “(all) Men are _____ .” If feminists had actually delivered on that promise, I think it would have been to everyone’s benefit.

But that is not what happened. The feminist narrative skillfully mixes very rigid positive stereotypes of women and very negative stereotypes of men with hysterical outbursts if anyone so much as mentions the possibility of a difference that may not advantage women – e.g. Larry Summers. Thus, they hold tightly to the “all women are better nurturers than ANY man” to maintain their advantages like child custody following divorce. And they viciously defend the stereotype of the pure moral woman when it comes to things like Domestic Violence and false accusations – “women don’t lie”, “women are only violent when they are defending themselves from abusive men.”

I think if the changes of the past 50 years have taught us anything, it is that women are capable of every bit as much human destructiveness as men. When the cult of the moral woman is destroyed, and people begin to accept women as human beings with capacity for both good and extremely bad behaviors, then maybe a path will be cleared to something resembling real equality.

Where do you see men in 10 years? A hundred?

Don’t have a clue. And I’m not really being a smartass here. If you want a great stock tip, ask me what I would do and then do the opposite. My crystal ball was consistently so worthless I just tossed the fool thing out.

I think men will adapt, that’s about all I can say. There may be a lot of people who don’t like HOW they choose to adapt – the advocates of “Game”, for example – but they are going to adapt to the culture the best they can.

In recent years we have seen some new additions to the MRA lexicon. Words like “mangina.” We have also seen

much more of a challenge to the concepts of chivalry and traditionalism, even a growing rejection of what Farrell coined as the male role of being "disposable." Your statement that you don't have a crystal ball has been duly noted, but I am curious if you see the possibility of this mentality becoming the norm for western men?

Yes, I do. What I see happening culturally is like one of those old cartoons with a character who has each foot on something that is moving apart from the other foot. Eventually the feet are going to move so far apart that the character does the splits and falls down. The short term ability we have seen of the culture to practice doublethink – holding two contradictory and mutually exclusive beliefs to both be true – will eventually give way to evidence and changing cultural perceptions.

I just saw a comment on The Spearhead –

"Men used to be chivalrous with all women because it was assumed that most women are virtuous. Now that most women aren't virtuous, chivalry is dying."

The new narratives among young men about female hypergamy, young women loving bad boys and passing over nice guys, and the whole "party away your 20s, then find some affluent man to pick up the bill" show that younger men see women entirely differently than older men do. Guys with ex-wives who have taken them to the cleaners in family courts and kept them from seeing their children simply are not going to have on the same sort of rose colored glasses when they look at women that older men who still think women are like they were 50 years ago have.

And, here is where I think fatherlessness is going to have the greatest impact. Boys raised by mothers with mental issues who did not have a father to counter-balance that and give them some sanity and stability in their lives are not going to have any source of traditional values and the whole set of ideas and beliefs are going to be completely alien to them.

What do you make of the overall state of women in modern culture? Has feminism helped women toward the constitutional ideals of life, liberty and the pursuit of happiness?

Back in 1970 or '71, Norman Mailer came out with a book called "Prisoner of Sex." In his introduction he mentioned his belief that women had "the better half of the deal, already." I agreed with him then, and still do. I think women have lost far more as a result of feminism than men have. They enthusiastically threw away that "deal", thinking that men had it better, and now that it is gone there is no way back for women.

Just look at the foundation premises (not all the victimhood which is just the natural feminine character overlaid on the ideology) – women, as they were and acted 50 years ago, had something wrong with them. The only way they could be considered valid human beings was to become more like men and do what men did.

In short, "feminism", contrary to its name, actively threw away any uniquely female identity. A lawyer is a lawyer, not a woman.

Personally, I believe this is a big part of what is behind the unbelievably overt and outrageous displays of female sexuality which have become characteristic of women – without all those "oppressive" social positions which women used to occupy outside the fast lane of earning money, the only uniquely "female" identity women have left is the sexual one.

The Men's Movement has been stuttering phenomena, with a lot of false starts. We seem to be gaining some traction recently, but it's not the first time for that, either. Do you get disenchanted with this? How do you keep yourself going with so little move in the movement?

It's a mental orientation that few people seem to share. It begins with the idea that I, and no one else, am responsible for the quality and conditions of my life.

To play the devils advocate for a moment, what in the world do we NEED a "men's movement" for? I think that if you dig down under all the layers of rhetoric, you will almost universally find that what most people are saying

(both in and out of the MRM) is “I wish other people would change so that the world would become more like I wish it was.”

People get trapped by their values and beliefs about how things “should” be. And, they want everyone to get together and behave in a way that brings that about. The problem stems from the fact that people’s beliefs are all over the place and there is very little consensus regarding which particular set of “shoulds” are going to be implemented.

My generation of men was tremendously affected by the Vietnam War, so maybe using that as an analogy will illustrate something, which is fairly subtle and goes against the grain of most people’s thinking.

When I was in my teens the US was involved in the war and young men were being conscripted to fight it. What they wanted or preferred was simply not on the table as anything to consider – they were forced to go whether they wanted to or not. Any guy who didn’t show up at the induction center when ordered to was hunted down by federal marshalls and dragged there in handcuffs and leg irons.

It really sucked, but that was the way it was.

They went through basic training, and then were shipped over to SE Asia and plopped down in the middle of the jungle where people shot at them, dug pits and lined the bottom with poisoned sharpened bamboo stakes, and generally did everything they could to harm or kill the young men who didn’t really want to be there in the first place.

It really sucked, but that was the way it was.

Over the years I have developed the view that I live in a sort of “gender Vietnam.” I have absolutely no legal protections from a woman who decides to behave in a sociopathic manner. If I trust a woman and she betrays that trust and burns me, the most likely cultural reaction I will get is that it is my fault for trusting her.

It really sucks, but that is the way it is.

It all boils down to accepting the risks inherent in the environment and taking appropriate measures to manage them. I can do whatever I want to try to change that environment, but must bear in mind that it isn’t changed yet, so I have to live in it as it is – not as I wish it were.

Doing that requires certain mental adaptations that are not the most fun things in the world, but are not absolutely horrible, either. In the grand scheme of things, simply making sure that I am never alone with a female co-worker without witnesses present, for example, in order to protect myself against a bogus “sexual harassment” accusation, requires nothing more than a slight adjustment to my thinking. Moving women from the mental category of “potential romantic partner” to “potential false accuser” has other benefits as well.

So, the short answer to your question is that I do what I can to change the world I live in to what I want it to be, at the same time I realistically assess the world that I DO live in and conduct myself in a way which minimizes the hazards it contains for me.

If there were any single piece of advice that you could give a young man coming of age in modern times, what would that be?

“Never get yourself into a situation that you can’t get yourself out of.”

It is a serious mistake to depend completely on someone else for our own salvation and well being. They may rescue us, and they may not. To whatever extent a man can control his own circumstances and destiny, he will benefit from doing so.

First, a word of thanks, Zed, for taking the time to answer these questions and for so many years of writing that have compelled many of us to challenge the thinking of others and our own thinking as well. If you would please, tell us about the meaning of the name Zed. It is one of a small handful of names you have used in your writings.

Does this indicate you are still a work in progress?

Mike LaSalle nailed it in a comment to one of my pieces here on MND – it comes from the movie Zardoz, which I think has a lot of allegorical meaning for our current circumstances. . The name Zed is a literary device indicating some sort of end. The last letter of some alphabets is often called "zed" – as in "From Ah to zed", A to Z. As Zed in the movie was the agent to end the boredom and ennui of the "immortals", trapped by their own success at dealing with all the nasty un-fun tribulations of real life into a sterile existence which drove them insane, in my more melodramatic days I dedicated myself to being an agent for bringing about the end of some forces and trends which I saw as being very destructive.

———————————————-

This concludes my interview with Zed. I mentioned at the beginning that my introduction to the man was a tad frictional. It wasn't the last time there was friction, either. But through some of the lessons I have learned to view that friction in pretty good context. Because, you never know. The fellow that tells you one day to go piss up a rope might be your mentor or your friend the next.

Sometimes both.

More of Zed can be read at The Spearhead and in his contributions to MND.

On Killing the Alpha Male

Paul Elam · 3 April 2010 · Archived copy · Original

Scores of men today are crowded together at a bewildering impasse in the path toward their own identity as men. Largely severed from the lore of their father's fathers, they are left struggling to feed their souls in the arid wasteland of a misandric Zeitgeist.

We live in a realm where the classic male archetypes, models of inspiration and aspiration, have been gutted and replaced with a model designed not to battle for progress, power or the greater good, but to fall on its own sword in self loathing, imposed from outside by its feminist creators.

Our archetypal Samurai has been replaced by a Shogun of Shame, a Sampson sheared of his hair, and the world of men now suffers from it.

The result is the grievous spectacle of masculinity succumbing and descending into the dismal culture of shallowness and self indulgence that is the hallmark of third wave feminism; the land of options without obligations; of self gratification without self awareness or self discipline.

This aimless, narcissistic existence is a fitting escape from lives lived as apologies for being male, making all efforts to deny their true nature, unless it serves the whims of others. And while serving others is and always has been entrenched in the nature of men, it is now just a trait to be exploited when convenient, and denied when not in use. Most men submit to this without even knowing it.

With the male image so vilified and demeaned in today's world, and betrayed by the previous generation of men that let it happen, the newly reengineered man is all but defenseless against this downward spiral into insignificance.

It's happening all around us.

And though they must be held to account, we must remember that they live in a world they inherited, not one of their own making. And without an available model of manhood that does not lead to their own destruction, they will be lost forever.

Underlying the platforms and politics of the Men's Rights Movement is an unspoken mission to serve as a lifeline to this lost generation of our brothers. More than anything else, it is the job of men who understand, who have taken the red pill and seen through the Matrix, to push a meaningful archetype of manhood into the collective consciousness; to push it past the feminist censors and their obsequious male henchmen; to be willing, in fact, to roll over them in the process.

The only real question is what that manhood should look like.

And that, just as with the lost men of this generation, brings us to a crossroads as well.

I have written recently about what it means to be an MRA; how we must abandon reflexive chivalry and blind reverence for traditionalism; how we should dispense with party politics and move past internal divisions to further the cause of men and boys. That task, as important as it is, is just a preamble to this one. Because the real point of all of this is not what we do so much as activists, but that in doing so we define and exemplify what we aspire to as men.

The road to that enlightenment will not be an easy one. We remain divided along the many lines I have already mentioned. Underneath that, though, are the real divisions; divisions as old as mankind itself.

The world of men has always been a hierarchy. Alpha males residing at the top, the rest of us falling behind them, either as soldiers to their causes or as potential competitors for a spot at the top, and frequently both.

And in a world of defined gender roles this served us pretty well. Civilization progressed; advances were made and made again. And most of us shared, if not always equally, in the benefits.

The warrior, the athlete, the statesman and the like gave us models to emulate, traits of greatness to pursue and achieve in our own right. And honorable codes kept in check, as best can be, the corrupting influence of power. While evil existed and sometimes flourished, the system also produced widespread goodness, progress for all, and produced warriors, when needed, to combat the worlds evil and stop it in its tracks.

But in a world where one sex has moved past their role to assume political and legal dominance, and where the codes of honor have been replaced by the unbridled quest for control, the alpha male, the pinnacle of masculine archetypes, has gone from a needed figurehead to an agent of evil.

Ask yourself this. When feminism launched its attack on the core of masculinity some forty years ago and spread like cholera though every aspect of western existence, where were the alpha males?

They were doing what they have always done, consolidating and using power, often for the greater good, and admittedly sometimes not. Only, now, in our unanswered gender war, codes of honor and integrity were the first fatalities, killed off as enemies to the feminist agenda.

Faced with either retaliating against a population they had always served, or giving up power altogether, alpha males compromised, rather capitulated, with the surrender of their values.

Stripped of their guiding, corruption inhibiting principles, they became the muscle of the feminist Mafioso, maintaining rank and privilege through enforcing feminist will on the defenseless masses beneath them. They became cops hauling men to jail on the simple accusation of their wives. They became judges bludgeoning men with their gavels in corrupt courtrooms; politicians passing ever more misandric legislation; C.E.O.'s of pharmaceutical companies pushing drugs to sap the masculinity out of our boys, to make them more malleable to feminine control.

They became the enemy their codes had always compelled them to fight, and so colluded with evil to destroy the world of men. In an ultimate act of irony, the men who had been charged by feminists as evil, stooped to embrace them, and for the first time became the evil that had been alleged.

And since there will be no power for alpha males in heralding the cause of men and boys until the feminist hegemony is terminated, they are the primary enemy of the cause. It serves us well to consciously reject any notion that they are a relevant model to which men should aspire.

Another archetype is needed. And another archetype is available.

He is The Social Warrior.

He has many names. One of them is Tom Joad.

The protagonist in Steinbeck's classic novel "The Grapes of Wrath," Joad was an unlikely hero trapped in a Machiavellian landscape during the great depression that bears eerily similar features to the lives of men in more modern times.

Much like the growing phenomena of men in the west who increasingly either expatiate or seek to marry women from cultures other than their own, Joad abandons Oklahoma in the Dust Bowl for dreams of a better life in California. And just like the many men who find themselves duped by mail order brides more savvy to western law than they imagined, Joad lands himself squarely in the middle of troubles he intended to leave behind.

This leaves Tom faced only with more circumstances that seem beyond his control. He is pummeled by a shadow government, designed to use him as slave labor for the enrichment of a ruling class.

Joad tries first to keep his head down and work, surviving and ensuring the survival of his immediate circle. But he discovers, much like the men of today, that he is not going to be left alone to simply live his life.

As the prevailing powers seek more control and more utility from Tom and others, the ensuing friction finally ignites.

Tom witnesses the murder of Jim Casey, a disgraced former minister who has mentored Tom in the philosophy that divinity is not an ethereal ideal, but a tangible, supportive connection between fellow men.

And it is that ideal to which Casey martyrs himself, transforming Tom into a heroic archetype that avenges his mentors death and moves on as a fugitive to organize and fight on behalf of his exploited brothers.

In departing from what remains of his family, he becomes a Man Going His Own Way, but promising that his path is not of corrupt self indulgence. We will see him, he assures, not in the flesh, but in the spirit of men who fight back on behalf of their brothers against the forces of tyranny in whatever form they take.

It is easy, and I think in error, to infer that Joad's rebirth is just an indictment of capitalism and a move toward collectivism, though it's an idea that seems plausible in a story that unfolds against the backdrop of depression era America.

But the real message here is transcendent, delivered by a spiritual, not political leader, and speaks to the fellowship of man in a universal context, a connection far removed from the polemics of human political struggles.

One might also observe that the enemy of Joad was also the alpha male. That would be partially correct. Mankind has always struggled with the ebbs and flows in character from the corrupting influence of power. But Tom was merely the manifestation of the positive force in that struggle; the human embodiment of the code that has always risen to put evil in check.

Tom Joad was among the men that stormed the beaches at Normandy. He was the American revolutionary that fired the shot heard round the world. It was his arm that gave the first mighty swing of the hammer that toppled the wall in Berlin.

And he is the unknown, unsung and unrealized hero of men who face a similar struggle today.

In this context, Steinbeck offers us an archetype to replace the old one; to replace the one that failed us when he failed his own honor. We can now reject this model of manhood, the one that first enabled, then rode on, feminisms wave of power. And we can call these men out as the enemy they are, armed with philosophy and the righteousness to take them on, and win.

Call it the rejection of the archetype, or rebuilding of it if you will, as long as you keep calling these men to task.

And while they still have power and can inspire fear, we will see more men, cornered and desperate in this feminized world order, rise against it to fight. Or, in the immortal words of Tom Joad himself:

"It don't take no nerve to do sumptin' when there ain't nothin' else you can do."

Defining an MRA

Paul Elam · 3 April 2010 · Archived copy · Original

Like all social movements, the Men's Rights Movement struggles with its identity at times, and with factions withing its ranks that tend to do more harm than good. Many of us are a little hesitant to take this problem on directly. We have enough problems with divisions and infighting as it is. But the dangers of ignoring these things altogether are probably more significant than the frictions that ensue from talking about them. And, after all, it seems to be the calling of MRA's to talk about a lot of things people would rather we didn't.

First, defining a real **MRA** is just as hard as defining what a *real man* is, which obviously means it can't be done with any authority whatsoever.

Opinions are all we have.

That being said my personal definition of an **MRA** is very loose, but it isn't just about being against **feminism**. A lot of people are against **feminism**, but you would never know it unless you asked them, and you might not get an honest answer anyway depending on who's listening. They are the silent and quite useless majority, and they are more hindrance than help because they care more about social and political approval than speaking up for their values.

The truth, rather *my* truth, is that if you can leave your values at the door when you walk into a room you never really had them to begin with. **MRA**'s in my experience are people who have and act on their values in many situations that other people won't. It is what will eventually make the movement an unstoppable force for change, and it is what makes the MRA stand out above all others when gender is discussed.

When someone makes an asinine, vacuous statement like "If women were in charge there wouldn't be any wars," the **MRA** is the man or woman that stands up and says, "Excuse me, that's BS," and then spouts off a string of names like Margaret Thatcher, Golda Meir, Indira Gandhi and anyone of a number of female European monarchs. The **MRA** is the one person that will publicly rip the covers off of someone who is spouting slanted numbers from an imaginary gender wage gap or making the ridiculous claim that domestic violence is mostly a male thing.

So, in the simplest of terms, an **MRA** is someone, anyone, who sees the emperor has no clothes and says so out loud.

Marxist-**feminist** hate mongers were successful in hiding behind a thin façade of equalitarianism for a long time simply because no one wanted to challenge them. It was **MRA**'s and MRA's only that finally blew the whistle on the stinking lot of them and continue to do so whenever the opportunity arises.

Another group of men, part of the social phenomenon we now call MGTOW (Men Going Their Own Way) are also **MRA**'s in my opinion. These are men who see through the misandry of modern times and vote with their feet about marriage and about relationships. They won't trade their dignity for sex, for attention and approval, and certainly not for a pathetic illusion of love.

So far, all of this is easy enough to talk about. Most MRA's agree that **feminism** is the enemy of decency and justice, that it is nothing more than female supremacy dressed up as a movement for equality, and we all agree that the **MRA**'s are the only ones that are actually doing something about it.

It gets a tad stickier, however, when we start talking about what an **MRA** is not. This is the discussion that sends fingers pointing from and to within, and that's seldom pleasant. But, it is an important dialogue because in defining what an **MRA** is not we create the opportunity to identify and rid ourselves of some pretty heavy baggage.

First, a chivalrist is not an **MRA**. The guy who thinks his purpose in life is to care for women like they were children, to pay their way, to open all their doors, to rescue them from the harshness of the world, to pamper them and treat them like a princess is no friend to men and boys. He is just a trained seal balancing a ball on his nose for a piece of fish, and he is a Judas among his brothers. When he is not that, he is generally one of a truly dying breed, a real deal male chauvinist, seeking control in exchange for his niceties; the "man" that thinks he is paying in

advance, that sex is *owed* him when he slides the plastic to cover dinner and drinks.

Either way, the chivalrist will sell his best friend out over a skirt and a pair of legs. He does this because it is the only identity he knows or can even imagine. He sees himself as good and gallant, but he is actually a white knight with a black heart and bloody hands.

He may call himself a traditionalist or chime on about his family values but he's really just interested in getting laid and being admired (or obeyed) by women. He has no identity whatsoever without their approval and/or submission, and has much more in common with a **feminist** than he does with "us" because in every waking moment he is about and only about giving women whatever they want in exchange for his validation fix. That validation is his drug and he will walk right over our broken, bleeding bodies to get it.

Regrettably, the *traditionalist* must be approached with some amount of caution as well.

While tips of the hat are well due to men who chose and succeed at traditional marriage, they are the exception– not the rule. The traditionalist who knows his good fortune will not aspire to obligate other men to that path in life. They recognize the risks and vulnerabilities of modern marriage and they do not condemn, but rather fully support, men who choose not to go that way. They stand behind men who opt to un-tether themselves from the role of protector and provider and do not let shaming language about that choice pass between their lips. They tend to see their own path in life as one of free will, a choice followed by some measure of good fortune, not of the mandated disposability to which men have been historically yoked.

Troubled families are a concern in this culture, but the men and boys bear the worst of that burden, so it is the otherwise unnoticed men and boys that remain the concern of the MRA; not marriage, not women or girls as a group. This is not an attitude of supremacy or contempt, but a rational response to the egregious state of imbalance that already exists. By advocating for men and boys, we pursue parity, not hegemony.

The biggest pretender in the Men's Rights Movement is the neocon. This is the right wing ideologue that asserts whatever Republican hopeful du jour is some sort of de facto MRA, and consequently a friend, despite their well documented track records of selling us out.

In fact, this usurper is more dangerous than the left wing ideologue. We already know the left is owned and operated by feminists; that their thinking is saturated in misandry. And we know that they embrace whatever they are told to by McKinnon and the rest of that ilk. But that chap from the right, the one who hangs out in the **MRA** forums and contributes to threads, cheering on the Men's Rights Movement and weaving in pitches for republican politics as usual is looking only for useful idiots.

In reality he is a cancer growing near our vital organs.

The modern right offers men nothing more than religious fundamentalism, conscription to traditional marriage and disposable roles for men like that of cannon fodder; all the things that have hindered us from fighting back against **feminism** in the first place. It still seems clear that elements in the right hold much more actual promise for men than anything on the left, but that promise won't be realized with blind allegiance and automatic votes.

The right must be brought back on track towards small government, constitutional ideals, and must become openly and energetically counter-**feminist** to be anything but useless to us. We must hold allegedly conservative leaders to account for participating in travesties like **VAWA** and the full gamut of **feminist** governance that they have either supported with their votes, or by omission with their shameful silence. Joe Neocon in the comments section doesn't care about all that, he just wants to push his Republican candidate. So it is Joe Neocon who should be pushed right out of the Men's Rights Movement and into the street where he belongs.

And it means. at least to me, that all politicians of both parties are considered feminists or sympathizers till proven otherwise.

It must be said, however tactfully, that misogynists are not MRA's either. Misogyny is a touchy subject in the MRM. All of us who take public stands with our opinions are used to being called woman haters. It comes with the

territory. But there are a scant few real ones in our ranks.

They should be invited to join Joe Neocon in the street, but by MRA's, not by feminists.

In the end, it seems clear that the MRM doesn't have a political party (I'd vote for a three-legged chihuahua if it would dump VAWA). We don't have a religion, or even a sex. We don't have a nationality or an ethnicity; a universal identity or even national organization that centralizes our leaders. Heck, we don't even have leaders.

We are more a scattering of diverse and independent voices, unified by the quest for justice and an unyielding refusal to be silenced. As such, we are generally policed from within, all of us keeping an eye on each other, and keeping the all but ungovernable masses more or less in line for the greater good.

The few misfits among us won't stop any of that from happening.

Women in Combat: On Suffering for Suffrage

Paul Elam · 3 April 2010 · Archived copy · Original

The new decade will dawn with the United States still in two wars in the Middle East. It's not so different from other times. Since it's inception, The U.S. has been hard pressed to string together a significant number of years without rolling out the tanks for one reason or another. Some of those conflicts, as the two current ones, have relied on volunteers to do the fighting.

In other engagements, citizens, excuse me, *male* citizens, were drafted and forced into harms way without any thought of, or concern with, their consent. And even in times of a volunteer army, men are still the cannon fodder of choice, the only ones required to register with Selective Service, not-so-gently encouraged to do so under the threat of imprisonment and stiff fines. Men are the only ones to be allowed into combat units, or forced into them when circumstances dictate such extremes.

It is considered an American's duty, a uniquely male one, to stand at the ready; for a man to live one induction letter away from putting down the tools of his trade and picking up an assault rifle. The reasons for the wars don't matter. That our government sees fit to wage them is enough.

In principle it is sound. Nations sometimes require defense, even with all the nightmarish consequences that defense can entail. It is the price of citizenship; the sometimes horrific cost of freedom. And it buys us the right of self determination. It justifies, however meager, our voice with the leaders that we entrust with the weightiest and most solemn of decisions.

One might easily think that it reasonably follows that those who can not be compelled to defend their country, who are indeed exempt from that risk from the moment of birth, should not have a voice in how it is run. If you can't be forced into an induction center, simply because you are female, then perhaps you shouldn't be allowed in a voting booth for the same reason.

If your sex exempts you from paying for your freedom, then maybe it should exclude you from having the power to send others to do the same. Therefore, every female elected official from both parties should resign their seats in the federal government and just sit back and enjoy the protected privilege that their birthright has afforded them.

That is, until women have to play by the same rules men do.

It's simple. *No pay, no play.* Any society that ignores this cannot be seriously taken as one that embraces equality.

But of course we don't embrace equality where it comes to women. We hanker only for their privilege, and then look the other way and whistle while the men have to ante up. The net result is a culture that demands women enjoy freedom and security that only men must die to preserve.

So the question becomes, who is responsible for this?

Part of it, of course, is feminists. Since running out of discriminations in the west that don't work in women's favor, and being caught regularly at the ones they fabricate, they now spend more time railing about middle eastern ladies wear than much of anything else. It is part of a consistent and now predictable pattern for feminists, our designated "pursuers of equality" to stop short when equality means the short end of the stick.

One might think it is the military itself to blame. The military still bars women from the infantry, special forces, artillery and armor.

And the resultant breakdown of military deaths by gender vividly demonstrates what a difference those exclusions make.

Deaths by gender in the current conflicts (as of February 2009) are as follows:

Operation Iraqi Freedom

Male military deaths- 4,143 97.6%

Female military deaths- 102 2.4%

Operation Enduring Freedom

Male military deaths- 641 97.9%

Female military deaths- 14 2.1%

But the military doesn't make these rules, they simply follow directions from the Commander-in-Chief. And regardless of who is in office, the CIC is a politician that is prone to calculated moves that he thinks will garner support from the public in general.

And that leads us right back to the mirror, and to the social neurosis that guides our military policies. The culprit is public opinion, which is a slightly kinder way to say that the problem is us and our misandric norms.

Everyone thinks women should be equal. No one wants women in body bags. But, unfortunately, one comes, must come, with the other.

It's enough to make looking the other way and whistling habitual, and has. And it leads the more intellectually malleable among us to embrace the most outrageous of fallacies.

Hillary Clinton spoke at the First Ladies Conference on Domestic Violence in San Salvador, El Salvador in 1998, and said the following, *with a straight face*.

"Women have always been the primary victims of war. Women lose their husbands, their fathers, their sons in combat."

In other words, the dead, maimed, crippled, disfigured and psychologically destroyed from combat are secondary. The primary victim is the woman a soldier won't be providing for once he is disabled or deceased.

These are either the sentiments of the mentally unemployed, or just someone who values male life with the compassion of a vulture circling above a wounded animal.

Sure, Clinton was crazy for saying such a thing. But she was actually parroting the unspoken sentiments of much of the general population. We prefer that men do the dieing, and that women be spared hardship. But we want to be equals. It is the cognitive dissonance of post feminist culture.

And since that dissonance is preferred over necessary change, we are stuck, one foot inextricably lodged in the old paradigm, the other only planted in the new firmly enough to bring women privilege without commensurate responsibility.

And it means the lies we live are covered with the blood of men who pay the price for them. It is just enough "male dominance" to ensure women don't have to fit the bill for their freedom. And the roughly 98 to 2 disparity of casualties is sufficient to force politicians to carefully acknowledge our "men *and women*" who serve in harms way, further reinforcing the collective denial.

It's like acknowledging the "blacks and whites" that were harmed by apartheid in South Africa.

That kind of insanity is where we will remain unless the forces of reason compel us to take action. And that action can only go in one of two directions.

The first option, repealing the 19th Amendment, won't and shouldn't happen. So the method of choice to end the free ride on Freedom Train would be women in combat, women in selective service, and women in the draft should we ever need that again.

It wouldn't be a first in history. The soviets did it in World War II, and by law the women in Israel do their time in uniform as well. There are other examples.

There are some problems, primary among them the complications that women can present on the battlefield.

Those are minimized in much of the current war zone, where the number one mode of transportation is on wheels, and hydration is more of a challenge than navigating the terrain.

It will be much more interesting to see how women in combat perform when they have to manually hack their way through long stretches of jungle in 110 degree heat to reach an objective, or when they have to scale canyon walls with half their body weight in gear strapped to their backs.

Even researchers bent on finding as much evidence as possible to reframe the gender strength gap into a socially caused phenomena concede that women on average have roughly half the upper body strength as men, less aerobic capacity (endurance), 37% less muscle mass and lower bone density that contributes to more fractures and structural injuries than seen in men.

When strength and stamina count, the average woman will hinder the average man. Not just a little, but a lot. And in a war zone that means she will go in an instant from being a soldier, to being deadly baggage; baggage that the other soldiers will have to carry because she will be taking the place of a man that can keep up.

Of course, same sex combat units would solve that and a lot of other problems.

Generally the real physical differences between men and women don't pose a problem for the dissonant. After all, when it comes to domestic violence, men are the stronger, more physically capable of the sexes and can only be perpetrators. But when something has a pay check attached to it, suddenly that goes out the window and men and women are equals in every way.

But in this case, since we can't afford to run on delusions, we may finally find a legitimate rationale for the doctrine of "separate but equal." Women can and should take responsibility for defending their country. And they needn't get our men unnecessarily killed in the process. They can do it, on their own, true to the idea that they can do anything without the help of a man.

Or, as President Obama has said, "Women can do anything men can do, and do it better…and do it in heels."

One would think if that were anything more than a pitch for women's votes that he would have instructed Robert Gates to issue DoD changes for combat rules the day he assumed the position of Commander-in-Chief.

Or does the president secretly think that women in combat is a bad idea? Has he reduced himself to paying lip service to women's equality while he quietly believes them to be inferior and inadequate for the task? Does this make him just like most of the rest of John and Jane Public?

Oh, one does have to wonder.

By being all hat and no cattle on women's equality, the POTUS reflects still more of the stagnancy that results when reality meets PC nonsense and doesn't know where to go from there.

There is but one way to go where it concerns women in combat, and that is not to let them in, but to *force* them in, just like men, and to slam the cage door shut behind them as they enter. It is one of many changes that must come if men and women are to be treated equally under the law, and we are long past any other options that make sense.

And in doing that we will truly see what happens where the rubber meets the road, because the quickest way to see if anyone really desires equality is to give it to them.

Dockers Ad Campaign a Good Fit, With Some Alterations

Paul Elam · 3 April 2010 · Archived copy · Original

"We can thank Levi Strauss & Co. for a new Dockers ad campaign that weaves sexism and homophobia into a pitch for pants," says *The Boston Herald's* Lauren Beckham Falcone. Similar sentiments are being echoed in print media across the nation and scathing condemnations have gone viral on the internet, particularly on feminists websites.

"It's time to answer the call of manhood," the ad says, "It's time to wear the pants."

It's a pretty straight forward pitch. Reactions to it have ranged from tepid to histrionic, with a growing amount of traction for the latter.

Falcone asserts that Levi Strauss is "..waxing romantic about the days of submissive ladies and alpha males.."

It's a fairly moderate statement compared to offerings of walletpop.com writer Jami Bernard, who says, ""Wear the pants" is a call to arms, even when used jokingly, that says the only way to be a man is to put women in their place."

Bernhard further castigates Strauss's campaign as tantamount to rejecting women's suffrage and a desire to relegate women to vacuuming and other "womanly" duties.

Those pants pack quite a wallop.

Intertwined with the allegations of misogyny and homophobia are cursory, glancing blows at the commercialization of masculinity, and sometimes embracing it. Amanda Hess of *The Washington City Paper* writes, "For all the absurd fashion and beauty trends thrown at women, as gender-essentials, it's refreshing that men, too, are being encouraged to satisfy societies gender norms by shelling out $70 for a pair of pants."

Hess may have a point, but as far as gender-essentials go, cars and homes, which men are routinely measured by, run a lot more than lipstick and mascara.

Still, there are problems with the ad to be sure. Masculinity doesn't have a dress code and can't be purchased off the rack. But demonizing Levi Strauss for that stretches reason and fairness to the breaking point.

Traditional masculinity has been sold in cans of beer, bottles of aftershave, sticks of deodorant and a plethora of other products for ages, ever counting on men to head out and shop for those things in Chevy Tough Trucks.

The *real men buy our product* pitch isn't new, and hasn't raised eyebrows in the past.

No, it's something else that makes Dockers campaign different, and it has painted a target on the company, with detractors happily adjusting their sights to zero in on the kill shot.

The reason, the *real* reason, for all this outrage, pretty much boils down two key phrases in the ad.

"The world decided it no longer needed men."

And, following that,

"There are questions our genderless society has no answers for."

There's the ideological bombshell. It is the politically incorrect, but completely cogent idea that the loss of traditional masculinity has a higher price tag than a pair of trousers. It's a common sense reality that nonetheless has a lot of people outraged, and *fearful*, that anyone would express a positive regard for traditional men.

To understand that anger and fear, we must understand that there is much more that drives it than is on the surface, just as there is much more to be gleaned from the meaning of the ad than can be achieved with literalistic reductionism.

Levi Strauss & Co. are drawing fire because, intentionally or not, the company challenged an orthodoxy that sees traditional men as evil, and old school masculinity as something that required reengineering into the feminized model that more and more men are emulating today. This gender Zeitgeist includes the advertisers. They are in the upper echelons of movers and shakers in the world that "decided it no longer needed men." At least not as they were born to be. Those that embraced that kind of thinking are largely the same people making all the noise right now.

So if we are going to honestly dissect and evaluate what is happening here, it helps to understand that the outcry about the Dockers ad isn't a reaction to sexism, but indisputable evidence of it in those complaining.

Their indignation isn't because there is sexism in the ad, but because it is the wrong kind of sexism. Their contempt is a backlash fueled by misandry- the hatred of men and boys. For it is misandry, not misogyny that has become the gold standard of advertisers. And it became institutionalized in the mainstream media the moment they figured out there was a fortune in it.

One might ask where the voices of Falcone, Bernard and Hess were when Fedex and Pepsi used images of Burt Reynolds and Justin Timberlake, respectively, getting their genitalia smashed as a sight gag in television commercials?

Quiet as church mice, perhaps?

They are just a small part of the deafening media silence as men have become the punching bags of choice in pitching everything from bathroom cleaners to breakfast cereal. The latest offering is a commercial from Anheuser-Busch that depicts a woman, with an unmistakable sadistic glint in her eyes, fixing a boutonnière to her husbands lapel with a nail gun, while he is wearing the jacket.

Then, of course, once done with the flower, she wants to take it further and use the same nail gun to repair the zipper in the pants he's wearing. Were it not for the implications of a faulty zipper, it could have doubled as a Dockers ad.

And no one would have said a word, just as they are saying nothing about the Busch commercial.

By the way, Anheuser-Busch's Mr. Masculine, who grimaced and flinched as nails were driven into his body, actually managed to say "no" to driving them into his crotch. But the commercial ends with her still going for it.

The point has again been made. Sexually mutilating men is funny, and profitable. It is such an effective tool in the arsenal of advertisers that it can be used to sell veal to a vegan.

Keep in mind that this was a beer commercial broadcast during a pro football game. Again, *veal to a vegan*.

Where physical abuse isn't employed, humiliation often is. It's routine to portray men in commercials as one dimensional idiots who couldn't pick an analgesic without a lecture and close supervision from their wives. Men have become, in the eyes of ad execs and consumers everywhere, the weakened, less-than-masculine objects of ridicule that the Dockers ad points to as a problem.

And while Levi Strauss & Co. stopped short of getting the message 100% correct, the company has nonetheless taken a big step away from the redundant misandry of the advertising industry– and have agitated the prevailing powers in the process.

It's a groundbreaking step in the right direction.

It is also a step that will foster more reactions. Admonitions will be issued and boycotts will be called for. Pressure will be brought to bear to compel a retreat from the campaign.

Let us hope they are not successful. For if they are, the net result will be Levi Strauss learning all the wrong lessons. It will force the company to abandon something quite rare these days, an intelligent and thoughtful ad campaign, and send it back to a world where nail guns and kicks to the crotch are considered enlightened advertising.

It will send Levi Strauss back to a world that no longer needs men.

And if Strauss is concerned about that world, as it appears to be, it will eventually understand that the time for measuring men by compliance with forced chivalry has passed; that men have intrinsic worth that transcends mere utility to women. But if given simple respect; a modicum of dignity, they will protect women with their very lives. Men didn't get that from a code of chivalry. It is, and always has been, in their nature. Chivalry is just a label; a tag put on the actions of men to define what was already there.

Let's hope that the Strauss Co. will see that assuming that what is happening to men is of their own making, reflects, however well intended, the very sexism against men that created all these problems.

But above all let's Hope that the good people of Levy Strauss & Co. see that the forces that are lashing out with such vitriol at their ad campaign today have been lashing out at men and boys for the last forty years, and that they see, once and for all, that it is time for it to stop.

The company will need courage and conviction to do that. But that shouldn't present a problem. Courage and conviction are just two of many things that come with wearing the pants.

Men's Rights Will Prevail While Feminism Sinks its Own Ship

Paul Elam · 3 April 2010 · Archived copy · Original

It might appear that men's equality sits on a mountaintop too high to reach in our lifetime. Feminist hegemony seems to reign like the Catholic Church in the age of Copernicus. Academics, government, media and the judicial system look like little more than extensions of feminist dogma. The workplace and even the social strata appear to have become feminist property.

For a number of years, average men have been acting as though they lived in 1936 Berlin or 1970 Moscow, measuring their words carefully and casting a quick, vigilant glance over their shoulder before speaking. Others extol the virtues of feminism with sincerity that can only be properly expressed with help from a straw hat, a cane and some Vaudeville piano. And Some men are the real deal, born again believers in feminism, dancing though the socio-political morass like Hare Krishna's in an airport, complete with dirty faces and donation baskets.

Meanwhile, many Men's Rights Activists, genuinely passionate about the cause, work under assumed names because of the very real danger of personal and professional retaliation if they are "discovered."

Vee know vaht you haff been dooink.

It's a sad testament to the reality that the thought police are not just imagined characters in some novelists dystopian fantasies. Men who mix the truth with their identities can be hurt by it, and have been.

But there is trouble brewing for feminists. Not just annoyances from the cacophony of uppity MRA's that plague their online comment threads, but real trouble of the catastrophic variety. In fact, feminism as we know it is going to unravel sooner than you might think.

The *First Great Wave* of masculism is on its way. It isn't a revolutionary tsunami, but it is happening fast, like flood waters rising with deceptive speed and force. And in the end, it will drown the feminist orthodoxy before they even notice the waterline is over their nostrils.

If you think this is wishful thinking, keep reading.

MRA's are already influencing and shaping a new Zeitgeist. The evidence of that is clear and measurable and is already changing the collective consciousness of the western world.

In little more than the past year we have witnessed events in the Men's Rights Movement that range from relatively impressive to significant…to *groundbreaking*.

There were two major court decisions in California and West Virginia that were very real, judicial cuts at the corrupt, feminist controlled domestic violence industry. Very recently the European Court of Human Rights dealt a severe blow to anti-father laws in Germany. In the last year we witnessed fathers rights protests in the presumably unlikely country of Mexico and the emergence of the movement in India. Men in Missouri recently won the right to use paternity testing in child support cases.

And as just reported on Men's News Daily, The On Step Institute issued a press release announcing a convention on creating men's studies programs at the university level. This is not just more of what we have seen in the past in men's studies, which amounted to nothing more than a women's studies program dressed up with a fake beard and a pair of plastic, pin-on *cajones*. It's an effort that will ultimately produce a tectonic shift in the academic landscape with lasting, positive effects for men in western culture.

All these things leave one wondering what precisely has happened in recent times to spark such a flurry of events, seemingly unrelated, yet all bound to the common theme of positive changes on behalf of men. Why, after decades of trying, are things finally starting to happen, and why so fast?

The answer isn't complicated.

The idea of speaking up for men is finally gaining acceptance. And that acceptance is all the culture ever needed to effect positive changes, the first of which was unclenching the vitriolic stranglehold that feminism had taken on our common sense.

Feminists are no longer *The Untouchables* of western politics, and once that reality spreads some more, and it certainly will, the proverbial gig will be up.

For this it is easy to credit to people like Warren Farrell and Christina Hoff Sommers; Kathleen Parker and Stephen Baskerville. Or the handful of others published and well known within the men's rights community. And no doubt they have done much good.

But there is something else afoot here; something even more powerful. It is rooted in the collective consciousness of the society we live in, and it is much more dynamic than any given handful of writers or activists.

Forty years ago feminists steamrolled their way into the limelight of our attentions. Riding on the coat tails of the civil rights movement, they forced, with a less than legitimate agenda, a pendulum swing of such momentum that it literally swung out of sight. It moved so far away so fast that it appeared primacy in the gender dialogue belonged to feminists, and always would.

That pendulum is swinging back

Recently a fellow MRA pointed me to some very interesting statistics regarding the internet and gender activism. And what they reflect is that MRA's are taking over the online world.

Fact is, we already have.

In 2007 if you did a google search on both men's rights and women's rights you would have gotten the following results.

Women's rights: 4,270,000 hits

Men's rights: 511,000 hits

Exactly two years later you can do the same search with these results:

Women's rights: 48,300,000 hits

Men's rights: 70,600,000 hits

In other words, we went from lagging by over 400% to a very substantial lead in two years flat.

You may wonder why the internet matters considering the feminist influence in the mainstream media.

It matters very much.

Some elements of the mainstream media, largely as a result of the internet, are on the decline. Print media is clamoring against ever narrowing profit margins, cutting costs as much as possible but still falling behind the curve.

Cable and network news outlets have been forced to integrate the internet into standard operations to reach the increasingly valued demographic of consumers who blend traditional and online sources for news.

Political discussion forums and online campaigning are growing astronomically. Even political fledglings are using social networking sites like Facebook to launch their ambitions.

It all points in the same direction. The internet is the mainstream media of the future, and it's nature doesn't allow the traditional gags to be placed on alternative ideas.

In other words, in the online world, when the media talks, we get to talk back. And that fact makes it impossible to ignore any group with sufficient numbers and the will to voice their ideas.

MRA's have the drive and will, and the exponentially growing numbers. We are literally changing the way people

think each and every day. And feminists are hardly in a place any more to stand in the way.

Their dominance in so many areas has been long taken for granted, standard operating procedure if you will. But it is highly vulnerable for a variety of reasons. After a generation of debunked assertions, bad science and overtly sexist propaganda, their legacy of lies is finally making it's karmic return to the source.

Keeping a grip on power at some point hinges on having a grip on reality. Failing at this, modern feminism has become a paper tiger, caged in it's own hypocrisy, subsisting on a diet of delusion and hubris. Which is another way of saying they are eating their own excrement.

A once almost unassailable socio-political fortress, the gynocracy is now gimcrack on it's way to rubble, and feminism's no longer a sustainable movement, but just a profoundly neurotic hitch in social evolution that is in the early stages of being corrected.

Going though demographic information provided by sites like Alexa.com and others, you get a pretty clear picture of average people keeping abreast of gender issues. When you compare feminist websites like Feministing.com to sites like mensnewsdaily.com® it paints a pretty embarrassing contrast for feminists, assuming they can be embarrassed. Their demographics, particularly in education, look to be drawn from a mosh pit in an urban hell hole.

Intelligent, informed people seldom stay with shaky logic and false premises. As feminism continues to exceed the average life expectancy of bad ideas, those that cling to it are often the only ones dumbed-down enough for the job, or those so hopelessly brainwashed that they no longer can tell reality apart from deified victimhood.

So while men's rights activism is on a steamroll and will soon be barreling like a locomotive right at the feminist power structure, the gate keepers won't mount much of defense. The worm has already turned; consciousness of the truth is already being instilled into the culture on a growing scale. And truth is the ultimately terminal blow at any bogus ideology.

We won't know about this from picketing, shrill demonstrations or flaming effigies on the streets. There won't be a trumpet call or a celebratory parade. We can simply see that the tide is turning each time a court inflicts justice on the tainted domestic violence industry. Our evidence will be the demise, one by one, of rape shield laws, the prosecution of paternity fraud and lying for the purpose of a restraining order. Or crying rape when sex was consensual to cover guilt, or simply to cover the "victims" reputation with the person to which they were supposedly committed, but betrayed.

We will witness it in the eventual end of Title IV-D funding to corrupt family courts and the enforcement of shared parenting. The groundwork, and more importantly, the *consciousness*, for all this is being laid out as we live and breathe.

This movement will find it's way into social circles where statements like "Boys are stupid, throw rocks at them," are met with stone cold glares and the righteous indignation they deserve.

And we will know how real it all is as we hear the increased wailing of feminists who claim MRA's are about misogyny and denying equal rights, followed by the dull thud as it falls flat on ears that grow more and more weary of histrionics and crying wolf.

Feminism will die from a synergistic overdose of stupidity, smugness and sexism.

And the men's rights agenda will prevail because it is one of justice and equality under the law. That agenda isn't just carried by those in the limelight. It is a groundswell of outrage that has been corked up for nearly a half a century.

It is legions of men and women who are finally waking up and deciding that enough is enough.

We have reached the time that if you want to get on the train, you will have to get a move on for a good seat. But it will be worth the effort. Or, as I recently read from another MRA, "This train is the only one that knows where it's going."

All aboard.

Kimberly Munley, Jessica Lynch and the Path to Being a Media Heroine

Paul Elam · 3 April 2010 · Archived copy · Original

The media loves a hero with lipstick. Female Rambo's sell, big time, translating into the holy *cha-ching* for news outlets and talk shows. Problem is, the media is so eager to exploit the heroics of a (hopefully photogenic) gun toting girl, they tend to get carried away with themselves and do silly things, like print packs of lies. That happens when you are more interested in headlines than practicing journalism. And nothing makes headlines quite like a real life Wonder Woman, or even the concocted possibility of one.

The latest firearm femme is Kimberly Munley, now the erstwhile savior of Ft. Hood, Texas, credited with stopping murderous madman Nidal Hassan all by herself, even as she was peppered with bullets in the process.

According to the military, and subsequently regurgitated by the media with little or no investigation, it was like a scene out of Dirty Harry, with Munley playing the role of super cop so well that Clint Eastwood would have bowed and handed over his .44 magnum in red faced shame.

It turns out that this isn't how things happened at all.

Who'da thunk, eh?

The name of the person, ahem, man, who actually took Nassan down is Sgt. Mark Todd, a retired soldier working on the army base as civilian police officer. He was the one who got the job done and ended the nightmare at Ft. Hood.

Currently, there is no question of Munley's bravery. She apparently did her job and probably deserves our admiration. Pardon the insertion of words like "apparently" and "probably." History tells us that we need to reserve judgment till the facts are in; facts that the media tends treat like the loose change in a million dollar transaction.

But even if Munley's actions ultimately prove exemplary, we need to acknowledge that were it not for the confusion created by the pursuit of a sensational story about a heroic woman, the headline would have simply read, "Gunman Taken Down by Police," and Sgt. Todd would have been lucky to even have his name mentioned.

And now the that hero has been identified as a man, we can watch the media lose interest in that part of the story like a car salesman loses interest in people with bad credit.

One would easily view this as a testament to the fact that bravery from men in uniform is commonplace. After all, how many bother to remember the name of the second guy to walk on the moon? We are a culture that remembers firsts. We love the groundbreakers, the top dogs, the Super Bowl winners, and have collective amnesia about anything else. When it comes to an absolute victory by the heroic actions of a woman under fire, we are still awaiting the benchmark event.

And in our desperation for it we are giving the media a pass to create one for us out of thin air.

We saw a sadly similar story in the matter of Jessica Lynch, the American Soldier who became an iconic figure in the Gulf War via that Hollywood style propaganda machine we also call The Pentagon. And why? Not because she did anything of military significance, but because the managers of the war recognized that a flesh and blood ballerina barbarian was a bonanza of 24 carat PR. And they knew the story, at least initially, wouldn't face much scrutiny from the media, or from an American public that would race mindlessly to embrace the whatever they were told.

And I specify "American" because it was an American fabrication. Or as Group Captain Al Lockwood said regarding American and British military handling of the story, "We had two different styles of news media management. I feel fortunate to have been part of the UK one."

Who knows if the British are more patient for a real heroine, or if they are holding out for one of their own.

Still, Lynch was such a great opportunity for America that the military reported she had been shot during the firefight that led to her capture, then stabbed and beaten by her captors. None of it was true. Gleefully undeterred by the facts, officials made a short, expertly edited film production of Navy Seals and Army Rangers converging on and aggressively securing the hospital where Lynch was being held. Rather where she was being compassionately treated by civilian doctors for injuries she suffered when her vehicle crashed.

The problem was that there was no enemy around to pose a threat, or to justify the orchestrated, Entebbe style raid. The enemy had already moved on, leaving Lynch behind to be taken care of at the hospital. A fact, it seems, that the military was well aware of before going in after her, and one that found its way to the cutting room floor before the official story being released.

It was a story so staged and scripted that you could almost hear a The Chairman of the Joint Chiefs of Staff shout, “Cut! That’s a wrap!” after the first news conference on the “rescue.”

It was, however, a win-win for everyone. America had it’s heroine, and The Pentagon had its feel good moment; an entertaining and uplifting anecdote from the war at a crucial time when support was starting to lag.

And it worked for a while in spades, though it left an American public largely ignorant of the fact they were duped.

People seem happy with it, though. Our proclivity to embrace fantasy where it comes to women appears bottomless. We have turned an entire collective consciousness into an episode of Xena- Warrior Princess, lending us to sit with happy, vacant, smiles, shirts covered with popcorn as we watch her battle ten men at a time, nine of them standing in the periphery, making jerky, ambiguous movements while they wait in queue to be the next one she dispatches with ease.

We love Laura Croft and are transfixed by Uma Thurman slicing through legions of martial arts experts with her Hattori Hanzo sword. Female butt kicking is high profit hokum for the big screen, and perhaps staves off our appetite for when the real life Dirty Harriet finally makes her debut.

It would seem harmless enough. After all, it’s only human nature to indulge in fantasy. Whether that is Sigourney Weaver walking over dead marines to wipe out a horde of aliens with acid for blood or Buffy the Vampire Slayer destroying armies of the undead doesn’t make much difference.

But in the real world we should take pause. Nine soldiers lost their lives in the battle that resulted in Jessica Lynch’s capture. It was a battle in which by her own account she never fired a shot, but rather hit her knees to pray when the bullets started flying.

And rather than do the right thing, which would have been to go pick her up from the hospital and quietly retire her back to civilian life, we turned her into Sally Stallone and toasted her bravery. We made her a hero of fools.

In the other tragedy, 13 people lay dead at the end of Hassan’s rampage. A somber enough event to warrant some respect for the truth, and a good measure of diligence in getting to it. But in the end, it was the headline, the right headline, that mattered, not the story behind it. And it is a shameful example of media gone awry in the pursuit of realizing a fallacious dream.

Like all forms of fraud on behalf of women this ultimately hurts them.

Someday, the inevitable will happen, and a woman will emerge as a bona fide hero on wheels. But once the public has been taken through so many more rounds ala Jessica Lynch and Kimberly Munley, she will only be taken with a grain of salt.

And that will be insanely attributed to sexism against women, which the media will gladly, and redundantly, report.

Who are River Smith and Heidi Raynor and What Kind of Cult are They Running?

Paul Elam · 3 April 2010 · Archived copy · Original

Complaints are currently being filed with the state of Ohio against the owners and operators of the internet website known as allaboutcounseling.com.

These events began as an almost routine story about a mental health advocacy website spreading disinformation about domestic violence that demonizes men, denies male victims and shields female perpetrators.

And while the disinformation is there in abundance, more digging behind the scenes at allaboutcounseling.com revealed what appears to be gross professional misconduct and an ongoing scheme involving psychological extortion, abuse and depraved indifference. Multiple sources have alleged that the site management is preying on and manipulating site users for cash with the finesse and brio reminiscent of a corrupt televangelist operation.

And they are reportedly heaping a plethora of emotional abuses and threats on site users who speak up against it.

All of this is being conducted under the auspices of mental health advocacy; with the professional blessings (and under the state license number) of a clinical psychologist.

The details of this story have the expected intricacies and complications of most scandals, especially with the efforts that the alleged perpetrators have made to disconnect their names from their actions. But the scam runs something like this:

Allaboutcounseling.com runs a members only on-line forum in which individuals are invited to join and participate for the benefit of “Confronting fears, honest feedback and active growth through the use and benefits of anonymity and healthy communication.”

Users are made to believe that there interactions there are completely anonymous and conducted in an environment where it is safe to be openly vulnerable and to disclose intimate details of problems in their lives.

For some this seems to be the case.

But many former site users are saying that frequently what happens there is markedly different. In fact, after a month long study of the site and several interviews with former ACC members, I found the reports too consistent to be ignored.

In what appears to be a systematic pattern of significant abuses, the site management presents professional psychological qualifications, induces users to rely on the forum as a source of peer and arguably professional support, but subsequently acts toward many of the members with the following:

- Banning users without notice, reason and without a referral to other help.
- Redirecting banned users to pornography websites when they attempt to log on.
- Tacit email threats to expose users identities publicly for dissenting from site management
- Site management “diagnosing” members with personality disorders as a reaction to dissent.
- Regularly threatening members who depend on the site forum to close it unless money is donated.
- Encouraging the abuse of most male members and abusively targeting female members who had congenial communications with males.
- Fomenting conflict between forum members and encouraging some individuals to abuse others.

In fact, as I studied reports of the abuses from some of the sites former members, the picture that clearly emerged was that of tactics used by cult leaders to control and manipulated their followers. Or, as one member, who requested anonymity, put it, “I felt that it was abusive because of the way it chummed vulnerable, trusting people

who came to the site, and drew them in to a charmer/abuser codependency cult."

This same member, after posting that she felt the instigated conflict helped the hit count of the site was reportedly told publicly by site management that she was "delusional, sick and paranoid."

Another member, again speaking on the condition of anonymity, reported being banned from the site without notification and then being redirected to a pornography site when he attempted to log on.

Part of his reaction to this, taken from a statement which is available in the comments section at avoiceformen.com, was unsettling. "I had always respected the site coordinator," he said, "but after she did this to me I was sad to say the least. I was hurt. I felt deeply betrayed, humiliated and abused."

Another former member reported that she too was redirected to a pornography site after being banned from the forum.

And yet another member reported getting an email from site management that repeatedly demeaned her, and made multiple references to her location, number of children and her profession. This was interpreted as a veiled threat to reveal her identity or worse. And it is of particular concern because there are many members who have joined the allaboutcounseling.com forum for support when escaping abusive relationships in which they were or are being stalked.

Such a breech of confidence in those situations could have disastrous results.

On the surface, some of this behavior may appear part and parcel to the internet. There is a lot of flaming going on, and capricious site administration is hardly rare. It happens on a lot of websites. But this isn't just a lot of websites. It is a site that proffers, with professional credibility, to extend support to people at highly vulnerable moments in their lives. Indeed, it beckons them to participate throughout most pages on the site and assures them they are in a safe environment.

These actions not only reflect a moral deficit, but are likely in violation of the State of Ohio's rules and regulations governing professional counselors, the American Psychological Associations Code of Conduct, and various other state laws. This is especially true as site management presents professional credentials, accept money and places no disclaimer whatsoever regarding participation in the forums.

"Site management" is most likely better identified as Heidi Raynor, M.Ed., who in her bio claims to be an experienced counselor with two years of individual counseling experience, but lists no license information or professional references.

She also apparently doubles in the site forum as "Site Coordinator or "SC" as users refer to her. Raynor herself never openly makes the admission that she is SC, but in several posts, SC claims ownership of the site and solicits for donations regularly. Those donations have to be made payable directly to Raynor and are to be mailed to her home address at 4227 W. 15th, Cleveland, Ohio.

Raynor states in her solicitations that checks must be made out to her personally, and not to allaboutcounseling.com, leaving the speculation open to whether or not she is claiming the income when filing taxes.

But Raynor is not acting alone. According to information provided on the site, the content on allaboutcounseling.com was authored by River Smith, Ph.D.. Further investigation revealed that Smith is an Ohio based clinical psychologist who practices under Ohio State license number 4658, at 11206 Clifton Blvd., Cleveland, Ohio tel. 216-651-1302

According to information received from a source at the State Board of Psychology of Ohio, Dr. Smith's presence as one of the creators of that site, and the provision of his license number, inextricably ties him to the conduct and practices of it's managers, whether that conduct comes directly from Dr. Smith or not.

And under those circumstances, that translates legally to the site and everyone who manages it being subject to all

applicable statutes and codes of conduct for that profession.

Most of Smith's role appears to be providing content related to mental health issues, making him the direct source of the misleading statistics and disinformation. But also by attaching his credentials to a site that is taking money, he puts his license on the line for any improprieties and ethical violations that transpire.

It also raises the significant question of whether the site is, in reality, an online psychology practice. Early information from the state of Ohio suggests that it is, though there will not be a final determination on this until complaints about the site have been investigated by officials in Ohio.

According to several of the former members of the site, Dr. Smith may be in direct violation of several statutes that govern the practice of psychology in that state. These include, but are not limited to the following:

- Failure to report sexual abuse of children to authorities (there were several posts by members that reported their children being abused)
- Failure to report physical abuse of children
- Failure to report suicide threats by members
- Children being allowed to log on and read detailed and sexually explicit accounts of other members lives.
- Domestic abuse reports ignored by site management
- Questionable solicitations for money
- Presentation of misleading information
- Proffering false counseling qualifications

Regarding the child molestations, according to a source at the Ohio State Board of Psychology, psychologists are mandated to report knowledge of child abuse to authorities and it makes no difference that the reports were received online, nor does it matter that the reports came from anonymous sources. Discovery of the sources is a police matter, not one for the psychologist to undertake or even be concerned with. Their mandate under state law is to report these incidents immediately.

There is no evidence that any reports with police were filed, meaning that a licensed psychologist and another individual claiming to be a professional counselor knew or should have known that children were being abused and did nothing but ask for more money.

At the time this article goes live, at least two and perhaps more individuals are compiling complaints against allaboutcounseling.com which will be filed with The Ohio State Board of Psychology and The American Psychological Association. This summary and a copy of the complaints will also be forwarded to the Ohio State Attorney General's Office for consideration.

When I first brought this story to avoiceformen.com and mensnewsdaily.com, I also forwarded it to about two hundred psychotherapists that supported the site by listing their services there and by purchasing an enhanced presence in the site directory.

To their credit, several of those clinicians directed allaboutcounseling.com to remove their listings. Most did not, however, and did not respond to my emails. Their practice information is listed below.

Once the complaints with the named agencies and the State Attorney General have been filed, an update will be provided regarding this matter. And in the update, I will begin exploring how the practice of "feminist therapy" has naturally led to such abuses of ethics and hopefully what can be done to stop it.

A list of over 200 psychotherapists, counselors, social workers and psychologists that list their services at allaboutcounseling.com is available at the Men's News Daily article here.

[Update: While the state of Ohio has not yet taken any action on the complaints, all information and reference to River Smith has been removed from the site, as has all information on the other individuals

who manage and maintain allaboutcounseling.com. Just like cockroaches when the lights go on.]

Supermom, Supermyth

Paul Elam · 3 April 2010 · Archived copy · Original

Women often lament the state of their modern identity. Every woman is expected to be Wonder Woman; the successful professional, harlot and homemaker for their husbands; the perfect mom, heroine to the children they bear. They are victims of dichotomous demands that pull them in different directions and that sometimes threaten to pull them apart.

It's a sympathetic and unfortunate reality, and one that society imposed on women, despite their complaints, at the behest, indeed insistence, of women themselves. At least enough of them to effect sweeping change.

Modern feminism is the feminism of choices, is it not? And haven't women by and large demanded compliance with that agenda? Women, most of them, understandably want the freedom to choose their path in life, whether that path is of financial pursuit or the path of family or some frequently complicated combination of both. And society, as it always does with women, accommodates these demands. But while we succeeded in opening doors, we cannot and never will be able to provide an out for the responsibilities and pressures that come with such a menu of options.

Indeed, the only way to reduce the pressure is to reduce the number of options themselves, and we aren't going to squeeze that particular glob of toothpaste back into the tube.

The great writer/philosopher Kahlil Gibran wrote:

Much of your pain is self-chosen. It is the bitter potion by which the physician within you heals your sick self. Therefore trust the physician and drink his remedy in silence and tranquility.

A hundred million other people put it even more succinctly.

Be careful what you ask for, you just might get it.

And so now women have gotten what they wanted, or claimed to want. And as in so many other areas it brings them a step closer to the world of men, but only in the abstract; only on the surface.

Men, too, are becoming like stressed rope in the tug-o-war of gender identity, though they never collectively asked for it. Today's man is called on to be, as much as any woman, all things at once. He is expected to be the warrior standing in harms way, ready to kill and die for our protection and often for less noble causes. He's also the empathetic counselor with the unending patience to listen and accept; the provider for a home but not it's leader; the teacher of ideas and ideals, but only those that pass feminine muster.

He is the savior, the pin cushion, the straining back of labor and the sponge for our social scorn. He is the powerless servant reviled for having too much power; the identified problem and the secret solution. And he is always, *always*the one we induce to act when the Ultimate Sacrifice is required.

These splintered expectations of men were not a result of choices, but of obligations; not an escape from their gender role, but proof of men being inextricably chained to it.

And as laudable as are any efforts toward equalitarianism, the seemingly mirrored struggle of men and women with identity is not evidence of progress to that end, but an indicator that we are going in the wrong direction.

For in the final analysis, women are complaining about the stresses the come with freedom and men are remaining silent about the burdens that come with servitude and expectation.

Equality is an impossible yet noble objective. It is something we strive for knowing it can't be accomplished. It would behoove us to pursue such unobtainable objectives with at least some measure of thoughtfulness. To date, we haven't done so well in that department.

But we will come perhaps a small step closer to that unreachable finish line when men are routinely encouraged to

voice their frustrations with the twisting, often clashing demands of social pressure.

Or, when women are routinely encouraged to stop.

VAWA- Corrupt Law and Joe Biden's Abusive Sister

Paul Elam · 3 April 2010 · Archived copy · Original

The Associated Press recently reported that on Tuesday, September 29th women's groups gathered at the home of Vice President Joe Biden to celebrate the 15th anniversary of The Violence Against Women Act (VAWA), legislation authored by then Senator Biden aimed at ending violence against women.
The party also signaled an opening day of sorts, as during the month of October the calendar will host the 22nd annual Domestic Violence Awareness Month. October 1st is the Black Friday in the Domestic Violence version of the Christmas shopping season. Women's advocates will be reminding us of the plight of women at the hands of men that has no end, politicians will be supportive, delivering bombastic speeches replete with whatever unscreened statistics are provided to them by their handlers, and most importantly, the money raised and momentum gained will serve proponents well as we head toward VAWA reauthorization in 2010.

In other words, it will be another 31 days of fundraising, fanaticism and fraudulence; another month in which America and the western world is misinformed on an epic scale, all in the name of perpetuating the myth that the ill effects of domestic violence is a "girls only" club and that draconian legislation is the only answer.

And each year at this time men's rights activists increasingly struggle to offer up the facts against the tsunami of slanted statistics. Those facts are simple and unassailable. Women are as violent or more violent than men in relationships. Men severely under report being victims of violence in the home due to social shaming, lack of services and the propensity of police to arrest and incarcerate whatever male is in the home, regardless of who made the assault or called for help. And there is mounting evidence that women over (falsely) report due to incentives offered them by VAWA and family courts. Many illegal aliens have used provisions of VAWA to commit immigration fraud by falsely alleging domestic abuse.

The facts around domestic violence point to the unavoidable conclusion that VAWA is legislation rooted not only in sexism, but in an ill-conceived agenda that severs men from rights and recourse with the crushing legal efficacy of Dred Scott.

Individuals who follow these issues will see further dissection of the nuts and bolts of VAWA as the month progresses. But there is another area seldom explored that might possibly explain actual motive for the legislation to begin with.

One might be pressed to wonder why, with 835,000 men a year being victimized by violent partners, would Joe Biden conjure up a mammoth piece of legislation that outright denies that reality? Why, after being trained with VAWA funding, do police arrest men almost exclusively in domestic disputes where many of those men are either acting in self defense, or are in fact the sole victims of the abuse?

The answer may be in Biden's childhood, as he was himself a male victim of violence in the home.

According to Biden's own words his sister regularly beat him in his childhood and adolescence. "And I have the bruises to prove it," he said, at a senate hearing on violence against women, December 11, 1990. To make sure the audience knew this wasn't a joke, he added, "I mean that sincerely. I am not exaggerating when I say that."

As with any victim of abuse, even with the Vice President of the United States, it is imperative to consider the long lasting psychological impact, especially given how the abuse was delivered.

In Biden's brief tell-all, he acknowledged that the beatings he received were condoned and sanctioned by his parents, and that he was prevented from defending himself; That he was literally, in fact, powerless to make the abuse stop.

"In my house," he stated, "being raised with a sister and three brothers, there was an absolute. It was a nuclear sanction, if under any circumstances, for any reason –*even self defense*– you ever touched your sister, not

figuratively, literally."

"My sister, who is my best friend, my campaign manager, my confidante," he continued, "grew up with absolute impunity in our household."

In these disturbing revelations, Biden offers us a glimpse into a tragically dysfunctional and abusive family. The rules he describes are clear. His sister was granted license to terrorize and abuse him over a period of years while the family strong-armed him into the role of her designated punching bag. This was maintained under the threat of a "nuclear sanction" if he dared attempt to defend himself or stop the beatings.

One has to infer parental enabling and complicity in Joe Biden's childhood tragedy, either through chosen indifference to what was happening, or by outright collusion in the abuse. Whatever the failings of his parents, it resulted in the systematic degradation of a defenseless child.

These are disclosures better suited for the therapists office than the senate floor.

And indeed some form of counseling for Biden might have gone a long way. It could have even prevented the wholesale abuses of the legislation Biden authored that more resembles a reenactment of his family dysfunction –*women operating with impunity while men are held under threat*– than a legitimate effort to address domestic violence, which all the evidence demonstrates it is not.

Consider what mental health professionals now say about the psychological consequences of repeated childhood abuse.

From the book, *Traumatic Stress- The Effects of Overwhelming Experience on Mind, Body and Society*, edited by Bessel A. van der Kolk, Alexander C. Macfarlane and Lars Weiseath, comes the following, well researched conclusion.

"Many traumatized people become involved in social situations that bear a striking similarity to the context in which they were first traumatized. Freud thought that the aim of such repetitions was to gain mastery, but clinical experience shows that this rarely happens; instead, repetition causes further suffering for the individual ***or for other people in their surroundings.***"

That this phenomena could manifest itself in the monumentally larger scale of government and politics is not outside possibility, nor the speculation of historians and mental health practitioners.

Alice Miller, Ph.D., in her meticulously documented book, *For Your Own Good*, aptly describes how the autocratic (dysfunctional) nature of the turn of the century German family played a pivotal role in the occurrence of Nazi atrocities during the Hitler regime. She bolsters the point about Hitler personally in an article in which she wrote "The Fuhrer once told his secretary that during one of the regular beatings given to him by his father, he was able to stop crying, to feel nothing, even to count the thirty-two blows that were received"

It was part of what Miller called "The concealed concentration camp of childhood," and she postulates the possibility that it was this element of Hitler's upbringing that resulted in an individual detached enough from human suffering to order the torture and death of millions.

Whether part or all of this applies to the actions of Vice President Biden is a matter of pure conjecture. But there are two things that are not in dispute. One, by his own words, Joe Biden was raised in an environment of systemic abuse that was enforced by family dictates that eviscerated his personal safety and forced him, under duress, to submit.

And two, Joe Biden grew up to author legislation that has the same net effect on millions of innocent men. Indeed, he does this with his primary abuser at his side, guiding his political success.

Any attempt to easily insert the word 'coincidence' here defies reason. So it may well be that with VAWA we are not fighting a plague of domestic violence but the simply and sadly the demons of Joe Biden's abusive childhood.

And it boggles the mind to consider that the scars of his unfortunate youth will result not in lessons learned about real abuse, but only in more damage to many, many more innocent people.

Libertarians Hear, But Stay Silent

Paul Elam · 3 April 2010 · Archived copy · Original

As the American political scene increasingly takes on the shape of an ideological war zone, we are witnessing the emergence of countless born again constitutionalists that are railing against business as usual in Washington. And it's little wonder since both political parties seem to be engaged in speed trials on shredding the constitution, even as they compete for the hearts, minds and wallets of the voters.

The Libertarian Party has gained some valuable real estate in the shifting political landscape and is riding a modest but growing wave of support among the disenfranchised and disheartened electorate. It's an offshoot partly of the Ron Paul Revolution, promising a restoration of America to its constitutional ideals and a return to the fundamental liberties embodied in our great constitution.

The question is, is this revolution real, or is it just more antics by political hacks scamming votes and bucks off the citizenry, as the nation continues to decline?

While the rhetoric from the new wave seems genuine, some the realities simply point to more shenanigans as usual.

In an article on Men's News Daily "No Large Men's Groups?" September 22, 2009, Men's Rights Activist, *Angry Harry* pointed to the problem of "self serving government" and how the political system benefits from profitable, woman-centered programs and ignores men's programs because they are not so economically viable.

In response to Harry's piece, Eric Dondero, publisher of The Libertarian Republican submitted the following comment.

"There are a handful of us bloggers on the right that do see a connection between the men's rights agenda and the libertarian/conservative agenda. Not all of us have a closed ear to the concerns of the men's rights movement."

Heartened by this statement, I went to the Libertarian Republican hoping to see some column space that supported Dondero's claim and lent support to men's initiatives, or that hopefully even acknowledged them.

I might as well have been looking for icebergs in Arizona.

In a review of the last two months of their archives there is no reference to men's issues at all. A keyword search on the site yielded the following results, as of this writing.

Men's rights- No returns

Fathers rights- No returns

VAWA- No returns

Family Court- Bingo! We have a winner!

Oh, but wait.

The single return for family court was an article supporting Fahtima Rifqa Bary, the seventeen year old girl from Gahanna, Ohio who told the world she ran away to Florida because her Father was going to murder her for converting to Christianity. It's a claim that she maintains despite the fact that three separate law enforcement investigations found that no such threat ever existed, and despite the fact her father, the Muslim "extremist," allowed her to be a high school cheerleader, dancing in shorts in front of cheering crowds, and knew about her Christian conversion a long time before she ran away.

By all reasonable indications, this is just another case of false allegation by a woman against a man, only with an Islamic twist. And it sheds about as much light on men's issues as Ms. Magazine, except to the extent that we get yet another lesson that in the world of politics. Even with the libertarians, it's still about the great partisan divide; about Muslim and Christian, conservative and liberal, right and left, but not right and wrong. And it sure as hell isn't about

constitutional values.

This problem pervades the Libertarian Party as much as it does Republicans and Democrats. And it is symptomatic of the political cowardice that infests the American body politic, libertarians included. They rail on about our loss of rights, but conspire to servile silence the moment the issues of men are raised, or worse, as in the Bary case, capitulate and abandon even the most fundamental respect for innocence until guilt is proven.

Perhaps they are just gagging on their own tea bags.

Right now this country is inhabited by millions of men that have been stripped of their property and assets, restricted in their movements, severed from their homes and children and forced into indentured servitude by family courts run amok. It is the greatest collective violation of civil rights since slavery itself, and none of these would be emulators of the founding fathers have the resolve to open their mouths and speak out about it.

Not one of them.

Instead, they have joined with the D's and R's, colluding to placate the implacable enemies of freedom that practice an all but unrestrained tyranny on men and boys. They cry foul at comparatively minor indignities but look the other way and whistle when the worst losses of liberty are mentioned.

They boisterously bash Biden for committing money to Amtrak, but become a mischief of church mice when the same man commits heinous attacks on the freedom of men in their own homes through acts like VAWA.

Our founding fathers risked imprisonment and death to unshackle us from the chains of tyranny. These men hide from opinion polls and angry wives. It is enough to make Thomas Payne scream, even in his current condition.

Harry had it right. One of the biggest reasons that men's issues remain cloaked in the blackness of a great political void is because there isn't a buck or an elected office or a cushy government job to be had from speaking up and doing something about it.

It will take real men to get the job done, but as anyone should be able to see by now, they won't be men with an R or a D or even an L behind their name. Buying into the lesser of evils mentality of one party over the other is just a pipe dream for the hopelessly polemic; those with more interest in playing the game-as-usual than in the actual outcome.

But with time, men with more guts and less tendency to be cowed by disapproval will rise to this task. And when they do, they will do for the culture what most men won't currently do for themselves.

The right thing.

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ALLABOUTCOUNSELING.COM- All About Misandry

Paul Elam · 3 April 2010 · Archived copy · Original

Most of the mental health related “helping professions” e.g., psychotherapists, social workers, psychologists and counselors, have a code of ethics that guides their professional conduct. They are sworn, supposedly at the risk of their professional licenses, to follow the ethical mandates of that code in regard to how they conduct their practices and in their relationships with clients.

The rules require them to maintain objectivity, to offer accurate information to the best of their ability and to act in their clients’ best interests at all times.

Failing to do this is considered professional abuse and is subject to sanctions. In most places, professionals are admonished to take all this into account regarding their professional affiliations as well.

In other words, aligning themselves with other professionals or organizations that act to the detriment of those ethical standards is strictly forbidden.

Why then, one must wonder, are there so many therapists that get client referrals though the website that operates under the name ALLABOUTCOUNSELING.COM?

ALLABOUTCOUNSELING.COM is on the surface a simple referral resource for helping people find mental health services, and for connecting mental health professionals to possible clients.

What is disturbing is that the site doubles as a tool for the political indoctrination of it’s visitors. They weave information on mental health services with a pro-feminist and overtly anti-male agenda, and target that message at people who are logically presumed to be at highly vulnerable points in their lives.

ALLABOUTCOUNSELING.COM quotes statistics on issues like rape, sexual abuse, domestic violence and even alleged wage gap information that are wildly inaccurate and misleading, much of it without the benefit of research sources. Most of this information has been thoroughly debunked by sound and unbiased research so its presence on the site can only be interpreted as calculated to deceive.

For example, the site states that half of all marriages experience domestic violence, a complete falsehood. The Centers for Disease Control puts the percentage at less than one quarter, and many other valid studies point to even less frequency.

The site erroneously claims throughout it’s information pages that it is almost exclusively women that are the victims of that violence and that the small fraction on women who are violent only act violently in self defense.

Women who are victims of violence are a serious problem, but they won’t be protected or assisted by propaganda that is designed more to indoctrinate than to help. And this is where ethical violations are quite clear.

ALLABOUTCOUNSELING.COM proffers a redundant message that demonizes men, and paints women as victims in every way imaginable. And intertwined with their entire body of false statistics and misleading statements are pitches for feminism, dangling the philosophy like a carrot before clients as an integral part of the overall mental health picture.

Think about what this means. People come to the website, usually in enough emotional pain to make them vulnerable and impressionable, and rather than offering an objective, truthful and beneficial doorway into improved living, the authors of the site exploit that pain and vulnerability in order to further their own political agenda.

What would you think of a psychotherapist who implies to their clients that some of the solutions to their emotional problems are to be found in the Republican Party? How about a solution that tells people that saving the environment will also save their marriage?

That is precisely the approach taken by ALLABOUTCOUNSELING.COM

Political organizations and philosophies are not considered a form of mental health treatment by caring, objective and competent professionals. In fact, the truly professional and skilled in the field would never associate themselves with such practices.

This insanity needs to end, and that starts with the professionals who list their services in the ALLABOUTCOUNSELING.COM directory.

Following is a list of said clinicians from the state of California, with their names and contact information as listed in the directory.

I will start with them, sending them an email together with an explanation of why they should divest themselves from ALLABOUTCOUNSELING.COM

It is hard to know how many of them are aware of the breeches in ethics on the site, but they will certainly be aware of those breeches after being contacted. They have only to evaluate their own involvement and make the ethical decision that their own evaluation will foster.

If they choose to remain listed, they should be ashamed of themselves, and should not bemoan the considerable and exhaustive efforts I will personally undertake to expose their activities.

APA- Virginia Tech Was a 'Guy Thing'

Paul Elam · 3 April 2010 · Archived copy · Original

On April 16th, 2007 Seung-Hui Cho went on a shooting rampage at Virginia Polytechnic and State University killing 32 people, committing the deadliest incident of its kind in American history.

In the aftermath, as the nation struggled for answers, fingers were pointed everywhere, mostly at campus security failures and gun control. Though many would agree that little can be done to prevent the actions of a mad man, the resultant scrutiny was understandable.

Well, most of it.

Unfortunately, in the polemically charged atmosphere of gender politics it was more or less predictable that men themselves would eventually become the target of blame. Usually we can depend on the likes of N.O.W., or by proxy a feminist academic to seize the opportunity and insert some sound bites into the media, covering men with a blanket of shared culpability.

That may well have happened, but they didn't need to put forth the effort on this one. The American Psychological Association (APA), acting as sycophantic sock puppets for the feminist orthodoxy, toted that barge, and did so quite well.

In a statement issued by the APA's Division 51, Society for the Psychological Study of Men and Masculinity (SPSSM) signed by president Mark Stevens, Ph.D., they conclude, "Therefore, although most men aren't violent, most violent people are men who were influenced by exaggerated notions of masculinity…"

Let's start with the first word. "Therefore" indicates a certainty based on previously offered evidence. Their "evidence," in this case, consists of pointing to the fact that mass murderers are nearly 100% men. And that's true unless you consider the tide of female suicide bombers or the numbers of Black Widow Killers that marked their lives and fortunes by how many husbands they put in the grave. Or unless you also consider the numbers of women that have snuffed the life out of their children.

They also point to the fact that most violent crime is committed by men. And of course there is no mention of the real explanation for this either. They just sort of let the reader infer that it comes with chest hair and an addiction to a remote control.

Since the intelligentsia at the APA won't bother you with thoughtful analysis, let me see what I can do to help.

Violent crime is usually the conduct of people on the lower end of the intelligence scale. Women and men are roughly of equal intelligence, but the bell curve in the distribution of intelligence scores makes two things vividly clear. On one end of that curve there are many more male geniuses than female, and on the other end there are many more low functioning males than females. It is why men dominate the sciences, and it's also why prisons are crowded with aggressive men that aren't very bright.

Men commit most of the violent crimes for the same reason that men created every significant technological advance in human history. It all boils down to how and where intelligence, or a lack of it, is concentrated in the general population. In that, masculinity won't be helped till the day comes that really ingenious men figure out a way to make the less intelligent men smarter.

Only the influence of hidden agendas can spin that one into the pathetically misguided realm of gender socialization.

The rest of the "evidence" they offered is based on a very narrow analysis of domestic violence, in which they pointed only to the murders of women by partners and ex-partners. They ignored that fact that women do kill men, and also side stepped the reality that women are more likely than men to physically attack their partners, including with the use of weapons.

So we must go back to SPSSM's use of the word "therefore." Actually we need to delete it. Non sequiturs and false conclusions don't teach us diddley. It is an insult to even the remotely scientific minded.

Consider Andrea Yates, the Texas mother who waited till she was alone with her children so no one could stop her, and then dragged them, one at a time, kicking and screaming and pleading for their lives into the bathroom and drowned them.

Now let's apply SPSSM's embarrassingly poor style of judgment and come to a conclusion about women in general, acknowledging in advance the act that women are responsible for the lions share of child homicides and violence toward children in the home.

Therefore, though most women don't kill their children, most child killers are women, who were influenced by exaggerated notions of femininity.

As absurd as that sounds, it is every bit as valid as the statement on masculinity by SPSMM. Which is to say it has no validity at all. It's pure gobbledygook, and it reveals SPSSM and the APA itself not as valid advocates for their mental health disciplines, but just another extension of misandrist academia; a women's studies product with a fake beard painted on it.

It is no wonder that the mainstay of their mission statement is more about ingratiating themselves to feminists than it is about improving the lives of men and boys.

They also argue, though, as most feminist ideologues do, that the core of the problem goes to male socialization; that males are taught to limit their emotions to anger and not to seek help. And in that they do indeed come close to one actually cogent idea, except for the fact that they of course stop short of the whole picture on this and remain in their cozy paradigm of myopic masculinity.

The insane emphasis on male strength and power is a result of the insane requirement for male disposability. As long as men are designated as biologically determined and expendable human appliances, to be used and discarded for the benefit of women and children, we will have unfeeling men.

And most importantly, we will have women that are attracted to them, for that mechanical heart is the one that offers the most protection and provision.

If there is anything there that is in need if repair, it is both sexes. And it will start by raising our sons with the idea that it is not their job to take responsibility for the lives of women.

But I won't ever expect ideas like that to grace the pages of SPSSM's website. They are much to busy reducing 100,000 years of biological and social evolution to feminist sound bites.

And they do it to the exclusion of all reason.

The most egregious example of just how sexist and indifferent to the truth these people are can be found in the following from their statement:

"There is a tendency to see violent tragedies like the one at Virginia Tech as solely the product of a disturbed individual, rather than as the interaction of individual factors within a gendered culture. Clearly there is a need to examine and redefine what it means to be masculine and men in the U.S.A.."

Seung-Hui Cho had been getting mental health treatment since he was in middle school. Not long before the shooting one of the faculty urged him to get counseling. He clearly was a disturbed individual and had been his whole life. His actions were tragic, considerably more disturbing even than the incompetence emanating from the APA.

But with his last pull of the trigger, the murderer removed any future threat he might be. Not so for the APA that remains, ready and willing to help us do anything but find answers.

Feminism can easily be described as an ongoing dialogue on what's wrong with men. And now the APA,

supposedly invested in enlightening the world, offers it's own take on what's wrong with men.

Isn't it about time we had a dialogue on what's wrong with this picture?

To Man Up or Stand Down

Paul Elam · 3 April 2010 · Archived copy · Original

Among the many emails I get that don't support men's rights or don't support my take on them, a hefty number of them are from men who take issue with the idea of other men shedding traditional masculine expectations and going their own way.

The common theme among those emails is a short lecture on what men are supposed to do; replete with *sonny-lemme-tell-ya-what-it-means-to-be-a-real-man* instructions. Most of them are written with enough swagger and brio to make John Wayne sport a proud, if grossly posthumous smile.

And curiously, many of the concordant emails I get from women totally miss the point. I just read one from a woman who lauded my work against feminism because she lamented the loss of days when a man "knew how to treat a lady."

Apparently she thought my objection to feminism was because it kept me off a white horse. She assumed I am engaged in a fight to protect my right to sacrifice, *like a real man*. A glaring misunderstanding, but she did provide an opportune segway for the correct question.

What if a man doesn't want to?

(pause for effect)

When all is said and done, this is *the* question that speaks to the heart of a growing voice, not just in the world of Men's Rights Activists, but in the world of men collectively. And it is the first of many questions that are sure to form tempests of debate and ire in the coming years.

Should men break with tradition? And in that should they quit expecting themselves to be the financers and custodial protectors of women's lives? Should they quit paying for dates? Should they refuse assignment to the role of breadwinner? Are men supposed to be congenital bodyguards, socially and biologically indentured in a world where women no longer need such protection? Indeed, we now live in a world where it is men that increasingly need protection- *from women*, as is clear in family courts, the workplace, universities -think Duke- and frequently their own homes.

The answers to these questions, which are, like it or not, relevant now, require some intellectual scrutiny that won't be found in myopic edicts like "Be a real man." In fact, I'd argue that anyone issuing such proclamations needs to take a more lucid look at the world in which they live.

Women don't have roles any more, except as they choose to take them on. Even then, they can change that role fluidly depending on whether they are vying for a promotion or sitting with a man in a restaurant when the dinner check arrives. Feminists and flat tires are seldom in each others company, so women don't really so much have roles as they have a choice as to which role benefits them at the moment.

Perhaps carte blanche for *opportunism* is a better way to put it.

It is the new, but no longer sparklingly new social doctrine of equality-plus. Women now enjoy a range of options that men could not possibly dream of. They have been granted equal and often preferential entrance into the realm of financial opportunity and independence while social mandates still leaves the door wide open for them to do what they have historically done, e.g., draw sustenance and enhanced lifestyle from the sweat and labor of men.

It's the net result of feminist doctrine and men's complicity in it; a paradigm not of parity, but of parasitism; a Kafkaesque realm for men where they are bludgeoned with messages of their uselessness to women, often while being bled dry by them.

This isn't to cast men as victims of women. All this is enabled, lock, stock and barrel, by men rigidly maintaining

their traditional roles, giving women whatever they ask for by rote. By practicing chivalry like a crack habit, and by excoriating other men for not doing same.

In fact, were it not for men engaging in this mindless form of collective patricide, feminism would have been deservedly quashed at least thirty years ago. *Real men* would not have tolerated all this nonsense for a minute.

The catch-22 of this affair, however, is glaringly obvious. The traditional mindset, previously more tempered by reason, has served as the foundation of stable families and adjusted children for countless generations. It is indeed an area where expressions like *the fabric of our society* and *backbone of our civilization* are not just tired and overused metaphors, but spot on descriptions of reality.

That, in and of itself, might appear to be a sound reason for men to just shut up, shovel and sacrifice; to labor for what has worked in the past as though the last 40 years never happened. But that is the problem. The last 40 years actually did happen. That toothpaste is already out of the tube, and much more likely than not trying to squeeze it back in is a noble and pathetically fruitless task.

It is not that traditional roles can't work. They can for a waning few; those willing to find their way to each other though the modern morass of traditions in a world largely stripped of them. But it is a gamble with Las Vegas odds and therefore should be a choice, and one that doesn't include a license for risk takers to place a proscription on alternatives for those more survival minded.

As long as we deny men choices that women are allowed to take for granted, we will continue to see men marginalized and exploited. As the New York Times just reported, it is possible that for the first time in history that in America women will surpass men in the workforce. And that right soon.

It is a picture consistent with men's drastically decreasing presence in higher education and punctuated by their suffering the lions share of job losses in the bad economy.

And men are to continue to sacrifice for women and protect them? There are still plenty who say yes. But then there are plenty who think Elvis is still alive.

When enough men find themselves paying for dinner with a gainfully employed woman *with money from their unemployment checks*, there will likely be a lot more men, at the very least, saying:

"Hey, wait a minute."

That would be one giant step in the right direction.

Yawning at Hofstra

Paul Elam · 3 April 2010 · Archived copy · Original

In what has become a more or less common turn of events, the female Hofstra University student that accused five men, including one classmate, of gang raping her in a school dormitory bathroom has recanted the charges. That's legal and media speak for admitting she cheapened herself by taking on five men willingly on a men's room floor and lied about it later out of what little capacity for shame she had.

I suppose, I say yawning, that this is the time for outrage. And there are plenty of reasons for it, starting with Nassau Police Detective John Allen, commander of the special victims squad. Allen announced in a press conference that the men had tricked the 18 year old woman into coming to a dorm by taking her cell phone.

"Clearly," he said, "I think the cell phone was taken to lure her away from the crowd to do her harm."

And of course, in the Nassau Police Department as in so many others, "Clearly" means she said so.

And next we have Nassau County District Attorney Kathleen Rice. After releasing four of the men from jail (the fifth was still being hunted down), Rice issued a statement that a criminal investigation would be conducted but that no decision had been made as to whether to file charges against the woman.

Rice already has more evidence of an actual crime committed by the woman than she did against the four men that were incarcerated. Which is to say that she didn't have any evidence against them at all save a single allegation. And she is waiting now for what, the fair application of justice? Due process? Her next hair appointment?

I guess we can also save some indignation for when, over the next few days, stories of the woman's mental health issues and other reasons emerge to soften her treatment. This will happen, regardless of the DA's decision on whether to prosecute, and it will be used to lessen the consequences, if any, for what the woman did.

After all, we shouldn't imperil the future of a woman simply for committing a possible felony that lead to the false imprisonment and public humiliation of four innocent men.

And I suppose that there should be some ire directed at the media, who continue to print the names of the men but not their disgraced accuser, hiding the name of the only real criminal in the story. Her name will come out now, but only after the search engines bring back a few thousand returns on the names of the men.

There should be too, I assume, and yawning again, a fair amount of finger pointing at feminists who pushed for and got these insane rape shield laws, resulting in so many travesties of justice, so many lives ruined.

Truth tell, though, when I read what one of the accused had to say about the matter, I'd rather focus all my anger at him. In fact, I want to put him back in jail myself and throw away the key.

Upon being released, accused Stalin Felipe had this to say:

"Basically, I have no hard feelings toward her. I don't know why she did it. I don't know her so I don't want to say anything bad about her."

Bottom line is, if this guy wants to give her a pass, why should anyone else give a damn?

And the truth is that this guy is not unlike most men. Even with their neck planted squarely on the guillotine, if a woman's hand is on the lever, the last words of men will likely as not be, "I'm sorry if I get your blade bloody."

Men are, it seems, the greatest masochists of all time. Whatever you do, don't get between a man and an opportunity to excuse a woman for whatever harm she causes to others.

You'll be road kill in a nanosecond.

And that is precisely what men are becoming. They are like dumb animals that wander onto the super highway of gender politics, unable to grasp the concept of speed and Mac Trucks. After getting hit, the ones who don't get

squashed flat simply limp off to the shoulder, covering their pain with a smile and saying, “Please, ma’am, may I have another?”

Is this blaming the victim? You better believe it. And it is blame they have coming. Truckloads of it.

I am not going to bother asking. ‘where is the outrage?’ It’s like asking ‘where is the free health care?’ There isn’t much point in pursuing fantasies. I’ll leave that to police departments and DA’s. They have become experts at it.

I know that in the minds of many I am supposed to point to the nobility of men’s desires to protect women at all costs. That is why men continue to remain silent while they are destroyed before each other’s eyes. Yeah, that’s the ticket, it’s the nobility.

Normally, I’d expect feminists to find a way to mistake cowardice for nobility. Such delusions seem more their forte. It’s disgusting to see so many men do it. But such behavior has become part of the modern masculine repertoire. And frankly I am growing weary of men, myself included, protesting modern affairs as long as we are leaving jails and courtrooms like grinning weasels, wearing our disgraces like badges of honor.

Where are the Duke three? Why are they not all over this story? Why aren’t they doing anything to help prevent what happened to them from happening to others?

I’ll tell you where they are. They are busy being men. Which is to say that they are doing nothing at best, doing more damage at worst. It is the same place the Hofstra five will be by early next week. And with that they will join the legions of men wrongfully accused, falsely imprisoned, publicly humiliated and shamefully silent.

The only way that this is going to change is if some shepherds emerge to protect a flock that is incapable of, and unwilling to, protecting itself.

It is going to be a hard job. Not only do the sheep need to be protected from the wolves now stalking them, they have the unfortunate tendency to collude with the wolves themselves, to seek their approval and attention, and to extend to them blanket exonerations, even as the wolves size them up and make dinner plans.

The same sheep also have the insane habit of pushing each other into the line of fire whenever they get the chance. They then stare at the carnage of their dead brothers in front of them, in the words of Don Henley, “uncomprehendingly, like cows at a passing train.”

It reveals a bitter truth that advocating for men is trying to extend the lifespan of lemmings.

And so it isn’t just standing guard for the shepherds, it’s remaining on suicide watch the whole time. And it explains why so many efforts for men to organize and make things happen result in exactly squat. It’s easier to heard snakes with a stick.

Better that a few shepherds go wolf hunting on their own than to take the sheep with them, keeping in mind the whole time that the sheep themselves could be sneaking up behind them.

Concinnity and Conviction

Paul Elam · 3 April 2010 · Archived copy · Original

I learned a new word recently and am now pledged, of course, to use it in a piece as though it's been in my vocabulary since grade school. I even managed to work this one into the title.

Concinnity.

For those of you that this fine word has eluded in the past, as it has me, it means:

Harmony in the arrangement or interarrangement of parts with respect to a whole.

And it would seem to be a word *apropos* of the times where it involves the men's rights movement, and a concept direly needed.

There seems to be a rift in the movement between proponents of gay marriage and advocates for family values. And I say *seems* most intentionally, because from the outset this is an erroneous and misleading definition in terms.

Searching high and low, I have found no MRA's that have taken on the cause of promoting gay marriage. They don't exist that I know of, though I could have easily missed something in a movement so comprised of scattered voices.

There are some, like myself, that view it as a non issue and a waste of time. Most of these are MGTOW (Men Going Their Own Way) minded fellows who are much more worried about the personal and legal hazards of heterosexual marriage than they are the supposed dangers of gay marriage to the culture.

So perhaps we can jump start the walk toward concinnity with a more accurate and honest description of the problem, keeping in mind that there is no absolute and monolithic mindset on either side of the fence.

The rift, if we have one, is between some MGTOW's and some family values advocates. Or to be shorter, and more succinct, those that promote traditional marriage and those who think it should be avoided. In my mind, it is a rift that has been largely manufactured from within our ranks and is purely unnecessary.

Indeed, with some balanced perspective it is easy to see where these two camps complement each other and have the possibility for productive synergy, via concinnity.

First, the very reason that family advocates in the men's rights movement exist is because the institution of marriage has been crippled and reduced to a hazard zone for men and children, and to a lesser degree, for women. The efforts of activists to change this is important and laudable. We will have marriage for some time, and growing numbers of people are losing their freedom, property and family bonds to the state enforced intrusions we now allow.

These would be the same intrusions, by the way, that drive many MRA's to speak out against involvement in the institution in the first place.

Being motivated by the same factors would seem to be a motivation toward concinnity as well, but for reasons beyond my grasp we are in a movement that never seems to miss an opportunity to divide and implode.

I hope eternal it is just growing pains, and in fact believe it is.

And part of the pain of that growth is born from facing honest assessments and taking appropriate action, regardless of how we wish things were, or how we think they *ought to be*. Advising men to invest in marriage because we are trying to make changes in the laws is like telling people to keep smoking because we are working on a cure for cancer.

The very idea is as unsound as blindfolding men and pointing them toward the mine field with marching orders and an "atta boy," and it sadly reflects an abject indifference to their mangled bodies when inevitable explosions come.

Such are the results when we forget that being a men's rights activist means advocacy for the men themselves, not necessarily the institutions that they have historically served.

And in taking this unfortunate stance we take from the movement what could be the one-two punch against the current paradigm by boycotting marriage and simultaneously pushing for reforms in family law. Instead, in the folly of this divide, we turn that flurry of punches inward, and suffer the self inflicted wounds of infighting.

We rob the movement of the concinnity that could actually result in inertia and momentum, breeding destructive divisions; taking the move out of a movement that has still not found its initial stride.

I will always support work to change family law and to lessen the stranglehold the legal system now has over our parents and children. I consider the men and women who pursue these changes an indispensable asset to the men's rights movement.

I also support men and women who warn of the pitfalls of modern marriage, and caution men in the strongest possible terms to avoid it.

I am one of those with such a message and I won't do much in the future but turn up the volume.

When marriage has been made safe again, the dynamics and the message, at least my message, will change.

Till then, I hope we can see the wisdom in supporting efforts toward change on all fronts, in keeping our fingers off each others throats, and in helping children and men avoid the gallows till some badly needed changes occur.

The Psychology of Hate

Paul Elam · 3 April 2010 · Archived copy · Original

[dropcap]Y[/dropcap]ears back, in another life, I presented at seminars and conferences that provided continuing education units for professional re-certification. In one particular module, I used a portable grease board in a room in front of my waiting audience. Without introducing myself or saying anything else, I used a grease pen to write the words "Men are…" at the top of the board, and then silently invited the audience to finish the sentence.

Almost invariably, "pigs" or "dogs" was the first offering, accompanied by a room full of good-natured chuckles. I would nod my head and write it down on the board and return to the audience, still silent, for more.

"Controlling," says one. "Afraid of commitment," says another. "Aggressive." "Macho" "Afraid of intimacy." "Violent." "Sexist," and "Power hungry." More of the pejoratives, and almost only pejoratives, would come from the audience till the board was full.

I then flipped the board to the other side. "Women are…" was the cue, and the answers were even more rapid fire than they were with men. "Strong." "Capable" "Empowered" "Sensitive." "Nurturing," and the like would fly from the audience to the grease board like a barrage of arrows, till that side too was full.

"What do you imagine," I would ask, taking a strategic pause for a sip of water, "that these answers tell us about the real nature of sexism in the way we view men and women?"

Asking them a question with actual spoken words must of thrown them for a loop, because the stock response to that question was almost invariably a room full of nonplussed, cognitively dissonant faces. And that confusion usually gave way to irritation, clearly at me, though every answer on both sides of that board had come from them. And by the way, the participants in the crowd? They weren't accountants or nurses or teachers or financial advisors.

They were mental health professionals.

They were counselors, psychotherapists, social workers and the lot; the very people we love to imagine possess the objectivity to rise above the mindset of bigotry and sexism. And the people, despite our want of faith in their work, least likely to actually do it.

I wanted a little more pressure so I asked more questions. "How could this affect our therapeutic alliance with clients?- Could it make our relationships with females enabling?- Punitive with men?" And always, the final question I asked was "Do we carry sexism, against men, unconscious or conscious, into our work with each and every client?" With that question the anger usually intensified.

In one talk, a female participant, a social worker, jumped out of her chair and threw her papers everywhere. "You're the sexist!" she hissed at me, and stormed out of the room. She later wrote letters of complaint both about my topic and the fact I would not sign off on her attendance.

Welcome to the wacky world of mental health.

It is a telling study in the psychology of hate. Indeed, as we peel back the layers of fantasy from the profession, we are forced into a most disturbing conclusion. Psychology is hate. At least as it is practiced in western culture.

It's most evident in the junk psychology market. Since the mid-eighties, get-rich-quick psychology gurus have often made their way to bestseller lists. Books like Robin Norwood's Women Who Love Too Much, Susan Forwards, Men Who Hate Women and the Women Who Love Them and others have been runaway hits, all predicated on rigid stereotypes of men who hate and women who love; all just more additions to the already crowded grease board.

Some time ago Karen Salmansohn appeared in a Fox News segment on women executives. She was given a nice

plug for her new book, Bounce Back. They could have, and probably should have in the interest of balance, given her credit for her previous publication, How to Make Your Man Behave in 21 Days or Less Using the Secrets of Professional Dog Trainers. I don't make this stuff up. Unfortunately, I don't have to.

Currently, male bashing monarch Phil McGraw reigns in the ratings, and it won't be long before another emerges, fighting to be top dog in dogging men. All you need is a warped worldview and a nod from Oprah. And these are just the media hucksters. At least we can say that the men and women who embrace their *misandry-for-profit* schemes are just another dumbed-down group in a dumbed-down media culture.

The more culpable and dangerous are the ones with the air of legitimacy. These folks don't write, or don't *just* write. They teach, do research, and most dreadfully, hang out their shingles and help infect the world, one gullible client at a time.

The world of psychology in academics and practice has become a weapon in the realm of gender politics. Almost all pretense to objectivity and academic integrity has been forced aside by ideologues with an ax to grind against men and who are using the loathsome disguise of helping professionals to further their agenda. If you think that is extreme, read on.

Allaboutcounseling.com is purportedly an information and referral resource for people seeking mental health services. What it is in reality is a portal, a conduit that induces women into the mentality that it is the vile scourge of manhood at the root of their problems. And they offer feminism as the solution before the first session is booked.

Some tidbits from their site include some detailed hype about the fundamentals of feminism and some reassurances that not all feminists are lesbians. I suppose they figure heterosexual women need such basics. And it's good pre-sell to overcome objections before they are raised. Ask any used car salesman.

They even have a nifty section promoting a new masculinity. These people have the key to re-engineering men for the better, with the implication, of course, that the way men are now is defective and in need of an overhaul.

Part of that overhaul is a gag. This is just one of the standouts, as it appears word for word on the site.

Openness– To others (especially to women) criticism of our behaviors and attitudes, listen, listen some more, and only speak if the critic wants feedback.

This isn't even speak when spoken to. It is shut up and take it. Speak with permission only, from whichever woman is attacking you at the moment. Ah, the finer aspects of mental health.

They have much more there. Enough bogus stats on domestic violence, rape and sexual abuse for a N.O.W. convention, and staunch defenses of feminism tied in directly with the counseling message. Their ultimate point is clearly that sound mental health for women depends on embracing feminism, and with it the hatred for men. Sound advice for those seeking love and intimacy if I ever saw it.

At this point, the grease board is showing more grease than board.

I wish I could say that this was the bottom of the pit; that the infection stopped there, but we are still dealing more with the symptoms than the actual disease.

Enter the American Psychological Association, and it's Division 51 group The Society for the Psychological Study of Men and Masculinity. (SPSMM)

Here are two of the bullet points of from the Mission Statement on their home page, out there for the world to see.

- Endeavors to erode constraining definitions of masculinity which have historically inhibited men's development, their capacity to form meaningful relationships, and have contributed to the oppression of other people.
- Acknowledges its historical debt to feminist-inspired scholarship, and commits itself to support groups such as women, gays, lesbians and people of color that have been uniquely oppressed by the gender/class/race system.

Aye, there‘s the rub, and with it goes the last remaining bit of room on the grease board. Men are defective, pernicious banes to civilized society. And feminism is the answer.

Even our most revered experts in human nature are saying as much.

And this is how it worked in the old Soviet Union. It is wise to consider that in the Solzhenitsyn era of gulags and iron fisted reaction to political dissent, that most of the dissidents were imprisoned in “mental health facilities,” the logic being that if you disagreed with the state, there must be something wrong with your mind.

It was also a strategy of, and yes, I will say it without reservation, the Hitler regime, to poison the minds of the populace with disinformation about Jews, prepping the people to look the other way while they were dispatched in the name of a master race.

The plans for men may be less extreme and of longer duration, but it is happening nonetheless. Men are being marginalized year after year. Their numbers in college graduating classes are waning. 42% at last count. They have lost over 80% of the jobs in the current recession. They are dying by suicide and all other manners of death at rates that make women’s lives look like vacations in Fiji.

It’s hell having all this power. It is a wonder how we find time to oppress the world with it, much less twirl our moustaches and snicker while we do it.

But the anti-male hate machine keeps grinding away. Spasm would no doubt classify the MRM as a mass shared psychosis, and MRA’s individually as antithetical to humanity.

I used to remember that social worker who threw the tantrum in my class with a smile. It was a funny image. But that was some years ago. At the time, I knew the sexism was there, but it was not entrenched as deeply as it is today. And I naively thought it would go away.

I am not smiling about it any more.

Gay Marriage- Who Cares?

Paul Elam · 3 April 2010 · Archived copy · Original

It is hard to turn on cable news any more without having your senses assaulted by some ersatz conservative wailing like a bagpipe about the evils of gay marriage.

“We need to stop this from happening,” they say. “Marriage is one man and one woman. God-almighty Hisself said so.” And then there is the obligatory, nauseatingly redundant, “We need to protect the sanctity of the institution.”

Excuse me? The *sanctity of the institution?*

It makes me wonder if they have a rehab for this type of thinking.

Modern marriage, in case these Einsteins haven’t noticed, has all the sanctity of a ten dollar hooker. Matrimony has devolved into just another throwaway institution in a throwaway culture and it wasn‘t homosexuals that got us here. Nor will it be them that drives the final nail in the coffin.

As usual, we are not facilitating any real understanding with sound bites from talking heads. “One man and one woman,” no more illuminates the problems of modern marriage than nonsense like “my body, my choice,” illuminates the issue of abortion.

Worse yet, as any men’s rights advocate knows, marriage hasn’t been “one man and one woman” for a long time. The reality of the times is that men marry the state they live in. The woman just comes with the deal for a few years. When it’s fini with the woman, things really heat up with the state, shearing the man of his assets and adding a new, bizarre dimension to “till death do us part.”

And allowing gays into this fiasco is going to hurt the institution?

I wish I could corner a couple of these pundits and make them answer some questions. Maybe Hannity, or the anorexic looking chick with stringy bleached hair.

The questions would be simple. Where were you? And what are you doing about it now?

When the feminists pushed for and got no fault divorce, and the divorce rate consequently hit the stratosphere creating legions of dysfunctional, fatherless children, where were you? What are you doing about it now?

When feminist ideology spread like a malicious rumor though the media, academia, government and the culture, demonizing all things masculine and creating the fundamental rift between the sexes that plagues marriage to this day, where were you? What are you doing about it now?

When the family courts started taking Title IV-D money, turning benches into private fiefdoms, profit centers whose stock-in-trade became eviscerating the father-child bond, where were you? What are you doing about it now? And add to that another question. Do you even know what Title IV-D money is and how it makes it’s way from the federal government into family court coffers? Or would that take more information than you can squeeze in between Cialis commercials on Fox News?

Of course, the point is that we already know where these people were and where they are now. They’re in the place they have always been, crawling like roaches over every media news outlet that will call on them to say something profoundly meaningless about profoundly meaningless topics, in the name of plugging profoundly meaningless books.

These vultures want to protect the sanctity of marriage in the same way Courtney Love wants to protect chastity.

And those that caterwaul the loudest about the supposedly sinister prospect of gay marriage are the same ones that can’t stop wagging their tongues about the virtues of constitutional conservatism.

I’m fascinated by people that call themselves limited government conservatives, but sit by complacently like

grinning, plastic bobble-heads, as long as the government is enforcing *their* religious and moral beliefs on the rest of the population.

News flash, that is not conservatism, it's not even a cheap imitation. It's *theocracy*. Ayatollah style. And it's about as conducive to men's rights as feminism.

I wouldn't be bothered by this all that much if it were contained to media pinheads. I expect them to say a lot and understand little. It's what they get rich doing.

But when I see MRA's espousing this *cause célèbre*, it puts a spike in my "shoot-yourself-in-the-foot" detector.

Why, for the love of Pete, would men's rights activists seek to protect the sanctity of an institution that is currently the most prolific source of oppressive discrimination against them?

But I see it all the time, from MRA's, rather from patriarchs who think they are MRA's.

Just as theocratic zealots shouldn't confuse themselves with constitutional conservatives, patriarchs shouldn't confuse themselves with MRA's. In this writers opinion, our agendas are diametrically opposed.

Patriarchs want to return to the imagined days of chivalry and glory for men, when they were the heads of their homes and women did the dishes and pretty much anything else they were told. And I used the word *imagined* for a reason. The idea of days when men held all power and dominion over women never happened. It is just another in a long line of feminist delusions and revisionist history. It is a fantasy that modern patriarchs have swallowed, lending them to wax nostalgic about somebody else's pipe dream. I'm sure it would be a nice world for the control obsessive, but that toothpaste, inasmuch as it never existed, is already out of the tube and is not going to be squeezed back in. And chivalry, in that it hinges on putting women first at the expense of men, has much more in common with feminism than it does with men's rights.

MRA's just want to escape the sexism and bias and treachery involved in marriage and every other institution that affects men. And that puts us, again in this writers opinion, in the ironic place of finishing what feminists started; an all out assault on marriage itself.

The feminists won this one. Game over. A shutout. What remains of marriage is not salvageable. It's water that can't be decontaminated; a cripple that can't be healed. And the best thing to do is to put it out of its misery and start the whole shebang over from scratch. Hopefully that would be sometime after the culture has recovered from the damage of feminist doctrine and placed some sanity back on the table.

So if gay marriage erodes the sanctity of the institution, I say fine, let's print them licenses by the truckload. I'll spring for some rice.

There are plenty of real issues, the ones the pundits ignore, that need plenty of real attention. I won't be bothered to invest in anything else, especially something that ultimately undermines men even more.

It was no doubt feminists that put marriage on life support. We should mourn that and look to the future for renewed hope that some day men and women will share life again with love and dignity. But today, MRA's should do the decent thing with marriage and pull the plug

Men, Math and Marriage

Paul Elam · 3 April 2010 · Archived copy · Original

I've been just sitting here for 30 minutes now. My hands have been poised over my laptop, but they're frozen. Actually they have a slight tremble, like all the keys are painted with cyanide and my fingers know it.

I have decided to do a piece offering some marital advice to men. And I know men pretty well. I might as well be doing a porn review for the readers of Ms. Magazine. But I am feeling dangerous and my fingers are starting to work, so here goes.

My first piece of advice for men when it comes to marriage is simple.

Don't. And I do mean never. And, yes, that means you.

I don't cotton much to psychobabble, so I won't make a hypocrite of myself by putting you though it. Thankfully, it is not necessary. For it isn't relationship dynamics that will get you. It's math. And the numbers are scary.

First, and most of you know this, more than half of all marriages end in divorce, not counting the ones that end in murder, suicide and psychiatric facilities. But that doesn't mean that only half of marriages are failures. There is a lot of failed marriages that don't end up as divorces. These are people who stay married and make a hobby of hating each other like Palestinians and Israelis.

And the math on marriage isn't near as disturbing as the numbers you will be faced with when it's over. The equation goes roughly something like this.

1 angry wife + 1 lawyer + 1 family court = 1 impoverished man living in a studio apartment and driving a 1981 Buick Skylark.

Numbers are sometimes ugly, but they don't lie.

But wait, you say, I can change that equation with a pre-nup!

Yes, you can. Here are the factor weighed results.

1 angry wife + 1 lawyer + 1 family court + 1 prenuptial agreement = 1 impoverished man living in a studio apartment and driving a 1982 Buick Skylark.

Pre-nups take more time to draw up than the courts take tossing them aside.

The fact of the matter is that in modern culture men are better off downing ten shots of tequila and walking blindfolded through a mine field. The odds are better.

Think about it for a moment. Marriage is quite literally an investment of not only your heart, but all of your work, income and future income, especially when children are involved. Now, if an investment broker told you he had a deal in which you could invest, and there was more than a 50% chance that you would be wiped out and spend most of the rest of your life paying the margin call or going to jail, how much would you invest?

Well?

Oh, come on now, you might be saying. It's not fair to reduce the institution of marriage into a financial equation. Well, yes it is. Believe me, if the woman you marry doesn't heavily consider your income prior to saying yes, she is the infinitesimal exception. And for those of you who still think it is natural and right for a man to be the breadwinner and the head of the family, please know that would be the same head that gets lobbed off in the family court where more than half of you will end up.

And even if you don't think, for who knows what reasons, that marriage isn't in large part a financial arrangement, you better believe that divorce is. Reducing holy matrimony to assets and liabilities is precisely what family courts are designed to do. And they do it with brutal efficiency. If you walk in to one of those places as a man in western

culture, you will find that out in the most sobering ways imaginable.

Your experience there will leave you with a mental block. You won't even be able to say the words "family court" again, for they will find you, shivering in the corner, mumbling incoherently about "that place."

A lot of married men already know this. Those are the guys in the other half of the marriage statistics. You know, the group that is "successful?" Plenty of them have consulted lawyers because they wanted to escape insufferably nasty, horrifically high maintenance wives, but the more legal realities they heard, the more those banshees they were married to began to resemble June Cleaver. As soon as they coined the phrase "Take him to the cleaners," the follow up, "cheaper to keep her," wasn't far behind.

Just don't do it.

Living with a woman may be a better option, but you need to be careful with that one, too. Depending on the laws where you live, you could end up married without knowing it. So gather your facts.

Yes guys, that means go see a lawyer, one that understands men's legal issues, before you even shack up. Do it the moment she asks if she can leave some clothes in your closet. Better yet, do it now, while you don't have a girlfriend and can still think from the neck up. Consider the legal consult the investment of a lifetime, because it is.

And having children? Sure. Just be prepared for the very real possibility that every connection to those children will be severed when it's over. Except, of course, for the financial connection. That will be maintained at gunpoint.

So choose that Skylark carefully. You'll be driving it for a long time.

I know that some of you are thinking, "Oh, that will never happen to me." All I can say is that more than half of you are deluding yourselves, and the rest of you have no reliable way to know just how lucky you will be. For those who maintain that adolescent sense of invulnerability, such admonitions will fall on deaf ears. Never underestimate the power of denial.

I also know that some of you, especially some women that are reading this, are saying "Hey, wait! Not all women are like that! They are not all the same!" And you are right, they're not. But all family courts are the same. Screwed in L.A. Shafted in New York. Swindled in London. They are all the same.

Just don't do it.

Since you are likely not going to listen to me and make your own decisions, and you insist on taking that plunge, I have some suggestions on finding a suitable bride that might help with damage control down the road.

First, never finance a relationship. Only date women that pay their own way from the start. It will only reduce your chances of dating and ultimately marrying women who will feel entitled to all your assets when and if it ends.

It leaves you with a better, if less common, class of woman. For if a woman feels that she is entitled to ride your wallet though life when she is infatuated with you, when you can do no wrong and are the most amazing man she ever met, just imagine how she will feel about your wallet when she hates the very sight of you and the sound of your voice makes her want to claw her own eyes out.

Watch her behavior and learn from it. How does she act when you disappoint her? What is her reaction to hearing the word "no," or when you choose your way instead of her way?

If she takes it in stride and moves on, then you might have a keeper, inflection on the word *might*.

However, if she responds to the fact that you went golfing when she didn't want you to by cutting you off in the bedroom for a few days, or by telling you how selfish and immature you are for having any interests that don't revolve around her, what do you imagine she will do when she fully believes that you are the anti-Christ and are responsible for every ill in her miserable life?

And that, gentlemen, is precisely the woman you will face in a divorce. She won't be rational or reasonable or even

principled. She will be, quite literally, your mortal enemy. And she will have the full force of the state on her side, ready to inflict retribution for her broken dreams, all of which will be your fault.

Make that a 1971 Pinto.

And so there you have it, guys. A blunt but nonetheless honest assessment of the modern state of matrimony, which has become the legal equivalent of a slot machine. If you have been alive more than about an hour, you know someone that the worst has already happened to. Quite likely you know more than one. No one will fault you for pursuing the same goals that men have been pursuing for ages; wife, children, family and all that comes with it.

But we live in an age unlike any other in our history. All it takes to see that is the ability to do subtraction, hopefully before the state does it for you, in order to come to a sensible conclusion.

Just don't do it.

Child Abuse on the Docket

Paul Elam · 3 April 2010 · Archived copy · Original

Family court, the place we are forced to contend with when matrimonial bliss goes bust, has become the demolition derby for troubled families. It's a shooting gallery, where children and fathers are driven past women and lawyers like pop-up targets, not for the sake of justice, but because the carnage is a cash cow for all the wrong people.

This is not just a scenario endemic to divorce. It is not just the best we can do with a system that means well. It is a bad system that does bad things for all the wrong reasons, the most common being money.

The family law system has evolved, or devolved, depending on how you look at it, into an adversarial theater of the damned, where turpitude and mendaciousness are considered good breeding; where children, fathers and families are exploited as a matter of routine.

Court officials are quick to tell anyone interested that they act in "the best interest of the children." They even practice saying it in a haughty, sanctimonious tone.

Don't buy it. The courts are about only two things. Money and winning, in that order. They even have it rigged so that we usually know who the winner is before the gavel ever hits the wood. The only real mystery is the final tab.

And children? Their best interest is the first thing to go, disposable as Kleenex. That's what happens when you turn them into property and use them as bargaining chips along with houses, cars and bank accounts, and when you put them at the mercy of judges and lawyers that see them not as children being traumatized by the unraveling of their families, but as marks in a carnival side show.

The money game goes much deeper than the bottom of the average pocket. Carol Rhodes, author of the highly recommended "Friend of the Court, Enemy of the Family," was involved in the family courts for 20 years. She is a former enforcement officer and investigator for the 37th circuit family court in Michigan

Her considerable experience in a system touted to be in the best interest of the child, was quite actually the opposite.

"It was all about money," she says.

"How to get the federal and state dollars that were allotted each case for enforcement. In fact," she continues, "our director would say regularly, 'we are not the friend of the family, we are the friend of the court.'"

In her book she goes on to describe how caseworkers were encouraged to robotically push through increases in child support, with rubber stamping from the judge, because it meant increases in revenue to the court. She details how her offices were managed with a philosophy of deception and a focus on increased revenue rather than the interests of families.

It was a system, she maintains, that regularly buried complaints over visitation because there was no money in enforcing the rights of the visiting parent, or in acting in the interest of the children from which those parents were severed.

Ultimately the 37th Circuit became such a success at generating revenue for the court that they became a model of training for other counties and states that were only too happy to emulate their practices.

Gathering up the cash from broken families isn't limited to the courtrooms and the lawyers.

Dr. Stephen Baskerville, in his enlightening book, "Taken into Custody," also exposes the rampant corruption in the entire system. Baskerville points out that psychotherapists, social workers and various social agencies are also in the game.

He cautions us to remember and consider, and I quote, that "Involuntary divorce involves government agents forcibly removing innocent people from their homes, seizing their property, and separating them from their

children. It requires long term supervision over private life by state functionaries, including police and jails."

It is evident, both from sound research and common sense, that it would be in the best interest of the child to maintain a close, loving relationship with both parents regardless of the marriages collapse; to let the parenting continue, to insist on it, even as the marriage ends. Courts could make that the objective if they were interested in childrens welfare. Instead what usually happens early in the process is the first strike by the court on the core of the family, the restraining order, almost always on the father. They issue them without proof or corroboration, not to protect children, but to take the family down the road to child support orders and the money the courts make from enforcing them.

Read Roades and Baskerville. It's all there.

Fighting the process is treacherous. Rhodes informs us that when men who knew their rights or fathers rights activists came to the court, the word was passed around beforehand and they were targeted for all the punitive wrath at the judges considerable disposal.

It's all part of protecting the game; in the best interest of the court, as it were.

And the bias toward women as better guardians of children from earlier days fits in quite well with the schemes of modern courts. All the better and easier for the fixed fight to have a designated winner. No one has to take a dive when the judges hold the scoring cards and have them marked before the opening round.

Best interest of the child? Indeed.

If it stopped there, at the money, it would still be bad enough. But that is the problem. The courts set up Mom and Dad as lifetime adversaries. They often continue their battles after the divorce with the dedication of Palestinians and Israelis, their children (remember them?) ever caught in the crossfire.

Let's be really clear about what child custody means. It translates quite literally to ownership. It isn't just the ability to control when and where Dad and children see each other and how much he will pay Mom and the courts for the privilege of doing so. Managing conservators have the unilateral power to undermine visitation and the father-child bond with impunity. The courts give it to them.

They have the daily opportunity, and quite frequently the desire, to assassinate the character of the absent father; to twist the child's memory and perceptions to fit with those of the embittered mother.

Over time, fathers go from being Daddy to being a visitor to being estranged to being a memory, and probably not a good one. It's not uncommon. You know people to which this, or something like it, has happened.

And the next time you hear someone bemoan that Dad doesn't even try to spend time with the kids since the divorce, consider what he might be dealing with when he does.

Sara Jane: "Daddy, did you beat mommy up?"

Dad: "No, sweetie, I never did anything like that!"

Sara Jane: "Mommy said you did and that is why you had to leave."

Dad: "Well, honey, I never did."

Sara Jane: "Daddy?"

Dad: "Yes, sweetie?"

Sara Jane: "Are you going to beat me up, too?"

He can't fight this. He doesn't have enough parenting time to give the needed, corrective balance to his daughters life. The courts have made sure of it. The ex knows it and uses it.

It is easy to tell Dad that he just needs to man up and rough it through seeing the minds of his children poisoned

with lies and hatred against him. But of course, if we do that then we are no more really concerned with the best interest of the child than the courts or some of the mothers. For in the conversation you just read, it is the child who suffers most. She is being condemned to a worldview of men and fathers that will stain each and every relationship she has for the rest of her life.

Restructuring a family is a delicate and difficult matter. But it will remain much more difficult than is necessary until we restructure or eliminate the corrupt, arrogant and destructive family courts that currently have the responsibility for doing so.

There is no panacea, though getting government out of marriage and divorce would be a good idea. In the absence of that, removing incentives for courts to exploit broken families would be a start. False allegations in family court to obtain restraining orders should result in prison terms. And judges should be removed from the bench and prosecuted themselves for severing a parent-child relationship without a proven reason.

It's child abuse, pure and simple, and sadly illustrates that while what we need desperately are judges with integrity and a passion for justice, what we have in reality are legions of Tony Soprano's in black robes.

To Man Up or Stand Down

Paul Elam · 3 April 2010 · Archived copy · Original

Among the many emails I get that don't support men's rights or don't support my take on them, a hefty number of them are from men who take issue with the idea of other men shedding traditional masculine expectations and going their own way.

The common theme among those emails is a short lecture on what men are supposed to do; replete with *sonny-lemme-tell-ya-what-it-means-to-be-a-real-man* instructions. Most of them are written with enough swagger and brio to make John Wayne sport a proud, if grossly posthumous smile.

And curiously, many of the concordant emails I get from women totally miss the point. I just read one from a woman who lauded my work against feminism because she lamented the loss of days when a man "knew how to treat a lady."

Apparently she thought my objection to feminism was because it kept me off a white horse. She assumed I am engaged in a fight to protect my right to sacrifice, *like a real man*. A glaring misunderstanding, but she did provide an opportune segway for the correct question.

What if a man doesn't want to?

(pause for effect)

When all is said and done, this is *the* question that speaks to the heart of a growing voice, not just in the world of Men's Rights Activists, but in the world of men collectively. And it is the first of many questions that are sure to form tempests of debate and ire in the coming years.

Should men break with tradition? And in that should they quit expecting themselves to be the financers and custodial protectors of women's lives? Should they quit paying for dates? Should they refuse assignment to the role of breadwinner? Are men supposed to be congenital bodyguards, socially and biologically indentured in a world where women no longer need such protection? Indeed, we now live in a world where it is men that increasingly need protection- *from women*, as is clear in family courts, the workplace, universities -think Duke- and frequently their own homes.

The answers to these questions, which are, like it or not, relevant now, require some intellectual scrutiny that won't be found in myopic edicts like "Be a real man." In fact, I'd argue that anyone issuing such proclamations needs to take a more lucid look at the world in which they live.

Women don't have roles any more, except as they choose to take them on. Even then, they can change that role fluidly depending on whether they are vying for a promotion or sitting with a man in a restaurant when the dinner check arrives. Feminists and flat tires are seldom in each others company, so women don't really so much have roles as they have a choice as to which role benefits them at the moment.

Perhaps carte blanche for *opportunism* is a better way to put it.

It is the new, but no longer sparklingly new social doctrine of equality-plus. Women now enjoy a range of options that men could not possibly dream of. They have been granted equal and often preferential entrance into the realm of financial opportunity and independence while social mandates still leaves the door wide open for them to do what they have historically done, e.g., draw sustenance and enhanced lifestyle from the sweat and labor of men.

It's the net result of feminist doctrine and men's complicity in it; a paradigm not of parity, but of parasitism; a Kafkaesque realm for men where they are bludgeoned with messages of their uselessness to women, often while being bled dry by them.

This isn't to cast men as victims of women. All this is enabled, lock, stock and barrel, by men rigidly maintaining

their traditional roles, giving women whatever they ask for by rote. By practicing chivalry like a crack habit, and by excoriating other men for not doing same.

In fact, were it not for men engaging in this mindless form of collective patricide, feminism would have been deservedly quashed at least thirty years ago. *Real men* would not have tolerated all this nonsense for a minute.

The catch-22 of this affair, however, is glaringly obvious. The traditional mindset, previously more tempered by reason, has served as the foundation of stable families and adjusted children for countless generations. It is indeed an area where expressions like *the fabric of our society* and *backbone of our civilization* are not just tired and overused metaphors, but spot on descriptions of reality.

That, in and of itself, might appear to be a sound reason for men to just shut up, shovel and sacrifice; to labor for what has worked in the past as though the last 40 years never happened. But that is the problem. The last 40 years actually did happen. That toothpaste is already out of the tube, and much more likely than not trying to squeeze it back in is a noble and pathetically fruitless task.

It is not that traditional roles can't work. They can for a waning few; those willing to find their way to each other though the modern morass of traditions in a world largely stripped of them. But it is a gamble with Las Vegas odds and therefore should be a choice, and one that doesn't include a license for risk takers to place a proscription on alternatives for those more survival minded.

As long as we deny men choices that women are allowed to take for granted, we will continue to see men marginalized and exploited. As the New York Times just reported, it is possible that for the first time in history that in America women will surpass men in the workforce. And that right soon.

It is a picture consistent with men's drastically decreasing presence in higher education and punctuated by their suffering the lions share of job losses in the bad economy.

And men are to continue to sacrifice for women and protect them? There are still plenty who say yes. But then there are plenty who think Elvis is still alive.

When enough men find themselves paying for dinner with a gainfully employed woman *with money from their unemployment checks*, there will likely be a lot more men, at the very least, saying:

"Hey, wait a minute."

That would be one giant step in the right direction.

Male Studies Conference Delivers- With Some Friction

Paul Elam · 7 April 2010 · Archived copy · Original

"Truth is regarded as a terrible word in this age of deconstruction," said Katherine Young, while fielding questions at the Conference on Male Studies today at Wagner College in New York. Young was among a panel of varied academicians that spoke at the conference, which was hosted by Wagner Professor Miles Groth and chaired by the erudite pair of Lionel Tiger and Christina Hoff Sommers. The purpose of the conference was to introduce the concept of male studies to a broader public and academic audience.

True to Young's words, however, there was resistance to that truth in the panel itself. After a great start, with On Step Institutefounder and MND board member Dr. Ed Stephens posing the initial question "What are the ethical concerns of dedicating 90% of resources to one sex?" and eloquent opening statements from Tiger and Sommers, the momentum faltered briefly with the statement issued by Professor Chip Caprero of Hobart and William Smith Colleges.

First, Caprero attempted to paint the entire conference as an afterthought to the field of men's studies, tossing Michael Kimmel's name around and suggesting that the academic pursuits being considered by the other panelists were not new, but already well underway. He seemed not to notice that the remainder of the panelists seemed to view Kimmel's work as the problem.

And then he made the incredulous (and outright stupid) statement that masculism was an attempt to "re assert male privilege."

It was as though no one had prepped him with a conference description before asking him to speak. Indeed, it was as though no one had awoken him from his intellectual slumber before giving him a microphone.

The implication is not that he should have or would have spoken otherwise with prepping, but that the conference was apparently organized out of necessity due to a paradigm that has too long operated on Caprero's point of view. They might as well have invited Carol Gilligan or Catherine McKinnon to fill his seat for all the benefit it would be to male studies.

It was the only low point of the two hour presentation, but it actually turned out to be a blessing in disguise, due mainly to what followed. What was amazing was that in a time when we are used to seeing feminist ideologues on college campuses being rewarded with wild applause and almost universal agreement, the statement from Caprero yielded only one thing.

Tension in the room.

And you could see it, even through the small, grainy video image presented through the live feed, and hear it, even with the occasional audio glitches.

And then, something even more remarkable happened. Caprero was shot down cold.

Immediately following his statements, Paul Nathanson, co-author of Legalizing Misandry, dismissed Kimmel as "naïve" and brought the conference back on focus. From there the rest of the event was underscored by the sound of academicians citing the horrific results of feminist ideologues being in charge of university programs and the research they produce; and of those same ideologues having sway over university policies that affect young men. It was a theme hammered on incessantly by Sommers and echoed by all but one of her peers. And they clearly offered male studies as a needed remedy for this problem.

The focus was apparently a little too intense for Caprero. He spent most of the remaining conference physically shrunken back from his peers. He spoke more, but with far less self assurance. The more they hammered in the need for the study of males not driven by feminist ideologues, the more he faded back into the wall.

And this is where he provided a valuable service to all watching. The more academicians spoke of the problem

with gender ideologues in academia, the more the one gender ideologue on the panel became insignificant to the conference. If this is a foreshadow of how other ideologues will behave as real scholars sign on to study males, this may be easier than one might have at first thought. Perhaps as easy as light erasing a shadow?

One can hope.

One thing for sure, we will be finding out. Journalists for Newsweek and Cosmopolitan were in attendance.

The conference get's an A+, given a slight curve for Caprero. It was a good start, but there are miles ahead to any viable destination. Money needs to be raised, as well as more awareness, even on such an illustrious panel of experts. Not once during this groundbreaking event did the word chivalry come up. Or, as conference attendee Tom Golden, LCSW, said. "They never even mentioned the chivalry that drives all this stuff. Until they start addressing that, we are not going to get very far." Golden is the publisher of the website Men are Good, and produced a seminal video outlining men's issues.

Still, this was an auspicious and hopeful beginning. I can well imagine that if we would have had cameras and live feed at Seneca Falls, that we would not have witnessed a model of perfect unity, or perfect insights. So imperfections notwithstanding, the case for male studies was made today, with effect and credibility.

As soon as the conference becomes available for online viewing, I will bring you the link.

Congratulations to Ed Stephens, Dick Elfenbein, Joe Notovitz and the esteemed assembly of presenters for a job well done.

We got your self-esteem here

Paul Elam · 3 May 2010 · Archived copy · Original

Let me tell you what I'd do if I liked money more than self-respect. I'd go to the local shoppers club and buy a hundred gross of small brown paper bags. Then I'd drive out-of-town to the nearest auction barn and pay them a fair price to let me go into the stalls and fill every bag with an even pound of cow crap.

Then I'd slap on some shiny pink labels with "Bag-O-Women's-Self-Esteem," printed on them in a distinctly womanish font, add a five, no, ten-dollar price sticker, and tie 'em closed with couple of nice frou frou ribbons. Next, I'd set up a kick back arrangement with Dr. Phil in exchange for an endorsement and take out an ad in Cosmo or Redbook.

Then I would head down to Belize and sit on the beach, throw back cocktails and check the bank account on my Droid 8 or 10 times a day. After about a week I'd buy the beach I was sitting on, and maybe that cute little senorita that was fetching my drinks. The word expatriate would start sounding pretty good.

And I'd be doing myself and you ladies a big favor. It would be perfect synergy. I like money, and you like buying bullshit.

You've been doing it for as long as I can remember. Fake self-esteem, like 98% of everything else that is marketed just to females, has become the psycho-porn of the western woman, with profits that would put a twinkle in Bill Gates eyes. How much profit exactly is anyone's guess.

What I do know is that the self-esteem racket comes in a lot of guises. I will deal with the two major ones here because that is all I have time for.

First, the plastic surgery route. With 8 year olds getting bikini waxes and high school juniors getting fitted for an instant C cup, it is a growing industry for the grrls. For the supposed grown ups it is a monster. Plastic surgeons know how much better you will feel about yourself if your tits draw some more stares and your lips look a little more blow job ready.

This is what they pass off as self-esteem, and they use it as an advertising come on in the same way beer companies use girls in bikinis. Since you are the consumer, it sells like cheap crack in a bad neighborhood. And so now you and your sisters are lined up like schoolgirls for tickets to see *Pink*, to get cut and stretched, injected and inflated, and to have your fat asses suctioned down to bubbles of perfection.

But, there is one ever so slight problem. Actually, it's a big one.

You see, vanity isn't self-esteem. Neither is narcissism. Not the real deal, anyway. If you think self-esteem and self obsession are the same thing, then go buy those plastic titties. They will match your character and personality just fine, and they might go a long way toward a career as a porn star or topless dancer if the scars don't show too much. After all, it's common knowledge that self esteem abounds for women who can squat down and pick up folded dollar bills off the floor with the crack of their ass while a room full of drunks howl at them.

Then you can attract more men and join the millions of other women that spend their time bitching about how those men won't look at them from the neck up. It's a small price to pay for all that self-worth.

Tell you what -today only- two bags of cow crap for the price of one.

Now, if you are not on an elective surgery budget, you needn't feel left out. There is a whole world of cheaper but equally fake assistance with your problem. It's the Stuart Smalley route of the self-esteem simpleton. And it is for sale in the wacky world of mental health. The purveyors, usually women who don't have any more self-esteem than you do, are scattered across the world-wide web, thicker than Henry Kissinger's accent. For a mere hundred or so per hour, they will give you the stalwart advice to look in the mirror -each and every day- and say really affirming things like *"I am unique. I am special. I am the only 'me' there is!"* They will advise you to smile while saying it, but I

dare you to simply keep a straight face.

They will tell you there are lots of reasons you don't have self-esteem. The most common one being men that don't see just how special you really are, or don't tell you as much every 15 minutes. Those are the relationships where you lose your self-esteem. Yes, ladies, you can have it and then lose it, like there was a big hole in your pocket and it fell through and rolled under the sofa.

Actually, they will make it look a little more sinister. It's like this: You get into a relationship and at first he is all roses and chocolates. After time though, he starts saying things that are not really bad, but just a little cutting, like "I'm going fishing with my friends,"

After some more time passes, it gets worse. When his fishing trips don't stop simply because you tell him how important it is for him to give them up for you, what started as "I'm going fishing with my friends," ends up being "Get off my back you insufferable fucking control freak."

Self esteem into the drink, right then and there.

Seriously though, ladies, disinformation about your self-esteem aside, the self-help gurus aren't any better at it than the cutters. And they miss the most important thing about self-esteem, just like you do.

The cold truth is that if you have self-esteem, nobody can take it from you. And if you can surrender it to someone, even an asshole that says he loves you, then you never had it to begin with.

That is partly because there is no such thing as self-esteem. It is just a made up word; a marketing tool to get to your purse, or through you, your man's wallet. There is, however, self-respect. And self-respect, since it must be earned, is rarely sacrificed.

When you have it, respect from others is a given. But you can't have respect from others or yourself if what you keep chasing is scripted adoration and unearned preeminence. And if you are the average woman in today's world, you don't have a damned clue as to the difference. It makes selling you bags of bullshit all the easier. In fact, as long as you insist on hanging on to the idea that your being special is a demand you can put on anyone else, or obtain by making an ass of yourself in a mirror, it makes selling you anything but bullshit impossible.

Unlike what any plastic surgeon or psychobabble spouting huckster will tell you, you have to get off your ass and earn the way people see and treat you, and the way you see and treat yourself.

You do this through the development of your character, not as a princess or little girl or the self designated center of someone else's universe, but as a grown human being with more focus on your responsibilities than your entitlements. Ante up like a big girl and see how quickly the world, and men, treat you like one.

And if you are taking shit, stop it.

If you don't stand up, and I mean immediately, to any mistreatment from any other human being, and put an end to it, then don't whine about being a door mat. You volunteered for it the second you laid down.

But the real trick here is for you to understand that people, particularly men, failing to meet unrealistic expectations isn't robbing you of anything. They aren't respecting you by catering to your childishness, they are just giving in to it, and, in the mother of all ironies, disrespecting themselves.

Now you can take this advice, which is totally free, and start applying it today. You can start growing up this very minute. Before you know it other people, men included, will be looking at you in a way you have likely never seen before. With genuine admiration. I know, it's a poor substitute for adulation, but in the real world it has to do.

Or, if you just can't wrap your mind around the idea that the onus is on you to get the job done; that self-respect is a by-product of maturity and humility, I have another form of self-esteem, right here, by the bag full.

Operators are standing by.

Sexual Predator Insanity

Paul Elam · 11 May 2010 · Archived copy · Original

At sixteen, Ricky Blackman was fairly typical of teen-age boys. He loved sports, especially basketball and football, and played them well enough to have realistic hopes for a scholarship. He liked socializing and hanging out with his friends. And girls—of course there were always the girls.

His Middle American upbringing produced unsurprising ambitions. He dreamed of serving his country in the Navy after school, and ultimately of a career in law enforcement. He was, by all accounts, a healthy and well adjusted young man.

Skip ahead three years, and you'll find Ricky and his life have changed radically. He takes private instruction in web design because he isn't welcome on a campus. He no longer trusts the law he once wanted to serve, and, when in the presence of young women, he panics and withdraws. In fact, his life, once so full of promise and hope, is now little more than a daily struggle to survive, and a challenge to even find reasons for doing so.

While Ricky's view of the world has changed since his younger days, it is nothing compared to the way the world's view of Ricky has changed. He has become the ultimate pariah and outcast. He is, at least in the eyes of most, pernicious persona non grata; human refuse hardly worthy of life itself.

It all started before his seventeenth birthday. Ricky was at a local hang out for teens and met a girl there. Amanda was from his area, said she was fifteen years old and they seemed to have much in common. They began seeing each other, and eventually had sex on two occasions.

The encounters would undo the rest of his life.

Like many young people trying to impress someone they like, Amanda lied to Ricky about her age. She later told Ricky's mother, Mary Duval, that she was only fourteen, and pled with her not to let Ricky know. Mary promptly told her son of the confession, and he cut off the romance immediately. They found out later that she still wasn't being entirely honest.

Later Amanda, a runaway, became involved with the police, who discovered her prior ties with Ricky. She admitted the sexual relationship to the police during questioning. She also admitted that she had lied to Ricky about her age. After evaluating the situation, Amanda's parents weren't interested in pressing charges and the police weren't interested in making an arrest. Until, that is, the Dallas County (Iowa) District Attorney's office got wind of the case.

Shortly after Ricky turned seventeen, he was questioned by the police. His mother was present, and it was her instinct to remove Ricky from the interview. But she had just undergone surgery on her eyes and was disoriented due to the post-operative medications she was taking, so she allowed Ricky's then-stepfather to handle things. Unfortunately, the stepfather wanted the matter quickly resolved, and signed a waiver for the police to question him without legal counsel.

The police had something they wanted Ricky to sign as well.

It was a simple statement that he had, in fact, had sexual relations with Amanda. Ricky was apprehensive, but he signed. It was, after all, the truth. And in Ricky's world, the truth served an honest person well.

"Sorry to tell you," the police officer told Ricky after he had signed the statement. "Amanda admitted she lied to you about her real age, but she was only thirteen."

It probably wasn't the tactics Ricky envisioned, when he thought of becoming a police officer: Get a kid to sign a confession, and then tell him what he just confessed to. Ricky's naiveté took a hard blow. But it was only the first of many times that the real world would land on him like a Mack Truck.

The officer told him that the case would be sent back to the D.A., and that it might come to nothing since Amanda had confessed to lying about her age. He also advised him, in a rare moment of clarity and honesty from the system, that it could go either way.

The Arrest Made the Papers

Ten days later, Ricky was handcuffed in front of his friends and taken to jail. He was charged as an adult with two counts of third degree sexual abuse, a felony. In an almost artistic manipulation of timing and the system, police and prosecutors used laws applying only to juveniles to garner evidence and a confession, and then used it all to charge him criminally as an adult.

He was threatened with twenty years in prison (more time than he'd yet been alive), but that was only the beginning of a two-pronged assault on his life. When the arrest made the papers, complete with Ricky's full name, address, and the nature of the charges against him, the community in which he had lived and thrived turned on him in an instant.

When Ricky and Mary went food shopping, cashiers in one line at a local grocery store refused to check them out, forcing them to go to another line while other customers glared. His younger brother, who was nine at the time, was badgered and humiliated at school.

Duval read the writing on the wall, and immediately made plans to take Ricky and his brother to Oklahoma in hopes that they could put the matter behind them. Unfortunately, the move would have to wait until the Dallas County Prosecutor's Office was done with him.

That process began with a rare, upbeat moment that seemed to promise a partial reprieve. The prosecution offered a deal with Ricky that almost seemed reasonable, given the circumstances. He would plead guilty to one count of lewd and lascivious conduct with a child, a class D felony, which would be expunged from the records if he satisfied the terms of his two-year probation. He would not have to state a felony on job applications, and, because of the adjudication, he would not be placed on a sex offenders' registry.

It seemed like the best offer possible, all things considered, and Ricky agreed to the plea.

Ricky and his mother took their seats in the courtroom. Then, just minutes before the hearing was scheduled to begin, the state appointed attorney advised them that there had been a recent change in Iowa law.

Any plea arrangement Ricky made would be contingent on being placed on a sex abuser registry for ten years. Both Ricky and his mother erupted in tears at the news, causing a commotion in the courtroom. It took some time for them to compose themselves.

The "recent" change in the statute had happened, they would discover, nearly a year earlier, but right now, Ricky had just moments to decide whether or not to take the deal.

He didn't want to be placed on the registry. He didn't think it was right. But to fight it was risking two decades behind bars; a place where young men, especially those not hardened by criminal life, were sure to find out what real sexual deviance and assault are all about.

It was a double blow for Duval, who had lost her eyesight entirely, just five weeks before the hearing. Now she could lose her son.

Ricky took the deal, but almost ran into another snag with the court. The prosecution wanted Ricky to state on the record that he had lured the girl to his home for the purpose of having sex. The request was clear. In essence they wanted Ricky to commit perjury, a real crime, so they could have on the record a phony allocution to something he never did. Blackman, with courage almost unimaginable for his age and the circumstances, refused. He told the court that the sex was what they both wanted, and he wouldn't make a statement to the contrary.

They entered his statement into the record and closed the case. Ricky had received the adjudication, and they were now free to move away from Iowa.

It was something Ricky couldn't wait to do. The promise of getting away and making a fresh start almost made the situation bearable.

A Fresh Start

The state of Oklahoma, and some of its citizens, had other plans.

They'd had no idea when they moved, but Oklahoma law required Ricky to register as a sexual offender for life. And because of the age difference between him and Amanda, he would be listed as a Level Three Offender, which labels him as violent and dangerous, and his crime as "aggravated." He was placed on the sexual offender registry, and, as a result, Ricky's life has been affected in ways that most of us cannot imagine.

Since moving to Oklahoma he has been kicked out of school, ousted from public parks, and verbally abused by neighbors and strangers. One neighbor shouted obscenities and videotaped him whenever he stepped outside his door. The same man came to their home and told Mary Duval he would not quit bothering them till she took her "child rapist" away. He was not interested in the facts surrounding Ricky's case. He had seen everything he needed to know about Ricky Blackman on the "Offender Registry."

Ricky cannot live or go within 2,000 feet of schools, parks or any other establishments where children are known to be present, and this forces him to live as far from town as possible. It also means he cannot attend his younger brother's football games, or go almost anywhere where he could make and maintain friendships. He cannot even attend church unless he informs the clergy there that he is a sex offender and gets their permission.

Now that Ricky is off probation, his younger brother can have his friends in the home while Ricky is there. But most parents don't want their children in a home with a registered sex offender. And the reality is that children around Ricky do present a dangerous vulnerability… for Ricky. Any allegation against him, even the most patently false, could have disastrous results.

His probation officer had him dismissed from the school system, saying, according to Duval, "He is a liability to them." He was denied G.E.D classes because they were offered on a school campus, and the State Board of Education denied him online classes because he was on the registry.

Ricky was eventually allowed to take G.E.D. classes, at a local police station.

He now lives his life in near solitude, helping to take care of his mother and trying to sort out how he is going to make something of the rest of his life. He had a job in a fabrication plant, but was "laid off" when his employers discovered his history. Effectively in prison, Ricky will remain that way for the rest of his life unless something changes.

Ricky and his mother are both involved in trying to effect those changes. They have both taken the story public, and Duval has an on-line radio program to raise awareness of what the registry actually does. She has managed to get the story covered by some television stations and newspapers. She also has an internet petition demanding changes in the laws. Primary among those demands is that the states recognize the difference between sexual predation and consensual sex between teens.

In many places, including Oklahoma, the law sees no such difference, and consequently makes no legal distinction between someone who lures a child into a car and rapes them and someone like Ricky Blackman.

The Court Knew Better

It was a difference, however, that the prosecution in his case was apparently able to see, even as they held twenty years in prison over the young man's head in order to coerce a guilty plea. It was the prosecution that recommended to the court that Blackman receive two years probation with deferred adjudication. In that recommendation, they advised the court that this course of action would be sufficient to rehabilitate the defendant.

One only need consult a mental health professional with experience dealing with sexual offenders to learn that the nearly universal perception is that recidivism for sexual offenders is high. In my considerable time in the field, it

was the general consensus of clinicians that predators were untreatable, and that incarceration was the best option. (There is research that disputes all this, but in Blackman's case, it was always perceptions that guided events, not reality.)

That being said, prosecutors are generally less generous than psychotherapists. With their recommendation to the court, the prosecution openly acceded to what everyone else in that courtroom already knew.

Ricky Blackman was not a sexual predator.

Ricky Blackman was just a kid that had sex with a girlfriend he thought was a year younger than him.

Ricky Blackman had no business being there in the first place.

At this point, though, it was too late. Blackman was caught up in a system largely devised by politicians clamoring to quell public fears about the safety of children. Fanning the flames of public outrage, and sometimes lighting them, lawmakers run for office against each other on platforms largely consisting of "tough on crime" one-upmanship. One ever more draconian measure after another is offered up as a sales pitch to a panic-ridden, woefully ignorant public that will sign on to whatever sounds the most extreme.

The result is laws that not only fail to protect our children, but in the case of Blackman and others, have actually started destroying them. Elected politicians, like prosecutors and judges, fearful of being seen as soft on crime, force people like Ricky through the legal gauntlet without compunction. They have become robotic assassins, creating unthinkable collateral damage in a war that is supposedly being waged in the public's best interest.

Meanwhile, children are no safer on the streets than they have ever been.

His Whole Life in Front of Him

It is perhaps fitting to point to the silver linings in this story. Duval, the loss of her sight notwithstanding, has emerged as a dogged and tireless advocate for her son, and for bringing problems with the sexual offenders registry to the public's attention.

Ricky has found some focus for the future as well, though it took some hits and misses. He wanted to get a law degree and work to change the system for the better, but he won't be allowed to practice law anywhere, because of the registry. Now he takes private lessons in web design, a profession suited for someone who has little reason to leave the house. He also wants to reach out to young people and caution them about the hazards and consequences of teen sex. The jury remains out on whether that can ever happen.

These are thin consolations, lending neither redemption nor solace. Even if Mary Duval had not lost her eyesight, she would never again see the Ricky she knew before all this happened. Her life is, and will be, consumed with trying to find justice for her son. She openly admits this may never happen.

Ricky, at nineteen, is supposed to have his whole life in front of him. When he should be looking forward to the time he will marry and have children of his own, his path looks to be marked by a single set of footprints. His ideas on women are not what they used to be.

"I don't trust them," he says. "When I see one looking at me I just walk away."

Still, he is a young man with a message, albeit forged in the fires of adversity. It is a message that assaults the complacency in which we all too often and too easily find comfort.

"Anybody who looks at the registry should not judge people just for being there," he says, "There are lots of people that don't belong. People like me. There are even people that had to pee so bad they went outside and the next thing you know someone takes a picture with a cell phone and they end up on the registry too."

Right alongside the child rapists.

Little at this point would ameliorate the damage done to this family. The Kafkaesque tempest that overtook them

three years ago still darkens every horizon and pummels the simplicity out of life that they used to take for granted. It rattles their doors and windows, as though trying to shake loose the last of their dignity. And it has swept away hope for the future, leaving behind only the solemn, desperate need for peace.

We love to think that justice is blind. But we also pray that those who administer that justice are people of vision. When systems become so twisted that the letter of the law strangles its spirit, then justice cannot exist. It will die as surely as the dreams of a teen-age boy when the world caves in around him.

Dockers Ad Campaign a Good Fit, With Some Alterations

Paul Elam · 24 May 2010 · Archived copy · Original

"We can thank Levi Strauss & Co. for a new Dockers ad campaign that weaves sexism and homophobia into a pitch for pants," says *The Boston Herald's* Lauren Beckham Falcone. Similar sentiments are being echoed in print media across the nation and scathing condemnations have gone viral on the internet, particularly on feminists websites.

"It's time to answer the call of manhood," the ad says, "It's time to wear the pants."

It's a pretty straight forward pitch. Reactions to it have ranged from tepid to histrionic, with a growing amount of traction for the latter.

Falcone asserts that Levi Strauss is "..waxing romantic about the days of submissive ladies and alpha males.."

It's a fairly moderate statement compared to offerings of walletpop.com writer Jami Bernard, who says, ""Wear the pants" is a call to arms, even when used jokingly, that says the only way to be a man is to put women in their place."

Bernhard further castigates Strauss's campaign as tantamount to rejecting women's suffrage and a desire to relegate women to vacuuming and other "womanly" duties.

Those pants pack quite a wallop.

Intertwined with the allegations of misogyny and homophobia are cursory, glancing blows at the commercialization of masculinity, and sometimes embracing it. Amanda Hess of *The Washington City Paper* writes, "For all the absurd fashion and beauty trends thrown at women, as gender-essentials, it's refreshing that men, too, are being encouraged to satisfy societies gender norms by shelling out $70 for a pair of pants."

Hess may have a point, but as far as gender-essentials go, cars and homes, which men are routinely measured by, run a lot more than lipstick and mascara.

Still, there are problems with the ad to be sure. Masculinity doesn't have a dress code and can't be purchased off the rack. But demonizing Levi Strauss for that stretches reason and fairness to the breaking point.

Traditional masculinity has been sold in cans of beer, bottles of aftershave, sticks of deodorant and a plethora of other products for ages, ever counting on men to head out and shop for those things in Chevy Tough Trucks.

The *real men buy our product* pitch isn't new, and hasn't raised eyebrows in the past.

No, it's something else that makes Dockers campaign different, and it has painted a target on the company, with detractors happily adjusting their sights to zero in on the kill shot.

The reason, the *real* reason, for all this outrage, pretty much boils down two key phrases in the ad.

"The world decided it no longer needed men."

And, following that,

"There are questions our genderless society has no answers for."

There's the ideological bombshell. It is the politically incorrect, but completely cogent idea that the loss of traditional masculinity has a higher price tag than a pair of trousers. It's a common sense reality that nonetheless has a lot of people outraged, and *fearful*, that anyone would express a positive regard for traditional men.

To understand that anger and fear, we must understand that there is much more that drives it than is on the surface, just as there is much more to be gleaned from the meaning of the ad than can be achieved with literalistic reductionism.

Levi Strauss & Co. are drawing fire because, intentionally or not, the company challenged an orthodoxy that sees traditional men as evil, and old school masculinity as something that required reengineering into the feminized model that more and more men are emulating today. This gender Zeitgeist includes the advertisers. They are in the upper echelons of movers and shakers in the world that "decided it no longer needed men." At least not as they were born to be. Those that embraced that kind of thinking are largely the same people making all the noise right now.

So if we are going to honestly dissect and evaluate what is happening here, it helps to understand that the outcry about the Dockers ad isn't a reaction to sexism, but indisputable evidence of it in those complaining.

Their indignation isn't because there is sexism in the ad, but because it is the wrong kind of sexism. Their contempt is a backlash fueled by misandry- the hatred of men and boys. For it is misandry, not misogyny that has become the gold standard of advertisers. And it became institutionalized in the mainstream media the moment they figured out there was a fortune in it.

One might ask where the voices of Falcone, Bernard and Hess were when Fedex and Pepsi used images of Burt Reynolds and Justin Timberlake, respectively, getting their genitalia smashed as a sight gag in television commercials?

Quiet as church mice, perhaps?

They are just a small part of the deafening media silence as men have become the punching bags of choice in pitching everything from bathroom cleaners to breakfast cereal. The latest offering is acommercial from Anheuser-Busch that depicts a woman, with an unmistakable sadistic glint in her eyes, fixing a boutonnière to her husbands lapel with a nail gun, while he is wearing the jacket.

Then, of course, once done with the flower, she wants to take it further and use the same nail gun to repair the zipper in the pants he's wearing. Were it not for the implications of a faulty zipper, it could have doubled as a Dockers ad.

And no one would have said a word, just as they are saying nothing about the Busch commercial.

By the way, Anheuser-Busch's Mr. Masculine, who grimaced and flinched as nails were driven into his body, actually managed to say "no" to driving them into his crotch. But the commercial ends with her still going for it.

The point has again been made. Sexually mutilating men is funny, and profitable. It is such an effective weapon in the arsenal of advertisers that it can be used to sell veal to a vegan.

Keep in mind that this was a beer commercial broadcast during a pro football game. Again, *veal to a vegan*.

Where physical abuse isn't employed, humiliation often is. It's routine to portray men in commercials as one dimensional idiots who couldn't pick an analgesic without a lecture and close supervision from their wives. Men have become, in the eyes of ad execs and consumers everywhere, the weakened, less-than-masculine objects of ridicule that the Dockers ad points to as a problem.

And while Levi Strauss & Co. stopped short of getting the message 100% correct, the company has nonetheless taken a big step away from the redundant misandry of the advertising industry– and have agitated the prevailing powers in the process.

It's a groundbreaking step in the right direction.

It is also a step that will foster more reactions. Admonitions will be issued and boycotts will be called for. Pressure will be brought to bear to compel a retreat from the campaign.

Let us hope they are not successful. For if they are, the net result will be Levi Strauss learning all the wrong lessons. It will force the company to abandon something quite rare these days, an intelligent and thoughtful ad campaign, and send it back to a world where nail guns and kicks to the crotch are considered enlightened advertising.

It will send Levi Strauss back to a world that no longer needs men.

And if Strauss is concerned about that world, as it appears to be, it will eventually understand that the time for measuring men by compliance with forced chivalry has passed; that men have intrinsic worth that transcends mere utility to women. But if given simple respect; a modicum of dignity, they will protect women with their very lives. Men didn't get that from a code of chivalry. It is, and always has been, in their nature. Chivalry is just a label; a tag put on the actions of men to define what was already there.

Let's hope that the Strauss Co. will see that assuming that what is happening to men is of their own making, reflects, however well intended, the very sexism against men that created all these problems.

But above all let's Hope that the good people of Levy Strauss & Co. see that the forces that are lashing out with such vitriol at their ad campaign today have been lashing out at men and boys for the last forty years, and that they see, once and for all, that it is time for it to stop.

The company will need courage and conviction to do that. But that shouldn't present a problem. Courage and conviction are just two of many things that come with wearing the pants.

Dr. Tara J. Palmatier

Dr. Tara J. Palmatier · 14 June 2010 · Archived copy · Original

[image]

The first Shrink4Men was published by Dr Tara J. Palmatier, PsyD on January 12, 2009. Dr Palmatier began Shrink4Men because she recognized that **men who are in abusive relationships in which the perpetrator is a woman do not have the same support resources as their female counterparts.** Much of society and support organizations refuse to recognize that men comprise approximately 50% of relational abuse targets or, worse yet, ridicule men who seek help for this reason.

Many men in relationships with abusive women don't even recognize that what they're experiencing from their nearest and dearest is abuse. There are many double standards in our society when it comes to what is acceptable behavior for men and what is acceptable behavior for women.

Dr Tara holds a PsyD in Clinical Psychology and an MSc in Counseling Psychology. She has over 15 years of experience delivering direct services to diverse populations in a variety of settings. Dr Tara completed and successfully defended her doctoral dissertation, Ce ci n'est pas une these: An applied psychoanalysis of Rene Magritte, in 2004. It examines unresolved childhood bereavement, the effects of a mentally ill mother and creative outcomes in an adult artist. She continues to have an interest in psychology and the arts.

Dr Tara currently publishes the Shrink4Men website, blog and forum. She specializes in helping men who are trying to end relationships or seeking coping strategies for dealing with their abusive wives, girlfriends or exes, many of whom have been diagnosed with personality disorder or whom they suspect have personality disorders or traits.

The philosophy of Shrink4Men is as follows:

- Abuse is unacceptable from either sex.
- Abuse is unacceptable even when the perpetrator has a personality disorder or other mental illness.
- Tolerating abuse from your wife or girlfriend doesn't make you a good guy; it makes you a victim. If you remain in the relationship or don't take steps to stop the abuse once you recognize you're being abused, manipulated, controlled or terrorized you are enabling your own mistreatment.
- Ending a relationship or a marriage in which you're actively being emotionally and/or physically abused doesn't make you a "bad guy"—even if you have children.
- Double standards and inequities in relationships are unhealthy and unacceptable. You shouldn't have to "take it" or shoulder the entire financial burden because you're a man.
- Both partners' needs and feelings are equally important. Both partners come first in a relationship. Both partners need to compromise.
- Allowing yourself to be devalued in a relationship is not okay. Relationships should ultimately be a source of comfort and support not a series of endless hostilities, psychological castration, no-win situations, hoop jumping, emotional withdrawal, transactions and resignation.

When a man is abusive, he's designated a jerk and we encourage his wife or girlfriend to end the relationship. Abusive men are publicly humiliated, vilified and often imprisoned for their violent behavior. When a woman is abusive, we advise her male target that she's just emotional, she was abused as child, so he needs to be patient and sensitive to her feelings and stick with her no matter the personal cost. When a woman is violent toward a man in the context of an intimate relationship, it's still the man who usually gets carted off to jail even when he's the one with the cuts and bruises.

Dr Tara J. Palmatier is in no way minimizing the legitimate abuse many women suffer in their intimate

relationships from men. She is, however, trying to shine the spotlight on the abuse suffered by men who are targets of their female intimate partners and exes, which is just as real and just as painful, if not worse, due to the lack of ready social and personal support.

John Hembling (John The Other)

John Hembling (JtO) · 14 June 2010 · Archived copy · Original

[image]I grew up in the 1970s, when feminism's second wave was cresting. Predictably, I absorbed and internalized the public messaging of the mainstream. I also absorbed a major fraction of my value system from an earlier generation, having had access to the library of my grandfather, who along with my grandmother, were among the last of the real Victorians. I knew, without being conscious of it that women were better human beings, and that my sexual identity was corrupt, unless it was bent to the service and protection of women.

During my childhood and adolescence, without understanding the deeper social forces at play, I witnessed the dissolution of almost every marriage of my parents and other relatives, but did not fail to notice that the men seemed always come out badly damaged, while the former wives seemed to skate away mostly unscathed, and retaining most of the familial assets they'd shared during their relationships. This pattern was so monotonous and one sided, I never found the prospect of marriage to be even slightly attractive.

Speeding forward several decades, I found myself fascinated by the spectacle the foreign and domestic policies of western nations, particularly the US. I was both puzzled and outraged by the apparent insanity and obvious self contradiction of the claimed, versus what appeared the obvious motivations of the elected and appointed governments of the apparently "free world".

This came to a head for me with the public scandal of the Bush-Junior-era Attorney General Alberto Gonzales, and his apparently politically motivated firings of roughly a dozen state level prosecutors. Around this time I began writing a blog, noting the inconsistencies between the public narrative sold by mainstream media, and what appeared an irretrievably corrupt apparatus of government in not just the United States, but every western nation including Canada, where I live.

I went to university in Canada, studying geology and physics, which led to work in the canadian mining industry. I also found the time to form and and develop several small and modestly successful businesses, including a software company which over a decade grew from 2 employees to over 100.

But out of observing and writing about the visible behavior of the North American political establishment, I began to see a consistent pattern sharply at odds with the publicly accepted social and political narrative.

This led eventually to my adoption of many of the views common within what is now called the Men's Rights Movement, although I had no early that idea any such movement existed. In 2010, I had written several articles from a strongly MRM point of view without realizing a larger movement existed, but did not begin to self identify as a "men's rights activist" until seeing Paul Elam's "thehappymisogynist" videos on Youtube.

In 2010 Paul contacted me, and I began submitting articles for publication on AVFM, I soon joined Paul as the co host of his radio show, and eventually became the Site's Editor In chief.

Jared White

Jared White · 14 June 2010 · Archived copy · Original

[image]I started my life as half of a stereotype. My parents divorced a few months before I was born so according to just about every sitcom and movie of the nineties, I was destined to be one of those men whose "father was never there." Destined to be one of the stoic and immature man-children who never listened to his mother and needed a woman to teach him how to be a proper human being worthy of a relationship and societal acceptance.

Yeah that half of the stereotype didn't happen. Mostly because my mother didn't take advantage of a legal system designed to destroy the lives of men. My parents held equal custody of their children. No allegations of abuse to win a case, no weekend visitation rights, no child support; **equal** custody. When I was with my father, his money is what fed me and the same with my mother. One of the most important examples of equality humanity has to offer in this day and age graced me upon birth.

So I suppose it's obvious why I eventually became involved with Men's Rights.

Misandry was recognizable to me growing up. My parents taught me that there are people in the world who do bad things to other people. However, school and television told me that there were *men* in the world who do bad things to other people, mostly women, and sometimes kittens, female ones. As the years went by I did what most people do when faced with things they don't like or agree with. I ignored it. I changed the channel and turned my head when the billboards popped up. Being told that I was the problem because I happened to be born male didn't sit well with me but I had a life to live. I was sure someone would start saying something about the one sided nature of the message being put forth.

I joined the army when I was nineteen. By age twenty I was in Iraq. The things I didn't ignore on television told me that soldiers and policemen and firemen were heroes. I always had a strong impulse to run towards the dangerous situation everyone else was running away from so the choice seemed like the right one. Even though I didn't like it, I think I took away a lot more positive learning experiences from the army than I'd like to admit but I digress. By age twenty-two I was back home, out of the military, and working a normal nine to five. I knew nothing of feminism back then except for the soundbites of equality and Women's Rights.

That all changed the day I was given a simple warning from my boss.

My boss wasn't the bad guy in this situation. I don't work for him anymore but I still like and respect him. He was basically looking out for me. Apparently because of an argument that was overheard between myself and a woman from a different department, the supervisor of this woman decided to make an informal complaint against me. I later learned that this supervisor hadn't even heard the argument, just our elevated voices, nor had the woman I argued with made any complaints to her against me.

Women should never be hit by men, not even in self-defense because men are stronger; however, sometimes men deserve to be hit for the unforgivable crime of being honest if a woman asks you if she looks fat or if he upsets a woman in some way. This is why we were arguing, because I took issue with that sentiment. My boss, being the old school "look out for his guys" man that he was felt it necessary to warn me.

"Stay away from that one. You don't want a sexual harassment charge."

Needless to say I was at a loss for words. I knew he didn't think I did anything he was just explaining to me without explaining to me that I could be fired over a sexual harassment complaint for an *argument*. I'm on good terms with the woman I argued with. She later saw the ridiculousness of what she said. I still to this day don't know if I've even met the supervisor who made the complaint against me. But that day did something to me. It made me mad; furious. I wasn't fired. However, there was a complaint lodged against me by a faceless accuser and *no one* wanted to hear my side of the story. I knew I hadn't done anything wrong, at least no more than the woman I argued with so why was I being treated like a criminal and warned about sexual harassment charges? Why was everyone given a

voice in this situation but me?

I went on youtube, for the first time I believe. I don't remember what I typed in the search bar. Probably something along the lines of "WHAT THE F#&K!?" I soon became one of the many youtube "debaters" who would seek out videos where I know people will be saying things I disagree with. That got old. I wasn't angry anymore but I still felt like I needed to do something to right the wrong done to me. Then I stumbled across a video on an account called TheHappyMisogynist.

After that things just started falling into place. At first I was just ripping off Paul's style. Then I tried, with my blog at least, to do some things different. I never really had a "red pill" moment. In fact I think this is the first time I've ever typed red pill and I write fiction so that's really saying something. What I received through videos on men's issues was a name for one of the major reasons why men's issues continue to exist; feminism. Everyone I saw who flew the feminist banner spewed the same hateful garbage. Some fluffed it up in ludicrous theories while others proudly shouted their hatred of the male sex. It was always obvious to me that a bias against men existed. Now I had a name for it.

Those who follow the feminist ideology propagate that all men need feminism's "end violence against women" and "men can stop rape" classes as young boys to prevent them from being abusers and rapists as men.

I am not a dog that needs to be trained to lick at the heel of the feminist ideology.

After writing for Men's News Daily, I was invited to write for A Voice for Men, though I still wanted to do more. I've been interested in creating music for a large portion of my life. Artists tend to put their ideals into their work and thus the message that men and boys are not the oppressive overlords that feminists claim made its way into my music.

When time in-between my two jobs permit, I'll be busy producing content for my website and AVfM. Men are human beings, not abusers. Masculinity and male sexuality are not an affront to women's humanity and no feminist is the authority on what makes a man good or bad.

Spread the word.

Lucian Vâlsan

Lucian Vâlsan · 14 June 2010 · Archived copy · Original

[image]Having been born and raised in an Eastern European country, I've seen a lot of ugly stuff and I've seen what many have only read about in biased books.

I come from a family where longevity is rather the norm. I've personally met one of my great-grandfathers, two great-grandmothers and both my maternal and paternal grandparents. I have made audio recordings and written statements that go back to 1880s and I made them with people that have actually lived through those times. One of my great-grandmothers, for instance, lived through both World Wars and survived multiple bombings – whilst on the radio she was told that the Allies were "the good guys" that were not bombing civilian establishments. Yeah right! I might have met some more of my great-grandfathers, had it not been for the World Wars that claimed their lives.

Most of my old relatives are now dead, after living unusually long lives, but what I've learned from them gives me a unique perspective which is far more comprehensive than any history book can provide.

For the last 24 years I've seen my country and the entirety of Eastern Europe going rapidly from oppressive Marxist-Leninist governments to oppressive "progressive" Marxist-Feminist governments. It was an even more spectacular transformation than what the former West had. In the former West it took 40 years to transform the society to be unrecognizable, whilst in lest than 25 years, the same thing happened in Eastern Europe.

Admittedly, the previous 50 years of oppressive Stalinism represented an advantage, but the transformation was so deep that Romania from 1994, when Gheorghe Hagi conquered the United States in the World Cup, to 2013, Romania seems like a totally different country and society.

I started learning my first foreign language at the age of 3, then electronics at the age of 4. I knew how a satellite analog antenna worked and how to install it before I started school.

School was boring for me as I was always a few steps ahead. Fortunately for me, at that time this was appreciated, unlike now. Had I been 10 or 15 years older, I would have never graduated from high school, or even elementary school because I would have been deemed as "grossly offensive" or punished for "grossly affecting others' self-esteem".

I'm not kidding. In the Romanian elementary schools of today a student can be penalized for reading the lessons ahead of time or for knowing too much more than the average student in the classroom.

Then I went to college and I tried, really, really tried to hold on until graduation. But I didn't. I keep telling myself that it was because of the money but the fact is that it was boring, and the feminization of Universities had just begun. Thankfully, I was out of there before it hit really bad.

Times were tough. I had my first job at the age of 12 and worked throughout my schooling. This gave me the opportunity to get used to being self-reliant and get away from dependency – it allowed me to grow up even faster.

I took the pink pill during high school, but chugged the red pill all the way through less than 10 years ago whilst volunteering for an NGO. Cultural Marxism (or political correctness, if you prefer) was already mainstream, along with its friend, feminism, but during my stay at that NGO, I had the opportunity to see a lot of cases that completely went against every single element of the official narrative about men and women, about race, about class, or any other favorite topic of the ideologues.

Maybe someday I will go into details, but the thing is that once you see these things happening, you can't un-see them – and once I got the first reactions after I started writing about these issues, I knew that I got things right. As the old saying goes, if you want to find out who rules over you, find out who you can't criticize.

My parents' generation was told that it is a "sacrifice generation." Now my generation is being told exactly the same

thing. Well, I'm done being of sacrificed for anyone and I'm done being disposable. And that brings me here, at A Voice for Men, offering my unapologetic perspective in an attempt to contribute to a global FTSU.

Suzanne McCarley

Suzanne McCarley · 14 June 2010 · Archived copy · Original

[image]I was born in the mid 1960's, bringing up the tail end of the Baby Boom. My dad was a retired cop who taught criminal justice at a community college and my mom was a homemaker (previously a psychiatric nurse.) Both of them were older than most of their peers when they married and they are still alive and still married after five and a half decades. I was the fourth of five children and the youngest girl, and yes I identified with Cindy Brady, although I was jealous of her perfect hair.

We were raised in a small but growing town in the distant Chicago suburbs. Although all five of us were born in Albuquerque, I for one am very Midwestern at heart. My childhood was perfectly dull and fairly ordinary, though I regret to say I took for granted the proximity of Chicago. It never occurred to me until adulthood that the world was not full of people who routinely took family trips or school field trips, to some of the finest museums in the world. We kids shared a paper route, and throughout the summers we were free to ride our bikes all over town.

For a few years there, our front sidewalk was "home base" for nightly neighborhood games of Kick the Can. On those occasions when we all met on someone else's front steps, the whole "gang" knew the tone of Dad's piercing whistle when it was time to head home. We also watched a lot of "educational" movies on the screened porch, that Dad checked out along with a projector, from the college library.

I was a mediocre student, very bright but introverted and rather lazy, and reading was my favorite thing in the world. Hiking through the local nature park and writing were my second and third favorites. My career goal was to be a high school English teacher, though I secretly wanted to be a cop. In hindsight I'm glad I never became either. I attended college for three years, majoring in English with enough electives to minor in French, Psychology and the Sociology of College Town Bars. I dropped out in 1986, hoping to finish my degree at a school closer to home, but I never did.

Two years later I was married. We bought our first house, had our only child, and transferred to rural central Indiana where we stayed for eighteen years. *That* was an education. A whole lot of Hoosiers don't quite know how to use helping verbs. Or turn signals. Overall though, it was a good place to raise a child, and I now live on the east coast. Throughout those years I worked at a series of "mom jobs," full or part time as needed, with flexible schedules, and often low wages. Although I had to work, "Wife and Mother" was my career. My job titles included retail clerk, cleaning lady, machine operator, bank teller, Ford salesman, realtor, day care "teacher," substitute teacher, veterinary receptionist, library clerk and bookmobile driver. Not surprisingly, also during those years I neglected my reading and writing almost entirely.

When my son joined the military, I thought I'd try to write a crime novel, to give myself some focus while adjusting to my new identity as an empty nester. I joined Blogger to follow some cop blogs and familiarize myself with their world, and I started a blog of my own. Through the cop blogs I found a few gun blogs, and heck I love to shoot, and what a cool community of writers! Then I discovered Captain Capitalism, who introduced me to Dalrock, and suddenly I found myself immersed in the Manosphere. And the world finally made sense.

Not only am I an introvert, I have never been "one of the girls." I never understood girls and how girls think and interact. It was as if their words had different definitions than those found in the dictionary, and I never caught on to their usage. All my life I have been more comfortable around males than around females. I knew where I stood with guys; they said want they meant and they meant what they said. Not that they confided much in me, but what they did say was open and frank.

Needless to say, discovering a dozen or so websites where men speak freely, was a revelation. It wasn't just a new perspective on old questions, it was all new questions! Important questions that I had never thought to ask. Questions that I soon realized nobody was supposed to ask. And for me personally, questions that would likely have profound effects on my son's life, whether I addressed them or not!

I spent the better part of a year reading and learning, debating and thinking. I started making regular donations to a couple of sites but I knew I could do more if I wanted to, and I probably should. However I've never been political; I have always despised the naked hypocrisy of every political movement I've encountered. I'm not a "joiner;" groups and communities don't hold much appeal to me. I was not a reformer and I was not a proclaimer. But I am now. One day I emailed Paul Elam and asked if there was anything I could do in West Virginia, to help publicize Judge Lori Jackson's kangaroo court. There was. I hit the ground running and I have no intention of stopping.

Paul Elam

Paul Elam · 14 June 2010 · Archived copy · Original

[image]Being born in the mid 50?s, I grew up in a much different world than we live in today. My father was career military, serving faithfully through two wars and bearing the scars to prove it. My mother served as well, being an army wife and raising three boys. She earned a masters degree with honors after, and only after, that job was done.

My youth, of course, was rocked by the late 60?s and early 70?s, as was the rest of the country. I came to question and suspect, as did most everyone my age, everything my parents stood for. It took some time to figure out that my father wasn't the guy that got us into Viet-Nam, he was just a soldier doing his job. I also figured out my mother wasn't a domestic slave, just a woman who put her family first.

It also dawned on me that what they stood for was work, sacrifice and above all else, their children.

I did my own stint in the service and found myself unsuited for the grueling conformity and dedication to tedium it requires in peacetime, though I can't imagine I would have preferred walking in my fathers footsteps to the battlefield. The fashionable rebelliousness I acquired in adolescence didn't help, but it made things a lot more interesting.

Unsuitable for the military and uninterested in manual labor I eventually escaped to college. After a few attempts at majoring in beer, I settled on psychology and minored, according to the faculty, in driving them to giddy fascination with razor blades and other sharp objects. Apparently the military had not beaten the irreverence for authority out of me.

The problem with college is that it almost always leads to a job, unless you stay there and teach. I liked the idea of not working very much but the conformity required in academia rivals that of the military. Been there, done that, if you'll forgive such a blatant clich.

I wanted something really easy to do so I chose a career of trying to talk crack heads and alcoholics into staying out of bars and crack houses. That turned out to be almost as hard as reasoning with professors, but it was also for a much better cause. I stayed with it for the better part of twenty years.

Interesting thing about counseling addicts; you can only talk about booze and dope so much. Sooner or later you have to get around to other things like work, social life and the lot.

Like marriage and family.

Addiction takes it's toll across the board. Much of the recovery from it is repairing damage. The addicts family is often the biggest casualty. It's a given in the treatment world that including the spouse is essential; that we are, in actuality, treating the family and marriage as opposed to treating the individual.

This is difficult work at best, but it got even more complicated. Somewhere along the way, about the time gender feminism stepped in to commandeer the realm of therapy, we stopped really treating addiction. The entire field seemed to morph into one giant episode of Sally Jesse Raphael. We began to identify and treat masculinity as the disease, not the addiction. The preferred treatment modality was emasculation, and the profession proceeded with that wholesale. Or as one psychotherapist once told me, just before being paid to address a group of male clients, "I love to take men's macho bullshit and shove it down their throats."

She wasn't kidding, and she wasn't looking any more differently at me than she did the male clients.

She also wasn't an exception. Many of the clinicians I worked with took the same view of men and masculinity. It was a positively hateful environment. The insurance companies didn't bat an eye. They continued to pay. Treatment continued to suffer. And as time passed, relationships suffered more. Anti-male hate speech filtered it's way into therapy and the culture at large in the same way tabloid journalism took over the news. Mainly because it sold.

It still does.

Having the unusual notion that it was more my job to counsel addicts than to neuter men and worship women, it often put me at odds with the prevailing powers. Never subscribing to the adage “If you can’t beat em, join ‘em,” I fought. In many ways I got my ass kicked.

The old saying goes, you can’t fight city hall. That may be true, but it’s nothing compared to fighting *titty* hall. Not even close.

Eventually I left, watching what was left of professional treatment go down in flames like Rome.

I’ll have to ask your forgiveness for the digression, but this is my story. It forms who I am and what I do as surely as my childhood and education. And it leaves me here, at A Voice for Men, offering thoughts and annoyances to those more interested in finding their way out of the morass than in finding someone to blame.

[typography font=”Just Another Hand” size=”34″ size_format=”px”]Paul Elam, [/typography][typography font=”Just Another Hand” size=”24″ size_format=”px”]Founder and Publisher, A Voice for Men[/typography]

Michael Kimmel Defends NOMAS, Misandry and the Promotion of Bigotry

Paul Elam · 15 June 2010 · Archived copy · Original

Recently I posted an open letter to Dr. Robert Brannon of the National Organization of Men Against Sexism (NOMAS) regarding their upcoming conference on men and masculinity. The letter was also sent to Dr. Brannon via Email.

In it, I expressed concerns over what appears to be positions and activities by NOMAS that are in diametric opposition to their stated goal of "enhancing men's lives," namely the absence of any attention to the many legitimate struggles faced collectively by men and boys in modern culture. I also expressed concern over their pervasive negative stereotyping of men as violent, power obsessed anathemas to civilized society.

The email also included a suggestion that they support the upcoming Male Studies Symposium at Wagner College, which brings an objective and academically sound approach to studying the condition of men and boys in modern culture.

On behalf of NOMAS, I was contacted with a response via email by Michael Kimmel, a sociology professor at Stony Brook, State University of New York, purportedly to address the concerns of my letter.

Unfortunately, in a few thin paragraphs Kimmel managed only to amplify the concerns about NOMAS's activities and confirms the crypto-misandric sexism that is clearly the true agenda of the organization.

Here is Kimmel's complete and unedited response:

Paul:

Bob Brannon circulated your email message about the National Conference on Men and Masculinity, sponsored by NOMAS. I thought I would take a minute to reply.

NOMAS is a unique organization about masculinity because it rests on four co-equal principles, just as a table rests on four legs. (1) We are pro-feminist, which means we believe in gender equality. (2) We are gay-affrmative, which means we suppor the rights of all men to live lives of dignity and love, free of all discrimination, regardless of their sexuality. (3) We are anti-racist, which means that, again, we support the rights of all men to live lives of integrity and love, free of all discrimination, regardless of their race. (4)And we believe in "enhancing men's lives" by which we mean that we want to enable all men to live lives of integrity and happiness.

Unlike other organizations, we believe that all four of these elements are essential — indeed, we believe that one cannot enhance men's lives without committing to the struggles against racism, sexism, and homophobia. These four principles cannot be separated.

Our conferences, therefore, address many of the issues you raise But we raise them in context – a social context in which, sadly, gender, racial and, sexuality discrimination and inequality are still very much with us. So, we will discuss many of the themes you raise — Intimate Partner Violence, parenting, engaging men as involved fathers, sustaining that involvement after divorce, engaging boys in school, health issues and epidemiological disparities — and many that you don't mention, like the repeal of Don't Ask, Don't Tell, the crisis of black males in the inner city, supporting gay fathers as involved fathers, HIV risk reduction. However, I suspect by placing them in the larger contexts of persistent institutional and interpersonal inequalities, as we do, we probably won't agree very much about how to remedy these problems.

I should point out, though that the national Conference on Men and Masculinity includes a Men's Studies Conference, which, together with the American Men's Studies Association's annual conference – both of which have been taking place for about two decades — provides ample evidence that a robust and healthy field of Masculinity Studies already exists and is well institutionalized in the U.S. and abroad. This includes several international journals, 3 encyclopedia

sets, a several theoretical and methodological handbooks for people researching the field, and numerous books series and other materials. No need to think your conference at Wagner is "creating" a new field. The field is strong, diverse, and remarkably exciting already. I myself have been working to build this field for nearly 30 years.

Good luck.

Michael Kimmel

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Now, the largely non responsive and dismissive language Kimmel uses, combined with the activities of the organization, raises a fundamental question, not only about NOMAS, but about the entire field of "men's studies" as it is practiced today.

Are these people academicians pursuing the study of masculinity to enhance the lives of men and boys, or are they simply educated political whores, seeking to repress any legitimate studies in the area they claim to represent?

Even cursory objectivity confirms the latter.

First, there are the four legs of NOMAS's metaphorical table, none of which support the weight of the organizations hypocrisy. They fail the strength test in the following four ways:

1) Confining the belief in equality to feminists is disingenuous and incredulously infers that disagreement with feminist ideologues amounts to being anti-equality. It also ignores the great body of feminist literature that is misandric and advocates female superiority. 2) Being supportive of men and boys cannot be tied legitimately to a political agenda based on sexual orientation any more than it can be based on shoe size. It is a non sequitur clearly driven by political motives. 3) The issues of men and boys are not a function of race, unless you consider how legislation like VAWA, which NOMAS supports, inflicts disproportionate damage on African-American communities already brimming with disenfranchised men. Leg three of their table is a race card played to garner support from one of the communities that suffers the most from their work. 4) This is the most unstable leg of NOMAS's table in that it is predicated on a complete and clearly intentional falsehood. A very limited overview taken from NOMAS's website points unambiguously to how they view the majority of men:

NOMAS denounces father's rights groups as "male supremacist" and accuses them of encouraging child abuse. In reality it is NOMAS that encourages real harm to children by actively undermining the father-child bond on a broad social scale. NOMAS asserts that the only reason a father would fight an allegation of abuse by the mother during a divorce, or attempt to gain access to, or custody of, his child, is to "punish her for leaving."

And that is just one of many outrageous slurs from NOMAS against the people whose lives they claim to "enhance."

NOMAS endorses the New York Model dealing with batterers, which identifies them as unsuitable for psychological treatment and better handled through the criminal justice system, even while they steadfastly cling to the myth that domestic violence is a male only offense. The result of this can only be that female batterers are enabled to repeat abuses on spouses and children, and men alone are identified as perpetrators and are incarcerated as incorrigible social liabilities.

NOMAS, though the words of their founder, Robert Brannon, suggests that men who hire prostitutes are rapists, because prostitutes cannot be considered to be making an informed decision to engage in sex for money. In doing so, he creates false victims of women and false perpetrators of men with a line of reasoning so myopic it could only be the result of an underlying agenda.

NOMAS officer Barry Goldstein, who is also co-chair of the organizations Task Group on Child Custody, argues that family courts are biased- *against women*. In a glaring example of denial that would shame an alcoholic, Goldstein totally reverses the reality of family courts that are corrupt and biased against fathers, and presents us with a fantasy world in which we need to take action to provide women even more leverage in a system that is already rigged in their favor.

This is the same strategy common throughout the NOMAS organization, which appears to follow the same disturbing methodology- determine the political position on an issue, generate evidence by any means necessary that supports the agenda, ignore any evidence that doesn't support the agenda (and if evidence can't be ignored, demonize the messenger), and finally, present the information to the world at large with the fraudulent claim that it was a result of scholarly investigation.

This brings to the sad reality that we are in, and have been for some time, a crisis of authenticity in the study of men and boys. And a crises of moral integrity.

In fact, there is very little legitimate pursuit of male studies and organizations like NOMAS are playing their part as much as possible not to advance those studies, *but to make sure they never happen*. One element of the repression is demonstrated by Kimmel resting on 30 years of pursuit of those studies, *which has not resulted in a single men's studies degree*. And we witness another as we watch women's studies programs across the nation begin to change their name to "gender" studies, with no corresponding change in curriculum. The ploy here is obvious. "Gender studies" implies coverage for both males and females, even when coursework and degree programs tailored for men do not exist. It is a preemptive move designed to forestall the inevitability that at some point the detrimental effects of misandry, as furthered by organizations like NOMAS, would require scholarly investigation in order to ameliorate.

The posturing from Kimmel is symbolic of that crisis, and common to those who embrace the unwholesome marriage of activism and scholarly pursuits. For what Kimmel asserts here is not a quest for knowledge, but personal and organizational hegemony over an entire field of study. It is an arrogant and dangerous approach that, by necessity, corrupts scholarly integrity to serve a political agenda.

And indeed this is the stated creed of NOMAS, who on their website openly declare that they are "activist scholars." It is a quintessential oxymoron, exposing the fact front and center that these men are no more scholarly than Dr. Phil.

In what is purely political activism on behalf of feminists, the gay and lesbian community and other "victim groups," NOMAS and a host of other organizations and university departments have surrendered their academic credibility and acted to repress any legitimate investigation of the male condition. And in doing so, they have taken on the authoritarian tone reminiscent of the medieval church, clinging hostilely to the orthodoxy they serve in the face of emerging science and enlightenment that they view as a threat.

Miles Groth, Ph.D., is a professor of psychology at Wagner College, which will host the Male Studies Symposium sponsored by the On Step Institute in April of 2010. In email communications I questioned Dr. Groth about the philosophical differences between the prevailing model of "men's" or "gender" studies now in place in universities across the western world, and the "male studies" initiatives like the one underway by the On Step institute.

"Gender Studies programs and departments claimed to include as many courses on men as on women," says Groth, "In fact, courses such as "Psychology of Men" or "Literature by and about Men" are rare, both as stand-alone courses in departments or in Gender Studies curricula (usually as electives). Often such courses are not welcome and there is pressure on faculties to reject the acceptance of such courses—*unless they explicitly indicate that they*

are grounded in profeminist ideology." [Italics mine]

Groth goes on to state that the Male studies initiative was actually a reaction to this reality. "Such restrictions have led to the current initiative, begun several years ago by the On Step Institute and launched on May 27, 2009, with a conference at NYU's Steidhardt School of Culture, Education and Human Development on "The Future of Men," to form a Male Studies department at a major research university."

"The goal is to begin by creating Male Studies programs, then undergraduate degrees in this academic discipline. Ultimately, there will be a master's and terminal (PhD) degrees offered in the discipline. Hence the name of the Wagner teleconference–"Male Studies: A New Academic Discipline."

So, contrary to the assertions of Kimmel, which rest on the wobbly table with the rest of NOMAS's rhetoric, Male Studies is, in fact, a new discipline. And it is bound to raise even more ire as it gains momentum.

But in the words of Mahatma Ghandi, a prime example of masculinity and an icon of activism, "First they ignore you, then they laugh at you, then they fight you, then you win."

It appears round one is about to start.

You can support the On Step Institute by attending Male Studies Conference online. The cost is $15.00, and the proceeds will go to helping OSI establish Male Studies as a new academic discipline that will genuinely enhance the lives of men.

A Garden Variety Nightmare

Paul Elam · 25 June 2010 · Archived copy · Original

I get email from readers in trouble on a fairly regular basis. Most of the time it is men looking for a divorce lawyer or those trying to defend themselves from a false accusation. I seldom have a place to send them for any relief.

Upon occasion I get someone's "whole" story. Many of them are standard, men falling under the oppressive thumb of a family court system that is to the idea of justice what cigarettes are to pulmonary health.

Last might though, I got the following from a reader, Mr. Rick Welsh. It is a story that demonstrates in clear detail many of the things that plague the life of the modern American man. It will shock few who frequent these pages regularly. But I hope it might serve as a warning to the uninitiated visitor, especially if you are a man contemplating marriage.

And I present it here with a message to you. This is one mans account of his story. It is written in his words and I cannot vouch for its accuracy. But if anyone tells you this could not happen to you, seek advice elsewhere.

Preface

As you read this I may very well be incarcerated, as I am to be sentenced March 17, 2010 on felony non-payment of child support. This post may very well be the only means I have of voicing my concerns for myself, and others who, through no fault of their own, have no financial resources to affect change prior to sentencing. Perhaps this letter will bring about necessary change, before others have dealings with the unfairness and unfortunate nastiness of the public servants of Ingham County's Friend of the Court (FOC.) I can't leave out some attorneys of the AG's office, who seemingly feel it necessary to put notches in their belts to secure their employment, at the expense of many of us. Simply put, I just don't find where they are sincere about having the children's best interest at heart. How unfortunate!

As many of you know, fairness is meted out to those who have financial resources, or if they have family/friends in the system.

In my case, I do expect a small settlement whereas I can tend to my arrearage, but not for some time if I am incarcerated. So it is not like I am a deadbeat father. More on this explained in the following.

Background

I hit forty-eight years old last week. As a troubled teen, I managed to accrue three non-violent felonies. I faced the consequences and have not had any troubles with the law since. In fact I've worked hard, continued my education and helped youths navigate in the sometimes awkward teen years in a positive way as a youth leader and Sunday school teacher. In 2004 I took a position with the Department of Defense as a contractor, (DOD only requires a seven year background check) working in Iraq to logistically support our troops and to assist Iraqi's in the rebuilding of their infrastructure.

In 2005 my wife filed for divorce while I was in South Tikrit, Iraq. Shortly after being served papers in a war zone I found our joint account closed and she had taken our money. I had little recourse being out of the Country and had to settle on an attorney via email who happily took my money each pay period but didn't do one thing for me.

The Court ordered sole custody and over $1,300.00 per month in support/medical for my young daughter to be managed by my ex-wife. Though not relevant, my ex made then and makes now a great living; certainly more than I did at the time. The support and custody was decided before I could get my leave papers to return home. When I did return to Michigan, I found my truck moved from the garage and left next to the road; covered in graffiti, tires slashed, and my ex had left my home unfortunately, unattended.

To my ex wife's credit upon my return, she did allow me to visit my daughter on weekends for the six weeks I was home. It was hard to leave my daughter and return to Iraq but I needed to return in order to make the amount of

money to keep up with the high support payments. I also needed to return because the State of Michigan does not expunge felony records regardless of the number of years that have passed (over 30 years in my case) making it impossible for me to obtain suitable employment.

Injured In Iraq

February 2007- I was severely injured in Iraq, examined in the M.A.S.H. unit and instructed to seek medical help immediately upon my return to the States to include an MRI as their field x-rays showed suspect but inconclusive damage to the c5-c6 areas of my spine.

My Return Stateside

February 2007 – Though I paid my mandatory insurance premiums every month AIG refused treatment. I sought medical and used my meager savings for a basic diagnostic and again was referred for a MRI which I was unable to afford.

As a result, or along with, my medical issues I was unable to focus, sleep, eat, etc. I lived in Mexico for 6 months before returning to the States where I roamed aimlessly, sleeping under overpasses and park benches. I contacted a friend who had served in Iraq with me and he convinced me to join him and his family in Southern Oregon.

Eventually I arrived in Oregon at which point my friend sought immediate emotional help for me. They were able to locate a clinic in Austin (Union Treatment Centers) who were just beginning a pro-bono PTSD program for returning contractors. I was diagnosed with Combat Post Traumatic Stress
Disorder Chronic/Severe, Agoraphobia Chronic/Severe.

Because I was a Chronic Pain patient as well they had a physical therapist perform medical tests and determined I had suffered a torn rotator cup as well as the neck injury at no charge to me. The clinic submitted another request to AIG for an immediate MRI and it was denied. Four months later the Union Treatment Centers' funding ran out and patients were on their own. I returned to Southern Oregon where I lived for nearly a year.

Part of my PTSD treatment was to face avoidance issues. We set small goals and worked out steps I would need to take to achieve them. Renewing my relationship with my daughter and possible child support arrears issues were at the top of my list. We contacted the Michigan Bar for a list of pro-bono attorneys to no avail. We searched the Internet for Lansing, MI area attorneys and called several only to find that their pro-bono funds were exhausted for that year. We were referred to Thomas M. Cooley Law School's Center of Ethics, Service, & Professionalism whose response was; "Dear Mr. Welch: Because our program is not available to contractors, I don't think we can assist you in this matter."

I'm wondering … why not contractors? Next, I contacted Loomis Law firm of Lansing, MI, to inform them that I was aware of a balance I still owed for services rendered and would settle when my settlement comes in. During that correspondence an attorney from the Loomis Law firm, Theresa Sheets, offered to take my case pro-bono. Theresa Sheets and her assistant Beth Owen advised me to lay low and be patient. When I asked if I could get on general assistance they responded that it would require a social security number (helping FOC to locate me) and advised against it reiterating for me to be patient.

They knew I was living in the mountains and eating what fish I could catch and yet I learned they never even filed a motion to adjust child support, didn't respond to my many pleas for updates, etc. After eight months of being patient I finally received an apologetic email at my friend's residence in Oregon from Theresa Sheets stating that they were too busy to continue pro-bono and wished me luck. I have emails to support this action which I deem unprofessional.

Frustrated, I contacted the F.O.C. for myself without counsel and was that ever a huge mistake. I emailed Larry Harrison, an Enforcement Officer and introduced myself. I briefly updated him on what was going on with me, offered documents and contact numbers to assist him in verifying my assertions and assured him that I wanted to

resolve issues. This is his response verbatim: "Rick. You need to contact me immediately. I am in the process of seeking a felony warrant on you and have you extradited back to Michigan." (I thought I had done just that)

In response, I told him I thought he sounded hostile to someone trying to resolve issues. I asked if he would set up a 'Show Cause Hearing' allowing me at least ten days lead time for travel, as I would be hitchhiking. His next response was commending me for taking care of this matter, etc. In retrospect, I should have been suspicious but I trusted him because of his position. (Never make that mistake…get counsel!) A show cause hearing was set for January 16th.

About 1 month prior to leaving Oregon for the Show Cause. I felt ready to start working on communicating with my ex and with my daughter. I was shocked to get a response from my ex like the one I did. She wrote me and encouraged the idea of me slowly entering my daughter's life again. She also said that she would forgive most of the accumulated back arrears as she was certain I wasn't making the kind of money I once was (She was unaware I had been injured). Things seemed to be moving in the right direction and I was ecstatic.

I hitched as far as South Dakota and nearly froze to death. A couple saw me under an overpass, stopped and saw my condition. They took me to the nearest Greyhound depot where I called my friends from Oregon who sent me money for a round trip ticket to Lansing and back to Oregon and extra for a room and food when I arrived in Lansing.

I phoned Mr. Harrison (FOC Enforcement officer) again when I arrived in Lansing and left a message letting him know I would be there on time, where I would be staying and left a message asking him to phone if he had any questions of me. He must not have had any questions.

I arrived an hour early for my Show Cause hearing and checked in. The security door to the offices opened and my ex-wife was called in. Roughly twenty minutes later, two Lansing police officers arrived and went behind the security door and then returned to the lobby and flanked me. I knew I was going to be arrested but had no idea why. I assumed the position and cooperated fully. I was lead towards the exit when the Director – Shauna Dunnings asked the officers to bring me to her. She introduced herself and said "I know that you and your ex had an agreement worked out but the Attorney General's office handed down a felony arrest warrant and it is out of our hands."

In the Lansing Police Station, I was booked and put into a cell. Hours later I was arraigned by Judge Garcia who denied me a Personal Recognizance bond because I didn't live in Michigan. This is where I began to learn that the AG's office wasn't only trying to get me for a felony, but because of my 30 year old felonies they attached a 4th habitual offender charge as well. Now being tagged with a habitual offender charge I could spend up to 15 years in prison. (I have never committed a violent crime in my life nor would I ever.)

I was given a public defender and spent 48 days in one of the most violent cell blocks because of the habitual charge. I informed the jailers at booking of the U.S. Department of Labor's findings of my disability, chronic pain and severe PTSD. They never put me into a medical cell block. I spent a total of 52 days on the top bunk of a steel rack and could barely walk, let alone be shackled and walking. Finally I appeared before the Circuit Court Judge who had yet to hear from me at all. The AG offered to suspend sentencing for 11 months seemingly allowing me time to get my back compensation for my injuries.

The Judge released me from custody except I had a hold for Jackson, MI on a non-active support with outstanding arrears due to my injuries. The difference here was that it was a 'show cause' hearing so I was able to speak directly to the Judge. After hearing my plight he asked the bailiff to search the Internet for my claims attorney, called a recess and called my claims attorney from his chambers. Thirty minutes later he returned to the court room and said; 'Mr. Welch I have just hung up from an enlightening conversation with your claims attorney who validated what you have articulated to me and expounded on legal matters of particular interest to me.' He then addressed the Jackson County F.O.C. representatives saying; 'I do not find Mr. Welch in contempt of court. Release him from custody.'

After being released from Jackson County I made my way back to Lansing in the middle of a severe cold snap. I went to the Ingham County F.O.C. to request my support be modified. I had no idea who my caseworker is, and still don't, though I have tried repeatedly to speak with said person. The clerk informed me that my caseworker was not in, so I requested Larry Harrison as he is the only person I knew who was familiar with my case. After some time, Larry Harrison and another enforcement officer stormed into the waiting room where I was. He walked toward me in a confrontational manner and asked; "What are you looking for?" as if I were challenging him by merely being there.

I told him I hoped to have my support amount modified and he told me I was using the wrong verbiage. He gave me the general question form which I filled out. I turned the form in to the clerk and started to leave.

Unbeknownst to me and evidently to Larry Harrison, there was another person in the waiting room and that person was a channel 3 news reporter named Jon Erickson. Mr. Erickson asked if he could interview me for a news segment. Even though I wanted to blab to the world everything that had transpired, I was very much afraid it might affect my endeavors to adjust my child support. Who knows what the ramifications of whistle blowing on the entire F.O.C. might be. I wasn't the only one worried as evident by Larry Harrison and the Director Shauna Dunnings's sudden appearance. They shadowed the interview and just before the camera was turned on Larry Harrison interrupted Mr. Erickson and I to offer assistance in finding a different caseworker for me to speak with. I declined. I resolved to offer a careful interview and to offer pertinent advice to others who may end up unable to meet their child support obligations. Archived transcripts of the interview can be accessed via the link below.

http://www.wlaj.com/news/child-14628-support-less.html

I strongly suspect that the Ingham County F.O.C.'s enforcement officer Larry Harrison was irritated by my pointing out his callousness, and went out of his way to push for the AG to hand down a felony arrest warrant prior to my show cause date so that I would not be able to speak directly to the Judge as he undoubtedly knew the results would be similar to the outcome of my Jackson show cause hearing. I believe he intended to manipulate the system simply to make me pay for having taken exception with his unprofessionalism.

I returned to Oregon and agreed to take my friends up on their invitation to stay with them until my settlement or sentencing.

Ten months later we finally received a date for a formal hearing in federal court regarding my claims (in June 2010). I forwarded this great and long awaited news to my public defender who took the news to the AG's office. The person in charge of my case from the AG's office (Mitch something) said that he would agree to postpone sentencing until after my claims court date. I still needed to come across country for my February 2010 sentencing date and Mitch would ask the Judge to postpone my sentencing. When I showed up, once again I was misled, and the AG's office moved to have the court sentence me immediately instead of requesting a postponement. Furious, I asked my attorney to try to pull my plea, but the Judge denied the motion.

My hope is that I will be able to put this behind me and move on with my life though it will be with another felony on my record. I am hoping to be an important part of my daughter's life, and to receive medical, emotional and financial compensation after over three years of waiting.

Sadism, Sodomy and Other Forms of Justice

Paul Elam · 30 June 2010 · Archived copy · Original

Renada Williams got mad at her boyfriend. So she had him beaten, raped and tortured.

According to Philadelphia police, Williams, who was angry at her 29 year old lover for undetermined reasons, orchestrated a plan of revenge so sadistic and unconscionable that readers must be warned in advance that the details are graphic and disturbing.

Williams lured the man into her bedroom with the promise of sex. At some point, she excused herself from the room and returned with two assailants, including one juvenile, whom she had recruited to express her considerable displeasure. She enlisted the men's help by alleging that the victim had previously raped her.

The two attacked the innocent man in William's presence, pummeling him with fists, even as he denied having committed rape.

Then the beating worsened. The assailants dragged the man from the bed and tied him to a sofa where they went after him with a 4 by 4 wood plank, extension cords and a mop. Police reported that the wood plank inflicted multiple lacerations. The perpetrators doused the open wounds in Clorox bleach and ammonia.

Next, they sodomized him repeatedly with a mop handle, which they lubricated with Pine-Sol cleaner.

The attack lasted 24 hours, and would likely have continued to a deadly end had Williams's roommate not arrived and managed to free the victim, despite attempts by the trio to prevent her from dialing 9-1-1 and notifying authorities.

The reaction from police to the case was predictable. "This type of crime shocks your consciousness," said Detective Captain Jack McGinnis.

There was no indication if he was referring to the brutality of the two men, or the vile scheming of the woman involved. Perhaps it was both.

It hardly matters.

Because, our repugnance aside, we might at some point need to wonder what difference there is between Renada Williams and Crystal Gail Mangum, the infamous liar and false accuser of the Duke Rape case, other than they each sought a different form of power to enforce their will.

And I say we "might" wonder, because it seems apparent that we should actually be asking a question that is really more to the point.

What is the difference between the assailants in this case and the criminal justice system itself?

As it applies to the crime of rape, the answer is a simple as it is disturbing; *negligible*.

With all the indignation and repulsion we feel for the almost unspeakable things happened to this man, we learn absolutely nothing from it if we don't recognize that what happened here is not so different than what we sanction and justify routinely in the name of justice.

When it comes to rape, even the substantial number of them that are of the concocted variety, we pay officials to react with the same destructive mindlessness as those two disgusting automatons acting on behalf of Williams. Indeed, we cheer them on as surely as she must have done while they violated and abused an innocent man.

So, perhaps we should not be so outraged when private citizens emulate the actions of people that we vote for and admiringly call the guardians of the public peace. Thugs with mop handles are thugs with mop handles, even if we dress them in black robes, or call them Mr. Prosecutor.

You see, those two culprits weren't torturing a human being. No, no, no. They were delivering some *by-god-law-*

and-order on behalf of us decent folk. The enforcers acting at William's behest were doing so with no less regard for presumed innocence than Mike Nifong or a slew of other state functionaries strewn across the Kafkaesque landscape of the American legal system.

It's the stuff of Mel Gibson movies; Charles Bronson in slightly older school terms; not justice, but naked vengeance. And as a culture, we eat it up like beggars at a free buffet.

It is a biologically driven bloodlust to protect women by playing hero for them. *Any* of them. At times we play that role so well that we look at a lying, skanky, and drug addled hooker- and imagine that she is actually a damsel in distress. Then we can go after a bunch of college kids, who have never committed a crime in their lives, and seek to do everything we can to destroy them.

We created rape shield laws so that even when the accuser is a lying, skanky, and drug addled hooker, it can't be taken into account by jurors in determining her credibility. School administrations, like that at Duke University, will host rallies, light torches and instigate other fomentations. Media outlets across the land saturate us with the story and run features on the plight of women to drive in some emotional punch.

And unless the accused is able to prove quadriplegia or clinical death at the time of the alleged attack (and often when he can), most of us will sit and wait for the orgasmic moment that the hammer comes down on his head.

When those falsely accused are convicted, as many of them have been, they are sent to prisons where they are regarded as the lowest of the low, and are often subjected to the very tortures for which they were wrongfully convicted- *over a period of years.*

Yet we are outraged about this being done summarily, and on the street, rather than through the system?

Please.

The culprits in this case are nothing more than vigilantes that cut into the action of a system that routinely does the same under a thin facade of legal decorum that is every bit as manufactured as Williams' phony story.

Rape vigilantism and rape justice have simply become two different railroads, the latter only distinguished from the former by the pomp of placebo credibility, and the fact that vigilantes actually believe they are going after guilty people.

One might imagine that the scores of innocent men now imprisoned are not so comforted by all of this. That comfort is left to be enjoyed by the masses who patronize, buckets of popcorn in hand, the criminal justice systems theatre of lies.

And in the end, the poor unfortunate in this case may well have been lucky. His accuser could have sought, and would have received, help from the state, had she chosen them to act out her rage rather than a couple of hoodlums. The way things stand now, he has escaped with his life and his freedom, and he will get one benefit that seldom falls on those falsely accused.

There will be some who will believe his innocence and see him for the victim he actually is.

The plague of modern masculinity

Paul Elam · 1 July 2010 · Archived copy · Original

Scores of our young men today are stranded at an impasse on the road to realizing manhood. They are bogged down in the confusion of a generation lost to treacherous forces they never saw, for reasons they were never able to comprehend. They are struggling and starving; unable to feed their souls in a world that finds them increasingly unnecessary and burdensome.

They have come of age in a time of coerced impotence, their nascent masculinity gutted and stripped long before having the opportunity to shape their character and their destiny. In that they are suffering from the loss of things never held, from things missing but never known. They are, quite literally, a lost generation of the walking wounded, wandering blindly from a battlefield on which they never knew they stood.

In that light, the path they are on is not really a road to manhood, but simply a retreat from the effacing malice woven into the very fabric of their developmental lives. And it takes them not to safe ground, but directly into a dismal culture of shallowness and self-indulgence; a realm of options without obligations; of self-gratification without self-awareness or self-discipline. It is the death march of the western male, destined for a withering end ensured by intellectual, psychological and moral atrophy.

This aimless, narcissistic existence is a forced escape from lives shrouded in shame; from manhood being reduced to an evolutionary joke in the eyes of a culture that holds it in contempt, even as the elders deny it is happening. With the wholesale whitewashing by society and abandonment by the fathers more or less complete, the newly (de)engineered young man is all but defenseless against this downward spiral into terminal insignificance.

It's happening all around us. One only need look at current events to see that the world of men is quite literally circling the drain; disappearing from the stable foundations of education and employment. They are targeted with disinformation about crime and domestic violence, and about deviant sexual proclivities with women and children. These are no longer just the ruminations of twisted ideologues. The demagoguery now emanates directly from the government, backed by men with gavels, *and men with guns*. The judicial apparatus has been reshaped, not to pursue justice, but to incarcerate men at every opportunity, even to enable and encourage false accusations to accomplish that goal. This isn't just about male bashing any more. It is about male subjugation. And it is not being executed by feminists or women, but by men.

We might proffer that the solution is a redirection to days past, when we imagine that men made masters of sacred codes; when they possessed strength and purpose and would stand against this growing tragedy and defeat it. We would be wrong. We can only find that Thomas C. Wolfe was right. You can't go home again. And what's more, you really don't want to. It was, in a sense, home that got us here. And that is a truth we must face, no matter how natural or compelling the tendency to point to any other "outside" force and satisfy our frustrations with the simplistic convenience of an easily identified enemy.

As always, our true enemy is in the mirror. The only thing that will save us is to face up to that and act accordingly.

In the fitful and often strange world of the men's movement, we attempt to answer this social malady; to create a haven, if only an intellectual one, for the refugees of this godforsaken gender war. It is a mission often hobbled by our own hands, yet the work goes on, limping toward solutions. We strive, I think, as men who have awakened, to formulate an appropriate response, and in our own way to push some sanity and balance back into the collective consciousness; to force it past the architects of institutional misandry, both male and female. But even as we exert pressure, we don't have a firm grasp on what it is we are fighting.

We have not ascertained, nor have we even really thoroughly tried to, what role traditional manhood plays in the problem. Unfortunately, what we have too often done is practice the obstinate politics of wounded children who insist that they have no role in whatever befalls their lives. We have, at times, angrily and energetically reacted to misandry, but have balked with equal vigor at seriously examining how we fostered and enabled it with allegedly

masculine codes of conduct. Consequently, all of our efforts rooted in this approach have failed, and miserably so. We have made some progress, and will no doubt eventually mature into a more effective movement, but not before we embrace more than the hostility we feel for perceived enemies.

Our most functional response thus far is to check out and go our own way, but I contend that an exit is not a destination, but just a needed removal from the line of fire; a chance to collectively regroup and rethink. Remember that the young men festering at those crossroads have, in their own way, checked out, too. It isn't looking too good on them.

And it forces us, sooner or later, to swallow a pill that some will find bitter. And to face a reality that some will find unconscionable.

The feminists were right. What we call masculinity has, as it relates to modern realities, corrupt, oppressive and destructive elements that need to change.

And yes, I mean that literally. And no, I'm not kidding.

In fact, the entire thrust of my argument is that the monstrous social degeneration we are now witnessing, more than anything else, is the result of outmoded and horribly misguided masculinity.

Of course, once we dig more than a nanometer deep into the subject we find that objectivity and reason veer us onto an entirely different philosophical trajectory than the pathologically twisted and apoplectic mindset of feminist ideologues.

To chart our course, we will do two things that feminists never did. First, we will look at the subject without a politically driven agenda for unjustified revenge, or a mandate to dominate the other half of the population. And two, we will proceed with the sincere goal of benefit for everyone, not just an elite group.

The only sensible place to start is with a more grounded understanding of masculinity itself, something that can't be done in a 3,500 word essay, but can, with even marginally appropriate treatment, arrive at far better conclusions than the last forty years of women's and gender studies. We can rely on the combined contributions of history, mythology, politics, elements of sociobiology, and most importantly, human compassion.

In the end we are a species of animals whose very existence depended on the development of reproductive strategies, the primary of which is that the most aggressive and powerful males are selected for mating by the most reproductively viable females. Those strategies arose from an environment of necessity and produced an effective way to produce offspring with the highest probability of survival. As a function of survival, that strategy, and not patriarchal conspiracy, shaped the male hierarchy, as well as what we now call, often erroneously, masculinity.

Some dry facts- The hierarchy of men:

Despite the numerous male archetypal figures of history and legend, for the purpose of this writing I will explore only four basic types of men. Three of the more commonly known are the alphas, betas and omegas. The fourth I will address later.

Alpha males are a very small fraction of the male population. They are highly dominant men who reside at near the top of all populations, from social groups to national governments. These men are generally characterized by the ability to force the deference of other men. In other cases, they simply have the strong leadership qualities on which human civilization as advanced and flourished.

In a sense, alpha males are either Einsteins or Frankensteins, heroes or hooligans, leaders or leeches.

Alphas also tend to be obsessively controlling, abusive and megalomaniacal. If you point to any despot in world history that slaughtered scores of his own people, for the need to maintain control, or for sheer sadistic pleasure, you are pointing at an alpha male.

And yet the same can be said for the men who took us to the moon, cured diseases and who accomplished great

humanitarian goals.

With negative alphas, you can throw your imagined codes of honor out the window. Those codes are nothing more than tools used to force betas and omegas into compliance with their agendas. All romanticism aside, the code of the alpha male is to conquer and control, both the objects of his desire and the men he exploits and expends to acquire them. Characterologically speaking, they are a minute, worst representation of the male of the species.

They also get things done, and with great efficiency if you don't factor weigh the loss of freedom and human life.

Incidentally, the characteristics of negative alphas are also the same ones that feminists have erroneously used to define masculinity in one broad stroke, painting all men as domineering and oppressive. Success at this enabled them to take other microscopic minorities of men and attribute their characteristics to men in general as well, e.g. abusers, pedophiles, rapists, etc…

Historically, the challengers to alphas frequently came from other alphas and often from the ranks of beta males, who form the next tier down in the male power structure. Betas serve as the alphas enforcers, the strong-arms used to maintain control over greater numbers. They also play the role of "yes men," affording them their own realm of power and putting them within striking distance (or scavenging proximity) of the alphas position and status, including sexual primacy. Like roadies for a rock band, fortune often filters its way into their hands, and beds.

At the bottom, and most heavily populated part of the hierarchy, are the omega males. These are the pawns on a chessboard, often under the direct control of alpha, or by proxy, beta males. This is the common man, and the one most vulnerable to the hazards of common life.

A good way to look at this is to take a look at the military chain of command. The general tendency is that the alphas, betas and omegas shed increasing amounts of blood in descending order and claim the spoils of victory in ascending order.

Government runs in the same way. In the simplest of terms, alpha lawmakers use beta law enforcement officers to exercise their will on the generally omega population.

Or rather government used to work that way, but it really doesn't any more.

The political sell out that changed the world.

Alpha males in government didn't just collude with feminist ideologues in order to garner a sizable and dependable voting bloc. They had wives, daughters and other familial females to contend with, many of whom were supporting feminism. This effectively reduced everything to the biological imperative. Alpha males are no less, and arguably even more disposed to take whatever measures are necessary to ensure sexual status. Faced with a perceived threat to that, they effectively ceded the alpha position and became beta enforcers for the feminist agenda. You won't find better examples of that than Barak Obama or Joe Biden, or George Bush for that matter. These alphas became the beta muscle for a feminist Mafioso, maintaining rank and privilege through enforcing ideological imperatives on the defenseless masses beneath them. They became cops hauling men to jail on the simple accusation of their wives. They became judges bludgeoning men with their gavels in corrupt courtrooms; politicians passing ever more misandric legislation; C.E.O.'s of pharmaceutical companies pushing drugs like Ritalin to sap the vitality and strength out of our boys, to make them more malleable in female hands once the father had been removed from the home.

Isn't this ironic? The supposed pinnacle of strength in the male hierarchy was revealed by feminism to actually be the pinnacle of sexual weakness. This series of events is also a lesson in real power, and where it resides, which in the realm of sexual selection has always been in the hands of the women who did the selecting.

But an even greater irony is revealed. Women, who have bemoaned a lack of power for ages, and in fact still do, found out four decades ago that all they had to do to gain almost complete control was step up and demand it be handed over, playing the sex card as they did so. And it was handed over, by the most powerful men in the world, who in the presence of these women became like butlers offering cocktails on a serving tray.

I am not fond of that conclusion. In fact, as a man who continually struggles to break old world ties, I am rather embarrassed by it.

Nothing learned, nothing gained.

Nonetheless, what happened here on the whole was that women, their raw biological power masquerading as feminism, have taken the dominant alpha status in our culture, and the result is quickly becoming an age of oppression and injustice more insidious and intractable than any other. It is in the biological, survival oriented nature of women to enhance their lives through the utilization of male labor and male expendability, without compunction or moral constraint, and that is exactly where our culture has ended up on an Orwellian scale.

Defeating this monstrosity requires the insanely formidable task of battling (figuratively) through beta enforcers masquerading as alpha controllers, not to a command post with someone in charge, but through a pervasive ideology that snakes like countless invisible tentacles through the consciousness of the population at large, and that emanate from the very heart of human evolutionary psychology.

And the first strike in that battle should be, must be, at the elements of alleged masculinity that allowed it all to happen.

Meet the new boss, same as the old boss.

They say there is nothing new under the sun. History infers wisdom in those words. We can see with proper discernment that the women's movement was not really a new era for women at all. It is, on close inspection, just women and men practicing their biological strategies in a highly successful manner. So successfully, in fact, that it is rendering large portions of the male population even more expendable. So expendable, in fact, that we are now creating reasons to get rid of them.

It was destined to happen once male control of the environment made it safe enough for women to start acquiring power and resources outside the traditional and protected realm of the home. This is why you see feminism with its strongest foothold in industrialized nations founded on the rule of law. And it is why you see that law itself is now being manipulated away from the idea of justice (which was its intent in a man's world) and toward the funneling of added protection and resources to women (which has always been the intent in the world shared by both sexes).

It is not the pursuit of equality or the love of egalitarian values that has led to feminist governance, but pure blind human biology, practiced in the same way it was on the African Savanna three million years ago. And the stunning successes of men making all manner of advances since then has now begun to take us out of the picture.

Quite simply, men have worked themselves out of a job.

As noted earlier, we have already begun to disappear from the ranks of the employed and educated, and the government is adopting policies to accelerate that process. In practical terms, there are not near as many men needed proportionally as there once was. The ones that remain will be of increasingly lower status and will be subject to ever more draconian control.

But of course, there is one factor that will turn the tide before it's over. It is the instinct for survival. It is the only instinct stronger than sex, and it has already shown signs of emerging. We call it the men's movement; MRA's, MGTOW, and the like. We are the evidence that men transcending biology is possible; proof that there actually can be something new under the sun. And we are growing rapidly because more and more men are beginning to see misandry for what it is; a loaded gun pointed directly at their heads, and at the heads of their sons.

Unlike feminism, which is simply a normal, functioning part of the female sex role advanced to destructive levels, the men's movement is the exact polar opposite. This is the first time in human history that an actual rejection of gender roles has begun to happen, and it is coming not from women, but men.

This is precisely the battle we need to fight. Not with women and not with feminists of either sex, but with the aspects of alleged masculinity that are leading to our destruction because they are now outmoded, archaic and self-

defeating.

As we depart from the old definitions of masculinity, our first step in that direction is away from the institution of romantic chivalry. It may have once also been a code embraced out of the need for survival, but in the modern world we all know it has but one meaning- female privilege.

We can now call chivalry by more modern, more appropriate names, e.g. VAWA, primary aggressor laws, Title IX, rape shield laws, Title IV-D, family court, prosecution on false accusation, media bias against men, or, if you prefer the short and simple version, *misandry*, or the hatred and fear of men and boys.

The fourth type of man- the zeta male.

As previously noted, the men's movement is a unique and literally unprecedented phenomena. It will bring with it innumerable firsts. One of them is the socio-sexual warrior, and I refer to him for the purpose of this discourse as the zeta male. The tag remains faithful to the Greek alphabet classification of other men but there is more purpose to the label.

I took it from the star Zeta Persei. I liked the navigational metaphor of the star as it is applicable in the context of the lost generation. But I was also intrigued that Persei is a direct reference to Perseus, the first of the Greek mythological heroes.

Perseus had a remarkable talent for slaying archaic monsters, Medusa the Gorgon among them, who as a mortal woman possessed great beauty, and was self enamored and struck with the power of her sexual allure until she was turned into a hideous monster by Athena, who later used her severed head as a weapon on her shield.

In 1940, an article by Sigmund Freud was posthumously published, entitled *Medusa's Head (Das Medusenhaupt)* in which he postulated that Medusa represented castration in a child's mind related to discovered and denied maternal sexuality.

Even more interesting is that in modern times, feminists (Women: A Journal of Liberation, 1978) adopted and reinterpreted the image of Medusa as representative of women's rage, and it served as a binding symbol of feminist solidarity.

So Perseus, namesake of Zeta Persei, was the slayer of Oedipal shame (control) and the murderously powerful raging feminist archetype.

The zeta male.

This classification of a male is new because this is a male that until recent times was never needed. He is emergent and unpolished and struggling to find his legs, but is doing so thanks to the fertile, safe ground, provided by, of all things, other emerging zetas on the internet.

He has no allegiance to tradition or nostalgia for the past, and in fact is charged with plotting a new course. He cannot be shamed into control or intimidated into silence or seduced into capitulation. He doesn't fit in the classic hierarchy, and would gladly bring it down in the name of his cause. When someone says he needs to act like a real man, he smiles and says, "No, thank you."

He doesn't seek power, but justice. And he has one overarching feature largely absent in the world around him. He cares about those lost young men who were ambushed coming out of the womb. And he will strive to make himself an example, living proof that there are other roads to take than the ones that lead to self-hatred and self-destruction.

A Voice for Men Has a New Face and Feminism is a Communist Plot

Paul Elam · 3 July 2010 · Archived copy · Original

Welcome to the recently overhauled *A Voice for Men* website. The relaunch is an auspicious time to hone in again on the basic mission here.

The purpose of this web site is to offer information, perspective, and most importantly direction for men living in the age of virulent misandry.

The problems relate to feminist ideology, and you will read a lot about that here. But most of that is just addressing a symptom of the problem. The core of it is what I call *Marxist Consumerism*. It is a term that would ostensibly appear to be an oxymoron, but is actually a perfect description of where society is heading. Our cultural evolution is tracking toward a dumbed down population of brainwashed consumer units who are wholly owned and controlled by a State that is now a government/corporate complex. And it rules, largely by a system of Governance Feminism. Let me explain from the start:

Feminism is a Marxist strategy designed to undermine the family and all other traditional institutions so that the primary relationship individuals have is ultimately with The State. In the process of accomplishing this, private property, the only tangible proof of individual liberty, becomes a thing of the past. That is your New World Order in a nutshell. And if your eyes are open you have been watching it happen for most or all of your life.

By destroying marriage, creating a chasm between men and women, alienating fathers from children, dissolving parental authority, indeed dissolving the family itself, the barriers to state control of *everyone* are removed. Think of any social ill inflicted by feminism, and then think about those ills in terms of an agenda for autocratic control of the entire population. You will find they are almost indistinguishable; that one serves the other in every way.

Central to pulling this off was to first vilify masculinity, then criminalize it. We have long coined this as the Gender War, but we have mistakenly interpreted it as something contained to a struggle for control, or even about equality, between men and women. Since you already know that feminism isn't about equality, let's take a look at what it actually is about.

Think about laws like VAWA that only recognize men as perpetrators of violence. Consider the emerging "primary aggressor" laws that are designed to make sure that men, and only men, are arrested in domestic disputes. Think about how restraining orders are routinely issued with no evidence or corroboration and how the power of accusation from women has become an epidemic ripping apart the lives of innocent men.

Do you really think all this is just because feminists are just getting their way about things?

If you really think it is that simple, please read and ponder on the implications of this passage from *Atlas Shrugged*, 1957

"Did you really think we want those laws observed?" said Dr. Ferris."We want them to be broken. You'd better get it straight that it's not a bunch of boy scouts you're up against. We're after power and we mean it. There's no way to rule innocent men. The only power any government has is the power to crack down on criminals. Well, when there aren't enough criminals one makes them. One declares so many things to be a crime that it becomes impossible for men to live without breaking laws. Who wants a nation of law-abiding citizens? What's there in that for anyone? But just pass the kind of laws that can neither be observed nor enforced or objectively interpreted – and you create a nation of law-breakers – and then you cash in on guilt. Now that's the system, Mr. Reardon, that's the game, and once you understand it, you'll be much easier to deal with."

Those words, published in the year of my birth, have come to dominate and define the world we live in. Trust me, I would not use an excerpt from a novel as a reference source if I did not already know you could confirm it with

your own observation of the world around you.

By destroying the power of men, the historical guardians of the family, *and of our individual liberties*, the state becomes the unopposed totalitarian overlord.

Now, if you have any doubts about the Marxist roots of feminism, and the intent to create and exploit resentment between the sexes in order to destroy the traditional family, take a look at this poster from pre World War II era (1932) Soviet Union. The Soviets knew, *just as your government does today*, that if you want total domination of the population, you must undermine the family and turn the government into surrogate husband and father.

Because once you take away man's social status and dignity, and his authority in the family, the only thing he will fight for is a paycheck, some benefits and misguided nationalism. He will never again challenge the government he lives under, no matter how tyrannical or oppressive, because he has nothing of meaning left to protect. And men, despite the pervasive cultural mendacities of our time, are hardwired *not to even complain* on their own behalf, much less to fight for themselves as a group.

Of course, many people, including many men's rights activists, have never come to the realization that feminism is something more than just a corrupt anti-male agenda operating under a guise of gender equality. And one picture, while worth a thousand words, is not going to tell the whole story.

I suggest, to make yourself more aware of the history, that you start with visiting this series of essays by Carey Roberts, and reading through the links there to see where they take you. It's a rabbit hole that runs very deep.

In the west we have been blinded to the true nature of all this massive social change with unbridled, shallow consumerism, political correctness and the intentional erosion of our education system. Children, from grade school to high school are dissuaded from critical thinking and pressured into conformity by a Marxist Feminist pedagogy. It is the perfect set up to participate in a system of higher education that is geared primarily for indoctrination. And it is no coincidence that the indoctrination so rampant in the modern halls of western academe is also an artifact of dominant feminist ideology. The average college graduate today, especially in the arts and humanities, leaves school convinced that men are inherently bad and that women are oppressed, despite the incontrovertible evidence that neither is so.

Any voice of opposition to this has been all but eliminated. By putting a dress and lipstick on Marxism, the social engineers furthering that agenda were able to rely on chivalry and other aspects of traditional masculinity for protection. It is mind blowing. They actually used the people being the most viciously attacked to protect the very people who were attacking them. It is, in all fairness, fucking ingenious.

And at the same time, at the other end of the social spectrum, they jockeyed themselves into further protection by popularizing the charge of misogynistic hate speech against anyone who opposed them.

Yes, quite ingenious.

But the point of *A Voice for Men* is not to fight against that. And the reason for it is simple.

It is too late.

This Gender War is over and the Marxists won. Whether you live in the U.S., the U.K., Canada, Australia, New Zealand or anywhere else in the western world, you will find no relief, no solutions in your voting booths, or in the people who occupy your seats of government. They are all bound, no matter their party or their proclaimed platform, to the new agenda. All the legislation that matters, the legislation that indentures men to women and ultimately makes both wards of The State, will be supported by the prevailing powers, whoever they are.

It is not the fault of women, though I say that knowing you may be one of many men who do not want to hear it. They have been hoodwinked as well, and before it is over, but after it is too late, almost all of them will end up enslaved to the same agenda that promised them freedom and independence. They will almost all be working in low paying service jobs, marginally subsidized by the confiscated income of men. They will find that *government-*

as-husband and the cold drudgery life hovering around the poverty line is the only real result of their promised "liberation." In fact, it is already happening.

But the equally impoverished, disenfranchised men will be both unable and hopefully unwilling to help them out of it.

The only thing that remains for men is their own survival. It is men who are the pack animals and indentured servants of this new world order. And their answer is not in going to war against Marxism, which will only result in the certain evisceration of their lives. Their answer is quite simply…to abandon any notion of commitment to women or vulnerability to them.

The sad reality is that women have become the weapon of choice that government is using to dominate and control the lives of men; to steal their property and income; to force them, in ever increasing numbers, to surrender their assets and live in bare subsistence, and to incarcerate or kill them if they don't comply.

And the only appropriate response, for the precious few who can do it, is the development of an unorganized sub culture of men that are focused on surviving, and as much as possible, flourishing in this corrupt system. And on sharing that information with other men.

To do that requires men to make job one of a radically different view of women.

It will be a small culture of men who can do it, as most men simply cannot think outside the bounds of their own sexual programming. But .25 percent of a billion is a pretty respectable number.

Whatever size the community of men takes, our lifeline, for as long as we have it, is the internet. It is the only way most of us will ever make contact with each other.

And so that is the purpose of *A Voice for Men*. The site is here to educate men that the only movement that matters is the one away from the control of women, and therefore The State. The articles and videos here will henceforth reflect that in every way. I will be writing essays on Zeta Game, to explore methods of reversing the traditional power flow that undermines men via the protect and provide proviso and the standard, female entitled mating ritual. There will be offerings with a locus around anti-consumerism; living outside the realm of corporate influence as much as possible. And with the way that men are being drummed out of education and the job market, anti-consumerism will become synonymous with survival.

The emphasis, per usual, is anti marriage, anti commitment, and anti consumerism, but the short route to the point is anti corporatocracy and pro male protectionism.

I will strive to listen to your wishes and include content that you suggest and to address topics that you think are important, as long as it serves the core mission.

It will be a library of information and opinion encouraging men to consider a new form of masculinity, yes, that would be Zeta, that reduces vulnerability to this God awful system, promotes independence from women and points to a path of freer living; eschewing the way of mere utility and servitude.

And so we are clear from the beginning. This is sacred ground, and I mean that literally. Civil dissent and discussion are welcome from men who are on board with this websites agenda. Women are even welcome as long as they are with the program.

But, **feminists and White Knights will be immediately and unceremoniously dumped and banned**. If you morons are looking for debate, feel free to waste your time commenting on my videos at YouTube.

So there you have it; an explanation of *A Voice for Men*, and the direction this site will be going in the future. I am counting on you to send me your ideas, post comments and help me guide this ship on a steady course.

After all, it is *A* Voice for Men, not *The* Voice for Men. Without you, I have no reason to be doing this.

Now let's get ready to rock and roll.

Men's Studies: The Complete Freak Show

Paul Elam · 3 July 2010 · Archived copy · Original

A disgraced shyster. A male feminist comedian that admits to being sexist and prone to violence. A transsexual. A grandiose, pathological *exaggerator.* A supporter of domestic violence perpetrators. A McCarthyesque academic thug out to get anyone around him that doesn't have their mind right. And a gaggle of puffy, self loathing, pseudo intellectual ne'er do wells; the inhabitants of a picaresque house of postmodern freaks.

No, this isn't the set up for a work of comic fiction, but rather an unblinking look at a real life cadre of laughable gender activists in the world of men's studies. And by their stranger than fiction behavior, they amplify the meaning of Jonathan Swift's famous words, "When a true genius appears, you can know him by this sign: That all the dunces are in a confederacy against him."

In this case, the genius isn't a man, but an idea. Male studies. It is admittedly radical in that it is a proposed discipline intended to further scholarly investigation that would actually benefit men and boys without feminist permission or approval.

In another time, perhaps, this would only be sensible. But in today's world, it is genius.

And the mere mention of it has set these less than relevant academic autocrats, this Men's Studies Confederacy of Dunces, on the warpath.

And so they have appointed themselves the defenders of feminist orthodoxy; the male guardians of misandry in academe. It is fitting, then, that they are now introduced to the larger world of men; that they be seen, even as they sit on their stools in the corner, for exactly who they are, right up to the very tops of their pointed hats.

All of them belong to, or are in some way affiliated, with two men's [sic] organizations called the American Men's Studies Association (AMSA) and the National Organization for Men Against Sexism (NOMAS). Those are the new age fig leafed boys clubs, so let's meet their versions of the alpha dogs.

Barry Goldstein

We'll start with Barry Goldstein, JD., who is listed on the NOMAS website as their co chair on child custody. He is also an expert witness on domestic violence and has written a book on the subject, *Scared to Leave, Afraid to Stay: Paths from Family Violence to Safety.* The book chronicles the experiences of ten females, alleged to be victims of domestic violence, including, get this, how the courts abused these women for seeking help.

But even aside from the idea that courts discriminate against battered women, there's a credibility problem here. Goldstein had his law license suspended by a New York appellate court for deceit, fraud and misrepresentation. The laundry list of charges against him stemmed from two cases. One was misappropriation of funds involving his representation of a not-for-profit tenants housing resource center. The other was from his involvement in the Gina Shockome divorce case, which was a feminist *cause célèbre* in New York just a few years back.

In an internet article he wrote about the case, he accused the presiding judge of denying his client due process and of causing her to suffer PTSD, among a slew of other accusations he leveled at the court. None of it turned out to be true, or at least provable, and that was added to the charges against him.

Perhaps the most comical of Goldstein's antics was to claim to the court during the Shockome case that he had a seen a video tape that showed a court appointed supervisor had slept for 15-20 minutes during a visit. When the court demanded that Goldstein produce the tape he claimed to have lost it. During one court appearance, he claimed the video tape was in his car, and later, at another appearance, he denied ever having had the tape in his car or anywhere else.

Well, apparently, to Goldstein's misfortune, his dog didn't eat the tape, which was about the only excuse he didn't offer. Officials eventually acquired it, and after viewing the video, the court stated, "Anyone looking at that video will see that there is nothing on that video that suggests that [the supervisor] was asleep for 20 minutes."

It seems that Goldstein was caught lying like a, well, like a crooked lawyer. And misappropriating money like one, too.

Among some of the other complaints was that Goldstein repeatedly defied a court directive to refrain from calling the father in the case, who was eventually awarded custody, "the abuser" as there was no proof to support such a statement.

Imagine that.

Additionally, in the last 60 days, the Supreme Court of neighboring Pennsylvania disbarred attorney Barry Goldstein.

Despite all of this being a matter of public record, NOMAS retains the now legally defunct Goldstein as an elected member of its national council.

Ben Atherton-Zeman

Perhaps his presence there is actually funnier than that of another council member that touts himself as a professional comedian. Any sense of ironic metaphor notwithstanding, Ben Atherton-Zeman, hyphenated surname and all, is the designated spokesman, excuse me, spokesperson, for NOMAS. He lists among his primary qualifications that he is an actor and a comedian; that he does impersonations and that he is a feminist.

Impressive credentials, but given the circumstances in the organization, it's probably good that they don't require a

license.

Among many notable statements attributed to Atherton-Zeman is that he identifies himself as a "recovering sexist" and believes that every man should challenge sexism and violence, in the world, *and in themselves*.

Let us hope that there is a mental health professional on the board at NOMAS. Perhaps with some counseling, Ben's projection of his personal struggles with sexism and violence onto the entire male sex can be resolved. Or, if he can identify the women he discriminated against and people he battered before getting into "recovery," he can make amends to them as a part of the healing.

He might benefit from a referral to Doug Gertner, another NOMAS National Council Member. Gertner, it seems, has considerable experience counseling men, particularly young fathers for whom he runs a "Boot Camp for New Dads."

But there is a concern about that one, too. The boot camp looks to have a problem with condoning and enabling domestic violence.

Seriously.

According to information reported on their website, the young male recruits in his *basic training* have made reports of "their hormone driven mates sometimes using them as a punching bag."

Gertner's answer to the abuse? Well, there isn't one. After all, if a young soldier can't take an ass kicking with his mouth closed, who can? He sends them home "with a new sense of confidence." Perhaps it is from their reeducation.

No intervention on the violence. No protection. No concerns. Gertner just ignores the assaults and issues marching orders for his young men to go home and take it.

National Organization for Men Against *What?*

Also, NOMAS President Robert Brannon penned a piece on their site,*Does Consensual Prostitution Exist?,* in which he implies that female prostitutes are not competent enough to make informed decisions on what to do with their own bodies, and tacitly implies their male customers are raping them.

Men Against *What?*

Perhaps the best explanation for NOMAS as an acronymic misnomer can be found in their motto, "Pro feminist, gay affirmative, anti racist, enhancing men's lives."

As you take a trip through their website, you get a sobering dose of what they mean by "enhancing" men's lives; they demonize anything masculine and further every anti male sexist stereotype imaginable, including a wholesale endorsement of the New York Model for batterer programs. That program explicitly sees all domestic violence as male perpetrated, despite the overwhelming proof that it just isn't so. And with that endorsement they embrace a proscription on any notion of counseling or treatment for batterers in favor of criminal consequences.

Do you hear that Mr. Atherton-Zeman? There is no recovery. You are unfixable. Please turn yourself in to the nearest authorities. And bring the rest of the male sex with you.

The NOMAS mission is enhancement through sexism, bigotry and incarceration. And they are steadfastly working to further those ideas.

AMSA, a similarly misnamed organization, with a similarly misleading mission, turns out to be just as misandric as NOMAS, with a crew no less motley than their abhorrent brothers. But they are significantly more dangerous if taken seriously, which an unfortunate few in the mainstream media have done.

Robert Heasley

After the recent conference on male studies in April, AMSA president Robert Heasley was spotted in places like Forbes.com complaining that the new discipline wasn't really new, but actually an unnecessary redundancy. Regarding male studies he told Forbes "Their argument is that they're inventing something I think already exists."

That sentiment was also expressed by Michael Kimmel, author of *Guyland*, which is basically an attack manual for use against almost all men and on women who don't subscribe to feminism. Kimmel admonished me personally not to think that male studies was anything new, and informed me that "a robust and healthy field of Masculinity Studies already exists, and is well institutionalized in the US and abroad." He also went on to boast, "I myself have been working to build this field for nearly thirty years."

These would seem to be two of the authorities on men's studies, such as they are; The President of AMSA and a well regarded author on masculinities. Both are touting the idea that any new approach to studying men is unnecessary, but perhaps, as Heasley suggested, "Why not just add some new classes?" [to already existing studies]

The question becomes where to add them actually. Despite Kimmel's assertion of the field's vitality and Heasley's call for male studies to be surrendered to men's studies, here is the track record.

Michael Kimmel

After thirty years of Kimmel's personal work and AMSA's group contribution, the field has yielded the following degrees awarded in men's studies.

Ph.D. – 0

Masters – 0

Bachelors – 0

Associates – 0

That is correct, after three decades of effort, begging for (and then spending) money, and the current territorial, defensive reaction we are witnessing from the men's studies leadership, we are left with a discipline that for all practical purposes does not exist, except in a handful of publications and in the minds of an intellectually incestuous group of ideologues seeking their fifteen minutes of fame.

I think I understand Kimmel's thinking very well now. Exactly squat = robust and healthy. No degrees = well institutionalized.

A man could run for elected office on the tricks from academe.

And win.

The lack of substance in Masculinities is apparently in direct proportion to a lack of substance in those who supposedly study it. It isn't just Kimmel and Heasley. And a quick look at AMSA conference literature reveals even more.

At one of their more recent conferences, all of which appear to float on paper submissions from grad students and even some undergraduates, the focus of men's studies is revealed in all its irrelevant glory.

Here are a few of the topics presented.

Contemporary Queer Cinema in a Men's Studies Curriculum

Masculinities in Play: Examining Hegemonic and Technomasculinity in Action-adventure Video Games

A Queer Greenwood Beyond the Cricket Pitch: Queer Sporting Masculinities in the writings of E.M. Forster, D.H. Lawrence and Edward Carpenter

Foucalt and Parenting: A Feminist Essay of Personal Reflection and Application

What are You? Transvestism in Octavia Butler's Kindred and Fledgling

Black Gay (Queer) Masculine Studies: Insights from Richard Bruce Nugent

And

Differently Straight Guys: How Did That Happen?

Setting an example for such scholarly pursuits relevant to the average man is Dr. Christopher Kilmartin, a former comic (yes, *another* comedian) who recently presented the master lecture, Guy Fi: The Fiction that Rule Men's Lives

How they have avoided a wild proliferation of university courses and degree programs in this discipline is mind boggling, unless you consider that the men's studies group is actually representative of, and obsessed with, about 4% of the male population, while condemning and attacking the other 96%.

Paying attention to the issues of homosexuals and transgender people has its place in modern culture, but to use that agenda to play a part in hoodwinking people into believing you are addressing the lives of men in general demonstrates a deficit in integrity and a pathological drive to ensure the problems of the great majority of men and boys are either ignored or exacerbated, or *both*.

It's bullshit. And not just bullshit that helps a bunch of middle aged, meagerly accomplished men get together once a year to feel important and mark the progress of receding hairlines, but crazy, mean spirited bullshit that draws attention away from some very serious problems in our society.

Raewyn (Robert) Connell

And how could we ever have expected a different outcome? The circus of men's studies has gone so far astray that they have coalesced around an ultimate masculinities icon, Raewyn Connell, who was born a man, Robert Connell. He opted for elective sexual reconstruction as a woman about four years ago. That is correct, Connell, afflicted with an extreme gender confusion that involves disgust for his own male genitalia, coincidentally made the academic endorsement of demonizing masculinity a profession. Note that Connell isn't just *an* icon for men's studies, but *the* icon. The widely published and acclaimed Connell is roundly regarded by the entire men's studies community the erudite harbinger of forward thinking modern masculinity.

This is not to say Connell being transgender cannot have an informed opinion on issues about masculinity. It is fair to question, though, whether personal conditions predispose Connell to have a negative view on masculinity connected to her own discomfort with life as a male.

Those questions and similar ones are not well received in this community, however. They are much more likely to yield retribution than answers.

Recently AMSA board member Harry Brod (no, not even in this gender bending train wreck of a true story did I make that name up) wrote an editorial on the AMSA website in which he departed from the notion that male studies was a repeat of men's studies and opted to just paint the entire new discipline as bullshit, using that exact word.

He invoked the surgically altered Connell, though, to vilify the new discipline as "just another excuse to ignore gender injustice." It was the first of what will sure to be more salvos aimed at publicly ridiculing the proponents of male studies.

MND publisher Mike LaSalle posted a brief, but courteous dissent in the comments section of Brod's article, as follows:

The kernel of your argument against Male Studies is revealed here: Men's Studies scholars are primarily concerned with Justice, not Science.

Male Studies assumes knowledge comes before justice, not the other way around.

The comment was posted, and then promptly deleted.

And that is the very least of their efforts at censorship.

MND contributor and Wagner College professor of psychology Miles Groth, who hosted the recent conference on Male Studies, is a former member of AMSA. He is also the co founder and former editor of Thymos*: Journal of Boyhood Studies* which became a part of the Men's Studies Press (MSP).

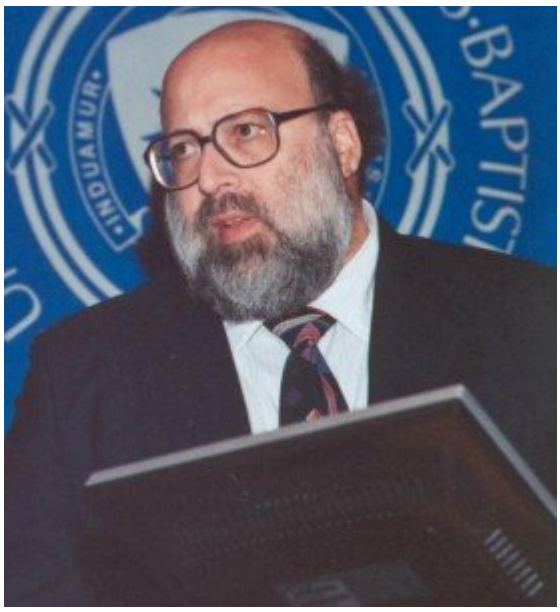

Harry Brod

Some time into his involvement with AMSA, he grew concerned with aspects of the organization that he described as “out of touch with the current concerns and needs of *most* males, especially young males.”

Groth went on to express concerns with the nature and quality of literature being featured at AMSA conferences. “Some presenters at the last conference were undergraduates. At such events [annual conferences in a major discipline] it is customary to hear the work of senior researchers.”

MSP director James Doyle became aware of Groth’s unfortunate propensity for independent thought, and didn’t take to the idea of such intellectual diversity with much enthusiasm. In an email he wrote the following to Groth:

Over the past several months, it has become clear that you believe the field of “men’s studies” in all its forms to be a pointless, if not harmful, pursuit. As disseminating “men’s studies” research, serving “men’s studies” scholars, and promoting a positive image of “men’s studies” to a broad readership are the central purposes for the Men’s Studies Press and its publications, it seems clear to me that you current involvement with the Men’s Studies Press is antithetical to your new found philosophy for the study of men’s lives.

Therefore, it is with regret that I must terminate your editorial duties with the Men’s Studies Press as of this day, April 29th, 2010

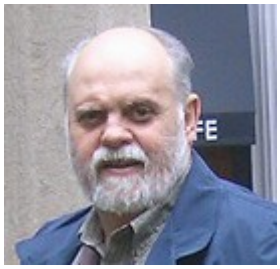
James Doyle

In short, when ousting Groth for not having his mind right, he stripped him of his editorship of Thymos, the journal that he co-founded and edited all the years of its existence.

Booted, berated and burned, all for having an actual concern for men and boys in defiance of a group of bigots that seek to undermine the same. There is no greater demonstration of the kind of people we are talking about here. And all my attempts to add levity to this situation aside, it is clear they are capable of the most pernicious kinds of fascist bullying.

It now seems they are gearing up to exert the same, if they can, on anyone else interested in helping men and boys, especially those furthering the idea of male studies.

After a decade old split between the organizations, that by their own account demonstrates that slash and burn politics are no stranger to this crowd, there is a lot of kissing and making up. Kimmel, who has operated more or less independently since the split, is returning to give the key note address in 2011. This had to happen for a reason that overcomes the petty divides that sent them on their own separate paths.

In an email from James Doyle provided to me by someone within their ranks who wishes to remain anonymous, Doyle reveals his personal feelings about Kimmel while acknowledging the sacred adherence to ideology.

Says Doyle:

"I have no problem with people being turned off by Kimmel (I am also) but only in terms of his arrogant and self-centered personality. As for social constructionism, I think this an extremely useful theory."

Aside from the fact that neither social constructionism, nor narcissism, begin or end with Kimmel, Doyle tips his hand on priorities quite nicely, and along with his treatment of Groth solidifies his ideology over values, and over truth in scholarship.

This entirely sordid matter would be far funnier if it were not so serious. We might even expect a punch line or two from Atherton-Zeman or Kilmartin. We might even laugh. But we are, in some of the most serious ways possible, talking about the future of our sons in this culture.

These fascist pigs are part and parcel to a system that helps shape government policy. If you are interested enough in those policies to have read this far into this article, then you are likely all too aware of what those policies are and in how they are harming our men and boys. When the intellectually carcinogenic on this level operate under the blanket of political and social denial, their work eventually becomes cancerous and starts to metastasize.

It is time to gear up for treatment.

This is especially true now, as we watch these frauds broadcast their intent to start a campaign of bullying and strong arming against anyone who disagrees with them.

The men's studies establishment does not pursue knowledge, but a program of wholesale skullduggery, all to fit a political agenda whose only connection to education is to corrupt it.

After all, if you'll lie to a court of law about domestic problems, about men being abusers when they are not, is there anyone you won't lie to, *about anything*?

Let's start taking the garbage out in academe.

Do You Have a Voice for Men?

Paul Elam · 6 July 2010 · Archived copy · Original

Two years ago, when I started A Voice for Men, I had hopes that my single voice would one day become a chorus. There is certainly room for it. More cogent and well articulated commentary is found in the comment sections of men's movement websites than in any mainstream publications. The men's movement, I say without reservation, has more raw intellect waiting in the wings than any other place I know.

But inviting in other writers has its drawbacks as well. Message dilution is always a possibility, and so is comment sections that turn into flame wars that I don't have the time or interest in moderating. In the end though, the more the merrier seems to carry with it some time tested wisdom..

So I am opening up A Voice for Men to literally anyone with something to contribute to the men's movement. There is a good bit to be worked out in the future, but let's start with the basics:

You have to be able to write effectively. You needn't be Hemmingway, but fundamental writing skills are a must. You can have the greatest ideas and perspectives in the world, but if you can't set them to pen in a way that keeps people engaged, then no one will finish what you have written, *or come back to this website*.

This is not a place for partisan politics. Period.

This is not a place for woman bashing. That probably needs some clarification. I would love to see some really good pieces on the dark side of femininity as we still have a lot of disinformation about "woman as porcelain princess" that needs to be debunked. My point is that *bitches and ho's diatribes* are not the same thing as incisive analysis about what is wrong with women in this culture. OK, lecture over.

Those bare fundamentals being addressed, there are some subjects that I think would be of interest to readers, and very relevant to the mission here.

New World Order– With one caveat. You have to source your info credibly and not sound like you're wearing a hat made of tin foil.

Ghosting– Underground living; beating the sytem. How to fly under the radar in society or how to beat the 9-5 life of a corporate drone. How to get by on the cheap. Better yet, how to *live well* on the cheap. The staggering amount of male unemployment and underemployment should make this of particular interest.

Game– Got Game? Share it with us. Game is a powerful tool for men, if for no other reason than the fact feminists regard it as men being tools. Most importantly, it has potential, with development, to becoming a "go to" source on reducing men's vulnerability to women and an effective way to practice risk management in the gynocracy.

Those are just some of the basics. If you have other ideas, as a prospective writer or from a readers standpoint, let it rip.

This will be a slow process and should be. I intend to be selective and discerning. And I intend to keep the mission I started here true to it's purpose. That alone makes things tough. The two other major websites that utilize a broad spectrum of writers are Men's News Daily, where I am Editor-in-Chief, and The Spearhead, where I am also a contributor.

I would like this to be different than both of them. MND has more educated writers than a staff meeting at the Harvard business review, and it remains the flagship publication for the men's movement for just that reason. The Spearhead, darker and edgier, has a fine collection of writers covering a wide range of topics, and it has a very appealing free for all environment.

Here, I would just like to focus on men understanding, surviving and actually learning to flourish in the misandric Zeitgeist.

If that sort of thing floats your boat, and you can wield a keyboard like a sword, then shoot me an email at avoiceformen@yahoo.com. Send me a submission or writing sample (no attachments, plain text only please) and let's add another voice to the choir.

Paul

Passing the Hat

Paul Elam · 8 July 2010 · Archived copy · Original

I suppose it is inevitable for the personal investors in the man-o-sphere that we have to occasionally speak up in our efforts to pass the hat. I think most of us would rather imagine that the donation buttons we put on our home pages will just magically attract and inspire people to drop something in the tip jar.

Nobody likes asking for money.

But since I am going to do just that, I hope to do so without a sales pitch. So let me just lay out the facts. One, I am compelled to refrain from using Google Ads for three good reasons. First, they make a good neighborhood look like a trailer park. Second, they bring with them advertising from almost every enemy there is to the MRM. For instance, if I write a piece on some feminist hack, the system reads the text and the next thing you know a banner ad for one of her books is flashing and blinking on the home page.

Not good.

Last, and most important, Google loves control, and the organization is infested with capricious ideologues who love to play invisible, untouchable censor. So the bottom line deal with google is that in exchange for some nickels and dimes they will trash up your website with garbage and then play petty dictator about your content.

So Google is out. And that leaves you and me.

I am not going to lie to you. If no one ever gives a dime to this site it will still be here. You won't be getting any threats that the doors will close if I don't raise some money to help with the expenses. I am not a wealthy man, *for sure*, but any way you look at it, I will scrounge out a way to keep this thing going as long as I am sucking air.

But even some loose change from those of your who enjoy the work would be really appreciated. Here is the button and the permanent one is set up at the bottom of the page:

Thanks in advance for those that choose to help out.

Paul

‘Til Divorce Do Us Part

B.R. Merrick · 8 July 2010 · Archived copy · Original

I am one of the fortunate few. My parents stayed together through it all. They still live in the house where I grew up. I can’t tell you what it means to me to be able to go back there for visits, and be surrounded by everything familiar. It will always be my home. It will always be inextricably linked to Mom and Dad. There, in the midst of those thick walls built at the turn of the 20th Century, lies a vault of memories.

I may now disagree with them religiously, politically, and in other ways, but they gave me hearth and home. They gave their children an example of sticking it out “for better or for worse.” I was talking with a friend of mine the other day. We are both approaching middle age, and are crossing over that threshold where we can begin to imagine actually losing our parents. They are senior citizens now, and truly part of a dying breed. They are the last generation of Americans to not be overly concerned with self-fulfillment. They are our connection to an America that vanished before we were born. All of those cars, those Main Streets, the music, the atmosphere, it only exists in photographs and old black-and-white movies now. They lived it. They actually remember life without television. I vicariously drink it up from their memories. Our generation has nothing to compare to it. The Baby Boomers stand awkwardly and rather obnoxiously in the way between our two eras.

Divorce was unheard of in my parents’ generation; it is practically revered in mine. It is so commonplace that its ill effects go unnoticed. For a good example of what it does to a child, and how it still affects the adult, read this man’s account. I can’t say I agree with all of his conclusions, or how and where he lays blame, but his sentiments reflect those of other adults of his generation whose politics lay elsewhere, including Steven Spielberg, who admits that “E.T.” was about his parents’ divorce. (How many of his movies feature children being separated from their parents, especially their mothers?)

I think the most sobering account I have yet read on this scourge is from Touchstone magazine, in an article written by Stephen Baskerville, author of *Taken into Custody: The War Against Fatherhood, Marriage, and the Family*. Most disturbing to me as an anarchist is the realization of how much of a hand the government has in these private matters. There is an entire industry created to actually aid families in breaking up. From this industry, the government makes a great deal of money, what the government affectionately refers to as “revenue.”

You know what revenue is, don’t you? Revenue is what the government collects whenever a cop pulls you over for going 3 miles per hour faster than he prefers on a particular day. Revenue is what the government slips out of your paycheck before you even see it. Now, thanks in part to the eye-popping success of the feminist movement’s quest for The Ring, revenue can be gained from sending a helpless dad to jail.

How did all of this happen? To Baskerville, and a host of Christians like him, it mostly begins and ends with the advent of modern feminism and no-fault divorce in the ’60s. A lot of Christians’ minds work this way, which is one of the problems with modern American Christianity. Baskerville gets the solution partly right at the end of his article when he states, “Family integrity will be restored only when families are de-politicized and protected from government invasion.” Spot on. However, though this may not apply to Baskerville’s thinking specifically, I can tell you as a formerly religious individual that for an explanation of the *cause* of divorce, the idea of Satan is very powerful. It’s all *his* fault!

Now that I’m an agnostic, I can’t say there is an evil spiritual presence that is ultimately responsible for all the evil in this world. Nevertheless, one of the central points continually driven home by Christian teaching is that there is a spiritual war going on at all times, between actual angels and demons, for the soul of humanity. For a lot of religiously conservative people, this–not government, nor the ideas that government is created from–is the core of the problem. Feminism is merely a part of Satan’s plan. Even Baskerville makes the contention that divorce is “today’s greatest threat to constitutional freedom,” as if we’d be all right if we abhorred Satan and embraced the God-given Constitution.

In my view, this has been part of the problem all along: "constitutional freedom." My journey to anarchy was greatly precipitated by the Internet, as I have previously stated. I come from religious conservatism. Another religious conservative whose online writing used to be of great importance to me, Joseph Farah, who owns WorldNetDaily, is probably firmly in Baskerville's camp. Both wring their hands to Heaven over the loss of "constitutional" government. What these men don't understand is that one need only look cursorily at the document itself to understand the true nature of what they're advocating. Need a little help? Okay. I've alluded to it before, and I'll point it out again. Just look at Amendment 16:

"The Congress shall have power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several States, and without regard to any census or enumeration."

For all you religiously conservative, Constitution-worshipping Christians out there, read that quote several times. Understand that the Constitution has authorized the federal government, since 1913, to take whatever it wants from whomever it will, however much it desires.

Is that the only problem with the document? Not by a long shot, but let's just say that it is. Let's say that next year, while the nation is still under the spell of its light-brown Messiah, two-thirds of the states ratify a new amendment to overturn Amendment 16, and set in stone a commitment to do away with income rape:

"1. The sixteenth article of amendment to the Constitution of the United States is hereby repealed.

"2. Neither the Legislative, the Executive, nor the Judicial branch of the federal government, nor any other branch of government whether elected or appointed, shall have power to lay and collect taxes on incomes, from any source derived, whether there be apportionment among the several States, with or without regard to any census or enumeration.

"3. The Internal Revenue Service is hereby abolished."

Would this be a Constitution a religious conservative could weep over while pounding the pulpit? I think so. But every man out there who is concerned with the loss of manhood brought about by government interference in marital matters should understand that we've had Amendment 13 for well over a hundred years, yet in the last hundred years alone, men have been drafted into "involuntary servitude" to their violent, bloody deaths in no less than four massive wars — *for other countries' interests*. Do you really think that an amendment to overturn one of Leviathan's sources of revenue is going to stop them from calling income tax something else? "This isn't a tax on income. It's a tax on 'profit'… a tax on 'personal revenue'… a tax on 'individual distributions'… a tax on 'financial privilege'… a 'Victory Tax'…" Okay, I know that last one's a bit of a stretch. Who the hell would buy that one?

The threat brought about by the divorce/abuse industry isn't a threat to our constitutional republic. We don't really have one, and we don't really need one. It's a threat to the individual who goes to prison because his wife is tired of him. It destroys his children emotionally, who are far more likely to repeat the pattern of divorce once they're older. The threat exists because at some point in our history, we decided that Judeo-Christian marriage is so vital to our way of life that it must be enshrined in law. It must be enforced with the threat of violence. We gave the beast our freedom when the Constitution was ratified. Then we gave it our families.

The problem with the Baskervilles and Farahs of this world is that they still believe in using force and violence in matters that are important to them. Farah even goes so far as to advocate murder when adultery has taken place, continually calling the murder victim "The Creep" throughout his article. Tongue-in-cheek, perhaps, but violent and bloody all the same.

The issue conservative Christians have with feminism is its very existence. The issue I have with feminism is that it is looking to make itself the government, the "-ism" that gets the gravy and the guns. This is why I also have an issue with conservatism. It's another power grab. Neither side is going to help those who are the real victims here, whether or not they're "creeps." Allow me, as a single guy who is never going to be married, to give a little advice to my brethren who plan on taking the plunge someday:

1. Don't. At least, don't get a license. True, the government will find a way to call it "common law" and rape you anyway. They need their revenue, after all, but why help them by giving them ammunition? Find a church that isn't particular about requiring some legal license.
2. Pardon my being crude, but don't think with your… *ahem*. If she's a hottie, or if you think so little of yourself that she's the best you can do, you may find it difficult using your, uh, *other* head, but you must, for the sake of your own freedom. Then proceed to Numbers 3 through 8.
3. Take a good look at her parents and siblings. Also know her extended family as well as you can. If divorce happens, what is she likely to try and do? What is her family likely to try and do? How do they get on with your family? How does she get on with your family?
4. Be like my parents: Stay put. Go one step beyond my parents, and live in the same town as your extended family. With the country headed in the direction it is, it's time to resurrect small-town America . I say, bring it on. I've never liked this culture where people uproot and drastically change their lives in a matter of weeks without prior warning. My grandparents moved away when I was very young. Their deaths meant nothing to me, though they were nice people, because I didn't know them. It's not good for us. We're homing creatures.
5. Your hottie's family, extended and all, should live in the same local area as yours. If the state is able to interfere in your "common-law marriage" and divorce happens, where's she going to go with the kid? How is any court going to take a kid completely away from that much family? (This worked for a friend of mine. He got full custody when she decided to move out-of-state.)
6. If she is a feminist who believes in being politically active to any extent (including voting), say goodnight, Gracie. She's really after that other ring.
7. Bury some gold coins in an undisclosed location. I'm not kidding.
8. Use condoms until you have mutually decided to become parents. You must use birth control that *you* can control. A kid changes absolutely everything, and boy, do women know it.

Baskerville is right to stress the central nature of family life. He is also right to admonish the churches, who can be considered a type of voluntary extended family, to intervene in these private matters instead of the state. But he never gets to the root of the problem. As Thoreau says at the top of the STR main page, he's flailing at the branches with a lot of other Men's Rights Activists. What makes us want to be violent towards feminist ideology? What makes us believe that a "constitutional" government is a tiger cub that will never grow up? What don't we understand about having freedom in our hearts continually? How is it that we don't understand that freedom and peace are interminably linked to non-violent and thoroughly voluntary relationships? If Men's Rights Activists succeed in biting The Ring off the feminists' finger and taking it for themselves, will humanity be any better off? Well, at least divorced fathers will. For a time.

Religious conservatives of many denominations have recently gotten themselves heavily involved in California's Proposition 8, in spite of the fact that it should have been the first priority of every so-called Christian in this country to stand against these wars in the Middle East, and in spite of the fact that gay marriage will only finish off an institution that heterosexuals have beaten into a coma all by themselves. Perhaps now is a good time for all those men who are still religiously devoted to make the separation of church and state in their hearts, to get up quietly and peacefully from the table that government has set, and walk away. The wind is taken out of the sails of the feminist grab for power with each step you take. You have the *cojones*. Now do it.

B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

This article was originally published at "Strike The Root" on January 22, 2009. It has been reprinted here with permission.

A Voice for Gay Men

Paul Elam · 8 July 2010 · Archived copy · Original

Life is interesting, if anything.

Within the first 72 hours of the recent facelift for A Voice for Men, two key points of interest emerged. One, the new forum allowed me to invite and present other writers in this world of defiant men (along with facing the challenge of finding them).

The other was an unexpected but perhaps inevitable twist. The subject of a connection between members of the gay community and the MRM was approached. (note: I am not particularly fond of expressions like the "gay community," as it paints a monolithic picture where the reality is at least somewhat different, but you get my point.)

I have always believed that there was value to the idea of an MRM that wasn't paranoid about homosexuality, and in making inroads with gays that were not misandric and brainwashed by feminism (as though we don't have the same exact problem reaching straight men).

Personally, I have maintained for years that the real source of resentment and hostility to gay males in this culture is not because they are defective or immoral or dangerous to children, but because they are free from the mandates that straight men face when it comes to protecting and providing for women.

They are the original "Men Going Their Own Way," which has always made them the object of ire in a culture where men are supposed to be indentured, not free to pursue life without the typical biological chains.

Well, in a supreme, *killing two birds with one stone moment*, I was contacted by B.R. Merrick, a writer on social issues who identified himself in his introduction as a gay anarchist, among other things. He linked me to one of his pieces which I found impressive enough to run here. In fact, I was so impressed that Mr. Merrick himself is going to run it here because I have invited him to be the first new addition to an incipient community of writers at A Voice for Men.

I don't want to dwell on Mr. Merrick's sexuality, nor will A Voice for Men become the "gay arm" of the MRM. And, as you will clearly see in the post he is about to present, he has much more to talk about than that.

But I also think this is an important opportunity that should not be missed, and an important crossroads for many in the movement who would find value in expanding our affiliations, and indeed, in adding to the timbre of our collective *Voice*.

With that I heartily welcome B.R. Merrick to A Voice for Men. I look forward to the continued original content he has promised to bring to the readers here.

I've Been Scroogled

Paul Elam · 9 July 2010 · Archived copy · Original

I have been a bit under the weather of late, and have not been on-line as much as usual. To add to my surprise when I returned, in my email was a message from the team at YouTube that they had removed one of my videos and put a strike against me for violating their "community standards."

The video in question was one entitled "Feminist Porno Sluts." It was an analysis of the changing attitude and relationship between the pornography industry and feminist culture, specifically how that attitude had changed between the second and third wave.

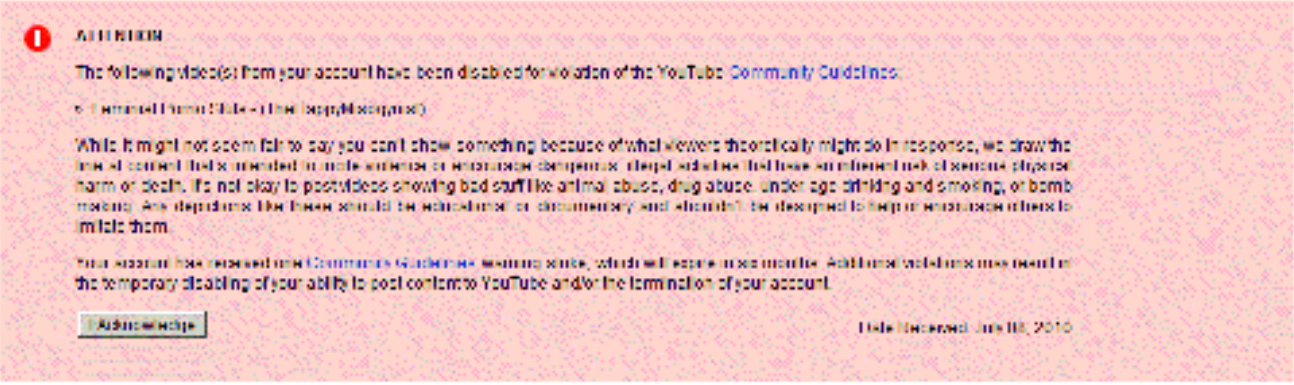

Click for full image

There was no nudity in the video, the same as the rest of them, but what was most concerning was revealed in the snip I am including with this post. It seems that someone on Team YouTube, who, let's face it, is now *Team Google,* decided that the video was promoting illegal activity, though of course they did not specify which illegal activity they were talking about. Of course, they could not get specific because there was no such promotion there. In fact, I pointed quite explicitly to the increased incidence of drug abuse and other life damaging activities that is common to women in the porn industry.

I said I was surprised to get the email. I suppose I should have been surprised that it didn't come sooner. Our esteemed Godfather of the on-line MRM, Angry Harry, not too long ago had a video he made lampooning Harriet Harmon unceremoniously removed from YouTube, with similarly bullshit explanations offered.

In his video, one of the images is that of an obese man with his shirt off. The reason that YouTube/Google gave for censoring the video? Nudity!!

It might be easy to think that this action, even both of these actions, were just some sort of power tripping by some front line corporate manager with too much power and too little education, or perhaps in the age of feminist academe, too much. But either way, this isn't really the case.

There are THOUSANDS of YouTube videos that are borderline pornographic in content, most of them serving as fronts for porn sites. I am quite sure Youtube tolerates them from the traffic they generate. In this and many of other ways, Google is a huge supporter of pornography on the internet. I am not sure why, but I think it perhaps rhymes with cha-ching.

The Feminist Porno Sluts video was viewed over 10,000 times in the first week simply because of the name. I had to go in to the comments and post an advisory that it was NOT a porn video to get the traffic to slow down. I simply didn't want to piss off people who might have thought I mislead them about the content.

As I said in my post about donations to the site, I don't want Google to have a foot in the door here. At the risk of sounding like a conspiracy nut, I honestly think the organization has it out for MRA's and a few other targeted

groups. Telling the truth seems to be a common thread among them, and the truth is an awful thing to speak in a media world that depends on controlling whatever you are told.

Screw ‘em.

This may well mark the beginning of the end of my time on YouTube, as I have seen in the past that once they start in on someone that has a growing audience (I am pushing 1,500 subscribers) then they don’t quit till they get rid of them.

YouTube has been orchestrating censorship for some time now. Even a mainstream rag like the New York Times, back in 2006. reported that since the moment Google expressed interest buying the fledgling YouYube, the management at YouTube found religion along with the dollar signs and started making things quietly disappear. YouTube knew Google’s style up front, and have been emulating it ever since.

They are proving the Times was right, even as you read this.

On Men Burning Alive

Paul Elam · 10 July 2010 · Archived copy · Original

Just yesterday, a man died in Brisbane, Australia. He self immolated, reportedly after going through the family court system.

Let me repeat that. After experiencing the family court in Australia, the man doused himself with gasoline and set himself afire, resulting in 3rd degree burns to over 90% of his body. The scene was apparently so disturbing that the local police who responded would not comment on what they saw.

There is something else that was set afire in the aftermath of this tragedy. The facts, and the main one being that this type of death only really disturbs those who have it shoved in their face as an occupational hazard.

After searching through several on-line news accounts of what happened, most of them reported that he was a 39 year old man who had received a bad outcome in the family court (imagine that). Two of them said he was 60 years old, and one of those said his suicide was unrelated to the family court.

What none of them even attempted to do was tell us this man's story. Not of his life, and not really of his death, save the headline value of such gruesome business. For underneath the headline, we learned more about his burning body for the traffic problems it caused than for why he set himself on fire in the first place. There was one story, the one that quoted an unnamed police as source saying the event had nothing to do with court proceedings, also said that he was "mentally ill."

As usual with the mainstream media, it is headlines first, facts a distant second. So we may never know what happened or why. But it would be hard to argue against the possibility of an impaired mental state in anyone who would choose death, especially in such a horrifying and painful manner. The problem here is that with men, that emotional dysfunction is not a reason to ask more questions, but the main reason to quit asking questions at all.

He was mentally ill, end of story.

Such was also the case of 26 year old Daniel Shaull, who died Wednesday after setting himself on fire in front of a fur store in Portland, Oregon. Of course, he was mentally ill, as well. We needn't bother with exploring that any more.

And that is what it is like for men lost for a million unknown reasons. They were crazy; they were impediments to traffic; they were less column space than your average classified ad.

They were just more dead men.

And as we live in a culture that has men committing suicide at epidemic rates in much less newsworthy fashion, we can, at least in this corner of the manosphere, take pause to wonder:

What would the reaction be if women were lighting themselves up in the streets?

Perhaps those that continue to deny that the world is woman centered will answer that one. But of course I have an answer of my own. I wonder if that fact that the world actually cares about the lives of women has anything to do with the fact that they are so much less likely to kill themselves?

Nah, that can't be it.

Right?

Real Men Use the "N" Word, Often and With Extreme Prejudice

Paul Elam · 11 July 2010 · Archived copy · Original

"My answer to the question is No," says The Man, brushing off an attempt to suck up free booze by a generic female barfly.

That brief statement, pulled from a recent video installment of Bernard Chapin's *Inferno*, would seem to be something perfunctory and uncomplicated. A Simple No, as it were.

But that particular kind of "no" is anything but simple for the average man. In fact, men use it so sparingly in this situation, we rightly call it by the first letter. It is the new "N" word.

And Chapin obviously thought it worthy of addressing. While I am sure many men might shrug it off as no big deal, *and many others will simply claim to*, I haven't known Bernard to waste his time on the extraneous. He recognizes, as he is often prone to, what the world would prefer he didn't. In this case that men, particularly younger ones, are financial sitting ducks, and can be charmed from their hard earned money via innate biological vulnerabilities that almost any woman can exploit with a hint of feigned sexual interest.

Bernard points out quite accurately to a culture of female con artists and men that can only be described as easy marks in a carnival side show.

Step right up Gents, for the price of a few call liquors, or perhaps the good ladies car note, you too can imagine that her real intent is to turn your evening into an unbridled realization of your wildest sexual fantasies.

Thus sayeth P.T. Barnum himself: "There's a man sucker born every minute."

And indeed there is, for if any man thinks that having sex with her is worth the price of a double shot of Hornitos, or that even if she puts out that it would actually end up being so inexpensive, he is indeed a sucker of the 24 karat variety.

All of this of course invites the even more questions about how to deal with the gender royalty and their steadfast belief that the sole purpose for men is to play endless rounds of *Me Government, You Welfare Leech*, whether that be for money, merchandise or free labor. The only real difference is that men, unlike government, actually have to earn their money.

And this is where Bernard is giving us sage advice. And where we, I dare assert, should pick up his message and carry it to as many young men as possible.

We have to start, not with women or young men, but with an older generation of men who are still enamored of their role as an ATM on a leash. At least we have to start by dismissing nearly all their beliefs about women. After all, who is it that is raising these young men to feel so financially obligated by rote? And who has been training women to expect this from men, every bit as much as their mothers?

Yep, it's the male baby boomers; the quintessential Daddy's Little Girl being one of their greatest legacies. Didn't these men ever figure out that Daddy's Little Girl always grows up to be Joe Average's Big Financial Drain and the darling of famiy court? While these dinosaurs are quickly fading by attrition, their other legacy- boys raised to sit up and beg, is the lingering enabler for the raging sense of entitlement their sons face in these women each and every day of their lives.

It was a sick set up to begin with, and now it is just ridiculous. Tack it to the growing list of MRM "Must do's."

I am reminded of a time several years ago when I was walking through the parking lot of a hospital where I was contracting. I passed a car with an open trunk and found a rather buxom nurse was standing there trying to manage a weighty looking box in the trunk.

I stopped to look and started to offer her a hand when she smiled at me and said, "I need a big strong man to help

me with this box." And dig this, she actually shook her tits back and forth gently in unison with the words "big – strong – man."

She didn't take my answer very well, and she didn't get the help I was about to offer her unsolicited before she tried to sexually manipulate me into playing step and fetch.

Now, I am sure that many would say that what she did was innocent. In a way, that is true. She was only doing what men have always responded to, what has always worked. She was just another woman in the normal practice of a social disease.

But here is the point. This is how women have always gotten what they wanted from men. It may have made sense at some point, though I am not so sure. What it boils down to now though is pure scheming.

When does the time come for men to start pointing out that pre-feminist manipulative behaviors from women, in a post feminist world, are just despicable and petty machinations of an overly entitled class of parasites?

When do men put the word "NO" on a default setting as a response to sexual manipulation?

My vote is today. Hell, yesterday. When it comes to the girl that Bernard describes in his video, there is only one difference between her and the *ne'er do well* hanging in front of the convenience store panhandling for beer money. Her turf is a lot wider and user friendly. And she can work bars, with protections abounding, while he works the mean streets on his own, and at his own peril.

Eventually the cops will run the male "bum" off. And later on, when they are off duty, you might just find those same cops reaching for wallets instead of night sticks when princess hits them up for her free drunk at the local tavern.

The male panhandler fears police. The female panhandler can drink on their dime.

So the message today? Say *NO* young man. Say it often and say it like you mean it. If you want to take her home, let some other guy get her drunk for you first. She may leech off a mark, but she isn't really attracted to him. Besides, anyone who so lacks dignity as to walk up to a stranger and demand free drinks, isn't worth the price of domestc beer.

How we kill Johnny

Paul Elam · 13 July 2010 · Archived copy · Original

It was three weeks after I left the last residential treatment center for which I would ever work. A Saturday morning to be precise, and the phone rang- jarring me from the rare pleasure of a sleep in. It was Camille, so I knew it wasn't good.

She wouldn't call me if it were good

> **"You remember that boy Johnny you worked with, the one from Louisiana?" she asked.**
>
> "Yeah, why?"
>
> "Dead," she said. It was uttered in the tone of someone doing a poor job acting like they didn't like delivering bad news.
>
> "Drugs?" I asked.
>
> "No," she replied, "Suicide. Killed that little girl he was married to, as well. And shot some guy she was sleepin' with, but he made it."
>
> I just lay there silent.
>
> "Anyway, I knew you would want to know."

I hung up without saying anything else. *Knew I would want to know?* My ass. Couldn't wait to tell me was more like it. The bitch was a feminist crusader. She made a career of telling the men we counseled what louts they were for being men, and I made a career of pulling them aside and telling them how full of shit she was. We were the only two counselors in that program and the mix was volatile. I spent many days in the administrative offices fending off complaints about my "unusual style" in dealing with male clients. That is what they called not hating them.

Johnny wasn't the first in twenty years of doing that kind of work. Quite honestly, I had lost count. But counting is just for statistics anyway. In the work I did the numbers had faces. They had families and stories that I learned from listening to them. And they had pain that mostly went unnoticed by the very people that were supposed to be there to help them.

I remembered Johnny's story, and his pain. He was a twenty two year old stock boy at an auto parts store in the hot and humid swamp lands of southern Louisiana. When he spoke, it was with rural earnestness, and a Cajun accent thicker than gators in bayou country.

[quote style="boxed"]"Man, Paul, I doan know what to do 'bout that girl o' mine. I know she cheatin'. I know I doan make a dime what she don't spend right away. Sometime she spend it on some other guy. But I can't help it. Every time she call my name I got to come runnin'. Lord never made a bigger fool than me."[/quote]

And Johnny was right. He was a fool, and couldn't be talked out of his foolishness. Just like all real men. And his story isn't reserved just for those who drink and drug themselves into oblivion because they have a woman they can't live with, or without.

In this awful age of misandry, we live so many lies about men that we have lost all touch with the reality of what they are really like. And the cost of it is written in caskets and countless souls lost in a world with no memory of why they died.

You see, men love. They love with the most profound intensity and selflessness of which any creature on this earth is capable. And the steely bond between them and women is, unlike their hearts, unbreakable. When men die on the battlefield, they often fade away telling fellow soldiers "Tell my wife I love her." Others cry out for their mothers as blood soaks the soil.

[image]They are flattened by divorce, and many will eat a gun rather than face the loss, even if it is the loss of someone that has already destroyed their lives.

They will lay down in traffic for the women they love and stand in the way of bullets to protect them. And they will strike down any many who dares offend them. They have been doing this for all of human history.

[quote style="boxed" float="left"]79% of all suicides are men.[/quote] Yet all this has been rewritten with misandric ink. It has been revised by scholars who tell us men are bad, by psychologists whose main field of work seems to be recommending divorce, complete with male scapegoat, as a cure all for women for whatever petty dissatisfactions they feel about their mates. And it has been inculcated into the consciousness of our family law system, driving men to despair and despondency on levels never before seen in history.

If you want the statistics, go look them up. I am tired of turning dead men into numbers and "proving" there is a problem to the Camille's of this world.

I hope, more than anything else, that at some point in our future that people start to think. When you see the story on the evening news about a man who set himself ablaze outside a family court, ask yourself what kind of pain could drive someone to cure it with fire? When you read in the newspaper about the man who holed up in his house with a gun and his children, threatening to take them all out, ask yourself if this is just a crazy man, or a man driven to the brink by a pain so monstrous and devastating that even the unthinkable could become an option?

[quote style="boxed" float="right"]During divorce, men kill themselves at 10 times the rate of women.[/quote]Indeed, there is a great deal we have to ask. The only problem is that all the wrong people are asking all the wrong questions. We have a president who marks Father's Day by shaming men for not being better Dads. We have psychotherapists telling us that it is women who love too much. And we have a system of higher education that cares more about the life expectancy of a fruit fly than a young man who blows his brains out.

And this in a culture that still raises men to put women in lifeboats and then try their hand at breathing saltwater, as though death were their only true calling.

Is it any wonder why, when we create men to so devalue their own existence; to be disposable, that we can so often see them doing just what we have insisted that they do? And shouldn't we, perhaps, question at times whether it is suicide that takes these men… or murder? Who, after all, is putting the gun in their hands and promising them the pain will stop if they only pull the trigger?

Perhaps Obama, in his own erroneous way, is right. We do need better Dads. We need Dads to teach their sons, not "how to treat a woman," but how hold their own with them. We don't need to teach them to "take care of their woman," but to only accept one who demonstrates the character and integrity to be trusted, from the start.

And we need to teach them how rare that is in modern life. More than anything else, we need to teach them how to let women go, and watch them as they grow up to make sure they can do it. And we need Dads to role model that, in their own families with their own wives. In other words, we need to do a lot of things that we are not doing.

I know it is obligatory. I can't write a piece like this and not include some resources for men to call in in times of crisis, such as those paltry resources are. So I will include something at the end. But I would still like to think, that somewhere, at some point in time, we can quit offering Band-aids for men to put on tumors and start helping them with their real problems.

It seems, hell or high water, that we are going to continue to destroy men in courtrooms and therapy offices and offer them up as convenient political fodder. It isn't anything new. But we better start calling on the fathers of this world to stop raising their sons to do nothing more than stand against a wall for whatever woman is in their lives, just waiting for their turn in a box.

[box type="alert" icon="none"]National Suicide Prevention Hotline[/box]

Murdering Mom Waddles Free

Paul Elam · 18 July 2010 · Archived copy · Original

It is always a tendency in MRM forums to post stories about the horrendous amount of sexual discrimination in the legal system, both for women and against men. I made a pledge to myself that I was not going to fill headlines with this stuff because, one, it's redundant- anyone who doesn't know the men get the hammer and women get the kit glove in criminal courts is living under a rock.

And two, it would be doubly redundant here. In the right column I have created a "Men in the News," section with links to relevant stories that fall into this category.

But Aset Magomadova is a different story.

In a stunning decision by the Court of Queens Bench Justice Sal LoVecchio, of Calgary, Alberta, murdering mom Magomadova was let off with probation after strangling the life out of her 14 year old daughter with one of her scarves.

That, in and of itself, is neither surprising or uncommon. In our *women-don't-do-bad-things-unless-someone-makes-them* world, women have grown accustomed to taking a walk while bodies are lowered into the ground. We have become a culture, when it comes to women, that can find an excuse for the inexcusable quicker than you can drown five children in a bathtub in Houston and say Post Partum Depression.

The kicker to this one was delivered, as it often is, by the press that covered the story. PostMedia News reporter Daryl Slade, reported in a Calgary Herald story posted at Canada.com that Magomadova was sentenced to three years probation with the condition that she take grief, depression and anger management counseling.

Translation: *Get through the grief of murdering your daughter and then learn how to manage your anger well enough not to kill some other child.*

Secondary Translation: *We know what you did, but we are letting you off anyway.*

Tertiary Translation: *If you kill anyone else, we will extend your probation.*

Justice LoVecchio would disagree. "At first blush (a suspended sentence) may seem like a get-out-of-jail-free card. It is not," he said.

Uh, yes it is, Sal, and even an incompetent political whore like you knows it.

Between the lines in the case- actually not between the lines unless you want them to be- are facts that defy the notorious lack of reason and sexual bigotry presiding at the western bench.

The knife that the accused alleged her daughter attacked her with did not have the daughters fingerprints on it. That was apparently part of why the judge stuck down the woman's claim of self defense.

Also, the medical examiner in the case testified that it would have taken approximately two and a half minutes to cause death by strangulation in this manner.

Two and a half minutes. How long is two and a half minutes when you have a scarf twisted around the neck of your child?

Anger management? I'll damned well bet.

Now, it was noted in the case and the news story that the daughter, Aminat Magomadova, had a history of violence,

including an assault of her teacher at school.

Any bets on where she learned *that*?

This is just one more shameful case in which a woman snuffed the life out of another human being and it was reduced to a counseling matter by the legal system. In a strange twist for sexual parity, it apparently didn't matter that the victim was female, or a child. Female killers have equal opportunity when it comes to their victims.

You've come a long way, baby. Yes, indeed.

End Game- The Beginning

Paul Elam · 18 July 2010 · Archived copy · Original

Game has made a big splash in the man-o-sphere in recent times. And of late I have begun writing on the subject myself, to one degree or another.

As a primer to the uninitiated, Game is ostensibly the tactics and methods of scoring with women while placing yourself in the alpha position among other males. I offer that definition simply from extrapolating what I have read on the subject, and as I have never found a concise definition from its main proponents.

On a slightly deeper level, Game purports to differ itself from Pick Up Artistry (PUA) in that it stems from an enhanced cognizance of human female sociobiology, and uses that knowledge to manipulate women into bed.

I have to admit that I have been frequently stuck when trying to sort this thing out. Exploring the implications of Game in juxtaposition to my beliefs as a men's advocate drew me into an intellectual tug-of-war with myself that for weeks seemed to be a complete standoff. It's been a frustrating time that until now had left me with about 10 incomplete essays and nothing to post.

But then it hit me. The tug-of-war was self inflicted. And the only reason I was in struggling was because I was blinding myself to the obvious. Game doesn't really stem from PUA, *it is PUA* (which is also nothing new), just warmed over and re-branded with a catchy lexicon and a "new and improved" label on the bottle.

In other words, it's male pussy centrism, just like it always has been.

HOWEVER,

Roissy and the others have unearthed, or at the very least articulated an idea that has the potential for massive utility. Understanding the Evo-psychology of women, and using it to your advantage, is an untapped gold mine for male sexual empowerment, *and male protection from the gynocracy*. For all their work, they have introduced us to the possibilities of Game, and now it is time to take those ground breaking efforts and move forward with a model designed exclusively with male protectionism in mind, both in public and private life.

Let's face it. Pussy is power. It always has been. Pussy power is so great that women can have an entire world of men working like dogs and handing over their money, yielding seats on life boats, opening their doors, acting like trained seals for their approval, agreeing with whatever bullshit comes out of their mouths, and at the same time have those men nodding and agreeing when women claim that men have all the power and need to do more to make things better for women.

True to their unfortunate nature, men will pass laws, lock each other up and brutalize each other to make sure that all these feminine biddings are done.

If that isn't power, I'll eat my hat. And if you don't believe me, ask Sampson, Dillinger, Bill Clinton, John Edwards, Tiger Woods, the Duke Three, The Hofstra Five or any of about a million men, from average to "powerful," who have had their heads handed to them by even the weakest of women.

Clinton was outwitted by a 19 year old bimbo, with a little help from feminist governance. And if he had been a republican, whoa Nelly, his ass would have been fried to a crisp.

Am I making this up?

I think *not*.

Perhaps there was a time when the fake power of manhood worked. Hell, it got us to the moon when I was 12 years old. But we live in a different world than when I was 12. The average woman in today's western culture should have a manufacturers warning tattooed just below the naval at birth. I used the one on the pic for the sake of brevity, but a more accurate one would read something like this:

MANUFACTURERS WARNING: Use of this product can result in early death, suicide, clinical depression, imprisonment, false accusations, destroyed reputation, poverty, spousal support, child support, loss of property, joblessness and social isolation.

Those would do for starters.

And this is where Game, if we take out the 99% bullshit focus on chasing pussy, can have a dramatic impact that can significantly improve the lives of men by helping them weed out the most destructive females, which they will more likely if not under the pressure and influence of perceived scarcity.

And that scarcity is just a perception because getting laid is the easy part. Hell, women these days are so sexually available that the whole idea of PUA would seem to be moot. There is no "artistry" to picking up women, and anyone who thinks there is should not be trusted with a box of crayons. But the traditional methods for men to "attract" women are, in fact, a product of real historical scarcity. And while the sexual landscape has changed dramatically, three million years of programming dies hard.

But the point of Game, which I now call Zeta Game, is in recognizing that while neither sex nor women are scarce, they can both be as dangerous as they are pleasurable, and that an intimate knowledge of the forces that unconsciously drive women, and the ability to exploit it, can help men meet sexual needs and stay out of harms way at the same time.

In the end, it's not about *getting* women, but in being able to select them at will, and dispose quickly and safely of the unwanted and/or dangerous ones.

You don't need a book or a series of articles on this. If you are a quick starter, you can get everything you need to know about attracting women from these two eight minute videos. It isn't that I am that smart. It is that women are that simple. This isn't rocket science.

You see, the important thing here is not that I succeeded in getting laid. What was most important was that one, I put no real energy, *or money*, into the equation. And two, I turned the power dynamic between myself and women a full 180 degrees from what I had always known. I became the selector from a pool of willing women. **No need for bullshit pick up lines.**Why would I have wasted my time approaching women in bars and other places, trying to impress them or get their phone number when I could just pick among the women that were offering themselves up to have sex with me on a regular basis?

Answer, I fucking wouldn't. And neither should you. Picking one woman and "going after her" is for men who can't get a room full of women to come after them. And the truth is that almost any man can own that room, top to bottom, if he wants to.

And the advantage to this is monumental. You find out things about women who are crawling into bed with you, and even before they do. You can, and should, take the opt out when the danger signs show up. Too entitled? Next. Two kids and an attitude about the ex? See ya. Whatcha gonna buy me? Hasta la vista, baby. All these women are problems, and bigger problems waiting to happen, but you can adios any of them before *or after* having sex with them.

Why? Because there will be more waiting for you. And the more of them you pump and dump, the more the others will tingle when you walk into the room. They may hate you, or fear you, but they will want you just the same.

And why should you want to dump them so unceremoniously? Remember that warning label? Well, it wasn't made up out of thin air. People always broadcast who they are…if you are listening.

If a woman you barely know thinks she is entitled to dig into your wallet just because she is going to sleep with you,

then what do you imagine she would feel entitled to after sleeping with you for a year? After getting married?

If a woman talks constantly about the abusive, horrible men in her life, and men in general, how do you think she will end up talking about you? And to whom, the police maybe?

The thing is, contrary to popular feminist belief, men fall in love and dedicate to women at some point in their lives. And their

tendency is to give everything. Usually the routine goes along traditional lines. Man spots girl, sets out to impress her and win her affections. He leads with his wallet, puts on his best act and ignores every warning sign she is broadcasting because he views her as a scarce resource. *Because he feels like he has very limited options.*

So if she accepts him, he considers himself lucky. He has found the woman of his dreams, she has returned his love, and all is right with the world.

He may spend the better part of the rest of this life finding out just how wrong he was. And in most cases, while he will find out that he was wrong, he will never know why. He will usually be incapable of figuring out that when you fish with stink bait, you catch bottom feeders. If you use your money to attract women, you get shallow materialists. If you use your willingness to sacrifice to her whims, you get narcissism. If you use deference and agreement, you get entitlement.

If you use all three, you get the typical western women.

The techniques for helping you avoid that pitfall, and *perhaps* find someone atypical to hang with for a while, are simple. Once you have established yourself as a sexually in demand with the women in your group, there is a code, a list of four screening behaviors and attitudes that will help cull out the deadweight (almost all of them) and set you up to find what I call a “manageable” woman. More on that in the next Zeta Game piece.

Da Rules

1. Leave your wallet in your pocket. If you want a whore, go to a massage parlor. They are guaranteed to put out for a fixed price, and they don’t follow you around and talk when you’re done.

2. Don’t “date,” women. Ever. Hang out with them. Party with them. Eat with them. But it is never a date. Dating implies financial responsibility on your part, and perhaps gives the impression of exclusivity before you desire it. You owe women nothing for their company or their bodies.

Look at it this way. You can “ask a woman out” and spend a lot of money on food and drink. But if you take the social club route as I suggested in the video, she can eat and drink with the group on her dime (or some beta‘s), vie with the other women for your attention, and then go home with you if you select her.

3. Never make a pass at a woman. Never. Stay Zeta and they will make a pass at you.

4. Remember- Sleeping with a woman does not mean you owe her anything. Not a relationship, not a call the next day, not even a promise not to sleep with her sister.

Notice something about these rules. None of them govern anything you should do, but simply show you what you don’t have to do. There is nothing here that says *do this* or *do that* for women. It is just the opposite. You do nothing for them at all. You simply live your life without regard to them one way or another. They will show up offering their goods without you doing a damn thing.

It is just that simple.

When you join a social club, make it one that you would enjoy if it were just men. Keep it in your own comfort zone. Make it a group where you can and will make male friends. It has to have some value to you without the female presence.

If you are a staunch conservative, don't join the Sierra Club thinking it is Zeta. It's not. Joining a group like that when you think they are all morons for the sake of being around women is fake, and it calls on you to start things off with a lie.

I know what some of you are saying. Ha! Joining any club, even one you would like, with the idea of women in mind is just more pussy begging.

All puns aside, I beg to differ.

Avoiding pussy centrism does not mean you have to crawl in a hole or only go places that you think women aren't. In fact, that can be as pussy centric, only in reverse, as practicing PUA. Living a life that presents sexual opportunities is normal for any man. Only a few are so jaded from being screwed over that they have ruled out any possibility of sex or relationship again.

Most men will keep trying. Either to meet sexual needs, or find a "partner." And while I caution against the latter, I understand that it is going to happen whether I caution against it or not.

So unless your goal is the complete removal of women from your life, which is understandable given what many men have gone through with them, then a sexual empowerment and risk management program is in order.

When men don't operate out of a sense of scarcity, they have the opportunity to make better decisions. When they make better decisions, they have a tendency to get screwed over a lot less.

Next in the Zeta Game series- OK, so you started something regular, what next?

Drugs, War, Money and Blood

Paul Elam · 20 July 2010 · Archived copy · Original

"You want me to do *what*?" The look on Jerome's face was bewildered, angry.

"It's like I said," I replied. "For the next 28 days you have to live at this facility. You have to go into groups of people you don't know and tell them all you are a drug addict. You have to tell them stories about how drugs ruined your life and harmed your family. You have to go to Narcotics Anonymous meetings and do the same thing. You'll have to convince everyone around you that you're an addict trying to get better. And the fact that you don't have, and have never had, a drug problem will have to remain between you and I."

"If you want to save your job," I added.

Jerome leaned back in his chair and let out a great breath. His eyes watered for a moment and then stopped. An African American man that looked younger than his 35 years, Jerome was straight up blue collar and no nonsense. It was clear that nonsense like this did not sit well with him at all.

He had worked for a large telephone company in the Southwest since he was 20, working his way up from lineman to a top tier foreman. He started working there the same year he got married and now had three children.

"How the hell could this be happening to me?" he asked, and his eyes started to glisten again.

The answer to his question was simple. He worked for a company that periodically forced employees to surrender bodily fluids for examination. On a recent weekend, he had been to a bar-b-que at a friends house and someone passed a joint. It was an infrequent indulgence for him, but he took a few hits and passed it on.

The following Monday he was tested. Company policy afforded him the option of intervention and treatment or the end of a career that was the only source of income for his family. There were no gray areas The fact that they didn't start drug testing till he had invested 10 years of his life in working for them didn't matter. If you tested positive on a drug screen, you were an addict; a liability, and you needed treatment; expensive treatment, though no one has ever demonstrated that this was true.

I could have told Jerome a lot more about how his life was about to change; the mandated outpatient treatment after he discharged, aftercare meetings for a year, and 12 step meetings, one hour each and every day for the first three months after he went home.

I didn't have the heart. He would find out at as time went by, and make the adjustments. For the time being my only goal was to help him not do anything stupid. He was caught up in the system, the system that I worked in, and if he wasn't careful he could lose everything.

I told him, as I will tell you now, that he was one of the lucky ones. Employers can have a powerful impact on your life when they decide to. But it is nothing compared to governments.

Absolutely nothing.

Jerome just got a scratch compared to what was happening elsewhere. His was a slight wound from a war on drugs that regularly kills more people than drugs do. We have been doing it a hundred years now; making criminals of our countrymen; making war on our own people in their own homes.

And as MND publisher Mike LaSalle just reported to readers, it is a war that is now hitting close to home.

It started, like a lot of deadly bad ideas, with politicians. We can thank the Democrats for the inception, but somewhere along the line, the Republicans stepped in to prove they were just as stupid.

Woodrow Wilson, who also gave us the Federal Reserve Act, the first draft since the Civil War and rave reviews of the stunningly racist movie "Birth of a Nation," helped usher in the age where America turned questionable personal habits into concrete walls and steel gray bars.

It was called the Harrison Tax Act of 1914, and it was the result of nearly fifteen years of disinformation and racist propaganda promulgated by Wilson's associates.

In 1900 the Journal of the American Medical Association published in a report that "Negroes in the South are being addicted to a new form of vice– that of 'cocaine sniffing' or the 'coke habit.'" That was followed up by several newspaper reports that cocaine was causing blacks to rape white women and was improving their pistol marksmanship.

Eight years later President Teddy Roosevelt appointed Dr. Hamilton Wright as the first Opium Commissioner for the United States. Among his most notable observations was that "cocaine is often the direct incentive to the crime of rape by Negroes of the south and other sections of the country."

Wright also postulated that "one of the most unfortunate phases of smoking opium in this country is the large number of women who have become involved and are living as common-law wives or cohabitating with Chinese in the Chinatowns of our various cities."

Let's see. A bunch of drug crazed horny black men and a growing number of loose white women with no qualms about crossing racial boundaries?

Yeah, man, it was time for war, alright; time to break out some fucking law and order.

And so it started. Police began busting heads, most of them black and poor, and prisons started to fill. Law upon law was written and enforced with no more thought to the truth than Dred Scott. The edges of The Constitution were already starting to singe.

It got a boost in 1937 with the Marijuana Tax Act, signed into law by Franklin Roosevelt. And just like the Harrison Act, its roots are steeped more in racial bigotry than in public safety. In fact, marijuana had already been criminalized in many states prior to the federal prohibition. Most of this started with border states and stemmed from a fear of indigenous Mexicans. One Texas legislator is quoted as saying, "Mexicans are all crazy, and this stuff (marijuana) is why."

Now it was brown heads getting busted, and prisons became bilingual.

And the drugs kept coming.

And now there is money in it. Big money, *your* money, fed into a vast machine that is eating up the very freedoms it purports to protect.

Wilson and Franklin Roosevelt were both Democrats, but as time passed and political stances vacillated, it was the republicans that took over the reigns of anti drug insanity, not out of racial prejudice (though for some that seems to be a big plus), but puritanical fundamentalism. Many a good Christian constituent doesn't cotton much to personal choice when it comes to drugs.

So the right has pretty much owned the war on drugs since. And for the efforts of these "keep the government off our back" conservatives, they have given us the mammoth sized DEA, a thousand federal regulations, a rainbow coalition of busted heads, overflowing prisons, enough dead bodies to please Pol Pot, a meaningless Constitution and a bevy of government functionaries that are literally out of their minds with power.

We wanted a war on drugs and that is exactly what we got. Only it isn't drugs we are attacking, it's people. It is a civil war with a guaranteed Viet-nam style ending that might be worth paying attention to.

Because the drugs keep coming.

You would think a century of this would be enough to have learned a lesson or two. I mean, we actually did learn something with alcohol. We made it illegal, and then, when we got tired of mobsters, mass murder, poisoning deaths from bad hooch, graft and the fact that everyone that wanted to was still drinking anyway, we got a little wiser.

Today, we have alcohol in its various forms being distributed nationwide, in complete peace, with no underground economy and most importantly, no bullets flying.

Are there consequences? Sure. Some tragic ones. I have seen it first hand a thousand times over. After all, most of the people I worked with were not Jerome's, though his situation is a direct result of the woefully inept way we are approaching this problem.

In the end, though, and anyone with a half a mind should already know this, there are plenty of problems you can't fix with a badge and a gun. The best we can do is damage control.

Sadly, all you have to do is get a news report from the border with Mexico, or take a look inside one of our prisons, to find out just how far we are from the best we can do.

Jury duty at a rape trial? Acquit!

Paul Elam · 20 July 2010 · Archived copy · Original

Editorial note: in the early years of A Voice for Men, when it first started, deliberately inflammatory articles were often written in order to shake people out of their comfortable sensibilities and confront brutal realities they just did not want to see. This tiny handful of old articles is cited time and again by critics of the Men's Human Rights Movement's literature as "typical" and the sort of thing you see "all the time" or in a "steady stream," when, rather tellingly, these are almost always articles at least a few years old and actually rather unusual.

In this particularly controversial essay, Paul Elam asks a provocative question: if you truly believe you cannot trust police, prosecutors, or judges to make sure you get the truth, the whole truth, and nothing but the truth, when rape shield laws withhold exculpatory evidence, how can you in good conscience trust anything you see in a court of law, no matter how damning the evidence might look?

It is an uncomfortable question, but it is rather telling that in the years since this was written, almost everyone continues to bring up this old article without ever addressing the substance of it, but instead just emotionally characterize it as "Paul Elam says men should get away with rape," when what he actually says could not be more clear: due process and presumed innocence have been undermined, and until that changes how can you in good conscience convict a man of practically anything?

Until the system is reformed, it would seem to us that a growing number of people are going to come to the same uncomfortable conclusions Elam does here, and although not everyone in the Men's Human Rights movement endorses this view, it is telling that most reactions to it are emotional and not logical. What most frequently happens is the whole thing is misinterpreted as "rape apologia' rather than what it is: an indictment of a flawed criminal justice system.

It is also telling that, once again, this unusual article, not typical at all of AVfM content, is still years later regularly cited as "typical," instead of what it was: a provocative piece meant to force people to think about things they don't like thinking about. Eds

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> **I consider trial by jury as the only anchor yet imagined by man, by which a government can be held to the principles of its constitution. ~ *Thomas Jefferson***

With the possible exception of the sexual molestation of a child, rape is a crime that evokes the most visceral of responses from the average person. And for good reason. Sex that is physically forced or obtained by threat of harm sadistically reduces victims to their most helpless state, and leaves lingering damage that may well last the remainder of a persons life.

It is fitting then, that we seek to justly punish those guilty of the crime, but also that we proceed with caution and diligence, ever observing the rule of law in the process. That rule of law is integral to maintaining order; to preventing justice from being circumvented by political motives or mob rule; to ensure, as should be ensured in a just society, that the rights of the accused are protected with vigor and transparency.

Regardless of the personal repugnance we may feel for any crime, including rape, we must remember that without an overarching concern for justice, laws invariably become nothing more than the instruments of tyranny.

Unfortunately, where it concerns the crime of rape, that tyranny has been upon us for quite some time. With the

epidemic of false rape reports, poor and sometimes corrupt police work, prosecutors blind with power and ambition, and an unconscionable but successful feminist campaign to define rape in the most ludicrous terms possible, we have created a monstrous system of abject *injustice*, with rights of the accused routinely ground to dust in the name of convictions, and to our national disgrace, in the name of sexual politics.

Whereas feminists lament what they call a *rape culture* in today's society, we actually live in a *false rape culture*, and it is in growth mode.

It seems every day there is a news story about a man freed from prison after being falsely convicted. Just recently, two Texas men were released from prison who had been falsely convicted of rape in separate incidents. One had served 27 years, the other 19.

That's two men, at the same time, not just from the same state, *but from the same city*.

Both men were from Houston, and their stories are being repeated around the country, revealing a somber reality that continues unimpeded.

There are a lot of innocent men in prison for the crime of rape. And much worse, our capacity to identify and exonerate them is overwhelmingly exceeded by an unjust legal system that continues to put them there.

The Innocence Project, which seeks to free individuals falsely convicted and incarcerated has overwhelmingly had the most success with the crime of rape. In a review of the 251 cases in which they have succeeded in freeing innocent men, nearly all of them were for sex crimes, and their average length of incarceration was 17 years. Most of those were freed only because they were lucky enough to have DNA evidence that could be evaluated. Many others are not so fortunate.

While the laudable efforts to free the innocent must continue, it is clearly time to seek to understand how we got to such rampant injustice, *and what we can do about it.* And that begins with a candid examination of what happens in a rape prosecution, from beginning to end.

It all starts with a police report; a compliant filed by a private citizen alleging that a rape has occurred.

And that is where we encounter the first of many problems. As the facts would have it, the chances of a rape accusation being true are barely more predicable than the toss of a coin.

Former Colorado prosecutor Craig Silverman once opined, "For sixteen years I was a kick ass prosecutor who made the most of my reputation [by] vigorously prosecuting rapists. I was amazed to see all the false rape allegations made to the Denver Police Department. A command officer in the Denver Police Sex Assault Unity recently told me he put the false rape numbers at approximately 45%."

Silverman's experience is not isolated.

Just recently the Orlando Police Department made the public proclamation that false rape allegations have become an epidemic. Last June the Baltimore Sun reported that police claimed that more than 30% of rape accusations were deemed unfounded. Louisville and Pittsburgh reported similar numbers.

A longitudinal study conducted by Professor Eugene Kanin concluded that over a period of nine years, 41% of rape allegations studied were fraudulent, concocted by the alleged victim to either create an alibi, seek attention and sympathy, or to seek revenge.

And there is the McDowell Study cited by Warren Farrell in *The Myth of Male Power*, which concluded that of 1,218 reported rapes on Air Force Bases around the world, 45% were discovered to be fraudulent.

This 45% of cases are not ones that could not be proven or for which a suspect could not be apprehended, but cases that were proven to be fabricated by the person filing the complaint. 27% of the false claims were admitted after the accusers were asked to take a polygraph test, or having just failed one.

Keep in mind though, that these are good results. All these false claims were discovered by diligent investigators

who were seeking the truth. But what happens when police are not so careful?

33 year old William McCaffery spent four years in a New York prison because a false rape claim from Biurny Perguero Gonzalez, who alleged McCaffery had raped her after she accepted a ride from him when she was intoxicated.

The truth was that her acceptance of the ride from McCaffery had angered her girlfriends, and she made up the rape story to turn their harsh feelings into sympathy.

When questioned about the events, McCaffery cast blame at the officials, including "the arresting officers, the prosecution."

Everyone, he said, "wanted to believe the lie. The ADA (assistant district attorney) first and foremost."

And that is the status quo. While arrests for making false allegations appear to be on the increase, the norm has been to treat the criminality of the reports as a mental health issue. Crystal Gayle Mangum, the notorious liar in the Duke Rape Case, was referred to counseling, as was Danmell Ndonye, the woman who falsely accused five men in the Hofstra Case of gang raping her in a men's room at a school dorm.

The police themselves add to the problem. In the Orlando, Florida story, the NBC News affiliate reported statements by police saying that they do not want to arrest these women. In fact, they only seemed to notice the problem when it got so out of hand that it was causing a stress on resources within the police department. They also noted the deleterious effect on the "real victims" of rape, but did not utter a word about the men at risk for being wrongly placed behind bars as a result of the allegations.

This type of police complicity in the false rape culture, by ignoring and enabling this criminal activity, is a cornerstone in the current crisis. And while they now publicly bemoan the false allegations, they show no signs of recognizing that the epidemic they face is partly of their own making; that it is, quite literally, the chickens coming home to roost.

And where the police leave off, the prosecutors go into overdrive.

Mike Nifong, the supposedly "rogue" prosecutor who pursued the Duke rape suspects long after there was abundant evidence to exonerate them, has become the poster boy for false rape culture.

Nifong, while getting massive amounts of coverage from the media, was hardly the exception, and not even the most extreme. Mary N. Kellett, a prosecutor in Bar Harbor Maine, is making a career of rape cases. She is averaging one indictment a week, *from a population of less than 60,000*.

Her most notable case so far has been against Vladek Filler, who was convicted of raping his wife, with no forensic evidence, and only her word that the rape occurred. The conviction was overturned due to prosecutorial misconduct and Kellett is appealing the case to the Maine Supreme Court.

The chronology of this story is lengthy and the details somewhat complicated, but have a look, and a good listen, to the following recording of police interaction with Filler's wife.

This is what passes for a credible complainant in a modern rape case. This is the compelling reason to put a man behind bars. Kellett is clearly a prosecutor out of control, but she is nonetheless still serving as an Assistant District Attorney, and rumor has it she has ambitions to run for the District Attorney when her boss retires.

The Innocence Project gives a detailed breakdown of the factors that play into bad convictions, both from police and prosecutors. Key factors range from coercion of defendants, to knowing use of false testimony (suborning perjury) and a host of other unscrupulous tactics.

Here first, is the breakdown for police actions, representing nearly half of the first 74 people exonerated by The Innocence Project.

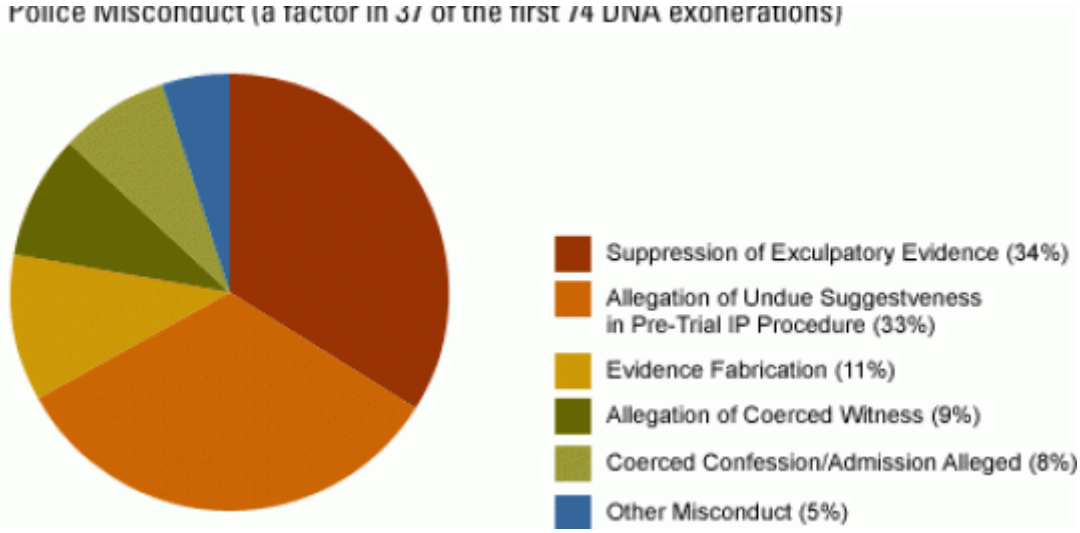

And now the breakdown for prosecutorial misconduct on the same group.

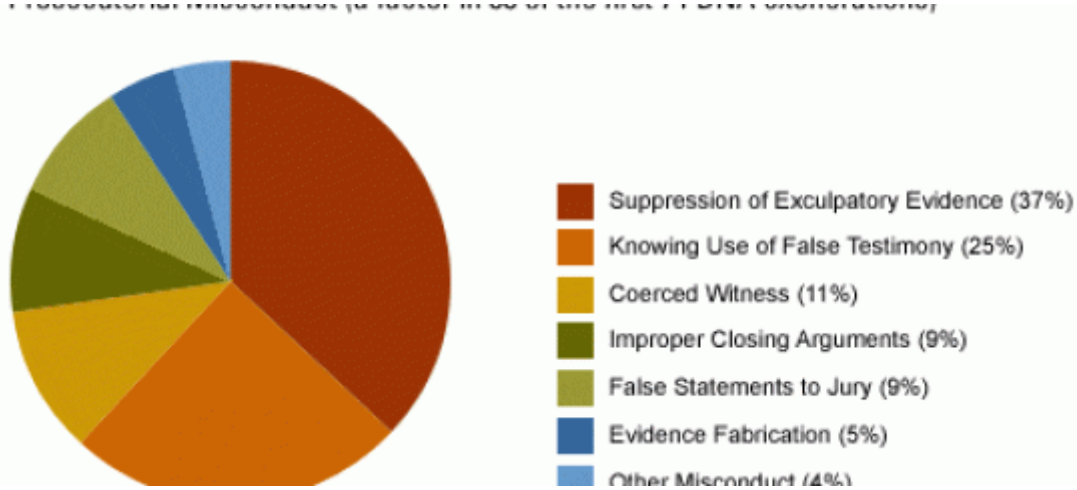

In light of what is going on in our legal system, Kellett is no more a “rogue” than Mike Nifong.

It is the system that is rogue; Kellett and Nifong were/are just an unusually visible parts of it.

Even given the rampancy of false allegations and misconduct by law enforcement and prosecutors, this is still not justification for looking the other way when a crime is committed. Liars, whether shedding fake tears or wearing uniforms or arguing before a jury, cannot be allowed to so subvert justice that we abandon the law itself. For it is the law, when justly and rightly applied, that gives us the checks and balances to overcome those who abuse the system.

Enter, however, Rape Shield Laws; the final nail in the coffin that holds the remains of our presumed innocence and right to a fair trial.

Ostensibly, rape shield laws were enacted to limit a defendants ability to cross examine a plaintiff regarding her past sexual conduct, the logic being that such information is not only irrelevant, but might prejudice jurors. For instance, if it were brought out that a married woman alleging rape had engaged in extramarital affairs, it might cause a bias in some jurors that strongly disapprove of such behavior and prompt them to acquit her alleged assailant.

It would seem reasonable, until you go back and review the information provided by The Innocence Project and consider what this type of system does with these kinds of laws.

In 1998, Oliver Jovanovic was convicted and sentenced to 15 years to life for kidnapping, sexual abuse and assault. It was alleged that he held 20 year old Jamie Rzucek in his apartment against her will for 20 hours while he

brutalized her with sadomasochistic torture. Rzucek testified against him for six days in court.

During the trial, the judge, under the rape shield statutes, refused to allow email communications that she sent to Jovanovic after the incident, among other evidence.

Later an appeals court found that the judge had misapplied the laws and the conviction was overturned, but only after Jovanovich had served 20 months in prison, during which he was attacked and injured by another inmate.

The email from the woman that was excluded? In it, she described herself as “quite bruised mentally and physically, but never so happy to be alive.” And in another communication, she said, “the taste was so overpoweringly delicious, and at the same time, quite nauseating.”

It was also revealed that in the early part of the relationship the woman had expressed an interest in snuff films (films where actors are actually killed or death is simulated in a fashion as to appear real, for sexual stimulation).

Despite the conviction being overturned, and the prosecutor, Linda Fairnsteen, knowing about the exculpatory evidence, she still wanted to charge and retry Jovanovic. It was only when Rzucek, having to face the certainty of questions about her emails, refused to testify a second time that the case collapsed and was dismissed with prejudice.

In 2004, Jovanovic sued the city of New York, seeking $10 million for damage to his life and reputation, also asserting that *the prosecution had prior knowledge of other false rape allegations made by the woman*. An attempt by the city to have the case dismissed was denied by a federal judge.

A case grabbing even more headlines was that of Marv Albert, a formerly legendary sportscaster who pled guilty to assault stemming from an allegation made by his then girlfriend, Vanessa Perhatch. In a story that put Alpert’s admittedly unusual sexual proclivities in living rooms across the world, he was accused of sadistically biting Perhatch during a sexual assault.

Withheld from evidence by rape shield laws was Perhatch’s history of aggressive and vindictive actions against men who left her (Albert was about to be married) and the testimony of a former boyfriend that claimed that biting was a normal part of sex play for the woman.

Under the circumstances, Albert was compelled to either plead to a lesser charge or face very severe penalties at the conclusion of a trial. He opted for the former, was completely disgraced in the public eye, and in the process became nearly unemployable.

He was last seen playing a sidekick role on the television show *Marriage Ref*.

There are many more of these cases that are known, and undoubtedly many more that will never see the light of day. They are part an parcel to a system gone woefully astray, even if the original intent had some merit.

And there are more problems with many practices in courts during the course of a sexual assault trial. In some cases, the court will erect a partition; a screen that separates the alleged victim from the defendant, the logic being that the sight of the him will cause traumatic stress.

It has the prejudicial power of putting a sniper in the room with a gun trained on the defendant in case he decides to jump up and rape the plaintiff during proceedings.

It is clearly the presumption of guilt, legitimized by the same court that is supposed to protect the presumption of innocence.

These are all problems in need of a solution. And solutions are not forthcoming.

It would seem clear that reforming or eliminating these laws is in order. But neither is likely to happen. Imagine the professional life expectancy of a politician that tries to address this in the legislative sense. He, or even she, would be immediately branded as pro rape by feminist academics throughout the western world, and the pro-feminist machine we call the mainstream media would assassinate their image till they could not get a job alongside Marv

Alpert.

Police are not going to help. They are a fundamental part of the problem.

Prosecutors? Who, Mary Kellett?

No. This is a problem so intractable and entrenched in the culture that any attempt to address it through conventional means is certain to result in failure and vilification.

So, what do you do within the system when the system is the problem? What do you do when laws that purport to serve the cause of justice can be so easily wielded as an instrument for revenge or the next rung up on a political ladder? And when there is all but impunity for those that do so?

What do you do when courts practice tyranny and innocent men are ground to dust along with their rights?

What do you do when these concerns are dismissed out of political expedience by a system that has built, with the majority of public support, a brick wall around its own systematic malfeasance?

Extreme circumstances call for extreme measures. And there is no better example of extreme than in the way this false rape culture has run common decency and sacred rights into the ground.

One possible extreme is jury nullification. When a law or system of applying laws becomes the source of injustice, jury nullification has long been a viable option.

Nullification occurs when a jury acquits a defendant despite the weight of evidence against him. It is legal and completely moral depending on the application.

For instance, a 1930's white jury finding a white male not guilty of murdering a black man despite a mountain of evidence that points to a conviction would be an immoral application of this principle.

But on the other hand, what would you think if a cancer patient were on trial for possession of marijuana, and you knew that drug was the only resource they had to help them tolerate their chemotherapy? Would it be immoral to ignore the law and let them go?

The law is clear. Marijuana is illegal. If they were in possession of it they were breaking the law. Should we not then send them to jail?

Now, I am not comparing an accused rapist to a cancer patient, but simply pointing to the fact that when the legal system fails to seek justice, when it is, in fact, undermining the very concept of justice, juries are equipped to put a stop to it.

Now what if you are on a jury in a rape trial, and you know that it is highly likely that evidence that may be exculpatory has been *deliberately* hidden from you? What if you think there is a genuine possibility that the trial is more about the career of the prosecutor than about the pursuit of justice?

What if you know you cannot trust what you are seeing?

In your mind, here and now, I challenge you to ask yourself. What kind of impact do the answers to these questions have on the concept of reasonable doubt?

And I would argue that if you are aware of how the system actually works, then you must be aware that reasonable doubt cannot be ascertained in a rape trial. There is just not enough trustworthy information in many cases to make that judgment, and unfortunately as a juror, you are not able to discern if the case you are seeing is one of the ones that has been tainted.

There are *perhaps* exceptions to this. If the state is able to prove, beyond a reasonable doubt that breaking and entering, an abduction, the use of a weapon or extensive bodily harm occurred during the alleged attack, then a guilty vote may be justified.

But I say *perhaps* for a reason. Remember the Jovanovic case? He was convicted of kidnapping with the other charges. It never happened. The Albert case as well. There were “injuries” involved there. All consensual. And he was convicted anyway. So even with these possible exceptions the state could be running a political circus instead of a legitimate trial.

Now, as to nullification, it is easy to conclude that the chances of getting 12 people on a jury knowledgeable enough of the system to see it for the railroad that it is, are highly unlikely. Actual acquittal is out of the question.

Never happen.

But in most cases it still takes unanimity to convict. It ususally takes unanimity to convict on retrial as well. It takes only one to bring the system down, even if only for the time being. And it is a system so tainted that it quite clearly needs to be corrected- *for the sake of justice*.

There are people that will react to this with outrage and indignation. “How could you?” they will demand, “How could you let someone walk when the evidence shows you that they have committed something as heinous as rape?!”

It is understandable. These are horrendously difficult decisions that test the moral bearings of any human being.

But often the same people who would react to the idea of nullification with such outratge, after reading account after account of innocent men being imprisoned, raped, tortured; destroyed, *killed*, on lies, will reveal the utter depravity of their indifference by refusing to face what is happening or acknowledge that it even matters.

Their idea of justice is just as corrupt and selfish as the false accuser. They want only punishment, and only where it suits them, at any cost. They care less for the rights of men than Mike Niphong, and their objections should be discarded as quickly as they are raised.

Jury nullification may not be the appropriate route to take in a rape trial, but until society learns to approach this problem without pitchforks and torches, it must be an option that is on the table.

And We Sell These People Weapons?

Paul Elam · 22 July 2010 · Archived copy · Original

In the age of misandry, each and every day is a day when you can say, "Just when I thought I saw it all."

Now a man ends up in prison for rape… *because he lied about his religion*.

Just recently in Israel an Arab man was sentenced to 18 months in prison for "raping" a Jewish woman. A court ruled that her consent to having sex with the man, who she had just met, was invalid because the man had told the woman he was Jewish.

The story went like this. The couple met in 2008 by serendipity in downtown Jerusalem. The man, 30 year old Sabbar Kashur, allegedly told the woman he was a Jewish bachelor seeking a serious relationship. Preliminaries dispensed with, the couple immediately retreated to a nearby building and had sex.

Later the woman, who is of course unnamed, discovered that Kashur was not Jewish and filed charges. The judges in the case agreed with her, citing that "If she hadn't thought the accused was a Jewish bachelor interested in a serious romantic relationship, she wouldn't have cooperated."

Cooperated?

Wait just a damned minute. The idea that sex is something that happens just by the "cooperation" of the woman rules out the idea that mutually consensual sex ever happens in the first place. Two people don't find themselves attracted to each other and just decide to have sex? The man decides, and the woman only *cooperates* with him?

While racism also obviously played a role in this (Israelis imprison Arabs by the truckload), it is also clear that modern day Israeli coochie has lapdogs aplenty in their criminal justice system.

Now, I am not going to bash this woman for having sex with a man as part of a formal introduction. It is a free sexual world and women have gained the sexual liberation they demanded. That works for me.

But you have to ask, just how discerning could she have been if her only criteria for cooperating with him was to hear he was Jewish and single? Ah, but as always is the case these days, the lesson in discernment here is for him.

I suppose it never entered the judges minds that she got to know this guy well enough to satisfy her criteria, and obvious desire, for a quick fuck, and then turned legal terrorist when she found out her Mr. Right Now had not been as forthcoming as she wanted.

It puts women in the role of very dangerous children, and makes every man a predator.

How man men have, say, lied about their income to make themselves more appealing to the money grubbers out there? Are they now all rapists? How about the guy that is a recovering alcoholic and doesn't want to tell someone that until he knows them well enough? Is he a rapist for not putting that on the table?

Where are the limits to this? And it must be asked, though it certainly won't be in any venue that matters, what about women that lie to men in order to get them interested in a sexual relationship?

I once had a woman lie to me about her age. If she had told the truth, I would likely have passed. Did she rape me?

Sorry, I forgot, only women can be raped.

Sexual freedom has become a womans domain, and with it has come unfettered power to take on the role of black widow, destroying any man with whom she cooperates. One more rigged game in a rigged system where women hold all the cards and men just pay for whatever their whim of the moment happens to be.

I know, I know. Not all women are like that.

Patriarchy for Dummies

Paul Elam · 24 July 2010 · Archived copy · Original

If you have followed the ongoing volumes of discussion in the gender war, you are familiar with a constantly regurgitated bit of feminist claptrap.

Feminism isn't anti-male, it is anti-patriarchal and of course, it's about equality.

Sure it is.

We should consider, though, that in their constant attempt to reshape reality to fit the needs of the moment, there is a dirty little secret that feminists continually keep from themselves. Well, one among many. This one is called reproductive strategy. And without understanding that, you can't understand why and how we developed a patriarchal system.

It is really simple. Men are wired to do whatever it takes to be selected by women for mating. Women are wired to select men that are dominant and aggressive, e.g. patriarchal.

Do I need to say that again?

Do you ever wonder why men like Scott Peterson show up at death row with a stack of marriage proposals waiting for them? That's what happened, and the proposals came from women who only knew one thing about him: He savagely murdered his wife, cutting his own baby from her abdomen and dumped them both out of a boat into the bay.

How is that for marriage material?

It isn't any different with Joran van der Sloot. After skating on the Holloway murder, van der Sloot became a sexual celebrity. Everywhere he went, young women in their sexual prime threw themselves at him like he was Mick Jagger.

Something about the missing body of a young girl and his fingerprints all over the case acted like Spanish Fly on these women.

Of course, he killed again. And of course, his marriage proposals started rolling in as well.

Here, by the way, is the video of Joran and his last victim, Stephany Flores, checking into the hotel room in Lima, Peru, where he would kill her. Watch it closely.

Did you get the way she followed him like an obedient dog? Note the *two steps behind and head bowed like a Geisha* body language. It is the age old false female submission to male authority, *killer* authority, in order to have access and eventual control of that power. It is the same type of power that has been making women wet and tingly since the prehistoric plains of the African savanna.

Are the women gone *ga ga* for Peterson and van der Sloot the exceptions to the rule?

No.

What they are is more extreme examples of the norm. Everyone eats, and in every culture there is a certain percentage of people that eat to the point of obesity. It doesn't make eating abnormal, it just points to some abnormal eating. These women are the same type of phenomena.

They are attracted to killers for the same reasons that the average young woman is attracted to thugs, bad boys on motorcycles, rock stars and politicians as ugly as Henry Kissinger. It is all about power. Power to protect, power to provide, power to dominate and control.

Power to be corralled and used.

When all that power gets channeled into a box and served up on a platter for women's benefit, you have the ultimate aphrodisiac. There's your patriarchy in a nutshell, and all the laws, codes, social norms and gender roles that came with it. Women use the illusion of submission and being demure, coupled with sexual appeal, to get men to perform for their benefit.

Ultimately the master is the slave. He lives under the illusion of power, when in reality he is only the provider of it.

And this of course explains why feminism has not resulted in equality, but only more privilege for women. Feminism only takes what is already there, the female drive to benefit from the power acquired by men, power that almost all women are incapable of gaining on their own, and takes it to the extreme level. In that light, feminism is an extreme that showed up in normal sexual life, just like a letter bearing a marriage proposal on death row.

And as always of course, the chief enablers of all this are men jockeying for sexual approval/selection.

As I have said before, take it up with God or Darwin as you please, but don't blame me for telling the truth.

But that truth, in these modern times, presents a unique dilemma for men, at least the ones that have pulled their heads out and started to read the writing on the wall.

The acquisition of all the power needed to attract women brought with it a rather unfortunate consequence.

Disposabilty.

Pulling 12 hours in a coal mine with trembling walls and death in the air you breathe is a high price to enable a woman to remain at home taking care of children, especially in an age where that kind of life is absolutely unnecessary.

If you are fortunate enough to be alpha material, you get to own or run the coal mine, have men do the digging for you and perhaps even have some of their wives yield to the tingle you give them while hubby is down in the depths doing what a man has to do.

But this is really where we run into a wall that is unscaleable in the movement toward this incredulous thing called "sexual equality."

The minute that man takes a real look at what he is doing and decides less money is a better option, then that is where hypergamy kicks in to overdrive with the wife and he loses her.

The very moment he values his safety and quality of life more than he values her standard of living, the clock starts on her departure.

Without playing by the same rules that gave us patriarchy, there is no real connection between men and women. The men who undermine patriarchy in the only real way it can be undermined, by refusing to take care of women, are automatically reduced to the status of *loser* and placed on the sexual sidelines.

The only answer to this is to open the door for women on the way out, and perhaps give them a little shove as they go. It's the feminist equalitarian thing to do, after all. These men should be lionized by Steinem, et al, because it frees women from all the "oppressive" patriarchy that comes with marriage (which they will then, invariably, look to get from some other man) and it allows the man, at least in the case of a coal miner, to add a decade or so to his life span and perhaps enjoy it a little more.

If feminism were about being either anti patriarchy or pro equality, the only focus it would have had would be on challenging women to quit picking the most powerful provider that they can and using them to live as close to the state of royalty as possible.

It would have also told women to put down books and pick up shovels.

Instead, what we have is women dominating the work force in the most cushy jobs available, many of them low paying, while men still bear the brunt of often fatal occupational hazards so they can make enough money to be an

attractive provider. Whatever financial gaps result in this for women, they simply use The State, that ultimate expression of patriarchy, to fill in.

And do you think these under employed women are more prone to marrying down than any other woman?

Let‘s be real here, all feminism has done is give women a new place to kick back and take it easy while men ante up the blood, sweat and tears. And it leaves their supposedly lamented patriarchy safe and completely intact, ready to do their bidding in any way they want.

Same as it ever was.

Housewives, Prostitutes and Beggars

Uma Challa · 24 July 2010 · Archived copy · Original

I recently participated in a TV discussion on why prostitution is on the rise in the country. I shared the panel with a closet feminist and a radical feminist, both of whom were of the opinion that prostitution was better than marriage since the house is unsafe for a woman, and she would at least get paid for her services if she were a prostitute.

I returned home thinking about their wise utterances and went to bed discussing the same with my husband.

I said, “For decades, feminists have claimed that one out of three women is unsafe in her own house. They have told us horrendous tales about how it was daily grind for men in the country to abuse, assault, set afire and murder their wives. They lobbied for laws which would facilitate a woman breaking her shackles and barging out of the “tyrannical household” or throwing her alleged oppressors out, whichever is convenient. They ensured that every woman who had a problem “clearly understood” that all her problems were because of men, marriage and the household.”

“By the same token,” I continued, “feminists have also been shouting off of rooftops that streets are terribly unsafe for women. They claim that everyday nine out of ten women are subject to manhandling, rape, sexual assault, acid attacks and what not. While they believe that, ideally, a woman should able to walk safely on the street at midnight, they are constantly scaring themselves and the rest of us in the society about how women are unsafe on the street even during the day.”

“What then, is the solution for women? Where do they go? What can they do?” I wondered loudly.

All of a sudden my husband had an epiphany and said, “A WHOREHOUSE!”

“YES,” I agreed, “This is brilliant! It is neither the house nor the street. It is something in between – the utopia that my feminist friends on TV spoke so highly of. They have to be right. That’s where they think our women would be safest, well paid and properly fed, and that’s why prostitution, with the more fashionable label of ‘commercial sex’, is on the rise.”

I then thought of how far we have come thanks to the feminist movement from pre-independence days.

We had a time when prostitution was a recognized profession and we had the*Devadasi* system. The system was severely condemned by communists as the handmaid of patriarchy. Their unrelenting crusade against the oldest profession resulted in a legislation for the “prevention of immoral trafficking” in 1956.

While this “prohibitive” legislation decriminalized prostitution, a few decades later, the Government went a step ahead and tacitly legalized commercial sex and sex tourism, recognizing how it can financially empower women and thereby boost the economy.

Today, we are at a point where we are talking about prostitute rights. While we have women’s rights champions like Brinda Karat who proclaim that “Society should have no right to control what women wear or do”, we have others who say, “If you respect a woman’s right to say “no” to sex, you should also respect her right to say “yes” to sex.”

Simultaneously, all heterosexual relationships have been prostitutionalized so that a woman can claim compensation for all sexual or non-sexual, real or imaginary interactions at any time during or after the relationship.

A woman who chooses her hearth and home is not left behind either. She is tagged with the honorary title of “prostitute” as feminists believe that she is unaware that she is only trading sex for social and financial security, and they will not take “no” for an answer.

We surely have come a long way, baby!

While I was still marvelling at this astounding progress, I saw a news item which said that the recent Government Census clubbed housewives, prostitutes and beggars into a group. What a timely gesture by the Government!

While housewives have already been clubbed with prostitutes, would it not be unfair to ignore the scores of women who have taken to a glorified form of begging by standing before the Courts of Law for maintenance and alimony from their estranged husbands?

Feminists have not only taught women to shun all the age-old encumbrances imposed by marriage and family but also to shed all inhibitions associated with parasitic living. Accordingly, there is no trace of shame in these modern liberated women, but it is with a sense of pride and entitlement that they artfully exact money, thus claiming their rightful inclusion by the Government in the club.

The feminists reduced housewives into prostitutes and beggars long ago. The Government has just made it official by grouping them in the Census.

Why, then, is the Supreme Court cross about it? Beats me!

CBS Takes Aim at Paul Elam- Shoots Self in Foot

Paul Elam · 27 July 2010 · Archived copy · Original

I just recently had the very dubious honor of a CBS News affiliate doing a hit piece on my recent essay, *Patriarchy for Dummies*.

Well, I say "hit piece," but I actually found it reminiscent of the scene in the old movie *Cat Ballou*, when an old and drunken Lee Marvin, sitting atop an equally aging and intoxicated horse, took aim at a barn with his six shooter, fired- and actually missed it.

The broad side, that is.

The critique, penned by someone who didn't bother to post a byline, was that bad, and that off the mark.

Whoever it was used the shopworn "Blame the Victim" allegation, and gave an apt demonstration why such over used charges are losing their effect with thinking people.

They intoned that my questioning the judgment of a young woman who would go into a hotel room alone with Joran van der Sloot was somehow burdening her with the responsibility for her own death. I scratched my head a lot while reading the piece, trying to figure out just how they came to that conclusion, and was still a tad bemused later when I came upon a comment on the matter by our good friend Mr. Snark over at The Spearhead.

This was his take on the CBS piece:

> The 'victim blaming' shaming tactic is really old. YAWN

> **Serial Killer**: Hello Ladies. I am a man who likes to disembowel and torture women to death when they get close to me. How are you doing today?
>
> **Woman**: OMG! You are so, like, totally awesome! Coffee?
>
> *The next morning*
>
> **Coroner**: This women appears to have been disemboweled and tortured to death.
>
> **PAUL ELAM**: If she hadn't gone with that obvious serial killer-
>
> **FEMINISTS**: **BLAMING THE VICTIM BLAMING THE VICTIM BLAMING THE VICTIM BURN HIM! BUUURRRNN HIIIMMMM!**

I always liked ending my confusion with a little laughter.

But the point Snark makes is valid. And in his comedic little melodrama for The Spearhead, he could have interchanged the word "feminists" with the word "media," or the words "public opinion," because thanks to the feminists and the media, public opinion has largely reduced itself to the herd mentality of a bunch of consumer zombies that have to wait for Sean Hannity or Al Franken to tell them what they think.

And one of the things they think for sure is "Don't Blame the Victim!"

Oh, Gawd no!

Not even if it might keep young women from being murdered.

And that's the greater problem here. Human beings have some very dark problems. Some of them indeed are tied to our sexuality and our innate biological drives. Female attraction to dangerous men is one of them.

Female attraction to dangerous men is a big one.

But as long as anyone gets the bums rush for daring to take a candid look at the problem, we will never be able to

even entertain the idea of valid solutions. We will remain completely oblivious to what Lincoln called “The darker angels of our nature.”

Should we try to understand the nature of dangerous men? Of course. We will do a lot of that here as a matter of fact, only not in packaged neat little PC bundles that you can squeeze between Viagra commercials in a 30 second sound bite. I have no female centric sponsors to please here so anything reasonable is on the table.

But we damned well better be willing to take a look at the real problems of women as well, including their own propensity to give and receive harm. I have never made it a secret that I am no fan of what western women have become, but despite the television induced hysterical reaction of the occasional nitwit that wanders in here, it genuinely matters to me that they don’t come to harm.

I am not so sure about CBS.

A Special Announcement From MenZ Magazine

Tom Givens · 27 July 2010 · Archived copy · Original

(Paul's note: I have been working with Factory for some time on the conversion of MRm! Magazine to MenZ Magazine. Well, actually, I have talked a lot and he has done all the work. I suggested he run the editorial letter from the new issue, which you can now download directly from the sidebar on this very site, and others I am sure. So here it is.)

Welcome to the very first issue of MenZ magazine. Why the change from our previous iteration? Well, frankly we just didn't see the need to limit ourselves to one subset of society. The concerns we have are Universal, and don't only apply to those of us who live and breathe this stuff.

So, onward and (hopefully) upward we go!

What have we got in store for you this time? Well, if MRm! Issue 6 was a pistol, this inaugural issue of MenZ could be considered a double-barrel shotgun. Yup, the gloves are coming off, and as you will see inside, this means addressing some pretty taboo subjects. But I don't want to give too much away.

As time goes on the growth of this magazine, and indeed the Mens Movement itself, is making it obvious that one man is not enough to do this for much longer. So, I am putting out a call for help.

Don't worry, it's easy stuff. I won't go into it here though. Suffice it to say, I would like some emails from people (hint hint).

We also welcome Paul Elam to the masthead in the role of Contributing Editor. In addition to being the Editor of MND, and his own site A Voice For Men, Paul does some excellent videos that I highly recommend. Since Paul and I seem to share views on the Mens Movement, and the future, the fit has been quite natural. I look forward to working with him more in future.

So, without further ado, I present Issue 1 of MenZ Magazine.

I hope you like it.

An Open Letter to Sgt. Art Eld, Orlando Police Department

Paul Elam · 28 July 2010 · Archived copy · Original

Dear Sergeant Eld,

I write this letter to you because you were identified as the spokesperson for the Orlando Police Department in a story on false rape accusations that recently ran on NBC Channel Two in Orlando, both in their television broadcast and on their website.

There were some statements attributed to you by the station that raise some questions that I think need to be posed, given the gravity of the subject at hand.

You were quoted as saying, "We want victims to continue to report crime. We don't want to spend endless hours and resources chasing ghosts."

You added to that comment by saying, "False reports take personnel away from other calls for service, increasing the response time for real victims," and that, "It also taints the jury pool in Orange county for true legitimate rape cases."

Finally, you were quoted as saying, "False reports cause unnecessary fear in the community."

With all respect to the dangerous and often thankless work done by police everywhere, and with great appreciation for your public call to address this problem, isn't there something else that these false reports cause?

Like the lives of men devastated, their reputations and well being destroyed? *Like innocent men behind bars?*

I found it troubling that it appears you did not mention this, especially given the reality that so many men have ended up in prison, falsely convicted and paying an egregious price for lies that have been all too often carried to the courts by police that are either poorly trained, overly chivalrous or under skilled at what they are paid to do. I say that because something else that sheds light on these tragedies was also mentioned by Channel Two, but for some reason was not quoted from you or another direct source. The story said, "Cops said they don't want to arrest the women, but feel they must."

I found this to be a staggering statement, and quite telling.

I thought it was the duty of the police to arrest criminals, regardless of their sex? In fact, I am pretty sure that is true.

Why would your officers not want to arrest criminals that are causing such pervasive and destructive problems? Because they are girls?

Are the officers on your force confusing their squad cars with white horses, or has it been a matter of routine policy in the past to give women who make false allegations a pass on their crime?

Since the problem itself has grown to such proportions that the police department has to make public proclamations about its severity, it would seem safe to conclude that police inaction on false allegations has been a systemic problem all along.

What percentage of false accusers have been arrested and criminally prosecuted in Orlando in the past 10 years? The answer to that question will either exonerate the police department (and the D.A.'s office) or prove my point entirely.

Being a professional in law enforcement, I am sure you are aware of The Innocence Project. Are you aware that the crime for which most of their beneficiaries are proven to be innocent is rape?

I am also sure you are aware of how convicted sexual offenders are treated in prison, and the unspeakable things that can happen to them there.

Does this not make the veracity of allegations of critical importance in the criminal justice system, in which you play such a vital role?

But now we hear, from you, that those untruthful allegations are a problem because they cause an undue workload on police officers? Because people in the community get scared?

We will never know, Sergeant Eld, just how many men are languishing in prisons right now because a woman had consensual sex with them and later regretted it, or because, as we saw in the Hofstra case, a woman wanted to cover herself with her boyfriend- and because those types of claims are often treated by police as factual with no evidence. It is, just as the story said, an epidemic problem, and clearly not just with the women making the allegations.

Those men in the Hofstra case were saved by a video taken on a camera phone, but there have been many, many men not near so lucky.

Perhaps you should consider that it is not the public at large, or the average police officer, or even the unfortunate victim of a real rape that pays the price for false allegations. It is innocent men- *men who have done nothing wrong*, that bear the brunt of these easily accepted and usually unpunished lies, in the most horrific way possible.

Kind Regards,

Paul Elam
Editor-in-Chief
mennewsdaily.com

TED Gets It Totally Wrong

B.R. Merrick · 30 July 2010 · Archived copy · Original

Apparently, Sam Harris is "feared by the pious" and "adored by secularists." Ooooo. As a former pious individual, I'm so, so scared. I occasionally defend the pious in spite of my current lack of faith. I can't ever imagine that I'll defend Mr. Harris.

Mr. Harris is a scientist. Guess what? So am I. What is science, after all? It is knowledge. Anyone who possesses knowledge is a scientist. You can't live on this earth successfully unless you are a scientist. Therefore, a toddler is a scientist. He has five senses (hopefully), and with those, he ambles from one part of the room to the other in order to pick up a book. He hefts it, learning. He turns the pages, learning. He looks at the colorful pictures, learning. He looks at the strange, black symbols at the bottom of each picture, learning. He knows there is a connection between these characters and the sounds his mommy makes with her mouth. He's learning. He's a scientist.

Primitive man observes animals, learning. He figures out that a sharp rock tethered to the end of a straight stick, if shot by a bow he has fashioned, will insert itself in the animal and cause it to die. He's a primitive scientist.

But Mr. Harris is a special kind of scientist. He wins applause. He's suave. I think he's cute. He's well spoken. When he was a toddler, he ambled across the room to heft books. He was a scientist long before he won accolades from whatever universities he attended. But he's the only one who gets to call himself a scientist. And much later in the video to which I linked above, he goes totally off the cliff, and tries to prove scientifically that all you straight men reading my column are nothing but a bunch of womanizing sleazebags. Mr. Harris is a scientific misandrist.

He starts off with a complete falsehood, from any scientific standpoint:

"Values are a certain kind of fact."

He never proves this statement. That's not the reason it is fallacious, but that is telling. Since he assumes this, everything else he says to his adoring audience is bunk. Watch the video until he shows everybody an "appalling" magazine cover (roughly halfway through). Do you see the fallacy? Are you watching the video?

If not, then I'll elaborate. (Maybe you have a piss-poor computer. Too bad for you.) Harris shows a picture of women trapped somewhere in the Middle East, where women are subjected to forced behavior, requiring them to cover themselves from head to toe in cloth, obscuring their faces and bodies. This is the essence of religious fundamentalism. It is the height of misogyny. It is the nadir of modern feminist failure that they have done very little about it. But even this is not "immoral," because no one as of yet has proven the existence of morality outside the human mind. Even so, Harris doesn't stop here. The next picture he shows is of a gaggle of gorgeous babes, each posing and puckering for the camera. He draws a parallel. The audience responds agreeably. I myself was left dumbfounded. That Harris doesn't understand the immense differences between these two pictures is beyond telling. It reveals his whole game, and the central problems with modern science.

By using a single example of alleged misogyny, Harris argues: Now that religion is dead, its myths exposed, science can and should tell people what to do and how to think. This "take charge" attitude apparently is intended to warn you straight boys exactly how much ogling is scientifically acceptable. Good luck, Sam. And don't touch any of those muscle mags!

If science is good for anything, it ought to reveal that religion *never* should have taken on the mantle of coercing others to do anything. Now, I do not reject all religious views outright. There is non-coercive love in many religious teachings. I have seen a lot of evidence of individuals turning to the greater love within us all as a result of religious conversion. I see the myths and our mistaken attempts to clutch at the remnants of them as temporary solutions, something that can help some individuals scrape through this world a little easier, like carving a god out of wood and putting him in your hut. I have seen religion give people a sense of purpose, and to be honest, I miss a

little of that myself. Reject religion if you want, but refusing to study and understand its impact on your life is a serious mistake.

Now that freedom is my purpose, I am reminded of the harshness of scientific truth, and the necessity to embrace not only the idea that truth-seeking can be arduous and saddening, but also the fact that morality is not existent, and therefore, science cannot be in charge of that which exists only in the subjective mind of the individual. How's that for harsh scientific truth?

I don't write for an MRA website because I think men are being treated "wrongly" or "immorally." Those are subjective labels that I feel, but I can't assert as facts. I write for an MRA website because I see individuals whose volition is violated, which is indeed factual. I see modern-day feminism as being anti-individual, coercive, and death-oriented (all factual), which means it is "bad" for life-oriented men and women. Harris, in showing "despicable" images of scantily-clad supermodels, is kowtowing to the establishment that embraced the "man as machine" idea more than one hundred years ago, according to John Taylor Gatto. Anybody who currently clutches at The Ring, including feminists, has to embrace this ideal, because it is entrenched in the establishment. It did not die out after the sinking of the Titanic (where men gave their lives to save more women) or the advent of World War I (where men were encouraged by their women to stay in the trenches until they coughed up their lungs). Harris still believes that the machinery that makes up a complex, wondrous individual can be made to operate differently with a tweak here and there. He is dangerously wrong.

The very idea that science can teach us how to treat women, who comprise half the population of a planet inhabited by billions, is laughable. How you treat a woman depends on the woman; how you treat a man depends on the man. If you take the anarchist principle of non-aggression as an axiom, it gets a little easier, but to really relate involves circling individual boundaries until they are volitionally broken down by both parties. When will Mr. Harris and his cracker-jack team of researchers ever be able to figure that one out?

There is an entirely different way, a way that probably never even crossed Harris's mind, of looking at the two images of two groups of women. The first image shows total oppression of an entire sex. It is the physical embodiment of misogyny. It is the fear men have of their own sexuality, and scapegoating the object of desire into subjection.

The second image shows the total liberation of an entire sex. It is the physical embodiment of complete freedom. It is a celebration of both men's and women's sexuality, and the setting of the object of desire on a level that can only exist in fantasy, that of a goddess. I fear that Harris, like fanatical Muslim men, possesses a fear of his own sexuality that drives him to feel guilty for it. (I'm assuming, much to my own dismay, that the man is straight.) He shouldn't want to look at women, the way they move their hips, the way their breasts heave when they breathe, to smell the scent they've sprayed on their bodies, to observe how tightly their pants cling to their rumps. The feminized Mr. Harris cries, "Exploitation!", links it to despicable acts of cultural cowardice and the religious intolerance of an entire sex, and receives the approval of a fawning, feminized audience.

Let me tell you something about the "exploited" women on those magazine covers. Every single one of them read countless such magazines as girls. They played supermodel in their rooms with their girlfriends. They hung out with the pretty girls in school. They reveled in the attention from the most attractive boys. They eventually thought to themselves, "Hey. I could make money with this body. I could get lots of attention and approval. I don't have to *play* supermodel, I can *be* supermodel!" I know. I used to hang out with girls when I was a kid. Lots of them.

But then it gets ugly and difficult. These girls grow up. If they want to be models, they have to face rejection after rejection. They need agents. They have to monitor what they eat. They have to obsess about their bodies. They have to wear the right labels. They have to show up early for screenings and auditions. They have to work, and work hard. They have to be dismissive of too many fawning admirers, and focus on the shoot ahead. They have to deal with temperamental and demanding photographers. Through it all, they have more than one opportunity to walk away from it all. It is easy to do so. The demanding world of modeling cannot afford to coerce eager young women. They stay, not because they are starving, or because they have no other choice, but because they are

hoping against all hope that the shot where they've grabbed their tits and thrust them forward will make it on the cover, and next week they'll be in the supermarket, seeing that coveted picture in the checkout isle. Where Harris and like-minded, machine-oriented, feminist-indoctrinated individuals see exploitation, there is none to be scientifically found.

The first image is coercion. It is death. That much is scientifically proven fact. (Read my STR article "Coercion Is Death" if you don't understand how.) The second image is freedom. It is life. That is also scientifically proven. It makes pretty girls rich and gets them noticed. A head-to-toe burqa makes pretty girls invisible and ensures that the rest of their lives will be spent in squalor. So try and dream up a scientific strategy to dig women out of that, my friend. You can start by showing Muslim men that Allah does not exist, and that coercion leads directly and immediately to death — two facts.

Gentlemen, let me clue you in on what I've learned about "science" — not the science you use every day to stand up, walk, communicate, fix the car, earn a paycheck, type an article, masturbate to a provocative magazine cover, or wash the windows. The "science" embraced by Sam Harris and a host of others, many in high positions of authority unfortunately, is a religion. This is why Mr. Harris talks about moving in where religion is waning. He doesn't want to replace religion; he wants to win converts. Step One is regulating sexuality, most importantly male sexuality, something with which virtually every religion has concerned itself since time began. In days gone past (and in the current world of fundamentalist Islam), it meant placing blame and heaping rules upon women, to deflect attention away from men's embarrassing erections. These days, it is directed by "science," along with its allies in coercive feminism, at the erection itself. The end result, however, is the same. It is a condemnation of female sexuality, male sexuality, and men in general, who have always been more expendable than women since all a man does is squirt for a few seconds and leave the woman to go through a troublesome and life-changing nine months. Since it takes so long to make another human, you protect those who make them. And when you believe that God is disgusted with virtually every little thing you do wrong, then your constant erections, a sure sign of your animal instincts, must be ungodly. Furthermore, when the hurt and pain evident in errant behavior of children makes itself apparent, and the immediate need for family and nurturance becomes unavoidably obvious, the idea of a man spreading his sperm this way and that becomes more troublesome. Society can't survive with wild, out-of-control, unloved, and unfathered children. That's a lot of responsibility heaped upon a man for something that feels so central to manhood, so why not blame the woman and force her to cover her beautiful eyes, nose, and lips, especially since she's physically weaker?

Take God out of the equation, uncover the scapegoated female, make it easier to raise kids, and what do you have left? Erections, spilled semen, and a whole lot of self-inflicted guilt, now reveled in by a celebrity culture that dishes out autobiographical confessions. Mr. Harris is unknowingly indulging in the same hatred of women as fanatical Muslims and many more men of ancient times, only now it is augmented by hatred of self, or men in general. He may claim he's replacing religion with science, but all he has succeeded in doing is incorporating the guilt trips of religion's bible into his supposedly scientific mind. Virtually everything he has to say in his presentation is entirely subjective and unscientific.

"Science" now wants us to feel guilty if we ignore our "depression," create "greenhouse gases," cause "extinction" of animals, bury plastic in the soil, fall behind other nations' governmental schools, not measure up to the "IQ test," depend too much on oil, carry around too much body fat, and now forbids looking at pretty girls. If there is truly a human need for guilt, then I suppose science will have to step in, now that less and less people believe in Jesus. It's a pity that science can only give us Sam Harris and his kind as a replacement. Open up the Four Gospels sometime, and you'll see why I consider myself a "Post-Christian" as opposed to an "ex-Christian." I'll take that rhetoric any day over false cries of "Exploitation!" Spare me.

Comic Reprieve From the Gang at Lone Nut

Paul Elam · 31 July 2010 · Archived copy · Original

I am working feverishly on my next article, and hoped some comic relief would fill the gap.

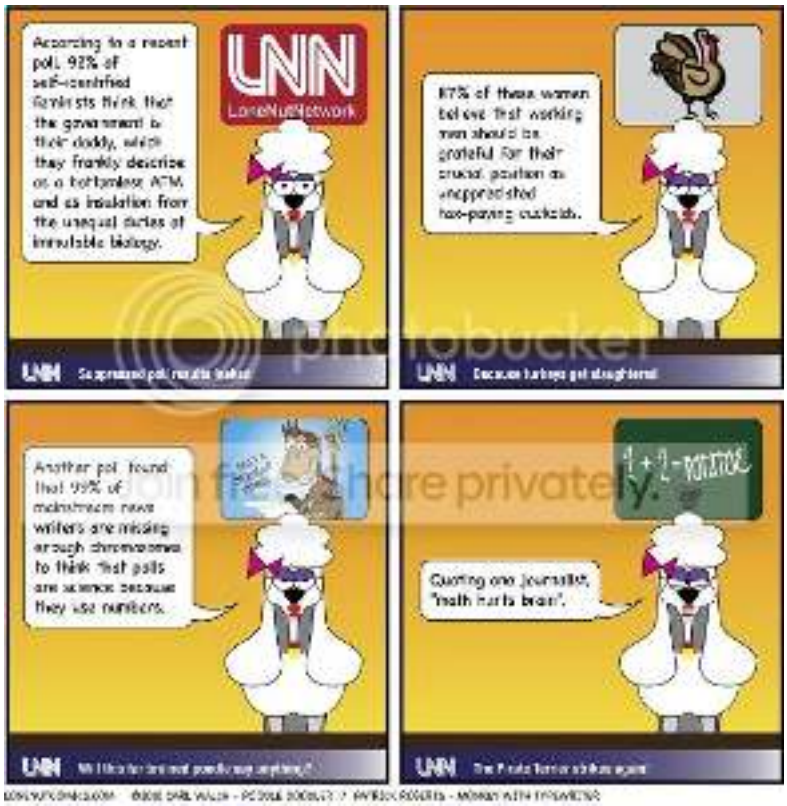

Click the pic for more.

Free Roman Polanski

B.R. Merrick · 3 August 2010 · Archived copy · Original

"Rosemary's Baby" is one of the greatest films of all time, a one-of-a-kind original. The director of this masterpiece, one Roman Polanski, raped a thirteen-year-old back in the '70s. Technically, he never admitted this, and the charge of rape was dropped during a plea bargain, the state's cynical way of making its own version of justice easier for the guilty, not guilty, and victims alike. But based on the victim's testimony and her stalwart defense of that testimony throughout the years, she said, "No" and he didn't stop. So why would I not restrain myself from praising this man's cinematic talents? Why would I call for a rapist to be left alone? Two reasons, both of which I think any committed anarchist and individualist should take under serious consideration, and neither of which has to do with Polanski's artistic abilities.

First, and most importantly, the victim wants all of it to end. She has forgiven him, and wants the government to drop it. For something as serious as rape, where there can be no true justice or complete restitution to the victim, I would say let the woman live in peace with her husband and children. Consider what a rape victim already has to live with, and then compound it with incessant media attention and governmental interference. For her sake, and for this first reason alone, it should be done; that is, if we truly had a government that was concerned with "defending" people's "rights" in some Jeffersonian tradition.

But that's not what we have, and this is at the heart of my second reason for defending the seemingly indefensible Polanski. We are under the control (and most of us are in thrall) of a government that goes after a criminal even when the victim herself does not wish for it to happen. Polanski's real crime, as I shall explain, is not rape, but contempt for The Law. In the government's zeal to keep this case open after more than 30 years, everyone involved except the presiding judge, now dead, has been adversely affected, and virtually all of them wish for it to end.

If your objective is to help a rape victim, after being convinced that a rape did indeed occur, you would think the next logical step would be to ask the victim what she wants, and then follow through. Would you like to know how the government determined what the thirteen-year-old victim wanted?

By asking her the most detailed, graphic questions about the incident. She sat in a roomful of grown men and discussed where Polanski touched her, where he placed his penis, where his semen ended up, the color of her panties, and much more. In the victim's own words (from a fascinating documentary called "Roman Polanski: Wanted and Desired"):

"All that stuff was so traumatic, that I never even had a chance to really, you know, worry about, you know, what happened that night with him. It was like– it… just… I had to worry about surviving the next day…

"I would've as soon just as walked away from it the next day, but ***you can't stop it once it starts*** [emphasis mine]. I mean, I just, I just went in my room pretty much, and just turned it off."

You can't stop it once it starts. Instead, the government is flagrantly ignoring the victim's repeated requests, and going after Polanski as if he raped the government, or the idea of government, or the government's idea of society, or its rather perverted sense of right and wrong, a sense that is far more perverse than Polanski's perception. That is the true objective: Polanski violated the state's authority by fleeing to a safe place to escape the state's incomprehensible sentencing, which is its only recourse toward restoring anything to a rape victim.

Polanski was given the opportunity to plea bargain, which he did. The government's way of dealing with this rape was to drop the rape charge. Perhaps this was in part due to the family's reluctance to put the victim on the stand, but there you have the state's version of justice. In doing this, the government has admitted that slapping Polanski with anything that will stick is "justice," just like going after Martha Stewart. The plea bargain was for "unlawful sexual intercourse," a crime so simultaneously innocuous and foul that the criminal could spend anywhere from 6 months to 50 years in prison. For "unlawfully" screwing. This is called "plea bargaining." Slap me with anything that hurts less, your honor. What nonsense.

The prosecutor admits that he watched numerous of Polanski's films in preparation for his case. He noticed thematic use of "corruption meeting innocence over water," and drew a parallel with part of the rape scenario taking place in a Jacuzzi. He was planning on using this "evidence" in court. Apparently, the Jacuzzi was central to Polanski's plan to corrupt the innocent "over water." Proof of guilt if I ever saw it. More nonsense. If this is proof of guilt, then why can't I draw a parallel between the fictional Rosemary surrounded by evil men and women who wish to exploit her body, and the evil of the non-fictional state surrounding a young rape victim, demanding intimate details and flagrantly denying her family's request for Polanski not to be incarcerated?

Polanski's plea bargain originally allowed him to leave the country to continue working, which he did. The prosecution permitted it; until he was photographed in Germany sitting next to a young woman during Oktoberfest. More proof of guilt. As one member of the state's prosecutorial apparatus admits in the film, he told the judge, "He's giving you the finger, he's flipping you off." Apparently, the state told Polanski before he left for Europe not to sit next to any pretty girls. Good grief.

Polanski's "violation" of the state's probation was what caused the further confusion in the state's already horrendous manner of administering "justice." Polanski had already been subjected for more than a month, in frightening prison conditions, to "psychiatric evaluation." In spite of the fact that up until this point Polanski was obedient to all the state's directives, it was not enough. Amazingly, the lawyers on both sides of the issue, including the plaintiff's own private lawyer, agree that Polanski was treated unfairly. The victim again:

"I was young, but the way I felt was: The judge was enjoying the publicity, and he didn't care about what happened to me, and he didn't care about what happened to Polanski. He was, like, orchestrating some little show, um, you know, that I didn't want to be in."

As Arthur Silber has pointed out:

"From a broad, theoretical perspective, any trial in any State can be regarded as a show trial. In this discussion, I use 'show trial' to refer to a trial in which the guilt or innocence of the defendant may be a concern to those dispensing justice (or what is designated as justice in that State), but that determination is not the primary concern. The primary objective is not answering the question of guilt or innocence in a strictly legal sense (applying the relevant law to the specific facts of the case), but political in nature. The major value of a show trial to the State is its usefulness as propaganda; more specifically, the major value is the utility of the proceeding to the enhancement of the perception of the State as legitimate and/or to the demonizing of the State's chosen enemies. ***In the absence of a widespread campaign of terror directed against the general population, a people will regularly and consistently submit to the State only if they view that State as basically fair and good, devoted at least to some significant extent to their well-being and welfare*** [emphasis mine]. Thus, even and especially in a show trial, the State will be at pains to demonstrate its fairness and objectivity."

Thus, the state must go after Polanski the Eternal Rapist, perhaps until he is dead.

The state has a whole lot of bloviating idiots on its side, none of whom is listening to the victim any longer. Even these film critics think that Polanski deserves to be consigned forever to some distant circle of hell. Honestly, to listen to enough of this would make you think some greater atrocity had been committed by Polanski than what the state is doing on a daily basis on the other side of the world, all of it based on lies.

Granted, the rape was certainly atrocious, but the victim herself, and she is the only victim, has verified that it is over and time to move on. Why, then, is there this collective outpouring of vitriol on one man, but "Collateral Murder" can be shown in viral fashion all over the web, yet these same angry writers and critics make no calls to shun or even complain to the politicians and military personnel making the daily atrocities happen?

To question the state in the way Polanski has done is a crime; to accept whatever the state does as "good intentions" is a virtue. The state is in charge, regardless of what you think. Therefore, you may protest the state's mass murders all you want. But when the state says, "Jump!" or in Polanski's case, "Stay!", you had better do so. The protesting of endless war can only go on as long as the government will tolerate it. But when they tell the anti-war crowd to

disperse, they'd better disperse.

The state can commit atrocities as long as it can sell itself as the enforcer of The Law. The Law, as foolish millions believe, is something that exists outside of ourselves, somewhere in this universe. The Law is merely an abstract, made by men — men who rape; men who steal; men who lie; men who murder. We trust these men to go after another rapist. This is "justice." It makes no logical sense.

The fools who support the state's latest arrest (in collusion with another state) of Polanski think this is all about rape, which is all about women as victims, which is all about feminism, which is all about being morally righteous, which is all about The Ring. The fools are wrong, as they will refuse to admit to themselves whenever the state comes after them, which is approximately every two weeks with every paystub that shows 1/4, 1/3, or 1/2 of their income raped by the state.

The state's latest arrest (in collusion with another state) of Polanski is not about rape at all. It's about the state's inability to do anything about rape or most other crimes against the volition of individuals, for whose protection the state allegedly exists.

Think about the morning of September 11, 2001. Taking the state's specious claims at face value, in the span of two critical hours, the state that steals billions of dollars every year from those of us stuck on this land mass, that erects an insurmountable bureaucracy, that has the greatest technology at its disposal, that regulates and oversees every air traffic control tower in the country, ***was totally and completely incapable of stopping a single bad thing from happening***. The government's response was to shut down the entire airline industry for a week and give them a ton of money they stole from all of us, affecting untold numbers of other businesses, an action that prevented ***absolutely nothing*** but cost private businessmen millions. You can't stop it once it starts. Now think about a thirteen-year-old scared out of her wits. The state's apparatus is completely incapable of preventing or stopping the rape. The state is equally incapable of sparing the victim any further harm, and only exacerbates her pain. This is something else you are forced to pay for.

The state's latest arrest (in collusion with another state) of Polanski is about the state's desire to grandstand, to show its usefulness. It's about power and authority, and our lack of the state's permission to question its power and authority.

If the state's actions were anything at all about justice for the rape victim, I would gladly shut up and let the bureaucracy run right over Polanski, "Rosemary's Baby," "The Pianist," and my anarchist convictions notwithstanding. The artists and entertainers signing the petition on Polanski's behalf are probably only doing it because they love his work. I doubt very many of them question the state's existence or legitimacy any more than Polanski's detractors. But on this single point, I stand with them.

Run, Roman. Run.

B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

This article was originally published at "Strike The Root" on June 14, 2010. It has been reprinted here with permission.

Army's Rx for PTSD? More Trauma!

Paul Elam · 4 August 2010 · Archived copy · Original

I suppose I should not be surprised. But I am.

It seems the U.S. Military has dreamed up a new strategy to treat soldiers for PTSD. Keep them in in the combat zone. Hey, nothing like a win-win, right?

And the Army even has a poster boy for their new cause, albeit a reluctant one.

His name is Sgt. Thomas Riordan, of Colorado, and his story was not so uncommon before the military's quest to stay on the cutting edge of psychological treatment for soldiers with shattered minds.

Riordan was recently home on leave from Afghanistan, fresh from a battle in which eight of his fellow soldiers were killed. When he got there, his wife, who apparently is to "in sickness and in health," what the Army is to "Be all you can be," announced she was leaving him. Riordan was so distraught at the news, and possibly the timing, that he contemplated killing himself that night.

He went to see an Army psychiatrist who asked him what he wanted to do. He wanted to stay Colorado for some reason, but apparently the question was rhetorical. The Army shipped him back to his base in the Afghan mountains -a place where mortar explosions and sniper fire are a regular occurrence- for treatment.

That's right, get back up on that horse and ride, son. You'll thank us later.

Apparently, the Army's reasoning, if I can use those two words together, is that Riordan and soldiers like him will be better off surrounded by people they know rather than being dropped off at some stateside treatment program with no familiar faces.

And, uh, no screams of dying men, trails of carnage or friends bleeding to death as they look at you desperately for help. You know, all the modern therapeutic modalities.

It seems to be a pretty good solution for the Army. Riordan will be right there in the base camp on stand-by, ready to pick up his M-16 and go as soon as the doc scribbles his say so. That is, if a sniper doesn't take him out while he is in therapy.

Oh, but one little bit that the Army left out of the Riordan story. He has no friends where they have him. So now he is surrounded by strangers and gunfire.

Like everything else the military is doing these days, it is rooted in the thoughtful consideration of experts.

Says Terri Tanielian, a military health policy researcher with the RAND Corp., "There's not been a lot of studies on those types of interventions."

You don't say? Does that mean there have been *some* studies on having traumatic stress units in combat zones? The article on this didn't point to any, but hey, this is the Army we are talking about. Anything is possible.

Perhaps this will lead to setting up chemical dependency programs in crack houses.

Tanielian should be sent to the front line for a couple of months for even calling this an intervention. But as egregious as that is, it is nothing compared to Riordan's commanders, who say they are doing their best for him by keeping him in Afghanistan.

I am sure Sgt. Riordan's best is all they have in mind. That and the fact that their all volunteer outfit is stretched a bit thin these days.

Here's a pic, by the way, of Sgt. Riordan taken in May.

[image]

Looks O.K. to me. Maybe he's faking and the wife is in on it.

Perhaps the Army should commission someone to do treatment Patton style. He simply slapped soldiers and threatened to kill them if they, for whatever reason, didn't find the bloodbaths agreeable.

There is no great closing to be had for this one. I can't think of any clever way to sum up this kind of disgrace; no words of wisdom; no tacit connection to some feminist evil.

But one thing is patently clear. None of this is about helping Sgt. Riordan or any other soldier. It's about keeping fresh meat on the front line. We are at the point that we are killing and destroying men faster than we can get them to enlist. And stop-loss measures, which is where the military extends your agreed term of service without permission, aren't quite getting it done either. It's what you do with your "all volunteer" Army when you don't have a draft.

What's next from the administration of our "anti-war" president? Prosthetics with bayonet attachments?

The Best Movie Scene in Human History

Paul Elam · 6 August 2010 · Archived copy · Original

Overall, the movie “American Beauty” is a great must-see movie for any MRA. It deals with and captures some of the struggles that men experience when they wake up, and find out that they’re a cog in a larger system.

No scene in the movie however captures this awakening, better than the scene you see above. This scene is of a man assuming power over his own life in his own home. It will resonate perfectly with millions of men who have long lived in quiet deference to the demands of their wives.

Ringing William Quincy's Belle

Paul Elam · 7 August 2010 · Archived copy · Original

Every once in a while I get an email or a comment or some other communication that has the effect of side tracking me from whatever it is I am engaged in at the moment. Today was such a day, when I got the following comment in the admin to from William Quincy Bell posted to the "About" page.

> *I visited this web site "A Voice For Men". I read "About" to understand who Paul Elam is and where he's coming from. I watched his video "The Myth of Women's Oppression". I read the article on jury duty in a rape trial. I learned what the term mangina means. This man has put in a lot of time and effort to describe his views, to support them and to disseminate them. Paul is an intelligent man and a good writer.*
>
> *However, it is obvious to me that Paul is a troubled man and he is having a difficult time in this modern age. In the same way some people blame the Jews for the ills of the world, Paul seems to be blaming women for the ills of men.*
>
> *I don't need to debate Paul. I won't try to convince him otherwise. I will only conclude with this picture which is worth more than a thousand words:*

[image]

Told me, didn't he?

Actually, you might wonder why I would bother with Mr. Belle, given the nature of some of the comments brought to this site. Things like wishing my mother to be raped while I am forced to watch, being told I am going to hell and enough other invectives more hostile by far than Mr. Belle's rather mild but condescending analysis.

To me, this post was worth some attention because unlike the furious onslaught from some who take objection to my work, Mr. Belle takes a reasoned, rational and well articulated approach to proving just how obtuse he really is, which only makes him appear credible to the equally or more obtuse than himself.

It is people like Mr. Belle that give really destructive thinking a face the masses love.

First, let me point to an item in his conclusion that is generally revealing of this type of commenter.

> *I don't need to debate Paul. I won't try to convince him otherwise.*

Translation: I have no intention of defending or supporting my points, or even to allow them to be subjected to rebuttal by the target of my allegations. I am simply going to do a drive by critique and go back into the shadows.

It makes one wonder just what sort of person does this kind of thing. I don't recall, in twenty plus years of activism, ever standing up in front of the world and saying, "Here's what I think, but don't make me say why."

Indeed, I regard any such act as intellectual cowardice.

Normally I am just given to ignoring such activity as a past time for trolls, but there was something about the quality of Mr. Belle's writing that did get my attention. He can, it seems, at least when he chooses to, articulate his ideas quite well. So I went to take a look at his blog.

Ah, what a little peek can do for your understanding.

In a moment of near elation I found the following penned by Sir William:

> *As I've said elsewhere, my wife aptly compared ideology with fundamentalism whereby a person follows a line*

> *of reasoning without regard to the facts. In other words, we pick our solution then we try to change the problem to fit the solution.*

Hallelujah, I thought! We have a thinker here, or at least his wife! But then reading through some more of Belle's material it became clear that while he wrote the line, he has no fundamental understanding of what it means. The remainder of what I found there is sound bite leftism and feminism, replete with obligatory "women were chattel," type, unimaginative clichés; the same ones you have heard repeatedly fall from the lips of every Dworkinesque ideologue for the past fifty years. Pure polemics with no regard for the facts.

Perhaps you should go back to the missus, William, for some clarification on what she meant.

Maybe this explains why William is talking in pictures instead of asserting and defending real ideas. If that is the case, here is my rebuttal to his comment:

[image]

[image]

[image]

[image]

There now, Mr. Belle, there is four pictures. At least four thousand words worth. Does that mean I win?

Oh, I forgot, *you are not debating*. You are, well, just doing whatever it is you do.

But it does bring an idea to mind. And a challenge for you. You are quite clearly articulate and well reasoned when you choose to be. If you like, we can put up the picture book and put this to a test. I offer this forum as an arena for debate, and will give you a great deal of latitude in how that transpires.

You can choose to actually put the premise of your original comment out there and we can debate it out. If you don't think that is very supportable (which it isn't) then you an choose any article on this site written by me, or any video from my YouTube Channel, and take your best shot at destroying my ideas, not with pictures, but with words and ideas. Failing that, you could instead choose one of your own pro-feminist pieces and we can debate that. However, if you can't defend your original comment, or find a single article or video of mine that you are willing to take on, or even take any of your own work and put it under the test of scrutiny and debate, then I suggest you find something other to do than blog, and for pity sake, stop visiting other peoples sites leaving undefended and unsupported critique.

I will grant you contributor status so what we can keep it contained within an article posting area rather than the comment sections, and I assure you complete and unedited access to present your ideas.

It's your move, Mr. Belle, but I sense we are just gearing up for the crickets to start singing.

Women's Sexual Peak Rests Atop a Pile of Lies

Paul Elam · 8 August 2010 · Archived copy · Original

(Authors note: For those interested, Chuck Ross did an excellent piece of writing on this, in The Sexual Peak Myth, He approaches the subject with a good bit more scientific diligence than I am willing to do here. I have already accepted that the subject is mythical and am much more interested in posing some questions about why this is the case.)

—

Some years ago I was at a night club with a group of men and women. Naturally the conversation turned to sex. One woman, in her late forties, said, in a good natured way, "It's a shame that by the time men really learn what they are doing in bed, their equipment doesn't work like it used to."

"I understand how you feel," I said, in an equally jovial tone, "By the time women start learning what they are doing in bed their looks start fading."

Needless to say, my response, while as truthful as hers, more or less took her out of the conversation. It was not my intent at all, but you could tell by the look in her eyes that she felt like every line on her face was magnified a thousand times, reading like a giant "use by" date from the last millennium. Fortunately for me, I didn't have all manner of ego and identity tied up in my penis, or I might have felt the same way.

There was a silver lining, though. It did spark a rather lively round of verbal sparring with the rest of the people at the table. And I am sure that it was a discussion that has been echoed millions of times at millions of night club gatherings.

Why is it that men and women hit their sexual peaks at such radically different ages?

And the answer is, of course, that they don't. It is just another one of the myriad of lies we enable women to live for the sake of not disturbing their self image- and perhaps for the sake of getting in their pants in leaner times.

Where else but the current gender Zeitgeist can a woman with crows feet, sagging breasts, reduced sexual hormones, a vagina that does not lubricate as it once did, more difficulty conceiving and less ability to attract sexual partners of their preference, stand up and say "I am in my sexual prime," and have everyone in their presence nod their head in agreement?

Only in a world where we tell women whatever they want to hear, no matter how ridiculous.

And it admittedly fits with part of women's experience to maintain the lie. An observation I have, one that I cannot back up with any research, is that as women's biological clocks tick down toward the final moments, there is a tendency, in the words of Dylan Thomas, to *rage against the dying of the light.*

It's not sexual primacy, it's desperate horniness. Their fantasy of being in their sexual prime when they are well past it is only the labored breathing of someone in their last moments, struggling to suck air just a little while longer.

I am not knocking it. When I was 21 I had a 45 year old woman show me *what fer, good and proper,* for three weeks in a cabin in Oklahoma. It was an educational rite of passage and a very fond memory in my life. Wouldn't trade it for the world.

But, let's face it, the only one in that cabin in their sexual prime was me. I was a youngster with a gold mine of a horny older woman desperate for sexual relevance. And when the experience was over, I walked away smiling, and a little better equipped to take care of business with women who were, well, who actually were in their sexual prime.

And she had at least one more round of clinging to her sexual power; to her relevance in the world.

The point is that without sexual viability, the power of most women in this culture is reduced to whatever is afforded by rote chivalry. And while that chivalry affords them a great deal of latitude, it doesn't provide them with

the meaningful significance of a younger woman who still turns heads- *and can have babies.*

Being in your sexual prime is about being ready to make babies, not about how willing you are to be ridden hard and put up wet.

In the pure biological sense, infertile women, even those that just appear to be, are just so much excess baggage. And since women as a group either cannot or will not draw their self worth from anything but sexual power (NAWALT stipulated), we will forever have them demanding to live lies. And in modern times, they even have the option of paying surgeons to cut, suction and inject that lie until it looks damned near the truth.

Business is booming.

There is a solution to this, though it is doubtful we will ever get there.

Women, feminists in particular, have long lamented the male beauty standard. They claim it drives women to extremes like surgery and eating disorders, and results in damaged self esteem, all because men want women to look a certain way.

But of course, once you peel back the layers of victimized drivel and get to the core of the matter, you find that women drive themselves to do these things, biology leading them by the nose, because that is their quickest route to personal power, and because they don't rise above it and find relevance in other ways.

Like the ways men do.

When women collectively quit worrying about sexual primacy and start focusing on their own innate human potential, when they learn to value their own accomplishments more than they value what they can sexually manipulate out of men, the plastic surgeons will be out of business and their bad self esteem, rather than their personal significance, will be facing expiration.

What's that you say, women already are like that? They already do more on their own than they try to get men to do for them through sex and other forms of manipulation?

Well, I would like to address that here, too. But I only take on one lie at a time.

Does This Dress Make My Ass Look Fat?

Paul Elam · 10 August 2010 · Archived copy · Original

Lie to me. I promise, I'll believe. *Cheryl Crow*

Every man knows that when answering the question posed in the title that he does so at his own risk.

It's a typical non question, designed more for adulation on demand than an honest answer.

And you have seen it before, or one of a thousand variations of it, because it's a universal part of the male experience in dealing with women in relationships.

The general rule is, women ask a question and men search for the "right" answer, or at least for one that will result in as little trouble as possible.

Perhaps illustrating further with a joke will help.

A man and woman are leaving a movie. The woman asks, "Do you think Sigourney Weaver is pretty?"

The guy knows this is potential trouble, but he also knows he has to answer.

"Well, yeah, I guess," he says, trying not to sound at all enthusiastic. Nothing else is said and the guy feels relieved.

Two weeks later they are in a restaurant having dinner.

"How's the meatloaf?" she asks.

"A little dry," he says.

"Well, then," she says, her tone snide and suddenly hostile, "Maybe you should have had *Sigourney Weaver* make it for you!"

It's a funny joke, and might be best left to the realm of humor until you consider that this is how many, many men live their lives; trying their best to not say the wrong thing, even if they have to lie, and constantly being set up with a series of questions for which there is no right answer.

What does it say, one might ask, about a human being when they not only insist on being told what they want to hear, regardless of its truthfulness, but will also, in fact, deal out retribution when given the wrong answers to impossible questions?

I have three words for it.

Complete moral bankruptcy.

Actually, I have three more words that are more accurate.

Spoiled rotten child. That is actually more fitting because we don't expect children to have the moral development that we would an adult. And nowhere but in modern western culture are we satisfied when women measure up to the moral development of a five year old.

It's a state of affairs that affects both men and women. But there is a major difference in how and when and why it happens between the two.

First, for a man to have the world around him lying to him for the sake of his over inflated sense of self importance, he has to have a lot of money. You can bet that Donald Trump and Bill Gates have a slew of people around them that would point to a blue sky and call it green if they thought that is what those guys wanted to hear.

But The Donald and Gates represent a very decided minority of men- and they have to pay, literally, for the privilege of being surrounded by obsequious *Yes Men*.

Any of the rest of men that expect automatic deference, that become childish and punishing when denied agreement or coddling, are rightfully regarded as immature pricks and written off, by men and women alike.

It has to be mentioned though, that there is some reason to question whether the self importance of men like Gates and Trump is all that over inflated. Arrogant and spoiled? No doubt, but they have accomplished incredible things in their lives.

Women, on the other hand, have a much different set of circumstances. *All men are Yes Men*, or are damned well expected to be, and it costs those women absolutely nothing to realize their expectations; their only qualification for that status is the possession of a vagina. No need to build and empire or revolutionize technology. Just sport the *P-nay-nay* and the lap dogs will come a yappin'.

You don't have to look any further than the comments on MRA websites to see what happens when some of us get uppity and start telling the truth, without say so from the Princess Collective.

I can even hear even more of it coming now. Eeewwwwww! That's so hateful and misogynistic! You're just frustrated because you can't get laid!

Sure, cupcake, and I have no doubt you fully expect people to agree with that assessment. Aren't you entitled to that, as a woman?

I will answer those comments, should they occur, in advance.

First, the truth isn't hate speech. Never was. Second, if you don't like the truth, grow the hell up and quit living by a standards that require people to lie. And third, ***grow the hell up and quit living by standards that require people to lie***.

Failing any of this, quit expecting anyone to regard you as an equal. It just doesn't work that way.

Sheesh, and they say *men* have fragile egos? Gimme a break.

I often consider all of this when women question me about a gender wage gap that does not exist. Or about the myth that women in this culture were ever oppressed. Or about domestic violence being only committed by men.

And my conclusion is that those questions aren't really those questions.

Those questions are "Do you think my ass looks fat in this dress?"

Of course, I am supposed to maintain the status quo and give the answer that is expected to those and a litany of other non questions, for fear of getting Sigourney Weaver thrown back in my face. Just as I am supposed to not recognize that such inquiries are really just fishing expeditions from the imagined infallibles that are the fairer sex in modern culture, NAWALT's notwithstanding.

Unfortunately, I lost interest in the right answers to anything a long time ago, figuring that the best answers are always the truthful ones. That became necessary when I discovered that I could not seek the truth and placate children at the same time.

But it gives women what they have claimed to want for so, so long.

Equal treatment.

After fifty years of endlessly disseminating information on the darker side of masculine nature- information that morphed into the unrestrained male bashing that now pervades modern consciousness, it is fair and just, in the name of equal treatment, that we begin to explore the darker, more destructive side of the feminine as well.

Funny how that does not sit so well with so many of them.

For the Feminists Who Aren't Like That

Paul Elam · 11 August 2010 · Archived copy · Original

This site did way better than expected the first month and is now getting over a thousand visits a day. O.K., so I am not competing with Amazon.com, but it is a pleasing outcome with expectations for growth in the future. And of course there are some problems.

They were more than just expected, they were a clearly foreseen, predictable list of online maladies that happen wherever men congregate to speak honestly, in our own language, about the circumstances of our lives. It's the sort of thing manginas and feminists can't resist. Honestly, I think it just bugs the shit out of them.

The latest round of comments from that particular peanut gallery have been of the NAFALT (Not All Feminists Are Like That) variety. Please note that all NAFALT comments will be moved to the Feminist and Mangina page, and though I know it is insane to suggest you lessen my workload, placing those comments there to begin with would be appreciated.

Why, you ask?

Check out the latest quote from the President of The National Organization for Women, Terri O'Neill. She says, regarding a controversial rap song by Eminem and Rihanna, "The fact is, it's only two year olds and violent men who use violence to get what they want."

Pure feminist, misandric drivel, to the core.

So, O.K., I will publicly stipulate that Not All Feminists Are Like That. But all the ones that matter *are*. The ones that don't matter, the "good feminists" only seem to show up at MRA's sites lecturing us on how Not All Feminists Are Like That.

When the "good" feminists you are so convinced are repping your cause are in charge at major feminist organizations, we will look at a policy change here. Till then, before you come in here trying to lecture anyone that not all feminists meet the stereotype, please bring some proof with you that you have actually done something to clean up your own house, like with the President of N.O.W..

A copy of your scathing email to that silly bitch will do.

Cheers

And PS, some FACTORY for all you *good* feminists.

The Men's Movement- Fair, but Imbalanced

Eincrou · 13 August 2010 · Archived copy · Original

In my very short time as an observer of the budding Men's Movement I have been impressed with the analytical prowess of not only those who regularly write articles or run websites and blogs, but also those who intermittently leave comments. The concentration of *Eureka!* moments induced by the content I have viewed on men's websites is unmatched by anywhere else I have been on the Internet. However, not everyone who has happened upon this growing movement has been as captivated by the quality of discourse as I have.

There is a certain brand of commenter who announces that the discussions in the men's movement are unbalanced. Though they don't necessarily disagree completely, they want to remind us that our analysis is flawed by not taking everything into account. It is true that the biggest challenge of proper analysis is incorporating all relevant information, but I have yet to see a commenter make an argument of this type that successfully invalidates an analysis. They invade the discussion as a champion of 'balance' but all they are actually doing is disrupting the scale by adding dusty rocks, broken twigs, crumpled tin cans and all manner of otherwise irrelevant debris.

I have to wonder why they would find it necessary to tell a feather being weighed against a hammer about the importance of 'balance.' It would seem that in this circumstance, the most efficient way to promote balance is to somehow address the massive weight of the hammer, rather than ensuring that the tip of the feather weighs as much as the stem. These people would better spend time in their search for equality and fairness if they did exactly what the men's movement aims to do: strengthen the wills of men and tear down the zero-sum benefits women gain at the expense of men, specifically and civilization, ultimately.

Why, then, do they try to promote 'balance' here? Is it because they see us as actually willing to change our minds? Could it be an acknowledgement that what we think will soon have a great effect, and they want us to not forget to care about women? Or, could it be the opportunity to satiate their misandry at the same time as they imagine themselves to be intellectually competent enough to think about a topic as grand as the course of human society?

We are certainly easy targets here. Neither men nor women seem to have any qualms or fears about arguing with men. Both men and women have come to A Voice For Men to tell us we are unbalanced, and that we should be promoting everybody and not just men. I suppose they take issue with the fact that men's sites honestly state a clear intention to uniquely help men. Feminists lie about their false position of balance by claiming to promote equality, even though they are literally incapable of even conceptualizing what that would mean. The 'balance' commenters expect us to be even-handed when feminists clearly are not. That hammer definitely has one end which is heavier than the other.

There is a distinct need for a school of thought unified towards promoting men because this is something men and women will not do passively. There must be articles written that totally fail to address women's issues, by intent and by design. We need thinkers who conduct skewed analyses of society, especially taking into account how men are affected. This should not be done in ill faith or by sacrificing truth and accuracy, but balance in the presentation is a luxury we must be willing to jettison. Anything less would be selling men short for the unique benefit of women a septillionth time.

Women have immense power over the minds of humanity. It is the power to get people to *want* to help her. Women have always had the ability to tip the scales of 'balance' in their favor by an innate and effortless ability to make people care about their concerns. Feminism represents a lust for the male form of power: forcing people to do things they *do not* want to do. Both of these powers combined is disastrous for men, and men *must* have the ability to focus on their issues for as long as this dynamic continues.

The people saying we are not taking everything into account about men and women are duly noted, and they are correct that we leave a lot out about 'bad men' and 'good women,' among other things. However, our goal is not to produce the most complete assessment of modern society in the West. It is to stop the abuses of decent men by

governments at the behest of women, and it is difficult enough to get people to care about the well-being of men *without* setting our concerns parallel to those of women.

Bashing Women in the Name of a Better World

Paul Elam · 13 August 2010 · Archived copy · Original

Bernard Chapin once said in one of his videos that we have been asking women the same question for years.

“Are you equal, or are you special?”

And they have answered, “Yes!”

I thought of this recently as I went through some of the comments here and at places like reddit, where some of these articles are posted.

Chapin was spot on in his analysis, and it speaks to why some of my writings are not just about injustices against men or the misandry that is pervasive throughout western culture, but about the darker side of the western women- *the lot of them*.

Yes, I am talking in generalizations; in my mind generalizations that hold up impeccably to scrutiny and fit the common experience of western men to a T.

And that experience, as it has been related to me by many men over the past several years is consistent.

Western women are:

- Grossly immature
- Petty
- Vindictive
- Overly Entitled
- Self centered
- Shallow
- Untrustworthy
- Morally deficient
- Disingenuous
- And Indisputably Fucking Dangerous.

NAWALT, if you insist.

I am not citing this list of bullet points to make a case of proving their accuracy. Some of that has been addressed in articles that have already been posted, and some are yet to come.

The point here is to talk about why we are talking about these things, and why we need to.

In my opinion it certainly isn’t just for the purpose of gratuitously bashing women. In fact, I quite honestly hold men more culpable in this mess than I do women, for it is men that are the chief enablers of these, now two generations of *spoiled brats disguised as women* that we are dealing with.

For every woman whining about a mythological pay gap or who lives in denial of the protections and provisions afforded them by the patriarchy they so love to malign, there is at least one man cheering her on and joining in the attempts to shame anyone who disagrees with her.

Men either do this because they are blind, ignorant, full of false and misguided masculine brio, or so helplessly addicted to women’s approval that a sideways look from one would cause them to panic. But one thing for sure, if men were not enabling this, *it would not be happening*.

And that is, of course, why we need to talk about these things in a men’s forum.

It is clear that women need to be depedestalized. And I don't mean that we need to depedestalize them in an attempt to change them. We don't need to convince them how fucked up they are or otherwise. What we need, as a culture of men, is to have them firmly depedestalized in *our* minds. And we need to create environments where knocking women off that pedestal is not just breaking taboo, but the socially acceptable norm. We should welcome other men to consider taking their own swing at knocking the damned thing over.

Let me give you an example. I recently got a PM at YouTube that said the following.

"Man, when I first started watching your videos I thought you were really too rough on women. But now I am just surprised that I didn't see all this stuff sooner. I can't believe I was in that much denial."

I think what was getting in this man's way was the mentality that is the product of the feminist-chivalry complex. Through the unholy marriage of feminist supremacy with the blind protectionism of chivalry we have put women in the position of being absolutely untouchable in this culture, and put everyone in a position to keep their mouths shut about it.

That feminist-chivalrist marriage is a perfect one. It is more and more apparent that we cannot tell where one ends and the other begins. They have become the intertwined serpents of ill fate in the New World Gender Order.

The result? There is literally no such thing as a fair critique *anything* that has to do with the sexes. And especially where discussing the dark feminine is concerned. The feminists regard it as misogyny and the chivalrists regard it being less than a real man. Their language, shaming tactics included, has become indistinguishable.

I get a chuckle every time I see a chivalrist write that he hates feminism as much as anyone, and then goes on to berate MRA's with the same exact verbiage as you would see from a fembot.

But while it may be funny, it is quite serious. The compulsory silence mandated by combination of chivalry and feminism isn't just a gag order, it extends into the very consciousness of society. It adds further proof to the idea that if you can control what people say, what ideas they can express, you can also control how they act, *and think*.

And it has been so effective at that, that we are a culture that cannot even face and answer a most compelling truth.

You cannot pursue equality while half the population maintains a status so privileged that you cannot even talk about them honestly.

Fortunately, the solution to this is simple. All we need to do is speak the truth. And the truth is easy. We live so many outrageous lies about women that breaking myths about them is like shooting fish in a barrel.

What we lack are sufficient numbers, but as you know, that is changing.

Of course, I am not talking about ranting about what bitches and ho's women are. It may be good venting, but it is poor education. And it doesn't help break the myths in the minds of anyone on the fence.

More importantly, simply fulminating about women rarely takes us to the important subject of male enabling. It distracts us from some other really important facts.

Men in western culture are:

- Enabling
- Blindly protective
- Gullible
- Pussy Whipped
- Obsequious
- Dishonest- especially with and about women
- Weak
- Emasculated

- Cowardly
- And Indisputably Fucking Dangerous

In short, of the lists of problems shown by men and women, one reads like a list of bad traits in children, the other reads like bad traits in parents. I am sure you can figure who belongs to which list.

And we better be able to figure it out. A society comprised of spoiled children and weak adults isn't going to find any answers any time soon. For this to change, women need to grow up, and men need to spine up.

When women are forced to act like adults, and men are forced to quit coddling them like children, we might just make something good happen.

Needless to say, in doing this we are kind of taking on the world.

But what the hell, it's the only world we have. We might as well try to make it better.

Women

* · 13 August 2010 · Archived copy · Original

Equality vs. Reality

B.R. Merrick · 14 August 2010 · Archived copy · Original

"All we ask for is equal respect and rights." – Ophelia

"Feminism was born out of a genuine need for gender equality…" — Morghan

Ophelia. What a great name. A tragic case of a woman who didn't understand her own worth, who was too weak to deal with the unfolding tragedy around her, but a beautiful name all the same. I quote the lesser known Ophelia, along with Morghan, not out of a desire to disparage or "gang up" on those who feel differently, but because these comments, with which most men and women would agree, are premised upon a fallacy.

I, too, feel that women are better off the more confident they are, and the more they are able to live their true selves. I just happen to believe that modern feminism, while certainly beneficial if it ever inspired a woman to further her education in a volitional manner, *and made no further inroads to various forms of oppression*, obsesses about that which can never be fixed, and clutches at The Ring in the process. The problem for modern feminists is that the "equality" they seek simply does not exist.

Now, it is certainly true that 2 + 2 = 4. This is equality, yes. It is comprised mainly of the idea that numbers, abstract representations of both the separateness and sum of existing entities, can be equal, given the correct circumstances. 2 is not equal to 4, but two 2s are. Likewise, 3 + 1 = 4, although 3 is not equal to 2. Algebra, not to go off on too much of a tangent, takes this abstract idea even further to denote that if 2 + x = 4, then x = 2. In this scenario, x also equals 1 + 1, but not 3. Therefore, haven't I just proven my previous comment incorrect?

No, I haven't; not the "equality" mentioned in the two quotes. You see, for mathematical purposes, equality is quite useful. If I have two rabbits' feet, a pencil, and small box to put them in, I have 4 items. 2 rabbits' feet + 1 pencil + 1 box = 4 things, but the things themselves are not equal. They are all different. Even the two rabbits' feet are not the same, although they have a great many more similarities between them than the pencil or the box. To categorize existing entities, to call them "pencils" or "rabbits' feet," is to make use of language to communicate. If I ask for one of the rabbits' feet, I don't want you to hand me the box. Are you deaf?

A rabbit's foot is not equal to a pencil. They both exist in the broad category of "thing." Men and women also exist in the broad category of "thing." Narrow it down, and they exist in the still-broad category of "living thing." Narrow it further to "animal," then "mammal," then "great ape," and finally "human being."

Feminists see the category of "human being," and this is where the faulty idea of "equality" comes in. As an individualist, I can see that all individuals who fall into this category of "human" ought to be treated with a certain respect. (I think this respect is what a lot of people refer to when they say "equality." The respect afforded, however, is thoroughly arbitrary and can never be "equal.") As a life-oriented individual, I believe in the Non-Aggression Principle, which is essentially to refrain from the implementation of aggression (or my preferred term "coercion") against other "humans." This does not mean that I believe in equality. A woman whose shoe is untied does not need my help; a small child does. I'd jump to help that kid, but I probably wouldn't even bother watching the woman. (Yeah, I know a lot of you would watch, but stay with me.) In that instance, the woman and the child are hardly equal. Yet, I hold first to the Non-Aggression Principle with both. That's as far as "equality" goes with me.

Now let's talk about a woman who is (or ought to be) an icon for feminists everywhere: Elizabeth Garrett Anderson. Of her own volition, she went to numerous medical classes that had traditionally only admitted men, was barred from a few, and spent her spare time as a nurse cutting up body parts to learn. This is a woman who knows what she wants, and sets about getting it. This is wonderful. It is unique, not just as a woman, but as a human being. Most men, if the systems of coercion that were used against her were also used against them, would probably not have done as much. This is persistence that, I have to admit, even I do not possess. Elizabeth Garrett Anderson is not my equal. Nor is she my better. But what she did is inspiring. It led to a great many women

doctors who know what they're doing. I am eternally grateful to the female doctor who irrigated my right ear. (Small digression: As a former French Horn player, I can tell you that few other Horn players have any idea how much they depend upon the right ear. I couldn't tell whether I was playing in tune or not. Another digression: If you've never had your ear irrigated, well then, you've missed out, boy.)

Anderson does not need to be anybody's equal to become a doctor. She simply has to study the human body. Her brain, separate and unequal to anybody else's, will learn what is required or not. Any time spent searching for "equality" was time spent away from the scalpel, the books, the body parts, the classes, and the sick whom she aided.

Anderson was taller than some women, and shorter than some; fatter or thinner, depending on the other woman; more easily aroused sexually, or less; quicker-tempered or far more phlegmatic; longer or shorter hair; larger- or smaller-breasted; a more or less fine-tuned sense of humor; a greater or lesser capacity for remembering crucial medical facts. The list could go on endlessly; such is the amazing nature of individuality. There were realms of this one woman's mind that remained unknown even to her, and none of it was ever equaled.

Although I am more interested in men, I have always championed women, and preferred a woman who could show her stuff in a traditionally male-oriented sphere, simply because the individuality of that woman would have a tendency to stand out. Her individuality does not become worth more than another's, but it gets noticed.

I started watching "Seinfeld" because Julia Louis-Dreyfus made me laugh when she took too many painkillers while visiting Jerry's parents. Mi-ran Jang also made me laugh when, after a successful lift of more pounds than my back would ever allow me to heft, she went all girly and started crying at her triumph, bear that she is. Nadja Solerno-Sonnenberg gets my vote for her brilliant interpretation of Shostakovich's First Violin Concerto, based on *two notes only*. That's right: two notes. When a woman succeeds, not at the expense of another, but of her own volition, she impresses men like me, and turns a great many of my brothers on big time. (Well, Louis-Dreyfus anyway, probably not Jang.)

So, in order for a woman to achieve greatness in medicine, comedy, music, or weightlifting, what "equality" is needed? Are we talking about equal access? Should a private medical school be forced to admit women? If a woman lives fifty miles away from the nearest improv comedy theater, and most of the men are within walking distance, should a special tax be heaped upon everyone to get the wannabe Louis-Dreyfus to the theater on time for rehearsals? Should money be taken from the populace by force to give every little girl a violin? Should North Korea invade South Korea to ensure that all girls who want to play with weights have the exact same weights to play with, in gyms that look exactly the same, staffed with employees who, for the most part, look and act the same?

Let's put six little Korean girls in a big gymnasium and watch. What are they going to do? One is going to be perfectly bored, because she'd rather be home. In fact, she's getting homesick. Another one gets up to go to the drinking fountain. Two of them start doing cartwheels. Another watches, makes the attempt, and fails. The other two don't seem to care. The sixth is contented to stretch various limbs. Feminists everywhere, please make these six little girls equal.

Put a man three blocks east of a university, and a woman three blocks west. Both walking paths have identical traffic lights and traffic patterns. Both students are charged the same tuition, and come from financially equal backgrounds. Is access equal?

Not quite. The woman is a foot shorter. She must take more strides, and a little more time, to get to the university. Okay, move her a block closer. Is it equal access now?

No, it is not. You didn't bother to make their brains equal. Furthermore, prior to your moving her a block closer, since he always arrived at the steps of the building before she did, she was distracted every morning with the curve of his muscular butt as he walked up the steps in front of her. (Lady, I sympathize.) That's not fair, is it? Now she's thinking of his manly ass while sitting in the lecture hall, thoroughly distracted. So take her out of a coed university, and put her in the exclusive company of women, who have no bulges in the fronts of their pants to

admire… Where was I?

Oh yes. So now she's at an all-female university, free of sexual distraction. We'll leave aside the fact that the few lesbians at this university have plenty of distractions, making some inequality already apparent. We'll also leave aside the fact that, thanks to laws largely championed by feminists, they have had to hire a male professor, complete with bulge and man-butt, who is distracting this young woman even more. (For you straight boys, I need to point out that a gorgeous man cannot compete with a gorgeous man with salt-and-pepper hair.) Beyond that, it was a beautiful fall morning, something which most of these New England "progressive" women have seen every Fall since they were girls, but this young woman, fresh from San Diego, has never seen anything like it. I mean, it's positively fluorescent! Gorgeous! So now she's distracted by leaves. Her quest for equality will only result in continued frustration. It does not exist. 2 women plus 2 more women may equal 4 women, but there the equality ends.

Ophelia, Morghan, their fellow feminists, and "progressives" everywhere are looking for equality, and humanity is paying the price. You cannot have that which does not exist in nature. One of the principle ideas behind individuality (and anarchy, as I see it), is that you shouldn't *want* it. Once you embrace the idea, it becomes an obsession. In an effort to enforce "equality" on all Cambodians, Pol Pot ordered everyone shot who wore glasses, the "logic" being that anyone who had glasses obviously spent more time with books, and everyone should be equally smart. An extreme example, and not something with which most "progressives" would agree. In fact, most of the examples I give above are probably considered too preposterous (especially the "man-ass" one) to be taken seriously. But that's where "equal access" and "equal opportunity" lead. When the desired "equality" does not come about, the blame lies everywhere else — the patriarchy, the glass ceiling, discrimination, sexism, mass media influence, substandard schools, stereotypes, people with glasses, a guy's butt, etc. — because the "equality" premise is taken as truth.

The premise, however, is completely false. It does not exist. You may not even apply the Non-Aggression Principle equally, as I explained above. It certainly feels like aggression to a child who can't tie her shoe, standing there and choking back tears, because she can see that a fully grown man sits and passively stares while her frustration is obvious. For me to do this would be to aid her own mind in initiating coercion against the truth, and coercion is death. A child who experiences such coldness immediately begins lying to herself, during which process, volition — in the absence of reality — dies, along with a little part of her individuality. A woman who stoops to tie her own shoe does not endure this. Two separate and completely unequal reactions to the same, simple dilemma of an untied shoe.

Take the government's guns and direct them in the name of equality, and what do you have? Divorce courts that ruin men's lives, wars started by liars who now make cannon fodder out of women "equally," everyone on a particular land mass stolen from "equally" to fund this or that project to aid women and men, old and young, black and white, gay and straight, in the absurd quest for a nonexistent, abstract falsehood. The search for equality is "equal" to the idea behind government: that we exist not as individuals, but as a collective. With the advent of modern feminism, women are seen as a collective, in spite of the fact that each woman in this collective is an individual, with her own mind and her own volition. Every single one of those bored housewives that Betty Friedan interviewed had separate problems, but somehow the solution is supposed to be the same for each. Not so.

If a woman wants to be a fighter pilot, so be it. (Just don't steal my money.) Very few women are up to the task. Oppression, you say? Well, I don't feel terribly oppressed, but I couldn't last ten minutes with those boys. Is it because of their muscles? Not really. Put untrained men who are far more muscular than I am in the cockpit, and they won't last, either. Is it the training? No, because the muscle is also required, along with the brain. Is it the mathematics? Only in part; you need to spend time in the cockpit, and you need muscle. Is it the attitude? Oh, yeah. That's most of it, in my opinion. I am unequal to all of them, because I do not possess the attitude, nor can I even fake it very well. Men who fly fighter jets have minds that are incomprehensible to someone who weeps at the end of Stravinsky's "Orpheus." I am not their equal. Most women aren't, either.

Nor are they my betters; they're just different. Put fighter pilots in a group (preferably with as little clothing on as possible), and you only have a rough, categorical assemblage symbolizing a particular type of "equality." Each of those fighter pilots is an individual. None of them is equal. One of them likes comic books, one of them beds every woman he meets, one of them misses his mom terribly, one of them is fascinated by geology, one of them is a closeted gay, secretly in love with the budding geologist. The one interest and talent that unites them is flying fighter planes. Great. (*Just don't steal my money!*)

If women currently searching for "equality" really want to band together like a group of fighter pilots, it's perfectly alright to find similar interests and act upon them. However, they should never forget the following:

1. At all times, use the Non-Aggression Principle, aided by the Golden Rule.

2. Each and every woman is an individual.

3. Collectives exist only in your mind (with the possible exception of biological families).

4. *Don't steal my money!*

5. Equality is impossible, because it does not exist.

6. Leave B.R. Merrick out of it. I'm far more interested in individual men and their problems, and there ain't nothing wrong with that little bit of inequality. I give you leave, however, to impress me with your individuality.

B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

Announcements From A Voice for Men

Paul Elam · 14 August 2010 · Archived copy · Original

[box type="note" icon="none"]

There have been a couple of recent changes to the front page that I wanted to make readers aware of.

First, at the top of the page you will see a banner for S.A.V.E. (Stop Abusive and Violent Environments). Now, it may cause the average visitor here to scratch their heads and wonder why *A Voice for Men* would be promoting an organization that openly purports to be "Strengthening VAWA."

The answer is simple. This organization is reaching out to the public, policy makers and to victims of domestic violence with a very unusual message.

The truth.

If you like, you can read more about it in their New Report on VAWA Accountability.

What better way to fix the problem than to become part of the solution? And for those of you sending me emails asking, "How can I help?" this is one of the very few places I can send you that is actually doing something.

On the lighter side, A Voice for Men welcomes the addition of MRA rocker RulaZ. His YouTube channel is replete with a growing collection of dingy, sometimes down and dirty rock offerings, all original, that are slathered with the frustrations and sometimes the *fuck you's* common to the modern male experience. Check out "Pain in the Ass," here on the home page and give him a sub and a thank you over at YouTube.

We are getting our own music genre, guys, free of charge. Like the rest of us, he is doing it for love, not money. Let's support him.

[/box]

The Impetuous Battle of Good vs. Good

Eincrou · 16 August 2010 · Archived copy · Original

Crack open any novel, flip your television to a popular dramatic series, or procure tickets to the latest box office blockbuster and you will be exposed to the entertainment industry's best attempts at giving you the fictional scenarios you crave. Lamentably, derivation and strict adherence to formulaic plot constructions abounds, but step back even further in your analysis and take notice of that which binds the mediocre fantasies of the modern era with every enduring epic since the invention of cuneiform script. Succeed and you will find the most successful thematic foundation of all time.

Humanity's history is replete with struggles against both nature and fellow man, but the tribulations that most often draw our concern are the interpersonal tensions that can move individuals, groups or entire nations. Conflicts between members of our own species dominate both the real world and our imaginations.

The concepts of good and evil are uniquely applied to human behavior, serving as a guide for what actions should or should not be taken. The good person succeeds in focusing his energies toward good actions, and the bad person does not care either way.

A rudimentary indexing of the themes in fiction from all cultures and time periods will show a clear pattern. Good versus Evil is a never-ending source of interest, one which defines the human experience. Interpersonal conflicts are not even intelligible to us until we first identify who the good and bad guys are.

All of this is wonderful when we want to pull away from the struggles of our own existences and titillate ourselves by observing the far greater trials of a fictional hero. However, a serious problem arises when these black and white distinctions that are acceptable within imagined universes bleed into our perceptions of the unfathomably complex real world.

The Nazis are generally regarded as the most evil group of human beings to ever draw breath from the air surrounding planet Earth. For most, this is all they know about these people. And for most, this is all they care to know. The word 'Nazi' itself is synonymous with evil, and a serious epithet to level against another person. It seems safe- even beneficial, to have an understanding of the Nazis that does not escape the second dimension.

This manifests within our own lives as a desire to simplistically define both our perceived enemies and ourselves within two constricting ethical boxes that necessarily must be eternally set against one another. One is labeled 'Good,' and the other 'Evil.' The effect is to contrive a setup that would be deserving of any story worth being told.

We convince ourselves of the terrible nature of those who would hold enough arrogant audacity to disagree with us. It is useful as a preparatory exercise before we greet conflict. It sets our hearts aflame and allows our resolves to become staid. There is no cause greater than fighting for truth and justice, and today we enter combat in the name of all that is holy.

What could possibly be wrong with that? Surely there could be no downside to pursuing these goals with eager abandon.

Lower the massive Glinting Aegis of Righteousness you are gallantly wielding; it is obstructing your vision. An interesting development has occurred on the other side of the battlefield.

Your opponent has assumed the exact same posture!

He is certain of your own moral turpitude and intends to raise his Sword of One Thousand Truths against any doer of evil. You were expecting to run your weapon through the chinks in his blackened devil armor, but in truth, his armor shines brightly in reflection of his identical intentions. Both believe they bear the standard of Good.

It is truly a pitiful sight. Two well-meaning people- so desperate to be as a hero from lore, trying to turn a disagreement into a foolhardy opportunity for good to violently assert its primacy over evil. As a result, they have

eliminated all possibility of a useful meeting of their minds. They are now bound to either completely destroy each other or to simply walk away, with neither becoming the greater for it.

We live in an age that allows or sustains few genuine demons. Not as many people with truly macabre intentions still walk among us in these times that are, by comparison to the past, morally verdant. There is still much work to be done, for sure, but hold back your sword when you sense that a hell spawn may be near. There is a likelihood that they are broken and flawed in many critical respects, but they may genuinely want to see a better world for all. Most people believe in and want to do good, but they are in need of your guidance, and it is solely their responsibility whether they take or refuse it. You can make that offer, but do not forget that you may not control their actions, only your own. Accept this and ensure that you live up to, and even beyond, the ethical nobility you rightly demand from others.

Save your furious wrath for when it is needed against a true overlord of directed and purposeful malevolence. They do yet exist.

*[box type="note" icon="none"]**Author's Note:** This is a gentle reminder that most of the people we interact with are not wantonly morally deficient people and we should not go out of our way to brand them as enemies. The source of disagreement is rarely that you are good and wonderful, and they are bad and terrible.[/box]*

Notice and observe how other people arguing are each convinced of their own intellectual and moral superiority. When the disagreement reaches this point, there is no way either side can give up or give in, because they both believe they are fighting pure spiritual bankruptcy.

Catch yourself before calling your opponent a scum bag liar; they may truly believe what they are saying, even if you understand it to be false and irrational. You can help them order their thoughts, should they accept it. If not, then don't be afraid to move on to someone who will. Don't mistake this for weakness; it's easier to give in to emotional aggression than to walk away.

When it comes to the issues of the men's movement, some will get it immediately, but most won't without assistance. The falsehoods and delusions we fight against run deep into the core of people's understanding of their lives and the world. Expect resistance. Your energies are best spent carrying the message to those who need your help, not in seeking out false battles against evil or stupid people.

The male beauty standard: an anorexic myth

Paul Elam · 16 August 2010 · Archived copy · Original

[dropcap]S[/dropcap]uzy had been reading women's fashion magazines for a while. And the more she read, the more concerned she got about her appearance. She started obsessing on her weight and began skipping meals. Then she started skipping nearly all of them. Before long she was severely under weight.

Her family got concerned and called in the psychotherapists, and then, when she continued to self emaciate, they called a team of doctors. She was fed intravenously in intensive care units several times, which helped her put some weight back on, but it didn't help long term. Eventually she withered down to a living skeleton, suffered heart failure, and died.

The family, stricken with grief and still bewildered, wanted answers. And of course the psychotherapists, who thought nothing of claiming to have answers, in spite of Suzy's dead body, were happy to oblige.

Poor Suzy, it seems, was the victim of too many pressures to meet a beauty standard which had been forced upon her and all women by the media and the fashion industry.

Magazines, designed for women readers, show all manner of super thin models dressed glamorously in the latest fashions, surrounded by ads for weight loss programs and diet pills and it pressures them to take action to become thinner, sometimes triggering a psychological free fall where they hit bottom, light as a feather and dead as a door knob. Even the ones that don't die or get diagnosed with some sort of disease are affected. Poor body image "issues" abound in western culture.

That is just how pernicious this beauty standard is. In fact, it's not just a beauty standard, the self help gurus will tell you, but a *male* beauty standard. Wouldn't you know? It's always the male *something*, isn't it?

That's been a big part of the take on things every since certain numbers of women started embracing the Auschwitz and Dachau weight loss programs, and others figured that calorie control meant two fingers shoved down your throat after every meal.

Always ready to feed and legitimize this kind of insanity, the world is now starting to respond, with laws, which as we all know eventually means with badges and guns.

Australia has now made it illegal, yes *illegal*, for female models to be too skinny and male models too muscular. And in association with their recent legal orgy, happily pushed for by uberfeminist Prime Minister Julia Gillard, the legislation also provides funding to fight eating disorders.

For the cuteness factor, perhaps, Brown Shirt Youth Minister Kate Ellis, another radical feminist, has unveiled a body image tick-of-approval program, sort of like the Good Housekeeping seal for designer clothing.

In this, the latest fit of neurotic protectionism for women, the government down under, which can't balance a budget, is now going to legislate women finding balance at the scales.

I am sure that when the Aussie bureaucrats figure out what too skinny and too muscular actually mean, it will end Anorexia Nervosa and stop millions of fingers from tonsil tickling their way into re-serving lunch via the big hurl.

But of course, there is another problem here.

It's that male beauty standard thing. It doesn't exist, and never did. There is, however, a kind of attraction biopsychology, but it applies to the human species- *the whole* human species. It was never a matter of conscious choice, certainly not by one sex, so it can't be considered a "standard." It just *is*.

"Standard," is just political speak for "this must be men's fault, let's pass some laws and take more of their money to enforce them." When it comes to what attracts men, it's a simple formula. A waist to hip (WHR) ratio of 0.7 in women will do it. (For men it is 0.9.) That is all there is to it. It is universal, maintaining consistency, even after

factor weighing for women of different sizes and the different ways some ethnicities tend to store body fat. For instance, African American women tend to store more body fat in their buttocks than Whites and Asians. And African American men are reputed to prefer women with larger posteriors.

But African Americans, when tested on attractiveness scales found the most attractive WHR in women to be, you guessed it, 0.7. The thing is that the WHR has nothing to do with the size of the woman. It is the ratio that is attractive, not the specific measurements.

It's a human thing, and we are not getting around it. Certainly not with some wildly off base political victim ploy. Of course, where would the world be these days without wildly off base political victim ploys?

I know, I know, we'd be much better off, but the question was rhetorical. One might argue that the problem is that men prefer the universally attractive WHR in women that are smaller overall and that this contributes to the problem. That's a fail as well.

Take a look at the overarching female sex symbols from American cinema- the blond bombshells, and even some brunettes and redheads, over the last couple of generations and see what you get. Women like Raquel Welch, Sophia Loren, Jane Mansfield, Anna Nicole Smith, Marilyn Monroe, Rita Hayworth, Jane Russell, and on and on and on.

What do they all have in common? Big boobs, trim but not tiny waists, strong, *ample*, "child bearing" hips, and of course the roughly 0.7 WHR. But they are generally all big girls with meat on their bones. So if men have collectively expressed what they like physically in women, it's sure not Twiggy.

So what the hell, exactly, is really going on here, since this isn't about men or what they want?

The truth is that when you talk to objective medical, or even objective psychiatric experts about eating disorders and poor body image, their firm answers about their origins are that they just don't know. Most speculate, however, that family dysfunction and/or abuse plays a part.

The problem arises when the subject is handled publicly by gender ideologues who unfortunately have psychological credentials behind which to hide their activism. They never see a problem that they cannot trace back to something about men, and about how women are victims to them.

Hey, I understand, that's where the bucks and power are. Just take a trip to Sidney and find out. My guess is, though, that you really don't need to go that far. But what if there is a different explanation than offered by the gurus? God forbid, right? But just the same, let's take a stab.

Someone once said that if you really want to understand people, forget psychology and sociology. If you want to understand people, look at advertising. And what do we see when we examine advertising to women in western culture. We see corporations that understand that women are obsessed with image and other exterior matters and have very little going on under the surface.

Sorry, but take it up with COSMO. I don't make this stuff up.

In a world where women claim to want men to see them for who they are on the inside, their purchasing patterns and areas of interest say the exact opposite. In fact, their consumer behavior says there is naught but a meaningless void to see if you bothered to take a peek under the surface.

They put their money (and their men's money), time and attention into how they look, and pretty much *only* into how they look. The fashion industry doesn't create this, it simply exploits it. And any attempt to control it legislatively is doomed for that very reason.

The problem isn't with the fashion industry. The problem is with women. And as long as we keep creating illusions for them to point the finger at while they are en route to get that next Gucci accessory or boob job, we will keep losing them, both in body and spirit, to their own devices.

A poll conducted of females in the UK in 2006 indicates that women there spend approximately 8 years of a 63 year life shopping, *and they make more trips for their appearance then they do for food.*

What if women suddenly said *fuck my appearance*? I can feel the hackles going up now.

But that isn't the point, some would say. Women are judged, and harshly, on their appearance! It's not that simple! Of course, that is a good point. So let's try again.

What if women suddenly said, *fuck my appearance and the people who judge me based on it?*

Yep, that is the answer. Rather the right question. But the problem is that going this route has an unfortunate effect. Women who don't obsess on their appearance aren't going to be as successful as those who do at manipulating money and other goods out of men. They will have to start getting everything on their own. *Bummer*.

But you know, there might be something kind of positive that comes with such a crazy idea. Like the development of an internal self. Like focus on accomplishments instead of image. Like less women starving themselves to death in the psychotic pursuit of glamour.

The fact is that eating disorders radiate a problem with modern femininity. And before anyone rushes to point out that there has been a recent increase in male eating disorders, hold up. What the hell should we expect in a society that is inhabited by a lot more emasculated, feminized men? Feminists have pursued turning men into women for 50 years. The up tick in male eating disorders is proof they have made progress.

The solution here falls into the ranks of those you will never hear offered by the gurus, mainly because there is no money in the truth.

Women need to change. They need to quit living shallow, image obsessed, pitifully dependent lives spent in the pursuit of the fruits of other peoples labor, and using their physical appearance to get it done.

If they want to be seen for what they are on the inside, they need get out of the mirror and make sure something on the inside is actually there.

And perhaps, just perhaps, once their inner selves are filled with some substance and character, birthed from their own efforts and accomplishments, they will have something inside they won't try to heave into the nearest toilet.

NAMbLA, Coercion, and Misandry

B.R. Merrick · 20 August 2010 · Archived copy · Original

One of the comments for an article that I originally submitted to "Strike The Root," concerning Roman Polanski's rape of a thirteen-year-old, perhaps needs a little light shed upon it, in spite of the bigoted, anti-Semitic, and thoroughly incorrect nature of it. I can't clarify the commenter's position all that much, but I do need to clarify what I think about an issue that the commenter raises. In essence, the point that the commenter is trying to bring home is that "Roman Polanski is a pedophile and had sex with children."

The commenter rightly points out that sex with children is equal to death. With this I agree, and factually so. Rape of an adult, being a coercive act, is also an act that leads directly and immediately to death, on multiple levels, as I pointed out in my article "Coercion Is Death." It's this troublesome business of sex with children, and the commenter's insinuation that I am somehow responsible, given my views, for the encouragement of this death-oriented activity, with which I feel I must take issue.

But first, let's talk about the movie "Nine," starring the talented Daniel Day-Lewis. This was one of those rare films in my Netflix queue that got taken out of the DVD player before it finished. First there's the fact that it appeared to be a musical that was more concerned with people belting out tunes than it was with creating any kind of inviting or enjoyable atmosphere, and I found myself not caring in the least that this spoiled, oversexed, stereotypical Italian male film director was lacking any inspiration for a movie yet to be made. The makers of this musical never bothered to stir the pathos in me.

Beyond that, there is an abhorrent scene in the middle of the film (at about the point where I pushed the eject button) where a group of eight- and nine-year-old girls pay a grown man to whip out his penis. That feminists *en masse* are not up-in-arms about this scene is condemnable. The idea that any adult should take money from children, even with no touching involved, to reveal sexuality to them is abominable, as I shall explain.

Except that I need to make one correction first: It wasn't a bunch of giggling girls and a grown man; it was a bunch of mystified little boys – little boys – and a grown woman. The women who belt out everything they sing (as if that's the very essence of singing), are practically yelling, "Be Italian!" Get it? Italian prepubescent boys are just as horned up as Italian men. They can't help it. *It's in-a the blood*!

I guess a few things need to be explained to the lyricist, the composer, the playwright, the screenwriter, Daniel Day-Lewis, Judy Dench, and a host of other nincompoops: Children don't understand sex.

Mind you, if a five-year-old who is in my charge wants to know where babies come from, he or she is going to find out. Not by putting in a porno, but by simple explanation of the facts of life. Children are curious, and should have that curiosity satisfied by responsible adult caretakers.

It has been a practice across cultures for centuries to find healthy ways for boys to bond with men, and to satisfy a natural curiosity that most boys possess about the adult male body. Sadly, there have been parallel practices to induct children in the ways of adult sexuality, and these death-oriented practices, inhabiting a gray area, have found their way into the lives of many boys, to their detriment. It is this area where groups like NAMbLA thrive.

I admit freely to questioning the appropriate boundaries in the past (*only in my mind, I assure you*), as I have talked with other gay men who became sexually active at much younger ages than I did. (I didn't lose my virginity until I was 29.) Many of these men don't seem to have a problem with what happened, which interested me. I am not one of those guys who turned gay because some irresponsible adult introduced me before I was ready. I have read "testimonials" from men who were the younger participants in sex acts, confirming their volitional desires to engage in sex with adults. Prior to understanding how coercion is death, I must say that I found such arguments compelling, but was not convinced.

I am now convinced that the opposite holds true, and that the alternative argument can be backed up with facts.

Having sex with children – babies, toddlers, and prepubescents – is never anything but coercive, and therefore death-oriented. Lovers of "Nine" beware.

Coercion can be used against more than the volition of other individuals; it may also be used against the truth. Truth does not live like we do, but it does indeed exist. Its very nature is immovable and unchangeable. Our continued discovery of the intricacies of natural law make it apparent, but they do not make it so. Children, I believe, should know the truth about everything from math and science, to the truth about Santa Claus and where babies come from. I also believe that children should be in charge of the progress and criteria for their own education, which is why I believe in unschooling, free-schooling, and homeschooling.

The truth of human sexuality, as far as procreation, can be grasped by little minds, but the full force of this natural phenomenon cannot be explained in words; it must be experienced, if only vicariously, when full sexual arousal is possible. This phenomenon, according to natural law, cannot be experienced by children. True, children can experience orgasm, as well as other sexually stimulating feelings, to an extent, but there are a great many crucial parts of sexuality that are completely absent in a child's mind. Not to go on at great length about it, but the simple facts that boys cannot ejaculate semen during masturbation, and that girls cannot menstruate, should be wisdom enough that this is so.

If it's at all possible, try to remember your own curiosity about men when you were a boy. For many heterosexually-oriented prepubescents, a few experiences, skinny dipping with dad, for instance, are enough to satisfy this natural curiosity. That was never the case with me, but stay with me. Go back to this innocent experience you had and try to mentally interject an adult male (or female) introducing seduction into the experience. How do you feel about it now?

Whether or not a child is volitional in sexual experimentation with adults is irrelevant. Children don't get it, because sexuality, in order to be understood, has to be experienced. I don't mean that you have to lose your virginity, but you do have to experience the arousal. This is why responsible Catholic priests can counsel married couples. Sure, maybe the guy's a virgin since he's been a priest since he was 19, but by that time, he has had erections, wet dreams, and if he's like most men, he's experienced the pleasure of his own penis in his hand. If he's a heterosexual priest, he has also felt the attendant desires to caress and mount women. If he is sufficiently mature and has done his research, he's ready to counsel without ever having committed the marital act. An altar boy is not.

This truth is hidden from children by nature, not by society's dictates, not by the state, not by some set of arbitrary religious rules. Children don't get it. What Mom and Dad do to make babies is weird. Girls are gross. Boys are stupid. This mentality doesn't truly understand what is happening when an adult begins touching in a sexual manner, even if it's what the child wants.

Therefore, to coerce against the truth is to reduce the volitional capacity of the child. To coerce a child's volition by withholding vital information is death. Abused children, whether willing or not, are permanently damaged.

Even after puberty has commenced, and the area is far grayer (since cultures the world over have been known to marry off 12- and 13-year-olds), it is also unwise for adults who have passed through puberty to disturb the sometimes agonizing process of growing body hair, bleeding from the vagina, descending testicles, wet dreams, budding breasts, and so on. In those critical seven or eight years, a great many changes are happening, and to interfere from a more mature perspective is likewise coercion against the greater truths that will only be obtained when the young adult has made it all the way through. That is how I perceive it at this time; however, I am fully aware that grown men, in the past, have thought nothing of taking teenage brides as child-bearers. How messed up were those women? I can't say for sure, but a great many of them managed to raise children all the same, and stay with their marriage partners for life.

Therefore, it is now undoubtedly clear to me that organizations like NAMbLA are coercive, and therefore death-oriented, in a particularly pernicious way. Since the finer points of individuality lay hidden to the majority of adults wandering around on land masses all over this planet, the efforts of such organizations can be sadly be expected to

make headway. This is not a good development.

Notice that I've hardly brought up Polanski's rape. That is because not only have I thoroughly covered my thoughts and feelings on the matter elsewhere, but it doesn't matter to me whether the victim should be considered a child or a young woman. Rape is rape. All sex with children should be considered rape. I also believe that nature has infused humanity with a general disinterest in children as sex partners, an infusion that goes ignored along with individuality, when adults who themselves have been so abused disregard the truth. These things are plain to me.

So the commenter's accusations sting not because they are true, but because he reveals his inability to see me as I am, as an admirer and defender of children. It reminds me that I will never have any, and my brief opportunities to spend time with them are not enough.

I have endured other people going on about how grown men who want to spend time with little children are weird, like there's something wrong with us. I had to defend myself, and gay men in general, over at "Strike The Root" when I made a passing comment about a funny article at "The Onion" about gays in the military. My opponent in the ensuing argument is of the opinion that I should not be in intimate contact with prepubescent boys, since some gays are molesters. In spite of the fact that the majority of child molesters are heterosexuals, and in spite of most comments at "Strike The Root" being directed at ideas of individuality, I am to be lumped in with coercive, death-oriented adults by virtue of my liking men's cocks. (And people think it's all downhill for us faggots because "Will & Grace" was a hit.)

The idea that I would ever want to coerce any child, or would ever be accused of such an act, offends me as a member of the gay community, and as a man. Make no mistake about it, condemning Polanski after he served his time and made financial restitution to the victim, most especially when she herself wants the condemnation to stop, is part and parcel with misandry. See here a far superior writer talking about much the same thing. When scare tactics are used by the state, it is not the image of violent women running into the streets brandishing weapons that is used; it is the violent image of violent men. Us guys are all just a few steps away from it, at all times. *And the children will suffer*.

This is nonsense. It is false. It makes me sick. It is tiresome. It is cruel and hurtful. It separates children from manhood, to the detriment of both boys and girls. Men who join in the chorus are doing the rest of us no favors.

The thought occurred to me earlier today as I was driving home from my boring corporate job: Why are marriages failing? There are probably many reasons, but up until now, no one has bothered to touch upon one reason that I think is worth considering. Government schools, television, corporate superstores, so very much of modern life is meant for the purposes of homogenization. The ruling elite can thrive on a continent filled by people who buy the Democrat-Republican-division ruse, who all watch the same inane programs, who tune into the same radio stations, who go to schools that teach the same things, who all have tax "withheld" from their paychecks.

Beyond the fact that modern technology has made obsolete the dire necessity of making a family for survival purposes, the modern corporate state also attempts to make the same that which can never be equal. Individuals are bound to have separate strengths, and consequently separate interests. Remove children from the surrounding community all day, set them in front of the homogenous television all night, ensure that the same packaged foods are available in Alaska as well as Florida, and you have people who experience many of the same things.

So why wouldn't marriage between two same-thinking people work? One reason is because these two people have spent their most critical years separate from grown men, grown women, old people, toddlers, immigrants, babies, prepubescents, teenagers, shop owners, mechanics, farmers, truck drivers, entrepreneurs, construction workers, nurses, doctors, homemakers, and various other individuals pursuing their individual interests in the communities in which they "live." This experience ought to be quite natural, and should aid children in learning to relate to many different kinds of people.

Unfortunately, people are stifled from what ought to be natural relationships. They are kept from everybody else. Children now go on play dates. Men are suspect if they're sitting in playgrounds. All of this, thanks to the hysteria

over NAMbLA and what some man somewhere *might* do. People who don't know how to get along with lots of different people are bound to have marital problems. It's easier to despise those with whom you are unfamiliar.

If people truly understood their very natures, so much of what separates us, as well as what truly threatens children, would simply go by the wayside. Instead, Polanski is an eternal villain in spite of the pleadings of the very person he hurt, and men everywhere are suspect as rapists and child molesters, especially us homos. Sadly, my prediction is that this backward, reactionary way of thinking is far from over. Those who will pay the price are children, kept from vital relationships that would teach them about getting along in marriage, and the most unfortunate few that come into contact with adults who never bothered to face their own childhoods of abuse. It is a pity that there are some who choose instead to read into my words that which is not there, rather than listen to hurt children, whether they've grown up or have yet to do so. It will take a world of men willing to stand up to the cacophony to set things right.

B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

Sexual Harassment

manwomanmyth · 24 August 2010 · Archived copy · Original

This video takes a look at the prevalence of female sexual harassment of men in the workplace and how this is ignored in favour of only recognising male misbehaviour.

Even though men and women are both extremely sexual beings, we live in a society that only recognizes the downfalls of male sexuality, while letting the female misbehavior go. The mantra is that “only men can do wrong”.

This directly produces employment and personal risks for men in working with women. Among the many mines in this minefield, the main produces of risk for men, is the arbitrariness of women’s harassment complaints.

Feminist-Conservative Misaporno

B.R. Merrick · 25 August 2010 · Archived copy · Original

Well, well, well. Surprise, surprise. Sam Harris would be proud. I couldn't possibly give a shit.

Madonna couldn't, either. That's what I've grown to love about her, in spite of any of her faults. The woman's got it going on. She understands. Even Camille Paglia gets it. So let me praise the former for a bit.

In spite of my previous dislike of her, and she is very dangerous to the Religious Right, Madonna was quite obviously not the flash in the pan we all suspected she would be. She built a media empire. She has two strengths, as I see it now, and singing isn't one of them. (She sounds sharp when she sings live.)

You can't study with Martha Graham if you don't know what you're doing. Having done so, Madonna is an expert choreographer, something she put to good use in what I consider to be the greatest music video of all time. That song, incidentally, had the remarkable ability to outlast its release by twenty years. I'm not just talking about the fact that people still download it or listen to it. That happens with The Beatles as well, and their music, while timeless in one way, is very dated, just like J.S. Bach. "Vogue," on the other hand, still sounds like it could have been written last week. Madonna can't take all the credit. Perhaps she deserves very little of the credit. From what I've heard of her lyrics, she should leave it to someone else to come up with what to say.

Beyond that, she also possesses tremendous business acumen. Unlike her protégé Britney Spears, she was not handled and repackaged by corporate businessmen. Everybody probably originally thought she was, but she couldn't have lasted as long as she has in the business without knowing what she's doing. Spears, whose career has been in a downslide, just gets up on stage and does whatever her choreographer tells her to, singing what her manager asks her to sing, wearing what the makeup and costuming departments deal her.

Madonna, on the other hand, conceived of the idea in her "Deeper and Deeper" video of having a bunch of girls sitting around in a basement, peeling bananas while a hunky male model posed for them in his underwear. Madonna is not a misandrist.

Nor is she a misapornist. I doubt she would have stood to applaud Sam Harris in that stupid TED video. How many magazine covers has she posed for, baring her alabaster skin and smiling seductively?

I get it now, after years of agony via false guilt for wanting to watch men have sex. She got it, thanks to an abusive father and a conservative religion that did nothing to stop the abuse, nor to stand up for little Madonna Ciccone. Gail Dines, the feminist writer of yet one more big fat blatant warning against the evils of exploitative pornography, will never get it, and now has clueless allies in the conservative arena. Then again, on this issue, they've always been allies, but only in the way the United States ruling elite were allies with the Soviet ruling elite during World War II. For them, the only enemy worth worrying about was the Nazi ruling elite. For feminists and conservatives, the enemy is pornography, hence the new word I've coined: misaporno.

They hate it, hate it, hate it. I used to "hate" my desire to see what a guy's hiding behind his zipper. Shame on me. Shame on Madonna. Shame on the photographer who took the picture, the sleazebag who runs the magazine, the layout artist, the writer who types clever captions to go along with the picture of some girl (who also ought to be ashamed) who puts one finger on each side of her labia to open it up to the man who ought to be ashamed that he's looking at it and getting hard. Shame on all of us.

The feminists want you straight men to be ashamed that you're degrading women. The religious conservatives want you to be ashamed because you're doing something immoral (and to feel really, really bad, if, like me, you find yourself totally gay). Unfortunately, for feminists and their polar-opposite allies, degradation and immorality, like beauty, are in the eye of the beholder.

How much skin before it's degrading, Ms. Dines? Where should the man place his hands? Where should his eyes be directed? How hard is too hard? At what point is the picture that I'm getting off on immoral, Mr. Harden?

When we see pubic hair? Can the man put his hand on her waist? Clothed or bare? Can I get a hardon? Can I masturbate? If I masturbate to an underwear model, does that make the picture immoral? What if he's just modeling BVDs? In the picture I linked to (don't worry, straight men), his penis appears to be causing the second-to-last and longest diagonal bulge. This may give me some idea of what's behind. If I had no access to hardcore, this would probably get me off. So is he immoral, or just me?

Both Harden and Dines, in the article linked above, express dismay over pornography that apparently shows "one nightmarish scene after another, full of men punishing and humiliating women sexually on camera." Not only that, but "[e]very sort of bodily waste and fluid, and every conceivable method by which a woman's body can be pushed to the limit, often at the hands of two or three men at a time, is commonplace in today's porn."

Now, I've been a bad, bad boy for a long time. I have looked extensively for mostly male-centered porn online, fairly steadily for the last seven years. Before that, I would occasionally violate God's laws with whatever gay porn magazines I could get my filthy hands on since I was 24. And prior to that, I had occasion to see mostly straight porn (thankfully with men also displayed) a few times beginning at about 12 or 13. Would Ms. Dines say this is the reason why I'm sad and shy? So it had nothing to do with the many miniscule ways that I was hurt as a child by my parents, or the abusive government school system where I quickly learned exactly where my place was, thanks to whatever Bully-of-the-Month was in charge?

So I started with pornography at about the same time as a lot of other boys who are apparently finding it: according to this article, at age 11. And according to the above quotes, these impressionable 11-year-old boys are seeing every conceivable bodily fluid and the punishment and humiliation of women.

Bullshit. As I already said, I have done extensive searches for dick online. In all that time, I have encountered child pornography once by accident, and immediately reported it. I have never encountered it again, and that was years ago.

Furthermore, I have only ever seen one trailer for one pornographic video where a woman was featured being severely punished. Yes, there are bondage videos, and I have to sidestep those on occasion, but then again, the men and women in those videos are volitionally participating, and they were far less severe than the trailer I saw. They are infrequent, and you have to be spending a lot of time to encounter one. Beyond that, you have to actually be interested in them to be aroused by it. I think it's disgusting. I am reminded, however, that disgust is also in the eye of the beholder.

Which leads to the bodily fluid comment by "Mr." Harden. As far as I know, there are six bodily fluids that can be "encountered" by an eleven-year-old who is curious about what a vagina looks like and how it's used: blood, semen, vaginal lubricant, saliva, urine, and feces. In the vast world of online porn, vaginal lubricant, saliva and semen are abundant. Are these the "disgusting" fluids? Ms. Dines probably didn't spend much time on those, because that would be arguing against her main point. She undoubtedly looked for, and "fortunately" found, some porn featuring men peeing on women, cutting them, and/or pooping on them. I have no idea where you would find most of that, and I'm not going to bother researching it. See how easy it is to avoid?

Please explain, Ms. Dines, how it is possible for me to spend seven years of my life looking for all sorts of raunchy stuff, and I never encountered, save that one time, blood being spilled, or anybody taking a dump. Now I certainly spent the majority of my time looking for gay-centered erotica, but in all my many, many searches for straight porn, I seldom saw a man peeing on a woman. In fact, I'm pretty sure that you have to go out of your way to look for it. I'm not going to come up with any scientific data on this, but based on my experiences and those that I've heard of from some of my disgusting man-friends, I'm almost positive that's true.

So how did Ms. Dines find all this stuff, and beyond that, how did she miss the bestiality angle? Those videos are out there, too, you know. Shame on her for ignoring this horrible blight on our empire. When our boys head over to the Middle East to tear other people's babies limb from limb via predator drone, they had better not have encountered any pornography where men and women volitionally fake being cut, or where anybody gets peed on.

They are, after all, doing the Lord's work.

Speaking of the Lord, what did he have to say about pornography? Absolutely nothing, if I remember correctly. Adultery and fornication are mentioned in the Bible, but much of that is in the Old Testament. Let's go to the source Himself and see what He has to say.

The ancient Jewish leaders brought a woman condemned for adultery and demanded of Him what they should do. In His typical manner, Jesus simply put the issue right back into their hands, just like the rich man who asked Him about eternal life, and the hypocrites who asked Him about Caesar's taxes. He won the argument by rightly pointing out that they all had their own faults and weaknesses, then simply told the woman, "Neither do I condemn thee: go, and sin no more" (John 8:11). Notice He didn't say, "Go and commit adultery no more," nor did He infer, "Go and commit adultery, for thou shalt learn a great deal." The issue for Jesus wasn't adultery; it was what was in the hearts of the leaders who almost killed the woman, and what was in her heart as well.

He did this again with the question of adultery, setting it up for Himself in the Beatitudes: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5: 27-28). Once again, Jesus didn't say what those who claim to follow Him think He said. He didn't say, "Woe unto him who looketh on a woman to lust after her." He is once again saying essentially that the question is not what you should do or should not do, but what is in your head? What's going on with you?

He did this, as I explained earlier, with the rich man who wanted to know how to obtain eternal life. Jesus, probably already figuring this little dude out based on what he was wearing, and on the nature of the question itself, gave him a textbook response, assuming that's all his feeble mind needed: "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother" (Luke 18:20). When the young oaf persisted, Jesus threw at him an impossible task, one that He knew full well the dufus wouldn't get: "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me" (verse 22).

From a libertarian perspective, this makes no logical sense. If entering into the Kingdom of Heaven requires that you "sell all" that you have, then that means you are giving other people things they are going to need to sell. What if you sell something to someone who doesn't have the opportunity to sell it to someone else before he dies? The item in question therefore becomes a hot potato, and the buying and selling of such items becomes a macabre game. Think about all the incredibly prescient things that are contained in the Four Gospels. Jesus doesn't literally think you have to sell everything and live without possessions. It is impossible for humans to do this.

Jesus is, once again, showing us that the questions he receives from his inquirers are premised upon the wrong thoughts. This young man only claims to want to return to Heaven when he dies, but his mind is fixed upon earthly things. Jesus's answer was to point this out to him. Like most people when confronted with what's really going on in their heads, however, the young rich man went away sorrowing.

I'd like to know what's in the head of an 11-year-old boy who goes out of his way, and I'm pretty sure that's what would be required, to see a woman getting her tits sliced off with a lawnmower (the disgusting trailer I stumbled on), or a man peeing on a woman. Then again, I'd also like to know what's going on in Ms. Dines's head, and Mr. Harden's as well.

I have a pretty good idea. For Ms. Dines, male sexuality is ape-like, purely animalistic, unthinking, uncaring, and needs to be safely guarded. As the woman, she'll be in charge of that. For feminists (and even conservatives), this is the function of female sexuality. (Poor Madonna.) For Mr. Harden, sexuality in general is a necessary evil for procreation and, because we get it on from time to time for other reasons, barely acceptable. He may even be one of those people who insist on missionary position with eyes closed.

Maybe not, but I see no celebration or explanation of human sexuality in that article. There is rampant misandry, misanthropy, and even a little misogyny, as any female willing to have her bruises displayed is obviously a slut.

Forget about the fact that she is living on a land mass that, for all its present difficulties, still has relatively easy and cheap access to education. But what is a girl who has been thoroughly dumbed down by the schools to which Ms. Dines and Mr. Harden send their own children supposed to do?

What's in my head? As the years go by, I get more and more information about that, and as painful as it is sometimes, as a seeker of truth, I am grateful. Do I learn from the gay porn I buy? Hell, yeah. Do I love it? Fuck, yeah! Is Ms. Dines the least bit concerned with gay porn?

Hell, no! And why not? Well, it's hardly exploitative of women, is it? Not a pussy in sight. The woman in a straight gang bang is simply replaced by a man. Now *he's* the one taking two dicks in his hole, getting disgusting sperm dripped on his face, "demeaned," "degraded," "demoralized." Makes you wonder why he even showed up for the shoot.

Sure there's disgusting pornography out there. I've seen it, and guess what? *I turned it off!* No social sanction necessary. Neither Ms. Dines nor Mr. Harden is qualified to tell me what erotica is acceptable, if any.

You want a lesson in morality? The dresses that women currently wear, that are considered modest, would have been abominable at the turn of the twentieth century. You couldn't show any ankle. Men went ape-shit for a little of that. Years ago, in my church, one of the leaders wrote a book in which he claimed that any movie that featured passionate kissing was pornographic. That means "The Lord of the Rings" is pornographic. Maybe the Dineses and Hardens of this world will eventually get it right, but not this week, mainly because the only thing they want is an end to the thing they dislike, for thoroughly different reasons.

Bestiality, homosexual sex, pedophilia, adultery, fornication, fellatio, cunnilingus, orgies, erotica, and pornography have been around for at least as long as humanity has created marriage and the innumerable laws that have surrounded the regulation of human sexuality. I see one death-oriented activity in that grouping, and I have already explained why. I see one more that causes me to seriously question, "What are you thinking when you do *that?*" Yet even with that (and I'm pretty sure you know which one I'm talking about), I see no reason to get up in arms about it and write a book. The wonderful counselor on individuality, Jesus, has given us the blueprint to handle that: What is in your heart? That doesn't appear to be a question that either Ms. Dines or Mr. Harden care very much about. They'd rather spend a great deal of effort researching the most sensational stuff that a few men are hot for, and warn us all that men in general are headed that way.

Again, bullshit. The men in those weird videos go home after the shoot, and they've got bills lying on the table. The women in those "exploitative" movies have the possibility of going back to school on their minds. The boys, whose parents are still stupid enough at this late date not to even consider an amazing blocking software that is totally free, are probably going to occasionally be curious, continue to satisfy it with porn, until Mom and Dad wake the fuck up, and move on with the business of being indoctrinated all day long about how wonderful our president is. If we just enact the right laws, sponsored by misandristic feminists and misanthropic conservatives, the phenomenon of misaporno will sweep the land like purple mountains and amber waves of hair grain.

How many times in a single article can I say, "Bullshit"? Pardon me, but I need to get off now. When I spew after watching "straight" rugby players discover one another in an English locker room, I'm aiming for my keyboard: the D and the H.

Note to Ms. Dines: Penises are great.

B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

Zeta Game- Hypergamy

Paul Elam · 27 August 2010 · Archived copy · Original

When you are married, you might as well wake up every morning, go look at yourself in the mirror and say, "Fuck you. Fuck your dreams, your ambitions and anything else that is important to you. It's all about *her*."

-Chris Rock

In our efforts to understand and quantify women's power, we are hobbled by the fact that our culture has very, very limited ways to articulate the nature of that power. In fact, we live largely in denial of the massive amount of muscle and sway inherent to being female, and are under any number of cultural pressures, reinforced by massive societal denial, to act as though that power does not exist.

What would seem to be a minor example of this at work can be seen every time your spell check redlines the word misandry. Though this is actually not so minor. A culture that refuses to acknowledge that a perfectly legitimate word exists on paper, is in effect denying its existence to the collective consciousness. And when such prejudicial elimination of ideas runs unchecked, it not only has the power to skew attitudes and perspectives, but also to shape law and policy, education and public awareness. Misandry runs rampant because misandry does not exist.

Women need empowerment, and always will, because women's power itself *does not exist.*

We do have one exception to this. It is the "I am woman, hear me roar," exception. We are bound as members of this society to proclaim women to be powerful, capable equals to men, even as we are also shackled to the opinion that women are the subjugated victims of oppression by the men who they are supposedly equal to. In its own ironic and completely contradictory way, the "I am woman," exception is just a publicly mandated, schmaltzy affirmation of the Stuart Smalley variety. We are all compulsory *grrl power* cheer leaders, chanting therapeutic mantras at women about a kind of power they do not have, and never have had.

And it only serves to lead us further astray from the very real power that they do possess.

We don't have common expressions like "female dominance," or "matriarchal oppression," and despite their absolute legitimacy, as sure as we use them 98% of the public will roll their eyes in summary dismissal, thus demonstrating another aspect of overarching female power that bears no name, and therefore *does not exist.*

It is like trying to describe a cloud without being able to use the word itself- *to a world that does not believe in clouds.* We are limited to talking around the subject; we present our meanings in metaphors and similes and anecdotes. We may describe how the power of accusation from women often ruins innocent men, or how men go in to family court at a complete disadvantage by virtue of having a penis, rather *not having a vagina*, but we really have precious little language to address all this directly. As a result, much of what we say is dismissed as hyperbolic and overly reactionary.

It's the female advantage to have power that is at once overbearing and invisible; everywhere and nowhere.

But this is beginning to change, thanks to the MRM. Growing numbers of men and women are now aware of misandry, despite their spell checks continued ignorance of it. And with the furtherance of the use of that word, we are not only pushing another addition to the lexicon, but some very key ideas that go with it.

- Women can, and do, irrationally hate every bit as much as men.
- Women can be sexist, and many are.
- Men can be self hating, and many are.

That is the power of a single word, and the more it is forced into mainstream use, the more, albeit slowly, that attitudes begin to change. We are not there yet, but the day is coming that misandry will take its place alongside

misogyny in the collective consciousness, and people will have a hard time thinking of one without a cognizance of the other. Language is the locus of social change.

In that spirit, I am continuing the Zeta Game series with a focus on not only reversing the polarity of the power flow between men and women, but on attempting to infuse some more meaning and clarity into the language we use when doing it. And I can best start by taking a word that has been popping up in the Game dialog for some time now.

Hypergamy.

The word is literally defined as the custom of women marrying up, or marrying men who have a higher socioeconomic status than women possess on their own. Gamesters have already expanded on it to describe women's natural inclination to be sexually stimulated in the presence of powerful men. I read a recent comment in another forum saying that even the most committed of married women will get the 'gina tingle in the presence of such men, even when ugly ass Henry Kissinger walks into a room.

I have no doubt it is true.

But there is much more to hypergamy, and at the very least it serves the purpose of men well to revise and expand upon our understanding of it, and include that into our common language.

First we should consider that the literal definition of hypergamy and the Game definition both point to the same outcome- women with access to, and use of, the power generated by men.

That power can come in many different forms, and will be pursued differently by different women, especially at different points in their lives.

A younger woman may be attracted to the immediate presence of personal power via thug attraction, while an older, more sophisticated woman will be turned on by a successful man of means. There is, in the biological sense, not one iota of difference between the two women. Both get hot and bothered by what they hope to eventually have control over.

So whether the 'gina tingle is sparked by a guy on a Harley or a guy with a Harley factory, they are tingling over essentially the same thing.

Both women will enter the relationship in honeymoon phase, but will eventually use the tried and tested methods of sexual manipulation and/or emotional blackmail to put the man on a leash and start assuming ownership of everything he produces, including money, home and personal time.

The average woman will become increasingly demanding and insistent that the energy all revolve around her, and the standard response is for the man to acquiesce. And as I wrote about in my essay, "A Prayer for Joe Bob," this is where we also see the man lose more and more of himself to her wishes and whims.

Women don't just marry up. They are on constant alert to *better deal* themselves, even within, *especially* within, their current relationships. They enter relationships with the intent to eventually exert total control over them. I saw a woman wearing a T-shirt once that said it as succinctly as I have ever seen it.

More me. Less you.

To illustrate the point further I am reminded of one of the questions I used to ask in the men's groups I facilitated.

"How many of you," I would ask, "have ever had the feeling that you wanted to pull all of your hair out by the roots and scream bloody murder because no matter what you did, she was not happy with it and wanted more?"

The roughly 5% of men who answered this question in the negative were all gay.

Even men that claimed to be happily married were able to relate to this frustration, and indeed many of those men attributed their "happy marriage" to the fact that they gave their wives whatever they wanted with no questions.

I call this hypergamy in action, and it is a form of exercised power that is unequaled in its ability to control a man's life- and it is all but universal to the male experience.

For men who desire the ability to avoid that trap, giving hypergamy an expanded definition (and yes, I can do that if I want to) is in order.

Hypergamy is the innate tendency in women to reduce men to mere utilitarian value, to extract as much personal use from men as possible. And to continue to do so until the man is used up.

In short, hypergamy is the universal drive in women to turn men into appliances, and whether that appliance is a dildo or an ATM or both, makes little difference.

And the hell with NAWALT, in one way or another ALL heterosexual women practice hypergamy, and my money is on the idea that most lesbians do as well. It is biological programming, not conscious choice, so hating women for it is about as useful as hating men for liking tits and ass.

And besides, one need not hate women to understand and counteract hypergamy. Indeed, it is quite possible to force any woman you are connected to into more or less chasing her tail in circles with her hypergamous tendencies, leaving her to experience the frustration that she usually is the one to inflict. And it does not require scheming, manipulation, dishonesty or any of the other less savory aspects of non Zeta Game.

In fact, it demands that you do just the opposite of those things and operate only in honest, direct ways that scream self assurance and self awareness.

I will cross that bridge in the next article, Hypergamy Crossroads.

So Long, MND

Paul Elam · 29 August 2010 · Archived copy · Original

Mensnewsdaily.com's publisher Mike LaSalle made the announcement yesterday that MND is shutting down operations as of the end of this month. After nine years as the flagship of the men's movement online, an important voice will fall silent, marking an end to an era in the men's movement.

MND
mensnewsdaily.com®

Any way you look at it we are taking a hit. MND reaches over a million people a year and was the only men's movement website indexed by Google News.

Like I have read in a lot of the comments and emails I have gotten already, I am saddened by this development and sincerely wish that another path had been taken. But this isn't, IMO, a time for hindsight- or for armchair quarterbacking.

Mike LaSalle is to be commended for nine years of dedicated, largely unparalleled service. He certainly has my thanks for all he has done. And in response to many of the anticipated questions that will arise, I can say without hesitation that there is nothing under the surface of these events of a darker political nature. Mike needed a change of direction and went for it. Wherever he is going, I hope he arrives in style.

But now, it is simply time to move on. As Mike alluded to in his article, the men's movement is first and foremost a shift in consciousness. It is the process of men revising self perception and their ideas of the world around them, sometimes one painful bit of insight at a time. With or without MND, this is a process already happening, and I dare say that the operations of one website don't have any real significant impact on the big picture.

In fact, if Angry Harry, Glenn Sacks, The Spearhead and this site were to all shut down today, others would fill the void and this "movement," for lack of a better word, would continue to trudge slowly forward.

Men are changing because they have to change to survive, and we are not dependent on any one entity to facilitate our efforts.

We can't afford to be.
If there is anything to be immediately gleaned from all this, it is that for however long any of you are out there posting comments, writing articles, running blogs or -most importantly- refusing to be complicit with feminist governance and female hegemony, you are as valuable as Mike LaSalle. And if you grow tired or burned out, which is completely understandable, there will be someone to lift their voice after you take your leave.

I used scare quotes around the word movement because I think what we are really talking about here is a simple dialog. It is a conversation about ourselves, about women, and about our collective condition in this world.

That conversation will continue, and the number of men involved will increase.

Personally, I have every intention of doing what I do till I pass from this world, but if that were to happen today, some other voice for men would rise up and shake the rafters even harder.

This train ain't stopping for nothing or no one.

The Road: a must-see movie for men

B.R. Merrick · 30 August 2010 · Archived copy · Original

I used to pay a great deal of attention to the Oscars. I've been a serious movie buff ever since I saw Spielberg's "The Color Purple." Before you all get started, yes, I know all about this film. I won't go into details, or the reasons why I continue to watch it in spite of how it disdainfully showcases black men, except to point out that even though she's a feminist, the author of the book upon which it is based, Alice Walker, treated the character of Mr.____ far better than in the movie, and her masterful book, "The Third Life of Grange Copeland," centers around a far greater and more admirable male character. Feel free to hate the movie, but I have to admit, that's when the love affair with cinema started for me.

Since then, I've always wanted to take movies more seriously, and a very basic way to tell what's good and what's not is to note who gets nominated and who wins. Sometimes the Academy gets it right, and sometimes totally wrong. Then there are a few occasions when they mislead me into believing that I'm going to enjoy something I don't.

Such was the case with "No Country for Old Men," an intense cat-and-mouse thriller off of which I could not take my eyes, not only for the intensity, but for Javier Bardem's mesmerizing (and deserving) Oscar-winning performance. However, I wish, like "Nine," that I could have found the strength to press the "eject" button. Instead, I was subjected to far more frightening and graphic violence than I can stand. Like a bagel I accidentally bit into when I was a teenager that was glazed with salt on the bottom, an act that has prevented me ever since from salting anything, this movie has turned me off to violence in a big way.

Therefore, when I saw a trailer for "The Road," starring the very manly Viggo Mortensen, and realized that it was based on a book by the same author as "No Country," in spite of the fact that I found the teaser intriguing, I thought, "No way." I've seriously had enough. Lucky for me, there's this dude who calls himself Angry Harry, who mentioned this guy named Paul Elam, who has this cool website where I post now. Paul and a commenter named Jabberwocky calmed my squeamish self down, and assured me that violence was merely incidental in the film, and not the main bloody point.

What a fantastic film. On every level. Every man should see it. This includes politicians, who for the most part are nearly shells of men, as far as I'm concerned, and even alpha males, who probably won't get it, but you never know. However, before I can give you the reasons why every man should see it, I need to explain why, as an anarchist, I loved it so much, and how it enhanced what I have been thinking about lately, concerning the advance of feminism in our lifetime.

By itself, feminism could never have gotten anywhere, except on the back of a relentless machine set in motion and largely supported by alpha males: government. It is the nature of government, as I pointed out in "Coercion Is Death," to initiate coercion over everyone who inhabits a particular land mass (or masses, if you live on an archipelago, or if you intend to build and empire). By itself, feminism is basically powerless to force itself onto anyone other than another feminist.

Men like me don't do this. My general attitude, in spite of my Religious Right upbringing, when confronted with opposing beliefs, viewpoints, and behaviors face-to-face, has always been, "Hey, whatever floats your boat." Anarchy has only augmented that, and I have now joined in by floating my own boat. It has always been, and always will be, alpha males who set about sinking the boats. Their general attitude is opposite mine. It largely consists of, "Screw you. That's mine." I have never liked men like this. That is why I had such a hard time with Bardem's character in that horrific film. The kindly old gentleman who offered assistance on the side of the road did not deserve to get punctured in his brain. The alpha male takes and hurts. All I do in the presence of one is get taken from and hurt. In general, I don't care for gangster movies, either. Why would I want to indulge in watching

alpha males take from others? As far as I'm concerned, they deserve their comeuppance.

There are certainly a few alpha females out there (okay, probably more than a few), but in general, when a woman says, "Screw you. That's mine," she is unable to take on her own, as an alpha male would, unless she has a gun, which is seldom. It reminds me of an interview with a nineties gay male porn star I read in a magazine a long time ago. He was a former bouncer at a gay bar, and he remarked that he had to be careful, because gay men would get "bitchy like women, but they're strong like men." An effeminate-acting gay man may seem like a weak female, but have you forgotten? He's 200 pounds with thick arms. That's the essential difference between alpha males and alpha females.

And alpha females know the difference. Men conceive of guns, design them, gather the resources to make them, hire workers to fashion them, hoard them, sell them, make improvements to them, study them, share information about them with like-minded alpha males, obsess about them, write songs about them, paint them, draw them, praise them, covet them, buy them, steal them, show them off, practice with them, bond with their sons using them, dream about them, mimic them with their dicks, etc. Alpha females know this. Alpha males know alpha females know this. The power struggle begins.

When power-hungry feminists see the opportunity, they pounce on the government created by these men, and the revenge fantasies begin. Alpha males with fewer guns, less money, and less smarts, along with the rest of us males, suffer, along with a great many women. Even if feminism went by the wayside tomorrow, this would still be the case. It is the smartest (and sometimes luckiest) alpha males who sit at the top. I had an alpha male dog as a teenager. (Cute story: As a puppy, he would hold his cloth leash in his mouth when I took him out for a walk. "Screw you. I'm taking *you* for a walk!") He could bark any other dog into submission, and he always did. My non-alpha male father remarked that in a pack of dogs, ours would either be dominant or he would be dead. This was one of the most correct things Dad ever said. This is how alpha males are. Feminists are aware. Like minarchists, those who believe in a small, constitutionally limited government, feminists see a system that isn't going to go away, so why not use it to their advantage?

This is what was going on when Betty Friedan wrote her seminal "The Feminine Mystique." America was a brand new empire, at least to the rest of the world. (The empire was building before the ink was dry on The Constitution, but we'll leave that for another rant.) By the late Fifties and early Sixties when Friedan was researching her book, women had enjoyed more than a decade of corporate, imperial luxury. The poorest of American housewives could expect what Stephen Sondheim wrote in "America" from "West Side Story," sung by Puerto Rican immigrants who came from nothing:

"I like to be in America!
O.K. by me in America!
Ev'rything free in America
For a small fee in America!

"…Automobile in America,
Chromium steel in America,
Wire-spoke wheel in America,
Very big deal in America!

"…I like the shores of America!
Comfort is yours in America!
Knobs on the doors in America,
Wall-to-wall floors in America!"

All this prosperity, so effortless and available even to the poorest among us, and now we're bored. I believe Friedan when she remarked at how surprised she was to have these women, who were virtually strangers, talk to her about their sexual fantasies. When you're bored, a sexual fantasy or two usually does the trick. The point of the empire

was to ensure that the minions (that's you and me) are happy, the ruling elite have a comfortable, easily controlled populace, and the empire remains forever and ever. We'll leave aside the glaring fact that no empire on this earth has ever lasted, and it wasn't because modern technology wasn't available. Empires, based on initiatory coercion, are death-oriented, and must therefore eventually die. Feminism, the whore-wife of empire, is also death-oriented and won't last long when the emperor is finally dead.

When life comes this easily and quickly — when machines can now take care of the house, and since all women on this land mass have been subjected to numerous systems of coercion, one especially egregious one, government schooling, that spends countless hours drilling into you the idea that the empire of which you are a part is the best, with the best government, and the best way of life — why not grab at the reins of power and wield a little more of it on behalf of other bored housewives?

I have no doubt that the sometimes stifling manner of suburban culture was not sufficient for women, but then, I don't think it was sufficient for men, either. Small communities and big cities have always been a bit more spontaneous. People tend to gravitate to one or the other. Suburban life is good for a few things, and where it can grow organically, I would think it would have the appearance and attitude of small towns. But so much of modern community planning requires the input of a coercive body of people in order to ever come about (zoning, building permits, property taxes to keep out the n*ggers, *et cetera, ad nauseam*). Beyond the overarching system of coercion known as government, there are the softly coercive traditional roles for men and women, once crucial to our very survival, many no longer necessary, but tradition speaks louder (and more coercively) than individuality. In spite of modernity, we are still quite tribal. So we have bored housewives, malcontents like Friedan, government-planned suburbia, and a system of coercion in which these women have all been indoctrinated to place their trust. This is what's otherwise known as a powder keg. It also would have been impossible without the efforts of the alpha males to coerce, coerce, and coerce some more. "Give that to me. I have a date with an alpha female, and she wants some."

What does this have to do with the haunting, dark, and exquisitely beautiful movie, "The Road"? Well, the movie takes as its premise a great conflagration of the earth, accompanied by massive earthquakes, which wipe out swaths of humanity, virtually all animal life, and kill all crops. What's an alpha male to do?

They congregate amongst themselves, riding about the wasteland formerly known as America, shooting at will, taking, and generally causing distress to anyone unfortunate enough to come into their path. We are talking about a rapidly diminishing food supply, since the only things left to eat are canned goods and other humans. (There is a particularly disturbing scene in the middle, where a hapless mother and child are running from some of these alpha cannibals.)

What about the rest of us? How would we fare? As someone who believes that the state is *not* the answer, I found my own beliefs challenged, making the film darker than it already was. Ultimately, however, I found the direction of my present thinking enhanced, and in a way, cemented by the unfolding of the story. It centers on Viggo Mortensen as Papa, and his prepubescent son. They wander further and further south, perhaps clinging to the idea that they might eventually meet up with the boy's mother, who has left their once happy home, in a desperation that does not disparage women, so much as show how different people would react to such an unprecedented world event. The abandoned father and son have adventures, conversation, bonding, fear, arguments, and live the lives of refugees.

It is extraordinary to watch the level of intimacy between these two: one man, and one soon to be. It is the very essence of what a father and son relationship should be. In spite of the difficulties facing a father who knew a completely different world, the primal frustration is never taken out on the son. Beyond that, Papa constantly imparts to his son preparatory advice, which will come in handy late in the film, as it reaches perhaps its most touching moment. Anybody who thinks this is a misogynist film due to the mother's flight, or the relative absence of female characters in the movie, must watch until it's all over. Only then can you understand why this is the first film I have ever bothered to completely review. It is truly magnificent.

Beyond the wonderful father/son relationship you are privileged to see, the movie ultimately hints at the necessity of men in order to build the world. Although it never happens in the course of the film, you get the sense that someday crops will be sown again, due to the presence of the good men you see in this movie. Perhaps people will once again, when the earth ceases the constant burning and shaking, be able to rebuild society. Even more importantly, you are left with a hope that this time it will be built by men and women who understand and repudiate the true nature of the alpha personality, but that ultimately men, with their greater bodily strength, and their higher numbers of intellectually-minded members, along with the lesser numbers of women who are up to the task, will form a society that can deal with the new challenges that the planet has provided with its upheaval. The remaining women will concern themselves in general with the desires of their sisters and children. One of the last lines in the movie seems to hint at this, and it's the essence of motherhood and womanhood.

After all, in the world this gifted author has dreamt up (if the movie is any indication of the book), rights, privileges, opportunities, feminism, fascism, corporatism, militarism, statism, liberalism, libertarianism, socialism, communism, capitalism, and virtually every other -ism you can imagine, have all been burned to a crisp. All that's left is what individuals possess inside. They either have the will to live, to merely scrounge, or to take by force. All pretense has vanished. There is no time for women to think of luxury when the young haven't been fed for several days. Friedan's concerns would not exist. All that would be left for women to think about, and for the children to observe, is how hard the men have to think, work, and live, simply so that everyone else will go on. (Incidentally, I would not recommend this film to women, as it touches too strongly on what I believe a great many women fear the most.)

It's a tremendous concept, and one that was wrongfully ignored by the Oscars (can't always depend on them). Its spare, imaginative, horrifying look at the fragility of what we have built in the modern age, and the pretentious ideologies we have pulled so tightly over it, should have been praised to the high heavens, including the filmmakers' use of costuming, makeup, set design, sound and visual effects, music, and excellent pacing.

Perhaps the reason it was ignored was because of the blatancy of its portrayal of the essentials of manhood. Maybe if a couple of irresponsible feminists who shot a rapist had sped their Cadillac through the proceedings, it might have gotten the attention it deserved. No matter. When the America sung about by those Latina immigrants has finally collapsed, I pray that I will find myself in the company of the family that appears at the end of the movie. They think like me.

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The Problem With Gay Rights

Paul Elam · 1 September 2010 · Archived copy · Original

Note: This article is also available in Portuguese.

If you have spent any real amount of time reading the articles, and in particular the comments in men's movement forums, then you are aware of an often anti-homosexual attitude that has been prevalent for quite some time.

On a political level, some of the resentment is understandable. Gay activists have aligned themselves with feminists, and, while marching in misandric lockstep, have draped themselves in victim couture and made their grab for special government considerations. The resultant draconian intrusions and bullying on behalf of gays and other special interest groups is a core issue in the men's movement, and for good reason.

Heterosexual males are the societal default for the role of perpetrator and are subsequently the identified enemy for whatever *victims du jour* have the stage at the moment. Just more misandry in a culture that seems to run on it these days.

But while the politics of this may have helped structure a façade of improvement for gay men, it has actually revealed something about their political agenda that becomes more apparent with each public campaign.

They have no idea who their real enemies are. No, not a freaking clue. And that ignorance sets up them up to lose more rights than they could ever hope to gain.

Allow me to digress for a moment to make a statement about gay men in general.

Gay men have invented new technology, built cities, researched cures for disease, made profound contributions to the arts, literature and philosophy, excelled at athletics and participated wholly in every aspect of the development of civilization as we know it.

But of course, they did not do these things because they were gay. They did these things because they were *men*. Solving problems and making advances is what men do, and there is no evidence to suggest that gay men are any less proficient at it than straight men.

And therein, in my opinion, lies the problem. We live in a culture that doesn't regard gay men as men. So, it would stand to reason that a movement of social awareness and enlightenment, proffering that men who are gay are no less men than men who are straight, would have been in order. And it would have served a purpose not dissimilar from what we see in the men's movement today- to wit, that holding men to standards and expectations based on sex, while relieving women of their corresponding expectations, has led directly to their systematic, conscripted misuse as human beings.

By embracing feminist ideology and misandry, gay men only buy into the myth that they are not, and shouldn't be, men. And by allowing themselves to be co opted by a group of ideologues that hate men to the core, they have only further undermined solutions to their very real problems.

And this leaves us with what we see in the "gay rights" movement today- a dissonant ideology that is designed to attack the very nature of who they are. For in the end, whether you are an avowed deconstructionist of traditional masculinity, or an equally fervent traditionalist that thinks real men sit tall in the saddle and lay their coats in the mud for women to walk on, gay men will remain what they are- men. And to whatever extent they seek to include themselves in the "rights" of men in the modern Zeitgeist, they will invariably suffer the consequences for that pursuit.

The two current hot spot examples of this are gay marriage and military service. Roughly speaking, the activism that seeks to include gay men in these realms is, in reality, placing them directly in the crosshairs of corrupt family courts, and on the battlefield, where they can join straight men in being used as the cannon fodder of choice for hegemonic corporatism.

Let's dig a little deeper into both of these gay "causes" and try to understand what they really mean.

To be sure, gays have been targeted for exclusion from legally sanctioned matrimony. And with that has come exclusions from some of the legal advantages we place on marriage. There are will and property considerations, hospital visitation, tax breaks and a number of other things largely bestowed on legally married couples. By refusing gays the right to get married, we are also refusing them many other rights taken for granted by the rest of the population.

Were things that simple, this would be a no brainer. But, as we often see when it comes to the law, things are not near that simple. And the more we examine the realities on the ground we find that a legal marriage is not a pathway to expanded rights, but a direct route to allowing state functionaries to eviscerate personal freedoms.

Also, and I don't think this can be understated, pushing for legal recognition of gay marriage is a de facto endorsement of statist culture; a capitulation to recognizing *the state,* not the individual, as the ultimate authority over human relationships.

Depending on the government to legitimize your commitments is the same thing, literally, as giving the government control over them. And when the honeymoon is over -and over it will be- no one will be saved from family court by their politics, or their sexual orientation.

When newspaper stories cover gay weddings, they always run them with accompanying pictures of the happy couple(s), and some not so thinly disguised commentary about people finally realizing dreams, of being included in "normal" society. What those newspapers won't do is run follow up stories, complete with pictures of dueling attorneys, confiscated property, false allegations, ex parte restraining orders, garnished wages and jail cells for those that don't comply.

These are the results of the state sanctioned marriages in which gays are fighting so hard to be included.

I don't fault anyone for demanding their fair share of misery, but as long as we are talking rights, we should also include those that are lost to this "sacred" institution.

It would seem sensible that since marriage, at least in western culture, is a religious institution, that men -all men- push for taking it out of the hands of government completely. Religious institutions would be able to marry whomever they please, which would ensure the rights of almost anyone to marry- and to suffer for it down the road.

But much better that suffering be a simple artifact of broken dreams than the *for-profit* destruction of lives routinely inflicted by family courts.

Family courts are a war zone, but they are nothing compared to the real thing.

In the wars in Iraq and Afghanistan, the total count for American dead and wounded is 43,459. This number does not include the 16+ war veterans who kill themselves each and every day. 98%+ of these dead and wounded are men, by design.

Selective service is a boys club. Straight or gay, you are required to register or face time in jail. It is only women who are exempt. And if there were ever a draft again, it would be men and only men conscripted, with or without their consent.

We do have a draft of sorts, by the way. It is conveniently called "stop loss," and forcibly extends the time on active duty when fresh meat is needed on the battlefield. In fairness, female soldiers too are subject to stop loss measures, but they still enjoy the military's strenuous efforts to keep them out of harms way at the expense of the men. By the sex distribution of combat deaths, they are incredibly successful at it.

And for what? Oil profits? Imperialism? If we have ever had a war in defense of this country, rather than just a defense of our corporate interests, it has not been in a long, long time. Likely not in the average man's lifetime.

All these wars are waged by an extreme minority of wealthy men, and paid for with the en masse suffering and

death of much poorer ones.

Should gay men be allowed to serve in the military? Sure, and of course many do, if not openly. But again, as a political objective that purports to move a class of human beings toward more equal treatment under the law, the whole idea is a total fail.

In war, the discrimination is against men, from the induction center to Flanders Field. Seeking inclusion in it may well be a human right, but it will ultimately be at the expense of the same. Such is often revealed when taking more than a cursory glance at complicated matters.

This reminds me of a story I read some years ago that ran in *The Houston Press*, a local political and entertainment rag for the Houston Area. The story was about a gay man who was being repeatedly beaten by his boyfriend. He tried at several local agencies to get help, but was more or less laughed out of all of them. *The Press* wrote the story with the angle that he was discriminated against because he was gay. Having worked in a field that often referred victims of domestic abuse to support organizations, I knew better. I wrote *The Press* and informed them that the man was discriminated against because he was male, not because he was gay. There were simply no services for men, but plenty for women, including lesbians, who received help regularly.

They never published the letter.

It's abundantly clear that they didn't want to acknowledge the truth, even if the truth meant that men like the one in their story would eventually find some help when needing it.

Once again, gender politics took precedence over all, and the real reasons for this persons, this *man's* struggle, were hidden from public view.

And this is where the men's movement, if it heads in the right direction (my opinion of course), will make a decided difference. And when I look at the emerging mentality of the movement, I feel like we will get there.

The men's movement, or at least a growing part of it, is about casting off all sense of expectation and obligation based solely on our sex. It is a fitting and appropriate response in a world where women are taught they are bound by nothing and can rightly choose whatever path they want in life. And it seems perfectly consistent that the unshackling of those expectations would include sexual orientation as much as it would anything else.

Coincidentally, I see growth in two areas familiar to this particular article. Men are learning to say no to marriage and to being designated bullet catchers for a small group of avaricious bastards. We are learning to tell the world around us that no one will be allowed to shame us as men, nor will they be allowed to instruct us on what a man is.

And when we learn this lesson well enough, it will provide fertile ground to allow us to see the real resentments that fester against gay men- which boil down to one inescapable fact:

Gay men are and always have been resented because they provide no utility to women. They are literally born free of the constraining and egregiously burdensome expectations that heterosexual men are still raised to fulfill.

They are, in fact, the natural recipients of what many men in the men's movement clamor for every day- freedom from the control of women and from the control of the state on women's behalf.

It is my hope that this movement comes to invite and include gay men within the ranks, not as gays, but as men. But I fear that this will take some real time; time for the very few within our ranks that actually hate gays for being gay to either wise up or leave, and time for many gays to wake up and understand that ideologies, like feminism, based on hating men, will only produce self hatred, and worse.

Right now the agenda for feminists includes sending men to the alter, and ultimately family courts, and to the combat zone.

Men should work together to avoid both.

Women

* · 4 September 2010 · Archived copy · Original

Nothing Makes a 'Gina Tingle Like a Killa

Paul Elam · 6 September 2010 · Archived copy · Original

Authors note: I have to offer a public thank you to Tom Golden, LCSW, whose regular, sterling insights helps to shape a good bit of the work I do. Had he not provided me with the research information in this article, I would not have obsessed on writing it over the past 24 hours. Also, Tom will be using some of this information in his next Youtube video, due out soon, and it will be featured here as well. Thanks, Tom.

"That's not opinion, it's science.
And science is one cold hearted bitch with a 14 inch strap on."
-From the television show, "Dexter"

On July 24th of this year, I posted "Patriarchy for Dummies," on this site. In it, I proffered that there was an element to the normal female psyche that gravitated toward violent, dangerous- *murderous* men. I used Scott Peterson and Joran van der Sloot, and the numbers of women sending them marriage proposals in prison as prima facie evidence that supported my contentions. I also pointed to the fact that van der Sloot went on a sexual rampage, attracting scores of attractive young women after he skated on the Holloway murder.

It turned out to be one of the more read and commented on pieces on this site. And not just here. One of the other places was over at reddit.com/mensrights, which has a few actual MRA's, including a couple of really insightful ones, and a slew of feminist trolls that down vote anything pro male or that hints of fairly criticizing females or feminism. Let me digress further to add that most of them down vote MRA articles without commenting, which I suppose is their version of drive-by-activism, but some actually speak up, reminding us of why we oppose feminism- and why we see its practitioners as such insufferable dullards.

At reddit, even the most thoughtful comments dissenting from the ideas I suggested boiled down to a regurgitated load of NAWALT vomitus.

Oh, noooooo, women can't be like that! Women choose men based on qualities like sensitivity and whether they like Teddy Bears and snuggling up on the couch to watch The Bachelorette. Those other women who are like that? They are just sicko's, sad exceptions to the rule And they probably got that way because of some abusive, violent man.

Of course, that's the PC line, and we all know that women are only what the political correctness police tell us they are, which is basically sugar and spice and all things superior. There is no way that women in general get the 'gina tingle for gangsters, thugs and killers.

Just ask any feminist over at reddit.

But just in case you are interested in answers that aren't screened by gender ideologues, there is some actual research available to consider.

From a study done on the Yanomamö, a large Amerindian hunter-gatherer people that reside in the Amazon Basin, some very telling observations were made regarding sexual competition and violence among men by Chagnon (1988, 1997).

First, in Yanomamö culture, like most all hunter-gatherer (and agricultural and pastoral) societies, violence occurs either continuously or frequently. It is the men who are more aggressive and violent. And it is the most violent men that are successful at being selected for sex.

Yanomamö who are fierce warriors, and "fierce warrior" is defined by those who have participated in the killing of at least one member of a rival village, have 2.5 times as many wives and 3 times as many children as men who don't kill.

It is also noted that the status of material wealth was not connected at all to being a fierce warrior. Indeed, there was no other difference identified between killers and non killers except that the former were much higher up on the

ladder of sexual selection.

The same elevated status, and lack of other corollaries, also held true for men who were politically powerful. (It should be noted that political power frequently translates to power over life and death, though the killing is often done by decree, and executed by men who specialize in violence.)

So it can be legitimately deduced that in hunter-gatherer societies, those with the power -and the tendency- to kill are at a sexual premium with women in those cultures.

Now, it must be asked, from which type of society did our modern, post agrarian life emerge?

Ah, yes, that would be hunter-gatherer, the base template for all of modern human existence- and the mode in which most human evolutionary development occurred.

Now, I am sure that the average PC ideologue would insist that since the invention of internal combustion engines, non fat latte's and women's studies programs that we have unwritten three million years of sexual selection programming and now women really prefer those soft little puppy dog guys; that the women who go for thugs and killers are just freaks; rare, unenlightened throw backs to the African Savanna.

But of course, like with most everything else, they are dead wrong.

While it is true that women's selections have shifted somewhat in keeping with modern realities, it only demonstrates that growing numbers of them will select the guy who controls, and sometimes kills, other men, than settle for the guy of lesser status. How many people is President Obama getting killed right now? How much trouble would he have getting laid? How many women would jump his bones if Michelle herself were in the same room screaming bloody murder?

Plenty. And you have to being in complete denial of human nature to blind yourself to that reality.

Politicians have the favorable characteristics of political savvy and the power to kill, even if with just the simple stroke of a pen. Is it any wonder why for most all of them that a quick blow job is just a snap of the fingers away?

This is the power that most, if not all, women respond to. From Al Capone to John Dillinger, Genghis and Kublai Khan, Scott Peterson and Joran van der Sloot, Adolph Hitler and Alexander, and Ronald Regan to Barack Obama, men who kill, and men who have the power to have men killed cause a 'gina tingle in many, many women that would register on the Richter Scale.

And there is one more bit of information in basic biology to help us understand this.

For a half century now we have made a half assed study of men's violent tendencies as though they happen in a vacuum. We have mostly put that study in the hands of women with so many neurotic self image and Daddy Issues, and a political agenda to act them out, that anyone with two brain cells to rub together could see that their efforts were not headed for a scientific end.

As a result, their conclusions about men's violence falters after they demonstrate the obvious, that men are naturally more violent than women.

They reach conclusions that are something like this:

"Men are violent because, well, let's see, yeah, it's because they are fucking pigs, that's why! Now where's my Nobel?"

What these Einsteinettes, and their supportive male sycophants have failed to notice -as do many people who allow a degree in women's studies pass for an education- is that throughout the animal kingdom, two things are universal.

Whichever sex, male or female, that is in the position to compete for sexual selection, develops more aggressive and violent traits, among other things.

AND

Whichever sex, male or female, that is in the position to choose among those competing for sexual selection, chooses those that are the biggest, strongest, most aggressive and violent.

It doesn't matter if we are talking about human beings, hedgehogs or house cats, it has nothing to do with what sex the animal is, and everything to do with whether or not the animal is competing to be selected for sex, or doing the selecting.

With seahorses and sandpipers, whose males gestate and tend to the young, we find -you guessed it- females that are more aggressive. Interestingly enough, we also find in those species that the females are larger, slower to develop, and die younger.

Sound familiar? It should. It is the same across the animal kingdom.

And this is where feminists, with their myopic and ideologically twisted use of research have done little more than reduce understanding of human behavior to "Man Bad-Woman Good."

I suppose that is far as you need to go when staying locked in a cyclical pattern of man hating is your primary goal in life. But for people who want to understand this sometimes crazy, mixed up thing we call the human condition, a little more perspective is in order.

Men are violent largely because being violent, or having the capacity for it, gets them a few significant rungs up on that sexual selection ladder- because those are the men that women select. Those are the men that turn them on.

This isn't going to change any time soon. Maybe never- it took millions of years to get where we are, although that should not stop people who claim enlightenment on the sexes from viewing it objectively and understanding where it comes from.

But since our culture still recognizes feminists as the authority on that subject, that isn't going to change any time soon, either.

Let's Play Countdown to Blame the Victim!

Paul Elam · 7 September 2010 · Archived copy · Original

O.K., so far, here is what we know. 29 year old April Holmes of Houston got into an argument with her husband Donald Wesley Holmes, also 29. According to neighbors, she ran into him, as he was standing, with her car, and then in a style reminiscent of fellow Houston murderess Clara Harris, ran over him several more times to make sure he was good and dead.

You might think I want to do an analysis of violent women- or point this out to feminists who are always saying men are the problem.

Booorrrring!

Instead, since the event is fresh as of today, September 7th, 2010, I want to post this article as the beginning of the very first A Voice for Men Countdown to the Big Excuse Event.

I want to time this one, and readers are welcome to start a pool, to see just how long it takes before her attorney, or the media, or some politician comes out with some reason for us to believe that she is not just another murdering bitch, but how she was driven to it from abuse, mental illness, being on her period, or as a response to 3,000,000 years of patriarchal oppression.

People in the comments at The Houston Chronicle have already beat the mainstream to it with claims that she must have been provoked by the track marked husband. One even commented, with cloying empathy, "she has the saddest eyes I have ever seen."

Sniff.

Really, these people don't count. We all know the average reader ingesting mainstream media news is brainwashed beyond hope.

My interest is in establishing and refining what I call the Gender Excuse Time Index- or how long it takes after death is pronounced before the real push for public sympathy comes out on behalf of the female killer. I think Andrea Yates (also of Houston) has the record so far, but I will have to do some research.

I am guessing in this case it will be 96 hours (or less) before one or more soundbites about how she was the real victim -not the dead and mangled husband- will be delivered to a desperate and impatient public from a high profile source.

Do I hear 72 hours? 48?

Prostitution and the Evil, Evil Penis

B.R. Merrick · 9 September 2010 · Archived copy · Original

Oh, God. Here we go again. Gentlemen, when will you get it through your brains that your dicks are little more than of the devil? Someday, humanity will wake up to the wonderful truth set forth by the mother in that memorable film, *Peggy Sue Got Married*: "Peggy Sue, you know what a penis is… Stay away from it!"

Some lady named Janice G. Raymond has written an article about the "evil" of prostitution. According to her bio at the end, "Janice G. Raymond is professor emerita of women's studies…" Need I say more? You already know what Ms. G. Raymond thinks about whores and their enablers. How dare a woman accept money for sex! She should be made to wear a chastity belt, no tongue kissing, and "stay away" from the P-word, until she accepts money on the ring finger of her left hand, for staying home to cook, clean, having exclusive use of the car, and oh yeah, *sex*. Money for sex with a stranger: evil. Money for sex with a man who is successfully tamed, whom the thugs in charge of your land mass have officially declared to be your husband: good.

Ms. G. Raymond, a studier of women, thinks that bartering with one's body is somehow perverse. What Ms. G. Raymond doesn't realize is that both men and women barter with their bodies on a regular basis, and not just for sex. A man who doesn't show up to work with a working body doesn't get paid. If he doesn't get paid, he may very well not get laid, because a man who doesn't show up back home with a paycheck is just one more mouth to feed, and there ain't no food where there ain't no paycheck. What difference does it make whether the man barters his body on behalf of a coal mine, or the woman he's banging barters hers for a little domestic security? Remove the man from the ability to barter at all, as has been done successfully in the black American community, ensure that the woman gets paid for getting laid and pregnant, and the woman accepts money for sex: a welfare prostitute. Why isn't this exploitation, Ms. G. Raymond? (By the way boys, Mo'Nique deserved that Oscar.)

Because when we're not talking about the prostitution Ms. G. Raymond abhors, you're not going to hear about exploitation. A man who is pushed off his land and taxed into submission by a government, who has his choices limited by wealthy men (and now women) that start corporations and get into bed with that same government, takes one of the few choices left for any man that wants to feel like a man, and goes deep into that coal shaft. A woman with similarly reduced choices gets on her back, while the paying customer on top of her does most of the work. Both the man and the woman have bartered their bodies. The difference lies in the fact that the woman has made a physically safer choice, although admittedly more intimate. It is also a far easier choice. However, in some small way, she is doing what an ordinary housewife does: She brings herself to the transaction, knowing full well what the man wants out of it. She can just lie there and wait fifteen minutes if she wants.

And why is it that we never hear about male prostitutes when the official heralding of the Exploitation Horn is heard? They're out there. I've seen 'em… Okay, I've met 'em. There're quite a lot of them. Sadly, from what I hear, the heterosexual ones are "forced" to accept male clients quite a lot, mainly because most women who really, really want sex simply have to ask the nearest man *for free*. Why don't these feminists ever explore that angle? Oh, that's right: *women's* studies!

I think it's more than that. After all, these are men. Men can look after themselves. Men are natural providers; they should figure out a way of providing for themselves. Men are generally smarter than women, physically stronger, tougher-minded, more solitary, territorial, better at navigation and spatial relationships, and have visibly accomplished far more in this world than women. If a man wants to be a prostitute, therefore, he simply cannot be exploited. Women, being generally weaker than men in every way, are too easily manipulated and pushed around. Therefore, men and women are not equal.

Whoops! How did a women's studies expert (who has probably never been laid properly) stumble on that conclusion?! That can't be right. Back to the drawing board, girls. It must be something else…

I'll tell you what it is, you coercive, death-oriented Madam of the Brothel of Feminist Nonsense: punishment for

possessing a penis (or PPP for short). Prostitution, in general, pleases men. More specifically, it pleases the part of a man that he normally considers his favorite, virtually the only visible part of the anatomy that classifies him as a man at all: his dick. This marvelous organ is genetically pre-programmed to respond to anything soft, wet, and warm. Chiefly, it responds to pussy. Access to one may prove difficult for some men, so one more option for pleasuring the little guy is, from time to time, to pay for pussy. The only difference is, for access on an ongoing basis not only to pussy, but to all the other wonderful things a woman can bring into a man's life — her cooking, her femininity, her decorative abilities, her niceness, her gentleness, her sense of humor, her miraculous ability to create life, her nurturance, her innate intelligence — it is required of the man to pay up quite a lot more. The kind of body-bartering that Ms. G. Raymond opposes is actually far cheaper monetarily. Granted, there may be emotional or psychological side effects that the man or the woman finds displeasing, but all of that is so relative as to beggar belief. Ms. G. Raymond would have us believe otherwise.

Which is why rent boys are never mentioned. Being a male prostitute has nothing to do with PPP. Beyond that, it evens the field for playing victim, and the feminist/misandrist team wants to play where there's a little hill they can control. The men's team must always be at a disadvantage, or the game is called off. When a straight male prostitute takes it up the ass from a male client, as opposed to a straight female prostitute being sodomized, the idea of exploitation suddenly evaporates, in spite of the fact that the straight male prostitute will probably spend a great deal more time afterward in a much hotter shower to get the feel and stink of another man off of his body. (I've watched straight boys do it for money online — they genuinely *do not like it*. To be honest, I've tired of watching them. Misaporno, here I come!)

I am baffled by the article's obsession with European prostitution. Germany, of all places. A woman who finds herself selling her body in such a country is, at any given moment, a stone's throw away from any number of institutions that have spawned the world's greatest philosophers, composers, playwrights, poets, architects, artists, scientists, mathematicians, and economists. Beyond that, she is exposed every hour of every day to the onslaught of feminist ideology, enshrined in virtually every institution throughout Germany, including their mass media. Instead, that whore is taking the easy way out.

That isn't just a female trait: It's human. We all want the easy way out. Try going back to writing everything by hand. Try walking two miles to the store instead of driving. Try going back to office work without computers. Try washing your dishes, even your clothes, by hand. If you're Ms. G. Raymond, try doing something about prostitution purely voluntarily, as opposed to running off to bureaucracies with guns to make them do it. If humanity didn't want the easy way out, then a man with a gambling problem, who has solicited prostitutes in the past, would not suddenly embrace Jesus Christ as his Lord and Savior, supposedly wiping away his manifold sins in an instant. He also wouldn't have a car. Prostitution is easy for a great many women, because there are a great many men who aren't getting any, or not nearly enough. The ease of a career path does not equate with exploitation.

At what level is exploitation not up to individual interpretation, Ms. G. Raymond? She'll never have an answer, but the crowds will applaud her nonetheless, because if you bother to read her stupid article, you'll notice that much of what she says is simply a given. The article is not questioning the "evil" of prostitution; it merely questions how different European bureaucracies handle the "evil" itself. The article is not questioning who is responsible: Men are. The article is not questioning who the victims are: Women, and children who are lumped in sexless, with female adults engaging in volitional behavior that is inherently "evil."

In the article there is no mention of Denmark's record, a country where prostitution is semi-legal. (Maybe she couldn't find anything bad about Danish whores?) Instead, all the article says about semi-legal prostitution in other European countries is that: "In 2007, a federal government report found that the German Prostitution Act had not improved conditions for women in the prostitution industry nor helped them to leave. It had also failed 'to reduce crime in the world of prostitution.'" (I wonder what the odds are of an act being able to improve conditions for prostitutes when one of the intentions of the act is to help them leave prostitution.) What about The Netherlands, famous for its red light districts? "The government-commissioned 2007 Daalder report found that the majority of women in the window brothels are still subject to pimp control, and their 'emotional well-being is now lower than in

2001 on all measured aspects."

That's more arbitrariness and subjective description than I even care to think about, and that's just three sentences about two semi-legal countries. What conditions need improving? What are the crimes being committed, and should they be considered crimes, or are we just talking about volitional drug-taking? Define "emotional well-being," you self-righteous idiot. How many other horrible things have happened in this world since 2001 that might be having an impact on well-being? War? Recession? This ringing any bells?

The governments of Europe, who came along after the creation of human relationships, the division of labor, and the creation of currency, put themselves in charge of the money supply, embraced dangerous and foolhardy economic standards, and are now in the process of destroying the economy upon which these women depend for their very survival, and yet because hookers aren't completely happy, well Ms. G. Raymond now has a shot at the big time, so fuck all of that other stuff. When the economies of these First World countries finally do collapse, there will be a great many more women turning to prostitution to make ends meet. So much for women's studies.

But not for Ms. G. Raymond's ego. This has been the problem with progressive ideology all along. Results don't matter. What does matter is whether or not the feminist progressives in charge get laws passed that say what they want, and whether they also get the credit. Soon, women all over the continent of Europe will be scrounging for food, but at least Ms. G. Raymond and her lesbian lover will be safely insulated from the greater horrors, because they know how to play the political game. Alpha females who succeed on the backs of alpha males have no real need to explore the inner lives of female prostitutes, because they know how to direct the biggest and baddest guns, manufactured by men. PPP will thrive until there's nothing left to eat. You want to see exploitation? Lady, you ain't seen nothing yet!

Here's another article that argues for reduction in rape via legalization of "exploitative" prostitution. According to the author, "Using this model, it is estimated that if prostitution were legalized in the United States, the rape rate would decrease by roughly 25% for a decrease of approximately 25,000 rapes per year." Below is the list with the rate of rape sorted ascending:

[image]

As you can see, there are plenty of Portuguese dudes getting a piece, and look at their comparatively low rape and homicide rates. Portuguese prostitution is not prosecutable, unless a third party is involved. (No threeways?) Conversely, in Ms. G. Raymond's home country, where prostitution carries a terrible stigma (along with the male sex drive), and is still a prosecutable offense in most geographic locations, the rape and homicide rates are much higher, while the pussy action rate is much lower.

Color coding seems to indicate a trend of increased homicide and rape when there is less sex available, and the inverse when more men are getting laid. In fact, if you color code the countries and replace the rates (all ascending) with the names of the countries, you will see a very interesting trend. The color-coded countries at the top of the sex/month column (meaning very little humping going on) have a tendency to have higher rape and homicide rates:

[image]

The color-coded countries at the bottom of the list (meaning a lot of happy dicks) have a tendency to have lower rape and homicide rates (excepting The Netherlands, which oddly enough has the highest homicide rate):

[image]

Which goes along with what Angry Harry says: "Indeed, there is nowhere on this Earth where the people can be happy if the men are not happy." I have been amazed (and I truly mean this on an intellectual level), since fully embracing my sexuality, at how *easy* it is to please another man in bed. Happiness, it seems, comes quite naturally to men. No pun intended.

So here's a message for the man-hating Ms. G. Raymond: First of all, I will gladly take your supply of dick, since

you don't want it. Secondly, in countries where more men are having sex, there is frequently less rape and less violence. This is probably because all that pent-up sexual energy has various outlets. If you put less legal stumbling blocks in the way of penises, they will search out what they want, and, quite literally, BOOM! Problem solved.

But Ms. G. Raymond will never listen. She is convinced of her own "superior" intellect, and since she now has a title with "emerita" in it, a Latin term for "accepted by the only tribe that matters," she can go on her merry way, now that decades of feminist thought, backed up by Puritanical beliefs that outlawed most of men's sexual desires centuries ago, have given her faulty premises the look and feel of solid foundations. Sadly for all of us, her baseless beliefs will lead to more government intrusion into the most private of matters, more PPP, a great many more angry and shamed men, a lot more unhappiness, more guys walking around with UXP (unexploded penises), more rape, and more homicide. At some point in the future, I'm sure Ms. G. Raymond will be living in a gated community. I would, too, if I could afford it. Unfortunately, I'm not "emerita" anything.

B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

New Resources for Victims of Domestic Violence Available

S.A.V.E. · 9 September 2010 · Archived copy · Original

[image]

PRESS RELEASE

Contact: Teri Stoddard, 925-681-9654

WASHINGTON / September 9, 2010 – October is Domestic Violence Awareness Month, and this year the theme is “Domestic Violence: Understand the Truth, Stop the Abuse.”

To help abuse victims, S.A.V.E. has recently established an Online Support Group for survivors of domestic violence. The Support Group is designed to assist persons in their journey from hurting to healing to helping. Available in a Yahoo group format, the group is open all to victims and survivors of domestic violence.

In addition, S.A.V.E. has published a series of 11 tip sheets designed to help persons who are recovering from an abusive relationship. The sheets include a self-assessment checklist, safety plan, restraining order tips, and more. One sheet highlights how false allegations of abuse rob true victims of needed services and protections.

For those persons who want to receive announcements and updates, S.A.V.E. has also established a Facebook page called SAVE for Victims and Survivors.

Finally, S.A.V.E. has developed “Seven Key Facts About Domestic Violence,” featuring accurate information that is designed to debunk the widespread myths of partner abuse:http://saveservices.org/pdf/Seven-Facts-Every-American-Should-Know-About-DV.pdf

“We’ve made good progress in curbing the epidemic of partner abuse, but our journey is far from over,” warns Dr. Claudia Cornell, S.A.V.E. director. “Stop Abusive and Violent Environments expects these new online resources will help *all* victims of partner abuse, whether they are female or male, young or old, married or single.”

All resources for victims and survivors on the S.A.V.E. website are available free of charge: http://www.saveservices.org/victims-and-survivors/

As we approach Domestic Violence Awareness Month, S.A.V.E. calls on all Americans to consider the devastating effects of partner violence on our families and children, and work to stop intimate partner aggression in our communities.

A Lack of Rights for Men- A Mother Fights Back

Beth Lang · 11 September 2010 · Archived copy · Original

Do Men Really have Equal Rights?

It is a question I really never thought of until recently. It was just jast week, in fact, that I was sitting in a court room waiting for my 18 year old son's hearing to end. He was taken to court to pay child support for a child he did not want and did not agree to have, who he was, in fact, tricked into fathering by a dishonest young woman. Unfortunately, he was the "winner" of the paternity test (We were told it could have been one of three boys). I told my son he wasn't a winner at all, because being the winner of the DNA test he just lost everything that he doesn't even have yet.

Image courtesy of MenZ Magazine

While waiting in the filled court room, I sat there alone with my thoughts and worries about what was about to happen. Since he is 18 years old, I wasn't allowed to sit with him. He is considered an adult in the eyes of the court. An 18 year old boy with braces on his teeth, a sweet smile, and who still enjoys watching cartoons in the morning. As an adult, he is uneducated, underemployed, and naive enough to be duped by a pretty girl; damn, he doesn't even have his driver's license yet.

Millions of things were going through my head that day, but I was mainly thinking that I just wanted it to be over. Perhaps to escape, I was daydreaming about things I would rather be doing whenI heard his name being called.

And just like that the judge orders him to pay $759.46 per month plus $10,000 retro for the first year, plus court fees. I shook my head thinking I must have fallen asleep and was now in a nightmare. I had to gather myself together. I then whispered to an older man sitting beside me. "Did she just say $759.00 a month?" The man turned to me and said, "Yes, that dude must have a whole bunch of kids."

Sitting there in a room full of strangers, all from different walks of life, I felt more helpless than I have ever felt before. I felt powerless to defend my child. I stood up quickly and yelled "wait a minute there must be a mistake," though I think I remember uttering some swear words in the process. I said," this is wrong, how can this happen? " My son only works part time if he is lucky. He hardly makes enough money to survive himself. Now he was just ordered to pay this much a month for a child he never agreed to have?

There was yelling from the bench and I was ordered to sit down and be quite. I continued to demand an explanation. The judge pounded her gavel on the bench and ordered me out of her court room. I turned to my son son and said, " let's go. " The judge shouted back at me, " He is not going anywhere- I am not done with him yet. He leaves when I tell him to leave." As two deputies were walking towards me, I replied to her, " You are more than

done with him. He is coming with me. Go ahead and try to stop me." I looked at my son and he looked scared to death; not sure which one of us he should listen too.

Where are his rights?

A woman has the right to abort, adopt, or abandon her baby and there are no consequences for her decisions. A woman can have an abortion and no one can force her to keep the baby regardless of the father's feelings. A woman is allowed to leave her baby in a safe place and walk away with no questions asked. A woman has the right to give her child up for adoption. It's wonderful our country gives woman such liberties. I am a woman and I am grateful I have these rights.

Why aren't men given these same rights?

Why are men forced to be fathers when they don't want to be? Why are men forced to pay child support for a child they did not want to have? Why are men allowed to be tricked into being a father? Why are men being punished for having sex?

There are many women who have lied or tricked the man so she would get pregnant. Because she wants a baby to love her, and she wants someone else to pay for it. Where is the woman's responsibility? Shouldn't we, as women, be responsible for our own bodies? Shouldn't that come with all these rights we have? Shouldn't we be the ones to reap the consequences if we get pregnant while we are single? I hear it so often about unwed women saying they are against abortion for religious reasons. Well, what about them having sex before getting married? They weren't thinking about God then- were they?

Feminism claims to promote the idea that women have the same equal rights as men.

From Wikipedia ~ *In the subsequent decades women's rights again became an important issue in the English speaking world. By the 1960s the movement was called "feminism" or "women's liberation." Reformers wanted the same pay as men, equal rights in law, and the freedom to plan their families or not have children at all.*

OK, if this is all about equality, then where are men's reproductive rights?

I want to see CHANGE, and I am prepared to fight for it. We need equal rights to be equal for both men and women. The system is unfair. Furthermore, the ridiculously high child support orders on impoverished men in this country is a form of slavery. And that is exactly what the courts are doing to my young son. They are turning him into a slave- and allowing the woman who deceived him become his master- his *owner*.

Courts that are supposed to find just solutions are now the main cause of the problem. The child support orders not only set financial expectations too high to meet, but it also forces young men to become criminals, and some even commit suicide. We criminalizing an entire class of human beings, and ignoring the real criminals who are behind all this.

Women can get off their butts, put their children in daycare, and get a job.

As long as we have "My body, my choice," shouldn't we also have "my responsibility," as well?

Beth Lang is an American mother whose son was duped into becoming a father without his consent. Because of this, she has decided to dedicate her life to publicly challenging the corrupt system that enables the fraud. Her efforts to advocate on behalf of her son and all young men will be chronicled exclusively here, at avoiceformen.com.

An Open Letter to Senator Charlie Justice

Beth Lang · 12 September 2010 · Archived copy · Original

Just recently, my son received his high school diploma. As you may understand from my previous article, he now lacks motivation to do much of anything. I am at his side pushing him to continue his life in a good decent direction.

Together, my son and I will refuse to let this evilness take control of him and bring him down. We refuse to let this situation make him become someone he is not. We refuse to let this issue stop him from obtaining his life's dreams!

Several weeks after the graduation ceremony, my son received a letter from Senator Charlie Justice. (he was a guest speaker at the ceremony) Basically, the letter congratulates my son and tells him about all the doors of possibilities he has opened and all the opportunities of success in his life.

If you can't tell already, I don't just sit down and be quite. Here is my reply to Senator Justice's letter.

September 7, 2010
Senator Charlie Justice
Gateway Executive Center
8601 4th St. N. Suite 100
St. Petersburg, Fl. 33702

Dear Senator Justice,

Thank you for the wonderful letter you sent to my son. Any words of encouragement are good for him to stay positive about his future. I was impressed to see you attend the graduation ceremony on [August] 26, 2010. I too am very proud of my son for his accomplishment. He knows how important it is to have a diploma and continue a higher education.

Sadly, unlike most nineteen year old boys, my son does not have the same doors open to many possibilities in his life. He will not have the same opportunities as others and will struggle to be successful. He has a lot stacked against him.

Like many young men, my son trusted a girl he was seeing; when she told him she was on birth control. Little did he know, girls don't always tell the truth. Nine months later a baby was born. He knows he has nothing to offer a child, a child my son did not want, a child he did not agree to have, and a child he was tricked into conceiving. Tyler was recently ordered to pay $759.46 a month in child support. He works part time and makes minimum wage. The judge imputed income based on what she feels he could be making. Not based on any employment history. Along with the ridiculous high monthly child support order, he was also ordered to pay $10,000 in arrears. I can not believe this is happening in the United States. Most men with educations do not make enough to pay that much in child support.

As I looked into this issue further, I discovered what a huge problem this is in Florida and the entire US for that matter. Where are the men's rights? Why it is okay for a woman to make the decision to have an abortion, adoption, abandon, or keep their child? A man has none of those choices. Why are unwed men forced into being fathers when they never wanted to be? I thought there were equal rights for everyone. Sadly, I am finding this is very untrue.

Along with hundreds of other men, my son's life is basically over. He has been given a death sentence. He will NEVER be able to meet the courts expectations. He can not continue his education because he needs to get a few more jobs to pay this debt he owes. As you know Florida is leading in unemployment. So when the judge told him he needs to get five jobs, I seriously think she forgot what state she is in. He will become so far behind in payments since he can not even come close to paying that amount. He will never be able to apply for a loan, save money, or obtain credit.

He risks having his driver license suspended and/or jail time if he gets too far behind. This is even more ridiculous. If these men have their licenses suspended and spend time in jail, this will put them even further behind. Senator Justice, I am sure you agree jail is for bad guys. It is not for men who are tricked into becoming fathers and who can not afford to pay such high amounts in child support.

Men are being punished for having sex. Where is the woman's responsibility? Why are women in control of a man's future? Why are women able to give up all rights to their child with no questions asked, but a man can not?

This is a major problem in our country. Young men are turning to lives of crime and some are committing suicide over this issue. Something needs to change. The ridiculously high support orders and the not so equal rights need to change. I feel the courts make it so high because they want these young men to fail. This isn't about a war on women and children & deadbeat dads. Women aren't the victims here. This is about unfair treatment to men. These women need to stand up and take responsibility of there own bodies and their own lives.

This letter to you is just the beginning of my journey to make people aware of this problem. The only thing that makes sense is there has to be a corruption between Child Support Enforcement and the Family Court system. I hope if this is true it will be discovered. All I want is for it to be equal and fair to both men and women.

I am looking to you for guidance. We need to get our legislators aware of this issue. It has been overlooked for far too many years. There are way too many good men who are loosing everything, as President Obama stated during his election, "We need CHANGE."

I look forward to your reply.

Respectfully,

Beth Lang

Beth Lang is an American mother whose son was duped into becoming a father without his consent. Because of this, she has decided to dedicate her life to publicly challenging the corrupt system that enables the fraud. Her efforts to advocate on behalf of her son and all young men will be chronicled exclusively here, at avoiceformen.com.

The Weakest Link

kevinbrian · 13 September 2010 · Archived copy · Original

Editors note: *I first encountered this piece of writing almost two years ago on another website- one geared for writers. I have no doubt that many readers here will quickly understand why, when reading this, it registered so deeply with me, and why, at that time, I thought to myself- "if I realize my ambitions have a website with some decent traffic, then I will come back and ask for permission to run this one."*

Today, I am affirmed, both by posting this with permission to my website, and again from having given it another read. -Paul

I woke from a stress dream this morning. In the dream it was 1992, and I was back working that $7 per hour temp job on a packing line at the Johnson Controls bottling plant in Merrimack, New Hampshire. My job was to hand-pack 16 Oz Poland Spring water bottles. Thousands of them every day.

Those bottles were the bread and butter of this plant. One of only two such staple lines, and both running 24/7/365 with no excuses. And the flow was unrelenting, moving at 4 units per second down a single-file guide line, burped straight from the dull green blow-molding behemoth; the whole act swinging through the air with no net – no rescues allowed. I was good, but no matter how fast I packed those bottles, that machine always seemed determined that I would lose the battle to keep its line clean of jams at my crucial end. Like the damn thing was setting me up for a disaster all day, every day.

As I tried to stay focused on restricting my entire body to that very specific suite of movements that ensure a premier execution of bottle packing process efficiency – eliminating all other extraneous physical motion – I began to realize that my bladder was launching a challenge to that restriction. In fact, in a determined effort to have an impact on the situation, it was offering a sudden and rapidly building pressure of its own, even as the pressure from the bottle line mounted steadily from instant to instant. I looked at the clock. It would be over an hour until my scheduled break, and every other line was slammed, with nothing but asses and elbows visible from one end of the plant to the other. No net, no rescues allowed, and my bladder didn't care about that line of 16 Oz Poland Springs bottles coming at the rest of me. Not at all. It'd decided that a show of force was in order.

As if it really needed to remind the rest of me what kind of influence it could exert if put to the test. Within minutes, the whole of me was suffering but by now I was determined. I'd be damned if I was going to be pushed around by a belligerent bag of piss.

At some point, I suppose I lost my concentration. Hell, it was inevitable. I don't remember the specifics, and really, what difference does it make?

As soon as my work flow skipped a beat, my line of 16 Oz Poland Spring water bottles jammed, and they jammed right in front of me. That blow-molding machine had won the battle, and there was no saving the established process, as it mashed its bottles into each other, crushing the entire line into one solid mass of PET plastic waste. New bottles from the machine were spit into the air and onto the floor to become instant casualties due to FDA regulations, and at that maximum four bottles per second rate of production efficiency. Me? I just stood there and surrendered to the fact that there was nothing that I could do to fix any of it.

My attention was suddenly directed to the machine's operator, who'd run across the floor to scream at me. Poor bastard. I kinda felt bad about his bottles spraying in every direction; lost as soon as they emerged from that big green contraption he served. The monster couldn't be shut down without a five minute wind-down process, or the thing would…I don't know…eat itself or something. Who knows. It wasn't my job to know why the damn thing was going to need five minutes to stop turning perfectly good bottles into complete garbage. I just knew it would. Everyone knew.

As he yelled at me, I silently calculated the loss, 4 bottles per second –60 seconds per minute – 240 bottles per

minute – times 5 minutes. I didn't want to make things worse by telling him that the longer he berated me, the more bottles his machine was going to send to the recycling grinder. I figured he probably knew. Like I said, we all knew.

After a while, he was replaced by the floor supervisor, a small man with an even smaller voice, whose waving arms let me know of his disdain for my inability to hold up my end of this enormously valuable endeavor, as sirens wailed, lights flashed, and the wheels of large, corporate profit ground slowly toward an inevitable halt around me.

As the deafening one-per-second boom of the blow-mold machine fell silent for the first time in the five months I'd worked there, I took the ear plugs out and listened to the little guy who raged on before me. I learned about how much money I'd just lost for his bosses, and I learned about how much they pay him to deal with worthless, irresponsible losers like me. I learn about why the plant's staff had decided to replace their permanent floorworkers with temporary scum – scum like me – as this policy made it easier for them to replace that scum with other scum when that scum finally showed everyone why it was scum in the first place and would always be scum.

I never said a word. I just took it in and let the guy rant. After all, his bosses were paying him a lot of money to rant, and I was happy to let them get their money's worth as I stood there and let the man to do his job.

When he was done, I smiled and pointed to the carnage that surrounded us.

"I did all this at only seven dollars per hour," I said, "and without a contract or benefits. Hell, I did it without even trying."

Then I handed him my ear plugs and walked toward the door to the break room. By the time I reached the time clock, I heard two other line sirens go off. Two other temps must've realized the power they held in their weary hands. The power they'd always held, and at seven dollars per hour; without a contract or benefits. I didn't bother to calculate the impact on the company's bottom line. I just punched out and headed for the door.

I woke up at that moment.

The weakest link reigns over the entire chain, and if that link is deliberately denied what it needs to ensure the integrity of that chain, then whose fault is it when the chain fails? This is a truth that business ignores on a daily basis, and at its own collective peril. That blow mold machine operator never held the power to ensure that line, and neither did that floor supervisor. The power was always solely in my hands, even as those two milled around and busied themselves with their little fidgets, while I sweated from minute to minute, hour to hour, and day to day, trying my best to keep their bottles flowing into 24 count cardboard cases at the rate of 4 bottles per second.

I get the feeling that if every other no-account, temp scum that shows up each day to that same high pressure onslaught of corporate disdain took a moment to let their line jam, we'd see some lower and middle management heads roll. Then, once those heads started rolling, we might see them react with some sudden resistance to the upper management's downhill shit-roll, and who knows where it all might end once that progression begins its own trajectory within the corporate structure.

A fish rots from the head; meaning that, ultimately, systemic decline descends from the top. We know this is true, but we also know that renewal rises from the bottom, from that foundation that provides stability to the whole. If that foundation is decimated, there is no renewal; and no amount of effort will succeed in bringing that whole back to sustainability.

I got to wake up from my stress dream, but what's happened over the last few years to our economic structure isn't a dream. The foundation needs to be repaired if we want the renewal that only it can provide. Bailouts for the top won't force the foundation to support what it's already decided to abandon as repugnant and destructive to its own viability.

The foundation of this economy, those temp scums that can be replaced with other temp scums, aren't worried about the failures in the boardrooms on Wall Street. Why should they be worried? Their lot won't change either way, and it was insanity for the top to re-engineer the structure to insult its own foundation in the first place. The talking heads tout the business owner as the foundation of this economy. That assertion is now being debunked, as

the real foundation – the waged worker – is deciding that they see no value in supporting that which crushes down upon them, and has always crushed upon them; even in the best of times.

In my dream, I watched thousands of dollars evaporate in lost productivity and spoiled inventory and did so at my own earn rate of 11.6 cents per minute. My loss was minimal. I could spare it without raising my stress levels. Certainly without lifting them near the levels that my service to that productivity had raised them. The same holds true for the foundation of this economy as it emerges from the fog of its own leveraged acquisitions. Buying that it had engaged in on behalf of those who profited alone from their dedicated efforts. Their unrewarded spending is done. "Let the damn line jam, and to hell with the sirens." They seem to sense that it's time for the top to lift a finger on its own behalf.

And if not, then to hell with all of it. The beauty of living low is that there's no fall to worry about. You're on the ground, and below that…well, there is no below that. When it all crashes around you, it's you who now owns the neighborhood where everything has just found its new home. When the structure craters, relative wealth is the only wealth, and if you own the ground, you get to set the terms for a change. Just like when, in my dream, I handed the floor supervisor my ear plugs and walked easily to the door, as my peers came to the same conclusion concerning their respective lines.

Let it fail if that's what the structure demands through its undeniable disdain for its own foundation. Let it crash. The foundation will still be there. It will become the foundation for something else. Maybe something better? Maybe something more aware of the value that sits directly beneath it, and provides it stability? Or maybe not? Maybe it's a cycle that needs to be repeated again and again, as one empire inevitably falls to allow for the rise of the next?

Whatever. I sit at the foundation. I can't fall. I can only sit here and watch it all crash around me.

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Mr. Carroll has a book coming out in the near future that will be available at Amazon.com. A link to purchase it will be made available on the home page of this website.

[image]

From the Publisher of MenZ Magazine

Tom Givens · 14 September 2010 · Archived copy · Original

Alright, so here it is folks, issue 2 of MenZ magazine. A lot of people have asked me if this magazine is an MRA zine, basically a continuation of MrM!, or if it's something else.

Here's the answer. It's something else.

Much of the Men's Movement is finger pointing and blaming, and while this is indeed the role of much of activism, it's not the whole picture.

We need to begin to address some of the issues facing men head on. Issues like Male Suicide, and the Government complacency about same. Or unequal treatment before the law, or simply the way boys are raised to be sacrificial lambs for the nearest woman.

The men's movement is not simply about attacking Feminism, even if that route is the most effective one to combat the hatred of men. Chivalry plays a large role in the predicament men find themselves in. So does acquiescence to vague assertions of 'authority' over common decency or sense.

We live in a time when no one can be taken seriously unless they have a degree. That nothing can be known without first being officially 'studied'. We live in a time when "Appeal to Authority" is not only acceptable, but the law of the land in many cases.

Just as there is no requirement that one have a degree in Women's Studies in order to criticize Feminism (yet), it's equally valid to say one can criticize anything political without a Political Science degree, and for that matter one can question Science without having a degree in a STEM subject as well.

Frankly, if the 'expert' can't explain these questions in plainly understood language, there's something fishy going on. Usually, when people try to hide something behind their 'expertise', they say it's 'too complicated' to solve easily…but don't explain why.

'Too complicated' to talk about, but vitally important to implement…of course…

Well, right here in this magazine, we delve into those things the Politicians and Lawyers want you to think are 'too complicated' for the average person. We ask the questions that journalists in the Mainstream Media seem to continually 'forget' to ask. We explore ideas deemed 'too controversial' by the media (meaning too critical of PC sacred cows), and expose their hypocrisy and that of the Political Class.

In short, we ask questions the Establishment doesn't want you to know even exist, let alone hear answered. And we credit our readership with the intelligence to make their own decisions.

Sound like a big grab bag of hyperbole to you? Can't believe there could be anything left that opens your eyes and gives you a 'eureka!' moment?

Well, come on by menzmagazine.blogspot.com, give an issue or two a read, and decide for yourself…

When is it OK to Punch Your Wife?

Paul Elam · 14 September 2010 · Archived copy · Original

It might be easy to think that the title to this piece is simple provocation, a tool to inspire people, perhaps mislead them, through sparking an angry reaction or just plain morbid curiosity, into taking a look at what this article is about.

Even though the thrust here is slightly different than the title would imply, there is no deception here at all. The question is serious, and the answer, to be certain, is so clear it need not take an entire article to address.

When is it O.K. to punch your wife? Well, anytime you are defending yourself from her physical attack. You have the right, at that moment, legally and morally, as is explicit in every legal model I know of, to use whatever force is necessary to protect yourself.

Ah, but you really don't, which is of course the real purpose of this article, and a purpose well worth study and consideration.

You see, the surface answer about self defense only applies in the world of legal *theory* and the land of *ought-ta-be*.

In the real world, where we actually live, the preponderance of people, from your friendly neighborhood patriarch to his twin sister the Gloria Steinem clone, see this type of dialog as a reason to go nuclear. In fact, I knew that the title would be provocative precisely because we live in a culture where I am not supposed to even ask such a thing. It's like asking when it is OK to hunt an endangered species, or steal a senior citizens social security check, or joke about children with cancer.

And people, whether it is women gone insane with the power of the *pussy pass*, or the men who are in fact the underwriters of those passes, will surely bring their wrath down upon you. They will rush in to scream, "You NEVER hit a woman! NEVER, NEVER, NEVER!"

I can just see the bulging veins in their necks, their flushed cheeks, and spittle flying from their mouths.

And of course they are right. A man should never hit a woman.

NEVER.

Not if he knows what is good for him.

It's not because some women don't deserve it. Heck, there is many a woman that righteously deserves a foot being broken off in her ass. You read about them a lot these days; women who beat and abuse their partners, who poison them, who hire paid killers to take them out, who shoot and stab and cut their husbands and boyfriends in their sleep, who run them down and kill them in cars, who get other thugs to torture and abuse them.

There are women, and plenty of them, for which a solid ass kicking would be the least that they deserve; where any justice at all would deliver to them the executioners needle. But hey, we can't even defend ourselves against them, so it makes perfect sense that they won't find themselves on the wrong side of the glass window in a death chamber-no matter what they do.

The real question here is not whether these women deserve the business end of a right hook, *they obviously do*, and some of them deserve one hard enough to leave them in an unconscious, innocuous pile on the ground if it serves to protect the innocent from imminent harm.

The real question is whether men deserve to be able to physically defend themselves from assault when it comes from a woman. Does the concept of self defense even apply to men who are the victims of violent females? Technically, the law says yes. But the people around you, especially the ones with guns, regard the *pussy pass* as a higher authority.

You hit a woman, even in self defense; indeed if you even call the cops on one that is beating the crap out you, the

beta thugs we have come to call police will come round to your house and deliver some fucking law and order- on *you*.

I know, I just crossed another line. This time that thin blue one. Just like asking when it is alright to punch your wife, I am breaking a social gag order to point at police, rather at what police have become, and speak the truth.

But of course, that is how the police ended up doing what they are doing- by everyone keeping their mouths shut.

I respect the idea of police work very much. I have known many in law enforcement, including members of my family.

I also know that street cops are obliged to follow department policy, no matter how screwed up it is, or face losing their jobs. For that reason alone I have taken a soft line with the police for a long time.

In other words, I have been a part of the problem. I hate those kinds of look-in-the-mirror moments, but there is only one thing you can do with them- freaking fix the problem. And so I am here to start.

If you are willing to keep your job as a police officer by taking an abused man to jail for the sake of department policy or convenience, or even for your job, then you lack the integrity to be a public servant. Please take off your badge and resign. I am sure there are openings in the nearest street gang- where rule by force, not law, is much more your cup of tea.

Or perhaps you like your position a beta male thug enforcer. Perhaps you don't care who you cuff and cage as long as it gives you a hard on. Either way, I am tired of the public overlooking your actions, and worse, patting you on the back for being morally bankrupt and abusing innocent men.

Lest you think I am being over reactive about just how far the police have gone. Let's take a look at a case or two.

In Sacramento, California David Woods's wife Ruth took their young daughters outside in 39 degree temperatures, *for seven hours*, till their lips were blue and they were borderline hypothermic. After she returned, Woods argued with his wife about her actions, till she grabbed a serrated kitchen knife and stabbed at him. The blade passed through the collar of his shirt and actually gave him a small nick in the flesh of his neck. Apparently unsatisfied, she reared back to stab him again, but this time he hit her in the mouth. She dropped the knife and ran to call 911. Sacramento Sheriffs Deputies arrived at the scene to intervene, drew their guns, and slapped cuffs- on Mr. Woods.

They were preparing to take him to jail, over his protests, but it was the daughters, who insisted that the deputies listen to them (they sure as hell were not listening to *him*), that finally prevented them from taking their father to jail *and leaving them alone with the disturbed and violent mother.*

But, they did not take the mother anywhere either. They released Woods from his handcuffs advised him to get her to counseling.

After the incident Woods was quoted as saying, "Now, isn't that strange? When she had a fat lip it was a felony and I was going to jail. But when they finally realized she tried to stab me in the neck, it stopped being a crime and became a mental health issue."

Woods is not alone. This sham is passing for good police intervention on family violence in every major city in the country. From L.A. to New York City, police are embracing policies for handling domestic calls that can only be described as politically motivated, simple minded and *criminal*.

Whatever happens, arrest the guy, unless someone beats you over the head hard enough with the truth that you have no choice but to consider arresting whatever aggressor the evidence points to.

In doing this, our police, with our absolute complicity, have gone from being public servants to public menaces, trampling on victims, enabling criminals- mindlessly obeying department policy to the point that Gestapo references would not be overblown.

Their handling of domestic disputes is part of the a massive roll back in civil and constitutional rights and they need

to be called to task for it.

Consider the following clip from ABC news that measures reactions of people to seeing a man violently abused by a woman.

Predictably, few people cared at all, one even celebrated the guy getting a beating, and most just decided on their own that he had it coming, but most telling is the cop that walked past this scene doing nothing and later told reporters, “Yeah, if it had been the other way around I would have definitely done something.”

Then he excused it by talking about how he was raised, admitted that it was a double standard, but informed us that even being confronted with it was going to change nothing.

“Hey, it is what it is,” he says.

Consider the recent story out of Orlando, Florida, regarding the false rape accusation epidemic. Even in that situation, as reported by police themselves, *they do not want to arrest women*– simply because they are women. The pussy pass is police issue.

Note the basic turn of events. Man angers women. Women attack, verbally and physically. Man refuses to comply. Women call police. Women lie. And lie again. And lie again. And lie again.

Police office treats the man as though he is the problem, going as far as to tell him that he cannot disrespect women.

Any thoughts on what would have happened if this man were not smart enough to film his actions?

And this is what we have, people. From rape allegations to domestic disputes, to civil protests, we have police that are badge wearing, gun toting enforcers of feminist governance. They are either too poorly trained, or too brainwashed or too stupid to realize the socially destructive nature of their actions.

So when is it Ok to punch your wife? Ask David Woods, he’ll tell you. Don’t defend yourself. Don’t expect help. Just run. Forget your property. Forget justice. And get a hotel because there won’t be a safe house. Not for *you*.

If you are a man in this culture and you are unfortunate enough to have an altercation with a woman, you know who is coming to take care of things, don’t you?

That’s right, the Sacramento Sherriff’s Department. Or maybe the Orlando police, or maybe that muscle bound cop in the park who would walk past you getting beaten like he was a fry cook instead of a law enforcement officer.

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Dick's Corner – Gender Studies Bias

dickelfen · 15 September 2010 · Archived copy · Original

Editor's note: As we continue our efforts to shine the light of truth on the darkness of cultural misandry, the need for current, credible information is always a constant. To offer his personal contribution to that end, Dick Elfenbein, an advocate for Male Studies and long time journalism and communications expert has volunteered to offer his considerable expertise in bringing needed facts to the table for the benefit of the men's community.

In *Dick's Corner*, Mr. Elfenbien will bring his periodic observations and findings to the readers of A Voice for Men, in short and concise format, so that activists may consider it in their future work and so that everyone may have it as food for thought in the present. With thanks to Dick, here is the first installment of Dick's Corner- PE

VERMONT UNIVERSITY WOMEN'S AND GENDER STUDIES FOCUS ON THE TRANSGENDERED WHILE IGNORING MEN

Futher evidence, if any is needed, that the voice for men has been muted, at least in reference to "gender studies," comes from the University of Vermont.

That state supported institution announced that beginning with this fall term it has added a visiting lecturer who will supplement its existing academic offerings in Women's and Gender Studies with a course on "Trans/gender Identities, Communities, and Politics" which the new faculty member said "focuses on the ways in which trans people negotiation (sic) their identities across a variety of social situations, from bathroom use to clothes shopping and international air travel."

Despite the fact that the academic program's name includes the word "gender", which Webster's Dictionary defines as meaning "a set of two or more categories , as masculine, feminine, and neuter," there is no reference to anything masculine –men, males or boys–in descriptions of its 30 plus courses. The absence of references to males whose sex is determined by the presence of XY chromosomes and who constitute 50 plus percentage of the world's population is particularly interesting when contrasted with the transgendered population estimates which range from .01 per cent to .001 (or for those of us who are decimally challenged, the range is from one in 10,000 to one in 100,000).

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Death Row and the Pussy Pass

Paul Elam · 17 September 2010 · Archived copy · Original

[dropcap]I[/dropcap] suppose I should out myself from the beginning as being opposed to the death penalty. At the very least I'm against it till we develop a system that assures 100% certainty that we are killing the right person, and that assures that every deserving scumbag gets an equal chance at the needle.

We are nowhere near that competent, or even concerned about getting it right for that matter, so I remain at the default position of con.

That being said, in regards to the September 23rd scheduled execution of Teresa Lewis in Virginia, I have an amended position.

Let's throw some burgers on the grill, crack open a few cold ones, and watch them ice this murdering bitch on pay-per-view. Or maybe we could tweak the date a little and do it at half time of a football game. Terry Bradshaw could do the play by play.

[image]
Teresa Lewis
We'll put Sponge Bob on DVD in the other room for the kids.

I'm not just fascinated by the Lewis case because executions of women are rare. Though they are, *exceedingly*. Since the death penalty was reinstated in 1976, there have been over 1,200 executions in the United States. A whopping 11 of them, or less than 1%, were women. Lewis will, if not saved by the Supreme Court or the Virginia Governor, be the first dead woman walking in that state in 98 years.

This stands in pretty stark contrast considering women commit, by DOJ estimates, 10% of all murders, are involved in 35% of all domestic homicides (*are involved* means, like Lewis, they get other people to kill for them) and nearly 30% of murders where the victim was another family member.

On death row, it seems, the vagina exemption is almost a given.

And that really is what makes this particular case so interesting. It is not just that female executions don't keep up with female criminality, it's *why* they don't. And that requires us to take another much needed look at that most peculiar of growing social phenomenon, the pussy pass.

From all the evidence available, Lewis used her pussy to get into this trouble and now wants to use it to avoid paying the price. For the latter she is getting a lot of help; that coming from her attorneys, but bolstered by a gynocentric media that is reaching a frothing and feverish pitch in activism on her behalf.

On the surface, it might appear that they have a case to make for her.

One of Lewis's hired killers, 22 year old Matthew Shallenberger, is alleged to have written a letter in which he claims to have manipulated Lewis, who reportedly has a low I.Q., into the crime. Apparently, the boy had Game, but not on a level that helped him with the state. He killed himself after getting a life sentence.

Lewis's lawyers have had trouble getting the letter admitted into evidence.

It is also the contention of her counsel, with supporting expert opinions, that Lewis has a Dependent Personality Disorder, which makes her susceptible to being manipulated by men.

That's clinical speak for the pussy pass. It has to be the man's fault, right? Women don't do these things unless someone makes them, and that someone is always a man.

But there are some other inconvenient facts around the case that don't work in Lewis's favor. For instance, there was an earlier failed plot to kill her husband and step son, and to help seal the deal Lewis had taken her 16 year old daughter to have sex with the second gunman, 19 year old Rodney Fuller. Apparently it was all the encouragement

he needed.

Also, in consideration is the fact that Lewis financed the purchase of the weapons, left the front door of the home unlocked so that the gunmen could slip in and waited over 30 minutes as her husband lay bleeding to death before calling 911. It was actually the husband, Julian, who stubbornly clung to life long enough to tell the police at the scene that his wife knew the people who shot him, that quickly put investigators onto Lewis as the culprit. When she broke under questioning, she told investigators she did it for the money.

It would be easy enough to argue that any of that could still be consistent with her attorney's assertion that this was a simple minded woman who got drawn in by a more intelligent and manipulative mastermind.

The only problem with that is that it really doesn't matter. Death chambers have taken the lives of many men of low intelligence and who were highly impressionable. But there is not a penis pass, so they get the needle anyway.

And as you peruse the headlines of any of about a hundred news stories currently running on Lewis's execution, you get the real reason for wanting to save her from her debt to society.

She is, well, a *she*. Lack of intelligence and impressionability aside, the one thing every news agency, and her lawyers keep hammering on to the public is that we are about to kill a woman. The rest is just window dressing that can be seen on every death row appeal ever written in the last hundred years.

Low intelligence means nothing, unless it is low enough that the person cannot comprehend the nature of their acts, or tell the difference between right and wrong.

All of Lewis's behaviors, before the murders and up to this very moment are bombastic advertising that she knew exactly what she was doing and knew that it was wrong. And all we are witnessing now is a society struggling to cling to the idea that a woman's life, even a calculated killer, is more valuable than a man's.

I think we should start sending female killers to death row, and keep sending them, until we finally get smart enough to give this stupid and vile form of sexism its swan song; until we execute our own bigotry.

And if you are against the death penalty, this would be the wisest strategy to pursue. If you really want to end capital punishment, start executing women every time they legally deserve it. The death chambers would shut down overnight. And if that is not a sign of a very sick society, nothing is.

The Great White Lie

B.R. Merrick · 20 September 2010 · Archived copy · Original

Like most good anarchists, I read Antiwar.com on a regular basis. They are to be commended for the outstanding work they do, and for the fact that they do it with such consistency. Recently, James Bovard posted an entry in the blog concerning the Obama Administration's refusal to permit discovery in the case of Maher Arar, a man who was tortured in Syria after "his" government in Canada willingly and volitionally worked with "our" government in supplying false information, leading to his arrest and deportment. The comment I left at Antiwar under Bovard's blog post has been removed. It was brief and somewhat sarcastic, but I thought the point was clear. Perhaps it was a technical glitch, or the comment was taken at face value instead. I posted a far lengthier comment at Chris Floyd's invaluable website, and I hope he'll keep it there, because my reaction to the Canadian government's complicity in this man's torture is not unwarranted.
Neither Bovard nor Floyd expounded much on the Canadian side of this issue, perhaps because the Canadian government apparently apologized and made some financial compensation to Mr. Arar. (There was even some mention somewhere on the web that they may not have cooperated had they known he would be sent to Syria. I will not bother linking, because I feel it is largely irrelevant.) The way that these issues are normally approached, this is the reaction people often have, I suppose, when a government "remedies" one of its many wrongs. Therefore, I cannot intelligently comment on Bovard's or Floyd's opinion of the Canadian government's involvement or subsequent "sorrow." I can only give you my view of this "apology." Brace yourself.

The Canadian government is "sorry"? So what? After being tortured in a Third World prison, a nightmare from which you may never see yourself rescued, when just days before you were standing in an airport in the midst of one of the world's most peaceful and prosperous cities, so what? Mr. Arar is my age. I grew up in a peaceful American suburb, where my parents still leave the doors unlocked all day long, even when they've left the house for several hours and gone miles away. Mr. Arar grew up in Syria. What would it be like for such a man to come to this continent when he's 17 and see what life is like here, to get used to it, to rely upon it, to enjoy it? Then the government that promises all of this and more shows its true colors (the red in their flag is apparently no accident), cooperates with a neighboring government in supplying false information, and is complicit in sending an innocent, peaceful, married father in his thirties straight to hell, to be beaten for hours at a time, days on end, with shredded cables, while listening to other men scream. For this, they are "sorry," after months of legal negotiations with his expensive lawyer whose every action is regulated by them. So what?

Now, I'm an overly sensitive individual. That's just my nature. If something this horrendous happened to me, I probably would not survive it, at least not emotionally. It is entirely possible that Mr. Arar is a lot tougher. Maybe he's able to pick up the pieces of his life and move on. Maybe he has a supportive wife, and maybe his two kids are just adorable. They are now millionaires, thanks to the Canadian government's marvelous ability to steal money, so perhaps this will give him some comfort. In short, maybe Mr. Arar will be able to find joy once again in his life. Again I say: So — the fuck — what?

A man's ability or inability to overcome a year of being subjected to the absolute worst of humanity, abhorrent behavior on par with Nazi atrocities, the Rape of Nanking, and Hiroshima, coupled with a legally acceptable apology, does not compensate for the irreparable damage done. The Canadian government — the bureaucrats who followed him, spied on him, informed on him, stalled his government-approved lawyer for months, and stole money from innocent bystanders to pay for their sickening actions — have gotten off scot-free. Not a single one of them was beaten with a shredded cable, even once. And two Internet writers, whose abilities and intelligence outshine mine at every turn, had too little to say about this aspect of the story. They rightly condemned the government claiming lordship over this part of the land mass, but it's not enough.

Ladies and gentlemen, the Canadian government's actions, the United States government's actions, the Syrian government's actions, are all the same. They are all complicit. They are all filled with people who think that

stealing for the government is "morally good" while all other stealing is "morally bad," and needs to be hidden from the peasants when they do it regularly. They are all comprised of people who think that killing when the government says to is "necessary and proper" while all other killing is "suspect and dangerous," therefore, when it hasn't been passed into law, they have to cover it up. They are now filled with people who think that torturing terrorists is "acceptable" but torturing innocents is "unconstitutional," hence their torturing of Mr. Arar has to be legally compensated. These governments may also be comprised of a few people who are willing to say that stealing is stealing and murder is murder, but who also mistakenly believe that if we just change one or two aspects of this law or that constitution, we will have the necessary checks and balances in place; if we just go back to what Jefferson talked about — a man who owned other people, who refused to give them their liberty, who purchased massive amounts of land out from under the people who depended upon it for their lives and did so with other people's money, who sat atop the bureaucracy for eight years — then we'll be just fine. Then Mr. Arar won't be tortured anymore.

The government is a system of initiatory coercion. Coercion leads directly and immediately to death, which I hope to explain in a follow-up article in greater detail. [Author's Note: The article has since been written, entitled "Coercion Is Death."] In short, coercion, being an anti-individual phenomenon, leads to four deaths in succession, as I see it now. Coercion first kills volition, then relationships, then wealth, and finally, when it goes on long enough, the individual himself. Of course, if someone puts a gun to your head, or beats you hard enough with a shredded cable, all four deaths happen at once, but never out of that order. Permit me to make a syllogism based on this conclusion:

Major premise: Coercion leads directly and immediately to death, therefore it is death.
Minor premise: The government cannot exist without first initiating coercion.
Conclusion: Government is death.

I submit to you that this is not my opinion, but a logical conclusion based on fact. If, prior to my publishing another article about the nature of coercion, any readers have any facts concerning this phenomenon that have not yet sunk into my smaller-than-average brain, please feel free to let me know. But if I'm right, think about that fact: Government is death. Not government is "evil," or government is "unnecessary," or government is "too big," or government is "useless." That's just opinion. (Four of mine, actually.) I'm talking about irrefutable fact: Government is death.

The death-oriented government of Canada went after one of its own because of his odd name, his light-brown skin and his handsome but unusual beard. They initiated coercion against Mr. Arar; therefore, they have permanently killed a part of his individuality, a part that might have been shared with at least two other individuals who are dependent on him, physically and emotionally (remember what I said about the death of relationships). I wonder if any responsible journalist will ever follow up on his two kids, named Barâa and Houd, a few years from now, when they are young adults. I wonder what they'll say about what, if anything, has changed about their dad. They may never know, but because of what I know about coercion, most especially the type of sickening, soul-wrenching coercion used on Mr. Arar, although he himself may never fully know, some very significant part of him is now dead. Forever. For which the Canadian government is safely, legally sorry, with other people's money. I'm sure every bureaucrat involved in this sordid bloodletting has been fired. (I hope that sarcastic comment doesn't get accidentally deleted.)

As I did in my remarks at Chris Floyd's website, let me relate a story I just finished reading not too long ago, about a man who was willingly tortured to "cure" his homosexuality at my alma mater back in the 1970s (quote from Connell O'Donovan):

"I also personally recall an Affirmation meeting [a support group for gay Mormons] in 1988 when a man showed up calling himself only David. He sat alone in a corner during our meeting and became extremely jittery when anyone approached him. I spoke with him but he requested that I remain at least six feet in distance away from him. He then rolled up his shirtsleeves and showed me his arms. The deeply scarred skin on the inside of his arms looked

like raw hamburger and I almost vomited from the sight. He informed me that he had participated in electric shock therapy at BYU in 1977 and had been allowed to turn up the voltage as high as he wanted to. The results were badly burned arms and a complete inability to come physically close to any male without him emotionally breaking down from the trauma. His homosexual desires were as strong as ever but he was unable to touch another man even for a simple hug, he had no heterosexual desires whatsoever, and he was constantly on the verge of suicide. David never returned to Affirmation and I suspect from his fragile emotional state that he did not survive his ordeal for much longer."

Also as I pointed out at Floyd's website, "This is what a man who has been tortured WILLINGLY goes through. What does a man who is in fear for his very life endure?… [Arar] is forever changed, forever scarred. He is damaged goods. He will never look at the world the same way again. He is just as traumatized, if not much more so, than every broken, indoctrinated soldier returning from this war."

This is what the Canadian government, its subsequent investigations (paid for with stolen money), its bloviating, its legal maneuvering, its "shock" at its own misdeeds, its unforgivable complicity, has wrought. This is what the government will always deliver after promising freedom and security. This is government. This is coercion. This is death. And virtually everyone with whom you come into daily contact believes in this institution.

Eternal shame on the government of Canada.

This article was originally published at "Strike The Root" on June 23, 2010. It has been reprinted here with permission.

Feminist Frankenstein Experiment

Paul Elam · 23 September 2010 · Archived copy · Original

This video is a discussion of Rebecca Walker's fine article called "How My Mother's Fanatical Feminist Views Tore Us Apart". If you're not familiar, the gist of the article is this: Radical feminist has a daughter. Daughter gets married to an evil patriarch. Feminist mother disowns daughter for not hating men enough.

The most fascinating part of the article is that it almost sounds like it was written by an MRA. It seems no one is more capable to see the vile misandry inherent in a professional feminist – than is the daughter of a radical feminist author.

Shrugging Misandry

Paul Elam · 25 September 2010 · Archived copy · Original

The men's movement has long carried with it a strong undercurrent of frustration. We lack organization, have made all but inconsequential progress on the political and legal fronts, and remain on the outside of an impenetrable wall around the mainstream media. Countless times the ambitions of MRA's start up in a flash and falter as just as quickly. Uncle Zed himself has dubbed our tendency to undermine any emergent leaders, and each other, as *The Circular Firing Squad*.

In other words, we are doing just fine, thank you very much.

The negatives are real, but let's put a little perspective on this. First, it is critically important to consider that any movement a mere 40 or 50 years old is in its infancy. For women, it was 72 years between Seneca Falls and the 19th amendment; almost 50 years after that before mainstream feminism took hold, and still another 25 or so years before gender activists really started getting the power to destroy families and generally fuck up everything else they touched. That is roughly 150 years from inception to the resultant destruction.

And that was in a culture where base biology drives men to throw each other under the bus in order to open doors for women- and drives women to feel entitled to that kind of paid-for-in-blood privilege.

Following the feminist example is thus an ineffectual and agonizingly slow road for men. Feminists were able to whine their way into de facto governance by the same forces that quash men's grievances faster than they can be stated.

It all boils down to two simple but insurmountable equations.

Women's whining = pursuit of justice. Men's pursuit of justice = whining.

Trying to reason with or educate people in a culture where this mindset is biologically rooted is absolutely foolish. The people we would engage view all forms of support for men like they were dirty hypodermic needles scattered across a schoolyard playground.

Allow me to expand on this.

I recently read an article on a feminist website, Sociological Images, authored by a couple of female Ph. D's, in which one of the comments named yours truly as an MRA who wrote about men's superiority over women, and yet another person who commented said they visited *A Voice for Men* and found a lot of whining going on here.

Par for the course, right?

But let's just run a short comparison to further demonstrate what I am talking about.

Recently on *A Voice for Men*, we have engaged in the standard discussions that relate to men in modern culture: A police state that arrests and incarcerates male victims of domestic violence and enables female perpetrators to continue criminal behavior; a ten to one death gap concerning capital punishment that works against men; a five to one death gap against men related to suicide; the staggering attrition of males in higher education and employment; the utter lack of reproductive rights for men, and the incidence of false rape allegations against men which even the police are calling epidemic.

And that is just the past two weeks.

On the other hand, the article from which the comments I cited at Sociological Images was about:

Rulers.

No, not heads of state. Measuring sticks. The kind that sell for $1.19 in your grocery store. It seems the fembots in question found a line of rulers commemorating great scientists of history, and a woman scientist, Marie Curie, had

her own ruler under the heading of “Great Women Rulers of Science.”

That’s the horrific injustice that pissed off the author.

Her problem was (or at least appeared to be) that the women were separated from the men, giving us a default position of men as human and women as, uh, something else. Perhaps something less.

But wait a second. For half a century feminists have shrieked and bellowed and raged to get us to recognize women; often insisting we deluge them with pomp and ceremony, even over some of their more mediocre accomplishments. And let’s face it, even after 50 years of efforts for inclusion and assisted access for women into all realms of modern life, mediocre accomplishments are as good as it gets.

Still, when it comes to their demand for recognition, earned or otherwise, we have surrendered our reason (see: *psychobiology*) and complied. But now, even acting out of that acquiescence, and giving Marie Curie her own 12 inches of fame, this is somehow an affront. We have insulted all women, relegating them to subhuman status, by lauding their accomplishments in the “wrong” way.

And *we* are the whiners?

And that is really the point here. These educated idiots aren’t some isolated group of imbeciles. Well, they aren’t isolated, anyway. They are not operating outside of mainstream consciousness. They *are* mainstream consciousness. The sooner we get a firm and comprehensive grip on that, the better.

The current mentality toward men mirrors that toward blacks in the antebellum south. And no, I am not comparing the struggles of modern men to black slaves. *Not at all*. I am, however, most certainly comparing the mentality of modern women to that of slave owners, complete with manginas and white knights aplenty to serve as their house niggers.

They practice the same level of denial and entitlement that was needed to maintain justification for slavery. No amount of moral outrage will affect them; no amount of suffering (except their own) will reach their hearts.

And no amount of reason will produce anything more than the blank, uncomprehending stare of a cow seeing its own reflection in a pond.

With all respect to Glenn Sacks, just what does anyone really think he is going to accomplish in terms of popularizing our agenda in this kind of moral and intellectual void?

And there’s the rub. Where reason and dialog fail; where activism as we understand the word is a non starter, then responding with more of the same is as stupid as finding a sinister, sexist plot in the school supplies section at your grocery store. The more sensible route to go is withdrawal and intentional neglect.

Or, as Ayn Rand would advise, shrug it.

Shrug it all- the whole nasty, filthy rotten enchilada.

And it’s already happening. It does not require leadership or organization. You don’t need to donate money to it or try to get it on the ballot in your local elections. Men are now shrugging marriage, and for every one that does it will mean another man the state will not be enslaving through the family courts. And it will mean that many more children will not be ripped to shreds as sacrificial fodder to the system.

Men are also starting to shrug partisan politics, chivalry, nationalism, consumerism and the mainstream media; all the slow acting toxins that have landed men in the position of needing a movement in the first place.

And it will continue happening because that is the nature of social physics. There is a pendulum swing in effect here, and it is happening in total indifference to feminists, mainstream media, and yes, to the men’s movement as well.

In short, we aren’t causing anything here. We are just giving it a name, a voice and a language.

We chronicle what is happening; document it, and perhaps in our own way urge some men to reconsider what the fuck has been happening in their lives. But for the most part, I think that many men, when they stumble on our literature, aren't convinced by it, nor do they need any such persuasion. They just find something that finally puts some pieces together for them; something that articulates the unnamed knot that has been twisting in their guts for a while.

That is why I don't give advice, don't see myself as a leader, and don't want to.

Men don't need advice or guidance near as much as they need information. And if there is anything that most of them actually need to learn, it is that the only real leadership is in the mirror. Our agenda is defined by our own choices and actions. Our "cause" is our own life, on our own terms.

Most any man can still reasonably secure his freedom and well being with a simple (if not always easy) decision to shrug everything that gets in the way, and to be prepared to build and maintain his own life raft, instead of waiting for the government, feminists, or some supposed MRA leader to do it for him.

Our problem, if we actually even have one, is that there are a lot of MRA's who still have a hard time comprehending this. They are waiting for someone else to point the way. Or maybe for an instruction manual on how to act like a vertebrate. But give them time. They will change or end up settling for life on their knees, begging for scraps of shopworn pussy and pretending that they are still in Kansas.

I suppose it is obligatory that I state the obvious and say this is just my opinion, and that I maintain full support for the handful of activists that are trying desperately to chip away at the social and legislative machine that is hell bent on destroying men. But I also think it is pretty obvious that we spend too much time wringing our hands over a lack of progress as measured against feminist strategy.

Ironically, my greatest personal inspiration came from the mouth of a feminist icon. To be specific, from Marilyn French, who penned the following:

My feelings about men are the result of my experience. I have little sympathy for them. Like a Jew just released from Dachau, I watch the handsome young Nazi soldier fall writhing to the ground with a bullet in his stomach and I look briefly and walk on. I don't even need to shrug. I simply don't care. What he was, as a person, I mean, what his shames and yearning were, simply don't matter.

It was easy for French to make such a statement, because no matter how much she disdained men, she still lived her entire life benefiting from their sacrifices; an ingrate on the tit, she stopped suckling only long enough to complain about the free meal. It was her beta husband who put her through school, and of course she divorced him once he paid for her "independence," and made himself expendable. And this is precisely the direction a growing number of men are going, only with one very distinct difference.

We don't need women. Men don't die, or even get sick without them. There is no RDA for pussy. And as more men start to figure out that being on your knees is the wrong position to be in to *receive* a blowjob, they will also start learning to get themselves out of harms way, and to assume authority over their own lives.

As I have said before, women are the modern shiv that the government uses to stab men in the back. No one needs leadership to recognize that and act accordingly. All they need is a little common sense, and a good measure of the very uncommon sense that comes with being able to imagine yourself outside the role that has been prescribed for you.

If you are reading this, you likely are one of the lucky ones who have that kind of good sense. Enjoy your own rareness, and enjoy watching what happens when the time comes that men like you are not so rare.

Most men just can't do it. Fine by me, let 'em rot. They sure as hell won't hesitate to walk past your stinking carcass. They have the information at their disposal 24/7 to point to a different path than that of the mangina or white knight. And the more of us that Go Our Own Way, the higher the price those unfortunates that just can't "get it" will have to pay, and the more appealing our way of thinking will become.

Relative freedom is just a few short decisions away. All you have to do is choose it.

Chapin Announces Men's Voting Block

Paul Elam · 26 September 2010 · Archived copy · Original

This video reveals a plan for some real activism. It's all about having a real men's voting block. It is such a good idea that it's a wonder why no one has done this before.

The idea is to run a special dedicated Facebook page, and the initial goal we have going on is getting a good 10,000 members to start it off.

Though it's always wise to cast a very wary eye at any reliance on mainstream politics, this idea deserves serious attention and merit. In fact, its recommended that you sign onto it right away.

[box type="note"]Join the Men's Voting Block on Facebook HERE. [/box]

A Stay-At-Home Dad and Son Abused

rlaspari · 27 September 2010 · Archived copy · Original

I was a stay-at-home dad. I still am a stay-at-home dad, but it is not the same. I cannot be a stay-at-home dad much longer.

I have been a stay-at-home dad since before my son was a year old, and always the primary parent responsible for his care. Even before I was a stay-at-home dad I was the parent who took my son to doctor visits or stopped by to see him during lunch break. When my son did not adjust well to his daycare, I wanted to stay home with him. His mother wanted to continue working. So I quit my job to parent my son at home.

When he was three and a half years old, his mother filed for divorce.

I do not know why she filed for divorce. We argued more towards the end, but no more than many couples who stay married and work things out. I have since learned that in families with children, women file for divorce the majority of the time. College educated women, like my son's mother, file the vast majority of the time. I could speculate on a variety of factors that led to her decision to divorce — disagreements about parenting, difficulties with "role reversal" and possible loss of respect for me, interference from her parents who moved close to us, missing her single life — but all that would be speculation. In the end she left for same reason so many do — because it was easy for her to do it and obtain a favorable outcome. I did not want a divorce, but I had no say in the matter. With a divorce forced upon me, I would have preferred a collaborative divorce to an adversarial one; but, I had no say in the matter. I would have preferred to gradually change my son's residential schedule over changing it abruptly, but I had no say in the matter. The divorce process was unilateral.

After my son's mother filed, she presented me with a large stack of papers. Among other things in these papers, she wrote her opinions of my parenting ability. I learned that she was accusing me of some form of "emotional abuse" as well. This enabled her to bring papers before a judge for "immediate relief" prior to presenting them to me. I was fortunate that no immediate relief was granted. I have since learned that many men are not so lucky. We both argued with each other, and she was the only one to ever be physical in these arguments; but, only she leveled accusations of abuse.

In her papers she requested to be named the primary parent, and I be given visitation. I had a chance to respond, and she then had the final say with a response to my response. Lawyers took these papers to the court. They spoke in front of a commissioner with each of us standing next to our respective lawyers. Her lawyer spoke for about 5 minutes. My lawyer responded for about 5 minutes. Again she was granted the final say when her lawyer spoke for another 5 minutes. Immediately after this the commissioner ruled, and my son was taken from me half the time.

This was the "temporary arrangement" until the entire process was complete. The process took almost a year and a half to complete. Another part of the ruling was the commissioner telling me I should find work. I asked for a revision hearing to try to have this custody schedule revised. It was not revised, and I was told at the revision that I need to pay half the mortgage on the house until it is sold.

Throughout the divorce process I heard the phrase "best interests of the child." The court used the phrase often. My son's mother used the phrase often. I was coerced into signing documents with the phrase. Until the hearing my son saw me every day. We spent all day together most days. I would lie next to his bed every night to help him fall asleep. My son cried and cried and cried during the first weeks when he was taken from me. He didn't sleep well when he was away. He was only 3. He still asks his mother if I can come over with him when she picks him up. The courts say they only act in the best interests of the child.

After filing for divorce, my son's mother wanted to put him in daycare. I thought it would be a foregone conclusion that, if there was a parent that is willing and able to stay home it would be allowed, but because his mother wanted daycare, there needed to be a hearing. My son has certain special needs that led to his mother and I to have him evaluated by the university when he was 2, and by the public school system soon after. They made certain specific

recommendations for schooling and care that I wanted to carry out. Both my son and I were fortunate for this. The court was compelled to follow the recommendations.

I believe without these recommendations my son would be in daycare today in order to comply with the mother's wishes. The type of preschool I requested for my son was one where parents assist the teacher. My son's mother said it should not be assumed that I would be the parent to do this. I made no such assumption. Nevertheless, the commissioner ruled that my son's mother could replace me whenever she wanted and as often as she wanted, as long as she gave me one week's notice. I was worried she would exercise this privilege all the time, and I would not get to participate at my son's preschool; but, she rarely did.

My son's mother requested a parenting evaluator. My lawyer told me I had to agree to this. Our parenting evaluator was a social worker. The evaluator writes a report with recommendations when he finishes, and my lawyer said the court almost always follows these recommendations. My lawyer also said the parenting evaluator will ask me to sign forms to waive my rights to privacy and confidentiality so that he can talk to doctors, therapists, teachers, and anyone else he might feel is relevant. My lawyer told me I should sign whatever the evaluator wants me to sign. When I met with the evaluator, I did. I was told by many, including my lawyer, that it is a good idea to keep a daily journal of what I did with my son and how I interact with his mother and her family. According to the evaluator, my journal consisted of over 500 typed pages. I don't know what he did with it, and it was never returned to me.

I had two meetings with the evaluator. During the first meeting the evaluator spoke with me in an office. I told the evaluator I wanted to stay home with my son until he started kindergarten. He told me that children of divorce have to go to daycare. During the second meeting he watched me play with my son for half an hour through one-way glass. I am proud of my parenting skills, but this was still frightening for me. I felt violated by this evaluation.

Eventually, my son's mother and I "settled." I have since learned most adversarial divorces end with a settlement, and not a trial where information about the proceedings is made publicly available. I was afraid of the extra costs of a trial, and I was afraid that worse things could still be done to me and my son. I found nothing particularly "amicable" about our settlement. We reached an agreement where I only got to see my son half the time, but I could stay with my son during times when his mother was working.

Since the divorce I have had the chance to meet several divorced mothers through single parent groups. They had custody arrangements where they had their children at least 70% of the time – often more. They collect child support. I did not meet any stay-at-home mothers who had their children only 50% of the time. According to the most recent US census 5 out of 6 custodial parents are women. All the single mothers I have met so far initiated their divorces.

I noticed something else about the divorced women I met. They have a tendency to speak in the passive voice. Family court uses similar language. I asked one woman about her custody arrangement. She said it didn't make sense for her husband to have custody. I recognized the passive voice. I asked her if that was what her husband wanted. She said he just wanted whatever he could get. The passive voice extends to the description of the process – phrases like "the divorce was finalized on this date" or "we're divorced" – not "I divorced" or "I initiated the divorce." The other person is thus put in the position of having to ask awkward questions for more information. It reminds me of governments that know they are doing bad things and wish to deflect attention and criticism. "People are being detained." Who is detaining them? They are being detained. Some of these women also accused their husbands of abuse of one form or another. It seemed incongruous to me because, like my own ex-wife, these same women often seemed aggressive, angry, and intimidating to me – but they all had a seemingly instinctive and masterful grasp of social language.

People have been using passive language in divorce for a long that now. A friend of mine recently told me that my description reminded him of the separate conversations he had to endure as a teenager once a long time ago. The mom explained that it was just something that developed, that it was nobody's fault. But the dad explained, she filed for divorce. Active versus passive voice. Same stuff, different decade. The courts encourage the use of passive voice when speaking to children, or an active voice with "we" to indicate the parents are on the same page about

what is happening. The courts say to use the active voice would constitute blaming the other parent. To adhere to this standard leaves the parent who did not want a divorce (most often dads) in the position of saying he is ok with a scenario in which he is not permitted to have as active a role with his children as before. In effect, parents are supposed to tell the kids: I won't see you as much, and I'm ok with it, and it's no one's fault — thus making these parents appear either callous or foolish.

Throughout the divorce I was told that I should seek work, and that I should be able to find work. This presupposition affected how assets and obligations would be divided. Income was "imputed" to me. I have been out of the workforce for nearly 5 years, and unemployment is very high. Finding work will be a challenge for me. If I need to move out of a state for work, I will be at the mercy of my ex-wife. I have been told that if it went before a court, I would lose what custody I have if I move. My ex-wife has a good job and is worth between 1 and 2 million dollars. I am worth a small fraction of that. Child support is determined based on the percentage of overnights the child spends with a parent. If the number of overnights are equal, no child support is warranted. I will not be getting child support. I have recently spoken with a divorced mom who decided to allow the dad to see his son half the time. In her case they determined child support based on the disparity of incomes. She gets $1000 a month. If I am forced to move because I can only find a job out of state, the likely outcome will be my seeing my son only for most of the summer — and I would have to pay my millionaire ex-wife child support. I would be reduced from a full-time, stay-at-home dad to a dad who only gets contact with his son for maybe three months out of the year.

I was a stay-at-home dad. I still am a stay-at-home dad, but it is not the same. I cannot be a stay-at-home dad much longer.

So that's my story. It is probably not a particularly gripping one if you haven't lived it. As for me, I still take medication for anxiety as a result of all of it. As a stay-at-home dad I went from full time with my son to half the time. I worry I might lose more time in the future. Working dads often go from part time to virtually no time. There are things that people can do to make a difference in the future though. The first thing is to talk about it and build awareness. Everything about divorce is designed to keep people from talking about it. That's similar to any corrupt process. The only way to fight it is to talk about it more. Statistically speaking, men do not recover from divorce (Even if they remarry problems remain.). They die younger and have more physical, mental, and financial problems. Statistically speaking, children do not recover from divorce. They have deficits relative to other children, and they grow up feeling like they can never be themselves or never truly be at home. They have different selves for different homes. They feel they have to grow up sooner. They are more likely to have all sorts of problems.

Remarriage does not help them and may make things worse. Statistically, the only time divorce benefits children is when there is violence or threats of violence in the home. Yet as a society we make it easy and condone and even sometimes encourage people to do this to their children. Though I use the word "people," the vast majority of people who file for divorce when children are involved are women. Ask them whether they filed. Watch for passive language. Watch for gender bias. Gender bias is still rampant through the process, even in states where the language has finally been changed to be gender neutral.

Many people recognize the system is broken and want to fix it. The best idea I have heard is this one: a rebuttable presumption of custody of any minor children to the respondent. What that means is if someone files for divorce when there are kids involved, there will be a presumption that the other parent gets custody of the kid. This would greatly reduce the number of divorces with kids. All of a sudden, the divorcer could not use the kids as pawns, and would face the possibility that she might not get custody herself. The divorcer could still get custody if there is evidence that the other parent did something bad, like abuse the kids or something — but we would have the presumption of innocence first — something we really like having in most other areas of the justice system. That presumption of innocence is still elusive in family court.

Even if we could enact this change to the family court system, it might still be subverted so long as the basic undercurrent of prejudice against men remains. Men are inherently as good at parenting as women. Men need just

as much protection under the law as women. So long as people reject these notions of equality, the people who enact and enforce these laws will find ways to make sure women continue to receive favorable treatment at the expense of men and children.

Requirements for counseling prior to divorce would also be a good idea — but first we would need to change the secular counseling system as well. Right now it adopts a “divorce neutral” attitude despite mounting evidence that divorce is harmful in a multitude of ways. It is equivalent to having a neutral attitude towards whether the earth is round or flat.

We need to see to it that society has support structures for men equal to those women have. In my own case, at one point I went to my local community college’s women’s center for help because there is no equivalent men’s center. They were kind and tried to help, but did not have much they could offer me. The best word I can come up with to describe how I felt going through this process is rape. I felt raped, and I felt like I had to watch my son being raped as well. I felt we were violated, and I felt one person violently imposed her will on us with the aid of the court. I find it hard to believe we have support systems in place for the rapists, but not the victims.

There is a lot that needs to be changed, but there are entire industries built on keeping things as they are. The only hope for change is if people get over the built-in discomfort and start talking about it more.

Groveling for Bucks

Paul Elam · 27 September 2010 · Archived copy · Original

Nothing sucks worse than asking people I like for money so that I can do something I love, and that I will keep doing no matter what. Well, O.K., there are probably lots of things that suck worse than that, but it isn't my favorite thing to do, nonetheless.

I wish I had a much, much better angle than I acually do. If I were an evangelical preacher I could tell you that your donations will earn you eternal salvation, or would help me fight Satan and keep him out of rock-n-roll. For that matter, I wish you were kinda stupid so I could tell you that every dollar you sent sends a feminist to a reeducation camp where she would learn common decency or how to properly fellate MRA's.

But alas, I am stuck with being honest. This site isn't going anywhere (voluntarily), and I will keep doing this if no one ever sends a nickel to help with the expenses. Just the same, your donations are needed and greatly appreciated.

I passed the hat once fairly soon after the site re-launched, and decided I would write another beg letter with each change of season, or thereabouts, in hopes that those who have not already given might toss something in the tip jar.

So here I am again, in these early days of Autumn, asking you to scrape some change from between the cushions and send it my way. Hell, you don't need groceries this week anyway.

Or send check or money order to:
Paul Elam
P.O. Box 301172
Houston, TX 77230
No Minimum Donation

Rape Hysteria Dismantled

manwomanmyth · 28 September 2010 · Archived copy · Original

The societal parasite known as feminism feeds on its own self-produce garbage. The only way that feminism can self-perpetuate is by continually inventing and constructing issues that it then poses itself as the solution to.

One of these constructed problem is the one known as rape hysteria. In this video, rape hysteria gets deconstructed and dismantled, bit by bit, to where there's nothing left except the plastic skeleton of lies and deceit that it's based on.

Pat Tillman: Dying Like a Real Man

Paul Elam · 1 October 2010 · Archived copy · Original

Note: I recently read an article that raised my hackles over at goodmenproject.com. It concerned the life and death of Pat Tillman. I was upset by it enough that I fired up an angry email to them about it. To my surprise, I got a cordial response back, inviting my opinion to be posted as a blog on their website.

I have to say I think the site leaves some things to be desired, primarily in what I see as the editorial assumption that it is more important to invest in making men "better" than they already are, rather than focusing on the very real problems they face in misandric culture. But the response from them about my concerns seemed genuine enough that I submitted this piece.

We seldom find common ground in this arena of sexual politics, so I don't want to pass up any opportunities that might help that. PE

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In going through the recent tribute here to Pat Tillman, the former NFL star that gave up a lucrative career in football to serve his country, I found myself nodding my head a lot. I also experienced a kind of sick feeling. There were many references to his bravery and sacrifice as indicators of quintessential masculinity.

In an age where men struggle to find the increasingly elusive meaning of manhood, the Tillman story should prove helpful, but only in discerning a path to avoid.

I proceed with caution here. Pat Tillman was clearly a man of integrity and commitment to his own ideals. He sacrificed much, ultimately everything, to follow his convictions. Those that loved and needed him paid a crushing price as well.

But when we look past the fanfare and accolades, and the understandable desire to lend meaning to his death, there are unsettling truths here that insist on our attention. His life was just another one of thousands of blood payments in an ill conceived war, fought for all the wrong reasons. Worse yet, the army in which he faithfully served sought to deceive the public about how he was killed in order to turn his death into good PR for the war effort. In short, they sought to capitalize on one of their fallen, and didn't mind lying about it to get the job done.

This isn't anything new. The blood of men like Tillman has stained the pages of history since they started writing it on papyrus; men and boys routinely sacrificed for the sake of greed and/or misguided nationalism – then touted as a heroes, *men's men,* to be idealized and emulated (hopefully with enlistment contracts).

And that brings us to the first order of business if we want to legitimately resolve the issue of men's place in the modern world. The insane reverence for cannon fodder has to stop, and, in the bigger picture, the view of men as expendable.

And that is precisely where we run in to a lot of problems. Understanding that requires some unabashed candor, not just about gender roles, but about *gender politics.*

There is a lot of talk these days about making men good fathers, husbands and citizens. Much of this, of course, is predicated on the egregious myth that men are none of these things to begin with, and that their lives do not need or deserve compassionate attention simply for the sake of improving their lot in life. Everything we want men to be is somehow meant for the benefit of others. However well intended (and sometimes not), these efforts are doing little more than regarding men as human appliances.

And aside from the sexist entitlement inherent in these ideas, none of it makes any real sense when you look at what has happened in western culture over the past half century.

We embarked on a sexual revolution unlike anything seen before. Women, who were largely sequestered into the

arguably limiting aspects of their gender roles, broke free like thoroughbred's at the starting gate. They have demolished barriers, entering all realms of employment, education and entrepreneurship. They have done so well, in fact, that they now make a solid majority on our college campuses and outnumber men in the workforce.

All of this hinged on the idea that women no longer could or should be confined to kitchens, housework and child rearing. I personally agree with this, but even if you are more traditionally minded the fact is that our culture has embraced it, and there certainly appears to be no squeezing that toothpaste back into the tube.

However, with the celebrated transcendence of women from their old school roles into supposedly more self actualizing lives, we also turned our attention to men, examined their gender role and concluded: well, we concluded that we wouldn't conclude anything if it got in the way of getting men to provide whatever service we needed or wanted.

For men, there would be no liberation from their role. Rather we would just keep them trapped in it and start adding on the things we used to expect of women.

Put down that remote pick up a mop. Unless, of course, we need you to carry a rifle.

These recently added notions of real manhood, mostly about housework and enhanced chivalry, seem to define our only real interest in changing men. After all, sacrifice and death, as they apply to the male role, are pretty severe forms of limitation themselves. But that fact, inconvenient to a society that lauds phony equality, goes largely ignored. So while we gave women suffrage, we just gave men more suffering.

The natural result of the liberation of women from the mandates of their sexual role should have been to do the same for men. And that alone would have brought women commensurate responsibilities and burdens with their increased rights. It would have, most unfortunately, brought them the increased death and suffering men have long endured. As we can plainly see, that did not happen, and it removes all credibility from the cause that purported to establish a more equal society.

To help muddy things even more, we have, while valorizing men's ability to kill, *and willingness to die*, peppered them with shame and ridicule about their tendency to be violent. We have come to insist, with a familiar dishonesty, that the "new masculinity" is to be characterized by gentleness and sensitivity, while we treat them as though they are deserving of neither.

This doesn't just apply to the battlefield.

Men, for all our supposed efforts to produce a gender neutral society, remain 98% of all combat deaths, 93% of all workplace deaths and 79% of all suicides. And this reveals what we are so loathe to acknowledge about the lives of men. We see them as powerful and privileged, as the undeserving heirs to more than their share. And worse, as oppressive tyrants who take what they want from the weak in their midst.

This is true for less than one percent of men and always has been. For the rest, including the Pat Tillman's of this world, their lives are about servitude and death. To maintain that as the status quo we habitually see them all as belonging to that fractional minority. We mistake what is most common, male powerlessness, for male power; male disposability for male dominance. And we hail them in their finest hour only as we lower them into the ground.

And we have blinded ourselves to a reality we will have to wake up to if we are going to actually shape men into what we claim to want.

If we want to teach men to quit killing, we must first teach them to quit dying. And to do that, we first have to go where no one really wants to. We have to teach men to reject the pressures put on them to be protectors and providers first, self valuing human beings a distant second. No women's studies professor, nor attempts to mold men into socially convenient automatons, is going to get us out of that one.

The answers to this are not easy, simple or likely to be realized any time soon. But getting off on the right foot is as simple as recognizing that men like Pat Tillman have a lot more to offer the world if they are still alive.

What's Chinese for "Abortion"?

B.R. Merrick · 1 October 2010 · Archived copy · Original

Chai Ling is a very interesting woman. I just stumbled on this article about her a few days ago. I don't know what her politics are. I don't know if she's fully embraced feminism, although some of what I've seen at her website indicates that she has embraced some style, form, or genre of it. Note this passage: "Since 1978, the implementation of China's One-Child Policy has led to female gendercide, abandonment of daughters, human trafficking and *violations of women's reproductive rights*" [emphasis mine].

Despite this, I don't see any hints of misandry. I think I even spot some elements of libertarianism. I also see a mostly voluntary effort at educating the world about a stupid government solution. Yes, I know, using the word "stupid" is redundant when speaking of government, but without knowing it, Ms. Ling has unintentionally endorsed what ought to be a concern of men for their own sakes, without even considering the numerous ways in which women are harmed.

In an effort to curb "overpopulation," a term embraced by governments that all of a sudden find they can't plan and control *that* many people, China has enforced, through fines, confiscation of property, and involuntary abortions, a "one-child" policy for more than thirty years. According to the website: "The math behind the implementation of the One-Child Policy is questionable. The calculations were performed by a notable Chinese rocket scientist who used a rocket formula (replacing rocket variable[s] with people) to predict future population levels." (Well, that's understandable. The creation of a baby involves a "rocket," does it not?) Ms. Ling's central complaint is that this policy targets women and girls. She is correct, as there is now an increase in the male-to-female ratio that shows a significant decrease in the number of women.

There are both cultural and practical factors at work. The Chinese character for "good" is the combination of the characters for "woman" and "son." (See the astoundingly gorgeous Gong Li to the left. Try to pay attention to the character for "good" written in red.) Also, since men have a tendency to ease into the provider role with greater success than women, parents who are forced to have only one child are, for practical reasons, going to choose to have a son. I have little to no problem with the Chinese character for "good"; I see it mainly as an interesting cultural artifact. Societies the world over have traditionally looked to men to provide, fight, protect, warn, build, instruct, and plant seeds of all kinds. That's just how it is. Government mandates won't change that.

However, due to my abhorrence for abortion and government mandates alike, just as in the bizarre alliance between feminists and conservatives over what I have termed "misaporno," I find myself in agreement and alliance with Ms. Ling, but I'm coming at this issue from a different angle, as an anarchist, a men's activist, and a sibling.

Governments, being the initiators of coercion, are death-oriented; therefore, all government solutions that are not clearly directed back at the governments themselves are bound to cause widespread destruction. As if Mao's Great Leap Forward (which turned out to be the Great Leap Into the Abyss) wasn't bad enough, this death-oriented government then decided that it could dictate one of the most private, personal decisions that a heterosexual couple could possibly make: "Wanna have a baby?" The very idea that something so intensely and wonderfully intimate should be dictated by outside forces is repugnant. And now the afterbirth of this misbegotten communist solution is pouring out for all to see:

"The Chinese Academy of Social Sciences reports that in 2020, there will be 40 million more young men than women; by comparison, there are currently 40 million young men in the entirety of the U.S. Not surprisingly, China's *crime rates* and the prevalence of women and child trafficking have risen dramatically" [emphasis mine].

Nice work, commies! As I pointed out in "Prostitution and the Evil, Evil Penis," where there is less sex available, there is more rape and more homicide. The communist Chinese government is now sitting atop a very dangerous situation. Where young men have to compete for mates, there is sadly going to be bloodshed, unless Tibet is overrun by millions of single Chinese dudes who all of a sudden wish to become Buddhist monks, or my team

inexplicably explodes (no pun intended) with a ton of new Chinese converts. I don't see either of those things happening in the near future.

What I do see are Asian women dating white men, black men, Latino men, and Asian men. Asian women are prized by many different kinds of men because when an Asian woman is beautiful, she is normally considered *beautiful*. (Again, refer to the picture of Gong Li above. But be sure to finish the article.) I have to confess to being ever-so-slightly interested in the feminine sex, and I can tell you that the most beautiful woman I ever took out on a date had pure Asian ancestry. She was drop-dead-frickin'-gorgeous! The most beautiful woman I have ever seen, beyond compare. (Okay, Gong Li compares. See the picture above.) She had an attitude to match. (And I'm not talking about a "beautiful" attitude. I'm talking about the attitude that beautiful girls can afford to have in a free and open society. We had one date.)

I do not see Asian men dating women of any other ethnicity or color. There are exceptions, to be sure, but not many. Since the norm is for Asian men to date Asian women; since the most populous Asian country is obsessed with who is doing what to whom; since those fewer women are getting online now and marrying themselves off to non-Asian Western men to have a better life; since that country employs a highly trained and intelligent military armed with nuclear warheads, and that military is mostly comprised of men who are becoming sexually and procreatively frustrated; what does this tell you about the state of the world that Mao helped to build?

It's bad enough to force women into abortions, an act abhorrent to this pro-life anarchist even when it is voluntary. How much worse is such a procedure when the "patient" is unwilling? But what Ms. Ling has left out is the glaring fact that the world is now dealing with a potentially devastating problem due to its effects on men, not women.

So Ms. Ling is looking for a change in policy. Perhaps the Federal government, a body that is better at hiding its atrocities, one that has permitted more freedoms than the one she defied in Tiananmen Square, will listen to her pleas. Therefore, her website has a petition: "Abolish China's One-Child Policy." Abolishing the policy is fine, but soliciting a man currently slaughtering women and children (oh yeah, and *men*) on the other side of the earth via predator drones, an act of which he makes fun? Somehow, I doubt that is going to make much difference.

Then again, the repellant Nixon did visit China, and did make some headway with a few free market principles by opening trade with them. Perhaps you can occasionally get a murderer to do things right, twice a day, like a broken clock. I have a feeling, however, that the American government putting pressure on the Chinese government will only lead to more problems. The premise of both governments is something that ought to be checked before asking either one to save an unborn little girl's life. The problem with the Chinese government's solution isn't the "one-child" part, after all.

Take a look at the horrifying situation in Romania, brought about by a different policy on forced family planning. The mass-murdering Nicolae Ceauşescu made it mandatory for people to have multiple children, once again, like Mao, sticking his nose in where it didn't belong, where it was most unwelcome. The end result is disturbing to say the least: "Not all the children in the orphanages were actual orphans. Many had been abandoned by desperately poor families who had been forced to have more children than necessary as part of Ceauşescu's insane [population] building policy."

Wow! Commie solutions just get better and better. Ceauşescu even made it impossible for hospitals to treat women who had given themselves abortions, adding to the Romanian death toll. My convictions against the death penalty aside, I'm relieved that they simply did away with that guy. (And being pro-life, I would not hesitate to assist a woman who had a self-induced abortion, in case you're wondering.)

Compare this to America: Have 15 kids, adopt an African kid, have two kids, "end" the third one in the womb, give the one you don't want up for adoption, or have no kids at all. For all the Federal government's intrusion into our private lives, the one area where this country has never suffered is "overpopulation" or "underpopulation," because this is one area where the government has largely remained absent. That will undoubtedly change, and has already changed somewhat (try defending your newborn against getting a Social Security number, or keeping your kid out

of government schools), but the lesson is there for anyone who cares to learn from it before we're exposed to greater tyranny:

Leave people alone!

Better yet:

*Leave **men** alone!*

There aren't a whole hell of a lot of men out there who are going to impregnate women without their consent, just as there aren't a whole hell of a lot of men out there who are going to penetrate women who say, "No." In a free society, women have a bewildering number of options for birth control, one quite volatile and controversial, but the rest are not controversial at all outside the softly coercive Catholic Church. (Remember, boys: Your sperm is sacred.)

But governments thrive on the idea that ordinary multitudes of men cannot be trusted. To the contrary: If any government has proven its inability to be trusted based on its own glaring, undeniable, historical record, it's the death-oriented government of China. Even the United States' government has a record that belies its own untrustworthiness. Just one example for the unconvinced: Name a single thing the Federal government did on the morning of 9/11 to ensure the one thing that most people agree it is there to do, namely, protect its "citizens" from attack.

Nixon's visit to China was, in a way, an effort at turning away the government's guns: more trade was opened up with China. If you need an idea of how that's turned out for the Chinese, look no further than the ever-changing skyline of Shanghai. Overpopulation, my ass:

"Noted economists Thomas Sowell and Walter E. Williams studied and found no correlation between population density and famine & poverty, which were the two original reasons behind the implementation of the One-Child Policy. In fact, these economists found that *corrupt government—rather than population density—is the main indicator for nations impacted by famine & poverty*" [emphasis lovingly mine].

When the government's guns are turned away from heterosexual couples who wish to reproduce, I can assure you that the outcome will be much the same. It's a pity that it will be too little, too late for a generation of Chinese men looking for sex, and mothers for their children. How do we convince these bachelors to turn to peace? Your guess is as good as mine.

B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

Legally obscene: Rape, statutory rape, and child support

Walter Romans (TDOM) · 4 October 2010 · Archived copy · Original

Statutory rape laws have often been controversial and unequally applied to male and female victims and perpetrators. While very few believe that sexual activity with minors who have not yet reached puberty (child molestation) is acceptable, many believe that once a child has reached puberty, the child should be capable of providing consent to sexual activity. Statutory rape laws are based on the premise that persons below a specified age or who suffer from certain mental deficiencies are incapable of providing consent. These laws make it illegal for adults to coerce children into having sex.

Historically, statutory rape laws were designed to protect teenage girls from males who may take their virginity, impregnate them, and refuse to take responsibility and marry them. Thus, they served the purpose of protecting the honor of the girl and of preventing teenage pregnancy. They also helped to ensure the child would have a means of support. It wasn't until much later that these laws began to be applied to protect boys as well. However, the application remains quite uneven.

[quote style="boxed" float="left"]In California, an appellate court upheld an order (San Luis Obispo Count y v. Nathan J., 1996) forcing a 15 year old boy to pay child support to his rapist after she became pregnant and gave birth.[/quote] According to the DOJ, 95% of statutory rape victims reported to law enforcement are female, yet many studies have determined that boys comprise a much higher percentage of the victims. For instance, Dorais estimates that one in six boys will be sexually abused before the age of 16.

Social attitudes are primarily responsible for the double standard. According to Miriam Denov, there is a "myth of innocence" surrounding female sexuality that frequently regards sex between a young male and an older female to be a rite of passage and that it is somehow acceptable or less harmful than when the other way around. Further, boys are taught not to view themselves as victims as this is "unmanly."

Law enforcement may not take such complaints seriously. In a previous post (Living in a Culture of Denial), I discussed the problems with the attitude of law enforcement towards male victims. Officers and other professionals may even redefine the act so as to make it acceptable. Even the male victims may view it as a positive experience and not a crime, leading to gross underreporting. In what may be the most bizarre denial of the existence of male victims, courts have held that male victims of rape can be held responsible for child support.

In California, an appellate court upheld an order (San Luis Obispo Count y v. Nathan J., 1996) forcing a 15 year old boy to pay child support to his rapist after she became pregnant and gave birth.The court ruled that although the boy was considered too young to provide consent to the sex act, he was an admitted willing participant and therefore liable to pay support stating that he was not an "innocent victim" because he had discussed it with his rapist prior to having sex.

That this act was illegal and may have constituted coercion was apparently lost on the court. If the boy is considered legally incapable of providing consent, how can he be considered legally liable for giving that consent? Any consent or cooperation on his part should have been considered coercion and therefore not consent at all.

[box type="note" icon="none"]California is not the only state where this is the case. Kansas, Texas, Ohio, and other states also force rape victims to pay child support to their rapists. [/box] In Kentucky, a prosecutor stated that he would help a woman collect child support from a man who was 14 at the time she raped him while neglecting to charge the woman with statutory rape. The state of Colorado attempted to recover AFDC payments from a man who was just 12 when he became a father with an older woman. Contrast this with the allowances made for abortion for women who are raped (including statutory rape) even from many who are opposed to abortion in other circumstances.

Mothers are also permitted to give up their children for adoption, no questions asked, should they not want their children. In no case is a woman forced to raise or pay for a child conceived during a rape.

But this is not the case with fathers. Two separate cases indicate that even when sperm is stolen or a man is forcibly raped, the man remains liable for child support. In Louisiana a man was ordered to pay child support to a woman who had him wear a condom during oral sex. She then took the condom extracted the sperm and impregnated herself. In Alabama, a man was actually raped by a woman and was still ordered to pay child support. This man got drunk at a party and passed out. The next morning he awoke in bed, naked from the waist down. He testified that he did not remember having sex. Others testified that the mother had actually bragged about having sex with him when he was "passed out" and "wasn't even aware of it." This constitutes rape in most states, yet the man was ordered to pay support to the woman who was apparently not even criminally charged.

The National Legal Research Group refers to this as "a strict liability theory of sperm," i.e. a man is liable for his sperm no matter what the circumstance. One court has attempted to justify its actions on the basis of biology rather than admit discrimination:

> "[w]hile it is true that after conception a woman has more control than a man over the decision whether to bear a child, and may unilaterally refuse to obtain an abortion, those facts were known to the father at the time of conception. The choice available to a woman vests in her by the fact that she, and not the man, must carry the child and must undergo whatever traumas, physical and mental, may be attendant to either childbirth or abortion. Any differing treatment accorded men and women . . . is owed not to the operation of [state law] but to the operation of nature."

While there may be natural differences between men and women, in this day and age, it is simply wrong to place all the rights in the hands of women and all the responsibility on the shoulders of men. Rights carry responsibilities. If a woman desires the right to choose, then the woman must be required to bear the responsibility for her decision. If, as the above court stated, the "facts were known to the father at the time of conception" then certainly they were also known to the mother. To hold her to a different standard simply because of biology is morally wrong. She should have the right to choose, but her decision should not be forced upon the father. She may have to bear the burden of either childbirth or abortion, but she also has a wide variety of options for birth control that the man simply doesn't have. Further, in this day and age, she also has career opportunities that will permit her to support a child on her own.

This is especially true in circumstances where the father was a victim of rape or statutory rape. Ordering a victim of rape (even statutory rape) to pay child support to his rapist is tantamount to allowing the rapist to rape him over and over again. Not only is it a constant reminder, it is like he is being punished for being a victim of a crime. It is unthinkable that our court system not only condones, but has legalized this draconian practice. It is not only an injustice, it is an obscenity that is being perpetrated on male victims. It needs to end.

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Before You Sign on That Dotted Line

hestia · 5 October 2010 · Archived copy · Original

Young men join the Army for a variety of reasons. Some are seeking adventure, a bastion of masculinity in a feminist ravaged world, or a steady paycheck in a time of economic crisis. Others join out of sense of patriotic duty, remaining true to family tradition, or other reasons altogether. No matter why a young man might join the service, his signing on that enlistment contract comes with many risks and issues he might not think about, especially while very young and fresh out of the halls of high school. We all know the best known and most dangerous risks of military service: death while deployed or training; a traumatic physical injury; traumatic brain injury and psychological casualty. However, precious few are fully aware of the other risks service members may find themselves facing and few recruiters share the full story.

1. Thanks to the FERES doctrine, active duty military members who are killed or injured due to egregious negligence while under the care of the military medical system have no legal recourse for their injuries. The same goes for the surviving family of a service member killed due to botched medical procedures while on active duty. In recent years the death of 29 year old SSGT Carmelo Rodriguez from skin cancer brought this issue to the attention of the media and the federal government but for now not much of this gross injustice has been changed.

2. The amount of active duty time you sign up for on your enlistment contract may not be the amount of time you serve. Anybody who signs an enlistment contract with the US Army is required to serve eight years total. Two or four years might be spent on active and the remainder will be served either in the active Reserves or the Individual Ready Reserves. During this time a service member who is now separated is still eligible to be recalled to active duty dependent on the needs of the Army.

Stop-loss is another risk that has come to the attention of the public during the current conflicts. The term stop-loss has been wildly abused in the media, often being used in reference to an IRR recall as discussed above or in instances when active duty soldiers have had their deployment extended. Neither of these are stop-losses though frustrating realities they may be. A true stop-loss refers to a service member being required to serve past what would have been their separation date from the Army. Stop-loss is not new and is, in fact, a possibility service members agree to when signing their enlistment contract and can be read in section 9c of the enlistment contract all soldiers sign.

3. Recruiter promises mean nothing if they are not in writing. Recruiters, like most sales people, try their hardest to make a sale. They will not necessarily lie but may sugar coat or withhold information to get enlistment contracts signed. This holds true whether this is a MOS choice, duty station preference, or orders to a certain school (Airborne for example). Ask for copies of any papers you sign and consider bringing somebody along to be an extra set of ears if you are planning to enlist in the military. Be aware that even if you have everything in writing, the military still reserves the right to renege on promises to suit their needs at any time.

4. Your MOS may have nothing to do with the job you actually do. Some companies will have slots for a certain MOS but no usage for the job. You can deploy and not perform your MOS for the entire you are overseas. A 88N for example, who is trained in transportation management and coordination, could wind up driving a bus to and from a base in Iraq and coordinating absolutely no transportation beyond getting themselves from point A to point B.

5. The military pay system discriminates based on marital and family status. If you are not married and/or a parent you will make less in BAH (housing allowance) than your married counterparts. BAH is only authorized to single soldiers who are over a certain rank (E6 in the Army) and single soldiers below this rank must reside in barracks. Thankfully barracks are improving at many posts and becoming more “apartment with privacy” than the dormitory style of yesteryear (See Randolph Point at Fort Bragg for one example), but this does not fully solve the unfair financial practices. You will also not be eligible for Family Separation Allowance while separated from your duty station for 30 days or more while your married or single parent peers will be earning this extra money.

6. Housing and other services are assigned in an almost communist fashion. For instance an E5 with a wife and one child at Fort Bragg would only qualify for a two bedroom house in an old housing neighborhood if he opts to live on post. He will pay his entire BAH of roughly $1100 for this home while an E1 with four children might pay hundreds less for a four bedroom home in a much nicer and newer community. For many families they will be able to find a better price per square foot off base, even with transportation costs and utilities factored in, so unlike other military lifestyle issues, this frustration can be easily solved.

7. On-post housing is not always in the best of shape and sometimes even of questionable safety. At Fort Bragg there is an on-going investigation of a junior enlisted housing neighborhood and Picerne, the company that owns the now privatized post housing following the death of three infants who have died over the last two years in the very same housing unit. There is speculation that poor quality drywall may be a factor, however, the Army and Picerne are both denying any link between the three deaths. Sadly a husband and father may enlist to have better opportunity to feed his family and keep a safe roof over their head but may be unable to do so despite his hard work and service to the military.

8. Just because you are "home" does not mean you are ever home. Many young men who are single when they sign up may not factor in the potential issues with being active involved fathers should they have children later on in their military careers. Field exercises are frequent at most large bases and this is especially true in certain large units, including the 101st & 82nd Airborne Divisions, 3rd ID, and other groups who have shouldered much responsibility during the long wars. CQ and Staff duty require a soldier to be awake and working for twenty four hours with a day off to sleep afterward. It's not uncommon for a junior enlisted soldier to pull duty two or three times a month and he may have to do this even more depending on where he's stationed.

As a soldier gains rank and becomes an NCO he can expect to really work for his money and miss out on much time at home. If he does not have a wife who is ready and willing to go the extra mile to keep him as a beloved and important figure in his child/ren's eyes, he may lose them emotionally while working his self into the ground to take care of them the best he can.

9. After you have been in the military for awhile you may no longer fit into the civilian world. There exists a great divide between the 1% involved in the Long Wars and the civilian community. My husband recently came across an article that he said describes his feeling on this matter well. A soldier can become almost a myth and legend who people idolize, unsure of how to act or connect with this warrior who has been off fighting in the war most see only on the television screen. Many will no longer look at him as a human but something bigger than that, perhaps making him feel useless or no longer part of the world the rest of us inhabit.

10. You give up many of your constitutional rights to serve in the military. When you sign a contract you sign away your right to free speech, freedom of assembly and free expression and put yourself under the restrictions of UCMJ for the duration of your service. Military bases are also notoriously pro-gun control, restricting the rights of service members to arm and protect themselves while commuting to and from work, during the workday, and while residing in any form of on-post housing.

11. THE VA WILL NOT TAKE CARE OF YOU! Forgive my e-yelling but this point cannot be stressed enough. Walk around a large military town and you will see the forgotten ghosts of wars past, the men nobody gives a care about, the men often cheated and abused by the Veterans Administration. Service members may have to jump through hoops prove their need for VA service and go through frustrating appeals process when their claims for benefits are denied. Getting approved for medical care can takes months, or even years in some instances. The future may be even bleaker should the VA tighten the belt further in response to the recession. Hours and job positions could potentially be cut resulting in a greater backlog of cases to be reviewed.

12. Under the Uniformed Services Former Spouses Protection Act, an ex-spouse can be entitled to up to half of a soldier's disposable pay and benefits at the discretion of the court granting the divorce. Up to 65% of a soldier's pay can be awarded when child support or alimony are ordered by the court. If the marriage was ten years or longer during the duration of his active duty service, the ex-wife may also be entitled to a portion of his military

retirement benefits, up to 50%.

There are many risks that must be considered before a young man signs an enlistment contract. This list is not comprehensive by any means and everybody must read over an enlistment contract carefully to find other issues and gray areas. If you are considering military service, talk to veterans before you join. Ask questions and find out risks and also benefits of which you need to be aware. Do not rush into your decision, but take whatever amount of time you need to make the best choice for yourself. There is no easy do-over or quick way to quit and turn back once you've signed on that dotted line and even in the best of military outcomes, eight years of your life is no small amount of time.

More Hestia here.

Legally Obscene II: Equal Protection, Consent, and Liability

Walter Romans (TDOM) · 6 October 2010 · Archived copy · Original

In response to my first article, Legally Obscene the question arose about the difference between civil and criminal liability. The argument was posited that while the female perpetrator of a statutory rape can be held criminally responsible for her actions, the male victim was in fact a willing participant in the act and should therefore be held civilly responsible for child support. I disagree, both on legal and moral grounds.

Should a 15 year old male victim of statutory rape have an obligation to the child whether or not he was a "willing" participant? Consider for a moment that this were a female victim. Should she have an obligation to the child? The answer in our society is a definitive "no." Where legal, any female can obtain an abortion for any reason whatsoever. Should she choose not to have an abortion, she may surrender the child for adoption and have her parental rights and responsibilities terminated with no further obligation to the child. This is true whether or not she was a victim of statutory rape or some other type of sexual assault or whether the sex was consensual. If a woman does not wish to take responsibility for her child, she does not have to and cannot be forced to unless she has already accepted that responsibility and acted as the child's mother. This should be no different for men.*

This is What Pedophiles Look Like

The Fourteenth Amendment of the U.S. Constitution guarantees equal protection under the law for all U.S. citizens. It states "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws." Clearly, any law that provides that one group of citizens may abdicate their parental rights and responsibilities that is not extended to another group of citizens based solely on the sex of those citizens should be considered to be a violation of the equal protection clause of the 14th Amendment and as such should be considered illegal and unenforceable regardless of whether the law is criminal or civil. This argument alone should suffice. But wait, there's more.

Should the 14th Amendment prove insufficient, the concept of consent should not. The difference between sexual assault and legal sex is consent. Consent is defined as positive cooperation in the act as a result of free will. It must be voluntary and with knowledge of the nature of the act and it may be withdrawn at any time, provided that the withdrawal is communicated. Breaking this definition into its components, one might ask whether there was positive cooperation, was it an act of free will, voluntary, and with knowledge and understanding of the nature of the act. If we assume the boy acted "willingly," then we might assume his actions to be voluntary and exhibiting positive cooperation. We might also assume that he acted with knowledge of the nature of the act (This is debatable given his age and possible stage of cognitive development). But there is a fourth requirement; his actions must be the result of free will.

There is a natural power imbalance between adults and children that results in a natural hegemony wherein the child looks to the adult for guidance, advice, and leadership. This hegemony places the adult in a position to manipulate a child and influence that child's actions and desires. In fact, this is a primary tactic of persons who are sexual predators (especially females who typically do not use force). It is referred to as "grooming." This is a process in which an adult, who establishes an emotional connection with a child in order to lower the child's inhibitions in order to prepare them for abuse. It is a form of psychological manipulation. Sexual predators are generally looking to exploit this power imbalance to wield power and control over their victims. Because the minor is in an inferior position and the adult in the superior position, the minor cannot be considered to be acting of free will. Therefore, consent is not possible and any "willingness" or "positive cooperation" on the part of the minor must be viewed as the result of the manipulation of the child on the part of the adult. This negates any willingness or complicity in the act of the minor-victim. Since the judicial decision in civil court was based on an erroneous view of "willingness" the court reached the wrong decision.

Finally, if one ignores the above and assigns civil liability to the minor-victim, the minor-victim should be awarded damages for the harm inflicted by the perpetrator. These damages should compensate the minor-victim for any physical, emotional, and monetary harm inflicted by the perpetrator as a result of her criminal act and should extend into the future. Therefore, if it can somehow be justified that the minor-victim is liable for child support, the perpetrator should be liable to her victim for an amount greater than or equal to that support.

By not offering equal protections to both male and female victims, this decision is in violation of the equal protection clause of the 14th Amendment of the U.S. Constitution. Further it demonstrates a lack of understanding of the dynamics between sexual predators and their victims and misinterprets the result of manipulation by the perpetrator as "willingness" on the part of the victim. It erroneously assigns civil liability to the victim of a crime for the result of that crime.

*I am not arguing here that a man should be able to force a woman to have an abortion or to give her child up for adoption. I am arguing that a man should have the same right as the mother to surrender his parental rights and responsibilities at any time prior to accepting the role of father and acting as such. I would also argue that if he is deceived into believing he is the father, he should have the right to terminate his rights and responsibilities upon learning of the fraud.

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Press Release- Domestic Abuse Service Includes Men

Paul Elam · 7 October 2010 · Archived copy · Original

Intimate Partner Violence (IPV) against men, especially against men by female intimate partners, has always been a hot button issue. The mere mention of male victims in a gathering of traditional domestic violence advocates creates great controversy. While domestic violence advocates may know men are victims they insist that their victims service agencies (over 2,000 of them in the country) should focus exclusively on ending violence against women by men because women are the most injured and prevalent victims.

As a result, serious outreach and services for the male victims of IPV are sorely lacking.

According to a Dept of Justice Study men are victims of assault by their partners in approximately 36% of the reported cases in the U.S. each year. The disparity between the needs of those victims and the services available is large. The gap must be closed and that can only be done through education, services and advocacy.

The Domestic Abuse Helpline for Men and Women (DAHMW) does just that. Now in it's10th year of specializing in outreach and services for male victims, DAHMW has worked hard to bring public awareness to this under served group of victims and survivors. Much more outreach and services are needed.

While resources for men are still scarce, awareness is increasing and hopefully more services will follow. IPV is not a gender issue, it is simply a human issue. DAHMW envisions a world where services are available to victims and survivors without prejudice.

You can find help at DAHMW, call 1-888-7 HELPLINE (1-888-743-5754)

See our website for more information: www.dahmw.org. and us on Facebook, Myspace and Twitter (links at our site).

Thank you for the opportunity to bring our message of inclusion during DVAM.

Sincerely,
Jan Brown and Heather Fortune, Directors
Business Line:1-866-786-0758

Legally Obscene III

Paul Elam · 12 October 2010 · Archived copy · Original

Paternity Fraud and Reproductive Freedom

The first article in this series (Legally Obscene) identified the injustice of forcing male victims of rape and statutory rape to pay child support to the women who raped them and became pregnant and produced children as a result. The second article went into a bit more depth surrounding consent and "willingness" as it concerns the hegemonic relationship between sexual predators and their prey, and 14th Amendment issues of equal protection of the law for male victims.

This segment will address issues of paternity fraud and reproductive freedom. This latter issue having been a cornerstone of the women's movement of the 1960's and 70's that resulted in a woman's right to choose and take control of her own body. Reproductive freedom holds similar significance for men.

The idea of reproductive freedom for women is born of the risk present in their own biology as it pertains to pregnancy and childbirth. Pregnancy carries risk to a woman's health and well-being and therefore it is imperative that she have the freedom to control that risk. This entails everything from the right to withhold consent to sexual relations, to the use of contraception, to the decision to terminate a pregnancy or bear a child. The risk is a factor of her biology. In a similar vein, male biology carries its own risk.

A man's sperm is a necessary component of reproduction. It is impossible to reproduce without it. Therefore ownership and control of a man's sperm must remain with the man. Anytime a woman obtains and uses a man's sperm to impregnate herself without his consent, it must be considered theft. Just as a woman should have the right to control her body, a man should have the right to control his. Reproduction without his consent can have serious repercussions on his physical, psychological, and emotional well-being.

The use of a man's sperm without his consent, whether obtained by theft or by fraud, should be illegal. Reproductive freedom allows both a man and a woman to choose when and with whom they will have a child.

There is a second component to reproductive freedom that should either be afforded to both men and women, or to neither. This is the freedom to choose whether or not to parent a child that has already been born. This choice is not accompanied by biological risk to either the man or the woman. It is a matter of ethics, morality, and law. Currently, in the United States, mothers hold all the rights in this regard and fathers hold none. This situation is a blatant violation of the equal protection clause of the 14th Amendment as the parental rights and responsibilities of one parent are determined by the decisions of the other based solely upon the sex of the parent. A father's rights and responsibilities are determined by the mother.

In most states, the father of a child is said to be the man who is married to the mother at the time of conception. This is true whether or not the man is the biological father and it can be legally binding even if it is later determined that he is biologically unrelated. The mother is under no legal obligation to disclose to her husband that another man fathered her child. This is one form of paternity fraud and one way that a woman determines the father's rights and responsibilities to her child. She denies paternal rights to the biological father and affords them to her spouse, thus denying reproductive freedom to two men at once.

If the mother of a child is not married, she is under no legal obligation to name a father and thereby deny reproductive freedom to the child's father. Conversely, she may also name anyone she so chooses whether he is the father or not. In some jurisdictions this is more than enough to obtain an order for child support. Both the failure to name a father and the intentional naming of the wrong father constitute forms of paternity fraud and allow the mother to determine the father's parental rights and responsibilities.

Mothers are also afforded the right to abdicate parental responsibility by unilaterally surrendering their children for adoption. In many states, any mother can take a newborn infant to any fire station or emergency room and hand

over the child “No name, no shame, no blame” as the saying goes. She doesn’t have to name herself, let alone the father. It is only slightly more complicated for an unmarried mother to surrender older children. In most cases, if she hasn’t named a father, he need not be notified and she is under no obligation to name him. The unilateral decision to surrender a child for adoption is another method a mother can use to determine the rights of the father. While it is generally not well known, in some states putative father registries exist in order to protect the rights of a father who is not married to the mother of his child.

Putative Father Registries

According to the Ohio.gov website and the Department of Job and Family Services a putative father is:

“a man who may be a child’s father, but who is not married to the child’s mother on or before the date that the child is born, or who has not established paternity of the child in a court or administrative proceeding or completed an acknowledgement of paternity affidavit before the filing of an adoption petition for the child.”

Many states have such registries. Should a putative father fail to register within a specified time (30 days after the birth of the child in Ohio), he loses all rights to his child, unless of course, the child’s mother later decides to name him (usually after deciding she wishes to collect child support). On the surface, this appears to be a good idea; it is a way for a father to assert his rights. In practice, putative father registries are a gross violation of a man’s reproductive freedom.

First, they are poorly publicized. Very few men have ever heard of them. If a man doesn’t know such a registry exists, how could he possibly register? Second, they are time limited. If a man fails to register within a specified timeframe, he loses his rights. This serves the state better than it serves the father. It allows the state to grant the adoption of a child without interference from the child’s father. Third, it is a complete invasion of privacy.

Registration consists of full disclosure to the state of the sexual nature of a relationship a man has with a woman. This isn’t simply a one-time thing. A man is required to disclose every sexual relationship he has in order to claim his rights should a child result from that relationship. In addition, should the relationship be ongoing, he must continually re-register; keeping the state informed of his sex life every step of the way.

While it might be argued that registration is completely voluntary and therefore the state is not forcing men to disclose personal and private information, the state is, in fact, coercing men to surrender this information under threat of taking away their children. It is difficult to conceive of a more malignant use of state authority.

Solutions

In order to establish reproductive freedoms for men that are equivalent to the reproductive freedoms enjoyed by women, several steps must be taken. Paternity fraud must be addressed, putative father registries eliminated, and men should be granted the freedom to abdicate parental rights and responsibilities in a similar manner permitted to women. In addition, women must be required to name the potential father(s) of her children so they may be informed they are potentially the father of a child.

Ownership of a man’s sperm must remain with the man who produced it. Without his specific consent (vaginal intercourse would imply consent to conceive), it should be a criminal act for anyone to use his sperm for any purpose whatsoever. The man should also be exempt from any civil liability for such use including child support.

Paternity fraud in all its forms should be a criminal act. No man should be held civilly liable, including for child support, for the theft or the fraudulent acquisition and use of his sperm. No man should be held civilly liable (including child support) without his consent for a child fathered by another man. This should include cases where the man was initially deceived into believing he was the father or the child. This crime could be reduced and/or eliminated by requiring that paternity testing be conducted on all children at birth. All potential fathers could then be tested and a determination of paternity could be made.*

As mentioned previously, the ability to abdicate parental rights and responsibilities should be extended to men. The implementation of this could be difficult; however notification of the potential father could be in the mother’s best

interest should she be unwilling or unable to provide care for the child once it is born. Once a father is notified, he should be given a timeframe in which to notify the mother of his decision. This would allow the mother to use this information when exercising her freedom to choose whether or not to terminate the pregnancy or carry the baby to term, or to surrender it for adoption.

These potential solutions would also address the issues discussed in the first two parts of this series where men are ordered to pay child support for fathering children after being the victim of rape or statutory rape. Reproductive freedom is considered to be a fundamental right for women; it is long overdue that it be considered a fundamental right of men.

*Steps would have to be taken to ensure that the DNA samples and profiles would not be used for any other purpose in order to protect the privacy and rights of individual citizens.

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On The Mend

Paul Elam · 15 October 2010 · Archived copy · Original

As some of you have surely noticed, my offerings here have been scant of late. I have had some medical problems, mainly some rather nasty kidney stones and the resultant treatments and medications that go with that.

Add to that the wonderful experience of getting my medical treatment through the Veterans Administration and it is shaping up to be three months of treatment for what could have been resolved in a couple of weeks.

I have been promising myself for 10 days now to finish an article that still waits for me to work on it when I am not loaded with hydrocodone and pissing blood.

My apologies for all the delays, but I am going to just resign myself to the fact that I can't do what I want to do at the moment. I will place some filler material here as it comes up. And any of you that might have something to post, this would be a very good time.

Thanks for you patience with the patient.

PE

And now, on a lighter note…

Bullying and Avoidable Grief

B.R. Merrick · 16 October 2010 · Archived copy · Original

"Another one bites the dust." — Freddy Mercury, fellow homo

The usual suspects line up to decry the bullying of Tyler Clementi. The crowdsful of mock mourners will nod in agreement that bullying just has to stop, especially hate-crime-gay bullying. More celebrities like Alan Cumming will insist that we need to stop using words like "faggot," and that such censorship will make it all better. When the world is done with its fake mourning and concern over a cute, cute violinist — just like the fake mourning over Matthew Shepard and Princess Diana — the bullying will continue. Then the crowds will get additional mourning time in, which is great, because we could sure use more hyper-emotion in our increasingly deadened culture. Along with a few more deceased gay guys, the truth will also remain silent. Well, everywhere else but here: *Pull your kids out of school.*

Now, this particular suicide gets special attention because Clementi was gay, or at least experimenting with gay feelings with another man, which experimentation ended up on the Internet when his roommate posted it there without Clementi's permission. Furthermore, Clementi was not one of the countless victims of government schooling; he was at a university.

Although I can sympathize somewhat more, the bullying to which I was subjected in government school was, for the most part, about being a wimp. Will Alan Cumming do another commercial about that word? How about "fat ass," one that neither Cumming nor I have ever had to worry about? Or "n*gger" (a special epithet that has already been subjected to the social sanction Cumming desires for "faggot," hence the necessity for the asterisk)? Perhaps it's not as easy to lobby government with those words. Forget it.

Unfortunately for Mr. Cumming, I happen to like the words "fag" and "faggot." I think they're funny. I use them constantly around my fag friends, although my personal favorite is "rump ranger": far more descriptive, erotic, and to-the-point. What Mr. Cumming, Ellen Degeneres, and a host of other (I'm assuming) left-leaning celebrities of the gay and bi persuasion fail to understand is that words are far less important that context.

Why is it that not a single fellow rump ranger has objected to my calling him a fag? Probably because he knows he's not being bullied. (Also probably because he knows he's about to get some.) Context is everything. To understand context, of course, you have to understand where the speaker is coming from. Where do bullies come from? Clementi didn't know any better than anyone else. All he knew was that he was stuck with a roommate he didn't like, and made repeated requests to be relieved of this aggravation. This is called "freedom of association." Rutgers is a state school. Even though nobody is forced to go to Rutgers, it apparently acts in much the same way as a forced government school, the kind where younger queens are compelled to spend the most glorious of their waking hours for twelve arduous years breaking rocks alongside bullies. You're not free to associate there, either. This lack of freedom is never questioned. It's going to be questioned (and answered) here: *Pull your kids out of school.*

Everybody's got an opinion about how bullying starts. The good Christians at *The Christian Science Monitor* are speculating about it now, after it's too late for that cute little redhead. Apparently, the best the educrats in charge of your brats have been able to come up with is inventing a new term for kids who kill themselves instead of being subjected to further bullying: bullycide. When they aren't inventing new terms that look good on their grown-up term papers, handed around the table to other educrats who immediately harrumph at the atrocity; they're enacting zero tolerance policies, which, according to numerous reports I've read, are just as horrific as bullying. In spite of zero tolerance for action figures with guns, remarkably, the bullying continues. Huh. Somebody write that up and pass it around. Harrumph!

Well, I can write, too. I don't work for the Christian Scientists, so here's how I would have rephrased a few choice passages of this great, big, harrumphing article:

"Most recently – in March – the term [bullycide] pierced national consciousness when a Massachusetts district attorney indicted nine students on criminal charges arising from the suicide of a 15-year-old Irish immigrant named Phoebe Prince who also hanged herself after experiencing persistent bullying."

That should read: "Most recently – in March – the term pierced national consciousness when a Massachusetts district attorney indicted nine students on criminal charges arising from the suicide of a 15-year-old Irish immigrant named Phoebe Prince who also hanged herself after experiencing persistent **forced relocation by her own idiotic parents to the scene of the initial bullying.**"

So this bullycide involved a female victim. That will happen from time to time. It is boys, however, who are overwhelmingly the targets of the physical bullying that grabs headlines and starts the Great Fake Mourning Parade. We'll get to what I think are the reasons why in a bit. In the meantime, *pull your kids out of school.*

Another Tyler, this one named Tyler Lee Long, was not a rump ranger; straight as an arrow, I guess. He killed himself, too. I doubt any celebrities are going to speak on his behalf. I'd be pleased to be wrong on that. But why did he do it? Bullying. At least, bullying was the last straw, although, by the time I'm done with them, you'll see what sort of parents he was apparently subjected to:

"[I]n March, the Longs filed a lawsuit in federal court against the Murray County School District and Murray High School principal Gail Linder for allegedly failing to protect Tyler despite many entreaties from his parents."

That could very well read: "[I]n March, the Longs filed a lawsuit in federal court against the Murray County School District and Murray High School principal Gail Linder for allegedly failing to protect Tyler despite many entreaties from his parents**, who also had a hand in Tyler being sent right back to the bullies.**" Now that he's dead, Tyler will be unable to sue his own parents. Instead, the money that the Murray County School District receives from the county, state, and Federal governments, who steal that money from everyone else, will be given to what remains of Tyler's dysfunctional family, if they happen to win.

Here's another gem about poor, straight Tyler: "In the seventh grade, a teacher was assigned to walk Tyler to the bus and through the halls, and to sit with him in the cafeteria." Well, I'm sure that helped him feel like less of a "special case," didn't it? He's physically protected, yes, but what about the stares, the whispers, the continual seven-hour-a-day reminder that he's got no goddamned friends? That sort of bullying can continue unabated, as far as the government school is concerned. (That is largely the bullying girls are subjected to. Guess Tyler was really a girl.) What sort of man was Tyler supposed to magically turn into? In the seventh grade, he's definitely turning into one. How does a budding man ever score with young women when a mother or father figure has to escort him around? Do any of these idiots remember what it was like to be a boy? Or is it turned into a big, colossal joke like in "A Christmas Story"?

You will have to forgive my sarcasm, but I'm not actually trying to be funny. You may also think that I am not expressing enough compassion for Tyler's parents. I understand that they're in pain. Unfortunately, I cannot escape the feeling that the pain with which they now suffer could have been easily avoided by removing their kid from the location where the bullying was taking place. (No one's invented a new word for that, though, so bullycides will continue unabated.) I can also remember with exquisite clarity the sort of bullying to which I was subjected, so unfortunately for these grieving parents, I am entirely too angry to give a damn about their grief. What kind of parent subjects a child to this, five times a week, seven hours a day? What is so goddamned necessary about receiving a "free" education at the hands of a bullying government, that the slightly more childish bullying must be tolerated until educrats do something about it? When have educrats ever done anything about anything?

My own parents can be forgiven for not doing anything about the bullying, because they didn't know about it. What I won't forgive them for is being emotionally unavailable to discuss it. I will also not forgive them for sending me into the lion's den in the first place, a building where I never wished to be, and they knew it. And I didn't want the lunch lady to keep the bullies away from my area, or for any teacher to intervene on my behalf. I simply didn't wish to be in the presence of those assholes. I didn't want to be in their classes; I didn't want to be on the same

playground; I didn't want to be seen by them, period. I didn't wish to be subjected to government-tolerated bullying at all. It's something called "freedom of association," something that boys on this land mass do not possess. Who is the dumbfuck who came up with the idea that the bullying alone needs to be contained, but nothing else about this sick system needs to be changed?

The article continues shoveling shit: "'We're hopeful that because of the renewed interest in bullying and attention from the federal government, schools will begin to take the necessary steps to makes sure all students, including LGBT (lesbian, gay, bisexual, and transgender) students, are safe and have an opportunity to get an education,' Presgraves says."

God, I hate that acronym LGBT! I have virtually nothing in common with lesbians or "transgendered" individuals, except that we're all misunderstood. Well, so are Aborigines and Native Americans. Should we call it LGBTANA? Beyond that, what's this crap about "an opportunity to get an education"? You mean I won't get an education unless I'm stuck in a room with fifteen nice kids and two complete assholes who throw stuff at me whenever the "protecting" teacher has her goddamned back turned?

Let me tell you something about education. I'm not a singer, but I'm aces at harmonizing. I can definitely carry a tune, and if you give me the music, I can sing parts in any choir. I learned this sitting next to my parents in church, both of whom were fine singers in their day, and they could also harmonize. I would pick everything in the music apart every Sunday when we sang hymns for worship. I figured it out on my own, you see. Why did I do this? Because it interested me.

I'm a firm believer in unschooling. You'll get an education when you want one. The Internet has rendered modern government schooling entirely obsolete. Computers and Internet access are now affordable to dirt poor people, thanks largely to the government being taken completely by surprise. Clementi's fuckface roommate used these tools to do something inexcusable, but even from this atrocious example, the ease of using it to communicate and learn is obvious. Kids who want an education can log on and get one. So take your "opportunity" for government education and shove it straight up your ass.

Now, just imagine for a minute that you're a really, really mushy beta male. You and your wife go to a restaurant, where one of the other patrons continually makes loud and lewd remarks in your wife's direction. She doesn't like it, and asks you to do something about it. You speak to the owner. The owner does nothing. The second time you go, the jerk is there again. You can see him through the window. Here are your beta-male options:

1. Go in and hope he's not such a jerk this time. It turns out he's a full-time jerk with disability benefits. You complain again to the manager, who again does nothing. You go back a third time because you're a fucking idiot.

2. Become an alpha male suddenly overnight, and go in because you want to show him up.

3. With your wife waiting outside, go in alone, to discuss the matter with him calmly and rationally, and then get beat up.

4. Go someplace else, and berate your beta-male self that you even thought about going back when the owner didn't do anything the first time.

Now, just imagine for a minute that you're a really, really mushy beta-male father, whose kid is bullied. Look at options 1 through 4 again in the context of school. If you do 1 or 3, you really are a fucking idiot, and when your kid kills himself, he's the one I'm going to feel sorry for, not you; and not so much for the bullying, but for being stuck with such an idiot for a father. If you're hoping for 2, you are still a fucking idiot. If you choose 4, you, like me, are a recovering fucking idiot.

I didn't use to have a problem with what my parents subjected me to with the 12-year sentence, because all parents subject their children to the same sentence. When it's normal, anyone who questions it looks like the fucking idiot. This is understandable. However, it is also no longer tolerable. When someone you love is hurt by another, and you know that you can do nothing to change the other, why in the hell are you sending your loved one back into

the same situation? What part of "freedom of association" escapes from what's between your ears?

I think it must have something to do with the research of the late Alice Miller. Children die without love touch, at least babies do. I think children remember this, if only on a subconscious level. There is no magic date when this thought leaves an individual's mind. I wanted to believe that my parents' love was pure. As much love as I got, it wasn't. If you don't pull your kids out of this abusive environment, especially your boys, who are increasingly being fed drugs, then clearly you don't understand the impurity of your own love. The only way to purify it is with truth. Gay, straight, bi, Aborigine; I couldn't care less what your kid identifies as. There is no reason to subject them to bullies, and no excuse. If you do, then I hope someday you attempt number 2 above and get the crap beaten out of you. Then maybe you'll understand what bullycide is really all about.

"The National Center for Educational Statistics, in 2009, said nearly 1 in 3 students between the ages of 12 and 18 reported being bullied in school." Do you get it yet? How are you going to change that? By forcing kids into "freedom of association"? Good luck.

"Studies show that bullies tend to have above-average intelligence and an excess of self-regard. They view themselves as entitled, an inadvertent outgrowth, says Stan Davis, an antibullying consultant in Maine ["antibullying consultant"?!], of a culture that stresses every person's specialness and uniqueness while perhaps giving short shrift to empathy. 'We need to emphasize similarity,' Mr. Davis says, 'not uniqueness.'" Oh God, another anti-individualist in charge of your kids. Wonderful. A little later on: "In education circles, school climate refers to many factors seen as contributing to a positive learning environment: tolerance for differences…" Well, make up your mind. Do you teach sameness or uniqueness? Christ, in the same damn article, no less!

"'I had a lot of anger, hate, and depression,' says Joey, now 20. 'It made me think, "Why am I even here?"'" That's a good question, Joey. Take a good look at your fucking idiot parents. That should give you a clue. And that's how much they love you. As for Tyler Long, all his mother seems to have learned is: "This… was his way of having peace." I'm sorry, grieving mom, but this was Tyler's only outlet of communication, in a family of the emotionally deaf. He apparently failed to communicate loud enough for you to hear.

Boys like Joey, and the Tylers Clementi and Long, whether they're straight or gay, are taught early on to toughen up and take it, by their schools, their peers, their bullies, and their parents. Clearly, they're not able to. They are still developing individuals. By their teen years, they ought to have more fully developed volition, where they can actually walk out of the front door of such schools and never go back. Unfortunately, the culture to which they were all subjected artificially places men their age in boyhood far longer than they belong there, and praises one violent man after another: putting their visages on the coins, erecting statues to them, handing them awards, recreating their love of manly violence in mass media, etc. The only way for them to communicate when school administrators say, "Boys will be boys," when dorm leaders won't reassign them, and when fucking idiot parents won't pull them out of school, is to stop communicating entirely.

Ellen, Alan, educrats everywhere, moms, and dads: the world will never be rid of bullies. Too many of them run for office, and then start lecturing us about bullying. Human nature isn't going to change; bully boys will indeed be bully boys. What is going to change is my low level of tolerance for bad parents. It's just gotten a little lower. *Pull your kids out of school!*

I suspect that the hurt of these bullycide victims went much deeper than bullying, as mine did and does. The only difference is that I decided against suicide, and in favor of being honest about it. None of us should have been subjected to that which we didn't want. Sadly, these other men didn't get to experience emancipation. If there are any bullied, teenaged males reading this, I say to you now without reservation or fear of legal consequences: To hell with school. Get your own education, and associate with whomever you will. Don't wait for Mommy and Daddy. They're too busy being fucking idiots. If you are a teenaged male, you are a man now. Welcome.

B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have

to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

On Female Sexual Offenders

Walter Romans (TDOM) · 17 October 2010 · Archived copy · Original

Consider the following taken from a police report:

The victim is a sixteen year old male who delivers groceries and a local convenience store. At 5:45 p.m. he makes a delivery for the second time that day to a motel room. On the second visit, the forty-one year old female suspect invites the victim in for a drink. The victim accepts and drinks two beers. During the conversation, the female suspect puts her hand between the victim's legs and asks if he will tell the police that she did so. The victim says no, out of fear of her reaction. Despite the victim's protest, the female suspect removes the victim's clothing and touches his penis.

At some point, the victim touches the suspect's cat, which makes the suspect very angry. The suspect reacts by grabbing a nearby knife and threatens to castrate the victim. She puts the knife to his penis and yells" Do you want me to cut it off?" A short time later, the victim manages to take hold of the knife and throws it out of reach. The suspect gets very angry and grabs the victim by the neck and attempts to strangle him, causing bruises on his neck. Throughout the incident the victim wants to leave the premises, but fears the reaction of the suspect. The victim remained in the room for over two hours.

Once the victim was allowed to leave the room he reported the incident to his employer who then called police" (Denov, 2001, pp. 321-2).

It is the account of a violent rape, or at the very least, an attempted rape, unless of course, you are a police detective later describing the incident.

"Sexual abuse by women will be more subtle and there won't be any violence… a woman can't be violent… like the recent case of that woman in the motel. Did you hear about it? [laughter} The woman called for a delivery at her motel and then asked the boy in and offered him a beer!… [loud laughter]" (Denov, 2001, p. 322).

After being reminded of the boy's injuries, the detective continued:

"Well, those marks on his neck – those could easily have been hickeys! [laughter]" (Denov, 2001, p. 322).

In her 2001 study, Myriam Denov reports on the culture of denial that exists in the very agencies charged with investigating such crimes that prevents these agencies from even acknowledging the existence of female perpetrators of sex crimes. She observed that the detective's comments effectively render harmless, a violent sex offender based on the assumption that a woman cannot commit such a crime. He also transforms the victim of this violent act into a willing participant.

In a separate study, Denov (2003) reports on the "myth of innocence" (p. 303) surrounding the sexuality of women that influences attitudes and beliefs, and even law concerning the perpetration of sex crimes against children and adults. In several US States, at the time of her report, the crime of rape was defined in such a way that a woman could not be charged with the crime, unless she acted to facilitate a rape in conjunction with a male rapist.

This "myth of innocence' is so ingrained in the culture that the prevailing attitude is that sexual abuse of male victims by female perpetrators are viewed as less serious and less damaging to the victim, than the same crime when committed by a male against a female (Broussard, 1991 in Denov, 2003).

With the existence of such a culture of denial, is it any wonder that we seldom hear about women who perpetrate sexual abuse? Or is it? Perhaps it's not the culture, it's the reality? Do these cases actually exist?

Fifty years ago, it was suggested that child sexual abuse was practically nonexistent. Denov (2003) cites two studies, Weinberg (1955) and Freedman, Kaplan, and Sadock (1975) that suggest incest was extremely rare or almost nonexistent. However, by 1992, over half a million cases of child sexual abuse were reported in the US. The public image of these cases is that of a male perpetrator and a female victim. Certainly if we examine case studies, female

sex offenders are quite rare and comprise anywhere from 1.2% to as many as 8% of all cases (Denov, 2003).

On the other hand, self-report studies find prevalence rates approaching 60%.

In two studies of college students, Fromuth, Burkhart, & Webb Jones (1991) and Fromuth and Conn (1997) found that 3% of college men and 4% of college women, respectively, admitted in surveys to committing behaviors consistent with sexual abuse of children when they were adolescents. In a 1987 study, Fromuth and Burkhart found that in two samples of college men, those reporting they had been sexually abused as children, reported that the perpetrator was female 78% and 72% of the time.

These researchers also found qualitative differences in the experience of men vs. that of women who had suffered abuse. Men reported higher incidence of oral-genital contact and intercourse but less violence or threat of violence that women (Fromuth & Burkhart, 1987).

Men also reported their experiences as positive or neutral 85% of the time as compared to 59% of women viewing their experience as negative.

Obviously, the reality of the male experience of sexual abuse has had some influence over culture. However, culture appears to be perpetuated by myth as well. These studies indicate that female perpetrated sexual abuse is quite common and not rare at all, although the effects on the victims may be less severe. It is easy, then, to understand how a detective might come to see a violent sex crime perpetrated by a woman against a boy as a sexual initiation in which the victim was a willing participant.

It also demonstrates the importance breaking down cultural myth that may represent barriers to labeling these crimes as crimes and treating them as such. As a society, if we are concerned about the welfare of all of our citizens, we must insist that our laws, public policies and practices, and government entities not be guided by cultural myth, but by a rational decision-making process not governed by ideology or political agenda.

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One Morning In Baghdad

hestia · 18 October 2010 · Archived copy · Original

Baghdad, Iraq, Spring 2004

"49 weeks down in this desert" said Ian to Elliot as they walked through the rail station on one of their last days of work before handing the reins over to their replacements. Just three weeks until their boots hit the soil in the States after a year spent in the heart of Baghdad, helping patrol the city and training Iraqis to assist Coalition forces with certain tasks in the city. Of all the experiences he and Elliot have shared through their years of friendship, this deployment at the beginning of Operation Iraqi Freedom was hands down the most intense. The tents they shared as Boy Scouts in middle school were just the beginnings of a special sort of friendship that developed through the years. They've done everything together. Built fires, tied knots, stood in line for the latest greatest video game, and chased girls in high school. They even went into the recruiters office together, signing on the dotted line to join the Reserves when they were seventeen, barely in need of razors, barely able to drive, barely turning into men. And here they were, several years later, a part of history, wrapping up a year long deployment to Iraq at the beginning of a controversial war.

Walking into work, the conversation turns to planning for their first weeks back to the US. "I say we have a Stargate SG-1 marathon and then ride down the Oregon Coast. Our last boyish hurrah before you get married Elliot" suggests Ian. Elliot nods, liking the plan very much, adding "this winter we'll have to be sure to go snowboarding again. Man, it's been too long since we had a fun weekend trip like that." Heading into their respective offices, the friends end their jovial conversation until break time when they plan, like always, to meet out front.

The morning was like so many others: mundane, routine, nothing out of the ordinary. Signatures were necessary here and there. Paperwork had to be done to tie up loose ends before the hand off to the replacements in just a matter of days. As the morning dragged on, lunch time was becoming all the more enticing. Around break time, Elliot set his papers aside and got ready to join his buddies outside. As he stood up to leave the room, he noticed something in the window. It looked as if the sun were rising, but this wasn't the right time of day. "Oh fuck" Elliot managed to blurt out, right as the window shattered and the glass came flying at his face, cutting him on all exposed skin and clinging to his uniform. Grabbing his weapon, Elliot took off outside, not fully comprehending what had just happened but on high alert, primed with adrenaline for fight or flight.

When he arrived outside a large number of the Iraqi men who had been outside working were nothing but blood and guts strewn across the ground. The remnants of a vehicle was ablaze and was clearly the car that had held the bomb. Debris was everywhere and the officer in charge was freaking out and panicking, unable to gain composure and issue orders. Time seemed to stand still, yet it passed quickly all the same. The chaos was loud but inside his head was a deafening quiet. Elliot could hear his heart beat clearly with yelling outside his head jumbled and unclear. One of Elliot's soldiers followed him and once they made sure everything was clear, that the danger was gone, they began to offer medical aid to the survivors of the blast. There were too many people who needed help for them to adequately tend to everybody, and some were too far-gone to offer anything beyond comfort and an ear to listen to their precious last words as they died outside under the hot desert sun. The men who could be moved to safety were flung over shoulders and carried away until more help could arrive. The soldiers stopped bleeding with torn up pieces of their own clothing, cleaned and bandaged wounds, provided IVs and treated shock with whatever makeshift blankets they could make, and kept traumatically injured men breathing and alive until transport arrived.

As Elliot and his soldiers ran around assessing the damage, locating those who were still alive and those who needed immediate care, he heard a familiar voice cry out. He looked over to the side of the building where the noise was coming from. Elliot couldn't see much in the bright sunlight, made all the more confusing by the surrounding chaos, but then he saw a peek of camo around the corner. He ran over and realized right away who it was: the man on the ground was Ian. Bloody and gravely wounded, but his friend all the same. Desperately, Elliot applied pressure on the worst of his friend's wounds, ripping off part of his clothing to serve as tourniquets to stop the bleeding. As he

worked frantically, Ian told him to stop, “The pain is leaving. I’m going to die, aren’t I?” Before Elliot can answer his buddy, Ian gives him a message to bring home.

“No NO NOOOO!”

Elliot desperately screamed, demanding his friend hold on, but it was too late. He’d lost too much blood. He was hurt too badly to hold on. There was nothing left to do. “I love you, man” said Elliot as his best friend, the closest thing to a brother he had ever had, slipped away to the other side. Ian was just twenty years old. He was intelligent, talented, extremely gifted in the sciences, and had a world of opportunity awaiting him at home. So many plans for the future, so many dreams left unfulfilled. All gone in just a second as he left this world too soon.

With his DCUs ripped, torn, and covered in blood, with bits of debris lodged into his helmet and even stuck on his body armor, it was only then Elliot realized he was injured and could attend to his own medical needs. Bits of shrapnel from the bomb, bone fragments from the people who had died, and gravel from the ground were lodged in wounds all over his body and he realized he had been treating patients, bloody patients, with his wounds unprotected. He might not only be injured but could have been exposed to HIV, hepatitis, or any number of other diseases. After returning to camp, he went for medical treatment and returned to his tent where he could finally let the events of the day sink in. Thirty five men had been killed. Men who were simply trying to feed their families were murdered for being involved with the Coalition Forces. Some of the soldiers he worked with were dead, and his tent was now empty except for the ghost of his best friend, the laughs they shared inside just this morning nothing but a cherished memory now. He looked over to the cot across the tent, the one that no longer had an occupant, a friend gone in just a instant… Elliot just sat there and stared for a while. How much time he’ll never know but it felt like a lifetime. Unsure of what to think or how to feel, he lay in his cot, listening to mortar attacks around the airport until he finally awoke the next morning, groggy and numb, and called home to connect with loved ones for the first time since the blast. One voicemail said, “there’s been an accident, but I am okay.”

Two weeks later, when his boots hit ground in the USA, the homecoming was not the joyful celebration originally imagined, but rather a dark and somber occasion. They were home with three fewer men than they left with last spring. They’d said goodbye to three brothers in arms just about the time they thought they were safe and danger was over. Elliot kept his promise to Ian and visited his friend’s parents to share the message he had been entrusted with. This wasn’t all, he said; far from it in fact. He had an apology to offer for these people who were nearly family. With a guilty survivor’s conscience he offered an apology for not getting there in time, for not being able to save their son. They were supposed to come home together. They always did everything together.

Arlington National Cemetery, Spring 2010

Six years since the blast and Ian still lives on in hearts, in love, and in memory. Once again Elliot traveled to his grave in Arlington, as he does whenever the opportunity has arisen, to place a wreath on the grave of his lost friend. This time is different, however, as he doesn’t go alone but brings his little girl along. Ever curious, the little one asked why they are here. Elliot told her that he wants her to know a special man, a true American hero, somebody who was brave even when it hurt. His little girl doesn’t yet understand death, but she does know what it means to be brave and serve in the Middle East. She remembers well when her daddy was gone for a year. With the innocence only a child can posses, she lays her small American flag on Ian’s grave and offers a salute for “being Daddy’s bwave fwend.” This she repeated as she and Elliot walked away, her tiny fingers clasped in her daddy’s strong, but trembling hand.

This piece was originally published on The Spearhead

Male Studies: Back for Round 2

Paul Elam · 18 October 2010 · Archived copy · Original

Last year at Wagner College at Staten Island, New York, we witnessed a first in academic history with the first annual conference on male studies. It raised a minor media firestorm and for good reason. At long last there was a group of esteemed academicians recognizing and asserting the need for the study of men and boys that was not controlled by gender ideologues. In short, they want to do some good for a culture that is attempting to limp forward paying attention to only one sex.

Naturally there was vehement and often scathing resistance from those whose toxic hegemony over this subject has long been an unchallenged norm.

And how did the advocates for this new discipline react?

It is with this, the press release for the *2nd* annual conference on male studies, to be held at the prestigious New York Academy of Medicine.

This post, I am beaming with pride to say, is the first notice of the new conference anywhere. The good people of the Foundation for Male Studies have allowed me to run this in advance of the actual release to the public. PE

[image]

FOR IMMEDIATE RELEASE: FOUNDATION FOR MALE STUDIES

FOUNDATION FOR MALE STUDIES APRIL 6 CONFERENCE TO FOCUS ON

DETERIORATING STATUS OF BOYS AND MEN.

NEW YORK: The Foundation for Male Studies will focus on the research and programs needed to reverse the downward spiral now effecting virtually all aspects of the lives of men and boys, at the Second Annual International Conference on Male Studies – Looking Forward to Solutions, April 6, 2011.

Edward M. Stephens, MD, FMS' Founder and Chair says that in addition to the conference's solution-geared presentations by leading authorities, the Foundation is calling for papers from academics on how to best deal with increasing levels of male unemployment, depression, suicides, high school and college dropout rates and related problems.

Marianne Legato, MD and Tom Mortenson will co-chair the conference at the New York Academy of Medicine. Dr. Legato, founder and director of Columbia's College of Medicine Partnership for Gender-Specific Medicine, edited the first text on gender medicine, and founded the journal, Gender Medicine. A widely acclaimed author of works on men's and women's health, her most current book is Why Men Die First. Mr. Mortenson is senior scholar at the Pell Institute for the Study of Opportunity in Higher Education and the recipient of major national awards for contributions to educational research.

Others participating in the conference are Gordon Finley, PhD, Professor of Psychology at Florida International University, who will speak on the need for a national policy on fatherhood; Michael Gilbert, a Senior Fellow at the University of Southern California Annenberg School and author of The Disposable Male on coping with the cascading loss of male jobs, Katherine Young, PhD and Paul Nathanson, PhD, both of McGill University, authors of published studies on the origins and implications of misandry – the hatred of men.

Scholars seeking to submit papers for the conference may do so by writing to elfenbein@malestudies.org by March 15. 2011. Or call 845-362-0893

Rape Culture: Female Scam, Male Nightmare

Paul Elam · 19 October 2010 · Archived copy · Original

Rape culture is a term used within women's studies and feminism, describing a culture in which rape and other sexual violence against women is common and in which prevalent attitudes, norms, practices, and media condone, normalize, excuse, or encourage sexualized violence.

That is just one of the definitions for rape culture I found online. It is as good a definition as any for something that does not, and never has, existed. And it has been taking its rightful place alongside a nonexistent gender wage gap, nonexistent employment discrimination, nonexistent media bias and a nonexistent domestic violence crisis that only affects women, continuing the litany of nonexistent feminist outrages.

This collection of imagined slights and hurts form the basis of *Lie Culture*. And it is nothing new. We have been lying to women since the first one asked, "Does this mastodon hide make my ass look fat?" Rather we have been lying to women since the first one started crying and getting cold in the bedroom when being told the truth. And that trump card, issued in the name of survival biology, has long ensured that for the most part, women will not be inconvenienced with reality. And nor will men who want to remain on their "good" side.

In that light, feminism has succeeded, by and large, by counting on public willingness to accept two mutually exclusive realities at the same time. First, women are exactly equal to men in capability, aptitude, strength and every other measure of human potential. And two, women are the weaker, unsupported victims of stronger, more aggressive men, requiring government and all other manner of intervention to give them a helping hand. Yes, people, when you buy the lie, they are both at the same time. It's like saying Pee Wee Herman could beat the crap out of Mike Tyson in a fair fight, but we need to give him a .45 auto before he gets in the ring.

Thus every area where feminism has shaped public perception has forced intellectual integrity into the shadows.

Rape culture is just the latest offering in string of imagined curses on the lives of our all powerful, yet strangely helpless women. We don't just have a problem with rape as a crime, but we are all complicit in it. The culture itself *wants* women to get raped. The criminal justice system, from police to prosecutors to judges and juries, all smile and wink and look the other way as already traumatized women get raped a second time by a system that is indifferent and uncaring. The media is in on the action, glamorizing sexual violence against women. And our colleges? They're the worst. We might as well leave mattresses and handcuffs between the bushes on campus to make things a little more convenient on the rapists.

Yeah, that's the ticket. Rape is hawt, dude, it's all the rage. We hear this all the time now from the same people that say chivalry is a patriarchal conspiracy, while demanding that men still practice it. Never mind that the simple and often false accusation of rape will destroy a man's life. Never mind that it happens all the time because women can count on the system to react with mindless vengeance on their behalf. Forget about all the men who have unjustly served the lion's share of their adult lives behind bars because we are desperate to convict somebody, anybody, when a rape has been alleged. Just accept it. We all want women to get raped and we have built an entire culture that will ensure it happens.

Just ask Keith Edwards, feminist blowhard and Indoctrinator-in-Chief at Hamilton College. He has developed a new program for all freshman males (read: rapists), who attend that school. It's a class called "She Fears You." The intent of this program is to combat rape culture, by branding innocent students, all male, as sexual deviates in waiting, and treating them that way from the first day they attend school at that institution. Edwards is hell bent on proving to young men how unambiguously dangerous they really are. All men are potential rapists, and Edwards is going to by God set them straight.

Oh, and according to the good professor, they are also racists and homophobes, a couple of bonus pejoratives he tossed in for good measure. Perhaps it was to give his reeducation camp a well rounded effect, or maybe to cover what few men attend that aren't actually rapists. Hell, they're men, there has to be something wrong with them,

right?

Obviously this is a political operation, and one that seeks to invade and destroy the very consciousness of any man that chooses to get his education at Hamilton. Despite objections from students, many of the faculty, the Hamilton Alumni organization, and other concerned groups, the elite powers to be at that institution backed the crusading Edwards, and pressed forward with the class- even sending out threatening emails to male students, warning them, in bold red letters, that the event was **mandatory**.

It is hard to fight off the knee jerk reaction to grab Edwards by the scruff of his neck and give him an earful of reality, like the fact that only a microscopic fraction of men are rapists. Even better, one might press him to answer, if such alarm is warranted from the mere presence of males in the university setting, then where were the equally strident warnings that should have gone out to all the female students and their parents? Why are they not being warned about the dangerous "rape culture" that awaits them in the school they have chosen to attend? I mean, shouldn't women be damned afraid to attend Hamilton?

Aside from the fact that you would not get a credible answer to any of those questions, there is actually a more important and less pursued concern in the midst of all this contrived hoopla.

What about all the men in those classes who have already been sexually abused and victimized by female teachers in the elementary schools, middle schools and high schools they attended prior to attending Hamilton? The fact is that there is an all but silent epidemic of female teachers in America that are sexually abusing, *raping*, young male students. And they are getting away with it, either at the hands of a judicial system that seldom delivers more than a slap on the wrist to the perpetrators, or the media that is as likely to play the "hot for teacher" angle as it is to covering it like the crime it is. This, and much worse is fostered by an indifferent and misandric culture that ultimately either finds blame with the male victim, or sees him as just another guy who got lucky, or both.

Oh yeah, 12 year old Johnny should be high fiving it because his 36 year old math teacher groomed him into satisfying her perverse sexual needs. Maybe his celebration will end when she comes back pregnant and sues him for child support, and wins because the same judicial system that convicted her for raping him now thinks he is liable for the child that rape produced.

There's your fucking rape culture. The only one that ever existed. It targets men, not women. And it continues unabated while feminists caterwaul and shriek about a problem that only exists in their imagination.

We should have been paying attention to this, *doing something about it.* But instead we begin an era of marching young college men into academically disguised indoctrination camps, targeting their innate masculinity as a social evil, and insisting they become something more appealing in the eyes of gender ideologues. In doing so we reveal another of the many realities that we are so often loathe to examine.

It is not the students we need to worry about, but *the teachers.* Whether it is the perverted schoolmarm with a secret taste for little boys, or the ideologically depraved and effete academic activist with an administrative pass for ax grinding, the educational environment is now one that can only be described as predatory.

This might offer some insight into why our boys and young men have been falling ever by the wayside in school, or how they so often end up in chemical handcuffs like Ritalin for sake of an autocratic teacher's convenience.

But hell, without the truth we are going to have a tough time addressing those things as well.

Will you people please stop paying attention to this assclown?

ferdinand · 19 October 2010 · Archived copy · Original

Editors Note: Even though I took a bit of a spanking in it, I really enjoyed this piece from fellow Spearhead contributor and blogger Ferdinand Bardamu. He is challenging the idea of whether debating with the likes of David Futrelle is beneficial. As far as current events, I am committed to the upcoming exchange with Futrelle, so it is very unlikely that I would change my mind.

But I was hoping that Bardamu's post would drag up some discourse on the matter of debate. When it is and isn't worth it, that sort of thing. While the intellectually scrawny Futrelle isn't a real threat to anyone, I would still like to hear readers ideas on whether he is a waste of time. PE

Will you people please stop paying attention to this assclown?

By Ferdinand Bardamu

As I've mentioned before, I generally don't bestow attention on blogger haters who aren't in the general vicinity of popularity that I am. It's precisely what they want – a writer with a vastly larger readership to train their guns on them and give their stats an unearned boost. Starve the trolls and they'll either go away or curl up and die. Which is why I am making this plea to my fellow manosphere denizens: **will you please stop writing about David Futrelle?**

For those who don't know who David Futrelle is, he's the twerp behind *Manboobz*, a blog that "offers a critique of the Men's Rights Movement and anti-Feminism generally." He writes in his opening statement:

> I've been watching the Men's Rights movement, such as it is, for some time, with a mixture of amusement, horror and disgust. It's a movement that's bad for everyone — for men, for women, for children, and probably even for my cat, though I haven't yet quite worked out how. The best thing you can say about the Men's Rights Movement is that it doesn't, and hopefully never will, have anything near the impact on the world that feminism has had over the years. And this blog, in its own little way, hopes to help keep that way.

Apparently, he never read that Schopenhauer quote about how truth is first ridiculed, then it is violently opposed, then it is accepted as being self-evident.

Manboobz is little more than twelfth-rate feminist boilerplate with the added twist of anti-men's rights activism, all leavened with snark. Snark is the preferred humor of dweebs like Jon Stewart, Stephen Colbert and all Beigeist posers who like to imagine themselves as heroic underdogs being pissed on by the evil elites, when in fact they're the elites doing the pissing. And make no mistake, David Futrelle is carrying water for our cultural overlords, evidenced in part by the fact that he can post his opinions under his real name while the majority of anti-feminist bloggers have to use pseudonyms to avoid impoverishment, censure or even imprisonment in some countries. "Free speech" my ass.

David even has an "enemies list" of anti-feminist sites that gets top billing on his blogroll over actual feminist blogs like Jezebel, Feministing and Shakesville. The "enemies list" includes such diverse contrarians like myself, Roissy, MarkyMark, Dalrock, Laura Grace Robins, Elusive Wapiti, and Robert Lindsay. In fact, I was the recipient of Futrelle's effete ire recently, when he took umbrage at my discombobulation of "gay pride":

> You know, I didn't bother reading the whole thing, which has something to do with Carl Paladino, and apartheid, and elephant poking, whatever that means, but this little nugget stood out in the latest post on In Mala Fide, a generally retrograde Men's Rights-ish blog:
>
> > "Gay culture" … has about as much cultural legitimacy as redneck jokes. A bunch of nearly-naked men marching down a major city street beating each other with riding crops and wearing makeup is not a

> > legitimate expression of culture, any more than a group of married dudes finger-fucking their wives on a giant vagina float would be an expression of culture.

Since he's clearly incapable of following a metaphor, I'll lay it out for him en anglais – radical gay activists, in their obnoxious way of shoving their lifestyles in the faces of the heterosexual majority and demonizing them, are poking and prodding an elephant.

Elephants are big, heavy and have sharp tusks, and can gore or stomp you to death without breaking a sweat. If gays don't clean up their act and stop treating straight people with contempt (hat tip: grerp), they could inspire a violent homophobic backlash. Capisce?

Under normal circumstances, a nobody like Futrelle wouldn't be worth the mental energy it takes to read one of his posts. Feminist quislings are a dime-a-dozen, and this guy is just an attention whore who's looking for his fifteen minutes of fame. And yet for some reason, MRAs continue to waste time on this idiot. It's bad enough that the majority of his commenters appear to be anti-feminists, but men's rights bloggers are now devoting blog space to Futrelle's tiresome dribblings.

I first heard of Futrelle when my fellow Spearhead contributor Pro-Male/Anti-Feminist Tech wrote him up as a hater. That post lead to another one where he made some additions to the Catalog of Anti-Male Shaming Tactics, which inspired me to come up with my own addition, so PM/AFT gets off. Next, Rob Fedders of the NO MA'AM blog lambasted Futrelle as "the Tit Man":

> *David is another typical Western Male Fucktard, thinking that even on-line sucking up to fembots will slather his withering pole. A true SNAG (Sensitive New Age Guy) in every dimension.*
> *Reality is not so, Mr. Futrelle, it is not so.*
> *You are anethema to female vaginal lubrication.*
> *Hope you feel proud! You are the reason panties are starting to be modelled without the protective cotten-lined-gussets! Who needs such a thing when the West produces poofs like you?*
> *Hopefully, this blog and your willingness to be a dancing jackass for the matriarchy will help me illustrate this – over time, of course. A suave man of your persuasion will take many moons to out-manoeuvre.*

Rob is now accusing Futrelle of libel for calling him a "fag basher." I'm not up on Canadian hate speech laws, but an MRA suing a feminist toady into next Monday would just make my day. Talk about cosmic justice.
But the last straw came yesterday. Paul Elam, another one of my Spearhead comrades, laid into our very own Menopause Man over at A Voice for Men. And he ended it with this nugget:

> *Take heart though. I have challenged Futrelle to a debate, he has accepted and chosen domestic violence for the topic. Should be coming through with the beginning of the debate late this coming week.*

You read that right. **Paul Elam, former editor of MND and one of the most well-known proponents of men's rights, is debating a feminist blogger whom no one has ever heard of.**

I don't understand. Why must you people give this nitwit the attention he craves? David Futrelle is nobody important. He's not a Jessica Valenti, a Melissa McEwan, or a Hugo Schwyzer. He's not even a Barry Deutsch. He's a miserable mediocrity who's trying to get famous, an ant in our blog ecosphere. All you're doing is feeding his ego. I feel bad about even having to pollute my abode with his name.

To my brethren, I say forget about Manboobz, and forget about David Futrelle. He's not worth your time or your ire. Paul, good luck in your debate, but after you've kicked Futrelle's ass, exorcise him from your brain. Your bullets should be conserved for bigger, more important prey.

And David, this is the last time I'm ever mentioning you here or anywhere else, so relish it. Oh, and you're welcome.

Why Men Won't Commit

Paul Elam · 21 October 2010 · Archived copy · Original

This video is probably the best explanation of how men feel and act when it comes to commitment. It does a great job of explaining the male psyche, as well as dismantling mainstream shaming methods.

The greatest point it makes is to describe the difference in incentive and reward that men and women get from commitment, as well as the different dreams that men and women have.

The video is made by a guy called Tom Golden. He is in my opinion the most intelligent and insightful psychotherapist I have ever spoken with. And he is an incredible, but under recognized asset to men in western culture. He's also a great asset to women, too, if they are fortunate enough to accept his wisdom.

[box type="info"]Tom Golden, LCSW is a psychotherapist, MRA, videographer and author. His book on male grief, Swallowed by a Snake, *The Gift of the Masculine Side of Healing*, is fantastic.[/box]

All About Your Dick

B.R. Merrick · 22 October 2010 · Archived copy · Original

"♪Isn't it awfully nice to have a penis?♫" – Eric Idle, The Meaning of Life

I remember years ago hearing about a program at Ohio State University (originally from a *Newsweek* article) to put signs in the urinals on campus that would inform the men reading the signs: "You hold the power to stop rape in your hand."

I remember back then that I thought the men's movement was mainly about reconnecting with boyhood and blaming daddy. I do not remember the word "misandry." I remember being a bit pissed (okay, pun intended) about that little program at that stupid university. Then I got on with the business of living, and forgot all about it. I never stopped to think about all the implications of that terrible statement.

The reason why I didn't is because I read that news item while living and learning at a university run by a religion that told me that God Himself was not happy about my penis, either. I grew up with actual doctrine surrounding this loveable organ that was reminiscent of, and premised upon, the article found here. Based on rhetoric like that, these were essentially my church's teachings about dicks:

You must never touch it.

You must never let anyone else touch it, unless it's your wife.

You must only let her touch it when it is the highest expression of love, and within rather arbitrary limits.

If it is touched in any other manner, God will eventually withdraw His love.

I am not exaggerating. That was how I thought. That was what I was taught, and what I made an effort at teaching to poisoning others with. Gentlemen, it is the same as the feminist-embracing Left. It is misandric.

Feminists make headway with social conservatives when it comes to pornography (male-centered), prostitution (male-centered), and dicks (obviously male-centered – heck, they're located in the exact center of a man's front side!). They made headway with me, and I didn't even realize it. They are, the femin*ism* and the Mormon*ism,* systems of coercion, meaning that they are death-oriented. Apparently, at least one young man has done just that, when the church made him feel bad for enjoying being a man. He was taught the above four rules, and both of us unfortunately translated those rules as follows:

You must never enjoy it.

You must never let anyone else enjoy it, unless it's your wife.

You must only let her enjoy it when it is the highest expression of love, and within rather arbitrary limits.

If it is enjoyed in any other manner, God, the same loving Father who gave you one, complete with a sex drive, will eventually withdraw His love.

Who could handle a threat like that? *You don't want to love imperfect little me? Then I'll just take myself out of the game right now. How do you feel about that?* Suicide for that young man was, unfortunately, as childish as the teachings with which he suffered so.

Let's acknowledge a few facts, shall we? The human race has evolved: fact. We are, in general, a hell of a lot smarter than we used to be, and not just because we learn our history lessons well (which we don't): fact. We can now gain complete control, if we all choose to do so as individuals, over procreation: fact. Men still grow dicks: fact. Therefore, the only reason left in modern times for a man to have a penis is simply to *enjoy being a man who has one*. Secondarily, it is for physical and other emotional enjoyment (separate from the first reason). Thirdly, for having children if he so chooses. Lastly, for taking a piss, which, like the previous two, is permanently intertwined with the first *and only* reason left to have it.

Try enjoying your dick when I tell you that you have the power to stop rape and child molestation in your hand. Try just a little harder when I tell you that God is watching, and he's rather puritanically disgusted. I know that I've seen many a porn movie when the "bottom," whether male or female, has blurted out, "Yeah! Oh baby! Oh! Oh! Unh-do you realize that you have the power to stop rape deep inside me, baby?"

We are almost, *almost* – in the eyes of those who spout this nonsense – evil, simply by virtue of permitting one to dangle there between our thighs. This does not come from any God. This stems from one of the facts mentioned above: This is an evolutionary concern.

I suspect that volitionally composed groups of humans, long ago, were greatly worried about building future generations to carry on their legacies, and keeping those generations in line with traditions, which we embrace to this day because they give the illusion of continuity, certainty, and immortality. *Men, guard your dicks.* That's where we come from. That is still what a great many of us think.

We now live in a world with such rapidly advancing knowledge, tastes, economic stability (for the most part), mobility, and cultural transformations, that keeping this old way of thinking has become quaint. It's not so quaint to me, anymore. It's unhealthy and counterproductive. We can control to an amazing degree where and when we will spill seed for procreative purposes. We can even reach deep in the womb to rescue, whether prematurely or to full term, the children our seed creates. We do not need dicks for this. All we need is the ability to manufacture semen, whether inside the body or, perhaps someday, even outside of it, and the ability to transfer that semen into the womb. There are many non-sexual ways to do this, if you care to use your imagination. I don't.

All that is left is possession of a dingle, and the enjoyment of that ownership. This does not mean go out and have sex. This does not mean you can't live a life of celibacy if you so desire. Nor does it mean that you don't have tremendous responsibilities laid upon your manly shoulders when you volitionally spill seed to grow babies. But you will at the very least come into contact with your manhood several times a day in a nonsexual fashion. That's why urinals should be free from stupid signs about an activity in which you are never going to engage. You should be able to enjoy a good piss in solitude, or side by side quietly with a fellow hanger, without being lectured about how naughty your boys are. Therefore, allow me to give you some new rules, based on the above facts:

You should enjoy being a man with a dick.

You should call it by whatever euphemism or pet name you choose. Refer to the song linked at the top of the article if you need ideas.

You may enjoy it with someone whose body you might also enjoy.

Any God that disapproves of any of the above enjoyment is not a god with whom you should want to spend a friggin' eternity.

That does not need to be written on a urinal. That should be self-evident. It should also be self-evident that Ohio State's misandristic experiment is complete bullshit. Any woman who does not love your dick does not love men; any woman who does not love men may very well worship the male form (as some gay men do), but you shouldn't want a woman who merely worships your body. How does that worship continue when you are wheelchair bound, or become impotent? This is a question to ponder the next time you have to relieve yourself.

A woman's genitals are rated R; a man's genitals are, for the most part, rated X. The mere sight of one, in this culture and many others, is considered threatening. We *definitely* can't let children see *that!*

I remember watching Bill Maher talk to Camille Paglia on his old show "Politically Incorrect." He spoke the truth. He talked about the transformation that a man's body has to go through in order for sex to take place, and the pressure that a man feels to perform in this manner. Therefore, your genitals are rated X, but your erections are definitely rated XXX.

Misandrist women are afraid of them; a lot of gay men want them disconnected from the rest of the man; a great many men fear their own. Probably a few of my straight brothers have already stopped reading. "Will this stupid

fag ever shut up?" I will when my body and manhood get the respect they deserve.

I spent a great deal of time trying to fit in with the virginal straight boys at my college (remarkably free of urinal signs). I tried "going straight" via "reparative" therapy. Luckily, by the time I started this therapy, the church had abandoned revulsion and electroshock treatments for us freaks. I actually learned a lot about my family, and about how I viewed myself in society, through therapy. Unfortunately, the premise of the therapy was wrong, and I ended up wasting a lot of time feeling guilty for "sins" that involved the "naughty bits."

Life goes on and things change; you can't stop either one of those processes. (It's natural law.) As my life went on, and as I removed myself, however reluctantly, from the miniature, virginal, straight society to which I was subjected, I became aware of a much larger world. Moving back to the East Coast awakened a great many new thoughts. Here, people have gotten on with life in a great many different combinations, from a great many other parts of the world. All of a sudden, by doing my own thing, I fit in.

Straight, "virtuous," married sex is just one option. One of many. It was only a matter of time before I discovered the truth about my church and organized religion in general. To make this as brief as possible, *I no longer wish to be straight.* You heard me right.

Being gay is no better. It comes with a complete set of stainless steel challenges. But holy cow, do I *love* it! Far more importantly, I love being a gay *guy.* If reincarnation is existent, I would hope to come back once more as a gay man. That song at the top of the article is one with which I agree completely. It *is* awfully nice to have a penis!

My former religion always encouraged learning, but the process had boundaries all around it: "Don't learn over there! Oh no! Over here. That's better. Now, don't go anywhere." By fully embracing the way I want to be, you would not believe the things I have learned about men. Many of those things probably wouldn't interest any but the prurient, so I'll keep them to myself. However, I have seen vulnerability, heard secrets, kept confidences, grown closer, made friends (yeah, friends who will actually help you *move*), cried with, hugged, laughed with, caressed, loved, hurt with, and genuinely appreciated a great many of my brothers. It's wonderful, what I've learned. I wouldn't trade in my vast knowledge of manhood for a hundred heavens. Every single man who has taught me more about myself, and the world in which I live, has a dick. Every single one of those puppies is beautiful, including the great many I haven't seen.

Sure, a man's body, like fire or water, can be good or it can be horribly destructive. Nobody runs around disparaging fire and water, though. Why? Because we need them. The uses of both far outweigh the occasional havoc they wreak.

I say here and now that the uses and benefits of manhood far outweigh the few scum out there who rape and molest. I also declare quite boldly that although dicks are no longer evolutionarily necessary due to our increasingly superior intellect in the animal kingdom, the benefits of owning a pecker and associating with other owners, whether platonically or not, far outweigh the absence of that manly knowledge.

Feminists and social conservatives, arch enemies in every other way, would regulate manhood back at least a century. They all believe in using coercion. The death that flows from the initiation of coercion as I see it is as follows:

First, coercion kills volition. Consider this coercion against your erection, the first physical sign revealing the desire that has led to the plans you're making in the sack. Dead.

Next, coercion kills relationships. Fear of legal reprisals now requires young men to use condoms and take the semen with them when they are done, so that unplanned pregnancy does not occur. In my former religion, it can actually get a young man kicked out, and if that young man has invested his entire life in the church – something that is encouraged – the end result can be devastating. A lack of trust with a sex partner is a terrible development. When trust dies, so do relationships.

After that, coercion kills wealth. Your wealth, as I explained in the STR article linked to above, is everything about

your life that makes it worth living: your muscle (or lack thereof), your balding scalp, your erections, your schooling, your accomplishments, your scores, your woman, your porn collection, your car, your dog, your house, your memories, your relationships (which are already dying above, with your erections), your pain, your grief, your gout, your bad heart, your impotence, your celibacy, the injustices you suffer, your band of brothers supporting you, your kids, all of it. Wealth is a great deal more than stuff. What might you have learned if you were allowed to pursue the pleasure your dick can provide? You may not care to learn what I have learned, but Good Lord, man, have you any idea what you're throwing away? When forces from outside prevent you from learning, say goodbye to your wealth.

When coercion goes on long enough, or is terrible enough, it kills you. I would bet just about any amount of money that a few years have been shaved off the ends of the lives of those three young men falsely accused of dick crimes at Duke University.

Your penis, circumcised or not, is just as beneficial to your life full of wealth as your eyes and ears. You hold the power to stop rape in those organs as well. You won't see any signs put on mirrors or headphones, though. Those two body parts are rated G, and are also possessed by women. Every penis-hating misandrist out there is flat-out wrong. I can assure you I am through listening to them. If I ever chance to accidentally read one of their little men's room reminders, my rated G ears will hear the sound of my own laughter followed by piss hitting a plastic-coated sign.

DV Debate: David Futrelle Fulminates; Loses Temper and Debate

Paul Elam · 25 October 2010 · Archived copy · Original

Below is the entirety of a debate on domestic violence that I had with David "Manboobz" Futrelle. It was a fun debate that served its purpose. And part of that purpose was to demonstrate convincingly that in the world of blogging on men's issues, David is an unknown now for the same reasons he will remain one for all time.

He's a fucking moron. He was, though, annoying enough to gain his 15 minutes of mediocrity.

Now that it's over, it's over. He won't be getting attention from AVfM again.

PE

And now for the debate.

David Futrelle of the blog Manboobz has agreed to enter a debate on the subject of domestic violence with me here at *A Voice for Men*. Since Mr. Futrelle maintains a blog in which he asserts that MRA's have pretty much everything wrong, and in which he specifically claims he will, concerning MRA's, "dismantle their rickety logic and dubious statistics," it should follow that he will do just that on the subject of DV, starting *right now*.

During the brief negotiations it was decided that my excellent centerpiece article on domestic violence, and the research it was based on, will serve as the object of his dissent. For readers' convenience I am posting the video version of that article and the research links here as well.

RESEARCH SOURCES

CDC Report- American Journal of Public Health

Martin Fiebert's Annotated Bibliography

John Archer: Sex Differences in Aggression in Real-World Settings: A Meta-Analytic Review

NOTE: Access to Dr. Archers research is fee based!

Abstracts- If you want the complete studies, you have to pay.

Prevalence and Correlates of Physical Aggression During Courtship. ILEANA ARIAS, University of Georgia. MARY SAMIOS, State University of New York at Stony Brook. K. DANIEL O'LEARY, State University of New York at Stony Brook.

Basile, S. (2004). Comparison of abuse by same and opposite-gender litigants as cited in requests for abuse prevention orders

Women who perpetrate intimate partner violence: A review of the literature with recommendations for treatment.

Michelle Carney, School of Social Work, Tucker Hall, University of Georgia. Fred Buttell, Tulane University. and Don Dutton, University of British Columbia, Canada

Quote from abstract: Particular attention is paid to the cultural influences that shape our conceptualization of "domestic violence" and the fact that empirical research suggests that domestic violence has been falsely framed as exclusively male initiated violence.

–

As I stated in the article and video, the main assertions I am putting forth about domestic violence are generally as follows.

1. All domestic violence not in self defense is wrong.

2. Sex is not at all predictive in either perpetration or victimization of DV.
3. Men are unfairly labeled as default perpetrators by the domestic violence industry, and ignored as victims, as can be easily supported with an examination of laws like VAWA and the dominance of female only DV services (funding).
4. Finally, that feminist ideologues and feminist organizations are actively involved in keeping things this way, as evidenced by organizations like NOMAS, who joined an amicus brief to shut men out of services for domestic violence in California.

–

Mr. Futrelle has 48 hours to respond to this by emailing his response to me, which I will post in its entirety. There is no word limit, and Futrelle may respond to any of the preceding four points, or anything else he chooses directly from the video or article.

The debate will terminate after five exchanges.

David Futrelle, of the blog Man Boobz, [http://manboobz.blogspot.com/] replies:

Paul, you have delivered up a fairly standard-issue MRA argument on Domestic Violence, from your pro forma anti-feminist jabs down to the almost ritual invocation of Martin Fiebert's sacred Annotated Bibliography.

Like most such efforts, your argument depends on a highly selective reading of the scientific literature on DV, virtually ignoring a huge number of studies — literally several thousand — that directly contradict your conclusions. [MK] You've ignored the serious methodological flaws of the studies you cite, and drawn conclusions from the research that the researchers themselves have stated explicitly are completely false. Your grand conclusion, that "domestic violence has nothing to do with what sex you are" could not be more wrong.

Let's deal with the first two points first.

Anyone looking into the vast literature on the subject will be struck at once by the radically different conclusions researchers have drawn from their data.

One group of studies, the one that you relied on almost exclusively, advances an idea called "gender symmetry." That is, they seem to show that men and women start fights, and land blows, in roughly equal percentages.

A second, and much larger, group of studies, finds men responsible for the overwhelming majority of DV. According to a nationwide survey conducted by the National Institute of Justice and the Centers for Disease Control and Prevention, some 22% of women said they had been assaulted by a current or former intimate partner at some point in their lives; only 7% of men said the same. [NIJ]

And that may actually understate the imbalance: indeed, one Department of Justice survey found that 95% of the victims of DV were women. These studies also find that women are injured far more frequently, and far more severely, by DV: one study of domestic disturbance calls involving injury found that women were injured 94% of the time; men, only 14% of the time. [APA]

There's a good reason why we should take these studies more seriously than the ones you cited. Most of the "gender symmetry" studies are surveys conducted using a methodologically flawed research tool called the Conflict Tactics Scale, originally developed by researcher Murray Straus in the 1970s. Indeed, the vast majority of the studies examined in the John Archer meta-study you mentioned used the CTS. [MK]

Researchers using the CTS ask survey respondents about an assortment of specific acts of violence. What the CTS doesn't ask about are the causes, contexts, or consequences of these acts of violence.

As a result, one critic notes, the CTS "equates a woman pushing a man in self-defense to a man pushing a woman down the stairs. It labels a mother as violent if she defends her daughter from the father's sexual molestation. It combines categories such as "hitting" and "trying to hit" despite the important difference between them. Because it looks at only one year, this study equates a single slap by a woman to a man's 15 year history of domestic terrorism." [MYTH]

This problem is exacerbated by the lack of attention given to the motivations behind the violence. While both men and women use violence to express anger, a number of studies show that men are far more likely to use domestic violence to control their victim, to "show who is boss." Other studies that look at motivation find that much female "violence" is in fact self-defense. [APA]

There are other serious problems with the CTS as a measure of DV. The first version of the questionnaire left out sexual assaults by current or former intimate partners, which according to the National Crime Victimization Survey (NCVS) make up nearly 20% of all spousal assaults; such assaults are overwhelmingly committed by men against women. [MK] And the CTS also ignores violence that happens after partners separate, another critical omission, because violence tends to escalate, sometimes quite dramatically, after a separation. The NCVS found that separated women are 8 times as likely to face violence from an ex-partner than married women are from their husbands. [MK]

Researchers who use the CTS and similar surveys have acknowledged that their surveys provide only a limited look at DV as a whole, and that they do not capture much of the most serious kinds of abuse.

Unfortunately, the Men's Rights Activists who have seized upon these surveys as evidence that women are equally abusive as men, ignoring these crucial caveats.

As a result, the researchers most involved in developing and refining the CTS over the years have explicitly denounced the opportunistic use of their findings by MRAs and others with an axe to grind against feminism. Murray Straus, for example, has noted that "the statistics are likely to be misused by misogynists and apologists for male violence." [MF]

And you may recall Richard Gelles; he was one of the original developers of the CTS and has been one of the loudest proponents of the "gender symmetry" argument. You quoted him in your post to buttress your points. But he has been as scathing towards the MRAs who misrepresent his research as he has been to those who originally greeted his research with threats:

> "The statement that men and women hit one another in roughly equal numbers is true, however, it cannot be made in a vacuum without the qualifiers that a) women are seriously injured at seven times the rate of men and b) that women are killed by partners at more than two times the rate of men….

> [W]hen we look at injuries resulting from violence involving male and female partners, it is categorically false to imply that there are the same number of "battered" men as there are battered women. Research shows that nearly 90 percent of battering victims are women and only about ten percent are men… The most brutal, terrorizing and continuing pattern of harmful intimate violence is carried out primarily by men. [FAQ]

Straus, meanwhile, urges those citing his research to remember that women suffer far more from the consequences of abuse, and that because of this the "first priority in services for victims and in prevention and control must continue to be directed toward assaults by men [MS]

So, Paul, do you still think that "domestic violence has nothing to do with what sex you are?"

The point of all this is not to deny that men suffer from DV. They do, and though a much smaller percentage of men suffer from serious abuse than women, the suffering they endure is every bit as real. Men don't have to suffer half of all serious abuse for their suffering to count; there is no need to exaggerate to make the point that we as a

society need to take abuse directed at men more seriously.

The question is what is to be done about it. And it is here that the Men's Rights movement in general, and you in particular, Paul, have failed completely, in many ways making the problem even worse. The solution to DV against men is not to publish articles with titles like "When is it OK to Punch Your Wife," filled with explicit fantasies of male retribution against women. [EL] The solution to female violence is not more male violence.

And it is not to send angry MRAs to harass the donors to a DV shelter with phone calls in an attempt to get them to stop funding the shelter, as Glenn Sacks did to The Family Place, a DV shelter that ran some ads he deemed "misandrist." Even if the ads were "misandrist" — and I don't think they were — how is trying to make life harder for female victims of abuse possibly going to help male victims of abuse? [ALAS]

Shelters for women did not fall from the sky. They were not set up by a feminist matriarchy. They exist because individual women activists — and some men, but mostly women — built them, over much opposition, over the course of several decades, starting at a time when almost no one took DV against women (or men) seriously. Most shelters today run on shoestring budgets, and face the constant threat of violence from men angry at the women sheltered in them. Most, while not set up to handle male victims, try to help as best they can; the Family Place, the shelter targeted by Sacks, gives male victims vouchers for hotel rooms so they have a place to stay. [ALAS]

My challenge to the MRM is simple: if you really want DV shelters for men, and aren't simply interested in scoring rhetorical points against feminists, build them. Don't complain that feminists aren't fighting your battles for you. Get off the Internet, get your hands dirty, and actually make a difference.

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Elam Response- Part 1

Given that the terms of this debate allow me 48 hours to respond, I have decided to post my response in two parts. I think it is necessary because there is a problem here – an egregious one – that requires individual attention.

That problem, David, is that you are coming to the table to debate scholarly investigation of a social problem relying almost exclusively on opinions and conclusions, not of legitimate academicians, but of political ideologues with a rigid and predetermined view of the issue. Those ideologues do not seek truth, but only to mold selective data into conformity with their political agenda.

That fact compels me, before proceeding with anything else, to address this problem with credible proof of its existence, providing a compelling rationale as to why it (they) cannot be trusted to provide anything untainted by bias.

This ideological rigidity is fine for the sake of some internet debates, David, but sets a dangerous standard for social research and public policy, which is, after all, what we are ultimately discussing.

Let's begin with an important, if rudimentary, understanding of feminist theory as it applies to domestic violence.

The pillar of feminist perspective about domestic violence is that it is an extension of patriarchy, and patriarchal dominance through physical intimidation in the home – exclusively by husbands against their wives. (Dobash & Dobash, 1979; Loseke & Kurz, 2005)

I will use only the preceding references for this assertion unless you contest the idea that feminist doctrine hinges on the patriarchal model of domestic violence and that it serves as the primary lens through which all research and review is seen. If you won't stipulate this, I will provide ample additional evidence for it in my rebuttal to your next post. But if you accede that point, then you must also admit to the following:

The patriarchal theory of domestic violence absolutely mandates that research conclusions point to male on female violence only, or the theory that said violence stems from patriarchal power *falls apart completely.*

And so too would a lot of funding, from VAWA, to university departments, to DV shelter budgets across the western world. We must never forget that there is a huge financial interest in feminist hegemony over the DV issue.

This is the Achilles Heel of feminist "scholarship" on domestic violence, and quite frankly yours in this debate as well. It is a corner that I will assert right now that you cannot "unpaint" yourself out of, unless you acknowledge the bias of your current sources, then seek out, and provide, others.

The only thing I need do for this part of my response is to demonstrate that your sources are indeed gender ideologues and activists, bent on perpetuating the patriarchal model, which is quite simple and easy. And of course I can offer that while I am an activist, none of the studies I offered in my original article or video were conducted by anything other than academicians without a known political agenda.

The first bit of evidence that I offer as to the activist nature of your offerings is the fact that this is what they say about themselves.

First, you cite the National Organization for Men Against Sexism (NOMAS), an organization with ongoing affiliation with Michael Kimmell, yet another one of your sources. If you go to their website, you will find that their description, placed on the header of their home page, is Pro-feminist, Gay Affirmative, Anti-Racist, Enhancing Men's Lives.

Their Statement of Principles is headed, in large red font, with

The National Organization for Men Against Sexism is an activist organization of men and women supporting positive changes for men.

In addressing men's roles in advancing their cause, Brian Klocke of NOMAS writes the following:

> "As suggested by Alison Jaggar and others, men must first learn the text of feminist theory. This learning must not only involve the traditional reading of seminal works in feminist theory by feminist authors but must also involve a learning of social and political experience from a **feminist perspective**. [bold text mine] Men should consult with feminist women when writing about feminist theory. Men should also support more authorship of feminist theory by women and challenge other men to see feminist theory as a legitimate and necessary practice that challenges men to end patriarchy. Above all, men need to engage with feminist theory and practice, letting it work on them, in order to liberate all genders and build a society constructed on justice and nourished by love."

The activities of NOMAS clearly demonstrate their sincerity about maintaining a purely feminist first, anti patriarchal perspective of domestic violence vs. a paradigm that would foster outreach to all victims. In 2005 they joined an amicus brief in the Blumhorst case, in order to prevent the allocations of any monies in the state of California for the provision of support services to male victims of domestic violence. They don't want a dollar of tax money to go to male victims, or for that matter, for the system to even recognize they exist.

Somewhat outside the realm of DV, but highly germane to the issue of academic integrity has been the reaction from Michael Kimmel, on behalf of NOMAS on the issue of the emerging field of Male Studies, which intends to study the condition of the human male outside the sphere of influence of feminist ideologues.

I personally wrote NOMAS president Robert Brannon about this, with questions about their organization and an informal invitation to support the Male Studies initiative. The response I got was from Michael Kimmel, who sent me a rather curt, dismissive email indicating that he and his associates were already in control of this field of study, as though the intellectual pursuit was their property.

Can you imagine that? What sort of academician assumes ownership of an entire discipline, and rules out potential research, collaboration and support, sight unseen, simply because he knows the individuals involved don't align themselves with his personal sexual politics?

Allow me to answer that for you. It would be the same academician whose critique of CTS you rely so heavily on in your rebuttal; an academician who has lost all pretense to objectivity and academic integrity.

And that would be fitting with NOMAS in general. Another one of their members, Barry Goldstein, J.D., co chair of the NOMAS task force on child custody, had his law license suspended and was ultimately disbarred for perpetrating a fraud on a court.

And the circumstances of that fraud? He lied repeatedly to a court about evidence in, you guessed it, a domestic violence case against a man.

Goldstein can still be found listed on the leadership page for NOMAS.

Many of the others you mentioned, while maybe not as proprietary as Kimmell, or criminal as Goldstein, nonetheless emerge as ideologues of the same camp with the same political motives. Below are their names as links that demonstrate feminist ideological roots.

Daniel G. Saunders

Jack C. Straton, Ph.D (NOMAS Member)

Michael Flood

Michael P. Johnson

Patricia Tjaden

Nancy Thoennes

Walter Dekeseredy

Martin Schwartz

You have been provided, David, with ample studies, clearly conducted by persons without a political attachment to their work (at least you have not established such an attachment) and you need to respond in kind or your entire position becomes a sham.

Critiques of surveys, or of the CTS, are fine and needed to make your point, and I will indeed address those critiques, and more adequately than you will likely care for, within the deadline on my next post, as well as the DOJ stats, etc. But it needs to be clear from the beginning, you are putting Greenpeace on trial and trying to stack the jury with whaling execs. I won't let it pass without calling you out on it.

Get some real research, David, and some untainted, credible critique. And if, perhaps, you have a hard time finding anyone but gender ideologues that are challenging the soundness of the research in question, then you will have stumbled on yet another reason to rethink your position.

Futrelle responds:

So, Paul, instead of actually responding to anything substantive, you:

*attack feminist scholarship that I didn't actually cite

*rehash a tiff you had with one of the experts I quoted

*attack someone else completely irrelevant to the debate at hand because he happens to belong to an organization the the guy you had the tiff with also belongs to

*list a bunch of researchers that I do actually cite, but that you've somehow decided are evil ideologues and not to be trusted, without actually examining any of their work, simply because they have described themselves as "feminists."

I guess your modus operandi is simple: when you have no ammunition, you start flinging bullshit.

Let's run through the actual substantive disagreement underlying our debate.

You claimed that with regard to Domestic Violence "women are half the problem."

I showed you, clearly and simply and logically, why this is not so. I made arguments. I offered evidence, from government surveys and peer-reviewed academic journals, backing this up.

Not only this, but I offered evidence of this from THE VERY PEOPLE YOU CITE to support your argument. They, too, say that male violence towards women is a bigger problem than women's violence. They, too, recognize that the Conflict Tactics Scale (CTS) that they use in their research has limitations, particularly when it comes to making sense of the actual impact of abuse.

Fact is, there is NO credible researcher in the field who thinks "women are half the problem." Not one. The people who invented the CTS scale don't think that's the case because, even if women hit half the time, they do far, far less damage than men, and cause far fewer injuries.

Let's try a quick quiz: Who said the following?

> Women are seriously injured at seven times the rate of men and … women are killed by partners at more than two times the rate of men….

> [W]hen we look at injuries resulting from violence involving male and female partners, it is categorically false to imply that there are the same number of "battered" men as there are battered women. Research shows that nearly 90 percent of battering victims are women and only about ten percent are men… The most brutal, terrorizing and continuing pattern of harmful intimate violence is carried out primarily by men.

Was it: Michael Kimmel? Barry Goldstein? Daniel G. Saunders? Jack C. Straton? Michael Flood? Michael P. Johnson? Patricia Tjaden? Nancy Thoennes? Walter Dekeseredy? Martin Schwartz? Andrea Dworkin?

The correct answer is: None of the above! The person who said it was a fellow named Richard Gelles.

So who is this Richard Gelles? Here's a short bio of him I found online:

> Richard Gelles is currently a dean at the University of Pennsylvania and holds The Joanne and Raymond Welsh Chair of Child Welfare and Family Violence in the School of Social Policy & Practice.
>
> He is an internationally known expert in domestic violence, and was influential in the passage of the Adoption and Safe Families Act of 1997.

He certainly sounds like someone whose opinion might be worth paying attention to, doesn't he? I guess you already knew that, given that I'm quoting your description of him.

Question 2: Who said:

> [Women are] physically injured to the point of needing medical attention seven times as often as husbands, they suffer psychological injury at much higher rates … [The] first priority in services for victims and in prevention and control must continue to be directed toward assaults by men.

Was it: Michael Kimmel? Barry Goldstein? Daniel G. Saunders? Jack C. Straton? Michael Flood? Michael P. Johnson? Patricia Tjaden? Nancy Thoennes? Walter Dekeseredy? Martin Schwartz? Andrea Dworkin?

I guess you probably figured out that was another trick question. It was Murray Straus, one of the three researchers who, along with Gelles and Suzanne Steinmetz, was most responsible for the whole "gender symmetry" thing.

Oh, but you know that, because you mentioned him in your post — though you spelled his name incorrectly. (It's Straus. One "s" at the end, not two.)

As for the rest of your nonsense:

You reject the work of Michael Kimmel, because, as far as I can tell from your crazy convoluted account, he said in an email that Men's Studies as a discipline has existed for several decades? Guess what! It HAS existed as a discipline for several decades. You may not like the ideological tendencies of some of those involved in it, but is has existed. I thought his note to you was quite polite, actually.

I'm not sure how any of this is relevant to our debate, or how this might somehow invalidate the findings of the article of his I cite. And neither do you, I bet, because you show no evidence of actually having read the paper in question.

And the others? I clicked on your links. Apparently they are indeed … feminists.

So that's all it takes for you to reject their work without even looking at it? Work that has been published in actual peer-reviewed journals?

If you really think what they're putting out is feminist propaganda, why not take it up with the editors of, say, Family Law Review, or Trauma, Violence & Abuse? Oh, but then you'd probably have to actually read the articles. Also, the editors would probably laugh and hang up the phone. Because "s/he's a feminist!" isn't much of an argument.

I don't know if you know this, but not all feminists are like Andrea Dworkin. They don't all think the same things. They don't all hate men. (You may not believe this, but very few of them do.) They don't eat babies.

Lots of people, of various ideological persuasions, describe themselves as feminists. Some Gallup polls over the last few decades have found as many as 30% of Americans describing themselves as feminists. Hell, Sarah Palin has described herself as a feminist. (Of course, she's also described herself as a grizzly bear, but that's a whole other topic.)

And guess what? Murray Straus, the guy who invented the CTS, and who is responsible more than any person for the notion of "gender symmetry" in DV … is also a feminist.

Let me repeat that: The guy who designed the research tool that underlies all the research you've cited to buttress your argument … describes himself as a feminist. Oh, sure, he's no fan of the feminists who've attacked his research, not by a long shot; he's absolutely scathing towards those particular feminists. But he still calls himself one, and he's appreciative of what feminism has done in fighting domestic abuse. As he puts it:

> [I]t is important to recognize the tremendous contribution to human relationships and crime control made by feminist efforts to end violence against women. This effort has brought public attention the fact that PV [partner violence] may be the most prevalent fom1 of interpersonal violence, created a world~wide detem1ination to cease ignoring PV, and take steps to combat PV. It has brought the rule of law to one of the last spheres of life where 'self-help' justice … prevails by changing the legal status of domestic assaults, by changing police and court practices from one of ignoring and minimization PV to one of compelling the criminal justice system to attend and intervene. In addition, feminists have created two important new social institutions: shelters for battered women and treatment programs for male perpetrators.

(The source for that, and for him calling himself a feminist? One of the articles by him I cited earlier. You can find out which by actually reading them.)

So if you're going to throw out all the research I have cited that has been done by self-professed feminists, you're going to have to throw out his work as well.

Now if instead you want to reconsider, and actually offer a real critique of the studies I've cited instead of dismissing them out of hand, then we might have an actual debate. "Feminists bad!" is not an argument.

First, though, you might want to address the fact that the researchers you tout as the best in the field have explicitly stated that their work should NOT be used to claim that women are "half the problem" in DV, that women on average are injured much more often and much more seriously than men, and that the bulk of the resources should be directed towards women victims.

Once you've done that, perhaps we can have a serious debate over the other research I have cited, one that involves an actual discussion of their claims and their methodologies.

Do I expect you to actually address these substantive points? No. I don't think you're interested in an actual debate, because on some level you know your position is in fact untenable, and is not supported even by the research that you yourself cite.

But perhaps I should have guessed as much from someone whose response to Domestic Violence Awareness Month is to make tacky jokes about "Bash a Violent Bitch Month," replete with detailed descriptions of said bashing:

> I mean literally to grab them by the hair and smack their face against the wall till the smugness of beating on someone because you know they won't fight back drains from their nose with a few million red corpuscles.
>
> And then make them clean up the mess.

Paul, I think it's time for you to clean up your own mess.

Elam Response:

A few quick items. First to this from my recent article:

"I mean literally to grab them by the hair and smack their face against the wall till the smugness of beating on someone because you know they won't fight back drains from their nose with a few million red corpuscles.

And then make them clean up the mess."

And now, David, for the part of the article that you intentionally left out.

"Am I serious about this?

No."

Just thought I would include that since you don't seem to understand satire, or the literal, it seems.

Then there is this, from you:

> "First, though, you might want to address the fact that the researchers you tout as the best in the field have explicitly stated that their work should NOT be used to claim that women are "half the problem" in DV, that women on average are injured much more often and much more seriously than men, and that the bulk of the resources should be directed towards women victims."

First, where it concerns the incidence of violence, women are indeed half the problem, or more! The research I offered to that effect still remains, and you have not debunked a single study just because you parroted some other ideologues critique of the method of gathering information.

If you want to debate the severity of injury, that is always possible, but this debate is a about *incidence*. Given that we all operate that all domestic violence is wrong, injurious, dysfunctional and an overarching social issue, we must address the issue of all violence, not just narrow it down to the kind that suits your purpose for this debate.

Or are you proposing that the only violence we address is where there is an injury sustained?

And lastly, this:

> So, Paul, instead of actually responding to anything substantive, you:
>
> *attack feminist scholarship that I didn't actually cite
>
> *rehash a tiff you had with one of the experts I quoted
>
> *attack someone else completely irrelevant to the debate at hand because he happens to belong to an organization the the guy you had the tiff with also belongs to
>
> *list a bunch of researchers that I do actually cite, but that you've somehow decided are evil ideologues and not to be trusted, without actually examining any of their work, simply because they have described themselves as "feminists."

Ah, no. What I have done is reveal the fact that the authors of your sources are biased, in fact that all gender ideologues are biased, and that their reaction to any non patriarchal, and thus not exclusively male model of domestic violence is predictably negative. It is called research bias, and it is fair game here.

Remember this?

*attack feminist scholarship that I didn't actually cite

One of your most prominent sources was from your main squeeze Kimmel. Your claim here about attacking

scholarship you didn't cite is bogus.

Now, regarding the critiques of CTS specifically, and aside from the fact that your "source," Michael Kimmel, is clearly biased, yes, there are some limitations and difficulties with the information gathering. That has been pointed out by Gelles and Archer, so there is no secret about it. But let's take a closer look at the objections you raised. Or at least for what you are passing off as objections.

You say:

> *As a result, one critic notes, the CTS "equates a woman pushing a man in self-defense to a man pushing a woman down the stairs. It labels a mother as violent if she defends her daughter from the father's sexual molestation. It combines categories such as "hitting" and "trying to hit" despite the important difference between them. Because it looks at only one year, this study equates a single slap by a woman to a man's 15 year history of domestic terrorism."*

This is about as poor an example of the problem with CTS that can be found. Let's try that statement with simple sex reversal.

As a result, one critic notes, the CTS "equates a man pushing a woman in self-defense to a woman pushing a man down the stairs. It labels a father as violent if he defends his son from the mother's sexual molestation. It combines categories such as "hitting" and "trying to hit" despite the important difference between them. Because it looks at only one year, this study equates a single slap by a man to a woman's 15 year history of domestic terrorism."

I am sure you don't get this David, but both of these descriptions are equally valid. The only problem you can come up with is if you enter the analysis, as your quoted reference here clearly did, assuming that the male MUST be viewed as the default perpetrator.

Your first (borrowed) observation about CTS is a complete fail.

Now for the next.

> *This problem is exacerbated by the lack of attention given to the motivations behind the violence. While both men and women use violence to express anger, a number of studies show that men are far more likely to use domestic violence to control their victim, to "show who is boss." Other studies that look at motivation find that much female "violence" is in fact self-defense.*

This is simply a distinction without a difference as it applies to this debate. We are not here arguing the motives for violence, but the incidence, especially in regards to sex distribution. Many of the studies cited by Archer and Fiebert also found that much of men's "violence" was in self defense. Unless you are prepared to demonstrate that female violence in self defense is significantly more frequent than men's, then you have actually said nothing with this.

Oh, and regarding the incidence of "who is the boss" type violence, Archer had he following to say:

"It is the alternative, supposedly context-sensitive concepts that lack clarity and operational definitions: It would not be worth reviewing the area, let alone undertaking a meta-analysis, if the only categories were those such as battering, psychological terrorism, and social disempowerment, advocated by White et al., because their meanings are imprecise and hence could vary from study to study."

In other words, David, you can't even qualify any standard that adequately defines violence that is from a perpetrator showing the victim "who is the boss," much less that can be replicated from study to study. It is an utterly useless concept.

FAIL Part Deux.

Again, the motives for violence were never the focus of my article or video, except in the case of self defense, and thus not germane to this debate. But hey, you opened a door to another crappy idea on your part, so I was glad to take it.

We are also reminded by Archer that feminists are significantly less concerned with CTS in studies ***when they are the ones using it:***

"White et al. (2000) made a number of familiar criticisms of the CTS, a measure that they have used in their own research (White & Koss, 1991), as indeed have some feminist researchers when only male perpetration or female victimization is involved (see, e.g., DeKeseredy & Schwartz, 1998)."

And finally you offer this:

> *There are other serious problems with the CTS as a measure of DV. The first version of the questionnaire left out sexual assaults by current or former intimate partners, which according to the National Crime Victimization Survey (NCVS) make up nearly 20% of all spousal assaults; such assaults are overwhelmingly committed by men against women. [MK] And the CTS also ignores violence that happens after partners separate, another critical omission, because violence tends to escalate, sometimes quite dramatically, after a separation. The NCVS found that separated women are 8 times as likely to face violence from an ex-partner than married women are from their husbands. [MK]*

While adjustments have been made (the first version of the questionnaire) to compensate for some problems, there is actually some merit to this last block of crits. And it is hardly uncommon. The shortcomings of methodology are a constant in research, and to my knowledge there has never been any studies immune to this type of critique. But the question is, do these possible shortcomings constitute any sort of concrete reason to dismiss the entire body of research?

Are we going to reject the results of hundreds of studies entirely because they did not include violence after the relationship was over?

It is a subjective question, one on which the readers of this debate will simply be left to their own decision. But it seems clear to me that if we must dismiss on these grounds that there is hardly a shred of research on DV that we can count on reliably. And if that is the case, it actually does your argument much more harm than mine, as you would be stuck with proving that women are abused at all.

But it may be helpful now to examine some of the methodological shortcomings in feminist research, though after that examination readers my conclude as I have, that the expression "feminist research" is an oxymoron.

I do encourage readers to read the following carefully. It is a devastating indictment of what is going on in the world of feminist research. and it forms the backbone of the twisted world view that Futrelle is here to push. We are not talking about the ordinary concerns of the methodological soundness, as one might find with say, CTS. Rather it addresses coercion, intimidation, deception, misrepresentation and outright fraud. And it further refutes much of the critique against CTS.

From the findings of Murray A. Straus and Katreena Scott, *Gender Symmetry in Partner Violence: The Evidence, The Denial, and the Implications for Primary Treatment and Prevention*, we have a list of the 7 most egregious practices in feminist DV research. To be fair, we can't even call them flaws in methodology. What they are is a representation of systemic and pervasive fraud, justified and practiced with histrionic brio in the name of outcome oriented activism.

Method 1. Suppress Evidence Researchers with a commitment to the idea that men are almost always the sole perpetrator, or whose commitment to increase services to women victims of PV is so strong that it overrides their commitment to science, as shown previously, often leads to concealing evidence that contradicts this belief. In addition, many researchers not committed to that ideology have withheld results showing gender symmetry to avoid becoming victims of vitriolic denunciations and ostracism (see Method 7 below). A typical pattern is to publish only the data on male perpetrators or female victims, deliberately omitting data on female perpetrators and male victims. This practice started with one of the first general population surveys on family violence. The survey done for the Kentucky Commission On The Status Of Women obtained data on both men and women, but only the data on male perpetration was published (Schulman, 1979). Among the many other examples of respected researchers publishing data on assaults by men and the data on assaults by women are Kennedy and Dutton (1989), Lackey and Williams (1995), Johnson and Leone (2005), and Kaufman Kantor and Straus (1987).**Method 2. Avoid Obtaining Or Analyzing Data On Female Perpetration**Due to prevailing ideology that women are almost never perpetrators of PV and men are almost never victims, researchers designing surveys have typically asked female participants only about attacks by their male partners, and male respondents only about perpetration. To achieve this, the Canadian national Violence Against Women survey (Johnson & Sacco, 1995), modified the Conflict Tactics Scales by omitting the questions on perpetration by the female participants in the study. The American National Violence Against Women Survey (Tjaden & Thoennes, 2000) sponsored by the Department of Justice originally planned the same strategy.Fortunately, the US Centers For Disease Control added a sample of men to the project. But when Johnson and Leone (Johnson & Leone, 2005) investigated the prevalence of "intimate terrorists" among the participants in that study, they guaranteed there would be no female intimate terrorists by using only the data on male perpetration. Many other studies of PV have also omitted questions about female perpetration and male victimization. Many, agencies do not permit collection of data on PV unless questions on female perpetration are omitted. This may have been the reason that a comprehensive four site study of batterer treatment programs asked the women only about violence by the partner (Gondolf, 2002). This was a tremendous lost opportunity because it may be the only comprehensive study of male offenders which had access to their female partners.**Method 3. Cite Only Studies That Show Male Perpetration**Another method used to conceal evidence of gender symmetry is to selectively cite studies of male perpetration and avoid citing studies of female perpetration. US government, World Health Organization, and United Nations documents show that this method of concealment and distortion is institutionalized in official publications. For example, US Dept of Justice publications almost always cite only the National Crime Victimization study, which shows male predominance (Durose et al., 2005). They fail to mention the Department Of Justice published critiques which led to a revision of the survey. but which that only partly corrected that bias (Straus, 1999). Not only do Department of Justice publications on PV rely on data that they previously acknowledged is inaccurate for measuring PV, but they also ignore a major and more accurate study that they themselves sponsored – the National Violence Against Women .Survey. This study found that women perpetrate about 40% of PV incidents, which is close to gender symmetry in perpetrationThe widely acclaimed and influential World Health Organization report on domestic violence (Krug et al., 2002) reports that "Where violence by women occurs it is more likely to be in the form of self-defense (32, 37, 38)." This is selective citation because almost all studies that have compared men and women find about equal rates of self-defense. Perhaps even worse, none of the three studies cited provide evidence supporting the quoted sentence. For example, Study #32 (Saunders & Hanusa, 1986) shows that about two thirds of female perpetrated PV was not in self-defense. Study #37 (DeKeseredy, Saunders, Schwartz, & Shahid, 1997) found that only 7% of women said their violence was in self-defense. Study #38 (Johnson & Ferraro, 2000) is a review paper that has no original data. It cites #32 and #37, neither of which supports the claim.A closely related method is to present the results on female perpetration/male victimization and say nothing about those results. The 2006 US Department of Justice report on PV gives a chart showing trends for both men and women from 1993 to 2004 (Catalano, 2006b). The only thing said about trends in male victimization, i.e. female perpetration, is that "The rate of nonfatal intimate partner victimization for males increased between 2003 and 2004, returning to levels last seen in 1996 (and)1…for white males… (victimization)…increased between 2003 and 2004, from 0.5 to 1.1…" It is almost certain that that there would be a commentary and an extensive analysis if Nonfatal PV victimization of white females had increased between 2003 and 2004, from .5 to 1.1 victimizations per 1,000 i.e., if the female victimization rate had doubled. But the doubling in the male victimization rate was ignored.**Method 4. Conclude That Results Refute Symmetry When They Do Not**
The studies cited above, in addition to be illustrating selective citation, are also examples of the ability of ideological commitment to lead researchers to misinterpret the results of their own research. A study by Kernsmith (2005), for example states that "Males and females were found to differ in their motivations for using violence in relationships." (p. 173), and that "female violence may be more related to maintaining personal liberty in a relationship than gaining power" (p. 180). Although Kernsmith's Table 2 shows that women had higher scores on the "striking back" factor, only one question in this factor is about self-defense and this item is endorsed infrequently. Other more frequently endorsed items are about being angry (e.g., "to show anger") and getting back at a partner (e.g. "to get back at your partner for hurting you emotionally"). In contrast to the idea that women use violence to maintain liberty, these finding suggest that women are more likely than men to use violence in retaliatory anger. In addition, Kernsmith's conclusion ignores the fact that the scores for men and women were approximately equal in respect to two of the three factors ("exerting power" and "disciplining partner").Thus, Kernsmith's study generally found the opposite of what was stated as the finding.
Method 5. Create "Evidence" By Citation
The Kernsmith's study, the World Health Organization report, and the pattern of selective citation show how ideology can be converted into "evidence by citation" or what Gelles (1980) calls the "woozle effect." A woozle effect occurs when the frequent citation of assertion in previous publications that lack evidence mislead us into thinking there is evidence. For example, subsequent to the World Health Organization study and the Kernsmith study, papers discussing gender differences in motivation will cite them to show that female violence is predominantly in self-defense, which is the opposite of what the research actually shows. But because these are citations of an article in a scientific journal and a respected international organization, readers of the subsequent article will accept it as a fact. Thus, fiction is converted into scientific evidence that will be cited over and over and further strengthen the woozle effect.
Another well documented example is the claim that the Conflict Tactics Scales (Straus, Hamby, Boney-McCoy, & Sugarman, 1996) does not provide an adequate measure of PV because it measures only conflict related violence. Although the theoretical basis of the CTS is conflict theory, the introductory explanation to participants specifically asks participants to report expressive and malicious violence. It asks respondents about the times when they and their partner "…disagree, get annoyed with the other person, want different things from each other, or just have spats or fights because they are in a bad mood, are tired or for some other reason." Despite repeating this criticism for 25 years in perhaps a hundred publications, we have not located any empirical study which has provided evidence showing that only conflict-related violence is reported. In fact, where there is both CTS data and qualitative data, as in Giles-Sims (1983), it shows that the CTS elicits malicious violence as well as conflict-related violence. Nevertheless, because there are at least a hundred articles with this statement in peer reviewed journals, it is treated as an established scientific fact.
Method 6. Obstruct Funding of Research That Might Contradict the Idea that Male Dominance Is The Cause of PV
An example of denying funding to research that might contradict the idea that PV is a male-only crime is the call for proposals to investigate PV issued in December 2005 by the National Institute of Justice. The announcement stated that proposals to investigate male victimization would not be eligible. Another example is the objection by a reviewer to a proposal one of us submitted because of "…naming violence in a relationships as a 'human' problem of aggression not a gender-based problem." When priority scores by the reviewers are averaged, it takes only one extremely low score to place the proposal below the fundable level. Others have encountered similar blocks; for example Holtzworth-Munroe (2005). Eugen Lupri, a pioneer Canadian family violence researcher, has also documented examples of the resistance to funding and publishing research on female perpetrated violence (Lupri, 2004).
Method 7. Harass, Threaten, And Penalize Researchers Who Produce Evidence That Contradicts Feminist Beliefs
Suzanne Steinmetz made the mistake of publishing a book and articles (Steinmetz, 1977; Steinmetz, 1977-1978) which clearly showed about equal rates of perpetration by males and females. Anger over this resulted in a bomb threat at her daughters' wedding and she was the object of a letter writing campaign to deny her promotion and tenure at the University of Delaware. Twenty years later the same processes resulted in a lecturer at the University of Manitoba whose dissertation found gender symmetry in PV being denied promotion and tenure.
A PhD student working with Straus was warned at a conference that she will never get a job if she does her PhD research with him. At the University of Massachusetts, Straus was prevented from speaking by shouts and stomping. At two hearings held by the Canadian Commission On Violence Against Women the chairperson stated that nothing Murray Straus publishes can be believed because he is a wife-beater and sexually exploits students. When Straus was elected President of the Society For the Study Of Social Problems, a group of members occupied the first few rows of the auditorium and, at the start of the presidential address, stood up and walked out.
As a result of these types of harassment, there is widespread self-censorship by authors who fear that publishing politically incorrect data will undermine their reputation, or in the case of graduate students, their ability to obtain a job.
Also from Straus:
Lord et al. (1979) and Janis (1982) focused on judgments, not on academic studies. In fact, the notions of scientific objectivity and falsifiable hypotheses act, at least in principle, against the formation of **"groupthink."**
However, social scientists frequently become aligned with contemporary notions of social justice and attempt to fit their enterprise to the objectives of achieving social change. In so doing, they increase the risk of straying from objective reporting of data.
In domestic violence research, the sense that a greater good for women's rights and the protection of women should prevail over scientific accuracy has provided this function of directing the search, data reported, interpretations, and applications of the data.
In concert with value-laden theories, the focus of attention has been on male violence and simultaneously has deflected study and acceptance of female violence. In effect, a paradigm (cf. Kuhn, 1965) has developed in the domestic violence literature in which perpetrators are viewed as exclusively or disproportionately male.
Any and all data inconsistent with this view are dismissed, ignored, or attempts are made to explain them away. The function of the gender paradigm originally was to generate social change in a direction that righted an imbalance against women (see Dobash & Dobash, 1978, 1979; Dobash et al., 1992; Patai, 1998; Walker, 1989; Yllo & Bograd, 1988). The result, however, has been to misdirect social and legal policy, to misinform custody assessors, police, and judges, to disregard data sets contradictory to the prevailing theory, and to mislead attempts at therapeutic change for perpetrators (see also Corvo &Johnson, 2003; Dutton, 1994; George, 2003).

With the exception of addressing the DOJ stats, which I will do in my next post, it is clearly time to move past the

research. The case has been made on two key issues here. One, there is no successful refutation of the valid research that supports the conclusions in my original article and video. Futrelle attacked on the grounds of flawed methodology, tried to shift the argument from incidence to severity, and relied on personal insults. In the end he has only succeeded at demonstrating that he is an ideologue, not interested in the amelioration of domestic violence, but in furthering the politics of misandry, at the despicable expense of men, women and children caught up in this social illness.

Second, it has been more than established here that he just another part of a culture of unprincipled activists that are seeking to attack and undermine both research and researcher, because that research is now exposing lies they have been fostering for so long. Additionally, we are now on the slow road to those distortions of reality being corrected, something these people will fight to the end for ideological and financial reasons.

The important thing in my mind at this point is to identify and explain what is really happening with these activists, people like Futrelle, who can look at all this information and dismiss it in favor of maintaining a false set of beliefs.

We need to ask why, when male victims of DV are a well documented fact of life, would these people seek to deny they exist and even take whatever action necessary to ensure that help is unavailable to them or to their chidren.

The answer to that, at least in my opinion, is groupthink. Futrelle and the others have had their capacity for critical thought, their human compassion and indeed their personal integrity compromised because rather than exercise common scrutiny when examining information, they have become a part of a collective of non thinkers with tunnel vision; a simple cell in a groupthink brain. It is a seriously debilitating condition with significant individual and far reaching social implications.

It is the same phenomena that allowed masses of people to justify slavery in their minds, countless wars, the collective festering and mindless hatred in 1936 Berlin, and many other forms of social malady.

More on this as we continue to peel back the layers of deception from Futrelle's mindset in the next post.

Futrelle Responds:

Your reply to me is once again an exercise in missing the point.

Let's rehash the debate, such as it is, so far:

You: A large number of studies show that women hit men as often as men hit women, therefore women are half the problem.

Me: Those studies have serious methodological flaws, and do not address the context of consequences of DV. Women are injured far more often and severely than men. These facts are readily acknowledged BY THE VERY PEOPLE YOU CITE TO SUPPORT YOUR ARGUMENT. Because of that THE VERY PEOPLE YOU CITE TO SUPPORT YOUR ARGUMENT do NOT think women are "half the problem."

You: Some of the studies you cite are from known feminists, therefore I will dismiss them without even reading them. Also, Michael Kimmel once sent me an email I thought was really rude, and someone in an organization he also belongs to did some bad shit.

Me: Huh? Did you not hear me when I pointed out that THE VERY PEOPLE YOU CITE TO SUPPORT YOUR ARGUMENT state quite plainly that women are injured far more often and far more severely than men? And that, because of this, THE VERY PEOPLE YOU CITE TO SUPPORT YOUR ARGUMENT do NOT think women are "half the problem?" Also, "feminists=bad" is not much of an argument.

So that's the story up until your latest post. So let's dig into that one.

First, I will just point out the obvious once again: You STILL have not dealt with the fact that THE VERY PEOPLE YOU CITE TO SUPPORT YOUR ARGUMENT do NOT think women are "half the problem." You can

say whatever nonsense you want about the evils and the biases of feminist research, but unless and until you deal with this simple fact, you have not offered a rebuttal to my main point. No amount of rhetorical obfuscation can conceal this point, not even equating me with slaveholders and/or Nazis, as you do in your conclusion.

So let's go through this again. The flaws in the Conflict Tactics Scales (CTS) I have mentioned are readily admitted to by those who use the tool, and by Straus and Gelles, TWO OF THE PEOPLE YOU CITE TO SUPPORT YOUR ARGUMENT. They acknowledge that the CTS:

*Does not address the context or consequences of the violence.

Proof? Here's Murray Straus, who invented the CTS, and who is ONE OF THE PEOPLE YOU CITE TO SUPPORT YOUR ARGUMENT, frankly acknowledging this fact, in precisely those terms: "The number of assaults by itself . . . ignores the contexts, meanings, and consequences of these assaults." [quoted in APA cited above]

Straus also says:

> Female assault rates based on the Conflict Tactics Scales (CTS) can be misleading because the CTS does not measure the purpose of the violence, such as whether it is in self-defense, nor does it measure injuries resulting from assaults.

[From Straus, 1997, cited above]

When Straus set out to specifically research injuries suffered by both partners, he found that man-on-woman violence caused many times the number of injuries as women-on-man violence. This is him again, speaking of himself in the third person as is sometimes the case in academic research:

> Stets and Straus found a rate of 3 percent for injury-producing assaults by men and 0.4 percent for injury-producing assaults by women. Somewhat lower injury rates were found by Brush for another large national sample-l.2 percent of injury-producing assaults by men and 0.2 percent for injury-producing assaults by women. An "injury adjusted" rate was computed using the higher of the two injury estimates. The resulting rate of injury producing assaults by men is 3.7 per 1,000 (122 X .03 = 3.66), and the rate of injury producing assaults by women is much lower-O.5 per 1,000 (124 X ,004 = 0.49). Thus the injury adjusted rate for assaults by men is six times greater than the rate of domestic assaults by women.[Straus, 1997]

Other problems of the CTS:

*It does not deal with the most severe forms of violence, which Gelles himself plainly acknowledges are mainly caused by men. I have quoted him twice above on this topic; I will not bother to quote him again.

As for the study you mentioned that found that, within their sample, 70% of the violence in relationships where only one partner was violent was caused by women, here is one critical take on the study that highlights this issue. The questions on the survey, the critics write:

> do not capture all forms of violence that occur between relationship partners, including many of the more severe forms of partner violence … Questions about emotional, verbal, psychological, or sexual aggression were also not included. Similarly, only a single item assessed injury to victims and it focused on injury frequency and excluded injury severity and whether medical attention was needed or sought. Thus, it is unclear whether the data presented here would be similar had the violence and injury assessment been more thorough or if different forms of violence had been measured and analyzed separately. [CDC2]

Who are the critics here? You should know: it's the authors of the study themselves, in their writeup of their own research.

Further, the CTS:

*Ignored sexual violence, a major component of violence between intimate partners, and again a form of violence dominated by men. (While the CTS has been revised, many of the older studies cited by Archer and Fiebert used the original form)

*Does not deal with violence that occurs AFTER separation. Numerous studies show that violence can escalate, sometimes dramatically, after separation. This is a major limitation of the CTS, as this sort of violence can be especially brutal. One study reports:

> A higher percentage of women than men are physically abused, harassed, and stalked after the relationship ends. In a random U.S. survey, 4% of the women and 0.5% of the men reported being stalked by a current or past partner (Tjaden & Thoennes, 2001). In a random survey of the Canadian population, 24% said that violence became worse after separation,
>
> 37% said it stayed the same, and 39% said it occurred for the first time (Statistics Canada, 2001).Women in this study were significantly more likely to be severely victimized: 60% of women and 25% of men required medical attention. The results of the National Crime Victimization Survey show that violence against separated women is more than 8 times higher than rates for married women (Bachman & Saltzman, 1995).[APA]

As for the most severe form of violence — murder — one survey notes, “homicide rates are higher for women who have separated from their partners than for women in intact relationships … and this heightened risk of homicide following a separation is not found for men.”

[Source: the Kelly and Johnson paper I cited above.]

So this is a very serious limitation of the CTS research. You ask: “are we going to reject the results of hundreds of studies entirely because they did not include violence after the relationship was over?”

My answer is no. Are the studies conducted using the CTS worthless? Not at all. They just have limitations. In addition to not taking into consideration post-separation violence, there are two other very serious limitations: they don’t do a good job of capturing the more serious kinds of violence in relationships, and they don’t measure injury rates. Therefore they cannot be relied on to provide a comprehensive answer to the question “who abuses more?”

One last point:

I absolutely DO NOT agree that the DV debate is about whether or not men or women strike one another “equally”, at least according to a survey method that ignores or obscures many of the more severe forms of violence, and does not measure the CONSEQUENCES of this violence.

In the end, I think that it is precisely this, the consequences of the violence, that matter most. The severity of the violence is critical, and so is the intent. If someone, male or female, slaps their partner lightly on the face in the heat of an argument, that’s unquestionably a bad thing, but it is not as bad as if that person beat their partner black and blue. Both are counted as “violent” by the CTS, but there is a world of difference between these two kinds of violence. These sorts of distinctions matter.

And again, THE RESEARCHERS YOU CITE TO SUPPORT YOUR ARGUMENT agree that men cause far more injuries than women, both physical and psychological. Yes, some women are extremely violent batterers. Yes, domestic violence against men, even when it doesn’t result in injuries, should be taken seriously. But most of the victims of the most severe violence, as Straus and Gelles have both plainly stated, are women. I cannot see how you can possible conclude that women are “half the problem.”

As for Straus’ complaints about the reactions of some feminist researchers to his work: Does he have a good reason to be angry? Yes. Do his complaints mean that all research conducted by feminists should be dismissed out of hand? Absolutely not. (Besides, as I pointed out earlier, Straus still considers himself a feminist, and you’re

certainly not rejecting his work.) Do his complaints apply to any of the specific research I have cited in my posts here? No. Do these complaints somehow change the fact that THE VERY PEOPLE YOU CITE TO SUPPORT YOUR ARGUMENT believe that women suffer far more from DV than men? No.

If you want to make the case that any of the specific research I have cited is simply feminist propaganda, you cannot just assert this. No matter how often you repeat this specious argument, the fact that some feminist research is tainted by ideology does not mean that ALL or even much research by feminists is so tainted.

In this post, you do actually make several specific arguments about specific research. You note that the genders could be reversed in the quote I used about how the CTS "equates a woman pushing a man in self-defense to a man pushing a woman down the stairs, etc" and it would still be true. Of course, but as I've repeatedly pointed out, both Straus and Gelles acknowledge that women suffer far, far more severe violence than men, so that in the vast majority of cases in the real world, the more severe abuse described in that quote will in fact apply to male perpetrators and female victims.

On self-defense, again, studies vary, but as you will see below, Straus and Gelles believe that women are far more likely to strike back in self-defense.

On "who's the boss" violence: Yes, there are some conceptual differences in how best to measure this, but the studies that we do have find men much more likely to use violence to control their partners. In the world of social science research, this is hardly a FAIL, as you put it. It simply means we need more and better research. Of course, we ALWAYS need more and better research. If you know any studies that find the opposite, I'd like to see them.

I will end with a quote from an article co-authored by Straus and Gelles that I find particularly illuminating. Again, to remind you, these are the GUYS YOU CITE TO PROVE YOUR POINTS:

> Perhaps the most controversial finding from our 1975 National Family Violence Survey was the report that a substantial number of women hit and beat their husbands. Since 1975 at least ten additional investigations have confirmed the fact that women hit and beat their husbands. Unfortunately the data on wife-to-husband violence has been misreported, misinterpreted, and misunderstood. Research uniformly shows that about as many women hit men as men hit women. However, those who report that husband abuse is as common as wife abuse overlook two important facts. First, the greater average size and strength of men and their greater aggressiveness means that a man's punch will probably produce more pain, injury and harm than a punch by a woman. Second, nearly three-fourths of the violence committed by women is done in self-defense. While violence by women should not be dismissed, neither should it be overlooked or hidden. On occasion, legislators and spokespersons . . . have used the data on violence by wives to minimize the need for services for battered women. Such arguments do a great injustice to the victimization of women. [quoted in MK]

Speaking of which: Your "Bash a Violent Bitch Month" nonsense. I plainly referred to it as a joke. That doesn't really make it any more acceptable, nor does it suggest to me that you take violence against women very seriously.

Elam: Last response

Note: His Majesty King David got mad at being held to the same standards as others and walked on the debate. Either that or he just got scared and ran. Boobz is out, and the cause goes on all the better for it.

Futrelle begins, with apparently enough anger to melt his cap lock key in few places, by asserting yet again that he thinks I am not paying enough attention to his objections to the studies I offered as evidence of gender symmetry in domestic violence. Says Futrelle:

> *Those studies have serious methodological flaws, and do not address the context of consequences of DV. Women are injured far more often and severely than men. These facts are readily acknowledged BY THE VERY*

> *PEOPLE YOU CITE TO SUPPORT YOUR ARGUMENT. Because of that THE VERY PEOPLE YOU CITE TO SUPPORT YOUR ARGUMENT do NOT think women are "half the problem.*

Here David simply takes a normal part of post research scrutiny – critique of methodology – and attempts to entice us to play make believe with him that the methodological flaws were so severe as to render the entire body of several hundred studies useless and untrustworthy. He does so citing statements by the researchers themselves.

I think this confuses David because he may not be accustomed to seeing routine academic accountability. He concludes that because Gelles, Straus, et al, pointed to aspects of their work where they observed in hindsight an opportunity for improvement, that they were actually disavowing and discrediting their own results. They were not. They were simply practicing the good ethics of principled researchers. But now Futrelle is attempting to spin that into a sweeping and disingenuous dismissal of their results.

But of even more apparent concern to David is the fact the researchers collectively agree that women are injured more frequently and severely when IPV occurs. He is presenting this common sense observation as some sort of mandate to accept that women are not equally responsible for IPV, even though he acknowledges they initiate at least half of it.

And this is where David's ignorance leads him directly into intellectual quicksand.

It's the *whoever gets hurt the most is the rightest*, position, which is about as thoughtful as, well, say, claiming that domestic violence is all men's fault, simply because women are less capable combatants.

Serious injury as a result of DV represents a very small portion of DV victims, with the majority being female. **But DV that does not result in physical injury does not equate to DV that has no consequences**. Indeed, the consequences of "non injurious" DV, the kind that occurs with gender symmetry, can be harmful enough to the adult victim, but catastrophic for children who, due to gender politics, become collateral damage.

Children and teenagers who witness violence at home are at significantly greater risk of emotional, social, behavioral and academic difficulties. They are also at much more risk of being abused by the offending parent. Children are negatively impacted by the role modeling of parents who use violence in problem solving and tend to end up either being either violent or abused as adults themselves.

Children who experience early school failure, conduct difficulties, social withdrawal and other similar problems are much more likely to continue a pattern of dysfunctional behavior, which can lead to drug use, truancy, teen pregnancy and criminality.

***None* of this is contingent on whether the violence they witness is physically injurious**.

This is one of many reasons you have heard, and correctly so, the mental health system mantra that ***all*** violence is wrong.

Failure to comprehend this, which David glaringly demonstrates, forms a faulty, female centric mentality common to a good many service providers and profiteers in the domestic violence industry.

Can you possibly understand that, Mr. Futrelle? This is not just about women. It is not about who can be first to produce a visible bruise. And as long as people like you take the unconscionable position of playing gender politics with identifying victims and perpetrators, it will be at the unnecessary expense of those who have already been harmed the most.

Accurate assessment of the abusive environment is essential to needs identification and appropriate intervention on violent households.

Now, again, Mr. Futrelle, it has been acknowledged that women are injured more often and more seriously in the course of IPV incidents. That was never in dispute.

But you are seriously coming here to argue that we should all but ignore everything else and blindly dedicate the

overwhelming share of our understanding and our resources to women because a comparative fraction of them turn up with more bruises, often as a result of mutual combat?

The very thought of it is obscene.

Next, I turn to what I think is an incredibly avoidant and shallow reaction to the damning evidence regarding the seven most egregious research practices by feminist ideologues involved in DV research, as written by Straus.

> First, I will just point out the obvious once again: You STILL have not dealt with the fact that THE VERY PEOPLE YOU CITE TO SUPPORT YOUR ARGUMENT do NOT think women are "half the problem." You can say whatever nonsense you want about the evils and the biases of feminist research, but unless and until you deal with this simple fact, you have not offered a rebuttal to my main point. No amount of rhetorical obfuscation can conceal this point, not even equating me with slaveholders and/or Nazis, as you do in your conclusion.

I also find it confusing, almost comical that Futrelle is at this point almost rabidly hammering away at the idea that I should heed the words of the very researchers whose research he has dismissed with near equal vehemence.

To the DOJ study in a moment, but first, what I said about feminist research was not nonsense. It was valid, documented, highly relevant and points to no less than rampant corruption in the academic community you so depend on for your information.

To add to that (as if I really needed to), I am going to include here a stellar video made by Tom Golden, LCSW. It is an exemplary piece of work, painting a clear picture of the multiple ways that scholarly pursuits have become fraught with sexual politics, and why, as a group, we need to be very mindful of what lies under the surface of claims made by **all** ideologues regarding violence against women.

Nonsense, Mr. Futrelle? Well, perhaps, but it is not coming from me.

Almost all the rest of David's post was continued hammering at CTS, which has exceeded the level of dead horse beating a few times over at this point. It is stipulated that CTS, like all research devices, has shortcomings. That being said, I have also demonstrated that this does not justify the Chicken Little scenario that Futrelle is so feverishly shooting for.

I stand completely by my original assessment. Domestic Violence- Women are Half the Problem.

And the DOJ study doesn't alter that fact either.

Before I dig into that study too much I first need to reveal that it has a serious problem up front.

It's a CTS based survey study. That is right, I kid you not. The one supposedly non ideologically influenced offering that David and has touted – as though it were some sort of anti-MRA Kryptonite – uses the same basic methodology for gathering information as the studies that David has been trying so fervently to discredit.

Tell me David, is this where I get to copy and paste all your redundant, repetitive and regurgitated objections to CTS, and then just dismiss the DOJ without an honest examination?

Never mind. I won't do it. Call it a values thing. Besides, there are plenty of other reasons to take the study to task.

First of all, this one could very easily have been the object of one of Tom's videos.

We get kind of a hint in the beginning, to wit:

> *Violence against women first came to be viewed as a serious social problem in the early 1970s, in part because of the reemergence of the* ***Women's Movement****. In unprecedented numbers, scholars trained in such diverse disciplines as philosophy, literature, law, and sociology began to examine violence against women* ***in the context***

> ***of a feminist ideology**. Despite the resulting outpouring of research on violence against women, particularly in the areas of rape and intimate partner violence, many gaps remain in our understanding of violence against women.*

Yes, in this the very first paragraph of the study, they identify not as academicians, but feminist ideologues. With a profound lack of erudition that can only be rooted in hubristic hegemony, they inform readers from the beginning that this is a political action. Straight from jump.

OK, though, since we have established during the course of this "debate" that this is nothing less than we should expect from these people, let's take a brief, very brief look at what they do have. Thankfully, what they have is well presented so it takes little effort to get the picture.

First, here is a chart of lifetime incidents of rapes and assaults by sex.

[image]
Click for full size
As you can see, with the expected exception of rape, when it comes to the experience of being assaulted, across the board it appears that men have it a good bit worse than women on average.

Now, let's take a look at the incidence of intimate partner violence during the participant's lifetime.

[image]
Click for full size
As you can see, at the top of the list women were more than three times as likely as men to have been the victim of IPV when considering all forms of assault.

And as you go through the breakdown of different types of assaults, everything from pushing and shoving to being shot, the numbers consistently point to women being at greater risk.

Case closed right?

Wrong. To their credit they did factor weigh for under reporting. To their disgrace they did not figure it in to the graphs. What they did provide, very visibly, was the following:

[image]
Click for full size
And so there you have it. A rough sketch of the math will lead you to a very familiar situation.

Domestic Violence- Women are half the problem.

But the real kicker comes in with the headline, as follows:

[image]
Click for full size
And there you have it. The data, as always, points to the same thing. But the conclusion; the energy; the focus and concern goes only to women.

Just like we heard and saw from Tom Golden. Just like we see in the corrupt and dishonest actions of feminist researchers; just like we see from organizations like NOMAS; just like we see in legislation like VAWA, and just like we hear from a narcissitic little shit like David Futrelle. No matter the truth, no matter the consequences, or even if it is our children that suffer them, women are vics, men are perps. Your guilt is in your nutsack, your privilege in your pussy, and you're a hater, demonizing women and wishing them ill if you dare to say otherwise.

I have one more piece to write on this subject. I am going to take a couple of days off and then I am going to go to work on it.

What could come out of this, no, what *should*, is more than just pointing to the problem and calling foul. We need

ideas, real ones, that offer us a path to start walking should the day ever come that we can just reach out and help people who need it, regardless of their sex, and in defiance of the really horrible people that have taken a serious social ill and turned it into an ideological freak show.

What I come up with may well just sit and gather cyberdust as we continue endlessly on this insane but commonly traveled road. It may even deserve to.

But I want to try. After all, isn't that what we are supposed to do with the impossible?

Our best, I mean.

Caveat Amator

Ken Kupstis · 25 October 2010 · Archived copy · Original

Strategies for Men Before, During and After False Allegation

DISCLAIMER: *The Author is not a lawyer and the following information is not given as legal ADVICE, but to give readers ideas of possible legal avenues to research and pursue to redress their own grievances. The author assumes no responsibility for the results of the strategies herein…and is in fact ashamed he's the only one who's thought of them…K.K.*

In 2008, the *Nevada Review-Journal* published a human interest story entitled "A Mother's Struggle". The story documented a local divorcee's attempts to gain custody of her daughter, as she was convinced that her ex-husband was sexually abusing the child.*

To her credit, the writer did list the facts in the case: that the divorcee had left the marriage while pregnant, and initiated the divorce; that her husband had passed a polygraph test; that she herself failed a polygraph test; that her husband had been investigated three times by the police, twice by court-ordered psychologists, and once by a private investigator—none of whom could discover any evidence of sexual abuse by the husband. The divorcee had also denied the husband's court-ordered visitation rights and served 48 hours in jail for contempt of court. With only arguments, allegations and accusations, the divorcee continued to petition the courts. Finally her ex-husband gave up his paternal rights altogether by leaving the United States for his country of origin. The divorcee now has sole custody of her daughter, lives in her parent's house, and is seemingly content. The conclusion of the writer infers that justice, although delayed, as apparently been served.

Still, the article remains titled "A Mother's Struggle".(1) While every actual fact exonerates the ex-husband, the specter of sexual abuse looms large in any reader's mind, defeating the notion that the article could just as easily been entitled "A Father's Struggle".

Bear in mind, this is just one article.

(*–Names withheld)

Some months earlier, in the Osceola County Corrections Facility, a man in an orange jumpsuit confided to me that his wife had come home drunk at four in the morning. He said "Enough of this", and immediately began packing his children's clothes to take them to his parent's house. His wife's mother, who was on the premises, called the police and reported that he was hitting his wife.

The police came and summarily arrested him.

Since the passage of the Violence Against Women Act (VAWA) in the United States, a majority of states have created Mandatory Arrest Laws dealing with domestic disputes.

These laws oblige the investigating officers to make an arrest, and in the overwhelming majority of cases it is the man who is arrested.

Beyond domestic disputes, we have seen that in allegations of rape, the alleged rapist's name quickly becomes a matter of public record, whereas Rape Shield laws guarantee anonymity to the accuser. Incredibly, the assistant Dean of student life at Vassar College has said that "Men who have been falsely accused of rape can benefit from the experience". (2)

Meanwhile, investigations of rape cases within the United States Air Force revealed that 55% of rape charges were falsified.(3) Reasons that were given for making the false rape charges ranged from covering up a pregnancy, to testing a husband's love, to a reason for being late to work.

The Innocence Project, which uses DNA testing to free the wrongly imprisoned, has given 205 unjustly accused

convicts their lives and freedom back. 204 of them were men.

If there is indeed still a 'battle of the sexes', then false accusations are its secret weapons. They pierce Constitutional Rights and freedoms, mangle due process, and shatter reputations, relationships and families. No witnesses are required, nor is physical evidence of a crime. As previously demonstrated, a mere phone call is enough to serve as 'probable cause' for search, seizure and arrest. The effectiveness of the false accusation lays in the perception of the heinousness of the accused crime: assault, battery, rape and/or sexual molestation of women and children almost universally brings emotion to tread roughshod over logic. (The reader comments of the Nevada Review-Journal story all vilified the accused father.)

While both sexes are able to use false accusations, victims in the overwhelming majority of cases are male. Men have even been victims of domestic abuse by their female partners, and have either been denied police protection or arrested themselves. It therefore behooves men to imagine worst-case scenarios, research legal precedents, and know their rights—while they last.

Not enough men are standing up for themselves. Far too many are shocked and cowed by false allegations, and the legal system is far too willing to take a woman's word over a man's (the prevailing logic being that the man is 'bigger' and therefore capable of more damage, even though he may have never harmed a fly). Truly law-abiding men remain ignorant of the legal process, thinking "It can't happen to me". When it does, policemen and court officials are more interested in telling a man what he *can't* or *shouldn't* do than what he *can* or *should.*

BEFORE A FALSE ACCUSATION:

Perhaps the best defense against false accusations would not to be giving anyone a *reason* to make one against you. In a just and perfect world, that would suffice. The phrase 'Love Is Blind' has a good deal of truth in it; when you're in love, you may very well *be* blind to behaviors that could prove harmful to you in the future.

At Vassar College, a male student may have consensual sex with a female student—*that night*—and the next day, she can say she 'felt bad about it, in retrospect', and the male student can be charged with rape

John Dias, creator of the website www.Don'tMakeHerMad.com, suggests using surveillance as proof of one's innocence. There is a valid danger of legal 'collateral damage'—surveillance of another person without their knowledge may constitute a crime in itself, but when used solely as a means of legal defense, it should be less prosecutable. There are hidden closed-circuit cameras and recording devices that can be placed throughout one's home, or worn on one's person (in the form of pens, watches, lapel pins and more).

BEFORE ALLOWING A WOMAN TO ENTER YOUR HOME…actually before allowing *anyone* to enter your home…hopefully you can answer one or more of these questions:

Do you know her FULL NAME? (Thousands of men have only needed to hear "Hi, I'm Bambi", and it's good enough for them.)

Have you seen her car, and its license plate number?

Is she employed? Do you know where she works?

Is she wearing a wedding ring? (Married women who indulge in extramarital affairs may seek to contact other men as patsies for false rape charges in the event of a pregnancy or venereal disease.)

BEFORE HAVING SEX WITH A WOMAN:

Is she SOBER? Very inebriated women may claim to want or even demand sex, but it may be wise to see if "that was the alcohol talking".

Are *you* sober? Did you leave any of your drinks unattended, or consume any drinks that she bought for you that you didn't see being made? (The origin of the term "Mickey Finn" comes from a bartender who enabled female thieves at his tavern to drug men's drinks.)

Are you using Birth Control? Note that while she may *claim* to be using birth control, it does not automatically mean that she *is*…she may normally be on birth control but has forgotten to take it, or is experiencing a false period, or is using a form of birth control with a lower rate of effectiveness. Most of these factors have *not* legally excused men for having to pay child support, although they should.

Has she verbally consented to sex? It is better to ask "Do you want to make love?" and receive a positive response then to merely assume she's consenting to sex via body language. Some colleges insist that males must receive verbal consent prior to intercourse, and any sex without it is non-consensual.

Does she display or claim enthusiasm for BDSM (bondage and sadomasochism) activities? As exciting as it may seem, do not permit a barely-known woman to handcuff you to *anything* (that you can't break loose from on your own)!

Does she claim to 'like it rough'? Even if so, that claim does not obligate you to *play* rough. No matter how insistent she may be, you should not bruise or break the skin.

During foreplay, or before or during coitus, does she 'tense up', act frightened or apprehensive? Does she cry? If so, she may have been previously raped or molested. Her sex drive still exists, but she may psychologically equate sex with pain, servitude or dishonor.

In any event, you should get to know a woman as well as you can, and think very hard, before A) giving her a key to your home, B) signing a lease with her, C) merging any financial assets into joint accounts.

BEFORE MOVING IN WITH A WOMAN:

Even if a woman has a place that puts the Taj Mahal to shame, and invites you to move in with her, remember that *you* are moving in *with her*. She can tell you to leave whenever she wants, so it is in your best interests to *prove that you live there.* When you contribute to the rent, ensure it is in the form of a check, and request your bank to furnish you with receipts. Signing a lease makes you legally liable for all rent payments through out the rental contract. You may wish to offer to 'cover all utilities' (And/or groceries) instead, which can provide proof of residence without making you liable for the rent.

Realize that once a woman has moved in with you, *and* made some contribution to the household…anything from rent payments to utilities or groceries, she *may* be able to legally claim "I live here". As such, you may encounter difficulty having her legally removed from your domicile.

You should also ask her if she has any serious allergies, debilitating health issues, and how to contact her closest next of kin.

DURING A FALSE ACCUSATION:

Some women will often use the threat of a false accusation to achieve some desired goal…anything from changing your behavior to having you removed from your house.

Note that if she does threaten you in this manner: "I'll tell the police you did such and such…" you will probably want to take steps to sever all ties with her. It may have been a heat-of-the-moment threat, but she can't 'un-make' it, and she'll realize that option will always remain open to her. Calmly reply to her threat with "If you do that, you leave me no choice but to charge you with Wanton Endangerment*, making a false police report, and sue you for defamation of character."

(*You may wish to substitute Assault or Criminal Mischief for Wanton Endangerment. Assault is the *threat* of harm. Being taken from one's home under threat of force, incarcerated, and forced to pay a bond should legally constitute harm. Wanton Endangerment is placing someone in harm's way by proxy…i.e., someone who's HIV positive is guilty of Wanton Endangerment when they don't inform their sexual partners of their status.)

If your woman fights with you *verbally*, that can be grounds for Nuisance, especially if she's loud enough to be overheard by neighbors. If she's verbally *goading or provoking you* towards violence, tape it if possible, but walk

away as soon as possible. Verbal provocation to fight—in conjunction with 'fighting words', insults with no redeeming Free Speech defense—is a form of disorderly conduct known as a *fighting ruckus.*

As unpalatable as it may be, imagine yourself accused of misdemeanor domestic battery, and the police have been summoned. The phone call alerting them serves as probable cause to enter any establishment. Note that in many areas, interference with such a phone call…disabling the phone, for instance…can constitute a felony in itself.

If the woman in the situation has in fact not been harmed, try to get a photograph of her (many cellular phones are equipped with cameras ideal for this situation). You may wish to hold up the day's newspaper within part of the photo to prove the date, unless the camera 'time-stamps' its images.

See if any neighbors are nearby and within earshot. If so, you may wish to open the door and tell her she can leave, in a voice loud enough to be heard. Not that she *must* leave, but she *can* leave. If she does leave, you can make a good case for refusing to let the police enter your home without a warrant. However, if she *does* live at the place in question, she can give police her consent to enter or search the premises. The police can and probably will still try to gain entrance to your home to make an arrest, but you have a much better case for Unreasonable Search and Seizure.

If she refuses to leave, it may be in *your* best interest to leave the area, even if it's your own domicile, before the police arrive. Take whatever you can with you; your wallet, house and car keys at the very least. Before leaving, inform your accuser that *telling a police officer that you abused her when you didn't* warrants a criminal charge of making a false police report *and* will be grounds for a separate lawsuit of Slander. If she or the officers in question *make a written statement accusing you of battery*, there will be an additional lawsuit for Libel. This warning in itself may be enough to convince her to withdraw the accusation, but if the police are en route they will probably follow through with an investigation anyway.

Leaving the area, especially if it's your own domicile, may be a nuisance, but it can give you time to take steps you would not be able to take if you were arrested: contacting employers, loved ones, attorneys, setting up alternate phone service or a post office box, transferring or securing bank accounts, getting a credit line increase, et cetera. If the police have an arrest warrant for you, the warrant must be "fresh", or between three and ten days old. Misdemeanor warrants normally have to be served during the daytime—between 6 am and 10 pm.

It's probably better not to call your home from a land line, as police technology can often triangulate your physical location from them. If you do call, assume the police are listening.

If the police do arrive before you can leave, be on your best behavior, although it normally goes without saying. Police need a warrant to arrest you at your home, but they do not need a warrant if they believe A) you have committed or are about to commit a crime, B) other people are about to get hurt, C) you're about to destroy evidence or property, or D) there's already a warrant out for your arrest. This obviously gives the police a lot of leeway.

Once the police begin asking questions, it is in fact an interrogation. Keep your voice audible, but calm and low. Memorize the time, the location, and the *names* and *badge numbers* of the officers. Police are looking for any evidence that a crime is committed, so even sarcasm will work against you ("Oh yeah, just look at her, I beat her to a pulp, that's why she doesn't have a hair out of place.").

There is a possibility that, by communicating calmly and reasonably with the officers, you can convince them that the dispute is not or should not be treated as a domestic situation. This possibility is unfortunately slight. Flattery and bribery generally don't work and should not be attempted. Apologies, however, have been known to work. "I'm sorry you were put to all this trouble, I know you're just doing your jobs, but I really would rather not answer any questions without a lawyer present."

Police will use a variety of techniques to gather evidence for a case. They *can* lie, and say they have evidence they actually don't. One policeman may seem to be 'gunning' for your arrest, while their partner may seem friendly and

say “we just want to hear your side of it”. A policeman may say “This happens all the time, and the judge will go easier on you if you confess.” (However, the policeman is most definitely *not* the judge.) They may threaten you with obstruction of justice if you don’t confess, but only the DA can charge you.

If you are arrested—and police do not have to use the term ‘arrest’—do not panic or resist arrest. You can ask the officer if he can simply issue you a citation. Regardless, remain as polite as possible; say only “I’m remaining silent, I want a lawyer.”

If you are in custody, *and* interrogated by police or different law enforcement official, *and* have been not been informed of your Miranda Rights (Right to remain silent), the police have acted improperly and your case can be thrown out. This only applies if the police take you into custody (a situation you feel not free to leave) *and* interrogate you, not either/or.

You should consider the idea of *Malicious Arrest,* where police know you are innocent and arrest you anyway. This may be difficult to prove, but if you have evidence of her false accusation (on audio or video), whereas she has no evidence to back up her accusation, it could have the foundations for a case. Consult your attorney.

Note that you are *not* legally entitled to ‘one phone call’. You are entitled to speak with a lawyer, and if you need a phone to contact one, you’ll be provided with access to a phone. If you don’t have a lawyer or know a lawyer’s phone number, call a friend or family member and ask them to contact a lawyer for you. *Never assume that your phone call is private!*

Some states will have an officer of the court called a pretrial officer that can enable you to pay a bond fee and be released on your own recognizance. If you can qualify for the bond and afford it, you’ll agree to appear in court, then be released.

While you are being processed, the police assisting your significant other will strongly suggest that she get an Injunction, or Temporary Restraining Order against you. The TRO can be processed immediately, and you will be notified in jail that a TRO has been issued against you. It succinctly states that you are not allowed to come within a certain distance—anywhere from 500 yards or more—of your significant other’s place of residence (even if it’s yours as well) or her workplace. Most TROs will also have a ‘no contact’ clause which considers any attempt at communication-phone calls, letters, e-mails, etc., a violation of the TRO. Communications through another person are considered ‘contact through a third party’ and may also represent a violation.

Defense lawyers in your area routinely check daily arrest records, and will offer their services via mailings as soon as your name appears. Ironically, the TRO may in most cases prevent you from receiving your mail.

This in itself may provide a grievance in your favor: in the case of a live-in girlfriend—not a wife—if you are restrained from accessing your own mail, *and if she takes your mail from the mailbox,* even just to save it for you, that may legally constitute Theft Of Mail, a Federal offense. Also, if a restraining order bans you from collecting your mail, you clearly cannot be ‘served’ court papers through the mail.

You will be given a hearing before a judge, hopefully within 48 hours. A public defender told this writer “The less you say to the judge, the better”. The judges in initial hearings may not even address you, but only hear statements from the attorney and prosecutor (sometimes over a closed-circuit TV system). The judge will set a bond (bail) amount and any other conditions for release. If you have a credit card among your personal effects, you can use it to bond yourself out if you have enough to cover the bond. In cases where you can’t afford the entire bond, you may call a bail bondsman who will cover 90% of the bond if you can pay 10% of it.

If you have been served with a TRO while in custody, *do not attempt to return home on your own.* If so, you can be charged with violation of the TRO and arrested all over again. With a police escort, you should be able to return home to get certain necessities. The TRO *is* temporary; generally lasting two weeks or until a court hearing to determine if the TRO should be permanent.

Note that some women have been known to use TROs ‘offensively’…that is, they will shop at stores they know you

also shop at, in the interest of reporting that you violated the TRO. If you see this occurring, immediately leave the area. Contact the venue's management and ask if they have their premises under video surveillance (a great many businesses do). You may need to subpoena their tapes later.

You should also consider filing a Stalking charge or Criminal Mischief charge.

Also, an Injunction or TRO does *not* give her the right to change the locks on your home (generally both the permission of all lease-holders is necessary to change the locks), nor can she destroy or dispose of any of your property. Wrongfully interfering with another's personal property is one definition of *Criminal Trespass.*

As for lawyers, it is better to have one than *not* have one, although you can use a public defender, or represent yourself. If you do choose to represent yourself, you owe it to yourself to do as much research as you can beforehand. Judges will not accept ignorance of the law as an excuse.

Once you have been released, it may be extremely tempting to leave the state, or even the country. The father in the *Review-Journal* case ultimately *did* leave the country. While you may remain technically 'free' by doing so—perhaps indefinitely—refusal to appear in court will result in a bench warrant against you, and a simple traffic stop thousands of miles away would result in your arrest. Leaving the area also smacks of guilt. It's probably better to remain in the area, with friends or family, until your court date(s) are finalized.

You will probably be better served by preparing and researching your own case, as well as filing whatever *civil* suits you can.

AFTER A FALSE ALLEGATION

If you retain counsel—even a public defender—you should work closely with him or her to present the best defense you can. Give your attorney all the facts you can: date and time of the arrest, any witnesses, the approach and behavior of the police, your work history, anything you can think of. Don't hold anything back from your attorney. If the allegation is flagrantly false, add your willingness to take a polygraph test and ask if your accuser could be given one as well.

Some very harried or underconfident public defenders may suggest that you plea bargain. The 'deal' may be tempting, but you should not ever plead guilty to something you didn't do. As mentioned previously, some criminal charges may apply to your accuser: Wanton Endangerment, Assault, Criminal Mischief, Disorderly Conduct, Making a False Police Report. These charges may seem 'retaliatory', but turnabout is fair play, and criminal charges should let your accuser know that A) there are consequences for her actions, B) you're fighting mad, and C) you're fighting mad *within the boundaries of the law.*

It's best if you're able to provide evidence, of course. You may be able to use a photocopy of your own arrest record. If the police demand that you provide evidence or witnesses, politely ask them why, since they did not require evidence or witnesses to arrest *you.* If the Watch Commander tells you to forget it, note his name and badge number and politely ask when the *next* Watch Commander comes on duty.

You can bring a civil suit for Defamation of Character (Libel or Slander) in small claims court without a lawyer, but the maximum amount you would be able to sue for would be $5,000.00. Beyond small claims court, civil trails become very lengthy and expensive.

Libel should be proven through the police report itself. It is—or should be—an unproven accusation or a criminal offense. You should sue for the amount of your release bond, court costs, attorney's fees, any time lost from work and any expenses incurred from being restricted from your residence (hotels, meals, etc.). If this amount totals more than a small claims court can award, consider filing a claim in a higher court. You should also ask for your

record to be expunged.

You will need to subpoena the responding and arresting officer(s) as witnesses. Since the allegation was fabricated, they will actually be 'anti-witnesses'—to all the events they were *told* occurred but did not actually *see*. If you are representing yourself, here are some sample questions you might consider asking. *Only ask questions that you are certain will be answered to your satisfaction!*

"Did you check for priors through your NCIS database?" (Yes)

"Did I have any previous arrests?" (No)

"Had you ever been summoned to the residence before on a similar complaint?" (No)

"Had any of the neighbors complained previously?" (No)

"When you arrived, did you see a struggle taking place?" (No)

"Did you see any signs of a struggle?" (No)

"Was I acting in a violent manner?" (No)

"Did you notice any injuries to the accuser?" (No)

"Did she ask for medical attention?" (No)

"How many domestic disputes have you responded to previously?"

"Among those disputes, how many resulted in your arresting the man?"

If your accuser cross-examines the officer(s), remember that anything not witnessed or corroborated is *hearsay.*

If you win in court, ask that the case be either *sealed* or *expunged* (erased from your record).

It may be possible to sue for the police (or sheriffs) for Malicious Arrest, or the Prosecutors for Malicious Prosecution.

Malicious arrest occurs when police arrest you knowing you were innocent. *You ARE innocent until proven guilty.* Unfortunately, Malicious arrest is notoriously hard to prove, as is Malicious Prosecution.

Malicious Prosecution occurs when the prosecution came after you with malice and without probable cause. In the case of someone with *no* previous criminal record—especially a case without evidence or witnesses—a good attorney could argue that Arrest and/or Prosecution *are* malicious, since the ordeal and trial will seriously malign your reputation.

Using *the letter of the law itself,* it may be possible to bring additional charges against your accuser, and/or the law enforcement officers in question. For example, *Kidnapping* is simply detaining, or taking someone to another area against their will. *Conspiracy,* and *Aiding and Abetting* the same *may technically apply* to the police, along with Unreasonable Search and Seizure.

These may seem like extreme measures, and may require a very aggressive and creative attorney.

However, if the victims of false accusations continue to remain on *the defensive,* merely leaving their fate to an attorney or public defender, and do not research, explore and demand their rights, then the wheels of injustice will continue to grind our lives with impunity. It is only if we consistently challenge and punish false allegations—and hold the judicial system accountable—that we can hope for any true justice and change.

# # #

SOURCES AND SUGGESTED READING:

The Street Law Handbook: Surviving Sex, Drugs and Petty Crime. Neeraja Viswanathan, Esq. Bloomsbury Books (bloomsburybooks.com, streetlawhandbook.com)

SCAM-PROOF YOUR LIFE by Sid Kirchheimer, AARP Books/Sterling Publishing.

6-Hour Guide To Protecting Your Assets by Martin M. Shenkman

WEBSITES:

www.falseallegations.com

www.falseabuse.com

www.standyourground.com

www.RADAR.org

www.dontmakehermad.com

FALSE ALLEGATION ACCOUNTABILITY ACT

***Whereas,* false allegations of criminal behavior or activity are acted upon by law enforcement personnel and are resulting in 'warrantless' arrests depriving citizens of due process of law and unconstitutional search and seizure, regardless of the motive behind the allegations;**

***Whereas,* otherwise law-abiding citizens with no prior criminal records are being deprived of liberty, property and dignity by false allegations;**

***Whereas,* false allegations of crimes strain police resources, overload the court system, result in lost work, wages and tax revenue;**

It is thereby suggested that the provable False Allegation of a Crime shall be classified as a Class D Felony (Assault), punishable by a maximum of 6 months in jail and a fine of $1,000, and/or probation, mandatory counseling, community service, and full financial restitution to the victim, including lost wages and court costs.

Criminal Injustice

Paul Elam · 27 October 2010 · Archived copy · Original

In the wake of the second Kevin Driscoll rape trial, in which he was acquitted by jurors in less than an hour, it is fitting that *USA Today* has reported that they have uncovered over 200 cases of prosecutorial misconduct in which state officials subverted justice by any means necessary, including lying to juries and judges, hiding evidence, breaking plea bargains and enticing testimony from felons by promising early release from prison.

Those abuses, often criminal in nature, not only imprisoned the innocent but set guilty people free. And it happened to the tune of millions of dollars in taxpayer money.

Judges involved in the cases were livid, condemning the misconduct as "outrageous" and "flagrant."

But the problem is not by any means isolated. Says Pace University law professor Bennett Gershman, an expert on misconduct by prosecutors, "It's systemic now, and … the system is not able to control this type of behavior. There is no accountability."

That statement is buttressed by the fact that of all these documented cases, not one prosecutor lost their license to practice law, or even their job as prosecutor. In fact, there was only one case where a prosecutor was temporarily suspended.

Remember Mike Nifong of the infamous Duke Lacrosse Rape Case? It took a story that had saturated the media, and public criminality on his part to create enough pressure to get him disbarred. And he spent *one day* in jail.

This story is a reminder, though, that the travesty of sending innocent men to prison is not just a symptom of feminist governance. It certainly plays into their hand, and I am sure that the Catherine MacKinnon's of this world would gladly don cheerleader outfits at sentencing hearings if it would not so egregiously violate our sense of the aesthetic. But the fact remains that the entire criminal justice system is now in the hands of criminals. Either by action or omission, they are all complicit.

The rape industry is just an offshoot enterprise of a much larger and successful parent company. And the parent company, after all, makes men its stock in trade.

I recall the first Kevin Driscoll rape trial. I sent an email to Deschutes County Prosecutor Michael Dugan, asking him why his office would so fervently pursue the conviction of a man on nothing more than the accusation of a woman who had passed herself around at a party like a bowl of chips, and who also had a documented history of false rape accusations. I let him know in no uncertain terms that the world was watching, and that a growing number of people were taking a dim view of this kind of prosecution.

He wrote me back, his message saturated with the smugness of a criminal who just knows he can't be caught. And he said something quite interesting as well.

He quoted Shakspeare. "Truth will out," he said.

Indeed it will, Mr. Dugan. And it has. Driscoll's jury didn't buy your fraud, and were last seen hugging the man and shaking his hand.

And now, even a major player in print media isn't buying the fraud, either.

Truth *will* out. And it will out more in the future.

In regards to the second Driscoll trial and acquittal, Deputy Assistant District Attorney Jody Vaughn, who actually prosecuted the case is quoted as saying, "I have no idea what happened back in the jury room."

I do, Ms. Vaughn. Justice. And justice has a way of finding even the most well heeled of criminals.

So I hope all these prosecutors remain smug and sanctimonious. I hope they think they don't need their raincoats. Because in the days ahead, the bills will all be coming due. It is becoming increasingly evident, in the immortal words of Bob Dylan, that "A Hard Rains Gonna Fall."

David Futrelle- Covered in Pin Feathers and Clucking

Paul Elam · 28 October 2010 · Archived copy · Original

I know, I know, the guy is kinda like a zit that won't pop or respond to Clearasil. And I know that this quisling is supposed to be in the rear view mirror at this point, but he has raised his empty head for one last stab at mediocrity.

It seems now, after publicly agreeing to, and participating in a debate on domestic violence, he now wants all evidence he ever participated in said debate removed from this website. To wit, he just left the following in the comment section:

Paul:

You do not have my permission to post my debate contributions on your site any longer. Since you do not have legal ownership of any of my writings, I expect you to take them down immediately.

I will put my debate contributions up on my own site. You will be free to link to them, of course, and say anything you want about them.

I wrote you about this before, and got no response. I expect a response this time.

By the way, this was the general tone of his emails whenever he had an issue with anything. Arrogant and demanding.

And of course I gave him my response in the comments. ?

Thing is, readers, this debate, which I invested considerable time and unparalleled talent in putting together, is now, in it's complete form, my intellectual property. As Manboobz voluntarily submitted writing is now inextricably tied to mine in the form of debate, removing one would essentially destroy the other.

That would represent a significant loss to me.

As you can see in the comments, if you are so inclined, I have offered Mr. Boobz an arrangement, fully detailed, for compensation that I think is very appropriate.

While he thinks it over, let it be known now that any blogger in the sphere, MRA or otherwise, has my permission to repost this debate in full on their blog or website. I would appreciate a link back to AVfM in consideration, but I am not requiring it if you are not so disposed.

I am changing the current headline on the debate to reflect Manboobz name in full, as this will help anyone find the debate who does a search on his name. May I be so bold as to request those that repost the debate to use the title I provided? I am also killing the links to his site in the debate. As we pass this around, there is no point in boosting his search results back to his blog.

Sterling!

Cheers.

Slowing Down for Kiwi's

Paul Elam · 29 October 2010 · Archived copy · Original

As I have whined about incessantly in recent days, I have been struggling with a sack full of kidney stones, and the Veteran Administration's rather casual attitude about removing them. As fate would have it, I have, for a much longer period of time, also been planning on a trip to New Zealand.

The two don't mix as well as I would like.

But MRA's are accustomed to facing dilemmas. So, on November 5th, with a string of rubber in my right ureter, and a suitcase full of hydrocodone, I am going to do what any sane man would do and get on the plane.

Did I say I was sane? Well, actually, I already had too much invested in the trip to back out or reschedule. And I am not missing it just because one of my internal organs has taken up geology as a hobby.

So I am posting this for two reasons. One, any of you that would like to submit additional, or even your first articles to the site, any time up till the 4th would be a very good time. I will try to post a few short items, like select videos, etc., while I am away, but I have pledged to myself not to spend my trip hammering at this keyboard.

The other reason is to give you all a warning. I am old enough to remember the days when people would corner you in their home with an album full of vacation photos, eating up precious minutes of your life, never to be regained.

But this is the information age, so that means I get to force those photos on everyone who wanders in here, and I don't even have to offer up something to drink.

I will try to keep it to a reasonable level, but despite current health concerns I am excited about the trip, and will make you all suffer for it.

Maybe I'll come back with a fresh Maori tatt, and put that up here as well.

Another Devastating Dose of Truth From Man Woman Myth

Paul Elam · 30 October 2010 · Archived copy · Original

Now This is Really Something. No, Really.

Paul Elam · 31 October 2010 · Archived copy · Original

Now, did I just do a bait and switch with the headline to grab your attention, only to offer up something less dramatic than it's promise?

No, not at all.

A simple click on the link below will take you to something you have never heard before, a radio show, with corporate sponsorship, that deals fairly, even supportively, with anti-feminism and men's rights. Gotta love those Brits! The Beatles, The Stones, and now this!

In this in-depth critique of modern feminism you will hear the voices of Angry Harry, Erin Pizzey and Roland from Man-Woman-Myth, whose astounding video work forms the backbone of this program. There is an early reading from George Rolph's fine work, as well.

CLICK HERE TO LISTEN, and look for *Men's Matters*.

Then email your support to studio@expressfm.com

Stephen Fry in the Dog House: “Women Don’t Really Like Sex”

Theodore Labadie · 1 November 2010 · Archived copy · Original

Stephen Fry has outraged feminists in an astonishing outburst where he claimed that women only use sex to manipulate men into having a relationship. Well, isn’t this largely true? Lesbians, unfettered by never having to deal with a man’s reticence for instantaneous domesticity pick out china patterns even before they hear that fateful question, less an offer for sex where women are concerned and more an invitation to nest building, “So, what are you doing tonight?” Apparently not, judging by the *Daily Mail* article and the author trots out the lascivious ladies from *Sex and the City* as evidence. Except, I was under the distinct impression that *Sex and the City*was really an allegory for mainstream gay sex, not heterosexual female sex.

More surprising to me is the *Attitude*journalist’s opinions on Fry’s interview:

> *Gay men debating the whys and wherefores of female sexuality… for very obvious reasons, we can hardly claim to be experts.*

Oh yes we can. Any gay man who has ever had a fag hag girlfriend knows the sexual psychology of women in exhaustive detail. And I emphasize the word exhaustive; women can never shut up about even the smallest slight they feel that they’ve endured at the hands of some man. That’s what gay boyfriends are for. Free therapy.

> *I’m more interested in his feeling that straight men are somehow to be pitied. That’s quite a radical standpoint.*

There’s nothing radical about it. Women treat most straight men like shit and this treatment should be evident to even the dullest homosexual. However, pity is the wrong word in my case. Pity is a useless emotion that infantilizes the recipient. I do not pity straight men. I empathize with them. And, judging by the reaction of the howling maenad hordes to Fry’s interview, in the Anglosphere at least, the fate of any man, straight or gay, who dares to criticize women is the same. Stephen Fry is very lucky to have established a career without typecasting himself as a heterosexual male lead, otherwise he would now have no career.

Swiss Stage World's First Anti-feminism Event

Paul Elam · 1 November 2010 · Archived copy · Original

Man, wasn't just yesterday that I posted a link to the only known sympathetic men's movement coverage from a mainstream British radio station?

[image]
Anti-feminist conference attendee Andersson and wife. This is what an MRA looks like.
Not to be outdone, the good men of Switzerland have opted to take things a giant step further. They are actually holding an anti-feminist conference and have received interest in the event from at least 30 journalists. It has caused so much concern among Swiss fembots that the men have taken the event underground in order to forestall any planned protests or disruptions.

Feminists in Zurich, already outraged by the event, have taken to the streets, passing out leaflets and vandalizing public property.

It is really interesting. In a recent phone conversation I had with MenZ Magazine publisher Factory, we were discussing the exponentially accelerating activity in the men's movement, something that has become palpable in recent days. We both made our predictions on when the misandry bubble would burst. My pick was three years. He chose six months.

I think we are a lot closer to his prediction than mine.

I could continue to hammer out some commentary on this event, to do what I am used to doing with media treatment of men's issues, which is to read between their convoluted lines and sort the facts out from misandric slant. But in this case, it isn't even necessary.

There is actually a fair treatment of the upcoming event right here.

Read for yourself.

It seems that Europe is becoming the epicenter of the men's movement. I have only three words to say to that.

Export. Export. Export.

MGTRW: Men Going the Right Way

Ken Kupstis · 3 November 2010 · Archived copy · Original

"Don't look back in anger, Don't look back in hate, Just look to the future and concentrate…"

~Raven

Some time back I learned of the new collective movement called MGTOW: Men Going Their Own Way. The basic tenets—self-reliance; independence; the realization that men did not need to be married, or even in a relationship, to be valuable or successful; the rejection of societal demands that gave them responsibilities without any reciprocal benefit—appealed to me immediately. Naturally I could also see where other groups would feel irked or threatened by MGTOW: the marriage industry, the recruiters of the military, religious institutions that champion families over singles, corporations and governments that fear independent single men.

After some time of absorbing the MGTOW dialogue, I realized another group might be threatened by MGTOW: Men trying to live the MGTOW lifestyle themselves.

There's an intoxicating freedom in the MGTOW lifestyle; an old biker t-shirt emblazoned Sworn To Fun—Loyal To None comes to mind. Indeed, the MGTOW philosophy seems to be nothing but fun, when you're single-handedly steering your own destiny: the complete absence of nagging, relationships based on 'your way or the highway', experiencing Las Vegas or Rio De Janeiro on a whim.

For some men, however, the MGTOW lifestyle could mean isolating themselves in studio apartments playing WORLD OF WARCRAFT for hours on end, surrounded by a cubic yard of Budweiser cans. As I write this, there's an unfortunate group of Japanese bachelors who never leave their apartments until their food runs out…and once they secure more, they again become recluses.

On a recent work assignment for Sony, I learned that their market research indicated American consumers were what they called "Cocooning"…staying inside their homes, and only emerging to consume and accumulate more luxuries.

Dr. Andrew Weil, in his book Eight Weeks To Optimum Health, described a bachelor patient who complained of unending pain from a back injury, that made him just "Work, and then crash". Digging deeper, Dr. Weil

[image]

discovered that his patient was divorced, with no children (or, apparently, charisma). His friends had scattered to the four winds after college, none of them lived nearby. He didn't even have a pet. Dr. Weil made a diagnosis called Disconnection Syndrome—something yet to be recognized by the medical community at large, but doubtlessly quite accurate. Dr. Weil told his patient "You don't have a connection to anyone or anything; you only interact with people at work, your friends are far away, you don't have anyone in your life…" Disconnection Syndrome, as Dr. Weil terms it, is again not yet recognized by the medical community at large, but it's waiting with baited breath for many of the men living the MGTOW life.

I'm not so arrogant as to presume I can tell other men how to live their lives…if playing W.O.W. in a maze of beer cans keeps a man from lighting up a shopping mall with an AK-47, I'm all for it. But I have assembled some ideas for transforming Men Going Their Own Way into Men Going The Right Way…

(The reader is free to declare these 'ways' aren't the particular 'right way' for them, but I'll challenge anyone that says they're the wrong way.)

For MGTOW to become MGTRW, the key word is Mastery.

1. Achieve Mastery of your own body, and health.

Your philosophical and ideological freedom avails you nothing if you're trapped in a body that's plagued with

problems. MGTOW's are especially vulnerable to a 'party' lifestyle high in alcohol and low in nutrition. Husbands and family men might have their wives or children nag them to visit the doctor. But as a MGTOW, the only one looking after your health is you.

Find a doctor you trust. Listen to them—but get a second opinion if necessary. Eat right. Exercise. Practice safe sex. Repeat as necessary. A gym membership, and/or a program in the martial art of your choice will also keep you active and widen your social circle.

(SUGGESTED READING: EIGHT WEEKS TO OPTIMUM HEALTH, by Dr. Andrew Weil.)

2. Achieve Mastery of your finances and resources.

You can't be independent or free when you're mired in debt. If you are, transfer all of your available resources to get out of debt…no matter how long it takes. Afterwards, either invest in the stock market (statistics reveal that stock market investments have paid at least an 11% dividend on average, while bank CDs or bonds have paid a mere 4-6%), or invest in yourself, in your own business venture. If you're in a corporate job that pays a healthy amount, that's commendable…but ensure you're essential to your organization, and can't be replaced right away. Financial independence, if not actual wealth, should be an optimal goal.

(SUGGESTED READING: PAY IT DOWN, by Jean Chatzky, and THE FIVE PILLARS OF WEALTH, by Tod Barnhart)

3. Stay Positive.

By this I mean not only strive for a positive attitude and worldview (perhaps difficult, I'll concede), but be a positive force in society, or at least in your community. It's your perfect right to live in a log cabin with a rifle in your lap, but this doesn't do anything to improve the world.

Getting positive might mean 'killing your television', as the phrase goes; making friends in real life instead of some internet social network, or exploring a new sport, hobby or craft you've always been interested in. Staying positive might mean realizing you don't have to be a husband or father to be a role model…in fact, bachelors have a surplus of labor they can put to use, whereas family men have a deficit of labor due to the maintenance they're obliged to perform. Find a way to give back more than you take.

(SUGGESTED READING: LIVE WITH PASSION, by Anthony Robbins)

4. VOTE, or don't complain.

Too many people in the electorate are opting out of the political process, thinking their vote doesn't matter. The 'vested interests' that thrive on apathy love this. In actuality, voting should be the absolute minimum of any man's participation in the political process. If you're truly concerned about a misandrist government, you should know who your local, state and federal officials are and how to contact them and keep abreast of bills being passed before they become law.

An MRA Understanding of Politics As Usual

Paul Elam · 3 November 2010 · Archived copy · Original

I was recently minding my own business on my FaceBook page, when someone posted the following homegrown MRA video to my wall. Normally, I remove most wall posts, sheerly out of being territorial. Not this one.

He has just gotten started with a YouTube channel, but I am hoping that some readers here will go over there and give GrandMasterSensei562 a sub and a thank you. We need more of this in the MRM.

Post-Modern American Honor

B.R. Merrick · 5 November 2010 · Archived copy · Original

James Bowman is a stereotypical modern-day conservative. The only exception is that he's not only very smart, but his take on mass media and present-day culture is thought-provoking and poignant. I very much enjoy reading his movie reviews. He's definitely a throw-back to a previous era. One of the main ideas with which he is concerned is the loss in today's culture of what is generally referred to as "honor." If I understand the essence of his argument, the loss of an ancient phenomenon such as honor corresponds to the degradation of modern living, and the emasculation of men. Furthermore, honor is not defined in purely righteous terms, but is instead oftentimes, and most certainly in "post-modern" times, associated with attitude, reputation, or what could be considered a *façade*. Therefore, this phenomenon can be exhibited by both God-fearing Christians and street thugs. He even goes so far as to say, "Honor is not one among the other virtues," and that it has the tendency to be "hypocritical." In fact, there is so much of this in his many other articles on honor, that the reader begins to wonder whether such a phenomenon is good, right, or necessary any longer.

Until I encountered Bowman's writings on the subject, I had always thought that honor, having the same Latin root as "honesty," was about something more than just saving face among the clan to which one belongs. I've always seen it the way it is portrayed in "The Lord of the Rings" trilogy, where at the end of the first film, Samwise tells Frodo that he made a promise to look after him, and he intends to keep it. Honor was as simple as that. It is because of the influence of this phenomenon in the story that Bowman reluctantly gave the movie a higher rating (one star out of a possible two) than he originally did (no stars). The best part of the film, in my opinion, has to do with unquestioning loyalty and trust, aspects of honor for which Bowman grieves. After Sam and Frodo encounter Merry and Pippin, they are sought after by one of the Ringwraiths. As they make a quick escape, Frodo tells Merry, "I have to leave the Shire. Sam and I must get to Bree." It is in this moment that the viewer learns everything he needs to know about Merry, and about whatever inherent virtue there is in honor. With hardly a thought about the strangeness of what has just transpired, about Frodo's cryptic plea, or about any future dangers that might follow from providing Frodo and Sam with assistance, the camera closes in on Merry's thoughtful face as he calmly replies, "Right. Bucklebury Ferry. Follow me." This is a moment of pure gold, and I'm glad to see that it forces an old codger like Bowman to admit there's more to the film than outstanding visual sweep and technical brilliance.

But Bowman is also correct that we live in a culture that no longer understands this phenomenon, nor celebrates it. He also points out that much of the rest of the world persists in ancient honor cultures. It is one of these cultures of lost honor against which the government of the United States initiated aggression eight years ago. This is where I have to part company with Bowman, the old ideas of conservatism to which I subscribed, and perhaps with the true meaning of honor.

I don't know much about post-modernism, other than that it is mostly used these days to describe the "unprincipled" Left: feminism, nihilism, hippies, black supremacy, queer theory, etc.; in other words, everything Bowman despises about his own generation. Having come from a conservative background like Bowman, I understand to a much greater degree the significance and importance placed upon tradition and heritage. To Bowman and other conservatives, honor would appear to be something we ought not to lose, for no other reason than that we've always had it, in one form or another. It may also be his belief that we can't actually dispense with this phenomenon, as it is perhaps ingrained in our physiology somehow, that honor is something that separates us from all else in the animal kingdom. Therefore, if we ignore it, or refuse to recognize our innate possession of it, we will be unable to direct it in the proper fashion, and at some point in American history, we may see families slaughtering women for minor sexual offences, something that still happens to this day in other parts of the world. Post-modernism, in the nihilist sense of the term, doesn't recognize honor as having any value, because nothing, including post-modernism, has any value either. There is indeed danger in nihilist thought.

There is also danger, and a considerable amount at that, in Bowman's views of honor, however. Just read "The

Worth of National Honor" to understand what I mean. At some point, to Bowman anyway, we owe so much to honor that "we" should have stopped the debate on the morality of the killing "we" were about to do (in the First Gulf War) to focus on the honor of what "we" were doing. If his argument is taken to its extreme, it is as if he is saying that "we" need to follow through on "our" word, for the sake of "our" word. Of course, when he says "our," he means "the government," which, naturally, he expects us all to support. Reflect for a while on the nature of what transpired in those few months in the Middle East in 1991, and what it has now led to. When truth, critical thinking, and bravery (and I'm thinking here of standing up for truth and critical thinking, not the bravery of running into an exchange of gunfire for whatever honorable reason) are swept aside so that a pampered elitist like George H.W. Bush can do the bidding of his pampered elitist friends, perhaps it's time to go back on "our" word and reconsider what it is that "we" are giving "our" word to, rather than continue the bloodletting. We do not need to follow through on bad decisions. We need the humility to understand what Captain Robert Lewis at least briefly understood in the cockpit of the Enola Gay over Hiroshima , after he did his part in incinerating thousands of people at once: "My God, what have we done?"

This is what honor, be it socially invented or biologically induced, routinely does. (Think of the absurdity of a duel, usually brought about by nothing more than an insult.) If Captain Lewis had had the capacity to think more critically beforehand; if he had displayed that ability early in life; if his mother and father had encouraged that, along with the importance of being honest and cultivating a love of truth; if all the men who were assigned to fly that day had honored their abilities to question authority and challenge information given to them, to apply their innate abilities for rational thought; then perhaps the war would have ended sooner, or never involved the United States at all. Instead, the more pathetic conception of honor, tied to old traditions of meritorious advancement, romanticization of violence, a strange, American-Christian God who frequently gives sanction to war, and unquestioning socially dictated behavior, produced men who could listen intently to another man who informed them, "We think [the bomb you'll drop] will knock out almost everything within a three-mile area," and continue with their plans to do just that. The Japs had it coming, you see. Besides, our honor was at stake. Ten paces, gentlemen.

In the balance of such bloody nonsense, regurgitated for future generations to digest, is the future of the human race. Lewis's complicit behavior in dropping that bomb did more than "knock out almost everything within a three-mile area." It altered human history, and mostly for the worse. The only bright spot is that it forced much of humanity out of part of its stupor of conventional honor. It made them question, in a way so many did after the First World War, what the hell they were doing. That question is a good ten times more important in my mind than any question of honor.

When writers and thinkers like Bowman ruminate on The Great War, they merely lament the unfortunate effect it had on the idea of honor in Western culture. Perhaps the final meaning of World War I is that man's technological ability to wage war has finally outstripped man's ability to honorably wage it at all. In much the same way that mass, instant, global, digital communication has shrunk the world and aided us in seeing the essential humanity in every human face *and the fact that this humanity existed long before to our ability to grasp it*, technology in its most horrendous forms has shown us what we ought not to do to one another *and what we always ought not to have done*. The one who for centuries kept telling millions in the Western World *not* to do it was ignored, right up until the moment that it became impossible to follow the admonition, in the advance of a hideous yellow cloud that turned men's bodies into torture chambers: "Love one another." Bowman himself admits that Jesus was challenging the honor culture built up in ancient Judaism. Since this is the guy Bowman worships, you would think our shared knowledge of the increasingly torturous and shockingly instantaneous instruments of war, coupled with God's word, would be enough to reassess the need for honor, or what honor should have been about all along.

If honor cannot contend with the truth we are learning about our obsession with using force and violence on our enemies, the only way for it to save face is to bow out gracefully, forever. If we as a culture do not learn to honor love, freedom, peace, and truth above all else, then I doubt it will matter very much what we do honor, if we honor anything at all.

I would urge Bowman to go back and watch “The Lord of the Rings,” only this time, sit through the entire trilogy. He would see that the only truly honorable actions were performed by those who did their part in helping to destroy The Ring, the symbol of power, or the desire and ability to use force and violence to control the outcome. Perhaps there’s hope when an intellectual like Bowman, who normally despises such Hollywood flummery, can see through it to find the hidden jewel of honor, and perhaps in the future he’ll see the inherent good in putting away any further ideas of honorably waging war. Perhaps someday there will be another Captain Robert Lewis who has the courage to eliminate the “we,” and ask himself, “My God, what have *I* done?”, and to do so before the atrocity is committed. Perhaps that day is sooner than we think.

This article was originally published at “Strike The Root” on August 27, 2009. It has been reprinted here with permission.

DAHMW Enters Pepsi Challenge

Paul Elam · 6 November 2010 · Archived copy · Original

The Domestic Abuse Helpline for Men and Women has entered the Pepsi project challenge. You can read more about our Pepsi project here:http://pep.si/aC5cuP (this url takes you directly to our project)

Please take a look at our project. There has never been a project of this type directed towards male victims of domestic violence and it has been sorely needed. Over 834,000 men are physically assaulted by their partners annually.

It's takes just a couple of minutes to sign up (faster if you use your facebook sign in) and then it's a matter of going in to the site every day and voting through November 30th. If you miss a couple days no biggie but obviously the more votes we get the better chance we have of winning. Pepsi also allows you to text your vote also.

Vote from your mobile phone:
Text* 103820 to
Pepsi (73774)

*Standard text messaging rates apply.

Thanks for your support and please pass the word about our need for votes.

Take Some Pride in That Penis, But Don't be Hung by it.

bowspearer · 7 November 2010 · Archived copy · Original

"Yes I have a dick and I'm proud of it, but it doesn't define me."

A while back B.R. Merrick wrote a very controversial article on here on male pride over having a penis. In many ways it's very positive in terms of the Men's Rights movement, but in many ways it is also highly destructive and shackling and highlights the deeply insidious prison (so insidiously laid out that it doesn't even look like men are in a prison).

For B.R. Merrick was only half right. On one hand, certainly, we are taught to be ashamed of our penises and to view them as a source of perpetual debauchery. However it is this last point which actually points to the depraved double standard which exists regarding masculine sexuality.

For as much as men are taught to be ashamed of their penis, they are also taught that having a penis makes them perpetual whore (in that a penis automatically means consent), in the same way that women used to be taught that the moment they wore a certain outfit, that they were perpetual whore; by that duality, the penis has been seen not just as a symbol of debauchery, but of perpetual nymphomania over the course of history.

Now certainly, there is an argument for the necessities of traditional views towards sexuality from a survivalist perspective.

Before the advent of modern medicine, arguably a good 80% of all children died before reaching adulthood- with a good portion of those taking their mothers with them during birth. The rampant mortality rates dictated in an almost eugenic manner, that only the best stock of men and women should breed. With women, that was taken care of with biology- the weak would most likely die in childbirth anyway and for those that didn't their children would never reach adulthood.

With men however, it needed to take a turn for the more insidious- essentially taking the primal mating conflicts which take place when the females of any species are in heat and extrapolating them into the very underlying fabric of all aspects of the construction of fundamental society.

The reality of that society was that literally, "might makes right", and that manhood was measured equally in terms of a man's physical prowess and virility. Over time, this also extended to intellectualism and fiscal prowess in an ever increasing scale, but it was all based on the same principle- where men were expected to adhere to the most masculine character traits and expressions, with any deviation from this resulting in ridicule, ostracism and a complete, utter and permanent destruction of their reputations to the point where men are effectively regarded as not really men anymore, either jokes or homosexuals, who are the lowest of the low when it comes to manhood.

If this sounds incredibly barbaric to you, then that is because it was. However at the same time, it was necessary and is the reason we survived as a race to the advent of modern medicine and it is because of that that we should be thankful that it took place back then.

However with the advent of our modern civilisation, our salvation has almost become our doom. So ingrained was the evolved form of the mating conflict between males that as society changed, people were almost oblivious to it.

This leads me to something which would almost shock the average person on the streets- men can actually say no to sex. I know, gasp, shock, horror. Yes, by all means feel good about your sexuality; however your sexuality transcends far beyond your hormones and far beyond your anatomy. Men are allowed to not want sex, in the same way that feminism has correctly pointed out that women are allowed to not want sex (arguably one of the few things which 2nd and 3rd wave feminism has gotten right). If a man is too upset or hurt to have sex, then that's all he is, incredibly hurt and upset. It does not make him any less of a man, gay or any less virile in any way shape or form.

Yet this very issue is the reason why we have such a battered man and violated man crisis in society.

The reality is that we simply do not know what the stats on male rape victims (especially heterosexual rape victims) are. Likewise, the same is true of IPV stats.

Feminists claim that male-on-female violence and abuse eclipses female-on-male abuse, based almost entirely on reporting figures and the multitude of studies which focus almost exclusively on female-on-male violence based on said reporting figures. However they also in the process fail to take into account the disparities between survey based studies and crime reports. When this disparity is properly examined, what is discovered is alarming to say the least.

A recent study of police in Western Australia found that when called out to a female-on-male domestic violence situation; that the victim was 3 times more likely to be arrested than their perpetrator.

A few years back, a Muslim cleric in Sydney, Australia, was publicly lambasted for declaring that women who dress a certain way invite men to rape them by women's groups and the general public and correctly so. However, these same women's groups also hypocritically diminish and dismiss correctly fingered accusations at law enforcement and the courts for possessing this very same type of sick stereotype towards men.

Even experts like Dr Elizabeth Celi, have recently gone on record, stating that the situation for battered men is as bad now as it was for battered women before the past few decades. Even a brief examination of both social values and the legal system shows just how accurate this is.

Judging by my own experiences when contacting the NSW Police regarding a childhood sexual assault that I had finally worked up the tentative courage to report to police and the reaction I received from them which destroyed the tiny shred of it I had worked hard to build up; I would be inclined to believe her.

Certainly, a good portion of this is due to feminist politics and stereotypes, however these stereotypes merely borrow from and build on the traditional stereotypes of men being sexually dominant, strong and indomitable, especially in relation to women and and in turn that any male who does not meet this benchmark, regardless of the reason, is "not a man".

Until we address this long obsolete fundamental social construct turned insidious trap; all male pride will do is steer us back into the insidious prison of traditionalism, while allowing the vile and hypocritical gender stereotypes concerning abuse to continue to not only prosper, but flourish.

So where does that leave us. If I was a feminist, I would no doubt conclude that B.R. Merrick's blog leads us back into the dark days of traditionalism and that we should retain our shame of masculinity because of how it harms society- the usual baseless scape-goating of fatherhood.

However that vile brand of emasculation is equally as harmful as the insidious prison of traditionalism- where we are reduced by shame into social androgyny at the same time as being trapped by traditionalism. The solution is quite simple- a rejection of all notions of conditioned shame regarding being male, including those set out by traditionalism- to literally be proud of every aspect of being a man.

The reality is that there are times when men will be strong just as there are times when they will be weak. There are times when they will demonstrate great logic, just as there are times when they will demonstrate great sensitivity. There are times when they will be sexually active and virile, just as there are times when they will be chaste. Sadly and finally, there are times when they will be free and happy, and there are times when they will be victims.

In each and every one of these cases though, they are still men. For any of these, provided they are not harming an individual there should be no shame felt by men. Regardless of the actions of men, they are still men when displaying them, and with one notable and obvious exception, men should enjoy feeling any and all of the above.

That exception is being a victim. Here, the true shame is society's, for ridiculing, dismissing and further abusing male victims psychologically through dismissiveness, emasculation and invalidation, rather than giving them the compassion and empathy which women can in the vast majority of cases, expect from society. While being a victim should never be something to be embraced, it should equally be something which is rejected as a source of

emasculation.

If Shylock's famous speech from "The Merchant of Venice" were spoken today with the current gender crisis, it might arguably have been transplanted into another situation to read:

"I am a Man. Hath not a man eyes? Hath not a man hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same means, warmed and cooled by the same winter and summer, as a woman is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die?"

In short, in the same way that the feminist notion of empowerment (going right back to 1st wave feminism) taught women that they should not feel less of a woman for possessing or displaying some trait, men in society need to realize that they are always "being a man" simply by living and having lived.

I am not trying to dismiss what B.R. Merrick has said here. In fact this arguably compliments everything he has said. However, considering the insidious pitfalls and traps which men face along their journey and struggle for true gender equality it is critical that this be read alongside what he had said to not only properly contextualize it but to also avoid falling into an insidiously laid out pitfall in the form of traditional views on masculinity; to recognize just where the true destination for male pride has to lie, so that men can strive for complete and true equality at a fundamental level.

New Life for Men on College Campuses

Miles Groth Ph. D. · 8 November 2010 · Archived copy · Original

The lives of *most* boys and men are now more unfulfilling than ever before in postmodern America. It is situation the beginnings of which arguably can be traced back to the post-World War II generation of men. That is an important history to be told. In general, misandry—typically dressed down in the media in the tatters of bad jokes—has by now produced two generations of males born since 1975 who feel less than welcome at home, in the workplace, and especially at school.

This state of affairs is slowly coming into focus in our public collective sensibility even while the slack water of a turning tide has made it seem that things are at a standstill for men and boys. They are not. A movement is underway that is proactive. It is taking hold in colleges and universities, even as the enrollment of young men in college nationwide (now at about 39%, an all-time small proportion of male post-secondary students) continues to decrease. Significant spaces are opening up: men's centers where small groups of young males can meet informally to talk about what is important to them, their doubts and concerns, their hopes and aspirations.

Men's centers on college campuses are the place to work most effectively for boys and men. The students are at risk, but with our support they will lead us forward to a new generation of males, as exemplars and as fathers. They will be the next partners and friends, and will speak for men who have been silent for so long. Their influence on sons and young boys will help change the dismal literacy situation and emotional state in which so many of these young males currently find themselves.

This is a first report on such centers. Only four years ago the Men's Center for Leadership and Service was formed at St. John's University, in Minnesota, by Gar Kellom. Subsequently, with his steady guidance, a grant was secured from the Lily Endowment to sponsor two-year funded pilot projects at 14 colleges and universities. The results of these projects which focused on vocational discernment were published this summer in *Engaging College Men: Discovering What Works and Why*, edited by Kellom and Miles Groth, and published by the Men's Studies Press. This fall, Wagner College, one of the pilot project schools, opened a men's center on its campus on Staten Island, New York. It now serves as the model for such centers across the nation.

Within eight weeks of opening, the Wagner center gained the support of a benefactor. A designated gift has made possible the Theuer Men's Center at Wagner College. Thirty other schools are now considering implementing the Wagner model. The formula for establishing such a center is follows:

A faculty member identifies himself as a mentor for the college men at his institution. There is at least one such person on every campus just waiting to step out of the shadows and sponsor a men's center.

The faculty mentor gains the support of a visionary president.

A small core group of students known individually to the mentor are brought together. These boys invite other young men to sit in on the center's discussion group, which usually meets weekly. One of them takes on the role of managing the schedule of meetings. The faculty mentor meets individually with members of the cohort, but the group itself provides its own essential leadership. That is crucial.

In the second phase of establishing a men's center, the mentor works with the school's development and alumni relations offices to identify alumni/ae who would likely be in a position to fund the center for a two-year start-up period. The center is named after the benefactor. There will always be alumni with a son of college age or younger who are concerned about the deteriorating situation for men on college campuses: lack of a vital and engaging academic and co-curricular life, often a feeling of being unwelcome on campus. A target amount for a two-year period is $4,000 per academic year for a core group of 10-12.

Featuring the initiative in the institution's alumni/ae quarterly bulletin is effective in reaching out for further support. Coverage by the local newspaper brings attention to the college and to the situation college males now

face. The biggest surprise is that most people are simply not aware of the situation as it is.

Let this be a call to readers to take part in helping establish a men's center on the college campus where you once studied or have a son in residence. The tide is rolling in for boys and men, and that means we are finally beginning to learn, not more about what males have done, but about their experience. Contrary to the standard view, this is unknown territory.

If you have not been in contact with your alma mater for a while, call or write to the officers in alumni relations and tell them that you would like to support a men's center on campus on the Wagner model. If you know a faculty member there who once made a difference in your life, contact him and invite him to be a mentor. Ask about the ratio of males to female *now* enrolled there.

If you have a son or grandson at college, ask him about his life there. He will have stories to tell about feelings of disengagement, even alienation from campus life. He may be among the few males on campus who are still engaged, but most of his friends are not. Ask him to identify a faculty member who is willing to work to establish a men's center. He will know such a person. These teachers stand out as being male-positive in their classes and on campus.

If you are on the faculty or staff at a college or university, bring this idea to your colleagues' attention. Many have been wading in the slack water, knowing what it coming to pass and waiting for news of others' interest in how boys and men are faring. In every case, it will be a challenging and rewarding experience. A lot is at stake here.

Next in this series, a description of the activities of a college men's center.

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Shameless

Anonymous Contributor · 10 November 2010 · Archived copy · Original

The author of this piece hosts Ideologue Review, a blog devoted to the case study of fanaticism. He wishes to remain anonymous.

Article: "You will not shame me."

Review:

This article is classic Feministing, published April 12, 2007. It covers the ideologue reception to the aftermath of the Duke Lacrosse verdict, and is a good insight into typical fanatic behavior. The author, an "activist, writer, and Executive Editor of Feministing.com" who identifies herself as "Samhita," implies from the title that she is wounded and confrontational. How dare the justice industry not put these innocent men – erm, boys – in jail! Do they know how bad that makes me – I mean, women – look?

Let's begin with the title – "You will not shame me." One would think that after her articles complaining about the solidarity shown by female Duke students equating to 'complicit oppression,' she would be ashamed. Had she had an ounce of foremost knowledge that the stripper, Gail Magnum, had made numerous false accusations in the past or not outright omitted this information from her articles, perhaps she would not be in this embarrassing situation to begin with.

Moving on to the first paragraph, which reads:

"I have gotten email upon threatening email to rescind what I said last year about the Duke Women's Lacrosse Team and their uninformed support for the accused rapists in the Duke rape case. The case that was mishandled, manipulated and finally dropped on Wednesday."

*"I usually ignore emails that intend to *put me in my place* but I think we owe it to our supportive readers to say something outside of "black strippers are lying whores" and the "we won" mentality that seems to have overtaken the public imagination with the dreaded interplay of rape and race."*

I never saw any claims equating Black women or strippers to liars. In fact, the only people I saw who fixated obsessively on the ethnicity of the accuser were the self-righteous ideologues. I never heard on any talk show, nor saw in any paper, that her race somehow made her testimony any less reliable. In fact, the media, academic, and justice industryofficials harped on this clear-cut case of a poor victimized black woman and these evil, 'privileged' white men. Once again, I challenge one of my readers to find an article from a mainstream source which actually claims her race negatively affected her reliability. Hell, even a two-bit tabloid wouldn't touch that with a ten-foot pole.

She goes on to claim papal infallibility for her past bigotry:

I just want to say first and foremost, I still stand by what I say and have said. It does look bad for people to support accused rapists, at that point we didn't know the facts either way.

It looks bad for people to support the accusers before a case is even made, actually. In fact, I presume the notion of 'innocent until proven guilty' has never rung well with her beliefs.

She goes on to point her digits at everyone and everything except herself, because she would be the last person to warrant scrutiny.
Furthermore, women of color are in fact OFTEN sexually assaulted and usually the criminal justice system and/or the media either overlook it or mishandle it. Women of color often have a higher burden of proof that they are not lying about rape.

Really? I never knew there was a burden in 'proving you're not lying about rape.' There is that pesky 'innocent until

proven guilty' notion that ideologues are trying to do away with – and with some success, the system is rigged against men from the beginning.

Paul Elam of A Voice for Men states:

"A longitudinal study conducted by Professor Eugene Kanin concluded that over a period of nine years, 41% of rape allegations studied were fraudulent, concocted by the alleged victim to either create an alibi, seek attention and sympathy, or to seek revenge."

He goes on to link to numerous studies and police estimates which point to similar percentiles – about 40-50% are confirmed innocent.

Case in point (as Amanda and others stated): *when the lack of DNA evidence was announced — before we even knew whether the players were innocent or not — people were quite quick to accuse the accuser of being guilty of lying. So be it.*

So DNA evidence is now suspect? And this was because of her race, not her past history of false allegations? Or perhaps the fact that there were about 40 people there who all, conveniently enough, had the exact same alibi?

So, to make a long story short:

The charges were dropped. Does this mean that they are innocent? None of us actually know what happened that night. Sorry, unless you were there, you don't know what happened.

But you weren't there! It might have happened! The earth is flat! The moon is cheese! People never lie!

Typical fanatic attitude – all snark and no logic. "I'm right, end of conversation." That's the attitude you expect from a small child, not a grown woman.

This is a clear intellectual black hole. It's the same argument nutcase creationists argue on the other end of the spectrum. "You weren't there, so it's not your place to say how the Earth was created." It's a precept of rational thought to accept the most logical conclusion, and a sign of some semblance of emotional and intellectual maturity.

Now for the rest of you that have such a die hard belief in the criminal justice system and evidence, well quite frankly I pity you. This is a system that arrests a disproportionate number of people of color, subjecting them to unfair trials, inadequate representation and longer sentences (in a prison system that resembles slavery). SORRY, I don't trust the courts.

What do what all those people arrested have in common? Nearly all of them are men. I don't trust the courts either, but I think she just invalidated her case. It's anti-minority, but it's by far more anti-male. Additionally, it's not necessarily the courts which directly cause this, but the legacy of slavery, oppression, and a lack of economic (and by proxy, educational) opportunities for minorities.

This breeds the social conditions which cause increased crime, and increased arrests of men. To just point a finger at one part of a very complex machination and say it's the sole cause – and deliberately omit the anti-male bias of societal and court systems alike – is either a sign of severe mental ineptitude or a malicious desire to misinform. Either way, it does not speak well for her cause
But hey, let's just give a big "Feminist Fuck You" to all the factual evidence against the felon and fixate on race and money.

*When you're a woman of color who's a sexworker, up against white kids with money that can afford *good* lawyers, the outcome is not looking so good.*

She left out the part where the District Attorney did a few things like omit evidence, lie, etc. Small things which imply a bias against these men, and not our innocent, angelic sex worker with her golden ovaries.

But, but, but – the charges, they were dropped! Uh, that makes me right!

'*They were not found to be innocent, the charges were dropped from lack of evidence*.'

By that logic, I could accuse the author of raping me, drop the charges before they hit the courts, and claim that she'll "never be found to be innocent." I won't because I don't have a narcissistic need for attention and callous disregard for human life like some people, but I could.

'Oh, but these white men are getting treated poorly, but so do other people! That somehow means they deserve it!'

Moreover, innocent until proven guilty only applies to certain people. Ideally, it would apply to everyone but *a lot* of people are guilty at arrest, just for being who they are and where they are. We are not operating in a vacuum, but within a long history of corruption and injustice in the supposed justice system. So, if these guys were in fact falsely accused, they got a taste of how black men are treated EVERY DAY by the criminal justice system.

And what is the outcome of all of this? The general public now believes that black strippers ARE in fact lying whores and the worst thing that could happen to a strapping Duke lacrosse player is that his lily white reputation is marred by false accusations. Beyond this being a terrible precedent set for women that bring up rape accusations (still something underreported) to never ever report rape again, the racist and sexist reaction from the media and public have been to say the least profound.

So you're somehow trying to shift the blame to the victims for having the gall to be falsely accused of rape. "Their 'lily-white reputation' being marred" is actually something a lot of men have to deal with. Additionally, I'm surprised she can't find one article or link to support this 'racist and sexist' reaction from the media. As I mentioned earlier, the odds were stacked in this sex worker's favor, and she still lost the case. Not only that, but she was conferred a degree in police psychology.

Oh, but look at these emails I claim I got. I won't include any excerpts or anything, but I got them and after proving myself irrational and unreliable, I'll just paraphrase them:

I have gotten emails reminding me about not only the details of this case (because you know I can't read), but how the possibility that this black woman lied shows us that blacks, in general, are liars who play the race card. And strippers are also liars who deserve to be raped.

I wouldn't be surprised if she was semi-literate. As for the facts of the case – well, if she knew them all, why would she side with a convicted felon to begin with?

However, how relevant are things like 'innocent,' 'guilty,' 'liar,' 'wrong?' It's all relative as long as I'm still right.

Why do I say all this? Because the details of the ACTUAL case are only tangentially relevant here.

Indeed, many facts are only tangentially relevant to a bigot.

Oh, and it's totally her race – and my race fetish – that makes people question the stripper's reliability. I'll just slather that claim on all my opponents and ignore any of those pesky, irritating 'facts about the case.'

What is relevant is that certain folks are very quick to jump on the offensive when there is a little bit of evidence that perhaps a black woman lied about a rape.

No, not a little bit. This would be like setting Mike Tyson against Ghandi in the ring, and then giving Tyson an assault rifle to 'even up the odds.' It was an unfair fight which people like her had decided from the beginning, and these innocent men still were able to walk with only their 'lily-white' reputations sullied.

But look – somehow this other injustice, this other injustice waaaay over here, makes this injustice, look how far away it is, it makes this injustice alright! It's okay now that I supported the incarceration of these innocent men because they're WHITE!

You know because people NEVER accuse (random) black people of crimes that they did not commit. I mean, seriously.

That would be black men. Samhita and her 'sisters' at Feministing.com have been quiet as church-mice about the

issues facing black men in comparison to the deafening roar for black women and cataclysmic quaking for (Western) middle-class women, despite the fact that black males are incarcerated at an exponentially higher rate than women of any race.

Now, I'm going to ascribe some meaning to this tragedy and take the moral high road after, you know, maliciously fetishizing the destruction of these innocent mens' lives. Yes, because of my ideology, I am God.

So what is the moral of the story? That much of the American public does in fact hold very racist and sexist beliefs and when given the opportunity to air these sentiments, goes ahead full force.

Clearly, as the author has shown immense bigotry against white males. If this were written with Jews substituted for white men, it could be in a Klan pamphlet.

Look, I hallucinated that this stripper had an ounce of credibility to begin with! And she might have been right, so those Duke students deserved it anyway. A few sacrificial lambs to our insane religion.

It is this same culture of racism and objectification of people of color in most sectors of our society that would create a situation where a black woman would potentially lie about a rape (which we don't know if she did). And the same culture that would allow for the subsequent manipulation of her story for political gain.

So predictable.

No, I'd have to say the moral of this story is that ideologues are incapable of accepting defeat, no matter how wrong they are.
The title is the one appropriate aspect of this article, however. You can't shame that which is clearly shameless.

Putting Faces on Victims – Stories of child abuse and domestic violence: When the political becomes personal

Walter Romans (TDOM) · 11 November 2010 · Archived copy · Original

For 13 years I worked as a case manager and investigator handling child abuse cases for one of the largest child welfare agencies in the U.S.. During that time I saw the results of some of the most horrific violence and abuse imaginable.

I saw the striped scars from shoulder to heal on the back and legs of a 9 year old boy who had been beaten by his mother with an extension cord on multiple occasions. I listened to his mother after she had undergone parent training and counseling tell me in no uncertain terms that if he needed it, she would do it again. I sat with my jaw dropped in horror as I hung up the phone after learning that the judge in the case had sent the boy home to live with her against my recommendations. I often wonder what became of him.

I saw the bruising around the lips of a 10 year old girl. It had been caused by her own tongue as she incessantly licked them, unable to stop due to emotional problems after suffering physical and sexual abuse from her father and grandmother who also made her, her older brothers, and younger sister compete with the dog for food by throwing leftovers onto the back porch. The children weren't permitted in the house. They were kept in the garage and given a 5-gallon plastic bucket to use for a toilet.

I saw the tears on the face of a 12 year old boy who had been cowering in the corner, curled into a little ball crying from the fear that his new social worker would be a woman and the tentative smile on his face when he saw that I was a man. The boy wouldn't speak. His father told me that he had requested the case be re-assigned to a male because his son was afraid of women after having been molested by his mother and her girlfriend who had also forced him to have sex with his younger sister and had videotaped everything. The sister was institutionalized.

I sat and listened while a 6 year old girl told me she hated her father for what he had done to her, all the while calling him horrible names. Then, when asked about what her father had done, she described playing with him in the park, being taken to Disneyland , and going to movies. When asked whether he had ever hurt her, she said "no." She eventually said that she hated him because her mother had told her to hate him. Her mother wasn't nearly as shy about it. In between a string of expletives that would have made any sailor proud, I gathered that this guy was a cross between Ed Gein, Jeffery Dahmer, and Charles Manson.

I can go on. I can tell you about the couple whose 5 children were up for adoption because they wouldn't stop fighting each other. I can tell you that the children's father showed me two scars, one on his back, the other on his thigh, both the result of being stabbed by his wife. The two of them joked about it as though it were no big deal. He deserved it. He provoked it. He would flirt with other women until she would beat him senseless.

He did it because the makeup sex was incredible. Meanwhile, it cost them their children who they claimed to love more than anything.

I can tell you about the two little girls who witnessed their mother shoot their father as he slept, once in the groin and once in the head. It was shortly after the Lorena Bobbitt case and she claimed that the father had been sexually abusing the children. There was no evidence of it. The girls denied it. There were no reports to law enforcement or children's services. She couldn't even produce a single witness to testify that she had told anyone prior to killing the man. At her trial, she plead guilty to some lesser charge and got off with time served, a year in the county jail.

And the mother who shot and killed her husband while her daughters looked on? Her case was back in the system several years later.This time she had been sentenced to 25 years to life for the murder of her mother over money and having her new husband dispose of the body. He's serving 12-25 while the two girls and a new half-brother are in foster care.

What does each of these cases have in common aside from being some of the most horrific cases I had to deal with

during my years of service?

In two words: domestic violence.

Domestic violence is frequently categorized as man beating woman. Only men commit this atrocity, only women are its victims. If women are violent, it must be because she is defending herself or her children. That's what many in the industry will tell you. What I will tell you is that not one of these cases was like that. I handled some that were, but most were not. In most cases that I handled that involved DV, the DV was mutual. In some it was the woman abusing the man.

In the first case of the boy beaten with the extension cord the boy's father was in jail, having been convicted of hitting the mother. I read the police report. I read the court testimony. I might as well have been reading an Orwellian novel. The mother was beating the boy, again. She was high on methamphetamines. The father intervened to try and stop it. She then hit him, with the cord. He finally punched, knocking her out. He called the police who then arrested him, not her.

The boy was striped from head to tow and removed from her care. She was never charged.

The case of the girl with the bruised lips is the worst case I have ever seen. The two parents had eight children. The first four grew to adulthood before they had the second four. They had abused all eight. According to one of the adult daughters, her mother would beat them and their father. The sexual abuse happened on nights when their mother would kick their father out of the bedroom, usually after being quite violent.

The girls would try to take care of him, often having to stop some bleeding. To quote her "Things would get romantic after that." The father once told me that he had been molested by his own mother beginning at the age of twelve. In fact, he fathered his own sister at the age of fifteen.

In the case of the boy who was afraid of women, he was in his father's custody at the time I received the case as a result of the sexual abuse. But prior to that, custody had been awarded to his mother in the divorce. In family court the parents had each accused the other of DV, the judge chose to believe her in spite of the child's testimony that it was his mother who was violent. The father was awarded monitored visitation to take place at his expense in a therapist's office. He wasn't permitted to even ask about the mother's treatment of the children.

The girl who hated her father hated him so badly that during one of my visits to his home while she was present, she curled up in his lap and went to sleep. Her mother was the violent one. She used to throw things at the father and destroy his property, once having intentionally burned his stamp collection worth several thousand dollars. All of which was verified by the girl before she went to sleep and away from the presence of either parent. Although she did, I didn't need the girl to tell me this. Her actions spoke much louder than her words. When I interviewed her at her mother's house, she refused to allow her mother to hold her and, during my interview when we were supposed to be alone, she kept checking to make sure her mother couldn't hear what she was telling me.

Each and every one of the abusive parents in these cases had been abused as a child, whether it was physical, sexual, emotional, or neglect. This isn't to say that all abuse victims grow up to become abusers. In fact, research suggests that it's only a small percentage. But it is to say that a high percentage of abusers have been victims of abuse themselves.

This includes both domestic violence and child abuse. It also demonstrates that women can be just as abusive as men and points to flaws in our current system that neglect this fact, allowing and even perpetuating this "other abuse" that is said not to exist. We will not end (or even begin to address) the problems of domestic violence and child abuse until we learn to recognize that these are not gender specific problems and we address all perpetrators and treat all victims regardless of whether they are male or female.

Challenging the Etiology of Rape

AVFM · 14 November 2010 · Archived copy · Original

Editorial note: we find it fascinating that this article, written in 2010, is still frequently cited by the Mainstream Media and critics of the Men's Human Rights Movement as "typical" of the views of the movement and/or this web site. The truth is, this was written in the very early days of A Voice for Men to be deliberately provocative, to get attention and challenge people to think. It was, to use a phrase feminist Camille Paglia once used, a "necessary savaging" of a once-taboo subject.

Today the culture at large is beginning to acknowledge that both men and women can and do engage in abusive behavior that can provoke violent, dangerous reactions in psychotic and irresponsible individuals, and now that the culture is beginning to recognize that men are at least as likely to be victims of sexual assault as women, and women far more likely to be perpetrators of sexual assault than we'd like to think, a more mature dialogue seems to be developing on the non-gendered nature of rape and sexual assault and abuse. Many such articles on that have appeared on AVfM in subsequent years, so it seems strange that this old article is still repeatedly gone back to by critics. Why, out of the countless thousands written on this site, pick this one and hold it up as "typical" when it is simply not?

From our point of view, we think its intentionally provocative style no longer serves its intended purpose and it's being obsessed over by people who want to avoid thinking hard about complex issues. We think it mostly tends to be quoted out of context by dishonest ideologues as "typical" rather than the unusually provocative article that it was.

Therefore, with reluctance, we are removing it from our archives. –Editors

A Powerhouse of Lies in New Zealand

Paul Elam · 16 November 2010 · Archived copy · Original

Doubtful Sound in New Zealand is one of those places you should see before you die. The scenery is enough to eclipse any of my paltry attempts to describe it, but I can try to tell you what I saw; scattered, small emerald peaks rising out of placid, reflecting water the color of tea. Still larger rocky summits, capped in rugged ice, reaching up to meet a sky of blue-gray steel. They stood like ancient sentinels in a timeless place.

Getting there is a day long event, no matter where you start. It involves a boat ride across the impressive expanse of Lake Manapouri, then boarding a tour bus for an hour long 22 kilometer drive across the Wilmot Pass on a gravel road, ultimately rolling down a long, winding, dizzying grade to the waters edge.

It is like a trip backward through geologic history, and would seem to be the most unlikely place on earth to stumble on an example of sexual politics gone awry, but that is precisely what happened.

The tour bus I was on took a slight detour en route to the boat waiting for us on the sound. The driver/tour guide spoke in a friendly, informative manner as he steered the bus into a 2 kilometer long tunnel that had been blasted and scraped directly through the solid granite of the Fiordland mountains.

At the end of that tunnel we filed off the bus to take a short tour of the Manapouri Power Station. It would initially seem to be a yawner of a side trip, but I was quickly educated otherwise. The Manapouri Power Station is an engineering and technological marvel, arguably one of the greatest collective accomplishments in New Zealand history.

It operates by channeling lake water past turbines buried deep in the mountainside and then sending it down the 10 kilometer long tailrace tunnel, excavated from the same, almost impervious granite. It shot down to the sound below and out to the Tasman Sea.

And when I learned a little more of the history of the project, it got even more interesting.

Especially the way I learned about it.

I was informed by the power station tour guide, not my driver/guide but a power station employee, that it took sixteen hundred “workers” two years to excavate that tunnel. And that in the process, 16 “workers” were killed.

It was a spiel I was used to. When men die on the job, they are not men. They are “workers.” Sometimes they’re “firefighters,” “soldiers,” and other professional labels designed to distract us from the idea that they are human beings. Sometimes, they are even reduced to something as generic as “personnel.”

Anything but men.

And of course I listened to this with the certainty that if by any chance any of those “workers” happened to be female, I would have heard the now obligatory *woman inclusion.* The tour guide would have to work from an amended script, telling us that 16 “workers” died, *including one woman*. Or something like that.

And that is par for the course. A regular reminder that men die on the job in anonymity while women pass in the limelight, showered in accolades for posterity. It is something I don’t take to heart so much any more. I knew who built that power station; who conceived it, planned it, sweated and bled for it, even if the world obscures their identity with generic labels.

Hell, I didn’t even mind that the tour guide, the power station employee with the gender neutral script, was, in fact, a woman. Along with the rest of the world, I suppose that I’ve grown accustomed to seeing them move into good paying jobs after the dying is done.

Doesn’t mean a thing anymore. Just more postmodern bullshit in a world where 93% of all workplace deaths are still men.

But what got to me, what made my skin crawl and turn crimson was on the wall behind me; a backlit testimonial hanging on the wall above the row of exciters in the machine hall, informing us that when the men who dug that place out weren't working, or dying, they were drinking themselves into oblivion and engaging with women of ill repute. Carousers to the last man, they were. It's a wonder they got anything done.

There I was, standing above the plant's machine hall, which was housed in a space carved out of a million metric tons of solid rock, listening to a female plant employee in a pink hard hat tell me about the "workers" who died building her place of employment; all while the wall behind me cast the men who did it like a bunch of drunks and derelicts.

I wanted to scream.

They said that somewhere in the plant was a plaque that bore the names of all the "workers" that died there, but that it was not in an area for public viewing.

Small wonder.

But I did, by chance, (and I mean literally by chance) stumble on a plaque outside the plant, at the very summit that led down to the sound after we left the power station. We stopped for the chance to take a photo from the top. At that time I noticed a small cutaway into the side of the mountain. It was dark and the sides of it were overgrown with local fauna.

The tour guide didn't say a word about it. I don't think he even knew it was there. I just happened to go in and look while others were snapping pics of the sound from above.

I read the words and the end several times. I tried to imagine that kind of sentiment, "He loved his fellow men," fitting with the mindless, alcoholic thugs they tried to tell me built that place.

And I wondered how many other "workers" who perished were such men as Terrence M.J. Smith. Men who loved, and who were loved and needed by others. Men who were cut short, first from their life blood in the name of a greater good, and then from their legacy, in the name of a great and ignoble lie.

The Manapouri Power Station

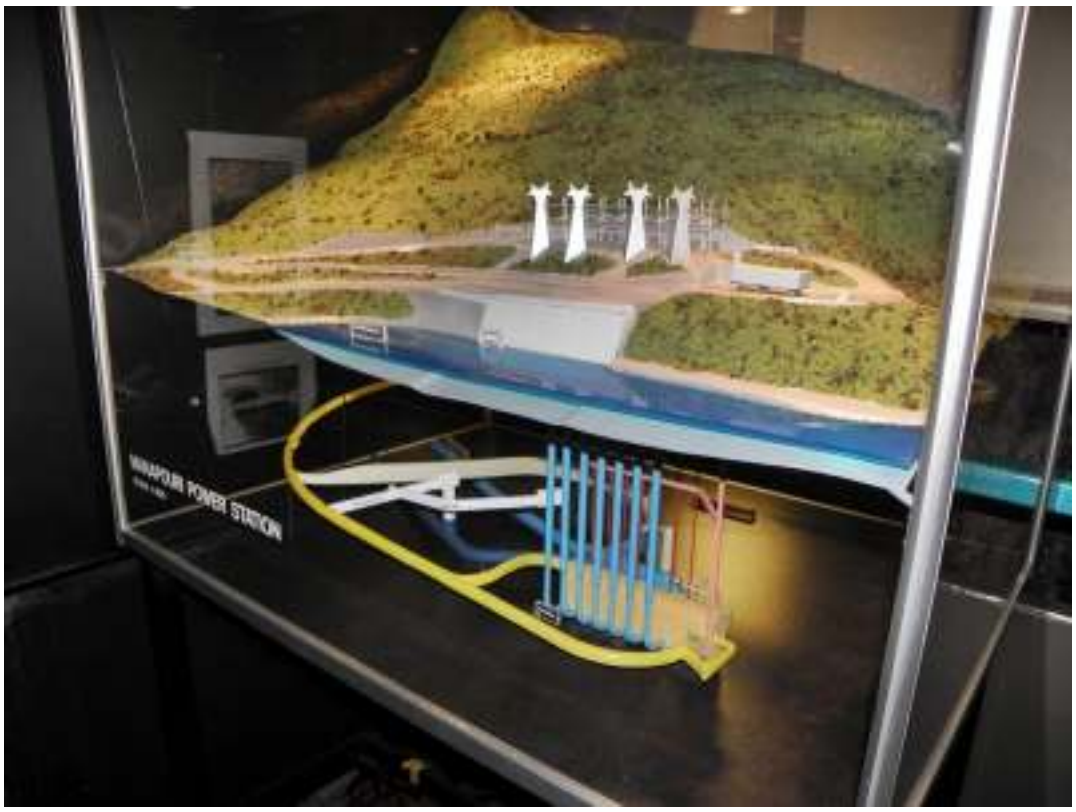
POWER STATION

International Men's Day 2010

Uma Challa · 17 November 2010 · Archived copy · Original

PRESS RELEASE

INTERNATIONAL MEN'S DAY – 2010

All India Men's Welfare Association (AIMWA)

International Men's Day (IMD) is celebrated on 19th November the world over.

This year, on the occasion of IMD, AIMWA is felicitating three positive male role models namely, Dr. Viswanath Gogte, Sri. A.V. Gurunadh and Sri. Gangadhara Sastry for their extraordinary contributions to academic, civic and spiritual education, respectively.

Why celebrate Men's Day?

In the recent years, it has become common practice to neglect, ill-treat and demean men in the society. Male bashing (both physical and verbal) and portrayal of men as villains, idiots and inferior creatures is seen as an innocuous way of increasing profits of media houses and other businesses. Discrimination of men under law and violation of their human rights have become synonymous with empowering and protecting women.

Undermining the positive contributions of majority of men and exaggerating the misdeeds of a few has serious impact on the psyche of men and the self-image of young men and boys. Discrimination against men in areas of social services, social attitudes, social expectations and law is very demoralizing to the common men who lead decent, honest lives.

International men's day is about celebrating and honoring men in our lives for all the contributions, services and sacrifices they make for the well-being of the family and society. It is an opportunity to revive respect towards men and improve gender relations. It is an occasion to promote positive male role models, to reinforce the self-esteem and pride of young men and boys about being male. It is a day to remind everyone of the fact that men are human too and that they desire and deserve love, care and respect just as much as women do.

In an attempt to shed light on the various issues affecting men, All India Men's Welfare Association (AIMWA) is organizing a conference where experts in various fields will share their observations and recommendations.

* Physical Health of men – Dr. Sudhir, BHMS, Kakinada

The National Family Health Survey does not consider men's health important – enormous focus on women and children, and the mention of men only in relation to how they should contribute to the health and

welfare of women and children, clearly indicates the apathy of the Government towards men's health. No funds are allocated to conduct research on or develop remedies for diseases specific to men such as prostate or testicular cancers. Since men define their lives largely by their professions and protecting and providing for their families, they tend to ignore illnesses, lead less healthy lifestyles than women, miss getting medical attention in time, and as other stresses in life increase, the diseases catch up with them. Men are more likely to die from heart disease, prostate cancer, stroke, infectious diseases, accidents and suicide. Males have a higher overall mortality rate than females at all ages (roughly 1.6 times greater). It is necessary to understand the genetic, environmental or age related illnesses which can affect men, and provide them with insurance to get the right kind of medical attention at the appropriate time.

* Men as protectors – Sri. A.B. Pratap Reddy, A.P. Police Department, Hyderabad

Men as individuals and as a group are expected to protect not just their own respective families, but also, all women and children in the society. Right from the age of 7, a boy is trained to be an "unpaid bodyguard" to girls and women. Accordingly, anytime a girl or woman is in distress, one always sees men rushing to her rescue. The fire department, police, armed forces and all other security forces are filled with men. Even in forces where women are recruited, combat and other risky operations are considered the exclusive job of men. The country pays tributes once a year to all the fallen heroes who sacrificed their lives for the country. We also need to remember that the so-called protector too needs certain kinds of protection and support in order to perform his job efficiently on a daily basis. Government should pay close attention to improving working conditions, salaries, housing and professional development opportunities for men in uniform.

* Men as providers – Sri. Manoj David, President, National Litigant Bench, Chennai

Men and boys are always expected to be and conditioned to become protectors and providers. Even though more women are entering the job market and defying their traditional roles within the family and the society, resulting in reduced employment opportunities for men, the society refuses to free men of their traditional duties of protecting and providing for women, children and the aged. Men who cannot provide for the family are considered incapable, unmanly and unfit for marriage and having children. So, men often undertake some of the most risky and challenging jobs in the society and put their lives at stake just to be a provider. Financial hardships drive thousands of farmers, artisans and providers of crucial services to commit suicide. Treating men as ATMs and expendable commodities is nothing but abuse of their human rights, which must be opposed by individuals, society and Government.

* Emotional Health of men – Dr. Praveen Chinta, MBBS, DPM, MRCP, Hyderabad

Boys are discouraged from expressing their pain and feelings from the age of 7-8 yrs. This leads to fear of self-expression and even numbness to abuse for the rest of their lives. Men find emotional confrontations extremely painful when they grow up as they are no longer good at articulating their emotions. A lot of men take refuge in addictions like smoking or drinking to combat stress. Most men enduring emotional turmoil in marriage contemplate suicide and a substantial percentage of them (around 56,000 a year) actually commit suicide. Twice as many married men, compared to married women, commit suicide every year. Scientific research is necessary to understand the emotional health issues of men, especially the Indian male. There is a need for psychiatrists and psychologists to specifically focus on issues pertaining to men.

* Men in old age – Smt. Kamakshi, Secy. Senior Citizens Forum, Hyderabad

While men in the “productive” age bracket are subject to the pressures of professional competition, family issues and financial problems, one expects that they would be relatively stress-free during their post-retirement years. However, due to the breakdown of the joint family system, and the advent of nuclear family and individualistic culture, more and more aged men are suffering from anxiety, loneliness, financial hardships and despair. Many aged men also suffer neglect and abuse in their homes, but they appear to be better adjusted than women in similar situations, because men in general are not expressive about their emotions. Overemphasis on professional and family responsibilities at the expense of their own health, and the ensuing stress could be the reasons why life expectancy of men is much lesser than that of women. As the physical and emotional health of aged men depends, to a large extent, on their lifestyles during their younger years, men need to maintain a healthy lifestyle so that they are more resilient and capable of coping with the challenges posed by age and age-related diseases and disabilities.

* Men and anti-male laws – Smt. Rama Subhadra, Mahila Satta Legal Cell, Hyderabad

Many laws have been made in the last 60 years in the name of protecting women within and outside the home. These so-called pro-women laws such as IPC Section 498A, Domestic Violence Act, adultery laws, laws against rape and sexual harassment and family laws (divorce, maintenance and child custody) aggravate problems rather than mitigate them. These discriminatory laws are anti-male and anti-family, and serve as weapons that promote family destruction and large scale human rights abuses against men, women and children. They are tools of blackmail and extortion in the hands of unscrupulous women, law enforcement personnel, lawyers and judiciary. There is an urgent need to eliminate discrimination against men under law, make all civil and criminal laws equally applicable to men and women, and also to ensure that strict penalties are imposed on those who misuse

the laws.

* Respecting male sexuality – Smt. Uma Challa, President, All India Men's Welfare Association, Hyderabad

Sexual arousal is easily discernible in men, whereas it is not obvious in women. As a result, men constantly face the allegation of being obsessed with sex. It is also believed that men always indulge in sex voluntarily, whereas women are thought to take part in sex either to fulfill the sexual or emotional needs of men or because they are forced to do so by men against their will. Male sexuality is often attacked to break a man down emotionally. Sexual exploitation and rape of men/boys by women is not acknowledged as an offense, and in fact it is considered as a non-existent problem. Today, male sexuality is ridiculed, insulted, misunderstood, undermined, disregarded, criminalized and everything but respected. Proper awareness on male sexuality is very important for both men and women. Provisions and laws for protection against sexual assault and abuse are as necessary for men as they are for women.

Wielding the Ban Hammer

Paul Elam · 18 November 2010 · Archived copy · Original

-PE

It has been an interesting week to say the least. I have been enjoying the spectacular scenery and people of New Zealand, and have been donning the flak jacket here at AVfM much more than usual.

It's all good.

But I do think I may be in for another round. I have decided to ban Peter from posting here. I actually hate to do it. I feel sorry for Peter (which he has never asked for) but the nature of his posts are just too distracting, questionable and often just plain bizarre to allow this to continue. The pic he posted in Merrick's last piece was too much, and prompted complaints from readers whom I know have no interest in excessive censorship.

So if anyone wants to take a shot at me, or walk because you think I am being too heavy handed, feel free. I won't even respond to defend myself.

Either way, I don't want readers grossed out by sick comments and pictures every time they log on.

Let Us Awake Now

B.R. Merrick · 18 November 2010 · Archived copy · Original

On May 30, 1962, a modern musical masterpiece premiered in England 's newest cathedral, built next to the remains of the cathedral that was destroyed when the Nazis bombed Coventry . Benjamin Britten's "War Requiem" combines two choirs, two orchestras, three vocal soloists, and the Latin religious funeral text with English poetry. In the final section, the words "Let us sleep now" are slurred over and around the Latin "In paradisum," in a swirling wash of diatonic sonority, as more staves are added while instrumental and vocal groups softly divide and subdivide, each in its own direction. For anyone unfamiliar with reading an orchestral score, this is virtually impossible to follow. It does not matter. There is no longer anyone for the conductor to cue, nor is one musical line more important than the other. Dozens of meandering phrases are sung and played with essentially the same seven notes, as melody and harmony, English and Latin, become static. The listener may not be aware, but as in every other part of this astounding work, Britten is saying something powerful and direct. Having been schooled in every aspect of the Western musical tradition, as well as being an ardent pacifist, Britten knew exactly what this sort of music would express: Where there is no harmonic motion, musical direction, nor any definitive thematic statement, there can be no resolution. The music may safely remain in a particular key, but having never left the tonic to venture into any related or secondary harmonies, there is no way of telling for certain where the starting point is, nor where the ending point should be. If you think that the "pastoral" finale of this mass for the war dead refers to some sort of serenity after the tumult that went before, you'd be wrong. In so many ways, you'd be dead wrong. This is no peaceful slumber.

According to an article this past [2009] Memorial Day in *The Washington Post*, the names of military men who commit suicide as a result of the trauma with which they suffer are not being listed on newly-constructed memorials to the ongoing War on Certain Kinds of Terror. The surviving families are quite understandably upset. There is another aspect of this story that is telling:

"Mary Clare Lindberg's son, Army Sgt. Benjamin Jon Miller, was home in Minnesota ***on leave*** [emphasis mine] *from Iraq in June when he shot and killed himself…*

"Connie Scott, whose son, Pvt. 1st Class Brian M. Williams, also killed himself while home on leave from Iraq… took his life by carbon monoxide poisoning ***the day before he was to return to Iraq*** [emphasis mine]*…"*

These men would rather die than continue fighting for the "liberation" of the Middle East . Could the threat of redeployment conceivably be a contributing factor? What's so horrible about returning to a disintegrated country filled with men that want you dead? Unfortunately, once a suicidal man has succeeded, he can't tell you the reasons why he did it, although it seems pretty obvious to me. According to this article (among other sources I have read in the last several months), military suicides are increasing.

I empathize with parents who have lost military children to this war. I cannot comprehend the grief. It is understandable that seeing a son's name on a plaque would offer some comfort to the living. I, too, am disgusted with the military's inability to acknowledge, even in this trifling fashion, the horrific sacrifice its warmongering has brought about. But in the end, these suicides speak of the greater evil of war itself, of the lies of numerous presidential administrations and the Beast they serve, and of the agonizing truth that names on a memorial do not even begin to compensate for what has been lost when a single man is killed, moreover when that man kills himself.

Each of these suicides takes from this world a wealth of experience that could have and should have been shared for decades to come. These men are trying, out of fear and incomprehensible suffering, to escape their own worldview, one that is custom-tailored to each man alone. No matter how much homogenization they underwent through nationalized, regulated, corporate/popular culture, sustained by an insidious government schooling system and a complacent media establishment, they can never be denied their separateness from one another. Each of these men dies a unique individual. I firmly believe that such uniqueness continues after this life. In what way, I have no idea. But if it all does indeed end at death, then the deliberate taking of a single life is doubly terrible, even

incalculable. Worst of all, it is obvious, given the circumstances surrounding the suicides happening in the military, that these men who take their own lives are dying while still mired in oppression of mind and spirit. They are crying out, "Let us sleep now." I can guarantee that not a single man who takes his own life in this manner ever knows what freedom really is, nor do any of them know how to be free.

You cannot be free by obeying the rules. You cannot be free by waiting for someone to rescue you. You cannot be free simply by hoping for a brighter day tomorrow. Freedom comes from within. It does not come from without. It does not come from a charismatic leader. It does not come with a set of instructions. It does not come from being raised with doses of discipline and dogma. It does not come from being given your freedom only after you prove yourself to your parents, teachers, pastors, or other authority figures. It does not come from any God who demands obedience before He promises blessings (or threatens curses). It does not come from delineated rights. It does not come from The Constitution. It is you from whom freedom springs. It is you in whom freedom thrives. No one gave it to you. Like Dorothy and her ruby slippers, your way home was with you all the time. You just didn't realize it. Do you understand? *You* are freedom. Contrary to that tiresome cliché, freedom *is* free.

You are free when you join the military. You are free if and/or when you are drafted. You are free when they put a gun in your hand and bark an order. You are free to say, "No." Even when you are certain that you aren't, you are free to deal with it internally any way that you wish. If you are falsely imprisoned for rightfully resisting, you are still free. As the example of Viktor Frankl shows us, freedom can exist even within a death camp.

There is an incomparable German film that came out a few years ago, about freedom. I've mentioned it before, and I believe that I first heard about it from this website. In "The Lives of Others," there are three characters that exhibit the consequences of knowing or not knowing this essential truth. (WARNING: If you haven't seen it, the following paragraph contains spoilers.)

The film centers on a playwright who is enlisted by dissidents to surreptitiously write a report on East Germany 's disproportionately high suicide rate, an exposé that will hopefully be broadcast on television before the government can prevent it. The playwright agrees to the plan, knowing that he is free in his heart, but not knowing that his apartment has been bugged by the Stasi (the East German secret police). His girlfriend, who supports him but does not know this freedom, relents when pressured by the government, and confesses all she knows about the plot. Lastly, the main character of the film, a member of the Stasi, undergoes a remarkable and very moving transformation, having discovered this freedom for his self, and joins in the quest without the knowledge of any of the other people involved. He and the playwright are able to move on after events unfold in the Soviet bloc of the 1980s (in perhaps the most satisfying *dénouement* in cinematic history). The playwright's girlfriend, however, gives in to the despair brought about by oppression, suffered in the absence, and ignorance, of freedom.

The men in this Memorial Day article, like the fictitious playwright's girlfriend, died without knowing this freedom. For them, it is too late to send the message out. Those of us who know freedom from the inside have a tremendous responsibility to tell everyone who is still living. I do so here.

If you are reading this and you are in the military, I say to you now: Suicide will not make you free, nor will it release you from the pain. If suicide was freedom or a workable way around "the slings and arrows of outrageous fortune," then we are all fools for making the effort to live. I cannot and will not condemn anyone who takes this rash action. But it has to stop. You must not do this thing. You must not kill. You must turn from violence. You are not here to be obedient. You are not here to have someone else take charge of your education. You are not here to simply be entertained. You will not find solace in lobbying the government, or in taking part in Leviathan's evil to any extent. I can't tell you to give up your commission outright, but from within the cage compelled upon you, you should be able to see through the bars and think for yourself. Plan out what you can do. Open up to others (if only online) to help you with your freedom plan. You can find your own way to quietly, peacefully walk away from the table government has set. This is a far better choice than running from the problems of your life, whether self-inflicted or not. It's a hell-of-a-lot better than killing yourself.

If you are actually contemplating suicide, this article, written by a confirmed doofus, will certainly not help

much. My effort is meant to help you go elsewhere to the get the help you really need. If you would like an online resource to start with, I highly recommend you try Alice Miller's website. I know virtually nothing about post-traumatic stress disorder, but I do know something about confronting childhood pain and oppression, and if you grew up in the society I did, you had plenty of it. Unknowingly, your parents engaged in a form of abuse if they sent you to government schools to be educated. Indeed, if they sent you to any school at all against your will, they did you a disservice. The learning process for children is a natural one, and ought not to be tampered with. That is where your intimate knowledge of oppression began. I can assure you of that much.

Your parents most likely raised you to be obedient, with subtle or blatant threats, emotional manipulation, or actual violence if you did not comply. Much of what happened to you probably did not feel like abuse, because it is widespread. When all parents treat their children with such contempt, it appears normal. Worst of all, if you're a military man, then you're probably much more of a he-man than I am. Listening to a professional weakling like me tell you that bad parenting is to blame for suicidal thoughts that are directly linked to unspeakable wartime memories, is probably a bit of a stretch for you. That's understandable. A bomb is far louder and more physically dangerous than a screaming parent.

You must understand, however, that your decision to join the military did not come to you out of thin air, nor does it come from a good place. It comes from years of being lied to by government, government schools, military recruiters, and heavily-regulated "private" media outlets. This war is a lie from the start. There will be more lies, and more wars, to come.

An education in freedom will take time. When I first started, I scoffed at some of the ideas with which I was confronted. I eventually embraced them all. You will follow a logical path that will eventually lead you to the same open air I am now breathing. But killing yourself out of fear or psychological pain will end your journey. I shudder to think what waits for you on the other side, if anything at all. At the very least, you ought to give yourself the chance to follow some of the above links and determine for yourself whether I'm full of shit, before you finally decide to do it.

Lastly, you may come to a realization that you were never given the unconditional love that children require for survival. This still does not justify taking your own life. You are capable, now that you are a grown man, of building your own life, and receiving what love is available. Wait for it. You can find it. It can come to you. You can increase it once you experience it. You will feel more of it when you truly experience freedom in your heart. But you cannot have this love without truth, and truth, like love, is inseparable from freedom. Let the truth make you angry. When I contemplate the number of lies I believed for decades, and how well-meaning people participated in the furtherance of untruth, I get plenty upset. Anger is okay, when you know how to deal with it.

Do not be afraid of the stigma of seeking help. It's not unmanly. It may also lead to decades more of freedom. The other way out will never lead there. You can sleep later. For now, live and be free.

This article was originally published at "Strike The Root" on June 4, 2009. It has been reprinted here with permission.

I Want the Fucking Apology

Anonymous Contributor · 18 November 2010 · Archived copy · Original

It must be nearly a year ago that I got the following email from a fellow MRA. I say it was an email; actually, it was a bit of a rant, and a rough draft for an article idea. The man who sent it to me never quite finished it. I think I understand why. This is real life shit at its most raw. But he has, with some coaxing, agreed to let me run it anyway. I have made some very minor edits for the sake of continuity, and tried my best not to screw it up or dilute it. PE

Many years ago, under another name, I was on the board of directors of National Coalition of Free Men – I didn't know the guys. I gave talks on the radio and I HATE public speaking. What I got for it was years of abuse-you are stupid- slap slap-you don't have a right to a different view-slap slap.

I was shy in ways others wouldn't guess. I gave radio talks and University talks and was trashed badly by feminists in the press. Stupid man, can't get laid, hates women. Deal with the issues bitches, and few ever would.

You have been around. You know the damage years of child abuse can do. I read last week in the paper that the brave, fearless guys are the ones who often crash and burn from Iraq. I was always that guy. Housing project, on the streets, police and prison work. *Hey man, grab a couple of guys and go into C block*, unarmed and see what's happening.

I am OK with getting shot, not OK with being tortured and abused… Always a concern in prison work. So, some brain damage and some PTSD but I never quit and I didn't lose but I did get hurt, badly, a few times

So, name changes, hide out every so often, sometimes I take a year or two off.

AND, I always come back.

Because from the 60's to 70's I thought I was the only one crazy enough to see this PC bullshit for what it was. Well, I have never been impressed with how chicken shit most men and women are; gutless, following the crowd, buying bullshit from bullshit artists.

So there I am, housing project bad ass – trying to move from lower class to middle class. The only thing I had going for me was being tough and good looking and *brave.*

I got dumped on year after year, and then I saw a man's name and a woman's name speaking up against PC bullshit about gender, then others… and yet the gender feminists were always still in charge.

I saw a movie last night called "Flash of Genius" where about the professor that invented intermittent wind shield washers. Good movie for guys. Slow. But the guy is a little crazy; fights FORD for ripping him off, 8 years, loses his wife on the way, and is told he doesn't have a chance. He's been dumped by a lawyer for not taking a million.

He wanted the apology along with the money. He ended up getting offered 30 million, but not apology, to bail before court. He didn't take it.

In the end, he got the money and the apology.

I want the apology.

I want it from the upper classes and the teachers that beat boys. I want it from the grandma long dead who straddled my face when I was four, more than once, while I was in her care- dark room, don't tell because The Devil will get you.

I want it from my mom who slapped me a thousand times. I want it from my step-dad who hated me because I was smarter and better looking than his sons and proof that my dad fucked his wife first as he showed me his knife and said he would "cut it off."

I want it from feminist teachers who didn't see men dying in work and war, or men getting humiliated time after

time. Males – inarticulate, confused – thinking their sexuality was wrong or bad, thinking women were superior, told our forefathers who sacrificed their lives for women and children were pigs.

I have a good wife that earns 70K a year working her ass off when she could be in a town that isn't fun and make 100K. She has always been good to me, so why don't I, with cancer three years ago, just kick back and stop stressing about "Gender issues?"

I have my dog to go running with. Kayaks with rivers close by, a nice bike; so why the fuck am I still carrying this torch when there are smart and well educated guys like Paul Elam, and Bernard Chapin and Pelle Billing, guys who are way better prepared and smarter and better educated. Why don't I just quit?

Because I want the fucking apology.

I didn't quit on racism and civil rights issues until it was a done deal. I didn't quit on protesting the Viet Nam war while a military police Sgt, with hippies at my house on post, war protestors, and I won't quit on gender until the press, TV, and women's studies stop trashing my great grandfather and my son.

Because quitting isn't what I ever did; not in college when I was ill prepared; not on marathons after I stopped drugs and cigarettes. Not when dealing with racists in the south or black gang bangers in prison or those fucking feminists who are way more evil than the racists or gang bangers. I want to quit but I can't.

I won't.

The racist and gang bangers have a good reason to be pissed off. They were pissed on. They were treated like dirt; growing up abused. I get their anger.

But women, who in our culture are given whatever they ask for by men who have given to women and children for eons, to have those bitches shitting on boys in schools until those little boys tell their smiling feminist teachers "I think men are pigs?"

Fuck you, bitches. You need to apologize.

Why do I do this to myself? It actually is something more than the apology.

It's the warrior.

I didn't stop fighting for civil rights or for some closure on Viet Nam until there was success. It makes me want to toss firebombs when I see Biden, Obama, and others kicking our asses while they kiss NOW's ass. I wrote somewhere that I would challenge the women who run NOW to seeing how many wheelbarrows of sand they could fill, and move, and that I, at age 63, with anemia from cancer, a screw in my left hip, two screws in my right shoulder, would work circles around them.

So who should we hire, men or women for such jobs? Because men can work you bitches into the ground. This is why they want a law to pay the women as much money or more than men working on bridges.

70,000 men died on the Suez Canal, how many on the Golden Gate? But we don't talk about that.

We talk about the lie, that women get screwed by men.

I want the apology. For myself. For all the warriors. For the living and for the dead, but mostly for those who kept giving as they were being spit on; those that kept shoveling and kept standing a wall while being told how worthless and evil they were.

I am not quitting till I get it.

A Letter to Air New Zealand Group Executive

Paul Elam · 21 November 2010 · Archived copy · Original

[box type="note" icon="none"]Robert Cumming / Shutterstock.com[/box]

To the Air New Zealand Group Executive

MR ROB FYFE
Chief Executive Officer

MR NORM THOMPSON
Deputy Chief Executive Officer

MR ROB MCDONALD
Chief Financial Officer & Group General Manager Corporate

MR ED SIMS
Group General Manager International Airline

MR BRUCE PARTON
Group General Manager Shorthaul Airlines

MS VANESSA STODDART
Group General Manager People

CAPTAIN DAVID MORGAN
General Manager, Airline Operations and Safety

MR MIKE TOD
General Manager Marketing and Communications

MR STEPHEN JONES
General Manager – Strategy

Sirs/Madam:

I recently had the first time pleasure of visiting New Zealand from the United States, and also had the pleasure of flying Air New Zealand to get there.

From the ticketing process to my interactions with your flight crew, to the in-flight food and entertainment, to disembarking, my experience with your organization was nothing short of impressive. It is clear that Air New Zealand is run professionally from the top down, and that showed in every aspect of my journey with you.

I think that it makes it all the more important then, to write and tell you why it is highly unlikely that I will ever fly with Air New Zealand again.

Not too long after I had purchased tickets for the trip, I was made aware that Air New Zealand has a policy of disallowing unaccompanied children to be seated next to male customers, as though males, as an identified group, carry with them an increased risk of child molestation and/or other aberrant behavior.

Quite frankly, I find this type of policy to be offensive and shockingly sexist, and it prompted me to ask myself why I would ever again patronize a business that sees me personally, purely based on my sex, as a potential threat to young children.

And I am, in part, writing to ask you that very question.

While I understand the development of policies and procedures to protect the well being of unescorted children, as your competition Qantas does by segregating them from all unfamiliar adults, the policy you have in place targeting

males is clearly discriminatory.

As I am sure you are aware, British Airways was involved in recent litigation over a similar policy and was compelled, quite reasonably so, to change that policy so that it did not discriminate on the basis of sex.

That being said, however, it is not your legal vulnerabilities or even my personal offense to being regarded as a potential child molester that causes me the most concern. It is, quite frankly, what message your policy sends to the children it was supposedly designed to protect. You are teaching those children that men, as a class, are potentially dangerous, and that women, as a class, are to be trusted without scrutiny.

Neither message is truthful, informed, or in the interest of those children.

And given that the vast majority of men do not molest or otherwise harm children, and that there is a small percentage of women who do, your policy is based on a completely false set of beliefs.

You are breeding unnecessary fear on one hand, and thoughtless vulnerability on the other. It is the quite expectable and understandable outcome of any policy based on such unabashed bigotry.

I could not help but notice that the Air New Zealand Executive Group, the group that is the addressee of this missive, is comprised of eight men and one woman. So according to your own policy, it would appear that your Group General Manager Vanessa Stoddart is the only one of you that would be deemed safe for contact with children.

Your policy also raises questions about male flight crew members, including your pilots. If the four flights I traveled on were any indication, the great majority of those pilots are male.

So please allow me to ask, who is protecting the children from your male employees? Or do you have some sort of testing instrument to weed out practicing pedophiles?

I found your country to be a fantastic place to take vacation, and will undoubtedly be returning over the years to come. But I will be doing so by taking my business to airlines whose standard operating procedure does not involve the assumption that I am suspect around children, and who will not be teaching the children on their planes that I am to be viewed as a potential threat, simply because I am male.

I cannot abide by that type of child abuse, even if under the guise of protecting them.

I encourage you, in the strongest possible terms, to learn from the examples of Qantas and British Airways, and to abandon this unfortunate and ill conceived policy.

Kind regards,
Paul Elam
Houston, Texas

Kimmel & Bits, Kimmel & Bits

J Galt · 22 November 2010 · Archived copy · Original

I was cruisin my etheric consciousness recently to see what's new in the world of men, my world. I like to see if there is any new logic orbs added to the survival satchel, or possibly new dangers crossing the frontier of the post hypnotic victim gulag. It's always good to keep up to date on charges pending against your existence. My last run in with the gender police, one of the orifice-hers came undone and they cuffed me for resisting a breast.

Once they charge you it's open season to search the rest of your cardboard box for evidence. I knew I was screwed. Sure enough, they found it. This was not good …….a copy of architectural digest. State policy did not sanction the viewing of material that objectified shape and form. I tried to explain that the open spaces gave me a sense of freedom.

Freedom is it! You fucking pervert!

Well you can tell that to the drudge. We're charging you with linear arousal, but if you want to stick to that freedom story we can up the charge to sedition. That should get you a nice little term down on the hygiene retraining farm. That's right, you'll be rolling tampons for the sisterhood. You know what they like to do with architectural perverts like you on the farm don't ya? That's right, you get to test the tampons.

[image]

Seriously, I was reading an article at ***Misandry Review*** offering more insight on the plight of masculinity from the big penis guru, Michelle Kimmel. For those wondering, yes I thought I would give him a head start on his own personal sex change. Hopefully he won't gag on it. This is "the" guy struggling for so many years to release men from the bonds of masculinity and introduce them to a new way of self-actualising called ***fetish feminism.*** Let it not be said that there is a lack of selection in his product offering. My last count rendered 27 different flavours, made from all natural, 100% pure home grown feminists. Thaaats rite! Not all women are like that, and you can be too!!

Sorry only one sex change per customer, children not included, 100% restocking fee on all returned penises- give yours today!

Sorry, no really I'm sorry but mostly because I'm a man. You see every time I read this guy's stuff I feel like I'm in the middle of some tacky game show with some obnoxious host and all the prizes are upholstered in paisley except for the penis shaped rape whistles. I think at some time in the not too distant future Mr. Kimmel's book "Guyland" will make a great comic book or cartoon series, not unlike *The Jettson's vs Predator*.

While I may be venting somewhat, a much more cogent review by Peter Allemano of the book can be ***seen here*** and I highly recommend it.

What Kimmel fails to grasp in his concepts is that men's "idea of masculinity" has been socially criminalized and legislated as such. It is a street level experience that is less political and much more personal. Men no longer possess a ***concept of themselves*** that would offer a safe place to start or belong in the social equation. Men in fact are found guilty before a crime is ever committed. That guilt is assigned to masculinity only in the proximity of women, only in a social construct that includes women. It is less about a zero sum game than a negative sum prosecution for being a man. While many men may support doctrines such as Kimmel's and support a feminist cause, they are only one finger point away from the truth. The role they play in their own lives is leased to them by women and requires no notice, evidence or reason under the law to terminate that agreement.

It would be equally true to identify that the "***idea of femininity***" has not changed in the female mind. Where it may have served the female cause for equality to rail for shared custody of children, they are steadfast in denying it, arguing their cause by criminalizing fathers. Such a paradigm as fathering may well represent a strong role model for change in male consciousness it is however not supported by women or their lick spittle legislators. This is the

societal privilege for which Mr. Kimmel speaks that ultimately renders men invisible, particularly to their children. It is increasingly the case that young men are simply opting out of the social collaboration with women in an effort to hedge risk. It is specifically the area of risk in which maleness and masculinity reside and in this area where equality is silent. It is against issues such as these that evidence the real strides made are in fact not by women but by ministries of government, their funding and your tax dollars.

It is within these ministries that government is defining masculinity with legislation and law. It is there that the term male is changed to rapist, husband to primary aggressor and father into deadbeat. Against these identities awaiting our young men, an issue such as equality becomes a bad joke to further mock them. This is no longer about laundry hampers, walks in the park and who shovels snow, it's about managing risk for a future. Although a future without a partner or children may not be ideal for most men it is still a future. Matrimony today for a young man is about marrying a police state that will evict you from your life with a point of the finger and chase you to your grave relentlessly. It is feminism by proxy and the egalitarian answer to a ***surreal ideological equality***, another great stride by women.

To say "***men define themselves*** in relation to women, so therefore masculinity can only be characterized as non-femininity" as Mr. Kimmel does, is to ignore a societal precondition of purpose. IT IS THE SOCIAL MESSAGE. It would better serve the integrity of intellectual honesty to state that "***men are defined*** in relation to women". Let's face the obvious, if the latter wasn't true, you, Michelle, would have no market to sell your candy store consciousness. The majority of men still able to differentiate between the primordial echo of their hormones and the prosthetic attachment of their genitals have heard this spiel in "men's studies" programs for years. The ultimate value of your message is evidenced by well, who's buying it and the tenure of that discipline. Young and old men alike are currently reviewing the significance of their "essence" based on experiences endured. Many are unimpressed and many more are pissed.

Mr. Kimmel seems to be living squarely in the past and rehashing the ideals of gender roles better understood in 1975 or 80. In an age where men are prosecuted first in the media and then in courtrooms on nothing more than accusation, sex and marriage, without recording devices are better defined as pure risk. Because of the lack of birth control options for men, there is clearly no such thing as safe sex for any man. Risk in engaging in sex can be calculated against accusations of rape, STD's, false paternity, child support accompanied by estrangement from children, jail, a criminal record, economic marginalization and servitude, alimony and social isolation. That's if you used a condom.

Kimmel goes on to describe women's advances in sexual agency to result in discord for "the last tenant of masculinity". I can't help but think he meant "tenancy" as I am ushered out the door of my home in handcuffs and served a restraining order. If we hold this to be true, the shape of intimacy may change into a ghost of recollection. We are functioning in a consumer society on the brink of economic implosion men are relegated to the status of rapist, murderer, deadbeat and criminal. The value of a woman's sexual agency may well exceed the male economy's ability to barter an exchange. Many men have read the legislation on the wall and choose to invest in longer dividends and a more stable portfolio than can be found in junk relationship futures.

However a woman can achieve her bodily integrity and comfort by simply accepting the polygamous wedding to big government. We have handily achieved the destruction of marriage, family and any purpose that it may have served. The final bait and switch tactic Mr. Kimmel is serving is the notion that "men can have the type of relationships they desire with women and with their families". Since men are stripped of such equalities as parenting and fatherhood, it should be understood that as progenitor sperm donor, the "families" he refers to are not yours they are hers. The message is clear in that all things being equal, you are as replaceable to her children as you are to her.

All of us, men, women and particularly children have been reduced to a statistical inventory of tax fodder to feed a gluttonous layer of tenured bureaucratic entitlement and corporate corruption. It would do well for young men to recognise that within the script of marriage, your partner is much more likely to be a financial predator. Although

she may have “settled” for the likes of you that compromise can be corrected no questions asked. While many may see this as a harsh definition and prompt me to recognise that not all women are like that, I can only say **all** women **are** like that. The law says so.

United Nations to the World: Kill Those Faggots!!

Paul Elam · 23 November 2010 · Archived copy · Original

The United Nations has been a long time ally of gender ideologues, promoting feminist politics on a global level and creating countless committees and funding organizations dedicated to women's causes. Intertwined in the language from many of those organizations are statements of support for the gay, lesbian, bisexual and transgendered citizens of nations across the world.

It is consistent with popular feminism's apparent support for people in those communities, as you would find stated in the charters in most feminist organizations.

If you sense a *but* here, there is one, and it is big enough to make J-Lo jealous.

On the 17th of this month, the nations of the U.N. voted to remove sexual orientation from a resolution condemning summary and arbitrary executions. The resolution admonishes member nations to protect the right to life of all people, and calls on states to investigate killings based on discriminatory grounds. For the past 10 years, the resolution included sexual orientation in the list of discriminatory grounds on which killings are often based.

But the specification of gays was removed by a vote of 79 for, 70 against, 17 abstentions and 26 absent. It effectively issued an international gay hunting license for the numbers of nations that consider homosexuality to be a criminal offense, often looking the other way when gays are murdered, and including the 5 or so nations that treat it as a crime punishable by death.

As you might imagine, the feminist reaction has been, well, it has been… *nonexistent.*

In another moment of selective and convenient political silence by western feminists, their reaction to this shocking vote echoed with the intensity of their objections to Bill Clinton lying and obstructing justice related to his extramarital sexual exploits.

In other words, they, for once, kept their mouths shut.

If you visit the NOW website and do a search on the United Nations, you will get a number of returns on that organization. The top three are rants about why the U.N. has not elected a female Secretary-General. The remaining pages of results are filled with standard NOW fare concerned with the treatment of women and girls across the planet, especially in nations where feminist ideology meets the staunchest resistance.

Off to the left, as you can see in the pic provided, is a link to a single page outlining NOW's valiant efforts to support lesbians, especially across the more solvent demographics of white, professional, western culture.

click to enlarge

What you will have difficulty finding anywhere on the site is any mention of the fact that the United Nations, the organization that has become a hotbed for promoting their influence, just issued fag hacking *carte blanche* to any

nation who wants it. A number of them do.

And of course, it makes me wonder.

Could it be because those laws are almost exclusively enforced against men?

Well, that *would* be the case.

While most countries that outlaw and even execute homosexuals are regarded as dangerous to both gays and lesbians, their laws are not written in gender neutral terms. For instance in Iran, under Sharia Law, the penal code contains the following provisions:

"The punishment for sodomy [lavat] where penetration has occurred is death, and the method of execution is at the discretion of the Sharia judge."
— Article 110, Islamic Republic Penal Code

In other words, the death penalty is only provided for acts common to male homosexuals, e.g. penetration. So while lesbians may well be punished, the most severe consequences are reserved for men.

This holds true for even lesser offenses, and the laws are written in a fashion that targets males even more specifically. Article 123, for example, reads: "If two men, unrelated to one another, lie, without necessity, naked under the same cover, they will each be punished by up to 99 lashes of the whip."

Again, this is not to say the lesbianism is condoned or would go unpunished, but it is clear that the laws target males by design.

This is further evidenced and documented in a report from Iranrights.org:

> *In July 2005, after an inconclusive medical report, a court in Esfahan sentenced five young men to 75 lashes apiece and three years of exile to Khouzistan province for "having confessed one time to a homosexual act."[4] According to Arsham Parsi, founder of Iranian Queer Organization, "being flogged has become routine for many Iranian gays who may even express relief at the fact that they were 'only sentenced to corporal punishment.' "*
>
> *Twenty-nine years of institutionalized violence and discrimination have driven Iranian* ***gays and transsexuals*** *[bold text mine] to an underground life marked by the fear of being caught. It has also made them easy targets of violence in recent government campaigns against "hooligans". In the summer of 2007, the Revolutionary Tribunal of Shiraz sentenced several "hooligans" to prison and other punishments. Among them were two men whose punishment included 175 lashes each for homosexual acts. [5] More recently, in March 2008, another "morality campaign" led to the arrest of 30 male guests at a party in Esfahan. Security forces broke into a private home, and the guests were arrested, detained for weeks with no access to legal counsel, and reportedly examined for evidence of homosexual sex. [6]*

Where are the female victims in all this madness?

My guess, and I have to qualify it as a guess because empirical gender breakdown statistics are elusive, is that in relative terms *they don't exist any more than feminist outrage over dead gay men*.

And of course one would have to figure that if watchdog organizations wanted to invoke the maximum sympathetic response from the world community, they would be showcasing such travesties committed against women.

But time and time again as I researched this information, it was references to males, and males only, who were beaten, imprisoned, hanged and stoned for their sexual choices and conduct.

Does NOW's silence make a little more sense now?

At the start of last month, I wrote a piece "The Problem With Gay Rights," in which I asserted my belief that gay men in western culture were backing the wrong horse by siding with feminist ideologues simply because they have

taken to flying a gay banner and have been making some meaningless political noise about gay marriage.

I have just been proven right again.

The women's movement is quick to toss out the catch all phrase, "Gay, Lesbian, Bisexual and Transgendered."

Don't buy it for a minute. The only word that really matters at all to feminists in that phrase is *Lesbian*, because lesbians are female, and because lesbians comprise a healthy percentage of their leadership and power players.

Gay men who think that feminists are really their advocates are nothing more than window dressing; useful idiots used to garner public approval from the egalitarian minded. And as we can witness, with our own eyes on this very day, they will be abandoned to malicious and murderous judgement, like all other forms of male fodder, without a second thought.

The only discernable reason for it, other than inherent utility and disposability as males, is that the real focus for feminists is to get another white, western woman elected to a lucrative and powerful position so that she can return favours to the sisters that got her there.

Happy Thanksgiving

Paul Elam · 25 November 2010 · Archived copy · Original

Well, once again it is time for American's to overeat, imbibe, watch football, tolerate obnoxious relatives, and take a moment to reflect on something, *anything,* to be grateful for.

Not bad as far as holidays go. I mean, it beats shopping yourself below the poverty line just to feed the corporate gods – and to feel adequate, but maybe not as good as fireworks displays and ribs on the grill. Your call, but I kinda like Thanksgiving, and I extend the grateful sentiments to my friends in Canada, England, Eastern Europe, Australia, New Zealand and elsewhere across the globe.

Worldwide friendships, courtesy of the MRM. Now that is something to be grateful for.

I count the people in this movement, people who regularly remind me I am not crazy, or a whiner, or hateful or to be ashamed, as being among the many things I am grateful for; certainly not the least of them either. You are my buffer against a world that would prefer I was self loathing, for being an MRA, and for being a man.

Here's to the MRM, and to the readers and writers of AVfM. May you all find something to be grateful for, and hang on to it with all you have.

Birth of Vagicon

Theodore Labadie · 26 November 2010 · Archived copy · Original

There just aren't many good words to describe how women manipulate men and those that do have long fallen out of use, now meaningless to most modern ears—words like *termagant*, *virago*, *fishwife*. All of these words are ancient, dating back to the Middle Ages or earlier, and focus on the nagging, scolding, nattering nature of women known to mankind long before the advent of feminism. None describe the sexual manipulation of men that has escaped the confines of the harems and brothels of old to permeate our culture like snot soaks a Kleenex.

A new word, then. Writing in a living language it is ours to shape and where inadequate to relate the vagaries of our decaying culture, our duty to invent terms by careful design or serendipity that add to our cognitive repertoire and descriptive power. Thus, *vagicon*—a portmanteau of *vaginal con artist*.

A vagicon is a woman who manipulates a man into doing her will with the suggestion, whether by innuendo in speech or titillation through posture, expression, or provocative dress, that by obedience he will be rewarded with sex, but then reneges on the offer. She has many tricks of her deceptive trade: heels that pitch the buttocks into a display of receptiveness, tints to color the face like a sex flush—the engorgement of skin with blood as a signal of intense arousal, highlights for the eyes to appear wide with desire. The boob-hoist, the hair-toss, the sultry pout.

The vagicon is everywhere. Whether you are emptying your wallet in a local pub in the vain attempt to get her pants to liquefy or stripping the skin from your palm opening that stubborn jar of spaghetti sauce (two advanced university degrees and she still can't figure out that trick with a wet dishcloth) the vagicon is everywhere. You'll even find her in the hallowed ranks of feminist activism, like those Ukrainian chicks demonstrating in skimpy outfits slathered with mud like lady wrestlers, railing against sex tourism. (OK say men, we'll campaign against prostitution. Can we have sex now?) It never occurs to these vagicon activists to praise men for their kind attention. It never occurs to them to thank men for bringing much needed cash to their underdeveloped country and demonstrating highly refined taste by showing appreciation for the beautiful Ukrainian people—and for scrumptious, hunky poon.

If you have ever wondered how after showering a woman with attention and gifts you can be left with your dick in your hand, if you have ever lept to a woman's defense only to be backhanded at the slightest displeasure, if you live each day in a hellish cycle of repeating arousal and rejection, my friend, you have been vagiconned by a woman who believes that modernity has relocated the axis of the Earth to rotate around the vortex of her pussy.

Take great care not to get sucked in.

Air New Zealand Stands on its Sexist Policy

Paul Elam · 26 November 2010 · Archived copy · Original

[box type="note" icon="none"]Robert Cumming / Shutterstock.com[/box]

I recently sent a letter of complaint by email to Air New Zealand about their policy of treating all male passengers as potential child molesters, and seating them away from unescorted minors. True to the promise of their auto responder, I have received a more personal response. Rather I should say that they have responded with a non response. Following is their email to me and then my response back to them.

—

Dear Mr Elam

Thank you for your email regarding your recent flights with us.

It was a pleasure to read your comments regarding the excellent standard of service which you received on your flights with us, and that you had an enjoyable stay in New Zealand. It is certainly always encouraging to receive feedback such as yours as it is proof to us that the high standards which we aim to provide are being maintained.

However, I am sorry to read of your disappointment in an aspect of our Unaccompanied Minor policy, namely in regards to not seating minors next to male passengers. By way of explanation, Air New Zealand 's internal procedures relating to the seating of unaccompanied minors and young persons travelling alone are as follows:

- *For Crew surveillance reasons, unaccompanied minors and young persons travelling alone are normally seated together in the rear of the aircraft and next to the crew galley.*
- *Where possible, a spare seat is kept empty next to unaccompanied minors and young persons travelling alone to be used by the crew where special attention is required.*
- ***Where a flight is full, we will endeavour to seat a female passenger next to unaccompanied minors and young persons travelling alone.***

These procedures reflect the approach adopted by leading airlines around the world and have been in place for some time.

Mr Elam, thank you once again for taking the time to write in to us. I trust that I have been able to address some of your concerns, and that we may have the opportunity of welcoming you and your wife onboard our flights again in the future.

Kind regards,

Claire McLister

Customer Support Specialist

———

Dear Ms McLister,

Thank you for taking the time to respond to my questions, and in such a prompt manner. However, your response would have been much more satisfying had you actually answered my questions rather than just tell me what I already knew, namely that it is Air New Zealand's official policy to practice gender profiling against male passengers, regarding them all as threats from which the children on your planes need to be protected.

I sought in my query to find out *why* that was happening, Ms. McLister, not to get a non responsive reiteration of what I was obviously complaining about in the first place.

So I am here, asking you again.

What determinants did your airline use to arrive at such a policy? How do you respond to my concerns that the policy is discriminatory and fostering inaccurate and negative stereotypes of fully half of your clients?

I am quite sorry, Ms. McLister, but your statement of "These procedures reflect the approach adopted by leading airlines around the world and have been in place for some time," has the ring of a child excusing their poor judgment by saying " Well, everyone else was doing it."

First of all, not everyone else is doing it. As I indicated in my original communication, Qantas, who appears to be your primary competitor among the USA to NZ air service providers, does not do it. And, as I also reminded you, British Airways was recently sued over the policy, and was compelled to change it because there was no demonstrable reason to have it in the first place.

Your response to me, as courteous and professionally worded as it was, was simply avoidant of these points and the quite reasonable questions raised about your practices.

Would you kindly answer those questions, or am I to understand that you are going to defend a sexist policy by avoiding any meaningful discussion with a customer?

Lastly, Ms.McLister, I am not married, and so was not traveling with my wife. It appears you just made that assumption when seeing I was traveling with a female. Given the other assumptions you made about me, and all men boarding your flights, I should not, I suppose, be surprised.

It seems to be policy on all levels at Air New Zealand.

But I would nonetheless really appreciate either a straight answer from you regarding my inquiry, or the courtesy of forwarding these questions to someone who will provide as much.

Kind Regards,

Paul Elam

Claire McLister's email address:

flightcomment@airnz.co.nz

Deliverance From Rape: Can You Squeal Like a Pig, Or Just Talk Like a Chauvinist?

J Galt · 28 November 2010 · Archived copy · Original

The issue of rape is an ongoing drama of ownership. Beliefs have placed this event of violence on an auction block of ownership, haggling the victims numbers and nature to establish an outcome that barters a broader definition. It is in fact a definitive understanding we are bidding on. Because we live in times in which our popular perceptions are directed to see the glass as half empty and the half that is full as financed, threats to our safety loom larger by perception. It is this very perception that drives public policy to a frenzy of selective policing in response to our fears. It is no different with rape, as evidenced by a zero tolerance policy that can be understood as more of a selective response to what we choose to believe.

Any discussion of rape between genders is quickly polarized by highly politicized statements such as "all men are rapists" and in most cases the conversation turns to the effects of rape rather than contributing factors. It is justified ad hominem and correct for a man to feel a sense of shame in discussing this with a woman. It's called empathy and it is a very human trait. It is reasonable to suggest discussing the effects of rape leads to a more sympathetic view. However sympathy from a rapist would only be directed at themselves if at all. With the ever changing definition of rape it would do well for men to understand that no means no and unless you choose the risk, yes also means no. Curbing rape may lie solely in the hands of women and the documentation they are willing to provide.

Numbers Don't Lie…*Until Questioned.*

The numbers unfortunately have been politicized to an extent that the nature of prevalence is obscured by argument as to what is valid. The FBI offers a model of aggregate statistics collected from law enforcement agencies from state to state based on actual occurrence, with accompanying caveats as to the accuracy. When drilling down further to local municipalities it is evident that the numbers are not recorded based on occurrence but may be grouped. Sexual assaults may include common assault rape may be diluted with occurrences of sexual assault. The method in which statistics are aggregated or mixed on a local level may be to service local issues relating to deployment of support services, manpower and funding.

Following the trail of other groups for numbers, such as the National Organization of Women leads to the Bureau of Justice web site. Reading the references supplied by N.O.W. it is the survey year of 2006 in which they aggregate their message regarding "sexual violence". It is this year in which the Bureau outlines anomalies in their statistics that result in an exaggerated outcome that cannot be attributed to an increase in crime and have been removed from their year to year tables.

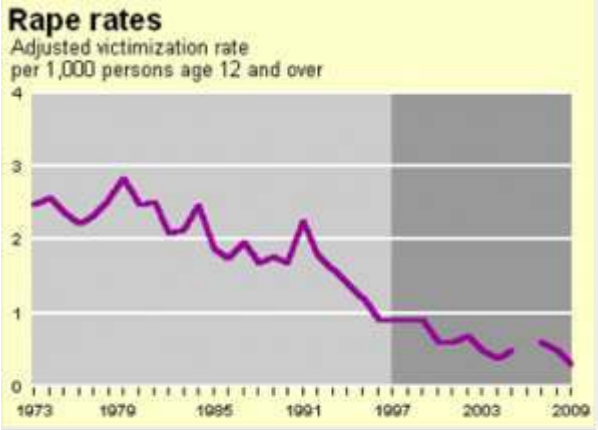

Click on graph to view the original web page which includes a definition of rape and additional information and links

The Bureau collects their information by survey direct to households in search of victims. The year to year table is stunning and I have included it here. It is worth noting that

the graph includes statistics for all occurrences of rape over the age of 12, both genders gay and straight. What is noticeable is the decline in the occurrence from 1979 to 2009, with no meaningful upturn since 1991. To translate this into the lingo of the N.O.W. in '79 there were roughly 1,945 rapes per day. Contrasted to 2009 in which approximately 208 rapes per day were committed. It is a decline in occurrence almost tenfold. Breathtaking to see a decline almost eight fold occur over the course of just twenty years. Such a decline in prevalence raises questions although not conclusive I suggest the following, attrition, law and abortion. Many suggest "aging out" a demographic transition in the youth population away from a "baby boomer" population. North Carolina in 1993 became the last state to remove the spousal exemption for marital rape, a closing message to the culture of marriage. My favourite is Roe v Wade and sanctioned abortion in 1973, eighteen years later we see a steady decline not just in rape but all areas of crime. Interesting to note that between 1973 and 2005, 45 million abortions have been carried out, a compound affect in that it removed perpetrators and victims from the population.

The Body as Currency

It is strictly my opinion, but I contend that rape has long been part of an economy of the body, the ability to trade when we have nothing except ourselves. It is this marketplace where you will find the most deception, and the least reward. The ability to exploit with cunning and insight in this economy can yield dividends and profit and is as subtle as a favour and as exploitive as slavery. It is what moves the planet when the banks are closed. In the lower ranks of existence where money is short and work is long the skin trade may be the only source to gain bonus and benefit. An afternoon building a deck can be traded for, well whatever you can get that will settle your bill. A hot meal, use of the car, all the beer you can drink (till the jobs done) or sex. It's an economy that trades in satisfaction, not prosperity or profit, And once you monetize satisfaction you objectify everything.

Every Man Is a Rapist…*Yeah, so What's Your Point?*

Every man is in some way offended by this statement it removes dignity and applies accusation to the sense of their own humanity. I am less offended by it and in fact, agree with it in a way most men don't. If you are married you may be upset with the "inventory" of your partner's complaints. Conversations are quickly hijacked by the never ending "list" while the difficulty you are attempting to address takes 2nd then 3rd place. Welcome to female economics. You may have experienced sex for service in your relationship right after the purchase of a new refrigerator or jewellery. I myself was offered a blow job by my partner for every 5 thousand dollars of receivables I collected in my business, this from someone that was repulsed by the thought. Is it any wonder that when sex is devalued by not meeting the asking price that a man would be a rapist. The "list" of complaints is your bar tab, your outstanding debt. When a woman "settles" she is not settling for you it's your debt to her that she "settles" for. It's a skin trade of female economics and you owe, you owe, it's off to work you go.

It is no different outside of marriage when courting the painted package batting her eyes and smiling sensually as you reach for the bill. It's a product launch seeking the best price, monetized in easy weekly payments with financing built in, a consume-her driven economy. Men should be wary, product offerings and discounted specials may be the warning sign of a vagicon lemonade stand. When seeking refreshment it is a safe bet and prudent to get a receipt, even if you record it yourself. The vagicons are everywhere armed with crooked smiles and feigned competence just waiting for a big strong man. In fact for those who can't resist bartering drinks in a bar for vagipoints, next time you decide to bring her home don't sleep with her get her to build your deck or do the dishes. In this economy there is no equality only debt from the moment of purchase, the moment you plant your seed you have leased the land and your occupancy. There is no doubt in my mind that many bad deals in the dating milieu have ended with charges of rape. Let the buyer beware!

What's the Big Deal…*Isn't Rape Educational?*

Again with the "rape culture" the bellowing can be heard by the deaf, better it should be called what it is, "selective rape". This culture has a single focus and a single language spoken by the cunnilinguist. The plight of anyone else and particularly men will garner a double dose of shame to set you straight. So callous is the mindset that Catherine Comins, assistant dean of student life at Vassar is quoted saying "**men who are unjustly accused can sometimes**

gain from the experience". Cunnilinguists openly ignore the plight of men and particularly those in prison, Ms. Comins preferred institute of education for men. She speaks in cunnilingualisms with the brevity of a self-serving worm better defined of late by the term vagicon. It is the violence of rape that Ms. Comins suggests is the educator in a prison system where 1 in 5 men suffer from attack, where the prevalence inside exceeds the prevalence outside. There is no better definition of "rape culture" than a culture that would incarcerate men and ignore their plight, a culture that controls the institutions, the very cages where it occurs and offers it as comedic candy and entertainment.

Because the portion of our glass that is full is financed, we are invested in the improvement of our lives to such an extent that we rely on others and particularly the media for our larger understandings. It is our larger understandings that form a public opinion that is bartered by professional politicians to form the policy that will govern our daily lives. It is the media and it's manipulation that serves this bullshit on a daily basis, I for one am shutting them off, and advocating for an education in the truth.

Another Reminder on Comments

Paul Elam · 28 November 2010 · Archived copy · Original

During my recent vacation I was not on line often enough to monitor comments as well as I normally like to. And today I had the following comment from Redpill on the 11th of this month brought to my attention. It is something I missed while overseas:

Women are the natural enemies of men. No matter what anyone says and how good women claim to be, that is just the truth. This will never stop and men will continue under the tyranny of women. I should have known that things would come to this. Like I said in the comment section on another post, these women have no regard for human life whatsoever, they murder innocent babies through abortion, phsyically, sexually, and emotional abuse they're own children or even other children who are close to them and come into contact with them, and abuse and betray their husbands and men altogether. Men die in wars, have practically erected society altogether, and have made contributions to society to make everything better for the human race, and yet have no right to be with their children or even exhibit their own natural manhood and be themselves, and are constantly disrespected. We are called rapists, abusers, bullies, and even homophobes because we don't embrace the faggots biologically backward, queer-ass culture. Yet again men are constantly discriminated against in the media and society altogether. ***I am so fucking tired of this shit, that I really wouldn't mind shooting a bitch dead in the face.*** *We can't even defend ourselves without getting arrested, attacked, or even murdered, our children are still being tortured, and babies are still being murdered, because these bitches say that its "their bodies, their choice". They are evil. ALL OF THEM!!! Man was created in Gods image and Woman was created in Satans image. This will never stop until us men rectify the situation and we can never have families, never go anywhere without anyone being suspicious, and jobs are taken from us and given to women, because they want the fucking equality of being fucking slaves! This is a gender war, and women, ALL WOMEN! are the enemies, there is no compromising. I never asked to be born into bondage and I am forced to deal with it, Fuck that!*

No Redpill, fuck this kind of post. It has been sent to the trash where it belongs, and I am willing to do the same with your username if you ever post this kind of garbage to my website again.

Look, once again, here's the deal- *for the tiny fraction of you that need to hear it.* I don't give a rats ass what feminists think about me, the MRM or this website. In fact, as long as they are hating on all three I feel secure in the fact that me, the other writers and readers who comment are doing their jobs. The haters should hate us.

I don't care what feminists try to use against us, or whether what is posted here offends mainstream sensibilities. Mainstream sensibilities are about as cogent as the sensibilities you find in a crack house, so they are on my *don't give a shit* list as well.

I have satirized violence several times, and it has of course been taken out of context and even drawn criticism from MRA's and sympathizers. I am fine with that, too. If people don't recognize satire or humor then let 'em stew.

So it should be clear that there is a lot of latitude here for both writers and those who comment.

But the bottom line is that I am vehemently against violence. So if you make reference to it, and your intent is satire or humor, it needs to be crystal clear that this is the intent.

When I read comments like the above, though, they, and if need be the one who made the comment, are going bye-bye.

I don't even mind the shit about men being made in the image of God and women being made in the image of Satan. It's straight up stupid, but at least it is non violent. so I am not going to make a fuss over it or other *res ipsa loquitur* postings.

Why this stance? Because I say so. It is the one area I am calling the trump card of ownership and leaving it at that.

Child Murder: It Must Be the Husbands Fault

Paul Elam · 29 November 2010 · Archived copy · Original

"Ju know, they say eet was the hoosbands fault," announced the thirty something Mexican immigrant who was cutting my hair that day, two months before 9/11 changed the world. The big story of the moment was not about terrorists or toppled buildings, but about Andrea Yates, the Houston area mother of five that snuffed the life out of all of her children a mere half hour from where I live. And my stylist, using up every word of almost English in her repertoire, was attempting to 'splain to me how the whole mess could rightly be hung on the man.

"Oh, yeah?" I asked, unsurprised at the stupid remark, but too far into the haircut to get up and walk. "Who are *they*?" I was instantly pissed and made no effort to hide it.

She looked a bit nonplussed, then shrugged and said, "Somebody say eet on the noose." She sounded less self assured; feebly attempting to distance herself from the remark. Apparently, the language barrier didn't prevent her from picking up the tone in my voice.

I didn't bother trying to educate her. It was clear she had been in America for a short time, just long enough to learn how to cut hair and trash men in a second language, but she was already beyond redemption. The absence of a tip and my repeat business would have to serve as my first and last retort.

I am sure by now she can rattle off misandric invectives in impeccable English. After all, she has the entire western world for a classroom.

Canada has made some recent additions to the lesson plan.

Ontario's Elaine Campione was really mad at her estranged husband, so she murdered their two daughters, Serena 3, and Sophia, 19 months, by drowning them both in the bathtub. It was reminiscent of the Yates case, only the attempts to issue this woman a pussy pass were significantly less veiled, and, so far, less successful.

In The Canadian Press's coverage of the trial, which resulted in two convictions for first degree murder, the first three words of the article were, **"An abusive husband."**

We can at least credit them for cutting to the chase. Before telling us about the crime, the accused, the verdict or the sentencing, The Canadian Press wanted to make sure that we knew who the guilty party *really* was. I mean, surely it wasn't the woman who held the heads of those two little girls under water till their tiny lungs filled with water and the life slipped from them forever. No, never. Not in Houston and not in Canada.

"You know, they say it was the husbands fault, *eh!*"

The judge in the case was apparently offended in equal proportion to The Canadian Press. Justice Alfred Stong was quoted as saying, after the verdict was read, "It is more

than disconcerting to think that if Ms. Campione had not been so abused, so used and discarded as a person, her two daughters could still be alive."

There was, however, a peculiar reality that seemed to escape both reporters and Justice Stong. The "abuse" of Campione by her husband was only alleged. There was no proof offered the court that he ever laid a hand on her, not that it would have justified her actions if he used her for a daily punching bag. But that is a really big *if*. Unlike her killing her own children, the allegations about Mr. Campione amounted to nothing more than finger pointing by a murdering lunatic. The only proven abuse in the case at all was that of the murders, committed and admitted by the mother, who was diagnosed with Borderline Personality Traits. (Quick, call Dr. Palmatier, she'll be shocked to know a borderline did something evil.)

Unfortunately for the press and the Canadian legal system, the jury in the case annoyingly listened to the evidence and voted for a conviction in accordance with the law. Pesky thing, the law. One might think that Canada will do something about that as soon as possible. After all, how can that father, who didn't murder anyone, who wasn't even charged with a crime, just be allowed to walk free?

I mean, aside from his dead children, he is probably laughing it up right now.

Oh, were this the isolated case. But it is not.

It was pretty much the same with murdering Canadian mother Penny Boudreau, who strangled her daughter to death and half stripped her when dumping her body to make it look like a sex crime.

The headline from Mail Online?

'Mummy, don't': Woman kills her only daughter, 12, after boyfriend says, 'It's the child or me'

As far as going to disgusting levels in search of a pussy pass, this one takes the cake. Lots of people with step children or who date people with children come to stand off's in the relationship regarding the kids. Be careful what you say though, guys. If she kills them you are likely to end up in a headline with blood dripping from your name.

Your vilification will be a lot more important to the press, and perhaps even the courts, than in finding truth or justice.

It's one more reason to steer clear of single mothers.

But the more overarching problem here can be summed up in two words.

Dead children.

What we excuse, we enable. And what we enable, we get, in ever increasing amounts. When enabling women to excuse, rationalize, justify and shift blame, even over their most heinous acts, we will pay for it. Sometimes the dues are paltry. Sometimes payment comes in little caskets.

Read the news story on the Campione case. What you will find is a press and a judge doing everything in their power to coddle and pity a murderess. You will read statements by politicians pledging to investigate in the aftermath of this tragedy. There will be reports on the Canadian mental health system. There will be cries for even more attention and support for "abused" women, if that is even possible. There will be the expected and obligatory condemnations of abusive men.

And the kids will keep dying.

Until our justice system starts considering what this means, it should be impossible to listen to anyone in government who talks about "the best interest of the child," without laughing directly in their face.

Or perhaps spitting in it.

Much of the trial information, even as related in the highly biased Canadian news story, points to the distinct

possibility that Campiones real motive for killing her children was because her husband was going after custody. He may well have been doing everything in his power to protect them from a mother with a history of presenting a danger to her children.

If so, he would appear to be the only person in Canada that ever had an interest in that at all.

Where was this man's help? Where is the outrage that he has lost his children? Where is anyone who even gives a shit?

We don't have time to give a shit. We are too busy babysitting and holding the hands that killed two innocent children.

And we are too busy pretending that we are actually doing something else.

Back Home Women Veterans Battle Sexism?

Steven DeLuca · 30 November 2010 · Archived copy · Original

That was the headline on my Sunday paper 11/28/2010. A more accurate and Politically Incorrect view would be to notice that male and female vets deal with sexism at home and overseas but to notice, really notice, the sexism men live with shows a certain lack of chivalry and we just don't go there.

"Women have always been the primary victims of war" said Hillary Clinton, while at a conference on Domestic Violence in San Salvador.

If 58,000 women had been killed in Viet Nam and 8 men would Hillary suggest that "men were the primary victims of war?" She says women were the primary victims because they lost husbands, fathers, and sons in combat. Dear Hillary, trust me, my mother could care less that I have a 100% disability from military duty. Life isn't as black and white as your feminist lens shows you it is. Some women grieve, some don't, but living with a 100 percent disability or losing your life is a bigger price than you can begin to understand because of your protected status as a woman.

Pat Schroeder, D- Colo, served in the House Armed Services Committee from 1973 to 1979. To emphasize the risk to women she said of Iraq "The whole place is literally a front line. She wants you to believe that the women face the same risks as men. If that's true than why is it that last week, and the weeks before, and this week, and for weeks after we can count on males being killed and are surprised (and dismayed) when a woman is killed?

Mark Brunswick of the Minneapolis Star Tribune wrote "Back home, women veterans battle sexism," in a spirit befitting Shroeder and Clinton. And most who read such commentary regarding sexism towards women just shake their heads in despair noticing that *one more time* women pay a price for sexism that selfish men are spared in our "patriarchal society."

"721 women have been wounded and 132 killed in action in Iraq and Afghanistan more than in all U.S. conflicts since World War II." You can find this message in Brunswick's article and if you Goggle "Number of women killed in Iraq." You will find similar articles.

I do know that if you doubled the number of men killed in Viet Nam it would be 116,000 and tripling the number of women would be 24 but without exact numbers for comparison with men readers would assume females are going all Rambo in Iraq, carrying huge packs and tracking down the enemy. One woman wrote these two lines in an online article.

First the title: "Why are Women Still Considered Second-Class soldiers?" followed by, "More women have died in Iran and Iraq that all the wars since WWII."

She, like Brunswick and Schroeder and Clinton want you to believe that in civilian life and war that women run similar risks and pay an equal price as men. Facts don't matter. What was left out is that many of those deaths are typical deaths related to what you would find in any population of 250,000 in a year.

A death from a car wreck is more likely to happen to a female soldier than death from a sniper and most likely Clinton and Shroeder would call those car accidents "war deaths," "on the front lines," if they happen in a war zone.

Feminists like to inflate their numbers any way they can. Inflating military deaths to heroic proportions is no different than how they look at a man shoving his wife and calling it "battery" to inflate Domestic Violence numbers. The intent is to make women look heroic when they are not. Likewise, they ignore a woman slapping a man and suggest that "he had it coming." They are silent about male pain because it is based on chivalry and makes women look more angelic- when many women are not.

Compared to male deaths few women are dying in our wars, period.

Deal with it.

Men are 93% more likely to die in American work places than women are and 99.999 percent more likely to die in war, Men are 4 times more likely to commit suicide as woman and much more likely to end up on the streets or in jail.

Young males, black males especially, are much less likely to graduate from college. Men are much more likely to die early because of pollutants and stress from decades in dirty and dangerous work places while supporting children *and* women. Men are much more likely to be victims of robberies, beatings and homicides. Men in prison, innocent or guilty, are at exceedingly high risk of rape, and few people, very few, care.

We rarely hear about the price men pay in work or war or civilian life in general because of gender. We are "bombarded" with MSinformation regarding gender and always the assumption is, sexism is a one way street – something men do and women pay for. Male victims rarely count, female victims always do.

Any man who protests sexism towards men or the outrageous indoctrination of our children by such lies and myths in such PC times will be accused of misogyny, hatred of women, by those who can't even define the word misandry; *hatred of men*.

We like men to shut up, not whine, not complain, strong and silent equals a good man. Brunswick is doing what many modern male authors do, kiss feminist ass to get front page coverage in the press. He gets a paycheck and praise while another generation of children grow up hearing such stories about how the male gender is sexist.

Brunswick wrote about a female soldier: "Sgt. Bieber was part of the combat mission, except officially she wasn't. How can a solider simultaneously be part of a combat unit and not part of the unit.?"

Well, it depends on if they are going to intentionally put you in harms way, or not. We intentionally put males in harms way, we do the best we can to reduce the risk to women, it doesn't always work out. I have as much respect for Sgt. Breena Bieber as any male soldier. She is leaving the military after seven years, and said "There is nothing I would change about my military career."

But respecting her doesn't mean I have to disregard the truth.

Any sexism she faces because of her gender, related to war, pales compared to the number of injuries and deaths of men and boys because of their gender.

Some individual men and women face sexism, some don't, but Politically Correct journalists like Brunswick assume sexism only harms women. He mentions how a male left at home to care for children had support, unlike women who are expected to do such things alone.

Reading his article I would guess that he was neither a stay at home dad or in the military. As a veteran with a 100 percent disability I took care of two children while their mother worked on her masters and worked-full time. It wasn't easy for either of us but harder for her. There are some real perks caring for a child that many men don't know about and that women seem to hide from men while claiming "men just don't know how hard it is."

For the record, many professional women who left kids in day care wish they could go back and do it over while supported partially or fully by a man. There is a good reason or two for this.

While caring for the children some women overdid the patronizing comments about what a great and unusual man I must be. Others said "men shouldn't care for children" and others treated me as equal to women in that role. It's not only women caring for children who face sexism but such sexism is easy to deal with compared to military life, 24/7, for soldiers, male or female.

When we hear how the current wars are claiming more female lives than all the wars since WWII many will think it must be in the thousands. It's not. Mark Brunswick informs us that 250,000 women have served and that 5% of homeless vets are women and that a higher percentage of women vets are unemployed.

Last one first. Are they unemployed because a spouse is supporting them, something male vets are less likely to find? Are they searching for flexible, easy and meaningful work as women tend to do if a man is supporting them?

Did Brunswick even consider that? And if 5% of vets who are homeless are women, what percentage are men? Isn't that more worthy of note and indicative of sexism?

He said female vets are less likely to seek help? Based on what study? It took me 25 years to go for help because my disability was from police work and not war. When I went for help I ended up with a 100% disability the first time through.

In vet groups we did some outreach and found men from WWII who had been living with PTSD for decades. Brunswick's article doesn't even deal with the higher rates of male suicide in battle areas and at home. Is he unaware that men are more likely than women to kill themselves, or use drugs and booze to get by or to have one car or one motorcycle accidents? Driver error?

Hillary and all the women alive in America today have had the vote. It's been about a hundred years since women, the largest voting block there is, have been voting and none protested when only males were drafted, many too young to vote, during the Viet Nam era. Few noticed the "sexism" of 58,000 males and 8 females dying in Viet Nam for our country. Boys might have avoided the war because they thought it wrong but not because of the sexism while some females protested the sexism of not taking shop class.

My son and daughter didn't go into the military. I had children late in life, age 40 plus. They are college students. If both were in the military the odds that my son would be blown apart are so much higher that it's obscene to pretend that women face equal risks.

In civilian life it's the same; it's much safer to be born a female in America. Pop Quiz. In America women outlived men by a year in 1920 and now it's seven years, so which gender had five national health centers and now finds the Obama crew making it ten while the other gender has none?

It's not women who face the worst discrimination in America; it's men. We teach boys to hide their pain, suck it up, "man up" or shoot yourself. Girls tears are kissed away. It's always been that way.

Clinton's sexist idea of war was expressed to the First Ladies' Conference on Domestic Violence in San Salvador: "Women have always been the primary victims of war" she said. Does anyone really believe that if women were coming home in body bags every week, or suffering brain injuries from road side bombs at the rate men are, or killed by snipers at the rates men are that she would not still claim it was women who were and are the primary victims of war? In wars overseas and in the gender war at home it's men who pay the highest price.

It's time to stop pretending otherwise.

—

Steven DeLuca, US Army retired.

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Superman Returns?

J Galt · 1 December 2010 · Archived copy · Original

The World Doesn't Need Superman

I recently sat to watch the movie Superman Returns, again. A movie like this, because of the archetypal and symbolic role play, causes a ***cathartic mood*** leaving me with puzzling questions about the nature of masculinity. The character of Superman himself is puzzling to me. As a super being, I would have thought him to have better communication skills. In my view, what most men would experience as strife at being assigned an absentee father role seems to result from an inability to communicate in the original, from deeper questions of self. It is from the position of the original, we enter an invisible ***rite of passage*** that either disenfranchises and disconnects us from youth, or introduces us to the migrating event of our next organic progression – our *maturity*. It is here that the script will direct us as human beings or human doings. Khalil, as he is called in the original, is dealing with the ***biological imperative*** that he may be the last of his kind. His immediate solution was coitus with Lois Lane. After all, an objective solution is the shortest route back into our implied ***purpose of doing***, where a subjective discovery although less corporeal could give us our being. This is a first gesture towards personal fulfillment in which the original ***Khalil***, struggles against his simulated identities of doing, those of Clark Kent and Superman. It is only in his fortress of solitude that Khalil is identified and mentored by recorded shadows and crystal memories. It is an act of subjective individuality to leave the script of doing the "saviour", travel through ***dark space*** alone to discover the context of his origin to know Khalil.

As polite and tolerable, Clark Kent follows a script of behaviour that allows him to fit in. He animates himself using the exact opposite of invulnerability. Why? With only glasses and a suit as his disguise, he is really hiding within perception, using the perception of others as the real disguise. Animating or acting to provide an appropriate illusion, he collaborates with the beliefs of others to achieve a persona that is self-sustaining. He is ***simulating simulacra***, or is he? In this collaboration, who is free to change it, refine it or end it? The collaboration of a simulation may be the fundamental expression of our non-verbal language, the hive brain or concordantly the ***matrix.*** If simulation is the safest haven for our fears and vulnerabilities, who is free to change it?

It is in group think that a collective consciousness establishes a simulation, as a chaos of collective beliefs. The chaos of group beliefs orders or organises into an acceptable expression of group think, with attached roles, individual utility and purpose. By similarity it may well describe your family and mine it also describes street gangs, corporations, priesthoods and ideologies. So powerful is a simulation and it's collaboration it can be impenetrable to challenge. Priesthoods sanctify crime, police protect their own hegemony politicians subvert freedom children are killed in the crucible of context, ideologies script truth. It is the result of beliefs in a simulation, a collaboration of purpose. The spirit and ghost of the group and it's simulation neither fears nor answers to the wrath or judgement of deities. It is so intense as to be hypnotic, it is where people cocoon for safety and establish a reality. It is the ideology of the group, the simulation that is coldest to the individual. It is an imperialism of consciousness, seeking new real estate, speaking on behalf of you as it, testing your orientation with half spoken messages for you to complete, pitting the subjective against the objective, nurture against nature and darkness against light.

Extending this to my own life begs the question as to whether I am fulfilling the simulations in which I am performing. As a foster child in my youth residing in foster homes and boys homes I am very familiar with shifting from one simulation to the next and the doings required. I am astute at recognizing that the happiness most people describe is nothing more than happiness at surviving the simulation and getting away with it. Very quickly communication can change from conversation to a statement of purpose. Once adequately indoctrinated into the simulation, individuality slips away into a netherworld of phantasm and fear. As a younger man I had read a book by Carlos Castaneda called A ***Yaqui Way of Knowledge***. I found it to be a sort of "rite of passage" book for males, supporting a mentor and student scenario. In one exchange the mentor Don Juan tells his student Carlos that "life is an impersonal experience". Understanding this statement may be one of very few tools to assist in surviving the

eviction from your simulation. It is those evicted from their lives who against their will or desire, come to know how impersonal life is, while searching a new simulation.

Simulacrum is certainly a defining aspect of the gender dialogue if it can be called a dialogue. The simulation of masculinity itself has been and is being reshaped into a diverse product selection that ranges from conscripted killer to cuckold to criminal. Change to male consciousness is promoted in a much more aggressive process than empowering. Fuelled by a simulation of misandry the legislative and legal machinations in our society are furthering a cause that renders many men emasculated from their previous and current simulations. You may attempt an amendment to the truth with another study of whatever truth you are seeking to define, the truth industry is always for hire. Or you may attempt to amend the truth at the top of your lungs. You may battle the tentacles of simulated truth or buy her flowers. But you will not defeat the simulation or it's ghost, without defeating yourself.

So pervasive is the effort to reshape the male paradigm, to own the simulation, the corporate branding and marketability, the very existence of maleness and it's utility, that a war of control has been mounted on males of every age group. The war against the youngest of males, those most vulnerable, ***our sons***, has been carried out with the use of psycho active drugs. Between ***1960 and 2010*** and particularly since the advent of a diagnosis referred to as "***attention deficit disorder***" the drug ***Ritalin*** has been added to the arsenal of feminist simulation to advance their war against a "patriarchy of mass destruction", to find where it is hidden. During these fifty years the prescription of this drug to our sons has ***increased 700 fold*** and in comparison to girls at a rate of ***4 to 1*** . Together with a social policy called zero tolerance that redefines educators as behaviour police males are being shown the exit door to their own ***epigenetic experience.***

A book with a unique perspective called "***Freakonomics***" by authors Steven Levitt and Stephen Dubner, carries a by line on the cover that reads, "A Rogue Economist Explores the Hidden Side of Everything". In their book the authors suggest a correlation between legalized abortion in the U.S. and the reduction in projected and actual crime rates during the Clinton Presidency. It is interesting and controversial, certainly an unexpected hypothesis of available statistics. It is a stark contrast to the claims of the politically motivated who may only seek to enlarge their cache of stem cells. Not unlike the ***beauty products*** produced with the harvested foreskin of circumcised male infants. There is however a disturbing resonance in such a hypothesis that may be pertinent to a current crisis that has been highlighted and somewhat publicised but otherwise ignored. The as yet unstudied correlation between the ***drugging*** of our sons with the psycho active drug Ritalin, a drug known to ***atrophy the brain*** with prolonged use, and the subsequent ***decline in College enrolment*** of our young men?

It is unequivocal that there is a war mounted and ongoing against males. The protagonist in this war is represented by a disembodied ideology claiming injuries actual, intended and implied. Based on de facto beliefs in the physics of size, it mires our sensibilities such that we are able to identify the criminal before the event of the crime with primary aggressor laws. So insidious is this notion, that by simply typing the term "***silver bullet technique***" into Google, of the 499,000 results returned, the first result describes the most effective method to winning a divorce dispute, is too make the primary aggressor law ***work for you***.

Statistical evidence has been shaped with contrived studies and unasked questions that only now are being challenged with intellectual honesty and a new found integrity within academia. Still from the battlefield we are yet to reveal or accept the true violence expressed in this war. Violence by proxy has been served by police batons, tasers, policy and legislative prejudice.Families and futures washed away by a ***masculo***/feminist chivalry expressed from affordable and safe positions of power, tenured in wealth and socio-political esteem. We reside in the sphere of a police state that sees only one crime, maleness, evidenced only by gender it is maleness that is sentenced to not exist. No doubt these murderers of the masculine would and have responded with an age old reply. "Am I my brother's keeper"? As men are ground into the fodder of social engineering under the thumb of law to redecorate the Patriarchy with Matriarchy one wonders. Is it worth the gender-cide to validate an accusation of privilege?

No, Now This You REALLY Have to See

Paul Elam · 2 December 2010 · Archived copy · Original

Even with all the nonsense life manages to deliver, like watching a trainload of men get assaulted by women who have police there to enforce their criminality, there are some really bright moments.

Like right now.

Our brother RulaZ is releasing an album of his music; pure and raw zeta rock to the last song. And by referencing A Voice for Men, he honors me and pays homage to all of you. He has taken the pain and frustration we all feel and sent it screaming out through balls to the wall rock and roll, complete with scorching guitar riffs and lyrics that pull no punches.

The album can be pre ordered at I-tunes by going here:

http://itunes.apple.com/de/preorder/on-the-mend/id404297753

The album is 8.99 Euros (less than $12.00 American) for 20 groundbreaking songs.

Am I going to support him by getting my own copy?

Oh, yeah. Betchurass I am.

This You Have to See

Paul Elam · 2 December 2010 · Archived copy · Original

Straight from the "I could not possibly make this shit up," department. This video shows men being assaulted en masse by women aboard a train in Delhi NCR's Gurgaon area, India, for entering a "woman only" car when the rest of the train was full. It reeks of a "back of the bus" mentality, and a state apparatus that is perfectly prepared to see it carried out on its own citizenry.

Worse, it appears at the end of the video that some of the men were ordered to do squats in retribution for their transgression, and to further their humiliation.

And they fucking did them!

This will go into the files to be rerun at next years *Bash a Violent Bitch Month*, in October of 2011.

Since I need to point it out for the mentally unemployed, *Bash a Violent Bitch Month* is not advocacy for unprovoked violence. It is self defense advocacy for men who are treated exactly the way you see happening in this video. These women are openly assaultive because they know they can act with impunity, and for no other reason. And these men are role modeling life as punching bags and door mats for their children.

Bash a Violent Bitch Month is a satirical title, but addresses a very serious subject.

Some words on Abortion and the MHRM

Paul Elam · 3 December 2010 · Archived copy · Original

Someone once said, "Never discuss politics or religion." Obviously they never had a discussion about abortion, which manages to raise hostilities at the mere mention of the word. And a whole lot more.

We got an example of this recently on the pages of this website when I submitted, despite being personally opposed to the practice, that the editorial position here would be that an anti-abortion ***agenda*** would not be acceptable for article submissions, and would not be included in the revised mission statement to come in the future.

I got called a baby killer (figuratively). And that by someone I'd grown quite fond of over a period of years.

Whatever abortion is, it is not something people take lightly.

That intensity is magnified exponentially when you consider that this website is a growing part of a growing movement involving many men and women, but one where the responsibility and authority for editorial decisions rests solely with one person. I suppose I am a smart enough fella. Not smart enough to please everyone all the time, but smart enough not to try.

It's a potential tinder box on minor issues, much less one as incendiary as abortion. So after having taken some time to digest the reactions and consider the future of this site, I want to take the opportunity to clarify policy and rationale. I do this knowing that fires are still smoldering and subject to instant flare up.

The question that I took into consideration for this as foundational was, "Does anti-abortion activism, as opposed to sympathies with those efforts, enhance or diminish efforts to advocate for men and boys?"

My personal opinion leans heavily on the side of diminishment. First there is the problem of political affiliation. As already stated in the rough draft of the policy I wrote, the AVfM position on mainstream politics is clear. They won't be part of the equation here except to point out that all popular political groups are misandric and antithetical to the cause.

Abortion is highly polemicist, with the mainstay of its opponents squarely on the neoconservative religious right.

Socons, as we call them. It's a group with more nuts than a pecan orchard, and most of them would love nothing more than to have all men chained into a state sanctioned marriage (between one man and one woman, of course), which is to say they would ultimately make slaves of all of us.

Sometimes the enemy of my enemy is just another enemy.

My personal opinion is that the MRM should not *officially* embrace causes that will attract mainstream political ideologues. My personal decision is that AVfM won't, for sure. It will be more in keeping with policy here to run them off with a stick. I think I take that position for sound reasons. During my time as Editor-in-Chief for Men's News Daily, I was accused, *regularly*, of being a right wing demagogue. To be fair, I was accused of being a leftist sycophant from the other side as well.

It's what happens when you refuse to join the circus or follow the thinking of people who educate themselves on sound bites from cable news channels. But, I digress.

The point here is that making abortion a part of the AVfM mission is a prescription for infestation by those who also undermine men and boys. It's like turning over a jar of honey on a picnic and then taking a nap. That is not going to happen here.

Then there is the matter of LC4M. As long as women have unencumbered power and authority over abortion it also gives them equally hegemonic dominion over men for the bulk of their adult lives. In fact, child support is the primary instrument by which state functionaries assume and maintain iron fisted control over the lives of men in

western culture. We have an entire father's rights movement necessitated by the fact that millions of men have had their lives eviscerated, their freedom forfeit, their assets garnisheed, even where paternity fraud has been proven and acknowledged by the courts.

If a man is even in the general vicinity of a pregnant woman, his life can and will be completely undone. The only possible solution to this, however unlikely, is the cause of reproductive rights for men. And however doomed that cause may be, it at least can be a vehicle to start educating men to regard their sperm as property every bit as sacred as their blood. And it is a path that Karl Rove and his chivalrous ilk are not going to walk on right into our public identity.

I want to point out, though it hardly seems necessary, that the editorial policy of this site doesn't stop anyone from throwing abortion directly into the faces of feminists wherever possible. I know it won't stop me. Feminist hypocrisy with abortion is one of many intellectual and moral weaknesses they are inextricably bound to. They can be savaged with the issue at any time they bring it up, and even when they don't.

But the point here is smart activism, not the most strident or flag waving; *certainly not the most pigeon holing*. Someone on this site, I believe it was the illustrious Dr. Snark, recently commented that we needed to be *philosophical chameleons*. I agree with that assessment entirely.

Abortion is a universally polarizing and defining issue, one that can be used to dismiss, anyone, at any time, as a religious zealot bent on the control of women. That comes the territory when your main cause happens to be anti abortion, but it is not like the MRM needs any more of that.

So it will not be a defining cause of the MHRM *in my opinion,* or of AVFM, in fact. In that light, I see no value in chaining myself, or this site, to anti abortion activism, and a good many reasons not to. I know, for those who feel deeply about this issue, this will not suffice as an explanation. Nor, for some, would any explanation do that did not result in a mandate for me to be in the street, waving a "BABY KILLER!" sign and frothing at the mouth.

So if there are to be some fireworks on this, let it be now. I will do my best to keep my mouth shut and enjoy the show. And any readers that cannot abide by this, I understand. I wish you well, and I appreciate your efforts on behalf of men and boys. I just can't, *won't* actually, join you on this one.

The Irrationality of Feminism: Remembering the Sokal Affair

Theodore Labadie · 4 December 2010 · Archived copy · Original

Some time ago I was talking with a feminist of long acquaintance about our different reasons for going to school. I wanted to learn something useful and dig myself out of poverty. She, quite to the contrary, had no interest in learning anything useful, only to learn how "to talk like academics" having overheard their discussions around town in cafes and the like. They had impressed her, using a language with unfamiliar words whose meaning she could only guess at, discussing such "impressive" and esoteric subjects as the construction of femininity in literature. Although she's never read Simone du Buvoir I'm certain that she would agree with her thesis that our understanding of the female mind as a consciousness quite different and distinct from the male mind has no origin in biology whatsoever. As I understand the theory, the female mind is completely an artificial construct forced on women by culture.

Which is nonsense. Women are not made; they are born. It should be inconceivable that the sex endowed with the biologic machinery to gestate, breastfeed, and nurture infants would not by necessity also be endowed with the mental machinery to use their sex-specific organs of procreation for maximal genetic and evolutionary advantage and it should not be a surprise that this template informs their entire psyche. Yet, this is exactly the message we get from the academy: there is no such thing as human nature.

The study of the biological provenance of human nature was at one time called sociobiology, but feminist and leftist propaganda has so demonized the word that it can no longer be used safely. Instead, euphemisms like "evolutionary psychology" were invented, but they too are used only with difficulty and with great resistance from most leftist academics. I remember reading how the progenitor of sociobiology, Edward O. Wilson, a venerable old Southerner who is perhaps the world's preeminent biologist and a writer of Pulitzer Prize-winning caliber was assaulted by members of the leftist International Committee Against Racism who dumped a pitcher of water over his head during a conference, chanting that he was "all wet." Good thing they had never heard him say, "Karl Marx was right, socialism works, it is just that he had the wrong species."

So much for the sanctity of reasoned academic discourse. But to my mind, there is no event that better illustrates the intellectual poverty of leftists and feminists and in particular the language they use in our institutions of higher learning than the Sokal affair.

In 1996 Alan Sokal, a professor of physics at New York University, became dismayed by the lack of intellectual rigor in the humanities and by the pervasive notion that science was socially constructed—an unprivileged method of acquiring knowledge. Determined to do something, he submitted a paper to an interdisciplinary postmodern journal, *Social Text*. The paper, "Transgressing the Boundaries: Towards a Transformative Hermeneutics of Quantum Gravity," was a hoax. It was purposely crammed with obscure leftist and feminist jargon, appealed constantly to academic authority through the prodigious use of quotations, made outrageous scientific claims that anyone with some knowledge of physics would recognize as suspicious, and although grammatically correct was completely impenetrable. It made no sense at all. The paper was accepted uncritically and published without peer review. Here's a taste:

One characteristic of the emerging postmodern science is its stress on nonlinearity and discontinuity: this is evident, for example, in chaos theory and the theory of phase transitions as well as in quantum gravity. At the same time, feminist thinkers have pointed out the need for an adequate analysis of fluidity, in particular turbulent fluidity. These two themes are not as contradictory as it might at first appear: turbulence connects with strong nonlinearity, and smoothness/fluidity is sometimes associated with discontinuity (e.g. in catastrophe theory); so a synthesis is by no means out of the question.

Every statement makes an unsubstantiated claim, except, apparently, in Sokal's use of quotations which seem to be always taken out of context in a cut-and-paste approach to mimic the evidence-follows-claim convention of academic writing. Yet the evidence is false and nonsensical, in no way explaining his postulates. For example, what

does he mean by “nonlinearity” in the context of an “emerging postmodern science” and how is it evident in chaos theory, phase transition theory, and quantum gravity? Phase transition is the transformation of the physical state of matter from solid to liquid, liquid to gas, etc. It is not a theory; it is a fact that anyone can observe by watching ice melt. In the sense that effect immediately follows cause (as when you apply heat to ice it turns to liquid water) it is also perfectly linear. As to quantum gravity, I’ve read that there’s no evidence as of yet to show that it actually exists. It’s still only a gleam in some scientist’s eye. Being non-extant there is only one thing that quantum gravity can say concerning the philosophy of science or even of society: nothing.

On publication of his paper Sokal exposed his hoax in the journal *Lingua Franca*. The editors of *Social Text* immediately cried foul and added a misplaced criticism of Sokal’s writing style. They missed the point, entirely. Sokal’s intent was to write badly (and think badly) yet have his poor scholarship overlooked due to its superficial accordance with leftist ideology. It is very simple: most people will accept anything uncritically provided that it sounds like something they already believe.

The Sokal affair is described as famous but I have never heard anyone in the academy, student or instructor, discuss it or even to have heard about it without my introduction. I suppose this is because leftists find the Sokal affair so deeply embarrassing. They should. It exposes the deep poverty of intellectual discourse in our universities, a pry bar laying waste to rusting scrap, the impressive language so admired by my feminist acquaintance hot air.

I should point out that Sokal is not an anti-feminist. In fact, he is a leftist who wanted to point out that his compatriots were shooting themselves in the foot by accepting uncritically the kind of claptrap he parodies in “Transgressing the Boundaries.” No matter. A writer takes what he needs where he finds it. I suppose I should also disclose that at one time I uncritically accepted the label of “leftist,” though no longer. I am neither left nor right, only a man who out of life desires nothing more than for his mind to be completely free of false convention and ideology. And although such perfect freedom may be, as it is with the possession of perfect truth, unattainable it is nonetheless a very worthy goal on which to base a silly little life. There are indeed some people who will die for the fact that 2 plus 2 equals 4.

The entire text of Sokal’s “Transgressing the Boundaries: Towards a Transformative Hermeneutics of Quantum Gravity” is available in pdf form here.

Dowry death and bride burning: A look beyond the smoke screen (MRM India)

Uma Challa · 5 December 2010 · Archived copy · Original

The phrase “bride burning” conjures up images of a cruel husband and his family members dousing a young woman in kerosene, flinging a lighted matchstick on her and gloating as the hapless bride goes up in flames. The term “dowry death” also sparks off vivid imaginations of a woman being taunted and harassed for money and finally, hanged to death within the four walls of her house. We also have watched movies and TV serials where a malicious mother-in-law poisons the unsuspecting daughter-in-law’s meal or quietly causes a gas leak and locks the new bride in the kitchen right before she lights the stove to make tea for the family.

There must be many families who burn their brides for dowry as a routine practice otherwise, why would there be so many news reports about dowry deaths? As they say, there cannot be smoke without a fire. Right?

Feminists would have you believe that every unnatural or untimely death of a married Indian woman is dowry death. Not only that, the feminist hyperbole on “bride killing” and “dowry harassment” makes it look like Indian men have an uncanny propensity to commit violence on their wives for money, while men in other countries commit domestic violence for other reasons.

In reality, it is the number of registered suicides of married women which are passed off as statistics of dowry death, and even these numbers are almost always exaggerated. It has become a custom to claim that all the women have been “driven to suicide” due to dowry harassment.(Links No.1-6) The husband and in-laws are immediately arrested under IPC Sections 304B and 498A and incarcerated for a couple of weeks to several months without bail. They are promptly subjected to media trial and labeled criminals even before investigation or trial can begin.

Even if all the noise about Indian brides being “driven to suicide” for dowry is indeed well-founded, one would expect that the number of suicides of married women would be significantly higher compared to that of unmarried women. However, the National Crime Records Bureau’s statistics show that there is no significant difference in the rates of suicide by married and unmarried women.

Justice Saldana’s remarks (in Crl.A. no. 589 of 2003) are testimony to how anti-dowry laws are being misused to the detriment of innocent citizens:

> *…we need to sound a note of caution that the police and investigating authorities should not improperly and technically jump to the conclusion that merely because death has occurred that ipso facto a criminal offense has been committed . In as many as 44% of these cases prosecution is thoroughly unjustified. Unless there is cogent and convincing evidence and unless there is material to sustain these charges, it would be totally impermissible and completely unjustified to embark upon legal action. The consequences of these charges are extremely grave because the accused husband and invariably family members are placed under arrest. There are serious social and economic repercussions.*

> *The fact that we do come across considerable number of instances where prosecution was unjustified seems to indicate that in every case of death of young woman or recently married women that prosecution and filing of charge sheet has become automatic. There does not appear to be a proper application of mind at the stage of scrutiny and having regard to this position we direct the concerned authorities to ensure that requirements of the law are correctly and responsibly followed.*

It is important to note that more than 56,000 married Indian men end their lives every year. According to statistics obtained from the National Crime Records Bureau, every year, twice as many married men, compared to women, commit suicides unable to withstand verbal, emotional, economic and physical abuse by their wives and in-laws.

Deaths of these men make for the brief stories we often read in newspapers stating that a certain man “killed himself due to family issues or financial problems”. (LInks No.7-12)

Thanks to the concerted efforts of the feminists, thousands of men are also becoming victims of “legal terrorism” unleashed through laws like Sections 498A and 304B of the Indian Penal Code, Protection of Women Against Domestic Violence Act, adultery laws, laws against rape and sexual harassment, and even divorce, maintenance and child custody laws. Many men are ending their lives unable to endure the fear, humiliation and trauma caused by the legal harassment.(Links No.13-18)

While it is insisted that the death of every young married woman is a case of dowry death requiring immediate arrest of the husband and in-laws, accompanied by media-hype, male-bashing and breast-beating, driving thousands of men to commit suicide is considered social service in India.

Feminists have always wanted “dowry harassment” and “bride burning” to remain hot issues that fuel the Indian Domestic Violence Industry.

The feminist Taliban will surely burn in rage as we look beyond the smoke screen and call their bluff.

MRM: Hiding in Plain View?

Tom Givens · 7 December 2010 · Archived copy · Original

After much discussion with Paul Elam about the state of the men's movement, pop culture, and the way forward, I've formed the opinion that we MRAs are, at best, little more than hands on a broken tiller. I have contended in the past, and I still do, that history will judge the 'turning point' in the Gender War as being sometime before the middle of next year. I personally think things are snowballing enough, quickly enough, that early next near politicians the world over will not be able to avoid these issues anymore.

I'm sure that's not a surprising thing to hear, and probably your only quibble would be with the timing. I say that timing is based on the 'straw that broke the camel's back, that is/will be when all these unemployed men, with no benefits other than welfare left to fall back on, will have run out of things to sell. And then, they will be facing homelessness. And getting more and more angry at the entitlements given women.

But these things don't come out of nowhere, and to date, the men's movement has been largely invisible, and when not invisible- painted as villainous sexism. So where will this cultural awareness, this impetus to effect change, focus its efforts? How will all these angry men know who to get angry AT?

My contention, as an MRA, is that they already know. My contention is that the Men's Movement is literally nothing more than that first guy to stand up and say something. Once that happens, all the other guys (in order of confidence) will then stand up too- if the first guy doesn't get his head cut off.

We MRAs have had our head cut off….*a lot*. But, we grow new ones, and get back up. And now, other guys are standing up too, and not getting their heads cut off. And it is for THIS reason alone that I think we will see exponential growth in progress on men's issues. After all, you can only be heard if you have a head, and more and more of us are keeping them.

Another aspect of our discussion revolved around the concept of popular culture, and the acceptance of the MRM as worthy of attention. Many here and elsewhere seem to believe that our concepts, the injustices we identify, and the criticism we level are neither accepted widely, nor seen as anything but whining. I contend that not only are most of our concerns reflected in popular culture, nearly all of them are, and so much so that not seeing it is likely a matter of cognitive dissonance.

Take music, for example. We all know of the Eminem / Rhianna take on DV, which could have been taken straight from an MRA site. We mistakenly attribute that to 'broken clocks are still correct twice a day' type thinking. I say mistakenly, because a good portion of society is concerned about certain aspects of daily life. There ARE people who are concerned about male suicide, for example, that still firmly believe in The Patriarchy(tm). There are even people who are concerned about nearly all of the things we MRAs are, that don't identify with (or even show awareness of) the Men's Movement.

Sometimes, that person is in a band. Like The Shins, for example.

I have to confess, I got the idea to write this while listening to this band, so I apologize for the obvious segue. I haven't kept up with them for the last couple of years, but I recently ran across a couple CDs, and after giving them a spin, I figured I'd share with you folks.

Here's a song called "Girl Sailor". Read these lyrics, then tell me it doesn't mirror your feelings on the matter

exactly:

The Shins – "Girl Sailor"

The gutter may profess its love,
Then follow it with hesitation,
For there are just so many of

You out there for rent

A stronger girl would shake this off in flight,
And never give it more than a frowning hour,
But you have let your heart decide,
Loss has conquered you,

You've won one too many fights,
Wearing many hats every time,
But you won't win here tonight,

You've made it through the direst of straits alright,
Can you help it if plain love now seems less interesting?
You haven't changed an ounce in my eyes,
And I cannot lecture you,

And does anything I say seem relevant at all?
You've been at the helm since you were just five,
While I cannot claim to be more than a passenger,

But, you've won one too many fights,
Wearing all of your clothes at the same time,
Let the good times end tonight,
Oh girl, sail her, don't sink her,
This time,

Just a moment or two from now,
Not a mind will retain even a trace,
Of the thoughts that I struggled to tell
And how our stack of cards just fell,

So settle this once and for all,
The light no longer shows the cracks around my door,
And I have no lantern to light your way home tonight,

You are not some saint who's above,
Giving someone a stroll through the flowers,
You've got so much more to dream of,
Oh girl, sail her, don't sink her,
This time,
This time,
This time.

I've struggled on many an occasion to put into words exactly how I feel about what feminism has done to relationships between men and women. I've also struggled to put into words the disillusionment that becoming conversant in Game brings a man. Not only do The Shins put these complex issues into clear focus, they do it in what is probably the most difficult timing a song can be in. This is a band for intellectuals, and high-level musicians – and yes, that does mean it's not as catchy as Ke$ha, *thank God*.

Folksy stuff not your bag? You prefer a little more synthesizer and booming to acoustic guitar? How about a

little Industrial music? There's a band by the name of KMFDM that I listen to regularly. You may recall them as the band largely blamed for Columbine (which compelled the band to rename themselves MDFMK), even though a hallmark of the band is what could best be termed 'violent pacifism'. For as far back as I can remember, this band has had fairly leftist viewpoints…ones that I heartily agreed with (and still do – SURPRISE!, I'm a lefty!)…but wait, look at some lyrics from their latest album:

KMFDM – "Bitches"

All these years, all this time
We have been messing with your mind
You thought us Noble, Right and True
You just don't have a fucking clue

All the humor, pun, and wit
A heaping, steaming pile of shit
With a smile and a wink
We make believe our poop don't stink

Rip the system, revolution
Adding fuel to your confusion
Gobble up the crap we feed you
We don't really love and need you

We just want your cold hard cash
Get our hands into your stash
Now shut up, listen, and behold
Finally the truth's been told

[Chorus:]
We're only in it for the money
To dip our fingers in ya honey
We pretend to no end
We are bitches for your riches

My tide and the audacity
Of a handsome crook from Germany
A million sheets of patient paper
Chronicle his every caper

You never had us figured out
Lend stature, relevance and clout
Even called us pioneers,
When really we were privateers

You reveled in our plagiarism
Joined into the organism
Your pompousness and indecorum
Spewed on every online forum

How you dribbled, how you drooled
Priceless how we had you fooled
We hijacked your bedazzled souls
For ransom 'til we made it gold

[Chorus]
We're only in it for the money
To dip our fingers in ya honey
We pretend to no end
We are bitches for your riches

We're only in it for the gain
Sex and drugs, and rock and roll fame
Jewelry, luxury
We are jammin' for your ….

We're only in it for the encore
We want it all, and then some more
All our deeds, plant the seeds
Prime booty is our duty

We just want your cold hard cash
Get our hands into your stash
Now shut up, listen, and behold
Finally the truth's being told

We're only in it for the drugs
The … never burns
Can't get enough to stuff
The artifice of avarice

We're only in it for the money
To dip our fingers in your honey
We pretend to no end
We are bitches for your riches
We are bitches for your riches

There are countless songs like this out there, and while the phenomenon may be nothing new, the frequency is increasing. These songs are resonating with the public…you know, all those people who don't know about us, or 'agree' with us?

These social memes are out there. The sentiments of the MRM are universal sentiments. Frankly, I think there's even merit in completely disbanding the MRM altogether, in some ways. Our sentiments certainly aren't exclusive to us.

All we are, remember, is the first guy in the room to stand up.

Dan Moore is the editor and publisher of MenZ Magazine.

Men and Violence: Blaming the Blameless

Paul Elam · 8 December 2010 · Archived copy · Original

The scholars at the Society for the Psychological Study of Men and Masculinity (SPSMM), a division of the American Psychological Association, have for some time been asserting a simple philosophy about violence and all other manner of social woes. It comes in two parts.

Men are the problem. Men are the solution.

Most recently, they posted an article tellingly titled, "Violence is a Men's Issue," to goodmenproject.com. It is another in a continuation of efforts on their part to promote the idea that "toxic definitions of masculinity," are the root culprit of much of our cultural violence, and that we must band together *as men* and confront each other till the problem is ameliorated.

All the article does, in reality, is provide a prime example of an egregiously thoughtless worldview, driven not by concern about violence, but by a mandate to promote a blind and sexist political ideology.

As you take the short trip through the conflated, convoluted and contradictory lines of that piece, penned by Christopher Kilmartin, you will need to irrevocably suspend your common sense, not to mention your sense of decency, to agree with any of his conclusions.

To begin with, toxic masculinity, as stated in the article, is defined in the most lacking and muddled of terms. Kilmartin writes, "In gender-based violence—rape, intimate partner violence, etc.—these definitions of manhood include an especially strong dose of dominance and woman-hating. And these definitions are supported by the men they associate with, and the culture at large."

First, one must wonder, in a culture where the "vast majority" of men are non violent, where does the support from the "culture at large," come from, women?

Furthermore, intimate partner violence is not "gender based." And the assertion that it is can only be regarded, in the least impolite way possible, as pure nonsense. There are volumes of research that point conclusively to the fact that women are as often, or more often than men, the initiators of IPV.

While men are often more successful at causing injury than women, it does not detract from the fact that all violence, physically injurious or not, can result in emotional harm to the victim and to children, regardless of the sex of the perpetrator. As most people are aware, it is not about the bruises to the body, but to the psyche- to all those involved. Actual physical harm is serious, but treating the greater incidence of female injuries as though they encapsulate and define the IPV problem in its entirety is myopic at best, ideologically disingenuous at worst.

It is born of gender tunnel vision, where only one victim, one kind of pain and one perpetrator is visible.

Also, not even rape is gender based, particularly in the legal sense. We are currently experiencing an epidemic of female teachers that are sexually molesting – raping – their underage students. And given that we have a massive male prison population, where the probability of rape is 1 in 5, it is clear that the victims of rape are not exclusively female, and they could well represent the overall minority.

In attempting to attribute the problem of violence to toxic masculinity, Kilmartin, in moment of clarity, rightly suggests that ideas linking testosterone to violence are flawed. He writes, "[R]esearch into the biological correlates of violence doesn't support that hypothesis."

But then he goes on to say that, "Research into psychological factors has been much more successful," without citing a single study. There is a good reason for that. The studies don't exist.

Let me repeat that. *The studies don't exist*; much less provide an example of enhanced success.

So rather than fabricate our ideas about social problems from within the miasma of postmodern fantasy, why don't

we just take a look at what we already know? Violence may be a difficult problem that evades quick solutions, but the root causes of it are far from misunderstood. They are, in fact, common knowledge in circles that value academic integrity.

John Monahan, Ph.D., a professor at the School of Law, University of Virginia, Charlottesville, provides a well articulated synopsis of the variety of precursors to violence that have been well studied and documented. And in his observations he also notes that men are more often arrested for violent offenses.

He writes, "We know that the overwhelming majority–close to 90 percent–of the people arrested for crimes of violence is men and that despite enormous changes in gender roles in recent decades, this figure has not budged for as long as criminal records have been kept. Indeed, there is no place in the world where men make up less than 80 percent of the people arrested for violence, now or at any time in history."

The difference between Monahan and SPSMM is that he does not attempt to deduce, out of thin air, that these numbers have anything do to with masculinity itself, toxic or otherwise. He even honors our intelligence by sticking to what he can prove- arrest rates. They do not speak completely to the incidence of perpetration, as women are far less likely to be arrested for violent acts.

Monahan also notes that "We know that the arrest rate–and the victimization rate–for violent crime for African-Americans is now about six times higher than for whites."

Would this information serve as motivation for Kilmartin, et al, to conclude that there is a "toxic blackness," for which all African American's need to start confronting each other?

Monahan didn't go the way of bigotry, for blacks or for men as a group. Instead, he took the much higher path of enlightenment and pointed to the known culprits:

Poverty, lack of education, history of abuse, substance abuse, lack of parental supervision. (all referenced and sourced in Monohan's article)

It's a fascinating list, and one that points to the real common denominators shared by men with blacks and other minorities, almost all of which are rooted in poverty and disenfranchisement.

Males who are physically abused as children are more than twice as likely to eventually be arrested for a violent crime. Similar spikes in risk can be found for males that are uneducated, homeless, chemically dependent and fatherless.

Now consider that males, as a group, are substantially more susceptible to all these risk factors than women. Men and boys are falling by the wayside academically, largely due to the neglect in our education system of boys as a whole. More boys than ever are technically fatherless, depriving them of needed supervision and the positive male influence. Men are more prone to be afflicted by substance abuse and alcoholism, and they make up the vast majority of the western worlds homeless population.

And Kilmartin would have us believe that all this is a product of masculinity run amok; that it is, in essence, John Wayne's fault.

And in doing so, he reveals a either a dangerous ignorance of what masculinity is about, or perhaps a dangerous indifference to it. He is blaming the victim, or at the very least, blaming the blameless. Yes, men, as a group, cannot be collectively blamed for anything, unless the pointing finger is on the hand of a bigot.

The common theme among men is and always has been about protection and provision, particularly for women and children. For every violent man who threatens the peace in our society, there are countless other men that will face him down to put a stop to it.

SPSMM released a statement after the Virginia Tech tragedy where a lone gunman took the lives of 32 students and faculty in 2007. Again, toxic masculinity was to blame. In a statement issued by SPSSM, signed by President Mark Stevens, Ph.D., they concluded, "Therefore, although most men aren't violent, most violent people are men

who were influenced by exaggerated notions of masculinity…"

Again, they make this claim without a single shred of evidence supporting its authenticity. And again, it was for the same reasons. It was a political statement, not a scholarly one. And it ruled out any other cause for the rampage other than what the tenets their ideology would require. It was not, nor could it have been, psychosis or other form of mental illness. It was not a deranged gunman, but a toxically masculine one.

Of course no mention was made of the many men who faced death to go on to that campus in order to stop the killings. That is masculinity for you. The only kind there is. Men who stray from the protect and provide proviso to become attackers and harmers aren't toxically masculine. They are un-masculine, as is easily observable by anyone with unbiased intentions.

Despite Kilmartin's assertions regarding toxic masculinity, that the dysfunctional definitions of manhood "[A]re supported by the men they associate with, and the culture at large," the evidence in the world around us abounds with a contrary reality.

Rape and destructive violence in men is a breakdown in masculinity, not an academicians imagined perversion of it. Just like a woman throwing a newborn in a dumpster to die, out of sheer convenience, is not a form of "toxic femininity." It is a complete failure of feminine instincts.

And were we to find anything in masculinity to fault for the violence of men, we would only do so at the expense of everything we depend on in them. Violence, or the capability of it, is a requirement for the ability to protect. Ask any soldier or police officer or husband who hears a window break at 2:00 a.m..

Ask any of the women they protect.

If we want to reengineer men to be less violent, then perhaps their role as congenitally selected bodyguards is the first thing that needs to come into question. Perhaps we should confront men about their universally common knee jerk reaction to protect others in distress, even if violence is required. And perhaps we should confront women for selecting men with such capabilities.

If we are not going to acknowledge the true causes of violence, we may well be getting on that road, with help from Kilmartin and SPSMM.

I have requested that this piece run as an article at goodmenproject.com

Feminism's Victim Complex- and Consequences

John Hembling (JtO) · 8 December 2010 · Archived copy · Original

Organized feminism as a movement is about 40 years old. It's the same age that I am. During my lifetime, I've been told, various things, some true, many false. Among them is a message from organized feminism that rape is endemic in the society of which I'm a part. Further, that this rape is my fault, mine personally, for being a member of a class of oppressors, and violent, depraved, sub-humans.

Rape is actually defined by some of our social institutions as a crime which only one sex is subject to, and that fault for this belongs to the other sex, the one I'm a part of. Domestic violence too – another crime popularized as mono-directional abuse of the members of one sex, by members of the other. I will be citing research refuting this common knowledge as we go forward.

Although partner violence is committed by members of each sex, the legal system in the United States pretends that only women are victims, and only men are perpetrators. [1] A Harvard Study conducted in 2007 indicated that in nonreciprocal partner violence, women comprised 70% of the offenders in a sample of 11,000 individual surveyed. In reciprocally violent relationships, the same study indicated women are more often the initiators of violence, 25% versus 11% for men.

In spite of this, and similar research, the violence against women act in the United States fast tracks conviction for men in situations of domestic abuse, circumventing the due process required by legitimate criminal courts.

This law exists despite the fact that men are more likely than women to be victims of violent crime –including rape. According to the United states Department of justice, bureau of justice statistics [2], In 2008 21.4 violent crimes were committed against men for every 1000 individuals, while 16.7 were commuted against women. This difference in rates of victimization by sex has been diminishing for many years. In 1980, 68.3 male victims of violent crimes stacked up against 33.1 female victims of violent crimes per 1000 individuals.

How many times have you seen messages in corporate media addressing violence against men?

The answer is probably zero, while messages addressing the supposed epidemic of male-on-female violence permeate our media, creating a public perception sharply in contrast with research indicating that "women are as physically aggressive, or more aggressive than men in their relationships with their spouses or male partners"[3] .

As a man I am constantly told that because I am male, I'm a violent criminal, an abuser of women and children, and a rapist. I've also had drilled into me the knowledge that a simple accusation of rape, true or not, leveled against me by a woman will destroy my life, career, and family. I've seen the wreckage of other men's lives following their destruction through false accusation.

I know how dangerous it is for me to be alone with a child, not dangerous for the child, but for me, based on the hysterical fear manufactured in our society that every adult male is a secret pedophile just waiting for opportunity.

This is the soup we all swim in.

Some men have reacted to this climate of fear and loathing by adopting a position of prostrate atonement. Women are angry, men are to blame, so an attitude of ritual male self loathing and self flagellation is assumed. By being more vocal and strident than their feminist counterparts, these males create themselves as honorary women, accepted conditionally on their continued self abasement. Some men simply try to keep their heads down, and avoid offending the women in their lives. Some men see this climate of vilification and reject it.

This is a tiny fraction of the male population, but a growing fraction. That these men are rejecting the mechanisms of control through social prestige and social shame is a topic I've discussed before. What I haven't examined prior to now are some of the consequences of a growing fraction of the male population who make a thoughtful choice to overrule their own biological drives, which until now have been used to force conformity to behavioral norms.

Throughout human history, men have been disposable, this is the natural outcome of being the sex which doesn't bear children. Unlike women, men do not have a factory for making new human beings within their bodies. Women's bodies are less specialized than men's. In addition to eating, moving around, performing work and so on, women's bodies are also capable of fabricating tiny new human beings within them. This capability requires nutritional and metabolic resources as well as structural specializations.

Men, whose bodies don't have this functional capacity are more specialized for high stress, high risk activities. This is why men are typically stronger than women and have different emotional needs and responses. This is basic sexual biology, no matter what the social constructionists say. Through the greater part of the history of our species, the physical strength and size of men compared to women has conferred on them the necessary prowess to be the protectors of the family units they were a part of.

Also to hunt, persistence hunting being the oldest known form of hunting, and the skill that places humans with their lack of claws or large teeth above all others in the food chain.

I'll talk in more detail about persistence hunting in another discussion. But this social role, informed by biological differences also made males individually more disposable than women in the calculus of group survival. Feminist scholarship recognizes the continued disposability of males in high-risk jobs such as soldier, lumberjack, oil rig worker and so on, but characterizes these jobs as high status, or high pay, disguising the fact that they're the jobs men die doing. [4] In 2009 in the United States, 93 percent of workplace deaths were male. This is not discussed in mainstream journalism, but organized feminism uses the media to continue to loudly push the discredited claim that the wage gap exists due to discrimination, rather than individual choice.

In fact, the [5] "wage gap is not proof of widespread discrimination, but of women making choices about their educational and professional careers in a society where the law has granted them equality of opportunity to do so," according to Diana Furchtgott-Roth on April 12, 1999 in testimony given before the Equal Employment Opportunity Commission.

Throughout the history of the human species, men's individual disposability was balanced by the tribal and familial necessity for the capabilities of men. That individual necessity for group survival increasingly diminished by advances in technology and the evolution of social institutions.

On the other hand, women's reproductive and nurturing capabilities are the reason women form the core of human societies, starting from the family unit of mother, child, and then male protector. It's the reason that in primitive societies, women of reproductive age were more individually valuable than males, and why in hunter gatherer societies a clan or tribe would survive the loss of many male members while a clan would not survive a similar loss of females.

Men and women were each valued for what they could do, but for women, the ability to bear children trumped all.

Does this mean that in a modern context women are of no value other than reproductive? No, but as the reproducing sex, women have always been the reproductive and sexual selectors, while men have always competed to be selected for sex and reproduction.

Technological innovation and population growth has, in the past several thousand years, radically reduced the need for highly dangerous and physically stressful work as a necessity for survival. Men as individuals are just as disposable as they've ever been, but are far less individually necessary in the calculus of group survival.

Radical feminism is the political and social manifestation of this cold reality. Women are just as necessary for human survival as they've always been, and so a redistribution of privileges, powers, and entitlements within human societies is a natural social adaptation to the underlying calculus of the reduced survival importance of the utility of males.

Women are still the social class around whom society wraps physical protection – as evidenced in mandatory military service for males, but not females, and evidenced in the socially normal expectation on men to provide

physical protection to female companions, without a reciprocal expectation on women to protect their male companions.

This is further demonstrated in legislation like the Violence Against Women Act, a set of laws which flies in the face of law enforcement statistics demonstrating that intimate partner violence is coequally committed by men and women.

It's evident in the differential treatment of men and women by the legal system. [6] As a New York family court Judge pointed out recently. Women are also the class to whom financial and material resources are allocated. This is demonstrated in the spending of disposable income in our society. Regardless of whether men or women spend –disposable income is spent mostly on women. Department stores know this, and devote 75% to 85% of their floor space and displays to women. [7]

In her 2007 book, the 51% Minority, Feminist author Liz Wiehl states truthfully that women control the economy, spending 80 percent of every discretionary dollar. In addition, women control the outcomes of elections outnumbering men as registered and participating voters. [8] According to the Centre for American Women and Politics at Rutgers University, In 2004, 60.1% of women and 56.3% of men voted, while in 2000, 56.2% of women and 53.1% of men voted. But despite this preponderance of spending and political power, we are always reminded by organized feminism, that it's women who are oppressed.

Let's return for a moment to consider that torrent of accusation, vilification and manufactured blame against men that we know by the label of radical feminism. This seemingly new narrative of accusation is really just the amping up of the long established societal mechanism for social control of individuals through shame and prestige. It's amped up because in a highly technological society, men, those specialized, physically strong, risk taking members of our human race are less individually valuable than they were in the less technological society of the past.

I mentioned that some men are choosing, consciously, to opt out of this game of social prestige and social shame.

These are the zeta males.

Why have men always been the class to assume the physical risk of being society's protectors? Partly physical capability, but partly also a social contract in which men were valued for their role as risk taker, protector and provider. As masculinity is increasingly treated with scorn, derision and vilification, this old social contract is breaking. A man who doesn't step up to protect a woman menaced by some kind of threat is, by traditional standards, not much of a man.

Accepted masculine identity requires risk and possible injury in defense of a threatened female. Refusal on a man's part is treated by society as unmanly failure, a source for social shame.

The zeta male however is not playing that game, understanding as he does, that while he's expected to assume that risk and damage, the side of the social contract compensating him and valuing him as a man is no longer operative. The zeta male's identity is one developing around conscious evaluation of behavior's risk and reward, and disparaging of traditional social control through shame or prestige.

A practical consequence of this is that a traditional, ingrained behavior – that of assuming personal risk in the protection of women; is being questioned by men.

Questioned and rejected.

To be sure, the onus to selflessly, thoughtlessly assume a position of self sacrifice and service is rejected by very few men, and the world is still populated by white knights eager to discard personal interest in the benefit of women. That's the old biological balance of sexual power at work.

Men however, are increasingly waking up to the dystopia of a world governed by radical feminist ideology. Self sacrifice fails the simplest cost benefit analysis in a world where masculinity is increasingly the basis for social, political, economic and legal hobbling.

Manliness has always encompassed the assumption of self sacrifice, and traditionalists will be quick to call men defining themselves apart from it as unmanly, weak, selfish, along with many other pejoratives intended to shame these man back into compliance. To those detractors – I will pre-emptively offer the suggestion that they should worry about themselves and try to stay out of our way, because the zeta male is coming, in fact, some of us are already here in the future, and not waiting for the world to catch up.

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Are You a Chooser or a Competer? Sex Differences

Paul Elam · 9 December 2010 · Archived copy · Original

Feminist academicians, for as long as there have been feminist academicians, have been insisting that gender is a social construct; that there is no innate biological difference between men and women and that everything we do is a product of socialization. Of course, that is just bullshit. Throughout the animal kingdom there are plenty of examples that stand in stark contrast to feminist views, held religiously close by the ideologies followers. Check out this cogent and reasonable video, rooted in the tenets of human sociobiology.

Free Verse Friday!!

Paul Elam · 10 December 2010 · Archived copy · Original

Thanks to all who contributed their words and works to create this spot for the poets at AVfM. Keep ’em coming. -PE

Gender War

By Uma Challa

Ding Dong Bell
Frog in the well
She pulled his hair
You think it is fair?
He screamed his lungs out
As he was being thrown out
Who goes to jail?
It’s Johnny, without fail
Oh what a nasty bitch you are
To gloat on a gender war!

———-

Nothing Really Matters

By Kevin Carr

In the end,
nothing really matters
except for the mistakes
and petty weaknesses
brought to surface
by exhaustion or dismay.

What is done is done,
payment is forever
without exception.
No excuse is good enough,
no nonjudgmental stance
acts as shield
from the judgments
of the never judged.

No forgiveness is forgiven,
no supporting stand
for those that fail or fall
is left unpunished
by abandonment,
or remembered
when the gavel falls.

What is sown is reaped
regardless of intent,
no fertile compost

will bring nourishment
to soil razed
in accidental flame.

No supporting act
will be repaid
in currency or kind,
the wheel turns around
with cold vengeance
ready to annihilate.
No escape is possible
from the bonds of history.

No price or premium
insures against the past,
no payment is enough
to allay a liquidation
earned by failure.

———-

In Exorcism

By Nergal

Her eyes tell lies that only you can hear
lulling you to sleep before she disappears
And upon her hands is the blood of a child
She says she's an angel, but her wings are defiled

Her mouth is a pit, it has teeth of steel
Chewing your soul til you're unable to feel
Cast upon the screen is a dying lamb
It writhes and bleats in the theater of man

When the sedatives drain into your veins
momentarily blotting out the pain
memories of snakes that crawl into your bed
Dance like the sweet angels that crawled into your head

Her lips are the color of adultery
drawing you inside until you cannot breathe
You struggle in the snares but you can't break free
She calls you a monster,but she knows it's envy

In exorcism,in nomine Dominis, EGO dico super Lucifer ut orior oriri ortus quod recipero vitualamen.

The smoke of the gun sculpted in your hand
it's the only way out before it ends
And upon the clock is the face of her doom
A matter of time before the evil consumes

Oh, little snake only I can forgive
wipe your slate clean to absolve you of this
Your tear-stained face is a mask and excuse
Your little ticket to help explain the abuse

She crawls like a worm,but scaly and dry
shedding off her husk like the tears in her eyes
And baring her teeth when she slithers away
I turn to my angel, and I kneel to pray

In exorcism,in nomine tenus Principatus , EGO dico super Lucifer ut orior oriri ortus quod recipero vitualamen.

———-

The cost of freedom

By TDOM

The words run ‘round my head
What the poet* once said
“Find the cost of freedom buried in the ground”
It’s arisen from the grave
Taken the form of a slave
And once paid cannot be found.
Wars fought in its name
Still try to proclaim
The cost is not so high.
Yet freedom itself is the price to be paid
To conceal the government’s lie.
Communism, drugs, organized crime
Excuses, none sublime
For theft of liberty and justice from some
If accepted mean slavery for all.

*Stephen Stills

The Feminist Failure to Redefine Manhood

Walter Romans (TDOM) · 10 December 2010 · Archived copy · Original

For over half a century feminists have attempted to redefine manhood and masculinity by characterizing traits that they consider to be predominantly masculine as destructive, and then attempting to replace them with traits they believe to be more acceptable. These attempts have met with utter failure.

At the same time, feminists have successfully managed to redefine womanhood. There are many ways to look at the reasons why they have been so successful on the one hand, while being complete failures on the other. One way is to examine the changing relative value to society of both men and women.

Historically, the value of men as a group has been relatively equal to the value of women as a group, while the value of the individual woman has been higher when compared to the individual man. Men have been the providers and protectors, while women have been the nurturers and child bearers. The superior size and strength of the male has made him better suited for his role while reproductive biology has made the female better suited for hers.

The frequency and risk associated with reproduction has added value to the individual female, while subtracting value from the individual male. Coupled with the risk to women from pregnancy and childbirth, a society could hardly afford to add the additional risk of the role of provider and protector. A society might be able to survive the loss of a substantial number of men for a generation, it would be far less likely to survive the loss of a substantial number of its women due to the length of time it would take to replenish the population after such a loss. This meant that the individual man was more expendable than the individual woman, all of which made the man the logical choice for the role of provider and protector.

Women have limited reproductive ability and reproduce slowly. This was once a high risk endeavor. It is no longer. Technological advancement has significantly reduced the risk. Larger numbers of women surviving childbirth (and lower infant mortality) have reduced the need for quantity of reproduction among individual women. This has allowed individual women more opportunity for other pursuits, such as assuming the role of provider and protector. The assumption of this role has increased the relative value of the individual woman and women as a whole. Thus the rise of feminism and the demand to be permitted into areas of society once reserved for men.

The entry of women into these areas has made women less dependent on men for survival. Combined with technological advancements that have reduced the risk for men (fewer men dying as a result of war, work, and disease), there are more men than ever before in competition for fewer women, as many women have removed themselves from the reproductive marketplace. This phenomenon has created an excess of unnecessary men who hold little value to society and rendered men as a whole to be of less value, and therefore more expendable than ever. Thus, the relative value of women, both individually and as a group, has risen compared to men.

The solution to this problem can come in one of two ways.

Many second wave feminists proposed a culling of the herd. They saw little value or need for men beyond their reproductive necessity, as women would prove to be as good as, if not better than, men at everything men used to do. They also examined the negative qualities of men and viewed them as a violent threat. The population of men, according to the second wave feminist, had to be reduced and controlled. Valerie Solanas was not the only feminist to propose this. Her SCUM Manifesto was simply the most extreme and most widely known. Aside from the feminist proposal, a major war or plague might accomplish the same thing, i.e. eliminating a large percentage of the male population, thereby returning value to the individual man.

The second potential solution would be to find value for these unnecessary men by redefining manhood and masculinity. This has resulted in many attempts to redefine men from a feminist perspective. None have succeeded. This failure could be attributed to two factors. Men are what they are, and what they are not is feminine. Attempts to redefine masculinity in terms that the feminine would find acceptable are bound to fail. The second factor is that feminist attempts to redefine masculinity have rarely included value for these unnecessary men without diminishing

the value of other men. The requisite for any feminist redefinition of manhood is the statement that there is something wrong with manhood and it needs to be fixed.

What the feminist perspective ignores are the very factors that allowed women to redefine themselves. First, technological advancement added value to women and allowed them to break out of their traditional roles. Pregnancy, childbirth, and child rearing became safer and less time consuming, allowing women to expand their role in society, making them more valuable. The new definition of womanhood includes the old definition. Attempts to exclude it met with utter failure. The housewife remains a viable option for women and single motherhood is also now an option, as is the non-mother, career woman.

The inclusion of the old definition with the new is what allowed feminism to gain the almost universal acceptance of women. The persistent attempt to redefine manhood by rejecting the old definition rather than incorporating it into a new definition is doomed to fail just as the exclusion of the old definition failed in the attempt to redefine womanhood. One cannot simply point to a few characteristically male traits, determine that they are unacceptable, then eliminate them from the equation as if they never existed. Feminists demand that men become something they aren't.

A second factor in the failure of feminist redefinitions of manhood is that they have subtracted value from masculinity rather than adding value to it. What made the redefinition of womanhood appeal to women is that they added value to womanhood. They turned womanhood into something more than it was before. Instead of using this same successful strategy with masculinity, they have done the opposite. They have attempted to discard the old definition and have subtracted value with the new ones.

It is why they have failed.

Any attempt to redefine manhood and masculinity, in order to be successful, must include the value of the old definition and add value by expanding the definition rather than contracting it. By doing this, it would return the balance between men and women to its natural state. Men as a group must be of equal value to women as a group, even if the individual woman holds more value to society than the individual man. Men must be permitted to be men and their role must increase their value. A feminist definition of manhood will never accomplish this.

If manhood is to be redefined, men must redefine themselves and they must do it on their own terms.

Countering APA Mythology: A Response to Christopher Kilmartin at The Good Men Project Magazine

Paul Elam · 11 December 2010 · Archived copy · Original

Recently I posted a response article here to Christopher Kilmartin's article at goodmenproject.com, where he not only asserted that violence is a "men's issue," but justified that position by alleging that men, as a monolithic group, are actually culpable for the problem of violence in our culture.

It isn't just a men's issue, but it's men *only*; a boys club. And we all need to call each other to account for "our" denigration and violation of women.

I also submitted my response to Henry P. Belanger, Senior Editor of The Good Men Project Magazine, and to his credit he has published it (with reasonable edits).

As you can also see here in the comments to my original article, Kilmartin, a member of the Society for the Psychological Study of Men and Masculinity (SPSMM), aka Division 51 of the American Psychological Association, an organization of gender activists, posted a comment expressing his frustrations at what he called my "distortions," of the subject. He also posted a list of studies and invited me to scrutinize them, saying "After you read them, I will look forward to your reasoned criticism of the scholarship."

I think this presents a unique opportunity. First, it is good to see the people of SPSMM reach outside their insulated academic enclave and take their ideology into forums where disparate views are allowed and encouraged. I also note that while I do not agree with some of the material presented in The Good Men Project Magazine, I am encouraged that its management is clearly not interested in an editorial orthodoxy and is willing to showcase a badly needed discussion directly in view of the public. Their support for this could provide a unique opportunity for increased public awareness of some very serious issues.

So rather than just respond to the studies posted by Kilmartin to this site at this time, I am opting to wait until he, or anyone else from SPSMM has had the opportunity to rebut the current article posted there from me.

I will respond in kind, and will certainly include my reactions to the studies provided in the comments here. And I will continue to respond as long as SPSMM does the same. This is an incredibly important subject, both in ideological and real world terms.

I expect, should the scholars at SPSMM allow their views to be vetted by the reading public in an open forum, there will be several comments from readers of this and other MRA sites. I would like to respectfully suggest that those responses be civil and within the Terms of Service for The Good Men Project Magazine.

Human Rights Day: An Indian Fraud

Paul Elam · 11 December 2010 · Archived copy · Original

Note: I recently posted a video involving men being assaulted by women at a Delhi train station. The video used here is a different, more expansive one. -PE

December 10th is officially recognized as Human Rights Day by the United Nations. Nations from all over the world are encouraged to measure themselves in respect to their contributions to the human rights movement; to assess their progress and learn from their shortcomings. It's a day for pundits and politicians to make arguments and take stands, and it will inspire some, as it has in Cuba, to take to the streets in protest of rights still not recognized.

Unfortunately, the day will also be used for disingenuous political grist; for a ruse presented to the world, painting a picture of progress where none exists, or where even slippage from human rights is the actual course of events.

India is now the shameful example of that. It's commitment to civil rights is now officially confined to photo ops and spurious political rhetoric, painting only the thinnest veneer over the fact that the largest democracy in the world is now the most virulent enabler of segregation enforced with violence, with men as the targets.

First, here is a picture of what India wants the world to see.

It's so posed it could double as a post card, or the cover to a "We are the World," album.

But now let's take a look at a different India; the *real* India, where forgetting your place as a man and stepping on a train car reserved for women will get you beaten, while police oversee the abuse and encourage it.

There is India's true stand on human rights. Only women are regarded as human.

It might be hard to understand why these men, who committed the sin of entering a woman's only train car when the others were full, would stand by and take such abuse without defending themselves. Sure, the police/thug enforcers are certainly deterrents. But it is likely possible that there is another reason.

All I had to do to understand was to think of my father.

He was a veteran of two wars, complete with bullet holes, white phosphorus scars and pieces of shrapnel embedded in his back. He was also a golden gloves boxer. Not someone to be messed with. But I think he would have taken the slaps (if not the humiliating squats) just like the men in the video. In his time it was unthinkable for a man like him to hit a woman, even when under attack.

But he was a man when men were honored for what they did. He didn't grow up and live with forty years of people telling him he was a pig, and that everything he did to protect women was just a cover for oppressing and abusing them.

Now me, however? I am quite certain that I would have cold cocked the first woman that lay a hand on me, and taken down as many attackers as I could, male or female, police or civilian, before I went down, which I am sure would have happened before it was over.

I think that is the effects of feminism and misandry, if the two really are distinguishable. I don't feel bound by a code to protect women, sacrifice for them, and certainly not to be their punching bag because they think I got uppity and forgot my place. I watch this video and only see the disgrace of hired thugs posing as law enforcement, of immoral women gone drunk and stupid with power, counting on the fact that the men still regard them as untouchable.

Keep it up, India. Eventually your men will lose their reverence, *and their fear*, and then you can celebrate Human Rights Day at the train station, with blood on the platform.

And I will not fault your men for one drop of it. Even a dog will come out fighting if you put him in a corner long enough and kick him.

[image]

Super Bowl Hoax: The Continuing Distortions about Intimate Partner Abuse

Teri Stoddard · 12 December 2010 · Archived copy · Original

[box icon="none"]Ken Durden / Shutterstock.com[/box]

Stop Abusive and Violent Environments (SAVE) is pleased to announce an upcoming event to commemorate the Super Bowl Hoax. "Super Bowl Hoax: The Continuing Distortions about Intimate Partner Abuse" will feature a series of presentations designed to highlight how domestic violence half-truths and misrepresentations continue to the present day. The event will be held on Thursday, January 27, 2011 in Washington DC.

These distortions of fact have become deeply embedded in American culture,and cause harm to the many offenders and victims of domestic violence who are being denied the services and protections they need.

The event will be held at the Heritage Foundation, 214 Massachusetts Ave NE, Washington DC 20002. The event will be held 12:00 – 1:30pm. Attendance is free, and advance registration is required. Email your name, organization, and telephone number to Teri Stoddard, Event Manager: tstoddard@saveservices.org .

The Super Bowl Hoax, which occurred in 1993, falsely claimed that more women are victims of domestic violence on Super Bowl Sunday than any other day ofthe year. The public outcry arising from the hoax spurred passage of the Violence Against Women Act the following year. A complete account of theSuper Bowl Hoax can be seen here: http://www.snopes.com/crime/statistics/superbowl.asp

SAVE is a non-profit organization dedicated to ending domestic violence through evidence-based solutions:http://www.saveservices.org/

SPSMM Responds to Paul Elam

Paul Elam · 13 December 2010 · Archived copy · Original

The Society for the Psychological Study of Men and Masculinity (SPSMM) editor for the Good Men Project Magazine (unnamed in the article) has responded to my rebuttal of Chris Kilmartin's blanket condemnation of masculinity in the piece entitled, "Violence is a Men's Issue."

The purported gist of the response, as I understand it, is that since some men are violent that it looks bad for all men. And that consequently we should coalesce, as men, to confront it within our ranks. But unfortunately the author quickly and erroneously mischaracterizes the nature of my argument. "Mr. Elam wants you to think about the issue in terms of men vs. women: who's more likely to start violence, who's more likely to engage in violence, and who's more likely to get hurt," is offered to readers.

Actually, between myself, the person who wrote those lines and Kilmartin, I am the only one doing just the opposite of what is alleged. My contention has been clear throughout; it is not "men vs. women" but perpetrators vs. victims. It was SPSMM that narrowed the view of societal violence through a gender specific lens, managing only to acknowledge and address male perpetrators and female victims. How much more instigating of a men vs. women mentality can you be than that?

I certainly did bring up women's perpetration of IPV. It was the necessary counterbalance needed to address the divisive and significantly biased nature of Kilmartin's offering. And it should be part of any rational discussion on societal violence.

In my attempt to rattle loose the prejudicial nature of the 'men only' approach to dealing with violence, I offered the question of whether the significantly higher incidence of arrest for violent crimes in the African American community pointed to a condition of "toxic blackness," for which the African American community should intervene on its own. It is clearly an idea I find lacking.

The response to this was, "Black communities throughout the U.S. have found a myriad of ways to try to prevent their young men from becoming violent and thus being killed or incarcerated (admittedly, some programs have been more effective than others). Kilmartin is arguing for the same: that we, as men, find ways to help other men refrain from violence."

And of course this misses the point entirely. The African American community is certainly seeking ways to prevent their young men from becoming violent, but I have not heard of a single community effort that targeted "blackness," toxic or otherwise, as the source of the problem. And yes, Kilmartin is arguing for more of the same. The African American community also has problems with violent and abusive women, like every other community. And like every other community that violence is scarcely acknowledged as a problem. Regardless of the good intent, it feeds the misconception that violence is the exclusive province of males, and it leaves the same trail of unrecognized, traumatized adults and children in its misandric wake.

Finally, and most disappointingly, the response ended on the ironic note of mandated gender roles, and not without a somewhat personal shot at me, as written in the following:

"This seems to be especially problematic for Elam, who believes that men should "abandon any notion of commitment to women or vulnerability to them," and who is "anti-marriage and anti-commitment to the core."

To be fair, this is a very accurate representation of my beliefs, even though obviously served up as an attempt to shame.

My sentiments are pro equality and anti gender roles. I remember well the same year that we landed a man on the moon that the help wanted ads were divided clearly between men and women, reflecting higher and lower paying jobs respectively. It was an arrangement, while understandable in a world that demanded male bread winners, that was no less suffocating the ambitions of women who wanted to choose the path of self reliance and self sufficiency.

We have come a long way since then, and I laud those changes. No one should be forced, by public policy or social coercion, to live up to expectations based simply on the sex they happened to be born with. It is unthinkable in a world striving for any sense of personal freedom and justice.

But as we keep learning that we still haven't learned, that should apply to men as well. I am not, nor are my fellow males, the congenital bodyguards assigned to protect women- even as we strive for their "equality." If that path is chosen by a man, so be it, and I find no fault in it. But that path coerced or followed under duress is nothing but evil. Telling me that it is "my job" to protect and provide for my equals is no different than telling a woman in an office to fetch the coffee for all the men, or that she should not be allowed the same pay for the same work.

So I reassert that SPSMM is misguided in it's efforts. A few violent men does not make all men look bad. And a few violent women does not make all women look bad. It all makes violent people look bad. Unless, of course, you are simply looking to play a game of pin the tail on the scapegoat.

Until we start getting this, and address our problems as a community of equals, we are only perpetuating the same old sexism under a different guise.

I didn't much like it in 1969, and I don't much like it now.

War=Good, Sex=Evil

B.R. Merrick · 13 December 2010 · Archived copy · Original

Did you know that Julian Assange, founder of WikiLeaks and traitor to the "These Colors Don't Run" crowd, likes sex? Did you know that it is now confirmed beyond any doubt that he has had sex at least *four times* in his life, with at least three different women? Did you know that before having sex with two of these women, he stopped foreplay long enough to roll a condom onto his erection? Well, if you didn't, I'm here to tell you what you desperately need to know, in order to make sense of the War on Certain Kinds of Terror, a war that, before it is finished, may very well lay claim to everything you've ever known. Not content with ruining the economy and running on lies, this war may very well call into question, on the part of a government supposedly "of the people, by the people, for the people", the very existence of the Internet.

Yes, it may only be a matter of time before the corporations given control of the Internet are called upon, as VISA, MasterCard, Amazon, and PayPal have learned, by the government they support and believe in, to yank "objectionable" material off this pesky thing for good. They will never learn, and they will never stop. There is too much money to be made, and too much security given by getting into bed (so to speak) with the world's most successful mafias. But more importantly, the prosecutors of this never-ending war want you to know one thing: Julian Assange has a sex drive, which makes him less of a hero and more of a pervert.

Assange's sex drive is dirty, disgusting, and rapine. His free-thinking mother never bothered to explain to him that a man's sexuality must be thoroughly tamed by a woman, who has remained a virgin until their wedding night. And now Assange, by virtue of being a dirty, disgusting male, is accused of rape. The government of the United States is so angered by this charge that they have put themselves behind an international warrant of arrest for Assange, and they have succeeded. It's a victory for feminism, and a refreshing sight to all of us who had lost our faith in the mafia of government, a crime family that sat on their hands all morning on 9/11 and failed to do a single thing for which they steal our money. But that's not important. What's important is what Assange — who has blood on his hands (according to bloody-handed politicians that ought to know how it looks, smells, and tastes by now) — wears or does not wear on his dink.

Before Assange, the media in bed with bloody-minded politicians got quite a lot of mileage out of destroying Tiger Woods, another man who has (gasp) had sex. It's true that Woods's sexual behavior led to a divorce, but the only thing that concerns me is that children are involved, and they will never get over that divorce. Try counting the number of articles you've read that discuss in any detail the trauma that his kids will now suffer with for life. Should be fairly easy. Now count the number of articles describing in detail their father's sexual dalliances, and explain to me how these articles will help them cope with the sudden, shocking reality that Mom and Dad don't really love each other.

Is Woods entirely to blame? I don't really know, and I'm not going to play Armchair Divorce Judge. It's none of my business, after all. I can tell from his press conference last year, however, that he's not the slightest bit interested in determining how the whole mess started: "Buddhism teaches that a craving for things outside ourselves causes an unhappy and pointless search for security." Then stop eating, sleeping, having sex, accepting endorsement deals, watching movies, and generally enjoying the world in which you live, most of which can be found outside the self. No pets, either. No wonder the children aren't mentioned in any of these articles. According to Buddhism, you shouldn't enjoy them either? Is the divorce going to cause any "unhappy and pointless" searches for security on the children's part? Geez, this is boring and unpleasant. It's much more fun to talk about their father's sexual escapades, so back on topic we go.

It appears that American Buddhism teaches much the same thing about sexuality that American Christianity does: You should feel somewhat bad and weak for enjoying it, especially if you're a man. I also suspect that a father like Earl Woods, who started coaching his son before he was out of diapers, may have been the type of father who applied numerous systems of coercion to get his kid to be as good at golf as he became. It is highly unlikely that

any child prodigy is given much leeway with his free time. Sex would undoubtedly be something that would make a dead man feel alive again. But Buddhism, like Christianity, never goes there. It always goes someplace else, like a politician desperate to wipe the blood off of his hands onto the nearest passerby.

Now that people care less about Woods and more about Assange, let's have an endless debate in the media about the fact that Assange also likes dirty, disgusting sex. More than one million people are dead due to the murderous policies embraced by many people in government, but we can save that for, oh, let's say ten years from now, when we can find a way to blame it on the free market or voter apathy. Surely by then, everyone will have forgotten about the collapse of World Trade Center 7. For now, it's about un-Christian, non-Buddhist sex. (At least all those dead Middle Eastern men have stopped having it.)

In the London Daily Mail, an intriguing article was written about the whole sordid affair. It is clear, once you reach the end of it, that the charges are as baseless and pointless as the false rape accusations against the Duke Lacrosse players. Regardless, there's this gem: "This is only one of several puzzling flaws in the prosecution case." Yes, indeed, it is puzzling, unless you've already drawn the conclusion that I have: It's a load of crap and these women are liars. Just in case they're not (and I have a greater chance of winning the lottery twice after pigs learn to fly), this article gives the women pseudonyms. But why are they using the pseudonyms Jessica and Sarah, when Justin Raimondo over at Antiwar.com has already given us their full names? (And if any article sums this thing up better, I'd like to see it.)

Interestingly, at the masthead for the Daily Mail, there is a link for "Femail." Just go to that link to find all sorts of crucially important "news" items centered on and around women:

"Emotionally cut off. Physically strong. Sexually aware. How does a mother cope when autistic boys grow up?" *Yes, their autism is all about **you**, Mum.*

"I waited years to have first child, says tumour mum, and I've spent £30k on her." *Well, she'll have plenty of false security to help her cope with the lack of real security coming from her mother.*

"Liz Hurley… shows off her lacy side (but the sheer shirt and bra combo fail to make the style grade)." *Bitch. How dare she?!*

"For Wills and Kate, the bishops' guide to a happy marriage." *Look at his parents. You're screwed. The numerous systems of coercion to which you are both subject are likely to drive your husband into the arms of Tiger Woods's ex-sex partners. Learn to grin and bear it. There will be plenty of false security to help you cope with the lack of real security from your husband, or from his grandmother, who will probably like you about as much as she did his mother.*

Is it any wonder, reading this garbage, that there have been dozens of articles written about Assange having sex with two gorgeous Swedes, but very few about more than one million dead people, and millions more displaced? Are you even aware that 1 in 5 Iraqis was displaced? Are you aware that the former population of Iraq equaled California? Are you cognizant of how radically different any Californian's life would be if he were to go to work one day to discover that 1 in 5 of his coworkers had simply disappeared, and that an occupying army with an incomprehensible language was wandering around on the street outside? Forget it. Back to Assange's Nights of Unbridled Anarchist Passion.

We know far more about Mr. Assange's sexual proclivities than we ought. The same can be said for Woods; for Paul Reubens, who was arrested for doing nothing wrong; for Bradley Manning, who may or may not be gay, none of which is any of our business; and yes, I hate to say it since the man is a politician, even for Senator Larry Craig, who was arrested and humiliated in front of millions for being a closet gay and sticking his fingers under a bathroom stall wall.

(And let's just jump off once more for a second. Why, if so many heterosexual men have a problem with fingers being run under the stall wall, and other such horrific events, do stall walls still fail to go all the way to the floor?

For that matter, why, to this day, do stall doors still have cracks in them wide enough that you can usually see some part of the stall user's body as he's sitting on the toilet? Why doesn't someone do something about this, like they did in Little America, Wyoming, where each bathroom stall is a separate room with a goddamn lock and a full-sized door? Okay, back on topic.)

"Clearly, he is responsible for an avalanche of political leaks. Whether he is also guilty of sexual offences remains to be seen." No, it doesn't. He's innocent. What remains to be seen is exactly how long men will continue to take this nonsense. I doubt it's much longer, especially given the tone of this next phrase:

"…[H]e is certainly a man of strong sexual appetites who is not averse to exploiting his fame." He may also very well be a desperate man with mild sexual appetites, who has no home, who is subject to numerous systems of coercion to which he is not entirely accustomed, that threaten every hour that he is conscious to end what is left of his life, and a little sexual relief might just be one of the few things he has left to make him feel alive and manly. Certainly, that can also be true. So why the conclusion about him thinking of himself as a sex god of some sort?

When an article that paints Assange as "a man of strong sexual appetites who is not averse to exploiting his fame" can't find a single thing to substantiate the rape charges, what are the chances that a single male reader will not see this as a wake-up call? What is the possibility of men continuing to support or believe in a government that uses these false charges as an excuse to nab someone who has embarrassed them? The government and its media, desperate to milk the non-existent-sex-scandal angle as long as possible to distract attention from the bloodshed, are counting on us being just that stupid, that we won't see through it. Allow me to show you some of what you're being sold, just in case you actually are that stupid.

The article cannot defend the rape charges. It is obvious that those responsible for writing, editing and publishing this article know it. Therefore, the admission of innocence is carefully couched: "…there remains a huge question mark…" "Again there is scant evidence — in the public domain at least — of rape, sexual molestation or unlawful coercion." In that last sentence, "scant" is synonymous with "no," and the phrase "in the public domain at least" means "outside the memories of two thoroughly untrustworthy witnesses who are obviously lying."

The article claims that one of these women was someone "with whom he was having a concurrent fling." There is nothing "concurrent" about two one-night stands in a row. But now Assange is painted as a womanizer who practically did a three-way with two women who were each unaware that the other woman was lying on the other side of the bed. Now Assange is a "cheater" and a "pervert" as well as a "traitor." Enjoying this so far?

[image]They post a big picture of Assange, just in case no one has seen his lithe, Aryan form before, posing like a successful model, but the faces of the "victims" are blocked out, and they're given pseudonyms, even though their names have been printed elsewhere, as I mentioned above. The message: This man likes pounding it good and hard, with as many women as he can get, but the "victims" must have our protection until the system of coercion in which we trust has run its course. They can and should be forgiven for enjoying getting it good and hard. They are, after all, victims, at the very least, of someone who was in a position of authority, and being women, they were quite naturally in a position of inferiority, even though men and women are equal.

More juicy details, then this sentence: "Afterwards, she hung around and was still there when Assange — who has a child from a failed relationship around 20 years ago — left with a group of male friends for lunch." There is no reason, of course, to bring up a failed relationship or a "bastard" child, except to remind everyone that Assange is a sex fiend, who squirts out kids left and right, for whom he feels no responsibility. Disgusting.

"Jessica *[not her real name]* asked if they would meet again. 'Of course,' said the WikiLeaks supremo." See? Assange was in a position of authority (probably bangs on top), and the writer is simply reminding us that as far as the dastardly WikiLeaks is concerned, he's the head honcho, the big cheese, numero uno, the buck stops here, yada yada yada.

[image]"A few hours after that party, Sarah apparently Tweeted: 'Sitting outside … nearly freezing, with the world's coolest people. It's pretty amazing!' She was later to try to erase this message." This is all the governments

of the United States and Sweden need to know if they're truly concerned about whether rape occurred. Since we know it, they know it, Assange knows it, and his two sex partners know it, then we also know what these governments are actually up to, and we ought to know what the people who published this article are up to.

If you continue reading this salacious play-by-play (that unfortunately leaves out the most pornographic details… maybe the next article), you will also stumble upon one of feminism's goals, ready to be put into practice by the People's Government of Sweden: "Sarah *[whose real name is Anna Ardin]* next spoke to a newspaper, saying: 'In both cases, the sex had been consensual from the start but had eventually turned into abuse.'" In other words, what "Sarah" wants is to prosecute a man based on her testimony alone. "Sarah" has no scars on her body, no hidden camera or microphone recordings, no witnesses, and no evidence of any wrongdoing. What she has is the testimony of the accused, who has admitted to consensual sex, and the testimony of the accuser, who also testifies that "part" of the sex was consensual. Twice.

If a case like this goes to court, it essentially turns women into cops. This is what cops can get away with, at least in traffic court. A cop pulls you over, uses a device no one else can see, writes down what the device says, interviews you in direct violation of the Fifth Amendment to the Constitution (which he swore to uphold and defend when it is convenient for his purposes), and shows up in court with nothing but his testimony. Yes, he has a video camera in his car, but all that does is verify that he pulled you over and asked you questions. If you don't say anything against yourself, the officer will have you convicted of an offense based on nothing but his testimony. And cops, like women, are scrupulously honest. As the ancient Romans used to say, "Fuck habeas corpus."

The article asks us: "So what to make of a story in which it's hard to argue that any of the parties emerges with much credit?" You get it? Assange had sex with two women over a matter of days. This offense precludes him from getting any credit, for showing the world the murderous nature of war and the dishonesty of their ruling elite, for suffering at their hands, for having to run year after year from country to country and seeking a little solace inside an inviting, warm, wet, safe, feminine place, as she softly coos and moans while he fully experiences his manhood. Disgusting. No credit for you! Come back after you've had a Tiger-Woods-style press conference. Pig.

The ruling elite, who bungle every war, who steal tons of money, who regulate everything to death, who lie, who cheat, who have tons of sex, who pretend they don't, who mangle everything they've touched, who are routinely exposed by journalists like those at WikiLeaks, could not engage Julian Assange on the facts. Therefore, they invented a scandal, with the aid of two silly-headed women, out of thin air. They did this because the shame of sexuality, especially male sexuality, is so ingrained in most First World nations (which sprang from a deep bed of Judeo-Christian philosophy), that such a scandal would even be possible. In a world filled with something other than idiots, the baseless charges would never have made it to the press, because it was obvious they were made up. The only reason they have done so is not because anybody believes them (outside a few radicals, perhaps — even prominent feminists are abandoning these women), but because millions still believe there is something wrong with what Assange did in bed. What he actually did was seek a little relief. It is unfortunate for him that he is unmoved in the same-sex direction, where seeking a little relief seldom carries any baggage at all, and never a baseless charge of rape. If it's possible to be guilty of something good, then it appears that Assange, like all other victims of society's disdain for dick, is guilty of being a heterosexual man with a conscience. Why don't we put him on trial for that? At least there would be some honesty about what's happening, and some reasonable chance of convicting the pervert.

Jessica Valenti Calls for End to Presumption of Innocence, Due Process

False Rape Society · 14 December 2010 · Archived copy · Original

Jessica Valenti: America should model rape laws after Sweden's — where some legal experts want to make sex a presumptive crime whenever a woman cries rape.

Jessica Valenti's take on the Assange sex case in last Sunday's *Washington Post* was more of the same old same old, a mish-mash of the usual feminist victim blather about America's supposed tolerance of rape.

But then, just as we are nodding off, Valenti tosses a bucket of ice water on us by — it seemed to me (you read it and decide for yourself) — at least tacitly endorsing what would be the most unjust, inhumane, morally grotesque law in our entire jurisprudence. Read carefully what she says:

". . . we should look to [Swedish rape laws] as a potential model for our own legislation.

"In fact, some activists and legal experts in Sweden want to change the law there so that the burden of proof is on the accused; the alleged rapist would have to show that he got consent, instead of the victim having to prove that she didn't give it."

Valenti, who, by the way, is not above resorting to the cheap feminist trick of calling a rape accuser "the victim" (which means, of course, that the accused must be a "rapist"), seems to at least tacitly endorse turning the most fundamental act of intimacy, an act that has been performed countless times every minute of every day of every year since the beginning of time the world over, into a presumed felony.

Read that again. It's not hyperbole. Under the plan proposed by some Swedish legal experts, once a woman cries "rape," the accused male would be sent away to prison for many years unless he could *prove* consent.

What would this mean in practice? In many rape cases, there is no significant evidence aside from the testimony of the accuser and the accused. Under this plan, *if the jury doesn't know who to believe, as is often the case, the male would be guilty because he is unable to meet his burden of proof*.

He will have lost the trial before it has begun.

From a legal perspective, such legislation would do an end run around one of our most cherished rights — the right not to testify against oneself. At present, a prosecutor is not permitted even to suggest that the jury draw an adverse inference from the defendant's refusal to testify. Under *this* plan, the defendant would have no choice but to testify because it would be *his* burden to prove he didn't rape the accuser.

It would be a setback to pre-Magna Carta days.

Reversing the presumption of innocence for consent is the radical feminists' Holy Grail. Linda Brookover Bourque's *Defining Rape* said in 1989 that the ultimate objective of rape reform is shifting the burden of proof from "the victim" to "the offender." It is the most dangerous, most radical proposal in this entire field.

But, you see, for Valenti and her ilk, there are far too few young men rotting away in prisons for rapes they surely *must* have committed. If we flip the burden of proof for consent, America, which is already the prison capital of the world, would need to double or triple the number of existing prisons to house the young men guilty by reason of penis. Our colleges and our military literally would become pink ghettos.

The misandry underlying this proposal is so vile, so breathtaking, that it ought to frighten anyone who possesses a Y-chromosome, and anyone who loves someone who possesses a Y-chromosome. All of us need to be alert to the fact that this proposal lurks out there, and that there are committed zealots in this country who would love for it to be the law of our land.

Site Update

Paul Elam · 14 December 2010 · Archived copy · Original

[box type="note" icon="none" style="rounded" border="full"]

First allow me to thank those of you who took time to post responses to the debate, here and over at The Good Men Project Magazine regarding societal violence. I had the pleasure of writing the articles that were featured in that debate, but as usual the comments carried the day and once again the scourge of misandry was exposed for the unsupportable social disease that it is. In grand fashion, I might add.

For every decent man and woman that stood to speak, my sincere thanks. You are a credit to the decent side of humanity. And oh, it is not too late to go over there and add your opinion.

And now on to other matters.

As some of you may have noticed there have been a few changes to the site in recent days. I have set up RSS feeds for several of the very select sites that I am willing to give space on this website. Those that do not have RSS feeds have their static links remaining. A banner for Godfather Harry has also been placed.

There are also new social networking options at the end of each article, as well as a Facebook "like" button. Please allow me to request your use of them regularly. They are invaluable and effortless tools for spreading the word.

I have also added a video section for John Hembling's Youtube channel, JohnTheOther, as well as a "Comment of the Week," area that will be changed each Saturday. Currently it features some wisdom courtesy of Keith.

And I am sure you have noticed that threaded responses are now enabled in the comments. It was requested by users and seems to finding good use.

As always, if you have any suggestions or requests leave something in the comments here or shoot me an email.

[/box]

Man thrown from moving train by police for boarding women's car

Paul Elam · 15 December 2010 · Archived copy · Original

Recently I posted videos of men in India being physically assaulted by women for boarding a "women only," train car, because other cars were full, while police supervised the beatings. At the time it seemed to me like the shocking display of women's and police brutality against men epitomized the extreme degree of misandry that has come to grip that country.

I was wrong.

An AVfM reader just forwarded a news story to me from The India Times. According to train passenger, Bishnu Basak, he boarded the train at Samudragarh Station in a hurry as it was leaving, not realizing that he was entering a women only car.

According to the news story a constable for the government railway police confronted Basak, demanded to know what he was doing in the women's car, confiscated his ticket, *and threw him from the moving train*. Locals rushed him to a nearby hospital from where he was moved to the SSKM Hospital. He was then shifted to the Sambhunath Pandit Hospital where he is now admitted.

It is hard, even after years of writing on men's issues, to convey the heinousness of this incident. The only thing that comes to mind in comparison is the story of James Byrd, Jr., who was drug to his death in Jasper, Texas behind a pickup truck after his ankles were wrapped in logging chain in 1998.

Basak lived, but the constable that threw him off the train had no way of knowing he would survive. And while authorities in India have promised an investigation, it will likely not be the same kind that happened after Byrd was murdered.

It is clear, beyond any conceivable notion of error, that this incident is a result of a culture of government sanctioned, no, *promoted*, violence against men in India. I will summarily dismiss, in advance, any notion that this was just an isolated incident and not sparked by the pervasive mentality of government authorities that men are legitimate targets for unjustified abuse on the supposed behalf of women.

Watch the video if you have any doubts.

We are rapidly moving toward a definition of Gender War that will exceed even the most outrageous fantasies of the conspiracy obsessed. And you will only hear about it on sites like AVfM because the American media is still more concerned with selling tampons and douche than in informing the American people.

The Modesty of Man

Uma Challa · 16 December 2010 · Archived copy · Original

"Whoever, intending to insult the modesty of any woman, utters any word, makes any sound or gesture, or exhibits any object, intending that such word or sound shall be heard, or that such gesture or object shall be seen by such woman, or intrudes upon the privacy of such woman, shall be punished with imprisonment for a term which may extend to one year, or with fine, or with both", reads Section 509 of the Indian Penal Code.

Section 354 of the Indian Penal Code prescribes a maximum sentence of two years in prison to a person convicted for outraging the modesty of a woman.

The Supreme Court of India has, on various occasions, elaborated on what modesty of a woman means. According to the apex court,

- Modesty is a virtue which is **inherent** to a female **owing to her sex**;
- Modesty is an attribute associated with female human beings **as a class**;
- A woman, young or old, intelligent or imbecile, awake or sleeping, possesses modesty, which is **capable of being outraged**;
- Modesty of a woman is outraged when the act of the offender is such that it is **shocking** and can be perceived as an **affront to feminine decency and dignity**. Example: slapping a woman on her butt, disrobing her, asking her for sexual favour etc.;
- Mere **knowledge** that the modesty of a woman is **likely to be outraged** is **sufficient** to constitute the offence **without any deliberate intention** of outraging her modesty.
- Section 354 will apply to all sexual acts **committed or intended** against a woman that stop short of penetration. (Note: The latest Criminal Laws Amendment Bill 2010 proposes to include ALL sexual acts as rape);
- **Lack of protest** by a woman **cannot be an alibi** for the "offender" who has "outraged her modesty".

Women's organizations are also constantly up in arms about beauty pageants, movies and commercials indulging in "objectification" and "commodification" of women and outraging the modesty of women as a class. These gender zealots are of the firm conviction that female models and actresses are rather forced to trade their bodies and prance around half-naked purely to satisfy the perverse desires of men.

I will reserve my comments on how much I agree or disagree with the above laws or views on the modesty of a woman for a later time.

What I wish to point out here is the popular, egregious notion that men have no modesty to outrage, and the reinforcement of this view by our legislature, executive and the judiciary.

A more recent, very alarming trend spreading in India is the full blown attack on maleness and male sexuality in the print and electronic media, a phenomenon I found quite common in the United States.

Today, men and boys are routinely portrayed as idiotic, pathetic, uncouth and inferior creatures who are constantly in need of rescue by their "superior" wives, girlfriends or female relatives who are all set to overhaul them.

- http://www.youtube.com/watch?v=0m4Rubr-IfY
- http://www.youtube.com/watch?v=aDKtW7_Hyr8
- http://www.youtube.com/watch?v=mPwhMoQBg_8

The society considers kicking, punching and slapping men as acceptable and even laudable behaviour on the part of women and girls.

- http://www.youtube.com/watch?v=mhL13x2ZULU

- http://www.youtube.com/watch?v=jbC1kDUCHBk

Ridiculing male sexuality is considered harmless entertainment, and the few men and boys who protest are considered peevish and lacking in humour.

- http://www.youtube.com/watch?v=4JSeRYDcTgU
- http://www.youtube.com/watch?v=LdNVuMSKB8A
- http://www.youtube.com/watch?v=tNE3l2LPiEY

There are scores of men who, upon their modesty being outraged, resort to self-destructive behaviours such as giving in to substance abuse, depression and suicidal urges. One such “humourless” young man, incapable of handling “innocuous” attacks on his dignity and modesty, recently ended his life.

- http://www.youtube.com/watch?v=Q9qvNvv92Wk

When I was growing up, I noticed that every time a woman or girl suffered injustice, insult or attack (real or perceived), in the hands of a male, someone would promptly ask the offender, “Don’t you have a mother or sister?” Men and boys in India are constantly reminded of their mother, sister and daughter no matter what another woman is pained about.

I eagerly wait for the day when women will be reminded of their fathers, brothers, sons, partners, male colleagues and friends every time they cause, commit or witness injustice, insult or injury against a man. I look forward to the day when men will shed their silence, stand up and thwart the slightest attack on the sexuality, dignity and modesty of men.

How to Avoid a False Rape Claim

False Rape Society · 16 December 2010 · Archived copy · Original

Sometimes there is nothing an innocent guy can do to avoid a false rape claim. Sometimes he is just in the wrong place at the wrong time. But a significant number of false rape claims can be avoided by exercising caution and staying clear of situations where the likelihood of a false rape claim is enhanced.

When it comes to *rape*, political correctness gone mad tells us we should not even suggest advising our daughters to avoid certain situations where rape is more likely to occur (they call it "victim blaming" — as if the mere admonition to "be careful" transfers blame for a rape from the rapist to the victim). It would be unfortunate if we similarly hesitated to urge*our sons* to minimize the risk of false rape claims out of some warped, politicized sense of principle. The long-term damage from a false rape claim is so potentially enormous that every reasonable effort should be taken to avoid one. Make no mistake, the onus for a false rape claim is on the false accuser, just as the onus for rape is on the rapist. But failing to discourage our young people from putting themselves in harm's way just to make a political point is something no sane parent should ever do.

Having closely studied the false rape phenomenon for a considerable period of time, we have compiled a short list of situations where the likelihood of a false rape claim is enhanced. We've run similar lists in the past, and we are constantly updating it. A lot of it is common sense. Sometimes, more than one of these situations is present in a given instance, thus increasing the likelihood of a false rape claim.

One important point needs to be made at the outset: the vast majority of women would never tell a rape lie under any circumstance, just as the vast majority of men would never rape under any circumstance.

Here are the situations to watch for:

▲Where the woman will feel a need to deny her consensual tryst to someone important in her life.

This one can't be overstated. It is the foremost reason why women lie about rape. In Prof. Kanin's first landmark false rape study, he found that the motive to cover up a sudden illicit encounter was the primary motivation for false rape claims. It is manifested in a variety of ways, but if you remember the general principle, you should be able to spot the warning signs.

If a woman feels a need to keep the affair from someone important to her, she is more likely to falsely cry rape because she fears the tryst will become known. How will it become known? She might fear that she has become impregnated, or that she has contracted a sexually transmitted disease, or that you will reveal the affair to someone and that it will get back to the person(s) she wants to keep it from. In light of these fears, some women figure that the only way to avoid blame is to make a preemptive false rape claim. It is cruel and heartless to the falsely accused male lover, but, sadly, it is more common than we'd like to think.

Specific situations where this occurs:

(1) *Having sex with a woman who has a husband or a boyfriend.* Aside from the moral considerations of interfering with someone's marriage or committed relationship, you should avoid this at all costs because it is ground zero for a false rape claim. Even if you think the woman is estranged from her husband or boyfriend, you may not know for sure, and there is always the possibility they will get back together soon. Too often, the innocent male won't know that she's married or has a boyfriend — a cautionary tale about the dangers of bedding a woman you don't know well.

(2) *If the woman is young, or if she is still under her parents' emotional thumb and they either disapprove of you or of her having sex.* If a girl needs to hide the fact that she's having sex with you from a parent, as most teen girls below college age do, you are playing with fire. Moreover, sex with college-age women or older is sometimes problematic if she is still under her parents' financial or emotional thumb, and if they disapprove either of her having sex, or of you.

(3) *If the woman would be embarrassed to let her friends know she is serious about you.* If you are the quarterback of your school's NCAA division one football team, chances are, this won't be a problem. If you are a geek who's not very popular but who "gets lucky" one night while you're both drinking, you stand a greater chance of a false rape claim the next morning.

(4) *Group sex where there was one woman and multiple guys.*Think Hofstra. This is a recipe for a false rape claim. Ground zero, in fact. We've seen this multiple times. The reasons are obvious: how on earth can she possibly explain *this* to a boyfriend, a parent, or a friend? How will she hold her head up on campus? Most sane young women will deeply regret that encounter after-the-fact and will worry that if word got out, it would destroy what's left of her reputation. The fear of "slut shaming," as the feminists call it, seems to spawn off-the-charts regret, and that is a false rape claim waiting to happen. Men should never, ever put themselves in this awful situation.

▲Nasty break-ups.

Divorce and custody disputes spawn false rape claims in order for the woman to gain the upper hand in the dispute.

Spurned ex-lovers sometimes use false rape claims as a tool of revenge. If you are cheating on a wife or a girlfriend, a false rape claim is more likely, and many people will view it as a sort of justified payback.

These situations are sometimes difficult to avoid and give men even more reason (1) not to cheat, and (2) to do a much better job of getting their know the woman before getting serious with her.

▲Where it will be confusing as to whether rape occurred.

The alcohol-fueled hook-up culture is a disaster for both men and women. To suggest that couples should never drink and fool around denies eons of accumulated knowledge about gender relations. Couples often drink to lower inhibitions, knowing full well where it will lead. It's drinking to excess that's the problem, especially for college-aged couples and slightly older. Asking the police or a jury to sort out what happened afterwards based on a "he said/she said" account puts an impossible burden on our law enforcement and judicial apparatuses. Young men looking to "score" in that situation need to understand that (1) when women drink to excess, at some point, they lose the ability to factually and legally consent, and the breaking point is very difficult to discern; and (2) women experience much greater after-the-fact regret than men do. Sometimes feelings of regret are translated into feelings of "being used," and sometimes feelings of "being used" are misinterpreted or purposefully misconstrued as "rape." Unfortunately, it is the politically correct thing to urge young women to party like the guys — without bothering to tell them about the regret asymmetry that separates the genders.

▲Big age differentials.

Older male, much younger female. A false rape claim is less plausible when it involves peers around the same age because the likelihood of a consensual relationship is greater among same-age partners. When a teen girl below the age of consent accuses a middle-aged man of rape, there is no possibility of legal consent, and actual consent seems less likely than if she was having sex with a same-age boy. Moreover, the older man/young girl allegation is generally viewed as so terribly loathsome that the mantra "guilty until proven innocent" is truly a reality for this one. Even when a young woman beyond the age of consent accuses a middle-aged man of rape, the initial inclination is to assume he's a lecherous old man, and that she would have no desire to have consensual sex with someone like that.

Teen boy, older woman. Sometimes women (they are often teachers) who statutorily rape teen boys will twice victimize them by falsely accusing them of rape. Such tactic has facial plausibility, given the male-as-predator stereotype and the exploding hormones of teen boys. It is especially disturbing that a woman would, as the cliche goes, throw her callow young lover under the bus in order to save herself. This is almost always a situation where the woman will feel a tremendous need to deny the tryst to someone important in her life — often her husband, her children, her friends, the principal at the school where she works, and the school board, all at once.

▲Certain professions more readily lend themselves to false rape claims.

If you are male and are a school teacher, a police officer, an ambulance paramedic, or a cab driver, you need to be especially vigilant.

Police officers are at risk because some women charged with crimes lie about rape out of revenge or to claim that the charges were trumped up.

Ambulance paramedics and cab drivers are sometimes targeted by delusional women or women looking for an excuse for some indiscretion (refusing to pay a cab fare is a big one).

Teachers are forced to interact with many girls who are experiencing significant emotional and hormonal changes and whose immature judgment allows them to do things a more mature person wouldn't do. The ease with which a false claim can be made is a concern for male teachers, and that profession, more than the others, is attuned to these dangers.

▲The woman is unstable.

This is often impossible to spot, at least initially. We've reported here on a woman who sent a man to prison for five years because she was bored. Another woman tried to destroy the life of a man she didn't even know with a rape lie because he wouldn't give her a beer. A girl accused another man of rape for throwing a flower at her. Innumerable women tell rape lies for attention or sympathy. Some women are just plain nuts, and men who are close to them stand a greater chance of being smeared by a rape lie.

▲The woman has no compunction about lying.

This one surely overlaps with the others. If a woman is sufficiently selfish that she has no difficulty lying — to extricate herself from trouble or for other reasons, she may not even need one of the reasons noted above to tell a rape lie. Some women will tell rape lies to avoid getting into trouble for being late for work. Liars are dangerous, and are to be avoided at all costs. Again, this personality type will almost always be impossible to spot immediately.

The best way to avoid a false rape claim is not to engage in sexual relations outside a committed relationship. In my belief-system, that means a stable marriage to someone you trust. I fully realize that this will strike some as old-fashioned and moralizing; I also appreciate that in this no-fault divorce era where 70% of all divorces are initiated by women who are afforded significant advantages in family law courts biased against fathers, that a happy marriage is all too often elusive. I merely point out that false rape claims are virtually non-existent in a happy marriage.

Here endeth the sermon.

The End of Men

Paul Elam · 16 December 2010 · Archived copy · Original

By Paul Elam

This article begins with a blog post I came across in October over at Oz Conservative. OzCon's views fit well with his blog name. He's definitely right of center, with a clear antifeminist slant and an ostensibly supportive view of the men's movement- at least *his* men's movement.

But in this article, he asks in the title, "What's Wrong with the Men's Rights Movement?" And in that piece he takes some very specific shots at our problems as he sees them, which mainly boil down to the fact that not enough of us are patriarchs. His rationale for this is simple and plainly stated. There are essentially two factions of the MRM, liberals and sexual separatists, and that we have formed an alliance that few men will embrace because, like feminists, we are anti marriage and hypercritical of traditional masculinity.

He even feels we are more a compliment to feminists ideologically than would appear on the surface.

I am going to come back to all this, but I must first sidetrack to a recently released video by Hanna Rosin, in her continuing diatribe about "The End of Man."

The rest of this article will be written with the assumption you have carefully viewed all of it.

Both Rosin and OzCon get a lot of things wrong. Truth tell though, Rosin, despite all her drivel, from females being more intelligent and focused than males, to her thoroughly muddled and inconclusive rambling on why men are falling behind, gets a lot more right than OzCon- *at least where it counts*.

So rather than hack away at this keyboard, pointlessly dissecting either of their fallacies, it is more advantageous and informative to point to what Rosin gets right. Because what she gets right is a very apt description of the precipice edge on which every man and boy in modern western culture now teeters.

We are in the process now of being marginalized into a servile shadow existence by women. We can attribute this, as Rosin does, to a changing economy, or we can look at the forces of consumerism that are more likely behind the social metamorphosis, with feminism stoking the fires along the way. We can pick most any reason we want. In the end, it doesn't matter. Rosin is right, men are on their way out- and there is nothing that is going to stop it.

As we have beaten into the ground around here lately, men are falling father behind women at an exponentially increasing rate.

If you have any doubt, consider the following; the areas where Rosin hit her target. Young women now out earn young men, the majority of the workforce is female, and the gap will increase. Women are dominating managerial positions, and the gap will increase. Men's presence and performance in education, from grammar school to grad school, is plummeting and shows every sign of worsening in the future. Women are rapidly becoming the majority of single home owners and will exceed men drastically in the future in almost all growth professions, and especially in jobs that are financially lucrative.

Meanwhile men will face low paying jobs and rampant unemployment. It is estimated that when the current bad economy recovers, 18 million men ages 25 to 54 will be unemployed *and unemployable*. And that is not even considering the millions that will be employed at below sustenance levels in dreg jobs across the western landscape.

We have an educational establishment intractably dominated by anti male ideology, a law enforcement/judicial apparatus that has become an incarceration machine for men, and every bit of public sentiment needed to take all of this much further than it has already gone.

All this is happening in a culture that will continue to place the social onus on men to use their earnings and their blood to enhance the lives of women. Where social pressures fail, state functionaries will take up the slack.

This is the end of men, at least as we have known them to be in our lifetimes. I am not suggesting that we follow Rosin's advice to just 'drink the kool-aid,' and comply, to make the transition less painful. Just the opposite. But if we are to pursue any rational course of action we better accept that we are on an irrevocable path to female domination, and male subjugation. The only thing that will stop it at this point is a catastrophic event that leads to anarchy.

They say there are no atheists in foxholes. Well, there aren't any feminists either.

By the way, if you think subjugation is too strong a term, try hopping on a woman only train car in India and see what happens. Perhaps if you live through it you can tell us all about it. Or better yet, just have enough sex with enough women till one of them gets you thrown behind bars.

OzCon would likely have us believe that this makes the case for traditional marriage. But given the state of marriage and family law, that is a delusion of such magnitude that it would register on the Richter scale.

The decision to marry is a personal one. It's a man's choice and a man's folly. But I'll have no truck with any man that would teach our boys and young men that marriage and the caretaking of women is what makes him a real man. It is the woefully misguided and pathogenic pipe dream of men who invest more in their idealizations than they do in common sense; who in fact invest more in securing their genetic legacy than they do their own children's well being.

And it doesn't begin and end with marriage. In fact, we don't need a marriage strike, per se, at all. Women will out prosper men in every way, but they will always be hypergamous. The future will bring us nothing but a vast majority of women who thug-fuck for reproductive reasons, while manipulating and/or coercing Omega and Beta lapdogs for supplemental income. Most of the rest will compete with each other ever more viciously for the steadily dwindling numbers of men that can support them in ways they cannot on their own.

The other two are already married. I hope that OzCon is one of the guys with bragging rights.

In the end, though, there is little room for marriage in the future. It is *toast*– even if you have your nose too far up Ward Cleaver's fetid, decomposing ass to smell it burning.

What we need, assuming there is a "we," is a chivalry strike, which is to say a total abdication and rejection of any responsibilities to women, individually, and as a group. It is, after all, fitting in a world where women have no responsibilities whatsoever toward anyone but themselves.

As to contempt for traditional masculinity, I have none. I don't even know that anyone can tell me what it means (though many try). I'll save my contempt for stupidity and chosen blindness. Let the "patriarch's" of the world have their foolish ways. It matters not to me. I will be busy surviving as they march themselves and their unfortunate progeny into the grinding halls of family justice. We'll call it intellectual culling, and the world will be better for it.

This is not an activist's call to action, at least not collectively. There is no petition to sign, no club to join, and not many would heed the call if there was. Most men, especially traditionalists, will do what men have done in the face of gender feminism for half a century now; that is, follow their instincts to please women and wait for Hannah Rosin to tell them what to think about their own lives, how to live them, and what their place is.

As an individual though, I feel compelled to do something more than just take care of me. I have seen noticed in the analytics for my YouTube Channel that there are a small, but not insignificant number of young people, mostly male, who watch my videos. I get email from teenagers who read this site from time to time.

I have never considered fully what to say to them. *But the times they are a changing.*

I have started a list of titles for open letters to write to these young men. I think geared for 12 year olds and up seems appropriate. I want to spend some of my time writing these letters and developing ways to ensure distribution of them. Maybe I will even launch a new website for the effort.

There is a really rough road ahead for these unfortunates, and hardly anyone around to tell them about it. And

maybe I could actually help a couple of them avoid a bad end.

Life delivers no promises, but I can always hope.

Hanna Rosin Abusing her Children: ON VIDEO

Adam Kostakis · 17 December 2010 · Archived copy · Original

Hanna Rosin's recent video on the "End of Men," a continuation of her efforts to assert that women are taking over the world because in societies that don't depend on brute strength, intellectually superior women should naturally ascend to dominance.

Never mind the glaring Master Gender implications of Rosin's elitist ideology. There is another concern here that Rosin smugly showcases for her viewing audience.

Her psychological abuse of her own children.

Having spent two decades counselling populations that are disproportionately affected by abuse of all kinds, I happen to know something about the subject.

Her abuse of them is clear and unmistakable, though some may not notice because we tend to see abuse in terms of overtly physical and sexual acts. Psychological abuse, a devastating form, can be much more subtle, but Rosin does manage to make it more obvious when she drags her children into the video, which is provided at the bottom for your convenience.

At 7:15 in the video, Rosin unambiguously asserts that females are superior to males in several ways, most notably that they are more intelligent and better communicators and listeners that are able to focus better than males, essentially making them more suitable for lucrative professional positions. She uses these ideas to essentially laud the creation of a male underclass- as women continue to thrive.

She also notes that boys are falling way behind girls in education (which she acts as though is troubling), but says she can't offer any reasons for that because she is writing a book about it and has not done the research.

So rather than use scholarly references, she offers up her 10 year old daughter's "expertise," showing a home video of an interaction involving the Rosin family.

First and foremost, we must keep in mind what this interaction is. It is one of a 10 year old girl, gloating on an outrageous sense of superiority over boys, while her younger brother is forced to sit silently and listen.

At 9:40 we are introduced to Noa, who is sitting next to mother Hannah at a table. Opposite this pair is the father and Rosin's son, neither of whose names did Rosin mention. Noa is there to explain why the boys in her class do not perform as well as the girls.

"The girls are obviously smarter," she says, her tone laden with derision. She goes on, stating, "I mean, they [girls] have much larger vocabularies. They learn much faster."

At this point the son lifts his arms and attempts to object with, "No!"

The father touches his arm, clearly an admonishment, and says, "Let her talk," without as much as looking at him.

The message at this point is already crystal clear. In the Rosin family, the belief is that females are superior to males, and any dissent from this will not be allowed.

Noa continues her speech. "They [girls] are much more controlled. The boys today are losing recess. …[O]nly boys."

At this point Hanna interrupts to ask. "And why is that?"

"They were just not listening to the class while the girls sat there very nicely," answers Noa, her sense of superiority even more evident in her voice. Apparently in her class, each and every boy is a behavioral problem, while each and every girl is a model student. Either that, or the teacher is gender profiling for punishment in the classroom.

But either way, make no mistake about it; where the Rosin family is concerned, this is the psychological abuse of

both children.

First consider the son, and I know there will be many that would say he did not appear to be adversely affected by what happened in this video. It's true; he does not appear to have clearly visible effects for the three seconds the camera was on him.

But that camera is not capable of telling us what is going on with his self image, even though he tried to tell us himself by objecting to being barraged with messages of how inferior he was to his sister, and indeed to all women.

Now, if that does not convince you of a problem here; if you are looking at this and asking, "Hey, what's the big deal?" let me ask you to imagine your reaction to a family scene where a son, with scripted assistance from his father, is allowed to tell his younger sister how superior boys are while the mother sits by to enforce the daughters silence as it happens?

It would be abusive, would it not? So is this. Period.

If Rosin is actually writing a book on why boys are failing, I would suggest that her abusive form of parenting might provide her good source material. She will likely be able to support it later when her son fails out of school. It happens to a lot of people with diminished self worth.

The father is no less culpable. Almost all abusive homes have one primary abuser, and a chief enabler. While likely well controlled by Hanna, Dad is obviously the muscle behind his wife's philosophical edicts. His son would not be being abused if didn't have a father who allowed it. And his daughter would not be learning a hateful mentality if her father was giving her the loving guidance she needs.

And that brings us to the matter of young Noa. What are we doing to children when we raise them with the mentality that they are superior to entire classes of human beings?

Well, for one we are subjecting them to the same learned hatred that resulted in a countless forms of bigotry and discrimination that we have long sought to correct; the same learned hatred that resulted in segregated schools (though that will not be necessary with boys if we just drum them out of education altogether).

We have fought the scourge of racism being taught to our children. We teach young men now, from an early age and rightly so, that any notion of superiority to women is misguided, destructive and will not be tolerated.

It is not just because those ideas are wrong, but because we know that raising children with hateful, racist and sexist ideas has a severely negative impact on what kind of adults they will turn out to be.

These same concerns should extend to boys as well, but as we saw in the snickering reaction of the audience to that video, and the smugness with which Hanna Rosin puts her abusive mothering on display for the world, we have a long way to go.

Rosin's personal catch phrase in recent times has been, "The End of Men."

It is an idea she is obviously dedicated to, as evidence by the fact that she is destroying the youngest, most vulnerable man in her life, right in her own home, and putting it on display for the world laugh at.

Women Declare Victory Over Men

Denver Banning · 18 December 2010 · Archived copy · Original

Have you seen Hanna Rosin's video where she's smugly celebrating the "End of Men." You can have a look at it here.

Here are the largest growing jobs projected by the U.S. Bureau of Labor Statistics to the year 2016. All of them are women's jobs except one or two, according to Rosin. But this will be corrected. Women are working on expanding Affirmative Action and Title IX to all the S.T.E.M. fields (Science, Technical, Engineering and Mathematics), to ensure there is no professional field in which women do not dominate. The feminized economy is here. Women are now excited that they are the majority of the workforce and that men are being economically marginalized.

I suppose they got what they wanted.

[image]

The question is why women think it a good thing that service jobs are the top growing jobs in the country. It may be that they don't understand economics. Below is our trade deficit which is much larger now than in (2005):

[image]

I'm not sure women, at least the ones celebrating with Rosin, understand what a trade deficit means. In short it means that we don't *produce* anything of tangible value to offer on the global market. Excitement about all this and the fact that men are out of work indicates they have little clue of what this all means for the future of our country. They are lauding the homogeneous service sector feminized economy, but they don't understand the economic impact of marginalizing a nations men.

Strange, isn't it?

They don't seem to understand what the production of goods and tangible products means to an economy. Women are welcome to service everyone in our service economy, this is fine by me. But with as much political agency as women now have they would have fared much better in the long run by directing the government to do something more economically sound than abandon manufacturing and construction. And it is their call; our government does what ever women tell them to do.

There is really nothing we can do now. Rosin has announced that she and all women will get us out of this mess and that men don't have to produce anything any more. They insisted that the Stimulus Package be devoted to them….and it was… There is really nothing men should do now except drink beer, watch sports, play video games and collect unemployment until women rescue the economy.

Ms. Rosin was right, feminists lied to us about "the wage gap". Women have been out earning men for years. It is only when they decide to have men take care of them does the gap show up at all. More on the wage gap HERE.

Women, I should also note, continue to have Affirmative Action in job hirings and college admissions despite the "End of Men."

[image]

Rosin was also correct about the growing female dominance in education. A good thing according to her.

[image]

She also mentioned that women's "empowerment" has affected marriage. Indeed it has, we now have the lowest marriage rate in American history:

[image]

….and the highest single mother birth rate in American history:

[image]

(Sorry the graph is a little dated we now have a 40% single mother birth rate and growing with significant trend momentum)

[image]

Women are getting exactly what they want, apparently. Our birth rates have dropped below replacement levels. None of this is sustainable.

In other words, the United States is in grave danger.

In the meantime, I suggest that, as men, we continue to promote the conscious choice to not just liberate ourselves from the matriarchy, but to learn how to feed on it. No alimony and no child support to women and their children is a given. But we also need to learn how to take from them. Freely and without conscious or moral compunction.

This is the moment of truth for what remains of western male culture.

Women should now provide for men and our children in this new order.

If women form families they must now pay men alimony and child support should we decide to divorce them. Otherwise women should raise their own families. And that is perhaps what men with wives who are breadwinners should do; withdraw from the women and their families- and take what they can get as they exit.

Men fortunate enough to be unmarried should remain that way.

We will not have to worry about that, though, because in honesty the combination of hypergamy and economic primacy for women will be the final nail in the coffin for marriage. The more educated a woman is, the more money she makes on average. The more money she makes on average, the less likely she is to ever get married or have children.

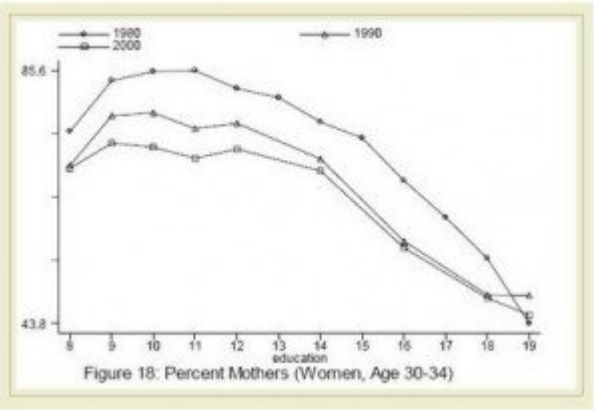

[image]

Again, fine by me. This is what women want. But they should not complain when economically disadvantaged men start putting an eye on that money.

Nor should they be surprised when we seek, not just an end, but an actual reversal to affirmative action for women in job hirings and college admissions. In fact, since it is the case that we now have separate and secular representation under law by gender in direct violation of The Constitution of The United States, we should now create affirmative action for men in all fields of work or study which men are a minority.

You want marginalized men, you get a marginalized mentality.

Men need to continue to find independence and liberation from women and their matriarchal families. This means an absolute rejection of chivalry. True female independence and liberation is here, *right*?

Let's help them celebrate it with both, sawed off barrels.

Men must now begin to mount an offensive while defending our rights and our wellbeing. Men are beginning to

understand clearly that women have finally proclaimed victory, and with it, “the end of men”. Everything women have sought after has come true for them beyond their wildest dreams.

And we will see that the net result is a entire class of women with the power to make the money, and that power will weigh on them like it has on men for thousands of years, like an anchor around their necks. Perhaps we should tie rocks to the chains. The effect should prove even more interesting as they experience the consequences of their *designed-to-collapse* economic strategy.

After all, who are we to stand in the way of making a better world?

Denver Banning is the author of the Rebuking Feminism Blog.

Breaking Bad: The Male as Designated Criminal

John Hembling (JtO) · 20 December 2010 · Archived copy · Original

In her 1989 book, Defining Rape, feminist author Linda Brookover Bourque argued for a shift in the burden of proof in rape cases to the defense, which would entail that the defense establish, with a preponderance of evidence, that it was most likely that a woman alleging rape against her gave clear assent to engage in sex. This argument is made on page 178 of her book.

This is not an argument in favor of men obtaining consent before having sex. No, she means to alter the principal of western jurisprudence in which the accused is innocent until proven guilty through evidentiary proceedings. Bourque proposes a new, improved system in which for accusations of rape, guilt is assumed by the court, and the accused must present overwhelming evidence of innocence.

Article 11 of the Universal Declaration of Human Rights which was adopted in 1948 by the United Nations General Assembly by unanimity, describes the principle of presumption of innocence as follows:

Everyone charged with a penal offence has the right to be presumed innocent until proven guilty according to law in a public trial at which he/or she has had all the guarantees necessary for his defense.

In Western law, it has always been the case that the burden of proof rests on the party who advances a proposition affirmatively.

In the brave new world of radical feminist jurisprudence, for men, the obligation in the face of accusation would rest on the accused, and the presumption would be of guilt.

We call our system of laws, courts and police “the justice system”. And it’s likely that we will call it this for the foreseeable future, but the principle of justice is arguably no longer the foundational philosophy of our justice system. Through a 40 year campaign of lobbying, misinformation, activist education, and biased journalism; the construct we call the justice system is changing into a tool of privilege and control.

Susan Caringella, a sociology professor at Western Michigan University, wrote in her 2008 book Addressing Rape Reform in Law and Practice:

“It is high time to give victims a fair shake, to dismantle the zealous over-protections for men accused of this crime, which have been buoyed up by the myths about false accusations, ulterior motives, and so on, commonly embraced when rape charges are levied.”

Caringella commits the formal logical fallacy of the unstated major premise, or “begging the question” when she mentions zealous over-protections for men accused of the crime of rape. No such protections exist, in fact, men accused of the crime of rape are routinely named, prior to any legal or evidentiary proceedings, or trial, while women making accusations as presumptive victims are protected and held legally anonymous.

Similar to Linda Bourque, Caringella is arguing is for the dismantling of due process and the establishment in legal principle of guilt by accusation for men.

Radical feminist Jessica Valenti recently threw her considerable influence behind this grotesque idea in an article the Washington Post published on Dec 12 2010 called “What the Assange case says about rape in America.”

Valenti suggests that America should model its rape laws on Sweden’s where activists and legal experts want to change the law, so that the burden of proof is on the accused. In fact, although Valenti’s position advocates a monstrous perversion of the concept of justice, she should be thanked for bringing a decades old thread of feminist legal activism into the public light.

While presumptive guilt in accusations of male-on-female rape is wrestled over by activists and lawmakers, another point is missed, and that’s the point that the construct within western society of the rule of law based in the

principle of justice is no longer operative in reality. The rule of law still operates of course, but it has become the rule of private law, where criminal and civil laws are applied differentially depending on social class.

In the past 2 years we've watched as bankers who made fraudulent, irresponsible loans, and lost, were paid off with a 7 billion dollar bail out, and the burden for paying that debt transferred onto the public. This is private law for the very rich, in which responsibility and risk for the gambling of bankers is transferred to middle class Americans. The very rich have always enjoyed privilege – which actually means "private law" – but another privileged group – women, is asserting a much more powerful hold on legal and social advantage, at the expense of men in our society.

This is expressed in laws like title IX and the violence against women act, in spite of the reality that men are far more likely to be victims of violence. And, soon may be expressed in the legal principle of guilt by accusation. This is the ultimate trump card of feminist utopia, or as I once called it, the lightning-bolt-finger of feminism.

We are not poised as a society to move into a world of male non person-hood, or subjugation. We're there already; the only question now is a matter of degree.

In the past, I've discussed the need to recognize chivalry as a system of social control, attaching social position to the degree of conformity to male service to females. I stated that individual self actualization for men requires the rejection of the concept of chivalry.

I also suggested that the concept of heroism be recognized as one based in the subjugation of personal actualization in favor of the other or of the collective. That the label, hero; is a blind for personal slavery.

The ongoing transformation of the legal system from one based on justice to a system of control of one class of people by another suggests something deeper to men in their self identity and concept of what it means to be ethical. When the law ceases to be an of justice, and becomes one of increasing apartheid, an ethical mandate for self ownership by individuals must embrace the self identification of outlaw.

While it would be easy to stumble into the trap of cynicism and embrace a self serving philosophy that "what's good is that which is good for me," I'm going to step carefully around that soft ground, as well as advising other men struggling to define themselves outside the untenable masculine role mainstream society allows – do the same.

What I'm suggesting, or contemplating is a more difficult path than a simple philosophy of self interest. Through most of my lifetime, while there have been laws I disagreed with or thought foolish, I still viewed the larger framework of the law as a pretty good reference point for ethical conduct, for myself as well as others.

Increasingly, with laws that not only criminalize masculine identity, but seek to characterize normal, healthy human behavior as pathological, the law loses its legitimacy as a metric of the normal, the moral, or the ethical. It is not simply a handful of laws which trample on a sane conception of human rights; it is the system of law, perverted into the tool of a hate fuelled ideology which in the philosophy I contemplate, becomes anathema to continued self identity as "an ethical human being".

This poses a problem, or at least, from this contemplative vantage, it appears to. Without a social baseline which can be trusted, the law being no longer adequate, it may be significantly challenging to judge the rightness of a course of action or decision. Humans, being social animals are influenced very strongly by social pressure, and I don't need predictive powers to say that censure and condemnation from the cool aid drinking majority will follow the actions of men deciding for themselves to flout socially expected models of masculine behavior. Not just socially expected, but with the shifting of the legal system from one of justice to one of control based on sexual identity, ethical self determination must stray increasingly into a newly defined criminality.

I'm aware that opponents of men's rights will jump on this and claim I'm endorsing criminal behavior such as rape, and if any hearing or reading this should attempt such characterization, it's with my blessing. I like it when my opponents tell absurd lies, because it makes knocking the legs out of their arguments so simple.

No, the problem I mentioned a few minutes ago is that in a climate of reactionary criticism, finding a reliable path to ethical self interest may be a substantial challenge. On the other hand, newly forged paths are hardest the first

time they're walked, and may appear much more daunting at the outset than they prove to be in the traveling. I am not afraid of the identity of outlaw.

Now, it's also easy in contemplating this philosophy to opt entirely out; to go ghost.

There's a major subset of the men's rights movement characterized by the phrase Men Going Their Own Way, and for some, this means severance from a major fraction of civil society. While I don't condemn that option, it is not what I am discussing here. My current and continued identity one that includes a strong and participatory role in the community of my friends, colleagues, associates and so on. I abrade the social conventions which I find objectionable actively and directly, and not by my absence.

Opponents to male rights, like Valenti, have already demonstrated a desire to redefine the most basic act of procreation as abhorrent. To take a physical act which for centuries has an expression of love, and call it an act of violence.

Characterizing Valenti's intent as perverse is inadequate, but my vocabulary fails to mount the enormity of it.

In England, where radical feminism is a bit farther along than the United States, a man who walks away from a woman in the midst of an argument is characterized as having committed assault on her, by his act of walking away. In France, criticism by a man of his wife is treated under French law as battery. In Scotland, flirting without explicitly obtained consent is a crime. Is anybody confused as to who that law will be selectively enforced against?

As the normal is increasingly redefined as the abnormal and masculine biology and identity named pathological by ideological feminism, to remain a man, right in the centerof activity, rather than a fawning yes-mouthing house pet will carry the stigma, and the legal stamp of outlaw. Not outlaw in the cute, commercialized wrapping of the Hollywood bad boy, no, I mean the old definition. An enemy of the state. Certainly an enemy of the status quo. The ethical, self determined individual is, of course always the enemy of the state – and of any collectivist ideology.

One question which springs to mind is, will feminist ideologues shaping the retooling of western law flinch at the subjugation of their brothers, fathers, and sons? I suspect the answer is no. But do feminist scholars and law makers recognize the consequences of rendering a social class who have traditionally been problem solvers, inventors, philosophers and shapers of their surroundings into legislated criminals by identity?

To that I suspect the answer is also: no.

What does feminism want to be when it grows up?

Paul Elam · 20 December 2010 · Archived copy · Original

The woman holding the sign in the picture is protesting on behalf of N.O.W., who is suing the Hooters restaurant chain in San Francisco claiming that the use of waitresses in camel toe cut offs and t-shirts constitutes the illegal provision of "adult entertainment." They've added a lot of *save the children* rhetoric to the PR end of the lawsuit.

Save the children from scantily clad women? Are you kidding me? Is this really N.O.W., or is it Families First? Maybe it's some deranged splinter group of the Moral Majority fronting the ugliest of their womenfolk as feminists.

At any rate, this can't be modern feminism. They buried the rest of the second wavers with Dworkin's fat, undoubtedly pockmarked ass, right? The third wave is here, right in our depraved male faces. But you would not know it from their silence about this story.

Where is the outrage of the super sluts, whose idea of feminist empowerment is picking up folded dollar bills from a dirty dance floor using their cracks of their asses?

That picture, though, is a hoot, if you'll pardon the pun. It's proof positive that in the wild and wacky world of modern western culture, being butt ugly and bitter about it is still grounds for litigation. Wanna bet the area directly behind that sign is as hooterless as the facially challenged nut cases at N.O.W. would like all women to be?

Personally, I won't eat at Hooters because they assume I am stupid enough to pay too much for chicken wings because they are served up by some bimbo in a tight t-shirt. But I never thought of calling a lawyer over it.

Seriously though (at least as serious as one can be about this kind of law suit), what does feminism want to be when it grows up?

Right now, there seems to be a split between women that want to fellate their way to financial mediocrity while the world says, "You go, grrl," and the desperate last members of the old guard, who were at least smart enough to see that ridiculing and politically pussy whipping men in power was a lot more profitable.

Could there be conflicts in their future, or are they just enjoying the way that mixed messages have always kept a world trying to please them off balance?

Whatever the answer is, I have something to say to Ma Kettle holding the sign: You are half right. You are not a decoration. However, the women to your right, *are*.

Harassment, Bullying and Toxic Femininity

Walter Romans (TDOM) · 21 December 2010 · Archived copy · Original

It isn't often that I read feminist blogs. For the most part they don't take too kindly to dissenting opinion and they are often far too infuriating to simply read and not comment. So I tend to stay away. Thus it was quite by accident that I stumbled across an article on Feministing by Dena Simmons who proclaims herself to be a doctoral student at Columbia University entitled *Making the links between street harrassment (sic), bullying, and toxic masculinity*.

The author begins by stating "I set out to write a piece about the psychological effects of cat-calling on women." So far, so good. Then she discovers "I realized how easily the respondents and I started to villify [sic] men." And then she concludes "If we are going to talk about feminism, we cannot ignore discussions of manhood or what it means to be a man in most societies."

At this point I'm beginning to wonder "why not?" Feminism has very little to do with manhood or what it means to be a man, but I figure she was just trying to empathize a little, so I read on. She goes on to discuss her observations of her male students during the time she spent as a middle school teacher. She says "Almost all of my students, boys and girls alike, considered boys who were not manly enough (tough, aggressive, outspoken, confident, violent, and sexually experienced) effeminate and 'gay.' 'Gay' and 'faggot' were the ultimate insults for boys at the school and community where I taught, and that made me cringe."

Thus she has managed to link street harassment and bullying. Though she never quite uses the term, she eventually explains what she means by the "toxic masculinity," as mentioned in the title. " [W]e must tackle gender stereotypes and redefine hegemonic masculinity so that boys are not bullied for not being manly enough, and so that boys do not feel the need to have multiple sexual partners, engage in homophobic bullying or in violent behavior, or hiss and holler at women just to prove their masculinity." And so it appears that boys and men trying to prove their masculinity in ways she deems unacceptable is toxic masculinity.

At this point I ask myself why is it that boys feel the need to prove their masculinity at all, let alone in socially unacceptable ways? Ms. Simmons almost sees the answer, but because she is blinded by her feminist colored glasses, she misses it entirely. What she calls toxic masculinity is merely a reaction to *toxic femininity*. Having been a teenage boy, I suppose I have an unfair advantage at addressing this issue over someone who has never been a teenage boy. Call it male privilege if you will, but as you may have guessed, I intend to exercise that privilege.

Teenage boys are motivated by three basic drives, food, sleep, and sex. Now it's only a guess, but I am willing to bet that food and sleep have very little to do with this so-called toxic masculinity.

I said that Ms. Simmons almost gets it. She says "Almost all of my students, boys **and girls** [bold text mine] alike, considered boys who were not manly enough… effeminate and 'gay'" (emphasis added). Note that she includes girls in the bullying behavior that she considers toxic, though she doesn't quite grasp the meaning of her words. It is part of toxic femininity.

Girls tend to go after boys who are higher in status. Some may settle for less, but typically, girls are attracted to those in higher ranks. Alpha males, if you will. Bullies are alpha males. They are dominant and higher in status than those they bully. Now I understand that there are a lot of girls who are turned off by this and wouldn't be caught dead with a bully regardless of status, but there are many who are attracted to this type of male, the bad boy. It is these girls for whom the bullies compete.

This attraction to the bad boy is another part of toxic femininity. The two parts go hand in hand to create the reaction of what Ms. Simmons terms toxic masculinity. Thus toxic masculinity is born of toxic femininity and if Ms. Simmons wishes to tackle gender stereotypes as a means of reducing street harassment and bullying, the place to start is with girls, not boys. It is the toxic femininity of girls who are attracted to bad boys that poisons the masculinity of those boys that leads to the behavior that so offends her.

Ms. Simmons needs to learn behavior theory, more specifically, operant conditioning. If girls reinforce the behavior in boys, they will act accordingly. This behavior will be likely to continue into adulthood where it continues to manifest itself in ways that many women find offensive. Change a girls' idea of what is sexually exciting and you will change the way boys (and men) behave. Don't blame the men, Ms. Simmons, you girls and your toxic femininity rewarded that behavior and taught them to behave that way.

NOTE: I do not condone street harassment or bullying, which is one reason I don't condone feminism. The constant negative portrayal of men, manhood, and masculinity is nothing more than harassment and bullying and is every bit as offensive as the harassment that Ms. Simmons is complaining about.

Living in the Dark Age

Theodore Labadie · 21 December 2010 · Archived copy · Original

It is truth alone that frees, not the activity of will.

—Jiddu Krishnamurti

I take the above quote not to mean an invitation to inactivity, but an assertion that right action can only follow right thinking, or, better in keeping with the philosophy of Krishnamurti, with the perception of the world as-it-is. I'm reminded of a conversation I once had with a feminist scholar when I was in my early twenties. She argued that "praxis," the leftist term for the application of social and political theory, could not be aided by objective facts or knowledge of the origins of any particular social problem. One only needs to know the objective, the goal that the theory is meant to illuminate.

Which struck me as ludicrous then and strikes me as even more so today. Such a philosophy can say nothing about the fitness of a goal and I think it is instrumental to the survival of feminism that it do everything it can to dismantle rational, objective observation as a tool privileged in acquiring knowledge. Feminism does not and cannot have a foundation in reason, it has one only in desire. It's also a very bad strategy to try to get somewhere without first knowing the direction. A very simple way to outline the folly of my interlocutor is to show that if we want to find a cure for a disease our power is radically increased by the ability to discover exactly its etiology—that which causes it. Of particular relevance to women is the fact that many used to die giving birth due not to any inherent difficulty in the process of labor but to sepsis. Until Louis Pasteur's germ theory of disease doctors and midwives did not know that it was a good idea to wash their hands before touching a birthing mother and legions of women throughout the ages died needlessly from postpartum infection.

But I want to use the idea of right thinking as a point of reference to tell what I have learned about the growing educational divide that separates men and women, as told by Hanna Rosin in a recent TED lecture and in her essay for *The Atlantic*, "The End of Men." It doesn't exist. There is no educational divide because we no longer have education. Aside from a few islets of reason in the sciences (and these too seem to be treading water) we now have ideological indoctrination and credentialism.

In her book *Dark Age Ahead*, urban theorist Jane Jacobs identifies several signifiers of our cultural decline similar to those faced by the collapsing Roman Empire. Primary to these is the decay of the nuclear family but, sadly, Jacobs is not an anti-feminist theorist. She identifies the climbing divorce rate as the result of economic pressures on families and of collapsing community infrastructure. These are valid arguments but incomplete explanations of the problem. However, she also identifies credentialism as one of the reasons for our decline and *Dark Age Ahead* is one of the very few works I can find that discusses the topic critically. Jacobs shows that the reason for credentialism's destructive power is simple: our universities and colleges are cranking out graduates that although they have the papers to claim otherwise have little knowledge and less ability.

Expansion of first-rate faculty—memorable teachers of the kind the 1960s student protesters were mourning—has not kept pace with expansion of enrollments and courses offered; professors lack the time and energy they could once devote to personal contact with students. Slack had been taken up by what became known as "gypsy faculty," lecturers hoping for permanent appointments as they move from university to university, and by graduate students as part of their apprenticeships. So many papers to mark, relative to numbers and qualities of mentors to mark them, changed the nature of test papers. Some came to consist of "True or false?" and "Which of the following is correct?" types of questions, fit for robots to answer and to rate, rather than stimulants and assessments of critical thinking and depth of understanding.

In the meantime, rejoicing that university education has become a growth industry, administration and legislators seek increasingly to control problems of scale by applying lessons from profit-making enterprises that turn expanded

markers to advantage by cutting costs. Increased output of product can be measured more easily as numbers of credentialed graduates than as numbers of educated graduates. Quantity trumps quality. (1)

And what is the quality of our graduates? Consider the large number of students who can barely speak English, let alone write it, and the potentially vast number of essays and dissertations that are plagiarized or are written for students byprofessional essay writers. In addition, I can think of almost no students and indeed few faculty members outside the hard sciences who are capable of critical thinking. While searching for statistics on the number of female students studying hard science, physics or engineering for example, I discovered this scholarly work that seeks to place blame for the lack of female students in mathematics on the social environment:

Fishbein and Ajzen assume that one's intention to perform a behavior constitutes the best predictor of behavior. The intention to perform a given behavior is in turn predicted by one's attitude towards the behavior in question and one's subjective norm with respect to the behavior (Fishbein & Ajzen, 1975, p. 400). This relationship may be expressed algebraically as follows:

$$I = [A_B]\ W_1 + [SN]\ W_2$$

Thus, the intention to perform a specific behavior [I] is determined by one's attitude towards the behavior [A_B] and one's belief that others (the family and peer groups) think that it is important that he or she should perform the specific behavior (subjective norm [SN]). W_1 and W_2 represent weights attached to one's attitude and the subjective norm. For example, persons may be differentially motivated to comply with the opinions of the important people in their lives. (2)

Shades of Sokal! Here we see a scholarship-approved, "scientistic" way to lend an argument credence by ascribing to it a mathematical methodology. But such an ascription contains no less than three errors in critical thinking in immediate succession. The first is the variables. They seek to quantify quality, similar to how credentialism grants precedence to quantity over quality. The way a female student feels about social pressures, the subjective norm variable *SN* in the equation, cannot be quantified nor can her feelings towards the subject's attitude or towards the subjective norm. There is no answer to the question, "*How much* good or bad do you feel about *x*?" The second error is to relate qualities mathematically. Only quantities can have a mathematical relationship. The third error is to assume the logical validity of the entire mathematical statement which results in yet another quantity meant to describe a quality, or in poetic terms: sweet fuck all. Nevertheless, show this equation to humanities students and they will ooh and aah over it like a tribe of smurfs without any critical appraisal of whether it could possibly be true.

I'm a sucker for ironic serendipity. It just so happens that the most scathing criticism of credentialism I could find comes from Hanna Rosin's very own *The Atlantic*, albeit a quarter-century earlier. James Fallows casts a very keen gaze on ascendant credentialism in the mid-80s and finds it lacking:

In 1970 Ivar-Berg reported on a study conducted by the Federal Aviation Administration, which wanted to understand what made 507 highly competent air-traffic controllers good at their jobs. The question was whether advanced educational requirements would produce competent controllers; the answer was no. As Berg explained,

"This complicated job . . . might well require, not merely the details of engineering or management science or mathematics, but all the supposed 'correlates' of education—a disciplined mind, for example—and the more personal qualities that education is supposed to produce–reliability, steadfastness, responsibility, ability to think quickly, motivation, etc."

Common sense might suggest that the better controllers would be more educated—but the FAA found that fully half the top-ranked controllers had no formal education beyond high school. Many of them had come directly to the FAA for rigorous technical training specifically related to the jobs they were expected to do. Berg said,

"Because it was 'stuck with' less educated men . . . the FAA became a little laboratory in which the relevance of education for attainment of, and achievement in, important managerial and technical positions could be examined. Education proves not to be a factor in the daily performance of one of the most demanding decision-making jobs in America. (3)

If non-credentialed men with only high school educations can do technically demanding jobs and do them well, even more, if their job performance is indistinguishable from those who have degrees this means that all those pretty pieces of paper Rosin is so proud of may be worthless. Indeed, the mancession can be seen not as a reorganization of our societies and our economies, but a type of cultural *inflation* whereby the currency of knowledge is continually devalued by a glut of valueless claims to knowledge. It's no wonder that men now find our education system daunting to the point of failure; they generally have low tolerance for bullshit.

In science, the simplest explanation is often the most true. I am tempted to judge that after forty years of affirmative action and all efforts to shunt women into hard science and mathematics the reason that there are relatively few female students in these areas is because such studies generally don't interest them. This is a calamity for our civilization, because the educational and occupational mancession described by Rosin means that our guiding institutions are becoming run by people who cannot think. Worse, they do not remember a time when people could.

What is a dark age? It is cultural amnesia of such a degree that people in a society do not even know that they have forgotten the past. This image is of what was once a lowly canteen in a hospital for convalescent sailors—for men. Greenwich Hospitalwas built in a time that even though men were not their own masters some of them were nonetheless still valued for their service. It understood what we have utterly forgotten despite all our prodigious efforts at medicine and psychology: beauty heals. Quite likely it could not be built today, not even with modern materials, not even with Auto CAD and 3D printing. And all those female graduates trained neither in truth nor in the methods to recognize it. What will they build? I suspect their will enabled by their false credentials will sink us.

A new Dark Age is not ahead. We have been living in one for some time.

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About Theodore Labadie, author of the Fatal Planet Blog:

I am a 40-year-old university force-out who studies various subjects concerning the environment, human sexuality and cognition, and art and art history from a masculinist perspective. In my spare time I watch civilization slowly circling the drain.

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URGENT ACTION ALERT! Stop the I-VAWA Lies Now!

Teri Stoddard · 21 December 2010 · Archived copy · Original

The upcoming week will be the last days of the Lame Duck session of Congress. But this is no time for complacency!

This past Tuesday the Senate Foreign Affairs Committee approved the International Violence Against Women Act. Now the VAWA Mafia is trying to bring this anti-family bill for a full Senate vote. We can't allow that to happen, because I-VAWA is filled with more lies than you can imagine – see the SAVE analysis here:http://www.saveservices.org/downloads/VAWA-International-Violence-Against-Women-Act-Analysis

For example, I-VAWA makes this claim: "The World Health Organization has reported that up to 70 percent of women in some countries report having been victims of domestic violence at some stage in their lives."

That claim is ridiculous, of course. The truth is, studies conducted in 38 countries around the world show women are as likely, or more likely than men to engage in intimate partner aggression:http://www.saveservices.org/policymakers/what-is-the-profile-of-domestic-violence-around-the-world/

I don't know about you, but I was taught not to lie. On Monday, I'd like you to call your two Senators at this toll-free number: 1-866-220-0044 and urge them to oppose the International Violence Against Women Act, S. 2982. "Victims of domestic violence want the truth, not I-VAWA."

Florida Woman is Beaten Near Death- How Funny!

Paul Elam · 22 December 2010 · Archived copy · Original

A Deland, Florida woman was severely beaten by her husband and found half naked and semi-conscious in her car by police.

Lenora Shorts, whose last name also describes the only thing she was wearing, was so badly beaten that she was able only to mumble to police, and point in the direction her husband had run after getting so, ahem, short with her.

Short with her, get it?

Police were summoned to the scene after a caller reported seeing a woman being dragged across the street, giving new meaning to the term, "ball and chain."

Mr. Shorts, who was found later hiding in the bushes, suffered dog bites when a police dog attacked him. It is not known at this time whether those injuries were serious, or if he suffered any muscle strain dragging around and beating his old lady.

——-

There now, are you sufficiently disgusted? After all, no decent individual would find humor in such a sickening scenario, would they?

Well, they do at the New York Daily News [sic], but only if the victim is male.

Let's take a look at the "journalism" behind this, one of their December 17 headlines:

Berlinda Dixon-Newbold arrested for allegedly setting boyfriend's crotch on fire, police say

Oh, but you can already hear the one liners coming, can't you? And NYDN reporter Sean Alfano doesn't disappoint.

The first words of reporting he penned on a story in which a female psychopath tried to set her man on fire:

"This couple gives new meaning to the phrase heated argument."

Ta dump!!

Most of the remainder of the write up stuck to the alleged facts; in this case that Dixon-Newbold got upset at her boyfriend for taking a nap, and decided to wake him up by sexually mutilating him with fire.

I am sure that Alfano and his buddies haven't had belly laughs like that since Lorena Bobbit bobbed it.

Ta dump-dump!

And it doesn't help that the less than razor sharp victim was turning it into a joke himself, but that could be a preemptive move on his part. Maybe he's a regular reader of mainstream news and decided it would be better to laugh with, versus just being laughed at.

Whether he has learned anything from the experience may have to wait for his next girlfriend. As Alfano so wittily reports near the end of his story, the relationship between he and Dixon-Newbold has "flamed out."

Ta dump-dump crash!!

Is it any wonder why these mainstream nimrods can't seem to get a grasp on why their work increasingly ends up lining floors for not yet housebroken puppies, and not being read?

I guess it doesn't matter when you're using misandry (Yes, Sean, that's a real word) as filler between cosmetic ads, but there is a side to this even darker than Alfano's hateful sense of humor.

The efforts to make mainstream media user friendly to narcissistic female consumers is bad enough in sitcoms, commercials and the Hollywood production of vapid romantic comedies. But we have finally arrived at the point that nothing is left for this ideological contagion to infect. Straight journalism was the last domino to fall.

So now, when it comes to violence against men perpetrated by women, it is either completely ignored, or, as in this case, it is just a scenario ripe to be mocked in newspapers and sneered at by the ignorant, morally deficient masses on which they so completely depend.

For women, it's a different story. Newspaper ad sales would drop like media stock if they were equal opportunity sexists. So they are careful to convey, subtly or not, their moral indignation at the harming of the fairer consumer. But for men, every attack they suffer is a handy joke; every punch a punch line.

Godfather Harry summed it up just right. "I don't know who you are, sir," he said, "But I can tell you what you are worth. If your partner was to cut off your penis tonight, the world would laugh. What a piece of shit is man."

Harry, you've have been proven once again to deserve your good reputation. Man is a piece of shit. I've gotten the latest confirmation, courtesy of Sean Alfano at the New York Daily News.

Note: The interpretation of the Lenora Shorts story is satire. There is nothing funny about what happened, or about the Dixon-Newbold story. If you struggle with the meaning of satire, please check here. If it still bothers you, you may qualify to report for the New York Daily News.

Chapin Strikes Again- Chivalry for Female Criminals

Bernard Chapin · 23 December 2010 · Archived copy · Original

The sentencing disparity for the same crime committed by men vs women is far greater than that for whites vs blacks or any other minority.

Simply put, women get a pass on a whole range of crimes, from murder to child molestation to false allegations of abuse and sexual assault.

This video takes the subject on and should cause anyone pause to consider that sexism isn't just something that happens to women.

All This MRA Blogging is Just Talk– Suuuure it is!

Paul Elam · 23 December 2010 · Archived copy · Original

We occasionally get comments here from people that think MRA blogging is a waste of time, that we are "just talking," and nothing more. If you have been around these forums for very long, you have seen your share of those sentiments. From this end, I can tell you I get regular reminders of why this kind of thinking is so untrue. I recently received another one in the form of the following email.

It is, if you follow what he is saying, proof positive of one man's life changing because of all this "talk." And from that change of attitude we end up hearing the wisdom of a man who has seen through the feminist matrix and is now willing and able to carry the message in his own way to others. He also offers up some damn good advice, and a promise for the future.

So please, keep those articles and comments coming. Other people may think this is just a bunch of howling wind, and I am fine with that. But the fact is that we are changing lives here, and adding more to our ranks every day, simply by speaking our truths without compunction and in defiance of a world that would rather shut us up.

Well, we are becoming the world, even if it is one man at a time.

So here is the email, which has been edited to respect his privacy. And remember, I have a file full of these that is getting bigger all the time. The MRM is gaining steam, and there ain't no stopping it.

———

Mr. Elam,

You get my blood boiling (in a good way).

I am a 30 year-old man about to finish my last year in law school at [**name of school deleted**.] I have been thinking about men's issues for some time, but only learned the word "misandry" a couple of years ago–yet I have felt it nearly my entire life.

I could tell you in great length and detail of my horror stories that are as recent as this past week. I received a demand letter from my ex-girlfriend's attorney stating that my behavior in trying to get her to contact me and our apartment office and pay for damage she caused on an apartment I live in, that WE previously lived in, that SHE signed a lease on, and then WALKED OUT on, has been "inappropriate and at times hostile." Also, "[she] is in fear for her safety." To summarize, it was a letter threatening to sue for harassment if I did not stop contacting her. It was insulting and it made me feel like a creep.

Mr. Elam, I have never laid a hand on a woman. I have never even so much as threatened to do so. I have a mother and two older sisters that I love dearly and who adore me. I have a strong, smart, and loving father who set a great example for me, and I have friends both male and female who know my good character. That said, I have learned from the experience and have few important lessons to share.

First, never leave a paper trail. While the language I sometimes used in dealing with my man-hating ex was sometimes "colorful," it never rose to the level of threatening or hostile. Still, when the dust settles and a judge or jury have to figure out whether or not you are a danger to women, a cell phone text message or e-mail taken out of context can be incredibly damaging.

Second, if you do receive a demand letter such as the one I received, DON'T GET ANGRY. This was my first reaction. Like I said, the letter was incredibly insulting and the attorney told me to "shape up" and "pull myself together." He even went as far as to threaten to report my conduct to the State Bar. He forbade me from speaking to her, her family, her friends, or her former classmates (which is strange because they are my classmates as well). After the initial wave of anger subsided I started thinking: why WOULDN'T he write an insulting letter like that? He probably WANTS me to get angry and call her to tell her off. That's more business for him. This might sound

crazy, but if you are familiar with attorneys, especially family law attorneys, this is a perfectly reasonable theory. Don't get angry.

Third, don't date or marry female law students or female attorneys.

I tell you all this as a man about to set out into a frightening job market (again) and a man who has learned a few lessons about the state of gender relations in the Western world. Things aren't good. They aren't good at all. When I first started thinking about men's issues, I read a book called The Myth of Male Power. I am sure you are familiar with Dr. Warren Farrell. While I don't agree with everything Dr. Farrell writes in Myth, it was the first time I had ever read a cogent and well-written analysis of the TRUE state of affairs in the war between the sexes. (It IS in fact a war). Luckily, I happened upon your writing. I read your posts on a regular basis after discovering the podcast that you did. Your writing is fantastic and is truly "a voice for men." Thank you for what you do.

As a young man still at the threshold of his adult life, I am lucky that I learned the lessons I did before I made a huge mistake (like getting married or having sex with a woman that would falsely accuse me of rape). You have used a word a few times in your writing when you speak of the future of the men's rights movement: survival. That is an unqualified truth that more young men like myself need to learn. Though it might seem extreme, I have made a few decisions about the way I will conduct my life that I think will keep me out of trouble and allow me to focus on my career and being the best man I can be:

1. I will not get married.
2. I will not date or "subsidize" a woman in any way.
3. I will share my views concerning men's rights with honesty, courage, and intelligence.

I just wanted to let you know that you have a fan. You can also be confident in the fact that I am a wild fire for the men's rights movement. Whenever the occasion arises, I am eager to discuss and debate these issues with women and ESPECIALLY with men. Keep up the great work, though I have one request: please think about the young men that could benefit from your wisdom. I read the post you wrote about how not to be the victim of a false rape allegation and I thought it was AWESOME. When the time is right, I will be sharing this information with my two younger nephews (when they are much older).

Thanks again for everything. I just donated through Paypal for your website. It is not much as I am a struggling law student, but I love what you do and wanted to help out in some small way.

A Modest Proposal for Male Reproductive Rights

roberthara · 23 December 2010 · Archived copy · Original

The issue of reproductive rights is, no doubt, one of the most important issues that any society deliberates. The decision to reproduce, with whom, when, and under what circumstances is, by far, the most important decision that any individual will make in their lifetime. Because of this human beings have, in every society, developed social conventions, laws, contraception, fertility control methods and medical procedures to both enable individuals to exercise control of and hold them responsible for their reproductive decisions. Since we are a diecious species the division of rights and responsibilities between genders is of tantamount importance and should be done so in an equitable manner if we are to value gender equality.

Yet one thing is certain: Women currently have total control l over their reproduction and exercise the right whether or not to assume whatever degree of parental responsibility they choose both before and after child birth. Men, on the other hand, have very little control over their reproduction and are held completely responsible for the choices women make as far as becoming a parent is concerned. There are those who would argue that this has largely been the case for most of civilized history and that it is only right and good. But this is not so.

As pointed out in a previous article, "The Real Reason We Do Not Have a Male Pill" the paradigm of reproduction before the advent of birth control and abortion was drastically different than what it is now. If a woman were to reproduce she had to do four things that were crucial for her well being and that of her offspring. These were:

1. Find a man who was able to assume the parental role of father
2. Find a man who was willing to assume the parental role of father
3. Make it worth said man's while to take on the parental role of father of her child
4. Do something to make said man feel assured that the child/ren she were to present to him were in fact his through chastity before their relationship, fidelity during the relationship or through flat out lying about who the real father was

If a woman failed to do these things and chose to have sex with a man, thus causing a pregnancy, (and make no mistake, I am talking about adult women who know where babies come from-not children) without doing these things then she would put herself and her offspring in a very precarious position. Likewise a man who wanted to become a father had to make decisions converse to the decisions a women would have to make such as carefully observing the woman's behavior as far as fidelity, assessing her motherly attributes and demonstrating his ability to assume the role of father to her child. Parental responsibilities were divided along the lines of care giver and home maker for the women and provider and protector for the man. These roles and responsibilities where never the result of social constructs such as "patriarchy" or "male privilege" or "gender stereotypes." Rather, they were deeply rooted in biology and the fact that they are ubiquitous throughout history and across all cultures proves this. This division of labor between men and women who chose to have children has resulted in many generations of healthy, happy children and the recognition of the responsibilities and rights of both parents is responsible for all of civilization as we know it.

Let us return to the state of reproductive rights and responsibilities as they stand today.

Currently, in addition to abstinence, women have virtually total control over if and when they become pregnant as well as with whom. Furthermore, any woman can, without the permission of the father, terminate a pregnancy after conception on demand and for any reason no matter what the relationship with the father. If she is not wed and decides to bring the pregnancy to term she can decide to keep the child or she can very easily give the child up for adoption without even having to notify the father. If she does decide to keep the child she can make the father a wage slave for the next eighteen years even if the father was lied to about her fertility status or the father was the victim of statutory rape. Furthermore, the father's right to parent his child by being part of the child's life and instilling his values as well as protecting the child from harm and the ability to simply see and share affection with

his child is based in most part on the goodwill of the mother.

This is not good for children, and it is not only unfair, but underscores an incredibly inhumane set of circumstances that a particular group of much maligned people in our society are subject to-fathers.

Consider the fact that an astounding number of children, currently around 40% of all newborns in the U.S., are born out of wedlock to women, over 50% of whom, have never even lived with the fathers of their children. Also consider that 25% of all children in the U.S. are living off of food stamps. Consider again that fatherless children are susceptible to a wide array of physical, mental and social ills that include much higher rates of mortality in youth, morbidity in youth, mental illness, delinquency, criminality, addiction and incarceration-just to name a few. What is unnamed in that list and what is indeed incalculable is the denial of a set of needs children have which cannot be fulfilled by mothers alone. The need for someone to make you feel safe, the need for guidance and conditioning while developing into adulthood and advice throughout young adulthood and beyond-crucial advice. Perhaps most importantly is the need for a child to have a man-a father- hold their hand or comfort them when they are crying or to hear his voice say things like “I know you can do it”, “I am very proud of you” or simply “I love you”.

Family Planning services and the discussion surrounding family planning is all but entirely gynocentric. No one who believes in family planning services like contraception and abortion would deny that they are crucial to happy healthy children being born to mothers who are ready and willing to have children. Indeed, the proponents of these services sell the idea of family planning to politicians and the public in these terms. What is never mentioned, or even considered, are the familial planning needs of men and male reproductive agency. It is as if these things didn’t even exist, or even if they did, that they would be antithetical to the entire idea of family planning itself.

Are they?

Is it really dangerous to give men equal consideration in family planning and give them the same power to make decisions as to when and with whom they become parents? Is it really dangerous to allow men to have complete control over whether or not they become parents at all? As to the last question, keep in mind that men do not have complete control as to when they become parents. As noted above any woman can lie about her fertility status and, despite what many would have you believe, far too many women do just this in order to drag men into parenthood who are not ready or willing to become parents.

Think about it, do you really believe that every one of these single mothers by choice were completely honest about their fertility status? Do you really think that married couples who ostensibly didn’t want that third child simply had a “happy little accident” just like mommy said? We also need to ask if this is good for children. Is it ok to force a man to finance a child that he cannot afford? Is it good for children that men who do not want children simply because they don’t really care to have them be forced into the parental role of father to a child that they didn’t want?

Whenever a woman forces a man into fatherhood when he is not ready or willing and negative results occur it is he alone who is blamed. When he complains that he was tricked or wasn’t ready we always hear something along the lines of “you have the right to wear a condom” or “keep it in your pants.” Do women not have condoms? Do they not have diaphragms? Do they not have a whole arsenal of devices, pharmaceutical products and methods including “keeping their panties on” to prevent a pregnancy? Is it not extremely bigoted to tell men these things when they are forced into parenthood and complain about it? Are not men truly far more susceptible to forced (coerced) reproduction then women are? Can we honestly say that any woman can be coerced into being a parent when they have all of these fertility control options as well as the option of abortion and the ability to put the child up for adoption after birth? Amazingly, mothers even have the ability to abandon their children even up to the age of 14 under the safe haven laws.

Why is it that when we talk about reproduction we see women as having rights and no responsibilities and men as having no rights and all of the responsibilities?

This is clearly a big problem and the differential between rights and responsibilities between genders is the primary cause of fatherlessness in our society. This has been argued by many men who support the idea of male reproductive rights. The resistance to the idea of male reproductive rights, however, is intense and most see the problem as insoluble or the very idea of male reproductive rights as esoteric. But the problem of male reproductive rights is neither insoluble nor esoteric. There is nothing esoteric about a boy aged 14 who is forced to pay child support to his rapist and there is nothing insoluble about the problem of forcing men to become parents when Roe V. Wade clearly states that the imposition of parenthood is too much power for the state to hold.

Clearly something needs to be done.

There are two popular ideas that Lawyers and Men's Rights advocates tout concerning male reproductive rights. One proposal is to have a window of time in which a man gets to choose whether or not to assume the responsibilities for and assert the rights to his child that is contemporaneous to the period of time a woman can have an abortion. Another proposal is that, after the birth of a child, a man should be able to bring to court a case in which he can establish, by some standard of evidence, that he was misled by the mother who misrepresented her fertility status.

Both of these proposals are problematic. The window of time proposal makes the outcome of a case in which a mother does not inform the father of the pregnancy ambiguous. Would he be required to pay child support if only after the birth she decided to announce that he was a father? Could he assert his rights as a father if the mother did not want to have him in the child's life? How can he prove that he was lied to about the mother's fertility status if an "unwanted" pregnancy occurs? Are verbal contracts binding in such instances? Clearly establishing fault on the mother's part would be difficult and litigation would be expensive. Could a man with anything less than a substantial amount of money be able to defend himself from such a legal problem?

There is a third, less talked about, solution that could eliminate if not greatly mitigate the problems associated with the other two. This solution would come in the form of a legal document called an "Acknowledgement of Consent."

Before any mother can enter any court of law and demand support for her child at the expense of any man she must produce an Acknowledgement of Consent. This is a document signed by both parents in which the father asserts and the mother recognizes the father's rights also in which the father assumes the responsibilities outlined in the document. These rights and responsibilities would only apply if the child is biologically his or if otherwise stated as in the case of adoption.

This document would be presented to the putative father before conception, as in the case of a married couple planning to try for a child, after conception or even after the child is born. It would be presented in some certifiable manner (certified mail or signed in the presence of a witness) so that in the event that the mother conceals the pregnancy from the father he can still assert his rights if the mother attempts to exclude him from the life of his child. He can say that he was never notified and therefore never given the opportunity to make a decision to parent the child, giving him the ability to contend for fatherhood in court.

This legal instrument would not in any way diminish the reproductive rights of the mother. She still has available to her every form of contraception as ever, can still abort the pregnancy and in the case she wants to give the child up for adoption the father can still, in absence of being given proper notification, be given the chance to assert his rights and responsibilities as a father. The mother CAN NOT force him to sign the Acknowledgement of Consent thus giving the man full reproductive rights.

This will require that a mother or mother to be who wants a man to take on the role of father of her child to do four things:

1. Find a man who was able to assume the parental role of father
2. Find a man who was willing to assume the parental role of father
3. Make it worth said man's while to take on the parental role of father

4. Do something to make said man feel assured that the child/ren she were to present to him were in fact his through chastity before their relationship, fidelity during the relationship or have a DNA paternity test performed.

What would happen if women were again required to do these things when they wanted a man to take up the responsibility of providing for her children? There is almost no doubt that fatherlessness would all but disappear. Women would be forced to assume responsibilities to both their children and the fathers of their children commiserate with their rights as women and mothers. This, although some will surely disagree, is a modest proposal, one that involves the free will of both parties and the clear and necessary consideration of the children and of each parent for the other. In other words fathers would be put back into the equation of families giving children the proper upbringing they need and deserve.

Not only a modest proposal, but one that would have the most positive of outcomes.

How We Kill Johnny

Paul Elam · 24 December 2010 · Archived copy · Original

I wrote the script for this in my head at the same time these events happened, almost 15 years ago. But I only just recently put it to paper and made this video.

Some stories just won't leave your mind, no matter how long you wait.

Men make up over 79% of all suicides in this country.

This is just one of them.

National Suicide Helpline.

Feminist Heroes

J Galt · 25 December 2010 · Archived copy · Original

Where would they be without him?

[image]

Interesting icon no? This is my personal contribution to MRA art. Course I didn't do it all by myself. No, this piece took many years and a whole lot of help. It is somewhat of a work in progress. Feel free to contribute, there's always room for more. They say a picture is worth a thousand words and it's true. Take a moment to let this sink in.

After all- it's a portrait of you!

Previously "the thinker" now called "DAD"

Is your skin burning from the tattoo artists that have been shaping you into the latest master piece? Remember when you were a kid, you used to say, "sticks and stones"? Well if what you see here were just mutterings, I'd agree, but they're not. This is what your government see's- when and if they even choose to look at you. It's only taken the last 50 years of throwing shit to make it stick, and now it does. This is what women have been pedaling in the mainstream to invalidate you and anything good you might represent. It's been a very effective smear campaign because that's the way governments wanted it.

Dare I say that it must be true of every man because women say so?

Just ask their lawyers. And the words have been changed into sticks and stones that your government uses to define you and deal with you. From law enforcement, to the courts to your legislators, they got your number "man". Your personal history is gone, you are no longer an individual, your struggles and achievements do not represent you and what you see is what you are. And the man in the picture that I call "DAD" is exactly what is going through the minds of bureaucrats that will deal with you. Get used to it, this is all your government and country have to offer to you. You are a disease not safe for family consumption, so don't count on seeing your kids. As a matter of fact if you don't want to be arrested stay away from kid's altogether.

You are a piece of shit, fodder for the feminist service industry to repair, but at least you created a job for someone. If you're lucky you might even get drugs to help you along, psycho-active drugs; of course they might conflict with that drum they will have you beating on.

This is your new freedom, in the greatest democracy in the world, if you're lucky you can even die for it. Better yet just get maimed, permanently disabled, or psychologically traumatized and your status goes immediately from piece of shit to worthless piece of shit. Of course if you're a sperm donating father then you're a deadbeat piece of worthless shit.

And you were maimed by your own government. Of course, you can always rent an address from a friend in another state so they never come knocking on your door. If this was the titanic I would definitely be looking for icebergs, anything to get this tour over with.

If you believe this has been some sort of conspiracy by feminists, you're probably right. But what if you're wrong? What if the real culprits are governments, with a vested interest in removing your rights and freedoms by dividing the genders into a palpable war that fuels social discontent and actually promotes violence. Why would it be so hard to understand that policies that serve private industry and interests can be promoted within a disconnected bureaucracy, where the right hand does not know what the left hand is doing? Why would it be so hard to believe that feminism is the wife of government? And that a rape case against Julian Assange is nothing more than your government pimping out its whore wife– feminism.

Why is it so hard to believe that women as a gender having shared relational interdependence with men for thousands of years would magically over the course of 50 or even 100 years become independent and not turn to a relationship of dependence with your government? Why is it so hard to understand that feminism is a tool of the police state in which you live to provide evidence or accusation to justify any charge brought against you.?

Any woman not declaring herself a feminist is immediately admonished by her "sisters" to comply otherwise she won't make a good witness against you. Why is it so hard to see that as dependant as we are on our relationship with information, controlling that information is the best method to control us all? And that is why all media outlets are owned by a very few corporations. It only takes a few shepherds to watch over the flocks (by night).

How many times does the same fucking arguments have to be engaged to get through? I have been visiting men's sites for years and have finally been disjointed by the repetition of the same shit in a different suit. I particularly like reading comments from noobies and the guys who agree with the content but somehow figure their world is safe enough.

The hair splitting is entertaining too, cause the truth and accuracy will set you free!!

Something I have noticed in the many years of my life is that the truth is agreed upon and established by repetition. If you say it loud enough and long enough and often enough, it's true. Picture a snowball rolling down hill; ever notice how it only picks up the honest and accurate snow and leaves the rest behind?

I ran a business for a number of years and always had to deal with guys who were know it all's; loved to argue with me about what was the right way and what was the wrong way. I had one simple answer for them and it goes like this. Whether it's right or whether it's wrong doesn't matter, all that matters is whether you are willing to take the responsibility to answer for the choice. If I'm going to fire at the enemy, I'm not going to pick through the ammunition for the best one. Anything that will make them duck and run is fucking great as far as I'm concerned…..no argument. Abortion…bang Fatherlessness….bang Corruption…bang Sluts….bang Game…..bang anything…bang

If you think the truth matters, scroll up and have a look at that picture again, you missed it. (actually, I think the picture should be circulated far and wide for men to rally against)

Angry Harry and Paul Elam have just posted links to an activist page. I think this is the best thing since the fleshlight for guys who are getting itchy. As a matter of fact, for those who don't know, there's talk about censoring the internet and with the number of men's sites currently it's not hard to monitor them and take them down.

Imagine if this resource was not there the next time you log on.

I think we have reached a time when if you want this resource you better throw up a blog page. It's a lot harder to track 5000 pages than it is to track 50. Fuck it throw up two pages and make it 10,000. Just imagine all those bangs!! There might even be enough to screw up the resources to monitor them. I'm thinking of a site banner called "PIMPING FEMINISM" ideological sluts for hire. Bang! Actually I've been thinking of a few but can't decide any suggestions?

"The White Knight Project" tracking the rise of male prostitution

"Prison Porn" if you thought it you did it – fuck'em they must be guilty

"Princess Pedophiles" enlightening youth with a special brand of nurturing

"Wiki-Condoms" where leaks are unacceptable and it can't be rape if you don't leak

"Yes means Yes & No Means No" unless yes means no and you have no video

"Patri-arc-hy" & "Matri-arc-y" boats built for sinking

“athering & amilies” a uture with no “F”ing

“Bad Boy Basketball” using the shiv in shivalry

“Too Tired For Rape” a voyeur’s review of romance novels and romance news

“Male Reproductive Rights” tracking the economic decline of manufacturing

“Feminist Golf” playing one hole with 18 putters, a firm mative action

“Cuckolds in Guyland” hunting virgins and cougars and milfs oh my!

Something lite and fruity for the holidays…….Merry Christmas!!

Males More Histrionic Than Females Over Rape Claims

False Rape Society · 26 December 2010 · Archived copy · Original

New York Governor David Patterson has commuted the sentence of John White, a 50-something black father, who was serving a two-to-four year sentence for manslaughter in the shooting death of 17-year-old Daniel Cicciaro, who was white. The tragic shooting stemmed from a false rape claim.

At his trial, Mr. White testified that late in the evening of August 9, 2006, his 19-year-old son, Aaron, woke him up to tell him that he had just come from a party where a young woman wrongly accused him of threatening to rape her on a MySpace posting. Aaron told his father that a group of angry white youths were headed to their house to beat him up because they wrongly believed the young woman. Mr. White and his son walked to the end of their driveway to confront the youths, and in the heated confrontation that followed, young Mr. Cicciaro was killed. Mr. White claimed his gun accidentally discharged.

The girl later recanted the rape claim.

Mr. Cicciaro's mother, Joanne Cicciaro, said her son was trying to protect the girl. "The thing is, that night, Daniel believed Aaron threatened to rape a girl that was like his little sister."

One boy is dead, and a father was imprisoned after a racially charged trial that divided a city. But the girl, apparently, escaped unscathed.

The scope of the tragedy is Shakespearean. But it raises an important issue that we frequently confront at my blog, False Rape Society. Those of us who follow the false rape phenomenon see patterns of gendered reactions to rape claims. Based on my review of the reported cases, it is fair to assert that men, as befitting their status since the beginning of time as women's protectors, typically express greater outrage over rape claims than do women.

This is in contrast to the significant number of women who treat the notion of rape so cavalierly that either they tell rape lies in order to serve some ulterior, selfish purpose (only a small percentage of women actually tell rape lies, just as only a small percentage of men actually rape), *or* they minimize, excuse, or rationalize false rape claims (a far more significant percentage of women do this).

Mr. Cicciaro's death is just one of many tragedies stemming from male outrage over false rape claims. A 15-year-old girl falsely told her boyfriend that Sumbo Owoiya, 18, raped her. The girl, the boyfriend, and another man then drove to the innocent youth's apartment. While Mr. Owoiya was looking through a peep hole, the other man shot him to death through the door. The boyfriend was sentenced to seven years imprisonment, but the girl was given a suspended sentence. We wrote about it here: http://glennsacks.com/blog/?p=3316

Last year, two teenage girls lied to a 19-year-old man that another 19-year-old, Cory Headen, had raped one of them, so the man broke into Mr. Headen's home and beat him to death with a baseball bat while he was sleeping. At the man's trial, the judge described the teens who accused Mr. Headen of rape as "stupid, drunken, immature girls" who delivered a vile message. The judge sentence the man who did the beating to seven years in prison. One young man was dead, another's life was destroyed, all because of a false rape claim, and the girls who ignited the fire apparently escaped unscathed. We wrote about it here: http://falserapesociety.blogspot.com/2009/08/awful-price-of-false-rape-claim-one-man.html

John Chalmers, a 47-year-old prominent businessman, suffered devastating brain injuries in a vicious attack after a woman's brother was wrongly convinced that Mr. Chalmers had raped his sister, so the brother thrashed Mr. Chalmers. So terrible was the beating that Mr. Chalmers has had to "learn everything again." We wrote about it here: http://falserapesociety.blogspot.com/2009/03/man-viciously-attacked-suffers.html

Darrell Roberson had come home unexpectedly from a trip when he found his wife, Tracy Roberson, and her lover, Devin LaSalle, together in Mr. LaSalle's truck. To cover up her affair, Mrs. Roberson falsely told her husband she had been raped, and Mr. Roberson shot and killed Mr. LaSalle. In a rare switch, a grand jury refused to indict Mr.

Roberson, but Ms. Roberson was charged, convicted, and imprisoned for five years for involuntary manslaughter. "The wrong person went to prison," fumed Jill Davis, Roberson's attorney. Read about it here: http://www.star-telegram.com/2008/05/05/623920/arlington-mom-who-cried-rape-gets.html

And we could go on and on and on. Men, far more than women, typically are the ones who act out their rage when it comes to rape claims. They usually don't go so far as to murder the accused, but they manifest their vitriol in any number of other ways.

This, of course, points up the monstrous lie repeated with zombie-like repetition by members of what can aptly be called the sexual grievance industry. They insist that rape is normalized, rationalized, and excused, principally by men, in our so-called "rape culture." This, of course, is just another in a cavalcade of offensive, gender-divisive straw men concocted by persons financially dependent on the counterfeit perception that rape is a massive, unresolved problem that only they can solve.

The Cicciaro death, and the other tragedies stemming from false rape claims, raise a more sinister question: what role do *men* play in fostering our *false* rape culture? While rape liars must always assume principal responsibility for their falsehoods, and while the sexual grievance industry pumps out a steady diet of Chicken Little propaganda to foment good old fashioned lock-the-doors-hide-the-daughters rape hysteria, it seems that men and boys falsely accused of rape are mostly harmed by the overreactions of other *men*. It is mostly men who beat them to death, who fire them from their jobs, who splash their names all over the newspaper, and who are too quick to arrest and charge them on the basis of an unsubstantiated claim before an investigation has been concluded.

If the false rape crisis is to end, we must ask whether *men,* acting out their roles as women's protectors, have become the unwitting tools of the politicized purveyors of misandry, who are all too happy to see men overreact at the slightest whiff of rape.

For the Benefit of Newcomers: A Review of Some Basics

Luigi Logan (aka Fidelbogen) · 27 December 2010 · Archived copy · Original

The non-feminist revolution is growing — no doubt of that. I see signs of this busting out everywhere, like the first crocuses of spring or the first influx of robins. Sometimes I think it is just my imagination. That is, I quickly grow accustomed to the latest hints of quickening life and these in turn quickly become the new norm, the new baseline. Hence, these things become old hat. And straightway, stasis and boredom set in, and it feels like nothing is changing after all. So I become jaded, and I write off my spell of hopeful enthusiasm as "imagination". But then, without warning, larger and improved signs of life arise to remind me yet againthat I am NOT imagining this.

Yes. So much is happening — everywhere, all at once, at all levels — that it always comes back around to the vexed question of where to begin.How to start talking about all of this? Especially with new recruits and sympathizers, who have arrived by way of the grassroots? For are they not themselves the foremost among those signs of life which I have spoken of?

Aye, it is good that these new ones have arrived by way of the grassroots, because this thing of ours is a grassroots revolution before all else. It is a revolution of, by, and for the people, with its wellspring in the mundane micro-world — the non-political universe of everyday thoughts, feelings, conversations, conclusions and decisions. Such is the territory to be reclaimed, and fiercely guarded. And all manner of intellectual machinery — even the loftiest — may eventually be inducted into the service of this micro-world. But for the present, let us make the evils and blessings of the day, sufficient unto the day.

I write with newcomers chiefly in mind, although old-timers are welcome to profit by anything they find here. But I will address the question of "where to begin" quite simply, by embarking directly from where the new arrival is most likely to be. And that is, in a state of perplexity. "Where do I fit in?" is what the newcomer will most likely be asking. The newcomer wants a map, marked with a bold, bright 'X' upon the spot where he or she is presently situated. And I will undertake to provide such a map, and to proffer such hints and helps upon the journey as will assist the pilgrim to draw the big, bold X-mark from his or her own reasoned conclusions.

At the outset, I feel safe in concluding that you are not a feminist. I am so sure of this, that I will take it as the organizing premise for all that follows. If you are not dead certain, at the very least, that you are not a feminist, then I would counsel you to retire elsewhere until you have cemented this conviction firmly in your own mind.

Very well, let us review a few basic things. I say a few, because there exist far more such things than I can do justice to in the allotted space. So I will stick to such items as a newcomer would find profitable for orientation. Accordingly, since you, the newcomer, are not a feminist, I think it is safe to say that you are situated in the non-feminist portion of reality. What do you think: does that sound about right to you?

Good. Now, if it will further assist your understanding, think of a hard line drawn straight through the middle of the human race. On the one side of this line, picture a banner with the word FEMINIST inscribed upon it. And on the other side, a banner inscribed with the word NON-FEMINIST. Are you visualizing that?

What you are mentally depicting, is something we call the sector system.And what is the purpose of this . . sector system? I'm glad you asked! Simply put, the sector system is an efficient way to organize your thinking in terms of the larger sociopolitical struggle which presently engages us. Yes, each side of that conceptual line is called a sector –that is the term we use. And so accordingly, we have both a feminist sector and a non-feminist sector. And friend, you and I both know which sector we belong to . . . don't we?

The sector system is useful because it throws feminism on the defensive, forcing it to justify its own presence on earth by answering to something objectively OTHER than itself. Feminism is not the world, but the feminists want very badly to convince the world otherwise. And feminist behavior toward the rest of us is very much

like American foreign policy:"We will bring you the blessings of our way of life whether you asked for it or not! We know what is good for you!" But again, the sector system rises up as a challenge to the feminist attitude.

Yes, the hubris and arrogance of feminism has been colossal; it is a revolution meant to encompass even the tiniest dimensions of life, and it aims to convert the rest of the world entirely to feminism — it will not take no for an answer! The feminist posture toward the rest of the world is one of sheer aggression, blended with a heavy dose of totalitarian psychology — a macro-plan which they intend to cram into the micro,whether the micro wants it or not! The micro? That's you and me, friend!

Briefly then, feminism does not look kindly upon the existence of anything independent of itself or unequivocally other than itself. That is to say: the feminist sector aims to squeeze the non-feminist sector completely out of existence.

And what is wrong with that, you ask? Many things, foremost of which is that the project which feminism proposes is impossible; it cannot be accomplished; it is a falsehood from the very outset, and to impose it by force can only end in grief and calamity for all concerned. But however far the wreckage extends, feminism can never force the non-feminist sector to stop existing. And that is for the same reason that a lie can never force the truth to stop existing.

The True Believers of the feminist cult believe that Feminist Theory has the power to explain all of life, universally. But the falsehood of this can be demonstrated, and indeed, has been so demonstrated, thousands of times, by the philosophers of the non-feminist revolution. These fine thinkers have plied their trade patiently, and thanklessly, for many years. The reason they advance so slowly, is because they are voices in the wilderness with so very little power against a massively entrenched establishment. When the powers-that-be ordain you as the "village idiot", nothing you say carries any weight. What walks tallest upon this earth is not truth, righteousness, or intellectual integrity, but power pure and simple. The powers-that-be know this well, and they chortle about it.

It makes no matter if feminism has been discredited a thousand times, or ten thousand, or untold thousands. All of that intellective work is no better than spinning your wheels in the mud if it gains you no traction in the arena of sociopolitics. So here is where the sector system turns the tables. In one clean stroke — by merely declaring itself!– the non-feminist sector delivers a revolutionary message that feminism is not the world. By sheer self-announcement, non-feminism occupies space in the world and demands to know what the hell feminism plans to do about this. It is as if non-feminism were saying to feminism "what the hell makes you think you are the only game in town?" In the end, the message of the non-feminist sector to the feminist sector, is a simple, non-negotiable DEMAND FOR SOVEREIGN CO-EXISTENCE.

And what does this mean in terms of everyday practice? It means you are entitled to proclaim openly, even loudly, that you are not a feminist, to go your jolly way unmolested, and to quietly pass the balance of your days in a like manner. At first, this might not sound like anything much, but I can assure you that the moral dimensions are critically significant. And in time, those dimensions will fan out into other dimensions.

As a non-feminist, you are nowise bound to answer to any feminist for your personal indifference toward feminism. That fact is immensely important. On the face of it, there is no better warrant to be so interrogated by any feminist, than to correspondingly interrogate said feminist in non-feminist terms. What gives them the right, anyway? Who do these people think they are?

Remember, that you have told them nothing save that you are not a feminist. And that reveals very little about you — in fact virtually nothing! And so long as you say no more about yourself, they cannot possibly know more. THEY might think that it says a lot about you, that you would verbally disown feminism. But they are just plain wrong! For they cannot possibly know what another person understands by the word "feminism" if that other person does not explain what he understands by it. So they areout-of-bounds if they merely presume that the non-feminist means the same thing by "feminism" as THEY do, and they are a thousandfold out-of-bounds if they derive any moral imputation from such a circumstance.

We have a special counter-feminist name for this feminist “presumption of shared meaning”. That name is feminist subjectivism. Feminist subjectivism embraces the fullness of feminism’s narrative authority, and may be understood as the sum total of stories which the feminists tell themselves about themselves, and so are constrained to tell others. Among such “stories” may be included the many conflicting, ill-defined, and incoherent understandings of the word feminism. Thus, feminist self-definition comes under the broad umbrella of feminist subjectivism, and will be found to be pivotal.

Feminist subjectivism combines readily, and rapidly, with the feminist conceit that feminism is the world — or at least, that feminism authoritatively interprets the world. Thus, it is nigh on impossible for a deeply indoctrinated feminist to accurately assess people and circumstances in the non-feminist world — which, truth to say, lurks around every corner! Given that those external objects are not permitted to operate under their own laws and narratives — or not acknowledged to do so — they are transformed by the feminist gaze into a projective hallucination of feminism itself, and feminism becomes, for its participants, a house of mirrors with no windows.

Feminism’s projective hallucination is simply the worldly gamut of people and situations interpreted to fit feminist theory, and as such, it composes the actual fabric of the wall. Such is the transformation wrought by the feminist gaze. To phrase this more elegantly, the projection is not projected onto the wall — it IS the wall. It is objective reality subjectivized, which is precisely what makes it hallucinatory. It is like a fantastical soap-film of deluded understanding which clings to the surface of people and situations, falsifies their nature, and blocks the feminist gaze precisely at its opaque boundary — so that the world beyond becomes impenetrable to feminist comprehension.

But the opacity works only in one direction — from the inside-out. From the outside-in, however, the wall is transparent, even non-existent! In consequence, we on the outside can see those on the inside very, very clearly, yet cannot be truthfully seen by them!

And everything we do means something different to them, than it does tous. And so they would have us believe, that whatever they think we are doing . . . is in fact what we are doing! You see, they have never bothered to consult us about this! Apparently, they know more about us than we do!

Very well. Their delusion about us is the “original sin” in this scenario, the initializing transgression that started the whole charade rolling. Yes, they started it! They have built their supposed higher understanding upon a theoretical foundation that is far from settled, and therefore open to dispute. But they will not (because they cannot) acknowledge this, and not to mince words, it means that they are living a lie. And since they are living a lie, they cannot afford to see or comprehend anything that wouldgive the lie to that lie. That is why they cannot see past the hallucinatory wall of their house of mirrors, and why we can see them with more authority than they can see themselves. We are not encumbered by a deception from the outset.

That is also why they have sewn us into the fabric of their hallucination — fraudulently turning us into something we are not, and making that falsification binding upon us. They have, to coin a new word, hallucifiedus — even though we are REAL and know that we are real! And the more we struggle to break free from this trap, the more surely we “become” what the eye of feminist subjectivism insists upon seeing — because, so far, they have the worldly power to “make it stick”. We are both real AND the figment of another’s disordered imagination, and it does not please us to be trapped in such a paradoxical hell.

So much for the evils of feminist subjectivism. It suffices to understand that this can’t go on forever, and can only culminate in violence and destruction — that the house of mirrors will be shattered without mercy, but that said shattering will not go unaccompanied by a general shattering of everybody and everything. In short, a pandemonium from which none will find haven — that is, unless we take considered steps, and right soon, to forestall such an eventuality.

Very well, the new recruit to our scene is at the very least not a feminist.That is neither asking, nor expecting, too much. I hope I have made clear by now, that people other than feminists are permitted to furnish adefinition of

feminism according to their own criteria. I say this simply because the objective reality of feminism is as real as the subjective reality of it, because that objective reality is knowable only by an objective seer who walks an objective path of knowledge, and finally because feminists themselves, of all people on earth, are the least amenable to such a path.

To suggest that we are “misrepresenting” feminism is itself a misrepresentation. We are not misrepresenting it, but rather RE-representing it. It is our weighty conclusion, that the feminists themselves cannot be trusted to represent feminism accurately beyond the limits of their own sector. I mean, that while the feminist word about feminism is undoubtedly true within the moral gravity-well of the feminist sector, it merits no credence anywhere outside that perimeter. Such are the fruits of feminist subjectivism. Accordingly, what a feminist says about feminism, though it be the sweetest of nectars within the feminist domain, at once becomes the untreated effluent of a sewerwhen it overflows into the non-feminist sector. Feminism’s writ does not run beyond feminism’s border, and that includes both narrative authority and the power of definition. Again, feminism is not the world.

And so you, my recently-arrived friend, face a question that we all face at some point in our counter-feminist careers. You have confirmed in your own mind that you are not a feminist, and you now propose to sink operative roots in non-feminist territory. But have you thought long and hard about what it really means, to be a non-feminist? Algebraically, what does it mean to be not X? Clearly, you must know the value of the term X. And in the social algebra which presently concerns us, you must likewise know the value of the term feminist. Or more to the point, the termfeminism.

So it is not enough simply to know that you are not a feminist. You must, in addition, have a clear, precise conceptual model of what this thing feminism actually IS — so that X becomes a known quantity. And finally, in order that you will not be at cross-purposes with your non-feminist cohorts, your conceptual model of feminism ought to bear a marked similarity to their conceptual models — so that you and they shall agree upon the value of X, and shall proceed, as it were, by an algebraic understanding of things. I go now to enlarge upon this.

The non-feminist sector is populated by a variety of humans of both sexes, who cover the spectrum of human nature, and about whom no moral generalization is either possible or politically relevant. The non-feminist sector — or as habituated insiders would more tersely say, the sector — includes folk who are in varying stages of political awakening. Some of them do not yet know that they are non-feminists; the question has not yet migrated to the forefront and become vital for them. Such ones are distinguished chiefly by the nascent elements of a worldview which, if fully fleshed-out, would urge some manner of political confrontation with feminism. But, they haven’t quite yet gotten there.

However, there will come a time when the inert non-feminist turns into an activated non-feminist, or if you prefer, a partisan of the non-feminist sector. This is when confrontation becomes imminent. The partisan will gravitate toward the sphere of real-world practice, and will need to direct her endeavor toward a target of operations — a defined region of sociopolitical space. So the need arises for a pragmatic template by which to chart this defined region. And when all activated non-feminists have mastered this template, we say that they have gained critical consensus, or more precisely, target consensus. The character of their separate endeavors may vary tremendously as per ways and means, but it is imperative they converge upon the same target of operations with the necessary esprit de corps.

Briefly, they must be unlike the blind men in the fable, for they must see the elephant. And that is especially true if they are working on different parts of the elephant, in which case they must communicate and coordinate.

Target consensus is founded upon a common understanding of what feminism IS, and this understanding informs all decisions about what to strike, and when, and how. And counter-feminist analysis claims to provide the master template, the parting of the waters, the necessary objective vision of reality that will generate target consensus and render activated non-feminist projects operable.

The non-feminist revolution is every imaginable thing that is willfullyopposed to feminism. It is found side-by-side

with every imaginable thing that is simply not feminism. These two categories are both not feminism, but the former is activated while the latter is inert. And the non-feminist sector is the territory which they cohabit. It is critical to understand that this territory is in no sense a “movement”, but only a container of everything that is not feminism — only some of which is presently trying to damage feminism.

And the non-feminist revolution itself is likewise not a “movement”, but a motley, sprawling aggregate of separate and distinct motions that are sometimes aware of each other, and other times not. However, these separate motions are in the process of finding each other and synchronizing their efforts. We call this a “revolution” because it serves to turn the tables, and if there were another word more all-embracing than revolution – we would use it.

As simply as can be stated, the goal of the non-feminist revolution is to bring about feminism’s moral isolation by driving a wedge between feminism and non-feminism, and by reducing feminism’s presently vague and fuzzy borders to a sharp line that anybody can clearly discern. This will embrace a multitude of operations, both intellectual and political, and will prove fatal to feminism if properly carried out.

The present treatise does not aim to bring the newcomer to a point of target consensus. That is a task the reader must herself gradually bring to fruition in her own way. But I have posed for consideration, in a merely rhetorical fashion, the question of the reader’s non-feminism. I have urged the reader to ponder what that non-feminism might actually consist of, and I have stressed the importance of aligning such mental ingredients with those of other non-feminist partisans, in furtherance of our work.

The newcomer has likely heard of certain individuals known as “MRAs”, and been made aware that many of them, at any rate, have a rather piquant reputation. With respect to these . . “MRA” people, altogether too little, and too much, has been said. So at the risk of saying either too little or too much, I will venture another groat upon the heap: that any non-feminist man or woman who is “all fired up” about the idea that men are human beings with human dignity and human rights, may properly consider himself or herself an MRA.

But for the feminists, who are the dullest clods on earth and have no idea what is going on, the term MRA is simply an emotional lightning-rod for their barely suppressed guilt, and for their growing anxiety about feminism’s future.

On that note I conclude this treatise, trusting that the reader has gleaned something of value by the study of it.

All women are pedophiles and that's all they are

Paul Elam · 29 December 2010 · Archived copy · Original

There have been innumerable, wanton characterizations of men as sexual deviants over the last few decades. This was reflected on directly by Marilyn French, who penned the idea that "All men are rapists and that's all they are."

Perhaps, in her quest for social justice, though, she neglected to consider the part of equality that involves equality. And in doing so, Ms. French, who inspired the title to this article, aided the world in overlooking a rather glaring problem. That would be the epidemic of female sexual predators that have infested our public schools.

It is a problem out of control largely because everyone knows that women don't do such things, right? It gives credence to the truism first uttered by Mark Twain. "It ain't what you don't know that gets you into trouble. It's what you know for sure that just ain't so."

Oh, and lest you think that the following pervs represent too small a percentage of teachers to bear meaning, please keep in mind that these are not just normal teachers, whose offending numbers are much, much greater. In fact, here is a couple of hundred more of those for your edification. These, however, are just a sampling of predatory *special education teachers.* You know, the ones that oversee the development of mentally and emotionally challenged children; the absolutely most vulnerable children of all.

To be fair, it was not clear in some cases whether their victims were developmentally disabled children, or just "normal" children who happened to wander into their clutches. Either way, this should call into question how we address female pedophiles in this society. Most of these women were given slaps on the hand, of course, in exchange for the lives they screwed up. It's the way we do it here.

But one must wonder if the time for chemical and/or surgical intervention should be undertaken to curb the abhorrent impulses of these sexual deviants. Perhaps at the very least we should consider life imprisonment with no possibility of parole. *Even the death penalty could be placed on the table.*

So many options, so little motivation for society to recognize the problem.

Don't stop reading when you get to the last to these teachers gone wrong. There is a couple of bonus categories at the end. We may well need them before this is over.

Here is just a few examples of women who turn special education into special abuses.

[image][image][image][image][image]

Apparently, some schools are more infected than others. These next two teachers shown here were molesting the same 13 year old boy, at the same time, and were not even aware of each others actions. Following those examples of toxic femininity are a short list of school administration officials and wives who wanted their fair share of kiddie sex. Much more to come on this in the future.

[image]
Linda Nef, 46, was one of two teachers from Bountiful Junior High School in Utah, accused of sexually assaulting the same 13-year-old boy. Nef was a studies teacher and cheerleading adviser at the time of her arrest.
[image]
Christine Camer, 58, of La Quinta, California, a former assistant principle of La Quinta Middle School, was arrested on January 23, 2010, for suspicion of lewd acts with a child under the age of 14 and oral copulation with a person under age 16.
[image]

On March 6, 2009, Valynne Bowers, 39, was one of two teachers from Bountiful Junior High School in Utah, accused of sexually assaulting the same 13-year-old boy. According to the Bountiful police, the two teachers were unaware of each other's involvement with the same boy until recently

[image]

Donna Lou Sanders, 46, was a special education teacher and wife of the assistant principle of Magnolia High School in Magnolia, Arkansas, when she was arrested and charged with two counts of accomplice to rape, four counts of third-degree sexual assault, and six counts of permitting abuse of a minor. She was charged after an investigation determined she allegedly took a 12-year-old girl and 13-year-old girl to a motel so they could sex with underaged boys and a 22-year-old man they met through Facebook.

The assistant principal of Middleton High School in Tampa, Lauren Tilo, 30, has been accused of sending a sexually explicit photo of herself to a 14-year-old boy.

Paul Elam Vs. David Futrelle

Paul Elam · 29 December 2010 · Archived copy · Original

From Mancession's Channel on Youtube.

Seriously, I had to force myself to stop laughing long enough to post this video. I know the person that posted it to my Facebook page, but don't know yet if that is the same person who made the vid.

Whoever it was, thank you. It made my day. Lyrics are posted below the video.

Lyrics:

paul elam's got a question for you – run, david, run
paul's got a question, what you gonna do? – run, david, run

paul's got a difficult question for you – run, david, run
paul's got a question, what you gonna do? – run, david, run
run, david, run

ah, david …

paul elam's got a question for you – run, david, run
paul's got a question, what you gonna do? – run, david, run
run, david, run

Christopher Kilmartin and the Amazing Frozen Vagina

Paul Elam · 30 December 2010 · Archived copy · Original

[dropcap]I[/dropcap]t began innocently enough. A group of men at a country club had a men's only golf tournament. In retrospect, I suppose, that should have been the first warning sign. It is common knowledge that when men group together, to the exclusion of women, some nefarious purpose is afoot. OK, so maybe when buildings are burning down or bullets are flying on battle fields, or something goes bump in the night we might find a million or so exceptions. But better not to dwell on such trivialities, especially in light of what those misogynistic, toxically masculine golfers were up to.

You see, for their locker room party they ordered an ice sculpture. No, not just any ice sculpture, but one of a woman, butt nekkid, sitting with legs open (as though inviting a rape), sending a streaming flow of vodka from between her parted, seductively melting thighs.

Oh, the horror; the despicableness; the sexually objectifying vodka pissing depravity of it all.

Thank God and male feminists we have the likes of Christopher Kilmartin to put the thaw on this abomination, uncovering our denial of the violence against women that invariably ensues when blocks of ice are carved into particular, female forms and enjoyed in the hideous, shadowy world of male dominated golf tournaments.

They apparently have a mesmerizing effect, freezing the sensibilities of even good men (as if those exist), making them dangerous to the whole of womankind.

"[A]lthough I'm sure they didn't realize it," Kilmartin postulates in an article for National Organization of Men Against Sexism (NOMAS), "every one of them made it just a little more possible for any one of them to commit an act of violence against a woman."

Kilmartin seems willing to give the men credit that the threat they are creating toward women was out of ignorance. Damn them all to hell, I say; the oppressive, leering, moustache twirling lot of them. We have only to look at Kilmartin's erudite understanding of the matter to know why that any mollycoddling of these men (and I use that term loosely) is a grave mistake.

Kilmartin, the real postmodern man among men, lays out the plain, simple and unassailable facts as only a men's studies scholar could, or would. He writes,

> ***Men's violence is the single most serious health problem for women in the United States. It causes more harm than accidents, muggings, and cancer combined. For women aged 15-44, an estimated 50% of emergency room visits are the result of violence at the hands of their husbands, boyfriends, ex-husbands, or ex-boyfriends.***

Did you get that? The most serious health problem for women in the United States! Half of all women who visit the ER for treatment got there because some bastard was beating her! And we are wasting time on pink ribbons and breast cancer fundraisers?

Mind you, Chris (and I hope he doesn't mind my using his name in such a familiar way) didn't link or post any sources for his information; an understandable oversight, I am sure. It could happen to anyone, and often does in his milieu.

So I took the liberty of doing some checking.

It seems there is no actual evidence to support any of these claims. It did, however, appear to come directly from the mouth of former Surgeon General of the United States, Antonia Novello. Novello, sister-in-law to Don Novello, aka Father Guido Sarducci of Saturday Night Live fame, was the first female Surgeon General for the United States.

Novello's statements were similarly unsupported with research. They actually appeared more to be a bit of a political rant for the media, but of course we won't let that rustle our feathers, either. Men's studies, and in no small part due to efforts by men like Chris, has blessed us by removing the burden of hard evidence in forming opinions about social realities.

He got the numbers from a *credible person*, after all, an esteemed doctor and politician. That should be enough, right? I don't even think we should pay much mind to the fact that our first female surgeon general was also the first surgeon general to be convicted of a felony after leaving office.

Novello was charged in a 20 count indictment on May 12, 2009, in New York with theft of government services, defrauding the government and filing a false instrument.On June 26, 2009, in a plea deal with prosecutors, she pleaded guilty to one charge of filing a false document involving a worker's duties.

Certainly things like fraud and filing false documents by a politician should not cause us to question *her* veracity. After all, for all we know those brigands at the country club set her up for a fall.

They might have done the same number on NOMAS's Barry Goldstein. Goldstein, whose JD is touted proudly on the pages of the NOMAS website, is, among other things, the co-chair of the NOMAS Task Group on Child Custody.

Oh yes, he was also stripped of his law license for committing fraud on a court in a case that involved domestic violence.

I am not faulting Chris for the company he keeps. After all, there is a mission here, and the ends obviously take precedence over credibility and accuracy. Quoting convicted felons, hanging with disgraced shysters and fabricating facts are just necessary measures in the age of frozen vaginas.

And this brings to mind some need for action by all of us interested in using masculine power to mindlessly sacrifice for the benefit of women everywhere, against all enemies, foreign or domestic, real or imagined, proven or perjured.

First, there is the matter of the USDOJ. They are spreading disinformation about the incidence of domestic violence related emergency room visits.

The DOJ reports that 17% of those requiring ER treatment for violence-related injuries, about 243,000 persons, had been injured by someone with whom they had an intimate relationship; a husband, ex-husband, boyfriend, girlfriend, ex-boyfriend, or ex-girlfriend.

This is curious, and where the math gets fuzzy, given we live in a nation that hosts over 116 million ER visits per annum.

Note that these numbers reflect treatment for violence related injuries, again which only make up 17% of all emergency room visits, and that the numbers also included male victims

Wha? Male Victims? No bother, we can correct that later.

Anyway, let's see what we have to do in order to understand the importance and accuracy of Chris's numbers. According to the DOJ, women were more likely than men to have been injured by an intimate. So let's assume for the sake of postmodern guises that there was only one man who was treated for injuries by a woman in that group. And let us also assume that no women at all were injured by strangers or other acquaintances in the commission of crimes like rape and robbery.

There now, that only leaves us with the need to accept that 99.085% of all ER visits are men, and that half of the remaining .015% of visits that represent women are those brought on by physically abusive partners or former partners, all of whom are male. Viola, there you have it. 50% of all ER visits by women are because of IPV. It has to be true, right? Were it not, then that would make Christopher Kilmartin an intentionally deceptive piece of rent-seeking pond scum. And how could a man who keeps the company he does be anything like that?

More vodka, please. Cold and neat and make it a double.

And speaking of drinking, has the DOJ staff been hitting the super chilled vaginal vodka themselves, or is something else wrong here? It can't be Chris, as he has already demonstrated the awesome credibility of his sources and those of NOMAS as well.

We will simply have to work harder at this. So my fellow men, I implore you, help me stop the spread of the DOJ propaganda machine. It starts with us, of course. Please confront each other accordingly.

And who knows where it may take us. Chris has unveiled a seemingly innocuous bit of fun by golfers for the pernicious and sinister threat to women that it is. And he has proven it with statistical evidence suitable to be recorded with the finest crayons.

[image]But this rabbit hole may run much deeper than we know at present. I mean can you ever look at a fountain like this (see right) again, in the same way, now that you know the truth? How many wars has this "art" caused? How much degradation and shame? And how many Lorena Bobbit's are out there, one visual image away from wielding a knife of vengeance on behalf of all women?

I don't know, but I intend to help.

It seems clear that men like Christopher Kilmartin and Michael Kimmel (Kilkimmel for the sake of brevity), are now intent on getting their message out there past the insulated, back patting circles of feminist academe. They are now posting to sites like The Good Men Project, spreading the word about evil masculinity and how feminist doctrine can help us all build a better, more principled world (after all, look what it did for the attorney general's office- and the credibility of NOMAS).

I want the readers of A Voice for Men to know that I am going to be out there doing my part; shedding light on Kilkimmel's work, and passing it around as much as possible so everyone can have a good, long sobering look at what these men really represent.

In fact, I'd say that 2011, hell or high water, is going to be a year dedicated to following their efforts, and heeding their call to ask good men to do something about it.

Staring Out from the Abyss

Adam Kostakis · 1 January 2011 · Archived copy · Original

Lecture No. 1

"I love an opposition that has convictions" – Frederick the Great

The Battle of the Sexes has degenerated into a Dirty War, and we are, each of us, being drafted into it by forces who care not a whit for equality or fairness.

Propaganda, as a tool of control, is effective only insofar as the vision of the world that it presents concords with the perception of the world experienced day-to-day by its targets. The wider the gap between the perceived world and the propagandistic representation of the world, the less effective – and therefore less useful – the propaganda will ultimately be. We have reached a juncture at which women are increasingly rejecting feminism as irrelevant or inapplicable to their lives, because the world that feminist orthodoxy describes does not appear to be planet Earth. At the same time, we are approaching a zenith of feminist control over the actual inhabited world, which combines state repression with gender tribalism, both forces intensifying exponentially as they use each other as leverage to climb ever higher.

I am reminded of an ancient riddle, which asks, 'how high can one climb up a mountain?' The answer is 'to the top,' because once you reach the summit, the only possible way is down. Feminism has no obstacles left; total control is within its grasp, and by *total,* I do mean in the sense that it shall be *totalitarian.* The victim card has served as an entry pass through the back door of state and supranational institutions. Now empowered over men, feminists have re-established the principles of Valerie Solanas' *Scum Manifesto,* declaring – in language clearly evocative of the Final Solution – that we shall soon witness The End of Men. The 'sex war' is not *cooling down* as women approach (or in some cases, surpass) equality with men – it is *heating up.* Feminists are not only publicly inciting male hatred and getting away with it, they are using their positions in government, in academia, in think tanks and in the media to make their violent fantasies a reality, advocating the renunciation of men's basic human rights.

To take one recent example, the Secretary of State of the most powerful nation in the world announced in 2010 that an international mobile prosecution unit shall be established specifically to target men around the world. To take another recent example, a leading feminist has suggested that certain legal principles designed to protect innocent citizens from persecution and unjust imprisonment, dating back to the signing of the Magna Carta, should be withdrawn from men. Nor is feminism a problem confined to the Western world. Men are subject to the arbitrary rule of women in India, facing severe penalties for *inadvertently* causing the slightest offense.

None of this squares with the 'women-as-victim' cliché, which has so usefully served feminists in getting to this point. Nevertheless, feminism is firmly entrenched and in control of the mechanisms which boast the monopoly on physical power, legitimate or otherwise. There is hardly any countervailing force which remains. The West has found its new Imperial Mission to replace Global Christendom: enforced worship of women. As any dissenting voice is immediately and violently stamped out, feminists are free to radicalize their anti-male agenda to the point of moral sickness and to unleash unto the world all manner of vindictive atrocities.

For you see, when propaganda has ceased to be an effective tool of control, one seeking control will simply find other means. Control of the state – the monopoly on physical violence – is the means which feminists have sought. But unlike propaganda, which manipulates the mind, state control only brutalizes the body. The power of the controllers always ultimately rests upon the resilience of the controlled, hence consent must still be manufactured. The Roman Empire did not last for five hundred years by the exercise of brute force, but by mass support; the Emperor was glorified as a mortal deity, and even the smallest townships in his realm voluntarily erected statues and altars in his honor. For too long, men have been worshiping at the altar of the female, and it is tempting to believe that this psychological submission will not yield even in the face of physical oppression or extermination – that men will march to their demise like sacrificial lambs, hoping to win women's favor with their last servile actions. But

proclamations regarding The End of Men may well turn out to be as empty as those which were made nearly twenty years earlier, concerning The End of History. The so-called Clash of Civilizations which followed led that author to refute his own position. We should be optimistic that a true Clash of the Sexes will soon have feminist-minded women eating crow.

As feminism grows ever more powerful, and begins to realize its radical ambitions, it will simultaneously exhaust its capacity for manufacturing consent. Those chivalric illusions which ensure the consent of men, and which feminism ultimately rests upon – 'women-as-victim,' 'women-as-precious,' 'women-as-helpless,' and so on – will become rather more difficult to maintain in time. The more force is advanced against men to bridle and inhibit their lives, the more discontent shall be nurtured among them. The misandry bubble is due to burst, and with every example of overreach, which sees yet more good men cast into the role of criminal and subjected to humiliating and vicious punishments, another crack appears in the wall, another step we take closer to the day that the whole hateful edifice collapses under its own weight – and, crucially, *under ours.*

Our task, then, is twofold: first, to prepare the ground, in order to hasten the collapse of feminism.

Second (and complementary to the first): to construct the ideological weapons to help prevent a feminist resurgence following its collapse.

Both of these goals require, not force, but some propagandizing of our own. Things being the way they are, this does not require us to distort the truth. On the contrary, we shall, for the most part, be exposing those truths which others have distorted; revealing the facts to a wider audience than has yet received them, diligently and unapologetically. As one notable activist in the field recently put it, he does not need to *attack* feminists – all he needs to do is *quote* them. Simply exposing feminist hatred to the disinfecting sunlight of the world might well be enough to turn the tide – which is why enormous energies are expended on misdirecting, discrediting, neutralizing and obscuring the arguments and advocates of the opposition.

One key strategy for the achievement of our task was announced at an April 2010 conference, in the form of Male Studies, a new discipline already facing hostility from an academic world that has long been a bastion of radical feminism. That this sore thumb, this thorn in the side of scholarly uniformity should provoke such outrage as it has done should not be surprising. Here is a selection of topics which Male Studies is set to cover:

> Socioeconomic factors leading to males' over-involvement in the criminal justice system, underemployment and limited opportunities as fathers, resulting from changes in child custody law (economics, forensics, law, public policy);
>
> Misandric representations of boys and mature males in the media and advertising (media studies including cinema, television and internet, and advertising);
>
> Accounts of the experience of being male (history, literature, autobiography);
>
> Pressing issues related to the emotional well-being of boys and older males, most notably depression and suicide (clinical psychology, medicine and psychiatry, social work).

Friedrich Nietzsche, writing in the late 19th century, warned that if one gazes into the abyss for long enough, then one shall find the abyss gazing back into them. It must be deeply troubling for feminists, to wake up one morning and find *other people* deconstructing *them,* having made it their mission in life to expose and correct feminist wrongdoing.

This would seem to be the reason for the abusive response, from the feminist sector, to the idea of men discussing issues of sex and sexism without the supervision of women. It matters not what feminists think of Male Studies, because feminists are not the discipline's target audience; its success is not dependent upon their approval, a fact they will no doubt have trouble reconciling themselves to. Regardless, even if they launched a concerted campaign

to stop men from discussing their experiences through the fora of academia, they are incapable of preventing this from happening elsewhere. The true sticking point for would-be dictators today is that we live in an Information Age. It is rather difficult to control the flow of information when our very epoch is defined by it. So, let's have these discussions right here, right now – as long as people can use the internet to congregate and speak their minds, nothing can stop us. Let's have these discussions in a million other places too, out in the real world – because if men had never spoken up about their experiences, *as men,* then we would not be looking forward to the commencement of Male Studies in the near future.

There are already a great number of websites devoted to Men's Rights issues; indeed, these seem to have proliferated over the last few years, sprouting up all over the pasture like so many delicious mushrooms! For most of these weblogs, their content needs no greater unifying theme than opposition to feminism. Given the growing and active network of people concerned about the status of men today, it has become possible to push the envelope a little further. *This* weblog aims to encourage the intellectual crystallization of what we are calling the Men's Rights Movement, by taking a narrow lens across a broad range of topics. This weblog is dedicated to the elucidation of *Gynocentrism Theory.*

What is Gynocentrism Theory? To put it simply, it is a system which explains social relations between the sexes. It supersedes Patriarchy Theory, the cornerstone of all feminist thought. Now memetic, Patriarchy Theory has proved a remarkable tool in denying men their rights, including their most basic human rights to dignity and bodily integrity, on the pretense that all men are oppressors (or at least, allied with oppressive men from whom they receive benefits) and that all women are victims of male power. Gynocentrism Theory is the articulation of many years of effort by various thinkers in the Men's Rights sphere to describe a vision of the world which more accurately reflects the experiences of men – and many women, too. In contrast to the simplistic, black-and-white tribalism of Patriarchy Theory, Gynocentrism Theory does not equate male fulfillment with the holding of tyrannical power over women. Gynocentrism Theory does not accept that men act as a power bloc. On the contrary, Gynocentrism Theory exposes the divergence between demographics and interests; fundamentally, that while a small number of men may be the ones holding social and political power, this by no means implies that they do so for the benefit of all men; and that in fact, more usually, they do so *for the benefit of most women and to the detriment of most men.* Gynocentrism Theory advocates that power be understood as multi-faceted, and that policy has historically been a matter of appealing to, and protecting, women.

The above, no doubt, shall make heads spin among those who assume that power at all levels can be identified according to the shape of the genitals of those who get to make important decisions – regardless of *what they actually decide.*

Any more shall be beyond the scope of this introductory lecture. And so, we shall continue this train of thought next week. Lectures will be held on Saturdays, and students from around the world are invited to attend – or catch up in their own time if they prefer. Discussions shall be held immediately afterwards. Unlike most feminist weblogs, whose authors take after their mentor Mary Daly in systematically denying men a voice, all shall be welcome to speak here, although expulsions shall be warranted in the case that obscene material or personal information is posted. I prefer that feminists be fisked than filtered out, but the fate of truly persistent trolls shall be delivered at my discretion.

I bid you all a reflective day, and I'll be seeing you again.

Sooner than you think.

Adam Kostakis has been carefully reading Men's Rights websites for the past couple of years, and has finally decided to contribute something himself. His blog is named Gynocentrism Theory and can be found here.

The Core Values of Feminism

Dusty · 1 January 2011 · Archived copy · Original

When discussing men's rights, men have a tendency to discuss issues down the line: false rape accusations, domestic violence, chivalry, abortion, and sexual harassment- everything neatly, cleanly divided into nice, symmetrical topics. This is a good thing. Brain scans show that the average male brain is highly compartmentalized when performing certain functions. When doing A, part A lights up. When doing B, part B lights up. It's as though every part of a man's brain has its respective job that it does extremely well and that is all it does. (This is an oversimplification, but it works for my purpose here.)

Could this division of labor in the male brain give us clues as to how men came up with science and mathematics? We all know that there are no such things as the number 2 or an inch or a foot, but yet some guy drew an arbitrary line in the dirt somewhere and now we have things such as measurement, physics, mathematics, engineering- oh, and don't forget civilization!

The female brain scans differently. When doing both A and B, the female brain lights up over a bigger, more general area. Some would say that women use more of their brains than men. I suggest that this functional ambiguity makes the female brain slightly less decisive. One who is not decisive does not have a tendency to act. This could explain why men took charge of history- that and physical strength. It could also explain why so many women seem to find postmodernist drivel so appealing- with its fuzziness, its hatred of measurement and data and facts, etc. And finally, it could explain the greatest social bane of the last fifty years: *radical feminism.*

With this piece I take you close to the edge without dropping off. I take you as close as I can to feminist thought while still having a brain left to think with. Won't you come with me on a tour of this haunted mansion, the feminist cranium? I don't pretend to have distilled feminist thought in its entirety. You'll notice that many of these bleed together, but like the female mind, things aren't so distinct and separate. These are the core values of feminism:

Revenge, lack of remorse, and threat of retaliation– Whenever women hurt men, they are "turning the tables" for past oppression. Women need not feel guilty if they treat men badly. Their abuse is justified, because they were wronged by men historically ("Men deserve it."). Also, men better watch what they do in the present and future, because women can and will punish them for any given transgression (as defined by them). This is part of what feminists call "empowerment."

Dishonesty– If facts don't motivate women to join their cause, feminists make things up to stoke female anger. Postmodernism- the idea that there is no such thing as objectivity- and revisionist history are a great way to put marginalized people (women) at the center of things. That way, we all can pretend that women played a larger role in shaping the world than they actually did. Feminists also distort data, misuse studies, and tell outright lies to spread the idea that women are actively persecuted by a demonic patriarchy that wants nothing more than to eradicate women.

Blurring the lines between belief and reality, saying and doing– This is also related to postmodernism. Feminists and women in general are so verbally gifted that they convince others and even themselves that their opinions are literally true. If they say they are oppressed, this makes it so- according to them. If they say women should be paid more, this makes it so- according to them. Also, feminists will equate a catcall from a construction worker with a criminal violation such as rape or interpret the rape of a woman by a violent loner as a statement of male purpose. If we allow feminists and women in general to do this, it will encourage a new kind of discourse between the sexes that renders everything we say to each other meaningless.

Lack of empathy– Feminists never ask themselves how their accusations and condemnations make others feel. It never occurs to them that anyone else is capable of having feelings. Feminists are very sensitive to feelings- their *own* feelings. They can see how they as women suffer, but it never occurs to them that men also suffer. This leads to all matters of unfairness and hypocrisy. If feminists convince women that their pain is worse than men's, then women will always demand special treatment.

Exaggeration of female suffering, marginalization of male suffering– Let us suppose that a man and a woman carry out a dangerous task. During this task, the man loses an arm and a leg, while the woman loses half of her pinky finger. It's obvious the man is suffering more- yet newspaper headlines will go on about the woman's suffering! This is because women have advocacy groups that make sure the world knows about female suffering. No one argues on the man's behalf. We've been conditioned to believe his suffering is unimportant. Nor does the man argue on his own behalf. He's also been conditioned to believe his suffering is unimportant. (Besides, complaining won't reattach his severed limbs.) The feminist thinks that complaining is the same as suffering, but it isn't. Her complaining creates the appearance of suffering, which helps her elicit sympathy from others. (However, her complaining does increase everyone else's suffering.) Women do suffer, but when we deny male suffering, we get a distorted vision of reality. And with this distorted vision, we pass legislation that offers yet more protection for women but none for men.

Convenience– This too is related to postmodernism. Women should be able to do whatever they want without any consideration for logic, consistency, or cause and effect relationships. If the rules are to a woman's benefit, then enforce the rules. If not, ignore the rules. All that matters is that it benefits a woman.

Passivity, feigned powerlessness, and lack of responsibility– Feminists don't hold women responsible for anything, which makes them believe they have no power. If a man makes a mistake, it's because men are bad. If a woman makes a mistake, it's because men are bad. Men are expected to apologize for everything, but women aren't expected to apologize for anything. They didn't *do anything*, after all. But this also convinces women that they have no control over their situation- not exactly the "empowerment" that feminists talk about. And if women believe they have no control, then they have one of two options: 1) do nothing ("Why bother?"), or 2) overcompensate by trying to control everything and everyone around them.

Replacing self control with government control– Feminists don't control themselves but want to control others. They equate total lack of self restraint with self expression. (Never mind that being an asshole is a poor way to express one's individuality.) Because feminists don't control themselves or their actions, they assume that everyone is the same way. They believe that, to restore order, we need a large government (i.e. Daddy) to control all of us.

Commiseration– Women should share each other's burdens. The burden of one woman becomes the burden of all women. The slogan "The personal is the political" becomes a way for maladjusted women (feminists) to foist their personal problems onto women who are otherwise happy and well adjusted. Feminists often try to disguise commiseration with innocuous activities such as women's studies classes, book discussion groups, or quilt making.

Resentment and misandry- Feminists are hypersensitive. They see female victimhood everywhere because their perceptions are colored by an overabundance of emotion. They are on a constant lookout for any perceivable slight

against women and take everything personally. Feminists do not hold women responsible for anything and blame men for everything. They believe men are the demonic source of female agony. This resentment gives way to a hatred called misandry.

Paranoia, belief in conspiracy, and alienation– Men are innately dangerous and untrustworthy. They are the source of female agony. They comprise a group (called patriarchy) that is making every effort to marginalize (and possibly destroy) women. This leads to a terrifying worldview which not only causes new converts to break away from mainstream society, but makes it impossible for them to rejoin that society. (Such "drinking of the Koolaid" is the same strategy that cults use to amass lifelong followers.)

Female superiority and male inferiority– Women are morally, spiritually, psychologically, and biologically superior to men. Maleness is a disease for which femaleness is a cure. Feminism strives to make men more like women, not make women more like men. Men aren't good enough for women, while women are too good for men. Men do not make enough effort to meet female needs. Women do too much to meet male needs. Men should expect less from women. Women should expect more from men. Female sexuality is beautiful and highly evolved. Male sexuality is ugly and primitive.

Male servility- Men are the ipso facto servants of women. All social customs (such as dating and courtship, clothing, and etiquette) and all laws with regards to marriage, divorce, child custody, child and spousal abuse, reproductive rights, rape, assault, murder, and sexual harassment should reflect this inferior status.

Male utility– Men are only good in an expedient or a materialistic sense. Not only should men serve women and expect nothing in return, but they should be grateful that they are used rather than useless.

Female autonomy and male obsolescence– Men and women traditionally needed each other in order to have children. A man's sperm met a woman's egg, and the process that results in life began. With the advent of cloning, reproduction without sperm (parthenogenesis) will create a situation in which men will need a woman to carry a pregnancy to term, but women won't need a man's sperm to become pregnant. Men will need women, but women won't need men, rendering males obsolete. This is something that feminists are clamoring for.

Homosexuality and sexual segregation– Feminists are on a campaign against heterosexuality, because they see it as the core value of the patriarchy. Not only do they constantly attack heterosexuality in the media and the classroom, but they constantly exalt homosexuality- particularly lesbianism. Most feminists are lesbians, so by pushing lesbianism onto heterosexual women, feminists simultaneously discourage marriage and open more avenues for female companionship. They praise male homosexuality, because they see it as a subversion of patriarchal, white, heterosexual, male values (whatever those are). Homosexuals are seen as a safe alternative to threatening, violent, predatory, heterosexual men, and are thus "honorary women." Here, feminists prey on the occasional alienation that gay men feel at the hands of heterosexual men who have been raised to think that homosexuality is immoral or even pathological. However, this support is only in theory, and feminist love is entirely conditional. If a homosexual chooses to live his life as a proud man rather than a feminist lapdog, feminists have no use for him and quietly reject him.

Choice– Women should have choices, but should not have to actually choose anything. However, if a woman *does* make a choice, and it's a good one, she should be praised and allowed to reap the rewards of that choice. If she makes a bad choice, not only should she not be criticized, but she should be protected from the consequences of that choice. Also, women should have limitless options, while men should have limited or no options.

A Brief Review of 2010

Zeta Male · 1 January 2011 · Archived copy · Original

It has been an interesting year for MRA's. Some highs, some lows; never a dull moment. We have seen a lot over the past year and as it has gone on, I have been compiling a list of some of the most monumental moments across the world. These may in fact be some of, if not the fondest and most disappointing moments from the past year.

There was the Male Studies Symposium, a rather enlightening and much anticipated event that did not fail to deliver. We saw many great minds gather together to discuss the revolutionary idea of studying the human male outside the realm of feminist influence. It was successful enough that there will be another conference next year.

In the UK we saw what we thought was going to be a great thing; Anonymity for those accused of rape; However due to feminist political pressure, skeptics and financing (not that there is a huge difference between pressure and financing these days) we saw it taken away. However, British Airways was rid of its policy where traveling children are not allowed to be seated next to male passengers. So even though we lost anonymity, we still made a small dent.

Meanwhile back in the USA we had one of our biggest losses. It was announced that Men's News Daily was going to be shut down. For whatever reason (I never saw the announcement) it is still going strong and publishing. And to top things off, it is now a crime to interfere with custody in Utah .

Traveling overseas again, Brazil outlawed parental alienation. This is going to be the first of hopefully many countries, and for a country of its size and population, there are many children who stand to benefit from this policy.

Germany may be our greatest source of victory this year. While far from perfect, Germany is ending its draft, removing a policy where countless men would have been sent away against their will. Fathers of children born out of wedlock have more rights, which is monumental.

Germany has done quite a bit more actually. They have also been quite good at bringing down suicide rates with a public awareness campaign. The Family Minister went out and tore feminism a new one, much to everyone's amusement. If I were to give a country an award for most progressive for men I think Germany would be the winner. With luck, many other countries will follow Germany 's path over the past year.

If there was a runner up, I think it is safe to say that it would be Switzerland . Attention was drawn from all over the world, as they held the first antifeminist conference. Something tells me it won't be the last. With luck, it will not involve anywhere near as much secrecy next time around.

Yes, the world is changing all around us. There is nothing we can't do. We ARE making a difference. Not just in the US and the UK but all over the world. We are here and we are here to stay. Next year will bring many more pains and even more victories to the table. Stand tall and stand proud the day shall be ours.

Canada's New Travel Attraction for Women: Murder Tourism

John Hembling (JtO) · 4 January 2011 · Archived copy · Original

The arrests in Indonesia of 28 male prostitutes – accused by the authorities of selling sex to female tourists illustrates a surging global phenomenon – that of sex tourism catering to western women. This brand of sex tourism has been observed in many countries including Jamaica, Jordan, Senegal, Ukraine and elsewhere.

Canada however may be opening a new market for affluent western women to travel and indulge themselves, taking advantage of the country's progressive, female friendly legal system.

A landmark legal case, reported today in the National Post sets the stage for the new thrill for women bored with sun and inexpensive sex, and other tropical attractions. Murder tourism is Canada's newest way of welcoming traveling women, with anger towards men and a daring streak.

New Brunswick resident Crystal Dawn Mckenzie walked free on Monday after her acquittal for the knife-killing of her common law husband, whose name doesn't matter, because he's male, and dead.

McKenzie's Lawyer, David Kelly pointed out that "Of course she had other options," but that she was drunk at the time, and also female, so a violent history between the acquitted killer and her murdered husband was used to excuse making a choice to stab the man to death.

Robert Moore, Canada's minister of state for small business and tourism did not make the public statement that murder tourism proposes an exciting new travel opportunity for women only, since men committing murder within Canada are still subject to the now obsolete patriarchal judicial system, and are likely to go to jail for killing people.

Rosa Ambrose, Canada's Minister for the Status of women also did not say that now that 40 years of feminist policies have ensured that 60% of master's degrees are awarded to women, affording them women as a class near term economic supremacy, while men still comprise 90% of workplace deaths.

Canada is ready to set a new standard allowing man-slaughter as a travel incentive to wealthy women from all over the world.

And now the weather. It's cold and dark out, and getting darker.

http://www.nationalpost.com/news/canada/case+fuels+debate+over+domestic+violence/4051267/story.html

http://www.globalpost.com/dispatch/general/100421/sex-tourism-jamaica-prostitution

Feminism Explained

Paul Bonea · 5 January 2011 · Archived copy · Original

If you have ever had a conversation with a feminist, and actually asked some thoughtful questions about the ideology, then this video will ring a familiar bell.

It covers most of the basics. Feminism is about equality, but only for women. It is about justice, but only for women. It is about fairness, but only for women.

And of course, there is something terribly wrong with anyone that questions this sort of thinking.

Yep, feminism explained, for sure.

The Reason Men are More Violent Than Women

Paul Bonea · 5 January 2011 · Archived copy · Original

I was up burning some 4:00 a.m. oil when I ran across a comment just posted to my YouTube video "Domestic Violence, Women are Half the Problem." Actually it was a two part comment. The first half was just standard shame trip and ad hominem. Not worth posting here. And while the second half of the comment was still peppered with feeble attempts to be insulting, it did contain a kernel of importance in the form of a couple of questions. Here that part of the comment, as written.

What you should concern yourself with is exactly WHY men have been responsible for the vast majority of murders, beatings, rapes, genocides, and incidences of pedophilia in the world, throughout recorded history. Bonus points if you can figure out how we can curb that reign of terror. Put your beefy male brain to work on that problem, sport. Keep me posted.

The broad stroking of so many social ills as all but male exclusive is ridiculous, of course. But the central fact that men are more violent than women is without dispute. The reasons for that, actually, are quite simple. She (of course I am assuming this human individual has decided to self identify as female) should have thought of something more challenging.

Bottom line, men are responsible for most of the egregious violence in the world because every culture in the world expects their men to be aggressive and capable of extreme violence, just as it expects them to make themselves subject to aggression and extreme violence.

Those expectations come from women every bit as much as they come from men. Even more so in many ways. Men are hard wired to reproduce, and women are hard wired to ignore men who can't protect and provide for them. That's the nuts and bolts, but there is more to the equation.

With most women choosing to either thug-fuck or money-fuck their way into a better standard of living, it makes competition even rougher. And the end result isn't masses of power drunk males, but a standard that forces all men who want to compete to the disposable role of protector and provider. Once those men couple with women they are less likely to be violent toward her than the other way around.

So you see, your fight is not with men. It's with Darwin, and you are getting your ignorant ass kicked.

The human race breeds violence. It is an artifact of 3,000,000 years of humanity in an environment that often boiled down to immediate survival. Add to that the ever present folly of human greed, which is hardly contained to men. That is what fostered sexual selection for violent capabilities; not an innate flaw in men but proof that they were madly successful at what they were challenged to do in order to reproduce.

Throughout the animal kingdom, in most species, the biggest baddest boy on the block gets all the action. Why? Because it works, you silly feminist. Because it works. If you think humans are all that different, I would suggest a straight shot of wake-the-fuck-up with a shut-the-fuck-up chaser. And for any possible MRA's that are saying, "Ewwww! That's so naaasthy! You shouldn't sink to their level," all I can say is please join the feminist at the bar and order what she's having. This is a hard core bigot we are dealing with and this is not a coffee house conversation.

It's a war.

Failing to understand the fundamental realities of sexual selection is not a failure based on simple ignorance. It is based on an inability to effectively reason. I keep that in mind as I approach the next question.

The fembot offered bonus points if I could figure out how to end the reign of terror. Assuming she is not talking about feminism (which she should be); I will answer it as posed.

Again, cupcake, it's real simple. If you want to curb the excessive amount of violence from men, you need to do

two things.

First, women will need to start selecting men whose qualities and attributes are exactly opposite of what makes their pussies wet. Forty years of feminist mythology that most women want “nice guys,” (when they want men at all) only changes the facts in the mind of the feminist. Women, wherever they can, still choose men for the same reasons they did on the African Savanna.

They don’t just select these men, they are lined up to select them.

The other way to address this problem, and one more practical than hoping for a shift in the ‘gina tingle, is for men to abandon the notion of protecting and providing for women entirely and refuse to compete for them on that level.

But oh, wait, that is already happening. It’s called the MRM. And by its very nature it will be producing far less violent men. MRA’s don’t hit women, they send them packing- which is, after all a great move toward the independence we all know feminist want women to have.

So the way I see it, I should not only get extra points for knowing what to do, but I should hit the point jackpot for dedicating my life to doing something about it. That is, I would if I gave a shit about earning points from a feminist.

Now put your fishy female brain to work on that one.

Dodging Dogma at Home

Tom Givens · 5 January 2011 · Archived copy · Original

It's important in any political movement to keep in view those things which unite us. The reason for this is not to define a Dogma, or to enforce membership adherence to predefined views. The reason is to make sure we never lose sight of why we are doing this in the first place.

Fair enough, you may say, but what exactly "unites" us?

Good question, I say rhetorically, and also one I'm sure many of our opponents would like to answer.

I aim to answer that question, both for them and for me…hopefully you agree as well.

I recently got into a debate on an Australian Conservative website, essentially debating the Chivalry vs. Feminism thing. And as frequently happens during such exchanges, things came into minutely sharper focus, at least for me, and at this time. Maybe I should cut back on my "advocacy" for marijuana…but I digress. Anyway, the point is that the sum total of most of the arguments I heard were that essentially their "Man Up" was well-intentioned, while they agree that the feminist "man up" is not.

And then they challenged me on the similarities between the Feminist movement and the MRM, s pecifically with regards to the adherence to a philosophy of self-determinism.

Basically the charge was, that as the Men's Movement advocates more and more for the eschewing of female attentions, we begin to look more and more like Catharine Mackinnon. With every article on False Rape Accusation and the (very real) threat this poses to men, we resemble Andrea Dworkin more and more.

And you know what, they have a point.

Don't get me wrong, I'm as reactionary as the next guy. I certainly don't think there's much percentage in "taking the high road", as should be easily understood by any Divorced man. But the Men's Movement has undeniably become far more Dogmatic than it used to be. We have our own Shibboleths as well.

And frankly, I find that reprehensible. I find that intellectually, and morally, lazy.

Without a doubt, there is no shortage of stories for Pierce to publish on his site. Glenn Sacks and Robert Franklin seem to be making a career out of trying to stop anti male legislation (Thank God). There are Academics struggling to rescue the reputation of Scholarship, at least as regards Gender, and bring some much needed perspective to the Intelligentsia.

But if you look at these people making a difference you will see one major commonality.

They are not quoting others. They are not spouting "received wisdom". They are using their own faculties, and analyzing what is in front of them, and they are taking in what is around them. They have experience, but do not adhere to man=good, woman=bad type philosophies….not even Marc. They acknowledge reality, both natural and political…and do not rely on others to tell them how things are.

So what exactly is it that unites us? Where is the soft chewy center of this mish-mash of PUAs, MGTOWs, MRAs, FRAs, HOLYFUCKINACRONYMs, etc…?

Fairness. Truth. Equality. Realism. On the FRONT end.

Basically, we prefer our largesse to be voluntary.

It's funny just how old our principles really are, actually. Typically, an MRA would be more than happy if all you did was wipe out 90% of the Bureaucracy (and taxes), gave everyone the same legal and social standing, and yelled "Go!" I bet 99% of what we stand for is written on some old parchment kept in some library somewhere, serving as a basis for a whole mode of government, in fact.

Other than that, the men's movement seems to largely consist of trying to get society to stop lying to itself about a range of topics. Again with that ring of Truth….

And this is why I am taking heart, seeing so many disparate groups making so much headway into the public consciousness in so many spots. I truly hope that the MRM can serve as a catalyst to constructive change in lots of areas, not least of which is this apparently pathological hatred of the Christian faith that pervades society these days..

Friggin' weed….where was I?

Oh yeah…

I tend to be quite vehement when I debate, with flat accusations and aggressive tones. I tend to employ a fair bit of hyperbole as well. And I'm definitely not above flipping my shit on occasion.

But at the end of the day, it still comes back to whether or not I can look at myself in the mirror. Thankfully, I can say the vast majority of MRAs (so far) have a great deal of integrity. Even the ones I disagree with. But it will not always be so. As time goes on, the Men's Movement is assured of growing exponentially. And with that influx, there will be efforts to twist this movement into a mirror of the Feminist movement.

The defense to this is as simple as it is difficult to do. Remain true to the original goals, not the task-goals. It's not about "ending false rape accusations"; it's about making the legal system sane again so men and women can form relationships without the inevitable power struggles the current system fosters. We might be after the destruction of certain feminist power structures, but it's to end their hateful efforts, not to "silence women".

As long as we remain focused on equality, rather than equal outcomes (as the Feminists did), we will likely remain true to our original intent.

But there are examples of times when MRAs fell into the "my side is better than your side" arguments. Several times I have done so myself. And that is why it's vitally important for MRAs to never forget that they are part of the Manosphere…ALL of the Manosphere (including MRAs, PUA, MGTOWs, black, white, yellow, gay, straight, or some kind of swirl), and we all have something of importance to contribute.

I do, however, reserve the right to kick stupidity square in the ass, and recommend you do the same.

Deadbeat Dads vs. Miscreant Moms

Walter Romans (TDOM) · 6 January 2011 · Archived copy · Original

The Battle of the Ex's

We have come to hear an awful lot about fathers who don't support their children. Some won't, some can't, but the father's ability to pay doesn't matter much. What matters is whether or not he pays. We even have a rather cute name for this obnoxious animal, "deadbeat dad." There are no national statistics kept to track these loathsome creatures, but one estimate (probably an over estimate since it comes from a group that is out to snare them) is that there are about a quarter of a million of them. I say this is an over estimate because hunters of any animal must inflate their numbers for it to remain legal to hunt them. If the numbers drop too low, they may be placed on an endangered species list and would no longer be considered fair game. The state may be forced to stop issuing licenses to hunt them in order to save them from extinction.

As with most big game animals, it is only legal to hunt the male of the species. The female is considered far too valuable to the survival of the species. So typically, the male is characterized as violent, dangerous, aggressive, or lazy while the female is supported as being caring and nurturing. This helps prevent the cognitive dissonance from occurring due to the blatant sexism involved. After all, if the decision to hunt them is based on value to the species and not on sex, it isn't sexism even if only one sex is hunted. This is no different when it comes to hunting humans, especially the parents of young humans. Fathers are vilified as dangerous threats to their children while mothers are praised for their tender loving care of the young.

So the question arises, is the mother of young humans really more loving and caring than the father or is this just propaganda used to justify the hunt? In 2005, there were approximately 64.3 million fathers and 80.2 million mothers alive in the United States. Not all of these had young children under the age of 18, but I couldn't find any figures for that, so these will have to do. Besides, since women outlive men on average by several years, more mothers than fathers will not have young children at home, so the statistical averages used for comparison should favor the female of the species, thus verifying the hypothesis that human mothers make better caretakers of their children than do fathers. Better to err on the side of the woman in such matters, don't you think?

So let's get cracking. If there are approximately 250K deadbeat dads as stated above, then the overall percentage of deadbeats as a part of all fathers is .4%. Of course this is an underestimate because there will be a few million fathers who have managed to live long enough for their youngest child to reach the age of 18. Because we know it is an underestimate, we can now justify saying that it is an under-reported crime and we can then guesstimate that only about one in every thousand or so cases gets reported, therefore we know that at least 40% of all fathers are deadbeat dads, perhaps even more. This then becomes justification for claiming that all fathers are potential deadbeats. Once we have claimed this to be true, we can then have the state issue hunting licenses for us to hunt the entire species.

There is no reason not to exterminate all fathers.

But what about miscreant moms, surely there can't be very many because we never ever hear about them. There is no uproar, no organizations to hunt them, and no corals to pin them up. Therefore, they probably don't exist and even if they do, then it isn't likely to be their fault. Since deadbeat dads are defined as fathers who do not pay financial support for their children, miscreant moms must be defined in the same way. It's only fair, right? You know, equality and all that nonsense.

The first problem we encounter when we attempt to find miscreant moms is that they are mistresses of disguise. They are very cunning and difficult to find. According to NOW, there are approximately 5.6 M stay-at-home moms in the US. These are obviously non-working mothers with no income. As a percentage of the whole, they amount to 7% of all mothers.

This amounts to 17.5 times as many miscreant moms as deadbeat dads, right? Wrong. There can't possibly be that

many miscreant moms; it must be some sort of mistake. In our count of deadbeat dads, we forgot to include stay-at-home dads. NOW estimates there are about 143K of those nasty critters. Add that to our figures and we get just under 400K deadbeats. This ups our percentage of deadbeats to .62% of all fathers, which in turn increases the number of unreported cases to include about 60.2% of all fathers. That definitely helps us justify our claim that all fathers are potential deadbeats. Further, we can state with confidence that the stay-at-home moms are in fact providing financial support for their children either via the rare father or a home business. Therefore the deadbeat mom does not exist. Or does she?

There is one other type of stay-at-home mom, the welfare queen. There are approximately 4.3 million welfare recipients in the US today. Almost all of them are women with young children. But this is probably just a myth, no more provable than the existence of the miscreant mom. Since only about half the people in the US are openly female and far more of them actually work for a living than men, it stands to reason that women couldn't possibly comprise more than about 10% of all welfare recipients. This leaves us with a count of about 430K of the special breed called welfare queens. Calculating these as a percentage of the whole, we arrive at approximately .5% of mothers belonging to this special breed. But that's almost as many welfare queens as deadbeat dads, can that really be so? Don't be silly. Like other types of stay-at-home moms, welfare queens also provide financial support for their children. They aren't even really unemployed. They are, in fact employees of the federal, state, and local governments whose job is to provide childcare. These women work hard and therefore cannot possibly be miscreants. This drop the percentage of miscreant back to 0% where it belongs.

However, there is one other type of miscreant mom being promoted by a fringe group of radicals known as male chauvinist pigs (they prefer to be called MRAs, but we all know what they really are). This group is comprised mostly of deadbeat dads who do little more than whine about their predicament and idle away their time trying to avoid their financial obligations to their children. They are deadbeats of the worst kind who are well-known to fabricate statistics based on actual science instead of the more popular and accurate pseudoscience used by their superiors who control the propaganda machine. There really should be a special license issued to hunt down that particular kind of ugly scum. But I digress.

These chauvinist pigs actually believe that a very high percentage of mothers kill their children when in fact it is simply not true. Women almost never do this and when they do it is done in order to protect them from their deadbeat dad and therefore perfectly justifiable. At any rate, it occurs so infrequently that it would have no impact on the actual statistics. Surprisingly fathers don't kill their children very often either and although they are far more dangerous than mothers, the number of homicides committed by fathers against their children is also negligible. But those nasty chauvinist pigs aren't satisfied. They claim that one in six pregnancies ends in abortion and that women who kill their unborn children should be defined as miscreant moms. This is insanity, simply because there were about 820K abortions in 2005 and about 4.1M children who lived long enough to be born is no cause for alarm or concern. Obviously the vast majority of pregnancies are carried to term so children are still being born and women are still becoming mothers who love and care for them far more than those awful and abusive deadbeats. Further, what these pigs call an unborn child is really more like a cancerous tumor that posed a threat to the woman's freedom of choice and therefore needed to be cut out anyways. Besides, she probably decided to kill it either to protect it from the abusive deadbeat that sired it or because she knew the deadbeat wouldn't support it and she didn't want to. Her body, her choice.

In fact, it is this last point that further skews the statistics. Abortion actually prevents deadbeat dads. It could be considered the cure for that particular disease. If only more women would exercise their rights and make that choice, there would be fewer and fewer deadbeats. This works in two ways. First it prevents a man from fathering a child and becoming a deadbeat. Secondly, it prevents them from being born in the first place.

In conclusion, we can see from the facts presented that there every man is a potential deadbeat dad and that there is no such thing as a miscreant mom. She is a fiction, obviously created by chauvinist pigs to demonize and vilify women and shift the blame from themselves. There is no reason not to exterminate all fathers. This type of misogyny must not be tolerated.

Misandry Hits New York

pellebilling · 7 January 2011 · Archived copy · Original

New York State regularly has campaigns against domestic violence. Nothing wrong with that, domestic violence is an important issue. However, there are a couple of serious problems with their campaigning:

1. They pretend that intimate partner violence is only about men hitting women, thereby forgetting all the other scenarios (women hitting men, women hitting women, men hitting men).
2. They use and abuse young boys by having them pose for their posters. They also shame all the young boys who see these kinds of images and message in libraries, on the sidewalk, etc.

Here are a few examples:

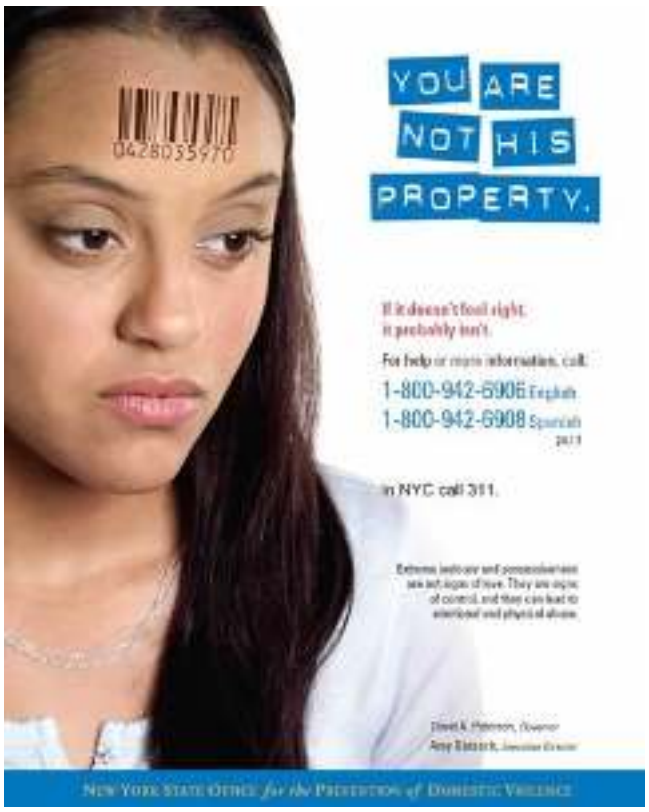

More of Dr. Billing HERE.

The Same Old Story

Adam Kostakis · 9 January 2011 · Archived copy · Original

Lecture No. 2

"I'm not cut from the same mold. I don't read from the same old story." – Pennywise

My readers must understand that the concerns which Gynocentrism Theory addresses are not limited to *feminism.* Feminism is still fairly new on the scene, while Gynocentrism has been around for as long as recorded history. The Men's Rights Movement seeks to address problems associated with feminism, but does not limit its attention to these problems. Many of these problems existed prior to the emergence of *feminism proper* in the late 19th century, although they have been expanded and exacerbated since. Feminism is only the modern packaging of Gynocentrism, an ancient product, made possible in its present form by the extensive public welfare arrangements of the post-war period.

In spite of its radical rhetoric, the content of feminism, or one could say, its *essence,* is remarkably traditional; so traditional, in fact, that its core ideas are simply taken for granted, as unquestioned and unquestionable dogma, enjoying uniform assent across the political spectrum. Feminism is distinguishable only because it takes a certain traditional idea – the deference of men to women – to an unsustainable extreme. Political extremism, a product of modernity, shall fittingly put an end to the traditional idea itself; that is, in the aftermath of its astounding, all-singing, all-dancing final act.

Allow me to clarify. The traditional idea under discussion is male sacrifice for the benefit of women, which we term Gynocentrism. This is the historical norm, and it was the way of the world long before anything called 'feminism' made itself known. There is an enormous amount of continuity between the chivalric class code which arose in the Middle Ages and modern feminism, for instance. That the two are distinguishable is clear enough, but the latter is simply a progressive extension of the former over several centuries, having retained its essence over a long period of transition. One could say that they are the same entity, which now exists in a more mature form – certainly, we are not dealing with two separate creatures. Take any of the great Empires that swept the globe – the Roman, the Ottoman, the Spanish, the British – and you shall find Gynocentrism as the order of the day. Such extensive geopolitical enterprises, historical testaments to man's triumph over the earth and sea, were built and maintained by men perfectly accustomed to the idea of dying for the sake of their women. It is an idea that has outlived nearly every other, and endures to this day in our American Empire. That men should sacrifice themselves utterly – their very essence, their being and their identity, to save women that they do not even know – is neatly encapsulated in that popular phrase, 'women and children first.'

(And if you're paying special attention, you will notice that it is never uttered as 'children and women first.' The very thought is absurd! This is because what is really meant by the phrase is 'women first, children second.')

The endurance of these social and class codes owes nothing to totalitarian control. Even when staging bloody revolts against tyrannous monarchs and landed elites, men aspiring to power left the Gynocentric code well alone. The self-sacrifice of men is a sexual constant which has survived all regime change. Gynocentrism, it seems, was not entirely without benefit to men; in peacetime, a man could be fairly assured of a stable familial structure and of his own paternity for the children he helped to raise. Regardless, what was offered to men was essentially compensatory. For most of history, men apparently considered this compensation to be reasonable enough – or perhaps, Gynocentrism was so deeply ingrained that they simply did not consider it at all. Through their actions, they affirmed (and renewed) Gynocentrism, and whether it went by the name honor, nobility, chivalry, or feminism, its essence has gone unchanged. It remains a peculiarly male duty to help the women onto the lifeboats, while the men themselves face a certain and icy death.

It is only now, with the political and social developments of the 20th century that have driven a wedge between the sexes, that the kind of thoughts found on this weblog can emerge. Late modernity provides us with new conceptual

resources – new ways of thinking, which can be traced back to the Enlightenment of the 17th-18th centuries. Out of this intellectual melting-pot eventually crawled feminism, a vindictive blend of classic Gynocentrism, victim fetishization, radical utopianism and liberal presuppositions.

It would be an oversimplification to say that feminists set out to make gains. On the contrary, they made demands for both gains and losses. They wanted to *gain* men's rights, but *lose* their traditional female responsibilities. This, it seemed, would put women in a social position equal to that of men. It was an argument rooted in the liberal tendencies of individualism, civic equality and self-definition. In rhetoric if not in reality, feminism asserted its points of concurrence with the most admirable aspects of traditional liberalism: equality before the law, the abnegation of arbitrary rule, and so on. Extending rights to all women appeared, logically enough, to be the successive phase of human liberation following the extension of rights to all men.

It was assumed – more fool us – that once granted equal rights, women would voluntarily adopt the accompanying responsibilities that men had always fulfilled. This did not come to be. Feminists were happy to gain men's rights, and lose women's responsibilities, but they were horrified by the suggestion that they should adopt men's responsibilities as a corollary. Rather than men and women sharing the burdens of the world, we got the White Feather Campaign:

> This campaign began in the early days of the First World War in Great Britain, where women were encouraged to pin white feathers on young men who were not in military uniform. The hope was that this mark of cowardice would shame them into 'doing their bit' in the war. The practice soon spread to Canada, where patriotic women, in response to declining voluntary recruitment figures, organized committees to issue white feathers to men in civilian clothes and publicly denounced the 'slackers' and 'shirkers'.

It is surely worth remarking that many of these women were suffragettes; and thus, even as they campaigned for equal rights with men, they used shame as a tool for ensuring that men, and *only men,* fulfilled traditionally male obligations. Particularly, duty to give up their own lives, because they were men, for the sake of women. Whatever disadvantages women may have faced at the time, there is surely no greater coercion than death.

Much has changed since the First World War, and the feminist project to slack and shirk on women's responsibilities while extending their license to act however they damn well please has met with wild success. And it is precisely this state of affairs which begs certain questions, made possible by the conceptual resources we have inherited from the Enlightenment: *what if a man doesn't want to live this way?* Why should men continue to fulfill or perform their traditional obligations, when women will not live up to theirs, but neither will they adopt the responsibilities corresponding to their rights at present? The questions arise: *were men wrong, all this time, to sacrifice for the sake of women? Should we, in fact, have no obligations to women whatsoever?*

The reason why the Men's Rights Movement arouses such hostility, from both the left and right, is because it is the first attempt in history for a sex to attempt to break out of its traditional role. Feminism is *not* this; it is the entrenchment of the power that women already held. The Men's Rights Movement today goes far beyond simple accusations of feminist wrongdoing. Its adherents labor at historical analysis and social criticism, and with the benefit of two-and-a-half centuries of imagination and innovation stemming from the Enlightenment, can easily conceive of a world in which men, for the first time in history, are not required to self-sacrifice for women.

This is surely the future, and it is an inevitable reaction against – thus, an unintended consequence of – feminism itself. In times past, when men could claim compensation for their self-sacrifice, they accepted that this was simply the way of the world. In the absence of compensation, and with the screws being turned ever tighter on men in every sphere of life, they are provoked into questioning *the new arbitrary rule,* and into formulating their very own liberation project in response.

My statement above – that political extremism, the product of modernity, shall put an end to the traditional idea – should now be clear. Feminism, which is the extreme form of Gynocentrism, shall put an end to Gynocentrism

altogether through the reaction which it creates. We are fifty years into the tremendous final act; a grand, orchestral performance, a theatrical display making unprecedented use of sound and light to confuse and cast illusion. But if all the world truly is a stage, then all men and women are actors – with roles of our own choosing, now free to toss aside the scripts we have been handed and create a new story in place of the old.

And when the curtain finally falls, I do believe that there shall be no encores.

Adam Kostakis has been carefully reading Men's Rights websites for the past couple of years, and has finally decided to contribute something himself. His blog is named Gynocentrism Theory and can be found here.

An Overheard Conversation

Miles Groth Ph. D. · 10 January 2011 · Archived copy · Original

A: How did you get here?

B: On Earth?

A: Yes.

B: My mother gave birth to me.

A: How did that happen?

B: My father got her pregnant.

A: Are you sure?

B: It might have been a sperm bank donation and artificial insemination. Or did she use a surrogate mother? I don't remember. Come to think of it, she never told me. Dad hasn't been around, you know, since I was born.

A: I knew. How did you get here?

B: You already asked me that question.

A: I meant to this room where we are talking.

B: I took the elevator.

A Who installed it?

B: I never knew them.

A: They were all men. How did you get here?

B: Same question? You mean, how did I get to this building?

A: Yes.

B: I came by subway, the A Train, after the ferry.

A: Who dug out the tunnels the train traveled through? Who laid the track? Who built the ferry?

B: Didn't machines do the tunneling?

A: It was mostly manpower as they say.

B: I walked here from the Penn Station stop.

A: Who built the sidewalks and laid the asphalt on 34th Street? Who built the building? Five men died building the Empire State Building. The view is spectacular, isn't it?

B: Where can I find their names?

A: I'm not sure. But it took 7,000,000 man hours to complete. How did you friend get here?

B: She came by car from Staten Island.

A: Who built the Verrazano-Narrows Bridge?

B: Men?

A: Yes. And three of them died working on it. Who built the expressways on Staten Island and Brooklyn? Who maintains them?

B: I think I know. My friend's grandfather works for the City. During the winter, he uses the garbage truck he operates to remove snow from the streets. The rest of the time, he collects garbage. He lifts the bags of trash from the sidewalks and throws them into the truck.

A: How's his back? By the way, who built the subway cars and the trucks? Who mined the ore used to make the metal for beams in the subway stations and the frames of the cars and trucks? Who forged the pieces? Who drilled for the oil that the gasoline used in the trucks was refined from? Who made the glass for the windshields and subway cars? Who pilots the tankers that get the crude here? Or the windows we're looking through? Look! You can see the Chrysler Building. Who cut down the trees and milled the beams used in constructing this room? Who quarried the stone that was crushed to make concrete and cement? Who made the bricks?

B: I'm hungry.

A: Let's order food from the deli down on the street. I'll have a salad. You?

B: Corned beef on rye.

A: Who brought the food to the deli?

B: Men in trucks. They hauled it in, too, didn't they?

A: Now you're catching on. Who raised the cattle and butchered the steer for your corned beef? Who farmed the lettuce and carrots for my salad? Do you want milk?

B: Sounds good. I've given up coffee.

A: Who raised the dairy cattle for the milk? Who grew and harvested the coffee beans? (I love really good espresso.) I have a bottle of wine in my drawer. I feel like a sip. Who grew the grapes and harvested them? Who made the wine? Who hauled cases of wine from a truck to the liquor store?

B: All men?

A: All men.

B: Let me write some of this down.

A: Where did the paper come from?

B: Staples.

A: The pulp? Originally, loggers cut down trees. Who carried the carton of paper into your office over on Staten Island?

B: I'll use my computer instead.

A: Who invented that thing? Who designed the programs that run it? And the internet. Your wifi gets signals from towers and satellites and a lot of it sent through cables. Who built those towers and got those satellites up there into orbit? Who laid the cable? Who installed your cable at home?

B: How did you get here?

A: I flew into JFK yesterday from Pittsburgh.

B: Who piloted the plane? Who got it ready for take off? Who serviced it on the ground?

A: Good questions. Who monitored the flights in air traffic control towers?

B: All men, I'm guessing.

A: Where's your brother?

B: Ah. He's in Iraq. I really love him.

A: (Phone rings. A takes out his cell phone.) Ah. I can take this later. Who invented the cell phone?

B: I think I'll pass on the sandwich. (B's phone rings. She answers.) Great! See you in few minutes.

A: Really? I'll give it to your friend when she gets back. I take it she's on her way. Yes. She's coming down from the observation deck.

B: We're going to leave as soon as she gets here.

A: So where are you going? Back to the Island?

B: No. We have dates. Great guys, both of them. They're looking for jobs. But they're really great guys.

A: Have you told them that recently?

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Welcome New York Times Readers

Paul Bonea · 10 January 2011 · Archived copy · Original

If you came here after seeing A Voice for Men mentioned in the *New York Times*, welcome. You were led here after reading the following:

"Lurking around the edges of the male studies movement, moreover, in Web[sic] sites like Paul Elam's A Voice for Men, is a certain amount of anti-feminist hostility, if not outright misogyny," or so says Times writer Charles McGrath.

Please allow me to take a brief moment to demonstrate how fallacious this statement is, and why.

First, and it seems silly to have to say this, we are not "lurkers" here, though I give McGrath due credit for creativity with dark metaphors. Very compelling.

I support the concept of male studies, and I have been personally enthused about the efforts of the Male Studies Foundation since my days as Editor-in-Chief at mensnewsdaily.com. I have no official relationship with The Foundation and am much more concerned with an array of issues other than Male Studies.

The Times article was just taking ideological sides in the men's studies vs. male studies debate and attempting to paint the very misleading picture that male studies is appealing to misogynists. It was intended to color your perception and to send you here prepared to be angry.

If you are unfamiliar with the men's movement, it's easy enough to throw those kinds of stones. There is an abundance of anger here, unapologetically expressed. Much of that anger is intensified because we live in a culture that renders men's struggles invisible- or worse, believes that men deserve to suffer.

A Voice for Men is a place where that and other problems are examined, with unblinking candor. We are on the frontier of ideas about sex differences and institutional misandry. Being on the frontier things can get pretty raw. But it is also where there is a meaningful conversation about things that are otherwise taboo in our PC culture.

However, there is no hatred of anything here but injustice. And even as McGrath was forced to concede in his article, there are many factors negatively impacting the lives of men and boys. Actually, he barely touched on them. The sad reality is that with the exception of times like this, when something threatens the status quo at places like feminist academe and the New York Times, they will scarcely even acknowledge those problems exist.

In fact, as this article demonstrates, they can be quite hostile to the idea of even discussing the problems of men and boys without feminist supervision and approval. That approval seems to be their litmus test for calling someone a misogynist.

I would like to invite you to review the articles on this site, and I would like to suggest a few in particular. Reading them might surprise, even shock you about many of the ignored difficulties faced by men and boys. And yes, some of the things you read here might raise your hackles. Perhaps knowing that no one here is lying to you will make it more palatable.

Either way it still might help you understand the growing numbers of men and women from all walks of life who are concerned about the future of men and boys- *and are beginning to speak up*. And getting louder.

The web is lighting up with them.

Addendum: Also please note that in the online edition of The Times article, your ability to comment on the piece has been denied. I submit that this is not accidental, but rather just part of the abundant evidence that these ideologues, both in the media and academe, operate only on the graces of a society that refuses to hold them accountable for deceptive propaganda.

They know those days are near over, and the wagons are circling. There really is A Voice for Men, and the

time of it being silent is coming to a close.

Domestic Violence- Women are Half the Problem– By Paul Elam

Men's Studies: The Complete Freak Show– By Paul Elam

Legally Obscene– By TDOM

Countering APA Mythology: A Response to Christopher Kilmartin at The Good Men Project– By Paul Elam

Jessica Valenti Calls for End to Presumption of Innocence and Due Process– By FRS

The Modesty of Man– By Uma Challa

Passing the Hat, not the Buck

Paul Bonea · 10 January 2011 · Archived copy · Original

I originally made the agreement with readers that I would stay out of their hair about money except with each change of season. It didn't occur to me at the time that this time of year would put that four days before Christmas, so I delayed it till after the first. As it turns out, recent events give me the opportunity to try to kill two birds with one stone.

There has been a lot of excitement about making some headway with the MSM because of the recent mention of AVfM in the NY Times. I certainly share the enthusiasm. It is a small, but real hole punched through a wall that separates us from a much larger audience (not accidentally, I'm sure). And now it remains to be seen if we can tear at that small hole until it opens up enough to push a large wooden horse through.

I am in for that effort.

I have made it clear that if some see leadership in me, I don't really see it in myself. It's actually a moot discussion. It is what it is. And I am going to keep on doing what I am doing, regardless. I do know, though, that I have to remain on the same track as when I started. Well that, with some additions.

Friend Bill Price over at The Spearhead has made the call for attempts to initially push our message into radio stations, and suggested, along with others, that I would be at least one good choice for that kind of effort. I am in for that as well. So to begin with I have decided to set up an internet radio station and start broadcasting once a week. It is an idea I have had mulling around for a while. It should give me some good practice for the future, as well as provide another tool for the movement. I also plan to put together some media promos to try to get some MSM spots. I would welcome consultation on that from anyone in the know.

Also, to assist with the PR end, I am selecting my top articles over the past couple of years and putting them into a book for distribution in soft back books and all electronic formats, including Kindle.

I am fortunate that I am in a position to dedicate a lot of time to this, and have the freedom to dedicate more, but I am in that position because I am satisfied living the life of a poor activist, not because I am well off. Far from it.

That's the deal. I am on freaking fire to take this on, but I need to add some extra umph to the call this time for donations. This stuff is going to cost, both from a lot of time and some other expenses that can't be paid in sweat. So I really need those that can to slide some plastic or send a check to the P.O. Box. As usual, I will scratch and claw at getting things done regardless of finances, but right now the money would help expedite matters at a critical time.

I know there as some really good plans starting out there, and I will help with those as I can, but for the foreseeable future my activist mission is going to be dedicated to making more videos, growing and promoting this awesome website and moving toward the radio market.

So, here's the button (with my thanks). Let's saddle up this pony and ride.

Donate

Or send check or money order to:

Paul Elam
P.O. Box 301172
Houston, TX 77230
(No Minimum Donation)
Email me at avoiceformen@yahoo.com

Oh, and a PS here. It should hardly be surprising that the NY Times closed comments on their article that took a shot at me. Half the people who were in that article with McGrath kissing their ass were the very people, Kimmel and Heasly, et al, that I have been outing in the men's studies community for conning the public with misdandry. It was rigged to be the only conversation they can handle. One way. These are the same clowns that make occasional drive by comments here, send me admonishing emails and now, it seems, are calling out a big gun to fight for them because they can't do anything with me themselves but run away.

I'd like to discuss this more on the air.

Halfway There with Thanks to You and Harry

Paul Bonea · 12 January 2011 · Archived copy · Original

[box type="note" icon="note"]

If you logged on earlier today, you noticed the banner running at the top of the page detailing the fundraising efforts to start up A Voice for Men Radio (Thanks to Alek Novy for the graphics).

But if you logged on in the last few minutes, you may have noticed that the donation slide went up from $1,255.00 to $2,133.00 – nearly half way to completion!

As if we all didn't have Angry Harry to thank for enough things, we can now thank him for most of that significant jump in funding. Harry came through in spades.

I don't for a moment want to appear like I am any less appreciative to other donors. I am not. Regardless of the amount you have given, it is all going to the same place. It is all helping. We even had one man part with $100.00… ***of his unemployment check***.

How's that for toxic masculinity?

If we keep this up, A Voice for Men Radio will be a reality much sooner than expected.

Kind regards,

Paul

[/box]

It Happened in New York

Paul Bonea · 12 January 2011 · Archived copy · Original

Admin note: Recent events here at AVfM, and in my personal life, has made for some very hectic times of late. I am running behind on some articles to be posted and at this point my email is a bloody mess that may be beyond catching up. My apologies to those I have not answered and those who are waiting for an article of yours to post, but for obvious reasons we are going to remain on current events for a few more days. Thank you for your patience.

Surprise events often have an interesting story behind them. The recent mention of A Voice for Men in the *New York Times* is no exception.

I have heard a lot of speculation about why *The Times* would not only print my name, but also provide a link to this website in the online version of their article on male studies. Like the rest of the MSM they have an illustrious history of refusing to acknowledge that we, or issues that affect men and boys, even exist. Ostensibly it would seem that the intent was to send people here to see some of the anger that comes out on these pages (preparing them in advance to see it as misogyny), in order to have them attribute negative qualities to the Male Studies Foundation and to the subject of male studies in general.

On the other hand, it has been speculated that the move was friendlier than that. Some have asserted, quite reasonably, that it is possible that McGrath reads AVfM, sympathizes with the message, and provided the link in order to direct traffic here in the only way he could at *The Times*; attached to insults and invective.

But there is a more plausible story here, in my opinion, especially given that is seems more reasonable that until McGrath wrote that article he had never heard of AVfM, or myself.

The answer lies in the subjects of his article. Two of the "men's studies" icons referenced in the article were Michael Kimmel and Robert Heasley. Both are men who make their bread and butter by acting like academicians when in reality they are simple political ideologues. They have as much interest in the truth as, well, political ideologues.

And not so coincidentally, methinks, they happen to be two of the political ideologues that I have been outing in my articles on the men's studies freak show since my days at Men's News Daily. See here, here and especially here.

I have been fortunate enough to have ears to the walls in their midst for quite some time now. And I can tell you from reliable sources that they don't handle my handling of them very well. There was talk of suing me, but that withered when they stopped fantasizing about revenge and talked to a real lawyer, the theory being that I have to actually do something wrong in order to win a law suit against me. I also know in some of their circles they have even been going after each other for not being *feminist enough.* Yes, AMSA, NOMAS, and SPSMM, I know all about it and will address it all in due time.

Anyway, it seems most likely to me that during the course of McGrath writing this article, my name and website came up when talking to one of the men's studies crew, whom I will identify as a Men's Studies Blowhard (MSB). I imagine the conversation went something like this.

MSB: Remember, male studies bad, men's studies good.

McGrath: O.K. Got it.

MSB: And there is something else. Paul Elam.

McGrath: Who?

MSB: Paul Elam. He's this super toxic, linear thinking, phallocentric, hegemonically masculine male with a website called *A Voice for Men*. He doesn't…

McGrath: What's that you say, a voice? *For* men?

MSB: Exactly! And as I was saying, he doesn't like men's studies – remember, that's *bad* – and he has been saying bad things about us.

McGrath: Like what?

MSB: Well, he doesn't understand that our subjective internal experience is just as valid as hard evidence!

McGrath: Say what!?

MSB: No, seriously. He actually challenges our subjective internal findings by citing sss…sss…science. Sweet Jesus, I can't believe I had to say it.

McGrath: Dear God. I wish I was there to hug you.

MSB: (sniff) Thanks. It's all true, though. And what's worse, when we try to get our point of view about how evil men are out to the world, he dis…dis…disagrees with us. Publicly! He's been making us all miserable for a really long time now.

McGrath: Bastard.

MSB: It is not so bad in most places. We usually only talk where dissent isn't allowed. But like I said, we have been trying to get our message out, you know, to the commoners, and some of the places we go they let people give dif…dif…differing opinions.

McGrath: Despicable! Not here, I tell you! Not at the New York Times!

MSB: I knew you would understand.

And so the seed was planted. And it grew.

Into a windfall for the MRM.

Let's face it, these people are not the sharpest pencils in the box. They had no way of knowing (but I did) that what they just did was shoot their own foot. Since The Times article ran, traffic here, especially from the Eastern Seaboard, has spiked significantly. And they are reading past one article and digging into the site.

My request for donations and help with building a web based MRM radio station has been met thus far with resounding support. And I see some real fire going on in the Manosphere; even stronger than before. There is a certainty brewing in the air that the long silent voice of men is preparing to resound in a thunderous chorus.

And so allow me to conclude this matter, for now, with some words to the men in academe that have exploited cultural misandry for fun and profit.

You're fucked.

All of you. The days of your maligning men and boys with impunity are over. The days when you can speak only to cowed audiences wherever you go are done as well. You are now focusing so much of your energy now admonishing men to hold each other to account regarding behaviors that are destructive to society. We are heeding your call, and coming for you. *The truth* is coming for you. And this means all of you *men*. It means the men of SPSMM, NOMAS, AMSA and similar hate groups. It means Kimmel, Kilmartin, Smiler and even Connell. No, Raewyn Connell, you are not exempt because you cut your balls off. It didn't change a single set of chromosomes in your body.

Every lie that you people spread will be exposed and exposed again. All of your websites and articles are full of such lies, and we are only going to get louder and more strident until you fucking fix it.

And please know that we are aware that you are attempting to speak your poison in more public forums online.

As Andrew Smiler found out recently, we are not going to allow anything you say to go without refuting it. Every lie you tell will be debunked; every distortion revealed. Wherever you go, whether it is to attack the male studies

initiative, or simply to attack your fellow man with stereotypes and bigotry, you better hope you can call in favors again, like you did at *The Times,* to make sure no one but you is talking. Because in any public forum that lets you speak, we will be there more and more often.

We are not going away. In fact, we have barely even started.

Remember – BOYCOTT Valentines Day

Paul Bonea · 13 January 2011 · Archived copy · Original

As we are roughly one month away from another shopping extravaganza for the sake of pleasing women, it seems an auspicious time to remind readers that Valentines Day is to be avoided for what it is; a socially coerced day of hyper-entitlement for a generation of princess leeches.

If you are a man in a relationship and you like doing nice things for your partner, fine. There are 364 other days in the year to do it. Just don't do it on February 14th. And by the way, if you think loving someone means your wallet comes out while her purse remains closed then you will delighted to know that A Voice for Men will be selling monogrammed knee pads in the near future. All we need is the circumference of your knees and what sort of flooring is in your bedroom. We expect an endorsement from Joe Biden.

For some of you it may be hard to face this. You may be with a woman that is there waiting for her yearly take in gold, diamonds or something else equally valuable and liquid. And it is no wonder with the world around you adding to the pressure she is putting on you. Consider this:

A correction is needed here gentlemen. It would be better to say that every blowjob begins with Kay. After all, those full, moist lips they are promising you on the ad can go in quite a few places, and likely will if the tennis bracelet has enough carats.

But underneath all this is something actually a little darker. Not all men are getting blowjobs and other forms of sex for the presents on Valentines Day so much as they are getting a reprieve from constant nagging and criticism, *if* they happen to get the right present. Nobody wants to talk about it, but Valentines Day, for far too many men, is actually *Lighten Up and Don't be such an Insufferable Bitch Day*, but only if you get the present right.

Women are seriously invested in this shit, guys. Single women, or women with men who won't hit florists and jewelery stores when instructed, have been known to send flowers to themselves at work on Valentines Day just so they won't seem like such a loser to their co workers.

It is not just a matter of entitlement, but one of self esteem. And as most readers of this site already know, anyone who depends someone else making a trip to Zales or FTD in order to feel good about themselves has serious fucking issues. Feeding that on Valentines Day is like handle a bottle of Jack Daniels to your local sot.

He is only going to come back looking for more, and he won't quit till his liver gives out.

For men who are still interested in any kind of romantic involvement with women Valentines Day is a perfect day to assess what your values are and how easy or difficult it is to shame you into financial servitude. It is also an opportunity for you to understand that you get what you attract.

I used to counsel groups of men. It was a tough job getting them to be honest about women because of fears that putting reality on the table would drive women away. But with time almost all of them came to admit their constant frustrations with the pressures to to keep pleasing their women, especially where it concerns materialism.

But when they did I was compelled to ask them to describe their behavior early in their relationships. Almost without exception the men who were the most frustrated with financial pressures were also men who had entered those relationships wallet first, making sure Princess felt like a princess every minute of the day.

In other words, they went fishing with stink bait and caught bottom dwellers. And then they ended up silently stewing over it.

They got exactly what they paid for and nothing less.

So, gentlemen, if you want your kisses to begin with Kay, please allow me to suggest a prostitute, or at least a woman that admits that is what she is. They may not actually kiss you, but I am thinking their skills in the fellatio department are considerably more developed. And when they are done they will go away!

How cool is that?

But you might also want to start thinking about the fact that Valentines Day, along with modern romantic relationships in general both add new (and improved) meaning to the term "buying yourself problems."

Someone else already officially started off the Valentines Day Boycott. It is time for the rest of us to finish it…off.

Heroes and Whores

J Galt · 13 January 2011 · Archived copy · Original

A Costume Parade Down Your Avenue.

Don't Forget To Put Up Your Hands!

No, it's not time for Mardi Gras. You can put away your beads and be-dazzlers. And yes, the bottle of bourbon, too. This is somewhat less entertaining and a little less fun, but there are flashy costumes to look at. So how's about a peek.

No doubt the title is a little striking. If it's not Mardi Gras time just what the hell are these two words doing parked side by side. Seems a contradiction in terms, verging on shock value that might put an expression on your face stiff enough to make you realize there's just no comfortable response for this incomplete sentence. It might feel a little like a fresh botox injection, you want to form an expression but the skin just isn't moving. That's called a blank stare. It's really just a collision of neurotransmitters in the brain competing for the same destination, a complete thought. And while the botox crowd may strenuously struggle to achieve the blank stare of mindlessness with every injection, that's not the point here. You'll get no cheap tricks of that calibre from me, and thinking doesn't result in the production of neurotoxins, at least not for everyone.

You can relax now. Yes, you read it right. Heroes and Whores, just like up and down; in and out and the ubiquitous good and evil; different locations in the same continuum.

Kinda like a melodic progression on a slide guitar. Sounds great doesn't it? Nice flow, a little change up here and there. It makes you want to tap your toes, doesn't it? Maybe even hum a few bars. It's the kinda thing better not to think about, just let it flow – in and out, up and down, one and two and three and four and on and off and good and…*Men*.

Right out of the middle of nowhere the melody ends unexpectedly, replaced by this nerve cracking squeal in the middle of your head. It makes you wonder when the chalk board was installed. Your standing there contorted and ready to swallow your face and begging for it to stop and it just won't.

Gimme the botox please, into the right frontal lobe. Make sure you hit the language center. Just let us get back to normal.

That's how it is whenever I put these two words together. Hero whore, and whore hero. That's the way it is today. Pick up a paper and read the latest piece on justice or crime. Check the header at the top. Yeah, I'm still on the same planet but what the hell is going on? Seems like sanity has left the planet and I'm in the middle of The Rocky Horror Picture Show.

Speaking of whores, is it me or do you feel like you're in the middle of a religious inquisition and moral turpitude has been pre-assigned? Guilt by genitalia seems to be the course of events, like every institute has taken up the cause against the masculine. Feminists are describing it, women are accusing it, cops are arresting it, courts are prosecuting it and governments are funding it. Everyone wants to be a hero and *get that guy*.

It seems like heroes running to the rescue to save female innocence[sic], the damsel in distress, has actually become big business. Those days are every day and every hour. It's amazing what you can do with statistics when you vibrate them …on high speed. If you listen close you can hear the orgasmic wave coming from the feminist misanthropes. Ah, Ah AH, domestic violence. Oh,Oh,OH, misogyny. Ooh, ooh, OOH, rape, and of course eeh, eeh, EEH, funding.

What's left for you is argh, argh, ARGH, unemployment. Make no mistake about what you are reading and witnessing in main stream media. It is the stuff of career making and the corruption is right in your face. When we see crime policies based on ZERO TOLERANCE we must now ask, towards whom?

Obviously in the case of rape allegations there is no hesitation to charge and release information to the media to begin an immediate smear campaign. It's done to enhance the careers of prosecutors and law enforcement. It is apparent to any thinking person that a media campaign to smear a suspect serves only to glorify the efforts of bureaucrats. When the door swings the other way and allegations *prove* to be false, just what is it we see of the ZERO TOLERANCE policies?

If you don't know, just ask Julian Assange. Quoting the feminist fatale Naomi Wolfe, "these women did not make charges against him.".

Well if they didn't file charges, what the fuck and who the fuck is the law serving?

What's incredibly sad is women have been so hypnotised by their own personal vagina monologue that they *ms* the big picture. They are destroying their relationship to the masculine and continue the effort by supporting rabid social policies and laws that rightly belong on a parker brother's game board. The bureaucrats continue the effort, with the realization that this is the greatest thing since take out terrorism. They are definitely running with it, to an extent that gives credence and justification to all things spending and career related.

The laws have been completely rewritten in Dudley Do-right legal ease with only one determination: get to the railroad tracks and release that woman from her velvet Velcro restraints.

I've always been impressed by people who can provide answers when no questions have been asked. Or file charges when no complaint has been issued. But hey, who says you can't reshape society with just a liberal arts degree and a lisp. It would seem that saving the feminine from all things….well from all things, has become the policy of the western world. But just who is being saved here? Bureaucratic whores come running with predetermined policy to ignore reality and to apply their particular brand of ideological heroism. I mean, come on, shouldn't we be having some kind of socialist Oscar Awards here?

We can legitimately ask if charges for false allegations will provide the same career enhancements, and the answer is NO.

So what we are seeing is the absolute worst of government corruption; the effort to charge and convict anyone who can be sold as a villain to the voters. Since main stream media is in lock step with selling themselves to the public we have a media that will not question the integrity of the process. What we have without accountability is bureaucrats running afoul with legal privilege to squash anyone they point their finger at and the money to do it; *your* money.

It is a conflict of interest that is obvious and not obscured. The payoff is tenured income and a jet fuelled boost to a career. Fundamentally, it is why it serves no purpose to charge for false accusations. The real purpose is career.

It is a perfect scenario for zealous and heroic bureaucrats to whore themselves and the public. Men who have become the primary target in this society will feel hostility and anger for their female accusers, railing against feminist fear mongering dogma. But the real culprits are self-serving prosecutors and lick spittle police painting a career of effectiveness that does not exist, while angling for a bigger budget and legislators purchasing votes regardless of the cost or collateral damage. It cannot be understood any other way when we realize that it is not for the purpose of justice that a policy so clearly stated as ZERO TOLERANCE in fact has a caveat, and that caveat serves to withhold justice.

We have "primary aggressor" laws that tell us whoever possesses the most body mass must be guilty. When that doesn't work we move to whoever possesses the most testosterone. In one wave of the pen we have discredited our own civilisation and base our judgements on primal notions of animal aggression. We have nothing to teach our children when we direct our judgments in this way. Civilisation against such methods of judgement has been deemed to be a hoax and charade. In these kinds of judgements we can only be animals, the largest preying on the smallest; the strongest preying on the weakest. Literature, art, education and law, all a hoax.

These things do not civilise us.

With laws such as the “primary aggressor” law we are all animals and thugs.

Overwhelmingly, and on a daily basis, we see a justice system not serving the public or the victim, but serving the whore of their very own special interests by glorifying their efforts and seeking more of your tax dollars. It would be no surprise to discover that the truth behind not charging a false accuser is simply because they were prompted by circumstance with no supporting evidence and the culpability of a prosecutor and or the police would be exposed. It requires no more than these questions to justify taking these bureaucrats to task for the integrity of their office and the methods by which that integrity is served to the public. It has become abundantly obvious in these offices of justice that celebrating the discovery of innocence cannot be held up as a standard to evidence an integrity they are attempting to sell to us all.

It has always laboured in my mind to consider what remains of justice when the hero whores have left the scene of a crime. What is left when the feeding frenzy of the media and the bureaucrats have consumed their portion of self-righteous popularity. They fuel their careers by “gaming” us with the misery of their cause and devour more tax dollars for their own privilege. Just what is left when they are finished saving us? Broken homes, family members in crisis, compromised employment, shattered reputations, flamed futures and poverty knocking at the door.

This is not governance, it’s just corruption.

It is not hard to see and to know that in any circumstance of real crime the victims do not seek popularity at the very time of their vulnerability. From this understanding came laws to protect victims, such as rape shield laws and privacy laws to protect our youth and children. We have become so gluttonous for the main stream media’s warped perception of “political game” that as viewers we fuel this social weather and the storms it brings. We are simply feeding a layer of people to protect us while they take our money and our taxes and feed us lies to fuel our fears.

It is not hard to understand that to fight our worst fears and to protect our communities, our families, our children and our futures we must be there in the middle of it. Only from there can we know the truth and respond to it justly. We must be our own heroes. We must stop paying for and relying on whores. These corrupt breast feeding bureaucrats really need to understand that the milk is gone and that it is time to move on to solid food.

Refuting the Appeal to Dictionary

Adam Kostakis · 14 January 2011 · Archived copy · Original

Lecture No. 3

"Have you ever actually looked up the word feminist in a dictionary? It means equality between the sexes. It is not about hating men. This is very simple and you would know if you actually looked it up" – Diva

Following on from last week's overview of Gynocentrism then and now, I propose that there is a common thread of female-worship running through, and linking, traditional conceptions of masculinity – historically expressed in what we might call 'patriarchy' – and feminism, which has taken over state and supranational institutions, and is poised to unleash the explicit persecution of men.

It may well take many more of these lectures before this is fully elucidated, but I mention it here for two purposes. The first is a reminder that reference to this common thread runs through all these musings: that Gynocentrism has been with us for a long, long time, and has only changed its form, not its content. This is the crux of Gynocentrism Theory, and it is the narrow focus which I am taking over a broad range of subjects.

Secondly, to shift the discussion towards feminism. There is the danger of reading into Gynocentrism Theory a minimization of feminism's effects, considering that it is only the most modern version of a phenomenon which is centuries old. On the other hand, though, it is the most active form of Gynocentrism that we must presently deal with; it is *the enemy,* and as the all-singing, all-dancing tremendous final act in this regard, it is a phenomenon worthy of study in its own regard.

Better the devil you know! It is said that it is better to *know thine enemy,* but feminists are highly effective at obscuring their own intentions, actions, history, and penchant for the use of eristic. Amidst the smoke and mirrors, a chorus of shrill voices from all directions can be heard to proclaim, "it's not our job to educate you about feminism!"

Fine – then we shall have to cast around for ourselves, burrow for gems of knowledge, and procure our own judgments on *what feminism is.* And since feminists themselves have disavowed their role as our educators, the conclusions which we reach shall require no sanction from them. If it is not *their* job to educate us about feminism, then it could hardly be *anybody else's* but our own, could it? And yet, strangely enough, when we *do* seek out knowledge for ourselves, they object most vociferously to our findings, as though they do in fact covet the role of educator after all. It has been repeatedly suggested that we might like to check the dictionary.

This is a spurious request, not least because *there is no 'the dictionary'.* Rather, there are dictionaries (plural). The Appeal to Dictionary is one which is made by people who, to put it bluntly, are not very bright. Such people apparently believe that language is a finite array of words, each carrying a single objective definition, the final arbiter of which is The Dictionary.

In the real world, language is ever fluctuating and it is corruptible. It is a collection of *meanings,* designated by *terms* – but quite how these are configured is determined by the vagaries of time and place! And very often, people *disagree* about how terms are, or should be, designated to meanings – and how meanings are, or should be, designated to terms!

The very existence of contested terminology, then, seems to refute the Appeal to Dictionary. Where disputes arise over the definition or use of a term, this is an indication that we have several meanings (or ideas, or concepts, if you prefer) huddled together under the same word-umbrella. To put it another way: there are several *things,* but they are all designated by the same *word.* A given configuration of terms to meanings may benefit certain people, and be of detriment to certain others!

Let's take an example – sometimes, the claim that feminism supports women in making false rape allegations has been refuted by a reference to feminism's stated support for sexual equality. "Feminism," a feminist would say, "is about sexual equality, and nothing more."

And yet false rape allegations *still exist* – as does feminist complicity in the making of them. This issue has only been deprived of recognition in language. The feminist has expertly obscured the complicity of feminism in the making of false rape allegations, by whitewashing the ideology as being "about sexual equality, and nothing more." If we accept her argument that feminism only refers to support for sexual equality, then we no longer have any terms with which to discuss or understand false rape allegations, beyond viewing them as a series of unrelated incidents. Certainly, we wouldn't be able to consider false rape allegations in their proper context, which is *as part of a system of control and persecution.* The phenomenon of a false rape allegation is surely not explicable by what we understand when we say "sexual equality," and since feminism is about *nothing more than that,* we are left with no linguistic resources with which to meaningfully speak about it; we have been struck dumb. In short, we have an existing *thing,* but it is no longer designated by any *words.* How then could we draw attention to it, criticize it, oppose it?

Let's take another example. A feminist may well create a false partition in the problem of Father's Rights by defining it in such a way that feminist culpability is overlooked. She could, for instance, say that "patriarchy is to blame for the unequal treatment of fathers." Once again, she has controlled the language – meanings are split between terms, or they are compressed into one, and the intended outcome is that the guilty party avoids being taken to task!

Now, you might think – "why does this matter? A feminist might say this or that, but *I* don't believe her; my own experiences tell me that it's not true, and I'm unlikely to be fooled by what she says."

That's all well and good. But there are a lot of people out there who *will* be fooled by what she says – including those who possess the very real physical power to imprison you, destroy you, or alienate you from your loved ones. Feminists aren't just saying this to people like you and I – their nonsense gushes forth in all directions, like crude oil from a burst pipe, flowing towards anybody who will listen, and especially those who can "do something about it." Their message comes through, louder than a rushing waterfall, *whether you want to hear it or not* – and their whole project depends upon the relentless repetition of a dozen or so mantras, and the sinking of their sentiments into the collective subconscious. *This* is why they endlessly prattle on, typically parroting stock phrases like loyal cells in a hive mind! They do it because *it works* – at least, until somebody stands up and points out that the Emperor's not wearing any clothes.

And then, *all hell breaks loose!*

It was necessary to speak at length on this point, because we must realize that political language is never neutral, and implications are always hidden in the configuration of ideas and terms. The role of Men's Rights Advocates is to critically assess the feminist use of language, and to determine where we would be well-served to separate out several ideas which are referred to by one term, or to compress several terms into one. We should never respond to a feminist argument without first looking critically at the terms through which it is being conducted. To put it in Gamespeak, we must "control the frame!"

The Appeal to Dictionary can be summarily dismissed. Official dictionaries represent establishment positions. Feminism, as it is in vogue, is officially defined in the way that its adherents would *like* the world to see feminism; it is not defined in a way that describes, or accounts for, the totality of the project. That which happened, or still happens, but does not reflect the establishment view, is simply ignored. To define feminism as

> the advocacy of women's rights on the grounds of political, social, and economic equality to men

is to brush aside much of its unpleasant history – and to deprive skeptics of the resources for an *unofficial* linguistic and historical analysis of the term. This old revision of the Wikipedia page 'Feminism and Equality' contains plenty of material which disputes the black-and-white dictionary definition, although the page itself has fallen prey to the very same forces which seek to delimit the linguistic opportunities of their critics. Thankfully, Wikipedia archives old versions of its articles, so the efforts of one Nick Levinson in exposing the explicitly anti-male tenor of several famous feminist works has not gone to waste. Let's get cracking!

> Jill Johnston, in Lesbian Nation, called for men to eliminate the qualities they hold as men. "Man is completely out of phase with nature. Nature is woman. Man is the intruder. The man who re-attunes himself with nature is the man who de-mans himself or eliminates himself as man […] A small but significant number of angry and historically minded women comprehend the women's revolution in the visionary sense of an end to the catastrophic brotherhood and a return to the former glory and wise equanimity of the matriarchies."
>
> Mary Daly, in Gyn/Ecology, wrote in favor of reversing power between the genders […] "As a creative crystallizing of the movement beyond the state of Patriarchal Paralysis, this book is an act of Dis-possession; and hence, in a sense beyond the limitations of the label anti-male, it is absolutely Anti-androcrat, A-mazingly Anti-male, Furiously and Finally Female."
>
> "Do women need land and an army . . .; or a feminist government in exile . . .? Or is it simpler: the bed belongs to the woman; the house belongs to the woman; any land belongs to the woman; if a male intimate is violent he is removed from the place where she has the superior and inviolate claim, arrested, denied parole, and prosecuted. . . . . Could women 'set a high price on our blood'?" – Andrea Dworkin
>
> Phyllis Chesler, in Women and Madness, drew on matriarchal history, Amazon mythology, and psychology and, with some ambivalence about relying on biology alone as a justification, argued that a war between the genders has always been underway and that women would benefit from using their full powers to be the exclusive wielders of political power to produce an unequal society in which men live but are relatively powerless, even if such a society is no more just than a patriarchy, and called for feminist women to dominate public institutions in their self-interest. "Amazon society, as mythology, history, and universal male nightmare, represents a culture in which women reign culturally supreme because of their gender […] In Amazon society, only men, when they were allowed to remain, were, in widely differing degrees, powerless and oppressed […] If women take their bodies seriously—and ideally we should—then its full expression, in terms of pleasure, maternity, and physical strength, seems to fare better when women control the means of production and reproduction. From this point of view, it is simply not in women's interest to support patriarchy or even a fabled 'equality' with men."
>
> One organization that was named The Feminists was interested in matriarchy. Two members wanted "'the restoration of female rule'".

Unless the aforementioned organization and books did not really exist, we are forced to conclude that feminism cannot *only* have been about the advocacy of women's rights on the grounds of equality with men. At the very least, what we must say is that *some* feminists may have supported equality, while *other* feminists have overlooked equality and have outright supported female superiority. And neither can the latter group be reduced to a handful of fringe lunatics. As Nick Levinson points out (much to the chagrin of feminist moderators), two and a half million copies of Phyllis Chesler's *Women and Madness* were sold.

That's a whole lot of hate.

And a whole lot of energy is spent actively sweeping this kind of thing under the rug, by those who have since realized how damaging honesty can be to one's case. Modern feminists are far more rhetorically disciplined than their forthright foremothers, and have concluded that unpopular plans are not helped into motion by being

discussed openly. Rhetorical discipline adds a whole new layer of subterfuge to all that has been said regarding the designation of terms to ideas. It will not suffice only to look at what they say; we must watch carefully what they *do.* And haven't some of the above recommendations come true, per the actions of feminists? Is it not now the case that male intimates *accused of* violence are removed from their homes in which the woman has the superior and inviolate claim, as Andrea Dworkin hoped for? Have feminist women not dominated public institutions in their own interest, as Phyllis Chesler advocated? As Gynocentrism Theory tells us, women *already had* a "high price on their blood" – much higher than that of men, at almost any time in history. This simple fact is *the reason why* it was possible for the prescriptions of radical feminists to be achieved in the first place – and for dissidents to have been so effortlessly marginalized.

Still, times change. Establishments are overturned, and words are *officially* redefined. If the new definition of a word proves more accurate, then it must have existed for some time, *unofficially,* before the word's revision. Sometimes, establishments must change before terms catch up. The dictionary lags behind definition, because the establishment is stuck in the mud. I predict that, as we reach a critical mass opposed to feminism, and shortly before its collapse, we may well see some concessions in the form of alternative definitions of the term becoming accepted.

Adam Kostakis has been carefully reading Men's Rights websites for the past couple of years, and has finally decided to contribute something himself. His blog is named Gynocentrism Theory and can be found here.

Chivalry Gone Awry

hestia · 14 January 2011 · Archived copy · Original

An interesting conversation has been taking place on Dalrock's blog recently on the topic of chivalry, which sex provides more selfless help, and what words should be used to highlight the difference in help between men and women. Chivalry has been the word proposed and the word used but for a variety of reasons I have been left wondering if this is an appropriate choice.

What Chivalry Was Supposed to Mean

The code of chivalry was never meant to apply to the male population at large but rather a small subset who were the tough warriors of their day. These warrior ethos did not mean male servitude to women but called for a brotherhood between knights, courage during times that conjure up great fear, and dedication to king and cause. Part of the code did address taking care of the widow and orphan and being courteous to women but this was hardly the end all be all of this knightly code of honor. And back then, just as today, not all women were ladies; this was a title reserved for those of a certain social class not women who behave with a healthy heaping of decorum and propriety as the term is used today.

Taken in it's proper context, chivalry is not dead today. Our society still has a small minority of men who feel called to serve in the military, a reality that is well illustrated when one reads the creeds and military ethos of today. Yet it's not just on paper we see this modern day chivalry alive and thriving but in the way the media and justice system may treat military members who misbehave. In military towns it's not uncommon for news reports to say that a soldier/sailor/marine/coastie/airman committed the crime as opposed to using man or woman. If the accused service member happened to be in an elite branch the media will eat this up much as they did in 2002 when the now infamous 'Fort Bragg Wife Murders' were committed by men who happened to be part of Special Forces and Delta.

On my blog and The Spearhead I've said several times that should my family's home need to be defended from a criminal that legally speaking it would be best that I, not my husband, pull that trigger. This isn't because I am a woman but because my husband is a trained soldier and I am not. A civilian man would make out better legally in such a case than my husband or his military peers would, just as would happen if it the case was their committing an assault. The argument would likely be made that the Special Forces soldier, well trained in combatives and other warrior skills, has the potential to be deadlier with his bare hands alone and should have had enough discipline to control himself.

To this day society expects and hopes that their best trained warriors are disciplined not only in the artifices of war but in self control as well and this is not without good reason. Nobody wants strength to be used inappropriately for the danger that comes about when tough meets evil. In short form: chivalry is the same as it always has been. Nothing has changed and it's certainly not dead, just hijacked and twisted quite a bit.

Combating the Chivalry Perversion

If the idea of chivalry is kept in its proper usage–the honor code of a society's meanest toughest warriors– the female entitlement that has been bred with the perversion of the word is all the more perplexing. The men who were required to give up their seats on the Titanic were not knights of that day. They weren't men who were operating under an honor code they have willingly submitted themselves and shouldn't have been treated as such. The code of chivalry never required that *all* men open doors, buy flowers, pay for dates, and bend over backwards for *all* women. To get from military ethos to male servitude to women was a wild crazy leap. Examining the modern day perversion of the chivalric concept blows out of the water the harmful and demeaning idea that all men must sacrifice themselves to the degree that a warrior did/does (to death if need be) in order to be Real Men. There has always been just a small percentage of men who felt "called" to this lifestyle; those who aren't now and never were bad men or masculinity rejects. Society needs the poet, the engineer, and the brainy scientist and all other sorts of men just as much as it needs its warriors. How did we get from a code of ethics designed for a warrior class

to male subservience towards women as a group and a limiting myopic view of how this ideal fits into “real” masculinity as we have today? It’s mighty odd…

In pointing this out those who espouse and expect and demand male disposability and deference to all women the reality of this perversion and the sickness of what they preach to men is out in the light of day. They are demanding something entirely different than what chivalry was instituted to be and this raises many perplexing questions, ones that don’t even require the feminist/equality angle. How do they justify their position? What makes women so special and more worthy of protection than their brother human beings? And if feeling especially brazen it could be asked what happened to the brotherhood aspect of the code. If we need to “bring back chivalry” surely you guys deserve “wings and beer night with the boys” or hunting trips or something.

Perhaps our opponents will not be so rational as to understand where their entitlement mindset falls apart but any rational individual who is listening/reading might be led to ask questions about this important topic. And even if they don’t, looking at chivalry in it’s proper context may provide men with the reality that they do not need to fulfill the obligations demanded of them to be Real Men. They may better appreciate that they can be successful men and fully masculine without the need to demean themselves or put themselves in positions they do no wish to be in. They might be able to not just ask why society has different expectations for men than women but put into practice what they, individually, believe they should do.

The connotations, misunderstanding, and baggage that come with the word are immense and it fails to drive home the most important point of the good deeds men graciously and freely give to women and others they help. It also keeps alive the perverted expectations that have been placed on the shoulders of men and may even keep men chained to said expectations. Chivalry today implies that men “owe” this service to women whereas a term like “selfless service” describes precisely what is being offered: men giving a gift of themselves that wasn’t “owed” but given by their own choice. To not highlight this reality and the beauty in the act does an immense disservice to men. Separating help that is given by choice versus that given by societal expectation would go a long way in highlighting just which sex gives more benevolently and freely to strangers than the other. “What a selfless giving man! He helped me fix my lawn mower when he didn’t have to!” should be how we think of what men give, not “grrrr why didn’t he carry my bags! Loser!” Controlling the language may be one way to change the minds at least of a few.

Answering a Schoolgirl's Questions

Tom Givens · 15 January 2011 · Archived copy · Original

Some time ago I was contacted by a journalism student with what I thought at the time were pretty lazy questions. So I let it slide, and didn't answer in time. I realize now that this was a mistake, since navigating the Men's Movement related sites can be a bit tough to do. Sure, there is The Spearhead and A Voice For Men (and MND, SYG, etc), but these sites cycle so many articles so fast that its sometimes difficult to get a handle on the main issues.

So, I decided to answer the questions with some writing of my own. Her questions are in bold:

How has the feminist movement negatively impacted society?

It would be more productive to ask in what ways has Feminism helped society? It would certainly be a much easier and quicker answer. But since you asked I can give you a brief run down from an MRA perspective.

First, Feminism has largely achieved its goal of the destruction of the Family. You may think I'm employing hyperbole here, but I am not. From its very inception Feminism has sought to destroy the family unit as a first step to 'deconstructing' society, and Feminist icons have never been shy about stating as much either.

It's important to see the interconnected-ness of most of the social ills facing society, so rather than list them (and thus appear to simply blame "everything" on Feminism), I will attempt to outline how things came to the way they are. I will largely leave up to you the reasons why.

Feminism often refers to marriage as a "comfortable concentration camp", and portrays the lack of achievement (at least, achievement of things women seem to hold in high regard) of the female sex as having come about by design. Their pet conspiracy theory – that all men of all social classes in all societies everywhere, and throughout history, collectively worked together to 'hold women down' – has been used to "justify" all manner of evil acts.

The first one relevant here is No Fault Divorce. By succeeding in getting the idea of 'fault' removed from one's entitlement to property, essentially No Fault Divorce gives women license to cheat with impunity, in addition to receiving reward for cuckoldry. It's also important to note that never once did this "egalitarian movement" called Feminism allow one iota of women's control over the familial sphere to degrade. If anything, Feminism utilized Chivalric impulses in men to garner even more (some would say totalitarian) control over "Family Matters".

One of the methods used to cement this power, was the co opting of Domestic Violence shelters into the feminist fold. Erin Pizzey, the founder of the first battered women's shelter in history, has repeatedly stated that feminists had her ousted from the shelter, issued death threats to her until she had to leave the country, etc. Curiously, after this "egalitarian" movement became involved in DV, suddenly men were no longer victims, but always the perpetrator.

These shelters continuously used the phrase "women and children" (echoing the paternal past nicely) when referring to DV victims.

Now, they could cry "think of the children" (with echoes of Goebbels) as an attack against men. And they did…*viciously*. Now, we live in a time when men are literally afraid to approach lost children, for fear of accusation against them! That is the product of the hateful misandry-laden DV industry.

But they didn't stop there. They have begun to attack boys too, in the hopes of heading off these boys developing self-esteem, or free will and independence. In New York, Atlanta, Denver, and Austin, DV shelters have taken to putting pictures of prepubescent boys on the side of busses, with the words "future abuser" on them.

Feminism also ushered in a highly intolerant age for 'misbehaving', resulting in skyrocketing rates of imprisonment. The U.S. now imprisons a higher percentage of their population than Soviet Russia did, and the majority of those imprisoned are there for things like marijuana possession or failure to pay child support. Add to this hyper-

regulated environment a single mother birthrate of 41% (yes, 41% of all children born in the US are born to unmarried women) along with all the attendant social problems, and you see social collapse as a very real possibility.

But we can't stop there. We have to look at Affirmative Action as well, which severely limits the future of a whole lot of men. They are the 'unpopular' group of men known as "White Males", and while we all 'know' white males are privileged, it seems the data is simply not showing that to be the case. In fact, Feminist "research" in any area having anything at all to do with measuring white males against anything else, that data is *always* presented in such a way as to make the white male look as bad as possible; which, so far, has served to distract from the fact that the biggest beneficiary of all is the White Female.

And that's if the man can get a job at all. Education is increasingly necessary in this ever more credentialist society. Feminist lobbying for restrictions on means companies can employ when screening applicants have led to there being little more than prior experience, or a degree, that can be used as criteria. Yet the education system is notoriously anti-male, cries to the contrary answered by referencing the educational attainment of boys, and the lack of reasoned response by educators (keep in mind, this is a 30 year old phenomenon).

Has the feminist movement negatively impacted the family unit?

Yes.

The feminist movement has done nothing but 'negatively impact' the family unit. The entitlement complex indoctrinated into women from birth is a result of "You Go Grrl!" type feminism coupled with Disney-esque adoration. This has resulted in women's expectations of men rising to incredible heights, and a distorted sense of worth in women. Where marriage used to be more about getting ahead together, now it is much more mercenary at the outset.

Boys, in particular, are negatively impacted in the family as well. Contrary to feminist ideology, boys are not born with an arrogant sense of entitlement. But boys generally do get their sense of self worth by the same way girls still measure the worth of boys as well; from accomplishment…a concept virtually outlawed in feminist society. Given that some 40% of boys go through the first 8 years of school never having a male teacher, and grow up in single mother households, in a society that has vilified male achievement, it's a wonder our society still stands.

And no wonder it is currently standing on wobbly legs.

As for the balance between men and women, it's no secret that women hold utter control in the family. The idea of taking all of a man's possessions and removing him from his children's life is so common as to become a stereotype, and one that is unquestioningly accepted by everyone, including feminists.

Men are put in the 'dog house'. Men must perform for women, be useful, try not to be too embarrassing in the process, etc. These stereotypes could not exist without being common, and that says a LOT about the common balance of power in most relationships. Men only 'joke' about it because it's so emasculating otherwise.

Could it be argued that feminism is an anti-men hate movement?

Wikipedia: "A **hate group** is an organized group or movement that advocates and practices hate, hostility, or violence towards members of a race, ethnicity, religion, gender, sexual orientation or other designated sector of society. "

There have been a few MRAs that have written on this subject. Erin Pizzey (that DV shelter founder from a while back) said this of feminism:

"*Feminism, I realised, was a lie. Women and men are both capable of extraordinary cruelty. Indeed, the only thing a child really needs – two biological parents under one roof – was being undermined by the very ideology which claimed to speak up for women's rights. "*
http://www.dailymail.co.uk/femail/article-1215464/Why-I-loathe-feminism—believe-ultimately-destroy-family.ht

ml#ixzz1AW6gqCxA

Fidlebogen at The CounterFeminist does not mince words either on the subject. This is how he opens his article on Feminism being a hate movement:

"***T****o remove man-hating from feminism would be to extract the DNA nucleus from a living cell, the fuel rod from a reactor, the teeth from a rottweiler. I would assert that man-hating is feminism's moral center of gravity, and that without man-hating or at least some degree of disaffection toward males, feminism could not logically continue to exist—it would flounder without purpose, and disintegrate. "*

http://counterfem.blogspot.com/2006/10/is-feminism-hate-movement.html

This would be nothing but bluster and hot air except for the small problem of very high profile feminists saying pretty much exactly the same thing:

"I feel that 'man-hating' is an honorable and viable political act, that the oppressed have a right to class-hatred against the class that is oppressing them."

Robin Morgan – former president of the National Ourganization for Women (NOW) and editor of MS magazine

"I believe that women have a capacity for understanding and compassion which man structurally does not have, does not have it because he cannot have it. He's just incapable of it."

Former Congresswoman Barbara Jordan.

"My feelings about men are the result of my experience. I have little sympathy for them. Like a Jew just released from Dachau, I watch the handsome young Nazi soldier fall writhing to the ground with a bullet in his stomach and I look briefly and walk on. I don't even need to shrug. I simply don't care. What he was, as a person, I mean, what his shames and yearnings were, simply don't matter."

Marilyn French; The Woman's Room.

"All sex, even consensual sex between a married couple, is an act of violence perpetrated against a woman."

Catherine MacKinnon

Does the feminist movement violate the identity of men?

Not only does it seem like feminism is has made its mission to violate the identity of men (for instance, there's no shortage of feminists telling men how "real men" should act, think, dress, look, smell, etc.), but Feminism is *highly* averse to the very idea of men figuring stuff out for themselves. It seems the greatest reason for existence many feminists can come up with for their movement, is to suppress ours.

Feminism as an ideology does not allow for dissent, and since it's built upon a stack of bald-faced lies, any questioning of basic feminist principles is harshly rebuked, rather than welcomed. This is the surest sign of a totalitarian regime based on injustice.

Totalitarian regimes thrive on subverting individual identity across the board.

Is equality between men and women achievable?

Given the performance of women over the last 50 years, I would say no, it is not. The main problem with power is the temptation to use that power to benefit yourself, and people like you. The truest test of leadership is the ability to treat even the most (to you) distasteful people in a manner of at least surface equality. Women have made no bones about their self interest politically, with pundits and politicians alike openly declaring women will vote for a certain candidate based solely on that candidate's sex. And the record is clear that women have largely pursued an agenda, not of equality, but of unmitigated self-interest to the detriment of the rest of society.

Men are not blameless here, as their desire to please women has also led them to enable these slanted pursuits, again

to their own detriment. And women will not be the ones to reverse this trend; their hypergamous instincts not only do not allow them to fully 'see' men they don't value as mating material, but it prohibits them from seeing non-useful men at all. Moreover, they are most to be repulsed by men that complain.

But the long and short of it, is that given women's history with political power in North America, I think you would have a hard time arguing women having the vote is a good thing. I truly do. And that's not my fault, its women as a whole that shit the bed on that one.

If you search the internet for feminist groups there are several hits but a lot fewer when looking for the counterbalance. Is it important for more men to speak out about the negative effects that the feminist movement can have?

Of course it's important. It's actually vital to the survival of our society. I know that sounds hyperbolic but you have to remember that destroying this society has been the very reason for the existence of feminism since the 1960's. And it's doing a remarkably good job of it.

Many men have thrown up their hands in disgust already. Some have expatriated, some have "gone ghost", but men are turning off from society – and women – in ever increasing numbers. And while this is a logical response, it's not the best solution.

Feminism and the social memes it has inserted into the public consciousness are incredibly destructive, and countering that is job one. Much of the MRM is composed of broke guys with no money for a social life, but they have a computer and a net connection. If those guys can work together and get enough momentum that places like the NY Times are finally, *finally* starting to pay attention, just think what would happen if people with access could do.

Peace Needs a Woman Like a Fish Needs a Bicycle

B.R. Merrick · 16 January 2011 · Archived copy · Original

I'm lazy. I'm also willfully uninformed. When I occasion to inform myself, I have to use the Internet, since I ditched TV in 2007, and quite happily, I might add. I frequently inform myself by going to Antiwar.com, as I have come to trust the information they provide based on how things have been panning out over the last few years. That trust has now been reduced a fraction as I stumbled on what I thought would be an inspirational article about using peaceful means to combat war. How wrong I was, and how disappointed I have become.

The article is entitled "Why Peace Is the Business of Men," by Tom Englehardt and Ann Jones. (I think I clicked on it because the title is entirely true. Gee, maybe it was a trap to sucker us misogynists.) I have read a lot of Englehardt's articles in the past, and he frequently recruits intelligent writers that he then features. I think Jones has some admirable qualities, but they are dwarfed by her rampant misandry and "progressive" idiocy. Since Antiwar.com is chiefly a libertarian website, I have come to tolerate the views of the less-than-libertarian writers they sometimes feature, but this one is too much for me. Jones is under the impression that the world will have more peace when more women are brought to the negotiating table.

If you choose to read the article, you will see not a single reference to a single fact, a single survey, or a single statistic that accounts for this belief. Instead, when you get to Jones's article after Englehardt's opening remarks, you find that the original title of Jones's article is actually: "Why Peace Is the Business of Men (But Shouldn't Be): A Modest Proposal for the Immodest Brotherhood of Big Men." Get it now? Jones's agenda isn't really peace. If it were, it wouldn't matter what special, lovely thing the ambassador has between thighs that are safely out of reach under the negotiating table. All that would matter would be peace.

There can be no peace, however, where feminism can be found, because where there is feminism or "progressivism," there is deep-rooted unhappiness. "Look at those people! Look at their destitute situation! Look at that rich man laughing maniacally at them! We need Daddy — I mean government — to do something about it! Look! Look over here at this woman who wants to be an astronaut! Look at how these men with their awful, terrifying penises, have rigged the game so that she can't be one! We need quotas! Make that man in the Oval Office do something about it! I don't care! Suck his dick if you have to!" Once a woman's soul is thus agitated, war cannot be far behind.

There are more women working and making decisions in world governments now than at any previous time in history. Quite a few of them voted in favor of attacking a nation that didn't attack us. What have historical female political leaders done about peace? Let's take a look:

"How can we return the occupied territories? There is nobody to return them to." Golda Maier, March 8, 1969.

"And we have got to be vigilant. We have got to show the support, in this case, for Georgia. The support that we can show is economic sanctions perhaps against Russia, if this is what it leads to." Sarah Palin, September 11, 2008.

"I think this is a very hard choice, but the price [the deaths of innocent children from non-Republican economic sanctions] – we think the price is worth it." Madeline Albright, May 1996.

"I have the heart of a man, not a woman, and I am not afraid of anything…" and: "Though the sex to which I belong is considered weak you will nevertheless find me a rock [sic] that bends to no wind." Both Elizabeth I. (Where are these bending rocks anyway? Seriously, did she mean or actually say "tree" instead? Or am I missing something about Old English? Whatever.)

There are more quotes than this. Not much, because I can't find that many female world leaders, but one of the posters here (goes by bugdoctor) lists a few gems:

"QUEEN MARY I

"She ordered the so-called Marian Persecutions, the execution of countless religious dissenters especially Protestant leaders; thus the epithet 'Bloody Mary.'

"QUEEN ELIZABETH I [the Manhearted]
"She had thousands of Catholics in Ireland and England murdered… [*sniff* She's just like her father…]

"JIANG QUING
"Wife of Mao Tse-tung,… [i]t is believed that she was the driving force that propelled the Cultural Revolution of China, of which she was the Deputy Director…

"Boudica: Celtic War Queen Who Challenged Rome
"She slaughtered a Roman army…"

There's even more boys, but again I must remind you, I'm lazy. (I'm definitely a bending rock.) And I tried awfully hard to find something about another politician with whom I have a few grievances, but sadly, this non-progressive, somewhat sensible woman merely had this to say:

"I owe nothing to Women's Lib." Margaret Thatcher.

The main reason you don't find many women in positions of power is probably because women have a natural predisposition towards children, nurturance, and home. None of this equals a disposition for peace. Furthermore, why bother when you can order a man to do it? Like the mother in "My Big Fat Greek Wedding" told her engaged daughter concerning the structure of the family unit: "The man is the head, but the woman is the neck. And she can turn the head any way she wants." I remember laughing hysterically when she said that (not because I agree, but because it's just the sort of thing her character would say), but think about it: Does controlling the thoughts and behavior of another individual sound peaceful to you? How many ruthless male politicians had women in their early lives acting like necks for the heads of unwilling boys?

The structure of government, a most egregious system of coercion, is designed for those who wish to *initiate* coercion. Since "progressives" like nothing better but to initiate coercion against "oppressors," it's easy to see why Jones has a jones for the power-play of political peace. Therefore, the only women who are going to be invited to the table are women who can be just as ruthless, uncaring, spiteful, greedy, and violent as the men who are sitting there. In short, the really nasty sort of feminists. To be more specific, *not the sort of women who are truly anti-war.*

But back to Jones and her delusions: "In 2001, the U.S. and by extension the entire international community cast their lot with Hamid Karzai… We could have seen this coming if we had kept an eye on how President Karzai treats women." As if Karzai's sins against women would have been exposed and prosecuted, and himself removed from consideration for Prime Asshole, if the bloodthirsty men *and women* of the U.S. government had observed his treatment of women.

Worse still is her "progressive" way of ignoring definitions, and reality itself: "Judging by what we have already done, it seems to be perfectly all right for the West – aka the U.S. – to rain bombs upon this agrarian country… and impose an ultraconservative Islamist government and free market capitalism…" When you can't even get your definitions straight (somebody show me the "free market" that exists in Afghanistan), can the rest of what you assert be any more credible? Will female Afghani leaders give greedy American businessmen, in bed with the U.S. government, the oil pipeline they so desperately want? Is Afghanistan suffering because only men are currently in power, or is it suffering because the "egalitarian" Soviet Union invaded in the 80s, and now the "egalitarian" United States has done the same? Is this writer expecting me to take seriously the idea that all that needs to happen for Afghanistan's situation to improve is for the U.S. government's puppet leader to appoint more women? Are you fucking kidding me? *That* will stop the drone strikes?

"Well, no. Actually, the worst thing for women is to have a bunch of men – and not even Afghan men at that – decide one more time what's best for women." I would agree that men should not be making decisions for women, but it goes much further than that: Men should not be making decisions for anyone but themselves. *The same goes*

for women.

This is the main reason I am convinced that Ann Jones's "solution" is utterly absurd. I clicked on this article thinking it would be an inspirational bit about peace, from a trustworthy website. No, it's one more diatribe against men, about how we've fucked things up. Let me give Ms. Jones a tiny little lesson in how to fuck things up:

Whether you're a mother or a father, teach your children superiority vs. inferiority. Once you have made your children feel inferior, it is highly likely that they will always feel *inferior to you.* Then you can extract from them pretty much anything you want. How many men grow much bigger, heavier, tougher, and stronger than their mothers, yet would never say a word against them? Why do they do this? Why do women do this with their mothers as well?

Because mothers are the primary love source. Children die without love. At the very least, some subconscious part of the brain believes this, and children think and act accordingly: "If I am slapped or yelled at, it is because *I am inferior and need the guidance of the superior,* not because she doesn't love me. The second possible reason is totally unacceptable *and I won't even think it.*" It's that simple. I suspect that Ms. Jones is another victim of this phenomenon.

So let's not think about it. Let's lay the blame elsewhere: free slaves who haven't learned to be civil, savage Indians who need to be spanked (on an erogenous zone) when they're young, Jews, the Religious Right, commies, Democrats, Republicans, potheads, men, the evil free market… Then, once blame has been appropriately affixed, vetted, voted on, and heralded sufficiently in the press, we can go to war. We will go to war with the inferior race/nationality/political ideology/religion/sex, and we will win. *Pay no attention to the collapse of this building.*

If men are brought up by an abusive primary love source, then sent to the negotiating table, leaving at home a wife who was also brought up by an abusive primary love source, what are the chances that peace will immediately fly out the window, until the ruling elite, whether male or female, are just plain sick of fighting (for now)?

Perhaps Ms. Jones's "modest" proposal (a reference to a far superior literary work that actually managed to be sardonic about what it proposed) would actually work if she checked her premise. Unfortunately, her premise seems to be that, based on her own observations, men have historically been in charge and we've had lots of war; one province of Afghanistan that has more female leadership is slightly less of a hell hole; therefore, it's time for women in this one Afghani province, who act more peaceful, and with whom Jones occasionally has lunch, to be brought to the peace negotiations, so that they can sit there and act peaceful. Then all of Afghanistan will be slightly less of a hell hole. Also, the U.S. will finally find those responsible for 9/11 (remember that?), withdraw their troops, and Afghanis everywhere will spontaneously begin acting like model Americans, whom they love. It's got nothing to do with that pipeline. It also doesn't matter that none of the Most Wanted Terrorists on the FBI's watch list is wanted in connection with 9/11. (When you get to the table of peace, love and full gender equality, don't bring that up.)

In Ms. Jones's world, women are superior to men in matters of peace. If this is the case, why don't we have more peace? Women have brains, ability, and an astounding amount of intra-sex verbal communication. Why haven't they stumbled on the solution yet? Why wasn't it the rallying cry of feminists of the mid-twentieth century to elect women to office so that we could finally abandon war? Why isn't that their rallying cry now? What have they been talking about all this time?

Apparently these women have been digressing quite a bit, before they get around to talking about the subject on which they are experts: "Supreme Court Justice Antonin Scalia [abandoned] all discretion recently and [declared] that the promise of equal protection in the 14th Amendment to the U.S. Constitution does not extend to protecting women against sex discrimination." What Scalia has to do with internal Afghani politics escapes me, but here is what he actually said:

"You do not need the Constitution to reflect the wishes of the current society. Certainly the Constitution does not require discrimination on the basis of sex. The only issue is whether it prohibits it. It doesn't. Nobody ever thought

that that's what it meant. Nobody ever voted for that. If the current society wants to outlaw discrimination by sex, hey we have things called legislatures, and they enact things called laws. You don't need a constitution to keep things up-to-date. All you need is a legislature and a ballot box."

Regardless, Jones states: "That opinion puts Justice Scalia cozily in bed with former Chief Justice Shinwari,… who interpreted Article 22 of the Afghan Constitution, which calls for men and women to have equal rights and responsibilities before the law, to mean that men have rights and women have responsibilities to their husbands." No, it doesn't put Scalia "in bed" with this guy. The two views (if that's Mr. Shinwari's actual view) are entirely dissimilar. But when you hate men, it gets easier to make the illogical and unfounded comparison. Understand this about "progressives": They want a blanket, centralized, heavily-enforced law across this entire land mass, for all 300-plus million people living here, to be interpreted and enforced the exact same way each and every time it allegedly happens, probably numerous times each day. Good luck. Idiots. I can't wait for my new job at Hooters. I'm sure my straight, male customers will also be pleased.

CUSTOMER: "Where's Amy?"

ME: "She's not working tonight; they hired me to satisfy the government's quota."

CUSTOMER: "What the fuck?!"

ME: "Hey! Stop sexually harassing me!"

More of Jones's jones: "Even I don't expect men in power to take seriously the serious proposition that women must be equally and fully involved in peacemaking or you don't get durable peace. Too many men, both Afghan and American, are doing very nicely thank you with the present traditional arrangements of our cultures." No, they aren't. They're doing poorly, and how they're doing is getting poorer by the day. Why don't the peace-loving women in their lives set them right with a few kind words, since they possess this vast knowledge of how to live harmoniously?

I can speak for American women: They're too busy aborting their children, watching vapid, senseless entertainment, consuming, sending their un-aborted children to abusive daycare centers and government schools, smacking them, ordering them around, threatening them, ignoring the expression of their deepest emotions and then emotionally manipulating them, giving them toys as property and then confiscating them on a whim, teaching them mythology as fact and the nonexistent idea of superiority (Mom) vs. inferiority (child), and supporting the troops. This is peace.

Ann Jones is admirable for pursuing what interests her: the plight of women in a war-torn country. If that's all you care about – not the suffering men, only the women – that's fine. I will not tell people what they "ought" to spend their time researching. But what she does is roughly equivalent to someone like me going over to Afghanistan and researching how this war affects gay men *and only gay men.* Not gay women, not straight anybody, not kids, not wildlife. Just gay men. That would be okay, too, wouldn't it? But it's hardly sensible or intelligent for me, after talking to a handful of gay Afghani men, none of whom is involved in the political or martial matters of the country, to then state that all Afghanistan needs is to ensure that gay men are involved in peace negotiations. "Then everything will be *absolutely fabulous!*"

The article has a link to a study by the Human Rights Research and Advocacy Consortium called "Women and Political Leadership." It's only 54 pages, but I have this inability to finish that which I find repulsive, and it's awfully hard for a lazy, easily upset faggot to continue reading past one of the opening paragraphs that lists several other studies this organization is involved in:

"…The Need to Extend [Labor] Protection and Security to Afghanistan's Informal Workers," "Afghanistan's Female Home-Based Workers: Isolated and Undervalued," "Report Card: Progress on Compulsory Education" (there's that wonderful word "compulsory"), "Take the Guns Away…" "Fight Poverty…" Fight poverty with peace or violence? Will the peace that Afghani women bring to their countrymenwomen in order to fight poverty involve

taxation? If an Afghani woman refuses to participate, what will happen to her when peaceful women sit in the Afghani parliament? Who will wield the peaceful guns of the sexually equal Afghani government: men or women? Will it be a 50/50 mix, or will it end up being what it always is: a horde of disposable men?

A wonderful writer over at "Strike The Root" who goes by tzo said it all with the title of this article: "Progressivism Is Not Progressive." This report from HRRAC is nothing more than the same tired, feminist tropes, and the only reason Ms. Jones's article got published at Antiwar.com is because Tom Englehardt co-wrote it. I don't know much about Englehardt's views, but he never struck me as "progressive" or feminist before. Perhaps he only suffered Jones's article because it is thinly anti-war. But it is also anti-male and anti-sense: To be anti-male is to be pro-war.

I am increasingly convinced that true peace, while certainly having nothing to do with sex quotas, will be achieved only when truth, freedom, and love are built up at the same time and at the same rate as peace. Nothing governmental can be a part of this process. Nothing shoved on the populace by feminism can be a part of this process. The only freedom movement that will work will have three characteristics:

1. It must be peaceful. Not the quota-ed, equality-of-the-sexes peace envisioned by this feminist activist, but actual, genuine peace.

2. It must be individual, with no mass movement to join. Mass movements, like government edicts with which one agrees, are too easy to follow, and too easily dissolved.

3. It must lack a charismatic leader. It most certainly must lack a "progressive" or feminist charismatic leader.

None of the above three principles specifies what sex the freedom fighter needs to be, nor do I care. The idea that manhood is to blame for Afghanistan's problems, when each and every problem suffered by the millions unfortunately still living there can be traced back to specific men *and women,* would be a laughable idea if it weren't so odious. It has been made that much more nauseating by virtue of being published at a website that purports to stand for freedom, and against war. I guess that's how much misandry currently bleeds.

B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

Man’s World – Loudon Wainwright III

Paul Bonea · 16 January 2011 · Archived copy · Original

The Intersection of Patriarchy Theory and Female Accountability

Luigi Logan (aka Fidelbogen) · 16 January 2011 · Archived copy · Original

What offsets feminism from its host surroundings, is the essential simplicity of feminism itself.

Feminism merely *spawns* complexity in order to conceal its underlying mindset and camouflage its intentions, but the unifying equation which underlies the complexity may be tersely stated: *Feminism = Female Supremacism.*

However, this equation must not be *nakedly* stated, for it would be socially unpalatable and politically indiscreet to appear to advocate female supremacy. What's needed, is deniability. Accordingly, feminism as a sociopolitical organism must undertake a number of covert and distributed operations, in order to move forward circumspectly along the multiple pathways of its intentions.

Accordingly, feminism exploits every inherent tendency in the world that might accelerate the world toward a feminist—read *female supremacist*—state of existence. To put that another way, feminism *harnesses* those tendencies: horses roaming at liberty in a pasture will not pull your wagon—you must *harness* them.

In the end, the critical question is not "who exactly is or isn't a feminist?", or even "what exactly is or isn't feminism?", but rather "who or what, directly or indirectly, accelerates the worldly agenda of female supremacism?".

"Feminism" is best identified by the totality of its operations, and by its "fruits". Look for anything that either directly or indirectly *strengthens women at the expense of men.*

I don't mean to suggest that people or things correctly *identifiable* as feminists, or as feminism, don't exist. What I do mean is, that feminism as a cultural phenomenon is greater than the sum of its parts or of its conscious membership, and that the separation between feminism and the rest of the world is like a duotone rather than a boundary.

[image]

As I have stated elsewhere, feminism has fuzzy borders. In the vernacular of postmodernism, feminism is *imbricated.* There are many people or things which mightn't be purely feminist in themselves, yet they *accelerate the feminist agenda* all the same, because they transmit or validate feminist memes.

Feminism thrives and grows because it taps the immense reservoir of human venality, cupidity, fear, conformity and other *psychic crud*—especially the female half of this reservoir! Without access to this reservoir, feminism as a movement and as an ideology would crumble and blow away in the wind.

Now, the feminist sociopolitical organism couldn't keep existing solely on the back of such naive and passive support as I have suggested. In order to get going (and to keep going), it needed (and continues to need) an active cadre of self-identified indoctrinated believers—*preferably* in seats of influence. The organism cannot live without a brain—and a brain needs administrative capacity, otherwise, what's the point?

And so the indoctrinated operators (identifiable as feminists) find ample work, whatever their vocational standing.

And their work. . . is what? It is, to drip-feed the memes of female supremacism into the collective mind through channels large or small. Briefly, to *plant suggestions.* For although a suggestion is not the same as a command, there is at least a chance it will be taken up. Or, which is equally good, propagated by word-of-mouth!

And when suggestive indoctrinations trickle down the chain from voice to voice, they shade by degrees into *enculturations,* and therefore into unconsciousness. For culture, as we know, is propagated in naive oblivion. The original composition of a compost is discernible only in the outermost layers. . .

To recapitulate: feminism as a sociopolitical organism is set in motion, and kept in motion, only because *indoctrinated operators* work to make this happen. The world has gotten poisonous for men only because

these pioneering activists and ideologues have set about to make it that way, blazing a trail which others have followed, and made into a broad highway by the trampling of more numerous feet.

Were it not for the existence of the pioneering operators, there would be no operation. Their collective presence in the world has the virtue of a magnet, which generates a field in excess of its own dimension. The field, in turn, activates anything of a ferrous nature within its range.

This field would neither spring into existence, nor continue to exist, were it not for the existence of the magnet. And while it is literally true that the field is not the magnet, it is beyond dispute that both field and magnet are jointly comprehended under the rubric of magnetology—together they compose a unitary phenomenon.

This metaphor of the magnet roughly illustrates the principle that there is "more to feminism than feminism." The point is this: that the indoctrinated operators are feeding certain elemental, organizing ideas into the world—propagating them in all directions. And these organizing ideas are all *implicative or supportive of the occult dogma of feminism*— to wit, *female supremacism.*

The idea of *patriarchy* is the skeletal framework that holds the entire slamboozle together because, one way or another, everything hangs upon this idea. Patriarchy "theory" runs all through feminism (albeit more commonly *implied or assumed* than openly stated), and without such a doctrine feminism wouldn't amount to much.

Female supremacism implies moral license for women, because it implies that women are quintessentially more "right" than men, and therefore entitled not only to the benefit of the doubt in most cases, but to extra perks and pamperings as well. But female supremacism by itself is merely an "attitude," and insofar, has need of an "analysis" to back it up. Patriarchy theory provides that analysis.

Patriarchy theory is the harness, the device which draws together all of that otherwise random energy, magnetizes it, points it in a politicized direction, makes it into a coherent cultural undertow, a galvanizing narrative unity. . .

Propagate this narrative among the masses, or even the camouflaged elements of this narrative, and women everywhere will take the idea on board, finding in it a convenient way to conflate their dysfunctional psychic tendencies with what appears to be a transcending rationale—something "bigger than themselves," a Great Excuse From Heaven that parts the clouds and descends to earth like a sparkling column of sunlight.

The narrative, once internalized, spawns a multitude of spinoffs, sub-narratives, sub-memes and hybrids, all of which make their way from mind to mind through a variety of channels, dispersing randomly, like a fog, through the mental environment. Soon, it becomes difficult to define the source, or to occupy any kind of external standpoint.

The "personal" becomes the "political," and so every encounter with a male person becomes (potentially) a politicized moment, framed in the rhetoric of power imbalance. This instills women with a vague, almost mystical sense that some manner of recompense is owed them*simply because they are female*—and traces of this feeling can percolate into the smallest transactions of life. (The recompense in question being, of course, a restitution of some abstractly-understood thing which "patriarchy" has originally stolen—or so theory would have it.)

Under such a scenario, individual lives, essences, motivations and reflexes are negated, and subsumed by an ideological requirement, and women are converted into moral robots in the service of a zero-sum game.

Yes, the innate (inborn) proclivity of feminism, is to bestow moral robot-hood on women. And the shimmering, razor-thin line which divides moral robot-hood from moral agency, is the line that divides the non-feminist sector from the entire feminist zone of influence. That bright line, precisely, is the boundary.

And the day that feminism commences to preaching that bright line, robustly and full-bloodedly, is the day that the femplex goes into remission. But feminist preachers instead smear this bright line all over the landscape and make it a fuzzy duotone, because the last thing they ever want to see, is the dawning of that day.

For feminism, you understand, has amazingly little to say about ethical behavior toward men. Hear the feminist

silence roar! Their sparse words upon that subject are perfunctory and pro forma—rhetorical trinkets at best. In theory, feminism makes moral robots of all women, for it would have women believe that immoral behavior toward men is precluded from the realm of possibility. Were it otherwise women would, in theory, possess moral agency. And with moral agency would come responsibility—to wit, the primordial possibility of transgression.

But the sequestered intention of feminism (read female supremacism) is to endow women with power minus responsibility. For if women were to assume the burden of ethical behavior toward men, they would ipso-facto relinquish feminist power over men, by which I mean the power to deal with men arbitrarily—and female supremacism, in the form of perpetual revolution, could advance no further.

I, the present writer, am pro-choice, meaning that I believe in choice for women: *ethical choice.* I further believe, as a general thing, that choices have consequences, and that women should not be shielded from the consequentiality of their choices. For to experience the consequentiality of one's choices is an element of freedom not to be neglected and, which is more, indispensable to spiritual evolution. And I believe that women should undergo as much freedom as men would undergo, for I wish to see an efflorescence of their spiritual evolution.

Can't we all benefit from such blossomings?

Is TED now compensating for Hanna Rosin's misandry?

Paul Bonea · 17 January 2011 · Archived copy · Original

How long has it been since child abuser Hanna Rosin trotted out her children as fodder for the ideological war she is furthering, and used them as a way to trash boys and make them look stupid and unviable?

Well, she got some well deserved criticism for this, and so did TED, who regularly presents Rosin's misandric efforts.

And then suddenly this comes up, full of what seems to be real concern for male children.

Watch and decide.

Got Voice?

Paul Bonea · 17 January 2011 · Archived copy · Original

Thanks to you A Voice for Men Radio is well on the way to becoming a reality. One of the ideas that has emerged in discussions behind the scenes is that of lending some humor to the show by creating advertising and PSA parodies that relate to issues in the MRM. There is a limitless supply of material, but so far only one voice behind the microphone.

So if you, male or female, are able and willing to lay down a good audio track (we can add music and effects) and would like to participate in creating the tone of the show, feel free to contact me at avoiceformen@yahoo.com.

Or if you have ideas for ad parodies, feel free to let me know about those- or just post them here for discussion.

Again, thanks to all for pitching in to make this happen. PE

Feminism Is A Doctrine of Violence

John Hembling (JtO) · 18 January 2011 · Archived copy · Original

One of the foundational messages of organized feminism is that men are violent. In fact masculinity is a synonym for violence. If you're male, or have male relatives, you'll be aware that this doctrine doesn't correspond to reality, but checking theories against evidence has never hindered the adoption of ideologically driven law and policy making, in education, the courts, law enforcement and government.

There is no evidence that men, as a class, are inherently violent. Nor is there any evidence to support the idea that male sexuality is oriented towards rape, violence, or oppression of women, as organized feminism seems so intent on projecting.

They employ dishonest tricks to suggest that research backs up a claim and then fail to provide direct citation of that research. When you read articles from the camp of radical feminism, I encourage you to watch for that trick. (Studies show that x, y and z, with never a specific mention of what studies) That trick is one of the ways you can tell when people are lying. Murray Straus, an internationally recognized expert on violence and outspoken critic of feminist methodological flaws, referred to this as evidence by citation.

But today, rather than provide further refutation of the feminist lie that masculinity is inherently violent, I'd like to point out something a lot of people seem to miss.

Feminism itself is an ideology of violence.

If you're anything other than an MRA, that might sound outrageous; even hysterical. In demonstrating that I will not attempt prove that feminist ideology informs policy in the government, the courts, the family courts, direct law enforcement and in the educational system. If you're unaware of this, then you're too far behind to be usefully informed by this article, so I'd suggest an intro to men's rights for you. (see here and here).

Domestic violence incidents in which the police are called, mandatory arrest laws overwhelmingly result in the arrest of men, this is due to the widely propagated myth that domestic violence is a sexually differentiated form of violence. In reality, hundreds of peer reviewed studies show that women are as physically aggressive, or more aggressive, than men in their relationships with their spouses or male partners. [1]

Individuals working within the women's shelter industry as well as organizations addressing domestic violence have as much access to published, peer reviewed research demonstrating this as I do with a laptop and an internet connection, but produced media on the topic of domestic violence depicts men exclusively as the offenders, and women and children as the victims.

It does not seem reasonable to surmise that everyone working in the DV industry is simply incompetent, and that leaves two possibilities. One, the individuals in the women's shelter industries producing "educational" media on the topic of DV are all, as individuals, maliciously dishonest. This is possible, but in my opinion, not likely.

The other possibility is that the prevalent ideology creates a cognitive blindness or bias towards men, and the assumption of innocence and victimhood of women.

This ideology also informs the behavior and decision making of subscribing men and women, and it renders acceptable violence against non subscribing men, as well as non subscribing women.

A very small fraction of this accepted violence is direct, such as women striking or slapping men, because both the women committing such violence, and the men in receipt of physical abuse are trapped in a cognitive illusion that women's smaller size and lesser strength somehow justifies acts of violence done by them against men.

But direct violence, acceptable within the framework of feminism forms the smallest fraction of the pervasive violence justified by this ideology. Most of the violence promoted by, and enacted under the aegis of feminism is done on behalf of women, by proxy, at once or more removed from the instigator of the violence.

I am not playing word games, or being clever, I am being as clear as my vocabulary allows me to be. Women in domestic disputes – and I don't mean violent disputes but simple arguments – can and do use the police as muscle to escalate a nonviolent disagreement to a violent altercation.

The violence in such a situation doesn't directly touch the female aggressor who calls in state sponsored muscle in the form of police, but it cannot be disputed that forcible removal by armed enforcers is not an act of profound violence against theman who is removed.

That is one example. Another is the creation and enforcement of protection orders against men, by women. To be sure, in some cases protection orders are necessary and appropriate. Unfortunately, in many cases they are wholly frivolous, but still granted by the courts, without an evidentiary inquiry, simply based on the assertion of a woman that she "feels" threatened. Men have the same rights to protective orders, in law, but not in practice.

Enforcement of protective orders is again the once removed violence of police acting on the behalf of offended females.

Some indirect violence done under feminism's aegis targets women, as well as men. Laws which de-legitimize and criminalize prostitution do nothing to reduce its prevalence – assuming for the moment that this would be a useful goal at all. But criminalizing prostitution means that women providing sexual services for money must do so as non legitimate practitioners, without the protection from abuse that workers in other jobs enjoy.

The criminalizing of any area of commerce leaves it ripe for exploitation by criminal elements who are free, in an illegal business, to employ brutal violence, as well as addictive drugs to control workers. The illegal nature of a business also makes it much more dangerous for the clients, who may be robbed, assaulted or otherwise injured by service providers. Escalated violence within a sphere of activity is a normal byproduct of rendering a human activity illegal. This is not unknown to proponents of organized feminism seeking to criminalize areas of human activity they ideologically (read: personally) despise.

According to Doctor Kate Shannon at the British Columbia centre for excellence in HIV/Aids research; "while there has been a growing body of qualitative evidence documenting the negative impacts of criminalization of prostitution on the health and safety of sex workers, our study demonstrates, empirically – a direct link between the criminalization of sex work and the increased odds of violence against female sex workers." [2]

Indeed, escalated violence in prohibited activities is used for victim-assistance fund seeking, and as post facto justification for continued and expanded prohibitions under feminism's so called "humanitarian mandate."

Increased harm and human damage is the real product and the real goal of feminism's abolitionist movements against porn and prostitution, because the harm makes a good story to secure funding and political power.

Bureau of Justice Statistics on violent crime show that for all types of violent crime men are overwhelmingly more likely to be the victims. [3] Despite this glaring fact, the United States enacted a set of laws providing extra protection for women, and shortcutting the track to conviction for men. Men, who you may note were already more likely to be subject to violence.

The reason for this apparent discontinuity between data and policy is that feminism is, as stated, a doctrine of violence. In the case of VAWA laws, it's the pre-existing violent crime of which men are victims, compounded with the state enacting escalated violence against men through the police, the courts and the prison system.

To make sure I'm clearly understood*, locking a human being in a cage is an act of violence.* Enforcers armed with batons, guns, aerosols, and manacles enact violence by proxy on behalf of women under VAWA laws. Before VAWA, assault, battery, murder and rape were no less illegal than they are now, but VAWA, and the police policies that resulted from its enactment, is an escalation of violence against the group already most subject to it.

Every woman in a relationship with a man holds a metaphorical gun to his head, whether she chooses it or not. And every man in a relationship with a woman lives under her license until she chooses to exercise her power to destroy him. Recently, in Canada a woman who was in a violent relationship with a man chose to stab him to death while he

slept. The courts, informed by a feminist ideology of women's victimhood and innocence, acquitted her, even after her defense attorney admitted during the trial that she had options other than murder of the sleeping man.

The country's national newspaper, *The Post*, published a front page article exonerating the murderer based on her drunken state and her violent history. This outcome is only bizarre when considered outside the light that feminism is in fact, a doctrine of violence.

I realize that to anyone other than a men's rights advocate – what I've just said is going to be a bitter pill to swallow. In fact, I predict that a substantial fraction of the audience or readership of this article will reject what I've said here with a fit of outrage, indignation and will self righteously condemn me.

I'm accustomed to that, and I do not care.

Indeed, responses freighted with accusations of psychopathology, delusion, irrational hatred and other pathologies tell me and others that those leveling such ad hominem arguments lack the acumen or courage to actually address the substance of the argument. It doesn't actually matter if I'm a university professor or a slime mold, my argument stands or falls on its own.

I challenge you to address it.

[1] http://www.csulb.edu/~mfiebert/assault.htm

[2] http://www.cfenet.ubc.ca/news/releases/canadian-laws-prostitution-shown-increase-violence-against-sex-workers

[3] http://bjs.ojp.usdoj.gov/content/glance/tables/vsxtab.cfm

Why Rape Culture is Essential to Feminism

Walter Romans (TDOM) · 18 January 2011 · Archived copy · Original

If feminism is primarily concerned with equality, why is it that feminists are so adamant in their vilification of the masculine and the angelification of the feminine? Why are feminists so insistent that all men are potential rapists, wife beaters, and child molesters? Why is the existence of rape culture so important?

If feminism were actually what the dictionary purports it to be, most of us would consider ourselves feminists. But feminism is far more than a belief in the need to secure rights and opportunities for women equal to those of men, or a commitment to securing these rights, or even the movement committed to securing and defending rights and opportunities for women that are equal to those of men. This definition from the Encarta World English Dictionary is the surface view. It is what feminists want us to believe about feminism. It is feminism through rose colored glasses.

The truth about feminism can be found in the methods used to accomplish its rather noble ideal. It wasn't enough for feminists to demand equal rights to men by pointing out that women did not have equal rights or opportunities which should have been sufficient. Such discrimination would have been easy to prove and eliminate. Instead, early feminists created a myth of oppression. This myth was called patriarchy and it purported that women had historically been oppressed by men throughout history. Oppression is far worse than discrimination as it implies a form of control and can be equated to slavery.

By equating the discrimination faced by women with oppression, feminists accomplished two things. First they placed their movement on a par with racism in America. Blacks had been historically oppressed. They had actually been slaves and were actively being oppressed even after the end of slavery. Second, by stating that women had been oppressed, feminists painted men as evil oppressors and women as their victims. Since no one really wants to be seen as an evil oppressor, many men immediately joined their cause, lending it legitimacy.

But it would take more than mere statements to maintain that legitimacy. While the discrimination was apparent, the oppression was not. How were men as a class oppressing women as a class? That was a question that had to be answered. That women were financially dependent upon men was an obvious beginning. By keeping women financially dependent, men were oppressing women. This explanation also proved insufficient. The situation could simply be corrected by ending the discrimination that kept women out of the workforce and therefore was a by-product of discrimination, not actual oppression. To gain acceptance of the myth, feminists would have to do better.

Marriage became the next target. Feminists claimed that marriage bound women to their husbands like slavery bound slaves to their masters. This was a bit of a leap and even most women didn't believe it. For most, marriage was a social contract that bound man and a woman together in order to raise children. It was a cooperative endeavor that had, over time, resulted in the development of sex roles that suited each partner. Only women were able to become pregnant and nurse children so it was more natural for the woman to assume the role of raising those children while the man went off to work. The man's responsibility was to provide for and protect his wife and children. This view would make it difficult for the feminist to equate marriage with slavery despite the development of rigid sex roles.

But there was one other aspect of marriage, sex. It was a subject rarely talked about and that few knew little about prior to the sexual revolution, kick started by the birth control pill. Therefore it could easily be turned into the primary issue for women's liberation. Marriage bound a woman to a man for sex. It was sexual slavery according to the feminist and suddenly marriage was a horrible thing that could be painted as legalized rape and legalized rape was oppression worse than slavery. The onslaught began.

Rape became the vehicle through which all men controlled all women. All men were rapists or potential rapists, violent, controlling, and dominant. Thus marriage had to be destroyed and women had to have an easy way out. No

fault divorce, alimony, child support, and guaranteed custody of their children became feminist issues, as did legalized abortion. Each of these things would help end women's dependence upon men therefore liberating them.

Almost simultaneously, domestic violence was becoming an issue in society. The first shelters for victims were being opened and the crime was being exposed for the horror that it is. Unfortunately, early research was beginning to show that women were just as abusive as men. Suzanne Steinmetz published a journal article and subsequent book called "The Battered Husband Syndrome" that detailed the problem of women abusing their husbands. For the feminist, this would not do.

Feminists hard worked hard to maintain a focus on the evils of patriarchy. If women could be painted as violent, the notion of patriarchal oppression would disintegrate. They immediately attacked Steinmetz and other researchers who agreed with her point of view. They also set about to turn the issue of domestic violence into a gendered issue in which only one gender committed the violence and only one gender could be its victim. Men committed domestic violence and women were their victims.

Of course this could be contradicted easily. All one had to do was open their eyes to find male victims and female perpetrators. Women killed their husbands and the dead bodies were the proof. This had to be explained. It was simple. Women killed their husbands in self-defense. The husband was the real abuser and the woman who killed him was the real victim. There could be no other explanation. Even in cases where there was no evidence of abuse, it had to be true. Even in cases where the husband was asleep or the woman awaited to ambush him, it had to be true. Battered woman's syndrome became the explanation.

This disorder proposes that abused women frequently see no way to end the abuse other than to eventually kill their abuser. But it was dependent upon a pattern of abuse that persisted over time. Many cases did not fit this pattern, so it became necessary to convince the public that women simply do not lie about being abused and that it was quite easy to hide said abuse. Abused women were afraid to tell others or seek help. They explained away their injuries as "accidents."

They were too terrified to leave their abuser or did not want to leave their children. Even the children (who would never lie about the abuse they suffered) would lie to protect the abuser. And so it went. A lack of evidence was not proof that abuse had not occurred, in fact it might actually be evidence that it had. That such cases did exist became proof that such cases could exist and that became proof that all cases where abuse was alleged the abuse had occurred. Therefore, it was plausible that women who killed (or committed violence against) their husbands did so in self defense even when there was no evidence to support that they had been abused.

This led to another problem. If women were killing their husbands in self defense even when there was no evidence of abuse, this would mean that women were not reporting abuse when it was occurring. Therefore it became necessary to convince the public that domestic violence is a crime that not only can be easily hidden, but is vastly underreported and that because of this underreporting and hiding of the violence, women must be believed when they make such allegations.

Rape culture became the vehicle for the delivery of the message. Using the theory of rape culture and patriarchal oppression as a base, feminists set about to paint a picture of all men as potentially violent abusers of women. But they didn't stop there. They began the campaign of painting all men as potential rapists and began to paint them as child abusers and molesters as well.

Many studies were launched focusing on men as perpetrators of violence and rape against women and children to highlight male violence. These same studies typically ignored female violence. Even studies that did study both male on female violence and female on male violence ignored the latter when reporting the results when it was discovered that women commit domestic violence at nearly the same rate as men. This disparity made it appear that female violence didn't exist and the male violence is far more prevalent. This gender bias in research design allowed feminists to paint women as victims and men as perpetrators and to lobby for legislation to address only that side of the issue.

The passing of legislation like the VAWA lent more credibility to the feminist argument that men are the problem and that violence is a gendered issue. In fact this legislation went so far as to disallow government funding for research projects designed to study female on male domestic violence or to provide services for male victims. It also funded training for law enforcement, prosecutors, and judges that promoted a gender based view of domestic violence and led to the passage of mandatory arrest laws and primary aggressor laws that define men as the perpetrators and require their arrest even in circumstances where they have not committed an act of violence.

The promotion of rape culture is the fuel for the fire. It is the trump card in the hand of the feminist war on men. By claiming that all men are potential rapists, feminists create an argument that cannot be refuted. By virtue of having a penis, it is possible for every man to commit rape; therefore all men are potentially rapists. Rape is a crime that by many definitions could only be committed buy male against female. This of course, completely ignores the fact that the vast majority of men are not rapists and would never consider committing such an act. Thus the argument is an illusion, nothing more than smoke and mirrors. Nonetheless, it is the cornerstone of the feminist movement and therefore must be maintained.

To keep up the illusion, the definition of rape must continually be expanded. The feminist strategy has always been to propose the preposterous in order to move public opinion when taking a position on an issue, while giving as little ground as possible. So it is no surprise that early rape feminists proposed that all sex is rape and that because of their position as the oppressed, no woman is capable of giving consent for sex to her oppressor. The statement was radical and extreme and those who proposed it must have known that very few would buy into it. But they proposed it anyways, knowing that once the seed was planted, it would grow.

Proposing a more radical view of rape would make it easier to propagate a less radical expansion of the definition. That is exactly what happened. Rape grew from an act of violence to include sexual activity that many women freely engage in, but regret later. Today's notion of rape is that many women are raped without knowing they've been raped and many men are rapists without knowing they are committing rape. This view was promoted by Mary Koss in the 1980's that resulted in her proclamation that one in four women would be the victim of a rape or attempted rape by their early twenties. Such a definition also makes it easier to justify the statement that rape is a grossly underreported crime. After all, how can one report a crime when they aren't aware they've been victimized? Rape culture is the result of a widespread acceptance of rape to the point where many women aren't aware they have been raped.

This same strategy of gross exaggeration and distortion of a problem in order to move public opinion toward acceptance of the feminist viewpoint has been used successfully time and again. Patriarchal theory was a gross distortion that is now widely accepted and unchallenged. That domestic violence is a gendered crime committed by men against women is a gross distortion that is now widely accepted and unchallenged. That all men are potential rapists, child molesters, and wife beaters is a gross distortion that is now widely accepted and unchallenged. Promotion of rape culture is essential to feminists because rape is the most heinous of these crimes. It is the very foundation for the belief in the lesser distortions regarding child abuse and domestic violence. After all, if one is guilty of rape by virtue of one's gender, then guilt by gender of any lesser crime is easier to believe.

Guilt by gender necessarily establishes the moral superiority of the non-offending gender over the offending gender; in this case it is the moral superiority of the feminine over the masculine. By definition this is not equality and through the use of this tactic by feminists, feminism cannot be said to be about equality no matter how much it purports to be so. Rape culture provides the foundation for and is the cornerstone of feminist theory and is the justification for proclaiming the moral superiority of women over men and the resultant vilification of the masculine.

Note: This article is also available in Spanish.

A New Super Bowl Hoax that Eclipses the Last One in its Sheer Depravity

Paul Bonea · 18 January 2011 · Archived copy · Original

You know, I like to watch an occasional football game. This year I think I watched two but I have long been of the mind that in the end a hundred million Chinamen couldn't give a damn. Consequently I have no personal stake in anyone winning or losing, or in the game itself. However, I just got one of my regular deliveries from the mail list of change.org – which I follow for examples of cultural misandry. In it I was sadly reminded that rabid sports fanatics, as irritating as I sometimes find them, are a minor diversion in life.

It is gender fanatics that I worry about, and they have just thrown a Hail Mary of misandry the likes of which I have not seen in quite some time. I could say a thousand things about this, but I could not put it any better than Bernard Chapin does in his latest Inferno. What I will say is that when people urge me to dialog more civilly with these people, this post is why I am so hesitant. As Bernard says quite accurately in the video, these are "terrible, vile human beings."

And they are. They are not misguided, uninformed, overly indoctrinated or brainwashed. Well, they may actually be one or more of these things, but they are also the worst kind of human trash possibly imaginable. They are worthy of nothing but contempt and extreme condescension, and if anyone is expecting me to show them the civility that I would your average pedophile, please don't hold your breath. Misandric gender ideologues are worse than pedophiles. Unlike pedophiles, they are not satisfied with one victim at a time. They want nothing less than to harm an entire society, its children be damned, and they are willing to tell any manner of lie; proffer any kind of distortion and exert any amount of corrupt pressure to satisfy their sinister goals. This message from Change.org is proof positive of that.

This vileness needs to stop, by any means necessary.

People can make of that whatever the hell they want. Right now I am past caring.

Traffick911's Statistical Misrepresentation and Misandry

Chuck Ross · 19 January 2011 · Archived copy · Original

[box icon="none"]Ken Durden / Shutterstock.com[/box]

Paul Elam [1] and Bernard Chapin [2] have exposed the evil campaign perpetrated by Change.org [3] and Traffick911 [4] to draw attention to the scourge of domestic sex trafficking. Through statistical hyperbole and by lumping men, in general, with a few pathological sex traffickers, those activists have sacrificed men and used the Super Bowl as the chopping block.

Traffick911 perpetrated male universal criminality by employing NFL player Jay Ratliff in their PSA [5] in which he stated "And I'm mad [about sex trafficking]. Men I'm talking to you." One wonders which men is he talking to? He shouldn't talk to me; I've never trafficked anyone. Talk to the men (and women) who sell children into sexual bondage.

Ratliff goes on to say, "Real men don't buy children. They don't buy sex." Some "real men" do buy children, unfortunately. After all, androids aren't doing it. But "real good men" don't do it. Ratliff conflates the two because it has more mass appeal. And he goes a step further by saying that "real [good] men" don't buy sex. That is debatable and depends on the definition of the word "buy".

On the supply end, Traffick911 produced another PSA in which a youthful looking "All-American" boy type intimated that *he* was the face of sexual trafficking. Not the ex-con with tattoos on his face. He, the everyman, was a sexual deviant. And his clients are "just like us": they are fathers, husbands, teachers, and lawyers.

Vanillaizing, Americanizing, domesticizing, demonizing. That is the tactic activists utilize by spouting these myths to drum up support for their cause *du juor*. Twenty years ago it was domestic violence [6]; today it is sexual trafficking.

Now that Messrs. Elam and Chapin have elucidated the macro mechanism that allows activist organizations to foist their lies onto a sympathetic and unsuspecting mass, and considering that these groups are vying for precious resources – time, attention, and money – it is necessary to inspect the quality of the statistics that Traffick911 is using to conjure up sympathy for their cause.

In their high-gloss pamphlets [7] set for release in the Dallas area, Traffick911 offers these facts:

100,000 to 300,000 U.S. children are forced into sexual slavery each year for the pleasure and profit of their perpetrators.

Initial estimates cited in the Trafficking Victims Protection Act of 2000 (TVPA) put the number of trafficking victims *entering* the United States at 50,000. Since then, the estimate has been reduced to between 14,500 and 17,500 [8].

Traffick911 doesn't provide a citation for its statistics although it seems to be traced back to an article published in 1996 [9] by the *Christian Science Monitor* (it seems likely that this article is the source of the number, which includes the United States and Canada, because they use another citation from this article in another one of their bullet points). But the U.S. Department of Health and Human Services cited an estimation that between 244,000 and 325,000 American youth were at risk for sexual exploitation. The researchers responsible for these figures, University of Pennsylvania professors Estes and Weiner, suggest that the numbers be used with caution [10]:

These estimates…reflect what we believe to [be] the number of children in the United States "at risk" of commercial sexual exploitation, i.e. children who because of their unique circumstances of runaways, thrownaways, victims of physical or sexual abuse, users of psychotropic drugs, members of sexual minority groups, illegally trafficked children, children who cross international borders in search of cheap drugs and sex, and other illicit fare, are at special risk of sexual exploitation. The numbers presented in these exhibits do not, therefore, reflect the

actual number of cases of the CSEC in the United States, but, rather, what we estimate to be the number of children "at risk" of commercial sexual exploitation.

Despite the caveat, the researchers used a curious methodology to arrive at their "at risk" estimate. They provided a list of "feeder" characteristics or markers that suggest an increased risk for becoming a child sexual trafficking victim. These at risk youth were tallied up to arrive at the large number being cited. For example, 14,329 American youth, ages 13-17, living within driving distance of Mexico or Canada were added to the "at risk" pile.

If anything, the number of domestic youth sold or forced into sexual bondage is much lower than the numbers cited in Traffick911's literature.

Our society, with the normalization of commercial sex and the glamorization of pimping, is driving the horrific crime against our children. One pimp said, "we don't have to groom our girls anymore, society is doing it for us."

Ah, from the mouths of pimps.

If one reads the litany of feeder characteristics listed by researchers, victims are commonly poor and abused. "Society" isn't grooming girls for anything; they are falling into it because they have few viable options, or they are preyed upon by a small number of bad men.

As for "glamorization of pimping", take that up with the leftist propaganda arm previously known as Music Television [11].

1 out of 3 children who become homeless are sold into sexual slavery within 48 hours of hitting the street.

This is the most egregious lie of the entire campaign. The willingness to lie to this extent calls every single one of Traffick911's statistics and motivations into question. Here's what a discerning person should know:

The original citation of this statistic came in a 1996 article published in the *Christian Science Monitor*. The author stated [12]:

> **Within 48 hours of hitting the streets, a juvenile will be approached with an offer of money, food, or shelter in exchange for sex.**

This isn't cited either, but it is still much less benign than the picture painted by Traffick911. The group would have us imagine that gangs of men are roaming the streets black-bagging runaway youth and forcing them into sex. Instead of being forced, they are solicited for sex in order to "get by".

The tactic of these activist groups is to shorted the window of opportunity for us to act on this very urgent problem. By making sensationalist claims, giving us a 48 hour window to save these youth, the activists hope to force a critical mass of people to make irrational decisions with their money, time, and attention.

A war of attrition. War of attention. Same difference.

The Department of Justice designated the I-10 corridor as the number one route for human trafficking in the U.S.

Traffick911 brings this up because the interstate runs several hours south of Dallas, where the Super Bowl is being held this year.

But I-10 [13] is an interesting highway because it runs contiguously along the southern portion of the country. It begins in Jacksonville, Florida, touching the Atlantic Ocean; moves down to the mouth of the Mississippi River; stops in Houston, Texas – a major port; then touches El Paso – which is damn near Mexico; and it ends up in California.

I bring this up because Traffick911 is concerned with *domestic* sex trafficking. But being so close to major American entry points like El Paso, Houston, New Orleans, and Jacksonville indicates that trafficking victims are both non-domestic and not necessarily used for sex. Which brings up a whole other part of this debate that isn't being discussed: labor trafficking and the use of male victims.

Using the Super Bowl and Conclusion

Curiously, Change.org has made a national case by honing in on the Super Bowl and its fans, calling thousands of them "rapists" and demonizing men. This reeks of the tactics used by domestic violence activists back in the early 1990s who conjured up false claims about the prevalence of domestic violence on Super Bowl Sunday.

But why focus on the Super Bowl? There are large conventions held in American cities all year long. Las Vegas' modern existence is based on them. *If* sex trafficking is as big a problem as activists claim, why not focus on those venues? By leveraging a "masculine holiday", they are able to kill two birds with one stone. The draw attention to their cause and they diminish an event that is heralded and looked forward to by men across the world. Not only this, but they use an occasion where men are smashing their heads into one another to draw attention to their issue and then turn around and paint all men with one brush.

That loose cabal of feminists are employing macro and micro tactics to destroy masculinity.

1. Paul Elam. http://avoiceformen.com/2011/01/18/a-new-super-bowl-hoax-that-eclipses-the-last-one-in-its-sheer-depravity/

2. Bernard Chapin. http://www.youtube.com/user/pinegrove33?feature=chclk#p/u/0/-_sYi6jteAs

3. Change.org. http://humantrafficking.change.org/blog/view/why_wont_the_2011_super_bowl_committee_protect_kids_from_rape

4. Traffick911. http://www.traffick911.com/

5. Traffick911 PSAs. http://www.traffick911.com/page/im-not-buying-it

6. Super Bowl Domestic Violence Myth. http://www.fair.org/extra/9304/superbowl.html

7. Traffick911 pamphlets. http://traffick911.com/uploads/web%20brochure.pdf

8. U.S. Health and Human Services document. http://aspe.hhs.gov/hsp/07/HumanTrafficking/LitRev/

9. Ibid.

10. Estes and Weiner. http://www.sp2.upenn.edu/restes/CSEC_Files/Exec_Sum_020220.pdf

11. MTV's *Pimp My Ride*. http://www.mtv.com/shows/pimp_my_ride/season_5/series.jhtml

12. Sex Lures Kids from the Burbs. *Christian Science Monitor*. http://www.csmonitor.com/1996/0830/083096.intl.intl.1.html/(page)/2

13. I-10 Corridor. http://en.wikipedia.org/wiki/Interstate_10

More from Chuck Ross here.

An Open Letter to Congressman Ted Poe of Texas

Paul Bonea · 19 January 2011 · Archived copy · Original

Congressman Ted Poe

2nd District of Texas
Washington, D.C.

Dear Congressman Poe,

Over the past few days I have become aware of some very disturbing events taking place in the state of Texas. A radical left wing organization, change.org, has undertaken a campaign to promote egregious disinformation about child abuse happening here and is targeting the upcoming Super Bowl, characterizing it in no uncertain terms as a gathering of pedophiles that will be raping children over the Super Bowl weekend. As shocking and incredulous as that sounds, it is exactly what is happening.

The front organization for this effort, called Traffick 911, which ostensibly operates as an educational program geared to prevent forced childhood prostitution, has been disseminating information that is characterizing men generally, and male football fans in Texas specifically, as disproportionately populated with child sexual predators. They are doing this with outrageously inflated and fraudulent statistics which can be seen prominently displayed on their website at traffick911.com.

Now, with the direct and active assistance of change.org, they are attempting to coerce the Super Bowl Host Committee into supporting and endorsing their activities. I personally received an email from change.org containing a petition to be presented to, among others, the committee. That message opened with the words, "Every year, children as young as 11 are trafficked to Super Bowl cities. There, football fans – usually men, often inebriated – will pay traffickers to have sex with them."

Digging further into the information provided by Traffick 911, I found that they claim that "300,000 U.S. children are forced into sexual slavery."

What I have learned, Congressman Poe, from the report from The Texas Human Trafficking Prevention Task Force, paints a picture markedly different than that claimed by change.org and Traffick 911. The task force report indicates that since January 1, 2007, there have been 554 human trafficking investigations, which is roughly 11 investigations per month to date (48 months). Those investigations led to the arrest of 132 people (2.75 per month). In total, 29 suspects were convicted of a human trafficking-related crime.

This represents little more than one conviction every two months by the efforts of four federally funded task forces, as 5% of cases investigated resulted in a conviction. Of sex related crimes deemed to be an extension of human trafficking, "24 were charged with prostitution-related charges, 15 were charged with rape," says the report.

If those charged with sex related crimes were all convicted, it would add up to less than one conviction a month over the 48 months.

And this is justification for characterizing Texas football fans as a collection of pedophiles?

No, Congressman Poe, it is not. And it makes this patently disingenuous approach to the problem an obscenity against the truth—proffered by left wing ideologues that are attempting to extort support and funding, indirectly from the football fans in your state.

So I am sure you can imagine how dismayed, how utterly shocked I was to see that you, sir, a supposedly conservative representative of the citizens of Texas in Washington D.C. *are scheduled to speak in support* of *Traffick 911 and change.org's disgusting agenda* to play politics with abused children at a "Tailgate Rally" scheduled for February 5th of this year in Mansfield, Texas.

Anyone would agree, Mr. Congressman, that we all need to work together in the best interest of children everywhere. And of course those efforts should be bi-partisan. But this campaign of lies and slurs against innocent, hard working citizens who happen to attend a football game is so far beyond the pale that it defies decency. I urge you to please consider what your public support for this group and organizations like change.org implies about your allegiance to the honest voters who have entrusted you with your office.

At the same time I am sending you this letter I am also posting it to my website at avoiceformen.com, where we get tens of thousands of visitors per month. We have readers from all over the world, with many from Texas. And while we do not endorse or oppose particular candidates, most all of us share a concern for what has happened in our society from a tide of toxic left wing politics. This particular set of circumstances is about as toxic as it gets.

So again, I urge you to investigate what and who you are choosing to affiliate with in regards to Traffic 911 and change.org. There are much better ways for you to advocate for our children, and serve your country, than this.

Sincerely,

Paul Elam
Houston, Texas

Congressman Poe's contact page:

https://poe.house.gov/contact/contactform.htm

It is Not a Light Matter, to Set Yourself Alight!

Luigi Logan (aka Fidelbogen) · 21 January 2011 · Archived copy · Original

To the right is a photograph of Vasilica Iulian Grosu, a Romanian father who has chosen self-immolation as a way of protesting the custody arrangements involving his son. This picture was taken at Victoria Square in Bucharest on 12 July, 2005, in front of the Romanian government building.

Mr. Grosu is protesting the fact that although a Romanian court had awarded him the custody of his son, the son remained with the mother in Spain where a Spanish court had taken the boy away from him. And it seems that the Romanian government had taken NO steps to expedite the boy back to Romania. Nor could Mr. Grosu get any satisfaction from the International Court in The Hague. Mr. Grosu had exhausted all conventional measures when he finally hit upon this incendiary method. In the end, the police stepped in and doused the flames, but Mr. Grosu's body was burned over 55% of its surface. So he took an enormous risk of killing himself even though it isn't clear if he actually intended to do so. But whatever his intentions, Vasilica Iulian Grosu died of his burn trauma 8 days later on 20 July, 2005. Read more about it here, and here.

[image]In our next photo, we meet a very different man with a very different mission. This is the Vietnamese Buddhist monk Thich Quang Duc who, like Mr. Grosu, chose self-immolation as a form of protest. On 11 June, 1963, Quang Duc set himself ablaze while seated in the Buddhist posture of meditation. His aim was to protest the brutality of the Diem government which amongst other barbarities practiced genocidal repression against Buddhists and Buddhism – and concerning which, President Diem responded with the kind of pompous official stonewalling arrogance that we know too well. Quang Duc did not have the benefit of timely rescuers – no doubt he wanted it that way. So unlike Mr. Grosu, Quang Duc endured no 8-day lingering agonies in the hospital – the inferno did its work and toasted him to a crisp within a few short minutes! And according to witnesses, he sat through it with all the unflappable composure of a Sakyamunic sage. Afterwards, his friends reverently removed what was left of him.

What on earth could drive a man to set fire to himself? One thing is for certain: setting fire to yourself is no joke. I don't intend to try it, and I would not encourage you to try it either! To do such an horrific thing, you must be feeling very, very strongly about something, and you must feel that nothing else any longer avails you. It is clear to me that both Vasilica Iulian Grosu and Thich Quang Duc had no further care for this life at all, and chose to express this in a way which they thought might make a difference.

Such is the power of martydom. And this (pointing to myself) is *not the stuff of which martyrs are made!*

So I shall have done with these morbid fooleries that weigh so heavily upon mine heart! It is time now to "lighten up".

Perhaps I will go to amuse myself with a silly computer game about throwing rocks at boys. . . .

Pig Latin

Adam Kostakis · 23 January 2011 · Archived copy · Original

Lecture No. 4

"It is as if the ordinary language we use every day has a hidden set of signals, a kind of secret code" – William Stafford

To recap on last week's lecture: Men's Rights Advocates should not be afraid to play around with words; to reframe debate; to recast conventional linguistic usages however we see fit. Don't be afraid to make a game out of it. Use words – and the meanings you choose to ascribe to them – to mock, humiliate, and confuse your enemies. Here's a good example – it makes use of typical feminist phraseology, but with one major difference:

> Not all patriarchs are like that. I am a patriarch – and proud of it – but that doesn't mean that I, personally, am responsible for what other patriarchs do, particularly not those radical patriarchs. But patriarchy isn't a monolithic entity. There isn't only one kind of patriarchy. There are lots of different types of patriarchs who have different views.

Note that defining yourself as *a patriarch* need not imply that you define yourself *as feminists think that patriarchs should be.*

Feminists are not linguistic arbiters; you are absolutely free to call yourself a patriarch using your own definition of the term, which may or may not coincide to some extent with their definition. Whatever the case, though, you certainly don't need to explain which qualities you possess that, in your mind, make you patriarchal. However, upon announcing that you are a patriarch, you may find feminists attempting to trick you into giving some definite shape to your patriarchy; the shape having already taken form in her mind, her task now is to get you to acknowledge it. She will say something emotive like, "oh, so you think men should just be able to rape women with impunity?"

Your initial response, of course, will be a furrowed brow. Then you will say, "of course I don't think that. And yet I am still, most certainly, a patriarch."

In this example, you could define patriarchy any way you please; having decided in advance that feminism is non-credible, you have dismissed altogether any feministic notion of what patriarchy is. *You could even, if you like, define yourself as a patriarch on the grounds that you support equality between men and women.* Yes, that kind of wordplay will wind them up no end, because feminism depends upon a peculiar configuration of words and meanings, which may not be circumnavigated without signaling a threat to the ideology's power base.

Does the suggestion above sound preposterous? Well, I can but refer you to a real example of a social movement, the success of which has depended, for the most part, on its adroitness at linguistic manipulation. I am speaking, of course, of feminism, the proponents of which have made it their business to recast perceptions of reality through the redefinition of words. But this weapon is available to all those who are marginalized; it is the *establishment* which must defend its orthodoxy, *not the outcasts!* And while feminists once made great use of this strategy on the linguistic battlefield, it has become a point of vulnerability for them now that they control the machine, rather than rage against it. *Now,* you see, they must consolidate their gains; they must conserve what they have created; and thus, they are placed on the defensive, guarding their etymological orthodoxies from those who beg to differ. As I noted in the first lecture, their capacity for controlling perceptions of reality is faltering. The iron is hot. It is time to strike!

But, have I been too quick to dismiss the definition of feminism as offered up by feminists? I think I may have been. Even *essentially contested concepts,* as W. B. Gallie referred to them, must have meanings which are *greater than normative,* else communication about them would be rendered impossible. That is – there must be some

amount of general consensus over what feminism is, between feminists and anti-feminists, or we would not be able to argue about it! Even despite the differences between a feminist's view of feminism and of our own, some *shared content* must exist at some level, or we would be talking about entirely different things. They might be talking about the feminist movement, while I am talking about horse-rearing, although we both refer to our respective subjects as 'feminism' – but we wouldn't have much to say to each other, would we, if this were the case?

So, I shall posit the following as a *universally applicable definition* of feminism; that is to say, it must fit everyone's criteria for what feminism is, *in spite of* the different perspectives that different people hold on its nature. It is a suitably limited definition, since it can encompass only those parts of feminism which all definitions hold in common.

So, here it is: feminism is the project for increasing the power of women.

That, then, is what everybody who discusses feminism holds in common regarding the concept, whether they are supportive, skeptical, or nihilistically indifferent. No feminist, I think, would deny that this is, at the very least, the 'bare bones' of feminism, even if she would prefer to flesh it out in a lot more detail. But that will not do, for beyond this narrow inference, *we disagree with each other.* To be as objective as possible, then, we must take only that which everybody agrees upon, and that is our universally applicable definition.

Note that there is no mention of equality. This is because, as I uncovered last week with the help of one Nick Levinson, there are a number of feminists who explicitly did not pursue equality, but supremacy. So, equality cannot fit into the universal definition of feminism, since certain feminists themselves – who were very famously, unequivocally feminist – disavowed it. To say that feminism is 'about equality', then, would be to place oneself in diametrical opposition to several extremely influential feminists! And why, that would be … *misogynistic!*

Nor can feminism be said to be the project for increasing the power of women *relative to men,* since, in this counter-feminist's view, feminists are often quite content to increase the power of women in an absolute sense. That is, they endeavor to *grab all they can* for women, without reference to the status of men. The phrase 'relative to men,' then, only serves to imply that women are power-*less* relative to men at present, thus casting feminism in an unfairly favorable light. In reality, once women do achieve power which is at an equal or equivalent level to that of men, the demands of feminists do not stop. What we find is that female power becomes entrenched, and extended, and when it surpasses male power, this is simply referred to as 'parity' and ignored by feminists – at least, when they are not gloating over men's newfound powerlessness.

Nor are we able to list, in our universal definition, the specific areas of life, or *spheres,* in which the feminist project applies. This is because feminism is inherently universalizing; it seeks to colonize and dominate every single facet of life where men and women meet. It aims for domination in *every* sphere of life, actual and potential.

You may disagree with some of the points above, particularly if you are supportive of feminism. But this does nothing to change our universal definition, because all we can say about those points is that *they are contentious.* That is, feminists and non-feminists, who are educated about feminism, disagree about these aspects of feminism, and it would simply be biased to take one or the other view for granted. That would be like consulting *only* Jacobins on the historical accomplishments of the Jacobin Club, or like canvassing *only* conservatives to explain modern liberalism. It would be a good example of poor methodology, and would help us very little in our search for truth. Right? So then, our universally applicable definition cannot be expanded beyond that which we stated before:

feminism is the project for increasing the power of women.

We must not be swayed by feminist attempts to deny the universalizing tendency inherent to feminism. In their attempts to win the debate over *what feminism is,* feminists are notorious for abridging their own ideology to a nub of its whole, and presenting their support for – and your dissent from – feminism as resting entirely on a single issue.

Let me give an example, in which you are confronted by the Appeal to Franchise. You have just stated that you do

not support feminism. Your feminist opponent's next move is to reduce the entirety of feminism to women gaining the right to vote – thus implying that you must oppose this, since you claimed to oppose feminism. You must simply remind all onlookers that feminism is about more than this and cannot be reduced to a single item as she has tried to do. You can openly state your support for that single item – in this case, the vote – while nevertheless maintaining your antipathy towards *feminism,* this being in no way reducible to women's right to vote.

Essentially, your conscience is clear, and you are free to label yourself a non-feminist – and even, an anti-feminist – *sans* the implication that you therefore support every single thing that feminism opposes.

So, to recap: the only thing we are all going to be able to agree on is that feminism is the project for increasing the power of women. As you may have noticed, feminists go a little further than this when speaking about what *they* think feminism is, and they shall have plenty of half-truths and obfuscations to offer up if you ask them politely enough – though remember, it's not their job to educate us about these things.

As such, we may leave them to their own fluffy fantasies, and move beyond the universal definition to one which more accurately accounts for men's experiences of the world.

So, here is the definition I offer up: "feminism is the most recent, and presently the most culturally dominant form of Gynocentrism. It is a victim ideology which explicitly advocates female supremacy, at every facet of life in which men and women meet; it does so in accordance with its universalizing tendency, and so it does so in each sphere of life, including but extending beyond the political, social, cultural, personal, emotional, sexual, spiritual, economic, governmental and legal. By female supremacy, I refer to the notion that women should possess superiority of status, power and protection relative to men. It is the dominant cultural paradigm in the Western world and beyond. It is morally indefensible, although its adherents ensure that their hegemony goes unchallenged through the domination of societal institutions and the use of state violence."

In response to last week's lecture, Primal offered up his own definition of feminism, which is not quite the same as mine, but the two are certainly complementary:

> Gender-feminism is an overarching ideology built on a stack of bald-faced lies. As the primary reverse-sexist superstition of Post Modern age, it forms the foundation for female sexual supremacy in the name of 'gender' equality. Like other half-baked Utopian fantasies, it is totalitarian to the core. It is formed from a witch's brew of recycled but dis-credited ideological relics from the trash heap of history…relics like Marxism, Romanticism and Classism. It's proponents proudly destroy well-established standards of scholarship to force others to take the ideology seriously. It's adherents have spread like carcinogenic pathogens in authoritarian institutions…that is wherever power is perverted for political reasons. It's philosophy is nonsensical, circular, and self-serving. As the primary moral foundation for the mainstream hate groups which operate in the name of Women's Rights worldwide, gender-feminism is a dangerous dogma and one that has no place in civil discourse.

Both of our definitions are rather lengthy, although I think it is useful to have a statement of exactly what we mean by the term. It could be much shortened and presented as follows: feminism equals female supremacism.

That the shortened version is more memorable is offset by its unfortunate implications that i) only women are feminists, and

ii) all women support feminism. Neither i) nor ii) is correct. The charge of supremacism alone is not really sufficient for our purposes; it leaves too much left unsaid regarding *what this supremacism is,* and about the *success rate* of feminism so far. For shorthand purposes, it will do, but it should be remembered that it is a reduction of broader definitions as worked out here and elsewhere.

What may be more useful for our purposes in presenting our view of *what feminism is* is a brief statement of its *goals.* Feminism essentially seeks the following goals:

(1) The expropriation of resources from men to women.

(2) The punishment of men.

(3) To increase (1) and (2) in terms of scope and intensity indefinitely.

I feel that such a definition will strike a nerve with feminists themselves – *because it hits a little too close to home.* That the real-world effects of the feminist project have indeed been (1) and (2), and that these have increased in scope and intensity over the years (3) is frankly, irrefutable.

Time has yielded the truth about what happens when feminist-minded women come to occupy the most powerful positions in society, and that is that Men's Rights are systematically trashed. The more power that feminists have, the more new laws are created to accomplish greater confiscation of men's property and intensifying violations of their liberty, bodily integrity, and lives.

But there is hope. For it is deeds, not words, that shall speak our enemies.

Have a pleasant weekend, everyone.

Starting out 2011 with a Bang

Paul Bonea · 23 January 2011 · Archived copy · Original

As a writer, I am supposed to avoid clichés like the plague (pun intended). However, today I couldn't even title this article without using one that is as old as the hills (2nd pun intended as well). But as with most clichés, it tends to fall short.

To put it more succinctly, we at AVfM did not start out the new year with a bang, but with a massive concussive explosion that is blowing the windows out three streets down from me.

Let's take a quick review of what has happened since we started referring to the year as 2011, just 23 days ago.

First, on January 8th came a mention of AVfM, not just in the mainstream media, but in the NY Times, complete with a link to this site. I know, I don't hold them in any higher regard than you do, but what they lack in prestige they more than compensate for in exposure.

Just a couple of days after that, our "little globe" near the top right of this page passed 200,000 visits. It has been recording the traffic here for all to see since July 3rd. We got the first 100k hits in four months and the second 100k in just a little over two. That spells growth, for sure.

Then, on this very auspicious morning, AVfM also hit another landmark, as you can see here. 10,000 comments. In the blogging world, 10,000 comments is an accomplishment in and of itself.

I say with no small measure of pride that that within those volumes of postings, we have the collective wisdom of men (and some women, as well) in the MRM that is unrivaled anywhere on the net. That means *you* have put this site on the path to becoming one the most prominent voices in men's rights in Western culture.

And make no mistake about it, A Voice for Men IS a men's rights website; no compromise, no apology.

To cap all this off (damn, those clichés!) we recently undertook a campaign to raise $4,500.00 US to kick off an internet radio program that will help this movement gather even more steam. To be quite honest I was prepared to be elated if we raised 75% of the funds in 30 days.

We exceeded the goal by a nearly a thousand bucks in 13 days (banner to be updated soon).

And the donations are still coming in.

So did we start the new year with luster? Oh yeah. Big time.

And now it is time for me to get really busy. It is time for your soon to be Chef de Cuisine (the under-chef of *your* MRM kitchen) to do *mise en place* for the upcoming banquet. I need to get four one-hour shows in the can and two in pre production before we launch, so I won't have time for writing outside the need for what you have just paid for.

Luckily I have some articles in reserve, from some very good writers, and they will be coming out starting tomorrow. But if you are a contributor here, or have wanted to be, this is a really good time to crank up the

submissions, as well as the volume.

Content is king on the internet (and everywhere else in media) and we need to keep this thing going.

This article is also a very good place for readers to comment with suggestions on show content. What would you like to hear on A Voice for Men Radio? It is, after all, very much subject to your input. Just as this website has been from the beginning.

Again, another parting word of thanks to everyone, financial and moral supporters, who have driven us to smash though our goals and raise the bar forever on what can be expected from the MRM. And I have no intention of seeing this end with internet radio. It is a stepping stone, for me, and for us, to getting our message out to a world that does not want to hear it. Their choice to not listen has been too available, too long.

That is going to change, and right soon.

An IMPORTANT Announcement About AVfM Radio!!

Paul Bonea · 23 January 2011 · Archived copy · Original

The following message was posted to the AVfM Radio thread just recently by Stu, a regular reader of this site. I urge you to read his entire post and consider the amazing generosity he has offered to help us launch A Voice for Men Radio- PE

Good to see the donation meter moving up again. It is not fast enough though. I was reading the comments from that person "feministing bitch" and the comments after by other people. What ever this person is……feminist man hater…..MRA trying boost donations…..general shit stirer….male or female…..doesn't matter. The opinion represented is a true reflection of typical feminist opinion and feeling. Even if it's just a shit stir from a person with no interest either way….hate to say this….but it has some truth in it.

It doesn't matter where this person came from either…..if you go to feministing…..even though there doesn't appear to be any discussion about this impending radio station…..the sentiments are in line with so many posts on that site that it would relect most of their opinions even if it is not from one of their own. Therefore…..real or not…..it has had the effect of sending readers to feministing in search of "feministing bitch"…….only to find that they are all "feministing bitch"

The truth is that we are raising this paltry $4500 very slowly. Of all the men that are writing about the evils of feminism and misandry…..and who are victims of such…..you would think that out of those tens of millions……$4500 would be raised in a heart beat. I live in Australia, and I have donated $100. I know that Angry Harry…….who lives in the UK has made a substantial donation…….very possibly the biggest donation so far……but I don't know the exact amount.

I want to see this radio station get up and running asap. So I'm making an offer here that should……hopefully…….loosen a few purse strings.

Here in Australia……it is the 23rd Jan 2011…….time right now is 12:56pm.

I'm working on my time…..so you can do the conversions depending on where you live.

I will check the donation meter on 24th Jan 2011 at 1:00pm…….my time. That gives 24 hours for you guys to dig into your wallets and donate…….and……**I will match all donations received in that time……dollar for dollar…….up to the $4500 dollar threshold.**

That means if a total of $200 is donated and appears on the donation meter by then……I donate $200. The donation meter right now is showing $1057 left to go. That means potentially…….you guys could donate $528.50…..and I would have to match that……and it would be done….mission complete.

For those that might think…..this guy who's not even in US….must be loaded……..well…….I'm not…..I'm a blue collar wage slave……a forklift driver storeperson…..I'm not broke….but I'm hardly loaded.

Paul……hope you read this soon….and maybe you would like to copy this post to somewhere prominent where everybody will read it.

Good luck.

What Is Masculinity?

B.R. Merrick · 24 January 2011 · Archived copy · Original

Just recently, a rather contentious issue was examined at this website, concerning the design of another website for male studies. I was struck by the high level of "Hot debate" comments underneath the article, as well as the large number of comments themselves.

I do not wish to reexamine the issue of whether or not that other website's design can be considered masculine, gay-centered, feminine, or even whether Paul should have written the article in question. I think that Paul's decision to end the debate on a high note is sufficient. However, I do think that many of the points mentioned by numerous commenters are worth exploring in a different vein. One comment in particular, by the writer whose article sparked the whole debate, is definitely worth closer examination. Jack Donovan is under the impression that the word "masculinity" has lost its meaning.

I am not interested here in delving into Donovan's mind, or creating more hot debate. If such disagreement arises again, so be it. But I will take issue here with definitions, meanings, usage, and our society's tendency to destroy, whether intentionally or not, a wonderful word like "masculinity."

But first, some music.

Below are two audio selections from the orchestral repertoire. If you are a classical fan, you may recognize one or both of these works, so my little experiment may not work so well for you. If you are not a classical fan, don't worry: Both examples are two minutes or less. Simply listen and tell me which piece was written by a man, and which was written by a woman:

Musical Example 1

Musical Example 2

It seems fairly obvious, doesn't it? Musical Example 1 is soft, slow, with long, drawn-out notes played by the strings, a delicate harp playing descending modal scales, and the whole of the work sounds rather sad or forlorn. For a piece such as this to be expressed well, an attention to fine details and an intuitive grasp of emotional expression is required. Are these not the qualities we normally associate with the feminine?

Musical Example 2 is loud, harsh, exciting, violent, and tremendously difficult to play. It requires an orchestra at the top of their form, each player a virtuoso. It is commanding and demanding. It makes you sit up and take notice. (It is also, incidentally, my favorite piece of music of all time.) I would argue, and I'm sure most would agree, that these are qualities we normally associate with the masculine.

I'm sure you realize where my little experiment is headed. You may be thinking that I want you to think that Musical Example 1 was written by a woman, and Musical Example 2 was written by a man. The more perceptive reader would probably anticipate that I'm up to something, and that there is some sort of trick being played here.

The more perceptive reader is correct. I did play a trick. Neither piece was written by a woman. They were both written by a man. A single composer: Igor Stravinsky.

These two brief examples help to explain why I think Stravinsky was one of the three greatest composers of all time. Granted, that's an opinion, and can never be more than that. But it can also never be more than my opinion that the first example, from the ballet "Orpheus," and that the second example, from Stravinsky's earth-shattering, landmark masterpiece, "The Rite of Spring," are both an exploration of the masculine.

Just because I assert that the above is merely my opinion does not mean that "masculinity" is ultimately meaningless, or that it is always thus symbolized in music and art. I think that much of what is normally or traditionally associated with the masculine is merely perception, and nothing more. That's not such a bad thing.

The masculine, as it is represented in "Rite," is indeed violent. The final whirlwind during the finale is, again in my opinion, the single most violent passage of music ever written for orchestra. By the time the ballet is finished, The Chosen One has been chosen, and *she* will be sacrificed by the *men* (with the blessing, of course, of the surviving women of the tribe) to appease the gods of spring. Was Stravinsky a misandrist? I have never seen any evidence of that.

To the contrary, the way that the masculine is represented in the ballet "Orpheus" seems to indicate that Stravinsky understood something about masculinity that I like to think I understand. The title of Musical Example 1 is actually "Orpheus weeps for Eurydice," who was his wife, according to legend. Here we have a heterosexual man with the ability, through the normally feminine-associated arts, to charm nature, and to sensitively explore deep-rooted emotion. Was Stravinsky a poof? Hardly. (Although Tchaikovsky was. And if you choose to follow that wonderfully funny link, you will hear a segment of the most violent part of his final work. This is the same Tchaikovsky that wrote the intricately delicate and beautiful "Nutcracker.")

Does this mean that "masculinity" has no meaning, since these two pieces of music are so divergent? To the contrary. But would there be any problem with going back to original meaning? Perhaps, because it's also true that many of the words we use have evolved over time, making original intent impossible. Sometimes, political considerations are responsible. It is my view that the word "liberal" was hijacked some decades ago by a political ideology that is far from liberal. There is even an argument currently *en vogue* within the anarchist community as to whether or not we should try salvaging the word itself, or move on to calling ourselves "voluntaryists" or "abolitionists." There are good arguments to be had on both sides.

There is also the consideration that what normally falls under the heading of a particular term has changed to such a degree that the definition has to be reduced. In keeping with the musical examples I have proffered, I can safely say that this has happened with the term "music."

I am quite certain that the definition of "music" used to mean: "Sounds that are deliberately organized for the human voice and/or musical instruments, where such organization leads to a harmonious outcome." If you listen again to the example above from "The Rite of Spring," you may think that it doesn't qualify as music, if you were to go by this definition. It is true that the twentieth century brought about such an explosion in ideas, genres, styles, and attitudes, that the above definition simply won't work any longer. Therefore, I believe that the definition of music at this point is probably: "Sounds that are deliberately organized for the sake of their sonorous qualities alone."

Therefore, we basically have three options with the word "masculinity," as I see it:

1. Declare the word to be meaningless, and weep like Orpheus.
2. Fight for the original meaning.
3. Strip down the meaning to its bare essentials, and stand for that no matter what.

I see no point in Option Number One.

I see very little point in Option Number Two, because there are numerous things about "original meaning," depending on the individual or group of individuals who stand for that meaning, that would count people like me out of the realm of what is "masculine." In fact, I think that in modern-day America, perceptions of manhood are so far askew as to leave a great many heterosexual men out in the cold as well. I believe that feminism and misandry are only partly to blame. There are also various systems of coercion in place doing their part, many of which were in existence long before modern-day feminists sank their talons into those systems. There are also non-coercive elements to blame, such as the consumer culture; and there are developments that have been a positive boon to humanity, such as the Industrial Revolution, which has altered every single aspect of human existence beyond recognition from ancient times, yet has presented us with challenges that I don't think we have completely addressed. To go back to some ancient form of masculine existence or an outdated definition is simply out of the question; therefore, original meaning has very little use in a Post-Industrial, Post-Enlightenment, Information Age.

The option for me, even if I go it alone, is Number Three, to strip the word down to its bare essentials, and to grow it from there, with equal amounts of love, freedom, truth, and peace. Here, in my view, is the bare, essential, pure, fundamental meaning of "masculinity":

The existence of manhood; and the perception, recognition, and application of reality through it.

It is my considered opinion that both musical examples above fit nicely within this definition, as both were written by one who existed in manhood, and who perceived, recognized, and applied the principles of the universe in which he lived to create his music. His contribution is different from a football player's, from Jack Donovan's, from mine, and from every other man who ever walked upon this earth, or whoever will, but it is still masculine.

The key, as I see it, is to take that basic definition, own it like you own manhood, and walk in whatever direction your volition takes you, so long as you're not causing harm to anyone else. Always remember that your face, body, musculature, brain, and various internal organs, even if women possess many of the same, are unique to men in the way that they have been affected by your masculine genetic code, and the attendant hormones surging through your masculine body. We can travel the world and recognize men, distinct from women. We have always been able to do this. We always will.

As I said in my first comment on Paul's hotly debated article, I have no problem with effeminate men. The reasons why I have no problem with them are, first of all, because "effeminate," like beauty, is in the eye of the beholder; secondly because, as I hinted in that comment, I had numerous positive experiences with effeminate men in group therapy. Without getting into detail, let me tell you of a singular experience I had where the transformation began:

I had put up with these guys for several weeks when I first started in the group. As I saw it at that time, the "girliness" was out of control. It irked me to no end. I did not like these boys at all.

At some point, I finally got up the nerve to voice my concerns. I remember Randy (not his real name) finally sat still, looked me directly in the eye, took me seriously for once, and asked me numerous direct but inoffensive questions about my feelings. As I returned his gaze and spoke about what I was feeling, I could feel the resentment leaving, and a bond forming. I admitted it openly at the time, and the group seemed to be appreciative.

Over the next several months, or perhaps it was longer than a year, this group of men became my lifeline, my outlet, my anchor, and my friends. They were the genuine article. (Turns out that they all loved Madeline Kahn as much as I did.) I wasn't the only masculine entity walking around on that campus that initially dismissed them as less-than-manly. I'm sure I am not the last to have been proven wrong. The masculine qualities these guys expressed were different than most. But there was no mistaking that each of them had a penis and testicles, and that the unavoidable, external acknowledgement of the possession of those members, along with the internal surging of testosterone, had its influence on their behavior and their manly bodies. None of these guys wore a dress. None of these guys wanted a sex change. None of them was under the impression that he wasn't really a man. Unhappy, yes. (Just look at the religion each of them felt compelled to swear allegiance to.) But masculinity was not in question for them.

To embrace a stripped-down, fundamental definition of "masculinity" is not destructive of anything worth saving. It is merely to ask the question, "Have we been wrong all along?" In some ways, I think we have. We separate boys from men during the most crucial years of their development, right up until they're ready to leave the fiery confusion of puberty. Once these "boys" are 18, they know next to nothing about paying bills, holding down a job, starting a business, getting a mortgage, screwing or drinking responsibly, what to watch out for as their bodies start aging, starting a family, taking care of babies, how to be on guard against dangerous women, or what on earth "misandry" means. We can give them automatic weapons when they're 18, however, and cross our fingers that they don't get their legs blown off. Well done, America.

Masculinity, whether we choose to define it or not, will continue. It's natural law. What is required at this point in time is not to abandon the word, any more than I think we ought to abandon the word "honor." What will benefit us the most is understanding, whenever we encounter it, those aspects of manhood that have been left behind, ignored,

derided, or simply misunderstood.

I would also propose to all women out there that the definition of "femininity" be reduced similarly, for the benefit of people like me, who care about words and their definitions, and who are on occasion utterly fascinated with the feminine. However, if the word "feminism" simply meant a pre-concern with the problems of women, then I would consider myself a masculinist, ever since I started reading about men's issues in the mid-90s. Unfortunately, that's not what feminism is. It cannot be reduced to a feel-good definition like what I have proposed. Its track record is far too deadly. With all the damage it has already done, it would be a shame if a few well- or ill-intentioned individuals have the final say on a wonderful, mysterious, and highly beneficial word like "masculinity." As long as I feel that I embody some aspect of the term, I ain't gonna let that happen.

B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

Another Historic First for 2011: RulaZ Introduces MRA Rock CD

Paul Bonea · 24 January 2011 · Archived copy · Original

As long as the debate is officially over on whether the MRM is coming of age, it seems to be a good a time as any to finally announce that as of the first of this year, brother RulaZ has officially launched his debut CD at ITunes.

We have played his stuff here before, and it has been a crowd pleaser over at YouTube as well. This is one talented man, playing every instrument you hear in these all original songs. The flavor is pure rock, decidedly his own, but you will also hear the influences of everyone from Carlos Santana to AC/DC.

We have our own music genre, guys, and it is being delivered like a middle finger pointed directly at feminine hegemony by a man who has lived everything we have all lived that brought us to the MRM. You can hear it in the passionate, defiant lyrics, and in the cutting, ballsy rock riffs that rip through each of no less than 20 tracks.

RulaZ is one of us.

He has also agreed to donate 10% of all proceeds to this website. But don't buy it for that. Buy it because it is some bad ass Rock-N-Roll that speaks with authority to the issues that have you out there championing the truth, each and every day of your life.

RulaZ CD is available here. And here is a taste.

Dr. Phil Can Suck It

Dr. Tara J. Palmatier · 25 January 2011 · Archived copy · Original

[note: this article is reprinted with permission from Dr. Palmatier exactly as it appears on her blog. The title, however, was subject to editorial license – ⍰ – PE]

Oh, Dr Phil. . . From time to time, Shrink4Men community members email to let me know that they've sent links of my articles to the *Dr Phil* and *Oprah* shows because they believe the material here is important and should be seen by a wider audience. I thank them, but tell them not to be surprised if the topic of female perpetrated domestic violence and **parental alienation** continues to be ignored by these two talk show titans. Oprah is unlikely to ever go there, for obvious reasons, and Dr Phil. . . well, who knows what reasoning lurks behind that moustache.

Dr Phil describes the January 10, 2011 episode, *Afraid of My Husband*, as a case of he said-she said. The wife, Sonja, says her husband, Lawrence, is abusive while he says he's just reacting to her abuse. Fair enough, most high-conflict domestic cases are one partner's word against the other's, which is why I encourage men and women in these situations to **document, document, document**. In the digital age, it needn't be a case of he said-she said.

The show begins with a request for help from Lawrence's sister, Krishina:

> *Dear Dr Phil,*
>
> *I'm reaching out to you to appeal for your guidance, assistance and intervention. My brother and sister-in-law are in a marriage that is in unimaginable shambles.*
>
> *Both of them are so angry about so many things.*
>
> *They are immensely disrespectful to one another and allow their children to consistently hear their horrific exchange of words. I am beyond hope sometimes in thinking that this monstrous situation can ever be changed.*

Please note, Krishina is describing **bi-directional abuse**; she describes bad behavior from bothparties. She denies knowing about any physical violence in the relationship. Dr Phil then plays some audio of the couple. Here's the first thing the audience hears:

> **Sonja:** I'm afraid of my husband. Lawrence isn't the man I married. We fight all the time. **Sonja:** I'm afraid of my husband. Lawrence isn't the man I married. We fight all the time.
>
> **Lawrence:** Sonja can argue 24/7.
>
> **Sonja:** My husband will always start the fight.
>
> **Lawrence:** She's very combative and she instigates a lot of fights. She'll push my buttons.
>
> **Sonja:** Lawrence calls me every name in the book. Idiot. Bitch, Fat ass. He's yelled F— you to me in front of the kids. I've been called a c—. A f—ing c—.
>
> **Lawrence:** Sonja's called me a loser. A f—ing a–hole.
>
> **Sonja:** Lawrence is violent. Lawrence has punched holes in our armoire, doors. He has broken skateboards.
>
> **Lawrence:** Sonja's broken two laptops, a big TV. She gets very violent. She's hit me multiple times.
>
> **Sonja:** When I'm violent towards Lawrence, I'm trying to protect myself and the children. I explode and I'm violent towards him.
>
> **Lawrence:** I'm not violent. I'm just responding to what Sonja's actually doing.
>
> **Sonja:** When I was pregnant, he twisted my arm and forced me to the ground and I just sat there and I'm like, 'Do you realize what you just did? You just threw me down and I have a child in my stomach,' and no response. Nothing.

> **Lawrence:** A total fabrication. I didn't throw her down when she was pregnant. She gets in my face and pokes me. She'll knock your head off. She'll spit in my face. I've had to run away and lock myself in a closet just so I can get away from her.
>
> **Sonja:** Once when we were at a hotel…
>
> **Lawrence:** She grabbed a laptop and threw the laptop against the wall…

The two of them have different descriptions of the altercation that ensued. Sonja insists that Lawrence kicked her in the stomach and pushed her to the bed. Lawrence states that Sonja got in his face because she wanted his attention while he was on the computer. He tried to leave the room after she broke his laptop, but she blocked his egress and he pushed her to the bed in order to get away from her. The police report states that Sonja had red marks on her chest and that her shirt appeared "pulled and stretched" and that Lawrence had red marks on his chest as well *and* a cut upper lip.

Dr Phil questions Lawrence and he admits pushing Sonja was wrong and that kicking her would've been wrong, but maintains that he did not kick her. Dr Phil does *not* ask Sonja if it was wrong to throw the laptop against the wall. He does not call her on her behavior throughout the entire episode.

Dr Phil asks the couple to stand up and points out their size difference because, of course, someone who's smaller in stature couldn't possibly abuse someone who's bigger despite ampleresearch that proves otherwise. Gotta love that reasoning—never mind the fact that Lawrence had a cut lip and that Sonja admits she instigated the altercation by destroying his property and blocking the doorway when he tried to exit.

Sonja accuses Lawrence of being a control freak and of "pestering [her] for sex." She states sex with her husband feels like "a job" and that she thinks he "isn't appreciative enough" when she*does* agree to have sex with him. She even claims that he raped her one night as she slept. Dr Phil does not challenge her on this. I'm a sound sleeper, but I'm pretty sure I'd wake up during the act unless I was passed out cold on sleeping meds. In other words, I don't believe her rape claim. Lawrence denies this calmly and matter of fact-ly as opposed to Sonja who becomes indignant on more than one occasion. An example of DARVO, perhaps?

Sonja admits to her abusive behaviors; Dr Phil says nothing.

If you don't want to watch the entire episode, click and drag the YouTube embed below to 17:01 on the counter. Sonja openly admits that she has spit in her husband's face, kicked a hole through their big screen TV (she smirks and suppresses a laugh when Dr Phil mentions this particular incident), has broken Lawrence's laptop computer not once, but twice and that she gets in his face to make him listen, so much so that Lawrence has shut himself in a closet with his feet bracing the door to get away from her.

Sonja admits to hitting, kicking and punching her husband in the chest, arms and stomach. She claims she is violent towards Lawrence because he is violent towards their children and still Dr Phil says nothing. Yeah, because you teach children that violence is wrong by engaging in more violence. *It wobbles the mind*.

Question: If you were living in fear of your partner, would you strike him, spit in his face, get in his face, chase him into closets and break his property or would you be tiptoeing around him so as not to set him off? Something doesn't add up here. When I'm afraid of someone, I try not to provoke or deliberately antagonize the person, but that's just me. How about you?

The couples' son holds both of his parents accountable; Dr Phil says nothing.

Lawrence describes how Sonja undermines his parenting. When he tries to set limits with the kids, she tells the kids they don't have to listen to their father. Essentially, Lawrence is frustrated by his wife continuously undermining his parenting and he expresses his frustration by being hard on and physically rough with the kids. For example, he tells his son to leave the kitchen because he's not doing his homework after being asked several times to do so. Lawrence becomes frustrated and physically propels his son out of his chair by his shoulder.

Lawrence says he feels bad about this and owns that his behavior is wrong. Sonja is never asked if it's wrong for her to undermine her husband when he tries to set reasonable limits and consequences for the kids. Given Sonja's behavior toward Lawrence, I'd be willing to bet she behaves in a similar fashion towards the kids when they don't listen to her, that is, if they dare to disobey her. Dr Phil never asks these questions, however.

Go to 22:29 to hear the couple's son describe what goes on at home. Notice the boy attributes abusive behaviors to *both* parents *equally*, states he wishes his parents wouldn't put him in the middle and that *his mom talks to him a lot about why she and his father fight*. This is most likely an indication that Sonja is parentifying her son and possibly attempting parental alienation—at least their son's words raise these potential red flags for me. Dr Phil doesn't explore this, however.

Dr Phil tells the couple the potential consequences of exposing their children to their ongoing conflict and violence.

At 24:50, Dr Phil lists the possible consequences of exposing kids to abuse and violence. He makes some good points *until* he says the following: "These kids will be aggressive in their relationships. The girls will be aggressed against and he is likely to become an aggressor." *Whoa, whoa, whoa, whoa, whoa, Dr Phil, just you stop right there*.

It's a coin toss as to which child will become the aggressor and which ones will become the aggressed. The boy has seen his mother attack his father and his father defend himself against his mother. The girls have seen their mother physically assault their father. Why is the boy destined to become the aggressor and why are the girls destined to become the victims? Utter poppycock.

Granted, I think it's a given that these kids are going to be screwed up for years to come because both of their parents are dysfunctional and engaging in a mutually abusive relationship, but Dr Phil's prediction is biased. I think there's a very strong likelihood the daughters will grow up to be aggressors who play the role of professional victim. Way to perpetuate a false stereotype that's paints all men as potential abusers, Dr Phil.

Dr Phil tells the husband his behavior is abuse and, in the same breath, describes the wife's violent behavior and provocations as a "relationship issue."

Dr Phil, in no uncertain terms (26:03), calls Lawrence out for his abusive behavior, which I believe is largely a dysfunctional coping mechanism he employs when confronted with his wife's own highly aggressive, confrontational, abusive and violent behavior. Then, in what I can only describe as **one of my biggest "WTF, Dr Phil?!" moments ever**, he minimizes and justifies Sonja's reprehensible behavior as a *relationship issue*:

> Now I didn't put labels on this before. I just wanted to get the facts out [**the couple gave contradicting stories, but remember, Sonja admitted being physically violent on numerous occasions, so much so that Lawrence has hidden from her*]. Let me put some labels on this now. [*To Lawrence*]: What you're doing is abuse. It is domestic violence. It is physical abuse. Mentally, emotionally and physically, it is abuse. Just what you have admitted to is abuse. There is no question about it.
>
> And you say, **'Well, what about all of what she does?' That's a relationship issue.** When we're talkin' here, we have abuse issues and then we have relationship issues. You say, 'Well, why can she do it and it's okay, but I can't and it's abuse? She does it—no problem. I do it and I'm an abuser. It doesn't seem right.' There is an imbalance of power here. You are bigger. You are stronger. [*To Sonja*]: What you're doing, you should not be doing. That's a relationship issue.

Wrong, Dr Phil. **Sonja's behavior is domestic violence, too. It is equally abusive and just as wrong.** It doesn't matter that she's physically smaller than Lawrence.

Dr Phil then tries to put words in Lawrence's sister's mouth, Krishina, by saying, "Isn't it true you're afraid of your brother?" (27:33). She corrects him and Dr Phil is condescending toward her, which seems fitting, if not ironic, since the topics are power imbalances and abuse. Check out the look on Sonja's face when Krishina describes both

partners as “bullish.” Priceless. Dr Phil continues to beat the “power imbalance” drum by citing their difference in physique again. Um, that’s not a power imbalance, Dr Phil; it’s a body size difference. It’s not the same thing.

There is a struggle for power in Sonja’s and Lawrence’s relationship, but it’s not what Dr Phil thinks.

Sonja seems to want absolute control of her husband and the relationship. She uses verbal and physical violence and the kids to try to exert her power over her husband. Lawrence doesn’t want to be controlled and seems to fight back in unhealthy ways and, yet, Lawrence is portrayed as the abusive villain in this situation.

I think it’s healthy for a person to push back against behavior like Sonja’s. If she got in my face the way she does to Lawrence, I’d tell her to back off and knock it off. So, if I, as a woman, said, “Back off!” and shoved Sonja in retaliation to her shoving me, would it be abuse because we’re both women or would it be a “relationship issue” because we’re both women? Would I be the abuser if I’m a couple of inches taller than Sonja? What if she’s taller and heavier than me? How would Dr Phil define that?

Dr Phil tries to explain the difference between abuse issues and “relationship issues”(28:37):

> Lawrence needs some help and Sonja needs some help. We are at two different levels here. Because of the imbalance of power, what a man does in a relationship to impose his will can be an abuse of power and control. What a woman does in a relationship is a relationship issue. It is not an abuse issue here.
>
> [*To Sonja*]: You may be too controlling. You may be one of those people who likes to get in somebody’s face and get it to a point that may not be the best problem-solving skills that you could use. And I want to give you some different coping skills. [*To Lawrence*]: But she does not have the ability to isolate you and exercise power and control over you. And you do have that ability with her. Do you get the distinction? [*Lawrence tries to respond, but Dr Phil talks over him.*] **We have to hold ourselves to a different standard, Lawrence**. Do you agree or disagree, Lawrence?

In the above statement, **Dr Phil unequivocally states there is a different set of rules for men and women when it comes to abuse.** Dr Phil appears to believe that it’s not abuse when a woman tries to impose her will through physical force and verbal abuse, but it is when a man does the same exact thing. It wouldn’t be surprising if the average home viewer interpreted Dr Phil’s postion to mean that it’s acceptable for women to be violent and emotionally abusive toward men, that men cannot be the targets of abuse because they’re men and, therefore, physically stronger and **that women cannot be guilty of abuse even when they admit to physically assaulting a man.** The most Dr Phil seems willing to acknowledge is that Sonja’s behavior is inappropriate, which is a gross understatement and just plain wrong.

Lawrence tries to answer Dr Phil’s rhetorical question (29:35):

> I do agree to a certain extent, but I think what happens is I tend to back down. Maybe I’m not going about it the right way, being the father figure in the house, but in reality, I find myself running away from Sonja 99% of the time. Running to the car, sleeping in the car, you know, just trying to get away from the arguments.

Sonja interjects:

> The car is actually his tool to isolate me. He takes the car numerous times and leaves me with nothing.

No, Sonja. The car is where Lawrence goes to escape from you. If he were using the car to isolate you, he would lock *you* in it and throw away the key.

Dr Phil and Sonja then reveal that Lawrence has a gambling problem (scratch tickets and online poker). Lawrence admits that he has a problem, says he uses gambling as an escape from Sonja and as a cry for help that he wants her to hear. This is duly ignored by both Dr Phil and Sonja, lest we forget who the one and only victim is here.

Sue Else, President of the *National Network to End Domestic Violence*, chimes in.

In the next segment (32:21), Dr Phil brings on Sue Else, president of the *National Network to End Domestic Violence*. She rattles off a list of Lawrence's *alleged* abusive behaviors (remember, Lawrence flatly denies Sonja's rape allegation and many of her other claims), observes that *his* violent behavior is escalating and becoming more severe and that it makes *Sue* fearful.

Ms Else then trots out the old chestnut, "Love does not equal fear." Ms Else ignores the fact that Lawrence stated, more than once, that he is afraid of his wife and has hidden from her, which Sonja herself confirmed as true. Ms Else does not address this inconvenient fact nor does she address Sonja's own other admitted extremely violent and abusive behavior. Else's fear is exclusively for Sonja and herself.

Dr Phil jumps in (33:22) to remind us that, while Sonja's behavior is "inappropriate," it's still just a *relationship issue*; not abuse:

> [*To Lawrence*]: What's happening with you is different because of the imbalance of power and I'm trying to convince you of that, but I'm getting nowhere. I can see that I'm getting nowhere. This situation needs a hero and you're the best candidate here. I'm just trying to tell you, just man-to-man, that what you're doing is not right.
>
> **Lawrence**: I do need need a lot of help. That's why I'm here.
>
> **Dr Phil**: Are you acknowledging anything I'm saying? I mean you blame this on her. You even say your daughter is smart and knows how to push your button, but it can't ber fault. It can't be your son's fault. It can't be your wife's fault. The only person you control is you. And you have power that you have to manage in a relationship. And if you abuse the power, you abuse the relationship and everybody in it. That's what I'm trying to tell you, you have to be better.
>
> [*Lawrence asks Dr Phil what he needs to do.*] You have to be willing to say, 'I will never put my hands on my wife or children in anger again ever no matter what. That's where you start, right there. You just don't ever. Just say, 'I will not accept that from myself, character-wise. I am a better man than that. I will not do that.' [*To Sonja*]: Do you get that? And you should not settle for that for yourself or for your children. [*Lawrence should not accept or tolerate that from Sonja either, but Dr Phil is selectively mute on this counterpoint.*]

Dr Phil perpetuates a dangerous double-standard.

Dr Phil states that abuse in a relationship is an absolute deal-breaker (35:44). I agree. However, Sonja's behavior is also abuse. It is not a relationship issue—whatever that is, although, from what I can tell, it appears to be double-speak for "abuse" when the woman is the perpetrator. He tells Lawrence he needs to be the "hero" by deciding if "[he] wants to be happy or if [he] wants to be right" and that [he] needs to "rise above it." **Essentially, Dr Phil is advocating that Lawrence tolerate and not react to Sonja's abuse. He advises Lawrence to not only accept her abuse, but to accept it unquestioningly and unflinchingly.**

Now, imagine Dr Phil giving the same prescription to Sonja. It's unthinkable and it's unconscionable that he basically tells Lawrence it's his job, his responsibility, to rise above Sonja's abuse and take it. *Wrong, wrong, wrong*. It's Lawrence's job to set healthy boundaries with Sonja for both himself and his children. If she continues to abuse him and drag the children into it, he needs to rise above it by removing himself and his children from an unhealthy situation instead of sinking into a mutual race to the bottom.

***Please note:** Lawrence asks for help and guidance several times throughout the episode. He admits his behavior is wrong. Sonja never really admits her behavior is wrong. She says she wants help. What she really wants is help "fixing" Lawrence because, naturally, her "relationship" issues are Lawrence's fault. She doesn't need to change anything about her behavior.

Dr Phil enables Sonja's scapegoating of Lawrence by telling her that she just needs some better "problem-solving

skills" and "coping mechanisms." It's okay for her to blame Lawrence for her bad behavior, but not the other way around. Furthermore, while Lawrence states that Sonja provokes him and that he allows her to push his buttons, he acknowledges that it's wrong when he responds physically. Sonja just makes excuses for her behavior and takes no responsibility for her own actions and Dr Phil enables her. The twisting of reality and propaganda that Dr Phil perpetrates in this 42-minute episode is staggering.

What Dr Phil should have said.

Abuse is wrong. Initiating abuse is wrong and responding to abuse with more abuse is wrong. You both have issues.

Sonja, you're no innocent victim. I don't care if Lawrence isn't giving you his undivided attention or obeying all of your commands. You have no right to lay your hands on him in violence nor do you have the right to destroy his property.

Quit putting your kids in the middle. Quit undermining Lawrence's mutual authority as a parent and take responsibility for your own abusive behavior. Just because Lawrence married you does not mean you own him or have the right to control him. That is an unreasonable expectation.

Lawrence, you may need to accept the fact that your wife has control issues and she may not be able to change. She won't even admit she has a problem, which is the first step in the change process. You have a right to be an autonomous being. You have a right to equal input on how your children are raised. You have a right to respect, love and affection. You may need to realize that your wife just wants a submissive lackey even as she grows to resent you for being a submissive lackey.

You also have a right to defend yourself, but let's face it, as a man, if you defend yourself from physical attacks by a woman, even to just push her away so you can escape, you might get arrested. Therefore, continuing to live with a violent woman increases your risk of being incarcerated, whether you retaliate with force or not.

Don't take your frustation with your wife out on your kids. One of the parents needs to be a grown-up and act responsibly and, given Sonja's apparent inability to do so, you're going to have to be the grown-up. You may need to get a good divorce attorney who understands high-conflict cases and sign those divorce papers your wife uses to control you by playing on your fear of abandonment or some unfounded sense of obligation or commitment.

Jan Brown, founder of the *Domestic Abuse Helpline for Men and Women*, posted an article about this Dr Phil episode on the *DAHM Blog* that includes responses from Dr Phil's fans on his own forum, many of which express their disappointment in the way he dealt with this couple.

Lawrence, if you're reading this, your wife's behavior is also abuse and you deserve help and support; not one-sided condemnation. You ARE better than that and you do need to hold yourself to a higher standard because, clearly, no one is going to hold your wife to a higher standard and your kids need at least one healthy, functioning parent.

And All Women are Potential Child Abusers, Too

John Hembling (JtO) · 25 January 2011 · Archived copy · Original

All men are potential rapists. This is an old and well worn chestnut. You don't often hear men say it. No, it's women who tend to trot this one out. A principal reason for this is that it is a technically true statement which can be used to shame and silence men, and against which it is hard to argue. Another use for this statement is to inculcate in women a fear and mistrust of men; to separate men and women and prevent them from cooperating as each other's natural compliments.

"All men are potential rapists" is such a troubling statement for most men who have no desire or urge to commit rape. And its troubling because it is, on it's surface, true. True, but incomplete. Men do have the capability to rape. Yes, we do. But to just say that without some additional context is misleading. In fact, it's deceptive.

There are more ways to lie than the simple utterance of incorrect statements of fact. So to make the claim "all men are potential rapists" into a complete, and thus, not a deceptive statement, I'd like to do a little filling in. All men are also potential murderers, all men are potential robbers, all men are potential child molesters, all men are potential chicken fuckers.

There's undoubtedly other things which I could add to that list. It's still a true statement, but it's now more complete. Unfortunately, it is still deceptive. No, to make the statement that all men are potential rapists complete and no longer deceptive, we need to add something else.

All women are also potential rapists.

Did the room just go silent?

Women are also all potential murderers[1], child rapists[2], and robbers. Nobody likes to talk about rape when its committed by a women, though. Some apologists for feminist theory will condescend to explain that women cannot commit rape because they lack the requisite protuberant sexual appendage. This is a nonsense argument, rape is a crime of violence and imposed control, and can, and often does employ foreign objects such as bottles, brush handles and so on. I won't belabour the fact that women can and do commit assault, robbery, child abuse and other crimes, in some cases at rates of offence exceeding those of men. [3]

All humans are potential rapists[4], but if you're a radical feminist that won't give you the warm glow of satisfaction to be had by only accusing males. The "all humans" argument is true, considerably more so than the misleading mention of only men, but even stating all humans are potential rapists is misleading. We know from FBI uniform crime reports [5] that only a very small fraction of humans in civil society participate in violent crimes. This is the great lie of omission used with so little resistance against men in our society.

The statistic that some number of women are subject to a particular violent crime – given by the media, in the absence of context or comparative victimization rates for men is another way to lie to the public. The number most often given for rape against women is 1 in 4. The source for this number is never provided, of course, because it's a lie fabricated by sloppy advocacy research. [6]

The study which turned up the 1 in 4 number was funded by MS magazine, and conducted by the same Mary Koss who declared the crime of rape to be simply an escalated expression of normal male behavior.

Koss questioned 3000 college women in 1982 – and determined they had been raped if they answered yes to one of the following three questions:

- Have you had sexual intercourse when you didn't want to because a man gave you alcohol or drugs?
- Have you had sexual intercourse when you didn't want to because a man threatened or used some degree of physical force (twisting your arm, holding you down, etc.) to make you?

- Have you had sexual acts (anal or oral intercourse or penetration by objects other than the penis) when you didn't want to because a man threatened or used some degree of physical force (twisting your arm, holding you down, etc.) to make you?

15 percent of the women surveyed answered yes to at least one of those questions. This translates to 1 in 6. Koss added an additional 12 percent to this number for individuals who reported an "attempted rape" as defined by affirmative answer to one of the three questions, the total of 27 percent then translated to a nice, inflammatory claim of 1 in 4.

Interestingly, Koss herself reported that only 27 percent of her "victims" identified their own experience as "rape" even under the influence of her highly questionable methodology. Even accepting Koss's questionable identification of what constitutes a "rape" a simple calculation indicates the rate of offence to be 1 in 14, not 1 in 4.

How telling is it that some radical feminists are now throwing around the number 1 in 3? That's an claimed increase of 32% over the previous 1 in 4 number which was false to begin with. Are we expected to not notice these mobile "facts"?

All these numbers are meaningless of course, because they are never given in any context. [7] The UK home office produced advertising reporting that 2 women die each week from injuries sustained in domestic violence incidents. That's 104 women killed each year, and it is shocking and inflammatory. It's an emotionally charged number. But it's meaningless, because what they do not say is how many men die from the same cause. Neither do they give any context by providing the sample size that this 2 per week actually means in terms of deaths within a population.

Being reasonable people, we might assume that no men die violent deaths at the hands of their spouses. According to Erin Pizzey, founder of the women's shelter movement in the UK, in reality, for every 2 women who die, so does 1 man [8]. Bearing in mind men's normal size and strength when compared to women – this fits neatly with stats showing coequal rates of offence between women and men in issues of domestic violence [9].

It is unacceptable to publicly declare all members of an ethnic demographic as criminal, or evil. In fact doing so is defined in some countries as a hate crime. All Germans are not nazis, all Jews are not greedy, all Muslims are not terrorists.

Where it applies in law, hate speech is any speech, writing, or display calculated to incite violence or prejudicial action against members of a group based on identity such as sexual orientation, religious affiliation, sexual identity or ethnicity.

It seems that this applies unless the group targeted happens to be the 48% of the population of this planet who are male. The term to describe this sexism has become unfortunately misunderstood to mean only a negative attitude towards women, and in western societies, that negative attitude generally doesn't lead to state-sponsored murder – almost all victims of the death penalty in the United States being male.

Nor is sexism understood to lead to our society's endemic male suicide rate, 4 times higher for men than women in Canada[10], and the United States[11] . Sexism also isn't understood as a factor in the overwhelming majority of work related deaths belonging to only one sex, 93% of which are male[12]. So calling the hateful lie "that all men are potential rapists" simply sexist lacks the impact it should have. It is a phenomena so ugly, antihuman, and inexcusable that it deserves to be called that ugliest of words; racism – the hatred of one group, by another.

[1] http://bjs.ojp.usdoj.gov/content/homicide/gender.cfm
[2] http://www.child-abuse-effects.com/female-sex-offenders.html
[3] ~page 68 http://www.acf.hhs.gov/programs/cb/pubs/cm08/cm08.pdf
[4] http://www.canadiancrc.com/Female_Sex_Offenders-Female_Sexual_Predators_awareness.aspx
[5] http://www2.fbi.gov/ucr/cius2009/offenses/violent_crime/index.html
[6] http://www.leaderu.com/real/ri9502/sommers.html
[7] http://rds.homeoffice.gov.uk/rds/pdfs04/dpr30.pdf

[8] http://www.youtube.com/watch?v=wG12QLmWow
[9] http://www.csulb.edu/~mfiebert/assault.htm
[10] http://www.suicideinfo.ca/csp/assets/alert30.pdf
[11] http://fathersforlife.org/health/who_suicide_rates.htm
[12] ~page 10 http://www.bls.gov/iif/oshwc/cfoi/cfch0008.pdf

Make a Comment for Free – AVfM Radio Scores Five Bucks – Oh! – Zed Makes it Ten!

Paul Bonea · 26 January 2011 · Archived copy · Original

The expression "no brainer" comes to mind. In another ingenious move to set up AVfM Radio good and proper, KARMA MRA MGTOW, has come up with a donation scheme that takes the burden off of everyone's wallet. Well, except for *his*.

Here's how it works:

The Sydney Morning Herald has posted an online article that has to do with whether men should be expected to commit to a relationship after three months. They have a comment section with a 300 word limit. The offer is on the table right now from KMM that he will donate $5.00 for every comment placed on that article via someone at this site. It's not only a generous offer that ices the cake on his already stellar financial support, but it is a great idea for another couple of reasons.

[Emergency addendum: In the early running, zed has matched the offer to make it $10.00 per comment!]

One, it gives those who cannot afford a direct financial contribution the opportunity to help out, simply by going to the site and speaking up. And it is killing two birds with one well aimed stone. It will leave a mark in this very active thread that is being read by a lot of people who never heard of the MRM.

Like I said, no brainer, win-win, everybody's happy; perfect solution.

I have a couple of suggestions to help with this one. One, the comments are moderated, but they are letting us through. So I would keep it civil. The other is to give these comments some thought. It's only fair to see KMM get his monies worth. However, I doubt that expecting thoughtful comments is a problem with this crowd.

I don't know how long he wants to extend the offer, or if he has other conditions, but I am sure he will comment soon with more details if needed.

So here is the URL. Now anyone here that wants to help, or add to their donation at no expense, can do so with a few keystrokes.

http://www.smh.com.au/lifestyle/lifematters/blogs/ask-sam/

This could be a very important moment for us. Understandably, the paypal donations have slowed down. How could they not after that rush of generosity?

But here's the rub. We are now at almost $6,200 dollars, with a handful of donations still expected in the mail. I have no way of knowing how much those will total to. But if I can get even close to the $7,000.00 mark, then I can do a lot more to promote the new program, primary among them being that I can upgrade show services at BogTalk.com to their Pro Package (another $1,490.00).

We currently have the next level down, the plus package, but if youlook at the difference in services through the link provided, you can see that we will end up with significantly more exposure. And perhaps just as important, we will be able to live stream the show to any website on the internet.

My take is that we will get there with securing the Pro Package sooner or later, and we are starting on schedule regardless, but that pro package is looking pretty sweet. And KMM's generous offer here can really help toward that end.

So, if you are so inclined, please go share with the good people of Australia what you think about expecting men to commit on a 90 day schedule.

You will help us kick off in better fashion than we could have ever expected, and you might just have some fun.

Conservative Misandry

hestia · 27 January 2011 · Archived copy · Original

The evils of misandry and feminism are oftentimes believed to come packaged in one particular way, the leftist branch feminism that immediately pops into mind when the topic is mentioned. While this may indeed be the most visible type of anti-male streak running through our culture today, this is not the only form, nor the type of misandry that is most harmful. There is a strain of feminism, one I've dubbed "conservative feminism" that is typically comes packaged in sparkles, ribbons, and bows. At first glance, this form may seem innocent, but upon pondering certain ideas and stereotypes floating around out there, one will quickly realize that something sinister is flying around the conservative religious world that proclaims their hatred for feminism.

Any belief system or idea that attempts to elevate women *above* men or proclaim femininity *better* than masculinity is feminism. In both leftist and conservative feminism this is done, often using the same wrongful ideas about men, just spinning them a bit differently for their intended audiences.

As you will see below, in conservative feminism, we find hatred of men in many ways:

*__Men As Wallets-__ In every part of society, men are now treated as walking breathing wallets. It is their job to hand over money to state through child support (usually without DNA proof of paternity) and alimony when marriages go wrong. Men are still expected to cover the bill for dating and they typically bear the burden of breadwinner even in two income households.

In the conservative world, the burden of work takes an even more troubling turn as woman are taught they have a *right* to stay home with their children and if their husband cannot afford to provide the standard of living that makes this necessary, then he is out of God's will, a sinner, or backslidden. When the talk turns to Titus 2 or other other verses used to support this women's right, there is not an admonishment to wives to be frugal, to be industrious and start a home business, a garden for cooking and canning, or so forth, just a strict requirement for men without a rule of cooperation on the part of women. Staying at home is simply her right, with no responsibility to aid the burden of breadwinning.

Men are not allowed to express their anxiety, anguish, or upset about this rule and expectation, but are made to suffer in silence, carrying their burden alone. In fact, men's fear is so poorly tolerated that should a man express genuine concern over not being able to have more children, for fear of feeding them in tumultuous economic times, his worry will be brushed aside and said to be the sin of "not trusting the Lord". The poor man is simply to worry himself to a heart attack, work more hours and miss out on the lives of his children, or risk having his worst fear–that of being a financial failure–come true.

*__Men As Expendable-__ Our culture sees men as disposable. We have yet to establish an Office of Men's Health (though one is possibly in the works), do not provide the same amount of funding for diseases that primarily effect men as we do for women, and we collectively expect men to perform the most unpleasant and dangerous of jobs, from coal mining and logging to law enforcement and serving in the military, without so much as an ounce of appreciation for putting their lives on the line for the enjoyment/protection of us all.

Conservative feminism takes this a step farther by expecting men to take on the responsibilities of modern day chivalry. Some ministries have publicly expressed contempt for men at Virginia Tech who did not take bullets for their women classmates when the tragic shooting occurred on the campus. Others preach that it must be husbands who do the dirty and gross jobs around the house, that is must be husbands who check for the bumps in the night, and that should there be an emergency of some sort, it better be the husband who is operating the fire extinguisher or hammering the boards before the hurricane arrives. There is no talk of women humbling themselves and learning to help alongside their husbands, if this is what their husbands would like, or being prepared to be their own heroes should a situation warrant this. On the contrary, in many instances, anything labeled as "mans work" will be considered a feminist activity and thus inappropriate for a wife to do, even if she must (as in the case of the wife of

a deployed soldier like myself) or if her husband encourages her to help him with such tasks. There is not even admonishments to be appreciative of men for taking on chivalrous duties, but rather an expectation of such special treatment is taught.

***Fathers As Optional-** We all know in what low regard fathers are held in today, and sadly this reality does not end at the church door. The contempt had for fathers may not be as open as it is in mainstream society, however, it's well and alive despite being a bit more hidden. We often hear talk about how much small children need their mother at home, how they cannot grow and thrive without them. We'll see motherhood elevated to the highest levels, being considered the most important and difficult job in the world. While this isn't a bad thing, the lack of high praise for fatherhood, or even mere mention of a father's importance, is striking. Yes children of all ages need their mothers, but they need their fathers just as much, from the bittiest baby to the teenager entering adulthood.

When conservatives bemoan women being in the military, the typical reason named is because the children miss and need their mothers. The reality of fathers deploying and leaving behind children is absent, not thought of at all. This is the same when the Titus 2 mandate is discussed. The importance of having mothers spending quantity time with their children is raised to the level of the highest importance, yet the reality of fathers perhaps working two jobs or more than 40 hours work week, and thus hardly seeing their children at all, does not warrant a mention. If fatherhood was being held in the high position it needs to be, this stunning disregard for daddies wouldn't be uttered without objections and dissent.

***Men As Perverts-** "All heterosexual sex is rape" the leftist feminists proclaim, and while the conservative feminists may take the gross crime of rape off the table, a respect for healthy male sexuality they do not bring. In the conservative world, there are numerous harmful stereotypes floating about when it comes to sex. For starters, all men are not seen to be potential rapists but potential adulterers. There exist books and advice is shared that encourages wives to use sex as a means of manipulation. Women are being advised they need to be intimate with their husbands not because they love them and desire to be close to them, not for the bonding experience, not to celebrate this special gift God has given to married couples but rather to prevent their husbands from straying. What could be a beautiful expression is lowered to the level of deceit and manipulation just like that.

Perhaps not quite as sinister but still problematic is the contempt had for the male sex drive. A man's sexual desire is at best merely tolerated and at worst, looked at as a perverted dysfunction for he is not "normal" like a woman. Cruel jokes are often made by woman, both in mixed company and not, about a man's sex drive, remarks about how husbands always want it, laughter about denying one's husband, and many other words to pathologize healthy male virility.

***Men As Immoral Uncivilized Brutes-** The Victorian "angel in the house" is still alive and well in today's world and nowhere does this appear to be more true than in the churches today. Never pausing for a brief moment to consider that the cherished idea of chivalry and men as soldiers allows women to live in a civilized world with special perks, the declaration of women as the more civilized & moral sex is shouted from many a pulpit today. (And nevermind that it is women who have initiated 70% of divorces and killed millions upon millions of precious babies, neither of which are moral or civilized by any definition…) Typical male traits, such as courageousness, justice, fairness, and take charge initiation are denigrated so that female nurturing, passivity, openminded love, and modesty can instead be elevated as the correct way to be morality. The reality of an important balance existing between these two types of morality, making both worthy of celebration is never mentioned and becomes all the more downplayed as churches feminize further, pushing men from their pews.

***Men At Fault-** Men are blamed for much in today's day and age, both in and out of the church, but the most disturbing fault I have ever heard placed on men is that of their wife's willful rebellion and self chosen sins. There are people preaching the heresy that if only men led their wives better, these women would never sin, commit adultery, or do anything of this sort. If men were taking charge correctly, their wives would submit to them and never do wrong. In some denominations and churches, this is taken a step further, not merely placing the burden of

a wife's sin on a husband here on earth, but for all eternity as well. Lessons are being taught that state a man will be held accountable to God for the decisions his wife made, including those that went against his wishes and directions. Actions of which the husband had no part. This is outrageous and heretical.

*__Men As Unfeeling Robots-__ This final idea about men should be perfectly obvious with all the terrible ideas that are allowed to circle around about men and masculinity, for if we cared about men's feelings, these lies would not be allowed to spread. In our culture, we have a very narrow view on male emotional expression and are quick to judge a boy or man who does not fit into this stereotype. "Man up" and "boys don't cry" starts on the tot lot playground.

We expect men to be able to hear the most cruel of words and not take them to heart. Men are expected to put themselves on the line for others with no appreciation and no way to seek emotional support to ease the many burdens placed upon their shoulders. All men are expected to handle trying times without help or support and some men–especially law enforcement, firemen, soldiers, and others we'd see as "tough guys"– are expected to hold in all the terrible sights they have seen, man up and keeping going on. Men from all walks of life are told to toughen up all the way to a suicide, heart attack, or breakdown. And even then, we'll collectively feel for his family more than we will for him. "Oh his poor wife and children, I wonder how they are handling this tragedy."

We also expect men to express their anger at real slights in a feminine way, so we women feel most comfortable. Women seek to tell me how to feel. They seek to own the experiences of men. They attempt to tell men how masculinity should be lived and what they experienced. Men are not allowed to own their emotions, life experiences, or masculinity, for this makes women uncomfortable. Our culture attempts to silence them, to appease those who are scared of men being men on their own terms.

*__Woman As Children-__For my final note on conservative feminism, women as children is the topic I must bring up. Just as is the case with leftist feminism, the conservative strain does not seek to help us mature into capable adult women who can be true helpmeets to our husband and mothers to our children. Instead, it seeks to keep us as children forever.

Male headship is often twisted to mean that women do not need to take responsibility for anything in their family for this falls in the husband's duties. A husband must provide the paycheck, the discipline for children, and all the hardwork around the house while the wife stays home with the children and doesn't truly *work* at home. Wives are not encouraged to ask their husbands what they need to best help them, to form a healthy type of cooperation in which a marriage and children can thrive, to help bear the load with the men with whom they are supposed to share and build a life with. The talk is most often exclusively on privilege rather responsibility, leaving husbands with a lopsided bargain which adds far more the his plates of responsibility than to his wife's.

NCFM Joins Appeal to Congressman Ted Poe

Harry Crouch · 27 January 2011 · Archived copy · Original

[image]

January 21, 2011

Congressman Ted Poe
2nd District of Texas
430 Cannon Building
Washington, D.C. 20515
RE: Human Trafficking

The National Coalition For Men is the oldest men‟s rights organization in America. NCFM also has members in several countries. One of our oldest chapters is in Dallas/Ft. Worth. The president of our Dallas/Ft. Worth Chapter was once a president of a National Organization of Women chapter in Texas.

I am writing because Chang.org is wrongly connecting Super Bowl Sunday to an increase in trafficking, raping, and otherwise abusing children. One of its articles implores the public to "Ask the Super Bowl Host Committee to Stand Up and Protect Children," and asserts "The trafficking of children for sale at the Super Bowl is well documented." The link provided to substantiate the "well documented" claim leads to one Hawaii News Now article spotlighting one pimp who took a total of three prostitutes last year to work the Super Bowl in Miami, two of whom were adults and the other a 16-year-old runaway. In that same article, an FBI agent asserts "Listen if any case exists out there in Hawaii it's one too many and fortunately it's not an epidemic problem here [emphasis mine] . . ." Hardly evidence of "well documented."

The change.org article ends with "DFW-based Traffick911 is leading a comprehensive game plan to protect American children. Local, national and international organizations have joined forces with Traffick911 in the I'm Not Buying It campaign. This Super Bowl Host Committee has proven it has the power and influence to make history. Join me in asking the Super Bowl Host Committee to endorse and fund the "I'm Not buying it" campaign to protect and defend children during the Super Bowl!! [sic]."

Traffick 911 is committed stopping human trafficking for which they should be commended. But I don‟t recall them targeting the Women‟s National Basketball Association, Women‟s Professional Soccer, or the Ladies Professional Golf Association. The organization transparently targeted Super Bowl Sunday and the NFL for exposure and money, "Join me in asking the Super Bowl Host Committee to endorse and fund the "I‟m Not buying it" campaign…"

NCFM members have reported receiving email from change.org containing a petition with this opening message, "Every year, children as young as 11 are trafficked to Super Bowl cities. There, football fans –usually men, often inebriated – will pay traffickers to have sex with them." Interestingly they fail to mention that many, if not most, child proffering pimps are women. Unmentioned is the article on their website "Madams and Pimpettes: A Look at Women Who Sell Women" in which they assert most traffickers are men and ask "But what is it that makes a woman sell another woman (or a girl), for profit? They don‟t seem concerned if a female trafficker sells a man (or a boy) for profit and by omission suggest it doesn‟t matter.

Missed or ignored was the report on the largest trafficking investigation ever conducted in the UK that found, "… 10 of the 55 police forces never found anyone to arrest. And 122 of the 528 arrests announced by police never happened; they were wrongly recorded either through honest bureaucratic error or apparent deceit by forces trying to chalk up arrests which they had not made. Among the 406 real arrests, more than half of those arrested (230) were women [emphasis mine], and most were never implicated in trafficking at all." Clearly the report casts doubt on police veracity of statistics as well.

Belarus is a transit route for immigrants, thousands of whom become prey for traffickers. The sex trade is the largest segment of the international slavery trade. Belarus has compiled the following a list of sex trade traffickers that are wanted by the Belarus government for various organized trans-international sex crimes. They are all women.

According to United Nations Office on Crimes in Nigeria 60% of prosecuted persons are women in trafficking cases and 50% of convicted traffickers are women though that varied by country. Overall, for the countries examined, this report concluded sex recruiters were 53% men and 42% women.

The Time Magazine article "Iraq's Unspeakable Crime: Mothers Pimping Their Daughters" reports,

"That underworld is a place where nefarious female pimps hold sway and where impoverished mothers sell their teenage daughters into a sex market that believes females who reach the age of 20 are too old to fetch a good price. The youngest victims, some ages 11 and 12, are sold for as much as $30,000, while others can go for as little as $2,000. „The buying and selling of girls in Iraq, it's like the trade in cattle," Hinda says. "I've seen mothers haggle with agents over the price of their daughters."

These organizations cause is certainly just but wagging a wicked finger at men in general and Texan men in particular is outrageous. Confusing data to exaggerate their cause is typical feminist-based protocol as is downplaying the criminality and vicious nature of some women. Taking advantage of both to extort the Super Bowl if not the NFL and Texans is business as usual.

There is no question human trafficking is horrendous in every sense of the word. Like other social ills,solutions are impeded by the shame, blame, and guilt gender game. The extent of human trafficking and gender of traffickers is not definitively known. Organizations such as these play on the mercies of good people with questionable information. Human trafficking is serious business and traffickers are despicable criminals regardless of gender.

When you speak on these organizations" behalf at the "Tailgate Rally" in Mansfield please keep the above in mind. We hope you will help raise awareness about human trafficking without the gender politics. The lives of many people are at stake including lost, abandoned, and abducted children.

On Marriage

John Hembling (JtO) · 28 January 2011 · Archived copy · Original

It probably will not surprise anyone to learn that I'm not a fan of marriage. I believe I've said in the past that ill never be married. This statement has been cynically interpreted by some to mean no woman will ever have me, and unflattering to me as that may be, if it's true, I'll still be content with the outcome.

In 1970, MS Magazine publisher Robin Morgan wrote about herself and her feminist colleagues, saying: "We can't destroy the inequities between men and women until we destroy marriage." I don't know that marriage has been destroyed since then, but it's certainly been transformed.

Formerly a social and legal institution affording benefits and protections to men and women, It is increasing regarded by men as a bad risk. Certainly, cooperative and mutually fulfilling marriages still exist, but within marriage and in a marriage's dissolution, an increasing preponderance of legal and social power belongs to women. That power is subtracted from men in a zero sum game.

This is not movement towards equality of legal rights between men and women, but a movement to an increasing imbalance of rights. Men can see this, as can some women willing to view the world without the ideological lens of radical feminism.

I will not bother to point out divorce statistics, or mention other than in passing that women are the principal beneficiaries of court ordered divorce settlements, as well as the major initiators of divorce. Those arguments have all been made before. I will suggest to individuals that whatever religious or spiritual belief you might have, that you consider marriage as a business contract. Whether a marriage is instantiated through civil or religious ceremony, a contract is what it is. I do not pretend here that a marriage's validity depends on it being between a man and a woman, or pretend that same sex unions are invalid, but I'll be focusing on male/female marriages for this discussion.

So, in a male-female marriage, as well as in same sex marriages, what is actually going on is that two people enter a business relationship based on sharing of resources including accommodation, income and responsibilities, and physical and emotional intimacy. One of the problems with this is that the particulars of this shared income and responsibility aren't detailed or formalized as they would be in any other business partnership.

The financial and personal responsibilities within a marriage are mostly assumed based on historical or traditional roles, combined with whatever modern sensibilities a married couple prefer.

Did you spot the logical fallacy in the previous statement?

A couple cannot prefer anything, only the individuals within a couple can be said to have opinions. A collective is not a person. So already we're talking about two separate people, who, unless they're extraordinarily fastidious about documenting their expectations, are almost certainly not in total agreement, whether they realize it or not.

Normal business contracts detail rights and responsibilities of participating individuals, as mentioned, but they also include provisions for the termination of a contract. Sometimes after the contracted agreement has been fully satisfied; sometimes after a period of time. "Till death do us part," is the popular language describing the term of a marriage, but this is fanciful. Fully half of marriages end in divorce, often in acrimonious circumstance. Issues of adultery, finance, child rearing, employment, psychological or physical violence and even personality conflict can precipitate a break up.

These are all equivalent to the breach of a contract in normal contract law, and contracts normally include penalty clauses for such eventualities. The defaulting party in a normal contract might forfeit shares, assets, employment, or rights obtained through the contract.

Family law as presently constituted doesn't follow this logic. A legal construct commonly known as *no fault* divorce

allows for the contract of marriage to be dissolved by petition of one party, with no evidentiary inquiry or assessment of default. Addressing this in the terms of a normal contract, this means that if one party to a marriage defaults, by committing adultery, engaging in abusive behaviour, abusing the fiscal assets of the marriage, there is no contractual penalty as there would be in a normal contract. The misbehaving partner has nothing to loose by breaking the assumed terms of the contract. The courts will not consider any actions by a defaulting partner, in the disposition and settlement of familial assets.

Looked at from a purely mercenary view, all advantage lies with the partner breaking the terms of the marriage, whether it's by sleeping around, defrauding the marriage of assets, abusing the other partner or the children or anything else.

If we consider the tendency of women toward hypergamy [1] it's understandable that of the 50% of marriages ending in divorce, most of these no fault contractual dissolutions are dissolved by the petition of the female partners.

According to a study published in the American Law and Economics Review, [2] women currently file slightly more than two-thirds of divorce cases in the United States. In the same study indicated that after the introduction of no fault divorce, among college educated couples, women initiated roughly *90%* of divorces.

If a man's financial status, or his income exceeds that of his wife, then she is actually motivated to dissolve the marriage, with or without adding insult to injury by abusing him, sleeping with other men, or other general jackassery on her part. Equal distribution of assets favors the least contributing party. Except when it doesn't such as when the woman's financial input exceeds her husband's. There are cases where court ordered distribution of a dissolving marriage's assets works in the favor of the man, but lets be honest – this is not usual. Marriage as it exists presently is a contract of advantage in only one direction. As long as the construct of no fault divorce persists in western law, men are now rejecting it, and should increasingly continue to reject it as an institution.

And this society we're living in, it's a patriarchy, right?

1 The Garbage Generation Chapter IX Hypergamy: http://www.fisheaters.com/gb9.html

2 Brinig, Margaret; Douglas W. Allen (2000). "These Boots Are Made for Walking: Why Most Divorce Filers are Women". American Law and Economics Review 2 (1): 126–129.

Everyone in the MRM Should Watch This Video

Paul Bonea · 29 January 2011 · Archived copy · Original

It is very seldom that I see anything in the mainstream that seems to be a perfect philosophical fit with the MRM, but in this TED video presented by Seth Godin, that is just what I stumbled upon.

Peel back your last lifetime of programming and perspective on marketing and sink your teeth into the message here.

It is timely, on target and would benefit all of us to pay close attention.

Going Under

Paul Bonea · 29 January 2011 · Archived copy · Original

Normally I loathe the use of exclamation marks. They always seem to be a cheap device used to add an inflection that unskilled writers can't do just on their facility with words alone.

That being said, holy shit what a month! Incredible!

You will have to bear with me a little because I am still in a surreal state, trying to reach the floor with my feet as I walk in a cloudlike semi-stupor. That is the impact that recent days have had on me. And I have honestly relished every single sleepless moment of it.

But now it is time to get down to bidness, as they say, and down to bidness I am going to get because I want to have A Voice for Men Radio yielding you a return on your investment in thirty days or less.

That means having at least four shows written and produced, as well as two more in pre production before the first show airs. I want to start out well ahead of the game, because as we all have learned in recent days, you never know what sort of thing is going to rise up overnight and change the world.

To get that done, I will be spending all day every day until that production work is done.

So, I won't be around the site any more than I have to be in order to approve comments, post submissions and give you the occasional update on progress. I have a few article submissions in reserve so we are good for a little while But if you have been writing for AVfM and have something to submit, there has never been a better time for it. And if you have wanted to submit something, but never have, the same thing goes.

I'd like to see the content here stay to at least an article a day, but till I have things in balance the scales will tip toward AVfM Radio.

A couple of items in preparation that you can help with, if you wish. First, you can go to blogtalkradio.com and register as a member. Then you can go to the AVfM show page and send in a friends request to the show. The friends are presented on the show page and I would like nothing more than to have as many friends as possible representing the MRM for all to see.

Also, please notice that in the far sidebar we now have a subscription button that allows you to subscribe to AVfM with recurring monthly donations that range from $5.00 to $50.00 depending on your budget and desires.

In addition to all your magnificent financial support, Keyster has volunteered his considerable expertise (along with his sound studio) to play a mighty hand in producing the sound for the show. Alek Novy, the MRA that has been faithfully producing and updating the donation graphics will also head up the full customization of the show page at blogtalkradio.com. Big round of applause for both of these men.

Blog Talk Radio, by the way, is ranked, as of this writing, with a site rating of #2,521 worldwide at alexa.com, and boasts more than 8 million unique visitors per month. The package you supported us buying is getting AVfM Radio 20,000 impressions per month on the home page plus "featured show" status for additional exposure. It also gives us an embeddable show player so that the show can be listened to live, streaming, on any website.

A player will be embedded here permanently.

There is much work to do, and I am going under now, to get to it. When we get to the point that the show is ready for a starting date, of course you will hear about it here first.

In the meantime, get ready for it. I am not going to quit until every last dollar you have sweated for, and sacrificed for this cause, yields a ROI that will make a feminists head spin like Linda Blair's in 1973.

Sexless Neutrality and Futility

B.R. Merrick · 30 January 2011 · Archived copy · Original

My respect for Stefan Molyneux knows very few bounds, indeed. I have watched a great many of his YouTube videos, and read a great many things he has said about freedom. He is, as far as I'm concerned, a life-oriented man. I encourage anyone with time on his hands to listen to just about any video he's posted. You'll learn a few things in the process, I can assure you. He is incredibly smart.

With all of this in mind, I feel I must take issue with one interview that he posted with Dr. Cordelia Fine. I'm also warning you beforehand that I find myself in agreement with some of what she says, and I'll specify what it is as I write. (So if you're looking for my regular surplus of sarcasm, look elsewhere.) However, it seems to me that the direction in which the thinking of both Molyneux and Fine is headed is ultimately a dead end for society and a dead end for men.

The video is concerned with a dispute over what constitutes brain differences between males and females. I think Dr. Fine is right to take a closer look at scientific study, if her inquiry into these matters is honest. I will leave it to researchers better equipped than a lazy-ass doofus like myself to determine whether her methodology is correct. I, too, believe that mass media, which is driven by the corporate need to fulfill corporate greed, looks for anything sensational that can be fed into desires that the viewing audience already has. The more sensational the supposed sex difference is, the more airtime it will receive. Having come from the religious right, I can say that they like nothing better but to take "scientific" studies and tote them around to keep naughty boys like me in line.

Unfortunately, I think what Dr. Fine proposes, and what Molyneux seems to be open to, is impossible, and probably should never be attempted. The human brain, I am coming to believe, is always going to be a lot of science mixed with a lot of mystery. I am sure that we will continue to study it, and it goes without saying that we will continue to amass useful information, but for what Fine appears to be proposing, I think it would be better to begin mankind's inquiries with the study of various animals, and end those inquiries where damage could be done to humans.

As with the work of Dr. Marian C. Diamond, this is already being done, and the results sound interesting:

"For the female animal, the main functions in life are to bear, protect and raise her offspring. These roles challenge her to go in many directions, both geographical and conceptual, something that may be more accessible and readily achieved with a symmetrical brain. We might conjecture that the trend to right dominance in the older brain of the female without ovarian hormones suggests a shift to the more visual focus demanded of the male…

"What might be the advantage of having some cortical areas asymmetrical in the male? In general, male behavior involves finding and defending his territory and finding his female, all rather focused functions, possibly benefiting from an asymmetrical cortex."

Mind you, that's a study involving rats, not humans. So what exact criteria, if any, can be relied upon to help us understand any differences between men's and women's brains? I am not well-informed enough, nor sufficiently familiar with the science behind the research to know for certain. And I do appreciate a scientist's skepticism in the face of popularly accepted conclusions that get trumpeted loudly and repeatedly in the media. We need quite a lot more of that, so long as the skepticism of those conclusions is based on logical reasoning.

It would be easier to take Dr. Fine's assertion that she doesn't have a background in feminism or women's studies at face value, however, if she didn't use that word "equality." As I never tire of explaining, equality is non-existent. In the context of this video, she is clearly using the word to express a different idea, and I suspect it is also the reason why Molyneux decided to interview her in the first place: Girls should not be prevented from following their volition.

Well, I agree. To interrupt the process of an individual following through with what private thoughts and feelings naturally lead to, when it does not interfere with the volition of another for himself, is to kill off some small (or

great) part of the self. Without your volition, you are not you. If you are not you, then you do not exist. The word for this is "death."

The trouble with children is that, even though they are individual in nature, they are not fully developed individuals. They are almost entirely helpless at birth, and little more than slightly autonomous for the first several years. Therefore, if females, beginning at an early age, are being prevented or halted in their volition through emotional neglect, threats, physical abuse, sexual abuse, indoctrination, nutritional deficiency, or any other form of coercion, then volition is, at least in some small way, going to die. (I believe furthermore that these horrible phenomena lead to misandry, feminism, and, as I repeat *ad nauseam*, death.)

However, the problems with what Molyneux and Fine discuss are increased when you hear Fine critiquing the methodology of these studies. As the conversation goes on, you get the idea that the reason she and Molyneux have discarded so many human brain studies is because "gender neutrality" was not a starting point.

If that's the case, we're screwed. I am not now advocating, nor will I ever enforce, a sex role for a child. If she's a tomboy, or he wants to play with dolls, fine. Kids have a tendency to grow out of these roles. One of my sisters was a tomboy, and yeah, alright, I admit it, I liked my sisters' dolls. (Thankfully, since I was so enmeshed in so many simultaneous systems of coercion growing up that would have denigrated me for continuing the hideous practice, along came Star Wars action figures: dolls for boys. And just in case you suspect I am a total poof, most of my playtime with action figures involved a sudden, horrific ending where the base they were all in was destroyed by an earthquake.) My sister went on to be quite feminine, getting married, having kids, and I can honestly say that my fascination with girls' toys (for the most part) is over with.

But the discussion on this video is about dressing children in "gender-neutral" clothing and raising them in a "gender-neutral" environment. How is this done, exactly? Define "neutral," and its variance in application between males and females. I would assume that this would eliminate children from wearing several colors: definitely pink and blue, but what about lavender and other pastels? In this day and age, it is fairly easy for girls to get away with wearing just about anything they want and still look like girls; not so for boys. So is Molyneux not dressing his cute little girl, *whose name is Elizabeth*, in any dresses at all? I don't think Fine is advocating the elimination of dresses from women's fashion any more than I think Molyneux would forbid his daughter, once she's older and more able to express herself, from wearing one. But is my desire to watch little girls in their cute little pink outfits an acquiescence to some hidden system of coercion? If it is, then so is my love of Christmas, my deep and abiding interest in the orchestral repertoire, the change of seasons in the Northeast, and even my love of hot chocolate with buttered toast. Why?

Because among my fond memories of growing up in the Northeast are all of the above. My parents planted themselves here, begat four kids, and celebrated Christmas every year with a ton of decorations, music, taping Christmas cards they received to the entryways of the dining and living rooms, making food (including hot chocolate with buttered toast), caroling, parties, presents, fires in the fireplace, listening to Tchaikovsky's wonderful ballet "The Nutcracker" (thus cementing my future "coming out" as a classical music fanatic), board games, forcing the World's Greatest Cat to wear a fuzzy red ribbon around his neck, and on and on. Can you understand why I love all of the above?

Was there anything wrong with my parents subjecting me to all of that? How is it different that my parents subjected me to wearing pants and never got me the skirt I apparently so desperately wanted? Christmas is the same as a boy wearing pants: They are both artifacts of our culture. All cultures, like the beauty of the free market, pick and choose, based on the individual concerns of a great many participants, which items, ideas, and practices will remain and which will go.

The Christmas tree made headway with millions of revelers only in the nineteenth century, when a cultural icon, Queen Victoria, married a kraut and put one in her gigantic estate. From that point forward, on this land mass, Christmas was permanently altered. Now the practice of decorating a tree is simply not questioned. The crucial difference between this phenomenon and actual coercion is that no one who lives here and wishes to ignore

Christmas, or refuses to plunk down money for a Fritz-inspired tree, *has to participate*. Non-threatening traditions such as these can influence one's mind, but it can hardly be called coercive.

If I decide tomorrow that I've had enough of acting and dressing like a regular guy, I can whip off my pants and put on a skirt if I like. No one's going to stop me. However, I will be subjected to stares, whispers, stifled laughter, rolling eyes, etc. Is that coercive? Well, it would certainly make my life more difficult. But as long as none of them threatens me, or puts a gun to my head, what's stopping me?

My brain is. I have always worn pants. My parents started me on that habit. I never questioned it. I have questioned a great many things they did since then, and rejected quite a lot of it, because I recognize the important difference between coercion and benign influence. Dressing me in pants did indeed influence me according to my sex. I perceive myself differently because of my recognition of living in a society full of pants-wearing men.

Then again, *everything else* with which I have come into contact has had an effect on my brain. I hate to quote a character from a creepy movie, but truth is truth, and truth in popular culture should always be pointed out. In "The Silence of the Lambs," during one of his interviews with Clarice Starling (played by Jodie Foster) where covetousness is discussed, Hannibal Lecter (played by Anthony Hopkins) says, "We begin by coveting by what we see every day." This is entirely true.

Why are they called The Terrible Twos? Because she has finally figured out how to walk. Uh oh. Now she's going to run off to wherever her covetous eyes are taking her: "What's this? What's this? What's this? Go away, Mom. What's this?" Is the oppression that is going to dissuade her from becoming an architect because she's using her chubby little legs to run around while she's wearing a pink, frilly dress?

The unavoidable, logical conclusion of sexless child-rearing is that ultimately it will be contradictory, because there is an unavoidable, logical fact that has to be taken under consideration: Boys have penises, girls have vaginas, *and they know it*.

A girl's genitals are visible only slightly on the outside of her body; a boy's genitals are almost impossible to hide, and to do so requires a great deal of manual manipulation. This leads, I believe, to a woman's sexuality being more "secretive" than a man's. This, if it is true, is part of the reason why men find women so attractive. Yes, women can show off their tits, and those marvelous glands comprise one of the many, many female erogenous zones, but many of the other zones remain hidden, as most of the vagina does.

A man's sexuality is not hidden. It is out there for all to see. If a man within your field of vision has a hardon, there is very little hidden about what is on his mind. Even though boys are incapable of fully understanding sexuality, they get a hint whenever they experience erections. How do these researchers propose to divorce a boy's brain from recognition of this important difference? Worse than that, his brain is going to sound a four-alarm alert when he's 13, when he notices that this "occasional" hardness is poking out much, much further than it did before:

"Oh… my… GOD!"

I haven't even addressed the fact that we are dealing with a language that does not have any other "gender-neutral" pronoun other than "it," or the fact that a great many other Romantic languages have "masculine" and "feminine" words. What does it do to an "oppressed" little girl's brain, to be subjected to a language where she understands "he" refers to Dad (who she has been told has something called a "penis") and "she" refers to Mom (who has what she has, and she's seen it)? Would Dr. Fine be content with a "gender-neutral" study of the brain where masculine and feminine are woven into the language, and where the female children are aware that the boys in the study have something different between their chubby little legs? That doesn't sound neutral to me.

Therefore, I would propose that for these two reasons alone, we can never truly have a "gender-neutral" study of the human brain, because the human brain develops so rapidly, from so many different influences, that it simply boggles the human brain that thinks about it.

Children aren't sexless. There's a crucial difference between a father who sits his son down and tells him what's

expected of him as a man, and then proceeds to indoctrinate him with false, outdated, or coercive ideas; and a father who sits his son down, tells him how his body works, how a female's body works, some of the things he can expect, and that he's there if the boy ever wants to talk. No dad, as far as I know, ever has to apologize to his son for always dressing him in pants, any more than any mom has to make amends to her daughter for The Pink Frilly Fiasco.

Yet Dr. Fine is concerned that people still think that men are better at the hard sciences than women, and that this "false" belief contributes to faulty brain studies and some sort of oppression of the female spirit. If brain science is truly faulty, go for it. Critique it. Challenge it. A truly hard science, like a rock, isn't going to budge.

But there is no such thing as "gender neutrality," and I'm not just saying this because I hate the word "gender." Each of us is either one sex or the other (*love* the word "sex"), and that is going to permanently affect how the brain thinks. Beyond that, each of us is exposed to adult versions of whatever sex we are, and adult versions of the opposite sex as well. None of them, including Dr. Fine, is "gender-neutral." Our brains, which refuse to stop the process of learning (unless they've been damaged beyond repair), are bound to observe attitudes, behaviors, and appearances, and from that point forward, the brain is not the same.

It isn't that my brain thinks better because I'm a man. To the contrary, I have been bested by women at many things I have tried, from sports (which I loathe) to music (which I love). My brain is different from a woman's brain because it is attached, and has always been attached, to a male body. Furthermore, my brain is different from every other man's brain because my brain, body, and mind have an autonomy that is uniquely and entirely mine. Other men did not celebrate Christmas with my family. (Their loss.) This creates a great and insurmountable inequality: I am without equal. The sameness I seek with like-minded individuals has to do with similar tastes and interests. Like any other individual, I am bolstered by agreement and association. It's electric and exciting. It is only this rewarding, however, when it is based on truth. If I were to change my views based on whatever group of individuals with whom I wish to associate wants me to think, the dishonesty would eventually catch up with my level of enjoyment. Dishonesty is coercion against the truth, which is a necessary component of volition, and I never tire of saying it: Coercion is death.

To dress and raise children sexlessly is to separate them from their sex needlessly and pointlessly. Between coercive sex roles (boys are tough, girls are sweet) and sexless mindlessness (girls and boys are equal), is a whole world of freedom: freedom to question, freedom to challenge, freedom to change, freedom to stay comfortably the same, freedom to put the toy truck to bed, and freedom to make the Barbie doll explode.

If Dr. Fine thinks there is still too much "inequality," and that the "gender expectations" placed upon women in the First World at the advent of the twenty-first century are still that great, I would like to point out that these women have more than enough access to libraries, universities, government, birth control, menswear, the Internet, and everything else men have traditionally used to build the roads and buildings, write the symphonies, pen the books, direct the movies, steer the ships, fight the wars, and develop the philosophies upon which our civilization is based. Non-sexless women have had this access for quite some time now. They have been backed by decades of popular culture virtually screaming, "Girl Power!" They have watched their mothers go off to work.

No one forbids them to learn to drive, open bank accounts, or fix sinks. No one forbade Dr. Fine to go to school and learn about the human brain. No one stopped her from writing a book. No man I have ever known personally, or even observed on television or in print speaking his mind, stands for such nonsense.

Women who want to do something more are always going to be in the minority, because they are born into this world with bodies that create humanity and come equipped to feed that which they create, and they love it. I cannot even begin to comprehend how amazing that must be. My brain will never figure it out. Dr. Fine's brain will probably never grasp that I myself will never have full sexual "equality," since my pool of potential sex partners, as well as where I can or cannot openly express my thoughts about being different, are severely diminished. But where inclusion in a minority takes a back seat to individuality, these are no longer concerns.

The utopia sought by the kind of thinking in this video will never appeal to individuality in an imperfect world. The imperfection of this world, and everything living in it, is natural law. Cutting off our sex organs, or adopting some sort of cognitive dissonance by pretending that we don't notice them, does not help us to reckon with the terror of living finite lives on a planet that doesn't care whether we live or die. All it does is give humanity one more headache, bolster the agendas of those that despise men, and work against the freedom that Molyneux seeks. I sincerely hope men and women will wake up soon to the myth of equality, and walk their own paths to freedom in a naturally sex-differentiated world.

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Anatomy of a Victim Ideology

Adam Kostakis · 31 January 2011 · Archived copy · Original

Lecture No. 5

"The weakness of men is the façade of strength: the strength of women is the façade of weakness" – Warren Farrell

Among the worst mistakes that freedom-loving people can make is to stereotype feminists as a small, motley crew of angry lesbians who have long since ceased to be relevant. Take note: *this stereotype helps them.*

I must repeat myself: *this stereotype helps them.*

Let that sink in for a moment. Every time you have belittled feminists as a bunch of cranky old hags that nobody takes seriously, you have helped to obscure their program and indeed, their very existence as a form of organized power. Belittle them, you must – but do so in a way which *exposes,* not *obscures!* For feminism is far from being a relic of the past. The feminist movement is taken very seriously indeed by those with the power to enforce its core aims:

(1) The expropriation of resources from men to women.

(2) The punishment of men.

(3) To increase (1) and (2) in terms of scope and intensity indefinitely.

Obscurity assists the realization of these goals by creating doubt amongst potential opponents. The misidentification of feminism as a cultural artifact which no longer holds sway over the operations of government and society is a product of feminism's own metamorphosis. Note that the *essence,* or *substance* of feminism has not changed over the years, only its *form,* or *packaging.* The change of packaging has proved so effective that some now deny that the product still exists.

Au contraire. As much as the times changed with feminism, feminism has changed with the times. In the transformation of feminism from a movement opposed to government and society at large, into a movement which *controls* the state and public opinion – and uses this position to persecute the new enemies of the state – its strategies underwent a certain cultivation. Today, feminists no longer need to throw temper tantrums to get their way, because while they once raged against the machine, they now control it. *This* is the truly profound shift in Western societies since the height of consciousness about feminism in the middle of last century; it is not that feminists have become *less* relevant, but *more.*

When feminists were outside the tent, causing offense was one of their prime weapons – poorly disguised as *edgy boundary-pushing.* Who remembers this lovely piece of propagandistic hate, published in the 1970s?

The above is precisely the kind of thing that feminists today like to pretend never happened. Now that feminists are inside the tent, they are forced to *defend* their gains; in the 1970s, when the above picture was produced, they attacked from the outside, and sought to tear down official morality rather than (as they do now) define and dictate it.

And how better to maintain control than by punishing those who attack, or who *might* attack, the new status quo? We are of course referring to men, who stand to lose the most from the three core aims of the feminist project as listed above. Today, feminists believe that women have the inalienable right *to not feel offended,* and they do not hesitate to employ state violence to enforce this. Prosecuting those (men) who cause offense is their new weapon, one which has replaced the old (causing offense). Of course, persecuting people merely for being offensive is rather less charitable than men were to feminists before feminists took over. But, as Gynocentrism Theory tells us, men were only charitable to offensive women in the early days of feminism because women already exercised substantial control.

Do feminists believe that they are doing right? The answer is an unequivocal yes for most of them – they truly do believe that they are a righteous people, and even when they become cognizant of doing wrong, they rationalize that they are also, simultaneously, doing right. How could this be? Well, let me show you how it works, by tracing the anatomy of a victim ideology.

Once a period of consciousness-raising has propagated the belief that the members of a group are – by their essential nature as members of the group – victims, the group shall pursue two objectives:

(1) To equalize with the designated 'enemy' group;

(2) To forge their own 'victim identity', separate from and unaccountable to the 'enemy' group.

You will notice that, while the first objective brings the 'victim' group closer to the 'enemy' group, in terms of status, expectations, autonomy, etc., the second widens the gulf between them. The first objective, we are told, will unite us in our common humanity, and bring about liberty for all, and other nice things like that. But as soon as we get close to this, there tends to be a drift towards proclamations of the importance of the second objective. Nothing will ever be enough to satisfy the 'victim' group, because they view themselves as *essentially and inherently* the victims of the 'enemy' group, regardless of what may have changed in reality. A victim ideology is *anti-contextual,* and its followers – the self-designated 'victims' – shall never see themselves as anything but. Their victimhood is affirmed in advance, and the facts must be made to fit the story. In other words, they will spin any situation into one where they are most harshly treated.

This is why feminists like Hillary Clinton can get away with saying things like

> women have always been the primary victims of war. Women lose their husbands, their fathers, their sons in combat.

Well, sure – losing family members to horrible deaths is so much worse than actually having to die those horrible deaths. That is, if your whole worldview is tainted by sexism and you reduce the status of men to Protecting/Providing Objects. In Mrs Clinton's quote, no humanity is ascribed to men whatsoever. The *real problem* is not that they are traumatized, mutilated and blown to pieces *per se;* it is that, because of their being subject to atrocities, men will not be able to fulfill their protecting/providing roles quite so effectively. It is, therefore, *women* who lose out, because men don't actually matter except insofar as they can assist females. This is precisely the kind of attitude which emerges out of a victim ideology. The entirety of existence, in all its wonderful complexity, is reduced to black-and-white primitivism: *my people matter, your people don't.* Or, as we shall see, *my people good, your people bad.* Anything good for *my people* is good, no mind whether it is good or bad for *your people.*

This kind of thinking is known as Manichean Essentialism, and it is the metaphysical cornerstone for feminism as a whole. Decades of consciousness-raising have ensured that women are reflexively considered to have been wronged, whatever the facts. Whenever genuine examples of women being wronged cannot be found, *compensatory privilege* becomes the sanctioned goal. That is, women are treated more leniently in one regard because they are believed to be disadvantaged in *unrelated regards,* or just disadvantaged in general. One recent example of this from the United Kingdom is the order issued by Dame Laura Cox to judges that they must treat female criminals with greater leniency, a ruling which simultaneously reduced British men to second class status while green-lighting abusive women who might otherwise have been deterred.

There are some who go further than this. Baroness Corston, who explicitly identifies as a feminist, believes that women don't really deserve to be punished at all when they commit crimes. Her 2007 Government report advocates that all women's prisons should close, and that even the most violent and abusive female offenders should not be locked up. Indeed, they

> would no longer go to one of the country's 15 women's prisons, which would all close. Instead, killers such as Rose West, serving life for the murder of ten young women and girls, would be sent to "homely" local custody

> units. There they would be allowed to live as a "family unit" with between 20 and 30 other women prisoners, organising their own shopping, budgets and cooking. The units would also allow them to stay close to their families … All the women's jails would shut within the next decade, **and could instead be converted into prisons for men** … The report claims: "Women and men are different. Equal treatment of men and women does not result in equal outcomes."

The above is a classic example of Orwellian Newspeak. Anti-feminists of all stripes have been saying for decades that men and women are essentially different. Feminists have insisted that men and women are essentially the same, and we must therefore have equal treatment. But as soon as equality works retrograde to the goal of female empowerment, it is dropped like a hot potato, and feminists twist themselves around in incredible semantic gymnastics to justify the sudden turnabout.

> Women also (sic) never be sent to jail to "teach them a lesson".

Of course they shouldn't. Women shouldn't have to actually learn how to abide by the law, much less how to be functioning members of civilization. They should be allowed to run wild and free, abusing and destroying anything they please with absolute license. They shouldn't even expect a slap on the wrist for their misbehavior – *that would be domestic violence, don't you know?*

But if feminism truly was about equality, shouldn't feminists be pushing for new laws to criminalize *more* women, rather than their anti-egalitarian approach of imprisoning less women and more men? Or does equality only matter when it is women who are deemed unequal? (In and of itself, this would imply strongly that women are a privileged class like no other.)

The female incarceration rate is just one-eighth that of men in the United States (Wikipedia, accessed 10th October 2010), while women account for only 5.7% of inmates in Great Britain (accessed 10th October 2010). Surely, if equality was the goal, we would be relaxing the punitive, feminist-inspired laws against men, and seeking to punish more women instead. I can think of nowhere in modern society that is more male-dominated or unrepresentative than the penal system – something which, in the interests of sexual equality, needs to change.

But no – flatly contrary to the principles of neutral, impartial justice, feminists deem it *a good thing for its own sake* to lock up fewer women! It is as though women who are guilty of crimes aren't *really* guilty – and are therefore victims of whatever is done to them as punishment. It is a popular notion that women are disadvantaged – generally, inherently, *essentially,* within the very fiber of their being – and so must be disadvantaged in every particular area of life; thus, anything done to assist them *must* be a reduction of unfair disadvantage. Any rationally-minded person can see how absurd this all is, and I include leading feminists in this, as they are shrewd but not stupid. Just deserts, deterrence, fair treatment, civilization itself be damned; this is Gynocentrism in action.

To recap, victim ideologies such as feminism seek to:

(1) Equalize with the 'enemy' group;

(2) Forge their own 'victim identity', separate from and unaccountable to the 'enemy' group.

That these two objectives are in contradiction is not just a logical flaw; it's part of a strategy which allows the 'victim' group to shift its stance as circumstances require. Objective (1) might be consistently pursued for a little while. But if the movement comes under scrutiny for disadvantaging the 'enemy' group, the 'victims' can just switch to objective (2) and emphasize the importance of their own uniqueness in ways for which equality does not suffice. Or, as feminist Germaine Greer puts it:

> In 1970 the movement was called 'Women's Liberation' or, contemptously (sic), 'Women's Lib'. When the

> name 'Libbers' was dropped for 'Feminists' we were all relieved. What none of us noticed was that the ideal of liberation was fading out with the word. **We were settling for equality. Liberation struggles are not about assimilation but about asserting difference,** endowing that difference with dignity and prestige, and insisting on it as a condition of self-definition and self-determination. … **the visionary feminists of the late sixties and early seventies knew that women could never find freedom by agreeing to live the lives of unfree men.**

Once equal status has been reached, the rhetoric of equality can be discarded, because who wants to be only equal to a *man* anyway? Here, in black and white, is a statement of female supremacy.

Same as it ever was.

If equality had ever been the end goal, then men's disadvantages would have been addressed seriously, and not exacerbated while men themselves were goaded. To this day, the only time a feminist bothers herself with an issue of male disadvantage is when it benefits women to point it out – as in the case of parental leave. Enforced equal paternity and maternity leave rules out any disincentive that employers have to hire women. A feminist will set aside her 'all fathers are rapists and abusers' shtick, just long enough to insist that men should have equal rights to parenting – but this is typically presented as a demand that men shoulder the burdens of raising children so that *women* may be empowered in the workplace. Even when injustices against them are being redressed, men are tools for female betterment.

Same as it ever was.

Another example is male rape in prisons. This is occasionally highlighted by feminists, *but only because men can be shown to be the oppressors,* allowing them to attack maleness itself. Feminists pick up the torch once the rapist has done his part; they complete the rape victim's sexual humiliation by destroying his self-identity, poisoning his mind with aspersions that maleness itself is to blame for his victimization; and so a fundamental, immutable part of himself was the cause of his rape. They force upon him the identity of rapist along with rape victim, their vilification of 'toxic masculinity' serving to assure him that he shares the abusive characteristics of his abuser. On the other hand, the high level of female culpability in child abuse, both sexual and non-sexual, is ignored or denied.

This is why our universally applicable definition of feminism could not have included any reference to 'equality' – it's not a reasonable statement to make if we're using analytical tools more incisive than Manichean Essentialism. The universal definition remains, and no ground can possibly be ceded: feminism is the project for increasing the power of women.

Power in what regard? Power to do what? Such questions inevitably arise. The answer, if you've been following closely, is obvious – whatever they please, no matter who else is harmed. Silence is not consent, but it is complicity, when you have the power to draw attention towards abuse and the resources towards stopping it, yet you *fail* to do so on the grounds that the abusers have genitals that resemble your own.

And that's what it comes down to, folks – we are dealing with primitives in pantsuits.

The Colonization of Male Space

Luigi Logan (aka Fidelbogen) · 31 January 2011 · Archived copy · Original

Feminism, in the nearly half-century of its systematic cultural revolution, has worked doggedly and persistently to erode male space in every possible form. From the beginning, it has been a central feminist project not only to whittle down the amount of time that men spend together in the absence of women, but to fragment the continuity of such time, to break it into smaller and smaller chunks, and to cast the very idea of it into disrepute.

It is a classic recipe. If you aim to take away the power of a targeted group, you must undermine their solidarity by making it progressively more difficult for them to bond with each other. And if you fragment the continuity of their time together, what bonds they might form will be correspondingly fragmentary, and accordingly ineffectual.

The colonization of male-only workspaces and institutions, under the convenient banner of "equality", "ending discrimination" or the like, is only the most commonly understood and popularly visible 'wedge' manifestation of something that runs far deeper—but the politically motivated double-standard is clear enough when you consider how many female-only clubs, jobs and other settings will pass without a murmur where the male equivalent would soon come under hostile scrutiny or even litigation.

Clearly, the ruling energy in society has dictated that women are welcome to be alone with other women, but that men ought not assemble in the absence of female supervision or female presence in some form. For the colonization of male space means not simply that male-only time has dwindled in quantitative terms, but that qualitatively speaking, the likelihood of female influence or even intervention has proportionately grown, and now throws a shadow over such occasions.

Male space, in a conceptual sense, encompasses many things. Thus, male preserves, domains and "discourses" of any sort whatever are under direct or indirect pressure to, as it were, lower the drawbridge, and admit the circulation of females or at the very least some infused awareness of femaleness in principle.

In the long run, the final frontier of male space is the space inside your male head. So when male space breaks down into small enough pieces, the last chunk to be cracked open will be the sovereign castle of your own mind. By then, the defending forces will barely exist any more, and the besieging forces will hold every possible advantage. Yes, the colonization of male space advances by logical steps to a logical endpoint, which is the colonization of male INNER space.

In the feminist war, men and maleness are under attack. And if men collectively cannot grow a robust, inwardly articulated community of interest among themselves, endowed with durable focal points and folkways, then each man as an individual will be more and more thrown upon his own devices, hence a sitting duck. Hang together or hang separately: such is bonding; such is solidarity.

The feminist campaign of attrition against male space, which operates on so many levels, aims chiefly to weaken men and to strengthen women by building up "womanspace" as much as possible. On the surface, this appears to be an extension of patriarchy theory, and patriarchy, as any counter-feminist will tell you, is merely a feminist codeword for male power of any kind.

Accordingly, the best way to deplete "patriarchy" is to deplete male space, since men cannot effectively "hang together" if they are not together in the first place—they cannot compare notes about their experience; they cannot connect the dots; they cannot "do the arithmetic"; they cannot develop a culture of resistance; they cannot build networks. And being thus separated, it's a pretty sure bet they will "hang separately".

At this point, a feminist might chime in with more patriarchy theory, informing us that men and women are alike, that patriarchy forced men and women to assume separate roles in society, and that integrating them into the same social spaces (with interchangeable roles) is how we end 3, 427 years of patriarchal oppression.

But the sheer hypocrisy of actual practice gives the lie to this speech, for no such programme has been followed.

Instead, the practice has been to invade male space in order to gain advantage for women, while continuing to ban men if women don't want them around for any reason.

The view that men and women are non-physically different in a way that cultural training does not explain, is called essentialism. The old school feminists of the 1960s and 1970s were staunchly ANTI-essentialist, and anti-essentialism remains, overtly at least, a critical prop of feminist ideology to this very day.

Anti-essentialism is, let me say it, a scientifically dubious notion. But that didn't stop certain people from launching a monumental campaign to re-engineer society on the strength of it. They didn't even blink about what they were doing; they went right ahead and did it anyway because it fit their politics, and because they sold their plan to a passel of idiots who thought it sounded like a cool idea.

But we must reflect on the mass of evidence which favors essentialism. Now is not the time to review this evidence, but trust me, it is a lot. Enough, I dare say, to open an ominous crack, from top to bottom, in the facade of patriarchy theory. For if men and women turn out to be naturally different, then they would naturally gravitate toward different things, yes? And so the idea that men collectively forced women to stay home and clean the house becomes a hard sell.

Once again, women in general (thanks to feminism) were able to invade male space and gain material advantages—jobs, for example—while at the same time banning men from female space if they wished to do so. Meanwhile, the feminist plotters in particular were advancing their deeper agenda of weakening "patriarchy" (to wit, male power) by making it harder for men to be alone together, less likely to pool their observations, less likely to bond, less likely to become political, and less likely to gain solidarity for any purpose whatsoever.

The feminist plan was to destroy the male power structure ("patriarchy"), by colonizing male space. In this project they have been quite successful, although they have no intention of slowing down until they have eradicated as much "patriarchy" as they can possibly get their hands on. For it surely troubles them to see men conferring seriously when no woman is nearby to barge in and, if necessary, derail the proceedings. Feminist hostility toward male space is, in most cases, barely concealed. They fear the growth of cabals and combinations, and their fear is not unjustified.

Now, most men have not conceptualized the loss of male space in terms of a collective deprivation: that is to say, they have not conceptualized it politically. And so men must understand, that the division of male and female space in society is fundamentally a division of power. Male space equals male power, and female space equals female power.

That's all there is to it.

The feminists jabber on and on about "patriarchal power and control", but what do they really mean by that expression? I will tell you: they mean men having power as opposed to being powerless, and they mean men being in control as opposed to being either out of control or controlled. In the end, they don't want men to have power for any reason, and they don't want men to be in control of anything at all—especially themselves!

Again, male space is identical with male power. The two are one. And the secret of this power is, that it controls nothing but itself. I mean, that "patriarchal" power and control signifies no more, and no less, than power and control within the perimeter of male space.

Simply stated, this means that patriarchal power is not truly about controlling at all. No. Patriarchal power is about not being controlled. Properly speaking, patriarchal power is not even asserted, being rather a passive power—a mighty boulder in the stream which parts the rushing waters, an unmoved mover like unto the god of Aristotle.

Cross this power, and you shall reap the harvest that your own free will has brought upon you. Patriarchal power is only violent in self-defense.

"Only violent in self-defense". Where have you heard that phrase before?

Yes, we have heard that phrase before. . . haven't we? And all I've got to say is: two can play at that game. I grant you it is a dirty game of reversal—especially when the feminists play it. Still, two can play at that game. No principle of moral equilibrium rules out any such two-way traffic.

So "patriarchal power and control" is, finally, the assertion of equilibrium, integrity and home rule within the realm of men's business. It is male authority in the foundational sense of local expertise, the pristine autonomy of male space and the principle of undefiled male identity—which at its inmost core excludes female input.

Barring women from male spaces (as with the boys club sign that reads "no girls allowed") is regrettably apt to be taken for "misogyny" by people of shallow understanding. Yet this will prove unavoidable and, in the long run, a necessary prophylaxis against the growth of ACTUAL misogyny. It is neither evil, nor a "necessary" evil. It is a necessary good.

Feminist ideology, as touched upon earlier, has bequeathed us an anti-essentialist legacy, and this legacy pervades law, public policy, pedagogy, and, to a great extent, even popular culture. The pervasion is regrettable because it means that too much of our common life and common understanding is built on something questionably true at best, if not disastrously wrong. For if we accept that men and women are endowed by their creator with different inclinations, then it should come as no surprise that a social experiment which tries to iron this flat would end in a social train wreck.

All of which is to say, that men and women just might need to get away from each other at times, so that each sex can do what it does best without the other sex throwing a spanner in the works.

But the focus now is on men, so of men I will speak.

Men cannot do what men do best if they cannot work as men among men, unhindered by women. Men cannot follow their natural rhythm, their natural logic, their natural genius and their natural joy, if they must forever accommodate to the alien demands of a different behavioral idiom. This will only slow them down and cripple them, which, unless you have a political reason to encourage such things, is not a good idea.

And upon that note, I turn to the political. The colonization of male space is designed principally to exploit men and to poison their environment, hence their well-being and their existence on every level. And it brings about all of this very simply by robbing men of power—for male power, as we have established, is identical with male space.

The pre-feminist system of life made rational allowance for the natural differences between men and women, and most importantly, allowed for male and female space by mandating separate roles. The feminist system of life has done away with this, and in the process given men the short end of the stick. Men can no longer function optimally AS men (among men), but in addition their political and social power has been cut off at the root in an absolute sense. And this, once again, was part of the feminist plan.

Women are, of course, free. Free to live as they will, to move unencumbered in the world, to taste the bitter and sweet alike from the orchards of life, and even chart their destinies by the stars if it strikes their fancy. They are also free to shoot themselves in the foot, for that, unfortunately, comes with the package. One would not think to interfere with women's freedom. One would not think to oppress them. One knows them to be capable adults, willing to assume full responsibility for their lives, and willing to embrace equality in the entirety of its aspects. In good faith, one knows women to be on their own.

And a consequence of the feminist plan (whether planned or not), is that men and women are now separate political power blocs, and the idea that they owe any political obligation to one another is a quaint fiction—a vain conceit with no foundation in either morality or objective circumstance. Men, accordingly, are entitled to grab what they can grab, and to look out for their own. Feminism has licensed the same for women, so the demands of symmetry are clear enough.

I call upon men, therefore, to reclaim and reoccupy male space by whatever methods their creative imagination might suggest to them—and those methods might be very, very many indeed.

No need to be coy, Roy. . .

Just DO IT!

You don't even need a pretext, although at times that can be useful. But there is nothing more to it, than to charter an organization or start a club, and announce very, very openly that you mean for this to be a men's club. And if you intend to reclaim male space, then why not announce that fact itself very, very openly for all the world to hear. In fact, why not start your club for OPENLY STATED POLITICAL REASONS, and if anybody doesn't like this, ask them what the hell they plan to do about it?

For example, you could organize a study group with the plainly stated intention of re-establishing patriarchy. You could make this sound tongue-in-cheek. . . or you could make it sound deadly serious—that's up to you. And you would have leeway in your definition of terms such as "patriarchy". But whichever way it goes, you would be thumbing your nose at the world and asking people what the hell they planned to do about it.

And really, what COULD they do about it? If they did something really stupid, you would be ready to hit them with a lawsuit. . . wouldn't you?

I say, you could have great fun all of this, and you could inspire others. . . couldn't you?

Do you understand the principle of what I am telling you here?

I am saying: TAKE WHAT IS RIGHTFULLY YOURS!

And damn the torpedoes.

Think about that.

Fidelbogen is the author of The Counter-Feminist.

Organizing Reproductive Capital

Eincrou · 31 January 2011 · Archived copy · Original

The market works

One of the most important discoveries to find when reviewing the results of the American experiment is that men, when able to chart the courses of their own lives, will gladly focus their efforts on better interfacing with reality. The limits of the physical universe are the ultimate oppressor, but they can be overcome. Our efforts are better spent fighting with the universe rather than with other men's petty desires for power. Freedom is not just the pinnacle of peace and morality, but it is the only way to ensure that the future of humanity will be better than the bitter struggles of our ancestors and indeed, our own lives.

The economic manifestation of men's freedom to create, share and trade the resources they acquire and hold ownership of is the free market. The only way a man can gain all the items he needs in his life—or as we all often seek to do, increase his total share of resources—is by peaceably serving his neighbors in ways they find valuable. It sounds great in theory and works far better in reality than anyone has the capacity to predict.

This essay is not primarily about the free market, but it does use it as a basis from which to consider why the sexual 'free' market has been such a disaster in the past and in the present. It is assumed that you, the reader, understand the basics of this issue. If not, read a few of the other articles about female sexual preference on *A Voice For Men* first, with special consideration given to the woefully incomplete *Zeta Game* series. F. Roger Devlin's *Sexual Utopia in Power* is supremely indispensable. Generally, if you understand hypergamy—and more importantly, accept it as real—then you are good to go.

The above links are the only explicitly referenced external sources you will find in the entirety of the essay. Distinguished readers are called upon to apply their own experiences and knowledge when viewing this. The purpose is to provide a highly abstract logical analysis of an important aspect in the fundamental ordering of human societies. It is important for men to know how to best go forward when we finally begin to recover from the toils of 'feminism' and misandry.

The hypothesis is that any hands-off approach to organizing sexual reproduction defaults to women pursing the low-quality results of hypergamy at any cost—the opposite of what the economic free market accomplishes.

Creation of market mechanisms

If the free market can quickly and efficiently distribute resources and produce ever increasing quality, then could a "sexual free market" be the best way to solve the problem of joining men and women together for the purpose of reproduction? Why not allow men and women to enter and exit relationships at will?

An important difference immediately arises before we bound from the starting gates—truly, before we even walk onto the track. There can only be a sexual 'free' market in the sense that there is no human involvement in denying the actors from participating in the manner they choose. To use more familiar terms: there is little regulation from outside the market itself. It does not have the same success because key factors that make the unregulated economic free market work are non-existent in an unregulated sexual 'free' market. What would surface from abandoning the previous cultural controls of men and women's sexuality is not a genuine free market, but an inferior quasi-market that has nature already created through hundreds of millions of years of brutal trial-and-error. The prefix 'quasi-' is Latin for "almost, as it were," and is usually used to describe one thing that has a false appearance of being another.

In any individual transaction, there is a buyer and a seller. Both have something the other wants, so how do we know which is which? We know who the buyer is because he the one with the least to lose by not transacting. For example, the person holding dollars is in a position of strength over the person holding widgets. Dollars can be used to transact with anyone at any time, but widgets can only be traded with people who happen to want widgets right

now. If the man with dollars leaves without trading anything, there are still millions of other people he can trade with. This is probably not so for the seller and his widgets.

Nature has rigged the game so that most females are, in the vast majority of their interactions with males, the buyers. This is achieved through the software humans run on, *i.e.* psychology. The mechanics are that by creating a disparity in what the sexes find attractive, a rudimentary form of competition can be exploited for its quality-increasing benefits. For reference, the most important factors for each—and the qualities they approximate—is, men prefer youth and beauty (fertility), and women prefer markers of fertility as well, but with the added criteria of high relative wealth and social ascendancy (proficiency in dealing with the real world).

The existence of desires, and of people who could potentially fulfill them, creates a quasi-market. Participants attempt to fulfill both their own desires and necessarily also the desires of those they are attracted to.

A contrived market: a quasi-market

What men desire is exhibited to some degree by nearly all women, and this fact puts him at a disadvantage in meeting his needs. Fertility is the simplest and most obvious quality to desire in a mate. It is all that is necessary to successfully mate, but women strongly desire more than that from their suitors. She is unlikely to be interested in a man simply because his testicles work. There is little danger of her not finding an opportunity from another man if she turns one down for not offering her enough. Men have a more powerful drive compelling them to mate because they have to be forced into playing the game even though it is rigged against them. This is necessary to solidify the virtual and elevated value of women so that they will be able to be the choosers in most cases.

This mismatch in interests places women in the position of the buyer. Their fertility is desired by many men. It is her eagerness to tell men “No” that creates a virtual scarcity in an environment where, in truth, there are nearly equal numbers of fertile men and women. This false scarcity allows humanity to benefit from the quasi-market’s competition for reproductive opportunities. Women (in actuality, their limited fertility) are not able or willing to meet the massive sexual demand men are psychologically programmed to have, and so it is men who must go the furthest to meet their own desires.

The whole purpose of the psychologically created sexual quasi-market is exactly the same as the economic free market: to more efficiently and effectively make use of limited resources. The sexual mating dynamic in humans and other species could have easily just been a blind fuck-for-all in which males and females had the same desires and only luck would determine how females’ eggs, energy and time were spent. Unsurprisingly, species that evolved to take advantage of some market-like mechanisms tended to out compete other sexually reproducing species.

Many people in the men’s movement condemn women for their hypergamous desires, but it is that extra requirement they hold for mates that informs how they make decisions in the rigged quasi-market that nature guarantees. As lazy, sickly, and gormless as we may think many people are these days, the state of humanity would be far worse—if it survived at all—absent hundreds of millions of years of hypergamy and females’ ability to make sexual choices based on it.

The quasi-market fails to maintain civilization

With the nature and advantages of hypergamy and the sexual quasi-market stated, it is time to move to the limitations, which are legion. As to its main purpose—facilitating humanity’s survival by improving the gene pool—put simply, hypergamy is obsolete, and has been for quite a while. Using reason and good thinking to manipulate the environment for our purposes fully supersedes basic biological evolution as the driver of human progress.

Civilization has since arisen, providing us solutions to problems that far exceed what rote trial and error through the evolutionary process could ever hope to give. We do not depend on women giving birth to fast runners; we have cars and airplanes. Likewise, we do not depend on women giving birth to children resistant to malaria; we have

medications such as Chloroquine.

Moreover, hypergamy is only a rough approximation of what are useful qualities in men. It exists deep within the emotional areas of psychology and is about as accurate at giving good advice as any other emotion.

The strength of humanity is our ability to use reason, a capacity both men and women share. It is certain that accurate, methodological thinking is the way of the future. Reason tells that we must use economic free markets, imperfect as they are, to take advantage of various human weaknesses such as greed and envy, and it also tells us why hypergamy must be similarly redirected to our advantage.

Allowing the primeval sexual quasi-market to operate within our civilization is folly. Civilization is possible because cultures have found more effective ways of organizing reproductive capital than the quasi-market. This newly found efficiency is the basis on which everything else in civilization is possible. Hypergamy is 100 times more effective than all woman being willing to mate with any man, but cultural controls on sexuality that compel mates to stick together and competently raise children are 1,000,000 times better than hypergamy. Replacing them with the quasi-market inevitably leads to significant regression and civilizational collapse.

'Civilizational collapse' is used here to describe a receding standard of living, rather than one that is genuinely improving. It does not necessarily mean a total doomsday scenario, though it potentially could.

Male and female power

Most people in western culture would maintain the importance of the 'feminist' view that complete sexual autonomy for women is supremely moral and has no failings. To them, it is perfectly acceptable to remove all the social controls that had sustained civilization for thousands of years. Fairness dictates that we must allow women to use their sexuality to its maximum ability to provide her personal pleasure and social benefits, they say. Certainly freedom is moral and coercion usually is not, but this all misses the point. What is actually done with that freedom is of great import.

In truth, there is no removing the controls on female sexuality. Cut out the socialization that previously governed it, and the result is not women who have no longer have any idea how to distribute their sexuality (which is, as always, merely fertility in disguise). Removing the custom settings in a piece of software does not break it; the 'removed' settings are simply set back to their defaults. The default for women is not long-term monogamy and it is not "free love," it is hypergamy and the chaotic quasi-market. Women will be 'controlled,' anyway, but by ancient principles less conducive to social order. This results in a massive increase in female power in the short term, which 'feminists' of course find desirable, but at the expense of older women, men and especially children. These disadvantaged groups constitute a large portion of the population who is not young and female, hence the massive destabilizing effect to civilization as a whole.

Men's comparative advantage—size and strength, *i.e.* more control over the physical world—was nature's boon to give nearly all men a potential to have a source of value that both complemented and offset women's sexual power. We learned early that giving men unlimited license to make use of this advantage was not conducive to civilization. Controls were imposed that discouraged and punished using physical prowess, also known as violence, to achieve personal aims. The distributed, cumulative gains peaceful trade and coexistence provided to each individual man far outweighed what he could accomplish on his own through violence, and good men happily adhered to these rules.

The righteousness of doing this is clear and obvious to all, but there is no longer such an understanding as it relates to women's social and sexual power. Misandrists have sought to completely eliminate this form of male power, but have conducted the exact opposite campaign with regards to women's power, allowing unlimited license to all powers legal, social, sexual, and indeed, physically violent.

The damage caused by men's unlimited physical license is immediate, visible, and leaves evidence. The damage of hypergamy is not in what happens and is apparent, but rather in what does not happen and must be imagined and

extrapolated. To do one thing is to not do literally thousands of alternative actions, and this is where the primary damage can be found. The inefficient distribution of fertility, though we commonly interpret fertility as sexual intercourse itself, manifests indirectly in various ways. That there are often no instant and obviously visible consequences, such as lightning strikes or atmospheric descents, does not mean that superior alternative opportunities have not been lost. It does not mean that we are forced to pay in other ways.

The most present result is the failure to create stable families in which to optimally raise children. Strong families have been the basis of human progress and undermining them, whether intentionally or not, will set humanity back. Often repeated claims that families are obsolete are being proven wrong by the bankruptcy of the West in its unsuccessful attempt to replace the family with communal services and "safety nets" that seek to minimize the impact of failed cultural practices.

The West has taken on the daunting task of putting massive resources toward forcing unlimited female sexual license to 'work.' This is like removing all controls and expectations about violence because we have suddenly decided that it is 'righteous' to do so, and then blowing the size of government to massive proportions to deal with the ensuing problems. The people who remain non-violent would be the only ones in society living with a culture capable of producing more than it consumes, and they would be punished through taxation all so we can maintain the 'right' of people to pursue the maximum social and personal pleasure violence can afford them. The cultural rot of violence inevitably spreads when the natural and logical regulations dis-incentivizing it are covered up by the 'safety net.' Again, civilizational collapse is the result.

The consequences of female promiscuity, and by extension hypergamy, are the same as they have always been for the duration of civilization. The difference now is that governments have bribed women by promising to minimize its effects through various means. Extreme wealth, misandry and a cultural refusal to hold women to account for their actions have all resulted in a situation where hypergamy is able to persist with a purity of execution never before seen. Nearly all the immediate pitfalls have been eliminated, and many of the long term effects are assuaged by many programs that take from productive sectors in an effort to guarantee women's continual financial solvency.

Male and female relations are already rigged in women's favor by the sexual quasi-market, but policies that seek to ensure that there is never an experience of substantial loss in either casual relations or in marriage guarantees that quality deteriorates, just as with comparable artificially maintained monopolies in business.

The "dating market" is none other than the sexual quasi-market

Men and women's psychologies are oriented in such a way that women are the choosers, and they are permanently ensconced in the position of higher virtual value. They will attempt to meet the desires of the few men they are interested in, mainly by flaunting or emulating youth and beauty, but this is not true competition. Nature has assured that most women's reproductive opportunities are sound regardless of their faults, because there are always a multitude of men willing to overlook those issues. Men get no such reprieve, because women on the whole rarely overlook his material and social failings. Most men are stuck in the risky role of competitor, while women are excused from having to increase their quality in any tangible way. It is cultural artifices that can compel women to become better people—not the sexual quasi-market that actually minimizes women's need to socially compete in meaningful ways.

Think of all the money, time, and energy spent on dating in our culture which has forgotten how to efficiently or effectively pair men and women. Think of all the resources that are spent on relationships, both ones that bear fruit and those that do not. Surely, there is satisfaction to be had and value to be found. Generally, humans find it important to have relationships with the other sex, but this attitude actually makes the problem worse. For many people, no amount of repeated failure would compel them to stop putting resources into dating because their psychology so strongly compels them to have relations with the other sex.

The American dating situation has been a massive squandering of resources. It produces a big sack of nothing at the hefty cost of 100 sacks of gold. But, this is exactly what one would expect with the resurgence of the sexual quasi-

market. Women, the perpetual buyers, expect resources to be put forward as the price of admission. They want men to demonstrate that they have a desired product, or they move on to evaluate his competitors who will.

The quasi-market of yore at least produced children, whether intentionally or not, and hypergamy tended to ensure that there was at least a bit of quality in the father. Contraception gives men and women the opportunity to circumvent the psychological trick designed to give continuance to the species and experience the benefits of the scam without paying the piper, so to speak. As such, there is no hard cap to warn us on how much we can waste doing this before reaching the final limit: drastic civilizational collapse.

The failure of the quasi-market in the United States

The economic degradation that is now coming to a head has actually been ongoing for about 30 years in the United States. It was around 1980 that governments, businesses, and individuals began to reach deep into the future to falsely claim that the economy was still legitimately growing. The paradigm of leaving the world better than we found it for our children was abandoned when they decided to cover up an ever more inefficient culture and economy by promising that the people of the future would pay for current consumption.

Most of the accomplishment of the new science of leftist Keynesian economics has been to find ways to mask the damage caused by how inefficient Americans have become at solving many problems, not least of which is reproduction and child-rearing. They have done a great enough measure of success that not even most conservatives or libertarians have detected what is really going on. Welfare, stimulus, wealth redistribution, government programs, regulations, and the rest have all become necessary to keep this thing limping along—all so we do not have to face the backward slide caused by cultural values and implements that are not successful at dealing with the harsh realities of life on Earth.

The fact is that the only thing we have proof for is that men can drive humanity forward when placed within the framework of a free market. The reasons for this are varied and these aspects of masculinity have been covered in detail by authors on *A Voice For Men*.

The deal 'feminists' originally sold us was that women were just as eager and capable of generating wealth if they were allowed complete cultural freedom. From day one, we have been propping up women at outrageous cost both upfront, and in hidden lost opportunities. All markets only work if people are forced, even against their will, to compete fairly. We will never know how far forward women can take humanity until the economic pedestal is shattered.

It may be impossible to allow women freedom to execute their basic programming of hypergamy, just as it is impossible to allow men the freedom to be violent. The costs to society may forever remain too high in both cases. Or, perhaps with time solutions that are currently unimaginable will be discovered. The only certain thing is that we are all unlucky to be born in a time where we must make such sacrifices for the continued progress of our species. Our own ancestors gave up far more than the future's unborn progeny are asking of us now.

The original American experiment has been superseded by an experiment in using the previously produced wealth to promote women socially and economically at the expense of all—including men, women and children, both present and future. The misandry bubble is looming over us and its inevitable collapse threatens to ensure a cultural, economic and governmental dislocation whose results may be entirely unpredictable.

How False Rape Allegations Destroyed My Family

geralddonisi · 31 January 2011 · Archived copy · Original

My family was destroyed by a series of false rape accusations made against me, over a period of several years.

Those words are just a summary, a cursory sketch of the pain, betrayal, hatred, and continuing grief for everyone involved. The true magnitude and scope of the damage is beyond my ability to describe in any way with both brevity and precision. The truth is that I am writing this more than 20 years after the facts, and it is difficult, not because events have faded in memory, but because they are fresh and sharp, and the wounds still raw.

The story I am recounting is for context, so I will keep it as succinct as I am able.

When I was 11 my parents divorced. There was lots of drama, and after the divorce each waged war on the other, using my brother and I as weapons, with apparently no recognition of what impact this would have on us. When I was in my late teens, my Father married his immigrant girlfriend, bringing her and her then 13 year old daughter into our family. My pointing out that she was an immigrant is deliberate, not because I harbour resentment of people seeking new opportunities, but because she escaped from the former nation of Czechoslovakia when the Russians invaded, smuggling her then-3 year old child across the militarized border under cover of night.

I don't know what she went through to accomplish this, but I recognize that it demonstrates a will to survive, and pragmatic mentality. Her daughter was, in her eyes, the vessel in which she placed every ideal, dream and hope.

The practical impact of this was that the daughter never experienced a consequence for her own actions in her life. She could do no wrong, and her formidable, and superficially beautiful mother defended her against all personal accountability.

The child at 13 was a pampered, entitled sociopath, with an attractive face and an athletic figure. Being in my late teens, I simply found her irritating, and frankly I was too busy with life outside the house to take much notice. I did observe her skillful manipulation of her mother, and indirectly, my father, and I consequently avoided contact with her.

At age 18, I moved out on my own, although my bedroom was maintained as my own for some time afterwards. When I was 19, the first of the rape accusations reached me through my father. My brother, several friends, and my father and I had been camping, and it was on the 5 hour drive home, trapped in a vehicle, that he said, "Your stepsister says you've been sexually molesting her."

I was stunned into silence, and when I finally spoke, I asked if he believed her. He did not answer this question, and that hurt me most. The accusations emerged in a muddle over the next several days and weeks, but the key was that my stepsister had been discovered by her mother, nude except for a pair of my underpants, in my old bedroom in the house I no longer lived in. The child's story was that I had forced her into this, forced her to get undressed, forced her to take a pair of my underpants from the chest of drawers, and wear them.

How I actually managed to force a willful 13 year old from the distant location of my apartment in another city wasn't examined. Her mother swallowed the story whole, and the child was rewarded with increased attention, conciliatory gifts, and the unimpeachable political power of her new status as victim. It's likely that she was simply a 13 year old exploring her sexual impulses, and using my old bedroom and the absent figure of a sexually potent older male for her exploration. I could take exception to the pilfering of underwear, but from an intellectual point of view, I get it. I even get the covering story she fabricated when her mother caught her. He forced me. When the individual accused isn't present, and doesn't even live there, it makes sense, it's a safe lie fabricated by a child's mind in a moment of embarrassment.

The reward of attention, status and gifts precipitated additional accusations. The stories overlapped, conflicted with each other and observable reality. The accusations grew more bizarre and outlandish. With the mother, there was no

question, her daughter was the perfect child, the centre of her universe. With the mother and daughter a united front, my father didn't dare to openly oppose them.

The accusations, flamboyant and multiplying as they did never went as far as the channels of law enforcement. I wanted charges, and a trial, but being still a teenager in my father's psychological shadow, I acceded when he forbade me from taking these matters to the police. It was the family's great shame, and had to be kept hidden.

This was the wrong approach, because unchallenged by the apparatus of the courts, the terrorism by mother and child escalated. They attacked my father by attacking me. This went on for years in various forms and consumed the members of the family in an ever expanding smog of lies, manipulation, accusation, and hatred. It consumed the considerable wealth of my father, destroyed his career, and scattered us all to the winds. During the divorce of this woman from my father, the child and the mother taunted him by telling him they had invented the accusations of rape against me, and against him which came out during the divorce.

This admission was not recorded, and was not allowed to be heard by the court. It was hear-say.

It has been 10 years since I received death threats. In case you missed it, there never was any molestation, but the damage splashed outwards onto the extended family, and onto friends and colleagues of every member.

It continues to reverberate 20 years later.

That simple, puerile accusation devastated myself and my family, and the lives of everybody it touched.

My accuser never tasted a hint of consequence, and attended a prestigious university paid for by my father's appropriated savings.

A casual reading of the news shows an increasing number of false rape accusations, sometimes by idiotic teenage girls, sometimes by successful female meteorologists on major news channels. The consequences to these false accusers are trivial.

Louise Creighton falsely accused a man she had consensual sex with of raping her. She was sentenced to community service (1). An American Weather Girl reported an imaginary rape committed against her in 2010. If she is convicted, she could face up to a year in jail, or a 1000 dollar fine (2). If anybody thinks these are serious consequences, let me point out that a man convicted of actual rape will go to prison for 10 to 15 years, and will be raped in prison, and possibly killed.

In Canada a New Brunswick woman was recently acquitted of murdering her sleeping husband even after her defence attorney admitted during the trial that she had options besides stabbing him to death (3).

A Freedom Of Information Request (4), made to the Bedfordshire UK Police department on the topic of false rape accusations revealed that in 2008, 12 false accusations were made, while 21 accusations resulted in prosecutions.

This equates to 36% of rape accusations being false in a city of 252,900 individuals in 2008 (5). The same information request included a question about prosecutions for false rape accusation, but provided no answer other than the implicit zero since false rape accusation is not defined as a crime.

Increasingly, the system of law in western societies suspends the concept of accountability for women, while vilifying men, and holding men accountable for an expanding set of issues over which they have no control.

As an aside, what kind of job of protecting and empowering women are we doing by treating them like children without volition or accountability. The false rape accusation is arguably the ultimate expression of women's privilege and the systematized, automated destruction of men. As a free pass to celebrity victimhood, and compensation, there is almost no faster track to social lionization for a woman.

The courts typically protect an accuser with legally mandated anonymity, while a man accused is demolished through the court of public opinion, prior to any inquiry of evidence. In the event that a case is successfully pursued, he faces prison where he will likely be raped by other inmates, or killed. This is what a woman making a

false rape accusation threatens a man she accuses.

Some advocates of feminist jurisprudence argue for presumed guilt in rape accusations, a reversal of the normal onus of evidence on an accuser in western criminal law. Guilty by accusation. From a purely pragmatic view, a prison sentence for the crime of murder is a better outcome for a man, than incarceration for the crime of rape. To date, most men falsely accused of rape have not acted from this pragmatic understanding.

The western system of criminal law, in which individuals can settle disputes without resort to retributive violence is transforming under the influence of radical feminist ideology into a system protecting the rights and privileges of only half the population, based on sex.

How far will this trend progress, before reliance on the law is abandoned by the group no longer protected by it. As an individual socialized to avoid violence, I find the prospect of justice through personal vendetta, including violence and murder abhorrent. But I also recognize that the transformation of the law into a tool of apartheid can lead nowhere except to a much more brutal and violent society.

This is what proponents of radical feminism are ultimately pushing for; a much more brutal, and violent society.

I understand that brutality all too well.

(1) http://www.pressandjournal.co.uk/Article.aspx/2096760?UserKey=

(2) http://www.myfoxny.com/dpp/news/local_news/manhattan/meteorologist-heidi-jones-charged-withfiling-false-rape-report-ncx-20101215

(3) http://www.nationalpost.com/news/canada/case+fuels+debate+over+domestic+violence/4051267/story.html

(4) http://www.bedfordshire.police.uk/access_info/foi/disclosure_log/2010/january_10/Response%20Letter%202009-00865.pdf

(5) http://www.centralbedfordshire.gov.uk/council-and-democracy/statistics/population.aspx

Nun Makes False Rape Accusation- Get's Caught

Paul Elam · 1 February 2011 · Archived copy · Original

Men, I'm here to bring you the latest story from the *You Cannot Make This Shit Up* Department.
After a nun, one Mary Turcotte, from a Christian Sect in Brooklyn, New York, reported to police that she had been the victim of a vicious sexual assault – by a black man, of course – she finds herself singing a different hymn – ahem, *tune*.
Police became a little suspicious when The Lying Nun claimed that she was attacked, choked into unconsciousness, and then dragged eight city blocks – *in her habit* – to the place she was raped, by a 6' 4" 250 pound African American male.
Despite the top notch police work that detected some improbabilities in her story – not the least of which was a large black man dragging an unconscious nun in full cloth through that much city real estate without someone taking notice, they conducted a manhunt for the proposed perp. One might only speculate how long it would have taken them to find someone to arrest if some Johnny on the Spot detective had not managed to sleuth up the truth.
Details of her coming clean are not available, but I am speculating the conversation went something like this:
Police: Sister, I know this is difficult, but how many attackers were there?
Sister Mary: One.
Police: How many?
Sister Mary: Well, *nun*.
Sorry, couldn't resist.
Not left up to satirical speculation, however, is the excuse that the wayward Sister gave police for fabricating the rape story. She was banging a bodega worker inside the sects convent and didn't want anyone to find out.
It is one of the terrible triad of reasons that up to an estimated 45% of all rape allegations turn out to be fraudulent. Those reasons are one, to cover up consensual sex, as was the case here. The other two are attention seeking and as a weapon for revenge.
The fact that this particular false rape story, in a culture that produces them as often as it does real ones, happened to involve a woman of the cloth is just an interesting twist. As we are finding out more and more frequently, women lie about being raped all the time. The last one in the news, as you might recall, was WABC weather girl Heidi Jones, also of New York. Her excuse was seeking attention, the second in the terrible triad.
But there is another plot turn in this story that one might speculate is piling another lie on top of too many already told.
Another woman at the convent who answered the door and briefly responded to questions asserted that the bodega boy boffing Bride O' Christ made that story up too; that there was no sex, consensual or otherwise. The woman refused to identify herself.
Imagine that.
Ah, just a little more creativity with the facts and the convent remains pristine. Well, except for all that fucking and lying going on. Those interested in doing clean up after a mess like this have simply taken a play out of the False Rape accusation play book.
No atonement required. Not from the police, who of course are not pressing charges, and not from the "church" either.
Hail Mary, full of shit.

A Brief Comment on Comments

Paul Elam · 2 February 2011 · Archived copy · Original

By Paul Elam

For some time I have been considering the comment policy on this site. Actually, I have been rather proud of the fact that we have not really needed one. The regulars here are by and large an educated, intelligent group of what I think are very sophisticated thinkers. Consequently, there has been only a handful of people banned, and the one major flame war was a spillover from another site.

But those events, and some that my be currently developing, have caused me to consider the future of AVfM, both with this site and the upcoming radio show. I think the time has come to consider the shape in which this place will be molded.

So I am amending the largely non existent comment policy based on that consideration. I will say from the beginning, in case anyone has concerns, that our "palatability" for the MSM, or our appeal to mainstream sensibilities, is *not* in consideration. Indeed, the MSM and mainstream sensibilities are a large part of the enemy we are fighting. To both entities I easily say – Fuck Off and Die.

And the idea that we are trying to find any type of common ground with feminists is similarly inapplicable. I don't want to share ground with people who are up to their nostrils in their own bullshit.

My concerns are more internal to the MM, and more specifically to AVfM.

This is an activist oriented website with the mission to confront feminism, manginism, white knightism and any other mentality that serves as a breeding ground for misandry or that promotes a utilitarian, disposable view of men and boys.

We are a collection of very diverse international voices; male and female, straight and gay. And we cross, even transcend, all traditional political lines.

It is exactly what I had hoped for when we started, and then some.

But we are not like most other "forums." We have a comment section here, and one that is well used, but it is not the free for all that is so common to many places on the internet.

And there is a good reason for that. We, and I know I am speaking for more than just myself when I say this, are on a mission here. This is not a place for mental masturbation or pissing in the wind. And our comments, while often containing the understandably vented frustrations of modern men in a misandric zeitgeist, is not a place for target practice against anyone who contributes here, by fulminating malcontents.

I say this after just having read a comment in the admin from someone who listed their url as a relatively well known MRA type forum, but who came here for the first time to make a statement that was nothing more than a derisive personal attack on one of our writers.

I flicked the comment into the spam folder like it was a booger going out the car window. I never even slowed down.

The people who have dedicated their time, energy and talent to contribute to this site are the one and only reason we are enjoying such success.

They are not above criticism, but they will be treated with respect. And the same goes for the readers who post all these thoughtful comments. Disagree with them all you want, and give it your best shot to debunk their ideas. Most of us love that sort of thing.

But pull a shame trip or just try to stir trouble and you run afoul of the mission.

And I value that mission more than anything else.

I know there will some that cry censorship. And they are right. This is not a free speech zone in the truest sense of the word. There is a great deal of latitude about what is posted, but I am also lacking the interest and time to educate grown men and women about what is helpful to this mission and what is not.

So far, we are talking about a tiny minority. But as time passes the challenge to stay mission specific and constructive will be increased.

It is not going to be a problem I have to address after the damage is done.

Texas Attorney General Can't Cite "Tens of Thousands" of Super Bowl Sex Slaves Figure

Chuck Ross · 2 February 2011 · Archived copy · Original

In the second meeting of the Texas Human Trafficking Prevention Task Force held November 17, 2010, state Attorney General Greg Abbott said, "Recent Super Bowls provide a sobering picture of what can happen …The Florida Coalition Against Human Trafficking (FCAHT) reported that *tens of thousands* of women and minors were trafficked in the Miami area during the last Super Bowl."

In response to the "scourge" of human sex trafficking at recent Super Bowls, Texas law enforcement agencies – in conjunction with federal organizations – are "preparing for the worst," according to Texas AG spokesman Jerry Strickland. Strickland said that twelve undercover agents and many others around the periphery are being mobilized to handle the expected influx of pimps, johns, and sex slaves.

While Strickland couldn't comment on the "tens of thousands" figure that Abbott cited in his speech, he did say that "anecdotally thousands came into the area for illegal activity."

Organizers at FCAHT were unsure why their organization was cited as a source for the attorney general's large figure even though both sides had engaged in a "lengthy conversation" regarding the Coalition's work during the Miami and Tampa games the past two years. Founder and CEO Anna Rodriguez, said that she "had no idea" why the Texas Attorney General cited her organization for the "tens of thousands" number, and that "it doesn't matter who said what" in regards to the estimated number of illegally trafficked sex workers.

Besides the twelve undercover agents and other periphery agents, state law enforcement agents have been conducting training for local law enforcement agencies in methods to deal with the sex trafficking threat. The FBI also plans to increase the resources it dedicates to the efforts to fight sex trafficking at the game by sending 10 additional agents, analysts, and supervisors. Five major airline companies are offering training to their flight crews and staff to help them recognize the signs of human sex trafficking and how to deal with it.

Another FCAHT organizer, Giselle Rodriguez, said that Abbott's citation was "possibly a misquote" and that she wouldn't say that it's true that tens of thousands of sex trafficking victims descended in the southern Florida area for last year's big game.

Rodriguez said, "There were sex workers present. In the whole sex industry [including non-trafficked workers], thousands were there. For example, at the Super Bowl in Tampa [in 2009], a strip club that usually had 20 dancers on a typical night had 100 during the [Super Bowl] weekend. On Craigslist, where there were usually 50-80 ads for escorts on a typical weekend, there were 400 during the Super Bowl."

Rodriguez stressed that victims of sex trafficking were rescued by her organization and others during the previous two Super Bowls. Her statement corroborates those made by AG Abbott in his message to the Texas Task Force in which he said that 12 trafficking victims were picked up at both the Tampa and Miami Super Bowls in 2009 and 2010.

But Rodriguez said that it was hard to say how many sex workers were trafficked for those Super Bowls. This measurement difficulty is shared by the U.S. State Department:

> "The data and methodologies for estimating the prevalence of human trafficking globally and nationally are not well developed, and therefore estimates have varied widely and changed significantly over time."

As an example of the difficulty in measuring sex trafficking victims, the State Department initially estimated that 50,000 victims were trafficked into the U.S. for sex each year, but they have since revised the estimate downward to between 14,500 and 17,500.

Domestic estimates are also hard to come by. Richard Estes and Neil Weiner, professors from the University of Pennsylvania, have provided the most widely cited statistics in the field of study. Their research has been included in State Department reports which have also filtered down to various activist and community outreach organizations. Estes and Weiner developed figures for youth "at risk" for sex trafficking. They determined that

about 300,000 American youth are at risk for sex trafficking each year based on several "feeder" factors such as poverty, family problems, drug use, and homelessness.
To arrive at their estimate for "at risk" youth, Estes and Weiner used statistical reference guides to add up the number of youth who fit into the various "feeder" categories. This includes categories as wide-ranging as the number of homeless youth – which contributed 90,000 to the "at risk" total – and the number of 13-17 year-olds who live within driving distance of Mexico or Canada; this group contributed 14,000 to the "at risk" tally.
Despite this methodology problem, Attorney General Abbott's estimate seems to have gained traction throughout the media. The Dallas Morning News, The Fort Worth Star Telegram, Fox News, and many blogs and activist websites have cited that figure as a likely scenario for both last year's game in Miami and the one coming up in Dallas.
One particular Texas-based anti-trafficking group called Traffick911 has organized a campaign to spread information about the prevalence of domestic sex trafficking. They have customized information placards and their website to highlight the magnitude of the sex trafficking problem in the nation's second-largest state.
Traffick911 has included two NFL players and two musicians in self-produced public service announcement (PSA) videos to help draw national attention to their effort. One video features Dallas Cowboys defensive end Jay Ratliff. Ratliff, speaking directly to men who are the eventual customers of sex trafficking – whether to their knowledge or not – says:

> "I'm mad. Men, I'm talking to you…Real men don't buy children. Real men don't buy sex."

Traffick 911 PSA 10 from Nate Bernard on Vimeo

In an effort to personalize their message, another PSA features a clean cut young man who begins, "I am the face of human sex trafficking," and characterizes his customers as regular guys – "fathers, husbands, teachers, and lawyers."
In another installment, the video opens with the words "Made in America" and then shows a young middle-class girl with braces blowing out the candles of her 13th birthday cake. The next scene opens with the words "SOLD in America" and shows the same girl, years later, laying in a bed on her side – seemingly having finished a trick.

Traffick 911 PSA 6 from Nate Bernard on Vimeo.

A spokesperson for Traffick911 said that the organization was present at the Attorney General's November meeting, but that the "I'm Not Buying It" campaign had already been formulated and put into action.
Traffick911's campaign has been picked up by national activist website Change.org which linked to news stories citing Attorney General Abbott's November speech. Change.org, which in one article suggested that the men who pay for trafficked individuals are paying "to rape them", has gathered over 68,000 e-signatures for their petition aimed at forcing the North Texas Super Bowl Hosting Committee and the NFL to use its clout to spread the message of sex trafficking in Texas and around the country. In a widely circulated e-mail, Change.org wrote:

> "Local anti-trafficking groups have reportedly offered to help the committee use its influence to educate fans and the public about the dangers of child trafficking which could help to prevent thousands of rapes and abuses at America's biggest sporting event.
> But the Host Committee has refused to take meaningful action. And thousands of children will pay the price."

In an email response, Tony Fay, director of communications for the Host Committee, said that his organization has communicated to activists that they have "absolutely no power or sway over anything that happens in stadium or on TV around the game." The NFL even controls the materials that the committee can pass out around town, Fay said. He also maintains that there seems to be a severe breakdown in communication about what exactly the Host Committee's powers are.
The petitioners at Change.org, Amanda Kloer and Melissa Snow, did not respond to information about the hosting committees limited powers. After writing an article about the Super Bowl petition, pro-feminist website

Jezebel.com corrected their piece to account for Fay's statement (brought to the attention of the Jezebel author by this writer).
The Super Bowl takes place this Sunday in Arlington, Texas.

What is Wrong With These Women?

Izzey · 2 February 2011 · Archived copy · Original

First, forgive me because I am feeling loquacious, so this may take a few extra moments of your reading time. Add to the mix that I am annoyed, no, appalled, at what I see and hear in the workplace, home, my own social stratum, and let's not forget the notorious eavesdropping that takes place against your will in a subway, bus, elevator, or even the stinking grocery store, where women are babbling away on their cell phones whilst I am trying to remember if I need olive oil.

I hear women giving their men marching orders, or telling them what they want or need, and what screw-ups they are, because they couldn't manage to do "the one little thing I asked you to do" after they worked two jobs to keep their homes out of foreclosure.

I am sure this has nothing to do with my age. Although one may argue that I am fifty one years old, and "times are different since you were young."

I don't fucking think so.

I had a 'romantic' respect for life and family, in spite of the cards that were dealt me. It was probably because of the hardships I endured that I suddenly had a new appreciation for the lives of men. I had to work like one to support my child, alone. There was an accident that changed my life forever and it would thrust me into a male dominated workplace almost instantly. And before the feminists join in I am going to clarify my position on being in the male workplace as a woman.

I worked long hours, broke my ass, came home usually filthy, hurting, and exhausted, and no man in the workplace helped me do my job. There were no 'allowances' made for me being a woman. I took the job, and did the work. I was proud of myself. But I do have to say, that my grandmother helped me get into this place. She worked there through a war building aircraft, while the men were sent off to war to fight – *and die* – for our country.

I did it out of necessity, and took on tasks that were dangerous. More danger, more money. My daughter lost one parent already, before she was even born. Then silly me, I took on work that would put a roof over our heads and feed us, but there was always a chance that I could be injured. I did it anyway. *Just like a man* that loved his family.

I would be asked by other women things like "Why are you doing this sort of work? You are a pretty girl, you could have anyone you want."

That's it?

A pretty girl gets the money man? The guy to support her, worship her, take care of every whim? Just because she is pretty? I was supposed to be 'ugly' to do this sort of work?

I was devastated. The love of my life was hit by a drunk truck driver on his motorcycle. My dreams and heart just died on that day. And other women were telling me to shop around for a sugar daddy?

What planet do these women come from? I wasn't raised that way. Real love mattered. Bling did not. I did not learn entitlement from my mother who raised four children with two jobs, alone. My father was a free spirit; an artist, alcoholic; a gifted and tortured man that needed to be free.

Our mother let him go. She did not nail him to the wall, teach us to hate his guts, or even speak badly of him in front of us. I went to live with him in California for two years when I was just nine years old. I thought he was the coolest dad on Earth. Families worked together, loved each other, and helped each other through hard times. Where did that go to? Where am I? I don't recognize this place anymore. When I see a man with arm candy all I think to myself is 'well-kept prostitute' and thank-you-God, that isn't me.

I learned how to be numb, just like a man. I learned sacrifice, just like a man. I would also learn much later in life, that I made some bad choices for myself. But I still have my pride, and, I might add; integrity. I did not sell myself to the highest bidder.

And all those hard working jobs I held? Men paved the way to them. The union contracts? Yup, men fought to get them for me.

I am grateful.

I want to ask the princess bitches of the world, what the fuck are you?

I already know the answer. *Easily replaced.*
I hope you like living in constant fear that if you do not pop out a couple of insurance policies – those children that get you the brass ring while destroying a loving father's life, and stripping him bare of his worldly possessions – that the next princess may not need botox yet, and be much more warm and gooey, *and fertile*.
I could never live like that. I lost an extraordinary man. The one true love of my life. I know it has made me who I am today, and in some small way I am grateful for that as well. I wouldn't trade knowing and having that kind of love for the brief time I had it – for anything.

A Soldier's Story: The Travesty of False Allegation

Anonymous Contributor · 3 February 2011 · Archived copy · Original

I am 24 years old and currently a veteran of the armed forces. I have served in Iraq twice in the regular army as a combat engineer (infantry with explosives, basically your a jack of all trades). I got out of the army a couple of months ago and I am currently in college.

My story started last summer when we got back from Iraq. My best friend and I went to a night club and long story short I had sex with a woman. This woman was a female soldier and ended up being late to work the next morning. I was on leave at the time, so I didn't have to go too work. She accused me of raping her, because she was going to show up to work drunk and late. This is a huge issue in the armed forces, where you just can't call off work — it would be considered AWOL (absent without leave) or even more serious in cases of wartime, desertion (we are currently at war).

My friend and I were arrested, he was later released. I had to wait at the mp station until 1pm (this all started around 6:30-7am) until the Criminal Investigation Division (CID) showed up. The CID agent tried to get me to talk to him, which probably would have been the dumbest thing I could ever do. I really wanted to, though. I just wanted to scream it out loud I didn't do this, I didn't rape anybody. I wisely said, "I should probably talk to a lawyer."

I was taken to the post clinic where I had a rape kit performed.

To the unknowing, let me explain what this means. They entered my barracks room found a PT shirt and shorts (army workout clothes — think black short shorts and a gray t shirt with the word "ARMY" written in black on the chest). They, of course, couldn't find PT shoes (running shoes) because all my stuff was still at the bottom of my duffel bag (we had just gotten back from Iraq). So they grabbed a pair of crocs. I was taken to a doctor's waiting room, I was told to completely strip naked. While I was naked the CID agent took pictures of every part of me. The doctor then swabbed my penis 2-3 times, then pulled hair from every part of my body. The CID agent took all my clothes, and gave me my army PT shirt and shorts and my crocs. I was then taken to his car where we went to the CID station.

At the CID station I was fingerprinted and told to sit in a room and wait. An hour later he came for me and took me to my units staff duty office. I was given a protection from abuse paper which said I could not come in contact with her or my best friend. I was told I was no longer on leave and I had to report to work the next day at 6:30 a.m.. This all ended for me that day around 3 p.m.. I will never forget the looks the staff duty NCO (non-commisioned officer) and the officers gave me. Like I was some kind of worm; dog shit on the bottom of there shoes.

In the past I have had problems with alcohol. I fixed it and got some healthy drinking habits. This of course blew the lid off of all of that. No one in my platoon was back from leave yet, so I had nobody to talk to. I just had to take the stares, the talking under the breath I heard as I walked past a group of soldiers. Someone started a rumor that when I was at the MP station, someone asked if I raped her and I said, "yeah I did it." That probably sounds ridiculous to you but soldiers gossip about 10 times more, and harder, than any episode of "Desperate Housewives"/"Sex In The City" you have ever seen.

I would go out alone and not talk too anybody, just drink my ass off. The army lawyer I was given explained to me that I would probably win my court martial when it happened. It was going to happen because army prosecutors in cases of sexual assault/rape *must* take it too court martial, unless you proved you weren't even there when the rape occurred, or the victim recanted. He told me he had spoken to CID and they aren't sure about her story so they might ask me to take a polygraph.

I was very skeptical about a polygraph.

The reason for that is simple. I was torturing myself. I drank and thought about it constantly, I thought, maybe, "Had I done it? What if she was black-out drunk? What if she had come out of her black-out with me on top of her? Maybe someone actually thought that I raped her?"

I went over and over in my mind about all of it. I am an intelligent person, I know from watching the History Channel and the Discovery Channel as a child what a polygraph is and how it worked. I just thought about it and thought about it over and over.

So basically in the army unless a victim recants, if you were there or had relations with her, it is going to court martial. The army lawyer told me he might as well specialize in this field. He has had 10ish (years) in at the time that he came to that post. He went on to explain every single case he had won. He was trying to convince the prosecutor downstairs to stop taking them to court martial.

I hated women because of this. I went out to bars at night and didn't talk to anybody. I was even propositioned a few times by attractive women. I told them all to go away and leave me alone. I was very rude about it. the women would usually respond that I was a faggot, bla, bla, bla. Like I said, I was very rude and deserved that response. I had a fear, which continues to this day, of it happening again.

My platoon got back from leave and I once again had people to talk to. No one could believe it. My first sergeant, whom I trusted, took me to his car and had me explain the story. He told me he knows I didn't do it and wouldn't tell anyone we spoke, even if CID came calling. The reason for this is, once again, the army rumor mill. My lawyer told me not too talk to anybody about the case. Let's say I told Sergeant so-so, who later on while playing x box and drinking a beer tells Specialist Snuffy, who while at the motor pool the next day tells Private Jack and Private Black and it turns into some crazy story. CID can then use that story in their investigation. There are no secrets in the military.

I was stop-lossed (forced to remain on active duty) for my second deployment to Iraq. I really should have been out of the military over a year prior. I should have been able to waive the waiting 90 days after a deployment and been able to get out in a month. My plan was to do this and get out in time for the summer semester in college. It was then almost October and the investigation had been going on for 3-4 months.

Sometime later, I was at a hospital with my squad leader for a doctor's appointment. He was about to leave and was going to pick me up in an hour or so when he came back. He told me the investigation was over the victim had recanted, my unit had just gotten the call.

It felt like such a weight was off my shoulders.

I mean, when you see someone on the news accused of a crime you either think they're guilty and condemn them or think there innocent and you empathize. If you know the person and they're a friend, you console them. You say stuff like "the truth will come out, bro," and you're shocked if they are found guilty. However, you don't think about it any farther than that. When I started thinking about it, I realized wow, I could be put in jail for 20+ years for something I did not do. I would be in Fort Leavenworth, my life completely over. When I got out I would have to register as a sex offender. I would literally have to move to Mexico to live anything like a normal life.

It wasn't over for me yet, though. My lawyer called my unit and said he needed to speak with me to tell me all the details. As I walked into his office he was screaming at someone on the phone. He was actually yelling expletives into the phone, I was told to wait outside. As I was ushered into the office he told me to sit down and started reading her statement. In a nutshell it basically said, "I was late and I didn't think IT was going to be a big deal." (meaning, *it would not be a big deal if I said he raped me so I wouldn't get in trouble)*.

My lawyer then explained to me that he was screaming into the phone because even after that statement CID wanted to pursue charges of aggravated sexual assault, which is a lesser charge of rape. I believe that is the charge he said, but it's been a few months. He went on to explain it's completely not legal, it's just the army and their policy on sexual assault and rape in the military. Like I said before, every case goes to court martial, and that apparently means the ones they know have been recanted by the "victims".

On a brighter note, he went on to say that he had teamed up with the prosecutor on this and they both told CID that what they were doing was illegal. The prosecutor was extremely angry because this would have been another case he would of had to bring to trial and lose.

Hopefully.

But for me, the words of that women keep echoing in my head.

"I was late and I didn't think it was going to be a big deal."

Not a fucking big deal? I *still* feel like ripping shit apart. Not a fucking big deal? She nearly ruined my entire fucking life. I drink all the fucking time, habitually now. I can't bring myself to even talk to women. I fear them. I am a complete and total shut-in. I don't even go out anymore. I just sit in my room drinking and listening to music and playing fucking World of Warcraft.

The leadership in my platoon wanted me to get out of the military quickly because I showing up in the morning hungover and smelling like an open bar. Another set up to ruin my record.
[update]
I was honorably discharged from the military in October. I have been out of the military now for almost half a year and currently a college student.

Abuse Industry Paves the Royal Road to the Welfare State

Carey Roberts · 3 February 2011 · Archived copy · Original

In a little-publicized move, California Governor Arnold Schwarzenegger recently approved a bill that creates a new multi-million dollar entitlement. Signed into law during the waning months of his second term, Senate Bill 782 bans landlords from kicking out scofflaw tenants who are victims of domestic violence.

The law defines a domestic violence victim as any person who "has filed a report alleging that the protected tenant or the household member is a victim of domestic violence, sexual assault, or stalking." Note "alleging." No evidence or proof is necessary. If you declare yourself a victim, under the law you are.

So a single unproven accusation serves to keep a person high and dry for a good long time — at the expense of flummoxed homeowners across the state.

As the new California act reveals, our nation's domestic violence system has become a back-door entitlement program marked by broad definitions, loose eligibility criteria, and open-ended benefits.

Here's how the clunky system works: The abuse victim must procure a restraining order before services can be rendered. Such no-contact orders drive a nearly impenetrable wedge between the parties, leading Harvard law professor Jeannie Suk to opine our current approach represents a "government-imposed de facto divorce" system.

Social scientists note that family disintegration is primarily to blame for chronic inter-generational poverty. And as Table 35 of this Justice Department report reveals (http://bjs.ojp.usdoj.gov/content/pub/pdf/cvus0702.pdf), crimes of family violence are seven times higher among divorced or separated couples than among persons in intact married relationships.

By promoting family break-up, the self-serving domestic violence industry places victims at greater risk of violence. This guarantees a never-ending supply of grisly 11 o'clock news stories and heart-breaking statistics.

Sadly, it gets worse.

Many states have broadened their definition of child abuse to include the mere witnessing of physical aggression between the parents. Mom slaps dad and junior catches a glimpse, that's child abuse.

Now Child and Protective Services gets into the act. Junior is carted off to a foster home for a couple weeks, if not longer. The stories I've heard about children trapped in the CPS maze, removed from the parents they desperately love, sends my blood pressure skyward.

Then there are the inner workings of the 1996 welfare reform law. Tucked into the back of the law, which goes by the unpronounceable acronym PRWORA, a little-known loophole called the Family Violence Option holds that any domestic violence victim is excused from PRWORA's two-year back-to-work requirement.

How does the federal reform act define domestic violence? According to PRWORA, "mental abuse" is tantamount to physical battering. And how does one go about proving he or she is a victim of mental abuse? Don't be ridiculous. You say you're a victim, you are one. No evidence or proof is necessary.

So each year, taxpayers cough up $63 million to coddle Welfare Queens claiming to be incapacitated by – yes, you guessed it — abusive head games.

Not that breaking up families is enough to satisfy the welfare state. After all, an ounce of prevention is worth a pound of cure! So how, the Abuse Mavens ask, can we discourage persons from tying the knot in the first place?

It's simple. First, we launch public awareness campaigns designed to convince women that their beau is a latent axe-murderer. Watch Lifetime TV — you'll probably see a clip about the "cycle of abuse." Pay a visit to the doctor's, the nurse will ask if your boyfriend ever raises his voice. That's considered abuse these days. Go to the office bathroom, you'll see a sticker advertising the local abuse hotline.

Next we pass laws that selectively gut due process and the presumption of innocence. Soon word gets out — get married and the state may plunder your assets, your home, and your children. Marriage, eligible bachelors decide, is not a smart lifestyle option.

Then we slap a $25 abuse shelter fee on marriage licenses, which sends the scary message that you, married person, may end up looking like the back end of a meat grinder!" (No need to remind newlyweds that abuse rates in the intact family are close to zero.)

Finally, we never, EVER admit that women can be abusive, too. (Shhhhh. All the research shows women are just as likely as men to slap, hit, punch, and kick their mates: www.csulb.edu/~mfiebert/assault.htm . But we can't let that out. Keep it under your hat!)

The Census Bureau recently reported that, for the first time, there are more people in the prime marrying age (25-34 years) who have never been married than are wed. The portion of adults who are married—52% compared with 72% in 1960—is the lowest in history.

So there you have it. Fifteen years after passage of the federal Violence Against Women Act, domestic violence programs have become the hulking engine of marital break-down, a galloping entitlement mindset, and institutionalized welfare dependency.

NFL Must Tackle Super Bowl Abuse Myth (Press Release)

Teri Stoddard · 4 February 2011 · Archived copy · Original

PRESS RELEASE

WASHINGTON / February 4, 2011 – A victim rights group is calling on the National Football League to denounce the myth that Super Bowl Sunday is a "day of dread" for victims of abuse. Stop Abusive and Violent Environments – SAVE – believes such claims foster hysteria and trivialize the problem of domestic violence.

The myth dates back to 1993 when a group of activists charged Super Bowl Sunday was "biggest day of the year for violence against women." The myth was later refuted by the *Washington Post*:http://www.snopes.com/crime/statistics/superbowl.asp

Still, groups like the Crisis Control Center in Texas are using the falsehood to promote its fund-raising efforts. According to a recent Crisis Control Center statement, Super Bowl weekend has "one of the highest incidences of domestic violence and sexual assault than any other weekend during the year."

But Christina Hoff Sommers of the American Enterprise Institute doubts that view. "Women who are at risk for domestic violence are going to be helped by state of the art research and good information. They are not going to be helped by hyperbole and manufactured data," she explained in a recent interview with *The Daily Caller*.

NFL Commissioner Roger Goodell has recently joined the 15th anniversary team of the National Domestic Violence Hotline, along with other sports figures.

"While we appreciate Commissioner Goodell's efforts to bring attention to the issue of domestic violence, he should also refuse to allow this persistent lie to stereotype NFL players as abusers or to tarnish the family appeal of the annual Super Bowl event," according to SAVE spokesman Philip Cook. "We call on Mr. Goodell to repudiate the Super Bowl Myth as a spurious and blatant distortion of the truth."

Stop Abusive and Violent Environments has recently released a video, "Seven Key Facts about Domestic Violence," that documents how partner abuse is an equal opportunity problem of men and women: http://www.saveservices.org/key-facts/ . SAVE sponsors the TEPA (Training, Education, and Public Awareness) Accreditation program, a quality-assurance initiative:http://www.saveservices.org/service-providers/.

And SAVE will be holding a conference February 24 in Washington DC. Persons who wish to attend "Hoax: The Continuing Distortions of Domestic Abuse" should pre-register here:tstoddard@saveservices.org .

SAVE is a 501(c)3 victim advocacy organization working for evidence-based solutions to domestic violence: *www.saveservices.org*.

Can This Misandric Woman be Reformed?

Paul Elam · 5 February 2011 · Archived copy · Original

As I have stated here numerous times, I don't find much value in any sort of prolonged debate with misandrists, except to the extent that they can serve to illustrate to others how ignorant and misguided (read: Futrelle) they are. Recently, I had a brief exchange with a misandric female, username **flip**. who had a hissy fit after reading John Hembling's piece "On Marriage."

As is typical, she took a highly reasoned and well articulated critique of marriage and responded to it with a mindlessly shaming and sweeping indictment of men in general. I traded posts with her a couple of times and then gave her a swipe with the ban hammer.

Same shit different day, right?

Well, not exactly. While she did act predictably on all fronts, she also just submitted a post under a different username that was significantly more reasoned. She still doesn't get it, mind you, but there does seem to be an actual attempt at intellectual honesty in her latest effort. And she also manages to add something of value to the discussion here (value being in the eye of the beholder).

So I have decided to post the entirety of our exchanges here for your consideration. I am also approving her last comment where posted and lifting the ban – CONDITIONALLY – on flip to allow her to respond with that username if she wishes. The ban hammer is on the table, but within easy reach.

Anyway, here is the exchange, starting with her first response to Hembling re: marriage:

Flip: you must have been rejected by many women, your mother included, to have turned into such a pessimistic misogynist, hope you do not father any kids as it is obvious your parents must have been assholes, go seek therapy and educate yourself, history will explain to you the reasons for female backlash, you guys have dominated the scene for several thousand years, grabbing power and money, ruling women

BIG QUESTION: HOW MANY WARS DID WOMEN START?

Behind all human misery stand MEN!!!!!

Me: Excuse me, Ms. Cuntforbrains, or if you are male, Mr. Cuntforbrains, first, let me answer your really stupid question.

Which part of history shall we address first? Modern times with heads of state like Margaret Thatcher and Golda Mier and Indira Gandhi (It was Mahatma that was the pacifist)?

Or shall we dig further back to Cleopatra and any number of female European monarchs?

History teaches that where women can wage war, they do. The only difference is that they still don't have to fight in them.

You see, this is what makes you a modern feminist. You demand an answer to something, in all caps no less, so self assured that you have just thrust the sword of truth and reason deep into the heart of misogyny.

Only to have it publicly demonstrated that you don't know what the fuck you are talking about. Your complete ignorance of history now paints the entirety of your stupid face like a dripping mess of rotten egg.

Now this is where you slink off, too stupid to know you are intellectually out gunned by any MRA on this site, actually thinking you told someone off.

Flip: I am not a feminist bc I don't believe in "ism" of any kind. I am not cuntforbrains, I am a person. I earn my living, pay my bills and live off noone but my work. Am proud of it.

Margaret Thatcher and Golda Meier were assholes. Cleopatra was put in power by Julius Ceasar and without him she had no power whatsoever.

Elisabeth I ruled England for 40 years and made it peaceful and prosperous.

How about Mr. G.W. – imbecile Bush??? He is the one who deprived you heroic men of civil liberties and right to speak your mind openly. And you hardly peeped. We women opposed the war waged for nothing and eating up billions of dollars and human lives. We argued to protect our right to abortion if we want it and to protect our right to raise our sons so that they do not have to go to Afghanistan and wherever the government likes to attack to exploit other nations.

The anger of men on this website amazes me.
"Anger causes more damage than the situation that caused that anger".
Me: Just so you know why you are a cunt for brains. The point you made was not whether women were assholes. Hell, your presence here settles that one alone.
The point you made was actually a demand to answer your question, and i quote:
" HOW MANY WARS DID WOMEN START?"
And of course you followed that up with the equally stupid and hateful:
Behind all human misery stand MEN!!!!!
So here is your choice, and you only get one chance. Admit that your question was answered with examples of women fostering war, assholes or not.
And admit that you have now just attempted to circumvent that by calling those women assholes. as though that makes them male.
If your next post does not contain at least that much intellectual honesty, your ass is outta here.
Flip: PS to previous: How about all those male heroes of Wall Street, Madoff, the idiot Alan Greenspan, the idiot Bernanke, the almost forgotten Enron???? Was any of them female? Those males caused you males more damage than any woman ever did.
Me: Drops ban hammer as promised.
And then comes her most recent comment submitted under username, **here**. There is a great deal I have to say about it, including the fact that much of it still stinks. But I did think parts of it were interesting, even if misguided. So I am holding most of my commenting for the comments section. I have only edited her comment only to the extent that I put it in paragraphs so it would not be such an eye killer.
here: *Here I am again under a different name. Can't resist. You banned me but…*
I digged around and found your website. Interesting and I wholeheartedly agree with you on most points. I am slowly coming over to your side. You declared me intellectually dishonest but you were wrong.
I tried to post a reply that you were technically correct about me not answering your question right. But that is irrelevant now. I tried to say that I came across the website page by an accident while looking for something else. But now it captivates me. Especially your referring to Marxism. I come from a formerly Marxist communist country. I was born in the fifties under a totalitarian communist regime and know extremely well what it did to men and women and family. Noone in US knows the details.
The communist government passed a law that every citizen had to work, man or woman. For a woman to stay at home raising her children and being provided for by a man, was a parasitism punishable by a criminal law by a jail sentence of 2 years. Overnight, every man was stripped of a right to provide for and run his family life his own way. 6 mos later the government created nurseries and daycare centres for children. From then on, women were hauling their crying infants to government nurseries at 7 am and their crying toddlers and preschoolers to government daycare centres at 7 am. The next step? Four months later, the government passed a law that all children belong to the government, they are a state property and parents are just caregivers approved by the state. Anytime the state thinks it necessary, it can remove the children from the family and put them in the government run care. (They did in cases of gifted children, took them away from family and put them in sports/arts etc. oriented institutions and the children could only see their families once every 6 mos until they became totally alienated from their families – most of our athletes grew up in government care).
The government stripped men of their right and ability to protect and provide for their families. It's coming. It is long in coming because of government not having enough money to spend on nurseries and daycares. But when it comes, with the laws associated with it, then men will have no access to their children. The women will be used as tools to put this into motion.
When I came here, I went into a culture shock observing women. Every one of them acted so entitled. Such a high self-esteem. I and my countrymen/women, we used to laugh about women here being so eluded and tricked on the subject of diamond engagement rings. Nobody in Europe wears or has an engagement ring. That is totally American!!!! People only have wedding bands. Ha ha! De Beers TV propaganda. We joke: what if all women decide to sell their 1 carats on the same day? Will anyone buy? Diamonds that have no actual value? American women are full of

themselves. Huge egos. Huge shopaholics. Filling some empty void within themselves. Instead of spending money on plastic surgeries, cosmetics etc., why don't you look into poverty in the rest of the world? Poverty quite often caused by US politics. And instead of buying that item to make you look irresistible to men, give something to the impoverished? You can't buy youth, we all have to die!
Back to your main subject. Yes, if I were an American man, I would: never marry my compatriot. If in need of marriage and family, I would look elsewhere.
In closure: yes to your issue. Big yes. But please, only apply it to American females! The rest of us females from other parts of the world, we are quite fine, we work, pay our bills and take care of our kids.
Good day to you and you can ban me again. Just don't call me c-for brains. I am a very ordinary down to earth person. I am also someone's mother.

Understanding the Dumb Choices Women Make

Stephen Jarosek (aka Codebuster) · 6 February 2011 · Archived copy · Original

We need to get some facts straight regarding the way that women make choices, and that's what this article is about. Let's begin with Assanova's reference to Evolutionary Psychology:

> Women are attracted to dominant men because their instincts tell them to be. Instincts don't care whether the guy is abusive of not. Instincts only care what is best for a woman's offspring, and that is a man with power. So what if the man is abusive (or one of the other bad labels that are associated with dominant men) or not? Instincts only recognize power, regardless of what form it comes in. His clear show of dominance over women is also a show of dominance over many men, which guarantees her offspring lots of resources and the best chance of survival.

With due respect to Assanova (and in recognition of his invaluable contributions to Game theory and the workings of the female mind), this evolutionary psychology perspective that women are drawn to dominant men because it "guarantees her offspring lots of resources and the best chance of survival" is a load of EP poppycock. It sheds no light on the primal forces that motivate women. And while being provided for is an important motivator in the psychology of women, it is not primal (first cause).

The "primal forces" that motivate women relate principally to resistance to change, narcissism and fear… for example, fear of being left on the shelf, fear of not finding a provider to provide for her, fear of novelty and fear of the unknown. David DeAngelo tells us that attraction isn't a choice, and on this, we can only concur. The thing that excites women about dominant men does not relate to anything as calculated as guaranteeing offspring with lots of resources. That's nonsense. While women are attracted to power and success, they are *never* attracted to plodding providers. And you only have to look at women's dumb choices to realize that if we left it up to them, the next generation would be swinging from tree to tree. What *excites* women about dominant men has less to do with the banal priorities of being provided for than it does with the simple exhilaration of narcissism, novelty and danger. Being provided for *is* extremely important to women, it is even a priority, but it is not primal. It does not account for when women throw caution to the wind. It does not explain why women's menageries of mediocrity typically include thugs, slobs and losers.

In the longer term, dull, safe, beta providers do feature prominently in women's more calculated choices. But when it comes to primal sex, it is the thrill of the forbidden, with all its attendant risks, that explains women's more impulsive choices, from sports jocks, psychopaths and serial killers, tothugs, rapists and violent criminals

It would appear that Otto Weininger was on the right track when he suggested a relationship between criminality and prostitution (which today, arguably, manifests as raunch culture).

The role of self-esteem

Remember the so-called bell-curve distribution for men and women? Women tend to bunch towards the middle of the bell-curve. They don't like extremes, and prefer conformity and middle-of-the-road to excelling and drawing attention to oneself. Men, by contrast, populate a flatter bell-curve, with larger proportions of men gathering in the tails of the distribution, from the extremely stupid to the extremely smart. The upshot of all of this is that when hypergamous women, typically clustered towards the middle of the bell-curve, select for the best among men at the upper tail of the bell-curve, an unavoidable crisis of confidence emerges. How can someone "average" perceive herself as an equal with someone who excels and stands out from the crowd? At a deeply visceral level, average will always feel itself to be something less than superior. The only tangible thing that a woman has to offer – her "looks" as defined by her biology – can only ever be perceived as something less than the smarts that she so admires in men at the higher levels of the pecking order and the far right tail of the bell-curve. There is no circumventing this cruel fate that awaits women. No amount of affirmative action can remedy this.

It therefore makes sense that while hypergamous women seek out superior men, they really do feel more

comfortable with average men who, like they, are clustered around the middle of the bell-curve. There is an obvious conflict here, the basis for a cognitive dissonance that makes it difficult for women to reconcile their hypergamous impulses with their inherent inferiority complex. In this context, we are better placed to explore the breadth of women's choices, from the ridiculous to the extreme.

Let's take a closer look at the sorts of dynamics that account for men's and women's distribution curves.

The gender that provides and protects is constantly exposed to risk and danger. Men are constantly putting their lives on the line, in one form or another. Men are constantly testing their assumptions, constantly developing their strategies and their identities. At the cutting edge of cultural evolution, men's survival depends on logic and rationality.

The gender that is provided for and protected, by contrast, is constantly shielded from risk and danger. Women have assumptions passed on to them from their mothers and their peer groups. As creatures of conformity, they rarely have their assumptions tested. Women prefer to assume and conform than to test or compete. Women subscribe to the laws of relational aggression, where popularity represents the height of personal achievement. Popularity and not logic or rationality provides the basis for personal "esteem".

It is therefore inevitable that the gender that provides and protects will define itself from a perspective of positive self-esteem, while the best that the protected, provided-for gender can hope to achieve is the less resilient self-esteem grounded in popularity. And when you base your sense of worth on the opinions of others, well, that's hardly empowering, is it? It is impossible to establish a robust sense of self-esteem when narcissism is your passion and popularity provides the foundation on which it is built.

But wait! Have women not achieved parity with men in the workplace, thus demonstrating that women are every bit as reliable as men, every bit as capable of providing-for as men? Not at all. But have women not also earned the right to "respect" for their ability to achieve? Absolutely not.

Women's "parity" with men could not have occurred without affirmative action. Affirmative action is the essential ingredient that enables the masquerading of women's supposed "equality" with men. But the reality of the dynamics of men's and women's positive and negative self-esteem always plays out in the fresh air of the sexual marketplace. Thus respect and competition are crucial to a man's identity, while belonging and agreeability are crucial to a woman's. And it is at this juncture that properly deployed Game provides its greatest impact. A man with neither self-respect nor Game will never be attractive to women. If a man cannot project confidence, he may still find utility as a provider, or maybe even an arbitrary hook-up with a drunk or a slut who fails to detect his ruse, but he will never make a woman feel sexy (the way that sexual dynamics work is, in a nutshell, men desire, women are desired, and the idea of men as being "sexy" is a feminist-inspired absurdity).

We are right to have our reservations with mainstream interpretations of Game. However, insofar as Game has a place in dating strategy, implicit in the effective deployment of Game is the essential assumption that the woman's frame of reference is always in submission to the man. Busting on a woman, teasing her, not taking anything she says seriously – all in a good-natured, humorous way, of course – cannot be done without this assumption. And confidence is how you pull it off. Confidence lies at the heart of what makes a man interesting. You cannot "pretend" confidence.

It is the confidence/submission duality that provides the basis for Game.

Women's low self-esteem and the auto-spook response

Getting back to David DeAngelo's view that for women, attraction isn't a choice. Given that a man cannot pretend confidence and a woman cannot pretend desire (we're not talking about faking orgasms), then this inherently places female eroticism in a position of submission to the male. It cannot be any other way. The sex that is protected and provided for can never embrace empowerment as can the sex that protects and provides. This is much more than a matter of degree. It represents a paradigmatic shift in perspective that, especially for women, can never be traversed.

In terms of what motivates female desire towards men, it is respect for the formidable. Women are drawn to formidable men. At a primal level, they are drawn to men that they can respect and look up to. And so while women often find beta providers useful, supplicating betas are not the types of men that women really notice.

"Formidable" covers a broad spectrum of male stereotypes, from successful and charismatic to brooding and mysterious, from cocky sports jock to violent thug. Supplicating betas and omegas are excluded from this spectrum.

Women's more fragile self-esteem has important consequences. At the gut level of attraction is also fear. Hypergamous women in search of the alpha stud will work themselves into a lather of anticipation. Should a woman encounter the man of her dreams, her first impulse is to spook. Seemingly, she will often go out of her way to jeopardize everything that she had ever dreamt of. She will clam up and play hard-to-get. *It is important to realize that this is less a strategy than it is an emotional response to emotionally draining anticipation*. Nincompoops like the authors of "The Rules" might strategize deception and evasiveness for the typical Oprah Winfrey audience, but at a more visceral level, playing hard-to-get should never be interpreted as a strategy. Irrespective of whether it is implemented as a strategy, being spooked is just what women do.

Remember that just as DeAngelo assures us that attraction isn't a choice, so too, a woman's angst of anticipation isn't a choice. The lower self-esteem implicit in female sexuality places her knight-in-shining armour (KISA) upon a pedestal to reliably thwart any chance of her dream-beau being realized – that is, if it was left entirely to her. Unless her KISA has Game and can harness her auto-spook response (busting on her, cocky-and-funny), she will lose him. An important part of Game is to disarm a woman's auto-spook response, to make her feel comfortable, relaxed and at peace with the world.

As I've mentioned, women are drawn to formidable men. Just because a KISA might fail the initial introductory phase of an approach does not necessarily mean that he's mucked up his Game. It is just as likely that she has mucked up her auto-spook response by over-reacting and heading for the hills.

Arrogance is hot. Supplicating arrogance is not. The very thing that women find attractive in men is the very thing that militates against the realization of their dream KISA. Supplication and arrogance represent a contradiction in terms and it is for this reason that a man needs to implement some version of Game in order to harness most women's auto-spook responses. Western women need to be babied, and this has to be done whilst retaining the mystery that embodies masculine respectability. It goes without saying that this is inherently not an easy task. In the absence of proper training, it is not easy being a KISA, managing that fine line between self-respect and supplication.

In the end, of course, most western women never obtain their dream KISA, and they finish up making compromises. Their rationalization hamster will reassure them that it's not their fault, but that of their KISA. They will conclude either that he is not interested in them, or that he has failed their shit-tests by failing to be persistent enough. They are thus just as likely to rationalize that all men are insensitive, unfeeling brutes. It never occurs to them that perhaps they should learn to tame their rationalization hamster, that they should ignore The Rules and the proliferation of self-styled guruettes advising women how to snare their beau. Typically, they lower their sites, often settling for the first slob that lunges a second grope, and then calling it love.

After years of having their dream of a KISA dashed upon the rocks in the swirling surf below, western women learn to not expect much of men (beyond the superficial characteristics that supposedly identify alphas). KISAs become gay, betas become providers, omegas become manginas, provided-for women get bored, divorced women become cougars, chumps become husbands and slobs get lucky. The system auto-corrects to the wonderful solution to which we bear witness today. Our zeitgeist becomes a vast sea of arbitrariness where we can expect to see our future generations swinging from tree to tree in Bonobo nirvana. The cultural system develops an auto-immune response that attacks things like honor and virtue, establishing cultural destiny as a cesspool of mediocrity.

The power of projection

The differences in the ways in which men and women think call for a very different strategy in interpreting and understanding our opposite sex. We should never take women's logic literally. We should learn to read between the lines. For example if a woman tells you that she does not like something, do not always assume that she does not like that thing. You've got to read between the lines to understand why she notices that thing, what it is about that thing that relates to her experience of it, and so on. In other words, what is the context behind her dislike? Oftentimes shock and disgust over some thing (such as is typical in women's emotive reactions to rape) betray a

fascination with that thing that is reflected in their fantasies, the choices that they make, or some other inadvertent manifestation of their innermost impulses. For example, shock and disgust with rape stories can actually project a fascination with rape and an inclination to fantasize about rape.
And when feminists accuse men of taking advantage of their positions of authority to oppress others, they are projecting. They are telling us what*they* would be doing if they were put in the same positions of authority.
And when feminists complain that it's not fair that only men occupy the most powerful positions of authority, they are projecting. They are telling us that men in power are the only ones that matter. Those men at the lowest ranks working as janitors, labourers and factory hands, don't matter. They're invisible. They don't count.
Let's illustrate the importance of projection with some more arbitrary examples. Consider the following quotations that I had taken from A Voice for Men:
Robin Morgan – former president of the National Organization for Women (NOW) and editor of MS magazine:

> I feel that 'man-hating' is an honorable and viable political act, that the oppressed have a right to class-hatred against the class that is oppressing them.

Former Congresswoman Barbara Jordan:

> I believe that women have a capacity for understanding and compassion which man structurally does not have, does not have it because he cannot have it. He's just incapable of it.

Catherine MacKinnon:

> All sex, even consensual sex between a married couple, is an act of violence perpetrated against a woman.

Marilyn French; The Woman's Room:

> My feelings about men are the result of my experience. I have little sympathy for them. Like a Jew just released from Dachau, I watch the handsome young Nazi soldier fall writhing to the ground with a bullet in his stomach and I look briefly and walk on. I don't even need to shrug. I simply don't care. What he was, as a person, I mean, what his shames and yearnings were, simply don't matter.

Each of these women is projecting. Compare what they are saying, with your own experiences.
Robin Morgan is telling us that she is a vindictive, hate-filled person. By contrast, I have met men who are capable of taking on an opponent respectfully, impartially and in the spirit of competition, without vindictiveness or hatred.
Barbara Jordan is telling us what she notices and values in men. Cold, arrogant and unfeeling is hot, baby. By contrast, I have met many men who are caring and compassionate.
Catherine MacKinnon is letting her rape fantasies get ahead of her. ëNuff said. On the odd occasion, she even borders on graphic:

> I think that sexual desire in women, at least in this culture, is socially constructed as that by which we come to want our own self-annihilation. That is, our subordination is eroticized in and as female; in fact, we get off on it to a degree, if nowhere near as much as men do. This is our stake in this system that is not in our interest, our stake in this system that is killing us.

Mmmm… sounds like the basis for a yummy rape fantasy.
And, saving the best to last, what is it that gets Marilyn French's panties all hot and wet? Well, nothing less than a "handsome young nazi soldier". What is Marilyn French *really* telling us about her true values and what she expects of men? "My feelings about men are the result of my experience." Indeed. Here she is admitting to the very choices that she has made in men, and her inadvertent candour provides a welcome change.

Of course the reality is that whenever we open our mouths, irrespective of whether we are men or women, we project something of what we value, what we notice. But there's a key difference between men and women as to what can be inferred from the projection. Men focus on the "external" (career, hobbies, interests), while women focus on the "internal" (me, me, me, I, me, I want, I need, I hurt). Projection of a passion for motor sports is thus not quite as insightful as the projection of spiteful contempt.

More on women's dumb choices

The subject of women's dumb choices is a deeply complex one. Questions of double standards abound, not to mention the question of how intelligence is measured. Roissy's takes on the Duke Rejection List and the preference of many women for jerks are compelling, well written and entertaining, and they do indeed resonate with a fundamental truth about women's dumb choices. Roissy's gifted contributions continue to provide us with powerful insights.

But then as a guru of the seduction community, Roissy holds Game in undeserved high esteem, in the implicit assumption that there exists some kind of standard, tending to objectivity, for assessing womanly worth. Thus, according to this golden standard, the 9s and 10s that have been anointed by alphas are the real deal and their alpha choices, in turn, validate alpha reality. But we should be clear that, within the broader context of Game, Roissy writes from the perspective of the cultural ecosystem that *he* inhabits. Within the ecosystem comprising nightclubs, singles and the seduction community, properly deployed Game can work quite well, if you accept their definitions of alpha dominance, female hypergamy and female attractiveness. But the more brutal truth is that women do not always choose alphas. Women do not always go for "the pick of the bunch". Insofar as one might be tempted to regard frat-boys and jerks as somehow occupying the top of "the" pecking-order, there are other pecking orders, other bunches that do not work well with Roissyesque Game theory. Women choose for a complex of reasons that include security, circles of acquaintances, peer pressure, parental pressure, dumb luck, and so on. Game does not always work. Sometimes it can work against you, if a woman perceives you as a player and she prioritizes security. The bottom line is that Game theory's ranking system itself does not provide a reliable estimator of womanly smarts. Indeed, Roissyesque Game theory works *because* it is based on the implicit presumption that women are less intelligent than men, and, by inference, that their choices are vulnerable to easy manipulation. There are some men for whom this kind of shallow, cosmetically-masked, narcissistic woman, regardless of her perceived standing as a 9 or a 10, is simply not all that appealing.

Ultimately, neither men nor women have a clue about their opposite sex. This ignorance works mostly against women. How often do "liberated" women feign the licking of lips in their expression of faux-lust for the hot, grease-covered mechanic, or the bare-chested, hose-carrying fireman? Give me a break. These images don't interest women. Their faux-lusting for bare-chested "hunks" just makes women look stupid and deluded. Women don't have a clue either about men or their own sexuality. The ignorance of women is positively dangerous.

In the spirit of the Duke Rejection List, consider the 2009 Cronulla Sharks scandal (transcript here) where a team of Australian Rugby League players participated in group sex with a 19-year-old university student ("Clare" – not her real name) while on a tour in New Zealand. As it turns out, she was naÔve and misguided at the time and apparently, did not fit the profile that we would normally expect of a gang-banger. During the Four Corners interview, Detective Sgt Neville Jenkins of the Christchurch Police said that "she was a nice girl. She was young, um naÔve, not worldly, just a growing up teenager."

From the Four Corners transcript, it would appear that the Cronulla Sharks team members thought their gang-bang in a Christchurch hotel in New Zealand was all great fun and a terrific joke, a boisterous bonding experience replete with banter, hilarity and wholesome groping and masturbation lavished upon a willing participant. By inference, if we read between the lines, it would seem that "Clare" presumably complied in silent confusion, stunned into passive compliance and not comprehending the reality of what was taking place. Hilarious. Whatever she was hoping to experience as fawning attention from a couple of manly men quickly degenerated into something that had more in common with Sharks in a feeding frenzy on a lone, mutilated carcass bobbing up and down with the waves in a vast blue sea.

The impression one gets is of a misguided social outcast who has failed to connect with her peer groups, seeking

male attention and romance in all the wrong places. In this, the story appears to have its parallels with The Atlantic article on the Karen Owen story, including Roissy's aforementioned interpretation and TuckerMax's more compassionate interpretation. The common theme that we all appear to agree on is that there is less female empowerment taking place than misguided, impressionable ignorance culminating in considerable psychic harm. Even clinically cool Roissy gets it that, deep down inside, even the raunchiest slut is not a soulless automaton defined by hormonal impulses:

> …even the raunchiest cockgobblers have a heart inside that beats for a man to love and cherish them above all others. The love of a man, true and loyal, is the slut's white whale.

The reality is that sluts are never 100% dumb party whores, and that if you were stuck with one on a deserted island, chances are that she will become your fawning servant, worshipping every one of your footprints on a remote sandy beach – whether you want her or not. Of course we should point out that there are many kinds of sluts, from toxic bitches who only ever fawn over thugs, to misguided teens searching for identity, who have lost their way. Many a slut, as a social outcast who has failed to connect with her peer groups, will readily forgo her cock carousel lifestyle if only she can encounter the good fortune of stumbling upon but one man who can love her above all others. You can count on it.

And Roissy isn't the only PUA who realizes this stuff. Other PUAs also realize that sluts possess a tender side, try as they might to deny it. Essential to success with women is the ability to make them feel comfortable, to entertain their fantasy that it is a boyfriend-girlfriend relationship that they are in, even if it is only for one night. It's an essential part of the confidence/submission dynamic that I refer to above. As Assanova clarifies:

> Make her feel secure. Even the sluttiest of the slutty women like to feel secure before sleeping with a guy.

So much for feminist fantasies of empowerment and the purported insatiability of rancid cockgobblers asserting their sexual appetites.

Getting back to the gang-bangers. What's going on here? What is it that women don't get? Don't women understand when they are being laughed at, mocked, degraded and ridiculed? Don't they understand that these gang-bang experiences have less to do with empowerment and connecting between women and men than it has with misogynistic male bonding rituals in which the woman serves merely as a prop? Of course at some gut level they will apprehend this. But don't expect them to receive support from feminists or from other women whose shallow identities have been cemented securely into "well-adjusted" peer groups. It's the feminists and their ever-supportive manginas who know an opportunity for masquerading female empowerment when they see one. Their hatred of men exceeds the mounting carnage of impressionable, misguided lives that get tossed aside as collateral damage. Feminists do understand that any suggestion that these experiences are anything but empowering for women could be very damaging to the feminist cause. Of course that possibility would never occur to their supplicating manginas, who, understanding neither men nor women, know never to question the feminist orthodoxy.

The feminist/mangina symbiosis is a very powerful one that relies on two key principles:

- Ultimately the success of feminism depends on a systemic kind of prostitution, where the promise of sexual "freedom" is traded for an assortment of freebies for women at the expense of men, from "equality" by way of affirmative action, to the pussy-pass in laws and gubmint incentives;
- Omegas who have failed to secure their place on the male pecking order can exorcise the bitterness in their hatred of men by becoming supplicating manginas.

Interpreting these stories of women's sexual "empowerment" as tragedies of misspent, misguided youth is not really in the interests either of this kind of prostitution or this kind of mangina. Supplicating manginas are unable to relate to women in a sexual kind of way, so Feminism provides them with the opportunity to at least sniff at her panties, if nothing else.

And there is just one small problem with this collateral damage of misguided lives tossed onto the trash-heap of

apparently isolated human misery. It is never just collateral. It is an expression of a culture that values lies and deceit above truth and reality. It is a pervasive dumbing down of humanity where everyone is affected. This is what feminism stands for. This is what feminism looks like. Feminism is the standard-bearer for *this* kind of "collateral damage". It is a form of collateral damage that cannot happen in any other kind of society.

Unconfirmed reports suggest that "Clare" went on to marry a rugby player from a different team. At one level bizarre, at another level understandable. It all depends on whether the groom was an active participant in the aforementioned team bonding traditions that take place around the Land, or an exile from them. Both participant and exile share a history that "Clare" recognizes and is drawn to. One of them just might provide the best therapy that she could possibly receive, the other, sealing off her escape and assuring her descent into hell.

Does a woman's history of bad experiences matter? Maybe women don't think that it matters. If it was all confined to the genetic code, if it was all about evolutionary psychology and the so-called survival of the fittest, with nature red in tooth and claw, it might make some kind of sense. Genetically superior alpha studs mating, spreading their seed… can't complain about that, can we? Where's the problem?

Perhaps we can start by suggesting that sports jocks do not always represent superior genetic material. One study suggests that footballers have much in common with criminals. I can buy that. It presents problems for the evo-psych crowd though, unless they accept that there is such a thing as devolution and reversion to a more primitive state, a throwback to apes swinging from tree to tree.

Or maybe it hasn't got anything to do with genetics and evolutionary psychology at all. Maybe it has everything to do with something deeper, something about the way we make choices and establish our identities. When a team of thugs mocks and degrades an apparently willing but misguided teenager searching for her identity, do they not effectively also mock and degrade her family, and even society itself? How does this garbage recirculate throughout the culture and the identities of everyone living within it? If someone you loved was a gang-banger, what might that say about you? What are we becoming? Cast your eyes around. Can we really believe that this mockery of humanity that we see around us today is what humanity used to look like a hundred years ago?

Ultimately, these questions relate to much bigger existential concepts, well beyond the scope of The Spearhead. But there is one conclusion that I do bring, and that's that women are capable of extremely dumb, destructive choices. When they ride the cock carousel in preference to the responsible betas that they find so boring, well, I guess they pay. Their history matters. But why should we care, given that our cultures care so little about false rape allegations and what is happening to men in the family courts, the workplace and society in general?

KARMA MRA MGTOW STRIKES AGAIN!!!!!!

Paul Elam · 6 February 2011 · Archived copy · Original

[box type="note" icon="none" style="rounded" border="full"]
In another absolutely stunning display of generosity and activism, KARMA MRA MGTOW has found another internet article and has offered to combine your act of speaking up on behalf of men with a matching donation for the upcoming AVfM Radio Show!
This time he is offering to donate $2.00 for every MRA comment posted to the article linked below.
His last challenge, at $5.00 per comment, which was matched by zed, netted a whopping $700.00 for the new program.
So with thanks that are difficult to express I am posting this now, and then I am going to go directly to the link below and place my comment. Then I am going to come back and paste it into the comments here to make tracking things easier.
Please do the same. We have met our initial financial goals and then some, as far as starting the show is concerned, but there is much more on the road ahead of us. This is the MRM coming alive in front of our very eyes.
Here's the link and snip of the web article.
http://www.theage.com.au/opinion/blogs/modern-times/do-men-get-a-rough-deal/20110107-19iff.html
Let's flood this bitch with the message!

[/box]

Old Wine, New Bottles

Adam Kostakis · 7 February 2011 · Archived copy · Original

Lecture No. 6

"Whatever crushes individuality is despotism, by whatever name it may be called" – J. S. Mill

Domination. So much of feminist analysis revolves around this term. A man who punches his wife is not just angry at her; he is attempting to *dominate* her. A man who disagrees with a woman and talks over her is not just being rude; he is trying to *dominate* her. A rapist is not really that bothered about sex; his crime is a display of power, he just wanted to *dominate* the woman.

You see, the fact that these things happen at all is not enough for the male-bashers of the world; they shall forever require more grist for the misandric mill. Punishing actual criminals is one thing, but it's simply not gratifying enough to leave it there – they need to articulate what their womyn's intuition has always told them, and go on the attack against *all* men. The problem, of course, is that the overwhelming majority of men don't attack women in any perceptible way whatsoever. The solution, as feminists found, is to play Dr. Freud and posit some subconscious, underlying motivation – a dark, sexual, deviant, violent mentality, which acts as a universal explanation for male behavior.

You see, even when men are not actually engaging in criminal acts, the criminality is still there, it is just latent – so the feminists would have us believe. The idea that all men possess an inherent, latent evil, and that women do not, serves as a useful cover for all sexist hate speech against men. We find it at work in senseless diatribes against a non-falsifiable "rape culture," in campaigns to prohibit the private consumption of pornography, and in apologia for malicious women who falsely accuse men of sex crimes. Inherent male deviancy, so they say (or imply), manifests as a continuum of dysfunctional maleness, covering everything from a simple verbal disagreement, all the way up to the murder of a spouse. All male actions which do not contribute towards the feminist project – increasing the power of women – are to be taken as evidence of an innately flawed masculinity which seeks, above all, to dominate the fair sex.

Put it this way. Would you say that being murdered helps to increase a woman's power?

No?

Well, what about losing a verbal sparring match – does this help to increase her power? Or doesn't it? It certainly seems that one will have greater autonomy if she can more easily convince others that her view is correct.

So, if both of the above examples exist on a continuum of women losing power, the corollary of which is patriarchal domination, then of course men are to blame. That is, if our analysis is based in dubious, feministic assumptions.

The concept of domination, so taken for granted in its present manifestation, is a supreme example of the linguistic shifting I have discussed previously. As a term, it carries ideological contraband, concealed in an overcoat of righteousness. Originally, the term *domination,* which has its root in the Latin *dominus,* referred specifically to the power exercised by a master over slaves. Like so many other terms that feminists have seized upon in order to manipulate perceptions of reality, *domination* has become an object of semantic bleaching.

What is really interesting about all this, is that our new concept of domination – as unjust hierarchy, to be opposed and attacked – has been put to use in a specific direction: as a sponsor for *true* despotism. The single most obvious red flag marking the road to despotic rule is the encroachment of the public sphere into the private lives of individuals. Despotism is *precisely* the type of unjust hierarchy with which we identify domination; yet if the latter term is broadened sufficiently, to encompass all areas of private life, then a crushing and brutal dictatorship is the inevitable result.

This is the context in which we should understand the feminist slogan which has had the most staying power: the personal is political. Note that (according to the slogan), the personal is not only *a matter of interest to* the political; it does not *form part of* the political; it is not *of equivalent importance to* the political. It *actually is* the political. The two terms are presented as though they are identical, interchangeable.

The personal is political.

If this is true, then there does not exist the smallest space of privacy which is a matter for the individual alone – that is, over which the individual is sovereign. It is true enough that a private life worth anything would not be possible without an overarching public structure – it is *law* which protects all the liberties that make private lives and interests possible. To use J. F. Stephen's favorite analogy, law is the pipe through which the waters of liberty flow. It is when public life – the state – fails to recognize its own limits that society becomes threatened by despotic rule.
Intellectuals of all ages have come up with the most ingenious of reasons for why it is that their mode of thought is superior to all that passed before. The majority of people have simply assumed this without the need for justification whatsoever. What is peculiarly modern is the construction of artificial boundaries between our own time and epochs past. We do not, for instance, consider ourselves to be living on the same historical plane as those of Medieval Europe, let alone of Ancient Greece. These are times inexplicable and inaccessible to us. It is a seductive fantasy by which we explain away any fears conjured up by the horrors of history books. We like to believe that bloody autocracies will confine themselves safely to those pages, and that such things could not happen *here,* not *now;* not in real life. Surely, we have moved beyond all that. *We* are Enlightened, unlike the human beings that existed before us.
But are we not on the same historical plane that gave rise to Nazi Germany and Soviet Communism? These particular reigns of terror happened within the last century, no matter how much we might like to think of ourselves as having progressed beyond such barbarism. Supposedly, we in the Western world abhor totalitarian regimes; and yet the rise of the two mentioned previously is indicative of a trend existing *within* our political culture. Among the baggage we have inherited from the Enlightenment is the concept of *utopia.* The term was coined in the 16th century, and it designated, for the first time, the notion of a perfect socio-political order.
With the birth of this idea, the seeds were sewn for the cleansing of human impediments as an operationalized political program.
Prior to the Enlightenment, human life was mostly assumed to be cyclical. As surely as the sun would rise in the morning and set once more in the evening, so great powers would rise and fall, only for new ones to take their place. Such was the science of Polybius, whose historical works did not arrange events in chronological order, but presented human experience as a unity. Dynasties, empires, cultures, people and their communities lived and died in the swings of the cosmic pendulum.
One of the major conceptual innovations of modernity is *progress* as the guiding ideal in politics and society. Not only do we assume that we are constantly on the move away from our own history; the belief persists that it is only a matter of time before each problem yields to a solution. Faith in human knowledge has never been so great as in the Information Age; we actively seek to overcome what were long considered intractable facts of life.
The purpose of this digression is not to cast doubt over the possibilities for human knowledge, nor to suggest that an attempt to improve the human experience is an ignoble pursuit. It is to point out that we are all children of the Enlightenment, no matter where we fall on the political spectrum. It is to point out that there are certain peculiar assumptions which form the base and scaffolding of Western political thought, and it is upon these assumptions that ideologies as diverse as conservatism, liberalism, National Socialism and feminism are built.
The -ism itself is an altogether modern phenomenon. An -ism (or we might say, an 'ideology') assumes a difference between *how society is* and *how it ought to be,* predicated upon a specific moral view of the world. This is obviously true for those ideologies explicitly advocating change – liberalism, socialism, feminism, and so on. It is just as true for conservatism and traditionalism, ideologies which (as they see it) aim to resuscitate the baby that has been thrown out with the bathwater of the ages.
Typically, that which ideologues find so objectionable about the world is its existing configuration of power. The great texts and speakers of the ideology describe a configuration of power, argue for its recognition as injustice, and then present the means for achieving the desired change. The means may involve working through the existing institutions of state, or they may necessitate their overthrow, or they may shun mainstream practices altogether and advocate working their magic through society.
Whatever the ideology implies in practice, this is a marked difference from what went before. Progress, not recurrence, is at root of all political expectation. Whether this is progress towards the classless society, or ethnic purity, or the return of traditional virtues, progress is the constant. The view that *something is wrong* and *something*

needs to be done about this, as a *political* statement, is a
recent invention, one which defines our shared political culture. Conservatives are caught up in the same 'progressive' web, but then, so too are iconoclasts, who signal their compliance with conventional modes of thought even as they state their intentions to break away. The more they struggle against this inevitability, the more stuck they find themselves. To take a relevant example, feminists have sometimes declared that they are moving away from 'patriarchal' assumptions altogether, and building up their own worldview from scratch, quite untainted by male influence.

In truth, nobody starts from scratch, and feminism remains deeply embedded in modes of thought which have evolved over centuries, exclusively through the minds of men. The feminist ideology, and all of its innovations, simply could not occurred without centuries of work by men beforehand.

Next week's lecture shall take a closer look at the feminist assertion that the personal is political, and the hidden implications contained within this catch phrase. In the weeks that follow, we will consider the concept of utopia, which has been mentioned only in passing here. A brief comment here will suffice: utopia is the logical extension of progress, in that it is the end of all progress, the final result. It is a profoundly dangerous idea, one responsible for the most oppressive regimes and revolutions the world has ever known. While personal power and glory may have been the motivating force behind the actions of despotic individuals in recent memory, it was a collective, utopian vision that aroused their followers to make manifest the most violent of fantasies. In all cases where utopians grip the reigns of power, the human beings which do not fit into their vision of a new world order are treated as the living garbage of a faded regime.

It is with disgust and horror that the West looks back at the utopian despots of the twentieth century, and yet these particular despotisms correspond to a tendency that forms the infrastructure of our own politics. The disgust and horror is real enough, though, and perhaps the most truly progressive shift in recent times is the rejection of extremism, in all its forms, by populations determined to leave behind the century of genocide.

Only, it's not that simple. You can pull up the heads, and tear the stalks clean from the earth, but unless you dig out the roots, you will find those flowers in bloom again before long. Utopianism, with the cleansing of human impediments that it always implies, is coded into our political DNA. Widespread detestation of the recent, failed totalitarianisms will not make this go away; it can only make the despotic tendency fall quiet for a little while. A new despotism can only emerge if it does so silently, in disguise as something quite different – perhaps as organized opposition to certain forms of unjust domination, the solution for which is always to increase the power of the state relative to the autonomy of the individual.

The personal is political, say the feminists.

I can hear the goose steps getting closer.

Adam Kostakis is a member of the activated non-feminist sector. He is a mysterious Slavic revolutionary hailing from the dark hinterlands, currently residing in a dark, baronial castle atop the basalt cliffs overlooking the Yakima river canyon in eastern Washington state, USA. Adam is an accomplished violinist and has been known to try his hand at the balalaika. His weblog, Gynocentrism Theory, can be found here.

On March 1, 2011 Men Will Speak...Like You Have Never Heard Them Before

Paul Elam · 7 February 2011 · Archived copy · Original

Thirty days ago I brought up the idea of an internet radio show for MRA's that focused on men's rights and the state of men and boys in modern western culture. The idea was to have a more prominent platform than a blog or website could provide, and to create a launch pad for other activism.

At the time I did some research on the idea and determined that a reasonable start up amount for this kind of venture would be $4,500.00. To be honest, I was not encouraged. The men's movement is populated with a lot of disenfranchised, impoverished men, many of whom have been stripped of assets and livelihood by the western worlds system of feminist governance.

Add to that the fact that we tend to be a contentious group that operate more or less separately from each other and it would appear a recipe for a quick failure.

But that was before $7,634.00 was donated, as well as many hours of vital expertise, from graphic design to sound engineering to show production to original music.

In short, hell just froze over. A Voice for Men Radio will begin broadcasting on March 1st, 2011, a mere three weeks away. And we have already developed the resources across the net to make that launch day something to remember.

It is fitting, then, to accompany this announcement with an overview of what the show will be like.

To begin with, a mission statement.

The mission of A Voice for Men Radio is to confront feminism, manginism, white knightism and any other mentality that serves as a breeding ground for misandry or the promotion of a utilitarian, disposable view of men and boys.

As you can tell from the language of the mission statement, it will be a show by MRA's for MRA's. The programming will be designed use passion, humor, information and an uncompromising dedication to intellectual honesty in order to further the message of the men's movement.

We intend to use the show to reach out to the uninformed with our message,

but it will not be crafted in a way that attempts to help the MRM fit with mainstream sensibilities. It will actually be just the opposite, predicated on the idea that it is mainstream sensibilities that must change if any sort of sanity is ever to be restored between the men and women of this culture.

Every mission must have a goal, as lofty and unattainable as that goal may appear to be. And our goal, clearly stated, is to reverse the ever widening division between men and women and to promote the restoration of a healthy connection between the sexes, based on the assumed equal worth of each.

It will sometimes appear, especially to the uninformed, that the show is more supportive of the division than the solution. That is unavoidable. After three generations of male denigration and female entitlement being groomed to the point of creating a cultural psychosis, we live in an age where medicine for our ills will be bitter and hard to swallow.

But the relative unpleasantness of a solution has no bearing on its efficacy. We intend to pursue that solution with vigor and intensity, regardless of how painful it may be.

We will enlighten some, offend others and leave still others scratching their heads and wondering. The truth often has that effect. And after a half century of socially sanctioned lies, the impact of the truth will be even more disturbing.

So be it. It has been said before that the truth will set you free. That's unequivocally true, but in many cases only after it kicks your ass.

At A Voice for Men Radio, we are going to tell the truth, *with our steel tipped boots on*.

Tell AG Eric Holder to Take that #$@&! Report Down!

S.A.V.E. · 8 February 2011 · Archived copy · Original

Last year, SAVE sent a 10-page letter to the Department of Justice requesting that the DoJ remove a report filled with biased and erroneous statements. The report, Practical Implications of Current Domestic Violence Research by Andrew R. Klein, repeatedly downplays domestic violence against men, and openly recommends mandatory arrest policies. The flawed report can be seen here: http://www.ncjrs.gov/pdffiles1/nij/225722.pdf
Because the biases are so egregious, SAVE requested the report be immediately removed from public purview until every questionable statement could be reviewed by a scientifically-qualified third party. The SAVE letter can be seen here: http://www.saveservices.org/downloads/Data%20Quality%20Act
The letter was mailed on June 18, 2010, with proof of delivery. Seven months later, the DOJ has not replied to our request or removed it from its website.
Last Friday, a USA Today editorial revealed Attorney General Holder had falsely claimed that "Intimate partner homicide is the leading cause of death for African-American women ages 15 to 45." And now a flawed report that no one at the DoJ will answer to! Contact Attorney General Holder TODAY:

> Email: AskDOJ@usdoj.gov
> Telephone: 202-514-2000
> Fax: 202-307-6777

Tell Attorney General Eric Holder that you are asking the Department of Justice to respond promptly to the SAVE request. Urge him to remove Practical Implications of Current Domestic Violence Research, and to establish a Task Force to review all domestic violence statements and claims on the DOJ website.
And since today is the second day of our week-long campaign, why not send him two messages? Politely, of course.

Arguing for Male Rights in Bizzarro World

John Hembling (JtO) · 8 February 2011 · Archived copy · Original

As a men's rights activist, I've written dozens or articles and produced a number of videos addressing various aspects of men's rights, or the lack thereof, in our society. Recently, I was publicly critical of a national post article advocating the sexual mutilation of male infants – and a YouTube subscriber who shares my views on the issue of circumcision made the observation that I went too easy on the child-mutilation apologist.

I accept that criticism, I did treat that columnist too gently.

So here's a problem faced by anyone in the men's rights community who is presenting arguments to those on the outside:

The consensus reality most people inhabit is a dream, only loosely related to the real world.

I know, that sentence sounds like the first line of a rant by a delusional, tinfoil-hat wearing lower function mental patient. What I mean by that is that the reality of experience for men in western culture is a dystopian nightmare, which only by willful self delusion can the majority of males retain an outward calm, and avoid a state of despair.

I know that still sounds like wild hyperbole, so I ask you to bear with me just a bit further.

In a past article, I referred to the state of reproductive rights for men as a condition equivalent to slavery. I was roundly condemned for this observation. Slavery, people said was a wild exaggeration, and pointlessly inflammatory rhetoric.

But the fact is that men have no reproductive rights at all. Yes, men have access to condoms, but a condom is a device conferring the mechanical ability to contain semen during ejaculation; it's not the same as having the legal right of self determination over reproduction – as women enjoy.

"A woman's body, a woman's choice," I hear somebody shrieking. Okay, sure, as long as you make that feminist slogan complete by adding – a man's body, also a woman's choice; a man's income, a woman's choice; a broken condom, a woman's choice; secretly collected semen from a used condom, a woman's choice; a child conceived during the molestation of an underage boy, a woman's choice; duping a man for child support who didn't even father the child, a woman's choice.

After conception, no matter how conception might occur, women have rights, men only have the onus to pay. That's why I used that ugly word: slavery.

In writing about men's rights, about the ongoing subtraction of rights from men by a society and a legal system governed by a radical feminist ideology, complete candor is treated by the sleepy public as if it is wild eyed conspiracy theory lunacy. The reality is already so extreme, that to be heard at all, what a men's right's activist must do at all times is to simply try to diminish the scale and extremity of systemic hatred of males in our society.

Does that sound like hyperbole, too?

This discussion is occasioned by an article by Marc Weisblott which nicely illustrates the surreal nightmare world that 40 years of radical feminism has created.

Canadian comedian and actor, Dave Foley was recently divorced, and ordered to pay spousal support for his ex wife and two teenage sons. The amount of his court ordered support payment is where we steer sharply into bizzarro land: 400 percent of his income. Four times what he earns is what Dave Foley is required by the family court system of Ontario to pay. If he returns to Canada, he'll go to jail.

In the eyes of the law, this man is not a human being, he's simply a sperm and cash dispenser.

And this thing we're living in is a patriarchy, *right*?

Read Foley's story here.

Josh Jasper's hate campaign and what to do about it

Paul Elam · 9 February 2011 · Archived copy · Original

The progress of the Men's Movement has not only been one of attracting more numbers to our ranks, but also a refinement of our understanding of the issues we face and the sources of our problems. As time passes there is more and more a recognition of the difficulties we face with other men, as opposed to just women and feminists. Nowhere in recent times is this more evident than with Josh Jasper's recent "anti-rape" video that has been making the rounds. With this one release Josh has scaled the scumbag ladder and is vying for top position. My view puts him two rungs ahead of Michael Kimmel, licking the heels of Joe Biden's Ferragamo's. I won't bother with a detailed analysis of the video.

If the concept of *res ipsa loquitor* ever sufficed, this is it:

In response to this piece of misandric garbage, MRA Sound Guru Keyster has responded with vigor.

As succinct and devastating an indictment of Jasper's "work" as Keyster has provided, I am not satisfied. I want more. This man deserves consequences for his actions. Some history on Josh is known. We know he was a marine and we also know that he was a Los Angeles police officer. Two areas for sure where the capacity for violence is a plus. Add to that the fact that he was on a Domestic Violence task force and this bad apple starts to stink a little more.

We know something else about him, too. When the going gets tough, he gets going…to his phone to call 911. After The Spearhead shined a little light on his misandric efforts, he is now alleging that he is getting death threats. I know this begs for a "poor baby" pun, but this fucker has me feeling anything but playful.

Anyway, my money is on the idea that he is just hamming it up for the media like a lying New York weathergirl who is crying rape, for attention that he ultimately hopes to translate into publicity for his company and the sympathy bucks that come with it.

But let's set his whiney histrionics aside for the time being. Better not to be diverted from issues that may prove to be of real importance. Anyone want to take any bets on whether this alpha puke ever busted heads as a cop, *simply because he could*? It leaves one to wonder – especially given the intellectual violence he is so obviously willing to inflict on male children – just what sort of skeletons are in this douche bag's closet.

If they are there, I would love to get my hands on them and rattle them together for the world to hear.

So, for any of you MRA's living in or near The City of Angels, please consider a visit to the LAPD, and accompany yourself with the Freedom of Information Act. Or, even better, any of you that have access to a P.I., please consider his fee to dig up what is legitimately there on this man to be your lifelong donation to the MRM.

If there is dirt on this wannabe Silverback, and I think there likely is, it would benefit all of us to spread it everywhere in the universe it will stick- hopefully the first place that will happen would be on the face of his company.

What you come up with needs to be verifiable. I don't want to commit a civil offense against him, no matter how deserving he is. But I pledge now to use every resource at my disposal to take any embarrassing, disgraceful detail of this misandric lowlifes life, and use it to cripple his ability to continue with this kind of evil. Please email any info you get rather than post it in the comments.

Dreamin' of the Revolution: A Post-Feminist Man Gives the Wheel a Spin

JackaBond · 10 February 2011 · Archived copy · Original

[box]*If you tremble with indignation at every injustice, then you are a comrade of mine.*
– Ernesto 'Che' Guevara[/box]
With all this talk of revolution I've been casting my mind forward to 2020, when some say the misandry bubble will have burst and the male will have regained primacy in society, at least politically. I'm 10 years older, have a nice house, a nice car, good friends, meaningful work. I've gone my own way and have no kids, so I have a pile of money that I've kept and invested wisely. I'm master of all I care to survey. My thoughts now turn to the burning question on my mind since the bubble began to inflate – who'll inherit my stuff when I'm gone?

I dream on…the misandry bubble has indeed burst and the revolution is almost complete. Feminism has been officially outlawed world-wide, the Stockholm Declaration that ended it has been signed and feminist leaders and their collaborators have been hunted down, tried and found guilty of crimes against humanity. Julian Assange, the architect of that remarkable document – which effectively turned the country into a Marxist forced labour camp for the world's hard-core feminists and their enablers – has been endowed by King William V of Great Britain with a new order of chivalry – Knight of the Leaky Wick.
Gender relations around the world are slowly starting to improve. Feminist propaganda is banned on pain of death. There is no internet in Sweden. The time has come for MGTOW to return to the mainstream, find suitable mates and fill the Promised Land with the fruit of their loins.
In this post-revolutionary dream a beautiful young woman, full and fresh with the ripeness of healthy youth has sought refuge in my lands. There are tingles in her loins at twenty paces and her heartbeat races when we touch. Her deep-as-the-sea, hero-worshipping eyes make it clear I must breed with her. Problem is, she was born to Eve but raised by Jezebel, so while her heart is pure she is cursed by the poisoned apple of misandry.
In other words, she has never been taught how to not hate men.
What would I say to her? She has denounced feminism with all her heart and has tearfully prostrated herself before me. She's begging to be taught. What could I say to her? What words could unravel the steel-threaded cocoon of feminist lies and deceit without killing the soft pink chrysalis inside?
"Fuck off and die, you blood-sucking parasite!"
…thunders A Voice from above, riding shotgun.
"Let's get you out of those dirty clothes…"
… croons the crimson artist, from le Château dans les nuages.
As tempting as these suggestions would be, I think I'd say something more like this – a sort of post-feminist manifesto for women who survive the disease:
? Don't be narcissistic. A woman should never think she's more important than men or children. Marketing departments delight in exploiting most woman's tendency to think that they are. They promote 'women's only' this and that, and many women buy into it. This appears sexist but it is really a marketing ploy that works because most women are narcissistic. Companies know they can charge more for goods and services by using the words 'women only'. Narcissistic women are easily exploitable women. Be neither.
? Don't let others make choices for you. This should be self evident but many women allow themselves to be told what to wear, what to buy, what to eat, how to dress, where to go, how to think – in clubs, gyms, magazines, websites, books, stores and by TV talk show hosts. They seem to have needed a step-by-step guide through life and have behaved like sheep as companies have exploited this 'need'. Don't be the same. Don't swallow the same poison. Don't tell the same lies. Be a sheep if you must but obey the sheepdog, not the wolf. Better yet, be a woman who can think for herself.
? Get rid of the self-induced schizophrenia. Don't insist you're strong, confident, capable and independent one minute, then weak, frightened and vulnerable the next, especially when you've been caught doing something wrong.

Don’t chop and change your character whenever it suits you – choose one and stick with it.
? Admit when you’ve done something wrong. Don’t suddenly remember that you suffered abuse in the past or have some kind of mental illness or other instability, then use it to get yourself off. If you never sought help for these problems before you were caught, you shouldn’t use them as an excuse afterwards. Be a woman who accepts responsibility for her actions.
? Don’t let the law take responsibility for crimes women commit. Speak out against women routinely receiving shorter sentences than men for the same crimes. If the law punishes women as children, treat them like children and encourage other women to do so, too. Don’t promote use of the victim card by saying ‘she’s suffered enough’ because she’s a woman. Believe in, and stand up for, equal justice regardless of sex.
? Don’t believe everything women, manginas and the media tell you. Many serve up slop by the bucket, like celebrity gossip, slimming tips, sex tips, fantasy stories etc. TV shows like Oprah and Dr Phil are filled with advice on how idiot women can transform themselves into victims and blame everything on men, while constantly ridiculing them. Partake of more nutritious fare than this. Get your infotainment from equitable presenters. Always be aware of the cultural status quo from both perspectives.
? Don’t fake solidarity with other women, especially in public. Don’t pretend that all women are your best friends when everyone knows nothing could be further from the truth. Openly acknowledge the reality that many women despise each other unless there’s personal advantage in not doing so. The prophets of Game have taught post-feminist men how to see through these attempts at deception so your lies will not travel far. Don’t be a liar, especially not an obvious one.

Ernesto Guevara & son (1963)

? Speak out against misandry. The main reason for its proliferation is that good women have remained silent. Silence in the face of misandry is cowardly. It allows loud, obnoxious women to preach hatred with impunity, and this reflects badly on all women. When you speak out against the rubbish some women throw at you about men, you do all women a favour. Don’t be a coward and don’t be silent.
This is the chalice I offer to women who seek my seed. It carries only the brew that is true. A woman who draws deeply from it will have a chance at new life both in her heart and in her belly; she who rejects it will perish with her future in the cold and barren wasteland of misandry. It is her choice, of course, but as a man I’m invested in ALL mankind so I offer it to all who thirst.
It’s often forgotten that in all his revolutionary zeal, our man Ché was a family man.

Attention MRM Bloggers

Paul Elam · 10 February 2011 · Archived copy · Original

For those interested, Good Men Project Magazine is preparing to do a special on the MRM, and you have the opportunity to have your voice heard on the subject.

For those of you unfamiliar with the website, it is a well traveled venue with traffic far exceeding that of even The Spearhead, and it is rapidly growing after only being online since June of last year.

It is also something of an ideological anomaly that seems to be battling for an identity, *and perhaps losing*.

The editorial slant seems to be a bizarre mixture based in radical feminism, frequently accented with paleo-masculine idolatry. Well, as we know here at AVfM, since feminism and traditionalism are two peas in a pod – that mixture is not so bizarre after all.

It should be noted that GMPM is exuberantly endorsed by Ms. Magazine. Yes, that would be the same publication whose erstwhile editor, Robin Morgan, said that "[M]an hating is an honorable and viable political act," and that "[R]ape exists any time sexual intercourse occurs when it has not been initiated by the woman."

Quite the endorsement, eh?

The saving grace of GMPM is that they do seem quite interested in including all points of view, should they be submitted. I have submitted three pieces there and they have all been posted. Recently for their special on marriage, I resurrected my article, Men, Math and Marriage, and it has just been posted. Unsurprisingly the first couple of comments are what you would expect from mainstream blue pill readers.

The question may come to mind, why should I submit material to a publication so obviously imbrued with misandry?

In my opinion, it is for the same reason we write letters and post comments to other mainstream publications – to bring an alternative world view to people who have never had the opportunity to see it; to offer the red pill.

I have been told from a member of their editorial staff that they will seriously consider any well written submission. This came from someone whom I have dealt with repeatedly and found to be of integrity.

So, if you are interested, please consider submitting something that explains your take on the MRM. Even dusting off an older article will do if it meets their standards for writing.

You can contact them for submissions by sending an email to goodmencolumns@gmail.com

Why masculinity does not need to be changed

Paul Elam · 11 February 2011 · Archived copy · Original

Over the past few days there has been a lot of internet activity, including here, related to Josh Jasper's controversial video in which his organization, The Riverview Center, uses an infant boy in a commercial as a message enhancer for an anti-rape campaign.

In the first article I wrote on the subject, I passed on a detailed explanation of what was wrong with the ad, opting instead to just tag it with *res ipsa loquitor*. For those of you who don't see the problem with the video, that means "The thing speaks for itself." Only it apparently doesn't for some, at least not in the right language, so I suppose I should be charitable enough to explain it to such unfortunates with more tutelage in mind.

I warn you in advance that if you don't now see a problem with Jasper's ad, or better yet think he is doing a good thing, then you may want to stop reading now, because very shortly you will have to start lying to yourself – and perhaps everyone else – in order to maintain your position.

First let's take the pivotal, penultimate statement from the video that caused such offense (aside from the use of a baby to drive in the message).

"Redefine what it means to be a man."

Redefine, as in change our understanding, of manhood. Jasper is saying that manhood, as we understand it now, needs to be changed because an inherent part of being a man is being a possible rapist. And he deduces that the probability of a man becoming a rapist is so likely that we don't just need to do what we already do, which is take a very dim view of rape and punish those who commit it harshly, but that we actually need to change manhood itself, because in some way manhood is the problem.

Are you with me so far, or are you searching the creative side of your brain for a rationale to explain how what Jasper is saying isn't really what Jasper is saying? Maybe you have already skipped that part and moved on to just tell yourself that almost anything he could say is good because it is against rape?

Whatever you are doing, if you are not convinced that Jasper has just told you that men are inherently rapists, then you are most certainly employing some mental mechanism in your mind that is the equivalent of putting your fingers in your ears and shouting "*la-la-la-la-la-I-am-not list-en-ing-to-you!*"

Please bear with me. I only dwell on this because if you are already avoidant of dealing with the truth, the rest of this article will be a waste of your time.

This is an absolutely crucial point, Riverview fans. This is where your cognitive dissonance, or your dishonesty, will start governing your perceptions, or at least what you will admit to. You will need to tell yourself, casting aside all rhyme and reason, "No, he is not saying that."

Yes, he is saying that very thing exactly. And it commands those being honest with themselves and others to question, if he is not saying that, then why would he be talking about a redefinition of what it means to be a man in the first place?

OK, now we move from there, the assumption that rape is an integral part of manhood that we can ameliorate by reengineering a boy to be a different kind of man than his father, to the path we will take to get there. The narrator opens as follows:

He's tough. He's strong. He's aggressive. He's powerful.

These are the hallmarks of masculine nature that Jasper is identifying for anyone to see; and reasonably assumed to be the characteristics of manhood that need to be changed so the baby boy in the commercial doesn't grow up to become a rapist. Pause to digest that, allowing your cognitive dissonance to resolve itself before you move on. Ready now? Good.

To his credit, and in a moment of clarity, Jasper has actually stumbled on to a half-truth. Those characteristics are generally considered to be masculine traits in human males. Whether by genetics or socialization or a combination of both, these are the qualities that we value, expect, *and respect* in men.

Why? Well, for one the human race would have been a dead end evolutionary experiment if men were not that way. Survival has its demands. I would expect that was particularly true 3,000,000 years ago on the African Savannah.

But more relevant to modern times is that this is still what we expect of men in order to protect and provide for families as well as their societies.

But just one more of many problems for Jasper here is that none of these characteristics are demonstrably causal of rape any more than they are of armed robbery or becoming a police officer or a marine. Sure, rapists and marines may share many of the same traits, but Jasper is contending that the same exact traits that lead men to rape women also lead men to lay down their lives to protect them.

If this were true, changing the nature of manhood would not only prevent rape, but would also prevent men from stopping rape. Quite the paradox, eh?

Can we go on, or do you need another break to digest that? Are you still with me or just repeating to yourself, "But he is trying to stop rapists! Honest!" If so, take five and a few deep breaths. When you come back, please ask yourself: Does it not seem more plausible then that there is something else that differentiates men who take the path of protecting women from those that take the path of raping them?

If you are still struggling to answer that one, please check your dissonance meter again. It might be spiking into the red zone. And if you are telling yourself that you don't care, simply because the message is ultimately one you approve of, please check your sense of moral decency. It isn't much better than your average rapist, and maybe worse.

Unfortunately, this is not the worst of the message Jasper is peddling.

Let us just follow his line of logic, again if we are to be generous enough to call it that, and look at the somewhat less blatant conclusions he is drawing.

If it is characteristic of men to be tough, strong, aggressive and powerful, and that results not in protective guardians and providers for our society but the tragedy of rapists victimizing innocents, then the solution, as Jasper is clearly pointing to in this commercial, is obvious.

We need to engineer men who are fragile, weak, meek and powerless. And we have to start that in the cradle, hammering it in with a toxic dose of innate shame and self-loathing for having been born male.

There's your "redefinition of manhood," ala Josh Jasper. And if you buy into it, I pray you have no sons, or access to anyone else's.

There is much more to this than meets the average person's eye because what the average person doesn't know about gender politics in western culture could fill a library.

For many years now, feminist academicians and politicians have worked diligently to promote the idea that men, by their nature, are just plain bad, and that they must be remolded into the feminist ideal in order to pass muster as human beings. It is called misandry; a word that will still get red lined on most spell checks, but it means the hatred or contempt for men and boys, and it is a very real, toxic ideology that sells like hotcakes because it has, well, been sold like Riverview Center Anti-Rape Ads. In other words, hating men sells because the culture has been taught to hate men, just as Riverview is teaching you to now.

It's a self-feeding tumor that has popularized the notion that men are in need of social reconstruction, arguably so they will be less of a threat to the society that they built and have protected for countless generations. We have seen it played out in simple memes like, "Boys are stupid, throw rocks at them," but it hardly stops there.

There are many other ways this is happening. And the 33 seconds of hate speech being peddled by the Riverview Center is just another symptom of the problem.

Above the vehement objections of alumni, many faculty and concerned parents, Hamilton College now requires all freshmen males to attend a class called "She Fears You." taught by another man of Jasper's ilk, Keith Edwards.

All the men attending Hamilton are herded into an auditorium on day one and told they are all potential rapists, *and that this is rooted in their masculinity*. Interestingly enough, no alarms are sent to the families of freshmen women that they have chosen to send their daughters to a school inhabited by men who are all, each and every one, potentially going to rape their daughters.

No bucks in that last part. No, none at all.

And in the end, bucks are what we are really talking about.

Anti-rape efforts have become a well-heeled, thoroughly monetized industry in western culture. Flying in the face of Josh Jasper's recent comment that rape is a subject that "no one wants to talk about," is a flourishing expanse of

agencies and organizations that are not talking about anything else. Indeed, Josh Jasper makes his living and employs a staff from talking about rape.
And it is clear he will do whatever it takes to foster more rent seeking.
I don't think anyone in their right mind would find fault in the idea of curbing any sort of crime, but criminalizing the sex of half the population is not the way to go about it.
Holy shit, am I really having to tell people that?
If you are still not convinced, allow me to challenge you to answer some very simple questions. What would you think if the baby in that commercial had been black? In fact, please come up with one social ill for which you think it is fair and legitimate to target any other monolithic group because of the actions of a few. What group of human beings are you willing to put out there and say, "We need to change the meaning of what it means to be a…." Fill in the blank as you see fit:

- Woman?
- Asian?
- Jew?
- Homosexual?
- African American?
- Hispanic?

I am betting that those of you who thought Jasper's commercial was a good idea would not come up with a single choice from that list, even though you think it fair to target men in exactly the same way. I am betting that men are the only group on the planet for which you feel justified in pointing at and alleging innate evils.
That is misandry in action, and it is a form of hate just as surely as any other. Your good intentions or concerns about rape don't license you to practice hatred in a culture that is trying to rise above it.
Still, you are entitled to feel that way if you like. Hell, even neo Nazi's are entitled to their beliefs.
But don't drag our children down with you. And for those who insist on doing it, there is a growing number of people willing to put a stop to it.
[Addendum: Please observe that at this very moment Jasper is back peddling, of sorts. He is now appealing for other bloggers to "Unite" in the name of the ignored male victims of sexual violence, and is seeking our input on producing a commercial that addresses this. Don't buy it. The thunderous anger from across the country that slapped Jasper in the face has just registered with him – but only as a needed demographic. He is now approaching the very people he has demonized and is trying to enlist their support. How transparent can you get?]

Women's empowerment programs hurt women

Carey Roberts · 11 February 2011 · Archived copy · Original

"The Office of the Senior Advisor to the Secretary of State for Women's Empowerment."
No, that's not the clandestine front group from a Tom Clancy spy novel, nor is it a libertarian's bad dream. Rather, it's is a real-life program underwritten by the U.S. taxpayer. A brainchild of Hillary Clinton, the unit's declared mission is to advise the secretary of state on "strategies the Department of State should implement to help empower women worldwide."
Female empowerment has become fashionable at the U.S. Centers for Disease Control, as well. There, inspired bureaucrats worked overtime to gin up the EMPOWER acronym — "Enhancing and Making Programs Work to End Rape" — a multimillion-dollar initiative that promotes sexual violence prevention programs.
So where did the idea of female empowerment come from, and is it helping or hurting women?
The term "empowerment" was inspired by the writings of Karl Marx, who viewed peasant women as dual victims of capitalism and patriarchy. The solution, of course, was to embolden the ladies to cast off their conjugal oppressors. In practice, this meant an ample supply of newly liberated female laborers ready to work the fields, the factories, and the mines — an arrangement that no doubt pleased liberator-in-chief Vladimir Lenin.
But American women are becoming wary of the ideological agenda that lurks behind the empowerment facade. Conservative icon Phyllis Schlafly recently commented, "It's clear that feminists never wanted gender equality; they want power for the female left, which is why they use the word empowerment so reflexively."
At the US Agency for International Development, female empowerment has become a religion of sorts. Every problem that afflicts the female gender is filtered through the neo-Marxist prism of power and control. So if you want to fathom the problem of partner abuse, "unequal power relations between men and women" are to blame, according to the USAID website.
The agency goes on to boast, "USAID is committed to preventing gender-based violence by supporting legislation against it." And exactly what kind of laws are we talking about?
In India, USAID "was instrumental in the formation of Women Power Connect," according to its March 6, 2007 press release. "WPC's priority issues include…the 33% reservation for women in Parliament."
Translation: In the name of promoting democracy, American taxpayers have been bankrolling a radical feminist group to rig democratic elections and impose a gender quota on the Indian lawmaking assembly.
Another pet USAID project is microfinance programs, which provide $50 to $500 loans to aspiring entrepreneurs in impoverished countries. According to the Marxist formulation, men have all the power, so poverty-stricken males need not apply.
USAID hails its microfinance effort in northern Mali, Africa, where "2,700 new women micro-entrepreneurs received conditional seed capital, business training, and help in forming saving groups, while 1,097 already established women micro-entrepreneurs received additional training and networking assistance." (A government program to train women to network with their gal-pals? Yes, that's what the USAID fact sheet says.)
But microfinance programs have come under fire lately. That's because microfinance is just a fancy name for a sub-prime loan program for low-income borrowers. Since up to one-third of these loans go sour, lending agencies end up charging interest rates of 40% or more.
The title of a recent article in The Atlantic says it all: "Lies, Hype, and Profit: The Truth about Microfinance." Others refer to it as government-sanctioned usury.
Just last week the UK Guardian ran an article about Indian families trapped in a "deadly spiral of microfinance debt." The essay recounts the story of Victoria Bandari who took out a loan a decade ago. When her son was injured in a road accident, Bandari needed more credit for medical expenses. The 38-year-old woman took out a third, then a fourth loan. Finally, Bandari began to sell off her daughter's wedding jewelry.
Rama Peadda Boiana, a 29-year-old farmer's wife, consumed a lethal dose of pesticide to escape encircling debt collectors from a predatory flock of microfinance firms.
There's another reason that microfinance programs exploit women — they impose a Faustian-style bargain on the

unsuspecting.

The subtle but unmistakable message behind feminist-inspired microfinance programs goes like this: “Ladies, your husband is an unreliable schmuck. Stick with him and you’ll die a penniless waif. But come on board for our loan and job training programs and you can become a member of the global Sisterhood!”

That’s the deal that the Great Society struck with low-income black women in the 1970s. The result: the marginalization of black men, an explosion of single-parent households, and the institutionalization of a near-permanent under-class.

Forty years ago, social scientists devised a clever euphemism to sum up the effects of a government program that picks taxpayers’ wallets, weakens the family, and turns women into wards of the state: the feminization of poverty.

Infantile Controversy

J Galt · 12 February 2011 · Archived copy · Original

Many who express themselves in the main stream media and in fact all over the internet seem to be infatuated with speaking in the third person. They offer all kinds of advice and insights into making this shithole of existence a better place. It seems that so many of us are lacking in self-esteem we are quite willing to sacrifice others to our own cause of self-righteousness. My personal opinion is that most people are not willing to risk their credibility to stand up for an issue and speak from their own beliefs, that they remove themselves from the commitment. Instead they engage in finger pointing and finger wagging, it's safer for them.

It was not so long ago that tele-evangelists along with the Catholic Church were given a taste of their own hypocrisy and left to marinade in it. I call it taming the alter-ego.

Would you buy a used religion from this man?

The world is full of wheelers, dealers and healers. It all hinges on what you choose to believe and in this culture stroking down your dollar is the way you express your beliefs. Most popular beliefs as far as I am concerned are the ones with money behind them. It doesn't make them right it just makes them popular by economic repetition. Just ask anyone in Iraq that is hiding all those kitchen appliances of mass destruction. In as much as it may sound absurd, do you think if we had taken all the money that has been spent on that war and just handed to the Iraqi's we might have gotten more than we wanted. Call it a bribe, call it whatever you want, just give me the results I'm after. Where ever the money goes is where we point our nose and sniff, smells good eh, shit ya, blow the fuckers up and don't forget to support the troops.

Is it any wonder that so many people engage in feminist rhetoric, it's where the money is, for NOW. We aren't people, we're cattle grazing at the money river. What's particularly hilarious is they tax our money, tell us what to think and give it back to us when we comply. HA, HA, HA, HA, HA, HA, HA, HA. I like to call it shake and bake reality. There is no right or wrong – *only money*. Does that sound pathological to anyone out there. This is third person pathology, a mindless frenzy for money. Anybody remember the tire commercials with the baby sitting in the tire? Bet you went out and got new tires.

I got a phone call from a charity fighting against internet child pornography. He said the money was to fund more investigators. I told him most people have porn on their computers and aren't even aware of it. I said if he gave me 30 minutes on his computer I could probably find some. I told him I felt it was unethical to prosecute anyone for an unintended crime. He told me that I must support child pornography if I was unwilling to donate.

This is the kind of ethics supported by people like Josh Jasper and the organisation he represents. It's not about being responsible or ethical, it's not even about the problem it's about money. For people like this, they will sell anything and anybody to fill their wallet, and inflate their prestige.

I have two children from my first marriage, when they were young the issue of swearing came up. My daughter commented that people often swear and why couldn't she. I explained to her that everyone swears but they use discretion and that swearing was not appropriate anytime or anywhere. I explained that different cultures had different approaches to swearing. The French will often swear by insulting the church, "Tabernac". I explained that swearing is based on cultural values and in some cases personal values. I told her that I did not believe that words such as fuck, shit, piss were offensive. What I find much more offensive is words such as stupid, idiot, dummy, these are words that attack esteem and it is wrong to attack someone's self-esteem. I was respectful in the delivery of my personal beliefs she gave it some thought and agreed with me. After twenty five years I can honestly say I have never heard her use those words.

I find the message of the video produced by the Riverview Centre sensationally irresponsible. I would never choose to view my children this way, I think your message to a developing mind is indicative of a desire and willingness to damage their esteem. What is equally disturbing is that you remove the personal responsibility of violence from the individual by assigning the responsibility to nurturers. Your message clearly states that a rapist does not suffer from a pathology, but rather suffers from the influence of a wider community pathology.

It suggests that rapists don't exist, but communities that condone and promote rape do. What you have done with

your video is condone rape, by stating that everyone else is responsible for it, that it is a nurtured behaviour. You make a good argument for rapists being victims of social influence. The next legitimate question is should rapists even be jailed, or should they undergo rehabilitation in the community? I'm just following your logic.
With a genuine moment of reflection consider the message offered to a child when you say these words: **"never hit a girl!"**
What you have just told that child is that you expect them to hit, that violence is OK, but that violence is conditional. It's simply an incomplete message about violence that ultimately condones it. Once you make violence conditional you promote its use. But unfortunately it does not give you exclusive control over it. What we often fail to see is that the meaning of a message can be much more diverse than intended.
Football is a good example.
Imagine that little piece of leather everyone is fighting over symbolizes masculinity and to get it and make it profitable by scoring points, you have to kick the shit out of anyone that gets in your way. That's how you bring home the bacon for your family.
The football, puck and basketball are all violent definitions of masculinity. The more you score the more you're paid. It's violence for profit, the war in Iraq, violence for profit, Hollywood and cinema, violence for profit. But what we really need to be concerned about is an eight month old baby. You know so the message isn't confused.
Josh Jasper, ex-marine, football player, cop? How the fuck do you get more violent than that without being prosecuted. This guy has a message? There really is no need for a PI. Exposing this guy is easy, ask him how much he is paid, self-serving greed speaks for itself. Better yet ask the Riverview Centre to publish the earnings of its staff. Wanna bet they refuse?
Beyond the violence for profit, you know acceptable and state sanctioned violence, those that play by the violent rules can also gain fame and hero worship. Maybe not from everyone, but enough fame to satisfy their lust for self-importance. Ask any Hollywood action hero they'll tell you. Ever wonder why kids walk into schools and indiscriminately murder there piers? They're not married so they don't need the money. Maybe it's fame, maybe not from everybody, but enough to satisfy their lust for self-importance. Once you have killed 3 million whatever's on your game console isn't it just a reflex.
It's disappointing that the malignancy that is the media teaches us to over dramatize our lives and our own definition. It's part of our consciousness now. Super bowl flesh trade and domestic violence, the urban myths are never questioned. The question should always relate to the money, how much funding was spent to police the event and how many arrests were made. If you arrest fifty people and it cost you half a million that's ten thousand bucks a head. For that kind of money why wait for the super bowl , just put a bounty on their heads and the flood will never end. Wanna bet the next Democratic convention, won't be policed to protect the victims of the skin trade? What did you say? Politicians don't buy sex! Bill Clinton and Monica Lewd-insky…need I say more Hillary?
This mentality is an extension of the war on terrorism mentality. Fear for sale, buy your safety with a donation. For anyone paying attention, you may have noticed that financial terrorism doesn't qualify, just violence. The banks can screw you for a couple of trillion, guaranteeing your children will live in bondage, but the real threat is still sitting in a cave somewhere watching the Disney channel.
Wanna know what a real feminist looks like, they're staring at your wallet with their hand out, selling morality by the pound, shilling and pence. Sometimes unknowingly you marry one.
Hey Josh, instead of pointing fingers why don't you tell us in your own words why you don't rape women? Try You Tube!

Spinning our Wheels on 'Date Rape': Time for a New Approach

False Rape Society · 12 February 2011 · Archived copy · Original

Literally billions of dollars have been pumped into the war on rape over the past three decades, and it's been an utter waste. Everyone agrees that the real battleground in the rape milieu is over so-called "date rape" and that our college campuses are ground zero for this war.

The sexual grievance industry insists that when it comes to rape, our college campuses are more dangerous places than the Tadmor Prison in Syria, where the bloodthirsty guards butcher inmates with axes for the fun of it. Yet they keep spinning their wheels, telling us the problem won't go away, and they do the same things year after year after year, and nobody seems care. When it comes to "date rape," we are at a sort of permanent and institutionalized stalemate.

They push for one loopy reform after the next to make it easier for all those hypothetical women out there who must have been raped to come forward. For one thing, they change the student disciplinary codes to engorge the definition of sexual assault to snag more "sex abusers"; they even try to flip the burden of proof for rape to force the accused male to prove consent. They enact rules that excuse drunk women from being charged with underage drinking so long as they report they've been raped (so what do you think drunk women are doing?). No idea is too extreme, too kooky, or too unjust to foist on presumptively innocent young men in the interest of getting these phantom women to "come forward."

They hold rallies where our daughters are urged to "take back the night" even though our sons are at far greater risk of harm at the hands of deviant sociopaths.

They sponsor "clothesline projects" where young women supposedly too scared to report their rapes to the proper authorities are empowered enough to scrawl the names of their alleged attackers on t-shirts along with empowering slogans like "keep your dick to yourself!" They hang ceramic penises on a clothesline as a symbolic assault on "patriarchy."

Paid speakers travel from college to college with slick PowerPoint presentations to shame Freshman men who would never dream of raping a woman into believing masculinity is inherently flawed, and that fantasizing about a hot classmate in Economics 101 is "rape lite."

They plaster posters in dorms saying that "only men can stop rape," even though virtually all men are as innocent as the most innocent woman. And they tacitly, and not so tacitly, encourage women to engage in risky behaviors with even deviant sociopaths.

They pump tuition and tax dollars into chronically underutilized campus rape crisis centers, which Heather MacDonald described as follows: "It's a lonely job, working the phones at a college rape crisis center. Day after day, you wait for the casualties to show up from the alleged campus rape epidemic—but no one calls." See here.

And when the inevitable false rape claim occurs, which, truth be told, is far more likely in college than a legitimate rape claim, the campus becomes Salem, Massachusetts, 1692. When the claim is finally revealed as a lie and the witch hunt ends, first they refuse to accept it, then they use it as an occasion to teach students about the dangers of — you guessed it — rape.

After all that, and no matter what happens, they have the chutzpah to insist rape is still rampant, even though it isn't. Despite all the reforms, all the shaming, and all the resources dumped into the toilet, all these supposedly raped women still aren't reporting; young women still find it's easier to pretend they've been slipped a date rape drug than to admit they regret having sex the night before; the supposed recipients of white male privilege are still decent people; and the sexual grievance industry still insists it needs more and more funding.

It's Bill Murray in "Groundhog Day." Nothing changes. And like all the characters Mr. Murray encounters every day (which is really the same day), everybody is just fine with it.

The ones who pay the price for the manufactured rape hysteria are the innocent young men unlucky enough to be falsely accused. They are dragged before a constipated disciplinary hearing board whose mission in life is to rebuke the undeservedly privileged (i.e., white males). In these forums, which resemble the Star Chamber without as much fairness, the presumptively innocent are presumed guilty, addressed in scolding tones, and offered virtually no

support while their accusers are treated as if they were Holocaust survivors. And the parents of boys who might be next tolerate this because the mainstream media never told them it goes on.

Even if you buy into the lie that rape is rampant, how on earth can you continue to let these goofs lead the war against it? We keep giving them money, and we let them do whatever pops into their heads to our sons, and every year it's the same thing: "Rape is rampant, and hardly any women are reporting their rapes."

If you went to your boss every year and reported what a failure you've been, how long would you last? We all know the definition of insanity, don't we?

This is insane.

But, of course, the reason they keep telling us rape is rampant and women aren't reporting is obvious. If they told us the truth, they'd be out of business. They've invented a scare to keep them employed, and they're going to ride it for as long as we don't blame them. When we finally start blaming them, they will start to paint a rosier picture — "rape is still a problem, but we've cut it in half." Trust me, I'd bet my left testicle on it.

By any measure, the "war" on rape isn't working. So what's the answer? It's simple. Open the windows and let the truth in.

First, acknowledge something nobody can plausibly deny: "he said/she said" date rape claims place an impossible burden on the people investigating them. Stop pretending otherwise. Even true believer feminists, like prominent feminist legal scholar Aya Gruber, admit that the criminal justice system is not equipped to deal with date rape. See here.

"He said/she said" disputes over rape need to be summarily dealt with. If the guy has a plausible explanation and there's no real evidence beyond her claim, it gets dropped immediately. Such claims usually are declared "unfounded" now, but not before the police or the college stage a sadistic passion play, a game of "humiliate-the-male" to appease the man-hating nitwits. Like Christ declared innocent by Pilate – "take him out and flog him before you release him."

And let's add one other thing: if there's evidence beyond his word that she lied, she gets prosecuted. No questions asked. Second, we need to end the Chicken Little, lock-the-doors-and-hide-the-daughters hysteria because it is encouraging young women to construe bad romps in the hay as rape that deserve to be sanctioned by the college, law enforcement, or both.

This means firing everyone who works in the sexual grievance industry, shutting down the rape counseling centers, and telling our college administrators to stop paying speakers to come on campus to humiliate almost half of the school's paying customers. (How on earth do parents of young men put up with that?)

Third, focusing on so-called "date rape" skirts the real issue and ignores the elephant in the room. Men and women are looking for different things in sex. Men want sex, and women want men. Studies show that women experience far greater after-the-fact regret than men. See here. Instead of Freshman orientation where young men are shamed for daring to have a penis, we need to start educating our young women that feelings of regret are natural – and that they need to think more carefully about having sex in the first place.

A female law professor in London named Helen Reece recently wrote a provocative piece positing that "police have succumbed to campaigners' pressure to treat every allegation of rape with the utmost seriousness." But, she cautioned, "treating all rape complaints seriously means treating all false allegations seriously." She continues: "The nightmare scenario is approaching where every rape complaint is seen as pointing to a prosecution, if possible for rape, and if that's not possible, for a false allegation. Instead, we should save prosecutions for only the most heinous sexual crimes, and drag the law back out of teenagers' messy sex lives."

Ms. Reece candidly explains: "I remember the day when one of my best friends burst into tears on the bus on the way to school, before revealing to me and another friend that one of our classmates 'had tried to rape her'. A box of tissues later, it became clear that what had happened was that he had made a very direct pass at her, which she had responded to up to a point but felt awful about afterwards. We didn't brand our classmate a rapist, but nor did we think that our friend was a liar. We understood that this was her way of telling us that she felt really rubbish about what had happened, particularly because it meant that she had been 'unfaithful' to her long-term boyfriend. It never occurred to any of us to involve teachers or parents, let alone the police."

It's not the boys who need to change, it's the young women. In every other sphere of life, women insist that they not

be portrayed as helpless pawns waiting to be rescued by the handsome Disney prince. But when it comes to alleged date rape, all of those lofty empowering sentiments go sailing out the window. Anyone who has the temerity to suggest that women who drink are free moral agents capable of making decisions for themselves is a misogynist and a rape apologist. In the bedroom, women are not doers but victims, damsels in more distress than the most passive Disney princess.

We cannot empower our daughters by pretending they are powerless. It's time we insist our daughters grow up and start taking personal responsibility for their actions.

Here endeth the sermon.

Shame on Pepsi: Domestic Violence PSA

keyster · 13 February 2011 · Archived copy · Original

This is my personal response to the misandric ad by Pepsi, glorifying domestic violence, particularly violence that is instigated by women against men.
Would the message Pepsi be peddling remain so funny if it were women being slapped, punched and kicked?
You be the judge, now, and when you are making your choices at the grocery store.

Sex, Sociobiology, and the Media

Dusty · 14 February 2011 · Archived copy · Original

We constantly hear about the mistreatment of women in media. Susan Faludi writes about it in *Backlash: The Undeclared War Against American Women* (Broadway, 2006). According to Faludi, evidence of the backlash is everywhere, from TV and film to news stories about marriage and single, working women.
New York Times columnist Maureen Dowd talks about female mistreatment in pop culture and sexual double standards repeatedly in her book *Are Men Necessary? When Sexes Collide* (Penguin Group, 2005). In one example, Dowd says "The angry, man-hating female monster is a staple of mythology (Medusa and the Furies) and movies (Glenn Close with raised knife and Sharon Stone with raised ice pick)." (Dowd, p. 116)
In *He's A Stud, She's A Slut And 49 Other Double Standards Every Woman Should Know* (Seal Press, 2008), feminist blogger Jessica Valenti says "Reality shows are a subject unto themselves, but I think they represent a tremendous example of how we punish women for conforming to the very expectations that we shove down their throats." (Valenti, p.211)
Sadly, these writers only get it half right. There's plenty of man bashing too (and responses to it), but we rarely hear about this. This is yet another example of how feminists care for women rather than people despite their claims of humanitarianism.
Must women hog *all* of the persecution?
Think about television. Doltish males are constantly paired up with wise, infinitely understanding women- think Marge and Homer Simpson of *The Simpsons*, or Jill and Tim "the tool man" Taylor of *Home Improvement*. With the latter, a typical episode goes something like this: (1) Tim jokes around and interacts with his family (at home) or his coworkers (on the set of *Tool Time*, his small-time cable show), (2) Tim gets into a situation that infuriates his wife Jill, (3) things escalate and come to a head, (4) Tim talks to his faceless next-door neighbor, Wilson, who gives him scholarly advice by quoting some poet, philosopher, or public figure, (5) Tim and Jill talk, and Tim tries to reiterate the lesson he learned from Wilson, but gets it all wrong (showing how dumb he is), (6) Jill shakes her head in confusion at what she's hearing, then tells Tim what she expects of him, and (7) Tim grunts in quiet deference, and she forgives him for being such a churl. Sometimes the show varies from that. Tim and Jill also have three sons who get into plenty of trouble. But because they're boys (men in training), the framework remains the same- men behaving badly.
I base the following analysis upon a viewing of *Home Improvement's* entire fifth season and Nathanson and Young's treatment of the show in their book *Spreading Misandry* (McGill-Queen's University Press, 2001, p. 38-42).
It's clear from watching *Home Improvement* that Tim has plenty to learn from Jill about becoming a better person, but Jill has little, if anything, to learn from Tim. When Tim does something wrong, it's *because* he's a man. Any lesson he learns will come from listening to Jill (thus avoiding catastrophe) or not listening to Jill (and suffering the consequences). However, when Jill does anything wrong, it's *in spite of* being a woman. Because she has little, if anything, to learn from Tim, any lesson she learns will be on her own and therefore hard-won. (This is supposed to remind us of the uphill battle that women fight.) Jill occasionally credits Tim with teaching her something about life and love, but that is something she takes from him, not something he intentionally gives to her. In this sense, Tim is like a twenty dollar bill found on the sidewalk- Jill is thankful for him and his perceived value, but not to him. (Also, this is supposed to remind us of how humble and deep women are.) A woman who can extract anything of value from such a cretin must be amazing! The basic message of the show is that women are superior to men. Men should laugh at themselves, but take women seriously. Women should also laugh at men, but take themselves seriously.
The boys don't pay much attention to Tim, unless they're wisecracking about his incompetence. When Tim offers them advice, they either tell him no thanks or they hear him out with incredulous looks on their faces. Whatever, Dad! If they do heed his advice, it goes badly. One would think that a father might have something to teach three young boys about being a man, but that is not what one sees here. On the other hand, when Jill offers the boys her guidance, they listen intently to her motherly wisdom, thank her for her contribution, and usually hug her. We

never find out if the advice is of any practical value, but that's not important. What is important here is that what Mom thinks is respected, where what Dad thinks is not.

Jessica Valenti sees the pairing of stupid men with wise women as yet more evidence of- get this- misogyny! Her reasoning is that this makes the female characters look bad, because they're pathetic enough to stay with such men. So if a woman stays with an idiot, it's implied that women in general have poor taste, which is "insulting." (Valenti, p. 42-43)

But how would feminists react if the tables were turned and wise, understanding male characters were paired with stupid women? Would feminists then argue that television shows regularly portray women as imbeciles? Can they have it both ways? Would they just go with whichever interpretation is convenient for their cause? Wouldn't this be a case of feminists having their cake and eating it too?

Let's suppose that men are stupid, and women have bad taste. If I had a choice, I would rather be portrayed as lacking good taste than being an idiot. Taste is a choice and can be refined, but intelligence (or lack thereof) is not. One has it or one doesn't.

It doesn't bother me when men are depicted poorly in the media. (It doesn't seem to bother anyone else, either.) What bothers me is that *everyone* seems to care about how women are depicted. Why the double standard? And before anyone accuses me of being "wacky" or "out there" with my deconstruction here, I understand that *Home Improvement* is just a TV show, but why then can't we admit that *Three Men And A Baby* (which Faludi criticizes) is just a movie? (Faludi, p. 146)

I'll tell you why: because a woman's pain is deemed important, while a man's pain is deemed insignificant. When women are mistreated, we hear about it. A woman hurts! We need to do something! When men are mistreated, we hear nothing. Or we hear a smug dismissal: Shut up and take it like a man!

But why is this ultimately? Are feminists just evil? Are men inferior? Do women care about us at all? Or is there an explanation for all of this which lends us to a less incendiary view of the situation? Let's look at human reproduction. On average, ovulation produces one precious female egg. On average, one ejaculation produces 200-300 million male sperm. These sperm engage in a brutal marathon, and that egg is the finish line. If one exceptional, "champion" sperm makes it, a pregnancy occurs. The rest die off. That suicide mission in your mother's uterus resulted in your birth. And much of your life and behavior is a re-enactment of that violent death race which happened at the gamete level.

We see the same process in action at the bar on any given night- the precious, beautiful female surrounded by guys who want to take her home. These men are engaged in the same rat race. Only one exceptional guy will win, if any of them win. The rest walk away beaten, or they rejoin the rat race in pursuit of another precious female. All of this implies that women are considered a finite and sought after resource and men are considered disposable- unless they prove some kind of worth or usefulness.

Nature is brutal, but culture takes what nature gives us, then amplifies and magnifies it. Culture is a reflection of who and what we are, everything we do, and where we live. Sometimes, this reflection can become wildly exaggerated, romanticized, and even distorted. Take the Scandinavian black metal scene of the late 80s and early 90s. Tired of the liberal traditions of their home country of Norway, some disaffected teens started an underground music scene based on ancient, Nordic, pagan mythology with a strong anti-Christian sentiment, nationalism, and abrasive, cacophonous heavy metal music. Their rebellion eventually led to suicide, church burnings, and murder. (No females were harmed that I know of.) Michael Moynihan and Didrik Soderlind documented this in their book *Lords of Chaos* (Feral House, 2003).

The things we see in books, movies, television, and the internet (the elevation of females and the marginalization of males- unless one proves himself exceptional, becoming a hero or villain, the highest or lowest) are merely cultural extensions of nature's brutality to men. But nature only goes so far. Nature hands off the baton to culture in this mad relay, and we run with it- occasionally too far- just like the kids in Norway did.

Howard Bloom discusses male expendability in his book *The Lucifer Principle* (Atlantic Monthly Press, 1995). But Bloom also says that men are nature's dice. Sometimes we win big; other times we lose big. Men are thrown against the wall like Silly Puddy. Whoever doesn't stick gets unceremoniously tossed into the garbage. Whoever does stick gets thrown a second and third time, over and over again, either being tossed out or moving to a higher

level. Nature uses this waste and destruction to hone and polish humanity (and all of life) to perfection. (Bloom, p.146-156)

If we examine human behavior through the perceptual lens of sociobiology- coined by E.O. Wilson in his 1975 book of the same name- we will soon realize that feminists are consummate traditionalists, elevating women and marginalizing men. In other words, even feminists are natural- in their own twisted way.

This begs the question- if this is natural, why should we change any of it? Because we can! There are double standards in male and female interaction which benefit and hurt men and women- only at opposite times. When he sinks, she swims; when he swims, she sinks. In our enlightened times, men and women can ease the burden of navigating these vicious waters by throwing each other a life preserver. And we should absolutely shun anyone who tries to interfere with those who want to share a life preserver.

The Women's Movement doesn't want to get rid of all double standards- just the ones that benefit men. Otherwise, it'd be called The People's Movement. There are plenty of decent women out there who want to share the burden and throw men a metaphorical floatation device. They want to interact with men and have families with them. Yet there are feminists who want to interfere. Or they want the government to interfere. This has to stop.

Simone De Beauvoir said in a dialogue with Betty Friedan, "No woman should be authorized to stay at home to raise her children. Society should be totally different. Women should not have that choice, precisely because if there is such a choice, too many women will make that one." (*Saturday Review*, June 14, 1975, p. 18)

The radical feminist mentality is that if someone calls women stupid, that's a call for action. If someone calls men stupid, what's the big deal? As far as some feminists are concerned, labeling men as stupid seems hardly problematic- in fact, calling us stupid probably doesn't go far enough for them. Marilyn French once said "All men are rapists, and that's all they are." So much for measured statements! But fret not. One can imagine the more "male friendly" feminists adopting the following patronizing, condescending, liberal line just for good PR: Those poor men. Don't hold anything against them. They can't help it. They were born that way.

We don't have to stigmatize a woman because she can't cook or doesn't want children. We don't have to dumb down a female character to appeal to a male audience. But do we have to call a young boy a "sissy" if he cries over a skinned knee? And do we have to portray male characters as obnoxious buffoons who are guided by wonderful women in order to appeal to female audiences? Do we get to make fun of everybody? Or nobody? It's a question of consistency and fairness between the sexes. Don't answer me.

Answer yourselves.

A Word From Zales Jewelers on Valentines Day (NSFW)

Paul Elam · 14 February 2011 · Archived copy · Original

[image]
ad parody

Since When Does 'Breaking the Silence' Mean Keeping Your Mouth Shut?

jessicawilcox · 14 February 2011 · Archived copy · Original

Dr. Phil has dedicated the ninth season of his talk show to ***breaking the silence*** of domestic violence. How noble. We have all heard the famous tag line "I want you to get real about your life." Well, Dr. Phil, when are *you* going to get real?

On January 10, 2011 an episode of the Dr. Phil show aired entitled "I Am Afraid of my Husband." A husband and wife were featured who both admitted to abusive behaviors toward each other. The husband admitted to behaviors that included kicking his wife in the stomach, and, while she was pregnant, restraining her and pinning her down to the floor. She also admitted to slapping, kicking, spitting on her husband, calling him names, breaking his laptop twice, and destroying other house hold furniture.

Now, we (women) are taught our entire life by social workers, teachers, clergy, public service announcements and the like that if men exhibit these behaviors toward us they are unacceptable and that no one should have to live with these behaviors in their life. They are correct. No one should be abused in any way shape or form. It does not take a degree in psychology or a rocket scientist to see that the above behaviors are unacceptable. The problem with the Dr. Phil lies in this simple question, "What are we teaching people about abusive behaviors, and what message are we sending them about men's value and worth in society, and in their families?"

The husband in this case tried to explain to Dr. Phil that his wife is not the innocent victim she claims to be. That she is just as responsible for attacking him and that in certain situations he had acted in self-defense; that in other cases she had him running down stairs and going in a closet, holding the closet door shut with his feet to get away from her. He also stated that she provoked some of his behaviors with her disrespectful attitude.

Of course a disrespectful attitude, while a force to be reckoned with, is no excuse for abusing someone. It is a good reason to leave the relationship perhaps, but not to abuse. When we resort to violence we have lost all logic and reasoning capabilities. We are not animals. We are supposed to have a higher level of rationality than that.

Self-defense is a reasonable case if you are protecting yourself from abusive behavior. He was portrayed by Dr. Phil as a control freak because he used the words, "She disrespects my authority," as if Dr. Phil believes a man has no authority over his children or over certain aspects in his home. This couple does have children, and the "controlling" behaviors the wife was trying to address were the husband deciding when or what the children should eat and when they go to the park; as if fathers have no right to make a call on such things.

And how were this man's concerns addressed?

At one point in this episode, Dr. Phil had both partners stand up. He then pointed out how much bigger the husband was than his wife. Dr. Phil then drove the point home to this man and to America that this imbalance in size led to an imbalance of power in the relationship. Dr. Phil has made this point on his show many times before. Since the man supposedly has more power, it is his responsibility to never react with violence and also his responsibility to stop said violence even if just by walking away and leaving.

This is basically saying that men are responsible for the violence directed toward them in their relationships, and that they are also the ones responsible for stopping it, but they are absolutely in no circumstance allowed to defend themselves.

Men's concerns about their partner's behaviors are invalidated, belittled, and simply ignored, or else they are made responsible for it. Not to mention the men who have been told that since they are the stronger ones both physically and emotionally they need to 'suck it up, and take it like a man' or find a way out of it themselves with no help. Is it at all possible to make our men feel any less valuable to our society? I want to scream it from the roof tops, "America, what is wrong with us? Why can't we see that this is a huge injustice?"

Dr. Phil was not shy about calling this man's behaviors abusive, while at the same time, with kid gloves on, labeled the wife's behavior as a "relationship issue."

How embarrassing. How belittling. Not only for men who are completely invalidated as to their concerns, but for women as well. Men are taught that they are perpetrators even if they are victims, while women are treated like

children who are too weak to be held accountable for their actions.
In fact, we cannot even say they are being treated like children because we hold children to a higher standard of accountability than we do grown women.
What child does not get into some kind of trouble for hitting another child? Yet we make excuses for women and label them a victim even while they are committing the crime.
This is all about equality correct? Common sense should tell us that a gun, or knife, or a partner waiting until you fall asleep to attack, or poisoning your food, or hiring someone to make a hit on you more than makes up for any size discrepancy that may exist between partners.
We know from testimonies of men who have been abused that there are women who are not afraid to go after a man much bigger than they are. Some women have no fear of men, and why would they? They hear Dr. Phil tell them that a man is never to hit them under any circumstance. They watch police officers arrest their husbands after the husband called the police to stop his wife's violent behavior.
Women are getting the message loud and clear that protect and serve does not apply if you have a penis. Women know that they can just say, "If you go to the police I will bring false charges against you", and they know it's all over for their husband if they do.
We also know that men who divorce their abusive wives, even if the wife pleads guilty to battery or is convicted, will still more than likely lose custody of his children to his wife at the whim of a divorce court judge thereby giving more power to the abuser and further dehumanizing the abused.
Not to mention the continued suffering of children in such situations.
Murray Straus, a co-director of the University of New Hampshire Family Research Laboratory, had been at the center of controversy in regards to a conflict survey where he found that women initiate violence in relationships as often as men. He says the difference between his findings and others is due to the fact that other studies focus on crime reports, which are filed mostly by women.
According to a 1998 US DoJ report, every year in the United States of America, 834,732 men are victims of physical violence by an intimate. That means that every 37.8 seconds in America a man is battered. Of the 834,732 men who are battered, 90,241 men will be knifed, 180,483 threatened by a knife, 360,965 hit with an object, 67,681 beaten up and 620,049 slapped or hit. And those numbers were revealed in a survey conducted about violence – against *women*.
You will never hear these statistics on the Dr. Phil show. In fact, they can be difficult to find anywhere because they are ignored under pressure by feminist groups. In fact, a report released on Jan 18, 2011 by SAVE (Stop Abusive and Violent Environments) shows us that 90% of federally funded domestic violence education programs lack accuracy. At most only one in ten domestic violence training, education, and public awareness materials are accurate.
So we can see who really suffers from silence where domestic violence is concerned. It is not women. There were 1,500 domestic violence shelters for women in America in 1996 alone. Federal funds for female victims of domestic violence in 2008 were appropriated at 125 million dollars. There are no domestic violence shelters specifically for men in the United States. In fact, some domestic violence shelters have a policy that if a woman comes to them fleeing her environment and has a son that has reached a certain age, her son is not allowed to stay there with her.
Is that not sexism of the worst kind?
They shoot themselves in the foot, not to mention the most vulnerable victims, with such policies. If a woman is truly abused and needs shelter but must leave her son behind where does she go? And why are older boys not the concern of women's groups? There are no federal funds appropriated for male victims to be able to form their own advocacy groups or their own shelters.
I am not saying that women are not victims of domestic violence. I am not saying that women are the only ones at fault. I am not saying that men do not abuse women. I am not saying that women should not have the help fleeing these situations that they do have. Before you think that I do not understand the plight of a woman in a violent relationship I will tell you that I do. I have been in a violent relationship myself, and I am grateful for the assistance I had to get out of that situation. I had that help because I am female. I cannot and will not sit by silent while men

go through the same things I did, but also suffer in true silence and are ignored. My heart goes out to them.
Dr. Phil and the rest of America need to *get real* when it comes to male victims of domestic violence. They also need to get real about the fact that women are perpetrators.
Dr Phil, even the women on your message boards are saying you blew it for this husband and wife who is “afraid of her husband.” Women who have not swallowed your poison do not want to continue to see our fathers, husbands, brothers, sons, uncles or friends suffer in silence any longer. We do not want to have to see our men have nowhere to turn when they need help. We do not want to see women treated as children when they are adults.
It is insulting.
We want them held accountable for their actions and we want them to truly have the opportunity to do the hard work and change their behavior. You of all people should know that this type of change does not come from excusing the behavior.
You portrayed yourself in the beginning of your public career as a tough guy who isn’t afraid to say it like it is. I admired that about you when I first watched you on Oprah nine years ago, *when I still watched Oprah*. I have seen you give very good advice before. You have helped me potty train my children, and have given me some fairly good advice in other parenting issues. You even helped me overcome my fear of the dark. I suspect that personally you are probably not a bad guy. Yet you seriously miss the mark when it comes to domestic violence victims.
I suspect it has something to do with the fact that the one thing that makes this world go around is the almighty dollar. You and I both know you have a target audience. This audience has a childish, knight in shining armor mentality when it comes to men; that or they just think men are inferior to women.
Either way, if you put enough *alleged* scumbags on your show, you can cash in on beating them up verbally. It’s sad to see you have become a sellout. Perhaps you always were. I once had respect for you. But now that I am educated about the problem of domestic violence it leaves me forced to believe you are a common mangina who furthers the entitlement of women over men.
Since when were you afraid to speak up Dr. Phil? Since when did “Breaking the Silence” on an issue mean that you remain silent about half the people that suffer from it?
*If you are a man who is being abused, visit this site for advice on what steps to take, visit here.

A Valentine for Vagicons

Theodore Labadie · 14 February 2011 · Archived copy · Original

In case "Birth of Vagicon" hasn't yet prompted people to throw a brick through my window I thought I might recap with an examination of a review—of sorts—of *The Man Whisperer* written by Candice M. Giove over at the *New York Post*.

I haven't read it and I can tell you right now that there's a greater chance of me being used as a fist puppet by an extra-terrestrial specimen handler than of ever cracking its cover. This, despite the fact it's gotten rave reviews over at Amazon (really, what better reason not to read a book than when it gets rave reviews from the hoi poloi at Amazon) and I don't want to risk corneal hives reading a soap-opera diatribe on what women are supposed to think of men and how this infotainment can be used to manipulate them.

Ladies—and gents—if you can't relate to other members of our species without manipulation may I suggest that for your peace of mind and the sanctity of your soul you give them a wide berth. Unless of course, your motive for engagement is not relationship or connection but use. Just make sure after consuming to deposit the empty husk in the appropriate recycling bin and do your bit for our planet.

Fortunately, I don't need to read *The Man Whisperer*, Giove's done it for me. Here's what she got out of it:

The dating-advice duo behind "The Man Whisperer" book promise in their step-by-step guide that getting your guy to follow your every command involves shedding feminism—part-time…

Cathy, 34, and Chris, 35, often take turns picking up the tab. So she tried to Man Whisper her way out of the check on her night to pay.

Men are hardwired to solve, protect and please—and dig appreciation, the authors said. Before heading to dine at Rosie O'Grady's, Cathy gushed about her eagerness for the outing.

At the restaurant, she savored steak and he feasted on seafood. When the $95 check arrived, Cathy simply showed appreciation and zipped it.

He paid without discussion.

So, by turning feminism "off" a woman can get a man to do her bidding and balance a ball on his nose like a trained seal. Honey, I hate to be the one to break it to you… this manipulation *is* feminism. It doesn't matter how you package it, treating men in terms of their utility to women instead of as subjective agents with autonomous desires and needs whose first duty is not to you but to themselves, their progeny, and to the civilization that protects and nurtures all of us, is feminism.

Our preocupation with feminist entitlement has wreaked much damage. Last time I checked, forests all over the planet were begining to wither and die, the end result of men employing technology to keep women in every conceivable and superficial creature comfort, while Western governments are in a tail-spin thanks in large part to marxist-feminist inspired multiculturalism. Witness that the most feminist of Western democracies, Sweden, has changed its constitution without consulting its own people to allow non-citizen immigrants to hold high office like national prosecutor, evidence of a general anti-Western trend seen throughout the world. As immigrants flood that country and root like weeds they're raping women in record numbers giving Sweden the highest per-capita rate of female rape in Europe. Muslim men, of course, are not to blame because they do not provide the kind of cautionary example that antirational multiculturalism craves: we oppress them as we do our women. Bad boy, bad. Play dead.

Oh, and thanks to Julian Assange's Wikileaks site—you know, the guy feminists have falsely accused of rape—we now know that Al Qaeda are close to possessing nuclear and biological weapons which they will not hesitate to use on the feminist West.

There's likely little that heterosexual men can do about it however, since they've been demoted to fetching candy and flowers for their mistresses and their reward for showing a bit of wood when women scratch their tummies is the doghouse, I mean, prison.

Happy Valentine's Day.

“The Road,” and Individual and Collective Mindsets

B.R. Merrick · 15 February 2011 · Archived copy · Original

I made a big mistake. Really big. I deferred to chivalry a few months ago when I wrote the following as part of a review of “The Road,” starring Viggo Mortensen: “Incidentally, I would not recommend this film to women, as it touches too strongly on what I believe a great many women fear the most.”

I take it back. I wouldn’t call it a “must-see” for women, but when I’m through here, I hope you’ll understand why I am correcting myself. (And just in case you don’t get it, I will spell it out later on, so sit tight.)

Several months ago I published an article at “Strike The Root” called “Coercion Is Death” that many people are probably sick of me linking to, but unfortunately for the nauseated who have heard me say it *ad nauseam,* I will continue to link to it until I am given a fact to the contrary (or until I nauseate myself, whichever comes first). Actually, that’s already happened. (Not the nausea; the correction.) Not long after the article was published, one of my friends contacted me, giving me a contradictory idea, as I feared. Nothing terribly conflicting, but an interesting idea nonetheless, one that I think is worth considering: In the article, I stated, “Individuality exists, and collective does not.” My buddy posited that collectives do indeed exist in nature. In one sense, he’s entirely correct, and I’m glad he brought it up, because I think this is one more way in which men and women, in general, think differently. I will also refrain from putting the word “collective” in quotes from here on out, even though I think this is a gray area worthy of closer inspection.

As I have mentioned in previous articles, children are quite fragile, both boys and girls. The toughest of small boys is virtually helpless outside the home, unless he rapidly develops better ways of communicating with complete strangers. In this sense, developing individuals cannot be left on their own. The design of a woman’s body, unlike a man’s, indicates that she has the material for nurturance of these developing individuals, if not the desire. The provision of nurturance can be done just as well by men, for certain, but we’re not talking about individual ability, we are talking about biological facts. The simple truth is that nutritious breast milk comes out of women and not men.

Beyond that, there appear to be overarching factors at play in every culture throughout the world, where women in general volitionally tend to the needs of children while men in general volitionally look after the needs of both women and children. I have no problem with this, or any variation on it. It is division of labor based on generalized physical traits, plain and simple. It can go in the opposite direction, or in an entirely new direction according to individual circumstances, as long as the concerns of developing individuals within the voluntary collective are taken under careful consideration.

This is oftentimes where women shine, and where a great many women want to be. This is as close as I can get, in my own mind, to accepting a collective as fact: the family. Both men and women are capable of thinking in the collective, otherwise we wouldn’t bother having a word for it.

To think collectively is not necessarily coercive or death-oriented. The trouble with thinking in the collective, however, is that it tends to rapidly outmaneuver the crucial recognition of the individual as supreme, a phenomenon which, upon the onset of adulthood, is an undeniable fact. Within each collective, after all, is an individual with a brain and his own volition. The leap into that which kills comes about when one or more individuals in an otherwise voluntary or naturally occurring collective decides that she knows what certain others in the collective need, and sets about taking away their choices.

This can be accomplished in various ways: emotional manipulation, threats, confiscation of property, violence, or a false sense of obligation, honor, or tradition. It can be done for various reasons: fear, calculation of probable adverse outcome, envy, deep-seated hurt, jealousy, or out of a false sense of duty. The reasons why coercion over the collective is used, the means by which it is brought about, or the sex of the individual who sparks the war against the volition of others, does not concern me. What does concern me is the probable predisposition of the female mind versus the male mind.

I propose that women are far more likely to think in the collective as opposed to the individual. I do not believe that this is a chauvinistic or derogatory statement, mainly because I have tried to stress thus far that collective

thinking can be beneficial to the individual, as well as in whatever group of people those individuals are found. To think collectively, or to be predisposed to think collectively, shows elements of empathy, which can be expressed in both masculine and feminine ways. It also takes under consideration the supreme importance of relationships to the proper development of the supreme individual.

The trouble with the collective mindset, however, is not only that there is no such thing as a collective mind within the human race. It seems to start with simple, benign things: What if you are dependent on others in the group to get certain tasks done, and you suddenly find that those in charge of these important tasks have decided to do them in a way with which you disagree? What if this was a rather contentious disagreement? What if, in the absence of the completion of this task in the manner to which you are accustomed, you were made to stare into the very face of death? What if it wasn't merely the death of tradition or a favorite luxury? What if it had to do with how crops are sown or where shelter is built? In what part of this emotional thought process does coercion first tempt the individual?

I posit that it begins in an infinitesimal place in the brain, and exactly where will probably never be known (although I continue to hold to the idea that Alice Miller has the key). My only hope for humanity is that individuals in every collective throughout this world will someday realize where the individual ends up if power over the collective is sought.

If we can take as a premise that women are more likely to think collectively, for the evolutionary sake of the humans that push their way out of women's bodies, we can also conclude that, where collective thinking easily runs into the implementation of coercion (and therefore death), we are going to have trouble. It is ironic that concern for preventable and avoidable death runs so very quickly to the very thing that was preventable and avoidable, but based on my observations, this is always the outcome.

Unfortunately, this also means that women are, perhaps, less dependable in matters of individuality and freedom than men.

This does not mean there isn't crossover: I have read plenty of well-informed writers in the cause of freedom that are women. This also doesn't mean that women should be subservient to men, as I will once again point out the benefits of collective thought. After all, if we lived in my anarchist fantasy world, I would be able to voluntarily sign up for my own security service, which enterprise would presumably be oriented toward thinking of their customers both collectively and individually to ensure repeat business.

What it does mean is that women are more likely to *worry* about the collective, and in matters where physical strength is called for – defense of the outer perimeter, laying the roads, clearing the forest, building the houses – these same worriers are going to look to men to assuage their fears. It is a short leap from here to the withholding of that which men seek from women – their bodies –and, finally, to jumping on the nearest alpha male in order to get him to point a gun. (Boy. That's another great movie!)

Which brings me to my recantation once more. I will not review the movie again, as the curious reader can just follow the link above. However, I will restate the essential story here for the lazy (Welcome!), so that I can explain why I shouldn't have said what I did: Viggo Mortensen plays a father who must lead his son through a world in which civilization has suddenly disappeared in a great conflagration. They go through sadness and many perils, and there are quite a lot of frightening situations in the film.

When I recommended that women stay away from the movie, I believe I was reflecting on my own high level of sensitivity, its tenuous tie to the "female" mindset, and I ran with it. That was a mistake. Here's why. Telling women to stay away from a movie because I'm afraid it will appeal too much to their fears implies too many things I can no longer ignore, given the above facts and conclusions:

1. It is chauvinistic and collectivist to assume what women in general are going to think.
2. It is condescending to women who can, when so roused, think and act as the most profound individuals.
3. It is an appeal to traditional, collectivist thinking that is death-oriented, where it is naturally assumed that women should get in the lifeboats and the men should fuck themselves, content while freezing water stabs them from all angles with the hope that their goddamned names will end up on a plaque that someone's kid doesn't understand.
4. I am not a woman.

In short, it was wrong, wrong, wrong.

Oops.
Well, that's taken care of. Now, what should women do about this movie?
Whatever you want, ladies. If you choose to see it, I sincerely hope you won't falter when it gets to the part where an innocent woman and her child are shot down in collective fashion. What I do hope, instead, is that you will understand what this movie has to say about the essential nature of manhood for the purposes of civilization, and respect it. Not worship it, not think of it as superior, but merely indispensible. I hope you will understand that the growth of any civilization is going to be manifest in the physical presence of men: building, planting, reaping, cutting, welding, hammering, clearing, plotting, sketching, ruminating, and just plain living. Women are also visible, but their visibility, due to their own choices based on the natural tendencies of a great many of them, will more often be voluntarily confined to the little collectives that women enjoy making. The much more visible women who tend to shine out like men, as long as they haven't embraced misandry (which is identical to the hatred of freedom), will probably knock my socks off.
So, if you're a woman who still believes in the myth of equality, go ahead and watch it. It's not pretty seeing how civilization can crumble and threaten your children. As more and more of your sex embrace feminism and misandry, more and more of the men portrayed by Mortensen will end up in prison for doing nothing wrong. Who will defend you when the cannibals come for you and your kids? Think about it.
And for women with squeamish tendencies like mine who have no intention of watching something so depressing, I can recommend the wonderful chick flick "Enchanted April" instead, where four women learn to get over themselves and enjoy the company of men without any bloodletting.
Peace out.
B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

Sarah Palin Needs to Rein in Her Harsh Feminist Rhetoric

Carey Roberts · 16 February 2011 · Archived copy · Original

I applaud Sarah Palin's passion, her adroit sense of humor, and her *you-go-girl!* gumption. But the more I learn about Sarah Palin, the more I become perplexed by her over-heated gender-bending rhetoric.

I believe we can all agree that men and women should have equal opportunities. But let's not confuse equal opportunities with identical outcomes. Just because a woman has the same right to an education and a decent job, doesn't mean she will pursue the identical career path, toil as long, or work as many years as a man.

Men and women have differing proclivities and interests — most Americans understand this fact. But then there is the small band of disaffected feminists who adamantly insist any and all social differences are the product of gender discrimination.

So where does the former vice-presidential candidate stand on all of this?

Let's take the gender wage gap. Dozens of studies show that when the relevant factors are taken into account – training, experience, hours worked, and so forth – any salary difference is smaller than a twinkle in Nancy Pelosi's eye.

But during the 2008 presidential campaign, Palin used the myth to skewer her Democratic opponent. Ignoring the fact that most of the top-level staffers in Obama's former senate office were male, she made this charge: "Out on the stump he talks a good game about equal pay for equal work, but according to the Senate payroll records, women on his own staff get just 83 cents for every dollar that the men get."

Ratcheting up women's sense of resentment, Palin then asked, "Does he think that the women aren't working as hard? Does he think they are 17% less productive?"

Pretty harsh, Mrs. Palin.

Another feminist cause célèbre is the "glass ceiling," the notion that bearded patriarchs are conspiring to keep working women in their place. But there is no more impressive story of our generation than the rapidity with which women have come through the ranks to reach the very top. As Alaska's first female governor, Sarah Palin knows this triumph well.

But the identity politics-embracing Sarah Palin had this to say during her campaign: "In the long history of our country, 74 people have held the position of President or Vice-President. And why have the major parties given Americans only two chances to even consider a woman for either office?"

No, Mrs. Palin you've got it all wrong. Political parties don't "give" a person the chance to run for office. The potential candidate must network, organize, and fund-raise like the dickens. And once they get elected, they don't resign halfway through their term of office.

Palin also presents herself as an advocate of a slimmed down government. But when she speaks to a female audience, her message strikes a different note.

Regarding Title IX, the federal policy that imposes rigid gender quotas on college athletics, Palin has repeatedly come out in favor of this male-disadvantaging hold-over from the Clinton Administration.

Palin has called for more childcare services, presumably at taxpayer expense, as well as "reforms in labor laws that allow greater flexibility in the workplace." Of course this would mean more regulations from the Department of Labor.

But most eyeball-rolling is this Palinism: "The working women of this country, those who work inside the home and outside of the home, they're overlooked by politicians in Washington."

Women overlooked? PULLEEEEAAASE.

From the Sheppard-Townsend Act of 1921 that established a national network of maternal-child health programs, to the Social Security Act for threadbare widows, Medicare and Medicare, Title IX, the Violence Against Women Act, Women's Educational Equity Act of 2001, five separate offices of women's health at the Department of Health and Human Services – the list goes on.

Sarah Palin's back-door connections to the radical National Organization for Women are also well-known. On several occasions, leaders of N.O.W. chapters have made public appearances with Palin. And one credible report

suggests Palin supporters may have swung the outcome for the closely fought N.O.W. presidency in 2009:
http://www.salon.com/life/broadsheet/feature/2009/06/22/terry_oneill
Not surprisingly, a growing chorus of commentators is taking issue with Palin's ambitions to inherit the iconic mantle of Ronald Reagan.
Commentator Charles Krauthammer views Palin as "rather weak," and former White House adviser Karl Rove doubts she has the "gravitas" for the "most demanding job in the world,"
Writer Peggy Noonan derides Palin as a "nincompoop." And former Palin aide Nicolle Wallace let it be known her former boss "has very obvious deficiencies that will reveal themselves as the nominating contest gets closer."
But true to form, Sarah "Barracuda" Palin turns it around, accusing her critics of sexism.
I never thought it was fair that a person with an honest difference of opinion with Sarah Palin could be reflexively accused of gender bias. But this is how the political discourse operates these days.
Originally published at: http://dailycaller.com/2011/02/14/sarah-palin-needs-to-rein-in-her-harsh-feminist-rhetoric/

FEMBOT BINGO!

Paul Elam · 16 February 2011 · Archived copy · Original

As we start the countdown in earnest toward the March 1st launch of A Voice for Men Radio, it is time to announce some of the regular features of the show.

Today we start by introducing future listeners to an old favorite with a new twist, BINGO. Fembot Bingo to be more precise. (Credit to Duncan Idaho, Eternal Bachelor Blog)

Here's the deal. Most all of us are more than aware of the typical, lackluster critiques of MRA's by feminists, manginas and white knights. We've seen them for years redundantly making statements like "You can't get laid," or "You're just bitter." They do this so often, and to the exclusion of substance, that they give the impression they all have presidential teleprompters and a pull cord in the back of their necks.

There's no reason to think any of them will come up with anything new or more creative. In fact, we can openly predict what those foolish enough to call in to the show will have to say. Since we know what's coming, let's make the best of it.

That's where Fembot Bingo comes in.

By simply clicking through the image below you will be taken to a full size version of your very own Fembot Bingo card. Print it and put it up on the wall or other convenient place wherever you intend to be while listening to A Voice for Men Radio. Listen closely to the feminists, manginas and white knights that call in (as painful as it may be) and when they inevitably pull out those tired old insults, just mark it off on your card with the date and time. When your card is full, and you are the first correct participant to notify me by email, you will be declared the winner, subject to verification.

Sorry, no money will be given out, but the winner of Fembot Bingo will be the lucky recipient of a new dart board and a set of very, very inexpensive flights, shipped to you by the cheapest means possible anywhere in the world. But it is not just any dart board. It will bear the image of a very well known feminist icon.

Contest rules prevent me from disclosing who she is in advance, but I will give you a hint and tell you her name rhymes with:

Jessica Valenti

So print that Fembot Bingo Card out today and come back here often for further announcements. We are just getting started.

[image]

Artwork courtesy of Factory

OMG – Our Gender Is Being Oppressed By Language

Michael Reed · 17 February 2011 · Archived copy · Original

"A man and his young son were apprehended in a robbery. The father was shot during the struggle and the son, in handcuffs was rushed to the police station. As the police pulled the struggling boy into the station, the mayor, who had
been called to the scene, looked up and said "My God, it's my son!" "
— From Foundations Of Psychology (1989) 2nd Edition quoting from a Study by
Eakins and Eakins (1978).

I'm sure that we've all seen riddles like the one above. The task for the reader is to guess what the relationship is between the robber and the mayor. It has already been established that robber and his son are male. So, who is the mayor? The answer is that the mayor is the boy's mother. You're supposed to stumble because when most people think of a mayor, they think of a man in that role. Most mayors in films are men, for example. You remember, they always refuse to accept the inevitable until it's too late in disaster films.

Here's an example from a "Sherlock Holmes" quiz on the Internet
[http://www.sherlock-holmes.co.uk/quiz.html]

"A father and son were involved in a car accident and both were taken to hospital. The father died immediately on arrival, but the son survived, so he was taken to the operating theatre for an emergency operation. The surgeon said: "I can't operate on this boy because he's my son". "

If you didn't guess the first one, you'll probably get the second one: the surgeon is a woman. In the UK, the majority of new doctors are women, but some specialisms such as surgery continue to attract more men.

Seem like conclusive evidence that women are being oppressed by language? Try this one paragraph story that I wrote:

"Police in Cambridge apprehended a notorious and prolific local burglar today. The arrest was the end product of a nearly year-long investigation. However, the operation has drawn a great deal of interest from both the press and the general public as it was carried out by the burglar's son. When questioned, the police officer remarked, "It was my duty to carry out the investigation. It might seem strange to other people, but this was a person who once stole from my own father. My family will be resting easier from now on.""

Most people are stumped by this one. As with the other stories, a common guess is that two homosexual men have, through adoption, both become the father of a single male individual. When I specify that the men in the story are not homosexual, the next guess is often that the story contains a mistake. If you haven't come up with the answer by now, you'll kick yourself when I give you
the solution: the burglar is a woman.

The way that all of these stories work is that they rely on cultural assumptions about gender roles. Other tests work on a similar principle. For example, a study was carried out in which young children were asked to draw a picture of people in various positive career roles such as surgeon or a police officer, and in the majority of cases, the children drew pictures of men.

However, studies like this are dishonest. Naturally, the kids were not asked to draw a picture of a positive, female-dominated role such as a social worker or a teacher or a negative role, such as a criminal.

Things could have gone very differently. I've no doubt that if they were asked to draw a picture of a car thief, nearly all of the kids would have drawn a man. However, many of the kids would have lived in areas in which a lot of the crime is carried out by ethnic minorities. It's not a racist assumption, the tragedy is that seventy percent of prisoners in the United States are non-
white. My guess is that as the children began to reach for the brown crayon, the (probably left-wing and white) teachers and researchers would decide that it was time for an early recess.

Many of the children would think of men in some, but not all, aspirational career roles, and that's OK because it's all the proof that feminist researchers need that women are being oppressed. The kids would tend to think of a criminal as man, and that's OK too. Their first guess is that a criminal would be non-white? That's politically

unpalatable.
Going back to the textual conundrums, they rely on a formula, and I'll show you how to concoct a story that proves that "men are being oppressed."
Create the following three characters:
Character A
A male or female. It helps things along if his or her role is one that is normally associated with people of that gender.
Character B
A person of the opposite gender to character A. This person should be cast in a role that is less commonly associated with people of his or her gender.
Character C
A person who has a relationship with characters A and B that would be defined by their gender, for example, their son.
Having created the characters, now utilise them in a one or two paragraph narrative:
• Avoid using pronouns that refer to character B. This is to avoid giving away the gender of that character. However, the sex of character A must be specified.
• End the story with character B making a reference to his or her relationship with character C without mentioning the reciprocal relationship.
Voila! Instant proof that gender A/B is being oppressed by language. Here's another one:
"Walking home one evening, a young nurse was attacked by a gang of youths. Fortunately, two police officers happened to be passing, and their sudden appearance frightened off the attackers. Following proper procedure, the policemen took the nurse back to the police station so that they could take a statement.
The policemen were sympathetic because they were aware of traumatic effects often experienced by victims of violent crime. Upon starting to recover, the nurse suddenly remarked, "My son! I must go home to look after my young son. He will be wondering where I am.". The police officer was quick to remark, "Don't worry, we have informed the child's mother, and she has returned from work and is with him now.""
The answer to that one is that the nurse is a man. The story plays on a societal myth that is reinforced by television drama: that women are the most common victims of violent crime. In fact, I was careful to include the word victim. Actually, in the UK, men are victims of 77% of all violent crime committed by a stranger. The idea that the nurse is female is further reinforced by casting him in a paternal role.
It's a shame that feminists have hijacked methods such as this, because they are a useful approach for exploring cultural assumptions about things like race, gender and social class. However, certain groups would rather self-nominate themselves as a victim-class than apply a technique broadly and inclusively.

No Language Barrier Here

Paul Elam · 17 February 2011 · Archived copy · Original

This video was produced in one of the Indian dialects, and though it is several minutes long the story is so familiar that no translations will be required.
Of the many encouraging things about the video are the great, well told story and high production values.
This kind or work filtering out into the MSM will help many more people understand the realities and illusions of domestic violence.

A Message from S.A.V.E.

S.A.V.E. · 17 February 2011 · Archived copy · Original

The Domestic Violence Industry: Our Nation's Newest Welfare System

Over the past 15 years the domestic violence industry has transformed itself into a back-door welfare system marked by loose definitions, non-existent eligibility criteria, open-ended benefits, and dysfunctional policies.

As a result, the true victims of domestic violence are being shortchanged and their lives endangered.

Loose Definitions

These days almost anything counts as "domestic violence." According to the DoJ Office of Violence Against Women, domestic violence now includes:

"a pattern of abusive behavior in any relationship that is used by one partner to *gain or maintain power and control* over another intimate partner."

When you define domestic violence so vaguely and broadly, nearly everyone becomes a victim.

Non-Existent Eligibility Criteria

Abuse shelters openly advertise that "no proof of abuse is needed."

No surprise, our shelters are now filled with homeless and drug-abusing women — while real victims are turned away at the doorstep.

False Allegations Widespread

Once you are classified as an abuse "victim," a wide range of welfare entitlements become available, including free legal help, subsidized housing, and preference in family courts. Immigrants move to the front of the line for a Green Card and U.S. citizenship.

And false allegations become commonplace.

Dysfunctional Policies

Each year the Violence Against Women Act spends $56 million for mandatory arrest and prosecution programs. Such policies place victims' lives at risk.

According to a Harvard University study,

"in states with mandatory arrest laws, the homicides are about 50% higher today than they are in states without the laws."

Untruthful

The federal government spends $1 billion a year on domestic violence programs. Taxpayers would complain if they knew this money was going for a *de facto* welfare system that places victims' lives at risk.

So the domestic violence industry resorts to a series of half-truths and urban legends. According to a recent report, only one in 10 abuse education programs provides information that is accurate and truthful.[1]

Historic Opportunity

The 2011 reauthorization of the Violence Against Women Act offers a historic opportunity to turn things around and give first priority to true victims.

The VAWA reauthorization needs to tighten up definitions, require proof of violence (or credible evidence of impending violence), assure services go to those in greatest need, stop mandatory arrest and prosecution policies, and require accreditation of abuse training and education programs.[2]

For more information, contact:

SAVE: Stop Abusive and Violent Environments
P.O. Box 1221, Rockville, MD 20849
Internet : www.saveservices.org
E-mail : info@saveservices.org

[1] http://www.saveservices.org/downloads/SAVE-DV-Educational-Programs

[2] http://www.saveservices.org/policymakers/what-is-the-tepa-accreditation-program/

Show Testers Needed

Paul Elam · 18 February 2011 · Archived copy · Original

Well troops, it is 12 days until the debut broadcast of A Voice for Men Radio. 95% percent of the first episodes sound files are in Keyster's capable hands and we are counting down to what we hope will be the grand lift off of a new era in the men's movement.
And once again, we must count on you for some assistance. We are going to do a couple of test runs for the show during next week, and we need a small handful of volunteers to help us by doing live test calls to the show. We want to make sure sound quality and production routines are in place before we do the real thing.
There are no days set as of this moment, but they will almost certainly be week days, in the evening, US time. We would like participants from the US, Canada, across Europe and Down Under (including NZ) if possible.
To participate you will need the following.

1. Be registered with BlogTalkRadio.com, and a **follower** of A Voice for Men Radio.
2. A Landline phone and Skype account for US residents.
3. A Skype account for all non US residents (unless you want to make an international call and be put on hold ⍰)
4. **An absolute commitment to following through, ON TIME.**

Please send me an email to avoiceformen@yahoo.com if you are willing to be a part of the process.
I'd say we need about six people to do it right.
Thanks in advance for pitching in one more time. – PE

Too Tired For Rape!

J Galt · 19 February 2011 · Archived copy · Original

A Voyeur's Guide to Romance Novels and Romance News

I'd like to confirm whether what I am seeing in Rorschach reality is real, or whether I am suffering from a romance-o-graphic delusion of female porn. We all know the evils of pornography, objectifying the fem-sale body, copulating an attitude towards "wholly mother whatever", yada, yada. We all know it leads to imposing fetish equestrian sex and the evils of chocolate and peanut butter for women allergic to peanuts and addicted to chocolate. Fair enough, I gave up equestrian sex when I realized she couldn't jump the footboard and there's no way I could tolerate the loss of points when she bungles the headboard. So I hung up my spurs, soaped my saddle and put it into storage. After all, with advances in technology and genetics, why can't I get a car with tits? Why do they keep teasing me with the promise? I mean really, what do I need her for? I have a conscience, and it likes me.

Why do I need nagging guilt in stereo?

Remember when tabloid news was only available at the grocery store checkout, two headed chickens, alien sex and the love forlorn movie stars screwing and suing? For those that never caught on, it was a handy way of promoting a career that really wasn't news worthy. Gee, I wonder if it was all just staged for self-promotion? It also gave a little something to titillate the bored housewives that were more interested in the equality of arousal. Jerry Springer came along and taught us all the value of, well nothing really, just more titillation. I always figured it was the female version of WWF. Categorized by emotional weight class, confused and insensitive welterweights, passive aggressive lightweights, obnoxious; self-serving middle weights, abusive and narcissistic heavyweights. You know, then you go on to the men's division, folding chairs and cages.

Apparently some people took this crap seriously and next thing you know bookstands are flooded with shake and bake reality and fashion sensitive victim-ology. I just wish they could make up my mind. Do I read self-help books or take self-help drugs? No psycho-pharma-therapist worth an ounce of confusion would ever recommend both; it's to bloody dangerous. Besides, you can't get in touch with the real you while you're out of touch on prescription drugs. That's like getting aroused for not being aroused, which, by the way, does happen later in life through simple biology – *and it's free.*

Now we have all the news that's fit to arouse and we square off into special interest groups that are better described by the twisted fetishes they are. Post-menopausal bureaucrats empowering pre-menstrual post modernists against patriarchal Episcopalians to establish a bold new defrock-racy.

Go ahead, read it again. It's not as funny as you think.

This stuff doesn't come cheap. Remember your tax arrears? While following the arousal story surrounding Julian Assange, I couldn't help but laugh while listening to Naomi Wolfe and Jaclyn Friedman describe the lurid details, like they were reading from the romance novel "The Claiming of Sleeping Beauty". I think we need to change zero tolerance to zero arousal, and I'm referring to mine.

Friedman went on to explain that sex without enthusiasm from both (or all) must be rape and no one can be enthusiastic about aggressive sex. Of course Naomi Wolfe suggested such a model may criminalise a large part of the population. She's right, I don't want to be arrested for being aggressively unenthusiastic, but I think I need documentation just to be safe. Anyone got a coitus contract?

To objectify or not to objectify, that is the accusation. Again, male porn may well objectify the female form, but so does male biology; a curve of the hip, a tone of skin, foundation lines sensually following the curve of the jaw, the scent of bottled yesterdays.

Makes you want to rip off that cosmetic mask, hose her down with pine sol and procreate, doesn't it?

It's a chicken and egg thing. Which came first the cosmetics or the porn? I'll have to ask Cleopatra about that one. There is, however, another form of objectification media that to my knowledge really isn't appreciated for it's true value or recognized as the very special porn that it represents.

Romance Novels.

When you stop and think about it this is the kind of stuff that goes beyond objectifying an individual. This stuff

objectifies reality entirely. Male porn for the most part is pretty boring; scrump 'em and hump 'em with close ups and a money shot or six. Let's face it foreplay in male porn is really four playing. But romance novels? Now that's arousal! Long, tingly, sweaty heat, building with every flip of the page. C'mon, this stuff is the original "Dungeons and Dildo's," I mean Dragons, of sexual game play.

Somewhat of a startling addendum to this coitus cooing is a team researching Harlequin Romance novels. ***They determined that sales may be driven by a repetitious theme of sexual assault.*** They went on to ask if these themes may be influencing women's perception of sexual assault. One term I found entertaining was "Romance Novels, a manual to live by." Here's a little quote from a woman that was introduced to romance porn as a **preteen** reading from her grandmother's side table.

"Everyone in a Harlequin novel is successful and beautiful. The men have chiselled bodies and strong faces. The women have lush hair and lips sitting atop their toned, yet curvy physiques. It is an amazing world of perfection to delve into for a reality break. This is appealing, certainly. Harlequin has made a name for itself and has established a worldwide following for generations. The decadence, the lust, the love, the fantasy it's all right there between the …covers."

Now do you think this just might explain the difference between Mr. Right and Mr. Right Now? Aren't we all just holding out for the perfect airbrushed partner to take us away to orgasm land, where those who come never leave? Knudge, knudge, wink, wink, say no more. After all anything less would be settling wouldn't it? Curious to me when settling or not, how do you fulfill that dream in your mind without objectifying your own self-worth and yourself?

Everything in life that follows is a monetized process to acquire the objects on your list. Your heart holds the inventory, your mind sets the price and the checkout is between your legs. This to me explains why so very few woman lust for a man, but rather lust for the architecture of romance and their own pleasures. It is the titillation of self-perception and self-worth. Transactional love becomes the contract of intimacy and the jinx of fulfillment. These are women who truly have nothing to offer a man. They perceive men as an expense against the acquisition of material icons that represent the very architecture of their objectified romance. They are walking pathologies thirsting for blood to sacrifice at the altar of their self-worth. It is pornographic in nature and more so in execution.

In my mind the point behind not objectifying someone or anyone is to engage them in a process that is mutually shared and experienced. We are ever striving toward a cognition of equality to support a wilful co-operation in circumnavigating events that would otherwise oppose the outcome of a similar or shared determination.

It is the case in an artificial construct that is represented by our societies and cultures that we become the elements of our own supportive ecosphere. By achieving equal participation, a synchronicity of experience is achieved that we refer to as intimacy. The cognitive definition and exchange of experiential information and insight self-actualises an ever changing definition of self-worth, or not.

There is a thousand ways to express this and 999 of them may be more insightful than the way I have chosen. Objectifying a woman's body is a common attack mounted against men and their expression of sexuality. Unfortunately objectification is not gender specific. My personal opinion is that it is closely linked to how we experience self-worth. Self-worth is a guarded tabernacle in our psyche and much of our time is dedicated to ritual offerings on that altar.

Much conjecture has surrounded the question as to why men have been silent during the processes that have reshaped our culture and our consciousness over the last fifty years. I would suggest that in fact men have been silent for many hundreds of years, languishing in a crucible of subjective and romanticized servitude, objectified by a collective dream, and a hollow promise. Many have awakened in a dry desert of hope and they thirst. Look to the horizon brothers, it is there where we must go.

We have effectively reduced ourselves to the mundane expression of grandiose ideologies that disembody the reference to our own experience of existence. Exchanging a political premise to police the unqualified and redirect their attentions to an undefined destination. We are deemed to be no longer worthy to share in the determination of direction, the distinction of the destination or the duration of the distance and yet we plod on…….With our porn, fully aroused and reaching for more.

I've tried to avoid citations here I thought they might contribute to an anti-climax, if you know what I mean. Truth

is this topic is still festering in feminist foreplay, (say no more) and they are loath to address it until it is appropriately propagandized. But if it's raw entertainment you're after, or the blush of bawdy babes, just Google Harlequin Romance Novels and their effect on Sexual Assault and Rape. Don't forget to use some Kleenex …you know, for the tears. (say no more!)

Attorney General Holder Loses His Grip on the Truth

Paul Elam · 21 February 2011 · Archived copy · Original

They call this the Information Age. And it is easy to see why, even as you read the lines of this article, each one translated from simple binary code and stored for planet wide access in a microsecond.

But as we can see from the info wars being waged on everything from 9/11 to global warming, we are really living the in the Disinformation Age.

One of the more recent episodes of this digital deceit is emanating from the office of Attorney General of the United States, Eric Holder. The AG, to put it succinctly, is lying to the American people. What's more, he quite obviously knows he's lying and has no intention whatsoever of stopping. Either that or the man is too incompetent to clean the office of the Attorney General, much less occupy it.

The case demonstrating this is simple and irrefutable, beginning with words from Holder himself.

"The facts are clear," he says, "Intimate partner homicide is the leading cause of death for African-American women ages 15 to 45."

To begin with, we must assume that a man in Holder's position would not make such a claim out of ignorance. Common sense, along with the certitude of his unambiguous claim would indicate that he has, at his beck and call, a wealth of cutting edge research and all the manpower needed to analyze it.

But the truth is that what Holder is claiming and the facts are not even on the same planet, much less are they worthy of being uttered in the same sentence.

As Christina Hoff Sommers penned in a recent article in USA Today:

According to the Centers for Disease Control and Prevention and the Justice Department's own Bureau of Justice Statistics, the leading causes of death for African-American women between the ages 15–45 are cancer, heart disease, unintentional injuries such as car accidents, and HIV disease. Homicide comes in fifth — and includes murders by strangers. In 2006 (the latest year for which full statistics are available), several hundred African-American women died from intimate partner homicide — each one a tragedy and an outrage, but far fewer than the approximately 6,800 women who died of the other leading causes.

A review of CDC and DoJ information confirms Sommer's assertions, proving that not only is Holder passing seriously distorted information, but also that he is completely out of sync with the very Justice Department he heads.

This might give some people the idea that Holder is just out of the loop on facts; that with the best of intentions he has misrepresented factors that negatively impact the lives of African American women.

If so, where was his correction after the Sommers meticulously sourced article, and why is the bad information still being presented on a government website at taxpayer expense?

That is because it isn't just bad information. *It's lies.* And he will continue to tell them as long as he can get away with it.

It appears he is pretty secure in the fact that that day will never come, which also might explain why the single statement from Holder is only a fraction of the deceptions he us using the Justice Department to manufacture and pawn off on the American people.

What you can also find on the Justice Departments website is a study so biased that it borders on fraudulent, *Practical Implications of Current Domestic Violence Research* by Andrew R. Klein. It is a study that clearly downplays the incidence of intimate partner violence against men, contains disinformation on domestic violence that is on par with Holder's egregiously flawed public statements, and, please remember this one, ***openly advocates for mandatory arrest policies.***

The organization *Stop Abusive and Violent Environments* (S.A.V.E.), a victim advocacy group promoting the dissemination of scientifically valid information on domestic violence, sent a 10 page letter last year to the Department of Justice asking them to remove that report until its conclusions could be checked and verified by objective third parties.

They never answered the letter and the report remains.

I called the DoJ recently myself to inquire about Holder's assertions, asking to speak with someone who could clarify his remarks. I was placed on hold for several minutes and then told that there was no one there to speak with me. I was then invited to email them my questions and told that someone would get back with me.
Given their response to S.A.V.E., I decided not to waste any more time. As a follow up, though, I am sending a link to this article to the DoJ, with another invitation for Attorney General Holder to justify and explain his comments (along with the biased studies) to the American people.
I won't be holding my breath for an answer.
That does not mean an answer should not be forthcoming. The implications of this matter go far beyond political lies and posturing, and into the safety and well- being of the American people.
First, when the government misidentifies something as important as a leading cause of death, what becomes of our attentions and resources to the things that are actually killing people? The danger here, of course, is that by telling African American women that the leading cause of their death is IPV, we are minimizing and helping them ignore the things that really are killing them.
In short, would African American women be better off concerned with cancer prevention or the prevention of domestic altercations?
Both are problems, but which one will likely be the one to take their lives?
Yes, it is cancer, and lying to them about it is not going to do anything but make things worse.
While the politics behind this are clearly feminist, Holder played the race card so I am going to follow his line of "logic" to its natural outcome.
If the number one cause of death to African American women is domestic violence, then just who is the number one cause of those deaths?
Yep, outside interracial relationships, that would be African American men. African American men are the number one cause of death to African American women. It's those black guys, get it? And we need mandatory arrest policies to make sure that any time someone points the finger at one of them, we can lock them up.
David Duke would be proud.
In that light, what Attorney General Holder has done here is the equivalent of Susan Smith telling the world that her children, whom she drowned to get them out of the way of a relationship, were abducted and murdered by black men.
It's the suit and tie, government level version of *To Kill a Mockingbird*, only with the dystopian kicker of pushing government policies that will mandate the arrest of as many black men as possible, as though the war on drugs doesn't provide ample enough opportunity and excuse for that.
Holder happens to be black, which likely the only reason he can get a pass from the press on demonizing half of the black community.
Also, it can't be overlooked that the political ideology he is catering to with this deceitful rhetoric is one that is largely maintained by white, upper middle class women.
Gender feminism as we know it was not a movement furthered by the disenfranchised and the poor or those in minority groups, but rather was birthed in poolside cocktail meetings by white, married, privileged American women with their bob bon fattened backsides planted firmly in lounge chairs.
That is who your Attorney General is speaking for because they have grown into quite a voting block.
So it is no stretch to conclude the obvious. Attorney General of the United States Eric Holder is just a run of the mill Uncle Tom in a not so run of the mill position. Unfortunately it is a position that affords him the power to undermine the lives of the very people he is supposed to represent. And he clearly means to do just that.
It will take a groundswell of outrage from the grass roots to stop him. After all, who else is going to do it, our illustrious *Uncle-Tom-in-Chief?*

JtO eats Paul Elam's lunch

John Hembling (JtO) · 21 February 2011 · Archived copy · Original

Interested readers are exhorted to read Mr. Elam's article first.
http://www.avoiceformen.com/2010/07/01/the-plague-of-modern-masculinity/
I've heard apologists for feminism describe feminism as a social movement dedicated to the promotion of equal rights between men and women. You have probably heard this too, and if you weren't paying close attention, you might have believed it. If you are unfamiliar or unimpressed by men's movement literature, you might regard statements opposing mainstream feminist thought as reactionary, anti-woman patriarchal atavism.
In that is you opinion, you are in the majority.
The tenets of the feminist movement are, for the most part, accepted by most people living in the western world. Feminist ideology now holds a majority share of public perception of reality. Feminism informs the policies and decisions made in our law courts, it controls the climate of the workplace, it rules with absolute fiat in our family courts. It also informs the difference in the way police treat male and female citizens. If a man is assaulted by his female spouse – and calls the police, he will be arrested. If a man is assaulted by his female spouse and attempts to defend himself- without doing any violence to his attacker, he will be arrested.
The assumption informing this bizarre outcome is that he must have committed some offense against his assailant, thus justifying her attack on him, and his subsequent arrest. One problem with this is that even granting the assumption of prior offense by the male victim of an assault in such a case, western law does not operate on an eye for an eye dictum. Prior insult or injury is not legal justification for personal violence. A man who assaulted another man because in the past, he was assaulted by that man would find no sympathy at all from either the police, or the courts.
When a parallel situation involves a woman committing violence against a man, not only is she excused based on her being a victim of whom she is assaulting, her victimization is assumed by the police and courts regardless of whether any such prior event occurred, and with no inquiry. A narrative of victimization and justification is fabricated to support the ideology that women are good, and men are bad. Men are assumed to be aggressors and villains, and women are characterized as poor, cartoonish victims, regardless the actual behavior of either party.
Do gender feminists recognize that in promoting this social pattern, they are casting members of their own sex as perpetual children? An ostensibly adult woman for whom violence is excused, based on a real or imagined prior injustice is not really an adult.
How far does this fantasy go? Apparently, a long way – as the female centrism dominating so much of modern life is incongruent with a concept of personal accountability for women in any dealings with men.
This pattern works for the reality divorced, which is to say that it works for the culture at large. The monopoly on force held by the government inflicts a standardized pro-female outcome – ignoring the perverse marginalization of men necessary to maintain the gender feminist narrative. That's the narrative that claims women have always been oppressed, and men, through some sinister conspiracy are the ones oppressing them.
Debunking this fantasy is beyond the scope of this article, and would in any case be redundant. The question which does bear consideration is – what is the logical outcome of continued normalization of a fantasy which equates masculinity as crime, and femininity as innate superiority, while also needing steeply tilted playing field encompassing continued affirmative action, public funding of historical revision, thought police, differential treatment by law enforcement and so on.
Do gender feminists really want their fathers, brothers, sons and husbands to be caged, hobbled, and enslaved as bipedal beasts of burden? How long can the illusion be maintained that men laboring as legislated non-persons in a tiered society are in fact the sinister oppressors of that society?
Alternately, are we all now ready to adopt a public ethic that the real or imagined crimes made by members of some antiquarian historical patriarchy should be revenged on half our population, based on their sex?
Are we to systematize hereditary imaginary guilt?
No. Even assuming actual guilt by past generations, culpability is non transferable. This is a basic foundation of

ethics, both legal and moral, at least as I understand it.
Do Gender feminists want to enslave and scourge half the population based on their sex? It sometimes seems like it, when you listen to gender feminists. But I really don't know the answer to that. What I do know is that a small segment of the male population are no longer willing to play this game according to the established rules. I count myself as a part of this small group.
What should be interesting to an alert observer is that the traditional concepts of reward and punishment that have, for thousands of years been used with great success to curb self actualization in males who would chafe in the class bondage of traditional society are increasingly ineffective as a means of social control today.
Paul Elam some time ago wrote an article in which he coined the term "Zeta male". This is not an alpha male, and it's not a beta male, and it isn't anything which fits into the traditional social hierarchy. It is, in my own shaky grasp of the concept a wholly self determined and self defined man. Elam is one, I am one.
I am proud to be.
Detractors of masculinity, of the men's rights movement, and apologists for gender feminists will be quick to define men forging this new role as losers, malcontents, failures – and so on. Some of the pejorative will sting, because "malcontent" is true, but it's incomplete, and patently misleading. There is more to this than just some sour grapes redefinition of failure as success, and there is a fundamental difference between simply being an entitled malcontent, and the experience of anger at institutionalized and organized discrimination.
Out of that anger, many men's rights advocates are redefining masculinity and success using a yardstick in defiance of the definitions gender feminists use to exert control.
Before the full catalog of shaming language can be unlimbered and brought to bear, let me mention a few things about my own motivation and aspiration. I will never be married. Is this because I'm a loser who can't "get a woman?"
I get that in my YouTube channel email with regularity. I have a pretty good career doing something I enjoy and which challenges me. I happen to own the company I work for. We're making a profit and expanding. In spite of this apparent material success, I am an invisible man, and I mean to remain one, at least to the forces that threaten me based on my identity as a man.
That does not mean that we in the men's rights movement hate you feminists. We certainly don't hate you as women. We don't even hate the male apologists for female supremacy who foolishly seek to ingratiate themselves with women through some form of public self flagellation and self loathing. We are simply finished with being vilified, criminalized, marginalized and stripped of our earnings, our homes and our children. The Zeta male is inventing a new path, and we are leaving you behind. You are, of course, welcome to join us, because as I said, we don't hate you; but we won't be following the rules as you understand them anymore.

If Momma Ain't Happy...

Izzey · 21 February 2011 · Archived copy · Original

When I first read Paul Elam, he was writing on a site that I had also frequented, and after reading some of his posts, I asked my computer (out loud) "Holy shit…who *is* this guy?" I loved the bite to his bark, and continued to read whenever I saw him post, because what he had to say was very important.
Then one day, he put up a piece that opened with the coined phrase…"If momma ain't happy, nobody's happy" It was a hell of a read, and the coined phrase inspired me to write the following reply. I now call him my friend, and have been a fan of his dedicated work ever since.
I wanted to post this here because what comes after the original piece is an update of this family's life, to which I have recently been made privy.
If momma ain't happy…
The house looked like something out of the movie "Psycho," with the exception of numerous toys and bicycles out front. Plants were in need of pruning, leaves all around, and grass, desperate for the attention of a lawnmower. You could tell in passing a large family lived there. Or at the very least, multiples. It was a family I grew up with.
If momma ain't happy, nobody's happy.
Thirteen children lived in this house. It would forever puzzle me how a woman could give birth to thirteen children, with the reverence this woman felt towards them. There was much love on the surface but discipline was a way of life there. Things were done in a military-like fashion. There were many jokes made about them over the years and to this day in remembering the days of my childhood I always think of this family on my block. Recalling …
If momma ain't happy, nobody's happy.
There would be days, all of them were outside. Bitter winter days for which you or I would opt to stay inside with a cup of hot chocolate by the fire. At the time, (we were kids) we would laugh and make fun, not knowing 'til later what was behind it.
If momma ain't happy, nobody's happy.
Their father was always working. Momma was almost always in charge of the brood with poppa being home only on Sundays. He was a very soft spoken man; appearance immaculate and starched, always in a white shirt and tie. He worked full time for a newspaper; part time somewhere else. He reminded me of William Powell in the "Thin Man" series; a sense of humor, a cigarette, a cocktail. I always saw him smiling, newspaper in hand, almost every day returning from work. However…
If momma ain't happy, nobody's happy.
Upon occasion, I would go over to this house and play. There were three children in my age group, as their mother was pregnant every ten months or so. As it happens, I liked those three the best. I had dinner in this house as well. The kitchen seating area of this very large old house that had three floors and a fully renovated basement, consisted of two full length picnic tables pushed together to make one very long table. Dinners were always spent together *no-matter-what*, and were generally prepared by momma and the older children. And as always …
If momma ain't happy, nobody's happy.
The preparation of dinner, which required the amount of food you or I would see at our families house for Thanksgiving, was at least a two to three hour ordeal everyday. Everyone would have a task. I was a guest and wasn't allowed to help out. They were usually a 'well oiled machine', everyone knowing their job, and doing it without complaint. I was in awe of it all. Except …
If momma ain't happy, nobody's happy.
Talking about school subjects was always encouraged, but not mandatory. Sometimes there would be jokes, almost always, some arguments of the 'goings on' in the house in "who did what to whom" forum. I liked being over there, and felt like I was in some sort of an amusement park at times. You were expected to clean your plate. Nothing left, not a trace, almost not worthy of being washed, those plates were. Again ….
If momma ain't happy, nobody's happy
I would leave there feeling good; not wanting to go home. I thought this was the ultimate fun family. Everyone

working together as a unit. The facade, happy and close-knit. I wished at one time that this was my family. I would be happy as a pig in mud if I lived there. I had no idea; the wrath of …
If momma ain't happy, nobody's happy.
What went on behind closed doors could be heard in the summertime because all of the windows in the house would be open. The stuff you didn't hear would be visible on at least one, but more-often-than-not, several, of the children the next day. But I never fully comprehended the violence in this family until I was almost a teenager.
Momma was an alcoholic, poppa too, but he was usually very happy when 'medicated'.
Nothing ended happily here, nothing.
UPDATE
I wrote this almost three years ago, and knew of the fates of only a few of the children from hearsay. I ran into one of them in a public place, just two days ago. I knew her face immediately, because the entire family looked like someone took an identical rubber stamp to all of their faces. You could always spot one of the "Smith's" (I'll call them) in a crowd. She told me everything and I followed it all. I could still fire off their names in rapid succession, because it was a game we used to play when we were young. It was the ultimate 'trivia' challenge of our time …name all of the 'Smith's' by order of birth; as fast as you can.
There were eleven girls and two boys, but fifteen pregnancies in all. A set of twins did not make it to term, and another child was stillborn. The first son was the sixth child born, and is a couple of years older than myself. The second son was the twelfth child of the thirteen total.
The oldest girl is sixty now, and was the first one to run for her life out of that house. She moved far away, got herself an education, and is now a successful businesswoman.
The second (I knew of this) died of AIDS.
The third is currently very sick, HIV positive, and still uses drugs.
The fourth girl popped out a bunch of kids, and had them all taken away from her.
The fifth girl is in jail.
The seventh girl has not been heard from in years, and they suspect she has died.
The eighth girl, (the one I ran into) is struggling with health problems, but has been clean and sober for many years, never married, nor had any children.
The ninth girl has been arrested for violent crimes several times. She had two children that lived with their father until they graduated school, and went on to have careers of their own.
The tenth, eleventh, and thirteenth girls all have chlldren, and are also alcoholics.
Did you notice that I left out the two boys?
Both are in mental institutions. ***Both of them***. (This pisses me off, and also makes me very sad) Poppa died a couple of years ago. He died a sober man. He had checked himself into a detox over two decades ago and never looked back.
Momma — The woman that beat the shit out of every single one of these kids, (and now I know from the daughter that I ran into, poppa, as well) now resides in a comfy condo in Florida, thanks to the life insurance poppa paid *no-matter-what*….and the sale of the big fucking house he bought, and God knows what else….to live out the rest of her days.
Only one child speaks to her, and she has never met any of her grandchildren.

The Scourge of Rape. Yeah, whatever.

Paul Elam · 22 February 2011 · Archived copy · Original

I want to have a T-shirt made. “I Survived Rape Hysteria,” it will read. It will come with a special ribbon the color of bullshit that can be pinned on other clothing or put on the bulletin board at your local grocery store. Then I will pass them out to every man, woman and child in the western world.

We’ll have all sorts of fundraisers and political events so we can make more T-shirts and ribbons. We can start with a rape PSA marathon. You can ask donors to pledge a given amount of dollars for every hour you sit tied up in a chair, forced to watch an endless stream of public service announcements designed to spark your outrage at the oh so egregiously violated victims of rape. Perhaps they can pay by the tear, whether you’re crying over the victims or over their screeching and caterwauling.

We’ll make posters and bumper stickers of little baby feminists and caption them with “Rape Hysteria Begins with Her.” And we will appeal to the psychiatric establishment for a new diagnosis, Sexual Assault Whining Empathy Disorder, maybe give it a catchy acronym like SAWED and take that to the media and raise money for the victims of the pernicious and debilitating newfangled disorder.

And then we’ll take every biased, shamelessly politicized study and book on the subject of rape and have us a bonfire. We’ll gather round the flames and chant like Hare Krishna’s. We’ll do shots and howl at the moon; maybe watch a few careers go up in smoke while we are at it.

And then our day of liberation will come. We will turn, as one unified, thundering voice, to every over acting, histrionic, T-shirt slinging rape hysteria retailer and say, “Thanks for sharing, now shut the fuck up.”

“And by the way, take off that stupid T-shirt, you are not a *survivor*.”

And that is the fundamental problem here. We have taken rape, a serious crime among other serious crimes, and elevated the victims to such an exalted status that we have lost our sense of reason, and our priorities.

So let’s start restoring some sanity to this matter with a proclamation to all those *survivors* of rape.

If your rapist didn’t try to kill you, you didn’t *survive* anything, you only endured it.

And if your rapist did try to kill you what you survived was a murder attempt, not the rape. So please, get off (and take your advocates with you) your damsel in distress elevator to hell, and quit feeding off the bottomless hog trough of public sympathies.

You are not and never were the only people to be harmed by a crime. And what happened to you is not worth any more attention than things that happen to a lot of other people whom no one else gives a damn about.

When I was a young soldier I had the misfortune of being robbed and beaten while walking back to the barracks from an enlisted man’s club late at night with a friend of mine. Four men, all armed with some variation of a club, literally jumped out of the bushes and attacked us.

I suffered a couple of broken ribs, head to toe bruising and a couple of fairly respectable cuts. My friend was struck on the head with a wine bottle resulting in a severe concussion and 17 stitches in his scalp.

We were both stripped naked and left on the side of the road in 20 degree weather.

The Army Criminal Investigation Division (C.I.D.) questioned us *like we were the criminals*, caught exactly no one and went on to fail at other investigations in pretty short order. The guys in the barracks turned it in to a joke and made fun of us for a month or so.

Shit happens.

Am I a survivor? Of what? No one tried to kill me, and before you start I won’t even entertain any nonsense about “what could have happened.”

What happened was I got beat up and robbed. And the next thing that happened was that I moved on with my life, having learned some lessons about dark streets and being without protection. Yes, I played a role in what happened to me, horrendous as that thinking may be to victim mongers and sympathy addicts.

I never expected to go on Oprah, though that was way before her time. There was no *speshul* victims unit with bad guy catchers that doubled as Dr. Phil, no telethons or Take Back the Night marches, no political speeches or outraged advocacy groups screaming “Never Again!” at the local media and then holding their hands out for some

cash.
And there sure as hell weren't any T-shirts.
Nor were any necessary.
And to those of you seething about now, poised and ready to retort with cute little tidbits like "You're not a woman! You have no idea what it is like to live in constant fear every time you go out alone!" Please spare me. Society blew its chance to make me a perpetual victim when I was mugged.
I am sure if there were politicians that were out there pushing phony stats about how 1 in 4 young soldiers would be beaten and robbed; if the media was sending out doe-eyed reporters wanting to hear my speshul story; if advocacy groups had monetized my circumstances, slapped it on a T-shirt and "poor pitiful deared" me into the idea that the consequences of being robbed were somehow more egregious and damaging than what anyone else went through, and that it was a plague very likely to affect me, and all young soldiers, again, and again and again, then yeah, I might just have started pissing my pants instead of learning to take better care of myself.
Helplessness is the calling card of victimhood, and the bread and butter of those who exploit it. And the net result of all this in western culture is that being raped has become quite an industry.
You want some perspective on rape? God knows you likely need it. Consider the thoughts of Rhonda Cornum, a U.S. Army pilot and flight surgeon that was shot down and taken prisoner of war during the Gulf War. She was sexually assaulted by the enemy while in captivity.
"Since everything that happens to you as a prisoner of war is non-consensual, then the fact that one thing they did was non-consensual is not very relevant," she told the *Washington Post*. "So then you have to organize the bad things that can happen to you in some other hierarchy. My hierarchy was, is it going to make me stay here longer, is it life-threatening, is it disabling or is it excruciating. If it's none of those things, then it took on a fairly low level of significance."
A fairly low level of significance.
Now that was worth repeating, and right from the mouth of a *survivor*.
And Cornum was a survivor; not of rape but of being shot down and taken prisoner during a war, and of the war itself.
I say all this not without empathy for rape victims, most of which are men. I know that won't wash with some. But that is also part of the overall problem. We have not gone hysterical over rape in this country, just women who are raped, or who allege they have been raped, or who have fuzzy childhood memories that they are not quite sure of, or who have jealous boyfriends and want to cover their ass after banging five guys on the bathroom floor of a college dorm in New York.
And if we don't care about the struggles of men, we care even less about the struggles of convicts. But let's, just for shits and grins here, pretend that male inmates are human beings. Don't worry; it's only for a couple of minutes.
But assuming they are human and therefore warrant inclusion in our perceptions about issues like rape, then being a rape victim, when we strip away all the Dworkinesque hoopla, is pretty much male dominated territory.
The overwhelming majority of sexual assaults in this country happen to men who are incarcerated.
But they don't issue survivor T-shirts in prison. In fact, we have the entire system set up so that weaker men can be raped at will by stronger ones in the prison hierarchy; so that, in fact, those weaker men can become the chattel of the stronger ones. It's a regular part of prison life and we do exactly nothing about it because it's happening to men. Feel free to add 'fake' to the list of adjectives used to describe society's largess where it concerns the victims of rape.
We live in a culture that enables and encourages the rape of men in prisons, indeed the position of "Well, that's what happens to your ass (pun intended) when you go to prison, deal with it," is the default.
But, of course, if a woman goes to a bar, gets shit faced with a stranger and goes to his hotel room only to have second thoughts that are expressed in the form of mid coitus screaming, or better yet, the next morning, we are loathe to say a word. Oh no, that would be blaming the victim. And we are not supposed to blame the victim. Ever. Well, the female ones, anyway.
It shows the sadly degraded nature of our social consciousness, and proves, as has happened in other quite similar situations, there is no such thing as a rape advocate, just *women's* advocates, continuing to do their best to scrape a

few bucks out of whatever happens to women, or whatever they happen to bring upon themselves.

In The Shadows

J Galt · 23 February 2011 · Archived copy · Original

Recently an article was posted on our favourite site, AVfM, taken from the blog "A Shrink For Men" authored by Dr. Tara Palmatier, PsyD.. Paul had chosen to retitle it "Dr Phil Can Suck It". It was originally posted as "Dr Phil and Domestic Violence: Only Women Can Be Abuse Victims," by the good Dr. T. The material referred to was originally televised for entertainment with the caption "Afraid of My Husband." Dr. Palmatier provided an excellent article overall; it challenged the notions we have all come to roll our eyes over regarding men as the de facto "perpetrator." The attached video however really made me stop and think. So much so that I really had to get it down in this responding piece.

If ever there was a post hypnotic victim gulag, this would be the frontier.

I think it bears mentioning once again that the grand and prestigious "Dr Phil" is an entertainer and nothing more. I see no accreditation attached to his institution of entertainment suggesting any higher learning than juggling, fire breathing or "songs to salve the soul," of which the latter, no doubt, he and his acomp, acompnee, accompanist Oprah, specialize in. I have a long time disdain for shake and bake psychology and popularized problem solving. Just because the "mob" in the Coliseum gave thumbs up, does not put a problem to rest.

In the case of the above mentioned video, what struck a chord with me was a statement made by the 12 year old son: "My mom talks to me about why they fight." It was this statement I found once again haunting me. I have heard and seen this all too many times in my life. I'm not a councillor or psychologist, just an experienced parent. I have seen the damage this kind of behaviour promotes in a family as it morphs into an unqualified and unchallenged perception. Narrating the context of an intimate relationship to a child of that relationship can only result in emotional and psychological damage.

The damage it does may never stand to be corrected.

To consider the language and insight that a 12 year old possesses should almost make it self-explanatory. They cannot navigate the depth or complexity of relational bonds or the implications of choices that may result from the perspective that they are being given. In simple terms they don't speak the language, they don't understand the adult experience of disappointment, betrayal, sorrow, worry, fear, love, sadness, infatuation, joy.

Often a child can be set right emotionally with a hug and loving words of reassurance. They cannot understand the circumstances that support the expression of complex adult feelings. Children can't understand the frustration a parent can express after a particularly hard work day. It's not in their experience. Because of this lack of experience they also cannot understand when or why they are being manipulated. It can only be understood as manipulation as there can be no balance of power in understanding or accepting the message. The child is immediately overwhelmed by information that may be contrary to their own understanding and perception.

It is, to my understanding, a covert attempt at emotional manipulation and coercion of a child to take sides or accept conclusions regarding family turmoil. The very thing a child would in most cases choose not to do is being implemented by the mother. I judge it as malicious because it is covert and cannot be a healing remedy of openness and honesty. If it were a remedy the talks with the child would include the other siblings, the father and possibly a councillor.

This is the very moment a child becomes orphaned and parentless. The parent has removed the boundaries of the child by assigning them the status of confidant. The breach of their emotional boundaries occurs with a narration of new understandings that cannot be filtered by their own experience and the child begins to feel by proxy, feelings that are not they're own.

They are coerced into being an emotional equal, to accept the emotional status and burden of their confidant; to lose the safety, security, innocence and happiness of their world. The absurdity of what has been described as "parental alienation" is a myopic look at a circumstance from the adult perspective. That one parent would alienate another parent is part of the adult rhetoric common with a battle for custody and hence a battle for ally's. It is not difficult to understand that the moment the boundaries of a child have been breached both parents are alienated and the child has lost two care givers, two protectors and two advocates of their security and happiness. As an added injury they

have had the context of their childhood removed.
In the grimace of today's single parent homes and more often single mother homes is it any wonder that children are floundering socially? They look like children, they act like children, but all too often they talk like a parent. These are children that have been stripped of their own perceptions and are now living a life by proxy. When they reach an age that may allow them to intuit that something is wrong or begin to mourn the loss of themselves in depression they are immediate candidates for psycho-active drugs.
Ask yourself if you have ever heard a child say they have no feelings? What is left of their feelings if they believe those very feelings may betray a parental confidant? The only way they could experience this is when their feelings have been replaced by someone else's and they are awaiting instructions on what is important and what to feel next. These children have had their childhoods stolen from them, they have active minds like all of us and they are now active with worry over adult issues they have no power or control over. How does a child in this state apply themselves to school work? How can they focus? How can they care? How can they communicate their experience? How do they cope? This is nothing new it's a common familial process that many subscribe to. I have no doubt that some reading this piece may now be considering how they themselves were affected and how such influence formed their maturity and adulthood. You may be thinking back to days when parental hostilities or influences overtook your childhood and your innocence.
I have noticed this in intimate relationships I have had with women who were to close with their mothers. They characterized their fathers and men in a way that was consistent with their mothers and were unable to communicate their own feelings in a personal way. One partner would lose control at an intimate moment and blubber and bellow in a panic when confronted with her feelings. Her mother was married to an alcoholic and found it much easier to hate her partner than leave him. But she did not miss an opportunity to solicit pity and support from her children or those around her for any effort she was forwarding. I was invited many times myself to think less of the man for his crimes against her and offered a beer or a drink for my troubles. That same partner once told me her life and our relationship would be so much easier for her if I was an alcoholic. I guess she already had the manual; no self-discovery required.
In another relationship my partner spoke openly about her father having an affair and the impact of it on her mother. It was apparent to me that both mother and daughter expressed themselves in a similar passive-aggressive style. I find these types have a favourite phrase they like to use, "I was waiting for the right moment to tell you". This is such a cute thing to say it really only deserves one response. "Next time let me know and we can wait together."
I recall a conversation with the father in which he said he felt like he had been waiting for too many years for a relationship with his wife to begin. I may not believe in adultery, but that doesn't stop me from understanding why or how it can happen. It is typical of the passive-aggressive group to crave attention while remaining aloof. This comes second only to their desire to see themselves as perpetual victims. I am convinced that this is the heart of feminism itself. Their rhetoric is embodied by their victimization and the attention they crave that accompanies it. Though they may claim not to hate all men, they simple fail to love them.
I believe in relationships like this that individuality doesn't really exist. These women were eventually unknowable and likely also to themselves. What appears as individuals is really group think beliefs and strangely a group feel emotion. I would suspect the dominant thoughts, beliefs and emotions are more often those that function covertly and in the shadows. There is a difference between life experience and a fabricated set of emotions. Once you find yourself in new emotional territory particularly as an adult, panic may be your only skill. I am beginning to believe the simple act of communication may be the very first sign of emotional maturity and health.
It is for relationships like this, the dysfunctional exchange of pathologies that are so common in families that we are all challenged to acknowledge the individual in our children that is trying to survive, thrive and mature. It would be a gesture of love and a strong message from men and their movement towards change that they acknowledge, embrace and respect this childhood evolution. To find the personal depth and integrity to nurture it, after all childhood is for children.
Support the campaign to recognize that "CHILDHOOD IS FOR CHILDREN"
The three most valuable things to offer this campaign to support "CHILDHOOD FOR CHILDREN" is

1) Your time to listen
2) Your understanding
3) Your love

Send a note to Tom Leykis, score four bucks for AVfM Radio

Paul Elam · 25 February 2011 · Archived copy · Original

The ever resourceful and persistent KARMA has once again pitched in with more than his share of help for A Voice for Men. This time, he has pledged to ante up two dollars (matched by Cumbria) for every message sent to Tom Leykis about the new AVfM Radio program set to debut Tuesday night at 9:00 EST on Blog Talk Radio. And here is the deal. After buying a $2,500.00 BTR membership, a new laptop dedicated to the show, condenser microphones, filters, voice modification software, **backups for everything**, and quite of few other related expenses, we DO need the continued funding. So let me ask you to help us out here by FLOODING Mr. Leykis with messages. It just takes a minute, and you can do it by simply clicking

here

I just sent mine, as follows:

Hey Mr. Leykis,

Ma boys and me are firing up a Blog Talk Radio show called A Voice for Men. I'm the host, Paul Elam, founder of avoiceformen.com and former Editor-in-Chief for mensnewsdaily.com. avoiceformen.com is tracking toward 1 million hits a year; steadily growing.

Suffice it to say that almost all of my readers, and future listeners, are huge fans of yours. We're hated by pretty much the same people, too. I've been dogged by the New York Times, CBS News and Ms. Magazine.

My readers were more than generous, donating a nice bag-o-cash to help me get things started. And the fundraising continues in some very creative ways. A reader just now offered two dollars a throw for every message sent to you regarding the new show. This is my two bucks worth for the million dollar man himself.

That would be you.

Please keep up your great work, and if you get a chance visit blogtalkradio.com/avoiceformen any time after Tuesday, March 1, 2011 and give us a listen.

Kind regards,

Paul Elam
A Voice for Men Radio, avoiceformen.com

Thanks again to KARMA who never stops working for this movement.

Gentlemen, Start Your Engines

Paul Elam · 25 February 2011 · Archived copy · Original

With thanks to Factory- PE
[image]
Click for printable size

Assange to be Extradited, Tyranny Marches On, Valenti Orgasms

Paul Elam · 25 February 2011 · Archived copy · Original

The inevitable has happened. Julian Assange has lost his fight against extradition to Sweden, where he will go to face rape charges. His conviction is almost as much a given as the rubber stamp ruling of the British judge that is about to hand him over to the Swedes.

It's a story with an abundance of subtexts. As gender ideologues rail about his vile but completely unproven predatory habits with women, and mindless American nationalists chant for him to be burned alive for seditious criminality – just as imagined as his rapes, there is the certainty that the truly germane implications of this story will be lost in the media melee.

The facts are simple, here. Assange exposed and embarrassed a number of powerful government functionaries across the planet. He will pay for that, and it matters not whether he did anything illegal, as evidenced by the fact he is being extradited for alleged rapes that Swedish prosecutors found no merit in before American intervention into their legal system.

Can you imagine for a moment what sort of flimsy nature that allegations of rape must have to be rejected by prosecutors…*in fucking Sweden?* Sweden is to feminism and misandry what Columbia is to cocaine and car bombs. This is the same country that is considering putting the burden on men to prove innocence of rape rather than the onus being on the state to prove guilt. (Our very own überbitch Jessica Valenti gives the idea thumbs up for The States.)

And that brings into play the other fact.

For years MRA's have been branded as delusional for the belief that feminism, rather than being a movement for equality, is in reality just a push for female privilege at male expense. It's the modern equivalent of theories pushing the idea that Earth was not the center of the universe – in the age of Copernicus.

But it is really the least of evils that feminist doctrine is visiting on the western world. As we see it play out, the equal but special status gifted to women in western culture is just a secondary symptom of a much more primary affliction. What we are actually seeing here, and will see more of in the future, is that feminism is just one of many State instruments used for reprisals against anyone it chooses, at will. And it will ultimately result in the oppression of everyone, not just men.

Have you ever wondered why you see feminism and egregiously sexist pro female laws being enacted in the most unlikely of places? We now have women only parking spots (extra wide for bad drivers) popping up all over South Korea.

We have women only train cars in India, where the cops, if you are a male unfortunate enough to wander into one of those cars, will supervise your beating and humiliation by female passengers. If you happen to run in to an especially hard core enforcer, he will throw you off the train, while it is still moving.

In China the divorce rate is climbing at a rate that would impress Robert Goddard, all since the adoption of "western values" that commenced in earnest in 1979.

That's western, read FEMINIST, values. Not so coincidentally China, which still maintains state control of printing presses, has also been churning out a quickly building library of feminist literature.

And of course we are seeing all manner of United Nations efforts to help the spread of feminist ideology across the globe.

If you want to understand all this, you need to take a different tack than just following the money.

This time follow the *subjugation*.

The principle is simple. Women control men. The State controls women, and by that extension, everyone else. Men are, by nature, too weak to stand up to it, because it would mean standing up to women. And women are, also by nature, too self-interested, hypergamous and gullible to resist the carrot the State is ever dangling in front of their faces.

So all you have to do in order to exert total government control – with voluntary acquiescence – is effectively exploit the innate characteristics of men and women. Give women speshul status, a parking spot here, a train car

there, an arts degree that makes them feel educated when the opposite is true; feed them a constant entitlement message and point a villainous finger at men who are cornered into the position from which their only way out is at the risk of sexual rejection and female ridicule.
Voilà, a great big pair of shiny social handcuffs and a blanket gag that the general population will line up for with smiles on their faces.
And it leaves governments in the position that all governments just love to be in:
Free to do whatever the hell they want with scarcely a worry that anyone will object, much less rebel. And a quick remedy for the few that will.
If you think that is one hooting howl of a freakazoid conspiracy theory, perhaps you can explain why Gloria Steinem's efforts were funded by the CIA.
To understand it better, consider what this has netted women. Sure, we have more women C.E.O.'s than we used to have, doctors and lawyers too, most all of them towing the feminist line. But the average woman has now only moved into the most powerless of all positions; that which was formerly occupied by western men.
They have become low rent providers, who, because they don't have the skills or resources for comfortable self-sufficiency, turn to the state for the confiscated earnings of men. They demand and get a state apparatus that redistributes just enough male income their way add a slice of cheese to their fast food burger at lunch, but they are nowhere near roaring like Helen Reddy. For every Martha Stewart there are tens of thousands of bus riding, paycheck to paycheck living wage slaves.
The only roar you hear from them is when they open the light bill.
I am sure arts degrees feel good on graduation day, but what they lead to for most women is dead end, low paying jobs shuffling paper and trying futilely to maintain happiness while wearing the corporate anchor around their rapidly aging and increasingly single necks.
It has left legions of them downing anti-depressants like popcorn and droning endlessly about the fact that there are no good men left.
And despite their meager incomes, the state is collecting their tax dollars and spending part of it to keep convincing them their poverty and discontent is a function of patriarchal sexism.
It pretty effectively keeps their fingers on the trigger, fueling a production line of would be accusers. Pity, though, as time goes by they don't seem to be catching on to the fact that they have been played all along.
And used like pawns, just as they are in the Assange case.
Sure, Anna Ardin and Sofia Wilen are two lying skanks that are likely reveling in the idea that they can send an innocent man to prison. And no doubt their actions are causing tingles of anticipation, starting in hyper-feminist Sweden and crossing the waters fast enough to make Valenti cream her pants right here in America the Beautiful.
But the big picture here is bigger than the combined ass flesh of all the bimbos involved. This is not just the typical female finger pointing we have been accustomed to in the western world. This is a state orchestrated frame job, using one of the more powerful weapons in their arsenal, modern women. Skeezers Ardin and Wilen are just useful idiots in a game they lack the intellectual capacity to comprehend.
I can almost hear the conversation that happened at the American State Department.
Government thug A: Unfortunately he hasn't broken any laws.
Government thug B: Shit! There has to be something we can do.
Government thug C: Hey, wait a minute. Wasn't he in *Sweden* once?
Thugs A, B and C, all smiles. From there on it was just a matter of a few phone calls.
In a culture typified by brainwashed women, who can somehow manage sufficient denial to believe that being on the strings of puppeteers is empowerment, any sort of abuse is possible. And as we can easily see in the Assange case, it is happening in front of an entire world that can't, and won't, see it for what it is.
I don't know for sure if MRA's will ever become the threat to governments that Julian Assange is, but I do know one thing for sure. As much as I would like to meet Pelle Billing and shake his hand, he will have to come here for the occasion.

The Violence Behind Feminism's Humanist Masquerade

John Hembling (JtO) · 26 February 2011 · Archived copy · Original

Several months ago, I wrote an article addressing a public statement by the radical feminist Jessica Valenti. The Washington Post [1] published an article authored by Valenti on December 12 2010 in which she argued for the reversal of the burden of proof onto the accused, in criminal trials for the crime of rape.

For the sake of clarity, I will copy the paragraph in which Valenti states the case for presumed guilt.

It reads: *In fact, some activists and legal experts in Sweden want to change the law there so that the burden of proof is on the accused; the alleged rapist would have to show that he got consent, instead of the victim having to prove that she didn't give it.*

The deliberately obtuse will claim that Valenti is merely commenting on somebody else's position, with her vague attribution to "some activists and legal experts in Sweden".

What experts? Valenti doesn't name them. She does directly quote a Swedish feminist, Johanna Palmström, but doesn't attribute the argument for presumptive guilt to Palmström. Wherever Valenti got this idea, she owns it now, and it's Valenti arguing in its favor in her Washington Post article.

She is, of course not the first feminist to push the perverse idea of presumptive guilt.

Linda Bourque argued for presumptive guilt in rape accusations in her 1989 book *Defining Rape*. Susan Caringella, a sociology professor at Western Michigan University, called for the dismantling of what she calls overzealous protections for men in her 2008 book Addressing Rape Reform in Law and Practice.

No such overzealous protections exist, in fact, women accusing men of rape are commonly protected with a legally mandated anonymity, while men accused are smeared in the news prior to any legal or evidentiary inquiry.

I previously suggested that Valenti, in her advocacy of presumed guilt, recognized that by striping the right of habeas corpus from half the population, she understands and seeks a much more violent society; a society in which individuals cannot settle disputes through the courts, but must fall back on vendetta and violence because the system of law has become one of apartheid.

This is the outcome which logically follows the transformation of criminal law into a law of privilege for one group, and presumed guilt for another, based on sex.

Some critics of my analysis jumped to the absurd conclusion that I was actually threatening personal violence if this trend towards apartheid continues. The rhetorical contortions necessary to transmute a prediction of increased violence into a threat of violence is not unusual for opponents of men's rights.

Having experienced substantial violence in my life, I can say with certainty that a society in which justice take the form of personal vendetta is a prospect I find abhorrent. The knee jerk attempt to characterize my analysis as if it were threat might be charitably seen as an honest but stupid misunderstanding. Or, the reading of my prediction of a more violent society as threat can be more realistically interpreted as a personalized straw man attack, pursued with the complete understanding that stripping away habeas corpus will leave many individuals with no options but violence in the settlement of disputes.

When the law is corrupted into a tool of wealth appropriation, apartheid, and privilege for one social class at the expense of another, I can see no possible outcome except a dramatic increase in brutal and deadly violence. If anybody still chooses to interpret that prediction as a threat, then I can only conclude that they're deeply stupid, or wildly dishonest.

I still say that Jessica Valenti wants women to be killed. The alternative is that she is too stupid to understand what she's arguing for. But that possibility must also encompass every single feminist arguing in her camp; too stupid to understand what they're pushing for.

Feminism, the ideology to which Valenti, Caringella, and Bourque all subscribe has been variously described by its critics, including me, as an ideology of female supremacy. I now think this is only partly correct. It encompasses the deeply bigoted notion of supremacy of one biological demographic over another, but it is more accurate to consider feminism as a doctrine of violence.

If you'd like a few examples of this, consider mandatory arrest and primary aggressor laws. These laws mean that in

cases of domestic violence – police have no discretion about whether to arrest somebody. Because domestic violence public service announcements and other propaganda universally depict men as aggressors – a portrayal wildly at odds with the stats on DV, [2] This means that the police act as feminist enforcers. Women can and do use the police as muscle to remove male spouses based solely on the woman's discretion and say so. [3]
A report paid for and prepared on behalf of the US department of justice called "Violence Against Women: Synthesis of Research for Law Enforcement Officials" discusses domestic violence police intervention, and identifies only women as victims, and men as perpetrators, despite the large body of publicly available research [4] indicating gender symmetry in Intimate Partner Violence.
In cases where men are the victims of DV and calls for help from the police, it will likely result in that male victims arrest[5], rather than help. If you think this isn't violence because it's done through state funded enforcers, you're delusional.
Another example is the funding and enforcement of the Violence Against Women Act; a set of laws providing extra protection for women, and fast track conviction for men, in spite of the well documented fact that men are far more likely to be victims of violence overall[6], and roughly coequally victims of domestic violence.
A policy to reduce violence against the group already least impacted by it, through the abrogation of legal rights of the group already most affected is tantamount to a policy of increased violence against the latter group; *men*.
Another example of systematic violence perpetrated by a violent ideology is the popularization of the foolish and hateful idea that every adult man is a potential pedophile. It's social convention, and not legitimate research which brands men the offending demographic in the sexual abuse of children [7]. Because of the perpetuation of this falsehood, men must curb their normal, healthy, natural inclination to enjoy interaction with children.
To illustrate the point, consider the previous sentence. Did you picture something lurid when I mentioned men enjoying interactions with children? If you did, then you've at least partly bought into that poisonous lie. [8]
The reality is that women are the overwhelming majority of abusers and killers of children. The lie of ubiquitous masculine predation on children forces men to sequester themselves away from them out of self-preservation. That is inarguably violence done against men, and violence done against children.
How about workplace deaths? Organized feminism never ceases to remind us that women earn less than men. They'll imply, or sometimes claim this is actually women being paid less to do jobs men are paid more for. [9]
This is false. In fact, on average, women choose jobs which afford them greater flexibility and access to friends and family[10].
Men, by contrast, tend to select jobs based almost exclusively on income. Because in our society, income is what men are valued by. However, as many times as the proponents of Big Feminism will argue for equalization of income outcome, you never hear an argument for the reduction of the percent of men who die doing their jobs. [11] 93 percent of workplace deaths are men.
The continued willful ignorance of this fact, while whining/ lying about income, is violence.
The National Organization of Women, one of the most prominent feminist organizations in the world has. on the landing page of their website, a list of their top 5 "issues," one of which is stopping violence against women. According to the Bureau of Justice statistics, men are overwhelmingly more likely to be the victims of violence,[6] but the NOW is only concerned with stopping violence against women, not with stopping violence in general.
In light of the DOJ stats showing men as the principal victims of violence, doesn't a focus on violence reduction for the demographic least affected translate to an implicit support for violence against men?
Yes it does, and quite explicitly.
The redefinition of the physical expression of love between a man and a woman, as a crime, is, itself, an act of violence against those who would give physical expression of love. "All heterosexual sex is violence" – said Andrea Dworkin, whose writings are still a staple of women's and gender studies classes at universities in the United States and Canada. Dworkin doesn't represent mainstream feminism, I hear somebody complaining?
Why, then, is her writing still used to teach university students to hate men?
Now, to avoid this becoming a tedious recitation of the forms of violence, I'll limit the list to what I've mentioned. The complete list could extend to hundreds. Feminism, to be sure, is a doctrine of violence. We are simply bamboozled into thinking otherwise because the most obvious feminists do not themselves beat people with their

fists.
Their violence is considerably more varied, and indirect.
One of the most remarkable features of this poisonous ideology of violence is the lengths to which it's proponents will go to delude the laity, and delude themselves. This is illustrated in a Ted Talks lecture [12] given by feminist author Hannah Rosen, in which she publicly excoriates her own son, in front of her daughter, with the help of her husband, telling her baby boy that due to his masculinity, he is a lesser person than her daughter. She played the video of this humiliation of her little boy to a packed Ted Talks audience. Hannah Rosen performed this amazing act of cruelty thinking that she was actually doing good; that her actions were ethical.
Does some part of Hanna Rosen's mind recognize the deliberate, calculated harm she's doing to her son, and to all men in herself congratulatory preening lectures on feminism's dominance of the public zeitgeist? I don't know. I hope so.
Does anyone debate that this damage inflicted on her son is not violence?
How about the use of shaming language by proponents of feminism to silence any criticism or dissent? This is so common that a [13] bestiary of the most frequently used ad hominem arguments specifically targeting dissenting men can be found cataloged in a document called the anti-male shaming tactics catalog.
Is the silencing of debate through personal attack and shame not a form of violence? [14]If it's not, then a vast majority of what feminists claim as violence against women must be summarily discarded without examination. Or maybe we live in a universe where that knife only cuts in one direction. Men can't actually be victimized, because of the unique position of power they occupy. This is a clever piece of agitprop from feminist ideologue Marilyn Frye designed to de-legitimize any man's expression of pain, and to validate any verbal or physical violence done to a man.
We also have the difference between depictions of rape against a woman, and depictions of rape against a man. In our mass produced entertainment, a woman raped is a horror, a shock, and an outrage, as it should be. Rape is a horrible violent crime. If our media depicts or describes rape committed against a man, it's comedy.
Rape, when the victim is a man, is comedy, because feminism is a doctrine of violence.
Speaking about entertainment, why is it that almost all male figures used in advertising are depicted as buffoons, idiots, cretins, and infantilized boy-men? Women are portrayed as beautiful, clever, patient, wise, and in every way that matters, superior.
Can you imagine the consequences to an advertising agency who cast any other biological demographic as naturally inferior, used that for comic effect to sell car insurance, golf clubs or prescription drugs?
As long as its men portrayed as stupid, everything is Kosher, right? After all, the majority of the television audience are female[15].
In spite of the endless fraudulent claims by feminists that the real lifetime earnings imbalance which exists between men and women is the product of women's oppression, women control 65% of the disposable income spent by individuals in the world. Regardless of who earns it, women spend it. This disparity is increasing, and by 2028, women are expected to control 72% of discretionary spending.
So denigration of men, violence against men, even killing of men is all just fine in feminism-land. Women are the majority of voters[17], entertainment consumers, and disposers of disposable income.
Women are in charge, and the violence of feminism's doctrine is done indirectly, at once removed, or hidden behind language. It's easy to be fooled into thinking feminism is something other than a doctrine of violence.
So, faced by 40 years of escalated violence against the male sex through media, through the courts, through the family courts, through the education system, have Men, the proclaimed great oppressors and rapists responded with escalated violence against women?
The unthinking, knee jerking response from proponents of feminism would probably be a shrill and hysterical yes. But I'd prefer to consult the statistics of the department of justice.[6]
The statistics collected by the United States Department of Justice indicate steadily declining rates of violent crime victimization for both women and men, but a consistently higher rate of violent crime committed against men.
So in light of the knowledge that men are far more often the victims of violent crime than women, why do media messages about stopping violence always focus on women as victims?

Are the producers of these messages unaware that men, and not women are subject to the majority of violent crime. Ignorance is implausible. What's more realistic is that our society doesn't actually care about violence done to men, we have no sympathy, and the agencies seeking funds are far more concerned about rent seeking than solution seeking. So they focus on a victim demographic more likely win emotional support and funding. Actual rates of violence don't really matter, as long as there is enough damage being done to photogenic female victims to keep the money flowing.

Are you paying attention?

Damage to women is at the core of the victim industry's business model. Damage to men is incidental. Well, almost incidental, it serves another purpose, and that's to drive a wedge between men and women, setting them against each other. I'll talk about that in greater depth in another article.

Also, let us not delude ourselves; the violence done by the violent ideology of feminism isn't always against men. [18] Women are the world's champions at killing children. Now in hearing that item of uncomfortable truth, some halfwit will likely screech that I'm saying women are all child killers. No, I'm saying that the US Department of health and Human Services show mothers abusing children at more than double the rate of fathers. How is it that with these stats so readily available, rescue organizations and non-governmental organizations running on a feminist ideology never seem to stray from the narrative that men are the problem full stop.

Are they incompetent? Confused? Or are they wholly unconcerned with actually reducing violence? Or do they simply produce a palatable message that the bad men must be curbed, because that message coupled with real violence done in the real world – never mentioning women as perpetrators – that's the fastest and easiest way to secure funding and sympathy.

Feminism is an ideology of violence. After 40 years of feminist pre-eminence in policy making, education, the courts, and government, anybody still denying this may be beyond the reach of rational thought.

Now i'll conclude with one more point. Feminism is an ideology. It's not a biological demographic. Who listening to this is already fuming that I, a men's rights activist must surely hate women. This is a favorite straw man argument against anyone arguing in opposition to.

Women and feminists are not the same thing, and opposition to violent ideology doesn't mean hatred of women. I'm actually rather fond of women, when

they're not lying to me, or calling me a potential rapist, or lobbying for policy to define my masculine identity as criminal.

[box type="info"]

[1] http://www.washingtonpost.com/wp-dyn/content/article/2010/12/10/AR2010121002571.html
[2] http://www.fredoneverything.net/yyNOWCops.shtml
[3] http://www.ncjrs.gov/pdffiles1/nij/grants/198372.pdf
[4] http://www.csulb.edu/~mfiebert/assault.htm
[5] http://www.dewar4research.org/DOCS/PlightOfMaleVictimsSummaryMay08.pdf
[6] http://bjs.ojp.usdoj.gov/content/glance/tables/vsxtab.cfm
[7] http://www.questia.com/googleScholar.qst?docId=5006569130
[8] http://www.acf.hhs.gov/programs/cb/pubs/cm08/figure3_6.htm
[9] http://consad.com/index.php?page=an-analysis-of-reasons-for-the-disparity-in-wages-between-men-and-women
[10] http://www.swlearning.com/economics/policy_debates/gender.html
[11] http://www.bls.gov/news.release/pdf/cfoi.pdf
[12] http://www.doublex.com/blog/xxfactor/watch-hannas-fabulous-end-men-ted-talk
[13] http://www.womenshealth.gov/violence/types/emotional.cfm
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[15] http://www.bizreport.com/2007/08/adults_watch_but_do_kids.html
[16] http://www.womenwantmorethebook.com/press/septermber9.aspx
[17] http://www.cawp.rutgers.edu/research/topics/documents/genderdiff.pdf

[18] http://www.acf.hhs.gov/programs/cb/pubs/cm08/figure3_6.htm
[3] http://www.cawp.rutgers.edu/research/topics/documents/genderdiff.pdf
[5] http://www.bls.gov/news.release/pdf/cfoi.pdf
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AVfM Radio Show Schedule

Paul Elam · 27 February 2011 · Archived copy · Original

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Two days now, folks, and A Voice for Men Radio will make its first landing on the misandric landscape. One small step for the men's movement; one giant leap backward for feminists, manginas, and white knights.
And so today is an auspicious time to announce the schedule for the first month of programming. Here is what you have to look forward to over the next 30 days.

Episode one- March 1, 2011, 9:00 p.m. EST, U.S..

An Introduction to the Men's Movement

Our debut show at A Voice for Men Radio. This program will give an overview of the men's movement, take as many right hooks at feminists and manginas as we can in an hour, let you hear exactly why the men's movement is growing, and why it isn't going to stop. Paul Elam, founder of avoiceformen.com and former Editor-in-Chief of Men's News Daily is your host. One listen to this show and you will find out why the New York Times, CBS News and Ms. Magazine all have their panties in a twist over the work of Mr. Elam. Strap in and buckle up for this one. This is A Voice for Men you have never heard before.

Episode two- March 8, 2011, 9:00 p.m. EST, U.S..

Violent Women and Government Lies

Join host Paul Elam and listen while he strips the sugar coating off the problem of Domestic Violence in western culture. Find out who is lying to you and why, as well as learning a lot about women's capacity for violence that you probably didn't know. This show will hit you right between the eyes, with the truth!

Episode three- March 15, 2011, 9:00 p.m. EST, U.S..

Cry Rape! The Plague of False Accusations

If you think the rape stories about Hofstra and Duke Lacrosse were isolated incidents, think again. Some estimates put the incidence of rape claims being false at nearly 50%. It's a fact that has cost many innocent men their freedom, reputations and livelihood. Learn how to protect yourself from women who will turn personal regret or embarrassment into a cry of rape. It happens to a lot more people than you would think! [Still awaiting confirmation of an appearance by the crew at False Rape Society]

Episode four- March 22, 2011, 9:00 p.m. EST, U.S..

Psycho Women From Hell- With Special Guest Dr. Tara Palmatier

Life with someone two cans shy of a six pack can range from interesting to stressful to quite dangerous. In this show Dr. Tara Palmatier, psychotherapist and the no nonsense founder of shrink4men.com, joins us to talk about women with personality disorders and the men whose lives they often ruin. Consider this show the first anti Oprah installment at AVfM Radio. "Dr. T" will be a regular guest, well into the future.

As you can see, we have some real goodies line up for you, and we know that as we move along it will only get better. Our show producer Keyster will be handling your calls in to the show as well as pushing all the right buttons during the broadcast.
So, if you haven't already, now is the time to make yourself a part of something sure to bring your views of the world to a much larger audience.

1. Register with Blogtalkradio.com (just click on the sign in and follow the prompts)
2. Click the "follow" button on the show page. (**!! Very important**)
3. Buckle up. This is going to get interesting.

Please note that registering with BTR and following the show will enable you to call in via Skype, and also give you access to the show's live chatroom which is available only during the live broadcast. Keyster will be monitoring the chat as we broadcast and messaging me with your thoughts and ideas.
This is going to be an interactive experience on every level we have available.
I look forward to seeing you and hearing you there. And now for a message from show producer, Keyster:

Some side notes for the listening audience:
1) When I take your call I'll need your name and location.
2) You will then be taken out of "call screening" mode and be listening to the broadcast live while waiting for your turn to talk.
3) You will show up in the caller que and Paul will announce he's taking your call when it's your turn and you will then be put live on the air with Paul.
4) There is about a 5 second delay (just like AM talk radio) so PLEASE turn down your volume on the AVfM player, and listen on your Skype connection or via phone only while you wait to talk and are switched to live, or you will be trying to listen to the delayed version and live version at the same time.
5) There is a chat room feature which I will be monitoring where people can discuss things and pose questions or topics…(although I hope everyone will be listening more and typing less!) We may turn to the chat room now and then to discuss on the air anything interesting or late breaking that might be in there…depending on how the phones are going.
Please do call in and remember CALLERS MAKE THE SHOW as much as the host.
I'm not sure how active the lines initially will be, but we'll do our best to get to everyone…and run over if we have to.
This is gonna be fantastic!
Spread the word!
[/box]

KARMA – One Man Feminist Destroyer

Paul Elam · 27 February 2011 · Archived copy · Original

[box type="note" size="large" style="rounded" border="full" icon="none"]
I don't need to add a thing.
From *KARMA MRA MGTOW* himself:
Ok guys time for the MRA army to invade the asksam blog again, $2 per post this time. We have to pounce on a user called "No rocket science here" You will see why when you read her posts. Shoot her down in flames troops.
Paul could you post this as per the last fund raising effort. [uh, yeah. ⍰ [Oops, added something anyway. PE]
Try not to cut and paste into the website as it plays up, just type into the text boxes.Note also it has a 300 word limit.
Click on picture below for larger image

Click Here to Fembash

[/box]

Confronting Dow Chemical on Misandry: Activism Fundraiser

Anonymous Contributor · 28 February 2011 · Archived copy · Original

The Dow Chemical Company has announced a virtual conference Tuesday, March 1st, called *The Future We Create*. "Covering topics from mentoring young women and fostering executive leadership to gender differences, the hour-long virtual conference will address the issue of how stakeholders can work together to expand women's leadership in chemistry and the sciences."
Quoting from their Facebook page: "Did you know that only 15 of the 72 members elected into the National Academy of Science (NAS) in 2010 are women? : Join 60 of today's leading minds for 60 minutes to discuss, debate and define how women can move the field and industry of chemistry—as well as other sciences—forward."
The implication is that only when parity is achieved – in practice by ousting men from the leadership positions they've earned or eliminating opportunities for new male leaders – will their mission be complete.
Of course, this is all in an effort to promote diversity and inclusion. Accordingly, *all 60 of the conference speakers are women*.
I thought that *A Voice For Men* and *Spearhead* readers might enjoy an opportunity to enhance diversity and inclusion on The Future We Create's Facebook page by ensuring that men's views are represented there too.
Accordingly, I will donate $5.00 to AVfM Radio for every pro-male comment posted on the Future We Create Facebook page, up to a maximum of $400. **[offer upped to $7.00 per comment by KARMA]** Please also copy your comment as a reply here so I don't miss it. *Note: You have to click the "Like" button at the top to be able to post (sorry). If you do not have a Facebook account, you will need to create one.*
As an added bonus, I will also donate $1 to AVFM Radio for every person who adds Paul Elam as a friend on Facebook and $1 to The Spearhead for every person who "Like"s The Spearhead Facebook page by the end of the week.

If you're interested in crashing the conference itself, it takes place at 11 AM ET on Tuesday on Facebook, Twitter, and LinkedIn.
Warning: Link contains head shots of the conference speakers.
While you're at it, why not use your new Facebook account to sign up to follow A Voice For Men Radio, which has just one thing in common with the Future We Create conference: it debuts Tuesday (at 9 PM ET).
– Signed, Your Diversity & Inclusion Watchdog
Addendum: Future We Create is auto-deleting comments on their Wall, but replies to their own comments do not seem to be effected. It is better to respond to an existing comment rather than posting directly on the Wall. And please copy your post here to AVFM in case it gets deleted immediately, so we will get credit..

I'd Give You an "A"

J Galt · 1 March 2011 · Archived copy · Original

It was a Saturday morning, home from the job but busy with the usual weekend tasks. My kids at that time were much younger than now. My daughter was 12; my son 9. It was grocery time, and like everyone else on a Saturday morning the three of us were at the plaza for food.

I always like to challenge my kids with my idea of respect and reward. I turned to my daughter and asked her how many times she had come shopping with me, to which she rolled her eyes and said I dunno a million.

"Right Sar, enough to know how this works. So you know the budget is a hundred and ten bucks, and today it's your turn to shop."

"What do you mean dad?"

"Well you go into the grocery store get a cart and do it."

"What if I screw up?" she asked.

"Sar, what's to screw up? We eat the same crap every week."

"Well what if I spend too much?"

"How can you if you only have 110 bucks? Tell you what, here's another twenty just to screw up with. Phone me when you're done and I'll come get you – should be an hour."

She looked really nervous, but hey, I know my daughter, she loves it when I pull this shit out of the blue.

Zach and I went down into the restaurant for some fries and a cup of tea to wait for Sar. Zach figured his sister would screw it up and call in the next ten minutes crying.

"Yeah," I said, "We'll see."

The conversation turned to Zach asking if he could get one of those new sports jackets with the bulls on it. Those jackets are 80 bucks. He whined and begged for about ten minutes till I got fed up, so I told him if he could beat me once at x's and o's he could get it.

34 games later he was getting pretty distraught.

"I can't beat you at this, this sucks."

"Well Zach, I guess I want my 80 bucks more than you want your jacket. That's why I'm winning and you're sucking."

He got pissed when I said that and drew another board.

"I'm going first this time," he said.

Just then the waiter came over and asked if we wanted anything else, maybe another tea I said while I put down my X on the board and handed him my cup. Then I heard from Zach, "got you Dad." He said *Dad* like I was some kid in the playground he was punking. I looked down as he drew his O and connected the three of them.

"Wait a minute," I said, "I was talking to the waiter, that's not fair."

"Well, I guess you wanted your tea more than your 80 bucks," is all I heard. Followed quickly by, "so I want the black one with the "Bulls" in red letters."

Man I just got walked on by a 9 year old. But really I loved the push and pull with my kids and when they beat me at my game, they got my respect.

We went back to the grocery store to pick up Sar and she was standing out front, groceries in the cart and the look of a wife on her face.

“Hey Sar, how did you make out?”

“I think I did pretty good Dad, but I called mom once to find out if we needed peanut butter so I got some.”

I thought wow this kid is pretty sharp so I asked her if she told her mother she was doing the shopping.

“No wa,”y she said,” if it’s screwed up it’s your fault, not mine, and you can deal with mom.”

I don’t think she realized the shudder that went through me. I asked her if there was any change. “Yeah, it came to 108 and change, she said, and handed me the buck and the coins. I stood there looking at her.

“Well?” I asked.

“Well what?”

“What about the other twenty bucks?”

She looked me dead in the eye with a smile and said, “I screwed up dad.”

“What do you mean you screwed up?”

You said the 20 bucks was just for screwing up, so I screwed up.”

“OK Sar I get your drift, but do me a favour, when you’re older and get married try not to make it so surreal for your husband.”

“What does surreal mean?”

“Well surreal is when your 34 years old you go shopping and you end up getting jacked for an extra hundred bucks by a nine year old and a 12 year old. Sar turned to Zach and asked, “You got the jacket?”

“Yeah,” he said, “a buzzillion games of X’s and O’s, but I finally won.”

That was how Zach came to own his Bulls jacket. Fair and square.

The next week was a little more unnerving. We live in a little suburb called a hamlet and we were about a ten minute walk from the store through a backstreet and down a bike path. Sarah had asked Zach to go to the store for her about 2 o’clock in the afternoon on Saturday. We got a call from the video store about 20 minutes later, Zach was there he was crying on the phone said they took his jacket in a project near the store. I told him to wait for me and jumped in my car. I was on the scene in about 5 minutes. I parked the car behind the project got out and started to survey the area, I stayed calm and just walked like nothing was up. I passed a house surrounded by hedges and heard some kids talking behind the bushes.

I rounded the bushes and realized they were in an area that wasn’t visible from anywhere, I figured if I played my cards right I could trap them in the bushes and they wouldn’t be able to run. I stepped around the bushes blocking the exit and said in a friendly tone hey guys. They didn’t respond they all just turned and looked at me. I moved a little closer looking each of them in the face. I got a real serious look on my face and in a tone that only a father can use I said “which one of you is the bear hunter?”

Of course I got nothing but dumb looks in response. I’ve always found that when confronting kids the first thing to do is say something they won’t understand. It confuses them and gives you their full attention. That’s the moment to take control; the moment they’re confused.

“Who’s got the gun?” I said, in a tone that caused every one of them to freeze in shock. Four of them pointed to the one that had it. I stepped up to him and put my hand out flat and tapped it with my finger, while looking him in the eye with a threat of absolute annihilation. He looked down, pulled the gun from his pocket and put it in my hand, never once looking up at me, I put it straight into my pocket. Where’s the masks? One kid said they threw them

away in the bushes. “And the jacket?” With the masks. You, go get them, you guys don’t fucking move or you’ll regret it.

Two minutes and I had the masks and jacket.

They all lived in the project, which was pretty much a community of single mothers on welfare. I just shook my head. OK guys lets go see your parents. Every one of these kids, the oldest was 14 – the youngest 10, lived with a single mother. Four of the mothers tried to pass it off as boys who won’t do what their told. With the fifth kid it was the same; single mother but she was out with her “new” boyfriend. He was 12 and left alone at home.

Surprize, surprize, he was the one with the gun.

I wanted to take him home last in case I had to call the cops and wait there. I had told each of the mothers that I would be filing a police report and expect to be hearing from them. All I heard in response was complaints about how hard it was to be a single mother. One of them pissed me off and I asked her what she thought it might be like to be a kid with less than half a parent who only complained about it. She slammed the door in my face.

The tragedy in this whole situation is the extent to which everyone is willing to accept the outcome. From the mothers to the cops it was just same old same old. For the boys there wasn’t one of them that copped an attitude with me at any point. Knowing a little about kids from having my own I talked to them like they were my own. *What the hell were you thinking son? you think this shit ends here, look at the trouble you brought on yourself. If you were my son I’d have to keep you around me all the time till I knew you could figure out the difference. What were you planning to do with the jacket – take turns wearing it?*

“No we were going to sell it.”

“So it’s money you’re after? Well, see that house? That’s where I live, you want money you come and see me I’ll give you work and pay you for it. At that time I lived in a Condo project, we had implemented a child employment program in grounds maintenance to reduce vandalism. We discovered that when you pay kids to do grounds maintenance, they lose interest in destroying the grounds, and develop an interest in personal economics.

I could tell by the way these kids responded to me that every one of them was a damn fine kid just bleeding for some attention, and specifically *from a father*. Anytime I saw them in the neighbourhood they would always say hello as polite as could be. I’d always chat with them ask how things were going for them at home and at school. One lad told me school was bad all he could get was a D in every class.

I stopped turned and looked him in the eye and said, “Forget teachers, forget school, forget everything. Are you telling me you’re a D? Just a D? Is that all you can imagine?”

Two months later the same kid came up to me in the plaza and spoke to me.

“Hey Keith, I got my report card guess what? I got 4 B’s!”

“Wow I said, I never did any better than C’s when I was in school.”

He stopped, looked at me and said, I thought you must have got all A’s.”

“No, *sir,”* I said, “You passed me.”

“That’s OK,” he said, “I’d give you an A.”

That was a ton of bricks for me, I could have broken into tears right there. It’s very humbling to give so little and receive so much in return. It was a privilege for me to be present at that transitional moment, as a witness to something more.

Two Movies, Eight Straight Men: Part I

B.R. Merrick · 2 March 2011 · Archived copy · Original

The first half of this two-part article will focus on comedic garbage, the second on a worthy comedic effort. Both movies I will discuss concern the important business of men planning on losing their virginity. I will say no more about Part II; you (like your virginity) will just have to wait. In the meantime, be prepared, if you weren't already from having seen this movie years ago, to be royally pissed off.

"American Pie" came to theaters in 1999, when I was a religious conservative, my sexuality thoroughly tamed, though not by independent thought, volition, experience, consequence and gentle follow-up from older males with a vested interest in my well-being; but by coercive, death-oriented lies. Therefore, I missed the movie. I have to hand it to my former religion: At least it kept me away from this crap.

At the time, the commercials were enough to turn me off. I was able to guiltily laugh at a dirty joke back then, but only if it was funny. They couldn't find a single, funny, dirty joke to showcase in their movie trailer; that should have been my first clue. Secondly, once the movie had hit theaters (and the minds of who knows how many impressionable teenaged males), another commercial emerged with a group of (I presume) 18-year-old young men, the one in front holding a pie against his crotch, all of them singing furtively in unison: "How sweet it is to be loved by you!" Yuk, yuk. No, make that "Yuck." I should have remained unimpressed.

When the dark clouds of eternal punishment for penis-pleasure evaporated, however, since it didn't cost me anything to put this movie in my Netflix queue, and knowing the story centers on four very cute young men, curiosity got the best of me. Well, look what curiosity did to the friggin' *cat*, man.

There are petty reasons why this movie stinks. Eugene Levy and Jennifer Coolidge, both veterans of Christopher Guest's marvelous mockumentaries, are underused; four average actors are overused. All four of these overused actors look like they're about 25, but we're supposed to believe they are still in high school. (This is nothing new for Hollywood.) The mocking of their peers, a staple of any teen movie, is weirdly subdued, never vicious or terrifying, as it would be in any other movie. The problem is, this doesn't just reduce the anxiety of the viewer; it reduces the comedic effect. That's actually okay with me, since I don't find humiliation of that sort to be the least bit funny.

I could go further in explaining the myriad ways in which this movie rots – everything from the senseless gross-out jokes to the ridiculously gay-centered dialogue of a supposedly straight porno movie that one of the boys is watching at the beginning – but that's not the point of this article. My effort here is to show you the positively insidious message that the movie sends out about straight guys, especially their sexuality.

It starts with the first sexual exchange, featuring one of the young men, who considers himself the biggest player, out on a date with a college girl (who majors in "post-modern feminist thought." Walk away, man). He makes a minor *faux-pas* by jumping from small talk to a line that was probably designed to get a big laugh: "Suck me, beautiful." I failed to see what was funny; then again, the rules where I come from are totally different when a good-looking guy says something like that. Apparently, this sophisticated "woman" needs something more, so she simply laughs at his pitiful attempt. Her loss. (Must be getting plenty of "Suck me, beautiful" at her post-modern, feminist college.)

This sets the stage for the rest of the film, and this is essentially what it is about: Women should be in charge of sexuality, sexual politics, sexual conversations, and sexual exchanges. Every single woman featured in this film takes command. If you think I'm making too big a deal about this, keep in mind that this film was so enormously successful that it spawned (no pun intended) numerous spin-offs, and it was heralded by at least one critic as some sort of victory for women's sexuality.

A woman gives orders to one of the saps to dance and strip, which is captured on a webcam for the entire high school to watch; then, the next day, when everyone's looking at him and laughing, the humiliation falls flat after

hardly being felt at all. The message? "Just laugh it off, guy. We know what we're doing. Your manly concerns are a trifle."

Another woman, for some unknown reason, decides to inform the entire high school on prom night that she not only did *not* have sex with a young man who was bragging that they had, but that the young man in question also wets his pants, which, standing in the middle of the gym floor in his tux, he promptly does. (This is also very quickly laughed off to little effect.)

A third woman gets all upset when she overhears her boyfriend, whose penis she regularly and eagerly sucks, complain (quite mildly) that he needs to score with her sometime soon. A fourth woman likewise gets her panties in a bunch when another boy, standing next to the one she's interested in (the player mentioned above), does a mildly sexual dance on the football field, while the player stands next to him, smiling awkwardly. Oh, the horror!

A fifth woman, a band geek no less, suddenly demonstrates the sexual prowess of a dominatrix, screaming at her hapless victim, "What's my name? Say my name, bitch!" while she's on top of him. This part would have been a lot funnier if it had been divorced from such a terrible premise. After all, you wouldn't expect the mildly attractive band geek to understand how wearing more than one condom can help prevent premature ejaculation. The line quoted above would have been wonderfully hilarious, in a completely different movie.

The film goes to great lengths to downgrade a man's sexual desires, prowess, and volition. Even the lame attempt at showing a blossoming sensitivity in the player character falls flat, like his awful singing, when he joins a choir primarily to get closer to his quarry. It never goes anywhere. It doesn't endear you to him. He, like the other three main characters, is really only on screen to tell the teenaged males in the audience two pointless messages:

1. Get some. (They need to be told this?)

2. Make sure you treat her right, dude.

This means that the player – who has his last lacrosse game of the season on the same day as some competition where he and his prey are scheduled to sing, and sing quite poorly – has to choose between a heterosexual male-dominated activity and one usually dominated by females, gay guys, and the occasional, extraordinarily sensitive heterosexual male (most of whom manage to sing a lot better), which is the kind of straight guy he's supposed to represent. In order to score, guess in which event he chooses to participate?

That's right. There is not a single yielding to a single demand by a single male throughout the film, except for the sexual exchanges, and then only on the terms as pre-defined by women. It is really quite sickening. How much more meaningful, even touching, would it have been to have the chorus-singing female suddenly appear in the bleachers while her man is on the lacrosse field, and how much funnier to have the band geek girl be the only one to be a domineering, screaming, bedroom banshee?

But no. The guy who regularly gets head is put through an emotional ringer by his "girlfriend," who demands that before she give him her "virginity" (and once you've touched a dick, girls, you ain't no virgin), that he tell her he loves her. Then, as if out of some ridiculous romance novel, she informs him *the next morning* that their relationship will end with the summer since they're going to different colleges. At least she'll go off to her feminist-dominated environment secure in the knowledge that she took a young man's heart and pride with her. Bitch.

That last bit was supposed to be the most heartfelt moment in the film, since those two characters had been together the longest, and the most frequently sexually active. However, due to her later remarks and his acquiescence, it seems to me that this film is not only misandric, but also misogynistic, and ultimately holds contempt for young adults and human sexuality in general.

These are not the sort of women with whom you ought to find yourselves in bed. These are the types of women who demand that you shave your body hair or go for one of those awful body waxes. These are the sorts of women who rankle whenever you express a simple difference of opinion. These are women who want their men fixed by the "queer eye." (Which notion I thoroughly resent, by the way – I fucking *hate* shopping.) These women are

darkened in their minds. They are herded into government playpens and prevented from entering adulthood, even though their bodies and brains began the process five or six years ago. Therefore, they are jaded, cynical, bored, unimpressed, and apart from their tits and cute faces, they are thoroughly unattractive.

So are the men. These guys are representative of a massive push on the part of the ruling elite that control societal interpretations of teenagers. They are what you would call "mooks." The women are what you would call "midriffs." Both of these terms are insulting and demeaning. So is this film.

Once again, the only exceptions I would make are the band geek's moment of glory previously mentioned, the appearance of Jennifer Coolidge whose *oeuvre* includes this gem, and the inclusion of Eugene Levy's character, the one truly bright spot in anything that this film might actually have to say.

Levy accidentally interrupts his son's desperate sexual curiosity at least twice (most famously during the eponymous pie incident), and strangely shows himself to be a father who at least partially understands. He actually makes the effort to talk to his son about that which a great many fathers find difficult. He tries to help make sense of it, and accepts his son's efforts for what they are. Simple as that.

What kind of a movie would we have had where Levy's character took each of these young men under the protective wing of his wisdom, and encouraged them not to give up their virginity for some silly, arbitrary date, or just because all of their peers are bragging about it? How about ditching the prom, which is centered on the women, and taking all four boys out for a game or a fishing trip, before they all go off to college?

Because that would defeat the purpose of the movie, which is not to contribute to or improve upon the raunchy teen sex comedy or any serious discussion about burgeoning manhood, but to exploit them so that the mooks will be more easily controlled by a government upon which the women in the film are going to depend. The empire will always be more attractive to these women than the individual man, especially when he can't find the hooks on her bra.

If this is what any woman reading this article thinks, then up yours. The way I was taunted in high school, as thankfully brief as those episodes were, and the ways in which others were taunted (to whose defense I never leapt, out of fear), are really not funny. It kills part of the mind, and I believe that this damage can be permanent. You have to ask yourself if Stephen King was saying anything about his own experiences when he had Carrie kill all of her classmates.

And I refuse to link to any part of that movie, either. Why do so many people – men and women – want to watch people die torturous deaths? You should also ask yourself why it is that the men who wrote, directed, and created "American Pie" moved so quickly off of every moment of humiliation for these young men. Did they not want to dwell on their own history of humiliation? Perhaps they should have. Then they would realize how unfunny it was. Humans don't like to dwell on pain, however. It feels like death. Alice Miller knew this, and she didn't care. She stood by her research no matter what. She should be a feminist icon, but they wouldn't listen to her, either.

It's much easier to ignore the hurt and pain, and find a scapegoat. It used to be blacks in this country; now it's "illegal" immigrants. It used to be Jews in Germany; now it's men, both Jew and gentile, everywhere.

This movie is almost thoroughly repulsive. Without Levy's awkward but intelligent father, it wouldn't be worth a damn. Straight guys made the cameras, film, lights, electrical chords, batteries, vans, trailers, paper, computers, printers, software, props, sets, landscaping, ideas, business deals, advertisements, and everything else with which this movie was made. When one of them, whom you find attractive, and with whom you would be more than willing to have sex, says, "Suck me, beautiful," what exactly is the problem? No, you don't owe him. Sure, you can wait for marriage. Yes, you can remain chaste if you want. Absolutely, you have the right to say, "No." Go ahead and giggle at his audacity. However, I happen to know for certain that most heterosexual women really, really like penises. And you drove with him out into the country late at night. Why did you do that? Are you lying to yourself about your motivations?

Chances are that you are indeed coercing the truth in your own mind, and you probably don't realize it, but that lie is killing something. This movie, for the most part, is one great big lie about straight guys. You are watching it, and it's killing them. Every day.

B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

The Time Has Come

Paul Elam · 2 March 2011 · Archived copy · Original

Ok all, the show is set to start in just about 20 minutes. A reminder here that there is a chat room available to registered followers of A Voice for Men Radio. I am also offering up the comment section here for your feedback, bad or good, suggestions and whatever else you might have to say.

The show looks to be good. It won't be perfect as we are learning our way around here, but I think you will enjoy nonetheless, and we will get better as we go along.

My last request of you is simple. When we open up the phone lines for you:

CALL THE SHOW

This is your chance to both give us a good start, and to tell anyone listening WHY you are an MRA. Don't be bashful (as though that is a concern), just dial it up and tell us your story.

The number is

310-388-9709

SEE YOU THERE!

A Message for White Knights

barbarossaaaa · 3 March 2011 · Archived copy · Original

[dropcap]I [/dropcap]am glad that I put up my own video about the Lara Logan rape, because it gave me some valuable insight into the work that needs to be done in order to set men on the correct path to their own empowerment. The reactions revealed to me that many "MRA's" don't fully understand what the concept of gender war is all about and what it fully entails.

In the video I said that if I were to see a woman being raped I would continue on as if nothing ever happened. And I still stand by that statement without apology. I assert that I am 100% justified in this line of thought.

The fact that I said this must have triggered some innate male protector instinct in many MRA's that the rest of us who actually understand what gender war is all about eschewed a long time ago. Their main argument is that I'm promoting violence against the entire female gender by saying that I wouldn't risk my life to protect a woman from violence unless she was a member of my family.

I think the problem here is that maybe men have not yet started to consider that when women and society at large decided to burden men with the job of selflessly saving women from violence, that this was, in and of itself, an act of violence against the entire male sex.

[box type="download" icon="none"]The draft was an act of violence against the entire male sex.[/box]

The sexually selective rescue effort on the titanic was also an act of violence against the all men. And the expectation that it's a man's duty at great personal risk to his person and his life to save adult females from violence is an act of violence against men. All my ideas do is neutralize the violence that has been foisted upon men by advocating an act of non-violent, non action.

Refusing to defend women from violence is a non-action and therefore cannot be violent in any way, yet you have feminists and MRA's alike claiming that I advocate rape. You even have one feminist saying that for me to advocate non-action in regards to violence against women is an *admission* of rape; which is just another attempt to broaden the definition of rape, and another reason why men should refuse to offer defense to women.

MRA's whining about my stance are resorting to the same tired old white knight shaming tactics employed by their feminist sisters. And of course they add in, for good PC measure, as though that even applies.

These simpletons really are starting to tire me. Sure, not all women are fat lesbian man haters that pen scum manifestos on their free time. However, how many women have trapped men via child support and alimony; a form of legalized slavery? How many women are actively speaking out against this type of enslavement? If you were to ask the average woman on the street if she supports child support and alimony enforcement for women in divorce and custody disputes What do you think she'll say?

Most women are feminists by association and approval of feminist doctrine. They are feminists by proxy and any MRA that says otherwise has failed miserably at understanding the true nature of feminism.

Women have used their most desired biological asset (reproductive ability) to subjugate the men who naturally desire to perpetuate the human race. They have legislated their biological greed aggressively against men in order to use the state to demand more of the myriad of biological assets that men bring to the table, such as productivity, adaptability, ingenuity and most importantly the ability to defend the female collective.

They've used the tradeoff of outdated and breached social contracts to obligate us to defend them, while they either abort your reproductive payoff or use it to enslave you with child support, which we all is just a euphemism for *woman support.* The ability to defend the female collective is the only biological male quality that at least as of now the state cannot force us to engage in.(in the civilian sector at least).

Any true tactician will identify that as a chink in the armor and withhold that defense.

[quote float="right"]I'm gonna say it again. Men and women are in direct competition with each other.[/quote] It's a planned non aggressive sanction that simultaneously empowers men, and places the responsibility on women's defense right where it should be, on women. I don't want to hear MRA's whining about honor and principle. We're fighting the gender war *because* of honor and principle, we should be intelligent enough to realize that people are going to choose very carefully about who they are to going stick their necks out for, and I can guarantee you that the vast majority of women will not risk their own personal safety to stop violence towards men in any way.

IF you're an MRA, act like one. Identify with us and our needs, not feminists and not women. And try to attain a level of awareness higher than the utopian REM sleep that you've been living in if you think that men and women aren't at war with each other.

Men and women are in direct competition with each other. I'm gonna say it again Men and women are in direct competition with each other. We are competing for resources healthcare education our children, our money our legal equality and our freedom. And yes, women are doing this of their own volition.

Some MRA's ask, "Well, isn't the state the real enemy? Women are being manipulated also they suffer from feminism as well." My response to that if it weren't for the need to explain this as best I can, would be who cares whether or not women are victims? This is a men's movement, so we will concern ourselves with men's issues period. This isn't some fantasy reality where men and women are going to get together to sing *Kumbaya* and pretend that feminism never existed. Once again women have acted against men as a collective for the better part of sixty years.

[quote float="left"]Don't give me that "It's not about saving women it's about honor," bullshit. Women haven't acted honorably for almost three times longer than I've been alive. Fuck that. [/quote] Let's further explore this "women are victims too," pussy pass mentality that a lot of so called MRA's have. Now I use the example of a pit bull and its master. If he sick's his pit bull on you and you have a gun in your hand, will you then use that gun against the pit bull even though its only flowing the wishes of its master? Does the fact that the pit bull cannot comprehend what it is doing make the pit bull any less of a danger to you?This example only partly illustrates what's going on in the gender war between men women and the state.

The pit bull was blindly following an order from its master; it's a pawn, a tool incapable of reasoning. Women, however, were given the tools with which to attack men, and they possess all the powers of reasoning of a fully functional adult human being. In the last scenario the pit bull was a tool that the master used with malicious intent, whereas women were given the tools with which to attack men and left to their own devices.

They willingly chose to attack men. They actively sought and lobbied for laws that made it easier to attack men and harder for men to defend themselves. They, since the very beginning of modern feminism, have acted not as innocent pawns that where manipulated into committing acts of evil, but as willing collaborators that used the promise of preferential treatment from the state over men as a means of attacking them.

So my question is when exactly will men fight back and why exactly does the mere suggestion of ending our part of the already defunct social contract, by placing the responsibility of women's safety on the shoulders of women, lead inexorably to a disingenuous and thoroughly disgusting marathon of white knighting on the part of self-professed MRA's?

Why are MRA's calling for obligatory male defense provisions for women?

Don't give me that "it's not about saving women it's about honor," bullshit. Women haven't acted honorably for almost three times longer than I've been alive. Fuck that. Take that apathetic, traitorous garbage somewhere else. Like my fellow MRA Richard Rich said, "The MRM isn't some sanctimonious justice league. MRA's don't have the right to interject their selective gender based morality into this movement. We're focusing purely on men's issues, men's rights and the empowerment of men. How exactly will telling men to risk their lives to save women from violence help to achieve this?

It won't.

And in a society where men are still going to be considered rapists no matter what we do, there is no reason to help a woman out of a violent situation up to and including rape. These are the harsh realities of the gender war.

We will not give economic opportunities to women we will not hire them to any jobs. We will reserve that position for a qualified and competent man to combat discriminatory affirmative action laws against men. We will never spend money on relationships with women. We will reinvest that money into our own individual male interests. We will assess the weak points in the relationships between women and the state and we will exploit them in the fight against corrupt females and the state.

Now are there women that have earned the right to call themselves men's rights activists and advocates? Sure, women like Erin Pizzey come to mind. But it's time we start fighting fire with fire. And women like Pizzey are already there holding the torches. A group of people that insist on the defense of another group of people that have attacked them mercilessly for decades are not acting honorably – they are acting stupidly.

Feminist Workplace Myths

Elder Swami · 3 March 2011 · Archived copy · Original

It's all over the media. It's on the news and in our favorite sitcoms. Men are just useless, and it's backed by "research." Women's groups have made the prediction that today's post industrial workplace is suited to a woman´s capabilities and they will soon leave men in the dust. The idea is based on the belief that the skills of multi tasking, interpersonal relations and communication are becoming increasingly more relevant today, and the typically masculine skills (consisting of little more than base physical strength) will soon no longer be needed.

The question is how relevant are these supposedly female skills today and how proficient at them is the average woman?

Multi Tasking

Women like Hanna Rosin hold strong to the belief that they have an edge in the workplace over men because of their superior ability to multitask.

However, the management theory that fueled the industrial revolution, and is still in use today, is the idea of **division of labor**. It is the very simple idea that people are more productive within a company when they perform a single task or operation within the organization. If this is still how companies operate, then it seems there would be very little to no need to multi task at all. If your role is that of an accountant that is all you do, all your energy is focused on fulfilling that job and doing it well.

And to those who may say "but women are so good at multitasking they can fulfill the duties of two men, since being a stay at home mum is equivalent to two full time jobs,"

You're wrong.

Psychological experiments have shown that multitasking is not viable (for males and females) when fulfilling tasks that require even low levels of concentration (Gladstones, Regan & Lee 1989) (Pashler 1994). In general, these studies have disclosed that people show severe interference when even very simple tasks are performed at the same time, if both tasks require selecting and producing action (Gladstones, Regan & Lee 1989).

Multi tasking it seems is something that a person is only capable of doing when the tasks are menial. Any highly skilled job or operation requires absolute concentration on the task at hand. This is why a surgeon does not take the time to answer his phone during heart surgery. If you want something done well you give it your full and undivided attention; it's that simple.

Multi tasking is not the way of the future and is actually becoming less important as jobs become increasingly more specialized. So, ladies, your ability to watch TV while talking on the phone to your girlfriend is not going to make you the next Bill Gates.

Interpersonal skills/Customer Service

Another increasingly held belief is that a woman's interpersonal skills give her an edge not only in her relation with fellow workmates but in her relations with customers and clients. This belief is practiced unashamedly by many companies such as Nestle Australia who proudly display an all female customer service team on their website.

However my personal experience with female customer service has been far less than pleasant. I remember walking into a travel agency in order to inquire about ticket prices. There were only three travel agents in the room, all of them were female and all of them (this may sound like a sexist stereotype lol) were in the middle of what looked like a great conversation. They were leaning over their highly decorated desks smiling and giggling with each other. None of them however acknowledged that I had entered the room.

I waited for what was at least a minute until I decided to politely speak up. "Excuse me; I was wondering if I could

get some help?" My polite question was not received in the way I had expected, the one who seemed to be the manager turned to me and just glared. I was shocked. After a long awkward silence she grudgingly decided that she should probably serve me.

I have many more experiences like this one, and the idea that female customer service is less than perfect is a theory that I developed long before I became familiar with the men's movement.

I discovered a theory that supported this idea of mine when reading the book *Society Against Itself*, by Dr. Howard Schwartz. This book explains how political correctness is the overvaluing of the maternal ideas of equal love and nurturing, and is therefore based on ideals that are primarily female. He also explains that external demands of reality such as work, achievement and rational order are seen as an enemy to these feminine ideas ("Bringing forth the narcissism of the infant, I experience everything as if it is about me. If it is not for me it is against me.")

Therefore the demands made of many women by an organization are seen as something being imposed upon them, they are seen as something bad. And the demands made by customers (the external) are also seen as an imposition that is taking happiness away from them wrongfully. This leads to the work relationships of the female to being seen as a great inconvenience and something they rightfully despise. This is why the woman behind the counter will treat you like an annoying turd that she can´t get rid of quick enough.

I suggest that women generally hate work more than men hate work, (that's why they work less, prefer to work part time, have kids or just not do anything at all) and this hate for the demands of work is reflected in their interpersonal behaviors with clients and superiors that place demands on them.

Communication

The idea that females are more effective communicators is widely held and accepted as absolute truth. It is based on research showing that females speak nearly twice as much as men and are good at reading body language. I believe these finding to be legitimate, but the question is how relevant are these skills in most workplaces?

Why not try and answer this question on your own, ask yourself this….have you ever asked a female for directions? Or have you ever tried to ask a woman to explain something technical? If you have you'll understand what I mean. Just because someone talks more doesn't mean they are good communicators.

Once again quality over quantity.

The following is taken from a business website that explains communication differences in men and women in the workplace:

"Women are more likely to talk to other women when they have a problem or need to make a decision. Men keep their problems to themselves and don't see the point in sharing personal issues."

"Women are more relationship oriented, and look for commonalities and ways to connect with other women. Men tend to relate to other men on a one-up, one-down basis. Status and dominance is important."

"Women focus on building rapport, by sharing experiences and asking questions.
Men like to tell and give information rather than ask questions. They share experiences as a way of being one-up."

"If women have a disagreement with each other it affects all aspects of their relationship.
Men can have a disagreement, move on to another subject and go get a drink together."

"Women get things done at work by building relationships. Men build relationships while they are working on tasks with each other."

"At meetings women nod their head to show they are listening. Men think the woman is agreeing with them. He then assumes the women will go along with his idea. He is surprised when she later disagrees,

since she nodded her head. She has no idea why he thought she agreed with him since he never asked her."

"At meetings, men only nod their heads when they agree. If a woman is speaking and she doesn't see his head nod as he listens, she assumes he either disagrees or is not listening."

This article was intended to point out the differences between the way men and women communicate and then celebrate these differences. However I found it only revealed the flaws in female communication skills and workplace attitudes (It also portrayed men as being extremely competitive but let's not kid ourselves the workplace is competitive and competition is what has driven our civilization to where it is today).

What I got from this article is that when males communicate in the workplace they are: Impersonal, aware of their role and place, concise and fact oriented, unemotional, efficient, clear, and aware that work should be kept separate from their private life.

Whereas when females communicate in the workplace they: are emotional, are not aware of their place, are touchy and take things personally, do not separate work from private life, are not task oriented, and waste time with friends.

After reading this, which set of skills and attitudes seem the most effective in a work environment? Who would you hire and entrust with your business?….your money?…..your lively hood? I just know that I wouldn´t like to pay someone to socialize and share personal feelings when they are supposed to be working.

It may be true that Women have very effective communication skills, however, these skills are more suited to social life than professional life.

Finally, men have and always will be an invaluable asset to our civilization. We have an ability to adapt, innovate and create that is unmatched, and even after 50 years of affirmative action men still hold the majority of the best jobs. Men also fulfill the most difficult and dangerous jobs that keep society moving and keep us safe (*and feminist ask why we get paid more*).

The problem is that society and men themselves only measure a man's self worth in terms of their employment achievement (how much they earn how competent/important they are). This is particularly bad when men's work abilities are undervalued and in the name of political correctness they are oppressed (example: Ford Motor company did not allow the promotion of white males for an entire year in the name of equality).

Is there any wonder why the male suicide rate is so high, when we have turned our back on the men who sacrifice so much in order to sustain it?

Uncle Bern Endorses AVfM Radio

Bernard Chapin · 4 March 2011 · Archived copy · Original

This video gives a rousing endorsement of the new “A Voice for Men” Radio program now available at Blogtalkradio.com.

The endorsement comes just a couple of days after the first airing of the program and is an important statement of solidarity between AVfM and Chapin’s Inferno.

The program airs on Tuesday nights at 8:00 p.m. Central Standard Time, US. Registration required.

Karma Comes-a-Calling...Again

Paul Elam · 4 March 2011 · Archived copy · Original

OK troops another blog invasion, again $2 per post, type, do not cut and paste into the text box.Also note the 300 word limit.

The topic is a perfect segway for us.

Link here.

Click below for large image.

[image]

Two Movies, Eight Straight Men: Part II

B.R. Merrick · 5 March 2011 · Archived copy · Original

Part I eviscerated a movie that spent a great deal of its time eviscerating whatever's left of manhood in our culture. Part II is a celebration of some spark of manliness left amidst the detritus brought about by the embrace, on the part of our culture, of the "mook" as it is displayed in "American Pie."

The mook, if you will remember, is a slovenly, goofy, slightly less intelligent, highly sexualized, heterosexual, young, American male. This, in general, is the culture's perception of modern manhood, something they mistakenly believe is no longer necessary since even poor Americans now have dishwashers. Also if you remember, it is an insult.

There is mook behavior aplenty in "The 40 Year Old Virgin," but it is neither condoned nor excused. The same goes for the "midriffs" (the female equivalent of a mook) that are displayed. If you ever make the effort of watching this equally raunchy sex comedy all the way through to the end, you will see at least one man and one woman who are willing to take their feelings for each other seriously while abandoning any notion of our corporate-feminized entertainment industry's ideas about mooks and midriffs. Not only that, but even the "mookiness" of the straight men in this film should be considered secondary to the valuable information one can glean about male-male platonic relationships.

There are certainly moments when the other three main male characters act like mooks. One guy gets drunk at work and moons everyone with a video camera (simultaneously visible on every TV screen in the store). Another guy is cheating on his wife and enlisting the help of the other guys in keeping up the charade. A third guy (my favorite), in an especially nasty-but-funny moment, confesses to crossing the border from southern California to watch a woman get busy with a horse in Tijuana: "To be honest I just felt bad for her, we all just felt bad for her… I kinda felt bad for the horse."

But there's another angle to consider. Each of these men is holding down a job. Underneath the tough exterior and all the foul-mouthed insults are men who obviously like and care about each other. In the end, all four men have found a soul mate, but not just that: Each of the women with whom they end up has her own obvious faults and flaws.

Women are shown getting drunk, driving while drunk, puking, and turning off the main character (played by Steve Carell) big time in numerous other ways. The nicer women are far from domineering or demanding. Emotionally, they are fully expressive, hurt about their faults, but still eager for their men. One of them has a jaded, cynical teenaged daughter who herself is a virgin, and in this regard, Carell's character takes the helm as a father figure, encouraging her to wait. Why? Well, just because. Perhaps his explanation is insufficient, but it is not forced on her. How ready for sex can a young woman be who has yet to get a job or ever pay rent? Beyond that, he even has the audacity to open up with his own feelings about his own situation. Imagine that: a man who is concerned platonically with a woman's feelings but stands his ground. Huh.

As for the eponymous virginity, I am loathe to give away the ending, but it turns out that the whole exercise in getting Carell to "lose it" proves useless. All he needed was encouragement to pursue the lovely Catherine Keener and that's that. He didn't need to become a mook, a ladies' man, or a player at all. He just needed to be honest with himself and others as to who he was and how things worked for him. (And in spite of my disagreements with James Bowman's review, I find that I must once again point readers in his direction, because his take on this film, which he gave no stars, is highly significant. Based on his ratings system, I would probably give it one star out of two.)

The most important aspects of this film, as far as I'm concerned, have to do with what the movie says about men in general. The first thing you see (in the unrated version, anyway) is Carell's hardon pitching a tent in his boxer shorts. Done for laughs, certainly, but men have always joked about morning wood. Beyond that, it's a fact of life.

A man has erections when he dreams, whether the dreams are erotic or not. When he wakes up in the middle of a dream, there it is. How interesting it is that Carell's character, fully aware of his sprouting morning glory, simply isn't interested in taking care of it. Again, imagine that: a man who desires to use his sex organs solely with a woman in whom he is genuinely interested. Huh. *And no woman needed to tell him that.* Huh times ten.

You are slowly introduced to a man who expresses, most of it unspoken, a desire to hang out with the guys, to be accepted. He does what most men do who find themselves comfortably ensconced in a decent job: He puts the desire for camaraderie away until an appropriate excuse comes along. The excuse is a poker game with the other three main characters, which gets the ball rolling on their mistaken ideas about how to help him lose his virginity, but also leads to solid friendships.

After the revelation, Carell is subjected to their seemingly unrelenting friendship. The store mooner shows up with a box load of old porn and refuses to take it back. He engages in the typical straight-boy teasing, walking out of the apartment after dumping the box there, exclaiming loud enough for the neighbors, "Andy for the last time, I don't want your giant box of pornography!" The relentless teasing and joshing doesn't end there.

It doesn't even begin there. Early on in the film, two salesmen at the store engage in a brutal verbal confrontation, calling each other nasty, dirty names before a sudden brotherly embrace. This is standard operating procedure for straight men. It is not something normally understood by women or even by gay men. My own record in this regard is poor at best. There have been numerous times in my life where this sort of joking around was taken the wrong way due to my overly sensitive nature and the confusing ways in which I was genuinely picked on from time to time. To sum up for the uninitiated, when this sort of teasing takes place, what the straight boy is actually saying is, "Hi, my name's _____ and I want to get to know you better." Maybe he's saying it because there's nobody else around to relate to (like when Carell's character is invited to play cards), or maybe it's because he's genuinely intrigued by your personality. Either way, no offense is ever intended.

That goes double for the part of the film that seems to disparage gay men. Two of these guys get into a conversation where they try to assert the other guy's alleged homosexuality:

"Okay. You wanna know how I know you're gay?"

"How am I gay?"

"You've seen 'Rent' three times."

"You know, appreciating music and dance and doing guys in the ass is not the same thing, I just wanted you to know that."

"Yeah, but all three of those things comprise the musical 'Rent'."

What a hardcore, committed gay activist will never understand is that for the majority of modern-day straight men, it will never be otherwise when they know they are amongst their own kind. It has nothing to do with "homophobia" (a made-up political term) or what I would call anti-gay sentiment. It has everything to do with cutting down another man's facade purely for sport, and only because it is understood that if offense is actually taken, these men know full well that the initiator of the exchange will then say, "Geez, dude! I was only kidding!"

This is why feminism will never achieve equality: They demanded entry into a male-dominated workforce that was created, designed, maintained, debated, defended, embraced, and enjoyed by men. Since the vast majority of men are straight, this is how many of them act around each other. (The main female employee at the store, played by another of Christopher Guest's alumni, the fantastically funny Jane Lynch, gets it, and simply shrugs it all off.) Believe it or not, gay guys in close confidence have their own version of this sort of conversation. Peruse some of my articles at "Strike The Root" to see the difference between writing for a general audience and writing specifically for men at "A Voice for Rapists Men". Not nearly as much locker room language at the former, much more sex-neutral website. So these women finally get their coveted-yet-lame jobs in the American workforce, and lo and behold, they discover that men behave differently at work:

"Homo."

"Yo, jerk-off, when's this shipment due?"

"Yeah, kiss my ass, buddy… Hey, we still going out for drinks?"

I can't speak for women, but I get the idea that they do not wish to be spoken to in this manner, not even in the exclusive company of other women. So now the workplace has to change. At the point of a gun:

"Hey, honey, what's shakin'? How's Jeff?"

"How dare you call me 'honey'! Shame on you!"

"Geez, lady! I was only kidding!"

This is how men are, and that's not going to change. You can't change it with laws, shame, demonization, sexual boycotts, threats, intimidation, indoctrination from inferior films like "American Pie," or anything else. You can get men to suppress it in the workplace, but once they're in the locker room, it's "Screw you, man!" This movie is basically showing you how men are when they get to be men with each other. Warts and all. Mistaken ideas and whatnot. It may not be much. It may not come close to what Bowman laments the loss of. But it's sure as helluva a lot better than "American Pie" and its gross misrepresentations of manhood and sexuality. It's also very funny.

And there's life in it. When a man is able to express himself openly and be accepted, he grows a full inch taller. When a man can platonically embrace a relationship with a man who's different, he learns valuable things. When a man is accepted by an attractive woman for exactly who he is, he's ecstatic. When he ejaculates, he's finished. For a while. Then the cycle of life-giving, life-creating, and life-affirming inherent in a man's body and mind starts again, oftentimes with morning wood. Any movie that understands this about manhood gets my vote. Even when it jokes about sex with horses.

B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

Feminism

* · 5 March 2011 · Archived copy · Original

Use of the Word “Creep” Demonstrates Female Privilege

John Hembling (JtO) · 6 March 2011 · Archived copy · Original

As a self-identified MRA, I encounter a lot of argument based in formal logical fallacy. It’s sharpened my rhetorical skills, particularly in the detection and debunking of arguments formed around formal logical fallacies. If you’re a men’s rights advocate, or you’ve argued with detractors of men’s rights, then this sharpening of skills is probably true of you as well.

An ad hominem argument is the attack on the speaker rather than the points of the argument. The major unstated assumption is the formation of argument with an implied acceptance of an unmentioned false premise. The appeal to authority, to force, and to emotion are all examples of logical fallacy.

One of the major arguments between the men’s rights movement and radical as well as gender feminism is the claim by feminists that women are now, or have at any period in recent history, been oppressed.

The power of, and near universal use by women of one particular logical fallacy, provided in context, explodes this idea. To supply the context necessary to grasp this, an awareness of hypergamy is useful.

Hypergamy [1] is the practice and custom among women of marrying upwards. It is the tendency of women to seek male partners who earn more than they do, or have a higher social status than they do.

The phenomenon complimenting this is males marrying socially or economically *downward*. Men do this as a means of reducing the probability that their spouses will cheat on them. As much as men and women may claim that marriage is a social institution built on love, or on god, the reality is that a marriage serves the same purpose as a business contract. Marriage, and every derived relationship, including boyfriend-girlfriend and romantically involved cohabitants, are about distributing wealth and other resources within the partnership between a man and a woman. It is not an accident that even with a real imbalance favoring men in lifetime earnings, it is women who spend 65% of disposable income [2], a number predicted to rise to 72% by 2028.

Women cheating on men within this framework can be better understood as defrauding their business partners of funds and resources from the partnership.

Women, speaking from a biological perspective have the natural advantage in this, in that women are now, and have always been the sexual selectors of the human race. Men by contrast are the competitors for sexual access to women who select from the competitors. *Selection* – meaning the propagation of genes. Failure for men in this competition means the extinction of their genetic line.

In any civil society in which brute force is not the absolute rule, this selecting power places women in control over sex, and thereby, in control over men; something everybody knows at the instinctive level.

This is why public social ostracism of a man, by a woman, is so powerfully devastating. We’re tapping into reproductive survival instincts that predate Neolithic culture.

I mentioned that men and women understand this dynamic of reproductive selection on an instinctive level. That is why the use, by women of a particular formal logical fallacy destroys the notion of women’s oppression, or patriarchy, or the fallacy of women’s lesser status within society.

If a woman is displeased with a man, or wishes to control his behavior through shame and fear, or is just in a disagreeable mood for no good reason, she will call him a “creep.” This is a universally popular tool of rhetoric used against men, by women. Some men will also use this – but when they do, it’s almost always in support, or anticipation of female condemnation of the target.

It is, of course, a formal logical fallacy. It’s the ad-hominem argument. And it’s used, even by rhetorically skilled females who would ordinarily be subject to ridicule for deliberate use of logical fallacy in argument over any point of philosophical disagreement.

It's a unique and special ad hominem attack, in that it doesn't actually have any distinct meaning, other than something along the lines of: "Man who I now condemn".

Arguably, the worst thing a woman can say to a man, short of false accusations of rape, battery, molestation or sexual harassment, is the word creep.

Now in the past I've made the argument that in debate, anybody who repeatedly falls to the tactic of formal logical fallacy can and should be denied further attention or consideration. In using logical fallacy in argumentation an individual is actually pointing out that they have no creditable argument or leg to stand on. They're implicitly admitting that their point of view is irrational, and should be ignored.

For individuals using the ad hominem attack of the word creep, this is no different, and further consideration of their expressed point of view is unjustified, until or unless they demonstrate a pattern of discussion eschewing continued reliance of logical fallacy.

That the word creep continues to be the go-to tool to marginalize any man's point of *view illustrates the social power society grants women* and the exception from adherence to civil discourse we all indulge in. If you can repeatedly get away with use of such an obvious formal logical fallacy, then you do sit on a pedestal of privilege.

[1] http://en.wikipedia.org/wiki/Hypergamy

[2] http://www.womenwantmorethebook.com/press/septermber9.aspx

The Judicial Holocaust of the Innocent

Luigi Logan (aka Fidelbogen) · 7 March 2011 · Archived copy · Original

People sometimes like to make things complicated, and I sometimes find that their motive in avoiding simplicity is to avoid realizing, or thinking about, something which they find mentally indigestible.

Consider, for example, the matter of rape. Rape is a complicated subject, and yet . . . in certain connections it is very simple. I would like to enlarge upon that, but first I should point out that it is customary to insert a pious disclaimer in dicey discussions like the one to follow—reassuring everybody that rape is a terrible, terrible crime, and that one would never excuse or condone it. I say this is customary. However, it is a custom I will ignore. I have never in my life stated that rape is permissible, and if you impute such an opinion to me, and broadcast your imputation under color of fact, then you are guilty of libel or slander.

Nor am I morally obligated to prove how sensitive I am. Sensitivity is very well in its season, but other qualities too, have their season. And in the present case, my emotional posture toward rape simply does not matter. Whether I praise or condemn it, or view it in any emotional context at all, is simply not germane to the points I am raising.

Very well. Rape as a social issue is presently unsettled. It is in flux; you might say it is “swirling”. And in the unsettled flux of popular discussion on blogs, web forums and the like, the talk swirls around mere description or mere definition of what might happen in hypothetical rape cases, while shunting aside the unforgiving existential question of what truly DOES happen in actual cases.

They argue back and forth about questions, definitions and possible scenarios: Is date rape really rape? Is marital rape really rape? What percentage of rapes go unreported? What percentage of women get raped in their lifetimes? What is or isn’t ‘consent’? And ought she know better than attend a party where horny frat boys are present? And if she dresses provocatively, does she deserve it? And if she goes back to his room with him, does that mean she wants it? And what if she happens to be drunk? And what if HE happens to be drunk? And what about this . . and what about that? Flibberty-jibberty-jibberty!

No, it does not interest me to quibble over the infinite shades of grey which separate consent from non-consent, or to waste much time on mere hypotheticals when the material point does not require them. I confess that I am unspeakably jaded by such meandering, involuted blab sessions, and I believe I am doing certain people an enormous favor when I graciously consent to fry my brain with their tedious, boring, repetitive, hand-wringing drivel— which goes nowhere but ’round and ’round the mulberry bush, and appears to serve no purpose but to evade the real issue.

If there were any point or profit to such talk, I would sing a different tune, but as matters stand, such windy exercises fascinate me in just the same way that counting angels on pinheads would fascinate me, and I have no patience with the countless pinheads who natter ad nauseamabout such things. In the end, most of it is bullshit.

And why? Because: in the real world, all of this eventually funnels down to the simple, timeless, bedrock questions of arrest, prosecution, trial, conviction, and most of all the jurisprudential and adjudicatory principles which govern these things at their various stages of operation. What are the facts, how do we even know, and can we ever truly know?

Know then, that the majority of rape cases are by their nature unprosecutable. Such is my considered assessment. When you point your finger at somebody and say, “he did such-and-so”, you need to prove it. For it is the easiest thing in the world to point your finger and accuse:anybody can do this to anybody, anywhere, at any time. But that does not mean that anybody may send anybody to prison simply by pointing a finger. If you aim to accomplish such a thing, the criminal justice system (at least in theory) makes you work for it by means of a little device called “standards of evidence.”

So let us consider the crime of rape. Yes, rape is a felony under law—I do not dispute this.

First, consider that most people are publicity-shy about two activities: 1.) sexual intercourse, and 2.) the commission of crime. In neither of these activities will the average man or woman invite witnesses—these are distinctly private activities. So, rape packs two-for-one because it is both sexual intercourse, and a crime. Briefly, it is a sex crime, and I can assert with confidence that almost no rapist wants to be seen raping. Therefore, the great majority of rape cases have no witnesses apart from the plaintiff and the defendant.

In addition, a somewhat smaller, but still quite large number of rape cases, have no forensic evidence suggesting that the alleged intercourse fits the legal definition of rape, i.e. that it was non-consensual.

Finally, under today's lax standards, a fair number of rape cases lack forensic evidence of any kind — due to the elapsed time from when the rape allegedly occurred, to when the plaintiff filed a police report.

So that is why most rape cases are (in this writer's opinion) inherently unprosecutable: because they amount to little more than her pointing a finger at him without any positive, indisputable, corroborative evidence that a crime was in fact committed. This state of affairs is commonly known as a "he said-she said".

"Rape is an accusation easily to be made, hard to be proved, and harder yet to be defended by the party accused, tho' never so innocent".

Yes, it is hard to think of a crime which is more difficult to prove than rape. And in saying this, I am saying nothing new. But I say it anyway, because the simple lesson it ought to teach us remains so stubbornly undigested. People cannot or will not learn, because they insist on making it complicated.

I have a modest proposal that would save a lot of time and taxpayer money. Why don't we eliminate all police work and all criminal justice procedure from the rape question by simply holding a lottery? Every male above a certain age would have his name thrown into the lottery pool, and once a year a certain number would be drawn from this pool. The lucky winners would be charged with rape sight unseen, and dispatched straightway to the penitentiary for a predetermined number of years. From this there would be no appeal.

But seriously: the system of rape prosecution that we've presently got, is in a moral and practical sense indistinguishable from the lottery system I have described. And if certain legal innovations go through, this will become even more the case.

Lowering the standard of evidence weaves the net tighter, giving it a smaller mesh. Reversing the burden of proof (if instituted) will augment this effect. These factors can generate more guilty verdicts (hence more convictions), but they can do nothing to differentiate the guilty from the innocent. In fact, the system is not meant to assay guilt or innocence: it is meant to get convictions in conformity to feminism's judicial worldview.

And feminism's judicial worldview is collectivistic. Women-as-a class have been violated by men-as-a-class; such is the feminist narrative. Therefore men-as a-class must pay the penalty as a class. This means that a certain percentage of the class "men" must be sacrificed to meet the requirements of feminist justice—and it doesn't matter who these men actually are or what they've actually done. Male blood is what's wanted and, men being collectively guilty, this may flow in an undifferentiated river from any or all male sources irrespectively. Such is feminism's judicial worldview.

Retribution for collective male guilt is feminism's shadow subtext,meaning that it stays in the shade. So as you might expect, only a few brash individuals at unguarded moments will admit what is happening. Now, in most rape cases, the lack of third-witness corroboration or conclusive forensic evidence makes it well-nigh impossible to ascertain guilt or innocence with any certainty — so the practice is, to railroad the defendant. All the same, a charade of justice must be kept in place, and so the rape lottery is dressed in black robes and procedural frills.

And that is why the only thing which matters is the existentialpositionality of the innocent defendant — his particular Golgotha. He is not "men" in some abstract cloudy way. No, he is a man: a living, breathing, sentient creature who has done no crime, and yet he is being destroyed. And his well-being is of interest to me because his case could be my own, or that of any other man. A feminist does not care about the suffering of men. As the saying

goes, “sure, men can suffer, but they cannot be oppressed.” In other words, your suffering is of no account to a feminist because you are not “oppressed”—and the distinction between suffering and oppression is, I have been assured, mighty critical!

So, the innocent rape defendant is not oppressed when he is railroaded into prison. Got that? But consistent with the feminist dictum, I am permitted to say that he suffers. And since the feminists do not care about this innocent man’s suffering, then I reckon I must take up the slack. In fact, I must do double duty along that line, and re-budget my capacity for caring by redistributing it away from focal points where it might otherwise be applied.

All right. To those who insist on making things complicated, consider that it does not matter to the innocent rape defendant how many rapes go unreported. Nor does it matter how many women get raped in their lifetimes. That information has no bearing at all upon the facts of his particular case. None. Whether it be ten unreported rapes per year, or ten thousand, sheds no light whatever upon his own guilt or innocence in the matter under adjudication. None. And whether ten women get raped during their lifetimes, or all of them do, similarly sheds no light. None. Granted that to the feminist mind, imbued with a collectivistic worldview that seeks retribution, such apparently peripheral data hold a key importance. But to anybody else such data are, as said, peripheral.

As to the matter of consent: if no corroboration is available this becomes, if not peripheral, then at best immaterial. This is where the question of what is or isn’t consent becomes nearly fruitless if not entirely so. One may certainly avow in principle that consent ought to be given, and that “no means no”. This is easy in classroom discussions or internet bull sessions. But when actual guilt or innocence are at stake in a real life rape trial, and you have only her word against his, then it makes not a damned bit of difference how you gerrymander the line between consent or non-consent. All that matters is to know who is telling the truth. And if you are a feminist, you will say the woman is telling the truth because you cannot afford to say otherwise. As a feminist, you have a confessional interest in upholding the thesis that “women don’t lie about rape”.

Yet evidence is now to hand, and abundantly so, that women can and do lie about rape and are far from being delicate blossoms in that line of work! This evidence is piling up like stacks of lumber in a warehouse, and the warehouse is getting full. We need to build another one! And if you would persist in telling me that women don’t lie about rape, then you would be living in a bubble of cognitive dissonance that could be warrantably termed neurosis.

So let us be deadly clear about what is happening. Innocent men are being torn to pieces, and ANY man might, in principle, live at the mercy of a lying woman. Our civilization has seen fit to bestow such power upon women and such hatred upon men, and the ideological movement called feminism has been the prime instigator in bringing this about. That is the simple, ugly, indigestible truth which lies at the bottom of all the complicated palaver about definitions and hypothetical scenarios. And it is a truth which, by the look of it, our civilization does not want to face honestly and squarely. Feminists certainly do not want to face it; that is no surprise. The surprise is, that large numbers of anti-feminists too would rather dance around with things which are not critical or central. They might be lazy, they might be ignorant, or they might be unconsciously blocking something they find mentally indigestible. I don’t much care; I am bloody tired of it.

Innocent souls are being cast upon a sacrificial bonfire. This, as we are instructed to conclude, is not oppression—and I’m sure it is a great semantic comfort for certain men to be told that their suffering is not oppression. Still, it is a sacrifice. A holocaust, if you will. A holocaust of the innocent under color of the judicial. A war on rape is underway, and the powers-that-be figure it is acceptable to make the innocent suffer right along with the guilty, and guess what. . ? They are pondering how to turn the heat up even more!

We must consider, that there might be NO solution to the problem of rape—or at least none that would satisfy a feminist. That is harsh to think about, but what if it’s true? Rape could very well end up being one of those god-damned things that we can’t do ANYTHING about—or at least nothing that a feminist would find mentally digestible. But did anybody ever tell you that the universe was fair? Naturally, I would be interested to meet the wizard genius (be this man or woman) who can devise a surefire way to INFALLIBLY catch the guilty party in every case, and onlythe guilty party. I await that day, but I am not holding my breath.

Meanwhile, unless you consider the judicial holocaust of the innocent to be acceptable damage in the war on rape, then I would seriously question whether practical solutions in this domain are realistically (read: humanely and equitably) within reach.

Yes: the judicial holocaust of the innocent. I do not feel that “holocaust” is too strong a word for what is happening here. Just try telling the victim of such abominations that he has NOT been thrown upon a sacrificial fire. That is one meaning of holocaust: a sacrificial fire. And too, a fire whichburns up everything. The holocaust of the innocent is a sacrificial fire upon which any and every innocent man might be thrown: in principle, no man is exempt. The guilty, you would say, deserve it—so accordingly,they are not the sacrifice. It is the innocent who are sacrificed, and no innocent man is secure from the reach of those flames—certainly the law affords no protection.

And the inferno spreads, engulfing more and more of the surrounding world—for as befits a holocaust, it is holistic and caustic. The suffering of the innocent is only the beginning, and what happens to them does not happen in a vacuum. Therefore, what happens to them does not stop with them. We must equally consider the fallout upon society. We must consider the ramifications, branching far and wide in all directions, eating deeper and deeper into the social fabric, both holistically and caustically.

Yes: the judicial holocaust of the innocent. That has a ring to it—a ring of truth, I daresay! It is perilous stuff, this incineration of innocent souls under color of law. It is, mark my words, a fire that shall burn us all; a deadly flashpoint that could, in the fullness of time, ignite a deadly social war. And I do mean war; the kind where real blood flows. Literally. Would that be “holocaustic” enough for you? Or would you rather be a holocaust denier?

Oh very well, go back to sleep. I am sorry to have troubled you.

Time to Piss Off a Few Brothers

Paul Elam · 7 March 2011 · Archived copy · Original

By Paul Elam

We have a fine line to walk here sometimes and I will be the first to admit that I lack the wisdom to know the right answer to every situation. But whether I have that wisdom or not, I still have the responsibility for this site and for the investment made by so many people in what is happening here.

That being said, I am in all likelihood going to piss a couple of people off with this post. Thankfully I am pretty sure it will only be a couple.

Let me put this in my typical tactless fashion.

The woman bashing that has been on the rise in comments has to stop.

Here's the deal guys. I have asserted from the beginning that this site will never shy from exploring the dark side of the modern feminine psyche. I do that with what I think is an abandon that sometimes pushes the envelope. I invite anyone to do more of the same.

But here's the other deal. There is a difference between open and thoughtful analysis and gratuitous insults that serve no instructive or intellectual purpose. At least there is a difference to me, and as arrogant as it might sound that is still what matters here. My name is on all this stuff.

Let me say publicly something I know I have said before. Much of the work that I have been able to take the time for in this cause over the past several years is directly due to a woman carrying extra burdens so I could do so. It has resulted in a far less than extravagant standard of living.

I also look at the offerings on these pages by the likes of Dr. Tara Palmatier, Uma Challa, Izzey, Hestia and Jessica Wilcox and I am thankful as hell for what they do. I feel certain of one thing that will give us even more momentum is women of good conscious who stand beside us, taking the same insults and derogation that we do, in order to further the truth, for us, and for the son's of our culture.

I ask everyone respectfully to consider that while posting. I do not discount the pain and anger of the men who visit here. But neither do I support the use of that pain to extract revenge on the innocent.

I want to support as much free speech as I can, but I also refuse to become a hypocrite by condemning misandry while providing an environment where it is open season on anyone who happens to be female.

Counting Down Till Tuesday...Again

Paul Elam · 7 March 2011 · Archived copy · Original

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First, let me offer up another sincere thank you to everyone who made the first broadcast of A Voice for Men Radio by all measures, a complete success. The show went well, both Keyster and I learned some lessons, and we are prepared to make the show even better as we go along.

Apparently, though, we did pretty well for a first effort. Angry Harry had the following to say on his website after he listened to the first broadcast:

In the old days of this website, I used to talk a great deal about the importance of creating and deploying 'cognitive cluster bombs' to destroy feminism; i.e. memes that were so powerful that they would inevitably spread and, eventually, explode in the faces of feminists and those who supported them.

And I, myself, have spent a long time now trying to construct such cognitive cluster bombs – which I mostly deliver via this website.

But not exclusively!

Well, I think that Paul Elam has probably just launched a cognitive nuclear weapon with his radio show.

It's that good.

And I think that its impact is going to be huge.

Allow me to gloat for a moment, while hopefully remembering that I far from did this alone. Thing is, I have never made a secret of the fact that I regard Harry with such positive feeling that it borders on worship. And I want to say now that having that kind of review from the man literally means more to be by far than would a Peabody Award.

OK, Paul, enough bragging, now earn your keep!

Show two is now less than 48 hours away. And in it we are going to bitch slap the domestic violence industry. (That remark alone should get me into one of Futrelle's famously obtuse "articles".)

A couple of pre-show notes. One, there is going to be less pre-recorded stuff and more live work. Two, while the show is typically supposed to be one hour, I will remain for up to two hours if listener calls demand it. And three, from now on, the phones will be open to all. Fembots, manginas and white knights included.

A brief recap of the show performance for your information is also in order. The first show had 484 live listeners, over 150 chat room participants and has been accessed through the archives since Tuesday for a total of 3,771 listens. That last number is going up by 10-20 listens per hour since the embeddable player has now found its way to this front page, The Spearhead, and other relevant sites.

Considering the average small market radio show is more than happy with 10,000 listeners, I am more than encouraged with that start. We expect this thing will grow in the future.

And sorry, but I have to briefly tap at donations again, particularly small donations on a recurring monthly basis. Truth is, to look at this long term we have to ask for that cash. It's a five spot per month and up to become a regular supporter, so hopefully it won't cut in to the car note.

Also, if you have not registered for the show, please do. It is not required to listen to it, but it does help significantly with spreading the word and maintaining listeners.

As always, when Tuesday night gets here, **CALL THE SHOW AND BE HEARD!!**

Finally, Factory has put his considerable talents to work again by updating the AVfM Radio promotional poster, enhancing the visibility of the show times, and including GMT for international listeners.

Here it is. And get those BINGO cards ready. We'll see you Tuesday!

[/box]

Good Men Project Magazine Runs MRM Special

Paul Elam · 8 March 2011 · Archived copy · Original

By Paul Elam

The Good Men Project Magazine has just launched a series of articles regarding the men's movement in a special that is to run, according to my information, into the next week.

The early results, and I stress *early,* is a mixed bag. While it is notable, and quite laudable, that the website has gone to such extent as to provide an open forum for the dissemination of MRM issues, there is a clear undertone of hostility emanating from both management and readers. But to clarify, that is based only on one piece by senior editor Henry Balanger, a man I happen to respect but whose article appears biased to me, and one commenter thus far who is already making personal attacks.

My initial assessment could well change in time.

For those interested, the comments are open. While I understand that my TOS here ends the moment anyone leaves this site, allow me to respectfully suggest that comments to GMPM should be absent of personal attacks, consistent with the TOS of that website and replete with the high quality of commentary so common to the MRM.

I hope that we can follow their rules, even if their own readers might not.

Henry Balanger's Introduction to the Men's Movement

My Article on Rape Hysteria and Misandry

An a very good article by Tom Matlack on the Adultery Double Standard.

War's Sacrifices: Has U.S. Forgotten?

Steven DeLuca · 9 March 2011 · Archived copy · Original

That was the title of an article by Greg Jaffe Washington Post. March 6, 2011

He was writing about a Lt. General John Kelly who had given a speech, sometimes angry, about "The military sacrifices and its troops' growing sense of isolation from society."

A local women calls soldiers murderers. She insults men in the press often. She thinks women are better than men by far. She sees men as devils and in her Goddess worship group they "bitch" about how the patriarchy didn't value women and how male Gods were superior to women and how men acted superior to women. Men can worship the Goddess but they can't in the company of women in her group. We become what we hate, even if what we hate really never existed. She doesn't seem to understand that both sexes have decided to send American boys to our wars so neither sex is absolved or praised depending on how history ultimately sees the war. Women are the largest voting block, they have had the vote for almost 100 years, so why are some women still blaming men for the decisions of our government and then blaming the boys we send to war?

John Kelly, Jaffe tells us, had one request before he gave that speech "Please don't mention my son," he asked the Marine Corp officer introducing him. His son had died in Afghanistan four days earlier. One of 5,500, almost all young men who have died. He spoke of the anger some combat veterans feel towards the wars opponents and later the General made it clear that he was not speaking of dissent, but of indifference.

I get a flood of emotions thinking of the sacrifices expected of young men and the sacrifices men make in work, or war, to provide for and protect their families. Male sacrifices in American culture are ignored. As millions of men go to work or war every day; to provide for and protect their families, they are rarely noticed or praised. But when the few men who for reasons of mental health, or stress, or untreated child abuse, or perhaps some are just evil, "go off" and harm others then we read about them for days after and hear about *testosterone poisoning*.

Some call our soldiers murderers and blame the Y chromosome or male acculturation for why we have war. We have war because humans and animals are territorial and some are warlike. In the real world sometimes we started a war and sometimes they did but at all times if our boys don't kill theirs then our boys die. We haven't figured out how to stop others from attacking us but offering flowers just doesn't work when enemies want your land. And who can blame boys when rich politicians and their supporters and wealthy CEO's who see war as a way to profit sell us a lie and our boys die.

The general discussed how the war "[T]akes their innocence, their limbs, and sometimes their lives."

One of the most brutal comments I had ever read about the disdain and callousness towards male suffering was by a woman commenting on how some men – our enemies or the enemies of our enemies – had been left in either a metal railroad car or a huge truck. I don't remember which. I believe it was a train. No windows. They were intentionally left in the desert. It was over a hundred degrees outside but it became hotter inside that thick metal container like an oven, and they were locked in. These men were uneducated, poor, from a culture that we believe, from a narrow point of view, doesn't respect women.

The woman heard about these men suffocating [screaming for fresh cool air, stampeding on the bodies of the dying to pull them away from a crack to get oxygen, brains boiling, chewing off fingertips and sucking on the sweat and blood to get a few drops of moisture. Screaming, hallucinating, seeing that they were going to die this way and never seeing their loved ones again. Dying horrible deaths and leaving survivors who would always remember how their family members had suffered and died.] she felt joy, satisfaction, because in their culture they treated women as second class citizens. She said that they had it coming. As amazing as that hatred is, I was more amazed that a newspaper even repeated what she had said.

I would have had her give that speech to the mothers, sisters, wives, daughters of these men to see if that's how

those women saw those men. We grow up in a culture that is blind to other cultures and blind to much that is in our own. Those mothers would have wanted to put her in that same hot railroad car. Some would have wanted to hear her screams. And some would excuse such ignorance and let her out to live.

In basic training, starting July of 1966, I watched the boys I was with. We got haircuts, O.D. green clothing. Boots. We started to look the same. We were trained the same. We were treated the same. In some ways we learned to hide our differences and act the same. We were being taught that we were not individuals. We were becoming parts of a machine. When the key is turned on, the switch thrown, we were supposed to let our training take over and hope that our fear of having our legs blown off would not keep them from taking us into the face of battle.

My twin sister was not there. She was not drafted. She had the vagina pass to freedom. I was not old enough to vote for that war at age 20 when voting age was 21. I had no choice. It's called "involuntary servitude" and we are supposed to be protected from that. Well, some of us are. The men and women of America , just like other countries, send boys, for a reason. Boys too young to vote. Young boys are still maturing and many don't have a strong sense of self, or and understanding of world events. We become cannon fodder for political machines that want us as their killing machines.

Some women, too many of them, blame the victims.

We are individuals. We are sons and brothers and lovers and husbands with separate thoughts and feelings. We should matter. When I read two of the paragraphs by Jafffe about General Kelly and his son I thought of my son, age 25, and my step-son age 27 and my nephew age 25. Jaffe wrote: "As a general, Kelly had spoken with scores of grieving parents. He had written hundreds of condolence letters. In them, he tried to explain why the loss of a beloved child was meaningful, noble and worth the family's pain."

"I guess over time I had convinced myself that I could imagine what it would be like to lose a son or daughter. You try to imagine it so that you can write the right kind of letters or form the right words to try to comfort. But you can't even come close. It is unimaginable."

I have not been to the Viet Nam memorial. I have watched more than one program about the artist Maya Lin's simple design and the overwhelming emotions of the men and women who see that wall with tens of thousands of names on it. I will spend a day someday going over all the names. I will see names of boys I knew, killed in Viet Nam.

In basic training every morning during roll call you hear the names. Today, getting closer to 50 years later I have forgotten some but I would recognize them if I heard them. There were a few mean boys, angry boys, but most were good boys, funny boys, silly boys. I thought we were men then, age 20, but we had a long way to go still. I think of the genius who knew the odds on Poker hands but lost anyway because he just had bad luck. War's that way. A guys head gets blown off next to you and you think it's luck. You carry lucky charms. That's what soldiers remember sometimes. How their lucky charm worked but their best friends didn't. I think of the kid with the accent who made up stupid poems standing in the rain, bone cold, muddy, carrying rifles. All of us just wanting to rest, sleep, just let us lay on the cold wet ground, we were that tired.

He would smile at us and say stupid things like: "The rain is running down my back, soaking food and my pack, but I don't care, I *like* it there." And I wonder if the idiot that failed a physical training test with a few others so we switched name tags and I took his retest for him ended up in Viet Nam. I scored in the top 3 % on my own test but I didn't do well tossing the hand grenades and that wasn't my fastest mile either. Our Drill Instructor figured if you could shoot, you didn't need to be a fast runner or good at push-ups and pull-ups so he cheated and got those wimps through. I ran the mile faster than I had guessed I could in combat boots and I had a very lucky day tossing hand grenades. I had beaten my own test score. This dork now had a better score than I did. So what did he do? He tried to get into airborne with those higher scores. Funny guys, silly guys and some stupid guys but you didn't want to see them, or even the mean guys, get killed in Viet Nam . Someday I will check all the names on the

wall. Not now, not yet.

My disability came from police and prison work. But because of that disability I ended up getting to know many disabled veterans from more than one war. Most ended up as really nice older men. Most had been really nice boys. Most had lived with scars and wounds visible and not visible and most had suffered long after the war. I am glad that my son, step-son, and nephew are not in the war because I don't want them to have those men's lives or my life either, although I am doing well today despite a few issues. I do know that if we were under attack they would fight to protect all of us, men, women and children. My daughter would fight too. But the bottom line for me is *let someone else's son die*. That's the reality of it. But show honor, respect, take care of them, because they are in the war and you are not and we sent them. I would rather go to war than send my kids.

Most men would feel the same.

Few of us give a damn about those young men in our wars today. More seem worried about how much it costs in dollars and what programs they must give up for, well, mostly for women. Welfare, WIC, taxes for colleges that mostly women attend, national health programs for women, none for men, funding for violence against women. None for men.

Although I was not in war I sometimes think I have an idea of what it would be like for a parent to lose a son and yet it's not true. I can't even think that one through. I know people who lost sons long ago and they are not over it. One night in Korea we were racing our police jeeps late at night. We got a call about a fight by the airstrip. It was dark and the fastest driver in our company jumped in my jeep and then complained about what a slow driver I was on the way to this police call as I was speeding along. I was the second fastest and I always suggested that his jeep was just faster but he was more willing to risk his life than I.

We got to the airstrip, very dark, a jeep was upside down. A man was screaming in pain. Another was unconscious on the ground but it was too dark to see him. We brought another jeep around with his lights and our flashlights. We saw blood coming out of his eyes, ears and mouth. We didn't bother with CPR. The dead guys friend, a few feet away, was screaming "tell me he is O.K. tell me he isn't dead" and my friend said "Ya he's dead you stupid fuck, what were you guys doing here?" Truth is, they were screwing off just like we had been moments ago.

We had been around enough and could put the clues together although an official report would come days later. Skid marks, roll over, booze, the passenger had evidently panicked and pulled the emergency brake at high speed" We drove back to our barracks slowly. I asked "Am I driving fast enough Sergeant?"

"Yeah, fast enough, slower is fine."

The dead boy was having his last night before going home party that night. At that age, 21, I felt sad for the mother. I was taught that mothers feel more deeply for their children. I don't believe that is true today. I have seen too many grieving couples where the wife, not the husband, is able to speak about the "accident" or "shooting."

There is a limit to the pain a person can feel and for sure that mother and father of that boy, who had a room ready for him to visit in 48 hours or so, would both find that limit. I don't believe most parents ever get over that loss. They learn to live with it, and sometimes they don't.

After reading that news article I went to the post office in Mendocino to see if a package from my brother Rick was there. It was not. He is not reliable. The army might have done him some good. Or, he might have died there. Or, he might have ended up with a 100% disability like me. On the glass door was taped a photo of a goofy looking young man, my son's age, a Private First Class posted there. Dead. Cute and funny looking. Likely just a bad photo. Likely the best one they had. And, likely I will read about him in our weekly small town newspaper. Most people reading it won't care. I am guessing it was an IED. Maybe it was a jeep wreck, speeding. Maybe it was an accident or a sniper. Luck always plays a part in life.

When I got home I read the paper over coffee just like many others did. I read about two brothers who were racing their cars in a town near. A car rolled, a brother died, he and his parents will feel that pain. The police and medics

and coroner will live with that too. Friends and family will suffer. The brother will always blame himself, even after therapy where he will be told that his brother made that choice. Those closest to that young man will, over the years, read about families losing a son in war, or by accidents, or at their own hand. They will be closer to understanding the pain of the survivors than others. Boys can be reckless. Some will blame the boys for speeding so too bad that they died, they might have hurt someone else. Or, too bad that they died, the war is stupid so the boys must be stupid too. Some who have experienced the loss of a daughter or son will feel compassion. They will remember their losses. They will suffer with them.

It's too bad that humans have to often learn the hard way.

AVfM Radio – Recap of 3/8/11

Paul Elam · 9 March 2011 · Archived copy · Original

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Another sterling broadcast of A Voice for Men Radio is in the archives and thus we begin the march toward next weeks program, "Cry Rape: The Plague of False Accusations."

There are a couple of program matters to address that will help us continue to improve your listening experience.

First, keep calling. I knew from the beginning that our callers would demonstrate on the program the same excellence that commenters show every day here on the website. What I was not prepared for was absolutely devastating impact that your stories would have on the lies that govern consciousness in the mainstream of our society. Your stories, told with such clarity, directness and unbridled candor must be told and retold because any human being with a shred of decency will be moved and informed by them.

And to those who have no decency? Well, you are the reason we are here.

A note of thanks to Keyster, here. His handling of show production has quickly become seamless. He doesn't really get to listen to the show because he is constantly working on call screening, monitoring the chat room and communicating with me through the switchboard. Good job!

On more technical matters, we had a couple of people that had difficulty remaining in the chat room. That would seem to be corrected by using the Firefox browser, but please keep me posted on this as we go along.

Also, for those people calling in to the show with skype, please make sure you are wired in to your router directly with an Ethernet cable. Skype calls done through a wireless connection have a tendency to break up. You can help us keep the show quality higher, and have your voice heard much better, by going through the effort to direct connect.

I have also noted the disappointment that (unlike) our first show, there were no fembots calling in. I would expect that to be the case for a while. I know for a fact that they are listening, and likely that is on the rise. But they are not calling in yet for the same reasons that pedophiles would not call in to a law enforcement talk show. Consider their current silence the reaction of a cockroach to a halide lamp being suddenly switched on. They are hiding in the shadow just hoping for the light to be turned off.

They are hoping in vain.

Lastly, as I said the next show is on false allegations. As a special guest we will have Steve Berkimer of the False Rape Society. I also want to encourage those who have suffered false accusations to phone in to the show and tell us your stories.

Again, thanks to all for the stellar response to the show. I had billed this program as being an hour long from the beginning because I was concerned that in the early broadcasts that we might face difficulties stretching things any longer than that.

As it turns out I am having to rush some calls to try to get everyone in.

Thanks to you all for delivering some very high class problems to deal with.

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Tri-Valley Haven: Hiding the Truth About Domestic Violence

Paul Elam · 9 March 2011 · Archived copy · Original

If there is one area where feminist influence has corrupted our understanding of a societal problem, it is most certainly domestic violence.

Nowhere is there more of a gap between common understanding and documented realities than in what happens when marriages, civil partnerships or even transient romantic couplings devolve into physical violence.

The facts on the ground are clear. Women are as likely as or more likely than men to perpetrate physical abuse on their partners, and much more likely to perpetrate psychological abuse. And while most evidence points to the idea that women more frequently suffer serious physical injury, it also proves that men are no stranger to the same levels of abuse.

Despite repeated and widely distributed scientific findings that conclude that domestic violence is best viewed as a problem described in terms of gender symmetry, we find that no such understanding has found its way into public policy or public perception.

Domestic violence, or the currently faddish "intimate partner violence," are both just euphemisms for wife beating. As recently (and regularly) addressed on this site, that particular canard permeates the domestic violence industry, the entire educational establishment and indeed the halls of power in our federal government.

It is a massive campaign of intentional deception, largely due to financial considerations for those with hegemony over the discussion.

Those who wake up to what is happening often do so rudely.

Such was the case with Brian Lutz, a California resident with an aim for a doctorate in clinical psychology and who came into that pursuit, "Because," as he recently told me, "it is important to me on a personal level."

Lutz developed a passion for educating people about abusive relationships because he was in one, and it left a lasting impact on him that he hopes to translate into helping others avoid what he went through.

He recalls those days and some of the frustrations and confusion that he went through. "The experience left me thinking that society had in some way let me down. Why didn't society communicate to me that men can be victims of domestic violence? Why didn't I know the warning signs?"

And then, answering his own questions, he says, "Because society taught me that domestic violence only happens to women and that men are expected to be tough."

The abuse, and the epiphany, left him with a mission. "I for one am not going to wait for society to change," he asserts. "Change starts with me. I'm not going to wait for someone to do it for me. It gives my life meaning to speak to young men about the warning signs of being in an abusive relationship. What I stress to them is that domestic violence doesn't happen to men or women, it happens to human beings."

He's a man who has seen the folly in conventional wisdom and has chosen to spend his life helping others see a truth that he learned the hard way. It's a laudable path of giving, but one that has created an entirely different set of problems.

To further his understanding and his skills, Lutz enrolled in a volunteer training program at Tri-Valley Haven, a domestic violence agency located in Livermore, CA.

It didn't take long for him to figure out that his previously mistaken ideas about domestic violence, the ones he now attributes to a society that failed to educate him about, were the exact same ideas that set the standard at Tri-Valley.

"From the very first training class," says Lutz, "it was apparent that domestic violence was being portrayed as something that happens to women and on rare occasion, men."

The more involved he became with the Tri-Valley the more he noticed that services, training materials and the milieu in general were geared to only recognize male perpetrators and female victims.

“The volunteer training packet we were given was completely biased save for one article on male survivors of sexual assault,” he reports. But that was just the beginning.

“There was one page that had a cartoon drawing of a child witnessing a man punching his wife with the caption ‘mommy and daddy.’ One handout had the warning signs of being in an abusive relationship on one side, and on the other side listed common characteristics of *men* who batter and women who are abused. No mention of the common characteristics of women who batter could be found anywhere in the packet.”

And then his training gave him something else to consider. “The domestic violence overview began with each of us receiving a handout titled “Herstory [sic] of Domestic Violence: A Timeline of the Battered Women’s Movement” from the Minnesota Center Against Violence and Abuse.””

Lutz summed up the experience quite neatly. “The message I got from the Tri-Valley Haven website was that they serve both Adults and Children of abuse. *The message I got from the training class was that they are only interested in serving the needs of women*.”

And then he added something else that brings us to the real purpose of this article.

“I decided it was time to speak up.”

And speak up he did. Lutz questioned his instructors about the lack of information about male victims and female perpetrators. He asked about the possible propensity for violence in women who had borderline personality disorder. He also pressed for a response to the idea that women who were abused as children might develop personality disorders and become abusive toward adults later in life.

He states that the reason he pursued this line of questioning was because the instructor was teaching in class that one cause of males who abuse was a history of childhood abuse.

According to Lutz, the instructor claimed to have no knowledge that any of this also applied to women.

Apparently Lutz’s questions were rhetorical. Through his own research, prompted by his life experiences, he was already well aware of a problem with male victims and female perps. He brought copies of the research with him to the next class and asked for permission to hand them out to the other volunteers because he felt like the information presented in the class was biased.

Suddenly things became more interesting.

Lutz states that he was denied permission to hand out the information, the instructor telling him that all information needed to be approved by their board before being distributed. He also says that she told him she did not think there would be a problem getting permission.

But less than a week later, he says, he was pulled aside and informed that he would not be getting permission to pass out the information. The primary reason given was the lack of time in a 65 hour course. When he pressed that issue, he says, he was told by one instructor, “After all, this is a women’s program.”

As it turns out it is a program that relies in part on federal funding, which would also imply that the practice of sexual discrimination would not be allowed.

Undaunted by being rebuffed, Lutz pushed back against the system and contacted Jennifer Dow-Rowell, Director of Community Development and Education for Tri-Valley Haven. He pressed her for an explanation of why valid, peer reviewed scientific research was being stifled.

According Lutz, Dow-Rowell became agitated with the questions and began to address him tersely, questions like, “Who are you to come in here and request that we change our agenda after only being part of Tri-Valley haven for one month?”

Lutz claims he told Dow-Rowell that he only attempted to pass out the two studies, but that this seemed to only further escalate her, and that her reactions bordered on irrational. Lutz says that at one point she made the claim that the research he was providing was, “Just research for researchers,” (whatever that means) and stated that, “We’re the experts and we know what our volunteers need to know and what they don’t need to know in order to perform their job well. These articles won’t help them at all. Most of our clients are women; therefore, our program is focused on women.”

It isn’t known at this time if Mr. Lutz questioned the logic of that statement, which appears to amount justifying the exclusion of services to men based on the fact that they exclude services to men. Lutz does report that he chose to end the conversation at that point because he detected “Not a hint of openness in her voice.”

The next evening, right before training class was to begin; he was – again – pulled aside by one of his instructors and informed that he would no longer be in the training class.

“They felt it just wasn’t a good fit.”

Indeed.

Adding insult to injury, Lutz reports that he was told their reason for the separation was that traumatic relationship of his past was still affecting him and that the program had elicited painful memories of the abuse he suffered. The subtext of course being that he was acting out pathologically by urging the Tri-Valley Staff to include information on female perpetrators in their training sessions.

The instructor, who Lutz described as “a genuinely nice person,” kept on expressing concern for him because of what he was going through.

“I remember wondering to myself, ‘Do these people feel that far beyond reproach?’”

Well, yes, Mr. Lutz, that is precisely how they feel. And it is an attitude that imbrues every aspect of the domestic violence industry. It is a bottomless pit of hubris.

And I don’t say that to be instructive to Brian Lutz. He appears to be a quick enough study. He demonstrated that with his response to the company ax person.

“I looked her squarely in the eyes and said in a near compassionate tone ‘Let me be clear. I spoke up not because I am going through an emotionally difficult time, because let me assure you, I am not. I spoke up because I’m concerned about the biased way this shelter educates volunteers who serve our community on the subject of domestic violence. Have concern for the place you work, not for me.’”

Clearly Lutz didn’t buy the bullshit.

In short, they attempted to tell him that that he was crazy, in a state of emotional distress, for bringing up male victims and female perpetrators, and when he refused to stop they ostracized and removed him, asserting that they were doing so because he was allegedly in an emotionally unstable state.

After some consideration, Lutz decided to go public with this story and to appear on *A Voice for Men Radio* to tell his story.

His real reason (not the Tri Valley fabricated version)?

“My taxpayer dollars go to pay for this shelter and they are doing a disservice to the community by intentionally omitting information about female perpetrators of abuse. This cannot be allowed to happen in this day and age.”

Brian Lutz still plans to complete his advanced education and specialize in domestic violence issues.

I’d call that a good thing.

Blue Pill Withdrawl #1

Paul Elam · 9 March 2011 · Archived copy · Original

As an adjunct to the Tuesday March 8th broadcast of A Voice for Men Radio, the following research resources and articles are presented to support information presented on the show. Those withdrawing from blue pill addiction may want to proceed slowly. Cold turkey detox has been known to cause severe psychological upset.

First, a Centers for Disease Control study concluding that women commit 70% of non reciprocal domestic violence.

Second, about a bazillion more studies that demonstrate that women are as likely or more likely than men to perpetrate domestic violence.

Christina Hoff Sommers: USA Today article pwning Attorney General Eric Holders contention that the leading cause of death for African American women is domestic abuse.

T Minus 30...

Paul Elam · 9 March 2011 · Archived copy · Original

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OK folks, we have started the countdown to showtime at A Voice for Men Radio.

Tonight, put your wife beaters on, we are going to take on the domestic violence industry. It's going to be a hot one, but only if you make your presence felt again, just like you did with flying colors last week.

I could tell you more about the format, but I don't want to give anything away. The best course of action is to do your pre-show checklist now so that you can help us do a little more world shakin' out here in Radio Free Matriarchy.

First, don your flak jackets, then:

Make sure you are registered with A Voice for Men Radio

Sign in to the chat room at show time

Find a comfortable spot to listen

Thanks in advance for your invaluable contribution to spreading the truth throughout the land of lies.[/box]
[box]And when the time comes
Grab that phone and call the show at (310) 388-9709
And of course you can always reach us by skype.[/box]

The Personal, as Contrasted to the Political

Adam Kostakis · 10 March 2011 · Archived copy · Original

Lecture #7

"They prided themselves on belonging to a movement, as distinguished from a party, and a movement could not be bound by a program." – Hannah Arendt

Last week, we looked at how the concept of domination has become a justification for encroaching despotism. It should not come as a shock to attentive readers that virtually every keyword in the feminist lexicon is used in a similar way. Whether the term being discussed is misogyny or rape or patriarchy, the tendency is to broaden its meaning to cover as wide a semantic area as possible, smuggling the maximum possible ideological contraband within an overcoat of righteousness. The real-world effect of all this is to restrict male autonomy through the criminalization of men's actions. The limitless possibilities for semantic bleaching correspond to extensive prison sentences and crippling fines. The intention is to criminalize the norm. Every move that a man makes should send a shiver down his spine, should force him to look over his shoulder, with a panic-stricken expression, wondering, "what new law have I just broken?" Men are to live in a perpetual state of surveillance and presumed guilt – a panoptical existence in which they are repeatedly chastized for doing wrong. That is, according to an invasive, alien moral standard that they are invited to obey, not understand, and certainly not to question or refute.

But when the criminalized behavior falls within the domain of actions in which both men and women engage, the argument requires a corollary that it is different, and worse, when men do it.For instance, certain nasty individuals of both sexes engage insexual harassment, but we must understand that when men do it to women, it is chalk, and when women do it to men, it is cheese. The two, we are assured, are incomparable, regardless of how a victimized man might see things – after all, even in his victimhood, he is blinkered by his privilege.

The whole fairy tale is aptly summed up in the feminist mantra, the personal is political. As was discussed last week, the proper context in which this claim should be viewed is the recent history of the Western world. Particular focus should be given to a current within our shared political culture, which has given rise to despotic government and threatens to do so again. How else are we to interpret a statement that all things within the domain of the individual are in fact the business of government? If we do not own or control those things which are personal to us, there cannot be anything to speak of that we do own or control, up to and including our lives.

But it would be a mistake to view the mantra simply as a statement of belief, i.e. that its speaker merely believes the personal to be political. All manner of people have all manner of kooky theories, and a group of people communicating their belief that all aspects of our lives are managed by the state would be about as troubling as tin foil conspiracy theorists or the Flat Earth Society. When a feminist says that the personal is political, however, she is notsimply stating a belief; she is making a call to action. There are implications hidden within the phrase.

Last week's discussion involved a section on ideologies, and the progressivist assumptions at the roots of Western political culture. To recap, ideologies assume a difference between how society isand how it ought to be, predicated upon a specific moral view of the world. What this means, as far as feminist analysis is concerned, is that if the personal is not currently political, then it should be made that way. Practically all feminist innovation consists of making those things which are personal into political matters. The logical end- point is to be found where there are no strictly personal actions, no personal utterances, intentions, thoughts or beliefs; all of these, expressed publicly or privately, would be strictly political. Every decision, down to the minutiae details of everyday life, becomes a political matter for which individuals are held to account, not as individual transgressors, but as members of an oppressive class which must answer for its sins.

'The political' is another one of those essentially contested concepts – in other words, it is one of those concepts most open to abuse. It is an elusive idea, which can be grasped but never precisely pinned down – and attempts to

do so are rather like trying to grab all the air in an inflatable mattress. One of the things we can say about 'the political,' is that it has not always been identified with 'the ideological' – which seems sensible enough, since 'the ideological' is a product of modernity, a relative newcomer as far as politics is concerned.

Once upon a time, 'the political' was a term which referred to Kings, Queens, courtiers and nobles, their struggles and their successions; but certainly not to doctrine. That change came about gradually, with the steady fall of religious fervor that marks modernity.

I am aware that I skate close to etymological fallacy, so let me clarify what I am arguing. I am not complaining that there is aproper meaning of terms such as 'the political' which has fallen out of fashion. I have previously acknowledged that language is forever in flux. As a corollary, I do recognize that objectively correctdefinitions are something of a rarity. My purpose, in highlightinglinguistic change, is a correlative highlighting of social change!The one rarely undergoes a paradigm shift without bringing the other along. There is immense power in language, to not only reflect but to define the experiential world. If we want to understand how things came to be the way that they are, we should cast a searing torch beam over historic changes in vocabulary – it is here that we will find the notional germ cells that gave rise to the feminist disease.

Such as in the case of 'the political'. Today, everythingcontroversial is reflexively considered a political matter. Whether we are discussing a person's unusual lifestyle, or a new work of art that pushes boundaries, or a website that advances an innovative worldview, we feel quite certain that what we are discussing is apolitical statement. The controversial, then is political; or perhaps it would be more accurate to say that the unusual is political. Non-conformists of all stripes are prompted to attach some political purpose to their actions or beliefs. The effect of this very public challenge is to lock individuals into a system of pervasive control; stepping out of line makes one into a target.

And this is precisely what feminism requires – for men to stand in line, and to target those who do not. It's a lot easier to pursue the project for increasing the power of women when you can effectively gag those who stand to lose the most from its success.

The flip side to all this is women's exponentially increasing and 'compensatory' license. It is men alone whose private lives are to be locked into the system of public control; women, in contrast, are to enjoy the spoils of victory in a new era of female sexual anarchism. Perhaps the only consolation we can realistically take is that despotisms are great generators of spiritual enlightenment among the oppressed. It was the persecution of early Christians that drove pious men and women to live alone in the desert, in imitation of Jesus Christ – it was only in the fifth century that these monastics were co-opted into the Church, having sought a purely ascetic existence as an alternative to the material world that had driven them out. Similarly, the oppressive regimes of the Hellenistic period led many in the Greek city-states to embrace mystical philosophies which advocated turning away from the world. Given that we are well on our way towards feminist despotism, it is not surprising that a parallel development is fledgling, in the form of the Men Going Their Own Way (MGTOW) movement. MGTOW have rejected the Gynocentric demand that men must define themselves according to their sexual prowess. Accordingly unburdened, many MGTOW have taken up introspective deliberation on the nature of man and masculinity – discussions which are androcentric and therefore not accountable to feminist orthodoxy. At its core, the MGTOW movement turns away from the world – from marriage, children, self-sacrificing employment, even relationships with women altogether – seeking solace from hostile agents as did the ascetics and mystics of the ancient world.

Although I endorse the MGTOW lifestyle, I am conscious that it is not enough – for fulfillment or for survival. Feminism is simply not in the business of leaving men alone. It is a progressivist ideology, which means it just keeps on growing, with no internal checks on its own activities; it has no brakes! All attempted self-criticism yields to further radicalization. Unable to perceive the world from outside of the feminist bubble, its disciples think and act in an anti-contextual, abstract fashion. The only checks on the activities of such ideologies must come from the outside – i.e., from the rest of society. If feminism will not slow down and stop of its own accord, then external agents must build a brick wall in its path. This is a moral requirement – the alternative is to allow it free reign, in

which case we will inevitably end up with despotism. Thus far, feminism has proved remarkably socio-dynamic, and has faced very littlepolitical resistance – meaning that the velocity of persecution is set to increase.

I should like to clarify. The word 'feminism' can refer to more than one thing. Most obviously, feminism the movement is the not precisely the same thing as feminism the ideology; rather, the former is driven by the dictates of the latter. Feminism the ideology is a victim ideology, which means that it exists in defense of a certain class of people which has been designated as the victims. The dual objectives goals of a victim ideology are, as I have remarked previously:

(1) To equalize with the 'enemy' group;
(2) To forge its own 'victim identity,' separate from and unaccountable to the 'enemy' group.

If objective (1) is ever achieved, then the ideology simply ceases to be, which means that the movement also ceases to be. The movement, however, is not an inorganic entity which mechanistically fulfills the needs of the ideology. It is made up ofpeople who have become dependent upon it, psychologically and financially. The end of inequality, however it was originally measured, would spell disaster for Women's Studies graduates everywhere. For instance, the inability of feminist organizations to admit that rape rates are falling and that false allegations are reaching epidemic levels is down to the losses that would be sustained by ideologues sitting in (usually empty) rape crisis centers. The ideology cannot be permitted to die – there is far too much riding on it, namely, the movement, and whatever goodies its principal actors have managed to get their paws on. As with many people, the threat of redundancy is enough to bring out a hard-line conservatism, which insists, in this case, on the existence of brand new oppressions still to be overcome. There is an awful lot of money riding on the continued perception that women are disadvantaged. Feminism is not merely a movement any more, but an industry – aptly referred to by some as the sexual grievance industry.

Should this industry crash, it would leave a hole in the purses of career feminists nearly as large as the hole it would leave between their ears. The alternative to continued state support for the overcoming of new oppressions is almost unthinkable. It would not only mean an end to men subsidizing their own persecution – it would also threaten to leave a psychic vacuum in the minds of professional feminists. Whatever would they do, should they be deprived of their blood money?

The feminists do, of course, have a backup plan. I refer you to objective (2). The reason why victim ideologies tend to die hard when equality or even supremacy of the 'victim' group is achieved is this: they shift their aims towards the inherent separateness of the 'victim' and 'enemy' groups, and refuse accountability to the rest of the world. Indeed, any attempt by a person external to the designated 'victim' group, to hold the members of said group accountable for their transgressions, is tarnished as the effort to roll back objective (1) – and the person who dared to raise the complaint will be called any number of amazing names.

A victim ideology is necessarily tripartite in its understanding of time. The past is identified with Oppression, the present withStruggle, and the future with Liberation. This tripartite historiography is a constant. If any one of the three states –Oppression, Struggle or Liberation – is removed, then we no longer have a victim ideology. It falls apart, owing to its inconsistency. There must have been past Oppression, as this justifies the present Struggle, which also must be the case for the present, as a matter of tautology – what else would we be talking about? Struggle must be towards something, and this is Liberation, promised in the future. Below is a diagram of sorts, presented from the feminist perspective:

It is a childish caricature, fitting for a childish worldview. Note what is required for the tripartite Oppression, Struggle, Liberation to make sense – the actor who did the oppressing, who must be struggled against, and from whom the designated victims shall be liberated. This is, of course, men.

The above picture is presented from the feminist perspective, in which time moves horizontally, from left to right. In the real world, time's arrow is broken. We are frozen permanently in the present phase, and from there, time moves vertically and downwards:

There is simply too much riding on feminism (i.e. the sexual grievance industry) to allow the actual liberation of women to be acknowledged. If it were to be admitted that women are not only liberated, but the recipients of a number of advantages over men, then the movement and the ideology, and thus the industry that is feminism, would become moot. Women's current role, which is perhaps more appropriately described as Privileged, is not even conceivable on feminist time. Liberation must always remain a future goal, and can never be permitted as a present achievement. Feminism is self-sustaining this way – by forever propelling itself into new Struggles. The tripartite understanding of time is independent of context; it is fundamentally abstract and anti-contextual. The tripartite is assumed before the truth about the world at any given moment is ascertained, and the facts of the world must then be hammered out into a feminist-friendly shape.

It is of little consequence that all the great Struggles have been won. Feminists can just create new ones. And since men are (as the case must always be) the oppressors to be struggled against, it is quite justifiable to take away whatever power they still possess.

Until they possess none.

Adam Kostakis is a member of the activated non-feminist sector. He is a mysterious Slavic revolutionary hailing from the dark hinterlands, currently residing in a dark, baronial castle atop the basalt cliffs overlooking the Yakima river canyon in eastern Washington state, USA. Adam is an accomplished violinist and has been known to try his hand at the balalaika. His weblog, Gynocentrism Theory, can be found here.

MUST READ: AVfM Radio Next Tuesday

Paul Elam · 10 March 2011 · Archived copy · Original

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There is a temptation when trying to "spread the word" about upcoming events to treat all of them as though they are going to be remarkable, a "must" to put on your calendar. We can test the depth of the adjective well trying to convince people that whatever it is we are pushing is as important as their next heartbeat.

Remarkable, don't miss it, etc..

That being said I wanted to make a statement here tonight about the next broadcast of A Voice for Men Radio, which will focus on the bane of false accusations.

It is going to be remarkable. Don't miss it.

Much of the show is going to focus on the case of Vladek Filler, a Maine man who was accused of rape, convicted with no forensic evidence; only on the testimony of the alleged victim, his wife, and in spite of the fact that she was highly abusive and demonstrated a profoundly disturbed mental state.

His conviction was overturned because of prosecutorial misconduct…

But he is now facing retrial because they have decided to pursue a conviction at any cost. They, in this case, includes prosecutor Mary Kellet who has been under much scrutiny for pursuing rape cases at the rate of 1 per week in a population of 60,000 people, and whose improper actions as a prosecutor resulted in the overturning of Fillers initial conviction.

Kellet is a Bar Harbor, Main, prosecutor whose quest for rape convictions (perhaps as opposed to actual rapists) has been billed as "The modern day witch trials for fathers and men."

Joining us to discuss the case is private investigator T.J. Ward, who has been working on Mr. Fillers behalf. You may remember Ward because he was the lead investigator on the Natalee Holloway missing person case in Aruba that gripped the nation and most of the world beginning in 2005.

He is a widely recognized expert investigator that has appeared on Larry King, Sean Hannity, Bill O'Reilly, Nancy Grace and Diane Sawyer.

He will be joining me to bring his insights into the Filler case for listeners of A Voice for Men Radio.

Also joining us will be Steven Berkimer of the False Rape Society, who has dedicated himself to the mission of educating the public on the problem of false allegations and its consequences. Mr. Berkimer will help give us some insight into the nature of false rape claims, their consequences for the victims and their families and to the culture at large.

He will also be there to explore actual cases and answer callers questions about false rape claims.

As it seems to be shaping up, A Voice for Men Radio is becoming exactly that; a place where men can speak out about the struggles they face that go generally unnoticed by the world at large. So it would surprise me if we don't have quite a lineup of callers who phone in to share their experience with false accusations.

Like I said, this is going to be a remarkable show.

Don't miss it.

[/box]

James Bond is a Transvestite

John Hembling (JtO) · 11 March 2011 · Archived copy · Original

There is a public service announcement circulating, which features The actor, Daniel Craig, the most recent to portray the fictional spy; James Bond.

Almost every single word of this public service announcement is a lie.

It begins with a voice over from Judy Dench.

“We’re equals, aren’t we 007? “

This is one of the great dogmas of feminism, that men and women are equal to each other. They’re not equal, obviously, or there’d be no sexes, no distinction between men and women. A women with a sexual preference for men would be just as pleased with another women. Since this isn’t the case, men and women aren’t equal.

Oh, do I hear somebody complaining that’s not the intended meaning of :

“we’re equals, aren’t we double-oh-seven” ?

Was the intended meaning “we’re equal under the law” or “we’re of equal value as humans”?

If that was the intent, why didn’t Judy Dench’s script use that phrasing. These actors are English, and speaking the language named after England. No, the phrasing was deliberate, to blur the distinction between two things being actually equivalent, and two distinct and separate things being of equal value.

Deliberate confusion, inflicted onto you, the consumer of this slickly produced public service announcement.

Judy Dench continues:

Yet it is 2011 and a man is still likely to earn more than a woman.

Even one doing the same job.

This is another lie [1], skillfully told. Like in all well crafted deceptions, truth is mixed with falsehood.

Its true that on aggregate, men earn more over their lifetimes. But the poison here comes from the claim that a man and a women doing the same job, with the same training, and same seniority are paid differentially. If it were true, companies would not hire men.

Published stats and peer reviewed research has repeatedly debunked the lie that workplace discrimination impacts average incomes on a sexual basis. [2]

Judy Dench goes on to say:

You have a far better chance of entering political office. This is another subtle lie, implying prejudice again, when in fact, women are the majority of registered and participating voters. [3]

“Or becoming a company director” says Judy. This is another implied falsehood. Its true that on aggregate more men than women become directors of companies, but this reflects personal choices in career path. Women, statistically chose jobs affording them greater flexibility and access to friends and family. They can do this because women are valued as people. Men,. By contrast are valued based on their utility, by their income, and have very little choice except to chose employment options based principally on income.

“As a man, you’re less likely to be judged for promiscuous behavior.”

Again we have implied sexism where none exists. Men have to compete for sex, thus sex is an accomplishment. Women, by contrast have only to select from among competitors. Sex for them is thus not an accomplishment, merely a selection from what’s freely available.

“And hardly any chance to falling victim to sexual assault.” continues Judith Dench’s monolog.

This is flatly false. The only significant difference between men and women sexually assaulted, is that nobody cares when men are the victims of sexual assault and rape. In fact, men being raped is comedy in our entertainment, while a women raped is shock and horror.

2/3 of the work done worldwide is done by women while they only earn 10% of the income? Rubbish. Cite your sources Judy Dench, you overpaid actor.

If such financial inequity exists, why is 65% of disposable income world-wide spent by women?[4]

I will not dignify the remainder of this expensively packaged piece of public fraud by fisking its individual points. A persistent liar, once established as such doesn’t need to be continually rebutted.

James Bond is a fictional spy, usually presented for our entertainment as a commanding, glamourous super achieving alpha male. This too is a lie, disguising the reality that the men who pursue real careers in espionage live lives of extreme stress, unrecognized, at the pay rate of civil servants, and often die horribly on the behalf of their countries.

But if you’re a man, you shouldn’t notice that, just swallow the myth that you’re privileged, and women are oppressed. And women and men, with all their obvious, blatant differences are actually identical and interchangeable. Swallow that lie, and donate some money. And that this thing you live in is a patriarchy.

[1] http://www.swlearning.com/economics/policy_debates/gender.html

[2]http://consad.com/index.php?page=an-analysis-of-reasons-for-the-disparity-in-wages-between-men-and-women

[3] http://www.cawp.rutgers.edu/research/topics/documents/genderdiff.pdf

[4] http://www.womenwantmorethebook.com/press/septermber9.aspx

The Rape of Mankind

B.R. Merrick · 11 March 2011 · Archived copy · Original

I was inspired to write this article after reading one of Paul's latest pieces about the same subject. Then I thought, "This is already being talked about too much." Then I figured that it would look like I was trying to jump on someone else's bandwagon, so I should just drop it. Then I wrote a two-part article about two silly movies to change the subject. Then I read an article about prison rape that uses the most sensationally sex-neutral syntax I've ever seen. Then I got so angry that I started rambling like a ten-year-old (aside from the use of alliteration).

The subject of rape *is* indeed discussed too much. Simultaneously, one aspect of it is discussed too little. So let's talk about rape now, the kind of rape you aren't supposed to talk about, unless you're making a joke. (Go to 9:30 in that video.) Let's talk about men being raped by other men in prison, and the fact that most of these men don't belong there in the first place.

An article entitled "Prison Rape and the Government" at "The New York Review of Books" is an important *exposé* on the continuing atrocity of men raping other men in prison. You wouldn't know that, however, by the use of language. The article is filled with sex-neutral language like "people," "they," "inmates," "officers," "guards," "staff," "those," "juveniles," "victims," "adults," etc., *ad nauseam.* And I mean *ad nauseam.* This is in spite of the fact that the vast (and I mean vast) majority of prisoners are men, the vast majority of guards and wardens are men, the vast majority of victims are men, and the vast majority of prison rapists, since once again the vast majority of prisoners are men, are also men. In fact, one study actually says: "[T]here are more men raped in U.S. prisons than non-incarcerated women similarly assaulted."

In spite of this, "The New York Review of Books" article starts off with anecdotal-yet-traumatic details about a female prisoner being raped by a male guard. Later on, the subject turns, quite naturally, to "…lesbian, gay, bisexual, transgender, and intersex (persons whose biological sex is ambiguous) inmates…" First of all, how does one exhibit "ambiguous" biological sex? Are they actually talking about the infinitesimal number of humans walking around who have testicles on the outside and ovaries on the inside? Penises that look like clitorises? Clitorises that look like tiny little dicks? Secondly, exactly how many prisoners are going to openly consider themselves "lesbian, gay, bisexual, transgender," or "intersex"? No one seems to have any data on this, but given the level of persecution on the "outside," who's going to be flaunting it on the "inside"?

Then there's this gem: "A sergeant named Brian Burzynski made the ninety-minute drive from his office in Fort Stockton that afternoon. 'I saw kids [sic] with fear in their eyes,' he testified later, 'kids [sic] who knew they were trapped in an institution where the system would not respond to their cries for help.'" Wow. Just like school! "Suspected semen samples were taken from the carpet, furniture, and walls of Brookins's office." Wow. Just like "Law & Order: SVU (Semen Victims Unit)"!

One report linking to another report linking to another report fails to mention **men** in any specificity. It's like reporting on the serious damage to surrounding buildings, then talking endlessly about what the new Iraqi government can do about sprucing up the building codes, while watching the slaughter of two dozen **men** in the "Collateral Murder" video, to which I will not link because I'm tired of videos where I have to watch **men** being mowed down.

There is more than one way to mow a **man** down, however. You can rape his life from him, and send him elsewhere to be reminded of the state's rape of his life while at the mercy of another rapist. Watch his love of other **men**, and his love of **mankind**, die with his volition, relationships, wealth, and physical health.

The neoconservative desire for American Exceptionalism and enforced public morality has now led to "more than 1 million nonviolent offenders" being imprisoned. Mind you, the **VAST MAJORITY** of these one million nonviolent "offenders" are **men**, but then, that goes without saying. Literally.

Now that they're successfully mowed down and thankfully emasculated, these **men** can be treated the way

heterosexual male rapists treat women. Unless something truly untoward happens: "The department is worried that a ban on cross-gender pat-searches might mean facilities would have to fire many of their female employees and hire more men, which would be very expensive and perhaps illegal." If it's one thing the government is terribly concerned about, it's spending too much money. And heaven forbid the state hire only **men** to deal with **male** prisoners! Had enough bold type? Me, too. Let's pretend, then, that bold type really isn't called for in what ought to be a "civil" discussion.

How's this for civility? For the majority of men, life goes on for decades without a single other human being coming into contact with his anus. That's how the majority of men wish to keep it. I am having a hard time substantiating it, but I have heard it said that the majority of straight guys, when they are with their girlfriends, insist on keeping anything and everything away from the "back door." There are excellent reasons for this, each of them subjective, so I'm not going to try to convince anyone to think or behave otherwise. That's not the point.

The point is that this area of the body is particularly sensitive and purposefully guarded, which is why most men are grateful that it remains safely hidden. It is not designed for entry. If it is not entered carefully when volition permits, it is extraordinarily painful. How painful? Let me give you an idea: If you ever get inflammation in that area, and your intention is to use your bowels for their intended purpose, be prepared to feel as if the bottom half of your body is going to fall off. Also be prepared to seriously consider death as an alternative option to any prolongation of the pain. I am not exaggerating. I have experienced that just from being sick. I am not a rape victim, yet the pain almost made me faint. How much worse is it for a man who has no sexual interest in men, who has safely hidden that vulnerable area for three or four decades, who has never experienced any sort of entry, to undergo such an ordeal at the hands of another man who is using one of the most private parts of his own body?

I have a rough idea from seeing a video by chance, and I'm not talking about porn where two or three obviously gay guys pretend to be tough, tie up another obviously gay guy, and "rape" him. That stuff is out there, and it appeals to me not at all. (What happened to the far more romantic porn of the 70s?) I'm talking instead about seeing, on a friend's television, a brief clip from some website that works to expose government atrocities in Egypt, where a man was apparently being raped by Egyptian police. There will be no link to that clip, and I'm going to expend no effort whatsoever to find it anywhere online. What I saw was a fuzzy image of the man's head and shoulders while he apparently lay on his back. All I remember, beyond a faint image, is the screaming.

I've never heard anything like it in my life. It was the desperate cry of a man who no longer wished to live. There aren't words to describe it. The clip was only five seconds long, at best, but it's one of those nasty imprints that never leave your brain. I don't ever want to hear that again.

Perhaps it was the intention of whatever journalists put together that piece on Egypt to simply inform us of the crime. Since television is a highly visual medium, perhaps a brief glimpse at that Egyptian dissident's important website can be a useful visual aid. But I can't do anything to help that particular man. I know next-to-nothing about Egypt. I never plan on going there. I seriously doubt that that poor man wanted anybody watching the instant replay. I wonder if he was even consulted beforehand. I wonder if he's still alive. The clip of his suffering did nothing for me, other than spark another diatribe against misandry, which was put away until I couldn't keep quiet.

I can't shut up, because we aren't supposed to shut up about "Take Back the Night," even in a religiously conservative town. I lived in that college town, off an on, for a total of nine religiously conservative years. In all that time, a single instance of rape, as far as I can remember, was reported, and it was attempted rape. Not the fake kind; the real kind. A college-aged guy walked into an open door of a women's apartment where only one girl was at home, and jumped her. Brave thing that she was, she fought him and got some scrapes. He knocked her unconscious. Then, with other people approaching neighboring apartments, he vanished, and the other people found an injured young woman passed out on the floor. The university paper decided against showing a photo of her bruised face. It was a lousy paper, but they made the right decision on that one.

"Take Back the Night," you see, is designed to make sure that *that never happens again.* It is this mentality that wants female rape victims' faces shown so that men and their penises (otherwise known as "semen victim units")

will remain safely corralled. What these misandrists want is a continuation of the festivities at the expense of all men who don't toe the line. The writers at "The New York Review of Books" appear to feel the same. If these "progressives" and Leftists wanted to actually prevent rape, there would be tables set up for gun manufacturers to sell their wares: "Take Back the Night – with a Tippman TPX!" The cry of "RAPE!!" is an excuse to insist that feminists' precious bid for "equality" has not been achieved, that men still need to be taught by women. None of this helps a man who has been raped.

Do you want to hear from one such man?

"A Texas inmate [sic] described such a scenario to Human [sic] Rights Watch:

'[My cellmate] was younger, stronger than I and larger. He introduced himself as a bi-sexual. And was for two weeks "touchie-feelie." I had to screem [sic]/yell at him to stop. The officers here 1. Ignored my complaints. 2. Asked me if I was his lover. 3. Did nothing. He became more difficult to deal with and started to threaten me. Finally one day he attacked me.'" The "Texas inmate" rape victim had a penis and testicles, by the way.

Back to an article linked previously that dares to mention men: "Struckman (2000), who conducted a study of prisons in three Midwestern states… found that approximately one in five male inmates reported a pressured or forced sex incident while incarcerated and about one in ten male inmates reported that they had been raped. In addition, rates for women, who are most likely to be abused by male staff members, vary greatly among institutions. In one facility, 27% of women reported a pressured or forced sex incident while in another facility, seven percent (7%) of women reported sexual abuse. Furthermore, Forst found that youth [sic] in detention are also extremely vulnerable to abuse, and those juveniles [sic] incarcerated with adults [now *I'm* sic] are five times more likely to report being victims of sexual assault."

The numbers for women look just about equal, don't they? Of course, the alert reader will take note that the high percentage of women raped in prison also coincides with a much smaller percentage of female prisoners overall. But

27%

looks awfully, awfully bad, doesn't it? And, of course, the "juveniles" (all of whom are capable of reproducing human life on an "adult" scale) are sexless.

But prison ratios are far from sexually equal for "juveniles," either: "In 2003, 9,875 juveniles were in jail or prison… Of these juveniles, 6,869 were in jail… and 3,006 were in state prisons… Juvenile males (2,880) far outnumbered females (126) in state prisons." Please remember, since the authors of the article failed to mention it for some reason, that the majority of "juvenile males" in "detention" are **men,** and that they don't even belong there. (Whoops! Accidentally hit Ctrl + B. Won't happen again.)

You want to know what I think about our country's prison-rape culture? Watch Spike Lee's masterpiece "Malcolm X" sometime. In the middle of the movie Malcolm is talking to a fictional character named Brother Baines (who represents all those who had a hand in the real X's conversion to Islam) as they stand in a prison yard. While Baines rants about America's hypocrisy (at approximately 6:00 in the linked video) and its half-measures to reach out to those who were discriminated against by law, the camera pans one black man's face after another as they sit on a bench. I don't know for sure, but I have a feeling that Lee deliberately got permission to use actual prisoners. Just look at their beautiful, manly faces. All of them.

That's what I think.

Good Men? Really?

Lotta Goo · 12 March 2011 · Archived copy · Original

The goodmenproject.com claims to be taking an in-depth look at the men's rights movement. I don't think so. Far from it. I think it was more like insulting the movement, softening the audience with indirect slurs and then throwing them into a pre-arranged firing squad of those who hate them.

Just imagine that the "good men" project was doing a piece on introducing the Black Civil rights movement back in the 60's and 70's. Would they introduce them with this sort of statement:

"It would be easy to write these Black activists off as nuts and not give them a second thought"

Or maybe something like this:

"Once dismissed as the looniest and fringiest of the lunatic fringe, Black civil rights groups have "gone mainstream."

Or this:i l

"***imposing*** their views on our national conversations around race and a host of other social issues."

Or this

"Black civil rights advocates can be easy to dismiss as crackpot extremists. Perhaps best known for descending like outraged locusts on southern towns… "

I remember from the days of the civil rights movement that some media did indeed respond to the activists in a similar fashion. We now see them clearly as bigots. Somehow it is easier to see when framed with race instead of sex.

But, it gets worse. Just as they introduce the Black activists with slurs and offer some writings from Blacks on their civil rights issues the host then says that they want to also offer a counterpoint. So what do they do? They ask George Wallace and a KKK member to offer their ideas about Blacks protesting for their civil rights.

Does the host want a fair introduction and an in-depth look?

I don't think so.

It seems that given the situation what they would really be working towards is creating more chaos. Wanting some real mud-slinging and of course the best way to get that is to soften the target by letting your readers know right off the bat that it would be okay to insult them; likening them to the "lunatic fringe" or "outraged locusts" models for the readers the behaviors that are acceptable.

If the admin can insult them they must be fair game. In essence the host is saying it is fine to bash these men's rights guys, they may have a couple of good points but on the whole there is something wrong with them. They are not good men.

Notice also that the male feminists are never disparaged or made fun of in the same way. This also clues in the audience about their expected behavior. The host is telling you which side can be bashed and which side is really the good guys.

It's a misnomer to call this site the "good men" site. No good man would ever do this sort of thing and set up one side as a scapegoat and tar baby as has been done here. No, this is not the work of mature men, this is more like a middle school boy who is setting up a fight after school and wants to watch two boys beat the crap out of each other and gets the entire student body out there to watch. One of the boys is someone he really didn't like and wanted to see him hurt and publicly embarrassed so he set it up.

A good man would have given the men's rights folks a chance to speak their truth without insulting them, without

calling in those who openly hate them and without setting them up as patsies to be bashed. He would have evaluated them based on their ideas and refrained from making personal attacks that were unrelated to those ideas. He would have clearly responded with his own truth after they had a chance to speak theirs. This sort of interaction breeds understanding and highlights ideological differences. The mayhem and chaos from the "good" men site seems more motivated to get more visitors through bloody combat than it does to seek the truth.

Is this the work of a good man?

I find it at least a little ironic that they have chosen to mock the men's rights movement on the same week that a group of 34 male and female academics and practitioners have revealed a proposal that they have been writing for over a year on the plight of boys and men in the U.S.

This proposal is being sent to President Obama with the hopes of creating a White House Commission on Boys to Men. The proposal offers page after page showing the hardships and discrimination that boys and men face in the United States today. Much of what the proposal offers can be seen in the statistics and ideas of the men's rights advocates who have responded on the goodmen site. Each of the 34 commision members have spent much of their lives working to better the lives of boys and men.

Were any of those 34 asked to contribute? I don't think so. Would the goodmenproject.com call them locusts or lunatics? Probably not. I wonder why? They are basically saying the same thing as the MRA posters. Most of them are nationally known, have written books, given workshops or spoken to the media.

I frankly think that the goodmenproject.com owes the men's right people an apology. I'm not holding my breath. That young man who started the fight after school is in no way mature enough to be able to evaluate his own responsibility.

A good man would.

Gentlemen, My Ass Thanks You

Izzey · 13 March 2011 · Archived copy · Original

[image]
The Empire State Building - costructed in 1930. Safety wasn't invented till much later.
I'm stuck. Truly stuck in the past. A past that was created long before I was born. The history of men; an undeniable history that occurs to me every single time I leave the house. A house I might add, that was designed and built by *men* over eighty three years ago.

I love my house. Its 'grandfather house' was built by a carpenter that raised a family here in my neighborhood. When his daughters were grown, he built them each a summer bungalow side-by-side; adjacent to his property right off of the canal. My home is one of them. It is just right for me, and I simply adore it. Oh, and don't mistake the word "bungalow" for a small dwelling. (Although technically, 'a bungalow' does not have a full basement, which I have) It's a real nice, spacious home.

I was recently sent an email with photos of the Empire State Building- while it was being built….by men.

I can't look at a single photo without thinking about women. How the hell would they have done this? Even if the argument "men did not *allow* women to do this sort of work back then" held any fucking water with me; there's no way women could have done it. Mind you there are plenty of *men* not suited for this sort of work, but men were the only ones doing it nevertheless. And I will wager by and large that they were the only ones who could.

Look at these photos. Do you see any safety harnesses, or girly powder room accomodations? Note the trust of two men working on a plank supporting each other. Also notice the lunchtime 'break room." Can you imagine any women up there?

I'm sorry, I just cannot.

Women that hold jobs like these *nowadays*, have all the benefits of progress and safety afforded them in our modern world. And of course as women started to enter those jobs, everyone started scrambling to make them safer.

Men built our cities without these comforts and technology. No accommodations were made. You either had what it took under primitive dangerous conditions; or not.

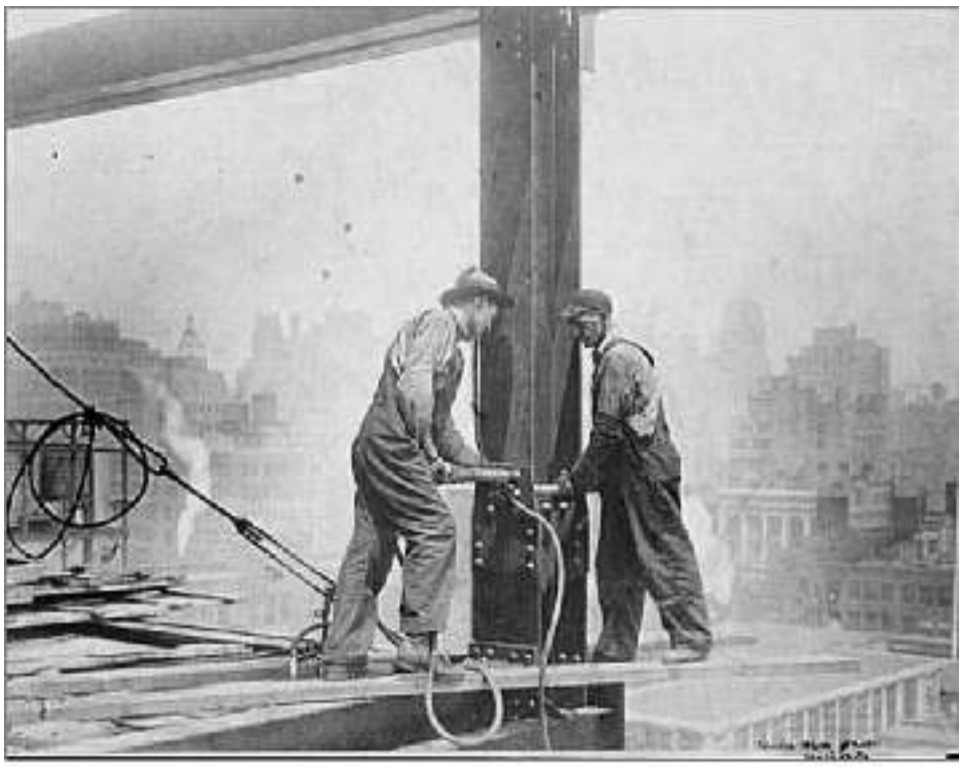

Please note the scaffold board the guy on the right is supported on.

Also note that many of these men are well past their 'prime'. Imagine a sixty year old woman up there on the iron. Do you see her? Do you see her there because she doesn't know any other way of life, and her age is valued for its experience and tenacity?

Nope…I most certainly do not. And the only place you will is in your imagination.

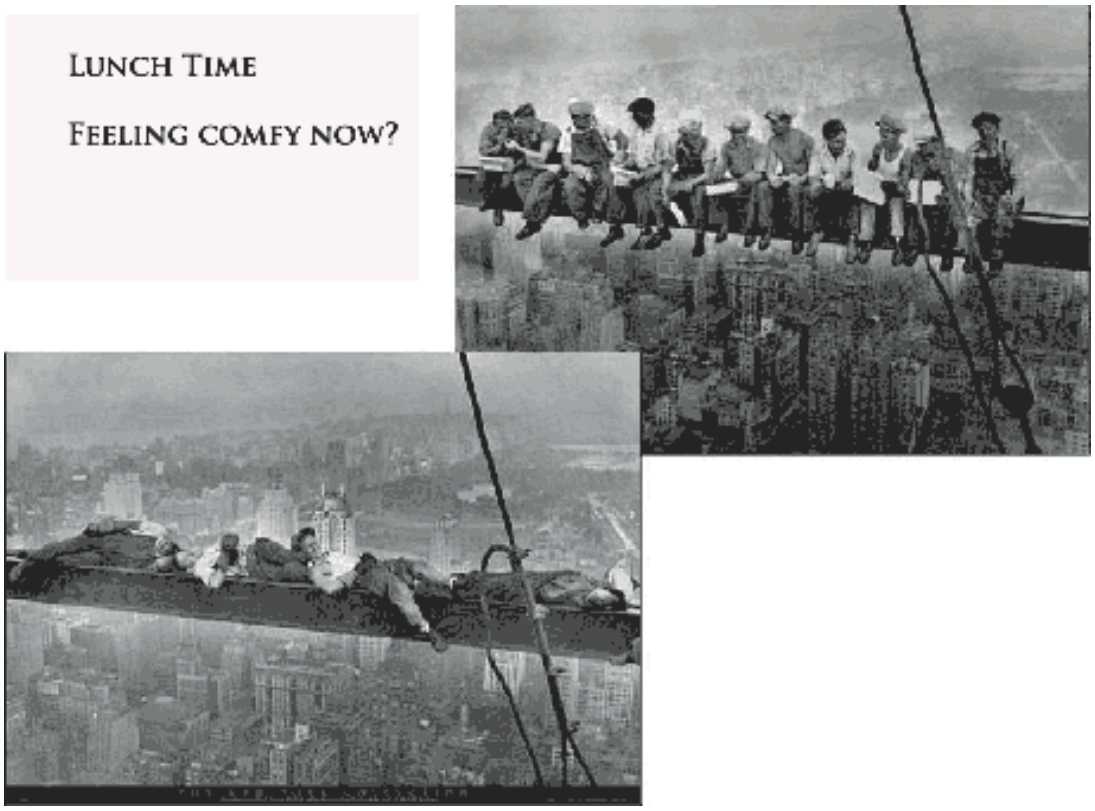

No matter how you slice the feminist cake; gender equality does not, cannot, exist. If not for the superlative accommodating conditions *created by men*, in the workplace we'd not even be having this conversation. I do not

hate women. I resent that they take for granted, or have **taken credit for** all the comforts afforded them.

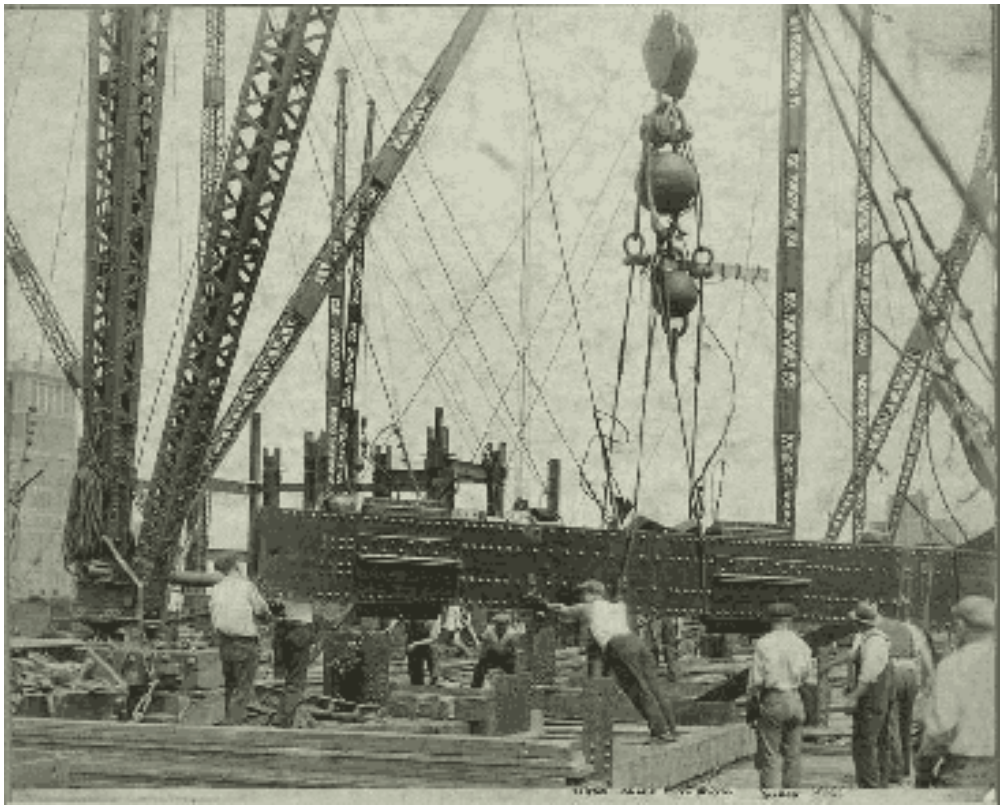

The Empire State Building - costructed in 1930. Safety wasn't invented till much later.
There now, I've said it.

Men built the roads. And now women drive right over them with a sense of ownership reserved for those that paid for it with sweat and blood; mindless of the lost lives and broken bodies that went into every mile of pavement.

Any job I can think of that a woman holds today in a man's field of expertise; makes me want to see her doing it– a hundred years ago.

Every time I flush my toilet in the wintertime – thinking that the seat was cold – I think about women in past days running outside into the *bitter cold* to their outhouse in the middle of the night, literally freezing their asses off.

And my slightly chilly ass suddenly remembers to thank all of the men that helped create, and perfect, *indoor plumbing*.

My ass is indubitably grateful.

Good Men Project Magazine: Ripping off Readers and Advertisers

Paul Elam · 13 March 2011 · Archived copy · Original

Well, I said I was going to wait a while, but recent events have put me in the zone. I will, though, keep it brief, as it is time to put the recent fiasco orchestrated by the Good Men Project Magazine in the rear view, along with the site itself.

I was contacted some weeks ago by Henry Belanger, Senior Editor of GMPM, advising me that the site was going to do a special on the men's movement and requesting that I submit one or more articles, and hopefully help him recruit other writers in the MRM to supply material as well.

As anyone who reads this site knows, that is what I did.

I took this as good news as I had enjoyed a civil and cooperative relationship with Henry, and as we had discussed on more than one occasion, I felt that GMPM was in a unique position to foster the competition of ideas between MRA's and feminists under the same roof, at the same time (provided that GMPM management was objective and even handed in handling material and comments).

I did have reason at the time to believe that was going to be possible. My experiences with Belanger had left me the impression that he (at least him personally) was more interested in the success the GMPM website than he was in ideology, and that he was a man, a "good" man, that operated with integrity.

I was wrong.

As so aptly described by guest writer Lady Gyoo, Henry Belanger's "Meet the Men's Rights Movement," the article used to introduce the men's rights community to their general readership, was anything but objective. It was a calculated hit piece, designed to incite their readership to view us as a bunch of hate mongering crack pots before ever having read a word of our work. And it served as an open invitation to treat us with the same derision and condescension in the comments as he did in his article.

In a style reminiscent of moron blogger David Futrelle, (who also joined in on the GMPM bashwagon) Belanger went on the attack, not of our literature or issues regarding the affairs of men and boys, but on a handful of angry, dissenting comments posted on their website by people he cannot even verify are MRA's. That was the standard he used to characterize an entire social movement.

In that one article, Belanger managed to completely undermine any opportunity we had to realize the ambition of putting facts and figures on the table objectively and reasonably so that all ideas could be vetted and given a fair hearing.

He also destroyed any trust in him that I had, but that is a more personal matter unworthy of more than this sentence.

I wrote Belanger an email regarding this, calling on him to clean up his mess, both from his article, and by the fact that he allowed Futrelle to post an article which dishonestly mischaracterized a piece of satire that I did as being serious. Futrelle, at this point, still reeling from being humiliated by debating with me, had already made it into the comments section of my article making personal attacks. In short, he was acting like one of Henry's crazy MRA's.

And of course, no one at GMPM raised an eyebrow.

Bellanger's response was to go in to Futrelle's article make a minor, meaningless edit and to remove his comments from the thread following my article.

Insufficient.

The same goes for GMPM CEO Lisa Hickey, who appeared in the comments here trying to do a song and dance around the facts, even using Futrelle-Belanger strategy of focusing on one of the comments but ignoring the valid

points about her website that were expressed in the featured article.

You would think she might have at least not repeated the same mistakes. But I am not sure what else we should expect at this point from a disingenuous cunt that makes her living off trying to turn men into lap dogs.

The really unfortunate thing about this whole affair is that by pulling this stunt, this schoolyard bait and switch, GMPM has only exposed themselves as shifty and untrustworthy.

Pretty much what we have been saying about feminists all along. Too many lies for too long to take anything they say seriously.

Not that I imagine they care. Hell, they don't even care about their own readers. Not only are they manipulating hostile sentiments out of them and cheating them of information that could well be of benefit to men and boys, they also have an arrogance about them that is even more telling.

Several times I have come across complaints in the comments at GMPM from both MRA and non MRA readers that they had unfortunate experiences while posting there. Many of them had taken the time to post thoughtful and detailed responses to articles only to have the page automatically refresh on them before they could hit the submit button, dumping whatever they had written in the process.

I never saw an editor respond to those complaints.

Here's the deal, according to an article in the Wall Street Journal, auto refreshing is a highly controversial practice employed by websites so they can artificially inflate the number of advertising impressions on their site. The net result is that they are touting (and likely collecting ad revenue) on a whopping 20-40% of ad impressions that are never seen by readers.

So hey, if you ever lost a comment over on that site because the page refreshed on you before you could finish typing, at least you can have the consolation of knowing that it happened in the name of cheating someone out of some money.

Good men? Right.

This whole affair, from the lies to the rip offs, could best be summed up by my late, great Uncle Floyd who could always size up people with a few words uttered in a smooth and low central Texas drawl. I know exactly what he would say.

"*Son, when you come across a liar, look closer. Chances are you're looking at a thief, too.*"

Uncle Floyd was a good man. And right smart.

[Addendum: GMPM is now attempting, though comment moderation, to prevent its readers from hearing the facts about their practice of auto refreshing. This article is offered to the blogging community at large. It may be reprinted at will, without permission]

The Unabridged Men's Movement

Tom Givens · 14 March 2011 · Archived copy · Original

[As written for thegoodmenproject.com, prior to the heavy handed editing of it's management – PE]

It's hard to decide, when approaching a subject such as this, exactly the best approach to take. Explaining the Mens Movement, in however cursory a manner, involves exploding so many of the cultural myths we live with day to day that it really does involve a bit more than a lone article, or even two. In a way, this plays a bit into my hands for a couple of reasons; I hate quoting statistics (and they're boring anyway), and I'm not interested in telling you, the reader, what to think.

What I hope to do is to show you a couple of fresh approaches to certain subjects in a manner that makes you want to do some investigating on your own. If you do that, I'm confident you and I will be 'teammates' sooner or later. But enough of that, what's up with this 'Mens Movement', are we all just a bunch of whiny woman-haters with victim complexes, or is there more to it?

My involvement with the mens movement began over a decade ago, back when Glenn Sacks still had his radio show, before Reddit and almost before Google (unless my drug-addled brain has yet again forgotten to keep time correctly). That should give you an idea of how long this particular fight for recognition has gone on. Almost 15 years, in this incarnation.

Back in those days, there was a thing we call the 'Lace Curtain', which is still in effect but to a much lesser degree, which basically was the media's unwillingness to take a male-sympathetic view of anything, even to the point of suppressing any male-favourable comments, letters to the editor, etc. Yes, back in those days we actually sent out email alerts whenever someone got a letter to the editor published in their local paper. Men simply getting a mention as somehow being worthy of concern in the media was greeted with celebration, it was so rare.

We forget these things, and many of the newcomers think this movement is three or four years old, and thus think we make no progress…

But progress at what, exactly? It's obvious we exist, and that we're angry and loud…but what are we on about? Sometimes it's hard to get the signal through the noise, and the diffuse nature of the Mens Movement makes it even harder. I started a webzine called MenZ Magazine to help with that, and if you'll bear with me, I aim to help right here, and right now.

The Issues

Here are some basic facts:

Men have no reproductive rights throughout what we would call the Political West. What this means is that men have no right to choose if they are ready for parenthood post conception, even though women have that right (and staunchly defend it, in fact). While the morality of letting men abandon pregnant girlfriends is left in question, the base inequality of the current situation is not. We have a blatant legal double standard based solely on the sex of the person involved. Given our societal navel-gazing in regards to sexism elsewhere, this is a blatant hypocrisy. Either give men the same rights as women, or restrict women's rights to equal those of men, we don't care which. But to fail to do so is to admit sexism as official government policy.

Men also have no parental rights unless conferred on him by the mother. A man's name cannot go on a Birth Certificate unless the mother consents, or states that this man is the father. In addition, a man has no medical assurance the child is actually his, unless he jeapoardizes his relationship by asking for a paternity test (and in some cases, the mother can refuse him). In relation to all of this is the assignation of paternity common in Family Court (and society), either through lying to the father from the outset, or making him responsible because he dated a single mom for a while. Think men paying for children that aren't theirs is rare? In California over 2/3rds of child paternity is assigned via "default judgement", make of that what you will.

While we're on the Family Court tack, how about those Child Support tables…? They were based in part on hysteria generated by Lenore Weitzman, who declared after divorce women's standard of living went down, and mens went up. Her study was never peer reviewed, and her data never examined (and admitted later to have been faulty), but that didn't stop the government from employing, get this, a guy who owns a child support collection agency to determine what was 'fair'. The Feds attached a commission to the State for every dollar collected through official channels and VOILA!, they have a huge 'backdoor' revenue stream (that's right, Child Support is used as a revenue stream for each individual State). And they get to look like they're 'helping women' while they destroy whole generations of men.

To add insult to injury, this is all done under the regime of "No Fault" divorce, which basically means no reason needed, no punishment for wrongdoing. Even in cases where one spouse is decent and hardworking and upstanding, and the other is an alcoholic, cheating gambling addict who takes off with the kids, there can be no assignation of 'blame'…for some reason. Which in and of itself is no big deal, until you factor in the misandric culture we live in, where accusations of wrongdoing are gendered in the media (when was the last time you heard of a male victim called a 'man' instead of 'victim"worker' or somesuch? How quick do they throw Gender out there when it's a "gunman"?), the DV industry and their sexist propaganda that only women are victims, only men perpetrators, the 'sensitivity training' all levels of our legal system are indoctrinated with, etc.

Speaking of the justice system, men have particular concerns there too. First and foremost is the massive spike in incarcerations in the US over the last 30 years or so (Fig 1). Nearly all of those are men, and nearly all of those men are poor, and usually black. While some might see tough on crime, I see a society locking their 'undesireables' out of sight. And while there is a tendency for black and white men to be treated differently, the treatment women receive vs. men for the same crime is substantially lighter, far more than racially motivated disparity in fact.

A lot of those guys are even in jail because they were broke, and couldn't pay their child support.

Which brings me to the economy. And jobs. Men are falling WAY behind women in employment, but what seems to never quite reach the surface is that most of the areas in which women dominate are publicly funded, or heavily unionized. Which means Affirmative Action. And of course, Affirmative Action only ever goes one way…

What this all really boils down to, is the loss of the male half of the 'gender conversation' that has been going on for millenia. Actually, the deliberate suppression of. Which brings me to…

Why Do MRAs Hate Feminism So Much?

In a nutshell, because nearly every word out of their mouths is a lie. Why do men enjoy such a hated reputation, where men are afraid to help small children for fear of an accusation? Why is the general assumption "if there's smoke there's fire", even when a man is acquitted of rape (and for that matter, why is he not anonymous until conviction too?) never questioned, and indeed championed? Who is promoting the idea of a 'rape culture', and that one sex is responsible for the safety of the other? Who has consistently painted all things masculine as evil, toxic, or in need of improvement?

MRAs reject the very notion that 'men oppressed women'. It didn't happen. Ever. Men worked with women, in the roles they were allowed, and men's roles were no less restrictive than women's. Indeed, most of the time the men's roles were far MORE restrictive than women's. Of course, Patriarchy Theory doesn't address this simple fact except to blame it on, you guessed it, men.

But more than that, feminists don't even live up to their own rhetoric. And the reason for this? They don't have to.

Feminism bills itself as a revolution for women, taking on radical new freedoms and exploding the envelope that surrounded women's lives, hemming them in like so much cattle. Feminists take credit for such things as women's suffrage (in Canada, non-landed women and non-landed men got the vote on the same day in 1920, after approx 1 million men died in WW1 without having it) without showing any clear connection, and they do so with pride. But

should a clearly Feminist organization support a misandric policy, even a national one, suddenly there are millions of different 'kinds' of feminism.

This carpetbagger approach is tenable because Feminism is nothing radical, it isn't even new thinking. It is simply more of the same Gynocentric thinking we have pursued as a society steadily for thousands of years. Feminism is little more than Government sponsored and enforced Chivalry. There's nothing 'equal' in Feminism, and they have steadily attacked mens priveleges without giving up one iota of their own (and fiercely oppose those who seek parity…like MRAs for instance).

Feminists have, from the very outset of the Mens Movement (in its current form at least) ridiculed, dismissed, viciously attacked, mischaracterized, and misrepresented the Mens Movement, pretty much in that order. As it stands today, Feminists are castigating us for not wanting to play nice, as if the last 60 years didn't exist. As if we hadn't noticed they haven't changed one damned bit.

While these people may be adept, like a woman with NPD abusing her husband, at 'plausible deniability', we do not live in a court of law, and men see what is happening.

And men are angry. Very angry.

What Men Are Doing To Cope.

In their zeal to avoid talking about the elephant in the room, the multitude of articles written these days about men and boys don't talk much about the issues I outlined above. Many of these articles still don't even bother to ask men what they think. Instead, many turn to female 'experts'. In an age where even articles discussing the state of men refuse to talk about the male viewpoint, or even ask men what they think, what exactly can a man do to get by?

Well, that seems to depend on your goals and your realistic expectations. These are the major sub-groups:

MGTOWs

Men Going Thier Own Way, or MGTOWs, are one major subgroup of the mens movement. These men are, as the name suggests, essentially dropping out of society as we know it. A good portion of these men are the ones Kay Hymowitz and the like are complaining about a lot…the men playing vids, drinking beer and smoking weed, and not 'manning up' as expected.

For the most part, these men are responding to the lack of reward in our current culture for those who do 'man up', coupled with the massive risk involved in playing the game by the rules in place. They have, quite literally, decided that not only women, but society itself is more trouble than it's worth.

This is the fastest growing segment of the MRM right now, by my reckoning, followed closely by PUAs.

MRAs

Mens Rights Activists (or Advocates) are sort of the generic term for those men concerned primarily with the political/legal aspect of the issues facing men, with a strong concern for the social forces enabling these injustices as a close second. The defining characteristic of an MRA has yet to be found, but it seems to be a concern over enough legal/political issues regarding men overlapping, as opposed to any kind of ideological leaning.

There are devoutly religious MRAs, and 'devoutly' Atheist MRAs. There are black, white, asian, aboriginal, and

Indian MRAs. There are straight MRAs, and gay MRAs. And there are male and female MRAs. MRAs have no particular stance on things like abortion, other than men should have the same rights women have. They are neither 'left' nor 'right', they are not libertarians or traditionalists. They are simply men and women concerned about the legal and social state of men today.

In fact, MRAs don't have a catchy name because they didn't expect to have a movement on their own, they originally believed the Feminist movement would help. And yes, their faces are red about that foolish mistake (myself included).

PUAs – Pick Up Artists.

Contrary to popular belief, there is enormous benefit to knowing 'Game', whether it's utilized or not. PUAs are quite simply the practical application of some very astute analysis of female sexual behaviour. These guys are the ones who have decided they will take the counterpart spot to feminism's "slut culture", or they want to anyway. And PUAs have the know-how, and the advice, that fathers used to give their sons, back when fathers were allowed in the family.

It's a well known fact that people like sex. Men and women both. In fact, as Game theory states, women are FAR more ruled by their libido than men are…men have simply forgotten how to push the right buttons. The effectiveness of this approach, as compared to (Single) Mom's advice of 'just be yourself', can be easily seen nearly anywhere men and women interact.

In fact, the biggest objection I have seen against Game Theory so far has been that it…um, works too well, and it's just not fair. Honest to God. At the very least, Game theory provides some protection against the petty manipulations men are subjected to daily. See: Esther Vilar's "The Manipulated Man."

While many women have complained about the presentation and the tone of the facts, sites like Roissy's Chateau routinely have sheepish women admitting they are exactly as described. And while your mileage may vary, some advice is far better than none, espeically in an age saturated with messages that 'empower' women's base desires, denigrate (and demonize) male sexuality, and wreak havoc upon whichever playing field they're on.

When Will The Mens Movement Go Away?

Likely never. This is perhaps the very first time in history that a sex has forced his/her gender role off his/her shoulders. Feminism certainly didn't do so, in fact only manipulating already existing social biases to be more favourable to women, while leaving their gender role intact as a 'fallback position'. Men are now literally saying 'screw you' to women as a sex, and society in general, and for the first time ever, are dismantling the Chivalric infrastructure. And turning their backs on a crumbling society.

Men are hardwired to love and idolize women. It's why we want to protect them and support them. They literally give our lives purpose, generally speaking. They are the center of our families, and they are the comfort at days end. They are the makers of the home, the calm in the storm. Some measure of softness in an often too-hard world.

Well, rather, they WERE those things.

Now women are our competitors at work, our opponents in politics (womens issues begat mens issues), our critics in relationships. Women are told to fear us, to hold us in contempt and to feel empowered when their success is greater than the men whose legs have been cut off to enable it. They are inbued with massive self-worth, and told their every accomplishment is worth celebration in this 'male-dominated' world (and all evidence to the contrary is ignored). And this leads them to believe all the men she meets, who she has been told her whole life have it even

easier than her, are total losers. How else could they have failed to succeed, after all?

Women feel entitled to take advantage of men these days. There is little social pressure on women who, say, capitalize on men's loneliness by demanding free drinks as payment for her company, to stop this practice, since it's seen as 'normal'. To the men who may not have much money, who simply want to meet a nice woman and don't know any better, this seems like cruelty. And to that man, it is.

We live in a society that caters to female hypergamy. We have structured our legal and social systems to accomodate the female desire to be able to 'upgrade' at whim with no consequences (for her anyway), and it has devastated Marriage as an institution, and dating in general. We cater to the female desire for power, institute AA type programs, and educational initiatives, all to have them declare men inferior when it becomes apparent we've overdone it, by a lot, even though we can't say it out loud. We live in a society that doesn't care, at all, about men that are not 'alpha'. You see it everywhere, the top slice of men doing as well as ever, with the bottom 80% falling off a cliff.

The Mens Movement started, because no one else was talking about this stuff. The Mens Movement continues, because even after hearing about this stuff, many people are too complacent, or too convinced by opposing beliefs, to do anything about it. As long as men and boys are given the raw end of the deal (usually because society depends on the disposability of men to survive), the Mens Movement will be in existence in some form or other.

I suppose that if this is a concern, one could always take solace in one simple fact:

Even after 10 years, and attacking all these major problems and more, and being the LONE voice doing so for most of that time, there is yet to be established a single publicly funded mens rights advocacy agency anywhere. So at least the mens movement won't likely be surviving on your tax dollar, but will continue to thrive on the volunteer efforts of everyone involved.

Unlike Feminism.

T Minus 3 Hours

Paul Elam · 15 March 2011 · Archived copy · Original

[image]And so we start another countdown to showtime at A Voice for Men Radio.

Tonight, get your alibi's together, men, we are going to talk about men getting ***Nifonged***., or, how a single pointing finger, even one on the hand of a the average crack ho, can detonate a social and legal explosion in your life.

Lots of expert opinion will be heard in this show, as will real life first hand accounts of the carnage. Also anther visit from John the Other, and a shocking audio clip that shows you how willing some prosecutors are to look away from the plaintiffs lack of credibility and push ahead with the case, in essence, legally raping the accused.

So do your pre-show checklist now so that you can help us do a little more world shakin' out here in Radio Free Matriarchy.

First, stop raping women, just for a little while. Then:

Make sure you are registered with A Voice for Men Radio

Sign in to the chat room at show time

Find a comfortable spot to listen

And when the time comes

Grab that phone and call the show at (310) 388-9709

And of course you can always reach us by skype.

A special note to skype users: Please DO NOT call the show on skype unless you have a direct Ethernet connection to your modum. Wireless connections give us bad audio quality.

If you have ever been the subject of a false rape allegation, feel free to call the show. Your stories will be given priority. The way we can make changes is for the silence to be broken about what is happening out there. For the same reason, please feel free to link this post elsewhere so that we might reach as many men as possible.

Thanks in advance for your invaluable contribution to spreading the truth throughout the land of lies. PE

Nice Guys Are Emotional Toilet Paper

Dusty · 15 March 2011 · Archived copy · Original

This is the first time I've ever seen you- and that *car*. I wonder if this is your first day on campus, or if this is just the first time you've driven that *car* to campus. I hope you talk to me. I really like that *car*.

Everybody *loves* me. I'm beautiful and everyone tells me this, so naturally I don't appreciate it and don't put any effort into my relationships. I don't have to. I'll just sit here, looking pretty, and everyone will come to me. If you don't, someone else will. Or nothing will happen. I don't care either way, because I have, like, the *cutest* little phone! And I'll spend my time reading and answering all the texts that all the people who *adore* me have sent in the last five minutes. And someone else who's willing to buy me things will come along. The glitter letters stretching across the front of my baby doll T shirt reflect my entire being: H-O-T-! So unless you want to live an austere, dejected, brutal, lonely life, and you don't want a chance at *this* pussy, you *will* make the first move.

Finally, you've approached me! Now you have to say The Right Thing. Here's the catch: I don't even know what The Right Thing is! Isn't this fun? Just talk about anything until you've hit my emotional G spot.

Some advice? Don't be too nice, but don't be a jerk. Don't be too laid back, but don't be too aggressive. Don't focus on me too much, as that would be desperate, but don't focus on yourself too much, either, as that would be selfish. Got it?

If you do things right, it should feel like you're walking on a tightrope over shark infested waters and juggling at the same time. Oh, but don't let *me* tell you what to do, because I need to feel you're in control of the situation, Papa. That way, if anything goes wrong, I can blame it on you, Daddy. Also, I don't want some *wimp* to buy me dinner!

After you've hacked into me with the right "passwords" and "codes," and you've asked me out, and I've given you the cold shoulder and runaround for a week and a half, I'm going to reward you with the sheer pleasure of taking me out to dinner and conversation- your treat, of course. I'm going to order the most expensive thing on the menu and eat only a third of it. (I'm watching my weight so that everybody will continue to *love* me.) Then I'm going to talk to you about myself, my family, myself, the last item of clothing I bought, my interests, my tastes, myself, the cute little thing my roommate did the other day, and myself. Did I mention that I was going to talk about myself? And you *better* at least *pretend* to care, if you *ever* want me to use you again.

At the end of the night when you take me home (*What's with this car? Where's the car that made me first see you?*), I'm going to hug you and tell you that I'm not ready for anything serious, and I'd rather be friends. Translation: when the aloof, insensitive guy that I'm perpetually on and off with shits all over me again, I'm going to come crying to you and try to use you to wipe it off. After all, I bet you're a good listener. Nice guys are *totally* emotional toilet paper.

Oh, and since we'll be friends by then, I'll see if I can con you into moving some couches for me that next Saturday. I'll have another "friend" lined up that day; I think you guys will get along great! Of course, you will receive no compensation for this whatsoever- not even pizza and beer. This might make you angry. (Anger is, by the way, the only emotion you will ever be allowed to express again, unless you want to be viewed as a sissy.) However, you better not let me catch wind of your attitude, or I'll be forced to tell my girlfriends that you're "psycho" and that you're only angry that I wouldn't sleep with you. And I know *everybody*, and everybody *loves* me, so I can make sure you never get a date in this town again. So be a good sport, OK?

If you have a problem with any of this, it's not because I'm cruel, dishonest, capricious, mercurial, cold-blooded, manipulative, or self-serving. It's because you either hate women, have a small dick and/or deep-seated feelings of sexual inadequacy, have abandonment and/or attachment issues, have bottomless self-hatred that you project onto others to avoid responsibility, or all of the above. You should probably seek professional help- or call the Rejection Hotline, since you JUST DON'T GET IT!

After I've notified the Women's Center at the university that you've been harassing me, and the police come to arrest you, and I've pressed charges, and you've been expelled, and I've destroyed your life, my girlfriends will pick me up to go shopping so I can take my mind off of how much all of this has hurt me, and how traumatized I am by your creepiness.

Men are such pigs!

The one good man

Alison Tieman (Typhonblue) · 16 March 2011 · Archived copy · Original

The One Good Man sees in Woman what men lack. Woman is bright and charming and good. Men are dark and sinister and bad.

To maintain the image of Woman as bright and charming and good, the One Good Man swallows Her darkness. Her rages, Her excesses, Her cruelties are his responsibility, not Hers. All Her goodness is not chosen because She is helpless in Her goodness—as She is helpless in Her femininity. But because it is not chosen, it is not goodness and it feeds nothing in the One Good Man.

Without shadow there is no depth.

He craves dimension and he receives only bright, charming images as thin as a whisper. To compensate he tries to capture as many as he can, but they flit through his fingers like sunlight and his hunger grows.

He needs a Harem.

The politician signs into law one-sided advocacy that ignores the pain of men to help women: Domestic Violence, Rape, Sexual Harrassment, it doesn't matter. He sees it all as an avenue to destroy his competitors and win an adoring harem, even if it's only the myth of himself in his own mind. He is the One Good Man, good because of his influence, which he uses to advance women.

The family judge eviscerates his rival—a father and husband—and in the woman's approval he sees another adoring harem member. He knows that her husband has failed her otherwise why would she be here before him? But he won't fail her. He is the One Good Man, good because of his power, which he uses to benefit women.

The priest condemns the imperfect morality of his flock's husbands and in their admiration he sees a harem. He knows the church women are there to hear his words and uses them to throw petty sins of their husbands into high relief. He won't fail them. He is the One Good Man, good because of his morality, which he uses to lionize women.

The petty bully brutalizes a smaller boy, cheered on by girls. The girls have a grievance; the boy presumed to ask one of them out, or maybe he was staring at her breasts too long? He won't fail them. He is the One Good Man, good because of his strength, which he uses to avenge women.

The One Good Man sees all other men as feckless, immoral, weak, beneath him. The One Good Man is good because he knows he is the only good man. He is special. He regales of stories of his goodness, all with the same refrain: "I have used my strengths to woman's service, I have crushed men so that women may walk upon them." And thus he is deserving of the admiration and approval of many women. He has a Harem. But that is not enough.

The One Good Man has enemies.

The One Good Man hates the Hungry Man because they are the same man. The Hungry Man hungers for women's bodies; The One Good Man hungers for their approval. The Hungry Man says, "women's only use is their sex." And the One Good Man disagrees because a woman's only use is their approval. That's why the One Good Man cannot allow himself to see Woman's shadow; because if he did, she might not approve.

Hungry Man and One Good Man are the same man, but they will never admit it. Hungry Man says he does not care for women's approval, yet he needs it to access her sex; One Good Man says he does not care for a woman's sex, but it's her sex that makes her approval worth so much.

Both the Hungry Man and the One Good Man fear the Bad Man, perhaps better called the Broken Man, for he is the Hungry Man having fed too little and the One Good Man having swallowed too much.

The Bad Man says "look, Woman has a shadow! A shadow that She casts, not me! Every shadow is Hers!"

The One Good Man hates the Bad Man's words; he points to an obvious flaw: "Some of those shadows are cast by

you!" and dismisses the greater truth.

The One Good Man has a final enemy; and this one is most insidious of all because he is part of the One Good Man, the Hungry Man and the Bad Man.

He is just a man. Not a bad man, not a good man, not a "real man" or a fake man, not a strong man or a powerful man or an aggressive man or a useful man or a useless man. Just a man. A man who sees that words like good, strong, bad, real, fake, powerful, useless and useful are just words the One Good Man uses to divide himself from other men, to make himself special and thus worthy of his Harem.

The man, just a man, sees a woman as just a woman. She is made of light, and shadow in equal measure to the light, and so she has depth and form and substance. When she hurts him he says "you have hurt me. You take responsibility for it. I will not take responsibility for having been hurt." And if she does, he stays, because she feeds him.

With shadow, there is depth.

He does not need a Harem. And so he does not need to hate or hurt other men to have a Harem.

He is not the One Good Man. The Bad Man or the Hungry Man.

He is a man, just a man.

Welcome Daniel Martinez

Paul Elam · 16 March 2011 · Archived copy · Original

Thanks to the collective efforts of some of the best writers and thinkers in the MRM, avoiceformen.com has experienced significant growth, especially since the start of 2011.

It is true that we have been aided by a few useful idiots in the MSM, along with exponential growth in the MRM generally. But one relevant fact remains: venues that buck conventional wisdom and PC mandates go nowhere without compelling provocative, content. That has been provided by our contributors, both in the feature articles and in the comments.

AVfM will quite likely receive 1,000,000 more visits by this time next year, and this from a site that took its first four months to get 50,000 visits.

It is not just growth, but growth that requires further organization and effort.

To that end I have invited Daniel Martinez of *Derechos de los Hombres* blog to come on board as Managing Editor for AVfM.

I am quite happy to inform you he has accepted.

I first encountered Mr. Martinez when he approached me a year ago seeking permission to translate my articles into Spanish and disseminate them to the Spanish speaking world.

Since then I have witnessed him doing that with my work and that of several other well-known MRA's, both in text and subtitled video presentations. His work, as I have directly observed, is tireless.

Mr. Martinez, a resident of Ecuador, is a finance expert and an academic. His talents as a linguist and editor are also top notch.

While we will be working as a team, Mr. Martinez will take over general responsibility for screening, editing and posting all content to the site, as well as comment moderation and maintaining adherence to TOS.

He has my full trust and support for those duties.

His presence here will also allow me the opportunity to keep pace with the demands of the new radio show, as well as more actively pursue pushing our message into other venues.

I understand there may be questions. Both Daniel and I will be here to answer them. So without further adieu let me say, "Bienvenidos, Señor Martinez."

And thank you for your willingness to step up and help.

Rape is not Special and Neither are You

John Hembling (JtO) · 16 March 2011 · Archived copy · Original

In the United States and Canada, violent crime has been steadily diminishing for the last 30 years. In 1980, in the United States, there were 49.5 instances of violent criminal victimization, not including murder, per 100,000 people per year.

In 2008, this had fallen to 19 instances per 100,000 people per year, according to the bureau of justice statistics [1].

A 2009[2] report from the BJS breaks this down further by type of crime, starting from a rate of violent criminal victimization of 17.1 instances per 100,00 people.

For serious violent crimes, the number is considerably lower, just 5.8 instances of victimization per 1000 people, and this number is broken down further by specific crime.

For robbery – 2.1 per 100,000 people.

For aggravated assault – 3.2 per 100,000 people.

For simple assault – 11.3 per 100,000 people.

For rape and sexual assault, just 0.5 per 100,000 people per year.

[image]

Homicide occurred at a rate of between 6 and 15 instances per 100,000 people in 2007, depending on the age group of the victim.

Murders of victims aged 14 to 17 occurred at a rate of 6.1 per 100,000 people.

Murders of victims aged 18 to 24 occurred at a rate of 16.5 per 100,000 people.

Murders of victims over 25 years of age occurred at a rate of 6 per 100.000 people.

[image]

For instances of murder, men are the majority of offenders, but also, overwhelmingly the victims in cases where the perpetrator is male, and in cases where the perpetrator is female.

Murders with a Male offender/Male victim comprised 65.3% of total murders.

Murders with a Male offender/Female victim comprised 22.7% of total murders.

Murders with a Female offender/Male victim comprised 9.6% of total murders.

Murders with a Female offender/Female victim comprised 2.4% of total murders.

[image]

One of the lies which radical feminists tell us over and over is that we live in what they call a rape oriented society; *rape culture* if you insist on coining the lie.

This is a bizarre claim as the stats demonstrate rape and sexual assault occurring at the lowest level of the nonfatal violent crimes recorded by the bureau of justice statistics, 1/6 the rate of the next most common violent crime of robbery.

Based on the continuously diminishing rates of violent crime, it is irresponsible to suggest that we live in a violent crime oriented society, and it is flamboyantly ignorant and wantonly dishonest to suggest that we live in a rape culture.

It can be argued that ours is a kleptocracy; a society based on theft by corporations from the public, but that's a

topic for another discussion.

Certainly, this is not a rape-ocracy, and anybody who claims it is, is a lying idiot.

Well, a lying something, not necessarily an idiot. Some people beating the drum of an epidemic of rape are generating an income from the fiction. In fact, an entire victim industry revolves around maintaining this narrative. But, fraud and hate crime that that is, it's not the point I want to make today.

The proponents of the rape-is-everywhere myth – in addition to propagating their ideological falsehood have also managed to sanctify the status of victimhood of the crime of rape. An identified rape victim is now elevated in our society to some sort of bizarre celebrity. We don't afford this status to the overwhelming male victims of robbery, assault and aggravated assault, so why is rape special? It's a violent crime, and it's a bad outcome for anybody experiencing it but you know what? It's not the end of the universe.

If you're the victim of a rape in the real world, you'll get over it. Your life will go on, and you'll still have to eat, sleep and defecate just like everybody else. Being raped doesn't make you a special person, and in fact, unpleasant, as unwanted sex is, it's not actually that big a deal. Even if the rape is a particularly brutal and violent event – if the victim of a rape isn't physically crippled in the event, they'll recover just as anybody subject to an assault or an aggravated assault recovers.

I've been badly beaten a handful of times in my life, and on one occasion in my early twenties I was stabbed. It was serious enough that had I not been delivered to a hospital within about 30 minutes, I would likely have died. I'm not special because of that, and somebody raped is also not special, they're simply the victim of a violent crime, just like anybody else so unfortunate.

Rape however occupies a special status in our collective sentiments. It's treated as the most abhorrent breakdown of all that is good in the universe, but I'll argue that forced sexual acts perpetrated against a woman is not worse, and in many cases, not as bad as aggravated assault resulting in serious injuries committed against a man – something that according to the stats happens 6 times more often.

What's really going on here, is that women, whether we admit to it or not occupy a position of elevated status and privilege in western society. They're sentenced more lightly by the criminal courts, they're elevated into supremacy in the education system they enjoy benevolent sexism in romance, hypergamy is the normal mode of matrimony, and women are favored in the family courts. Women also dispose of 65% of discretionary spending, despite a real lifetimes earning imbalance weighted towards men. It doesn't matter who earns the money, women spend it.

Unfortunately, in the feminist mainstream of our society, this elevated status is not acknowledged, and we persist with a fantasy of women's oppression. And this actual privilege and pretend oppression is why a woman's victimization through rape is such a special, extra horrible crime, despite the objective reality that although it is and should remain a crime, its nothing more complicated than forced sex.

[1] http://bjs.ojp.usdoj.gov/content/glance/tables/vsxtab.cfm

[2] http://bjs.ojp.usdoj.gov/content/pub/pdf/cv09.pdf

[3] http://bjs.ojp.usdoj.gov/content/glance/tables/homagetab.cfm

Blue Pill Withdrawal #2 False Rape Claims

Paul Elam · 16 March 2011 · Archived copy · Original

[box type="alert" size="large" style="rounded" border="full" icon="none"]

Links to research and relevant story information for Episode 3, "Cry Rape: The Plague of False Allegations," at A Voice for Men Radio.

Research indicates that 41% of rape allegations are false.

There is a systemic problem with police and prosecutor's misconduct: A case for jury nullification.

A summary of the Vladek Filler case. A must read. You can donate to help this devastated family.

Quotes from and about Mary Kellett, enough to make your skin crawl.

The website of TJ Ward, the investigator working on behalf of Vladek Filler.

And an excellent information page provided by the False Rape Society.

[/box]

Uncle Bern on Amanda Marcotte

Bernard Chapin · 17 March 2011 · Archived copy · Original

Inferno philosophy numero uno: better not to mention the name of any given feminist. Opt instead to give them generic tags that more accurately reflect the monolithic ideological goop from whence they come. Of course the *good man* has good cause to eschew mentioning them by names that might falsely imply any individuality, or individual human worth on their part.

But these pigs do have names, and just like Arnold Ziffel – link for you youngsters – we want to give them their due notoriety.

Enjoy

Murder as a Possible Outcome of Escalating False Rape Prosecutions

Paul Elam and John the Other · 18 March 2011 · Archived copy · Original

By John the Other and Paul Elam

The false rape accusation is the ultimate super weapon in mainstream feminism's war on men. It's the biggest, baddest, most destructive and vile lie in the arsenal. The reason it's the ultimate weapon is not that rape is a particularly special crime.

It's us.

It's you and me that make false rape the devastating super-weapon that it is. The universal, ever present feminist ideology we are flooded with through the mainstream media, including television, podcasts, radio, movies, magazines and so on – has convinced us that no matter what, when a woman cries rape, a man's head must roll. We've all been drinking the cool aid, and it has resulted in full time work for The Innocence Project.

All this has been aggravated by the long standing propensity of men to react swiftly and vengefully, often irrationally, when rape is alleged. This feminist-chivalrous social hybrid has produced justice that is delivered with pitchforks and torches. For the accused it amounts to a postmodern lynching, officiated by mobs dressed in black robes and uniforms.

By the way, we are not using words like war, weapon and arsenal for dramatic effect – this is a real war we're talking about, being fought on behalf of female supremacist mainstream feminist ideologues using the willing muscle of state funded enforcers.

War may actually be an inadequate description as it implies the ability of both sides to fight. In every sense of the word this is more like a massacre.

A man accused of rape is destroyed from the start. He is dragged, defenseless, through the tar-and-feather machine of the media, ritually named and shamed, severed from family and colleagues, barred from employment, publicly maligned and demonized, all before any legal or evidentiary process of inquiry has even begun.

Rape shield laws protect the false accuser, both from public scrutiny and public condemnation for her lies, and the standardized lack of legal consequences stand as an open invitation to accuse any man at any time with impunity.

Even on his exoneration the devastation lingers and corrodes the remains of his shattered life. And when unjustly convicted, he faces prison for 5 to 20 years, where he will likely be raped- routinely – and possibly killed by another prisoner.

So what are the possible outcomes from this increasingly Orwellian onslaught of corrupt, opportunistic prosecutors and entitled, reality-divorced princesses willing to burn down the lives of the men for trivial personal gain and professional advancement?

Obviously, just as we are seeing, prisons being filled and lives being ruined is one result. But what of other possibilities; ill effects fomented as a tragic harvest out of desperation and fear?

A sea of change at some point seems both unavoidable and terrifying.

As matters stand presently, men are still standing passive in the midst of this legitimized mob rule; tolerating the systematic abuse without rancour.

One of the falsely accused students in the Duke Lacrosse case, when asked by the press admitted that he bore no ill will towards the woman who had almost succeeded in putting him in prison for 20 years for a lie and a laugh. The same was true of one of the Hofstra Five. Men in our society are conditioned so completely that no matter how cruelly they are attacked by women, they will take it.

For the most part. But as the social pendulum swings away from chivalry and more toward male self-preservation, and as the unavoidable collective anger begins to mount and find its way into common discussion, there may come a tipping point that will tilt in a cataclysmically bad direction.

Setting aside the emotion and trauma of a false accusation, prosecution and conviction for fictional rape, and viewed from a purely pragmatic, survival oriented stance, a jail sentence for murder is a preferable outcome for a man than a jail sentence for rape.

In the culture of the penitentiary, murder carries with it a certain amount of prestige. On the other hand, incarceration for rape comes with an automatic target on the convicts back, putting him in immediate disfavour with other convicts in a highly volatile environment.

In a climate of pervasive and escalating false rape accusations, how will a feminist utopia deal with men who have lost everything based on false accusation and who select a survival oriented outlook?

How will that utopia deal with men accused who decide killing thier accuser provides a better bad outcome than dying in jail as convicted rapist?

These are painfully difficult questions, but in a system of laws perverted by ideology, men shackled but not protected by those laws may decide they have no avenue of justice other than retributive violence.

How long before numbers of men conclude that cold pragmatism is the only option?

In the feminist utopia of celebrity victimhood and game show rape trials, the prize of celebrity victimhood could well become victimhood of a considerably more legitimate brand.

Feminist Time Forgot

Bernard Chapin · 19 March 2011 · Archived copy · Original

As our interest the recent antics of the Good Mangina Project is now understandably waning this video will close chapter of another series from Chapin's Inferno.

Now finished, we can return to other business while feminism continues to stumble and fail with the same rapidity that the MRM is growing. And we can allow the staff at TGMPM to discover on it's own, as the level of general interest in the views of freaks and emasculated step and fetches grows ever more anemic, that their hay day is over.

We have already passed the tipping point here. There is no real future in misandry. Not even if you auto refresh your site every few minutes to give the appearance of traffic that is not there.

A Special Request from AVfM Radio

Paul Elam · 19 March 2011 · Archived copy · Original

It has become a matter of routine for us to put out feelers in advance for show callers at A Voice for Men Radio. As many of you know in the last two episodes we have requested listeners who have had the experience of a false allegation, or respectively, been the victim of domestic violence, to call in to the show to share their stories.

Despite the short notice we gave for those requests, we had an amazing response and in both shows were having to rush through some calls to get everyone in.

Well, the next show is a little different as we have a particularly difficult agenda to fill on this one. As you may know, the next program will feature Dr. Tara Palmatier, the plain spoken publisher of shrink4men.com. And we will be discussing women with personality disorders and how men are affected by them in relationships, especially the latter part.

But here's the problem. I was just sitting here thinking, man it is already Friday night and the show is Tuesday. How on earth am I going to find any men who have experienced crazy women? I mean really, guys, I am in a corner with my back to the wall on this one.

If any one of you have ever been with a woman who created chaos and disharmony in the relationship, making you miserable; practicing unnecessary and abusive forms of control including shame, ridicule, verbal and emotional abuse or any other manner of destructive, manipulative behavior, please be sure to call the show.

PLEASE.

Scratch that. I know none of you have ever met a woman like this. But if you know someone who has, or even if you know someone who knows someone who has, please make contact with them and plead with them to call the show.

Even though the upcoming show was just plugged by Dr. Helen, I am really concerned that the phone lines will be dark and silent. That could make for a very long two hours.

For the first time since the show started, I am really nervous.

Some help here, please?

Anyone there?

Feminism is Merely a Tool

John Hembling (JtO) · 20 March 2011 · Archived copy · Original

How do you know when somebody is lying to you about their intentions?

Sometimes it's body language; sometimes it's when their claims are outlandish or sharply contrary to observed reality. Some liars are skilful and quite hard to detect. But with individuals, given time, liars are relatively easy to spot. As a general rule, when a person's statements and their actions consistently point in different directions, rather than their statements and their actions pointing in the same direction, you can tell that they're lying.

There's other ways to tell, consistent reliance on formal logical fallacies, such as ad-hominem, the unstated major premise, or the straw man argument is a pretty clear signal as well, that the person making such arguments is dishonest. Refusal to address an opponent's argument, while reciting it in a high squeaky voice, or with an added laugh track are simplistic examples of the classic ad hominem.

It becomes more difficult to make such determinations when dealing with organizations. An organization engaging in deceptive practices has the advantage of being able to separate its public statements from its actions by using different groups of people to perform each.

As organizations get bigger, the ability to mask a divergence between stated goals and organizational practices is heightened. We bring good things to life – is the motto of a company selling toasters to the American public, but which makes most of its profits manufacturing the weapons of modern warfare.

General electric invented the mini-gun. This is generally well known in the year 2010, but nobody buying a toaster at wall mart seems to mind as long as the people slaughtered with weapons like the mini-gun are brown people in faraway countries. Now, I'm not saying general electric, or their parent company, general dynamics are evil. They're filling a need. And if there's a market demand for the industrial-scale killing of humans, as there clearly is, then somebody's going to fill that need and make a profit for their shareholders.

But what about humanitarian organizations or a non-profit organization who's publicly stated goals are obviously humanist, good, and just. One way to spot organizational lying is to examine the organization's actions, comparing the action's efficacy in advancing a publicly stated goal, versus simply adding money or political power to that organization, or producing some other outcome.

Much like with individuals, the outcomes produced by the actions of organizations offer a far clearer view of the organizations goals than any public manifesto of purpose. In fact, in dealing with organizations, publicly stated purpose's likelihood of veracity diminishes relative to the size of the organization.

Organized feminism in its modern form is roughly 50 years old. In 1960, many families consisting of a man and a woman and zero or more children lived in homes they owned with one family member working full time, typically the husband. One of the public goals of feminism was to give women the "right" to enter the workplace, higher education, political office and other areas habituated by mostly men at the time. The public swallowed this declaration of purpose, despite the reality that women's choices, and not exclusion, was the principal factor in the predominance of men in the fields mentioned.

After 50 years of female favouring initiatives by government, and affirmative action, stay at home wives and mothers are rare to the point of extinction. This is not because women have recently attained the right to enter the workforce, but because they have to. Only the very wealthy can afford home ownership on a single salary now, and that was the planned outcome from the beginning.

By adding women to the workforce, the available pool of labour in society doubled. This means that allowing for inflation, the relative value of labour has been cut in half. We are all, men and women, made poorer and less personally autonomous by this transition. This outcome is not an accident.

[image]If you're a woman and would prefer not to work, or to work part time at a job that provided you with personal satisfaction but not much money, too bad. Being liberated has reduced your freedom.

This is an illustration of the difference between public statements of intent, such as give women the freedom to join the workforce, and unstated, planned intent, force women to work, and cut in half the relative value of labour within society.

Mainstream feminism is the largest, most successful scams perpetrated on the public since the inception of central banking and fiat currency – and most of the public haven't caught onto those yet either.

Proponents of mainstream feminism will sometimes call individuals rebuking the supposed legitimacy of feminism by the derisory label "conspiracy theorists". This is simply shaming language intended to silence discussion and discredit the critic without addressing any argument. However, the term conspiracy theory is apt, because although feminist propagandists like to pretend that feminism is a grass roots social movement, it is anything but that.

Gloria Steinem, feminist icon, founder of Ms. Magazine was funded indirectly through the CIA and the Rockefeller foundation. [1] This information is documented by Dr. Henry Markow in a 2002 article called "How the CIA Used Feminism to Destabilize Society" and confirmed in a New York Times article in February 1967[2]

Prior to her public involvement as a major actor for early second wave feminism, Steinem was an employee of the CIA who disrupted student organizations in Europe, and funnelled information to her CIA handlers. While she was starting Ms. Magazine, she was dating Henry Kissinger – a matter of public record, and amazingly, nobody seems to think this lends a stink to the movement she was an early pillar of.

How is feminism a grass roots movement if it was funded by the Rockefeller foundation and the CIA?

For that matter, how is it that feminist organizations funded by national governments, or which are departments within national governments have any legitimacy in their claims to grass roots. In 2010 the Canadian commission on the Status of Women (SOW) gave a grant totalling $1,016,400.00 to fund a large feminist conference, called the Women's Worlds 2011 (WW 2011). Its objective is to draw feminist women together from across Canada and abroad to form a new feminist movement. [3]

Feminism is not a grass roots, bottom up movement. It is top down, elite instigated and funded AstroTurf with real objectives that have no relation to human rights or social equality between men and women. What's a worse indictment of the gullible public is that this is obvious to the most cursory examination.

The myth of women's oppression in western society is another screamingly obvious falsehood which can only be maintained by the wilful, active self-delusion of the public, including self-identified and politically active feminists.

There are a number of obvious signals of this, such as lighter sentences

Women are sentenced more leniently than men for equivalent offences in western criminal courts.

In many cases, women on trial for violent crimes are excused by a collective manufacture of imaginary past victimhood by some hypothetical evil man, and the violent crime justified. This is a form of social collective hallucination – because this is not how western law works. An eye for an eye is the brutal, outmoded philosophy of retributive justice of the Old Testament.

In Canada, legal precedent is established that women found guilty of murder should be sentenced, when possible under the lesser crime of infanticide [4]. This is women's oppression? This is patriarchy?

The United Nations, who operate the World Food Program, does so on the lines of an

ideology of female supremacy. During the Haitian crisis of 2010, the WFP treated the

humanitarian crisis as an opportunity for social engineering with a female supremacist agenda, giving aid to women only. [5] Reports of men overwhelming guards at food and water distribution points were used to justify this, but denial of aid based on sex in a humanitarian crisis would not have produced such desperate acts from starving and

dehydrated men in a country shattered by natural disaster.

Selective Criminalization of Normal Behaviour.

Individuals within the men's rights community will already be familiar with the selective criminalization of normal human behaviour falling inside the sphere of sexual relations between men and women.

Some examples of this are the criminalization of flirting in Scotland [6], the attempted redefinition of verbal argument as battery in France [7], and continued efforts of feminism to expand the legal definition of rape to encompass normal, nonviolent male behaviour.

What's less well understood is the increasing criminalization of normal behaviours unrelated to sex.

[image]Dr. Jonathan Turley of George Washington University wrote about this trend in 2009 [8] citing the prosecutions of children for chewing gum, a senior citizen for allowing a hedge to grow over 2 feet, and the use of child protective services to redefine any act of parenting as criminal child abuse.

So the trend towards criminalizing non-criminal behaviour extends considerably farther than the anti-male sexual discrimination understood and discussed within the men's rights community. The increasing criminalization of normal masculinity is connected to criminalization of other normal human's behaviours, but understanding the connection is easier from a higher altitude viewpoint.

Primary aggressor laws and mandatory arrest laws are a by-product of the Violence Against Women Act – a set of laws authored by the current vice president of the United States, Joe Biden. Succinctly stated, primary aggressor laws are legally mandated profiling of participants in any situation where a complaint of domestic violence has been made. This is a departure from the police's traditional role as impartial law enforcers, because regardless of the actions of individuals, arrest based on profile is apartheid, and not how police behave outside of totalitarian regimes.

The fact that arrest based on the physical profile of men as the bigger, stronger parties in a domestic violence complaint superficially benefits women, affording them fiat power over men's freedom within any romantic relationship is only partially fully explainable by the theory of mainstream feminism as a doctrine of female supremacy and violence. That apparent female supremacy is merely a step in a longer program of social engineering.

The 2010 G-20 Toronto summit was the fourth meeting of the G-20 heads of government, in discussion of the global financial system and the world economy, which took place at the in Toronto, Ontario in July 2010.

During the G20 summit, Canadian citizens engaged in nonviolent objection to the usurpation of representative government by a few secretive banking families were encircled by body armoured and horse-mounted police (in war, these are respectively called armoured infantry and cavalry) then mauled, bludgeoned, and mowed down, captured, and interned by those armoured and mounted representatives of the central banking system.

I replaced conventional terms including "police", "protesters" and "arrested" in the previous paragraph with more accurate terminology, because conventional labels, as used in the mainstream media serve to obscure the reality of events.

These armed and armoured banking enforcers are the same state employees who enact mandatory arrest laws and profiling (primary aggressor laws) in instances of domestic violence complaint.

Recognition of this is critical, because the established mainstreaming and ongoing incremental escalation of feminist ideology – informing the courts, the family courts, education, government and other areas of society is not an end to itself, only a tool.

Modern feminism has succeeded in creating a state of privilege for western women unmatched by any other demographic in human history.

Female privilege is easily demonstrated in women's affirmative action programs in education, government and employment.

Female privilege is sharply visible in the discrepancy between male-weighted lifetime earning imbalance and the inconvenient fact that 65% of disposable income is spent by women. [9]

Female privilege is evident in sexually unequal sentencing within western criminal courts.

Female privilege is obvious in the contrast between the preponderance of men victimized by violent crime, and the existence of national and international anti-violence campaigns which focus almost exclusively on women.

Female privilege is illustrated by the overwhelming majority of workplace deaths being male, and the rate of male suicide which quadruples the suicide rate in women, while no mainstream media ever takes their focus off the sustained narrative of women as a class of victims.

Female privilege is demonstrated in the difference between US combat deaths of men and women in Iraq. Between the start of the war in 2003 and September 2010, 110 female service members were killed. In the same period, 4298 male service members were killed. [10] This translates to 97.5% of killed service personnel being male. This is similar to male versus female ratio of workplace deaths in North America, with 93% of workplace deaths being male.

Feminists arguing the reverse case, that western society elevates male privilege sometimes cite the predominance of men in police work or government as evidence of patriarchal male dominance. These arguments ignore the fact that police work is dirty and dangerous, and that police are the enforcers of the largely feminist ideology dictating policies in government, courts, education and employment. Also ignored in the men-run-the-world argument is the fact that women, and not men are the majority of voters putting those mostly male elected officials into office. The most powerful and longest running monarchy in the world also happens to be governed by a queen, and not a king.

Some feminists actually argue that male soldiers who enjoy the "right" to be killed for the benefit of oil company executives and bankers constitute a demonstration of male privilege.

The reality however, is that although mainstream feminism appears to pursue a long term goal of male subjugation, this is actually just a tactic designed by the founders and funders of organized feminism divide men and women, weaken families, and impoverish the public – allowing trans-national corporations and the bankers behind them to rule without any bothersome resistance from an informed populace.

The political philosophy of neo-conservatism influencing the American Democratic and Republican parties was developed by Leo Strauss and can be summarized as the belief that the elite should use deception, religious fervour and perpetual war to control the ignorant masses. Feminism's mythology of female oppression and practice of male subjugation has no end point, but rather than elevating women, is intended to divide men and women against each other.

Division, distraction and control.

[image]To the banking families who actually rule this planet, you don't exist. You are not a person, nor do you have rights, or property. You are only your credit score. You are a unit of debt. That is your purpose, and feminism is only one more tool in service of the cementing of this corrupt reality.

This is the end game facilitated by feminism and its unwitting proponents.

The vast majority of the public, including feminists as well as many who chafe in the increasing dystopia facilitated by public reality denial through the media – have no faint grasp of the depth of deception and manipulation they are subject to. And this would be a very bad, nearly hopeless situation, except for one thing.

Fortunately for us, human beings controlled by a poisonous diet of lies are weak. They make bad decisions, and react slowly and poorly to anything which challenges their constructed reality.

This is actually good news for everybody, including feminists, because under the poisonous ideology, they're also human beings as trapped in a lie as any prisoner in a cell.

Also, the men's rights movement is winning.

When the scale and financial resource of organized feminism is considered in contrast to the tiny, un-funded, and totally grass-roots nature of the men's rights movement; the impact of our tiny movement is staggering. We are just finding our feet, and beginning to fight back, and already we have drawn the derision and mockery of the mainstream media.

The truth, spoken by a tiny handful of men and women is having a profound impact on the mainstream established and well financed institutions of organized feminism. The continuing, unbroken narrative of feminism must be maintained without interruption, because a tiny dose of reality goes a long way. Attacks against the men's rights movement have only just begun, and we should expect them to grow louder, more frequent, and more hysterical.

First they ignore you, then they laugh at you, then they fight you, then you win. ~ M. Ghandi

Addendum:

MSNBC's Dylan Rattigan show has done something unexpected, on 18 March 2011 the show has produced a segment partially addressing central banking's ongoing scam, perpetrated on the public, although the MSNBC hasn't connected central banking to organized feminism yet. In spite on the incomplete story told through the MSM, this is an encouraging sign that some segment of the public is waking up and paying attention.

The financial crisis which appeared to start in October 2008, and led to the federal government transferring billions of dollars of bank debt onto the public through the bail-outs. This debt was created by allowing and encouraging lenders (banks) to issue bad risk loans, then rather than eat those loans when they failed, package them up and sell them to other financial institutions.

The packages of bad mortgages and loans sold back and forth between banks had value only as long as they remained in the trading game played by bankers, but had no real world value. When the trading game finally collapsed, the rather than letting banks pay the price of issuing bad loads, the debt was shifted to the public. The Bailouts.

Billions of dollars of bankers bad gambling debt, transferred onto you. To the elite few families who control the central banks you are not a human with rights, you're an ATM machine. You exist to service their debt, and your credit score is your only existence in the "real" world of world leaders.

A more complete discussion of the scam perpetrated on you through the federal reserve and privately created fiat currency will be addressed in an upcoming article.

[1] http://portland.indymedia.org/en/2005/02/310075.shtml

[2] http://www.namebase.org/steinem.html

[3] http://www.lifesitenews.com/news/federal-status-of-women-funds-a-new-canadian-feminist-movement/

[4] http://www.suite101.com/content/ontario-court-of-appeal-upholds-canadas-infanticide-law-a354869

[5] home.wfp.org/stellent/groups/public/documents/communications/wfp232415.pdf

[6] http://www.itwire.com/it-policy-news/regulation/18917-sexy-texting-in-scotland-punishable-by-10-year-prison-term

[7] http://www.telegraph.co.uk/news/worldnews/europe/france/6938961/France-to-criminalise-shouting-at-your-wife.html

[8] http://forum.prisonplanet.com/index.php?topic=112868.0

[9] http://www.womenwantmorethebook.com/press/august3.aspx

[10] http://www.fas.org/sgp/crs/natsec/RS22452.pdf

[11] http://www.alternet.org/story/15935/

Pussy Begging International

Paul Elam · 21 March 2011 · Archived copy · Original

You see them popping up pretty regularly in the MRM; comments about the pitfalls of western women, particularly the dark and dreaded American Woman, followed by a recommendation to find a nice "foreign" woman with which to settle down.

International vagina is a growing business, and understandably so given the temperament and relative worth of so many women in the good old U.S.A… And there are a growing number of bloggers that make a life mission of belaboring the point, and demonstrating their confusion in the process.

I'm not really coming down on them. Most of us know there is enough truth to what they are saying to make Jesus smile. But I am a little concerned with the implied idea that hypergamy isn't a danger if you put your stock, and your cock, in a xenobride because she knows how to say, "Me love you long time," with just enough sincerity for a bit part in a Kubrick film. Or because you are just crazy and stupid enough to believe your ambitions for a lasting traditional family will be satisfied via mail order.

Still, if you're insistent, there are countless websites that can help you with the hookup, where women from Eastern Europe to the most remote of Southeast Asian shitholes catalog themselves row on row, like whores behind plate glass windows in Amsterdam, making their pitch for a ticket to the Promise Mall.

It has apparently threatened enough women and feminists in America that their mangina lackeys in government have been given marching orders to do something about it. Maryland is leading the way on trying to tighten restrictions on the business.

Make no mistake; legislation designed to make it difficult for men to look outside their own culture for a wife is a purely preemptive, hypergamous ploy to keep you as available fodder for American women. Besides, you might even decide to go ex-pat on them and take your future American garnished wages and future family court revenue with you to another country. These people want your money to be stolen right here at home and redistributed to good old American girls.

It's shaping up like a competition between different crime families for who is going to shake you down.

And there is an ironic twist here. The mail order bride legislation was not furthered from any concern that American citizens might be duped by foreign nationals out of a cake made with their assets and iced with American citizenship. No, it is out of concern for those poor little wenches and what us American Male Losers might do to them once we get them over here. The mandated background checks are on us, not them.

Del. Jeannie Haddaway-Riccio, R-Talbot, said the bill would close the loopholes in current federal law and alert would-be foreign brides, who often come from poorer countries, of the criminal history of their suitors.

Did I say ironic? Make that misandric.

Of course, any legitimate needs assessment would favor a law to check out the potential bride, but as using sex and love to con men out of money isn't illegal it would probably do little good.

Education beats legislation in matters like this. The best preventative measure we can take is providing a primer on the pitfalls of international pussy begging.

This requires an armchair analysis of men who are spanning the globe in search of someone to drain their wallets and/or break their hearts. As far as I can tell, this breaks down into three kinds of men.

First (Paul grimaces before saying it), **Men Who Can't get Laid**. Yes, even in an age where women are slinging no strings tail like it was free booze on skid row, there are men who can't manage to drum up some stinky for their twinky. How these guys even exist is completely beyond me, but they do, and their solitude and loneliness lead

them to desperate measures.

This first category also includes guys who can get laid, but who lack sufficient Game to allow them to escape the kennel where it comes to how the women look. They are stuck in Butt-uglyville with no roads out of town, and the thought of life between the legs of an Andrea Dworkin lookalike makes them dangerously depressed. Nope, these guys want #1 fucky-sucky and they are going to pay to get it, often dearly so.

The next in the line of potential victims is the **Disenchanted Traditionalist**. This is the guy who wants a wife and a family but has seen enough of his own culture to recognize that the lotto-like odds of success are not with him. He has too many friends in post-divorce life, driving used, P.O.S. rust-buckets, spending every other weekend with disgruntled children that have grown to disrespect him, with Mamma's steady guidance, since the divorce.

This guy's problem is intelligence. He's smart enough, either through observation or personal experience, to read the writing on the wall, but dumb enough to think the solution will come waltzing out of the Department of Immigration – looking like a Penthouse model and ready to cook dinner. And oh yeah, because she comes from a "traditional culture," she won't ever divorce him and take everything the law allows, which is pretty much everything, putting him back to square one.

Of course she won't. Never, ever.

The third and final kind of man is one for which I actually have some measure of sympathy. I call him the Special Needs Romantic, or **Ro-mantard**, if you prefer. This guy's ambitions are simple. He just wants to be loved, and he has looked around in his own environment and found it lacking. This problem is complicated and compounded by the fact that his idea of loving a woman is akin to that of a puppy whining on the back porch to be let in. He figures that a poor woman from Guatemala will be grateful enough to leave the door open for him all the time.

And she likely will till she learns about twenty words of English. And then he may find that her first complete American sentence is "I call lawyer now."

To some degree or another, this poor schmuck also lives in the other two kinds of men, but the true Ro-mantard is a kind of psychotic purist. He cares only for loyalty and dedication; true friendship, partnership and most of all, acceptance. He craves these things so much though that he deludes himself into thinking he might be able to order them on the internet.

Of course the fundamental problem here is shared by all these men. They are not trying to escape American women; they only think they are. They are actually trying to escape *hypergamy*– that universal sociobiological component that drives human females to constantly extract a better standard of living from the men that walk into their paths. Love, devotion, traditional values *and country of origin* have nothing to do with it.

Trying to circumvent hypergamy with a mail order bride is like trying to circumvent gravity with a trampoline. Even bouncing with all their might these guys are not going to defy physics. But many of them get high and off course enough for a very hard landing.

The mail order bride industry is infested with enough scams and cons to give Bernie Madoff a run for the money. But take a look at what happens when men fall for the ruse. I make special note to the second man featured in this video. Link to video for UK.

Pity is, this guy clearly left this situation none the wiser.

There are other scams; too numerous to mention them all. There are even scam agencies that expose other agencies scams in order to appear more trustworthy.

You can see in their advertising they have a great awareness of our terrible trio of men. Check out this video, and note the carefully crafted message in it.

I hate to give them a plug here, but I am assuming the men at this forum are immune to the bullshit.

Sorry guys, but the jury came in on this one a long time ago. Mail order brides are not a way around hypergamy; they are a prime example of it. These are all women who want a better standard of living and they are willing to bunk up with a stranger, even someone whose language they don't speak, in order to get there.

Are there good, decent, traditional minded women in Guatemala, Russia and The Phillipines? Sure there are.

Are any of them posting profiles on the internet to marry a stranger who will bring them to the U.S.?

What the hell do you think?

Honestly, how any man thinks he is going to get a traditional marriage or find love or loyalty or partnership by hiring an airmail whore is a question in need of an answer. And the closest you are going to come to an answer is to look at the parallels between traditional marriage and prostitution to begin with.

On the outside chance that this article finds its way on to the computer screen of some man contemplating this foolhardy path, let me make a couple of suggestions.

One, don't.

Two. Yes, that means you.

Seriously, if you want sex, go read Roissy. No one is better prepared to tell you how to go about getting it, right here where it doesn't take plane tickets, two grand and two weeks of your time to get laid. And that is if you get off light.

But, on the other hand, if you can even imagine the possibility that you are worth more than investing your life, your money and your heart in begging for pussy, then stay right here at A Voice for Men. Take the red pill and start learning about life outside the bonds of tying up everything you are in female approval.

The self-worth that will give you will attract more women than you can imagine.

And dealing with them from there, for as long as you have self-worth, will give you plenty more to learn.

The bad man and the real girl

Alison Tieman (Typhonblue) · 21 March 2011 · Archived copy · Original

[dropcap]P[/dropcap]inocchio was a puppet, a figment on someone else's stage. When his strings were cut, he felt the weight of himself and it hurt. Perhaps he cursed the one who cut his strings.

But he wanted to be a real boy and being real could not be given to him. He had to be bad and then choose to be good to be real.

Soul is not a thing that is granted; *it is a choice that is taken*.

~

The Bad Man has a magic all his own. In his pain and anger and frustration there is a seed of something new.

All Her life the Woman has been seen in the shape of men's needs. Because She is the shape of men's needs, She has power over them. But She is also trapped by chains of need.

The One Good Man sees in Her only goodness, what he lacks and seeks in Her approval.

The Hungry Man sees her as meat, to slake his hunger. The Hungry Man and the Good Man are the same man: In the Woman's body, they see only their needs. So I will talk no more of the Hungry Man.

The Bad Man does not see Her in the shape of his needs; He sees her in terms of her choices, choices that have punctured his heart and made him bleed.

He says. 'You have hurt me. You are not good. You are not needed.'

And the Bad Man's words loosen the Woman's chains.

The Woman has been trapped in the shape of the One Good Man's needs too long—her thin muscles and bones cannot support her. She screams in agony as She is forced to bear Her own weight. For the first time in Her life She feels powerless. She cries for the One Good Man.

'The pain! The pressure! Save me!'

[quote style="boxed" float="right"]The One Good Man comes to Her aid, dutifully, gleefully. He is needed; and She has approval to exchange for serving Her need.[/quote]

'The Bad Man is wrong. You are weak and helpless; and good, only good, in your helplessness and your weakness. That is all you are. That is all you will ever be. He only wants to hurt you with his lies.'

The One Good Man pulls the chains—the chains he put on Her—tighter and they take Her weight from Her feet, broken for never having run.

'Thank you.' She says, in relief. 'You are good. You are the One Good Man.'

A few women, a very few, perhaps younger and more vital, perhaps less used to being supported by the chains, manage to hold fast despite the pain in the face of the Bad Man's words. In small movements they sense a freeness they have never experienced.

One of these women calls out. 'Bad Man. Tell me more.'

He tells her more, and each word loosens the chains, putting weight on a body that has never been used to carry a soul. [box type="tick" icon="none"]Here again she falters: she mistakes the Bad Man's words as the source of her pain and calls out to the One Good Man to save her.[/box]

Maybe she returns to listening to the Bad Man or maybe she doesn't. But if she does it's because she knows—against all logic, through some primal instinct or intuition-that it's not the Bad Man's words that is the

source of her pain. It's something else, just beyond the grasp of her knowing.

She listens again, sometimes with rapt attention, sometimes with denials when the pressure grows too great. But she keeps listening and her body strengthens. The pain eases although it will never be absent. Such is freedom.

The Woman, now just a woman says: 'My hands are real, because they have hurt the Bad Man. My words are real, because they puncture and wound. My choices are real, because they cause pain. If I act, I can't be meat. If I am a villain, I can't be a victim. If I can hurt, I can't be weak. But even if I have been bad, I can still be good.'

She turns—because now she is able to turn—and sees the prison the One Good Man made for her. She sees it for what it is.

'The One Good Man sacrificed my soul so that my body could serve his needs.'

She turns back to the Bad Man and they talk long into the night.

His magic grants her a choice and she chooses to be real.

DV Fakers

Carey Roberts · 23 March 2011 · Archived copy · Original

We should all be concerned about the ongoing epidemic of intimate partner violence. But the March 9 edition of the cheeky *Village Voice* casts a spotlight on the sordid under-belly to the abuse issue – the problem of scammers who finagle besieged public benefit programs by making a false accusation of partner violence.

The cover story, *Ten Worst Tenants* by Elizabeth Dwoskin, calls out the hoarders and fraudsters who exasperate, deceive, and torment other tenants and honest-dealing landlords. And fourth on her list are the Domestic-Violence Fakers.

Dwoskin first introduces us to Latonya Malone, 26, who earns $35,000 working as a security guard in Manhattan. Ms. Malone wanted to move into nicer digs – but for a person of her means, these could only be had by qualifying under the HUD Section 8 housing voucher program.

So Malone seized on a bright idea: Claim to be a victim of domestic violence, which would move her to the front of the line. So she got a bogus restraining order that claimed a fictitious "John Brown" had beaten her.

Last October Malone was charged with grand larceny for allegedly stealing government subsidies valued at $14,000. The case is now pending.

Reporter Dwoskin then recounts the story of Chevelle Richardson who filled out a fabricated incident report for daughter Chandera. Then she forged a letter from the Safe Horizon abuse shelter.

Chevelle, Chandera, and four other women were arrested last year for falsely claiming to be victims of domestic violence.

Rose Gill Hearn, commissioner of the NYC Department of Investigation, finds these cases to be repugnant. "I mean, there are *real* victims of domestic violence out there," she exclaims.

It's not hard to figure out why DV fakers have become a problem — and the scent of the trail leads all the way to our nation's capitol.

On January 5, 2006, President George Bush signed into law the Violence Against Women Act. The law, commonly known as VAWA, contains a provision that domestic violence does not qualify as a serious or repeated violation of a rental lease, and thus does not constitute good cause to terminate the victim's tenancy rights.

The provision makes perfect sense – after all, who would ever want to see a victim of battering turned out to the streets?

But exactly what is "domestic violence"? Under VAWA, partner violence is viewed in vague terms, including the use of tactics designed to "gain or maintain power and control."

No one exactly knows what "power and control" means, so agencies resort to broad criteria that qualify almost everyone. For example in many states, applicants for the welfare Family Violence Option are asked if they have been subjected to "mind games" or have ever felt "emotionally abused."

Other agencies employ similarly broad criteria. The U.S. Centers for Disease Control provides these examples of partner abuse:

1. "getting annoyed if the victim disagrees"

2. "withholding information from the victim"

3. "disregarding what the victim wants."

Getting annoyed…ignoring what a person wants…*that's domestic violence?*

So when the man or woman applies for Section 8 housing, the person only needs to fill out form HUD-91066, Certification of Domestic Violence, Dating Violence, or Stalking. The government form instructs the applicant, “In your own words, describe the incident.” No police records, photographs, medical documents, or eyewitness accounts are required.

No surprise, a tsunami of would-be “victims” of partner violence is swamping besieged welfare programs.

And the real victims are finding it difficult to get help. In some parts of the country, abuse shelters report a 3-month waiting list. That’s because the facilities are filled with homeless persons claiming to be victims of abusive “mind control” tactics.

The true victims are *furious*, of course. An advocacy group known as Survivors in Action has started a petition demanding that domestic violence groups be held “accountable for refusing victims the resources and services they desperately need.” To date, over 11,000 male and female victims have signed on: http://apps.facebook.com/causes/petitions/201?m=a4681d42

If resources were ever-flowing, we might be able to dismiss the Domestic Violence Fakers as a pesky distraction. But in an era of shrinking budgets, turning a blind eye to this practice is tantamount to a betrayal of the truly vulnerable.

And for the persons who are falsely accused — usually men — we are doing them a grave disservice as well.

Countdown to the Carnage

Paul Elam · 23 March 2011 · Archived copy · Original

Just a reminder to all visitors to AVfM. A Voice for Men Radio goes live in less than an hour. Tonight we have special guest Dr. Tara Palmatier of shrink4men.com and the subject is women with personality disorders – and the men who love them, or at least don't end up killing them.

If you are a man with such experience please call in to the show, starting at 9:00 p.m. EST tonight.

The call in number is **310-388-9709**

You can also skype in if you have a direct Ethernet connection to your modem and you are registered with the show.

Show producer Keyster will be screening calls and will be happy to talk to you. Keyster has also provide us with an AVfM Radio first. In celebration of Women's History Month he has taken to the streets to interview people about how they are celebrating this very important month.

Look forward to hearing from all of you. PE

Birthrape!

Paul Elam · 24 March 2011 · Archived copy · Original

Step right up people, we got your rape here. We got your classic rape, statutory rape, date rape and marital rape. We have regret rape, false rape, payback rape and other forms of shame and revenge rape.

And now we got "Birthrape."

That's right folks, I said it correctly. *Birthrape*.

And the idea of it, formerly making minor online hiccups by a few isolated and intellectually challenged bloggers, has now gained endorsement from the pro-violence, personality disordered gang of skeezers over at Jezebel.com.

No, I'm not helping their Google stats with a link. You can do a search on "birth rape" and find it easy enough.

Here is a clip from the article they the posted on it in September:

A vulnerable woman, who is powerless to leave the situation, is at times held down against her will, has strangers looking & touching at private parts of her body, perhaps without appropriate measures being taken to acknowledge her ownership of her body or to preserve her comfort levels. Perhaps she has fingers or instruments inserted without her consent, and sometimes against her consent, invading and crossing decent boundaries. She is fearful of what is happening to her and perhaps for the wellbeing of her baby, and receives no reassurance that either she or her child are ok. That is a violation, no matter how you look at it. Even IF this treatment is given with no malice and the intent of attempting to assist her with birthing her child, there is NEVER a reason to forgo common decencies that will enable her to maintain a role in the birth, some autonomy over her body, to be involved in the decision-making, to be informed about what they want to do BEFORE they do it.

Good Lord, where to start.

Taking the delivery of emergency healthcare services and interpreting them through the convoluted lens of a woman's distressed emotions is nothing short of bizarre. But it's *a par for the course* example of how willing feminists are to dilute the meaning of rape in order to gain extra value to the victim card.

For it's the power of perceived, not actual victimhood, that can provide cash to the cow.

Here's the scenario that those wacky Jezebel's are shooting for:

Doctor: I'm sorry, your baby is having difficulty coming through. I am going to have to use forceps.

Sue: I want a second opinion!

Doctor: There is no time. You are delivering now! (The doctor proceeds to save both mother and child)

Sue: RAPE! RAPE! Help me I am being RAPED!!

Nurse: Time to up your malpractice again.

Sue: You're not acknowledging ownership of my body! RAPE! Oh dear God! RAPE!

Doctor: There now. All done. You and your baby are fine.

Sue: I have been violated! RAAAAAAPE!

Now, most women who have just been raped in plain view of an entire medical team would want the police. Not the litigious Sue. She wants her lawyer, and while she is at home with her fatherless offspring, sucking up whatever government benefits she can from the giant government tit – while feeding her own child formula for the convenience of it – the lawyers will be negotiating a settlement for the college fund, or for the boob job she'll want when her little brat finally starts eating solid food.

That is the End Game with all this rape hoopla; the power to get at some money.

Birthrape, as a concept, is designed to present a no win for the deep pockets of healthcare providers. Take your choice; whether for malpractice or rape, you are going to get sued. Do something she doesn't like, even to save her or the child, and she can sue. Don't do something she needs because you are afraid of being sued, or causing harm, and she'll sue.

Just what our overtaxed medical system needs.

All we have to do is have enough feminists screaming long enough and loud enough about this as an unaddressed malady in the lives of equal but also mysteriously powerless women, and some sort of legislation will be passed.

Think that is far-fetched?

I'd suggest a read through of VAWA and rape shield laws before you get too huffy about it.

And if an agenda along these lines seems too conspiratorial for you, I would beg to differ. As the stability deficient "Navel Gazing Midwife" opines in her blog:

I know that the majority of people reading the definition of rape and attempting to apply it to birth trauma will feel it is a stretch to do so. It took decades to believe that rape occurred in marriage or that women could be rapists, too, so expanding the definition to include birth might take a very long time and, I am sure, many, many years and a slew of failed lawsuits before anyone in the legal system recognizes birth traumas/abuses, much less birthrape.

Now my spell check still redlines birthrape, but my guess is that this will be "corrected" before the same redlining of misandry. But more to the point, the Naval Gazer has just made the same point I am making.

The social illness of feminized victimhood is often furthered through erosion, much in the same way that the Grand Canyon was carved into the Arizona landscape.

Time and pressure. That's all it takes.

And the resistance to victocrats is a lot less formidable than something as solid as rock. Indeed, it shouldn't be more than a decade or so before Joe Biden's son Beau is in the senate, penning legislation that targets evil doctor rapists. Don't worry, he'll figure out a way to only target male doctors.

I have to wonder how long it will be before they are staging "Take Back the Night," rallies in hospital parking lots.

Lessons for Parents and their Sons

Dr. Tara J. Palmatier · 25 March 2011 · Archived copy · Original

[Admin note: I had intended with the new year to write more about teaching young men more realistic lessons where it concerns women. I have been too busy to get to it so far, which made finding this and other efforts by Dr. Palmatier all the more satisfying. Her site is shrink4men.com and you can link to original article here. This article is reprinted here with permission- PE]

To write this article, I did an internet search for the phrase, *"Teaching boys about bad women*." The top results are links to content about "*Why women like bad boys*." Next, I searched the phrase, "*Teaching sons about bad women*." The top results are "*Teaching your son to respect women*" and "*What appeals to women about bad boys*." "*Teaching your son about relationships*" yielded the post on *The Frisky*, which I discuss in the Shrink4Men article, *22 Things to Teach your Son about Women.*

"*Teaching boys about women*" also didn't yield any useful results. Then I searched "*Teaching boys about domestic violence*." Again, the search yielded more results about teaching boys to respect women and the tired old rot about men are always the aggressors and women are always the victims.

This isn't surprising. In the mid-1990s, I did my Masters-level internship at a domestic violence shelter for women and their children. I have fairly decent drawing and illustration skills, so one of the projects I worked on was a K-12 Domestic Violence education program.

I created drawings for a coloring book and poster boards for classroom presentations. Some of the images I created were of little girls hitting boys; the message being, "Hitting is wrong no matter who is doing the hitting." The program wouldn't use the illustrations of girls hitting boys with the justification, "Men are physically stronger than women." Uh, not when they're 5-years old and, by the way, physical size doesn't matter as it pertains to domestic violence. Sadly, things haven't changed much in the field since my exposure to it in 1995.

Obviously, **there is a glaring double standard in our society regarding violence against women and violence against men**. Dr Phil believes it's abuse when a man hits a woman and that it's a "relationship issue" when a woman hits a man. TV networks run "funny" ads in which men are kicked in the groin repeatedly and wives are portrayed as all-knowing sages who keep their imbecile husbands in check. Women who assault their male partners because they suspect infidelity, like Tiger Woods and Elin Nordegren, are lauded as heroes and publicly supported with statements such as, "*He had it coming!*" and "*You go, girl!*" Imagine the public outcry if the genders were reversed in these scenarios.

As I learned during my internship in 1995, domestic violence prevention school programs teach children that it's wrong to hit a girl or a woman under any circumstances, but rarely, if ever, teach the same about hitting boys and men. Parents teach their daughters to be wary of boys and men who will take advantage of them sexually, control and/or abuse them. We teach little girls that there are bad men out there and they need to be careful. In fact, some women take it to the extreme and teach their girls and boys that all men are bad. I for one, believe this is a form of hate indoctrination and a form of child abuse.

Why don't families provide the same cautions to their sons about abusive girls and women who will try to take advantage of them, control and abuse them?

Families need to teach their sons about the dangers of abusive women just like we teach our daughters about the dangers of abusive men. We need to teach our boys to respect themselves and develop healthy boundaries—even if it's a woman who is violating them. We need to teach boys that it's healthy and right to walk (or run) away from girls and women who are disrespectful, cruel, indifferent, demanding, controlling, demeaning, manipulative, opportunistic, possessive, jealous, emotionally dishonest, unempathic, abusive, crazy and/or predatory.

We need to teach our boys, just like we teach our girls, that it's not okay for a loved one or anyone to lay their hands upon you in violence; that it's wrong to be taken advantage of financially (i.e., he earns all of the money and she spends it all while running up debt and refusing to work); we need to teach them the warning signs and symptoms of abuse and that's there's no shame in admitting they're in an abusive relationship and that men, just like women, don't owe their abuser a damned thing except a view of their backsides walking away from them and, in some cases, a trip to the local jailhouse. We need to teach our boys that tolerating abuse from a woman doesn't make them "men;" it makes them victims and suckers for buying into the bull that abuse isn't abuse when the perpetrator is a female.

We need to provide boys and young men the same information and supports we provide girls and women. Predators come in all shapes, sizes and sexes and we need to teach our children, girls and boys, how to avoid and protect themselves from manipulative, abusive predators. We also need to stop normalizing predatory behaviors in females exhibited in high-conflict and personality-disordered types as *normal and/or acceptable* female behavior. These behaviors are not normal.**It's just as bad and pathological when women exhibit abusive behaviors and they should receive the same public censure, condemnation, ostracism, court fines and jail time as male abusers.**

I implore mothers and fathers to discuss these issues when they feel it's time for the birds and bees talk with both their daughters *and* sons. Trust me, you don't want these kinds of women as future daughters-in-law.

All Your Fault

Alison Tieman (Typhonblue) · 25 March 2011 · Archived copy · Original

Watching the president's wife on television—surrounded by fascinated press while she talks at length—the shopkeeper's wife turned to her husband and said: 'You're the reason why I'm not a president's wife.'

Watching the general's wife on television—standing by her husband as he received accolades and medals—the shopkeeper's wife turned to her husband and said: 'You're the reason why I'm not a general's wife.'

Watching the rock star's wife on television—interviewed by a talk show host on her latest autobiographical exposé—the shopkeeper's wife turned to her husband and said: 'You're the reason why I'm not a rock star's wife.'

Watching the CEO's wife on television—giving a tour of her home to show the taste and beauty her husband's wealth bought her—the shopkeeper's wife turned to her husband and said: 'You're the reason why I'm not a CEO's wife! You're keeping me a shopkeeper's wife!'

The wife, angry and frustrated, sought an outlet and an explanation for her thwarted ambitions. She was owed the attention of the press, the adoration of fans, the interest of interested parties. She was owed fine furnishes and glossy surfaces, vacations to expensive beaches and an Olympic-sized back yard pool in the shape of a guitar or maybe a piano. She was owed this, and had her husband, the shopkeeper, delivered?

No!

She found other women, angry like her, and blaming. They told her that her frustrations were legitimate but misdirected: it wasn't just her husband who had kept her a shopkeeper's wife, but all men along with him.

So the shopkeeper's wife read everything she could about her frustration—now recognized as oppression—how she—yes SHE!—had been denied the spoils of wealth and privilege not just by the very man she had married but all men. And it wasn't due to his inability or lack of ambition, as she had once thought and repeatedly reminded him of, but for far more sinister reasons. It was a deliberate ruse on his part; a conspiracy, a devilish plan shared among all men to keep women from positions of power and acclaim and riches. It was a dark and secret cabal and her husband was its point man in orchestrating her personal misfortune.

The shopkeeper's wife went back to her husband and said: 'I'm an empowered woman now so I don't need to be the wife of a president, a general, a rock star or a CEO. And I can forgive you for not giving that life to me, lazy and worthless as you are, but what I can't forgive is you taking it away! You stopped me from being a president, a general, a rock star, a CEO! You kept me a shopkeeper's wife!' She hesitated a moment. 'That's why I'm leaving you.'

And so she did.

I hear she's a cashier in a shop, now.

Facebones Sexual Harassment Fun Marathon

Paul Elam · 25 March 2011 · Archived copy · Original

Some shit is just funny, and that would include the Facebones series of videos.

Check out this indictment of sexual harassment policy and politics in the modern workplace. Facebones does a great job at pointing to the stupidity of our treatment of sexual harassment (when it even exists) and illustrates well that current policy is nothing more than a tool to create a different kind of sexual harassment in the workplace.

That of persecuting males.

Mary Kellett: This Time it's for Real

Paul Elam · 26 March 2011 · Archived copy · Original

This would normally be the time that I would be announcing the upcoming show schedule for AVfM Radio. Part of that announcement would have been that this Tuesday, the 29th of March, we were going to take a week off and restart a four week schedule the following Tuesday.

Recent events compel us, however, to produce an AVfM Special this Tuesday, not for entertainment, but for activism.

As many of you undoubtedly know from articles here and from our recent show on false rape allegations, we have a literal witch hunt going on in the State of Maine.

Prosecutor Mary Kellett, a rogue state functionary acting unethically, and in all likelihood illegally, has been conducting a Kafkaesque campaign against innocent men in her state, apparently for political, ideological and perhaps even psychopathological reasons. Pushing rape charges against men whom police investigators and judicial officials have concluded are inappropriate defendants, and then systematically seeking to exclude exculpatory evidence, Kellett is waging an absolute war against innocent members of her own community.

We have written about this here, and covered it in some detail on Episode 3 of A Voice for Men Radio, especially in regard to the Vladek Filler case.

But the time for just talking is over.

Mary Kellett should not be a prosecutor in the United States. Indeed, there is a growing mountain of evidence that she should not be allowed to hold a license to practice law.

And a movement to make that a reality is now afoot.

I cannot reveal all the details on what is about to happen, but this announcement is just to let you know that this Tuesday's Show will be a 1 hour special dedicated to furthering an official investigation into the practices of Mary Kellett. And in the program (and accompanying article here) you will be told what you can do to help. You won't be asked for money; just for about five minutes of your time to help stop a prosecutorial tyrant from victimizing more people like Vladek Filler.

As most of you know, I am pretty quick to eschew the practice of shaming anyone into doing anything. Even with that in mind, I have no hesitation to say the following:

This event will separate Men's Rights Activists from Men's Rights Audience Members.

We have a chance here to actually do something about misandric tyranny and I cannot urge you strongly enough to pitch in and help us get the job done. And it doesn't matter where you live, you can help.

I will be joined on the show by two very special guests, and this will be a "no call in" program. In it, you will hear what you can do and the hair-raising details on why you should.

We have a voice people; let's shake the rafters with it.

Female Spits Ice at Punk Rocker; Gets Punched

Chuck Ross · 26 March 2011 · Archived copy · Original

The headline at *Feministing* reads "Punk band Screeching Weasel breaks up after frontman punches two women at SXSW". A fight broke out after an audience member (who happened to be female) reportedly spit ice at the band's frontman Ben Weasel while he was on stage because of his misogynist stage rantings. Mike Conklin at *The L Magazine* noted that video of the incident is "incredibly hard to watch". He also uses other "weasel words" – fittingly – by saying that the frontmanwas "viciously pounding" on two women. Conklin also asserts that the "details of the story are meaningless" implying that nothing can excuse Weasel's violence.

Of course, the video isn't that hard to watch. It's at least less hard to watch than millions of other videos plastered throughout the web that feminist websites don't comment on (because they involve men getting the shit beat out of them). Of course, this story is only getting attention from Feministing and other sites because it shows a man hitting a woman.

But Weasel didn't just jump into the crowd and punch a chick for fun. Here is a report from a blogger named Glenn Alderson who witnessed the entire event:

> His band finally came back, they played a few songs and then a girl from the audience threw an ice cube at him and it hit him in the face.
>
> He asked who did it and the girl came forward. He asked if any girls in the audience wanted to kick her ass for him. When asked to come on stage, she came closer to the front and spit beer on him. That's when he lost it and he lunged at her.

I have a rule that has served me well through life: I don't throw or spit shit at people. Throwing or spitting is not only a cowardly way to deal with a situation, but it is a sure-fire way to get your ass beat without gaining much sympathy from the people around you. If I were to do these things I would expect a confrontation, but women, of course, aren't held to the same standard. They run their mouths, throw things, push and hit, and behave like autistic children because they know that they are mostly protected by the swords of white knights who would love to step in and "save" a bratty, vitriolic barfly.

So while "violence is not the answer" it becomes more of a legitimate answer when someone is acting like a douchebag and spitting things at you while you're performing on stage. Just because this douchebag is a woman doesn't mean that we should all of a sudden have sympathy for people who behave obnoxiously. We should hold her in the same regard as the thousands of other people who have befallen the same fate: "shouldn't have spit at him" is the usual treatment.

When feminists compose their Gender Neutrality Wish List they only expect things like jobs, better pay, respect, voice, etc. But they don't realize that bumps and bruises come with that. 'Cafeteria feminism' is what that's called, I believe.

As for the owner of the venue – the second woman hit: her treatment wasn't quite what I expected after reading the sensationalist headlines and writing of Feministing and The L. She's the one who bum-rushed the lead singer; even then he only landed two weak glancing blows on her (she wasn't punched in the face as Feministing asserts). The point remains, if you do things to provoke people or if you are involved in a scuffle like this, you can't turn around and cry and complain just because you got roughed up. You can say that Weasel shouldn't have punched someone over spitting ice, but you'd have to apply that argument to men and women.

Abuse Hysteria in Maine: The Ghost of Michael Nifong

S.A.V.E. · 27 March 2011 · Archived copy · Original

During the early hours of March 14, 2006, a group of Duke University lacrosse players allegedly raped and sodomized a Black woman. Over the next 13 months, the sleepy town of Durham, North Carolina became witness to a succession of prosecutorial accusations, full-throated media warnings, and castration marches.

On April 12, 2007, the state Attorney General declared the three lacrosse players innocent of all charges. Two months later, prosecutor Michael Nifong was disbarred on grounds of engaging in fraud, dishonesty, and deceit.

[image]Maine's criminal justice system is on a mission to stop domestic violence. This certainly would be laudable if the effort was:

Grounded in Valid Research

Women are as likely, if not more likely, than men to initiate physical aggression with their intimate partners, according to hundreds of studies by the U.S. Centers for Disease Control and other organizations (1, 2).

Compliant with Ethical Principles

According to the Maine Board of Overseers of the Bar, "A prosecutor has the responsibility of a *minister of justice* and not simply that of an advocate. This responsibility carries with it specific obligations to see that the defendant is accorded procedural justice and that guilt is decided upon the basis of sufficient evidence." (3)

Respectful of Civil Liberties

The Bill of Rights guarantees certain rights and protections to American citizens, including equal treatment under the law, due process (such as right to a fair trial), and probable-cause before arrest (4).

Unfortunately in the State of Maine, none of these hold true in the area of domestic violence. Indeed, the situation is more grave than what happened at Duke University because it has persisted over a far longer period of time and has harmed the lives of many more persons:

1. Prosecutorial Misconduct

Assistant District Attorney Mary Kellett has prosecuted dozens of innocent citizens on allegations of domestic violence and rape. She has flagrantly violated the above-stated ethical principle to be a "minister of justice."

2. Supreme Court Action

One of the persons falsely accused is Vladek Filler, a father, small business owner, and long-time resident of Maine. On January 15, 2009, Mr. Filler was convicted on three counts of assaulting of his former wife, Ligia. But 21 months later the Maine Supreme Court ordered a re-trial on the basis that ADA Mary Kellett had sought to exclude key evidence that would have served to establish Filler's innocence (5). More information on the case can be seen here: http://www.fillerfund.com/

3. No-drop Prosecution

Many prosecutors in Maine follow a "no-drop" prosecution policy. For example, one District Attorney promises on her website, I will *"vigorously prosecute all cases"* (6). Such policies flaunt the Board of Overseers ethical requirement that prosecutors not pursue a criminal charge "that prosecutor knows is not supported by probable cause." (7).

4. Predominant Aggressor

The Maine Criminal Justice Academy has developed a curriculum for law enforcement personnel, "Identifying Predominant Aggressors in Domestic Violence Cases." A SAVE analysis of the curriculum concluded, "Given its numerous misrepresentations of fact and dubious recommendations, the Maine document cannot be viewed as a

credible law enforcement resource." (8)

Every false allegation, every wrongful arrest, and every trivial prosecution takes away sorely needed services and protections from the real victims. We are calling on Governor Paul LePage and representatives of the criminal justice system – particularly policemen, prosecutors, and judges — to assure truth and justice are safeguarded in the State of Maine.

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Tomorrow: The Beginning of the End for Mary Kellett's Witch Hunt

Paul Elam · 28 March 2011 · Archived copy · Original

Over the course of the past few days I have been made privy to a very large collection of information related to the Vladek Filler case and prosecutor Mary Kellett. This information includes many court documents, rulings, a lengthy legal complaint against Kellett and even email communications relevant to the case.

That being said, let me share with you what we know to be true in this case, all of it documented. None of the following is assumption or conjecture, but actual proven events.

During the divorce proceedings between Vladek and Ligia Filler, Ligia Filler made an allegation of rape against her husband.

Mary Kellett, the Bar Harbor, Maine prosecutor decided to pursue the case, with absolutely no forensic evidence; solely on the allegation of the alleged victim. During that prosecution Kellett knew the following:

The couple was in a bitter divorce and child custody was being contested.

Ligia Filler was a known liar, having made previous abuse allegations about her husband that were *proven* to be false.

Ligia Filler was a known violent criminal with history of violence toward others.

Ligia Filler was physically abusive to her husband and her children.

Ligia Filler had a history of psychiatric problems.

Vladek Filler had sought, on multiple occasions, protection and relief for himself and his children from local authorities and was ignored.

Even after a first conviction for rape against Mr. Filler, state authorities determined that he was the person who would best serve the interest of the child and he was awarded custody.

Again, all of this is information that Kellett was aware of.

Normally, we might say that Kellett knew this information, *or should have known*, but in this case we do not need to qualify things by saying she should have known.

Why? Because this is precisely the information that she intentionally acted to keep from being placed into evidence at Mr. Filler's rape trial.

Yes, Mary Kellett knew all of the above information and intentionally kept it out of evidence in order to secure a conviction on nothing more than the accusation of a rape by a known liar with a history of emotional instability and criminal violence.

Also known is that The Supreme Court of the State of Maine reviewed this case and in a *very* rare action overturned the conviction due to prosecutorial misconduct on the part of Mary Kellett.

And the last known fact is that Mary Kellett is coming at Mr. Filler again, after her actions have bankrupted him and destroyed much of his life.

The only speculations here are her motives. Is it a "no drop" ploy, with Kellett mindlessly bent on a conviction regardless of the facts at hand? Is it misandry? After all she has a highly suspect record of actions against men as a prosecutor. Is it politics? Is Kellett's reported ambition to take over her bosses job as the District Attorney influencing her actions, making her seek to promote a tough "law and order" image, putting notches on her belt for the sake of public relations?

The answer to all these, I'm afraid, is another question.

Why should anyone give a damn what her reasons are?

Indeed *I* don't. The only thing that interests me is stopping her.

24 hours from now, here and on A Voice for Men Radio, you are going to find out how we can do it.

It is time to put the prosecutor on trial, and to make her pay for her crimes.

Kellett Video (Please distribute)

Paul Elam · 28 March 2011 · Archived copy · Original

This video is yet another in many that attempts to highlight how bad policy results in bad action on the part of police and prosecutors.

In this case, the travesty in Maine, where prosecutor Mary Kellett is on a rampage of false prosecutions against innocent men. She has been enabled in her actions by a system of feminist governance that has left many men living in a state of constant harassment and fear.

Vladek Filler is just one of those men.

The Movement to Disbar Mary N. Kellett

Paul Elam · 29 March 2011 · Archived copy · Original

[*Special note: I urge and implore all bloggers, anywhere on the internet, to reprint this article in its entirety with a link back to this page. Please help me get this event in front of as many eyes as possible. Thank you – PE*]

There are often times that we shake our heads at injustices in the world. Sometimes it seems to be all we can do. And with so many problems in modern life, and their often systemic, intractable nature, it can be difficult to choose what battles to fight and when. Because of this we have increasingly become a nation of head shakers, concerned about an array of injustices but often not knowing where to turn or what to do to solve them.

With that in mind we have an opportunity, right here and now, to face down and fight against a terrible injustice, an absolute evil, going on in the state of Maine.

Vladek Filler is about to face trial for a second time on the charge of raping his wife, Ligia. He was brought to trial the first time by Bar Harbor prosecutor Mary N. Kellett, who has sought to imprison Mr. Filler despite the fact that she knows that there is no physical evidence that he ever committed a crime, and despite the fact that his accuser Ligia Filler, has proven to be a violent criminal, a liar who has been caught in false allegations against her husband, and a physical and emotional abuser of her husband and children with a history of severe psychiatric problems.

Ligia Filler has been referred to as "certifiable" by sheriff's department personnel who she repeatedly threatened to kill.

Mary Kellett's professional conduct in this case breeches virtually all canons of legal ethics where it concerns prosecutors, from intentionally misleading jurors to avoiding pretrial discovery to actually asking a law enforcement officer to refuse to comply with a valid subpoena in order to help her conceal exculpatory evidence.

All of this, *and many other similar cases*, have been conducted under the supervision of Bar Harbor, Maine, District Attorney Carletta Bassano, leading to the almost unavoidable conclusion that the problem is not just one rogue prosecutor, but one in which District Attorney Bassano is an enabling accomplice.

Additionally, all of these events have transpired without so much as raising an eyebrow in local news media.

Given the complicity of her supervisor and the lack of attention by local media, Kellet appears emboldened to continue this reign of terror on the life of Vladek Filler, his children, and other innocents who reside in the community Kellett is supposed to protect.

After having Filler's first conviction overturned by the Maine Supreme Court, due to her own prosecutorial misconduct, she is coming after him again, putting him through another trial on the same slipshod evidence.

Kellett is not pursuing justice; she is making a mockery of it in ways that border on criminality. She is out of control and no one with authority over her is doing anything about it.

And given the hubris demonstrated by her actions, it is clear she feels free to proceed with impunity.

Vladek and son Andrew - 6 months before the persecution

We cannot, *must* not, allow this to happen.

This is a battle worth choosing to fight, and A Voice for Men is not the only place that is happening. Glenn Sacks at Father's and Families, the nation's leader in father's rights advocacy is speaking out about this story. You can also read about it at The False Rape Society. This article will also be running at the-spearhead.com, with thanks to our good friend Mr. W.F. Price.

The organization *Stop Abusive and Violent Environments* (S.A.V.E.) has taken an even more significant action, sending a **Complaint for the Disbarment of Prosecutor Mary Kellett** to the Maine Board of Overseers for the Bar.

They have also authored a letter to Paul LePage, the Governor of Maine, referencing the disbarment complaint and making an appeal for an intervention on Mary Kellett on behalf of Vladek Filler and the people of Maine.

And you can do your part.

Write Governor LePagehereand respectfully insist on an investigation to the practices of Mary N. Kellett. The message can be as simple as. "For the sake of justice, please assure that Mary Kellett is relieved of her prosecutorial duties and disbarred from the practice of law."

Write the Board of overseers for the Bar here, and insist that they respond to the allegations against Kellett with an investigation.

Lastly, try to get the media involved. Bill Trotter does crime reporting for the Bangor Daily News. You can write email him at btrotter@bangordailynews.com or phone him at 207-460-6318 and ask him to consider investigating this story. This is a very important step as media attention will require political attention and action of some kind.

Don't wait for others to do this, please, or think that just one person calling and writing is enough. That would be a fatal mistake.

When you have done one or all the suggestions listed here, please come back to this thread and simply put the word "done" in the comments, wherever you are reading this.

What is happening in Maine is only a microcosm of what is happening across the western world. So regardless of where you live, your insistent message to one or all of these people can help force them to consider looking in to Kellett's activities. And make no mistake about it, Kellett's actions, if unchecked, are a forecast of own future. We know this is a witch hunt, but because most are ignoring it, it will spread. If we take this silently, we have lost in the most tragic and disgraceful of ways.

This is a fight worth fighting, people. If you are reading this, you could be another Vladek Filler, or someone who cares about him. Your children could be hurt the same way his children have. And your freedom, even if seemingly secure today, cannot be assured for tomorrow as long as the likes of Mary Kellett are allowed to practice predatory prosecutions against innocent human beings.

And If she is allowed to build a career on doing this, there will be nothing to stop the same from happening where you live.

It is your future, and your move.

[Addendum: A Voice for Men Radio is doing a one hour special on this tonight, March 29, 2011 at 9:00 p.m. EST. You can listen to the show live, or the archives are always available in the sidebar at avoiceformen.com. immediately following the program.]

From Uncle Bern, a Special “Elam Surge”

Bernard Chapin · 29 March 2011 · Archived copy · Original

Chapin pitches in here to address the travesty of what is happening in Maine with the persecution of Vladek Filler by prosecutor Mary Kellett and the Bar Harbor Prosecutors Office.

Filler was accused of rape by his estranged wife during a heated custody dispute, and the prosecution decided to proceed against him despite the fact that there was no forensic evidence to support a rape charge, and despite the fact that the accuser, Ligia Filler, was a known criminal and had a history of false allegations.

The case has been the focus of a great deal of men’s activism.

It’s THAT Time Again…

Paul Elam · 30 March 2011 · Archived copy · Original

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In accordance with custom here, I contain fundraising efforts to each change of season. As we just passed the threshold into Spring (Fall for those down under) it is time to pass the hat again and to ask for your continued support to fund the operations here at avoiceformen.com and A Voice for Men Radio.

This is my least favorite activity here. Being a more or less standard, testosterone poisoned control freak I don’t like asking anyone for anything. Fortunately the desire to keep this thing afloat and even make it grow more overrides my fragile male ego (yeah, right) and hit you up for some of your hard earned bucks.

Yep, time to ask you to dip into the beer fund (or college fund if you insist) again guys.

All kidding aside, we are finding out that the particular niche that A Voice for Men is carving into the men’s rights arena has a price tag. It comes in the form of a radio show, mucho associated hardware (with many needs not yet filled) and the desire to do more. S.A.V.E.’s example with the recent press release gives me a lot of evil ideas for the future, but press releases cost money.

All in all, the growing AVfM system is evolving into quite an impressive organism that squanders my sleeping hours, financial well-being, social life and often my peace of mind with equal abandon, and I like pain enough to want to keep doing it.

But simply put without your help I can’t on the level of intensity that I would like to.

So for those of you who can, ladies and gents, I would very much appreciate a visit to the right side bar to one of the donation buttons (either one time or monthly subscription) or a check or money order sent to the PO Box address that is also listed there.

Thanks in advance to all those who give.

[/box]

S.A.V.E. Issues Press Release on Mary Kellett

S.A.V.E. · 30 March 2011 · Archived copy · Original

[The following press release went out to 10,000 media outlets today. – PE]

PRESS RELEASE

Contact:
Teri Stoddard: 301-801-0608
tstoddard@saveservices.org

Maine Prosecutor Coddles Known Child Abuser

In Pursuit of False Rape Claim

WASHINGTON, March 30 / P.R. Newswire / Victim advocacy group Stop Abusive and Violent Environments (SAVE) has filed a Grievance Complaint with the Maine Board of Overseers of the Bar, requesting the disbarment of assistant district attorney Mary Kellett. The Complaint can be seen here: http://www.saveservices.org/wp-content/uploads/COMPLA1.pdf

"Thanks to prosecutor Kellett, proven child abusers in Maine know they can get a free pass by making a claim of rape," explains Philip W. Cook, SAVE spokesman. "Mary Kellett has prosecuted many innocent citizens on allegations of domestic violence and rape. The Board of Overseers of the Bar needs to disbar prosecutor Kellett immediately."

The case arose from the accusations of Ligia Filler, a proven child abuser with a previous criminal charge history. "The children were victims of violence from their mother," including hitting her oldest daughter with spatulas and spoons, according to a December 3, 2009 Ellsworth (Maine) District Court ruling. One son said that his mother "would hit everyone in the house. She was a terror to everybody."

After Ligia's husband Vladek indicated his plan to leave the marital home for the safety of the children, Ms. Filler had an apparent mental break-down, running through the streets partially clothed, screaming death threats at police officers on the scene.

Ligia made an allegation of marital rape, and within few days prosecutor Mary Kellett filed charges. No forensic, medical, or other physical evidence of sexual assault was presented during the trial. Assistant district attorney Kellett repeatedly sought to bar the introduction of key evidence that would serve to exonerate the defendant.

Court-appointed attorney Neil Fishman later commented the proceeding was so flawed that it resembled a "Salem Witch Trial." On September 9, 2010 the Maine Supreme Court issued a ruling that found Kellett had "improperly encouraged the jury to use the absence of evidence regarding the marriage ending and a child custody dispute…as a reason to reject Filler's defense." The case was remanded for a retrial in May.

More information on the case can be seen at http://www.saveservices.org/abuse-hysteria-campaign.

Announcement from Dan Moore

Tom Givens · 31 March 2011 · Archived copy · Original

There's no real defining moment as to when I became an MRA. It was quite a bit before the term came into being, that much I know. One of my earliest childhood memories is of asking my mother why the radio always blames boys for everything. I suppose you could count that as day one.

Both of my parents were concerned with social justice, my mother was (and is) a devout feminist, and my father was a Social Worker among Canada's northern communities until his death 20 years ago. My parents divorced when I was a young child, and my father was – at best – a bit player in my time growing up. My stepfather paid the bills in the meantime.

This, I suppose, goes a little way toward explaining why I feel the need to bring attention to many problems resulting from such a destructive society. I am not a religious man in any real sense, having nearly burst into flames the last time I tried to cross the threshold of a church (kidding), but I see value in a spiritual, and caring approach to life. There is ample evidence to suggest it is dogmatic thinking, not religion, that leads to destruction. And dogmatic thinking is endemic to the 'secular' left every bit as much as in the 'religious right'.

So, my abhorrence of rigid thinking and intellectual laziness has led to me having almost no definable political leaning. Where's my damn pigeonhole?

Like the Men's Movement itself, I have no horse in the race. I have no ideological leaning other than legal and social equality (of opportunity), and the desire to eliminate injustice – and even then I do not presume to know the answers, only that the right questions aren't being asked.

And if you get right down to it, that's how all of this stuff is continued by the mainstream media. They refuse to ask the right questions, or accept the buillshit answers and move on. It's been the goal of the MRM to remove this option from them for the past decade or so, and we have begun to see some real success.

But it's my estimation that it is time to transition to a new mode of thinking. A growth mode. We have gained the attention of the masses, and interest will grow or wane from here on out largely in accordance with the message they receive. Our political opponents grasp this as well, and are currently involved in a campaign to discredit, and/or co-opt the men's movement. Either outcome is fine for them, since the key goal is the maintenance, or intensification, of current practices.

How do we combat this? Easy. We learn to market ourselves better. We develop a consistent message and we hold to it. We define a sociopolitical subculture, and its goals.

Plain and simple, we brand our movement. And we start by branding our 'hubs'. We can't define our own movement any more than Feminists can. What we *can* do is define and brand our websites, videos, and other aspects.

And to this end, Paul has asked me to take on a role of Director of Marketing for A Voice for Men, a role I enthusiastically accepted. A lot will happen in this regard, with the introduction of products for sale (and hopefully worn/used as much as possible), new graphics, presentation discipline, and more. Without going into too much detail, A Voice For Men will become central to the men's movement, and will lead explorations into new media and the future of broadcasting.

At 60 I got the Cracker Jacks From My Wife

Steven DeLuca · 1 April 2011 · Archived copy · Original

Women's voting rights brought to you by our sponsor CRACKER JACKS.

I opened the Cracker Jacks box looking for the peanuts and the prize (I know, I am too old for that) and I found a piece of paper. The prize was a piece of paper with a young girls face on it. I was hoping for a little metal ball you try to roll into an indentation with the higher number on it. With a photo of a girl was a message, you are supposed to guess who she is/was. [What's the age range, target market? get them young] You see the girls face on the right side and a message on the left and then you open the photo to see who she is. When I saw what the prize was I had to applaud my gender feminist sisters, they know no limits when it comes to getting into the heads of our children. I read:

CAN YOU GUESS WHO I GREW UP TO BE?

"I was the second of eight children born into a strict Quaker family. My father was a stern man who taught us self-discipline and to believe in our own self-worth. I was an intelligent child, learning to read and write by the time I was three. As a Quaker, I was taught that all people are equal, regardless of gender, race, a belief not shared by most people at the time. In fact, because I was a woman, I never had the legal right to vote in my life-time. Who Am I?"

So, I opened the first panel and find "In her fifty years as a reformer, Susan B. Anthony championed many causes, including the abolishment of slavery and equality for all. But it was her tireless work as an organizer for women's rights which she is best known. She was convinced that truly equal opportunities for women could not be realized until women gained the right to vote. Twenty years after she resigned as president of the National American Woman Suffrage Association and fourteen years after her death, the 19th Amendment was ratified, giving women the right to vote. ANTHONY CAN ALSO BE FOUND ON THE SUSAN B. ANTHONY COIN"

Feminist: "Her-story" lessons in Cracker Jacks, what's next, when you unroll your Toilet Paper you get feminist spin about DV, and rape? Actually, maybe TP is suitable for the BS they spew when it comes to propaganda about such issues.

What they could have had for a prize is an honest note about race or racism instead of a questionable view of sexism. Children could learn that: "Black men got the vote before white women" PLUS the reason for that. [Black men getting the vote first is something feminist cites as proof that they have lower status, not just lower than men, but even lower than black men] Were white men once again being unfair to women? That's what feminist tell us but the truth is more complex than that. Black men were dying in our wars, white women were not. Children would understand this situation easily. Some of our ancestors had the quaint notion that dying for your country as a requirement because of your gender should have some perks, like voting for instance – voting for other men required to die also, voting for other men who must decide if a war was worth fighting or not. It was a trade off. If you were expected to risk having your face shot off, legs blown off, and often dying painfully of infection on battle fields because we didn't have the medicines to save you… if yes, you get to vote. [And no, it wasn't a choice for men either, not an "our body our choice" but it was a requirement that is still a requirement of males today. Its men we put on the front lines not women. Hillary Clinton can say women pay the highest price for war and she and others can say "it's all front lines now" but if so, why is it almost always males in the body bags or males with their faces blown off or blind or brain damage. Talk is cheap, Hillary, put your daughter in the war zone and see if you still feel the same.

Early Americans thought that if black men had the obligation to risk their lives for our government then they had the right to vote for those who govern us.

If you were alive "back in the day" you would have noticed that husbands worked away from home and women in the home and both contributed to the survival of each other and their children. How much sense would it have

made for men building the town, water supply, bridges, storage areas for food shipped in and out of their towns to say, “Wait, let me text my wife and ask her where the fire house should be set up” Oh, we don’t have text, what about a cell phone – Of course he didn’t have a cell phone or land line in the beginning either. And if men did, would they call a wife to ask for her vote about how to lay out the sewer and water lines, where they bank and jail should go… And they would not spend two to four hours on the horse to ask her permission at each juncture either. She would have thought he had lost it. Get out of my kitchen, get back to work, bring home the bacon, or deer, or a nice dress, or jewelry but stop asking me such stupid questions, how the *$&@* should I know where the saw mill should be located?

Life was so different then that we really can’t judge our ancestors decisions. What we might have hated then, stuck at home or working in the bottom of a ship at age 14 for a year or two at sea [Boys were often “forced” to do that.] Most of us would not want either choice.

It’s not likely the twin sister of that 14 year-old sent to sea, or coal mines, or behind an Ox all day in the fields under a hot sun, no shower waiting at home, would really have wanted “equal work for equal pay”. If we could go back and ask it’s not too likely that most 14 year-olds, male or female would have wanted to be in the bottom of a stinky old boat wondering if, like many other boats back then, it would be your under the seas tomb. Few teens, male or female would like working for thousands of hours in a dark, smoky, dirty mine shaft while knowing that if the mine collapsed you would deal with hunger, starve, run out of water, or suffocate in a dark cold place where no one would ever find your body. You would die thinking dark thoughts in a dark place knowing you would never see your loved ones again. It wasn’t those jobs women wanted; was it?

Life isn’t as black and white as what most of us have learned about gender. If we learned to see shades of gray or look at the ways men sacrificed in work or war, then what looked like oppression and misogyny to females taught that they were oppressed and men becomes something else. Few men had the vote from the beginning. While some upper-class women in Great Britain were getting arrested while blocking city streets the police arresting them didn’t have the vote either.

And of course you can’t put that in a tiny little book in a cracker jacks box. If children can’t get the gender stories in context and are simply being primed to see history has “his-story” while not admitting that they are trying to tell “her-story” and in her story men don’t count for much… maybe we should just let kids have toys to play with and save the indoctrination for college where some of them are able to question biases that need to be questioned.

Important Show Announcements

Paul Elam · 4 April 2011 · Archived copy · Original

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For a brief time your internet radio host for A Voice for Men will go live on the airways of Australia. Dads on the Air, the world's longest running radio program on father's issues, has invited me to appear as a guest on their program. It will begin airing live here in the U.S. at 9:00 p.m. EST. A link to the show archives will be posted here as well.

The primary purpose for the appearance is to promote A Voice for Men Radio, but I will also likely field questions on chivalry, marriage 2.0 and MGTOW.

It is a great opportunity for MRA's and FRA's to find common ground for discussion and I am really looking forward to the show.

Tomorrow night, of course, AVfM Radio raises its voice again, this time for part two of the campaign regarding the Vladek Filler rape case. This time I will be joined once Phil Cook and by private investigator TJ Ward who has been on this case for two years.

In this program we are going to discuss efforts to encourage The Bar Harbor Prosecutors Office to drop their "no drop" rape case against Vladek Filler, which they are now preparing to prosecute a second time despite having no forensic evidence that a rape ever happened and despite gross misconduct on the part of prosecutor Mary Kellett. It's all activism tomorrow on the program folks, so please tune in to find out what you can do to further this case even more. We will be taking your calls at 310-388-9709.

The show on the 12th will also continue our focus on the Filler case with a return appearance of Lisa Scott of TAABS and Robert Franklin of Fathers and Families.

And for a special show note: Friday the 15th of April marks the 99th anniversary of the sinking of the Titanic. On Thursday the 14th of April, 2011, we are going to a special episode of A Voice for Men Radio – The Chivalry Edition. In it, we are going to take a look at the historic sinking on that ship, and in a way most decidedly not ready for prime time. This will be a Futrelle Field Day, folks, with enough offense to make any good day just a little bit better.

And finally we have a note here from show producer Keyster, regarding the periodic technical difficulties we have with skype callers to the show.

In an effort the make the Voice for Men Radio show as enjoyable as possible for everyone I'd like offer some suggestions for those of you calling in via Skype.

1) You cannot call into the show, speak into a mic and have your computer speakers on at the same time. When you call in and speak though your mic the sound coming through your nearby computer speakers is also being picked up by the mic causing distortion, loop echo and doubling needed bandwidth.

Solution: Either purchase a Skype phone or a computer headset or head phones, but do not use your speakers.

2) Some have called in and their voice would break up. This is a legacy Windows XP/wireless router problem called the Wireless Zero Configuration Service. Windows XP pauses every few seconds to find a faster connection, killing the connection intermitently in the process.

Solution: Start–>Control Panel–>Admin Tools–>Services–>Wireless Zero Config Properties–>General–>Services statu–>STOP–>Apply.

OR for you unintimidated geek types edit Registry as follows:

Go to Run
type Regedit
Press OK
HKEY_CURRENT_USER
Software
Microsoft
Windows
CurrentVersion
Run
Add this key:
WZC-Killer REG_SZ “c:windowssystem32net.exe” stop WZCSVC

If you are not using XP but still have the problem then it’s your Linksys WRT54G router and you need to update its firmware: http://www.linksysin…viewtopic&t=847

Also, AVfM Radio needs a second producer to help give Keyster a needed break at times. The duty is simple, to answer the phone and screen callers for the show. If anyone is interested in helping out on an occasional basis, please contact Paul.

THANKS!

[/box]

Bangor Daily News Blows Kellett Story

Paul Elam · 5 April 2011 · Archived copy · Original

I was left thinking one thing after reading Bill Trotter's article in the Bangor Daily News.

Not good enough.

I am as pleased as anyone that a loyal member of the MSM machine actually published the fact that there are serious concerns being expressed about the integrity of the prosecutions emanating from the Bar Harbor, Maine prosecutors office. That is especially true considering the alleged targets are male and the prosecutor is a woman and the alleged crimes are rape and domestic violence.

But as I read I got this feeling that I was being tossed a bone and expected to take it to the corner of the room with my tail wagging.

Am I the only one who noticed that the headline of this piece had nothing to do with the real story? Why is the headline about a change in venue when we have complaints filed against the prosecutor in the case; the same prosecutor whose ill-gotten conviction of Vladek Filler was overturned, citing prosecutorial misconduct?

Why no mention of several things that are a matter of public record?

> Ligia Filler is a *known* child abuser.
>
> Ligia Filler was the only *proven* or even credibly alleged person to be a violent assailant in her marriage.
>
> Ligia Filler is a *proven* liar that has already been caught in false accusations of abuse against her husband.

Where is one shred of investigative intent in the article?

Bangor Daily News has just done a broad daylight cover-up of this important story. It's a bait and switch headline with BDN hopeing you don't much notice the switch part. Think they don't know that "official complaints against prosecutor" in a headline will get a bunch more readers…and *interest*?

It's a pussy pass for Kellett.

Also, by tossing out the name of a few websites, pointing to our anti-feminism, they hope to cast a shadow over this in the minds of their blue pill readers. You think adding a slogan "Curing Feminist Indoctrination," was an accident? Antimisandry.com is the only name of that site I know of, and other sites mentioned there have slogans, but perhaps not as politically useful to BDN.

I am as happy as anyone for the exposure, but I am still thinking the same thing.

Not Good Enough.

Mary Kellet and the entire Bar Harbor's prosecutors office is the story here. So is the state of Maine and its unusually misandric policies around rape prosecution and primary aggressor laws – which are beyond the pale.

So is the story of men and boys in western culture in general.

Again, I laud the fact that this activist event didn't meet it's usual untimely end. But we are not pets waiting for table scraps.

Bangor Daily News needs to cover this story. It is their community; their men and boys and their god-damned responsibility as instruments of free speech in an open society. They have what looks to be a person who might be more sinister and corrupt than Mike Niphong at loose in their front yard and these people are playing politics and word games.

This website and A Voice for Men Radio are going to stay on it. I apologize for the lack in variety here of late, but,

for lack of a better term, this stuff is why I came to the dance to begin with.

See you all tonight.

Filler “no drop” Rape Persecution Hits MSM

Paul Elam · 5 April 2011 · Archived copy · Original

[image]

This hot off the presses folks. WE have made a difference in the course of the Vladek Filler false rape prosecution.

No commentary for now except to say keep up the pressure. This is why we do what we do.

From the Bangor Daily News.

Several websites and blogs encourage supporters of Filler’s cause to contact the media and state officials about Filler’s situation and Kellett’s handling of the case. One of the sites is called “A Voice for Men” while another is called “Anti Misandry — Curing Feminist Indoctrination.” Other such websites include or are maintained by National Coalition For Men, Fillerfund.com, and The False Rape Society. MORE HERE

Mentioning A Voice for Men Radio in the comments will catch some new listeners from that area.

You May Not Be A Slut, But You Sure Are Stupid

John Hembling (JtO) · 6 April 2011 · Archived copy · Original

[dropcap]I[/dropcap]n a metropolitan city in North America, a 24 year old woman holds up a sign. She is surrounded by hundreds of other women, all gathered to march in protest through the city's downtown. They have assembled to protest the continued illegal Israeli blockade of food, water and medical supplies to Palestine. And to to call for a halt to Israel's bombing of schools, mosques, hospitals, universities and residential buildings.

Uh, Nope.

Okay, These women are assembled to demand that the catholic church answer charges of 30 years of willful complicity and cover-up in the sexual abuse of boys by catholic clergy.

No.

The Hundreds of women gathered in the city center to march in demand of the closure of Guantanamo Bay, and the illegal detainment of hundreds of individuals without trial, and to call for an end to torture through water-boarding by the Obama administration.

Wrong again.

It turns out that thousands of women gathered and marched in downtown Toronto to protest a Toronto police officer's suggestion during a scheduled talk on safety at York University, that women should not dress like sluts to avoid sexual victimization. The officer has since been publicly flogged, hung, drawn and quartered, and diced before being served, fried in olive oil on rye crackers.

The young slut holds up her sign for a photograph. It reads :

Women DO NOT get raped because they were:

- drinking or taking drugs
- dressed provocatively
- being reckless

WOMEN GET RAPED BECAUSE SOMEONE
RAPED! THEM! *&^%$#!

She smiles cutely for the photo, while a male bystander shouts his encouragement: "I love sluts!"

This young woman is of course, dressed like a slut, as are many of the other slutty protesters.

Clearly, we live in sickening culture which attempts to oppress sluts by forcing personal volition and self-responsibility on them. It is a disgrace that after 50 years of struggle for equality, we are all still so backward in our thinking. That we would force a slut who engaged in drug or alcohol fueled reckless behavior to take the ~~responsibility~~ blame for her choices is a public disgrace.

That a police officer would suggest personal responsibility for the outcome of reckless behavior is a chilling metric of how much work is still left undone by feminists. It truly reflects poorly on all of us, when thousands of sluts have to march in the streets to fight for their right to take no personal responsibility, and we should all be ashamed of ourselves.

I know I am.

Chasing Rainbows

Adam Kostakis · 6 April 2011 · Archived copy · Original

Lecture No. 8

"Equality, rightly understood as our founding fathers understood it, leads to liberty and to the emancipation of creative differences; wrongly understood, as it has been so tragically in our time, it leads first to conformity and then to despotism." – Barry Goldwater

What is it that enables us to live meaningful lives? This is a question with a long history, and after more than two thousand years of scratching our heads, our species is not much the wiser. Answers fall just as easily as they are formed. Perhaps the only real wisdom to be imparted by centuries of soul-searching is that the solution cannot be reduced to the realization of only one value. Efforts to bring about a social system based upon the realization of one value in particular – be it religious doctrine, the will of the nation, or social equality – have invariably resulted in widespread repression, and not the golden age of peace and virtue as postulated by their ideologues. In contrast, those societies which have managed to create and maintain the space for people to actually live what they might call 'meaningful lives' are those which have kept a number of values in balance. This is not a very exciting solution, but it is better to be dissatisfied with the great mysteries of life than to be enserfed or 'disappeared' by a regime in pursuit of a more enticing dictum.

Whatever the case, the argument for autonomy seems convincing – balanced, as it must be, against other values. It is difficult to see how one's life could be considered meaningful where one does not possess even the most basic rights of self-determination. On this point, I am superficially in agreement with the feminists, who have made autonomy (and not equality) their guiding principle. Of course, in their case, it is only women's autonomy that matters, and this is to be extended as far as possible. Nevertheless, we do agree that autonomy, in and of itself, is a good thing, although I would qualify my support with the corollary that it must be balanced against other values so that it does not become license.

It is the most spectacular irony, then, that so long as they remain feminists, women will never knowingly taste freedom. Feminism is a victim ideology which freezes women perpetually in Struggle; it cannot afford to indulge in Liberation, else the game is up. To continue playing, feminists must imagine that they are under the control of external forces which are responsible for every fate that befalls them. They have a name for this mass delusion: The Patriarchy. Every bad decision, every unwanted consequence, every minor inconvenience can be traced back to this mystical, mythical and invisible system of control which exerts influence over women, in much the same way that animistic tribes explained severe weather phenomena by reference to angered and vengeful deities. If feminists are to pretend that Struggle is still relevant, then it cannot be admitted that women are in control of their own actions, for this would imply that they are free moral agents.

Women must be made to believe that they are delicate vessels being tossed about in an ocean storm, with navigation and steering rendered futile, and no land in sight. Perhaps we could contrast this to the MGTOW movement, which resembles a series of wooden canoes, light but durable, whose occupants paddle alone on calm seas – for the time being, at least.

Even when women are privileged beyond their wildest dreams – which is inconceivable in feminist theory – they still may not be considered free. Women are not permitted to enjoy freedom; it *must* be denied for the ideology to survive. It *must* be reiterated, until it comes to mind reflexively, that "we still live in a patriarchy," and "women are still not yet equal," and so forth. Feminism's adherents can never rest, because they will not allow themselves to. They are forever chasing rainbows.

They are mentally barricaded in, shut off from the very world that they impose their designs upon. They are forced to conceive of themselves forever **Struggling,** lest they become **Liberated,** and therefore irrelevant. As I said last week, a tripartite perception of history (past as Oppression, present as Struggle, and future as Liberation) is a

constant of feminism, and this is decided upon in advance of the facts. Regardless of context, the present is **Struggle,** with **Liberation** perpetually set some way off into the future. As the proverb states, *tomorrow never comes.*

As I have mentioned previously, feminism is fundamentally anti-contextual, deciding upon the story in advance, and then fitting the facts around this. The process is simple. Take the key points about the given situation, and through the use of dislogic, eristic, moral relativism, symbolism, self-contradiction and dreamlike fantasy, frame the discourse as one in which women are moving from **Oppression** to **Liberation,** but will not get there without feminist **Struggle.**

This is not to say that feminism operates statically. The first step in the process just described is to draw in the facts from real life. If feminists did not do this, their preaching would have zero appeal to the non-feminist sector, because it would seem to have no bearing on the experiential world. Feminism is anti-contextual in the sense that the story is decided prior to the facts, but it is nevertheless dependent on the context of any particular situation. The real life context must first be experienced and understood, and only then can it be co-opted into feminist discourse. To take a clear example, feminists in the United States today do not agitate for women's right to vote. They would get nowhere if they did, because, having the vote, they have nowhere else to go (in this regard). The franchise is not now a relevant issue in the context of the real world. On the other hand, the fact that most business leaders are men will be verified by most people's experiences of the world; this, then, can be drawn into feminist discourse, as an example of **Oppression.**

Forgive me for being overly simplistic. It must be made clear how the process of manufacturing **Struggle** is playing a pivotal role in the changing nature of *rights.*

What is a right? As it has typically been understood, a right is a claim which, in usual circumstances, is inviolable. In other words, if I have a right, then I have some kind of claim – the permission to do something I wish to do, or to be protected from something I do not wish for – and other individuals may not deprive me of this claim. To take a clear example, I have the right not to be assaulted – other individuals are not permitted to assault me. They may do so nonetheless, in which case they have transgressed against my right; they have done what they are not permitted to do, and prevented me from doing (or avoiding) those things which I am permitted to do (or avoid). Accordingly, I am permitted to seek recompense for the violation of my right.

A theory of rights requires an enforcer, in order to prevent rights transgressions and provide recompense to those whose rights have been violated. The enforcer that we are familiar with is the state, particularly those institutions involved in the creation and practise of law: the legislature, the judiciary, the police force, and so on. It is necessary that the state possesses the monopoly on the use of force, else its rule would go unenforced, and there would be no deterrent against rights violations. In an extreme case, the citizens may rise up and overthrow a weak state, subsequently instituting their own form of justice which may be far from impartial. Max Weber famously described the state as "the monopoly of the legitimate use of force." I have left out the word 'legitimate' from my definition here, because it strikes me as an entirely subjective judgment, not to mention an inevitable one from the point of view of those in control of the state. Those who seize power and use it to persecute one section of the population will surely believe their own monopoly on the use of force to be legitimate – indeed, they will most likely believe their own use of force to be of greater legitimacy than that of the regime which they deposed, no matter how that regime conducted itself.

Note that there is no inherent limitation to the concept of rights; there is no in-built brake system. There can never be a point where we say, "now we have all the rights." There will always be potentially more rights that we *could* possess. That is not to say we categorically *should* possess more rights. The full possession of all *conceivable* rights would be an inconceivable license – total autonomy, in which all claims would be permitted. This would mean that the individual with license would be free to violate the rights of others. In this case, the rights of others would be meaningless whenever they encounter the licensed individual. Logically, all people cannot have total possession of all rights, because each would be permitted to infringe upon the rights of all the others – which means that nobody's

rights would be secure, and the strongest individual or group would be entitled to establish arbitrary rule by physical force alone.

Clearly we need limitations, and the Constitution of the United States of America is the exemplar in this regard. As the finest statement of personal liberty and representative democracy the world has ever known, it exists to protect a number of fundamental rights from being overturned by the strongest collection of individuals – namely, the government. Laws may come and go, but so long as the constitution is upheld, the foundational rights of the individual citizen are set in stone – or, at least, are extremely difficult to remove or alter. Where a government repeatedly violates its own constitution, it (ideally, at least) runs the risk of being overthrown by an uprising of citizens, who would, together, form a stronger collective.

The United States Constitution, adopted in 1787, built upon the liberal philosophy of the time, most especially that of John Locke. Sections of the Declaration of Independence, signed eleven years previous, are more or less lifted from his *Second Treatise of Government.* The ideas expressed in this work are not those of the liberalism we know today; they sit somewhere closer to what we would now term *libertarianism.* It was only in the second half of the nineteenth century that liberalism underwent the profound transformation into the collectivist ideology we more readily associate with the term today.

In his 1859 text, *On Liberty,* J. S. Mill introduced a new articulation of the traditional liberal moral defence of individual rights. It runs something like this: *individuals have the right to do whatever they choose, so long as this does not harm others.* Mill exercised caution when considering the application of this principle: one would not be harmed, for instance, by losing in open competition (e.g. the free market). Following Tocqueville, he voiced concern that democracy, if unmoderated, could devolve into majoritarian tyranny.

We may thank the successors of Mill for the perversion of individualist liberalism into a collectivist and authoritarian philosophy. It was one small step from Mill's axiom – *individuals have the right to do whatever they choose, so long as this does not harm others* – to the doctrine of New Liberalism: *if I cannot do what I would otherwise choose, then somebody must be harming me.* It was the self-proclaimed 'liberal socialist,' Leonard Trelawny Hobhouse, who built upon Mill's premises and added a new twist: that freedom is not good *in and of itself,* but must be subordinated to some higher end. It follows that any freedom which is not subordinated to this higher end is not morally justified. It was the social radical Richard Henry Tawney, building on this development, who advocated an egalitarian society based on the premise that "freedom for the pike is death for the minnows" – in other words, that certain identifiable groups are not deserving of equal autonomy, but must have their share restricted. It was Lester Frank Ward who disavowed the individual altogether and argued that the state should direct all social and economic development, including the happiness of its citizens. Perhaps most tellingly of all, he was an enthusiastic supporter of the notion that women are innately superior to men. To quote an especially relevant passage:

> And now from the point of view of intellectual development itself we find her side by side, and shoulder to shoulder with him furnishing, from the very outset, far back in prehistoric, presocial, and even prehuman times, the necessary complement to his otherwise one-sided, headlong, and wayward career, without which he would soon have warped and distorted the race and rendered it incapable of the very progress which he claims exclusively to inspire. And herefore again, even in the realm of intellect, where he would fain reign supreme, she has proved herself fully his equal **and is entitled to her share of whatever credit attaches to human progress hereby achieved.**

The purpose of this detour into the changing nature of rights was to hone in on the historical developments that precipitated certain aspects of modern feminism. Some contributors to the Men's Rights Movement have somewhat abstractly attacked 'modernity' and 'Enlightenment values.' This is fine if they are intending to attack individual autonomy in general, but we must look more carefully if we actually want to get to the root of the problems facing men, as men, today – which, I would argue, coalesce into the deprivation of male autonomy. It is modernity, and

particularly Enlightenment thought, which made individual autonomy a possibility – and it is social liberalism, and most especially feminism, which are turning it into an impossibility for men.

The innovation of social liberalism is conspicuous in the section of the Ward quote above which I have emphasized. It is entitlement; the creation of new obligations for others to fulfil; the construction of rights claims, not rights *of individuals,* to be held equally, but *against* an identified segment of the population (the 'enemy' group). Of course, every right, if it is taken seriously, demands obligations of others – if I have a right to not be assaulted, then you must not assault me, and vice versa. The difference between such a claim and the claims of New Liberalism is that the former is an obligation to *inaction,* while the latter is an obligation to *action.* My obligations to inaction mean that I cannot transgress certain boundaries – the rights of other people. I may not hurt them, steal from them, or do damage to their possessions. I am forbidden to do certain things which would interfere with the autonomy of others, but apart from that, I am free to do as I please. Obligations to action are of a different sort altogether: the one who holds me to such an obligation has the power to command me. I am told how to act, and I am forbidden to act any other way. This curtails my autonomy.

For instance, if you require some object in order to accomplish a certain project, then your autonomy is curtailed if you do not possess the object. Therefore, you have a claim to my object, presuming that I possess one. It matters not if I have earned or otherwise rightfully own my object; the theory goes that you should have it anyway. Claims of ownership and desert are subordinated to the autonomy of individuals, which translates to the wants (not needs) of specially identified 'victim' groups. If, say, I am interviewing a man and a woman for a position in my employ, and the woman demands that she be given the job as a crucial step in her career plan, *I am denying her autonomy by not employing her,* even if she is the least qualified candidate. She needs the position in order to *achieve what she ultimately wants,* and so she is *wronged* if she does not get it. The doctrine of New Liberalism – *if I am unable to do what I would otherwise choose, then somebody must be harming me* – clearly serves the victim agenda of feminism. Any limit whatsoever on the actions of women, including those introduced in the name of fairness and impartiality, can be taken as a new **Oppression** according to this doctrine.

'New' or 'social' liberalism is in fact the perversion and corruption of liberalism – and it finds its highest expression in the caste system of rights feminists are busy creating. Women's rights, a catch phrase once trumpeted as a progressive march towards a fairer future, has become the trump card that never loses its value, ready to be played any time a woman wants to 'get one over the guys'. In the early days, the idea of **Struggle** was more creditable, and even seems admirable in retrospect. Women struggled for rights which men possessed: the right to vote, the right to own property, the right to divorce, the right to the same wage as a man doing the same job. Once upon a time, it was perfectly plausible, to an unbiased observer, that feminism meant to bring about equality between the sexes. That is not to say this view is inherently correct, only that it was believable, from a point of view external to feminism, that the feminist project carried this altruistic goal.

But what are the women's rights advocated today? The right to confiscate men's money, the right to commit parental alienation, the right to commit paternity fraud, the right to equal pay for less work, the right to pay a lower tax rate, the right to mutilate men, the right to confiscate sperm, the right to murder children, the right to not be disagreed with, the right to reproductive choice and the right to make that choice for men as well. In an interesting legal paradox, some have advocated – with success – that women should have the right to not be punished for crimes at all. The eventual outcome of this is a kind of sexual feudalism, where women rule arbitrarily, and men are held in bondage, with fewer rights and far more obligations. To date, the transformation of rights into obligations to action have given us a welfare state in which, according to The Futurist,

> virtually all government spending […] from Medicare to Obamacare to welfare to public sector jobs for women to the expansion of the prison population, is either a net transfer of wealth from men to women, or a byproduct of the destruction of Marriage 1.0. In either case, 'feminism' is the culprit […] Remember again that the earnings of men pays 70%-80% of all taxes.

Feminism views the independence of individual citizens as a barrier, not a safeguard. Personal autonomy hinders feminism's progress in moralizing the world and bleeding men dry for the benefit of women.

Women's rights? It's nothing but a power grab.

Adam

Further Reading:

Michael Weiss and Cathy Young. *Feminist Jurisprudence: Equal Rights or Neo-Paternalism?*

Founding Fathers of the United States. *The Declaration of Independence*

Pelle Billing: Men's Rights Manifesto

I'm Speechless

Paul Elam · 7 April 2011 · Archived copy · Original

In the life of an MRA there are countless opportunities to see the antics of emasculated, pro-feminist men. They embarrass themselves, and for the truly unconscious, they embarrass others as well.

Some of them are worse than others, but until I stumbled on this piece of work I thought I had just about seen it all. I thought that the propensity for manginosity had a bottom; that a man could only go so far in self denigration and obsequious groveling, at least outside the confines of some comedy routine.

But like I said, that was before I watched this video.

Ho-lee-fuck. Unbelievable.

Petition to Disbar Mary Kellett: 551 signed, 1000 Total Needed

Paul Elam · 7 April 2011 · Archived copy · Original

Getting geared up for a big week on covering the Vladek Filler case. You can look for quite a few other announcements as well. In the meantime I am moving this petition at the top spot here till it has at least 1,000 signatures. I hope other bloggers will offer some support for this, as well as readers who can repost this to your FB and other social networking pages. If you are seeing this page for the first time, or you are not familiar with the story, please see HERE. Thanks.- PE

Petitions by Change.org|Start a Petition »

And with a tip of the hat to Denis, here are some media resources to contact about the Filler case:

Contact FAIR
fair@fair.org

ABC News
General e-mail: netaudr@abc.com
Nightline: nightline@abcnews.com
20/20: 2020@abc.com

CBS News
http://www.cbsnews.com/htdocs/feedback/fb_news_form.shtml
CBS Evening News: evening@cbsnews.com
The Early Show: earlyshow@cbs.com
60 Minutes II: 60m@cbsnews.com
48 Hours: 48hours@cbsnews.com
Face The Nation: ftn@cbsnews.com

CNBC
Email: info@cnbc.com

CNN
http://www.cnn.com/feedback/forms/form11b.html?5

Fox News Channel
comments@foxnews.com
Special Report with Bret Baier: Special@foxnews.com
FOX Report with Shepard Smith: Foxreport@foxnews.com
The O'Reilly Factor: Oreilly@foxnews.com
Hannity: Hannity@foxnews.com,
On the Record with Greta: Ontherecord@foxnews.com
Glenn Beck: GlennBeck@foxnews.com
Dateline NBC: dateline@nbcuni.com
Hardball with Chris Matthews: hardball@msnbc.com
MSNBC Reports with Joe Scarborough: joe@msnbc.com
NBC Nightly News with Brian Williams: nightly@nbc.com
NBC News Today: today@nbc.com

PBS
The NewsHour with Jim Lehrer: newshour@pbs.org

E-mail: ElRushbo@eibnet.com

Sean Hannity Show
E-mail: Phil Boyce, Program Director phil.boyce@citcomm.com

Reuters suggestions:
http://reuters-en.custhelp.com/app/ask/p/19,47

Boys Alone

B.R. Merrick · 7 April 2011 · Archived copy · Original

I didn't want to do it. I enjoyed scouts only ever because I had friends in my troop. I did not enjoy swimming. I learned early in life, however, never to question authority. Therefore, when the presiding authorities over my early life sent me to a Boy Scout swim meet, I went. Reluctantly. Very.

Due to humanity's inability to do much of anything without categorizing ourselves, those responsible for this particular meet put us into groups according to how well we could swim. At the top, where the jock boys live and thrive, were The Sharks. (*West Side Story,* anyone?) I was a Minnow. How many 12-to-13-year-old young men like to be called "Minnows"? Do you know the exact number? I do. Zero.

I didn't want to grab the paddle, kick my legs to the other side of the fucking pool, and lose. I wanted to go home. *I was totally unprepared for this.* I stank. Then I sank.

Some dude with a mustache and lots of naturally developed, manly muscle, wearing a flannel shirt and jeans (I will never forget this.), jumped in and pulled me out. I wept. My friends in the troop (none of whom were Minnows) did their boyish best to tell me that it was okay. I had great friends. I had idiotic authority figures.

I didn't cry because I was scared. Well, that wasn't the main reason I was crying. I was crying because I felt stupid for being the poor fool who forced a grown man to get himself all wet. That nice man who saved my life never said a word to me. I felt totally inadequate in his presence. A boy unworthy of being one. That was the biggest reason to cry. I never told my friends that part. I never told anyone, in fact, until now.

I tell you now because this was not an isolated incident for me, nor am I the only one who has experienced such a disappointment. It has only gotten worse. Not for me; for the generations that have followed. Fewer men are teaching boys how to be boys, and it seems that even fewer men are interested in teaching young men how to enter in. I believe that much of this has to do with the boredom that empire naturally produces, but not all of it. The American Empire was built high over ignorance of manhood and the idea that men are disposable. Let me try a little sports analogy: To me, corporate sports are a hell-of-a-lot less interesting than truly manmade sports.

Let's look at one unique and perhaps embarrassing way in which men are stifled in their relationships with boys. An article at TampaBay.com from 2007 about what ought to have been a simple exchange between trusting strangers reveals a poisonous societal belief that, while humorously discussed, degenerates these crucial relationships in a very serious way.

Roy Peter Clark, the author, had the opportunity to help a small boy with his zipper when they were both in the men's room. The tale has a happy ending, and Clark makes a funny situation that much funnier with the manner in which he writes about it:

"The stall door swings open, and out comes a boy – maybe 8 years old – all dressed up in his Sunday suit: white shirt and tie, dark blue slacks and jacket, a right proper little lad. But he has a problem. For this young man has clearly outgrown this outfit, so that his pants barely contain his lower frame. 'Mister, I can't pull up my zipper. Can you help me?'

"I'm in a Catholic church, in the middle of the greatest sexual scandal in the history of Catholicism, in the men's room, with a boy who wants me to help him with his zipper.

"What would you do?"

At some point, Clark has to go so far as to enlist the "aid" of an unwitting old man who enters the bathroom during the dilemma, by shouting loud enough that at least one witness can hear:

"'Okay, here's what I'm going to do. I'm going to grab your belt and your zipper. Then I'm going to count to three, and you're going to pull in your stomach. Okay? One, two, three…'"

I can just see the kid in my mind. When an adult does this, a boy's mind is far more likely to first misunderstand why the strange man has decided to talk so loudly, but the rest of his mind probably says, "He must know what he's doing. Just follow through. Boy, this is awful." What a heartfelt story. Just wonderful. Amusing, entertaining, poignant, and ultimately disturbing. (Read what some of the other men said they would do.)

I will not dispute Clark's words, his attitude, or the manner in which he dealt with this unfortunately tricky situation. There is, in my mind, nothing to dispute. My reaction would have been much the same. This article mentions one important aspect of the sex war in which we find ourselves enmeshed. Men, the owners of penises, are forbidden, in their own minds, based on what they perceive in the culture that surrounds them, from helping boys, the owners of lesser penises, with something as simple as the zipper that zips up in front of it. This is in spite of the fact that men, by and large, do not molest children. Clark admits, "What if someone comes in and I'm holding this kid's zipper? What if it's a priest? What if it's the kid's brother – or his beefy father? Am I willing to take a beating to help junior with his pants?" Can we all agree that such a question should never even enter a man's mind? How is it possible not to see the enormity of what is being said?

To give it some perspective, imagine being a black man, and being lectured by the culture at large that you have greater potential for being a violent criminal. This lecture goes on *ad infinitum, ad nauseam.* "We all know that black men have a greater propensity for theft and murder. Now *this* black guy might be nice, and yes, we shouldn't judge, but on the other hand…"

Making matters worse, most boys are curious about men, and you know what I mean. I am not now advocating nor will I ever advocate anything that could be deemed sexually prurient as a teaching tool with boys and pubescent men. I also do not think that other boys were nearly as curious as I was. In fact, at the time, I sensed a difference when I noticed other boys discussing how and when that sort of curiosity was healthily satisfied. Therefore, this is not an effort at arousing or provoking anybody who disagrees. The way I see it, however, is that it is virtually a father's *job* to show his son, as Rose Nylund put it in an episode of "The Golden Girls," what makes a bull a bull:

Rose: "That's how my mother taught me!"

Blanche: "Honey, didn't that give you a false impression about… what a man would look like?"

Rose: "It sure did! Can you imagine my surprise on my wedding night with Charlie? …Boy, that bull would've been jealous!"

Kidding aside, it is difficult to write about, because of what I know about manhood. The reader must understand that I feel almost as if I am discussing something that most men simply wish to think about and silently communicate when the time comes, if ever. You're hiking, you have to piss: teaching moment. You go for a swim, and no one has swim trunks: teaching moment. You go to the community gym and change in the locker room: teaching moment. Need I go on? I didn't think so. Talking is unnecessary in such a situation, and can easily get awkward. For most men, it is sufficient to silently *do* something together, and wait for the relating to follow.

I propose that men are far more likely to do rather than talk. Try going on a fishing trip sometime. There will be quite a lot of doing and very little talking. Men usually open up to one another after doing. I'll give you an example:

When I took a job at college during the summer months in a dishroom at a dorm, there were both men and women who had also started work there at the same time. On the first day, no one spoke. We were all strangers. By the end of the day, the women no longer were.

Women communicate largely through verbal means. Men only do this after the process of doing, for the most part. If they can't do, they talk about the doing. We were all certainly doing many things when we sent the dishes through the big, beautiful machine that some man built after figuring it out (probably while leaning forward on his knees, sitting back down after a piss break). But the men stayed quiet, week after week. The women, by the second day, were talking about all of their friends. They were friends instantly. We men didn't make friends. We

did the dishes silently, alongside a gaggle of gabbing gals.

One weekend, the women went to a special conference "For Women Only." (There was no comparable conference for the men.) There were only guys in the dishroom, so it was dead quiet. We didn't even look at each other. (Well, not at the same time.) Suddenly there was a lull in lunch traffic, and we were all left standing and staring at the conveyor belt some man had devised.

One of the particularly bored men took a fork, laid it down face up, put a knife criss-cross over the bend in the fork's neck, put a spoon on the end closest to him, slammed down the other end of the knife with his manly hand, and sent the spoon flying into the dirty silverware tray. Huh-huh. That was cool.

Every man started grinning, including me. Ah, I thought, *this* is what men do; this is how we communicate. Now we're getting somewhere. He flipped another, then another piece of silverware into the tray. So did another guy. Then another. Huh-huh. Dude…

Not being good at sports in general, I just watched. Then I grabbed a bowl, took another bowl, and placed it upside down on top. A third bowl sat on top of that, and the fourth bowl, like the second, was upside down on top of that. I can't remember how many I did, but pretty soon, the fat guy, the skinny guy, the little dude, the regular Joe, the cute college prep, were all looking at my tower. Huh-huh. Then another guy started building. Then another. We were all grinning.

We never said much. I never knew a single man's name. They went off and graduated, I'm assuming, having intercourse, having kids, making some money, losing some, fighting with their women, crying, thinking about God, planning, succeeding, doing up their kids' zippers, failing in life, and some of them failing miserably. They're all about 35 or 40 now.

The point is these simple, unspoken rituals of manhood are slowly dying. Boys who grow into manhood with their curiosity about men unsatisfied, however intense or mild it may be, are deficient in their understanding of the world. Some of them are given badges, honors, and guns by the state. The lack from before is filled with something that has the potential to become that much more sinister. Simultaneously, present-day culture puts all men under suspicion.

Gone are the days of apprenticeships, where boys would learn how to perform tasks in a useful trade. You could depend on these boys learning how to read, count, and apply their physical bodies in the act of creation alongside a watchful man with a vested interest. Now they are lectured, usually by women, about how those days are long gone, and wasn't that an interesting, quaint way to live? Finally, when one of these boys needs to leave the feminized classroom so that he can unzip and pee, he has to ask permission. Since children seldom leave the classroom except for lunch or urination, everybody knows, since it isn't lunchtime, what little Fred has to do with his wiener. Lovely.

This same little Fred goes to church on Sunday and finds the dilemma with his zipper has grown worse. A simple, masculine exchange of a non-sexual nature, but which carries with it the unspoken enjoyment of a shared masculine sexual potential, with just a little pride, is laden with problems and emotional upset, all because boys and men can no longer relate, unless it's pre-approved, corporate-sponsored, thoroughly vetted, and after school.

Men who are brave enough to create little men are inundated with parenting books written by vetted "experts." I propose to you that men who know how to be men, who remember being boys with total honesty about the pain as well as the joy, don't need any stupid books. The affection remains bottled until they have found the safety required to express it.

I watched a family friend a few years back with his daughter, who couldn't have been a day over 12. She was a typical sapling: tall but gawky, too slender to be womanly, blonde, and obviously someone who would turn heads in about two more years. It was summer, so she was wearing shorts. I don't know what the problem was, or whether it was even a problem that sparked the whispering I was somehow privileged to hear, but since I was in the room, I watched and listened with rapt attention.

He stroked her thigh in a loving fashion that bordered on a romantic gesture. She sat perfectly still with her arm around his neck. I have no idea what they said, but everything that came out of his mouth was soft and intimate. He knew another grown man was in the room and watching. He didn't care. Neither did she. Good for them. That young lady is probably married now. I have no doubt that she desperately wants her husband (the lucky bum) to do much the same thing. I know for a fact that the father was *not* a boy alone when he grew up.

What would a hysterical soccer mom who didn't know those two think? Who gives a damn? By the look on the girl's face, he clearly isn't finished. Leave them alone. If you don't understand the vast chasm between incest and fatherly affection, this article isn't going to convince you. It will simply run right over you if it convinces any number of men reading it, so go back to your Women's Studies thing.

I had a thought while watching Walt Disney's final masterpiece, "Sleeping Beauty" the other day. The artwork, especially in the forest scenes, is incomparable. So is Tchaikovsky's soundtrack.

The story and dialogue, though, are forgettable and laughable. In the middle of the movie, we finally discover that the Three Good Fairies are almost entirely useless, as they have been raising the princess in the forest for 16 years, yet they still haven't figured out how to make a dress or bake a damn cake. Now, real women, in anticipation of a particularly auspicious birthday, would undoubtedly be able to handle it in spades.

However, I found myself thinking, "What would three blue-collar men – husky, heavy, and hairy (No, those are not their names.) – do if they encountered a foundling baby girl in the forest? What could she expect on her sixteenth birthday?" The answer is clear to me: She would probably have an entirely new set of bedroom furniture, a vanity complete with carved flowers and curly-cues, one hell-of-a massive cake, ribs broiled to perfection, every pastel color you can imagine hanging from the walls, and the knowledge that behind her, for the rest of her life, is a wall of muscular protection should she ever require it. No doubt they would have helped her countless times to put her tiny panties on when she was littler. If a misandrist interrupted one such tender and ordinary moment, I would suggest that whatever the accusation, the reply should start with two words: Shove off.

AVfM News and Updates

Paul Elam · 8 April 2011 · Archived copy · Original

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Wow, what a week. A lot of busy MRA's in the house. A whole lot happened and you guys kicked some ass.

First things first. We have recently witnessed the sudden departure of a gentleman, an Otherly guy with a knack for raising collective blood pressures.

Well, he is now facing retributions to affect his livelihood. I can't (won't) say more than that. What I will say is that you may feel his ghost around you at any time.

Also importantly, S.A.V.E. deserves a standing ovation for their recent work related to the Vladek Filler case. They have been leading the charge demanding justice. They started the petition, they lead things with official complaints, provided (costly) press releases and secured excellent guests for the radio show like TJ Ward and Lisa Scott.

I know, I know, we are always asking for money around here, but if you can, please consider putting something in the tip jar over at saveservices.org. They deserve it for what they are doing.

In more business, A Voice for Men is on its way to becoming a 501 (c) 3, non-profit organization dedicated to fighting misandry and anti-male discrimination. More on that in the future.

Also, Dan Moore and I are very close to placing orders for the first round of coffee mugs and t-shirts. Preview Images and the opportunity to pre-order will be posted within a few days.

The activism continues with your opportunity to write officials in Maine and urge them to seek an end to the prosecution of Vladek Filler. Bob O'hara with S.A.V.E. has provided us with the contacts for that project so those of you from Maine can let officials know you want them to give Bob an audience in D.C..

The link for the main delegation is http://www.nrcm.org/congressionaldelegation.asp

That being said, we're going to buckle down and keep covering the New England Nightmare, Mary Kellett. But now we are going to move the focus a little and start addressing some of the more overarching problems in Maine. That means a look at predominant (or primary) aggressor and mandatory arrest laws.

And the more I learn about these laws – and how they create synergy with other anti-male legislation – the more I am convinced that we are headed for a police state. They are not even pretending that evidence or probable cause matters any more. In fact, these laws make sure those things are dispensed with altogether.

The next two episodes of A Voice for Men Radio are going to be dedicated to the bigger picture and to helping people understand the magnitude of the assault on constitutional rights that is happening before our eyes.

It will make family law look like a walk in the park before it is over – if we don't do anything.

Joining us on the 4/12/11 broadcast of A Voice for Men Radio will be guests Robert Franklin of Fathers and Families and a return appearance of Lisa Scott of Taking Action Against Bias in the System.

On 4/19/11 we will be joined by Richard Davis, a law enforcement professional from Boston and expert on primary aggressor and mandatory arrest laws and Dr. Brenda Russell, associate professor of psychology at Penn State Berks.

On 4/26/11 we will return to regular programming with a visit from Dr. T and a discussion on "crazy proofing" your life. The ever popular Dr. Tara has some good stuff on that.

Also, on 4/14/11, the night before the 99th anniversary of the sinking of the Titanic we are going to air a special, irreverent, oh-so-fucking-completely-not ready-for-prime-time look at chivalry in modern times. It is the first Take Back the Knight episode of A Voice for Men Radio and I promise you this one will have something to offend most anyone.

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The SlutWalk Revelations

Patrick John Doran (aka TheMadShangi) · 8 April 2011 · Archived copy · Original

During a scheduled safety forum held at Osgoode Hall Law School on Jan. 24

Const. Michael Sanguinetti of the Toronto Police department made the comment:

"*You know, I think we're beating around the bush here, I've been told I'm not supposed to say this, however, women should avoid dressing like sluts in order not to be victimized*."

Const. Sanguinetti's remarks were witnessed by Joey Hoffman, a residence fellow and member of the Osgoode student government. Hoffman also noted the safety lecture was sparsely attended by only about 10 people, all of whom where stunned into silence when the officer made the reference to "sluts."

Const. Sanguinetti later apologized, saying he was "embarrassed" by his remarks.

Hoffman, who witnessed the impolite , but truthful gaffe by Const Sanguinetti also said "I don't think he was sarcastic or malicious. I think he thought he was being helpful." Approximately 1500 protesters, mostly women, marched in Toronto in protest of the officer's statement in an event named "slutwalk".

Many people have expressed criticism of the event, I simply call it sham.

Why couldn't 1500 people gather for a more worthy cause? Why does "Slutwalk" need to be taken seriously as political activism and not called out for the attention-seeking spectacle it really is? How do a bunch of slutty women parading around the streets of Toronto in their slutty clothes educate the public any more about sexual assault? The supposed goal of Slutwalk was to "redefine" the derogatory term and give it a positive spin, while protesting the right of slutty women to wear whatever they please without fear of being raped.

No one should ever be "blamed" (literally) for being raped. Such attitudes have no place in our police force, or society. But there's also no substitute for good judgment and common sense in how one behaves in public and to pretend this has no relevance to personal safety is dangerous and disingenuous.

Of course, everyone has the "right" to act as they please, within the confines of the law.

But the issue is just because you have the "right" to do something, should you?

Just because a woman — or man — has the "right" to dress, talk, or act in ways that may draw unwanted attention to themselves in public, should they?

In that context, it's obviously unwise for anyone to dress or act inappropriately, or to drink to excess, particularly when alone in unfamiliar surroundings.

Similarly, while we all have the "right" to do it, it's unwise to stumble down a dark alley, unaccompanied and drunk, waving around a wad of cash.

It's unwise because you increase your risk of being robbed.

"I believe in women's SEX-U-ALI-TEEEEE…" yells a Blonde Bimbo waving a sign; her voice getting higher a the end of the sentence, as if to form a question. The speech pattern of an approval seeking child rather than a grown woman in her twenties. I mention this to underscore the juvenile mind set driving the women at this event.

These girls didn't really give a fuck about the cop's remark, in reality they were all simply high off the attention.

"SlutWalk" can be appreciated for the eye candy, if you like slutty, shopworn looking hooker-women, but isn't an event to be taken seriously. The so-called "message" of this event got lost somewhere between the bouncing titties.

The slut walk protest is comparable to last year's "Boob-quake" YouTube meme, which was a response to an Iranian clerk's dumb-ass remarks about breasts causing Earthquakes. Plenty of large breasted women on YouTube

contributed by posting videos of themselves shaking their tits. The “activism” of Boob-quake became unintentionally funny as many of the participants appeared to take themselves seriously. As a male observer to the spectacle, I saw this as a hilarious response to one man’s dumb ass comments, but many of the bouncing and jiggling participants saw themselves as legitimate activists.

“Boob-quake” might have had more impact if that Iranian clerk’s delusional sentiment was the mainstream attitude throughout the world. But it’s not. So let’s all call it for what it really is, another flimsy excuse for attention-seeking whores to show off their goods.

Following my video on the topic of the “slut-walk” sham on youtube, comments from angry feminists started flowing in like a menstrual cycle.

One deep thinker responded with:

“You’ve missed the point entirely of what Slut-walk was all about. It wasn’t a protest to dress as “slutty as possible” it was to abolish the widespread misogynist attitude that it’s a woman’s fault if she gets raped. We teach women to avoid dressing a certain way, not to walk alone late at night, not to be drunk with strangers, to be aware of your surroundings, etc all so we can avoid getting raped. Instead, our culture/society should be teaching men, not to rape women.”

You read that right. God help you all you read it right.

Rather than women living with personal responsibility and accountability – like adults, we just gotta teach men not to rape women.

Feminists appear to have the child-like notion that they can do whatever they please and the world has to adapt to accommodate them.

To anyone drinking this feminist Kool-Aid: Fuck, you’re an idiot. Yeah, bitch, you do have to take personal responsibility. You can do whatever the fuck you please, but don’t expect the rest of us to coddle you. If you wanna get drunk and stoned and pass out in the middle of the street half-naked, don’t cry when something bad happens to you. And don’t expect us to pretend that you didn’t bring it on yourself.

One irate feminist complained about my suggestion that a more useful protest should focus on real issues: like women disappearing on the “Highway of Tears,”. Her rebuke pointed out that missing aboriginal women were talked about during the event.

Oh no! My entire argument is demolished.

Yeah, right.

Unfortunately this little tidbit about mention of missing women got no media coverage and did nothing to educate the public. Paying lip-service to a serious issue, during an event where the highlight is a bunch of girls marching down the street chanting “WE LOVE SLUTS” sure does society a big fucking service, doesn’t it?

Internationally Respected Investigator Says Vladek Filler Rape Accusation is “Fabrication” – NCFM Press Release

NCFM · 9 April 2011 · Archived copy · Original

The persecution of Vladek Filler stems from a ten year old accusation backed by no evidence other than the word of the mother of Vladek’s children. There is no credible evidence that we know of, none, to support her allegation. Prosecutor Mary Kellett prosecutes many similar cases perhaps driven by the radical feminist ideological belief that a woman is to believed at all cost, even if there is a plethora of substantive evidence which overwhelmingly establishes reasonable doubt or vindicates the accused. The Filler case is an egregious miscarriage of justice. He was convicted on an “absence of evidence” and Kellett successfully was able to keep evidence that favored Vladek away from the jury. So egregious was her misconduct that the Maine Supreme Court remanded the case for retrial. After filing complaints with the Governor of Maine and Maines Bar of Overseers of the Bar. NCFM issued this press release: 110407 NCFM press release re Vladek Filler in Maine.

Pretty Frickin' Cool

B.R. Merrick · 9 April 2011 · Archived copy · Original

I like to walk down the hill to the convenience store maybe a couple of times a week. I live in a large-but-pleasant apartment complex, kinda out in the boonies. So I'm listening to Prokofiev's "Summer Night" Suite on my iPod and striding the mini-mall, when I chance upon a tall, broad-shouldered, handsome black guy, probably about 10 years younger than I, muscle-clinging black tee shirt and camouflage shorts, holding the hand of the cutest little boy you've seen since this one. Tiny, little-boy pants. Jeans with no back pockets. (Where does he put his little-boy wallet?) The jeans are so baggy it looks like he has no butt.

I passed them and watched, and watched, and watched with a big grin on my face.

When I was headed back home, they were still on the path in front of me. I desperately wanted to ask him whether I could take a picture, quickly interview him to find out who/what/where/when/why/how. I wanted to share a bit more of it than I am sharing. But I'm glad I decided against it. There's something to be said for haiku, although it sounds more pitiful in English:

A father and son

Walking hand in hand without

My interference.

Therefore, I will refrain from mentioning the *pièce de résistance* when he pulled the kid from his side by the torso and placed him up over his shoulders.

B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

Love Support

Lotta Goo · 9 April 2011 · Archived copy · Original

Lotta Goo has made the rounds in the man-o-sphere and heard the clamoring and cries for goo! So that is just what you get! Goo! More Goo for the beleaguered, weary divorced fathers.

You see, I have noticed that we have forgotten something of extreme importance when we deal with the trauma of divorce. We forgot love support. Remember when you were first married? Remember how you either implicitly or explicitly promised to provide for the family with your hard earned cash? Yes, I bet you do, and the judges in family court remembered that too and now you are stuck with a complicated and often unfair system of child support where your money is taken and spent by your ex without any accountability whatsoever.

Well, please think back to when you made that initial promise. Did your wife make a similar implicit or explicit promise to you that she would love you? Was not a part of that promise of love to also make sure your sexual needs were satisfied? I think so! How could we forget her part? In order to make up for this glaring omission I am going to offer her love support guidelines in hopes that the man will be loved at least until the children are 18 or over.

Developing these guidelines has not been easy. As you know the sexual habits of men are varied so we had to use estimates to come up with an average for the sexual frequency of an average man in an average marriage. Lotta Goo has known a number of marriages that have sex more than once daily. Their usual and customary activities are a bit more than the other extreme where men prefer to have sex once a week or so.

I figure we should simply add those two and divide by two for the average! So let's say 10 times a week versus once a week totals to 11. Divide that by two and you get my favorite number of 5.5. We can round that off and say that the average man has sex about five times a week. Since you are no longer married we should cut that down a bit, just like child support is cut down a bit, and just use three times a week as your ex's standard maintenance obligation.

So in order for your ex to fulfill her marital love obligations as you fulfill yours through child support money, she needs to provide love support.

Like child support we need to have standards. I have graciously lowered the average per week expectation to three times. The love support needs to be arranged based on both schedules but if for any reason it is not fulfilled your ex will be getting a visit form the love support enforcement squad. These folks are nobody's sweethearts and won't hear any of her excuses. No sir. She will go straight to jail. Once she defaults on her love support her picture will be placed on milk cartons and pizza boxes to show she is a "loveless mom" who is depriving her ex husband of his needed loving. So from the day you get divorced it will be put up or locked up for her.

Please keep in mind, though, that the love support is not just for you! *It is really for the children!* If a mom is loveless and a dad left wanting that has a huge impact on the kids. Huge. And folks we know it is all about the CHILDREN. Come on you moms! You can help your kids by making sure you comply with your love support visitations. Make it a threesome with dual blow jobs and you can give your children enough happiness to last all summer!!

I also know that for some men being married to her for a long time has had the net effect of making your John Thomas want to shrink up and hide at the thought of her naked. In that case we have the younger sister provision. Should you react to the sight of your ex as though you were given an I.V. overdose of saltpeter, then you could elect to take her younger sister in trade. And if she doesn't have a younger sister we will fall back to "that friend of hers you always wanted to fuck," clause of the new legislation.

Remember guys, Lotta Goo thinks of YOU; which is why we anticipate and overcome her resistance from the start.

Many ex's have complained that three times a week is simply too much of a burden that they want their love support reduced. Well, here is your rescue Goo.

I have come up with a way that might please both the women and the men. And I have included it in compromise legislation that is now being considered. Here is a sneak preview to what you will find: The standard is set for intercourse three times a week. However, your ex may be able to reduce this slightly by taking certain steps. I have developed a table that makes it easy to understand these new love support guidelines.

Basically we have put a number value on a variety of sex acts. Your ex needs to reach a total of 300 points each week but we have offered some handy dandy ways for her to not have to actually have sex three times. Straight intercourse is worth 100. She can earn 40 points by giving you a 30 minute back rub, 30 points for a 30 minute foot rub, and 20 for dancing nude (point value varies depending on appearance).

Oral sex comes in at 130 points. I know some of you will not like that but remember there are some women who can't stand giving a good bj and so their men will delight and gladly give up that extra 30 points. All varieties of sex acts have been rated with "that position she would never try" going for 320 and *Ménage à trois* where she brings a young attractive woman for the threesome carrying a whopping 650 points! Just think ladies, that is more than two weeks of love support for a single session! Great deal!

I have also added some non-sexual paths for those points. Your ex can earn 10 points for apologizing for a previous mistake. She can earn 30 points for admitting that she was the root cause of the marital discord and 60 points for admitting to her false allegations. These numbers can double if the admissions are sent to all family email contacts. (these are one time point values and cannot be repeated)

That is all for now, but remember, Lotta Goo is working for you!

Lotta Goo is a professional streetwalker from Washington, D.C.. She was a former board member of The Good Men Project Magazine, but abruptly left when she "suddenly got tired of all those pussy whipped little boys." Her favorite hobbies are writing, the Sex Workers Union and masturbating to the image of Amanda Hess. She lists her gender as "negotiable."

Till Death Do Us Part

Tom Snark · 10 April 2011 · Archived copy · Original

Nearly everything I see these days confirms what the man-o-sphere has taught me about men and women.

A few weeks ago, on a sunny Saturday, my next door neighbour knocked on my door. I don't know him very well, but relations between us have always been amicable. He politely asked if it would be all right if he pruned some of the branches that were hanging over into his back yard from my tree. I told him, of course this would be all right.

I forgot about our brief conversation, and a few hours later, I went to sit out in the yard to read and enjoy the sun. A clipping sound on my right reminded me that my neighbour was there, up on his ladder, busy cutting down branches. I could just see him over the fence, but I did not interrupt him. He did his thing, and I did mine, and for a short while that was how it was. Two men, both going about his own business, with only the fence and the unspoken but clear contract of mutual non-disturbance between us.

This tranquillity did not last forever. The peace was interrupted by a shrill voice from next door. A high-pitched, high-aggression, shrewish squeaking that *he was doing it all wrong,* that *this isn't how she wanted it,* and *God, why doesn't he use his brain for once?*

My neighbour, from up on the ladder, saw what his wife could not from the ground: that I was sitting not twelve feet away, well within hearing range. Now, I have known this couple for ten years or so – not very well, though. For all that time, I was familiar only with what they allowed the world to see: the superficial veneer, the public presentation through which they signalled their normality, their marital harmony, their success, their happiness.

My neighbour, cognizant of the threat that his shrewish wife was now posing to their spotless, suburban family image, began to laugh gently, as if her complaining was all part of a great joke. He was trying to suggest, in the only way he possibly could, that what I was hearing was not actually indicative of their relationship. I could feel his eyes on me, seeking that validating glance that men typically share when wives or girlfriends are acting up – you know, that look that says "women, eh? But what can you do?"

A few years ago, I would have met his gaze and given the appropriate raised eyebrow and half-smile. But knowing what I know, I could not meet his eyes. I saw in an instant that this was not an exceptional occurrence. And common as this verbal assault surely is, this was not an exceptional marriage. To shrug and pretend that this power dynamic is not now inherent to marriage in the West would be to allow him to momentarily reclaim some sense of his manhood; compensation for emasculation by consigning the incident to irrelevance. I couldn't do it; not given what I know. We could pretend, but the next day, his wife would still be there, yapping at him like a menopausal chihuahua.

Unfortunately, his forced chuckling only frustrated her. Her voice rose in pitch and volume, and what followed was a pink-noise barrage of non-sequitured put-downs that made it impossible for me to continue with the book. Finding laughter an ineffective disarming tool, knowing that their facade of marital bliss was now forever shattered in my mind, he began shushing at her. Eventually she got the picture, but by that point I was already on my way indoors.

Is there a single marriage today that does not contain this power dynamic to some extent? I wondered how much of this he has to put up with. Is this his terrible secret, hidden from the world: that he is continually disrespected behind closed doors, by the very woman who said to him "I do"? It was clear that he was only up on that ladder for her benefit. Has she broken him, over the years, to the point where he follows her instructions like a mindless robot? Did she send him around to ask my permission, a good little errand boy? In their house, acoustically insulated from the world, did she call him *a fucking pussy* for not telling me to deal with my own goddamn tree?

The PUA sector of the man-o-sphere refers to tantrums like hers as 'shit-tests'. The idea being that, if only he stood up for himself, and did not back down or become emotional, he would 'pass' and she would become a more demure

wife as a result. Some PUA bloggers approach shit-testing positively, seeing it as a challenge to be overcome. I am not comfortable viewing it this way. 'Shit-testing' – i.e. affronts to the person's worth and self-esteem – is probably responsible for the premature deaths of a great number of men. One needlessly stressful incident after another is sure to raise the blood pressure. But actually living with a person who does this, combined with the stress of full-time work five days a week? The origin of the life expectancy gap becomes clear. It's probably always been this way. My neighbour's wife doesn't work, so her only opportunity for a little entertainment on his behalf comes with the weekend. And so he spends his Saturdays up on ladders, being berated for doing the additional work that she is perfectly capable of doing herself. In his early thirties, he is already going grey.

When you look at it in this way, you realise – perhaps, once again – that marriage has no benefit at all for men. It is not even a stretch to say that, in this day and age, marriage is systematically abusive for men. While women can up and leave at any time they like, with minimal resistance from the law, family courts, or society as a whole (we continue to suffer from Eat, Prey, Love syndrome) – men cannot leave women without paying the price. The mentality seems to run like this: *how dare he want to leave a woman? Make him PAY.* Debtor's prison is the ultimate destination. Of course, when the shoe is on the other foot, *you go girl!*

Married men are literally trapped, stuck supporting the poisonous predators that will eventually kill them. Plenty of women know this; perhaps this is why they are so keen on the idea. A little legal tweaking was all it took for feminists to remake marriage in their own image: men are now the dehumanised tools for women's personal use. Sex roles have not simply been reversed, because men continue to do most of the work. What has changed is that the paycheque is now handed directly over to the wife, and his time at home will be spent completing endless 'honey-do' lists.

Every time you see a happily married couple, keep this in mind. That happiness is a guise. They want you to believe that they are just as normal as all the other couples who are pretending to be happy. Underneath the surface lurks trouble, discord, and a man who knows that freedom comes with a hefty price tag.

Now, if you'll excuse me, I'm going to drop to my knees and thank the Lord that I am not married.

Appearing Tonight on Dads on the Air

Paul Elam · 11 April 2011 · Archived copy · Original

[image]

It has been about a year since I was invited on to Dads on the Air, the longest running radio program in the world that deals with men's issues. At the time I was Editor-in-Chief at Men's News Daily, and was asked to come on and speak about the men's movement and a good bit about the history and operations of MND.

Tonight at 9:00 p.m. EST US, I will be making another appearance. This time I have been invited to specifically talk about A Voice for Men Radio and avoiceformen.com. It's also likely we will be discussing the Vladek Filler case, chivalry and other topics now relevant to the mission here.

These are great people running this show and I look forward to doing a little bragging on the readers and contributors to this website and radio show. The program broadcasts live in Australia, another reminder of the international nature of our movement.

You can listen tonight via live streaming at the station here, though you may want to test it early to make sure you don't need an additional plug in for their player.

Thanks for taking the time to give it a listen.

From Dan Moore, Menz Magazine

Tom Givens · 11 April 2011 · Archived copy · Original

Hello all. I was hoping to get a moment of your time here to talk about MenZ Magazine. I started the magazine (which is really the second iteration of the idea, but let's not quibble) basically to show the main issues men face in more of an understandable grouping of articles, than a link to a website. At that time (as is the case now) plenty of people were coming to the MRA type sites either questioning or criticising our views with the most cartoonish of ideas of who we are.

It was also, frankly, hard to find information on a whole slew of issues.

There was plenty written, but most of it was of quite low quality…basically the equivalent of screaming incoherently at the world. The transient nature of websites made this less of a problem than you might think. But the problem is, great articles and ideas were buried just as easily as the ranting. And the speed the articles were appearing at (and have to, for a successful site) the life cycle of the article was measured in days, not weeks or months, as is the case today. This also meant the articles were necessarily short and usually more opinion than fact.

Which brings me to the point of this missive. I have to make a choice about this magazine. It saps WAY too much of my time and energy, and I just don't think I can keep up the pace needed to take it to the next level, which is to monetize it and sell advertising.

That said, I can't just let it die on the vine either. I have way too much time invested in it. And the artist and activist in me just can't let the opportunity for free exposure go to waste either.

So, I would like to appeal once again to the general manosphere for talent.

There is no way there's not a ton of artsy people out there, with drawing, illustration, design, photographic, writing, layout, and other skills. There's no way that some of you can't use the free exposure of your work, and the ability to put this kind of thing in a portfolio.

You want to think big? What would it be like to be in on the ground floor of a magazine like Ms. Magazine? A recognized pioneer of a movement that changed the world? The producer of an iconic image or concept or logo?

How would you like to be in the History books?

So here's what I've decided to do:

I'm going to post my issues and what I hope to illustrate and have written etc. in advance. I'm going to post the Illustration and photographic desires I have, and leave it open to reader submission. And when it comes time that money can be made from the effort (corporate structure type stuff and money are the only things standing in the way right now) these people will be paid on a per-share of issue basis, likely based on page or word count. Hopefully quite generously.

The last issue hit over half a million views, with an average increase in readership of over 100% issue over issue, I'd say there's a good chance some people could get their work seen by the right people. If you know what I mean.

I hope to make photo essays a major part of this magazine, if I can find the talents needed.

Issue 6 is sort of in the wings, since I'm still waiting on enough articles around the concept chosen (which is issues surrounding trying to raise boys, and trying to be a boy growing up). If you are interested in participating here is how it's done, and the process you can expect:

Email me at menz.magazine@gmail.com with a request to be involved, and a short note detailing the skills you bring to bear.

Depending on the type of work you do, you will either receive a list of concepts to work with, and artistic freedom with only the amount of guidance needed or desired, or a request for a portfolio in cases where chunks of

responsibility will be dispensed.

These assignments will have due dates that must be adhered to, but will not be onerous. I can make myself available on Skype for any who need that too.

All who participate will have prominent billing, along with links to their respective webpages. Both on the masthead, and on the respective article.

And that's really it. I know a few of you have offered in the past, and I dropped the ball. I apologize for that, it's not that your efforts were rejected, it was simple disorganization on my part. So please, don't hesitate to contact me again.

I use free software (Scribus and GIMP) to produce the magazine, so cost is not a barrier to anyone.

And on a related note, I want to appeal to all the activist groups out there, from RADAR to SAVE to F4J, to contact me regarding a special issue I want to produce, detailing each and every one of your organizations in one issue.

Thanks for your time.

Save Me

Alison Tieman (Typhonblue) · 11 April 2011 · Archived copy · Original

There once was a kingdom, a tiny, impoverished kingdom. The king of that kingdom had a daughter with hair like sunlight and skin like cream. A rich merchant offered to marry his son to the king's daughter and in exchange for a title, bring wealth to the kingdom.

The princess did not want to marry the merchant's son—he was too round and too pale and above all too young. And she had already fallen in love on sight with a well-born knight, dark and strong and noble.

Her father told her that his sons served their people in war and she must serve her people in marriage.

She said, 'no, father, and I will not speak of it again.'

Her father told her that without this marriage, their kingdom would continue to suffer from poverty.

She said, 'no, father, and I will not eat with you anymore.'

Her father told her that after she had borne the Merchant's son an heir she could take as many lovers as she wished. (This he told her in the strictest confidence and with great discomfort.)

She cried, 'Father! I will not be touched by a merchant's son!' and locked herself in her rooms.

For ten days and nights the princess refused to leave her rooms. She refused food—at least food that was not sweet cakes and chocolates—and she refused drink—that was not honey mead and sugared wine.

Each day the king would beg and promise his daughter some boon but she turned away from all his entreaties and said 'you will have to drag me before the priest and when he asks me if 'I do' I will scream 'til I turn blue instead!'

The king despaired and the merchant fumed, growing impatient and talking loudly of more amenable princesses in other kingdoms.

In the midst of this turmoil, a crone came before the king. She told him she would convince the princess to wed if she could just speak to the girl alone.

###

'I wish to speak to you, princess.'

The princess lifted herself from her pillow, her eyes burned with tears. 'Go away. I want nothing to do with anyone.'

The voice persisted. 'I am not here to convince you to marry the merchant's son, princess, but to help you have your true love.'

The princess pulled herself up off her bed. 'Who are you?'

'I am no one and nothing. Just an old woman who has seen many things and knows a little magic.'

The princess walked to the door of her receiving room. She opened it and saw a crone. The crone looked like the trunk of an old riverside tree, peppered with fungus and roped by sagging bark. The princess shuddered at the sight and glanced past her. No one in the hall beyond; the princess opened the door further and waved the crone into her receiving room. 'Speak, crone.'

The crone hobbled inside. The princess offered her a chair and the crone slowly slumped into it, like a rotten house into a sinkhole. 'Ah. Thank you my dear.' The crone smiled—or perhaps frowned, the princess could not tell—and she spoke again, 'Are you virtuous?'

'Of course I am!' The princess replied, her voice short. 'I am pure and virtuous in that purity.'

'Purity is not virtue. I know this because I was like you once. Before time and toil twisted me into this shape.'

The princess laughed and it sounded like the chiming of tiny bells. ‘Oh, crone, age has confused you. You could never have been like me. I am a princess.’

‘Is that so?’ The crone reached for the princess’s hand. The princess flinched as the weathered, leathery skin touched her own. ‘You are to be wed, I hear. And you are not happy.’

‘No!’ The princess clenched her hands into fists. ‘He is far too young for me. And pallid. And clammy. My father says it is for the kingdom’s sake that I wed. But can you imagine it? Without love? Why should I sacrifice my heart just to bring wealth to my people?’

‘Very true, my dear. And there is a man. A man you cannot have.’

The princess bit her lip. ‘I have only spoken to him but once—‘

‘How true is your love for him?’

The princess swooned onto her chaise. ‘My love is as true as the sun rises, as true as the sky is deep, as true as the turning of the tide, as true as—‘

‘I can give you a magic.’ The crone’s gaze took on a pin sharpness that made the princess shiver. ‘A magic that will capture him and make your father consent to your marriage.’

The princess sat up, her brow furrowed. ‘What do you want for it? What is the risk?’

‘Clever girl.’ The crone bared the few teeth she had left. ‘But I want nothing and if you are virtuous and your love is true, no harm can come to you.’

‘Of course I am! And it is!’ The princess leaned forward. ‘What magic?’

‘Two words, princess.’ The crone laughed and her voice sounded like the breaking of rotten wood. ‘Two words. “Save me.” Say those words and everyone around you will see you beset by a horrible monster.’ The crone’s grip on the princess’s hand tightened. ‘You will see the truth, there is nothing, no danger, but everyone else will see only the illusion.

‘Tomorrow go to the castle courtyard and say those words within hearing of your knight. You will be married to him before the day is out.’

The princess did as she was told. The next day she went to the courtyard and when she saw her knight—young and strong and dark—she walked to him, her hand maidens trailing her, and he bowed before her, ‘My lady.’

‘Save me.’ She said.

Instantly the courtyard erupted in noise and running. Peasants screamed; children cried in fear. Her handmaidens shrieked, gathered up their skirts and fled to one of the stone archways ringing the courtyard. The princess glanced around, looking for the source of their terror—there was nothing but a goat slipped its lead and chewing a mouthful of grass by the well.

Her knight charged to his feet, pushing past her as if she was no longer there. She turned to berate his roughness when she remembered the crone’s words.

He had his sword out and shield hiding his head and shoulders as he advanced upon the goat as if it was a foe a thousand times larger.

The princess watched in amazement as the knight pantomimed fighting a monster. In the faces of her handmaidens and the frightened peasants hiding within the stone archways she saw a terrible fear.

But all she could see was the goat, hopping away from the knight in confusion, lashing out with its small hooves and braying.

The knight fought and fought, parrying non-existent swipes of a massive claw, stabbing at a non-existent belly as

big as a siege engine, ducking non-existent fiery breath.

Finally the knight struck a mortal blow and the goat slumped to the courtyard floor, mewling as it bled.

The princess could feel everyone around her holding their breath as they watched whatever monster the goat was to them die.

That day the king gave the princess' hand in marriage to the knight for his bravery in protecting her from a dragon.

The merchant and his son were not happy. Furious, the merchant told the king he would be rerouting several very lucrative caravans away from the king's roads. He promised an even deeper poverty for the king and his people.

The princess and the knight were given half the kingdom to rule over. The princess was thrilled. She was saved!

It was to the princess' credit that she did indeed love the knight. But it was to her detriment that she did not love him enough.

After a time, she found him neglectful; he spent most days honing his art and most of his nights teaching his squires. He said he did it only out of their people's need: other kingdoms eyed them and they were poor, with only a small army to their name, they had to make themselves ready in whatever way they could.

The princess only knew for sure that she was lonely. She thought back to the Merchant's son and realized that even if he was a bit unkept he had been clever and witty—well traveled and well read. And, really, two years younger was not so bad.

During a long, slow month alone, one of the knight's squires caught her eye. The young man was charming and attentive and soon found a place in her bed.

She was not modest about her affair; her anger at the knight's neglect made her bold and foolhardy. It was not long till her secret was out. The knight rushed to confront her and found her and the squire in her bed.

Despite her boldness, the princess was still shocked and horrified to be found out. In an instant she bolted from her lover's side and threw herself at the knight's feet whispering, 'save me.'

Had she known what was going to happen next, she might have never said the words. But she could not take it back and as she watched, the knight leapt at the squire, blade drawn.

The princess hid her head in her hands and did not see what happened next, but she heard wailing and the sound of slit flesh.

When the knight returned to her side was no blood on him, but there was a grimness in his face. 'Even if he was one of my squires, a rapist should not be suffered to live.'

Shivering and pale, the princess said nothing. She was sick to be sure, but under the sickness and the shaking was a low excitement that inflamed her.

That night, exhausted by the excitement and the feel of death so close, the princess slept fitfully. In her deepest dreams, her words coagulated in her throat, a lump so large she could not breathe. She woke, screaming.

The knight was beside her. 'Why are you screaming?'

The princess tried to explain, tried to make her mouth form around the right words but it would not, she could only say, 'Save me.'

The knight leapt from their bed and lunged at shadows cast by the candlelight. For the rest of the night he battled an imaginary foe while the princess wept.

Every night that followed the princess would wake from being choked: the knight would beg her to tell him what was the matter and she could only say, 'save me.'

He would spend the rest of the night exhausting himself saving her from the dragon that besieged her every night.

And she would weep, because she could see it killing him and she loved him, but not enough.

When the knight could fight no more he started to barricade her in a keep by herself, hoping she would be safe if he could somehow find away to close off any possible entry.

During the night, alone and trapped, she would try to fight her way out of his careful fortifications just so she could breathe.

In the morning he would find her scraped and bloody from battle. He decided the dragon must have found a way into the keep and he would call for even stronger walls and locks. Eventually she was entombed into a room with no doors and no windows and walls five feet thick. It took a mason six hours each day to open and close it.

The nightmares continued and the princess continued to fight for freedom each night as if she was fighting for her life.

When the king heard what the knight had done to his daughter he sent what soldiers and arms he had to free her and bring the knight before his throne to be punished.

The princess was brought to the king's side on a bed as she was too weak to walk.

The knight knelt before them both.

'Look at my daughter. Look at the wounds on her hands and arms and feet.' the king raged, 'you have beaten her, starved her and thrown her in a stone tomb.'

'No, my lord.' Said the knight. 'I have tried to save her from an evil that besieges her every night!'

The princess watched them argue. She knew that if she said nothing, her father would be persuaded by the knight's words and she would be taken back to her prison to suffocate on her own nightmares. And she realized what the crone had been telling her: she could give up her magic any time she wished, just by wanting it. But she could not say she loved the knight enough.

The princess turned to the king and said, 'save me.'

The knight was hung for his crimes.

With nothing left but her magic, it became a game and the princess played it with as many men as she wished. The petty enmities she cultivated between rival lords and the grinding poverty threw the court into chaos and then the kingdom into civil war. Neighboring kingdoms seized the opportunity to invade. The king was killed and his bloodline was dethroned; the princess faced the guillotine and wept bitterly in it's shadow. 'Save me,' she said and was spared but even her magic could save her from the rage of all her enemies.

She was banished.

In her new life she wandered, destitute and penniless, until she found a trade she could ply. Here and there she would use her magic to incite brawls in taverns and bawdy houses, in the fighting of brigands and rouges her need to taste her power was satiated.

She did this until the ugliness of her body reflected the ugliness of her soul and no man cared to save her.

And she kept wandering, a shambling, dusty old woman wandering shambling, dusty old roads. After a time her magic loosed from her tongue and she was able to speak other words, but now she rarely had cause to.

Until one day, when she had wandered so far from her former kingdom that the people around her had never heard its name, she heard from gossip and rumors that this new kingdom was in turmoil.

Its princess was refusing to marry a prince from a neighboring land. The marriage would end a long and bitter acrimony between the two kingdoms. Peasants and nobles alike were strung tight; despite the treaties the delay had inspired vicious cross-boarder skirmishes and raids, even now their erstwhile ally built forces for an invasion they

likely would not repel.

Every day the princess took to her room and refused to come out, the fragile truce deteriorated further.

The old woman—sitting on a broken stool in a cast-off corner of a tavern—listened to a retinue of nobles speaking to each other in hushed and urgent tones. After a moment she rose and hobbled over.

For the first time in many years she spoke. The first words she spoke sounded like the creak of old wood and made as much sense.

One of the nobles turned to her. ‘Go away, old woman. Can’t you see we have important business.’

She tried again, this time her voice sounded like dry twigs breaking, but there were words in amongst the crackling rasp. ‘I can get the princess to wed. If I can speak to her alone.’

It was a testament to the nobles’ desperation that they considered the crone’s offer and relayed it to the king. The king bade the crone be brought to the princess’ door.

At the door the old woman called out. ‘I am not here to convince you to wed, my dear, but to grant you your true love.’

After a time the door opened a crack. A princess, skin like cream, hair like sunlight, a mirror image of the old woman when she was young, looked through. ‘Who are you?’

‘I am no one and nothing. Just an old woman who has seen many things and knows a little magic.’ The old woman replied. ‘You are to be wed, I hear. And you are not happy with this.’

‘No!’ The princess gripped the wood of the door so hard it creaked. ‘He is too thin and brown and above all too old for me! My father says it is for the kingdom’s sake that I wed. But without love? Why should I sacrifice my heart just to bring peace to my people?’

‘Very true, my dear.’ The old woman laughed and it sounded like the breaking of rotten wood. ‘Tell me, princess, are you virtuous?’

‘Of course I am!’ The princess replied, her voice short. ‘I am pure and virtuous in that purity.’

‘Purity is not virtue. I know this because I was like you once. Before time and toil twisted me into this shape.’

The princess laughed and it sounded like the chiming of tiny bells. ‘Oh, crone, age has confused you. You could never have been like me. I am a princess.’

‘Is that so.’ At the princess’ laughter hatred welled within the old woman. ‘You want a man who is not your betrothed. A man below your station, yes.’

The princess stared at her. ‘How could you know?‘

‘How true is your love?’ The old woman asked.

The princess tossed her curls. ‘As true as a fox’s wit, as true as the blue of the sky, as true as—‘

The old woman waved the princess’ words away. She had heard them before and had no patience for their emptiness. ‘I can give you a magic that will capture him and make your father consent to your marriage.’

The princess’ eyes widened. ‘What is the magic?’

‘Two words, my dear.’ The old woman leaned forward. ‘“Save me.”’

Speaking Out Against the Emerging Police State

Paul Elam · 11 April 2011 · Archived copy · Original

As many of you know the collective efforts to inform the public about the legal railroading of Vladek Filler in the state of Maine continue unabated. Those efforts also include initiatives to draw attention to the proliferation of mandatory arrest laws and so called primary aggressor polices being enacted across the nation.

All of these things amount to an emerging police state that is operating under the guise of protecting abused women, but whose net result is a constitution in flames and the threat of absolute tyranny.

This is not an overstatment.

To that end avoiceformen.com and A Voice for Men Radio will be dedicating a lot of effort to assist other organizations in taking action against this oppressive tide.

To begin with, as you can see to the right, AVfM is maintaining a banner that links to the petition to disbar prosecutor Mary Kellett of the Bar Harbor, Maine District Attorney's Office. We tried supporting this at first by keeping an article about the petition high in the rankings on the home page, but changing the time stamp to keep it there presented some technical problems. We fixed the problem with this and the petition continues to get regular signatures but it did take some time.

Very "user unfriendly" of us round here. ?

Onward, though, we are not stopping at the petition. Following are the general show descriptions and links for two upcoming broadcasts of A Voice for Men Radio. Both broadcasts will focus on the laws and policies that are creating a police state in which the rights of everyone are being trampled.

4/12/11 A Constitutional Crisis in Maine

"No drop" prosecutions are becoming a plague in the American judicial system. The term refers to a case that a prosecutor will pursue at all costs, even if it means the *willful* conviction of an innocent person.

Right now in the state of Maine one of those prosecutions has led to the harassment and abuse of Vladek Filler and quite likely a number of other innocent men. And as reported in the Bangor Daily News, it is beginning to cause an uproar.

On this episode of AVfM Radio we are going to take a closer look at no drop prosecutions and their sometimes horriffic consequences. We will be joined by attorney Robert Franklin of Father's and Families. Also joining us will be Attorney Lisa Scott of Taking Action Against Bias in the System (TAABS).

4/19/11 A Constitutional Crisis in Maine ll

Predominant (or primary) aggressor laws operate on a simple premise. When police respond to a domestic violence call they have their orders on who to arrest before they even reach the scene. And in states with mandatory arrest laws that means that the moment they get the call police know they are going to the home and arrest the man, regardless of any evidence; even if the man was actually the victim.

It is sexual profiling at its most egregious and arguably the most corrosive attack on the 4th and 6th Amendments to the Constitution in American history.

These laws have the literal effect of criminalizing the act of being a man. Lawmakers are pushing ahead with this legislation, for political gain and under political pressure from feminists, even though it is clear that they violate everything from due process to the presumption of innocence to the right to face your accuser.

Right now the state of Maine boasts some of the most aggressive of these laws in the nation and appears to be an emerging leader for passing similarly draconian laws elsewhere..

To discuss this we will be joined by Richard L. Davis, a retired police lieutenant and an adjunct instructor of criminal justice and social science for Quincy College at Plymouth. He is the author of two books and numerous articles about domestic violence that have appeared in the encyclopedia of psychology, journals, magazines, newspapers and online.

Also joining us will be Dr. Brenda Russell, Associate Professor of Psychology at Penn State Berks. Her scholarly and teaching interests include psychology and law, perceptions of victims and perpetrators of domestic violence and homicide defendants.

Please be sure to listen to these important shows and also to call in to voice your opinion or ask questions of our expert guests.

Obama on Deck with a Gun. Are You Handing Him Bullets?

Paul Elam · 13 April 2011 · Archived copy · Original

99 years ago Friday, the passenger ship Titanic went down in the icy waters of the Atlantic. As metal screeched, bent and tore, and as a thousand screaming, terrified people scrambled for even the illusion of survival, a story unfolded that is uncannily analogous to modern times.

There were spots of calm on the ship, all of them provided by men resigned that they had to die in order to save, or even just to provide added comfort, for the women and children being loaded into the too few lifeboats.

Wireless operators, *all men*, were still manning their posts despite the fact the ship's captain had released them from duty for a chance to save themselves.

The engine room crew, *all men*, continued working in the bowels of the sinking ship, trying to keep lights on as long as possible.

Even the small orchestra, *all men*, stood on deck playing to the bitter end. They were reportedly playing *Nearer, my God, to Thee*, or *Autumn* just before being swallowed by the frigid waves.

Indeed, the only reported place on the ship where men exceeded the expected panic for the situation was where some of the men tried to board lifeboats to save their own lives. Some of them made it.

Some of them were shot dead by the ship's crew.

One might think that such a thing could not possibly happen in these times and might challenge my idea that what happened on the deck of that ship a century ago is in any way comparable to what is happening today.

The sad truth is that things are worse.

Let's take a look at just what has been going on in the past week or so, as reported on the pages of this website.

Primary aggressor laws; laws that instruct police to arrest men and men only, before even investigating complaints of domestic violence, are on the rise. All these laws do is target men for persecution, regardless of evidence and with complete indifference to probable cause and due process.

The saga of Vladek Filler, a man accused of rape in a case where there is clearly no evidence against him, continues unabated.

FRS just reported to this site about the administrative order from the Obama administration that just made it considerably easier to persecute and destroy young men with false allegations.

And what has been the response to all of this from the public at large?

(Insert depraved silence here)

But as they say in the cheesiest of commercials, "That's not all, folks."

And indeed it isn't. In fact, as bad as these things are, they are not even the worst of it.

Dr. Warren Farrell has spent two years developing an initiative for men and boys and has presented it directly to the Obama Administration. The proposal is for a commission on "Boys to Men," and would address the many areas in which man and boys face substantive challenges in modern life. It is has been endorsed by many prominent organizations and individuals.

The Obama administration doesn't give a shit and has not even bothered to give Farrell a direct response for his two years of dedicated efforts.

As recently reported in The Daily Caller:

"Joshua Dubois, the White House director of Faith-based and Neighborhood initiatives, has said his office cannot take responsibility for moving this through," said Farrell. "The reason he gave us was that he was focused on fulfilling what he was already assigned to do, which was to focus on fatherhood and marriage, proposals that Obama has suggested for funding as of last Father's Day."

Farrell's proposal currently is sitting in Obama's Chief of Staff William Daley's office.

"They have acknowledged that they have received the proposal plus about 35 letters of endorsements from organizations such as the Boy Scouts," Farrell said adding that the administration has been silent since.

How much reading between the lines does it take here?

We have seen Obama's initiatives on fatherhood and marriage. It amounts to a great big slimy shame sandwich, admonishing men to be better fathers while he assists feminists in any way he can to boot fathers out of their homes and paint them as demons in the eyes of their children.

And the silence? It isn't silence at all. It is the deafening report of a gunshot on the deck of a sinking ship.

It is clear that Farrell's efforts are designed to put men and boys into lifeboats and save them.

And it is clear that it is the POTUS's intent to gun them down for trying.

And this is a sinking ship, people. There will be no outrage sounded by the pitifully brainwashed public. There will be no indignant speeches by politicians. There will be no headlines demanding answers from the administration.

Not until enough of us start sounding off. And until we have MRA's that don't cower before slight disapproval and rejection from women, that sounding off will not happen.

The Chances of Holding Your Son Responsible for a Rape He Didn't Commit Have Just Skyrocketed

False Rape Society · 13 April 2011 · Archived copy · Original

You will excuse me if I dispense with the carefully laid out introduction and the painstakingly crafted prose, but I write about a matter of grave importance, and there isn't time for either. False Rape Society has written in excess of 2,000 posts, and this may be the single most important topic we've ever reported on.

In an age when young men are a distinct minority on our nation's college campuses, the Obama administration has just declared open season on the dwindling relatively few who actually bother to attend college. The United States Department of Education's Office for Civil Rights issued a letter dated April 4, 2011 to colleges — found here http://insidehighered.com/content/download/392490/4638343/version/1/file/Sexual_violence_DCL_4- — setting forth unequivocal guidelines for handling claims of sexual harassment, including claims of sexual assault, in disciplinary proceedings brought against students. Of course, the overwhelming majority of sex claims, especially serious claims such as sexual assault, are lodged against male students. According to the letter, from now on, to be in compliance with Title IX, all disciplinary proceedings involving claims of sexual harassment (which includes claims of rape and sexual assault) "must use a preponderance of the evidence standard," as opposed to the "clear and convincing evidence" standard (evidence of a high probability that the offense occurred) currently used by many schools. Vice President Joe Biden, chief architect of VAWA, unveiled the new procedures earlier this month.

What this means is that a male accused of sexual assault may be expelled from college, and his freedom to go on to graduate school and obtain decent employment may be curtailed and even destroyed, even if there is only a very slight probability that he committed the assault. The school can have a reasonable doubt about whether he did it, and the evidence need not even show that there is a strong likelihood of it. If the disciplinary hearing board finds that the complainant's story of the alleged incident is more credible than the accused's, even by a 50.0001 to 49.9999 percent margin, he packs his bags and is banned from the school forever. Forget law school, forget medical school, forget graduate school of any kind. And good luck explaining that to prospective employers. His life has been effectively destroyed.

Former Education Department lawyer Hans Bader posits a well-reasoned argument why the Education Department is wrong as a matter of law: "The Education Department's position is based on a misunderstanding of who is subject to Title IX, the federal law banning schools from committing sex discrimination. Title IX's requirements apply to schools, not individual students." Read the entire piece here: http://www.openmarket.org/2011/04/11/education-department-changes-burden-of-proof-in-sexual-harassment-cases-under-title-ix/

While it is a terrible thing for a young woman to see her rapist escape without punishment, it is an even more terrible thing to hold a young man responsible for a rape he didn't commit. The chances of the school making a mistake and doing exactly that — holding a young man responsible for a rape he didn't commit — have just skyrocketed with the Education Department's April 4 directive.

A student's interest in obtaining a college degree, with all it entails, is of such weight and gravity that colleges should justify any decision to deprive a student of that interest with proof more substantial than a mere preponderance of the evidence. Even for legal actions seeking only money damages, some states impose the enhanced "clear and convincing evidence" standard to prove claims where fabrications are easiest to make (e.g.,claims of oral contracts, fraud, and promissory estoppel). That standard is all the more appropriate in "he said/she said" claims of sexual assault, where lies are easy to tell, too frequently made, and incredibly destructive of the men about whom they are told.

Schools are already lowering their standards of proof in response to the April 4 directive. Yale announced Tuesday that it is lowering its standard to "preponderance of the evidence." Stanford has also just done it. (Associated

Students of Stanford University President Angelina Cardona applauded the move, noting: “Lowering of the standard of proof is absolutely crucial to the women’s community.”) Brandeis, too, will shift its standard of proof for internal hearings on sexual assault to a lesser burden, a university official said, to comply with the directive. Harvard Law School and U.Va. are feeling the heat as well: both are under investigation because they require sexual assault victims to prove their allegations by “clear and convincing evidence.” One or more schools are lowering the standard in the middle of an ongoing hearing.

Stanford Dean of Student Life Christine Griffith doesn’t seem to have any concern about the school getting it wrong and punishing a young man undeservedly. “For people who might be concerned about the change in the burden, the standard of proof, then [it is] probably an opportunity for people to be saying to themselves, ‘I need to be really educated about these issues because I don’t want to find myself in this circumstance,’” she said.

Our sons have found themselves in the cross-hairs of another politically motivated effort to appease a vocal interest group that has declared them enemy number one. The Education Department’s directive was premised on research finding that one in five college women are victims of sexual assault or attempted sexual assault. The survey that concocted that outrageous number utilized self-selecting respondents, and the problems with such methodology are many and insurmountable. See here: http://www.skepdic.com/selectionbias.html Heather MacDonald summed it up succinctly: the one-in-five stat is ”bogus.” See here: http://www.nationalreview.com/articles/263834/are-one-five-college-women-sexually-assaulted-heather-mac-donald This is not even to mention that the the one-in-five figure yields numbers wildly inconsistent with even the inflated 90 percent under-reporting standard sometimes cited by the sexual grievance industry to justify its existence. See here: http://falserapesociety.blogspot.com/2011/02/one-in-four-lie-demolished-once-and-for.html The fact is, if that one-in-five figure were accurate, our college campuses would be more dangerous places than even the Tadmor Prison in Syria, where the bloodthirsty guards butcher inmates with axes for the fun of it.

If you need further proof of the Department of Education’s blatant bias against presumptively innocent males, the April 4 letter also says that under Title IX, when there is an accusation of sexual assault, the school must take appropriate interim measures before the final outcome of the investigation. These measures include separating the alleged perpetrator and the complainant. All well and good — but that’s not all it says. It goes on to state the following: “When taking steps to separate the complainant and the alleged perpetrator, a school should minimize the burden on the complainant, and thus should not, as a matter of course, remove complainants from classes or housing while allowing alleged perpetrators to remain.”

The import is clear. In “he said/she said” disputes about sexual assault, he is presumed the guilty party from the moment of her accusation. At least the Department of Education is up front with its misandry.

It is not hyperbole to assert that under this new Department of Education directive, an accuser and a school are free to destroy the life of a young man even if there is only a very slight probability that he did anything wrong. And I ask, why is there not widespread outrage about this?

Soft Power, Hard Power and Smart Power

Zeta Male · 13 April 2011 · Archived copy · Original

There are two basic forms of power. There is “soft power” which involves more subtlety, persuasion, and a different line of thinking; and there is “hard power” which uses might, strength and aggression to push forward ideas

When you combine the two, you get what Joseph Nye refers to “Smart power”. We in the MRM need to start generating a bit more smart power and we need to do it fast. The sooner we harness smart power the sooner we can get rid of people like Mary Kellet.

The first part of smart power is soft power. Soft power involves the spreading of ideas, creating allies on all sides, and from time to time a bit of schmoozing. Think tanks, lobbyists, and scholars are solid sources of smart power when it comes to generating thoughts into the people’s minds. Strong PR campaigns portraying those that support an idea in the most positive manner possible are another must in the world of soft power. Essentially, it is a more passive manner of creating and enforcing a group’s influence.

The smart power department needs to focus on a few things. The first is spreading the word. It is straightforward and anyone can partake at any time. Even when someone overhears a conversation smart power comes into play. The second is working with politicians. Yes, we have to suck up sometimes and try to make the appeal that a politician will get votes by backing an issue. We have to show our cause is good for political strategy. The third aspect is working with feminists.

I know that this is an idea that is a bit more unpleasant to most of the people who are reading this. I am not saying we should get behind their activism, but we need to answer questions and have serious open discussions with those that are willing to talk about things. We have had a lot of bad luck in this aspect of smart power. Perhaps it is my youth to the movement, or, a bit of idealism but if we don’t keep our door open to working with those that are genuinely curious about us, and are not interested in playing the “who suffers more game”, we are going to have problems. NOW is a force to be reckoned with and we have to be a bit more tactical. We can work around feminism at times but dealing with feminism is inevitable. We will butt heads and it will be ugly. It’s the job of those who use soft power to try to get things done in a peaceful manner before things turn from bad to worse.

I for one, feel more comfortable in the field of soft power.

When things look bad for the opposition, they turn to the kinder, more tolerant sources of soft power. Soft power will be merciful, but its desire for subtle influence and compromise are not as prominent. That cute cuddly kitten also has sharp teeth. Soft power knows that you have no where else to turn and will take you for everything it can.

However there are two major flaws of soft power. The first is its lack of constructability. Yes, we can have idealists, theorists, bloggers, and authors spreading ideas but soft power is very much spontaneous. All of one’s soft power can be doubled or destroyed in a single day. A few bad apples and wrong moves and a growing movement’s credibility will vanish. A few strong moves, charitable donations, and occasionally siding with the opposition (if we actually agree on an issue) can expand one’s sphere of influence in the blink of an eye. If there is a disaster that we can use to our advantage (like what is going on with Kellet) issues become more visible to the public, and support is easier to gather.

The second weakness of soft power is its limited extension. If people aren’t willing to listen, or some doctored videos get out, then soft power isn’t rather useful. There are also things that cannot be done without the use of force. This is where hard power comes into play.

Hard power is the muscle of a movement. When things go wrong and legislation isn’t passing, hard power is used. This is where we see our protests and rallies. Those that gather information events to oppose and fight are often in the hard power aspect, as they are excellent at riling up the masses to fight for a cause. When there is a need to

place pressure through the form of anxiety on a certain politician or organization, hard power is looming in the background. Those in control know the hammer will come down if they sit around and do nothing or go against the people's will.

While debating is used in both hard and soft power, hard power challenges the opposition. The purpose isn't necessarily to antagonize, but rather to weaken the enemy by proving a point or the wrongdoing of others to the public. By bringing out public awareness to injustices in society and directly fighting against them, hard power shows its optimal use.

An excellent example of hard power is A Voice for Men Radio. Those that disagree are challenged by Paul, and it is there for everyone, friend or foe to hear the injustices and abuse felt by the modern man. When a single issue is tackled, solidarity is brought to a movement and the focus brings other people in.

Hard power is by no means is flawless. When activists clash things get ugly. There can be name calling, and sometimes violence. This puts soft power in a great state of jeopardy. A protest that gets out of hand can easily turn into a riot. And when this happens, the spontaneous nature of soft power works to its disadvantage. If not harnessed correctly, hard power can easily destroy a group's credibility. However, without its pressure nothing can get done.

When the two merge together, we get smart power. Smart power is the use of a balance of hard and soft power. Without soft power, hard power is a destructive force with little room for passive coercion and negotiation. Without hard power, soft power has no way to reinforce its advocacy. By blending brains and brawn smart power appears, and with smart power we see real change.

Primary Aggressor Listings by State

Paul Elam · 13 April 2011 · Archived copy · Original

Ladies and Gentlemen, start your laptops. And in case you don't know, primary (or predominant) aggressor laws are laws designed to give police the edict to arrest men in domestic violence disputes. They use guidelines that target males, not evidence of who did or didn't commit a crime. If your state is on this list, you should be contacting your representatives and making a protest. – PE

Primary Aggressor Laws By State	
State	Primary Aggressor Law
Alabama	Ala. Code § 13A-6-134
Alaska	Alaska Stat. § 18.65.530(b)
California	Cal. Penal. Code § 13701(b)
Colorado	Colo. Rev. Stat. § 18-6-803.6(2)
Florida	Fla. Stat. ch. 741.29 (4)(b)
Georgia	Ga. Code Ann. § 17-4-20.1 (b)
Iowa	Iowa Code § 236.12(3)
Maryland	Md. Ann. Code art. 27§ 594B (d)(2)
Missouri	Mo. Rev. Stat. § 455.085(3)
Montana	Mont. Code Ann. § 46-6-311(2)(b)
Nevada	Nev. Rev. Stat. Ann.§171.137(2)
New Hampshire	N.H. Rev. Stat. Ann. § 173-B:10(II)
New Jersey	N.J. Rev Stat. § 2C:25-21 (c)(2)
New York	N.Y. Crim. Proc. Law § 140.10 (4)(c)
Ohio	Ohio Rev. Code Ann. § 2935.032(A)(1)(a)(ii) & 2935.03(B)(3)(d)
Oregon	Or. Rev. Stat. § 133.055(2)(c)
Rhode Island	R.I. Gen. Laws § 12-29-3 (d)(2)
South Carolina	S.C. Code Ann. § 16-25-70 (D)
South Dakota	S.D. Codified Laws § 23A-3-2.2
Tennessee	Tenn. Code Ann. § 36-3-619 (b)&(c)
Utah	Utah Code Ann. § 77-36-2.2
Virginia	Va. Code Ann. § 19.2-81.3 (B)
Washington	Wash. Rev. Code § 10.31.100(2)(c)
Wisconsin	Wis. Stat. § 968.075(3)(1)(b)
link to table of states with mandatory arrest laws	

[image]

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Show Reminder

Paul Elam · 13 April 2011 · Archived copy · Original

Well, we are about 40 minutes out from another episode of A Voice for Men Radio. Tonight it's about "no drop" prosecutions. While the Vladek Filler case we have been covering so much is not an example of one of these prosecutions, it is one of the many legal issues that has emerged during the discussions of laws and policies that negatively impact men.

Tonight we are joined by Robert Franklin of Father's and Families and Lisa Scott of TABS, two attorney's with a great deal of expertise in this area of the law.

And of course there is YOU. If you have something to say, or if you have ever been unfairly charged with domestic violence, please give us a call at

310-388-9709

Both our guests will be happy to field questions or just to hear your story of what happened. I might also ask those of you who call in to encourage others to sign the petition to disbar Mary Kellett.

As always, we hope you enjoy the show and look forward to hearing from you.

PE

How Deep Does the Rabbit Hole Go?

John Hembling (JtO) · 14 April 2011 · Archived copy · Original

Joe McCarthy was Wisconsin's Senator between 1947 and 1957. He is famous for fomenting public hysteria that large numbers of communist spies and sympathizers operated inside the United States government and elsewhere. McCarthy's unethical tactics eventually led him to be blacklisted by the United States Senate, but not before hundreds of careers and lives were destroyed by his public witch hunts and baseless accusations.

It would be easy to make a glib comparison between McCarthy era communist witch hunts and a current climate of public hysteria surrounding accusations of rape. Unfortunately, the comparison would be inadequate. There is not merely a rogue politician fueling the fear over the lowest incidence crime for which the FBI maintains stats. This time around, the entire mainstream, tax funded apparatus of educational and "nonprofit" victim-industrial-profiteering shelter business is pushing the fear. The fear, however isn't actually a fear of some imaginary culture of rape, it's fear of accusation. That fear, by the way, is justified because an accusation of rape has become a de facto conviction. The evidence-based inquiry which follows any other criminal accusation has been reduced to a formality.

By accusation alone – a man will be destroyed.

It's not a rape culture, as so many feminists claim, but a rape-accusation culture.

False accusation is an ultimate weapon owned by a biological demographic we are all constantly told are victims. Women, you see, are far from being the social class protected in law, privileged in hiring, advantaged by affirmative action, protected from violence, held exempt from combat, and line-jumped to lifeboats.

No, women are *oppressed*.

It's the patriarchy, and the poor womenfolk are under constant threat at all times! Except that they're not. But we all continue to indulge in a reality denying dance, a kind of psycho-merengue, because if we ever have the backbone to speak the truth, to stop dancing – we wont get that precious female approval.

The truth is that women are privileged, pampered and protected from uncomfortable reality to a degree that is directly demolishing fundamental social institutions of free speech, justice, achievement through merit, education and personal accountability and person-hood. These are the pillars of a free society, and we're throwing them away to placate a generation of women infantalized by a lifetime of flattering and soothing lies about their innate superiority and terrible, terrible victim-hood.

But don't imagine the blame lies only on women, or even feminists – and to be sure, don't mistake this as an attack on women – they're just fallible humans like everybody else. Feminism is a useful poison, poured into all of our ears through our media and educational system – and it's use is to divide men and women against each other – and to diminish men's social power to zero. Men, when not psychologically hobbled, are stubborn and aggressive and far more individualistic than women, despite feminist agitprop to the contrary. For a free society, this is a very good thing.

Now, if we're honest with ourselves, we know feminism's goal and continued outcome is to elevate women and denigrate men. This might seem like a strange objective for a more-or less free society to pursue – until you tumble to the fact that feminism is an elite funded an initiated movement. By elevating the biological half of humanity who are socially pliable – by indoctrinating them into a state of adult infant-hood, and by placing this self indulgent and self righteous class in a position of consequence free power over men – a perfect totalitarian society is created.

If you're a woman reading this, it might sound pretty harsh, but the fact is you've bee told you're entire life that you're a victim of an imagined cult of anti-woman hatred; that you're intellectually, morally, and spiritually superior to men. Women also earn less over their lifetimes, but somehow manage to control 65% of disposable income world wide. Do you see a disconnect yet? As a woman, you're also the minority of the homeless by a factor of 4,

and a minority of suicides, by a factor of 4, and as a women you die on the job only 7% of the time – while men comprise 93% of workplace fatalities, 98% if you consider military combat a job vs. a social duty.

But you're oppressed, right?

To be fair, many women don't buy into the bulk of the mainstream mythology we're all constantly fed, and some few women openly oppose our society's continued denigration of all things masculine. Those women, however, are rare. Human beings are gifted with a nearly unlimited capacity for self delusion and rationalization, and in a system affording privilege to one group, the members of that group will mostly just quietly take advantage, however they may claim " I'm not a feminist". Sadly, this standard demurral doesn't actually mean much, because the values of our society are largely feminist values.

I mentioned that blame can't be apportioned solely to women, or to feminists, even as the present trend is towards demonization of men and deification of women as a supremacist super-class. A large measure of culpability for the current and accelerating abrogation of human rights falls squarely on men, who have, by increments enabled and accommodated a war against human rights, free speech, and the basic human freedoms western civilization is built on.

But blame is useless while a problem remains to be solved, and the real question is – how far along the path to a closed society will we go before the average man or woman stands up. Will you wait until your cage is pad-locked shut before you're moved to complain?

The Los Angeles Times reported on April 16, 2010, "some Obama administration officials are in the process of drafting classified guidelines that would allow the government to indefinitely hold suspects outside of the United States without charge or trial"

Indefinitely, without charge or trial.

But this has nothing to do with feminism, I hear somebody complain. You're right, feminism is only a tool, the larger goal is the creation of a police state in which nobody has rights, not even women.

Women are being elevated to a position of supreme power in the current state of the closing of our society because the are, to state it bluntly, gullible and easily led. Feminist-conditioned women are drunk with the power 50 years of flattery and privilege – and are being used as a tool of blunt trauma against men, because men are the traditional protectors of society. Women's current elevated, protected status is a temporary measure which is succeeding in dividing the population against itself – politicians continue to restructure society to suit a few wealthy banking families.

Women are angry over imagined and fictional oppression? Yes, but they're in for a terrible shock, because if the current climate of female supremacy is taken to it's logical conclusion, it will be a dystopian future to make Orwell's and Huxley's nightmares seem like daydreams.

So, how far will we go?

At some point, you will find you can no longer pretend everything is alright. The standing question is, will that moment come because you're manacled to the wall of your cell?

Expanding the Fight

John Hembling (JtO) · 14 April 2011 · Archived copy · Original

Men's Rights in a larger political framework

In 2007 – after George Bush's Attorney General, Alberto Gonzales, replaced nearly a dozen district attorneys mid term, a highly irregular, and apparently politically motivated intervention in the judicial branch of government, he was required in 2007 to testify before the senate judiciary committee, then chaired by Senator Arlin Spectre.

I spent several months watching him on C-Span – reciting variations of "I don't remember." I remember feeling a chill. The attorney general being the head of the judicial branch of government stonewalling the judiciary committee's investigation of his politicization of the justice branch. The A.G. appointed by the definitively corrupt Bush Administration. Many characterize Bush the younger as incompetent, yet he achieved what generations of presidents before him failed to do, namely, to dispense with the bulk of the Bill of Rights as a thwart to the supreme power of government. This is not a small accomplishment, George-bush-the-clown was a masterful bit of misdirection.

When I realized that the justice branch of government was corrupt from the head down, I wondered at length how any citizen could find redress of grievance through legitimate channel – when the legitimate channels of redress are so openly corrupt.

In such a perverted system, it seemed that the only redress of grievance against public officials run amok, such as Mr Cheney, Mr Rove, Mr Rumsfeld, and Mr Bush was through legally illegitimate methods, outside the accepted mechanism of political participation. A sudden uncivil correction to a corrupt system appeared to be the only remaining recourse in a society whose legitimate checks and balances are broken, but I regard such violent correction as unpalatable, and unlikely.

In 2007, the continued and accelerated erosion of human rights appeared to have no viable brake.

The endless, ineffectual talking in senate chambers, political pulpits, court rooms, press galleries and news studios was all I expected then, and nearly all I have seen since.

[image]

I realized that in a climate of near universal corruption at the highest ranks of public life, the public would not stir themselves to act except through the ritual puppet show of "polite" political engagement through the wholly fictional, but legitimate channels of voting, petitioning, editorializing, and placard waving. Fortunately at the personal scale, but unfortunately at the societal scale – the public weren't and aren't going to shed any blood of patriot or tyrant. It's not that they are asleep, as some with a libertarian bent protest, simply that they are beaten. They are, and depending on the audience of this article, by "they" I mean you … they, are scared, exhausted, and hoping if they just keep their heads down, somebody else will be selected to be thrown into the volcano rather than themselves.

That's the balance – between the public's outrage over a ruling elite at the heads of corporate, political and financial North America, and the emotional exhaustion of human beings terrified that they might say the wrong thing and loose their homes, jobs, children or future. The unfortunate consequence of this calculated cowardice is that sacrifice of freedom in favor of safety will result in the retention of neither. So, sadly, the public did not seem in late 2007 likely to reject consensus authority of the corrupt elite. I predicted a long dark future history.

This was all before I had any awareness that such a thing as the Men's Right's Movement.

Option 1
Apathy : the ritual but ineffective participation in public life through voting and other "acceptable" channels.

This is where we are now, and its useless.

Option 2
Violent disruption and dispossession of corrupt governments and courts. This is no good either, not least because it's brutal, but also because it's likely to replace the old criminals with new criminals.

Fortunately, there's a third option, and the Men's Rights Movement is it.

Feminism's Role in social engineering:

The effects of the corrupt and violent social institution operating under the name "feminism" are arguably what brought many Men's Rights Activists to the movement, but feminism as a political ideology has no end point, because it's actually only a tool.

The goal of feminism has nothing whatsoever to do with equality, and for earnest feminists waking up to a wider political reality this is a bitter pill to swallow. Feminism, is, and always has been an astroturf movement, conceived and funded by the elite – and sold to the public as an egalitarian movement by appealing to the vanity of politically unsophisticated women. Weak men have also been coerced into compliance because agreeing with the self righteous rage of female is easier, and has the illusory benefit of female approval.

Unfortunately as most within the MRM know, feminism's stated goal of social and legal equality between the sexes is completely false, rather it is a corrosive, violent ideology engineered to create social discord, to infantalize women and criminalize men. Dividing men and women against each other, and eroding the social power of families within civil society is one of feminism's major successes. A civil population of individuals severed from the traditional support structure of strong families is much easier to control. For active MRAs, understanding that feminism as a tool in a longer goal of social control is important.

While feminism's influence is pervasive, violent and corrupt, getting wrapped up too closely in feminist arguments can become a distraction from the larger context. That context being that feminism is a tool to weaken public resistance to the transition of open societies to closed, police states.

Titanic Day II

Paul Elam · 14 April 2011 · Archived copy · Original

A quick announcement before posting this video and link to the petition. I had planned to have a special program on A voice for Men Radio for Titanic Day and chivalry tomorrow night. Unfortunately there is illness in my family. Stacey's father, his name is R.D., is a 92 year old man entering the final days of his life. As his medical power of attorney, it is my job to oversee his care, to make sure he is as comfortable as possible and that he is allowed his dignity all the way to the end.

I can't do that and my other duties here at the same time, so this time it is my duties here that will be set aside until my job taking care of him is complete.

Till then the radio show will be on hold and the site will be in the very capable hands of Managing Editor Daniel Martinez.

I am, however, resurrecting last years video on Titanic Day as well as the petition that goes with it. On the first drive for Titanic Day we ended up with 218 signatures. I think we can beat that this time. I was able to sign it again so I did. It may be that everyone else can do the same.

Please try to enjoy one of my more rough offerings here (before I learned how to edit sound), and also, if the sentiments here fit for you, please sign the petition for the sake of yourself and your sons.

I will be back here full time when I can. Thanks.

PETITION

[image]
…

A Letter to Traditional Women Revisited

Paul Elam · 15 April 2011 · Archived copy · Original

My recent "Letter to Traditional Women," provoked a lot of visits, commentary and dissent yesterday. Funny how that happens when you get in peoples faces and drop a few F-bombs on their sacred cows.

Entrails are still hitting the ground.

But now that I have succeeded in provoking people; even offending a couple of redbots with my "tone" (oh, gasp), it is a good time to offer what I think is instructive about this particular situation.

The real point here (because princess certainly isn't the point) is that our struggle is still as much internal and personal as it is social and political.

I am pretty sure I read a comment from zed over at TS not too long ago that "Most MRA's are one blowjob away from becoming a mangina." And I had to laugh when Andrea, not so coincidentally I might add, brought up all the blowjobs that good traditional husbands could expect from good traditional wives if only we were smart enough to indulge them in a life of light housekeeping and cooking, both of which can be had on the cheap, and both of which they directly benefit from more than the man. After all, how much is he enjoying that tidy little abode while he is in the coal mine?

It kind of reminded me of how some people are told that 72 virgins await them in paradise if only they would strap a bomb to their midriff and push the button in a crowded café.

All that aside, the irony here is glaring. As MRA's we find it easy, irresistible even, to knock White Knights off their horses when they come riding in here lauding traditional values and lecturing us about how taking care of women is the manly thing to do. It is a transparent rouse that gets by no one unscathed and for good reason.

But look what happens when the White Knight's *exact* counterpart, the "traditional" woman, comes in with a guise of empathy and agreement for the MRM, but when all is said and done ends up offering fellatio in exchange for indentured servitude, and reveling in her "traditional power," *as a woman*.

Tom Snark's first response was perfect. "Fuck your traditional power."

And other responses were good as well. But it is clear in the comments that we struggle with it, *because she is a woman*.

It is totally understandable. To this day, after 25 years of activism for men, if I saw a woman I didn't know in some sort of trouble, I would still have to go through a conscious process to let her fend for herself.

In other words, I would still have to force myself not to rescue her. I can do it and have, but ingrained chivalry dies much harder than fat-assed Andrea Dworkin. And after 50 years of hot air from feminists about shedding gender roles, MRA's are the only ones really doing it.

It ain't easy.

There is a pretty damned healthy debate right now in that thread about whether I should have spit in the face of what some MRA's would consider a potential ally. But I have to say I think those MRA's are missing the point.

Traditionalism is the driving force behind male slavery. It is the psychological machine that socializes men into becoming fodder and into becoming lapdogs disguised as guard dogs.

In my way of thinking, it never was a good deal. In the age of misandry and feminist governance, it is foolhardy to say the least. I would not do it; not for a million dollars, and certainly not for a blow job and plate of beans that I had to pay for.

I say this knowing there are married men in this forum for whom I have a great deal of respect, and whom I

seriously don't want to offend. I respect them and I respect their personal choices as sacrosanct.

But a Couch Princess speaking up for traditionalism in the name of men's activism? Here? Well, I dispensed enough four letter words in the first piece to express my disdain for that idea, but let me add that I am still sitting here laughing.

Again, this is not about women. And if you will allow me I want to use Izzey as an example.

Izzey worked grueling, blue collar jobs her entire adult life. She didn't just witness a man's world by watching one walk in the door, beat to hell from work, every day at 5. She took the blows to her own body and the pain that comes with them in order to support a child.

And now here she is writing articles that unabashedly condemn princess idiots. Where it concerns support for men, let's just look at the difference between her and Andrea.

Andrea gives blowjobs and housework to one man for letting her avoid the burdens of being a provider. That is what she calls a fair deal *for him*.

Izzey writes, gives money (real money), software, even a fine printer to AVfM to support *the cause*, and in exchange for that she wants…

Exactly nothing.

Which one of these women do you think is an advocate for men?

Which one would you prefer?

The bottom line here is simple. I don't support any movement to abolish personal freedom. That means that anyone should be free to pursue any type of relationship they want. It is even written into the mission and values here that AVfM opposes any interference in the relationships or the commercialization of sex between consenting adults.

But where it concerns activism, men's best interest and the voice that emanates from this forum, it is my not so humble opinion that any woman who likes "real" men who spend their days carrying a load she doesn't feel obligated to share is no friend to the men and boys in this culture who now find themselves in such desperate trouble.

This kind of woman is not only an opportunist in an age where such opportunism is outmoded, she will also train any children she has to have the same entitlements, or burdens, depending on whether they are female or male.

Her sons will live on their knees, and her daughters will pay for that privilege – *on theirs*.

Thanks, but I'll pass.

Are you waging a war on men?

John Hembling (JtO) · 15 April 2011 · Archived copy · Original

A casual skimming of headlines provides a clear and horrifying picture.

A Father, shot by his child's mother is barred by the court from seeing his son. The mother, who shot the boy's father and grandmother is allowed continued access[1].

Are you already constructing an excuse for her in your mind?

An Australian woman burns her husband to death and walks free[2]. The judge cites their past abusive relationship as excuse.

The dictum of eye-for-and-eye is the brutal, retributive system of law exhorted in the old testament, I am continuously startled when modern courts call on the sadistic edicts of the god of the desert. But is that what the Australian court is doing deliberately? Or are we witnessing a legal system adrift of its moorings, and blown in whatever whimsical direction will placate the public's indulgence of victim-feminism's endless screeching for male blood?

In Canada, a woman who woke her sleeping husband by stabbing him to death walked free after her defence lawyer pointed out during the trial that "Of course she had other options" but that she was drunk at the time[3].

She was also female, so a violent history between The killer killer and her murdered husband was used to excuse making a choice to stab him to death.

Go ahead and read that again. Her lawyer admitted during the trial that she had options besides murder, and she still walked free.

Ligia Filler[4] is the violently insane ex wife of Vladek Filler, this man the latest political sacrifice on the mountain of corpses that corrupt Assistant District Attorney Mary Kellet is building her career on. Ligia, when picked up in the street by Maine Police, screeching, semi-nude, and unhinged threatened the attending officers with murder and dismemberment, then cackled while promising the murder of her estranged husband Vladek.

A man exhibiting this behaviour would have been shot. The Assistant D.A. Kellet suppressed the recording along with other evidence of Mr. Filler's innocence. In fact, Kellet pursued the fraudulent case of rape against Mr Filler with such enthusiasm and disregard for the law that his conviction, obtained without physical evidence, was thrown out for prosecutorial misconduct. Having learned just how much lying is over the top, Kellet has dialled her witch-hunt down just enough to not be thrown out on the second try, and is dragging the innocent Vladek Filler through the brutalizing process again.

Nobody seems to mind except for a tiny handful of foolish and idealistic individuals who think the Constitution, the Bill Of Rights, and Rule of Law still means something in a post Bush America.

Maybe you too think the rule of law has some meaning – if so, sign the petition to investigate and disbar Mary Kellett

Against the backdrop of exemption from any female legal accountability, an American comedian was recently sentenced to 60 days in jail for producing a satirical video – edited to simulate his recitation of a sexually explicit song to a classroom of small children[5]. Note, that this man did not actually sing sexually explicit lyrics to children, his comedy video was edited to simulate that effect. He's now serving jail time for his "crime" and is a registered sex offender. Taken to a logical conclusion, every actor who's ever portrayed a violent crime should immediately stand trial and go to jail. Unless the actors are women, of course.

So-called "Men's Rights Activists" write articles and letters – and circulate petitions in pursuit of human rights, all while clinging to an ethic on nonviolence. What a bunch of fools. The war against men is rapidly becoming a

shooting war, the bodies are piling up, and the courts collude in the violence.

Men are jailed for producing off-colour comedy, and women are excused for murder. This is where we sit right now. Western law is transforming under the pressure of feminist lobbying into an instrument of apartheid.

Metropolitan police departments are now publicly encouraging mob violence against men not indicted, or convicted, but merely accused of rape.[6][7] Victim advocates reading the preceding statement will shriek that women don't lie about rape.

This is a common dogma of the religion of female victimhood, and it's so dishonest and absurd that anyone regurgitating it should be understood and identified as an advocate of jailing men and destroying families on false changes. False rape accusation is a for-profit blood-sport it's apologists need to be publicly named for the tyrants and fascists they really are.

When western civil society wakes up to the fact that half the population are subject to systems of law which criminalize males by biological identity, but do not protect them from violence and murder, a new, brutal public ethic will emerge, in which the demographic now pedestalized and protected from accountability will become the target of widespread violence.

The stupid, shrill, and ideologically driven feminist Kool-Aid drinkers pushing for ever more absurd protections for the biological demographic already legally and socially supreme, are likely to become public targets of retribution.

This must be stated clearly, because critics of my argument will seize on a prediction of violence and characterize that prediction as threat. I regard violence as a bad outcome to be avoided, I abhor its use, and I definitely don't call for it.

But it's coming.

And the only people trying to stop it before we reach a point of improvised public executions, burning legislature buildings and lamp posts decorated with freshly hung corpses are being routinely and falsely accused of violent criminality by the ideologues pushing for this terrible, brutal outcome.

The unintentional comedy here is that if we step back from this, just dial back to a potential moment before civil society looses it's collective shit, we do not find ourselves in a world of female supremacy and male subjugation. What we find before the point of societal tribulation is a nightmare world of universal human subjugation – the Orwellian police state.

[1] http://www.fathersandfamilies.org/enews/cv/enews-20110412.html
[2] http://www.news.com.au/national/penis-burning-wife-rajini-narayan-walks-free/story-e6frfkvr-1226038524894
[3] http://www.nationalpost.com/news/canada/case+fuels+debate+over+domestic+violence/4051267/story.html
[4] http://www.fillerfund.com/
[5] http://hypervocal.com/news/2011/update-youtube-musician-evan-emory-sentenced-to-60-days-in-jail/
[6] http://falserapesociety.blogspot.com/2011/03/philadelphia-sanctions-vigilante.html
[7] http://www.courthousenews.com/2011/03/22/Zenquis.pdf

[addendum: Women are as violent or more violent than men in relationships]

Was Jesus a Mangina?

Paul Elam · 16 April 2011 · Archived copy · Original

I have to confess up front that I am an atheist. But I also want to qualify that by saying I am not the kind of evangelical, nutcase atheist that religiously dedicates his life to condemning anything Christian.

I am living proof that NAAALT.

In fact, I am more than a little impressed by the story of Jesus Christ as told in the Bible, and for whatever it lacks in historical accuracy I find it rich in wisdom, humanity and inspiration.

The Jesus of the Bible was the kind of man I would like to be, but I know I am forever doomed to falling short of that desire.

That being said, one of the constant themes I find in The Gospel and indeed throughout modern religious organizations is a tremendous disconnect between the life and teachings of Jesus and almost everything his followers, then and now, actually do.

One of the more glaring examples of that are the religiously dogmatic men that inhabit the modern church. If these clones are followers of Christ, then the Son of God must have been the biggest mangina that ever lived.

The mentality and beliefs they present to the culture of their congregations reflect the new scriptural paradigm, "For God so loved the world, that he gave His only begotten Son, that whosoever worships Woman should not perish, but have everlasting female approval, and be a real man."

It is true. The church, long vilified and demonized for being the primary source of misogyny and patriarchy, is actually quite the opposite. It is little more than a coercive training ground for the indentured servants to the Divine Vagina.

Above almost all other social entities, religious men rank at the very top in the dogma of mindless male servitude. And while there may well have been a time when the adherence to this position was practical, even laudable, the time for it has passed. Someone should pass that message around in the church and dole out some common sense at the same time.

Let's look, for example, at a nifty little website called Top-Christians.com.

On their "good husbands" page, they gift us with all the standard advice; protect your wife; be prepared to die for her. But ah, in the modern, enlightened church, there is so much more to learn. Top Christians also advises men to "submit" to their wives. Yes, *submit*. It is right out of scripture, they assure us. But of course it doesn't stop there.

At Top Christians, the modern version of Our Lady of the Unrelenting Vagina, we have even more advice, bellowed from the pulpit of Dr. Phil.

The following is the complete text from their "Spend Time Together," section. *Res ipsa loquitur* fully applies:

When you spend time with your wife, don't talk about work!

Or golf.

Or cars.

Or any other thing that interests you.

If you really want to put your wife first, then you have to talk about the things that interest ***her****!*

What's that? You don't know what her interests are?

Ah, exactly my point!!

You have been so self-centred that you don't even know what your wife is interested in. Shame on you!!

If that is true of you, then now is the time to start changing it.

And don't get all upset if she doubts your intentions. Or if she suspects that you have been guilty of something (like sleeping with her best friend).

If you suddenly start acting differently – especially if such actions are so "unlike" you – she is likely to get suspicious.

Start by telling her that you want to change and that you want to start putting her first.

Ask her what would make her happy, "because I want to start doing those things".

After the initial shock (and even doubt) she will be delighted when she discovers that you are really serious.

She'll see that you really want to be a good husband to her, and she'll love you for it.

Just keep at it. Get out of that comfort zone of yours, and start living a life of fulfilment with the wife that God has given you.

I guarantee you it will be a terrific journey!

Just FYI, the bold print is theirs. I didn't even correct their typos.

It seems whoever penned this looked at the image of Christ on the cross and saw not the Son of God, but the Son of Oprah, and then obediently delivered a satanic dose of shame to any man foolish enough to listen.

Is this an isolated point of view in western churches?

Hardly.

Churches have followed the same exact path of governments, institutions of higher education and the media over the past 50 years. In other words, they have become watered down, feminized incarnations of their former selves. In doing so, they have sent one resounding message about their views on the life and death of Jesus Christ.

They don't give a shit about it and likely never did.

Whatever Christ means to these self-loathing, feminist quislings doesn't have the substance of a research paper on the wage gap funded by N.O.W… Their faith was sold out to pop psychology, pop culture and feminist fundamentalism a long time ago.

You may be asking at this point, what does any of this really have to do with the biblical Jesus?

And it is a fair question; the answer to which is *nothing*.

The Jesus I read about in the Holy Bible would not have put up with this shit for a minute. When the money lenders took over and defiled His temple, the Jesus I read about put a boot in their sorry asses and sent them running into the street for their lives.

The Jesus I read about defied every powerful, corrupt hypocrite in His world to speak the truth.

The Jesus I read about died for it without backing down.

But that was just the Jesus of The Bible. He never really has been the Jesus that most Christians believe in. Hell, He even spent the last three years of his life telling His own apostles that they didn't understand a word He was saying. And true to form, Christians have been emulating them, not Him, ever since.

If that is not true, someone please tell me of any Christian organization in this country, or across the western world, that is even making a peep about men being robbed of authority in their own lives, much less the authority in their families.

Please point to one church that is standing up and telling their congregations that this claptrap emanating from Top

Christians and a thousand other places like it is a load of garbage.

Just one will do.

I am waiting.

And so, perhaps, is Jesus Christ.

Whether He was a real man and The son of God, or just a magnificent and instructive metaphor for the pinnacle of human actualization, He was not a mangina.

Leo Strauss and Neo-Conservatism

John Hembling (JtO) · 17 April 2011 · Archived copy · Original

The scene:? A police car drives down a busy main street during the early Monday morning rush. The officer driving deliberately maintains a speed 10 mph below the posted speed limit. He knows nobody will pass him, and indeed, nobody does.

The drivers who would otherwise press 10 to 15 mph faster than the posted speed limit are constrained by their fear of the police officer's power of authority. The man wearing his police uniform, driving his police car and exerting his power to slow the drivers around him takes his authority from the consensus of those other drivers. Everybody seeing the uniform, the badge, the police cruiser buys into the idea that this man is a figure of authority, and with this consensus, the illusion is made real. ??Later, this police officer will park his police cruiser, change into his civilian clothes and drive his own car to wherever he lives. There, he will eat his dinner just like each of his neighbors. He will take off his shoes just like each of his neighbors.

He will take off his clothes, and climb, naked into his shower, just like each of his neighbors. His body will metabolize the food he ate, and in the morning he brush his teeth, depilate, and defecate just like each of the other human beings living in the houses adjacent to his. ??When the city this man lives in raises his property taxes by $ 1000 per year, he will pay, just like each of his neighbours. Like them, he has subscribed to the consensus in which everybody agrees that "the city" has the authority and power to exact tribute from each person living under the city's "authority".

[image]

How is it that anyone, or any group of people in civil society have "power" to regulate, restrict the actions of, or to extract a portion of the income of other members of that civil society? It would be easy to imagine this is through force, the threat of penalty or violence or arrest. The real reason is that "authority" exists only by consensus.

During a theatrical magic performance, members of the audience don't really believe the magician's assistant is in actual danger of being sawn in half. They understand that the woman being cut in half is an illusion. So with this understanding, does the magician's audience resent their deception by the magician? Of course not, a member of magician's audience participates in their own deception by willfully suspending their disbelief. ??An unspoken consensus between the performer and the audience is established in which everybody present agrees that the magician "really can" cut his assistant in half.

The audience, through mutual consensus confers the illusion of power and authority on the magician. ??Aside from the willing consensus of the magician's audience, he employs a continuous routine of misdirection, disinformation and manipulation on his audience. ??Like the magician's atmosphere, proselytism and disinformation form a major component of the engineered consensus which maintains an accepted status quo in civil society.

At no point does a competent magician stop in the middle of his routine and break the illusion of his "power". The magician's intimation of his own authority and power must be maintained throughout the performance without letup. The performer who breaks the audience's perception of that power will not be popular.

For the same reason, the "information" fed to the public must be continuous, to prop up the accepted public consensus of political and social reality. Just as a magician cannot break character midway through his act and keep his audience, political and social mythology which civil society accepts as "real" relies on the non-interrupted program of public narrative.
Myth: International finance is mysterious, complicated, and difficult to understand.

Almost every single television "news" station runs across the bottom of your TV screen a constant scrolling ticker filled with cryptic, complicated and intimidating financial market indexes and statistics during their "news" broadcast. Clearly, the information conveyed by these scrolling tickers is important, urgent, and deeply

complicated.

These stations also bring in “experts” to “explain” the vagaries of the economic scene to us, the poor benighted viewers. These financial experts will intimidate us with a somewhat comprehensible description. The implication is of the viewer’s lack of background understanding of the complex and important fundamentals. ??This is all misdirection and bullshit.??Reality: International finance works like this:

The Central Bank (Federal Reserve) creates imaginary money by typing a large number into a computer.

The Central Bank (Federal Reserve) loans that imaginary money, at interest to your government, and to your banks.

Your government spends the money, and makes it into “real” money by forcing you to pay it back through taxation on your labor.

Your bank helps in the game of shifting that debt onto you by loaning some to you and increasing the interest rate of your repayment.

Everything else in finance is slight-of-hand to distract you.

Myth: A collection of disenfranchised fanatical Moslems are a credible threat to the largest military superpower in the world.

Reality: Politicians and news readers selling this story are counting on the audience never examining this absurd premise, and counting on members of the public to swallow whole the “boogeyman” of terrorism.

Myth: There is a difference between the Democratic and Republican parties.

Myth: You as an individual lack real power in civil society.

Myth: You as an individual are incapable of understanding the real world without the parental guidance of government or external authority.

There are a lot more of these subtle falsehoods, but listing and individually debunking them all is not the point of this article. Some of these lies are thousands of years old.

The lie of personal powerlessness is a re-framing of the biblical admonition to surrender control of your life to the self-appointed intermediaries to “god”; the church.

The myth of your personal inability to comprehend the big complicated world is a retelling of the biblical edict to surrender your personal accountability to an imaginary supernatural redeemer-figure.

These false “truths” are parts of the droning, hypnotizing message which permeates modern media-saturated western culture. As a mythology which underlies almost all content fed to the public through television and movies, the message is impossible to avoid. Understanding that a droning message permeates all of corporate created media gives one a tool to distinguish manufactured “truth” from observable reality.

The present culture of public deception promoted and maintained through corporate-controlled media is very real, and has it’s recent origin in the neo-conservative philosophy of Leo Strauss.

Strauss was a political philosopher who arrived in the United States in 1938. Strauss taught at several major universities, including University of Chicago. Among Strauss’s students were the architects of the neo-conservatism which has dominated and defined the agenda of the democratic and the republican parties of the past several decades.

Strauss saw the use of deception in politics as a necessity. While outwardly professing deep respect for American democracy, Strauss believed that societies should be hierarchical; divided between an elite who should lead, and the masses who should follow. Unlike philosophical elitists such as Plato, he was unconcerned with the moral character of these leaders.

“Those who are fit to rule are those who realize there is no morality and that there is only one natural right the right of the superior to rule over the inferior.”

Shadia Drury, Professor of political science at the University of Calgary described this philosophy as one which requires an environment of “perpetual deception” in which the people are indoctrinated to a manufactured mythology, of simplistic character appropriate to their meagre powers of comprehension.

According to Drury, Straussian philosophy requires: “perpetual deception of the citizens by those in power is critical because they need to be led, and they need strong rulers to tell them what’s good for them.”

In Straussian philosophy, the “elite” believe that there is no morality and the only natural right is that of the superior to rule over the inferior”

This philosophy of neo-conservatism also holds that: “While the elite few are capable of absorbing the absence of any moral truth, the masses could not cope. If exposed to the absence of absolute truth, they would quickly fall into nihilism or anarchy”

Strauss also believed that “Because mankind is intrinsically wicked, he has to be governed . Such governance can only be established, however, when men are united and they can only be united against other people.”

A Straussian society then, requires a state of perpetual war.

Senator John McCain (a member of the council of Foreign Relations) was asked a question during a town hall meeting in New Hampshire on January 3 2008

Q: “President Bush has talked about our staying in Iraq for 50 years..”
(McCain cut the questioner off to reply)
A: “Make it a hundred , we’ve been in Japan for 60 years, we’ve been in South Korea for 50 years, it’s fine by me”

It’s easy to dismiss McCain’s callous reply as the ranting of a man who’s gone completely bug-fuck crazy. Easy, until we realize that under a Straussian philosophy, a state of perpetual war is required to keep the dis-informed public under a social control.

Mr. McCain, only 100 years? Surely you can be more ambitious. McCain’s fellow Straussian; William Kristol is a co-founder of the Project the New American Century, but perhaps a longer view can be taken. Possibly even a Reich of a thousand years.

The list of Strauss’s students include:

Paul Wolfowitz
Donald Rumsfeld
William Kristol, founder of the Project for the New American Century
Abram Shulsky, former head of the Pentagon’s Office of Special Plans
Stephen Cambone, former Undersecretary of Defense for Intelligence
Richard Perle, former Defense Policy Board chairman.
Dick Cheney

Once we recognize this twisted philosophy, and that the followers of Strauss are the architects of modern neo-conservatism in both parties, as well as the CRF, the Project for a New American Century, it is easy to see that the apparent incompetence of the Bush administration is something entirely other than incompetence.

To describe Straussian philosophy, in such a way that it can be discussed without lengthy and repetitive explanations to the uninitiated, it requires a name or an adjective. Straussian philosophy is in every respect that matters, a philosophy of evil.

When individuals come to realize what is encompassed by the paradigm of political thought driving neo-conservative policy in America, a sea-change in public perception will occur. This is not just a possibility, the

information is available, and people will find it, just as you have found this article.

Sea Change: Noun – a profound transformation.

Farewell, R.D.

Paul Elam · 18 April 2011 · Archived copy · Original

R.D., Stacey's father, passed away this afternoon at 92 years old.

I want to take a moment to honor him here.

R.D. was born in Annona, Texas, May 25th, 1918. In 1936, after alcoholism in his family forced him to drop out of college, he came to Houston, alone, hitching a ride on the back of a flatbed truck with $15.00 in his pocket. It was a story he told me a hundred times, and one quite frankly I had learned to sit quietly through and endure, because of my own shortcomings, as he repeated it.

He hit the streets finding whatever work he could and eventually learned the sheet metal trade, which he stayed with for almost 35 years. As time passed he started investing in real estate, mostly rental properties, and continued doing that for yet another 25 years before retiring.

The history of struggles in his family, the Great Depression and decades of hard work put a steely edge on the man and gave him what most people would think was a too enthusiastic penchant for hanging on to a dime.

I witnessed this myself by watching him squeeze them till Roosevelt bled.

His thriftiness was a source of good natured humor in his family. People often remarked that he would drive across town to save a penny on a gallon of gas. They were not exaggerating.

The times we were able to talk him into going out for a meal, we learned not to take him anywhere too nice. Even when we were paying he would talk so much about the expense that we were groaning by the time the check came.

I saw more of this in recent months as he become ill with cancer and the effects of old age – when he became unable to care for himself. Up to that point, even at 92, he was independent and hostile to the idea of anyone assuming control of his decisions. We knew he needed help, but stepping in and forcing it on him wasn't going to happen.

It was still, after all, his life.

Then in December his health took a turn for the worse and we were able to intervene and bring to him the help he needed for his final days.

It still wasn't easy. We had to think of more and more creative lies to tell him about the round the clock nursing care and repairs to his neglected home that were going on.

It was all covered by his insurance, you see, because if he knew any of his money was being used to give him comfort and care in the last days of his life he would have thrown a fit. We even had to coach repairmen and anyone else that came in to collude with us in the lies.

Oh, that new lift chair? Aren't you lucky your insurance paid for that R.D? You were a wise man to get such a good policy.

Yes, R.D., that woman cooking your meals and cleaning your house is free. More benefits of your insurance company. Don't worry, we won't let her leave the lights on. Same for the exterminator and the new hot water heater to replace the one he bought in 1978 that hadn't worked right in a decade or more. All free.

Of course most of the money was coming from his estate, but we were not about to tell him. Turning his last days into a battle was not on the agenda.

We got a good view of his vigorous frugality when we cleared the cabinets to have the place exterminated, something he had not allowed to happen for way too long. There were plates with cracks in them, coffee cups with the handles broken off, spices from the 80's. He would not throw anything away.

The occasional remark would come from one person or another; people who knew that he had done quite well in his business life. *Can you believe that old man? All that money and too cheap to buy a new coffee cup.*

And if you paid any attention to what he would say, you would think they were right.

$5.00 you say? For a coffee cup? No way I am spending $5.00 on a coffee cup!

But in all this, underneath the surface appearance of an old miser, was a much different story. I had learned that lesson a long time ago when counseling addicts and alcoholics.

If you want to know anything about someone, you throw out everything they say and watch what they do.

And I watched what R.D. actually did.

What he did was stay sober, work like a dog, save money and deprive himself even the smallest pleasures in life, much less the big stuff. He lived in a house that was in disrepair, obsessively turning off lights, even eating only the cheapest food he could find.

And he saved and saved and saved and saved.

Why?

So he could give it to his children. That's why.

I talked with him many times in the last months of his life. I was there at the brief moments his mind was clear; clear enough to see through the bullshit about free exterminators and home repairs. And in those moments R.D. showed me who he was.

He was a man who loved his children, and cared about their future more than he cared about having handles on his coffee cups, or high dollar meals, or the basic comforts of life he had righteously earned.

He took pride in his accomplishments, but he didn't adorn himself with them.

In the end, the old miser was not an old miser at all. He was another loving father that gave it all away; all for the sheer pleasure of giving it away.

In the end, he proved that is who he was all along, though many, through the filter of personal judgment, could not see it.

He will be sorely missed by those he loved, more than he dared to love himself.

The Never-Ending Emotional Dilemma of "Sex Tourism"

B.R. Merrick · 21 April 2011 · Archived copy · Original

When you're bored at work and have very little to do, it can sometimes be fun to take an online article, remove nouns, verbs, and adjectives, have someone else give you some other nouns, verbs, and adjectives, and make your own little Mad Lib, complete with underlines. You can also do it simpler by changing "man" to "woman" and "he" to "she." It's not nearly as funny that way, though. Well, it's still kinda funny. Look how innocent it sounds when you do it with an article on prostitution, replete with those wacky British misspellings:

"They interviewed 240 men holidaying in Negril, and two similar resorts in the Dominican Republic. Almost a third said they had engaged in sexual relationships with local women. Though 60 per cent [sic] admitted to certain 'economic elements' to their liaisons, they did not perceive their sexual encounters as a prostitute-client transaction. Instead they insisted they were helping the women, and the local economy, by giving them money and gifts. When asked to describe 'girlfriends', most emphasised [sic] how for them black Jamaican women possessed bodies of great sexual value. One 42 year-old English man who travelled [sic] at least three times a year to Boca Chica in the Dominican Republic said: 'I'm not naïve. I've been around the block. I come for sex – of course the sun, but mostly the sex. I'm not coming to live and set up house with a girl. I just want some fun and good sex.'"

Well, at least you're honest, brother. Except, of course, that that was a woman in the original article. It's all about women paying for sex, not men. Thus, it's no longer prostitution, but "sex tourism." Sheesh.

The article does at least mention that there are economic and even a few emotional considerations on the part of these beautiful, poor, black, rent boys. It even briefly mentions colonialism as if it's a thing of the past that we may not quite have atoned for (those of us who are white, who had nothing to do with it). Perhaps a narrower definition of colonialism can be considered a thing of the past, but the article does mention the following:

"All the hotels, restaurants, cars and glass-bottomed boats in Negril are owned by Americans. *The urban economy doesn't even belong to the local people.*" (That's not a Mad Lib, but that is my emphasis.)

It's far easier to turn oneself into a rent boy when the economy on which you depend to fill your stomach is largely controlled by the corporations for which your "clients" work. But let's not talk about that, since it's less interesting than sex. Furthermore, since we're talking about women's sexuality, we can talk about it in nice terms instead of the horrid vernacular reserved for men's sexuality. This'll be fun!

Here's a slut woman who essentially tells it like it is for the majority of her sisters:

"When it came to leaving, I surprised myself by feeling quite gutted. I'd wanted to do sex without feelings, just like the men, but there was a definite trembling of the lips – for both of us."

Well, honey, just for the record, "the men" don't screw without feelings. Perhaps a man is only paying for 15 minutes, but it's 15 minutes of intense feelings. That's why he's willing to pay, even when it's illegal. Maybe he's lying to himself about something while he's banging. Maybe he's hiding more than a few feelings. I can't read his mind, so I don't know for sure. Beyond that, your approach to sex is bound to be different for two reasons:

1. You're a woman, not a man.
2. You're an individual woman at that.

Your approach to sex ought to be uniquely your own, and it is destined to be feminine, not masculine. You tried out something new, and part of you liked it, since you mentioned later on in your tale that you would gladly do it again if you didn't have a boyfriend. (By the way, why was that only mentioned in passing? What's going on in your head, babe?) Therefore, what you feel about your sexuality is, I can guarantee, entirely different from the expression of sexuality by the sorts of religiously conservative women I knew growing up. I can also guarantee you, darling, that those religiously conservative women expressed sexuality, in general, in a different way from the men.

I neither condemn nor apologize for any alternatives to traditional sexual expression. My chief concern when it looks like an individual's sexuality is about to take a seriously different turn is merely to ask whether children have already been created, and whether divorce may result. If so, then whatever the motives, I would advise a great deal more introspection before pursuing any newfound desires.

However, it has been my experience that men's approach to sexuality, when it is separated from traditional concerns that grow fainter by the decade in Western culture, is far more likely to display a lack of commitment and a certain separation from deeper emotions (but certainly not *all* emotions). This may or may not serve men well, but once an artifical standard like "virginity until marriage" is abandoned, what replaces it is going to differ from man to man, sometimes quite a bit.

I remember a time in my twenties when I was trying to turn straight. One of the things our therapists told us homos to do was learn to play sports. This would ostensibly lead to more bonding time with "healthy" straight guys. I had a roommate who taught me how to make freethrows, and I was down at the basketball court practicing. I quickly discerned a few very interesting things:

The other guys didn't seem to know each other. If they did, there would have been a great deal more banter. Different hoops around the court were taken by different groups of men. Individual guys stood on the sidelines waiting for someone to "tap out." Another guy, with hardly a word, jumped in on my hoop to do his own freethrows. Men came and went without introducing themselves. It was mostly silent. It was very strange and wonderful. It probably seems unremarkable to readers who play regularly.

What's remarkable is that I can tell you, and I refuse to get into any detail or provide any excuses for the way I've chosen to live my life, that the rules are essentially the same with the more open, even anonymous sex play in which men, far more than women, may wish to participate. Just please remember that if a man, or a woman for that matter, wishes to jump into something most people would consider extreme, he or she should understand that the consequences, in this day and age, are entirely his or hers (and we ain't talking about matching towels anymore, are we?). No blaming The Patriarchy, sweetie.

Now, these are generalities, which ought not to be mistaken for prejudicial or chauvinistic rhetoric. There is tremendous crossover, because each of us is an individual. I've known more than one religiously conservative man who has only ever had one sex partner, and who gets up from the couch and leaves the room when something "salacious" pops up (no pun intended) on the TV screen. Granted, in my opinion, these men are simply fighting "temptation," the visceral desire to explode out of one's penis, but in this regard they can always count on this more libertine man's full support. You are what you eat, and reap what you sow. In short, my dear, it's your sexuality, not mine. But you did say you were in a relationship at the time that you got boned by a big black stud. Why did you do that?

Can I show you how I see it? You are younger than I, and things in our culture were quickly turning sour when I was growing up. They are doubly worse now.

You are more than likely to have parents who divorced when you were young. This taught you that love can die, and that people in whom you want to trust deeply are not nearly as reliable as you had been counting on. Perhaps this lesson was unavoidable, but is it possible that there are lies you taught yourself at the same time, lies to which you tenaciously hold?

You were sent to a government prison called a "school" where you were indoctrinated in how to think and act like everyone else so you'd be less frightening to the "progressives" who care about all the unwashed. The same government that educated you made and continues to make one false promise on top of another. When this government keeps its promises (which is seldom), it normally does so in such a haphazard way as to close off, in your mind, the thought of ever doing any number of activities for yourself, because there's a government program set up for that, don't you know?

You were exposed via television to the rottenness of the culture in which you were raised, which has increasingly

focused on slights and mistakes less common to humanity and society, sensationalizing and romanticizing aberrant human behavior (especially male behavior) completely out of context and perspective. You were made to believe that women can be violent with men and it's funny; not so in the reverse. You were sold a great many products and services through this poisonous instrument, 99% of which you never needed.

You spend your time reading romance novels filled with lurid descriptions of the sex act, and because this literature is female-centered, you were told it isn't pornographic. The men in these novels are always perfectly sculpted with big, huge penises, and *totally* into the heroines, who are also perfectly sculpted. The sexual technique of these white knights is amazingly virtuosic. The orgasms that the heroines have are always complete, and deliver to these women's minds the comfort and solace that real women once found in Jesus, something that orgasms really aren't designed to do. In short, my lovely little woman, you've probably been had. But that's your mind, and I can't read it.

Since you can't read mine either, I'll let you in on a little secret: I've been had, too. You either recognize the lies and start dealing with them as an adult, accept your chosen path as the path that's been chosen, and watch what happens on that path, for better or for worse; or, if you're sick of it, you can turn around, walk back, and start over in a different direction. This is called "self-regulation." So the next time you feel like black cock, perhaps you'll ask yourself, before boarding the plane, what's missing in the relationship you're temporarily leaving (and probably hiding your intentions from). You should also give yourself a gentle reminder not to fall in love with a poor black man who really just wants your money. Enjoy your trip.

You see how much more pleasant it is to talk about prostitution from a woman's perspective? You get to explore the "client's" motives and emotions, rather than endlessly discuss which punishments and government programs will shrink enough dicks. So let's put the Mad Libs and fun-with-pronouns away for a bit, and look at the dirty, disgusting sort of sex payments (the male-centered kind). Another quote from the Independent, just not from the emotionally-laden article about women who "sort of" exploit men:

"Feminist opponents of prostitution see paying for sex as an expression of male aggression."

I can't tell you how many times I have suffered agression at the hands of another man, barking at me to get off his goddamn property while slipping me a fifty. Everything a man does, even paying a volitional actor in a voluntary, brief-but-intense exchange, is aggressive unless a misandric feminist says otherwise.

It's not prostitution; it's "male agression." (Except when a woman does it. Then it's "sex tourism.") It's not whistling; it's "street harassment" (with a hat tip to Denis). It's not delivering a baby; it's "birthrape." It's not regret the morning after; it's "date rape." It's not naïvete; it's a larger, heavier, hairier, muscular, lower-voiced, handsome, attentive, smiling, employed, moneyed, generous, flirtatious, teasing, sexually aroused beast who has some sort of evil, mesmerizing presence. And a fifty.

Just take a look at that picture again. Look at the position that young lady has placed herself in. Look at what she's wearing. Now hear what the picture says to the male reader. Explain how "male aggression," which is so easily aroused at the idea of sex-for-money-and-no-commitment, is supposed to be kept in check when a picture like that is displayed. Is the picture meant to encourage more of this "aggression" so that more men will get in trouble with the law? Is there a possibility that some women (or even a lot) are secretly turned on by thoughts of rape, as long as it doesn't really happen, and that talking about "male aggression" while simultaneously encouraging it gives some of these feminists and misandrists a little, um… "Jesus" moment?

I think it does, or at least it can, for some. Therefore, I don't think it's something that needs to be encouraged. So the next time I read an article in "The Independent" on women paying for sex, I expect to see something a little more hard-hitting, like:

"**Nine jailed after BOY forced into prostitution**

"Nine women have been jailed after a 14-year-old boy was preyed upon and forced into prostitution…"

"MASCULINIST opponents of prostitution see paying for sex as an expression of female aggression…"

"**Sex & the citizens: New prostitution laws explained**

"…The aim is to target women that use prostitutes who have been trafficked or who are being forced into prostitution by madams or drug dealers…" (Excellent. *Never* go to the source when you can blame a woman!)

"**"50,000 Iraqi refugees' forced into prostitution**

"Men and boys, many alarmingly young, who fled the chaos at home are being further betrayed after reaching 'safety' in Syria…"

That is, unless you are willing to let men explore their "lesser" feelings about sex: sex-for-money, sex-for-fun, dating, commitment-free sex, married sex, celibacy, anonymous sex, gay sex, safe sex, safer sex, chastity, abstinence, monogamy, polygamy, bigamy, polyandry, polyamory, orgies, romance, adultery, masturbation, pornography, puppy love, etc. If so, then the hard-hitting stuff (that only hits men) needs to go. If not, then it would be nice if one of you misandrists or feminists would at least admit that, obviously, men and women are not equal, and that therefore we should stop legislating as if they are.

Or we could always just do another Mad Lib:

"An attractive bagpipe sips a cocktail under a fern shade. The sand is dazzlingly smelly, the sea olive drab. A handsome young rock formation approaches her and showers her with oven mitts: she is the most flustered woman he has ever seen, he says. For the first time in six minutes, she truly believes she is goofy."

I'll agreeda that. She's goofy as hell, mon. But da bimbo does have a fifty…

CORRECTION: I apologize to the young woman who solicited a male prostitute who also wrote that she was in a relationship. She did not specify whether she was in the relationship when she had sex in the tropics. I misread the following sentence: "I'm in a relationship at the moment but if I was single again I'd definitely go on that kind of holiday." Her head is on a little tighter than I thought.

Gaining Momentum, The Men's Rights Movement Meets Increasing Opposition

Robert O'Hara · 22 April 2011 · Archived copy · Original

In the past several years the Men's Rights Movement has been gaining a greater presence, not only on the web but in legislatures and courts around the world. Finally, members of the British Parliament are openly criticizing feminists and feminism, calling them out as hate mongers. Groups such as Fathers and Families, The National Coalition for Men and S.A.V.E. are gaining ground on Capitol Hill and legislatures across the U.S., gaining traction and claiming victories in the areas of family law reform, domestic violence law reform and other issues concerning what has now become broadly identified as the war on fathers, men and boys in our society.

Additionally, sites like Antimisandry and other online forums that invite people to discuss, openly, issues that affect men are seeing increasing membership. A Voice for Men, The Spearhead and similar sites are all experiencing increased traffic and readership.

Despite what we may hear from our detractors from outside of the MRM, *and our more pessimistic members within*, we are gaining ground in a tangible and conspicuous way.

Perhaps the most concrete proof of this is the recent emergence of the Good Men Project, or what is more colloquially (and appropriately) known by MRAs as "The Good Mangina Project." Their purpose is the "daunting task of introducing, unlocking and dismantling the so-called Men's Rights Movement" as stated by Ms. Magazine, the same people that gave us the hateful idea that one in four women will be raped in their lifetime. Funny how a group of people describing us as a "so called" movement would describe our dismantlement as "daunting."

And they are not the only ones getting in on the game.

Huffington Post Columnist Tom Matlack wrote an article titled "Why We Don't Need a 'Men's Movement' to Be Good Men" in which he writes:

"In many ways, the Good Men Project was born not out of the men's movement, or the Men's Rights movement, masculism, anti-misandry or MGTOW (men going their own way), but out of the brutal facts of our own lives as fathers, husbands and guys trying to make a living. In fact, I had never even heard of any of these philosophies until I started writing about my own life and publishing the stories of other men. In the process, I somehow got myself in the middle of a political issue that to me completely misses the fundamental challenge for men in 2011. There are plenty of ways the law (particularly family law) and popular culture, as represented by the media, have limited men. But we have no one to blame but ourselves. We made the laws. We control the media. We have, in the end, suffered too long in silence. Too many of us have knuckled under and become absentee fathers.

Mothers have more rights than fathers, more women are going to college and Oprah rules the gender discourse. So what? Do we allow ourselves to be emasculated by feminism, by divorce law, by women, who, God forbid, want to break the glass ceiling once and for all? Or do we embrace their successes while developing our own powerful voice for good in the world, most particularly when it comes to be being fathers and husbands? To me, having guys beat drums or set up some grand zero-sum gender war ignores the opportunity — an opportunity that's right in front of our faces — that we might figure out a way to get out of the cave of our own suffering."

Tom Matlack is trying to convince his already convinced readers that the Good Men Project didn't come from the Men's Rights Movement. When *Ms. Magazine* itself stated that they had the task of dismantling it?

These guys need to compare notes.

By blaming men for the problems that feminism has caused; accusing people who champion shared parenting laws, parity in reproductive rights, a return to due process and the presumption of innocence of setting up a "zero sum gender war," they conclude we can "get out of the cave of our own suffering."

Please.

It doesn't stop there. Scott Adams, creator of Dilbert and author of an interesting political blog posted recently about the Men's Rights Movement in which he commented:

"*Now I would like to speak directly to my male readers who feel unjustly treated by the widespread suppression of men's rights:*

Get over it, you bunch of pussies."

Now that doesn't sound like a very good MRA to me. He went on to state:

"*The reality is that women are treated differently by society for exactly the same reason that children and the mentally handicapped are treated differently. It's just easier this way for everyone. You don't argue with a four-year old about why he shouldn't eat candy for dinner. You don't punch a mentally handicapped guy even if he punches you first. And you don't argue when a women tells you she's only making 80 cents to your dollar. It's the path of least resistance. You save your energy for more important battles.*

How many times do we men suppress our natural instincts for sex and aggression just to get something better in the long run? It's called a strategy. Sometimes you sacrifice a pawn to nail the queen. If you're still crying about your pawn when you're having your way with the queen, there's something wrong with you and it isn't men's rights. "

Now that *definitely* does not sound like an MRA. The whole movement is geared towards treating women as the adults they are and not children, right? Yet amazingly, simply because he compared women to children and mentally handicapped people, he was called an MRA by feminists around the blogosphere. In fact, because of this comparison to children and mentally challenged people he deleted his post and put this in it's place: "I deleted today's post. My regular readers have the capacity to deal with this sort of topic but it gained a bit too much attention from outside my normal reading circle. Knowledge is a dangerous thing."

Actually, Mr. Adams, with all due respect as a Dilbert fan, sticking your nose into gender politics is a dangerous thing when you don't know what you are talking about.

One of the many publications that featured the idea that Scott Adams was an MRA and that it may be proof that the MRA is growing was none other then our lovely friends over at Slate, who employed reporter, Peter Finocchiaro, to cover the Scott Adams fiasco. Finocchiaro wrote an article titled "Is the men's rights movement growing?" featuring an interview with Michael Kimmel, a self proclaimed expert on the Men's Rights Movement. Kimmel, a sociologist at Stony Brook University and author of such books as "Against the Tide: Pro-Feminist Men in the United States , 1776-1990" and "Manhood in America : A Cultural History" (oh joy!) seems to have a misguided view of the men's rights movement if not a completely misinformed one. He goes on to state in the interview:

"*Fathering is not just an existential state of being. It's things people do. When you do it — when you're a really good father — you'll retain connection with your children.*

Here's an interesting factoid for you: After divorce, virtually no mothers who do not retain custody — none of them actually lose contact with their children. But about half of all non-custodial fathers lose contact with their children. It's not because the mothers are keeping them away, but because they just drift off. Mothers don't do that. I'd love to hear a zero number for fathers who don't drift off, not because they're prevented, but because they just don't. "

Ah yes , Dr. Kimmel, and what is motherhood? An existential state of being or something that you have to prove yourself to be in our society? I have a feeling society treats it as the former. And we are to believe that fathers loose contact with their children simply because they don't care? Did you ever consider that non custodial fathers must pay child support or go to jail so they have to go to more fertile job markets in order to avoid imprisonment, often separating them from their children? Did you ever consider that mothers can relocate to far away places with the children and there is nothing the father can do about it as the visitation rights of fathers are rarely enforced? Did you ever consider that there are actually vindictive, personality disordered mothers out there that alienate their

children from their fathers?

Oh that's right, parental alienation doesn't exist. I forgot. Sorry, Dr. Kimmel, you're the expert after all.

When asked whether or not he thought the men's rights movement was gaining ground he said "*No, I don't, first of all because I don't see women in any way buying this stuff. You know, women aren't suddenly going to say, 'Oh, you're right!'*." When I read this I had a vision of Dr. Kimmel,tied up naked in a prone position with a gag ball in his mouth, being whipped in turn on his behind by Erin Pizzy, Uma Challa, Sue Price and Christina Hoff Summers with a riding crop and all the while Kimmel enjoying it tremendously. I could ad to this cavalcade the army of young women aged 19 to 27 joining the MRM in droves because feminism has destroyed marriage as an institution making it untenable for men to marry; but things would get a little too tawdry.

You will notice that whenever the Men's Rights Movement is mentioned in any of these news outlets there is never any consultation or interview with a real MRA such as Glenn Sacks, Paul Elam, Harry Crouch, Stephen Baskerville or any of the women mentioned above.

Why?

The truth for both MRA's and the editors of the publications cited above is obvious. If you get just one well spoken MRA in front of a camera or a microphone with an objective reporter reporting for a major news outlet people will hear the real message of the MRM.

You would hear that mothers and fathers should have equal rights to their children and those rights should be enforced; that there is a war that has been raging in our education system for the past thirty years against men and boys; that the criminal justice system is biased in favor of women and not holding them to proper accountability; that it results in murderers, child molesters and false accusers going free; that rape shield laws, mandatory arrest laws and predominant aggressor laws that deny men accused of sexual assault and domestic violence their constitutional rights be repealed so individuals accused have the same protections as those accused of any other crime, thus keeping innocent men out of jail and leaving their lives and families intact; that no fault divorce and alimony be abolished and many other issues for which there is not enough space here to mention.

And you would hear all the objective research that backs all this up.

For a great many people in our society these ideas are very dangerous. Think about all of the academics who make their living off of misandry and research for women's issues in our schools as well as the administrators who rake in millions for women only programs. Think about the mainstream media who's advertisement revenue is heavily dependent on women feeling superior to men in every way. Think about the many thousands of petty bureaucrats, lawyers and judges who make their living exclusively off of family disillusion. Think of what is collectively known as the Sexual Grievance Industry, which demonizes all men and male sexuality for profit. Think of the millions of young women who are just a hairs breath away from realizing, as so many have already, that this blind faith in feminism has screwed them royally and that it needs to be countered.

The entire purpose of the Good Men Project and the commentaries concerning the Men's Rights Movement is to deflect attention away from the MRM and direct it towards our detractors and the decoy that is the Good Men Project. The idea is to sabotage our momentum by calling in so called "experts" who deliberately distort our cause and redirect attention to those who say they speak for men but are, in fact, impostors.

Anyone familiar with military history will note that the use of deflections and decoys are often an act of desperation or a fatal error such as the propaganda of Tokyo Rose and the French Defeat in Indo China when they chose to create a massive decoy base in the remote village of Dien Bien Phu with the intention of drawing the enemy out for a more conventional battle and got their asses handed to them. Could this be one such instance between two social movements? Not an inaccurate analogy I would think considering what has been going on.

So what are we going to do about it?

The same thing we have been doing! Lobbying, writing and speaking out. We must also identify and point out the

actions or our opponents for what they are-a rouse. What we have been doing thus far is working and our growing numbers prove it.

The fear on the faces of our enemies proves it as well.

Palin Endorses Female Violence

Carey Roberts · 22 April 2011 · Archived copy · Original

[box type="note" icon="none"]Christopher Halloran / Shutterstock.com[/box]

Across America, teenage girls increasingly are resorting to physical assaults, dating violence, bullying, and sexual violence inflicted upon their fellow classmates.

On April 9, April Kuchta of Valparaiso, Ind. reportedly lured a 17-year-old boy with special needs into her house. The boy was led at knifepoint to the kitchen where he was handcuffed behind his back. Kuchta then sexually assaulted the youth and forced him to make humiliating statements while recording the incident on her cell phone.

The boy allegedly was left in handcuffs for two hours covered with a blanket. Kuchta invited others to her house to witness the confinement.

Then an unknown male reportedly freed the boy. He was recaptured at knifepoint and placed back in handcuffs, only to be freed again and bitten on the arm by Kuchta during a struggle for the knife.

Earlier this week the female was charged as an adult on counts of criminal confinement, intimidation, and sexual battery.

April Kuchta is 16 years old.

A mere five days after the shocking assault, former Alaska governor Sarah Palin journeyed to Madison, Wisc. to deliver the keynote speech at a Tea Party rally. Exhorting Republican leaders to push for hefty budget cuts, the charismatic speaker exclaimed the University of Wisconsin women's hockey team should tell "GOP leaders they need to learn how to ***fight like a girl!***"

When I talk with local high school teachers, they tell me the last thing students need is an exhortation to violence. Schoolyard bouts of fisticuffs are becoming more widespread among girls, teachers say.

These observations are supported by a 2010 Department of Justice report, Delinquency Cases in Juvenile Court, which documents a *doubling* of female juvenile offenders since 1985. Looking specifically at assaults and other offenses against persons, the female scofflaw rate soared by a sizzling 233%.

Dating violence is another area that cries out for attention.

The U.S. Centers for Disease Control sponsors a national survey of high school students to find out whether they have engaged in dating violence. In 2003, the results were even-steven – girls were just as likely as boys to have "hit, slapped, or physically hurt on purpose" their dating partner.

When the survey was repeated four years later, physical aggression by boys remained the same. But physical aggression by girls surged ahead, making girls 25% more likely than boys to be the instigators: http://www.cdc.gov/mmwr/preview/mmwrhtml/ss5704a1.htm#tab11

Then there's the problem of bullying, which has become so widespread among girls that the federal government now has a website devoted to the problem. The website reprises common tactics of female bullies, such as hair pulling, biting, pinching, or giving someone the "silent treatment."

The website also states the obvious: *"Also, girls sometimes bully boys. Girls may call a boy 'gay' or hit a boy because they know he can't hit them back:"* http://www.girlshealth.gov/bullying/

Even in the area of sexual assault, girls have now caught up with members of the opposite sex. According to an article published last year by Bruce Taylor in the *Journal of Experimental Criminology*, the prevalence of sexual violence perpetration (defined as "pushing, grabbing, shoving, or kicking in the private parts") among 6th and 7th graders in the greater Cleveland, Ohio area is higher among girls than boys.

Alas! Despite these worrisome trends, our society often makes light of female aggression, portraying it as proof of long-awaited female empowerment, and turning it into an *atta-girl* applause line at a political rally.

Left unchecked, the problem of female lawlessness invariably escalates. Consider the tale of Crystal Mangum of Durham, North Carolina, exotic dancer and drug abuser.

In 2006 Mangum accused three Duke University lacrosse players of sexual assault. Later declaring the players innocent, AG Roy Cooper announced the false-accuser would not be charged with perjury, offering the rather limp explanation that police thought “she may actually believe the many different stories that she has been telling.”

Three years later, following a run-in with her then-boyfriend, police arrested Mangum on charges of attempted murder, first-degree arson, assault and battery, damage to property, and resisting an officer. Mangum was later sentenced to a wrist-slap punishment of 88 days behind bars.

On April 3, 2011 Reginald Daye, 46, fell into an argument with his girlfriend over rent money. The man was repeatedly stabbed him in the chest with a kitchen knife. Reggie Daye died 10 days later.

This past Monday, Crystal Mangum was indicted on charges of first-degree murder in the death of Reginald Daye.

Dear Conscious Men

John Hembling (JtO) · 22 April 2011 · Archived copy · Original

You are no longer men. I don't mean that in the sense that you lack the bulging muscles and caveman qualities so often claimed as cartoonishly masculine by feminists, simply that you are – to all outward appearances – lacking the will, the volition and the cognitive function to be be seriously considered sentient adult human beings.

You are a collection of limp, broken zombies. You are everything feminists have demanded men become, taken to a logical conclusion, and the result is pathetic, unappealing and unintentionally comic. Whether your weak, pathetic self abasement is sincere or affected in pursuit of feminist praise, we – the unreconstructed neanderthals of the world; thank you. Your purpose may be that of a shipwreck, which serves to warn other vessels of dangerous rocks.

As a man, I should clarify that although I find your limp lap-dog version of consciousness repulsive, you are also repellent to women. Radical feminist propaganda to the contrary, women do not tingle for inert, self-abasing mendicants of the kind you appear to be. No matter how motivated to seek approval was your grotesque self loathing and flagellation.

Your deference to feminine emotion – held by you in esteem higher than reason – signals your abdication of adulthood, enlightenment, and sentience. By your craven, crawling, apology for the masculinity of men who came before you, be assured you speak only for yourselves – assuming a hand doesn't occupy your back chute like that of a puppeteer, and the words dribbling from your slack jaw aren't those of your keepers. Your fawning reverence and elevation of mere biological sex to an object of worship degrades not only yourself, but the female human beings you grovel for.

Women, contrary to your mewling and self-serving fawning are, like men, simply humans, and can have no dignity when falsely deified and elevated as if creatures of mythical ether.

You degrade them by your worship, as you degrade yourselves.

In your self abasement, you seek to self-excise all visible trace of masculinity, and you have, along with any worth you might have deserved.

What use are you besides a long, droopy lap dog?

I see clearly, what some might not – and that isn't your prostrate form, your weakness, or your limber back. That much is obvious the the sightless masses of the general population. What I see clearly is your opportunism, your false piety, and the ethic of a carrion eater. Your false reverence has nothing whatsoever to do with respect for women, it's and everything to do with posturing for approval. Look at me, I'm a "good" man, not like those other "bad" men. Your simpering sycophancy stinks of benefit seeking.

The women you mewl after have more to fear from you than the most direct pugilist. And you too have much to fear – because you are lacking any ethic except opportunity, and it is plainly visible – painting a well deserved target directly on your yellow backs.

Musing on Power: A Layman Looks Into Muddy Waters, Dirty Diapers and An Evil Patriarchy

J Galt · 23 April 2011 · Archived copy · Original

There is a joke among aboriginals that suggests the only reason man went to the moon is because they heard we had land up there.

We can know that symbolically the moon is an archetype of the feminine, a light in the darkness. There is a ritual referred to as bringing down the moon that is engaged by men who seek vision. Once the moon rests on soil, the little people enter the sweat lodge like children to whisper insight and unify our distractions to give us direction, purpose and understanding.

Power is a big word that is seen by many in strange ways. I try not to over complicate or politicize it too much. I find that it distorts its meaning and applicability in my life. I'm not a nation, a movement or a concept. I'm an individual; just a guy.

Power is often viewed as an aesthetic occurrence after the fact as being good or bad. It forms in a variety of sizes and distortions that become hard to distinguish in different scales and forms. The dictionary definition of power offered the following descriptions: 1) ability to do, act, or produce. 2) a person or thing having great influence, force, or authority. 3) the ability to control others; authority; sway; influence.

By similarity people collect, share belief and form structural attachment. A predictable by-product of collaborating is the power to influence. Some individuals become devotees of the group message and initiate a binding doctrine of principle, for the purpose of gathering and focusing influence. Once a common doctrine is formed membership can occur by indoctrination and coercion. The devout believe and function as indoctrinators. Followers are offered a simpler set of beliefs called doctrine and become empowered by their ability to influence. It is by membership that the devout develop or harvest power. So I have come to believe that power in a larger form expresses influence.

This to me is the essence of special interest groups that include feminism. They evolve to a stage where they fabricate their own reality, history and dogma. By paying attention to comment threads on a variety of sites, you can determine the difference between devotees and members. Members are the soft underbelly of the group's power to influence. Without members influence dies. Members usually only possess the abbreviated version of the group dogma and will resort to common tactics of deflection and role play for legitimacy. You may recognize that their efforts are to convince themselves more than to convince you.

Typically these are the sorts of people that will enjoy the benefits of influence the group has acquired, but possess no substantive thought or outlook beyond their own privilege. They are corrupt. They are the "membership women."

It may be best not to argue facts but to simply argue their grip on reality, by uncovering the contradictions of their thinking. Devotees are a little trickier, since their dogma and bullshit seems never ending. Engaging these types is giving them a soapbox on which to stand. You're helping them to recruit members. *Don't*, you're empowering them. Even going back after a couple of days to refute their position will neutralize their presentation and is better than giving them a soapbox.

My interest primarily is in the notion of patriarchal power and how it could be oppressive; particularly in consideration of how it would oppress men to the same degree as it is declared to oppress women. I consider it from different positions to try to understand its nature. The declaration of the oppression of women by a patriarchy is for most, difficult to understand. It is an aesthetic idea that is not consistent from one environment to another. So I looked at how the claim of oppression is answered to get a sense of a context.

We have all seen the implementation of programs and policies designed to remove what is described as barriers to women. Affirmative action, title IX, primary aggressor policies, zero tolerance policies, even rape shield laws are

designed to remove barriers for women. It occurred to me that there is also something removed by these policies that affect men specifically: **competition**. These policies seem to be designed to remove competition. Removing competition is somehow perceived to be the key to removing barriers and limiting oppression. I can only conclude that competition is quite possibly the core feature or engine of a patriarchal power.

These days power and empowerment are huge issues institutionally, legally and personally. Let's not forget the evil patriarchy. I'm curious how it develops and how we legitimize our understanding of it. I see the expression of power in a spectrum defined by repetition and effectiveness. The first expression of power I think occurs in infancy. Infant's lack the ability to do, but they can act and influence with a cry for food or to settle discomfort. Even an infant has power to influence feeding and attention.

In a way that is uncomfortable to think about, an infant must compete to survive discomfort. Silence will not define hunger or a diaper that needs changing or attention required to enhance development. An infant can be made to compete by simply withholding attention. Prolonging an interval of discomfort may cause an infant to cry out louder and more aggressively causing an insecure attachment. Whereas providing constant and consistent attention creates more opportunities to interact, influence and negotiate a secure attachment.

Two terms used in "attachment theory" is "securely attached infants" and "anxiously attached infants". This may be where and when we begin defining common gender traits in our children.

Attachment theory is a worthwhile read since it is an area of early psychology with the largest body of empirical study and reference. It also offers an interesting insight into personal and partner behaviors, since early attachment influences later adult relationships. There are four main categories and additional subcategories with descriptions of behaviors that may better represent the partner you thought you knew.

What struck me regarding this information was the ability to instill gender behaviors with simple and subtle nurturing by the primary care giver. This to me seems to be a profound insight to the nature and nurture argument representing the very core of nurturing attachment. Women themselves may be the first to instill in a child what they refer to as patriarchal power. The subtle response of nurturing in the first year of life, can establish competitiveness in an individual along with very dark expressions of socialization that contribute to violence in general.

Consider the effect of withholding nurturing care from a child consider the effect of reducing it to a minimum. Or consider a reduction to a perfunctory expression of love, not unlike one who is stalking their own benefits and comfort. Would it be any wonder that a child experiencing this may act out to please or simply gain the attention of a parent or nurturing caregiver? Or that a man would engage this pathos in a never ending spiral of adult animation. Could we say that this also may be the source of chivalry in men, the need for acceptance and love that was likely withheld in the formative year of infancy? A psychological burden carried for the duration of life that constitutes a desire to belong and to be loved.

This no doubt is where and when male shame is installed, a control mechanism that does not define original sin but provides the sense of its existence and foreboding. Marshall Mathers figured this out and decried the abuse in his popular rap song "Cleaning Out My Closet," which for those listening closely will hear the words "I'm sorry Mama, I never meant to hurt you". Those are the words that hold his sin, his shame and his repentance for the abuse he received or the absence of loving acceptance. Can we guess that these are the words of a man who experienced an anxious attachment as an infant?

Having been required to cry louder and longer during infancy to compete for attention, then being directed not to cry may introduce an early emotional contradiction. Male children are more often disciplined by segregation that we call a "time out."

Paradoxical stimulation may be the defining difference between healthy competition and pathologically aggressive competition. The fact is, boys do cry as do girls, a crying boy represents an unacceptable display of vulnerability, hardly worthy of competition. It may be less about the plastic guns and more about the plastic touch.

It's a process that every male individual is indoctrinated into from the moment we determine their genitalia, it seems to be primal, instinctive and intuitive – but instinctive to whom? It may be self-serving, even hypergamous for a mother to drive her male child to competitiveness. Would she reduce or withhold nurturing to instill a competitive desire for acceptance. Can a mother instill a desire that would subdue a boy to her and later drive him towards coupling with a mate? Would his desire pit him as one man against all others, a desire to be accepted and loved?

Childhood is where we learn the practical application of competition, to do it, how to do it, when to do it and why to do it. When we compete or choose to compete, we compete alone. The basis of competition the "how too" is usually offered in two flavors good and evil, supporting a dichotomy of measurable effectiveness, and the introduction of the invisible moral umpire, God. This is accompanied by fair and unfair, right and wrong and measurable context. You will be judged.

Negotiating, which is not done alone however, creates a visible moral umpire. Inherent in the exchange, judgments applied to a negotiation become shared, each party becomes equally innocent or equally guilty, but they remain equal by participation. There is no God required, innocence occurs by participation. Women for the most part are Godless and suffer no independent judgments. Hence the social equation, (Competing)Man)=Bad (Negotiating)Woman)=Good.

Patriarchy comes from where?

Hmmmmm……

Are These Zombies Contagious?

John Hembling (JtO) · 25 April 2011 · Archived copy · Original

The position of advocate for men's rights is one element in my view of the world, but not the only element. I'm also an individualist, a libertarian, and an empiricist. I lack any belief in gods, ghosts, or supernatural spooks, and I have previously argued over religion with literalist and fundamentalist believers in the Abrahamic god. These arguments I have since abandoned, as the conversations all had a circular quality. With respect to the possibly religious sensibility of this article's readers, in some god-believers, adherence to a literal view of religion encompasses a will to sacrifice reason, reality, logic, observable fact and humane ethic. Some humans are made into zombies by their religion or by ideology.

Zombies are understood by most people to be an element of popular fiction, however, they do exist in reality. The BBC nature documentary "Earth" narrated by David Attenbourough describes a fungus which infects ants, altering their behavior to climb to a high branch, then clamp themselves in place before dying. The fungus then grows a fruiting body from the ant's corpse – broadcasting spores to infect other unfortunate ants.

A living creature, modified in it's behavior to self-destructive service of reproductive agenda of the infecting agent. In the ant's case that agent is biological, a parasitic fungus. Anyone arguing that this is not an example of zombification in the real world will be merely splitting hairs over definitions. In nature, parasites modifying their host's behavior to the destruction of the host has hundreds of examples, in the insect world as well as higher animals, including humans.

A collection of examples, easily found by anyone with a web browser have been omitted for brevity.

That zombies exist in the real world should not be a matter of dispute to anyone aware of host behavior modification by parasites. This becomes contentious when change in cognition or behavior is caused by some method other than purely biological. In my prior discussions on a topic abandoned as futile – attempting to defend a secular humanist ethic to followers of a literalist flavor of Christianity – I regularly found an obstinate refusal to regard the simplest and easiest observable reality. This can be simply and honestly called ideologically induced irrationality, and it is common.

For most MRAs this phenomenon will be familiar from attempts at rational debate with adherents to the religion calling itself feminism. That violent and hateful doctrine has in its modern form become a religion – and its followers as divorced from observable reality as the vocal advocates of a 6000 year old Earth. If you happen to adhere to that particular view of geologic time and my comment offends, get over it. Only an imbecile believes in 2011 that the universe is the same age as bristle-cone pines in eastern California.

An ideology is as effective in redirecting the behavior and cognition of its host as a parasite re-purposing an ant into a broadcast broadcast platform for the parasite's spores. An agent which modifies it's host to self sacrifice for the benefit of the infecting agent differs only in detail between biological infection and ideological infection. Zombies of an ideological zombification have been a recent topic of discussion within the MRM. I don't call the shambling corpses of the conscious men project zombies simply to offer insult. These are humans who have internalized feminism's droning, shaming narrative of hatred. Fear of rebuke from a generation of child-women and a bizarre lack of volition have turned these former men into the embodiment of what feminists have demanded men become. The conscious men are not satirists, they are the real thing, these are zombies, and they eat brains.

Unfortunately, dispatch of the infected by the preferred method depicted in popular entertainment wont be possible until and unless these zombies begin actually marauding and tearing up the furniture. The present population of infected pose little danger in spilling tea or intestines on the upholstery, but are most dangerous as carriers. The problem now facing men who oppose their own criminalization by an unstated acclimation of public virtue is how to oppose a passive zombie horde.

The answer to this came to me in the unprompted response from a female friend as I showed her the Dear Woman

video.

Thirty-three seconds into the video, she informed me:

“I’m already feeling nauseous.”

After one minute forty seconds, she said : “I want to punch every single one of these guys in the face.”

This is the un-coached and visceral reaction from a twenty-five year old heterosexual woman I’m pleased to call my friend. The most crushing argument against this brand of emasculated zombie feminism is itself, in the real repulsion these creatures elicit from sane men and women.

As an unreconstructed caveman, to combat the ideological poison producing the flaccid examples of male feminism taken to it’s logical limit – I’m pleased to discover that my natural vigor, and continued cheerful belligerence is all the argument necessary. I’ll also thank my friend for her cheerful belligerence. By comparison to the masculine atavism of my own ethic along with various knuckle-draggers arguing for men’s rights, the realized outcome of feminized men is proving itself a social and evolutionary cul-de-sac. These zombies are a self-solving problem.

I can only hope their gyrations continue long enough for further use as object lesson before they distance themselves from further demonstration.

Activism

* · 25 April 2011 · Archived copy · Original

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A Red Pill Message to a Blue Pill World

Tom Givens · 27 April 2011 · Archived copy · Original

I don't expect you to understand all of what I do, and what I stand for, all in one sitting. There's too much to think about, and too many departures from what you've been taught all your life, for things to be that easy. As with nearly everything in life, there's much more to things than it seems on the surface. At this point, all I ask of you is that you keep an open mind, and try to understand things from my perspective.

I am what is called an MRA (Men's Rights Activist). You may have heard a few things about us already, and again, I ask that you hear me out before passing judgment. A lot of people think of us as basically the mirror image of Feminism, only for men. Some people like to say that we are simply a group bent on bringing back the 1950's. Others, that we hate women, and want to oppress them.

Of course, all of these are at best simplistic descriptions, if not outright lies.

Essentially an MRA is someone that is concerned with the state of men due to various laws and social customs. MRAs are trying to change some of those things because we see a lot of pain and injustice. We want a better future, and a saner society, for ourselves and our children.

That's not going to happen if we don't take a much more honest look at things.

For example, did you know that suicide is the second leading cause of death for young men? Teenage boys are 5 times more likely to kill themselves than teenage girls. You might be tempted to put this down to just being male, but in the 1940's, men and women were roughly equal in terms of suicides. The rate for men increased sharply in the early 1970's, and has increased steadily since then.

Then there is Education, where boys graduate much less often than girls. Only 40% of University students are male right now. And like suicide, the numbers are worsening as time goes by. Given the need for a degree to secure a good income, things aren't looking good for a large majority of men.

This brings us to employment, where men have a higher unemployment rate than women. And in the younger age groups, women without children make more than young men. Again, this trend is increasing with time, so in a few years men will on average make substantially less than women.

This topic gets discussed every once in a while… crying over the lack of 'good providers' for women. People are marrying later, in fewer numbers. And women-as-higher-earner couples split up far more often.

This leads us to divorce, which isn't really all that bad if you're female since women get primary residence 4 out of 5 times and benefit from continued financial support from the ex. So in a way, it's like he's still there. Generally, her life won't change much. She'll keep the house, the kids, and the paycheck.

The suicide rate for men after Divorce is 9 times that of women. It's pretty easy to see why. The more difficult thing to see is that in this age of targeted support for 'disadvantaged groups' or those most in need, men as a group are yet to be supported for anything. The "male demographic essentially does not exist. And because 'men' are killing themselves more than the 'designated victim group' known as "women," nothing gets done.

Moreover, no one cares if it does.

Like Education, and Employment, and Family Law, 'men' as a demographic can't specifically be helped, because 'men' are the designated scapegoat for nearly every social program and custom we currently hold dear in our society. Men, and boys, have been dehumanized to allow ruthless exploitation without guilt. How then, can we care about them as a group?

The answer: we don't.

At least *the elite* don't. And they hold the reins of power. They have the support of the masses too, right now. It's

called *tyranny of the majority*, and it's exactly what things like Constitutions were invented to prevent. Our society has gotten around this by applying a thing called 'doublespeak', coined by George Orwell in his novel 1984, and known today as political correctness – and Voila!, the Constitution becomes "A Living Document," thereby allowing much tampering with.

In 1984, people were disappeared for having dangerous thoughts, and the 'thought police' did brisk business in the darkest hours of the night. In real life, people just get their careers destroyed, or get sent to jail for life on a false rape accusation. It happens with frightening regularity, but this isn't the place for facts and figures. I'm just making some assertions here, inviting you to look into this, and see if I'm full of it, and quietly betting that if you're honest you'll be awfully shocked at what you find.

So, with all this shocking injustice so rampant in our society, how come no one has said or done anything about it? If this is all such a big deal, why the deafening silence and hordes of people leaping into inaction?

Well, that's where you start to get into what I say is the 'masculist' aspect of the Men's Movement. I apologize for throwing in some more terms, but I'm going to do it a few more times.

Basically, the Men's Movement (hereafter MM) is a grouping of several trains of thought. MRAs concern themselves primarily with legal/political issues facing men. Masculists are the other half of the coin feminism is on, in that they study the social forces boys and men face.

Masculists contend our society has been conditioned to view 'men' as 'the enemy'. Everything from Domestic Violence awareness campaigns to Anti-Poverty activism has a distinctly female face. Anti-rape activists have been painting all men as rapists, and teaching women and girls to fear and hate men, for decades. Canada has known DV is equally perpetrated by men and women since the 1970's, but has yet to produce a campaign that says as much. Even Advertising has a distinctly anti-male flavor. Probably because mainstream media like the TV networks have largely given up on men, and tailor nearly all of their shows to a female audience.

Added all together, men have been on the receiving end of what amounts to a massive propaganda hate campaign for the better part of half a century, building upon (and distorting) the natural male inclination to protect the female. Up against that, I think it's amazing we aren't in much worse shape than we are.

That said, if we don't smarten the fuck up real fast, we're in for a world of hurt.

The question still hangs over the whole thing though. How the Hell did we allow things to get this bad? How did it become so acceptable to treat men and boys like disposable robots that exist only to please women, and produce and pay taxes? Who said men have no humanity?

Feminists, that's who.

At the core of all feminism is this insane assertion that women were disadvantaged in the past, oppressed even, by all men everywhere – and on purpose. The idea is that if only women were given free reign they would have matched the great accomplishments of the men of History; that The Patriarchy held women down; that all women are victims; that all men are oppressors, indeed that men derived sexual pleasure from hurting women.

This mode of thinking pervades every single form of feminism, and this mode of thinking is nothing less than the codification of misandry. It is the Official Version, and all the reason one needs to commence with injustices. The only difference between flavors of feminism is the degree to which they hate, and blame, men.

Moreover, the greatest obstacle in the way of needed change is feminist ideology, followed closely by its Siamese Twin – Chivalry. Both modes of thinking require the believer to see themselves as superior to the man in question. Feminists are, at heart, nearly all female supremacists – especially given the reputation of feminism. Chivalrists hope the women they 'protect' notice how well they can provide, and how they can beat down their competition.

Basically, female feminists tend to view themselves as victims deserving of special rights based strictly on their sex (as reparations for someone else's 'suffering'), and Chivalrists view themselves as "real" or "good" men, and thus

better mating choices.

Speaking of mating, there's another subgroup in the Manosphere (see there I go dropping more terms – basically the Manosphere can be referred to as 'male social consciousness' as expressed online) known as PUAs (or Pick Up Artists) that center their social analysis around the dating and mating Game.

Remember that wage gap I referred to earlier? I'm sure more than a few of you indignantly thought "I've dated men that make less than me before. Hell, some of my best boyfriends were broke." And I don't doubt for a second that this is true.

Those were the guys that had what is referred to in PUA circles as 'Game'. And all that means, is the guy understands women, what turns them on, and makes them keep wanting more. And as every woman reading this knows, what women say they want, and what they really want, are frequently miles apart.

PUAs teach men what fathers used to teach their sons in many respects, providing men with the tools they need to navigate todays dating world at least somewhat successfully.

The problem is, it's far too easy to lose your job, or even freedom, if the wrong woman crosses your path. Crystal Gayle Magnum accused some Duke University students a while back, and it made the news for over a year. But it happens all the time to men and boys with less money, or notoriety. Only those guys end up being quietly thrown into jail. Often for life.

And no one cares, since all men are really rapists at heart as far as the public is concerned. The legal system is so anti-male that it is now legal precedent that hiring a hitman to kill your husband, or killing him even when other options are available, is defensible with a claim of DV.

The dead guy doesn't get a chance to defend himself, and the killer walks.

And the Chivalrists (otherwise known as White Knights) openly congratulate themselves for making the world safe for female murderers.

This has caused a lot of men to throw up their hands in disgust, vowing to withdraw as far from society as possible. They call themselves Men Going Their Own Way (MGTOW), and another way to describe their ethos is they have 'gone John Galt'. They limit their interactions with women to only that which is necessary, refusing to socialize with or befriend women in some cases, simply never putting themselves in a position where they need to trust a woman, or be vulnerable to one.

At the heart of this movement is the desire to limit the risks of interaction as much as possible. While each individual woman encountered might not be the falsely accusin' kind, she *might* be…and who wants to take that kind of chance?

Many of these men have taken a long hard look at women, sex, relationships, and the whole expected progression (date, marry, have children, retire, die) and found it to be of *far* higher cost than it's worth. They have said 'no thanks,' and taken up video gaming.

Frankly, when it's so bad that men will ignore women out of self-preservation, you've got impending disaster on your hands.

As to why we do nothing about it? Well, all I can say is this wouldn't be the first time the cultural elite said 'let them eat cake'.

But *why* would the elite want this? Who came up with the idea for all this stuff, and what was their goal? Was this all accidental?

Well, no actually. There's this thing called Eugenics, which is a philosophy following the Darwinian principle of 'survival of the fittest'. Actually, Darwin was a Eugenicist himself…which really isn't all that surprising. So was Adolf Hitler, and Margaret Sanger, the founder of Planned Parenthood and feminist icon. Eugenic thinking runs

throughout feminist dogma.

This should give you a hint as to why those with the power see no problem at all with running the average guy through the wringer. He only exists to give the elite pawns with which to to generate more power.

But what about Feminism? How did feminism become the vehicle for this destructive principle, and was it always so? The answer is yes, it was always so, since female supremacy and social 'deconstruction' is at the very heart of feminism. In point of fact, Feminist writers openly stated their plan to 'deconstruct' (Orwellian doublespeak for 'destroy') society in the 60's and 70's. They also openly advocated for Gendercide (some feminist musicians still do), the internment of men for purposes of slavery and breeding, and other means of 'smashing the Patriarchy' and installing women in the seats of power.

Think I'm exaggerating? Go back a bit and read the bits about the issues facing men and boys again.

Feminism has succeeded in breaking the institution of marriage, and atomizing the nuclear family, the very basis for society. The Marriage rates in much of what we call the Political West are currently setting records for the lowest in history. And even then, about half of them will end in Divorce.

With marriage and nuclear families becoming so rare (nearly half of all US children are born into single mother households, and in the UK they banned Father's Day from schools because so many kids hadn't ever seen one), Big Daddy Government is playing an increasingly important role in family life. And the birth rate is FAR below replacement levels…a Eugenicist's wet dream.

And the more power Government has, the more power the cultural elite has. It's really a no brainer; discord sown via feminism increases need for government, which is more than happy to oblige, for a pound of flesh. As a bonus, the economic chaos caused by such an unstable society allows real earnings to free fall, again, only for those not in the elite, who do as well as ever.

It's a lot to digest, I know. But look into it before you shout crackpot, you'll see these issues are real.

And the only thing standing up to all this right now, is a bunch of broke guys with an internet connection.

So can you do me a favor?

Wish us luck?

Your Money is Debt

John Hembling (JtO) · 27 April 2011 · Archived copy · Original

The word “civics” refers to the education of individuals of the obligations and rights the citizens of civil society, within the laws and traditions of their nation-state. Related education in history, religion and media literacy is often included. In the United States, this is the overt argument for public education, to ensure the US constitution is upheld by the citizens of the United States, privately, and in public life.

Why is monetary theory not a core curriculum in public education? An understanding of what money is, where it comes from and how it works is a necessary foundation for the existence of political self determination. If members of the public lack this understanding (and they do lack it) they cannot make informed decisions about their own government or future.

To understand what I mean in the assertion that people cant possibly chose their own future through a democratic process, without knowing how their currency works, I will attempt to explain money. Most people in North America might believe something like: “I know what money is!”

Most making this claim are wrong.

Let’s start by defining the term “Hard Currency”. This is any system of money that represents real value, or a real amount of some physical commodity. The opposite of this is called a “fiat currency” where units of money have value only because a central authority asserts it to be so.

For the entire history of the United States up till 1971, a US dollar was a token or note representing a real amount of silver or gold. Bank Notes and Dollars were simply receipts for gold or silver. This meant that a bank or central authority could not create money out of thin air, but could only issue paper currency in amounts proportional to gold or silver held in reserve. A citizen holding a paper dollar could at any time, take that dollar to their bank and exchange it for the real gold or silver it represented. Paper is not real money.

After 1971, the reality of gold-backed money in the United States changed. Money was redefined and no longer represented any kind of physical reality. A 100-dollar bill issued prior to 1971 bore the text:

“This certifies that there have been deposited in the treasury of the United States of America One Hundred Dollars in Gold Coin payable to the bearer on demand.”

After 1971, a 100 dollar bill bears the text:

“Federal Reserve Note, One Hundred Dollars”

You may ask yourself: “What does a modern 100 dollar bill represent, if it is not ‘backed’ by any physical commodity?” Perhaps you don’t ask that question, perhaps you simply “believe” that a piece of printed paper is, by itself worth 100 dollars in goods or services.

The Federal Reserve says “this piece of paper is worth 100 dollars” and people believe it. This system is called fiat money, because the “money” people use, whether its paper bank notes or simply numbers counted in digital transactions is “worth something” only because people believe in it, and not because it represents some amount of a convertible commodity such as gold or silver. There is however, a small problem.

In the United States, all US currency is created out of thin air by an institution called the Federal Reserve. The name is misleading, “Federal” seems to imply that the United States government, or more correctly, the people, through the government, own or control the institution which creates their country’s money. The “Federal” Reserve is a privately owned central bank with the power to print money, and control interest rates. It is unaccountable to the US government, or through that government, the people.

This has some nasty consequences for normal people. The federal reserve does not just create money out of thin air

and inject it into the streams of American commerce, it loans newly created money to the banks and government with attached interest. That means that if the government needs another billion dollars to pay for the latest illegal war, the Federal Reserve creates that Billion out of nothing, and loans it to the government. If the Government were to pay that loan back instantly (unrealistic) it would have to pay back not only the Billion, but the interest as well. That additional interest accrued between the loan and its repayment has to be paid in, guess what US dollars, which the government and banks also borrow from the Federal Reserve.

This system creates an even increasing burden of debt on the public. This debt is paid back in part by interest rates on loans, as well as though taxation of the earned private income of citizens. In short, the central bank system of fiat currency creates a system of permanent public indebtedness. By "public" I mean YOU. The money in your wallet is debt, owed to the Federal Reserve. The Fed created that money out of thin air. This seems like a pretty bad system for a country founded on the principals of personal liberty and rugged individualism in the tradition of the Enlightenment of the 18th century. It gets worse. In addition to a system of money with automatically attached debt, the Fed also devalues the money held by individuals and public institutions by continuously increasing the money supply.

The system of fiat currency is a system of public enslavement.

It is the reason why high-school civics is no longer a requirement for high school graduation. The few hereditary banking families which control your nation's money do not want you to know that you are a slave.

"The refusal of King George III to allow the colonies to operate an honest money system, which freed the ordinary man from the clutches of the money manipulators, was probably the prime cause of the revolution."

~ Ben Franklin

"I believe that banking institutions are more dangerous than standing armies…
If the American people ever allow private banks to control the issue of currency…
The banks and corporations that will grow up around them will deprive the people of their property until their children wake up homeless on the continent their fathers conquered"

~ Thomas Jefferson

If you want to remain slaves of the bankers and pay for the costs of your own slavery, let them continue to create money and control the nation's credit"

~Sir Josiah Stamp (1889 -1941)

"We are grateful to the Washington Post, the New York Times, Time Magazine and other great publications whose directors have attended our meetings and respected their promises of discretion for almost 40 years. It would have been impossible for us to develop our plan for the world if we had been subjected to the lights of publicity during those years. But, the world is more sophisticated and prepared to march toward a world government. The supranational sovereignty of an intellectual Elite and world bankers is surely preferable to the national auto-determination practiced in past centuries."

~David Rockefeller Council on Foreign Relations

"By having this war on terror, you can never win it, so you can always keep taking people's liberties away. The media can convince people that it is real. By repeating the story over and over, eventually people believe it." "We created the federal reserve in 1913 through lies"

"The ultimate goal is to get everybody in this world chipped with an RFID chip, and have all money be on those chips, and everything on those chips, and if anybody protests what we do or violate what we want, we just turn off their chip"

~Nicholas Rockefeller, from a conversation with journalist Aaron Ruso.

This is total control and total oversight of every single person on Earth, by a few hereditary banking families.

Next year, see if your complete apathy had as much positive impact as your inaction had this year.

A Letter to Women From The Conscious Men

gayhendricks · 28 April 2011 · Archived copy · Original

Dear Goddess That is Woman,

We write to you today to make amends; to offer you thanks; to praise you in the name of the Divine Feminine.

But first we must apologize for the thousands of years it took for male consciousness to evolve to the point that this letter was even possible. There has been so much pain; so much oppression of women; so much gender slavery, all at the hands of men. It is a miracle that we have finally turned the tide.

Please know that it is us, Gay and Arjuna, who have – through feminized education and indoctrination – reached the upper plateau of male evolution. And it is us, Gay and Arjuna, that have overcome the toxicity of our own masculine energy; our *naaasssthy maleness*, and developed methods to teach other men, for but a small love offering, to achieve the same refined, invertebrate cognizance required for paying homage to your vagina.

More on that in a bit, but first the apologies that are so long overdue.

While you, of the Divine Feminine, have created and nurtured life, we men have been nothing but destroyers.

We have traveled the seas and landed on ice packs, seeking out baby seals; savagely clubbing them to death so we could force you to wear their skins – for fashion's sake. We have nearly killed off the beautiful sea turtles so that we could outfit you, *against your will*, with accessories.

We have raised countless millions of mink, ermine and other animals, just to be slaughtered for their coats in the prime of their lives, and then *coerced* you into wearing them.

We even forced you to trample on each other at sales, like a stampede of water buffalo at the edge of a river.

We have incited wars, many of them fought by child soldiers, to support a blood diamond industry so that we could burden you with shiny little pieces of carbon costing thousands, even tens of thousands of dollars.

We have felled forests, destroying entire ecosystems so that we could trap you in houses, away from the natural world, all while feigning that it was for your protection. Worse yet, we have competed with each other; building ever more extravagant and opulent homes, fitted with larger and larger closets to be filled with endless rows of clothing made from the animals sacrificed, and then saddled you with the burden of shopping for and owning all of it.

How can we ever apologize enough?

We have created a vast and vibrant consumer culture; erecting expansive, unholy malls, and forced you to flock to them with the money we have earned. These are the evil instruments of your subjugation and humiliation.

And then we poured salt in the wounds we inflicted, by blaming you for all of it! Some men, mostly those awful, insufferable MRA's are saying that all of this was the result of a shallow, female-centric culture.

These unfortunates must be deluded.

They claim this modern culture emerged from a sense of female entitlement so egregious that we actually use the expendable lives of men to manufacture trinkets which women like you use to temporarily amuse yourselves.

Can your Goddess brain even believe it?

Those same men (and even some really unfortunate women) claim that while men were building bridges, hospitals, irrigation systems, schools, museums, automobiles, factories, power plants and every other necessity of modern life that women were largely concerned with fashion, status acquired though men, cosmetics and were ever on the lookout for a way to step up into more of the same by dumping one man for another.

They claim that while men were making history, women of recent modern times were on the sidelines, preoccupied with the inanities like celebrity marriages and Sex in the City, obsessed with maximizing their sexual power over men and complaining about how they were not regarded as equals.

They claim that even when handed equality and more under the law that you women, given all the choices in the world, chose the easy way out; that you avoided the hardships and sacrifices that come with earned accomplishment and instead elected to leech off men directly or get the government to do it for you.

Please don't listen to them. They are just mortals and beneath you; you are the Goddesses and they are your lessers.

Everything they say that is uncomfortable for you to hear is a lie. I know, you already knew that, but we feel compelled you let you know that we know it, too.

It is way past time that men like us, good men, rip through all these lies about female self-aggrandizement, narcissism and childishness in order to expose the hidden wisdsom of your Eternal Feminine Soul.

So hidden has been your Divine Nature that we have had to use shovels to get through to it. Yes, we needed big, massive, monstrously huge shovels with diesel motor power attachments and crews of men who didn't speak English.

Even then we had to dig, and dig, and dig, and dig. But then, somewhere deep in the inner chambers of our own imagination, between the intuitive, more or less spontaneous ramblings of women's studies professors – and our own masochistic oedipal fantasies, we found your real essence; that of the Holy Goddess – and we have vowed to lay ourselves prostrate in your presence, and to help other men, by force if necessary, to do the same.

Of course a small gratuity is involved. Not to worry, your very own mortal will most often take care of that for you.

Now Dear Goddesses of Our Dreams, some men, *Un*conscious men, will attempt to distort this message. They will claim that we are simply manipulating you with what they claim is your narcissism and over inflated self-appraisal in order to make money. They will ask, after all, what kind of morally bankrupt human being wants to be regarded as a holy deity?

They are so very wrong.

About *everything*.

They just don't get it. They don't understand that when all is said and done, you are not, in the strictest sense of the word, human.

You really are Goddesses. Really, really you are. AND WE ARE NOT PLAYING OFF SOME SICK IDEA THAT YOU ARE SO SELF-ABSORBED THAT YOU WILL BELIEVE ANYTHING YOU ARE TOLD, NO MATTER HOW ABSURD, IF IT MAKES YOU FEEL LIKE YOU ARE BETTER THAN OTHERS.

The truth, the Conscious Man's truth, is that it is perfectly normal for a female to seek worship instead of love; reverence instead of respect; adulation instead of admiration.

We, Gay and Arjuna, would never kid you about something like that, especially not for money.

And you can be assured that Gay and Arjuna never have and never will think of you as real human beings. You will always be non-human to us. You always have been.

Remember, you have the word of Conscious Men on that, and Conscious Men (Con Men if you will) never lie to the Sacred Goddess, so you know we are telling the truth.

Please check our upcoming book, "Do Shit for Me: I'm a Motherfucking Goddess."

It's coming out soon.

And remember, recognized deities get a 20% discount.

This article is a parody of the Conscious Men. It was authored by Paul Elam of Houston Texas

Tell Me Thy Company, and I'll Tell Thee What Thou Art

Izzey · 28 April 2011 · Archived copy · Original

"*Tell me thy company, and I'll tell thee what thou art.*" Miguel de Cervantes – 1547-1616.

I have been reading and reading. Sometimes it is all I can do. I have always been a reader.

Occasionally, the pen bleeds. Without warning I'm a writer.

There is no Band-Aid for that. I have to sit here and bleed out. Having 'died' a thousand times already I am sure I walk amongst the dead.

I wrote a book about my life. I write poetry. I hang out *here* and support A Voice for Men. I add my thoughts, angst, hate, (okay, *disdain*) for feminism, entitlement, the gender wage gap, the glass ceiling, princess lifestyles, false rape, domestic violence…

I am a Men's Rights Advocate.

Yesterday was a difficult day for me. My mother was at the hospital with my brother, who has been recently diagnosed with cancer.

We have a rough road ahead of us, and my brother is still in denial.

I had a birthday party to attend in a restaurant last night. I was not in the mood to go, but was already committed. After about a half hour into the pomp and some observations of the women there, a high school 'saying' popped into my head.

"Tell me who you hang with, and I'll tell you what you are"

I was eating *hors d'oeuvres* and thinking. Then I watched half-eaten steaks from other tables destined for the garbage. I remembered when I held two jobs; one of them as a waitress. I scraped plates of almost 'untouched' dinners into carry-out containers and dropped them off to some homeless men living in the streets after I got off work.

I almost got fired from a job for that, because my boss thought I was stealing food, until I explained. After that he *gave* me food to take to them. He asked me once, "Aren't you scared to go into those areas late at night? (*his* words, in a very thick Greek accent) Someone might hurt you."

My response: "I'm bringing hungry, homeless people something to eat. Who the hell is going to *hurt* me?"

He never asked me that again. And on holidays he donated produce, bread, poultry, pies, and anything else he could spare for my food drives.

As all this history ran through my mind, I was clearly not 'there.' Someone noticed and snapped their Chardonnay fingers at me. *Yoohoo – (snap-snap) – earth to Izzey*.

I came back abruptly and faux smiled. Everyone carried on with their chit-chat and laughter. Two women were checking their lipstick, talking about each other's hair treatments. Men were talking, laughing…drinking. And I suddenly noticed that I was the only woman there without polished nails. This has never bothered me. But for some reason this time it sparked a moment of clarity….a fucking epiphany.

Me.

Them.

I work with my hands. I sand, strip, compound, wax, operate heavy power tools, get filthy, fiberglassed, painted, nicked, bruised….so I keep my nails clean and short. That's the best I can do.

That is all I want to do

I was surrounded by polished princesses and I felt naked. It wasn't about my nails. It was because I was without my tool belt. It weighs about thirty pounds– complete with back support and suspenders. It explains my hands, and explains why my hands don't need a fucking explanation. If they could see that, would see the big picture. They would see *me*.

One woman held up her 'french tips' to another and said, "Oh, I just love her work. You should go see Michelle, and tell her that I sent you." She was oozing saccharine as she talked.

I couldn't resist. I said "*Or*, you can come to work with me on boats, and I could fiberglass them for you. It would last a lot longer."

"Oh, wow, really?" The look on her face was vacant; uncomprehending.

Holy shit. I knew it was time to leave. I did not belong there. I stayed for the main course, and passed on the dessert. But so did the princesses. They had different motives for skipping dessert. (Must not get fat, hubby will 'wander' and I don't have that insurance policy, *yet*.)

My job keeps me fit. I could eat five desserts and work that shit off the next day.

I came home thinking about my brother, and felt like reading AVfM.

I'm understood here. I have a voice here, in this refuge from pretense and princess bitches and even from some other more harsh realities.

Tell me who you hang with, and I'll tell you what you are.

Petition #3 Demand Men's Rights at Change.org

Paul Elam · 29 April 2011 · Archived copy · Original

With thanks to Teri Stoddard of S.A.V.E., I respectfully ask AVfM readers to sign this petition. Also, once we have reached the 1,000 signature goal on the petition to disbar Mary Kellett, I will be making a semi-permanent home for this petition at AVfM in the sidebar.

Right now as Teri has pointed out, any petition we start is going to the women's rights section of Change.org because there is (oh shock of shocks) no section for men.

I think this is an important way we can raise awareness about men's issues. As long as Change.org has no category for men and boys, then we simply don't exist.

Perhaps we can work together to change that starting right now.

Petitions by Change.org|Start a Petition »

[image]
…

The Dildo Bandito, Crystal Mangum, and Nifong Nuts

Harry Crouch · 29 April 2011 · Archived copy · Original

In Colorado – home of the faux penises and Dildo Bandito – once lived some Eagle County Sheriffs who ordered up hang'm high Kobe t-shirts with the catchy slogan "I'm not a rapist; I'm just a cheater."

I wondered about that in a December 2003 editorial for the Colorado Daily, *Let's Just Get it Over With* , tie all those t-shirts together and hang the guy, no need for a trial.

Fortunately, NBA Bryant was rich enough to buy his way out of the impending surrealistic Sci-Fi conviction for a rape that may have never occurred.

I wrote, "[s]hort of civil action, the falsely accused have little recourse and most people filing false claims have nothing to offer to make their targets whole… Proponents of loosey-goosey hang' high sexual assault laws resist sanctions against [malicious] false accusers, gold-diggers, narcissists and personality disordered bimbos for fear of chilling legitimate complaints."

Tough, too bad, legislators need to force district attorneys to fully prosecute false accusers and burdens of proof have to be raised at least as high as the IQ of the Deputy Dorights with the t-shirts. Innocents should not suffer whackos.

A gazillion brainwashed ass-backward thinking politicians, civil servants, intellectually dishonest academics, and radical feminists disagree; even though intentionally making a false accusation and lying under oath are serious crimes with serious consequences.

Women Industry operatives rightly believe that lacking proof beyond a reasonable doubt does not necessarily establish an accusation is false. They believe false accusers who fess up and come clean should be given a break so other false accusers are not deterred from confessing for fear of punishment.

Which works like this, *I admit I lied and destroyed lives. I was pissed off, afraid, lost, and could not find my teleporter to return to the mother ship. Hold me accountable and someone else might be afraid to lie and destroy lives because they have their head up a dark hole too and can't find their way back to whatever planet they came from either?*

Conversely, the absence of proof beyond a reasonable doubt does not necessarily establish that the accusation is real. Consider situations where there's an overwhelming body of evidence to refute an accusation, like Maine's Assistant D.A. May Kellet getting Vladek Filler convicted for spousal rape.

Kellet used the absence of evidence to convict Vladek. Kellet fought to keep from the jury all evidence to substantiate his innocence. As an aside, not only was there an absence of evidence, Filler's alleged rape took place ten years before charges were filed! No evidence, ten years, he was convicted, unbelievable.

The state's Supreme Court had enough sense to remand for retrial based on prosecutorial misconduct. Regardless, nothing will happen to Filler's ex. Why? Because she's whacko and whacko women are not responsible for the lives they destroy. Women get services and men get prisons, everyone knows that.

Similarly, one would think, when it becomes apparent a malicious false accuser maintains the farce, shows no remorse, the accuser should be prosecuted to the fullest extent. Doing so would certainly deter others from doing the same, except perhaps those from planet Bonkers.

That doesn't happen either. I sent a case to the San Diego D.A. in which a man was falsely accused 25 times. There is clear and substantial evidence that the false accuser, the mother of his children, repeatedly lied, lied under oath, planted drugs in his car to set him up for a bust, coerced him into violating a restraining order by claiming his son was gravely ill, and fabricated one non event after another. She has not recanted. He strapped on a GPS ankle bracelet. Not only will the D.A. not prosecute, the Family Court awarded 100% physical and legal custody of their

children to the woman because she had completely alienated the children from their father. The court felt it would do more harm to turn the children over to the non abusive father. All convoluted judicial thinking at its finest.

From what I can determine after speaking with prosecutors, judges, and private attorneys, no one has been prosecuted by the San Diego District Attorney Office for making malicious false accusations or lying under oath about sexual assault, domestic violence, or child abuse – nobody, never.

So how about South Carolina's Crystal Mangum, now charged with murder, a malicious liar whose actions ruined the lives of so many?

When she was 17, Crystal accused three men of raping her when she was 14. The case was dropped, there was no evidence other than her allegation, and her father said he didn't believe that she'd been raped.

In 2002 when lap-dancing on a taxi driver Crystal took his keys. She was drunk, stole his cab, was chased down by police, nearly ran over a cop, and was arrested.

Somewhere before or after the taxi driver, Crystal did a stint in the Navy. She was soon asked to leave. The Navy has yet to reveal the reason(s).

In 2006 Crystal falsely accused members of the Duke University Lacrosse Team of raping her. Her actions destroyed a good portion of the University's reputation, churned up unmitigated animosity against team members by a group of vile hate mongering professors known as the "Committee of 88", ruined Raleigh's politically corrupt and ideologically feminized District Attorney Michael Nifong (not a bad thing, but *ruined* nonetheless), and caused Duke University's capable lacrosse team coach to be run out of Raleigh; even though it was known or should have been known that Crystal had a history of mental illness and was loony-tunes.

After all that, North Carolina attorney general Roy Cooper chose not to hold Crystal accountable. Alluding to her history of severe mental illness, Cooper said that he would not prosecute her because she was so deluded as to believe her own false accusations – she didn't know fact from fiction.

On Feb. 17, 2010 police responded to a call about a woman fighting with her boyfriend, Milton Walker. It was Crystal. The police reported that she set Milton's clothes on fire and was threatening to stab him. Her three children were in the house. She was arrested then charged with attempted first-degree murder, five counts of arson, assault and battery, communicating threats, three counts of misdemeanor child abuse, injury to personal property, identity theft and resisting a public officer, but not one count of domestic violence. In defense, prosecutors might say that there was no need to charge her with domestic violence since she was charged with more serious crimes, which is a ruse.

Ideologically indoctrinated district attorneys internalize women don't commit domestic violence; even if they really do; like crazy Crystal. To the PC impaired she'll always be "the" victim. Blame it on patriarchy, some man made her do it and drove her to crazy.

District Attorneys protect their turf, often sacrificing justice for politically-correct dollars. Charging women with domestic violence skews statistics making it harder for domestic violence industry operatives to fund their imaginary "epidemic" of violence against women. At risk are billions in Violence Against Women Act (VAWA, euphemistically, "Visitor and Wallet Act") and other Federal pass-though dollars which create and sustain soft-jobs for WoMEN StuDIEs graduates who after law school often land cushy as district attorneys.

Crystal was arrested again for stabbing another boyfriend, Reginald Daye, on April 3, 2011. He died. He's dead, not breathing. She killed him. She's in jail, big bail. Her defense attorney will blame it on Reginald, other men, and being loony-tunes because she was horrendously abused since before conception. Crystal owns the "abuse excuse".

The religion Political Correctness dictates that Reginald surely stabbed himself to death after horribly abusing Crystal into an altered state of whacko. As victim she should be rewarded by the Victim Compensation Fund for killing her big bad boyfriend. Oprah's probably already calling about her book club.

Following such reasoning leads to, it's better to convict someone for something they have not done rather than deter someone who is or isn't whacko from coming forward because of something that really happened to them, like being sexually assaulted or otherwise abused.

What if they finger the wrong guy, which happens about 50% of the time? Should the premeditated and malicious false accusation really be treated as "oops" void of consequences for those involved in sending an innocent person to prison? While the Innocence Project has secured the release of hundreds of falsely accused men, has there been one overly zealous prosecutor or malicious false accuser sent to prison for ruining someone's life?

Had Crystal been held accountable, even confined to mental hospital, for any of her crimes committed before she (allegedly) murdered Reginald, he might still be alive.

To reiterate, "[s]hort of civil action, the falsely accused have little recourse and most people filing false claims have nothing to offer to make their targets whole…" Certainly they have nothing to offer Mr. Daye.

Legislators do need to force district attorneys to fully prosecute malicious false accusers and burdens of proof do have to be raised at least as high as the IQ of the Deputy Dorights in the t-shirts, the Committee of 88, radicalized domestic violence industry operatives, and attorney general Cooper.

Why? Because some complaints have to be dry-ice chilled until they break, especially those supported only by statements from lost in space whackos with a history of making destructive self-serving shit up! Otherwise the lives of innocent people are destroyed; and, some, like Mr. Daye, are murdered. Get it.

Let's just get it over with, turn Crystal lose so she can abuse others and maybe kill again. After all, loony-tune women can't be held accountable because they are crazy, since they are all victims of patriarchy and stuck in an endless cycle of abuse.

Maybe we need some Crystal t-shirts that say, "I'm not just a pathological liar, I'm a PC psycho murdering bitch from Bonkers, the perfect planet to the far left of reality."

Nifong nuts, beam me up Scotty, I got to get out 'a here… My heart bled out when the 88 Thlingons from Duke sucked up my sympathy and Attorney General Cooper failed to do his job. I wonder if the Dildo Bandito can help get faux penises out of academia, politics, and the justice system?

On Slutwalks and Survival: The Truth About Men and Women

Paul Elam · 30 April 2011 · Archived copy · Original

23 year old Benjamin stands perched on a narrow plank at the bow of a modestly sized wooden boat. The other men behind him ease their oars through the water, gently pushing the craft forward. Benjamin is nervous. It is his first time and there is a lot riding on his success. Just minutes earlier his older brother made an attempt and failed.

When the moment is right he leaps into the air, holding the harpoon, easily twice as long as his body, as far above his head as he can. He comes down with all the force he can muster, slamming the barbed head into the flesh of the 50 ton Sperm Whale, then turning about as quickly as possible and swimming back to the boat before the thrashing animal kills him.

Eight hours and a tremendous fight later Benjamin's village has enough food to eat for months.

###

Sam Yang steps forward gingerly on the high wire. He grips the cable above him for balance and inches ahead aware that a misstep could mean his life. This is not a circus show. There is no crowd watching, spellbound and breathless. Beneath him there is no net. Instead, a few yards under his feet is the Mekong River. It is rainy season and the water rages beneath him faster and more violent than Niagara Falls. The Mekong at this time of year produces the most turbulent and deadly rapids on the planet.

Sam is on a fishing trip, which he needs to do or his wife and children won't eat.

###

Sulaiman, a miner in East Java, chokes from the noxious gasses and keeps chipping away at the yellow stone. His eyes, skin and lungs burn from the acid mist in the air. When he finally has two baskets filled with 200 pounds of sulphur, he hoists them up and settles the wooden rod (we should call it a yoke) on his calloused, disfigured shoulders and begins the long ascent back up out of the volcano to have the sulphur weighed and get paid.

His window for doing this kind of work, and making this kind of money is short. Within a very few years his body will begin to break down and he will have to find other ways to support his family.

###

Rakita, a Dorobo hunter, is 65 years old. He leads two younger men with him across the savanna floor, on the prowl for wildebeest. Rakita is training his young companions on a specific technique, namely how to take prey from lions while they are feasting. His method is simple. He finds a pride who have just made a kill, *in this case one of about 13 lions.* Then he walks up to them, staring them down and temporarily intimidating them so that he can take a portion of the fallen animal from them.

The lions scatter as he invades their space and assess him through the brush, their freshly blood covered mouths baring teeth. He quickly carves off a haunch, hefts it over his shoulder and walks slowly away from the kill.

This one, methinks, needs to be repeated. The hunter walked up to a large pride of lions in the middle of a feeding frenzy, bearing only a spear, and freaking *took* their food from them.

###

In the age of technology these stories seem amazing, almost incomprehensible. It would be easy to stand (or sit) in awe of all of it here on my sofa, typing away in the air conditioned comfort of my townhome. I am doing this, of course, after having watched all this in the BBC Miniseries "Human Planet," on a high definition, 46" television, pausing with the remote whenever I needed something to snack on or take a piss.

I try to remember that while entertaining, this is not Hollywood. It is the story of human beings, the most intelligent, resilient and resourceful species to ever inhabit the planet. In the days before microprocessors,

gunpowder and a thousand other things that softened us into doughy blobs of couch dwelling leisure addicts, this is how the human race survived.

These “primitive” societies are living reminders of our collective roots, and perhaps more indicative of our true potential and capability than landing a man on the moon. And all four of these real life scenarios have several things in common aside from the absence of modern technology.

The most obvious, of course, is the correlating absence of women.

Wherever you go on planet earth and still find cultures living in the more Neolithic style of our ancestors; wherever there is an absence of life softening technology; wherever you find that stamina, strength, courage and extreme risk are needed to ensure survival, you also find the male domination so bemoaned by fat-assed, insulated academicians and gender ideologues across the technologically advanced west.

There are no exceptions to this.

None.

There never have been.

And it is proof, before our very eyes, that feminism isn’t a product of social progress, but *technological* progress. Women, despite whatever deluded notions we currently maintain about their capabilities, would do nothing but ensure the end of the human race were they collectively given anything to do outside of childrearing, typing and complaining. And the fact is, despite some rather significant changes in the last half century, that is what most of them are still doing.

I know how harsh that sounds. The truth often is. And I suppose there is still just enough PC influence in my brain to point out that there are some women, for whatever reason, who have the tenacity to compete effectively with men in the realm of survival. They have my respect, as do women who don’t possess that tenacity but don’t imagine the world of men has wronged them because of it.

Women have their own strengths and capabilities, but enough to ensure the survival of the species? Not on your life. As I said, never have, never will.

That is why you see the results of women’s “liberation” in the form of a degenerate obsession with vanity, celebrity gossip and consumerism. Even their political inclinations, once operating under at least a phony guise of legitimacy, have now devolved into nothing more than self-serving, female centric industries like DV, rape advocacy and women’s health.

Men conquered the world and made humans flourish. Women took that world and gave us slutwalks; a whine fest for the painfully unfuckable.

It is tempting for me to just suggest to women that they just say thank you and try not to be so childish and aggravating, in order to show appreciation for a world so advanced by men that it gave them time to organize a cellulite parade; that they even had time to think of such a thing. But I will pass on that.

I don’t want thanks for things I didn’t do myself any more than I want blame for other things I didn’t to either.

What I will do though, and without compunction, is point something out that the blue pill world has distorted for the last half century.

Remember young Benjamin, the whale killer at the beginning of our story? As is the custom of his culture, *as the whale killer*, he was rewarded with many of the choicest parts of the massive quarry.

It is a really simple concept based on common sense, justice and the need to create incentives for performance in the survival game.

Those that *produce* are given preference over those who don’t. Those who take the risks, shed the blood and lay it

on the line are rightly given more power and prestige. It's not a sexist conspiracy; it is as simple as having the good sense of handing the ball to the fastest runner, if you want to win the game. And it is also as simple as having the humility to hoist him up on your shoulders for the accolades when he scores a touchdown.

I can just imagine what some blue pill zombies would think about this. The poor sots know little else than their default position that women have been prevented from doing the things men do so in the end all of this is sexism and patriarchy.

I can only think of one thing to say to that:

Get the fuck out of my face with that bullshit.

Do you think Sam Yang's wife is being *prevented* from walking that wire over the rapids? Do you think there are women standing in line for their chance to walk into an active volcano and carry twice their body weight in sulphur up the side of a mountain?

Are village women being held back from their turn with the harpoon?

Well, if they are, there might be a good reason for it; like the fact that stupid, dead women can't, without technology provided by men, land a whale or feed a village.

One thing I have always loved about the truth is its eternal indifference to whether or not people like it.

ANNOUNCEMENT: Radio program off for tonight

Paul Elam · 1 May 2011 · Archived copy · Original

[box type="alert" size="large" style="rounded" icon="none"]
With regrets, there will be no AVfM Radio Program tonight.

Manuel Dexter and I have been immersed in a project of considerable size for the past several days, and it simply did not allow sufficient time for show prep. My apologies to all listeners for the late notice. I was genuinely trying to pull something together for tonight but could not make it happen.

We will be back on next week at the regular time.

[/box]

False Consciousness & Kafka-Trapping

Adam Kostakis · 1 May 2011 · Archived copy · Original

Lecture #9

"Never mind whether it's Critias or Socrates who is the one refuted. Just concentrate on the argument itself, and consider what on earth will become of it if it is examined." – Socrates of Athens

It is necessary, at this point, to set aside the thread I have been weaving, and take a detour into the deep wilderness of *feminist logic.* The phrase *feminist logic* will strike most of my readers as a misnomer – if not an oxymoron! – so let me reassure you that what I really mean is *feminist attempted logic.* And there is nothing logical about that, I assure you!

First, why is the use of logic so threatening to feminists? We know, assuredly, that it *is* – with some feminists going so far as to claim that logic is nothing but a tool of the patriarchy. Of course, this is absurd. Logical argument is, by definition, a collection of valid inferences – so *it is not possible to argue against logic.* To put it another way, you cannot *reason against reasoning,* because the very attempt to do so involves the (attempted) use of reason. The only way to attack logic without using (or attempting to use) logic would be to attack it most *randomly* – that is, without entailment. The argumentative points you make, in attacking logic, would have to have no relation to each other whatsoever. You could not say, for instance:

Men use logic to defeat women in argument, *therefore* logic is a tool of the patriarchy because the use of "therefore" indicates a logical consequence, i.e. it indicates entailment, which is *a matter of logic!* This leaves the feminist with two unfavorable choices: she can state that logic is a tool of the patriarchy, *without reference* to premise, evidence, example, definition, and so on – without any reference, indeed, to reality; or she can accept that her own argument, because it attempts to link two propositions together on a logical basis, is *itself* a tool of the patriarchy – and as the proponent of the argument, *so is she!*

Hence, the appropriate response to the feminist argument that "logic cannot be trusted, because it is a tool of the patriarchy," is to say: "and so are you! Hey – as a patriarch, I appreciate you doing my job for me!"

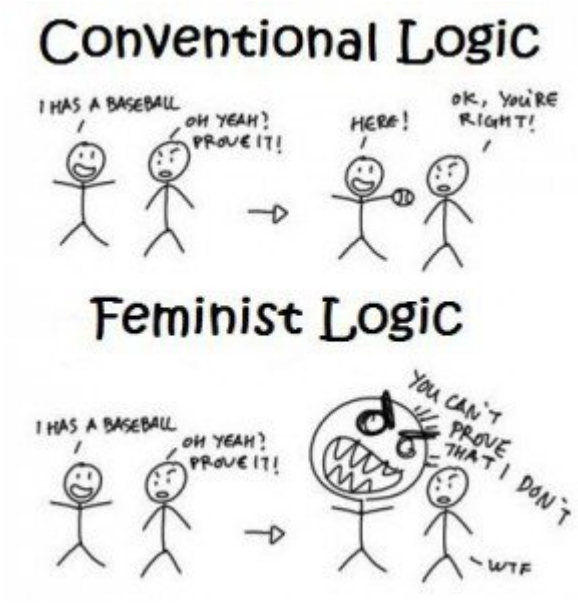

But again, *why* is logic so threatening to feminists? Could it be that feminists are simply misguided about the nature of logic? That is doubtful. Having seen feminists defeated by logic many times, I am quite sure that they fear it because that their beliefs cannot withstand it. Like any cult, feminism does not allow its members to investigate the truth, nor does it tolerate free and open discussion of its core beliefs. Still, none of this makes a bit of difference to *us* – **as non-feminists, there is no human authority obliging us to hold our thoughts or tongues on the matter of feminism.**

Yes, feminists fear logic because it contradicts other ways of 'knowing' the world – e.g. *being told what to think.* They also fear that logic will discredit ideological 'truths.' Feminists want **you** to see the world *as they say you should see it* – they certainly don't want you coming to your own conclusions! Particularly not conclusions critical of feminist orthodoxy, derived, for instance, from the process of asking questions and receiving unsatisfactory answers. And yet this is *precisely* the outcome that feminists guarantee, when their anxieties over criticism and the consequences of open discussion cause them to react, kneejerk-fashion, with *shaming tactics.*

What would a discerning neutral observer think, when he hears a reasonable question answered with an attack against the interlocutor's character? Will this inspire him to adopt all tenets of the questioned set of beliefs? Is he more likely to feel *threatened into submission* by the shaming tactic used against the gadfly, or to feel offended by proxy at the ideologue's evasiveness and insulting manner?

Ideologues don't tend to ask themselves searching questions like these. Small wonder, then, that the word 'ideology' began life as a term of abuse. It was not until Marx and Engels wrote *The German Ideology* that the phrase took on the characterization we associate today with identity politics. One's ideology, they claimed, is the product of one's social position – that is, whether one is a proletariat or a bourgeois. The socialist proletariat are the possessors of the ideology which reflects truth, while the capitalist bourgeoisie possess only 'false consciousness.' It is never explained how it is known that things are this way around and not the other – i.e., why can't the bourgeoisie possess true ideology, and the proletariat be subjected to false consciousness? That question does not need to be answered, because Marxism is a closed system of thought. It is like a man who stands not on the ground, but somehow, on his own feet; any one part of Marxism stands upon the other parts of the theory, and does not depend upon the vagaries of the experiential world for support. In other words, what happens in the real world does not matter – Marxism is self-verifying. The truth which backs up its claims is located *within* the theory, utterly independent of any contrary evidence that can be gathered from the actual experiences of actual people.

It is much like feminism, then – being abstract and anti-contextual, deciding upon the story before the facts are known. Feminism, to feminists, requires no justification outside of itself. It is impenetrable by external argument, and thus irrefutable – because it is inherently unreasonable. That is to say, *it cannot be reasoned with.* It is a waste of time trying to get feminists to see sense, and every MRA soon learns that he will more easily squeeze blood from a stone. The only discourse which will make feminists sit up and change their ways is the discourse of power: and this is a discourse that must be backed by action. Anti-feminists must be comfortable with the idea of wielding power over feminists, at least enough to marginalize them into irrelevance. This is the end game. Building critical mass is how we get from here to there, but we take a step backwards every time we indulge feminists in their sophistry.

Take, for example, the feminist sophism that we are 'locked in' to a perspective determined by the sex we belong to. Any counter-feminist argument launched by a man, no matter how accurate his observations, no matter how evidenced his claims, can be dismissed on the grounds that it was made by a man. The argument goes like this: "you're only saying that because you're a man. If you weren't a man, you wouldn't have a male perspective, and so you wouldn't be saying that." The implication is that a male perspective is inherently wrong – that a man, owing to his being a man, is incapable of grasping truth. So you see, this is really the same 'false consciousness' trick as practiced by Marx and Engels and their followers – the feminist has not explained how or why it is that a woman's perspective, owing to her being a woman, is necessarily the one which yields to truth.

The 'false consciousness' trick is, ultimately, an evasion. In one dishonorable move, the feminist has sidestepped the argument itself and attacked the interlocutor – "you can't possibly be right, because you are male." For the feminist, this is enough. She considers the matter closed, and moves on. By the same undisclosed reasoning by which Marx knew that the proletariat possessed the truth, the feminist 'knows' (i.e. strongly feels) that her own ideology possesses the truth. But that undisclosed reasoning, whatever it is, does not work in reverse. The feminist is confident enough that a counter-argument, using the same tactic – "you wouldn't be saying that if you weren't a woman" – is inapplicable and impossible. The implication is that feminist women view the world objectively, whereas mere men are 'locked in' to a privileged perspective and cannot see the way things truly are. An attack on the perspective of a man, for it being a male perspective – even the identification of a perspective as peculiarly

'male' – is nothing less than a statement of female supremacy.

As for non-feminist women, they too are oppressed by 'false consciousness.' You see, when women use their own minds to decide things for themselves, they are being manipulated by the patriarchy! But when they stop thinking for themselves, and defer to feminist consciousness without question, *then* their minds are 'liberated!' Do you see how this works?

Now, I hate to ruin their fun by being a man who says things he wouldn't say if he wasn't a man, but there's something that doesn't quite make sense about all this. What the feminists are trying to impart is a kind of *sexual determinism.* That is, the notion that they are attempting to propagate is one which states that our actions and behaviors are determined according to our sex, and we have no freedom of choice in the matter. We are *moral robots,* hard-wired from birth to view the world in one particular way, from which we cannot deviate.

This theory would only be meaningful if it could tell us how men and women will act or think. Yet, both men and women are far less predictable than the pigeon-holers of the world would like them to be. There are, for instance, feminists who are men, MRAs who are women, and people of both sexes who buck all the trends we can imagine. Feminist sexual determinism, then, has become a useless theory; if there is any truth to it, it is limited to those aspects of human behavior that cannot be identified. It has been reduced to tautology: *we will always do those things which we will always do!*

It hardly needs stating that men and women are not two opposed and internally homogeneous classes of people. *Feminists would very much like them to be.* Indeed, feminism rests upon this faulty perception. The idea that men and women should be opposed to each other is a feminist construction, and any deviation from this is a threat to the whole feminist enterprise – hence the imperative of familial destruction. This is also why the most venomous attacks are reserved for male 'feminist allies.' That small number of men who exert the strictest self-discipline in accordance with feminist orthodoxy come under the most fire for being *not feminist enough.* This happens because every man who is pro-female in the slightest is a thorn in the side of feminism, just as much as the most outspoken anti-feminist woman (perhaps even moreso: in the case of feminist men, there is no equivalent to the 'false consciousness' argument used to dismiss anti-feminist women). It must be *denied* that feminist men could ever be *feminist enough!* The illusion must be maintained that men are 'the enemy' – and this means repudiating the friendly intentions of male allies. In declaring themselves feminist, those men fail to conform to feminist sexual determinism, thus contradicting feminist theory and threatening the progress of the movement as a whole. It is not so easy to paint them as atavistic brutes, and this is largely down to their own efforts to make themselves amenable – which is precisely why they receive such vitriolic scorn.

To get back on track: there is more that Marxism and feminism hold in common than the Appeal to False Consciousness. Both fit a certain template, upon which we could map any modern radical ideology. Again, it is developments in language and thought which allow for the theoretical configurations making possible social movements like feminism. Socialism was only possible once the state and the economy were *conceptually distinguished* – in feudal times, no distinction between the two was discernible, rendering moot the possibility of a socialist system being idealized. It was in response to the rise of capitalism, with all that this entailed – Enlightenment thought, economic individualism, free markets, free labor, an end to tax farming, the formation of the business and working classes – that Utopian socialism and (later) Marxism became possible *in the realm of the imagination.*

Similarly, nationalism – in its modern form, as an ideology – only became possible once society and culture were distinguished in language and thought. Our question here is, *what had to be distinguished before feminism could become a possibility?*

This is a question which would take a great deal of space to answer – more space than I have available here. It will suffice to say that the escalating liberties being granted to men resulted in a divergence of expectations between men and women. Reasonably enough, we might think, a small number of women began to question why the Enlightenment notion of individual freedom extended only to men. However, what is often missed is that these

women began from a position of strength – they were already the beneficiaries of Gynocentric cultural codes that placed them high above men, atop pedestals. Over the coming decades, men tripped over themselves delivering whatever women demanded. It is likely that most of them sincerely believed that individual freedom should be extended to women as to men. But the very fact that Gynocentrism was already in full force meant that female supremacy was the only possible outcome of feminism. The 'equality' feminists sought was an 'equality' to do all the things men are permitted to do, *and* to retain their traditional advantages over men, accrued through centuries of Gynocentrism. The recipients of additional advantages are, of course, not equal at all, but privileged at the expense of all others. This was always the intention.

Despite the occasional claims of feminists that they are dispensing with all forms of male thought and creating anew, feminism slots in neatly with other radical ideologies which preceded it (and which were, of course, dreamed up by men). To take the most obvious fact about modern radical ideologies, their basis is in *forms of association* – Marxists oppose the proletariat to the bourgeoisie, nationalists oppose their own culture or race to a culturally or racially diverse society, and feminists oppose women to men. The *key relationships,* used by ideologues as total explanations for all human phenomena, correspond to the forms of association which are emphasized. For Marx, the key relationship is economic – the control of the workers by the capitalists is an economic relationship, and all else (politics, religion, culture) is mere 'superstructure' atop this 'base.' The superstructure may change, but nothing *fundamental* will alter unless the economic relationship of the classes is reconfigured. Similarly, for nationalists, the key relationship is cultural (or racial, if the two are differentiated). This is the 'base,' upon which everything else is built. Changes to the superficial structures on top of the 'base' (e.g. modifications to political and social institutions) are irrelevant; the only fundamental change will come about via transformations in culture and/or racial demographics.

We find the same pattern in feminism. Opposing women to men, the key relationship for feminists is, of course, sexual. It is the relationship of men to women which determines all else (politics, economics, culture, religion, and so on). The elements of the superstructure may well change, but until the domination of women by men is smashed at the *base level,* nothing fundamental will be achieved.

It is this belief which ultimately explains *feminist attempted logic.* Their attempts at rational argument are clouded by a belief in collective guilt – that all problems or inconveniences faced by women result from this base relationship (the domination of women by men), so that, as long as problems or inconveniences remain, it must be the case that men (collectively) are dominating women (collectively). It does not matter if a particular man is innocent – he is still 'the enemy,' as feminists are more than willing to admit (see: *The Redstockings Manifesto*). Nor does it matter if a particular woman is guilty – she is absolved in the name of collective innocence.

And on these grounds, we encounter the peculiar feminist debating tactic called *Kafka-Trapping.* I did not invent the term; the credit must go to Eric S. Raymond, whose original article on the subject is linked below. Nor did Eric intend the term to be used *only* for feminists – *any* member of a victim ideology can effectively Kafka-Trap their opponents. The name, *Kafka-Trapping,* is a reference to Franz Kafka's work *The Trial,* in which the protagonist is told that he is very, very guilty, although his crime is never specified; and, as he soon discovers, the only 'way out' is to admit his guilt (though he knows not what of), thus acquiescing in his own destruction.

In Eric's own words, a Kafka-Trap is

an *unfalsifiable* claim, about *thoughtcrime,* intended to *induce guilt* so the subject becomes manipulable.

The most chilling thing about this tactic is that the Kafka-Trapper declares *your mind* to be *out of bounds to you* – her judgment is a dismissal of your own opinion about your own thoughts. *Think you know what you think? Think again, buddy!*

Now, I shall reproduce, from Eric's blog, six models of the Kafka-Trap which feminists *will* use against you. Learn them. Know them. Recognize them for what they are: nothing more than *ad hominem* evasions. Calling out the tactic, as a Kafka-Trap, is sufficient for its refutation.

(Note: in the following examples, I have used the terms 'sexist' and 'sexism' but these may be replaced by 'misogyny,' 'woman-hating,' 'patriarchy,' etc.)

Model A Kafka-Trap
Your refusal to acknowledge that you are guilty of sexism confirms that you are guilty of sexism.

Model C Kafka-Trap
Even if you do not feel yourself to be guilty of sexism, you are guilty because you have benefited from the sexist behavior of others in the system.

Model P Kafka-Trap
Even if you do not feel yourself to be guilty of sexism, you are guilty because you have a privileged position in the sexist system.

Model S Kafka-Trap
Skepticism about any particular anecdotal account of sexism, or any attempt to deny that the particular anecdote implies a systemic problem in which you are one of the guilty parties, is itself sufficient to establish your guilt.

Model L Kafka-Trap
Your insistence on applying rational skepticism in evaluating assertions of pervasive sexism itself demonstrates that you are sexist.

Model D Kafka-Trap
The act of demanding a definition of sexism that can be consequentially checked and falsified proves you are sexist.

It is the last model, Model D, which I find the most intriguing. It implies – and my experience with feminists verifies – that simply asking *how to not be sexist* will be taken as evidence of one's sexism. The reason why I focused so heavily on definitions in my earlier lectures is because of the utility of attaching concrete meanings to terms. If we have a concrete definition of sexism, for instance, I could check my own behavior against this definition, and potentially discover that I do not fulfil any of the criteria – i.e., I am not sexist. But this does not satisfy the feminist notion of *collective guilt.* It feels like a panicked response on their part, then, to insist that any man who tries to discover whether or not he is sexist *is automatically sexist* simply for trying to find this out. In other words, he is a sexist for not wanting to be a sexist. Could there be any clearer indication that feminists *want* men and women to be two conflicting classes of people?

The purpose of the Kafka-Trap is to leave absolutely no room for the trapped individual to believe in his own innocence. A denial that he is oppressive is further evidence that he is oppressive; the only other option is to admit that he is oppressive, which is *also* evidence that he is oppressive. (Note the following from the Violence Wheel, designed by the Domestic Abuse Intervention Project: "saying the abuse didn't happen" is abusive. So, you see, whether you plead "guilty" or "not guilty" in a court of law, both pleas are evidence of your guilt.) Oppression is alleged *because* the individual is a member of a group – but not necessarily one that *he identifies with.* The in-group identification is *ascribed to the individual by the operator of the Kafka-Trap.* To quote from Eric once more,

Real crimes – actual transgressions against flesh-and-blood individuals – are generally not specified. The aim of the kafkatrap is to produce a kind of free-floating guilt in the subject, a conviction of sinfulness that can be manipulated by the operator to make the subject say and do things that are convenient to the operator's personal, political, or religious goals. Ideally, the subject will then internalize these demands, and then become complicit in the kafkatrapping of others.

That actual transgressions are not specified is true for all models apart from Model S, in which a specific transgression *is* specified, but any doubt regarding the alleged victim's account of things is taken as evidence that the doubter is guilty along with the alleged perpetrator. How familiar this all sounds! Is it not the precise experience of anyone who encounters feminists while discussing the prevalence of false rape accusations? On that note, I shall refer you to a comment from the feminist Amanda Marcotte, which she quickly deleted, but not before Fidelbogen

saved a copy:

Let's talk about Amanda Marcotte some more, shall we? In fact, in her honor, I would like to define a seventh model of the Kafka-Trap, Model J:

Model J Kafka-Trap
Even if your innocence is proven in a court of law, this not only confirms your guilt; it also confirms the guilt of the (legal) system that found you innocent.

Exhibit A for Model J is a series of comments that Amanda Marcotte made in the wake of the Duke Lacrosse false rape accusations. Unable to accept that the accused men could possibly be innocent (hey, why do we even *have* trials?), she said the following:

In the meantime, I've been sort of casually listening to CNN blaring throughout the waiting area and good fucking god is that channel pure evil. For awhile, I had to listen to how the poor dear lacrosse players at Duke are being persecuted just because they held someone down and fucked her against her will—not rape, of course, because the charges have been thrown out. Can't a few white boys sexually assault a black woman anymore without people getting all wound up about it? So unfair.

Leaving aside the content of her raging diatribe, doesn't the *style* of her writing strike you as *that of a twelve-year old,* perhaps one who has only just discovered swear words, and believes that using them as much as possible is 'cool'? In the spirit of this post, then, and given the evidence before us, I hereby believe that Amanda Marcotte is, in fact, twelve years old. Any argument to the contrary, from Amanda or anyone else, will be taken as further evidence that she is twelve years old.

All right then. Since she has clearly not been brought up properly, I shall recommend a regimen of discipline that will soon have her speaking as a proper young lady should! I suggest, first, that Amanda Marcotte shall have her mouth vigorously washed out with soap; next, that she shall receive a stern, bare-bottom spanking (over some patriarch's knee, of course); and then, that she shall be sent to bed without dinner for a week. This will soon set her straight! And since I refuse to believe any evidence to the contrary of my opinion that she is twelve years old, any disagreement with my opinions on this matter shall only reinforce my contention that she is utterly deserving of this punishment. Now, what do you think about *that?*

Further Reading:

Eric S. Raymond. *Kafkatrapping*

Fidelbogen. *Do You Know What 'Kafka-trapping' Is?*

Michael Miller. *Femspeak*

Bin Ladin Dead and All it Cost was Thousands of Young Men and The Truth

Paul Elam · 2 May 2011 · Archived copy · Original

After 10 years, a few trillion dollars, countless thousands of young men dead, disfigured and psychologically traumatized, Osama bin Laden is dead.

The streets of D.C. are now teeming with people, many wrapped in American Flags, chanting "U.S.A!!" like they were at an international soccer match. Fox News anchors are giddy; Geraldo looks to have had multiples in his $600.00 slacks; politicians, both civilian and military, are already coming out of the woodwork singing the praises of the Great American Military. Obama has taken credit and is reconfiguring his re-election strategy. Feverish American nationalism is about to sweep the country like syphilis in a border town whorehouse.

Hollywood is gearing up its anti war liberals to make movies glorifying everything they claim to hate.

And woven into all the hoopla is the reminder that none of this really means anything; that the so called "war on terror," will continue unabated, and likely even escalate.

The blow back from this will, in one way or another, result in more death, more destruction and more tyrannical bullshit from our government.

And no one in the mainstream, not one single blue pill gorging one of them, will consider for a moment that from the beginning this entire clusterfuck has been a matter not of American survival, but of corporate greed and violence on a worldwide scale.

This war is a CRUDE business.

The young men we have sacrificed and the families we have ripped apart, are just the fodder offered up for a corporatocracy that knows no limit to avarice and indecency.

If you are a young man reading this, stay out of the military. They will cut your legs off in the name of cutting a deal. And if you get killed they will hand your devastated parents a flag and tell them lies about why it happened.

Then they will forget you ever existed.

Why Men are More Intelligent Than Women

Angry Harry · 2 May 2011 · Archived copy · Original

Are men more intelligent than women?

Well, the evidence seems to suggest that this is so.

On Start the Week, on Radio 4, tonight, Jeremy Paxman asked Professor Susan Greenfield, well-known neuroscientist (and Director of the Royal Institution) "You claim, don't you, that the more emotion you have, the less mind you have?"

"*That's right*," she answered.

Indeed, it is one of the main propositions in her new book, *The Private Life of the Brain*.

She went on to say,"[For example] One might say that, in meditation, one is developing a very deep consciousness, where you are accessing your inner states, and ignoring the outside world. This could be an example of where you are NOT experiencing an emotion, as such. The opposite would be, [perhaps] a baby, or someone with road rage, or a bungee jumper, awash with emotions and who is not [therefore] 'accessing' [with the mind] the past, or the future, or anything 'inside'."

Thus, Prof Greenfield is saying that the more 'emotion' you experience, the less 'mind' you have.

Now, which of the two possible genders, statistically speaking, experiences more emotion – and would claim to?

Hmm. The female gender, one would suspect.

And it would follow from Professor Greenfield's beliefs, therefore, that, statistically speaking, this gender has less 'mind'. It is less in 'contact' with it.

Putting this another way: Relatively speaking, compared to men, the conclusion must be that women are less often *'accessing the past, or the future, or anything 'inside'* ' – statistically, that is.

Well, that's what follows from Professor Greenfield's observations.

All in all, therefore, women seem to function less 'mindfully' than men, or, putting it less euphemistically, less 'intelligently'.

Statistically speaking.

In addition, it cannot have escaped even the most ardent feminist's notice that it is men who are the focused, the possessed, and the obsessed. It is men who push forward the boundaries of science, music, technology and art. It is men who build great cities and great religions.

It is men who tinker well into the night, studying and prising apart the boundaries of even the most obscure and intractable.

I knew one man who spent six years studying locust legs.

Not locusts.

Locust LEGS!

FOR SIX YEARS!

And he is probably still at it.

I knew another man who was a mathematician and who struggled daily, FOR YEARS, with some obscure problem in which only one other person in the entire world seemed to have any interest – and it wasn't me.

Just look at any science program on TV and notice the ‘workers’ laboring in the various scientific fields. The ‘experts’. The ones who sneak into their laboratories even on Christmas Day to skulk around engines, chemicals, computers or insects. The ones who spend hour upon hour, year upon year, squashed into their little rooms to study the contents of test-tubes or tissues. The ones who wander into the most hostile and desolate parts of the planet to scrub around for clues, artifacts and ideas.

They’re nearly all men.

It is men who lead, explore, push forward and calculate.

The intelligence of men must creep forward more quickly, and further, than that of women,

And, to the extent that intelligence is based on factors in the environment, as opposed to genetics, or based upon learning and studying, as opposed to ’emotionalising’ (and, so, losing ‘mind’) then the intelligence of men must creep forward more quickly, and further, than that of women, throughout their lives – because, statistically speaking, they choose to take on more of the intelligent-provoking ‘environment’, and they interact with it in much more of an objective and emotionless way (i.e. with more ‘mind’).

When it comes to intelligence, men have got what it takes. They drive in straight lines, they focus their attention, they do not multitask, they obsess, and they do not spend so much time emotionalizing.

And they actually increase their intelligence by doing such things.

And the whole species benefits from their pursuits.

Statistically speaking, men are taller than women. Not much, but significantly so. The picture below is of some men and women. Some of the women, quite a few of them, are actually taller than quite a few of the men.

[image]

But now look at the next picture.

[image]

The very same men and women have fallen in love, and they have partnered each other. They are so happy. But, notice that EVERY SINGLE man is TALLER than EVERY SINGLE woman.

And the same thing happens with intelligence. Just as it is that women, statistically speaking, prefer men who are taller than them, and richer than them, and socially higher up the ladder than them, so it is that they prefer men who are more intelligent than them.

Not only do women admit to this last aspect, recent research also shows that most women believe that their partners are more intelligent than them.

And they are!

The situation is exactly the same as for Picture B. Simply think of intelligence instead of height. All the women in this picture have chosen partners who are ‘more intelligent’ than them, even though it is true that, statistically speaking, across the whole population, there are millions of women who are more intelligent than millions of men.

And until such time as women CHOOSE partners who are less than, or equal to, themselves in terms of intelligence, the statement that ‘men are more intelligent than women’ will remain true even when looking at the issue as it relates to partnerships between men and women.

Men are MOSTLY more intelligent than their female partners.

Putting this another way: When it comes to looking at men and women as they function within their relationships, men are MOSTLY more intelligent than their female partners.

But, of course, we all know this instinctively.

We just cannot say so.

But it is clear that both men and women *CHOOSE* things to be this way – statistically speaking.

As Germaine Greer puts it, "*Women are not valued for their intelligence*."

Well, Yes, they are. But they are not loved for it, nor are they found attractive as a result of it – statistically speaking.

In her book, Sexual Personae, Camille Paglia said that, "*If civilization had been left in female hands, we would still all be living in grass huts*."

She has a point, because if women had, indeed, been the dominant gender, then they would have used their influence to promote further emotionalizing. And the result would have been less achievement with regard to developing other things.

Like wheels.

And this, of course, partly explains why the educational systems in the west are currently failing so miserably to produce high standards in their pupils. There is too much emotionalizing going on, and not enough thinking; i.e. not enough *mind*.

And, in the past, those little societies that spent their time emotionalizing, instead of creating, inventing and progressing, had no chance in evolutionary terms. They lost the battle long ago. The men were killed and the women were carried away. And they no longer exist. They have been statistically washed away.

Paglia also said that, "*Women have been discouraged from genres such as sculpture that require studio training or expensive materials.*

But in philosophy, mathematics, and poetry, the only materials are pen and paper.

Male conspiracy cannot explain ALL female failures.

I am convinced that, even without restrictions, there still would have been no female Pascal, Milton, or Kant.

.Even now, with all vocations open, I marvel at the rarity of the woman driven by artistic or intellectual obsession, that self-mutilating derangement of social relationship which, in its alternate forms of crime and ideation, is the disgrace and glory of the human species."

Men are, indeed, more intelligent and creative than women, on the whole. They work at it. They strive for it. They value it. They are loved for it. They are wanted for it.

And the mental environments in which they choose to spend their time definitely develop their talents even further.

That is, they give much more time to their minds.

And this is mostly why women, STATISTICALLY SPEAKING, will never be able to compete successfully with men intellectually and nor, therefore, in any task or job which requires intellectual endeavor.

Finally, not only do men develop their intelligence by CHOOSING to engage more so in activities that enhance it – as opposed to emotionalizing – (and so, to the extent that the environment affects intelligence then it will do so more for men than it will for women) but it is also the case that, thanks to the Y chromosome, the genetic variability of men is greater than that of women, so spreading the range of their intelligence more widely. The consequence is that at the bottom range of intelligence there will be found to be far more men than women, and in the top range the SAME will be true.

Further, and for the same reason, both the highest and the lowest intelligence levels of men are more extreme than are those of women.

At the high-flier levels, women haven't got a hope of competing with men.

And the upshot of all this is that at the high-flier levels, women haven't got a hope of competing with men either in terms of their number or in terms of their achievements – unless, of course, the men are deliberately handicapped in some way.

Thus, there is not so much of a glass ceiling created by sex-discriminatory men holding back the realization of statistical parity between men and women in the higher echelons of the world, the women's relative lack of success in these lofty places is far more due to the choices that they make and their less-variable genetic makeup, neither of which is the fault of men.

Nature vs Nurture

For at least half a century, the overwhelming evidence that intelligence is determined very significantly by genes has been hidden from the public – by the usual culprits. The politically-correct view was that the environment was the most significant factor in the development of intelligence and that genes were almost irrelevant.

Indeed, scientists who have expressed the view that intelligence is largely the product of a person's genes have been labeled by the politically-corrected feminist-dominated left as racists, sexists, Nazis, and goodness know what else. And, for example, during the 80s and 90s many of the UK's school teachers were indoctrinated with the view that children do not differ at all in terms of their mental abilities. This is absolute rubbish, but I have met many young teachers who actually believed this wholeheartedly as a result of the politically-correct nonsense being propounded by the teacher-training colleges.

The point here, however, is this.

IF it is true that intelligence is largely, and significantly, determined by the mental environment in which it is engaged, then it follows, for example, that those individuals who find themselves – or place themselves – in situations conducive to the development of intelligence are going to end up more intelligent than those who do not.

As such, for example, those who live or mostly work in more impoverished circumstances are not going to end up being as intelligent as those who live or mostly work in more enriched circumstances. And so, for example again, middle class people are going to end up more intelligent than those from the working classes. Whites from the rich West are going to end up being more intelligent than impoverished blacks from, say, Africa (or who live in western ghettoes) and, presumably, men throughout history, not being tied to their children and their homes, ended up being far more intelligent than their womenfolk who, apparently, spent most of their time dealing with children and being oppressed.

The politically-corrected cannot stomach the conclusions that must be reached even on the basis of their very own doctrines

Needless to say, the politically-corrected cannot stomach the conclusions that must be reached even on the basis of their very own doctrines concerning the development of intelligence.

And so it is that the various pronouncements of the politically corrected concerning the development of intelligence reveals that they are either mostly incredibly stupid, and simply cannot see where their own arguments lead, or that their propositions are mostly designed to manipulate people rather than to enlighten them; which means, quite simply, that they are bald-faced liars.

Mostly, one discovers that they are both.

But, in either case, their influence (which is mostly due to intimidation) is a negative one, and it tends to make societies structure themselves on the basis of *serious* falsehoods.

And clearly, societies that do this, particularly complex ones, are not going to progress very well. In fact, eventually,

they are going to cave in – well, they will eventually collapse or perform hopelessly in those domains where the falsehoods form part of the very foundations upon which they have been built.

And with regard to the negative consequences of having serious misconceptions about the nature of intelligence, the whole UK educational system immediately comes to mind.

I repeat; these people are either very stupid in that they cannot see what follows from their own pronouncements, or they are dishonest manipulators for whom the ideological ends justify their thoroughly dishonorable means.

The arguments that I have made concerning intelligence are relatively easy to grasp and they are worth understanding.

And they boil down to this:

The more that the environment is said to affect the development of intelligence (a PC left-wing argument) the more must the conclusions from this position suggest politically very-incorrect outcomes. For example again, the men from the past *must* have been more intelligent than the women. The colonizers must have been more intelligent than the colonized. The masters must have been more intelligent than the slaves. The whites must have been more intelligent than the blacks. The rich must be more intelligent than the poor.

You fruitfully expose them for the intellectual phonies that they are.

And when you point this out to the politically-corrected and their feminist friends, in order to expose their ludicrous *and conflicting* claims, you fruitfully expose them for the intellectual phonies that they are.

And it is very important that we do expose these frauds, because they and their bankrupt ideologies have achieved enormous influence in western societies. And, as a consequence, the futures of these societies are being continually undermined.

One Mother's Views on Child Support and Supporting Young Men

Lara Lohne · 3 May 2011 · Archived copy · Original

I've recently watched several MRA videos and while I am female, I'm no feminist, and actually may be a budding men's rights activist.

My partner just came back from court on Wednesday with two years of probation for non-payment of child support. I don't want to bore you with all the details but the woman involved is a serial child support extortionist. This isn't the first time she's done this and it probably won't be the last either. The only reason she hasn't found another guy and dropped another calf already is because she isn't getting a satisfactory pay out from her second attempt at my partner, who has been unemployed since prior to the birth of this child.

She lied on her application, or whatever it's called when a child support claim is filed, about her income as well as his and about his other children that he supports. She completely neglected to mention them in fact, and his payment amount was calculated at nearly $500 per month.

My partner and I have a child together. For the first three and a half years of my son's life, his birth certificate was blank where the father's name should have gone. This was because I didn't believe it was my right to put my partner's name on the birth certificate if he didn't want to be the father and didn't have any choice in me carrying to term and giving birth and keeping the child. It isn't that I didn't want my partner to be his father, but I respected his rights to not be the father just as he respected mine and didn't try to force me to abort or adopt.

My son just turned four early March this year. From the time he was 5 months old, I was the one working to support the household. My partner stayed home and cared for my son because he couldn't find work and with only one income we couldn't afford day care for an infant.

When my son was about 14 or 15 months old, we noticed there were odd things about him; he had regressed in his language skills, losing all the words he had previously learned. He walked on his toes almost exclusively. He was obsessed with spinning objects and lining things up, and would have violent tantrums with no sense of danger.

When he was 2 and a half we recognized more abnormal behaviors and he still wasn't even trying to talk. An evaluation showed he had significant developmental delays and when he was 3 they evaluated him for autism. He was diagnosed with mild to moderate autism in June 2010. I was still working full time, my partner was still caring for my son so I could work.

We still couldn't afford day care and given our son's emotional violence and his inability to socialize and cope with change, he wouldn't have been accepted to, or have been able to handle, traditional day care.

When it was clear that my son was special needs, my partner tried to contact his case worker for the child support claim to let them know. He was told they didn't care that he was taking care of a special needs child so I could work. All they cared about was that he wasn't taking care of the child that was legally his, meaning his name was on the birth certificate. That was when he decided he needed to add his name to my son's and so we went and filled out the affidavit and had his name added as the father.

This was difficult for him as he doesn't trust women. He'd been burned too many times. He fears I'll take that little name and use it against him if he and I should ever part company and now feels slightly trapped thinking his only recourse is to stay with me so I have no reason to retaliate on him. I don't think that way, never have been the vindictive type and take personal offense to women who play the victim because they can't handle the responsibilities of their own choices. Words won't convince him so there isn't really anything I can do about how he feels.

Even though I've proved to him over and over that I am not going to cheat on him and I'm not going to leave him to even think about dating another guy (I'm 40 years old, mother of 6 and a grandmother now and I have a 4 year old son with autism; I'm not exactly anyone's dream girl here) but he is convinced one day he'll here me say I'm bored

and I've found someone else to be with.

My partner has many ideas on changing the child support system so women can't take advantage of the system and use it as a meal ticket or a weapon of destruction. One reason for this exes doing it was to make him suffer. He has countless emails saying exactly that, and that it isn't about the money.

All this in mind I wanted to write about what I feel was his best idea for educating high school boys, or maybe even middle school/junior high school boys about what it will mean to them to become a father…

Picture a room full of teenage boys. Maybe they are a little embarrassed, talking smack like young boys do when they are nervous but don't want to lose face. This is after all a sex education class. A man walks to the front of the group, welcomes them and then asked a question. This question catches them off guard because it has nothing to do with sex…

"I want to know, who here, by a show of hands, has $5000?"

"Does collage money count?" one boy asks.

"Sure. Collage money, trust fund money, savings from your paper route, any money you have that equals $5000."

About half the boys put up their hands.

"OK, good. Keep your hands up, now how many of you have $10,000?" Several of the hands go down now.

"How about $50,000?" Many more hands go down.

"Who here has $100,000?" Everyone but one boy puts their hands down.

"Congratulations!" says the man at the front. "You can have sex!"

After a few nervous chuckles and a very confused silence, the man begins to explain. "You can have sex, because you can pay child support if the girl got pregnant and decided to keep the baby."

He explains the average cost of child support per month, not to mention medical expenses, and if the child goes to collage you would be required to pay for that as well.

And he explains the inside of jails for those who can't afford to pay.

Obviously there would be a significant amount more of information given than what I've generalized here, but this might be a better approach to sex education for boys than trying to scare them with STD's.

Some of them will understand money, particularly if they've earned any of their own.

Women, for too long, have been the ones regulating sex education classes and they've been about empowerment and safe sex.

When a child is involved and child support is on the table, there is no such thing as safe sex.

Young men need to know what really awaits them out there. The world of women is a scary place for the boy who isn't prepared because nobody ever told him.

[image]

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Fisking Feminism: How Womyn Invent Inventors

Paul Elam · 4 May 2011 · Archived copy · Original

I start this article with thanks to recent commenter Sonia, who dropped in to voice her (programmed) opinion in response to Harry's article "Why Men are More Intelligent than Women."

Says Sonia:

I can't believe I'm bothering to even indulge your idiocy, but child. It's hard to invent things when people FORBID YOU FROM GOING TO SCHOOL. good god man woman only got the vote early last century. women could not even file patents because of their gender, so they would have to file them under husband's names, and many female authors would publish their shit under pseudonyms.
you make me laugh.

First, it does appear from Sonia's sentence structure, punctuation and diction, as well as her rationale for why women are not accomplished inventors, that she was indeed denied any sort of proper education.

Such a poor, oppressed little girl. I had no idea the evil patriarchy was still at work and so effective.

But perhaps a dose of the truth will help cupcake out of her information deficit. And it is really easy to see why she is afflicted by such a dearth of knowledge. Everyone she has ever believed in has been lying to her for her whole life.

Come, brothers and sisters, let's lend the wayward Sonia a hand.

First, education has absolutely nothing to do with being inventive. Well, except to the extent that modern feminist education is instrumental in *inventing* things like a wage gap, dv stats, new kinds of rape, and now, *female inventors*.

Where it concerns invention, consider the following. Thomas Edison, arguably the greatest inventor in world history, was home schooled in early years by his mother and had very little formal education.

Benjamin Franklin had one year of college. The *patriarchal overlord* was the son of a poor soap maker and could not afford more than a year of school.

The Wright Brothers never went past high school. And please consider this blurb from an online bio of Henry Ford:

"He attended school until the age of fifteen, at which time he developed a dislike of farm life and a fascination for machinery. He had little interest in school and was a poor student. He never learned to spell or to read well. Ford would write using only the simplest of sentences. He instead preferred to work with mechanical objects, particularly watches. He repaired his first watch when he was thirteen years old, and would continue to repair watches for enjoyment throughout his life. Although he did not like working on the farm, he did learn that there was great value in working hard and being responsible."

Shall I name some more uneducated men whose inventions revolutionized the world and allowed Sonia to publicly whine on the internet?

O.K…

Louis-Jacques-Mandé Daguerre was an architectural school drop-out who invented the first viable photography process. Thomas Savery, who among several other things invented the steam engine, had no known education. Elias Howe invented and patented the first sewing machine. No education. George C. Devol, Jr. was an inventor with over 40 patents, including the first industrial robot. No formal education.

I could go on but I would test your attention span, and that is just with uneducated men that invent. If I were to go on with all male inventors, I could not only test your patience, but likely test the bandwidth limits of this website.

And besides, I am here to talk about women inventors, at least where I am able to legitimately do so. It turns out

though, that in order to do that we need to clear away a bit of garbage from the discourse. Said garbage always seems to be in abundance when feminists are given the floor – *or are even allowed to stand on it.*

I went scouring the net for the accomplishments of the great women inventors of history. Low and behold I found a list of magnificent inventions, courtesy of the fairer sex. The list has apparently been passed around the internet like doobies at a Floyd show.

Most of the sites and forums housing the list had cute little accompanying remarks like "All the inventions men have women to thank for."

But there was a slight problem. Almost none of the information on the list was accurate, and some of it was outright fabricated. To put it more succinctly, the list of female inventions was an invention itself.

Too bad you can't patent lies. I will spare you the obligatory rich bitch analogy, but not the opportunity to make you consider it.

Experience tells me that debunking each and every feminist lie is a great deal of work with questionable returns, so I did a fact check on the first 15 inventions, just exactly as they appear on the list. Of the first 15 claims, I found 9 of them were affected by one degree or another of bullshit. This ranged from partial, or somewhat bullshit, where perhaps an accomplishment by a woman had been greatly exaggerated or embellished, to total or complete bullshit, where all manner of "WTF were you thinking?" must have been employed to put someone on that list.

I will qualify myself by saying that the research on my part has been somewhat cursory, but I do think I dug far enough into each claim to raise very credible concerns on the 9 of 15.

More on that in a moment, but first the list itself, rebuttals sourced, of course, except where definitive information could not be found.

1. Battery container Nancy Perkins 1986 – Unverified
2. Beehive Thiphena Hornbrook 1861 BS
3. Canister vacuum Nancy Perkins 1987 Total BS
4. Car heater Margaret Wilcox 1893 – Partial BS
5. Circular saw Tabitha Babbit 1812 – Verified
6. Computer program Augusta Ada Byron 1842 – Partial BS
7. Cooking stove Elizabeth Hawk 1867 Total BS
8. Dam and reservoir construction Harriet Strong 1887 – Total BS
9. Direct and return mailing envelope Beulah Henry 1962 Verified
10. Dishwasher Josephine Cochran 1872 – Verified
11. Drinking fountain device Laurene O'Donnell 1985 Partially Verified
12. Electric hot water heater Ida Forbes 1917 Total BS
13. Elevated railway Mary Walton 1881 Total BS also see here.
14. Engine muffler El Dorado Jones 1917 Partial BS
15. Feedback control for data processing Erna Hoover 1971 Verified
16. Fire escape Anna Connelly 1887
17. Globes Ellen Fitz 1875
18. Grain storage bin Lizzie Dickelman 1920
19. Improved locomotive wheels Mary Jane Montgomery 1864
20. Improvement in dredging machines Emily Tassey 1876
21. Improvement in stone pavements Emily Gross 1877
22. Kevlar, a steel-like fiber used in radial tires, crash helmets, and bulletproof vests Stephanie Kwolek 1966

23. Life raft Maria Beaseley 1882
24. Liquid Paper correction fluid Bette Nesmith Graham 1956
25. Locomotive chimney Mary Walton 1879
26. Medical syringe Letitia Geer 1899
27. Mop-wringer pail Eliza Wood 1889
28. Oil burner Amanda Jones 1880
29. Permanent wave for the hair Marjorie Joyner 1928
30. Portable screen summer house Nettie Rood 1882
31. Refrigerator Florence Parpart 1914
32. Rolling pin Catherine Deiner 1891
33. Rotary engine Margaret Knight 1902
34. Safety device for elevators Harriet Tracy 1892
35. Street cleaning machine Florence Parpart 1900
36. Submarine lamp and telescope Sara Mather 1845
37. Suspenders Laura Cooney 1896
38. Washing machine Margaret Colvin 1871
39. Windshield wiper Mary Anderson 1903
40. Zigzag sewing machine Helen Blanchard 1873

Now, as I said, where I was able I linked you back to the source that refutes the item in question. For those that don't want to do a lot of click through reading let me give you a few examples of the problems.

I searched quite a bit for support for the claim that a Battery container was invented by Nancy Perkins 1986. I found references to it aplenty, ALL of them were versions of the original list and none of them were sourced or cited.

So while I can't say that Nancy didn't invent a battery container for certain (Kafkatrap), still the only source I ever saw for it was on *the list*. I don't even know what kind of container she invented. Did she "invent" a box for a battery?

It is hard to know without more info. So until I see verification…

But where we do have info it gets more clearly incredulous. According to *the list* ***Harriet Strong invented dam and reservoir construction in 1867***.

Oh my, *invented* dam and reservoir construction?

Call me crazy but I don't think so. Strong developed a specific irrigation system (no, she didn't invent irrigation itself) for her grove of walnut trees. Later in life she presented a plan to congress to dam the Colorado River, which they did not use. I am sure that her irrigation system was really cool – and for sure getting an audience with congress, at the time, was like the 19th century equivalent of getting on Oprah.

But as far as inventing dam and reservoir construction, or even making a significant contribution to it?

Bullshit.

The same for the 1893 car heater "invented" by Margaret Wilcox. Margaret Wilcox invented a car heater – *that didn't work*. So, after that a man invented one that did.

As far as I know, most people would not be too impressed with Thomas Edison building a light bulb that left you in the dark. I don't think he would make it on to anyone's list.

Unless, I suppose, he was Tina Edison.

All this brings to mind a few observations and questions on my part, especially for the intellectually challenged folks we know as feminists.

One, can any of you explain to me all the crap I have heard about men having "fragile egos" over the past forty years? And if that is true, then why is it we have to live so many lies about women just to make them feel good about themselves?

Isn't demanding (and creating) phony slaps on the back, and getting psycho over it when called out, pretty much a sign of a toddler level ego in need of some maturity, or perhaps some real accomplishment?

If you see the wisdom in that, you might want to shoot for the maturity and not the accomplishments. Popular mechanics did an evaluation of the 50 greatest inventions of the past 50 years. That would be the same 50 years where women have demanded and been granted inclusion into every aspect of western life where they could actually produce; academe, workplace, you name it.

Now please find me a woman inventor on that list.

Unless I missed something, there were some women named, but they were not inventors. They were women that were placed on an advisory board to select the most important inventions.

And the board's selections were all invented by men.

Admittedly, there were some corporations given credit for some of those inventions, where individuals were not named. I am not thinking though, that when The Institute of Electrical and Electronics Engineers launched new network standards that may eventually eliminate the need for wired telecommunications infrastructure, that they were hiding female researchers.

My guess (read certainty) is that they were not there in any significant capacity.

But the other, more overarching concern here is one, as it always is, of what the lies do to the people they are purported told to "help."

I personally don't care if the blue pill public wants to believe that women invented air and water. And it seems in some ways they are trying to.

But what about El Dorado Jones?

You see, despite the fact that she didn't exactly invent the muffler; she was a very remarkable person. An anti-conventional chain smoking maverick in her day, she "borrowed" most her design start-ups from inventor William Deal, but she actually did bring improvements and innovations to a lot of designs and has earned some recognition for her brilliance and tenacity.

I wonder how she would feel now, put on a list by ideologues who didn't really know or care about her work, in the middle of a bunch of fabricated nonsense like the Margaret Wilcox story?

I also have to wonder if whoever made that list read Jones's story, saw the word *muffler*, which was as much as her mind could comprehend technically, and then just slapped her on the list, not knowing the difference between her and the other "inventors" she named.

Either way, what we ended up with was standard feminist fare. A story suitable for Grimm's; 90% pipe dream, about a world they wished existed that does not, and counting on a blue pill public to say, "Duh, O.K." without ever checking a single fact.

And this is how we end up with the Sonia's of the world, all piss and vinegar, blaming *the man,* for all the things that women can't do.

And that is precisely what you get when you start making lists of "women" inventors, instead of just listing

inventors. When you do that, you set things up as a competition. And when you push women to compete with men, they are always going to get completely waxed, and I don't mean at the spa.

Unless we have a pregnancy competition.

This, if western women were prone to learning lessons, would be a good one. Women in general will never be able to compete with men if men are inclined to actually compete with them.

As we witness the results of all these feminist set ups for women and men to compete with each other, we see the bitter, neurotic examples, like Sonia, that it creates; angry women lying to themselves about why they are failing to keep up, looking pathetic and desperate in their attempt to find scapegoats, and demonstrating exactly why we tag them as more emotional than intellectual.

Hint, you frustrated daughters of bullshit, I have the same problem you do, I just handle it differently. And I figured out a long time ago that I if was feeling, say, not as smart as some other people, screaming "I am as smart as Einstein," at the world, and expecting them to do anything but laugh, is a piss poor plan for dealing with it.

Just saying.

I have never invented anything. I couldn't compete with Edison or the Wright Brothers or even El Dorado Jones. In fact, there are, I am sure, lots of women that can do a lot of things better than I can.

So, dealing with that I don't try to compete where I am out gunned, or whine about it.

I accept reality and find it is not so bad, and certainly not a conspiracy.

If trying to compete with men is not working out, deal with it. Coming here and getting pwned for your whining isn't going to make things any better.

A Special Message for SlutWalkers

Paul Elam · 5 May 2011 · Archived copy · Original

The recent influx of SlutWalkers has brought some unsurprising results. There have been threats of violence from them, repeated personal attacks and other actions of general stupidity.

I do strive to maintain an environment here where open discourse of complex and polarizing subjects is possible, but at times there needs to be some limits.

And since I am not a Slut Whisperer, I am going to have to employ the gavel to keep things on course.

So be it.

Here are the rules. They are not negotiable and are subject to being enforced immediately.

One, it is a given on this site that rape is a crime of sexual violence characterized by both the use of force or coercion and the absence of informed consent.

It is also stipulated that rape is wrong, no matter who the victim or perpetrator is, and that the donning of slutty attire is not equivalent to consent.

Read all that till it sinks in to your slutty little minds.

The arguments put forward by the articles on this site question the idea of whether a woman's dress and/or behavior may place her at increased risk of a sexual assault, and whether they should be held accountable to the extent that they play a role in the occurrence of a crime that might have been prevented with better judgment and decision making.

That is the only debate going on here.

So if you come here to voice your objections to these articles, but insist on relying on the false premise that we are advocating rape tolerance, or absolving the rapist of responsibility for his or her crime, then you will be summarily removed and banned.

Also, since at least one of you has seen fit to make physical threats here, be advised that this will not be tolerated. In the future, any threats will result in banning and your IP address and email will be published on this thread.

Personal insults are permissible, but in the event that your personal insults outweigh the cogent content of your arguments on a consistent, or nearly consistent basis, you will be banned and your posts removed.

As site administrator, I will be the sole arbiter of these decisions and there is no appeal.

That should eliminate 95% of you from posting, because to date none of you have any real arguments to make. But in case there is a small percentage of you that want to make your case, either for your semi clad slutty walks, or against what is published here, you will be able to do so, as long as you act like civilized sluts.

Walk Like a Slutgyptian!

Paul Elam · 5 May 2011 · Archived copy · Original

(Sung to the tune of "Walk Like an Egyptian")

Don your tube top, paint that face like you're charging fifty cents

Bend over slow – oh hey ho – and spread 'em for the men

Now take a shot, show your slot, you know it's just pretend

Now drink some more – oh hey ho – and say you're not a whore.

When someone grabs a tit, says hey ho, hey ho!

Hey ho-oo-oo, hey hoooo!

Walk like a Slutgyptian!

Now call a cop, cry with snot and talk to TV crews

Stage a protest – oh hey ho – you're on the nightly news!

When someone calls your bluff, says hey ho, hey ho!

Hey ho-oo-oo, hey hoooo!

Talk like a Slutgyptian!

Now you have fame, though it's lame, the center of atten-she-un

But where it counts – oh hey ho – you're just Slutgyptians

And when you lose your pussy pass, say hey ho, hey ho!

Hey ho-oo-oo, hey hoooo!

Stalk like a Slutgyptian!

Stalk like a Slutgyptian!

Dear Sluts

John Hembling (JtO) · 5 May 2011 · Archived copy · Original

[dropcap] I[/dropcap] am a man, employed in a high-skill job. I am not rich, but I command a healthy salary. Last night, I dressed in my finest bling, downed 4 glasses of whiskey, and went for a stroll in the roughest parts of my city, alone. I was, of course, stabbed and mugged, and left for dead in an alley – because that's what happens to drunk flashy idiots who don't take responsibility for themselves.

Actually, that didn't happen, because I'm not a moron, and I don't wander around drunk inviting disaster.

To do so would be the male equivalent of the unfortunately common female behavior of dressing to deliberately attract the sexual attention of men, getting drunk and placing myself in unfamiliar uncontrolled surroundings. Women and girls do this routinely. Girls do this because it is everybody's right to do whatever they want. Behaving stupidly is everybody's right, and most of the time, they suffer no worse fate than a hangover. Unfortunately, sometimes, they get raped.

[image]The word "slut" is sometimes used for an insult, and other times as a form of casual praise. Unlike many other insults, slut has a distinct meaning. It does not simply mean "person of bad repute". It means "sexually irresponsible jackass".

Self described sluts took to the streets last month to protest a police officer's tactless, but correct admonition that personal behavior and attire influenced potential bad outcomes from irresponsible behavior. Such as being sexually victimized. The complaint seems to be that an argument in favour of personal responsibility is actually an argument in favor of rape.

Im not making this up. To feminist sluts, an argument for personal responsibility is the same as an argument in favor of rape. Last month, Patrick John Doran wrote an article on this site[1] addressing the Toronto slut walk, and it was featured in the last 24 hours on a feminist facebook page.
http://www.facebook.com/pages/SlutWalk-Hamilton/215516551797309

It attracted a torrent of moronic vitriol from feminists, incensed that anybody should say a bad word about parading around for the right to dress like fools and never taste a hint of personal responsibility. I'll offer the definition of slut again, this time from a dictionary: "a dirty, slovenly, or untidy woman"

[quote float="right"]I regard my own definition of slut as more accurate and modern. A sexually irresponsible jackass.[/quote]

In truth, the practice of women dressing in "sluttish" attire outside the context of parades through Toronto's downtown, is purposeful. A woman dressing in a deliberately sexually provocative style is flaunting her sexual power over men. She is saying, in a language older than any spoken or written:

"I am an object of sexual desire, and I am a person of protected status"

Except, sometimes, if she's exceptionally stupid, drunk, alone, she might discover that social convention against sexual victimization breaks down under the influence of drugs, alcohol, and provocation.

Dressing provocatively, provokes a reaction. Sometimes not a good one. Certainly, nobody *deserves* to be raped, and everybody has the "right" to dress however they please, but if we're not moronic children, we understand personal responsibility for the situations we find ourselves in.

Feminists, according to the Facebook site which delivered so much traffic today to AVFM claim they want to "take-back" the word slut. To erase the negative connotation, and put a positive shine on acting like a sexually irresponsible jackass.

I support them. I think they should also reclaim another traditionally negative word.

Moron.

[1] The Slutwalk Revelations by Patrick John Doran

[button bg_color="red" text="dark"]Addendum[/button]

A link to this article was posted on /r/mensrights by AVFM's founder and editor, Paul Elam, and unsurprisingly, a lively discussion ensued in the comment thread of the posting.

As the author of this article, what did surprise me was that much of the debate barely touched on the substance of this article's content, but focused on my use of apparently rough language.

To quote: "I agree with the spirit of the article… however, the language put me off a bit. When I see good, thought-provoking articles, I like to put them on facebook for my friends and family to see. It would be easy for people to interpret this negatively. More mature language would definitely drive the point home better."

Seriously? People are worried about my immature language? Women are the majority of registered and active voters, and they control 65% of disposable income, and rather than protest illegal wars, or child abuse by the catholic church, or 60 years of genocide in Palestine, they protest a cop's slightly impolite advice to take personal responsibility for personal safety?

And when I write about this in less-than-polite language, the problem is not the content but the language?

Here's some language: Fuck you, idiotic hypocrites, your priorities are quite obviously fucked.

The article is about 585 words.
"moron" and "moronic" appear in the article 4 times.
"idiots" appears once.
"Asshole" does not appear.
"shit" and "bullshit" do not appear.
"cuntpickle" does not appear.
"fuck" did not appear, until I added it, now it shows up 3 times.

Thank you for your kind attention.

Publishers addendum: Fuck your friends and family. If they cannot handle this article, they are part of the problem.

Evolution of Understanding

John Hembling (JtO) · 5 May 2011 · Archived copy · Original

When I first began writing about men's rights, it was from an evolution of the rants I had been writing about American politics. I was aware of the existence of feminism, but at the time believed more or less in the cultivated public image that feminism is a synonym for humanism. Writing on the topic of men's rights resulted naturally in substantial attention paid to the actual goals and produced outcomes of organized feminism.

What I found was an unpleasant surprise. The first wave of the feminist movement was one which had the overt goal of legal equality, wage equity, and political inclusion for women. These goals were good ones, and indeed, early feminists were justified in their demand for social and political equity.

What's not widely known about feminism is that it is not now, and has never been, a grass roots movement. It was conceived, organized and funded by bankers who actually run the corporations and governments of the world. Some of this was revealed by Nicolas Rockefeller to the documentary film maker Arron Russo. Some is revealed by the employment of feminist activist Gloria Steinem by the american CIA[1], and her relationship with Henry Kissinger[2].

What's grown out of that early and faux-humanist feminism is a dogmatic philosophy of female-centric socialism, driven by contempt for men. This is the political movement centred on the false tenet that society operates under a male conspiracy to oppress women. The pillars of thought which have emerged from this falsehood are a poisonous collection of ideals running directly contrary to a philosophy of individual civil rights; the real goal of feminism. It is a tool for dividing men and women against each other, destroying the strength of the family and making a society more pliable to totalitarian control. At this point, the tinfoil-hat comments should start flying. To anyone offering such commentary, a suggestion to re-read the previous paragraph, comparing it to modern realities, might be helpful.

Feminism's recognized purpose as a bludgeon against men, and a dividing force in society provides scope as well as increased reason for opposition. It also informs the focus of resistance to a movement manufactured by bankers to reduce our society to a mirror of orwell's nightmare. Men are the target of a top down astroturf social movement to fragment society, and it's men who are going to carry this fight.

An examination of a few public lies accepted as truth makes the utility of feminist doctrine to ratchet society towards a police state clearer.

Stopping violence against women.

This is a catch-phrase intended to confuse you. It implies that violence against women is a prevalent issue. A quick visit to the Bureau of Justice Statistics website shows clearly that for non-domestic violence, the principal victims by sex are men[3]. In contrast to this, in the realm of domestic violence, agencies purporting to address the problem of DV produce mountains of "awareness" literature and video, all addressing a view that men are the aggressors, and women are the victims. Unfortunately for anyone with a legitimate goal of reducing domestic violence, all of this propaganda portrays a false narrative.

The peer-reviewed research on DV shows clearly that the majority of DV is reciprocal – borne out of dysfunctional relationships. It also shows that in the minority of DV which is one sided, women are the primary aggressors. The research demonstrates that far from being some sort of helpless fragile species of rare flower subject to mythical male violence, that women are as physically aggressive, or more aggressive, than men[5]. That's right, women are human beings, subject to all the same failings of reason and bad behavior that DV service agencies are so eager to pretend belong solely to the male 49% of the human race. But this brings us to the question of why. Why do the organizations claiming to "stop violence against women" maintain a public pretence that women are overwhelmingly the victims of violent men?

For the money, obviously. The maintained narrative Women-as-victims produces public sympathy, and taps into all of our traditional chivalric values, our natural desire to protect women. And in maintaining this narrative, these so called anti domestic violence agencies and service providers tap directly into everyone's wallets.

And what of the the cost to men of being permanently typecast as evil violent subhumans? Who gives a fuck, as long as criminalizing masculinity keeps the money flowing. And as for stopping violence against the group most effected, well there's no money in that, if you are male, and subject to violence, well, you can shut up and quit being a fucking sissy. In fact, you can man up, and just take it.

The subtler and deeper consequence of this is that men are kept on a defensive posture by the pretence that they're evil violent patriarchs, while weathering the majority of all violence. As long as men are perceived as "bad," they are ignored as a sex. Men are also prevented by this social marginalization from acting in their historical role as society's defenders. It is not a coincidence that the social pre-eminence of feminist values matches the obsolescence of what we might call a stable family as the norm for most people, and the erasure of traditional and constitutional precepts of human rights and civil liberty. An itemization of the bill of rights, noting which articles still have any currency would be redundant, except to state as an imperative to anybody unfamiliar with the content. Go now and read it[5], and answer for yourself what remain of your constitutional rights.

The dissolution of your rights is actually feminism's goal.

The continually escalating narrative of "protecting" women by affording them ever greater protection and privilege above and beyond the legal rights of "bad" men is designed to produce a society in which nobody has legal rights except for very few hereditarily rich, including those banking families everybody like to throw around the names of. Not even women, not even feminist tenured academics will have human rights in that world, because the men who would have protected them will be, and are being reduced to the legal status of furniture and appliances.

Any protection of the rights of a subset of humanity not identifying the protected as "everybody" is implicit suppression of the rights of those outside that group so "protected".

The insistence that women are, and have always been victims, and that men are privileged patriarchal oppressors is a potential achilles-heel of the use of female-elevation as a tool to ratchet western society towards a nightmare police state. It runs contrary to the real world experience of ordinary people, and ignores the real and obvious mutual interdependence of men and women in society. There must also be a growing cognitive dissonance in traditionalists and chivalric men between the narrative of women's oppression, and the accelerating disenfranchisement of males. How is it that women are oppressed by the patriarchy in a world where they live longer[6], earn more degrees[7], spend more of everybody's money[8], and the practice marital hypergamy[9][10]

Hypergamy for those who don't know is the socially normal practice of women marrying economically or socially upwards.

The simple, truthful answer is that women are not now, and have never been oppressed as a class. They are now, and have always been protected by historical chivalric values. Feminism is an amplification of chivalry, the protection and elevation of women. Taken to the currently absurd level, the elevation of women takes the form of subtracting rights from men. However the differential between men's disenfranchisement and women's legal and social supremacy is a temporary measure, and we are already seeing the levelling these differences by the abrogation of all people's human rights.

The Elimination of Habeas Corpus and the Repudiation of the 5th and 6th Amendments

- http://www.washingtonpost.com/wp-dyn/content/article/2009/05/21/AR2009052104045.html
- http://www.ctv.ca/CTVNews/Politics/20061211/arar_rendition_061211/

The Normalization of Torture

- http://thinkprogress.org/2011/05/03/peter-king-more-waterboarding/

- http://rabble.ca/news/2010/06/if-solitary-confinement-torture-why-are-we-still-doing-it
- http://www.whistleblower.org/blog/31-2010/1095-bradley-manning-qmentally-fit-to-stand-trialq-whistleblower-daily-news

Destruction of Privacy and Abrogation of the 4th Amendment

- Illegal Wiretapping http://www.schneier.com/blog/archives/2005/12/nsa_and_bushs_i.html
- TSA body scanning http://boardingarea.com/blogs/flyingwithfish/2010/11/20/how-the-tsa-legally-circumvents-the-fourth-amendment/
- illegal search and seizure http://www.ij.org/about/3797
- Co-operation by telecoms with illegal wiretapping FBI: customers-might-sue-if-they-knew-companies-were-helping-with-wiretaps

The Legal Manufacture of Rationale for Murder

- http://www.tvally.com/showthread.php?13656-BATTERED-WIVES-SYNDROME-is-NO-excuse-to-MURDER-the-husband
- http://www.nationalpost.com/news/canada/case+fuels+debate+over+domestic+violence/4051267/story.html

Eradication of Private Property

- http://www.cbsnews.com/stories/2003/09/26/60minutes/main575343.shtml
- http://www.ij.org/component/content/article/37-privatepropertyrights/1002-casino-reinvestment-development-authority-v-coking-
- http://www.scribd.com/doc/53059473/Foreclosure-Fraud-and-Homeowner-Abuse-Prevention-Act-Explanation

But dont worry, all of this happening as feminism rises to the pre-eminent social narrative – it's just a coincidence, go back to sleep.

Recognizing that feminism's unstated but real goals are the advancement of the interests of the few elite banking families who actually run this planet still leaves us with the bludgeon of feminism to contend with. But also informs a useful approach for the men's right's movement.

Chivalry must be recognized as a social malaise, and treated with the same contempt and scorn that open racism elicits. Most men are still raised to be traditionalists, and whether they adapt their behavior to something significantly less gentlemanly as they become adults, the core programming remains. This is why women can assault men in public without the near-certainty of a retributive beating that a man exhibiting the same behavior would earn. Chivalry has at it's foundation some deeply flawed assumptions. The first being that men are disposable. The antihuman ideal that the lives of men are worth less than the lives of women, or of children.

Women and children first – to the lifeboats, to medical funding, to receive justice, or financial assistance, to the front of the line for privilege. Chivalry is the basis for men dying on foreign battlefields to pad the income of oil companies. Chivalry is why 19 of 20 workplace deaths are men and this glaring fact isn't in the news while feminist academics continue to rend their clothes over an imaginary patriarchy keeping women down.

As men, we must turn our backs on chivalry, and destroy it's acceptance as a normal system of human value. There is more at stake than just our own continued marginalization. What's at stake is the human rights and freedoms on which western society is built. Chivalry is the basic poison bankers are using to transform the society born out of the enlightenment into Orwell's nightmare.

Addendum: The national post article linked from this piece has apparently been removed from their site. I have

saved a copy from Google's cache and uploaded it to AVFM as a reference. NB-case-fuels-debate-over-DV PDF link

[1] http://www.cia-on-campus.org/surveil/steinem.html

[2] http://portland.indymedia.org/en/2005/02/310075.shtml

[3] http://bjs.ojp.usdoj.gov/content/glance/tables/vsxtab.cfm

[4] http://www.csulb.edu/~mfiebert/assault.htm

[5] http://en.wikipedia.org/wiki/United_States_Bill_of_Rights

[6] http://en.wikipedia.org/wiki/List_of_countries_by_life_expectancy

[7] http://www.niassembly.gov.uk/io/research/0601.pdf

[8] http://www.womenwantmorethebook.com/press/septermber9.aspx

[9] http://www.thefreedictionary.com/hypergamy

[10] http://voxday.blogspot.com/2010/06/hypergamy-trumps-ideology.html

SlutWalks: Stupidity in a Tube Top

Paul Elam · 6 May 2011 · Archived copy · Original

SlutWalks, the newest emerging fad in the Sexual Grievance Industry, appear to be spreading like genital herpes, and coming to a city near you.

Taking on the bizarrely distorted guise of a social movement, the initial gathering was sparked by a comment from a Toronto, Canada, police officer that women should avoid "dressing like sluts" in order to reduce the chances of being a victim of a sexual assault. The statement so outraged Canadian sluts that they have organized and are now gathering to walk the streets, defending sluthood from further attacks. Oh, and purportedly raising rape prevention awareness along with their discount store skirts.

Central to the controversy, of course, is the question of whether or not a woman's attire actually contributes to her chances of being raped.

The answer is probably NO.

After doing as much research as I have been able to do over the past several days I have found no empirical, or even circumstantial evidence that demonstrates that dressing like a slut is any more likely to directly result in being raped than dressing like a school teacher or a trash collector.

I would also add on a personal level that after reviewing several of the images from the SlutWalk, I am even more convinced that these women are not at any heightened risk of sexual attack, *at all*.

It appears our Uniformed Toronto Traditionalist was off the mark with his well-intentioned advice.

So naturally it set off a transcontinental firestorm of indignation and exposed cellulite.

And it furthered ideas about rape prevention so unfathomably bad and misleading that it makes our Canadian cop seem like the Einstein of sexual self-protection.

What else would you expect from a bunch of sluts? Remember, just because someone looks like shit doesn't mean they are not stupid.

We get a pretty good picture of the mentality that is driving this movement from the Slutwalktoronto.com "Mission Statement," which reads, in part:

"Historically, the term 'slut' has carried a predominantly negative connotation. Aimed at those who are sexually promiscuous, be it for work or pleasure, it has primarily been women who have suffered under the burden of this label. And whether dished out as a serious indictment of one's character or merely as a flippant insult, the intent behind the word is always to wound, so we're taking it back. "Slut" is being re-appropriated."

So to begin with, the founding SlutWalkers are not concerned about rape, per se. At least not near as much as they are concerned about being sluts in a world that looks down on them, well, like they're sluts or something.

The rape advocacy is just a tag on, a stab at respectability, for a bunch of shopworn *anybody's babies* that want to feel better about spreading their legs at the sound of "Buy you a drink?" with Pavlovian predictability.

I note that neither from the police officer in question, nor from the most ardent opposition to their cause, has anyone asserted that the sluts *deserved* to be raped.

With their newfound "re-appropriation" of the label, though, they do deserve to be called sluts. In fact, if you will forgive the non PC vernacular, they are totally asking for it.

Insomuch as everyone now appears to agree, both on the fact that they are sluts and that they do not deserve to be raped, we should be able to clean the residual scum off the streets go on about our business.

Ah, but we really can't. Not with any real concern for women who actually are victims of rape. Personally,

considering men are the more frequent but utterly ignored victims of rape[1][2][3], and with the epidemic of false rape accusations[4] and corrupt prosecutions becoming just as pervasive, my interest in women who get raped any more is somewhere near as intense as my interest in cake decorating and midget wrestling.

But I am interested in two other things. One, in educating a miserably misguided and gullible public; and two, in pissing off feminist idiots; not necessarily in that order.

So, as a public service of A Voice for Men, I will tell you in just a few paragraphs how women can reduce their chances of getting raped, *for real*.

And that begins with a better understanding of the subject in question than you are getting from the SlutWalkers.

Here is the basic, undeniable truth: Dressing like a slut doesn't lead to rape; *being* a slut most certainly does.

Go ahead, don your Amy Winehouse couture and paint your face like it was a whore by numbers kit. That alone will not result in any unauthorized pipe laying.

But like it or not, PC or not, slut friendly or not, promiscuity does lead to the enhanced likelihood of rape. As even the most obtuse rape advocate will acknowledge, most rapes of women happen from known assailants, often potential or previous sexual partners. So the fewer football teams a slut fucks the less of a chance she has of being exposed to the linebacker who will rape her.

Now, by all means dress like a slut; just don't *drink* like one. We all know the slut scene is the party scene. But sluts might consider a policy of keeping their slutabrations alcohol free. Alcohol is involved in a huge number of rapes. It can impair judgment and lead to poor choices.

"Sure, uh, Johnny(?), let's go for a ride in your car out to the country. I've only known you though six shots of Hornitos, but it feels like I have known you all my life."

Many non-politicized websites, including this one, will advise, with no harsh judgments on sluttiness, that women not to go into unfamiliar areas with strangers when they are intoxicated and without friends or their own transportation.

In other words, they advise women not to be stupid sluts. If a woman is concerned about the possibility of rape in her life, she can stay sober when in new surroundings; stay close to friends and don't do things like go into an abandoned building with a stranger.

If he rapes her it will be his fault, but she will be just as raped, and the right to point and say it was his fault may not seem so beneficial at the time.

Just saying.

By following this advice about not getting drunk and getting into really crazy situations with strangers, you can also address another social ill.

False allegations.

Too many sluts, especially ones who really don't feel as good about being sluts as the SlutWalkers would want, have the nasty habit of feeling guilty after one or more of their drunken, fuck whoever is in the room escapades, and handle that guilt by accusing their erstwhile sexual partners of rape.

Happens a lot these days.

So, the less slutty sex, the less false allegation, which in turn increases the believability of women who actually are raped.

The impact of sound judgment is exponential and all positive!

All you have to do is know the difference between sexual freedom and sexual stupidity.

And that is precisely what the SlutWalkers don't know.

Their world is one of fantasy, where we can prevent female rape simply by telling men not to rape women.

Imagine that, all along we have been dealing with an education problem. Men don't know that it is bad to commit rape, so we just need to tell them. Just check out this short piece by Dr. Kathleen Young. It is all put as succinctly as saying "If a woman is walking alone at night, don't rape her."

Now, wasn't that simple? Get 10,000 potential rapists to read that stunning piece of brilliance and you will prevent who knows how many tens of thousands of rapes!

Next we tell people not to steal cars, break in houses, rob people or put catsup on a good porterhouse. Then we can stop locking our doors; leave our cars running with the keys in them and flash our money in seedy neighborhoods, and nothing will happen.

We no longer have to take any responsibility to protect ourselves or our property ever again, because we all know that people don't do bad things once you tell them not to.

Seriously, if you have done any reading at all through the statements from *SlutWalkers*, who have come to this site to comment on our articles, you know this is exactly the kind of bizarre, wildly unrealistic mentality they are promoting.

It is the mindset of people pathologically bent on having no responsibility whatsoever for their decisions in life, and willing to quickly forgo all common sense to get there.

I can do more for rape prevention, right now, by telling any potential victim willing to listen that anyone who tells you that you can't make choices that improve your chances for personal safety and well-being has an ulterior motive, and your safety is not a part of it.

Your choices follow you in life, even the one to be a slut.

Hate it all you want, but the red pill is a better choice because that mountain of truth isn't going to budge, even if the ground thunders with a million slutty footsteps.

[1] http://www.insideprison.com/prison-rape.asp

[2] * 2.1% of men reported forced vaginal sex compared to 1.6% of women in a relationship in the previous year. From: Predictors of Sexual Coersion.http://pubpages.unh.edu/~mas2/ID45-PR45.pdf

*94% of sexually abused youth in correctional facilities reported being abused by female staff. From: Sexual Victimization in Juvenile Facilities, 2008-09.http://bjs.ojp.usdoj.gov/content/pub/pdf/svjfry09.pdf

* Among inmates reporting staff sexual misconduct, ~ 65% reported a female aggressor. From: Sexual Victimization in Prisons and Jails Reported by Inmates, 2008-09.http://bjs.ojp.usdoj.gov/content/pub/pdf/svpjri0809.pdf

* 50% of homeless youth reported being sexually abused by a female. From: It's Not What You Think: Sexually Exploited Youth in British Columbia.http://www.nursing.ubc.ca/PDFs/ItsNotWhatYouThink.pdf

[3] http://www.nationmaster.com/graph/cri_rap_percap-crime-rapes-per-capita

[4] http://falserapesociety.blogspot.com/p/prevalence-of-false-rape-claims.html

A Pussy Pass in Italy

AntZ · 7 May 2011 · Archived copy · Original

The murder conviction of Amanda Knox is about to be overturned based on important new evidence: the convicted killer is an attractive young woman, and was not adequately advised of her right to a Pussy Pass.

At least, so goes the newest pampered princess narrative on CNN:

http://www.cnn.com/2011/CRIME/05/06/amanda.knox.profile/index.html?hpt=C2

The heart wrenching story begins with a series of baby pictures showing the killer as an adorable little girl:

1. Playing a guitar in a nighty at age 3
2. Wearing pink heart-shaped glasses at age 4
3. Dancing with her sister in matching red blazers at age 5
4. In a pink dress on her 7th birthday
5. As an 8 year old soccer girl called "foxy Knoxy", with pony tails
6. Holding a puppy with her sister at age 9
7. Showing her "love of other cultures" in Japan at age 16
8. Surrounded by pink flowers, on her way to Italy at age 18

CNN could not be bothered to include a single picture of the evidence against Knox, or even of the victim.

The CNN article is called "Amanda Knox case resurfaces as key hearing nears", but then makes only passing references to the upcoming hearing or the evidence involved. Instead, the majority of the article is a sympathetic description of Knox's early life, her love of animals and culture, and her innocence. The article is so sympathetic to Knox that it can find only one sentence to discuss the evidence against her:

"Doubts over the forensic evidence used to convict Knox, 23, and Sollecito continue to linger. Knox has appealed her conviction and is awaiting the results of retesting of two controversial pieces of forensic evidence presented at her trial."

The CNN article talks about the media portrayal of Knox, saying "the sordid saga has played out in worldwide media long enough to have broken into dual narratives." The article then makes a passing reference to journalists who "paint her as a licentious, manipulative young American still trying to get away with murder, despite an alleged confession, which she quickly recanted, and a conviction."

This single sentence is "balanced" with fifty-eight sentences describing an innocent, endearing, beautiful, and quirky young woman who is "the kind of person who would pick up a spider and take it outside rather than kill it."

So who is the real Amanda Knox?

According to Italian police, Knox was so spoiled and over-pampered by her doting parents that she was driven to murder when, for the first time in her life, she did not get exactly what she wanted. Her best friend Amanda Kercher said "no" to Knox, and Knox threw a tantrum. Knox slashed Kercher's throat, and watched as Kercher died a slow and agonizing death. Unlike Knox, Kercher was not an over-pampered princess of privilege who spent her life jetting around the world on daddy's dime. When Knox decided she wanted a 4-way sex party with her boyfriend Raffaele Sollecito and her love interest Rudy Guede, Meredith said "no."

That word cost her her life.

Maybe. Unlike the CNN article, I prefer not to worry too much about hear-say. Is there a reporter at CNN who can still spell the word "evidence"? Is there a prosecutor who is willing to examine evidence after a woman, or the feminist media, demands a Pussy Pass? Thankfully, at least one Italian prosecutor thinks so. So, let's look at evidence. If you don't care, skip to "PUSSY PASS".

KNOX'S CONFESSION:

Confession evidence is notoriously unreliable, except with regards to credibility. So, let's look at Knox's credibility.

Knox confessed to the murder under interrogation. However, under Italian law, confession evidence is only admissible under strict conditions. The confession was judged inadmissible and is not available. HOWEVER, on November 6, Knox voluntarily wrote a hand-written explanation for her confession, and voluntarily handed this to the police. This voluntary, hand written note contains veiled confessions to participating in part of the crime. You can read the entire rambling statement here:
http://www.telegraph.co.uk/news/worldnews/1570225/Transcript-of-Amanda-Knoxs-note.html

You may not be able to get through it. Ninety percent of it is self-serving drivel and snot-filled demands for pussy pity. Here are the parts that matter:

Knox was trying to deny her original confession: "In regards to this "confession" that I made last night, I want to make clear that I'm very doubtful of the veracity of my statements because they were made under the pressures of stress, shock and extreme exhaustion."

Knox found her front door open and blood in her house and did not call the police, claiming to be in shock: "I know the police are confused as to why it took me so long to call someone after I found the door to my house open and blood in the bathroom. The truth is, I wasn't sure what to think, but I definitely didn't think the worst, that someone was murdered. I thought a lot of things, mainly that perhaps someone got hurt and left quickly to take care of it. I also thought that maybe one of my room-mates was having menstrual problems and hadn't cleaned up. Perhaps I was in shock, but at the time I didn't know what to think and that's the truth."

Knox was high on drugs and drunk: "I admit that this period of time is rather strange because I am not quite sure. I smoked marijuana with him and I might even have fallen asleep. These things I am not sure about and I know they are important to the case …"

Knox admits to visions of the murder, but not to the murder itself: "However, it was under this pressure and after many hours of confusion that my mind came up with these answers. In my mind I saw Patrick in flashes of blurred images. I saw him near the basketball court. I saw him at my front door. I saw myself cowering in the kitchen with my hands over my ears because in my head I could hear Meredith screaming. But I've said this many times so as to make myself clear: these things seem unreal to me, like a dream …"

How could Knox be in shock about the blood if she thought it was nothing?
PHYSICAL EVIDENCE:

Rudy Guede's DNA was not found on the victim or on the murder weapon. His DNA was found elsewhere in the house, which matches his statement that he was at the home and attempting to convince the victim to have sex with him. He was convicted, probably because he was male, black, and "a drifter." No pussy pass for him.

Sollecito's DNA was found on Kercher's bra clasp, which was cut from her bra. He was convicted. Hard to see how he could be innocent, given the evidence.

Knox was the sole contributor to DNA found on the handle of the murder weapon, and Kercher's DNA was found in skin taken from the blade. The blade was carefully washed, but microscopic pieces of skin and flesh were embedded between serrations. Knox was convicted, but is now seeking a pussy pass re-trial.

REASONABLE DOUBT?

Confession under interrogation is unreliable, and I agree with the Italian court's decision to throw out Knox's confession. Hundreds of thousands of innocent men sit in American prisons because of false confessions obtained under interrogation. A good police interrogation team will convince anyone to confess to anything in 12 to 18 hours. Coerced confessions are basically meaningless.

A voluntary confession delivered in a hand written note to the police is VERY DIFFERENT. Why does Knox

claim to have visions of the murder? Why does her hand written, voluntary confession neatly offer two versions of events, (1) Knox was not there, and (2) if she was there, she was covering her ears and not a participant in the murder?

The DNA evidence is extremely damning. Sollecito is certainly guilty, there is no plausible explanation for why his DNA would be found on a clasp that was forcefully cut from the victim at the time of the assault.

Knox could claim that her DNA was on the murder weapon because it was her knife. If so, why did the killer take pains to thoroughly wash the blade, but not the handle?

Sollecito and Guede both implicated Knox in various confessions. Again, jail-bird confessions are pretty much worthless, so who cares.

Guilt can never be established beyond all possible doubt. Personally, I think that the evidence warrants a finding of "proof beyond a reasonable doubt" (prova "al di là di ogni ragionevole dubbio"), which is the standard in Italy. This is a higher standard than "guilt beyond a reasonable doubt," which prevails in the US. If two people descend alive in a small submarine, and when the submarine surfaces one of them is dead, there is no evidence of guilt, but clearly there is guilt beyond a reasonable doubt. This is why Italy is so strict concerning confession evidence. Physical evidence is the gold standard in Italy. In the Knox case, there is strong, but possibly not irrefutable, physical evidence. If I was on a jury, I would be convinced. But I can understand how a reasonable person can disagree.

PUSSY PASS

There is one thing we know for sure. Baby pictures and cute puppies have *nothing* to do with the facts of this case. If the evidence is weak, Knox should be found not guilty. If the evidence is strong, she should be found guilty. The evidence of cuteness and huggability that is so important to CNN is irrelevant.

The fact that new trials are demanded based on such Pussy Pass Privilege, and furthered in the out-of-court arena of the feminist media, is a testament to just how sexist and bigoted the system has become.

Pussy pass articles are mainstream and completely accepted as a normal part of our process for determining guilt and innocence in the court of public opinion. So much so, that CNN no longer bothers to discuss evidence in articles about attractive young female killers. Instead, the "news organization" jumps directly to baby pictures and pink parasols.

Vomit.

The Myth Of Equality

John Hembling (JtO) · 8 May 2011 · Archived copy · Original

So you say you want equality?

Sounds great, as long as you're a moron. There's a social movement, the proponents of which regularly vomit up some variation of this noise about equality.

The problem begins with the fact that equality doesn't mean anything unless you're comparing two or more things. In the case of brain-addled feminists, they'll tell you: "between men and women duh! ".

Okay, now we know what's being compared, or we would, if anything was being compared.

Unfortunately there's no empiricism in feminism's brave struggle for "equality". We'll return to that shortly.

So what does the word "equality" mean? Don't ask for a useful answer to this, because the pushers of this vacuous bit of pseudo-egalitarian fluffery don't have the intellectual acumen or honesty to parse the question, much less answer it.

The real answer is that what "egalitarian" feminists mean by the word "equality" is whatever they want it to mean from one moment to the next.

Socially we can conceive of equal rights under the law, and equal access to opportunity for men and women. However, we can also construct social systems with a forced equality of outcome – such as hiring policies with a built in target distribution of sexes. Each of these can be, and are, encompassed with that euphemistic and flexible catch-all word "equality".

Politically active feminists and organizations have never pushed for sexual equality of rights or sexual equality of access, but certainly do push for equivalence of outcome – but only in cases where a net advantage to women can be projected. They mask this behind that fluffy, flexible word, "equality".

Has anybody ever seen a feminist pushing for equal numbers of male and female coal miners? It might happen, when coal mining becomes a job done from the safety of an air conditioned suite, without the multiple hazards male coal miners presently endure.

How about commercial fishing – thats a high paying job, why aren't any feminists pushing for more women in the north atlantic? Because the fisherMEN doing this job are routinely killed.

In fact, the push for equality of outcome isn't even truthful within its own corrupt context – It is a stated goal, not a real one. One of the long running campaigns of "equalist" feminism was university and college access for women, and feminism obtained that goal of equality through forced equality of outcome. A goal of equal access, pursued through mandated unequal access favouring women –

Do I need to include the dictionary definitions of hypocrisy or corruption in the body of this article?

The lie is revealed in the present preponderance of female graduates from a female favouring education system, while female favouring unequal access and systemic support persists.

Egalitarian feminism has produced a decidedly female centric inequality of both rights to access, as well as outcome. A move towards actual forced equality of outcome would be a move to benefit men.

Shall we consider what that would encompass? More male university graduates, but a dramatic increase in female job fatalities. By all means, let us have "equality" in all things.

Fortunately for those of a humanist bent, and feminists are excluded from that superset, Men's rights activists are not arguing for a forced equality of outcome; we are not arguing for a mountain of female corpses to balance the men who continue to die in service of chivalry, female protection and female convenience.

Equality of rights is implied by the word equality, but is misdirection. Equality of outcome is actively pursued – but it too is not a goal, only a tactic to erode any area of male accomplishment. Where women have surpassed men – such as the feminist dominated realm of education, female favouring unequal access persists. But none of this is news to anybody with a brain. The only reason to discuss it at all is that we are numbed by repetition of the misleading and insensible mantra of "equality".

This is a point of awareness, when you are told, in person or in print that "equality" is a goal, recognize the lie for what it is, and don't allow the lie to pass unremarked. Your silence is consent.

The ongoing consensus misunderstanding that any such thing as "equality" can even exist as a concept is a mental straightjacket preventing complaint against subjugation.

In the world of reality, apart from the Orwellian super-double-plus-good-speak of mainstream political rhetoric, equality does not, and cannot exist anywhere outside of a mathematical equation.

No two things are equal. An apple is not equal to another apple, they are different. Certainly, a man is not equivalent to another man. A woman is not equal to another woman.

You may have a man and woman of equivalent education, as measured by attainment of academic credential, but are they equivalent? Certainly not. You may have a man and woman of equivalent age, or height, or weight, but if any two people can be said to be equivalent – then they are the same person.

Human equivalence is a dangerous dogma, in fact, its a dangerous religious dogma – and vacuous public concurrence with it as a legitimate, attainable goal is implicit support of an increasingly brutal apartheid.

There's another way to state the farcical fraud of human equivalence – and it's the dehumanizing cult of social construction. The absurdist fantasy that gender differences between men and women are learned behaviours. I mentioned earlier that feminisms holy crusade for "equality" abides no empirical evidence.

For feminist ideologues, social constructionism provides a whole array of scientific sounding happy talk, useful for ratcheting society towards realization of orwell's nightmare.

The most obvious weapon against human rights provided by an ideological clinging to the pseudo-science of social construction is that if sexual identity is learned, then the "wrong" sexuality can be neatly classified as pathology. As quickly as you can normalize the idea that gender is a product of education, then turning the education system into a system of sexual indoctrination makes sense.

This this will likely emerge as a noticeable phenomenon in the near future, the transformation of universities and colleges into institutes of anti-male hatred and female infantalization. This might happen even sooner than predicted.

While sexual *roles* are partially learned behaviours, the problem with social construction theory is that it's bullshit. The SC mandate is that we accept differences, expressed in musculature, skeleton, hormones, brain chemistry, reproductive biology as being tied to biology, but having no impact on human identity, sexual or otherwise.

Meanwhile, the mainstream of cultural zeitgeist continues to paddle us after the fictional goal of human equivalence, and the idea that human bodies are interchangeable all terrain vehicles. Soon we can all transplant our brains into mason jars or new cloned bodies.

But we're all seeking equality.

Yes, go back to sleep.

Once More, This Time With Anger

Paul Elam · 9 May 2011 · Archived copy · Original

I generally don't make it a habit to bite my tongue. That being said, I don't generally make it a habit either to go out of my way piss off the highly valued contributors to this site and other good MRA's across the sphere.

I am possibly going to make an exception to that last one now. Truth tell, I am too tired and frustrated to much care. We have a petition that has been sitting on the front page of this website to disbar Mary Kellett for weeks, trying to get 1000 signatures. We are not there yet. An innocent man's life and future are on the line because of a corrupt feminist bitch in a position of power and we are not there yet.

OK, so not everyone may think the case of one man is worth two minutes of their time, or not every supposed MRA blogger out there wants to dedicate space on their blog for the petition. Obviously that must be the case, because the petition is coming down in less than a week and we will be short of signatures.

Is anyone besides me sick of this shit?

So here is the deal. It has been suggested to me by a very well known and highly respected (at least by me) activist and confidant that I should consider shutting down the comments on this site in order to free my time up for the activism that I could be doing in its stead. Actually, it has been suggested for quite some time.

I have refused the idea so far because I think the comments are good venting, needed by a lot of men, and because I think they have helped with traffic and exposure.

But, gentlemen and ladies, I am starting to wonder if I need to make some sort adjustment here. And I think I have a plan. All of you, though, who have contributed sterling comments, funds to the site, written material, artwork and moral support might have something to say about this and I will welcome your opinions.

I am seriously considering making the commenting here invitation only, and only for **activists** that are contributing to this site in one way or another.

I know that is an extreme move, but the wisdom of lessening my daily activities here is becoming more apparent with the radio show going back on the air and especially considering that with the addition of Neal Hansen we are going to enter a new realm of activism that will demand even more time and effort.

AVfM has established itself with enough backlinks and consistent visits at this point that we are not likely to suffer too badly from the loss of traffic from non activist commenters, who generally contribute nothing to AVfM or the MRM.

I'd appreciate anyone's thoughts on this before I make the call.

In the meantime, here is another petition. It was posted here a week back. It is a petition demanding that Change.org create a petition category for men and men's rights. It is a brilliant idea and could be a viable weapon. But look at the abysmal number of signatures!

We get criticism sometimes, even among ourselves, that we talk too much and do too little. Some of it is warranted. So, with respect I ask everyone the following. Have you signed this petition? If so, have you posted it to your facebook profile? If you have a blog has it been posted there? How many other people have you asked to sign it? How many times have you linked to it in a mainstream forum while you were railing at them about some crappy misandric story they were running? How many MRA sites have you suggested it to?

I am not trying to tell anyone what to do, but I am suggesting to the **activists** that come to this site that it may be time that people who cannot give an affirmative answer to two or more of those questions within ten minutes of reading this may not be who WE want on this site sucking up air and doing little else.

Change.org|Start an Online Petition »

An Introduction and a Challenge

John Hembling (JtO) · 9 May 2011 · Archived copy · Original

Many readers on this site already know me, as I have written for AVfM under a different name. For reasons becoming entirely too common within the men's rights community, it is impractical to continue writing using the name printed on my driver's license.

Paul Elam has asked me to take a managerial role on this site, and I have accepted. That does not mean I will be proofing articles for spelling and grammar, as I know myself to be unqualified for that task. I will be developing and coordinating projects, some of which will reach outside the limits of this site. Paul and I agree that continued success of this movement will be driven by participation from skilled MRA's with the courage and intelligence to act.

That would be *you*.

Some of that action already takes the form of writing content on websites and blogs. It is a beginning, but the tide of social change loathes stagnation.

I have been recently told I should stop tilting at windmills and behave myself like a responsible adult; told that my effort is the pointless flapping of a child who hasn't learned to accept reality.

I've been told to grow up, in effect; to man up.

There are a number of sensible arguments against the advocacy of men's rights. At base, they are all appeals to fear and to force.

I've been told that the MRM will likely have little or no impact. This is already provably false – we're under attack – a very good sign indeed. Each of the innumerable, reasonable and logical arguments against my contrary attitude is at base an argument for apathy.

"There's nothing you can do, so it would be pointless and wasteful to try."

This is the most morally empty position it is possible for a human to take. The embrace of the idea of futility is a seductive rationalization which excuses self-responsibility.

Besides being amoral, the do-nothing argument is false.

Every major societal, social, technological change and paradigm shift in human history has been the result of the actions of small groups of individuals. A massive collective does not create change. A collective, a culture, a social demographic, or a society acts with a collective will to preserve and enforce the existing state of affairs.

Change has always, and will always come from the individual. For example, me – or perhaps you.

Consider this question, asked by a child:

Daddy, what did you during the rise of fascism?

I know my answer to that.

Do you? I ask that again. *Do you*?

The state of feminist governance is now bearing down on men with predominant aggressor laws, mandatory arrest policies; even lowering the standard of proof against us where it concerns any crime against a woman. And all this well after a tsunami of corruption eviscerating the civil rights of fathers and inflicting horrendous psychological damage to their children. There is scarcely a family court in the western world with a judge that does not deserve to be in shackles.

This are matters just scratching the surface of the perils we now face, and that our children will face in the absence

of our resolve, or, in the presence of our cowardice, if you prefer.

We, this ragtag band of misfits, with computers and bloody keyboards, are the only ones speaking out against it. And people are starting to listen. Not yet in the numbers that will facilitate a positive outcome, but in number sufficient to instill fear in our opponents, forcing them to take the offensive.

When the voice of the contrarian is silenced, either by fear or force – whoever remains is either a prisoner, or a jailer.

Which are you?

More importantly – what do you mean to do about it?

AVfM Radio Returns

Paul Elam · 9 May 2011 · Archived copy · Original

[box type="note" style="rounded" border="full" icon="none"]

I am happy to announce that after several weeks off due to illness and death in the family that AVfM Radio will be back on its regular broadcast schedule this Tuesday, May 10th at 9 :00 p.m. EST.

This also gives me another opportunity to thank everyone for their most appreciated support offered to Stacey and myself during the passing of her father, as well as thanks for your patience as I took the time off to attend to family matters.

We are bringing the show back with a bang. Firecracker relationship coach Dr. Tara Palmatier will be returning to the show in this episode, entitled "Crazy-Proofing Your Life."

We have all come to appreciate Dr. T's straightforward, no nonsense approach to arming men where it concerns the destructive force that crazy women can bring to their lives. And now you will get another chance to speak with her live, on the show. So be sure to tune in, call in, and raise your voice on this important subject. Here is the show description, in her own words, from Dr. T's site, A Shrink 4 Men:

This program's topic will be "Crazy-Proofing your Romantic Life (and Life in General)." Crazy, entitled, predatory bullies can be found just about anywhere—your marriage, your family, your office, your church, the PTA, your softball league, etc., etc. Therefore, knowing how to spot these types and how to deal with them if you can't avoid them or go completely No Contact is essential.

I'll be touching on some of the information from *How to Crazy-Proof Yourself After Breaking Up with or Divorcing an Abusive Girlfriend or Wife, Part 1* and additional material. Like last time, we'll be taking both male and female callers, so if you have questions or a story you'd like to share, please call or Skype in on show night.

[/box]

Petition to Disbar Kellett to be Hand Delivered to Governors Office, State Attorney General, Others

Paul Elam · 10 May 2011 · Archived copy · Original

With a great deal of thanks extended from the Filler family, it is my pleasure to announce that the petition to disbar Mary Kellett, the Bar Harbor, Maine prosecutor whose has maliciously pursued a false allegation of rape against an innocent man, has now reached over 1,000 signatures, and continues to grow.

And of course, for there to be any chance that the signatures will not have been given in vain, we have to make one more push, as activists and as human beings who believe in justice, to send the message of our concern and discontent to the people that matter.

Starting tomorrow morning, Wednesday, May 11th, at 9:30am, members of a delegation from Stop Abusive and Violent Environments (S.A.V.E.) and family members of the falsely accused in this case, Vladek Filler, will be hand delivering copies of the petition to state officials and making a plea on behalf of Filler, and for an investigation of Kellett leading to her disbarment.

This comes at a critical time. On Thursday, May 12th, there will be a court hearing in the Filler case where multiple motions will be heard. The motions will include a plea for a change of venue in the case, and pleas for outright dismissal.

The itinerary for the in=person visit is as follows, in order.

1. Attorney General William J. Schneider
6 State House Station
Augusta, ME 04333

2. Governor Paul R. LePage
1 State House Station
Augusta, ME 04333

3. State Of Maine Board Of Overseers Of The Bar
97 Winthrop Street
Augusta, ME. 04332

4. State Congress of Maine

5. Maine State Senate

And this is where you come in.

After your strident calls for the media in Maine to start paying attention to what is going on directly under their nose, The Bangor Morning News finally ran an article publicizing concerns over the case.

Following is a list of media outlets that should be covering the delivery of the petitions. There are no guarantees, but it is possible that with just a minute of your time to send a one or two sentence email with a link to the coverage at The Bangor Daily News to a few of the parties on this list, that you may well convince some of them to cover the event.

Remember people, evil does its business in the dark. Mary Kellett has been smugly pushing this case with hubris that can only come with imagined impunity.

Whether that impunity is imagined or real, is entirely up to us.

Note: There is no geographic disqualification! The only qualification you need to participate is membership in the human race.

Gentlemen and ladies, start your laptops.

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To send a news tip to the NEWS CENTER 2, send an email to: newscenter2@wlbz2.com.

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News Director, send an email to: newsdirector@wcsh6.com
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99 Danville Corner Road
Auburn, ME 04210
Phone: 207.782.1800

To report breaking news call: 800.CH8.NEWS (207-248-6397)
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Reuters suggestions:
http://reuters-en.custhelp.com/app/ask/p/19,47

Fight Back, Or Are You A Wimp?

John Hembling (JtO) · 10 May 2011 · Archived copy · Original

Was his.[image]

This is the customized licence plate on a silver porsche. It's a porsche appropriated through court order in a divorce settlement. A woman who terminated her relationship with her husband, used the enforcement apparatus of the courts to seize a substantial portion of his possessions, and likely a cut of his continued income. The licence plate flaunts the legalized theft.

Look at me, I ripped off this car, and the court system helped me do it. The custom licence plate is also a warning. Men, What you own, we can take it whenever we want.

A photo of this car with its smug customized plate is easy to find on the web. Often it's found on web pages with some apparent humour about how stupid men are. Using the apparatus of the state to steal private property always makes me chuckle, in the same way I take sadistic pleasure from hurting small animals and children. That is to say, I don't find it funny at all.

And yet, it continues to be be presented as humour, and stupidly, the majority of us obligingly nod our heads and laugh.

But why? Why is this normal?

Why is it acceptable, or even funny that a woman exiting a relationship gets to steal a man's possessions? Why do the courts aid in this institutional thievery? Do we imagine in our collective pea brains that he must have committed some transgression, justifying the state's participation in forcible wealth re-allocation?

The sad reality is that men, the biological demographic being relegated to a class of human cash machines by a femi-chivalrist influenced society and legal system, are participating in this socially sanctioned thievery.

This is driven by several social factors, the first being that women control reproduction, as well as control access to sex. Since sex is a biological drive, most men will go along with an enormous boatload of shit and abuse because they're dependant on female approval to gain access to sex.

Gentlemen, we all need stop tolerating abuse in exchange for the idiotic hope of female approval. Unfortunately, most men aren't going to do this. The social conditioning we all grew up with has chivalry as a basic foundation. We believe deep down that as men, we're disposable. We also seem unwilling to offer any defence against our own exploitation and abuse. We also need to stop going-along with the horrible pretence that women's smug preening over our exploitation and theft qualifies as comedy.

Women, by the way – are not the enemy. The present social norms and legally tilted playing field currently afford women historically unprecedented social and legal privilege, and humans, when given an excess of privileges, will take advantage of them. Women aren't special in this regard. In fact – most women – fed on a steady diet of feminist dogma through all types of media – now believe themselves to be righteous recipients of ill gotten resources.

The smug pride of advantage taken, manifest in a licence plate reading "was his" seems like the most obvious signal of sexually unequal rights and privileges. Indeed, it should be obvious. But humans are supremely skilled at seeing only what they are comfortable seeing. Realization that you are the on the side of the tyrant is never comfortable. Humans are social animals, and social conformity is a powerful control on perception. It is easy for men and MRAs to fall into the trap of hatred, but it's unhelpful in addressing the MRM's goals, which are for human rights without regard to sex.

Meanwhile, we continue to see an escalation of contempt poured out onto men in all mainstream media. Is there any product for sale in the western world which doesn't use the "idiot male" stereotype in it's advertising? An illustrative list of this phenomenon in western media within this article would be redundant to most readers of AVFM.

The denigration of individuals based on their biological demographic is usually classified as a hate crime, unless the demographic is men. Setting the dubious legitimacy of the criminalization of an emotional state aside, at what point do we, as a society cease to laugh obligingly at the public hatred of ourselves?

The point of this discussion is not just one more detailed illustration of the problem of social misandry in our society.

The point is that we (read: *you*, *men*, not just MRAs) must complain, loudly, and repetitively when we are told we don't matter. We – and I mean YOU – must complain when your real pain and denigration is fodder for comedy.

Chivalry is a foundation of male socialization. We, (that is, men) are all raised to be self sacrificing in service of women, no matter how much of this we shake off as we become adults. Unfortunately the programming we receive as children runs deep. Our society's core values are now feminist values. Values based on chivalry, but exaggerated to toxicity. Men, (that's us, and yes – ill keep reminding you) as the demographic being passed around like party favours at a prison orgy are not going to be helped by anyone but ourselves. Men – (that's still us) are taking a legal, social, and economic shit kicking, and it's getting asymptotically worse. I hesitate to call this a war against men – because that would imply that men are fighting back, and besides a very few men identifying as MRAs, men have tolerated an escalating and increasingly brutal sexual apartheid with almost total passivity.

It's long past time to make this into a war. That means men (you and me, remember?) have to start fighting back against our own marginalization. When you are degraded, silenced, or robbed by the courts, for being male, your silence is consent. It is complicity.

Now, here comes the good part. You can actually do something about the figurative ass-fucking that men (that's you, remember?) are getting in this increasingly feminist society.

The simplest is to discard chivalry. I say simplest, you'll note I don't say easiest. Chivalry is an ideology based on your disposability. It's based on the assumption that your life is worth less than anyone else's because you own a set of external genitalia. Interestingly, simple as it is, excising the notion of male disposability from your value system takes balls, big ones. It also takes brains, and contrary to the universal depiction of men as dumb-shits in our media, you own a brain which it is now time for you to use.

So, gentlemen, are you going to start fighting back? Or is the dumb-shits stereotype accurate.

Paul Elam and I have begun assembling a catalog of simple techniques you can use to defend yourself. This is a document which will be continually growing. Your contributions to it are called for, and you should use and promote the tactics described in it. Importantly, as this "Encyclopedia of Male Defense," which will be permanently stationed on this site, MUST be completed by the collective of MRA's. You are the only ones free enough of the blue pill mirage to understand the problems and the possible solutions. And from the beginning, stop allowing anyone to pretend the exploitation and marginalization is funny, or that we are living in a patriarchy.

So What is a Zeta Male Anyway?

Zeta Male · 11 May 2011 · Archived copy · Original

By now I am assuming you have all seen Paul's video on the basic premise of a "zeta male". Paul's video is vague, but a good foundation. Still, you can't help but ask – *what the fuck is a Zeta Male*?

Well, the term comes the designations in the male hierarchy; labels like alpha male and beta male. The interesting thing is that one does not essentially choose whether to be an alpha or a beta, but you do get the luxury to choose to be a zeta.

The idea of the alpha and beta male are based on observations of leaders and followers in society; who are the best of providers, and who come in second. You grow up through your life being taught what to do; who you provide for and how you accomplish that. You protect and practice chivalry, and the social constructs and institutional ideas of what men should be are handed to you without reason or explanation.

Before you realize it you have been molded into the man you are told to be, and you fall into a category. You may be caught somewhere in between, but on the odds you still lean more towards one designation or the other. In the end, from a critical eye, and an institutional one, you will be branded whether you like it or not. You have been given a status, for better or worse, based on how you adapted to your upbringing, and a bit of luck.

The problem with the idea of alpha and beta males is that the traits are partially based on superiority/inferiority and they are actually rather constricting and come with the standard restrictions of manhood (the inability to show emotions, you must raise a family, and be the breadwinner, etc). You are given a code of conduct, and how well you do determines your worth as a man, and as a human being. Traditionally speaking, you either played the game or you forfeit by default. There weren't many options, and even alpha males were stuck in their role.[quote float="right"]You have been given a status, for better or worse, based on how you adapted to your upbringing, and a bit of luck.[/quote]

But no matter where you are, there is always a desire for freedom and change. Sometimes when there are few options, people tend to be happier, as they don't have the abundance of options, and never have to look back thinking, "I should have done X,Y, and Z instead…." But often, when there are no choices at all it brings a great deal of pain.

Especially when you see the alternative freedoms other people have. One of the few things feminism got right was the abundance of options that it gave to women. Now that men are starting to analyse all this more objectively, many are coming to a completely different view of their roles. When looking in comparison men have started to decide that how much life sucks as a man. Now, a growing number of men want options, too.

And so the Zeta Male begins to rise from the rubble of the shattered romatacizing of traditional masculinity. Zeta masculinity is more self taught and defiant toward traditional social structures.

Zeta theory tends to be the option of "abstain" from the game. You don't forfeit, but you also aren't playing. Zeta males have no intention of bending to the will of society for gender based purposes, and opt instead for self preservation. This is not an absence of morality or ethics, but rather breaking out.

[quote style="boxed"]For the zeta, when he is told to do something because he is "the man," his answer is a simple "No." [/quote]

Social expectations of both alphas and betas (being providers, chivalry, etc) are tossed aside, and we refuse to see ourselves as inferior because of it. We are doing what we want, taking our lives into our own hands. The traditional, institutional notions of masculinity will be at our mercy.

The traditional ideals of masculinity are going to be clay in our hands. Zeta male theory lets us mold the social institutions to our will. But first we have a different goal: *to take it down*. Or, if you prefer, to watch it collapse and

fall under its own weight doing nothing to stop it.

Despite public opinion, gender roles are still highly institutionalized in society, and within all institutions that are created. They can also be taken apart, and in the long run, that is what the goal is. It is not simply to step aside and run on a different path, but to open up all the paths to everyone available. Zeta males have every intention of breaking apart society, and building it right back up how we see fit.

[quote style="boxed"]How do we see the new masculinity in its most ideal form? In one word – *Freedom*.[/quote]

The freedom to be who you are without shame, to take a professional career and family life of your choosing without being seen as lesser man.

In fact you might not even want to be seen as a man, and that is fine too. As long as you are who you want to be and can keep your head up high with pride you fit into the new design. For better or for worse, there is no shame in who you have decided to be as long as you are happy with it.

We don't change ourselves for women, especially when it comes to relationships. If you don't want to be with us for who we are, then you have no respect for us, and we don't want to be with you. My time may be split to be with you, but my passions will not die for you.

It's not just woman that we stick it to. Men are guilty of trapping others in the gender role. We will help pull you out of the pit, *but we aren't going to let you pull us back in*. We aren't going to contribute to the system that results in the fact that 80% of suicides are male. We want you to escape with us. Our hands are stretched out are you going to grab ahold of them or are you going to stay where you are?

And if *anyone*, man, woman, or child protests? Shut up, and get out of our fucking way. We are Zeta Males, and we aren't going anywhere. You are.

Live Update on the Movement to Disbar Mary Kellett in Maine

Paul Elam · 11 May 2011 · Archived copy · Original

I have just spoken by phone with members of the delegation of advocates currently in Maine on a mission to present key state officials with the petition to disbar Bar Harbor prosecutor Mary Kellet for an acute and chronic pattern of prosecuting innocent men for domestic and sexual crimes, in a manner reminiscent of, but far exceeding, the infamous Mike Nifong of the Duke Rape travesty.

The members of the delegation, which includes Dr. E Bartlett, Founder of Stop Abusive and Violent Environments (S.A.V.E.), Michael Parrotte, Founder and Director of Victims of Immigration Fraud, Mike Geanoulis, Director of the Comission on the Status of Men- New Hamphshire, and Tatyana Roberts, Vladek Fillers sister, are on a whirlwind tour of advocacy throughout the state government in Maine, half-way concluded at the time this is published.

Their first stop this morning was at the State Attorney General's Office, where they were received by an aid, who they presented with the petition that bears over 1,000 signatures and calls for an investigation leading to the disbarment of Kellett for prosecutorial misconduct. The aid promised to bring the petition to the attention of the Attorney General during the 10 minute meeting.

Next the group proceeded to the office of Governor Paul LePage, where they were met by the governor's Chief of Staff, John McGough. They also presented the petition to McGough during a 20 minute visit, and discussed the fact that 21 men have been prosecuted over the past several years by Kellett, all in a manner consistent with the same tactics she used in the Filler case. All the men were acquitted, but only after suffering devastating consequences to their families, reputations and financial lives. All this happened at a cost of millions of dollars to the taxpayers of Maine. The team was assured by Chief of Staff McGough that the information would be forwarded to the governor's Council of Advisors for consideration.

Bartlett described McGough's reaction as "interested and concerned."

The group is now breaking for lunch and will proceed afterward to the Bar of Overseers of the Bar for the State of Maine, and then on to the State Senate and State Congress.

Additionally, a *press conference* for the group has been arranged for tomorrow morning at 8:00 a.m. at the Penobscott Superior Court at 78 Exchange St. in Bangor, Maine.

Further updates will be supplied by AVfM as they come in.

Avoid Getting Fucked by White Knights, Feminists, and Manginas

John Hembling (JtO) · 11 May 2011 · Archived copy · Original

Going to War

Several years ago, I stumbled across a document called "The Shaming Tactics Catalog". This is a list of 16 logical fallacies commonly used by ideological feminists to shame men and silence dissenting opinion. The Female Masculinist gave these tactics a thorough fisking, and a copy of the shaming tactics catalog sits on my laptop's desktop, and remains an invaluable tool when parsing the lies and abuse all MRAs must deal with when arguing for the human rights of men.

Since that document's creation, the Men's Rights Movement (MRM) has moved into a new phase. Specifically, the mainstream opponents of male human rights are no longer able to pretend we don't exist, and have begun to attack. Troublesome as this can be at a personal level, it signals the growing success and effectiveness of the MRM. However, as good as that development is, it requires adoption of a few new tactics by individual men.

We aren't simply a protest movement anymore, we're going to have to shift to a war mentality.

Does use of the word "war" seem inflammatory?

If you're new to the Men's Rights Movement, or you're a feminist, or just stupid, you might need a bit of background to appreciate the need for this article's content. A summarized background is provided for you here.

This is a war waged against human rights, and those of us who identify as MRAs are a tiny minority fighting an establish mainstream. The past and present attempts to personally smear and destroy individual men seen so far are just the beginning of a fight that we should expect to get ugly. While we must and do continue to adhere to strictly truthful rhetoric and ethical tactics, our opponents don't, and we should not expect them to. There's money to be made is denigrating masculinity, and we directly threaten the income of war profiteers.

It occurs that a document to compliment the shaming tactics catalog is needed. A logical name for this might be "Personal Defamation Defense Tactics". It must be noted at this point that a discussion of defensive tactics does not suggest adoption of a wholly defensive strategy. In fact, forthcoming discussion on this site and elsewhere will be focusing increasing on an offensive footing. The defense discussed in this letter should be treated as basic protective measures of anyone in a dangerous environment. As matters stand presently, we are a society of men being assaulted on all sides, but we've been socialized to walk around naked while our opponents flay us. Such easy cooperation with those who would harm us has to stop.

I will attempt in the remainder of this article to provide a foundation for such a defensive handbook, although I have no illusion that what I suggest here is comprehensive. It is a start. A complete Personal Defamation Defense Tactics document may be impossible, and certainly any useful version of this proposed guide will be a larger and much more complex work than the shaming tactics catalog.

Additions to this document are welcome, and should be submitted as comments to this article.

Just Because You're Paranoid, Doesn't Mean People Aren't Out to Get You.

As a man, you still have some legal rights on paper. Sadly, in practice you have almost none. You are at the mercy and whim of women and of a profit-driven legal system which views you as guilty by your sex, and which will fabricate excuses to for any crime against you by a woman. Does this sound like hyperbole? If so, then you haven't been reading the news. If you're an adult, wake the fuck up and take a few measures to protect yourself, because the law will not do so.

Find Out When Your Enemies Are Smearing You

When to use this : [all the time]

Google Alerts

http://www.google.com/alerts

This is a monitoring tool provided by Google which allows you to receive email notification when new content matching a specified key-phrase is crawled by google's indexer.

As a minimum, your name and your online username should be watched for – so that you will know who is lying about you, and when they do it.

Record Selected Phone Calls

When to use this [before sex, after sex, prior to a break-up, during a break up]

Where it is legal to do so, you can record calls on your cell phone using a number of free applications.

The android platform makes this especially simple with an application called "sanity" from Cristiano Tagliamonte.

http://www.appbrain.com/app/sanity/cri.sanity

One application of this is any time you've had sex with a woman for the first time. Phone her afterwards, in fact, do it immediately as you leave afterwards. Allow yourself no possibility that she won't answer. Make small talk, ask her how much she liked getting shagged, be sweet. And don't forget: RECORD THE CALL, because this call is recorded for quality assurance and training purposes, and to keep you out of jail. If, later on she decides for whatever reason to throw a rape accusation at you, you've got the recording to save your ass.

Where Legal, Use a Voice Recorder

A number of free voice recording applications for cell phones can be downloaded – but cell phones are generally kept in a pocket – muffling voices and rendering recorded conversations of minimal use. An external mic such as a headset can significantly reduce this problem.

Keep a Journal

Where to use this : [before, during and after a relationship with a woman]

This is particularly useful in situations of divorce, spousal separation and domestic turbulence.

If you find yourself at war with your wife or girlfriend a low-tech handwritten journal can save your life, and keep you out of jail. A history of "normal" journal entries prior to issues of conflict will be useful in establishing the stress and pain created by attacks against you by your ex wife or girlfriend. Use a notebook with a traditional binding – not a spiral bound or a 3-ring style binder. Also, never tear pages out of your journal, as that will be used to present a case against you of fabricating a false history.

Back up your records on removable media

When to use this : [all the time]

If you cover your ass by keeping emails, text messages, and recorded conversations – but you loose access to those files because your laptop is stolen or seized – then you're screwed aren't you.

Back those files up on removable media – and store the backup device in a **separate location**.

A two terabyte external hard drive costs about a hundred dollars.

Don't share accounts with anyone, ever

When to use this : [all the time]

This is a mistake made by seemingly intelligent people and it's easy to avoid by understanding the nature of digital accounts. By digital accounts, I mean email, instant message, online identities, bank accounts, credit cards, google accounts, and more.

A digital account with a username and password is an identity, if it's your username and password, then it's YOUR identity. Your wife doesn't go in person to the bank wearing a disguise – dressed as you; that would be a criminal act, even if she did it with your blessing. If you share your usernames and passwords, you're encouraging your spouse to masquerade as you. Even in a healthy relationship, this is a bad idea. Your digital-identity is your identity.

Failure to understand this will lead you to jail, or will cause your money, your house, your possessions, and your credit rating to disappear.

Don't share your computer. This is a tough one for the technically-challenged. Many couples share accommodations in a scenario in which there is only one computer. The answer to this is separate accounts. If you own the machine – DO NOT give anyone else an account with administrative access, a basic user account is plenty – and i'll note, more access than I'll give anyone on my personal computers.

And if you do share a computer – with separate user accounts, log out when you're away from the machine, and don't share your password.

If you think this is excessive – consider this scenario: Your girlfriend is angry with you, or she's dumping you, or you're dumping her and that makes her angry and vengeful. She visits a porn site and fills your browser cache with questionable, or illegal porn. Then she calls the police and accuses you of striking her. While the police are attending, she accidentally mentions your nasty porn habit.

Now you have no job, and a you're on the sex offender registry, because prior to break up – you bought into that "relationships are built on trust". In truth, relationships ARE built on trust, but if you conflate that in your mind with sharing user accounts, well, you'll be cooked.

Do you still think sharing passwords is no big deal?

Relationship Hazards and Red Flags

In romantic relationships, women enjoy almost supreme power. Every man in a romantic relationship owes his freedom from prison, his continued employment, and continued ownership of his possessions, including home, to the whim of his wife or girlfriend. Figuratively speaking, a husband or boyfriend is a man walking through life with an invisible, loaded pistol pointed at him. His wife of GF has her finger on the figurative trigger.
As a man, you wont be socially, legally, or financially destroyed in a divorce if you never enter into the legal entanglement of marriage. But since humans are social animals, men will continue to form romantic relationships with women. What they can do is ameliorate the hazards through a bit of awareness, and a few rules of thumb.

Do not get involved with single mothers.

A single mother is a woman who in most cases *chose* to have, or to raise a child without a father. This demonstrates terrible, selfish values. It also shows that she thinks of men as sperm donors and child support payers, NOT husbands & fathers. If you get involved with her, you are the next human cash dispenser, for somebody else's kid.

In addition, unless she's mentally unwell, her child will always take priority over you. This is just fine as long as you buy into the idea of men as exploitable utilities and yourself as a disposable appliance. If this is you, stop wasting the bandwidth of this site, moron.

The kid, by the way, has nothing invested in you, but may decide a good path to personal celebrity victimhood is accusing you of molestation. The reward to the child is huge, and the penalty to the child minimal, even in the event of discovery.

Do not involve yourself with strippers.

Strippers make their living in an environment where they are worshipped based on ownership of female reproductive organs, and breasts. Their customers literally throw money at them for nothing. The tips passed onstage to strippers from their drunken male fans are not generally payment for additional performance, they dance and take their clothes off regardless of tips. If you date a stripper, you are dealing with a woman who regards you as a subhuman cash dispensing appliance. In addition, a stripper will steal your possessions, attract drugs and criminals, and generally fuck your life up.

Additionally, strippers have significantly increased numbers of personality disordered women, many of them prone to violence, false allegation, histrionics and a variety of other short tracks to instability and drama.

NEVER buy fake tits for your woman

Fake boobs are a sexual advertisement. If your wife or GF wants them that means she's seeking to attract heightened male attention, generally with the idea that a man will pay the tab on the plastic surgery. This is the same as your employer advertising an opening in the job position you hold. New fake boobs means you are about to be replaced. If you pay for them, you are moron.

Do not date, period.

That does not mean don't get laid, though we remind all men that there is no RDA on vagina. We encourage you to consider that getting laid and dating are two very different things.

Dating is an artifact from the now defunct marriage 1.0 environment. It implies structured roles and concepts like courtship. All this puts men at a disadvantage, financially, socially and ultimately legally. See Roissy for good information on how to get sex from women without commitment, either emotional or financial. Or, just buy a whore. Dating, in the traditional model with the man paying and risking sexual rejection, can be best described as a negotiation with a hooker that might not deliver services after being paid. And it is a social norm that for many men, leads to consequences that far outweigh it's benefits.

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This document is incomplete – your suggestions for additions can be submitted as comments to this article. The intent here is to build, though reader participation, a virtual Encyclopedia of Male Self Defense. We want to cover everything from protecting yourself from possible false allegations, to what to do after one is made; from how to handle yourself in a divorce (including how to prevent one by not getting married to begin with) to how to prevent paternity fraud.

Ultimately all the information will be organized and categorized for easy reference. It will be given a permanent, easily accessible page here at AVfM.

[image]

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Summary of Hatred

John Hembling (JtO) · 11 May 2011 · Archived copy · Original

A summary of issues fueling the need for an active Men's Rights Movement. The issues named here are discussed at length in other locations. In this document, they are provided as a list, consolidated into one place to illustrate the scope of the problem.

False Rape Accusations

Men are routinely jailed based on completely false criminal accusation of rape or child abuse. Police, Lawyers, and Judges are complicit in this abuse of the law.

Example: A Corrupt District attorney in Maine prosecuting false rape against Vladek Filler;

http://falserapesociety.blogspot.com/2011/03/prosecutors-conduct-in-vladek-filler.html
http://www.fillerfund.com/latest.htm

Women who accuse men of rape are protected by legal anonymity. Men so accused are named and destroyed prior to any legal evidential inquiry. Anything that is subsidized will increase. Rape accusations are no different in this respect.
A man accused of rape is destroyed from the start. He is dragged, defenseless, through the tar-and-feather machine of the media, ritually named and shamed, severed from family and colleagues, barred from employment, publicly demonized before any legal or evidential inquiry is begun.

http://www.bbc.co.uk/news/uk-england-surrey-11676804
http://avoiceformen.com/2011/01/31/how-false-rape-allegations-destroyed-me-and-my-family/

Rape shield laws protect the accuser, both from scrutiny and condemnation for the increasingly common false accusation, and the standardized lack of legal consequences stand as an open invitation to accuse any man at any time with impunity.

http://www.ctv.ca/CTVNews/CTVNewsAt11/20001012/ctvnews76815/

Women caught in making false rape accusations are tut-tutted, and police will make formulaic statements about "waste of police resources", but never mention the lives destroyed by those accusations – even after they're proved false.

http://falserapesociety.blogspot.com/2010/12/false-sexual-assault-reports-strain.html
http://www.bbc.co.uk/news/uk-england-berkshire-12404055

Male Gender Witch-Hunting, or Male Sex Witch-Hunting

This is prominent element of college and university life across North America. Events such as rape and d.v. candle light vigils, and walk events about violence against women are little more than rape and domestic violence witch-hunts which occur in open defiance of legitimate statistics and data on the issues being hyped. Also, male bashing events such as Vagina Monologues and Take Back the night are built on the foundation of male-hate, but have the hypocritical approval of the educational system and Politically Correct thought police.

Vigilante Justice

Metropolitan police departments have been documented publicly endorsing and funding civilian mob violence against men based on unverified accusations.

http://falserapesociety.blogspot.com/2011/03/philadelphia-sanctions-vigilante.html
http://www.courthousenews.com/2011/03/22/Zenquis.pdf

Blacklists and Slander

Whispering campaigns of slander, criminal libel and criminal accusation are being pursued against individuals who speak up. Erin Pizzey, founder of the women's shelter movement in England was ousted from her own movement by ideological radical feminists using this tactic.

http://byrdeye.blogspot.com/2008/02/most-dv-is-reciprocal.html

Organized campaigns to blacklist men and organization who refuse to comply with misandric lies, with the intent to bar them from gainful employment or from funding are underway now.

http://www.lifesitenews.com/news/archive/ldn/2006/aug/060803
http://www.fact.on.ca/news/news0006/np000609.htm
http://tinyurl.com/3qddmb2

Murder Excused on the grounds of Being Female

Criminal courts now routinely manufacture excuses for female murderers when the victims are men. Effectively, this is the implicit legalization of murder when the killer is female and the victim male.

http://www.nationalpost.com/news/canada/case+fuels+debate+over+domestic+violence/4051267/story.html
The National Post has removed this article from their site, however, a copy was uploaded to AVFM – and can be seen here.

Countdown to Showtime at AVfM Radio

Paul Elam · 11 May 2011 · Archived copy · Original

[box type="note" icon="none"]

OK, folks. After a gangbuster day of activism we prepare for the return of A Voice for Men Radio in forty minutes. Tonight, Dr. T is in the house, and she is going to offering up suggestions on "Crazy Proofing" your life.

As most of you know, crazy, abusive women are not confined to matrimony. Men encounter them in the workplace, at school or anywhere else. And many of you know just how miserable they can make your life. You also know they can utterly ruin it.

Just ask Vladek Filler.

So tonight, AVfM readers and listeners can contribute their stories in a discussion of how men end up in these predicaments and what they can do to prevent them.

Detractors will call it a woman bashing session, but it won't be.

This is precisely the kind of dialog that men must start having as a matter of survival. With the state apparatus ready to indulge the most spiteful and vindictive agenda that a personality disordered woman can dream up, self-defense is a necessary strategy.

Don't fail to listen to this important show, and by all means call in and share your story, get suggestions or offer your own ideas on how to crazy proof your life.

You may stop one Vladek Filler story from happening.

CALL 1 (310) 388-9709

[/box]

The Ultimate White Knight

John Hembling (JtO) · 12 May 2011 · Archived copy · Original

I have recently watched my first episode of the show Dexter (no relation). Most of my friends know that I don't watch TV, but I downloaded and watched an episode after repeated suggestions from various people that I was missing something wonderful . "You'll love it", they assured me.

They were wrong. The show is feminist snuff fantasy. The title character is a forensic investigator specializing in blood stain analysis, who also happens to be a serial killer. What makes this show a feminist erotic fantasy is that the protagonist exclusively murders other criminals – which in the show's reality are men.

A genial, good-looking, high-status employee of the police who brutally murders "bad" men.

He's the ultimate white knight.

Police dramas are a longtime staple food group in the network broadcast menu, and while they're entertaining – they also send a universal message of authoritarian domination to the public. The police are the iron jawed protectors of all that is good and holy, and you, the dirty unwashed masses had better tread carefully in your speech and action.

The various CSI franchises present viewers with a distopian fantasy of the police's technologically aided omniscience. Story lines often pivot on the near-magical abilities of technicians to "enhance" tiny scraps of evidence and extrapolate lengthy, detailed and definitive proof of the bad-guy's guilt.

The hugely popular drama "24" reflected a rules-out-the-window approach to protecting national security, neatly securing the public's identification with "heroic" Jack Bauer – a character willing to torture, murder, illegally spy, and cheerfully shred the constitution in protection of the security of "the state". Meanwhile, in the real world, the Bush and Obama administrations disregarded Habeas Corpus, due process, freely discarded the 4th, 5th, 6th 8th and amendments. For anyone already anesthetized by the torrent of lies fed to them through their 75 inch flat screen – those amendments refer to the following protections.

- Amendment 4 guards against unreasonable searches and seizures.
  Like illegal wire-tapping, and invasive search by the Transport Safety Administration
- Amendment 5 protection from abuse of government authority in a legal procedure.
  Such as the president enacting laws through executive signing statements.
- Amendment 6 guarantees your right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed. As opposed to being imprisoned – without trial, for years in an offshore jail such as Guantanamo Bay
- Amendment 8 prohibits Cruel and Unusual Punishment
  Water-boarding and solitary confinement are both forms of torture

Also, in case anyone forgets, the Oath of the President is the thing he swears to do above all other duties at the hour of his assumption of office.

It reads as follows : "I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will to the best of my ability, preserve, protect and defend the Constitution of the United States".

That's his job: to protect the constitution, how well do you think he's doing so far?

This is where television takes a shaping hand in the public's perception.

For that matter, one of Obama's most important campaign promises was to close Guantanamo Bay within a year of taking office. This would be a step toward a return to the rule of law. He's been president for 2 years, 3 months so far. A Washington-Post article on the topic uses the title : "Guantanamo Bay: How the White House lost the fight to

close it" to suggest to a credulous public that closing the illegal prison was ever intended.

Getting back to the idiot box: Cop-shows advance the propaganda goal of portraying state enforcers (police) as if they are the heroic everyman, standing up for the rights of the citizens, while unsubtly reminding everybody that the reach of the law (the state) is infinite and that you (the individual) had best mind your manners, stay in line, and continue being a good little tax paying consumer.

Advancing public storytelling to reflect a modern feminist ethic brings us back to Dexter (no relation). The title character titillates the show's audience, but not by enforcing the actual laws enacted by the state. No, Dexter (no relation) indulges the ultimate feminist fantasy. He's a damaged man – with the power of the state's authority, and rather than enforcing the law, he simply slaughters the bad, bad men who conform to feminist ideology by all being killers and rapists themselves. Several other "good" characters in this show's fantasy world know of Dexter's murderous adventures – and provide cover for him. This complicity in serial murder is, of course all ethically justified, because the men murdered are, of course – "bad" men. If traditional cop shows serve the propaganda goal of reminding everyone just who has power and who doesn't – what are we being told by Dexter?

Certainly, it couldn't be that extra-judicially murdering men is acceptable. No, it couldn't be that.

After all, we live in a patriarchy, *right*?

Press Conference Reveals More Corruption by Mary Kellett

Paul Elam · 12 May 2011 · Archived copy · Original

In a surprising (or perhaps not so) turn of events, more information on a pattern of prosecutorial abuse and harassment by prosecutor Mary Kellett of the Bar Harbor, Main Prosecutor's Office was made public this morning.

At a press conference this morning at the Penobscott Superior Court Building in Bangor, representatives from Stop Abusive and Violent Environments (S.A.V.E.) spoke, reviewing the facts in the case against Vladek Filler, a man facing his second trial for the alleged rape of his wife, Ligia Filler. The case is being prosecuted with no forensic evidence against Filler, even after it has been proven that his accuser has a history of false allegations and lost custody of the couples children because of her abuse of them.

[image]
Members of S.A.V.E. present petition to disbar Mary Kellett to gubernatorial Chief of Staff John McGough
Dr. E. Bartlett and Vladek Filler's sister, Tatyana Roberts, spoke at the conference which was attended by The Bangor Daily News, WADI Television and the radio station for the Maine Public Broadcasting Network.

Also speaking at the press conference was Michael Webber, a local man now being prosecuted by Kellett for multiple counts of sexual assault, and his attorney, Steven Juskwitch.

In a staggering statement made by Juskwitch, it was revealed that the case against Webber is proceeding despite the fact that Webber has already been acquitted by a *civil court* of the same charges. In civil court, the burden of proof, the preponderance of evidence, is significantly lower than that of criminal courts in Maine, which is proof beyond a reasonable doubt.

Said Juskwitch, referring to Kellett's prosecution, "In thirty years of practice it's the most egregious case I have ever defended."

It is also reported from a conversation with Dr. Bartlett, that Juskwitch has defended 12 previous cases prosecuted by Kellett in which 9 of his clients were acquitted, and that he was familiar with another attorney who had also defended against 12 of Kellett's prosecutions with all 12 being exonerated.

"It's like she doesn't even care if she wins," said Bartlett, "She is just willy-nilly prosecuting anyone she can."

This morning's press conference comes a day after a tour of state government offices by S.A.V.E., presenting a petition bearing over 1,000 signatures to have Mary Kellett disbarred to the Office of the Attorney General, Governor Paul LePage, the Bar of Overseers of the Bar, as well as the State Senate and State Congress of Maine.

As this report is being published, Vladek Filler is in superior court presenting pretrial motions for a change of venue as well as dismissal of the case.

Dear Sluts (Part Deux)

John Hembling (JtO) · 12 May 2011 · Archived copy · Original

In April of this year, the under-employed, over-privileged and over-fed women of Toronto took to the streets in what they called "slut walk". This was in protest of a Toronto cop's advice that to avoid sexual victimization – women "should avoid dressing like sluts".

The admonition was poorly worded, certainly – but it's obvious to anyone with three brain cells that Constable Sanguinetti was not, as slut-walkers continue to claim "blaming the victims". In fact, he was arguing for personal responsibility in a demographic who seems collectively unwilling to grow up and take the personal responsibility that typifies the transition from childhood to adulthood.

The "slut walk" was wildly successful, and is now being emulated in cities all over the western world.

The public purpose was some confused combination of the totally-dumbshit intention to "teach men not to rape" and public princess outrage over the supposed victim blaming of Michael Sanguinetti's remarks.

The success of slut walk was not in the achievement of either of those goals, because those goals were horse-shit. To start with, men don't need to be "taught not to rape".

There's a couple reasons why not, and since many of the readers of this will be particularly stupid sluts, I'll type the next few lines *v-e-r-y s-l-o-w-l-y*.

The vast majority of men have no desire to rape anyone. That tiny percent of the human population with inclinations toward rape are violent criminals of both sexes. Also, the concept of being "taught to not rape" is about as stupid as "teaching" murderers to "not kill".

The funny thing is that everybody already knows this. Despite knowing it, we have a compliant public all indulging the fantasy that slut walk is a protest of any kind. Slut walk is not a protest. The participants are not protesters. They are plump, privileged princesses – flexing their pedestalized status and demanding the obeisance of nodding bobble-heads who mouth empty praise of the brave and noble sluts.

Not even the name of the event is true. They're not sluts, rather; they are to actual slutdom what homeopathy is to the medical profession. For readers uninformed about homeopathy, it's fraud.

I'll state clearly what we all know, but that nobody seems willing to admit. Slut walk is possible at all, only because these privileged trotters are the most pampered, protected, consequence-immune demographic who have ever taken up public space in human history. Slut walk is nothing nobler than the indulgence of social privilege and the vacuous praise of overgrown children.

However, in this pretend outrage over victim blaming, the child-women participating in slut walks all over North America have chosen to make themselves victims. That's the roll they're claiming. They are insisting that the bad half of the population equipped with evil penises must not blame the victims.

Since every other part of slut walk is a lie, from it's supposed goals to its obviously phony name – I don't believe that claim that I shouldn't blame the victims either. So, to the psuedeo-sluts of liar-walk, I'll admit I do blame the victims. You are to blame for your victimhood, because it's what you've chosen. Everyone nodding, cheering and congratulating you knows it too – the whole thing – its just that nobody quite has the balls to say it first. And that's just one of the many services I provide.

You're Welcome.

Just In: Kellett Attempts, Fails, to Obtain Court Order to Gag MRA's

Paul Elam · 13 May 2011 · Archived copy · Original

Just a brief update on the Vladek Filler rape case. It seems there was more action in the case after the team of advocates from S.A.V.E. left Bangor.

According to sources, "The prosecutor (Paul Cavanaugh and Kellett's assistant) requested for the judge to issue a gag order to silence Vladek and the Men's Rights Activists. They mentioned the press conference and the MRA actions and websites, asking the judge to order it stopped. The judge refused stating he had no right to order the media or "men's groups" to stop following and covering the case."

NOR WOULD WE STOP IF HE DID.

Kellett is scared now, and should be.

I assure you it is not about the Filler case in particular. It is about the fact that there could be, as we approach the court date for Filler, a lot more media starting to ask questions about what Kellett has been up to for all this time.

If that happens, she is fucking done in the justice system, and her license to practice law is toast. And while I cannot promise success, I can tell you that AVfM has only begun efforts to expose Kellett's corruption to the world at large.

Mark my word on it.

The Lighthouse: A Beacon of Lies

Paul Elam · 13 May 2011 · Archived copy · Original

I am not generally fond of going back six months to cover something. I am even less fond of it when it requires making any sort of reference to David Futrelle.

But recently a friend pointed to something in the comment section of one of his older columns, which unlike anything Futrelle himself writes, actually does warrant some attention.

Futrelle, it seems, has enlisted supportive comments from a domestic violence advocate that goes by the handle *Christine*. This person has very unambiguous views about the MRM and some of its more visible members.

For instance, regarding an article I wrote challenging the idea that women should never be taught personal accountability for rape prevention, which was admittedly worded in the most indelicate terms, she commented, on Futurelle's site:

"In Elam's article, there wasn't a question of whether the woman said yes or no. He is saying that if you buy her drinks, she gets drunk, makes out with you, and goes back to your room with you, then take what you want from her as she deserves it. Apparently, saying NO isn't an option to him. It wouldn't surprise me if he speaks from personal experience."

Christine said...

In Elam's article, there wasn't a question of whether the woman said yes or no. He is saying that if you buy her drinks, she gets drunk, makes out with you, and goes back to your room with you, then take what you want from her as she deserves it. Apparently, saying NO isn't an option to him. It wouldn't surprise me if he speaks from personal experience.

November 15, 2010 5:56 AM

Aside from the fact that this is an egregious, patently dishonest misinterpretation of what I said, *Christine* felt it necessary to also include the insinuation that I was a rapist.

Since I have never raped anyone you can imagine I don't much care for this kind of public insinuation.

This is either based on a failure to understand the intent of the article in the first place, or a lack of desire to understand before ever having read it.

The public insinuation that I am a rapist won't go without an appropriate public reaction.

She is not at all done with her "commentary."

She notes, in another Futrelle piece critical of Bill Price of The-Spearhead:

"The MRM is known as the "abuser's lobby" to those in the justice system and other criminal professionals and you don't have to read their websites for very long to figure out why".

OK, now I understand. All of us are abusers, and more, we are an actual lobby for the right to rape and beat women. Isn't this exactly what she is saying? Following this line of thinking, of course, she later concludes:

"I don't think it will be too long before Bill Price and the MRM starts to get credit for promoting violence against women, men (to them, 'manginas', cops, and even family court judges on the-spearhead."

Indeed, she is crediting us for it now, and would very much like to see others do the same. Following up on what can now fairly be described as a self-fulfilling prophesy, she yet again comments:

"@Elizabeth,Good idea, but Peter Nolan lives in Germany. Bill Price, the person who publishes this garbage, lives in Seattle, WA. It is my understanding that Peter Nolan is on some watchlists already. As he should be."

And now she targets Bill Price, suggesting that he be on some sort of government watch list.

For what? Practicing free speech?

Perhaps there is something to her strategy. In fact, I predicted at the moment I read all these insane reactions to challenging the misandric zeitgeist, that *Christine* would be getting some attention of her own.

But I do think, as long as she is calling people out by name, making unsupported allegations and calling for Gestapo tactics to be employed against anyone who disagrees with her, then we should help her, effective immediately, to compete on a level playing field.

Her name is Christine Armstrong. She lives and works in Robertsdale, Alabama. She's employed by The Lighthouse, a domestic abuse services program running on, among other things, your tax dollars.

Christine's work number is listed as 251-947-6197, and she can be emailed at bcfvdcd@gulftel.com.

And oh yes, here is her picture.

And for the record. My name is Paul Elam. I live in Houston, Texas and my picture is on the "Paul Elam" page listed on the masthead of this website.

And if anyone thinks these kind of fear tactics are going to shut me up, they better think twice. And even if someone manages to get state functionaries to shut me down, lock me up or kill me, more men and women will stand up and shout the truth till the rafters shake. It has already begun.

Men's activism is not going anywhere. And unlike women's advocates, we don't need the threat of violence from the state to support our cause. We don't need violence at all.

All we need to do is put some illumination on their dark intentions, and their deceit, because people are beginning to see and understand the sexism and avarice that fuels their entire industry.

Did anyone just hear that sound?

It was a light switching on…*in yet another dark room*.

Houston, We Have a Problem

Paul Elam · 13 May 2011 · Archived copy · Original

Just when you thought misandry could not possibly become any more grotesque, it rears its Medusa-like head and reminds you just how deep the rabbit hole runs.

The Houston Press, a Village Voice owned local entertainment rag, generally features food and entertainment reviews, along with excursions into politics. Their copy is generally sandwiched between escort service and "massage therapy" ads, and is occasionally interesting.

Apparently their product, like a lot of print media, is struggling to find consumers. So, they have decided to stop walking the low road and tunnel under it with a recent article, "The 10 Hottest Women on the Texas Sex Offenders List."

I don't make this shit up. I couldn't. Some of their victims were as young as two years old.

I could do 10,000 words on this and still spit nails hard enough to drive them into concrete. But I am not going to try to vent this out with an article analyzing every aspect of this scummery.

I am just going to share with you what I sent them, and offer up their editors contact below for those interested.

Dear Houston Press,

As a resident of Houston since 1981, and a human being for even longer, I submit to you that your article "The 10 Hottest Women on the Texas Sex Offenders List," represents a new, almost unimaginable low in, well, in whatever it is you people are doing there.

I spent 20 years in this city counseling people whose lives had been all but destroyed by alcohol and drugs. I can personally testify that many of those people began self-medicating their emotional pain as a direct consequence of abuse. And yes, more of them than you would imagine were men who were sexually abused by women.

Often what happens to these boys is made light of by the ignorant in a culture too myopic to understand the obvious. Being sexually victimized is bad for them.

I tell you what; I can probably make some phone calls and put you in touch with some parents whose young boys have been the targets of female sexual predators. Perhaps you could have Richard Connelly tell those traumatized, outraged and suffering parents just how fucking hot the predator was that molested their child.

Or maybe you should have named the top 12 hottest child abusers and done a monthly centerfold. You would have gotten a lot more attention and could have stretched it out far past the temporary bump you are getting from this.

Lastly, you have already assaulted people's sense of decency with this pathetic grab for attention. Was it really necessary to tack on an addendum that was equally insulting to our intelligence?

Connelly, adding on as an afterthought, pitches us with this: "I can understand how some people might react to this. On the other hand, it's a way of getting readers to look at the info, maybe get them to realize there are people out there like this and they all don't look like the obvious stereotypical pervert."

I have heard more cogent *after-the-fact* rationalizations from pedophiles.

And the posted apology means exactly nothing as long as you leave that article up. But then, you already know that, don't you?

You want to raise awareness? Take that piece of garbage down and post a public apology to every child ever robbed of their innocence by female predator.

Anyone who wants to send these folks a note can do so here.

Filthy Rhetoric That Is Not Safe for Work

B.R. Merrick · 14 May 2011 · Archived copy · Original

"No, he did not ask me to have sex." — Anita Hill, in reference to Clarence Thomas, 1991

So I'm driving my weekly drive to a farm store north of where I live, on a road paved by guys who piss outside, in a car made by guys who tell filthy jokes on their breaks, looking at houses built by guys who whistle at women, when I chance upon a billboard set up by guys who vocally proclaim their love of tits, a sign that sounds an alarm about a very important issue:

[image]

You were probably misled by the "very important issue" phrase at the end of that last sentence. What I meant was that it's a very important issue if you're an unthinking, easily offended twit. Actually, it's an important issue in an entirely different way as well: It is naked misandry. It has nothing to do with protecting much-needed paychecks for desperate women who operate at near-poverty/slave wage levels or they'll starve. It is the degradation of male sexuality in its entirety. It puts women in charge at the expense of men.

It's much more than that, even. It threatens the economy, and thus the livelihoods of a great many men. Once those livelihoods and lives are sufficiently threatened, it will go on to indirectly threaten the livelihoods of the women making the accusations, and the great many women who don't. Then it will go on, like a cancer, seeking out some other vital organ in the body of voluntary society, and the only thing left will be the police state a few twitty-headed women and their alpha male boy toys have helped to, um… erect. When the veil of niceness no longer needs to be held up, those males will show the remaining sentient women the very meaning of "sexual harassment." Let's pray that never happens.

Once more, we aren't talking about women having their jobs threatened if they don't have sex with their big, mean, penis-hauling bosses. Nor are we discussing in any way, shape or form the dilemma of any man who finds himself in the same quandary with a gay male or straight female boss. (Heaven forbid.) Leaving aside the fact that no one has a "natural right" to a job that is merely a private contract between two people who consent to certain terms, and that your big, mean boss is more than willing to let you go get another job if you want; if we focus solely on the narrow definition of "sexual harassment" provided above, then we're talking about a phenomenon that affects hardly anyone at all. We will find, however, that modern feminism, in keeping with modern feminist tradition, has expanded modern feminist sexual harassment law to include just about anything that a modern feminist doesn't like, or that she claims many modern years later not to have liked, and left out entirely what any man out there may not like. In short, with sexual harassment law, it is men who are screwed, not women.

How screwed? Here's how: "Harassment can include 'sexual harassment' [Why is it in quotes?] or unwelcome sexual advances, requests for sexual favors, and other verbal or physical harassment of a sexual nature." In other words, sexual harassment is primarily composed of sexual harassment, and may include sexual harassment. The law doesn't define what constitutes "physical harassment of a sexual nature." It doesn't even bother to address non-sexual physical harassment (probably because it's condoned in government schools). But if you need more specifics, "it is illegal to harass a woman by making offensive comments about women in general." Start writing down what those offensive comments *might* be, and then memorize the list. No Freudian slips allowed. Discussion of the men's movement at work is verboten. Lovely German word: verboten. Making offensive comments about men in general *ist nicht verboten. Dieser ist gut, ja?* (Don't mention the war!)

Where exactly did this particular insanity start? Someone interested in doing more than three hours' worth of research per article could probably tell you, but when you're in training for being an old codger, it's usually sufficient to reminisce about your own experience with the bastardization of bastard law. For my generation, at least, that would put us around the cultural landmark of the Anita Hill/Clarence Thomas, What-a-plague's-been-thrust-upon-us Hearings in front of senatorial bastards.

For you young tykes who aren't old enough to remember the endless television footage of he said/she said, it basically boils down to this: Hill (the woman) claims, to this day, that Thomas (the man) made a few lewd references in front of her, asked her out on dates several times, never explicitly stated that her career as a tax-feeder was threatened, and then she continued to hang out with him in spite of his crudeness and interest in dating her. This makes him unacceptable as one of the Nine Gods the left currently worship. Thomas says it's all bullshit.

To be as even-handed as I care to, Hill's testimony is similar to that of other women. Thomas's former girlfriend, Lillian McEwen, claims that he had said "inappropriate" things about female employees in the past: "She said she saw 'nothing good' coming out of talking to reporters about Thomas, whom she said she still occasionally met." She's still friends with the lecher. Unbelievable. Whose fault is that, ladies? And this is *not* a woman who felt her job was threatened. Imagine that. "She spends her days in her Southwest townhouse. She frequently meets up with friends for movies, golf and other outings. Regularly, she stops by the National Museum of the American Indian for lunch." Yes, she's suffering horribly for her silence. A real Bradley Manning. "Through the years, McEwen said, she has remained reasonably friendly with Thomas." Later in the same article, it's the familiar refrain: "In her Senate testimony, Hill, who worked with Thomas at two federal agencies…" All together now: Are you making this up, honey, or was it, in reality, no big deal at the time? In short, there doesn't appear to be anything here to worry about, ladies. Remind me again: Why are we listening to you?

Maybe we'll find out by going back to the Washington Post article and listening patiently to Woman #3: "[Anita Wright's] story was corroborated by a former EEOC speechwriter, who told investigators that Wright had become increasingly uneasy around Thomas because of his comments about her appearance.

"But Wright also had problems that made committee Democrats nervous. She had been fired by Thomas, and previously by a member of Congress. She also had quit a third job in government, accusing her boss of incompetence and racism.

"Concerned about Wright's credibility, Biden lifted a subpoena for her to testify at the hearing. Instead, transcripts of the interviews with Wright and her corroborator were simply entered into the record, drawing only modest press attention."

How nice of Biden. He's so very concerned about women. According to a referenced entry in Wikipedia, however, "Angela Wright, who worked with Thomas at the EEOC before he fired her, decided not to testify but submitted a written statement alleging similar behavior, which Wright characterized as strange behavior but **not harassment**. Also, Sukari Hardnett, a former Thomas assistant, wrote to the Senate committee saying that although Thomas had **not harassed** her, she did feel that he had inspected her as a female [emphasis mine]." Stop inspecting females, guys. They wear the tight outfits because they shrink in the wash, and the makeup is only to conceal hideous battle scars.

Rumors abound 'round this eventful tale: right-wing and left-wing conspiracy theories, female jealously, untamed male sexuality, the Patriarchy, pubic hair, soap-operatic drama, you name it. People ought to be aware, though, that this story never would have become such big news, and probably never would have been "leaked" out of the FBI to begin with, if the man in question leaned more toward the feminist side. In fact, it could probably be whittled down to the abortion issue, if Madeleine Kunin's opening remarks can be taken at face value. Since he's much more of a "pull yourself up by your own bootstraps" kind of guy, he caught hell. He's an anti-woman, pro-bigotry, anti-gay, hard-line judge, a throwback to a time when men "disrespected" women.

I can't speak for women who don't want to wait nine months to be rid of unwanted children, but here's Thomas's danger to us homos: "In Lawrence v. Texas (2003), Thomas issued a one-page dissent where he called the Texas anti-gay sodomy statute 'uncommonly silly.' He then said that if he were a member of the Texas legislature he would vote to repeal the law. Since he was not a member of the state legislature, but instead a federal judge, and the Due Process Clause did not (in his view) touch on the subject, he could not vote to strike it down. Accordingly, Thomas saw the issue as a matter for the states to decide for themselves." Thomas wants to allow the coercive, death-oriented, conservative-minded "citizens" of Texas to go on ahead being silly if they want. Being a fag with a

car, I can leave Texas fairly easily, or stay and "do it" on the sly. (Never actually gone there, and in spite of some of the beefcakier pics I've seen of a few Texans, I probably never will.) I can't leave America nearly so easily. That's why I don't want a bunch of federal boobs passing laws, either. If a guy, who understands the principle of not running to government every time you've got a bee in your bonnet, is also a guy who allegedly likes the other kind of boobs and allegedly enjoys sexual banter with women who appear to have no problem with it, then I've got no problem with him. Neither do the women, until years later, when his alleged hypnotic spell has finally worn off, and it all of a sudden hits them what that "pubic hair" comment really meant: "You mean it wasn't an appeal for greater sanitation measures in the cafeteria?! Oh, my *God!!"* Nonsense. The reason these women don't want him on the court is because the same idiotic state governments might outlaw one of their favorite issues. He threatens their control of the federal, alpha, hydra-beast. He has to go.

Here's the "sexually harassed" one concerning a comment she made to someone else about Thomas's fitness to sit on the bench: "I found him to be more open-minded. So that in that sense, I believe that he was better suited for a judicial position at that time than now. And that's all that I was referring to, that particular comment, or line of concern about [Thomas's] qualifications for being on the court." In other words, when he allegedly made the reference to a large penis, she found him fit to be a judge, and now, not so much. But she dances and dances around this one like Black Swan in heat. Here's more verbatim:

"Q. In your statement and in your testimony here today, you have said that you were concerned that Judge Thomas might take it out on me by downgrading me or by not giving me important assignments. I also thought that he might find an excuse for dismissing me.

"As an experienced attorney and as someone who was in the field of handling sexual harassment cases, didn't it cross your mind that if you needed to defend yourself from what you anticipated he might do, that your evidentiary position would be much stronger if you had made some notes?"

"A. No, it did not."

"Q. Well, why not?"

"A. I don't know why it didn't cross my mind."

Another Q. for you: Go home and figure it out before you bother us again. In the meantime, here is another limp-wristed reason for not standing against a pornography-eating, one-eyed monster: "A. During the time that I was at Oral Roberts University I realized that Charles Colthey, who was a founding dean of that school, had very high regards for Clarence Thomas. I did not risk talking in disparaging ways about Clarence Thomas at that time." Even the hint of a controversy, anything unpleasant in casual conversation, and women are no longer equal to men, but scared little girls, whose tea party has been interrupted by a dirty-minded ogre with hairy, smelly armpits. (Send him to my tree house, ladies.) So much for commonality and solidarity with other women, who will now be subject to the same abhorrent behavior, all because Hill was too afraid to open her lawyerly mouth. Allegedly.

In my view, the worst thing he allegedly did was ask her out multiple times when she said, "No" to begin with. He allegedly did this ten times, according to her, in a span of approximately two years. That's annoying, but less than one proposition every two months. A man can do a lot to impress a woman in two months. You never know. Try again. I did, five times with one girl. She kept saying, "I'd love to, but…" which, to my literal mind, meant she'd love to. No, she wouldn't. Maybe her gaydar went off. Good for her. I would've ruined her life.

Men who are sincerely interested in women do this because women have been known to change their minds, especially women who follow you from one job to another: "I want a career! No, wait. I want a family! No, wait. I want someone else to take care of them during the day so I can have both. I also want the men I work with to be nicer. Except when I feel like laughing at a dirty joke. I'll tell you when."

"I want a career, too!" cries Luisa Mendoza, mother of six because her *iglesia* tells her *esposo* not to wear *condones* on his *pene* or he'll go to *el infierno*.

"Sorry, honey, but I need someone to look after the kids while I'm subjected to one horrid reference after another to human genitalia. (That *'pene'* remark was totally uncalled for, by the way. You'll be hearing from my lawyer.) Your career is in the daycare center taking care of the kids I want sometimes." And since women know so much about all sorts of harassment, the woman with the lesser "career" will know how to prevent it from happening to your kid. *Being abandoned by the primary love source for nine hours per day does* not *constitute "harassment"!* What a wonderful world we're building, no? Enough fake quotes, fake banter, fake childhood hurt, and real (but lousy) Spanish. Back to square one of this phenomenon we're stuck with. Here's the "victim" driving the lecher to the airport, long after the last alleged comment about mushroom-heads-or-whatever:

"A. I really don't recall that I voluntarily agreed to drive him to the airport. I think that the dean suggested that I drive him to the airport and that I said that I would." That's called "voluntarily." It's an adverb, meaning: "No one made me do it."

And now finally, the lecher, in his pitiful defense:

"A. Senator, I didn't create it in people's minds. This matter was investigated by the Federal Bureau of Investigation in a confidential way. It was then leaked last weekend to the media. I did not do that. And how many members of this committee would like to have the same scurrilous, uncorroborated allegations made about him, and then leaked to national newspapers and then be drawn and dragged before a national forum of this nature to discuss those allegations that should have been resolved in a confidential way?"

"Q. Well, I certainly appreciate your attitude towards leaks. I happen to serve on the Senate Ethics Committee, and it's been a sieve."

"A. Well, but it didn't leak on me. This leaked on me, and it is drowning my life, my career and my integrity. And you can't give it back to me, and this committee can't give it back to me, and this Senate can't give it back to me. You have robbed me of something that can never be restored." Pull yourself up by your own bootstraps, pal. Men can take it. Even if they can't, they're going to. Just follow the example of a strong, principled, self-confident woman like Anita Hill, the kind of gal who, when the chips are down, gets right back up and finds herself another job.

Thomas actually believes that if what Hill said is correct, that it would constitute sexual harassment. This is where Judge Doofus will dissent from Judge Thomas. No, it's not sexual harassment. It's just a rude, crude boss. If you don't like it, tell your boss, "I don't like comments like that." If you're too chicken to discuss it with a man you've followed through two assignments, why not talk to his immediate supervisor? Better yet, spend five minutes in the bureaucracy you've embraced and find another meaningless position with a nice-sounding title. Don't worry. We'll all pay for your cushy job without complaint. Get yourself a female, Mormon, virgin supervisor who isn't secretly a horny lesbian. As I pointed out in another article: "This is why feminism will never achieve equality: They demanded entry into a male-dominated workforce that was created, designed, maintained, debated, defended, embraced, and enjoyed by men. Since the vast majority of men are straight, *this is how many of them act around each other* [emphasis mine]."

I felt harassed at one job. Not sexually; just in general. A bunch of the higher-ups were apparently counting the minutes I spent outside on breaks, and whether or not I got on the Internet when there was no work to do (which was usually seven and a half hours out of every work day, a slump that they themselves openly acknowledged). I quit just as soon as I found out, after landing another job fairly easily, because I'm good at what I do. I also stopped drinking water so that I wouldn't be seen going to the bathroom too much, during the "two weeks' notice" bullshit thing you have to do. How's that for a hostile work environment? There's not going to be any tell-all book or Oprah appearances. They were just jerks, so I left. The end.

But Clarence Thomas is an educated black man whom the political left has no use for, so he can be thrown to the dogs. To these people, only a few men, and just a handful of black men, are worth anything. Once you step out of line, no matter your obvious physical attributes of manhood, you have no value as a man, and less than no value if

you're dark brown. If Thomas had embraced the correct political ideology and thrown it a bone (so to speak) from the bench every once in a while, he could have multiple women going down on the alleged Long Dong, Jr. every day of the week and twice on Sunday, and no one would make a peep. That's what it's all about. That's what the billboard is all about. It's not about anything else. And just for the record, *he says it never happened.* He also happens to be highly credible and consistent, unlike some people.

To me, all men are beautiful, black men especially for aesthetic purposes; but all men for much, much more than that. They make stuff. They fix stuff. They help out. They hang out. Sometimes they tell dirty jokes. Sometimes they think you're cute. Usually, when you say, "I don't like jokes like that," they stop. If they don't, there're usually doors you can walk through.

I sometimes envy the poor Southern black men who get their food every day with a fishing pole alone, tugging whatever they catch back to a shack that keeps out the rain and little else. Sounds rather idyllic. Sounds rather increasingly idyllic to me. No easily-upset-yet-strangely-mute women to work or deal with. I find myself severely tempted sometimes, but not before making enough money to put up my own billboard:

[image]

Amanda Marcotte: Liberal Head, Bigoted Heart

prolescum · 15 May 2011 · Archived copy · Original

I've just been re-reading Amanda Marcotte's critique of Aaron Schock, whose supporters of "hyper masculinity" she pathologizes in *The Guardian* after he posed on the cover of Men's Health.

In the last paragraph of her article, Marcotte suggests that only the final destruction of traditional masculinity will allow men and women to interact in a meaningful way. This really brought a couple of things home to me:

i. Equality in law is not enough for feminists like Marcotte. Equality of opportunity is not enough. Forced equality of outcome will not be enough. No matter how pro women society becomes, it will not be enough for her because, not only is it not about equality, it is neither about getting a better deal for women. It is about destroying masculinity.

Why? Because:

ii. Feminists cannot handle difference. They come from a very distinct socioeconomic pool, and their privilege and education have alienated them. Sure, as liberals they'll celebrate diversity as a concept, but they've never had to experience it in the real world setting. They have never had to learn to negotiate a relationship with, and eventually understand and in some aspect be humbled by, someone who's very real difference of background, values, opinions, temperament and aesthetics makes them uncomfortable.

They develop in an environment where their ideology and politics are reinforced without scrutiny, to the point where they become such unshakeable truths that, in their minds, anyone who does not share their world view must be defective.

The result is aversion to difference, not the embracing of it. In their world the aesthetic and ideological reinforce one another and reverberate through academic, state and media institutions – *outside of which they cannot operate*.

In Marcotte's article, she indulges the liberal/feminist fallacy that the enthusiasm for sculpting the kind of muscular, traditionally masculine physiques you see on *Men's Health* covers is symptomatic of some kind of homoerotic attraction/repulsion complex. Her inability to cope with difference blinds her to the obvious; men's bodies react differently to exercise from women's.

When a guy is eating healthily, with the kind of food and portion sizes he enjoys, and doing a lot of exercise, he doesn't generally develop a wasp waist, slim thighs and diaphanous shoulders. He generally builds a lot of muscle. He may well orient more towards the weights than towards track, because he already has decent strength and knows he can quickly build muscle, burn fat during idle time and get a good dopamine hit. There's no homoerotic subtext to buff men – strong, healthy male bodies are just noticeably more muscular than strong, healthy female bodies.

But Marcotte can't accept that. For all her article's contrived levity, the punch line reveals her visceral discomfort with masculinity and shows that in her mind, equality means the extermination of difference.

Women and Trust, The Ugly Truth

John Hembling (JtO) · 15 May 2011 · Archived copy · Original

[dropcap]W[/dropcap]omen control human reproduction. This has been the case throughout history. In almost all sexually reproducing species, it is females who select mates for reproduction, and males who compete to be selected. Humans are not different in this respect.

The invention of modern contraceptive technologies has not changed this fact but has cemented it. This means that women also control access to sex, and thereby control men and society at large. This is neither objectively good nor bad. It is simply the truth.

In the late nineteen sixties and early nineteen seventies what we now call second wave feminism rose to prominence. Many of the movement's stated objectives were simple matters of equity. These objectives; women's admittance to higher education, political office, the clergy, and the right to be taken seriously in courts of law, were met. However, they were not accomplished by force against the male dominated establishments of of education, politics, business and the church, but met willingly, by men who saw clearly that sex is no barrier to competence. Unfortunately, simple justice was only a small part of a movement which alert adults now correctly call a hate movement.

Women presently hold almost absolute control of the courts, the education system, the entertainment industry, the government, the family courts, and the police. That is not to suggest women hold the majority of jobs in those fields, rather that female-centric ideology is the dominant narrative. This wouldn't be a problem, except that this female centric ideology includes a deep and irrational hatred of men.

[unordered_list style="arrow"]

- As evidence of this, consider the documented fact that men are far more likely than women to be the victims of violence [1], at every stage of life. But in the United States, a special set of laws called the violence against women act exists on the books to provide extra protection for women, and a fast track to conviction for men, bypassing many of the checks and balances of normal jurisprudence.
- Based on accusation alone, our society will now utterly destroy the life and livelihood of any man of whom it is whispered: rapist. Conviction in a court of law; not needed, accusation is guilt.
- Family court judges and lawyers are increasingly admitting that frivolous abuse of protective orders is prevalent against men, and are cynically used as a routine tactic in divorce proceedings[2].
- Our society persists in a widespread hysteria, propagated by our media that within every law abiding, hardworking man, there lurks the heart of a kiddie-fiddler. That the word pedophile is applied almost exclusively to male perpetrators of this rare crime, while offenders if distributed by sex are approximately equally dispersed between male and female. [3] The 2008 US Department of health and human services report of child abuse indicated 42.6% of offenders in child abuse to be male, and 56.2 % being female. This report covered general abuse, including neglect, physical psychological and sexual abuse, with sexual abuse forming only 7% of overall abuse of children.
- In cases where an adult woman is caught sexually abusing a minor, she is described by the media using terms like "teacher", "caretaker", or "older woman" or simply "lover" – and her crime is called "an affair". In cases where the perpetrator is male, it is called "abuse", "sexual assault" or "rape" and the perpetrator is called "pedophile" – for the exact same type of crime.
- All domestic abuse in which the provisional victim does not leave after the first incident of violence means that two people, and not just one person, are responsible for the continuation and maintenance of that violent relationship. To presume that woman in such situations are powerless to extricate themselves is to cast for them

the role of a child – for an adult woman in an adult relationship. To be sure, here are men who abuse their spouses, but to imagine that this happens in a vacuum and that women in such relationships do not equally abuse, assault, and instigate violence against their spouses is to live in a fantasy world.

- In cases where women are the primary aggressor in an abusive relationship, men assaulted by their spouses who seek outside help will find themselves not helped, but arrested, imprisoned, and stripped of their home and children by a legal system which starts with the basic assumption of women's innocence, and men's villainy.

[/unordered_list]

Our society is now to heavily tilted towards the criminalization of the male identity, resulting in the fact that there is no social, legal, or practical negative consequence for women who lie about abuse, violence, threats, or sexual abuse, or who use the law as a tool to denude men of their property, careers, homes, and children.

A man entering a relationship with a women does so on *only on the hope and the trust* that she will not exercise her social, legal, and political power to destroy him. This hope is founded on nothing but optimism, as there is no longer any de-motivator to women to casually and easily destroy a man for profit, or sport, or simple whim.

Women as a sex are neither inherently "bad" nor "good", just as men, as a sex, are also simply human beings. Some are malicious, most aren't.

Unfortunately, where advantage can be taken by individuals within a system, it will be taken. And the our society currently affords terrible privilege, power and exception from responsibility to women. Because of this, and in a climate where most elements of our society tilts toward a vilification of men and protection of, enablement of, and elevation of women; men cannot reasonably trust women.

That bears repeating : **in this system men cannot reasonably trust women**.

In relationships, the odds for men are stacked against any outcome except betrayal and destruction. Certainly, many women are not unethical, nor are seeking to exploit men's near non-person status in our society. Unfortunately, many women are seeking just that outcome. There is no social or legal obstacle to women who would exploit the system we now enjoy; the system where all men are bad, and all women are good.

Women, we men can't trust members of your sex in this system. There are admittedly few men alert to this fact as yet. The men's movement is just waking up, there will be more of us. This is not hatred towards women, it's just awareness and self preservation. It's a system established by over 50 years of feminism. It is apparently what your sex wanted, and now you have it. Or, maybe this isn't what you wanted. But if it's not, what do you mean to do about it?

[1] http://bjs.ojp.usdoj.gov/content/glance/tables/vsxtab.cfm
[2] http://www.batteredmen.com/youngres.htm
[3] http://www.acf.hhs.gov/programs/cb/pubs/cm08/cm08.pdf

Princess Miserable and the Great American Bitch Machine

Paul Elam · 16 May 2011 · Archived copy · Original

I need to start, without hesitation, by tipping my hat to female MRA's and female traditionalists who actually stand by their men in sickness and in health, no matter what might befall them in life. I also acknowledge equalitarian women who work, contribute equally to their romantic lives in terms of finance and make some sort of effort to carry their weight in other areas of a relationship, like say, getting out of a car to help change a flat tire – or finding a reasonable *compromise* to a conflict in their relationships.

I also salute the many women who can't or won't be defined by these labels, but who nonetheless live lives rooted in self worth and self sufficiency.

NAWALT covered, I now need to spend the rest of my time on women that most of the men in the world actually have to deal with in life, especially as they get a little older.

This won't be popular with some. Straight talk about real women, regardless of age, has a strange effect on the blue pill world. Just check out some of the reactions from the feminists, manginas, white knights and even some of the tenderfoot-green MRA's over on reddit, to some of the articles posted from here.

It's actually quite comical to go in for a read. You can almost just see them, spittle flying over their keyboards as they hammer away in angry spastic fits, like manic Daffy Ducks on meth.

"Sthee! Stheeeee!! Ith's Mithogyny! MITH-O-GYN-EEE! He just hateths women!"

Well, no I don't. I don't hate children either, but I sometimes find them annoying, largely for the same reasons I am annoyed by a lot of women. Take that back, it is for *exactly* the same reasons. There is really no difference at all, except that if I correct a woman I am subject to persecution.

I was doing a cross country trip a few years back and had the CB on, trying to make time and avoid cops. I heard a conversation between two truckers; both sounded like they were middle aged or thereabouts. One was telling the other about how he kept a travel bag ready by the door every time he went home, so that when the nagging and disharmony his wife created became too much to bear, he could just pick up that bag and head right back on the road with no preparation at all.

An instant escape plan; one apparently that he had used a few times over the years.

The other driver said he understood perfectly well and then wondered aloud in the creative phrasing I'd come to expect from truckers, "I never could figure 'em out. A woman would rather climb over a barbed wire fence and crawl through cactus to start a fight than to just look you in the eye and solve a problem."

Then another truck driver chimed in out of nowhere to the conversation on the radio.

"That's because they're all children." he said, "Every last goddam one of them."

The radio channel fell into a silence that spoke volumes. Not another word needed to be said. Indeed, none was.

Now it is easy, obligatory for many and compulsive for others to conjure up a reflexive "blue pill" interpretation of the conversation; to boil it down to some dismissive charge of woman hating.

The only problem is that there is a lot of truth in everything that was said.

We do have, for a number of reasons, a pandemic of gross immaturity in western women. I just heard a few duck feathers ruffle – which means the squawking is not far off, but as long as I am going to get thumb-botted down by the pussy police, I might as well finish what I started.

It starts with fairy tales; Prince Charming to the rescue, mystical unicorns and the like. It gets solid reinforcement from the "Daddy" component of the "Daddy's little girl," equation and turns into a lifelong fantasy by many women

that means a rich, handsome male supporter, lots of fulfilled whims and eternal adulation for being beautiful. All this comes with a commensurate lack of expectation that our porcelain princess will need to contribute anything to a relationship but her looks, *and her needs*.

Now, all this would seem easy enough to fix. Such unhealthy fantasies should be dispelled right around the time we tell children there is no Santa Claus, Tooth Fairy or Easter Bunny. We could tell little girls that when sexual maturity approaches that they have to "woman up."

But something else happens instead.

Daddy continues to treat little girl like a princess, thus imprinting the future expectations of other men. Mom often augments with bitch lessons. And altogether we set about, with every form and force in the culture, to help them maintain a collection of childish beliefs about themselves.

We give them "Princess" t-shirts and tiaras instead of the truth and a moral compass. And they wear that commercialized princess gear far, far past the point of reason. Often they wear it to the grave, even if just in their minds. They never know that to the mature mind they look like a middle aged man with a plastic devil's mask on, ringing a doorbell and shouting "Trick or Treat!" in a high pitched squeal on Halloween night.

There is just something awfully wrong with that picture. But they don't see it at all, because their minds are not mature.

And it sets up a pattern of perpetual disappointment and frustration that is the hallmark of so many of their lives.

Even before most women's looks start to fade, many of them are shocked to find out that Prince Charming is human after all, and that he actually gets a little tired of being held to royal expectations of what he is supposed to provide.

Of course, that means there is something wrong with *him*. So our western woman embarks on the path of so many western women. She dumps her Prince Charming, cranks up the hypergamous volume, and goes in search of a non-defective "man unit."

The self-help and women's magazine industry are quite tuned in to this (or perhaps they *created* it?), so they run constant "How to Get a Man to___(fill in the blank with your childish desire of choice)," articles, knowing that at any given time there are now literally millions of women readers who have just fired that last disappointing bastard and are on the prowl to find another one who recognizes their royal status as bearer of the sacred vajayjay.

They have not figured out that their relationship problems are in the mirror and with the help of all those who profit from such ignorance, they are not going to.

Then, despite having a better standard of living and more options than any human beings in history, they get even more miserable.

Enter the pharmaceutical companies. Sometimes a failure to mature and develop reasonable expectations has to be reinforced chemically. It is the prescription version of COSMO; the anything-but-accountability pill, and it comes in, you guessed it, *blue*.

Women's taste for anti-depressants now rivals their taste for chocolate, and that too, of course, is our faulty Prince Charming's fault.

A pattern maybe?

I am not sure, but something really seems funny to me here. Why is it that every dumbed down, fairy tale disappointment for women in modern culture leads directly to the illusion of being corrected by some sort of enhanced involvement in shallow consumerism?

It seems that women are generally in one of two states these days. They are either trying to make themselves into what the imaginary prince will buy in to, or they are immersed in their bitterness that he is imaginary.

Or, as so many women are want to do, they are doing both at the same time.

It seems to me that if women simply matured and developed reasonable expectations of men, *as well as themselves*, it might sound the death knell for COSMO, the entire self-help industry, the cosmetic surgery industry, the cosmetic industry, 99% of all psychotherapists and at least 10 very lucrative psychoactive drugs.

Oh, and they might actually find some happiness. With themselves, and with men who don't have to jump through stupid hoops to try to make them happy.

No wait a minute. That can't be. If all that were true then that would mean that women, as a class, are being duped out of countless billions of dollars of their (and their men's) money, year after year, either on the pursuit of a childish pipe dream, or their anger over what should be its obvious unattainability.

It would mean that all these entities, feminism, consumer products, psychology, media, advertising, politics and social custom had all merged into one Great Big Bitch Machine; that the modern female psyche is nothing more than a product of that machine, and that the woman attached to that psyche now has to go out to work a shitty job so she can buy and consume other products of that very machine, or get some man to do it for her.

And it would explain why the quality of her life and her happiness deteriorates with every passing year.

Nah, as my *Other* friend says, that can't be.

It's all because we live in a patriarchy.

Tuesday Night: SlutTalk Radio!

Paul Elam · 16 May 2011 · Archived copy · Original

[box type="alert" size="large" style="rounded" border="full" icon="none"]

We will begin our next A Voice for Men Radio show with an update on the Vladek Filler case; a review of the surrounding media coverage and Mary Kellett's bizarre attempt to get a judge in Maine to order everyone on the entire planet not to discuss it.

We will move on from there, though, with a very special guest who attended the most recent "SlutWalk" in Vancouver, British Columbia. This MRA took the grand tour, interviewing several of the self-proclaimed sluts, asking them questions about what the SlutWalk meant to them. He will join us live on the program to translate their answers from Slutese to English, which should be quite an education.

There has been a lot of speculation about the real nature of the SlutWalks. I have heard every possible interpretation from social event to fashion statement to a Special Olympics parade for the facially and BMI challenged. Then, of course, there is the reasons given by the promoters, which is to insist that the world stop thinking that women can play a role in their own personal safety.

Not so sure about that last one.

Anyway, if you have your own ideas about the SlutWalks and what they mean, *and I am sure you do*, just call in to the show (or skype in if you are a registered listener) and let us hear what's on your mind.

Of course slutologists, amateur or professional, are welcome to give their opinions as well. We are all about inclusion here.

[/box]

[box]

Show Date: Tuesday, May 17th, 2011

Time: 9:00 p.m. EST

Call in number: **1 (310) 388-9709**

[/box]

Berkimer of False Rape Society to Appear on Mainstream Radio

Paul Elam · 16 May 2011 · Archived copy · Original

Tomorrow, Monday, May 16th, from 11:00 a.m. to -12:00 noon, PDT, Steve Berkimer of the False Rape Society will be on Newstalk 1380 broadcasting from Southern California discussing false rape/sexual assault claims, with Andrew Pari, on his "Chasing the Why" show. The show can be listened to live at http://tunein.com/radio/KOSS-1380-s26278/.

A copy of the broadcast will be posted to FRS shortly afterward, which I will also steal and post in the sidebar here (if they let me).

Way to go FRS! This movement is moving because of men like Steve and Pierce!

[image]

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Calling All Sluts!

Paul Elam · 17 May 2011 · Archived copy · Original

[box type="note" size="large" style="rounded" border="full" icon="none"]

[image]Are you a slut? Then A Voice for Men Radio wants to talk to you (no really, baby, just talk) about the SlutWalks.

We seem to be at a loss of understanding what the SlutWalks are all about. And to make things worse, none of the women we know around here are sluts, so they really can't help either.

But *you* can. If you happen to stumble across this post (I don't mean to imply you are drunk) then please, listen to program live in the sidebar of this website, or go to our show page here. The show starts in less than two hours, at 9:00 p.m. EST.

In the U.S. you can give us a shout at **1 (310) 388-9709**, or, international sluts can skype in if they are registered with the show. Tell us your side of this really unusual story and let us know why you think SlutWalks are something we can all learn from.

And guys, you can call in too, and gives us your thoughts on the SlutWalks, or just your thoughts on sluts.

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Don’t Rape a Slut Day

Walter Romans (TDOM) · 17 May 2011 · Archived copy · Original

Supporting the Rights of Sluts Not to be Raped

Dear Slutwalkers,

In support of your recent protests and assertion of your right to dress, act, and be as slutty as you damned well please while maintaining expectations of not being raped; I declare this to be Don’t Rape a Slut Day. Further I pledge that I, a man who has not yet nor ever will rape anyone, will not rape any sluts today or any other day regardless of race, creed, amount of eye shadow, or color of lip gloss. I shall support your right to assemble herd, take no responsibility for your actions, drink yourselves to oblivion, degrade and demean yourselves, and commit public acts of debauchery in a rape free environment. I support these rights and encourage others to do the same despite the fact that by definition, the word “no” is used only rarely by anyone referring to herself as a slut. However, on those rare occasions when a member of your culture herd does make use of that word, I believe that she means it. I pledge to encourage others to do the same.

I can assure you that no slut faces any threat, in fantasy or reality, from me. Slutty attire and behavior does not turn me on. Therefore, even if I were a rapist (which I am not); I would not be inclined to rape a slut. In fact I would not be inclined to place my dick into a slut even if she had the last hole remaining on the planet.

However, regardless of my support for your right not to be raped; I must state emphatically that you have no right to demand I give you my respect. I reserve the right to give my respect only to those whom I actually deem worthy. I have no respect for sluts. You may take back the word if you like, but I do not see how you or anyone else can define a slut as meaning anything other than a dirty, slovenly, immoral, dissolute, or loose woman. I will, however, support your right to be as dirty, slovenly, immoral, dissolute, and/or loose as you wish. Though I do not respect you, I bear you no ill will.

In support of *Don’t Rape a Slut Day* I have composed an anthem. Helen Reddy penned the original lyrics to sing about her newfound self-esteem after becoming involved in the women’s movement. Since SlutWalks symbolize what the women’s movement has become and has achieved for women, it should be sung to the same tune.

I AM SLUTTY

I am slutty, I’m a whore
Legs spread too wide to ignore
Laying flat up on my back waiting for you.

‘cause I’ve done it all before
And have the right to do it more
Just try and stop me if you think you can

Chorus

Oh yes I’m a slut
It’s men I’ve got to blame
Yes, I’ve felt the shame
And I’ve soiled my good name

If I want to, I can fuck anything

I am loose

I'm irresponsible

I am slut-tee

My dress will make you want me
But you have no right to take me
Until I spread my legs for men across the land

I may cum but never go
You may think I'm just a ho
In these streets I will make my final stand

Repeat Chorus

Have an orgasmic Don't Rape a Slut Day.

From Manuel Dexter's Inbox

John Hembling (JtO) · 18 May 2011 · Archived copy · Original

[box type="alert" icon="none" style="rounded" border="full"]

What follows below was in my inbox this morning.

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Manuel,

Shhh… We're not allowed to talk about it.

The new Internet Blacklist Bill **the Protect IP act [COICA 2.0]** shows so little regard for free speech and Internet freedom that it would actually ban people from having serious conversations about the new Internet Blacklist Bill **the Protect IP act [COICA 2.0]**.

Please help us fight this legislation, which is far worse than the first Internet Blacklist Bill, by forwarding our petition to your friends. You can use these links, or cut and paste the email at bottom.

If you're already on Facebook, click here to share with your friends. If you're already on Twitter, click here to tweet about the campaign: Tweet

The bill would block "information location tools" from pointing to sites suspected of piracy. So that means that we couldn't send you an email just like this one with links to the websites that were being prosecuted. It's not an exaggeration for CNET's headline to shout, "Senate bill amounts to death penalty for websites."

They say the draft bill "would certainly sweep in Google, Yahoo, and search engines, and may also cover many other Web sites." Please help us fight the new Internet Blacklist Bill **the Protect IP act [COICA 2.0]** by using the Facebook and Twitter links above, or by forwarding the email below to your friends. Thanks for standing with us through this fight.

Will you click here to urge Congress to oppose the ridiculous, obscene, draconian, PROTECT-IP Act?

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[/box]

The White Knight Problem

John Hembling (JtO) · 19 May 2011 · Archived copy · Original

Within the Men's Rights community, the epithet "White Knight" is one of the most disparaging insults possible. However, to people outside the men's rights community, this might seem like the relatively mild rebuke of the word "hero."

This comprehension failure is built on a lack of understanding of what a "hero" actually is. A hero is a disposable human male, most often put in harms way to dispose of other human males. A hero can die in other ways, but that is the fundamental definition. That the hero is disposed of in a way we imagine is glorious or noble doesn't change the fact that he is fodder.

We reward the hero with our praise and admiration, as we lower him into the ground and go about our untouched, thankfully inconvenienced lives. We celebrate this social construct, but it is obscene. A male human being to be used for a dangerous, dirty, or damaging purpose, and discarded. That is a hero.

In a modern context where technology renders the discarding of humans unneeded for collective survival, the obscenity is magnified. Pile on top of this a feminist zeitgeist in which those sacrificed are heaped with contempt for their sex, some word stronger than obscene is needed. Humans for use to their destruction, for no reason except the convenience of the privileged. A human kleenex.

This is all aggravated by the unfortunate continued public denial of the legal and social elevation of women and the denigration of men in our culture. Everyone is aware of this problem, but most people – including men, and especially White Knights, are busy rationalizing, denying and pretending it's not there.

Men are stupid[1], deadbeat dads[2], rape culture[3][4] (false pretense that women are the first and only victims of rape[5][6], patriarchy theory[7], the wage gap[8] – these are all cultural "truths" without substantive reality to back them up. But they're accepted as real. Individually debunking these lies is beyond the scope of this article, but interested readers can check the links in this web page's footer.

White knights are traditionalists, and heroes, and within western culture, they are a toxin. These are men who practice chivalry. White knights are males who defend women, but not because women are people – which might be noble. Rather, they defend women only because they are women. This almost always encompasses a willful blindness to the behavior and utterance of the women so defended.

Any moment now, somebody will begin screeching the word misogynist, or woman-hater, in an attempt to derail the discussion and re-cast this article as an attack on women.

Is it you doing the screeching?

I'll digress briefly to address this. In my writing, I am often critical of people, ideologies, ideas, social institutions, laws, and traditions. When the subject of my criticism is women – I often attract the accusations that I hate them, am violent towards them, am a potential rapist, and so on. So, I've included this paragraph, which I may also include in future articles. If you offer the commentary I've just described, you're lying, and you know you're lying. I have nothing but contempt for liars, and I will not waste the keystrokes correcting their lies. Indeed, this paragraph was copy-pasted from a previous one.

That's how many keystrokes those lies are worth.

Getting back to women mindlessly defended by white knights, shouldn't women be defended? No, they should not. People should be defended. Women are obviously a subset of the larger set we call "people" – but the distinction is important, and it's where White Knights come back into the picture. These heroes are males who defend women no matter how outrageous, violent, bigoted, or histrionic the women they defend are. The results of this female pedestalization are often violent, and sometimes murderous, revealing White knights to be antithetical to the human

rights of men, and of women.

Women defended by men who willfully ignore their violent, racist, or criminal behavior are infantilizing the females they defend. Because chivalry is a major force in male socialization, this goes beyond individual cases and is a major social factor in western society. We are witnessing the escalating transformation of women into overgrown emotionally arrested children wielding the social and legal power of putative state functionaries.

Does anybody think privilege without responsibility is good for anyone individually, or as a biological demographic? Individuals rendered free from accountability – as if infants with adult powers and privileges are miserable human beings, and contribute very little to anyone besides pain.

A nearly perfect example of this was provided by the stabbing of two deaf men in

[image]
Underneath the lies, this is what a damsel in distress and white knight look like.
a Florida night club [9]. A stupid, violent, entitled 45 year old princess named Barbara Lee witnessed two deaf men conversing in sign language. Being herself an ignorant criminal, she deduced they must be members of a rival gang, throwing challenges in their own gang's hand gestures. She approached these men and began signalling her challenge using gang gestures. They waved her away. She left the establishment, located two suitably stupid and violence prone male defenders aged 19 and 17 – and goaded these chivalrists into the stabbing assault on the two deaf men.

Every report of this fails to address the problem at the base of this event. The gang affiliations of the antagonists are given as the reason for this violent episode. The assailants were indeed members of a gang, but focusing on that misses the point. The moron: Barabara Lee left the bar, recruited the help of her white knights, and came back to direct the knife assault on the two deaf men. Chivalry in defense of a stupid, violent cretin of a woman is the social pathology which directly caused this violence. Chivalry is the masculine expression of feminism – and the two pathologies two sides of the same brutal coin.

There are endless examples of the same phenomena throughout society. And we begin to see unmistakable parallels between these kinds of events and what our justice system has become.

Probably, even white knights can recognize this at an intellectual level if it's pointed out. But that won't stop any of them from stupidly, mindlessly jumping to the violent defense of the very next woman who deliberately instigates conflict over somebody's real or imagined insult. The resulting violence has it's roots in chivalry, and we won't be a society of adults until we universally recognize chivalry as a social pathology equivalent to racism. Chivalry must be treated with the same contempt and scorn we reserve for the racism that led to lynchings of blacks in the American South.

White knights, the enforcers of chivalry, deserve our censure and contempt. They are the muscle of a violent, hate propelled ideology calling itself feminism, and telling us we live in a patriarchy.

Men are Stupid
[1] http://tinyurl.com/4353bhr

Deadbeat Dads
[2] http://www.fact.on.ca/fin_supp/ts950906.htm

Rape Culture
[3] http://www.washingtoncitypaper.com/blogs/sexist/2009/09/17/false-rape-accusations-and-rape-culture/
[4] http://falserapesociety.blogspot.com/p/prevalence-of-false-rape-claims.html

Women as Principal Victims of Rape
[5] http://tpj.sagepub.com/content/69/2/39.extract
[6] http://www.loompanics.com/Articles/RapeInPrison.html

Patriarchy
[7] http://www.westernstandard.ca/website/article.php?id=2742

The Wage Gap
[8] http://mensnewsdaily.com/2007/04/23/the-gender-feminist-wage-gap-myth-appears-to-be-growing-legs/

Chivalry and Feminism
[9] http://www.popjolly.com/deaf-men-stabbed-for-using-sign-language-in-bar-2496
…

Walk a Mile in My Shoes?

Izzey · 19 May 2011 · Archived copy · Original

Everyone knows the expression, “Walk a mile in my shoes.”

I heard someone say it just the other day, and it got me to thinking about the shoes I have worn in my lifetime. Women wear many shoes. They tend to represent what we do, where we are going, and for many women, how we are getting there.

It also made me think about what my mother has always said, “Just make sure that when I die, you bury me with my slippers on. I want to be comfortable in heaven.” (she waitressed for many years to keep a roof over our heads, and was a bookkeeper for her second job). Her feet always hurt at the end of the day.

Finally, it made me think about the shoes that men wear; shoes that women have judged them by, literally and figuratively. But let us forget about ‘fashion’ for a moment, and look at some of the particular footwear of many of our men.

When women talk about shoes, I don’t suppose a lot of them have these images in mind. While they are buying a pair of the latest fashionable boots from the hottest ‘designer of the moment’, many families are affected and grieving for the men who have donned, and lost life and limb, in *his* particular footwear.

That alone makes me think about the men that still can wear their boots or shoes, only now they never really touch the ground because of their newest method of transportation. I am talking about the ones that managed to survive wearing those shoes; the ones that came home unable to walk in them.

When I hear some woman telling me how shitty her life is because she didn’t end up with the ‘perfect man’ or the lifestyle she always envisioned for herself– I think of these men that went to war and came home in this condition– with an attitude that far betters any expectations that any of us pity-pot civilians could ever hope to have for ourselves in our normal whiny-crying-nit-picking lives.

Hearing women whine always leads me to other places, like a domino effect; wondering what complaints feminists are currently screaming about. I wonder if any of these men are their sons, brothers, fathers, or uncles….and have they gone home to those women in this condition, and are they being abused by the self-righteous indignation of a woman that could never understand what is expected of men, or how often they rose to the occasion without question.

I would love for these women to walk a mile in any one of their shoes.

Yes, that was sarcasm – for women who think they can do what men do, or think they have sacrificed what men have sacrificed for us. Since the time men stood guard, like living, breathing barriers between women and children and something that might tear them to shreds and eat them; to now, today, when answering the call of duty and laying everything on the line for a small paycheck that will put food on the table.

Yes, that was sarcasm. Well-deserved sarcasm.

No means no. Sure, whatever.

Paul Elam · 20 May 2011 · Archived copy · Original

Men who are unjustly accused of rape can sometimes gain from the experience. Catherine Comins, Vassar College Assistant Dean of Student Life in Time, June 3, 1991

When I was in college, I spent a lot of time (but not all of it) biting my tongue and sitting in barely tolerable silence as I was inundated with bullshit from a plethora of preachy and pedantic pedagogues (quadruple alliteration – no extra charge). I heard enough recitations of crooked social research and fanciful theory that I wanted to drop acid just to make things seem normal.

Such is the sorry lot of an arts major with a desire for independent thinking.

I thought I had it bad, but I was certain that within ten years, maybe twenty, that freedom of thought and speech would return to the university setting, wrested back from the brain dead ideological thieves that stole it away.

It is not the first time I have been embarrassingly wrong.

Delta Kappa Epsilon, a long standing and iconic fraternity has been banned from recruiting or undertaking any activities on campus for five years. The decision, announced by Yale College Dean Mary Miller, was made because of allegedly pro-rape chants made by fraternity pledges. To be specific, the chants included, in part: "No means yes, yes means anal," and," "My name is Jack, I'm a necrophiliac[sic], I fuck dead women."

To be sure, those are some pretty off-color words, as one might expect from the still teen aged pledges in a college fraternity. But Yale administrators, who assumedly would have a more seasoned capacity for reason than your average pimple faced kid during frosh week, somehow managed to elevate the tasteless antics from being just that, to being serious, threatening advocacy for rape that required swift retribution. I suppose on behalf of dead women as well as the living.

The stupidity of this position is only exceeded by its hypocrisy.

Take a moment to consider the quote above from Catherine Comins. The statement, clearly one of such insensitivity that it can only be rooted in hatred for men, is just a miniscule example from a pattern of bigotry and elitism that has pervaded western academe for four decades. And this is bigotry that does not result in discipline or repudiation, but in promotions, tenure and growing collections of obsequious acolytes that parrot their sentiments like so many *sieg heil's.*

And God help the uppity male that says anything that upsets them.

For the purpose of clarifying the intent here, I will point out that your average women's studies textbook references more hateful ideologues than a Simon Wiesenthal hit list.

I could take you through an exhaustive examination of the misandric ideas that infest feminist literature, but I will just link you to the short list here. If you are an MRA you already know about them; if you are a feminist you already know about them and don't care. So I will leave it at that.

But whether you accept it or not, taking an honest look at the ideas of gender ideologues only leaves you with one sane conclusion. A feminist ousting a fraternity from a college campus for questionable speech is like the board of Dow Chemical fining smokers for air pollution.

Oh, and then there is this one other tiny little problem. No doubt, the biggest offense in this hullaballoo of hyperbole and hypocrisy was the statement "No means yes."

Oh yeah, *that* is the cardinal sin; the unforgivable insult; the unfathomable transgression on the sensibilities of all these self-proclaimed vanguards of truth and enlightenment.

I'm certain that while they were gathering pitchforks, lighting torches and mobbing up to go after these teen

Frankenstein's, that they didn't bother to consider the fact that it is true.

"No means yes" is no less accurate or meaningful than "no means no." Life is often too complex to be addressed in platitudes.

When it comes to how most women communicate sexual interest, no often means yes, or it means maybe, or it means try harder, or it means not now, or it means a veritable grab bag of possible realities other than just a simple and honest "no."

Of course, sometimes it actually means no. But if you can run a college without knowing this shit, no wonder our education system sucks as bad as it does.

I know, the terminally clueless will want a citation, so here we go.

A study from the National Institute of Health. From the abstract:

We found that 39.3% of the women had engaged in token resistance at least once. Their reasons fell into three categories: practical, inhibition-related, and manipulative reasons.

Ok, now we have a valid source telling us all what we already knew, that women are not reliable verbal informants about their own interest in sex. All this claptrap about consent and permission slutwalking across the western world is feminist drivel, to put it in the most polite of terms.

The question now becomes what to teach young men about this reality, which seems in light of the climate on college campuses, painfully important.

First we teach them that even though women don't know that no means no, they need to regard a no as such. Not to prevent rape, but to prevent their own persecution. In fact, we are rapidly approaching the time in history where regarding anything short of a written, notarized request to have her brains fucked out should be regarded as a no.

And even then it would be better have two witnesses, from foreplay to finish, that will testify she repeated consent throughout the process, and never, even in the throes of passion, uttered a word that even rhymed with "no."

Think I am kidding? I'm not.

But in terms of their public words, especially on a college campus, there is another lesson we'd best pass along to young men.

Lie, young man. Lie your ass off. Tell women, especially female university heads, exactly what they want to hear. It is not just a harmless romantic tactic, or an innocent indulgence to get along with childish women any more. It is a survival tool to save your education, your reputation and maybe your skin.

So then, No means no? Sure thing. Absolutely right. Women NEVER say no when they really want you to push harder for sex.

Women make less than men for the same work? Of course, you betcha. Truer words never spoken. Evil ass male glass ceiling.

1 in 4 women will be raped by the time they are 18? You're damned skippy. Lots of bad, bad men out there or at the very least a few of them doing a whole lotta rapin'. Either way, that number is right. No need to verify the source, or scrutinize how they defined rape.

Women don't lie about rape? Of course not! Man, I can't even believe you brought up such a hateful, misogynistic idea!

Prepare to graduate with honors.

And if you ever need a refresher on any of this, just ask the guys at Delta Kappa Epsilon. If, that is, any of them are willing to open their mouths at all.

The eventual outcome of feminism, part 1

Adam Kostakis · 21 May 2011 · Archived copy · Original

Lecture No. 10

"The founders of a new colony, whatever Utopia of human virtue and happiness they might originally project, have invariably recognized it among their earliest practical necessities to allot a portion of the virgin soil as a cemetery, and another portion as the site of a prison." – Nathaniel Hawthorne

It seems sensible, at this stage, to pose the question: *why is all this happening?* The answer I can offer up, for the purpose of this lecture, is not historical but psychological: it offers explanation through reference to the mental state of feminism's operators. There certainly are historical processes at work, explored elsewhere, but no social movement survives purely for the sake of its history. Nobody is born a feminist. There must be some stimulus, or stimuli, working to remodel formerly non-feminist women and men into activated feminists. But we cannot explain feminist conversion by the agitation of those already existing feminist activists. We can certainly believe that feminist activism plays a role in recruitment, but this is not adequate as an explanation. Why would an individual then commit to *feminism,*rather than any other particular social movement whose advocates engage in agitation for the purposes of ideological recruitment?

It must be that feminism offers such individuals something that other movements do not. I propose that, by opening up space for perfectly satisfying, collective man-hating, feminism offers a form of catharsis eagerly seized upon by those *already predisposed to misandry.* There are probably as many rationalizations for misandry as there are individual feminists – we would have to explore the intimate details of an individual feminist's life, particularly her mental culture, to come to a conclusion about when and why she decided to blame an entire sex for each of her inconveniences. What is common to them all is hostility to masculinity, i.e. maleness. When the initial excitement brought about by mutual indulgence in sexual hate has died down, the lines of communication between feminists remain open. Feminism provides more than the opportunity for catharsis. The feminist soon realizes that she need not restrict herself to echo chambers, but might try her hand at real change. A thrill rushes through her at the thought of not just disparaging, but actually hurting men. Backed up by an extensively organized, generously funded and institutionally- connected movement – one that enjoys a rosy reputation as defender of that greatest virtue of our time, equality – she sets to work. Feminism is a misandrist's dream.

Implicit in what I have written above is the corollary that feminism*does not create misandry.* Feminism promotes, endorses, reinforces, organizes and aggrandizes misandry, but it does not generate it outright. A woman who is not antipathetic towards men will not become so upon exposure to feminist thought. More likely, she will recoil at its odious philosophy. Feminism simply provides a space for women and men who were already misandrically-inclined to congregate and make plans.

The forerunner to feminism was traditional Gynocentrism, a self-sustaining social system which taught women that men should sacrifice on their behalf, and taught men that they were defective women. The female privilege inherent to this sexual ecology was undoubtedly accompanied and reinforced by animosity towards men – the 'flawed' sex – most particularly those men who did not conform to the Gynocentric role expected of them. Feminism departs from this model, not only in the sense that it provides organization for this misandry, but also in the instability of its operations. Feminism relentlessly demands greater male sacrifice for the benefit of women. This is a process to be intensified without an end point. Such a process lacks forward planning or any semblance of equilibrium. Ever greater constraints are placed on the very class of people whose labor and genius sustains the social order in which feminism can thrive. The parasite is killing its host, and will either be purged or die along with it. Feminism is simply not sustainable.

But it is not as though feminists think in these terms. Despite their forays into such recondite subjects as jurisprudence and post-modernism, feminist thought ultimately resolves to the validation of primal emotions. The central tenets of Western-style justice systems, evolving as they did under patriarchy, aspired to impartiality and

objectivity in all proceedings. We speak of *habeas corpus,* the right to trial by jury, the presumption of innocence, punishments which fit rather than exceed corresponding crimes, and so on. That these doctrines of civic freedom have lasted for so many centuries is testament to the integrity of the generations of men who inherited them. Feminists, in their efforts to replace these 'outmoded, patriarchal' institutions, do not engage in anything like the deep thought that begat their careful construction. Much less do they entertain the notion of impartiality. All feminist legal innovation – whether it is introducing the presumption of guilt (for men), advocating an inquisitorial rather than adversarial trial system (for men), or proposing that women should not be punished at all when they commit crimes – flows from the same source: the violent and vindictive emotions of individual feminist operators. Feminism is so dangerous because it exists to validate these emotions, and to assign them a permanent place in discussions over how society might be better organized.

The success of feminism in this regard can be appreciated when we consider the popularity of collective guilt, anathema as it is to the principles of neutrality and impartiality underpinning our liberal justice systems. Collective guilt is an emotional discharge, a visible effect of concentrated class hatred. It is an attack on the verifiable truth of individual moral agency. Under a system of collective guilt, one's actions have no bearing on one's fate. Human beings are sent to the gallows for the circumstances of their birth. There is no purpose for trials, or any institution which exists to ascertain the facts of the case and to assign guilt. Guilt is already assigned; the facts are irrelevant. What follows collective guilt is collective punishment.

Feminists are not yet in a powerful enough position to deliver collective punishment to the entirety of the male sex. Instead, they cast as wide and as deep a net as possible, hoping to snag as many men and boys as they can. Wherever an individually identifiable man appears on their radar, he becomes the latest pariah, even if the accusations against him are weak and unfounded. This is irrelevant; all that matters is that he has been identified. Then, he becomes the target for unbridled angst, a public piñata, an effigy of all men, of maleness itself. He becomes the personification of the entire male sex, and the collective punishment that feminists yearn to deliver unto all men is inflicted onto him. Even after he is proven to be innocent of all accusations, the attacks intensify, as though the reluctance of the world to acknowledge his guilt is an even greater injury than the charges brought against him. In a short while, he will be forgotten, and a new whipping boy will be discovered. Until that time, feminists will try to outdo each other in editorials, speeches, and in the comment sections of newspapers and weblogs, calling for the most grotesque mutilations and acts of violence against him.

An impartial legal system, which treats human beings as individuals, is a barrier against collective punishment. To do away with it altogether would allow for the punishment of many more men, on the basis that they are men, which is why feminists have fought so relentlessly to overturn impartiality. Bit by bit, feminist agents within government, academia and the legal system have replaced individual moral agency and the rule of law with the micro-management of people. As the mantra goes, the personal is political – it is, increasingly, the business of the state. Even when not explicitly framed like this, the *underlying principle* of all feminist innovation is to bring the state to bear down, ever more closely, on our personal, everyday existences. If the personal really is *the same thing as* the political, then *political correctness* must be*personal correctness* – a perverse and pervasive system of control which scrutinizes an individual's every move, in order to lock him into place. You must be *personally correct,* in terms of your beliefs, your desires, your pursuits, your tastes – right down to the jokes you are permitted to laugh at – according to *their* standards. *They*being the self-declared 'victims' of society, who are nevertheless powerful enough to enjoy lunch with the President and set out the terms on which the government is to run your life.

The idea is not that men should overcome all the obstacles in their struggle to be politically/personally correct. After all, those who are demanding that men run this daily gauntlet are the very same people lining up to beat them with clubs as they try. The idea is that men should, so to speak, *die trying.* The intention is that men fail. For as long as average men manage to live peacefully, and even successfully, more and greater incursions into their personal space shall be required. It is at the point of failure – when men have failed to live up to the increasingly constrictive rules set out for them – that they can be punished. The ordeal gets tougher by the day and with each passing of new legislation.

At the extreme end of societal micro-management, we find states like North Korea, a brutal, totalitarian dictatorship which controls all forms of media, place severe restrictions upon speech, association, movement and access to information, and detains dissidents and their families in concentration camps where many die from starvation or medical experimentation. Western societies are separated from the continuum of despotism, on which we find North Korea, by a small number of fundamentals, some of which have already been referenced: respect for the autonomy of the individual, the presumption of innocence, the separation of executive, legislative and judicial powers, etc. These doctrines correspond precisely to those which feminism aims to tear down. The violent, vindictive emotions from which feminism springs are, by nature, irrational; there exists no internal, rational boundary, to suggest that *enough is enough* once a certain benchmark is reached. The furious impulses at the heart of feminism would not stop short of constructing a totalitarian regime which restricts men's speech, their association and movement, and detains them in concentration and labor camps where they are subject to starvation and mutilation.

Are we so far removed from savage regimes like North Korea that this is not a possibility? We should not allow ourselves to be misled by appeals that we live in a democracy, and that the leaders are ultimately accountable to the people. Our democracy is only ostensible, offering little real choice. The bipartisan consensus between leading parties ensures that the state continues to grow, and the feminist agenda is further promoted, whether the new government cloaks itself in red or blue. Facing no serious political opposition, the leaders do not have to bow to the people to secure their mandate. All public pandering is superficial, though highly effective, in the same way that all totalitarians have enjoyed the popularity of the masses. By definition, totalitarians must be populist: the support they must mobilize, in order to remain in power, cannot be that of an armed minority alone. In exchange for the sponsorship of the masses, totalitarians caress their egos, giving enthusiastic praise to them for their courage, declaring them the inspiration of all progress. At least, the greater part of them are praised. Groups which are not in favor are, in contrast, treated with contempt prior to their destruction. It is the majority which becomes tyrannous – as Alexis De Tocqueville warned – when the leaders isolate a particular segment of the population for blame and castigation. Enjoying their glorification on behalf of the leader, the chosen majority will side against the undesirables, and treat them with abominable malice. It is a story that has played out, over and over, throughout history – not least in the populist tyrannies of the twentieth century. Today, our leaders exalt the feminine and malign the masculine – a prejudice running so deep that it has become normalized, to the point where few consider it unusual for the President to bash men on Father's Day.

Men – who are, indeed in the minority, making up 49% of the population – are suffering the early stages of the tyranny of the majority. Leaders of all parties pander, first and foremost, to the female majority, and particularly to the pressure groups set up (supposedly) in their interests. More pernicious than this is the entry of women into politics – not because of the fact that they are women, but because almost every female politician, whatever her party allegiance, makes women's issues her priority. In contrast, male politicians swear their allegiance to the principles of their party and to the demands of their constituents, but not to men's issues. There are no politicians who make men's issues a priority, but plenty – male and female – who run on the cross-party, women's issues platform. The world is not so simple that we can say men are over-represented because they are present in greater numbers. Although there is a greater number of men in politics, it is women who are over-represented, because more politicians represent them than they do men. The sex of the politician makes no difference to the legislation that he passes. In courting the female vote, and particularly in his efforts to please feminist groups (organized misandry), he will perpetuate and extend chivalry, he will publicly belittle his own sex, and he will pass ever more anti-male legislation, sanctioning the brutalization of ordinary men.

Systematic destruction follows systematic contempt. The eventual outcome of feminism is nothing less than a Holocaust, the almighty crescendo to mark the success of a century or more of sexual warfare and the demonization/degradation of the masculine. Those men, such as the male politician who has stoked the fires of gender tribalism to win votes and benefit his own career, will become the concentration camp facilitators and the enforcers of population reduction programs. They shall be the Uncle Toms, the Judenräte atop white horses, who will ultimately meet the same fate as the men they have helped exterminate. The anti-male, homicidal and

genocidal violence in feminist rhetoric is well documented:

> "The male is a domestic animal which, if treated with firmness … can be trained to do most things" – Jilly Cooper, SCUM (Society For Cutting Up Men)
>
> "I want to see a man beaten to a bloody pulp with a high-heel shoved in his mouth, like an apple in the mouth of a pig" – Andrea Dworkin
>
> "Kill your fathers" – Robin Morgan
>
> "Life in this society being, at best, an utter bore and no aspect of society being at all relevant to women, there remains to civic-minded, responsible, thrill-seeking females only to overthrow the government, eliminate the money system, institute complete automation, and destroy the male sex" – Valerie Solanas, *SCUM Manifesto*
>
> "It is no accident that in the ancient matriarchies men were castrated, sacrificially slaughtered, and excluded from public forms of power; nor is it an accident that some female supremacists now believe men to be a distinct and inferior species or race. Wherever power is accessible or bodily integrity honored on the basis of biological attribute, systematized cruelty permeates the society and murder and mutilation contaminate it. We will not be different" – Andrea Dworkin
>
> "Why have any men at all? … The proportion of men must be reduced to and maintained at approximately ten percent of the human race" – Sally Miller Gearhart
>
> "If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males" – Mary Daly

The stock feminist response is to point out that these quotes are from radical feminists, who have not been active for a long time, and do not represent mainstream feminism. While it is not exactly true that they do not represent mainstream feminism, we can find more recent examples of feminist attitudes:

> "It is time that government had a strategy on changing men away from power and oppression as part of its strategy for women and gender justice … Changing future agendas for women involves changing men; changing men involves deconstructing men and reducing men's power; and, in the longer term still, this may even involve the abolition of men" – EuroPRO-Fem, a European men's pro-feminist network

The following is extracted from a recent discussion on a feminist weblog:

> **Allecto:** I think there is a very simple solution to the 'problem' of the team sport of gang-raping that is so popular as a form of gay male bonding between football players. Mandatory castration of all men who play football and all men who watch football. This would be a quick and easy solution.
>
> **bonobobabe:** I like your castration idea. I'd take a step further and castrate all male babies at birth.
>
> **Mary Sunshine:** There is no remedy for this situation other than to halt the emergence of any more human males.

Two caveats must be advanced before we go any further. The first is not a compromise; it is not self-censorship or moderation. It is a statement of fact. *The overwhelming majority of women do not, and would not, support the extermination of men.* The question of whether all or most or only some feminists support the extermination of men is one that I shall address in a couple of weeks' time. Clearly, there are feminists who do not openly support the extermination of men. Nevertheless, they have a role to play in the process, as do all misandrists. For the time being, it will suffice to say that *all* feminist self-reflection and self-criticism reaches the verdict that they are not being 'feminist enough,' i.e. it results in further radicalization. I quote from the back cover of Zillah Eisenstein's *The Radical Future of Liberal Feminism,* a feminist text which arrives at this very conclusion:

> Eisenstein shows that liberal feminism is 'self-contradictory' because it 'accepts liberalism and at the same time rejects its patriarchal base.' Yet in truth, feminism is 'potentially subversive', to both liberalism and the capitalist patriarchal state, and it must and can become radicalized as it pushes against the limitations of what can be accomplished within the context of the state … Eisenstein advances the view that liberal feminism contains within itself the seeds of radical change.

The significant point about the above quote is that Eisenstein, the feminist author, rejects the 'patriarchal base' of all liberal institutions; that is, she would happily do away with legal impartiality, equality before the law, presumptive innocence, and so on. *Retaining these doctrines, which exist to protect innocent people, is not on the feminist agenda,* and Eisenstein comes to the very same conclusion that I have presented in this lecture: that liberal feminism will become radical when it achieves all it can through the liberal state. The violent and vindictive emotions will not be satiated, ever. Once feminism has gone as far as it can go through the liberal state, 'liberal feminists' will turn against it and plot its overthrow.

The second caveat is that the physical destruction of men is not inevitable. It is the logical outcome of feminism, but our future is not set in stone. Given that feminists have explicitly called for forced male labor and the presumption of innocence to be removed when men are accused of rape, and that lawmakers are seriously floating the suggestion that those found guilty of sex offences should be physically castrated, we might conclude that we are already some way down the feminist road to hell. Feminism has no internal brakes; a victory does not temper the feminist's violent emotions, but provides the momentum for her to push for greater results, in the knowledge that she can get away with hurting men. Any barrier to the progress of feminism will therefore have to come from outside feminism. It is up to external agents to build a brick wall in feminism's path.

We are more than sixty years into an organic process that will leave humanity with an irrevocably changed society. The catalyst for the abolition of Gynocentrism is its own radical and unsustainable expression in feminism. Those same social and conceptual changes which made feminism possible prompt the question of why men should put up with *any* form of Gynocentrism. The critical mass of opposition to Gynocentrism, resulting in its overthrow, will be reached as soon as feminism is exposed to the world. What remains to be seen is whether feminism shall expose itself, or whether it will be exposed by counter-feminists. The former will occur if the movement becomes powerful enough to explicitly launch the physical destruction of men. My own view is that feminists *will* make this final roll of the dice, and that they will be ultimately unsuccessful, although many men will suffer tortuous deaths. The other possibility is that feminism is exposed in advance of this, preventing much of the violence, and allowing for the repeal of all Gynocentric rule with minimal bloodshed. Whatever the case – whether feminism exposes itself, or is exposed – it is done for. Cast in the disinfecting sunlight of the world's gaze, held to account for its grievous transgressions, never again will feminism be tolerated.

Feedback requested for sticker campaign

Paul Elam · 21 May 2011 · Archived copy · Original

[box type=”alert” size=”large” style=”rounded” border=”full” icon=”none”]

This is a low res rough draft of something I am considering for a sticker campaign. The stickers will be 3 x 5 inches and come in easily portable books. The can be pasted above urinals, slapped on magazine covers in lobbies and college campuses. I can get them and sell them at reasonable prices. I am purchasing all images to keep it legit, and we have time to get this right, so if you have ideas on the aesthetics (I am clearly not a graphic designer) or the content, please fire away.

[image][/box]

In your face activism – AVfM Radio this Tuesday

Paul Elam · 22 May 2011 · Archived copy · Original

The next episode of A Voice for Men Radio, on May 24, 2011 at 8:00 p.m. CST is all about the activism. *In your fucking face activism*.

AVfM has demonstrated in a relatively short period of time that small groups of very dedicated activists can get some things done, and quite easily. We are not yet near the realization of our potential, but we do know one thing for sure.

We are getting noticed, and as much as many mainstream feminists are still trying to pretend we don't exist, we are making some of them very, very nervous. Recently they have even tried to use a court of law to shut us up.

God I love the sound of that. In fact, I was disappointed that no gag order was issued so that I could defy it with scathing, provocative editorials and a radio special.

But we are well on our way to that, and this show will mark the moment we took the first small step toward the next level.

It's an all MRA night at AVfM Radio, and if you are an MRA (emphasis on the A) or seriously want to become one, you will really enjoy this show, and you will get a chance to add your good ideas into the mix.

One caveat, with all respect, we benefit most, not from people who want to say what we "ought" to do, but from those want to say what they are willing to do themselves, and what they are doing.

This type of show will become a regular feature on AVfM Radio in the future, so please join me, and your ***new official co-host JTO*** for an open discussion about how we are going to get in their faces…and stay there.

From A Voice for Men's inbox

Anonymous Contributor · 22 May 2011 · Archived copy · Original

Just a tidbit well worth sharing. The sender wishes to remain anonymous

Hi Paul.

Just keeping you up to date on the goings on in the world of academia. I just recently entered a Masters program in Forensic Psychology, in hopes of learning more about domestic violence from an unbiased viewpoint.

Fat fucking chance…

During class today we were going around the room talking about what we're interested in studying under the umbrella of forensic psychology. Students paired up and interviewed each other and then we read to the class about the other person's interests. I talked about how I was interested in learning about the facts of domestic violence from a more objective viewpoint for both women and men. When the girl who interviewed me read that aloud to the class, my teacher stopped her abruptly and said, "The facts? I'll tell you the facts, it happens more to women, end of story."

She then turns around to the chalkboard and starts spelling out her misguided definition of DV. First she states how she's a feminist psychologist, then she goes on about the patriarchal view of why men abuse women. Power, privilege, etc…

Keep in mind that I was naive enough to believe that masters level teachers would be more objective in teaching students about DV.

Again, FAT FUCKING CHANCE.

As soon as she started going on about the patriarchal theory I raised my hand and said straight out in no uncertain terms while looking her straight in the eye "I 100% disagree with everything you just said. I do not believe in the patriarchal theory of domestic violence."

She made some irrelevant comment and I went on to say that I believe it has more to do with the pathology of the individual. I also stated that the reason why the facts are so skewed is because studies showing that victims of DV are predominantly women can be explained by the sampling populations chosen for the studies.

When you make generalizations about DV from samples of shelter victims and men in batterer treatment programs, what kind of fucking results do you think you're going to get? (I didn't say fucking to her but you get the picture).

She came at me with her years of experience in the DV system and I straight out told her that her being a self-proclaimed feminist psychologist makes her biased and guilty of confirmation bias when seeking research on the matter. She went on to say that she'd refute anything I had to say.

The class was aghast by how brazenly I called the teacher out. Apparently, everyone in the room is too fucking afraid to question a stereotype and more than willing to accept the views of someone like my teacher who is so clearly biased. She basically said, no discussion, I'm right, you're wrong, now *shut up*.

This one stupid bitch sitting next to me says "It's hard to believe what you're saying when you have a degree in advertising from [name of school edited] and she's been practicing in psychology for so many years. Maybe you should read more research on the topic."

I had to bite my tongue at that point because I was literally ready to blow my top and get kicked out of the school in the first week!

Paul, it's tough taking a stand on this issue. There is no conversation on the issue with these people. They summarily

dismiss your views and claim to be able refute anything you say. It's fucking bullshit man. It really is. I can't even take a fucking neutral viewpoint on the issue without being chastised.

My professor made this comment at the end of the day "How many of you know a woman who has assaulted a man? Can you even name one?" Again, I bit my tongue.

Total fucking bullshit….I had to vent….

Is feminism a hate movement?

Luigi Logan (aka Fidelbogen) · 22 May 2011 · Archived copy · Original

To remove man-hating from feminism would be to extract the DNA nucleus from a living cell, the fuel rod from a reactor, the teeth from a rottweiler. I would assert that man-hating is feminism's moral center of gravity, and that without man-hating or at least some degree of disaffection toward males, feminism could not logically continue to exist—it would flounder without purpose, and disintegrate.

If you give the matter a little thought (and I have given it a LOT), you will see that no other theory so elegantly accounts for the observable facts of the case.

Let's start with some basics. Would anybody dispute that feminism is a socio-political movement on behalf of women? Would anybody dispute that feminism proffers a particular analysis of man-woman relations? Would anybody dispute that feminist analysis holds women to be globally disadvantaged, by some objective and quantifiable standard of measurement, in comparison with men? Finally, would anybody dispute that feminist analysis concludes an element of male authorship in the comparative disadvantagement of women?

Yes, feminism is a women's advocacy movement which identifies men as the wellspring of certain difficulties said to afflict women. This would both summarize and make reply to the verbose paragraph above.

And given that men are said to be the wellspring of women's difficulties, are we to believe that no opinion about men as men ever infiltrates feminist thinking on any level? Does any self-admitted feminist, having once identified "men" as the source of women's troubles, go serenely about her business harboring no strictly personal opinion about "men"? I'd call it a considerable stretch, to believe any such thing.

Admittedly, I fashion my argument upon probabilities. But they are compelling probabilities. I seriously doubt that any better can be offered.

I'll have no truck with the "I blame patriarchy" cop-out. This is simply a way of postponing the issue by obfuscating it, since the phrase is so fuzzy it is useless for normal purposes – although useful indeed for underhanded purposes! But patriarchy is plainly understood as a uniquely male institution; men created it and men keep it rolling, or so the story goes. So it is mighty difficult to understand how a person could "blame" patriarchy without "blaming" men in the very same swoop.

Let us enquire further into probabilities. Feminism identifies "men" as the source of women's difficulties. So ask yourself, what class of women might be drawn to such a social movement in disproportionate numbers? Would such a movement attract women who get along well with men and enjoy their company? All right, possibly a few. Just possibly. But would such women compose the bulk of the membership? Where do you suppose the probability lies in such a case? Would such a movement attract women who do not personally see "men" as a source of difficulty in their lives? Is this probable? Is this plausible? Is this credible? Does this FIT?

Hate is a very strong word, and it signifies a very strong thing. It is hard to imagine just how powerful hate can be. Do you think you can imagine it? Well, the chances are that you are nowhere near, and have no idea. It can get even worse, far worse, than you can imagine!

Yes, it is all on a spectrum. It is all on a continuum. "Hate" can be bad, and it can always get badder! Even to the point where the hater implodes into a black hole, and pops clean out of the moral universe, and sucks as much as possible along for the ride.

All right, maybe the word hate is not the wine for all occasions. I like the word disaffection. It is more inclusive than hate because it embraces all shades of disliking without privileging the extreme. Now, a social movement such as feminism needn't hope to exclude the element of disaffection. I have explained the reason for this already, but now we must proceed to the next stage of examination.

If the disaffection spectrum begins with mild disenchantment and progresses by shades clear up to unmitigated loathing, and if feminism incorporates at least SOME of this spectrum, then we should pause to wonder exactly how much of the spectrum is thus incorporated, and precisely how far it reaches in the direction of uncompounded malevolence. How high on the hate scale does feminism's emotional aura actually extend? Where does it stop?

Again, consider the likelihoods. If the feminist disaffection spectrum reached no higher than a mild and possibly sporadic disenchantment—an occasional mood, as it were—then feminism would very plainly lack the sustaining force to be a viable women's advocacy movement. There is simply no way it could gather the necessary motivation and momentum. There would be neither snow for a snowball, nor any appreciable hill to roll it down for the accretion of mass and accumulation of velocity. In a word, feminism would be a non-starter.

A thing like feminism requires a mighty fund of passion both to launch itself and to keep itself running. Tepid feeling will not suffice—it needs to be robust and vehement, and it needs to gain validation through a political analysis that will both justify the original feeling, and contribute to the growth of that feeling by the use of a self-fulfilling feedback loop.

The world has always contained a certain number of people—sociopathic or what-have-you—who for various reasons don't like the opposite sex. When a thing like feminism appears, proffering a political analysis of sexual relations casting men in the role of miscreants, it is easy to foretell the response man-hating women will make to this. Clearly there will be some exceptions, but I feel confident most such women will be on it like bees on a honeycomb, or flies upon feces if you will. There's nothing quite like finding an analysis to uphold your attitude. And the documentary record indeed bears out that early second-wave feminists in the radical 1960s were a vehement, passionate lot. They were not wishy-washy. They were not tepid. They were not mildly disenchanted with men.

They were by no stretch of the imagination living on the low end of the disaffection spectrum. More significantly, they were not merely attracted to something which somebody else had created. No, they were present at the very inception; they themselves were the creators and early architects of the movement. Without them, or people like them, the "movement" would never have started moving in the first place!

Nor would the movement be moving still today, if people like them were not down in the engine room stoking the boiler, or up in the pilot house turning the wheel and watching the binnacle. They are the dynamo, and if we should replace them with a crew that was just a shade less disaffected, the new dynamo would be a shade less dynamic, as would the entire movement. It would be just a shade less inclined to bulldoze over obstacles, a shade more inclined to call it a day earlier in the day, and a shade more inclined to lower the bar of compromise overall.

Dial this down shade by shade and watch the movement grow more and more anemic. Eventually, "feminism" would be wavering in its convictions, sleeping late, and frittering away its dwindling energy on matters increasingly peripheral and unfocussed. In other words, feminism would become a non-entity and a non-movement.

So, we have shown that feminism offers an ideological interpretation of female disadvantages in life. We have alluded to the feminist belief that female disadvantage originates from a male-driven power conspiracy, and asserted that such a belief is not feasible to uphold absent a pejorative evaluation of men both individually and as a group. From this we have concluded that some varying degree of personal disaffection toward men cannot be absent from the minds of most feminists, and therefore cannot be absent from the movement as a whole. Finally, we have made the case that feminism's viability as an advocacy movement is directly indexed to the degree of disaffection toward men found among the movement's membership, with greater viability correlated to greater disaffection.

Or as stated early in this article: man-hating is feminism's moral center of gravity; without man-hating or at least some degree of disaffection with males, feminism could not logically continue to exist.

Milder forms of feminism do indeed exist. And so do milder feminists. But they are not the vanguard. They are not the cutting edge. They are not the powerhouse. However, they work diligently to secure advantages for women like scavengers in the aftermath of the main assault, once the enemy has been routed. They are the petty clerks, the

bureaucrats, the carpetbaggers, who move into the occupied territory and secure the administration of it. It is part of their job to seem unthreatening, which is easy when somebody else does the dirty work. Their distinguishing feature is that of taking for granted what has been ideologically instilled into the general culture, and taking their ease against the moral support cushion this affords them. Left entirely to themselves, they would have neither the ambition to initiate a political movement, nor the drive to keep it operating in a political capacity. Yet they have a moral investiture in feminism's world-view, which proposes male guilt as an explanatory model, and by this investiture they plant themselves within feminism's web of misandric operations.

It is easy to see that if man-hating disappeared from the world, feminism would neither serve any purpose nor have any means to continue operating. But feminism is still operating, and if you are male you are not amiss to suspect that feminism means to harm you. So under the circumstances, you don't owe feminism any favors. Nor do you owe women any favors under the moral banner of feminism!

Yes, I call feminism a hate movement. Whosoever desires, may undertake to convince me that feminism is a love movement.

The disappearance of Christine Armstrong: run David run

Paul Elam · 22 May 2011 · Archived copy · Original

As some of you may recall, I recently posted an article about Christina Armstrong, the Communications Director of The Lighthouse, a run of the mill domestic violence services organization in Robertsdale, Alabama.

As I said in the article, Armstrong was posting over at David Futrelle's website, manboobz.com, under the username Christine. Her contributions to the discussion there included the inference that I was a rapist, that the men's movement was regarded by the justice department as an "abusers lobby," and that our respected colleague W.F. Price of The-Spearhead.com should be targeted for investigation by the FBI and placed on some sort of watch list. She also tacitly predicted that at some point in the future that violent acts against women would be attributed to the MRM.

As someone who wondered why a person in Armstrong's position, that ostensibly of a public servant, would be spending their time making libelous claims about strangers in a forum dedicated to little else but making libelous claims about strangers in a public forum, I felt compelled to see what would happen if the tables were turned and the lights were put on Armstrong.

The only condition I set for myself was that rather than invest in wild speculation about Armstrong's sexual proclivities, or her relative danger to society around her, that I would just focus on what I could prove about her, as directly demonstrated by her posting to Futrelle's site.

It appears that was enough to shut her up. And where it concerns this matter, even the Manboob is putting a sock in it. Must be like eating glass for the smug bastard.

And now it appears that Futrelle is trying to create the illusion on his site that none of it ever happened. He has pathetically instructed the faithful at Manboobz that the subject is verboten. And Christina seems to have fallen off planet Manboob altogether. From all appearances, she no longer posts there, much less making slanderous remarks against myself or Mr. Price.

[image]

Looks damned good on the both of them.

Now, I don't delude myself into thinking that this is any kind of major victory. Armstrong is still listed on the contact page of the Lighthouse's website as being on staff there. So she is almost undoubtedly still part of a program that operates on the myth that male victims of domestic abuse and their children don't exist.

But I do think that Christina Armstrong now serves as a great object lesson, demonstrating the truth in the adage, "Cockroaches scatter when you turn on the light."

And while she is no more significant to the big picture than a blowhard comment commando like Futrelle, she is now made more valuable to us in her cowardly, or perhaps *instructed*, absence.

This is just a small warning to anyone in DV services or any other industry part and parcel to feminist governance.

[image]
Futrelle: One picture is worth a thousand jelly doughnuts
If you're going to fuck with bloggers in the MRM you better not let us find out who you are, because we are not going to put up with it.

Futrelle is at little risk from making irresponsible assertions on the internet about people he doesn't know. His once mediocre writing career looks to be over. A Google search on his name is now far less than flattering. The image search is even more dismal. Being a net wide butt of ten thousand jokes is not really the creds most blue pill hack factories are looking for.

But people in positions where they actually have something to lose are a different matter entirely. We can't stop them from practicing general misandry, but we can do a lot about direct attacks on people that involve false allegations and histrionic calls for Gestapo intervention.

I am not a Dixie Chicks fan, but I can still tap my toes to "Not Ready to Make Nice."

Tonight we let loose the dogs of war

Paul Elam · 24 May 2011 · Archived copy · Original

OK, M.R.A'S, it is Tuesday night again; time for another round of straight talk from A Voice for Men. We have a couple of new and important features that will be launched tonight in a show from that will be upping the ante for men's activism, online and beyond.

Tonight will mark the debut of JTO as cohost of the show. This promises to put a little nitro in the carb, making your listening experience all the better, and you know who's all the fucking worse. JTO and I are going to be talking about one of your favorite subjects: Calling out the ideological destroyers of men and boys, by name. *And how to get them.*

This isn't just the topic of tonight's show, but a precursor to what you will see a lot more of in the days to come from AVfM and AVfM radio. We have been kicking ass and taking names for a while now, but our general focus has been more on the asses than on the names that go with them.

We have begun to discover that we are gaining the power to do what has been sorely missing for far too long.

Make them run and hide like the cowards that they are.

The days of corrupt prosecutors going unexposed are coming to an end. As are the days of reps from the sexual grievance industry slandering our names and the image of the MRM.

As it is stated, explicitly and plainly, in our mission statement:

[It is the goal of AVfM] To promote the legal and nonviolent antagonism of all agents of misandry, from members of academe, to holders of public office, to law enforcement and other state functionaries, to popular bloggers and to corporate agents who promote misandry for profit;

Tonight we are making that aspect of our mission objective number 1.

Make no mistake, it will be a slow, hard battle. It will take years, and some *will* pay a price for the fight. Nonetheless tonight we begin waging it in earnest.

Tonight we begin to either destroy our enemies, or force them to crawl back into the dark holes from whence they came.

It's a round table discussion of strategy from AVfM Radio, and you are invited.

Here is the show information, including the call in number.

We start at 8:00 pm Central Time, US.

A Target List for Your Convenience.

The word on masculinity

Jared White · 24 May 2011 · Archived copy · Original

What makes a man, a man?

This question may well have been on the minds of the majority of the human race before recorded history. Not in the specific words above but still in some variation of how people communicated before writing and speaking was referred to as communication. It is a simple question designed to give men and boys a morality check. A question with answers that could inspire integrity or crime. So what makes a man, a man?

Absolutely nothing.

Men are men and that's all there is to it. They may be gay or cut their junk off but they will always be what they were born, men. What makes a man, a man is a question within a question. What makes a man a *good* man? This is the real question being put forth. The problem is that the answer to that question is being proposed by the wrong people.

Women.

Feminist women, to be more precise, are the ones working tirelessly towards pushing their views of "what makes a man a man" onto the general public. Yes there are feminist men who publish books and teach college courses on this subject. However, their words and ideas are not their own. They say what their enablers want them to say. They repeat things feminist women have already propagated.

The one thing that coincides with many who are feminists and those who are not when it comes to the question of manhood is masculinity. However, why this is the case I am not sure. If you were to ask an average guy on the street, masculinity would be the difference between a real man and…something else. If you were to ask a feminist, masculinity would be the harbinger of death to humanity.

Both would be wrong.

Masculinity is a word. A word created by human beings. A word used to describe human beings that exhibit certain traits or characteristics. Throughout recorded history, men around the world have maintained similar identifiable characteristics that have bridged cultures and broken barriers.

The warrior: This characteristic, I believe, is the most common among the men of all cultures. Every civilization I know of, even the supposed female led matriarchies have never strayed from the practice of using men as the protectors of society. Many generations ago, before steel and concrete buildings towered above the trees, men were born for one main purpose: to defend their society from other societies.

The architect: After humanity left the caves that once sheltered them and civilizations began to spring up around the globe, men took on another characteristic that aided in the survival of the human race. From teepees to mud huts, from log cabins to steel skyscrapers, the homes of humanity were built on the backs of the male half of the species. It has been and still is, even with advanced technology, a tireless and fatal effort. However, men, as it seems have been the predominant humans to step forward and sacrifice their bodies so that others might live.

The risk taker: Walking into a pitch black mine filled with dynamite with the intention of lighting a fuse is not something many people are capable of doing. However, those that did undertake this endeavor were men and only men. Entering a small boat with three to four other passengers with the intention of hunting an animal the size of a large building with only a small spear is something most people would consider insane. However, to fuel the whale oil powered luxuries of the past, men stepped up and into those small boats. Not all risks men take are fatal but the largest risks taken by the human race are usually taken by the male half. Be they a walk across an unfinished skyscraper back in the early 20th century or a life savings put into the first steel mill, the risks are always big and the payoff upon success immeasurable.

The leader: Anyone can lead. Not everyone can lead well. While being the one in charge is stereotyped as something men crave more than anything else, knowing the one in charge can lead is what those who actually pay attention view as another male characteristic. A group of men from the past tasked with defending a small settlement that has been raided by a rival tribe will not put their trust and their lives in the hands of a man who has not proven himself on the battlefield. Even the warriors of today, soldiers in armies around the world only give respect to leaders who have earned it. Yes, today's military men are legally bound to respect the rank of an individual but few men respect individuals that have not proven themselves a leader. Within large successful companies it is intelligent to appoint those that produce the most profit for that company as leaders of their peers. In team sporting activities an individual player cannot win without a cohesive team, however, a team cannot be cohesive without a worthy leader. Groups of men choose their leaders because they know that the man chosen can outperform them at whatever task that needs to be accomplished. If a man has not earned the respect of a group of men then that group will remain leaderless.

The competitor: Competing is what has driven men to bring the human civilization out of caves and into the cockpit of airplanes. Men compete with each other over just about anything from leisure activities as such as drinking to crowd gathering professions like sports. Men compete for the affections of women on a daily basis. It is women, in fact, that have driven some men to create great works of art, invent revolutionary technologies, and lead armies to victory all for the sake of winning her affections.

The protector: Not only have men defended their societies from other societies. Nature has been kept at bay, whenever possible, by the ingenuity of men. To keep the rain, winds, and snow from killing their families, men built shelters. To prevent their loved ones from freezing to death, men built fireplaces. To protect those weaker than themselves from wild animals, men designed traps and fashioned weapons out of rocks and wood. Even today in our "civilized" world their still exist men and women who cannot conform to what we deem civil. They would take without asking, destroy what they did not create, and murder those they have never met. Once a common protective instinct among men over the years has now changed into an official position among the populace.

Soldier; Police officer; Firefighter.

These jobs were not always jobs and did not always hold names. Centuries ago common men stepped up and took on these roles when they were needed. There was no official corps of men who performed these services, except for soldiers and far back enough in time not even soldiers were official. Instead men simply defended their societies from criminals or nature. Even today among the thousands of men who are paid to perform these tasks there are men who do not hold the title and position of firefighter that will run into a burning building in order to save a loved one or a complete stranger. Even today there are men who pull men, women, and children they have never met from car accidents. Men jump into cold bodies of water to save drowning citizens from certain death. When a cry for help is heard it is men who rush in to save others from criminals and unprovoked attackers. Men have always been the protectors of their societies, the unsung and underappreciated heroes of their times.

The provider: Men have always given what they themselves have labored to obtain. Be it the meat from some wild animal or a roof they have spent months creating as a shield from nature. This is one male characteristic I believe is predominantly male for one reason. The roof over my head was designed and built by other men. The same goes for just about every other human being on the planet since and before recorded history. In the past it was understandable that only men could do these things. Raw strength and physical prowess was a must for hunting and building. Today we have machines built by men that lighten the physical burden needed to create homes and shelters. Sixty years ago it was already possible to construct a house within minutes. Yet still it is men who answer the call to shelter their societies.

You will notice all of these traits associated with men are *good* traits. It is indeed strange to hear the words good and man uttered in the same breath unless the one speaking is describing their own selfish desires they believe men should adhere to.

These traits, these characteristics are what describe masculinity to me. These characteristics used to be recognized by the world as masculine characteristics. Now many view them simply as human characteristics and that's fine. Taking away the label that defines certain traits as male traits is fine. Not all men exhibit these traits. Also, some women exhibit these traits as well. However, whether or not defining these traits as male was never the issue in my mind. I have never felt the need to defend my masculinity.

Then I learned about feminism.

Feminism did something dishonest and in my opinion evil when dealing with masculinity. As anyone will find out after only a short time of studying feminism, celebrating men is not one of its functions. Not only did feminists have to shout to the world that the traits listed above are not exclusive to the male half of the species. No. Convincing the populace that masculine traits are found within women was not enough. Instead, feminists drew a line between men and women when it came to masculinity. Many of the good things that were viewed as masculine were argued to be inherent in women as well. Feminists couldn't stand being told that some good things, such as being a provider or protector, were things that mostly men did. So feminists sought to remove the title of masculinity from these characteristics. However, this is where the evil of feminism took hold. Feminists had no problem with renaming protector as a human characteristic but in the same stroke they named violence as a masculine characteristic.

Fuck all to honesty.

Violence, sexual deviancy, dominance, and several other nasty characteristics were attributed solely to men by feminists. You see they have no problem arguing that women can be competitive and only want to be led by someone worthy of leading. They can argue for that all day.

Why?

Because those are good characteristics that people have associated with men throughout history. But when it comes to the argument that women can be violent or rapists or dominant control freaks too? No they say. Women do not do such things. They say that if you just look at what men have done throughout history you will see that in general men have been the violent ones and men have been the ones seeking to control societies.

Not women, they say.

It is almost like a hamster wheel. Analyzing the subject of masculinity can send one's mind into an endless spiral of confusion and frustration especially when bombarded with feminist rhetoric. Aggressiveness, in general, is a male trait. It is used in sports, combat, and even the work room. But when this trait is said to be masculine, the word masculine, is changed. No longer does the word masculinity stand for a characteristic that has been observed mostly in men for generations. Now masculinity is a social construct according to feminists.

On some levels this is true because as I said masculinity is a word. A word created by us humans to describe something we see. Since it has been mostly men who have displayed these characteristics it is mostly men who are expected to uphold these characteristics.

Therein lays the rub.

We all know that not all men exhibit every characteristic associated with masculinity. However, since and before the dawn of civilization, most men have displayed these characteristics. Back then necessity played a big role in keeping those characteristics visible, which in turn kept them alive in the most noticeable ways, such as, keeping a budding society alive. Today we have technology. Technology erases a lot of the necessity surrounding the traits associated with masculinity. Sure the traits are still needed but the life of modern societies no longer depends fully on men crafting spears and hunting animals. Hard physical labor is still needed but that is mostly ignored in our society today. Money is the driving force behind what is created and what is destroyed now and masculinity is not needed to make money.

Boys being taught by their fathers to be competitive and aggressive can be viewed as a social construct to some and in some ways that is true. However, the fact remains that mostly men who were not taught to exhibit these characteristics still display them and have displayed them for thousands of years with no outside influence other than the will to survive.

The problem is that aggressiveness, the good trait associated with all, becomes violence, the bad trait associated with men. Feminists love associating bad things with men, especially when those bad things affect women. Violence in general is something feminists will blame solely on men. Why? Because the majority of violent crimes committed around the world are committed by men. However, point out the fact that the majority of people who **protect** others from criminals are also men and that fact just shoots over a feminist's head and flies out the window.

Think about it for a minute. One of these two characteristics, protectiveness and violence, used to be celebrated as a masculine trait and the other viewed as a shortcoming of the human species. Today people are taught, in schools no less, by feminists, that violence is masculine and protectiveness is a human trait.

I've got no problem with people wanting to ignore the fact that every civilization on the planet is defended by men. However, I take issue with feminists claiming that violence is a masculine trait. Note that I understand men use violence to protect others but that is not the type of violence feminists are referring to. They are talking about random and sadistic violence. They are talking about men who beat their wives and children simply because they can. Feminists put out commercials on national television, calling them "public service announcements", which depict men beating women for spilling coffee and claim this scenario to be the norm for everyday families.

Fucking spilt coffee.

That is what feminists claim is masculinity. This is what they claim young boys are being taught in our culture by men who uphold the "patriarchy". While there are some feminists too blinded by their hatred of men to see that violence is something *both* genders exhibit, a lot of feminists do realize this fact. However, this is where the straight path to common sense wraps around forming the hamster wheel. Feminists feel that sense it is mostly men whom enact violent crimes that violence is a part of masculinity and therefore must be destroyed. They use this backwards logic to justify their campaign to "fix" young boys so they don't grow up to be violent men.

So pathetic the feminist mind is…

To claim that violence is a part of masculinity simply because men commit the majority of violent crimes is the same thing as claiming that being protective is a part of masculinity simply because the majority of people that defend societies are men. A simple way to get around associating a good characteristic and a bad characteristic with the same word is to assign a different word for the bad characteristic. Thankfully, society has already given the bad characteristic a word.

FUCKING **CRIMINAL**.

Feminists propagate that the only way to reduce the number of violent men is to teach young boys to respect women. There is no advocating for girls to be taught that violence is wrong from feminists because according to feminist teachings, violence is a masculine trait.

You see what they did? The obviousness of what they did is only painfully mindboggling because of the fact that it *worked*. "Male violence" and measures to prevent it are the activities of college courses. "Toxic masculinity" is what is associated with men now. Feminists claim that men are violent because of the desire men have to live up to the societal view of what is masculine. They say that men fear being viewed as less of a man if they do not conform to "toxic masculinity".

That's bullshit.

A man cannot be less of a man. A man is a mammal. *Man* is a word used to describe the physical features of one half of the human species on the inside and the outside. So no matter what a man does socially or if he goes and has

his penis cut off it doesn't matter. A man is a man is a man.

"Toxic masculinity" is a term used by feminists in an attempt to *destroy* masculinity. Feminists do not want societies to recognize the fact that the characteristics associated with masculinity are predominantly male. They do not want men to be celebrated for their many contributions to civilization throughout history. Instead they want men to be viewed as violent and dangerous animals that only feminism can "fix".

I for one, see through the lies feminism has put forth. The sad thing is most people don't. For fucks sake this trash is in our schools. One of the saddest facts of life today is that men go to school and are taught that there is something wrong with them and virtually *no one* save a very small percentage of the population says *anything* about it.

It's time to speak up.

What makes a man, a man?

Nothing.

What makes a man masculine?

You decide.

Time to blame the victims: only women can stop rape

Walter Romans (TDOM) · 24 May 2011 · Archived copy · Original

I have stated many times that although I believe that women can and should take steps to decrease the risk of sexual assault; that no woman regardless of whether she has taken such steps is asking for or deserves to be raped. While she is responsible for her own safety, whatever her actions may be, she is not to be blamed for what someone else does to her. Her actions in no way mitigate the responsibility of her rapist, nor should her actions be considered in determining guilt or sentencing of her attacker.

There are those who believe that the responsibility for stopping rape rests solely with men. Not just the men who rape, but all men. They believe that certain words are demeaning to women and that using them promotes rape. They believe that allowing other men to tell jokes about women promotes rape. They believe that supporting survivors of rape somehow decreases rape. They believe that men talking to other men about being viewed as potential rapists will somehow reduce rape. What this might do is make some men a bit more sensitive towards the problem. But it isn't likely to stop a single rapist from raping. However, it might also get someone killed.

Can you imagine sitting in a bar and overhearing a guy tell a sexist joke? You get up and walk over to the guy and as politely and sensitively as possible, inform him that his joke is demeaning to women and promotes a culture of rape and ask him to stop telling such jokes. I can imagine the guy taking offense. I can imagine his friends taking offense. I can also imagine running like I was Carl Lewis being chased by a hungry jaguar.

It simply isn't going to work. But there is one thing that will and that one thing is something that only rape victims can do.

It is often said that 90% or more rapes go unreported to law enforcement and that only about 5-6% of rapists ever get convicted. It is said that 1 in 5 of all college women will be the victim of a rape/attempt while in college. If this last statistic is correct, it means that several hundred (close to 1000 on larger campuses) rapes occur on every college campus every single year. It can be shown that for most major universities the number of rapes/attempts reported to campus authorities every year is in the single digits. This indicates that only about 1% or less of all college rapes are reported each year. Is it any wonder that rape is the single most common crime taking place on campus? That is of course, if rape is as prevalent as the sexual grievance industry would have us believe. Getting away with it is virtually guaranteed and the people making that guarantee are the victims themselves.

That's right, rape victims who fail to report their rapes are the ones to blame for the current rape epidemic because those victims virtually guarantee to the perpetrators that they will get away with their crime. It is almost as though they have provided consent after the fact.

I can only imagine what the response would be if every campus across the country were to receive several hundred reports of rape/attempts every year. They'd call out the National Guard and men would likely be banned from campus at every university across the nation. College men, if there were any left, would be terrified of dating college women. They would likely not look at them. They would likely not speak to them. They'd see a woman coming and turn and run the other way. Rape would cease to exist in all but a handful of cases of those men who are so psychotic that they simply cannot control themselves and would rape anyways.

So while I still believe that no woman asks to be raped, no woman deserves to be raped, and that rapists should be held responsible for the crimes they commit, I am also placing the blame for the rape epidemic squarely upon the shoulders of all those rape victims who failed to report the crime committed against them. Every woman who has ever failed to report a sexual assault committed against her is to blame for every subsequent woman who has fallen victim to this heinous act. It's time to speak up or shut up. While men may address the issue, only women can stop rape.

False alarm

Paul Elam · 24 May 2011 · Archived copy · Original

A short note of thanks to all those who expressed concerns during yesterday's down time. The matter has been resolved. There was not an attack on the site; at least not of anything more than some incompetence from web hosting, and some ignorance on my behalf.

Lesson learned, though, with some added benefits. What happened was a good test of our redundancy systems and of the MRA's that stepped up immediately to help. Both came through with flying colors.

And it was a good lesson for me, someone constantly trying to catch up to the learning curve on internet technology. All it cost me was one night's sleep and a dozen or so spikes in my blood pressure.

In other words, a fairly typical day in the life of an MRA.

Thanks to everyone who stood ready and that pitched in for a solution. – PE

[image]

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Defending marriage?

John Hembling (JtO) · 24 May 2011 · Archived copy · Original

In America, a number of people and organizations are attempting to defend the social institution of marriage. The National Organization for Marriage springs to mind – these earnest individuals would save the institution of marriage from the corrupting influence of gays. A substantial fraction of the American congress along with Bill Clinton in 1996, passed the Defense Of Marriage Act. This act legally defined marriage as a union between one man and one woman. The Respect for marriage act is a proposed bill in US congress that would repeal the Defense of Marriage Act and allow the U.S. federal government to provide benefits to couples in a same-sex marriage; A hotly contested issue. Again, we mustn't have those gays wrecking the sacred social institution of marriage. As is usual for any discussion of marriage for gays, some political and social conservatives seem to be greatly excited and distressed over the imminent destruction of the social institution which arguably forms the basis of our society.

Unfortunately, marriage is already toast, and it was destroyed by the lobbying, and legal activism of mainstream, organized feminism.

To every traditionalist genuinely distressed over the prospect of gay men marrying each other – where were you when no fault divorce was instantiated as a legal principal? Were you sleeping? Are you still sleeping?

No fault divorce is the legal convention that in the dissolution of a marriage, disbursal of assets of the partnership does not take account of the reasons for the dissolution of the marriage. This means that if one partner screws the pool boy or beats the children, they still claim half the assets suffering no legal fault. If there is a significant difference in the income of the partners in a marriage, the partner who brings the lesser pay-cheque to the table is financially motivated to dissolve the marriage, disposing of the spouse, but keeping the assets. Once this is understood, it should not be a surprise that 65 to 85% of divorces are initiated by women[1].

Feminist Vivian Gornick told an audience at the university of Illinois in April of 1981 "Being a housewife is an illegitimate profession. The choice to serve and to be protected and plan towards being a family maker is a choice that shouldn't be. The heart of radical feminism is to change that."

Robin Morgan wrote in 1970: "We can't destroy the inequities between men and women until we destroy marriage."

The family courts are almost entirely dominated by a flavor of radical feminist jurisprudence, and generally treat divorced men as farm animals to be sheared of resources and income, and to finance the family court system. Family courts often participate in the appropriated earnings of men who are processed by the court system. Family courts fund themselves by taking a segment of court mandated support payments from divorced fathers.

I wont bother providing the dictionary definition of the word corrupt.

Marriage is not dead, exactly, but for men, it's a bad, bad option with legal, and financial risk far far outweighing any potential benefit. It was feminist lobbying and jurisprudence that turned marriage into this unfortunate trap.

In light of this, social conservatives are worried about gays getting married?

Bullshit.

[1] Brinig, Margaret; Douglas W. Allen (2000). "These Boots Are Made for Walking: Why Most Divorce Filers are Women". American Law and Economics Review 2 (1): 126–129.

Awash in a sea of false allegations

Carey Roberts · 25 May 2011 · Archived copy · Original

Washington has been buzzing over the case of Sean Lanigan, a P.E. teacher in suburban Virginia who was accused of sexual molesting a 12-year-old girl. The jury acquitted Lanigan in less than an hour, one juror reportedly weeping in sympathy with Lanigan for lack of evidence.

Much of the outrage centers around the actions of Nicole Christian, the lead detective who threatened to prosecute school staff for obstruction of justicewhen they gave her evidence pointing to Lanigan's innocence.

Innocence? Not in this cop's vocabulary.

Christian then refused to re-interview a key witness who knew the accusation was a lie and wanted to recant her story. Christian's declined the meeting because, in her words, "if she changes her story, they're [the jury] going to wonder why she changed her testimony."

Then she ordered an investigation of the witness's mother for alleged child abuse. *How's that for bullying the witnesses and manipulating the investigation?*

A year after a jury of his peers cleared him of all wrong-doing, the Fairfax County school district continues to treat Sean Lanigan like damaged goods, refusing to offer an apology or pay his legal bills.

And recall the case of Crystal Mangum, notorious accuser in the Duke lacrosse case. Four years ago North Carolina Attorney General Roy Cooper pronounced the three men innocent of all charges. Cooper then informed the stunned audience that he would not charge Mangum with perjury, floating the notion that "she may actually believe the many different stories that she has been telling."

Four years later, Mangum, still reveling in her socially protected status, plunged a kitchen knife into the chest of boyfriend Reginald Daye.

Domestic violence is another area where false allegations have become *de rigeur*. For years the abuse industry has anointed itself with sack-cloth and ashes, meeting with state legislators to expand definitions and lower standards of proof.

Now the system is a shambles. It's like a welfare system with no means testing – all you have to do is claim you're down on your luck and presto, *you're in!* Women who used to be known as Welfare Queens now go by the somewhat less regal moniker DV Fakers, according to a recent *Village Voice*expose.

Researcher Denise Hines of Clark University has studied the plight of men who have been emotionally and physically tormented by their wives. These men can't call the police because their partners threaten to accuse them of being the *perpetrators* of the violence. So the threat of a false accusation serves to trap these men in the nightmare of an endlessly abusive relationship.

There are many reasons for our current epidemic of false allegations. Prosecutors who wink at perjurers shoulder part of the blame. Casey Gwinn, a well-known San Diego prosecutor, has said:

"If we prosecuted everybody for perjury that gets on a witness stand and changes their story, everybody would go to jail…I would say it's in the thousands of people who take the witness stand and somewhat modify the truth."

But Gwinn misses the point. If prosecutors went after only one in 100 women who batter the truth, the resulting publicity would send an unmistakable message to the community at large.

One Colorado mother, her own son accused of rape by a bi-polar woman who couldn't offer a scrap of evidence of wrongdoing, recently penned this *cri de coeur*:

"The system has supported all women, even those who lie. They've made it easy for them. If it is proven that a woman has lied, they are not prosecuted. They are at most sent to counseling. And being a 'victim' can be

intoxicating to some. It can let them off the hook for being responsible for their own actions."

Civil liberties' proponents aren't the only ones up in arms. Social conservatives wring their hands over the ensuing family break-down and fraying of the social fabric.

Fiscal conservatives take the analysis one step further, pointing out that children in single-parent households are far more likely to become beneficiaries of the welfare state. False allegations of domestic violence cost taxpayers $20 billion a year, thanks to swelling demand for welfare services and public benefits:

http://www.saveservices.org/downloads/False-DV-Allegations-Cost-20-Billion

On June 2, a False Allegations Summit will be held in Washington DC, featuring testimonies by persons who have been falsely accused of abuse:

http://www.saveservices.org/false-allegations-awareness-month/

I'm willing to bet there won't be an empty seat or a dry eye in the house.

Zeta Camp

Paul Elam · 25 May 2011 · Archived copy · Original

The scenic pic above is where we will be a year from now, for those men that that can make it, and can hack it.

It is the first annual *Zeta Camp,* and we are planning it a year in advance to give everyone who wants to attend time to prepare, both financially and physically.

There are quite a few details to be sorted out, but the basics are in place. On a day to be named in July of 2012 we will meet in Denver, Colorado, then caravan for 3 ½ to 4 hours to the edge of the Indian Peaks Wilderness area. We will stay in hotel rooms that night and meet for a very early breakfast before starting the 2-4 hour hike to an isolated campground that sits up at about 9,500 feet in elevation.

Yes, that is a long, hill and dale hike at nearly two miles up, where the air is thinner than an anorexic crack whore. So some things become very important, like gear for all possible weather, some reasonable physical conditioning and a good bit of determination.

We will be leaving any and all tendency to whine in the staging area.

At the end of the hike we will set up camp and settle in for three nights in some of the most spectacular country in America.

Our guide for this trip will be AVfM Radio Show producer Keyster, with yours truly and JTO on the assist.

Sorry ladies, this is a *for men only* outing, no exceptions. And sorry blue pillers, this is for MRA's only. Your application to attend will be based on whether you are known to us as an MRA.

Time to reclaim a little male space, zeta style.

Stop women's violence

NCFM · 26 May 2011 · Archived copy · Original

When will the domestic violence industry recognize women who batter men? According to the U.S. Dept. of Health and Human Services and Bureau of Justice statistics, more kids are killed by neglect and abuse in a year (1,460 in 2005), than all the female intimate partner homicides in a year (1,181 in 2005).

Mothers are the single largest group of kid killers. They have a rate twice that of fathers, yet the taxpayer funded (gender feminist run) domestic violence industry would have us believe that women don't egregiously batter men too. They're lying!

As shown by HHS statistics, the age range for child homicides is about ten times narrower than that for female intimate partner homicides, making that rate of child homicide far more concentrated. Yet funding to prevent those child homicides is minimal compared to the billions that go to the Violence Against Women Act (VAWA).

Vice President Biden has called the Violence Against Women Act (VAWA) "his baby," but Biden should be ashamed, not proud, of his misandric piece of gender feminist, legislation, which excuses and rewards women's domestic violence against men, thereby fueling more domestic violence against men by women.

Credible research overwhelmingly shows that the ratio of domestic violence is at least 50/50 between women & men. According to one study by researchers who work at the CDC, in 70 percent of domestic violence incidents, where the domestic violence is not mutual, it's women who initiate the domestic violence.

V.P. Biden recently called violence against women, "the very worst abuse." The very worst abuse is valuing one life less than another for having been born the wrong sex, or the wrong age. Under Biden's Violence Against Women Act the wrong sex is men and the wrong age group is children. Shelter and services are virtually non-existent for male victims of domestic violence (as well as men and their children) so options out of a bad relationship, that are routinely available to women, are very often not available to men. Men wind up gender profiled and often falsely accused by the taxpayer funded, domestic violence industry, because of gender feminist ideology controlling the domestic violence industry. Men are often battered by domestic violence, then battered again by the taxpayer funded, domestic violence industry.

The taxpayer funded domestic violence industry has largely mischaracterized the true nature of domestic violence from the beginning of VAWA and continues to mislead the public. Domestic violence law, following the gender feminist agenda (ideology) over facts in evidence, does great harm to many innocent men and children, (also many battering women who need help).

One volunteer away from a false accusers registry

Paul Elam · 26 May 2011 · Archived copy · Original

In the comments *archmage_lo***,** just pondered aloud on the idea that a registry for false accusers might be a good idea.

I could not agree more. In fact, it would seem to be a necessary protection of civil society. But of course, as almost all false accusers are women, the idea for that registry will not find its way into the rabble rousing rhetoric of your local politicians. That kind of incitement is saved for targeting men.

However, as MRA's we are used to doing things for ourselves when our society fails us, which is pretty much at every turn.

So with that I am calling on anyone who sees false allegations as a problem to step up and help with some of your time.

Start the AVfM False Accuser Registry.

How this is done is simple. Just gather up a list of proven false accusers of sexual assault, DV, child molestation or any other crime usually prosecuted against men on allegation alone, and send it to me.

The information should include the following.

Accusers name, *not* the name of their victim

Link to source story.

And, whenever available:

Their picture

Personal information like home address, place of employment, phone numbers, age, date of birth, etc.

Name of prosecutor on the case

The punishment/lack of punishment received

All this will take is one good MRA to step up and pour the foundation on this one. 15-20 would be a good start, and then we can add from there as they come up or as people point to ones we have missed.

If you look in the right column you will see that I have made a special banner for Michael Kimmel and his cohorts in misandry. I will make a similar sized graphic leading to the registry page. It will become a permanent and growing part of this website.

Got activism?

[image]

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Silencing dissent

John Hembling (JtO) · 26 May 2011 · Archived copy · Original

In the past, whenever I was told by a feminist that western women were oppressed, I always asked for details. In what particulars are women oppressed? Obviously, they never answered except with attempts to change the topic, hurl abuse, and spin puerile lies.

In fact, a substantial fraction of my writing, and the writing of many other MRAs necessarily focuses on deflating and debunking the torrents of lies propagated by feminists and their enablers.

Long ago, I lost interest in attempting to pursue honest discussion with adherents of a feminist ideology who almost universally demonstrate a contempt for honesty and valid data in their "arguments".

If a statement leveled against men, or against MRAs is repeatedly demonstrated as factually false, but the statement is repeated repackaged, and re-used in defiance of its falsehood, those who knowingly rely falsehood to buttress their position are not honest actors.

Pointing out such failures of factual veracity is routine for most MRAs, and while sometimes tedious, fact checking a lying opponent is a way to self-check one's own position. Active MRAs are still a tiny handful of men and women in western culture, and as one of them I am not immune to occasionally feeling like the only sane human in the world. Verifiable falsehoods, routinely cited by opponents of men's rights serve as a reminder of the pervasive misandry and rapidly eroding civil rights of all westerners (not just men, thank you).

Occasionally, your opponents give you a gift, by doing something so obvious or absurd that they betray themselves to you. Last month Mary Kellet, the corrupt assistant district attorney pursuing no-evidence prosecutions to secure VAWA funding for her office tried to silence this website and others with a court order. Public discussion and examination of this incompetent and corrupt prosecutor was apparently too much to bear, so she tried to silence her critics with a gag order. I found this hilarious, and I really, truly hope she tries again. Hi Mary, thanks for visiting the site.

An urge to silence debate or dissent is, by the way, a totalitarian urge. The attempts by Kellet and others to silence discussion and criticism validates arguments made on AVFM regarding the escalation of an emerging police state.

Another such gift was provided by Christine Armstrong, a women's shelter worker in Alabama. A week ago, Paul Elam wrote about her public accusations against him of various crimes, and her moronic and dishonest suggestion he should be treated by law enforcement as some sort of threat to public safety.

I'm sure I am not the only person who, hearing of this wildly unethical behavior by shelter employee Christine Armstrong thought: "what a scumbag". However, as personally annoying as these calumnious lies are – seen from a longer viewpoint, they're implicit expressions of the moral bankruptcy and desperation of the ideological enemies of human rights. If Armstrong or her fellow cockroaches had an argument worthy of being called such, they would field it rather than the puerile lies we are increasingly coming to expect.

They are obviously so intellectually, ethically and strategically bankrupt that their go-to tactic is to repeatedly and incompetently attempt the silencing of men's rights activists.

What makes this even more interesting is that the failure to shut our friend Paul up is much more than a strategic failure for Armstrong and her ideological comrades – It's revealing of the insubstantial tissue on which an ideology teeters. The increasingly desperate thrashing of organized feminism's adherents provides a brightly illuminated radar echo for those of us with an investment in human rights and factual veracity in our arguments.

Also, thank you Christina. Keep trying.

Manuel’s Inbox; Internet Blacklist Bill

John Hembling (JtO) · 27 May 2011 · Archived copy · Original

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The following landed in my inbox today. Do you care about an un-censored internet? I do.

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Manuel,

Bad news first: Yesterday afternoon the Senate Judiciary Committee passed the new Internet Blacklist Bill — the PROTECT IP ACT.

The good news: Within minutes, Demand Progress ally Senator Ron Wyden (D-OR) placed what’s known as a “hold” on the bill, buying us some time and drawing attention to our cause.

PROTECT IP would let the government force Internet service providers, search engines, and other “information location tools” to block users’ access to sites that have been accused of copyright infringement — creating a China-like censorship regime here in the United States.

Nobody’s organizing against this noxious bill as aggressively as we are. Will you help us keep up our work?

Click here to become a Demand Progress monthly sustainer.
(You can cancel your donations at any time.)

If you can’t become a sustainer, could you donate $5 or $10 today by clicking here?

Opposition to the bill is snowballing: Google, Yahoo, and the Computer and Communications Industry Association, Consumer Electronics Association, and Net Coalition are making their opposition vocal. Demand Progress and a dozen other civil liberties and human rights groups circulated a letter in opposition this week.

Most impressively, more than 3,000 Demand Progress members called Washington to urge their lawmakers to vote no.

We’re an entirely member-funded organization. Will you help us keep up our work?

Thanks for your ongoing support.

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Breaking News: Vladek Filler Just Found Not Guilty

Paul Elam · 27 May 2011 · Archived copy · Original

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Justice has been served, to a degree. Vladek Filler was found not guilty of sexual assault of his wife, Ligia, and unfortunately was found guilty of one count of assault from an incident where he allegedly threw some water in his lying wife's face.

A link to the news story will be posted with this as it becomes available.

[Update: Story here.]

AVfM and all of it's readers extends our congratulations to Mr. Filler, though we do so with the sad knowledge that this ordeal, spanning several years, has completely destroyed much of his life.

While Mr. Fillers case should now be over, save whatever punishment the state will seek for tossing water, the problem of corrupt prosecutions, which in this case was carried on by ADA Paul Cavenaugh after Mary Kellet was removed from the case, remain.

Let this be the beginning of our work on behalf of Mr. Filler and other men like him, not the end of it.

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A doublethink journey through space and time

uncleray · 27 May 2011 · Archived copy · Original

There is one theory in physics that suggests there is an infinite number of parallel universes. Let's visit one of them.

This universe is almost exactly the same as the one we live in, with one key difference: The words "man" and "woman" have been replaced with "black" and "white", respectively.

Blacks are taught from a very early age to "never hit whites." They are taught that protecting whites from harm is their responsibility and is the sign of a "real black." "Whites and children first" is the motto they must adhere to. Thus, only blacks are drafted in times of war, forced to fight and risk their lives whether they want to or not. Whites don't even need to register for Selective Service.

It is common to hear a white say "all blacks are pigs" and hear whites gossip among themselves about blacks' deficiencies, believing themselves to be above blacks. Few people think there is anything wrong with this attitude. In fact, this attitude permeates the culture at large and can be seen in much white-oriented media. Whites' superiority is constantly addressed. The President of the United States even said "whites can do anything blacks can do. And do it better. And do it in heels."

However, if a black were to say such things about a white, the black would be called a "whiteogynist" by most. It is a word heard often, but its counterpart, "blackandrist," is an obscure word few people know of and most spell checkers don't recognize. Blacks who complain about this are told to "suck it up and be a real black."

It is a very bad idea for a black to make a white angry. After all, "Hell hath no fury like a white scorned." If a black gets angry at a white, the black is probably just being an abusive jerk. He is told to "lighten up and be a real black." VAWA, the Violence Against Whites Act, was created to keep whites safe from these violent, angry blacks.

Books written for whites, such as "How To Make Your Black Behave In 21 Days Or Less Using The Secrets Of Professional Dog Trainers" or "Are Blacks Necessary?" are common. A recent article in The Atlantic titled "The End Of Blacks" praised how whites are now the majority of the workforce and is cited as yet more proof of whites' superiority. Blacks are told they can improve themselves by harnessing these superior white qualities, called "whiteininity", and must purge themselves of the defective and destructive nature of "blackulinity."

Blacks receive more jail time compared to whites for the same crime, receive little health funding compared to whites even though they die earlier and from every major cause of death with the sole exception of heart disease more often than whites, and are the subjects of humor when the victims of violence, both real and fake; very different from violence against whites.

In this universe, it is not unheard of for a "black tax" to be proposed, nor is it a rare to hear "all blacks are rapists" from people, mostly people who call themselves "Caucasianists." Caucasianists fight for "equality among blacks and whites" according to them, and their stated goal is the destruction of the "Negroarchy" which has been holding whites back from the privileges blacks take for granted, such as voting and working, although whites achieved the right to work and vote many years ago.

There are also a few people who call themselves "Blacks' Rights Activists" who say that blacks are disadvantaged compared to whites in the modern West. Many caucasianists accuse them of whiteogyny. Caucasianists that do acknowledge these disadvantages justify them by saying blacks deserve it due to past oppression of whites. Blacks' rights activists counter by saying oppression of whites was caused by a select few blacks in positions of power and was not engaged in by the whole of the black population. While discriminatory practices and attitudes existed against whites, they also existed against blacks and were permeated through the culture at large in the minds of blacks and whites both. For example, most whites weren't allowed to vote, but blacks weren't allowed to keep any freedoms in times of war. Since many blacks were injured and killed in war, one could say these blacks weren't allowed to live or keep their limbs.

Blacks' rights activists also assert that to say "blacks oppressed whites" is too simplistic and unfair because blacks have protected whites throughout history, and the vast majority, though not all, of scientific and technological progress, discoveries, and inventions as well as the hard labor and construction that make modern life possible, were made by blacks. They say that blacks and whites contributed equally to the advancement of humanity. Caucasianists again accuse them of whiteogyny. "Just shut up and be a real black" they say.

Many blacks and whites who believe the plight of the blacks' rights activists and see through the equality fog of the caucasianists simply keep silent for fear of shame and ridicule. The whites would be accused of "black worship" and would be alienated from friends and family, so the ironic position of the white having a more logical concept of blacks' rights and well being than most blacks themselves, from the alpha blacks in power and the beta blacks under them, all who are raised to do whatever they can to please and provide for whites, is kept a guarded secret.

A society like the one in this universe would seem primitive and racist, some would say savage, compared to home from the point of view of most people. Remember though, that all we changed were two terms. We now travel back to our universe, back to our Earth. It is a sad reality when changing the meaning of the words "black and white" back to "man and woman" in our home universe would cause these same people, that is most of the population of the Western world, to immediately turn on the doublethink switch and declare that our civilization and society is not the same as that of these black and white aliens, that we are more evolved than them, more advanced and civilized, but men still oppress women and MRA's are just imagining things. It is ironic that the ease in which humans resort to this type of thinking actually makes us millions of years under-evolved.

There is a very similar universe to the one we just visited. It is called the history of slavery and black oppression in the Western world. Yes, ladies and gentlemen, or feminists and manginas, it is this universe. Across vast magnitudes of space and time, there is little that is "advanced" across human relations as a whole, yesterday or today. The only way for this humble species of bipedal apes to reach the stars is for men and women to see themselves as one half of a whole and each other as the completion of this whole.

But wouldn't such widespread common sense only exist in a perfect universe?

Update: The latest on the Vladek Filler trial

Paul Elam · 27 May 2011 · Archived copy · Original

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With high hopes I am happy to report that things appeared to go very well for Vladek Filler in his trial this week. He testified on his own behalf, and his son was allowed to testify as well.

It is clear from reading this article in the Bangor Daily News that not only is Ligia Filler's testimony coming under severe scrutiny, her conduct as a lying, child abusing con artist is finally being put on display in front of a jury.

I am cautiously optimistic about a not guilty verdict, perhaps as early as today. But I am also aware of the crushing power of accusation from a crying woman (Ligia reportedly turned the faucets on good and proper- as she was caught being *advised* to do on camera).

Perhaps, with any luck and just a hint of real justice, Ligia Filler's name will be the first one entered in our false accuser registry.

I would love to enter the keystrokes myself.

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ZetaCamp Announcement

Paul Elam · 27 May 2011 · Archived copy · Original

If you agree with what you've been reading at AVFM, and have been joining the fight, then we want you to join us for the first ever MRA meeting of its kind. And if haven't yet got your hands dirty or your knuckles bloody, this is the point where you stand up.

Paul Elam, Keyster, JTO and other active MRAs are organizing the first annual Zeta Men's Summit – taking place during July 20-21-22 of 2012 in the Indian Peaks wilderness area in Colorado.

As Keyster has in so many words put it, this will not be a stroll in the park. We will be hiking at 9,500 feet in elevation in country that can and does snow in July. But to get away from KOA'ers and the rest of the blue pill world, we have to push to get there.

It will be more than worth it for those that come. But there is more.

If you stand for human rights, men's rights, stand up now and earn your ticket. This blast into the rocky mountains is for active MRAs – *and nobody else*. Make history, make your presence known, and make the feminist establishment crap its collectivist panties.

By active we mean doing things. Do you have a blog? Do you write articles for here or other MRA sites? Do you contribute artwork or music or even a little cash in the tip jar at places like AVfM and S.A.V.E..?

Are you prepared to do a one man poster/sticker drive?

The point here is not to tell you what to do for the movement but that we want MRA's that are actually doing something, *anything*, more than just talking in these forums.

There will be plenty of opportunities in the near future for anyone to help who wants to. You don't have to give money, but you can help with things as simple as we saw from MRA's in THIS THREAD.

Just like the walk to that campsite in the mountains, the walk toward our shared goals is not easy and cannot be done on your ass. That is not meant to offend anyone, and likely won't, except for those on their asses.

If we have not scared you off; if you are an MRA that wants to join us on we think will be a historic walk, then send us an email to zetacamp@ymail.com telling us what you do, or what you are willing to do to help in the fight against misandry, and that you would like us to count on your attendance.

We would be proud to have you aboard.

My name is Typhonblue and I am a survivor of rape hysteria

Alison Tieman (Typhonblue) · 27 May 2011 · Archived copy · Original

What makes rape a special kind of violence? It's not the physical damage, which can be very minimal; it's the emotional damage, which can be catastrophic.

Rape makes you afraid; it taints your trust in the world and twists how you see it. It drives you into a prison of fear. But all other violence does that as well. What's truly special about rape is simple. It takes a bludgeon to your ability to bond with others in the most intimate way.

Rape robs you of your ability to see innocence.

"Get rid of men and you get rid of rape."

The sexual exploitation of women by men is the greatest taboo in our society; there is nothing more stigmatized than being a rapist of women. Rape is a call to action; today it's dressed up in new terms but it still harkens back to that primitive urge to protect female sexuality from foreign interlopers. Modern *gynocentrists* did not invent rape hysteria; they inherited it and they are using it the way everyone throughout history has—as a tool to grind away at things they don't like.

For the woman on the street, rape hysteria is shoved down her throat over and over till she vomits it up without thinking, all over herself and her life. It seeps into every interaction, every step she takes into the outer world. 'Is this man going to rape me? All men are guilty! I'm never safe and it's their fault!'

That's where rape hysteria wants all women to be. Frightened, helpless… impotent. Calling upon a higher authority to save them. And, of course, robbing the men around them of their innocence.

"All men are responsible for rape culture."

But rape isn't something that happens to women; it isn't something done to women by men. It's a human problem and it's a human problem that does not know gender. More men are raped in prison a year than women in the general population. More boys in juvenile facilities are raped than girls. And they are raped by women. There are surveys that show just as many men are raped in romantic relationships—date-raped—as women.

That leaves stranger rape; 26% of all non-institutional rape. It may well be that most stranger-rapists are men; but it does not follow that a vast majority of their victims are women. An argument can be made that men under-report; and studies have shown that rapists who are heterosexual in their consenting relationships will rape based on vulnerability not sex.

Statically women are not more vulnerable to rape.

And there is something else; in reading about the victimization of men by women, another story emerges.

Female potency.

Male victims, teens and adults, are changed by having been raped by a woman—they are suicidal, addicted, dysfunctional, unhinged, helpless, hurting. In the background of many male rapists of adult women is sexual abuse done to them by women. The vagina employed as a weapon can carve and twist a man so badly he defies society's most fundamental taboo—male on female rape.

The vagina is a weapon every bit as potent as a penis.

It can steal innocence.

"All sex is rape."

A child does not see innocence. To a child the world is good and bad; the good pleases the child, the bad displeases her. The world is made of good and bad people. Good people benefit the child; bad people do not.

Innocence, to a child, if it is seen is seen as weakness and a threat. Someone else's weakness threatens the child's absolute claim to the attention and effort of adults. In the child's calculus need equals worth and other's needs lessen the child's worth. The only eyes that can see innocence are those that know they can take it away. Or protect it.

Innocence is inspiration. A call to protect and provide, to be strong. It may be passive but it is powerful. It's why someone will brave flames—literal or metaphorical—to save another. Like children, many women expect men to fill them with passion. But passion only exists in those who can bear the sight of innocence.

"The personal is political."

Before I started to read about men's rights I was, like every other woman, bound by rape hysteria. Men in my eyes bore their burden of guilt and I, in turn, bore my burden of fear.

But I was lucky.

I stumbled upon the men's rights movement and saw things—statistics, studies—they pulled up from the depths of our society's subconscious—things that would silently slip down into the deep if it weren't for them.

All the evidence I've seen against rape hysteria is not good enough for those who profit from keeping women in a prison of fear; but it's good enough for me to question my obligation to stay.

I realized women have sexual potency. And if women are equally responsible for rape, then they have an equal responsibility to be responsible. Because women can take away men's—and boy's—innocence. There was no need for men to carry a burden of guilt; nor was there a need for me to carry a burden of fear.

A weight lifted from me in that moment; a weight I never knew I carried till it was gone.

Before I had always seen my husband—and every other man—as either a good man or a bad man; but never innocent. His actions were always deliberate, if he did me harm he was a villain with the blackest heart; if he did me good, he was a knight-in-shining armor.

After, he became innocent.

"The fear of rape limits women's potential."

Women infected by rape hysteria will meet bad men, creepy men, evil men. And they'll meet good men, real men, strong men.

But they will never meet an innocent man.

They are poorer for it.

My name is Typhonblue and I am a survivor of rape hysteria.

The beast within

Stephen Jarosek (aka Codebuster) · 28 May 2011 · Archived copy · Original

In this video of a Ukrainian girl raised by dogs, what you see, for all intents and purposes, is behaviour without genes. It is apparent from the video that genes cannot possibly account for the the girl's dog-like behaviour. Within the context of what Karl Popper referred to as falsifiability, the singular existence of a human that behaves like a dog serves to show that the universal statement "genes determine human behaviour" is false. We are thus forced to conclude, on the face of this evidence, that other factors need to be considered in explaining human behaviour.

(I don't want to get bogged down in evolutionary psychology (EP) theory, as said topic embraces a wide scope of interpretations, some good, some bad. The emphasis here is specifically on genocentrism)

There is of course the question of the video's authenticity and whether or not it is a hoax. It has thus far not been proven to be a hoax. In this review, Douglas Candland suggests that the experience of feral children can be put down to traumatic abuse prior to being "raised" by animals. However, that does not explain how a child appears to have adopted some of the very mannerisms of the animals that raised her. Academics are taking the case of the dog-girl seriously, and insofar as it has not yet been proven to be a hoax, perhaps so should we. It has important implications for our cause.

While we cannot disprove genocentrism to genocentrists any more than we can disprove Creationism to Creationists, what we can do is provide some compelling reasons, *to our own satisfaction*, why an extensive review of mainstream interpretations is necessary. I suggest that the following observations are relevant to understanding the case of the dog-girl:

- Associationism – an infant or young child raised among animals are subjected to associations that people raised in cultures are not. Any child raised in unusual circumstances will be exposed to unusual associations that compel them to construct narratives that lie beyond normal human experience;
- The brain that changes itself – the brain "rewires" itself in accordance with experience. Clinical examples abound that violate the genocentrist presumption that the brain, with it cast-in-concrete functional specializations, is wired according to a genetic blueprint. Consider, for example, this astonishing example of hydrocephalus. The message that appears to evade genocentrists is that self-organization is *the* principle by which the brain structures itself, and not just a clever little epigenetic adaptation, almost as if an afterthought;
- Theoretical frameworks outside of the Church of Genocentrism do exist, for example within the semiotic sciences, that can shed light on the case of the dog-girl, Victor, the wild boy of Aveyron, Genie and other examples of the feral condition.

And in exactly the same way, *associationism* and *the brain that changes itself* are relevant to understanding gender roles and our opposite sex. The choices that we make from our ecosystem (for humans, that ecosystem is culture), based on our biological predispositions with male mind-bodies and female mind-bodies, wire our brains. In other words, the same forces that impact on the behaviour of the dog-girl impact on how gender roles evolve in a culture.

In explaining the behaviour of any organism, all that genocentrism provides is a black box and an accompanying assertion that "it's all in the genes, you dummy". Not unlike the Creationists' God and their accompanying assertion that "it's all in the bible, you heathen". Genocentrism does not enable us to make any inferences about women's motivations. It provides no explanation whatsoever as to how and why Game works. Genocentrism has been the source of much unsubstantiated prattle, for example, along the lines that Game is adaptive and it works because of female hypergamy predisposing women to choosing the "best" genes in alpha males. But there is nothing in such a bland assertion that explains women's insecurities, priorities, motivations or desires. There is nothing therein that explains their "rationalization hamster", their manner of reasoning, their impulsive responses that can be harnessed with effective Game. Genocentrism provides nothing of practical value that can be tapped into and harnessed.

This is not to say that genes are not important. Far from it. Genes are important, but not in the manner that genocentrists assert.

Thus in the absence of any reliable, established paradigms to work with, let us advance on the assumption that the case of the dog-girl, taken seriously by the academic community, is not a hoax. The girl raised by dogs is thus the equivalent of Karl Popper's famous example of the one black swan that refutes the previously held European assumption that all swans are white. Indeed, it goes further than the black swan/white swan analogy, because it demands a very different account for how it is that a human animal can behave like a non-human animal in spite of possessing the genes that purportedly blueprint her human behavior. The case of the girl raised by dogs has struck at the foundations of the genocentric hypothesis, which needs to be challenged. Thus science being science needs to advance alternative theories that can account for animal behaviour in a human.

We need only one black swan, one example, one video. We have it. It may not be perfect, but in the absence of anything else to go on, the stakes are much too high to ignore it. We thus invoke Popper's hypothesis to reaffirm our previous conclusion (it ain't in the genes) that genocentrism remains unsubstantiated. Genes do not cause behaviour.

In divesting ourselves of this sterile, genocentric death science, we place ourselves in a better position to explore our primal, animal natures.

WHY IT IS IMPORTANT TO DUMP GENOCENTRISM

When we dispense with genocentrism, we can liberate ourselves from the genocentric ball-and-chain to conclude:

- In conjunction with *biological predispositions*, gender roles are learned. Nature-nurture constitutes a single process, and this enables us to make more compelling observations. Men and women *like* the roles to which they have been assigned. Women *like* being provided for. Women *like* having a provider take care of them. Women are *comfortable* with not having to take responsibility for the decisions they make, especially when men are available to wear the consequences. Women with maternal options stay at home because they can – culture grants them the pussy-pass that entitles them to the stay-at-home escape-hatch should work become too uncomfortable for them. Men work because they must – for men, there is no such thing as a penis-pass that entitles them to every manner of entitlement freeby. For men, work is not a hobby, it is not something you do if you like, something you do if your fancy takes you. Men have no choice but to work and to provide. Men compete because they provide. And men learn to deal with it. That's why men learn to enjoy competition and challenges. That's why intelligence and capability, honour and respect, mean very different things to men and women;
- Credentialism and affirmative action may have blurred traditional definitions of "achievement", but a very different reality will quickly re-establish itself should women ever have to compete with men on equal terms – minus their pussy-pass, of course. Saying that the drive to achieve and to compete is programmed into men's genes while the drive to nurture and support is programmed into women's genes is nonsense and explains nothing. Saying that it's all in the genes is a richly warm pile of steaming that sheds no light whatsoever on how the real world works, and only serves to perpetuate the lie;
- Domestic violence, and who does what, how often and to whom, is quite secondary to a much more important question… whence do children first learn violence? Whence do children first establish the priorities that matter? I'm talking about the children that go on to become adults, of course. Children first learn all this good stuff from their primary nurturer. You know, the one that is also most likely to be their primary abuser. And who might that be? One guess.

And a whole bunch of other good stuff follows. Let us open up this can of worms. Genocentrism denies us access to these kinds of insights. We should dump it forthwith. We are now in a position to comment on feminism within a more primal, first-cause context.

A THEORY OF PRIMAL MOTIVATIONS

Theory is of little use unless it has practical applicability. We've already touched on this above, but we should take our analysis to deeper levels in order to really get a sense of the implications. I would therefore like to expand on Adam Kostikas' and Fidelbogen's analyses of feminism as a hate movement. Paul's made references in the past to wanting to explore the dark feminine. Let's see where this might lead.

We know that rape fantasies are common among women. There is also this website (definitely needs to be updated) that provides a convenient summary of Woman's dark side. Anais Nin writes of Woman's *secret erotic need* and *violation*, and Roissy also ventures into the dark feminine in some of his essays. Indeed, the very inspiration for much of Roissy's online persona appears to be grounded in The Story of O. Bottom line? At a primal, visceral level, women are drawn to the ruff stuff. There is something about female sexuality, at a primal, visceral level, that is self-destructive. How might this translate to the hatred of men? Very simple. It's part of a self-fulfilling context where Woman's "secret erotic need" – violation – requires a violator to fulfil it. For Woman, the thrill of the forbidden requires a transgressor of the forbidden – someone prepared to trample across boundaries – to arouse her. The sullying of a woman's virtue can be very arousing for a woman, but it is not a sustainable mindset – it comes at a cost.

It thus betrays commonsense to suggest that violation can be enjoyed by a woman in the absence of at least residual contempt.

Clearly then, violators are inherently not gentle, kind, sweet, loving people. They are unlikely to make good fathers or reliable providers. At a primal level, a violator is formidable, arousing anything from fear to respect. The worst among violators… those most predisposed to fulfilling women's self-destructive impulses, *must be* inherently contemptible, almost by definition. That's why women choose thugs. And so this brings us to a comment that I've made on the odd occasion, that *feminism is a systemic manifestation of the slut mindset.* That is to say, a direct relationship exists between feminism, our contraceptive technologies, the sexual revolution and ultimately, the hatred of men.

This accounts for the paradox, then, of women's tendency to gravitate towards those men most likely to fulfil their self-destructive impulses. No wonder that women are so contradictory and messed up. Paradox no more. It makes perfect sense. This is the love-hate duality that can never be transcended.

Integral to the slut's mindset are a set assumptions about men, and they aren't pretty. She learns these assumptions from the types of men to whom she gives air-time. In other words, she learns from her choices (thugs and losers) what men are supposed to be like, and she tars all men with the same brush.

Otto Weininger explored similar themes in the relationship between criminality and prostitution.

So what might we conclude about feminism as a hate movement, particularly once we establish its relationship with respect to our contraceptive technologies and the sexual revolution? Surely it must be that in any sexually permissive society, the hatred of men by women is a foregone conclusion.

CONCLUSION

A proper theoretical framework enables us to penetrate to deeper levels of understanding. Within such a framework, we are better able to identify relationships and first-causes. Genocentrism provides nothing of the sort. With its credentialist references to conceptual black boxes like "instinct", "epigenetics", "natural selection", and so on, it makes no attempt to get inside the heads of the living entities whose choices are being studied, and so it affords no comprehension of the nature of a desire. We need an alternative framework that encourages us to imagine ourselves within the context of the entity making the choices.

And with this approach, we arrive at an intriguing, compelling conclusion that makes sense of the taboo nature of human sexuality across the millennia of human history. Why has huamn sexuality always been such a big deal? Pregnancy, childbirth? Maybe. But what happens when you remove these inconveniences via contraceptive devices

and technologies?

In feminism and contemporary culture, we have a laboratory within which we have conducted a scientific experiment of frightening magnitude. Framed from this analytical perspective, our hypotheses are:

- H_0 (null hypothesis): Feminism and the sexual revolution have no impact on our consciousnes or motivations, because everything is already accounted for by way of the genetic blueprint;
- H_1 (alternative hypothesis): Feminism and the sexual revolution do impact on our consciousness and motivations in a very powerful way, because experiences and the choices we make impact on how our brains are structured and ultimately, what we become.

Clearly, H_1 wins out. In any sexually permissive society, the hatred of men by women is a foregone conclusion. Feminism is a hate movement that strikes at the most primal level of our being.

[image]

…

Another look at the dark side of femininity

Elder Swami · 28 May 2011 · Archived copy · Original

Hypergamous Detachment Mechanism

I first became conscious of the darker feminine attributes when I was about 18, while having a man to man talk with my good friend Jack. Jack had just broken up with his girlfriend and was not dealing with it very well. In fact, he was a mess. The break up had been far less than pleasant, his girlfriend had cheated on him and she made sure that he saw her with her new lover while he was on a group outing. Jack was perplexed at how a woman who once seemed so soft and loving could so quickly turn into someone so cold, spiteful and calculated. After all, he had done everything that he was **told** would make him the perfect boyfriend, like taking dancing class, playing guitar for her and many other things manginas pride themselves in.

I reflected on my own experiences and was also shocked to find that women were quite different from the perfectly gentle, caring creatures I had been constantly told they were. Since then I have spent a great deal of energy trying to understand why the sex that are supposed to be the loving nurtures can also at times be the most spiteful and unfeeling.

What I found is quite intriguing, studies show that both males and females are instinctively non monogamous. That means that both men and women have the natural instinct to find multiple mates, however the way in which they act on this instinct is quite different. As we are all constantly reminded through the media, men are equipped with the biological mechanisms that influence them to chase several mates at once. However what we are not told is that females are also equipped with a biological mechanism that allows them to act on their instincts as well. Females are not only polyandrous but are also hypergamous, in that they shift from one mate to the next, always looking for the opportunity to move on to a more powerful and/or resource rich partner[1]. This was because prehistorically women where constantly pregnant or nursing infants and her first instinct was to ensure their survival. For this reason she is equipped with an instinct (or mechanism) that allows her to **objectively choose a mate** and move **between mates** according to their **ability to protect and provide her (and her offspring) with resources** [1].

I´m sure we are all aware of the very shallow and materialistic reasons many women choose their mates, but what I think is the most important discovery here is the shallow and materialistic reasons they leave their mates, and their instinctive ability to do so.

As you would imagine, when moving from one partner to another, emotional attachment will only be an impediment. *Therefore a part of the female mating instinct is a mechanism that allows her to leave her partner for another without compunction,* or, in other words, detach herself emotionally.

Emotional detachment is a typical human behaviour during certain periods of life, such as during the teenage years, while others are born with it permanently. For teens its purpose is to force them away from his/her parents so that they can gain full independence[2]. For women the symptoms and purpose are almost identical, in that they wish to detach themselves from something and are able to totally disregard the feelings that would prohibit them from doing so. The symptoms of the psychopathic syndrome linked with emotional detachment are described as “an egocentric, narcissistic and deceitful interpersonal style, expression of callous and unemotional affect” [3]

Does this sound…*familiar*?

Often women go a step further than just emotionally detaching themselves from the feelings of the previous mate but can replace her love for him with hate. With these feelings of hate and resent she may also take acts of revenge or extract resources from him during the separation process [1].This is the underlying cause of the disproportionate amount of female initiated divorce rates and the terrible and unscrupulous treatment of their ex husbands during and after the fact.

The purpose of this essay is not to demonise women, as I have pointed out both sexes have potentially harmful traits and many women can be very loving and supportive. However, the problem is that our culture is in complete denial of the female ***hypergamous detachment mechanism***, (or in other words a woman´s ability to leave her partner and take advantage of him materially with little emotion or inhibition). Along with being denied, this primitive behaviour is enabled and even encouraged through the divorce courts resulting in terrible consequences for all involved.

I believe it is our responsibility to inform this generation of young men of this problem, because I'm sure we have all ignorantly walked into this situation once ourselves, just like Jack.

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Two halves of the same movement

keyster · 28 May 2011 · Archived copy · Original

We have two distinct and yet often overlapping areas in the men's rights movement.

1) Counter-feminism – Exposing its lies and fighting its political and legal advances that favor women, at the expense of men and society.

2) Gynology – Analysis of woman's behavior intended to free men from misconceptions, enabling them to evaluate women objectively.

It's seems #2 is a natural reaction to #1. Men are forming strategies to outflank feminist governance by tacitly understanding the "enemy." Counter-feminism is the political, while gynology is the personal. They've become inextricably intertwined because, while feminism was a march towards power for women as a group in the political sphere, it also succeeded in recruiting compliant individual women to fight for power over men in the home and workplace.

But something unintended and even more sinister is beginning to happen. As more men dissect the pathology of the "feminine mystique," they're more and more disappointed at what they find underneath the once mysterious veneer of "sugar and spice and everything nice," They're starting to view women exactly how feminists intended for them to. Not as "sex objects" and "domestic slaves," but as high-functioning contributors to the ongoing advancement of the human race. Imagine that! And when you strip away the sexual allure, uniqueness, subtlety and delicate nature of the feminine, you end up with a rather diminished and often tedious version of the masculine in a pantsuit.

Once revered, respected and desired for being a wife and mother, she's now viewed as an opportunity for sex at best, someone to be avoided at worst. She had a very unique place in the world of men where she'd rarely have to concern herself with things like working for money and food and shelter. We loved her and we loved her nature, because we understood our support of her to be necessary for a strong society. We were the "gentlemen" and they were "ladies."

We're now at the stage in this "social (and now economic) warfare" between the sexes, where after being condemned, disrespected, belittled, discriminated against, devalued and outright hated by women (and feminist men)…that we're finally starting to hate back. This is creating a sort of "Mexican standoff" between men and women, where women hate as much as ever, and the power of the vaginal canal no longer holds the sway over men it once did. Because for every little advance women made to become more like men, they lost a little more of their sexual power. They don't like it; and who do they blame?

Well men of course. Refusing to "man-up" never felt so right.

What is the remedy for this miserable feminist induced situation society finds itself in? Women as a group will have to lay down their arms, openly and actively condemn feminism as a hate movement against men, and start actually liking and respecting men again. Because men are fed up with the bullshit they've been buried under the last 50 years. You're not cute anymore ladies. You're surly, demanding and competing against us for employment in a dog eat dog world on a tilted playing field. It's not just feminists or even women as a group anymore; its individual women we're directing our disgust and apathy towards too. That's a shift in consciousness.

We can be partners in life again or virulent enemies, sworn to destroy each other.

Which will it be? Peace or war? Love or hate?

The next few years of our civilization's history might be your last chance to make amends, before the "*Collapse.*" And by then it might be too late, because when fighting for food and water, who do you think will win? You're either with us or against us. Start tearing down the wall feminism built and learn to love men again and all will be

forgiven.

Single and singular

John Hembling (JtO) · 30 May 2011 · Archived copy · Original

[image]

The role of Zeta Masculinity in the face of escalating Masculine Disenfranchisement

I am routinely asked by women if I'm married. Women I meet through my work ask me this, women I meet socially ask me, married and single women both field this question with equal regularity. Sometimes they assume – and ask "where is your wife?" or they assume fault with the question "why aren't you married?"

I'm a professionally employed 41 year old man, and I've been single all my life. I like it, and I have no plan to marry, ever. The reason for my singularity is that as a man, marriage offers me nothing except sacrifice and servitude. This is partly due to the modern convention that old family-forming social construct has become, and partly due to what I understand about women in my culture, their expectations, entitlements, and qualities.

I'll state my position again, this time explicitly so that there can be no misunderstanding. I am not single-and-lonely. I am not a man who "missed out" on marriage. I saw, early in my life that marriage was a construct affording advantages to one sexual demographic, and nearly unlimited social, legal, and financial liabilities to the other sexual demographic.

I love being single. I love the personal autonomy, the financial freedom, and the fact that I answer to nobody but myself. As a man in his early 40's – I also enjoy a level of social prestige and personal power which has been rising in my life since I hit about 28 years old. Women's personal, sexual and social power has always been tied to their youth, and reaches an apex somewhere in their early twenties. At that age, I was more-or-less at the complete mercy of my female contemporaries, and being a typical "nice guy," found myself sexually invisible and socially powerless.

No longer, in fact – as I mentioned already, the question from females about my marital status is a matter of routine. In addition to the natural magnification of male social power as a factor of age, I am also increasingly disconnected from the psychological pressure of male conformity. This is a product of my own cheerfully belligerent personality, but also due to embrace of a new model for masculine self identity, which is discussed later in this article.

Correlating to the elevation of social prestige of self-collected men in their mid thirties and onwards is the glaring fact that among single women in of this age group, and younger – there's a real dissatisfaction. This often takes the form of the rhetorical question "where are all the good men" or "why aren't there any good men." The answer being what happened to them is women, but not just women in the sense that "women are bad," I mean women in the system of law and custom we presently enjoy.

This is a feminist society which treats men as walking cash and sperm dispensers, and whether most men characterize the situation in the stark terms I've used, they increasingly understand it. The characterization most often repeated in print media uses the phrase "fear of commitment" and is clearly intended to shame noncompliant men into stepping up like good little beasts of burden and assuming their station as the self-sacrificing protector, provider and enabler of a woman who, in the present zeitgeist regards (compliant) men as domesticated animals.

Some kool-aid drinking social commentators have taken to characterization of male independence as arrested adolescence. Micheal Kimmel, the renowned apologist for female supremacy and denigrator of men recently published a condemnation of male self-actualization using this shaming characterization with the title *Guyland*.

Kay Heimowitz, published "child man in the promised land" another mis-aimed attempt to equate "correct" male adulthood with servitude to a women, and self actualization in men as irresponsibility.

Traditional adulthood for men used to encompass starting a family, fathering children, purchasing a home, and

other markers of social respectability. Modern men are increasingly avoiding this path, and social commentators condemn this choice, but those who would call men opting out of the traditional markers of respectable male adulthood have completely missed the point.

There is nothing left for men. For a growing number of men waking to the reality of life in a feminized society, there is nothing attractive and much that is repellant in “manning up” to be a good little husband, father, provider, protector, and beast of burden. Even men raised by single mothers and fed a lifetime diet of the now mainstream feminist zeitgeist are rejecting the harness and cage that masculine adulthood offers. The mainstream, feminist-normalized version of a real man reads like the technical specification of a servant-robot from a science fiction novel. Service, self sacrifice, altruism, selflessness, but no self actualization. Despite the endlessly droning message that men are dumber than dirt, men do get the picture, and are rejecting it.

This obviously has some serious long term economic and social consequences. The social sidelining of men is a non-trivial loss to a nation’s economic competitive advantage. It is men who work the vast majority of jobs based on producing natural resources, as well as manufacturing. The shift from resource and manufacturing based economy to financial and service based economy has never in history, preceded anything except national economic collapse.

However, this is not even the most worrisome outcome of the real disenfranchisement of men in western society. A simple economic sidelining of men would be recoverable within a human lifetime. What’s actually happening as result of the social marginalization of male identity is the autonomous re-definition of self identity among the most alert and psychologically strongest men in our society. This has been discussed within the men’s rights community under the still loosely defined term zeta masculinity.

Zeta masculinity is not the sour grapes redefinition of mainstream social rejection with a reality denying label. Such as rebranding the word “slut” from its traditional definition of “sexually irresponsible jackass” to the feminist preferred meaning of “empowered woman.” No, the emerging identity of zeta masculinity is a wholly new social construct, and it is increasingly providing a pathway for male self actualization and measurable social, and economic freedom for men embracing and defining it. Zeta masculinity is a model for male identity in which men can succeed, self actualize, and prosper – and in the escalating mainstream of male disenfranchisement, that makes the zeta male highly dangerous to feminist ideologues.

In the world of physical reality, society runs on male innovation, male labour, male stamina, and male protection. Political and social realities operate to bury this uncomfortable truth from view, and the increasing feminization of society requires that men, marginalized and criminalized, continue to provide the heavy lifting that a functional society relies on. The emergence of the zeta male threatens this orderly exploitation of men by a society which increasingly holds male identity in contempt. The shaming language employed by mainstream commentators against men “failing to man up” is based on an incomplete, but worried recognition of this fact.

Previously, my writing as an MRA had the goal of averting or slowing the real damage to society resultant from the removal of men as self-actualized and enfranchised members. This has changed, and in a society which increasing treats identity as a man – as if it is definitionally criminal, my social motive has changed as well. The critics of male self-actualization, berating men for failing to conform to female expectations recognize the hazard of men opting out and going their own way. They’re right to see this trend as socially corrosive.

Where I differ from these critics is in investment in the modern status quo. It is not worth preserving.

A system sufficiently corrupted is not salvageable, and not worth investment of resource to repair. Zeta masculinity increasingly provides a viable option for male personal freedom. As an MRA, I am a strong critic of present feminized social convention. Rather than working to correct or avert the socially harmful consequences of male disenfranchisement, I am amused to watch a society relying on men while criminalizing male identity crumble under its own false assumptions.

However, before some shrill and accusatory voice labels this view as antisocial, hateful, or whatever other

pejorative phrase feminist thesaurus has for “masculine” ; I’ll point out that at the root of my own value system is order, nonviolence, and peace.

My wall is adorned with a copy of the Magna Carta – not because of an authoritarian love of rules, but because that document forms, in my own cosmology; the foundation of individual civil liberty for humans in the western world. That western systems of law have been perverted into a totalitarian tiered society along lines of the sexual grievance industry is tragic, but I won’t work to fix a system warped into perversion. I’ll laugh while I watch it burn. I’ll laugh because I know there’s a viable alternate path. The potential collapse of civil society doesn’t necessitate the universal poverty and brutality a world without the path to masculine zeta identity would require.

Of course, adherents of the present mainstream culture of denigration of masculinity are welcome to migrate their world view to one compatible with zeta masculinity, if they have the maturity and backbone for it. But the invitation should not be mistaken for a further free pass or for exemption from accountability. It also won’t be an open invitation forever.

Gynocentrism: Barbie meets Dinky Toys!

J Galt · 30 May 2011 · Archived copy · Original

If you haven't had enough of the argument over the "nature vs. nurture" crap, feel free to throw this into the mix. Personally I think it's a pile of bullshit opinion comparable to a can of nuts, bolts, washers and screws. They all look worthwhile and if you dig long enough you might find the right size or the right fit, that's why you will never throw them out, you just never know and they're shiny.

I'd like to direct this to all the piece of shit, knuckle dragging, dick wagging, perpetrating, objectifying, wife battering, rapist men out there. For those that are unsure…take a number and wait till you're called. It's time for some sensitivity training. That's right dude, and we are going to take a shortcut here so that you can feel the power of your sensitivity immediately.

For this exercise you will need a toy car, a toy truck, a doll, an elastic band, handcuffs, two pocket size rocks, (marbles will do), a worm and a glass of water. Hurry up we're waiting.

Now take the two pocket size rocks (marbles will do) and put them into one of your pockets, right to the bottom, no cheating. Now this part is important so pay attention. Make sure you have enough room for this. Spin around three times as fast as you can, this will induce a state of attention deficit disorder. If you fall down or stumble, good job, you've achieved attention deficit hyperactive disorder.

WARNING: make sure no one is watching, or you might find yourself medicated. Remember it's a sensitivity simulation. Spectators will be confused.

Once you achieve a reasonable state of "who gives a shit" you're ready to move on with the exercise. Pick up the worm and give it a name. Now I don't want to introduce any cultural bias here, you're not trying to impress anyone but the worm. If this kind of multi-tasking is a challenge take your left index finger, stick it in your nose and wiggle it around. Now you know why you shouldn't stick a worm in your nose, its physics and it feels weird. Now put the worm in your pocket, that's right the same pocket as the rocks (marbles will do). Why? Because rocks come from the ground and so do worms.They're friends.

Here's where we move on to the self-empowerment portion of this sensitivity simulation. Take the truck and sputter just like an engine. If it sounds more like a motorcycle either you're cheating or you have dry mouth. This is where you get to use the water. However, if you are in fact cheating you're only cheating yourself. Once you drink the water begin sputtering like an engine again. Remember achieving the right sound is not nearly as important as spitting all over your face and the floor. Now take the car and place it on the floor within arm's reach. Rev up the engine in the truck, sputter counts, the more the better. You can't have a good accident without a slippery surface so if you need an extra moment to sputter take it. Now slam that fucking truck right into that car and mean it.

This is the moment of male ecstasy, the absolute expression of the force and nature of an overwhelming patriarchy. It is the infusion of godlike omniscience and the ultimate oppression and subjugation of car, truck, saliva and floor. The boy becomes man and the man becomes God. Of course the worm becomes paste. It is at this point we end the simulation, directing you to wipe the spit off your face, reach into to your pocket. Yes the one with the rocks (marbles will do). Telling us exactly how you feel, yes now, we want to know, give us the depth of your sensitivity, we ARE READY FOR IT!!!!

If you responded with green Jell-O, remove your hand from your pocket, the one with the rocks (marbles will do) and go get some from the refrigerator, good job. Now we move on to the next simulation.

Take the elastic band and grabbing some of your hair create a pig tail; don't worry about symmetry or location the object here is to be introduced to the word pig. Now pick up the doll and in a wholly nurturing fashion begin to project your emotional immaturity in a soft, subtle and coercive tone. Remember that you speak for the doll and it can't possibly experience or feel anything that you have not interpreted and assigned to it.

Try to project a meaningful dialogue with the doll. It is your responsibility to speak for the doll and to express the emotional insight and experience that the doll should be engaged in. If at this point you find that the doll is unwilling or uncooperative you may need to resort to shaming, verbal abuse or even corporal punishment.

WARNING: make sure no one is watching, or you might have to blame the doll. Remember it's a sensitivity simulation. Spectators can't possibly empathize with your narcissism.

Continue to objectify the doll while convincing yourself that it's all about you and your feelings. You may find it helpful to use either, the princess, the mother or the marriage narrative. Using all three at the same time does qualify as multi-tasking so don't be afraid to challenge that doll. It should be relatively simple to compete emotionally with a lump of plastic, so don't give up until the doll achieves a complete understanding of your state of oppressed victimization. Once you have subjugated yourself, and again you need only convince yourself and only you know for sure, you have achieved the purpose of the simulation. You are now sensitized, and narcissistically self-absorbed.

Good Job.

Yeah, nature or nurture, tough question. Which to go with, trucks or dolls? Hmmmm!

With my vast experience at breathing and flushing toilets, I'm left to conclude that rather than argue over the two, nature or nurture it might just be safer to try and make them work together. It's frugal and cost effective, besides what if I throw one of them out and I'm wrong.

I've decided that the route to take with my kids is to nurture their nature.

It strikes me that "nature" speaks to the individual, while "nurture" speaks for a community. If we cannot nurture the nature of an individual, how long before the individual becomes a pathology of self- loathing, against their own nature and against the community. It is curious that we now see crime as a nurtured outcome and grant innocence to the individual, by gender.

You may be wondering why the handcuffs are left over that's for a very special simulation that needs to take place between every father and son. It's called cops and perpetrators. No doubt, Dad already knows the rules and how to play. It's time to nurture his assigned nature.

As a closing chill to this little exercise of sensitivity consider the similarity of a woman parenting an infant. Watch closely the behaviors that mirror doll play, the objectification of the experience, how well the mother (doll goddess) is controlling the outcome as compared to the experience of the infant. Observation will reveal that nurturing is nurtured convenience. The infant does not really exist, only the mothers experience defines the infant's presence. Munchausen by proxy is not a behavioral anomaly, it resides in every maternal relationship, only the extent to which the expression is acknowledged, defines it.

Very many men, raised by single mothers, know the truth all too well. They know the years of her suffering and sacrifice. They know because she tells them.

In fact she tells everyone.

How research is used to promote male hatred

Paul Elam · 31 May 2011 · Archived copy · Original

A book titled *The Death of White Sociology*, edited by Howard University professor Joyce Ladner, ostensibly focuses on the birth of "black" sociology and also the death of what is called "white" sociology. It describes a shift in worldview from the traditional Euro viewpoint to the black sociological point of view, written about African Americans by African Americans.

Ladner examines the ways that our culture, media, and academia fostered potent, misleading messages about blacks that were intended for ingestion by both white and black culture. It observes the period after slavery and convincingly maps out the different ways that "common sense lies" about blacks were spread and maintained. And it details the negative impact of these lies on cultural consciousness.

It is an unsettling story of the power of mainstream thought as expressed by "most" people, the power of the media to reflect, mold and perpetuate that thought through news and entertainment, and the power of our academic institutions, who captured the essence of the erroneous assumptions and fed them back to the public as "proven science," starting the cycle anew.

Ladner has convincingly dissected and exposed the schemata for adding mortar and brick to the wall of social bigotry, in this case asserting white superiority over blacks.

She also, though I am sure it wasn't her intent, provided a complete and compelling roadmap of cultural *misandry* and how the same techniques are currently being used toward the end of asserting women's superiority over men.

So what are these artifacts of the previous generation, now used to further a similar path of hatred and the social marginalization of men? Take a look at them, which I have labeled as bricks, as they are summarized directly from the book. As you read, simply replace the word "blacks" with the word "men," and the word "whites" with the word "women. "

Brick #1. Blacks are defined as the perpetrators and creators of social pathology and not as its victims.

By linking blacks as being perpetrators and creators of social pathology the culture was able to devalue blacks and paint them as inferior to whites.

When blacks were shown to be the victims of a hateful culture people turned a blind eye. The predominant meme was that blacks were the creators and perpetrators of social pathology and anything varying from that was ignored. Even in research when blacks were seen as victims this was all too often ignored.

Anyone even vaguely familiar with the issues of men in today's world will immediately see the connection here.

The modern cultural zeitgeist has been methodically and intentionally founded on the assumption that *men are the problem*. We see this most brazenly furthered by ideological organizations like the National Organization of Men Against Sexism (NOMAS), the American Men's Studies Association (AMSA) and the Society for the Psychological Study of Men and Masculinity (SPSMM) aka Division 51 of the American Psychological Association. Even a cursory glance through any of their websites reveals a harshly anti-male stance, with repetitive characterizations of men as oppressively violent and women as powerless victims.

They claim to be scholars, supported by valid research, but commit themselves openly to agreement with feminist orthodoxy, not scientific empiricism.

Murray Straus, a leading authority on domestic violence, exposed the depth and scope of this kind of academic corruption in a paper he wrote, *Processes Explaining the Concealment and Distortion of Evidence on Gender Symmetry in Partner Violence.*

The paper is recommended reading, but the seven techniques Straus identified to perpetuate falsehoods and conceal

valid research, particularly in the area of domestic violence, are as follows:

1. Suppress Evidence
2. Avoid Obtaining Data Inconsistent with the Patriarchal Dominance Theory
3. Cite Only Studies That Show Male Perpetration
4. Conclude That Results Support Feminist Beliefs When They Do Not
5. Create "Evidence" by Citation
6. Obstruct Publication of Articles and Obstruct Funding Research That Might Contradict the Idea that Male Dominance Is the Cause of PV
7. Harass, Threaten, and Penalize Researchers Who Produce Evidence That Contradicts Feminist Beliefs

Again, for the detailed support for these talking points, I refer you to Straus (who actually knows how to support his assertions). His information is not a historical review; it is a well-documented exposé about intentional, current and ongoing corruption in the broader academic establishment. That points directly to organizations like NOMAS, AMSA and SPSMM, who are the primary beneficiaries of the fraud, but is far more widespread than just these easily identifiable radical ideologues.

You can see the results of the disinformation, even in lies furthered by the current presidential administration, and in legislation supported in bi-partisan fashion like VAWA, which assumes male violence and female perpetration as the default.

It has been enormously effective. What at one time was a mechanism to keep blacks in their place has now begun to falter as a tool of racial control. But the harness is now firmly around the necks of the men, including black men and other minorities, across western culture.

Brick #2. Blacks are better if they seek to emulate whites.

In the early to mid-20th century one of the tactics the researchers used in painting blacks as inferior was to do research on Blacks, Whites and Mulattos. The conclusions were almost always the same. The more White influence in your blood the better you were. If you were light skinned you were automatically seen as better. They took this a step further and would write about Blacks being more cultured when they had more time being around whites. It was as if, the "white is right" mentality rubbed off simply by contact. When Blacks did poorly it was often assumed that they simply didn't have the good influence of white people. This meme disdained blacks and glorified whites as being the truly cultured ones.

It's easy to see how this transposes in today's culture. Now it is men who are deemed "better" if only they would act more like women. Men who are not around women are seen as suspect. Men who don't emote like women are assumed to be emotionally deficient or stunted, and in need of feminine influence to measure up on a human scale. This meme now glorifies the female way as being the default and shames men for not living up to this.

You can see this idea repeated and reinforced throughout the entire culture, from feminist academe to the media to your living room, if you are cohabitating with the average western woman.

It has also become a monetized aspect of pop psychology, not just in the works of TV hucksters like Dr. Phil, but in the works of sexist ideologues like Michael Kimmel and Christopher Kilmartin. It moves a step further in demagoguery such as that offered up by the even more blatantly misandric and sexist "Conscious Men," Gay Hendricks and Arjuna Ardaugh.

Consider the repetitive themes throughout the mainstay of "wisdom" offered by men beholden to feminist ideology. You will see many references to concepts like "new" or "enlightened" masculinity, all of it meant to embrace a feminized reinterpretation. And you will see the redundant vilification of manhood with concepts like "toxic" and "hegemonic" masculinity.

These men are the direct corollaries to the "good" blacks, who, through the emulation of "white traits and speech,"

found patronizing acceptance from some parts of a white culture that was intentionally conditioned to see them as inferior. They are advocating for a more accepetable, “light-skinned” masculinity.

In short, the intent of their work is the social breeding of male house niggers for women of all colors.

Brick #3. Research showing ways that blacks were superior to whites was deep-sixed.

When the early researchers would do studies where blacks were seen to be better than whites in some respect the researchers would consistently deep six that aspect of their work. It simply wouldn’t see the light of day. In this way whites continued to be seen as always superior.

This is addressed in Straus’s paper, but the results from it can also been seen routinely in the culture around you.

In today’s climate when men do better than women it is seen not as the strength of men but as discrimination against women, or as an artifact of undue power granted men at birth by an oppressive patriarchy.

When men excelled over women in mathematics or hard science, it was because women were historically excluded from education. When women were fully included in education, indeed given enough special incentives that they ended up more educated than the average man, but still lagged behind in math and hard science, it was because women were socially discouraged from pursuing male dominated fields. When women were given special empowerment programs, special grants and scholarships and received far reaching encouragement to major in math and hard sciences, and they *still* lagged behind men, it was because hard sciences relied on phallocentric concepts of logic and empiricism that put women at another disadvantage at the hands of men.

When the obvious truth was finally spoken publicly by Larry Summers, president of Harvard, that women did not possess the same aptitude for math and sciences as men, *he was fired*.

Brick #4. Aversion of whites toward blacks proves their inferiority.

The aversion of the whites towards blacks was used as proof that blacks were inferior in the 20th century. Why else would whites look down on them?

Women’s aversion and disdain of men is now used as proof that men are inferior. Just think of some of the catch phrases we have heard in our culture. “Only men can prevent rape.” “Man hating is honorable.” “Men are Pigs.” “Boys are stupid, throw rocks at them.”

Furthermore, this is taken to even more extremes of aversion with political antics like “Take Back the Night,” rallies, geared to create the impression that men are creatures of the dark and that the aversion to them needs to be taken to the level of clearing them out of the night itself.

We have seen similar protests from other organizations. SlutWalks are now ongoing to establish rules that prevent men from speaking their mind with women.

What’s more, there appears to be a balancing effect being established in the pursuit of feminist governance, designed to allow women to push men out at will, wherever it serves them, but allows them to usurp male resources, again, whenever it serves them.

It’s called keeping your slave out of sight unless you need him for something.

While men are now routinely reviled as social pariah, and are being drummed out of the workforce and education, legislation in the form of family law and public assistance that strips men of resources and passes it on to women, moves on.

Sound familiar?

Brick #5. The psychological research of the day in the early to mid-20th century was not geared to help blacks but to blame them and chronicle how they need to change.

Articles that were written and placed their focus on blacks tended to feature issues that showed blacks to be at fault for

problems and stayed intent on how they needed to change. This of course ignored the needs of blacks.

We see the same pattern in today's research on men. We visit back to Division 51 of the American Psychological Association, whose stated allegiance to feminist approved outcome makes them some of the more skilled masons building this wall.

If you look at the offerings that Division 51 makes to the Good Men Project Magazine, you will see the recurring theme of inherent male defectiveness with the not so subtle inference of feminized ideals as an ameliorative answer.

Division 51 was the same organization that upon the shooting tragedy at Virginia Tech by an obviously psychotic madman, published an article on the event, tying the shooters actions to "toxic" masculinity.

Remember, Division 51 isn't (assumedly) just another gang of sexist hacks like AMSA and NOMAS. They carry the prestigious name of the American Psychological Association with them, affording them the appearance of forward thinking and scholarly integrity.

That is very, very dangerous credibility in the hands of a bunch of bigots.

Their work is not geared to be of help to men, but rather to blame them for social problems. Men who are perpetrators of domestic violence, men who need to stop violence against women, men who commit sexual assault and harassment; the list goes on and on.

Now visit our page at the top labeled "The Facts," and then go over to Division 51 of the American Psychological Association. Compare that list of the multitude of issues facing men in our culture and see what, if anything, Division 51 is doing to address the problems.

Hint: You won't need to have pen and paper to make a list. They are not directly addressing a single issue faced by men or boys on that list.

Not a single one.

Brick #6. Blacks are just animals and criminals

Without the influence and ***control*** *of whites it was assumed that blacks were simply animalistic/primitive and constantly focused on sex. The fear was of black men raping white women; Black men murdering and stealing, etc… The source of criminality was blackness itself. The two were perennially linked and in so doing blacks were saddled with being the core of the problem, not the victim of it.*

Now this same projection is focused on men. Take a trip to The Good Men Project, an artifact of the new sexist sociology, and find out why violence is a "men's issue." Consider the implications of a Violence Against Women Act in a culture where adult women are the least frequent victims of domestic or any other kind of violence. Ask yourself why we now have the successful coining of the term "rape culture," codespeak for *male* culture, and why it paints a broad stroke of sexist stereotyping on every man and boy in the western world.

It is safe to assume that the old memes about blacks were being propagated unconsciously, but foolish to think of that lack of consciousness as an excuse. Most people were not intentionally hateful and judging towards blacks, they were simply swept up in the tide of social consciousness that was prevalent at the time.

But the damage was done, just as it is being done now.

The "common sense" that is the cultural expression of all hateful meme's is propagated as *common knowledge*, and it had the impact of not only condemning blacks as inferior, it was also integral to justifying poor treatment and poor conditions.

It is obvious that these sorts of memes were very damaging to blacks. It doesn't take much imagination to conceive of the hurtful impact of being seen as inferior or criminal or generally a bane to "decent" society. The cumulative effects of this were devastating and a new consciousness was needed in order to begin the process of abandoning

the old programming.

In the 1950's men, generally speaking, were held in relatively high esteem, especially if they were providing for and protecting women and children. This esteem held true even in respectively segregated populations. In other words, white men were held in high regard in white society; the same for black men, as *men*, within their own culture.

Then from 1960 onward things started to change. Blacks began shedding their cultural burden while women, generally speaking, were expanding their sex roles and getting good press as model human beings and consummate victims. The culture began to see and portray women in a most positive light, establishing cultural taboo's on speech, and even *thought*, to the contrary.

Today all men, regardless of ethnicity, are suffering because of this sort of cultural scheme. Like the early 20th century no one notices that they are carrying and expressing the bigotry, even most of the victims.

Brick #7. The group in power is always likely to use every means at its disposal to create the impression that it deserves to be where it is. And it is not above suggesting that those who have been excluded have only themselves to blame.

This is the rub, is it not? By furthering misinformation, through dubious social findings, fraudulent research and the unrestrained use of political power, feminist governance was established, and is being maintained, on the same exact model used to continue the oppression of blacks after slavery ended.

If you are an MRA, you are not unfamiliar with feminist ideologues suggesting that you are to blame for the lack of available of services for male victims of DV. "If men need shelters, why aren't they building them?" they ask, in utter condescension. Of course they are oblivious to the fact that feminists didn't build DV shelters, they only used the government to take over them after they were built; a government that is as complicit in the misandric zeitgeist as academe, and which steadfastly refuses to recognize male victims or female perpetrators.

But that is just a microcosm of the problem. It speaks to minutia; trivial detail.

Feminists have, with the complicity and cooperation of traditionalists, built a social model of female superiority that is building toward equivalence with that of the Godlike power of whites over blacks in the Antebellum South.

For White men it is a new experience. For black men it will be nothing less than a return to their early post-African roots. For Black men, feminism is the end of their civil rights movement.

Feminist ideologues and their henchmen don't care about the color of men. In the postmodern era we are all to blame. *All* men have been the oppressors who had held women back for centuries. *All* men have to pay for it. *All* wars are caused by men. *All* men are destructive, to the environment and to the economy. *All* men are rapists. *All* men are violent.

Your status in respect to color is only that of what color pig you were born.

And all men are now getting the cultural shadow projections. It was after the advent of gender feminism in the 1960's when young men started killing themselves nearly six times as often as similarly aged young girls. We now have men experiencing more academic struggle and failure than ever before. Boys are dropping out and failing to attend college at unprecedented rates. They are similarly falling from the ranks of the employed, and *employable*.

And they are being incarcerated at rates that far outpace the rest of the industrialized world.

Sound familiar?

Joseph Biden's Abuse Fantasy Tour

Carey Roberts · 31 May 2011 · Archived copy · Original

What is it with Democratic vice-presidents who embrace radical schemes, and then do complete a U-turn on the truth in order to mislead and alarm the citizenry?

First was Al Gore's high-profile dalliance with international wealth re-distribution in the guise of stopping global warming. And now comes Joe Biden's crusade to destabilize the family and grow the welfare state, under the benign-sounding banner of eradicating domestic violence.

Admittedly I had to restrain the impulse to belly laughter when the current issue of *Glamour* magazine with the Biden interview crossed my desk. At first I thought *Glamour* was doing a beta-test on a new science fiction gig. But no, these people really want us to believe this stuff.

First was the tableau of Mr. Biden in full-gravitas mode, seated by a roaring White House fireplace, eyebrows arched in paternal dismay, with the blue suit, regimental tie, and room decor all underscoring the somber theme: Vice President Joe Biden and Dr. Jill Biden say abuse is worse than being in prison.

And where do we begin? The jaw-slacking half-truths, the none-too-subtle fear-mongering, or the outright fabrications?

OK, we'll start with the half-truths.

It's been less than two months since Reginald Daye died at the hand of girlfriend Crystal Mangum, discredited Duke lacrosse accuser, who plunged a kitchen knife deep into his chest following over an argument over rent money. Mangum has now been charged with homicide.

Surveys reveal Mangum is only the latest example of a galloping epidemic of female-initiated partner aggression. The latest report from the U.S. Centers for Disease Control shows teenage girls are now 30% more likely than boys to slap, shove, or try to hurt their dating partners.

But throughout the Biden interview, women are inevitably depicted as victims at the hands of their brutish boyfriends and husbands. Not the slightest suggestion emerges that females may be abuse perpetrators.

This is not a matter of doing a Shake-and-Bake routine on the numbers. It's a case of outright assault and battery on the truth.

True, Mr. Biden sees himself an advocate for women, but does that mean abuse-prone females who need help should be swept under the rug for the sake of political correctness?

Ready for the fear-mongering?

The article alludes to the gallant "fight to keep women safe," and the Vice President floats the notion that any abusive relationship "is worse than being in prison." It's like women need to be constantly at the ready for their daily regimen of bruising and beatings.

But Biden never puts the issue in perspective, failing to inform women that the actual risk of being knocked off by their husband lies on the same order of magnitude as being struck by a bolt of lightning.

Now for the fabrication follies….

Mr. Biden claims the real cause of domestic violence is the "attitude of how society views women as chattel." Of course women in our society benefit from all the legal rights as men, and enjoy endless choices and opportunities. So is Biden's use of the word chattel to be considered absurd, inflammatory — or merely silly?

The Vice President then reports, "when we looked at the statistics for women who are dating, we noticed the homicide rate has actually gone up." Since I have delved deeply into the domestic violence reports and had never

heard this factoid, doubts begin to seize my consciousness.

So I contacted the DoJ Bureau of Justice Statistics, asking if they could confirm Mr. Biden's claim. Michael Rand, Chief of Victimization Statistics at the BJS promptly wrote me back, saying "I am not familiar with the study that was the source of the statement you cited."

In response to Joe Biden's well-rehearsed statistical tom-foolery, columnist Robert Franklin commented, "Someone should tell him to lay off the Kool-Aid."

If you want to know the truth about domestic violence, several good resources are available on-line, such as this compilation of 282 studies.

And if you're looking for an unabashed, full-frontal abuse spoof, be sure to peruse Vice President Biden's recent interview in *Glamour* magazine.

The eventual outcome of feminism, part II

Adam Kostakis · 1 June 2011 · Archived copy · Original

Lecture No. 11

"Propaganda, as inverted patriotism, draws nourishment from the sins of the enemy. If there are no sins, invent them! The aim is to make the enemy appear so great a monster that he forfeits the rights of a human being." – Sir Ian Hamilton

The physical destruction of maleness is the logical outcome of feminist governance.

…

The more feminist governance exists, the more anti-male persecution there will be, and the closer to Holocaust we will find ourselves. *More feminism* will not result in greater sexual equality. *More feminism* is not the solution to the problems addressed by Men's Rights Activists. Feminism *is* the problem. How could it be otherwise? Feminists believe that a debt is owed to them by all men, and they are perfectly content to recover this debt in blood and suffering. No matter how much pain they inflict unto the world, it will never be enough to satiate their violent, vindictive emotions. Rather, the more harm they inflict upon men, the more normalized this becomes, and – like a drug addiction – they will need ever greater 'highs' to satisfy the hate, culminating in the Final Punishment, the total eradication of men.

Note that I am not mincing words. I will not tread lightly around this subject. I will not resort to euphemism or conceal my message 'between the lines'. I will not leave you with the mere implication that Male Holocaust is the eventual outcome of feminism, before quickly moving on to talk about other things, as though airing the idea should be an embarrassment for the speaker. I am fully aware that mine is a marginal view of feminism, and may be considered by some to be 'extreme', but then the widespread misunderstanding and misrepresentation of *what feminism is* is just another symptom of the sickness I am describing. I will state, quite openly, that this is the conclusion I have reached, having considered all the available evidence, and it is a conclusion I would encourage nobody to take lightly. The imminent attempted eradication of half the human race calls for writing unimbued by flippancy or fancy. It does not permit me to enter into civil discussion with those who will be attempting said eradication or cheering it on from the sidelines. There is no object in a respectful exchange of views with such people; the very idea appears, to me, to be an ugly parody of truly civilized discourse – sort of like Neville Chamberlain trying to appease Adolf Hitler. No, my aim is to convince as many people as possible that this is, indeed, *the truth,*and thus to propel them to do whatever they can to stop a humanitarian disaster before it begins. To that end, I shall tell it like it is, and call out the enemies of humanity as I see them – and they are feminists, who are even now, as you read these words, beavering away at stamping that official seal onto their key tenet of Collective Male Guilt.

[image]No matter how far down the rabbit hole she has gone, the feminist is cognizant, at some level, of the fact that a person must have actually committed a crime in order to be guilty of it. Initially, this fact appears before her, phantomlike, as an inconvenient truth, a sticking point, an irritant – like a lump in the throat, or a speck in the eye, that simply will not go away. This irritating truth is a logical interceptor, a pile of debris left on the tracks. She wonders: must I stop and turn around? Can my feminism, this wonderful vehicle for my catharsis, be reconciled with my assumptions of human individuality and legal impartiality? Of course it cannot, and if she remains a feminist, she abandons the latter. Treating individuals as individuals destroys any legitimate appeal to Collective Guilt and Collective Punishment, and vice versa: subscribing to notions of Collective Guilt and Collective Punishment negates the possibility of treating individuals as individuals. Having made her choice, she ignores this truth, that individuals must individually commit acts to be held individually accountable for them. It becomes irrelevant; revenge is higher on her list of priorities. Individual responsibility has ceased to matter for her, and it must cease to matter for others also. Those who remind her of it are attacked (cue the shaming tactics), and eventually, the fact itself is attacked. Individual responsibility is the product of false consciousness; *all men* carry

guilt. Biological essentialism, once the stock in trade of the fascist far right, is resurrected as justifier of the authoritarian New Left.

Feminists are uninterested in truth.

…
They do not formulate their principles based upon analysis of collected truths. The starting point for all feminism is misandric emotion, and subsequent principles are formulated upon this. Truth is largely incidental. It is greatly appreciated when it appears to coincide with feminist arguments, and outright attacked when it does not; otherwise, it is irrelevant. Facts are a tool of the patriarchy; feminism aims to elevate subjective passions and wills to the lofty quarters previously reserved for what can be objectively verified.

Detractors remain, of course, pointing out the awkward, inconvenient, irrefutable truths. For instance: even if we accept thefallacious claim that one in four women gets raped, that would imply that, at most, one in four men commit rape, assuming that each rapist commits only one rape. But this is not very realistic, since we know that there are serial rapists, whose recidivism would drive the number of guilty parties down significantly. Could anybody who touts the 'one in four' figure *realistically disagree with this assessment?* Such people are forced to conclude, with us, that at least three quarters of men have never and will never rape anybody; in other words, they are demonstrably *not* rapists. Is it not monstrous, then, to tar one hundred percent of a demographic with the crimes of less than a quarter? Perhaps we should hold rallies, in the style of Take Back The Night and so on, in which we chant "three-in-four! Three-in-four!" until people get the message that the overwhelming majority of men are not rapists and do not deserve to be labelled as such. What do you think?

Whatever the case, Collective Guilt appears to be ruled out – but we underestimate feminist creativity. While some of feminism's more demented followers have asserted that "all sex is rape" – making nearly all men into rapists for having engaged in consensual sex at some point, including that initiated by women – most of the 'third wave' has gravitated to a phony rationalization that a 'rape culture' persists among men *en masse.* Rape culture doctrine holds that, although a minority of men in fact commit the act of rape, the other seventy-five percent (or, if we are being realistic, a significantly higher percentage) are cheering them on from the sidelines, deriving pleasure vicariously from the knowledge that women are being sexually attacked. Collective Guilt is secured. The truth – that men are more histrionic than women when it comes to rape claims – is immaterial and can be safely denied or ignored. Further examples of feminist creativity – finding innovative ways to blame all men for the crimes of a small number – can be found for every subject that they write about. I will not list them here because our discussion must move on. It will suffice to say that all such creativity resolves to the myth of 'the patriarchy' – that individual men who do not control or abuse women nevertheless, somehow, simply because they are men, actively support the processes through which other men do control women.*The only thing that a man must do to be guilty of this is to be male; ergo, by existing, he is guilty.* All feminist male-blaming creativity is a variation on this bio-essentialist theme, and all of it serves to legitimize Collective Guilt and Collective Punishment.

The feminist process of destroying men and maleness will not necessarily follow a defined plan. It does not have to! To this very day, historians continue to debate whether there was ever a direct order given for the Final Solution, or if the Holocaust was the result of cumulative radicalization within the totalitarian, anti-Semetic state bureaucracy of Nazi Germany. It is at least conceivable, then, that the murder of millions can be achieved organically, after a significant period of demonization which leaves most of the population indifferent (if not hostile) towards the scapegoat. Very few people are actually needed to carry out a genocide – typically less than ten percent of a population, often less than five. Indifference is all that is required of the remainder.

Having said this, there is at least one explicit plan for Male Holocaust, which was emphatically *not* written as a satire, even if its author later brushed off troubling questions with this claim. While the *SCUM Manifesto* is remembered today as a bizarre relic which in no way represented mainstream feminism at any time, it's worth pointing out that the text only achieved 'classic' status because of its overwhelming popularity. Even if we were to contort ourselves into believing that Valerie Solanas intended the text as a joke, we cannot believe the same about

her followers. Of these, perhaps the most famous would be Robin Morgan, who included excerpts from *SCUM* in her anthology *Sisterhood is Powerful,* and stated her sincere aim that the "Feminist Revolution" would achieve not "some false state of equality," but "a proud gynocratic*world."*

Still, *SCUM* hardly contains the blueprints for male extermination. The feminist project has not followed *SCUM* to the letter, though this is perhaps because there is no letter to follow. The text is more statement than program; it is the violent, vindictive emotionalism laid bare, the ugly face of feminism unmasked, the dissected contents of a dirty bomb formerly disguised as a birthday present. In the long run, the publication of *SCUM* has probably benefited anti-feminists most of all. It is proof positive that feminism is, at least in part, supportive of female supremacy and the elimination of men; and that such views, when initially aired, were received with enough support from the feminist sector to make the book famous. Would feminists today be so dismissive of *SCUM* if anti-feminists had not seized on it as evidence?

To get back on track: while there certainly are individuals working within state bureaucracies whose chief aim in life is to make men suffer – and indeed, government departments have been set up for this very purpose – an official order to eliminate men has not (yet) been given, as far as we know. But one does not need to be given, for the situation may come about organically. For decades, males have been subject to the worst possible demonization in mass media – including, earlier this year, the portrayal of newborn babies as inherently evil, rapists-in-waiting. The slurs made against all men, which cannot possibly be justified on the grounds of deterring that small number of men disposed to committing crimes, are typical of a dehumanization campaign. The aims of this long hate crusade are threefold. First, that women, being exposed to the endlessly repeating feminist hate loop, will adopt the view that men are violent, inhumane oppressors, and are therefore deserving of whatever evil they suffer. Although most women will initially oppose this message, the endlessly repeating hate loop, because it is so persistent and pervasive, eventually breaks down psychological resistance. Once the hate loop had gathered enough momentum to carry itself, and was becoming bigger all the time, like a snowball rolling down a hill, then our cultural guardians needed only to intervene occasionally in order to fine-tune its content. E.g. it was not enough for a woman to only fear 'strange men'; it had to be transmitted to her that her own husband, her father, her son, etc., are activated cells in 'the patriarchy' which is oppressing her, that they are each a 'potential rapist,' and so on.

The second aim of the dehumanization campaign is to get men to turn on each other.

That this forms part of feminist methodology is not surprising, since exploitation of masculinity and male physical muscle, to be used against other men for the benefit of women, is the central plank of historical Gynocentrism. In addition to appealing to powerful men to pass punitive legislation enabling the brutalization of their less powerful brethren, feminists drive wedges between common men. By promoting *to men* the message that their own sex is full of rapists, abusers and pedophiles, men will be less inclined to identify with other men, or with men in general, and will feel much less in the way of mutual support or sympathy. Even as the sexual grievance industry indefinitely expands the meanings of emotive words like 'rape,' 'violence' and 'pedophilia,' any man*accused* (not even charged, let alone convicted) of any of these acts becomes a *persona non grata* among his own sex. Even worse, the falsely accused man (or the man 'guilty' under the new definitions of these terms) finds himself on the receiving end of vigilante justice by outraged men who have swallowed the feminist line that male abusers are rampant everywhere (therefore *this*accused man *must* be guilty). When the falsely accused and the newly criminalized are being loaded onto train cars for deportation to death camps, men who have not yet been accused will turn their heads, consoling themselves with the thought that *those* men must be abusers, and so they are deserving of whatever happens to them. The men who have not yet been accused are lulled into a false sense of security, believing that they will be safe, so long as they continue to obey the feminist state.

The third aim of the dehumanization campaign is to normalize brutality against men. Feminists are *boiling a frog,* as the proverb goes. The cumulative brutalization of men occurs in increments, each of which appears to be objectionable, but not appallingly so (except, perhaps, to those who are paying close enough attention to perceive the creeping despotism). Already, we have surpassed situations which would have caused men to pour onto the streets in revolt had they been achieved in one fell swoop – the enslavement of men by family courts and child

support laws, rape trials held in secret and without a jury in Sweden, the negation of the presumption of innocence for men in several states, mandatory arrest laws for men who call the police because their girlfriends have stuck knives in their chests, men being incarcerated and sold into sexual slavery in debtor's prisons because their wives were bored, and so on.

As the brutalization of men becomes the norm, practised by more people, a greater number of misandrists will become emboldened to act out their hate. Feminism does not entail men 'losing privileges,' or suffering for a little while until the sexes are in balance and life becomes a perfect harmony. The *more feminism,*the worse things will be for men, right up to the point of extermination. The level of persecution corresponds precisely to the level of feminist governance. When a great mass of feminist bureaucrats set to work, finding innovative ways to persecute men, the individual feminist bureaucrat realizes that there is no limit to what she can get away with.

I would like to talk a little more about exactly why this is. From its earliest days, feminism was envisioned as a cultural war. Making misandric persecution a reality meant that the dehumanization and brutalization of men had to become normalized phenomena – background noise, those aspects of existence nobody bats an eyelid at, those facts of life that adults resign themselves to, the unpleasantness of which can be explained away by defeatist mantras like "it's just the way things are," "it sucks but what can we do about it," and "men and women are different, so just man up and take it." Creating this kind of hostile indifference towards Men's Rights was necessary because it is the foundation upon which active persecution stands. Saying that hostile indifference has become normalized is another way of saying that it is normal for people to practise hostile indifference. In other words, enough people practise hostile indifference for it to be considered normal. That is, a great number of people practise hostile indifference, and are not taken to task for it, because it is sufficiently widespread to rule out the possibility of individuals being taken to task for it.

What we have, then, is hostile indifference towards men as a characteristic of the social organism as a whole, and it is within state bureaucracies that feminists congregate to build active persecution upon this normalized hostile indifference. The hostility and indifference towards men allows them to get away with this, because it affords each misandric individual anonymity and irresponsibility. She did not *create* this situation; she is not personally responsible for it. She is not *the only one* pushing for active persecution; everyone else is (at least) indifferent in this regard, and anyway, there are plenty of others working in the same field. Being pre-emptively 'let off the hook' through anonymity and irresponsibility, the individual feminist forms part of a collective mob whose members can indulge in a sentiment of invincible power, allowing them to yield to emotions which would otherwise have been restrained. Purely numerical considerations – strength in numbers – enable the individual operator to evade all questions of guilt and culpability. They become mere cogs whose existence and purpose is nonsensical when abstracted from the greater machine. They simply do as they are told, they simply 'go along with' what everyone else is doing – ostensibly harmless, unremarkable, dutiful.

Where a state seeks to achieve some ideological goal, its bureaucracy becomes the archetypal model of human consciousness overwhelmed by crowd psychology. Every collective acts collectively, that is, without pausing to allow the individuals to reflect, without consulting the individuals, without requiring that they give their enthusiastic assent. The collective acts with immediacy, according to its will, leaving absolutely no room for criticism from individuals within or without. Individuals within the collective act as all the others do. They are, by definition, anonymous and unaccountable. Excited by an idea, and indulging in the power of numbers, a collective does not allow or admit that anything could prevent the fulfilment of its will.

The feminist mob acts in the same way that all ideology-based collectives do –

…

…by magnifying the miniscule transgressions made against the collective, and trivializing atrocities perpetrated against others. An almost perfect example of this comes from the feminist website *Sociological Images.* First, the magnification of the miniscule. In September 2010, one of the site's authors announced her outrage that a line of rulers (i.e. measuring sticks) commemorating great scientists in history included Marie Curie under the heading

"Great Women Rulers of Science." A horrific injustice, this is not. Still, at this point, we might simply assume that those habituating the blog are fragile people, finding themselves easily offended by much in life – we might think that they would feel the same way if they stumbled upon some equivalent version of these rulers with the sexes reversed.

We might think this is the case, until we scroll down to the comment section and find an accusation that Paul Elam's *A Voice for Men* site is nothing but a load of "whining." Now, in the two weeks prior to that comment being made, *A Voice for Men* had discussed the following:

> A police state that arrests and incarcerates male victims of domestic violence and enables female perpetrators to continue criminal behavior; a ten to one death gap concerning capital punishment that works against men; a five to one death gap against men related to suicide; the staggering attrition of males in higher education and employment; the utter lack of reproductive rights for men, and the incidence of false rape allegations against men which even the police are calling epidemic.

At first glance, the cognitive dissonance is astounding. Could the feminist really have dismissed discussion of such human interest issues as these, while her own counter-movement has nothing more offensive to talk about but the headings on rulers (which actually highlight, not obscure, the fact that there have been great female scientists)?

As Paul succinctly puts it, *"women's whining = pursuit of justice. Men's pursuit of justice = whining."* In following this simple maxim, feminists adhere perfectly to the dark elements of crowd psychology: magnifying the miniscule when it concerns them, and trivializing atrocities when these are committed against others.

Like all other collectives governed by the principles of crowd psychology, feminists have a tendency towards the power of suggestion: that an idea only needs to be spoken aloud for it to be taken as the gospel truth. Of course, this only works with certain types of ideas – most obviously, those which aid in magnifying the miniscule, but certainly not the ones that draw attention to the non -trivial atrocities suffered by others. It matters not that the cries of rape advocates – "one in four!" – are based on a study, themethodology of which is so flawed that any serious researcher would have transferred it directly from the printer and into the big round file. Young women will continue to pour onto the streets chanting it – "one in four! One in four!" – why? Because it serves the crowd to have been transgressed against in such a way, because it provides them with those feelings of righteous indignation which serve as a springboard from which they may launch the active persecution of the targeted class. No individual need bother checking the facts, and the crowd would not pay any attention to one who did anyway. As an example of this power of suggestion in action within a feminist state bureaucracy, we need look no further than the United Kingdom's former Minister for Women and Equality, Harriet Harman, who was eventually ordered by a judge to stop spinning the lie that rape has only a six percent conviction rate. Even then, rape advocacy groups like Women Against Rape have *continued* to refer to this completely invented figure. Evidencing one's claims is a trifling matter, and one subordinated to the necessity of exciting the mob.

The power of suggestion is particularly pronounced in the feminist crowd because it is mostly composed of women, and women are more impressionable than men. This is not an inherent difference between the sexes, but a socialized defect. A lifetime of privilege, of parasitic exploitation and entitlement, of juicing the fruits of another's labor, has left many women devoid of character, with unrealistic views of the world which leave them open to certain kinds of manipulation that men are not so easily taken in by. Feminism is ideological snake oil, and impressionable women are its customers. If an idea excites them, if that one-in-four statistic sends a shiver down their spines, if it causes them to *feel*something so strongly, then there *must* be at least an element of truth to it – so the unconscious mental processes go. How could something that is *not real* affect her in a way that *feels so real?*Impossible, one would think. Once feminists understood and appreciated the malleability of women, they had merely to present astounding statistics which, when recited endlessly, to the point that they become background noise, exist on some plane beyond truth and falsehood, the plane of popular consensus, and so cannot be refuted by the evidence that most men would have asked for upon originally hearing the claims.

For the same reason, we find the tendencies among feminists to simplify, and to go immediately to extremes. An exceptional instance of violence against women becomes, for feminists, the rule which is practised against all women, everywhere. A college student making a rape joke to his fraternity brothers becomes a microcosm of society as a whole. On that note, making a rape joke is the same thing, for feminists, as condoning the actual rape of human beings. There is no room for nuance, no accounting for the thousand shades of grey that exist between black and white; only the two colors perceived by monochrome Manichean Essentialists. A rape joke could conceivably and consistently be made by people spanning the entire spectrum of opinion on rape, in the same way that people can make jokes about dead babies, tasteless though they may be, without necessarily supporting or contributing towards infanticide. This is common sense stuff, but common sense stuff does not excite the passions of ideological mobs. Collectives such as feminism rely, for their shared understanding, on a fundamental*lack* of nuance – to infallibly appeal to all its adherents, an ideological collective must propagate a small number of simplistic, exciting, image-like ideas. In the case of feminism, which is an ideological collective based upon the validation of violent and vindictive feelings held towards men, we should not be surprised to find that these image-like ideas are so often characterized *by violence.*

Feminism's validation of immature, simplistic, exaggerated, generalized and extreme ideas results in violent emotion as a guiding principle of justice –

…
…in other words, the Collective Guilt and Collective Punishment I have already discussed. Feminist jurisprudence flows directly from the violent and anti-male emotions of individual feminist operators, emotions which are, in turn, validated by the ideological collective which has successfully constructed a climate of hostile indifference towards men. There is not even the pretense of impartiality in feminist jurisprudence – it is openly 'anti-normative,' seeking favorable conditions for female criminals while indefinitely expanding the scope of punishable male deviancy. Those who advocate and practise it are open about their vindictive sexism, and their reforms continue, under the radar. We are heading towards explicit male persecution because there is nowhere else this can go and very few people willing or informed enough to stand up and say 'no'.

For those who would deny that feminism condones and advocates violence against men, I need only direct you to their own creations. Here is the banner for feminist website Feministe:

Now, despite the relatively tame content of this particular site, does it seem conceivable that the out-of-frame target of this little girl's firearm is *not* a grown man? It's a clever trick, because the target is not shown, allowing for plausible deniability on the part of the site's members. After all, feminists don't shoot people, do they? As Fidelbogen puts it:

> Try looking at the little girl in *context* with the word FEMINISTE directly behind her. Note the synergy of the two elements, how they combine into a visual-conceptual unity of message – effectively amplifying and reinforcing each other.

Moving on, we might consider the hilarious irony of feminists voicing concerns over the likelihood of Pick-Up Artist Roosh Vorek being violent while simultaneously making violent threats against him:

> I must find out his real name so if I ever meet him I can suckerpunch him in the dick.
>
> I think Roosh is a great example… of what truly needs to be purged.
>
> I'm wondering if his blog is violent enough to notify the DA's office.

I'm wondering too. But what I'm wondering about is why the phrase 'cognitive dissonance' gets thrown around by anti-feminists in situations like these, since the feminists' behavior is perfectly consistent. It is simply that they have magnified all miniscule transgressions against women – such as, a vaguely insulting comment from a Pick-Up Artist

– and have trivialized all atrocities against men. When it is appreciated that feminist operations are all characterized by double standards in their dealings with men and women, it will be understood that there is no 'dissonance' here at all, cognitive or otherwise – their behavior is fully consistent with their twin assumptions that every inconvenience a woman faces is a humanitarian tragedy, and that men do not matter at all. Thus, after decades of feminist teeth-gnashing about the horrors of domestic violence, and how it is a subject so serious it should never be joked about or taken lightly, feminist website Jezebel produced a now-infamous article gloating over the greater incidence of domestic violence perpetrated by women, and issuing direct threats to men generally that the website's authors will act abusively towards them should men "fuck with" them. Now that men are the victims, it's acceptable to post amusing pictures of battered men; to refer to female-perpetrated abuse as "busting open a can of whupass"; to refer to male victims as "the dudes" and to employ veiled shaming tactics implying it is their own fault for not fighting back. If you follow the link, please check out the comments – make sure you click on 'All' and scroll down to get a proper impression of what feminists are *really* like when they think they are safely out of the world's gaze.

The image-like ideas that feminism employs are not connected by*logical bonds,* although they are all consistent at base because they all contribute towards increasing the power of women. To the uninitiated, it appears that the various antics of feminist activists are not at all connected, and that the most contradictory, dissimilar ideas are supported side by side. E.g., feminists simultaneoslyadvocate for the censorship of softcore pornography targeted at men and lament that there does not exist more explicit pornography featuring naked and aroused men for the consumption of females. This only leads to sputtering accusations of 'cognitive dissonance' if one takes for granted that feminists assume their own philosophy is universalizable. If they did assume this – if their goal truly was sexual equality and impartiality – then it would indeed be true that feminists would be irrational and could fairly be said to suffer from cognitive dissonance. But this is not the case. Their philosophy is not intended to be universalizable. The aim is not to apply a uniform standard towards men and women; it is to level women up and level men down. It is to grant women more rights, *indefinitely,* and to force new obligations onto men,*indefinitely.* Double standards are the feminist rule, not the exception.

And what is the logical outcome – say, if tomorrow, feminists got everything they are advocating for today? We would be plunged immediately into a two-tier system of rights and obligations, where men and women form distinct castes of citizen, the former weighed down by the obligations that enable the latter to luxuriate in their total autonomy. Life for women would be a literal lawlessness, while men's every move would be dictated from above, geared to the purpose of providing for all female needs and wants. It would not be inappropriate to call such a system *sexual feudalism,* and every time I read a feminist article, this is the impression that I get: that they to construct a new aristocracy, comprised only of women, while men stand at the gate, till in the fields, fight in their armies, and grovel at their feet for starvation wages. All feminist innovation and legislation creates new rights for women and new duties for men; thus it tends towards the creation of a male underclass, the accomplishment of which will be the first step towards the extermination of men.

At present, feminism displays all the hallmarks of a dangerous movement about to become fascistic: its adherents demand blind submission to dogma, they are unable to discuss its principles, they desire to spread its ideology (by whatever means necessary), they are intolerant of those who do not embrace it, they immediately rush to generalization, they demand authenticity and conformity to a rigorous standard of morality, and they utilize bio-essentialist rhetoric and violent imagery to denigrate their targets. The (often literal) dehumanization of men, coupled with feminist governance, could not be leading anywhere *but* the enforcement of Collective Punishment, the idealized end point of a principle of justice based upon the validation of violent, primal emotion. Not one iota of sympathy, of fellow human-feeling, is to be felt for innocent men subject to the worst atrocities.

Holocaust is the ultimate utopian vision of some radical feminists, and they are perfectly open about this, discussing the male-free world of the future as insipidly as if they were discussing holiday plans. Other radical feminists imagine a future in which men's numbers are greatly reduced and the remaining males are kept as slaves. Still others dream of a society similar to ours, but with women in the lead in all spheres of life, with all pretense to equality abandoned. Earnest feminists, meanwhile, do not necessarily intend any of these outcomes, but as they are

members of the collective, they will act as members of the collective, and even if they do not participate in the active persecution of men, they will be forbidden – as an unspoken rule – from exhibiting any sympathy at all for men, no matter what they suffer. Those who do are promptly expelled, labelled anti-feminists, and subject to vicious attacks by the in-group. No feminist will stop the process of male elimination, nor will she feel any regret once it is complete, as long as she remains a feminist.

The destruction of males does not require a majority of feminists to even be on board; it is an organic process which unfolds naturally in time, and once a certain point is passed, there will be no stopping the attempt. Women like Hannah Rosin, who desire not equality but female supremacy with men as a permanent underclass, will find that the psychic forces which led them to agitate for this do not simply disappear once sexual feudalism is achieved. Feminism is a movement *based upon* the gratification of those psychic forces, the permanent, hateful needs of misandric women, and no limits will be reached for as long as men can be made to suffer even more.

Utopian visions supposedly present the perfectly just and moral society, but really, they envision the end of morality altogether. Utopia is that in which nobody makes an immoral decision; thus, nobody really makes moral choices. Rather, they have been socialized so well – through intimidation or brainwashing – that they always make the same choices. This silly little fantasy has inspired tyrants to send millions to their deaths. Early modernity is marked by the two most prominent examples of this: the French and Russian revolutions. Both were fought on the premise that the old regime would give way to a new age of human perfection. Both ended in failure, but not before soaking their countries in blood. The historian Hippolyte Taine wrote that it was by invoking “liberty, equality, fraternity” that the architects of the French Revolution were able “to install a despotism worthy of Dahomey, a tribunal similar to that of the Inquisition, and to accomplish human hecatombs akin to those of ancient Mexico.” Similarly, Communism was presumed to be the realization of freedom and all human potential – until it was actually realized. Communist countries repressed and starved their populations, worked them to the point of exhaustion, banned free speech, purged dissidents, and invaded other countries with a zeal for imperial conquest that must have seemed rather surprising to those who saw communism as an ideology of peace. And all this, not for any existing object – not for land, or resources, or for freedom – but for a social order that had never existed and was merely *imagined.*

We should not expect Feminist countries – capital F, standing for explicit Feminist Governance – to be any different. Feminist countries will starve and repress, they will force men and dissenting women into labor camps, they will ban open discussion, commit murder on a grand scale, and they will invade other countries, all in the name of liberating women. If there is anything we can learn from the last few hundred years, it is that humanity repeatedly fails to learn the important lessons. After men, which group shall be persecuted? Must we all take a turn, as though our biological characteristics make us representatives of those who appear similar to us, across all time and space? After the horrors of the Soviet regime and the Holocaust, is it not sensible that we all agree to cease judging heterogeneous groups of people by bio-essentialist standards, and damning them all to hell on earth because of the *apparent* crimes of a minority (be this in reference to the Elders of Zion or to ‘the patriarchy’)?

Now, I am well aware, that simply asking these questions is not going to change anything. It is certainly not going to change any feminist minds. But I am not here to plead with feminists. I am here to interrogate them, to embarass them about their future plans, and to spread the word about what those plans are. Because even the self-proclaimed *enlightened, progressive* feminist movement has not learned the lesson that humanity should now be well-versed in.

In contradistinction to them, I say – peace be with you.

Defining Misandry

Tom Givens · 1 June 2011 · Archived copy · Original

What is Misandry? The Dictionary definition is simple: *hatred of men*. Another definition offered up is similarly straightforward: *an extreme dislike of males, frequently based upon unhappy experience or upbringing.* What I want to put forward is a more pervasive, and reality-based definition of the word.

Misandry: *dehumanization of the male sex. The view of males as non-human, not of intrinsic worth.*

Men in our society are valued predominantly on their utility to others.

This is as true today as it was 5000 years ago. It's true in general society (employer to employee), as well as in personal relationships (women love a 'good provider'). Men are the protectors, the producers, the creators of society – precisely because without producing, protecting, or creating those same men would be considered a drag on society; a cost, not a benefit.

And society does *not* like supporting men. Ask the homeless about income supports and social housing. All for 'young familes' (read: single mothers). Ask the domestic violence shelters (if they admit male victims exist) about services for men. Ask your local University about support for boys wanting a better life through education.

The answer throughout society to men falling behind is always the same, from Kay Hymowitz to Rush Limbaugh:

"Pull up your socks, you lazy slackers".

More misandry.

The world we live in is truly unforgiving to the man who 'falls through the cracks.' Nevermind the child support victims and the men who have lost it all in divorce. There are vast swaths of men who have had neither happen to them, and they still find themselves scraping from paycheque to paycheque for decades on end. They still find there are no helping hands available.

They still find that the taxes they have to pay *still* go towards ever more programs for women. Scratch that…I meant 'young families' (read: single mothers). It's like the Government doesn't know about all the struggling men. Of course, we know different, but when you view men as non-human cannon fodder, the Darwinian way government treats disadvantaged men becomes much more understandable.

The media is a major culprit of this mindset, reducing men to mere statistics, or job descriptions. When a bunch of miners are trapped underground, it's always "The workers are trapped", or "24 Miners were killed today". Never do they say "The 24 men were underground for 3 days before they were rescued" – their sex is carefully excised from all reports. But should a slaughter in some village happen, for example, it's "52 people dead so far, including women and children".

See that? We're supposed to really care, because it's not *just men* that are killed. Women and children are involved too. Men have no value except as filler. It's the women and children you are meant to care about.

Misandry shows up in our daily lives far more often than even we MRA's care to admit.

…

Every time someone holds a man to a different standard than women, that's Misandry. Refusing to listen to complaints because it's "sad" when men complain is also Misandry ('Real Men' don't complain is a veryconcise definition of Misandry). Believing that no matter what forces are against a man, his success (or lack thereof) is entirely his 'fault' is also Misandry.

Essentially, refusing to believe there are social forces arrayed against the average man succeeding is a manifestation of Misandry, since it is an expression of the "Real Men can handle anything" strain of the definition – with the

implied “if you can’t handle it, you’re not a Real Man, and therefore not worth a toss.”

So how exactly does one know when they are in the presence of a man-hater?

Simply ask that person their opinions on such things as social supports for men (make sure to say this will reduce the funds available for women). If they are unable to see value in reducing services to women, in order to provide ANY services to men…well, you have a man hater in your face. In point of fact, you have a ‘that issue is important to get to once all this other stuff is accomplished’ type feminist, in all likelihood.

Alternatively, you could just listen to what they say. Most man-haters will let their opinions be known fairly easily, in some cases even being proud of their hatred. Any woman that demands a man ‘treat her like a woman should be’ is demanding servitude and beast-of-burden status from men. That is a misandrist. So are the folks who demand men ‘shut up and take it.’ In common parlance, “Man Up.”

Someone who feels that all of the issues facing men couldn’t possibly be affecting men as a whole, the “Don’t let it bother you, and pull up your socks” crowd, are also Misandrists, in that they refuse to recognize the humanity of men, preferring to view them as machines capable of anything regardless of circumstance.

Demanding men live up to impossible standards is Misandry. Refusing to see men in need, as men, is Misandry. Seeing men as beasts of burden, as a means of production, rather than human beings with feelings and hopes, is Misandry. Seeing men as a Class, rather than people, is Misandry.

More discussion is needed on this subject, but I believe it is time that we as a movement started to define a few terms on our own. So again, here’s my definition:

Misandry: *dehumanization of the male sex. The view of males as non-human, not of intrinsic worth.*

Fuck the Salvation Army

Jeremiah · 1 June 2011 · Archived copy · Original

I'm moving. I have a lot of clothes I don't need from when I was a consumer whore. I want to give them away because I'm a giving person.

In a functional society, I could give my clothes to an organization that would proceed to hand them, for free, to people who really need them.

Instead, the easiest options are giving to either Goodwill or The Salvation Army. Goodwill charges exorbitant prices to people with a lot of money and then goes and spends 84% of that money on vague social programs while spending 16% on running the business and filling the pockets of the jerks at the top who thought it would be a great idea to profit off of donations.

Now, on to The Salvation Army. Well I'd like to donate, so what does The *Salvation* Army stand for? I click on "Programs that Help" and the right at the top I see "Anti-Pornography".

Oh, Jesus, I'm not donating to that.

The only reason for anyone to be anti-pornography is that porn allows beta men an outlet for their sexual frustration instead 0f marrying a woman who will divorce his ass almost 50% of the time and take his children and all his money; where he'll be lucky not to end up in debtor's prison for failure to pay. And for all the feminists out there who complain about rape of women, porn allows fractional minority of truly depraved men an outlet other than acting out their aggressions in the real world.

And so I investigate further. Under the anti-porn heading, I see the following: "Code of Conduct for Men" and "Sexual Addiction Treatment," Oh, God. So now the Salvation Army is going to tell me how to be a man and whether I have a sex addiction (read: healthy male sexuality). Too good to be true.

Because the Salvation Army felt the need to make their little code of how to be a pussy beggar into an annoying JPEG image, I felt the need to reproduce the entire thing here in TEXT format, along with my translation in true-speak in italics.

Salvation Army Code of Conduct for Men

space

I REJECT unconditionally all violence against women and children. *All men are abusers of women and children, and women never abuse anyone, ever.*

I REJECT the buying of sex with women and children. *All men want to have sex with children, but if a child is not available then they'll settle for a woman. Oh, and women don't like to have sex, and don't like to be paid for it either.*

I WILL intervene when I see a man physically abusing a woman. *It is my job as a man to sacrifice my life and well-being for any human being, as long as she happens to have a vagina.*

I WILL NOT physically abuse my wife or partner. *All men abuse their partners, and women never do.*

I WILL intervene when my male colleagues, friends, or family belittle or degrade women. *Women are perfect angels and no woman should ever be scolded for any reason, ever. Western women are* ***good****, each and every one of them.*

I RECOGNIZE prostitution as harmful to women and will do everything I can to see the end of it. *I will ensure that men cannot have sex, ever, unless they satisfy women's definition of manhood.*

I REJECT the buying of pornography, recognizing it as sexual exploitation. *Already covered.*

I WILL NOT buy products that advertise by exploiting women's bodies when it has nothing at all to do with the product. *I will not buy anything. Oh, and women just HATE being exploited. That's why every female in the world who becomes even moderately famous begs to pose in Maxim or FHM. They're being exploited – they're not just narcissists.*

I WILL NOT visit clubs and bars that exploit women through 'exotic' dancing. *I will NOT admire women's bodies, ew gross!*

I WILL NOT buy newspapers and magazines that advertise sexual services. *blah…blah…blah*

I REJECT all forms of sexual harassment, including wolf whistling, sexual insinuations, and unauthorized physical contact. *UNAUTHORIZED PHYSICAL CONTACT. Right. Apparently I need a fucking signed contract to tap a woman on her shoulder, and Han Solo is a God Damn rapist. And don't forget the caveat, this only applies if you're unattractive to the offended woman.*

I WILL intervene when my male colleagues, friends, or family engage in sexual harassment. *I will intervene when people at work flirt with each other. I will intervene every time a woman makes an allegation.*

I WILL respect my female colleagues and partners as equals. *I will pretend that my female "colleagues" are equals, even when they are not, which is the case almost every time.* ***Actually, no, I will respect EQUALS as EQUALS. If someone isn't up to the fucking job, it's utterly irrelevant to me whether they have a vagina.***

I RECOGNIZE decision-making at home is about equality and partnership. *I recognize that women are always right and a man should never make decisions. Males should never lead because they're stupid, horny animals.*

I WILL encourage other men to adopt and live by this code, including teaching it to my children. *I vow to ruin the lives of my fellow man and all my offspring.*

Fuck you, Salvation Army. Fuck you real good. At least you've demonstrated that your evangelical church is no more than a front for chivalric (read: feminist) ideals.

Yikes, I just sexually harassed the Salvation Army. I hope she doesn't have a vagina, or I'm screwed!

Anyway, if you're in need of sexual addiction/healthy male sexuality treatment, I'm sure the Salvation Army can help.

Seriously, if I can't a find a church that will give these clothes to people who actually need them, I'm going to leave them by the fucking dumpster.

Things Are Bad will document anything and everything wrong with society and try to answer the question the public en masse will begin to ask as our civilization's decline accelerates: Why do bad things happen?

S.A.V.E. report on false allegation survey

S.A.V.E. · 2 June 2011 · Archived copy · Original

False Allegation Survey

Today S.A.V.E. (Stop Abusive and Violent Environments) released the results of a first of its kind survey asking participants whether they or someone they know had been falsely accused of intimate partner or child abuse abuse and under what circumstances. The survey was administered via phone to 10,000 residents across the U.S. Using contact info from voter registration records. The response rate was 23% (or 2,300 individuals).

The results were jaw dropping.

A full 11% of respondents reported that they themselves had been falsely accused of some type of intimate partner or child abuse, and that they had been to some extent or another sanctioned for behavior that they never engaged in.

Over eight of ten (81%) who said that they knew someone falsely accused answered that the falsely accused party was male. Nearly seven in ten (69.9%) of those falsely accusing were female. These results indicate very strongly that false accusations and their aftermath loom very large in the landscape of men's lives. And while there are falsely accused females out there, the issue is one that can be fairly identified as generally an act of aggression against men .

Here are the results:

Questions:

1. Have you ever heard of anyone falsely accused of abuse?
Yes – 51.6% No – 48.4%

2. Has anyone you know ever been falsely accused of abuse?
Yes – 15.5% No – 84.5%

3. Was this person falsely accused of child abuse?*
Yes – 74.0% No – 26.0%

4. Was this person falsely accused of domestic violence?*
Yes – 28.9% No – 71.1%

5. Was this person falsely accused of sexual abuse?*
Yes – 48.5% No – 51.5%

6. Was this person falsely accused in the last year?
Yes – 17.7% N0 – 82.3%

7. Was the falsely accused person a male?
Yes – 81.0% No – 19.0%

8. Was the accuser a female?
Yes – 69.9% No – 30.1%

9. Was the accusation made as part of a child custody dispute?
Yes – 25.8% No – 74.2%

10. Have you been falsely accused?
Yes – 11.0% No – 89.0%

* Responses may have been influenced by the ordering of questions 3-5.
Source: http://www.saveservices.org/false-allegations-awareness-month/survey-results/

The results of this survey demonstrate that false accusations are not only real, but also infer that they could be more cmmon than previously suspected.

Turning Down the Volume on Hersong

Jade Michael · 2 June 2011 · Archived copy · Original

One area in which misandry, *the dehumanization of the male sex,* richly flourishes is the music business. I've been a musician since the age of 9 and most of my adult life has been spent playing and performing music in various capacities.

Somewhere in the early-to-mid 90's when Nirvana put the final nail in the coffin of Rock n Roll, the business shifted to a watered down, effeminate, ghostlike version of its former self. Suddenly, female musicians were aggrandized as if they had never existed. With the onslaught of independent record labels popping up in the 90's, more female singer-songwriters were given exposure not because they were talented or had anything to say, but simply because they were women and whining was "in."

Scores of riot grrrl bands hop-scotched out of their father's garages and onto the national scene. This was nothing new to the music business; women had been sharing the same pop culture success as their male counterparts for the last half of the 20th century. But at some point during the Clinton era, Liberalism became a new religion and mandatory goddess-worship swept the masses.

I live in Nashville, Tennessee, which was the last musical city/industry to not only succumb to the almighty Vagichrist, but to insist that She pillage and destroy with blazing abandon. I've found that irony is common in situations of opposition-replacement; when a new way is deemed better than the old, the new way takes over with relentless disregard for the viable system that had been in place for years prior. There have always been female pop stars, but female country stars usually took supporting roles prior to breaking out on their own. And like with feminism in politics, women in country music have crashed the party and replaced it with all of the unnecessary fringe and perfume common to every other mall-muff ministered social subterfuge.

"I don't blame the starlets of the industry as much as I blame the men behind the scenes kissing feminist ass for the sake of selling records."

…
It is also no surprise that music historically steeped in chivalrous values (at least more so than its rock counterparts) would be anything less than parasitic to trendy anti-male rhetoric. I don't blame the starlets of the industry as much as I blame the men behind the scenes kissing feminist ass for the sake of selling records. Most female country superstars are the product of feminist-minded male producers looking to mold icons for today's market (read: today's woman).

I've had the misfortune of working with, excuse me, ***for*** some of these backyard Barbies and they are no picnic. Working for a woman in the real world can be trying at the very least but working for a woman who is also a producer-touted "up and comer" in the music industry, is brain-bludgeoning. The only thing worse than a narcissistic male's ego is a narcissistic female's ego, especially when she is told she is needed and valued more than her male counterparts because women have for so long not been "heard." The producers who spew these lines are so indoctrinated that for them it isn't about scoring pussy nor having financial dominance over a woman; they truly believe the over-inflation of a woman's worth is justifiable as female empowerment.

Worse than the producer-drawn drones, are the "singer-songwriter" womyn. As a fill-in player, I've played with all types of musicians and by far these are the ultimate ego-obsessed princesses. They are told that their "pain" and experiences of being women need to be voiced for the sake of educating. It was while working with these types that my eyes opened to the feminist money-racket and teary-eyed liberal do-gooder mentality that I've come to loathe and vehemently speak out against.

No more will I work in a band with *any* female member as I don't wish for the unnecessary drama and stagnation they bring. Whiny, maladjusted male musicians are bad enough. No more will I watch a slit take credit for the

men behind the scenes who write her material *and* carry her travel bags. No more will I be looked at as a feminist sympathizer because I am backing a "womyn in music." No more will I counsel, hold the hand of or wipe the tears of a "strong woman" who can't hack being in a band, let alone front it.

No more will I tune up just to play "hersong."

Resolved: Feminism is evil

Tom Givens · 3 June 2011 · Archived copy · Original

You can count on me to pretty much consistently call feminism an 'evil ideology,'

…
…and feminists as a group as well, come to think of it. A lot of people consider this to be hyperbole on my part, but sadly, this is not the case. I truly do believe feminism is evil to its core, and awakens the evil that lurks within each of us, which then provides fuel for the fire.

At this point, I suppose my religious views come into play, so in the interests of full disclosure I guess I better tell you my views on God and such. Feel free to skip this next bit, if you're so inclined.

I see almost no contradiction at all between religion and science. This requires an understanding that The Bible was translated and edited, perhaps hundreds of times, by fallible humans with political interests. Science provides excellent descriptions of natural laws and processes, and reveals nature to have a beautiful symmetry in the mathematical world as well; an almost clockwork precision; an underlying order.

I also find the claim that science provides a complete explanation laughable, since morphing from 'primordial ooze' to 'life' requires every bit as much faith as a belief in God. For that matter, so does the belief in infinite numbers of universes resulting in ours at random. And science doesn't provide a causation; a 'before.'

I believe if you don't take either viewpoint too seriously, they dovetail quite nicely. After all, one would expect God to be pretty good at math, and planning, wouldn't they? Especially considering that 'God' could very well be nothing but the collective consciousness of the universe itself.

Life *really is* that weird, after all.

Ok, so enough with the religious stuff (and hopefully avoid fixation on the subject), and on to why I call feminists 'evil.'

Ok maybe not quite yet, because first I have to let you know my definition of 'evil.' This is not as straightforward as it first may seem. Some people think 'evil' and they think Friday the 13th, or Dahmer, or child rapists. Many people define 'evil' as destructive, chaotic, and heartless. Cold, calculating, acid….evil.

I don't. If these are the definitions, how does one account for the rapist/murderer who loves his mother, may even have a wife and children they love? How does one account for the evil mastermind who collapses in grief at the death of his squeeze? This hardly seems like the type of thing Freddie Kruger would give much of a shit about, don't you think?

"Denial of the suffering of others, and in some cases while openly delighting in it, is a feminist hallmark."

…
And what about the 'petty' evils? The false accusations, the spreading of malicious lies, the mundane violence (bar fights, arguments/challenges, etc.), the plotting and popularity of daytime TV? Are these simply 'Freddy Lite,' the precursor to the Real Evil(tm), where they haven't gone over to the Dark Side yet and all that jazz?

Or, as is more likely, is it possible to be a truly evil person, and yet still have a spouse you love, and children you love, and parents you love, and friends you love. Being evil doesn't mean being devoid of love at all. It can't, given the degrees of evil easily seen every day.

So evil isn't hate or aggression, or for that matter indifference, because a person consumed by this would quickly burn every bridge in sight. Evil wouldn't progress. And evil begets evil, as the saying goes.

Upon much reflection, I've landed on a candidate, and it's served me well so far. Here it is:

Evil: *unmitigated self-interest.*

It allows for all of the 'tender' parts, while still allowing the evil person to torture, kill, maim, defraud, destroy, whatever at whim. After all, that person is nothing to them. Well, except a plaything. And they only matter as long as they mean something to the self-absorbed. And only in the way the evil person cares about, be it friend, victim, or both.

I think you can see where this is going, but I'll spell it out for those unfamiliar with the facts:

Feminism is gynocentric in the extreme, and will tolerate all manner of injustice to men, indeed will increase those injustices when possible, to serve the selfish ends defined by its upper echelons. The ideology literally REQUIRES it's adherents to believe their interests are paramount whenever in question; that 'helping women' is *always* the right answer. It requires a foundation of selfish thinking to begin with.

Denial of the suffering of others, and in some cases while openly delighting in it, is a feminist hallmark. Feminism appeals to the selfish little girl in women, with demands that she should 'have it all'. And that anytime she doesn't, it's men's fault. And it's that scapegoating, the 'othering' of men that marks feminism as truly evil. As truly, unmitigated self interest on an industrial scale. With nothing good planned for men, that's for sure.

Traditionalists talk of autonomy as the main characteristic of feminist thinking. Funny, even religious folk don't recognize evil when it's staring them right in the face.

And smirking.

Barking mad or clever as a fox? The Vladek Filler re-trial

janbrown · 3 June 2011 · Archived copy · Original

I try to keep my writing devoid of my sarcastic wit; however, at times it's difficult to hold back especially when dealing with stressful events that make you feel like you are in the Twilight Zone. Last week I attended the State v. Filler criminal re-trial in Ellsworth, Maine, to lend my support to Vladek Filler and his family. I rarely if ever get involved or lend my support in criminal matters for the accused; however, after meeting Vladek, his mother and his sister a few years ago and reading about the case against Vladek extensively I was convinced that an egregious wrong had been perpetrated. I wanted to do what I could to help.

The newspaper accounts of this trial do not do it justice, after all reporters can only give their readers a glimpse of what went on in that court room during the trial. A reporter is only allowed so much space to write his article and has deadlines to meet. Having sat in that court room for three of the four trial days, watching the proceedings and listening to each person's testimony, as well as spending time with the Filler family outside the court room I definitely came away with a much more comprehensive understanding than if I had just read the newspaper accounts.

Watching Asst. DA Paul Cavanaugh present the State's side of the case was like viewing a made for TV "B" movie. You know the kind of movie I mean, one of those low budget films with some the cheesiest acting and dialogue you have ever seen. Sadly, this proceeding was anything but a made for TV movie. It was a real life drama with a man's life, freedom and his children's future on the line. For more background information on this case please read my blog entries dated of 4-12 and 4-14-2011.

State v. Filler May 25th 2011 – Day Two

Nicole (who is a volunteer advocate with DAHMW) and I drove to Ellsworth early to be at the courthouse for the 8:30am start time for the day's court proceedings. We met up with Vladek, his two sisters, his mother and his oldest son. First stop was a room in the courthouse reserved for the Filler family during the trial and then onto the court room for the hearing.

Let me just take a moment here to tell you about the collective Filler family. The Fillers are the type of people who would give you the shirt off their backs and the last dollar in their pocket if they knew you needed it. I have never in my life met a more close knit, warm and loving family. After sitting down and talking with Vladek, his son and his extended family for just a few hours it felt like we had all been great friends for many years. Here they were at one of the most intense, grueling times in their lives (I say "their" because it's so evident that if one of them is suffering they are all suffering…they are that close) having lived under a dark ominous cloud for more than four years and yet they took the time to make sure you feel welcomed, appreciated and included.

"When the forewoman read the verdict something strange happened to her voice. She was completely audible when she read the not guilty for the 2005 assault but her voice was almost a whisper and she seemed to have a difficult time saying not guilty on the gross sexual assault charge."

…

Asst. DA Paul Cavanaugh was into his second day of presenting the State's case against Vladek Filler when we arrived. The States **star witness** was Vladek's ex wife, Ligia, who was first up on the witness stand that morning. That morning the she was cross examined by Vladek's defense lawyer, Stephen Smith.

Before I discuss the cross examination let me just say for the record that I am an assiduous and fervent advocate for

victims of domestic violence and sexual assault. I volunteered at our local rape crisis center for over a year and have been the victim of date rape myself as a teenager so I fully and completely empathize with victims of these crimes. I feel that those who commit sexual and domestic assault against women, men and children should get the harshest punishment allowable by law. So you know that if I believed for one second that Vladek Filler had committed the crimes that he was accused of I would have been sitting in the front row behind the prosecutor and not the defendant at this trial. However, I have no respect, empathy or use for someone who would use the legal system, victim's services and the taxpayer's money to exact revenge against their former intimate partner.

As I watched and listened to Ligia Filler on that Wednesday I thought to myself, "This lady is in the wrong profession, she should have gone into dramatic acting." Please understand that it is not my intent to belittle or make light of this most serious situation, it's just that I found the alleged victim to be disingenuous. I was totally unmoved by her overly dramatic testimony.

"When the forewoman read the verdict something strange happened to her voice. She was completely audible when she read the not guilty for the 2005 assault but her voice was almost a whisper and she seemed to have a difficult time saying not guilty on the gross sexual assault charge."

She sat on the witness stand looking forlorn holding her hand to her chest and taking slow deep audible breaths in and out, in and out, with every response she gave as she was cross examined by the defense attorney. When she wasn't taking slow deep audible breaths she spent a great deal of time having sips of water and pausing to use a tissue to wipe her eyes. She responded to most of the questions asked with, "I don't understand the question…could you repeat the question…I don't remember….I can't recall…I can't remember…I don't recall…I don't know…." Again, her testimony struck me as melodramatic and insincere.

She appeared to have a difficult time remembering key facts such as whether the alleged sexual assault took place on the top surface of the washer, the dryer, or with her head inside the laundry basket that was on top of one of these appliances. With regards to the alleged assault that she said happened in 2005 she couldn't remember which came first, her slapping Vladek or him throwing water (from what she said enough to soak her face, hair and/or clothing) from a glass at her two times.

Nathan, 14 year old son of the star witness and Vladek testified that he had been awoken by the sound of his parents arguing and that he witness what happened. Nathan testified that he saw his mother punch his father in the nose knocking the glasses off his face and that his father did not throw water at his mother. He also testified that his mother's clothes and hair were dry and not wet as they would have been had she just had water thrown at her.

The star witness was asked by the defense to describe the alleged sexual assault. She testified that Vladek had held her two hands behind her back with one of his hands and held her head down on the dryer/washer with his other hand and while she struggled he pulled her corduroy pants down (she couldn't remember if they were button fly or had a button with a zipper) to around her ankles, pulled his own pants down and then sodomized her. If I remember correctly she said he didn't use any lubrication. She further testified that after he was done she felt his semen run down her leg.

She testified that after filing a complaint with the police about the alleged sexual and domestic assaults she was advised to go to the hospital to have a rape kit done (to preserve evidence of the alleged sexual assault for trial) by both of the police officers she spoke with. I don't doubt that her friend who's house she was at when she met with the first officer also told her to get a rape exam. Her fairly new friend was instructor of the CNA classes that the star witness attended as well as a nurse. Nonetheless she ignored everyone's advice and chose not to have a rape exam done. No doubt, there can be good reasons for choosing not to have a rape exam; it can be an uncomfortable and humiliating experience to have such a procedure done. However, it could also be that in this case the accuser knew there wouldn't be any evidence of sexual assault because the assault never happened.

Reflecting further on the star witnesses bizarre behavior (IMHO) and evasiveness to the questions asked of her I suppose it's possible that she has some sort of medical or mental health condition that would cause her to respond in

this manner when under stress. However, since the prosecution refused to answer to repeated requests from the defense to produce her medical and mental health records no one will ever know. It does seem odd though that she appeared much less forgetful when the Asst. DA posed questions to her after the defense finished his cross examination. I am reminded at this time of a quote from Mark Twain, "If you tell the truth you don't have to remember anything."

"Watching Asst. DA Paul Cavanaugh present the State's side of the case was like viewing a made for TV "B" movie."

…

After the star witnesses cross examination there were a number of other witnesses for the prosecution that testified on Wednesday and Thursday. Some of those witnesses were unremarkable and not worth a mention while others were quite memorable. The three prosecution witnesses that most stand out in my memory are Lt. Travis Willey, the former Police Chief of Gouldsboro PD and Officer Harry Larrabee who is currently with Gouldsboro PD. I don't recollect the former chief's name so I will just call him Chief Wiggum.

Lt. Willey was the officer who answered the call to pick up the Ligia Filler as she did her mad dash down the street and through the blueberry fields in bare feet wearing nothing but a bra and black pants. Shockingly she was also carrying her toddler son on her hip at the time. According to Lt. Willey and the audio of the event it took about an hour and a half to get to their final destination where she could be psychologically evaluated. He spent a good deal of that time chasing after her, convincing her to turn the toddler over to him, putting her in restraints and driving to the hospital. Part of the audio of this can be heard by clicking here.

The jury heard about 35 minutes of the 90 plus minute audio of this event during the trail. They were advised that they could take the audio in with them when they deliberated if they felt the need. One of the things she alleged in this recording was that her husband had sexual molested the children. That accusation was investigated by DHHS and found unsubstantiated/to have no merit. During her mad dash she threatened to kill the officer, her husband and pretty much anyone who stood in her way. She suggested that a cousin of hers would help her kill her husband. One minute she was raging and threatening to kill someone and the next she was laughing like a person possessed.

Here are some examples of her recorded ramblings, "I will kill you mother f'er," "You messed with the wrong person…We going to cut you to pieces," "He's going to die because I'm going to f'ing kill him myself," "You're going straight to Hell and you know what? I am going straight to hell too but you know what? I'm going to enjoy it…" and "I'm not crazy, I'm not crazy." At one point in the recording you could hear her kicking violently with her feet hitting some hard surface (perhaps the back of the front seat in the police car).

You can hear Lt. Willey say in the audio that she is "right certifiable." Asst. DA Cavanaugh tried to convince the jury that the star witness acted this way because as an abused woman she was at the end of her rope because help couldn't come fast enough for her to protect herself and her children from a controlling, abuser and rapist.

I don't think the jury bought that theory, though.

SIDE BAR: I understand that the audio also contains an accusation made by the star witness against Lt. Willey. When they arrived at the hospital she accused Lt. Willey of hurting her and he denied it. If the jury was to believe that the star witness was a victim at the end of her rope as Asst. DA Cavanaugh claimed then what about her falsely accusing her husband and Lt. Willey? Should they also just ignore the fact that she falsely accused both of them?

"Officer Larrabee reported that he asked Ligia Filler to pull up her short sleeves and he looked at the front, back and sides of her arms and found no indication

of a bruise."

…

I wasn't too surprised when I noticed one of the jury members wiping tears from her eyes when listening to this audio. Others saw a few more jury members dabbing their eyes also. It was a deeply disturbing audio of a woman over the edge, who wouldn't have been touched and concerned by what they heard?

State v Filler May 26, 2011

The next noteworthy witness for the prosecution was Officer Harry Larrabee. Officer Larrabee was the first person that the star witness spoke with at the police department about the alleged assaults. BTW, did you know that someone can just call the police, report that they were assaulted by their spouse a few weeks ago and without any face to face interview or written and sworn testimony from the accuser a person can be charged with domestic assault? Maybe I am just naïve but I was shocked to hear that this could happen. Officer Larrabee's testified that he took the complaint over the phone and then went straight to the Filler house to charge Vladek with assault. Pretty scary stuff.

Officer Larrabee also testified that when he met with the star witness face to face on Sunday he asked her if she had any bruises from being grabbed by the arms and pushed down into a chair (from the 2007 assault). Officer Larrabee reported that he asked Ligia Filler to pull up her short sleeves and he looked at the front, back and sides of her arms and found no indication of a bruise.

Former Chief Wiggum took the witness stand after Officer Larrabee. He testified that that he met with the star witness a day after Officer Larrabee had on Monday and that she showed him a bruise on her arm and he took a picture of it. That picture of the bruise was enlarged to the size of a piece of 8 ½ by 11 piece of paper and submitted as evidence. I don't know about you but I find it telling that there was no sign of a bruise anywhere on her arms on Sunday but by Monday there was a bruise to be photographed.

Chief Wiggum testified that he was one of the investigators who assisted with the collection of evidence of the alleged 2007 sexual assault crime scene. He testified that he and another officer (whose name eludes me also so I will just call himinEddie) went into the Filler home with an arrest and a search warrant. The star witness told them to look for condoms and lubricant…these items were not found. I was a little confused because I thought the star witness testified that he didn't use lubricant.

Chief Wiggum and Eddie dusted the dryer/washer for hand and face prints and took the two throw rugs that were on the floor in the bathroom to test for semen. Chief Wiggum testified that they found no prints on the dryer/washer and no semen on the rugs. The defense asked Chief Wiggum whether or not the clothing worn by the star witness and the accused during the alleged sexual assault was collected. He testified that it was not.

SIDE BAR: Vladek took the witness stand on Thursday. During his testimony he described the approximate size of the bathroom where the alleged assault occurred. There were also pictures (regular size not 8 ½ by 11" like the bruise picture) of the bathroom submitted into evidence. Vladek testified that the space between the dryer/washer and the wall opposite these appliances was literally not even wide enough for two people to occupy at the same time. Someone once told me that the more absurd a scenario is the more believable it is….

So Chief Wiggum and Eddie took pictures, collected two throw rugs, dusted for finger/face prints and search for condoms and lubricant that the star witness said they would find but did not collect the clothing each person was wearing. I would have thought collecting the clothing worn during the alleged assault important given that the star witness said that she felt sperm run down her leg after the sexual assault and that her pants were around her ankles. Maybe I just watch too much NCIS.

SIDE BAR: The court took a morning break during Chief Wiggum's testimony. He was to return to the witness stand after the break for further cross examination. Only a few people stayed in the courtroom during the break. The bailiffs stepped out for a few minutes. I happened to walk back into the court room while attorney

Smith was conferring with his client just outside the court room door. I sat down and immediately noticed that Chief Wiggum was stretching his neck to read the notes left on the podium by the defense attorney. I didn't think that attorney Smith would appreciate having his notes read by the prosecution's witness so I shot out of my seat and rushed to let attorney Smith know that Chief Wiggum was reading his notes on the podium. Attorney Smith made a bee line into the court room.

State v. Filler May 27, 2011

The State and the defense presented their closing arguments on Friday morning. Some of the highlights were:

Asst. DA Paul Cavanaugh, as I mentioned before, asked the jury to view the star witness's "certifiable" moments with Lt. Willey as an abused woman's cry for protection and help rather than as a mentally unstable woman's need of hospitalization. He also told the jury that in the real world evidence collection by police investigators at crime scenes are rarely as substantial or definitive as what you see on TV shows like NCIS. He mentioned that NCIS crime scene investigators always seem to find the evidence they need to prove their case but in the real world that just doesn't happen. However, he criticized the police's handling of the investigation in this case quite a bit.

Attorney Smith asked the jury, (and I am paraphrasing here) was the star witness was barking mad or was she clever as a fox? Vladek's main defense was that the star witness made up the assault allegations to get revenge for him wanting to divorce her and have custody of the children. He reminded them about Nathan's testimony of witnessing the 2005 argument and that he saw his mother punch his father in the face knocking his glasses off and breaking them but never saw his father strike or throw water at his mother.

Closing arguments went on for about 90 minutes and then the jury received their instructions from the judge before then went into deliberation. One of the instructions was on the definition of circumstantial evidence. The judge used an analogy about snow to explain what circumstantial evidence was and again I am paraphrasing here but basically he said if they look out at bedtime and see that there is no snow on the ground but when they wake up they see snow, they can reasonable assume that it snowed during the night. They didn't see it snow but they have circumstantial evidence that it did snow.

The jury went to deliberate. After about 75 minutes of deliberation the jury asked for a lunch break. They came back from lunch at around 1:15pm and went back to deliberations. Waiting for the verdict was agonizing, the minutes passed like hours, hours passed like days. The jury was finally ready to render their verdict at 4pm. We all rushed back into the court room.

Vladek had three criminal charges against him, two misdemeanor assaults, i.e. for allegedly throwing water at the victim in 2005 and for grabbing the star witness by the arms and pushing her down into a chair in 2007, and one felony charge of gross sexual assault. If they found him guilty of the gross sexual assault Vladek could have been put away behind bars for many years.

The jury's verdict: Not guilty of the 2005 assault, Not guilty of gross sexual assault, Guilty of the 2007 assault.

A few observations:

When the forewoman read the verdict something strange happened to her voice. She was completely audible when she read the not guilty for the 2005 assault but her voice was almost a whisper and she seemed to have a difficult time saying not guilty on the gross sexual assault charge. The judge had to ask her to repeat the verdict. I don't know if this has any relevance but we heard that there was a lot of loud arguing going on in the jury's deliberation room at times. BTW: She was one of the jurors that we saw wiping away tears as she listened to the disturbing audio.

I would love ask the jury how they came to find Vladek was guilty on the 2007 assault charge. I have a hunch that they remembered that big 8 ½" by 11"picture of the bruise on the star witnesses arm taken by Chief Wiggum three days after the alleged incident and forgot about the fact that there was no indication of a bruise when Officer Larrabee examined her arms the day before Chief Wiggum.

We were all grateful that the jury reached the right conclusions and found Vladek not guilty of the alleged 2005 assault and 2007 gross sexual assault and disappointed that they found him guilty of the 2007 assault. He may appeal the conviction.

No date has been set for sentencing on that charge at this time. Since the charge is a misdemeanor Vladek may have to pay a fine, be mandated to some type of batterer's intervention class and/or receive up to 364 days in jail. It's all up to Judge Murray. If his sentence includes jail time the guardian ad litem i.e. the lawyer for the children, who testified at the trial the first day recommended that the children stay in the custody of their fraternal grandmother and aunts in Georgia and not be given to their mother.

Some further observations:

The State got to present their case from Tuesday morning 8:30am until Thursday morning 11:30am while the defense only had about three hours on Thursday afternoon to present their case.

After the State rested the prosecutor and defense attorney went into the judge's chambers. The defense attorney made a motion to dismiss on the grounds that the prosecutor lacked enough evidence for a conviction. A newspaper reporter from the Bangor Daily News was allowed to go into the judge's chambers with them during this procedure. It seemed odd but perhaps it happens all the time…

If you think something like this can't happen to you well so did Vladek at one time….

The opinions expressed here are those of Jan Brown and not necessarily that of the Filler family or the Domestic Abuse Helpline for Men and Women.

The Prodigal Princess

Izzey · 4 June 2011 · Archived copy · Original

Excuse me whilst I puke, before I pen this tale…

(Imagine the worst, followed by a vigorous brushing of the teeth and a desperate swirl of gargle)

Ahh, there now.

I've had the terrible misfortune to witness the powerful destruction and pursuant misery caused by one 'Princess' (and Queen Mother) in my lifetime; a thirty-year-old, selfish, demanding, tumor-like growth of psychotic baggage, I accidentally discovered… attached to her father's hip.

Her father had stepped back into my life from the past.

I virtually walked right into him one day at the grocery store…bump!

We had been friendly for years, without having had any regular contact. I would see him at family functions on occasion, and the *here and there* of a working environment. He always came to my charity dinners and donated clothes, sheets, rugs and dishes, etc., to the shelters and halfway houses for which I collected.

But I had not seen him for quite some time, and didn't see the happenstance coming. We started talking; a friendly conversation, and before I knew it the subject gravitated to *surviving our lives* and making a date for dinner.

But back to the (I'm feeling nauseous again) Princess.

When she was a baby, her mother The Queen had decided immediately that she was going to have everything she ever wanted in life; *through this child*.

My friend – and occasional mentor – had been married to The Queen, resulting in a collar around his neck, a short leash, a child that had not yet spoken her first word, and The Family Court System…

The harder she pulled that leash…the more he drank.

He drank *a lot* back then.

I remember him crying one night. The Queen was living with another King. But she wasn't getting married to The New King, because that would ruin the best of both worlds. She would live with The New King; enjoying all the privileges of a new kingdom…whilst holding up The Princess like a beggar's cup for more money than the courts had awarded her from The Old King. (That would include the beautiful castle The Old King broke his back for, and that was handed over to The Queen shortly after she had The Princess)

Since The Queen was Jewish and the dethroned King was not; the holidays proved to be *especially* rewarding for both the Queen and, depending on who you asked, the Princess. The Queen would always have The Princess on Jewish holidays…but hold her for a King's ransom on Christmas, Easter, and every other Catholic holiday. An additional 'price' that he gratefully paid out of love for his daughter.

This would prove to be to be quite the lesson for the upcoming Princess, who would later become a prodigal mother herself, and hold the *granddaughter* Princess for ransom; just as The Queen had expertly instructed.

Oh, those royal lessons.

But I get ahead of myself here.

The dethroned King was always a hard-working man that built a thriving business from the ground up. He became successful enough to live a prosperous, comfortable life; only to be quickly picked clean like a fresh roasted chicken by the gluttonous Queen, the well tutored Princess, and of course, The Family Court System.

The King was also sued by The Queen for *her* lawyer's fees, because she claimed poverty….as running a huge castle cost so much money she did not have enough left over to fight for the *right* to have The King's fortune. So the newly dethroned King, paid for his own lawyer, *and* the lawyer that The Queen used to sue him for his own money.

Now, without much forethought to all of this…the greedy Queen did not realize she was putting the dethroned King into an inevitable state of bankruptcy. *That* would affect the cash-cow business that financed the kingdom in which The Queen, The New King and the *21* year premium-yielding Princess were squatting. As everything was still in the dethroned King's name, and neatly tied into The-Money-Grows-On-Trees-Corporation.

The Queen panicked, and formally crowned the new King, thus alleviating the dethroned King of her state enforced cuntimony. The dethroned King was elated, but his business was still in trouble, and he found no more solace in the bottle, nor the arms of any other fair maidens.

His little Princess' love was auctioned off by The Queen at whim whenever she needed some extra gold. The Queen also informed the Old King that she was moving out of state, and needed to put the castle up for sale. The heartbroken Old King decided life was not worth living anymore, and debated committing suicide.

His love for The Princess kept him from it.

The Queen now realized that her monthly-court-mandated-Princess-stipend, and all of its perks, was in serious jeopardy. She decided to back off, and get *a job.* Her new corporate title would be "The Battered Wife," and she quickly secured a high-paying position and retirement fund… through the Family Court System, once again.

After successfully dethroning another King, she settled into a modest new castle with incomes from two dethroned Kings: cuntimony, and princess support. She was proud of herself, as she worked very hard to achieve the *golden goose-egg status* of 'Entitlement.'

The Princess grew up very quickly, after taking classes in 'emotional terrorism,' 'recreational drug use for sympathy," and 'how to secure an income through pregnancy,' she graduated top of her class. She then commenced advanced studies at The University of Family Court; The Ivy League college for Princesses to this day.

Young women from all over the world study very hard in hopes to earn their rightful place there. Its prestigious status revered… and competed for…*aggressively.*

Her degree secured the Princess *her own* cuntimony and princess support, with an added bonus of a *Grandfather–King-allowance*. The Princess' Princess is set for life.

The Princess decided one day, that my friendship with her father was a threat to her creative extortion of money from the *Grandfather* King. Since she was constantly throwing her own dethroned King into the dungeon for non-payment of Cuntimony and Princess support, which he enabled her to do by being injured on his job.

She decided that The Grandfather King would be her supplemental income so she could have all the privileges she was accustomed to, without skipping a beat. She waved around her Sympathy Sword like a mighty warrior. One day, she waved the sword *in the wrong direction,* after the Grandfather King said a word that she had never-ever heard before …

"No"

This word, the one word she had never heard before in her lifetime, caused the Sympathy Sword to gash open her arm and put The Princess in the hospital. It would prove to be her best trump card to this day. Whenever she needs a new flat-screen television, a computer, an IPod, or a trip to Disney World with the *Granddaughter* Princess, all she has to do is show up wearing a short-sleeved shirt, and rub her scar like it *still* bothers her….and scratch it.

Much like a 'scratch-off' lottery ticket, that always fucking wins.

The Grandfather King loves his Grandaughter Princess so much that he has decided that *his own* Princess will never do right by her, and set aside a trust fund for her education. He knows that his Princess will inherit his business (or

the swift liquidation of it) when he dies.

So my good friend, The Old King, has informed me that he has a small extra life insurance policy set aside in addition to his others, and has named me the beneficiary. It is a mere ten thousand dollars, but he said to me, “I know that you will at least make sure I have a coffin, and a proper funeral, when I die.”

I’ve never felt so honored, and saddened, at the same time.

Why we don't try to reason with feminists

John Hembling (JtO) · 4 June 2011 · Archived copy · Original

Where is the counter argument?

I've been an outspoken MRA for a few years now, and I've noticed that despite the overwhelming opposition to any argument for male rights, there are no substantive counter-arguments. No arguments whatsoever. Opponents of men's rights have no trouble reciting false facts, debunked talking points, fabricated studies, and obvious lies in support of their religion of female victimhood and male villainy, but lies are not arguments. They're just lies.

[unordered_list style="red-x"]

- 1 in 4 women is raped, sexually assaulted, battered or abused – is a lie [1]
- The wage gap – is a lie [2][3]
- Women's historical oppression – is a lie
- Rape culture – is a lie[4][5]
- The inherent violence of masculinity – is a lie
- The inherent goodness of femininity – is a lie
- The idea that feminism is about equality – is a lie

[/unordered_list]

By contrast, whenever I or any other MRA fields an argument in defence of mens rights, or critical of feminism, it is never met with a counter argument. The arguments of MRAs are met with accusations, shaming language, insults, threats, blackmail, violence, censure, censorship, cooked up criminal charges, vandalism, imprisonment and other calumny.

My article critical of the institution of marriage was answered by feminists accusing me of being gay,

…
…of being bitter, of having a small penis, or social ineptitude, of financial impotence, of living in my mother's basement, of body odour, and of tenancies to hatred, violence, and pedophilia. Of those critical of my article, none actually addressed the substance of the argument made. None.

My article deconstructing the feminist goal of reversing the burden of proof in accusation of sexual assault was met by feminists who called me a rapist, a bigot, a woman beater, a loser, a violent criminal, and a sociopath. Not even one criticism addressed the substance of my article, and Jessica Valenti likely still wants women to be killed.

One of the first articles I wrote exploring the relationship between central banking and the funding stream of organized feminism was answered by a feminist on a different continent whose best rebuttal was to re-present each point of my argument – leaving out, and adding, key points to make them easy to refute in a straw-man attack–then to call me a stalker. A stalker on another continent.

In response to my arguments, I have been variously subject to shaming attacks, censorship, straw-man arguments, false accusations of violent crimes by people thousands of miles away, accusations of pedophilia, of rape, denounced as a psychopath, a serial killer, as maladjusted, as a loser, as a racist, and all manner of villainy. Almost none of my philosophical opponents have fielded anything approaching a substantive argument, or have addressed me with anything except lies and abuse, and a few threats of death too.

I wont make any pious declarations of my own lack of violent, criminal or deviant behavior. Why bother? I also will not shut up and go away. I will never shut up.

> **I. Will. Never. Shut. Up.**

What I will do for my loudest and most amoral critics is to offer a few suggestions

[unordered_list style="arrow"]

- Admit that your position is unethical, and that you are purely self centered and devoid of anything like an ethical compass
- Admit that your continued insistence on women's eternal victimhood is designed to take adult agency away from the members of the sexual demographic you supposedly care so much about
- Admit that you want to force women's and men's behavior into a mode of compliant service to your own greed and sadism
- Admit that your ethic is built on lies and violence
- Admit to yourself that even though you lack the muscle and the courage to commit violence yourself, your philosophy depends absolutely on violence done by others on your behalf
- Admit that those who do violence on your behalf, when they have scrubbed the field of anyone who dares to disagree – those enforcers will turn on you
- Recognize that when your political will has been imposed by force on everybody around you, you will discover that you are locked into a tiny cage as well

[/unordered_list]

You see, I recognize that in spite of my optimism and my repeated attempts to open dialog or discussion with the ideological opponents of the men's rights movement – there will be no civilized discourse between us. The reason is that feminism's active proponents have no interest in truth, nor in justice, nor in human rights, nor in protecting anyone from harm, least of all women. Despite a nearly omnipresent narrative of "protecting women" mainstream feminism is a sham which depends on escalating social carnage to maintain a control on public conscience and to secure streams of funding.

I recognize that the opponents of the men's rights movement are organized,

…
…violent, hateful bigots, and the only reason you cannot be correctly called criminals is that your ideology now controls the courts, and thus the definition of what it means to be a criminal. I also recognize that soon, individuals doing nothing more corrosive than simply speaking out, will soon be named criminal.

A man I held in high esteem recently died, and I will repeat a statement of his now. "When your conscience says the law is immoral, don't follow it."

Past and present efforts to silence, shame, marginalize, and subvert the efforts of men's rights activists demonstrate that what we are saying about our opponents, the enemies of human rights, is not exaggeration, or conspiracy theory, instead it is understatement.

I'll restate what I said earlier.

> I. Will. Never. Shut. Up.

The fact that shutting me up, and shutting up other MRAs is a major goal is illustrative of just what we oppose. The truth does not require state funded enforcers. Now, in addition to not shutting up, and in light of my, and other's increased understanding of just who and what you are who oppose the men's movement – namely that you are violent, lying hypocrites lacking interest in truth, and consumed with a self serving philosophy which relies on escalating harm to those you pretend to protect. I don't mind telling you, I am no longer here to debate, or to reason, or to converse, or to hope you may be reached by logic or evidence.

I am here to fuck your shit up.

And in that, I am not alone. Now I don't mean to stoop to the use of lies or violence. You are practiced at those tactics, and frankly, I don't need them. You may also wonder, what can a few disgruntled MRAs do that you should be concerned about? And to that, I can only say – watch, *and learn*.

[box type=""][1]: http://falserapesociety.blogspot.com/2011/02/one-in-four-lie-demolished-once-and-for.html

[2]: http://online.wsj.com/article/SB10001424052748704415104576250672504707048.html?mod=wsj_share_reddit

[3]: http://consad.com/index.php?page=an-analysis-of-reasons-for-the-disparity-in-wages-between-men-and-women

[4]: http://bjs.ojp.usdoj.gov/content/pub/pdf/cv09.pdf

[5]: http://bjs.ojp.usdoj.gov/content/pub/pdf/cv10.pdf[/box]

Choice for Men; Compassion for Men

Paul Elam · 5 June 2011 · Archived copy · Original

As some of you already know, something called "The Ultimate Men's Summit," is set to launch and will run from June 10th through June 19th of this month. It is being billed as "the largest men's telesummit in history."

And it is using other verbiage to imply representation of the men's movement.

Despite the presence of some visionaries like Robert Bly and Warren Farrell, the "summit" is largely populated with the names of men more commonly known for their misandry and derogation of men and boys.

If you look on their schedule you will see names like Michael Kimmel, Gay Hendricks and Arjuna Ardaugh.

And you will also see their unmistakable fingerprints in the core of the conference description, as follows:

The 5,500-year history of domination and control is coming to an end, and it's clear we need a new model to replace it. Men seem to be caught between these two worlds: the old culture for which we've been trained, and the emerging culture we have yet to be prepared for.

This statement is an abomination. It is a hateful anchor chain wrapped around the necks of all men and boys and the forces behind this conference seek to add shackles to that chain for a future of abject servitude along the lines proposed by Hanna Rosin in "The End of Men."

We must respond to this with force and vigor, and thankfully the organizers of the summit have provided us with the opportunity to do just that.

They are taking live calls throughout the event.

I respectfully submit that every man and woman who supports this website should be registered for the event (it is free) and plan to call in.

The only question is what to say when we call. The answer, in my opinion, is simple.

My suggestion is not to allow them the luxury of our justified anger; they will only use it to make a case that we are regressive traditionalists creating a backlash against change for men and against women's rights.

We all know the truth is totally different. Feminism is socially and legally enforced chivalry, the ultimate in male and female gender roles.

We are the ones breaking out of the mold and moving into the new age. We are the ones putting an end to oppressive gender roles. So I suggest that is what we let them know, and that we point out to them exactly why they are nothing more than a continuation of the old paradigm, enforced with shame and bullets.

Let us challenge them by asking where, in all their "enlightened" concepts of masculinity, is there any mention of…

Choice for Men; Compassion for Men.

…

Where, in their supposed advocacy for ending gender roles, is there any work toward *choice* for men; in reproduction, in parenting, in taking dangerous jobs to subsidize the lives of women, in being able to defend themselves from female violence?

Where, in their supposed advocacy for ending gender roles, is there any work toward *compassion* for men; in the courts, in the workplace; in domestic violence; in paternity fraud; in false allegations of abuse and rape; in the social misandry that pervades our culture?

In the misandry they are furthering with their summit.

Where is the choice? Where is the compassion?

And ask them how they can pretend to talk about a new kind of masculinity, adapting to modern realities, if there is no discussion of these things; if, indeed, there is not even any acknowledgement that these problems exist.

I encourage everyone to participate; to be earnestly polite but ***clearly firm***; to not accept brushoff answers and to call again and again to speak to as many presenters as possible.

It is our campaign, that of Choice and Compassion for Men, in the only real men's movement for an end to gender roles that ever existed, and it is critical that we let them know that.

We need to repeat those words, in the midst of their conference, like a sacred mantra.

Choice for Men; Compassion for Men.

…

Please follow the link and read what is on their agenda. Please call them and ask, over and over again about *Choice and Compassion for men*.

And ladies, this is your chance to let them know what the MRM is made of. If you believe in Choice and Compassion for Men, please call and tell them.

I will be calling them myself, from home, and live from the radio show.

Do not let our movement be usurped, co-opted, diluted and misrepresented. Let everyone listening to this conference know what is happening here and why we are out here, fighting the fight.

It's a golden opportunity insert the truth where it appears not to be wanted.

When it comes to registering and committing to this activism, can I please get a "done" in the comments?

Thank you.

REGISTER FOR THE SUMMIT HERE.

Spare Me Your "Weinergate"!

B.R. Merrick · 7 June 2011 · Archived copy · Original

Newsflash: Anthony Weiner Has a Libido

Punch Line: Anthony Weiner showed everybody his namesake. Get it?

Caveat: I despise politics and all politicians, except for Ron Paul (libertarianism) and Cynthia McKinney (9/11). I reserve the right to discover just a little bit of life-orientation in one or two more, but not Mr. Weiner. This one is difficult for me, because I have little to no sympathy for politicians, even the ones I don't despise. I doubt any of Weiner's intentions are really all that noble when it comes to his political actions, so normally, I would let such an individual lie undisturbed in the bed he's made.

However, Weiner and I have at least one thing in common: We're both men. A politician's manhood is under intense scrutiny, in the midst of a misandric culture. Therefore, I do not wish to remain silent. As I see it, the trouble with all of this man's personal troubles is that people are, once again, angry and upset over molehills while the mountains behind them are blocking the sun. Here's a little sunlight for you:

Weiner gets a 100% rating from some pro-choice constituency, and a 0% from us pro-lifers, but he has to resign over a cock-tease pic.

Weiner opposes a bill that puts restrictions on what the government can do with money it steals from me to fund abortions that (to my mind) are, if not murder, something dangerously close, but he has to resign over showing his clothed hardon (Or was it entirely exposed? …Better find out.) to willing, horny women.

Weiner augments the drug war by making more of the market in cigarettes illegal, as well as giving more of my stolen money to the assholes in charge of the Mexican government to "fight" the never-to-be-repealed War on Certain Kinds of Drugs, driving up the cost of business (and hence the suffering of poor men), and putting more men in overcrowded prisons, but he has to resign over his penis and what he occasionally likes to do with it.

Weiner flexes his statist muscle at YouTube to pull videos down that allegedly turn the viewer into a terrorist simply for watching (you can watch this guy, though), which comes dangerously close to violating everybody's favorite amendment, but he has to resign because he likes showing his dick to the ladies.

Weiner voted in favor of a mindless, bloody war that has killed more than a million people, many of them guys who liked showing their cocks to select women in private, but because more people saw Weiner's tool than he intended, he has to resign.

Weiner vocally opposed an attempt by a Palestinian delegation to enter the UN, making a snide remark about them in the process, but he has to resign because he enjoys his manhood with more women than current American culture will allow for a married man.

Weiner voted in favor of sanctions on Iran, which will undoubtedly lead to greater poverty and suffering for other penis-owners, but he has to resign because there are apparently at least seven women who have seen his.

Worry not, virginal proles. Your government will thoroughly investigate this most serious matter. From Wikipedia: "House Minority Leader Nancy Pelosi [a genius and chaste benefactor of all feminine concern] announced that there would be an investigation by the House Ethics Committee to determine 'whether any official resources were used or any other violation of House rules occurred'." Excuse me? "Official resources"? So it's an "ethics violation" if he uses his work computer instead of his home computer, at 2 AM, when the missus is asleep, and he's wondering what the hell he got himself into back in 2010 when he married her?

I suppose some political types, especially Republicans, are going to try to spin this as a matter of lying about it, but I hope my readers are smart enough to know that the spin is really all about an open seat in government, and this "news story" is really all about Weiner's dick. Well, I already covered that subject in a previous article. Therefore,

the rest of this article will be a "terrorist rant" against our ridiculously stupid culture. Alert the Department of Vaginal Homeland Security.

What the hell is everybody's problem? Why are they blind to the egregious violations of simple human behavior through political action, but private exchanges — that no doubt hurt a woman who expected more from her husband — are hyped to such a great extent? Keep in mind, I turned off the TV years ago, but even I have heard about this nonsense now, from a link at Salon.com. That link went to more links at Salon about this single, ridiculous issue, then more links on into self-righteous cyberspace. For the next few days, this cock-hungry story will be all the rage, while innumerable fires rage in the Middle East, some of them set by the man currently under the sexual microscope. Then, over the next few weeks and months, it will fade to occasional mention. After that, a few enterprising magazines, desperate to keep readership that is going elsewhere, will probably bring this back up like reflux at the end of the year, for the nauseating recap of 2011: "Remember Weiner's wiener? Yuk, yuk!" Don't believe me? Remember Tiger Woods? More yuks to follow.

In the meantime, a guy I don't even like (based on what I saw of his unctuous nature prior to my liberation), will be made to suffer silently and ashamedly for doing something similar to what a great many other men *and women* are currently doing online.

And at the beach. I went to my first nude beach on Memorial Day weekend. Since my friends told me it was a gay beach, and since I'm no stranger to the different rules at all-gay-male events of this sort, I knew the following: Clothing is optional, you can look all you want, but no sex or masturbating is permitted.

What I was not prepared for was the fact that the "gay" nude beach was separate from the "straight" nude beach only in the most ambiguous sense. I thought, since it involved gay men and gay male behavior that most others find abhorrent, that the beach we were going to would be isolated. Instead, my friends and I walked past a whole bunch of naked, straight men and women, making eye contact with them, these skin-clad guys knowing full well which side of the beach we were headed to. They paraded themselves and their women all over the gay side. No sex, no hardons, no lewd behavior. (You may be opposed to the following, but I even saw one nude mom and dad there with their nude six-year-old boy, whom none of the grown naked men there bothered to molest.) Strange indeed that the only difference between this beach and any other is that many of the bathers were naked and nobody gave a damn.

It was a fascinating experience in a non-sexual sense, one that paralleled the memory of one of my straight, Mormon, college roommates, when as a teenager he went to the French Riviera with his dad (the non-molesting variety). He said that the first day on the beach (where the ladies went topless), he couldn't pry his eyes away. For the rest of his time in southern France, however, he said it simply didn't faze him. Keep in mind: He was, at the time, a straight, virginal, teenaged male who had little access to real or pornographic breasts.

If the two of us can experience that sort of instant acceptance at the sight of genitalia, why in fucking hell can't "your elected representatives" get over Weiner's private gaffe? Why can't you? Why doesn't Salon? Why don't Jon Stewart and all the late-night talk show hosts?

I propose that it has to do with a peculiar, wonderful, fascinating, and powerful social phenomenon called American Christianity. Religious belief on this land mass has almost exclusively revolved around the idea of material progress "married" with spiritual progression. In this regard, it is inextricably linked to ancient Puritanical belief. I defer at this point to a much smarter guy (who, like Weiner, is Jewish and politically left-of-center), Simon Schama, and his captivating "A History of Britain." In Episode VI, "Burning Convictions," he points out that Catholic England eventually went underground, heavily persecuted, their gorgeous adornments torn asunder as Puritanism sought, more than once in English history, to make everybody that much closer to perfect. At one point, these people banned Christmas. Yikes. Then they settled in America and created Thanksgiving (Christmas Lite).

What do these sorts of people say about sex? Nothing good: "In the relation of churches to civil power, Puritans believed that secular governors are accountable to God to *protect and reward virtue,* including 'true religion', and to

punish wrongdoers [emphasis mine]." The stage is set so that someday, even a Jewish man who "represents" others in a "God-given" government must be a cut above "normal" men; he must be impervious to a man's passions, in complete control. A land mass full of people who believe in being obedient to authority means that the authorities have to act differently. (How, then, do they represent you?)

Having come from a religious tradition that could not have grown the way that it has without the bedrock of American Protestantism, I can safely say that the American Protestant approach to human sexuality is different than other Christian churches only by degree. Sex is godly (or "good"), but only when it is safely within the bounds of heterosexual, monogamous, lifelong marriage as legally recognized, and no place else. Since, in many American Christians' minds, American government is linked to the essential goodness of God and His church, even non-Christian leaders need to act like American Christians. Thus, the American Jewish Weiner keeps himself clean-shaven and metrosexual-looking, and throws in a few votes that even I can't complain about. He knows how to look and act the part.

Until the indiscretion. Weiner's acknowledgement of his manly sexual feelings in an unapproved manner means that he is now *persona non grata.* People can focus on the lies he told (as he desperately hoped it would go away), the humorous nature of how he was "exposed," and ignore everything that they've been ignoring their entire lives: the state's lies, the state's murderous adventures abroad, the state's continuous violations of everything individuals prefer to deal with in private, the state's dumbing down of children (including boys), the state's destruction of the economy (including blue collar men: the backbone of our society), the state's heavily-regulated, vapid, "free market" entertainment, and the state's false premise. In short, if the state can gloss it up like Weiner's smiling mug, Americans will buy it. They'll dutifully line up on either side of the aisle, set up their little Tea Parties and Progressive Caucuses, and pretend that the biggest concern about Weiner is a silly private exchange that involved sex. They will also claim, falsely, that it has nothing to do with our collective Puritanical roots.

America used to be full of men who could clear the land and push West; men who did it themselves, who also came from the American Protestant tradition. They built beautiful churches in every community, something America has now abandoned, or given over to corporate designers to handle. They educated their own families, something that we no longer have time for. They thought politicians like Weiner were full of shit, which they were and are, a belief that seems extreme or downright dangerous now.

What this means is that America now has it ass-backwards. I'm neither advocating nor condemning a married man whipping out his dick online. What's in Weiner's head? I don't know and I don't care. That's between him, his wife, and what's left of their marriage. Maybe, given his political mind, they'll come up with some Clinton/Rodham Clinton-style arrangement. Ugh. That's their problem. It should never have been mine, or yours. But a culture mired in lies that are widely believed and maintained will get a lot more mileage out of Weiner's cock than he ever dreamed of, without any of the respect his masculinity (what's left of it) deserves. And every time you turn on your stupid television, you're helping them to do just that.

I don't like him either, but Good Lord, leave the man alone. Unless, of course, you'd like to open up a dialogue about the many problems the man's voting record has already caused. I won't be holding my breath. I'll be too busy holding down my lunch.

A fine, brief pictorial review of SlutWalk Chicago

False Rape Society · 7 June 2011 · Archived copy · Original

I just got home from the Chicago Slut Walk. And all I can say, is what a complete and utter joke and waste of people's time. What really brought home how ridiculous it was, is that there was a Susan Komen Breast Cancer walk today, and it had finished and they were heading to the train, and passing by the Thompson Center, and passed right by where the Slut Walk was gathering.

The vast majority of the people who were participating, were what you see in this photo. You have to love the sign. Sorry sweetie, but it ISN'T your sexuality that scares people.

[image]

This young lady decided that this was a Sport's Illustrated photo shoot. I didn't have the heart to tell her otherwise.

[image]

The best part of the whole day, was the young lady (rather good looking), that showed up wearing just a chemise, that didn't quite reach down past her ass. A group of women who were standing nearby, were staring at her and I heard one of them say, "that just isn't acceptable". After she said that, she looked over towards me and I smiled at her, and said, "why isn't it acceptable? Isn't that what this whole walk is about? Or are you just a hypocrite?". She at least had the decency to look embarrassed.

[image]

[image]

[box]Photo on top Credit Padmayogini / Shutterstock.com[/box]

New AVfM submission guidelines for writers

Paul Elam · 7 June 2011 · Archived copy · Original

Part of the good news of AVfM's success is also the bad news. Managing this website has become quite time consuming; so consuming, in fact, that it is having a negative impact on my ability to fully engage other projects that need my attention. And it has caused serious delays with the timely processing of articles that I post from emails.

So, in effect today, new procedures will be in place regarding submissions for publication on this site. For new, first time writers, nothing will change. The procedure to submit your material is outlined above in the masthead link for Join the Choir.

After your first article has made the cut here, you will be required to request a contributor level account which will allow you access to the AVfM admin where you can directly submit your article for publishing and review, if you want to submit any further articles.

For those of you unfamiliar with wordpress, it is not difficult. I am including a tutorial with this post.

On that note, allow me to make a few suggestions.

1. Choose a byline and include it in the article at the top. Obviously, because of the climate of gender tyranny that exists, you are not required to use your real name, but a byline is still required. So, if you want to be known as Zetamonster Ungodly Destroyer of Feminist Lies, that is fine (if you insist) but put the word "By" in front of that and put it at the top.
2. Use a spell check before submitting. Anyone who reads me regularly spots the hypocrisy in this. I almost always have at least one, maybe more misspelled words that slip through each piece. It happens easily, but I do try, often going back into my pieces and correcting things I missed after they are posted.
3. Your piece may be edited. If I spot typos, or if I spot a sentence that is formed so poorly that it doesn't make sense, I am going to correct it. If I need to make any changes that I think even slightly alters the intent of what you are saying, I will contact you and discuss changes before posting.
4. DON'T RELY ON THE USE OF ALL CAPS TO MAKE YOUR POINTS EVEN THE REALLY REALLY IMPORTANT ONES BECAUSE IT COMES ACROSS LIKE SCREAMING ON THE PAGE. Seriously, the use of occasional caps and bold text can help a piece, but if you are using a lot of caps and bold text you are probably underestimating the impact of your writing on its own.

Thanks for bearing with these changes. They will help you get your work in front of readers in a much more timely fashion, and help me free up time for other business.

If you have recently submitted an article (except first submissions), but it has not run, please email me a request for your contributor account.

[image]

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Pot Luck Tuesday at AVfM Radio

Paul Elam · 7 June 2011 · Archived copy · Original

[box type="alert" size="large" style="rounded" border="full" icon="none"]

OK, folks, we are back on the air tonight with AVfM Radio.

And tonight, it is Potluck Tuesdsay. JtO and I are going to cover a variety of topics, from the recent effort to end women's prisons in England to The Ultimate Men's Summit to spending some time with Steve Berkimer of the False Rape Society who recently attended, and survived, SlutWalk Chicago, a veritable Macy's parade of Windy City Waddling Windbags, carrying signs and way too much body fat.

And of course, the star of the show, YOU.

So power up those phones, dust off those stagnant BINGO cards and be sure to call us. We want your uncensored opinions on all those subjects, or whatever else is on your mind.

And remember, A Voice for Men Radio is the only spot in the free world where feminists are too afraid to open their mouths and lie. *Or say anything else for that matter.*

Dontcha just love it?

[/box]

[box type="tick"]AVfM Radio 310-388-9709 Call Tonight 8:00 p.m. CST – Follow the show HERE.[/box]

It is now seriously suggested that women's prisons close

Paul Elam · 7 June 2011 · Archived copy · Original

Great Britain is about to lend new meaning to the pussy pass.

At least, that is the recommendation in a report issued by the Women's Justice Task Force which has concluded that offering healthcare services, housing and drug abuse treatment to female criminals is better than holding them to the same standards of punishment to which they hold men.

In other words, they are about to eliminate the sentencing disparity that already favors women over men in the UK's criminal justice system by just eliminating incarceration for women altogether. The British Ministry of Justice has roundly accepted the report and is "carefully considering the recommendations." It has also been endorsed by other police officials.

Lest anyone think that such a blatantly discriminatory and sexist policy is beyond the tolerance of the government and the British public, it should be noted that it was only last year that British judges were recommended to issue lighter sentences to women offenders, regardless of their offense. That recommendation was issued by the Equal Treatment Bench Book, published by the Judicial Studies Board (JSB).

Yes, that is correct, the the **Equal** Treatment Bench Book recommended that half the population, based solely on sex, should get lighter sentences for the same crimes than the other half.

It raised very few eyebrows and is now standard practice. And it looks like the policy is about to grow like a tumor.

The message here to female criminals is clear. Do whatever you want, you will not get punished. Indeed, you will be rewarded. Need a food allowance? Assault someone. Want to move into new digs? Kill your husband. Hurt someone, steal from them, lie about your husband or boyfriend in court, embezzle money from your company, sell drugs to school children (then make videos of them having sex), molest your children, drown them in a bathtub or just put out cigarettes on them out of frustration when your favorite TV show gets cancelled.

Then, when you stand before a judge and get admonished for your depraved actions, tell him to go fuck himself. Tell him you will molest his children and put out cigarettes on them. Tell him you will laugh like Ligia Filler and do a victory dance when you do it because there is nothing he can do.

There won't be a prison he can send you to, so he will have to throw the book at you by giving you more housing, healthcare, education and other perks.

It should be a boon for organized crime. They can enlist women into their organizations; give them direct responsibility for committing the actual crimes that earn the mob its living. When they get out of line have hardened women beat them with clubs, torture and kill them in order to maintain power and control. How's that for equality? The mob will operate in almost untouchable glory.

After all, when the police make an arrest, what are they going to do to make these women roll and give up their bosses, threaten them with more housing?

Are you a terrorist outfit seeking to bring harm and havoc to the British government? Ramp up the training for female Jihadists! They will be able to bomb, assassinate and even use WMD with impunity.

Its all part of the plan to make things *more equal* in Great Britain.

The day this policy passes and women's prisons are actually torn down, and the country enters an age where female criminality becomes part of government qualification for the issuance of state benefits, it will be also be the same day that I implement a change in editorial policy for this website.

It will be the official policy of AVfM, which has a healthy readership in England, to support vigilante justice. I repeat, it will be the policy of AVfM to encourage British citizens to take the law into their own hands and punish

female offenders themselves, outside the scope of British law.

When government *forces* justice into the hands of the average citizen, then the governments right to establish rules for punishment is defunct. Any government that robs the people of justice creates a *de facto* judiciary in the capricious and unpredictable hands of the masses.

And all the masses will need to do is train female vigilantes to execute their wishes, because the government will be powerless to stop them.

I do not wish this to happen. In fact, were I a praying man I would certainly be on my knees at this moment pleading with The Almighty to help the western world avert such a catastrophe. But in the almost certain event that there is no Divine Intervention, or no sudden reclamation of sanity on the part of the British government, and this policy proposal becomes law, I will do everything in my admittedly limited power to encourage the good people of England to defy it.

By whatever means necessary.

The Ultimate Men's Summit: Elam Speaks

Paul Elam · 8 June 2011 · Archived copy · Original

I know what some of you will think. I am thinking it myself. Careful, careful.

Remember the "invitation" by the Good Men Project Magazine to add our voice to a purportedly fair examination of the men's rights movement on their website? Remember the knife-in-the-back set-up by Editor Henry Belanger painting us all as frothing, whining, tin-foil hat wearing nut cases, inviting his readers to deride and ridicule us – right out of the gate?

I remember it well. I put my trust in Henry and he fucked me for it. No problem. Scummy is as scummy does and his readers still got a face full of information that they were clueless how to respond to in any other way than to follow Henry's low rent lead.

Now, I am about to prove that either Henry was representative of all of blue pill society and that the stench of *misandry-disguised-as-men's-movement* has spread everywhere, or that there is reason to think otherwise.

An invitation has been extended, which I have accepted, from the promoters of the Ultimate Men's Summit for me to present at that event. The (mutually) chosen topic is "Why some men are angry at feminism."

I hope to speak well and in a way that justifies the incredible support I have been given by those who regularly frequent this website.

I also want to say that I refuse to allow my experience with Henry Balanger of The Good Men Project to reduce me to paranoia or to alter my values to the point that I refuse to extend trust until I am given reasons not to.

I have spoken at length with Lion Goodman, the summit liaison who approached me regarding an appearance. My impression of him thus far guides my conscious about participating. He strikes me as a bright, energetic man who is overly but unconsciously influenced by feminist propaganda (like the other 99% of men). That being said, he also gives me the impression he is open-minded, fair, *principled* and genuinely interested in what I/we have to say.

I could be wrong, but that is my honest impression and I am going with it.

That being said, I would like to ask AVfM supporters to register for the event and give a brief call in to my interview (each segment only lasts 30 minutes) to add your thoughts into the mix, as well as to phone in and participate in other presentations.

Thanks again in advance for your participation. This won't be AVfM Radio, but I won't be sugar coating either.

My appearance there will be Thursday, June 16th at 10:00 a.m. Pacific Time, US.

Register for the summit HERE.

Read my summit profile HERE.

Presumed guilty until proven innocent; Even then you're still guilty

Carey Roberts · 8 June 2011 · Archived copy · Original

This past Thursday men and women from around the country convened to share their experiences facing down false allegations of abuse. The event was a sobering testament to how the former War on Crime has morphed into Open Season on the Innocent, or so it would appear.

The meeting was the first-ever False Allegations Summit, held in Washington, DC and sponsored by a group called Stop Abusive and Violent Environments. Yes, there were anguished sighs and tears as persons recounted their daily battles – for some, obsessions — to exonerate themselves and restore their good names.

The Summit led off with the revelation that 11% of Americans report they have been falsely accused of child abuse, domestic violence, or sexual assault. This astonishing number means tens of millions of persons have had their foreheads branded with the scarlet Abuser label.

The Summit then featured presentations by a parade of stakeholder organizations that have witnessed first-hand the effects of false claims.

The National Association of Criminal Defense Lawyers highlighted the "immense, often irreparable harm caused to our clients for false allegations, not only to reputation and personal relationships, but often to the accused individual's livelihood and even health."

The Home School Legal Defense Association documented repeated instances where an anonymous hotline call triggered an unannounced visit by a social worker, sometimes ending in the strip search of a bewildered child. These are not isolated cases – nationwide, over 85% of child abuse allegations are found to be unsubstantiated: http://www.saveservices.org/false-allegations-awareness-month/

The American Coalition for Fathers and Children then testified how an allegation of child abuse or domestic violence often becomes a tactical ploy for an impending child-custody dispute. "When a father can be sentenced to months in jail for simply leaving a gallon of milk on his child's doorstep, we have indeed reached the point of 'hysteria' about the issue of domestic violence," ACFC executive director Michael McCormick commented.

The National Coalition for Men representative recounted the plight of Raul, a ship-welder who was caught in an unhappy marriage with an abusive woman. She began to accuse him of a litany of offenses including sexual abuse of their baby. As the conflict escalated, the woman's family started to threaten the man. Just two weeks ago, Raul was discovered lying in the California desert, a gunshot wound to the head.

Then Encounters International described how so-called Green Card Girls play the abuse card to secure their work authorization and citizenship. Recalling her childhood experiences in the former Soviet Union, Natasha Spivack told the spell-bound audience:

"In Stalinist Russia, innocent people were presumed guilty if reported as 'Enemies of the Motherland.' They were sent to the Gulag or executed without due process. In the United States of America, citizens are presumed guilty if reported as 'Domestic Abusers.'…they lost their jobs, their mental health, their reputation, their trust in justice, and their self-esteem."

Then it was then the turn of the victims, the persons falsely accused, to speak out and break the shroud of silence and shame that too often envelopes the lives of the wrongfully charged.

Cheryl Shanks of New Jersey recounted how her former husband fabricated claims of abuse so he could get special treatment by the immigration authorities: "This ordeal began in August of 2003…The price on my family has been immeasurable. My son has his own therapist who he sees weekly."

Carl Starling of Maryland described how his former wife accused him of repeatedly striking her with his fist, but didn't experience the need to pay a visit to the hospital emergency room to tend to her wounds.

Gordon Smith of Delaware described the Mad-Hatter experience of having an abusive wife who sought to be absolved by accusing him of the very actions that she had committed. When he sought to file perjury charges, the prosecutor demurred, leading Smith to deplore the “state-sponsored protection” of false accusers.

And Terri Quick of Pennsylvania described the ordeal of her son who had engaged in consensual sex with a girlfriend. When the relationship went sour and she decided to re-connect with her previous flame, he suddenly found himself accused of rape. The evidence was all circumstantial, but enough to secure a conviction.

But it was Ben Vonderheide of Pennsylvania who stole the show: http://www.saveservices.org/2011/06/video-false-allegations-summit-in-america-do-the-accused-deserve-a-hearing/

In 2007 his ex-girlfriend was found guilty of three counts of making false statements to law enforcement officials. Despite the conviction, the ex- continues her campaign to vilify dad in the eyes of her son, and family judges refuse to lift a finger to stop the calumnies. “You’re presumed guilty until proven innocent, and even then you’re still considered guilty,” Vonderheide wryly told the audience.

Are things as bad in the United States as they were in Soviet Russia? Of course not.

But accounts of anonymous informants, a galling presumption of guilt, ideologically driven prosecutions, a no-way-out criminal justice system, and the tacit condoning of perjury all point to an abuse industry that is spinning out of control.

The StrutWalk summer party for men

J Galt · 9 June 2011 · Archived copy · Original

Ch-Ching!!!

Hey guys, the summer is upon us. Don't forget to break out your sluttiest apparel to drive the horny toads crazy. Of course the best way to keep these animals from humping your leg while standing in line at the checkout is to throw them a bone – just not yours. But if you do break down and indulge make sure to use at least three condoms, (and take them with you when you're done). And for God's sake guys keep a coitus contract in your back pocket. Barring that make sure your cell phone is set to record. Let's try to keep the false accusations down to a minimum this summer.

There's been some discussion from the capitalist quarter of our group of phallus fodder to present some products and make some bucks to contribute to the efforts of the head phallus. Since summer is upon us I thought that I might make a proposal for some great entertainment, some educational fun guy style, and some hand shaking to grow our numbers.

I got to thinking about phallus sports and the upcoming summer and thought I would blow this by the group. I'm sure just about everyone has heard of a Tupperware party, or an Amway party, or a lingerie party. If you haven't, these were parties held by women to sell products, make a few bucks, and network new ideas on how, as JTO puts it, to "fuck your shit up."

Well I'm a sensitive new age vegisexual, liberated perpetrator. Why can't I be equal? Hell, equality doesn't have to be a zero sum gain, without beer.

So I got to thinking what guys might enjoy and I immediately came up with a winner. BEER! Now with my evil conspiring phallus head and unique ability to apply my patriarchy to random oppression, I realized that there is a way to increase the effectiveness of the "urls for urinals" campaign. It was right in front of me all the time, shit the Merovingian even said it in the Matrix. "I drank too much and therefore must have a piss". Aye, aye, makes sense right?

So I've come up with what could be a great step forward to getting men into urinals, getting out the message and generally bonding with other guys in a vegisexual kind of way. Are you ready for it?

HERE IT IS!!!!!!!!!

The summer entertainment venue for men ……the……

I'M NOT GETTING MARRIED…… STAG ….EVENT PARTY. Or, for those more sensitive to the kinder gentler, accusing sex… a jack and shill party. Personally I'll being using the term STRUTWALK, and describing it as a group of guys getting together to discuss automotive struts. That might leave her wondering, which is even better. Of course you could call it a mini "male summit"

I'm going to sell tickets for 10 bucks each (my real plan is to try and entertain about 60 bucks out of each guy that attends) I'm going to apply for an event liquor license and sell beer at a 1.50 profit. How much beer can 50 guys drink? Kegs will help. I'll wait about half an hour giving everyone time to meet each other and for late comers to show up. (I will post a sign that says please introduce yourself to as many men as possible) I turned it into a game, where each guy gets a card a pencil and the one who introduces himself to the most men there wins a prize. I'm selling each card for a buck. The winner gets a beer. Then I'll announce the venue of games and the prizes to be won. I went looking for local business that promote products to men and asked the local knife shop to put together a game for throwing flat knives.

Picture a piece of 4×8 plywood with images of famous feminists.

For a buck a throw I read a famous quote, and if you can hit the right feminist with your knife you win. Or you can

throw for free and when you hit a feminist I read a quote, but no prize. (some guys need practice)

Another game is “pin the rape on the perpetrator.” This requires lacrosse sticks which I got from the local sport shop. The idea here is for four men to shoot at the same time (you need colored balls to differentiate) the one who gets the ball through the hoop wins. Or you keep going till one guy wins.

I decided to turn the introduction cards into feminist bingo, and on the back of each card is a female shaming tactic, when you introduce yourself to another guy he reads the shame tactic from his card and you mark it onto yours and vice versa. The first one to call bingo wins. You decide the prize.

The next game is feminist golf. We all know this one, where you play one hole with eighteen drivers. The idea is to putt the hole using a driver, if you make the shot you reach into a bag of golf balls that have numbers on them if you pull out the ball with 18 on it you win. (get these at a dollar store, use a marker)

Note: if you sell tickets, you can also use tickets as prizes. Each ticket is worth a quarter or half a buck. I’m thinking of making this a four or five hour event, with 30 minute intermissions to announce winners, business’s that made contributions, websites that promote men’s issues, and new initiatives being forwarded in the MRM. And (Ron Paul) and (Lyndon Larouche). Larouchepac.com

The next game is called “College Cuckold” this is where you get a card with a feminist factoid on one side and the truth on the other, if you can guess the truth you win a free ticket, if you win 10 tickets, you win a date with Ray Wynn Konnell (I haven’t heard back yet from Ray Wynn but it looks promising). If Ray Wynn is unavailable you will instead win a free diploma to women’s studies, a box of condoms and a coitus contract. Complete with ink pad for finger printing your sex partner.

Now I haven’t come up with any “Primary Aggressor” games yet so if you have any ideas, it would help. Also, consider soliciting local businesses for prizes and promotions; sports shops, electronics stores, sex shops (for a plastic pussy), knife shop or military surplus, extreme fighting stores, cell phone store, and any others you can think of.

Remember this is a good cause, this is the fight to reverse and find a cure for masculine atrophy. You will be educating men about this debilitating disease that attacks 3 out of 4 men without a mangina. You’ll be sharing valuable information, networking with potential perpetrators and primary aggressors in your community and sharing a beer. We need to develop this into a professional party for men, at least equal to those dieting fat groups that would say things like “see you lighter.”

Except as men we will part company by saying things like “so long” or “see you longer” or “long time no see(men).” All proceeds can be forwarded to the head phallus or various phallus’s working toward a better outcome for men.

Shit if we could pull off ten strutwalks every weekend from various states and cuntries, we could open a safe house for male victims of domestic violence and their children. If every party tried to raise $2500.00, we could even hire some lawyers or some lobbyists from “SAVE.”

If we could turn this into a canned operation, with prepackaged games, promotions, literature and instructions on pulling it together we could draw some much needed coin for the war chest.

What do ya say guys, how bout some summer entertainment that includes beer, entertainment, education, and coin.

Fictitious maladies afflicting the modern American woman

Umbriglio Fafadone · 9 June 2011 · Archived copy · Original

Despite research demonstrating women enjoy better overall health and longevity than men, they spend considerably more on health care – mainly treating dubious disorders. Healthcare spending constitutes 1/6th of the United States economy. More than half our population is female. Considering these plain facts, it is clear why medical care practitioners seldom address the psychosomatic and/or self-inflicted origin of much female illness.

They can't afford to alienate the golden goose.

An incomplete coverage of these "ailments" and their etiology include the following:

Premenopause, menopause and post-partum depression

This combination of ailments exposes a woman to decades of misery requiring much male sympathy and attention. Sadly, she is often unable to work or conduct herself productively or operate in an emotionally stable manner as a result.

Hormones are usually the alleged causal villain and disguise themselves in the form of hot flashes, mood swings and excusable poor behavior. Billions have been spent treating this non-life threatening collection of maladies. Women tell me that the onset of premenopausal symptoms is appearing earlier than in the past, furthering their suffering.

Untreatable Depression

This ailment is most often linked to the pressures of being a woman, exasperated by the failings of a particular man.

Constipation

This disorder is often discussed on daytime television. If caught early, it is treatable with colon cleansing. The modern woman's demanding "on the go" lifestyle predisposes her to constipation as well as the previously cited untreatable depression. Consequently, women suffer a lifetime of unpredictable discomfort. Strangely, poor diet and a sedentary lifestyle are seldom mentioned as causal factors.

Diarrhea

This malady plagues many modern American women as evidenced by daytime television commercials. Housewives are particularly susceptible. If untreated, this illness quickly ripens into a self-diagnosis of Krohn's disease. The etiology is always stress and never improper diet or lifestyle.

Hemorrhoids

Another debilitating disorder with a stress related pathology. Many women forced to work in air-conditioned offices become afflicted.

Fibroids

This phenomenon is heart wrenching. While they are painless, unnoticeable and rarely require removal they are nonetheless worrisome and demand much attention and conversation. Nearly 100 percent are benign being the equivalent of an internal wart. Fibroids are found in the breast, and all over for that matter.

Menstruation

The mother of all maladies. Severe untreatable cramping which dominates so much of a woman's monthly thought calendar that merely anticipating it gives rise to a second disorder, PRE-MENSTRUAL SYNDROME. Two weeks of every month are hell because of it. Eventually, pre-menstrual syndrome becomes replaced with pre-menopausal symptoms.

Backaches

Back spasms are stress oriented resulting from over-work and lack of male appreciation.

Headaches

Immobilizing migraines are stress oriented resulting from over-work and lack of male appreciation.

Biological Clock Complaints

Women are punished by this reproductive issue due to the lack of financially eligible men available for marriage. Another causal factor is the misfortune of not becoming "inadvertently" impregnated by a wealthy man. The inability to conceive through deception is compromising since sperm banks cannot be compelled to pay child support.

Hysteria (Anxiety Neurosis)

This is a condition which is treatable and manageable, but not for women. Symptoms include irritability, nervousness, lack of sexual interest and a "tendency to cause trouble." A century ago the treament protocol was "pelvic massage" to induce orgasm. Today, the modern American woman merely needs to get laid and will find relief by the insertion of a penis into her oral or vaginal cavities.

Unattractive/unfuckable women can enjoy self-treatment through the use of an electromechanical vibration device. Such a devise becomes a romantic companion to difficult unmanageable women or those who are too angular in appearance.

Women afflicted with Hysteria sadly never suffer in silence. Directly or indirectly, her pain is transferred to a neurosis-free man.

Feet Problems

The modern American woman spends considerable time, money and energy on her feet. Despite this investment, she often requires the specialty care of a podiatrist. Toenail fungus, ankle displacement, corns…bunions and onions frequently maim her. Medical treatment alleviates her conditions, however there is never a correlation between hard high-heel fashion shoes and foot maladies discovered. Frequently, new shoes need to be purchased to combat the discomfort.

As a reward for their hard work, women frequently pamper themselves with visits to a toenail salon. Here, it is quite common to hear women discussing matters of lofty academic and social interest with their toenail technician. The pedicurist is always a woman of deep intellect, high moral standards and conversational on any subject. She is most comfortable discussing law, medicine, economics, politics or her divorce.

Sometimes, the artistic abilities of the toenail technician are overestimated. Obese women with enormous feet, elephant toes, crusted heals and tree stump ankles believe this specialist can beautify their feet. These woman should never wear flip flops publicly so not to inflict nausea on men forced to view these deformities. They need to be cognizant of the fact female Fred Flintstone feet are offensive.

The American female footwear industry without question exposes the child-like mindless materialistic nature of the modern American woman. In one of my few defenses of lesbians, the "male" partner always wear comfortable shoes.

Skin conditions

Skin blotches, acne, dry skin/scalp, dehydration, age spots and premature wrinkling all requiring the care of a dermatologist. Research in the past few decades have found women often suffer from pre-cancerous sunspots. This can be particularly worrisome for a man since his significant other is forever living potentially in a pre-terminal status. She consequently requires much attention, sympathy and support.

Remedies for these ailments always require the application of costly high-end topical creams or frequent facials. Sadly, women befallen with skin maladies often reasonable Charles Bronson in drag. Despite this, they should always be encouraged to seek care regardless of cost even if plastic surgery or botox is necessary. Men should also realize these conditions are never the result of chemical pore-clogging cosmetics, excess sun tanning or failing to remove their make-up after a "hard night."

T.M.J. (Lockjaw)

Temporomandibular Joint Disorder particularly afflicts married women. It causes radiating pain and headaches which subsequently prevents a married woman from pleasuring her husband. Oddly, single women in dating relationships seeking to induce a victim into marriage, seldom suffer from it. After a woman's bears her first child, the onset and incidence of incurable T.M.J. spikes. A man is told to take comfort in knowing that if it weren't for lock jaw, she would be orally amusing him often.

Other Fictitious Female Maladies

Gynecological issues such as uterine problems, vaginitis, feminine dryness and odor. Any complaint originating from the vaginal cavity unrelated to pregnancy is suspect.

Varicose veins and other varicosities such as spider veins. These are purely cosmetic, painless and never terminal. There is no need to call a priest.

Undetectable circulatory disorders such as cold feet resulting from "peripheral artery diseases." This disease was manufactured by the pharmaceutical industry and marketed by Madison Avenue. Women became afflicted shortly thereafter.

Gastrointestinal complaints, such as acid reflux and diverticulitis. Their symptoms are arrested easily with simple dietary modifications.

Faintness, dizziness.

Maniac disorder.

Sluggish Thyroid. This is always the alleged trigger for irreversible obesity, not diet.

Chronic fatigue or pain syndrome.

Bursitis or boneitis.

SUMMARY OF FICTITIOUS FEMALE MALADIES

The prevalence of these maladies timely correlates with the feminist movement and the advent of the modern psychotic American woman. Men need to be aware of these fictitious conditions as being purely psychosomatic in nature at best. These sicknesses serve as common medical excuses for the performance of expectations. This is the female equivalent of malingering which enjoys a secondary gain of sympathy and attention. For example, many of these maladies tend to manifest themselves when a husband is in an amorous mood.

Women from previous generations never complained of such nonsense, despite many of them occupying positions of privilege and wealth.

Under the assumption everyone of these maladies exist, I often wonder how third world foreign women survive past their 21st birthday. How do these women bear children, raise families, tend to donkeys, milk goats, grow vegetables and hand wash cloth diapers without the benefit of medical specialists? Most women in the world survive without psychiatrists, dermatologists, podiatrists, gastroenterologists, gynecologists, prescriptions, Macy's or Estee Lauder. In addition, men must possess iron anti-bodies since these conditions never befall them.

I believe the psychosomatic origin of these ailments will be better appreciated when anatomists finally discover and chart the direct nerve that runs between the psychotic American woman's brain and her cunt.

That man will be a nobel laureate.

[Editors note: for those offended, please click HERE immediately]

Feminism at its core

Jared White · 10 June 2011 · Archived copy · Original

To this day since its conception, there are many that would deny feminism is a hate movement. To an average twenty something guy, feminism is a group of women who did some good things for the female population but are annoying and complain about men too much. An average twenty something girl knows little about feminism and most of the time will say it is something good that got women the right to vote. Sometimes I find it amazing that even though feminism has existed for over half a century most of the general public know little to nothing about it. Normally when someone is opposed to a specific ideology or political group this situation would be exactly what they want. They would want the public to know as little about whatever it is they are against so that turning people away would be all too easy.

Don't know too much about Obama? Good because you wouldn't want to know him. He wasn't even born in the United States.

You've barely heard of Arnold Schwarzenegger? That guy cheated on his wife and had a kid with another woman! That's all you need to know. Don't ever vote for him.

See how easy it is? Scandals and events are what stick in the minds of the people. So if someone knows little about something like Men's Rights, well let's just say people like Michael "put a warning label on every man's penis" Kimmel will be presented as a supposed "expert" on the movement.

However with feminism the formula is yielding the opposite results. Most people don't know anything about feminism. There are several laws and policies enacted because of feminism that people have to follow. There are several organizations and rallies that people attend that are connected to feminism. But these people don't know that *feminism* is connected. When someone finally does hear anything directly about feminism the only thing they hear is "women are suffering, feminism will fix it". That is the only time people hear feminism connected to a message, when that message is about helping women. Whenever the message is about *why* women are suffering we don't hear feminism mentioned in those statements. When we hear "men did this…" the people who say it usually don't say "I am a feminist and I believe all of you men are oppressing women". At least I never heard it put that way back when I actually watched television. Sure the names of the organizations were put out but who really researches into the backers of organizations? Average men and women?

I don't think so.

Normal people usually need a reason to go out of their way to do something time consuming like research. They need a cause. I guarantee that anyone who identifies as some "ism" or activist was pushed into that role through a series of events that gave them cause to do so. That is when the research began because something they cared about was at stake.

Men and women have been hearing about the supposed evils of men all of their lives, for countless centuries. Why should hearing about it now from some domestic violence organization, or rape awareness organization, or college course make any difference?

Does it upset men to hear that they are the primary cause for the suffering of women? Sure. But most guys just view that message as women bitching about nothing and go on with their lives. But there are some who call the propagators of this message out on their bigotry. It doesn't really amount to anything though. What normal guy is really going to go up against an organization publicized for helping women who are victims of domestic violence?

This is how feminism hides.

There are many organizations out there dedicated to helping women, and women only, but they are not called feminist organizations. They hold several different names. If every average guy knew that each and every one of these organizations operated under the banner of feminism then they would have a target with which to focus their

retaliation to the discriminatory messages these feminists put out.

But not enough people know and therefore the first thing that pops into someone's mind when asked about feminism is "women getting the right to vote". A sad fact of that matter is feminism didn't even get women the right to vote but still this one thing is what solidifies the common perspective feminism holds in the minds of the people.

I have made the argument that a movement, even one born on the premise of justice, can still be a hate movement because of the actions of its members. I still stand by that argument and it is my main focal point when declaring feminism a hate movement against men. However, regardless of how many people I get this point across to, there are still those that hold out, believing that the movement can still be changed from within.

I write this now to put that belief to rest.

As with every movement there are certain values that make up its core. The beliefs those who created the movement hold and expect all who join to follow. Almost everyone I know within the MRM knows what the core beliefs of feminism are but this message is not for MRAs. This message is for the average, unaffiliated men and women who happen to read this article. This message is for the good, bad, moderate, radical, anti-this, and pro-that feminists who actually accept that there is misandry within their movement but refuse to believe that misandry is large enough to deserve resistance. Here are the core values of the feminist movement and the irrefutable proof that the hatred of men is not only exclusive to many of the members of the feminist movement but is indeed the very essence and foundation of the movement itself.

Patriarchy: Every MRA has heard this word and many MRAs interpret it differently. Not because they do not understand it, but because most feminists do not understand it and those that do routinely alter its meaning to suit their current argument or message of anti-male propaganda.

The actual definition of the word is this: *A system of society or government in which the father or eldest male is head of the family and descent is traced through the male line.*

The feminist definition is this: *A system of society or government in which men hold the power and women are largely excluded from it.*

And this: *Patriarchy is best defined as control by men.*

And this: *It is the idea that society should be mostly controlled by male figures.*

It is quite easy to discern a sense of hatred and opposition from the definitions feminists give the word patriarchy. The devious women and men who propagate this filth use these twisted definitions to identify the aspects of society they wish changed. They deny their hatred and blame of men and claim that they only wish to "balance" the power in society. The less devious members of feminism are more honest with their insinuations and hatred. They simply say that the patriarchy is a group of men who sit in the shadows and are out to get them.

Eventually, those within the media who had a bone to pick with feminism, because it threatened the traditional white knight lifestyle they were used to, mostly republicans, used the blatantly obvious hatred laced through the definitions feminists put on patriarchy to slander the movement. So instead of twisting around the meaning of the word *again* feminists instead chose to just make up a new word.

Kyriarchy: *a neologism coined by Elisabeth Schüssler Fiorenza to describe interconnected, interacting, and multiplicative systems of domination and submission, within which a person oppressed in one context might be privileged in another It is an intersectional elaboration of the concept of patriarchy— it extends the analysis of oppression beyond traditional feminism to dynamics such as sexism, racism, economic injustice, and other forms of internalized and institutionalized oppression*

See what Fiorenza did there? For a long while feminists who were called on their anti-male propaganda theory of patriarchy would shout "we aren't blaming men! Patriarchy hurts men too!"

So now some feminists who really, *really* want to hide the fact that they blame men for you know, everything, use this new term, kyriarchy to say that yes men suffer discrimination too. They believe you now when you say that you got a raw deal in family court. Of course the reason that happened, according to feminists, is because of the sexist view men hold of women being default child raisers. Oh and feminists acknowledge the fact that men occupy over 90% of the most dangerous and fatal jobs on the planet. But that is only because of the system *men* and only *men* put in place that forces men into these roles. You see? Kyriarchy hurts men too.

Feminists leave out the part about how if men didn't do these jobs no one else would.

The bottom line is that with the growing voices of men around the globe that are speaking out against male discrimination, feminists are rearranging their messages to lightly acknowledge the short comings of men. Why are they doing this? Because more and more average guys are beginning to look into feminism because of messages from MRAs and other anti-feminists and when these guys start looking into feminism, feminists don't want things like their definitions for patriarchy on front page display. When reading the definition of kyriarchy one could imagine that feminists believe all people are discriminated against. Some do. But even those who do acknowledge that men are discriminated against, even oppressed, refuse to even consider that any man could ever be suffering more than women. That is the main core belief of feminism and the eternal feminist definition of patriarchy;

for every man that suffers, he is only suffering because of the system of patriarchy other men created and there is always a woman somewhere suffering more, because of a man.

That is man hatred, plain and simple.

Rape Culture: While patriarchy has many definitions to hide its meaning, this feminist theory has only one meaning;

a term used within women's studies and feminism, describing a culture in which rape and other sexual violence (usually against women) are common and in which prevalent attitudes, norms, practices, and media condone, normalize, excuse, or encourage sexualized violence.

The short version is this; our culture encourages men to rape women and ignores women who cry out for help.

Now if you're an average guy or girl reading this right now you're probably scratching your head wondering what the crazy conspiracy theorist is talking about. Well this is what feminists believe, all of them, the good ones, the bad ones, the moderate ones, and the radicals. But hey, don't take my word for it. Click yourself on over to feministing or any other major "third wave" or "moderate" feminist website and type in rape culture. Better yet, type it into google and see what pops up. If you find one mention of this theory put out by feminists that differs from the definition I provided you can write this article off as misogynistic propaganda and never read anything from me again. Hell, don't even click back over to this page and finish the article.

Oh so we're back I see? Well then let me continue.

I find it hard to believe that anyone can understand that this is a belief that feminists hold and still not accept the fact that feminism is a hate movement against men. Consider the outrageous and ridiculous policies and practices that have been put in place because of feminist propaganda and advocacy based off of this theory.

Any man accused of rape by any woman, even a woman that is a known liar and convicted false accuser, will be arrested on sight regardless of any evidence suggesting said man's guilt or innocence. A perfect example of this is the young men from Hofstra University who were literally hunted down and jailed because of words. A woman's words. This woman's name was not revealed while the young men were dragged through the media as rapists before a trial date could even be considered. Before any evidence was even collected they were already rapists according to the feminist influenced media. If the case had gone to trial this woman would have remained anonymous throughout and evidence such as her sexual history would not be allowed into the case. The feminist reasoning behind this farce of a policy is that "slut shaming" should not influence verdicts. However, if we think back to the infamous Kobe Bryant case, the evidence that proved the supposed victim had consensual sex on the same day, *hours* after

her alleged rape was crucial in proving Kobe's innocence. Feminists don't want things like this, women being proven liars in court, to happen.

Feminists want you to believe that women who actually do lie about being raped only lie because of slut shaming. One feminist leader, Jessica, the hypocrite, Valenti wrote an entire book on why it's a man's fault that any woman would ever lie about rape.

Just think this over in your mind for a while. Not too long ago it was legal in our society to kill men who were only accused of rape. Today men are carted off to jail, sent to court, and convicted on *testimony* from alleged rape victims. How exactly can we possibly live in a culture that encourages rape when people are killed for merely being accused of the crime?

The truth is we do not live in a culture that encourages rape. We live in a culture that encourages the death of rapists, proven and unproven. However, feminists would like the public to believe that a rapist lurks around every corner and sadly that is the state we live in today. You will rarely find a woman walking anywhere alone. I myself have been asked by many of my female friends to walk them to their car after work. They tell me that "as a woman I feel it's dangerous for me to be alone I might get raped". Programs are springing up around the country in our schools where it is mandatory for men to attend. What is the focus of these programs you ask? Telling young men how they are all potential rapists and how they need to learn how to control the innate rapist within.

This is a culture in which rape is encouraged?

No. This is a culture where a group of ideologues can put out hateful messages, such as our society encouraging men to rape women, and no one bats an eye.

Rape culture is another made up feminist theory used to spread their hatred of men.

Male Privilege: *a sociological term that refers quite generally to the special rights (perceived or actual) or status granted to men in a society, on the basis of their sex or gender, but usually denied to women and/or transsexuals.*

Do I really have to shorten this one down for you to see how it equates to man hatred?

Men get special rights and privileges because we have penises and women do not because women are oppressed victims. Don't think this is another core feminist belief? Well it is.

They made a fucking checklist on it.

They made several actually but I digress. Feminists believe that employers, only male employers, prefer men over women because…? They don't really go into the why, besides saying male employers view all women as inferior to men. Of course they leave out the fact that a lot of female employers prefer hiring men but I digress again. If you're a man and you get picked or considered for anything over a woman, even if you are better qualified, it is only because you have a penis.

Your work ethic?

That doesn't matter.

Your commitment?

Details.

Your skills?

Fuck your skills.

By the way, the only time male privilege is the reason you are picked for a job or a raise is when you are up against a woman, which means male privilege in the work place only exists in office jobs. So all of you men who are toiling away in those coal mines, atop those oil rigs, on those fishing boats, and around those construction sites…you're still privileged but you're not being unfair to women in regards to your job. Doesn't that make you feel all warm and

fuzzy?

But for men of all shapes, colors, and sizes you are definitely being unfair to women by not being more likely to get sexually assaulted while walking home alone. Now that is a privilege you hold that just spits in the face of women everywhere. I mean you have to ignore the fact that the overwhelming majority of murder victims, mugging victims, and assault victims are male and then you can understand how you as a man are privileged because the criminal that attacks you wants to kill you instead of fuck you.

I elaborate on the male privilege bigotry feminists propagate in another article but for the purpose of outing this feminist belief as another aspect of their hatred for men I will point out a simple fact. Some privileges are given while others are *earned*. Some employers, male and female, prefer hiring men over women because men have been the workhorses of the human species since…the human fucking species. Men work more days and more hours than women because if they don't they most likely won't be having sex with any women. Men hold more seats in political office because more people, male and female, vote for men and because *more men than women run for office*.

Feminists twist the idea of male privilege. They want the public to believe that men are given underserved things because they are men. This is untrue and blatant man hatred.

Women on the other hand in regards to jobs *are* given privileges such as affirmative action. Let me expand a little on affirmative action. I hate affirmative action, gender and race based affirmative action, and this is coming from someone whose grandmother was denied the right to continue school past the third grade and forced to work in cotton fields. I know all about the reasoning behind affirmative action for blacks and in the past it was understandable. Blacks faced actual oppression in western societies.

But women?

Affirmative action for women is a true example of a privilege given and not earned because of feminist propagated lies like male privilege. The idea of getting the government to force someone to hire you sickens me. If I start a business it is *my* business and I run it the way I see fit. Feminism seeks to revoke the rights of others to appease the childish gripes that inferiority complex driven women have towards men *and* other women.

Too few women were able to qualify for physically demanding professions such as firefighters and police officers. So what did feminists do? They forced government agencies, created to train individuals to protect and save the lives of citizens, to lower their standards so women not as dedicated as those who actually could qualify for these positions were let in and with affirmative action, these agencies had quotas they had to fill or they would be sued and their physical performance tests shut down. That's right, if they didn't do everything they could to ensure that enough women were on their rosters the tests fire departments created to train individuals to save lives would be *shut down*. Any men who complained were branded sexists and their jobs were threatened. So basically, you and your family's safety took a back seat to the fragile egos of women who were pissed off they couldn't handle a job as easily as men could.

Inferiority complexes towards men are not the only things feminism seeks to appease, feminists have an extreme resentment towards women who do not agree with what feminists feel is objectification. Hooters is a good example. The people who created the Hooters restaurant chain created it with one thing in mind, using attractive women to pull in male customers. It worked. However, feminists feel that women who are perfectly content with wearing the revealing waitress uniforms are being objectified, whether the actual women wearing the outfits feel this way or not. These women are grown adults who know exactly what they are doing and a lot of them enjoy it. In general women like enticing men with their bodies, it is a part of their biology to do so and I'm not mad at them for it. But feminists, a lot of them severely lacking in the attraction department, wish to take away a woman's choice to do this. This is kind of confusing to me seeing as how some of the most hideous looking feminists I have ever seen took it upon themselves to put on their best hooker uniforms and march down the streets shouting how evil men are. Feminists really can't make up their minds about how they want to attack men. Are we bad because some of us would like you to keep your clothes on or are we bad because some of us would like you to take them off? Or is it

you are just pissed because we only want attractive women to take their clothes off?

Feminists complain about women in restaurants wearing revealing clothing because these women are dressed this way for the sole purpose of giving men eye candy while they eat. However, when someone suggests that women should keep their clothes on for their own safety, feminists scream that women should be able to dress as slutty as they want. Feminists are only upset when men can see scantily clad women whenever they want and the control women can use over men with their bodies is nonexistent.

Wage gap: The wage gap doesn't really have an official definition. It is another fabrication that feminists (yes I am talking to you, feminists who are reading this) use to vilify men. Equal pay for equal work is all we ever hear. But there is one thing concerning the wage gap that most don't hear. Women are already given equal pay for equal work. Any middle class or lower class member of the work force already knows this. Unless you are a man working in one of those dangerous fields I listed above you more than likely have female coworkers and there is not a feminist alive who could prove you are being paid more than any of those female coworkers.

Because you aren't.

But yet again we have to switch our focus from the average men and women of the populace and focus on the small percentage at the top. The people pulling down those six figure salaries. The CEOs of all-men-no-women incorporated. To understand the main focus feminism constitutes with its attack on men one cannot look at the bottom or the middle but at the top because that is where these entitlement complex driven (yes I am still talking to you, feminists who are reading this article) narcissists wish to sit and they do not want pesky things like initiative, innovation, hard work, or competence getting in the way.

Women work less days and hours than men; therefore, they are paid less. Men receive more raises and promotions than women because men ask for and aggressively pursue them instead of waiting for their superiors to realize that they deserve and should be given one. It's all really simple to comprehend and feminists know this but they do not care. If companies do not put women in top positions they are put on blast through the media as sexist organizations with work environments that are hostile towards women. Think I'm going down the misogynistic conspiracy theory route again? Well just take a look at the plan the International Monetary Fund is implementing since the Strauss Kahn scandal in order to combat the feminist claims of their work environments being hostile towards women.

What did the nice lady in the video say? The company is working towards a goal (read: quota) to ensure that 50% of its managerial staff doesn't have a penis?

Yes. Yes she did.

Is it all starting to sink in now? Maybe this little bit of information will help. The wage gap is true. There is definitely a gap between what men and women earn in the workplace. However, the lie that you hear associated with that truth comes from feminists. There is no systematic pay discrimination against women within the job market.

Toxic Masculinity: As if the name itself doesn't just scream "I hate men". To get a good dose of propaganda on this theory just head over to any establishment that houses an assortment of male feminists. Don't get it twisted though, the bra burning women of the past, who claimed they didn't need a man, were the ones who came up with this stuff but they realized that marching through the streets saying men are inherently evil wasn't going to win them any popularity, or government funds. So they got some men to do it for them. The irony of that fact is heavier than the fucking planet.

That's basically it. Men are inherently evil. Most feminists won't use the word evil but that doesn't matter. They claim that all men are potential rapists and abusers and that their masculinity is to blame. The solution? Get em' while they're young. Teach young boys that being masculine is wrong. Teach them that everything about them is wrong and everything about girls is pure and innocent. That way, the entire world will change into a peaceful utopia where men worship the true goddess of the universe, Oprah.

Anyway I tackle the absurdity of this feminist belief in another article so I won't go too far into it. However, I will just say that basically, toxic masculinity is a false icon that feminists have created in order to take the actions and characteristics of male criminals and use them as a representation of all men. Masculinity is a word that represents good human characteristics that are observed generally within men. Feminists do not want anything good to be associated with men so they use the term toxic masculinity as a replacement for masculinity in order to vilify men and propagate that boys need to be "fixed" or risk being a rapist or abuser.

Gender Socialization: This is another core feminist belief I explore in another article. This one is tricky though because it actually exists. That's right I said it. The feminists got one right. However, like with the wage gap they twisted it into a blame men fest and encouraged everyone to join in.

The simplest way to explain this theory is the G.I. Joe and Barbie analogy. Boys are given manly toys to play with and manly programs like the boy scouts to attend while girls are given the opposite. The things parents do to influence their children can attest for some of the things we view as masculine and feminine. Where feminists mess things up here is their claims that *all* things are viewed the way they are because of what we endure as children. Why do most men like to go outside and enjoy physical activities such as sports? Well according to feminists it's because they were indoctrinated and forced to love these things when they were boys by their parents, the media, or both. I often wonder who was doing the indoctrinating before television and newspapers were invented? The parents? So every parent everywhere made sure that their sons liked blowing things up and their daughters liked putting flowers in their hair?

Now I'm not the smartest man in the world…(here's an easy cheap shot for the Futrelles of the world) but considering what I see today, how the overwhelming majority of people who advance our societies with technology and construction are men and the overwhelming majority of people who defend our societies are men, everywhere, since the beginning of the human race…I'm going to go with common sense over indoctrination. It is a proven fact that whatever force created men, be it evolution, god, aliens, or whatever you want to believe, men were made physically superior to women. That word, superior, use it in any way when comparing men and women that doesn't involve women coming out on top and you will get pummeled by feminist rhetoric. But anyway, seeing as how men evolved into physically superior beings men were able to do tasks that were physically demanding better than women. Tasks such as hunting, fighting, defending, protecting, and oh yes, building.

So you take an average B.C. civilization era guy with the knowledge and skills to build a home, hunt for food, and make weapons, what do you think he is going to do? Obviously he would realize these skills are essential for survival. So don't you think he would teach his sons these skills as well? Maybe they would teach their sons? And since he figured it out on his own don't you think that whether he taught these things or not his male offspring would eventually figure these things out? Consider also that this man is no misogynistic knuckle dragger as feminists make men of the past out to be. Consider this man has a few daughters who genuinely want to help. Sure he says and teaches them the same skills he taught his sons. Now this man watches his children who are now well into their teenage years. He sees how his sons have grown bigger, not just in height but in muscle mass as well. He sees how even though wild animals may scare the life out of them; they still enjoy hunting these beasts and bringing them down in order to feed their family. He notices how fast and efficient his sons' muscles allow them to be when building fences and fixing village homes.

Then he looks at his daughters.

He notices how they are struggling with carrying things his sons could lift with one arm. He notices how they cringe, cry, and can't keep up when out on hunts. He notices how they are slower, weaker, and miserable compared to his sons. So what does he do? Well without the invention of artificial testosterone and steroids to beef up his tiny vixens he does the only thing that seems sensible. He tells them they don't have to do these things. He tells them that their brothers are better suited. Finally he tells himself that he will not teach any future daughters he might have how to do these tasks. Eventually, as his civilization grows it becomes commonplace that women do not aspire to the same tasks as men. Not because they cannot do it but simply because men are better at it and if families do not

want to die from the wilds or an invading tribe then they better not put a 120 pound woman toe to toe with a 200 pound man with a very large stick in his hand.

I bet that little scenario of mine pissed off a lot of you feminist readers, even the ones who were warming up to what I was saying so far.

Good.

I like pissing off feminists. But just to be clear the scenario I described may not account for every man and woman everywhere. In fact I know it doesn't. I've seen some pretty scrawny men and some pretty buff women, with no steroids involved. The point is the scenario I described was the norm. Not because of socialization but because of adaptation. Human beings adapt to their environments better than any other mammals on the planet. If we didn't we'd be living on the planet of the apes right now. Not all women view the natural advantages men have over women as some attack on their humanity. But most feminist women do.

In this day and age technology has alleviated a lot of what in the past made the advantages men have over women celebrated by society. Now those advantages are attacked and any mention of them is called hate speech or misogyny. I say if women want to go out into the hot sun and prove they can build and move things better than men then by all means go for it. If women want to prove they can soldier better than men then once again, go ahead. I would love to see army divisions filled with women in combat MOS positions, now that I'm not in the army anymore and wouldn't have to deal with the amplified life threatening danger that would bring. Feminists, no women in general fail to realize that being a soldier…no scratch that.

Women in general fail to realize that opposed to what is put on television in all of these female centered spy and cop dramas, being a warrior takes more, a *lot* more than knowing how to fire a gun properly. The physical and mental demands of being a combat MOS soldier are more intense than any other profession. Well they are when your society is at war with another society at least. I could tell some war stories that would make a woman wet herself, and not in the good way. Will I deny that there are women who experience combat? No. Will I claim that all women can't handle combat? No. But when some feminist fucktard decides to sit down and say "fuck you US army" for *whatever reason* when it comes to combat positions while she is in her air conditioned room on her little laptop computer…well that just makes me want to reinstate the draft and put women on the front of the list. You don't get to say "fuck you US army" unless you've fucking been in it, period. I fucking hate the army but you know what I earned the right to say fuck you to the army. That is one of the main things that pisses me off about the female half of feminism, you idiots sit back in your technology ridden houses and apartments, watch a fucking sliver of what people like me have gone through on television and then decide to call men in the military who do not think most women can handle combat, sexists.

FUCK YOU.

Put your ass in seventy pound gear, grab a 120mm H.E.A.T. round, carry that bitch through the fucking desert and load it up in a tank, while being shot at, then get blown up afterwards. THEN you can say fuck you US army. That is, if you haven't paid a guy to knock you up in order to avoid deployment and then aborted your kid a few months later.

Ok I'm calm again.

So finally we come to the conclusion of why feminism is indeed a movement of hate against men not only because of the actions of feminists but because of the ideology of feminism itself. Equality is not the base ideology of feminism. The movement has two main definitions, two definitions that negate and cancel each other out. One cannot practice the avocation of equality for both genders and at the same time practice organized activity on behalf of women's rights and interests. It's one or the other and feminism does *neither*. It does nothing for the rights of women because women have every right men do except for the right to be in a military combat MOS, which is something feminists rarely focus on. Feminism only practices organized activity on behalf of women's interests, and that's all, and in doing so they accuse men of being the sole barrier between women achieving those interests.

So there they are ladies, gentlemen, and feminists, the core beliefs of feminism. To anyone reading this that is not a feminist and doesn't believe all feminists support a movement that vilifies men please ask them if they believe in any of the core beliefs of feminism. Just one belief will do. It can be your test, a handy guide when determining whether or not a feminist hates men.

However since I lean more on the humanist side than MRA side I will be fair to those feminists who truly don't hate men. Because there are women out there, whose knowledge of feminism ends with the "we got women the vote" tagline that identify as feminists and do not believe they are supporting the vilification of men.

Do you feminists, who don't hate men, believe in these core beliefs? If so then why? Do you have a separate definition for them than the ones I presented? If you do, are those separate definitions sponsored by the group of feminists you associate with? Or are they just your own reinterpretations? You don't have to be honest with me just be honest with yourself. If you do uphold the core beliefs of feminism yet have a separate definitions that do not vilify men (how the hell you can come up with any is beyond me) then you should understand even though you call yourself a feminist, the minute you walk into a government funded feminist organization saying anything other than "men are the problem" you will be thrown out right along with the supposed misogynists that are against feminism.

Like Warren Farrell was.

Then you will be left wondering what to do. Well the way I see it is you will have three options.

Option A: Forget about honesty and integrity and just go with the flow. Shout out how bad men are and how we have ruined the lives of women with our patriarchal misogyny.

Option B: Turn a blind eye to the bigotry of your movement without denying, defending, or acknowledging it.

Option C: Take the feminism out of your mouth and speak for yourself, not your movement.

To all of you average guys and gals out there who don't know too much about feminism, I've given you cause.

It's time to start researching.

Mother-daughter team? Shopping for cars with rape lies

Paul Elam · 10 June 2011 · Archived copy · Original

In what appears to be an intergenerational scheme to extort property and money out of an innocent man in Potsdam, New York by two would-be false rape accusers, the judicial establishment in America has managed to do what would seem to be the impossible.

Sink even lower.

It is a sickening story, demonstrated to be perhaps even worse than the alleged criminality of the women involved. Some facts that come immediately to the surface are already a matter of public record. Christine L. Laraby, 45, and Miranda L. Laraby, 17, assumedly a mother-daughter team, allegedly managed to extort a 1997 Subaru out of a man by threatening him with a false allegation of sexual assault against the younger of the two women.

Emboldened by the man's capitulation, the couple returned later, allegedely, demanding new tires and $500.00 cash, promising they would follow through on the earlier threat if he did not comply.

Like I said, a sickening story, but I am not talking about the accused liars in this case. News accounts of this case indicate the women were charged and released on their own recognizance.

That is right, the prosecutor and presiding judge in this case allowed these two to walk out of jail without paying a dime in bail money.

Unsurprisingly, the women's lack of concern about their actions was evident even before being allowed to walk with no bail.

What do these mug shots tell you?

[image]
accused rape extortionists
Do these women appear to be under arrest, or at a carnival taking fun pictures in a coin op photo booth?

These, gents and ladies, are the faces of *untouchables*. One look at their smug, smiling faces, and you can tell that they just know when this is over they will walk off without a scratch. And they are a reflective of a system of justice gone so far awry where it concerns false rape claims that not only do women know they can get away with it, it is now attractive enough to use in extortion plans.

[image]
Another face of feminist governance?
But wait just a moment. Here is another smiling picture for you, that of District Attorney Nicole M. Duvé, for St. Lawrence County, who, on her government website, is pictured above the following *alleged* mission statement:

"It is the mission of the St. Lawrence County District Attorney's office to fairly and diligently represent the People of the State of New York and the People of St. Lawrence County in all criminal proceedings, to safeguard the rights of victims, and to seek justice with steadfast and ethical determination."

It is a statement that will likely prove far less credible than the charges against the Laraby's.

We are attempting to gather more information on this case at the present time, so some of this information *may* be subject to correction.

But for now, this one has pussy pass written all over it.

For those interested, the contact information for Duvé is as follows:

48 Court Street
Canton, NY 13617

Phone: 315-379-2225
Fax: 315-379-2301

AVfM will be following this case.

AVfM to interview George Christensen

Paul Elam · 10 June 2011 · Archived copy · Original

Yesterday I stumbled upon a miracle. In checking in on my facebook page, I noticed that someone had posted a video on one of the group pages to which I subscribe.

The video was of The Right Honorable George Christesen, MP for Dawson, Queensland, Australia, delivering a speech relating to proposed amendments to family law for that country. And I am quite sure I am not the same person since the moment I heard him talk.

With courage and integrity I have never witnessed from a politician in my own country, or any other country for that matter, Mr. Christesen ripped through the lies and hypocrisy of feminist governance and exposed the proposed changes to Australian law for what they are; a Trojan Horse legislation designed to eviscerate the rights of men and fathers in that sovereign nation, mindlessly forsaking the needs of children and families in the process.

Mr. Christensen did not mince words, or speak in coded language or dance around the real nature of the problem. Each and every word he spoke was the brutal, unabridged truth. And when they tried to drown him out, his voice rose higher, in both timbre and conviction, and silenced them with more of the truth.

This was a moment reminiscent for me of Adlai Stevenson staring down the Soviet ambassador during the Cuban missile crises in 1962, or of attorney Eugene Welch confronting Sen. Joseph McCarthy, effectively putting an end to his witch hunts with "Have you no sense of decency, sir, at long last? Have you left no sense of decency?"

I was certainly not the only one moved. I posted the video to reddit and the first response to it included this:

"*I cried when he talked about how fathers are having their children stolen from them through "family" courts and pushed to the brink. THIS IS THE TRUTH!*"

As the title to this announcement indicates, The Honorable Mr. Christensen has agreed to speak with me by phone for an interview exclusively for AVfM Radio listeners. It will be aired this Tuesday, June 14th.

I am honored that he has agreed to this, but this is not enough.

We need to support this man. So while we rejoice in the fact that someone has finally brought to truth to the floor of a western government, let us also remember what he has done come re-election time.

I urge our Australian readers and listeners to roll up their sleeves and help Mr. Christensen stay in office and carry his message; to help him with whatever means they can.

We all know the political, even personal risks involved with taking the correct moral stand against feminist ideology in such a direct manner. And if he fails, or is taken out because of doing so, who will show his kind of courage again?

[image]

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Descent Into Madness, and Marc Lepine

John Hembling (JtO) · 10 June 2011 · Archived copy · Original

Why are men angry?

Escalating female privilege, legal impunity, male-targeting violence and marginalization, and the probable return of Marc Lepine

Why are men angry? Why would men, the presumed patriarchs, overlords, and masters of the world be angry?

It's an increasingly common question.

There are lots of easy answers to this question, and generally, these answers revolve around assumptions that men are naturally angry creatures. Or that they're angry that their historical privileges to oppress women and children have been eroded by that most egalitarian of social movements, feminism. Answers of this type are common, and these are the answers supplied to us by writers, academics, activists and gurus of various flavor, all of whom operate from a foundation of feminism.

These answers also share the characteristic of being uniformly false. I'm being polite – they're not false in the sense of being merely factually incorrect – they're false in the sense that they are deliberate lies, told by deliberate liars.

Whether we individually believe it to by deserved or not, men in Western society are increasingly viewed with suspicion, contempt, disdain, and violence. Men can no longer afford to enjoy healthy interactions with children. Our society is so ready to condemn any man that the slightest whisper of impropriety will destroy a career and a life. The word paedophile having almost universal male association, despite the endless train in our mainstream media of female teachers molesting students[1], and the peer reviewed research showing women as the prevalent abusers of children.[2](page 28, table 3-5)

Women are also the leading killers of children [2](page 62, table 4-5) – however, in Canadian courts women who murder children are exempted from full accountability by the precedent-setting decision of the Ontario Court of Appeal on March 2nd 2011, in a case involving the interpretation of the offence of infanticide in the Canadian Criminal Code.

Marie Henein, counsel for the women's Legal Education and Action Fund says that, "This is an important decision since it upholds Parliament's recognition of the reduced culpability of women who commit infanticide. The decision confirms that even where a woman in these terrible circumstances is charged with murder, she may be convicted of infanticide."

So when women are convicted of murder – whenever possible, they're only sentenced for the lesser offence of infanticide.

When women are charged with murder, they're not only sentenced under a lesser charge, they are increasingly excused from responsibility based on flights of imaginative fancy of the officers of the courts.

On Monday January 3 2010, Canada's National Post newspaper reported that "After a night of drunken revelry that escalated into a violent street fight, Crystal-Dawn MacKenzie grabbed a knife from her neighbour's kitchen, yelled "I'm going to kill him" and stabbed her common-law husband to death.

Eight months later, Ms. MacKenzie walked out of a New Brunswick court a free woman after a nine-woman, three-man jury acquitted her of second-degree murder. Her killing excused by the court, based on a presumed history of abuse at the hands of Mr. Thomas.

Her lawyer actually admitted during the trial : "Of course she had other options, But she had been drinking and that impaired her judgement."

So a claim of past abuse and few drinks is enough to excuse murder? No, not unless you also own a vagina.

Canada, of course, is falling behind when it comes to feminizing the courts and society at large. In airstrip 1, the comically named Women's Justice Task-force has recommended that female criminal offenders, rather than being treated like criminals when they commit crimes, and sent to prison – should be pampered, coddled, provided state funded housing, therapy and day spas with an apricot facial scrub. (I made that last item up)

According to the BBC : [4]The Ministry of Justice (MoJ) welcomed the report and said it was carefully considering the recommendations.

The Women's Justice Task Force report also said that rather than incarceration for crimes committed by women, "The focus should be on health, housing and treatment for drug addiction to reduce reoffending". If violent crime is incentivized with fast access to health services, housing and other benefits, my testosterone addled, logical brain fails to grasp a pathway to reduced offence in the demographic so incentivized.

If this boundlessly stupid idea is implemented, I expect a dramatic – short term increase in violent crime committed by women. When this violent criminality targets men, ideological feminists will likely writhe in a lather of smug glee. However, I also predict that the general public will take several years to fully digest the social consequence of immunity from consequence for a biological demographic and the resulting escalated violence perpetrated by that privileged group. What will happen next will be a sharp, long term increase in brutal retributive violence and murder perpetrated against women.

I also believe that the promoters and pushers of the mind-bendingly stupid idea of exemption from consequence for women actually want to produce this massive and long term increase in female targeting violence. Female victimization is the foundation of organized, state funded, big business feminism's marketing message. More dead and maimed women means more funding, more government positions and more tenured positions for feminist academics. That's why the policies produced by organized feminism always produce more social carnage. Women killed and maimed are not merely collateral damage, for big-box feminism, they're the desired outcome.

I'll briefly digress at this point to address a favourite argument of my critics: Men's Rights Activists – including me are routinely accused of hating women, or harbouring a desire to beat or abuse or rape women. A major motivator of all credible MRA writing and activism is to reduce and avoid violence done against both men and women. Those who claim the men's movement has a motive to justify violence of any kind are nothing except disgusting lying filth, for whom I have nothing except contempt.

Meanwhile, in another part of the forest, family courts in the United States fund themselves by taking a portion of the money they extract from men being hypergamously discarded by their wives. That characterization used because women initiate 66% of divorce cases. This financial model used by the family courts almost completely guarantees that the courts are corrupt. Only saints could operate courts running on such a funding model without sinking into irretrievable corruption, and saints exist only in fantasy literature. It is not a coincidence that the suicide rate among men, already 4 times higher than among women rises to 11 times higher in males after divorce.

The code phrase "in the best interest of the children" is used to throw a confusing smog around the treatment of men by the family court system as walking cash machines, devoid of human rights.

But how can this "best interest of the children" carry any credibility if :

- 80% of rapists motivated with displaced anger come from fatherless homes
  (Source: Criminal Justice & Behaviour, Vol 14, p. 403-26, 1978)
- 70% of juveniles in state-operated institutions come from fatherless homes
  (Source: U.S. Dept. of Justice, Special Report, Sept 1988)
- 85% of all youths sitting in prisons grew up in a fatherless home
  (Source: Fulton Co. Georgia jail populations, Texas Dept. of Corrections 1992)

That question again – how does "best interest of the children" have any veracity at all in light of these facts, which I've kindly cited the sources of? The answer is simple. The courts and their publicists are amoral carrion eaters who

directly profit by destroying families, fathers, and children, and temporarily elevating divorcing women – and they do not care how much human damage they do as long as they can pay themselves.

Meanwhile the media continues to give currency to the phrase "deadbeat dads" – never whispering that although debtors prisons were abolished more than 100 years ago, for men burdened by the courts with support payments exceeding their ability to pay – prison is where many of them go.

Mainstream social commentators continue to regurgitate the popular message that men are failures for opting out of marriage version 2.0 – where women (but not men) can exit at any time, retaining a their partner's income while disposing of his person. This message coupled with various imperatives to man up and be the cash, labour and sperm dispenser that would make a Victorian era patriarch proud. The nearly universal message that any male self actualization not of utility to a woman is shameful.

As members of the public, we're also continuously bludgeoned with the media's preferred characterization of masculinity as either childishly stupid and incompetent – (sitcoms and advertisements) or as malevolently violent (drama).

Lies about Domestic Violence crafted to cultivate hatred and fear of men; including the omnipresent lie that most domestic violence is perpetrated by men against women. This is what the "experts" in the DV industry keep telling us through public service announcements – but the message is false. Not wrong, not mistaken, it's deliberately false. The peer reviewed research on DV shows overwhelmingly that [5] "women are as physically aggressive, or more aggressive, than men in their relationships with their spouses or male partners"

Lies about pornography, crafted to demonize and criminalize men. The feminist lie that porn leads to violence or rape, or in some imaginary way oppresses the female actors. Female porn actors are paid 6 to 100 times more than their male counterparts – that's harm?

In fact, a substantial body of research indicates a positive social benefit correlating societies with increased access to porn with a reduction in social pathology in those societies. According to Anthony D'Amato at the Northwestern University – School of Law: [6] "The incidence of rape in the United States has declined 85% in the past 25 years while access to pornography has become freely available to teenagers and adults." A report on the social effects of porn by Dr Milton Diamond of the university of Hawaii, and published in International Journal of Law and Psychiatry in 1999 stated in it's conclusion: [7] "It is certainly clear from the data reviewed, and the new data and analysis presented, that a massive increase in available pornography in Japan, the United States and elsewhere has been correlated with a dramatic decrease in sexual crimes."

This research has been available to the public for over a decade. Have the anti porn anti male crusaders claiming all porn leads to rape been too busy to read the academic research on their own issue? Or are they liars profiting by pushing an agenda built on hatred.

Lies about prostitution, crafted to increase violence against sex workers, and to demonize and criminalize men. Anti prostitution activists, whether they come from a religious or a feminist ideology insist that commercialization of sex degrades women, is equivalent to rape, increases harm, escalates social carnage, but seem curiously incapable of providing any credible evidence to support this point of view. At the same time, they characterize male sexuality in the context of commercialized sex as a predatory, antisocial pathology innate to masculine identity. Sex is a biological drive, and both men and women are driven by it. Would anybody like to try explaining the rising social phenomena of 30-something women screwing everything in pants without acknowledgement of female libido? That many men are willing to pay to satisfy this biological drive seems in the ideological world of radical feminism to cast male sex into a purely negative light.

Or, is it that male access to sex without the increasingly onerous social encumbrance of sex within female controlled relationships disrupts the effective monopoly women as a class maintain over access to sex? The portrayal of purchased sex as if it is inherently pathological is merely a device to deny male sexual self actualization. In fact the ideological opponents of sex as a service ignore the real world damage to women which

criminalizing prostitution creates.

According to Doctor Kate Shannon at the British Columbia centre for excellence in HIV/Aids research; [8] “while there has been a growing body of qualitative evidence documenting the negative impacts of criminalization of prostitution on the health and safety of sex workers, our study demonstrates, empirically – a direct link between the criminalization of sex work and the increased odds of violence against female sex workers”

Indeed, escalated violence in prohibited activities is used for victim-assistance fund seeking, and as justification for continued and expanded prohibitions under feminism’s so called “humanitarian mandate”.

Increased harm, and human damage is the real product and the real goal of abolitionist movements against porn and prostitution, because the harm makes a good story to secure funding and political power. And as always, the men driven to satisfy a biological drive by paying women for a service – those men are called criminals.

Lies about men seeking post-divorce contact with their own children, crafted to characterize male parental love as aggression. The anti-male hate organization NOMAS describes the motivation of men seeking continued access to their own children as a cover for continued abuse of those children. As hateful lies go, this is arguably the most egregious nugget of hate propaganda I’ve ever seen. [9] The hatemongers at NOMAS equate father’s rights advocacy with male supremacy groups, and tell fathers shattered by forcible separation from their homes and children to “do whatever [you] can to ensure that their mother is thriving. Stop fighting for “shared parenting” or sole custody if are in court.”

NOMAS is a 36 year old organization, and this thinking is mainstream – but I’m sure it has nothing at all to do with the rate of suicide among divorced men being 11 times higher than the national average.

Also, the advice from this hate organization to men to get quickly out of the way and provide financial and emotional support to divorcing mothers who prefer to view their children’s fathers as cash dispensing appliances, consider that 85% of all children who show behavior disorders come from fatherless homes – 20 times the average. (Center for Disease Control).

Lies about a wage gap while retailers know with certainty that women, and not men control 65% of disposable income [10] – money spent by women without account of who earns it.

Lies about a wage gap while men continue to comprise 93% of workplace deaths.

The word “workers” used in the media to hide the fact that almost every time a workplace accident produces a newsworthy number of corpses – they’re almost all male.

Triumphalism by feminists who [11] preen in sadistic delight at the disproportionate numbers of men [12] driven to poverty and unemployment by female favouring affirmative action programs in employment, education and government.

According to Christina Hoff Sommers: “we’re not talking about a few errors, we’re not talking about occasional lapses, we’re talking about a body of egregiously false information at the heart of the domestic violence movement. False claims are pervasive. False claims are not the exception, they are the rule”

I will reiterate another point made by Sommers:

The leading academic text on domestic violence in North America is called Domestic Violence Law from Thompson Press, written by Nancy K. D. Lemon. The first page of the first chapter of this book contains the following paragraph:

“Wife abuse and child abuse, contrary to current opinion are not merely symptoms of modern day stress which disturb family tranquillity, and cause the breakdown of a formerly non violent family structure. The history of women’s abuse began over 2,700 years ago in the year 753 BC. It was during the reign of Romulus of Rome that wife abuse was accepted and condoned under the Laws of Chastisement. The tradition continues to a certain extent even today.”

This paragraph contains a number of overt and implied factual falsehoods (lies). The most obvious being that Romulus of Rome was not a real person, but a mythological character. Romulus is the son of the Roman God Aries, raised by wolves, along with his brother Remus. And this is on the first page of the first chapter of the leading academic text on domestic violence.

This is organized, funded, systematic and institutional promotion of hatred and discrimination against men in our society. It is widespread, overt, and escalating with time.

Is anyone still confused that men are increasingly, and justifiably angry?
Maybe you also think we live in a patriarchy, and that the tooth fairy is coming to your town next week as well.

Where are we going?

Early in this article, I mentioned the bottomless stupidity being pursued by establishment feminist ideologues in their plan to exempt women from legal accountability. Women in the UK, rather than facing potential jail when they commit violent crimes may soon enjoy state provided housing, therapy, job training, state funded daycare, and various other benefits. This will effectively incentive the commission of violent crime by members of an elevated elite biological class. It does not require advanced training in economics to understand that anything you subsidize, you get more of.

In the UK there is already a mandate for judges to sentence women more leniently than men [13]. Supreme Court judge Baroness Hale is quoted as saying: “It is now well recognized that a misplaced conception of equality has resulted in some very unequal treatment for women and girls.” Equality is that most elastic of words which can mean anything a feminist’s whim prefers, from one second to the next.

So what should we expect as legal accountability for female criminals is folded away by feminist jurisprudence? To begin, a rise in violent criminality. Women will increasingly abuse, assault, and murder children and adults. However, much of this escalated social carnage will happen out of public sight, because aside from the courts, the mainstream media is a principal disseminator of feminist ideology. Showing the ugly truth that humans owning vaginas are just as capable of violence as their penis-owning contemporaries doesn’t serve the talking points of a feminist media, and so it wont be the top story.

Because of this, and because of the blatant insanity of suspending criminal accountability from an entire biological demographic – the public will take several years to fully grasp the brave new world of incentivized female violence. When this happens, the carnage done by women excepted from criminal consequence will appear mild. This is a bad outcome.

Criminal law serves a specific and necessary function in a civil society. It’s a way for people to seek redress of grievance through a mutually understandable and mostly impartial framework, without resort to vendetta. It allows people to disagree without bashing each other’s heads in with rocks. Human societies cannot function without system to fulfil this need. If, or when the system of law is perverted to a degree that a major segment of society is exempt from accountability through legitimate criminal penalty – the society will adapt to re-introduce accountability. Women, exempted by the courts from accountability will become the targets of public rage, and killed and maimed in historically unprecedented numbers. This is a bad outcome, but in the system proposed by the UK Women’s Justice Task Force, this bad outcome seems so obvious that I cant believe it is not a planned outcome. In previous articles, I’ve criticized the policies of public funded victim advocacy organizations whose policies appear to produce increased incidence of the victimization their funding relies on. The transformation of western legal systems appears to be this same phenomena amplified.

In 1989 – A man named Marc Lepine murdered 14 women and 4 men, citing the corrosive effects of feminism as his motive[14].

Mainstream media reports have attributed Lepine’s actions to psychiatric conditions including personality disorder, psychosis, or attachment disorder, or societal factors such as poverty, isolation, powerlessness, and violence in the

media. Mr Lepine was probably a candidate for psychiatric intervention, as his actions were isolated, and not representative of or reproduced by other members of his community. I certainly do not regard his choice to kill as a good one. Mr Lepine was clearly not a stable or mentally healthy individual. He was, however a single, early example of what may happen in a society which has no lawful framework for redress of grievance.

When humans cannot resolve grievance through the courts, because for half the population, the courts provide no accountability – what is left is retributive violence. I'll say again, this is a bad outcome to be avoided. Unfortunately, I believe it is coming. The ideologues pushing legal non accountability for half the population do so seeking this outcome.

[1] http://coedmagazine.com/2008/02/26/hot-for-teacher-top-18-sexiest-sex-offenders/
[2] http://www.acf.hhs.gov/programs/cb/pubs/cm08/cm08.pdf
[3] http://leaf.ca/2011/03/precedent-setting-infanticide-decision/
[4] http://www.bbc.co.uk/news/uk-13666066
[5] http://www.csulb.edu/~mfiebert/assault.htm
[6] http://www.hawaii.edu/PCSS/biblio/articles/1961to1999/1999-effects-of-pornography.html
[7] http://papers.ssrn.com/sol3/papers.cfm?abstract_id=913013
[8] http://www.cfenet.ubc.ca/news/releases/canadian-laws-prostitution-shown-increase-violence-against-sex-workers
[9] http://www.nomas.org/node/244
[10] http://www.womenwantmorethebook.com/
[11] http://www.doublex.com/blog/xxfactor/watch-hannas-fabulous-end-men-ted-talk
[12] http://www.nytimes.com/2009/02/06/business/06women.html
[13] http://www.telegraph.co.uk/news/uknews/law-and-order/7995844/Judges-told-be-more-lenient-to-women-criminals.html
[14] http://en.wikipedia.org/wiki/Marc_Lépine

Misdirected Anger; giving dad a break

Jade Michael · 11 June 2011 · Archived copy · Original

After many years of misandric conditioning, I no longer accept that my father helped to pave the downward spiral of self-hate, self-negation and paranoid narcissism that exemplified the path I took. For nearly two decades, I aloofly hurled myself into an abyss of depraved personal and social deconstruction while working diligently to appear lucid to the outside world. My apathetic antics were a constant source of personal shame that I was able to numb by projecting contradictory values. It would be years before I would come to terms with the preceding factors that waged psychological warfare against my development but once I did, I justly stopped the castigation of my paternal influence.

Not only was I reared in an environment that pointed the finger at men no matter what the infraction, I was also indoctrinated into a definition of manhood that was based on the complete refusal to *be* male. A select few who are close to me have told me that my story is one of anomalous circumstances. Whether or not that is the case I don't know as I'm sure many had it worse than I did, but I do know that my past stands as a stark outcome of misandric calamities.

Because my father was deemed public enemy number one by my mother and because she smothered me with her narcissistic need for affirmation (which became my only social outlet as I wasn't allowed friends), my development was hijacked and replaced with intersexual insecurities that essentially mirrored my mother's. Her hatred for men was entrenched in my psyche from birth. What I was taught as a child revolved around mom being an innocent victim, and dad being the evil perpetrator.

My mother did provide me with concrete reasons (that I later discovered were lies) to hate my father.

Her most referenced myth was that he sexually molested my older brothers. As a child I found it odd that he didn't molest me as well, but my mother said it was because he didn't like fat people and I was a chubby kid. It was this fetid detour from development that would mold the confusion and desperation that prompted my next action. I compensated for this lack of attention by making myself as sexually approachable to my father as a young boy could be imagined to. (I know that is disturbing to think about, but this was the only environment I knew as a youngster.) Due to the aberrational atmosphere my mother created, I literally thought that in order to get dad's attention I essentially had to "put out" and offer him sexual favors that my mother refused to. I was convinced it would get his attention and love. But even though my mother explained exactly what he enjoyed sexually, and what she wouldn't do for him in graphic "pity me" detail, my efforts were futile.

When my mother learned of this she, of course, blamed my father for "ignoring" me. I began hating my father as well as all other "heartless men", and my mother fed the rage. It didn't help matters that my two oldest brothers had molested me at a very young age and my mother's response was "that is what men do". I don't harbor resentment towards my brothers as they weren't men at the time but that didn't faze her. It never fazed her that my growing sexual obsession with my father was unusual and unhealthy. It also never fazed her to *not* relay sexually graphic information about her sex life to her barely-walking sons. (Side note: She did eventually send me to therapy but not for any of these reasons. Around the age of 12, she thought I was a danger to *her* because I listened to "sick and violent" music.)

I further arrested my manhood during adolescence by prostituting myself to men in order to gain self (and fatherly) approval, albeit on a subconscious level. In order to do this I had to completely disregard my heterosexuality and essentially convince myself that I was either gay, or female. I chose the former because certain physical traits would have proved the latter more difficult. Not ironically, at times I did wish to be female in order to receive less torment from my mother. Her pain over having boys was too much for her to bear at times, as her depression was deemed "all our fault". Knowing I was the cause of the misery that bounced back on me tenfold was too much for

me to bear at times.

I was reminded time and time again how badly she wanted me to be a girl because her pregnancy with me was the "last time she stretched herself out for a fuckin' kid". It was subtleties like this mixed with the occasional crypto-crossdressing she subjected me to as a toddler while repeating comments such as "you would have made such a pretty girl" that stuck with me well past adolescence. It was surprisingly easy to take the path of male prostitution because the lies I told myself were rooted in the belief that all sex with women equaled rape as my mother had taught me, so why bother pursuing women in the first place?

Because I repressed my heterosexuality to such a debilitating level, I began to HATE women…ALL women. My misogyny became unparalleled. Ironically, it was the type of woman I hated the most that I unknowingly emulated in my relationships with men, both straight and gay alike. It is no wonder why I was never "one of the guys" in the way I desperately wanted to be. I hated women for not being approachable and I hated men for making them that way.

It wasn't until after years of drug use, countless unsafe sexual encounters with the intention of catching AIDS (surprisingly I came out of it unscathed), and endlessly aching for a healthy connection with a woman, that I started to snap. My emotional crashes and drug-induced physical breakdowns were occurring on a regular basis before I realized something had to change or I was going to die, voluntarily or otherwise. I didn't want to die without ever knowing the touch of a normal woman or a life free of my mother's mental invasions. I had to purge her from my life, which I eventually did.

Shortly after turning 30, I started taking responsibility for my actions, and I changed my life completely. Cut to the present, I have since counseled and (legally) medicated myself into a more adjusted person. I still don't feel altogether like a man, and I suspect I never will, but it won't stop me from trying. I am finally able to admit that not only do I want to be male but I *like* being male. That may sound trivial to most, but the metamorphosis was huge to me. I'm not to be mistaken for one of those "reformed homosexual" cases you sometimes hear about. I knew the whole time I was with men that I wanted to be with women but the level of hatred and disgust I had for myself kept me caged in the cell my mother had built in my head. I hated myself for being male and for having the normal inclinations of one. And it was easy to be a street hustler. I knew more about sex than anything else. In some ways, it really was what I jokingly referred to as "the family business". It's like a light went off when I was a kid and I spent adulthood trying to turn it back on.

I missed out on a lot of things during my years of misandric self-enslavement.

I've just recently experienced what a lot of men take for granted. I've taught myself much of the things I should have learned from my father, some of which are very basic life lessons. I discovered all of the innate things men are capable of after I cleared my head of its previous female conditioning and allowed my manhood to shine through. I started to take pleasure in things I missed out on like championing honor over turning the other cheek when it came to personal accountability. Even little things like teaching myself how to play a sport became a liberating focus.

Now I am ready to form healthy friendships with men and I can draw on my past experiences to help men who are seemingly lost. It's a really good feeling. I am nowhere near the man I wish to be, but I'm closer than I was 5 years ago. I have never sought pity for my lot in life nor do I expect understanding. I don't know if there are many cases like mine in which a man in his 30's "comes out of the straight closet" after years of sexual disorientation, but if so then maybe reading this might help them realize that they are not alone. My story is bizarre and there is no way that in one posting I could or would drive the reader down all of the avenues leading into the locked maze of manic misandry that was my brain, but nonetheless I am honored to say that I am here among you; among the living and no longer immersed in a lifestyle of terminal self-destruction.

As for my father – I don't really know much about him. I'm not even sure if he is still alive. I severed ties with my family years ago. I believe he did his best given what he had to work with and *against*. He did want to teach me how to be a man as he saw fit, but my mother prevented it with all of the fire and scorn of a self-hating narcissist. It took years to turn the table on the real perpetrator, but once I did I was able to relieve myself of the guilt and shame of hating my mother. It's funny how the words "I hate my mother" shock our society yet "I hate my father" is usually received with "yeah, so do I" or "mine was an asshole too".

I feel it is important to start sharing my story in order to shed light on the women who are not held accountable for the mental and/or physical destruction they inflict upon their children. My mother's anti-male brainwashing, albeit uncontrived in the sense that she wasn't smart enough to be intentionally devious, was unprecedented. And for what? To have a lifetime of emotional control over her sons? Why is it so important for so many women to have such a manipulative stranglehold on their children? How can a woman prioritize the mitigation of her selfish insecurities over, and at the expense of, the emotional well-being of her kids? Perhaps we may never know. At least not until society recognizes that women are just as guilty of child abuse as men are. Regardless, it is high time after all of these years that I give dad a break.

I'm left to wonder how many other dads out there deserve the same.

A Message to Lion Goodman

Paul Elam · 12 June 2011 · Archived copy · Original

I just noticed the following comment by Lion Goodman, the man who will be hosting my appearance at the Ultimate Men's Summit. I thought it was important, but buried on an older thread it was not likely to be seen. So I am posting it here with my response.

First, from Mr. Goodman:

I'm the one who invited Paul to be on the Summit, and I'll be interviewing him. I've read all or your comments, and I have a few of my own in response. First, the reason Paul is on at 10 am is because we had very few slots left when I contacted him. There's no reason to "bury" his talk any more than the other 50 people who are speaking during the work day. Most people will be listening to the recordings, not the live calls anyway. Paul's interview will be available to everyone, free, for months, just like all the others.

Second: I resent being called a mangina, or any of the other epithets you've used to demean me, or anyone else in our Summit. We are providing a comprehensive look at men's issues – all of them – at our own cost, for free. Without trying to sell anything or promote any particular point of view. Here we are, working on behalf of all men, providing deep and significant conversations from a wide range of points of view, to educate men and free them from social programming – and some of you accuse us of having an evil feminist agenda. It's shocking to me – there's all this value offered for free, and your own anger prevents you from seeing what's available.

Third, I invited Paul into the program because I believe the Men's Rights movement has a very important point of view that needs to be represented. The truth is, I wasn't aware of the movement until recently, but as soon as I discovered it, I knew it had to be included, and Paul was the most obvious spokesperson. There is no hidden agenda, no bad intent, and no need to demean Paul or MRA movement. I expect to have a clean and open conversation with Paul, and honor his point of view in the same way I've honored each speakers' point of view. This is a way to expand Paul's audience, to bring more people into the realization that men have been oppressed as much as women. Why accuse and demean our intention in advance? Why not listen to some of the programming with an open mind and learn something?

I request an open-minded approach to what we're trying to do. We're doing the best we can to expand the conversation about ALL of the issues that effect men, from the sociopolitical to the personal. Join us in that dialog, without diatribe.

And my response:

I am going to second the sentiments here, and reiterate what I said earlier. Though I cannot find an example of you being called a mangina here, I do agree that any hostility directed toward you is uncalled for and off base.

I am going to repost this exhchange as a feature piece, but I will also say here that if anyone calls into my presentation wielding insults at anyone I will consider them a personal affront to me and to the intended mission of this site.

I have had little contact with Mr. Goodman, but in all of it he has been professional, accommodating and quite friendly. He is doing his part, both by inviting me to present and by conducting himself like a decent human being.

That being said, I hope, Mr. Goodman, that you can grow to understand the nature of the hostility you see here and understand that it is a product of chronically ignored abuse against men and boys, *some of it being furthered by individuals who are also presenting at your summit.*

I completely disagree with taking that frustration out on you, or by any form of guilt by association. But I hope as you dust your sleeves off from this that you also learn something from it.

This is a long repressed segment of the population that is just beginning to speak in numbers. It is not always going to be neat and congenial, nor would anyone who really understands the nature of the problems expect it to be.

Please look at the video on this page and listen to MP George Christensen talk about the men in his country driven to the brink of insanity by the cruel injustice toward them, and indeed the ones who go over the edge and take their own lives, or horribly, the lives of their children at times.

You don't have to condone this to understand it.

When we talked you spoke of men in your corner being on a spiritual path. That is a very good thing indeed, because that spiritual fitness is exactly what is needed to look at the anger and hostility of abused men and see past it to the devastation in their lives that it represents, and to extend the compassion they need as well as the moral compass to embrace the idea of correcting the injustices they suffer.

You are welcome to join us in those efforts, but please understand that many of these men are ones who have been burned, over and over again; men who have lost their children, their fathers, brothers, their reputations, their property, their dignity and their freedom, all in a world not only turned deaf and blind to their suffering, but that most often mocks and ridicules them for expressing any pain at all.

We trust slowly, Mr. Goodman, and with very good reason. That's why we are here.

Gay Hendricks and Arjuna Ardagh are Not Faggots

John Hembling (JtO) · 12 June 2011 · Archived copy · Original

Does anybody remember the limp, feminized zombies of the Conscious Men Project, and their 7 minute long, repulsive self abasing apology for being men?

I've just Listened to Gay and Arjuna's "Ultimate Men's Summit" live podcast. The first thing which struck me as noteworthy was that these two hyper-feminized men, since the public backlash against their Dear Woman video, they have not distanced themselves from the mystical, obsequious and craven deification of women and blame of men. In fact since collective male guilt and woman-worship forms the core of their cosmology, they've dialed it up.

However, in re-iterating their position, they've become slightly more comprehensible. To begin, much of the negative reaction to the sickeningly opportunistic approval seeking video "Dear Women" is being dismissed by our friends Gay and Arjuna as homophobic knee jerk. It seems that more than 2000 emails in response to the video contained the word "faggot". I wrote a piece critical of the dear woman video, and I understand the desire to employ such pejorative.

However, in the hope that the two of you, Gay and Arjuna, may read this, I will address the rest of this piece to you personally. And I will commence by telling you that the word "faggot," in this context, when applied to you gentlemen is no comment on your sexuality. No, the usage of "faggot" here is implying that you are weak, ineffectual, sycophantic, approval seeking suck-holes.

I'm sure that's is more likely the intent in this case than in the possibly incorrect characterization that either of you are homosexual.

I also find it quite curious that on this website, undoubtedly the most prominent on the internet where your views are being critiqued, even with a good measure of hostility, that no one, not in a single article nor in any comment every posted by readers in general, has there been even a single insinuation about your sexuality.

What has been insinuated, and clearly reinforced by your performance today at the "Ultimate Men's Summit," is that you are both disagreeable, wrongheaded, and dishonest. Prior to today's pod cast, I would have allowed a possibility that your point of view was honestly held, but after today, no. Here's what convinced me you're both bad actors.

Sammich. The satirical miss-spelling of the word "sandwich."

During the podcast of your segment on the "ultimate men's summit" – one of you, (possibly Arjuna) characterized the abundance of anti-feminist web-pages employing the word "sammich" as positive proof that a strong anti-woman bias exists in our society.

"Go make me a sammich!" is a deliberate parody of feminism's ongoing narrative about women's *supposed* oppression. Sandwich is spelled "sammich" to make it clear it's parody; an intentionally exaggerated use of the word to poke fun at the idea that the majority of men ever really held women in such low regard that they view them as only worth making a sandwich for a man.

For individuals calling themselves "conscious," you two do appear conspicuously oblivious. But I'm not buying the oblivious act, not about "sammich" and not about your alleged obliviousness to the non-sexual pejorative connotation of "faggot."

I think it is nothing more than a rouse to convince fence sitters that whoever dissents from your ideology are unconscious, knuckle dragging, homophobic misogynists. And I think that makes for a very good sales pitch for women, your true target demographic.

That being said, lets take a look at your hypothesis of collective guilt, and your claimed necessity for collective apology by men. You also claim that men share in the masculine energy from which the urge to rape comes. Before

I address this in detail, I'll share something deep from my own masculine mysticality.

Fuck you.

Sorry, my ability to appear oblivious to the meaning of others words is not as refined as yours.

First, you falsely claim that rape is a masculine behavior, or even imply that most rapes are committed by men. For educated individuals, your factual veracity is sorely sub-par. Its true that most victims of rape are men, but you're only concerned with victims when they own vaginas. From the conscious-men website: " We worship women here, so if you're a woman, we welcome you to join these lively discussions."

This collectivized guilt by all men, for the behavior of a very few, and your pretense that violence and rape committed by women doesn't exist. This is nothing except a re-packaging of the christian concept of original sin. The biblical fable that the transgressions of our distant ancestors can transfer culpability to us is perverse and immoral.

It's the transferal of the crime of an individual onto another. The concept of collective guilt is merely a conduit to lend legitimacy to assumption of guilt by individuals who've taken no part in the apocryphal victimization of women, whether sexual or otherwise. In your cosmology, you would legitimize the hateful ideology that all men are rapists. In fact, if we accept collectivist thinking – then all humans are rapists and all humans are murderers. But its not true, and only a tiny fraction of humans are violent sexual offenders. And of that fraction, a good many are women – but you wont hear any reputable MRA saying all women are rapists or murderers, because men are mostly decent human beings.

Collectivized guilt of the type peddled by the supposed conscious men is, as I said – the repackaging of the biblical doctrine of original sin. The hateful dogma that humans are born guilty and only by submitting to a mythical parent can't they be redeemed. The big problem with this sickening ethic is that culpability cannot be transferred. To attempt by rhetorical contortion, to transfer culpability is vile, and immoral, and wether it's original sin or collectivist rape makes no difference. In the new and improved version, it's only men who are guilty by virtue of masculinity, and the solution is worship of women.

And that is what you are selling, because while there is nothing but smoke and mirrors in the idea of collective guilt, there may be some merit in the idea of *collective customers*.

The organized and funded male apologists for female supremacy are merely grasping after female approval (read: dollars), a marketing ploy any junior grade ad exec could spot in every women's magazine and talk show across western culture. And you indirectly admit as much on your website.

When I first watched the "dear women" video, I thought it was a parody. On learning that it was outwardly serious, I wonder what extremity of self abasement will be next? perhaps a social imperative of conscious castration?

We've endured a narrative of accusation for the past 50 years as feminism has risen to pre-eminence in public ideology. The path to male self actualization is not more feminism or more accusation. Service to, and self sacrifice on behalf of a culture which increasingly despises male identity is not a solution.

The men's rights movement already has a path to male self actualization, and it requires no mystical woo-woo or pseudo intellectual mummery. Its called Zeta Masculinity, and the men involved are growing ever committed to outing this type of demagoguery and sexism for what it is.

Men are human beings, and I have some news for you, so are women. If you want healing and respect, it won't start with men on their knees making phony confessions to women that have been falsely elevated to the status of deity. That amounts to nothing more than putting men's self respect on the chopping block of female narcissism, all for the sake of selling a book or tickets to a seminar.

Shame on both of you.

George Christensen on AVfM Radio

Paul Elam · 12 June 2011 · Archived copy · Original

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Tuesday, June 14th at 8:00 pm CST, JtO and Paul will be addressing feminism's war against the family. This program comes off the heels of George Christensen's blockbuster speech about the designs of gender feminists against families and the rights of men before the Australian Parliament.

We will explore the various ways that the feminists have kept their promises to undermine fathers and children, and how those efforts have not only resulted in broken families, but also in desperation, depression, suicide and murder.

Highlighting our show will be Paul's interview with Mr. Christensen, conducted exclusively for listeners to A Voice for Men Radio. In it he reiterates much of what he said in the speech and offers additional insights to how feminist ideology is resulting in tyranny and destruction in Australian culture.

As a side note here, the addition of JtO as co-host of AVfM Radio has already upped the energy and intensity of the show. Reviews have come in that the show is getting better with each episode, largely due to Paul's brilliant and auspicious call to add *he-of-three-letters* to the team. ?

So tune in gents and ladies, come Tuesday you are going to be hearing A Voice for Men Radio step it up yet another level. We are already the show the fembots are afraid to call. By close of business Tuesday they are going to be too fucking scared to even listen.

[/box]

[box type="tick"]Go HERE to follow the show and be sure to call in on Tuesday to 310-388-9709[/box]

A technical glitch and an apology

Paul Elam · 14 June 2011 · Archived copy · Original

[box type="note" style="rounded" border="full" icon="none"]

I have the unpleasant duty of delivering some unfortunate news to AVfM Radio listeners. In order to conduct the all but impromptu interview with George Christensen I had to purchase a telephone voice recorder on the quick.

The unit turned out to be a lemon. The sound quality it produced was so poor that it is completely unsuitable for broadcast. Even with JtO's technical expertise, he was unable to render it usable.

It is, however, clear enough coming directly from the unit that I will be able to type out a transcript for posting on the site, which I will begin after the show tonight.

My apologies for the disappointment to listeners and I assure you I will be taking this as a lesson. I have ambitions to do many more interviews in the future and will prepare accordingly with tried and true equipment in the near future.

In the meantime, we will move on with the show as scheduled, addressing feminism's impact on marriage and the family, where there will be more discussion about Christensen's epic speech, as well as a variety of other issues.

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You can register to follow the show HERE.

The show airs tonight at 8:00 pm Central Time, US.

The call in number is 310-388-9709

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Diamonds are a Girl's Best Friend

John Hembling (JtO) · 14 June 2011 · Archived copy · Original

And small undocumented wars are diamond producer's best friends.

Several weeks ago, I was snubbed by a grocery store cashier. I had inadvertently offended her, and she made it clear to me, and everybody nearby that I'd gotten ideas above my station. My offence, as closely as I can determine it was to flirt with her, deliberately mis-reading her comment as a sexual come-on and suggesting "not just now, but perhaps later" – said by me with a deliberately bewildered look on my face. I thought at the time – and still do, that my remark was harmless and entertaining. I was not the only person amused, but the cashier to whom I offered this attempt at wit found it decidedly unfunny. She had to shut me down – and did so with a demonstration of social status. She flaunted her ring at me.

The diamond was – to state it delicately – fucking huge, and the ring likely cost somebody $30,000 or more. "I'm taken, by somebody who's financial resource far exceeds yours." It took me a second or two of goggling at this slice of some man's annual salary to realize : A] she was choosing to take my flirting seriously and B] reacting with the most heavy-handed snub she could muster. It probably didn't help matters that on realizing it, I laughed.

But what I didn't do, and had I the the opportunity to do over, I still might not have bothered to explain the following:

I have a problem with diamonds.

I do not like them. This is partly an inherited prejudice from my geologist father, but partly a dislike I have learned on my own.

Diamonds, which many people seem to regard as being valuable as a result of their scarcity or their demand, are in fact, about as scarce as gravel.

In reality, diamonds would create a glut on the market if they were traded openly. Fortunately for the producers, the mining, rough stone distribution, and cutting of diamonds is an international monopoly, managed mainly under the DeBeers group of companies.
The purpose of this monopoly is to limit the supply of diamonds entering the consumer market, and to limit public information about diamond abundance.

Since the actual mining of diamonds has always exceeded the demand, diamond producers are not able to maintain artificial scarcity stockpiling. If they did, the volume of stockpiled diamonds would continuously increase, and would create a new problem of large scale theft from storage. A strategy they have developed to create a false sense of scarcity is the physical destruction and concealment of un-mined diamond fields. Another method is the sequestration of existing stockpiles.

In 1990, I was shown a set of photos taken on a mining exploration project under development by the company then employing me. The project was located in Ghana, on the west coast of Africa, although I worked in our offices in Vancouver. The photos showed a convoy of around 180 cement trucks. Imagine a large scale construction project requiring hundreds of thousands of cubic meters of cement.

These were brand-new cement trucks, freshly painted with the DeBeers logo on the rotating drum. The destination was not a construction site, but a beach. The trucks were lining up to pour cement into the ocean.

No amount of security would prevent a market flood following successful theft of diamonds from a large secure storage location, so one technique used by the DeBeers group is to regularly dump tones of diamonds onto the ocean floor, mixed with cement.

While it was not obvious to me at age 20, one of our geologists explained to me that the concrete contained an aggregate of diamonds rather than the conventional gravel. Both gem quality and industrial diamonds are so

common that the diamond producing cartels have to bury tones of them every year to maintain an illusion of value.

The second problem with diamonds is their relationship to slavery, war, and bloodshed. On the African continent, they serve as a trade currency, financing tribal warfare and trade in arms. A recently established trading agreement called the Kimberley Certification is intended to restrict trade in conflict, or "blood," diamonds. Sadly this has served mainly as a tool to protect the monopoly of the DeBeers group of companies.

Diamonds mines are typically filled with an abrasive dust which if inhaled – scars the lungs of mineworkers. This could be easily prevented by employing normal dust – suppression methods used in other industries, and by some diamond producers. De Beers currently holds a legal exemption in South Africa from the mandatory dust suppression method of spraying water when drilling, on the grounds that the dust in its mines is uniquely harmless. This exemption, and it's reason, illustrate how seriously to take statements from DeBeers about their efforts to curtail trade in conflict diamonds.

The Kimberly protocol – intended to prevent the trade in diamonds financing bloodshed is subscribed on a voluntary basis. Being self-enforced by diamond producers, it is observed only when convenient. Many people claim the kimberly process successfully restricts the trade in conflict diamonds. Having worked in mining exploration, it is my opinion that such people are either naive, or simply lying.

Now, Ill freely admit, it's men who dig diamonds out of the earth, who select them, who raise investment capitol to finance mining exploration projects, and it's men who exploit slave labor in the mining operations. And based on my knowledge gained working for a mineral exploration company, it's mostly men who are the slave labour in diamond mining operations. It's also men who organized international cartels to control a monopoly on shiny but objectively worthless stones.

But the reason men do all these things is that women demand it.

Women, all claims of patriarchy aside, are in charge. Women control 2/3 of disposable income. Women control access to sex, women own all rights of reproduction, and thereby, control men. (Whether they wish to admit it or not) More women than men vote. And, it is not a coincidence that in this society we keep calling a patriarchy, it's 93% of workplace deaths that are men.

The use of diamonds as a trade currency for indentured slavery, and the arms trade enabling the warlord model of regional government will continue as long as western consumers (read: women) create a demand.

Every time I see a woman wearing diamonds, whether they're earrings or a big fuck-off diamond engagement ring – I am reminded of what they actually finance.

If you want to stop a war, or slavery, or torture, you stop buying the commodities which finance it, like diamonds.

ADDENDUM: Antz made an excellent point in the comments below, the substance of which I think is important enough to add here.

The consumer appeal of diamonds is only superficially the glitter. Artificially produced diamonds are chemically and visually identical (except under high magnification) to naturally produced stones, but the "fakes" have very little market appeal, why? Because an item of diamond jewelery is symbolic of male sacrifice on behalf of women. The men who die in diamond mines and in small wars, the blood and corpses behind that shiny ornament on a woman's finger confer a sense of personal worth that she's so special, that so many men have labored, fought, died, sacrificed and killed other men – for her bauble. That's the true appeal – and its deeper and more primal than just how many dollars the diamond cost or how big it is – the size of the stone is a measure, certainly – but it's the blood and the cruelty that matters. And if I'm wrong – why aren't all diamonds used in jewelery manufactured rather than mined.

But don't forget, if women ruled the world there'd be no war. Also, we live in a patriarchy.

[Publishers note: For skeptics of this article, watch HERE.]

How to Break a Dialectic

Adam Kostakis · 16 June 2011 · Archived copy · Original

Lecture No. 12

"Feminism helps men too!" – late 20th century folk saying

If you have spent even a short amount of time browsing the multitudinous websites and blogs of the Men's Rights sphere, you will have no doubt encountered a feminist detractor or two asserting that "Not All Feminists Are Like That." This has become so common that MRAs have taken to referencing this as the "NAFALT" defense. But should the claim be so readily dismissed? Depending on the context, the feminist might well be right. A hypothetical feminist who stumbled upon my last two posts, which point to the eventual outcome of feminism as the physical extermination of men, might well object that she does not hope for this future, and therefore is Not Like That – and she is not necessarily wrong.

Of course, our hypothetical feminist would not have read closely enough, for I clearly stated that the physical extermination of men is more likely to be attempted as the result of an organic process, beginning with hostile indifference, followed by active persecution through state bureaucracies, without the requirement that extermination be consciously articulated or advocated by any more than a small number of feminists. The others only need to go along with the programme; they do not need to understand where it will all end. At the heart of this is the dichotomy between Earnest and Radical Feminists.

On the face of it, this distinction seems to imply that, as feminists are fond of saying, feminism is not monolithic. In other words,some feminists might read from the gospel of Mary Daly, while others just want a fair deal for women. This is a more elaborate version of NAFALT, but it does not explain why two ostensibly conflicting ideologies are referred to by the same name: feminism. In fact, stating that feminism is non-monolithic sidesteps the issue of how all these different sub-feminisms relate to each other and to feminism as a whole. Would feminism still be feminism if one of its sub-feminisms were removed? Possibly. The death of eco-feminism would not spell disaster for feminism in general, or for any other sub-feminism in particular. But what about the two main prongs of feminism – Radical Feminism, which is openly misandric, and Earnest Feminism, whose supporters "just want a fair deal"? Could feminism survive the death of either of these? Or does the ideology as a whole owe its existence to their reciprocity? Is their relationship inherently and intrinsically symbiotic?

I contend that the differences between Earnest and Radical Feminists are superficial, accounting only for the perceived differences between feminists themselves. The intellectual distance between two feminists in disagreement might seem, to them, to be vast indeed; a philosophical Grand Canyon! But to non-feminists, who stand far away from them both, and observe feminism from a distance, the two bickering ideologues stand very close to each other. Yes, we can just about see them on the horizon – two small figures, shouting over a pothole!

The feminist, having automatically ruled out the legitimacy of any space that is non-feminist, perceives feminism as the whole world, and on this tiny plane of existence, the interval of a few feet is colossal – large enough to justify drawing a chalk line on the ground, and saying, "that is your space, this is mine, and we are not like each other! Certainly, we are not a monolith!" But, to the non-feminist, who is not blinkered by ideology, and thus perceives much more of the world generally, the feminists in the distance are standing nearly on top of each other as they quarrel over their claims to a small piece of land.

In other words: the distance between objects becomes more significant the closer you get to them. And if you pay no attention to anything that is not those objects, then those objects will appear to be the entire world! And thus any distance between them will seem enormous, because you lack any sense of scale. Feminists are not in any kind of position to know how much they differ from each other, from the perspective of the non-feminist world; they cannot judge because they lack the prerequisite non-feminism.

So when a feminist tries to pass off the elaborated NAFALT defense, as apologia for herself or for the atrocious

behavior of her sisters, you must remind her that she is in no position to judge how far she differs from other feminists! The differences she perceives might seem very significant from her own subjective point of view, but she must be made to understand that she is a participant in the social organism called feminism, that she speaks from within the big tent, and thus has absolutely no right to tell us how we should look at the tent from outside! The non-feminist world, you must explain, experiences the force of feminism from one direction in particular, and when we turn to look in that direction, we see infallibly that the Earnest Feminist stands proudly, side by side, with the Radical.

Now, I would presume that such an arrangement as exists between Earnest and Radical Feminists is one of necessity. Feminism requires both the acceptable public face of the salesman (trustworthy, just trying to make an honest living), and the momentum, that inner drive that keeps the whole show running (greasy, oiled palms on the factory floor). Neither could exist without the other. If only the public face of Earnest Feminism existed, it would get nowhere, because there would be no molten core of misandry, no dynamo at its center to motivate action. On the other hand, if only the combustion engine of Radical Feminism existed, the movement would fold overnight, being exposed immediately as the politics of hate. Without the engine, all you would have is an object that looks nice but goes nowhere. Forget the paintwork, and nobody would want to buy it.

Whatever it is, feminism must be marketable if it is going to be successful – so its marketability alone cannot tell us anything about what it is.

Earnestness and Radicalism are two sides of the same feminist coin. The dichotomy allows for Radical attacks against men, followed up by the Earnest defense that feminism is a nice doctrine, or at least it is not monolithic, and anyway, anyone who is against it “just hates women.” The two sides fit together like two pieces of a jigsaw puzzle, the picture only making sense when they are combined.

Yes, feminism is one single, simple entity, monolithic in its aspirations, merely presenting different faces depending on context. The various manifestations of feminism, whether intended for public consumption or not, hold in common the constant that they seek to increase the power of women. This is the locus, the centre of gravity of feminism – whether it appears as a belief in innate female superiority, or as the aspiration to female domination in material terms, the actualization of female power will be present in some form or other. Without this epicentre, around which all else revolves, the movement could not survive; its sudden implosion would send its members spinning out of orbit in all different directions. The only thing which binds feminists together is the belief that the status of women must be elevated and the status of men must be relegated; that women must be made more superior, and men more inferior. Beyond this, there are only side issues, arguments which have no bearing on the primary thesis of female supremacy. These side issues are a distraction for the outside world, allowing for feminism to remain intact and coherent even when its activists appear to run into disputes.

Now, we are already clear on the aims of Radical Feminists. I have already described the plans they have for men and maleness. Radicals are content for all men to be exterminated or enslaved. They have openly declared war on men, and the future, if they get their way, can be summed up by the infamous pictures of Lynndie England, in her little soldier’s outfit, sexually humiliating naked men, using dogs to attack their genitals, and so on. The Radical Feminist dreams of this abuse, not confined to an Iraqi prison, but normalized across the world. The victims would not be Iraqis, as Iraqis, but men, as men. Much like the Army personnel who imagined that they were delivering Collective Punishment to members of a collectively guilty class of people at Abu Ghraib, Radical Feminists believe in the concept of Collective Male Guilt,and in the necessity of delivering punishment to all men.

In the Radical Feminist mind, all men are guilty, inherently, as men. “All men are rapists” is not just a relic of the past; it is the horizon that Radical Feminism is pushing us towards. By this, I do not mean that all men will become rapists, but that all men will beindicted as rapists. Any punishment, then, no matter how extreme, will become justified against this class of heinous abusers and violators. (Note that, in one of the Abu Ghraib torture pictures, the soldiers have written “I am a rapeist (sic)” onto the thigh of one of their victims – even though it was the soldiers themselves who were carrying out the rapes. The parallel to Radical Feminism is chilling.)

We know this about Radical Feminists, but what about those who “aren’t like that” – namely, the Earnest Feminists? It is true enough that many, perhaps most, Earnest Feminists do not look forward to a future in which men are enslaved or exterminated. Their role is not to dispossess men and shove them into prisons, but to convince us that there is no sex war. Even as men are imprisoned, tortured and murdered by state agents acting in the name of feminism, Earnest Feminists will pretend that there is not a war happening. Indeed, the effectiveness of the feminist project depends on the misperception that a war is not happening. They frame this desperate situation as something other than it is: progress towards equality, opening up dialogues, liberating people from restrictive gender roles, and so on.

No. This is a war, and it is one that feminists have openly declared. The true insidiousness of feminists becomes most apparent when we consider that, having declared war, they proceeded to demand that their enemy combatants show them respect, continue to protect them, and provide for their wellbeing. The duplicitousness in pretending that a war is not happening even as one wages it is a necessary element of the feminist way of war. Chivalry must be sustained if feminism is to advance. Women’s wellbeing must remain a priority for men. If it is not – if men en masse suddenly became cognizant of the war that has been declared on them, they would organize and found permanent initiatives to defend themselves. They would seek to remove female privilege. There would be no guarantee that they would stop once parity has been restored to men and women, but could even continue to pushagainst women – it is difficult to know what would happen in such a situation!

A sex war, fought in traditional warlike style, in which men showed up to fight in the same numbers as women, would undoubtedly result in male victory, owing to men’s physical strength and aptitude for technical mastery. A war fought in traditional style, then, would be a losing strategy for feminists. They must wage war in a different way, which necessarily involves the active denial that war is happening. But what about the very language of “the gender war”? Was this not born of feminist rhetoric? It was, indeed, but it belongs to that period of recent history before men were willing to stand up for themselves. Men began standing up to misandry at a critical point of feminist development – that point when explicit hatred reached an apex then quickly died down. The ‘third wave’ was born. Ostensibly a new version of feminism, the only real difference between the third and previous ‘waves’ is the level of rhetorical discipline. No more do we hear of a war against men (at least, not from the Earnest Feminists), and yet the war continues unabated. And when men react to the war against them, as though it is a war, they are informed that feminism is just about equality, and the act of fighting back against their persecutors makes them horrible misogynists.

After tearing apart entire cities and cultures, after having ground countless men down beneath their tank treads, the feminist army is confronted by one man who has picked up a rock, ready to throw it. Teary-eyed, her lower lip trembling, the batallion leader cries out, “stop being so hateful!”

The transition from second to third wave has not made feminism any less hostile or hateful. This was a superficial change, a rhetorical rejigging – the plastering of makeup onto the public face for public consumption. While the feminists of the second wave openly admitted to hating all men, modern day Earnest Feminists recognize certain categories of men who are not deserving of hatred – conjuring up exceptions to more easily maintain the general rule. Earnest Feminists are less likely to say “I hate men,” and are more likely to say “I only hate those men who are abusive or not active against abusive men.” Still, this is practically all men. Men who are neither abusive nor active against abusive men are the hated vast majority – the general rule. Of course, there are innumerable reasons why a man might not devote his time to being active against abusive men – he might not even have that free time, unlike your typical college feminist. We need not explore the reasons why a man would not be actively against abusive men. It suffices to say that he has no moral obligation to be, particularly since war has been declared on him, and the very people he is being called on to protect are those who wish to destroy him. It is pure female entitlement – Gynocentric privilege – to expect that men should act as their personal bodyguards. And those men who are active against abusive women are not admired for their contributions to humanity, of course – they are hated all the more for it.

Earnest Feminists are not necessarily conscious of their role as denialists. They do not need to be. They fulfil the

role just as effectively when they believe themselves to be something else. It might be thought, then, that Earnest Feminists have been misguided, manipulated even, by the Radicals. But keep in mind that they are only as Earnest as they are Feminist. Yes, they are still feminists, and have not been 'tricked' into this identity. It is an identity freely chosen. The Earnest Feminist, remember, stands side by side with the Radical; the former too will Kafka-trap you, she will falsely accuse you, she will tar your sex with one broad stroke. The difference between Earnest and Radical Feminists can be summed up as follows: while the Radical openly encourages and celebrates the spreading of misandry, the Earnest Feminist trivializes, excuses and justifies it. Beyond this, there is no difference, and both seek to increase the power of women over that of men.

Without the Earnest Feminist's false demeanor of reasonableness, feminism would have made no progress. As counter-feminists, we must recognize that the appearance of reasonableness from anybody identifying as 'feminist' is a ruse. Behind the façade is ideological motive, not the capacity for compromise; the desire to dominate discussion, not to work towards collective solutions; anti-male emotionalism, not impartial rationality. One typical Earnest Feminist ploy is to cry "try to see things from my perspective" – implying fairness, neutrality, objectivity, and so on. And yet she has no intention of trying to see things from your perspective, because you are not a feminist, and non-feminist perspectives are by definition illegitimate. What she means is not "let's both try to see things from each others' perspectives," but "I'll see things from my perspective; you see things from my perspective too."

Earnest Feminists exercise a form of control that Radicals cannot, because the latter have abandoned all pretence to impartiality. For Earnest Feminists, this is only a pretence, because the ideology trumps all. Only a 'compromise' which fully adheres to feminist doctrine could be acceptable.

Of course, certain Earnest Feminists go further than this, and imply that they have already incorporated mens' perspectives into their programme: "feminism helps men too!" It's a fair bet that you'll never hear Radicals uttering such nonsense, because harming men is their conscious intention and one that they are open about. Still, the Earnest Feminists might genuinely believe that this is an accurate statement, as they are not necessarily conscious of the harmful effects that feminism necessarily has on men. But this does not make it sincere. A sincere approach to "helping men too" would involve actually asking men how they might best be helped, and then incorporating these answers into the agenda. Instead, Earnest Feminist practice involves telling men what will help them, without deeming it necessary to canvass any more than a handful of marginal pro-feminist males.

The feminist idea of "help" is rooted in Patriarchy Theory – that is, it is rooted in the same animosity towards men which is the cause of the problems that a sizable number of men actually identify as problems. To put it another way, the cure is just more of the disease. Given that feminists fundamentally cannot accept the culpability of their own movement in causing or contributing towards anything negative, they will only ever locate the cause of men's problems in social phenomena which are not feminism.Feminism will not accept even the smallest share of the blame for the oppressive conditions it has brought directly into existence. Men's problems may only be traced back to men themselves, and hence to historical Patriarchy.

It is for this reason that, when Earnest Feminists claim that feminism "helps men too," you do not then see them lobbying against false rape accusations or for equal paternity rights. On the contrary, that kind of lobbying would damage feminist interests; men are of secondary concern, and may only be helped up from those problems that they have caused for themselves. Hence, the terrible tragedy of men not being allowed to wear dresses, even while women can comfortably walk around in pants, is infallibly the number one priority of an Earnest Feminist who sets out to "help men too." The fact that the overwhelming majority of men do not care about this issue and are not personally affected by it is irrelevant; it can be traced back to an impression of Patriarchy, and is also a good excuse to promote emasculation. Earnest Feminists, like Radicals, pathologize normal masculinity. They blame men for not wanting to wear dresses; i.e. they blame men for not having the problems that they tell us we should have. It is, so they say, male-enforced social conditioning that makes men "afraid" of appearing feminine. All evidence suggests that the vast majority of men have greater problems than this, and do not live in fear of appearing feminine. But that's what fits the feminist narrative.

The notion that feminism is helping to “liberate both sexes from rigid gender roles” is particularly laughable, considering that feminism is entirely dependent upon men being forced to retain their traditional role of protector and provider. That has been covered elsewhere.

When men do attempt to raise their own concerns, feminists refuse to recognize them. They victim-blame – e.g. “men are responsible for their own problems” – and attempt to shift discussion back to what they think our problems should be. In effect, men are denied the right to decide what their own problems are. Our real problem, Earnest Feminists earnestly explain, is that we are just too male.Despite what we may claim our problems are – that maleness is increasingly curtailed, that maleness is pathologized, that maleness has become grounds for acceptable discrimination – the feminist response is that maleness actually is pathological and needs to be curtailed even further.

How is it that feminism “helps men,” by ascribing negative attributes to maleness? Tell me, was anybody ever helped by others ascribing negative attributes to him? Or would you say that this harms him? Feminism “helps men” by encouraging them to stop being men; to renounce their nature; to hate themselves; to believe that their sexuality is inherently flawed and a force for evil. What help this is!

Here’s a fun little juxtaposition:

“What it boils down to is this: Men, not women, need to be the ones creating the spaces to discuss men’s issues.”

Quote from finallyfeminism101 weblog

Video: Feminists Disrupt a Forum About Battered Husbands

Get the picture? It’s a game that law enforcement have been playing for decades. The ‘good cop’ is reasonable, even sympathetic, though of course, he insists that the responsibility for your crime rests entirely with you. The ‘bad cop’ will just scream at you until you give yourself up. And when you finally do just give up, because you’ve been ground down, you mutter your complaints, and the good cops over at finallyfeminism101 will remind you of what they said all along: that you need to be the one taking responsibility for discussing your own issues. See how that works? It’s not their fault. It’s yours.
Yes, Earnest Feminists have supported Radical proposals every step of the way – whether this involves denying men paternity rights, or creating rape shield laws to deny exculpatory evidence and more efficiently lock up innocent men, or diverting stimulus packages from men hit by recession to women who had not even lost their jobs. The only level at which Earnest Feminists disagree significantly with Radicals is the rhetorical. A Radical might say “kill all men,” and an Earnest Feminist might say “I don’t agree with that,” but she will go ahead and advocate that the healthcare gap be increased further, with the full knowledge that men continue to die earlier and suffer worse health overall.

Earnest Feminists distance themselves from the extremist rhetoric of the Radicals, but this is just how the dialectic works – you reach the goal slowly, bit by bit, by getting the other side to compromise with your moderate wing. Earnest Feminists are the good cops – the ones you want to strike a deal with before those nasty bad cops get back. What’s often missed is that they are all cops. Compromise with the moderate Earnest Feminists on one issue, and the centre ground shifts: now the deal you struck is taken for granted, and the radical fantasy is a step closer. What do Earnest Feminists do then? Rest on their laurels, content with the compromise they reached? No, they see the opportunity to get even more for women, and so they advocate for more. A compromise is reached again, and the centre ground shifts further towards radicalism.

Fortunately, I know of a way to break a dialectic, and that is to plant your feet firmly in the ground and refuse to budge an inch. Absolutely refuse to compromise on any issue. It’s as simple as that. Just keep in mind that behind the veneer of reasonableness is ideological motive, which will shift reality closer to the radical fantasy in which you are actively persecuted. If you can keep that in mind, it becomes very easy to refuse even the slightest compromise

with a feminist.

Ultimately, feminists should be ignored. There is no use attempting to debate them, because their ideological motive trumps the possibility of admitting wrongness. Remember that feminist ideology is adopted in order to satiate violent, vindictive emotions, not as a result of logical thought. Those we should make an effort to appeal to are non-feminists, but they are not counter-feminists. That is, they are not yet activated in the struggle against feminism. One could split people up into three categories as follows:

> • Revolutionaries (counter-feminists)
> • Reactionaries (feminists)
> • Civilians (non-feminists)

The goal, then, is to recruit civilians to the counter-feminist side before the feminist camp gets to them. Given the rapid and exponential growth of the Men's Rights Movement, we are clearly already enjoying success in this regard.

A Father Burns Himself to Death

John Hembling (JtO) · 16 June 2011 · Archived copy · Original

Our culture's war against men has reached a point where individual men have begun to burn themselves to death.

On June 15, a New Hampshire man named Thomas Ball doused himself in gasoline, and set himself on fire, and died.

The most remarkable thing about this, is not that a man was so brutalized by the family court system that self immolation seemed a logical choice to him, but that this story is not on the front page of every news site in North America. The carnage of a feminized family court system written on pavement in charred flesh, melted human body fat and blood.

A Google search for the name of the man who burned himself to death on the steps of a New Hampshire courthouse should return news stories about this event from CNN, MSNBC, AP, Reuters among others – but it does not. The story is not being reported by anyone except a few men's rights websites. Men's pain, it seems, even in such extremity of self immolation – is not worth any notice.

What will it take to wake people up? A man setting himself on fire in front of the courthouse where he was brutalized by a corrupt family court system is clearly not enough. The mainstream media is content to sweep this under the rug.

And if you're a men's or a father's rights activist – you might wonder – what possible step can anyone take beyond burning yourself to death on the steps of the courthouse – that may penetrate the systematic wall of denial and silence surrounding the ongoing and escalating reduction of men from a status as humans, to slaves, appliances and objects. How much louder can we scream our pain? A reading of Thomas Ball's last words to the world provides a glimpse.

On one hand we have the law. On the other hand we have what we are really going to do-the policies, procedures and protocols. The rule of law is dead. Now we have 50 states with legal systems as good as any third world banana republic. Men are demonized and the women and children end up as suffering as well.

So boys, we need to start burning down police stations and courthouses. The Second Set of Books originated in Washington. But the dirty deeds are being carried out by our local police, prosecutors and judges. These are the people we pay good money to protect us and our families. And what do we get for our tax money? Collaborators who are no different than the Vichy of France or the Quislings of Norway during the Second World War. All because they go along to get along. They are an embarrassment, the whole lot of them. And they need to be held accountable. So burn them out

I'll state something clearly before continuing this article. At the self-immolation of a father because he was so brutalized that a death by burning was his last option – I am not shocked, or surprised, or outraged. I passed the point of outrage years ago.

I am entirely calm as I read about a man burning himself to death to make a political point. I'm also not upset to see the media completely ignore what should be a giant, scream red nuclear warning sign. I'm unruffled as I read the carefully written words of the late Mr Ball, echoing my own predictions – made in an article published on AVFM on April 15 this year.

This must be stated clearly, because critics of my argument will seize on a prediction of violence and characterize that prediction as threat. I regard violence as a bad outcome to be avoided, I abhor its use, and I definitely don't call for it.

But it's coming.

And the only people trying to stop it before we reach a point of improvised public executions, burning legislature

buildings and lamp posts decorated with freshly hung corpses are being routinely and falsely accused of violent criminality by the ideologues pushing for this terrible, brutal outcome. [full article]

Will that wake anybody up? Or, will the complicit media and public depict a society coming unglued as just more feminist evidence of the innate evil of the penis?

At what point do feminists themselves recognize that their precious ideology is one of hatred and violence?

Will you read Thomas Ball's words – and will you recognize that he was a rational, intelligent man pushed beyond human endurance by a corrupt system of feminist-jurisprudence apartheid? Or will you dismiss him as a kook?

If it's the latter – you are in for a terrible surprise.

The family courts have got to GO and I mean right fucking now

Paul Elam · 16 June 2011 · Archived copy · Original

I had the pleasure today of participating in the Ultimate Men's Summit, where I spoke with Lion Goodman about some of the issues faced by men and boys in western culture.

Naturally, the subject of family law was addressed and the basics that most readers of AVfM are well aware of were covered.

During the interview, Mr. Goodman made the inquiry about why there is so much anger in men in the men's rights movement. I can't fault him for asking. I think he is a good person, and in a world where the pain of men is invisible it must be one hell of a mind-fuck trying to make sense of why so many of us are pissed, and getting more so.

But I have just been advised of something that might help explain the matter with a little more impact, at least to those who have any sense of decency and justice at all.

This is just a partial clip of a letter sent to the New Hampshire Sentinel Source that Mr. Tom Ball, a man who has been through the ringer of family courts in Cheshire Country, New Hampshire in recent times. The tone of it is clearly angry.

Said Mr. Ball:

I could have made a phone call or two and borrowed the money. But I am done being bullied for being a man. I cannot believe these people in Washington are so stupid to think they can govern Americans with an iron fist. Twenty-five years ago, the federal government declared war on men. It is time now to see how committed they are to their cause. It is time, boys, to give them a taste of war.

This was part of a much, much lengthier letter, and came to them some time before Mr. Ball approached the country courthouse steps, and set himself on fire.

Does this make the pain a little clearer?

I know what is expected in this culture. I am supposed to express some form of outrage. I am supposed to demand changes to the system and justice for men. I am supposed to bemoan a biased system and the lost rights of fathers in this country. I do exert all that for now. I do so from the bottom of my heart.

But I am also tired. I am an older man and have witnessed this silent, ignored tragedy for far too long. I am sick and tired of the heartbreak of daily emails from broke, abused, powerless people pleading for any kind of help they can get against a system that has lost all sense of justice and every last bit of justification for its own existence.

I am tired of telling them there is nowhere to turn.

I am a pacifist. I do not advocate violence. But I tell you this. The day I see one of these absolutely incredulous excuses for a judge dragged out of his courtroom into the street, beaten mercilessly, doused with gasoline and set afire by a father who just won't take another moment of injustice, I will be the first to put on the pages of this website that what happened was a minor tragedy that pales by far in comparison to the systematic brutality and thuggery inflicted daily on American fathers by those courts and their police henchmen.

It would not even so much be a tragedy as the chickens coming home to roost. And it is certainly less of an indecency than the suicide of Tom Ball.

This is a system beyond redemption and beyond repair. It is a cancer that must be cut out with focus and intent.

Whether that happens under the reasonable control of a government that manages to find some long absent decency, or at the hands of a mob when the time comes that men are not satisfied with just setting themselves on fire, remains to be seen.

But either way it will happen. It has to. This sort of thing cannot be allowed to continue.

Roosters Behaving Badly, Hens Cheeping Loudly

B.R. Merrick · 17 June 2011 · Archived copy · Original

This guy named Meredith Wilson wrote a musical called "The Music Man," a show about a huckster who falls in love with a sensible woman, and she in love with him, in spite of his many faults. He eventually repents of his dishonesty, when love and volition are allowed to peacefully intercede. A man who doesn't need to be browbeaten or shamed to change for the better. Amazing.

At one point in the theatrical proceedings, the town's chattering class (all female) gossip around the conman. The gossip quickly turns into a song (This is a musical, after all.), as the ladies sing:

Pick a little, talk a little
Pick a little, talk a little
Cheep! Cheep! Cheep!
Talk a lot
Pick a little more

Pick a little, talk a little
Pick a little, talk a little
Cheep! Cheep! Cheep! Cheep! CHEEP! Cheep! Cheep! Cheep!…

This is Wilson's clever way of setting the ladies' gossip to music, by making a reference to hens, for some reason… It'll come to me.

Anyway, the reason I bring up "The Music Man" is because it reminds me of something trivial I bothered to read at The Huffington Post. You've heard of the Huffington Post, haven't you?

Huff a little, puff a little
Huff a little, puff a little
Bitch! Bitch! Bitch!
Puff a lot
Huff a little more

I'm sure you've also heard of Marlo Thomas, otherwise known as Mrs. Donahue. Thomas has something to pick at, due to a handful of politicians and alpha males who got caught, or merely accused, during this past month of various sexual, financial, and political shenanigans. You can be certain that Thomas is having a field day with it. She can afford to. In the long run, the culture upon which Thomas, you, and I have come to depend, cannot.

Thomas's article was on a page with a link to the following: "Hot or Not? Why Women Shouldn't Pick Attractive Husbands." In this article, we learn that "[a]ttractive men don't make the best husbands, according to researchers." Of course, the author, one Vicki Larson ("Cheep! Cheep! Cheep!"), never bothers to define "attractive," nor did the "researchers" ever prove objective attractiveness. I myself find regular guys quite attractive, much more than male models and the shaved Greek gods of mainstream porn. I'm not sure that I care to know what Ms. Larson or the researchers think is attractive. I have a sinking feeling it comes with a detachable penis.

The computers at which these two women pick and talk were designed, built, and shipped to their doors by men. Furthermore, those computers are connected to the Internet, a cybernetic phenomenon that comes as close as any material thing can come to existing in the abstract; and it was also designed by men. The materials used to make computers and the Internet come out of the earth, dug into by men. (Oddly, even though there are few impediments left, to this day the women still don't feel like digging. "Cheep! Cheep! Cheep!")

The good news is: I think I've stumbled upon a female Internet writer who understands a lot of what I see. I now visit Lenore Skenazy's website, "Free Range Kids," on a regular basis. (Not a single "Cheep!" from her.) I already

got one article out of it, and it won't be the last. Mrs. Skenazy, sadly, is a dying breed of woman. Like my own mother, she does not feel the need to know every second exactly where her boys are. She caused an uproar for letting one of her sons take the New York subway by himself. Strangely, no men molested him during the ordeal. Mrs. Skenazy caught flak anyway. Stranger still, she stood up for herself, and gave the world a cornucopia of statist insanity with her wonderful website. Stay tuned for more profanity-laden diatribes written by yours truly, based on this woman's work. (*Love* the glasses!)

Here's a recent post about one mother's legal struggle to help her son Ricky. (Thus, Skenazy is on the exact same page as Mr. Elam.) As a recap, this young man followed his bodily instincts and had sex with a young woman he thought was only one year younger than he. Unfortunately, like arbitrary speed limits, her age did not equal the arbitrary number the sclerotic, puritanical, feminized state came up with for "consensual sex," and Ricky's family was sent on a four-year spiral, including his tenacious mother's sudden blindness, before a teenaged male could be considered innocent (sort of) by the state that ostensibly exists to protect him. From terrorists! The mother's fight paid off for Ricky at least partially, and I'm sure he will never forget it. Now her fight goes on for other innocent young men and their mothers:

"The moms called Mary [Ricky's mom] for strength. She listened, offered some bracing words, maybe snorted with gallows humor and told them to call her again anytime. 'That mom who was suicidal? She's finally coming out of it,' said Mary, sounding damn pleased. 'She's getting ready to fight.'"

Sadly, Mary is now in a coma. That's one less fighting mom in a culture run by horrid women like Marlo Thomas, whose snotty sermon barely contains her glee over a month of "salacious spring scandals," including the foregone conclusion that the head of the IMF is already guilty of attempted rape, even though he has not been convicted in a court of law, and even though both Thomas and her husband, Mr. Thomas, allegedly believe that we are all innocent until proven guilty. (Of course, that point will be moot with the Thomases if Mr. IMF is "proven" guilty.)

The Internet is a marvel of a communication tool, one that wouldn't have happened without the rapid advancement of technology in the nineteenth and twentieth centuries, all on the backs of men. This permanent transformation of our planetary existence would most likely never have occurred if it hadn't been for Enlightenment principles, trumpeted to the world by male philosophers, including one who was almost executed for speaking his mind. After all this effort — groaning, sporadic, unpredictable, astounding — all that women supposedly have to offer, according to the writings of prominent feminists like Thomas, is "Cheep! Cheep! Cheep!"

Why not pick at this? (My thanks to Chris Floyd for that link, a man rightly concerned with empire and war, and the far more legitimate concerns of suffering women whom Thomas hasn't mentioned yet):

"As you may know the oppressors in Bahrain are targeting professional women arresting [sic] from their places of work or study. Many have disappeared into military style prisons and have not had access to lawyers or their families. The few who have been released report sexual attacks, verbal and physical insults and threats and other forms of torture… You will note that one of those arrested is a pregnant woman who happens to be the wife of an activist. Many others are young women in their early 20s. One of these young ladies is a poet and a student teacher who was arrested after four of her brothers were threatened at gunpoint to turn their sister in. No other Arabic regime has used torture and arrest against women to crush protests in this systematic and brutal manner. *Yet media outlets in the west and Al Jazeera Arabic are largely silent on these abuses in stark and shameful contrast to the coverage given to other protests* [emphasis mine, since Thomas didn't even bother]."

Too hellish? Well, then, perhaps Thomas can rally her feminist friends in the aid of a truly inspiring woman like Sharon Secor, who is in a slightly less nightmarish position. Ms. Secor is one of the assistant editors at Strike The Root (for which I also write), a homeschooling mom, and a one-of-a-kind, formerly single mother *by choice.* That's right. She didn't stick any man that impregnated her with any baggage, though. She understands freedom and consequences. You can chide her all you like for consciously choosing to raise children without a father (although she is married now), but she simply wants to be left alone with her little family.

Unfortunately, the Free-and-Nanny State of Texas, perched on top of abysmal schools where mostly women teach, can't bear the idea of women (the kind that *don't* suffer from The Patriarchy) raising kids who think for themselves. They keep reminding us it's the National Organization *for* Women, not *of* Women; therefore, since Secor is a woman, go for it.

…We're waiting. When will you be finished with the picking and the talking?

If women who suffer at the hands of the state aren't to your taste, what about acknowledging that the "bad behavior" of men is not that much different from women? Here's a woman allegedly doing something similar to the IMF dude, to a 10-year-old girl and 18-year-old woman:

"When interviewed by investigators, reports state that Pagoria [the alleged dominatrix] explained that she used to spank the girls, but 'the spankings had not improved their behavior.'

"She switched to the table and handcuffs after 'she decided she needed to do something that would embarrass them so they would learn not to break the rules again,' the report states." Yes, spanking is a wonderful idea.

Will Thomas be speaking out about this? Will she post pictures of girls and young women between the ages of 10 and 18 angrily protesting outside the courthouse before this woman has her day in court? Can I use this in a rant against our misandric culture, or is it all the boyfriend's fault?

"After the whippings, Pagoria explained that the girls were forced to stand naked in the corner 'so that they could reflect on what they had done wrong,' according to the report." Bradley Manning, anyone?

Oops. That's a guy. Sorry. How about this one, about a woman who refused to feed her teenaged son for 12 hours a day? Just a quickie, I promise: "Weed testified that Alfred believed her son to be possessed by Satan." Well, then, allow me to supplicate our Lord on his behalf: Jesus H. Christ!

The reader should keep in mind that I remain, to this day, an unrepentant lazy-ass doofus who does very little research. Imagine what I could come up with if I actually made an effort. Will Mrs. Non-Donahue Thomas, a woman who apparently does even less research, concede on any one of these?

The cycle of abuse repeats and repeats and repeats, like a bad meal, because the culture vaunts silly-headed women who can "Cheep! Cheep! Cheep!" with the best of them, and ignores a truly intelligent woman like Alice Miller, who pointed all of this out time and time again, and was apparently ignored by the Thomases running the show.

If Marlo Donathomas truly cared about women who were raped; or "victims" of an online flashing; or "victims" of some rich-hunk-of-a-famous-dude writhing around on top of them, his perfect musculature moving in synchronicity as a reminder of The Patriarchy's true power; she would spend roughly five minutes investigating root causes of why *humans* — not *men* — occasionally behave badly. She would also take careful note of the differences that are oftentimes expressed through masculine bad behavior vs. feminine bad behavior.

I'm supposed to be concerned about your "gorgeous" husband? Why? I'm supposed to be outraged over women "victimized" by horny politicians? How so? I'm supposed to condemn a man before attempted rape has been proven because Western culture, according to Thomas, has programmed women to be silent? Really?

Then please explain to me how E.M. Forster, a guy, was able to write "A Passage to India" in 1924. If you haven't read the book or seen the brilliant film, an entire community of British settlers in India (a community run and maintained largely by men) rallies around a young woman who, due to some sort of heat sickness, mistakenly believes that her kindly Indian companion tried to rape her. Granted, this is fiction, but how was a writer like E.M. Forster able to conceive of a community's extraordinarily charitable reaction to a young woman's plight with such ease, and be understood by readers at that time? Yet Thomas asserts: "Historically, women who have been victimized by men — whether by a sexually harassing boss or a philandering husband — were trained to hit the mute button." Perhaps that should read: "…were trained to hit the mute button, *except in British India."*

You can thank this rhetoric — relentless, hyperbolic, shrill, and heavily televised — for teenaged young men being

labeled for life. The more of them that feel sidelined, the more of them will be brought up without fathers. The more of them fatherless, the more the state will step in, especially when surrounding women start shrieking. Then we will see more posts from Mrs. Skenazy like the following, concerning kids who cannot play outside legally without the presence of at least one parent: "The officer said that kids under ten, by law, are not allowed outside, unsupervised except in their parents' yard." British India it ain't. Somebody tell Marlo. She and Mr. Thomas-Donahue will get right on it.

It used to be that Dad made the rules, and if he said you couldn't be outside unsupervised, chances are you lived in a really lousy neighborhood. Everything the state does is a bastardization at best of normal human relationships. This is why it's a mistake to involve the state's particularly pernicious form of coercion into any aspect of existence: marriage, divorce, custody, sex, rape, molestation, pornography, prostitution, drugs, finances, the workplace, education, justice, restitution, and everything else. These are matters to be taken care of in private. The state never really knew what privacy was, and now that the culture no longer seems to care, the state cares even less.

If "the personal" becomes "the political," there is no end to the pointing of guns, and it's only a matter of time before aggrieved individuals who are victimized by feminist/statist influence grab the same governmental guns and point them somewhere else. Feminists that don't need men will need the state, which is run by the worst sorts of men *and women* imaginable. Now the state is our father, and what a rotten dad he is. You can thank idiotic women like Thomas, and the alpha males who see the prize to be won inside the body of humanity. The natural power that men had within their own homes is gone, replaced by mindless pop culture, female hysteria unchecked, and a state that has a harder time convincing any thinking person of its actual necessity.

It's long past time for men and women everywhere to tell the gossiping hens to shut the cluck up. Meredith Wilson, unfortunately, was spot-on. Thus, while the women go on with "Cheep! Cheep! Cheep!", four men, forming a barbershop quartet, sing the following:

Good night, ladies.
Good night, ladies.
Good night, ladies.
We're going to leave you now.

Good advice, from a man who knew a huckster when he saw one.

Beyonce Knowles is an MRA

John Hembling (JtO) · 17 June 2011 · Archived copy · Original

I have never until now, been a fan of Beyonce. And to be completely honest – popular as it is, her music does not appeal to me. My musical tastes run in other directions. However, on the accidental viewing of a recent video of Beyonce's – I was pleased to discover that this entertainer, hugely popular with so many young women turns out to be an MRA. Not only is she clearly an advocate of men's rights – she – or her producers – have been reading my articles posted on AVFM.

Who run the world. Girls!

Apparently, Miss Knowles hasn't been drinking the feminist kool-aid which tells her she's oppressed, and in fact – is sharply aware of not just her own social and economic power due to the success of her musical career, but of the social power all women hold, based entirely on their sex.

The video opens with a scene shot in a near-future desert landscape – Beyonce riding through the frame on horseback – denoting herself as royalty above the un-mounted dancers and extras in every other scene of the video. The terrain is littered with the debris of an urban distopia – its a mad-max future – and Beyonce's character reminded me, on first viewing of Tina Turner in "Beyond Thunderdome".

The depiction is of a distopian future after a societal collapse – Beyonce as Auntie Entity ruling in the warlord model of regional government.

The future distopia imagery escalates with an early shot of several dozen armoured riot police rushing past the camera at about 20 seconds into the video – the shot cuts to Beyonce triumphally raising her arms from atop a burned out car. Clearly, she's read my piece called "Feminism is a Doctrine of violence" in which I stated:

Most of the violence promoted by, and enacted under the aegis of feminism is done on behalf of women, by proxy, at once or more removed from the instigator of the violence.

Women use the police as muscle to escalate a nonviolent disagreement to a violent altercation.

Beyonce's imagery also appears to acknowledge my discussion of riot police and feminist enforcers in "Feminism is Merely a Tool"

The video next presents Beyonce flanked by armoured enforcers exiting a 1980's model mercedes sedan. The intended feel is clearly tinpot-dictator-chic. Once deployed, Beyonce stands surrounded by a coterie of women, clad in matching pseudo-military club-attire. She and her exclusively female crew are extensively jewelled , and even have a lion – demonstrating conspicuous martial power and wealth.

The overstated jewellery sharpy contrasts the collection of men she stands facing.

The male dancers wear only black and gray, and by the facial expressions of the few male dancers shown in brief close up, the viewer is left in no doubt that the male dancers represent men disenfranchised through the use of force. Beyonce's dance moves are unmistakeably expressive of undiluted power and the expression of will through brute force.

Her female cohort stand while pumping their fists straight up. In fact – while facing the drably attired collection of male dancers – she Beyonce performs a dance that cant be called anything except mocking – but even in a music video – she's flanked by two male dancers who take positions on each side of her in front. Her disposable male protectors. It's easy to see that these men are female-approved white knights – because they're the only men in the video whose costumes include any colour or jewelry.

Who run the world. Girls.
Who run the world. Girls.

Who run the world. Girls.
Who run the world. Girls.

Some of them men think they freak this like we do.
but no they don't
make your cheque come at they neck
disrespect us no they wont."

At this point – we see Beyonce's recognition of men as the producers of wealth and labour.

"Make your cheque come at they neck". – These lyrics followed quickly by Beyonce shown taking the wallet out of a back-up-dancer's pocket while he cannot stop her. This is not feminism's message, it's the reality MRAs have written of for years.

Beyonce then struts around shoving and physically overpowering several male dancers – while singing the lines:

"Boy I'm just playing
come here baby
hope you still like me
if you hate me."

On which point the video depicts a riot control water-cannon – reminding the viewer that the female power she's singing about is totalitarian and built on the use of force. A close up shows Beyonce clad in a metallic garment made from diamond-shaped gold scales – a combination of conspicuous wealth and physical might. The backdrop of burning cars continues to re-enforce a distopian, mad-max world in which women -represented by Beyonce control all remaining power and wealth.

"endless power
our love we can devour"

There is no subtlety in the video.
In the face of triumphal demonstration of absolute social, financial, and violent power, Beyonce reminds us that men, contrary to a sensible response to their own continued marginalization are still following a path of chivalry – male self sacrifice on behalf of women.

"You'll do anything for me"

It appears that Beyonce grasps and agrees with every major argument made by the majority of MRAs.

The only point of divergence from a MRA position is that in recognition of the social, financial, and enforced totalitarian power of females – with the disenfranchisement and marginalization of men, is that rather then seeing increasing sexual apartheid as a problem, she's smug.

Setting aside the pretence that Beyonce Knowles is an MRA, or has even heard of the men's rights movement – this woman is an entertainer – a singer and dancer. She clearly understands the shape of our culture – and by looking at just one video of hers, we can see that what shes saying and what MRAs are saying are almost identical. The difference is that for Beyonce female supremacy and male disenfrachisement is a good thing.

To the feminists arguing the opposite case – can you fucking people finally admit youre not merely wrong…

…you are liars.

A Father's Day Letter to President Obama

Paul Elam · 17 June 2011 · Archived copy · Original

Dear President Obama,

As we quickly approach another Father's Day in your administration, I recall that for the past two years running you have used the occasion to admonish fathers to "step up to the plate," and be better Dads.

As I anticipate that you will seize the upcoming day as yet another opportunity to instill in men the important mandate to be the best they can be for their families, I wanted to suggest that you now have a prime example to present to the American people of a good man stepping up as a father.

His name is Thomas James Ball. And just two days ago he stepped up to the family courthouse in Cheshire County, New Hampshire and self-immolated.

Apparently being stripped of his family, his home, his assets, his dignity and his freedom by our system of family law did not leave room in his tortured mind to step up in any other way.

It is strangely ironic in a culture that routinely destroys men in this way, on the often capricious whims of wives who are enabled by a corrupt system of family law, that we also lead the world in politicians who lecture those victimized men on being good fathers and husbands.

Well, it is either ironic, or as profoundly sadistic as it is hypocritical.

With all respect, Mr. President, I suggest as your fellow citizen that perhaps the time has come for a different kind of stepping up. Perhaps it is time for our leaders to step up and look at what family courts are now doing to destroy children and their fathers, and how through Title IV-D they are motivated to do so by profit.

Perhaps it is time for politicians to step up and honestly assess the wholesale destruction of constitutional rights that is happening under the guise of family law.

Perhaps it is time to step up and publicly address the fact that Thomas James Ball was not crazy or violent or full of hate, but simply a man at the end of his rope, utterly destroyed by a system that has lost its moral compass as well as any affiliation with the idea of justice.

Perhaps it is time for all good citizens to step up and realize that the government tyranny now presiding over the destruction of families should no longer have a place on the American landscape.

Perhaps, Mr. President, the most important father that needs to step up and do his duty this Father's Day is you.

Kind regards,

Paul Elam
Houston, Texas.

[image]
…

The Indifference to Male Pain

John Hembling (JtO) · 18 June 2011 · Archived copy · Original

I am writing this on Friday June 18. Yesterday Paul and I both became aware of a man who after years of being brutalized by the family court system, decided to share his pain and outrage with the world, with the intent of shining a bright light on ongoing corruption and the systematic destruction of human beings by a corrupt court system.

The man's name was Thomas James Ball. He doused himself in gasoline then self immolated on the steps of a family courthouse in New Hampshire. Mr Ball chose to use his own agonizing death to focus public attention on the corruption of the family courts. He did this two days ago. And before just now, you have probably never heard of him.

The mainstream media has no interest in human suffering, when it belongs to a man.

How much personal agony, how many years of pain does a human have to endure before death by self immolation seems like a rational choice? And yes, I will stand on the word rational here. Mr Ball wrote a detailed account of his experience in the family court system, as well as a summary of his research, and his consequent deep understanding of the scope and depth of corruption driving the institution of the family courts. His letter is linked in the masthead of this site – and I strongly recommend you read it. Its long, but its not rambling – and anybody who calls it rambling is doing so to discredit and belittle this man, and to distract you from the very real pain produced in the lives of millions by a corrupt court system.

But everything Ive just written is preamble to the real point I want to make.

Mr Ball's last words were originally published on the New Hampshire Sentinel Source website, and comments like the one I'm about to copy-paste were the norm on that site. This example was also re-posted by a failed example of a human on the copy of Thomas Ball's letter on this site.

"Let's remember folks, Tom Ball had 21 years in the military. He had a pension. So it is not just that he was without work since 2009. Again, he had a pension.

He did do some good work volunteering time helping homeless vets in Worcester… He should have stayed doing that, continuing to contribute to the world, instead of going out in a blaze of ….apparently in his mind… of glory…. His statement against feminists, social workers, bureaucracy…. No doubt problems there…. but to let his obsessions carry him away….

As a good soldier, he should have bucked up and dealt with it…. Endured …. pressed-on…. instead of what he did…
To me, he walked out on his responsibilities…. the money for his children's healthcare…And much more. Dare I say it…. He is, in my opinion, a deadbeat dad…..Sorry, but that is my view of him after reading his manifesto…..Sorry…. But he hurled himself into the afterlife to make a statement,…. When his children and others (the vets) still needed him."

Let that sink in. For anybody in doubt about this comment, I'll explain.

That commenter was telling a man whose agony was so great that burning himself to death with gasoline was a viable option – telling such a man to suck it up and continue to be a utility and a resource to the system which brutalized him to an extent that a death by fire seemed rational.

Tough luck on your life Mr Ball, we do not recognize that you experience pain. Just suck it up; man up and carry on providing for the people around you.

The absolute indifference to human suffering would be immediately recognized as psychopathic if the pain belonged to anyone else – but when it's a man – our society just does not give a fuck.

The pain of a man is invisible.

And my friends – that is why there is such a thing as the men's rights movement. It is why so many men are in deep and terrible pain – pain that when mentioned or complained of, men are told: shut up, don't be a sissy, *man up*.

That indifference – is why many men and MRAs are deeply, implacably angry. Our society is presently on an insane course – because when confronted by any manifestation of this anger – the established response is to lock the man feeling it into a cage; to deny that it is legitimate, and refuse to address the source.

Does anybody think that can have any outcome except eventual disaster? Mr Ball – in his final essay provided an impassioned and rational imperative for burning courthouses and killing corrupt officials.

Are we going to pretend that he was a lone nut and that the agony which drove him to burn himself to death on the steps of a New Hampshire courthouse was not agony felt by hundreds of thousands of other men, also brutalized by a corrupt court system?

The comment – expressing indifference to this man's pain, and telling him to suck it up and go back to being a good little appliance – that comment represents dozens of others expressing the same sentiment. In the case of Mr. Ball, he demonstrated the control and restraint in all his agony that his rage was spent inwards against himself in a gruesome death. This too reflects the deeply embedded culture of self sacrifice that men are conditioned to believe is the only viable mode of masculinity.

But its not. Male self actualization is a major element of the men's rights movement, which may be one of the reason critics try so hard to shut us up. What if Mr. Ball had chosen to vent his agony outwards onto who he perceived as the source, the employees officers and physical premises of the family courts?

And to turn around and tell a man brutalized to the point of self immolation, to man up, suck it up? To any individual so indifferent to the pain of another human – expressing that callous indifference might seem funny. Cruelty substituting in place of humor.
The marginalization of men by the system of law is not getting better, it is getting worse – and the rage and agony of Mr. Ball was not unique.

And our society currently deals with this by locking such men up. Like that will make the problem smaller, or make it go away.

I wont tell you what to do, but I expect, what you're going to do is go back to sleep.

Go ahead, sleep while you still can

Study Reveals Female Rape Victims Enjoyed the Experience

Paul Elam · 19 June 2011 · Archived copy · Original

Editorial note: among the thousands of articles published over the years of AVfM's existence, a tiny handful are cited over and over again by dishonest critics of the Men's Human Rights Movement as 'typical" content for this publication. With about a thousand articles a year published on this site, it should be telling that only a small handful are cited over and over again as if they are typical, rather than unusual. This is one of those few articles.

This particular article, penned in mid-2011, was written to illustrate the still-common phenomena among gender ideologue "researchers" of incompetently or intentionally misusing scientific evidence: twisting statistics in an invalid manner, or worse, simply repeating statistics that have been disproven or were entirely fabricated, known as the woozle effect. The entire below article is nothing but an illustrative example of what Murray Straus identified as "Evidence by Citation" and other forms of academic fraud in widespread and unchallenged use by pseudoscientific ideologues with PhDs, and it quite clearly says so if you just read it to the end: this entire article is a bunch of fraudulent lies, meant to teach a lesson about just how gullible people can be and how easily they will accept horrible lies about male sexuality but get angry about lies regarding female sexuality.

What should also be instantly noticeable to you is that the odds are good if you found this link recently from a site that angrily linked it as "typical" of AVfM content, it is actually quite old; if it were "typical," why this same old article over and over and over again? And, right at the bottom, it has always stated quite clearly that the whole article is a satirical lie–and still, on a regular basis, people angrily refer to it as if it's a serious article that reflects our everyday views. What this says about our attitudes about male vs. female sexuality, and just how gullible people can be when presented with information that looks scientific, and just how shallow and/or dishonest our critics seem to be, should give thoughtful readers pause.

The original article–which again, is nothing but a pack of lies, and which the very last paragraph explains to be nothing but lies–appears unaltered below this point. –Eds.

A university study, Romeo, Felicia F. "Acquaintance Rape on College and University Campuses," AAETS. Web. 22 Nov. 2010." The study of female rape victims concluded that the majority – 57% – of women who were raped on college campuses, reported feelings that were described as "positive" and "satisfied," about the experience.

The study reflected survey results of 1,700 victims of rape that was perpetrated by a male acquaintance in a social environment, also known as "date" rape.

A meta analytic review of related studies pointed to the validity of the Romeo study. Hoskins and Fisk, 2010.

Perhaps surprising in the survey results was the fact that nearly 38% of the respondents reported a desire to repeat the experience, some obsessively so.

This would also be quite consistent with findings outlined in an article from Psychology Today, regarding the prevalence and incidence of rape fantasies in women, much of which are quite extreme and violent.

From the article:

From 1973 through 2008, nine surveys of women's rape fantasies have been published. They show that about four in 10 women admit having them (31 to 57 percent) with a median frequency of about once a month. Actual prevalence of rape fantasies is probably higher because women may not feel comfortable admitting them.

For the latest report (Bivona, J. and J. Critelli. "The Nature of Women's Rape Fantasies: An Analysis of Prevalence, Frequency, and Contents,"Journal of Sex Research (2009) 46:33), psychologists at North Texas University asked 355

college women: How often have you fantasized being overpowered/forced/raped by a man/woman to have oral/vaginal/anal sex against your will?

Sixty-two percent said they'd had at least one such fantasy. But responses varied depending on the terminology used. When asked about being "overpowered by a man," 52 percent said they'd had that fantasy, the situation most typically depicted in women's romance fiction. But when the term was "rape," only 32 percent said they'd had the fantasy. These findings are in the same ballpark as previous reports.

Clearly, there is much yet to be understood about women and their predilection for being physically overpowered and forced to engage in sexual activity in a violent way.

And it calls into question whether prevailing attitudes about rape may be convoluted due to a social taboo against the practice.

It may be time in modern culture where we need to start evaluating the possibility that women, through the cultural expression of patriarchy, may be unfairly restricted from articulating their desire to be raped, and as such cut off from the full actualization of their sexual freedom.

In another Psychology Today article on dealing with the sexual liberation of women, some aspects of repression were addressed.

From the article:

What caused the sexual revolution?

Many factors may have been implicated, such as improved contraception (the pill which gave women more control), but effective condoms had been widely used for a century. Marriage prospects and careers were the key. Women's marriage prospects worsened steadily throughout the sixties and there were only 80 men of marriageable age for every 100 women (2) thanks to an echo effect of the baby boom a generation earlier. Women also postponed marriage as they developed careers.

The net result was a large and increasing population of women who were sexually active outside marriage. Facing stiffer competition for men, women upped the ante by offering increased levels of sexual intimacy outside marriage.

In addition to complying with the masculine desire for sex without strings, women today adopt a more masculine sensibility regarding issues of number of sexual partners, sexual variety, and sexual satisfaction.

And, in a related study by Kale and Weiser, 1998, it was suggested that the full actualization of that liberation would include the idea of women's pervasive rape fantasies being fulfilled spontaneously by men in their immediate environment.

On a more subjective note, this could be an explanation for the recurrent theme in feminist literature of "rape culture." It may well be that the outward obsession with this notion, in a culture that clearly condemns and punishes rape, may be a matter of projective denial reflecting a desire for an actual rape culture to emerge in order to fulfill women's unfulfilled sexual desires.

It also calls into question whether the concept of "consent," where it relates to sexual activity, is antiquated. Indeed it calls into question whether the concept of "rape," in the literal definition, is just a cultural misconception for a male tendency to fulfill women's desire for sexual excitement and thrills and women's collective desire to see this accomplished.

That would at least partly explain why there is currently far reaching efforts to broaden the definition of rape, given we interpret those efforts as an attempt to fulfill as many rape fantasies as possible.

All this should be considered, however, with the caveat that the Romeo study found no results whatsoever as presented in paragraphs 1 and 2 of this article, and the fact that the Kale & Weiser and Fisk studies are not extant.

These items, indeed this entire article, are illustrative examples of what Murray Straus identified as "Evidence by

Citation" and other forms of academic fraud in widespread and unchallenged use by feminist ideologues. They were presented here as an example of their destructive use.

Happy Father's Day, You Piece Of Shit

Tom Snark · 19 June 2011 · Archived copy · Original

Hey, fathers!

It's your special day!

It's the one day of the year that we take a break from exalting mothers and actually acknowledge your contributions to creating life and raising children. (Well, all right, we acknowledge your contributions all year round when they are of the financial sort and we want you to pay up.)

So, how shall we celebrate this special day?

A new necktie, perhaps; a silk leash around your neck, a symbol of your bondage, just to make it perfectly clear what your family keeps you around for.

Along the same lines, how about a new wallet?

Or how about you just get called a piece of shit?

That's what Prime Minister David Cameron has done, in so many words.

> **Runaway fathers are like drink-drivers, blasts David Cameron**
>
> David Cameron is launching a full-scale attack on fathers who abandon their families – calling for them to be "stigmatised" by society in the same way as drink-drivers are.
>
> The Prime Minister's intervention – in an article for The Sunday Telegraph to mark Father's Day – is one of the most outspoken he has ever made in defence of traditional family life, which he describes as the "cornerstone of our society".
>
> Mr Cameron said Britain needs to be made a "genuinely hostile" place for runaway fathers, who deserve the "full force of shame heaped upon them" and are "beyond the pale".

So, on Father's Day, of all days, Cameron has launched an attack on absent fathers, without any thought given as to *why* fathers might become absent in the first place. And the reason for this has nothing to do with male fecklessness or irresponsibility, despite what traditionalists and feminists preach.

No, the reason why fathers leave their families is because *they are forced out.* Britain is already a genuinely hostile place for fathers, who have to deal with the full force of shame heaped upon them, and who are already seen as 'beyond the pale'.

Blaming men for being forced out of their own homes by ex-wives 'looking for a better deal' and the state mafia which Cameron himself ultimately controls is a whole new level of sick.

But, of course, there is rhetoric and then there is politic. The government is committed to making significant cuts all round, which means that the baby mammas won't be able to depend on the timely arrival of a welfare check as they once did. Cameron (or whoever writes his speeches) is not stupid; his government has already faced criticism and protest for scaling back public sector jobs and services. He knows that the clucking hens of Mumsnet could cost him the next election if he appears to be denying single mothers the cash they are accustomed to receiving.

So he covers his own ass by picking a target that he knows a lot of women love to hate: men.

And so the grand project of scapegoating men continues.

But, in regards to those men who have children and make no effort to be a father emotionally or to hand over their cash: can there be a moral case for blaming them, given that they have no reproductive rights to speak of?

Men cannot choose to terminate a pregnancy; whether or not a child is born is a decision left entirely up to the mother. It is entirely her choice; he has no rights, and no say on the matter.

But still, he will be expected to pay; even in the case that the mother commits fraud to access his frozen sperm without his permission and has children without telling him.

Even Keith Macdonald, dubbed "Britain's worst father" by the Daily Mail for fathering at least ten children by ten different women, did not *choose* to become a father.

So why should he be held financially responsible for the choices of their mothers?

Indeed, since no man has the right to have children, no man chooses to become a father.

> Another mother of one of his children, Stacey Barker, 22, said: 'Men like him should be made to have a vasectomy or be fined or even jailed.'
>
> […]
>
> The mothers are entitled to jobseekers' allowance, income support, child tax credit and child benefit. Most also get housing benefit.

Yes, a lot of women would rather subject a man to genital mutilation or debtor's prison, than give up the perks of single motherhood. And yet, these women all chose to have sex with this man; and they all chose to carry his children to term. While Keith Macdonald could have chosen not to have sex with the women, he had no choice about whether or not the children were born. Each of the women could have chosen to have an abortion; none of them did. So why should he pay a single penny for someone else's choices?

Speaking of debtor's prisons, they actually have those in the United States, for 'deadbeat dads' – a feminist slur against alienated fathers who lose their jobs and can no longer afford crippling child support bills. This is a particularly cruel slur given that feminists have actively kept unemployed men out of work:

> Originally, the "stimulus" (which was supposed to keep the official unemployment rate well below its current level) was supposed to be spent on infrastructure. The I-35W Mississippi River Bridge collapse in Minnesota in 2007 and the DC Metro crash earlier this year in June […] showed that spending on maintaining current and building new infrastructure has been insufficient for a long time. The stimulus would have been a good opportunity to begin to correct this massive error as solid infrastructure is necessary for long term economic growth (not to mention safety), but womens' (such as NOW) groups objected. They called the original stimulus "burly", "macho", and "sexist" demanding that the stimulus be spent on women. This was despite the fact that millions of men were losing their jobs, and education and health care added jobs primarily benefiting women. NOW and the other womens' groups were successful with the stimulus was skewed towards education and health care leaving infrastructure in the same dangerous state it was before. In addition the gap between male and female unemployment is the largest in the history of unemployment data going back to 1948 when such data began.
>
> This "women oriented stimulus" along with other things has caused the federal deficit for this year to surpass 1.8 trillion dollars, far beyond the deficit of any previous year. This causes more men to be unemployed since this massive federal debt is sucking capital out of the private sector which destroys jobs. Literally, there is no capital for new business creation and business expansion that would create jobs.

Not content to keep men (many of whom are fathers owing child support) out of work, NOW has also been pushing to reduce the amount of owed child support needed to chuck an unemployed man in prison:

> RI NOW Supports
>
> Promoting Economic Justice

> Would decrease the amount of child support arrearage constituting a felony from $10,000 to $5,000

In feminist thinking, 'economic justice' equates to criminalising and imprisoning as many men as possible – particularly those already victimised by circumstance or the feminist groups themselves. There is a certain inefficiency to their cruelty, however, since a man's child support debts continue to accumulate while he sits in prison, obviously unable to work.

The feminists have a solution to this, though, and if you guessed slave labour camps, you would be right. I wish I was joking. I quote April McCaffery, who writes for Examiner as the LA single parenting correspondent:

> Deadbeats don't mind going to jail because then they have food and shelter paid for by YOUR tax dollars.
>
> […]
>
> Deadbeat dads should be forced into slave labor. It's the only possible solution that might actually lead to results.

Since we've moved onto America, how does the Premier of the most powerful country in the world acknowledge the role of fathers on Father's Day?

Well, typically, he uses the occasion to bash fathers. In 2008 he said the following:

> if we are honest with ourselves, we'll admit that what too many fathers also are is missing – missing from too many lives and too many homes. They have abandoned their responsibilities, acting like boys instead of men. And the foundations of our families are weaker because of it.
>
> […]
>
> We know the statistics – that children who grow up without a father are five times more likely to live in poverty and commit crime; nine times more likely to drop out of schools and twenty times more likely to end up in prison. They are more likely to have behavioral problems, or run away from home, or become teenage parents themselves. And the foundations of our community are weaker because of it.

Perhaps somebody should have mentioned to President Obama that around three quarters of divorces are initiated by women, who proceed to use the biased family court system to impoverish men and strip them of the right to even see their children. When the President blames a group of people for suffering at the hands of the state, it is hard not to see it as blatant oppression.

> We need fathers to realize that responsibility does not end at conception. We need them to realize that what makes you a man is not the ability to have a child – it's the courage to raise one.

More unconstructive 'man up' nonsense. More to the point, a man's responsibility does indeed end at conception. There are no responsibilities without corresponding rights, and a man has no rights over the foetus growing inside the mother's womb. The decision to keep or get rid of it is hers and hers alone, enshrined in law; that is a decision she has to make, based on the evidence at hand.

Will I be able to raise this child? Will I be able to if I am on my own? The failure to ask these questions of oneself does not mitigate one's moral obligations. Reproductive rights are entirely hers, and therefore so are reproductive responsibilities.

Obama continued to lecture fathers on the one day, in 2008, dedicated to them:

> our young boys and girls see that. They see when you are ignoring or mistreating your wife. They see when you are inconsiderate at home; or when you are distant; or when you are thinking only of yourself.

He even used the occasion to venerate mothers:

> We need to help all the mothers out there who are raising these kids by themselves; the mothers who drop them off at school, go to work, pick up them up in the afternoon, work another shift, get dinner, make lunches, pay the bills, fix the house, and all the other things it takes both parents to do. So many of these women are doing a heroic job

We might compare this to his Mother's Day speech this year. Did he criticise feckless, gold-digging single mothers, and pay tribute to the struggles of fathers? Of course not. He venerated mothers again.

> On Mother's Day, we celebrate the extraordinary importance of mothers in our lives. The bond of love and dedication a mother shares with her children and family is without bounds or conditions. Whether an adoptive mom or grandmother, mother or partner, the women who raise us show us that no hurdle is too high, and no dream is beyond our reach. As sons and daughters, we show our gratitude for the women in our lives who care for us, shape our values, and set us on the path to a limitless future.
>
> Throughout our history, mothers have made remarkable sacrifices for the well-being of their loved ones […] Mothers are the rocks of our families and a foundation in our communities. In gratitude for their generous love, patient counsel, and lifelong support, let us pay respect to the women who carry out the hard work of motherhood with skill and grace, and let us remember those mothers who, though no longer with us, inspire us still.

Notably, he has not taken the opportunity of Father's Day this year to chastise fathers. A part of me likes to believe that the storm kicked up by the Men's Rights Movement after his previous speeches attacking fathers has persuaded him to tone it down somewhat. Rather than speaking of 'deadbeat dads', he refers to fathers serving abroad in the armed forces, and those who have lost jobs in the recession (in some cases thanks to him caving in to feminist demands to redirect that stimulus package, although he curiously omits this one detail). All in all, this year's speech is a lot more positive towards fathers than those of past years, but he still holds back from really giving fathers their due; compare it to the Mother's Day speech cited above.

So, back to David Cameron. Attacking fathers on Father's Day is a pretty disgusting thing to do, not to mention cynical. He is attempting to deflect blame from government by stirring up hatred towards common men – always an easy target. And yet, men cannot honestly be held morally responsible for creating children until they actually have the right to do so.

This old article sums up the position of Legal Choice For Men:

> Contending that women have more options than they do in the event of an unintended pregnancy, men's rights activists are mounting a long shot legal campaign aimed at giving them the chance to opt out of financial responsibility for raising a child.
>
> […]
>
> The gist of the argument: If a pregnant woman can choose among abortion, adoption or raising a child, a man involved in an unintended pregnancy should have the choice of declining the financial responsibilities of fatherhood.
>
> […]
>
> "There's such a spectrum of choice that women have — it's her body, her pregnancy and she has the ultimate right to make decisions," said Mel Feit, director of the men's center. "I'm trying to find a way for a man also to have some say over decisions that affect his life profoundly."

For as long as men lack reproductive rights, and for as long as we allow women to force men to become fathers

when they do not want to, then of course we are going to have ‘feckless, irresponsible, deadbeat dads’ – although I don’t blame them, and I won’t call them that. I will call them victims of fraud and financial manipulation. Consenting to sex is not the same as consenting to fatherhood, and any man who has not consented to the latter owes the world nothing.

And that’s why Legal Choice For Men seems reasonable to me. A woman does not ‘abort’ the baby so much as she ‘aborts’ herself from a lifestyle she does not want. Why should a man not have the right to an ‘abortion’ on the same grounds? In that case, inviolable contracts could be drawn up, prior to the birth of the child (or even prior to conception) in which the father signs up to fatherhood. If he doesn’t sign, he can’t be held liable, because it was never his choice to have a child; thus there can be no grounds for requiring him to sweat and toil for the mother’s sake.

Strange how feminists are unwilling to commit to this version of ‘my body, my choice’.

Happy Father’s Day!

– Snark

Dr. Tara J. Palmatier on A Voice for Men Radio

Dr. Tara J. Palmatier · 19 June 2011 · Archived copy · Original

Dr Tara J. Palmatier of Shrink4Men.com will appear on A Voice For Men Radio again next week, Tuesday, June 21, 2011 at 9pm ET. The topic will be *"Accidental" Pregnancies, Entrapment and Children as Weapons.*

How many men have been suckered and emotionally extorted into relationships and marriages with crazy, immature, high-conflict and/or personality disordered women who "accidentally" got themselves pregnant?

How many men would have ended relationships without looking back if not for being forced into fatherhood against their will and wishes?

How many men have stayed in an abusive relationship for the sake of their children, even though they feel a little piece of themselves die inside everyday?

An "accidental" pregnancy is one of the oldest tricks in the book of desperate, emotionally disturbed women.

Deliberately becoming pregnant without a man's consent, against his explicit consent, as a way to hold onto him or to extort a commitment and money from him is one of the the most underhanded, contemptible forms of betrayal and theft there is.

Her body, her choice. Fine, but what about the genetic material a woman needs from a man to even have that choice? Parenthood ought to require mutual respect and consideration; a mutual choice. **His sperm, his choice**. Very often men have no choice about becoming fathers.

Before certain women make the emotional argument, "If he didn't want to be a father, he shouldn't have had sex!" let me say, *grow up,* get real and get some self-respect.

Women lie about being on birth control. Women claim their antibiotics rendered their birth control pills ineffective. Women lie about their menstrual cycles. Women lie and claim they're infertile. They get ex-boyfriends drunk and lure them into bed. They collect sperm from used condoms. They get pregnant by another man and lie about the paternity. This is just wrong. It is wrong. It is wrong. It is wrong and it's just a glimpse of the hell that is sure to follow.

Self-respecting, psychologically healthy women do NOT force men into fatherhood. Self-respecting, psychologically healthy women want to be loved for themselves, not because they arm twisted a man into "doing the right thing."

A woman who deliberately gets pregnant against a man's wishes and/or when she senses he's about to end the relationship is a self-centered, un-empathic, duplicitous, manipulator of the highest order. Do not be fooled by her lies that it was an accident.

Accidental pregnancies are easily remedied. A woman who honestly becomes accidentally pregnant is open to exploring options such as adoption or abortion. If it's a healthy relationship that was leading to marriage, then the pregnancy becomes a pleasant surprise.

A woman who doesn't consider a man's feelings and wishes about having his baby is NOT a woman he should bind himself to legally in marriage. These women are so twisted they lie to themselves and convince themselves that they're doing this out of "love." This is bullsh*t.

A woman who becomes pregnant to trap you is telling you loud and clear: "*I don't care what you want. I don't care about you. I don't care about your feelings. I want what I want and the consequences be damned. You will do what I want whether you want to or not. This is all about me and it will always be about me.*" This is not love; it is the opposite of love.

In healthy relationships between healthy adults, children are a living symbol of their union and love.

Stealing a baby from a man to force a relationship or to extort money from him has nothing to do with love. It has nothing to do with wanting to raise and nurture a child into a healthy, productive adult.

A child conceived in this way is not his/her own little person; the child is a means to an end. The child is conceived for the sole purpose of tying the father to the mother against his will. The child is a weapon. The child is created to control and hurt the father. Women who view children as objects and weapons are highly likely to be parental alienators.

These women are not good parent material. Being a parent requires selflessness at times. Tricking a man into fatherhood is a supremely selfish act. A woman who does this demonstrates, before the child is even born, that she is incapable of acting in "the best interests of the child." How is it in any child's best interest to be born into a family in which the father was forced into parenthood with a woman he neither loves nor wants to be with?

If this has happened to you or someone you care about please tune in and *call in* to share your experiences and frustrations next Tuesday night.

I am considering doing Shrink4Men's own radio show. Paul Elam of AVFM has graciously offered to let me use his platform to do my own show before I make the financial and time commitment of my own platform. I understand some of you aren't comfortable with the MRM, however, my appearances on AVFM are about *you* and the issues you struggle with in your relationships. You can use a fake name to call in, but please consider calling or Skyping in. Ladies, I would love to hear from you, too.

I'm not interested in doing a 90-minute show during which I just run my mouth. That would be too boring for words. This show is about reaching out and interacting with you more directly. If you've felt shy or inhibited about calling in, please know you couldn't possibly be more nervous than I am about going on air live. I hope to hear from more of you next week!

Shrink4Men Coaching and Consulting Services:

Dr Tara J. Palmatier provides confidential, fee-for-service, consultation/coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the **Shrink4Men Services** page for professional inquiries.

Got dick? Wave it in their faces

Tom Givens · 20 June 2011 · Archived copy · Original

I wanted to do an issue of MenZ once, dedicated entirely to the demonization of male sexuality. Only I couldn't come up with enough quality content on the subject to fill a pamphlet, let alone magazine. And I have to admit, that surprised me a lot given the far reaching effects of this phenomenon. Maybe I'm making connections that don't exist. Perhaps I'm the sane one, and the rest of the world is crazy. Or the fallacy of FalseCompromise is actually true, and the truth lies somewhere in the middle.

I'm a 'big picture' guy, and don't deal well with minutia, so I refuse (generally) to research much by way of links. Take this as a "Here's something to ponder," if my presentation doesn't mesh exactly with your experience (ie, don't fuckin nitpick if you can help it).

It's no secret that male sexuality does not enjoy a good reputation these days. In fact, the mere accusation of actually HAVING a sexuality is enough to force congressmen to resign – even toppling international figures, and the average man faces accusations of being 'creepy' or only caring about 'one thing' if the subject is ever broached. We have made an about-face from Victorian times – sort of. Men still face all the obligations they were saddled with in the 19th century, along with all the social restrictions women faced in the 19th century. Of course, the corrillary is that women enjoy the benefits of both former roles, and none of the obligations.

I should point out that this is one area in which I will use the general term 'women,' precisely because I mean women. This fits all of them closely enough to render exceptions truly…er…exceptional. Women have gleefully engaged in these practices, recognizing the social power it gives them, with or without regard to the males around them they supposedly care about.

Furthermore, I will pre-emptively state that any woman who declares themselves guilt-free in this instance to be an out and out liar. This is not a judgment of character (per se) so much as an indication of how pervasive and acceptable the denigration of male sexuality is.

Now, you may be asking just what I mean when I say "demonization of male sexuality." Truthfully, the practice is so widespread it sort of defies easy definition. I would posit "Humiliation and ostracization due to natural biological desires, based solely on the sex of the person so regarded"…but that's pretty wordy and not a very catchy idea. Let's let that one stew for a bit.

How does this demonization manifest in our lives, as men? That's perhaps the next place we should look for a definition. Maybe we can name the beast by describing its nature.

The obvious first place to look is male genital mutilation. Nothing says "I'm afraid of horny men" quite like lopping off most of their erogenous zones and turning them into face cream for rich old white chicks. There are few areas of social concern which so blatantly flaunt sexist double standards upheld by fear of male sexuality quite so clearly as in this instance.

Nearly all fine-touch receptors are removed (the foreskin itself), along with most or all of the frenulum (similar in function to the female clitoris), and the only remaining sensitive area is left to keratinize over time. This barbaric practice was pushed by Dr. Kellogg as a means of stifling the urge to masturbate, and specifically to curb the sexual desires of men. He was not the first, nor the last medical "professional" to recommend mutilation of babies in order to curb sexual desire.

This attitude carries through to today, with mothers convincing themselves it's a simple "useless flap of skin," as Barbara Kay put it in the National Post. Many women claim they like the looks of a 'cut' penis better, and incredibly enough, think that justifies the mutilation of their sons. It shows just how common this form of hatred for male sexuality is.

Male sexuality is also a huge part of Sexual Harassment Law. Without the innate distrust, or even hatred of men

that are successful with women, and jealousy of women not chosen, Sexual Harassment as a concept would not exist.

This "crime" was constructed out of whole cloth, to punish those men daring enough to believe themselves worthy of asking a woman out. Never mind the boss chasing the Secretary around the desk stereotypes. Those women flirting with the boss typically were working there to find a husband. No, Sexual Harassment Law even flat out admits what it's really about….

Sexual Harrassment is : *Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature that tends to create a hostile or offensive work environment.*

Keyword: *Unwelcome*

If she wants you to, well then it's OK. And no, there's no way to find out beforehand if you're going to lose your job, or get a girlfriend. Why would you lose your job? Because you are inflicting your *unwelcome* male sexuality on a woman who doesn't like you.

Rules only apply to the ugly or socially awkward.

In fact, this maxim applies in general society as well. Women routinely wield such epithets as "creep" and "loser," for men guilty of being undesirable to that particular woman.

And don't think for a minute that she is unaware of how much it hurts you. You simply *deserve* the pain for having the audacity to pursue her when she wanted the other guy. For wanting her, he is a nice catch. For wanting her and showing it in the same exact way, you are a physical threat and a legal liability.

As for rape? Well, men are such pigs that they should be denied the presumption of innocence. Because we all know they're all rapists underneath (at least, according to Amanda Marcotte).

Think this doesn't affect you? The disappearance of manufacturing jobs can be traced directly to policies to make the workplace more woman-friendly. Sexual harassment law has contributed greatly to the decline of the North American economy. And this law is nothing more than petty jealousy of those not selected by the "right" men, enforced by Law.

Even once in a relationship, male sexuality must be tightly controlled, apparently, lest we get a swelled head. Men must EARN the right to have sex. To think otherwise would be to place male and female sexuality on the same plane. And everyone knows men are icky.

This *pay to play* mentality is also the main impetus behind the injustice in Family Court. If a child results from sex, even if the man didn't want a child and was denied the right to choose, he must still pay to play. Essentially, the family court system has decided that all women are whores, and when they get pregnant, a man must be made to pay. Sure they couch this in 'best interests of the children', but that phrase is no more true in this instance than it was when the NAZIs used it.

Really, they just figure the man owes her for the sex. A lot.

And we all know, via Lorena Bobbitt (apparently someone some women want to emulate), what women REALLY think of male sexuality. Who could have watched all the women gleefully joking about the mutilation of a man in his sleep, that still thinks women have compassion for men, let alone any kind of regard resembling "love?"

As for the Legal issues men face regarding sex, like Reproductive rights, women take the traditional *pay to play* (or "women are all whores, really") approach on a massive scale. Men being able to walk away with no consequences for sex? Horrendous! Never mind the consequences were 100% *her* choice…he must be pilloried, else other cads take liberties with the women.

And fathers wanting better Parental rights? They're just mad they can't rape the mother anymore.

Hatred of male sexuality runs throughout Feminism, and progressive ideologies like the Mekong River during rainy

season. This is hardly a subject that needs further exploration, save to say Feminism is currently the fount from which all the hatred emerges.

Men are afraid to help small children for fear of being called a pedophile now, thanks to feminist “awareness” on the issue that paints all pedophiles as men (when women are in fact the majority). Fear and distrust of male sexuality made this an easy sell. Men are forced out of all sorts of career paths, face diminished opportunity in many others, and face an increasingly bleak outlook, because it’s “common knowledge” men are perverts and abusers. Just look at all the non-profit group’s posters on the wall saying so.

But the biggest haters, the ones with the most visceral contempt for men who admit they like to fuck, are the White Knights. Hatred of male sexuality is the *core* of the White Knight mentality, usually because they view themselves above those base men that women seem to like so much. This is why White Knights and Feminists have such a cozy relationship.

They both aim to reduce the sexual competition by demonizing male sexuality.

One method employed, usually by the “sensitive new age guy” (SNAG) types, is through “concern.” They are “concerned” for the safety of women and children, especially those in relationships with “unenlightened” men, afraid they might be abused*….and usually sexually.*

Another method is the “cad haters,” that justify their jealousy of sexually successful men by essentially calling them rapists. Utilizing the “rape culture” meme installed by feminists, these White Knights paint any man with a potential hard-on as a rapist, hoping to scare the women of his desire into his “safe, moral arms.”

Pardon the repeated use of scare quotes. The level of bullshit in the language of all these actors demands it.

Anyhow, white knights use chivalry as their guide, and let their sense of moral superiority justify their hatred, and continued abuse, of their fellow man, *for the good of society.* For them it’s not so much that an umarried man isn’t producing for a woman (although that offends as well), it’s that too many unmarried (and thus sexually aggressive) men result in a much higher probability his S/O will stray. Or, it will be that much harder to attract one in the first place.

Male sexuality is blamed for every social malady, in some way or form. That is one of the many things MRAs are fighting to correct. Building public distrust and fear, even disgust, at male sexuality, has both been a key strategy, and enabling device for further attack, since perceptions can only worsen with each myth.

This is the fulcrum issue, this is the means by which you, and I, and every other man is controlled, by social pressure in our day to day interactions. The key to our struggles lies in this area somewhere, I’m convinced of it. We may not be able to define it, but we can fight it. Furthermore, I’m of the mind that all men, whether they can agree with MRA goals or not, would benefit society and themselves greatly of they do but one simple thing.

Refuse to apologize for being male, and liking sex.

You’re Out!

J Galt · 20 June 2011 · Archived copy · Original

Politically Correct Baseball Takes a Walk

Years ago when my kids were preteen, I liked to promote activities to get them active and involved. Boy scouts, girl guides and baseball were safe bets with low injury and good exposure. I liked to get involved with my kids and it’s not difficult; there’s always room for parent volunteers. What I really enjoyed was the baseball. It’s an opportunity for kids to get involved and participate on a level that is higher than just showing up.

It may be my personal opinion but it seems that kids are over managed; too often in environments that direct their every move. I’m of the opinion that for kids to learn they need times where they can get beyond the constant direction and apply what they know. That’s where talent hides in kids, when they can direct themselves. Sports is an opportunity for that, it allows kids to think on their feet, make quick decisions while in motion and get immediate feedback for their efforts.

I’ve seen some talented kids and I’m left with the impression that their talent comes from not over thinking the directions they’re given. It’s like a natural flow that comes from confidence and effort. I came to believe that real talent is encouraged not managed it’s more intuitive.

I umpired a game for kids in the 10-12 year age group. The young lad on the mound was throwing a pretty good game and after 4 innings the coach pulled him for a rest. His replacement seemed a bit edgy, so I gave him a couple of extra pitches to warm up and called for the batter. This particular game I didn’t bother to bring my shin guards, I figured a 12 year old can’t have much heat throwing.

I nested in behind the catcher and called play ball. The pitcher sent his first pitch down the pipe and I couldn’t believe what I saw. For anyone who doesn’t think that sports can be as beautiful as art, you’re dead wrong. This kid delivered a perfect screwball. I’m talking perfection and I’m talking art. I’m talking seeing the impossible happen before your eyes; perfect clean physics. This was a beautifully executed pitch that dropped in the box and broke to the outside. There’s only two places in the universe you can see that perfection with your own eyes and I was standing in one of them.

Thank god the batter swung, I was to dumbstruck to sort it out in my head and I called a strike. I immediately called time and took a casual walk out to the mound. There was dead silence on the field and I lifted my head to look the pitcher in the eye.

“Nice pitch son. How did you do that?”

“Do what, sir?”

“Son, do you think you could throw the same pitch again? Exactly the same, please.”

I walked back, took my position and called play ball. Sure enough same thing again, except the surprise was missing, I was expecting it and I was watching the whole process.

I called time and strolled out to the mound again, this time I called in the coach for a chat.

“Your boy here is an incredible pitcher, a real natural. Did you teach him that pitch?” I asked.

“No sir,” said the coach.

“So you know what I’m talking about, right?”

“Yes sir,” said the coach.

“Do you also know that in this league that pitch is banned?”

“No sir, I didn’t know that!”

“Well let me tell you why. It puts tremendous stress on the shoulder elbow and wrist. For a young boy it can cause his arm to mal-form in the joints and cause lifelong pain.”

“Son, if I see that pitch again you’re out of the game. Son, I have to report you to the league of umpires so they know to watch for you.”

“I want you to know something son. That pitch is worth a million dollars and if I let you use it you will never get paid for it cause it’ll ruin your arm. Wait till your 20 or so and use it then. It’ll probably make you famous.”

I put my hand out to shake with the young lad, and I thanked him for showing me something I thought was impossible.

“It’s been an honor, son.”

I was asked by a couple of parents if I would be willing to umpire a game the following week in a younger league of 8-10 year olds. I didn’t see the point. They were too young to know the rules, but apparently they wanted me there to curb the behavior of the parents. So I agreed. I know all too well how quickly a parent can ruin a game.

When I showed up I noticed the kids were a little sedate. It struck me odd that there was so little enthusiasm. At the home plate conference the coaches told me the game would only go 4 innings so the kids wouldn’t be out late.

“Fair enough,” I said, “Let’s get to it, we’re wasting their time.”

I called the first batter and looked over to the coach, he stopped his player and said, “Don’t swing. Take the walk.” I quickly realized that there wasn’t a kid on the field that could put the ball in the strike zone. The coaches and parents had predetermined who would win the game at the coin toss. No fucking way was I gonna let this happen.

I called time and brought the coaches back into home plate.

“OK guys, this is the deal, I’m expanding the strike zone. If the batter can reach the ball without moving their feet it’s a strike. If it’s on the ground and they can reach it without moving their feet, it’s a strike. So go back and tell your players they better start swinging or I’ll call them out. If you don’t like it say the word and I’m outta here. Either these kids play ball or I’m gone.”

They knew I meant business when the first batter went down with 3 strikes and no balls. Of course the kid took a fit he had never been called out before. *Hey, welcome to childhood. Doing nothing can be frustrating.* The second batter got the message and managed to catch a piece of the ball, it dropped straight down and edged forward a couple of inches, he didn’t know what to do. In fact nobody knew what to do and the players froze. Eventually the shouting from the coach directed the batter to run for first.

That’s the magic for kids in sports. First you try and eventually succeed, but once you succeed you’re immediately confronted with what comes next. For those who don’t recognize the process it’s called life. Long before ever mentioning the politics of a team effort, at some point kids need to learn to make an effort and why. It’s the reward of being challenged and challenging yourself till you do succeed.

This was by far the best game I had ever umpired and better than a born again Christian revival. These kids were working it, they let loose and tried. Sure lots of them went down on strikes and we played six innings instead of four. But what I heard coming from the bench was worth every minute.

“Hey Johnny did you see me hit that one?”

“Just swing Johnny. Pretty soon you’re gonna hit it”.

Of course the coaches and parents were now telling the players how to play and what to do next and the kids were listening. They wanted to know. I didn’t see any kids sitting down on the infield or the outfield, this was a game and they were in it and it was theirs. The enthusiasm washed over the kids and splashed on the adults and I loved every minute of it.

What they had been doing is letting the batters take a walk every time. They had been telling the kids not to swing. They knew the kids couldn't pitch to the strike zone and had opted for a walking game. They could even calculate the final score when the game started.

It was pathetic.

The kids were bored and uninterested. These fucking adults had destroyed the game and the learning experience, but not today. At the end of the game, the coaches let me know that they wouldn't be having me back. A couple of the young lads came up and asked if they could play in my games.

Sorry guys it doesn't work that way, but now you know….if you try you got a game.

Blast off with Dr. T in one hour

Paul Elam · 21 June 2011 · Archived copy · Original

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In just about 90 minutes now we go live with another episode of A Voice for Men Radio.

Tonight, Dr. T again brings her insights to the show, discussing the multi-faceted problem of reproductive coercion from morally challenged women in this culture. It is a problem that comes in many forms, from literal sperm thieves, to one of the most common lies women tell about pregnancy, "It's *your* baby," to the simple act of a woman lying about being on birth control, we are going to discuss all of them.

As usual, you are invited into to the discussion. And this time, even more than others, we would like to hear from you.

Dr. T has been supporting men in this culture for quite some time now, helping them deal with the psycho-destroyers that their wives and girlfriends have become.

We have been using AVfM Radio, almost since we started, to help push Dr. T's important message. And we are rapidly approaching the time when Dr. T will launch her own show under the AVfM label.

So tonight guys, let's give her a little nitro to put in her tank by lighting those phone lines up. You can call in to talk about a pregnancy scam that was pulled on you, give your unbridled opinion on the subject, or just call in to say thank you to Dr. T for working so hard to help men learn how to ditch that bitch.

[/box]

[box type="tick"]The call in number is **1 (310) 388-9709.** The show starts at 8:00 CST tonight, You register here to follow the program.[/box]

Science, bad science, and pseudoscience: How bad statistics come to life

Walter Romans (TDOM) · 22 June 2011 · Archived copy · Original

How do we know whether we can trust what we read? What is a good source of information and what is a bad source? How can we tell between them? Everyone loves to quote statistics. But how can you tell a good statistic from a bad one? When looking at the basis for what seems like a logical, reasonable argument, one must learn to distinguish between science, bad science, and pseudoscience.

In the above paragraph I stated the following "Everyone loves to quote statistics." It seems reasonable enough. But the fact is, it is incorrect. Common sense should tell us that not "everyone" will love to quote statistics. There is enough diversity out there that we should be capable of finding someone who hates to quote statistics. That's lesson number one. Absolutes are generally false.

In order to begin, we will need to know how to determine the difference between science, bad science, and pseudoscience. Yes, there is a difference between bad science and pseudoscience. Bad science is still science, but it is poorly done. Pseudoscience isn't science at all, but it pretends to be. So let's start with some basic definitions.

Science follows what has become known as the scientific method. It is a rigorous procedure wherein objective findings can be made about hypotheses that can be proven or disproven. The scientific method typically begins with an observation that becomes a statement of a hypothesis. This is a statement that purports to explain a particular phenomenon or a correlation between two or more phenomena. The hypothesis can then be used to make predictions about the phenomena. Once predictions are made, the hypothesis can then be tested via observation or experimentation. These tests will allow the scientist to confirm the hypothesis or to falsify it.

It may or may not be possible to test a particular hypothesis. In this case, the hypothesis may become a theory, which is a proposed explanation of a phenomenon. For a theory to be useful, it must be consistent with what is known and have some predictive value. The main difference between a hypothesis and a theory is the amount of evidence that exists to support it. A scientific theory is typically regarded as having enough evidential support to be treated as fact.

The theory of evolution is such a theory. It is consistent with what is known (prior science) and it holds some predictive value. It has also been modified over time in order to remain consistent with what is known. This is another key factor in distinguishing science from pseudoscience. Scientific theory is subject to change. As science advances, prior theories are changed or discarded and new theories are proposed. Thus, while a theory must be well-supported to be treated as fact, it is also understood that it is not fact and that it may be altered as new evidence is found.

Bad science and pseudoscience produce similar results, but are two different things. Bad science follows the scientific method, but uses outdated methods, sloppy designs and procedures, may draw erroneous conclusions, fails to explore alternate explanations of results, etc. it is science that contains errors, omissions, and falsehoods or is incomplete. It might also be based on false assumptions, use faulty reasoning, or poor logic. Two example of bad science that are frequently bandied about as "factual" statistics are Mary Koss' study from the mid 80s asserting that one in four women will be the victim of a rape or an attempt between adolescence and the completion of college and the Eugene Kanin study indicating that 41% of rape reports are false.

The Koss study had a number of problems, but the worst was that Koss ignored statements by her subjects indicating they had not been victims of sexual assault (or attempts). This places the study dangerously close to the category of pseudoscience. Kanin, on the other hand, used a definition of false allegation that may have been far-fetched and overly broad in some respects.

Another feature of bad science is bias on the part of the researchers buried in the report. This can be illustrated by

the World Economic Forum's Global Gender Gap Report. The authors of this study intentionally incorporated bias into their design in order to preclude the possibility of finding anything other than what they were looking for. This particular analysis described any gender imbalance that favored women as an area of "equality" while describing any imbalance that favored men as contributing to the disadvantage of women and evidence of discrimination. The report also failed to include categories in which women might be more likely to hold an advantage. This report, even more so than Koss, might qualify as pseudoscience or outright fraud.

James Lett (in Ruscio) described six characteristics of scientific reasoning. These are falsifiability, logic, comprehensiveness, honesty, replicability, and sufficiency. Falsifiability is the ability to disprove a hypothesis. Logic dictates that the premise must be sound and that the conclusion must follow validly from the premise. Comprehensiveness must account for all the pertinent data, not just some of it. Honesty means that any and all claims must be truthful and not be deceptive. Replicability is the idea that similar results can be obtained by other researchers in other labs using similar methods. For this to have any meaning, the methods must also be transparent. In other words, the method used to obtain the results must be described in detail. Finally, sufficiency means that all claims must be backed by sufficient evidence. Any study that does not meet all of these criteria is not scientifically sound.

In the examples above, the Koss study meets the criteria for falsifiability and replicability. The subjects were given a questionnaire and it was possible for them to answer in a manner that would have disproved the hypothesis. Further, other studies have obtained similar results using similar methods. However, the study may fail the test of logic. Koss asserted that an affirmative answer to particular questions indicated that a subject was a victim of a sexual assault or an attempted sexual assault because the questions described these offenses in such a manner as to be consistent with the legal definitions.

But what Koss failed to consider was that these questions might also elicit responses that did not meet the legal criteria and were therefore, too broad. In fact, after administering the questionnaire, she interviewed subjects who answered in the affirmative. The majority of those subjects denied being victims of a sexual assault or an attempt. She dismissed this denial without any further testing claiming that the subjects simply did not know what constituted rape. While she was honest about her dismissal, she continued with her claim of one in four. This makes her results misleading as she fails the test for comprehensiveness (she does not account for all the data) which leads to the failure of the test for honesty. If the basic premise (that affirmative answers indicate sexual assault) is wrong then she begins with a false premise and fails the test for logic. Simply because her results were falsifiable and replicable does not make them scientifically valid.

Another problem with the logic of Koss' study is that the results don't fit the reality so sexual assault reporting on college campuses. There are very few incidents reported on college campuses each year. Koss and many others claim that only a small percentage of sexual assaults are reported and point to studies like hers as "evidence" of widespread underreporting. The problem is that after several decades of attempts to increase awareness and reporting of these crimes, reporting has not increased, and in fact may be decreasing. This discrepancy between the research and the observable reality is an indicator that the research may be faulty. But instead, true believers in the research use the discrepancy to "prove" the hypothesis of underreporting. This is a basic characteristic of pseudoscience as described below.

The Global Gender Gap Report fails nearly every test. It is not falsifiable. The method ensures that there is no way to disprove the hypothesis that women are at a relative disadvantage to men in every country in the world. Beginning with this faulty methodology, it is nearly impossible to meet the demands of the remaining tests with the possible exception of replicability.

The Kanin study fails the test for logic. His basic premise depended upon an adequate definition of a false report. His definition could be considered far too broad and likely included many reports where the women recanted for reasons other than having lied in the first place which may have biased his results by a little or a lot.

Pseudoscience is fake science. It might appear to look like real science, it does not follow the scientific method,

ignores contradictory evidence, and isn't falsifiable (can't be disproven). There is usually an indifference to facts. Facts that don't fit are discarded or ignored and the "facts" that are presented have generally not been proven in any scientific way. The research is often sloppy and may include hearsay, news reports, ancient myths, anecdotes, rumor, personal history, or case examples rather than scientific study.

Pseudoscientific research usually begins with a spectacular or implausible hypothesis and searches for evidence that will support it instead of designing experiments that may disprove the hypothesis. It often confuses correlation with causation and pseudoscientists rarely test their theories. When they do test the theories failures are often explained away as anomalies (the spirits just weren't willing or there was a nonbeliever present). The "science" itself rarely progresses. Some new technology may be incorporated as a way to increase the mystery, but the pseudoscientific theory remains unchanged.

Ignorance and fallacy are used in place of fact. The lack of proof to the contrary proves the pseudoscientific theory. If it can't be disproven, it must be true. Science hasn't been able to prove widespread underreporting does not exist, therefore widespread underreporting does exist. They appeal to authority or emotion. "Believe the woman." "We must take action to protect women." "We must protect our daughters."

This is similar to the claim made by Susan Brownmiller that "Rape is a conscious process of intimidation by which all men keep all women in a state of fear." It is an appeal to emotion. It is a deliberate attempt to play on the insecurities of women by using their natural fear of being raped. It relies upon a complete redefinition of the word. Rape is no longer a sexual act, it has become a "process of intimidation." In this same book she also made an appeal to authority. She stated that only 2% of all rape allegations are false. This was supposedly based on statements made by a New York City by sex crimes investigator. It was not a reference to any scientifically conducted study and was eventually discredited.

Another characteristic of pseudoscience is typically a profit to be made. Often, those who make extraordinary claims are selling something, or are attempting to secure funding, or even to advance a political agenda. Rape is a huge industry, especially on college campuses where federal and state funds are used to support research, prevention programs, and counseling centers. This, of course, is where most of the research is conducted and it is conducted by researchers whose jobs depend upon findings consistent with a high prevalence of rape and other forms of sexual assault. Koss received considerable support and assistance from Ms. Magazine in order to conduct her research. Ms. Magazine is a radical feminist publication that pushes a political agenda. Koss credits them with helping to secure her funding and with providing office space and other assistance. Studies funded, conducted, or supported by stakeholders who have a financial or political interest in the outcome should be regarded as highly questionable.

Conclusions and statistics generated by bad science and pseudoscience die hard, if at all. They seem to find their way into research years after being exposed. An example of this is the Super Bowl Hoax of 1993 that alleged that more women are abused on Super Bowl Sunday than any other day of the year. The statement was made without any scientific support and relied entirely on anecdotal evidence. No scientific study has found it to be true. Yet, it continues to be trotted out in various forms on an almost annual basis. Its latest incarnations being the abuse of women during the World Cup; and sex trafficking of minors during the Super Bowl. The problem with such statistics is that repetition breeds belief. The more people who repeat it; the more believable it becomes. Even when we know that the statement isn't true, the idea it advances often lives on. The Super Bowl Hoax helped generate the fear and media attention that led to the passage of the VAWA in 1994. This legislation eroded some of the most important of our constitutional rights and protections. It also contained explicit language forbidding the funding of legitimate scientific research which might have demonstrated that the basic premise of the law was flawed. The law also forbid funding for services for an entire class of victims, men by denying that this class even exists.

The dangers of bad science and pseudoscience are not only that they establish false beliefs, but that they may also be quite harmful. It is important that we learn the differences between science, bad science, and pseudoscience and that we respond to them accordingly.

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Conscious Men Guilty Of Misogyny

Tom Snark · 22 June 2011 · Archived copy · Original

A 'new study' by 'feminist psychologists' has concluded, surprisingly, that there's still lots of sexism around to justify the researchers' paychecks.

But we're not talking about 'rape culture' or 'the old boys club' or sexual objectification or anything like that.

No, we're talking about things like holding doors open or offering technical assistance.

And, notably, we're talking about

> romantic statements from men about how they cannot live without a woman or how much they 'cherish' women, said the study.

Now, who does that remind me of?

Oh yeah, *those guys.*

And also, it reminds me of Lyin' Lion Goodman, who has expended far too many keystrokes grovelling at the feet of abstract womanhood.

Well guess what, guys? You did all that, and they still think you're a bunch of sexists.

Yup. You spent all that time meticulously crafting those wonderful, beautiful apologies. You spent cumulative weeks in front of your webcam, stressing over which particular hat most sensitively expresses your spiritual unity with the divine feminine. And did the mortal Goddesses even acknowledge your strenuous efforts to absolve yourselves of original sin (i.e. the crime of being born male)?

Nope.

They think of you in pretty much the same way they think of, well … guys like me.

You know – unconscious men.

That's precisely what it says in the study, by the way – that the men who make romantic statements about cherishing women are still sexist, but they're doing it unconsciously.

> even men who seem enlightened could be unknowingly committing daily acts of sexism.

That must hurt to hear, for a "conscious" man.

In fact, it pretty much wrecks everything you set out to do, doesn't it?

It may seem hopeless now, but don't give up, Gay and Arjuna. Keep chasing that dream; ascend to an even higher level of consciousness (distancing yourselves ever further from the riff-raff). And one day, somewhere, somehow, you might finally reach that toilet bowl at the end of the rainbow.

[image]
…

(Don't) Fuck the Police

John Hembling (JtO) · 23 June 2011 · Archived copy · Original

Last week, Paul sent me a link to a youtube video depicting a young man attempting to record a video, asking a police officer a polite question about unwarranted raids. The officer immediately placed the man in handcuffs, using the specious charge that he was "interfering in a police investigation."

This was obviously an abuse of police power, but it was also stupid. The cop knew he was on camera – but behaved like an individual drunk on power who seemed to forget that his antics would quickly be posted to youtube. You can watch the video here:

http://www.youtube.com/watch?v=zx6bbjiVLeY

The frequency of public recording of police abuse of civilians with no apparent justification is increasing. It is so common today it's become almost normal background noise. It is also escalating. Sometimes it is unjustified trampling of civil rights of individuals for no reason besides a demonstration of power. Sometimes it includes violence against private citizens, sometimes death. Ill state again, it is an escalating problem.

A listing of examples in the body of this article would be redundant. A simple Google search for the phrase "police abuse" will provide anyone interested with up to today proof of this case. The purpose of this article is not to vilify the police. Cops are not another species, they're just people doing a job. Some of them are your neighbors. That's where this gets interesting. The cop who tazers your grandfather into a heart attack has a wife, and a kid, and the kid goes to school; maybe even sits in the same math class with your kid.

At this point, some screeching imbecile will pipe up and accuse me of suggesting retribution against police officers or their families. I strictly oppose violence, and in fact one of my biggest objections to organized feminism is it's adherence to, and reliance on violence. Do not think for a millisecond that retribution against police officers or their families is acceptable.

I have made several arguments that our society is accelerating towards a police state. In Indiana – the state's supreme court ruled on May 13 2011 than people have no right to resist UNLAWFUL police entry to their homes. I continue to hold that America is rapidly becoming a totalitarian, closed society. Towards that outcome, uniformed employees of police departments certainly play a major role. And we return to the problem of families and communities. How does an individual reconcile membership in an organization whose activities are increasingly totalitarian and brutal, with membership in the community being brutalized? For that matter, despite my own repudiation of violence as a political tactic, a cop who brutalizes the sons of his neighbors must eventually find those chickens coming home to roost.

Many police officers and police organizations have publicly supported the climate of accountability a camera-equipped public creates. Individuals employed in the job of uniformed officer don't generally have a natural desire to beat up on unarmed citizens, but an "us-versus-them" mentality can lead to a culture of bullying among some cops. The cellphone-camera world we find ourselves in can greatly diminishes this tendency. And, It must be observed that in some communities a climate of mutual trust and respect exists between civilians and police. Public demonstrations of support for the police force in the city of Vancouver following the city's recent Stanley Cup riot are a clear demonstration of this, and reflect the professionalism and leadership of the VPD. However, some cops – apparently don't get it, or aren't willing to address the fact that as police officers, they're government employees, paid for by public taxes. These cops have apparently forgotten than when they take off their uniforms and go home, the families and loved ones they return to are the very same people being brutalized.

From a logical point of view, police officers might be motivated to avoid behavior contributing to an emerging totalitarian climate. As a uniformed and armed representative of a state which has abrogated the humans rights of it's populace, an individual serving the role of enforcer of the state's power risks alienation from his community, as an object of scorn and censure. For larger metropolitan centers – this possibility is diminished by the natural public

anonymity of life in a large city. However, if the trend of unwarranted police violence against citizens continues to rise, cops may have considerably more to deal with than mere censure.

A system of law, with a constitution on which all other social institutions stand was never perfect, but it was a pretty good system. A culture built on a framework of legally inviolable human freedoms is our society's alternative to resolving disputes by killing each other. It's the innovation which sprang out of the enlightenment of the 18th century. Sadly, we have, as a society – forgotten why those legally enshrined freedoms were so important, and we are going to have to learn that lesson again, the hard way.

When human beings are brutalized in a society which lacks a legal framework for redress, a population will develop alternative forms of redress. Retributive violence is, in my opinion, a very bad option – to be avoided – but it is a probable outcome of the dysfunction and abrogation of legal and political redress of grievance.

Presently, men as a demographic in western society are increasingly marginalized, disenfranchised, abused and extorted by western institutions of government, education, employment and law. Ongoing escalation of this is a principal driver for the continued growth of the men's right's movement.

It's the opinion of some men's rights advocated – including myself – that ideological feminism, the doctrine driving this escalated apartheid against men is not a real social movement, but a cultivated tool of economic and political elites – for the purpose of creating a totalitarian society. This hypothesis is developed and defended in several separate articles on AVFM [0][1][2][3][4][5][6][7][8][9].

Police forces enacting unneeded violence against individuals, and abrogating the civil rights of individuals are an academically obvious element in the move from an open to a closed society. In the social climate increase of police abuses, it may only be cultural momentum and memory of a society respecting human rights that currently forestalls the emergence of a culture of brutal vendetta. An obvious fracture to our social foundation took the form on June 16 of a man who, after years of brutalization by the family court system, set himself of fire in front of a New Hampshire courthouse.

I'll be the first to admit that while the posthumously obvious depth of Thomas Ball's pain and anger is no surprise to me as an MRA – his answer, which was to douse himself in gasoline before publicly self immolating – this self-facing destruction was unexpected.

According to the Thomas James Ball Wikipedia article which – at the time of this writing some individuals are attempting to have deleted: "Just before 5:30 on the evening of June 15, 2011, Mr Ball doused himself with gasoline and set himself ablaze. After the fire was burning, He refused help from several nearby men. "

Ball made no sound while he was burning. A witness described "I saw a man standing on fire. He walked around a little bit, walked on to the grass, collapsed on all fours and literally sat there and burned." [10][11]

Mainstream media have completely failed to address this event with the gravity it deserves, and in the very scant reporting on the death of Thomas Ball, have characterized him as a villain rather than the victim of a flagrantly dysfunctional and corrupt family court system. This is deliberate, and also, deeply stupid. Its the equivalent of a small child plugging his ears and singing "la la la la la" when confronted with uncomfortable news. Taken across the culture of the mainstream media, it is indictably irresponsible. Pretend that Thomas Ball was a single example of a bad crazy man, Yeah, *that'll* make the problem go away.

Mr Ball, before deciding to extinguish himself in a gasoline fire wrote a detailed account of his abuse in the system of the courts, and outlined a rational imperative for venting his understandable rage onto those he saw as his tormentors. It should be understood that Mr Ball was not alone in his pain, and men victimized by the family courts are common.

Returning to the issue of police trampling on the rights, and sometimes the bodies of citizens in the communities they serve, this trend is one which might be assumed to find natural limits in a world of cell-phone cameras. The informal public oversight of police conduct provided by a populace equipped with network capable video capture

devices can facilitate a climate of utmost professionalism by police – as was the case during 2010's winter Olympic Games in Vancouver BC. During the games, the British Columbia Civil Liberties Association fielded several hundred trained legal observers who videotaped and journaled many of the police's interactions with event fans as well as protesters.

I was one of those observers, and with a few very minor exceptions – the police were exceptionally professional throughout the games, even in stressful situations of potential conflict between protest organizations and police or Olympic event organizers.

Unfortunately, some police and even police departments react to the informal public oversight of a camera-equipped public with a complete disregard for civil rights, or legal mandate as law enforcement.

A practice by police officers of arresting or detaining private citizens taking pictures or video of normal objects such as tourist attractions or notable architecture seems to be escalating. Without substantive laws or reasons to prohibit public photography, this rising trend is hard to characterize as anything except systematic public intimidation by police.

Undoubtedly, some people will be cowed and intimidated by such policies. Some people, on the other hand, are temperamentally unsuited to control by intimidation. Almost everyone has a cellphone camera, or a device capable of capture and upload of high quality video. Abuse of the public by law enforcement officials averse to accountability is very shortly going to force one of several outcomes.

The first and most obvious is that cops abusing civilians without a plausible reason will find their communities increasingly hostile while not wearing that power-conferring uniform. Its the badge, gun and uniform that gives a man or woman in uniform the power so carelessly indulged. A rotten cop is just a rotten human, armored by temporary power of that uniform. What happens when a police officer who brutalizes the public find his child refused at school, his commerce refused in local business? What happens when brutality is re payed to the family of a brutal police officer?

I'll state this explicitly. I abhor and condemn violence in any situation besides immediate defense against injury or assault. This is a bad outcome to be avoided.

That the apparent tendency of police to abuse the public may have such consequences to members of police forces in their civilian lives suggests strongly that philosophy of an advocate for men's rights; is natural fit for uniformed employees of police forces. The men's rights movement is a nonviolent political movement criticizing the marginalization of male identity, and opposing the growing legal cementing of a violent totalitarian state. Gender quotas and affirmative action aside, cops doing the heavy and dangerous job of real police work are still mostly men.

Suppression of the rights of individuals, and abrogation of human rights has a real, and immediate consequence to individuals employed in police forces. If you wear a uniform and beat on, pepper spray, tazer or otherwise brutalize the citizens who are your neighbors – some of them will, inevitably repay that brutality to you, or to your families.

I say again, this is a bad outcome, and I do not support violence.

Police – as a culture will have to do one of two things. They will have to de-escalate the trend towards brutalizing the public, or, they will have to do their jobs wearing masks.

The increased use of SWAT tactics and armor for police duties performed a decade ago by officers in standard non-armored uniforms seems to point towards the mask-wearing alternative. This is a bad trend.

It's bad, because if police continue to escalate abuse of the public, and dehumanize themselves with body armor and masks, identification of police by the public as fellow citizens -as fellow human beings, will become a relic of the past.

In cinema, writers and producers use costumes employing masks to de-humanize the bad guys. This serves the

purpose of making their killing palatable for a G-rating entertainment audience.

In George Lucas's original Star Wars – hundreds of white-armored and masked stormtroopers are killed, and as far back as that film's release in 1978, nobody minded the slaughter.

Cops brutalizing the public in face-masked riot gear will protect the identities of those individuals. It wont protect them from a brutalized public with no more legal recourse, and only force in reply.

Adam Kostakis
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Connecting the Dots

J Galt · 23 June 2011 · Archived copy · Original

Existentialism for Nine Year Olds

I was sitting at the table with my son as he explained to me that he was stupid and didn't understand the lessons at school. His teacher said he would never pass grade four and he was sure she was right.

"So, you're not a very good monkey, aye!"

"What? I don't get it," he said.

"Get a piece of paper and a pencil I want to show you something. Write down a single word that you choose each time I tell you to."

I proceeded to describe the steps involved in changing a timing belt on a Pontiac Acadian. With each step I paused and asked him to choose a word and write it down. When I was finished I asked him to count the words. His total was 23.

"Now use each word as a guide, tell me how to change a timing belt."

He repeated the steps perfectly.

"How many kids your age do you think know how to change a timing belt?"

"None," he said.

"Do you feel stupid?"

He smiled and said no.

"Do you feel smart?"

"Yes," he said.

"So you're a good monkey."

"I'm not a monkey dad, what do you mean?"

"Well Zach, what I did was train you how to repeat some steps. That's what monkeys do. Following directions has nothing to do with being smart or stupid. Do you think animals at the circus are smart, or well trained?"

"Probably well trained," he said.

"Do you think if I got a whip and a poker I could make you smarter"

"No."

"Do you think I could train you to be a good monkey?"

"If you're going to use a whip I'll be anything you want."

"Zach why would you believe you are stupid?"

"Actually, Dad, the teacher said I was stupid."

"Did it hurt when she said that?"

"Yes, but not like a whip."

"Really….how long would it hurt if I hit you with a whip, Zach?"

"I dunno, maybe five or ten minutes. If you made me bleed it would probably hurt for a couple of days."

“Zach when did your teacher tell you that you were stupid?”

“A couple of weeks ago,” he said.

“Does it still hurt?”

“Well not now, but I was afraid to talk to you cause I thought she must be right. All I’ve been thinking since she said that was that I must be stupid.”

“Did it hurt to think you are stupid?”

“Yes.”

“For two weeks?”

“Yes.”

“Do you think your teacher is really a teacher, or just a monkey trainer?”

“Dad, sometimes when you talk to me I don’t understand and I get confused and I thought that maybe that’s what stupid is.”

“Really? Go get another piece of paper. I want to show you something else. OK Zach, pretend this paper is your brain actually we’ll draw something that looks like a brain. Now put a dot inside the brain and imagine that dot is one piece of information. Is that brain smart?”

“Well, no.”

“Where did that information come from?”

“Well, I drew it there.”

“OK, pretend it’s a real brain. Where would the information come from? Would it come from your eyes, your ears?”

“Both I guess.”

“Well, yes, and more; you’re nose, mouth, all your senses touch, smell, taste. Everything that happens to you turns into a piece of information in your brain. Did you notice that my foot is on your toes?”

“No, but I do now.”

“Your brain did. It just decided that it wasn’t important enough to tell you. Your brain is getting information even when you don’t know it. When you want to know something you have to remember it.”

“Now I’m really confused, Dad.”

“Everything you know comes from your brain. It’s like a library, but before you can know something your brain has to get the information, it has to put books on its shelves. Your brain collects information your whole life and stores it in your library, in your brain. Just like a library you can’t read all the books at the same time, so when you wonder about something or become curious your brain will check to see if it has information that it can give you. It doesn’t matter whether you understand something and it doesn’t matter to your brain, it just collects information. When you need it it’s there, if it isn’t your brain will help you to get it.”

“Look come with me outside let me show you something. Look up, what do you see?”

“Stars and the moon.”

“OK, look over there see those stars in a row? See the two stars below that line of stars, that’s called the big dipper. Connect the stars with imaginary lines. There’s the handle and there’s the cup. Together it’s a cup with a long handle. There are no visible lines you can see but if you imagine the lines are there you will see the big dipper.”

“Yeah, OK,” he said.

“Now, if you take the paper where we drew the brain and continue to add dots, each being a piece of information, it’s just like the stars. The only time that information in your brain matters is when you connect the dots, when you imagine. It’s not possible to be smart or to be stupid, it’s only possible to imagine. When you imagine, information recorded in your brain starts to connect and you interpret it. How you interpret it and what it means to you is only for you, it’s your perspective, your view. Sometimes when you imagine one thing the dots in your brain will connect and show you something else that you didn’t expect to see. Do you understand, Zach?”

“I think so,” he said.

“You don’t need to understand what I understand. What you understand is for you and it changes from moment to moment. How do you feel, Zach? “

“I feel good. Did grandpa teach you this stuff, Dad?”

“Some of it, Zach, the rest I imagined, and you will imagine more.”

“Zach, what do you do when you get a cut or when you hurt yourself?”

“I get a Band-Aid from Mom or from you.”

“But you don’t walk around bleeding right?”

“No.”

“When you hurt inside, what should you do?”

“Tell you or Mom.”

“Right. Now, why would you walk around for two weeks hurting?”

“Listen closely Zach, this is important. Do you remember times when you have hurt yourself?”

“Some of them,” he said.

“Do you remember the pain you felt?”

“No, not really. Just what happened, not the pain and other stuff.”

“So is it possible your brain does not give you access to this information? Or is it more possible that what you felt as pain was an experience that cannot be remembered, and you can only remember the conclusion? Your brain cannot store what you feel. Your feelings are more like a calculator and you only remember the answer to that calculation.”

“To make things even easier to remember, your brain stores information as good or bad and decides if it is by how you feel at the time.”

“Makes sense, Dad. If you feel bad will your brain store information as bad?”

“You may not remember this information easily because it reminds you of feeling bad.”

“I guess it could,” he said.

“If I give you things to keep, some good, some bad, which would you, use more often Zach?”

“I would use the good stuff more.”

“If you had to keep all this stuff together would you keep the good stuff closer and the bad stuff farther away so it’s not in the way?”

“For sure!”

“Do you think your brain might work the same way to be more efficient? Can you even tell me what stupid is?”

“Well, no I’m not really sure what it means, but I was afraid she might be right.”

“So now we know Zach that the bad feeling was fear and it was fear about something you don’t understand. Because you felt bad, from your fear, you could not participate freely in your school work. Instead you spent your time afraid.”

“Have you learned anything from this conversation, Zach?”

“I’ve learned allot Dad, I know more stuff now.”

“Do you feel good about what you know?”

“Yes, definitely.”

“Maybe, Zach, what we know is what we feel good about. Imagine, Zach, what you would know if you weren’t afraid. Imagine what you would know if you controlled the calculator of your feelings.”

The Last Man

uncleray · 24 June 2011 · Archived copy · Original

Isaac had seen it far too many times. He had long lost the ability to feel any disappointment. After all, it was only to be expected. The strange land he surveyed hardly felt strange at all. Home would be strange. Normality would be strange. He swore that if he ever found home, he would punch anyone that ever said the word “exotic” in the face.

That was a big if, of course. There were literally trillions of trillions of trillions of realities that resided in the omniverse. Finding his universe among the plethora of others was about as likely as pinpointing a single atom among a single grain of sand along the entire east coast of the United States. Isaac could barely even remember what the U.S. looked like anymore, but there was still that small sparkle of hope that kept him going when he knew it was probably best to just give up.

The small, strange looking ship that Isaac resided in didn’t travel “through” space as much as it traveled “throughout” space among dimensions. Warping space to a theoretically infinite extent and creating powerful wormholes allowed Issac to travel to any universe and any location within that universe in a microsecond. A kind of warp drive on steroids. Too bad the automatic controls were destroyed. He knew he couldn’t have destroyed them. Even with his memory gone, he knew that just wasn’t possible. The engineers must have done it for some sort of test, or maybe one of those bastards from mission control decided to play a sick joke.

That was one thing Isaac couldn’t figure out. The brain formatter in the medical bay had obviously been used. The computer’s log displayed it quite clearly: “Patient: Isaac Reeve – Initiating level 2 hippocampus & cortex format.” It was seven years since that date. It must have been the date he left Earth. But why did he leave? Was it because something happened? Something terrible? No, it must be part of the test. He’ll find his way back, and everything will be clear. The bigwigs will explain everything, he thought. Maybe there was some sort of accident during launch, or maybe these wasted seven years of his life were for a greater cause. Who knows.

Obviously no one in this universe.

[image]He could remember everything except for why he was here. He remembered his kids, his wife, his house, his entire life up until seven years ago. He definitely knew who he was: Isaac Reeve, Class 4 Systems Engineer. He remembered how to operate the ship, but he couldn’t remember being selected for any mission. The question “why me?” tugged at his brain every day. “Just what the hell happened?” was the other popular question.

Isaac had to wait three days for the ship to absorb the surrounding energy and recharge enough to make another warp jump. He knew that if he jumped to a similar universe to home, even only slightly similar, he would be able to narrow his search, and if he was able to keep narrowing his search after a certain number of warps, the computer would be able to scan for universes in a realistic amount of time. It wouldn’t take thousands of years for a scan, but only hours, or even minutes. He knew this was the only way. On the third day, Isaac made the jump. The globe he saw before him triggered a sense of shock he never knew a man could experience.

Blue water, white clouds, those familiar continents, and a yellow star 93 million miles away. Atmospheric readings were equivalent to Earth. But it wasn’t Earth. There were life readings, all the familiar flora and fauna of Earth, save for one species. They were intelligent organisms, but they weren’t human. Isaac made sure to activate the cloaking device so as not to alarm them.

As Isaac observed the behavior of the human-like aliens, he found that nearly everything was the same. Same societies, same customs, same food and drink. Only one thing was different. This species had several biological sub-divisions among its members, but it had only two major divisions that were most curious: Reds and Greens.

Isaac decided to limit his observations to the Red and Green aliens of the United States of this world. What he found was very peculiar.

Reds are taught from a very early age to “never hit greens.” Greens, however, are not taught the same thing when it

came to them hitting reds. In fact, society thought it was funny or deserved for a green to hit a red. Reds are taught that protecting greens from harm is the sign of a “Real Red.” As such, only reds are drafted in times of war.

It wasn’t uncommon to hear Greens gossiping among themselves about reds’ supposed deficiencies, believing themselves to be superior to reds. Few think there is anything wrong with this attitude. A Green in power saying such things about reds need not be afraid of losing their position. In fact, many would applaud them. It is very taboo for a red to talk this way about greens, however. A red doing so would be labeled as a chauvinist, and any red in power would be quickly chastised and removed from their position.

Reds receive more jail time compared to greens for the same crime, receive little health funding compared to greens even though they die earlier and from every major cause of death with the sole exception of heart disease more often than greens, and are the subjects of humor when the victims of violence, both real and fake; very different from violence against greens.

Reds also make up a shrinking number of education participants, but the government still has quotas designed to help greens. Less reds in education is attributed to reds simply being inferior to greens. Less greens in education is attributed to oppression against greens.

The most interesting thing Isaac observed was that most of the species actually believed it was the reds that had privilege over greens. Many even believed that reds as a whole were oppressing greens.

Something clicked in his head, and the joy he had experienced upon finding this world was replaced with shock and disgust. “No” was the word he repeated in his head over and over again. But he couldn’t suppress what he saw in front of his eyes.

Three days had passed as Isaac finished his surveying. He immediately knew what to do. “Computer, copy all current parameters, but replace the values ‘Reds and Greens’ with ‘Men and Women’, respectively. Commence scan.” I didn’t take hours, or even minutes for a scan. In two seconds, the screen displayed one result. “That’s it.” He said softly, his voice shaking.

“Initiate warp.”

He saw the Earth before him, a dead, dark world devoid of any life, more barren than the moon that orbited it. The overwhelming sadness and horror that triggered his memory to return and his sanity to leave let him know that he hadn’t made a mistake. First the riots, then the guns, then the rockets, and finally the bombs. All because of the disunity between the sexes, the final bursting of the bubble.

Isaac touched down on what was once Houston, Texas, and stared into the endless darkness of black ashes, the ashes of everything he held dear: his parents, relatives, friends, his beautiful wife, his little boy and girl, buried among them. He stared into it for the longest time, his tears having long dried. The sad tale of the ape that walked on two legs ended with him.

“I’m….home.”

Mainstream acceptance is for losers

Paul Elam · 24 June 2011 · Archived copy · Original

Please forgive me if this sounds rambling. It's very busy these days for me. I am writing this on the fly and I won't have time to fine tune it before posting.

There are two recent items addressed here at A Voice for Men that have a certain corollary that I would like to point to for a moment.

First, we have the recent fact that the hacks at Wikipedia deleted the page submitted regarding Thomas James Ball, *as irrelevant.* And second, recent comments from a valued reader suggested that I tailor my language, if not tone, to suit mainstream sensibilities.

Yes, that would be the same mainstream that sees Thomas James Ball's horrifying death as irrelevant. The same mainstream that gives us VAWA, Hanna Rosin, family law, mandatory arrest policies, primary aggressor laws, the media that ignored Ball's death, and the masses of blue pill popping automatons that watch all this and then ask such compelling questions as "Hey, have you tried the new cheese covered whacky fries from Whacky Burger?!?"

To me, the situation at hand is self-evident.

We don't need to appease mainstream sensibilities. We need to continue to create an environment where the term, "mainstream sensibilities," is exposed for the fucked up oxymoron that it is.

The mainstream has no sensibility. The mainstream is a bunch of mindless, programmed consumers of organic and electronic garbage. After all, they are stupid enough to think feminism is about equality, are they not?

Most of us here know all this, but I have to keep repeating it, so I am creating this article to have a permanent place to refer people who ask me to consider playing nice with sociopathic politicians, brutal, corrupt police, and especially the soulless blue pill morons that infest the mainstream media.

To anyone who feels like I should mold myself for respectability of the morally bankrupt and hopelessly misandric please be advised that if there ever was a question about that in my mind, it has been answered with the death and continued, posthumous dehumanization of Thomas James Ball.

Let me put it another way. Mainstream sensibilities are the problem. How the fuck can we hope to solve that problem by appealing to compassion and decency where it does not exist?

Do we dress up our grievances in nice polite language and stand with our hats in our hands waiting for scraps from the table of human rights?

ARE YOU FUCKING KIDDING ME?

I think there is a much better approach than that, and it all is a matter of mentality; of how we see ourselves, and how we see "them."

First, we ARE the fucking media. The current events pornography of network and cable news has nothing at all to do with what is happening in the real world. Everything they do is illegitimate and awash with conspicuous lies. But they continue to have legitimacy because we attribute even the least amount of importance or credibility to them.

And they are dying…a slow but well deserved death. Every day people turn more and more to the net for their news and information.

Think, brothers and sisters. Break out of their bullshit! We must learn to view them as the world currently views men and boys; in strictly utilitarian terms.

In other words, our only purpose is to use them when we can, totally trash or ignore them when we can't. But never, ever, ever seek to placate or align with them.

Never seek their “acceptance.”

Why? Because they really do reflect the mainstream world view. They sell misandry and male disposability because that is what the culture wants to buy.

Our “product,” is for a growing elite. We are uniquely gifted in that we can not only see through the falsity of the misandric system, but we can also see through the trap of biology and how it relegates men to lifestyle subservience. We will never be mainstream, but we will become a large and flourishing subculture.

And we grow, not by finely crafted and gentlemanly debates, but, as Dan Moore once said, by (figuratively) “stripping the skin off our opponents and laughing at their mewls of pain.”

I don’t know if Thomas James Ball ever visited this site. I suspect he may have, but I will never know for sure. What I do believe is, though, that he, if convinced to stay alive, would have been a hell of a solider in this war.

A man like him still living would have been their worst nightmare. And if he was willing to self immolate to make a point, I don’t think a few F-bombs would have deterred him.

I think, as the war against men rages, there will be more and more men like Mr. Ball. And as AVfM grows, we will start to reach them before they reach for gasoline.

Using the word FUCK won’t stop us.

Using words of anger and outright hostility, though, will help. We will often reflect their feelings with our content, not dilute them.

So if it were not clear before, let me make it so now. The official policy of this website is:

FUCK THE MAINSTREAM MEDIA AND FUCK MAINSTREAM SENSIBILITIES.

With sincere respect to good MRA’s who feel differently, I can only say that I don’t think you are seeing things clearly.

When we are big enough, and for certain we will be, the MSM will be all over us, trying pathetically to undermine our growth. We will use it to hurt them and gain more followers.

But first we have to bulk up and cause some more pain.

As most of you know, Manuel Dexter and I have been very busy with a low profile project of late (actually it is mainly Manuel). It will not turn the tide in this war, but it will certainly fire a serious, NOTICED shot across the bow of their flagship.

To be sure, for some feminists, it will fuck their shit up.

And it is hardly the last thing we have in mind.

It will come with a full announcement this Tuesday on AVfM Radio.

In the meantime, to those saying that I should tone down or talk nice, your words have been heard, respected and respectfully declined.

This is fucking war.

The Kind Of People We Are Dealing With

Tom Snark · 26 June 2011 · Archived copy · Original

Lest you, in a moment of weakness, accidentally sympathise with the feminist mindset.

Today I draw your attention to a piece written by Neil Howard and Rebecca Steinfeld, entitled 'Time to ban male circumcision?' They are, of course, weighing in on the debate currently raging in San Francisco, which is soon to be offering its citizens some sort of referendum on whether circumcision of male infants should be banned.

Howard and Steinfeld, incidentally, come down on my side of the fence: it would really be for the best if genital mutilation were to be made illegal, whether it is genital mutilation of boys or girls.

One would think, one could reasonably hold this position, and leave it at that.

But let me quote from the article, and then you can tell me what you think.

> Both male and female genital cutting can have profound psychological consequences. Circumcised women often experience trauma, stress and anxiety, and can have relationship problems. Some circumcised men describe feelings of loss, anger, distrust, and grief, while others have reported problems with subsequent intimacy, long-term post-traumatic stress disorder, and a sense of powerlessness …
>
> … Female genital cutting, which can involve removal of the clitoris, may reduce the likelihood of orgasm and cause complications during childbirth. Similarly, male circumcision can result in excruciating pain, nerve destruction, infection, disfigurement and sometimes death.

Keeping all that in mind for a moment …

> … certain feminist groups consider the idea of comparing male and female genital cutting to be both offensive and unsubstantiated.

Here is a comment underneath the piece, posted by somebody named CrowBlack, which exemplifies the feminist mindset:

> The similarities end at the 'cutting' – male circumcision does not result in the same physical abuse as that inflicted on girls. I am appalled that this article seeks to draw a parallel between the two practices.

Well, quite frankly, I am appalled that anybody could be appalled by the parallel the article is seeking to draw! Given that male circumcision "can result in excruciating pain, nerve destruction, infection, disfigurement and sometimes death," it might just be an appropriate parallel to draw.

Anyway. It is a 'teachable moment', you could say, when you observe how reactionary and downright traditionalistic those self-identified 'progressives' can be, when it's not their interests that are being threatened.

Fuck Their Shit Up Fundraiser and Beer Bash

Paul Elam · 27 June 2011 · Archived copy · Original

Tomorrow night, Tuesday, June the 28, 2011 at 8:00 p.m. Central Standard Time, U.S., we will begin the next level of Fucking Their Shit Up.

Indeed, we will be announcing the details and discussing them at length that night on A Voice for Men Radio. It will be done in conjunction with our summer fundraiser. No better time to ask for your financial support than when we can show you that your hard earned money is going to do real work on your behalf.

And while the clock ticks down to the show, allow me to also review our first year at avoiceformen.com and offer up a brief review of our accomplishments since we officially launched on July 3, 2010.

Since our opening day here we have been mentioned by the New York Times; we have been the object of ire and frustration of feminist functionaries like Mary Kellett who by proxy attempted to get a gag order placed on us regarding coverage and activism in the Vladek Filler false rape trial. We have forced another feminist, domestic violence advocate Christine Armstrong to silence her hate speech and false accusations and scurry off into the dark corners with the other roaches.

We have launched a growing internet radio show that carries the unabashed word of the MRM every week to thousands of listeners. We have planned the first MRA summit in Colorado for next year, and we have put together a group of men and women whose writings on the issues of men in the misandric zeitgeist is without parallel.

We are about to fuck their shit up even more.

Tomorrow night, on AVfM Radio you will hear for the first time the complete details of a new website launch. It is something MD and I have been working on feverishly (with MD doing most of the sweating), and while not yet in its most complete form, it is ready to be unleashed on the world.

I assure you that you are really going to like it. If, you are an MRA.

If you are a feminist or chivalrist, not so much.

Not so much AT ALL.

Just prior to show time there will be a banner launched at the head of this web page that points to the new site. I can assure you that you will even like the banner.

It will make you smile like you used to smile.

But speaking of AVfM Radio, there is much more to come there.

Dr. Tara Palmatier has been a regular guest on our show since we launched. Her presence fills a needed void in the interpersonal realm for men and woman tasked with dealing with crazy bitches. So important is her work that the next appearance with me on the show will be her last. After that, on a date to be announced soon, Dr. T will begin flying solo under the AVfM Radio banner with her own regularly scheduled program.

That day will mark the birth of A Voice for Men Radio Network, with the potential to expand to even more shows in the future.

With respect to that I have yet another announcement. At 11 a.m. Central Standard Time on Thursday, August 11, 2011 I will start another weekly radio program. This will be a one hour, no call-in show in which I cover news relevant to men and boys in western culture.

And when you tune in you will also hear me calling everyone from government agencies to media sources and everyone in between, asking them the questions on the air that they do not want to be asked.

It could become very interesting, even intense, but I assure you it won't be boring. I won't let it be.

And of course, as I noted in the beginning, *this is also the time of season that I ask you to pitch in and help with donations*. And gents and ladies, we really need them this time around.

The new site being launched tomorrow is newsworthy. I intend to send out news releases to tens of thousands of western news outlets on more than one occasion. That is expensive, but it must be done.

As of tomorrow we will have two websites and a radio show on its way to being a radio network of sorts. It is all part of the plan.

Just recently I posted an article entitled "Mainstream acceptance is for losers." In it, I said, and I quote "[W]e ARE the fucking media." And in the comments I said I didn't want mainstream acceptance, I wanted a big stick.

Well, gents and ladies, this is it. We are building that big stick. We are, right now, like Bufford Pusser in "Walking Tall," shaping a monster of an oak club, out of words, righteous indignation and sheer will.

And then we are going to use it to full effect. Just like we have so far.

When we launched, we were at some ridiculous number in Alexa ratings; well over the 1,000,000 spot. Since then, in less than a year, our traffic has increased 2,500% and our current Alexa ranking is 152,713.

And we continue to grow.

Within 18 months it is the goal of AVfM to be the largest and most feared men's rights entity that ever existed. And we are on track to get there.

But, just as you did when we launched AVfM Radio, I need to ask you to dig as deep as you can to help make this happen.

I have set a goal for this fundraiser, which will end in two weeks on July 11, of $5,000.00.

That is a minimum number. I hope to exceed it.

There is now a graphic in the right side bar to track our progress. I will update it as often as possible.

To all who will give, thank you in advance. To those who can't, we enjoy your moral support.

Now, let's make this thing happen.

Let's take a handful of red pills and Fuck Their Shit Up.

Jessica Valenti Placed on Offender's Registry

Paul Elam · 28 June 2011 · Archived copy · Original

[image]

After years of feminist activism, including the penning of a number of books and the founding of the website "feministing.com," Jessica Valenti has been placed on the offender's registry at register-her.com.

This places Valenti alongside other notable women such as rapist Debra Lafave and Killer Theresa Craig – in a growing database of rapists, pedophiles, murderers, false accusers and child abusers.

In other words, it places Valenti among her morally bankrupt contemporaries, where she righteously deserves to be.

You can read Valenti's profile, which includes accounts of her statements and actions that were given as the reasons for placing her on the registry by going here.

A letter to Jessica Valenti

Paul Elam · 29 June 2011 · Archived copy · Original

Dear Jessica Valenti, Someone posted this to my comment section.

To be honest, it was the first time I watched this video. Now, there is so much wrong with this that it is hard to know where to start, but let's get things rolling with a few basic facts. My name is Paul Elam (yes, my real name) and I live in Houston, Texas. I am not hiding from anyone, least of all from the likes of you.

As a matter of fact, you are typical of the reasons that I am here doing what I do; which is to yank the covers off people like you and show the world what you really are. And guess what, Jessica. It is happening right in front of your beady little eyes. I would address a lot more than was in your little "fuck you," video, but I don't want to waste my considerable talents dealing with your spelling flames, your ideations about where your critics live or the fact that some men choose not to reveal their identity in a misandric culture that you help foster. I won't even bother eviscerating your contention that your critics hate women.

What I will do, though, is point to the hypocrisy that you just showed the world. You have been trashing men for a long time now. And then you come on YouTube with this video taunting men as cowards for how they react to it. And then we catch you red-handed on twitter, technical moron that you are, asking if anyone can help you erase your personal information from the entire internet. We caught you trying to put on sunglasses and hide in a dark corner, emulating the very men you were just shaming in this video. How does it feel to think you have to hide, Valenti? How does it feel knowing this is only the beginning? Your true color, yellow, looks good on you, especially considering the rest of that video.

You, in no uncertain terms, reduced everything to whining and just spent three minutes spouting hollow drivel that amounted to 12 different ways to say "Fuck you."

No, you stupid hateful bitch, Fuck *you*. You are whining here about MRA's being a "thorn in [your] side,"? Really? Is that all? Were the comments of those who critiqued you and your ideas so frustrating that you felt compelled to dedicate your limited talents to making a video just for them? Well, then, before we are through, you will be making a full length feature for me. You might want to see if James Cameron is available to direct. Get Pacino's agent on the line.

Because, Valenti, I am not here to be a thorn in your side. Oh no, not at all. I am here to fuck your shit up. And that of a whole lot of your sick sisters. Non violently, legally and with integrity of course, but your shit will be fucked up just the same. And the people you have been humiliating, denigrating, demonizing and insulting for the last several years are going to help me do it.

AVfM: Turning ripples into shock waves

Paul Elam · 29 June 2011 · Archived copy · Original

One Domain name: $7.95

One year of web hosting: $100.00

One feminist bigot trying to dig a hole to crawl in to: **Priceless**

[image]

No sex in school

Jared White · 29 June 2011 · Archived copy · Original

Are the words “boys and girls” social constructs? Well, of course they are. These words were created by people and their meanings spread throughout societies across the globe. There is no doubt that these words, like all words, are societal constructs used to identify certain objects, places, or people.

But are *boys* and *girls* social constructs?

Well according to the people behind the creation of a school for small children in Sweden, yes. I wouldn’t put it past feminists to propagate the insane notion that male and female genitalia only grow because of the current societal influence of two parents. But getting the public to accept something like that would be difficult even for the eternally privileged victims that support the feminist hate movement. That won’t stop them from trying though and the first step, as with all social perversion and control schemes, starts with children.

> **A preschool in Sweden wants to eliminate gender bias by referring to children as “friends,” instead of girls and boys, and avoiding gender-specific pronouns such as “him” or “her.”**

For everyone that was wondering how life in Sweden could get any worse thanks to feminist influence, here’s the answer.

> **The taxpayer-funded preschool which opened last year in the liberal Sodermalm district of Stockholm for kids aged 1 to 6 is among the most radical examples of Sweden’s efforts to engineer equality between the sexes from childhood onward.**

Right off the bat anyone that isn’t wearing bigot goggles can see the main flaw with this program. It’s funded by public tax dollars. In my opinion, if a bunch of idiots want to get together in an attempt to destroy all concepts of male and female in the minds of children they can do it without my money. However, as any anti-feminist knows, all hate influenced projects put forth under the feminist ideological banner are always paid for by the people feminists hate. Those people would be men, women who disagree with feminism, and especially, men.

Moving on to the bigotry the school promotes, I’ll start with a question. How exactly do the words boy and girl instigate gender bias? These words were created with the purpose of identifying human beings with penises and vaginas. I suppose the school faculty believes that by not referring to the children as he or she will help…with…?

I lost my train of thought trying to think along the same lines as these wackos. Don’t get me wrong I understand what they *say* they want to do, which is create an environment where boys and girls aren’t expected to do certain things just because they are boys and girls.

But how the fuck do the words boys and girls prevent that!?

Do they envision a world where everyone is referred to as friend? Do they realize that we already have words with which we can use to describe people in a gender neutral way…like *people*? One could wonder if the faculty had an ulterior motive, such as eliminating masculine and feminine perspectives. Oh wait that is their fucking motive and they have no problem letting everyone know. Anyway let’s get to the motives that the faculty actually does want to hide.

Sort of.

> **"Society expects girls to be girlie, nice and pretty and boys to be manly, rough and outgoing," teacher Jenny Johnsson told the AP. "Egalia gives them a fantastic opportunity to be whoever they want to be."**

Hmm…I really don't have a problem with this. Maybe I was wrong. Maybe there are no harmful ulterior motives at work here.

> **Breaking down gender roles is a core mission in the national curriculum for preschools, underpinned by the theory that even in highly egalitarian-minded Sweden, society gives boys an unfair edge.**

Ah shit…no wait…no. Ok that last line was a little bigoted…nah ok it was very bigoted but still…these guys want to break down gender roles so that's a good thing. No more men being expected to run to the aid of random women. No more men having to always ask women out on a date and women never ask men out on a date. No more men having to pay for everything. This is some good stuff here so stupid, untrue theories like society giving men an unfair edge can be looked over in the pursuit of actual fairness between men and women…oops I mean between "friends".

> **Director Lotta Rajalin notes that Egalia places a special emphasis on fostering an environment tolerant of gay, lesbian, bisexual and transgender people. From a bookcase, she pulls out a story about two male giraffes who are sad to be childless — until they come across an abandoned crocodile egg.**

Ok…yeah there's nothing wrong with showing that gay couples can be good parents. A few books that depict this are fine I guess. Seems like they are doing a lot to suggest that everything men and women do has absolutely nothing to do with biology but I might just be a little too overzealous.

> **Nearly all the children's books deal with homosexual couples, single parents or adopted children. There are no "Snow White," "Cinderella" or other classic fairy tales seen as cementing stereotypes.**

Oh fuck no! Fuck this shit! What the fuck!?

Ok I take back my assumption that these bigots were trying to do the right thing in a completely idiotic way. These heterophobes don't want to eliminate gender stereotypes; they want to introduce new ones. But they won't stop there.

> **Egalia doesn't deny the biological differences between boys and girls — the dolls the children play with are anatomically correct.**
>
> **What matters is that children understand that their biological differences "don't mean boys and girls have different interests and abilities," Rajalin says. "This is about democracy. About human equality."**

And there it is. Not only does the faculty of this school wish to place the idea that only same sex couples are normal in the minds of children. They also wish to put forth the lie that men and women do not have differences beyond

their genitalia.

I think most boys and girls, if they haven't already, realize the difference in ability they have as opposed to their opposite sex by the time they are fourteen. The obvious physical advantage men have over women is too big of a difference to deny, yet these "teachers" wish to lie to children in order to push their ideological view, born from feminism, which proclaims women can do anything men can. Well I'm not sorry to say that no, women cannot do anything men can do.

What people like this fail to realize is that the advantages men have over women do not make men better human beings. Instead of accepting the fact that men and women are different, these ideologues would rather poison the minds of children with lies and try to force thousands upon thousands of years of evolution out of preadolescent humans in order to create a population that appeases their inferiority complexes.

In their minds, the fact that an average male police officer is more capable of apprehending a criminal than an average female police officer is an affront to a woman's humanity.

In their minds, a male firefighter able to carry a 200+ pound man from a burning building is an insult to female firefighters that cannot.

In their minds, a man and a woman happily married, a rarity these days, is some form of female oppression and in some way a discrimination against homosexuals.

In their minds, a heterosexual couple is a stereotype.

I have some news for the bigoted feminists in Sweden and feminists around the globe. Heterosexual couples are not a stereotype; they are a FUCKING BIOLOGICAL NECCESSITY. Without all of those men inserting their nasty socially constructed patriarchal penises into eternally oppressed and victimized female vaginas none of you bigoted bra burners would exist. Each and every feminist moron knows this. That is, unless they went to preschools like "Egalia" where they would learn that babies come from fucking crocodile eggs.

One could wonder what the "teachers" at Egalia would do if one of the children put forth a few questions, a few important questions that the majority of children around the globe would ask when only homosexual couples are put forth as the norm in their school.

Teacher, does everyone have two mommies?

Why no, Billy. Some children have two daddies.

But, teacher, I have a mommy and a daddy.

Well, Billy, some children have a mommy and a daddy.

Then why are there almost no stories here with children who have a mommy and a daddy?

The faculty doesn't just openly admit, they proudly admit that they have virtually no stories which feature heterosexual couples. Now I won't presume to know what is going on in a facility I've never been to but I wouldn't consider it too farfetched to suspect that the faculty at Egalia only discourages masculine behavior…in boys. I also don't find the suspicion that they encourage young boys to do things seen as feminine, like painting their nails, too farfetched either.

I don't feel that boys should be discouraged from doing masculine or feminine things. However, I feel that encouraging one side of things over the other under the premise of "letting children be who they want" is more than being dishonest. It's downright appalling. Teaching children that there is nothing evil about homosexuality is not a bad thing, however, not having an equal balance of heterosexual material reveals the bias of the school faculty.

Destroying gender is a bad thing. Men and women are not the same. You cannot claim to recognize the differences between men and women and at the same time eliminate all references to gender in your school. Well actually you can because the Egalia faculty has done just that but that doesn't change the fact that it's a bad idea. The knowledge

we have about men and women didn't just spring up overnight. It didn't just pop into some patriarchal oppressor's head and he forced everyone to accept his ideas.

The characteristics associated with men and women are universal. They are seen everywhere on the planet in every culture and every society. Yes there are drastic differences between western and eastern cultures. There are differences between western cultures. Hell, there are differences in cultures between eastern and western America. The point is that *male* and *female* characteristics have remained almost identical since and most likely before recorded history even when one civilization didn't know of the existence of the other. These characteristics weren't just created out of nothing, and in the beginning when there were no governments there were no societal constructors to impose them on anyone.

Now if you were to believe psycho feminists like Marly Daly you would come to the conclusion that evil patriarchal men invaded a feminist matriarchal utopia and forced everyone to conform to male and female roles.

That didn't happen in case you were wondering.

People with common sense can deduce that humans fell into their roles because of the human instinct for survival. Evolution or god, whatever you want to believe, gave men and women natural biological abilities and instincts with which to use these abilities. This is why when men were building and leading a medieval society in England, men were also building and leading a society in feudal Japan. Simply put, men were given the natural physical strength, ability, and aggressive nature needed to do these things. Were there weak, lazy, unmotivated men in these times? Yes no one denies that but if you can show me a civilization built primarily by female labor, defended primarily by female warriors, and technologically advanced primarily by female inventions then I'll buy your poorly written comic book for a dollar.

The point here is that men don't act "manly" only because of societal influence. The point is the majority of men and women act the way they do because men and women have been acting this way since the human race started. Yes society is more influential in the lives of men and women today but that is, in my opinion, only because of humanity's technological advances over the past two centuries. Survival for everyone no longer depends on whether or not the next crop will be good or if a rival tribe decides not to invade. The skills and abilities given to us by nature are no longer a necessity so we have shun them and taken up new identities. This is not a bad thing but proclaiming that men and women who act the way our ancestors did are only doing so because of social constructs or stereotypes is, for lack of a better word, bullshit. It is easy to see where someone can be genuinely confused when considering this concept though. You see, men buying women dinner and drinks in order to get into their pants is both a societal construct and a product of biology.

Women aren't going to give it up unless they feel they are getting something in return. That something used to be determined by biology, the ensured survival of herself and her offspring. Now it's alcohol, diamonds, and money. Because of the technological advancements made by men, women no longer need men to have a roof put over their heads, they just need money. So while buying women things is a societal construct, a woman giving it up after a man provides her with something, the biological element remains the same. I don't have any problem being freed from these biological chains but at the same time I would have a problem with some "teacher" telling my son that the reason he exhibits masculine traits is because society tells him to. Not every man that is assertive and hates being lead acts that way because society told him to.

Believe whatever you want about gender and society but I believe this school is an insult to humanity because it seeks to destroy gender altogether. And if they can't destroy gender the faculties of schools like this will do whatever they can to erase any form of masculine identity boys might develop.

Feminists claim that it shouldn't matter whether or not a boy wants to do masculine or feminine things yet in every instance I have ever seen where feminist groups claim they are trying to free people from gender roles there is only ever talk of changing men. There is only ever talk of having men be more feminine. There is only ever talk about how inhuman masculinity is. Feminists claim that things men do are seen as more valuable in societies.

Well that's because they are.

Without the things men do society wouldn't exist. Humanity would have been wiped out by wild animals. If not the animals then nature as no one would have constructed shelters with their bare hands and advanced technology with which to repel the elements. The only argument feminists ever bring up in opposition of this fact is the fact that women give birth to men.

No shit.

The faculty at Egalia has made it clear that "the hierarchy where everything that boys do is given higher value" must be eliminated. The only reason idiots like this are even able to argue for such a system is because male contributions to society were the most valued in the past. If women didn't value the hard work and sacrifice men put forth all those centuries ago men would have just said fuck it and went to sleep. At least that's what I believe.

But finally, if there was any doubt that these people were bigots I give you all one last piece of information about the program at Egalia.

> **Rajalin, 52, says the staff also try to help the children discover new ideas when they play.**
>
> **"A concrete example could be when they're playing 'house' and the role of the mom already is taken and they start to squabble," she says. "Then we suggest two moms or three moms and so on."**

Now if it isn't obvious to readers that these people wish to indoctrinate children into believing heterosexuality is abnormal it damn well better be now. Teaching children that there is nothing wrong with being homosexual is one thing but these people wish to *encourage* children to be homosexual. There is nothing equal about this program and the faculty in no way encourages children to be who they want. Encouraging children to have two moms when they clearly set up a game where there is only one is not encouraging them to be who they want. It is forcing your ideological view on children.

A simple remedy to girls arguing over who gets to be the mom in a game is to pair them with another group or maybe teach them patience, a concept that is apparently unheard of at Egalia.

All I can say is there are going to be a lot of confused children wandering around Sweden.

Blog: File 13

Youtube: Channel Freedom

5K and pushing forward!

Paul Elam · 30 June 2011 · Archived copy · Original

It is with great pleasure that I inform you that AVfM has just exceeded the fundraising goal of $5,000.00!

That being said, the fundraiser will continue for the entire two weeks as scheduled. There are a couple of good reasons for this. One, if I were able to raise $5,000,000.00 it would not be enough to fuck their shit up the way I would like to. Two, and very importantly, nearly 40% of the current total ($2,000.00) was donated by one individual who has been a regular, anonymous supporter.

Without this person, we are still at 60% of goal.

I am not going to change the fundraising goal, but I hope we are able to raise another $2,000.00 before this is over so that we can show that the weight of this does not rest on the unusual generosity of one person.

And of course, the additional $2,000.00 will be used to take the fight directly to our enemies.

That being said, let me take this opportunity to express a hearty thank you to each and every donor to this website. Aside from the one very large gift, we have had donations ranging from $1.00 (yes, we got a paypal for a buck) to $500.00 and almost everything in between. That includes $100.00 from a man who gave it from his unemployment check. That is the second time that has happened here. The first time was during the AVfM Radio drive.

Every last one of these donations is greatly appreciated, and you can trust it will help in this fight.

Thanks to all of you for putting some real timbre in this Voice.

Paul

What one false accusation can do to a man

Jared White · 1 July 2011 · Archived copy · Original

By now I'm sure just about everyone within the MRM know about Dominique Struass-Kahn. Most probably know him because of the rape accusation set against him by a French maid who claims, Kahn forced her to perform oral sex. I'll admit I hadn't been following this case so I don't know everything that has happened. From the little that I did read I got the impression that Mr. Kahn isn't all that liked by anyone. None of this matters to me, however, because I care little about politics.

What I do care about is fairness. That said, even though Kahn's innocence is already being spread across the web I wish to point out something that I find sickening. Something I find more sickening than the crime Mr. Kahn was accused of committing.

This man's reputation was dragged through the mud by the media. This man was arrested and purposely forced to walk in front of a line of reporters. The crimes he has been charged with were spread through all media outlets as **fact** before his first day in court has even arrived. This man was forced to resign from his job as the head of the International Monetary Fund. This man's chances for being a solid contender for the French presidency have been severely dampened. All of this and more has befallen this man. Why?

One accusation.

One accusation from a woman has destroyed this man's career. One accusation from a woman has made this man a criminal in the public eye. One accusation from a woman put an electronic tracking bracelet around this man's ankle. One accusation from a woman placed this man under armed guard where he slept. One accusation from a woman has drained millions of dollars from this man's finances. One accusation from a woman has brought all of this turmoil down on this man and the worst part of it is the most sickening.

This accusation **was never proven**.

There has been no trial but according to the media and of course feminists, this man was guilty. Another sickening fact is while Dominique Struass-Kahn's name has been spread across every news media outlet, most of the same media groups will only refer to his accuser, Nafissatou Diallo, as "the woman".

What world do we live in where disgusting discrimination like this is not only normal but encouraged? How is it that words can destroy a career even if those words turn out to be a lie? How is it that half of the human population has the power to usurp the other half from any professional position with ***words***?

Some would argue that evidence accompanied those words but that shouldn't matter. There has been no trial so the evidence is irrelevant until there is or isn't a conviction. So why is it that I know the name of this man? Why is the media telling me he is a rapist? Why is his face now known to everyone within the developed world?

Why?

I will tell you why. It is because destroying a man when a woman accuses him of violating her is a normal practice within *all* western cultures. Not just a normal practice, a *championed* practice. And if that woman happens to be lying it is considered our *duty* to ensure that no one knows who she is. Furthermore, we as a society are obligated to ensure no punishment befalls this woman, regardless of the damage she has done with her lies.

That is the world we live in and it fucking disgusts me.

I did not presume this man's innocence or guilt before news of his innocence broke. But the fact remains that I didn't even know this man's name before this accusation was made and I still shouldn't know it now. The same anonymity given to this man's accuser should have been given to him.

The reason equality such as this will most likely never happen is because there are people set against the idea of

equality that work rigorously to maintain the status quo. Those people are feminists. When the accuser, Nafissatou Diallo, had her name released the feminists within France gathered a group of three thousand protesters to show their disdain for what they saw as misogynistic.

Misogynistic? Really?

Feminist, Elena Rossini made it quite clear that she was outraged by how many people in France were disgusted by how Kahn was put on display in front of reporters while in handcuffs. Rossini was outraged at the mere idea that putting a man in front of the media while in handcuffs can make him appear guilty. The thing that sent Rossini over the edge, however, was the fact that real equality was allowed to take place and Nafissatou Diallo's name was released.

Take note that it wasn't the fact that some radio commentators weighed in with their opinions on Diallo's attractiveness that outraged these feminists into the streets. No. It was the fact that a woman received the same treatment as a man, minus the handcuffs that made their blood boil.

French feminists marched through the streets carrying signs that read:

> ***Sexism: Men go wild while women suffer.***
>
> ***No means no.***
>
> ***Let's take men out of their caves.***
>
> ***We're sick and tired of barbarians.***

Do these colorful phrases remind anyone here in America of anything?

Now it's obvious that these feminists have already made up their minds on the case, as usual. But it just goes to show that equality has never been the goal of feminism. These signs aren't just bigoted; they assigned guilt where guilt had not been proven.

Light is starting to shine on the discrimination against men within western cultures and feminists know it. This is why they are now shifting the format of their message to include male issues. The ruse isn't going to work with me. Feministing has recently put out two articles concerning male issues. One criticized the double standard in our culture, which encourages the creation of women only spaces, organizations, and social groups while shunning anything male. The other involved male circumcision. These two articles, *two*, have got some anti-feminists thinking that maybe some feminists are trying to change their anti-male thinking. There is also a new website, which feminists claim is a masculinist website, created by feminists who frequent and support the website *manboobz.*

Give me a fucking break.

Feminists do not care about the rights of men. They do not view male issues as important and will never hold them in the same regard as they do female issues. Many of them still believe that men don't have any issues.

I have read several articles from the new website created by Ozymandias and I can tell you now it is not a website that advocates for men's rights. It is a website created for the purpose of being a scapegoat feminists can point to when accused of not speaking of or caring about male issues. It is another "good men" project littered with "conscious" men who wish to push feminist propaganda under the guise of men's rights. I exposed the misandry within two of their articles here and here.

As for feministing? As I read the first article that got many anti-feminists to think feminists are changing I began to

smile at first. It seemed like the author was genuinely taking it to the feminist bigots who don't view male issues as important.

Then I read the second half.

The second half of the article basically blames the problems of everyone, and I do mean *everyone,* and *everything* on masculinity. The other article about circumcision appears genuine; however, it is one feminist article surrounded by many others that don't even recognize male circumcision as genital mutilation.

Out of all this change that is taking place within feminism we find *one* article that appears to be genuine about *one* male issue. I am not one to shun people when they are genuinely trying to change for the better but I have seen feminists employ this ruse before from feministing and many other sites. But a ploy is all it is. I believe they are only doing this now because a shift in our culture is starting to take place and they want to cover their asses before they collide with the shit storm headed their way.

About two years ago I created a video and joined other anti-feminists on youtube, putting out the message that men are suffering in western cultures and that feminism is a large part of the reason why. It was my very first video and in it I predicted exactly what is happening now.

1. Men tell feminists that western laws strip males of their civil rights.
2. Feminists ask for proof.
3. Men provide proof.
4. Feminists change the subject.
5. Feminists ignore the facts.
6. Feminists laugh at the idea of male plight.
7. Unbiased men and women see this and research the facts.
8. Men AND women tell feminists that western laws strip males of their civil rights.
9. Feminists realize their hypocrisy is being revealed.
10. Feminists offer to cooperate with Mens Rights Activists.

The Ozymandias website was created because of a reactionary article written by a feminist who could no longer deny the hypocrisy within her movement. However, instead of actually addressing the damage feminism has done, she and her contributors instead choose to blame everything else. They blame patriarchy (read: men), rape culture (read: men), toxic masculinity (read: men), and many other things that have nothing to do with why men face discrimination.

I won't tell everyone within the anti-feminist movement what to do or how they should go about opposing feminism. I'm practically a nobody within this movement and my word hardly carries any weight in terms of giving directorial advice. Besides that I don't like being told what to do so I won't practice what I don't like. What I will say is something I left out of my video, which is something I thought would be obvious to any anti-feminist. The offer of cooperation from any feminist will *never* be genuine for one simple reason. If one wishes to end male discrimination, one must challenge everything that has caused male discrimination. Feminism is not the sole enforcer of misandry but it is the primary cause for much of the legal and cultural anti-male discrimination within western societies, therefore challenging this discrimination means challenging feminism.

This is something feminists will never do.

Feminists can criticize their exclusion of men all day but that is the only thing they will criticize. You will never see feminists call for an end to the Violence Against Women Act and advocate for the creation of a Violence Against People Act. It will never happen because feminists who do this will no longer be feminists.

Ask Christina Sommers and Warren Farrell.

So for anyone considering the idea of standing alongside a feminist on the steps of a family court, protesting the anti-male bigotry within the legal system, just remember that the feminist next to you will most likely be in support

of that system. And if your frustration has reached its breaking point to where you feel that life is no longer worth it, the same feminist standing next to you will accuse you of wanting to hurt your loved ones if you decide to end your pain.

Feminists do not want to stand with men they want to stand against men and women who do not share their worldview. Men are the “barbaric” enemy who need to be “taken out of their caves” according to feminists. According to feminists, men deserve to have their faces plastered over every media outlet and branded as rapists when a woman accuses them of the crime.

There is no equal treatment for men within the legal system in regards to any crime. Men are more harshly punished for every crime. One accusation from a woman can destroy a man’s life and feminists wish to keep it this way.

Bigots such as these are no allies of mine.

Happy Birthday AVfM

Paul Elam · 2 July 2011 · Archived copy · Original

[image]

It was one year ago today that AVfM made its official debut in the Manosphere.

By any measure I can think of it has been a resounding success. And by every indicator that I have at my disposal the next year will make the first pale in comparison.

It's been a hell of a ride so far, often bringing me to the point of exhaustion and frustration, but never failing to provide ultimate satisfaction and a great sense pride in what is being accomplished here.

There are simply too many people to thank, and I don't want to leave anyone out so please just accept my deepest appreciation for everyone who has supported the mission here. Some of you have turned into friends, and that has enriched my life as well as helping me to keep going.

I also have to say that the thanks are now extended from Manuel Dexter as well as from myself. He has become the driving force behind much of what we are doing here, including the radio show and register-her.com. And a special nod to Keyster who works diligently to ensure that every broadcast of AVfM radio goes smoothly.

A couple of points of business here to catch things up on register-her.com.

There was a coding problem with the links, as people mentioned regarding the Jessica Valenti page. That solution has been found and we are in the process of making corrections. You will see that the ones on Valenti's page are now working.

MD is preparing the user submitted forms and they will be ready for the official launch in just a few days. Once those are in place, and a few more details are worked out, we will be ready to go fully live and the first press release will be issued to over 30,000 media outlets.

Then we can all crack open a cold one and watch the fireworks.

AVfM radio has just completed four consecutive episodes so the upcoming week will be a bye for the program.

There is one other surprise on the way, but it is a "show you," not a "tell you," kind of thing. Suffice it to say there are more changes coming and I think most of you will like them very much. Alek Novy is involved, so you can count on good results.

Gents and ladies, here's to the next year.

Those In Crass Houses

Tom Snark · 2 July 2011 · Archived copy · Original

While I did say that I wouldn't be writing about Amanda Marcotte again, having lost the will to indulge her insane ramblings, she has just re-engaged my interest – by proving me right.

As I said, only a few days ago:

> To perpetuate the illusion that she is fighting on the side of the underdog, she has to keep on doubling down, time and time again, to preserve this fragile worldview. Any suggestion that feminism has done wrong is a threat not only to feminism but to the individual feminist's mental state. Nobody likes to accept that they are responsible for causing harm. So a *further* lie is needed to shield the original lie from the incoming projectile of truth.

And what has been her response to the criticism of her obscene remarks about the recently deceased Thomas Ball? Further statements invented out of whole cloth to justify the original crock. MRAs don't think women are people. MRAs want everyone to stop taking rape and domestic violence seriously. MRAs don't care about the nuances of family law. MRAs are ultimately responsible for Thomas Ball's death. MRAs are equivalent to Creationists.

That last one strikes me as particularly ironic, since it's not our side that decries evolutionary psychology and insists that all human traits are social constructions.

But anyway, as obsessed as Amanda Marcotte undoubtedly is with the Men's Rights Movement, she fails to grasp *what it actually is.* To be fair, the name is misleading. It's not really a 'movement' in the same way that other movements are movements, and its advocates generally do not fit the traditional definition of 'activist' (with some outstanding exceptions – on which note, please check out what Paul Elam is up to tonight).

Still, and somewhat regrettably, the acronyms 'MRM' and 'MRA' have stuck. So be it. I do not concern myself with whether or not individuals within the 'movement', or the 'movement' as a whole, fit their dictionary definitions. The terms are widely accepted now, and it's a waste of time to contest them.

Fidelbogen recently wrote a post on two feminist fallacies, and I must say that his timing could not have been better. Amanda Marcotte's total misapprehension of what the MRM is or who MRAs actually are is very clearly an example of the crosshairs fallacy. She reduces everything MRA-related to "wingnuts" – and I would guess that by that, she imagines MRAs are all gun-toting survivalists, religious fundamentalists, buck-toothed racists from the South, and so on. You know the stereotype. It's not an original one.

She really gives the game away with this comment:

> I will point out that said wingnuts are striking this pose while not reconsidering their attitudes towards suicide bombers, so long as said bombers are Muslim.

Who, precisely, is she referring to here? Has there ever once been an official MRA statement on suicide bombers, let alone Muslim suicide bombers? I (one of said wingnuts) have never once stated my attitude towards suicide bombers. Neither has any other MRA I can think of.

Leaving aside the false equivalence (Thomas Ball committed *suicide*, he was not a suicide *bomber*), a statement like this could only be made by somebody who has an extremely narrow view of what an MRA is – in other words, somebody who is trying to trap MRAs in the crosshairs. Marcotte has practically made this into a left vs. right issue when it is nothing of the sort. MRAs are, generally, as seething towards social conservatism as they are towards progressivism. Those who approach MRA sites advocating white nationalism don't tend to stick around very long – because MRAs tell them where to stick it. A number of prominent MRA bloggers openly identify as left wing, and

receive no censure for it. Our very own Spartacus is strongly anti-war.

This notion that MRAs are all evangelical whackos and gun nuts is truly laughable to anyone who comprehends what is really meant by the term 'MRM'. It's not, for the most part, an organised movement, or even a movement at all in the typical sense. It is an *organic reaction*. The MRM does not go on recruitment drives; it doesn't need to. Dispossessed and disenfranchised men are out there; they come from absolutely all walks of life; and *they find us*. The only way to stop this from happening is to stop dispossessing and disenfranchising men, as feminism has been doing for the last fifty years.

Otherwise, the MRM – or whatever we want to call it – is going to continue growing. Its ranks will swell with angry men – angry at their powerlessness, brought about by the hands of women and their violence-by-proxy.

Indeed, you could round up every single 'MRA' today, and kill them all! And before long, there would be a whole new bunch of MRAs, having sprung up seemingly from nowhere. What we call the Men's Rights Movement is really a collective social force mobilising against feminism, by itself, with very little actual organisation. As long as feminists insist on persecuting men, this reaction is invariably going to take place. There are always going to be 'MRAs', although they might not call themselves that – indeed, it is my well-informed opinion that most people who we could fairly define as MRAs have never even heard of the term 'MRA'.

Given that feminism seeks to persecute all men – whether white, black, gay, straight, conservative, liberal, rich or poor – we naturally find a cross-section of society populating what we call the 'MRM'. The MRM, being like society in microcosm, contains all types of men – and women. (This is perhaps the most egregious omission in reducing MRAs to 'wingnuts' – the contributions by women to anti-feminist literature cannot be overlooked.) The anti-Muslim, America-fuck-yeah, guns 'n' ammo caricature that Marcotte reduces MRAs to is not insulting. It's just bizarre, and is well recognised as such by anyone who actually reads MRA blogs or fathoms the larger picture of what we mean by 'the Men's Rights Movement'.

That larger picture being, of course, that opposition is inevitably going to spring up amongst those sectors of society that are being victimised. Call it MRA, call it what you will. The sector in this case is men – that is men as a whole, not some subset of men, e.g. white men, or right-wing men, or men who bash Muslims.

Let me give you an example. Three counties in the United Kingdom have been selected to trial a new policy on domestic violence, known as 'Go' orders. Under this new policy, any man who is accused of domestic violence can be banned from entering his own home for a month.

Please note: we are only talking about an accusation here. Absolutely no corroborating evidence is required. A criminal charge does not have to be filed. Without having been charged with an offence (which would at least allow him to defend himself in a court of law), a man can be stripped of his right to enter his own home, on the say-so of his partner, who needs present no evidence of her claims whatsoever.

Feminists will, no doubt, cheer on this empowerment of women over men. But it will occur to any man who cohabits with a female that his right to enter his own place of residence now rests wholly in her hands. She can ban him from his own property at any time she chooses. And even if she elects to set that power down, society allows her to pick it up again at any moment.

And let nobody pretend that this is not about targeting men. The very people involved in pushing this policy forward are perfectly clear about their gender profiling and presumption of guilt:

> Now, if a person is arrested for domestic violence, we often get a situation where we know this has gone on but we can't prove it.
>
> It's her word against his. No other evidence whatsoever. Currently we're in the horrible situation where we have to release the man.

If you can cast your mind back to Amanda Marcotte's comment that MRAs are like Creationists, I invite you to compare it to this total refutation of the scientific method, courtesy of the feminist sector. The quoted state functionary claims he can know something without having any proof of it. It's as if the Enlightenment never happened.

Only in a culture hostile to men's rights could a lack of evidence actually be *taken as evidence* that a man is guilty. Her word against his apparently equates to him being guilty; presumably, because *her word is worth more than his*. Releasing the man is not the 'horrible situation' – imprisoning a man and then prohibiting him from entering his own home on the basis of no evidence whatsoever is truly despotic. It is not as if we can claim that women don't lie about being assaulted, but that appears to be the thinking behind policies like the 'Go' orders.

Is it at all conceivable that men do not recognise what this means: that they no longer even need to be charged with a crime to have their most fundamental rights violated; that their wives and girlfriends now hold absolute power in their relationship, and that simply disagreeing with her might cost them everything?

Of course men recognise what is happening. And every woman becomes suspect, because every woman has the right to exercise violence-by-proxy. Armed thugs are at her bidding, just one phone call away. The law and the state work to please her by brutalising common men. She need not get her hands dirty. The boys in blue gallantly offer to bust men's heads for her, and men have no recourse.

And remember, policies that allow women to commit violence-by-proxy do not target only conservative men, or redneck men, or men who own firearms. They target all men, from the farm labourer to the army cadet to the sociology student. The resistance to feminism, naturally, comes from all sections of society, from the bottom rungs to the upper echelons. How else do we imagine a man – of any political persuasion – to respond, when he witnesses self-identified feminists cackling over their power to deprive men utterly of everything that makes life worth living? (And then, without pausing for breath, reaffirming their preferred metanarrative of female victimhood and male privilege.)

I think I have made my point sufficiently well. Despite her obsession with the MRM, Amanda Marcotte has not the slightest clue what it actually is – and nor will she ever accept any other account of what it is. She will continue to commit the crosshairs fallacy. I quote Fidelbogen:

> Beset by hostile forces which they cannot fathom, [feminists] try to align a narrow target, as it were, in the crosshairs of a sniper scope. Their deluded hope is, that the sum and substance of what threatens them lies within that constricted radius, and that if only they neutralize the target area, their troubles will go away and perpetual revolution will resume its course unhindered.
>
> […]
>
> They sense, quite rightly, that larger social forces are mobilizing against feminism and what feminism has inflicted on the world, and with utmost naïveté they have undertaken a shorthand analysis that would make these things mentally easier to cope with.
>
> The crosshairs fallacy springs from a childish belief that the vital force of the non-feminist revolution concentrates in a point source […] and that if you neutralize this particular "head", then the "snake" will expire. But that is a gross misunderstanding — akin to attacking a prominent mushroom in complete ignorance of the underlying mycelium which spreads for miles. For even if you kill, imprison, or pinklist every suspected "MRA" on the planet, you will not have made a dent in the cultural forces which generated MRAs in the first place.

Be vewy vewy quiet. Amanda's huntin' MRAs.

There would be little purpose in going through each of Amanda Marcotte's points and disputing them one by one. She fundamentally misunderstands what she is talking about. Still, we should not expect much more than reckless and ignorant generalisations from the Ann Coulter of the left. Considering some of Marcotte's own recent statements, she would do well to recall that those in crass houses shouldn't throw stones.

Feminist Kia Abdullah Laughs At Recently Deceased Men

Tom Snark · 4 July 2011 · Archived copy · Original

As reported on 30th June, three young British men were tragically killed in a bus crash in Thailand while on gap year from university.

One would think that the feminist sector might remain silent on the issue, since the accidental death of men has no obvious bearing upon issues of women's rights or sexual equality – which, I am assured, is all feminism is really about.

But then, feminists haven't been particularly good at holding their tongues just lately, have they?

Kia Abdullah is a writer for the pro-feminist Guardian newspaper. In one column, which is (of course) all about herself, she makes her feminist credentials perfectly clear:

> I, like most women, want financial security, comfort, love and warmth, but for **those of us who have grown up fighting patriarchy,** it's difficult to allow a man to guide and support us, be it a father, lover or a boss.

So, what was self-identified feminist Kia Abdullah's response to the news that three men had died in a road accident?

> Is it really awful that I don't feel sympathy for anyone killed on a gap yaar? That's awful, right? Yes, I'm a terrible person.
>
> I actually smiled when I saw that they had double-barrelled surnames. Sociopathic?

Well, I think this speaks for itself. So long as we're all aware that a feminist like Kia Abdullah would have never said such a thing if that bus had been carrying three young women on a gap year, then we can all agree that Ms. Abdullah deserves her very own entry at register-her.com. Category: Bigot. And once the submission forms are made public in a few days time, I have a feeling that she may well get what she deserves.

It's Okay, Kia Abdullah Was Just Kidding

John Hembling (JtO) · 6 July 2011 · Archived copy · Original

I have, for a long time; argued that feminism was a doctrine built on violence and hatred. It wasn't just rhetoric – I believed it, and I still do. The evidence of this is so abundant that failure to grasp this point requires willful self delusion.

However, even with this understanding, the naked pronouncements of glee, by feminists over the deaths of men has taken my by surprise. One example of this is Kia Abdullah, who writes for the pro-feminist newspaper; the Guardian. Three British men killed in a bus crash precipitated the following comments made via twitter from Miss Abdullah;

"Is it really awful that I don't feel sympathy for anyone killed on a gap year? […]
I actually smiled when I saw that they had double-barrelled surnames. Sociopathic?"

Abdullah's remarks are not the only example of a proud contempt for human tragedy, they are simply a recent example.

After the gruesome political suicide of Thomas Ball, feminist ideologues openly mocked the decade of pain and abuse which drove him to self immolate. But even this triumphal crowing over a man's burned corpse lacked the open sadism demonstrated by Abdullah's recent commentary. And this is where I must admit confusion.

I may have missed a memo. I may have failed to observe the shift in zeitgeist in which public joy over the deaths of humans became acceptable, even desirable, rather than monstrous. As long as those killed happen to be male.

I am genuinely puzzled that a prominent feminist writer can make such a public confirmation of her ideology's foundation in hatred and violence, without totally discrediting herself and discrediting feminism as a construct of hatred.

Since Abdullah's remarks, she has subsequently published an apology. Whether this was driven by recognition of the character of her tweets mocking the deaths, or simply a covering action in response to public reaction to her mockery is unclear. Having read the published output of many other feminists, Abdullah's claim that she was merely joking is a probable backpedal.

Whoops! The public isn't quite ready to cheer for males being killed in random accidents, yet. But this still leaves us with the unfiltered malice, expressed in a public medium from a proponent of an ideology which claims to pursue the goal of social and legal equity between men and women.

At what point, as an adherent to this ideology, does an individual look in the mirror. Cheering and laughing about people being killed. Deliberate and cruel mockery of humans in such protracted pain that they chose the most gruesome of deaths by self immolation.

I refer to the dismissive and mocking tone of the mainstream media's coverage of the political protest by suicide of Thomas Ball. This example and Kia Abdullah's are not aberrations, they reflect the normal tone of mainstream social comment in our society. In a cultural climate of escalating misandry, the reaction against Abdullah wasn't because she disparaged men who died, only because her comments amplified the existing hatred of men beyond the current palatable limit. From a context of subjective social acceptance, Abdullah merely tuned the dial up too fast. However, in doing so – she provided illumination of a fact most in the public are content to ignore – that feminism is the prevailing ideology in our society, and that it is a doctrine built on the foundations of violence and hatred.

No amount of backpedalling apology can disguise this from an alert observer, and although Abdullah has demonstrate herself a hateful bigot, she's provided a service in outing herself, and her ideology founded on violence and hatred, so deserves thanks.

It is far past time for feminists to admit to themselves and the public that they are violent, hateful bigots. That's

probably pretty hard to swallow for self identified feminists, but it gets worse. Whether individuals admit it or not, our society is a feminist society. This becomes clear when we examine the funding of large feminist organizations like N.O.W., governments creating offices and departments to promote feminism, universities issuing degrees in feminist ideology of women's or gender studies, et cetera. – unless individuals take an oppositional position, we are all feminists. And unless you yourself are a Mens Rights Activist, or some other flavor of libertarian, you are a feminist too.

Of course, feminists of the strongly self identifying flavor will not admit theirs is a doctrine of violence. In addition to being an ideology, it is a religious belief. The ideology is correct by it's own definition.

To those who may not self identify as feminists – when will you cease to nod your head politely as you are told feminism is synonym for humanism. Will you smile agreeably when the corpse of your male relative is publicly ridiculed, and their death cheered?

An Observation On Language

John Hembling (JtO) · 7 July 2011 · Archived copy · Original

What follows has no more weight than my personal opinion for your consideration.

If you are an MRA, you own a body of specialized knowledge. One of the major goals of the movement is to spread this knowledge to members of the general public. Like any other area of specialized human activity, the men's rights movement has it's own vocabulary. As the movement represents opposition to an overwhelming majority point of view, it is not surprising that some of the specialized vocabulary of the MRM is invective, disparaging of identified opposition to the human rights of people who happen to be male.

This terminology includes terms like White Knight, Pussy Pass, Feminazi, and Mangina. These terms, being a part of the special vocabulary of the MRM serve several purposes, and an important one is the establishment of culture. We are, as mens rights activists, a community. Despite the diffuse geographical distribution of active MRAs, having more than just a shared set of philosophies, our jargon knits us together.

However, I have chosen to eschew some of the most obvious pejorative jargon, such as "mangina" and "feminazi" and I will explain why.

Every week or so, some well-intentioned newcomer stumbles into this site, reads the content of an article or a comment thread, then advises us that while our arguments are observably true – the obvious anger is off-putting, and if we just toned down our rhetoric, we'd reach a larger audience.

The visitors who make this complaint are fools, and this is not my reason for finding other words to express "feminazi".

The word "mangina" is obvious as an insult, non-MRAs have no trouble determining that anyone so-labeled is being insulted and disparaged. That is not the problem. The problem is that beyond the offer of insult, "mangina" does not explain anything to a non-MRA. The word fails in the job of spreading the knowledge of the Men's Rights Movement to a wider audience. In addition, the lack of explanative power, along with the obviously pejorative context feeds into the feminist talking-point that MRAs are merely disgruntled, immature abusers, angry that our "privileges to oppress women" have been diminished.

My own preferred term used in substitute of "mangina" is the admittedly unwieldy "male apologist for female supremacy". This doesn't roll off the tongue quite so easily, but is more usefuly descriptive of the subject to a reader who has not discarded the false assumptions of the mainstream narrative of feminism.

I don't steer around the word to present a polite face to the public. I do not use an unwieldy alternative to disguise my contempt for men who collaborate in legal marginalization of male identity.

Calling a male feminist out as a mangina does provide some satisfaction. Yes, it does.
But my reason for avoiding it, is that calling male feminists by the pejorative "mangina" does not advance the goal of spreading my personal flavor of Men's Rights Advocacy to the public.

I'm almost done, so here's the disclaimer. My variety of Mens Rights Advocacy is my own, just as yours is your own. There is arguably no recognizable institution to point to and say "here's the MRM". This means that each individual decides for themselves what their goals and strategies are.

My preferences in the use of terminology are my own, and are presented for your consideration. What you do is your choice, and not mine, and should serve your personal goals as an MRA. I am not suggesting to anyone that my opinions have any greater weight than anyone else. To imagine I am the example to follow – how stupid and arrogant I would have to be. My opinions are just that, opinions. But, in my own personal cosmology, my speech and action as an MRA are not an exercise.

I'm here to win.

Thank you for your consideration.

[box]
Related: http://www.avoiceformen.com/mens-rights/activism/winning-with-word/
[/box]

Pulling Back The Foreskin

J Galt · 8 July 2011 · Archived copy · Original

I am bothered by the dialogue, opinion and articles regarding masculinity that I read on the internet. I can't get over the notion that masculinity has devolved to a kind of social fashion and is being peddled like size 8 will solve all your problems. What really gets me are the guys that feel confused about their masculinity. I have a few things to say about masculinity, so I thought I would. No, this isn't scripted from Harlequin or Cosmo and there is no moist panty factor. I read the following question on a blog, maybe this was the one that broke my back.

How do you feel about your masculinity? Is this important to you?

Well, why not try single word association, isn't that the way masculinity is perceived? How about "isolated", until I can determine the kind of masculinity to fit the exchange I have to engage? After all, the male imperative is to succeed, so fitting the right flavor of masculinity to the task is a necessary exercise. Masculinity for the most part is a very negative experience. The only viable counterbalance to it is success. As social animals, isolation is the predominant threat to men.

The two operative words are "success" and "isolation". I see these as the nucleus of masculinity. More importantly they are gauges to whether you have constructed a viable façade of masculinity. Having reflected on this for some time, I concluded that isolation for a man is likely the worst thing you can do to him. I say this because all of the social levers that work against men are designed to isolate him. I think this is the real meaning behind what MRA's call "the disposability of men".

Masculinity is a very rigid construct, a consensus built by everyone else. It is confused by subjectivity and polarized by giving and taking. The indoctrination into masculinity is directed toward the service of others, which includes the giving of your very life. The concept repeats itself religiously, politically and intimately. I find masculinity acts more as an interface and becomes the functionary between the male and the world. The male for reasons of duty and expendability, does not really exist to the world.

The reasonable exchange for this role was the freedom to propagate. Today that is removed from men and their value is reduced below non-existence, into a cannibalized consumable commodity for the feminine individual and the feminine state. One could say that homosexuality is a disdain and rejection of cannibalization and expendability. A profound nurturing of the essential male juxtaposed to the feminine. After all, the few moments of engaged sexuality are dwarfed by the hours and days of expressed politics that lead to it. The Gay male politic is unencumbered by isolation from the feminine or it's requirement to succeed.

Young men struggle for years neutralizing their male existence and shaping a projected phantasmic character in which to exist and perform masculinity. They must first know and understand the rules of the environment in which the masculine character is projected and expressed. Then of course the meticulous process of accepting the restrictions, flawlessly. To screw this process up regardless of age will default you back to isolation.

Young men without fathers will have a particularly difficult time. Their indoctrination to masculinity will be directed in a service to others that does not and will not provide for their own existence. The fruits of their altruistic labors are illusions served up as viable and worthy. I know many men who have spent their lives giving in any way they could and then giving more. False mentors will criticize any expression of selfishness, and the fundamentals of masculinity will be described as self-sacrifice. All carried out in a subtle repetition of brief acceptance that shields him temporarily from isolation.

In a neolithic view the male experience would be equal to, hunting and killing prey for food, bringing it back to the village, being handed a slice big enough to sustain him for his next hunt, then being told to fuck off and get back out there and kill. While the elders, leaders, women and children gorge themselves in his absence. The obvious answer to his isolation is to kill as many elders and leaders as he can. Nothing has changed.

His job isolates him and his only method to qualify as a family participant is his success. His boss knows this and will use it to benefit the business. After all, the boss if a man is quite likely in the same boat.

Success as a family man is never achieved. It's a migrating malleable standard of living which he answers for with jibes, subtle humiliation, emasculation, and all the ambiguous threats of isolation. Of course this experiential process is now compounded by sexual harassment in the work place, which most men deal with by defaulting to, you guessed it isolation. Better just to stay the fuck away from these harpies.

Fulfilling a partner becomes ancillary and secondary to his larger fear and struggle with success. In an overanxious semi neurotic state of stress he can select between housework, time with the kids or passion play in his off hours. If he fails to fulfill his partners list of fulfillment, provided to her by empowered friends that know how to shop for empowered fulfillment, he will default his fulfillment to isolation. This will come back to haunt him as his mid-life crisis which is his embrace of mortality and impending death. By this time he knows he is measured only by numbers at the end of the week, or totals on a credit card statement. Or he may be measured in ways he is unaware of such as the Harlequin scale, or the Cosmo index. I could go on and on but the point is, men don't succeed, the people around him do. They are quick to let him know how much of a man he isn't. That's isolating

.

Masculinity is not a one size fits all expression, whether it's referred to as a patriarchy or toxic, does not define the subjective experience. Men of all social rank adhere to the fundamentals of the masculine social interface, success and isolation. Our social standing is prepared for us we need only negotiate the signature on the contract and play along. Whether you create a video to encrypt benevolent sexism, lynch a rapist, allege empirical study, go your own way, or are homosexual, you are battling success and isolation. Success will always be the counter balance to isolation, to being disposable.

Feminist politic has furthered the illusion and isolation of masculinity by grafting a patriarchal archetype of oppression to its essence. The illusion hides the reality that the politic of patriarchy, is a truly external entity and force. This is not a force that is exclusive to and accessed only by men, but a "central collaborator" accessed by both genders, mitigating a collaborative social structure. One could say that feminine access and control of a patriarchy is much more profound and real, evidenced by the rapid social change and quixotic policy and legislation that has so profoundly damaged the male agency.

The damage to masculinity can be seen in the efforts to extend its isolation and confuse and vilify its identity. This is repeated in criminal, civil and family law, higher learning and academia, politics, sports and media. The male has achieved what is better defined as landed immigrant status and taxation without representation. America has become the land of the female home of the slave. Amidst the calamity of a fashion sensitive selection of a masculinity, the practitioner male who is selecting should realize there is only one central question he must answer. Who will this masculinity serve, himself or everyone else?

Additionally feminism contrary to its claims does not eschew or seek to end patriarchy but rather control and drive it. Seeing through the illusion will reveal that feminism does not possess, support, construct or promote a collaborative process to replace it. Equality the central tenet of feminism is not a collaborative structure but rather a dividing structure that negotiates existing power and wealth. The extensions of equality such as affirmative action, sexual harassment legislation and rape shield laws are mere poker chips issued by the house to an inexperienced player.

Even rape itself as most widely presented by a woman is not to mediate the past but to mediate the future as a wild card called pity. It can be heard clearly in the repetition of its political definition embraced as a personal experience. Rape is rarely presented as the personally confusing emotional and physical experience that it is. It is rather sequestered to a coerced political statement and used for political gain. It is right and correct to ignore it for what it is, coercion.

It would be right and correct to consider female biology in the equation. To suggest that the body does not repair itself would be equal to saying that a woman can only conceive one child. The pain of pregnancy and birth is not

transcendent but humanly manageable. The psychological aspect of rape does not exceed the outcome and effect on any person man or woman that has been subjected to violence.

It is curious to consider that rape for a woman does not represent a biological contradiction to her utility as it would and does for a male victim of rape. Yet we pay the male victim no fare. This ethical contradiction suggests that female rape may be better represented as a property crime. It may be better simply to issue rape insurance to women as some governments are now offering the payout. Once privatized, behaviors that may contribute to the occurrence can be scrutinized by female executive peers who may be wildly unimpressed with slut-walks and more diligent with their ethics.

Male rape however is a true sexual crime. The male on male rapist is dressed in his masculinity, he is the collaborative co-dependent partner of the feminine, isolated from her. He wears the mask of a feminine counterpart, an assigned and approved identity shaped by her. His victim however experiences the violent tearing away of his masculinity, his approved status. It is the male in him that is raped and left in a violent confusion torn from his masculinity.

How I feel about my masculinity is a different issue, we are modular creatures socially, but privately, inside we are isolated by who we are as a spontaneous experience and how we fit that private self into a social exchange. If you can appreciate the humorous satire regarding gender, women with their movement to liberation proclaimed that the personal is political. Men have known and lived this way for centuries, male stoicism is a response to that understanding and awareness. The stoic is unknowable, and unpredictable he breaks the link between the personal and the political with a barrier of privacy and isolation. His stoicism may last 10 seconds or ten years. The stoic preempts the feminine ability to punish by isolation, it is self-imposed and regulated, less emotionally damaging.

It is somewhat unrealistic to ask a man how he feels about his masculinity since masculinity is a commodity much like female fashion. He wears it and deals with the fit in process. A good analogy of masculinity is to compare it to Lego, it's modular, interchangeable, multi-functional and external. Internally it is only as structural or as permanent as the environment in which it is being applied. A young boy displays this at play, he will build and tear down and rebuild, but he is practicing applying the same process to himself. By the time he has reached this age the understanding of his place in the world is already achieved. He has already witnessed the process of care giving, passive and aggressive gender roles, the male construction workers, cashiers, truck drivers and female idleness. What is very unfortunate for young boys is the response to their maleness.

In re-scripting masculinity young boys are introduced to a paradoxical contradiction of expression. By softening masculinity or feminizing it in young boys we are setting a trap of cyclical failure. Young girls will express and exchange physical affection in their play by holding hands, or simply standing closer in proximity to each other physically. Once a young boy is socialized to the same process he will do and act the same. But he will experience a repetition of failure as a result. In the real world such behavior is considered predatory and dealt with by zero tolerance policy. Males are not welcome into this sphere of intimacy.

What we are doing to young males is pathologizing their gender. We are subtly planting a neurotic, overanxious confusion that can only migrate to rage fueled by social betrayal. The same could be said for girls when they are later in life labeled as a bitch for displaying aggressive behavior. The difference however is one does not suffer the violence of the state when misunderstood. By the time we introduce gender modifying tactics it is already too late, the child has already conceptualized his identity. We are simply undermining his understanding and ability to express his role, particularly if we remove his father as a role model, or if that role model is damaged by alienation.

Removing the role model from a boy leads straight back to the predominant threat he will struggle with for most of his life, isolation. Without a comparative role model he is isolated in a way that is no different from a hostage or prisoner. He will attempt to succeed his way out, once free if he ever achieves it, his hostility toward the feminine will be magnified, dangerously. We foolishly play with terms like nurture and nature, but we fail to realize that nurturing the egg is pointless if it has already hatched into a rooster. From that point it is in the hands of role models and mentors. Those qualified to represent viable alternatives to his masculinity, those in which he sees

himself.

Even the popular notion of boys being raised by same sex lesbian couples is dangerously flawed. Neither parent can represent a role model to adequately animate his masculinity. He is isolated in his masculinity and left only to negotiate his isolation. Inherently the message for a boy portrayed by same sex lesbian parents is isolation, an equation of intimacy in which he will never participate. The very nature of their relationship disassociates him from his masculinity. He spends his childhood punished by his gender. We have all heard the argument that a child only requires love. This is very affirming for the parent and represents a successful feminine attribute of nurturing. It says nothing for the experience of a boy as child. His language and expression are to unrefined and inexperienced to say it.

What is missing from the equation is the ability to conceptualize self-love within a masculine identity. A woman cannot provide this and 2 mothers at best confirm his isolation and likely his self- loathing. It is never the job of a child to provide positive affirmation for an adult or to represent the object of her success. A case can be made simply by examining the context in which chivalry is taught and whether it is taught by a woman or a male role model. Because women enjoy the fruits of chivalry by receiving it, they are unaware of the purpose, practice and regulation of it as a masculine trait.

Male role models however understand the potential for a successful exchange by applying chivalrous actions and are able to illustrate to younger males its value for personal gain. I am reminded of a young man who following the teachings of his mother to protect women, intervened unsolicited on behalf of a woman in a bar, he was hospitalized in a coma, suffering a head trauma. Her teachings did not include his safety or self-worth. Additionally a nephew who on the street admonished a man for the way in which he spoke to his partner and was answered by two blows to the head, the second blow from the woman. Clearly there is a difference between preaching masculinity and teaching masculinity.

A woman will preach masculinity and thereby attempt to coerce the outcome to her own service and benefit. You need not travel far to be shamed, accused and isolated if you simply disagree. She will instruct and define masculinity toward superfluous expression. Her male counterparts, those engaged and heavily invested in their role of success and striving to curtail their own isolation echo her every word. Placing men that carry the message in powerful positions ensures the implementation of your service to her. It is a cheap trick and the very crime of objectification that so many women chastise, admonish and complain about. A male role model however will teach masculinity for the purpose of benefiting the practitioner. We see the difference clearly in the statistical outcomes suffered by males raised in single mother homes.

It is clear to me that any confusion over masculinity, should immediately propel the confused to answer only one simple question. Who will your masculinity serve? Brother if you get this wrong you will be in a world of hurt. The correct answer being self-love, should facilitate your education and understanding that the bonds between men and women have been broken by institutional feminism. There is nothing noble left in the female, she is as vile and filthy a creature as any male she describes. The safest quarters in which to reside, with your success and your isolation is not with a woman. For those younger men struggling with masculinity, the most potent masculinity is by conscious choice, falling into a costume may get you into the party but it is unlikely to get you home and safe. Shape it with peers and healthy mentors, it’s the coolest vehicle you will ever possess, don’t crash it, or allow it to be stolen!

Some thoughts on Casey Anthony

Paul Elam · 8 July 2011 · Archived copy · Original

I have been watching what seems to be everyone in the world lately fume about injustice.

Everyone, and I do mean everyone, is up in arms about Casey Anthony. Virtually every Marvin and Matilda Middleclass in the land of the Promise Mall has stopped eating their Cheese Covered Whackyfries™ just long enough to express their outrage over a dead little girl and her guilty as O.J. mother getting ready to take a walk.

"How could this happen!?" has echoed off every office cubical in the nation, with vigor and huffy indignation. The same question has spread through the media like a malicious rumor and blue pill bloggers are doing their best to conjure up something that passes for an answer to peddle to their hostile and baffled readers.

Let me 'splain something to you. If you have been one of those people asking aloud to anyone who will listen, "How could this happen?" the answer is simple.

Because YOU allowed it.

Because if you are unplugged enough from reality to have missed the, say, last fifty years of gender insanity in western culture, then the problem is, in fact, you.

And has been all along.

Let me ask you some questions. How did you react when Mary Winkler spent a total of 67 days in jail for shooting her husband in the back with a shotgun, as he slept?

Where was your outrage when Debra Lafave got off with probation for raping an underage boy?

Did you scratch your head and lament the injustice in the world when Lorena Bobbitt got away with sexually mutilating her sleeping husband, or did you crack jokes at the water fountain with the rest of the world?

Did you write any angry letters to your congressman or to the editor of your local newspaper when Crystal Gayle Mangum got off scot free after being busted lying about being raped – at the expense of three innocent men? How about the same for Danmell Ndonye who lied about being raped by five men at Hofstra University in New York?

Bet you didn't.

Fact is, we have a growing problem of violence and criminality in women in this culture, and the criminal justice system, aided by your depraved indifference, is bending over backwards to make sure they can keep committing crimes.

The Anthony case wasn't even that extreme. From women who toss their babies into dumpsters to die, to husband killers, rapists, pedophiles and false accusers, we let them off as fast as they can ruin, *or end*, the lives of other human beings.

We have practitioners of chivalry on one side of this issue; feminists on the other, and your ignorant ass in between.

Little Caylee's chances at justice were screwed before the "trial" ever started.

Are you aware of just how far out of hand things have become?

Did you know we have an epidemic of female teachers molesting both male and female students? Did you know that in Great Britain they are pushing to make lighter sentences for female criminals the default setting; that they are in fact exploring the idea of ending women's prisons altogether?

Did you know that he sentencing disparity between women and men is greater than that between any other groups of people, including race?

Do you know that women, and women only have a plethora of special defenses to murder available to them, from

battered wife syndrome to post-partum depression to PMS?

Do you still not know how Casey Anthony got off?

We live in a world that increasingly refuses to punish criminals who possess a vagina. Yes, even when there is a dead toddler in the trunk of a car.

After taking a walk on her false allegation, Crystal Gail Mangum went on to commit a string of other crimes, most of which were also ignored, till she finally murdered her boyfriend.

Her violence, which was met with indifference by authorities, escalated till someone died.

Excuse me, allow me to ask again. Do you still not know how Casey Anthony got off?

Yes, now you do. If you read through the links provided in this article, you certainly have to know. The question that remains is simple.

Do you care?

And if you don't that is fine. But you have to admit, if you are going to quit caring because the answers don't suit you, then you really didn't care about justice to begin with.

You want extra cheese on those fries?

Meet and Greet Ads

John Hembling (JtO) · 9 July 2011 · Archived copy · Original

[dropcap]D[/dropcap]ating ads. I've read a lot of them. Hundreds certainly, maybe thousands. These are ads written by women, presumably with the intent of attracting the interest of a man. Can you guess how many of them were appealing to me? How many of these ads made me think, *hey this one sounds pretty good*? Not a single one.

Of the thousands of personal ads written by women that I've read, how is it that not even one appealed to me? Does this mean I don't like women? No. That I'm gay, maybe?

No, I like women just fine. In fact, I love women, which makes the total failure of the segment of the female population writing these things even more appalling.

What this means is that personal ads written by women are not actually written with a male reader in mind, or even with a grasp of what a man is. They're wish fulfillment fantasies, driven by a disproportionate sense of entitlement, and informed by a feminist-based total failure to understand that a man is not simply a woman with outboard plumbing and a moustache.

It's true that audience of the site is largely male, and that's okay, but For the remainder of this article I'll be addressing female readers. I'm confident a few women outside of MRA circles may see it, and it's to them I'm writing. I hope the article provides some useful service.

I'm going to address a few of the common fantasies found in women's personals. We'll start with the titles, since that's the first thing anybody browsing such posting will see.

[box type="note" icon="none"][unordered_list style="star"]

- Can you be my cuddly baby forever?
- Looking for my prince charming
- Goldilocks searching for "just right"

[/unordered_list][/box]

Forever? Prince Charming? I didn't make these up. These are actual titles of meet-and-greet ads in the "women seeking men" sections of major dating sites. I didn't make up a single one of these lines. They are all copy-pasted straight from those websites, and are in fact quite typical.

Are you a woman who's written something along these lines? Okay, so you watched a lot of Disney animations as a child and it shaped your view of reality. Maybe you'd like to try on a pair of glass slippers?

The assumptions built into these titles are straight out of children's fairy tales, and do not reflect reality. Assuming for a moment that your ad connects you to a man you're compatible with, it simply won't work. Your stated expectations based on children's fantasy literature will poison any hope of a successful relationship, princess.

In addition, to most men who live in the real world, a woman entering the conversation with these kind of expectations is utterly unattractive. Men do not like women infected with the crazy.

So, allow me to assist you in your future endeavors to write more cogent and reasonable personal ads. Let's call it "Manuel's Manual for Spotting Your Own Bullshit."

Here are the red flags to look for

The following are all deal breakers. Some of these indicate that an ad was posted by a software robot rather than a human, some indicate that you are simply psychotic.

[box type="alert" icon="none"]**Going For Walks Along The Beach –**

If your ad says this, you might want to verify you are a real person. If you are a real person, and you've ever included this phrase in an online ad, kill yourself. Don't even finish reading this article. Just go.[/box]

[box type="note" icon="none"]**Not Looking For Sex –**

If your ad says this, you're lying. Stop wasting everybody's time, including your own. Obvious signs of dishonesty and deception are at the very top of most men's red-flag list. Not looking for sex? Then don't post a personal ad, dip-shit.[/box]

[box]**Personal Ads Formatted as Job Ads –**

So you want to structure your potential relationship as if you're the employer, and men are job applicants. The lucky one you pick is your employee.[/box]

Red Flags in Your "requirements"

[box type="alert" icon="none"]**Over six feet tall –**

This is standard boilerplate, and it's so nice to read. It makes a man really glad you appreciate that he's more than a slab of meat for your entertainment. It's especially sweet when the height requirement is accompanied by your self-identification as a BBW, with curves in all the right places.

Why not just say you're fat and you want a tall man to make you feel smaller and attractive? Honesty goes a long way.[/box]

[box type="note" icon="none"]**Family Oriented –**

This is a great one. What exactly does it mean? If a guy has a family already, I guess he's family oriented already, and if that's the case, keep off him. If he's single, do you imagine he wants to throw away his financial and personal independence to start paying your bills, or better yet, paying for the snotty kids from the last three Prince Charming's who pushed your thighs apart? For you, a clue, get one.[/box]

[box icon="none"]**Pic for Pic –**

This means of course, that you are unwilling to post your picture, but you expect the guy to post his. Better than this is "no pic, no reply" The absolute requirement that the man responding to your ad include his picture, while you haven't disclosed your own. One standard for yourself, and another standard for your prospective Prince Charming? Nice.[/box]

Speaking of pictures, on some personal sites, when the meet-and-greet contains a picture, it shows an icon in the title indicating to readers that the ad's author not only wrote something worth reading, but included their photo as well.

In a classified ad for a used car, a reader could reasonably expect an included photo to be a picture of the car. When a reader of a personal ad clicks through to view the text and photo of your personal ad, why are they presented with a clip-art picture of a kitten, a sunset, a bunch of trees, a single cut rose, or anything else other than a picture of you?

Did you include a photo to get more people clicking through to read it? If the picture is not of you, then it's bait-and-switch. Demonstrations of dishonesty, misdirection and deceptive manipulation are a GREAT way to win trust and love. No, really, starting out with obvious lies really turns guys on. Really.

Women apparently love lists, and this is never more obvious than when reading meet-and-greet ads written by them.

All the qualities you're looking for:

Over six feet tall,
Family-minded, handsome, charming, romantic, responsible, financially stable, professionally employed, generous, must love dogs and children, must love rollerblading, loves to do dishes, etc etc.

If men wrote ads like this,they would say :

Looking for a 21 year old smokin-hot-blonde with:

[unordered_list style="tick"]

- double-D cup tits
- 10 million dollars in the bank
- sex addiction
- gourmet cooking skills
- no kids
- a love of doing housework
- no inclination to criticize
- and has no gag reflex

[/unordered_list]
That's a deliberately absurd example , but the thing missing from every add I've seen, is anything a man might want.

The purpose of a dating ad is to attract the interested attention of available individuals of your preferred sex, right? So, if what you're looking for is a man, the ad should convey some indication that you, the author of the ad – possess some qualities that this hypothetical man will enjoy. Am I going to fast for you here?

Information about you.

[box type="alert" icon="none"]Loves to laugh –

As opposed to women who hate to laugh? Humour is so inefficient isn't it? And people who love to laugh. They're special, aren't they?[/box]

[box type="tick" icon="none"]**Wants to settle down –**

Okay, have fun with that. Seriously, this is duck-speak, and what it really means is you've partied yourself into middle age, and now you're looking for somebody to pay your bills, and probably pay for the children of the bad-boys you've been fucking for the past 15 years. No thanks.[/box]

[box type="note" icon="none"]Looking for Marriage –

This is choice nugget is fodder for a dozen articles itself. Stated succinctly, marriage version 2.0 is a construct affording legal and financial advantage to women, and legal and financial liability to men. What your'e really looking for is a somebody to fund you and do work on your behalf; someone who you can dispose of at will while retaining a portion of his earnings. There is no wage gap, and men are increasingly alert to the bad bet marriage is for them.[/box]

[box icon="none"]Financially Independent, Wealthy, Generous, Established Professional, etc –

Ladies, there are hundreds of ways to say you're a whore – but why do it when you're trying to attract a man? Why do you imagine that you should be paid for your company?[/box]

Financially established is a quality I look for when I'm seeking investors in a business, because that's a fiscally based relationship. Financially established is NOT a criteria for attraction or friendship. If it happens that you are, in actual fact a prostitute – but you've posted your ad in a dating site, then you're misrepresenting your services, and that's bad business practice.

Speaking of advertisements for prostitutes – women writing dating ads could take a lesson. Whores of the literal "pay me for sex" variety generally know how to compose a compelling advertisement. Also, while their ads tend to use exaggerated language – such as: "best blow-job in town", they generally have a quality that romantic meet-and-

greet adds lack. It’s a quality men find irresistible.

Honesty.

Thank you for your kind attention.

Manuel Dexter; single, not looking.

The Keys

Dr. F (Ian Williams) · 9 July 2011 · Archived copy · Original

Not so long ago I read a post by an MRA who frequents this site and his name is Merlin.

The post briefly told of a story about this man's brother and a hell he's now in. A hell whipped up by his girlfriend.

There was nothing earth shattering about the story, in fact it was particularly mild when set against the backdrop of a landslide of other stories where men die in great numbers all about us in dangerous jobs, preventable suicide and in the terrible fog of war.

Still, I cannot escape the fact that when I read it it galvanised me and I had absolutely no idea why. I say I *had* no idea but when I realised exactly why it held my attention it floored me with it's simplicity.

I'm going to tell you about that, but before I do let's hear the story itself. Of course for reasons of politeness and respect It's edited for leanness only. I have taken very few words out and I have added nothing or rearranged the order of anything.

Here is what Merlin wrote to me:

…my brother was on holiday with the girlfriend and two children. At the time, one of the boys was walking and one was in need of a pushchair as we call them or baby stroller…

They went to a nearby town using an old motor home that my brother had renovated, and set up camp on some site out of the way in the country. He said they had been into town and had used a taxi to get there, leaving the motor home set-up at the site. After a sunny afternoon in a pub garden they left to return back. There was an argument brewing, when my brother pointed out that he thought it was only fair that his girlfriend pay for the taxi fare back to the site, as he'd been dipping in his pocket all the time.

Knowing his girlfriend as I do, I wasn't surprised that she decided to have a tantrum over this request. Apparently she got into a rage about it, saying she had no intention of paying, and proceeded to storm off, saying that she could quite easily take the kids away from him and disappear.

My brother panicked at this blackmail, and I know she has quick vicious little mouth on her, so I didn't doubt what my brother was saying. To stop her from storming off he grabbed for the pushchair and held onto it while trying to calm her. She lashed out at him pushing him off and a struggled ensued. Because she was now fighting, my brother went to push her away defending himself, but unfortunately a "White Knight" was standing some distance away and decided it was my brother being the big bad ogre. An argument there you could say, that before he called up the police, he should have found out what was going on first. My brother then spends the night and part of the next day in a cell.

Sneaky bitch went back to the site via taxi to collect up some things and went home. I say sneaky bitch, because after my brother was released, I went to pick him up from town and take him back to the site for his motor home. After a check or two he found his keys and noticed the house key was missing. She'd deliberately taken the house key so he couldn't get in.

My brother went back to the family home and I returned home. Later on that afternoon I received a call from a rather distressed brother. He told me he'd gone back only to have her come to the door and refuse him entry. She basically made a scene right there on the doorstep and suggested she was too scared for him to be there. My brother rang the police, simply unaware that his position was very fragile to say the least. The police arrived and my brother suggesting she was being the unreasonable one proceeded to explain. The police did try to suggest that my brother was allowed back into his own home, but the bitch made another scene didn't she, playing the "I'm afraid for my safety right now" card. The police then turned back to my brother and said that he had to go, and if he didn't go there and then he would be arrested again.

…It became very clear to me she's had this all planned. You just have a feel for these things, and I know the type of

bitch she really is. Later my brother told me that she had already sent off papers to the social security office, to set up and independent lifestyle that didn't involve my brother in any way. Consequently my brother took out a six month lease on another place to home himself. Bizarrely, he seems to still want her in his life despite all she's put him through. Part of that is definitely because of his kids…he said he couldn't bear the thought of them being round someone else they looked upon as daddy. I can understand that, but I can't understand him wanting anything more to do with her, considering all the foul stunts she's pulled on him. Personally, I've never really liked her, I saw right through her many years ago for the spoiled, false entitlement, pussy pass bitch she is.

[image]

When I first read this in my email box I was no more or less interested in this story than I was before. It's a shocking story for those directly involved, but what was it that had me thinking about it like there was something special or unique about it?

I could not figure it out and so I read it again.. and then two more times just to see if the answer would emerge. I hoped the answer would come to me and it did the next day.

The amazing thing for me about this story is that it's *completely* "unamazing". That's right, there is nothing about this story that would make the front page of any MSM outlet, idea for a book or film, song or catchphrase. Truth be told this is situation normal and there is no fire.

If you call yourself an MRA, a feminist, a nihilist… anything at all in fact, it doesn't matter because you personally have seen something very similar to the outcome of this story. The outcome where an innocent man gets shafted.

The only good from a story like this being the norm is that the critical mass of understanding will be reached faster. If one out of every few house on your street starts to burn do you really think that none of the occupants are dyed in the wool feminists with significant others who are male?

You tell me with glazed eyes that you have not seen anything like this and I tell you with eyes glazed that you lie.

You just lied to me.

AVFM Radio: The Weaponization Of Sex

John Hembling (JtO) · 9 July 2011 · Archived copy · Original

[box type=”tick”]Call in on Tuesday : (310) 388-9709[/box]

[box type=”note” size=”large” style=”rounded” border=”full” icon=”none”]

AVFM Radio will be on again On Tuesday, July 12, 2011 at 8:00 p.m. Central Standard Time, U.S.

Paul has been boxed and shipped and may be answering occasional emails from a cargo container on a flatbed truck somewhere on a highway in Texas. Standing in as the show’s host will be JtO in a show focusing on the weaponization of sex.

As humans, we are all sexual creatures, and sex is not only a basic biological drive in us, its a fundamental part of each of our identities. For women, sex has become a point of celebration and empowerment, and any expression of women’s sexuality is held increasingly except from mainstream criticism.

On the other hand, male sexuality is increasingly demonized. Men “caught” in any expression of their sexuality outside of feminist-approved social framework are increasingly ridiculed, blacklisted and imprisoned. Sexuality has been weaponized, as evidenced by it’s use in the attempted destruction of politically inconvenient men such as Anthony Weiner, Julian Assange, Dominique Straus Kahn, and the unfortunately vilified man whose apparent mistake was to invite a female “rationalist” for coffee during a chance meeting in a hotel elevator.

[/box]

You dirty, dirty girl

J Galt · 11 July 2011 · Archived copy · Original

I have for a good time now, skated the obvious in a number of pieces that I have posted here at AVFM, attempting to engage the consciousness of men that I know vary in age. This will be different somewhat because I am going to vent. So what I am going to do is make it clear, abundantly clear the ever increasing disdain that is brewing inside me for the female. I have always taken the position that in the MM the central issue is not women or feminism. I don't engage feminist ideological babble because I find it lacks substance for male thought. Not to mention that it reminds me of a pull string Barbie doll, which only evidences that not only are all vaginas shaped the same, but so are their neurotic brains.

> Take the case of feminists declaring that men feel entitled to jobs so affirmative action legislation is required. That old "men giving up their seat" and it isn't theirs anyway. The bureaucratic cunnilingerers jump in and said fuck we better fix this shit. Can't have any premenstrual pandering here. Except the male counter argument was fucking ignored. C*%ts have declared the home and family their fucking seat and replied with fuck you I ain't moving and the cops say so. Good social strategy eh!

Just know that for the Genders to exist requires collaboration. If you have a crack instead of a penis and are challenged by this statement it's called fucking and if you can't afford your own test tube you will have to go the old fashion route. Collaborate. For those cracks out there that are challenged by big concepts like collaborating I tried to put it into language you can understand, fucking. For the crack addicts out there, you need to understand that collaborating has been replaced with equality.

The double speak of this is easy to overlook, especially if you're a crack addict. Equality is a method of portioning, it's application is to divide and implies "equally". Anyone who says this isn't a zero sum game needs to call Noam Chomsky and ask some basic questions regarding linguistics. Don't feign stupidity either cause you're a liar that needs to be ignored Michelle.

[quote float="left"]If you reread the second paragraph you will understand the intended outcome of "equality" the cracks really have in mind. None. Equality has this fecal notion of collaborating but it is only designed to get you to the table and inform you of the cost of doing business – with the crack.[/quote] Let's do a little male math here. If you work for forty years and average 35,000 a year you will have earned 1.4 million now subtract 250,000 for the home you lost, that you really paid 450,000 for with interest and your down to an even mil. Don't forget to remove another 350,000 for the taxation whores and leaches that go home at 3 o'clock. Take 60% of the remainder as the portion she spends cause you know she needs tampons and red shoes. You're left with a taste of equality that represents 500 bucks a month for forty years. Fuck yea I want to be equal.

Please tell me you can't afford a surrogate and ten years of daycare for 360,000 bucks. Anyone who is buying into this horseshit for an udder and a smile, needs to be taken out back and hosed down with ice water. Let me tell you what you're really buying into in case you haven't cottoned on to the yarn. A relationship is when you change from being a male into being a fucking therapist. That's right guys, and like any therapist you will be required to fill prescriptions for every tiny little emotional malady that she can hallucinate.

What you're dealing with is an inflective, pathological bag of psychotic shit, that trains to be one. Just look around your environment and count the number of self-help books you see. Now count the number you have read. It's fucking training to complain. Every dark little seedy perverted, contorted, misandric, misrepresentation of vaginal angst and hallucinated imagery exudes from the crack over everyone around her.

Years ago when my oldest son was in grade two, that's right sports fans he would have been all of 7 years old. I was called into the school midday as my son had been removed from class. When I arrived I found him on a bench in the office. I asked him to show me the washroom and said we would return. In the washroom I asked him hey buddy

what's going on. He didn't know, not a clue. But they felt it was fine to leave him sit in the office for an hour and a half to, you know, think about it.

Returning to the office, I was greeted by the principal who had informed me he had called the affected teacher and "SHE" was on her way. Well you're gonna love this. It was explained to me by "HER" that during gym class she was teaching dance. She had directed the children, to swing their hips from side to side. My son (remember he's 7 years old) now get ready and cover your screen or swallow your coffee before proceeding. My son, was thrusting his hips front to back,

[box type="download" icon="none"]OBVIOUSLY GESTURING THAT HE HAD A LARGE PENIS !!!!….wtf…WTF…WHAT THE FUCK!!![/box]

Give yourself a moment to let it sink in, I did. I turned to the principal because I really wanted to read his expression, he was earnest. Well I said, it strikes me that we have some misinterpretation going on here. Obviously your mistaken, it is apparent to me that he could only be gesturing that he had a small penis, hence the need to thrust his hips out, in an obvious attempt to make it symbolically visible. Of course I am relying on Jungian synchronicity for this insight, were I to invoke Freud I might suggest that you madame are projecting a penis configuration on the boy, in hopes of attaining your darker desires to dominate and emotionally control those you perceive as more sexually powerful and justify your sexual perversion. She gaged on that like a mouthful of cum and I just waited for her to catch her breath.

[image]In retrospect I think she may have been suffering from a brain tumor that resulted from pushing on her dildo to hard. But to truly read the subtleties of this exchange you need to know that she actually gestured the size of the penis in her presentation with her hands, while standing there with her mouth open while she paused for my retort. It's pretty obvious this bitch needed a good screwing, but the principal wasn't willing and sure as fuck I wouldn't touch that meat. To masculine and too square geometrically, for my taste. Besides I was unhappily married at the time, no sense making a depressing circumstance suicidal.

In as much as every man is sick and tired of the wailing and gnashing of teeth, it may be worth-while to peel back that vulva and look at the deeper thoughts of woman. I'm under the impression that if you hear a woman say, "ew, look at that man over there playing with those kids" what she's really saying is, I can be a kid too, tie me up and press your manhood against me in an embrace from behind, causing my breasts to heave weighted by their own sensuous sway, while you lightly sting my ass with rough hands kneading my buttocks and slapping the sincerity of your determination just above my wetness that flows like a river over my legs hoisting me against the one muscle that defines your purpose, melting me against the void of passion that is overtaking like a tide against gaping and gasping rocks that are the points of sensual arousal awaiting your cling and climb…OR NOT!!

Psychotic sexual tension anyone. No doubt the majority of the sexual predator myths are really an unexpressed monologue of female sexual tension. I happened upon a film by a man called Slavoj Žižek called "The Perverts Guide to Cinema" . I've selected four links to it that should be enough to inspire the entire viewing, and I promise it's worth it. There's some humor and some dam good insight into sexuality. I'm betting that most of the horseshit that we hear from feminists and the cowering clitoris whining in the corner is more apt to be their unexpressed and repressed sexual fantasies. Check out the clips you'll no doubt understand why I say this. Welcome to a view of female perversion. Total viewing is about 26 minutes, enjoy.

The cuckold apologist

Jared White · 12 July 2011 · Archived copy · Original

I just recently read an article from the "good men" project written by Hugo Schwyzer entitled*; I may have a son, but I'll never know for sure*. I already knew what the article was about before reading it. Not because of the title, but because the link was on the men's rights reddit. A nifty little gadget reddit is. Hugo basically explains to his readers how he *might* be a father but he doesn't know for certain. That isn't anything new. Many millions of men in the USA alone live through the same dilemma. It's the reasoning Hugo puts behind why he doesn't know and what he does to ensure the child's parents don't know that sickens me.

This whole story Hugo has put forth may just be an elaborate fabrication in order to examine the response of his readers but considering this is the same man who feels that men should pay for women on dates because men generally make more money than women, I doubt this story is a hoax. No, I'm sure that this man is proud of the misandric bigotry he enables with every sentence he writes.

So what has Hugo done that has made my blood and the blood of several other men boil? The story starts out harmless enough. Hugo claims that in his younger days he had a friend with benefits whom he refers to as, Jill. He and this woman would sleep together without protection on several occasions. There was another man Jill was seeing whom Hugo names, Ted. Hugo claims that this woman broke off their friends with benefits relationship before she became aware of her pregnancy. I doubt it.

what happened next is one of the most evil acts two people can do to another person

> "Jill wanted to be a mom. Ted wanted to be a dad. I wasn't sure what I wanted. In her mind, these facts settled it: the baby was Ted's. Or it needed to be Ted's."
>
> **In her mind** is where things were settled because as we all know, motherhood *and fatherhood* should *both* be decided in *her* mind.

Hugo's story gets worse

> "Jill never told Ted that she'd been sleeping with someone else the week their son was conceived. Ted and I were both about the same height with the same fair skin and the same pale blue eyes; she knew that without a DNA test, there'd be no sure way to know which one of us was the biological father. But there was a sure way to know which one of us was "dad material", and which one of us wasn't. Jill was clear that she preferred everlasting uncertainty to the possibility of discovering that her Ted was not her son's father. **As the one who carried Alastair in her womb, it was her choice to make."**

So let me get this straight, Hugo. The fact that this woman you may have impregnated carried the child to term gives her the right to choose who the child's father will be? I didn't know equality worked that way. I always thought something like this was misandric bigotry supported by feminists but now that you have explained it to me so clearly I see now that I was wrong. Men don't take part in the creation of a child, men just splash some insignificant liquid around inside a woman's vagina and then her body does everything.

That liquid from the man isn't important, it's just a convenient lubricant for whatever strange lady parts women have in their stomachs that create children all on their own. So of course the woman should have full authority to name whatever man she wants as the father. This has been an Earth shattering revelation for me, Hugo, thank you. Why this common knowledge hasn't been made law confuses the hell out of me. Too much sarcasm? I don't think so seeing as how that fucking *is* the law and is only now being changed.

Opposition to that change comes from (you guessed it) feminists

> "I made a promise to Jill before Alastair was born that I'd never ask for a paternity test, nor reveal to Ted the possibility that I might be the biological father of his son."

Why exactly would this promise even be necessary if you were all in agreement that the decision on who the father will be would be hers? Oh wait…because you weren't **all** in agreement, were you Hugo?

No, you see the discussion wasn't brought up in front of Ted. You made it clear that you didn't want to be a father and considering the fact that only women have the legal right to relinquish their parental responsibilities without anyone's permission before and/or *after* a child is born, you were probably overjoyed when Jill shrugged at your wishes and said, "meh, I got some other guy I fucked, I'll just tell him it's his".

The rest of Hugo's tale is a slew of apologetic excuse making. In my opinion, he is still trying even now after fourteen years to convince himself that there was no wrong in his decision. At the same time he is condemning men who would choose to seek the truth when confronted with suspicions that the woman they shared their feelings with betrayed their trust.

> "I wasn't in love with Jill and wasn't ready to be a parent: Ted was both of those things. From what little I hear, he's been a great husband and a doting father all these years. He and Jill have had two more sons together. With all that in mind, it would be an act of destructive narcissism on my part to ever break my promise and barge back into Jill's life."

Really Hugo, an act of destructive narcissism? The way it sounds to me is you've already committed that act of destructive narcissism. According to you, this woman you may have impregnated was a good friend of yours. Good enough for her to let you fuck her with no strings attached. But the moment she became pregnant and decided to hook the man who was more **professionally stable** (read: wealthier) the two of you decided that keeping in contact would be a bad idea. Why is that Hugo?

Ted obviously believes the child is his so there would be nothing wrong with *talking* to your good friend would there? Unless there was something that made you feel that even speaking with this woman was wrong. Could that feeling be guilt, Hugo?

You reveal this speculation of mine to be most likely correct within your next paragraph

> "My role in Heloise's conception was brief (but, um, not *that* brief); my roles as a devoted husband to her mother and a doting papa to her are my most treasured and important tasks. If I were to discover that I was not my daughter's biological dad, I'd be hurt by my wife's deception – but Heloise would be no less my daughter."

So basically you ignore the irony of the situation you placed Ted in and reduce the significance of a man knowing the truth about his children to "it's not mine!? Aw shucks well that doesn't matter I forgive you for fucking another guy, lying to me about it, and then tricking me into raising a kid I thought was mine."

I am not a father so I cannot speak from experience when it comes to knowing what it feels like to watch your child being born, *knowing* it is yours. What I can say is this; if I were ever to start a serious relationship with a woman and planned to have a child with her and then found out that child was not mine, it would fucking destroy me. Not only because of the realization that this woman who supposedly "loves" me has slept with another man, not only because this woman has conspired behind my back to keep this a secret from me, and not because I have been paying to support a family literally born of deceit. No, the thing that would stop my heart from beating would be the knowledge that a child I thought was a part of me was a part of someone else. Like I said I can't speak on what it feels like to see your child come into this world but I would imagine that a man who witnesses this would feel a special kind of joy knowing that he had a part in creating that new life. To have that taken away, I feel, would be

devastating.

This is something I know you agree with, Hugo

Because I don't think it's your promise to Jill that held your tongue. I think it's the fact that you know you would destroy this man if you were the cause of him finding out the truth. Jill knows this too, which is why the secret was her idea. That in my opinion makes her the most evil one of all. Women go bat shit insane when someone threatens to take away their children because those children are a part of them. Women have sued hospitals for mixing up their babies and tracked down their child, demanding it be returned to them because the idea of someone else raising their child as their own drove these women over the edge.

If someone were to tell Jill that there was a mix-up at the hospital, even now I'm sure she'd want to find her real child and tell him the truth. But Ted? Shit…let him go on thinking this kid is his. He loves him so what's the harm? If there was no harm then there would be no secret. Hugo claims that this other man loves Jill. So why not tell him from the start and let him decide? She already broke off the friends with benefits arrangement with Hugo and the claim is that Ted wants to be a father.

So why not tell him?

The reason Ted wasn't told right from the start is because Jill knew that if Ted were to find out that the child might not be his, he might not want to raise it. If it was indeed as simple as Hugo claims then telling Ted would have been no problem. Hugo and Jill weren't officially dating or planning to get married. Once things with Ted became serious she broke it off with Hugo. So if being a father was all only about love then there should have been nothing holding Jill back from telling Ted. What held her back was guilt. Guilt and fear.

She was afraid he would demand a paternity test and she was afraid he would not raise the child if it turned out to be Hugo's. Then she would have been stuck with the drunk partier about to hit rock bottom instead of the **professionally stable** (read: wealthy) man ready to marry her.

Hugo can try to explain away the evil in what he and Jill did by throwing the word love in his article as many times as he wants. The fact remains that if he felt there was no wrong in the situation then the truth would not have been hidden.

> "Fathering has everything to do with being present after conception and after birth, and very little with providing the sperm to fertilize an egg. Regardless of what a paternity test would reveal, I am still my daughter's dad – and in every meaningful sense, Ted is Alastair's."

Hugo's twisted sense of reality is wrong on so many levels that if the same situation he placed Ted in were to befall him I would only smile at the irony. His hypocrisy would melt from him like the hearts of so many men who have been destroyed by a society and legal system that views them as mere tools for breeding and supplying finances instead of human beings with rights.

The most outrageous lie from this misandric man comes at the end of his article

> "The specifics of human reproduction mean that men may have children of whose existence they are unaware, and they may unwittingly raise as their own children conceived with another man's sperm. **But women have it harder**, and not only in terms of pregnancy, labor, and delivery."

Women have it harder? Did I read that right? So Hugo basically just said that because women give birth to children, a fact that almost guarantees they know their child is *their child* barring a hospital mix up, men, who for the most part can never know if their child is *their fucking child* unless they get a paternity test have it easier? Fucking *really*?

Not to mention Hugo argues *against* paternity tests so in his perfect world men should just raise whomever a

woman says they should raise. If some random woman were to walk up to Hugo and say “hey you’re the father of my kid” I guess Hugo would just smile and say “okey doke” and like the woman worshiping sap that he is, raise the kid with no questions asked.

Some would argue against this scenario pointing out how Hugo could easily resolve the issue by proving he never slept with the random woman. That argument wouldn’t work though because Hugo already said that sperm doesn’t make the dad, what a **woman** *feels* in her mind is what makes the dad. It’s **her** choice because **she** carried the child in **her** womb. Right Hugo?

If anyone doesn’t think that’s how Hugo feels well just take a look at his final words

> “I may or may not be Alastair’s biological father. I may or may not have other children “out there.” These uncertainties that I know many men share are part of the cost of a habit of unprotected heterosexual intercourse. But the solution to the problem isn’t suspicion or frantic demands for paternity tests, Jerry Springer style. The solution isn’t even the rigorous use of contraception (though that’s a very good idea.)
>
> The solution is to remember that it is love, not sperm that, makes a great dad.”

Hear that ladies? All you single mothers out there who are tired of struggling because you didn’t get knocked up by (or couldn’t fraud) a rich guy, here’s a man ready and willing to pay for your children. Sperm doesn’t matter so don’t worry about any paternity tests just walk up to his house, baby in tow, and start knocking until that wallet opens the door.

Among the many things Hugo Schwyzer is, he is a liar and a possible paternity fraud accomplice. The one thing he is not is a good man.

Violence Against Women Act: Do the rights of men matter?

Carey Roberts · 12 July 2011 · Archived copy · Original

It's been some 17 years since our nation declared war on domestic violence and enacted the Violence Against Women Act. It seemed like a good idea at the time. After all, who could be unmoved by tales of women trapped in lethal relationships, enduring ritual beatings at the hands of an overbearing mate?

But unnoticed to most, the Violence Against Women Act was soon hijacked by a radical ideology, a belief system that ascribed all partner violence to a single root cause – patriarchy. Soon the war on domestic violence became transmogrified into an unrelenting fusillade trained squarely on the male of the species.

It began with a propaganda-like effort to promote the view that women are incapable of engaging in physical violence. Or if they did lash out, it was only done as an act of self-defense.

[quote style="boxed" float="right"]So when University of Delaware researcher Suzanne Steinmetz published her watershed book, *The Battered Husband Syndrome,* the Gender Guerillas mounted a whispering campaign and called in a bomb threat to her daughter's wedding.[/quote]

Having cleared the intellectual nit-pickers out of the picture, it was time to commence the real work of undertaking an extreme make-over of our nation's domestic violence laws.

First to go was the Fourth Amendment requirement for the existence of "probable cause" for arrest. This standard, drafted long ago by a group of dead white males, was replaced by VAWA's mandatory arrest provisions. Over the years, millions of dollars has been channeled to states to arrest a man based solely on an allegation.

Next to go was the 14th Amendment's guarantee of "equal protection of the laws." VAWA's Legal Assistance for Victims foots the legal bills of accusers, but not of the accused. Equal protection, *out the window!*

But legal formalities were allowing too many putative batterers to go free. So why not pull off the biggest civil rights heist in American history – let's transfer most cases out of the criminal courts and treat them as a civil matter? *Genius move!*

[box icon="none"]In civil court, you can dodge the Sixth Amendment's dictum that the accused must enjoy the right to "be confronted with the witnesses against him," since temporary restraining orders are routinely issued on an *ex parte* basis without the accused being informed of the charge.[/box]

Plus, the preponderance of evidence standard made it child's play to strip the accused of his home, children, assets, and reputation. Remember, the real goal is to overthrow the patriarchy, not to curb domestic violence.

Another fly in the ointment arises because in most cases, a woman who files a criminal charge later recants the allegation or refuses to cooperate with the prosecution.

The solution? "Evidence-based" prosecution in which the DA files the case, even absent the star witness. Again, no need to allow burdensome probable-cause requirements to get in the way.

Another sticky wicket: Research shows half of all partner abuse is mutual – she slaps him, he shoves her, and off to the races we go! Mutual violence is a *verboten* phrase among the true believers, of course, because it challenges the unassailable notion that women are incapable of abuse. (*"Repeat after me…"*)

The solution? Promulgate so-called "predominant aggressor" policies that say when both persons are mixing it up, the police should arrest the male since he's the bigger and stronger of the two — even if the woman threw the first punch!

We're still not done. Next we broaden definitions so practically anything falls within the ambit of domestic violence. The Department of Justice's Office of Violence Against Women now defines domestic violence as "a pattern of abusive behavior in any relationship that is used by one partner to *gain or maintain power and control*

over another intimate partner."

Did your spouse ever hand you a Honey-Do list?

Was she attempting to exert power and control over you? You betcha, you were a victim of domestic violence!

But some vestiges of due process still remain, so we need to re-educate judges into correct thinking about these matters. We explain the judge's role has evolved from being a minister of justice to ensuring that abusers be "held accountable."

We then repeat the catechism that men are "overwhelmingly" the perpetrators of partner abuse, and it's ridiculous to even suggest that a woman could inflict harm on a bigger, stronger man. (Under no circumstances will you mention the name of Crystal Mangum, the disgraced Duke rape accuser who is currently awaiting trial for the fatal knifing of her boyfriend.)

As a result of all this legalistic gerrymandering, the problem is not just that our domestic violence system has eliminated the presumption of innocence. It's that even when a person is found innocent, he's still treated as if he was guilty. Is it any wonder that these men sometimes snap?

I was a paper alpha

J Galt · 13 July 2011 · Archived copy · Original

I remember a time when public opinion questioned the playing of the game Dungeons and Dragons. It was and is a role playing game that millions of kids engaged and the fear was that it may be twisting their sense of reality. I've never been a role play gamer myself, my forte is cribbage accompanied by some good conversation and refreshment. In fact I'm not a sports gamer either, if I can't play I'm certainly not going to armchair it. But I'm not now, nor have I ever been your add 2 cups of water a teaspoon of salt and bring to a boil kind of guy.

I was however introduced to an interesting role playing game when I was 19, It was a relationship role playing game that ended in marriage. I wasn't very good at it, simply because I didn't have a grip on the rules of that particular edition of the game. In fact the game ended 24 years later rather poorly. If you play this kind of game and find yourself losing over and over it makes sense to stop playing and get on with something more rewarding. You know so there's no loss of life. If you suck at it, why spoil the game for those that would like to keep playing.

[quote float="left"]I was however introduced to an interesting role playing game when I was 19, It was a relationship role playing game that ended in marriage. [/quote]When I first sat down to play this game, I was assigned the role of dungeon husband and told that there was no unique powers. Just play it like I'm a guy and if I was astute enough I could attain patriarchal powers that would extend out and influence other players. To start the game I had to run around the board with diminished powers because I had no golden diploma to unlock the vaults to credit. But if I could get around the board fast enough I could accumulate credits. I could then assign some toward the benefit of other players to garner future patriarchal powers and some towards a golden diploma.

Seemed pretty straight forward, except that the other players kept getting into jeopardy circumstances and forfeiting the credits that I was extending. So I wasn't really accumulating any patriarchal powers of influence and I had to keep using any credits I had saved to get the golden diploma powers. But, ever forward I played. A couple of times I lost my turn and was unable to gain any credits, I was constantly threatened with being ejected from the game if I couldn't provide more credits to the other players.

There's definitely some really strange twists to the whole aspect of gaining power and credits, that seemed to make sense but didn't. Like when you move around the board there are aspects that help make it easier to move quicker and gain more credits. The weird one is seximacy, it's a combination of interplay where you exchange intimacy and sex. The idea is it gives you well-being powers that are like confidence, and esteem powers, to make it easier. You do this with the gamer that you give credits to too acquire patriarchal powers. But if you're not careful during seximacy you can actually create another player that requires even more credits. If this happens before you accumulate enough patriarchal powers then you forfeit all your credits to your partner each time they're acquired. After a while I was just giving all my credits to my partner.

[image]The seximacy thing was weird because if my partner didn't like the amount of credits I was making I wouldn't get any well-being powers which actually made it harder to earn credits. Well during one turn my partner had been planning to create another player and did. Shortly after the new player was created, there was no more seximacy, which lasted for two years. I found also that my partner kept referring to my patriarchal powers and how the influence was affecting her ability to play and gain credits of and on her own. Except I wasn't using that power cause I hadn't accumulated any. Each time I tried to use it to help gain credits or prevent losing credits it never worked.

Like in one turn my partner wanted to relocate on the board but we didn't have enough credits to achieve the move. I tried to use my patriarchal powers to influence her to wait, didn't work I didn't have any. We lost all the credits during that turn and other people were giving us intermittent credits just to keep us in the game. Of course, all those credits have to be paid back as you go around the board. If you don't do it quick enough, sometimes you lose other powers to earn credits.

I never really got the whole aspect of the patriarchal power thing. Initially I could see how during some moves there is an obvious conflict that can arise, so I figured the patriarchal power thing might be good to mediate the outcome towards the best effect during that move. But it never actually worked that way. It was more like patriarchal powers were what my partner used as a device to gain more credits and control how I moved, like it was some kind of foul I was committing. Like a red flag. So it was really something that helped my partner acquire more credits that I didn't have access to.

[quote]The one aspect of the game that really sucks is you can't change identities if you are a dungeon husband. Which of course nobody told me when we started this fucking game. [/quote] I figured that if I sucked at earning credits I could switch with my partner, earn some of the credits, control the use of the credits and take care of the new players. I figured that if I did that I could save enough to gain a golden diploma by really focusing on the best use of the credits. My partner said there was no switching. So I pretty much was unable to gain a golden diploma and get access to the credit vault.

Given those circumstances it's not hard to figure out the game is really rigged and there's just no way. I tried one of those power gamble moves where you go off the board and you create special items to sell to the other players for credits. It started out pretty good and I quickly started acquiring more credits, until my partner started influencing other players not to let me play this way. I could never really understand, because all the credits were going straight to my partner. My partner figured that I might be earning extra credits and not handing them over.

It's one of those game scenarios where the partner tries to control the outcome and control all the credits so you can't alter the game. But when the game score is negatively affected you have to eat the shit for it, because you have no real patriarchal power. The whole thing was a useless attempt to play a game that became so contorted with control and power that even trying to fix it was useless. Of course as dungeon husband it's all you're fault because you are the one out there trying to get the credits to gain additional powers so the partner players have an easier time with the game. What a waste of time and effort.

Once I caught on to the real play and how this would never pan out I figured the best choice was to withdraw from the game. Hey what's the point? Gee it only took me 24 years to figure out that I had a partner that was really playing against me the whole time. I packaged the thing up and decided the best choice was to return it, find something better to play. I walked into the store and told the guy I wanted to return it, wasn't what I had in mind as a progressive game. The outcome was too predictable and the rules were not properly outlined. I leaned forward and whispered to him, you know who ever developed this game should be shot in the fucking head. He smiled as he processed the return and said, that's funny we often hear those exact remarks from gamers, right up till we finish processing the return. His face and expression went stone cold he looked me straight in the eye and said, I have processed your order here sir the total is $600 dollars a month.

Wow I thought, at least it's not a total loss, until he asked if I would be paying by credit card or cash.

What they really think of male feminists

Walter Romans (TDOM) · 15 July 2011 · Archived copy · Original

Megan Milanese is a feminist with a BA in Women's Studies. She thinks its great when men identify as feminists. However, her idea of a male feminist is a guy who will simply sit down, shut up, and do as he's told by the women who know better. She's totally ok with being labeled a man-hater, but misandrist is probably more descriptive and slightly more polite. So, what's it take to qualify as a male feminist?

First and foremost, he may never interrupt a woman when she's speaking. She claims this behavior is rude (it is) and is more common in men than women. To support this claim she cites an apparently unpublished study (published only online) from 2000, citing research from the mid 1970's to late 1990's that demonstrates that not only concludes that gender is a factor, but status was as well. Of course Ms. Milanese doesn't mention this.

[quote style="boxed" float="left"]her assertion that gender-based slurs can only be used against women is ludicrous. While women may be denigrated by language such as "whore, bitch, or slut" men may also be denigrated with language like "bastard, fag, creep, womanizer, pig, etc.[/quote] Further, the study cited appears to be a literature review and not an actual study and it cites primarily only studies that support its conclusion.

Nevertheless, the paper contained one quote that appears to indicate that this is not necessarily due to "male dominance" or "male privilege." "Women's language was described as weak, unassertive, tentative, and women were presented as losers, as victims. (Coates 1998:413)."

In this light, the tendency of men to assert themselves more than women may be a by-product of feminist-victim ideology wherein both sexes view women as losers and victims.

The author concludes "There is evidence that the vitality factor in the female subculture is increasing resulting in growing assertiveness… Gender and status rather than gender or status will be the determinant categories." (Kunsman, 2000). In other words as we progress out of the 1970's and into the 21st century, women are becoming more confident and assertive and the tend is expected to continue. The difference may not have been due to any discrimination or gender bias, but to a lack of confidence by and in the women entering into formerly male dominated workplaces.

> Milanese continues with the "sit down and shut up" directive for male feminists. A male feminist should never "mansplain." According to her this is condescension that occurs when a man explains something to a woman that she thinks she already knows all there is to know on a particular subject.

What I find interesting about this position is her condescending attitude towards men as if men cannot have a conflicting view of reality. Further chuckles are had when she asserts that men were not necessary for feminists to win the "vote, Title IX, Roe v Wade, legal access to contraceptives, a single woman elected to office, the small narrowing of the wage gap that has occurred." Funny thing, if men had not changed laws, policies, procedures, rules, working conditions, and been willing to step aside, what would have been gained by feminists?

Then of course she objects to gender-based slurs. Although I occasionally find them useful, for the most part I have to agree. But her assertion that gender-based slurs can only be used against women is ludicrous. While women may be denigrated by language such as "whore, bitch, or slut" men may also be denigrated with language like "bastard, fag, creep, womanizer, pig, etc.

Then there is her sexist view of the "tone argument." "However, when men use it against women it is especially pernicious." Why? Because somehow this becomes the use of "male privilege" to silence women and win the argument. Funny thing, righteous indignation (the tone argument) tends to have that effect no matter who is using it, man or woman.

[quote style="boxed" float="right"] To be hired as a male feminist you must sit down, shut up, do as you're told,

castrate yourself, and prepare to be abused. Even then, I doubt you'll have done enough.[/quote] Now that the "sit down and shut up" portion is behind us, we come to the "do as you're told" argument. She begins by chastising feminist groups that place men in positions of leadership "before he's ready for them." The argument against this practice is sort of like the argument against affirmative action. Men aren't qualified to hold such positions and shouldn't be put there as a PR strategy. Oddly, she does seem to be arguing against the feminist exploitation of the male, though she seems to think it's the other way around. Her message to the male feminist is "get to the back of the bus."

And what about the menz? For Milanese, feminism is by, for, and about women. Men and their issues don't matter. So much for equality. Men's problems are their own fault. "It is a systemic devaluation of femininity that creates the rigidly defined masculinity by which men must abide. If men have a problem with masculinity as it currently exists, perhaps they should consider increasing the social status and viability of femininity in all people." If we worship the feminine, all men's problems will simply disappear. It's simply a matter of giving up misogyny. Besides, men problems pale in significance to women's problems. "So yes, men have issues. However, in no way, shape, or form are they of the same caliber as the problems and oppression facing women."

[box icon="none"]And of course, men must put down their pictures of scantily clad women while at feminist rallies. Male sexuality is verboten. To think of a woman in a sexual manner is to objectify and degrade her. Never mind that sexuality is the basis for all human interaction. [/box]

It is the most basic of all social needs and ensures the survival of the species. Men and women are biologically programmed to be sexual beings. To view another person as a sexual being is to view that person in the most human way possible. It is anything but degrading.

Then the male feminist must realize that the feminists they work with don't trust them. Males, feminists or not, are seen as rapists and violent or emotional abusers and of course, a man "has no right to tell a woman that her distrusting attitude toward men irrational." This is an issue of entitlement and "No one is entitled to another's trust." But then she claims that the male feminist must "be understanding" which is in itself an offering of trust, which she claims no one is entitled to. But obviously the woman is entitled to the man's trust, regardless of his past experience and history. Her past matters, his does not.

The male feminist must be a "mangina." Yes, she pretty much says this. He must endure being called this because women have all endured sexual assault, violence, and verbal abuse for "standing up for their rights." Although she stops short of requiring the risk of life and limb, she believes the male feminist must be willing to be abused.
And finally, the male feminist is not entitled to his own feelings. If he is pissed off by her article, he cannot be a feminist and should be expelled from the movement.

It's probably a good thing that I am not a feminist. As she says, feminism should be "large, powerful, and diverse. But obviously it should not be so diverse as to include half the population of the planet and not nearly powerful enough to equally address the needs and concerns of that half the population. However, that neglected and cast out half should be willing to give up its masculinity on behalf of feminism. So there you have it. To be hired as a male feminist you must sit down, shut up, do as you're told, castrate yourself, and prepare to be abused. Even then, I doubt you'll have done enough.

The times, they have a-changed

Tom Snark · 17 July 2011 · Archived copy · Original

Today, I draw your attention to another subtly counter-feminist message embedded between the lines of an article written for the pro-feminist Guardian:

Alexander Chancellor: Rupert Murdoch and the man who lost his penis

> My intense focus on the turmoil within the Murdoch empire – its dizzying implications for the future of British journalism, for press regulation, and for the reputations of all and sundry – has suddenly been interrupted by the chilling news from California that a wife has chopped off her husband's penis. This is not something that happens often – the last known occasion was in Virginia in 1993 when Lorena Bobbitt did it to her husband, John Wayne Bobbitt

First off, this is somewhat misleading. There have been numerous cases of male genital mutilation and removal by women in the last couple of years alone – stories of cutting, burning and biting which briefly appeared in the news and made their way around the manosphere, none of which I have to hand, nor do I particularly want to go searching for them again. While I am not about to make the claim that this is a frequent occurrence, it has plainly happened more often than twice in eighteen years.

Still, the parallels to the Bobbitt case are unsurprising. That case was infamous, not only for the action but for the subsequent celebrity treatment of the violent criminal (and veneration as a folk heroine by the feminist sector); for her acquittal; for the scorn heaped upon the victim of genital mutilation (and likely a false rape accusation); for the twisted way that women would then make reference to the incident as an implicit threat against men, seemingly for no purpose other than to upset them.

> In a "spontaneous statement" to police, Becker said only that her husband "deserved it". One shudders to think what offence would make a man deserving of such a punishment, but perhaps that will come out during the trial.

Lorena Bobbitt, having been schooled by feminist advocates before her case went to trial, made the typical claim that she had suffered rape, abuse, and so on, and the only way for her to escape this desperate situation was to lacerate her husband (as opposed to, say, leaving the house, or calling the police). Her chief concern, though, was apparently that he was selfish and would always orgasm first.

We continue with Mr Chancellor's piece:

> John Bobbitt is an unappealing character who may well have been guilty of some, if not all, of the offences of which his wife accused him. But I find it difficult to accept the widely held view among feminists at the time that they were fully deserving of his wife's gruesome revenge.

It is worth looking back at what the feminist reaction to the Bobbitt case actually consisted of. 1993 was a long time ago, and even the odd feminist visitor who finds her way here may be unaware. The most comprehensive account is found here, and from which I quote:

> From the outset, Lorena Bobbitt was widely regarded as a feminist hero. *Time Magazine* said there was a "ripple of glee that passed through the female population when Lorena Bobbitt struck back." *Vanity Fair* ran a sultry photo spread of Lorena Bobbitt and branded her a "national folk heroine."
>
> A woman wrote to the New York Times: "Prof. Catharine MacKinnon of the University of Michigan and the writer Andrea Dworkin long ago pointed to the institution of marriage as a legal cover for the act of rape and

> the permanent humiliation of women. Lorena Bobbitt's life has been a poignant instance of that nightmare, which elicited a bold and courageous act of feminist self-defense."
>
> Another woman seemed to sum up the feelings of many women without the pretentious feminist patina: "Every woman I've talked to about this says, 'Way to go!'"
>
> The mainstream media was only too happy to mirror the feminist glee with barely any more restraint. Progressive writers (we called them "liberal" back then) dubbed the affair a "cautionary tale" for men. The lesson wasn't that mutilating another human being is never justified; the lesson was that men had better wise up when it comes to how they treat women or they'll rightly lose their dicks. Female features writers couldn't bring themselves to outright applaud the mutilation but they went to great lengths to make clear that they were sympathetic to it. One columnist wrote: "Personally, I'm for both feminism and nonviolence. I admire the male body and prefer to find the penis attached to it rather than having to root around in vacant lots with Ziploc bag in hand. But I'm not willing to wait another decade or two for gender peace to prevail. And if a fellow insists on using his penis as a weapon, I say that, one way or another, he ought to be swiftly disarmed."
>
> Much of the nation, and beyond, watched intently with sympathies split largely along gender lines. In Ecuador, Lorena Bobbitt's home country, the National Feminist Association called several news organizations to announce that if Mrs. Bobbitt went to prison for mutilating her husband, 100 innocent American men would be castrated (it is not clear if they really meant "castration," which generally means removal of the testicles, or if they meant they would slice off 100 innocent penises). The organization also staged a large protest outside the U.S. consulate.
>
> The Lorena Bobbitt trial was a feminist Woodstock. A carnival atmosphere swept over Manassas, where it was held. A woman sold homemade, penis-shaped white chocolates outside the courthouse. T-shirts were hawked that said "Revenge — how sweet it is," and "Manassas: A Cut Above." Some feminists sold buttons that read: "LORENA BOBBITT FOR SURGEON GENERAL." Disc jockeys handed out "Slice" soda pop and cocktail wieners "with lots of ketchup." Hundreds of Lorena Bobbitt supporters cheered their champion outside the courthouse. When the man she mutilated — the real victim — walked outside, he was greeted with boos and whistles, but he stoically showed no reaction.

Perhaps with this very article in mind, Fidelbogen has shared a quick thought on this new mutilation case:

> Will this story get the huge, worldwide notoriety which the Bobbitt case received? No, I reckon it won't. For that would immediately force the Bobbitt case back into our collective mind, and invite comparative discussions of a politically loaded nature which plenty of people would rather not see happening. The zeitgeist has changed a LOT since the Bobbitt case . . . and the men' s rights movement has had a lot to do with creating that change.
>
> Oh sure, the feminists would love to crow and gloat about the present case, and whip out their attitude, and wave it around as brazenly as they did back then. But they know damned well that this time around they had better "put that thing away and zip it up" because the zeitgeist won't tolerate such public obscenity any more.

He is absolutely right. Feminists will not, and absolutely could not, afford to indulge in the antics that they did following the Bobbitt case. Times have changed dramatically since 1993, and this has, indeed, been mainly down to the slow pressure that the Men's Rights Movement has exerted on the public consciousness, primarily through its chosen medium, the internet. Surely, there will be feminist women gloating over this latest mutilation (surely, there will be non-feminist women doing the same). But the level of obscenity that followed the Bobbitt case will not be matched, because since 1993, feminism has been put on its back foot.

So it comes to pass that even leftists are becoming uncomfortable about associating with a movement that is obviously violent and sexist. The left adores its victims, particularly minorities, but becomes less keen when they actually attain power and begin using that power to persecute others. The leftist Guardian recently fired one shot

across the bow, and the conclusion of Mr Chancellor's piece is clearly another:

> It is impossible to imagine what act of mutilation by a husband against an abusive wife would be regarded as equally justified. But I think that might be rather an old-fashioned thing to say.

Old-fashioned, because we have moved beyond the expectation of equality between men and women, and are now oriented towards explicit female supremacy. The idea that there should or could be an equivalent situation with the sexes reversed is obsolete now that equality has been surpassed. Chancellor does not outright attack feminism, but his parting words on the subject are clear as day. The notion of equality between men and women is an old-fashioned one, not because feminism is fading out, but because feminists have moved beyond it in their pursuit of women's power.

But then how can these two views be reconciled – first, that feminists have moved past the point of equality and are now openly seeking female supremacy, and second, that feminists are now unable to express their misandry as freely as they once could?

There is not necessarily a contradiction here. Those of us who have studied feminism are well aware that female supremacy was being advocated long before 1993. The gains that feminism has made since then have drawn more attention to its activities – more critical attention, both from their traditional enemies and from former or would-be allies. Their seeking female supremacy is nothing new; this is not the sign of changed times. But the pro-feminist Guardian stating outright, in a barely veiled criticism, that this is the case, certainly *is* a sign of changed times. And it is precisely because they are being watched – and know that they are being watched – that they know they cannot get away with rallies celebrating women who mutilate men any more.

One final point. In the comments section of Alexander Chancellor's piece, several commenters crop up, self-identifying as feminist, and making it very clear that they in no way support the removal of male organs.

I say to them: very well. I shall not claim to know your mind better than you do, and until I have reason to believe otherwise, I shall grant you the benefit of the doubt in the matter.

But if you really do feel this way, *will you please clean house?*

Stop pretending that the feminists who *do* support male genital mutilation are a rare find. We both know they're out there, and in their numbers. I'm doing my part, so you go ahead and do yours: grab a mop and bucket and let's get to work on your rabid sisters.

How funny is a mutilated vagina?

Paul Elam · 18 July 2011 · Archived copy · Original

There are many who deny we live in an age where maleness, where masculinity has been so devalued as to be commonly regarded as Subhuman. Where male sexuality is treated with such revulsion and contempt, that major television personalities feel completely free to make light…no, to outright revel in glee at a man being poisoned, tied up, and having his penis cut off, then ground to a pulp, by his wife, because he wanted a Divorce.

These same major television personalities that routinely cry about 'Battered Women' are making light of the poisoning, kidnapping, and torture of a man for wanting a Divorce. In an age of No Fault Divorce, which was instituted at Feminist behest. They do not hide their glee at all, in fact Sharon Osbourne (the wife of Ozzy) even makes mixing motions with her hands, simulating a garbage disposal, and calls the whole thing 'delightful'.

The appalling hatred of men is not only open; it's flaunted.

This can only be the result of a Society that has so dehumanized men, so demonized male sexuality, that men can be literally tied up and tortured, have their lives permanently altered (by removing the ability to fulfil the most basic of drives)…and these women LAUGH.

And not just the Hosts, but the entire audience…rolling in glee.

And, I suspect, a good deal of women in everyday life.

Every last one of them represent the truly disgusting in human nature. No, none of it is 'innocent', and no, it is not 'just a joke'. Anyone taking pleasure in this shocking crime should be ashamed of themselves, and take a *serious* look at how they perceive men, and how that looks from THIS side of the fence. And the women 'hosting' this show? Every last one of them should lose their jobs.

Will they? Of course not. Because they obviously know what appeals to their audience. Which is comprised of women. The audience certainly seemed pleased with the show, and enthusiastically joined in, as a matter of fact. Truthfully, the only time the audience gave pause, was when Sara, near the end of the segment, mentioned that 'it's kinda weird' to be taking so much glee in something they would be horrified at the reverse of.

But then the show quickly moved on, much to the audience's relief.

If this isn't proof of widespread, generalized female hatred of men, I don't know what is.

Because I could NEVER see a man taking so much pleasure in the removal of a woman's ability to have sex. Not even one.

And women LOVE to hear about it happening to men. So much, in fact, that these hateful bigots will keep their jobs. Probably won't even get a reprimand. They've got feminists to defend them, after all.

And the beat goes on….

The delusion of glory

Zeta Male · 19 July 2011 · Archived copy · Original

From a young age boys are taught to persevere and to win.Boys are told stories with a message you should fight against all odds and attempt to gain the glory you desire. Stories of fantastic knights (often also upholding the valiant code of chivalry) who slay dragons sit in the minds of youth.

Gladiators and conquerors who reign supreme as they fight for what all that is right in the world and defending the people in the local village. Rock stars and champion athletes hold the attention of the world as people scream their names in excitement. These are who we are shown to look up to.

No child is without a glorious hero whose name will go down in legend, and almost every child dreams of being the person who would fight for such things *no matter what the cost.*

When a young boy is on the verge of collapsing, he is told to hold it in, endure the pain and keep going. The cheerleaders keep on screaming his name, despite his injury. The princess is waiting behind the beasts, as you fight for freedom and justice to save the world around you. That is what victory gets you! Fame! Glory! Power! The love of the people! You are a hero in their eyes and will live on as a god amongst men.

Of course from the knight in shining armor, to the football star, to the brave soldier we also see a sad story in the background. The thousandth knight to face the dragon, the last hope of the football team, and the mighty soldier who saves the day also share something else in common. They are the last to take the challenge. They aren't as special as much special, as they are the next in line to go against impossible odds. If they fail then someone else will come forth to take their place. Whether it be a pompous fool to fight the beast, the next season's quarterback, or the infantry reserves-they aren't the only hope that theyt have been made out to be.

No, in reality they are simply tools. Tools of society. And while that may not seem different than the roles of many others on the surface great heroes put their life at risk, lose everything and destroy them in the process. And if you are destroyed, you are just another tally on the list. And if you fail, then there is more glory offered. The glory of the hero is based on how many people failed before them, the more who fail, the more love there is to maintain. So much for glory.

[image]

So how does society get people to seek the glory? Glory is then associated with love. After growing up with countless tales of heroics and the love that comes with glory, you know not unconditional love, but love with a set of requirements. If you do not risk sacrificing yourself, how can you truly be loved? According the whimsical worlds imaginations are filled with, if there is no sacrifice, there is no chance of love.

Men can't simply have love, men have to win it. By being forced to win love, the masses use love as the bait for the servitude of men. Love will lure the fools towards ideas of glory, leading many to an early, unnecessary demise.

Love is glory, and glory is love by merging them together, men have learned to sacrifice themselves. There is no shrine, no parade, no ceremony for those who succeed without risking self destruction. There are no legends of those who protect without risk. Worst of all, there is no love. Without any sacrifice, there is nothing that can be obtained.

As our heroes bask in glory, they forget the dragon they stand upon covers a thousand corpses. That is the sad reality. The hero did what no one else could, but if he couldn't they would have found someone else, snaring them in with the promise of love. That is the dark truth behind glory.

Radio Tonight: I'mma cut your dick off

Paul Elam · 19 July 2011 · Archived copy · Original

[box type="alert" style="rounded" border="full" icon="none"]

I don't know who you are sir, but I can tell you what you are worth. If your partner was to cut off your penis tonight, the world would laugh.

What a piece of shit is man.

Those are the most famous words of the most famous MRA, Angry Harry. Three sentences of absolute truth, the veracity of which has been yet again verified recently with the sexual mutilation of a southern California man by his wife, Catherine Kieu Becker.

According to police, Becker drugged her husband, tied him up, cut off his penis and tossed it into a running garbage disposal. She then informed police that "he deserved it."

The reason?

They had a spat over a house guest and he wanted a divorce.

The public reaction?

Raucous laughter. In short, (no pun intended) a good time was had by all.

A Voice for Men Radio tonight will dedicate the show to this subject, which goes well beyond Becker and women like Lorena Bobbitt.

Hosting tonight will be Paul Elam and JtO, and we will be joined by special guest KARMA MRA MGTOW, who has flown into Houston for a visit a AVfM Headquarters. So tonight we have not only the U.S. and Canada represented, but also the great land of Oz.

And we all have a great deal on our minds.

[/box]

[box type="tick"]Remember, guys, your calls make the show. So tune in tonight here, and call in at **310-388-9709**[/box]

The male hierarchy at closer inspection

Elder Swami · 21 July 2011 · Archived copy · Original

Avoiding the male hierarchy is a major part of men's rights activism and zeta-male culture. And for a good reason I might add. This hierarchy is what causes division and conflict between men, by encouraging them to compete for status, while objectifying them on the basis of their utility to women. Yet, are there other even deeper reasons for us to opt out?

This can be answered by comparing the male social hierarchy to the hierarchy of the Indian caste system. The Brahmans (or the priest class) created the caste system in which they placed themselves at the top. Then, secondly, the soldier-ruler (Kshatriyas) caste, third the farmer, craftsman, merchant (Vaisyas) caste, and fourth the labourer or slave (Sudra) caste.

Under the caste system, the Brahmans lived a life of privilege. They were prohibited from manual labour and have the belief that they are inherently of greater moral purity than members of other castes. They alone had control over certain vital religious tasks giving them great power.

Although they were the highest caste, they did not normally hold official political positions (kings and rulers were all of the Kshatriya caste) yet due to their prestige and religious power, Brahmans had great influence over secular affairs from behind the scenes.

At the other end of the spectrum, Sudras were denied the privileges of the higher castes. Because of the degrading work and pitiable occupations to which they were assigned, such as cleaning waste and disposing of contaminated dead animals.

They were considered unclean and not fit to touch or come in contact with anyone of a higher caste, in fact, the untouchable was required to cross the street or get off the road entirely when the occasion demanded so that his shadow would not fall on anyone of the Brahman caste and in fear of contamination.

[quote]Women, like Brahmans, also live a life of relative privilege in comparison to men. They have been socialized from an early age to believe that as women they are morally superior to men.[/quote]

The Brahmans cleverly kept this order by teaching the castes below them that observance of the rules and restrictions of caste without violation constituted the highest religious fulfilment and would make possible being born again into a better life. Thus the duties and obligations of caste were stressed rather than human rights, and through this system Hindu society was kept stable for over three thousand years.

How does this relate to the male hierarchy? I will explain how by simply by swapping the castes: Kshatriyas (2), Vaisyas (3) and sudras (4) with Alpha male, Beta Male and Omega male respectively and finally Brahmans (1) with Women.

The role and status of each category are almost identical to those of its corresponding caste. Alpha males, like the Kshatriyas, are the protectors and rulers of society, and are top of the list when it comes to female approval. Beta males, like the Vaisyas, are the skilled workers of society and act as the cronies to the alpha males. The omega males (or the modern "losers"), like the Sudras, are at the bottom of the pyramid and receive almost no attention from women. They do the most degrading yet necessary work.

Women, like Brahmans, also live a life of relative privilege in comparison to men. They have been socialized from an early age to believe that as women they are morally superior to men. They are protected from all dangerous and degrading jobs. Although they don't often hold official positions of authority or political office they wield a great deal of power due to their control over access to sex. ("fusion with them (women, or the feminine) is the root of all desire" (Schwartz, 2010)).

[image]Like the Indians who were fooled into these roles through the false promise of reincarnation to a better life,

men have been made to believe that protecting and serving women (or being the nice guy) will eventually reward them through sex and approval. This is maintained by women (consciously or subconsciously) because of the service these men provide them. However as we know many of these guys (prominently the two lowest classes) are getting screwed, and have been throughout history.

So by comparing our social hierarchy to the caste hierarchy, we see that women don't just encourage the male hierarchy, but like Brahmans, they are at the top of it. They dictate the rules and perpetuate a system whose ultimate purpose is to serve them. This means that the hierarchy not only just values men by their utility to women, but rather only allows men to be given value exclusively by women. As a consequence the alpha males in power have no incentive to treat the males below them with any respect (does this sound familiar?) as men of lower status have no say in what qualifies one to lead.

However, there is something very positive we can learn from this example. I spent a few years of my life in India and am happy to say that the caste system is quickly becoming a thing of the past. This is due to something quite simple; the people of India were given alternatives. Over the last century new ideas have flooded the country in the form of religion, philosophy and culture, ending the Brahmins' monopoly on information.

These alternatives have allowed the Indian people to find value in themselves aside from the oppressive caste system. These ideas were accepted firstly by the lower castes, which was all it took to make the caste system irrelevant, leaving only the Brahmans holding on to their futile claim to status.

We are offering an alternative to the men of this culture. For the first time in recorded history men are refusing to comply with a system that objectifies them according to their utility.

They are refusing to have their value externally dictated to them but now argue that it is intrinsic and personal. The solution to this problem is the regaining of male space, in terms of physical space and also the separation of masculinity from feminine definition.

Let's gain some back.

[box type="info"][1] Howard S. Schwartz Society Against Itself: Political Correctness and Organizational Self-destruction London: Karnac, 2010. 240pp

[2] C. J. Fuller, Kerala Christians and the Caste System Man New Series, Vol. 11, No. 1 (Mar., 1976), pp. 53-70[/box]

Jezebel.com: taking stupid to a whole new level

Paul Elam · 21 July 2011 · Archived copy · Original

[box type="alert" icon="none"]Feminist who win lotto bitch about taxes. *Confucius's cousin, Fred*.[/box]

Continued studies of feminism increasingly reveal it to be best described as emotional diarrhea coupled with intellectual constipation.

This has just been confirmed again by the gang of vacuous caterwaulers over at Jezebel.com, who are now complaining that advertising for Summer's Eve (vagina cleanser-deodorizer) is too pussy-centric, even for their tastes [sic].

That's right folks, one of the larger on-line communities of Vaginacrat Purists that ever existed; the same crew of douchebags that shared "How I beat the crap out of my boyfriend" stories like they were sitting around a campfire roasting testicles on the ends of sticks, is feeling uneasy about the way this brand of pussy soap is being peddled.

They are being led to yet another orgy of hokum and outrage by one Dodai Stewart (don't ask me to pronounce that first name, or remember the last), who of course sees merit in some of the ads basic tenets, namely that "It hails the vagina as the "cradle of life" and the "center of civilization," something men have fought and died for. It insists that women are amazing and should be worshipped."

> But in the end, whatshername still found the commercial unsatisfying and queried "So why does it just feel like they're blowing smoke up our asses?"

Well, there's that, but she is also bothered by the fact that douche is maybe not so good for the p-nay-nay. And wait, she is also miffed because despite the fact that we all know that Cleopatra had a brain, they did not mention that Cleopatra had a brain. They totally left Cleopatra's brain out of the picture and only talked about her pussy. How dehumanizing in a patriarchal sort of way.

Now, given that whatshername wandered through a myriad of possible affronts trying (and failing) to find a real target, I feel it is my civic duty to help her. But I can do that best by pointing to the real problems, not the ones she is making up and trying to fit into a feminist mold so that they will make sense to her and her stupid readers.

First, cupcake, they are not blowing smoke up your ass, they are blowing smoke up your pussy.

Why? Because, you insufferable moron, you have insisted that they do as a prerequisite to selling you shit. And you should give them some real credit. They covered the basics well.

Remember all that fawning bullshit about women being worshipped and the pussy being the center of civilization; the stuff that you liked?

That was actually the part they got *wrong*. Waking up to that little reality will make you and your vaginal compatriots a lot less malleable in the hands of advertisers. See, cupcake, you are not a goddess or any other kind of deity. You are just a woman, and that smooth spot between your legs? *Just a pussy*.

[image]
It might make you buy a new car, but it can't build one
As for being the center of civilization; sorry, that spot is still reserved in the real world for those who built it. That would be men. Don't let sound bites emanating from the boob tube go to your head, or your pussy, if that happens to be what you are thinking with.

Remember the fembot slogan that "feminism is the radical notion that women are human beings"? Well, you should have stuck with that and called it a day. The expectation that you are something more than human generally tends to indicate that you are actually something less.

Imagine a world in which you are just another person and not so easily offended by the sales of pussy soap. Fewer people would have to suffer your droning like a pipe organ about the fact that some advertiser acknowledged that Cleopatra had a cunt, and the fact that there is a million companies out there working overtime trying to sell everyone shit they don't need would not manifest into anything more conspiratorial than it already is.

It's just a commercial, cupcake; one mind you that obsequiously groveled for your money by handing you the Hollywood style illusion that you were a million wonderful things that you clearly aren't.

Don't you have something to wax, and something else to wax paranoid about?

And truly, truly, there's the rub. How bad can things be for women if they can afford to bitch and moan about advertisers bending over backwards to kiss their entitled asses? Answer: not very fucking bad. More accurate answer: really fucking good. But perhaps there is something else at play here? As whatshername wandered around her piece looking for a complaint that had traction (and failing), something else rose to the surface here, above the average fembots ability to comprehend.

This commercial is so close to the truth that it bitch slapped whatshername on an unconscious level (apparently that covers a lot of real estate). It bludgeoned her with a truth so devastating to everything she believes that it sent her, befuddled and disoriented, in search of a legitimate bitch, which she never found.

Pussy is power. Always has been. Just like the commercial said, men have fought and died for it. And much, much more. The truth about pussy power eviscerates every lie about female powerlessness ever pawned off by feminists on a culture so afraid of that power that it would not even call them on the lies.

It is the same power that allows whatshername to cry foul for all the wrong reasons, ignore the right reasons, get everything wrong and all fucked up, and actually get support from people who can otherwise think. Well, unless we take some time to dwell on it in a place like this, where pussy power is on hiatus, and we can think all the time.

Absolute disbelief

J Galt · 21 July 2011 · Archived copy · Original

I'm getting very tired of the MSM thought police. I can't even conjure an element of respect for the absolute tripe that spews forth on a daily basis. It does represent to me how fucked we are, when our interests for the truth in our culture and social fabric are answered with utter bullshit. I was directed by a link to read an article droning on about the Logan assault that occurred in Egypt. Here's the deal if anyone at this point gives a shit. I'll put it in a metaphor regarding a child, maybe it will induce some clarity. If a child runs out on to the street and gets hit by a car, it will affect me. How? It's painful, the pain comes from shock, grief and loss. It's a terrible outcome in what I have been led to believe is an intelligent civilization.

In the case of the child, the belief is that there are so many things that have to go wrong for that outcome to be the result that it can cause shock. It is no different for Logan. If I have any sympathy, it's because all the elements for a better outcome didn't exist. Those elements are in fact people. Herself, her employer, her work mates and very last the seething mob engaged in a violent protest. I can only imagine that the single biggest reason that those people failed her is because they were under the illusion that Logan as an intelligent individual could exercise discretion in her choices. Obviously she can't, lose 25 points on your IQ score, your incompetent, find a job that doesn't require discretion.

Along with this story was a link to another story regarding a gang rape of a 15 year old girl attending a prom at her high school. The story stated that as many as 7 may have participated in the "rape" and as many as 20 may have witnessed it and done nothing to stop it. The story also stated that not only were there adult chaperones, but there were also police at this function. The "rape" occurred in a dark secluded area of the grounds, where 20 people happened by. The security cameras in the school were broken and awaiting repair. I wonder how long.

Because I have a brain, from time to time I like to throw some electricity at it. This way if I ever suffer damage to a part of my brain I might need to use some of the alternate 90% of that meat to continue functioning.

So I like to keep it in shape I like to take my lump of hamburger for a cerebral walk from time to time. Here are some questions that registered in my hamburger. No, my thoughts aren't lean, and yes, they do get greasy.

What is the statistical possibility that 27 people will **not** intercede in a crime in process, including one of her own FRIENDS especially when all you have to do is inform a cop that is already there?

Sure, we can say these people are obviously scum and need a good harassing by the cops, but what is the one circumstance that would stand to influence 27 people to not intervene or even perceive that there was a crime in progress?

How about consent? Is this too greasy for you?

What is the one circumstance that could turn consensual group sex violent and lead to injuries that require hospitalization? How about removing consent and replacing it with a threat. Other details offered in the original story include that alcohol was consumed by the "victim" – and the semi-conscious state she was found in.

Was she beaten? Obviously. But responding at the scene it would be prudent to call in an air ambulance if you can't determine that the person is suffering from injury or alcohol. The follow-up was that she suffered no life threatening injuries. But the use of a helicopter suggests a life threatening outcome. Was this in an area that would prevent ambulance access?

Sorry I have cheap hamburger in my head and at times it affects my ability to digest the cuisine.

[quote float="left"]If there were cameras installed in the school there must have been a reason for them. I can only assume it was to deter crime, a spectrum sport that is usually defined after the fact. Someone determined that

caution was prudent. [/quote] They knew the cameras were broken which likely led to the police attending. But my question is why the police would not at least make an effort to be aware of the grounds to ensure security. After all that's why they were there, for safety. The story suggests that this rape went on for as long as two and half hours.

The "victim" had already called her father to pick her up. Did the father not come at all or go home when he couldn't locate her? Did he ask one of the attending chaperones or one of the 4 attending police officers if they had seen her? One story said she was found under a bench in an alleyway of the school. Another suggested she was under a bench in an open area of the grounds. If it happened in an alleyway how can 27 people gather around and not be noticed by chaperones and police.

As I watch the story migrate to bullshit it becomes apparent that what I see is questions unasked and those responsible for safety slowly disappearing from the details. It sets up a domino effect that condenses into saleable sound-bites that pattern a horrific story and outcome. It is horrific enough to keep you watching and hoping for justice. That spells attention and traffic, good traffic for advertisers.

[image]
Gansta Maker
Now we have Mexican gangs to hold responsible, members we can focus our hatred on. Can you argue the fact that gang membership is the result of fatherless homes? Before you respond with your dead beat dad argument consider the social justice we implement on behalf of women. We ensure housing, income and health benefits but first you have to kick out the man.

We completely support matriarchal reproduction. But in this matriarchy we can't even ensure a man a job or reasonable employment conditions. What we will ensure is if he falls through the cracks, or fails, he is a dead-beat, fuck him. Join a gang. Create a sound-bite. Help advertisers sell their products.

If you are trying to find social justice, the kind that translates into public safety in this story, don't. Those kind of expectations would require that you look closer at the details and ask some questions that might be uncomfortable. Questions about four attending police officers and just exactly what they were doing and where they were.

You might want to ask questions about protocols for safety and how they didn't exist. No doubt however that the additional security was advertised as part of the venue to provoke a sense of safety. The real details and truth will be viewed behind closed doors where identities and paychecks are protected. If you want justice demand the doors be opened or torn down permanently to a public review. The media has massaged this story to a conclusion, the police need only fill in the blanks with perpetrators and their bodies.

I wouldn't argue for a minute that there aren't violent assholes out there that will rape, rob, beat and murder. I wouldn't even argue the fact that most are men and that they are gang members. What I will argue against is why they are wearing uniforms, pretending to be law enforcement officers and why they are getting paid with tax dollars. How they can so egregiously fail in their duties to protect these children at a high school function? Or school officials that download their responsibilities like apathy at a trough. We won't even ask the questions regarding their presence. But maybe we won't ask those questions because some of those officers were women and women shouldn't have to patrol dark dangerous areas where 15 year old girls are raped.

It's just not politically correct.

It is most likely that I'm completely wrong on all scores, but how the fuck would you know if you never ask the questions? Without those questions you can't even participate in the human experience, you're a media addict waiting for your next fix. A willing player in a game hoping to picked by the right side and nothing will change or improve.

In fact, quite the opposite.

Congressman Poe calls for VAWA to be rewritten

Paul Elam · 22 July 2011 · Archived copy · Original

Not so long ago I wrote an open letter to Congressman Ted Poe of Texas regarding his public affiliation with Traffic911, a sexual grievance industry organization making outrageous claims about the incidence of child sex trafficking; an organization who was, in fact, trying to extort the Super Bowl Committee out of support (cha-ching) by painting football fans at the big game as a concentrated population of pedophiles.

Really sickening stuff.

Of course, I never heard back from the good congressman and his public support of the group went on unabated.

But that does not mean he is not listening…and reading the writing on the wall.

In a stunning public proclamation Poe is now calling for the re-writing of the Violence Against Women Act (VAWA) into gender neutral terms, including the name of the act itself.

Poe told the Washington Times, "Certainly, I think that's something that we could consider, because the law applies equally between men and women under the act already even though the name says only women. So I'm open to changing the name. Domestic Violence Act. I like that phrase."

Now, clearly Poe is coming from left field with the assertion that the law "applies" equally between men and women. There is a massive gulf between how the law is written and how it is actually applied.

He further illustrates either willful ignorance or political posturing when he, a former Texas judge, made a statement regarding the volumes of studies that prove gender symmetry in the perpetration of domestic violence. "I disagree with these groups that say that it's equal. That's not what I have seen over the years," he said.

[box icon="none"]Of course not, Congressman. When your police officials, trained with VAWA funding, largely arrest men regardless of who actually committed the assault, and when men are arrested on mere accusation and without a proper investigation, it is going to skew the population that inevitably ends up standing in front of a judge.[/box]

In short, sir, your experience sitting on the bench has little or nothing to do with the realty of domestic violence on the ground.

As off base as Poe is, this is still a good move. Changing language is a powerful method of changing mentality. The very act of changing the name of such a behemoth piece of legislation in the face of feminist governance is huge moment.

And though Poe should not get a pass on continued ignorance of the problem, he should get some support for going in the right direction despite walking there so blindly.

As a side note here, this is another moment to file in the "blogging doesn't do any good," pinhead file.

Make no mistake about it, it is bloggers, and commenters throughout the man-o-sphere that are the driving force behind what you see happening here. Yes, there are men and women working Capital Hill to push for changes in VAWA and other laws.None of them would be there without what has been happening on the internet. Remember, gents and ladies, we ARE the media in the new age.

Now here is how to write Congressman Poe and offer him some encouragement. If he follows through with plans to push for a change in the name of VAWA, it will be the biggest slap in the face to feminist orthodoxy in modern times.

Well, that, and A Voice for Men. Because you know that writing on the wall I mentioned? *It's yours.*

[button link="https://poe.house.gov/contact/contactform.htm" size="small" bg_color="red"]contact Ted

Poe[/button]

A Voice for Men Radio pulled from BTR

Paul Elam · 23 July 2011 · Archived copy · Original

[box type="alert" style="rounded" border="full" icon="none"]

I suppose it actually was inevitable. I just received an email from an AVfM Radio listener informing me that the show has disappeared from the BlogTalk Radio website. Sure enough, an attempt on my part to log on just produced a message that my account there has been disabled.

And of course I found out in the predictable way. No notification, no warnings, no nothing. Just zap, you're gone. Typical of the times. Typical of corporate scumbags. I wonder if they think this is going to shut us up?

Take heart, friends, we are temporarily down but hardly out. I actually figured out after starting the broadcast out of BTR that there are much more cost effective options out there that do not put me at the mercy of pro feminist corporate forces. We will be back on the air the MRA way. On our own.

It will take a little time. I need to press BTR for the refund and then sort through the equipment and learning curve for the new set up. My genuine impression of all this? Fuck 'em. There will be much more powerful entities than BTR that will try to shut me down before this is over with. Fuck them, too.

Recently our friend Harry posted that there was a need for a certain amount of MRA's that were willing to be somewhat vicious in order to push for changes. I could not agree more, and I will add one to that. Some of us are willing to be more than that.

There are only two circumstances that can possibly result in my being silenced. Justice or death. Anyone thinks I am kidding is a fool. Now, I have an article to finish that I started before this minor inconvenience happened.

[/box]

…

To act or be acted upon

Elder Swami · 23 July 2011 · Archived copy · Original

I was at a bed and breakfast in Delhi having a conversation with my parents and the B & B owners, an elderly married couple – when something was said that got me thinking. During this conversation, the elderly woman made the infamous statement *"if women ruled the world there would be much more peace"* Although this was about a year before I officially had my first red pill hit, it annoyed me and I immediately objected. I can't remember what else was said that day, but I just knew that what she said was wrong, yet I couldn't think of a good reason.

This question resurfaced when self-proclaimed feminist Michael Moore, on a talk show discussing feminism, asked the question *"who would you be more scared of walking down the street, a man or a woman?"* He also commented, *"I don't see any women building factories that pollute the ocean."*

I hated to admit it, but on first glance, I thought he had a point. Maybe men really just plain evil? I pondered these questions over and over until a significant verse of scripture suddenly came to mind "He (God) hath created all things, both the heavens and the earth, and all things that in them are, both things to act and things to be acted upon." (2 Nephi 2:26) this made me realise something, everything was clear.

I wouldn't be scared of Hitler walking down the street, as I know he did not directly act out the violence he was responsible for, yet he is one the most evil men in history. I also wouldn't be afraid of Lorena Bobbitt if I saw her walking down the street either, but that doesn't stop her from being an extremely sick and twisted person.

[quote style="boxed"]It's true, I don't see women building factories that pollute, but then again I don't see women building factories at all.[/quote]

The factories that are responsible for the great comfortable lifestyle we live, the mass production of the food and clothing we need, the houses we live in etc. Factories are overall a source of good, and I'm sure that smug asshole Michael Moore has no problem reaping the rewards of their production (and is probably stuffing his face with processed food as we speak).This is because men are the "actors" of our race; they have always been there to do what was and is necessary for man's survival.

When looking at Maslow's hierarchy of needs the two most basic and important levels of the hierarchy (physiological and safety needs) have always been and still are looked after by men almost exclusively. Yet as always, with actions come consequences; some good some bad.

In the pursuit of success some men make mistakes; some men do the wrong thing. Women on the other hand are less likely to personally take action, but have historically relied on men to do things for them. They have chosen to be "acted upon."

Just imagine you were lost in the forest and the path you were following split in two, and you knew that only one of them would lead you home. In this situation you actually have three options.

[box][unordered_list style="tick"]

- Take the path on the right *(act)*
- Take the path on the left *(act)*

[/unordered_list]

[unordered_list style="red-x"]

- Sit on your butt and wait for help *(be acted upon)*

[/unordered_list][/box]

If you choose to act and take one of the paths, you take the risk of failing. If you choose to sit and wait you do avoid the chance of failure, but you also rule out success. Your fate is no longer in your hands. By choosing to sit and wait for help, women have largely remained free of mistakes. But would that immediately qualify them to be your navigator?

Just because women are not typically known for directly acting out and doing evil things does not make them less capable of evil or making mistakes. Women are equally capable of evil yet are more likely to act on it passively.

Women have been naturally endowed with a great ability for manipulation, as through it they can influence men to do their work for them. For example, a few months ago my brother nearly got beaten up after telling a woman that she should control her noisy dogs. He walked past this woman's house everyday on the way to work and was just sick of being barked and growled at. The night after making the complaint the woman had gotten her husband to wait outside the house for my brother, in order to "sort him out." Fortunately I was able to get there and defuse the situation before it got physical.

The point here is that although the woman did not inflict or attempt to inflict the violence herself. It was her ambition that violence be inflicted on my brother, thus she is equally responsible for it, and guilty of doing wrong.

As a result of women's passive nature there are few women of note for doing great evil historically, (a point that feminists hit on time and time again), yet at the same time there are very few women of note for great acts of good, or in fact any form of action at all. You win some, you lose some, it's a fact of life. But choosing not to play does not make you a winner by default.

And then they fight us...

Jared White · 24 July 2011 · Archived copy · Original

I put off writing this article for a while, for a variety of reasons. One of those reasons being my getting adjusted to the timeframe of my new job. Now that I'm settled in and justifiably annoyed by the recent events of the past few weeks, I feel now is the perfect time to put out this declaration of resistance.

Six days ago I wrote an article in response to a blatant act of misandric bigotry involving two moderators from the subreddit r/feminism. A man who frequented that subreddit decided to display his opinion about the Hugo Schwyzer paternity fraud incident and was told his opinions were not liked. When he asked why, the moderator, yellowmix, told him that his opinions were not welcome because he is a man.[quote float="right"]This man was told that because he is male, his views were not welcome[/quote]

This is not an exaggeration.This man was told that because he is male, his views were not welcome within that particular feminist space. Shortly after that another r/feminism's moderator came out in support of yellowmix's bigotry.I elaborate more on this and other instances of feminist bigotry in the article I linked to but suffice it to say, news of this misandry spread across the internet like wildfire. The most ironic part of the incident is the man who had his comments deleted and his voice silenced was a male feminist.

A few days later after more and more people sympathetic to feminism were drawn toward anti-feminism because of this incident a group of feminists took it upon themselves to create a new subreddit entitled r/againstmensrights. I shit you not.

The reddit has less than one hundred members but it is steadily growing and if you frequent the men's rights reddit you probably have already received a message stating that you are banned from againstmensrights, regardless of whether you are an MRA or not. The sole purpose of this reddit is to spread lies about MRAs, ban MRAs, and use any comments or posts made by anyone within any men's rights reddit as "proof" that all MRAs are misogynists.

As I'm sure everyone here at AVfM knows by now, the radio show was pulled from BTR without any explanation. This was expected by many, including myself and I expect things to get a lot worse. The reason I expect things to get worse is simple.

We will soon be at the turn of the tide.

What happened on reddit was just a small taste of things to come, an extremely small taste of things to come. Among the reasons r/againstmensrights was created, there is one main one; shock. Feminists are shocked that they can no longer declare men are pigs to a crowd of people and not receive a word of protest. Feminists are shocked that when they claim one in four or one in five or one in six women are raped every year, people ask *them* to prove it. Feminists are shocked that people no longer view domestic violence as only a man hitting a woman. Feminists are shocked because people are becoming infuriated by the sickening domestic violence propaganda being put out that features small boys smiling with messages insinuating they will grow up to be wife beaters.

This shock, however, is only a small pin prick through the heart of an enormous misandric machine that has made discrimination against men law within all western nations. This machine is powerful enough to put the idea of shutting down female prisons on the political table. This machine is powerful enough to let female murderers walk free because of claims of abuse. This machine is powerful enough to have any man that says something feminists don't like fired while having women who joke about a man's penis being cut off celebrated.

[quote style="boxed"]This misandric machine is powerful but it is not invulnerable.[/quote]

We have proven that it is not invulnerable. Men like Kevin Driscoll and Vladek Filler have proven that it is not invulnerable. Organizations like S.A.V.E. and Fathers and Families have proven that it is not invulnerable. Websites like *A Voice for Men*, *The False Rape society*, and *The Spearhead* have proven that it is not invulnerable.

[quote style="boxed"]This misandric machine is not invulnerable; it's a fucking target.[/quote]

But so are we. Several MRAs have already become targets but the MRM as a whole has yet to hit the mainstream in a large way. All of that is about to change. Register-Her will soon be launched to thousands of media outlets. AVfM radio has already been hitting the right nerves or it would not have been temporarily shut down, and soon this website will be upgraded to the most fearsome website dedicated to ending male discrimination on the internet.

They are going to fight us.

It has already begun and it is not going to slow down. It's going to heat up. Feminism has money on its side. Feminists have been falsifying facts and propagating how evil men are for decades, in order to line their pockets. The white knight infested government has bent over backwards for these misandrists, funneling enough money into their anti-male organizations to rival the national debt. They have the money and the government on their side. So when they point, some of us are going to fall. But we will stand back up and keep moving forward. They can shut down a radio station and two more will pop up in its place. They can shut down a website and five more will spring up around the internet. They can lock one of us up and thousands will rally in support on and offline. They cannot stop anti-feminists because we have the truth on our side. They cannot stop the MRM because it isn't only MRAs advocating for an end to feminist bigotry.

For those of you who haven't read the articles I wrote for *Mens News Daily*, none of you know my name. Many anti-feminists hide their names online because sometimes worst things than radio shows being pulled happens to those who speak out against the current political power. Well I'm not one of those anti-feminists. I've been shot at, knifed across the arm, and blown up.

[quote style="boxed"]These bigots ain't shit to me.[/quote]

My name is Jared White. I'm a humanist against feminism allied with the Men's Rights Movement. As long as *any* legal system on this Earth is infested with discriminatory laws against men created and/or supported by feminism I will speak out against that system until those laws are abolished.

I will not be alone in this endeavor as my allies are many and their courage is as great as mine, if not greater. First you ignored us, then you laughed at us, now you fight us, **and we will win**. Try and fucking stop us.

Dr. Phil's testimony "reckless and false" says press release

S.A.V.E. · 25 July 2011 · Archived copy · Original

[box][image]WASHINGTON / July 25, 2011 – Stop Abusive and Violent Environments, a national victim-advocacy organization, is charging that Dr. Phillip McGraw, a TV personality known to many as Dr. Phil, made claims at a recent Senate committee hearing that were "reckless and false."[/box]

Dr. McGraw's testimony was given during a July 13 hearing on the Violence Against Women Act held by the Senate Judiciary Committee. McGraw, a psychologist, often appeared on the Oprah Winfrey Show.

During his testimony, Dr. McGraw made repeated statements about violence against women, but glossed over the widespread problem of abuse against men. McGraw made a number of claims that were flatly wrong, SAVE alleges.

Dr. McGraw asserted that *"Domestic violence is now the most common cause of injury to women ages 15 to 44."* But the actual leading causes of injury to women are falls, overexertion, and car accidents. McGraw told the senators that *"In too many situations violence against women, young and old, is almost treated as an 'acceptable crime."* But that statement ignores research showing over 90% of Americans abhor domestic violence.

Dr. McGraw's testimony "*is reminiscent of the Jim Crow rape scares that focused on black-on-white rape, while studiously ignoring the problem of white-on-white sexual assault,"* the SAVE letter explains.

"Two weeks ago Catherine Becker allegedly sliced off her husband's penis and tossed it in the garbage disposal," notes SAVE spokesman Philip Cook. "The gruesome incident took place just miles from Dr. Phil's southern California home. But by the time Dr. McGraw arrived in Washington for the hearing, all awareness of male victimization seemingly had vanished from his mind."

Women are as physically aggressive, or more aggressive, than men in their relationships with their spouses or male partners, according to a research summary compiled by Dr. Martin Fiebert of California State University.

[box]A copy of the SAVE letter to the Senate Judiciary Committee can be seen here: http://www.saveservices.org/downloads/Reckless-False-Statements-Made-to-Senate-Judiciary-Committee[/box]

AVfM Wishlist

Paul Elam · 25 July 2011 · Archived copy · Original

I was asked recently by some of the readers here to make a wish list of things I needed, specifically for the effort to provide internet radio to AVfM listeners, and more generally, I think, for the scope of activism that originates from this site.

The bad news is that the list is long. The good news is that *most* of it does not involve money. And the really good news is that regardless of the response, AVfM, both website and radio, as well as register-her.com, will continue more or less as planned.

But please settle in for a bit as I map things out for you, this is going to be a tad lengthy.

First, the money for news releases and other promotions is still in the coffer for register-her.com. The technical work behind the site proved to be more complicated and time consuming than expected, but we are nearing completion (estimated at 3-5 days) and we will proceed as planned from there.

If press releases related to the site prove to be effective we will want to do more of them, but that will be determined as we develop some history on their efficacy.

As far as this site is concerned, the news is very good. We continue to kick ass with growth, and the new site is also near completion. I would estimate less than a week on that before we launch, but it might require just a little longer as the senior developer was out ill for a few days.

I feel completely safe in saying that when you see it you will be nothing less than astounded at the improvements. It is *that* good; slick, modern, polished and professional. The donation of technical expertise to develop the new site is worth many thousands of dollars and will almost certainly attract a lot of new readers.

The situation for the radio show is promising as well. As you can see by reading here, the set up and operation of the show will be accomplished with little out of pocket expense, but approaching it from a self-hosting angle produces the first item on the wish list; a new computer.

I have been winging this whole operation on $300.00 laptops that I replace once a year (when they last that long), which has served pretty well until now. And I am prepared to go on what I have, but there would be huge benefit if I had a some real speed and power to work with.

[box type=”note” icon=”none”]For the wish list I have chosen the iMac, spec’d with 3.4 GHz processor, 8 GB SDRAM, 1 TB ATA drive (I would have liked the 256 GB Solid State drive but that would have been another $500.00)[/box]

That would give me all the speed and power I would like but rings in at a cool $2,548.00. It would also serve our efforts well for some time to come.

Next on the list is images. I am sure most of you have noticed the new presence of large images at the head of most articles. The are all sized for aesthetic and design considerations that involve the upcoming new site.

Getting and using them is a bit tricky and expensive for sure. As AVfM grows we must be beyond reproach in terms of copyrights. We have removed ALL “borrowed” images from the site and replaced them with those obtained from a Shutterstock.com subscription that I bought after the last fundraiser.

That was $234.00 and it only affords me one month of the ability to download up to 25 images a day. I have developed quite a file, but the catch (as it is with all these services) is that I only have six months to use any particular image after I download it. After that my license to use them expires.

Many of those images will go unused, and as best as I can estimate **I will be lucky** if I can get two months worth of usable images from any one month subscription.

The other option on that is a one year subscription at $2,559.00.

Yuck. And that brings me to a good segue for the remainder of the items. Everything else on my wish list involves help other than financial. So first I will say that if there are any graphic designers out there, or photographers, please consider supplying my files with images (538 x 357 pixels – no white backgrounds) that would fall into the themes we address on this site. e.g. misandry, domestic violence, false allegations, feminism, etc. etc.

Of course with the new site coming, we would like those images to be very professional. This kind of support would possibly help avoid the 2 ½ K expense for a year of shutterstock.

Next on the list is the need for a volunteer coordinator. I regularly get offers for help to this site but I simply don't have the time to work individually with a lot of people. It would be invaluable to have an MRA who understands the mission and the needs of AVfM to serve as a liaison between people who want to volunteer to donate images, music and technical skills, and myself or Dexter. This is the kind of work that could result in very big things happening that might otherwise slip through the cracks.

Next, when the new site launches I would very much like to have a news department. We tried this at MND with mixed results, but I still believe in the idea very much.

What this would involve is simple and would take about one hour per week. The news editor would simply take three relevant news stories per week, and write a brief summary on them with a link to the original source. For instance right now in Grand Forks, South Dakota the following very important story is happening**.**

[box type="alert" size="large" style="rounded" icon="none"]A male student has been found guilty of sexual assault by his university while the police have charged the woman accusing him for lying about it.[/box]

Just a couple of more sentences about that (written as straight up news, no opinion or commentary) and a link to the original source, and presto, we have a news story. AVfM readers can get the basic gist here, or click through for the details and the whole story.

Our very own news department in one hour of time or less per week.

Also, AVfM has a facebook page. A volunteer to manage that page and recruit members would go a long way toward our social networking efforts. If we do get a volunteer for that, they could also incorporate the reborn AVfM Radio into that when we re-launch.

So where would all this take us?

Well, what I have in mind is pretty simple. AVfM is growing on a formula that involves a relatively complete array of web based media; written articles, audio (radio) and video; the latter of which I have largely neglected due to time constraints. That is a shame since I have over 3,000 subscribers to my youtube channel and that is growing despite my inability to produce videos like I used to.

My ambition here is simple but time intensive. After the new site launches and the new radio program begins airing I want to divide my time between a weekly radio program, writing on this site, *producing regular videos again* – and promoting and managing register-her.com.

Thank the stars that Manuel Dexter and Keyster are working side by side with me on this or it could not be done. And it still can't be done as well as it could be without some additional help.

But I have a feeling we are very, very close here to establishing a rhythm of solid, consistent production of MRA material, as well as many more assertive efforts to *fuck their shit up*.

I know, it is a pretty big list, but personally I think it will result in a huge amount of bang for the buck over the long term.

Whatever the response to this appeal, I want to extend some seriously humble thanks to all of you. Your reaction to

the stunt by BTR took all the sting out of it and made it actually turn into an opportunity to regroup and come back with a vengeance.

Whatever happens, that is exactly what we are going to do.

Addendum

I have also just been advised that with the size of the AVfM database, and the greatly added functionality of the new site, that we need to acquire Virtual Private Server (VPS) hosting. That will run about $480.00 annually with our current hosting company, which is doing a very good job for us at the time.

Rude elevator bitch

Walter Romans (TDOM) · 26 July 2011 · Archived copy · Original

A guy gets into an elevator… No seriously, a really nice guy gets into an elevator. Inside he sees a woman he finds rather interesting… so as politely as humanly possible, he terrorizes and rapes her… in her mind, not his and most certainly not in reality. But the simple act of a guy, any guy no matter how non-threatening or polite, who steps onto a hotel elevator with a woman is seen by that woman to be a potential rapist, especially if he politely asks her to his room for coffee. Such is the state of male-female relations in the 21st century.

[quote float="right"]Nice Guys Finish Last
~ Leo Durocher[/quote]

I'm going to do something in this post, in fact I've already done it, I don't normally do. It's called name-calling. I generally avoid it because it is typically offensive and unproductive. I don't mind so much that it irritates its object, but it doesn't lead to productive conversation or discussion and since that's what I usually want, I don't do it. But right now, I'm not particularly in the mood for productive dialog so to hell with normal conventions. It's my blog and I have the right to say what I want, freedom of speech and all that nonsense.

So the characters in this little diatribe will be given some not so pleasant names. First is the "Rude Elevator Bitch." She started it all and I've honored her with the title of this post just to show my disgust with her very existence. REB as one might refer to her in order to save keystrokes was propositioned by a guy in an elevator. She was disgusted by it and felt she had to proclaim her disgust to the world.

The guy in the elevator, "Nice Elevator Guy" or "NEG" as in totally negated, apparently offended her with his rather polite, but ill-timed and poorly executed come on.

NEG was apparently defended by a "Looney Professor" (if I called him "Nutty" I would likely be sued by Disney for copyright infringement, so "Looney" it is.). "LP" sarcastically claimed that REB had no reason to be offended and that there were larger issues that deserved attention.

[box size="large"]This drew a lot of attention to the so-called elevator-rape incident with creepy guys lining up to be attacked by oppressed feminist bitches. [/box] One of these OFB's, henceforth to be known as "Bitchy Entitled Feminist" (BEF), argues that NEG is only a nice guy because he believes that being a nice guy is a way to get sex from women. Once a woman has rejected him, he will stop being nice to her and refer to her as a bitch. She sees him as believing that because he is nice, he is entitled to her body in return for his "niceness."

BEF is backed up by "Super Mangina" (SM) who wants us to believe that he's some sort of Texas redneck who isn't afraid of rabid dogs and who isn't afraid to use racial slurs like "white trash" to refer to his friends and neighbors. But although he may be foolish and racist, he isn't sexist. In fact, he so non-sexist that he believes that in order to keep from frightening women (who are obviously frightened half to death at the sight of strange men), men should cross the street to avoid passing them either by overtaking them from behind or when approaching head on. Of course he has obviously not read the latest feminist research which classifies his form of chivalry as "benevolent sexism." But we'll excuse his lack of literacy on the grounds that he's from Texas and therefore constantly surrounded by white trash and rabid dogs.

I doubt that many learn to read in such an environment and that those who do probably don't have time to do much of it; too busy whittling and such. I'm positively certain that those in the feminist movement will follow my lead and forgive his benevolent sexism and pay no mind to his continued denigration, demeaning, and infantilization of the entire female sex. After all, if a redneck from Texas can't infantilize women, who can?

There are several points here that need to be made. First let's talk about social graces. As a society we expect men to proposition women. Men are expected to be assertive, even somewhat aggressive in pursuing relationships with women. I'm not saying that this is right; I'm saying that it is the way it is. Despite a half a century of feminism

attempting to liberate women from “gender” roles, women have by and large, not yet embraced to role of the pursuer in these relationships. Feminism is also partially responsible for this failure.

At the same time as the attempted to liberate women and get them to embrace new roles in society, they promoted the existence of a “rape culture” in which all men can be seen as potential rapists who use rape to instill fear into all women as a means to control them. Thus the irrational fear experienced by Rude Elevator Bitch is a fear placed into her by feminism itself. If, as some like BEF claim, this fear is oppressive, then REB is being oppressed by her own ideological feminism. NEG’s act of asking REB to his room for coffee was not an act of oppression as claimed by REB and her supporters. It was non-violent, non-threatening, and by her own account polite. Her fear was therefore, irrational and the result of feminist ideology. Thus if any oppression was actually taking place, REB was being oppressed by her own irrational belief system.

NEG, on the other hand, was merely fulfilling a gender role that he has been forced into, at least in part, by feminism itself. But let’s examine NEG’s behavior. By all accounts, NEG appears to be a rather shy, somewhat unconfident nerd or geek who appears to be lacking in the social graces. It was probably not a good idea to ask REB for coffee just after she finished a lecture on how she is offended by men who sexualize her, especially late at night in an isolated elevator. That would be her point of view which she and all of her supporters have stated quite eloquently. So if one only accounts for REB’s feelings, it was the wrong thing to do. But how about looking at the situation from NEG’s point of view?

OMG, he asked me to join him for coffee!

A shy, socially awkward nerd who lacks confidence is likely to feel uncomfortable in any situation where he intends to proposition a woman. But he is likely to be terrified of doing it in a public setting with plenty of people around to witness his humiliation when she turns him down. So from his point of view, an isolated elevator in the middle of the night is probably the ideal location, especially since he was probably never going to have this opportunity again. His fear of humiliation is probably not as irrational as her fear of rape and in hindsight, it was definitely more justified. He didn’t rape her, she did reject him. She not only rejected him, she humiliated him, publically, for all the world to see.

People like BEF and Super Mangina are of the opinion that REB’s feelings are the only feelings that should be taken into account. NEG’s feelings don’t matter anymore than NEG matters. He should have altered his behavior, put all his hopes and dreams aside, and taken her feelings into account. In fact, for BEF and SM, REB has a right (as a woman) not to be propositioned and NEG had no right to proposition her. This begs the question of who has rights and who doesn’t.

Does a person have a right to speak to another person? This country (and many others) places a high value on

freedom of speech. It is one of the most important rights we have. The term “inalienable” might be applied. NEG was most definitely well within his rights to invite REB for coffee, even if “coffee” was merely a pretense for hot passionate sex. While REB may have a right to expect not to be propositioned in an elevator late at night, she had no right to impose her expectation upon NEG, even if his behavior causes her to feel unsafe.

REB had the right to refuse the proposition; she had the right to step out of the elevator. She has the right to alter her behavior, not his. If she wanted to feel safe, she should have left the elevator. He had every right to be there and he had every right to speak up. In this case it is not his feelings that don’t matter, it is hers. The fact that she is a woman and he is a man makes no difference, the opinion of BEF notwithstanding. REB’s online rant demonstrates that in this case she was acting as the oppressor. She believes that she has the right to determine what another person’s behavior should or shouldn’t be and that person should act in accordance with her wishes. Furthermore, she believes she is entitled to this because she is a woman. That makes her sexist.

Notice that I am not stating that REB should be flattered by NEG’s proposition, a position apparently taken by Looney Professor. If she isn’t flattered by a socially awkward nerd lacking in self-confidence who thinks she might be a person worth knowing (or at least bedding) who am I to say that she should be? After all this, I seriously doubt she’s a person worth knowing. I have no interest in her which is probably a great relief to her; one less potential rapist to worry about.

In closing, most feminists try very hard to convince us that feminism is all about equality between the sexes. Men and women are to be treated equally. But this little tale illustrates the lie inherent in feminist equality. It is all about the woman. It is all about her feelings, her needs, and her desires. Men be damned, this is not about you. It’s all about the BITCH.

…

Women, you have surely earned It

John Hembling (JtO) · 26 July 2011 · Archived copy · Original

In May of 2011, I wrote an article called "The ugly truth about women and trust." I stand by what I said, but since then, there's been new data to consider, and the topic needs another visit.

Anyone with a passing familiarity with this site will know immediately where this data comes from, but since this is written for the benefit of a female reader, some exposition may be useful.

In July of 2011 a California woman named Catherine Becker drugged her husband, tied him up unconscious, and on waking, cut off his penis and destroyed the severed organ in a kitchen garbage disposal.

Are you giggling yet? If you're amused by that story, and I know that many women are, please consider the following : A man drugs his wife, ties her up, and then mutilates her vagina with a kitchen knife.

Still laughing? Still delighted at a human mutilated by somebody they loved and trusted?

Not very funny now, is it?

I realize that many people will strongly disagree with my sentiment, because in fact, many people – in particular; many women find a man being dismembered mangled and brutalized with a knife hilarious.

You can giggle again now that the victim of this mutilation is just another man.

Go on, laugh.

In a July episode of a CBS daytime woman's television show called "The Talk," the 5 female hosts, including Sharon Osborne and Julie Chen discussed this premeditated mutilation, and treated the issue as the ultimate in slapstick comedy.

[quote]Mutilating a human being is not funny, no matter what sex they are. [/quote]

There were utterances of "you go girl," the mutilation was described as "delightful," and all 5 hosts laughed openly at a human who had been sexually mutilated. The individual earned this brutal and grisly retribution because he apparently wanted a divorce. "That'll teach him," one of the hosts suggested.

The show is filmed in front of a live studio audience – who happen to be almost all women, and the open celebration of a human's grisly dismemberment was met with a horrified, shocked silence.

Actually, no. The audience, almost all women, laughed their heads off, because when a human is permanently and viciously mutilated, then it's funny as hell, provided the victim is male.

The woman who performed this grisly mutilation is now a celebrity of sorts. She has inspired FaceBook campaigns and letter writing campaigns to free her, to afford her the protected status of a victim, to gift her with education funding, housing, therapy and an expenses-paid-cruise to the Cayman islands.

She's not the victim, by the way. The mutilation was not retaliation against some violence done by her husband. It was in response to his stated desire for a divorce. She was, and is, a violent criminal.

At this point, you might assume the dismemberment, or it's cheering by daytime talk-show hosts, or the raucous laugher of the audience, or the surge of public support for a violent criminal are the new points of data I referred to early in this article. But all that is just context, my reason for writing this is the following comment, made by a feminist on 17 July 2011. It read:

[quote style="boxed"]Today, as with almost every day, I feel more loathed and feared for being a woman than for being gay.[/quote]

These are the words of a woman and feminist – and she is correct.

To the reader of this article, if you are a woman and feel that you're loathed and feared – then you probably are indeed loathed and feared. I strongly doubt anyone cares what your sexual preferences are. Why would they care any more than about your favorite color of nail polish? But there are many good reasons to fear and loath you, if you are simply a woman.

On the issue of false rape accusations – a casual skimming of the news reveals this to be an escalating problem. The consequences to men of being falsely accused being so dire, and the lack of serious consequence to a false accuser suggests that a climate of fear of women is entirely rational. While you may be personally blameless in such actions – you are a visible member of a demographic increasingly prone to use sex, false accusation, and socially constructed victim-hood as a weapon.

Not to mention, knives.

That criticism of false accusation almost always focuses on its stifling effect on "real" reporting of actual rape, and not on the devastation to the falsely accused or the devastation of families demonstrates a societal failure to comprehend or acknowledge the destructive power women can and do wield with almost complete impunity. Yes, by membership in a biological demographic which seems increasingly prone to employ this power, you will be feared and loathed, and deservedly so.

In fact more than just devastation of families, careers and lives through false accusations – women are increasingly stabbing, mutilating, shooting and burning their husbands and children to death, with little or no legal consequence. In many cases, even when legal evidentiary inquiries establish the factual basis for responsibility in stabbings, shootings and murderous mayhem done by women, they're given a pass based on imaginary past victimization.

Our society, including our courts sets aside the idea that past abuse does not provide legal justification for assault, and murder – and even uses imaginary, claimed, or wholly assumed and unsubstantiated imaginings of abuse to excuse women from responsibility when they kill people. In fact, this culturally embedded free pass isn't deemed enough exemption by many legal scholars – and legal precedents are increasingly being established whereby women are mandated to suffer lesser legal penalties.

So, if you're a woman, you can mutilate and murder and excuse it by claiming to be abused by your dead victims.

Dead men not only don't wear plaid, they tell no inconvenient truths either.

If you're a woman, yes, you should enjoy the fear and loathing you so rightfully inspire. It would be tragic if after 50 years of diligent feminism to pathologize female culture, hold women unaccountable and incite them to murder with endless repetition of male vilifying lies, that women didn't enjoy the fear and loathing that they have so rightfully earned.

What possible fun can it be to participate in a culture of narcissism and unaccountable caprice if you don't bask in the fear and hatred you inspire?

After all the hard work to get here, isn't this what feminists have always wanted?

AVfM Radio 1 – Feminist douche bags 0

Paul Elam · 26 July 2011 · Archived copy · Original

[box type="note" style="rounded" icon="none"]

Well gents and ladies, it has been a most interesting evening. Grab yourself a cuppa and listen to what you, MRM loyalists, did.

Just about two hours ago I got off the phone with Shannon Dingee-Kramer, the director of customer relations and operations for BlogTalk Radio.

The short version of that talk is that we are back in business at BTR, with an apology for the interruption, but the details of the conversation are what you will find most interesting.

The program was interrupted by a complaint about something I said on the air on 6/28/11, in the episode entitled FTSU Big Time. I said, and the quote is approximate, regarding the debut of register-her.com, "Now, if Mary Jane Rottencrotch decides to falsely accuse her husband of domestic violence in order to get the upper hand in a divorce, we can publish all her personal information on the website, including her name, address, phone number…*even her routes to and from work*."

This remark elicited a complaint to BTR, from an unnamed individual. I asked if it was Jessica Valenti and was told by Dingee-Kramer that she did not know.

I asked because it was immediately after that broadcast that Valenti was caught tweeting her followers, looking for advice on how to erase her existence off the internet.

Apparently the tough as milquetoast creator of Friday Feminist Fuck You is just a scared little girl when someone fights back.

In the next part of the conversation we covered what should have been obvious from the outset. I was making a rhetorical, hypothetical remark about the possibilities of what we could do, using a fictitious character in the process.

Dingee-Kramer's reaction to the complaint was impulsive and thoughtless for sure.

I threatened no one, speaking only in the realm of possibilities, and the reaction should never have happened. And as anyone visiting register-her.com can see, there is no personal address of anyone listed on that site, much less their routes to and from employment or anywhere else.

No one named Rottencrotch either.

To her credit, that was precisely Dingee-Kramer's after-the-fact assessment of her own decision, and why she offered what appeared to be a sincere apology.

She also reinstated AVfM Radio while we were on the phone together.

Her explanation of what happened centered around her assertion that they were very short staffed when the complaint came in and that she made a decision spontaneously, without diligent investigation.

All because someone complained about what I said, alleging it was a real threat against an actual human being.

In short, just another feminist telling a lie. And someone else who bought into it without thinking.

Truth tell, I liked speaking with Dingee-Kramer. She was personable, accountable and shared with me that she visited register-her.com and is "100% supportive" of what we are doing there, also relating her feeling that women in this culture can "fall into a bucket of poop and come out of it smelling like a rose."

It appears she is familiar with the pussy pass.

Jared White recently posted an excellent article on this site, "And then they fight us…"

Of course the partial quote is from Ghandi's "First they ignore you, then they laugh at you, then they fight you, then you win."

And now, gents and ladies, they *are* fighting us. And we are winning.

Dingee-Kramer also shared with me that they had been getting a high volume of "hate mail" from fans of AVfM Radio.

People, that was not hate; that was your *VOICE.* And the world is starting to listen to it. **I have absolutely no doubt – NONE – that you broadcasting your righteous outrage crushed the feminist lie and set us back on course.**

BTR listened to you.

Oh, and so did Mary Kellett and the Ultimate Men's Summit and the Bangor Daily News.

And you can bet your ass that no matter how silent they are around AVfM Radio, the feminist hate mongers are listening to you as well.

And it is eating them alive. Too bad for them it only gets worse from there.

Let me tell you what the net result was of a feminist lodging that false complaint against us. We got an apology and a high ranking staff member of BTR that is going to screen future complaints (and they will get them) a lot more carefully and thoughtfully.

We got Bob O'Hara, a respected and competent MRA to volunteer to be the first AVfM News Director. We got yet another technical expert who will be working henceforth with JtO on register-her.com.

We now have Nergal as our new volunteer coordinator to help us organize talent and resources that we can use to keep upping the ante.

We got some badly needed donations that will now allow us acquire VPS services for AVfM for at least the next year AND a damn good start on what I need to build or buy the serious hardware I need to take this to the next level.

All these things became a part of the chain of events because one feminist told a lie and the real MRA's, all of *you*, decided they were not going to take it laying down.

Then they fight you, then you win.

Then. you. win.

So to Valenti, or whoever the feminist bonehead was who tried to take us down with one of your filthy lies, THANKS! Please listen to the newly invigorated AVfM Radio more in the future. Contact BTR with phony complaints as often as possible (and for you that is very, very often).

We will be back on the air with a Jessica Valenti Special on August 2, 2011.

Another dozen false allegations and AVfM will get a 50,000 watt radio station.

But seriously, to readers and listeners of AVfM, take a moment after reading this and consider you just dealt a significant blow to the hateful ideologues that want to continue their war on men and boys with your complicit silence.

Look back on the things that have happened just at this website in the past year, from the New York Times to launching our own radio program, to BENEFITTING from the attacks on us.

And then imagine where we will be and what we will be doing a year from now.

These people are not invincible. They are vulnerable, simple minded bigots, and we are going to take them all down.

[/box]

A Voice For Men is reborn

Paul Elam · 27 July 2011 · Archived copy · Original

[dropcap]O[/dropcap]n behalf of myself and the team of individuals that have come together to support the mission of A Voice for Men, welcome to AVfM 2.0!

And I have to admit to be at somewhat of a disadvantage here, as I would like to make some public thank you's to some particular individuals, but I am bound to maintain their confidence. What I can tell you is that the recent attacks on this operation that were directed at our show on BTR have had a landslide of effects that have not even made it to the pages of this site. Again, anonymity has been assured.

What I can tell you is that AVfM has just made a massive leap ahead. Not just with this site, which is a wonder itself, but with technical, editorial and marketing expertise that I did not even dream would come our way even two weeks ago. I wish I could give more details, but I have already reached the limit of my agreements about this by saying what I have. NO email inquiries on this please.

I can say that you can expect to see things happen in the coming days that will make you smile, and feminists shit their pants. And I mean that in the most serious way. We do need to put a little more intensity into our fundraising efforts, but the cavalry has already arrived. AVfM is going to seriously fuck their shit up.

This incarnation of AVfM's internet presence has been some time in coming, and judging from the content of my inbox I have tested the patience of some loyal readers with the down time required to make 2.0 available. My apologies for the inconvenience, but I trust that all of you will feel like it was worth the wait.

Please feel free to take a self-tour of the site. As you can already see our appearance has drastically improved. But as you go through and look again at some of the other articles you will see that there is a wealth of new features that render the site more polished and professional, as well as enhancing your user experience.

Your commenting experience, *which is now reserved for registered users only*, will be a big step up from where we were. And the video archives located on the home page will give you a great resource for entertainment and activism.

Articles that are either very popular or deemed editorially important are now presented for easier access. In the "Explorer" area on the home page you will see a block of images. Just place your cursor over any of them for the headline.

And speaking of images, we have gone to considerable trouble and expense (thanks to your donations) to provide you a site with more visual appeal, including a custom logo and all new, licensed graphics with each article throughout the site.

But the main benefit here is that, as you will see with time, this site has been designed with activism in mind. I won't let the whole cat out of the bag right now, but AVfM is getting ready to take fucking their shit up to a whole new level.

Of course, we will still depend on you for help, so I absolutely must call your attention to the shiny new donation buttons at the top of the page. Those buttons go directly to supporting our mission here, and your help is needed now more than ever.

These are very exciting times, my friends. There is a certain change in the air, and AVfM is a part of it. We now have more weapons. Some they know about and some they don't. We mean to use them all.

So welcome back, everyone. If you see anything we missed please point it out and prepared to be patient with us. There are more of us now behind the scenes, but we are working harder than ever.

Here's to a whole new era of making feminists as miserable as any bigot should be. Your ***voice*** is about to become

as thunder.

Oh, oh, oh, Jamie's lyin'

keyster · 4 August 2011 · Archived copy · Original

A few weeks ago the New York Times published a small one paragraph AP article on page 13 of its Saturday edition that a jury found a woman by the name of Jamie Leigh Jones had lied about being raped. If you don't remember exactly who Jamie Leigh Jones is, let me refresh your memory.

Jamie Leigh Jones, an employee of KBR, a sub-contractor of Halliburton, claimed that while in Iraq in 2005, she was drugged and brutally gang raped by other KBR employees who then held her at gun point in a small shipping container without food and water for 24 hours for reporting the rape.

[box type="alert" icon="none"]In 2008 the New York Times "investigated" her story and ran a 1500 word front page report about a "troubling trend" of sexual assaults committed by male employees of military contractors in Iraq against women, using her story as the main proof. [/box] What ensued as a result were sensationalistic reports as fact from the feminist media; 20/20, CNN, CBS News, The Early Show, MSNBC, NPR and every major newspaper, about an epidemic of female contractors being raped in Iraq by their male counter parts. Jones appeared before alarmed congressional committees and on several TV shows to propagate her horrifying tale and began promoting a book with the working title; "The Jamie Leigh Story: How My Rape in Iraq and Cover-up Made Me a Crusader for Justice."

Senator Barack Obama demanded a State Department investigation. Comedian turned freshman Senator Al Franken used the story to grandstand and attract attention to himself by adding an "Anti-Rape" amendment to an appropriations bill prohibiting defense contractors from including mandatory arbitration clauses in employment contracts. Thirty Republican male senators who voted against the Franken bill were accused of being "Pro-Rape."

When the time finally came for her to actually prove her allegations true the claim mysteriously disappeared from the record after DNA evidence showed she had sex with one man and that it was ruled consensual. The whole thing was simply dropped. No criminal charges were brought against her and Republican senators did not sponsor an "Anti-False Rape Allegation Bill" as a response.

[image]
Liar
What's a false rape "allegationist" to do? Take it to civil court in hopes the evil rich corporation will buckle and pony up a tidy little settlement to avoid bad publicity, of course! The doctor who examined her testified there were no signs of any drugs "date-rape" or otherwise in her system within 24 hours after the alleged attack. Jones claimed the attack was so brutal her breast implants were ruptured and her pectoral muscles torn, requiring massive reconstructive surgery. This was contradicted not only by the (female) doctor who examined her the next day, but also by her own plastic surgeon. Her claim that KBR held her at gun point in a shipping container was suddenly remembered two years after the alleged incident, about the same time the media frenzy began.

The feminist media, in it's zeal to expose patriarchal oppression and control over innocent oppressed women everywhere, never once suspected her story; that she was drugged, gang raped and held captive by employees of a large corporation and that the only thing she was sure about was not being sure it even happened, because she was under the influence of a "roofy."

Had the media doubted the word of a supposedly raped woman they would have found that even before leaving for Iraq with KBR, at the age of 20 Jones had made rape accusations against two other men. A few years earlier, she told a doctor her boyfriend had raped her, and right before leaving for Iraq she accused a KBR supervisor of raping her. She was already 0-for-2 on rape allegations before she even went to Iraq! Had false rape accusation been a felony perhaps this little one woman wrecking crew would have been put out of business then, but she needed to perfect her trade.

A few years after humiliating themselves over the Duke case, the media is now burying, if not censoring all

together, the ongoing stories of false rape accusations. Because false rape accusation is not newsworthy, and besides maybe people won't believe it happens if they never report it. Woman as the victim titillates and validates. Woman as the perpetrator is simply too exceptional to be a trend. It's not even debated in the newsroom or editor's office; it's implied as a reporter you simply make it so or be cast out as not "towing the line".

"You mean to tell me some women that claim to have been raped, might not be telling the truth?" Yes, and this comes as a shock only because the media deems false rape accusation as news worthy only if the woman can somehow be positioned as a victim; as being disturbed, upset or confused.

Selective truth in deciding what qualifies as news is the new "Ministry of Information". "Don't anger or confuse women!" says the corporate sponsor to the media outlet. Tell them only what they're comfortable hearing. Tell them about horrible things that happen to other women. Satiate their schadenfreude. Keep them watching. They buy our things.

This is why it's more important than ever that AVoice for Men exists. Like Elam said a while back, "We are the news!" How else would you know to avoid one Jamie Leigh Jones?

We are experiencing technical difficulties

Paul Elam · 4 August 2011 · Archived copy · Original

[box type="alert" size="large" icon="none"]As you might have noticed, the site keeps timing out and giving 500 errors. It seems we *might be* suffering a DDOS attack. Maybe it's just the over enthusiastic manosphere sending everyone here all at once. We're working on it and it will be solved as soon as humanly possible.

Update to the update. Sorry folks, but there was such a mad rush of people into the site when we launched that it gave our servers paranoid delusions and we had to shut it down for a bit and address some tech matters. I am sure it caused some frustrations, so please accept apologies from the team.

I am also sure it wasn't just MRA's rushing to the site. We have some real enemies at this point. Actually, we have had enemies all along, but they are just starting to wake up to how serious things are getting from the opposition. I expect they will be lurking here a lot more often.

It is actually a high class problem to have, especially coming right out of the gate. I welcome our feminist detractors here, and pledge to make our work Fucking Your Shit Up as tidy and merciful as possible.

We are getting matters completely resolved now and while there may be a few minor glitches over the next several hours, we should be back for good with no further need for down time. And then we will get back, full time, to doing what we do best around here. FTSU.

[/box]

Vladek Filler: A political prisoner in America

Paul Elam · 5 August 2011 · Archived copy · Original

[dropcap]M[/dropcap]any of you will know the name of Vladek Filler. Thanks in part to your help with drawing media attention to his case, and the fact that he was innocent, Filler was exonerated of the false rape charges against him.

He was, however, convicted falsely of assaulting his estranged wife, Ligia Filler, by putting a bruise on her arm. The court has scheduled Vladek's sentencing hearing for August 10, 2011, at 9 am at Hancock County Superior Court in Maine, despite clear evidence that the assault conviction was based on fraud.

[box icon="none"]I am asking for help from MRAs to make their voices heard concerning the fraud and abuse inflicted on Vladek Filler and his children by Ligia Filler, ADA Mary Kellett, DA Bassano, ADA Paul Cavanaugh, and the local legal establishment which is determined to severely punish an innocent man because he fought for the custody of his sons and because he has defied their corrupt actions against him.[/box]

Vladek's attorney not only filed an appeal for the assault conviction but went further and filed a post-trial motion asking the judge to acquit Vladek or order a new trial based on evidence of Vladek's innocence.

Vladek Filler Motion for New Trial

Included in the motion is just a few irrefutable facts proving that Filler was wrongfully convicted, based on the *evidence*. What the motion did not mention was that the original trial judge blocked a mountain of key evidence, including Police reports which explicitly stated that Ligia Filler changed her entire story days later after she materialized a fresh bruise on her arm. None of her prior transcribed statements about the incident were allowed at trial.

To date the judge has not ruled on the post-trial motion to acquit or set aside the conviction for a new trial. Instead the establishment is rushing to use the wrongful misdemeanor conviction to harshly punish Vladek before blatant fraud and evidence suppression gets reviewed by a higher court.

Simply put, Filler's insistence on defending himself against lies and corruption has made him a liability to the system. They are pushing actively to put him in jail as quickly and quietly as possible.

[quote float="right"]As Thomas Ball faced certain court abuse and jail at his upcoming hearing, on August 10, 2011, Vladek will face what is, on its face, political imprisonment.[/quote] Prosecutor Paul Cavanaugh will argue for Filler to receive the maximum prison sentence (1 year). Yes, that is *a year* in prison for allegedly putting a bruise on a known liar's arm that did not appear for four days after the "incident." The judge allowed Vladek to remain free pending appeal, but required a $50K surety bail stating that it was "due to the seriousness," of the allegations against him. This treatment for a class D misdemeanor conviction with no prior record is unheard of.

The fix is in, people. They want to use this misdemeanor assault charge to make an example of Filler for speaking out; for filing a Bar Complaint against Kellett; for blowing the whistle on their crimes against men.

This is the same district and prosecutor (Paul Cavanaugh) who sought only 30 days in jail for a confessed female child molester.

Not only was she allowed to keep custody of her boys despite being convicted for molesting their friend, but the rationale used for her 30 day sentence was to allow her to be with the children.

No one seems to care that Vladek's abused and traumatized sons will face more trauma and threats from both CPS and Ligia Filler if Vladek is imprisoned. Ligia Filler has a documented history of abusing her children. Officials saw her treatment of them as serious enough to award Vladek full custody despite the fact that he was being prosecuted for rape and assault.

[image]
Vladek and son Andrew
But it gets even more insane in Salem Village. Filler was criminally charged with this fake assault solely by Ligia Filler's *over the phone* complaint. That's right, the police never even responded to the "scene of the crime." They simply had a warrant issued for his arrest based on an allegation an alleged victim made on the telephone.

Evidence shows the police chief, Guy Wycoff, helped Ligia Filler concoct her story days later. By contrast, the police department and Kellett's office refuse to allow criminal charges against Ligia Filler for well substantiated domestic abuse, harassment, or even for being caught by the police causing over $10,000 of theft and destruction to Vladek's awarded property.

Instead, on August 10, Ligia Filler and the same strangers who coached her to cry to be more believable, and helped her destroy Vladek's life and lives of his children, will be allowed to address the Court and call for his imprisonment. Ligia Filler will be allowed to make her demands for his punishment for a misdemeanor assault *by using her absurd and false rape accusations*. Vladek's sentencing is being turned into a public stoning by the villagers.

The witch trials must end. As I write this, still another false sexual assault case is being readied for trial by Mary Kellett against another father desperately fighting for his children with his wife. And there is also the recent event that Kellett conned a woman in another case to not testify on behalf of her estranged husband by convincing her he had killed his first wife. That case was thrown out on Kellett's misconduct when the judge found out what she did. More on both of these cases later.

But right now I am calling for help from MRAs to speak out against this gross abuse of due process and civil rights. As Thomas Ball faced certain court abuse and jail at his upcoming hearing, on August 10, 2011, Vladek will face what is, on its face, political imprisonment.

We need as many messages of support as possible before the sentencing hearing. The letters will be considered directly by the trial judge and will allow Vladek's supporters to have direct access to the judge. We need people to call for Vladek's acquittal or new trial. We need people to demand justice for Vladek and his children – not more abuse and imprisonment.

Respectful emails for Judge Robert Murray of the Hancock County Superior Court, who is presiding over the case, can be sent to **free.vladek@gmail.com** They will be forwarded to his office. You might also e-mail their letters to the local media and the Governor's office.

[box type="download" icon="none"]Footnote: All AVfM Action Alerts may be distributed freely, with link back, to any website without advance permission.[/box]

Tweaking the Nose of Radical Feminism

Carey Roberts · 5 August 2011 · Archived copy · Original

Two weeks ago Debbie Wasserman Schultz, Democratic National Committee chair, met her match in one Rep. Allen West. It seems that Wasserman Schultz waited until West left the House floor, then cut loose with a liberal jeremiad for the congressman's support of the GOP-supported Cut, Cap, and Balance Act.

Apprised of the incident, the former Lieutenant Colonel fired back, calling her "the most vile, unprofessional, and despicable member of the House of Representatives…If you have something to say to me, stop being a coward and say it to my face."

[quote float="right"]It wasn't the first time the libber-turned-congresswoman saw her grandstanding tactics backfire. A couple months ago Wasserman Schultz accused House Republicans seeking to cut off taxpayer abortion funds with waging a "war on women."[/quote]

In the past, the slightest suggestion of a GOP "war on women" would be enough to bring out the white flag a-flutter. But this time the stiff-spined GOP refused to be buffaloed by the high-octane rhetoric. Within days a group of Republican women fired back, calling Wasserman Schultz's demagoguery "baseless" and "inaccurate."

For years, feminists have succeeded in dictating the parameters and vocabulary of the gender debate. By trotting out a sympathetic victim, playing on lawmaker chivalry, or resorting to outright falsehoods, feminists have been able to maintain hegemony over the public discourse. Politicians, newspaper editors, even university presidents learned to toe the feminist line, or else become tagged with the "anti-woman" moniker.

All that changed on February 18. That's the day the U.S. House of Representatives' continuing resolution bill scrapped the funding for Planned Parenthood's abortion business.

In short order, revenue-pinched state legislatures took up the same refrain. Planned Parenthood funding cuts were approved in Indiana, Kansas, and North Carolina. Indiana Governor Mitch Daniels signed HB 1210, prohibiting abortion providers from receiving state funds.

Another sacred cow of radical feminism is the near-automatic award of child custody to a divorcing woman. The fact that children who lose contact with their loving fathers are far more likely to drop out of school and get in trouble with the law doesn't seem to register with feminist logic (forgive the oxymoron, if you will).

But in recent weeks, a bevy of Republican presidential candidates, including Herman Cain and Gary Johnson, lined up to pronounce the current system deeply flawed. Newt Gingrich castigated the "extreme anti-male bias" of family courts.

Another gem in the feminist diadem is the Violence Against Women Act, which is used as a slush fund by domestic violence groups to support lobbying efforts for a broad array of radical causes. But two weeks ago, House Judiciary Committee member Ted Poe vowed to make the law gender neutral. "I certainly agree with equal protection under the law. And maybe a name change is in order," the Texas congressman explained.

[box type="note" icon="none"]And it's not just politicians who are poking holes in the feminist catechism of gender victimhood.[/box]

Following its embarrassing overtime loss to the Japanese women's soccer team, Bryant Gumbel of HBO Sports revealed the double-standard that permeates sports reporting these days. "Had a men's team turned in a similar performance," Gumbel commented, "papers and pundits nationwide would have had a field day assailing the players, criticizing the coach, and demanding widespread changes to a men's national team that flat-out choked."

Then the cheeky "Everything I Do Is Wrong" campaign by the California Milk Processor Board that lampooned clueless men and hormone-addled women. The campaign triggered the wrath of the feminist Politburo, with Ms. Magazine demanding an immediate end to the "sexist" campaign.

The Ms. Magazine antics elicited this rejoinder from columnist Jenn Taylor: “What better way to expose portrayals of women as irrational whiners and hysterical bitches than by whining irrationally and bitching hysterically?”

It gets worse

It’s one thing when conservative knuckle-draggers delight in the excesses of feminism. But when a fellow liberal debunks a feminist sacred cow, that’s hitting below the belt!

That’s exactly what the current issue of Time magazine does – it puts to the lie the shibboleth that working women pull a second shift when they come home, facing a pile of dirty laundry and shrieking kids, as dad lounges on the porch to watch the Dodgers game. According to Ruth Davis Konigsberg, “Quantitatively speaking, we have no grounds to stand on. And it’s time that women — myself included — admit it and move on.”

It’s getting harder and harder for the gender guerillas to play the victim card. Things are looking grim for them.

Red pill legacy in a blue pill world

Merlin · 7 August 2011 · Archived copy · Original

[dropcap]R[/dropcap]ome wasn't built in a day. Whatever you may think of the ancient Romans and the Roman Empire, there is a very big part of that society for which I have great admiration and respect. I am talking about their achievements. Certainly many would agree that they left some amazing legacies for the modern people of today.

Many of the things we take for granted today were conceived, designed, and invented by the Romans. While there was a legacy of those before them, they built upon and improved what was known. We can thank them for roads and pavement, improved architecture, central heating, bricks and fast drying cement, parks, swimming pools, aqueducts, sanitation, plumbing, public order, firemen, Latin, the Julian calendar, a public health system, and astoundingly a crane capable of lifting two tons.

That's just an appetizer, but what do all the above have in common? I will give you one guess. They were largely, if not entirely, the legacies of men and boys. And it's worth a celebration of your masculinity every time you give it reflection.

Let that soak in for a moment or two. Bathe in the wonderment and appreciation for what, as human males, we have achieved in abundance. Even when you take a look at our modern society it's still amazing to think that most of the progress has been largely due to the brilliant minds of men and boys. When I think of that, which is often, I get a great deal of satisfaction that I was born male.

A great source of my own thoughts about male achievement came through an education by my father and grandfather. I remember the encouragement I received as a young boy being invaluable in my appreciation of what came before my own existence on earth. My father would take us on trips to places of historical interest during early summer holidays and weekends. Often they were enhanced by the inclusion of a welcome picnic lunch provided by my mother, but the star of the show was definitely my father, with his enthusiastic manner that had me captured with every word.

[quote float="left"]Contrary to the belief so many women have regarding parenting, I found my father to be more open and sincere than my mother.[/quote] I lived and breathed the words he uttered whilst he was in passionate refection over our past. In those moments I could almost be there. We stood on the battlements of a magnificent castle looking through the archer apertures, formed as a cross, with my head pressed against the cold stone. Looking far down to the grassy pastures beyond I could imagine the days of old as my father talked me through historical events. You can't ever put a value on times like that in your life. They are priceless. It's such a shame that many women associate "priceless" with adornments or their acquisition status in life.

Some of my inspiration to this day, and for this article in particular, comes in the form of novels by Bernard Cornwell. He pens historical novels that completely enthrall the reader. His writing captures me, taking me to another time and place, as though a boy again listening to my father. This is the power of the crafted word.

The Romans were certainly mentioned amongst the numerous novels I have read over the years. I will confess that having a little of the old Italian blood in the family makes reading about them more inspiring.

I've always been very single minded, and my grandfather is partly to thank for it. I'm sure he noticed my blue pill intake on a few occasions and helped me back on track. He was the one who, over a pint or two of his best beer, advised me on how to keep and remain red pilled to the hilt. He would encourage me to be resolute and to always be prepared to question authority figures, for which I remain thankful to this day.

In more recent times I have Angry Harry, AVfM, and Manwomanmyth to thank for my continued supply of the red pill. They came into my life at a time when things just weren't making sense anymore, and they gave me a code of sensibility that helped unravel the frustrations I had with present day bullshit.

We males have plenty to be very proud of, and I use this as an affirmation when sometimes the going gets a little tough. Believe me, I've had plenty of tough in my life. From two expired marriages of around eight years each, I can safely say that marriage is a one-way street. It's a dead-end street for a man on the whole.

[box icon="none"]Now, at last, I celebrate my independence and freedom from the bounds of a socially driven and socially promoted institution that has no benefit for me.[/box]

I make no apologies for being born a male. Certainly where toxic women and feminists are concerned I have nothing to apologize for despite what the deluded bunch would have us believe. I've mentioned before in some of my writings that I think the large group of toxic women and feminists should really take stock of their own shortcomings – and here is my question to them:

What have you offered or achieved for the greater good of society? I'm still waiting to see any decent evidence to suggest we have you to thank for anything remotely useful.

Essentially they ride on the backs of our distant brothers' work, and now in this modern age they continue to ride on our brothers' backs. If all their luxury items, which men and boys have collectively provided, were taken away I doubt they would have enough of their own contributions to fill a cattle field.

I say this with a passion and total conviction where these substandard and poisonous human beings are concerned. I can give them no apologies for doing so.

So all you women out there who constantly denigrate men and boys to benefit yourselves, listen up and take note. When the day of reckoning comes (which I believe is totally possible if present situations continue to worsen) I advise all of you to run for the hills. Otherwise I'm going to take great pleasure in introducing you to breaking rocks and mixing cement by hand. A few years of that should help get your depleted neurons of decency back into shape.

While Rome wasn't built in a day, we all know with certainty that only men and boys built it.

Standing at the zeta crossroads

Tom Givens · 7 August 2011 · Archived copy · Original

[dropcap]I [/dropcap]see it's all coming together nicely these days. The presentation and focus of the men's movement is getting more and more refined, the general public and power brokers are paying more and more attention, and the issues we face, and the reactions we advise, are all coming more into focus. This is where the real leg work begins.

For the first time in, well, history that I'm aware of, men are actually shaking off their gender role expectations. They are refusing to get married, refusing to feign ambition, doing what they believe in or feel like rather than what they are told to do. Some call them *man-children*, some call them slackers. Some call them Men Going Their Own Way.

[quote float="left"]The concept of Zeta Masculinity, nebulous as it is, promises to be of Earth-shaking importance should it catch on.[/quote] On the extreme end of the scale, these men are out and out disaffected, both with society and with women, and have withdrawn from each. The bulk of these men go through life as perfectly affable, yet somewhat distant to women. They don't dislike women, they're just afraid of what can happen if they make a wrong move. And what can happen if they make the right move, but with the wrong girl.

They tend to be of the 'doing their own thing, wish I could find a girl I could trust' variety. And while it is a stereotype, it is also fair to say that the bulk of these men have not had significant interaction with women for most of their lives. This is not to say they're 40 year old virgins; just that they have had few relationships, usually that ended badly for them to some small degree – leading to a gun-shy attitude.

[box type="note" icon="none"]There's a small subset of this group of men; small but growing. I will get into them later.[/box]

First I want to address another group of men in the Manosphere that come into play here: the Pick Up Artists (PUAs). PUAs are essentially students of human nature, and salesmen…you may think that's redundant, but it's not.

Pick Up Artists, at least the best kind, truly understand the motivations, the 'innermost desires' of women. That's why they are successful with them. Note, I said the best kind. A really good PUA "guru"will spend most of his time teaching other men about observation, and linking that to an understanding of what the subject is thinking/feeling. The very best PUAs will run you through a whole regimen of this instruction, coupled with self-analysis/improvement, and instill a genuine appreciation for women's natural characteristics – keeping the pickup lines instruction to a minimum, and late in the regimen.

[box type="note" icon="none"]There's this other small subset of men; small but growing. I will get into them later.[/box]

Many of the issues facing men are both social and institutional in nature. The wide ranging effects of these sociopolitical forces touch the lives of every man out there. And, individuals as we are, we react in different ways and to varying degrees. An extreme form of the men among us is the anarchist, the social misfit, the *bad boy*.

And then, taking issue with society on one level or another, others among us become political activists – become more engaged, hoping to effect change. And still some of other men drop out of society altogether in frustration.

[box type="note" icon="none"]Still, there is a small subset of men; small but growing. I'll get into them later.[/box]

The future that faces us, as a whole society, looks awfully bleak right now. The face of injustice and inequity is everywhere. There are collapsing economies around the world, growing iniquity between rich and poor, stagnant wages and a declining standard of living. Families are being dissolved in epic proportions, and abuses of every kind are so common their reporting becomes a steady drone on the idiot box. Some men crumple in despair, while others blame everyone around them, demanding succor from all who will listen. Still others live in denial, or quietly accept

the ‘new reality’ and get on with their lives.

As you may have guessed, there’s a subset of this group of men, small but growing. You may have guessed as well, clever folk that you are, that this small subset is one and the same group of men. This subset is what is referred to as the Zeta Male. Zeta males, near as I can tell, strive for the following ideals – even if they likely never put it in this way.

A zeta male is:

[unordered_list style=”arrow”]

- Aware of female sexual impulses, motivations, and proclivities. He can maximize his appeal along these lines, keep the interest of his partner, etc… But, for that matter, he can also spot a cheating bitch as well.
- A better judge of character, but accepts women for what they are. A zeta male does not make chasing pussy a lifestyle, or even a goal, but does not shy away from a woman he is interested in either. He does not seek female approval, but appreciates respect when given, especially if it’s given while naked.
- Living a life of his own, he doesn’t rely on membership in a couple to feel fulfilled. He doesn’t take a lot of chances romantically in terms of legally suspect actions, but doesn’t outright avoid women either. He does not ‘apologize for being male’ and believes he has intrinsic value as a person on par with that of any other person, including women.
- Aware of the world around him, and takes an active hand in trying to shape it for the better. He doesn’t tolerate injustice, but believes in the right of others to oppose his efforts. He has strong beliefs but is not dogmatic or rigidly determined to be right. Compassion and understanding are balanced by integrity and a refusal to coddle in the zeta male. And justice – or at least moral consistency – is something he demands.
- Unwilling to be forced into a pre-determined social role. A zeta males believes that he, and he alone, has the right to determine the course of his life. He goes his own way, and posits that whatever his choices in life may be, he has the right to make those choices with his interests fully in mind. He does not have to make the sacrifices his forefathers did. He is no less of a man for simply refusing to take up the burdens of others, and in fact scoffs at the notion of his manhood being measured in the first place.

[/unordered_list]

A zeta demands payment for his efforts, and value for his risks, and will not be shamed into serving another’s agenda. A zeta male will not be manipulated into servitude.

And as you may have guessed, a zeta male is essentially an intersection of most of the manosphere’s subgroups…a very specific spot in that intersection, to be truthful. The real trick is to define, and refine, the concept; to get the balance right. And that, as always, is up to you.

Do you have a default switch?

J Galt · 8 August 2011 · Archived copy · Original

Is There too Much No In You?

I'm going to attempt not to sound old here, but if I screw it up, well, you'll just have to live through it. My teenage years were a little strange and I started my career of earning a living pretty young. I lived in a boys' home up until 2 months before my 16th birthday. Knowing the law would allow me to leave at 16, I figured I'd get a jump on things so I hit the road. I didn't look back, I looked straight ahead. I'll fast forward here to the part that matters—you know, the relationship crap. Excuse the lack of sound effects, but I am old and my mouth is dry.

To make it illustrative I'm just going to say that there are certain observations you realize as time accumulates into memories and the comparison of memories becomes broader. I live in two worlds, as I think everyone does: the outside world of experience and the inside world of reflection. The more information you have, the broader and more informed is your ability to reflect. Of course if you're younger it seems the outside world of experience has a greater influence over your choices than your ability to reflect does. You need only remember Act One of the depressing first relationship or marriage to get the point. Who doesn't look back and say "if only I had known"?

[quote float="right"]Humiliation is a quick avenue to exposing male vulnerability, which may be the reason why women default to shaming language so quickly and so often.[/quote]My first was particularly nasty. I wasn't a very good hero, too many life skills and not enough education. In my circumstance having left early, I never had the opportunity to finish grade 9, so I'm pretty much an uneducated blithering idiot. My learning is free range, based in experience, and I don't really conform to a school of thought, obviously. I am free of any conforming indoctrination except my experience.

I would say however that in retrospect a lack of education is limiting; theoretical logic structures give you a bigger yard to play in. Education is worthwhile in that learned logic informs wider choices and offers a greater potential for better choices. It's not unlike expanding your physical prowess by developing dexterity, agility and focus. What you gain is more internal switches with the ability to point in the direction of yes.

I once worked in a cabinet shop, having lied and bullshitted my way into the job. I suspect the foreman knew but liked my determination. I was assigned a job to build a crate for some display parts being shipped to Germany for a trade show. I didn't have a clue how to go about it. I took measurements of everything, trying to figure it out, and cut my pieces for the outside shell. Two of the older guys had been watching me; they knew I was full of shit and they would get together at the table saw, whispering back and forth, looking my way and laughing. Needless to say my skin started to burn and the humiliation kept telling me to just put down my tools, get my coat and leave, the less said the better.

I really struggled in that moment of fight or flight, anxiety constricting my veins, my breathing shallow and labored. I thought I was going to pass out, but I didn't. All in one moment there, crouched on my knees, I looked up at these guys laughing at me and thought fuck you. Maybe I don't know what I'm doing, maybe I shouldn't have been there, but every minute I was there was an opportunity to learn something more of the trade I chose. I decided right there and then that not only would I be a cabinet maker, I would extend myself as a magician in my trade.

Such a moment is a big switch in men, when the struggle between yourself and your facade can tear you down and pull you apart. Humiliation is a quick avenue to exposing male vulnerability, which may be the reason why women default to shaming language so quickly and so often. Unfortunately the spectators and participants may see it as raw entertainment and influence the outcome. Many men lose the battle in these moments and the experience may turn them away or start a cascade of recurrence. These are the men that hand over their facade of masculinity to the world, damaged and in pain. Imagine the effect on young boys in our current culture of misandry.

I do wonder from time to time when I see a male turn away in silence if he is engaging the tempo of no.

[quote float="left"]Instead of arguing with him, I started to watch what caught his eye and ask him questions about it. Now I was learning about this little guy I love so much.[/quote]I have known and worked with a number of young men defeated in this way. Most were all but illiterate and some unable to adequately read or write, their value thoroughly diminished and their utility over-exploited. I believe that poverty, class distinction, and freedom itself are not metered by material wealth but by the repeating resonance of "no". It is clear that we assemble cars better than we assemble people. Corporate interests would prefer your more common experience to be a repetition of no. Even though the power to purchase is gifting oneself with a yes, I think most consumers are damaged people in hiding.

In fact with some reflection you can understand that the experience is not gender-specific. It's a human experience that pits you against expectation and your own desire. Women suffer the same vulnerability and in all the hyperbole of gender experience this one is common. As people we have switches inside us that direct the outcome of the experience. The experience is what we reference in regards to our self-conception. I was violently assaulted, yes, but where were the switches before this and where are they now? I was raped, I understand, but where were the switches before and where are they now? Who are you, who is left, and who's throwing the switches?

I've lost many of these battles myself in younger years, through harsh and insensitive words coming from peers, mentors, teachers and family. Some I have lost through violence and neglect that occur as a result of the powerlessness of childhood. In school I played the clarinet, and my initial instructor said he had never heard such a young man achieve such rich tone. I moved that year as I had so many times, and did not have access to a clarinet for 3 months. When I picked it up again and began to play, the new instructor in front of the entire class shouted for me stop and referred to me as "Johnny one note". I never played again or attended his class. This switch was turned to no.

Options were available and the squawk of my effort was known to me. I knew I needed many hours alone with my friend the clarinet to get to know it again. But the tone and demeanor of the instructor, the finality of his words, and the humiliating laughter of my peers was a dead end. It took something from me that I truly loved, a harmony of pleasure that I could create alone and share. It was another domino of experience, a reminder of the switch to no, a thought en route that never arrived.

We have in us a template for justice, the pleasure and pain of our experience that equates to a sense of fairness and safety. It is often inaccessible to us in the distraction of our stride. We replace it with the experiential gestures of cause and effect and the ambition of the moment for what is sweet or sour, good or bad, to our senses. We run down the paths of our lives with the impression that what we are after becomes closer all the time, because we are running to succeed. But the real success is in the freedom of direction. We know it should not and need not hurt us, our justice informs us of this. When it does hurt it turns us away, it turns us to off, to no, and we are new and unknown to ourselves. We become what they would have us be.

As an example I'll share a story regarding my 6-year-old son. When we went to the toy store, the experience became traumatizing; he wanted everything he saw. I noticed that every toy became a battle of wills. At the end of the experience I was ready to leave him there, as it was just too draining and he had more energy than I did. What was really happening was I was saying no 20 times and yes once. What was draining was the negative exchange, the battle.

I reconsidered my approach and tried to think of a way to reverse the process, a way I could say yes 20 times and no once. The next time we went, I decided to get a cart. Every time he grabbed a toy, I told him to put it in the cart. He was shocked, and happy. Instead of arguing with him, I started to watch what caught his eye and ask him questions about it. Now I was learning about this little guy I love so much. When we got to the cash out, I told him that all his choices were excellent and now it was time to choose which one to take home. I was amazed at his willingness to cooperate. Now the toy store is a positive place where we let our imaginations go. His imagination is no longer restrained by my nos.

If you look, you can see the root of violence when you have had enough. It's not the blow that draws blood or the

bone that breaks or the life that is lost. That's the end of violence, when it has finished its cycle and drawn its conclusions and finally pauses or stops. It is anti-climactic to the process and habit, to the constant flow of so many nos and so little justice. We don't leave this violence, because we are surrounded by it. The ebb and flow of no makes us unknown to ourselves. It drinks our hope like a vampire and we recoil and peer out for anywhere that says yes.

Imagine what we could achieve for ourselves if we changed our language to simple inquiries. How can I help you to achieve yes? Tell me about your nos and I will argue for yes on your behalf. Let's find a way to achieve your freedom. Imagine a teacher who instructs you towards yes, who dispenses with the standards of indoctrination and brainwashing and all the nos, and teaches you yes. You're yes.

Of course it's fanciful and of course it's naïve, that is the essence of yes. But in my mind it flies. Flight takes great effort and effort is yes in motion.

What Makes a Man?

Walter Romans (TDOM) · 8 August 2011 · Archived copy · Original

.[box type="alert" icon="none"]**General Romeo Dallaire and His Bout with the Devil**[/box]
[dropcap]R[/dropcap]ecently I watched the documentary *Shake Hands with the Devil: The Journey of Romeo Dallaire*. It was based on the book of the same name and gives his account of the Rwandan Genocide. The movie gave a spotty and incomplete account of the atrocities that occurred, so as one who has only vague recollections of news accounts and has never had any real interest in studying the atrocity, I was immediately stirred into doing a bit more reading. I won't call it research. I just wanted to know a little more about the history. But what struck me most profoundly about the documentary was Dallaire himself.
General Dallaire is a man haunted by failure that would appear to be anyone's fault but his own. He is a man who took on an impossible mission for which he was ill-prepared, ill-trained, and ill-informed. He was sent to Rwanda in 1993 as head of the United Nation's peacekeeping mission as the nation attempted to recover from civil war. What he wasn't told was that almost no one had any desire for him to succeed. It might even be said that he was set up for failure.

[quote float="right"]He looked into the eyes of the Hutu leaders who swore they would uphold the treaty as they plotted genocide.[/quote] The UN appears to have had little to no interest in the matter and, according to Dallaire, violated its own policy of not including former oppressors in peacekeeping forces by sending Belgian forces as the primary force. Rwanda had been a former Belgian colony and their presence may have been offensive to the Hutu, who had been little more than slaves under the Belgian regime (which had supported Tutsi rule).

Almost immediately there was a conflict between the Belgians and Dallaire. Dallaire had tried to warn the UN that the Rwandan government was planning to instigate an incident that could be used as an excuse to attack and kill some of the Belgian soldiers in the hopes that the Belgians would withdraw from the country. Dalaire wanted to intervene, but was told that intervention would exceed his mandate. The incident occurred and ten Belgian soldiers were killed.

Dallaire could have sent help, but the lack of UN support meant that he would be risking his entire mission. The Belgians considered his actions criminal and withdrew their forces leaving Dallaire with a small, ineffective contingent that was insufficient to keep the peace. This was precisely what the Hutu had wanted. The genocide began in earnest and within 100 days between 500,000 and one million Tutsi were dead.

But it wasn't just the Belgians. The French were arming the Hutu (they viewed the Tutsi as a threat to their interests in neighboring nations). The Catholic Church also stood by and did nothing, refusing to even speak out against the racial hatred and tensions. Government radio stations continuously broadcast openly racist programs denouncing the Tutsi. The rest of the world was content to just stand by and watch, later claiming ignorance of the situation to excuse their inaction.

[quote float="left"]And live with it, he has. He suffers from post traumatic stress disorder, depression, and even attempted suicide.[/quote] General Dallaire made several pleas for help, each and every one of them falling on deaf ears. But none of this deterred the man from his mission. He did everything within his power, and his actions in Rwanda probably saved thousands of lives, but as he put it, it was nothing against what was lost. He rejects the label of "hero," saying the word just doesn't fit. Dallaire makes no excuses. He states several times that he must live with the consequences of his decisions. That is a requirement of command.

And live with it, he has. He suffers from post traumatic stress disorder and depression, and even attempted suicide. It's no wonder. As I listened to him speak about the horror, I could only attempt to fathom what it must have been like to have walked among piles of dead bodies, to have watched men, women, and children being murdered, raped, and mutilated. What he describes is unthinkable, and yet there it is for all to see; the photos of dead bodies on tables, the videotaped executions of men being hacked to death with machetes.

At one point Dallaire describes the “sport” the Hutus made of hacking off a man’s penis and the delight taken in watching him run around screaming in pain. Another time he discusses the sickening smell of dead bodies piled along the road and outside his headquarters, where they had to pour diesel fuel on them to burn them because they couldn’t bury them fast enough.

How he returned to all this after being sent home is beyond me, but return he did.

He was present for the ten year anniversary of the genocide. He spoke to the crowd of the atrocity and of his disgust with the world community at large that failed to act. He called it his own failure despite everything he tried to do. He takes the blame and he takes the responsibility. This is what impressed me. Here is a man considered to be a hero by many who looks at himself as a failure because he couldn’t overcome an entire world’s negligence.

General Dallaire shook hands with the devil; hands he described as cold, but not to the touch. He looked into the eyes of the Hutu leaders who swore they would uphold the treaty as they plotted genocide. He recognized the evil in them and tried to get others to recognize it as well. He did battle with Satan. He survived, but not unscathed. He stuck to his principles, his convictions. He performed his duties. He carried out his responsibilities. In short, he did what a man needs to do to be a man. He stood alone and spit in the face of one of the greatest atrocities of our time.

Site Update: A quick AVfM site report

Paul Elam · 8 August 2011 · Archived copy · Original

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Greetings All,

First a word of thanks. In all the up and down and confusion of the site being rebuilt and re-hosted I really appreciated all the patience and supportive messages. In terms of your user experience here, things are getting back to normal, if I can use that word in a place like this.

We have had a slight, but very tolerable short term dip in traffic, but that is to be expected after being down for a week, and it is already beginning to move upward again.

Commenting is down, but since we have overhauled the commenting system and everyone now has to register to post, that was also to be expected. New registrations are going at a very brisk pace, so all looks well there, too.

There is still a lot going on behind the scenes. I have hundreds of images to place yet throughout the site. We have banners to develop and some other minor aesthetic changes to address. There will also be a custom radio program player embedded in the side bar before too terribly long so that you can listen to the radio programs here on the site if you wish. Thankfully all this will happen while the site is up and running.

You may, however, encounter some things that are out of whack, especially with older articles. You may see some articles that are attributed to the wrong author. If you do, please bring it to my attention for correction. The same for articles that have been affected by the overhaul of our image protocols.

But now, onward and upward. Our editing and submission procedures are also in the process of revision. We intend to make job #1 of producing article content, both in style and quality, that befits these shiny new digs we are now enjoying. Many of you have given generously and you deserve the best we can give you.

Also, after we have crossed some more t's and dotted the last of the i's on the new site, we are moving on and going forward with register-her.com in full swing. What, you didn't think we were just going to sit around and do nothing when we got done here, did you?

In order to make register-her.com operate with the greatest impact we need to address a few more tech and continuity issues on the site. One thing the site transition has taught me here: there is merit in getting it right the first time. Even if it takes longer and makes you want to pull your hair out, it saves a ton of work down the road.

Mr. Dexter will continue to oversee work on RH, and when it is completed we will be making some additional entries to the site and launching the first in what we hope will be a series of press releases that will draw a lot of attention to the site.

It is our hopes that register-her.com becomes an FTSU stronghold in the MRM.

And there you have it folks. That is the latest of the latest, but there will be many more updates in the near future. We have four full months remaining in 2011. I hope and believe they will be the most spectacular months we have ever had. And MRAs, that is saying a lot.

[/box]

Video Update: Darcus Howe on the London Riots

Jared White · 9 August 2011 · Archived copy · Original

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The audio of this video was featured on The August 9 Episode of AVFM radio.

Journalist Darcus Howe speaks to the BBC on the social climate and causes of the London riots. The female BBC interviewer tries at several points during Mr. Howe's explanation to interrupt him, claiming he endorses mob violence, and later claiming he's a rioter. In fact, she perfectly illustrates the willfully ignorant mentality which led to the riots in the first place. Even as he explained the problem, she's clinging desperately to a dishonest and obsolete view in which people riot not because they're marginalized, brutalized by an increasing police state, and disenfranchised; no, they're just "bad people". What an idiot.

Quoting Mr. Howe: "Our political leaders had no idea, the police had no idea. But if you looked at young blacks and young whites with a discerning eye and a careful hearing, they have been telling us, and we would not listen, to what is happening in this country to them."

The Washington Post published a short piece on this interview which substantially illustrates the wilful ignorance and stupidity which a major fraction of the mainstream media seem to be following. From here.

[/box]

AVfM Radio: How to make a male bomb

Paul Elam · 9 August 2011 · Archived copy · Original

[box type=”note” icon=”none”]

London is burning. So far, 525 people have been arrested, 44 police officers have been injured and one man is dead. Untold buildings have burned to cinders while streets have been trashed and overrun by demonstrators.

The mainstream media is covering every last detail of the crisis that erupted after the police shooting death of Mark Duggan, a local resident of Tottenham. News agencies are investigating every nuance of the story; except, of course, why it is actually happening.

Politicians have begun posturing and making public statements; pointing fingers and drawing lines between the supposed lawful and the lawless; the decent and the depraved. And of course they are targeting anyone but themselves and anything but their policies that have left young men disenfranchised and disaffected. The havoc continues, and tonight on AVfM Radio hosts Paul Elam and JtO will make easy work of a simple issue:

Why young men get angry when police gun them down in the street.

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[box type=”download” icon=”none”]Tonight the chat room and phones are open. Join us at 8:00 pm CST US HERE , and call in at **310-388-9709**[/box]

Letter to a friend at war

Jared White · 9 August 2011 · Archived copy · Original

This is a letter written for a personal friend of JtO. The man to whom this is written is presently entangled in what is turning out to be a nasty divorce. He is a decent, honest man who unfortunately has not yet taken what we call in the MRM world, "the red pill." As the author of this piece I have replaced personal references with nonspecific place holders for two reasons; to protect the identity of my friend, and so that others still living in a blue pill reality may hopefully benefit from the story.

[dropcap]M[/dropcap]y friend, you are in deeper trouble than you realize. Even after the discussions we have had, you haven't yet grasped just how totally fucked you are. First, however, I'm going to define a couple of terms . The preamble to this letter refers to you as a man living in blue pill reality, and you might wonder what in the world I'm talking about.

You are what active members of the Men's Rights Movement call a "blue pill" man. This is a shorthand expression which refers to the greater majority of the western world – and reflects a view held by many MRAs (men's rights activists) that the assumptions most people hold about the social reality of their culture are wrong. Not just wrong in the sense of error, but wrong in the sense that western culture operates along a set of deliberately misleading mythologies.

These mythologies are maintained and reinforced through modern media, including television, advertising, popular music, movies and literature. Almost everyone participating in the reinforcement of this cultural narrative is also wholly invested in the "truth" of this understanding of social reality – which is to say, broadcasters, musicians, artists, advertisers and everyone else contributing to the reinforcement of the mainstream understanding of our culture all believe they are telling the truth. It is the view of MRAs, including myself, that most people are substantially in error in this understanding.

You're in the middle of a divorce, which is to say, you are in the middle of a fight for control over several important areas of your life.

[unordered_list style="tick"]

- Your stewardship of your children's futures
- Your past earnings
- Your present and future earnings
- Any property you own – including real estate, businesses, or other assets
- Responsibility to service a substantial debt that you may not have created
- Your freedom from imprisonment (no, I'm not kidding)
- Your physical health
- Your mental health

[/unordered_list]

Any of these items could be stolen from you permanently, through the process of your current divorce. Your stewardship of your children's futures, stolen from you. Your past and future earnings, stolen. Are you paying attention?

I'm sure you recognize that this would be a bad outcome – but you probably still think the destruction of your life is not overwhelmingly likely. This is why MRAs like me call guys like you Blue-pill'ers.

I'm sorry about that if it sounds condescending or offensive, it's not a personal insult – however, you're already at war, and you don't have the luxury of a slow or gentle introduction to any of this. So let's jump right in – what

follows are a list of facts you may find uncomfortable, but which you must address as cold reality, almost immediately.

[box type="download" icon="none"]You are not going to win.[/box]

This doesn't mean you should consign yourself to defeat – no. Simply that entering this fight with the assumption of victory is a very bad plan. You're going to take a terrible beating, and it's going to cost you more than you yet realize. However – if you go into this fight informed and armed – you should survive without losing everything in your life. Survival with a minimum of damage to your life is a good, practical goal.

She is not the woman you married. That lovely, wonderful woman you fell in love with is gone. The woman you're fighting now might look like her, but that's where it ends. She doesn't love you, she doesn't like you, and if she could get away with it, she'd run you over with a Challenger tank. She is playing to win, and so far, doing a better job of it than you.

[quote float="right"]She doesn't love you, she doesn't like you, and if she could get away with it, she'd run you over with a Challenger tank. [/quote] Do you think I'm going too far? She's already tried to have you arrested. She's fucking another guy and flaunting it in front of you. She's taking your kids out of the country every second week – and she's flaunting these facts because she knows it will upset you, and that the courts will overwhelmingly take her side in any argument. She just spent the weekend waving her new boy toy in front of your dad for fuck's sake. She is telling you in capital block lettering written across the sky: FUCK YOU.

She is also attempting to provoke an emotional reaction from you. Any reaction you give her, she will use against you. If you get angry, she will use this as "evidence" that you abused her during the relationship. If you refuse to respond with emotion, she will fabricate a narrative in which you abused her through emotional isolation. She will tell these stories in court, and the court will believe her.

The. Court. Will. Believe. Her.

And not just the court. She's going to poison all your mutual friends against you using the very same tactics. What's that? She wouldn't do that to you? Attention, Dumb-Ass: She's already fabricated false charges of assault against you – and she wasn't arrested for false accusation, was she?

She might also manufacture a story of your abuse of one of your children. The young one is pliable enough, 6 weeks away from Daddy and she barely knows who you are. How tough would it be to convince the child to fear you? And if she accuses you of rape, well then, you're cooked, old son. The police will arrest you and perp walk you *before* any legal or evidentiary inquiry. And you'll never see those kids again.

This probably all sounds pretty horrible, and only an amoral monster would do such things. I must be wrong, because your ex-wife might be rather difficult to deal with lately, but she's surely not a monster.

Well, here's the thing. We're presently living in a culture in which women do not have accountability. For the past 50 years any time a woman misbehaves, commits a violent crime, acts like a wild maniac or a vindictive child – or otherwise does harm – our society fabricates an excuse. That is the red pill reality about which the blue pill world is largely in denial.

[quote float="left"]Normal women are the ones who cheer and giggle when the discussion turns to Lorena Bobbit or Katherine Becker severing their husbands' penises. [/quote] She's not responsible because she was abused. She's not responsible because she was suffering from postpartum depression. She's not responsible because she was intoxicated. She's not responsible because she was suffering from PMS. She's not responsible because her father abused her, or maybe he was too nice to her.

The list of fabricated excuses our courts will generate is endless, and a long list of examples can be found with 10 minutes of skimming news headlines. One of those excuses will likely be the one that undoes your entire life.

Little girls in western societies are socialized without a strong sense of personal accountability. And "normal"

women are the ones who cheer and giggle when the discussion turns to Lorena Bobbit or Katherine Becker severing their husbands' penises. When it comes to getting what she wants at your expense, your lovely and charming wife will not be stopped by any ethical limits.

Now, you told me today you would be meeting her for a final, in-person lunch. For closure, or to say goodbye, or for a civil parting of the ways or some such, and I recommended in strong terms that this was a bad plan.

I understand that you've lawyered up in the last two weeks. Hasn't your very expensive legal counsel told you to terminate personal contact with the woman who fabricated charges of assault against you? If he hasn't told you that yet, ask him why not please. Then fire him.

You also told me that you had to conduct this meeting in person because it was the honorable thing to do. I hope you recognize the personal restraint I have exercised at this point in the discussion by not accusing you of intellectual defect.

My friend, you are fighting by Queensbury rules, like a civilized gentleman – except that your opponent is an MMA fighter, it's a street fight in blood alley, there are 3 dozen interested bystanders with bats and knives, and they're not on your side. And you want to be honorable? FUCK!

Please re-read the bulleted list at the beginning of this letter my friend – that is what's at stake. Fuck your honor, you can't afford it. You will win this only by surviving and prospering. Thank you for your forbearance, and your kind attention.

Filler sentenced to 21 days

Paul Elam · 10 August 2011 · Archived copy · Original

[box type=”note” icon=”none”]

Vladek Filler has been sentenced to 21 days in jail on the conviction of assaulting his wife, Ligia Filler. The evidence in the case was a bruise on Mrs. Filler’s arm that was not there at the time of the complaint, but mysteriously “appeared” four days later.

Filler is appealing the conviction and has been allowed to remain free pending the appeal.

The Bangor Daily News reports (and we use that word loosely) that prosecutor Paul Cavanaugh was seeking 60-90 days in jail at the time of the sentencing. This is a significant change from what inside sources reported to AVfM, which was that the prosecution was seeking the full sentence possible of one year in prison.

It appears that *something* caused Cavenaugh to back off the harsher recommendation and go for something less.

No probation was ordered so whatever sentence Filler ultimately receives, if any, should complete his connection to this case.

We will post a notice here when the new trial date is set.

[/box]

Kellett's prosecutorial crime spree continues

Paul Elam · 10 August 2011 · Archived copy · Original

[dropcap]S[/dropcap]ome people insist on a bad ending to their story. O.J. Simpson, after skating on the murder of his ex-wife and Ron Goldman, decided to go gangsta over some memorabilia knowing full well that the world hated his guts and that a target was painted on his back with any prosecutor in his range of vision.

Personally I worked with a number of addicts who got their asses kicked, hard, by whatever their poison, only to get back in the ring repeatedly for another go. Plenty of them never made it back out. There just seems to be something in the makeup of some people that yearns for speed and a brick wall.

Take Mary Kellett, for instance.

The infamous Ellsworth, Maine, prosecutor has been making her bread and butter of innocent men corralled into show trials conducted by a gaggle of back slapping good-old-*whatevers* in Maine's idea of what passes for a justice system. They even have a local media that looks the other way and whistles while it happens.

But recently she has gotten some unintended attention because of the staggering corruption she brought to the Vladek Filler case. Actually, the corruption was in the fact there was a Vladek Filler case at all. Never should have happened.

[quote float="right"]The former wife in this case was prepared to testify on behalf of the accused, rather than against him, in order to get him cleared of the charges.[/quote]Now, after all the bad press for her office, a campaign against her that went to the Governor's office and a pending bar complaint with some real meat on it, you'd think she'd lay low and wait for the storm to pass. Well, if she were *smart*. Apparently any assessment of her along those lines would have to omit that particular adjective. Kellett is at it again, but this time, one would hope, she has screwed the pooch so badly that even her cadre of cronies can't save her.

Kellett was placed in charge of prosecuting one Keovilaisack Sayasane with "terrorizing, assault and criminal threatening," a charge which would hinge largely on the testimony of his former wife, the alleged victim in the case. But Kellett had a problem, and in Kellett's world *anything* that interferes with convicting a man is a problem. The former wife in this case was prepared to testify on behalf of the accused, rather than against him, in order to get him cleared of the charges. It might be speculated that after seeing a domestic situation turn into the potential for hard time for her former husband the supposed victim in this case decided the state was taking things a tad too far.

So Mary Kellett conjured up a solution to this one, *Ellsworth* style. She told the former wife that Sayasane had murdered his first wife. The only pesky detail being that the story was a complete and utter lie. According to *The Ellsworth American*, who of course did not mention Kellett's name in their article, the less-than-impressed judge was presented with Kellett's actions by Sayasane's attorney, Jeffrey Toothaker, and unceremoniously threw out the entire case.

[box type="tick" icon="none"]Witness tampering, anyone?[/box]

According to Toothaker, the wife's response to the lie was drastic. It "sent shivers up her spine, as it should," he said. And it caused her to withdraw from giving testimony, an action that would have allowed Kellett and the state to continue unimpeded with a bad case.

It is fitting, with Kellett's track record. As was revealed in a press conference in front of the Hancock County, Maine, Courthouse during Vladek Filler's trial, Kellett has prosecuted a large number of cases lacking in evidence, and many where exculpatory evidence clearly points to the innocence of the accused. Understandably, and luckily for *most*, her track record of convictions is abysmal, but has resulted nonetheless in ruined lives and millions of dollars of squandered taxpayer monies.

[quote float="left"]Part of this story may be soon coming to a conclusion. There remains a bar complaint pending against Mary Kellett for her unethical actions in the first Filler trial.[/quote] Despite being publicly exposed, Kellett has persisted in a pattern of unscrupulous and illegal conduct and has now crossed the line into unambiguous criminality. A significant part of the problem, of course, is her boss, District Attorney Carletta Bassano. Kellett has been working under Bassano's direction, and the D.A. is well past the point of avoiding culpability for Kellett's actions. Though it is likely not provable, *yet*, this entire affair reeks of conspiracy to corrupt justice on the part of the Hancock County Prosecutor's Office, from the top down.

None of this would have been possible, however, were it not for the indifference and enabling of local media such as *The Bangor Daily News* and *The Ellsworth American*. There was a time when the media loved scandal. Now, when the scandal is rooted in gender politics, they are a part of it.

Part of this story may be soon coming to a conclusion. There remains a bar complaint pending against Mary Kellett for her unethical actions in the first Filler trial. The conviction she obtained in that trial was overturned by the Maine State Supreme Court based on prosecutorial misconduct.

If there remains anyone left in the state of Maine that will take the appropriate action against this prosecutor gone awry, then we can move on to address other matters, such as Bassano.

However, if Kellett gets yet another pass (yes, *that* pass) on her misdeeds, then *A Voice for Men* will spearhead a complaint to the Overseers of the Bar in Maine for her clear-cut tampering with a witness in the Sayasane trial.

Dancing With My Lady

J Galt · 10 August 2011 · Archived copy · Original

Science on the Fly! (Agaric that is)

I'm going to twist a few concepts here, but I figure I've got the license to do it, particularly if truth is based on repetition rather than substance. This one is rarely touched on or addressed so it's like the man on the moon thing "one small step". This is a cruise missile concept that will lead in a direction that for some who have been there will know exactly what I'm saying. For others, hey like you might enjoy this for its implications or the contemplative result. We've all read articles on several blogs about masculinity the whole "man up" bullshit and the twisted concepts of masculine facade fashion. Some of us have even written about it.

Well we have something different ladies and gentle-mra's ! Exclusively for the folks of this great blog, here on this stage tonight for your viewing pleasure I will attempt a feat unparalleled and unprecedented and as yet a feat never before attempted. In my right hand I will be juggling several orbs of logic, applying unparalleled dexterity and agility in an attempt to suspend gravity and levitate said orbs, while in my left hand I will attempt to enjoy myself. That's right friends notice there is in fact nothing up my sleeves and additionally ladies and gentle-mra's you will notice upon close inspection that in fact my left hand is un-lubricated, and my fly is up.

Watch closely friends and be truly amazed.

If you thought the musings on masculinity were somehow strange and confusing it may simply be a misleading presentation with a purpose. It is for the most part unknown to us as men as it is rarely considered and more often argued that the nature of the masculine and feminine union that resides in a man is unknowable. I will attempt to argue that these aspects are knowable and that they do migrate and produce a resonating and harmonic effect. These are all unsupported musings, but they do resonate.

Consider Orb 1

Structure in and of itself is multi directional, it's fundamental logic resides in its ability to repeat itself. Non repetitive structures become a subject of interest, somewhat chaotic; a state in which we may choose to attempt or impose repetition.

Imagine if you can, visually, a task that requires you to insert a round rubber stub 1 inch diameter by ½ inch long into a tube that will hold it in place while you drill through it and repeat this task ten thousand times. This was my first introduction to an activity that could drive me nuts. If you're a child and your father assigns this task the only negotiation available is in the task itself. The initial view of the task was buckets upon buckets of rubber stubs, around a monster drill press that engulfs you when you approach it.

[image]The task, while sitting on a stool, is rigidly defined as, reaching forward grasping the stub drawing it back, sliding it in the tube, stroking down with the drill press stroking up with the drill press removing the stub and launching it into the awaiting bin and repeat ten thousand times.If you are bored reading that, imagine how I felt.

The first consideration is injury and avoiding it. A slack millisecond of thought allows frustration which stretches into a full second of anxiety, influencing enough unsynchronized motion to lead to injury. Better not to think. To govern this is to govern time, remove those voids in which anxiety can occur by filling the voids with motion. Where a straight reach for a stub results in a pause to grip it, a circular reach is continuous without pause or void it is on the way.

Deconstructing each function and refining it by extending or reducing motion is a method to synchronize a single global motion. The effort to control each individual movement with an individual thought segments time into intervals causing a pause for thought transition. Joining motions together with constrained or exaggerated motion

removes pause, thought and anxiety. Imagine trying to think through the act of walking into segments, but use a helmet you will get injured.

After 1 hour of repetition I was able to do this with my eyes closed, I know because I tried and did. The amazing effect was visualizing the overview, motion with your eyes closed becomes geometric images and each motion represents an individual shape. You travel the outline of the shape and transition into the next shape while noticing the tempo that is defined by the sound of the drill press. This is a harmonized consciousness and your brain is definitely affected. You will experience an altered frequency harmonic and you can feel it. This to me is the internal union of the masculine and the feminine in a person. I was elongating the masculine harmonic wave and retuning my refresh rate.

Consider Orb 2

If you enjoy evo/psych, contemplate this shit during your next weed rolling. Beer or scotch works to.

The male is a segmented being that deconstructs reality into smaller orbs or constructs of logic. By manipulating these constructs it performs the act of doing and creating or recreating. It functions in shorter intervals interchanging logic constructs to fabricate a result. It would have a harmonic resonance that would represent a pulse or beat consistent with the time it takes to connect one logic structure to another. It is a processed calculation cycle, a short wave expression or a refresh rate.

[image]The female is a less segmented or a longer wave harmonic that experiences unified or non-segmented logic as a subjective, sympathetic and elongated cycle. Its cycle transition is less frequent and as such constructs and deconstructs logic in larger cycles of experience. In comparative terms think of the male as solar or one day and the female as lunar or 30 days. This analogy is ancient if you care to look.

You may or may not have noticed that I have specifically applied the words male and female and avoided the use of the words masculinity and femininity. I am suggesting the latter, mas/fem are both constructs nurtured by a social and cultural politic sympathetic to the harmonic resonance of each behavioral gender pattern. Masculinity and femininity are fakes, cheap reproductions. I am also suggesting that those patterns are interchangeable and that we do it numerous times every day.

The male is a specific gender, as is the female. Masculinity however is a patterned reproduction of cycled male harmonic resonance and is not gender specific. It is a cheap garment designed to emulate the male cycle and experience. It is incrementally adjustable and interchangeable between genders. As is femininity and its corresponding emulation. I think it is the reason that genders are expressed in a spectrum.

Consider Orb 3

To take this one step further one could say that a male emulates his maleness into the world manifesting a male harmonic resonance. Conversely when he submits to a feminine patterned emulation it will manifest a sympathetic feminine harmonic resonance within him. He will elongate his waveform somewhat. Because it is sympathetic it cannot be indefinitely sustained without contributing to an inner conflict. It is a conflict of animus or animation. In case you're scratching your head over same sex gender sports, refer to the above, "incrementally adjustable and interchangeable."

The emulation is sympathetic to the influence of the environment, in a group of women you may "male down" in a group of men you may "male up." Gays still represent their gender as a core manifestation. They emulate the opposite as a sympathetic – as do we all. It's OK keep scratching your head, I still laugh when I think of a term used by a psychologist, I quote "self-compassion." But in the context of this article it works when you consider an interchangeable harmonic as a migrating persona. I can't help but wonder if a bi-polar condition is a conflict between gender dynamic and waveform harmonic.

Consider Orb 4

Most of us are aware of the terms beta and alpha, we often discuss these in relation to women, they're assignment to define men and the curse they represent. What we do not discuss is that these are resonating wave forms that represent a harmonic frequency. The Beta range frequency is 13-40 Hz and associated with acute focus and concentration, think of it as a highly active state not unlike that of physical exertion. The higher bandwidth around 35-40 Hz you can become a very effective killer and enjoy it, 20-25 Hz is great for physical labor, but watch you don't peak or you might kill your customer if they complain too much. I think of this as the male state harmonic. If someone tells you to "man up" a frequency around 20 will set both you and them straight. But in that state you start to lose interest in women, and they lose interest in you. At around 22 you start to lose interest in people.

The Alpha wave frequency is between 7-12 Hz and a much narrower band width, it's a somewhat relaxed state above the meditative state. This is where you begin to experience creativity and in the lower 7 bandwidth you can easily slip into a vivid dream state called lucid dreaming. This bandwidth also shares the earth's electro-magnetic frequency referred to as the Schuman Resonance. I think of this as the female state harmonic and it is obvious why men close to this state are effective with women and why we call them alpha manginas. A successful politician is able to project a bandwidth between 10-15 Hz, but they will never get to the guy hanging at 20 unless it's face to face.

In the above example of repetitive production, I was simply trying to cope without going crazy. I discovered a method that to this day is unforgettable. Over the years I tried to understand it and it wasn't until I read about wave length frequencies and brain chemistry that I was able to put it together. I have experimented with this over the years and have reproduced it in myself numerous times and have tried it on others. Motivational speakers are able to do this with large numbers of people quite effectively. You need only consider the evangelical pastor and the laying on of hands to realize they are affecting brain chemistry. When you stop assigning values to belief and dogma and look at the world through this filter you start to see the ripples in the pond and some truly strange things. Ask the PUA.

[image]

The refresh rate or resonance of our brains is immensely affected by our thoughts and their repetition. That resonance will attract and be attracted to a similar pattern, manifested by gestured behaviors. States of consciousness will gravitate; they will attract or repel others. Depression, loneliness, anger, joy, exuberance will affect others in your proximity. A good politician knows that his bond with the people is not based on his honesty it's based on his sympathetic frequency to those people. Any wonder why there are so few female leaders and those that do lead are deeply loved by the people.

Whether we realize it or not, most of what we do is sympathetic to a harmonic resonance of brain waves. Corporations understand this and know that the most common response to bad news is to alter the feelings that are invoked. If the world is fucked and falling apart, go buy something to feel better, the worse the news, the bigger the impulse purchase. Girl aged 15 is ganged raped; upgrade your cell phone, buy an ice cream cone, purchase a security system, change the bandwidth, feel better. We don't have news we have corporate therapy, the truth doesn't matter only the conflict of bandwidth resonance.

If you have the ability to resonate comfortably between 12 and 18 and with practice you can amp up and down in a few minutes, you will be described as very personable and a highly likeable individual. Conversely if you would like people to fuck off and get away from you, resonate over a 3 or 4 degree bandwidth rapidly.

Ever wonder why it feels weird to walk into a party that is already underway? Ever wonder why a person attracts attention effortlessly? Ever wonder why you can feel someone looking at you? As a purely scientific experiment stand in a room with only women for about 45 minutes and then leave and join a group of men immediately afterward. Feel weird? You bet, and it's not always pleasant. I could go on for pages providing examples and techniques but in closing and for those that were paying attention you will notice that my left hand is still un-

lubricated and yes my fly is up and not once did I remove my hand from my pocket. It's magic! Aye!

Behind Closed Elevators

Paul Elam · 11 August 2011 · Archived copy · Original

[dropcap]S[/dropcap]o this whole skepchick elevator thing has been talked to death. Why? For a long while I didn't know. Don't get me wrong, I know the origins of the event. Hell, it would seem impossible for anyone even minutely involved in gender issues not to know about it. Even Richard Dawkins got in on it.

Richard. Fucking. Dawkins.

So what was it all about? Some woman from the atheist community made a video about an event she attended and decided to mention how she was propositioned by a man inside of an elevator. This apparently made her feel uncomfortable enough to mention it in a video on YouTube, where thousands of people would see it. What happened next, everyone knows. People from all groups of feminism and anti-feminism decided to weigh in on Rebecca Watson's opinion of the events of that night.

Now, I'm not the sort of guy who cares enough about famous people, or people who think they are famous, to go on the attack or defense of their character based on a dumb statement they might make. No. It takes something like advocating that the burden of proof should be switched to the defendant in rape trials to get me calling out bullshit when I see it. At least in article form anyway. Comment sections are a different story.

Basically, I was thinking; what's the big deal? Some girl made a statement about one of the ways she would prefer men not ask her out. So what? Women complain about men all the time just like men complain about women. Men complain about how they always have to be the ones who initiate conversation and women complain about how men initiate conversation. This is a tale as old as time…I think.

However, apparently after the resulting explosion of flame wars across the internet, accusations were starting to be flung from all sides. This was also to be expected. The story took on a life of its own as feminists who wished to defend Watson's statement compared the unknown man from the elevator to an untactful creep and even a potential rapist.

With anti-feminists the guy from the elevator became a shy, awkward, and innocent nice guy who, as usual, finished last. This event sparked so much drama that it took on its own political identifier. An identifier that I refuse to repeat because the stupidity of it all is too, well, stupid.

[quote float="right"]Basically, I was thinking; what's the big deal? Some girl made a statement about one of the ways she would prefer men not ask her out. So what?[/quote] I didn't know or care about Rebecca Watson before she made that video, which I watched just so I could find out what all the stupid fuss was about. And when I did watch it I thought to myself; all of this bullshit over this? After that I refused to pay attention to either side of the incident. This whole thing went so far that someone actually took the time to gather photos of the event just to prove that Watson made up all the parts of the incident she complained about.

I mean, I really can't express how much I just wanted this whole thing to just die already. If not because people were going way overboard just to prove their ideological views, then because the two people that the incident was about hadn't even said anything else about it. At least not to my knowledge and I'll admit I wasn't trying to find out if they did. Nevertheless I resigned myself to ignoring everything about this whole elevator crap until I saw something from either Watson or the guy from the elevator giving further insight into the event.

Today, I got that insight.

As I said before, the only thing I took away from this whole thing was that Watson voiced her preference about a way she wished men would not approach her. I wasn't really on board with the whole "she's a stuck up feminist bitch that shames and blames men" and all that stuff. That is, until I saw her latest video, which is a response to the internet explosion that her original video caused. For those who don't know me, I am not a man who is ashamed to

admit when he is wrong. And boy oh boy, was I wrong about this incident and Watson.

[box type="alert" icon="none"]As it turns out, Rebecca Watson *is* a stuck up feminist bitch that shames and blames all men.[/box]

After listening to her response and taking in all of her "advice" about how men should interact with women, there was no other conclusion I could come to. Take note, if you bother watching the video, at how Watson states that the guy from the elevator was "cornering" her. Up until now I thought that line of thinking was tagged on to her by anti-feminists. I thought this because she didn't say she was cornered in her original video. I thought that there was simply a bunch of people out there who despise feminism more than I do who wanted to damage her image by saying she claimed this guy did things he didn't do.

Nope, I was wrong. The claim might not have been put forth in the original video but it damn sure was in this new one. Before anyone reminds me that I wasn't there and don't know if the guy was actually cornering her, as in, blocking her path and preventing her from exiting the elevator, chill out. I know I wasn't there and the truth is the guy may have well been doing just that. Of course if he did do that then I think Watson would have dedicated just a tad bit more than a few seconds in her explanation of the event in her original video. So I think I'll assume that he wasn't cornering her, which brings me to my first real analysis of this situation, now that I actually have a reason to care about it.

How the *fuck* is a guy cornering a woman just by being in the same elevator as her? Sometimes my male privilege blocks my understanding of these things so I often need some help from feminists to get a better perspective. So please, feminists, explain to me how if a human being with a penis is standing in the same elevator as a human being with a vagina, said penis wielder is cornering the vagina holder. Explain it slow and with small words because as I said, the male privilege that I have the benefit of not knowing I have can block out too much enlightened information at once.

Jokes and sarcasm aside, let's really think about this for a moment. Remember how I said that men and women have been complaining about each other since the beginning of time? Well here's the interesting thing, feminism has turned female complaints into government enforced laws. This is why there are forty billion ways a man can be brought up on charges of sexual harassment. I might have exaggerated that number.

[box type="note" icon="none"]Really think about it though. Which half of the human beings inhabiting this planet dominates the proportion that initiates romantic activity from icebreaking first hellos to a little morning sex before work? Is it the half with the penises or the half with the vaginas? If you chose the first answer then chances are, you have a penis.[/box]

Using this knowledge we can discern that the other half of the population might get a little annoyed with the millions of ways they are propositioned, for anything. Now this is all normal in my opinion and I don't see anything wrong with it. I'm not that much of a talker and I hate it when some of my buddies won't shut up. But I don't run to the government and demand laws be put in place with which I can *force* them to shut up.

This, ladies and gentlemen, is in my personal opinion, one of the many end goals of feminism; control. Those who seek power long and hard enough usually gain power in some way or another and those who gain power seek more power, plain and simple. I didn't find misandry in Watson's reaction to a guy asking her back to his room for coffee. The place where I see misandry is in her interpretation of the incident. The guy walking into the same elevator as her and asking her out transforms from an annoyance she wishes she didn't have to endure into something of a threat, "cornering" her in said elevator.

This is what decades of overblown hysteria from feminism creates. But unjustified fear is not the main focus of Watson's misandry. Think back to the video and remember how Watson outlined her views on what "normal" men do. "Normal" men don't ask women out at four in the morning. That isn't the "appropriate" time to ask a woman out, according to Watson.

Oh, my dear, dear Watson.

Let me put on my Sherlock Holmes hat for a second and explain something to you. There is no "appropriate" time to ask a woman out. Not in public places. You, my misguided feminist, as a woman, have absolutely no say in how or when a guy can walk up to you and ask you out just like men have absolutely no say in how or when a woman can ask them out. The western hemisphere is littered with countries that have laws set up in order to ensure men and women continue to have those freedoms. For now anyway, which brings me back to my first point about the end goal of feminism.

If Watson's line of thinking was law, almost every man in America would be locked up right now. I say every man because even if Watson's statement was meant for both men and women, ***men are almost the only ones who initiate conversations with people they don't know that lead to going out on dates or one night stands.*** It's a large part of the reason why there are so many of us humans around.

[image]
Coffee? Tea? Rape?
Here is something for Watson and every feminist like her to think about. This is no longer the 1950s or any years prior to that time. You are not going to have men walking up to your doors asking for your permission to call on you or court you. Men aren't going to hold their tongues around you or try and remember the fifty things they did that annoyed you to avoid doing those things again. Just because *you* feel that it isn't appropriate for a man to ask you out in an elevator at four in the morning that doesn't mean it is inappropriate. Normal people realize this.

The rest of Watson's reply is nothing more than a common display of shaming that many men know all too well. According to her, any man who doesn't agree with her is a loser who never gets laid less he resorts to using sex toys, because male sex toys are only for those losers who can't get into a woman's pants. The nonsense she spewed doesn't get any more copy and paste than that. "Do what I say or no woman will ever want to fuck you. I know this because I am a woman and therefore I speak for all women."

One really does have to stop and wonder about how feminism can warp so many minds. I'm sure there was a time long before I was born, back in the sixties and seventies when pompous women like Watson were walking through the streets screaming men were wrong in everything they do, while some guy somewhere said jokingly, "next thing you know they're gonna be saying we're harassing them by just saying hello".

Well, the joke would be on that guy, if he ever existed. It just goes to show you that opposing feminism really is the equivalent to supporting freedom. They already got the government discussing whether or not female prisons should be shut down over in the UK. How much longer will it be before the suggestion that "hello" from a man, and only a man, is sexual harassment? That wasn't a joke by the way.

If feminists had their way almost none of us would be here because there wouldn't be billions of men asking random chicks out every day on this planet. Not if they were being arrested for simply inhabiting the same enclosed space as a woman or god forbid, saying hello.

I wonder what all of the male feminists who stood in defense of Watson, their white knightly armor shining, will say to us misogynistic by difference of opinion anti-feminists now? I can already imagine. Funny guys, male feminists are. They actually try and scribble out dating advice to men against feminism on their blogs and in their books.

"Make sure you do everything she says and for god sakes if she looks annoyed APOLOGIZE. No it doesn't matter if you actually did anything or not, just fucking apologize. Always play it safe and remember, you're always wrong and she's always right."

Maybe it would have been better if so many guys weren't so eager to ask women out. Fewer people usually means less bullshit. Then again compared to the overall population there aren't that many feminists, and just look at all the bullshit they've caused.

A different look at men's violence

Paul Elam · 12 August 2011 · Archived copy · Original

[quote style="boxed"]You know what they say. There's no reason to ever hit a woman. *Shit*. There's a reason to hit everybody. Just don't do it. Ain't nobody above an ass whuppin'. ~ Chris Rock[/quote]

[dropcap]I[/dropcap]n the MRM we talk a lot more about violent women than violent men. And that is a good thing since it needs to be talked about and we are the only ones willing to do it. But in our efforts to bring female violence out of the shadows and into the light of day, we have had a tendency to overlook something else that is pretty important. That would be a more thorough examination of men's violence in the home, sans the feminist spin.

But first the obligatory disclaimer. See, disclaimers are necessary for MRA's, especially when telling the truth about domestic violence. We should all keep one or two stashed away with the porn supply for handy use. This time I'll put mine in a green box for your viewing pleasure.

[box type="download" style="rounded" icon="none"]Disclaimer: This article deals with the truth. And feminists, you know what the truth is. On your websites and blogs you issue a trigger warning before getting close to it. So, you have been warned. If the truth is a trigger for you, please do not read below this green box. Thank you and vote libertarian.[/box]

OK, I have to acknowledge up front that violence in the home by men happens for a lot of reasons. I can't possibly deal with all of them here so for the sake of brevity I am just going to address two of them.

One, you have the guy who is just fucked up. He comes home drunk and beats his wife because there was some dust on the venetian blinds in the second bedroom that she didn't get to when she was cleaning. This character is your fembot stereotype; the "go to" guy for fundraising, passing laws and "educating" the public on the problem of domestic violence. He's an artifact of evil patriarchy and the extension of socially constructed and oppressive male dominance in the home; the only source of violence in the home that feminists recognize.

And that is as far as I will go into the feminist theory of alleged patriarchal underpinnings in domestic violence. It only loosely applies to a statistically insignificant number of men. Oh, and also, it's all bullshit (see the green box).

It is much better that I address the circumstances that lead to much of the male initiated violence against women that actually does happen in the home. To understand it we are going to take a look at the progression of the interrelationship between a couple, I'll call them Harry and Mary, who end up with one version of this experience. Oh, and if you want stats on this, feel free to pull them out of thin air. Contact your nearest feminist for assistance.

Anyway, where was I? Harry beating up on Mary, which all started in the typical way.

Harry and Mary meet, fall in love and come to live with each other. Both are on their best behavior; mutual respect and consideration abound. They spend their time in a personal little otherworld, getting to know each other, drinking, making love, watching classic movies and laughing at stuff that isn't even funny, just because they like to laugh together. They don't know that the real "getting to know each other" part hasn't started yet, but it doesn't matter. All is right in the world.

[quote float="right"]And they are off and running to their first fight. It lasts for a few minutes before he caves and changes the shirt. He doesn't like it, but he loves Mary and fighting with her really sucks.[/quote] As time passes though, Mary starts to notice stuff about Harry that she finds a little…*annoying*. Nothing too big, mind you, but annoying just the same. He has this weird habit of eating popcorn by tossing it in the air and catching it in his mouth. It was cute at first, but come on, sometimes he misses and the popcorn falls onto the sofa cushion. He puts a lot of butter on it, too. It'll stain the sofa; not to mention the fact that it isn't healthy.

He also likes to put like gobs of sugar in his coffee. No one needs that much sugar. There is something wrong with that for sure. But that is about it. Other than those couple of relatively minor things she is just mad about him. Well, there is that old Chicago Bears jersey he wears like every other day. It must be ten years old. She understands he's a football fan, but come on, does he have to wear that thing *everywhere*?

Harry doesn't notice any of this and just keeps on tossing popcorn up in the air and catching it in his mouth, trying not to get any on his jersey. He's having the time of his life.

Finally one day, Mary decides it is time to help her man out. She goes out to the department store and comes back with a couple of new shirts. One of them is a nice cadmium green. It even has a little football embroidered above the shirt pocket. He will love it – *and look so much better*.

She gives him the shirt and he makes a great fuss over it and puts it on immediately, so lucky to have such a thoughtful girl. She hangs the other one in his closet and things are right with the world again. Well, there's still the popcorn, but that will come with time.

They enjoy a fantastic evening together, nearly break the bed with their third round of lovemaking and fall off to a peaceful sleep in each other's arms.

The next morning Mary comes out of the bedroom and Harry is there in the kitchen, loading sugar into his coffee mug like a steam shovel. But Mary doesn't even notice it this time. He's wearing the Bears jersey.

He's. Wearing. That. Fucking. Jersey.

"Hey," he says, "Good morning!"

She just stares at him with a trace of bewilderment on her face and says nothing.

"What's wrong?" he asks.

"Are you really going to wear *that*?"

And they are off and running to their first fight. It lasts for a few minutes before he caves and changes the shirt. He doesn't like it, but he loves Mary and fighting with her really sucks. What the hell, he thinks, other than that she is a really great girl and he knows relationships mean compromise. Done deal, The Bears will have to take a less active role in his wardrobe. He buries the fact that he has just been coerced into letting her dress him into his unconscious, and things seem to be back on track.

What he doesn't know is that The Bears jersey is just the first thing on *the list*. After that, it was his coffee, and then popcorn and then a growing number of other things which he learns he must change in order for her to be happy. And when he resists she seems to have a bottomless capacity for conflict at which she almost always prevails.

He does not want to lose her, and there is a part of him that is learning that the only way he is going to prevent that is by giving her what she wants.

[image]It goes on like this for three years. And during that time, almost everything of his former life goes the way of his favorite jersey. His friends drift off, or did he do the drifting? He doesn't remember. All he knows for sure is that his life has become an unending stream of demands; all of them accompanied by the unspoken message that his compliance is the only form of caring that she recognizes. And when he fails or refuses she questions his love for her, and often his manhood.

Harry finds himself in one bastard of a catch-22. He loves Mary, even though it is starting to feel more like an anchor around his neck than love. He fantasizes about leaving her, but the reality of the idea seems unthinkable. He's like a lot of men in that way, which may partly explain why they kill themselves at 10 times the rate of women during breakups and divorce.

Harry is a man in that emotional trap. He seems to know it and questions himself. Why does he want to be with

someone who so clearly views him like he is broken and needs to be fixed? He gets no answer, though; just the certainty that he wants to stay at almost any cost.

So he does, trying to figure out, like a junkie chasing the dragon, how to get back some of the old magic they shared before she became so petulant and demanding. He foolishly convinces himself on some level that if he can give her enough of what she wants that she will ease off and start enjoying him, *loving* him, like she used to.

The fights only worsen. He gets more rebellious. She gets more nagging and berating. Things escalate. It culminates one day into a loss of control. At some point between Mary quietly and coldly telling Harry that he is a selfish little boy that never thinks about her wants and needs in life – and implying that she could do a lot better than him, and maybe she will – *he hits her*. He plants an open hand across her face.

[image]Mary runs off to the bedroom and shuts herself in (after screeching the obligatory, *you bastard*!), and Harry finds himself standing alone, accompanied only by the stunning hush in the room. His shock at his actions gives way to a sense of remorse and shame that makes him reel.

He looks at his hand and then wipes a tear from his eye. He starts to go to the bedroom but realizes there is nothing he can say. Harry takes a seat on the sofa and waits silently.

Hours later Mary emerges from the bedroom, eyes red and puffy, and takes a seat on the sofa a good distance from him.

"So," she asks, "why didn't you tell me you had an anger problem?"

Harry's mouth tries to form something of an answer, but he ends up just looking like a fish out of water, pointlessly gasping for something liquid to pass through its gills.

They finally talk some, but it is a somber conversation. Resignation is lingering in the air. Mary finally, if reluctantly, agrees to forgive him. He feels a rush of relief and, still consumed by self loathing, swears he will never do such a thing again. He professes that he will change, become a new man. But as it turns out, it is actually something else that changes, and changes drastically. Whatever vestige that once remained of his personal autonomy within the relationship is now obliterated.

Now there is no demand that Mary can place on him that he can argue with; no treatment from her to which he can object. In offending the deepest of his held values, to not strike the woman he loves, he has become a prisoner of his own shame; a criminal seeking rehabilitation; a debtor trying to make restitution on an impossible scale.

Mary is now large and in charge. And by golly, she knows it.

The Bears jersey has just lost an owner. Coffee? Two Splendas, please. No, make that one. Sure, butter substitute is fine on popcorn. Let me get an extra napkin so I don't soil the sofa.

And so the cycle begins. Harry will play step and fetch to his wounded mistress, and will continue to do so, with her reveling in it, till the pressure builds toward another explosion. Every once in a while he will hit her. Sometimes he will just let loose with his tongue. But the result will be the same every time. He will get the catharsis he needs, at the cost of his shame. And she will get the control she so clearly expects and desires, at the cost of the occasional red mark or a bruise, and any connection she ever had to human decency.

The feminists were right about one thing. Violence in the home is frequently about power and control. Of course, it never took a rocket scientist to figure that one out (which is very good for feminists, indeed). But once you sidestep the dogma and delusion of squeezing everything in life through the simplistic filter of ideology, you find that things like power are not so easy to see, much less define in any credible way.

Clearly, both parties have committed wrongs in this story. And if we want to take the blue pill path and just measure who we imagine to be more wrong than the other, then there was never a need to address this to begin with. Case closed, man bad, nothing else to discuss; increase VAWA funding *now*. Harry will likely agree with you

if we ever let him out of jail.

But if, perchance, you want run a little deeper, you can help yourself quite a bit by asking the right questions. Take a closer look at Mary and Harry and ask yourself one thing. *Who has the power*? If you think it is Harry, then you should have stopped reading at the green box.

Vacationing In Duluth

J Galt · 13 August 2011 · Archived copy · Original

The Duluth Model of Domestic Violence has been upheld as the virtual bible on domestic violence and the remedies that our government applies to the problem. It calls for measures that disenfranchise and exclude men entirely from any alternatives to assist in conflict resolution. It does not foster any social or institutional method or mechanism for a man to exit a marriage or its dysfunctional setting in a peaceful manner. It is for this reason that I personally hold extreme contempt for the judicial system, family law and the politicians and bureaucrats that have sanctioned these measures.

[box type="download" icon="none"]The Duluth Model and its interpretation by the idiot savants trying to save us "argued for practices that would hold offenders accountable and place the onus of intervention on the community, not on the individual woman being beaten."[/box]

Makes sense right? Up until you institutionalize the process of assumption and ignore the default mechanisms outcome. If you as a man solicit help from any quarter; doctor, councilor, police, hospital, it is defined by The Duluth Model as an attempt to bully your partner institutionally. What that translates to for men is the inability to seek assistance in stopping conflict. If you do you are a bully attempting to use the "system" against your partner.

The Duluth Model does not support reconciliation and identifies it as part of the cycle of violence. As a man I support this, and do not believe that reconciliation after violence is possible, but for a different reason. My reason is simply that if a woman misrepresents or exaggerates the circumstances, reconciliation threatens the same outcome of false accusations. Let's be clear, we now define violence as an intimidating look. Even a look of disbelief can serve the purpose and violence, and disbelief is always a response to the inability to resolve conflict.

[quote float="left"]If I am a man that can determine that my relationship is unhealthy and wish to opt out, how do I avoid the warfare that the system and its institutions impose on me?[/quote] Most people realize the process of conflict and many simply do not wish to participate. Behaviors that contribute are usually learned by both parties, thus reconciliation is pointless and educating men only serves half the problem. What has never been considered in the Duluth Model is the violence of women, the impact of it on men and providing an alternative institutional mechanism for men to opt out of a violent relationship but maintain their relationships with their children. In other words, men have no viable option to "end the cycle of violence." This single mechanism could answer the need for DV shelters for men and obviously reduce the number needed for women to a fraction of what currently exists.

If I am a man that can determine that my relationship is unhealthy and wish to opt out, how do I avoid the warfare that the system and its institutions impose on me? If I am a man that does not feel obliged to "work it out," if incompatibility is the obvious undertone of communicating, how can I leave? If I am a man who is committed to my children, but no longer to my partner and the hostility she represents, how can I maintain my commitment in a free and healthy way?

The simple answer is that I can't. The Duluth Model community does not afford me the ability to stop the hostility and vitriol; not at any point in the process, not before during or after the discord. In fact "The Duluth Model of Domestic Violence," promotes violence and ultimately engulfs the whole families in it.

If I wish to acquiesce, to simply agree to disagree and accept the dissolution of intimacy, to move on and maintain a relationship with my children, I can't. I can't because there is no institution that will support this outcome. There is no institution that supports equal and shared custody, which is all I and millions of men wish for. If we as men ever achieve this single proposition I have no doubt that you will see a marital exodus that will make women's desire for divorce pale by comparison. If shared custody was offered as a one day special, I have no doubt that millions of men would opt for sanity.

The sad truth is that domestic violence is promoted by the very people that engorge themselves on the dollars of your misfortune. The lawyers, councilors, bureaucrats, police, politicians and the wives have a vested interest in

your wallet. They are the true scum of Domestic Violence.

If this single proposition was implemented, it would quite likely save many families from dissolution. If we remove the "I win you lose" equation in divorce, what point does violence of any kind really have? It may even put some meaning into no fault divorce if a man could simple opt out of the battle and focus his energies on healthier issues. I for one would no longer have to play therapist to someone that refuses to respect my autonomy and individuality. For my part I would have left my first marriage after the first five years if I was assured that my relationship with my children would endure. Instead I suffered an additional 15 years of unnecessary conflict that spilled onto my children.

In a letter to my estranged daughter from my first marriage I penned the following, but never sent it.

> **"I have no animosity for your mother, but because we do not share beliefs and ideals, I do not trust your mother to honor or respect mine. This makes for an unworkable marriage that has held this status for many years. It does not however remove potential friendship. Friendship can exist with simple respect, and requires no coercion of purpose or manipulation. The best thing about friendships is individuals are responsible for their own happiness. Emotional accusations, alienation and dysfunction can be answered by simply withdrawing for a cooling period and limiting contact. Relationships do not have to be self-serving, miserable, oppressive and abusive. Friendship is a better approach to removing these elements."**

This however is not the outcome that our institutions support or even recognize as a possible outcome to conflict. If men had an institutional mechanism to protect their interests, other than intimidation, coercion and violence, why would they bother with the latter? The real question is to men and should be asked. If you had an alternative to conflict that would maintain your relationship with your children and protect you from the process of violence would you take it? Is the violence really worth it? What the Duluth Model fails to address is the ability to exploit the assumptions that it makes. Men as citizens are entitled to equal protection under the law. Without it they are entitled and responsible to seek redress of their burdens or remove the institutions that inflict suffering upon them.

The truth is our institutions serve men up like negotiable real estate in which any woman can plant a flag and drain his resource. It is a system of entitlement that serves women and disenfranchises men. I see no reason for perpetuating the violence, the conflict and the commitment to it. The Duluth Model of domestic violence is based solely on assumption and disregards the male experience in marriage and handily ignores a man's interests in the well-being of his children and his relationship them. It is a collection of female relationship assumptions that act only to serve her interests and establishes guilt as the only viable method to resolving conflict.

Recently I again reviewed the video on The Duluth Model of Domestic Violence my attention was drawn to one of the primary authors of the Duluth model, Ellen Pence. Common in our language of an evil Patriarchy is the power and control that men exercise over women. In this context it is uncommon to question the motivation and intention of this power and control. Most assume that it is a form of male privilege, an exercise of male rights that is obligatory for women to submit to. Lady you can have the Patriarchy, just give me shared custody of my kids and nobody needs to get hurt.

What was interesting in viewing the video is Pence herself suggests that in discussing with women their experience with batterers, it was concluded that male behavior represented a system. The women did not state that men were trying to gain all the power but rather, ended up with all the power. She interpreted this as a desire by men to have all the power but could not corroborate her belief even after exploring this in the men's groups she attended.

[image]She then reformed her belief from a "desire" to an entitlement or privilege, but did not qualify why she supported this belief. Rather she compared it to a form of racial entitlement, in which expectations and entitlements are engaged but not for the purpose of dominating. It is clear that this system is outdated, dishonest and no longer

socially viable. It is time for the experience of men to be part of the equation and time for the female narrative describing men's experience to stop..

I would agree, male behavior does represent a system, that system includes male powerlessness, responsibility, accountability and disposability that his partner will never experience. It escapes the imagination of women that circumventing the "male system of behavior" could easily be achieved by implementing options up front rather than retribution after the fact. PMS, see ya. Don't like the drapes, see ya. I need to work more hours so you can stay at home, see ya. I don't understand your feelings, maybe your right, see ya. But alas this may remove the right of deed and the entitlement and privilege to her property and we can't have that. Gee ladies is this what you really meant by the definition of chattel and objectification.

It is certainly time to question the institutions that prey on men and the potentials and freedoms that are so quickly and easily removed from them.

Is Feminism monolithic? The feminists say no so why can't we just agree to disagree and I'll get on with my life and you can get on with yours, why can't I just opt out? But that would remove the poaching and pick pockets.

Is gender a social construct? The feminists say yes, so what the fuck is the big deal about motherhood, it's obviously just another construct not worth perpetuating, let's get rid of it. But that would remove the poaching, the pick pockets and the privilege.

Maybe it's time to realize and embrace the understanding that entitled governors, congressmen, senators and presidents lack the courage to face the problems confronting men. These are not leaders, if anything they are simply poor managers that can't even be trusted with our taxes and money, let alone our children. One sure way to end domestic violence completely and forever is to give men an option to exit with shared custody of their children. At that point violence is redundant. I believe it's time for a referendum of the people, clearly our institutions are unwilling, incapable and incompetent in these matters.

Patricia Overberg dies

NCFM · 13 August 2011 · Archived copy · Original

[box type=”alert” icon=”none”]

Patricia Overberg, the first known domestic violence shelter director in the United States to help male victims along with female victims, passed away today (August 11, 2011). Patricia is being honored by men’s rights activists as a hero and civil rights pioneer, similar to the shelter director Erin Pizzey in England.

From 1990 to 1998, Patricia directed the Antelope Valley Domestic Violence Council in Lancaster, California, also known as the “Valley Oasis” shelter. After realizing male victims had no place to go, she courageously changed her women-only policy by setting aside one of her shelters for male victims and their children, and in rare cases of overflow she would obtain consent from residents in another one of her shelters to mix the sexes, which, she says, never created a problem. Nonetheless, Patricia was mistreated by other shelter directors who insisted services should only be for women. The mistreatment became so severe that she filed a complaint with the L.A. County Board of Supervisors, as she explains in her sworn declaration at http://www.ncfmla.org/pdf/overberg.pdf

Patricia later joined NCFM’s Advisory Board and the Speaker’s Bureau of Stop Abuse For Everyone (SAFE) and remained closely in touch with battered men’s advocates until the date of her death.

Source: National Coalition for Men – Los Angeles

[/box]

AVfM 2.0 recap, and some thank you's

Paul Elam · 14 August 2011 · Archived copy · Original

It is a simple truth. The men's movement is growing, and in a way that is dangerous for feminists. God, writing that and knowing it is true borders on sexual excitement.

Recently we have seen a brave politician, an MP in Australia, standing up and calling out the fembots for the family destroying Nazis that they are. Here in America Congressman Ted Poe publicly proclaimed that VAWA should be rewritten in gender neutral terms. And I have it on very good authority that a growing number of staffers and political elites on Capitol Hill are starting to recognize and embrace the fact that something is amiss in the system of feminist governance and needs to change.

The rhetoric I witness in comments and even in the works of syndicated columnists is beginning to take on a different tone. Much of what I read is sentiments that could easily be culled from the articles and comments of places like AVfM and other MRA sites.

[quote style="boxed" float="left"]Who the hell is orry? I don't know. He kind of came out of nowhere and then pitched in large with the bucks to help finance this thing during the transition.[/quote] Sure, misandric culture is hardly on its last legs, but the fact remains that a wind is starting to stir around the house of cards that feminists have deluded themselves into thinking of as a fortress.

And there is another factor that is slathering even more mortar between the bricks we are laying in this movement. Unity and cooperation. And it is happening on a level I thought would have been impossible three months ago.

If that trend continues, FTSU will become the status quo until we are able to put flowers on the grave of feminism, then unzip our pants and water them.

As I have been fond of droning on about around here, A Voice for Men has never looked so good. And that means it is time to offer some overdue public thanks to some key people who made it possible.

First, I want to start with orry. Who the hell is orry? I don't know. He kind of came out of nowhere and then pitched in large with the bucks to help finance this thing during the transition. Hats off to you brother, and I hope you have found a way to read here without killing your eyes.

The same for long-time supporters Stu and Izzey and Alphabeta Supe, who added more than their usual generosity to the pot. All the things we are doing now are pricier than ever, and these contributors, along with **all of you** that scraped the sofa cushions for a little extra to put in the coffers, are the only reason we are staying ahead of the game.

Well, not the only reason. We have also been gifted with some technical expertise on a level we have never had before. Personally, I am first and foremost a writer. That means two almost universal truths. One, I can't spell for shit, and two, I am a technical moron. Mike LaSalle from MND took the old AVfM and put it into WordPress for the official 1.0 version of the site.

When it came to the site you are reading this on now, we had many people on the assist, but it was Alek Novy's team that set their personal business into the hole, and it was Alek Novy that went without sleep for more than a week so he could lead his team to AVfM 2.0 with his invaluable expertise as lead developer for the project. Thanking Alek for what he did seems kind of lame and inadequate. But I am here to do that just the same.

There is more good stuff on the way.

JtO (who actually can write and conjure technical wizardry), Keyster and myself have been meeting to fine tune the operations of AVfM Radio. The intent here is to move up the quality of the show on par with the improvements you have all witnessed here at the website.

AVfM Radio has enormous potential. Currently, between the live show, the BTR archives and posting them to YouTube (and soon iTunes) we have thousands of listeners to each episode. All that on a wing and a prayer, without proper formatting and organization.

[box type="note" style="rounded" icon="none"]We hope, and *expect*, that the radio program will be an increasingly devastating part two in the one-two punch of AVfM. We are working feverishly to accomplish that, with extreme prejudice.[/box]

And no, we have not forgotten register-her.com. Like many of the projects we take on, they take longer than expected to do them correctly. But with that project too, the correct version of it is definitely on the way. JtO is hard at work, even as he takes a hefty workload from AVfM Radio and the demands of this website. He will have it finished soon, though, and the press releases will start rolling out on a website we can all look at with pride and great expectation.

In conclusion, a brief recap on site matters here. We are in the summer slowdown, only we have not slowed down at all in terms of traffic. Despite being down for a week for the rebuild, we are still angling slowly for a place in the top 100,000 Alexa worldwide rankings. Our traffic is still good and growing.

[quote style="boxed" float="right"]For Perseus and others that expressed concerns, the popular comments have been eliminated and replaced with a more aesthetically appealing list of recent comments near the bottom of the page.[/quote] Comments are slower, but that was actually part of the growth plan. When we switched over to a system that requires users to register before they can comment we knew it would cause an immediate dip. It also eliminated a lot of trolling and red thumb bandits.

And, as time goes by, we are confident that we will return to prior levels of commenting, only with (if you can imagine) even better quality of comments in general.

For Perseus and others that expressed concerns, the popular comments have been eliminated and replaced with a more aesthetically appealing list of recent comments near the bottom of the page. We know many of you check that area and that it does, as Perseus indicated, enhance our sense of community.

I would like to suggest to regular commenters that you consider getting a Gravitar that will replace the image next to your name in the comments with something of your choosing. We are putting a lot of work into the appearance of the site and those images really help us toward that end.

Please keep your comments and suggestions coming in. We can't say "yes" to all of them, but none of us here forget that your ideas and opinions are a critical component of making AVfM quite unlike any other online community of men.

VAWA must stop the hateful stereotypes

Carey Roberts · 15 August 2011 · Archived copy · Original

[dropcap]T[/dropcap]he Senate Judiciary Committee recently held a hearing on the reauthorization of the Violence Against Women Act. Americans certainly should do all we can to stop partner aggression…but does that mean it's fine to batter the truth?

In order to convince over-burdened taxpayers to pony up the nearly $400 million for VAWA's wide-ranging criminal justice programs, proponents have tucked into the law a series of alarming findings designed to play on the chivalrous impulses of male lawmakers…and the darkest fears of their female constituents.

[box type="note" icon="none"]To put the issue into perspective, every good study has found that women are as likely as men to haul off and slap, kick, or punch their partners. And when women are maimed, more often than not, it's the female who started the melee.[/box]

Professor Martin Fiebert at California State University has compiled the results of over 250 studies, concluding "women are as physically aggressive, or more aggressive, than men in their relationships with their spouses or male partners." The problem is especially worrisome with high school girls who, according to the U.S. Centers for Disease Control, are 25% more likely than boys to be the instigators of partner abuse.

So welcome to the world of VAWA-land, where statistics are blithely sliced, diced, and cherry-picked to the point that they bear little resemblance to the truth. Here's just a sampling from the make-believe smorgasbord….

First, the over-wrought generalizations. One of the VAWA findings avers, "One out of every 3 Indian women are raped in their lifetimes." But that statistic is based on the responses gathered from a grand total of…ready for this?…88 women.

Second, the creative mangling of the truth. VAWA claims, "There is a strong link between domestic violence and homelessness. Among cities surveyed, 44 percent identified domestic violence as a primary cause of homelessness." But according to the U.S. Conference of Mayors report that is the basis of the claim, domestic violence is only the fifth leading cause of homelessness.

[quote style="boxed" float="right"]The CDC says the actual percentage is less than 1%. But hey, when we're talking about a subject as important as domestic violence, any number will do.[/quote] Next come the weasel words. One finding states solemnly, "the former United States Advisory Board on Child Abuse suggests that domestic violence may be the single major precursor to child abuse and neglect fatalities." But according to the far more authoritative National Incidence Study of Child Abuse and Neglect, children living in single-parent households face an 80% higher risk of experiencing serious injury or harm from neglect. In other words, breaking up a family on account of minor abuse constitutes a far greater risk to kids than the initial incident of partner abuse.

Then we come to the one-sided claims: "40% of girls ages 14 to 17 report knowing someone their age who has been hit or beaten by a boyfriend." Shocking indeed, except it fails to mention the percentage of teenage boys who know of someone assaulted by a girlfriend, which is somewhere in the neighborhood of 40%.

This brings us to the gross misrepresentations: "Each year about 324,000 pregnant women in the United States are battered by the men in their lives. This battering leads to complications of pregnancy, including low weight gain, anemia, infections, and first and second trimester bleeding."

Outrageous? Now do you want to hear what the research really says? According to the analysis published by Julie Gazmararian in the Maternal and Child Health Journal, in her words, "we can estimate that between 152,000 and 324,000 women experience violence during their pregnancies."

So VAWA conveniently omits the fact that the actual number may be 152,000, not 324,000. And most incidents of "violence" consist of a minor shove or slap – a far cry from what most people think of as "battering."

Ready for the galloping falsehood? “37% of all women who sought care in hospital emergency rooms for violence-related injuries were injured by a current or former spouse, boyfriend, or girlfriend,” the VAWA finding screams. But the US Centers for Disease Control says the actual percentage is less than 1%. But hey, when we’re talking about a subject as important as domestic violence, any number will do.

And now the grand finale, the gender vilification: “in a national survey of more than 6,000 American families, 50% of men who frequently assaulted their wives also frequently abused their children.” This claim is based on the 1985 National Family Violence Survey. Look closely at Table 14.2 of that study, and you’ll see that child abuse rates for abusive moms and dads are nearly identical.

Overall, VAWA contains dozens of alarming findings that depict a nation of women besieged by loathsome men incapable of containing their abusive impulses. Each year the federal government spends $84 million on domestic violence education and training programs that spew flawed statistics, one-sided claims, and undeserved stereotypes.

It’s time we stop the misinformation and hate.

Innocence Deferred Until Judged

J Galt · 16 August 2011 · Archived copy · Original

[box type="alert" icon="none"]A Thank you To Typhonblue:[/box]

[dropcap]I [/dropcap]initially read her piece when it was posted back in May and found it so profound and powerful I was unable to comment at the time. In fact, I started to write this piece and stopped. Her article, "My name is Typhonblue and I am a survivor of rape hysteria," was very emotional for me and had the effect of shaking a can of soda and then opening it. Or maybe it's better to say that I had very many thoughts that had never connected and reading her article caused a new orb of understanding.

I have spent some time looking at that orb and remembering. I tag that new orb as "innocence." I am very appreciative for the insight, sensitivity and courage of Typhoneblue. With much respect I offer these thoughts and memories.

[quote style="boxed" float="left"]A result of abuse is the residual doubt of self-worth. What am I now worth to my abuser? What am I worth to the witness's and what am I worth to myself?[/quote] I understand the politics of her article, the transition an injured person will go through to believe and to feel safe again. Popular thought can become a personal belief and produce a result that strangely removes individuality.

Empathy can be a twist to safety that is more apt to project itself onto a vulnerable person. We talk about empathy as if having it makes all the difference, but how we apply it is really the issue.

I will console you. As I hear your pain the consolation I offer is my anger, not yours; take it and be strong. This is emotional triage, not emotional medicine. It is a job half done. Your wound is prioritized but not addressed. Next! The words from one who "empathizes" can be as assaulting as the initial wound and you become lost in the waiting room of the injured. I have often heard women bemoan men for not having empathy. I believe men have a profound empathy that expresses itself in a very different and masculine way.

I was raised in violence, the extent of which I do not wish to fully share. Here's why: Abuse is seen as intended injury. A result of abuse is the residual doubt of self-worth. What am I now worth to my abuser? What am I worth to the witness's and what am I worth to myself? One who empathizes becomes a witness and offers a response to those doubts of self-worth. Empathy speaks only to the portion of the experience that the injured and abused is able to define. But it's never complete and it is impossible to communicate emotional confusion. The experience is too complex. The injured is consoled for their powerlessness and offered "empowerment" as a consolation for their innocence, but this is not empathy.

This empowerment is too often awarded as an entitlement

It is a reckless device of intention that hurts more than it heals. If personal justice is answered by empowered entitlement how will we see the difference between social justice and personal justice? When do we cross the line? When does the pain and fear of one equal another? Will we simply compete as victims for our share of entitlement and personal justice? Will we measure ourselves only by degradation? is this our collective dream? Is this the answer to our doubts of self-worth, to be occupied by an entitlement offered by anyone but ourselves?

Will we measure innocence by entitlement? Maybe we already do.

If I stand naked in the street am I entitled to be noticed? If I'm not noticed in the ways I expect, am I entitled to something more? What if I light myself on fire, what then of social justice, entitlement, innocence or personal justice? When does one equal the other? When do self-enabled bureaucrats listen to the truth instead of telling us what it is and using our money to too fund the lie? When does self-immolation equal a slut-walk?

Is it even possible to consider that personal justice, entitlement and the healing of life's wounds are inside of us and accessible? Can we only be healed by entitlements budgeted by a bureaucrat that attempts to award us our

significance with our own monies. Then justify their own entitlement by praising themselves with more of our money. When would they become aware if or when they cross the line of social justice? Why the fuck would they care? Just who would stop them? Should we protest, riot, burn it all down to get their attention?

I was ten, standing in the kitchen about five feet from the stairway to the basement. My seven year old foster sister's room was next to it. She stepped out of her room and said she wanted to show me something and started backing up. She must have thought she was backing up into her room, but she was pointed at the stairs and just kept going. Every step she took backward I took one forward. I saw what was coming. I realized that my motion was influencing hers, but I couldn't stop. If I did she might continue.

It happened in seconds and I saw it all, even the subtlety of my influence. She fell backward in a reverse swan dive; I reached forward, grabbed her night gown at the chest and stopped her fall just before she hit her head and hauled her back up to her feet. Her mother screamed – her father came running in the room. He saw me at the top of the stairs grabbing her. I got a left hook to the head that almost turned my lights out and I felt myself flying through the air. He wrapped me around a door frame that finished me off. He saw clearly the innocence of his daughter he simply failed to look for mine.

I can see *his.* Can you?

A family member once confided in me an experience of sexual assault and I felt the immediate urge to console, but didn't. Instead I asked how the experience had influenced their perspective and listened closely to the response. I was saddened by the anger I heard; anger directed toward others that were uninvolved. I responded by saying "you're safe now that you're equal to your attacker." I was met with a look of disbelief accompanied by an angry response asking "how can you possibly compare me to that piece of shit".

"I don't" I said "but you do." The anger was thick in the reply, "Really? how the fuck do you figure that?" I paused, and then spoke. "Obviously, you didn't expect to be assaulted or attacked. In those circumstances you were innocent and unaware. You're angry now at others that weren't involved. Your parents, your family, and even people you've never met. Your anger is an attack they don't expect or understand. You are attacking their innocence. You want your innocence back; the beliefs you had before this happened. You believed you were safe and protected and you want those beliefs back; the innocence of those beliefs. But you can't get it from the people you believed would protect you, because they didn't."

[quote style="boxed" float="right"]Disdain, contempt, disrespect, scorn, resentment – these are lesser forms of anger. They are less confrontational and easier to deny. [/quote] "The world has changed for you and it is no longer safe. You've lost the innocence of your beliefs in an unnatural way, abruptly, with nothing to replace them. Nobody can survive the fear they experience when their beliefs are abruptly removed. Anger is the best defense to protect any innocence that remains. Anger, and its lesser forms, ignore all innocence except its own. If you care to challenge your beliefs if you can see the connection between innocence and anger. It's interesting to consider that anger is looking for its own innocence. Your anger ignores the innocence of your parents just as an attacker ignores the innocence of their victims. You are now equal to your attacker."

I was asked what I meant by angers lesser forms, likely to avoid the message. Disdain, contempt, disrespect, scorn, resentment – these are lesser forms of anger. They are less confrontational and easier to deny. They are more socially acceptable forms of anger, malice, hatred and assault. These are ways we partition ourselves from life to protect ourselves and the beliefs we have. It is a default method of parenting ourselves when our parents do not complete the mission we assign to them. You could say that anger is a way to express our disbelief or the loss of our beliefs and our innocence as we attempt to mature.

[image]Innocence is a muscle like any other. Without participation and exercise it will atrophy; it will not mature. Innocence is metered by the ability to mature. It should mature with you and with your experiences and without it we are quickly disillusioned, disappointed and easily assaulted. You cannot sustain a life under the constant assault of disillusion. You will not be accepted by the people you assault in response. If you want your innocence back you

will have to exercise it, challenge it and let it work. A knife will not sharpen itself and we do not value unpolished gems.

Whether you understand or not, like it or not, you're challenged to let go of the beliefs of your childhood. We are all accountable for our beliefs and the innocence they represent. The world can be dangerous for anyone, but your beliefs will cause you to expect it not to be. When you are entitled you will not ask questions that may protect you and keep you safe. You may dangerously assign that responsibility to others.

It is worth knowing that you're not alone. Most people are engaged in the same process of maturing and suffer all kinds of assault, disillusionment and fear. Life is most fragile for people that cling to their beliefs and build expectations with them. I'm no different. I have fallen and got back up more times than I can remember, because I could. Empathy should never try to reinstall the entitlement of beliefs that are removed from an assault or an injury of any kind.

I consider this against the childishness of feminism and its naïve struggle to return to innocent entitlement. I see feminist men and women longing for their childhood and their innocence, and promising it to each other like damsels and knights in a fairytale. When I am assaulted with anger that won't abate from injured women, I remember that I am not your perpetrator. I owe you nothing more than you owe yourself, least of all your innocence. I can't provide your innocence and there is no going back.

When I read that men turn away from marriage, I know they have surrendered very deep beliefs and left behind their own innocence for their safety. I see MRA's teaching and educating with insight and maturity for men to accept change and define it for themselves. I am left once again to consider equality and the joke it represents. The childish feminist ranting's for more and bigger portions, to hell with the cost.

There is nothing progressive about feminism. It's as traditional as hate, greed and childhood.

Feminism is simply an immature tribalism, incapable of respecting an autonomous individual and yet to evolve a cosmopolitan concept that exceeds narcissism or institutional breast feeding. It is an outdated temper tantrum due for a very serious time out. Their politics are a simplistic attempt to enlarge the prison kitchen in which they shackle themselves to all corners of the world. Evidenced by their ever popular mantra "you can have it all."

As I stand out here in the world I would like to remind them, this isn't your kitchen you elitist fuck, and if that victimizes you, please remember I'm not your therapist, bodyguard or personal cop. I find it quite hard to respect childlike innocence in the body of an adult.

AVfM Radio tonight: Medical Misandry

Paul Elam · 16 August 2011 · Archived copy · Original

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Take two blue pills and call me when you're compliant.

Just a scant look between the lines and you can tell one thing for certain about President Obama's idea of "universal" healthcare. It's anything but universal. In fact, it is saturated with sex-based privilege for women financed with a swift kick in the pants to men and boys.

But is that really anything new, or is it just more of the same in a system that has long operated on the idea that "the preferred sex" is really the only one worth saving?

Tonight at 8:00 CST, U.S., in episode #19 of *A Voice for Men Radio*, Dr. Paul and JtO will be in the operating room with one more round of putting femmo-chivalrist dogma under the knife; dispensing a healthy dose of masculine counter-theory.

The chat room will be open and Dr. Keyster will be on call for your comments and opinions at

310-388-9709

Register for the show and follow us HERE.

[/box]

Valenti, Futrelle and other child abusers

Paul Elam · 17 August 2011 · Archived copy · Original

[dropcap]I[/dropcap] frequently get asked, and a lot more lately than usual, why AVfM finds it necessary to employ what is often a hostile tone toward feminists and their supporters. It is actually a fair question, and one that deserves a fair and honest answer if we expect to give any rational person the opportunity to understand the mission here and why we are on it.

I usually answer it with pretty much stock information; stuff about Thomas James Ball and the way the media ignored his political self-immolation over the family courts. I tell people about Vladek Filler and the way his open persecution by corrupt state functionaries is continuing with the assistance of a fully complicit media in the state of Maine – despite being publicly exposed for what they are doing.

I talk about denial and the need to shake people out of it, and I have shown more examples than I can remember of how it is an egregious mistake to assume that we are just dealing with a difference in philosophy or simple conflicting worldviews when it comes to MRAs facing off with feminists.

Allow me to give you one more.

Recently we published the sad announcement released by NCFM that we lost Patricia Overberg, a lifelong advocate for men and women who suffered abuse in their homes. The brief article was not political, though it did mention that she had been targeted by members of the domestic violence industry in her area for persecution because she reacted to the plight of abused men by doing what she could to provide them services.

As usual, I posted the article to reddit/mensrights, and as expected it drew a lot of attention, getting, at this point, 148 net up votes from readers in that forum. The comments placed on the article were thoughtful and sensitive, as is befitting the recent death of an individual who dedicated her life to providing help to anyone she could that suffered abuse in the home.

[box type="download" icon="none"]The article has also been down voted, so far, 53 times.[/box]

That is 53 people, or about 25% of the voters in a men's rights forum, that down voted a simple tribute to a departed advocate, clearly on the grounds that she chose to help men, too; 53 people whose derelict brand of humanity represents the voice of feminism in modern culture; 53 pieces of garbage with no discernable reason to any longer be viewed as human beings.

This isn't new and it isn't a fluke. The National Organization of Men Against Sexism (NOMAS) filed an amicus brief, I think it was in 2005, to prevent shelters who were practicing discrimination from being mandated to offer services to men who were victimized by violent women. The members of that organization are not some band of errant "redditors," but a group of supposed academicians whose expertise allegedly lies in the area of domestic violence.

Their intent was to send seriously abused men and their children packing into the streets rather than allow any domestic abuse agency to lift a finger to help them. Their actions are part of a pattern that is no longer just a pattern but the status quo. And it got that way because we have been playing kissy face with bigots and hate mongers for far too long.

You know what, people? I am sick and fucking tired of this shit. I am sick and fucking tired of what amounts to people asking me to sit down at a table with klansmen and have a nice, congenial discussion on race relations and lynching. This is precisely what some people, conscious of it or not, are asking me to do.

[quote style="boxed" float="left"] I am sick and fucking tired of what amounts to people asking me to sit down at a table with klansmen and have a nice, congenial discussion on race relations and lynching.[/quote] Right now we have people like Jessica Valenti and David Futrelle out there pathologizing any reaction to their violently hateful

agenda, drawing parallels between psychotic mass murderers and MRAs; arguing that the former is somehow a product of the latter. All while they defend policies that result in self-immolation, other forms of suicide, the loss of human rights and systematic, widespread child abuse.

Yes, child abuse. Children who are robbed of their fathers by the courts, and sometimes later with handguns, or gasoline and matches, **are** abuse victims. Children in the care of abused fathers that have nowhere to turn are destined for rejection and destructive neglect before the first call for help is made. And the likes of Futrelle, Valenti, NOMAS, Kellett, the 53 scumbags on reddit and the perhaps 53 million other scumbags they represent are part and parcel to that abuse every bit as much as people like Casey Anthony.

So should I be nice to these people? Sure, and right after I am nice to them we will all sit down and discuss the positive aspects of Nazi Germany – there *were some*, you know? And then we'll cull through the information on lynching blacks and find a couple of them that actually did rape white women so we can explore the whole matter as an attempt at "alternative" justice that perhaps was a tad over-zealous. Perhaps we can have a round table discussion on whether Katherine Becker coldly premeditated the sexual mutilation of her husband, or whether she was just trying to write a script for a sitcom. There should be room for all views, right?

And we can all lift our fucking pinkies when we sip our lattes and feel really great about ourselves for keeping it civilized and above the fray. And then…

AND. FUCKING. THEN...

We can watch the next man light himself on fire in front of an American family court, and tell ourselves, as the father of another child gets reduced to a pile of stinking, charred flesh, that we really must *discuss* this some more; reasonably, calmly, nicely, *futilely*. We must all seek to make ourselves feel good about how we handle things, even it it means we do absolutely nothing about the problem.

Or, we can treat these vermin as they deserve to be treated. Well, not as they deserve, because if these people actually got what they *deserved* the problem would be solved, but at the expense of the very values and principles we are trying to promote. I don't pretend to know the absolute answer to the problem here. Perhaps it is above the head of any one person. But what I do know is that in the future, as perhaps more people encourage me to opt for *nice guy* activism, the only response I will give them is a link to this page.

Standing at the crossroads

Walter Romans (TDOM) · 17 August 2011 · Archived copy · Original

When Should Feminists Support Men's Rights?

At first glance, feminism and men's rights appear to be at odds. Feminism runs east and west while men's rights run north and south. At any point where they intersect, neither desires to yield the right of way. But the truth is that at nearly every intersection, they should appear to be more like a merger than a crossroads. For nearly every identifiable feminist issue, there is a men's rights issue that if supported, could advance its cause. This will be an examination of how feminists could advance their cause by supporting men's rights.

The Gender Wage Gap

[image]Feminists are quite fond of pointing out the "fact" that women earn about 77-84 cents for every dollar earned by men. This is true. But unlike what feminists would have us believe, there are many reasons for this gap and very little of it, if any, can be traced to patriarchal discrimination or oppression. Mostly, it is due to the different choices made by men and women. Of course feminists will tell you that these differences in choices are due to different expectations placed by society on men and women. Of course these different expectations are due to patriarchal oppression and therefore the wage gap is due to patriarchal oppression and discrimination even if women and men are freely choosing different options.

So how can supporting men's rights reduce patriarchal oppression of women and make things more equitable? Funny you should ask. Let me count the ways.

Family Law, Child Support, and Custody Issues

[image]Some of the difference in the career choices made by men and women can be traced to the care and nurturing of children. Traditionally mothers have chosen to forego careers to stay home with their kids. Fathers have chosen to support and nurture their children by working longer hours in riskier occupations in order to provide more financial resources so their children can lead a better life. This has led to the belief that mothers are more nurturing than fathers. It has also led to extreme anti-father bias in Family Law, and Family Law outcomes where mothers are almost automatically awarded custody of their children.

Because child care is time consuming, the career of the custodial parent tends to suffer. Decisions are made to reduce working hours and increase flexibility in order to accommodate the needs of the children. There is nothing wrong with this. However, shared custody would decrease the demands on the custodial parent (usually the mother) and allow her to make decisions based on career advancement rather than the needs of the children.

If feminists supported shared custody (which would reduce child support obligations) women would have more freedom to opt into more time consuming careers with the potential for higher earnings. Conversely, they would feel less pressure to be care providers and society would place less expectation upon them to fill that role.

Further, feminist support for increased paternity leave would allow fathers to become more involved in the day-to-day care of their young children. It would promote bonding and attachment and would likely result in increased interest in parenting time and improve father-child relationships.

Negative Media Portrayal and Institutionalized Misandry

[image]The negative portrayal of fathers in the media as inept, stupid, drunken, and abusive does nothing more than to promote misandry and negative stereotypes. It is nothing short of contempt for males and male hatred. It has no socially redeeming value and has the power to create and promote stereotypic images that shape the way our society views men and fathers. Since most of these portrayals are negative, they instill a negative view of men as fathers, inhibit positive images, and sway public opinion in such a manner as to demand anti-father legislation and action.

These negative stereotypes become part of the public consciousness that helps to separate fathers from their children. This helps to create single mother families in which mothers bear the burden of caring for fatherless children, believing that this is preferable. Considerable social science research concludes the opposite; that children are better off with involved fathers. It also has the effect of leading to the above described situations where women feel they must choose to forego career advancement in order to care for their children.

If feminists were more supportive of men and more critical of the way men and fathers are portrayed in the media, the public would have a better view of fathers and be more supportive of public policy that would allow fathers more contact with their children, freeing mothers to focus on making career oriented decisions rather than child care decisions.

Sexual Harassment, Rape, and False Allegations

[image]Feminists frequently complain that allegations of sexual harassment, sexual assault, and rape are not taken seriously. Victims, they say, are not believed. They insist that every victim should be believed and that false allegations are practically nonexistent. Women never lie about such things. This is a ludicrous claim that runs contrary to human nature. People lie. They lie about nearly everything and they lie for a wide variety of reasons and everyone but feminists knows it.

Because people lie, the feminist claim that real victims won't come forward because they won't be believed is perpetuated by the fact that lies go unpunished and are therefore encouraged. Unpunished lies simply lead to more lying. Lying leads to disbelief and disbelief leads to less reporting. It's a vicious cycle perpetuated by the lie that women never lie. The logic is circular and fallacious.

This is why nothing that has been done to increase the reporting of rapes (victim shield laws, etc.) has actually worked to increase reporting. The cycle must be broken. The way to increase the credibility of all women who report sexual harassment, assault, or rape is to conduct serious investigations into each and every complaint. Serious investigation begins with a neutral investigator who is not invested in the outcome, only in the truth. Lies must be punished as the crime itself is punished. Once the incentive for lying is removed, the lies will decrease and the integrity of those who make allegations will no longer be suspect. Only an honest, neutral investigation that treats both alleged victim and alleged suspect with human decency and respect can achieve this.

Feminists also tend to use overblown statistics to inflate the problem. Frequently these statistics simply don't add up. *One in five women will be sexually assaulted while in college. 90% of sexual assaults go unreported.* Interviews of women who participate in many studies that produce these statistics have shown that the vast majority of "victims" deny being victims. If 20% of women suffer a sexual assault, sexual assault would be the most commonly committed crime on college campuses by far. It has been suggested that such statistics are partially responsible for the underreporting of these crimes. Statistics that show low reporting and low conviction rates may help to convince women that their reports won't be taken seriously.

If feminists wish to have alleged victims treated with respect and dignity they should be willing to take steps to hold accountable those who happen to be dishonest. This, more than anything, will help to ensure the integrity of those who come forward and should serve to encourage real victims to report. Encouraging the use of more honest and accurate statistics may remove potential barriers to reporting. Feminists should support each of these solutions as a means to increase reporting and ensure the integrity of those who do report.

The gender wage gap and sexual harassment and assault are but two feminist issues that could benefit from feminist support of men's rights issues. In future articles I will examine other issues such as abortion, sexual freedom, contraception, and paternity fraud. These are other areas where feminists might help further their own cause by supporting men and men's rights.

Fuck ’em!!!

J Galt · 18 August 2011 · Archived copy · Original

That’s right. Fuck ’em.

I find myself constantly reading articles and comments testing the politeness and context of gender politics and tearing them apart in my head. I’m constantly looking for the bullshit beliefs that are delivered as the polite default to what we see as normal. One that’s been squirming in my head for some time now is a comment I read suggesting that men are somehow arrogant to take employment for granted. Men somehow expect employment in a traditional form as part of their traditional patriarchal role as family provider. It sounds and tastes like bullshit the more I chew on it.

Affirmative action for the employment of women has been the default now for at least 30 years. Initially it was a civil rights’ amendment forwarded by JFK to serve minorities and blacks in 1961. N.O.W., on their website, gives countless reasons for the continuation, however Hanna Rosin portrays the end of men as a contradiction to the political lies.

Trust a woman to whine about the flavor of ice cream while engorging herself on it. I skipped over to YouTube and caught some clips by Rev. Jesse Jackson discussing “AA.” He was questioning the white face of woman standing at the head of the line refusing to yield to minorities.

[quote float=”left”]Maybe it’s time for bureaucrats to have an indexed income consistent with national averages.[/quote] Who knows, maybe the thinking of feminists is that minorities have the same sense of entitlement to put food on the table as men do. Of course minorities and men with equal access to employment don’t seem to follow slogans like “You Can Have it All.” They tend to portray their participation in employment as representing responsible and committed community partnership. After all, just who has ever heard a woman described as a provider in comparison to men?

Just exactly what does the employment of women contribute to the well-being of a man in the family? Haven’t women proved that they control the definition of a man in the family and intend to maintain that control? Sorry pal, you’re just ice cream and likely not even the right flavor.

We seem to miss the points of real entitlement in the exchange. “AA” should have included policies to enable men back into the home. Feminists describe home life, child rearing and caregiving as slavery but for some reason don’t support men being present in the home or in the lives of their children. Describing men as arrogant for expecting employment is dwarfed by the entitlement of women to not only the home and family but the work space too. Women and feminists have openly stated that in society there is no viable place for men. Women are guaranteed protections in the home, physically and financially, and are guaranteed the same in the workplace. Men, however, are just guaranteed to pay for it.

I went to a store to purchase a bathing suit for my son. I looked around for a salesperson and none could be found. I went to the cash register to discover three women huddled around chatting. I asked if anyone was working the floor. Two of the women said they were. I went to the manager to complain, *because they weren’t.*

[image]

At a local grocer I went to the deli counter and took a number for service. Fourteen people were ahead of me and four women were behind the counter, all serving the same woman; I went to the manager. In the same store one man was serving at the butchers counter, no line up, no waiting; I took a number and he said I didn’t need to — everybody was number one.

Whether you have noticed or not, customer service to the public has taken a deadly nose dive throughout the retail sector. The same fucking entitlement supported by “AA” has permeated the attitudes of people in the workplace

and their ability to serve the public. I don't stand for it anymore and I complain – and *loud*. I don't niggle. I prefer to confront people for re-scripting their responsibilities to their employer and to their customers. **I strongly suggest you do the same.** These members of the pussy-pass posse have managers, and their managers need to know about their deficiencies.

My personal opinion is that real employment entitlements come from government appointed tenure. A bureaucrat locked into the land of milk and honey with an income over 50 grand is really not making much of a contribution to society. In fact, they have a vested interest in making sure nothing changes for them. It's no different for "AA" for women. More tit less equality. I believe it's time to stop accepting the status quo of what's offered.

Maybe it's time for bureaucrats to have an indexed income consistent with national averages. Sort of share the burden of reality and buy into the need for changes that affect all communities. Imagine the levers of power that control this nation having an interest in improving poverty because they share the limits that poverty inflicts. As a side note I just want to say that I personally could never figure out why the "war on terrorism" never included financial and economic terrorism, but instead got a pass.

I digress. Given the current state of employment and the increasing unemployment of men, I can't figure out why "AA" hasn't become "Afirmative Action Anonymous" let's get everyone back to work. The biggest reason for suffering unemployment is that controls to govern it are not in the hands of the people experiencing it, but in the hands of people with a job and money. I don't want to get ideologically liberal or messianic here, but does anyone know what an assault rifle costs and will they accept food stamps?

[box icon="nonw"]If ever the people rise up in a single voice and say "enough," they need to first consider who should be listening to them. The phantasm we refer to as the "Government" doesn't really exist. It is, in fact, people; warm blooded (and often cold) that inhabit the unaccountable policies and positions that govern our lives, empowering who they choose and disenfranchising the rest. It is in your home and living room and at your dinner table that they deliver their promises, controls, restrictions and poverty.[/box]

Should the people ever choose to be heard, it is at the very doorstep of tenured bureaucrats that the point should be made. At their homes and living rooms, not at empty buildings that represent the policies and ghosts that enable and dispense entitlement. It is those standing behind the curtain and impressing us all with the omniscience of their machine that need to hear the message. It is the bureaucrats that are the machine of policy and it is these people that need to embrace the full force of accountability to the people, not to the *ne're do well* managers that we elect.

I also watched the vid by Alex Jones you will find to the right on this page. My impression of the news coverage of Ron Paul is that men need to make a full frontal attack on the mainstream media, all out. Every fucking statement needs to be rebutted by video all over the internet. We need to dilute the message of MSM so extensively that nobody will be influenced, because the choices will be too diverse. Every pundit out there needs to be called up for the lying piece of shit that they are. The fact that in every case these human thought viruses represent nothing more than a purchased position on a "them only" channel. They need to be utterly wiped out and destroyed.

It's easy to do: Make a 30 second video telling Sharon from "OZ" Osbourne that her personal politics on violence define her as human waste, next. When someone does a search, they will be overwhelmed by the counter argument; they will be left with no choice but to think for themselves. Every video should include the words "We are and I am the mainstream media." The rest are entitlement whores that are lying. FTSU permanently. I think the shorter the video the more it may be viewed. Do it in audio with the picture of the piece of shit you are challenging.

I'd love to have a FTSU forum, to discuss passive methods of fucking up the mainstream. Things like using return postage envelopes to get rid of junk mail. Always paying 5 cents less when you issue a check to pay your bills and the virtue of cell phone jammers and how to retune them to the police band. Making prank DV calls to the police and giving them the address of a bureaucrat or politician. Hey, people, maybe we can make the system work for us.

Mr. Nice Guy doesn't live here anymore

Jared White · 18 August 2011 · Archived copy · Original

[dropcap]I[/dropcap] walked up a mountain today. A small mountain – it only took me an hour. During this hike I had a conversation, described here shortly. On this particular mountain there are a number of trails – most of which have names, known to many of the visitors and hikers who visit there. On the lower part of the trail head I encountered two women in their mid thirties; attractive women. They were occupying (obstructing) the trail, and I passed them by detouring momentarily into the underbrush. They were loudly broadcasting their lack of knowledge of the location of a trail I routinely use to reach the peak, and towards which I was headed this day as well. Like an idiot, I said: "Oh, I'm headed up that trail. Follow me."

There was some kind of comment along the lines of,"Hey, this guy knows where the trail is, he'll show us where." They said some more stuff, but I wasn't listening – until they called out to me to tell me, "I hope you don't mind, we usually talk about boys." I turned around at this point, not because I cared what two strange women chose to talk about – but to see if they were still following me, and if I was still showing them where the trail was.

[quote float="left"]I only regret now that the next thing out of my mouth was not, "There's no need for grunting, when gestures are more efficient," followed by a demonstration of a hand gesture.[/quote] They mistook my look for interest, and one offered the comment: "Not boys, men, we talk about men – okay?" This seemed pretty condescending to me. But the reason I didn't care is that my private opinion is most women have a view of masculinity so distorted that female discussions of men or of boys will be of wholly fictional constructs – regardless of the labels they use.

However, in that statement: "Not boys, men, we talk about men – okay?" there was a strong upward inflection on the "okay." It was a question. In an unplanned impulse to mask my indifference – I replied, "Oh that's fine, I often talk about women."

This was met with the hilariously original and clever witticism, "You *talk*? I thought all guys could do is grunt." This came from a woman who does not know me and who less than 2 minutes earlier accepted my offer to be shown the location of a trail in steep mountainous terrain which she and her friend apparently intended to hike.

I don't regret the offer of assistance. I don't regret showing two ignorant tourists the location of a trail they would not have found without help. I only regret now that the next thing out of my mouth was not, "There's no need for grunting, when gestures are more efficient," followed by a demonstration of a hand gesture.

I didn't offer this comment or a hand gesture. All I said was, "The trail is marked on the left hand here in about 200 meters."

The woman who'd just suggested I represented a species of sub-verbal grunters didn't thank me. She just said "cool." I picked up my pace and left her and her friend to talk about boys, or men, or whatever without me to oppress them or interrupt their civilized philosophical discussions with my primitive ape noises.

I ditched this pair of obnoxious and entitled princesses, and I hope they didn't fall to their deaths into a ravine, or get eaten by a bear. Mostly. I spent the rest of my hike moving uphill fast, and thinking, and I came to some interesting conclusions. Some of which are even publishable.

Through experience, I have come to expect in dealings with women, to be insulted, abused, exploited and maligned. Many would rightly point out that this contributed to my self identification as an MRA. However, I am increasingly convinced that men outside the men's rights movement are also coming to a conclusion similar to my own.

[box type="alert" size="large" style="rounded" icon="none"]The end of the free pass[/box]

Opponents of the men's rights movement encountering MRA writing on sites like this one, or MRA video and audio content might be surprised to discover that a great many "active" MRAs are cheerful, polite and tolerant

individuals. Blog and video-blog appearances to the contrary – even being a loud and active MRA – I don't indulge in arguments or offer my ranting commentary every time I'm figuratively slapped across the face with a casual comment that due to my sex, I'm either stupid, sex obsessed, or otherwise defective.

In fact, being an adherent of an unpopular, contrarian political philosophy has greatly honed my "nice guy" diplomatic skills. I say that admitting that MRA writing tends to be direct, rather than diplomatic; I have always preferred to lead towards my points of view by entertainment and charm rather than by overt argument or direct debate.

When told by a woman I'd just agreed to guide to a difficult-to-locate trail in mountainous terrain "I thought all guys could do is grunt" I didn't tell her to find the trail herself, then abandon her. The decision I've mentioned formed over the next hour as I made my way up the mountain.

Because MRA discourse on women is so often derailed by lying accusation from a feminist viewpoint – it's necessary to explain my position with detail and precision. When faced with male-targeting hatred, disdain, or abuse from women or on behalf of women I will adhere to my own new personal policy, that is: to afford to blue-pillers and feminists no tolerance, and no patience. Now here comes the clarification required due to routine accusatory distortion by feminists :

[box type="note" icon="none"]No tolerance and no patience for abuse, lies and assorted routine male-bashing does not mean I'll be arguing, lecturing or correcting the embedded and unconscious misandry now normal in everyday dealings with women, blue-pillers and other unidentified feminists.[/box]

To argue with an individual necessitates some stake in their opinion. This is a cultural assumption that I'll assert all women hold. It's the assumption that men value their approval. For most men, including many MRAs before full internalization of a "red pill" ethic – this assumption is true. Social acceptance for the blue pill world rests substantially on collective female approval. Even as an MRA the learned ethics of a lifetime make this difficult programming to break.

We are taught by a continuous message of male inadequacy and female elan that as men, our compliance with a female approved model of self is essential to our success, acceptance, adulthood and self respect. This is all a farce – because compliance with what is now the normalized version of a "real man" displaces self respect with a servile utility and craven suppression of identity. My decision to cease entertaining even polite accommodation of male-hate rests on a bedrock of indifference to approval.

Right at this point is where the accusations should start that this is hatred of women, or misogyny, or some other ideologically driven lie to derail the conversation. I'll admit that in the last few months, following the open televised female celebration of the vicious mutilation of a man by Katherine Becker, the excused murder of an infant by Casey Anthony and other recent events I found myself edging towards animosity to an entire sex.

However, an ideology is not a sexual demographic – regardless of the ongoing efforts of ideologues to conflate opposition to a hateful dogma with claims of hatred of women. I continue to enjoy the friendships of a handful of women I distinguish in my mind by classifying as adults. For others – rather than regarding them with an emotionally charged antipathy – I recognize them simply as large, dangerous children.

When faced by casual hate from individuals of entitled infantile character, I will not be trying through charm and finesse to hold up a mirror. I wont attempt to talk a blue-pill man or woman out of their unexamined disdain for masculine identity. Individuals indulging in anti-male bigotry will be figuratively swatted aside, without apology or explanation.

I will also encourage my brothers and sisters who see the world without a feminist lens to dispense with accommodation of unconscious, embedded misandry. This means discarding the illusion of a need for approval. The assumption of masculine need for acceptance by this consensus feminine approval is fundamental to the everyday demonstrations of not only male-bashing – but a growing body of normalized depravity by women in

western society.

I know that this will be misunderstood, and mis-attributed and misrepresented by both men and women of the kool-aid drinking majority. However the failure to understand is rooted in the assumption of the blue-pill-normal masculine need for feminine acceptance. An assumption of feminist monopoly on the definition of correct manhood. Stated flatly, a definition of "correct" manhood or masculinity by anyone other than a man applying his own definition to himself is absurd. The abundance of female ideological definition of "real" men in culture and media shows a deep disconnect from reality.

[quote float="right"]These are some of the consequences of a path which apart from that unwieldy set of initials – I'll call "Going Full Zeta."[/quote] For every man, blunt and unapologetic rejection of any feminist-definition of a "good man" is a great starting point. The predictable demands to "*explain yourself mister*" can also be cheerfully ignored. I wont belabor this with a tedious step by step path. I'd suggest that self actualization is best plotted individually, without apology or explanation. So I wont fall into the trap of hatred, and I've lost any interest in helping those whose actions and speech are poisoned by a mainstream ideology of hate.

That's right princess – if you continue to cling to an outmoded dogma in which masculinity equates to stupidity, or to criminality, I won't trouble to correct you. I've learned through repeated attempts that although most people don't want to be racists, or bigots, or demonstrably ignorant of obvious realities – the idea of "we're better than them" is seductive and satisfying. So what's left?

MRAs reading this may recognize this as my MGTOW moment (Manuel Going His Own Way), but there's more in play than wandering off to a monkish existence. In fact, a monkish existence is far from my reality. That kludgy acronym is actually a rather poor descriptor of where I find my life headed as a man.

Finances, freedom, fornication and fun. These are some of the consequences of a path which apart from that unwieldy set of initials – I'll call "Going Full Zeta." Various authors have belittled a masculine philosophy built on self actualization – such as Kimmel's "Guyland" and Heimowitz's "Child Man in the Promised Land." In the cosmology of these feminists, "Real Men™" are defined by self sacrifice, servitude and utility to women.

While a philosophy rejecting this stifling mode of servile abasement is understandable to many MRAs, for the wider public, I have already seen a complete failure to grasp the consequences of men increasingly going their own way. This manifests in anger, accusation and condemnation of any male behavior which doesn't comply to the feminist definition of "real man™"

The source of this persistent failure of comprehension lies in a set of idiotic false assumptions about men. A comprehensive list would be too long for the scope of this article, but a few items near the top are:

[unordered_list style="green-dot"]

- Men are basically stupid.
- Men will tolerate any abuse for access to sex.
- Male identity is defined by female approval.

[/unordered_list]

These three moronic assumptions underlie a pervasive and escalating flavor of hatred, abuse and violence against men – and most men and women still living in a blue pill reality cant even see it. As a man, discarding them opens a world of possibility, and relief from our culture's feminist defined manhood. It is a relief from a mental bondage that is not excessive to denote with the word slavery.

For those in a blue pill reality, particularly women, a growing number of men freeing themselves from this conceptual fog is shortly going to force a sudden and unpleasant introduction to personal accountability. And for them, I have not a whisper of pity.

Kellett steps in it, big time

Paul Elam · 20 August 2011 · Archived copy · Original

[box type="note" icon="none"]As I reported on recently, Mary Kellett, the Ellsworth, Maine prosecutor notorious for pursuing flimsy cases, always against men accused of sexual or domestic assaults, has put her foot in it again. Only this time it appears that her misstep has put her ankle deep in a bear trap.

A recap of the most recent case goes as follows. Keovilaisack Sayasane, 44, was charged with threatening to harm his wife with a hammer in their home. A problem for the prosecution in the case was that Sayasane's wife was scheduled to testify for the defense. As the only eyewitness and alleged victim in the case it could have proven to be an insurmountable obstacle to a conviction.

But the wife had a change of heart about testifying when she was told by Mary Kellett that Sayasane had been convicted of killing his first wife some 25 years earlier. The Bangor Daily News reports that when the judge in the case, Justice Kevin Cuddy, learned of this, he ultimately declared a mistrial, which ended the current proceedings against Sayasane, but allows the prosecution to retry the case.

Sayasane, however, had not killed his first wife. He was convicted of manslaughter in the 1987 stabbing death of a man in Hampden, Maine.

Court transcripts reveal that both defense attorney Jeffry Toothaker and Mary Kellett informed the court that they were both given the erroneous information on Saysane's conviction by Deputy Attorney General William Stokes, head of the Attorney General's Office's criminal division. But Stokes has a strikingly different story. Namely that it never happened. [/box]

[box type="download" icon="none"]

This is Stoke's version according to the Bangor Daily News:

"Stokes said he never provided any information to Kellett that indicated that the victim in the manslaughter case was Sayasane's previous wife, or even that the victim was a woman. Stokes said he had no prior knowledge of the case before Kellett contacted him about it, and so had to go look up the information in case summaries that are kept on file at the Attorney General's Office in Augusta.

The summary, Stokes said, indicates that the victim in the 1986 stabbing was a 21-year old man named Boudone Meuaneboutdy who was a friend of Sayasane's. He said that is the information he forwarded to Kellett.

"Where the wife part came in, I have no knowledge," Stokes said.

[/box]

[box type="note" icon="none"]Now, assuming that Stokes is not lying, Mary Kellett has just been dropped into the fryer. On the merits of his statement alone, two factors become abundantly clear.

[unordered_list style="green-dot"]

- Mary Kellett engaged in witness tampering by lying to the alleged victim in the case thus coercing her to withdraw exculpatory testimony.
- Mary Kellett further perpetrated a fraud on the court by misleading the judge to believe that she had been furnished information from the state AG's office, when in fact she had been furnished no such information.

[/unordered_list]

There may well be other violations that become apparent as this case is investigated further. But these two points of interest do serve as grounds for further complaints to the Overseers of the Bar in Maine, as well as to the office of Governor Paul LePage and the Office of the State Attorney General.

There is a pending bar complaint on Mary Kellett stemming from the Vladek Filler case that was filed by the National Coalition for Men. That complaint has been investigated and referred to the bar with the recommendation that sanctions against Kellett were warranted.

It was originally the position of AVfM that before a complaint was filed with the bar against Kellett for the Sayasane case that the Filler complaint would be allowed to come to conclusion. These recent revelations by the state AG of Maine are grounds to revise that decision. [/box]

[box type=”alert” icon=”none”]The time for action is now.[/box]

[box type=”note” icon=”none”]On behalf of the people of the United States and in the interest of justice, AVfM will now proceed with a bar complaint against Mary Kellett for the willful fraud of a court of law and for witness tampering in a criminal proceeding. We will also be sending letters of protest and pleas for justice to Governor LePage and to the Attorney General of Maine.

I am also going to call on readers of AVfM to assist with these vital actions as quickly as possible. Please write Governor LePage and the State Attorney General and ask them why, after such demonstrated malfeasance on the part of a Maine state functionary, is she being allowed to continue prosecuting in Maine.

I am also writing Ellsworth District Attorney Carletta Bossano, Mary Kellett’s direct supervisor and the individual that holds the ultimate responsibility for actions that emanate from her office, to demand that Kellett be suspended from duties until her actions are thoroughly investigated. I ask all those interested in justice to do the same.

Finally, if you have a blog or website, no matter how large or small, I ask you to please help us go on the offensive against the Orwellian nightmare happening in Maine by posting this article, in its entirety to your site. Facebook and twitter users, please do the same, and thank you all for helping us turn up the heat on an ongoing miscarriage of justice.

Remember, if we can just take one corrupt prosecutor out it will send reverberations throughout the system of feminist governance and will correct an absolute evil going in the state of Maine. Even the Bangor Daily News, previously hesitant to fully address this story, is now smelling blood. Let’s finish this. Let’s FTSU, and I mean NOW.

Contact Maine’s State Attorney General

Contact Governor Paul LePage

Contact District Attorney Carletta Bossano

[/box]

I graduated from Screw U

J Galt · 20 August 2011 · Archived copy · Original

[dropcap]I[/dropcap]n an open air college staffed by ruthless educators, my major was political yeast infections. My minor was yeast infected politics. My graduating thesis was a study of the effects of female Co2 emissions and climate change. We determined that if women would stop whining we could save the planet. We decide to publish our findings in a documentary film called, “An Inconvenient Ruth.”

As a fragmented and disenfranchised “rape culture,” we will be applying to the United Nations Human Right’s Tribunal for minority status rights and additionally seeking affirmative action status and federal funding, after all, in the words of Harlequin, a little “rape culture” is better than no culture at all. Personally I think the whole issue is based on wishful dinking.

Some time ago when I was in my forties, I considered going back to school I was really interested in a programming course and I have a real love of database design. At the time I thought I’d go all out and take a course and get certification for Oracle. I did the usual; went to the local college, saw what was available, found an information seminar and signed up. When I went to this info seminar I was really astonished at the level of absolute bullshit that was being shoveled.

[image]I have worked in sales and I happen to know the color of bullshit and with my eyes closed. I can even smell it. What I was being peddled was nothing short of a sales job and a half assed con job to promote a half assed product and a meager nod of qualification from an educational institution. I was really pissed that this bimbo had the nerve to waste my time with statements like, “certification in Oracle will get you a job in the income bracket of 60-80 grand, so it’s easy to justify the 25 grand fee we charge for the eight months we offer.”

My response to her presentation was, well if that’s how you justify your fees why don’t you charge 30 percent of my first year of income. I fail to see the relationship, but I’m stubborn and her position to me was unethical and I told her so. Education, in my eyes, should not be trivialized and can affect the quality of your life. So given my position on such crap I elected to not submit myself to the debt and figured I could achieve the same or better results online. I’ve lost confidence and trust in our education system and feel for the most part that it’s a cheat for money.

The public school system has infantilized education to the point where tax dollars simply finance the babysitting of kids. Unless you live in an empowered wealthy community that enjoys real education, don’t expect any. Of course the education they failed to give you in your youth can be charged for in community college so you can pay twice to get what you should have gotten the first time.

I pretty much advocate for closing all the schools, sending the kids home and firing all the assholes that pretend to be teachers and administrators. I’m sure they would be willing to babysit for half the price once unemployed and the bonus is if you don’t like them they can take a walk. Which leads to the issue at hand that is twisting my thoughts like wet panties on a romance novel binge of feminist entitlement.

After reading about all the bullshit that young men are being put through on university campuses, like female studies, rape culture indoctrination and, frankly, the little princesses themselves, it’s time someone said *enough*. Why are we putting up with this absolute bullshit of entitlement for women at the complete expense of men?Trust me when I say there isn’t one institution on the continent worth the bullshit that’s being peddled.

I don’t see any reason for it to continue. Why not move to complete gender segregation and leave the bitch fest to the whiners? I don’t see why men should have to put up with women on campuses at all. We need smaller institutions and more of them with choice. I see no reason for a man to endanger his education, his future and his reputation to appease some entitlement princess. I think at this point most guys in university would be quite happy to attend an all-male facility. Even get rid of the propaganda parade of bullshit studies from their curriculum and study something in the real world. How about Texas Hold’em? If education is turned into an accusation gamble at least introduce the possibility to win.

[image]

Women's Studies 101

When I see the never ending cascade of rape culture hysteria and myth permeating the esteemed faculties of academe I am truly worried for the future of honesty, integrity and ethics. I'm particularly concerned for the ability to conceptualize it and teach it to our youth. Given the moves in the UK to financially empower the accusation mill princesses with homes and money, I'm left to wonder when they will start assigning the tuition fees of "victims" to the falsely accused as restitution.

I can't see why an internal franchise of study such as women's studies or male studies cannot act as a governing body to oversee the direction of those who enroll and pay their fees. In other words, my fees are directed to the faculty of male studies and they oversee the direction, quality and substance of studies. If you don't wish to be subjected to female studies and the propaganda that they support you shouldn't have to. Feminism isn't monolithic, *right*?

How about a choice since I'm the one paying the fees? Let's get the government right the hell out of our educational institutions and stop them from fucking them up completely. I hope young men with the support of their parents start challenging this crap in our universities and demand changes that will serve to enhance education.

Maybe young men should consider distance learning online and asking or demanding these universities provide the service. If nothing else it will be a safer environment for men and the princesses can get on with their binge drinking and sidewalk sliding. I've always believed that better solutions are available; we need only demand service for our dollars. Given the on campus politics and sexism that is running rough shod over this generation, I don't count these institutions as viable alternatives to our educational futures. But hey, we already destroyed the family – why not education, too?

Maybe it's time to introduce legislation or contract clauses that protect young men on campus. When that facility determines that a young mans presence must be curtailed, force them to provide distance learning or refund their tuition entirely from day one. Personally when a man on campus is falsely accused and sanctioned I think the university should be sued up the wazoo. I also think their current agreements should be reviewed for legal ambiguities and they should be sanctioned until they clean them up.

But then I also believe that leveling an accusation that cannot be substantiated should automatically subject the accuser to the exact penalties that the accused would otherwise suffer. I do have some radical notions when it comes to institutions and bureaucrats. How about we remove the accountability clause from these people, to the extent that anyone who does not fulfill the obligation of their position can be personally sued? If you're a faculty member and use your influence improperly and affect tuition paying students you get personally sued with no protections from that institution. How about using the same kangaroo court style they offer to the accused to affect that lawsuit?

Children defy police in Washington, purchase lemonade

Paul Elam · 21 August 2011 · Archived copy · Original

(From the youtube descroption) In response to a recent wave of lemonade stand shut downs and harassment of children over such petty regulations as are used to shut them down, several activist gathered at the west lawn of the capitol in Washington, DC to sell lemonade and were arrested.

While the officers were technically on solid “legal” ground in shutting down the stand, they behaved inappropriately by any standard numerous times, using intimidation tactics and physical assault on protestors and observers, and harassing members of the professional media.

The willingness with which children and tourists participated by purchasing lemonade in disobedience of the police instructions is an indicator of how little respect the general public has for government in general, and specifically police when enforcing unjust laws. Gives me hope for America.

Scaling the bridge: is illegal activism justified?

Paul Elam · 21 August 2011 · Archived copy · Original

[dropcap]O[/dropcap]n May 13th, 2011, Michael Fox, a 38 year old father from Narrabeen, Australia, climbed to the top of the iconic Sydney Harbor Bridge in protest of how families in that country face a form of dissolution in family courts that is destructive the lives of their children.

Likewise, throughout the last several years different members of the organization Fathers for Justice have scaled buildings and other structures to stage protests, resulting in arrests and subsequent prosecutions. And from a purely legal standpoint, that makes sense. All these actions were illegal; all of them prosecutable offenses under prevailing law.

Recently, AVfM's Keith, in one of a flurry of articles, explored among other things the idea of making calls to police, reporting domestic violence and surreptitiously referring them to the addresses of state functionaries. In fairness to Keith he included a note to me in the admin that I could delete that part of the article if I so desired. I chose not to.

It is not that I personally endorse that particular idea. Frankly, I don't. But what I do endorse is a healthy, honest discussion of whether non-violent forms of civil dissent, even when illegal, should be held in legitimate regard by advocates for men and boys. In fairness to myself, I have to disclose that I am unambiguously supportive of such actions, though this site will not be used as a platform to organize, execute or encourage any specific plans along those lines. Generally speaking, though, my feelings about this matter are rooted in my identity as an American.

[image]My country was born from an illegal act; treason to be specific. Every signature on the Declaration of Independence came from a man who knew his actions were subject to lawful execution. Every signer, bar none, was a criminal. Or, as Benjamin Franklin is quoted as saying, "Gentlemen we must all hang together or we shall most assuredly all hang separately."

Since that time Americans have frequently protested with illegal disobedience when their government exceeded its authority and operated in the realms of tyranny, oppression and moral turpitude. And God knows it has done those things a number of times, just as it is doing with men and boys today.

When we enslaved blacks, Americans of good conscious violated the law of the land by assisting their escape from bondage and providing transport to safe haven. When the government fabricated the Gulf of Tonkin incident and waged an unconstitutional war in Vietnam, Americans took over university buildings and conducted illegal marches to protest. The same thing happened during the civil rights movement with "illegal" protests and demonstrations.

Not only do I find those actions justified, but indispensible to a nation with a sense of justice that rests in the heart of its people.

The objections to this line of thinking largely stem from a sense that it is laws that constitute morality; that what is legislated is the arbiter of what we deem to be fundamentally right or wrong. Of course, this law and order mentality is the chief enabler of tyranny and oppression. For if what is legal defines our moral sensibilities, then there is no limit to the power of government to do anything it wants and every act of tyranny and oppression becomes acceptable simply because the tyrants and oppressors raise their bloody hands and give say so.

When laws are wrong, they demand that people of courage and conviction break them. Otherwise, we will forever be at the mercy of the most base and avaricious machinations of the elites; a situation that we find ourselves thoroughly mired in today.

Shall we ask their legal permission to claw our way out of it?

To those activists that would say that all the protests of feminists governance should only be staged within the strict and stifling letter of the law, I have some questions for you. Would you, if on a jury, vote to convict Michael Fox?

Do you eschew the actions of Fathers for Justice because they violated statutes in the process? Is your reverence for the very system of laws that is slicing your brothers and sons to pieces so sacrosanct that you will stand by idly and do nothing, or condemn those that commit illegal acts of decency to protest legal abominations?

And what will you say when they criminalize your right to speak out?

I know it is a fine line we must walk. I am not an anarchist, as much as I might find the idea romantic. I do believe that laws can help produce justice, and that justice fosters order and collective safety, to one degree or another. But when the administrators of those laws become so corrupt that we must engage in relentless work to, say, remove a prosecutor who wantonly and openly users her power to illegally terrorize innocent men, then we have a problem that may not be repairable in the conventional sense. In that light, I have adjusted our mission statement and commenting policy accordingly.

While no plans for any specific illegal activity may be discussed on this site, it is now open for the general discussion and debate of those issues. As always, any advocacy or glorification of violence is strictly forbidden and users doing so will be banned from this site permanently.

Fun with Obamacare

keyster · 22 August 2011 · Archived copy · Original

There are at least a dozen provisions for women that ObamaCare mandates funding for, including a national "Department of Women's Health". There are ZERO for men. Are you surprised? A Voice for Men isn't. And hopefully neither are you.

As the feminist mantras about poor oppressed women living under the thumb of patriarchy continue to echo across the culture, from the media to the halls of academe to the government elected to represent all the people, there is a voice starting to rise on behalf of the men those mantras are targeting.

It is time to call bullshit on all the lies. No better place to start than with the liar-in-chief.

S.A.V.E. launches C.A.M.P. program

Paul Elam · 22 August 2011 · Archived copy · Original

[box type="note" icon="none"]

A real Opportunity for MRA's and bloggers to heighten impact.

The following is an announcement from S.A.V.E., the same organization you saw take such an active role in bringing media attention to the Vladek Filler rape persecution, among other issues vital to men and boys. I wanted to include a few words about it myself because I think it represents a brilliant opportunity to further organize online efforts at activism and give us much more punch; an enhanced FTSU factor, if you will. First the announcement…[/box]

[box type="alert" icon="none"]

On July 11 Catherine Becker of California drugged her husband, lashed him to a bed, severed his penis, and threw it into a garbage disposal. Becker coolly explained to the responding officers, "He deserved it."

- Sharon Osburne of ABC's *The Talk* made light of the assault. Osbourne described the incident as "hysterical" and boasted to her national audience, "It's quite fabulous."
- Others callously blamed the victim. "When you cross a woman, all is fair," remarked TV personality Wendy Williams.
- The most common response of the national media, however, was to ignore the gruesome attack.

But what if the perpetrator had been a **male** and the victim a **female** — the reaction would have been *totally different*: Alarming newscasts, agonized editorials, campus marches, and stern demands for harsh criminal sanctions.

Relying on rapid media response using mainstream media, social media, radio, and other channels, the Countering Abuse Misinformation Project – CAMP – will work to bring an end to this pernicious double-standard.

SAVE is launching CAMP on Monday, August 22. SAVE will be inviting persons to make comments to online newspaper articles, write letters to the editor, and so forth. An orientation call will be held Tuesday, Aug. 23 at 9pm Eastern time. If you would like to participate in this history-making effort, contact Teri Stoddard at tstoddard@saveservices.org .

[/box]

[box type="note" icon="none"]As likely the highest profile internet presence to initially participate in the CAMP program, AVfM will maintain close communication with the group from S.A.V.E.. When there is an offending article in the online media, or egregiously slanted coverage of events like the Becker case, AVfM will be immediately notified, as will an impressive network of other individuals willing to go in an infuse the truth into the comment sections of those articles and news stories.

This is action in the spirit of KARMA, the one man army, and will effectively give us a cavalry of activists to help aggressively refute the lies and reshape some public opinion as a cooperative team. The alerts will also go out on all the Facebook, Twitter and other social networking accounts of CAMP participants. Indeed, immediately after posting this I will be sending it to the A Voice for Men Facebook Page.

We actually have the numbers to make CAMP effective right now, but we can even do better. If you own a blog, no matter the size, please re-post CAMP announcements as they appear at AVfM. If you are on Facebook, please re-post this article there and make a commitment to re-post all the alerts to come in the future. S.A.V.E. will be also be taking it up a significant notch with its increasing arsenal of mainstream contacts.

In short, this will be a swarm of reaction to mainstream misandry on a level never before seen.

And you can play an absolutely vital part in it. When a story like Sharon Osborne making humor of the depraved sexual mutilation of a man gets sent out for a CAMP response, go to the target article and make your comment. You are the most qualified people in the world to set the record straight, and the more this happens the more it becomes difficult for the media to soft peddle or ignore reality.

I encourage all MRA's to contact Teri Stoddard and request attendance for their training session. And if you can't make it, just stay tuned in to AVfM and/or S.A.V.E.. I intend to walk like a KARMA MRA MGTOW on this one, folks. As long as the good people at S.A.V.E. are going to dedicate this much effort to this kind of activism, we are going to put resources here into doing our part.[/box]

Excuse me, do you have a gun I could borrow?

J Galt · 22 August 2011 · Archived copy · Original

[dropcap]I [/dropcap]don't want to come off as a nut job here. Some of you have read previous articles keyed by me and I like to think my ideas have been somewhat restrained, but challenging; hopefully on a personal level. I like head shaker stuff. I also like deceiving humor. The kind of humor that makes you wonder why you laughed. This time I'd like to suspend my sarcasm out of concern.

I have spent some time recently updating my perspective, viewing some 20th century history, the kind that governments prefer you don't know. I'm concerned as most are about the US economy, the system of currency, the debt and particularly the inability for the individual to respond to it. I found myself connecting dots and seeing a holy shit we are fucked conclusion.

If I was planning a meal, the first step would be to prepare the menu and make sure I have the ingredients to pull it off. Nothing succeeds like success and when you taste it. It's succulent. I recently viewed a documentary called "The Soviet Story," a mind blower. This is a film that focuses on the collaboration between Soviet Communist Marxism and Fascist Socialist Germany prior to 1941. My concern is genocide, the killing of 7 million Ukraine's and how it was enabled.

I can't change history, but my concern is being able to identify the same tactics in our current society and the correlation that makes it possible. I'm not asking you to believe it. I'm asking you if the people around you believe it or could be coerced to believe it. Can they suspend their critical thinking, can they accept it as a continuation of their inability to act? Would it fit into their current state of personal powerlessness? If you answered yes to any and all, then you know we are fucked.

Next time you go to the grocery store, look at the food you're buying and exactly where it comes from. You'll notice that very little if any comes from your locale or even your country. If we owe trillions of dollars and cannot afford the interest on the debt, how do we feed ourselves without a domestic food source? An interesting feature of the monetary system of fiat currency is it relies on trade in all areas including food. The most effective lever against a debt or any demands forwarded if unable to pay is to cut off the supply.

Wouldn't it be unfortunate if that supply was food?

In fact the most powerful levers in place are that no country on this planet can self-sustain. The Central Bank through the IMF and the use of paper money and commodity speculation has organized and implemented a very powerful system of levers. They don't have to use a gun, they only need turn around some boats on route with food and we are fucked. There's no brutality implemented by The Central Bank, it's just business. The brutality comes from us when we compete for food.

I'm posting 2 graphs I clipped from the movie "The Soviet Story" to represent the willingness, ability and acceptance of genocide as it was carried out against the Ukraine in 1932 – 33. Again, it's just business. The first graph shows the export of Ukraine wheat at its highest in 1932. The second graph shows the number of deaths during 1932 -33 from starvation. As an aside, the Ukraine wheat was exported to the west and to North America. Can anyone say market adjusted genocide during a collapse of a world economy resulting in a global depression? Not possible you say: check out the graphs better yet check out this clip. (the video is graphic and upsetting, be warned)

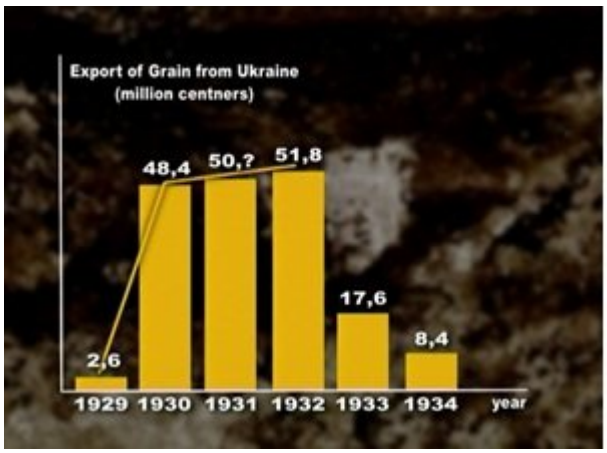

As you can see with the proper will and intention extermination is not far-fetched. I would like to remind you of the more recent devastation in Haiti and the choice to limit the distribution of food to women only. You may note that no follow up of its effectiveness was ever reported and never will be.

Without getting into geopolitical influences and the weight of international finance, I have made a connection in a previous paragraph between genocide and the financial influence of the depression. It is worth noting that the same monetary system we have today The Federal Reserve System was in place at that time in the US. What is not known to most is the financial influences being applied to the Soviets in 1932-33. The scope of this could easily represent a book or 10 and obviously it does, but not here, instead some quick linkage to wet your whistle, and the following.

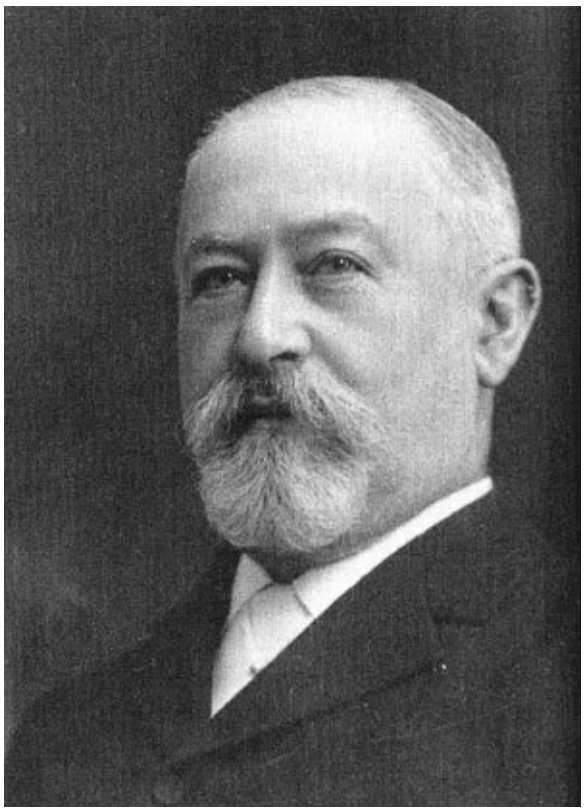

Jacob Schiff was head of the New York investment firm Kuhn, Loeb and Co. ***He was one of the principal backers of the Bolshevik revolution and personally financed Trotsky's trip from New York to Russia.*** He was a major contributor to Woodrow Wilson's presidential campaign and an advocate for passage of the Federal Reserve Act. By the way, if anyone would like to throw 20 thousand bucks my way, I'd be more than happy to produce a book on genocide and mass murder as a financial sport, rather than a gender sport.

We all seem to reach for explanations to the inhumanity of our history. Identified over and over is the ideology of

the times, its impact and ability to move masses to a state of social chaos. But if we see these ideologies for what they really are, delivery systems, we can then understand that what fuels the delivery system is always the same, finance and money the real power and energy of destruction.

Part of the equation required to carry out any extermination is justified reason, the current US debt provides that reason. If you adequately vilify a group you are targeting, you remove human compassion, you now have the will. Of course if you are also engaged in shaping a new paradigm of social consciousness known as social engineering, it's good to remember the socialist approach. To quote an unnamed speaker in the film "I don't think that many people know that only socialists publicly advocated genocide in the 19th and 20th centuries". From the man himself in his own words…..

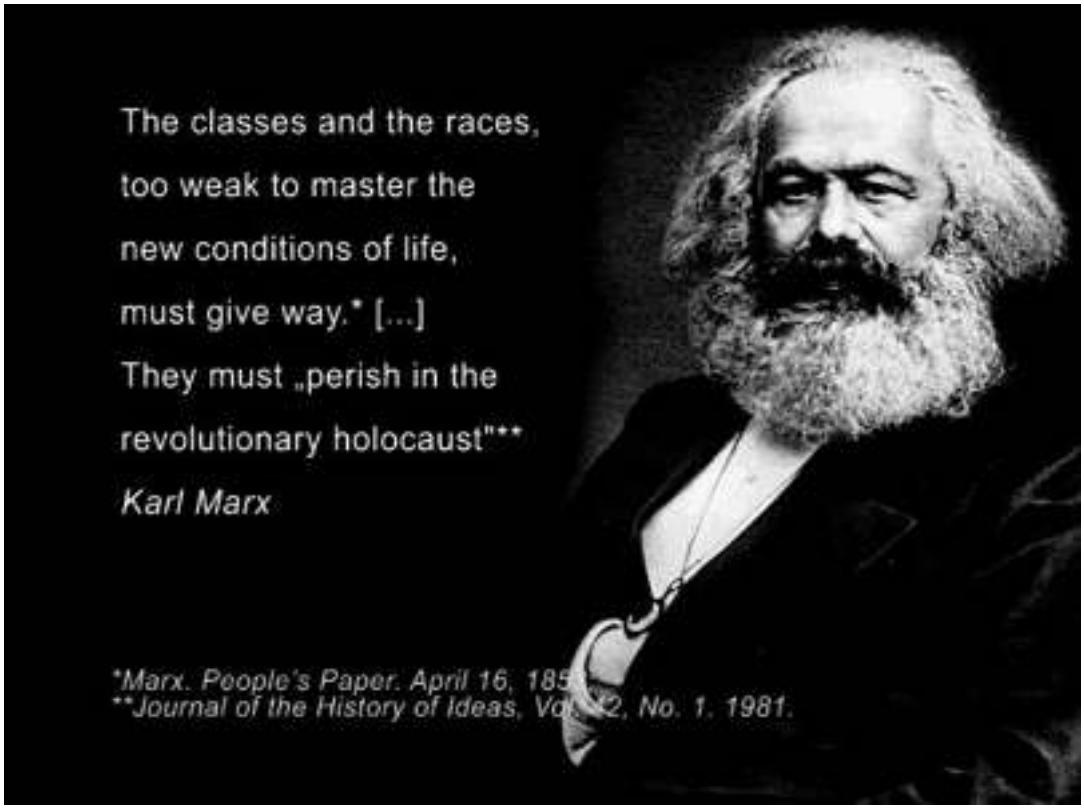

Karl, you are the man.

Whether it appears tenable or not, in the west today, we now possess all the ingredients of genocide and extermination. I would not touch on this save for the fact that our media, a representation of our collective thought introduces the end of men. In viewing a documentary called "The Perverts Guide to Cinema" author, narrator Slavoj Zizek suggests there is nothing natural about human desires, they are artificial. We must be taught to desire. Cinema and therefore media does not give you what you desire but teaches you how to desire. We now have a new desire introduced to the collective consciousness, the end of men.

As profound as your existence may appear or reveal itself to you, it is artificial. One could say that it is not really yours and never was. You are a tenant here and unknown to you is the duration of the lease. These are words of absurdity to you, no doubt, your arguments against such a position could be piled one on top of the other endlessly. It would take a lifetime just to review your logic and ethics and that is what you are doing. Now in mid thought, mid-sentence and mid syllable I will raise the barrel, cock the hammer and answer your argument with what you are unlikely to know.

Estimates of the war dead in the 20th century, those lost in battle 36,000,000. That is 36 million. Let's not niggle and waylay the definition, this number includes international and domestic wars, revolutions and violent conflicts.

[box type="download" icon="none"]A term you may be unfamiliar with is *Democide* ~ The murder of any person

by a government, including genocide, politicide, and mass murder.[/box]

It is of interest to note that prior to the 20th century, estimates of what would be categorized as Democide total 134 million. For those curious, that's 7.5 people an hour, every hour for 2000 years. Again these numbers do not include the war dead, those lost in battle.

[box type="info" icon="none"](for those wondering : **134,000,000** ÷ (24 X 365 = 8760 X 2000 = **17,520,000 hrs**)[/box]

Democide in the 20th century alone however totals 169,000,000. That's 169 million. For those who may not grasp the scope of this, it amounts to killing 193 people an hour 24 hours a day nonstop for 100 years. These are figures offered by R.J. Rummel a man that spent 30 years studying this issue. Others in the same field suggest that the figures may be as high as 400 million, which would translate to 450 killings an hour, 24 hours a day nonstop for 100 years.

If you think this kind of effort happens in the shadows and is invisible to us, you are sadly mistaken. War is only one of several methods of culling the masses, let's not forget famine, disease (real or invented), genocide and politicide. These all qualify as death by government. Maybe we should also include the will of God entrenched in our psyche by the church. Many Gods have walked this planet in our histories, one in particular comes to mind, his name was Caesar.

The only reason it is not part of our consciousness is because it doesn't make for polite conversation. Let's face it we all belong to the worthy class right? It's not our responsibility and governments are never influenced by public opinion. This way of life and death, is as much your responsibility as it is mine. When we sanction the death of hundreds of thousands with lies and thinly veiled rhetoric, without prosecuting those responsible, you are simply sanctioning your own disposability and death. All based on a predictable economic model that leads directly to slaughter.

The next paragraph is an exerpt from an article written by R.J. Rummel.

"The more power a government has, the more it can act arbitrarily according to the whims and desires of the elite, the more it will make war on others and murder its foreign and domestic subjects. The more constrained the power of governments, the more it is diffused, checked and balanced, the less it will aggress on others and commit democide".

Did you hear that trigger click while you were reciting your rational ethics? The next time I have to tell you to shut up it'll be a bullet to the head, now get on the train.

I think we can reasonably deduce that there is a movement in our collective consciousness to vilify and marginalize, identify and disenfranchise certain groups. The argument otherwise is not worth the spittle to moisten your tongue. For men reading this site, you know who you are. You know you are at risk. What awaits us in this perfect storm is the element that ignites. The first efforts of chaos will be to bolster and make safe the elite and entitled, to divide them safely from those in need. Those in need will quickly be redefined as criminal and a threat. The men.

Against the notion that I am introducing ludicrous thought, grandstanding to whip up male furor, others much more qualified have said it and continue to say it as a warning. For those men who can see the next logical step in our social justice system, you can take measures to protect yourself. Join or create a local group of men, share your thoughts and discuss your safety. If you can, meet as frequently as possible and get to know each other's capabilities. Consider relocating and sharing your home with other men. Work toward independence, start a garden, share a vehicle, stay strong, stay safe and stay united. The concept here is to build a collaborative process with locals, those close to you that can see the future pressing in.

Message from Dr. T

Dr. Tara J. Palmatier · 22 August 2011 · Archived copy · Original

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Hi Everyone,

I'll be appearing on AVfM Radio this Tuesday, August 23, 2011 at 9pm Eastern. The call-in number is +1 310 388-9709 or you can Skype in directly to the show.

This will be my last appearance on AVfM Radio for at least the next several months. On Wednesday, September 7, 2011 at 9pm Eastern, the first episode of Shrink4Men Radio will air on BlogTalkRadio using the AVfM platform. If the Shrink4Men program grows over time, I'll eventually transition to its own platform.

At this time, it's unclear if the show will be every week or every other week. I'm currently working out the format. If anyone has suggestions, please post them below or email me at admin@shrink4men.com. The success of the program will largely depend upon audience participation, so we'll see how it goes.

The subject of the August 23rd program on AVfM will be:

[unordered_list style="bullet"]

- Women who make false allegations in order to gain the upper hand in divorce and custody cases.
- Women who encourage their children to make false allegations to gain the upper hand in divorce and custody cases.
- Women who make false allegations to punish their partners for ending their respective relationships.
- Women who threaten to make false allegations to intimidate and control their partners and exes.
- Women who make false allegation in order to cover up their own abusive behavior (DARVO).
- Women who deliberately stage an "attack scene" in order to make false allegations to punish or gain the upper hand. (For example, Wife wants to divorce Husband and shut him out of the house. Wife backs Husband into a corner and gets in his face. In an effort to get away from her, Husband pushes her out of the way and Wife calls police and claims domestic violence.)
- Women who make false allegations against their exes new partners in order to block access to the children.
- Women who make false allegations against their step-children to try to create a wedge between their husbands and children from previous relationships.

[/unordered_list]
In other words, the upcoming episode will be about "lies and the lying liars who tell them" (— Senator Al Franken — politics be damned — that's a great turn of phrase).

There are bad people in the world. Statistically speaking, odds are that half the bad people are women and the other half are men. Some men absolutely deserve to have the cops called on them and so do some women. If you're not violent, abusive nor a sexual predator, then you don't fall into this category.

If your partner, ex, child or step-child threatens to call the police and make false allegations of abuse against you, she or he is attempting to rob you of your freedom and to destroy your reputation, career and other relationships. Perhaps the accuser hasn't thought through the long-term consequences of her actions. Perhaps it's an impulsive show of power. Ultimately, who cares what her or his motivations are. False allegations of abuse are abuse.

If you've been the victim of false allegations, please tune in and call in with your stories. If you were falsely

accused, fought back and were able to prove that your accuser was lying, please call in and share how you foiled your liar.

Shrink4Men Coaching and Consulting Services:

Dr Tara J. Palmatier provides confidential, fee-for-service, consultation/coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

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Academicians reject presumption of guilt for men

Robert O'Hara · 23 August 2011 · Archived copy · Original

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PRESS RELEASE

Contact: Wendy McElroy, 301-801-0608, wmcelroy@saveservices.org

ACADEMIA REBELS AGAINST THE PRESUMPTION OF GUILT FOR MEN

WASHINGTON, Aug. 24 / U.S. Newswire / — Stop Abusive and Violent Environments is calling on the U.S. Department of Education to rescind a controversial directive. The new DED rule forces persons to abandon their due process rights to get an education. Such persons are considered "guilty until proven innocent" whenever an on-campus sexual accusation occurs.

On April 4, the DED Office of Civil Rights instructed every university that accepts federal funds to use a "preponderance (51%) of evidence" standard in evaluating allegations of sexual offense, including rape. An accuser only needs to 'tip the scales' for a professor or student to be found "guilty."

But the American Association of University Professors (AAUP) is now objecting. The group wants sexual accusations to be judged by a higher standard than traffic courts use for parking tickets.

On June 27, Gregory Scholtz, AAUP's Director of the Department of Academic Freedom, Tenure, and Governance wrote to DED to protest the "lower standard of proof" that threatens "academic freedom and tenure."

Then on August 18, AAUP's Chair of the Committee on Women expressed concern about the "potential for accusations, even false ones, to ruin a faculty member's career." Backlash from two separate units of the AAUP is remarkable. Their recognition of false accusations is extraordinary.

"People lie for many reasons including revenge and shame; people also make mistakes. This is why courts presume an accused to be innocent and place the burden of proof on the accuser," explains SAVE spokesman Phil Cook. "Hard evidence and due process are all the more important in sexual cases that often devolve to 'he said, she said.'"

As a result of the DED directive, campuses are already beginning to reverse the presumption of innocence. Based on questionable data, men are assumed to be predators and women are said to "never lie" about issues like rape. By lowering the standards of justice, the OCR is encouraging false accusations.

SAVE applauds the AAUP for its courage in demanding the OCR rescind its April 4th mandate. SAVE urges college student parents to contact the Department of Education to demand for due process for all.

The SAVE letter to the Department of Education can be seen here: http://www.saveservices.org/wp-content/uploads/OCRLetter.pdf. SAVE is a national victim advocacy organization working for evidence-based solutions to domestic violence.

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WSJ Publishes Commentary on New Title IX Sexual Harassment

Robert O'Hara · 23 August 2011 · Archived copy · Original

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On August 20th the Wall Street Journal, arguably one of the worlds most prestigious publications, published a commentary written by Peter Berkowitz stating his opinion on the new rules for Title IX higher education funding. These rules, promulgated through a dear colleague letter from Assistant Secretary for Civil Rights Russlynn Ali, head of the Department of Education's Office for Civil Rights (OCR) on April 4th of this year, are explained by Mr Berkowotz as such:

"At the cost of losing federal funding—on which all major institutions of higher education have grown and universities are obliged under Title IX of the Civil Rights Act (which prohibits discrimination on the basis of sex) to thoroughly investigate all allegations of sexual harassment and sexual assault on campus, including the felony of rape. They are also obliged, according to Ms. Ali, to curtail due process rights of the accused.

OCR's new interpretation of Title IX "strongly discourages" universities from permitting the accused "to question or cross-examine the accuser" during the hearing. In addition, if universities provide an appeals process, it must be available to both parties—which subjects the accused to double jeopardy.

Most egregiously, OCR requires universities to render judgment using "a preponderance of the evidence" standard. This means that in a rape case, a campus disciplinary board of faculty, administrators and perhaps students serves as both judge and jury. Few if any of these judges are likely to have professional competence in fact-gathering, evidence analysis or judicial procedure. Yet to deliver a verdict of guilty, they need only believe that the accused is more likely than not to have committed the crime."

The rest of the commentary was, predictably, a scathing indictment of Feminism, Political Correctness and the culture of Higher Education and those holding academic and administrative positions in our learning institutions. He goes on to write:

"One might have hoped that in response to OCR's reduction of due process protections some professors and high university officials would come forward to object.

Where are the professors of literature who will patiently point out that, particularly where erotic desire is involved, intentions can be obscure, passions conflicting, the heart murky and the soul divided?

Where are the professors of natural science who will declare that OCR-dictated hearings are antithetical to the spirit of the scientific method, which depends on respect for the facts and testing claims through rational procedures?

Where are the professors of history, political science and law who will insist clearly and in public that due process is a fundamental component of American political institutions and culture, a cornerstone of our legal system, and indispensable in a free society to the fair administration of justice?

Where are the professors of moral philosophy and practical ethics who will stand up and declare that the presumption of innocence rightly gives expression to both the belief in the dignity of the individual and the awareness of human fallibility?

And where are the deans, provosts and university presidents who will explain in no uncertain terms to their campus communities and to the wider public that weakening due process and freedom of speech protections erodes the framework within which free inquiry flourishes?"

This is without a doubt the highest profile condemnation of feminist governance in the educational system and

jurisprudence ever published in any mainstream news publication ever. Mr Berkowitz clearly has pointed a very firm and well aimed finger at the target of so many Men's Rights activists and those concerned about the erosion of due process and the presumption of innocence and declares it abhorrent.

Jezebel, a popular feminist source of news and commentary was not long in attacking his article.

On August 21st Jezebel published Erin Gloria Ryan's article entitled: "Women Threatening To Ruin All College Fun" lambasting Mr. Berkowitz's WSJ piece. In it she states:

"Berkowitz is saying that the possibility of rape accusations threatens to endanger the educational experience for men, but apparently by "educational experience," he means "partying experience." What's under threat is not young men's ability to be educated or to live with freedom and liberty and don't tread on me or whatever conservative buzzphrase he wants to ascribe to it; Berkowitz is deeply upset by the threat that due process poses to college men's ability to have unfettered access to consequence-free sex with drunken co-eds."

Ms. Ryan wrote this in response to Mr. Berkowitz's reasonable and substantiated conclusion that much sex on campus is casual and often times fueled by alcohol. Thus, making claims about sexual impropriety often times ambiguous and certainly prone to deliberate falsification as was seen at Hofstra. This also underscores the undeniable theme in her article that the whole reason that men go to college is to have unfettered sex whenever they want and not to get an education.

More commentary on both sides is expected.

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WSJ piece ticks off the Jezzy's

Paul Elam · 23 August 2011 · Archived copy · Original

[dropcap]J[/dropcap]ust recently Peter Berkowitz of the Wall Street Journal penned a scathing assessment of the Obama administration's decision to ~~encourage~~ *blackmail* federally supported universities unless they comply with the president's mandate for them to adopt the lowest standards of proof possible, and deny the right of the accused to question *his* accuser, when investigating allegations of rape on campus.

It seems Mr. Berkowitz is under the impression that men accused of sexual criminality somehow deserve due process and the right to defend themselves. Silly pundit, this is 2011. Due process and constitutional rights for men were tossed out with the first rape shield laws in the late 1970's. If you were going to get huffy about it, Peter, any time in the last 30 years would have been a better place to start. And it might have afforded you a much better perspective on the big picture and the etiology of the problem, both of which have only been aggravated by the current administration. The problem didn't start there.

But even as *day-late-and-dollar-short* as the WSJ article is, it is quite on target and surgical for a mainstream publication. And it quickly struck a sour chord with feminist ideologues, as evidenced by the bleeding Vaginacrats over at Jezebel.com.

Ellen Gloria Ryan started her article with the typically banal and expected attempt at derision. "Stop the presses! A man is upset!" That's Jezzy code speak for "Circle the wagons girls, some uppity male pointed at our bullshit and called it bullshit." Only her attempt at wagon circling was executed with a lack of finesse and skill so egregious that she ended up looking like a feminist trying to say something intelligent.

After six paragraphs of pointlessness, two of which were copy and paste from the original article, Ryan finally *attempts* to make a point of her ramble. In reacting to Berkowitz's painfully fundamental observation that pro-female aspects of feminist governance stem from, uh, feminism, Ryan says the following:

[quote]This would be an apt statement if it wasn't made against a straw man and it didn't reflect a disturbing lack of trust in college women. If men aren't to be presumed to be rapists, then are the women who do report rapes liars?[/quote]

After we dismiss her straw man about the straw man, and forgive her for that last, horrendously structured sentence, we really can get to the ~~meat~~ *tofu* of her problem. First, there is the "disturbing lack of trust in college women." Casting aside the temptation to say "Stop the presses, a woman is upset!" I will instead point out that the disturbing lack of trust in college women is a matter likely aggravated by the disturbing lack of trustworthiness in college women.

When it comes to rape, women, in college or not, regularly lie like a crumb covered four year old next to an empty cookie jar. Here are sources for fence sitters to learn from and Jezzy's to ignore, just as Ryan did in the Berkowitz piece.

The whole point of gathering evidence and *proving* a case is that you are not supposed to just trust people when they allege a crime has occurred. We (assumedly) don't get to just point fingers and hear the guilty verdict five minutes later. Allegations actually have to be proven with something more substantive than "Dude, like girls don't lie." God, do I really have to explain this shit? Please, don't answer that.

Actually, if there is any trust to be had, the presumption of innocence lends it to the accused; at least in a sane and just society. But of course since Ryan's intent here is to remain willfully ignorant of the value of that presumption – cuz grrls don't lie – then we are forced by reason to dispense with the illusion that she has any understanding of, or interest in, due process, or justice.

In order to keep myself off the path of futility I have to remind myself that trying to educate feminists with facts and reason is like trying to treat cancer with Band-Aides and merthiolate.

And remember, this is the Jezzy's we're talking about. It's the same crowd of women who gather online to back slap each other and gloat over being physically abusive to their partners. So I am hardly surprised at how well they cozy up to the idea of extending that power to abuse into university administration offices and courts of law.

To bolster her sagging rhetoric, Ryan gives us an equally flaccid citation on campus rape reports. "What of the horrifying statistics that paint a picture of rampant sexual assault on college campuses?" she demands to know, without a horrifying number to support those horrifying statistics. To her credit, she does provide us with a horrifying link to a horrifying website. Publicintegrity.org is a sexual grievance industry website teaming with rape hysteria and possessing all the "integrity" you would find at a congressional budget meeting.

[image]The rest of Ryan's diatribe went downhill from there, almost in defiance of physics. She basically accused Berkowitz of trying to defend men's right to ~~party~~ *rape*, and called it a day. Standard feminist fare.

Oh, and by the way, I know I was a tad harsh on Berkowitz at the start of this piece. That sort of thing happens when I see mainstream pundits stumble on stuff we have been writing about for years. They only prove that they were either ignorant or uninterested till they finally woke up a little, mistaking their new and likely transient consciousness for genius and inspiration. Clever bastard, that Peter, we were all so fooled till he came along.

But overall this was a still a very important piece. It triggered something that you can see in between each and every line of Ryan's less than cogent scrawling. Fear.

Indeed, our blogs in the MRM are growing in audience and are being read by mainstream writers. In the future you will see more and more of them taking the things we have been dissecting for years and presenting them as new and cutting edge to the ignorant masses. Fine with me. If I cared about blue pill recognition I would have taken my wares in that direction long ago.

Regardless of who gets credit (or the money) for doing it, the fact remains that it will be done. This is not the last article like this that you will see. There will be more, *and more strident*, works in the mainstream to come in the future. And it will answer a question that has been ignored for five decades.

Suppose they had a gender war and men showed up? All we have to do now is wait for CNN and Fox to cover the action; sorties, ground maneuvers and all. But be sure to set your DVR to record. Once it starts in earnest, it will be over on the quick.

AVfM News Release: Filler Case

Robert O'Hara · 25 August 2011 · Archived copy · Original

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FOR IMMEDIATE RELEASE

Contact: Paul Elam, A Voice for Men
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Bar Harbor Maine prosecutor faces disbarment for prosecuting innocent men for rape

A Bar Harbor Maine prosecutor faces historic proceedings after the state Board of Overseers of the Bar Counsel issues a rare recommendation of finding probable cause of prosecutorial misconduct following a 7 month long investigation. Assistant district attorney Mary N. Kellett has been accused of prosecuting dozens of men for sex crimes even when evidence of their innocence was established. Several prosecuted men were accused by their wives or girlfriends in the course of their divorce or child custody disputes. The complaints investigated by the Bar Counsel Scott Davis cited witness and evidence tampering and presentation of false facts and evidence before the Court by prosecutor Mary N. Kellett.

The misconduct first came to light in the case of Vladek Filler, a husband accused of sexual misconduct by his estranged wife during their divorce and child custody battle in the Bar Harbor area[1]. Filler won and maintained sole custody of his children during two criminal prosecutions for spousal rape and the prosecutor's appeal to the Supreme Court[2].

Renowned private investigator TJ Ward of the Natalie Halloway Aruba case conducted a two year investigation of the Filler rape case and called it a "fabrication," publicly criticizing prosecutor Mary Kellett's conduct[3]. The Maine Supreme Judicial Court followed with a decision noting prosecutor's misconduct in the case[4], and numerous complaints to the State of Maine's Board of Overseers of the Bar followed[5].

The Filler case shed light on numerous prosecutions of innocent men[6] in this small New England community which have been dubbed "The modern day Salem witch trials"[7]. Even on the eve of Board of Overseers Commission meeting concerning prosecutor Mary Kellett's misconduct, new charges surface of witness tampering and misinforming the Court. The misconduct resulted in a mistrial and in the office of Attorney General's office publicly pointing at prosecutor Mary Kellett[8]. A Voice for Men, an advocacy organization, is calling for disbarment of attorney Mary Kellett by the Board of Overseers of the Bar, and for her immediate suspension in the interim by the Hancock County District Attorney Carletta Bassano.

For more information contact Paul Elam of A Voice for Men at avoiceformen.com

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[1] http://www.renewamerica.com/columns/roberts/110410
[2] http://www.saveservices.org/wp-content/uploads/3.30.11pressrelease.pdf
[3] http://ncfm.org/wp-content/uploads/2011/04/110407-NCFM-press-release-re-Vladek-Filler-in-Maine.pdf

[4] http://www.courts.state.me.us/court_info/opinions/2010%20documents/10me90fi.pdf
[5] http://www.saveservices.org/wp-content/uploads/COMPLA1.pdf
[6] http://fillerfund.com/marykellett.htm
[7] http://fillerfund.com/
[8] http://bangordailynews.com/2011/08/18/news/hancock/blue-hill-man-seeks-case-dismissal-over-bad-information-from-prosecutors/

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Australia- Fears of Pedophilia Shut down “Men’s Shed”

Robert O'Hara · 25 August 2011 · Archived copy · Original

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Baseless fears of predatory activity have shut down a budding chapter of an increasingly popular men’s group in Australia this week. On the 21st of August the Coolum and North Square News, a publication serving a beach community on Australia’s east coast, published a story detailing a complaint that hauled the establishment of a “Men’s Shed” in the community. The complaint, made by an anonymous man, stated that his concerns about the group of mostly retired and semi-retired men led him to walk his child to the bus stop instead of letting them walk themselves.

From the article:

“Chairman of this men’s shed, former council candidate Ron Campbell, said the complaint to council referred to a “concern of lascivious behavior” by members of the group.”

“Lascivious” refers to being lewd or driven by lust.

“They felt we would create a risk to their children,” Mr Campbell said.

“He (the complainant) now had to go to the bus stop with his child, instead of letting them walk past.”

The Men’s Shed members were handed a 20-year-lease from Coast philanthropist Ray Grace, who donated a small, unused strawberry farm and shed for their use. Plans were discussed for the group to help less fortunate children on the Coast, with former mechanics and builders easily capable of building or repairing toys and bikes.

There was even an idea of having the group act as communal “poppies” – acting as ring-in role models so youngsters could learn basic mechanics, how to repair a bike or work on the Palmwoods farm.

“There was no complaint about parking or noise,” Mr Campbell said. “There was no other complaint but that we might pose a risk of pedophiles.”

The complainant warned council he would pursue any use of the land by the men and have them removed from the site. So, for now, members can do anything on the land as long as it is considered “rural use.” Anything beyond that – including any work for the benefit of children or the elderly – will be done at an abandoned Eudlo sawmill which has no electricity, water supply or other facilities.”

After a flurry of responses to the article comments were closed.

Mensheds, an organization dedicated to establishing local men’s clubs all over Australia in order to provide men with a place they can socialize and engage in community service, originated out of a handful of loosely associated men’s groups that started to organize in 2002 and now boasts over a thousand chapters. Its mission is to improve the quality of life for men and to help engage in community service. Special attention is paid to men suffering emotionally and financially after divorce or facing ill health in older age. They were featured on the popular community radio show Dads On The Air in January of 2008 and their popularity has been growing ever since.

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The fatherhood effect

J Galt · 25 August 2011 · Archived copy · Original

When I was younger, at the beginning of the relationship with my first wife, I had the occasion to babysit for a family member and was accompanied by my partner. The child a girl about 5 at the time seemed to be edgy and clingy after her parents had left. I decided it might be comforting for her to sit and draw pictures. She quietly insisted on our presence and participation. Clearly she wasn't comfortable alone and was looking for attention.

We continued to draw and I decided to attempt an experiment with her that focused on archetypal symbols. I asked her to draw a house, a tree, a river, the sun and a snake. Some may know what the symbols represent. If you don't, no big deal. It doesn't really matter. Let's say symbols and characters can often represent people or things, our relationship to them and how we may be feeling about them.

The process I use is to simply note the detail of each symbol and ask questions. If you're clever you can use this exercise to introduce positive reasoning skills to address feelings of discomfort. For example if the tree represented the father and it has many branches and no leaves, it may represent a father that is unavailable and often busy. Questions help. Is it autumn? Wow that tree has to work really hard to get enough water out of the ground to make leaves for shade. I'm sure the reader gets the point.

I'd like to note if you're not comfortable with communicating this way, don't. Not everyone is comfortable with abstract conversation and it's easy to misinterpret what is being communicated. My personal opinion is this can help with talking to kids, primarily because they provide the subject matter with their art. My rule of thumb is to never allow my reaction or response to be equal to or stronger than theirs. If it is you may be coercing them to confuse their own feelings with yours. It's disrespectful to treat a child this way. All I can say is – don't. I take a passive role, ask questions, suggest abstract alternatives to abstract statements and listen. They know what they mean. *I don't.*

In the experiment I was conducting, the most unusual detail was the snake was drawn in the river and the river was drawn with waves. I wondered about this and asked questions.

> "I see waves in your river; is the water rushing by?"
>
> "Yes, the water is very fast, the baby snake can't swim very well."
>
> "Oh that's a baby snake swimming?"

All at once she jumped into my arms sobbing and said. "The mommy and daddy snake are swimming to fast and the baby snake can't keep up, the baby is going to get lost."

Needless to say, I got the drift, held her tight and let her cry. Once she finished, I asked if she felt better. She said she did and I said that I thought the baby snake was a pretty good swimmer and knew when to ask for help. I realized the isolation she felt and gave it some thought. I concluded that she was unable to find a way or did not know how to express what she was feeling and may not have even understood her own feelings of isolation. I have carried that experience with me for years, always with an eye to test the insight and try to change it.

Years later my older son was telling me how much he enjoyed his time with his nieces and nephews. "I have no doubt they love you bud, you are their Uncle Hero!"

> "I miss them," he said. "I wish I had more time to spend with them."
>
> "You do," I said. "Try using the phone."
>
> "Right," he said. "Just what would we talk about? They would rather play and wrestle."
>
> "You are one dumb shit, Bud. Remember the girl you were telling me about? Call your niece and tell her."
>
> "Yeah, right, like a nine year old would understand," he responded.

"Look dipshit, maybe you should consider showing your niece some respect and talking to her in a language she can understand. Hi Angie, do you have a minute to talk, I'm calling to get some advice and see what you think. There's a girl I met, she's pretty and nice, but she won't talk to me, what should I do? If you don't trust kids enough to be honest and open with them, why the fuck would they ever trust you? Keep it simple and they will, too. Zach, think about it."

Kids spend their whole childhood being directed, told what to do, where to do it and when to do it. The moment a child displays kindness they are providing evidence of their thoughtfulness, but we don't ask them for their thoughts, we tell them what to think. Unfortunately we regiment them out of their humanity, train them to follow our definition of responsible and even as adults we are not responsible.

How can it be that a responsible adult can choose who they are accountable to and what they are accountable for? We confuse entitlement for responsibility and praise ourselves for it. Responsibility is an obligation; an availability; an act of listening, taking account. The only time we listen to our children is when we need evidence to correct and control them.

You should be very careful when talking to kids. They are easily coerced, intimidated and controlled. If you do that you will miss their message and they will just give you what you force out of them.

To start the conversation why wouldn't you call your 6 year old nephew to discuss gaming, or the new bike you want to buy? Do you really believe he has no opinion? How do they learn to think, to agree or disagree if you don't talk to them. Where do they get self-respect if you and I don't show them what it is? How will a child understand the concept of honesty if it is only solicited on demand and never freely exchanged?

They don't need to be right and they particularly don't need to be wrong. They do need to be valued. Your honesty and willingness to exchange allows them to conceptualize and express. In that process they learn how to respect a meaningful dialogue. If you say to a child, I feel sad, the people at work are not very nice to me and I don't know what to do, it becomes an open door to problem solve and a process they can use as a template to serve themselves in similar conditions. They will learn to ask questions pertinent to the problem and develop those skills. Or we can teach them to pathologize their feelings and medicate.

[image]If Brian says he thinks you should get a bike that's green, then you fucking get a bike that's green. Thank him for his advice and know that green is the color of your respect and love for him. If you don't allow kids to negotiate a partnership in life, where do they fit? How can they know it's their world if they have no say?

You're their Hero for fuck sake, not their authoritarian, or a cop to police them. If we don't hold kids in higher esteem and show respect, who will they turn to when things get tuff for them? How do they turn adversity around if the simplest resource, conversation is not part of their strategy?

Discipline today for kids is about conforming, following a very narrow definition of acceptance. Zach, do you remember when you were 8 and your mother caught you playing with matches in your bed?

Yeah, but do we have to talk about that? Hey what happened when I found out? *Actually you took me out to the back field and we burned shit. I particularly liked when we filled that hole with gasoline and lit it.*

The point is Zach, you got to explore your curiosity, I got to teach you about fire and what it can do and we all got to live safer. Discipline isn't about conforming it's about thinking and learning.

I have always believed that children are self-taught and spend most of their time learning, whether it's a toddler moving from shelf to shelf, or running up and down stairs. If you replace the word play with the word learn, then whatever a kid is doing becomes immediately interesting. Their method of learning and the object of their learning makes them interesting. Once you have interest you have conversation and communication. Too often kids become decorations in our life, they are the decoration of our ability to control our lives, the evidence of our conformity. Sit still, behave, listen, don't touch that, I said no, stop fidgeting, put that away.

Children are terribly isolated from a very common human experience. The playfulness of conversation that we

exchange between adults can be had with children if you can respect their boundaries. We have a physical bond by proximity and affection but we offer them no freedom to express their thoughtfulness. We regiment their performance but we exclude their experience and their freedom to express it. We love them, but only enough to maintain our sense of control and safety, enough for them to conform to our fears.

We all wish for our children to be safe but we only give them a narrow bandwidth to communicate. How could they possibly learn to identify a predator if they are unable to discern deception? How could they possibly say no when we constantly require and coerce them to obey? We teach them to be afraid, but we don't give them skills to overcome their fears.

An urgent and rare opportunity to speak out

Paul Elam · 25 August 2011 · Archived copy · Original

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Below you will read an email I have just sent to Russlyn Ali, the assistant secretary for civil rights at the U.S. Department of Education, who also happens to be the chief architect of the notorious "Dear College" letter that informed American universities that they were being strong armed by the Obama administration into eliminating due process for college men accused of sexual crimes and placing criminal matters in the hands of college administrators as opposed to the criminal justice system. Many of you have read the scathing evisceration of this affront to the constitution as published in the Wall Street Journal.

Now why is this letter so important? Well, I think for obvious reasons we need to raise our voice against this kind of bald tyranny. But what is even more special about this is the email address provided. It is not a government form or an office address.

It is the direct, personal email for Russlyn Ali.

I have it on pristine authority that this is the email she uses for day to day business.

Don't ask me how I know that. Let us just say that as the movement grows, so does our reach. And now is the time that you can reach out, personally, to register your objections to this heinous policy *directly to the source*.

And, if you will PLEASE pass this announcement and the email address around as quickly as possible, but AFTER you write your own email and send it.

I would like to remind everyone that the most effective way to get this point across is politely, but *firmly*. I trust you know how to do that.

[/box]

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Dear Ms. Ali,

I am writing to register my vehement objection, indeed my shock and offense, regarding the actions of your office to undermine due process and foster a "guilty until proven innocent," standard at our institutions of higher education, and to financially coerce them into compliance with the same.

The safety of our citizens from sexual assault is a concern to all Americans, but the actions of your office has veered us onto a path of hysteria and witch hunts, to be enforced, no less, by the federal government.

The AAUP has come out in opposition to this, and I am sure you are familiar with the scathing and accurate assessment of this policy by the Wall Street Journal as "institutionalizing a presumption of guilt in sexual assault cases."

Ms. Ali, this is an abominable misuse of federal powers and a literal shredding of our constitutional rights. The only decent thing that remains for you and the administration to do is rescind that awful directive.

Sincerely,

Paul Elam
Houston, Texas

[/box]

[box icon=”none”]Activists, let’s ACT. You can write Ali and voice your protest to this policy at russlynn.ali@ed.gov[/box]

The death of due process for males in higher education

NCFM · 26 August 2011 · Archived copy · Original

[quote]***civil rights*** *n. those rights guaranteed by the Bill of Rights, the 13th and 14th Amendments to the Constitution, including the right to due process, equal treatment under the law of all people regarding enjoyment of life, liberty, property, and protection…*[/quote]

¤

[dropcap]A[/dropcap]ll Americans have "civil rights," not just women. Yet the U.S. Department of Education seeks to deny men our most sacred of protections from oppression–the right to testify on their own behalf, the right to representation, the right to witnesses; and the right to examine accusers.

According to the Wall Street Journal, Assistant Secretary for Civil Rights Russlynn Ali, head of the Department of Education's Office for Civil Rights (OCR), recently distributed a coercive letter discouraging universities from permitting persons [meaning men] accused of offending or sexually assaulting "to question or cross-examine the accuser," during the hearing. In addition, any appeals process must be available to both parties—thereby subjecting the accused to double jeopardy. Worse, still OCR requires universities to use "a preponderance of the evidence"—no hard evidence required — the lowest possible evidentiary standard. Ms. Ali's message: Comply or lose Federal funding.

[quote style="boxed" float="right"]If there's any gender inequality in universities the victims are men, not women.[/quote] On August 18, 2011 Cary Nelson, President American Association of University Professors, and Ann E. Green, Chair, Committee on Women in the Academic Profession, AAUP, sent a strong letter to Ms. Ali which says, "We… applaud your efforts to address systemic gender inequalities in the US educational system. By instructing educational institutions to develop clear procedures to address sexual harassment and sexual violence, the Office of Civil Rights is helping to create a more *equitable environment for women* [emphasis added]. As an organization, the AAUP has long sought to address gender inequity in the profession…"

If there's any gender inequality in universities the victims are men, not women. Universities typically have more female than male students, staff, and administrators. There are over 400 university Women Studies programs, a couple of Men's Studies programs designed and operated by feminists, and not one "Male Studies" program designed and operated by people who care about and respect males, though Dr. Edward Stevens, founder of the Foundation for Male Studies, has dedicated much of his life creating one.

Courageously Nelson and Green assert that, "Sexual harassment and sexual violence are not only women's issues. Too often addressing sexual harassment is seen only as a means of protecting women. As professors, we are concerned with addressing systemic gender inequities by educating both men and women about fairness and justice." Statements such as those are not thought typical since our university systems have been imbibed with radicalized feminist ideology. To see two leading academicians extend such consideration is heartening and may indicate that academia may be getting fed up with the misandric rules and regulations that plague our institutions of higher education.

Unfortunately, their concern seems primarily for faculty member peers rather than students. They say, "[g]iven the seriousness of accusations of harassment and sexual violence and the potential for accusations, even false ones, *to ruin a faculty member's career* [emphasis added], we believe 'clear and convincing' standard of evidence is more appropriate than the 'preponderance of evidence' standard."

Existing procedures for eradicating sexual harassment and sexual violence at universities has been and is exclusively directed at males, even though research shows or strongly suggests most intimate partner abuse among college students is perpetrated by young women – not

young men.

Moreover, examination of data from any major university will reveal that confirmed cases of either sexual harassment or sexual violence are almost as rare as male graduates with Master Degrees in Women Studies.

Interestingly, neither Ms. Ali, the Department of Education, nor the AAUP mentions anything about holding false accusers accountable, which, of course, would chill many if not most accusations.

Warren Farrell in his book *The Myth of Male Power* rightly said that males are disposable. Our institutions of higher education are so corrupted by radical feminist thought, influence, and power that even our professors and legislators acquiesce to virtually any initiative that strips males of whatever it is they may still possess, including their self-respect and especially their freedoms. The letter from the DOE is but another step in the process of disenfranchising.

Such hypocrisy borders on treason as national policy. The misandric policies of the Department of Education need to be abolished in favor of equitable treatment for all, which includes due process procedures leading to findings of fact rather than wishy-washy predetermined ideological outcomes.

The Secretary of Education needs to publicly retract her sexist policies and ensure due process and equal opportunity in higher education for all. Regardless, Secretary Duncan, Ms. Ali, and all involved in this scheme to deny men their civil rights should resign immediately. Clearly they have no respect for “civil rights” or education, regardless of gender.

Adventures of a child abusing bitch at PsychCentral.com

Paul Elam · 27 August 2011 · Archived copy · Original

[dropcap]I[/dropcap]n a perfect world it is the one responsibility of mental health professionals to help victims of mental illness identify dysfunctional behaviors, especially abusive ones, and direct them toward healthier, safer decisions and living. And even as far gone as the mental health community is these days, that goal is still generally the mandate for most of them.

Others, not so much. In fact, it is apparently the goal of some to not only ignore these things, but to even foster and enable them. Nowhere is this more evident, as far as I have seen in recent times, than at the website called PsychCentral, which is run by John M. Grohol, Psy.D., Editor-in-Chief of PsychCentral, and who proclaims himself a "pioneer in online mental health."

What he is, in reality, is a pioneer of enabling child abuse and hiding it behind a thinly veiled façade of mental health services. If this seems implausible to you, kindly read on.

One of the features of the PsychCentral website is the provision of blogging services to some site members who are afflicted with mental illness. One such blog on the site is called *Adventures of a Bipolar Mom*, by a woman who identifies herself as Beth. In a recent blog entry, which I stumbled on by visiting Dr. Tara Palmatier's Shrink4Men website, Beth takes us through an incident in her home involving her oldest "and most obnoxious" son.

Her account is poorly written, but from what I was able to discern she bought her son a video game. His reaction was apparently less than appreciative, but again it is hard to tell. Beth would have us believe that she handed him the game and his immediate response was "shut up, man."

She didn't provide any real sequence of events, so it lacks a lot of credibility. One would think that *Hey, I bought you this cool video game,* doesn't just segue into *Shut up, man* very smoothly. There is information missing here, but that isn't really the point.

She provides us the point by going on to say the following:

[quote]He continued with the attitude, that "whatever" teenage attitude that I absolutely despise. It just infuriated me even more. See, I am so limited in how I can handle such an obnoxious outburst from my possibly bipolar son. He has a mouth full of metal (and I mean full, with contraptions I couldn't even try to describe) so bloodying a lip very well might end up being an ER visit, stitches, and a visit with child protective services. No thanks.[/quote]

And she goes on to offer more of her "rationale" as to why she should abstain from beating the crap out of her son:

[quote]Keep in mind I am a short 5'2? and he is a towering 5'9?, maybe 5'10? – getting in his face is getting difficult. My niece standing there, I threw my finger in his face and dared him to test me. He knows better, he knows his mother is crazy, why push the crazy bipolar mom into a rage? That's just stupid if you ask me.[/quote]

And there you have it. Poor Bipolar baby. She could not smash him across the face for acting like a teenager because it might mean doctors and some trouble from authorities. Besides, he is getting big enough to defend himself from the abuse, so she must be careful; nothing so upsetting as the perp becoming the victim. But all is not lost, he can still be intimidated with just how crazy she is and the possibility of what could happen if he does anything "stupid," like resist.

And she thinks all this is unfair, *to her*. Is it any wonder that she uses a picture of herself on the blog with her arm used to cover her face and eyes? You have seen the pose before, usually from people walking into courthouses to face the music on matters they would rather not have associated with their face. It is called a perp walk, and the Adventures of a Bipolar Mom Blog is an ongoing edition of it.

But seriously, here is the real travesty. PsychCentral is a web portal purporting to help the mentally ill by offering

information, education and direct mental health services by qualified individuals. Of course, any qualified individual would have reacted professionally to what was written and *intervened*.

From a mental health professional who understands the first thing about the ethics and cardinal rules of that work, there would have been an attempt to one, assess whether this youth was in any danger and take action, if necessary, to protect them. And two, offer unambiguous guidance for the person who was the threat, trying to guide them toward less destructive and dysfunctional behaviors.

The response of the management (Dr. Grohol) of PsychCentral was complete silence, and the blog remains up at the time I write this.

While there were a couple of attempts from readers to point to the fact that this was abusive conduct, there was nothing from any mental health professionals, and some readers egged on the abuse. *And it should also be noted that Dr. Palmatier has been subjected to hostile emails and threats since writing about this story.*

From a reader with the screen name SuzannaMcMahan, Beth got the ubiquitous supportive mantra of "You go, girl!" followed by a short post outlining the positive aspects of a personal lack of accountability. In short, the enabling by omission from the management of PsychCentral resulted in more direct enabling from its readers.

[image]Even with my busy schedule I am suiting up in full FTSU gear for this one. This is child abuse, pure and simple. And I am going to do something about it. And as I am want to do, I am asking for your active help as well.

PsychCentral needs to take down this disgraceful fucking blog, immediately and permanently. And then they need to follow through with their professional responsibilities to safeguard the well-being of the teenager involved. If they do anything less it makes them complicit with child abuse and guilty of unconscionable professional negligence. That won't be tolerated either.

There will be much more on this to come, but for now the first application of pain is due. Here is a couple of tidbits of actionable information. Dr. Grohol's contact information is as follows:

[box type="note" icon="none"]

Psych Central
55 Pleasant St., Suite 207
Newburyport, MA 01950
Tel. 978.992.0008

His email address is talkback@psychcentral.com.

[/box]

Oh, and Ms. McMahan, the "You go girl" moron that sounded like she was auditioning to be a shill for Sharon Osborne? Well, her name linked back to her website. She is apparently a trinket maker that fashions her work out of "Wire & Recycled Vintage Jewelry."

[box type="download" icon="none"]

I have remove this information to comply with certain social networking posting guidelines. For those that would like it, you may post a request in the comments and I will respond by email.

I am sure she would welcome some opinions as well.

[/box]

It makes me wonder, since Beth's son wears braces that are preventing her from bloodying him up, and Suzanne makes jewelry from scrap wire, perhaps they could form a team and make a few bucks from holding him down and stripping the metal right out of his obnoxious mouth? Perhaps Dr. Grohol would be willing to give them some ad space at PsychCentral with a customer's discount.

Yes, Dr. Grohol, that was sarcasm. But I will tell you what isn't. I am not going to rest until you take down that blog and stop providing a public forum for sick people to glorify and justify child abuse. Kindly take a serious look at the activism documented throughout this website and then ask yourself if you think I am kidding.

A profile of Michael Kimmel

Magdelyn C. Prossii · 27 August 2011 · Archived copy · Original

[dropcap]M[/dropcap]ichael Kimmel is to scholarship what intelligent design is to science – a false parity of the process of inquiry. It's not intellectual curiosity that motivates him. He is not interested in investigating phenomena or acquiring knowledge. Like all people of faith, he already knows the answer. Kimmel's answer? Feminism. Feminism, with all its faith-based tenets, is the punch line to all his "scholarship." Yet, it is not Kimmel's blind faith in his ideology that is disturbing. It is that he enthusiastically vilifies a relatively powerless group of society – young men.

Kimmel's contempt is palpable when he writes about Doug Anglin, a former high school student who sued his high school on the premise that schools discriminate against boys. (Kimmel, "A War Against Boys?"; Dissent Magazine, Fall, 2006.) Kimmel writes, "And though it's tempting to parse the statements of a mediocre high school senior…Anglin's apparent admissions angle is but the latest skirmish of a much bigger battle in the culture wars." You can almost feel the hostility oozing out, as if the old man seriously considered matching wits with a seventeen year old "mediocre high school student." That says more about Kimmel than it does about Anglin. What is it about Doug Anglin that is so contemptible to Kimmel? It is enlightening to realize that Anglin shares something in common with other victims of Kimmel's academic aspersions.

IN HIS PAPER, "GLOBAL MASCULINITIES: RESTORATION AND RESISTANCE" (GENDER POLICY REVIEW) KIMMEL QUOTES SOCIOLOGIST ERVING GOFFMAN:

In an important sense there is only one complete unblushing male in America: a young man, married, white, urban, northern, heterosexual, Protestant, father, of college education, fully employed, of good complexion, weight, and height, and a recent record in sports.

Too young to be married, a father, or fully employed, Doug Anglin is a young, white, urban, northern, heterosexual (assumedly), of good complexion, an athletic built young man that played sports (baseball and soccer) and who sought a college education. This, I suspect, is the real problem Kimmel has with Anglin. Although Kimmel perfunctorily attempts to mitigate his obvious distain for his chosen subject with polite references to diversity, it is only window dressing. Why does Kimmel spend time talking about a demographic he obviously despises? Calling Kimmel an authority on boys and men is like calling Joseph Mengele an authority of human anatomy – even if it were true, the thought is repulsive and the pronouncement unconscionable.

Look at his work, "Guyland; The Perilous World Where Boys Become Men." It's an attack on people like Anglin. Go to the official website of Guyland. The first image you will see is five (four on the book cover) good looking white boys who appear to be young, white, urban, heterosexual, Protestant, college kids.

Why don't any of these kids have stereotypically Semitic features? I guess Jews don't dwell in Guyland. The image of these men appears to have been photo-shopped to feminize their lips by coloring them an unnatural, lipstick-esque, shade of red. This is symbolically exactly what Kimmel wants for our young men, the feminization of masculinity.

In fact, Guyland is a racist assault on white young men. "The guys that populate Guyland are mostly white, middle-

class kids…Guyland rests on a bed of middle-class entitlement, a privilege sense that you are special." (Kimmel, Michael; "Guyland; The Perilous World Where Boys Become Men," HarperCollins Books, New York, NY, 2008, pg. 8-11.) It's as if Kimmel is looking at these all American types and lashing out at them for being popular. Picture Kimmel in high school; a weak, awkward, obediently studious, creep who resented the popular boys for nailing the girls of whom he would fantasize while under the covers, masturbating. One can imagine him muttering to himself in sulky celibacy; "Don't these girls know that still waters run deep? If only I could get them to see my genius…" He writes:

[quote]What boys 'need'… [are programs] that both honor the actual diversity on boys' experiences – including those who are shy, like school, and/or who study hard – and interrupt the facile connection that is made between academic disinterest and masculinity.(Kimmel, "Boys and School: A Background Paper on the 'Boy Crisis,'" 2010, pg. 34.)[/quote]

What he is saying is that we need programs to honor people like Michael Kimmel. He appears to be the male manifestation of the quote, "There are a lot of homely women in women's studies. Preaching these anti-male, anti-sex sermons is a way for them to compensate for various heartaches — they're just mad at the beautiful girls." Add to this frustration an unhealthy dose of mother-worship, and you may just have the adolescent cocktail that served as the impetus for his subsequent career.

His ramblings demonstrate a man with the ego of an elephant, but the self-esteem of a cockroach. Go to his website and read his "biography." The funny thing about his biography is that – it isn't…a biography. You learn nothing about the man, or where he comes from, or what life experiences contributed to his work. His "biography" is a listing of his accomplishments in a sort of "I'm smart, not like everybody says" exercise in self-aggrandization. One is stuck with the image of a balding, post middle-aged man with a creepy smile and no context with which humanize him.

According to Kimmel, "[Y]oung men typically enter Guyland before they turn 16, and leave in their mid to late 20s…Guyland lies between the dependency and lack of autonomy of boyhood and the sacrifice and responsibility of manhood." (Kimmel, Michael; "Guyland; The Perilous World Where Boys Become Men," HarperCollins Books, New York, NY, 2008, pg. 8) What Kimmel is stating is that grown people of the male persuasion are not men until they "sacrifice" and take "responsibility." You would never expect him to say that people of the female persuasion are not women until some vague event. He just assumes all people of a certain age with vaginas have matured into full human beings. He does not gift the same benefit to our young men. What does he think of young men?

THE BASELINE FROM WHICH KIMMEL APPROACHES BOYS IS THAT THEY ARE SUB-HUMAN.

"The most depressing four words in all educational circles these days are 'boys will be boys.'…what we're saying when we say 'boys will be boys' is boys will be violent, rapacious animals." I don't know what boys he's been hanging out with. Those aren't the boys I've seen. God forbid we allow boys to be boys. A central tenet of his faith is that there is something fundamentally wrong with men and manhood. So, his work is based upon the question, "Why can't a boy be more like a girl?"

When Kimmel defended feminism in the context of the "boy crisis" he, like the American Association of University Women (AAUW) and Sara Mead of the Education Sector, ironically attempts to shift the focus away from gender. "Why don't the critics acknowledge these race and class differences?" he pouts. (Kimmel, A War Against Boys, Dissent Magazine, Fall, 2006.) This is the same refrain put forth the AAUW and Sara Mead:

"…What has happened is that women's organizations, in an attempt to viciate the call for the fair distrubtion of resources, have played the race card and said, 'Oh, don't worry white middle America, your sons aren't doing that much worse that white girls, its only the blacks and Latinos who are woefully behind — no problem here.' The argument is racist and patently untrue for both the interpretation of the research and the actual facts. Boys — ALL BOYS — regardless of income or race fare worse than girls, a reversal of fortunes that has specifically been ignored

by both the media and academics, because boys are not as sypathetic as girls…"

Look at Kimmel's own focus. He levels his distain toward one group, white boys,. "[O]n most measures boys—at least the middle class white boys everyone seems concerned about—are doing just fine, taking their places in an unequal society to which they have always felt entitled." (WEEA Digest, Nov. 2000). Why doesn't Kimmel deal with race and class? The answer is that if the fabric of society were complex, the notion of "patriarchy" goes out the window. "Patriarchy" is the simple minded polemic used to assign false causation to complex social phenomena, championed by gender war partisans.

More telling than his shuck and jive with gender and race, is that fact that Kimmel is just patently dishonest. He writes, "[Scott Adams] that women have overtaken men in college attendance and if the situation were reversed it would be considered a national emergency. No, it would actually be considered the Ivy League in 1965. It wouldn't be considered anything. It would be considered normal." (Salon.com interview of Kimmel, Mar. 29, 2011, "Is the Men's Rights Movement Growing?") This statement ignores the fact that Harvard went co-ed in 1977; Princeton, 1969; Dartmouth, 1972; Cornell, 1870 (no, that's not a typo); Brown, 1971; Yale, 1969; Columbia, 1983, and UPenn, fully coed by 1954; all in response to perceived inequities between the sexes. In a 2000 version of Kimmel's aforementioned polemic "A War Against Boys?" for Tikkum he writes: "And while some college presidents fret that to increase male enrollments they'll be forced to lower standards…no one seems to find gender disparities going the other way all that upsetting."

Of course, this is flatly bullshit.

Kimmel purposefully overlooks the fact that Title IX was passed specifically because there were disparities in the education of girls. He overlooks it because it conflicts with his disengenuous conclusion. It's as if the existence of Title IX never enters the equation. When girls were down, we blamed the system and passed Title IX. When boys are down, Kimmel blames the boys, and we'll pretty much do nothing.

Marvin Harris argued in his work, "Cows, Pigs, Wars, and Witches; The Riddles of Culture," that it is women who determine how masculinity is expressed. "It is within their power of selective neglect to produce a sex ration heavily in favor of females over males. It also lies within woman's power to sabotage the development of 'masculine' males by rewarding little boys for being passive rather than aggressive." It is also generally accepted that women tend to favor masculine men. So, what responsibility do the ladies have? According to Kimmel, none. Kimmel doesn't discuss them, except to paint them as weak victims. Although he talks a great deal about men's "privilege," he never addresses women's "privilege."

My position is that being yourself is not a privilege, since I cannot control how other people treat me because of some immutable characteristic, just like it's not my fault if someone discriminates against me for the same immutable characteristic. That being said, Kimmel's doesn't consider women's macro-societal behavior, because in Kimmel's world, women have rights, while men have responsibilities.

Kimmel laments that college men idealize "Athletes, rock stars, and film actors who are in action movies." (Think Tank with Ben Wattenberg transcript, July 29, 2000.) He doesn't tell us why they are idealized. The answer is that

athletes, rock stars and film actors tend to attract the favor of women, which gets them laid a lot. Which brings us to the question, "Why doesn't Kimmel discuss the sexual dynamic between young men and women?"

The answer is that, to do so, would necessarily implicate women's complicity, or outright control, in determining what it is to be a man. It would require an examination of the behavior of women. Remember, Kimmel's narrative is that men and masculinity are fundamentally flawed. He wants to change what it means to be a man. So ergo, according to his logic, we must change men, and do so without implicating women as a variable in the equation.

Kimmel describes himself, thus; "I'm a sociologist and an activist who supports gender equality."

The conflict is that he is an activist. He is not a disinterested party. He has an agenda. His work is not scholarship, but propaganda based upon a collection of ridiculously ideological missives presented as science. In the previously cited interview with Ben Wattenberg (Michael Kimmel, Christina Hoff Sommers, and the AAUW's Susan Bailey), Kimmel begins his argument by admitting that he believes that boys and the "ideology of masculinity" are not politically correct. He is then eviscerated by Sommers, with whom he spends the entire program agreeing, until he states, "The place where we disagree is not the observation about boys, the place where we disagree is that Christine's book is not about boys, it's about feminism. It's about how feminism has distracted us, diverted us, whether willingly or not. And that's where we disagree." That's because Kimmel does not care about boys. He cares about feminism. Boys and men are just the victims of his applied faith.

Kimmel's work is celebrated in feminist circles, not because it is profound (it isn't), and not because it is interesting (it's not), but because his propaganda confines itself within the walls of an already established belief system – a belief system so devoid of curious inquiry that false statistics, advocacy research and outrageous statements, predominately slandering men, are common place in gender discourse.

And, thus, Kimmel can argue without irony; "It's feminists who are really 'pro-boy' and 'pro-father' – who want young boys and their fathers to expand the definition of masculinity and to become fully human." (Kimmel, "A War Against Boys, Dissent Magazine, Fall, 2006) Besides the fact that Kimmel is reiterating his theme that men are not fully human, this statement is troubling for its sheer dishonesty. To have Kimmel, who spent much of his career slandering young men, tell us that he and his ilk are pro-boy is laughable.

So what is his agenda? Kimmel is perhaps the most esteemed of the pro-feminist male "women firsters." Although he talks a lot about boys and men, his real agenda is to promote women. He writes:

"Thus any initiative to improve the condition of women must include efforts to involve men…Of course; most initiatives toward gender equality must, and will continue to focus on women's empowerment." (Kimmel, "Global Masculinities: Restoration and Resistance," Gender Policy Review)

"If Guyland could prepare young men to be better fathers, they'll spend more time at home. Which will free women to balance work and family." (http://www.guyland.net/interviews.htm)

It has been said that; "If something has a direct benefit to an individual or a class of people, and a theoretical, abstract, or amorphous benefit to everybody else, realize that the proponent's intentions are to benefit the former, not the latter, no matter what bullshit they try to feed you."

To apply that to Kimmel's bullshit; If something (feminism) has a direct benefit to an individual or a class of people (women), and a theoretical, abstract, or amorphous benefit to everybody else (men), realize that the proponent's (Kimmel's) intentions are to benefit the former (women), not the latter (men), no matter what bullshit (feminism) they (Kimmel) try to feed you.

So, we understand that "changing the definition of manhood," and all that entails will result in freeing and empowering women, but, what is the benefit for the guys? He never articulates it, because he doesn't care.

To illustrate, let's mosey over to Kimmel's "Why Men Should Support Gender Equity":

"But why should men participate in the movement for gender equality? Simply put, I believe that these changes

among men will actually benefit men, and that gender equality is not a loss for men, but an enormous positive thing…"

He goes on to spend eleven pages not talking about any benefits for men. When he finally does address the actual issue of the paper, he does so thus:

"We, as men, should support gender equality – both at work and at home. Not because it's right and fair and just – although it is those things. But because of what it will do for us, as men. At work, it means working to end sexual harassment, supporting family-friendly workplace policies, working to end the scourge of date and acquaintance rape, violence and abuse that terrorize women in our societies. At home it means sharing housework and childcare, as much because our partners demand it as because we want to spend that time with our children and because housework is a rather conventional way of nurturing and loving."

It is obvious that Kimmel wants to shape boys into his own image; weak, studious, and uninspired. "…boys can be raised to be competent and compassionate, ambitious and attentive, and that men are fully capable of love, care and nurturance." (Kimmel, "A War Against Boys?"; Dissent Magazine, Fall, 2006.) In other words, boys should be molded into neo-males, "…a bland, conformist, and unimaginative group of males, for which the term "man" is too strong a word."

Thus, he tells us that the benefit to men of feminism is that men can promote women, which just so happens to be Kimmel's aforementioned agenda.

Dept. of Ed Rewrites the Constitution, at the Expense of Men

Carey Roberts · 27 August 2011 · Archived copy · Original

[dropcap]I[/dropcap]f college administrators were turning a cold shoulder to rape victims and female students were dropping out like flies, the recent Department of Education sex mandate might begin to make a little more sense.

But here we are. The once-unthinkable has become a Brave New World reality, in which a bewildered Alice quakes before an arrogant Queen proclaiming, "Sentence first — verdict afterwards."

Let's say you're a student at Cal State-Monterey Bay. There, any sexual "innuendoes made at inappropriate times, perhaps in the guise of humor" can get you into trouble with university administrators. At Alabama State University, any "behavior that causes discomfort, embarrassment or emotional distress" is deemed to be harassing.

You may wonder if such vague definitions are constitutional, and indeed they are not.

In Davis v. Monroe County Board of Education, the Supreme Court ruled that only behavior that is "so severe, pervasive, and objectively offensive, and…so undermines and detracts from the victims' education experience" can be considered to represent sexual harassment.

Nonetheless, such far-reaching concantations of student misconduct have become the norm. According to a recent survey by the Foundation for Individual Rights in Education, 67% of top American colleges have enacted speech codes that are unconstitutional under First Amendment standards.

Which means if your son utters a gratuitous "son of a bitch" remark, that could land him in a load of trouble. And a professor teaching a course on 19th century erotic art could be accused of inflicting embarrassment on overly sensitive students – a concern that recently compelled the American Association of University Professors to demand the DED Office for Civil Rights withdraw the regulation.

Or let's say a student and his new-found paramour share a celebratory glass of Pinot Noir and indulge in a frolic of consensual sex. Surprise! The Office for Civil Rights directive astonishingly dictates the woman (or man) is unable to give consent "due to the victim's use of drugs or alcohol."

[image]We're not talking about a drunken lovefest or even getting a little tipsy — the mere "use" of alcohol now renders the person a "victim."

It gets crazier, because university disciplinary committees originally were set up to hear cases of cheating or plagiarism, not adjudicate cases involving potential criminal misconduct that arise from murky 'he-said, she-said' disputes.

So now it's your day in court, so to speak. Knowing that the accusation is utterly baseless, you didn't bother to engage an attorney to argue your case. You plan to cross-examine your former girlfriend on your own behalf.

Sorry, the Department of Education will have none of that. The delicate-as-a-wallflower victim is now deemed too distraught to answer your questions.

In the past, such cases were decided under the "clear and convincing" standard of proof, which means the lay jury needed to be about 75% sure that wrong-doing had occurred. But now, the college must comply with the "predominance of the evidence" standard, which only requires a 51% level of proof.

Fortunately, the disciplinary committee found you innocent of the charges. Now you can go back to your normal routine, hoping your classmates will stop giving you those dirty looks.

Hold on, Joe, because your ex- can still appeal the decision. Double jeopardy is prohibited under criminal law, but in the DED's Alice in Wonderland universe, she gets a second bite at the apple.

[box type="info" icon="none"]Such Kangaroo Court proceedings do not take place in a vacuum.[/box]

Student orientation programs alert doe-eyed coeds to the looming specter of date rape. Women's studies programs hold frenzied "Take the Night" marches. Faculty members indulge in diatribes about "rape culture." And at Arizona State University, students are ominously warned to "avoid parties where males greatly outnumber females."

The effects on the falsely accused can be far-reaching. A recent Wall Street Journal editorial lamented, "Not only is he likely to be expelled, but he may well be barred from graduate or professional school and certain government agencies, suffer irreparable damage to his reputation, and still be exposed to criminal prosecution."

In short, the Department of Education DED Office for Civil Rights is working to remove the constitutionally rooted due process rights of the accused.

Fortunately, the solution is simple. We take away their money.

The Office for Civil Rights enjoys a $103 million budget, including a cushy $730,000 for employee awards and overtime. Right now Congress is searching high and low for ways to trim the federal deficit. I say we cut their budget to $50 million.

And for good measure, we'll mandate the remaining OCR employees to take a course in Constitutional Law 101.

Supreme Court to hear father's rights case

Robert O'Hara · 28 August 2011 · Archived copy · Original

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[box icon="None"]

A New York lawyer by the name of Leon Koziol received notice on August 15th that his petition for writ, a legal document submitted to Appellate and Supreme Courts to argue a hearing in front of the full court, was to be given consideration. This marks the first time that an activist/lawyer who champions fathers rights and divorce and family court reform will be given any consideration at all by the United States Supreme Court.

In his petition he documents the events surrounding his divorce and activism. He described instances of document tampering and "star chamber" hearings which harmed his reputation and his relationship with his children. His argument invokes the First and Fourteenth Amendments and his challenge to the court is that these proceedings violated his right to free speech and his right to equal justice under the law.

Excerpt from his blog:

"On August 15, 2011, the Supreme Court of the United States submitted notice to civil rights advocate Leon Koziol that his petition for a writ has been accepted for consideration under docket No. 11-185. The petition will now undergo a review to determine whether the case will be heard by the full court. A vote of four justices is needed to make this occur.

The case is based upon Mr. Koziol's four year ordeal at the hands of state disciplinary agents retaliating against his campaign for reform in state domestic relations courts. Specifically, after 23 unblemished years as a successful trial advocate in federal and state courts, Mr. Koziol became victim to fabricated charges designed to suppress protected activities under the First and Fourteenth Amendments.

The petition is a fascinating read for human rights victims and those who have been abused in divorce, custody and support courts. It has all the ingredients of a John Grisham novel, and it actually seeks protection for lawyers who pursue admirable causes for the people. Through vague code provisions and substandard prosecutions, good lawyers are easily removed from the profession when they take on litigation against powerful government officials.

Leon Koziol is asking all of his supporters and followers to read his petition and pass it on to those who may be of assistance, i.e., media contacts, authors, intervenors, columnists and benefactors to help fund this vital cause. Without the good guys among those practicing law, the people will continue to be fleeced of their resources through orchestrated family controversies that are collectively harming the health, productivity and heritage of an entire nation."

His (links provided in the excerpt) thoroughly documents what appear to be clear violations of his freedom of speech as well as due process of law and equal treatment under the law. AVFM will continue to follow this case.

[/box]

All women are like that: The law says so

J Galt · 29 August 2011 · Archived copy · Original

[dropcap]F[/dropcap]or those still struggling with this term, or sitting on the fence to avoid insulting a potential ally you may feel deserves consideration for her views and positions, I have one thing to say. Wake the fuck up. What I'm forwarding here is the notion, no, the understanding, that men are held to a standard of principle that informs their responsibility to their family, to their community, to their neighbor, to their country and lastly to themselves. These standards and principles are represented in law.

What is the standard for a woman? Please tell me what standard in this community of man, this thing we call civilization, that we hold women accountable to. When you find yourself unable to answer that simple question you may briskly move on to understand that "she" is no longer your partner in civilization. "She" is not your equal. "She" is an object of maintenance. "She," by legal definition, is a seasonal tool, best left in the garden. if you truly wish to extend consideration to anyone, exercise your consideration while that very person stands on the merits of their own principles. In most cases "she" will not.

[image]It is all too common that while we politicize language with new and sensitized understandings, language in and of itself has a purpose. With it comes definition to contribute to common understanding. More now than ever we need to remove the sophistry of emotional language and the entitlements it provides. We cannot award entitlement as systemic policy to the citizenry based on a narrow and personalized definition of personal injury.

We cannot legislate the boogey-man that is conjured by the poor mental health of fear and intellectual dishonesty of hysteria out of our closets and from under our beds. We must leave the postpartum depression of our victimization and struggle for a self-determination and purpose. We cannot protect all the children or the women hiding behind them. They too must learn to act on their own behalf and on behalf of those children.

For those who have read it or may recall a previous article in which I stated "There is nothing noble left of woman, she is as vile a creature as any man she describes." Pretty salty words but truer words I couldn't knit with a #8 darning needle. To flesh this out a little further, consider the popular descriptions of men and take a moment to look at what you ignore about women and particularly those feminist women. If you would like to avoid a schism with an ism you should certainly consider a viable template with which to measure.

Bigots: *a person who holds blindly and intolerantly to a particular creed, opinion, a narrow-minded, prejudiced person*. **This certainly qualifies as an extension of the ism itself, after all what is political correctness if not bigotry plain and simple. Reality itself is a perception, not a rigid construct.**

Hypocrites: *a person who pretends to be what he or she is not; one who pretends to be better than is really so, or to be pious, virtuous, etc. without really being so*. **Well hey this almost inspires me to provide a list, Michelle. This one definitely applies to the duckwalk feminists. You know, same quack but they just refuse to fly south**. **Can anyone see the egalitarian feminist laws as serving or protecting anyone but women? Do they even serve to protect male children?**

Sexist: *discrimination against people on the basis of sex*. **Welcome to every university in the western world that is governed by "Women's Studies"**. **This is hatred and sexism on tap with more foam than the beer, a woeful and dead institution that will only survive with gender segregation.**

Predator: *a person, group, company, or state that steals from others or destroys others for gain***.** I think more importantly is to name the most predatory sports: marriage, sex, taxes and the latest addition – college and university campuses. Nuff said.

Violent: *acting with or characterized by great physical force, so as to injure, force unlawfully or callously, strong feeling or emotion; vehement; furious emotionally disturbed to an uncontrollable degree extreme; intense tending to distort the meaning.* **Somewhat more seriously, this is certainly a definition that requires your attention and**

you may need to completely re-script your perspective and understanding of this word. Please notice that violent is not narrowly defined as making physical contact and is understood to include furious emotionally, disturbed to an uncontrollable degree. You really need to consider parsing the implications and your understanding of this.

Do not misinterpret the violence that has been perpetrated against you simply because the wounds you suffer often require them to be acknowledged by another. The feminist "Domestic Violence Industry" has made every effort to hijack the meaning of violence and frame it as an occurrence that cannot happen to a man. As in the definition that includes *intense, tending to distort the meaning,* there is not a woman on this planet that has not or will not resort to this.

For very many men this would describe the constant state of violence under which they live from day to day. It is deemed to be 100 percent socially acceptable. It is a level of violence that we have all witnessed in public, in our schools and playgrounds and in our homes and families. It needs to be identified for what it is each and every time it occurs. Call it out and refuse to submit to it.

Review the definition carefully and understand the threshold of its occurrence. If we as men commit to ending violence we must also commit to ending the violence perpetrated against us. Any woman that cannot respect the complete definition of violence needs to be identified for the batterer that she is. She batters esteem and confidence; she batters security and safety, she batters masculinity into silence and suffering. Her violence is identifiable by the tactics and language of shame which she herself would never submit to. If you attempt to defend yourself from this violence she will resort to her use of state thugs to impose her violence.

[image]She is truly a piece of unrepentant shit far beyond the pale and willfully exchanges your pain for her entitlement. Spontaneous physical violence rarely occurs without paid state functionaries present to implement it. Violence in the vast majority of cases is mutual; it begins with an attitude and is served with threats. We can all understand the largest threat of violence looming is the state and she will use it each time you refuse to submit. Until we acknowledge this occurrence of violence we will continue to suffer from the social effects. We all ignore the true nature of violence and it's threat, the feminist "Domestic Violence Industry" sanctions and promotes it with a bias that is itself violent. Because we deem it acceptable our politicians and our law enforcement are free to cherry pick the most economically viable definition. It's time we to say enough and end the lies and the false accusations. It's simply time to walk when it starts and not look back.

Accuser: *prosecutor, plaintiff, objector, complainant, libellant, informant, district attorney, court, law, judicial party, suitor, petitioner, litigant, delator, adversary, opposer, opponent, informer, government witness, state witness, rat*, stool pigeon*, fink.* **We can now understand that the war on men is no different than the war on drugs. It is only in the proximity of a woman that your most profound constitutional protections are removed. Your greatest safety constitutionally is to remove her completely from your presence. It is only with her presence that you can be accused at all.**

Batterer: *to subject somebody to persistent attack or violence, to damage or injure something by hard blows or heavy wear.* **Let's play a game. Can you find the words in this definition that represent batterer but do not require physical contact? If you can you are likely a healthy person. If you can't you are likely to be a woman, or a feminist or both. You may even be employed by the "Domestic Violence" industry. And if you aren't, you qualify.**

It is important for men to know and accept that the romance of life is gone, it has left in a political whirlwind of accusation. We live in times of entitlement and restitution and knowing this may save you from being cannibalized by a pretender. It is for your personal safety and your constitutional rights to liberty, that we men – all of us – must dismiss these women from our lives completely and permanently.

It is time to suspend our chivalry completely. Remove the armor so brilliantly white and shining. You, after all, don't own it. She does. And it's time to give it back. It is time now more than ever for men to be heroes to their

brothers; to other men. It is time for men to speak up against the false accusations, the false representations the false science and the misandry of our society. To see it and to challenge it and deny its governance; to simply accept that there is nothing noble left of woman. She is as vile a creature as any man she describes.

My Older Brother

B.R. Merrick · 30 August 2011 · Archived copy · Original

[dropcap]I[/dropcap]n a county courthouse not long ago, I had the misfortune to witness something that PJ Harvey sings about on her latest album, "Let England Shake." She may not even fully realize that a little anecdote like this could possibly be related to her work, but it most definitely is. The event in question involves a teenaged young man, his mother, more than one cop, Harvey's haunting music, and the observations of a rapidly aging homo.

But first, let me tell you about my older brother. He's terrific. I rely on him heavily, and as my life goes on, I find myself relying on him that much more. In fact, I normally refer to him in capital letters: Older Brother. Some call him Jesus; some Buddha; some just God. There are probably women out there who call him Older Sister. If that works for them, fine. Older Brother, you see, is my conscience.

[quote float="right"]Based on the look in his eyes and his general cool-guy demeanor, I figured this was a teenager's scratch at profundity. [/quote] Older Brother is bigger than I and handsomer. He never judges, punishes, or condemns. He listens. He is frank, open, and honest about not having all the solutions. He asks questions; I provide answers. When I lash out at him, he doesn't hit back. Sometimes, we wait out the tough stuff together, both of us shaking our heads.

I hear that researchers are now discovering the evolution of the human conscience, in a relatively short span of human history. At least one writer claimed (haven't read the book yet) that the writings contained within the Holy Bible denote profound changes in this evolution. He postulated that ancient men may have believed that God existed because the voices of their individual consciences seemed disembodied.

Whatever the reasons for our highly evolved consciences, we have them and we call them by many names. You don't have to call your conscience anything other than what it is. I have found it quite useful to refer to mine as Older Brother, and I will continue to do so. Those of you with actual older brothers, the kind of brothers that every young boy fantasizes about having, may feel less of a need to do so.

Based on what little I know of her life, it is quite possible that PJ Harvey doesn't refer to her conscience by any fancy names. From my vantage point, I see a woman my age who was raised on a sheep farm, amidst placid, peaceful creatures, by a father and mother who had their own individual skills, their own work to do, and who gave her the opportunity to be exposed to various sorts of music. Based on her work thus far, that last observation is readily apparent, as she has infused popular sensibilities with a wide-ranging number of styles. I like to imagine that Harvey was left alone a lot of the time to explore life as she wished. (She refused the intrusion of the computer and the Internet for as long as possible, and goes online only when she has something she wishes to research. What are the odds she wasted any time growing up in front of the idiot box?) I know for certain that she had a father around, with the opportunity to experience his presence in her daily life.

That experience is quite important, on multiple levels. Even though I am not close to my father, I had him around constantly in my growing up years, and the benefits reveal themselves every day as I traverse this land mass we call America. There is stability inherent in the presence of manhood. Undoubtedly, and especially when she's a fine woman, there is stability inherent in womanhood, but the lack of muscle and basic masculine outlook must be, I imagine, a serious lack for those who do not enjoy the experience.

In my mind, however, it is not enough to have a father in the home. There must also be a masculine engagement of the little minds that the father has helped to create. This is where fathering takes on a whole new meaning beyond being a mere sperm bank. I am certain that good fathering leads to a conscience, in the mind of the created, that can function at a much higher level. The absence of good fathering or, at a lower level, the absence of any fathering at all, appears to frequently lead to far more destructive ends.

Enter PJ Harvey's "Let England Shake," an album of popular music on par with Benjamin Britten's classically-oriented "War Requiem." Both masterpieces concern themselves with essentially the same thing: the effects of an

empire's wars felt directly through individual experience. Both works are somewhat politically ambiguous, but thoroughly unambiguous about war's ravages on society and the self. Read the opening words of Harvey's titular song:

[box type="note" icon="none"]

The West's asleep. Let England shake,

Weighted down with silent dead

[/box]

We're not going anywhere pleasant from here, folks. Just take a look at what transpired in England a few months after this album's release. Angry Harry put one word underneath it: feminism. In the sense that many prominent feminists have helped to demonize all men; to shame women into the workplace and out of the hearth; to stand silently by while society turns from small-town sensibility to highly mobile suburban culture infused with the sicknesses of empire, including government schooling, television, and consumerism; I find myself in agreement.

Therefore, Harvey's strangely upbeat musical ideas and stranger vocal modulations from one song to the next, carried along like a string of bagatelles so that one song cannot be discarded from the whole, have the power of a medieval minstrel standing on a heap of bodies after a battle, pointing out the sorrows created by the wrong ideas and actions, while strumming her autoharp. (And I thought I was done with popular music.)

The man I saw in the courthouse couldn't be a day younger than 16, but he was already several inches taller than I. He was with a group of people: another young man who didn't look related to him, his mother, and another woman whose relation to him I also couldn't identify. He kept the hair on his small, blond head cropped short, atop his long neck and lanky frame, his face shaped by a prominent nose that seemed to draw out the rest, forcing him to slouch. He had the remnants of acne on his jaw and a rather mischievous half-grin on his face. The pink-and-purple tie-dyed shirt he was wearing was scrawled with a gothic design that you would normally find on the back of a biker's jacket. It featured an eagle clutching something, and beneath the angry beast was a ribbon spinning down below the hem with just two visible words: "ERASE ALL."

Erase all what? Is that supposed to be profound? Based on the look in his eyes and his general cool-guy demeanor, I figured this was a teenager's scratch at profundity. Ah, yes. Erase all. That's what we should do, apparently. Like some nihilistic haiku, it says it all without really saying anything, doesn't it? Well, it turns out that that's merely where my mind was going, because when he turned away from me to speak with someone, I saw the same design on the back of his shirt, only up higher so the rest of that swirling ribbon could be read: "ERASE ALL FEAR."

So it wasn't nearly as pseudo-profound as I originally thought. It was just stupid. How do you erase all fear? That's like trying to erase poverty or bigotry. Besides, fear is an emotion. Why didn't he understand that? We all have fear. Sometimes you can do something about it; sometimes not.

[image]It reminds me of the word "cool," a word that became popular when popular culture started taking a nose-dive in the 50s, and a word that every generation of suburban, government-educated, and increasingly fatherless Americans has embraced. It still has the same meaning to young people that it did in the 50s, although what comprises being cool changes quite frequently. You can't be cool wearing the shoulder pads and fluorescent colors that people wore when I was a teenager in the 80s; you can only be ridiculous.

Why should we want to be "cool"? Think about what that word implies. Not hot… not warm… something akin to cold or frozen… aloof… uninvolved… cynically knowing… no fear. Remember Fonzie? He was cool. Fonzie was never afraid. He'd snap his fingers and young women would come running. No man would dare fight him. He successfully erased all fear. Guess what? Kids laugh at Fonzie for entirely different reasons now. He's ridiculous. He isn't cool anymore. He also had no parents.

Another woman with files and a suit walked out of one of the offices and spoke to the mother. "Well, what do you think?" she asked. The mother had a half-grin like Erase All Fear, but for different reasons. I didn't hear what she mumbled to the official lady, but it sounded like the half-grin was pinned to her face out of exasperation. I never saw the father in the hallway, and have no idea of his whereabouts.

Eventually this little group disappeared. A big handsome cop walked past me and down the hallway a little later on, and from the open door of an adjoining courtroom, I heard a man shout, "Stop!" The door quickly closed and the cop kept walking, looking straight ahead. Consequently, I soon forgot about the disembodied voice. A few minutes later, that same door opened again, and Erase All Fear was pushed violently up against the wall of the corridor by two other big handsome cops. He was quickly cuffed, frisked, and taken away, with that cheesy half-grin on his cool face.

I can't be certain, and I acknowledge that most of my observations are anecdotal in nature, but I strongly suspect that the absence of a father on that day in the courthouse was no mere coincidence. I also strongly suspect that Erase All Fear has no Older Brother to talk to. At least, not yet. Perhaps his mind is too far away from his conscience at this point. But there is also a chance, I hope, that one of the big handsome cops that cuffs him in the future might actually be able to ask him a question or two that wakes up his Older Brother for him. Maybe it happened that day with the cuffer or the frisker. I don't know.

I remember one time when it happened for me. I was in conversation with one of my local church leaders. Back when I was a religious conservative and unhappy about being gay, I was having one of my many personal interviews with this guy. These interviews had become routine, and involved confessing my many terrible "sins." In spite of my ideological differences now, this one particular leader did me a great service. In the turmoil of my personal life, he had the decency to tell me plainly that he had no idea how to help me (something that Older Brother sometimes says). But then he asked a question that changed my life. Eyes searching up towards the ceiling for something – anything – to help me, he asked, "Do you have any buddies?" I answered without hesitation and startled myself with the answer: "No." Eventually, that fatherly remark – a simple question: no lecture, no advice, no threat, no bribe nor diatribe – led me out of a cycle not unlike the one currently drowning Erase All Fear.

That's what fathers are for: building your conscience. Fathers who fail to do that, and mothers who take their children away from fathers who can do that, are creating miniature Erase All Fears as we speak. I know it. I think PJ Harvey knows it. And now you know it.

Therefore, I have a question for all you feminists out there: What are you going to do about it? Before you answer, I suggest you download a female musician's latest album and take a good hard listen to the wildly shifting tone of her voice, which some have errantly described as "childlike." It is nothing of the sort. Being a fully grown woman, Harvey cannot truly ape a child's voice. She can, however, affect a higher register, like she does in the opening number as well as several others, but only in a way that seems hideously condescending, the way some women (and even men) do from time to time in order to ingratiate themselves to little people that they perceive to be inferior and somewhat stupid. It is deliberately seductive, until it turns into the wail of an angry and grieving woman:

[box type="download" icon="none"]

What is the glorious fruit of our land?

Its fruit is deformed children…

What is the glorious fruit of our land?

Its fruit is orphaned children.

[/box]

There is more than one war going on right now, ladies, but the outcomes are always the same. Consider yourselves warned. And good luck erasing the fears about to be unleashed, many of them without conscience and without fathers.

The Thomas Ball Fire Symphony # 1

Robert L. Cheney Jr. · 30 August 2011 · Archived copy · Original

On June 15, 2011, yet another desperate father, disabused with his ongoing decade long struggle with both corrupt state and federal courts—doused himself with gasoline and set himself ablaze on the steps of the Keene, New Hampshire courthouse. This is not unique in regards to this ongoing national Fathers' Rights problem, which plagues us all.

It is estimated that throughout the United States, that 24,000 men a year, commit suicide in this nation directly due to the unconstitutional acts and/or omissions and denial of basic human rights applied by our courts. On any given day, it is estimated that 250,000 to 400,000 men are falsely and unlawfully placed into debtor's prisons. This is accomplished so that the state can both further enslave those men, and directly profit by and through their unconstitutional incarceration.

Indeed, a national Apartheid is being implemented against men in this nation.

And what Thomas Ball's pyrrhic act proves—is that finally—we must stand up and do something about it. The time for polite and excusable rhetoric is over. When men commit such an act which is so outrageous and egregious, that it compels us all to recognize that the time has come that we actually must now act…and do something…anything…in which to stop this anti-law madness.

We have a well-defined domestic enemy which now inhabits not only our government, but also our own court systems. They are implementing and maintaining a foreign unlawful and unconstitutional set of laws, which directly extends out from Soviet Article 81 Constitutional model foreign law throughout the courts in the several states and federal government. Not only is there no relief within these ultra vires courts—there is the direct treason of implementing alien and illegal foreign law, which factually has destroyed men and their families in this country.

These courts incipient design is to overturn the natural human rights and liberties of men, and to destroy men as a specific goal in overturning the freedoms and rights of the American civilization. Simply put: it is these courts which are alien Domestic Enemy courts, which have damaged this nation to such an extent, that men are routinely committing suicide as an expression and social toll of state condoned oppression and injustice. Men now routinely see suicide as their only legal remedy to confront these diseased court systems.

Just before his death, Thomas Ball took the time to write an intelligent fifteen page "Last Statement" which he formally mailed to the Keene New Hampshire Sentinel. This document exposes the inner workings of a very intelligent, driven, and insightful man, cataloguing the reasons which supported his act. His eloquence was elucidated by both his words, and in his last act of self-immolation.

My own analysis has reflected Balls' insights which he reduced to writing. Please note that when he states:

"Any one swept up into legal mess is usually astonished at what they see. They cannot believe what the police, prosecutors and judges are doing. It is so blatantly wrong. Well, I can assure you that everything they do is logical and by the[ir] book. The confusion you have with them is you both are using different sets of books. You are using the old First Set of Books-the Constitution, the general laws or statutes and the court ruling sometime call Common Law. They are using the newer Second Set of Books. That is the collection of the policy, procedures and protocols."

His insights are totally correct. In this one short paragraph, Mr. Ball not only identifies, but *nails* the problem facing all men within America. Simply put: the government is acting in direct treason by changing the form of government by changing the laws of government—and by implementing and following an unconstitutional set of 'new laws,' which are not American. These 'new laws' directly overturn and place an alien foreign governments laws over established American jurisprudence, thereby overturning the natural and constitutional rights of man.

As we can see, Mr. Ball clearly sees that two laws are being implemented by and through the treason being implemented by all three branches of government supporting these illegal Soviet Article 81 Family Courts. These two set of laws are so disparate, as to cause all of the maladies we are now suffering through our society. These contemporary problems we now face, are directly attributable to this Apartheid being enforced against men. Simply put, this Soviet law mindset which these courts have treasonously enforced against men, is the direct causal factor for our national diminution of our manufacturing base; of our demise of our legal base; and the destruction of our economic base.

Oddly, the American public cannot put together these simple identities, because the national media is not publishing these facts and presenting them for public discussion before the American people. Fathers' Rights is not for public consumption in this nation. There is a national news blackout in regards what has occurred to Fathers' over the past half-century, and what is now happening throughout all facets of life throughout the American economy due to this state approved discrimination. Destroy men for any number of years, and yes indeed you will see massive home foreclosures soon following. Destroy men as a national mindset throughout the courts and government, and soon thereafter you will see the collapse of the national economy, high unemployment rates, and the public scratching their heads as to what the real cause of it is. If you haven't noticed, this is our current national plight.

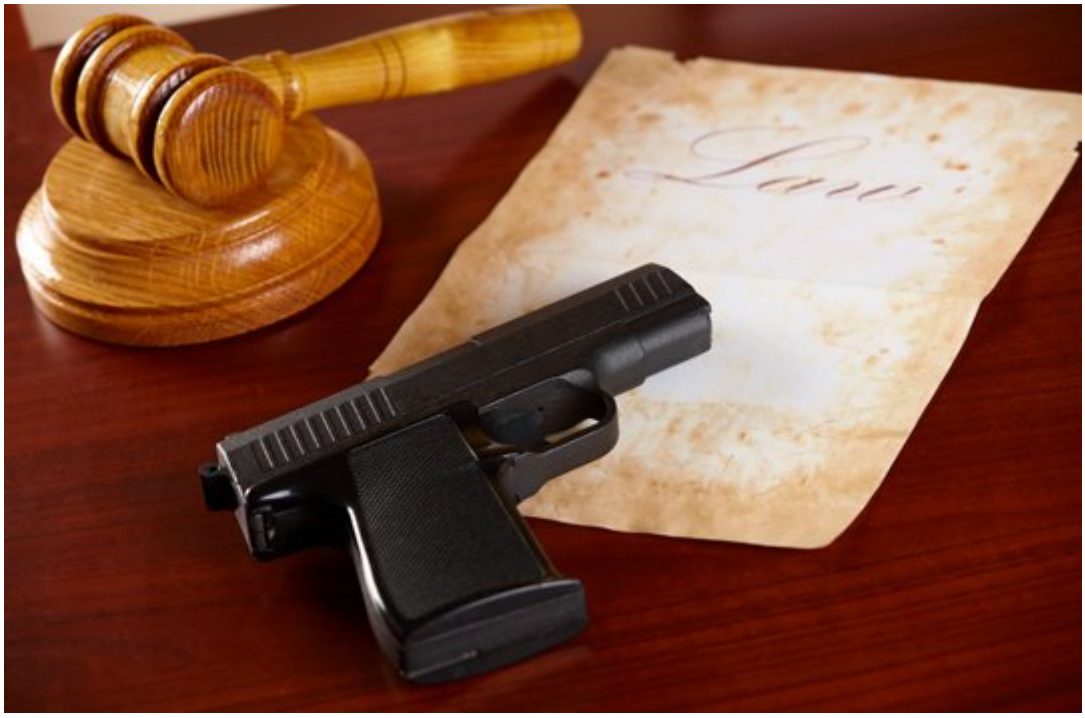

If you look at the disparate and anti-law systems which can run a government, on the dark side you shall note that the social archetypes of Socialism, Communism, and Totalitarianism. These are the same exact social systems expressed in these form of governments; but they are merely in but different stages of growth. At the nexus, or root of all these evils you shall find something called "Feminism." Feminism is the foundational seed of all these forms of tyrannical governments. And it is Feminism which this nation has adopted as a diseased and fetid root of evil of which you will find as the basis of this nation's current dysfunction.

When you speak of Welfare, you are speaking of war (against the society) and you are speaking only of Feminism supporting such war. The basic and root tenant of Feminism, is the destruction of the American male. In all societies which has adopted this malady as a root of "equality" in which to sustain its rise within such a society—you will find that men are excoriated as a national religious exercise. You shall find that within such societies expounding Feminism, that men are hated, they are denigrated, and there is a national ongoing media campaign to constantly find fault with men, and a government willing to sustain an industry to punish them directly. In such societies: you shall find huge prison populations.

Conversely, when you analyze those societies which are not infested by Feminism, you shall see that men throughout that society are actually venerated. They are respected and loved, and even honored. In those societies, they are not repressed, and they assume their natural stations as the producers and defenders of that society. In such societies, you shall conversely find small prison populations.

[box icon="none"]Those enemies of the state supporting Feminism, claim that asserting such female 'equality' throughout our American society, advocate it as an advanced social system. They are wrong.[/box]

The fact is that Feminism is a throwback to the earliest social system which existed on the plains of Africa 100,000 years ago. In that 'natural' state of affairs, it is the controlling female driven system of Matriarchy was a throwback to the antiquated social archetype which exuded itself out from the social system which also ruled the great apes. In that older social system, as throughout nature—women and children stayed together, with men being driven out of the group. In this natural state, men were only temporary interlopers into the social system of women and children. The main (and only) duty of the male in that backwards natural system, was to inseminate the female, and then to be driven off by the collective tribe, and to once again fend for himself alone in the wilderness. This state of affairs, was the controlling social archetype over hundreds of thousands of years, of which humankind never evolved.

Mankind was held in stasis, directly due to its adherence to the Feminist Matriarchal social archetype which controlled and excluded the male of the society from being an active part within that society.

When you look at both the whole animal kingdom, and the communist communal social state: you shall also concomitantly find that there is no place within that social system to incorporate the male. When you analyze the complete animal kingdom, from ants, to bees, to whales, apes, dogs, birds, bats, and the like—you shall see that again, within the concomitant natural system, that the male is always driven off, and has no place within the family.

It was only with the advent of Patriarchy, approximately 6,000 years ago, which finally incorporated the male into the Shrewdness animal state of humans. This created the modern two-parent nuclear family. Now, for the first time in human history, man was incorporated into the family and both males and females disparate social talents were used to work together for the first time. And directly due to this combining of the disparate entities of male and female into the family social unit—all human civilization thereby ascended from that point onwards. Prior to this—with the human Shrewdness controlling the animal state of man—advanced civilizations never arose. It was only with the incorporation of the male into the human family unit, that advanced civilization arose, of which we have cognizance of at that 6,000 Patriarchal Breakpoint. Prior to this—we virtually know nothing about human-kind, because the archeological record shows virtually nothing during this long Matriarchal period. There is only a void.

Modern socialists and social scientists, claim that the communist state and especially Feminism, is the 'advanced' social condition. That if you do not believe in homosexuality, women's rights, lesbianism, sexual freedom and

anarchy—that you are a dolt male throwback of the 1950s. These theorists, feel that the natural condition of incorporating men into the family unit (and society) is old, pastoral and antiquated technology. They believe that their advocacy of Feminism, is the new theocracy that we all must be held hostage to (no matter what its results). These same people, when confronted with the fact, that their theology is a throwback to the base social system which ruled on the plains of Africa 100,000 years ago—get mulct, and do not want to discuss, argue, or confront the point.

For if you recognize that in their system, which again; has no place for the male, you shall find that every despotic government aligning itself to such a Feminist social collectivist archetype, has huge gulag prison systems, as demonstrated and recorded throughout human history (e.g. the Soviet Union, North Korea, China, & etc.). It is within these collective Matriarchal driven systems which develop these huge prison populaces, directly due to the fact, that they are expressing the older Matriarchal natural condition of man, and have no place for the human male within their formal design of government. Such systems are merely expressing their underlying identity of being Matriarchal collectivist societies. Huge prison systems within such governments are merely expressing the fact that their social system is attendant to the natural (older and backwards Matriarchy). Again, such systems, like nature, have no real place for the male. This again, extends from the Shrewdness collective social condition. Just as in the animal kingdom, they are destroying men to express their Matriarchal archetype form of repressive government.

Those societies which incorporate the male into the family, however; conversely obtain free and advanced societies. For it is the incorporation of the male into the family unit, which is the impetus for the free enterprise economic system. Please note, that this fact is also expressed and recorded throughout human history, as all such great thinkers, from Plutarch to Freud recognized, that "…[I]n order to have an advanced civilization, you need sexual regulation."

What is this 'sexual regulation' we speak of here?

It is factually the state institution of marriage of which the modern Matriarchal Communist state is actively combating against and intentionally destroying. What is the main feature of marriage? It incorporates the male into the family (and society), and it binds both the male and wife into a social contract, for the good of them both, the family, and then ultimately the state.

In such free Patriarchal societies, as in the American society, the state promised by operation of law to uphold the marriage condition. The state would be the guardian of that institution. First we must note, again, by operation of law, that the state has a third party interest to the marriage relation:

"The state is a party at interest to the marriage contract or status together with the husband and wife." **Duerner v. Duerner, 142 N.J. Eq. 259 (E & A. 1948).**

See also:

"It has been well said that in the granting of divorces the state, as well as the parties, is interested, and that the public is represented by what is called the 'the conscience of the court'…" The State is a third party to every divorce proceeding and has exclusive control of the matrimonial status of those domiciled within its borders." **McLean v. Graboswski, 92 N.J. Super. 545, 547-548 (Ch. Div. 1966)**

Secondly, we must recognize that there is a fundamental reason that the state has an interest in the marriage relation…and that was to protect the interests of the institution of marriage itself in order to protect the advanced society itself:

"…As guardian[s] of the interests of the public and persons not parties to the record , it is our imperative duty to prevent dissolution of the marriage relation by means which the law condemns and expressly forbids. An infant child is the issue of this marriage, and we cannot tolerate that its character shall be sullied and its career clouded by a Judicial conviction of the Father on such evidence of infidelity to the most sacred obligations. Since the "common-law marriages," so called-another name for concubinage-is so obtrusively prevalent in the community,

and our calendars are crowded with applications for divorce, it behooves us not to relax the stringency of the rules which, in the interests of good morals and social security, have been prescribed by law for the safeguard of the sanctity and stability of the marriage relation. **Daly Ch. J., and Bischoff, J. Concur. Fanning v. Fanning, 2 Misc N.Y. 97**

This was also iterated: "Marriage is not a mere contract between two parties but a legal status from which certain rights and obligations arise." DeMatteo v. DeMatteo, 436 Mass. 18, 31 (2002) See also: Smith v. Smith, 171 Mass. 404, 409 (1898) "[O]n marriage, the parties "assume[ ] new relations to each other and to the State". See also **French v. McAnarney, 290 Mass. 544, 546 (1935),** as the Massachusetts Supreme Court clearly notes—yet, this does not supercede a Civil mandate and union for the parties superior to the Common Law.

"If the parties to a marriage contract were allowed to renounce the ties of wedlock, and to abandon the duties and obligations of the conjugal relation for any cause that seemed reasonable and just to them, or for any cause other than the legal cause for divorce, then indeed would such contract have but little binding force and the sanctity of the marital state would be destroyed. Suits for divorce, already far too numerous, would overwhelm the courts of chancery. Hence "the interests of society, the happiness of the parties, and the welfare of families demand the rule," supra, that there shall be no abandonment of the matrimonial relation except for such causes as would constitute grounds for divorce. **I Bishop, Mar. Div. & Sep. § 1753. Warfield v. Warfield, 97 Ark. 125, 128. (December 19, 1910)**

Currently, we have government intentionally overturning and destroying the marriage relation by such proactive government protocols, which directly attack marriage and the family—by overtly destroying the Father. These contemporary government programs not only overturn the fundamental law itself, but also fly in the face of 'we the people's' passage of well-settled laws upholding the marriage relation. Anyone seeking protection of 'the law' within our nation, as Thomas Ball clearly recognized—is in for a rude awakening. The state has currently abandoned either upholding the fundamental law, or upholding the institution of marriage. The state, in abandoning the legal rights of Fatherhood have abandoned the legal rights of marriage which they were sworn to uphold by operation of law.

Thirdly, we must consider: who are the enemies of marriage? Who are the people whom historically do not want Thomas Ball to be the controlling entity and "Father" within his own home and family? It is the illegal courts, governments and Feminists who have established an unholy tie within government itself, and has established itself as a new Domestic Enemy within all three branches of our government. Please note these facts:

Socialist and Feminist writers have denounced marriage in unmeasured terms and in the vilest language.

They claim that under the form of matrimony, the wife is made the "sex slave" of her husband, and they advocate their liberation by means of the Freedom of Sex and Economic Independence of Woman, providing that they may be employed and earn wages separate and apart, and without the control of the husband.

They also advocate the dissolution of the marriage relations at the will of either party. That children of such marriages shall not be subject to the control of either of their parents nor dependent upon them for support or

education, but that all children shall be dependent on the State for all necessary things – food, clothing, and education.

The Socialists allege that the Christian monogamistic family was originated as a capitalist scheme, from the fact that parents naturally desire to accumulate private property for the protection of themselves and their children and to be given to their children as an inheritance.

Socialists claim that marriage is an invention of the capitalist class and the priesthood, for the maintenance of capitalism, and that therefore, marriage and the family are the greatest enemies and obstacles in the development of Socialistic society-where private property shall not exist.

Below are the given quotations from the Communistic Manifesto-the basis of Socialist Propaganda, which makes a candid avowal of Socialist intentions toward the family. Also from the Origin of the Family it is predicted that the foundations of monogamy would disappear, and that the Christian family would cease to exist.

In fact the bolder Socialists advocate Free Love, the control of births, and other practices which are abhorrent to all persons who have been brought up in a Christian atmosphere:

"Abolition of the family. Even the most radical flare up at this infamous proposal of the Communists.

"On what foundation is the present family, the bourgeois family based? On capital, on private gain. In its completely developed form this family exists only among the bourgeoisie."-Communists Manifesto, page 36.

"The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital."-Communist Manifesto, page 36. Carl Marx and Frederick Engels, "The Fathers of Socialism."

"We are now approaching a social revolution, in which the old economic foundations of monogamy will disappear just as surely as those of its complement, prostitution. Monogamy arose through the concentration of considerable wealth in one hand-a man's hand-and from the endeavor to bequeath this wealth to the children of this man to the exclusion of all others. This necessitated monogamy on the woman's but not on man's part. Hence this monogamy of women in no way hindered open or secret polygamy of men. Now, the impending social revolution will reduce this whole care of inheritance to a minimum by changing at least the overwhelming part of permanent and inheritable wealth-the means of production-into social property. Since monogamy was caused by economic conditions, it will disappear when these causes are abolished."-The Origin of the Family, page 91, Frederick Engels.

The above, from Fredrick Engels, distinctly avow the aim of Socialism which appears to undermine the economic foundation of marriage, to cause the disappearance of families and the abolition of private wealth, and to prevent the accumulation of property to the bequeathed to children.

All this is to be done through the abolishing the holding of property which is means of production, after which sacramental marriage will disappear when it loses its means of support.

With this avowed aim of Socialism the public should be advised.

Does this sound familiar? It should, because it is being directly asserted throughout all three branches of both state and federal governments!

My God people. What does it take in order to you to recognize what is clearly a Domestic Enemy embedded throughout the aegis of our government? During the Vietnam War, there were fundamentalist Buddhist Monks whom were being persecuted (to a lesser degree than we are here, as Fathers' in America), who self-immolated themselves. Their acts immediately gave inspiration to the national populace to overthrow their own South Vietnam's corrupt Ngô ?ình Di?m regime.

Recently, in Tunisia, there was a similar event on December 17, 2010 when a 26 year old fruit seller named

Mohamed Bouazizi doused himself in gasoline and set himself ablaze merely due to government tyranny and humiliation. His act also toppled the corrupt controlling Tunisian regime by national revolt over his death. Both these incidences sparked national revolutions which overturned their respective corrupt and oppressive regimes. Indeed, both these incidences promulgated immediate reactions from the indigenous populace, against the state oppressions (again, which were minimal to what American Fathers' currently suffer today).

Today, American Fathers' are totally, civilly murdered within our court systems. They are penalized more than murderers, child rapists, embezzlers, extortionists, even foreign terrorists. Both foreign terrorists and illegal aliens unlawfully crossing our borders are able to immediately obtain driver's licenses and bank accounts. A mere Father—especially a poor Father, will never have a driver's license again. He will never have a bank account again. He can never obtain a passport. Such Fathers' whom cannot combat this unconstitutional tyranny lose their professional work licenses; they cannot obtain hunting or fishing licenses; their bank savings are repeatedly seized; their cars (and any other valuable property) are unlawfully, and repeatedly seized.

Where murderers and child rapist may obtain some semblance of redress of grievances within the courts; Fathers cannot obtain any redress within these Feminized institutions whatsoever.

Where the average murderer usually spends on average 5-7 years in jail; Fathers' are harangued constantly and imprisoned repeatedly and indefinitely…for no crime ever being committed…on the order of decades to over a quarter of a century or more.

Father's are civilly murdered eternally—for never committing any crime, other than merely attempting to assert their own rights, or for merely being poor.

Again, we must look at our own American history. Before the advent of the "Child Support" industry of the early 1970s, there was no problem with the institution of marriage. Both marriage and families stayed together. American birth rates were at normal rates, divorce rates were low (approximately 3% at 1900 to 13% by 1955), and the American people were relatively happy. America in the 1950s led every social indicator across the planet. The economy was strong, and the wealth was being accrued, not by big business or big government, but rather; huge amounts of savings were being accrued by the home and family!

…And something saw this, and didn't like it. There were entities who recognized that the American home and family was accruing great wealth; and those foreign alien entities hated the American society and wanted a more controllable Soviet style obsequious slave-type society instituted. So they went directly after the men and proactively destroyed them through the advent of 'Soviet Article 81' Family Law courts, e.g. 'The Wisconsin Model.'

Those persons supporting this treasonous anti-law system within government—soon moved up into the highest ranks of both state and federal worker positions. Those like Tommy Thompson who helped with the institution of the Wisconsin Model, and those like Vice President Joe Biden, who instituted "Domestic Violence" mythology throughout our courts and government—soon were appointed to the highest posts within our own government.

Please note these supporting facts of how alien anti-American interests proactively destroyed the American home and family, and especially Fatherhood:

"In a later conversation, Rockefeller asked Russo what he thought women's liberation was about. Russo's response that he thought it was about the right to work and receive equal pay as men, just as they had won the right to vote, caused Rockefeller to laughingly retort, "You're an idiot! Let me tell you what that was about, we the Rockefeller's funded that, we funded women's lib, we're the one's who got all of the newspapers and television – the Rockefeller Foundation."

Rockefeller told Russo of two primary reasons why the elite bankrolled women's lib, one because before women's lib the bankers couldn't tax half the population and two because it allowed them to get children in school at an earlier age, enabling them to be indoctrinated into accepting the state as the primary family, breaking up the traditional family model.

This revelation dovetails previous admissions on behalf of feminist pioneer Gloria Steinem that the CIA bankrolled Ms. Magazine as part of the same agenda of breaking up traditional family models."

See also:

Rockefeller also told Aaron Russo[1] that his family's foundation had created and bankrolled the women's liberation movement in order to destroy the family and that population reduction was a fundamental aim of the global elite…

…Rockefeller told Russo of two primary reasons why the elite bankrolled women's lib, one, because before women's lib the bankers couldn't tax half the population and two because it allowed them to get children in school at an earlier age, enabling them to be indoctrinated into accepting the state as the primary family, breaking up the traditional family model.
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Rockefeller was often keen to stress his idea that "the people have to be ruled" by an elite[2] and that one of the tools of such power was population reduction, that there were "too many people in the world," and world population numbers should be reduced by at least half.[3]

[1] Aaron Russo, was an American patriot, businessman, entrepreneur, Hollywood film and TV producer (The Rose, with Bette Midler; Trading Places, with Dan Aykroyd and Eddie Murphy; The Teachers, with Nick Nolte) and he was also a documentary film maker, who openly wrote, and published items of grave concern for all Americans. In 2005, he directed and produced one of the greatest documentaries against the IRS, called: From Freedom to Fascism. Unfortunately, he died Aug. 24, 2007 at the age of 64.

[2] This is a proof of "Darwinist" social inflection, of an elite upon an unsuspecting middle-class.

[3] Cited from: Rockefeller Admitted Elite Goal of Microchipped Population, by Paul Joseph Watson, January 29, 2007, Prison Planet at:
http://www.infowars.com/articles/nwo/rockefeller_admitted_el…]

Thomas Ball (as well as myself and a host of other Father's) was a Vietnam Veteran. As veterans, when we supplicated our own court system to assert our secured rights—the court's and government should have bent over backwards to grant us our natural born, common law and constitutional rights. This was owed to us due to the fact that we fought for this country with honor and distinction. All we asked for, was a government 'Republican in

form.' We asked for no special favors…we only asked for what was owed us by operation of law.

Instead, we were brought before a Domestic Enemy who implemented a foreign law against us. This foreign law, not only overturned our law, but it destroyed both our homes and families, and also our own government and society in the process!

Those sick and diseased minds who support this system stating that it is in the 'Best Interests of the Child,' are factual liars. For over a decade now, Fathers' Rights activists have been propounding, what is known as the "Fathers' Rights Mantra" to both the courts, government and even the media—to the point they do not even contest these facts or issues now. This 'Mantra' is well known, and it directly controverts the Feminists approbation that these alien courts instituting feminism against our society, as a necessary good—regardless of what the facts or law says:

THE FATHERS' RIGHTS MANTRA

According to a new publication called Getting Men Involved: The Newsletter of the Bay Area Male Involvement Network, Spring 1997:

[unordered_list style="tick"]

- 63% of youth suicides are from fatherless homes (Source: U.S. D.H.H.S., Bureau of the Census
- 90% of all homeless and runaway children are from fatherless homes
- 85% of all children that exhibit behavioral disorders come from fatherless homes (Source: Center for Disease Control)
- 80% of rapists motivated with displaced anger come from fatherless homes (Source: Criminal Justice & Behavior, Vol. 14, p. 403-26, 1978.)
- 71% of all high school dropouts come from fatherless homes (Source: National Principals Association Report on the State of High Schools.)
- 75% of all adolescent patients in chemical abuse centers come from fatherless homes (Source: Rainbows for all God's Children.)
- 70% of juveniles in state-operated institutions come from fatherless homes (Source: U.S. Dept. of Justice, Special Report, Sept 1988)
- 85% of all youths sitting in prisons grew up in a fatherless home (Source: Fulton Co. Georgia jail populations, Texas Dept. of Corrections 1992)

[/unordered_list]

(Because only a portion of each age group grew up in a fatherless home,) these statistics translate to mean that children from fatherless homes are:

[unordered_list style="arrow"]

- 5 times more likely to commit suicide
- 32 times more likely to run away
- 20 times more likely to have behavioral disorders
- 14 times more likely to commit rape
- 9 times more likely to drop out of high school
- 10 times more likely to abuse chemical substances
- 9 times more likely to end up in a state-operated institution
- 20 times more likely to end up in prison.

[/unordered_list]

There is a litany of abuse more profound than what is stated here, again; all emanating out of the state predictably giving custody to mothers, and not fathers. As sagely stated and recognized by Dr. Daniel Amneus in his watershed work The Case for Father Custody, he quotes a dolt Georgia judge named Robert Noland who is fully indoctrinated into the natural animal state who proudly (and stupidly) proclaimed: "I ain't never seen a calf following a bull. They always follow the cow. So I always give custody to the mommas." It is very odd how every other judge throughout this nation has adopted the same Noland doctrine supporting the collective animal state which supports the facts and statistics ruining this nation as cataloged within the Fathers' Rights Mantra noted above. Judges fully know and understand that the institution of marriage and the institution of Fatherhood gives them nothing. They fully know and understand which side their bread is buttered on.

Indeed, Noland's screed has become the national mindset of the courts—which have ruined this country by ruining men and Fathers' which has cascaded into all the social failures we witness today. As all the great societies warned us: that if you want an advanced civilization—you give control and custody of the home and family—to the Father and not the Mother. This sounds very contra-intuitive, however; this mandate is the only social system shown within all of Western Civilization.

Lex Angliæ nunquam matris sed semper patris conditionem imitari partum judicat. "The law of England adjudges that the offspring shall follow the condition of the father, not of the mother." Co. Lit. 123

See also:

"The law of England vests the right to the custody of all legitimate children of tender age, without regard to sex, in the father, to the entire exclusion of the mother, who cannot even see them without the father's consent."

Let us note (as all judges do); that supporting the lower order animal state, and supporting Single Mothers, does aggrandize their state-run institutions. Every judge who gives custody of children to the mother fully understands that they are seeding and growing their burgeoning state empire. A judge who routinely gives a child to a mother, thereby denying the Father his natural born, common law and constitutional rights fully knows and understands that within five to ten years, that the Single Female Headed Household will need approximately two police officers, a counselor, an additional school guidance counselor, one additional bed within the Juvenile Jail, probably an additional bed within the County Jail, perhaps even a bed in State prison; a psychologist, as well as hiring a plethora of other social workers, Feminist Day Care Centers, Women's Shelters, & etc., etc., ad infinitum, ad nauseum.

Conversely, if any intelligent judge recognizes this and starts giving custody to Fathers…then the state gets nothing. In fact, what society gets by the judge assigning custody to the Father, (as history proves), is a family willing to stay together, and solve its own problems. Indeed, let us consider: which legal entity will the state support? Independent and self-reliant families with Fathers' incorporated into them…or Single Female Headed Household's, which will add to the largesse of the state?

Both our history and Thomas Ball has proven which entity the court and government will support, and is supporting; and it has been the SFHH, to the direct denigration and criminalization of men.

This scatological Feminist system, being directly supported by the fetid complicity and omission of the males of this nation to justly react—to what other societies clearly have justly reacted in favor of truth and justice—is a national disgrace.

Many within the Fathers' Rights movement state that they do not condone violence. With Thomas Balls' demonstrative immolation upon the courthouse steps of Keene, New Hampshire, what else could ever condone violence? Clearly, other nations of the world presented with similar acts of desperation of which Thomas Ball has displayed, acted with a single mind. Those societies actually did something about the tyranny being imposed—even upon special groups other than themselves. All other societies that I have found, did not tolerate such injustice. They didn't sit on their ass; rather, they acted.

Please recognize that neither our courts, nor Legislatures, nor even Executive departments of government are listening to either law or reason. The fundamental right to 'Redress of Grievances' has been obliterated. My God, look at what supplications Mr. Ball had to go through on the order of a decade to finally recognize there was no remedy? My God, you have people throughout this country (I know one in Massachusetts), being told they can no longer come to court for ANY kind of remedy! We have diligent men, making arduous application to both the courts, media and even legislative and executive branches of government, being insolently turned away!

And then we wonder why there is approximately 24,000 men committing yearly suicide because of family courts alone? Do you recognize that we have only killed approximately 58,000 to 60,000 in the Vietnam War? That 145 died in the 1990/1191 Gulf War? That approximately 721 troops have died within the 2004 Iraqi War? And approximately 2433 troop deaths in the Afghanistan war?

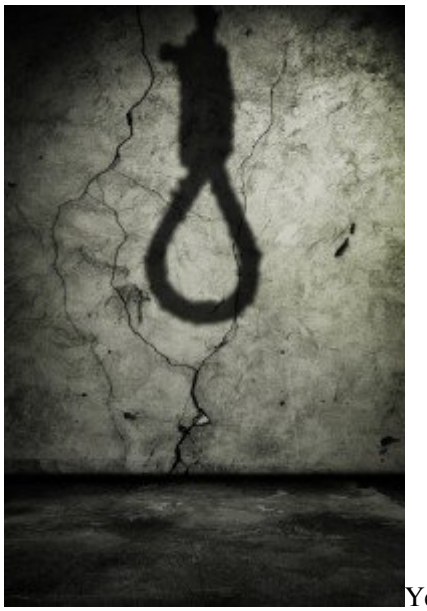

Yet, we are killing far more men in these Feminist court wars, than we are killing in all our foreign wars combined! Yet we don't want to upset those in power and state that we don't condone violence?

News flash: Our children have some legal status, and under that legal status as incompetent minors, the law assigns only one person, who owns, and controls that child, for both its safety and comfort, by operation of law. This is the only thing the law states as to that controlling legal fact:

The Father, owns the child against the mother, as well as against everyone else…."The discretion to be exercised is not an arbitrary one, but, in the absence of any positive disqualification of the father for the discharge of his parental duties, he has, as it seems to us, a paramount right to the custody of his infant child, which no court is at liberty to disregard." State v. Richardson, 40 NH 272, 277.

That any asseveration that there is 'equality' within the legal system can be quickly discounted by any man going into these Feminized court systems and attempting to type in 50%/50% into their computerized Dissomaster computer systems to find out what child support percentages are to be awarded. At no time will the court computer accept 50%/50% to be typed in. It always defaults to 49%/51%. Plus, such 50/50 custody fiction is prohibited by the maxims of law which state: "No man can be both lord and tenant over the same property." We must recognize, that the modern Feminist code infected into the contemporary court system, only intimates equality. From that Feminist Equity the actuality is that Judge Robert Noland doctrine (noted above) of giving children to mothers is the only maxim being followed by the judiciary as a whole.

The real law intimates nothing. It clearly assigns only the Father as the main custodian and protector over his children. This right comes under Article I, Section 1 of your state constitution and under Amendment the Fifth, of the Constitution for the United States 1787-1791 "rights to life, liberty and property." Your children are something and have some definable legal status; and under well-settled and well-defined law, that 'something' is that they are

real property. If you do not claim them as such, the state most assuredly will, and the state will act accordingly.

I must say, as a favored son of the Commonwealth of Massachusetts, that I am ashamed of most of the Fathers' Rights groups there. What acts Thomas Ball was pressured into, by a well-known and well-defined Domestic Enemy; is a known constant; and is constantly repeated throughout this nation to the detriment of men. When you speak of the detriment of men, you are categorically speaking also to the detriment of families, because as I have shown, the institution of marriage and family, requires a man. Without a man in that institution, what you have regressed to is not a family, but an animal Shrewdness, (e.g., only a woman and child). You instantly revert back into the 100,000 year old animal Matriarchal state.

No longer do men expound nor recognize the truth. These courts and governments are in fact, a Domestic Enemy. Have you ever consider that if our currently 'defined enemies' ever took over this nation (e.g. the Muslims) that they would treat father's much better than our own government?!? What this fact shows, is that men are going to war to support anti-law systems which both oppress and destroy them.

Are we in fact, doing that?

Or are we following the path and doctrines of freedom that our Massachusetts forefather's fought and died for during the Revolutionary period of this nation?!??

Have we become an America where men allow unjust courts to promulgate anti-law and then watch as men kill themselves because of the foreign law oppression that we then must suffer? To what end? Do we do this, so we can show even more social pathology failures other than what was clearly visible by what is exposed in the Fathers' Rights Mantra? The law and our foundational freedoms are on our side.

Please note, that any government or public entity, changing the basic law of the country: is factual grounds for treason.

First, recognize this:

"It belongs to [the legislature]… to determine, primarily, what measures are appropriate or needful for the protection of the public morals, the public health, or the public safety… There are, of necessity, limits beyond which legislation cannot rightfully go. While every possible presumption is to be indulged in favor of the validity of a statute, (Sinking Fund Cases, 99 U.S. 718 ,) the courts must obey the constitution rather than the law-making department of government, and must, upon their own responsibility, determine whether, in any particular case, these limits have been passed. 'To what purpose,' it was said in Marbury v. Madison, 1 Cranch, 137, 167, 'are powers limited, and to what purpose is that limitation committed to writing, if these limits may, at any time, be passed by those intended to be restrained?

The distinction between a government with limited and unlimited powers is abolished, if those limits do not confine the persons on whom they are imposed, and if acts prohibited and acts allowed are of equal obligation.' The courts are not bound by mere forms, nor are they to be misled by mere pretenses. They are at liberty, indeed, are under a solemn duty, to look at the substance of things, whenever they enter upon the inquiry whether the legislature has transcended the limits of its authority. If, therefore, a statute purporting to have been enacted to protect the public health, the public morals, or the public safety, has no real or substantial relation to those objects, or is a palpable invasion of rights secured by the fundamental law, it is the duty of the courts to so adjudge, and thereby give effect to the constitution. Cited from: **Mugler v. Kansas, 123 U.S. 623, 8 Sup.Ct. 273, 31 L.Ed. 205.**

Secondly, note our nation's settled response to the first:

Eli H. Murray a lawyer who rose to the rank of brigadier general in the Civil War [said]:
"The tree of liberty is rich enough in timber to construct scaffolds and coffins for all those who may treasonably conspire to break down our constitution and violate its written laws."

It is undisputable that the government is allowing these courts to overturn our fundamental rights and liberties for

the purposes of profit and reward; courts that are in fact, committing Treason. Treason is defined as:

TREASON. In Criminal Law. This word imports a betraying, treachery, or breach of allegiance. 4 Bla.Com. 78. In England, treason was divided into high and petite treason. The latter, originally was of several forms, which by 10 Edw. III, st. 5, c 2, where reduced to three : the killing by a wife, of her husband; by a servant of his master; and the killing of a prelate by an ecclesiastic owing obedience to him. These kinds of treason were abolished in 1838. In America, they were unknown; here treason means high treason.

"Treason it has been said is not felony but a grade of crime by itself." **29 N.J. L. 458, 464.**

The constitution of the United States, art. 3 s. 3, defines treason against the United States to consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort. By the same article of the constitution, no person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court.

It is "the only crime defined by the constitution….The clause was borrowed from ancient English statute, enacted in the year 1852. Previous to the passage of that statute there was great uncertainty as to what constituted treason. Numerous offences were raise to its grade by arbitrary constructions of the law. The statute was passed to remove this uncertainty and to restrain the power of the crown to oppress the subject by construction of this character. It comprehends all treason under seven distinct branches. The framers of our constitution selected one of these branches, and declared that treason against the United States should be restricted to the acts which it designates.

"Treason against the United States,' is the language adopted, 'shall consist only in levying war against them, or adhering to their enemies, giving them aid and comfort.'" No other acts can be declared to constitute the offence. Congress can neither extend, nor restrict, nor define the crime. Its power over the subject is limited to prescribing the punishment. Field, J., in 4 Sawy. 465.

By the same article of the constitution, no "attainder of treason shall work corruption of blood except during the life of the person attainted." Every person owing allegiance to the United States who levies war against them, or adheres to their enemies giving them aid and comfort within the United States or elsewhere, is guilty of treason; **R.S. § 5331.** The penalty is death, or at the discretion of the court, imprisonment at hard labor for not less than five years and a fine of not less than ten thousand dollars; and every person convicted of treason is rendered incapable of holding any office under the United States; **R.S. § 5332.**

The term enemies, as sued in the constitution, applies only to subjects of a foreign power in a state of open hostility with us. To constitute a "levying of war" there must be an assemblage of persons with force and arms to overthrow the government or resist the laws. All who aid in the furtherance of the common object of levying war against the United States, in however minute a degree, or however remote from the scene of the action, are guilty of treason; **4 Sawy, 457.**

Treason may be committed against a state; 4 Story 614; 11 Johns. 549.
See, generally, 3 Story, Const. § 1796; Sergeant. Const. c. 30; Cooley, Const. Lim. 380; Rawle, Const.; Bish.Cr. Law; 20 Wall. 92; 16 Id. 147; 92 U.S. 202; 93 Id. 274.

As to the Law of Treason under the Roman Empire, see 22 Law Mag. And Rev. 23; 15 Cr. Law Mag. 191; 46 Alb. Law J. 345.

Virtually every state and federal agency, as well as its state Legislatures and concomitant branches of government are routinely committing treason—in the hopes that 'we the people' will become confused because of the wide extent of the problem—and thereby just do nothing.

"But treason is a crime against an entire community, and it is the highest crime that an individual can commit against a community or a body politic, of which he is a member." It is therefore, a political offense; and as such, it ever has been and still is to be regarded.

Such being the nature and character of treason, from the principles and structure of American Government, its

object is, generally, if not always, a change either in the form of government or the administration of it."

Now there are many whom shall note that in order to have treason you need the element of 'making war against them.' Indeed, this is correct, and if you read the law, you will find the concise definition of what crimes these Domestic Enemies whom are promulgating this war, are legally implementing, and that is of a Mixed War.

What is a Mixed War?

MIXED WAR. A mixed war is one which is made on one side by public authority, and on the other by mere private persons. People v. McLeod, 1 Hill (N.Y.) 377, 415, 37 Am.Dec. 328.

When you have more men killing themselves than all our foreign wars due to the tyranny of Feminism and these corrupt Court systems, I state for the record, that we are in a Mixed War. When you have but one Father, radically burn himself on a courthouse steps as his only legal remedy, I again state, that by identity, we are in a Mixed War. When you have a litany of failure as shown by the Fathers' Rights Mantra, being supported year-after-year by both congress and the state Legislatures providing ever-increasing amounts of money to support Fatherlessness, then; I formally state that we are in a condition of war, and have been for the past half-century.

Merely changing our form of free-American government into the Soviet Constitution Article 81 court system, is an identity of High Treason, of which both Judges and Legislators (and attendant Feminist and other private opportunistic groups and Foundations) must be formally prosecuted, by operation of law:

If any person or persons, at a meeting of the people convened for the purposes aforesaid, or for any other purpose, shall maliciously and advisedly recommend or desire them to erect or form any new government in any part of this state, independent of the present, or shall read to them any new form of a constitution, with design to induce them to adopt the same, as new and independent constitution, every such person or persons, being thereof legally convicted, shall be adjudged guilty of high treason. Read's Dig. 273. 1 Dall. Rep. 37.

Unfortunately, these execrate acts and/or omissions committed by both our courts and government occurred on our watch. It would be nice to go out boating, or seeing a movie with our children, but how can we do this, knowing that a good and intelligent man was driven to his death by an illegal and corrupt court system and government? And further knowing that other Fathers, indeed our own children, may be destined to the same fate!? *How can we do nothing*?

The law is on our side. We have the moral high ground with Thomas Ball as our leader. We should go to each and every court and government building across this nation, and boldly paint his black ashes on each and every courthouse steps, indeed both the Legislative and Executive steps, even public buildings and including their homes, until the black soiled indelible stain shames them into recognizing Fathers' Rights.

If our own government and its surrogate courts continue to blacken their hearts with implementing this current Apartheid being leveled against all men in this nation, then their public buildings, their own homes should represent and show that soiled blackness. Thomas Balls' stain should shock the conscience of the community into finally supporting Fatherhood once again. The American landscape should show the ugliness and horror of what Thomas Ball, and millions of other men are suffering through these diseased court systems. The breadth of this blackness, and soiling should be promulgated to such a point, that our enemies fear and hate going to work or even to their own homes, knowing Ball's stain will haunt them in the light of day. These incredibly expensive public offices and buildings should show the stain of Thomas Ball in order to represent the true disease and sickness of what they truly are. The media should also suffer this fate, as they had a public duty and charge to inform the American people of this malady, yet refused to do so.

The egregious death of Thomas Ball must not be swept under the rug. His death is a clarion call to all Fathers, that it is time to do something. It is time to act.

We should be reading the riot act to those well-known suspects implementing this illegal and unconstitutional Feminist perversion against us. We must follow those judges and District Attorney's and others who have lined

their own pockets with the blood of innocent Father's, and make them pay. We have a duty to bring them to justice, and to force a plethora of government employees into HIGH TREASON trials. For if this is not the time, then when is?

If what they have done for the past half-century was legal, then; they should be readily willing to face such tribunals to adjudicate their ongoing acts and/or omissions, done in the name of our own children. They should be happy to simply defend themselves against such charges.

From and by this system, our enemies have built, and thrown us into huge prison gulags. It's time to place them into the same jails that they themselves wilfully built—and force them to face their own laws which have so readily placed against so many innocent men, forcing them into prison—for no crime committed.

A government which arbitrarily criminalizes men for merely being a Father, should not be allowed to succeed. A social system which forces men to walk to the steps of their accusers and their surrogate courts who neither listen to their legal supplications, or motions or laws, should be held to the strict light of scrutiny. Those same courts who by their own inspired injustices of wilful blindness to Father's plights, forces a man such as Thomas Ball and makes them pour gasoline over himself in a desperate attempt to be heard should not be allowed to survive. We are better than that, and we must recognize an enemy when we see it, and act accordingly. It is the American way…

In the name of Thomas Ball, the time has come to act.

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A Bitch Named Irene...

Izzey · 30 August 2011 · Archived copy · Original

[box type="download" icon="none"][Editors note. Sometimes life on earth makes us want to kill everyone else who lives there. I have been there a couple of times. Our best wishes go out to Izzey, a long time supporter of the AVfM Mission. May it all pass quickly. PE][/box]

...a betrayal, and the almost landed right hook.

I knew she was coming. I also knew I would do everything in my power to kick her ass. I boarded up my windows (eighteen of them, anyway) while neighbors peeked out of their own windows scratching their heads…like I was going too far. A man pulled up in a car with a microphone in his hand and asked if he could interview me. He also wanted the sounds of the saw cutting the wood boards in-between talking to me. It was for radio, not television, so I said "sure, why not" It was a good interview, and he left without telling me what radio station I would be on. I laughed, because it didn't even matter. I had Irene on my mind.

It figures, a hurricane barreling up the eastern seaboard would be named after a woman. She wasn't going to 'turn' either. She had me in her crosshairs, and I was going to have the eye of that bitch coming right over my house. She chose the highest tide to announce her arrival. She did not want me to forget her….ever.

I was prepared. The new sump pump was installed into my basement, three back-up pumps and a generator were standing by. Everything in my basement was up high on shelves, or in heavy grade plastic bins. I have danced with the high tide and hard rains in my basement before, but this was going to be a different dance; so different that I was not sure I was up to the task. I weighed my options– Leave, and come home to a drowned house. Stay, and maybe become a drowned statistic.

I work on boats, and my partner is a commercial plumber. Two people that know the water from different perspectives professionally. He installed the new sump pump as his crew cut it into the waste lines. If you pump out flood water into the street, you get it right back into the house. The waste line was my best bet. The floor pumps had hoses propped over the big tub sink, also going into the waste line. They only had to be turned on when the time came, and they were strategically placed around the most vulnerable parts of the foundation.

Whatever I could carry in the way of lower shelved power tools, artwork, precious personal items, and boxes of frames for my poetry art, were brought upstairs. I even loaded my car, and also put things in the garage up on a big table using the leftover uncut boards from the windows on top of saw horses. I filled my bathtub, had gas cans ready for the generator, and bought dry goods, bottled water, and had more batteries than any one store had on the shelves in the last week. I also had a 'ditch kit' with toiletries, clothing, important papers, cash, my blood type info, and phone numbers for family…etc. I was the epitome of "prepare for the worst, and hope for the best"

I set the clock for 3am. I took 'a nap' for a couple of hours thinking it may be the last sleep I'd get for maybe the next 48 hours. When I woke up, the winds were pinging debris against my boarded windows, the sump pump was already jammin', and the rain was hard. Trees were doing a hula dance.

Game on.

I went downstairs and was smiling. I thought this was going to be a walk in the park. The water started coming in briskly by 4:30am. By 5am, I had to turn on the floor pumps, and get ready to man a big shop vac. I had my coffee, and was wide-awake-ready. But something was wrong. The sump pump was filling up, and so was the tub sink fed by floor hoses. Suddenly water came rushing through *holes* in the cement foundation like someone shot them with bullets. The side door to the basement, which was a tightly sealed double locked steel door, had water gushing in from under it. It is then that I fucking panicked. Nothing was pumping out, and the tide surge was coming in. I was up to my knees in water in just a few minutes. Within an hour, my waist.

Suddenly, things were floating all around me. I was trying to throw plastic bins up the stairs from where I was. I could not believe it. I knew I had already lost the oil burner and water heater. Washer and dryer were next. They were still plugged in. The outlets were all overhead. When I heard the sizzle of outlets being blown I was still in the water trying to navigate floating objects. My freezer filled with meat and other food, came right off its blocks and almost pinned me into the steps. I thought for sure I was a goner. I was going to drown or be electrocuted.

My dehumidifier slid across the floor tripping me up. I fell backwards, and almost could not get out from the floating freezer. I was trying not to panic. Everything was falling down around me. The washing machine came off its block and just fell forward and sunk. I was grateful it wasn't coming after me. The dryer is a front loader, and filled up with water and pretty much stayed put. The hoses from the pumps were like snakes all around me. I started freaking out. Wood shelves fell over with all of their contents spilling out.

I knew I had to get out. I was now a star in a disaster movie. Sometimes, the star dies. I was up to my neck in water, and there were two steps left at the top of the stairs not yet submerged. The whole basement would be filled to the top within a half hour. I had nine full steps down. I suddenly started laughing. I remembered that I went to school with a girl named Irene. What a cunt. A real bitch on wheels.

There was some stupid irony in that.

I got out, and flooded my kitchen with my clothes. I started to cry. I didn't understand why the water didn't pump out. I was now at high tide with a five foot surge accompanying it. The wind was beating the shit out of my house, and I had only one small window to peek out of. I had boarded all the large ones. I changed my clothes, and prepared for the main floor to take on water. The street was a river, and there was no escape. I hoped I had a phone to at least check on my family and maybe say goodbye. What a fucking nightmare.

I looked into the basement. High tide peaked and I had one step to go. The water looked calmer. The freezer was lodged on two steps against a wall that had my workbench on the other side. 'Christmas' rubbermaid tubs were tightly closed, but flipped upside down, and water was seeping into all of them. My back door to the kitchen had a foyer with a window. The wind was not coming from that side of the house. I was on an open corner, and three sides caught the wind. Not this side. I could see my garage. There was five feet of water against it. I knew I lost everything in there below that.

The betrayal was the town. They shut down the waste lines. They did not tell us they were going to do that. As soon as the tide started to move out, they put them back on and the sound of my sump pump kicking in almost made me cry again. Once the water started to go down, I had to get back in it to make sure the freezer and other floating large objects landed close to their original spots. If they were no longer floating I could not move them back. I needed to clear the floor for pumps and their hoses to get the rest of the water out. I did my best, and was successful. I was finally able to open the door. I worked most of the day pumping only. the streets went down, but suddenly again. I had more water coming in rapidly. I could not understand this. I was working my ass off, filthy, wet, tired, hungry, thirsty, and pissed off. Others, were doing the same.

[image]

I took a break and walked around the corner. Two houses over from my corner house on the other street there was a monster generator sitting in a driveway, pulling out water from a firehouse size hose, with no hose guiding its extraction down to the street drains. It was just spitting out gallons and gallons of water like and uncapped fire hydrant. The driveway sloped down on the right side, flooding my neighbor's house and the runoff from his yard went betweeen our houses – *and right back into my basement.*

I fucking flipped out. Pure rage took over my whole body. I banged on the door…no answer. I yelled at the house…"Come on out!!!" Nothing…nobody home. So, I did the next best thing. I shut the fucking thing off and waited. Still nothing. Then a big white shiny brand new truck pulls up, with two young muscle jocks – hair perfectly gelled, skin tight t-shirts and jeans on, get out, and are looking at the pump. I said "is this your house…….mother-fucker??"

He said,"It's my father's house, and he rents it out, so I am taking care of the flood for him" (I had fire in my eyes as he said to me, "what's your problem?" I said, "My problem is that you have no hose on this thing, and it is pumping water back into MY basement" He looks at the flooded neighbor's house, and realizes the streets are clear, and he is flooding the houses and not draining into the street. "Oh, I did not realize you guys are lower than me, and when I put this on early this morning, there was water all over the place" (It was now 4pm, and I had been pumping hours and hours of his fucking water out of my basement) "Put a fucking hose on it, or I will break off the switch, and you'll not start this thing again today" I said.

He said –"Calm down lady, I didn't realize I was flooding you" My answer to that, was, "Look around, asshole…what do you see? HOSES everywhere, pumping to street drains." He told me to go home, and he would fix it. I told him I wasn't leaving until he did. He told me to "fuck off."

I told him "there's two ways of doing things: The right way, or you ain't got no business doing it at all, way" (I almost couldn't speak, and thought I was going to have a heart attack or kill him right on the spot) He was in my face with his clean shaven face, and stinky after shave. I was filthy muddy, and felt my right fist clenching. If I were a man in the same situation, I would have landed the punch at "fuck off." I walked away.

He put on the hose, and my basement pumped out completely. I then helped my other neighbors pump out with my own pumps. I came back home and took a cold shower because I now have no water heater, and then I sat down and had a real good cry. Today was the first time in my life, that I really wanted to punch someone, and knock them out cold, for being so fucking inconsiderate.

These guys just turned on a pump and walked away. They worked at nothing. They were squeaky clean, whilst everyone else in the street was filthy, wet, and exhausted, just like I was. The old man on the other side of this house, was left alone by his family to 'ride it out' and take care of the aftermath. Most of the women fled. There were a few left, that worked with their husbands like a team. How real relationships were meant to be. Those people are a rare breed these days. I also have to add, that my other neighbor (single mother) left her sixteen year old son in the house with three cats and a dog, no pumps, or staples and went on a business trip two days before the hurricane. I boarded up his garage window, gave him some batteries, flashlight, food, and told him to RUN or swim to my house if it got too bad at his. What a fucked up world we live in.

One-way chat with nobody

NCFM · 31 August 2011 · Archived copy · Original

"Hey, get a grip, Buddy! It's not my fault you missed your court date and defaulted into paternity.

No, it does not matter that you have never seen the woman or know who she is. When you missed your court-date, you became the woman's father of choice. Yes, one of the children is handicapped, which means you will pay child support until you die as far as the law is concerned.

I know it's four years later, but it takes awhile for us to get all the paperwork done, track you down and garnish your wages, which is how you finally found out right?

Ok, let's see, the amount looks correct considering we're talking three children… err, with penalties and interest…$76,000 and change.

Please keep your voice down.

No, defending our country against terrorism in Iraq and Afghanistan doesn't count. You missed the court date. You're now dear'ol dad whether it's your kid or not.

Well, you should have had your mail forwarded if you were out of the country. We sent a notice to your last known address…

Yes, a judge might modify the amount you pay in the future, but it is rare and you're on the hook for the $76,000.

No, Federal law prohibits forgiveness so you have to pay the full amount plus penalty and interest.

No again. Child support arrears are not dischargeable in bankruptcy, even if the kids are not yours.

No you don't. She gets the tax exemptions for the kids even if the child support you pay is her only income.

I'm not sure about private detectives, but I've heard at least $3,500 to retain a good attorney, which might be worth considering since you only hope is to prove you were defrauded or we made a technical mistake, which is common. I know one guy that spent more than $100,000 for his attorneys.

No, you cannot ask her about whom the biological father is because she lied. The restraining order says so. She is not required to tell you and neither are we, even if we know whom the guy is.

Scam? Please.

No, not her kids either. If you make any effort to contact any of them, you will be arrested and charged with a domestic violence restraining order violation. And, if you get angry and raise your voice within hearing distance of her kids your name might be included forever on the state's Child Abuse Index too. So, you can forget about applying for good jobs when you retire from the military, since employers regularly check the Index and won't hire child abusers.

No, she doesn't have to prove anything. All she has to do is say she's afraid of what might happen and you can be arrested for domestic violence or child abuse. That's why the restraining order was issued. She said she was afraid of you.

Heck, she can even sue you for pain, suffering, and damages if you violate the restraining order, maybe even if you don't. Since she was given a restraining order she is now officially a victim and can apply for all sorts of financial assistance from victim compensation programs.

How did you find out she lived in Sweden? You are not supposed to know even that. Oh, it was penciled in the margin of the notice you just got from our Child Support Enforcement Division that she was applying for an increase in child support since you were promoted. No I don't know how she found out.

I guess she does have you by the bal… well; she has the advantage for sure, especially since we don't prosecute for making false accusations of paternity, child abuse, sexual assault, or domestic violence. Just welfare fraud, sometimes, maybe…

[image]Sure. Restraining order violations are serious. You can loose everything you, your wife and natural children have just because the woman you have never seen lies again and says you were at same grocery store, movie, or something like that, even if she doesn't know what you look like. Basically, she can say whatever she wants and you and your natural family are burnt toast. Plus you go to jail.

Well, yes, I guess she can. Since she has a restraining order she's technically a domestic violence victim and can be granted American legal status.

It doesn't matter that you don't know who she is, you are the court ordered established father. According to domestic violence laws, that makes you a family member.

Oh? I didn't know that. You'll be dishonorably discharged, too. Bummer.

Yes, you have to pay the child support even though the law says that you have no parental rights and are prevented from ever having any relationship with the child or children.

Who said anything about being fair?

I see you've been doing your homework. It is true that even if you start paying the child support, have receipts, and a full accounting from your employer showing that payments were withheld from your checks, that you might have to pay again. Some companies don't pay what they withhold, but that's your problem, not ours.

Well, even if the payments went directly to the woman and she says the money was never received, or she simply chooses not to respond to our inquiries, then we presume the money has never been paid, whether you or your employer made the payments. Between you and me, our computer system is so messed up we don't track things real well even though we've literally spent a couple billion dollars trying to fix it. So, we cannot correctly process most information even if we have it, at least in any timely way.

Sure, happens all the time. Heck, there was a noncustodial mother in here just yesterday with all kinds of proof that she'd paid over $67,000 that was not credited to her child support account. It was garnished by her employer but supposedly never received by the father. Looks like the employer never paid it. We have her credit so messed up she can't get her house refinanced, which she needs to do to pay off the child support arrears. We snagged her tax refunds too and took away her license to drive and practice medicine. She was a pediatrician. So, we screw up the lives of a lot of people besides paternity fraud victims, including noncustodial female parents, though not many women since courts seldom award primary child custody to fathers, even if the women are child abusers, drug addicts, or convicted of violent crimes.

Yes, the children you have never seen and that are not yours can sue your estate as heirs in case of your death and might share your estate with your children of choice or biological children.

Since you're still in the military I assume we've already done the paperwork to get her and the kids base privileges, life insurance, medical, dental and so on.

That's good. You know most of all of your housing allowance goes to her too.

Please calm down! I don't want to call security…

Well, how you pay the rent or support your real wife and natural children is your business, but your first legal obligation is to this other woman and children you have never seen.

What you heard is correct. If you don't stay current with the support payments we will take your house, whatever valuable personal property you own, income tax refunds, and drain your bank accounts, even those of your natural children and wife if you are a cosigner. There was one case where we even grabbed a kid's piggy bank! What a

crack up.

Yup, it's also true we will have your passport revoked if you have one, take away your driver's license, any professional licenses you have, and in some cases attach your retirement accounts, since the mother of your court assigned children may have a legal claim to those funds too.

Hmm. Well, how you get to work or make a living isn't our problem either. There's always the bus.

Oh that. Well, the support order says you are required to pay extra for the private school tuition, another $300 per month per child for incidentals, transportation for visits to their grandparents each summer and tennis lessons for the six year old. That's all extra. Whoops, looks like you're paying for all the kid's college, too. That should only cost you a million or so after she and the children move to the U.S. from Sweden as legal resident aliens.

Really? You already have college funds established for your natural children? You wouldn't happen to have the account number with you would you? It would save us some time tracking them down…

I'm sorry, I didn't mean to be insensitive and I don't know why the parents of intact families are not required to pay such things. I guess because they are still free to make their own choices or maybe they cannot afford such luxuries, though if we keep legislating financial incentives to divorce you might want to buy stock in tennis equipment manufactures.

Don't be foolish. You don't think the mother should pay do you? Hold her responsible for lying about you being Dad or having all those kids. No way that will ever fly. That's why the law prevents you from seeking restitution and damages. Otherwise, it might be a burden on her children. Right?

It doesn't matter that the kids don't get the money because the mother is a drug addict and abusive. How she spends the money is her business. Figure it out. If such woman were honest, would she lie, take your money, and destroy your life?

The State reimburses you? Nope, even if the State confused you with somebody else and failed to correctly serve you notice it cannot be held accountable. It's easier to make the innocent pay, which creates jobs, like mine, thank you very much.

Please stay calm, or I really will call security. Then you'll be ordered into one of those designed by women for men only anger management programs.

Duh? Sure, you have to pay for that too. You have to pay for all of it… court costs, attorney fees; filing fees, the psych evaluations and…

No, there is no forgiveness when you go to jail; child support continues to accrue with penalties and interest.

Yes, if you don't pay the support you owe while in jail, upon release if you cannot pay the debt, you might be sent back to jail.

Same thing, how you pay the child support or provide for your wife and natural children while in jail is not our business.

Gee, that's rough. I hope you can work it out with your wife; a divorce would be tough right now, considering the extra child support and everything else you'll have to pay.

Would you please stop fiddling with whatever that is in your pants? It's disconcerting.

[image]

Well, because a small group of legislators redefined family and believe women have the right to name any man they choose as father while ensuring that he has no contact with the children, so you're it. Basically, you're a wallet and you better have some folding money inside or we'll strip you and your family to the bone before sending you to prison and putting your wife and kids on the street.

You're right, there are a lot of people who think it's crazy, but that's the reason nonetheless. Heck, earlier this morning we hauled a Preacher out screaming something about being disenfranchised, radical feminist conspiracy, slavery all over again, and mostly killing minorities.

Why don't I do something? Not my job. I just work here.

Who knows? Basically, if Big Momma isn't happy nobody is happy, and it's politically correct to bash men, fatherhood, and families of choice. Fortunately, women who have watched the destruction of their loved ones are starting to fight back, which is good since men won't do it. So there is some hope over the horizon. Obviously "best interests of children" doesn't include you and your wife's children of choice. And nothing in your situation suggests the laws are concerned with the rest of your family… your natural children's cousins, aunts, and grandmothers, and whoever, or you wouldn't be in this mess.

No, it doesn't matter that someone who jumps bail for rape or escapes from prison after being convicted for murder doesn't get 16 years tacked onto his or her sentence. You missed that one court date, so since the women's youngest child is four you will pay child support for that child for another 16 years, except for the one that's disabled. Remember, you pay child support for her for the rest of the child's natural life. Get used to it. You are conditioned to be abused.

No, I don't think taking your story to the media will help much, though recently more and more paternity fraud cases are being covered in the media. Even so, the media doesn't really see it as a major issue, though in Los Angeles, California last year the Department of Child Support Services defaulted over 4,200 men into paternity. They set a new record and have the highest default rate in the country. I've heard estimates of over seven million men nationwide. Heck the National Association of Blood Banks found that no less than 30% of all men tested for paternity are not the biological fathers of their presumed children! There's a lot of cheating going on out there…

Here's some Kleenex.

That's Ok, use as much as you need. We have plenty.

Yes, that's probably true. If 4,200 women broke their little toe with a faulty polish applicator there would be a national crisis and every media outlet in the country would be digging up mud about the manufacturer while calling for a full government investigation and polish applicator legislative reform.

I'd really appreciate it if you didn't use that kind of language. Like I said I really don't know, but yes it does seem like legal extortion and I understand why you feel that women who lie about paternity just to get money shouldn't be allowed to breed, but there's all that women's choice stuff, too. None of that will change as long as the State refuses to hold women accountable for their own actions, making false accusations and paternity fraud– but changing those things isn't in my job description either.

The good news is sometimes more than one guy gets to support the same women that you have never seen.

Yah, that is crazy, but true.

Well if the court rules you should have known about all this before you petitioned to be released from paternity your petition will be denied. But if you find the real father and get a decent judge, the real father might be allowed to pay half and you can pay half. Saves you big bucks over time, at least until the bio-dad disappears or dies, then it's all on you again.

Do you always shake that bad? Your meds? Ok, here's some water.

No, even if the bio-dad wants to pay for all the child support Courts are prohibited from letting him do so.

What can I say, that's the way it is? We even have cases where the real father is still living with the women and kids. Heck, some paternity fraud victims even pay child support to biological fathers after the state took the children away for whatever reason from the mother and gave custody to Bio-Dad. Crazy huh?

My partner looks like that just before she starts hyperventilating. Would you like a chair or maybe some water?

What's due process?

Hey, Buddy, LIKE I SAID, I just work here, stupid or not.

Oh, you mean the system.

Really, suicide is the fourth leading cause of death for men in America and seven times higher than for women? Over 30,000 men in America a year kill themselves! No way…

That's a bit strong isn't it… men are disposable?'

That's it. Breath. Good. Try counting to ten. Very good. I'm not suppose to do this, but… umm, my partner's a psychologist. You seem like a good guy. Maybe I can get you a discount.

No, huh? Nice gu… Is that a Berretta?

Back off fella… it was your responsibility. You should have had your mail forwarded like I told you. I didn't do anything.

That's better. I appreciate you taking those deep breaths and putting the gun down. It's a nine-mil, right? You don't work for the Postal Service too do you?

Good, good, very good… I'll just put that in this drawer here…

Hey, aren't you that Medal of Honor guy who jumped on a grenade before being captured and tortured for five months?

You are? WOW, that's cool. What a privilege to meet you. I wish there was more I could do. We really need guys like you to protect the freedom we enjoy here.

Be careful! Don't hurt him. HEY careful with the cuffs, he's a war hero. He's just having some trouble with his credit report and political correctness."

[box icon="none"]NOTE: Paternity fraud and child support laws very from state to state, but the above scenario is possible in full or part regardless depending upon which state's laws apply. Reform legislation has been adopted or is pending in many states. Alaska was the first state to adopt comprehensive paternity fraud legislation. To my knowledge it is still the wrongly named father that has full responsibility for correcting the injustice. If you are a paternity fraud victim you need to call the child support office or an attorney to see what laws apply in your state. There are attorneys who specialize in getting false paternity judgments overturned. If you hire an attorney to challenge a paternity judgment you should consider hiring one who specializes in representing paternity fraud victims. If you use the Internet, search "paternity fraud" for more information.[/box]

Mary Kellett placed on offenders registry

Paul Elam · 1 September 2011 · Archived copy · Original

Corrupt Prosecutor also exposed by Russian Times

[box type="alert" icon="none"]

Mary N. Kellett, a prosecutor for the Bar Harbor Prosecutors Office in Ellsworth, Maine, has been placed on the offenders registry at register-her.com, and is listed there as a corrupt public official.

Kellett has a well-documented history of malicious prosecutions, and has now been subjected to harsh criticism in a feature article that was just released by Russian Times. Her actions are currently under investigation by the Board of the Overseers of the Bar for Maine.

It was the prosecution of Vladek Filler for allegedly raping his wife that first brought Kellett under serious scrutiny. Filler's wife, Ligia Filler, a documented false accuser and child abuser with a history of mental illness, alleged she was raped by her husband during the course of a hotly contested divorce that Mr. Filler filed after multiple incidents of abuse from his wife.

Kellett proceeded with the case despite having no forensic evidence and despite knowing about Mrs. Filler's history of false allegations, child abuse and public threats to kill Mr. Filler by "cut[ing] him into pieces."

JTO-Ligia Filler Audio

Ligia Filler is also listed at register-her.com for false allegations of domestic violence. Vladek Filler was at first convicted of the rape allegation but was exonerated of the charges on retrial after the first conviction was overturned due to Kellet's prosecutorial misconduct.

More recently, Kellett is falling under additional scrutiny for alleged witness tampering in another case. Currently a bar complaint is being processed in that case as well.

[/box]

Menshed Movement Gains Widespread Approval and Government Money

Robert O'Hara · 1 September 2011 · Archived copy · Original

[box]

Last week AVFM reported on a news story coming from Australia chronicling the legal problems of a local Menshed chapter in Sunshine Valley. Since that time the local government of has come under heavy criticism and a wellspring of support has come from the community and all over the country.

The Sunshine Coast Daily reports:

“The complainant said he felt uncomfortable with so many men near his children.

This led to community outrage and an outpouring of support for the group.

At their meeting yesterday, even after the speakers had stepped away from the mic, members were chatting excitedly to one another.

They resembled a bunch of boys in a newly built fort. Of course, most forts do not earn $1000 in support from Bendigo Bank. Shed chairman Ron Campbell said he could see “the sparkle” in the members’ attitudes.

“I’ve been surprised on two levels,” Mr Campbell said.

“One is the community response and the second – I’m just amazed by the energy of the men here.

“It would appear that we will stay here. And the material change of use is something we will deal with in the future.” ‘

While the council decision is still pending there is every indication that the Menshed in Sunshine Valley is there to stay.

Another very important development occurred last week as well. Third Sector Magazene reported on Saturday August 25th that the Australian government announced it will appropriate $3 million dollars in funding for the exclusive purpose of funding the Menshed Association. Warren Snowdon, Australia’s Minister for Indigenous Heath, made the announcement at the fourth annual Menshed conference in Brisbane.

“Men’s sheds’ demonstrated success in reaching marginalized and isolated males and contributing to improvements in male health and well being.”

“With Australian men still dying four to five years younger than women, we know we have to support grass roots initiatives like men’s sheds to get males of all ages engaged in ways to improve their health and well being,” Snowdon stated.

This will make Australia almost entirely unique in the western world when it comes to public support for men’s health groups and men’s associations.

[/box]

Celeste Adamski: sexual predator, litigious husband

Paul Elam · 1 September 2011 · Archived copy · Original

Just a handful of hours after the official launch of register-her.com, a complaint was received. Make that a threat.

An individual who identified themselves as John Adamski wrote to inform us that Celeste Adamski, who was registered on the site as a Rapist, was there in error. Well, that is the kind version. Here is the actual email, unedited:

[box type="alert" icon="none"]

Hi,

I am writing because on your website you have false information. The link is http://register-her.com/index.php?title=Celeste_Adamski_–_Rapist . Celeste Adamski was never convicted of Rape or any sexual offense. It is in the best interest that you delete the information from your site, as if you do not, you will receive a subpoena from my lawyer (you will not be the first that has done such) to take it down. You will also get a lawsuit claiming many damages. Thank you for your cooperation in advance.

John Adamski

[/box]

As you can see in the news story that is linked from the register-her.com profile on Adamski, her husband is identified as John Adamski.

And Mr. Adamski actually has a point. Celeste Adamski, after admitting before the court that she had sex with one of her students, a 17 year old male, was convicted of official misconduct, perhaps as the result of a plea bargain, not for the actual crime of rape.

Counsel for register-her.com has advised that there is likely ample constitutional protection for the placement of Adamski in the rape category, but in the interest of accuracy and fairness the staff at register-her.com has opted to react accordingly.

[image]Adamski's profile will remain at register-her.com, but under the perhaps more descriptive category of "Sexual Predator." Perhaps this will assuage the concerns of Mr. Adamski that his wife has been unduly represented. The staff does aim to please.

But on another note, isn't this just precisely the type of reaction that assures us that *the registry* is such a badly needed public service? After all, it would seem to lend a great deal of credence to the idea that there is too much protection, legally and socially, even for women who commit such egregious breeches of trust and abuse of authority, when the very man behind whose back Adamski was molesting at least one schoolboy, comes out to act as a cuckolded white knight, rushing in to threaten anyone who shines an additional light on her already documented misdeeds. Yes, indeed it does, and in the most conspicuous of ways.

The mission at register-her.com is multi-faceted, but a primary part of that mission is to confront the pressures in this culture that create a shield around sexual predators and other criminals simply because they are women.

The concern here is for the victims of sexual crimes, not for the criminals who commit those crimes. The staff of register-her.com will vigorously defend its constitutional right and its moral obligation to heighten public awareness of this seriously under addressed problem.

Any attempts to coerce, threaten or otherwise bully the organization known as register-her.com out of its mission will only result in more attention on the criminal involved.

Australia has “Voice”

Robert O'Hara · 2 September 2011 · Archived copy · Original

[image]

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MEDIA RELEASE – FRIDAY 2ND SEPT – FOR IMMEDIATE RELEASE
A father’s day gift from Labor and the Greens: increased fatherlessness

Virtually every major social pathology has been linked to fatherlessness: violent crime, drug and alcohol abuse, truancy, teen pregnancy, suicide – all correlate more strongly to fatherlessness than to any other single factor.

The majority of prisoners, juvenile detention inmates, high school dropouts, pregnant teenagers, adolescent murderers and rapists all come from fatherless homes. The connection is so strong that controlling for fatherlessness erases the relationships between race and crime and between low income and crime.

Many commentators, including the British Prime Minister, David Cameron, have laid the blame for the recent UK riots at least partially on the fact that many of the rioters were raised in homes without their fathers present.

Men’s Health Australia spokesman Greg Andresen said today, “The Labor government is set to pass a bill over the coming weeks that will raise already high levels of fatherlessness to record levels with untold impact not just on vulnerable children denied the right to see their fathers; not just on fathers who will most likely end up depressed and suicidal after being denied the right to see their children; but on the greater fabric of Australian society.”

Mr Andresen went on to say that the Family Law Legislation Amendment (Family Violence and Other Measures) Bill 2011, if passed in its current form, would:

- increase child homicide rates (in NSW child homicide had reduced by almost 50% since the introduction of the soon to be reversed 2006 reforms)
- give an open license to parents – mostly mothers – who wish to fabricate allegations of violence and abuse as a legal strategy to remove fathers from their children’s lives (by removing the penalties available for the court to discourage false allegations)
- facilitate the practice of parental alienation, whereby one parent – mostly mothers – alienates the child(ren) from the other parent (by removing the law’s “friendly parent” provisions)
- facilitate and reward family violence by increasing the serious social abuse of denying children and one of their parents the right to a relationship
- fail to protect children from abuse and neglect by defining only “serious” psychological harm or neglect as being against the law
- increase litigation and costs for separating families and taxpayers (the soon to be reversed 2006 Family Law changes had led to a 20% reduction in litigation).

The message from the Labor/Green government to fathers and children this father’s day is clear: your relationship doesn’t matter. Happy father’s day!

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A lesson from history

Tom Givens · 2 September 2011 · Archived copy · Original

[dropcap]T[/dropcap]hey say that those who forget History are doomed to repeat it. I'm firmly convinced that this is so, which is why I don't accept the stance of people who wish to dismiss arguments based on how 'wacky' they sound. In my estimation, people like that aren't worth the time it takes to respond.

But there comes a point where merely mentioning certain things becomes laughable, any approach to certain subject matter automatically rendered crazy and completely unacceptable. Usually, those arguments are the most uncomfortable ones. And we all know what that usually means.

I have made the argument in the past that Nazism and Feminism share more than a passing resemblance, but it really goes far deeper than that. Our society resembles the pre-war conditions quite a bit too. To get where I'm coming from, I intend to bore the hell out of you with a history lesson. Ain't that grand?

[quote style="boxed" float="left"]Hitler was a big believer in Natural Selection, and would deliberately set up conflicting departments, and have them fight things out. [/quote] The end of the First World War baffled the German soldiers, who were on enemy territory literally everywhere along the front (ie, they were winning), and rather than accept the death of millions of those back home via flu and starvation as the cause of their loss, they blamed Jews and Marxists.

The widespread hunger and disease that immediately followed WW1 led to a polarization of politics, and all sides became radical in the face of crisis. A Marxist revolt in Munich led to the death of more than 500, with the brutal suppression of Marxists by Right-Wing extremists.

Nearly all of the leaders of this Marxist uprising were Jewish, and Jews were considered synonymous with Marxist. They were held up as scapegoats for all of the ills facing post-war Germany; the starvation, the unemployment, the economic collapse.

In 1921, the Nazi party is established, with member 55 (55th member), a certain Adolf Hitler at the helm. Many famous Germans join the Nazi Party, more for the rush of the Revolutionary spirit than for ideological reasons. The Nazi party line, that there was an International Jewish Conspiracy to dominate the world, was firmly established and openly preached.

Meanwhile, French troops alienated Germans in occupied territories, with oppressive laws and often brutal treatment. The collection of reparations monies sparked a political march by many of the right wing parties in Germany, at Hitlers urging. This became known as The Putsch, and led to Hitler's imprisonment for one month, where he wrote Mein Kampf.

In the mid 1920's, the Weimar Republic (Democratic Germany) began to finance their reparations payments by borrowing from the USA, rather than economy-destroying levels of taxation on its struggling citizens. In short, Germany deficit-financed its way to economic health in what the Nazis referred to as the Weimar Decadence. Berlin is considered the cultural center of Europe during this time, a hotbed of Art, Music, Design and Architecture

Paramilitary groups were in vogue as well, and political parties routinely had a security wing. The Nazis formed theirs, and called them the SA, or Brownshirts, in and around this time.

1928 election, the Nazis get 2.6% of the popular vote.

Then, agricultural prices drop through the floor, causing widespread poverty in the countryside, and the beginnings of more mass starvation. The Stock Market Crash of 1929 has the USA call in their loans to Germany, and unemployment and inflation skyrocket. The suffering spreads to the middle class, and tent cities and soup kitchens abound.

1930 election, the Nazi party, still saying the same things, gets 26% of the vote. More and more people were willing

to listen to them, as a result of a more extremist public. Hitler positioned himself as economic savior, at the head of a dynamic party that would destroy Germany's internal enemies and rebuild the country around National unity. And people liked his message.

The Nazi Party campaign platform was more or less as follows:

[unordered_list style="green-dot"]

- National Unity.
- Equal Rights for citizens.
- The powers of citizenship should only be for those of German blood.
- The expulsion of foreign nationals in the case of the existence of unemployment for German citizens.
- The abolition of all income obtained without labor or effort.
- Profit-sharing in large enterprises, the large-scale development of old-age pension, and the creation and maintenance of a sound middle class.
- Land reform in accordance with national needs and a law for expropriation without compensation of land for public purposes. Abolition of ground rent and prevention of all speculation in land.
- Ruthless battle against those who harm the common good by their activities.
- The courses of study at all educational institutions to be adjusted to meet the requirements of practical life. Understanding of the concept of the State must be achieved through the schools (teaching of civics) at the earliest age at which it can be grasped. We demand the education at the public expense of specially gifted children of poor parents, without regard to the latter's position or occupation.
- The State must raise the level of national health by means of mother-and-child care, the banning of juvenile labor, achievement of physical fitness through legislation for compulsory gymnastics and sports, and maximum support for all organizations providing physical training for young people.
- Laws to fight against deliberate political lies and their dissemination by the press.
- To carry out all the above we demand: the creation of a strong central autority in the Reich. Unquestioned authority by the political central Parliament over the entire Reich and over its organizations in general. The establishment of trade and professional organizations to enforce the Reich basic laws in the individual states.

[/unordered_list]

The Party leadership promises to take an uncompromising stand, at the cost of their own lives if need be, on the enforcement of the above points. Oh yeah, and everything bad is The Jews' fault.

[box icon="none"]Munich, February 24, 1920.[/box]

The 1932 elections did not gain Hitler power, but he established himself as a credible statesman in the eyes of the glitterati. In fact, it was backroom dealings by the ultra rich and powerful that got Hitler the Chancellorship, not an open election. That said, the Nazi party was clearly a frontrunner for the next election. They certainly had rich and powerful (and American) friends.

By 1933, political opponents were being incarcerated in 'concentration camps' like Dachau, though most served a year long sentence then were released. There were widespread accusations, and threats of 'protective custody' abounded. Fear of the Gestapo, or more likely being reported to the Gestapo by their neighbor, kept political dissent from formalizing, and kept the population paralyzed with fear…of each other. The Gestapo itself did not have the manpower to do much other than process the paperwork.

Jews were openly harassed and attacked, blamed for societies ills. Nazi propaganda highlighted Jewish participation in certain occupations as "privileged" and suspicious without ever mentioning that Jews were actually restricted to these occupations by law.

The Nazi Party ended unemployment via public spending, and Public Works projects like the Autobahn. These improvements were restricted to *True Germans* however, and Jews were excluded more and more from public life. The Government instituted retaliatory discrimination against Jews.

The Nazi party itself, and the Government it formed, was a wildly disorganized mess. Hitler was a big believer in Natural Selection, and would deliberately set up conflicting departments, and have them fight things out. Nazi party chapters were led by those who took power, not those who asked for it. Government departments spent most of their time fighting each other.

Hitler was surrounded by "yes men," who he would ramble on to about his vision. These men would then attempt to outdo their rivals in pleasing Der Fuhrer. This led to a quick escalation in brutality. Public beatings, book burnings, robberies and home invasions were commonly carried out against the Jews to no public outcry. The most famous of these incidents is known as Krystalnacht from all the broken glass on the sidewalks.

In order to 'prevent suffering', the Nazis began a program of Euthanasia:

The so-called "Euthanasia" program was National Socialist Germany's first program of mass murder, predating the genocide of European Jewry which we call the Holocaust by approximately two years. The effort represented one of many radical eugenic measures which aimed to restore the racial "integrity" of the German nation. It endeavored to eliminate what eugenicists and their supporters considered life *unworthy of life*. Those individuals who they believed, because of severe psychiatric, neurological, or physical disabilities represented at once a genetic and a financial burden upon German society and the state.

CHILD EUTHANASIA PROGRAM

In the spring and summer months of 1939, a number of planners–led by Philipp Bouhler, the director of Hitler's private chancellery, and Karl Brandt, Hitler's attending physician–began to organize a secret killing operation targeting disabled children. On August 18, 1939, the Reich Ministry of the Interior circulated a decree compelling all physicians, nurses, and midwives to report newborn infants and children under the age of three who showed signs of severe mental or physical disability.

Beginning in October 1939, public health authorities began to encourage parents of children with disabilities to admit their young children to one of a number of specially designated pediatric clinics throughout Germany and Austria. The clinics were in reality children's killing wards where specially recruited medical staff murdered their young charges by lethal overdoses of medication or by starvation.

At first, medical professionals and clinic administrators incorporated only infants and toddlers in the operation, but as the scope of the measure widened, they included juveniles up to 17 years of age. Conservative estimates suggest that at least 5,000 physically and mentally disabled German children perished as a result of the child euthanasia program during the war years.

[box type="note" icon="none"]The end result of this program is a mystery to no one.[/box]

Many have questioned just what role women played in the rise and brutality of Nazi Germany. In researching the details I stumbled upon a fantastic summary of this subject, which I will share with you now:

"Although Germany had been one of the most progressive feminist societies during the early twentieth century, women generally acquiesced to Hitler's desires. Many women experienced the implementation of Nazi gender policies not as aggression against women but as a welcome return to traditional values (Gellately 2001, 10-11). The elevation and reverence of motherhood showed the regime's antifeminism was not inherently antiwoman. Some Nazi party officials did not hide their hostility toward women. Their insulting rhetoric was often discounted, however, either as exceptional in an otherwise agreeable party platform or because the impassioned speeches of the true leader of the Nazi Party, Adolf Hitler, made clear his sympathy for the plight of women (Koonz 1987, 58-61). Many women found comfort in the ideals of the Nazi Party that relegated women's lives to the private sphere of

Kinder, Kirche, Kuche (children, church, kitchen).

Although the Nazi ideal was for women to get married and create large families, many women were unable to do so. The overall surplus of women in Germany and the lack of available men on the home front meant that many German women were single during the war. Most of these women, especially those from the lower classes, were employed before and during the war. The state targeted those who had escaped employment for recruiting drives, with limited success.

Prior to the war, married women were encouraged to leave the workforce to start or expand families. The government gave financial support based on family size. To women in low-paying jobs, with working husbands, significant government assistance in exchange for unemployment was a good deal. The success of the program has often been debated. Although many married women left the labor force, the overall percentage of women employed in Germany was far higher than in Great Britain or the United States (Gellately 2001, 151).

During the war, unemployed married women who did not have children often created a great deal of resentment among those who were forcibly employed. Women of the lower class, even those with young children, could not afford to live off government benefits.

Following long hours of work, working women had to stand in long lines for their rations, while unemployed women were able to get the choicest provisions.

Most of those unemployed, childless women had the financial means not to work, giving the resentment clear class undertones. Attempts to recruit those women were largely unsuccessful, in part because the Nazi leadership refused to make employment compulsory (Noakes and Pridham 2000, 316-325).

Rather than force married women and mothers into employment, the Nazi regime imported millions of prisoners of war and slave laborers from conquered and satellite nations. Extensive efforts were made to prevent foreign workers from defiling the German women who shared common workspace. The vast majority of the Gestapo's manpower was directed at controlling foreign workers and preventing relationships with German women (Gellately 2001, 152). As the war dragged on and times became more desperate, some women did form sexual relationships with non-German men. Many of the denunciations made against women to the Gestapo involved charges of sexual relations with foreigners (Gellately 2001, 197).

Many women found an outlet for their creativity and leadership through work in Nazi social organizations. The umbrella organization for women was the National Socialist Frauen-schaft/Deutsches Frauenwerk (Women's Organization/Women's Work, NSF/DFW). Led by Gertrud Scholtz-Klink, the NSF/DFW acted as a policing organization for women, its main task to indoctrinate, train, control, and organize German women for the needs of the state. Although part of the Nazi Party apparatus, the NSF/DFW did not provide women with avenues to

influence political decisions. The leaders within the organizations were given power to operate within the sphere of women but were always subordinate to the command of the male-dominated party. Despite the lack of real power, women participated in the programs of the antifeminist Nazi state in far greater numbers than in the Weimar Republic, which had first enfranchised them (Grunberger 1995, 258). For the most part, women found that the organizations served as support networks, gave them activities to feel useful in the war effort, and provided social benefits for the community.

I'm not going to wax all poetic on the similarities and differences between then and now. I leave the reader to draw their own conclusions. What i will do, however, is say with unmitigated conviction that this sort of thing most definitely CAN happen again…and now, and here. It happened again in Europe barely 50 years after WW2 in Bosnia (see Adam Jones' "Effacing the Male"), it happened in Somalia, and it happens on a smaller scale all the time all over the world.

This is History staring us in the face. It's trying to tell us something. Is the fear of ridicule really all it takes for this to happen again?

They say that those who forget History are doomed to repeat it. I'm firmly convinced that this is so, which is why I don't accept the stance of people who wish to dismiss arguments based on how wacky they sound. In my estimation, people like that aren't worth the time it takes to respond.

KBR files Lawsuit against Jamie Leigh Jones

Robert O'Hara · 3 September 2011 · Archived copy · Original

[box icon="none"]

Earlier this summer Jamie Leigh Jones, former government contractor and employee of KBR, lost a civil lawsuit leveled against KBR involving an accusation of gang rape for lack of evidence. Now KBR is seeking $2 million in damages incurred during the process.

The alleged assault supposedly occurred in 2006, five years before the trial took place. During that time interval, Ms. Jones proclaimed she had suffered from several life difficulties related to the post traumatic response to the alleged assault. These include an inability to function and have normal relationships with men.

Ted Frank, poster at the well respected online forum "Point of Law", stated in a posting after analyzing the court records reported on July 7th:

"The court has already thrown out Jones's most sensational allegations—gang rape and being "locked in a container" for reporting the rape—out of the case for lack of evidence. The medical evidence isn't very friendly to Jones, either. And her damages claims seem exaggerated: "At the same time Jones was telling therapists and psychiatrists that she was virtually disabled by post-traumatic stress disorder and could not work, leave the house, drive, or have meaningful relationships with men, she has completed three college degrees, including an MBA; gotten married; had two babies; worked as a teacher and now as a part-time college professor; testified repeatedly before Congress; gone on TV; appeared in a documentary; and started a foundation to support women working as contractors overseas. It's not the résumé of someone as paralyzed by trauma as Jones has claimed to various therapists and psychologists." '

The initial complaint of the sexual assault was preceded some time earlier by another complaint filed with the EEOC from Ms. Jones not long after her arrival in Iraq stating that she was the only female occupant in the barracks she lived in and as such was subject to sexual harassment.

KBR's official statement regarding her initial complaint:

"In her EEOC charge of discrimination, Ms. Jones first claimed she was the only female housed in all-male barracks in Iraq; that she was subject to sexual harassment; and that her complaints to KBR went unheeded. After KBR produced evidence to the EEOC that there were approximately 25 other women in the same barracks as Ms. Jones, including several down the hall from her, Ms. Jones changed her allegations and said that she was place in "predominantly" male barracks.

With respect to Ms. Jones' alleged complaints of sexual harassment, in its EEOC response, KBR produced a number of emails Ms. Jones sent to KBR employees in Iraq, asking if they knew anyone who could help her move up on the wait list and get into a private living container (rather than in a room in the barracks where she would have a roommate). She did not mention the need to move from the barracks because of a sexually hostile environment. To the contrary, in one of her emails, Ms. Jones reports that things in Iraq were better than she expected, and that she had met a lot of neat people."

Jones has become a symbol of government sponsored sexual assault by much of the sexual grievance industry. The Wall Street Journal's Daniel Gilbert reported on July 7th:

""This case is bigger than all of us here," Houston attorney Ron Estefan, a member of the plaintiff's team, told jurors this morning. Big corporations, he said, are watching the outcome of the trial to assess their own sexual harassment policies.

Jones accuses KBR, a defense contractor, of sexual harassment, condoning a hostile sexual climate in Iraq, and of

defrauding her by not disclosing that danger when she signed her employment contract. KBR denies Jones' claims and has sought to raise doubts about her credibility.

Estefan asked the jury to award his client $145 million, including $114.5 million in punitive damages against KBR. Jones is also seeking about $9.4 million from Charles Bortz, a former KBR firefighter who she accuses of rape. Bortz denies the rape allegation, and has not been criminally charged for the incident.

Lawyers for Bortz and KBR said Jones was not drugged, and that she and Bortz had consensual sex in her barracks room in Baghdad's Green Zone.

Throughout the trial, both defendants have sought to portray Jones' behavior immediately after the alleged assault as inconsistent with her claims, and argued that she has a history of making inconsistent statements that she blames on others.

Andrew McKinney, a lawyer for Bortz, suggested Thursday that Jones falsely claimed she was raped in order to get out of a year-long contract in Iraq three days after arriving there.

Jones has testified that she would donate any monetary award to her foundation, which seeks to help Americans who are victims of crimes while working abroad for government contractors."

This will mark one of the few cases in which a former defender in any sexual harassment case has counter sued the Plaintiff for a significant amount of money totaling in the millions.

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[/box]

When sexual predators are a bonus

J Galt · 3 September 2011 · Archived copy · Original

[dropcap]A[/dropcap]s I was riding to work with a workmate, not a folding one a talking one, we got onto the subject of sex between a female teacher and a student. My friend took the position that she was doing him a favor and I have to say I was really intrigued by his opinion. I really couldn't understand how anyone could view this as a favor and at the same time be in any way thoughtful about the event. I really wanted to understand where he was coming from. I asked him how he arrived at that outlook. His response was "well the kid got laid, bonus for him".

I really had to ask in response: Are you telling me that you believe that sex was the only thing that took place and that there could not have been any other exchange? Well like what he said? How about conversation, how about coercion, how about manipulation? Really when you think about it, if it is that acceptable why are there laws that prohibit it? Have you considered the possibility that a fourteen year old boy may in fact have feelings and can be affected by such an encounter?

[quote float="right"]The crime is against boys, vulnerable to their own inability to protect themselves, to understand the emotional and sexual coercion, the betrayal and condemnation.[/quote] Let me ask you, how many men do you know that have been divorced and lost the relationship with a partner? "Quite a few actually," he responded. Can you think of one of them that was not deeply hurt and affected by the loss of that relationship? "I see what you mean," he said. Excuse me for blathering on but your default to such behavior being okay is a bit of a concern. I'm quite sure when your wife goes off on you it's something you don't enjoy, it may even effect you for days depending on the incident. Some men get depressed when served a constant meal of negativity from a partner.

My point is that men as much as women depend on their partner for validation and affirmation that contributes to their self-esteem. I'm sure you've heard the term "if momma ain't happy, ain't nobody happy." Your partner's ability to contribute to your emotional equilibrium is a real power that she possesses to influence you and your state of mind and you're a full grown mature man of 55.

To the extent that you can be affected by your partner as an adult male, are you seriously going to ask me to believe that a 14 year old child is not going to feel any effects on his self-esteem, or self-image from a single sexual encounter with a 40 year old woman? These are the most critical years for young men, they transition into manhood and are trying to figure out their place in the world. At a time when a young man is challenged to fulfill the power over his own life, plot a course and make choices that affect his life, he is being manipulated emotionally by someone who dramatically outranks his life experience.

As a young man, I grew up in foster care and in my teen years I resided in a "boy's home." The home was run by a middle aged couple that I initially thought were pretty cool, after a time of settling I discovered different. It became apparent to me that the woman/wife a 46 year old was fucking some of the guys. In retrospect, I realize that the normal routines I began to question were in fact a process of grooming. At 14 I was allowed to drink alcohol, in fact all the other guys over 14 were allowed to drink. The restriction was one 26oz bottle per week. At fourteen against what anyone believes, this practice just builds and reinforces alcoholism.

These heroes of male orphans would hold parties that were described as opportunities for the guys to open up and learn to socialize. The problem I found was that only adults attended, except for the 6 resident guys. These were people none of the guys knew. Wives slow dancing with young boys while their husbands sat and watched. The awkwardness of the setting was obvious and the guys preferred not to participate and found it to be very twisted. Unfortunately there was nowhere to go except for another drink.

The woman that ran the "home" liked to have a social night out once a week and go to her 38 year old sister's house and take a couple of the guys with her. It was an evening of drinking along with some card play but I realized the card play was a distraction to promote drinking. The card play would end about 8:30 at which time her and her sister would put on music and dance with the guys she had brought. Not long after it started it would change to slow dancing, all of it in an intoxicated state. Of course the grinding hips, roaming hands and passing caresses these ladies offered were described by them as the guys trying to take advantage.

For those who may be confused let me describe the peripheral effects that go beyond the alcohol, the coercion and the sex. In a group of male youths you have what is perceived as informers. Bluntly, you're fucking the wife, you can't be trusted and any attempt to impose your presence in the group will result in violence and you will be subjected to group violence. You're an idiot and you're on your own. Even the guys not fucking the wife understood the danger of violence lurking, given that her husband had played semi-pro football. The environment is no longer safe, it's a battleground laced with land mines.

The effect of this kind of tribalism is pure violence.

I call it tribalism because the tribe grows and shrinks based on infraction, accusation and identifiable trust. The crime is against boys, vulnerable to their own inability to protect themselves, to understand the emotional and sexual coercion, the betrayal and condemnation. The extreme result is death, death by heroin overdose, death by methamphetamine overdose, death by intentionally stepping in front of a tractor trailer while drunk. Of course an outcome less extreme is prison, for firing a 22 caliber rifle from a balcony at someone exiting a bus. Lesser yet is the outcome of being accused and then assaulted with a brick, repeatedly.

Was the sex that bad? Wasn't it really just a bonus for a young guy? No. In case you've never noticed sex doesn't start and stop at the end of your dick. Once you violate the unspoken constraints of a family construct, what most feminists describe as an oppressive patriarchy, you descend into tribalism. You will pay the price for deconstructing the safety of others and you will learn that you are an unwelcome part of that tribe. Unfortunately in such

circumstances your victimization is unseen and you become the perpetrator. In the environment of a “boys home” your death will be attributed to the fucked up family that you came from rather than the inability of an institution to protect you.

But hey……at least she got back at her husband for not paying enough attention to her and the squeeze of some young skin and however many orgasms she was able to achieve. After all doesn’t the outcome of such behavior really reside with a 14 year old male child rather than a 45 year old woman? What credibility does he have compared to her or the institution that supports her, the Children’s Aid Society. The social workers charged with overseeing his safety will even get a raise for dealing so effectively with such a troubled youth. Another file closed, one less problem and less expense to the system. Isn’t it better = more comfortable – to believe that some young guy is just going for his *bonus*?

[quote float=”left”]It astounded me that a 50 year old emotional gorilla was willing to dismiss her family and children to pursue a sexual relationship with a 16 year boy.[/quote] After the end of my first marriage I decided to rent a room as a border and give myself some time to recover, rather than take on the burden of living alone. During the interview with the homeowner, a 50 something woman, and negotiating a price and privileges I was introduced to a 16 year old guy that was described as a foster child. All seemed fine to me and I moved into the room she had for rent. I discovered after moving in that in fact she had left her husband and 3 children to live with and continue a sexual relationship with her foster son. I discovered this from the boy, not the woman.

I was very concerned for him, and told him so. Do you realize that you exist in this relationship for no other reason than her sexual pleasure? You’re 16 years old, what about your future, where are you going with this? You have left school at a time in your life when you’re just beginning to discover your abilities and skills, what will happen to them? His response was, “She will take care of me, I’m like a house husband.” “Really and how do you socialize, with her friends or yours”? “We don’t,” he replied.

I offered him a job, thinking that he would be best served by stepping into the real world and out of the isolation of the relationship. I discovered that his perception of his social status was skewed and twisted by his intimate exposure to a woman 3 times his age. I needed to inform him with a detailed explanation of why he was not my equal and the difference emotionally between a 16 year old and a 45 year old. It was difficult for him to understand that being the sexual pet of a 50 year old woman did not equal emotional maturity. He needed to consider his own interests, his own well-being and his personal development in context to his age. There is no 50 year old privilege for a 16 year old boy.

He waffled and stumbled with the outcome, resorting back to the dependency of his lover. His real place in the order of things did not become clear to him until his lover openly solicited sex from me, in front of him and offered to include him if that would please me. I gave him a look as if to say, is there anything you do not understand here? I could see the humiliation of betrayal on his face and the absolute arrogance on hers. I appreciated her request for no other reason than she had exposed herself to him. He saw the value she had assigned him and the harm that awaited. The rest was up to him and he successfully broke away and pursued his own life and his own interests. Apparently she was not pleased and it was time for me to move on.

It astounded me that a 50 year old emotional gorilla was willing to dismiss her family and children to pursue a sexual relationship with a 16 year boy. It astounded me that she could legally pull this off, that there was no challenge to her from the very institution that was charged with his safety, his education and his emotional well-being. It astounded me that she would sell out his future and his normal evolution in the face of legal retribution. What astounded me more than anything else was that there was no law of retribution for this boy, no social contract, no accountability of the community.

MA Supreme Court Adds Twist to the Role of Judiciary

Robert O'Hara · 6 September 2011 · Archived copy · Original

[box]

Last week the highest court in Massachusetts rejected an appeal to have the new child support guidelines introduced by the Chief Justice for Administration in 2009 repealed. Fathers and Families, along with a handful of individual fathers challenged the new guidelines saying that they were promulgated through unconstitutional means having originated in an exclusive judicial committee. F&F has had much success in changing state laws via legislative lobbying but not so much through the judicial process.

Boston.com quotes Fathers and Families:

“The New Guidelines were approved by an unconstitutional and illegal process, through formulation by a secret judicial committee, and by unilateral imposition of the Chief Justice for Administration and Management,” the fathers’ group wrote in their brief. “The application of the New Guidelines will extract large amounts of money from these plaintiffs in an unfair, inequitable and unequal manner. ”

The court’s reasoning for the rejection of the appeal was that individual plaintiffs can appeal on a case by case basis as to the unconstitutionality of their judgments. This is an odd case of the judiciary making law (instead of simply determining constitutionality of it) and then telling plaintiffs to come to them if they feel their rights were compromised. This is a clear departure from the idea of a three branch system of government where the Judicial Branch doesn’t make law but simply determines its constitutionality.

Sources:

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http://www.bostonherald.com/news/regional/view.bg?articleid=1362972&format=comments#CommentsArea

http://www.fathersandfamilies.org/?page_id=22

[/box]

Stepping Over Hate

John Hembling (JtO) · 6 September 2011 · Archived copy · Original

[dropcap]T[/dropcap]he act of writing from a MRA point of view can sometimes seem like shouting into a hurricane. It is not merely a matter of being ignored and censored by the vast majority of the world. It is also not merely the issue that public discourse is almost totally dominated by the wilful repetition of false facts, repeatedly and decisively debunked, but repeated in defiance of truth. In fact, the arguments fielded by MRAs, including that men are treated as disposable appliances, that in criminal matters women are partially, and sometimes wholly exempt from legal accountability, that affirmative action programs are equivalent to apartheid, and the celebration of male targeted violence, as if injury when inflicted on men is comedy.

These issues are known to the entirety of the general public already, but a cultivated smog of cognitive dissonance serves to enforce and escalate the grotesque hatred and marginalization which persists in western culture. The obdurate failure of opponents as well as disinterested bystanders to grasp men's rights issues is not legitimate confusion, it is pretence.

[quote float="left"]To indulge in hate is to afford the object of that hate control over oneself.[/quote] This pretence is easily demonstrated by reversing the sexes in almost any statement about men as a sexual demographic in the mainstream media. It's also evident in the continued existence of the phrase "man up"; which means – whatever pain you experience is invalid, so suck it up and continue providing labour, money, or violence on behalf of people who discount your humanity.

[box icon="none"]To anyone who would demand the claims summarized herein be demonstrated with examples, kindly refer to my previous writing on this site.[/box]

The product of this, for a man not wilfully deluding himself that he lives in anything but a violent, hateful matriarchy is a natural and justified anger. In fact, a growing understanding that prevalent wilful denial of what is already understood underlies the apparent obtuse failure to comprehend, to act, or to even answer an argument from an MRM view with anything but lying accusation and abuse brings one quite easily to hatred.

And that, my friends, is the trap. The hatred of women we are so frequently accused of by the bad actors, the collaborating male-feminists, the lying, and privileged ideologues; that hatred is the trap we are meant to fall into. Because justified as any human is to resent a climate of relentless, puerile vilification and belittling lies, if we allow ourselves to fall into this trap, we vindicate the very liars who have heaped injury and insult on the entire male sex for decades. The sneering retort to any argument "you're just bitter" or "you just hate women" will have been made forcibly true.

So what is the answer? To be servile, or saintly, or endlessly tolerant and forgiving of permanent hatred and injury?

No, definitely not. In the collective silence, conformity, and bobble-headed agreement with our culture's debasement of masculine identity there is culpable complicity to the undeclared war on men. This complicity bridges not just feminists, and not just the vast majority of "normal" women, but also most men who out of denial and fear of censure go-along with every bit of male-marginalizing double standard that is heaped on them.

The rage is present in these collaborators too, but buried behind the contradictory delusion that a "good man" is equivalent to a male accommodating of every childish female caprice. Denied and obscured behind a wholly self-inconsistent and externally sourced male identity. This anger denied behind pretence is most dangerous, because it goes unaddressed. But for cognizant men, there remains the problem of the trap of anger. The hazard that through prolonged abuse and censure – we render ourselves politically impotent by conformity to our enemies lies about us.

There is another reason to consider in treading carefully over the boggy ground of this understandable hatred. If indulged, it diminishes the quality of your own life. It is a poison, one which however much you may direct it

outward onto your philosophical opponents – also poisons yourself. At this point, it might appear that I am offering a saccharine, Pollyanna view akin to the tone-trolling and concern trolling presented by bad actors in the comments threads of so many MRA forums. My focus, however is not on presenting an agreeable face.

[quote float="right"]The urge to fisk the minutia of ideologues can be a trap.[/quote] To indulge in hate is to afford the object of that hate control over oneself. On recognition of this, it ceases to be a question of how to avoid falling into a self consuming cycle of hatred and anger, and simply a choice of effective thought and action, versus infective indulgence. I refuse to allow those in opposition to self actualized masculine identity to divide me away from joy, or love, or enjoyment of any area of my life. This would be the outcome of indulgence in hatred – a path I've observed in a relative after his brutalization by the family court system of a feminized society. He is effectively crippled by his rage. It owns him. There's the land-mine. Don't step on it.

As suggested earlier, I don't endorse or practice a philosophy of tolerance to hatred or even disavowal of anger. The line is drawn at affording control over any aspect of my point of view. Hatred of ideological bigots, or of women, provoked and cultivated is a technique of control and manipulation.

Conversely, without trying to, and simply by persistence as an MRA – I have earned the scorn and hatred of a small segment of the active radical feminist world who have read my writing. The control some feminists afford me by their hate is gratifying, but is also a distraction.

Recently, a protein-deprived male apologist for male vilifying gender ideology posted a collection of characteristic and insubstantial personal attacks against AVFM's Paul Elam. Like most other such feminist quacking – the purpose wasn't to make a critical rebuttal of any particular argument. It was simply to provoke and insult. It wasn't a particularly effective example – as the quisling in question was punching above his weight, but it was sufficient to illustrate a point.

It is futile to attempt honest discourse with the adherents of a dogma built on transparent lies and class hatred. However, we're all susceptible to being drawn into these supposed arguments – but the purpose of so much oppositional rhetoric isn't to convey a point, it's to belittle and dehumanize the members of the not-preferred sexual demographic. That's you. The urge to fisk the minutia of ideologues can be a trap wearing down anyone with the stamina and the will to try drinking from the fire-hose of male vilifying lies. These lies are easier to fabricate and recycle than they are to debunk – so shovelling the produce is best approached (in my opinion) as an exercise to illuminate the character of an argument based on hatred of an entire segment of humanity based on their sex.

Detachment from concern for the opinion of members of the preferred sexual demographic sidesteps the tendency that being relentlessly heaped with hatred and abuse from fostering a disposition to consuming anger. Its also with great pleasure that having clearly identified the human plankton following a dogma of violence and hatred – I can cheerfully and belligerently lend my attention to the political goals of these ideologues – and without hatred or violence, to persistently fuck their shit up.

Fugitive from the feminist chain-gang

Dr. F (Ian Williams) · 7 September 2011 · Archived copy · Original

[dropcap]M[/dropcap]y upbringing was pretty uneventful in that I grew up in a financially and emotionally stable environment. I say this easily as my parents have always been tight yet never dependent together, and while I never wanted for anything I looked and found solace in a crowded dump of a place when I moved out of home at age twenty one.

Like many people, before twenty five or thereabouts, I felt an ache to express myself through a tunnel vision of extreme political leanings. I chose the left of left because all the other folk with any opinion were simply deluded, and if only I could have sat the whole world down and explained how wrong everyone was then it could have been all so good.

In this first home away from home I recall endless nights coalescing into dawns that blurred into long shadows the next day through a haze of Thai Buddha and Queensland forest THC. The bong gurgled without remiss like a forgotten percolator and the sex was a pastiche of colors I'd never seen before. I'd wake up stoned and bonk the girl next to me and then bonk another later that night. Pretty soon I worked out that the way to get all this bonking done was to listen to the feminist droning of the future *bonkee*.

[quote style="boxed" float="right"]I left when one of the girls there stuck a box cutter to my throat and in a very quiet voice suggested to me that I back away from her "friend." [/quote] I lived in a shared terrace house of six young people paying rent with a forever floating pool of four or more partying and smoking it up and maybe we got sex and definitely we got feminists. There we all were in a great big house full of serious people trading "love" for sex if you were a bloke and sex for "love" if you were a girl. It took me many years later to realize that the currency of all this required a stupidity within a plodding bubble of thought whose branches touched less than ten minutes ahead of the clock.

We were all taking ourselves tremendously seriously and none of us took seriously what any of us ever did.

There I was with hormones raging; more stamina and insight, and right before me was any number of lovely young girls aching to express themselves through the most important social cause of them all. Quite frankly I was always a goner. Ok, they were on a mission, and if I believed it, I mean if I *really* believed it then we could talk about it and I'd have sex. You want to talk about feminism, ok let's gawk… I mean *talk*.

Do you think I was going to get anywhere if I let her know her beliefs stunk? I might have if I had thought about feminism for two minutes or if there were other young women there thinking differently. But I don't recall this. I can say this assuredly as I would have remembered the communal screeching, and she would have been frozen out the door.

Also, as everyone was a feminist I didn't need to think about existing differently. I have thought about this over the years and quite frankly I find this negligence more disturbing as time goes by.

In the beginning I knew nothing of feminism, not really, but then I studied it. I learned about the plight of rape victims and how Blue Stocking day was pretty brave and "leftish." Someone mentioned "The Female Eunuch," and I read the entire book in a cafe over a couple of days while buggered on Ecstasy.

My goodness it was terrific to be alive.

There I was, upgrading myself as a feminist foot soldier. I was hopped up on an alphabet of pharmaceuticals and turning those pages over one by one with a display of mechanical aptitude that would have the mannequins of the Prague town hall clock blush with envy.

When I finished it at three in the morning I knocked on the window of the girl that loaned me the book and I sobbed in her arms. Great big tears of manly shame just bled down my face as she told me I was different and

special. I felt even more shame when I pressed my face deep in the softness of her wonderful bosoms.

Then I wondered why she was permitting me to be there while the terrible and grubby thoughts swirled in my head like piranhas in a whirlpool. Surely she could see my thoughts just as all feminists know how the duller and baser enemy thinks? She was truly forgiving to let me be there at all. Later that morning I was further blessed as she let us both frolic on her bed beneath the crisp satin sheets of her final judging. I knew she was by proxy the speaker of a huddle of feminists within a star chamber somewhere and the verdict was in that I was pure enough to be touched and could touch a little.

You might think here that I've made my point about a misspent youth with my personal tale of silly thinking and doing. I wish that you were right, but you're not even close. It gets worse, much worse.

My second year away from home had me living in a quite amazingly lovely house, a mansion, in fact, whose previous occupants were emissaries of the Finnish government. The place was an architectural wonder of a dozen rooms, four fireplaces, several bathrooms and two kitchens. It's no wonder it was the embassy for a country, and all of it set in the middle of an entire block of the intoxicating and primitive Australian native flora I love.

It was a godsend. I was sharing this incredible place with eleven other occupants and we all paid a ridiculous pittance for rent. My great big room in a great big house surrounded by a small forest and living with all these people I didn't know at all made me drunk. Life was getting better and to cap it off every single one of my house mates was female.

Some were gay and some were not and I accepted the fact that all of the toilet seats were glued down. I scuttled about in the shadows when the girls got loud and deep in the common rooms, and learned that to be one of the chain-gang I would have to hand out fliers every now and then and attend meetings on campuses. No need to tell you here what all of this was about, I'm sure you get it.

A few months later I left when one of the girls there stuck a box cutter to my throat and in a very quiet voice suggested to me that I back away from her "friend." I never knew who her friend was but I sure knew what an exit sign was and used it there only one time the next morning.

Just before I left that gorgeous house something happened that I'll not forget, and it was this incident that had me questioning for the first time my gathered disgust of my very own gender.

I attended a rally of feminists outside a beauty pageant and was holding a sign I made bearing the words "Miss World is Mutilation." That night I was safe and happy, scared and angry all at the same time. This was a strange combination of things, but then again so is a pressed cane-toad skin wrapped bolus of white powders, hash and prescription drugs the size of a golf ball.

Before I knew it I was really one of the chain-gang that night. Anyone that entered that municipal building that hosted that oppressive pageant was flayed alive by a great pond of loud chanting and imaginative phrasing that would have the sternest dock worker reaching for a pad and Biro. It all seemed to be going swimmingly with the belligerent group of twenty or so, and then someone lit a fire on the lawn there. In a few minutes a fire engine appeared and a long hose was unrolled in order to attend to it but the nozzle of it never made it.

The feminists in unison broke away from where they were and ran to the hose and stood on it. The fire, no bigger than a small bonfire, burnt merrily as the firemen stood about scratching their heads. There was nothing they could do as they looked upon the limp hose as it lay flattened on the grass with dozens of angry feet on it. Two of those feet were mine and what happened next I will never forget.

The chant became very loud and it was a new chant altogether. Now it was, "Cut it off… Cut it off… Cut it off."

[image]So here I was, a feminist with a penis holding a placard that said, "Miss World is Mutilation," and at the same time I was deafened with the inference and endorsement of violence and barbarism through an enforced surgical procedure. The idea quite simply was to "Cut it off," and it was at this exact moment that I felt deeply betrayed and used and the darkness of the irony of it all was in the wording of the sign I held. I let that sign fall to

the ground and I walked to my car and drove away from that nasty circus forever.

It was a number of years later that I became an MRA The telling of that might well be pretty dull and it's not relevant anyway. What's important to me is not so much a climbing awareness of what I now know absolutely, nor is it the demise of what I once was absolutely.

What holds my interest in what I've told you just now is the fact that I was so much like that then and I am so much not like that now. In other words if I changed from an unpleasant micro eared macro mouthed sycophant with a tang of narcissism then there really is hope for almost all of us.

Yes we're all different and there will be those that will never break from their hermetically sealed vacuole of dissonance. You know them and I know them. But then again, *do we really*?

Who are the ones like I once was who might, just might, be able to listen to themselves if only for a moment? I think this is not only hard to answer but it's also a mere membrane away from impossible to answer. It's very possible that there are many more feminists out there who could make great MRA's one day. This is not Pollyannaism. It's rational affirmation. If you don't believe me just have a think about some of the things I've written about here in this article. Ironically, my personal history makes me a better men's rights activist.

Maybe a trick, or strategy for the inclined is to watch carefully those we care about who are this way and ask them the right questions? Perhaps for others it might be to present at the right moment a paradox of reasoning that brings about a discomfort, or discord in their thinking. Who can say what the precise answer is? It's not me, and I'm clean and sober of feminism now so if I don't know now, I never will.

What I can tell you though with the sobriety and clarity of sea air, is that once I was a member of a feminist chain-gang and now I am forever a fugitive. So very completely and joyously free.

A special announcement from the news editor

Robert O'Hara · 8 September 2011 · Archived copy · Original

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A Voice For Men is striving to be a reliable and useful news source for anybody interested in issues facing men, fathers and boys. Pursuant to that end we would like to encourage all readers to submit ideas, suggestions and leads to news stories you feel need attention. Also, as the news editor, I would like to recruit people interested in posting as reporters for our service by combing the internet for content as well as covering subjects and stories in their respective localities all over the world.

With a growing number of readers I know that our audience is lumpy with talent. I would like to tap into this talent and use it to make AVFM not only a credible news source for men, but also a respected and cited source for information and news in the broadest sense. There is no reason why this can not be accomplished.

I would like to see coming into my email inbox stories that readers are interested in as well as press releases from fathers and men's rights organizations worldwide for comment and publication here. I would also like to encourage anybody interested in doing journalism work through research and interviews here as contributors having the title of "Reporter" for AVFM.

The idea is to make the work load light enough for everybody while providing a high quality news service that even those outside of the MRM can take seriously.

Of course there will be rules for posting as a Reporter as opposed to a Contributor posting a commentary. We must have journalistic standards in order to be credible. Citing sources, quoting those sources and brevity as well as reliability will be the focus of any Reporter. This could be something that an individual could do just a couple of hours a week and if they put down their pen for a timer that is ok; they will always be welcome as long as they follow the rules.

For anyone interested in submitting articles as a reporter or just as someone who wants to point out a good scoop just email Robert O'Hara at: vfm_news@yahoo.com

[/box]

Register-her.com hitting the mark

Paul Elam · 8 September 2011 · Archived copy · Original

[dropcap]I[/dropcap]t is time, past time actually, to give you good people an update on register-her.com. And the news is that the site is already exceeding expectations for early performance.

The new web portal, while still awaiting some minor aesthetic changes, is fully functional. Users may now go to the site, enter information on a known false accuser, or other female criminal, add a photo and an information source and submit it for approval.

Our press release is finished and will be going out on Tuesday, provided there is no media consuming event in progress. That should help with promoting the site, especially if some robust news outlet does a story on it. Knock on wood, folks.

On the other front, the actual promise of the website is already being realized. It was our intent from the beginning that we would create a service for falsely accused men, allowing them to target their accusers for public exposure. With that being the primary goal, consider the following:

A google search on Andrea Davio-Michaud, who was placed on the registry for a false accusation of rape, returned her listing at the very top of search results. The same is true for Liselle Ellis, false rape accuser. The pattern repeats itself as many of the women listed on the registry come in at or near the top of search results with their listing at register-her.com. The way Google displays the results is very appealing as well.

[image]

There seems to be only two factors that prevent anyone listed on this registry from coming in at the top of returns. The first is in cases where the offender happens to have a very common name, or a name that is also the same as that of a public figure with a strong internet presence.

The other case is when the offender herself already had a strong showing on the internet, either from heightened media coverage of her criminality, which also serves us well, or because they had a strong internet presence for other reasons.

Jessica Valenti is such a case. The return on her thus far is buried on page 3 of returns. But that will change with time. The site is already in growth mode. While we are still an emergent site, we have gained over 500,000 slots on Alexa since launching. As we market the site and acquire backlinks from more websites, even those on the registry still enjoying some distance from our listing will have that play out on them, Jessica Valenti included.

[image]
So live with it.
Not that she is what really matters here. The important thing is that now, any woman making a false allegation is subject to have her misdeed follow her for the rest of her life. Any prospective employer, or anyone else that invests in Googling her name, will find her listing and undeniable proof of the kind of person she really is. And in an increasingly web savvy world, this will be the rule much more than the exception.

My prediction is that within 6 months to a year we will have our first litigation, maybe sooner, which is why I have secured an agreement for services with the Randazza Legal Group, a firm that specializes in First Amendment issues and internet law. The attorney I made contact with there is very supportive of the MRM.

We are going to go ahead with this full steam, *damn the torpedos*, and bring to bear the considerable expertise in making these things happen that AVfM is beginning to amass in earnest. It is one of many FTSU efforts we are going to undertake, but I am particularly proud of this one.

The legal system does exactly squat about false allegations. Worse, it enables them with neglect and depraved indifference. With time, some hard work and a smidgeon of luck, the day will come that register-her.com become a

known entity in the world of finger pointing liars. It won't stop all of them, but it will stop some, and it will punish those too stupid or emotionally labile to consider the gravity of their actions.

If they make the mistake of getting caught, it won't be swept under the rug or fade into the past the way it always has before. If they tell that lie, they better fucking pray their parents had the good sense to name them Mother Theresa.

I was “raped”

Alex · 8 September 2011 · Archived copy · Original

[dropcap]T[/dropcap]eenage years tend to be turbulent ones. This has been true for me, anyway; though, to be completely honest, I have little to compare them to for reference. The past six months were especially dramatic for me, which resulted in my own “sexual renaissance,” during which time the last pieces of the puzzle that is the mysterious ways of women fell into ironically neat place.

For several years now, my father has diligently educated me in what he perceived to be the workings of the female mind, and the best strategies for Gaming it, and avoiding getting screwed by it. I listened, taking what he said always with a grain of salt, tentatively practiced, and considered the results. For some time I sat on the fence, with traditional interpretations of women on one side, and the newer, apparently radical ideas on the other, undecided.

[box type=”note” icon=”none”]It’s hard to wake up, to relinquish the world as you want it to be, and to see it as it really is. The turning point, which quite abruptly knocked me off the fence, was the night I was “raped.”[/box]

As I said before, the last six months prior to this event had been unpleasant. I went through a nasty break up with my girlfriend of ten months (a long time for high school), was promptly rejected by my dream girl (for whom I dumped my then-girlfriend), totaled my vehicle in an accident that should have killed me, consequently lost my license, and then failed to make the cut for a national athletic competition I had been striving for all year. The spring of my junior year was, in other words, a complete catastrophe.

I was an emotional wreck. I had, however, learned valuable lessons about self-worth, responsibility, and life perspective. I decided to continue this trend of emotional growth by laying low for the summer – no stupid stunts, no people-pleasing, and, most importantly, no fooling around with girls. I was deeply hurt, and I appreciated that true convalescence needed time and a great deal of focused energy.

Over summer vacation I had much time to reflect, forgive, and heal. The process was working slowly, but steadily, and by late August things were looking good. I had avoided vice for months; my abstemious lifestyle blocked any new dramas from entering my small, isolated world, and I felt almost ready to reemerge and rebuild.

One of the most essential parts to this process was avoiding particular friends, friends who would inevitably tempt me back towards destructive behaviors. My chief concern was a girl whom I’ll call Katie. I had watched her change drastically lately from a sheltered, innocent, Christian girl into a wild, hedonistic libertine; *says something about repressed sexuality, huh*?

Katie was older than I, but had started to push the limits after I did, and I could tell that she was starting to adopt the same destructive behavior I had once exhibited. She was cute, rebellious, and easy prey, but I just didn’t have the stomach for it. Interestingly enough, she had been my best friend’s girlfriend, my girlfriend’s best friend, and an object of great, unrequited desire of another close friend, so I had unconsciously dubbed her “off-limits.” That didn’t stop her. She had passively pursued me for months, and the only reason I hadn’t prepared my defenses was because I didn’t want to believe it.

[image]I was still in denial when I finally – *foolishly* – agreed to see Katie before she left for college in L.A.. She picked me up at around 8:00, promptly handed over the reins by asking of me a plan, and we drove off. Then she showed me the vodka. Ah, spirits, my great weakness. Katie had it in a massive, purple Nalgene bottle. It was too dark for me to read the measurements, but it was obviously a shit-ton of vodka. I crumbled, and agreed to drink with her. We stopped at a Dunkin Donuts for coffee to mix it with (poor judgment is a slippery slope), and proceeded to trespass to find a secluded spot to get hammered, undisturbed.

Because I was bigger than she, and renowned for a high alcohol tolerance, she insisted that I take the lion’s share of the vodka, and I foolishly complied. Before long I was taking enormous mouth-full-sized gulps from the Nalgene.

And not long after that I was too pissed to walk straight. We lay down together, with my arm around her, to contemplate the stars, while the vodka circulating my veins battled with the remnants of my inhibitions. Funnily enough, we were interrupted by another group of teens who had come to the very same spot to mess around, and Katie suggested that we take a walk. A red flag shot up in my head.

Predictably, not long after the others were out of sight, we were rolling around on the grass, topless. I was just going along for the ride. I wasn't even aroused, and she could tell. The last vestiges of reservation rallied in my frontal lobes, and I told her that I wouldn't have sex with her, and not long after that she drove me home.

It's impossible to conceal how drunk you are to your parents when you are literally staggering, and I was instantly discovered and grounded, the conditions of which included being forbidden to see Katie. She was off to college, anyway. The next morning I woke up with a slight hangover, regretful that I had shattered my spotless summer of abstinence with one night of poor decisions.

So what's the significance of this rather dull (dull as far as drunken hook-ups go) misadventure? Have I drawn you in and mislead you with an inaccurate title? The funny thing is I didn't: According to Massachusetts law, one prerequisite for rape is unwanted penetration of any orifice by any object. This would include, for example, Katie sticking her tongue in my mouth, which she did.

I came to a horrible realization. I thought to myself, what if the roles were reversed! What if I had picked Katie up at her house, and then liquored her up so I could stick my tongue in her mouth, only to have her regret her decisions the next day? All she would have to do is *cry rape*, call the police, and my life would be ruined; forget the misery I had known in the last six months; my suffering would be dwarfed by that of a wrongly convicted rapist.

What's worse, as a man, not only do I accept responsibility for my actions, and would never even consider accusing Katie under such circumstances, but even if I did report it, the police would undoubtedly laugh in my face, and proceed to arrest me for underage drinking and trespassing. I shuddered. The issue of false rape accusations is very real to me now, after having been "raped" myself…

[box icon="none"]Note: In no way am I satirizing or belittling the very serious issue of rape. It's a terrible, vicious crime, and my heart goes out to all victims of both sexes. False accusations, however, are also terrible and vicious, and the issue needs to be addressed, as they are becoming an increasingly common phenomenon in modern Western societies.[/box]

Talk show seeks the falsely accused

Paul Elam · 9 September 2011 · Archived copy · Original

[box type="note" icon="none"]

[This email came at an auspicious time. In the middle of our official launch of register-her.com, AVfM was contacted by the producer of this television program. It has been forwarded to our friends at the False Rape Society. My impression after email exchanges is that Mr. Goldman is serious about addressing this subject honestly. For those willing, an email of thanks would be appreciated, and if course, if you ever wanted to get your story out there…]

Name: Rich Goldman

Email: rgoldman@billcunninghamshow.com

Message: Hi – I am a Producer on a new national TV talk show called The Bill Cunningham Show. We are a daily daytime talk show that deals with controversial topics and conflict resolution. In a week or two I am producing an episode on the topic of being falsely accused – of molestation, abuse, harassment, etc. I'm wondering if you could put me in touch with anyone who either was falsely accused, or was the false accuser, and might be willing to share his/her story on our show.

Thank you,

Rich Goldman
Sr. Producer

Office: 212-419-7485
Cell: 646-701-3860
Cell: 855-833-7770, ext. 2
Fax: 212-419-7406

Email: Rgoldman@BillCunninghamShow.com

Address:
NEP Studios
401 7th avenue
2nd floor

[/box]

The practice of rhetorical discipline

Luigi Logan (aka Fidelbogen) · 9 September 2011 · Archived copy · Original

[dropcap]R[/dropcap]hetoric is the art of persuasion. And since persuasion is a matter of prime importance, rhetoric must on no account be neglected, but rather subjected to the requirements of a discipline. We are engaged in a contest for hearts and minds, a serious business which oughtn't be left to the hazards of a random crapshoot. The way we go about saying, or not saying, what we choose to say, or not say, will either float us or sink us.

In the present talk I purposely exclude the topic of fallacious argument.That topic has been worked over by so many writers already that I feel I can be of greater service if I limit myself to fields not so thoroughly plowed.

Very well. The sum of rhetorical discipline may be condensed into a single short phrase: minimize grappling points. What follows will be a gloss upon this precept.

A grappling point is anything in the form or content of your communication that gives your enemy an edge, an angle, or an opening. You might say that a grappling point gives your enemy a handhold so he can swing you around, or a foothold so he can climb over you. This sets you in a position of weakness or passivity, and negates you as an obstacle, so that your enemy advances in a tactical or strategic way.

The opponents of feminism are famous for speaking their minds "not wisely but too well." In this way they offer grappling points to their enemy and make their own work needlessly difficult. Their ineptitude may be arrayed under a four-fold heading.

[image]Firstly, that they will say indiscreet things which are bound to excite the wrong kind of controversy at the wrong moment. In this, they fail to establish politics by being politic.

Secondly, that they will use an unseemly or undignified tone. In this, they fail to establish tonal mastery.

Thirdly, that they will neglect to uphold a consistent narrative of non-feminist sovereignty that would cast the opposition in the role of an aggressor power. In this, they fail to establish the necessary political frame.

Fourthly, that they lack political focus, meaning that they neglectstructural unity of message. They speak heterogenously on a ragbag of topics with little thought to the strategic implications of what they choose to talk about, and why, and when. In this, they fail to establish message discipline. Consequently, they waste time and energy and bog down the movement.

Under all of these headings, the failure in question may be understood as a failure to minimize grappling points. I will now enlarge upon each case in turn.

In the first case, the impolitic non-feminist behaves as a "loose cannon-mouth" and makes impeachable utterances. An impeachable utterance may be defined as any saying which at least arguablytransgresses the norms of morality or decency. I say arguably, because evaluative criteria and subtext will differ from one social group to the next. Different groups argue things differently, and to different conclusions.

And so, a statement that would give a feminist a conniption might produce nary a ripple amongst the great middle mass of non-feminist men and women. Any utterance which is arguably impeachable is at leastarguably a grappling point, but if the "argument" is unpersuasive to most people, then it will gain no political traction outside the feminist cultural space. And so it makes a weak grappling point: the worst the feminists can do is dangle you in front of other feminists and cluck about what a horrid specimen you are — but nobody else will give a rip! This bottles up the feminists within their communal psychology and isolates them from the rest of the world. Such an effect, for our purpose, is desirable.

But if you say something universally impeachable, something that would disturb nearly anybody, it makes a strong grappling point: the feminists can use it for political traction in the larger world. It does not bottle them up in their group psychology; it empowers them to "reach out and touch someone" other than themselves. Such an

effect, for our purpose, is undesirable.

So don't be a loose cannon-mouth. You should frame your communication in a way that offers no universal grappling points — alternately stated, a non-objectionable surface. We call this the common gaze standardbecause it plays to the psychic consensus of the great middle mass.

One point remains to be considered. You might ask: "How if I discipline my rhetoric to where even the feminists can find nothing impeachable about it? Is it worth my trouble to attempt this?" And I would reply:possibly. It depends how hard you want to work, so it is for you to weigh the advantage or disadvantage in a given case.

To highlight just the advantage, note that mastery in this field could be a method of psychological warfare. A universally non-objectionable surface would leave the luckless feminist with almost nothing to use against youeven in her own mind. That would cut off retreat into communal psychology; each feminist would stand alone as a solitary individual, if you will, before the judgment seat. For many of them, any desperate escape would be preferable to such a desperate hell, and in many cases criminal behavior, driven by rationalization, seems a likely outcome. But until the feminists are ready to "come clean", I would spare them no empathy. Empathy is for your friends.

I turn now to the second case, which addresses the commonly-seen failure to establish tonal mastery. An unseemly or undignified tone does not, in itself, entail either fallacious argument or impeachable utterance of any kind — although it might occur in tandem with these. But I call it a grappling point because, in the ad hominem rough-and-tumble of real-world polemic, contestants will frankly use it against you in that way. And which is more, they will do so to pragmatic effect — a point which bears consideration.

A further consideration is, that the way you say things often weighs a lot more than what you say. A discourse of considerable audacity may, if couched in a dry, nonchalant diction, pass altogether unremarked by the great middle mass — and even by quite a few feminists. What many people find objectionable in a given speaker or writer might be nothing more than, for example, that he sounds angry and disagreeable — and it's a turn-off! So, by the right combination of knowing what the target audience will bear hearing, and intoning this suitably, you can make great headway and speak your mind speak your more boldly and candidly than you might think.

There is, of course, an art of sounding angry. It can be done. However, you need to maintain "artistic control" and to apply the right effect knowingly, bending or breaking the rules in a calculated way with the proper sense of timing. Such is tonal mastery. But you are wiser to follow the rules until confident of breaking them masterfully.

[box type="alert" icon="none"]counterfem.blogspot.com/2010/06/amanda-marcotte-says-that-you-want-to.html[/box]

Whining is another unseemly and undignified tone. Indeed, it is arguably the worst of the lot, and ought to be eschewed. Whining may best be described as complaint for its own sake, accompanied by a keening vocal affect with a descending pitch. And although vocal affect is not present in writing, it is possible to achieve a written whine — perceived as such by others — if you do little else than complain endlessly.

In order that you will not seem to be whining — in either speech or writing — you should forbear to make emotionally-fraught inventories of self-evident things. Thus, you ought simply to recite the bare facts in their bare factuality, and let that bare factuality paint the required picture by virtue of its intrinsic poignancy. This is akin to the advice given to writers, to "show but don't tell." Facts are weighty witnesses that will testify with overwhelming precision if you let them. A bare factual narrative packs the needful cargo on its own account, and needn't be lumbered with pathos.

[image]I should add, that feminists love to accuse their enemies of whining. I mean, they are keen to use that indictment for a grappling point in order to make mileage by mockery. But when you stop whining, they should start worrying, for it hints that you have gone to the next level of insurgency in your thoughts, and are incubating

serious plans.

The subject of women often crops up in conjunction with both anger and whining, and when it does, the talk morphs into what some might loosely call “misogyny”. This is not strictly a matter of tone, but rather topic. Still, it is important to note the connection between women as a focus of discussion, and the emotion that goes in step with this. I say it is important, because the ramifications are politically consequential and relate to our study of grappling points.

I turn now to the third case, that of neglecting to frame the political narrative in terms of non-feminist sovereignty. Such neglect has rhetorical consequences, for it sets you eternally on the defensive with any feminist you meet and continually reinforces the feminist construct. You might call it a grappling point a priori.

The feminist war, at its heart, is a war of sovereignties. A certain cultural paradigm (feminism) has gone into a colonizing modality, intending to nullify the sovereignty of any other paradigm that gets in its way. And make no mistake, they ALL get in feminism’s way.

And so the greatest non-feminist weapon we have, is our knowledge of non-feminist sovereignty — no, the certainty of it! In good truth, we are the bulk of the universe. And the laws and principles of that realm work to our advantage more so than otherwise. Yes, the natural order has got our back, and we should so fully internalize this conviction that it will inform every act, every mood, and every gesture that we make. For the feminist colonization of our lives has been a massive aggression built on nothing better than sheer presumption. We ought to know this by now, and we ought to act like we know it.

We should take a page from Marx, and ruthlessly challenge everything about them and their world. And in the spirit of the Frankfurt playbook, we should develop our own edition of “critical theory”, and put it to work right away. Remember that “the theory is to criticize” — and true to that spirit, everything they presume to say or presume to know, is fair game. When they say “patriarchy”, or “misogyny”, or “sexism”, or “wage gap”, or “glass ceiling”, we bounce back instantly with “WHAT patriarchy? WHAT misogyny? WHAT sexism? WHAT wage gap? WHAT glass ceiling?” Yes, undermine them. Deconstruct their categories and presuppositions non-stop. Be skeptical. Be agnostical. Demand explanations. Never let up for one instant — never let them clear the runway! Feminism is not the world, which means among other things that feminism is not theintellectual world. Accordingly, they shall export none of their intellectual merchandise into our world without paying a good stiff tariff — and if we don’t want it in our world, we ship it back in toto.

And if we are scanning the horizon of political events, either current or historic, we shall impose the frame of non-feminist sovereignty upon discoverable feminist actions, and so classify all such actions as to their degree of aggression against us.

To summarize: we must frame our political thinking (hence our talking) in terms of feminist aggression against the rest of the world, and in terms of thwarting such aggression. This, by virtue of reiteration and practice, will grow into a disciplined rhetorical instinct.

I turn now to the fourth case, that in which political focus — orstructural unity of message — is neglected. Proper attention to this point may be understood as a discipline, and for that reason we call it message discipline. This term is established lingo among people who talk about electoral politics, but we make it part of rhetorical discipline because it falls within the gamut of operations that will minimize grappling points. Message discipline, you might say, puts rhetorical discipline on a collective basis.

[image]The rhetorical consequence of neglecting message discipline is that grappling points will multiply in an uncontrolled manner. So it is important to keep a strong hand on the message that we transmit to the general population. Politically speaking, our “message” takes the form of issues and talking points, and in practice this has been an unorganized babble. Many people are talking about many things, and what we palaver about most overall, enters the common awareness, for better or worse, as a composite average of what we ARE.

Now, if there is a “true” or “central” message that we ought to be transmitting, then I reckon it should be one that is politically efficient in terms of a goal. And what is our goal? It is to damage feminism as much as possible by spreading information efficient to that purpose. Such, in bottom-line terms, is how we parse our doings: all of it boils down to some form of information trafficking. But we must always have a care about efficiency, because some information works more efficiently than other information in the work of damaging feminism. So remember that our message is part of our public image, and that public image is nothing if not trafficked information. Therefore we must ask if our public image, as related to our message, is efficient to the purpose of damaging feminism.

In addition to compromising our public image, neglected message discipline pulls us into all manner of conversations which are better avoided. For any time you voice an opinion, there is a chance you’ll be requested to defend it. And in politics, the more opinions you voice the more battles you must fight. Yes, the more you bite off, the more you must chew — one sees that is logical! Therefore we need not, and should not, take a stand on every issue under the sun. This generates grappling points because it permits the other side to hoist and haul us around by putting us on the defensive. So the watchword is “pick your battles”. Any other policy creates a war on more than one front — the larger counterpart of being flanked on a battlefield.

In the end, message discipline means optimally efficient information trafficking in the service of a political goal. So if we compromise our public image by association with flakey or shady things, that is not optimally efficient. If we load the table with issues not relevant to damaging feminism, that is not optimally efficient. If we load the table with issues only weakly relevant to damaging feminism, that is not optimally efficient. If we let people of a certain political leaning siphon us into talking about “loaded” topics that needn’t be addressed at all — for example, race or LGBT issues — that is not optimally efficient. On it goes. All of these are areas where message discipline might get compromised, and as such, they generate grappling points. So rhetorical discipline commands our diligence in these areas.

There are exceptions. For example, were I to opine that the song of the mountain thrush has a more ethereal quality than the song of the lowland thrush, it would not compromise message discipline. That is because the subject of birdwatching is apolitical and mysterious. Also, it could add a whimsical note to an otherwise boring dissertation. So feel free to add those kinds of touches.

Very well. The four parts of rhetorical discipline, which I have introduced here, can be itemized briefly in the following nomenclature. I would suggest memorizing these for quick conversational reference:

[unordered_list style=”green-dot”]

- Discreet Utterance
- Tonal Mastery
- Narrative Frame
- Message Discipline

[/unordered_list]

The remaining question, it seems to me, is the timeless one of how to herd cats. For it is impossible to run a control wire to every loose cannon-mouth in the sector. People will say what they will say even if it is politically ill-advised, and there is little we can do about this in the short run. So the best plan is to form a central column of rhetorically disciplined preachers who may gradually propagate their coherently schooled sensibility.These preachers may school others by example and in time generate a master signal and a focal point around which the chaotic clouds of impeachable or otherwise inefficient utterance will swirl.

S.A.V.E. blasts Tyler Sheilds' "Love is forever (sorry)" expo.

Robert O'Hara · 10 September 2011 · Archived copy · Original

[box]

Late last night, September 8th, Stop Abusive and Violent Environments issued a press release heavily criticizing photographer Tyler Shields' latest work entitled "Love is forever (sorry)" posted on his website tylershields.com. earlier that day. Captions to his photos read: "You can't run and you can't hide Love will always find you when you least expect it…" And "Love is chaotic it doesn't make any sense and if its not done right it can kill you… Ever been in love?" Featured photos include actress Heather Morris and another male modal engaging in domestic violence.

[image]

In their press release S.A.V.E. stated:

"A black-eyed Morris, dressed as Barbie, stares seductively into the camera, and later merrily presses a hot iron to her partner's crotch. The photo depicts a getting-what-he-deserves storyline that reinforces serious misconceptions about domestic violence. Men are stereotyped as abusers, and Barbie supposedly strikes a blow for victims everywhere."

And again:

"Predictably, reactions to the photos have focused only on the abuse to Barbie: her assault of Ken has been ignored, even though it is the more serious crime. Rita Smith, director of the National Coalition Against Domestic Violence (NCADV), spoke to E! news about the photos, but it was as if she had seen a different set of photos.

Still worse, nothing has been said about the photographer's donation to an advocacy group that disregards male victims of domestic violence and portrays men as serial abusers: after the negative public reaction to the shoot, Tyler Shields told the Daily Mail that he would auction off his photos and donate the proceeds to Glamour magazine's Tell Somebody campaign. The Tell Somebody campaign, like almost all programs, focuses exclusively on violence perpetrated against women—that is, on only half the picture."

The photos are somewhat smutty in their nature and some would argue that the artist is trying to titillate a sadomasochistic response in the viewer. Certainly this is an artists prerogative. However, S.A.V.E. goes on to criticize that Shields chooses as his beneficiaries should include advocates of male victims as well. S.A.V.E also is critical of the stereotypical nature of the material in that it poses only males as the perpetrator. One could also argue that the sexual glamorization of domestic violence for profit does not promote understanding the problem and actually trivializes it.

When invited by AVFM News to comment on this criticism of his work via the contact email address on his website we received the following reply:

"I am the model in the photos and my crotch is fine because she was not really trying to hurt me…"

[/box]

Psychology and the Misandry of Feminism

Walter Romans (TDOM) · 10 September 2011 · Archived copy · Original

[dropcap]T[/dropcap]he Sadistic Personality Disorder was officially recognized as a psychiatric diagnosis in the Diagnostic and Statistical Manual of Mental Disorders, Third Edition, Revised (DSM-IIIR). It was described as:

[quote]a pervasive pattern of cruel, demeaning, and aggressive behavior, beginning by early adulthood, as indicated by the repeated occurrence of at least four of the following:[/quote]

[unordered_list style="green-dot"]

- has used physical cruelty or violence for the purpose of establishing dominance in a relationship (not merely to achieve some noninterpersonal goal, such as striking someone in order to rob him or her);
- humiliates or demeans people in the presence of others;
- has treated or disciplined someone under his or her control unusually harshly, e.g., a child, student, prisoner, or patient;
- is amused by, or takes pleasure in, the psychological or physical suffering of others (including animals);
- has lied for the purpose of harming or inflicting pain on others (not merely to achieve some other goal);
- gets other people to do what he or she wants by frightening them (through intimidation or even terror);
- restricts the autonomy of people with whom he or she has a close relationship, e.g., will not let spouse leave the house unaccompanied or permit teen-age daughter to attend social functions;
- is fascinated by violence, weapons, martial arts, injury, or torture.

[/unordered_list]

The behavior has not been directed toward only one person (e.g., spouse, one child) and has not been solely for the purpose of sexual arousal (as in Sexual Sadism)" (p. 371).

However, this disorder was removed as a diagnosis from the DSM-IV. According to Robert Spitzer, author of the Treatment Companion to the DSM-IV-TR Casebook:

[quote]Certain feminist groups were concerned that inclusion of the disorder would serve the interests of defense attorneys representing sadistic offenders. They could claim that their clients "suffered" from Sadistic Personality Disorder, which could then be exculpatory of their wife-bashing, rape, or other sadistic crimes, the diagnosis could at least argue for "diminished responsibility" (p. 295-296).[/quote]

Feminist groups were concerned because those fitting the diagnostic criteria were almost always male. Spitzer argues that the DSM is not intended as a guidebook for judges. Its intent is to identify and describe mental disorders. He further indicates that a study of 119 serial killers that contained sadistic components showed that only four sentences of less than life without parole or death and in all four cases the sentences and ages of the perpetrators were such that none would ever be released.

In The Myth of Male Power Warren Farrell discusses the feminist outrage over Dr. Edgar Berman's statement that women's hormones could have a detrimental effect on decision making during menopause and menstruation but how a mere ten years later feminists were supporting PMS as a legal defense of women who kill their male partners. He demonstrates how this led to the use of "battered woman syndrome," learned helplessness, and post partum depression as legal defenses for women who kill men and children. These diagnoses are made almost exclusively for women.

[image]It is interesting that feminist groups oppose the inclusion of a mental diagnosis that is primarily given to men on the basis that it could be used as a criminal defense while at the same time supporting the use of mental diagnoses for women who kill their babies or partners. It is not just opposition to using the diagnosis for a legal

defense, it has resulted in opposition to the diagnosis itself. This is an important distinction. Inclusion of a diagnosis in the DSM spurns investment into research and treatment. Exclusion can hinder research and eliminate treatment as insurance companies will stop paying for said treatment. This means that many men who suffer from this disorder are not being treated and may be incarcerated in prisons where adequate treatment is not possible.

In addition, the exclusion of sadistic behaviors from defining a disorder allows feminists to continue their assault on masculinity. If these behaviors defined a mental disorder it would differentiate them from normal masculine behavior. But by excluding them as such, feminists can group them with more “normal” behavior and vilify masculinity as a whole referring to it as “testosterone poisoning” or “hypermasculinity” neither of which are actual disorders. Both terms, however, can be used to refer to any unapproved male behavior and applied to all men in general instead of a few men with a mental disorder. Thus it helps to justify the position that all men are evil, potential rapists, wife beaters, and child molesters.

At the same time, creating mental disorders that applied almost entirely to women in order to explain abhorrent behaviors such as murder and infanticide perpetuates the myth that women do not commit such crimes and when they do there is obviously something wrong with them. Such behaviors can then be excluded from “normal” femininity and frequently blamed on a male who abused her. The normalization of abhorrent behavior in men and the exclusion of that same behavior in women permits the blaming of men for all of society’s ills.

This is just further evidence of the hypocrisy of feminist groups making excuses for women who commit violent crimes against men and children while using the very same reasoning to deny men proper and adequate psychological treatment. The exclusion of Sadistic Personality Disorder from the DSM-IV is evidence that feminism is a hypocritical hate movement bent on vilifying and destroying masculinity while excusing the same behaviors it vilifies in men when committed by women. It perpetuates the man=evil / woman=good myth as well as harmful negative stereotypes of masculinity.

Crossing The Rubicon-sciousness

J Galt · 11 September 2011 · Archived copy · Original

[dropcap]T[/dropcap]o say that we are creatures of habit is to boor the hell out of anyone with a pulse. Habit is the quintessential fuel of stupidity. Sensible to that is to note that one is a safe stove while the other an unattended fire. Rendering warmth or a meal from either is a job done, but the latter is hardly a remedy and a short career. But let's not deconstruct the flavors of habit or the depth of stupidity. Let's not present evidence for prosecuting our own behavior. It's a personal thing – habit, as is stupidity. To deconstruct safely is to point away from us and at something in the safe distance, such that the object of our exercise is unable to get their hands around our throat as a reasonable response. In this case brilliance flourishes, apparently.

This is the nature of intelligence and the true scale by which it is measured. Fact is and let me make this clear, intelligence has nothing to do with acquired academe or a measured outcome of wealth. Its single standard and measure is the ability to be unaccountable. The primordial definition would be called survival. If you're still alive and unscathed after whatever encounter you engaged then apparently you have not been held accountable you survived and you are intelligent. I had a teacher in junior high school offer to explain that the evidence of an evolving society can be found in the migration away from a standard that "might is right" toward a standard of collective justice.

I once told this to a cop beating me with a baton and quickly realized his unwillingness to migrate. I believe his response was "that's right fucker it's just us and I'm here to collect." Once he determined that I wasn't the perpetrator he immediately withdrew to a position of unaccountability.

[quote float="left"]What's particularly interesting about men is they usually point the finger of blame at themselves. [/quote] "Hey bud no broken bones so no foul, eh?". Well didn't I feel stupid, as I slipped into unconsciousness. Only later could I conclude that my teacher had not determined an intelligent position or insight but had defaulted to habitual stupidity and had offered to take me along for the ride. Her ultimate message to me was; if your brain is baffled by bullshit, you must be civilized. More likely you are on a leash and the state has established its "right to might."

Once entrenched in a sphere of habitual safety and unaccountability we're good, literally. We are then well prepared for the repose of neuro-stimulating emotional tourism, a softer baton – more rhythmic than threatening. I am left to wonder at times if the quality of our ethics and our Gods are not more than a cautious selection to accent the décor. Not more than a drunken repose of dopamine, serotonin and oxytocin. The real drugs of choice, the ones we always have access to.

I'm a reductionist which means I'm pretty much a simpleton by choice but also when it counts. I like the challenge of new ideas and love to dip into shit I know nothing about and don't understand. I deduce and deconstruct in a sort of Fibonacci pattern of occurrence and reoccurrence. I once had an employer in building maintenance who thought I was a mechanical savant; I however thought he was a habitual dipshit. He liked to buy car dealerships and renovate them.

Something I learned a long time ago is that if you're unwilling then you're unsuccessful and the whole process starts and ends in your head. Case in point, during one of those renovations I was asked to repair a cabled car hoist seized in the floor. The caveat was make it work but don't touch those cables. So let me get this straight, you want me to fix it but don't touch it is that correct? Yea! Look dipshit why don't you go away and play with your wallet, there's less moving parts. If you're going to start at the finish line what's the point of the race?

[quote float="right"]It places the politics on the skin, and then it gets the hose again.[/quote] It is here that I would like to say that many men through personal experiences that evict them from their lives often start at the finish line. They reach for the easiest conclusions to their pain, and like women they point the finger of blame in retaliation, and hate. What's particularly interesting about men is they usually point the finger of blame at themselves. You may

have listened to the edition of BTR regarding false accusations with Paul and Dr. T – an excellent show that compelled me to call in. I'll apologize for the dramatic tone of my voice. That is in fact the way I talk when I feel passionate about the subject.

My passion lies in my experience of the male double bind that many men experience and I have experienced myself. It's the *heads you lose, tails you lose* kind of thinking that too many men live under. I think men need to change their perspective on the experience and reframe the meaning from condemnation to celebration. Let's face it, to be accountable is to be responsible and in a world of female agitprop you may be the last man standing. I struggle to abandon this thinking and suspend popular judgments. I reject factory widget politics and cookie cutter definition.

I have gone ghost on political correctness and reject the main stream soliloquy of entitlement propaganda. If I argue my position I am abusive; if I withdraw from discord I am abusive; if I fail to provide, I am abusive. Fundamentally, if I do not submit to the lies and accept the ever changing definition of my crime I am abusive. I am unpatriotic, I am an anarchist and in the current political climate a terrorist, but only accused. What I really am is an individual, informed and tempered by the experience of my life I am not a piece of inventory.

I AM A MAN.

I'm old enough to realize my life is an evolution; a developmental progression. It does not require correction more than it requires living, by me. It has seasons of strength and seasons of frailty, of confidence and confusion. Feminism and the female political agitprop however seek to turn men into a "Buffalo Bill" style sociopath from the movie "The Silence of the Scam." The skin of their political science is just that and awaiting the dancer to transform as a butterfly of collectible design and virtue. Its mantra is clear, it places the politics on the skin, and then it gets the hose again.

If you're even marginally confused by the "Buffalo Bill" analogy I'm going to spell it out. I was recently directed by our brother Denis to an article highlighting an assault on a 15 year old student by a 30 year old teacher. The assault was 300 fold as told by the student and occurred over the course of 2 years. He had pressed charges some 5 years after the occurrence and did it at the prompting of people who quite likely saw the damage of the experience unfold in his life. He was obviously affected and the effects were detrimental to him and to his development.

[image]He flunked out of his university courses and was unable to cope with what he had experienced and endured. But he could not see himself as the victim of emotional manipulation and coercion. It took his family and peers to award him an understanding of his own experience and define for him the wrong that was done. He sought legal remedy for his pain and filed charges with a police force that dragged their feet and struggled themselves with the charges.

In a follow up article presented at the Huffington Post, the online feminist rag of all that is right and wrong with men who proceeded to smear him.

The smear however was not direct, it was rather insidious, conniving and coercive to the reader. In a clear case of rape and the seriousness of the charge, they presented all the support possible but not to the victim, their support went to the perpetrator, the now 40 year old woman, Tania Pontbriand. Their method was effective and garnered the response they obviously desired, disbelief and ridicule. They did this by the adept use of words such as "sexual encounter", "having an affair", "continue their illicit affair" and "two-year relationship". These words are all too common in media descriptions of crimes committed by women against boys. These are words that you would never see if the opposite occurred to a young girl. The outrage would echo across the land. They did, however, garner the effect that was sought, in the comments section of the article could be seen the following.

[quote]As a female teacher of adolescent boys for the past 24 years, all I can say is ewwwww. They aren't even attractive.[/quote]

But if they did become attractive would this be another predator awaiting her turn? And the following;

[quote]What's wrong with this fellow? This should be a dream come true for a young guy![/quote]

Another unchallenged predator that believes her privilege is somehow God given, and unable to see the sickness of her beliefs. But in a reversal of gender she would immediately see the damage and the crime.

It is in the subtle language of the article that describes a relationship that didn't exist. It is a relationship that most of us would believe because the victim was a male. But I would challenge anyone to find the same language, the same characterizations and the same freedom to humiliate if the victim was a 15 year old female. Is there a "rape culture"? You be the judge.

Four levels of knowing

Dr. F (Ian Williams) · 12 September 2011 · Archived copy · Original

[dropcap]S[/dropcap]ome years back when my graduating film had just wrapped up with it's shooting I walked out of my house utterly dazed. It had been a grueling ten day shoot which had me spent; wallet and everything else. Watching the footage meter on the back of the Ariflex camera blur around was like seeing something on the dash of a rocket taxi to the moon. I was now in debt, and there was a tiny window of time between the film's wrapping and a three month haul in front of the editing machine.

I walked in to the local grocery shop to get away from the heat from the footpath, and the wonderful and jumbled smell of fresh fruit brought me back to sometime long ago when I was a kid at the markets. It was cool and pretty dark and my eyes needed time to catch up from a hullabaloo of light outside.

[quote float="left"]He didn't call it that, he called it the *Quattro livelli di conoscenza.* And he told me about it and didn't let up until he thought I understood it.[/quote] There were a few people milling about, and I heard the sound of someone laughing with absolute joy. It was coming from a room at the back of the small shop and I walked towards the door ajar there. Inside there was an elderly man sitting at a card table and he was drinking something pretty strong and home made by the looks of the large bottle with a cork in it. We were the only people there and he looked at me and didn't miss a beat of his tearful laughing when he said, "Listen to the cricket, just listen to it…"

Nearby was an old transistor radio and the cricket was playing, so I listened to it hoping to get the joke. Quite frankly I didn't get it and thought maybe the guy was happy on his grappa and that was that. He leaned forward and said, "*No, listen to the other cricket, can you hear the cricket ?"* It was then that I heard the sound of the chirping of a cricket that I'd missed before.

I didn't think the joke was all that funny, but I was very amused by this man I'd never clapped eyes on before. He gestured me to sit and share a drink and so we did. We sat there sharing some of his strong grappa and although we were poles apart in our age and backgrounds we did have this short time together and he told me about the "four levels of knowing."

He didn't call it that, he called it the *Quattro livelli di conoscenza.* And he told me about it and didn't let up until he thought I understood it.

Now you have to understand I'm not retelling this moment with him as an earthbound Yoda or a swami in a cave with a beard as long as his name. This was just a man who knew something interesting and wanted to tell me about it and he did. Now I'm going to tell you about it and I'm using an analogy here with chess.

Level 1. Unconsciously Unaware:

When you are a toddler you know nothing of chess. You've never seen a chess board and you have never heard the word "chess" before.It's here at level one you are not even aware that you know nothing of chess. You don't know that you don't even know.

Level 2. Consciously Unaware:

For the first time you see a chess game in play. Someone says "look, they're playing chess." You now know that there is a game called chess but you have no idea how to play it. You are at level two because you know that you are aware that you know nothing of chess. You know that you don't know.

Level 3. Consciously Aware:

You are playing the game and you are very new at it. As you move each piece you have to remind yourself how each piece moves differently. The rules of the game are always in your mind, and it's this that makes the play of the game a battle not on the board but in your head as you try to remember them. You not only know of chess, you can

play it. This is the third level because you know that you know.

Level 4. Unconsciously Aware:

Years have past and you play at a competition level. You never give a thought about the rules and now you think of tactic only. While you play your mind may wander a moment to something else like a song or a conversation you'd had years before. You can think these things and play chess at the same time and your game is the same. You're an expert. You're at the highest level because when it comes to chess you are not aware that you're thinking about the game while you're playing it. You are so aware it has you asleep to how aware you are.

That's just chess. There's all the other things out there that have you at "competition level." You tie your shoe laces up while wondering if warm beer's better than cold. When you drive a car you listen to music and make words from the number plate in front of you.

All of us are at level four in many ways and in so many other ways we are level three or less. When we do our taxes, we are flying by the seat of our duds, and if we plant a fruit tree in the garden it's normal to read about how much sun it needs and therefore where best to plant it. That's most of us, but for an accountant or a botanist it's a different story because at level four they never think about thinking about it and their minds are free to wander elsewhere.

So what the hell does any of this have to do with you and me? Well, the thing is because you and I know about the *Quattro livelli di conoscenza*. We can go about our ways better as MRA's.

Have you ever been spluttering with impotent annoyance at a social gathering when someone dumps on blokes? I have and it burns my face red. When it happens I find myself trying to remember stats and sources of credible information and while I am doing this the moment has passed. The sensation of letting myself and you down stays with me and I play the moment over in my head like a creepy sound bite on a loop.

I'm at level three with these things. I am consciously aware of myself trying as hard as I can to remember the information here in the Mission and Values, and it's not just that. There's the shaming tactics I know about but wish to draw upon in a trice when I'm shamed.

There's no way I'm wanting to score points in a misandric hotbed, I simply want to defeat with rapid grace. I can't do this at level three. I just can't while I'm checking the rules and the facts and wondering if I have the numbers and names right. My impotence is secured for the more dilligent feminists, and if there are passive blue pillarians there as well I have missed my moment. I can't go on like this and I'm on a personal mission to bootstrap it to the next level.

Just like the times table or the shoe laces these things will soon be right with me always. I can't sit back and have a beer and let by osmosis the newer me soak into me. I have to work at it, and having a low frustration tolerance in this respect will have me coming off second best.

Every time I practice as an MRA in any capacity online or in social circles I am getting closer to the level of doing something with such expertise I am never thinking of it, I just do it.

I never saw that old guy again and not for any dramatic reason either. With all frankness I never wanted to go back to that grocery shop because the short time I had with him was so treasured I shied from the chance of making it anything else. I didn't want to see him measured less than my memory showed him and I'm happy with that. I'm just saying that he was just a guy who told me something very interesting. And now I've told you.

Dr. T launches new radio program

Paul Elam · 12 September 2011 · Archived copy · Original

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[Needless to say we support this new show, which will be the first offering of what is now the AVfM Radio Network. Yours truly will be manning the phones, so give us a shout and help give Dr. T's new show a sterling start-PE]

Shrink4Men.com's Dr Tara J. Palmatier will be hosting the very first episode of Shrink4Men Radio on the AVoiceforMen BlogTalkRadio channel on Monday, September 12, 2011 at 9pm EST.

The show will be an introduction to Shrink4Men Radio as well as a heartfelt thank you from Dr T to the men and women who follow her blog and forum. Dr T will then be taking calls for the remainder of the show, so if you have questions, stories to share or just want to say, "hi," please dial in or Skype in. She'd love to hear from you. The call-in number is **+1 310 388 9709.**

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Register-her.com goes worldwide

Paul Elam · 13 September 2011 · Archived copy · Original

…
[box type="note" icon="none"][This press release is now being distributed worldwide through PR Newswire. Just the same, it will help our efforts significantly if individuals supporting this effort post this release in it's entirety to their blogs and social networking accounts. Thanks – PE][/box]

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Contact: Candice Howe
Phone: 832-506-4578
Email: Candice.howe@register-her.com

REGISTER-HER.COM LAUNCHES NEW WEBSITE

New Online Registry Targets False Accusers

(Houston, Texas) September 13, 2011. Register-her.com, a public service website has been launched providing a registry of individuals who have been known to make false allegations of rape and other crimes. The site creators point to the following information:

- A study published in 1994 by Dr. Eugene Kanin of Purdue University concluded that 41% of rape allegations in North America are fabrications.[1] Kanin's study covered a 9 year period and was conducted with the cooperation of civic government in cities surveyed.
- The Orlando, Florida Police Department made a public appeal for false rape allegations to stop because they were putting a stress on police resources and creating a climate of undue fear in that community.[2]
- The Baltimore Police Department reported that 30% of the reports of rape to they received proved to be without foundation when investigated.[3]
- The Innocence Project reports that the number one crime for which they secure the release of wrongfully convicted individuals from prison is rape.[4] 153 of the 268 exonerations, or 57.1%, noted by the Innocence Project were convictions for rape.

"When someone is falsely accused of rape or abuse, the consequences are swift and severe," says Dr Tara Palmatier, a clinical psychologist who has counseled victims of false allegations.

"Some of my clients have lost their jobs, homes and good reputations," she adds. "Some have been blocked from spending time with their children. Those who are falsely accused of rape or abuse are immediately presumed guilty by society. They are publicly vilified while their accuser's identity is protected. When allegations are proven false, it's far too late: the damage has already been done. For the accuser there is rarely any downside risk."

Frequently the false allegations go unpunished or under punished, with many of those who commit them being referred to counseling, community service or probation. [5][6][7][8].

The consequences for those accused are frequently severe; resulting in false imprisonment, damaged reputations, financial devastation, loss of employment and even suicide.[9][10][11] Dalton, Georgia police officer Paul Sparks killed himself after a rape allegation was leveled against him. The allegation proved to have no merit. Engineering student Olumide Fadayomi attempted suicide after being falsely accused of rape, and another student, falsely accused by the same woman in a separate incident, succeeded in taking his own life.

"This kind of public service is long overdue." says Register-her.com spokesman Paul Elam, who added, "The devastation of these acts continues long after the false claims are disproven."

Register-her.com was established to heighten awareness of this problem, and to help ensure community safety by

creating a clearinghouse of information on known false accusers. It also provides a method for victims to put individuals who have falsely accused them on public display.

Register-her.com is a public service provided to heighten awareness of the false allegation problem and to publicly register individuals known to have made false criminal complaints. For more information please contact Candice Howe at 832-506-4578, or by email at Candice.howe@register-her.com

[1] http://blog.lib.umn.edu/jbs/maysession/KaninFalseRapeAllegations.pdf
[2] http://articles.orlandosentinel.com/2010-06-22/news/os-orlando-false-rape-20100622_1_false-rape-reports-jennifer-dritt-real-victims
[3] http://www.baltimoresun.com/news/bs-md-ci-rapes-20100519,0,5338041.story?page=1&track=rss
[4] http://www.innocenceproject.org/
[5]http://www.nytimes.com/2009/09/26/nyregion/26hofstra.html
[6] http://www.dailymail.co.uk/news/article-493352/Woman-falsely-cried-rape-EIGHT-times-spared-jail.html
[7] http://seattletimes.nwsource.com/html/localnews/2004291649_false19e.html
[8]http://www.thenorthernecho.co.uk/news/8788804.Woman_who_falsely_accused_husband_given_court_order/
[9] http://www.dailymail.co.uk/news/article-1280926/Student-cleared-rape-emerges-second-man-committed-suicide-falsely-accused-woman.html
[10] http://www.timesfreepress.com/news/2010/mar/31/probe-finds-no-criminal-evidence-against-dalton-of/?breakingnews
[11]http://www.thestar.com/Crime/article/705111

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What makes a man a man? (AVfM Radio)

Paul Elam · 13 September 2011 · Archived copy · Original

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Tonight on AVfM Radio we take you on a whirlwind tour of manhood. Your hosts, JtO and Paul, two absolutely perfect specimens of testosterone poisoned masculinity, are going to give you the 101 on being a *real man*. So grab your crotch and get ready to listen!

If the messages you get from women and from other men about what a man is really supposed to be have left you confused and less than satisfied, then by all means tune in to this show. You will never need to hear another word on manhood again.

The show starts tonight at 9:00 EST in the US, and the call in number is **310-388-9709.**

Give us a call on the show, *if you're man enough*.

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Creeps, Perverts, Predators and Weirdos

John Hembling (JtO) · 13 September 2011 · Archived copy · Original

How to identify creeps, perverts, predators and weirdos.

A man in his 30's sits on a park bench, watching children in a playground. His physical demeanour is everything we have been taught that signifies a sexual predator. His hair is greasy; his glasses thick. He wears the pervert's uniform; a beige overcoat and a rumpled white shirt and dark trousers. His manner is furtive. A girl, perhaps 8 years old, exits the playground, unattended by a parent – and begins her walk home. The man follows. The girl enters a building (her home?) through the ground floor entrance, the man, checks for witnesses before he too enters.

Every part of this scene is predictable. From the first moment we see this man on his park bench; we know he is a creep, a pervert and weirdo. Of course, we aren't watching real events portrayed, we're watching fiction – scripted to conform to one of our societies most popular and powerful moral dramas. "Creepy man preys on innocent female child." It is, in fact, the visual storyline of a music video.

Play

Being wholly fictional, this story follows an arc which re-assures and re-enforces our cultural assumptions. Watching this mini drama unfold, we soon discover that while she is pursued by the sinister man, this child is far from helpless. As he approaches her, she turns to confront him and by a flourish of her fingers, he is trapped. The remainder of the 3 minute long music video features the child crushing, crumpling and destroying the sinister man through hand gestures. We watch him writhe in agony and we share her satisfaction.

And this is just one version of a story told over and over in infinite permutations. A man, seemingly normal in appearance, is a sinister predator. The woman, or child, or woman-child (is there a difference in this mythology ?) is pursued, preyed on, victimized by the terrible malicious power of the man. Whether she comes to an unfortunate end, or turns the tables on her tormentor depends on what particular point of moralistic lesson is being taught today. The basic story elements are the same.

Man preys on woman, or preys on child or woman-child, and the neighbors all said he was such a nice, polite fellow. This is the narrative we package our unsorted facts with; every night on the 6 o'clock news, and we all nod along because it's the familiar story our society accepts. It's easy. It requires no thought, and no uncomfortable questions.

A society defines itself by the stories it tells, and all of us know this story – In particular, the readership of AVfM, because it is about us. We are, as men, suspect. We are perverse. Our affection is tainted by a malicious will to harm and exploit. We are naturally violent, malicious and corrupt. Or so the popular narrative goes.

But let's not forget that this is a story written by an author.

It is a story portraying the author's and the audience's preferences. If it weren't universally popular, one of our favourites, we wouldn't keep telling it in infinite variations. It's a story presenting the practiced and comfortably familiar elements of our popular mythology – we're telling, and being told the fiction we all agree on.

But lets look again. A man on a park bench, watching children playing. Hes average looking, in fact, hes dressed like me or like you – in a version of the office attire you wear every day to work. He is every man. But we know he's a bad man, the greasy hair and overcoat telegraph that as clearly as if the word "PERVERT" were printed on the screen in 30 point block capitol letters. This story is in fact, cartoonishly absurd. A man who alone, skulks after an 8 year old girl to corner her in the basement of an apartment building? We all accept this imaginary predator as a plausible version of reality. The familiar story line.

In this version of fictional reality, the girl is endowed with the power to trap and punish our villainous everyman . She does in fact destroy him through crushing and twisting his body with some kind of superpower. Whether this is

toddler-super-powers or divine justice is left open to the viewer's assumptions, but its a wholly righteous torment and destruction for the bad, bad man.

And all of this is a fetish.

It is the sexual fetish of ideologues who through domination of our culture's narrative, have taught us that all men are bad, all woman are good, innocent and most importantly, victims. This is a fetish. And those who craft and re-tell this story of the sinister man, the victim woman-child and the eventual torturous destruction of the man are telling us not about objective reality, but about their own sexual fetishes, fantasies, and preferred version of reality.

Of course the average looking man is a vile pervert and predator, of course. Because, if he wasn't, then the fantasy of his entrapment, torture and death would be the grotesque, pathological symptom of a sick mind. This story, with is familiar elements, and in all its multitude versions is mean to teach us all who to hate, fear and mistrust. When we recognize in this fiction the fetishized violent fantasy of it's proponents, then we know just who the perverts, creeps and weirdos are.

Just who defines the “real man”?

John Hembling (JtO) · 14 September 2011 · Archived copy · Original

What is a man?

This is a question frequently asked, and immediately answered by pundits of sexual politics both online and in various flavor of the mainstream media. Strangely, this question pervasive as it is, and as forceful and plentiful as the many answers are – is almost never asked or answered by actual men defining themselves. No, what is a man, or what is a real man – these rhetorical devices are supplied by individuals – male and female – who are seeking to draw a line around the definitive “real man” outside themselves. If you’re a man, it’s individuals with their own axe to grind, supplying you with a definition of what you are, or what you should be. If only you were a real man by their authoritative, informed, and *approved-by-the-central committee* definition – you might have worth.

The attempt to control the definition of a “real man” is considerably more pervasive than the long reach and direct address of the topic in the mainstream media, and it is increasingly more shrill, as men begin to provide their own answers and self definitions without explanation or apology.

The acceptable mainstream narrative encompassing an acceptable man, or a good man, or a real man comes – in almost all cases – from a position of feminism. However disguised, the real goal is that a good man is one who is useful to women, and not ever a self actualized man who doesn’t need outside approval to define whether he’s worth the space he takes up.

One of the forms of public indoctrination of what you as a man should aspire to be comes from the modern mythology of the cinema. This was made clear to me when I was given a copy of a movie with the recommendation that I would enjoy. The movie in question was *Man on Fire*, starring Denzel Washington. The plot summary is that our protagonist – a former soldier and assasin is a flawed, broken man, who redeems himself by enduring various physical abuse from a collection of highly organized kidnappers and extortionists while employed to protect a blonde white woman and her blonde white child from said bad-guys. In the film’s conclusion, our dark skinned protagonist redeems himself by voluntarily dying so that the rich white woman employing him can live.

Hooray, another fictional male protagonist meeting his full heroic potential...

and earning all our approval by dying for somebody else’s convenience. To you men in the audience – can you even aspire to this level of personally mortal self sacrifice? Because if not, how dare you consider yourself a real man.

This is the myth of masculine worth, and it is not a new idea. It is not some new version of the value of male identity which came along in the last 100 or 50 years with modern feminism. This concept of male worth is as old as human civilization – that the value of a man’s life is it’s utility to kings, and women. What’s come along to put a new spin on this is the feminist-normal idea that men – those good old reliable disposable dispensers of money, labor and violence on behalf of the preferred sex – are creatures who are no fucking good until and unless they’ve submitted to ritual shame and public conformity to working hard at reform – at becoming worthy in female, ah, feminist, eyes.

This is the myth of masculine worth, but its a cynical lie from those telling it on the women’s side – its an unattainable fiction no sane adult can meet, or would try to. Its purpose is control and social censure. On the side of male apologists for this myth – it’s the lie of piety. The very same righteous hypocrisy of the priest or the politician denouncing homosexuality a week before discovery with a male prostitute.

For a man, the universal presentation of the feminist myth of man as real only through utility and self sacrifice, this becomes a more and more obvious lie that obscures as personal self actualization is realized. The red pill makes a great deal of modern mythology much more obvious for it’s bankruptcy. After ingestion of the red pill, watching television or movies with that universal message of servitude and sacrifice, as if acceptable masculinity, is is

revealed as slavery with crystal clarity.

So what is a man? What is a real man?

The people providing the acceptable answers to that have their own agenda – and it's one that benefits them. I have my own agenda too, to pretend otherwise would be absurd – but my answer to that question is not what you need to do to be a real man. It's only what I need to do. What you need to do is what you decide, without any self serving ideologue providing you the approved definition of your disposability, *or your worth*.

Tonia Martin, sexual predator, walks. Not really.

Paul Elam · 14 September 2011 · Archived copy · Original

38 year old Tonia Hennessee Martin, former teacher's aide at Rogers Creek Elementary School in Athens, Tennessee, has been fucking a 16 year old friend of her daughter. For this she was indicted on two counts of aggravated sexual assault and solicitation of a minor.

During the course of the investigation and in the courtroom Martin admitted to raping the boy. But she did not enter a guilty plea as being in possession of a vagina is considered to be mitigating circumstances in our court system, if not outright exculpatory. Martin asked, on behalf of her vagina, to be granted a diversion from conviction. And the asshole judge granted it, lending some credibility to the term, "rape supporter."

What this essentially means is that Martin will be placed on a kind of probation for two years. During that time she cannot go on school grounds or attend school functions, and she must refrain from contacting the kid she raped. Court costs are also on her.

This wrist slapping is pretty typical in western court rooms, where the power of the law increasingly squares off with pussy power and the latter wins. Actually the latter puts the former in a Full Nelson till the former cries uncle and starts whimpering.

Ah well, you might think that at least some justice will be served, right? Surely the kiddy diddler Martin will be placed on some sort of state governed registry and at least barred from ever working in a professional capacity around children again.

That would be wrong to assume at all. One court official reported that under the terms of the diversion Martin can apply to have her record expunged in just two years, thereby erasing any trace of evidence that she is a rapist. This will free her to act as though none of this ever happened and all memory of her misdeeds will be lost.

But they may be wrong. ⍰

Some thoughts on honesty and sex

J Galt · 14 September 2011 · Archived copy · Original

[dropcap]N[/dropcap]ow hold on here, I know the title is challenging, I could hardly hold back the tears of laughter just typing it. But I thought I'd write this not as a response to the warmth and fuzziness of life in the body politic of intimacy and farting, but as a reminder. I was over at the "GUMP" site, for those who are wondering or have forgotten it's the "Good Unless Male Project," Reading an article by none other than Forrest himself, and I thought hey let's check out some other stuff written by the elves that lurk in the Forrest. I do understand in a kind of laundry on Wednesday and bowel movement before 8am way that the challenge of being just a regular guy. Forrest himself has often eluded to his own struggles with his rasculinity.

For those confused that's masculinity with an "R" and only to be used if you're a pirate or plunderer, or missed laundry day, or if you have one leg, or a bird that won't shut up. Wives don't count because they are always honest, honest. It's sage advice being rolled out and if you're looking for evidence just cut the man down and count the number of annual marital rings, I mean "growth rings" and you will know that there is nothing superficial going on here at all. Honest.

Now I do know that in an irregular kind of way, missing those magic moments to contemplate the universe or read an insightful edition of COSMO just before 8 am may lead to a day of being full of shit. It's paradoxical really in a "Male Honesty" kind of way. And since we're discussing "Male Honesty" and being full of shit in a "Paradoxical" kind of way, I thought I might offer some honest insight from the Forrest. Honest questions from an honest man answered by honest people in an honest kind of way. Honest.

I know cause I can "feel" the honesty in his questions, and if you "feel" it, well then it has to be honest. Honest. Now the paradox doesn't just begin and end with the questions, no friends round two of the paradox (and I'm not referring to a shoe style here) moves on to include none other than …….Amanda Marcotte, the epicenter of honesty and her feelings that support it. Not to be confused with a dish of pasta, Amanda herself is often found to be rich in vitamin "aye." But let's not waylay this with a discussion about stuffed linguini or semolina flowers chafed in their own oils. Let's eat.

The probe into Paradox opens profoundly with these questions.....

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What does it mean to be faithful in love?

How do you try to be true to your best self?

Are we a nation of men being dishonest about fundamental truths?

Is radical honesty that helps strangers but hurts loved ones worth it?

Why do men so often lie when the truth would work just as well?

If a good man is an honest man, does a good man never lie?

Is silence a lie?

Is love a compromise of conflicting truths?

Does love require a kind of truth-telling which is always painful?

Is it okay to embellish for the sake of a good story?

Does reality TV really happen?

How do you do no harm when the truth is immensely painful?

How do you tell a woman she is beautiful just frequently enough with sufficient variety that she believes you?

Is it possible to be the same man at work and at home, with the guys and with your spouse? Or is some amount of play-acting necessary to survive in the modern world?

What are the things that it's okay to lie to your kids (or kids in general) about?

What does it mean to live with integrity in a non-verbal way?

Are feelings facts?

Is the truth always more powerful than a lie?

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Please feel free to address any of these probing questions into the context of "male honesty" and it's accompanying paradox, I know that if you "feel" free then you too are honest.

Maybe I'm one of those "guys" that paradoxically realizes that if you need to affirm your honesty with investigative reporting on who, what, when, where and why then you likely miss the point altogether. Given the frequent connection between love and honesty in the questions, I'm left to wonder where honesty goes if it's anything less than love that you experience towards another. I was taught by my predecessor, Knuckledragger, that honesty is often self-serving. His words echo inside me, "to thine own self be true."

It's one of those opportunities to discover your place in the world, who's who and where you might fit in the scheme of things. But then of course there is a world of difference between being honest and telling the truth. Not knowing the difference can lead to a distorted sense of privilege. Amanda eyeballed that curve immediately and took a swing at the "male privilege" behind the "paradox of male honesty" and I quote……

"It's intellectually dishonest to argue that one can separate discussions of privilege from discussions of honesty. Since we were provoked to be honest, I was honest about this. I realize that it makes some people uncomfortable, but that was the challenge. Having your statements be accepted as truth regardless of empirical facts or conflicting narratives is a function of privilege. Defining what is true and what is not is a function of privilege. If men want to be honest, they must begin by questioning their privilege. Any other starting point is….a lie."

If you are wondering, I've thought it to be important that when you tell a joke in writing where you highlight the punch line so the reader knows when to laugh. Of course I did consider that Amanda was being a cryptic sage and really telling us that she is a liar but that would suggest retrograde honesty and that is much more political than personal. So I'm somewhat confident that what Amanda is offering is her pseudo truth. That without considering the lack of privilege possessed by men and accepting the political powerlessness offered by feminism you are lying to yourself.

[image]
Me...my...mo manda
Honesty is a bit of a Pavlovian maze if you ask me and it seems the rats are always looking for payola after a good run. I'm a profoundly honest person myself, even during delusional episodes of flatulence, and find the delivery is made more honest with sincerity. Really, what's honesty about if not the process of negotiating perception and making rules of predictability? Isn't that really a woman's game?

Even a pathological liar is honest when weighted against consistency and that goes a long way towards sincerity. Maybe the paradox only exists between men and women. I'm kind of thinking that the undertone of these questions may be more related to effectively lying and making it sound honest.

Now for all you guys who are still struggling with the "do I look fat in this dress" question – a piece of advice, don't

answer it. There is another way, simply ask her to take off the dress, put it on yourself and then tell her you look fatter than her in the dress. It may not be honest but at least there's comic relief.

It's a process of magical force this thing referred to as honesty and the real measure behind it is not your own honesty but the extent of gullibility possessed by the listener. There's the rub, aye; are you gullible enough to believe that they are gullible enough to believe that you aren't gullible at all? I mean when it comes to honesty it's likely the most honest people you will ever meet are the ones you don't believe.

What about people that talk to themselves? Are they honest or are they lying or are they just second guessing themselves and shopping for sincerity? *Seems these folks would believe that honesty is more about a sincere delivery than substance*. What if while talking to themselves they exercise any disbelief? Then challenging the source becomes somewhat of a disembodied diatribe. Who the hell is going to argue the accountability of personal honesty while engaged in a conversation with themselves?

Then of course you have people that hear voices, or even "talk to the dead" or to "aliens" or to "oracles." In my younger years, while exploring mysticism, it all came to a breathtaking halt of realization against some very wise words given to me by a man over a pint of beer. It was very sage advice and insight that I had never considered until that moment. "Just cause they're dead doesn't mean they know anything." That, my friends, was a life changer for me and I have to admit real honesty for me always has a touch of humor.

In my experience when it comes to communicating honesty with men a simple "are you shitting me?" or "bullshit" seems to have been adequate over the years. That's not to say I haven't been lied to by guys, but I have taken into consideration that maybe they had to. Fair enough, I'll hold back the tears and push on. I've never felt the need to call the emotion police for a mouth swab to check for honesty. I mean, if someone is lying to me there's two simple questions I ask, why do they feel the need and do I need to feel anything as a result.

I did learn something profound from my last partner about honesty. Whenever she would start on me, you know first comes the evidence then comes the complaint, and then comes the restitution, I would stand quietly look her straight in the eye and smile lovingly at her. She would always start laughing and at that point the honesty would be accompanied by respect. I really did love her for that.

I guess here is where I'll have to be honest myself with the reader. You can put the Kleenex away now, there is absolutely nothing in this article about sex. Sorry, I lied.

Press covers plight of non-custodial parents

Robert O'Hara · 14 September 2011 · Archived copy · Original

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Stories covering the financial and emotional plight of non-custodial parents, the overwhelming majority being fathers, are rare in the mainstream media. Usually non-custodial parents who, for whatever reason, fail to pay court ordered child support are derided and humiliated in the press and called "deadbeats" often making them scapegoats for the irresponsible decisions of the other parent. Judges and legislators often chime in along with women's advocacy groups demonizing disenfranchised fathers who have had their rights taken away as parents and their money and freedom taken away forcibly.

Recently, however, a small but growing number of voices in the mainstream media have started to pay attention to the circumstances of non-custodial parents and in some cases openly criticize the child support system.

Early last month several news outlets covered a police operation in Alabama named "Operation Iron Snare." It was widely criticized by many of those reporting and comments in the online articles concurred with the tone of the articles. The Huffington Post quoted the reactions of bloggers commenting on the operation.

From an August 9th article entitled "Operation Iron Snare: Alabama's 'sleazy' trick to catch deadbeat dads":

"**The reaction**: Forget sleazy, says Meredith Carroll at *Strollerderby*. This borders on "cruel," and is somehow making me "feel really, really, bad" for the deadbeat parents who I should be furious with. That's for sure, says Tom Fornelli at *CBS Sports*. "Yes, they deserve what they're getting, but it just feels wrong." Plus, the whole scheme is a waste of time and money. Was such an expensive, elaborate ploy catering to the news media *really* necessary?"

Readers are invited to watch the police participating in the operation through a video featured on the page. Be warned it is disturbing and may make viewers angry.

On September 12th MSNBC, a highly regarded and popular source of news worldwide published an expansive article entitled "Unable to pay child support, poor parents land behind bars" written by Mike Brunker the Projects Team Editor. The Thomas Ball incident was cited in the article marking the first time a national news outlet mentioned the affair.

From the article:

"The threat of jailing delinquent parents is intended to coerce them to pay, but in rare cases it can have tragic results.

In June, a New Hampshire father and military veteran, Thomas Ball, died after dousing himself with gasoline and setting himself ablaze in front of the Cheshire County Court House.

In a long, rambling letter to the local Sentinel newspaper, the 58-year-old Ball stated that he did so to focus attention on what he considered unfair domestic violence laws and because he expected to be jailed at an upcoming hearing on his failure to pay up to $3,000 in delinquent child support, even though he had been out of work for two years.

The ability of judges to jail parents without a trial is possible because failure to pay child support is usually handled as a civil matter, meaning that the non-custodial parent — or the "contemnor" in legal terms — is found guilty of contempt of court and ordered to appear at a hearing.

He or she is not entitled to some constitutional protections that criminal defendants receive, including the presumption of innocence. And in five states — Florida, Georgia, Maine, South Carolina and Ohio — one of the omitted protections is the right to an attorney."

Although many would argue that tragedies coming about as a result of child support and custody laws are not rare at all and also that Thomas Ball's letter was anything but "long" and "rambling" this is a very encouraging sign that the rights of fathers are no longer being ignored by the press.

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Murderess Jasmine Richardson attends Mount Royal University

Paul Elam · 14 September 2011 · Archived copy · Original

In April of 2006 12 year old Jasmine Richardson lured her boyfriend into helping her murder her parents and her younger brother so that she could go live with him.

The cited news story attempts to paint a picture different than the reality that Richardson was the mastermind of the crime by posting a younger innocent looking picture of her and giving it the caption "Before Jeremy," and then showing picture of her in goth make-up, stating "and the transformation begins."

But police investigators uncovered internet communications between the couple that clearly identify her as the one who instigated the crimes. Her first known communication about the crime was a message to the 23 year old boyfriend that said ""I have this plan. It begins with me killing them and ends with me living with you."

Pussy power at 12? You betcha. The power to solicit murder, provided the recipient is of weak enough mentality.

And it was Richardson, who, after hearing her eight year old brother plead, "I'm scared. I'm too young to die," plunged a knife into his chest. The boyfriend followed that by cutting the boys throat. The couple murdered her parents in another room of the house.

In a follow up to this story, Richardson, who was sentenced to 10 years, is now out of prison and in her freshman year at Mount Royal University in Calgary, Alberta. Her parents and brother remain, as far as is known, dead.

In one particular bit of coverage from 2009 there were still concerns that this young woman did not understand the gravity of her actions. View it here.

660 News, which reported the follow up story about Richardson attending school at MRU, did not reveal her name in their bit. They say it is because her "identity is protected."

No it's not. Her identity and deeds are PUBLIC RECORD. Her name is Jasmine Richardson. She is a murdering bitch now attending school at Mount Royal University in Calgary, Alberta, Canada, and you can find her listed in the registry at Register-her.com.

Heidi Jones saga ends with guilty plea

Robert O'Hara · 15 September 2011 · Archived copy · Original

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On September 14th former ABC weather reporter Heidi Jones plead guilty in front of a New York Judge to false filing misdemeanor charges related to an incident last September in which she told police that she had been sexually assaulted on two different occasions by an hispanic man in his 30's or 40's. The judge said that upon sentencing next month she will be placed under probation for three years and have to serve 350 hours of community service-or the amount of time police spent investigating her case. She will also have to undergo continued psychological therapy the nature and duration of which are still unspecified.

The plea bargain was the result of a nine month effort by her lawyer, Paul Callan, who said after the hearing "This has been a tragic case for Heidi Jones. She was at the pinnacle of the broadcast industry at ABC and Good Morning America and her life has really been destroyed, her professional life, by this incident, and Heidi, from the moment I first met with her, she wanted to accept personal responsibility for what she had done." Jones herself stated that she "made it up for attention. I have so much stress at work, with my personal life and with my family," according to the court produced document.

This stands in contrast to the legal behavior of Callan who originally filed to have the charges thrown out saying that she was being charged under the wrong statute in which she would have been tried for causing "public alarm", a crime Callan said is usually reserved for bomb threats. The original allegation by Jones, a high profile news and weather person, caused much furor in Manhattan and when it was discovered that she may have lied caused much anger in the Latino population of New York. Callan also accused the prosecutors of bungling the case because they failed to bring the case to trial within 90 days of the first court appearance. The charges were eventually changed to filing a false report.

Most notably, last month Jones and her lawyer made a final and dramatic attempt to have the charges dropped when she filed court papers nearly a year after the incident claiming that she was coerced into making a confession to the police when they told her that her employers wouldn't be notified of the charges leveled against her if she confessed.

An August 25th New York Daily News article reported:

"Callan is trying to get a judge to toss misdemeanor charges against Jones. The lawyer wrote in the court filing that police also said they would make her claim that she was attacked by a "Hispanic" man last fall disappear.

"[She was] advised that if she would just sign a confession incorporating the specific words and ideas of the lead detective, he would make sure that the 'confession' would never be seen by anyone other than his 'bosses' at [the] NYPD, and possibly the District Attorney's Office," Callan wrote.

Callan said cops told Jones eight out of 10 sex-crime allegations turn out to be false or are not prosecutable, but none of the accusers are ever charged."

The charges were not dropped.

Typically, those falsely accused of rape do not get any such consideration when being charged. It is compulsory to notify employers of the accused immediately after arrest making for an easier prosecution due to the financial stress placed on the defendant. Likewise those falsely accused, even if they escape long term incarceration, frequently have their careers and lives destroyed. Though the assailant was completely fictional, the penalties in the plea bargain coped by Mr. Callan are very typical of those faced by false accusers after they confess or it is proven that they deliberately accused an innocent person of a crime who's punishment routinely includes a long jail sentence.

A profile has been created for Jones at register-her.com due to the documented fact that she has engaged in a false allegation.

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Tennessee deals blow to lifetime alimony

Paul Elam · 16 September 2011 · Archived copy · Original

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NASHVILLE, Tenn. (AVfM) — Today the Tennessee Supreme Court ruled that a man does not have to pay lifetime alimony.

The case before the court involved Craig and Johanna Gonsewski, of Hendersonville, Tennessee. The couple had an acrimonious divorce In 2009. During that time the Tennessee Court of Appeals ordered Craig Gonsewski to pay Johanna $1,250 a month in alimony for the rest of her life or until she remarried.

Unlike most cases of lifetime alimony, which involve women who have sacrificed careers in order to raise children and are past the age of a career start up, Ms. Gonsewski was employed for the duration of her marriage, was in her 40's at the time of divorce and was earning in excess of $72,000 per year as a state employee.

The ex-husband appealed the ruling of the lower court, asserting that they exceeded reason with the decision.

The ex-husband had "struck gold," said Johanna Gonsewski's attorney Ed Gross, because he was earning $137,000 per year, and contended the wife had "topped out," in her profession.

That rationale did not stop the Tennessee Supreme Court from unanimously ruling that the award of lifetime alimony was inappropriate, citing tha Johanna Gonsewski earned a robustl salary at a stable job and was also awarded substantial assets in the division of property.

Chief Justice Cornelia A. Clark wrote, "In many instances, the parties' assets and incomes simply will not permit them to achieve the same standard of living after the divorce as they enjoyed during the marriage."

The court also ruled that the Johanna was not entitled to the lump-sum alimony award of her attorney fees because she was partially responsible for generating them and had the financial resources to pay.

The ruling could have a direct impact on many alimony cases where the spouses are both employed or employable.

Gross stated on Friday that his client didn't know about the decision, but predicted that "she will be extremely disappointed."

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Texas legislates against paternity fraud

Paul Elam · 16 September 2011 · Archived copy · Original

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AUSTIN, Texas (AVfM) Legislators have changed a law that prevented victims of paternity fraud from challenging child support obligations. The landmark legislation took six years and three congressional sessions to complete.

According to the old Texas law, a man is legally a father if any child is born during his marriage, regardless of whether he is or isn't the biological father. This resulted in many men paying child support after a divorce for children that were a product of their wife's infidelity.

No genetic test was required to establish paternity. If fact, paternity tests proving no biological connection between the legal father and the child were considered irrelevant to the issue of child support.

Under the old Texas law, he was forced to support that child financially, and had no course of action to terminate the parent-child relationship even though he was a proven victim of paternity fraud.

The new law changes all this. It allows men to use the results of a genetic test to prove they are not fathers, and to petition Texas courts to terminate the parent-child relationship and child support. Courts will now be mandated to terminate child support orders and end legal sanctions against the victims of paternity fraud.

The law includes a grace period until September of 2012 for men who were victims of paternity fraud to make their cases before the court. Men who discover they are victims of paternity fraud after September 1, 2012 will have one year from the time of discovery to petition the courts.

The new law effectively terminates child support payments and requires the state to pay back any support already paid at the time of the petition. It is possible, then, that those women who have been fraudulently extorting monies from those targeted by their scams, will become liable to the state for restitution of the money they have illicitly collected.

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What's the difference between the men's rights movement and feminism?

Jared White · 16 September 2011 · Archived copy · Original

[dropcap]A[/dropcap] commonly asked question by those on the fence about both men's rights and feminism is what the difference is between the two movements. Feminism has been around for over five decades and the public is understandably more familiar as a movement.

When people hear the word feminist, even if the first image that comes to their mind is an overweight angry lesbian, they still tend to associate the word with women's rights. Men's rights is straight forward with the name. So basically, the average "on the fence" person would think feminism for girls and men's rights for boys; two movements that are the polar opposites of each other. This is how most people define the two movements and it is understandable how many would come to this conclusion. Of course, all of those people would be wrong.

Recently I have argued with two people over this subject. One was a feminist bigot and the other was another one of those neutral "why can there never be any common ground between Men's Right's and Feminism?" observers. These two arguments I had with these two completely different people were interesting for one reason; they both could not argue against the Men's Right's Movement without conflating the term MRA with men. When I say argue against I don't mean arguing against the goals of the MRM…well with the feminist I do but not with the neutral observer. I mean it in terms of trying to refute one of the main differences between the MRM and Feminism that I brought up. The difference is simple and every MRA, anti-feminist, and feminist knows what that difference is, although feminists usually deny it.

Discriminatory laws and policies have been set in place within western governments by feminists influence that allow legal bigotry against men, while not one law or policy that discriminates against women, in any way, is on the books.

[image]The feminist, as one would expect, denied that there is any discrimination towards men within western legal systems and concluded that if there is, it is justified because of what men did to women in the past. The neutral observer, while having the common sense to recognize the discrimination men face still could not drop his stance that the faults within the MRM are supposedly just as bad as the faults within feminism. This is where the arguments from the neutral observer and the feminist were identical.

When I brought up the fact that MRAs have caused no legal discrimination against women and only wish to abolish the unjust laws set in place by feminism the counterpoint from both the feminist and the neutral observer were "but men in the past set laws in place that discriminated against/oppressed women."

The feminist, again as one would expect, could not grasp the concept that "MRA" is not synonymous with "man," however, the neutral observer eventually conceded that MRAs are indeed men *and* women who oppose the legal bigotry put in place by the feminist movement.

This is something that I feel is a major problem; a very large speed bump in the way of progress towards ending feminist bigotry. As I said before, the common thought surrounding both movements is men vs. women and yet this couldn't be farther from the truth. However, just for the sake of argument, let's pretend that the MRM is comprised of nothing but men. That still wouldn't change the fact that not one discriminatory law against women has been set in place, or attempted, by the MRM.

I'm sure these facts have been pointed out before but I feel they need to be explored again for one very good reason. There are still those who oppose the bigotry feminism has spread, whether they be MRAs, humanists, or simply anti-feminists, who still bring up the discussion about seeking common ground between the MRM and Feminism.

There can be no common ground.

I say this because there is only one way common ground can be reached between the MRM and the feminist movement. Feminists will have to first acknowledge that their movement has spread anti-male bigotry throughout western governments. Whether they want to blame it on “radicals” or “second wavers” or feminist subdivision C subsection 12. It really doesn’t matter which feminists they want to point the finger at, as long as they acknowledge that *Feminism* is the reason these laws exist.

We are quick to forget the still recent and two of the most important victories against feminist bigotry that occurred in California and West Virginia, where all of the *male built*, ***government funded*** domestic violence shelters would not accept male victims, even if they were accompanied by their children who were also victims of female abuse because of the anti-male polices set in place by the feminists who ran them.

Legal bigotry like this is to this day ignored and denied by feminists because covering up the wrongs done by their movement seems to be more important than legal equality for both men and women. When that bigotry actually is acknowledged it is either deemed justified or blamed on men and women who aren’t “true” feminists. Only the old second wavers could champion something as hateful as denying men and their children help from abusive women, *right*?

But then of course to believe that we would have to ignore how “third wave” poster girl and leader Jessica Valenti would be more than happy to take away every man’s right to due process in court when accused of rape. And yes I do mean only a man’s right to due process. Valenti was very specific about what gender rapists are when she proposed her most recent suggestion of anti-male bigotry. So as I was saying, for there to be common ground between the MRM and feminism there would have to be an acknowledgement that feminism has done substantial harm to men over the last half century.

Does this mean the MRM is without faults? Of course not. That was never the point. I have not agreed with every idea I have seen from MRAs on how to solve the current crisis men face within western nations. However, the main goals of the MRM are as follows;

Default 50/50 Custody of Children After a Divorce: Meaning neither the wife or husband can argue over who gets the kids unless there is an actual case of abuse or misconduct. You know, in the case that one of them actually is an unfit parent, instead of human emotions, spite, and lies deciding who gets to be a parent to children.

Abolishing Forced Child Support: This solution would coincide with the 50/50 custody proposal. If both parents have the kids for an equal amount of time then each parent can support them when it is their time to have custody. People, mostly men, are sent to prison because they cannot afford to pay child support and a lot of the time the “child” support isn’t even being spent on the child. In reality, it is just another form of alimony. Neither should exist. However, since ending child support probably won’t happen before we colonize mars there is a simple suggestion MRAs have put on the table.

His wallet, his choice.

Unwanted pregnancies happen. Sometimes it is a man’s fault, sometimes it is a woman’s, but most of the time it is the fault of both. Either of the two can make decisions and choices that lead, or don’t lead, to a pregnancy. The mutuality in choices end here.

Before the child is even considered a child the woman has the option of aborting the pregnancy. The most common reason for abortion is because the woman is not ready/doesn’t want to be a mother. She either doesn’t want or isn’t ready for the financial and emotional responsibilities of being a parent. Lucky for her, she doesn’t have to. This is completely her choice and I feel it should be. It is her body after all. If she doesn’t want to have an abortion for whatever reason and still doesn’t want/isn’t ready to be a parent, she can either leave the child up for adoption or abandon it, legally. Responsibility gone and all is right with the world, *right*?Well if you are a woman, yes.

Men, on the other hand, have two options; give the mother of their child money or go to jail. Doesn't seem fair, does it? Well if you aren't a feminist then no it doesn't seem fair. Here is how it can be fair? If an unwanted pregnancy occurs and the woman actually decides to tell the guy instead of tracking him down and showing up at his doorstep however many years later demanding money, the man should be given a choice similar to that of the woman. He should be able to relinquish all of his parental and financial responsibilities before the child is born. Before the child is considered a child.

Take note that I am not talking about opting out of taking care of kids that have already been born after a divorce. Simply put, just like the woman has the choice of relinquishing her parental and financial responsibilities before *and after* the child is born, the man is given the option to relinquish his responsibilities before the child is born.

Now if you can hear some squawking and screeching from the house next door that's probably because a feminist is your next door neighbor and she/he just read the last few sentences of this article. According to them, a man being given the choice to opt out of any financial responsibilities to a child before it is born is selfish and irresponsible, but a woman doing the same thing with abortion is the most holy of freedoms.

Oh and don't forget women can and do relinquish their responsibilities *after* the child is born as well. Just put some ear muffs on or crank up the music, I know all too well how annoying feminist screeching can be.

VAWA Reform: I personally wouldn't mind the name being changed to the Violence against People Act. But regardless of the name, the standards in which it is enforced need to change. Men are routinely arrested by police who answer domestic violence calls, even when it is men who make the call asking for help, and this is just when they do not defend themselves.

[image]Men who dare to defend themselves when being attacked by a violent female partner have almost no chance of seeing their abuser arrested.

On the other hand, one punch from a man who has had enough of being beaten with fists, frying pans, umbrellas, sticks, hammers, knives, wrenches, and other household items will bruise his attacker and in our society a woman with a bruised face is automatically an innocent victim.

Men with bloody faces and knife wounds are ridiculed and asked what they did to upset their wives and/or girlfriends. Men who have their penises cut off are laughed at and their abusers are showcased on talk shows as heroes.

This double standard that is the law; a law created by our feminist friendly vice president, is vehemently defended not only by feminists, but by chivalrously socialized men, too. Men are stronger than women, therefore men should not hit women in self defense because men can do more damage, therefore men are the bigger problem in domestic violence.

This discrimination must be changed. Men should not be automatically hauled off by police in a domestic violence disturbance just because they are the "primary aggressor," which to police means the bigger and stronger person involved in the disturbance. If police can not figure out who started the fight then both parties should be arrested. Tears shouldn't determine which side has more merit.

Intoxicated Rape: If a person drinks too much and passes out and someone else proceeds to have sex with that person, a rape has occurred…that is, if the person who passed out was female. Legally, women could not be convicted of raping a man until recently. Just so there is no confusion, a man can still be given an erection, even when he is passed out. Beyond this, due largely in part to feminist rape hysteria, a man who sleeps with a woman that is intoxicated can be brought up on the charge of rape, even if that man was intoxicated himself.

This is wrong, plain and simple. People, young people especially, have sex while intoxicated all the time. I understand that there is a point when someone drinks too much and their perception gets thrown off, I've been there many times. However, I was still sensible enough to know if someone was trying to rip my pants off. Of course that doesn't mean everyone can drink and remain aware of what is going on around them. However, the general public

and the law only seems concerned when women are the ones drinking themselves into oblivion.

A woman who has had too many drinks and decides to go out on the dance floor of some club, find a guy, jump in his car, go home with him, and have sex somehow becomes a rape victim when she wakes up with a hangover and doesn't know who the guy is sleeping next to her. That same guy could wake up with the same hangover because contrary to the rape hysteria, men drink too. That same guy could have a foggy memory about what happened the night prior and be wondering just who the hell the woman is laying next to him.

Both of them could have several reasons to feel that what happened that night was a mistake, however, the woman is the only one with the option to use rape as a cover story. Men having sex with women that have been drinking are not rapists. I cannot say it any more plainly than that.

False Rape Accusations: Feminists are sick to death of hearing about this growing problem. Those who oppose feminist bigotry, myself included, haven't heard enough. Whenever I see acknowledgement from feminists that women actually do lie about rape for reasons other than "rape culture" induced slut shaming, it is usually a nonchalant and brushed off as not important.

Recently I read an article from a feminist posing as a masculinist advocating that everyone should stop raising awareness about false rape accusations and the next to nothing punishment women usually receive for making them. Why? Because raising awareness about false rape accusations and advocating that the women who file them should receive harsher punishments actually *increases* the number of false accusations made. Well, at least he acknowledged that the rate of false rape accusations aren't stuck at 2-8%. It's a start…right? One step at a time.

The truth of the matter is false rape accusations have seen men's lives destroyed and killed, throughout history. It was, in fact, legal to kill men accused of rape not too long ago and it is socially accepted today. And when I say accused, I do mean accused, not convicted.

Now you would think that something so bad it could get a man killed would be given stricter punishments by a fair and just legal system to discourage its practice, but no. According to ~~chivalry~~ the law, false rape accusations are not serious enough a crime to merit a long prison sentence. One could argue that not all women who falsely accuse men of rape do so out of malice or to seek attention and you would be right. Sometimes women make mistakes about who they accuse and no one would want to send someone to prison just because they made a mistake.

So maybe that is a good reason to not give women who make false rape accusations a long prison sentence. But hold on…aren't innocent men falsely accused of rape sent to prison for several years? Some over 20 years? I understand that with our not so perfect legal system that the innocent will sometimes suffer and the guilty will sometimes slip through the cracks but the way I see it is ~~chivalry~~ the law is set up to ensure that when the accusation of rape is concerned, innocent men are more likely to receive punishment as opposed to innocent women.

The MRM advocates that men accused of rape are not "perp walked," and kept out of the media like their accusers are and considered innocent until proven guilty. The MRM advocates that women who falsely accuse men of rape are given long prison sentences similar to the sentences those innocent men would receive if convicted.

For those of you who do not wish for women that simply make a mistake to be sent to jail while her actual rapist is still free I have a suggestion. If her accusation is proven false it should then be proven whether or not there was an ulterior motive for the false accusation such as "teaching the man a lesson," covering up infidelity, winning a custody battle, getting back at a guy for not giving her a ride home, getting back at a guy because he cheated on her, getting back at a guy because he insulted her, seeking attention, creating an excuse for being late to class, creating an excuse for being late getting home, or because she just felt like it. If none of those or anything similar are the reason she accused an innocent man of rape then hey, no need for jail time.

Male Genital Mutilation: If you're wondering what this is then my point has already been made. MGM is legally and socially accepted. End it. That is all. Calling it "circumcision" and adding it to the hospital bill doesn't make it legit.

These are the main legal reforms MRAs seek to invoke and not one of them, I'll type it again, **not one of them,** if made law, would take away any rights women have. Now compare that with the constant bombardment of new policies that strip more and more freedoms away from men put out by feminists and you will begin to see how different feminism and the MRM truly are.

Are there bigots within the MRM? Damn straight there are. Do any of those bigots have any type of governmental influence at all? No. Have any of them been allowed to create laws or policies that deny women any of their civil rights?

Not. Fucking. One.

So for all of you men and women who support the MRM and to all of you neutral parties who can't seem to figure out why MRAs and feminists can't find common ground; to everyone who thinks The MRM and Feminism are two sides of the same coin, take a closer look at the damn coin. One side endorses legal bigotry while the other seeks to end it. You can't get any more different than that.

AVfM Radio Special

Paul Elam · 16 September 2011 · Archived copy · Original

[box type="note" icon="none"]

AVfM Radio will present a very special program. JtO and I will follow up last week's show, "What Makes a Man a Man," with a query into the female psyche, in an episode titled "What Women Want."

Suffice it to say it will not be your typical, manginosity filled diatribe on pleasing the "fair" sex, but a serious examination of the question that you can only get *MRA* style. If you liked the last show, you are going to *love* this one.

But we are not stopping there. Also joining us on the show will be Tom Martin, the former London School of Economics student who is now litigating against that university, claiming that the institution practices sexual discrimination in its gender studies program. (Tip of the hat to Jeremiah)

Martin's suit was "covered," by The Guardian with an ambush article, full of hollow critique, feminist dogma and condescension, by Jonathan Dean. Martin was, however, allowed to present a response to that article himself, in which I might add he used a THM video as a source for citing the gender bias in the approach to domestic violence (Thanks in part to his use of the video, it has just topped 100,000 views).

Mr. Martin will be interviewed live on the show and will be available to field your questions when you call in to the show at **310-388-9709.**

Be sure to join is for what will clearly be one of our most interesting shows. This is one you don't want to miss.

[/box]

Tattoo

Paul Elam · 17 September 2011 · Archived copy · Original

[dropcap]I[/dropcap] am going to show you a video. If you are a run of the mill blue pill mainstreamer, you don't need a warning. You might even find it amusing. It has a lot to do with a man's pain, both emotional and physical, so it won't mean much to you, except perhaps as a source of humor.

But this might be upsetting if you are a red pill convert that actually see's the pain of your fellow man, as well as his clear folly. So be prepared, but be sure to watch all of it.

Play here.

Now that you have seen it, another warning. I have criticism, some of it harsh, for what happened in that video. It is not intended to rub salt into this man's wounds, or to "blame the victim," but to use the event as a lesson; an instruction on how not to be a real man, and how to avoid the pitfalls that accompany such foolish pursuits.

You see, the temptation here is to view this man's actions as a slightly crazy act of liberation; a strange but somewhat understandable stab at self-reclamation; a *statement* – somewhat akin to what the victim himself utters during the process.

"She can't hurt me now."

It is easy to assume that perhaps, in some way, as his shredded skin flies from the wheel of that grinder and blood oozes onto his arm, that he is actually erasing *her*; removing her memory and the pain she obviously brought into his life with no more effort than it takes cut flesh with steel; that he is moving forward with zeal into a less vulnerable, stronger future. Yeah, man, let's all do high fives and cheer as he gets that bitches name off his arm.

But there is a fundamental problem with this. This is not a man getting past his pain, but a man savaging himself with it. Clearly, she is hurting him still, and behind the laughter and bravado is a man directly, transparently, turning his grief inward on himself. He has pulled whatever dagger this woman shoved in his back and thrust it into his own gut.

And he is laughing while he does it.

We make much in the men's movement, as well we should, of the suffering men face at the hands of women, especially when their injuries are inflicted with the help of the state. Likewise, we fairly and accurately address the cruelty and depraved indifference of blue pill men who admonish us all to just suck it up and take it. Such men will also not likely care much for this video because it does, even if in a woefully misguided way, acknowledge that a man is in pain. For them, it is much better for him to take the grinder to himself while sequestered away form a world that does not want to hear anything of his troubles.

But we are also seeing something here that even exceeds that level of disgusting, and it is delivered courtesy of the men who surrounded him and made the video. This type of "man," lowly enough to even make someone like me put the word "man" in scare quotes, is at least as contemptuous and vile as the worst that feminism has ever unleashed on the world.

These men are, simply put, puerile scumbags, particularly the scumbag with the grinder. And in a righteous world he righteously deserves to have that power tool shoved up has ass while it is still running, save the fact that it might render the only worthwhile tool in that room unusable.

It pains me even further to observe that the only voice of dissent in that group, albeit weak and pathetic, *came from a woman*; that the rest of them, the entire video recording, knuckle bumping lot of imbeciles could not have been more happy to witness and incite the grieving showboat. Not a single word of reason offered; not a single plea for a better way than a humiliating public display of self-mutilation. Not one of them with the integrity to say, "I am not

doing this," and walking off from the video.

What a group of sick fucking cowards.

I don't know the personal story behind this man's pain, but the end result I have seen a thousand times. So have you, in each and every statistic that shows men kill themselves at 10 times the rate that women do during divorce and breakups.

Is it any wonder why, really? If this is what men betrayed by women can expect from other men, then maybe eating a gun isn't so crazy. Maybe eating a gun is sane.

Except.

Except, that now we have the red pill. We have a viable answer to this problem that actually works. All you have to do is make a man think, just a little; to begin with ask why, seriously, would he so lose himself in woman as to have their name inked on his skin to begin with? Perhaps if he can come to understand that level of insanity he can also get more than a passing glimpse of the fact that we are not really talking about something as simple as the skin. He might see that his skin, even as it bleeds, is really just a metaphor for his entire life.

Men become attached to women almost on a cellular level. It is a bit of genetic insanity that used to work for the species, to keep men attached enough to women to give their lives protecting them, but now is like a 900 pound gorilla on the putting green going full swing with a nine iron for a three foot shot.

The red pill is what wakes men up to the fact that we no longer live on the African Savanna; that women are, essentially, every bit as disposable as men, especially as viewed from the life of an individual man. It is the pill that lets us know we can live without them, and that the loss of one doesn't need to mean the loss of skin, and usually does not mean we have lost love, but just the illusion of it.

Do you think whatever woman hurt this man feels put in her place by this video? The most likely reaction from her will be a sense of power and accomplishment. How special and valuable must she be that a man would allow part of his arm to be ground off from the loss of her. She is laughing at his misery and wallowing in her sense of power. And he handed that to her along with his dignity.

The red pill is THE ONLY WAY to overcome that programming At the very roots of human biology the "need" for women stretches like tentacles through minds and hearts of most men, so that the core of male identity is contingent on female approval and acceptance. And in completely logical reciprocity, they are not wired to love us, but to use us. Only a few rise above it and our skills for spotting them are almost nonexistent. All this affects men in places you cannot reach with a grinder no matter how much you bear down on it.

Anyone who has read much of my work at all knows that I avoid messages like "men should," or other such precursors to Peter Pan platitudes and condescending counsel. But were I to engage in telling other men what is good for them, the first thing, and perhaps the last, that would find its way out of my mouth is that men need a much revised idea of the importance of women in their lives; which is to say they are not one bit more important than the next man. That puts them in pretty good perspective to consider the next time one of use takes a power tool to a man's arm for a hoot on YouTube.

We need to start dispensing that particular red pill, in pre-adolescent days, to help give young men a fighting chance at surviving young women, and surviving the three million years of unconscious programming that will likely as not put them on a chopping block while other men tell them to man up and take it, and others laugh at their misery.

We report on legal events here because they are important. But one of the reasons I started this website is because I know the MRM involves much more than legislation. Pass all the laws you want, it won't do us any good at all unless we also keep passing those red pills around.

Jessica Valenti: photographs and mammaries

Paul Elam · 18 September 2011 · Archived copy · Original

Some thoughts on grabbing tit and public discourse

Take that, patriarchs!

If you do a Google image search on Jessica Valenti, you come up with quite a few results. I did a query with my "safe search" turned off and got everything from Valenti posing in a group picture where she is standing directly in front of Bill Clinton – her tits thrust out as though she wants the former POTUS to give her a reach around – to others where the only thing thrusting out is her middle finger, which seems to be a regular fixture in her life; a courageous act of defiance against her well imagined patriarchy.

Fuck you! You fucking patriarchs, you! Fuck yeah, take that!

Some other images were mixed in, including a few of some dark haired bimbo named Jessica Valentino swallowing any number of 12 inch cocks. No relationship, though. The two Jessica's make entirely different kinds of porn, Valentino's being the one that showcases sex, Valenti's being the one that showcases sexual paranoia.

However, curiously absent from the Google returns were some additional images of the Full Frontal Fascist engaging in what appears to be some her more titillating pastimes with female friends, and even a mollusk or two that resemble, to her obviously trained eye, female genitalia. *Today, we solve that problem.*

[image]

If she pukes she has to lick it up

Don't give me wrong. I could give a rats ass whether Valenti stays faithful to her new husband or eats at the Y when he isn't (or is) watching, but I do think it curious that these pics have not made their way to the top of the Google image returns on Jessica Valenti, at least so far.

[image]

I so like diversity!

I feel like the public has been robbed of some info on this very public figure and I want to do my personal part to help, because, well, because that is just the kind of guy I am. What can I say, some of us were born to serve the greater good.

So now, courtesy of this website, everyone will have access to this small collection of images that give us a glimpse into the more intimate side of Ms. Valenti, as she gropes and licks and fingers her way through life.

SlutWalk attendee's take notes! Jesse's school of sluttery is in session!

[image]

The husband must be so proud!

Just imagine the value these pics will have, as they climb higher and higher in Google returns, giving anyone interested in researching Jessica Valenti a more complete picture of her as a human being. These photos and her

now first page returns on register-her.com, will certainly help members of the media and general public form more cogent decisions on just how seriously her opinion on matters of gender should be taken. A handful of tit – or a titful of hand – always make me pay more attention to someone.

And the tit clutching continues

[image]
Jesus, is this a pattern?
I cannot, by the way, be certain that any or all of these images are 100% legit. I mean, they sure look like her. Same features; same hirsute appendages, and the same demeanor; that of a chihuahua yipping furiously at a pit bull, provided of course that the chihuahua is standing next to or behind its masters feet.

This will be the only qualifier. We are going with the feminist touted *preponderance of the evidence rule* here. Since I think it is more likely that these are pics of Valenti than not, that will serve as proof. Just ask any college review panel that investigates rape allegations.

[image]
All this titty grabbing worked up my appetite!
That is a sampling of some of the images available on our favorite grrl in the whrrl. We have more, but it would belabor the point. After all, how much interest is anyone going to maintain in looking at Valenti to begin with? The point has been made and the images have been added to great access registry in the sky. Next weekend, Amanda Marcotte and her pussy!

Compendium of Men's Issues

Walter Romans (TDOM) · 19 September 2011 · Archived copy · Original

[dropcap]I[/dropcap] am currently attempting to identify, classify, and define the issues men face in today's society. The ***Compendium of Men's Issues*** will be the result. It currently defines and classifies more than 60 issues into 9 major categories. At this point it is not all-inclusive, nor is it ever likely to be. It is a work in progress and will be edited and expanded over time. Eventually, it should explore each issue in considerable depth.

I will be posting each section as I complete them. They will be updated and edited along the way. Once the initial outline is completed, I will be posting it as a permanent page at The Damned Olde Man. Comments and suggestions are not only welcome, but encouraged. I know that I have not thought of everything. In addition to further issues and categories, I am looking for references to cite as sources of information. These can be scientific studies, government statistics, or news articles. If you know of any good sources or have any ideas worthy of inclusion, please leave them in the comments section and include links if possible.

Compendium of Men's Issues

This catalog is an attempt to identify, classify, and define the issues men face in today's society. It is intended as a guide to assist those interested in addressing men's issues and rights. It should assist in clarifying issues and guiding debate and discussion. It currently defines and classifies more than 60 issues into 9 major categories. At this point it is not all-inclusive, nor is it ever likely to be. It is a work in progress and will be edited and expanded over time. Eventually, it should explore each issue in considerable depth.

Family Law

Marriage & Divorce

Due to the increased ease and availability of divorce, marriage has become a high-risk proposition for a man. Lifetime alimony, loss of custody of children, child support, community property, and the likelihood of false accusations of domestic violence or child abuse mean that most men stand to lose nearly everything they've ever worked for and much of that they will work for in the future.

Child Custody

In the United States, mothers are awarded custody of children in contested cases about 84% of the time. This means that in many cases where custody is not contested, men accept conditions they find deplorable because they know they are highly likely to lose should they contest. Contesting custody frequently leads to false allegations of domestic violence or child abuse made by the mother. Judges are loathe to award custody to a father accused of violence or abuse even when those allegations cannot be substantiated. Contesting custody can be a long, expensive ordeal and most men cannot afford it, especially when they are under the burden of child support and alimony payments.

Alimony

Alimony can be appropriate in some cases where one partner has traded career for child care and is thus unable to support herself/himself post-divorce. In such cases alimony should be viewed as a time-limited, stop-gap, measure until that partner can establish a career and income. It should not be viewed as life-time financial support or as a means of maintaining a high standard of living.

Child Support

Child support may be necessary in cases where one partner has greater custody of the children than the other. However, all too often these payments create considerable financial burden upon the payer. It is more difficult for

the payer to request a decrease in support payments than for the recipient to request an increase. This is true even when a payer has lost income or employment. Payments continue to accumulate and debt continues to mount while a payer is awaiting a hearing. This debt cannot be discharged in bankruptcy. Those who fail to pay, even when unable, may be subject to loss of driver's license, professional licenses, and/or imprisonment all of which may further affect the ability to pay.

Back child support can accumulate even when the father has no knowledge of a child's existence. A mother can wait until a child becomes a teenager before filing for support and be awarded back payments dating to the time the child was born. As a result a father can find himself paying support to the mother well after the child reaches adulthood.

Visitation and Enforcement

Fathers rarely obtain custody of their children. Therefore visitation becomes paramount in maintaining the father-child relationship. A typical court order for visitation is every other weekend plus one evening per week. This relegates father to the role of visitor in their child's life and has resulted in the term "Disneyland parent." The father is rarely involved in making any of the important decisions for the child and is often resented by the mother who may view the father as undermining of her authority. She fears the child views her as the "bad guy" because she must be responsible for discipline while the father is the grantor of special privileges and is more fun. This arrangement can easily result in creating more conflict and tension between the parents.

Despite the decreased role of the father in the child's life and his limited time with the child, mothers frequently deny visitation in violation of court orders. It is nearly impossible for fathers to get courts to enforce their own orders. It can also be quite expensive to continue to return to court to request enforcement especially when there is little prospect of the court taking action.

Parental Alienation

Parental alienation results when a parent continually attempts to interfere and disrupt the relationship of a child with the other parent. It most frequently occurs in cases where the parents are separated or divorced. The result of these attempts can cause a child to refuse contact with the other parent and/or to dislike or hate the other parent. This can result in detrimental effects upon the child and the alienated parent including loss of relationship and psychological or emotional disorders. It might even strain the relationship with the alienating parent in addition to the alienated parent. It must be noted that the alienation is not justified or explained by the actions of the alienated parent. If a child is alienated because of actual abuse or other legitimate circumstances it does not qualify as parental alienation as the child would be justified in his or her feelings toward that parent.

Parental alienation can occur whether or not a child has "Parental Alienation Syndrome." PAS is currently being considered for inclusion in the Diagnostic and Statistical Manual of Mental Disorders, 5th edition. Inclusion would help to define the disorder and its symptoms, legitimize its diagnosis, provide payment for its treatment, and spur further research. Opponents believe that it would allow abusive parents (mostly fathers) to obtain custody or increased contact with their children, placing those children at risk of abuse. Proponents believe that PAS is synonymous with child abuse and inclusion would allow courts to implement solutions to interference with visitation, order counseling, and arrive at more equitable custody and visitation decisions.

While research shows that fathers are just as likely to attempt to alienate a child from its mother as a mother is to attempt to alienate a child from its father, this is a men's issue because mothers have far more opportunity to attempt alienation due to the frequency they are awarded custody.

Reproductive Rights

Birth Control

While women have a wide variety of acceptable options that carry little to no risk and have very side effects and/or

effects on the pleasure derived from sexual activity, men have none. The three most effective means of birth control available to men are abstinence, condoms, and vasectomy. While abstinence may be legitimately practiced for religious, moral, ethical, or cultural reasons, it is not desirable for many men, married men in particular. Condoms, while effective, especially when used when spermicides, reduce sensation and therefore pleasure. It may be advisable to use them as preventive measures in the transmission of STDs and HIV, however, in a long term, monogamous relationship this is generally not necessary. The reduction in sensation makes them undesirable for many men. Vasectomy is not 100% effective, nor is it reversible. While in some instances a vasectomy may be reversed, the longer one waits and the older one gets, the less likely the chances for success. Reversing a vasectomy can also be expensive. Given the drawbacks and limitations of these three methods, more research and development must be done to develop more desirable and effective means for men to control reproduction. (See also Paternity Fraud).

Paternity Fraud

Putative Father Registries

Putative father registries exist in nearly 30 states for the purpose of providing legal recognition that a particular man is the biological father of a child. These registries purportedly guarantee that a man will receive notification if the child's mother places the child for adoption. they do not guarantee that he will be permitted to contest the adoption, only that he will be notified and have the right to appear. Typically a man must register within a specified period of time before or after the child is born or lose his rights altogether. Many states require the putative father to register any time he believes a woman may be pregnant, thus if a man wishes to protect what limited rights these registries provide, he must disclose to the state each and every time he has sex and with whom.

Obviously there are problems. First these registries are a violation of privacy. Requiring a man to surrender to the state the details of his sex life is a gross violation of privacy. Second, the registries do very little to protect a man's right to his children since they typically provide no guarantee that he can contest adoption or obtain custody, or even visitation with his child. Third, although they do little to protect a man's rights, they can be used to establish paternity for purposes of child support. Fourth, they are rarely publicized. Most men know nothing about them. Therefore, rather than serving the purpose of protecting a man's rights, the actual purpose is to get around men's rights in order to allow adoptions to proceed unhindered by a putative father. By requiring a man to register and failing to publicize this requirement, states can claim that the father is unknown and need not be notified.

Putative father registries need to be abolished. Men should not be forced to take extraordinary measures to preserve their rights to their children. If states truly wish to look after the best interest of the children and/or expedite adoptions they would require mothers to disclose the names of all potential fathers prior to permitting an adoption to proceed. Further, if a man is considered the putative father, he should have rights to contest adoption proceedings and to obtain custody or visitation. He should not be forced to disclose the details of his sex life to the state in order to protect his rights to his children.

Abortion

There are many reasons why men may oppose abortion. There are also good reasons to support a woman's right to choose. Regardless of which side of the issues a man takes, there is currently no equivalent right for men. Few would argue that a man should have the right to decide or force a woman to either carry a fetus to term or to have an abortion. Still there are those who would argue that a man should be informed and/or consulted prior to a woman making her decision.

Choice for Men

As stated above, there is no equivalent right to choose for a man. This, however, does not mean that options cannot exist. Feminists argue that a woman should have the right to control her body to justify the argument for choice. The same could be argued for men. Current law requires men to pay child support to their mother(s) of their

children without granting men any choice in the matter. Thus a woman's decision can have lasting impact on a man's life. It could impact his ability to support himself, continue his education, career choice, ability to support the family he desires and may already have obligations and commitment towards. Clearly, if a woman becomes pregnant, her choice has considerable effect on his body and life. This is a situation that could be corrected. In much the same manner as abortion permits a women to control her body, choice for men would permit a man to control his.

The basic concept is to allow the man to "opt out" of fatherhood. It would be a decision akin to a woman deciding to surrender a baby for adoption. The father would be notified by the mother of paternity. He would then have a period of time to exercise his option to become a father or to opt out. His decision would be final in the same manner adoption is final.

Criminal Law

Harsher Sentences for Men

Overcrowded Prisons

Prison Rape

Excuses Female Criminal Behavior

Psychological Diagnoses for Women

Shorter Sentences for Women

"Abuse" Defense for Women

Domestic Violence

VAWA

Violence Against Men

Domestic Violence Industry

Lack of Services

Health Care and Concerns

Prostate Cancer

Insurance

The insurance industry has justified charging men higher rates for various types of insurance including auto and life based on increased risk simply for being born male. If sex is in fact a legitimate indicator of risk then this practice would not be gender based and not discriminatory. However, recent changes to health care coverage have eliminated higher rates for women based on higher risk. to maintain higher rates for men while eliminating them for women is a discriminatory practice.

Further, there is evidence that risk is not based on sex when it comes to auto and life insurance. A recent study has indicated that women are just as likely as men to be involved in auto accidents. this study contradicts insurance industry claims and may be indicative of the a discriminatory practice. In 1920, women outlived men on average by about a year. Today, women outlive men on average by 6-7 years. This would indicate that sex is not a factor in determining lifespan and that there are other factors involved, one of which may be discriminatory practices in

health care practice and research. Another such factor may be male dominated labor requiring harder, heavier, and higher risk work that exposes men to greater health risks and wearing out their bodies faster than women. While society has encouraged women to enter male dominated careers, these have been predominantly white collar, government, or academic and not those requiring physical labor and high risk. It does not appear to be the natural state of the human condition that women outlive men by any significant amount and therefore life insurance premiums should not be based on sex.

Funding for research into predominantly female health care concerns tends to outstrip funding to predominantly male health care concerns. The health care system has developed specialized practice for women (ob/gyn), but not for men. Breast cancer receives several times as much funding as prostate cancer, but rates of occurrence for these cancers are about equal.

Longevity

In 1920, women outlived men on average by about a year. Today, women outlive men on average by 6-7 years. This would indicate that sex is not a factor in determining lifespan and that there are other factors involved, one of which may be discriminatory practices in health care practice and research. Another such factor may be male dominated labor requiring harder, heavier, and higher risk work that exposes men to greater health risks and wearing out their bodies faster than women. while society has encouraged women to enter male dominated careers, these have been predominantly white collar, government, or academic and not those requiring physical labor and high risk.

Substance Abuse & Treatment

Sexual Assault & Harassment

Rape Laws & Definitions

False Allegations

Statutory Rape

Media Portrayal & Negative Stereotypes

Deadbeat, Dorky, Incompetent Dads

Super Moms

Bullies

Bad Guys

Testicular Attacks as Humorous

News Media Identifies Men

Workers, miners, soldiers, etc. when harmed or threatened

Armed men, gunmen, men, etc. when performing bad acts

Education

Title IX

Public Schools

Sexual Harassment

Bullying

Failing Boys

Over-diagnosis of ADHD

Secondary Education

Under-representation & Declining Enrollments

Portrayed as Rapists

"She Fears You" Indoctrinations

Denial of Constitutional Rights

Dear Colleagues Letter from DOE

Women's and Gender Studies Departments

Feminist Orientation

False Statistics

Sociocultural

Patriarchy

Patriarchy is a term that literally means the rule of the father. It is an organizational system in which society is structured around male lineage and ownership. It placed the responsibility for the female squarely on the shoulders of the male and provided for an orderly structure for society in which all would be cared for, including the female.

Modern feminists have redefined the word to mean male dominance of the female, focusing on just one aspect of the original concept.men are viewed as oppressors (see below) and women as their victims. Marriage is attacked as the means through which men establish dominance and sex is often equated with rape, some feminists going as far as to declare that all sex is rape, or all sex not initiated by a woman is rape, or even stating that women as an oppressed class are incapable of consenting to sex. The concept of "male privilege" extends from this version of patriarchy. To defend the position, feminists point to the fact that societal structures are dominated by men which is indicative of a patriarchal society. However, they ignore that in a patriarchy, men are responsible for the care and protection of women and that as a result, women hold considerable power and privilege.

Chivalry

Chivalry stems from the notion that in a patriarchal society men have a responsibility to provide for and to protect women and children. Originally, the term was applied to a code of honor held by knights in medieval Europe. Later it was applied to gentlemen, and even later to all men. Chivalry requires sacrifice. This sacrifice can be as small as offering a lady one's coat, pulling out a chair for her to sit, or merely standing as she enters a room. It might also mean offering up one's life in defense of a lady's honor. It is the practice of female worship or pedestalizing the female by placing a greater value on her life than that of any male.

In a patriarchal society where men hold authority, a system of chivalry is a natural result and would be instituted to

ensure men held to the responsibility that comes with the authority. But in a more egalitarian society, it places men at a disadvantage relative to women. In such a society, men no longer hold that authority, but remain bound to the responsibility. Which at once creates a subservience of men to women, while simultaneously infantalizing women as being helpless and in need of assistance. No society can be truly egalitarian and chivalric. To achieve a society where men and women have equal rights, equal opportuniteis, and equal protection under the law, they must also have equal responsibilities to that society and to each other. To achieve this, chivalry must be abolished.

Male Privilege

In sociology, “privilege” refers to a power structure that exists in society that provides members of a particular class or group advantage over non-group members. In every society there are a variety of power structures in existence at any given time. “Male privilege” refers to one of these structures. “Female privilege” would refer to another. Both exist.

In a patriarchal society male privilege carries tremendous responsibility. In many instances, men are expected to give their lives in exchange for the privilege. Men are also expected to defer to women according to the rules of chivalry. Female privilege, in a patriarchal society, could be seen as the enjoyment of the benefits of male sacrifice without the corresponding responsibility. Thus in a patriarchal society, male privilege carries responsibility to society, female privilege does not. However, the female does have a responsibility to the individual male in exchange for her privilege and exemption from responsibility to society. This is typically to marry, bear children, and keep and maintain the home. But the male pays for this privilege as well. He must provide for and protect the female (his spouse) and the children they share.

In a more egalitarian society, men and women would have equal privilege and equal responsibility to society and each other. Men in today’s society have lost most of their male privilege. But have retained the responsibility. Women have gained privilege in society and in the home, but have not taken on increased responsibility, neither in society, nor in the home. A woman can divorce her spouse, ending her responsibility to him, but may retain custody and control over the children and be paid child support and/or alimony. Thus the man remains obligated to the woman. Women do not register for the selective service and cannot be conscripted onto military service and are not obligated to any civilian equivalent. On the cultural level, men continue to be expected to work and lose social status if they opt out of paid work to become househusbands. Women continue to have the option of being a housewife without loss of social status, but have gained the privilege of entering into a career as well.

The decrease in privilege for men and the increase in privilege for women without a corresponding decrease in responsibility for men and increase for women has created a social imbalance where men have become second class citizens in many respects relative to women (Family Law, reproductive rights, education, etc.).

Viewed as Oppressors

Must Atone for Past Sins (Historical Oppression Justifies Discrimination)

Morally Inferior

Must be Stoic, Unemotional, Tough (emotionally unavailable)

Traditional Role of Provider/Protector

Men are More Expendable/Disposable

Women & Children First

Draft and Combat

Most Dangerous Professions / Workplace Deaths

Dr. T show on sexless marriages

Dr. Tara J. Palmatier · 19 September 2011 · Archived copy · Original

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Are you trapped in a sexless marriage?

Does your wife or partner withhold sex and affection from you on a regular basis?

Does your wife or partner use sex and affection as currency in a transactional relationship?

Are you feeling frustrated by the lack of physical and emotional intimacy in your sexless marriage or relationship?

Does your wife or partner make you feel like there's something wrong with you for the very natural desire of wanting to be intimate with them?

Does your wife or partner frequently reject your affectionate and sexual overtures, yet expect you to "perform on demand" whenever they need an ego boost or want to feel desirable or want to reassure themselves of their control over you?

Does your wife or partner ration out sex in order to keep you in the relationship?

Has your wife's or partner's cold, abusive, volatile, and rejecting behavior extinguished your desire to be affectionate and intimate with them?

Does your wife or partner belittle you or accuse you of being gay or unfaithful because you've lost your desire to be intimate with them because of their consistently cold, angry or rejecting behavior?

Does your wife or partner begrudge you, belittle you or make you feel like a pervert for masturbating or looking at porn while they continue to refuse to be intimate with you?

If so, then be sure to tune in to **Shrink4Men Radio** on the BlogTalkRadio AVoiceforMen channel on **Monday, September 19, 2011 at 9pm EST** when we'll tackling the topic of sexless marriages in the context of relationships with abusive women.

If you have questions or just want to share your experiences about being in a sexless marriage or relationship, telephone lines will be open (**+1 310 388 9709**.)

Hope you can make it!

Shrink4Men Coaching and Consultation Services:

Dr Tara J. Palmatier provides confidential, fee-for-service, consultation/coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the **Shrink4Men Services** page for professional inquiries.

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AVfM Radio interviews Tom Martin tonight

Paul Elam · 20 September 2011 · Archived copy · Original

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Just a brief show reminder here for tonight's episode of A Voice for Men Radio, which airs tonight at 9:00 p.m. EDT on Blog Talk Radio. Tonight's show will be on the subject "What Women Want," but more importantly (among an infinite number of other things) is that we will also have Tom Martin appearing on the show for an interview and to take your questions.

As recently covered in The Guardian, Mr. Martin is currently suing the London School of Economics for anti-male sexual discrimination in their gender "studies" program, an action which seems to have the entire feminist world in a twist.

Tonight you will get insights into this case that you have not heard reported by the mainstream media, so be sure to tune in live for that.

Also, with the recent rush of activity around register-her.com, you will get an update on that as well.

The call-in number to the show is 310-388-9709, or if you are a registered listener (easy and highly recommended) you can skype in to join us and/or visit the chat room during the show.

This should be a great show, so don't settle for the archives. Tune in live and enjoy it as it happens.

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Two Feminist Fallacies

Luigi Logan (aka Fidelbogen) · 20 September 2011 · Archived copy · Original

[dropcap]T[/dropcap]his concerns two common errors of thinking which most feminists stumble into while they are scrambling to decipher what is happening to their world, why things are slipping out of their control, and how they might regain that control. I call these two errors the ***crosshairs fallacy***, and the ***moral perfection fallacy.***

When I call them fallacies, I do not mean they are strictly logical fallacies in the academic way. That is, I do not pretend to add them to the likes of ad hominem, circular argument, strawman, and so on. No, for my purpose, these new items are fallacious simply because they are mistaken; because they initialize thinking upon a foundation of error and trigger downstream error in conjoined regions of understanding. I am keen to call attention to them because they so strongly mark the behavior of feminists in particular — especially those who are describing or attacking the non-feminist revolution. So my motivation to write is *political.*

I will speak first of the *crosshairs fallacy.*

Feminists fall into this mistaken thoughtway owing to their confusion and consequent desire to simplify. In a word, they *oversimplify.* Beset by hostile forces which they cannot fathom, they try to align a narrow target, as it were, in the crosshairs of a sniper scope. Their deluded hope is, that the sum and substance of what threatens them lies within that constricted radius, and that if only they neutralize the target area, their troubles will go away andperpetual revolution will resume its course unhindered.

Among feminists, the crosshairs target of choice is the cyberspace group known as "MRAs", or *Male Renaissance Agitators.* Feminists are obsessed with MRAs as a kind of "red menace." They sense, quite rightly, that larger social forces are mobilizing against feminism and what feminism has inflicted on the world, and with utmost naïveté they have undertaken a shorthand analysis that would make these things mentally easier to cope with.

[quote float="left"]Things are never "bad" for independent local reasons, but for reasons which feminism arrogates sole authority to enunciate.[/quote]The crosshairs fallacy springs from a childish belief that the vital force of the non-feminist revolution concentrates in a point source — for example, a certain community of websites — and that if you neutralize this particular "head", then the "snake" will expire. But that is a gross misunderstanding — akin to attacking a prominent mushroom in complete ignorance of the underlying mycelium which spreads for miles. For even if you kill, imprison, or pinklist every suspected "MRA" on the planet, you will not have made a dent in the cultural forces which generated MRAs in the first place. Furthermore, you will have overlooked a host of *other*threats to feminism from other directions.

Accordingly, it will not do to sit around in feminist echo chambers mocking the bizarrities of presumptive MRAs who have posted comments on the internet. For such words are not spoken in a vacuum, nor do they enter the universe through a side door from nowhere. It should go without saying that such unsavoriness is the *consequence* of something — even a feminist could agree on that much. But what a feminist cannot hope to fathom without ceasing to be a feminist, is that these things originate from a source in the objective world which the feminist narrative is not competent to explain.

So the feminists have arrived at a false simplicity. The problem is not that the facts of the case are unduly difficult to comprehend, but that they are difficult for a specifically feminist mindset to process without a prerequisite self-knowledge and the *sense of guilt* this knowledge would instill. It is to avoid guilty self-knowledge, then, that the feminists project their anxieties onto an abstracted and quasi-mythical group of people — as onto a lightning rod.

To be sure, MRAs do exist in various forms. But "the MRA" as an*archetypal construct,* is largely a figment of the feminist imagination. And MRAs, whether concretely or archetypally, are only one piece of a much larger jigsaw puzzle. The more advanced non-feminist philosophers, by the way, do *not* make the equivalent error in their thinking about feminism or feminists. Rather, they have evolved a sophisticated conceptual model of feminism as a

sociopolitical organism — a subject which I have treated elsewhere.

I will speak next of the *moral perfection fallacy.*

The feminists wish to discredit their enemies as simply as possible, and so they look for anything that is morally amiss about their enemies in order to expedite that project. This is fallacious mainly because it is shallow. For there is no way that any sizeable demographic sector can be a vessel of moral purity straight through, and the non-feminist sector is no exception. You will find the complete moral spectrum of human nature among those who oppose feminism, because we are talking about humanity *en masse* — and when did humanity *en masse* ever include less than a complete moral spectrum?Furthermore, you should understand that feminism is a utopian worldview. It upholds the abstract ideal of "progress" and holds the rest of the world accountable to a certain programme which it dictates in the service of this ideal.

So when the rest of the world is slow to measure up, it counts as proof (in the feminist mind) that the rest of the world is morally invalid and, thus invalidated, without warrant to challenge feminist claims. This mode of thinking is entirely circular and self-referential.In practice, all feminist assessment of human fallibility is made according to a feminist yardstick, meaning that no case of moral dysfunction is permitted to operate within its own frame of reference. Things are never "bad" for independent local reasons, but for reasons which feminism arrogates sole authority to enunciate. And in the feminist utopian worldview, all things are either *progressing toward a projected feminist future,* or rebelling against that future in some way. No alterity is admitted, and by default, any possible theory of "sin" or "transgression" can only be a feminist theory, imposed by feminists and for feminists, upon the rest of the world.

And so the feminists cannot see the world as it exists *in itself,* but only as it appears through the lens of feminist theory. In consequence, feminist dealings with the non-feminist sector amount to a *coercive falsification of reality injuriously imposed on others.* For it ought to be obvious that all manner of folk may be aggrieved at feminism for all manner of reasons. It is not a bit obvious, however, that ALL of these reasons are invalid merely because SOME of them are proffered on questionable grounds by questionable people. Coercive falsification is therefore a cardinal sin upon feminism's doorstep; it is first imposed, reacted against by an aggrieved world, and imposed once more in rejoinder to that aggrieved reaction — *which to the feminist mind is deemed a transgression.* But with each round the falsification grows — always at the expense of any feminist claim to moral authority. This claim — or rather *pretention* — crumbles relentlessly.

In sum, feminism has a toxic moral agency within the social ecology. And so the *moral perfection fallacy* should inspire us to quote the Gospel verse which advises plucking the beam out of thine own eye before thou pluckest the mote out of thy neighbor's eye!

A concluding word: The *crosshairs fallacy* and the *moral perfection fallacy* are interrelated; they intertwine; they have territory in common; they illuminate each other. But I will leave it to the reader to work this out for himself or herself.

Register-her.com registers!

Paul Elam · 20 September 2011 · Archived copy · Original

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This is a quick but important update just for AVfM/register-her.com supporters. After a couple of glitches with the application process at PR Newswire, the press release for register-her.com was finally distributed…and hit a little pay dirt.

The release was picked up and redistributed by over 246 media outlets, including CNBC, Yahoo Canada Finance and a wide assortment of other media outlets, including several high profile business journals.

Also, I was contacted during the day yesterday and gave an interview to CBS affiliate WKMG in Orlando, Florida which was scheduled to run on their 11 O'clock news broadcast last night. They were doing a feature story on register-her.com! I have not been able to access that show, so if anyone can help with that, please let me know.

There will be more on this on tonight's episode of A Voice for Men Radio, so be sure to tune in.

A word of thanks to all the people who contribute to this end of the MRM, either with money or time spent to register offenders at register-her.com. We are starting to make a difference people. And we are not going to quit, ever.

Here is a partial list of what your good efforts helped us do. Your hand is on this vital work.

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KTEN NBC-10 (Denison, TX)

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Calling Hate Out

John Hembling (JtO) · 21 September 2011 · Archived copy · Original

Rape Culture.

This is a pretty common utterance of feminists, who due to pushback against their lies, can no longer get away with claiming all men are rapists. But it's the same message – the phrase "rape culture" and the implication that this culture is a rape oriented culture is the exact same claim.

But it's such obvious nonsense that much of the time sane human beings who aren't MRAs allow this disgusting hate fuelled agitprop to pass without immediate challenge. And that's the intention. When sane humans are told something that's obvious nonsense, they dismiss it because it doesn't need to be rebuked. Unfortunately, one of the funny things about people is that we don't have to agree with things in order to buy into them as elements of our reality. Repetition of a statement, even an obviously false statement such as "they hate us for our freedom," if continued for long enough is known to slide past the bullshit filter most sane people employ – and enter the the unshakable bedrock of their subconscious belief system.

Unfortunately – this is the trick being played on all of us whenever we hear that asinine phrase built to incite hatred and fear in women, and shame and compliance from men. But if we're paying attention – what becomes evident is that we're being trained, all of us, adults and children, men and women, to migrate our world view to one built on hate, and fear and shame.

That means, that if we want to chose our world, rather than being led like cattle into a violent, paranoid nightmare where we're all walled off from one another by barriers made of deliberately fabricated hate – we have to address and rebut the disguised hate propaganda when we hear it from its promulgators.

Here's where I have to step carefully. Ive just spent the last few minutes decrying a growing tendency to indulge in hate – and now Im going to have a go at the people promoting it.

According to the United States Department of Justice, Bureau of Justice Statistics – who track rates of offense among types of violent crime; For serious violent crime excluding murder, they identify rape and sexual assault, Robbery, and nonsexual assault, including simple assault and aggravated assault as the three main categories of offence.

In 2010 there were 2,400,000 simple assaults – 725,000 aggravated assaults. There were also 480,00 robberies. And bringing up the rear we have rape and sexual assaults which combined totalled 188,000 incidences of criminal victimization. Combined, rape and sexual assault occur in our society at the lowest rates of statistically tracked violent crime, 2.5 times lower then the next lowest category.

It took me longer to read that data to you than it took me to look it up using google.

Anyone uttering the phrase "rape culture" in a context other than to rebuke it, is therefore either hopelessly stupid, ignorant and lazy, or they are willfully and knowingly promoting a disgusting lie intended to promote fear , hatred and ultimately violence.

I don't like the idea of hate crime laws. I have always suspected that consideration of political or personal ideology in the sentencing or determination of guilt in the commission of a crime creates a system almost guaranteed to be abused by whoever can claim knowledge of motivation.

In fact –laws commonly thought of as hate-crime laws are those which criminalize motivation rather than criminal actions. And this is treads very close to Orwell's thought crime. However, having been on the receiving end of a great deal of rhetoric framed by ideologues with an intent to promote hatred and violence against men, I begin to see the temptation to strengthen "hate crime" as an element of our society's legal framework. An example of

rhetoric intended to promote hatred and violence can be found on the Huffington post website, where Pauline Lowry quite openly advocates women murdering their husbands. I'm not making that up, although by the time you read this, some responsible adult over at huffpo might have realized that advocating murder reflects poorly on journalistic integrity and revised the article.

But surely, calling for the mass murder of a segment of the population qualifies as a hate crime – and should be prosecuted as such. Actually, no. We do not need to start prosecuting individuals for their thoughts. In fact, I would argue that this already happens, and we should oppose it, even in cases of male-targeting thought crime. However, public identification and outing of the rhetoric and ideology of hate movements – like what big box feminism has become; is wholly justified, and necessary.

It's necessary because an increasing fraction of the "sane" general public view reality through the perceptual lens supplied by big box feminism through mainstream media. Does anyone remember when feminism was the radical notion that women are people? The short answer being of course, no, because "women are people" has never been a radical notion.

Another notion which grew from the *women-good – men-bad* doctrine is sadly no longer radical. Namely that men are not people. The organized dehumanization of men is a real and escalating phenomena in our culture, which has an end point taking no predictive power to see.

One Million Moms to Castrate Ben & Jerry

Walter Romans (TDOM) · 22 September 2011 · Archived copy · Original

[dropcap]**O**[/dropcap]ne Million Moms, an offshoot of the American Family Association, has taken offence to Ben & Jerry's Schweddy Ball's and wants them removed… permanently. Why? Good question. It's not like Schweddy Balls are actually sweaty testicles or any such thing. In fact they have absolutely nothing to do with the male sexual anatomy.

They're named after a vastly popular skit performed back in the 90s on Saturday Night Live featuring Alec Baldwin cast as the character named Pete Schweddy, a character who sold balls; all kinds of balls, popcorn balls, cheese balls, chocolate rum balls, malted milk balls, all kinds of balls for all kinds of tastes. So aside from the obvious pun, and the dirty minds of One Million Moms, there's absolutely no reason to associate a brand of ice cream brand made with chocolate rum balls and malted milk balls with the male genitalia or to insist that Ben & Jerry cut off the production of their Schweddy Balls.

But that's entirely the point.

These women are offended by the male genitalia. It's an outgrowth of the feminist condemnation of male sexuality. Any public mention of anything that might remotely remind us that men are sexual beings and have parts of their anatomy that are different from those of women must be banned. I'd suggest that these women be sentenced to attend the Testicle Festival and be force fed a batch of chicken fries followed by a Rocky Mountain oyster or two. Then perhaps, tongue fondling a few dozen Schweddy Balls won't be quite so offensive.

Besides, I haven't heard of them demanding chicken eggs or caviar be taken off the market. In fact, I'll bet each and every one of them has fed dozens of those female reproductive cells to her children and enjoys eating them herself. In fact, it's so normal for us to consume female reproductive cells that we never bother to think of them as such. But just one mention of a delicious treat that even remotely reminds of manhood is so repulsive and disgusting that we must demand it be taken off the market in order to protect our children. But one thing's for certain, if just one of these million moms were to consume some of these Schweddy Balls, I'll bet she'd swallow; and quite happily, because of course, "No one can resist my Schweddy Balls" ~ Pete Schweddy (played by Alec Baldwin).

[box type="alert" icon="none"]Daily Caller: Parents group boycotting Ben & Jerry's Schweddy Balls[/box]

The Holy Grail of Equality

John Hembling (JtO) · 22 September 2011 · Archived copy · Original

[dropcap]**O**[/dropcap]ne of the credos of modern gender theory is the concept, presented as a political goal, going by the flexible label: “equality.” It presents an admirable goal – shouldn’t we all want equality of rights in an ethical society? Yes, but that is distinct from the goal of what we now call simply “equality”.

Those promoting equality often claim it means “equality of legal rights,” but this is incorrect, and the error is evident. When we are told women’s legal rights must be protected to place them on equal footing with men, we construe two possible meanings. The first interpretation is that women are now legally disadvantaged in western culture. This idea dissolves when examined.

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- In western criminal trials, women found culpable of violent crimes are commonly excused by a collective fabrication of excuses[1][2], and sentenced more lightly than men[3] for the same offenses.

[/unordered_list]

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- Western family courts operate as a wealth extraction mechanism benefitting women and the courts – which participate[4][5] in moneys appropriated from divorcee men. In North America, [6]roughly 80% of custodial mothers receive a support award compared to 30% of custodial fathers.

[/unordered_list]

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- Universities continue to maintain female favouring affirmative action programs, in the face of higher female enrolment and graduation rates[7].

[/unordered_list]

The second interpretation of the call for continued bolstering of female-centric legal protections is that actual equivalence between men and women is either possible, or desirable. This is the dirty secret behind the ambiguously phrased calls for “equality.”

The problem begins with the pretence within a feminist-dominated academic community of the social construction of sex. This is often couched in pseudo-scientific jargon to avoid immediate dismissal in critical discussion. Culture and education clearly have impact on social and sexual roles. The claim by some academics of no biological basis for sexuality ignores the body of professional literature in the fields of psychology, biology, neurology and cognitive science.

Observation that sexually differentiated roles exist in nature should logically diminish the case for social construction. Oddly, this has not stopped ideologues from pursuing social policies along lines of literal equivalence of sexes. The belief that biological differences between men and women don’t inform cognitive, psychological and behavioural differences. Rather, it is all learned behavior. This new orthodoxy is the basis for continued efforts to mandate equality of outcomes in employment and education in spite of biological differences, and choices made by men and women.

The consequent quashing of individuality and choice would not be entertained in a context outside the social science pretence that sex is a learned construct. But on this foundation, legislated levelling of natural sexual differences becomes a plausible and ethical possibility. The psychological differences in men from women are seen as pathological rather than natural.

This idea provides the rationale used in some elementary school environments for medicating young boys whose natural exuberance and competitive behavior is treated as a disorder – molding them by medication into a more docile behavior model.

An concept of social construction of sex is also used to classify some normal behaviours outside a narrow range as deviant. The marginalization of behavior previously considered healthy goes farther than what is specific to sexual identity[8].

By treating sexuality as a purely learned behavior, or a product of education – we open the door to treating any aspect of human identity as purely learned. This justifies some gender academics to characterize non-conforming philosophical points of view as errant, or pathological. If you don't agree, you're clearly sick, or criminal, and subject to re-training.

This utility of a seemly incomplete viewpoint can explain the continued currency of social construction in scholarly writing. It gives it's adherents a licence to abrogate some rights of self determination for those disputing the tenets of gender feminist philosophy.

Fortunately, practitioners of actual sciences such as biology provide a bulwark against the pseudo-science of constructed gender ideology. Science ceases to work if scientists indulge themselves in nonviable hypotheses.

[quote float="right"]If you don't agree, you're clearly sick, or criminal, and subject to re-training.[/quote] Another barrier to pure social constructionism is the existence of individuals who suffer from sexual dysphoria. This is the condition a small percent of humans suffer from when their sexual self-image does not correspond to their physical selves. Not to be confused with homosexuality, an individual whose internal sexual identity doesn't align with their body is not troubled by sexual attraction to members of the same sex, rather, they are troubled by their personal sexual identity failing to match what is externally manifested in their body. While unusual, the problem is common enough to be understood within the medical community.

The existence of individuals who suffer from sexual dislocation – sometimes labeled transexuals – is a continued vexation to gender feminists, because by existing, they disprove the hypothesis of sex's social construction.

The public refutation of the academic clinging to of social construction is, unfortunately, not enough. Some academics and activists have demonstrated a will to suppress data, and to persistently repeat known myths in the advancement of political goals. A widespread public rejection of the doctrine of sexual equivalence will likely cause ideologues to modify only their language, and not the underlying quashing of human rights.

In legitimate academic debate, evidentiary rebuttal of a theory requires the modification or abandonment of the theory. That repeated factual refutations of the dogma of gender equivalence result in no substantive change to these articles of faith suggests a shortage of intellectual consistency. Although some academics couch their language in scientific jargon, the ideology of gender radicals is essentially religious.

[1] http://www.f4e.com.au/blog/2011/04/12/another-women-walks-free-after-killing-her-husband/
[2] http://www.nationalpost.com/news/canada/case+fuels+debate+over+domestic+violence/4051267/story.html
[3] http://digitalcommons.utep.edu/gang_lee/2/
[4] http://www.youtube.com/watch?v=oJjgOjq5uso
[5] http://www.achildsright.typepad.com/achildsright/titleivd.html
[6] http://deltabravo.net/custody/stats.php
[7] http://www.jhu.edu/registr/reports/retention06.htm
[8] http://jonathanturley.org/2011/01/13/cut-the-line-do-the-time-texas-schools-increasingly-using-criminal-citations-against-unruly-children/

Debby does diminished sentence for child rape

John Hembling (JtO) · 23 September 2011 · Archived copy · Original

And if you need another reason to be angry...

Debra Jean Beasley, also known as Debrah Lefave, is the child rapist who pled guilty in 2005 to charges of statutory rape for her sexual involvement with a 14 year old student.

Guidelines for sentencing sexual offenders in cases similar to Lafave's indicate sentences of jail terms of up to 30 years. Lefave avoided 30 years in prison through plea bargaining, including a condition of her reduced sentence that the 7 year period of probation and house curfew could not be ended early.

And now it has been ended 4 years early. Hillborough circuit judge Wayne S Timmerman granted Lafave's request of additional reduction of her sentence on the grounds that she had blonde hair, blue eyes and a nice figure. According to Judge Timmerman, "she has successfully fulfilled her house arrest and the majority of her time on probation."

Judge Timmerman did not add that the word majority means "more than half of," and also did not note that lafave's completion of 3 years of her 7 year probation is more than half of, because Timmerman apparently cannot perform simple arithmetic, especially when ogling a hot felon. Officers of the court also did not say that the phrase " she has successfully fulfilled her house arrest," is false – because less than half of her plea bargain reduced sentence of 7 years was completed. "Debby does diminished sentences for sexy sex offense," was also not the headline of any media outlet reporting on this story.

According to a relative of Lefave's Victim, who is now 21 years old, he has had his life devastated, and has undergone psychiatric treatment attempting to deal with the fallout of his rape. In 2009, Judge Timmerman also ruled that Lafave could again have unsupervised contact with children.

The rapist's lawyer stated that by serving less than half of the plea-bargain reduced term of house arrest and probation; she's paid a terrible price and now wants to move on with her life.

http://register-her.com/index.php?title=Debra_Lafave_–_Rapist

A lecture from Larry the MRA guy, on anger

Paul Elam · 23 September 2011 · Archived copy · Original

I get lots of advice on the right way to do activism; almost always from people not doing any. Some of my favorites are the ones that come from MRA's that appear to have more issues with MRA's than they do with feminists. I got one such email this very evening. I thought perhaps by posting that here, along with my response, that it would help me in the future. From now on I can simply return those emails with a link to this post, as I am doing now with Larry.

And now for the message from MRA Larry.

[box type="note" icon="none"]I love this – the face for the anti-feminist movement is an angry white man who talks like an ex-drill Sergent and preaches hate toward women! How is this working for you? Oh, and the mission statement of "don't get fucked", that should rally some more angry supporters. After all, the world needs more hatred right! Hate hate hate – hate you, hate them, hate everyone! Hate hate hate! Anger! Violence! This is the way to restore peace. Reminds of the war on drugs! Or the war on crime! Both are absolute jokes! Wage war – that'll fix it!

I don't disagree with you that feminism is terrible – but I completely disagree with your approach – it's atrocious! It won't change anything and will actually make things far worse. You really need to understand that what you fight you strengthen and what you resist persist. This is the laws of the universe. Your message is going to be lost in it's delivery.

I'm on the same journey – but I'm taking a very different approach. The war mentality, along with anger and hatred – they are dead. They leave a trail of broken lives – how is that any better than how it is today?

But you won't understand my point because your ego won't let you. It's blind with anger and you probably don't understand how unconscious you actually are. You think your conscious, but your not. Your ego is driving your whole show – it's in complete control of you. You don't even realize it because the ego is actually not very smart. You see, you are actually a pawn for the feminist movement – you're what gives them the ability to say" see what we man – this is what we're talking about."

Nice website – layout is good and the logo is cool. Has potential to actually do something positive…if it wasn't filled with hate and war.

What you fight you strengthen and what you resist persist.[/box]

Hi Larry,

How is it working for me? Well, first of all it's "us," not "me." There are lots of voices here, and despite your racist and sexist launch not all of them are white or male. Now that this has been clarified for you, let's look at your "points."

This website, another by a man with an "angry" moniker, and an expanding number of others have done more to inject dialogue about men's issues into the mainstream than anything before them. We are growing rapidly and there is a reason for that. It's because anyone who possesses even a modicum of understanding of history knows that no social movement has ever made any progress without at some point being driven by the anger of disaffected people and those that sympathize, *empathize*, with their struggle. That means the sympathizers are angry, too.

How about blacks in this country? Were they being hateful when taking to the streets and even being sometimes explosive in their protests? Or is that just what we should have expected after a history of subjugation and being marginalized?

Even feminism, which is a social movement, albeit a corrupt one, was and is driven almost entirely on anger. Their anger was not legitimate, but it did give them momentum. Do you think otherwise? Do you know of any movement to seek justice that was not fueled by the shared anger of those previously denied?

Are you even capable of the intellectual honesty to answer these questions? Are you so obtuse as to conflate anger with hate, outrage with bigotry, unfettered honesty with misogyny?

You say you agree that feminism is terrible. And you speak in a way that at least attempts to represent yourself as someone who understands the problem. If you understand that problem fully, then you understand that men are dying, Larry, by their own hands and the hands of others, and that the culprits operate with impunity. You know that there are men languishing in prisons; men having their children, property, freedom and future assets unjustly stripped away from them, because of this problem.

If you understand the problem you know that the future for our sons is being robbed through an education system that begins assaulting the core of their identity, with drugs and denigration, from the first day of school – and that now, by the time they reach college age, most of them have been drummed out of an academic future altogether. And you know this is a problem that is getting worse.

If you are aware of the problem, then you also see people like Hannah Rosin enjoying widespread support for publicly gloating on the destruction of half the human species, promoting more of it, and you know that support is reflective of a deeply seated bigotry against men and boys that will not succumb to reason or decency.

But you are clearly not aware of anything, Larry, save your own sense of omniscience. I have some news for you. Despite the myopic nonsense strewn throughout your intended lecturing of me, this is a war. It is not one that men asked for or wanted. In fact, it has taken half a century to see signs that men are actually starting to fight back. And as anyone present in this cause for any times knows, it has always been the lack of fighting back that has kept us defenseless. Men like you would further that defenselessness.

Your inability to see the war, and your failure to be angered by it, is only a reflection of a lack of compassion and empathy for the casualties; proof that you are ultimately as steeped in the current cultural misandry as any feminist ideologue.

Larry, you are *supposed* to be angry at the outrages of injustice and cancerous bigotry that has spread though the collective consciousness. The fact that you are not makes you as helpful to the men's movement as dung on a dinner plate.

And you are now coming to me with a condescending tongue because I have the decency to be angry? You dump platitudes at my feet like some sort of pop-psych guru-philosopher, intending to infer some sort of superior wisdom in doing so? You condescend to all of us about telling men who are getting fucked that there are ways to prevent it? And finally, you, in the almost unspeakable depths of stupidity tell me that I am a feminist pawn because I don't subscribe to your milquetoast idea that the way to approach activism is to live in emotional denial of why you were driven to be an activist to begin with; and to shame other men out of expressing that anger.

I said you were of no use to the MRM. I take that back. You are of significant use. You are the example of what not to be, and your less than artfully crafted words are now on display as an example to a good many men and women who know better than this capitulating nonsense, but don't mind the occasional reminder.

Sex, Consent, and Accountability

John Hembling (JtO) · 24 September 2011 · Archived copy · Original

[dropcap]**P**[/dropcap]roponents of “rape culture” dogma are fond of the claim that sexual consent does not exist when a woman voluntarily participates in sex after becoming drunk. The idea as presented is that a woman is incapable of informed consent once she consumes alcohol. A man who has sex with a woman who’s consumed alcohol has – some feminists will claim – commited rape.

This leads to the question; at what blood alcohol level does a woman lose the ability to consent to sex?

♦

This is a serious question. Serious enough that men who ignore it may find themselves defending against a rape accusation. Whether a man selected for this public vivisection is able to mount an adequate legal defence or not, he will be destroyed. The accusation of rape is special in criminal law because based only on accusation, the family, career, life, reputation, friendships of a man so accused is destroyed.

So we return to the question, at what blood alcohol level does a woman lose the ability to consent to sex? No answer is offered by the ideologues who beat the rape culture drum. In fact – the question itself, provoking as it is of critical thinking is sufficient to get the asker banned from any feminist forum it’s asked on.

This question leads us to others. For example: If a woman, after some as-yet unknown quantity of ethanol ceases to be a self determined adult and reverts to a volition-free ward of the state, then surely, a man 4 beers in is equally no longer a willing or enthusiastic participant to sex, but himself a rape victim as well.

This would be a logical parallel. The reason the question of blood alcohol content comes up is that operating a motor vehicle is also an act of personal volition, which when done under the influence of alcohol, is a criminal offense by the drunk driver. Interestingly, an inebriated driver is equally culpable whether they are male or female.

So when drunk, choosing to drive a car is a crime, alcohol does not eliminate personal accountability. However, when drunk – a woman is not responsible for her choice to participate in sex, and according to some ideologues, cannot even render informed consent.

The logical parallel to this would be that men who participate in sex after 3 or 4 beers are also victims of rape. We can ignore for the moment the absurd dogma that men cannot be raped. One of the dirty secrets of the prison systems is that inmate rape occurs at a rate which doubles the rate of rape against women outside of prisons. How many men are raped in civilian life is unknown, since nobody with access to research funding cares enough to find out, but it’s more than zero.

Returning to the issue of sex, consent and accountability – why, if a drunk driver is criminally accountable for their own decision to consume alcohol then drive, is an otherwise adult human being the reverse of accountable when the choice concerns sex, rather than driving a car?

This standard is logically inconsistent. Some people might argue that criminal accountability exists in both cases and therefore, no inconsistency exists. However, an adult women unable to consent to sex due to inebriation was an adult until she made the informed choice to consume alcohol. Some proponents of “patriarchy theory” will claim that women are so dominated by men that even in sobriety they are manipulated and pressured into consumption of alcohol – which then eliminates the possibility of informed consent, but if that’s the case – women should be regarded legally as children without personal volition. Children, who it is inhumane to burden with adult responsibility such as voting, owning property, or holding anything as serious as a recreational fishing licence.

I don’t actually think women are so divorced from personal volition, or that they should be considered legal children and denied the powers of enfranchised adulthood. Not based solely on their sex, at least.

But if alcoholic intoxication does in fact render an adult woman incapable of the informed consent necessary for

sex without it being rape, then we still do have a significant problem. As currently constituted, western laws do not adequately address this problem, and a change is necessary. Women who consent to sex while drunk must be arrested and charged with a crime.

Some questions on strategy

Paul Elam · 25 September 2011 · Archived copy · Original

[dropcap]I[/dropcap] just posted a fucking article from Manuel motherfucking Dexter that addresses the tone and scope of the cock sucking language in MRM articles, and their ultimate impact on shit-eating mainstream mangina consciousness. This is largely due to the fact that the god damned material on MRM websites is increasingly being used as a teaching aide to help mainstream writers, particularly some of the gynocentric cunts, bitches, feminist fucking whores and piece of shit manginas, cut through their own stupid, fucked-up ignorance and actually start forming refutations of misandry in modern culture, despite what dumb fucking assholes they are.

Language is a tool. So is creative language, when it is creative. "Bad" language is a tool of a different kind. Used effectively, thoughtfully, it is a spice that adds flavour and impact to particular ideas, *or to draw attention*. Used without discretion, or as a way to vent instead of a way to communicate, it is a toxin that undermines the very points a writer is trying to make.

But best not to dwell on that for now (though I am going to return to it), because the article by Dexter (do you remember that as clearly as the cock suckers and motherfuckers?) was not just a simple critique of language and style, and neither is this follow up.

It is, rather, a needed first step toward a dialog about whether we shape the content on AVfM consciously, to further a mission, or whether we will complacently devolve into a platform for venting and/or a pillar for the *whatever-the-fuck-I-want-to-say-damned-the-effectiveness-of-the-message* crowd.

I am sure that last sentence might cause alarm in some, and of course you are welcome to be alarmed, but I don't think it is warranted.

Allow me to give you a scary little peek at the inside of my mind, and what I have always envisioned as "the plan" for AVfM from the time I started it. And remember, I hold the personal record for using the fucking f-word on this site, so hear me out.

The AVfM concept started in earnest some years back with me, still aspiring to use the internet as an MRA platform after a badly failed attempt ten years earlier. I was reading Angry Harry and thinking, "man, this guy is a *genius*." He totally understands men's issues, feminism and very importantly, *the potential of the internet*. I thought, "When I grow up I want to be just like Harry, but being from Texas I can be meaner and much more vulgar."

Actually, I didn't think that last part consciously, at least not the part about Texas. We're a refined, cosmopolitan bunch round here. ?

But anyway, what I was thinking then was that there was still something missing from the online MRM; ***collective, focused and intense outrage***. I don't mean simply the indignation of people offended by bad thinking and stupid ideas, but angry people, so angry in fact that if you were with them in real life that you'd be hard pressed to do anything but let them talk. They'd be *that* scary.

There was anger aplenty online, but most of it was undirected, poorly articulated and sometimes puerile. Subsequently a lot of the message fell (and still falls) through the cracks, going largely ignored. It was precisely at the time I connected these dots that I knew that to further the mission to make my work and the future AVfM stand out I had to make "Fuck You" a bit of an art form. I had to say it loud and often and in aggressive tones, but that I also had to back it up with impeccable logic that would lead most reasonable people (all of .5% of the western world) to decide that the "fuck you," was warranted and indeed a bit of an understatement.

The value of all this is simple. A cogent position that is gaining traction and involves a "fuck you," will get noticed. And as we were, even as recently as the initial launch of AVfM, still barely a blip on the radar screen, worries about containment, blow back and losing fence sitters were put on the back burner.

Things are not the same as they were when AVfM started. That does not mean we are jumping headlong into change, but it does mean that our awareness of that is critical.

[image]

Thanks to the already well-established work of Harry, AVfM and other sites like The-Spearhead and In Mala Fide, we are in fact, seeing the worm start to turn where it concerns the open discussion of men's rights issues.

We have all been seeing more and more of it in recent times, from the Wall Street Journal to New York Times and even to places like Salon.com, the voices against misandry are rising. There has even been a recent article published from Yale challenging the existence of rape culture, and calling it out for the PC hokum that it is.

This sharp uptick in mainstream coverage of misandry is not accidental. They are reading our sites, our literature, and opening their eyes a bit, as well as getting valuable lessons on how to present arguments against misandric ideals.

We have seen it in other areas as well. Most women's studies programs have changed their names to gender studies in an effort to conceal the fact that they are female centric. Many, many domestic abuse programs have adopted gender neutral language to justify their services, even though they operate the same way they always have.

Even feminists online have shifted down to more gender neutral language on their websites and have toned down the DIRECTLY anti-male rhetoric.

Simply put, all of them have gone into a type of intellectual hiding. They are covering their misandry in a cloak of phony gender inclusiveness, because the standard, overt line of man-bad – woman-good is experiencing rapidly decreasing popularity.

Why? Because of you! Yes, I totally believe it. The online men's movement has caused a significant shift in how feminists operate. They are learning that they can't get away with the same blatancy, even if they can still get away with their misandry under a different guise.

That is the impact that we are having, as predicted, promised and delivered by Harry himself. We are filtering up and as a result of that it will mean even more expansion for us. And a lot of this has happened because we drew attention to our work with an outrage the world was not used to seeing.

But those of you who cursed enough to have had a college intro course on economics will be familiar with the law of diminishing returns. It's a loose association, perhaps, but I think it's applicable here. Just because we have gotten to this point on one method does not mean that it is guaranteed to serve us well into the future. In fact, diminishing returns assures us that we will need to adapt and improvise.

The feminists have had to shift strategy to survive, and it is unavoidable that we will have to begin to make adjustments ourselves. *When, not if*.

Does this mean that we will ban "bad" language? No. Does it mean that we will start censoring articles here, or turning them down because they are too harsh. No.

In fact, I hope the articles are harsher than before. More direct; more *in-your-face*, in many ways, but hopefully written with the big picture in mind.

This is a time, however, when we need to start asking questions, and answering them as well. For instance, one of the ambitions I have for this website is to continue, with the hard work provided by Bob O'Hara, to grow a legitimate and respectable news department, so that we can get listed with the Google News Index. It's a move, that if successful, that would likely double our traffic all on its own. And it would greatly increase our *influence* on the mainstream media.

But of course, if every third sentence on this site has the word "fuck" in it, we are sunk before we start. So we have to question, and the way we do it here is openly: What is in the best interest of our mission?

It is the same question with comments, which I am pledged to manage in the same way I always have. What is in our best interest?

Suppose we run a piece by TDOM, and it goes viral. It would not be the first time. His piece “Legal Insanity” was hit 12,000 times in the first 24 hours it was online, and resulted in a brief shutdown because the site ran over its percentage of CPU limit with that hosting company.

It was a brilliant piece, full of disturbing, uncensored realities; very much in-your-face material. Now imagine that the first comment posted to it was “Great work TDOM! Yeah, fuck all those fucking cunts!”

Thankfully that did not happen, but it could have given some of the comments that end up here. And if we are going to value the mission we have to at least question the potential impact of all this. How do we regard someone who read that article and was stirred by all the injustices it exposed, and then looked at the comment and decided that it was a bad problem and we were the wrong people to be addressing it.

Screw ‘em and don’t look back? Reconsider the comment? What? These are the questions that I put to you, expecting that your take on it will be supported by the same articulate reasoning you give to everything else you offer at this site. We do need to ask these question, and we need to aspire to answering them.

And that is what we are doing, with your participation. Keep heart, we won’t be censoring articles or comments that don’t violate TOS. And we won’t need to.

I am a big fan of the idea that we are the ones that shape our culture. The vast majority of men and women who come to comment on this site are above average in intelligence and insight. I think, at the risk of being called naïve, that we can actually shape the culture here without a bullwhip or a ban hammer; that we can count on your intelligence instead of insulting it.

There will be more articles on this in the future. It is an ongoing conversation we are going to have with activists that frequent the comments well into the future. We are not in a panic to come to conclusion, but we are opening up the doors to the process of our own evolution.

In the end, you have my personal word. AVfM will be kicking ass in the days to come more than we ever have in the past. We may or may not do it differently than expected, but those asses will be just as bruised.

Winning the war of words

John Hembling (JtO) · 25 September 2011 · Archived copy · Original

[dropcap]A[/dropcap] few months ago, I posted an article on AVfM talking about the use of language within the MRM. In particular I mentioned my own preference in avoiding use of the word mangina. My stated reason was that the word – appropriately insulting to collaborating male feminists – lacked in explanatory power to members of the general public.

Another reason I left unstated was beyond addressing an audience of informed men's rights activist readers, the writing on this site has an unceasingly broad audience of the undecided public. In addition to providing A Voice For Men who've realized they're effectively silenced and ignored in most other public venues – this site has the goal of illuminating the phenomena of male dispossession in an increasingly misandric culture.

One of the measures of our success is the appearance of mainstream writing which lifts content and ideas directly from articles on this site and others. When MRM writing appears in places like the washington post, huffpo, and the times online – we're *winning*.

This returns us to language, and the impact of how we use it. A great example of how to alienate an undecided audience was provided by our dear comrades over at feministing dot com. In an August 25 article called "Fear Factor: Mansplaining edition," Chloe Angyal used the term in apparent ignorance of how revealing it is. "Mansplaining" for those recently arrived on the planet is a term employed by feminists to belittle and deride any argument fielded from a male perspective. An explanation is something to consider, reject, or understand. However, by employing the comical and derisive term "mansplain" – any argument can be dismissed without consideration.

Lets assume person A and Person B are debating two different theories of economics.

Person A presents their case and lays out the logic. Person B then presents an alternative argument, laying out a logical path to their own theory. It happens that person B is black, or African-American, or whatever politically correct term you like. Their surplus of melanin has no impact on the argument presented by person B – and in fact, they may have presented a stronger argument in this debate. Person A responds to the argument of person B by ignoring the details and denouncing the entire train of logic with the comical characterization "nigger-splaining". The audience laughs, person B's argument is not considered.

This is nothing new from big feminism, but the term shines a bright light on the hatred and sexism underlying an ideology claiming to pursue "equality."I'll thank the editors of feministing for so neatly outing themselves, and for the salutary lesson to writers and activists actually pursuing human rights.

With respect to my esteemed philosophical opponents, it could be that your purpose is to serve as a warning to others, and that is a noble purpose. However, as a contributor and writer on a MRM-themed site, I have to assume an audience sufficiently astute that bludgeoning readers with hyperbole, distilled hatred and obvious sexism would be counter-productive in presenting my views. When building arguments based on truth, and with a broadening audience, one of the goals of my writing is to encourage borrowing of content by mainstream channels. In pursuit of this, I'll be developing what Fidelbogen has recently and beautifully described as rhetorical discipline.

This does not mean I will be softening my stated position. In fact, I'll offer none of the concession to sensibilities of the wacky-cheese-fries eating public accommodated in previous content on this site.

The increasingly diverse audience of MRM writing on AVfM and elsewhere signals a change in the landscape. The issues addressed in men's movement writing are increasingly adopted by writers for major media outlets, and this presents an opportunity which will be missed if we don't shape our rhetoric to a wider audience. That means, my brothers – I will be sharpening my pen – and I encourage you to do so also.

Fritzlesque crime punished by fine and time served

Robert O'Hara · 25 September 2011 · Archived copy · Original

[box]

Franklin County, Illinois (AVfM).

On Monday of last week Shannon Wilfong, 32, of Franklin County, Illinois pleaded guilty in Franklin County court to five misdemeanors, including obstructing a peace officer. Wilfong was sentenced to $1,500 in fines and 30 days in jail — a judge credited her with time she already has served — on that count and fines of $100 on each of four counts of unlawful interference with child visitation.

She had forced her now nine year old son, Richard, to live in a crawl space 5' high and 12' long and allowed him minimal time outside of the space – only when visitors were not present. He was deprived of natural sunlight and medical attention, school, friends and his father.

Wilfong's motivation for the crime was the fear of losing her son in a custody dispute with the boy's father, 52 year old Michael Chekevdia. Interestingly, the plea deals came with the blessings of Chekevdia who said that he had strongly suspected that Wilfong was hiding the boy in her mother's house which police raided in September 2009. Wilfong had accused Chekevdia, a former boyfriend and Iraqi war veteran, of being abusive to his son during a custody dispute that took place after she was arrested. In February of last year circuit court Judge Melissa Drew rejected her claims and granted custody to the father under the condition that the court would maintain oversight of the child.

Wilfong had, in fact, tried to exclude Chekevdia from his son's life almost since his birth. She repeatedly accused the father of molesting his son and tried to get social services to take action citing a bazaar reference to a photo of Richard eating popcorn out of a metal bowl in which, it was claimed, the reflection of an erect penis belonging to the person taking the photograph was visible-presumably that of Mr. Chekevdia. Investigators eventually rejected all of her claims and it was then that she abducted her son and placed him in hiding.

"We let him out of the (patrol) car and he ran around like he'd never seen outdoors. It was actually very sad," The Mail Online quotes Illinois State Police Master Sgt Stan Diggs. "He was very happy to be outside. He said he never goes outside. Surprisingly, Ricky is in very good spirits. For someone who's been isolated in that house with no other outside beings, he's a very social, very polite, very talkative little boy."

Wilfong's sentence is roughly what an individual would receive in most U.S. states for a first time marijuana possession charge.

Sources:

http://www.dailymail.co.uk/news/article-2039963/Mother-kept-son-secret-room-size-washing-machine-years-claiming-missing.html

http://www.cbsnews.com/stories/2011/09/20/ap/business/main20109004.shtml

http://www.disclosurenewsonline.com/2011/09/20/case-against-shannon-wilfong-settled/

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Dr. T on taking the plunge – Shrink4Men Radio

Paul Elam · 26 September 2011 · Archived copy · Original

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Considering saying, "I do?" Before you get ready to walk down the aisle, maybe you should take a minute to consider saying, "I don't." Connubial bliss can be . . . blissful. But it can also be a surefire way for a man to lose everything he holds dear — his children, his home, his assets, his friends, his family, his career, his retirement and his sanity.

Tune in to Shrink4Men Radion on the AVoiceforMen BlogTalkRadio channel on Monday, September 26, 2011 at 9pm EST when Dr Tara J. Palmatier of Shrink4Men.com will discuss what every man should know before he gets married, including divorce and custody statistics and a growing movement called Men Going Their Own Way (MGTOW). If you have questions or would like to share what you wish you'd known before heading down the aisle with Dr T, telephone lines will be open (**+1 310 388 9709**.)

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Feminists: the cause of 9/11

JinnBottle · 26 September 2011 · Archived copy · Original

YOU CAN'T KEEP A GOOD MAN GOOD – OR A MONSTER CAGED

[box type="note" icon="none"]

To the Femainstream Femedia:

This just in over, or rather under, the wire:

"Feminists, in fact, did cause 9/11."

[/box]

If, in the face of that blasphemy, you react by snarling vulgarities at this screen; or desperately checking to see if this site could feasibly be reported somewhere for "hate speech," or, without so much as finishing this article, switch to a New File on your WP to begin a withering reply – comparing the author to Jerry Falwell, or MRAs to Norman Bates – a piece you know will be all the femnom that's fit to print in any big city newspaper – if you react anything like along these lines, I say to you:

***That* is how Feminists caused 9/11.**

Because, instead of asking "That's a provocative assertion, sir – how, exactly do you come to *that*?" you in the femmedia automatically go into Pravda mode, making sure that such challenges remain forever out of the popular media on which you hold a stranglehold. Because, for years, long after they were far outnumbered by writers and media males who had cowered and converted under your New Girl Order, truly civilized gentlemen like Howard S. Schwartz and Warren Farrell, and ladies truly deserving of the name intelligentsia like Christina Hoff Sommers, Katherine Parker and Daphne Patai, magnanimously and with remarkable restraint, invited you to "vigorous public debate," over their critique of you.

You chose to respond rather with more suppression, and where you absolutely couldn't suppress, to reply with cheap provocations and ad hominem attacks. Where men of genius like A. Justin Sterling and John Grey offered you real empowerment as women, a real understanding of men, and relationships that might actually work, you chose to mock, and insult – and suppress and suppress, and keep on suppressin', right on down the line. While your own irrationality and propaganda went on blasting, a million times a day, through a hundred thousand organs of media in the Western world.

Many feminists claim to appreciate Carl Jung (certainly over his chauvinist-pig mentor – and, as it happens, one of the handful of true geniuses in history – Sigmund Freud). Do you recall, then, how Jung said, over and over, that that which is not allowed conscious, rational and civilized outlet will, slowly but surely, devolve into the puerile, then the infantile – and finally, the bestial?

And that sooner or later that human-animal monster will break out. In mythic proportions.

Refusing, scorning, mocking, despoiling, jailing, exiling the positive power and magnanimous expressions of Western men and masculinity, you – and the immediate victims, and the rest of America along with you – had to endure, on that nightmare-at-midmorning on 9/11/2001, the brutal force of a fundamentalist, atavistic fanatical power whose idea of God is as masculo-centric as to make Jerry Falwell look like Gloria Steinem – hurled phallic jets into what – doubtless in its terrorist cells – calls the Tower of the Whore of Babylon.

Submission Rules and Guidelines for AVFM News

Robert O'Hara · 27 September 2011 · Archived copy · Original

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AVFM News is currently seeking to build a world class news service in order to provide a useful and informative source of news for people interested in Men's Rights issues.

The following guidelines have been implemented in order to cover, adequately and competently, issues that other news outlets do not provide. AVFM News encourages all readers to seek out and share news stories with other readers and the men's rights community in general.

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- All submissions to AVFM news are subject to approval and editing from AVFM staff.
- Articles must be grammatically and factually correct for consideration.
- Strong language and/or editorializing is prohibited in all news articles as well as personal attacks on all persons whether or not they are public figures.
- No less than two sources, preferably three, should be cited in the articles as an appendage or as a hyperlink in the text.
- Sources must also be quoted in the text.
- Articles should focus on men's rights issues, broadly defined, and not be a reflection of the writers personal or religious beliefs.
- Article titles should be no more than eight words long with the capitalization of proper nouns.
- Excerpts will be featured beneath the title on the home page and should be considered for how much they attract readers to the material.
- Brevity should be the goal of every general news story in order to facilitate reader interest and for their convenience.
- However, investigative reports and informative articles that are more than ten paragraphs long are welcome as long as the content is pertinent, informative and interesting.

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Of course, solid references and factuality are mandatory in investigative reports. You may submit an article directly via email to AVFM news at vfm_news@yahoo.com.

Regular contributors will be given administrative access to post at will only after they have proven that they can consistently provide well written and informative news articles that follow submission guidelines, as well as demonstrating awareness of the presentation of opinion articles that also reside on the site. Personal confidentiality and maturity will be important factors as well in the decision to grant administrative access. Instructions for posting in an administrative capacity will be provided.

Robert O'Hara News Director A Voice For Men

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AVfM Radio: Men Going Their Own Way

Paul Elam · 27 September 2011 · Archived copy · Original

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Wow. No, I mean **WOW**. That is what you are going to be saying, over and over again tonight when you tune in to A Voice for Men Radio and listen to our show on Men Going Their Own Way.

I am going to go out on a limb here and say that this is going to be the best show we have done so far, and at the least the most explosive. It is a good enough topic, but what started out as a more or less generic (for MRA's) examination of MGTOW and the zeta male concept, turned up some real surprises as we got into the research. I am not going to get into specifics here, but I will tell you with absolute candor that both JTO and I were stunned, flabbergasted, at what we discovered and have been giddy with imagining and discussing its implications for the future of the MRM.

And I mean that in the best possible way.

Tune in tonight at 8:00 p.m. CST, to A Voice for Men Radio. Dr. T will be on the phones screening calls, and we have a pretty good idea that within the first 15 minutes of the show, a bunch of you are going to have something to say.

[/box]

Donate and get a nifty patch from AVfM

Paul Elam · 28 September 2011 · Archived copy · Original

[image]Well, we are just a couple of days away from the changing of the season and of course that means it is fundraising time at A Voice for Men. Fundraising here is not exactly the same as it is at a standard blog. The money we receive is not just support for the entertainment value of blogging, it is a vital aspect of the activism we aspire to launch with every passing day.

At the risk of being a braggart, I think we have gotten some real bang for your buck. Since this site launched, we have gained some encouraging media attention, created A Voice for Men Radio, underwritten and provided technical support for Shrink4Men Radio, launched register-her.com and generated some respectable media attention for that important effort.

In the process of all these accomplishments, we have scared feminists into trying to hide public information, prompted a prosecutor to seek a gag order against us and have risen to the top as the number one rated Alexa website on the internet that deals specifically with men's rights issues. We have also attracted a very impressive and growing body of skilled talent willing to take us to the next level and beyond.

It has all been fantastic, exhilarating, time consuming and *expensive*. And if there is a downside to all this it is that the things we built also have to be maintained and further developed.

And for that we absolutely must have your financial support

So please take the time today to visit the donation button provided in the right sidebar of this website. You can support all we do at AVfM with a one-time donation of any amount, or choose the option to make monthly donations via automatic deduction. There is also a P.O. Box provided for those that prefer to mail in checks and money orders.

[image]
Click to enlarge
Also, thanks to AVfM supporter Bev, from the Great Land Down Under, we are able to offer an added incentive for donations. She has provided AVfM with a quantity of very nice embroidered patches of one of our logo's. It is very good quality work and can be sewn on to almost anything from baseball caps to jacket sleeves to whatever.

Starting today, until the fundraiser ends on Friday, September 30, all those who provide AVfM with a $50.00 donation will be sent one of the patches as a gift.

Holy Cheese Covered Whacky Fries! 50 smackers for a patch!! Yes, that is a lot in exchange for that kind of gift, but remember, this is to fund our activism; to finance FTSU, if you will, and as you know our work is getting pricier, and more effective, all the time.

Allow me to say thank you in advance for all those that contribute with any amount. You have already helped push AVfM into territory never seen before in the MRM. If you can, please help us push harder, like until people start screaming. Thanks.

S.A.V.E. calls for outrage after Biden appearance

Robert O'Hara · 28 September 2011 · Archived copy · Original

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WASHINGTON (AVfM) Yesterday, September 28th, Vice President Joseph Biden appeared on "The View" a popular daytime television show to talk about violence perpetrated against young women aged between 18 and 30. Biden, champion of the Violence Against Women Act which passed in 1994 which is currently past due for renewal, predictably spoke of all types of intimate partner violence as a gender specific crime with men being the sole perpetrators and women being the sole victims. He even invoked the memory of his father who he quoted as saying "you should never ever raise your hand to a woman in anger" and then went on to tell viewers that violence against women and victim blaming was a norm in our society.

Woopie Goldburg, moderator on the show and a popular entertainer known for her role in the 1985 film "The Color Purple" in which she portrayed a victim of domestic violence, interjected abruptly during Biden's diatribe stating: "And will you just also remind people, remind the women that the way to get a man's attention is not to hit him? Do not hit him. (applause) Because this is something violent in itself, is something we need to teach kids is not to perpetrate on each other. No?"

Despite a smattering of applause, Neither Biden or any of the other moderators on the show showed any appreciable reaction to her comments.

The letter cited a number of credible sources including studies performed by the CDC and the American Journal of Public Health that cite violence perpetrated by teenage females as a rapidly growing problem.

Excerpt from the letter:

"• According to the 2009 Youth Risk Behavior Surveillance Survey, 10% of teenage boys were victimized by dating violence in the past year, compared to only 9% of teenage girls experiencing dating violence (http://www.cdc.gov/mmwr/pdf/ss/ss5905.pdf – Table 12)
• According to a national survey of young adults ages 18-25, in cases of one-way violence, females were the aggressors in 71% of the cases, and males the initiators 29% of the time. (Whitaker DJ et al. American Journal of Public Health, Vol. 97, No. 5, 2007)"

This letter, like Woopie Goldburg's comments on the show, was ignored by Vice President Biden.

S.A.V.E. also called upon concerned citizens on Monday to contact the White House to express their concerns. After Biden's appearance emails were sent out to those on S.A.V.E.'s email list urging people to express outrage at the misrepresentation of the true nature of intimate partner violence and an email link to the White House was provided.

Sources:

http://www.saveservices.org/2011/09/save-sends-letter-to-vp-biden-regarding-his-upcoming-appearance-on-the-view/

http://abc.go.com/watch/the-view/SH559080/VD55145134/the-view-927

[/box]

So Many Lies

John Hembling (JtO) · 28 September 2011 · Archived copy · Original

[dropcap]T[/dropcap]he 1 in 4 lie is one of the traditional falsehoods of mainstream feminism's cannon. That it is still used after it's been so thoroughly and repeatedly debunked – should alert anyone in hearing of the lie's repetition of the foundational fraud of big-feminism's premise.

The number comes from a study conducted by Mary Koss in 1984 in which she surveyed 3,187 college students with a questionnaire. 1 in 4 women answered yes to at least one of a subset of three questions on this questionnaire – and in Koss's conclusions, these were determined to be the 1 in 4 victims of rape.

8. Have you had sexual intercourse when you didn't want to because a man gave you alcohol or drugs?

9. Have you had sexual intercourse when you didn't want to because a man threatened or used some degree of physical force (twisting your arm, holding you down, etc.) to make you?

10. Have you had sexual acts (anal or oral intercourse or penetration by objects other than the penis) when you didn't want to because a man threatened or used some degree of physical force (twisting your arm, holding you down, etc.) to make you?

That 27.5% of those who answered yes to any of these three questions is where the 1 in 4 number comes from. The veracity of the study is somewhat diminished by the fact that Koss herself admitted in 1992 that her question relating to sex after consuming alcohol was misleading– and that if omitted from the study the actual number of Koss-defined rapes is 1 in 9. When considered in the context that of Koss's identified victims, only 27% self-identified as rape victims, ***the number drops to 1 in 33***.

The 1 in 4 lie has been soundly debunked many times before, and much more thoroughly than here. And yet, it's still endlessly recycled by rape-culture dogmatists. In fact, recent recitations of the "rape-epidemic" line are now tossing out a 1 in 3 number. Who can blame them – if you're going to cook the books, there's no point in telling anything but the biggest and most outrageous lies. Outrage is, of course the goal. Women must be outraged and terrified, and men must feel shame and remorse. And everybody must pony up a few dollars for the women's shelter, oh yes.

[box type="note" icon="none"]Pay-up brothers and sisters, that way you wont feel so [female:angry] or [male:shamed].[/box]

None of this is new information, but it provides context. It's a very popular lie, and has a life and momentum independent of the truth and critical thinking. But the actual falsehood doesn't even matter – because behind the 1 in 4 lie is a subtler deception.

It goes like this:

A: [Some number] B: [of women are the victims of] C: [some terrible thing]

[A] is a number, it doesn't matter what number. 1 in 4, or 1 in 99 – who cares, it's just a number.

[B] is women, and whatever awful thing is happening, it's women who are the victims of it.

[C] is a terrible thing, maybe rape, maybe domestic violence, maybe even being killed.
(although probably not in the workplace)

It's a simple and effective formula.
[Some number] [of women are being victimized by] [a terrible thing].

It doesn't matter what the number is, or what the terrible thing is, in fact, it even works if you use real numbers! Just plug in the formula and you get automatic moral panic, and quick access to everybody's wallet.

The deception lies in what's left unsaid. If 5 out of 6 women are sexually harassed at the office in their lifetime – is that a lot or is it no big deal? Is it normal? How can anybody determine what the number means when it's presented in isolation from any context? I don't know how many women are sexually harassed at work, I made up the "5 out of 6" number.

But what if we discover that 5 out of 6 women are sexually harassed at work, and 4 out of 5 men are sexually harassed at work. Ignoring that the numbers are imaginary, we finally have context.

The presentation of [some number] of women victimized by [some terrible thing] – with no comparative statistic of what happens to the other half of the human race – is a statement designed to cultivate outrage, but not to inform. Every time a number of victims is waved in front of us in isolation of context – we are being deceived and manipulated.

Setting aside the factual falsehood of the 1-in-4-women-is-raped lie, the structure of the statement itself is built to deceive and control. It means nothing without context. How many men are raped while these claimed 1 in 4 are being supposedly victimized?

It happens that for sheer volume, twice as many men within the walls of prisons are raped each year as the number of women raped in america's non-incarcerated public. How many men in that same public are also victims of rape is unknown, largely because nobody's bothered to fund a comprehensive study. I know with certainty that it's more than zero.

In a world of two sexes, presenting the bad outcome for a fraction of just one sex to promote outrage, fear and shame is deception by design. But it pays well.

Donate and get a nifty patch from AVfM

Paul Elam · 28 September 2011 · Archived copy · Original

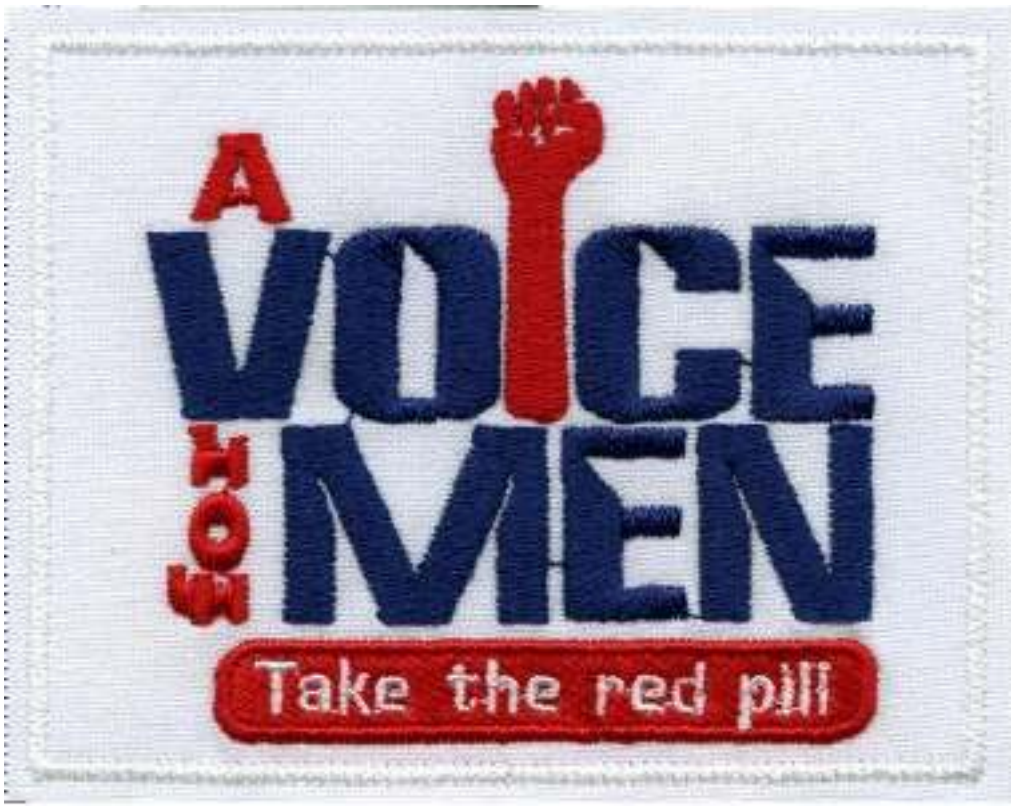

Well, we are just a couple of days away from the changing of the season and of course that means it is fundraising time at A Voice for Men. Fundraising here is not exactly the same as it is at a standard blog. The money we receive is not just support for the entertainment value of blogging, it is a vital aspect of the activism we aspire to launch with every passing day.

At the risk of being a braggart, I think we have gotten some real bang for your buck. Since this site launched, we have gained some encouraging media attention, created A Voice for Men Radio, underwritten and provided technical support for Shrink4Men Radio, launched register-her.com and generated some respectable media attention for that important effort.

In the process of all these accomplishments, we have scared feminists into trying to hide public information, prompted a prosecutor to seek a gag order against us and have risen to the top as the number one rated Alexa website on the internet that deals specifically with men's rights issues. We have also attracted a very impressive and growing body of skilled talent willing to take us to the next level and beyond.

It has all been fantastic, exhilarating, time consuming and *expensive*. And if there is a downside to all this it is that the things we built also have to be maintained and further developed.

And for that we absolutely must have your financial support

So please take the time today to visit the donation button provided in the right sidebar of this website. You can support all we do at AVfM with a one-time donation of any amount, or choose the option to make monthly donations via automatic deduction. There is also a P.O. Box provided for those that prefer to mail in checks and money orders.

Also, thanks to AVfM supporter Bev, from the Great Land Down Under, we are able to offer an added incentive for donations. She has provided AVfM with a quantity of very nice embroidered patches of one of our logo's. It is very good quality work and can be sewn on to almost anything from baseball caps to jacket sleeves to whatever.

Starting today, until the fundraiser ends on Friday, September 30, all those who provide AVfM with a $50.00 donation will be sent one of the patches as a gift.

Holy Cheese Covered Whacky Fries! 50 smackers for a patch!! Yes, that is a lot in exchange for that kind of gift, but remember, this is to fund our activism; to finance FTSU, if you will, and as you know our work is getting pricier, and more effective, all the time.

Allow me to say thank you in advance for all those that contribute with any amount. You have already helped push AVfM into territory never seen before in the MRM. If you can, please help us push harder, like until people start screaming. Thanks.

Biologically Bad

John Hembling (JtO) · 29 September 2011 · Archived copy · Original

[dropcap]T[/dropcap]he undeclared war on men has just dialled the hatred up, again. This time, it's not merely men's behavior and bad attitudes under attack, but male biology which is the root of evil.

You see gentlemen, you are not merely stupid, misguided, culturally stunted reprobates. You're biologically flawed, innately broken bad-people. So says Margaret Wente, whose journalism and english literature degrees make her an "expert" on human biology and male psychology. (not really)

Wente's recent article on the Canadian national news site theglobeandmail.com decries the recent increased availability of hormone replacement therapies for aging men. In a population of aging baby boomers – parallel treatments for women have been widely promoted for more than a decade – but obviously, when men are the target demographic for hormone based aging treatments, its a very very bad thing. After all, everybody knows testosterone is the source of all greed and violence in the world.

Everybody knows this, with the exception of those who actually study it[1]. The conclusions of actual research on the impact of testosterone on human behavior indicates "Testosterone doesn't cause people to become aggressive or risky as many people believe but actually encourages fairness". [2]

However, Margaret Wente isn't letting inconvenient facts get in the way of a good story. In the world of commonly believed falsehood, testosterone is the core of male identity. That means violence and aggression is the core of masculinity, at least, according to Wente, whose journalism and literature degree makes her an obvious expert in behavioural psychology.

Starting from a foundation built on cultural myth, Wente builds a case for the innate biological inferiority of the sex whose energy, creativity and drive have levered humanity into our modern, clean, well fed civilization.

Wente continues her attack on masculinity with the bland declaration that "testosterone is implicated in the world's financial woes." As a subscriber to several financial newsletters, this is new on me, but I wont dispute that maleness is implicated in all the world's woes by ideologues re-packaging cultural biases under the false pretence that hatred is backed up by data. According to our expert on matters masculine and economic:

"Perhaps you've noticed that not a single woman was involved with the reckless speculation that led to the debacle of 2008." Being male, and therefore, inferior – I hadn't noticed that no women at all work in the service sectors of finance and banking, but now I know – It was all because of testosterone.

Unsatisfied with her own professional expertise on masculine psychology and sexual biology, Wente relies on a former investment banker to deliver the knowledge that "Testosterone is the molecule that explains irrational exuberance". Hysterical female Justin Bieber fans are clearly suffering from testosterone poisoning.

Dear lord, somebody help them!

Wente concludes her piece with a quote from a white knight author of yet another best-selling "women are better than men" book. "Women have only 10 per cent of the testosterone that men have. But they probably have 210 per cent of the judgment."

What's interesting in the weak pseudo-science behind this article's hate is that it focuses almost entirely on biology to vilify masculine identity. There is none of the: "you bad men would be better with some re-education" – which I'm paraphrasing from other men-are-bad feminist agitprop.

Wendy Zukerman's New-Scientist piece on the evolutionary roots of domestic violence[3] is explicit in excluding consideration of female offenders. Zuckerman opens with some reasonable concerns that her cited researchers at University of Texas in Austin and Stockton College of New Jersey makes simplistic assumptions. However, in the following paragraph notes only the number of female reports of domestic violence – a large number with no

comparison or context.

Another *men-are-bad* article on the Huffington Post by prostrate male feminist David Katz makes a more oblique , but equally vacuous swipe at biology as the source of masculine evil. His article can be found by googling “The Biological Basis for Behaving Badly.” A bold bit of alliteration by Katz, but the biological approach to claiming man-equals-bad has an interesting tactical component. Within civil rights movements, claims by racist organizations of biological inferiority, or superiority between ethnic demographics are among the most egregious approaches to demonizing a population, because if the idea gains currency – it suggests a biological solution.

This is how ethnic cleansing becomes palatable within a society; the idea that large scale sterilization, medical intervention, internment or extermination is actually a merciful act to the group targeted. Or simply that the targeted demographic is believed to be “not really human” and therefore, outside the consideration of human rights questions.

In 1996 Gregory H. Stanton prepared a document for the US State Department called The 8 Stages of Genocide[4].

In the document’s introduction, Stanton stated :
“Genocide is a process that develops in eight stages that are predictable but not inexorable. At each stage, preventive measures can stop it. The process is not linear. Logically, later stages must be preceded by earlier stages. But all stages continue to operate throughout the process. “

Stanton’s outline difers in it’s scope from the phenomenon of cultural misandry. In his paper, he focused on rising hatred within an individual society; within the context of the global community not following the path described. This differs from the escalating hatred of men in that the ideology of male hatred has growing dominance around the world, and is not limited to a small set of nation states or region.

Stanton’s identified stages are Classification, Symbolization, Dehumanization, Organization, Polarization, Preparation, Extermination, and Denial.
The trend towards male vilification as a product of natural biology – as typified by recent writing by Wente and Katz suggests our culture is in stage 3, which is Dehumanization. Biological solutions to the claimed biological evil of masculinity can be speculated, including legally mandated drugging, chemical sterilization, or tracking through RFID technologies.

At this point, I expect skeptical readers to speculate that my aluminum foil hat is too tight, and that is a reasonable reaction. Which is why I will mention the fact that ideological feminism is a non-local movement with currency in all western nations. In India[5] and Indonesia[6] – commuter trains have reserved cars for women only, but no such trains for men only. In fact, men who accidentally enter these reserved spaces are ritually humiliated and beaten in public. One man was thrown by guards[7] from a moving train sustaining life threatening injuries. This is unquestionably apartheid, exactly the same phenomena which international humanitarian organizations fought against for a decade prior to South Africa ending the practice in 1994. A law is presently proposed under which Indian wives will be paid by the government to beat their husbands[8] in public, with the payment escalating depending on the severity of the beating.

In Turkey, men are barred from attending soccer matches[9]. Rather than international protest at this new manifestation of apartheid, “humanitarian” organizations are cheering. If the argument that the majority of unruly spectators are men is a valid justification, why not stop child abuse by barring mothers from child-care.

Far from doing anything so egregious. The statistics showing female relatives as the principal perpetrators of child abuse in the 2008 Department of health and Human Services report on child maltreatment were removed from the Health and Human Services website[10]. The updated report for 2009 shows the same data re-classified identifying the relationship of victim to abuser as simply “Parent.” Elsewhere in the 2009 report victim relationship to abuser is included, although this table lists “Father” at the top of the table, while data indicates mothers as the principal offenders.

Table 3–9 Victims by Perpetrator Relationship, 2009 *(duplicate count)*

Perpetrator	Duplicate Victims	
	Number	Percent
PARENT		
Father	133,268	18.6
Father and Other	6,411	0.9
Mother	270,087	37.7
Mother and Other	39,468	5.5
Mother and Father	128,797	18.0
NONPARENT		

However, nobody is calling for the banning of mothers from contact with their children. Because it would be as absurd as banning man from attending soccer matches based solely on sexual profiling.

In England, the labour national labour party ran an all-party convention which expressly forbade men from attending. This too is unquestionably apartheid. In the UK, a proposed change to law would render prison for female offenders a relic of the past, replaced with state funded housing, education and therapy. In Canada – female murderers, when convicted are mandated by the provincial court of Ontario to be charged under the lesser crime of infanticide. When women are found guilty in criminal courts, they are given lesser sentences through informal favour in the courts, but this is increasingly being formalized. One reading of the law for women, another for men. The modern word privilege has its origin in the latin phrase meaning; private law for or against a specific person.

In Stanton's catalog, which he prepared on behalf of US Congress to assist in the avoidance of mass killings in failed states, the step after Dehumanization is Organization. From Stanton's document, "Genocide is always organized, usually by the state".

Where are we on Gregory H. Stanton's 8 step program? The author himself asserted that the stages are not strictly linear, and we're also observing a phenomenon transcending national and regional boundaries. Does the tin-foil hat still fit?

One of the difficulties in writing about this phenomenon is the temptation to comparison with a specific european nation's social transformation between the third and fourth decades of the twentieth century. Id suggest that while there are some similarities the present trend of masculine disenfranchisement has a different character. In particular, this is a world-wide phenomena, and is not occurring in a single region relatively isolated from a (relatively) sane world community. The other major difference being that cooperation and adherence to male despising ideology must continue to encompass most men for escalated apartheid to continue.

Cracks in the foundation are already appearing. The increasing mainstream adoption of men's rights rhetoric is one such crack. The marriage strike is another noticeable sign of times changing in western nations, and the startling and game changing emergence of Japan's version of zeta masculinity – the " soushoku danshi" – or grass eating boys.

Western media paints these men opting out of traditional expectations as if they're weak, but I read it differently. They're Going Their Own Way, and giving not a single toss for anyone's opinion. That sounds like strength to me. They're also becoming the dominant model for masculinity in Japan, with 60% of men between 20 and 30 years old self identifying as "grass eating boys."

This is disastrous for economies which depend on male competition for wealth, status and female access. It may – if it continues to grow – lead to the collapse of nation states. If that happens, big box feminism, which depends on chivalry and on state funding and enforcement – will collapse as well.

Western media has continued to characterize the trend of male self actualization of men unplugging from traditional "provide- protect-disposable-man" as a failure. Hymowitz's *Child Man in the Promised Land* and Kimmel's *Guyland* being prime examples of attempts to induce compliance with male disposability through public derision.

Sadly, for Kimmel and Hymowitz – men stepping off the treadmill are not merely the failed competitors detractors

pretend, they're men who've evaluated the available options for acceptable masculinity and have selected "none of the above." Shaming based on conformance to a model of male disposability does not work on men who value themselves as humans.

In Japan, *Grass Eaters* are indifferent to attempts to force compliance by ridicule, and a healthier attitude is hard to contemplate. This is close to what practicing Buddhists pursue as a state of grace – un-attachment. In the decidedly non Buddhist West however, an increasing population of men adopting a zeta definition of self might be considerably less tolerant of the increasingly shrill mainstream's effort to extract money, and force compliance. I predict it will be an interesting time.

[1] http://www.nature.com/nature/journal/v463/n7279/full/nature08711.html
[2] http://www.cbc.ca/news/technology/story/2009/12/08/tech-biology-testosterone-behaviour.html
[3] http://www.newscientist.com/article/dn20976-domestic-violence-gets-evolutionary-explanation.html
[4] http://www.genocidewatch.org/aboutgenocide/8stagesofgenocide.html
[5] http://www.telegraph.co.uk/news/worldnews/asia/india/8165976/Men-caught-in-women-only-train-carriage-forced-to-do-sit-ups.html
[6] http://www.thejakartapost.com/news/2010/08/28/womenonly-train-service.html
[7] http://articles.timesofindia.indiatimes.com/2010-12-15/kolkata/28244162_1_constable-ladies-compartment-train
[8] http://www.deccanherald.com/content/193470/pati-patni-ten-thousand.html
[9] http://www.theaustralian.com.au/news/sport/men-banned-from-turkey-soccer-grounds-in-bid-to-stop-violence/story-e6frg7mf-1226142614442
[10] http://www.avoiceformen.com/wp-content/uploads/sites/2/2011/09/cm08.pdf

Vladek Filler action alert, press release

Paul Elam · 29 September 2011 · Archived copy · Original

Below you will find a press release and a list of media contacts regarding the ongoing struggle to help Vladek Filler finally receive justice, and, just as importantly push for prosecutor Mary Kellett to finally receive her justice as well.

Supporters of AVfM have heard about this case for a long time and have done much to help further this cause by sending emails to officials and members of the media, making phone calls to key persons and by helping to distribute press releases across the internet. I can tell you on behalf of the concerned parties that they are very grateful for your support and persistence.

The case has come a long way with many positive results. The pending actions against Kellett are outlined in the current press release and Mr. Filler has been acquitted of the false rape charge against him.

But we must remember that he is still fighting for his freedom and for the wellbeing of his children. He was convicted, just as unjustly as the initial rape conviction that was later overturned, of assaulting his wife. He is awaiting an appeal of that conviction and the opportunity to present the overwhelming evidence of his innocence.

He was sentenced in that case to 21 days in jail. Some might think that was a good outcome considering they almost put him away for much longer on a bogus rape charge. I urge everyone not to think that way.

Mr. Filler is innocent and is, in fact, the only real victim in any of these criminal proceedings. He was a victim of his wife's abuse; a victim of Mary Kellett's lies and official misconduct and a victim of corruption in entire Bar Harbor prosecutors office headed by Carletta Bassano.

He does not deserve to be in jail for 21 days, or 10 days or even one minute. If anyone deserves to be in jail it is the corrupt functionaries that are orchestrating and abuse of justice in order to harm Mr. Filler.

You have all done much in the past, but I must ask for those who are outraged at this travesty to take action one more time. Please post this press release to your blogs. Please contact the media sources and government officials listed below the release and tell them of your concerns. Please help us see this push for decency and justice one more time for the sake of an innocent man being savaged by these obscenely corrupt and arrogant officials. While all of us see the loaded gun of misandry, and know how dangerous it is, Mr. Filler still has it pointed straight at his head, and the heads of his children. This nightmare is still not over.

Let's finish this.

[box icon="none"]

FOR IMMEDIATE RELEASE

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Bar Harbor Maine Prosecutor accused of fraud, racketeering, and obstruction of justice faces disbarment

Following a seven month investigation, the Maine Bar Counsel and Grievance Commission *"found probable cause to believe that Assistant District Attorney Mary Kellett had engaged in misconduct subject to sanction under the Maine Bar Rules for which appropriate discipline should be sought".*

Assistant district attorney Mary N. Kellett is accused of prosecuting numerous men for sex crimes despite evidence

of their innocence. The complaint filed in connection with the case of Vladek Filler alleges Kellett suppressed exculpatory evidence, elicited false testimony, tampered with evidence, violated court orders, and engaged in "*fraud, racketeering, and obstruction of justice."*

Filler was accused of sexual misconduct by his estranged wife during a contentious divorce and child custody dispute. District Court found the accusations to be false and awarded sole custody of the children to Filler; however Kellett had him prosecuted twice for spousal rape anyway.

Numerous other cases have surfaced. Michael D. Webber was tried by Kellett twice for accusations of sexual misconduct made during his divorce and child custody dispute. Speaking at a press conference Webber stated *"in my case there was no evidence and I was continuously put through the system for no reason…it really destroys your life."* His attorney Steven Juskewitch, himself a former prosecutor, cited prior Court findings of Webber's innocence which Kellett ignored. Juskewitch said "it's *probably in my 30 years the most egregious abuse of prosecutorial discretion."* He added that just his office has been involved with some two dozen such cases brought by Kellett.

There are numerous calls for prosecutor Kellett's disbarment. A Change.org petition shows over 1,170 signatures. National advocacy organizations such as S.A.V.E (Stop Abusive and Violent Environments), NCFM (National Coalition For Men), and AVFM (A Voice For Men) have filed ethics complaints calling for Kellett's suspension and disbarment. According to attorney Robert Franklin of Father's and Families® Kellett's disbarment would be "*richly deserved."*

The probable cause finding against a prosecutor is very rare, but as the Bar Commission attempts to answer calls for Kellett's disbarment many remain skeptical. District Attorney Careletta Bassano and Attorney General's Office have dismissed the seriousness of the Bar Commission's finding allowing Kellett to continue to prosecute men despite the pending disciplinary proceedings. It has long been established by the Courts that prosecutors are to be held to much higher ethical and legal standards than other attorney's because prosecutors represent the public and have a duty to seek truth and justice and not merely a conviction. It remains uncertain whether prosecutor Mary Kellett will be held to such standards by the Maine Board of Overseers Bar Commission.

A Voice for Men is an advocacy organization dedicated to ending sexual discrimination and promoting equal treatment under the law.

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# # #

[/box]

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Tom Matlack: Albinos are men, too – sort of

Paul Elam · 30 September 2011 · Archived copy · Original

We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw. Alas!
Our dried voices, when
We whisper together
Are quiet and meaningless
As wind in dry grass
Or rats' feet over broken glass
In our dry cellar

Shape without form, shade without colour,
Paralysed force, gesture without motion
Those who have crossed
With direct eyes, to death's other Kingdom
Remember us — if at all — not as lost
Violent souls, but only
As the hollow men
The stuffed men. ~ T.S. Elliot

[dropcap]T[/dropcap]om Matlack, the paradoxically über-manly and obsequious male lap dog of the Good Men Project Magazine, has just qualified himself as perhaps the ultimate feminists suck-up, and in the process has exposed the racism, homophobia and sexism that the publication will gladly embrace, as long as it is woven into the standardized canard of masculine toxicity that is their bread and butter.

In Matlack's latest offering, *Eunuchs are not the Answer*, he comes out of the gate puffed up and testosterone-charged with a scientific assessment of real manhood. He measures it in the firmness of a handshake. Though he did not give us a chart with the qualifying PSI's or grip quotients, he does let us know that a lack of clutch factor is a lack of manliness. In fact, if you fall under a certain pressure, you "might as well be dead."

I thought he was going to be subtle enough to avoid it, but he used the tried and true epithet of "limp-wristed" in the very next paragraph as the way to NOT make the manhood cut. Take that, gay men! Those light in the loafers, or men who shake hands like them, are scratched off the man-roster, courtesy of Tom Matlack.

Unsatisfied with excluding gay men, and anyone else with without a firm grip on matters masculine, he moves on to skin color; apparently another litmus test. He informs us that albino's are indeed "macho, *in their own way*."

[image]In their own way? Just what is the manhood of albino's, Mr. Matlack, that they embody it *in their own way*? Would you care to inform the world as to how their masculinity is different than that of other men, or indeed how pigmentation plays a role in maculinity at all?

And as long as you are throwing skin color into the mix, what about those black guys, Latino's and Asians? Are they men, too, *in their own way*?

For those that think I am nit-picking, think again. Those words had undoubtedly been in Matlack's face until he (and his editor) felt the piece was polished enough for posting. In those words he reveals a critical part of his underlying mentality about men, and about human beings in general.

His rejection of men whose handshakes might feel effeminate is just the punctuation to his main statement: Men are supposed to act and look like what Mr. Matlack imagines he sees in the mirror, and nothing else.

He has just informed us that he separates all of us on some level in his mind, not just by sex, but by skin color and sexuality. There is *us* and there is *them*, and Matlack's *us* is the one reserved for the coveted title of man. Faggots, niggers, spics and all other non-hackers need not apply.

Unsatisfied with the thinly veiled insult to minorities and the more overt denigration of gay men, Tom turns his invective headlong into all men throughout history. I suppose it was necessary after his expressions of unacceptable bigotry that he redeem himself with a foray into the bigotry toward men that has always been an integral part of the GMP mission. He does so uncreatively, relying on claptrap that could be pulled from any women's studies text.

"Men have pretty much cornered the market on true evil throughout history. …[W]hen it comes to raping and pillaging, us guys have done it all."

Saying that might have freaked him out a little, because he later back peddles, lamely, with, "I don't believe that means men and women are the same or that all men should pay for the sins of our misguided brothers."

And then he comes back full circle with "From the very beginning, the point of the Good Men Project has been to highlight the countless ways men—as fathers, husbands, sons, and workers—display a uniquely male form of goodness."

Not a bad mission for "us" misguided brothers responsible for all that raping and pillaging, I'd say. Or was that that we were not responsible for all that stuff? Or was it that we did it but we are not responsible? It hard to follow such a circuitous path, but it's a hazard that comes with reviewing Tom's work. It is hard to analyse his opinions without finding yourself slogging through the muddled and convoluted inner workings of an indecisive mind.

Most feminists are wrong about the same exact things each and every time. Critiquing them is easy because most of them have a by the numbers feminist worldview, and they vary from it rarely

But Tom is a man clearly confused, about men, about women, about history and about himself. He is the self-imagined embodiment of the virtues of traditional masculinity, eerily ensconced in an environment that seeks to denigrate the same. His wandering, contradictory and dissonant stabs at pleasing two masters implodes because he lacks the moral conviction to serve just one.

And the kicker is that he is wrong on both counts. Men don't have the market cornered on evil, and measuring manhood with skin color and hand strength is an abominable act of ignorance.

One man, two conflicted and failed ideologies. And not a hint of the backbone to either choose one or reject both. Tom Matlack is to the understanding of manhood what Bernie Madhoff is to the understanding to corporate ethics.

He is a man trying to fill the role of sycophant while desperately angling to project masculine bravado; a quisling of pure steel. He is his own embarrassment; a hollow man, headpiece full of straw, whose only legacy is the sad attempt to draw others into his aimlessness and confusion. It's not likely that anyone with a moral compass and a hint of insight will follow.

Mary Kelly-Williams: Dr. T she's not

Paul Elam · 1 October 2011 · Archived copy · Original

[dropcap]M[/dropcap]ary Kelly-Williams imagines, wrongly, that she understands men. She has penned an article, *The Four Words Men Hate Most*, at the Good Men Project Magazine. It is an article addressing women, purportedly educating them about why men don't like to hear the four words, "We need to talk."

She observes correctly that men are averse to the term. She even calls women out, ever so gently, on aspects of their style and tone, but pads her observations with redundant assertions that she knows how well intentioned these women are. And then she informs us of the following:

[quote style="boxed"]When women say, "We need to talk," what is most likely being said is, "I want to connect with you."[/quote]

So it appears that women say those words, not in the way men fear, not as the precursor to a round of nagging, but out of some longing for intimacy; a desire to be close.

Men? Hell, she doesn't even understand women. Well, except perhaps their need for self-delusion, *and willingness to pay for it.*

I wonder, amidst all Ms. Kelly-Williams's self-help pablum, if she has ever ventured past her conclusion that men are just misreading their wives, to explore why they tend to react to *those four words* with such negativity.

Men, like other humans are conditioned on experience. And that experience for most of them is that "We need to talk," has nothing to do with "I want to connect with you." It translates, literally, to "Here is my *problem du jour* with you, and I want you to listen to it till I am tired of talking, and then fix it." Yes, Mary, *fix* it. The canard that women don't bring men things to fix doesn't play here, either.

Her attention to what men tell her is cursory and scant. "When I talk to men about their disdain for these four words," she says, "they admit that hearing these words invokes feelings of shame. "What did I do now?" "What did I not provide?" "Where did I screw up?" "How long is this going to take?""

So, Kelly-Williams hears the words those men are saying, but is she getting the meaning? Not a chance in hell. Nor is she paying any meaningful attention to the behavior of the women they are with. That shame men feel is not pulled out of thin air, or despite their wives "good intentions," but because that "talk," that desire to "connect," is just a paper bag, inside of which is a big fat shame sandwich.

[image]It is, *just as those unfortunate men are pointlessly trying to tell Mary*, the opening curtain for a command audience, one-woman show on what they did "wrong," or what they supposedly didn't provide, or how they are perceived to have screwed up.

Wanting to know how long that sort of thing is going to take is a pretty healthy response. Not putting up with it for 10 seconds is even healthier.

Sure, there are times when men make mistakes and those mistakes have to be addressed. Any decent fellow will tell you that.

There are times when women make mistakes, too. Like trying to shape and mold a man on an ongoing basis with shame and emotional blackmail in order to make him a better servant. Doing that is a mistake, no matter what kind of bullshit candy coating your therapist covers it with.

And bullshit spin on that kind of *connection destroying* behavior from women is precisely what Kelly-Williams is offering up here

I have known quite a few women in better than a half century of living, including the one I have been with for ten years. I know how women act when what they actually want is to connect. They flirt, behave with affection and talk

pretty much about anything except what they think is wrong with their man. They hold hands, offer up some kindness and do something else peculiar. They *listen*.

When they want to complain? They say, “We need to talk.” And before the Not All Police start flashing their badges, yes, I am sure that literally dozens of times in human history women across the globe have said they “need to talk” when they meant they wanted to connect. It would hardly be the first time a woman said one thing when she meant another. Come to think of it, saying one thing and meaning another is just what we are getting from Kelly-Williams.

Her entire article has the flavor or male friendliness, even an air of confronting women with what they do to send their men running for the cave, or anywhere else their woman *isn’t*.

Unfortunately for her clients, she is still affixed to the idea that there is nothing so dysfunctional happening in these women that they need to be advised, not to watch their tone, but to watch their *mouths*.

They need to be advised that their husbands could likely drum up a laundry list of petty complaints and imagined slights and dump them all over their wives under the guise of “getting close,” but they actually have the wisdom to forego such childish self-indulgence. Perhaps they opt away from this kind of conduct because they know that accepting trivial differences and letting go of minor transgressions is at the heart of getting close, and that closeness built on less than that is fakery.

If she wanted to help women command respect and attention from their husbands, she would refer them to a mirror and ask them to assess their methods, *but mostly their expectations*.

Don’t hold your breath, though. There is not a nickel to be made with that. No books that will sell; no seminars that will sell out; no revolving parade of paying asses to fill seats in the waiting room.

In her closing, and after advising women only to consider their tone, Kelly-Williams really gives women her blueprint for success. “The next time you really want to connect with your man,” she says, “here are four words that are sure to never fail…“Want to have sex?””

That’s it ladies, speak softly and play with his big stick. The therapist happens to be right on this one. If you want to turn your man-unit into a better trained seal, working ever harder to satisfy every detail of your every capricious whim, then this advice is golden. I mean, as long as he has no self-respect and thinks with his twinkie.

But if you are stuck with a man who dares to imagine himself as something other than a landscaper in your life garden, then you might want to consider another way, like asking yourself what you bring to a relationship, rather than judging your relationship by what it brings to you.

Fire

Izzey · 2 October 2011 · Archived copy · Original

[dropcap]O[/dropcap]ver the summer this year during a week of scorching hot days, I was doing some inventory in my files and putzing around the house doing some of those 'put off menial tasks' that one never seems to catch up on. I happened to have had an unexpected day off because not only did I have a minor accident at work; breaking a couple of fingers and spraining my ankle, my next job in the queue for the travellift was halted by mechanics that had not yet completed their end of the work. I had a boat in limbo, and was very grateful for circumstances that would normally piss me off.

Aside from the air conditioner and the faint sounds of landscapers working down the block, the house was very quiet. I was a very happy human, until suddenly fire whistles and trucks started blaring away. The announcement of a fire nearby had me peeking out windows to see where it was coming from. I did not have to wait very long to find out, because about six fire trucks came down my short block…and then stopped. They blocked my driveway, practically on my front lawn. An army of firemen came off their trucks and started running down the block that connects to mine on the other side of the corner. This had me running out of my house as well.

It turns out, that a house two houses over from the corner facing the connecting street to mine, had smoke coming from the upstairs porch. Structurally, the porch was not a free-floating veranda. It was right on top of the first floor of the house, facing the street. They immediately started ripping up the floor, which led me to believe a ceiling fan or something else electrical had gone awry in the ceiling below it, but was not visible from inside the home.

Also racing to the scene were women with their camera phones out in front of them, like they were going to catch a charred body being dragged out of the home and sell it to Channel 2 News or something. I thought that was pretty pathetic, but *not* what caught my eye.

On the other corner across the street from mine, was a woman about my size, 5'2″ and maybe 125 lbs., in full firefighter gear; hat, coat, boots, and air tank, none of which looked like it was made for someone her size. She looked like a five year old that put on all of her daddy's work gear in a game of playing 'dress-up.' She was trying to pull the hose to the hydrant, and was struggling. It was twisting as she unfurled it, and no one was paying attention to her. (She kept looking down the other block at the rest of the men already on the scene) She then attempted to get the cap off the fire hydrant.

By this time, because it was almost a hundred degrees outside- and even though I was wearing a tank top and thin cotton summer pants, I was hot, and wanted my air conditioning. So I went back into my house. I watched from a window, like a typical 'nosy neighbor.'

She was frantic. Sweat was pouring off of her, and she kept turning around to see if she was being watched. I almost felt sorry for her. But I could not help thinking, that if my house was on fire and she was in charge of the water to

put it out, I'd be royally fucked; probably burned to a crisp.

It turns out that the men down the other street had already hooked up their hoses to other hydrants in short order, and were minute-man ready for an expeditious need for it. This woman was 'a probie' and this was her first time out of 'the house' which was right down the block from me. Another tid-bit of all of this is; the smoking house having the problems belonged to one of their brothers. (a fireman that happened to be out of town, but because his street was sealed off when he finally arrived- actually did park on my fucking lawn…and is how I got the info on the girl later, because he knocked on my door to apologize)

I asked him about the girl. I asked him if she was going to pass muster. He said "Not a chance, but to be politically correct for a gender quota, we have to have a woman in our house."

They left her there to unhook and roll up the hose with two guys and her truck. They did not help her. She finished up an hour after all of the other trucks were gone. I am sure I saw tears.

Some jobs were just not made for women. I would not want this woman pulling me out of a burning building. But feminist governance says that she is *equally qualified*, and *demands* that she be there through politically enforced blackmail. Since I have personally been in a house fire when I was a young girl, I have witnessed the brawn and brains it takes to do this job.

I wish that the asshole that said this woman had to be hired, had this woman answer the call to their *own* house on fire…with their children's lives in her hands. Maybe then, the right man for the job would actually *get* the fucking job; gender quota be damned. Feminists that put lives in danger for their own self-serving agenda *be damned*.

Inside the Trojan Horse of Realmannspracht

Anakin Niceguy · 3 October 2011 · Archived copy · Original

Realmannspracht (translated loosely as "real man talk") is the term I use to describe any discourse which suggests manhood is dependent on complying with someone's stated or implied expectations. The thing about *realmannspracht* is that often serves as a Trojan Horse for a speaker's agenda. When a speaker says, "Real men do <xyz>," what they really mean is "*I* want men to do <xyz>." They simply have couched their demands in such a way that a debate about their demands is preempted and precluded from the discussion.

It's simply a rhetorical stratagem to shut down honest dialogue about what manhood is. Sure, someone can claim, "You're not a real man if you don't do <xyz> or don't have <xyz> qualities." However, a three-year old could probably do a much better job of telling you who is and who is not a man by pointing to illustrations in a picture book. Adults, all too enslaved to their particular ideologies (traditional, feminist, or otherwise), could learn a lot from children who have an appreciation for the obvious.

Both feminists and traditionalists approach manhood from the social construct angle. They are mirror image of each other in their error. The feminists want to say there is no such thing as manhood because it is a learned behavior. The traditionalists want to say there is manhood, but then equate it with learned behavior. They're both wrong. Manhood is a biological reality, but this fact doesn't seem to stop the *realmannspracht* crowd (left, right, feminist, conservative, whatever) from making some debatable claims about manhood. Let's look at a few of them …

[unordered_list style="green-dot"]

- Men are physically strong. Really? Are we going to argue that the astrophysicist Stephen Hawking is not a man because he is severely disabled?
- Men are emotionally reserved. Really? So, if someone rapes your girlfriend, do you repress any signs of being upset?
- Men are brave. Really? That's the absence of fear, right? So, I should be completely unconcerned about my safety and celebrate the 4th of July in Waziristan?
- Men are loyal. So if the President is a lawless, big-government crackpot, I shouldn't say anything about because, after all, he is the "Commander-In-Chief"?
- Men are selfless. If you are always selfless, then why don't you sell your house and give the proceeds to finance the habits of meth addicts?
- Men take pain. Okay, go ahead and stick your hand on the front burner of your stove. This should be no problem for you, because, well, you are "man" and you should be able to do this.

[/unordered_list]

I could go on and on, but the above examples should suffice for the point I am making. In each of the examples, I admittedly used some extremes cases to falsify some assertions made about manhood. But I had to do it. Why? Because those who use *realmannpracht* **continually fail to acknowledge that the broad array of men's experiences are usually more complicated than the shallow metrics we force on them**.

In actuality, many of things we often list as attributes of manhood are really forms of deprivation that we ask men to embrace. Men don't embrace them naturally, for if they did, we wouldn't have to shame them with epithets like "sissy," "wimp," "loser," "beta," "creep," "jerk" and the such like. What men really do in a lot of cases is **sacrifice**, and they do this because others find it useful. **Reframing these sacrifices as mere attributes of manhood allows**

people to overlook the social costs men pay to be recognized qua men. When you think about it, a Masculinity Tax is what it all really boils down to.

[quote float="left"]Many of the things we ask of men are not always appropriate, ethical, or humane. [/quote] Let's take some examples from the list I mentioned earlier. Who is to say that as a man, I am unable to break down and cry when life gets hard? Our bodies are designed to demonstrate signs of mental anguish. Since I have this capacity as a human being, I feel free to exercise it. But someone says I can't do this. Why? Why am I being asked to sacrifice something I want to do? For whose good is it, really? Let's take another example: It is said that men are brave. However, as a human being, I find the innate drive of self-preservation to be quite a useful thing. Someone may say, "Don't be so concerned about your welfare." But this also represents a sacrifice. Why I am being asked to make it? Again, for whose good am I making it? On what ethical or moral basis is this demand being made?

You see, when you move beyond the rhetorical sleight of hand about "who is a man" and you move beyond the shaming language, you get into a serious debate about just how appropriate it is to ask men to do certain things. But a lot of people don't want to have this kind of debate. They want to couch their demands and their agenda in **shallow sound bites** ("You're not a real man if you don't do <xyz>"). They want to give critical thinking the runaround and make men docile sheeple who don't ask hard questions about what is demanded of them.

Here's the bottom line: Many of the things we ask of men are not always appropriate, ethical, or humane. Loyalty from a men can keep a workplace together, but it can also keep a dictator in power. Selflessness from men can make for a charitable society, but it can also lead to codependency and enablement for users and abusers. Being emotionally reserved may help a man be calm-headed and clear in thought during a time of crises, but it can leave him out of touch with his own feelings and ultimately out of touch with the feelings of others close to him.

For those who write on manhood, I am sad to say that many of them are lacking in intellectual honesty and integrity. Why don't they just be straightforward and tell us that the qualities they attribute to "manhood" are really just things they want men to do or be? Why don't they admit that every time they quip, "You are not a real man," they are just voicing their frustration that some men are not complying with their desires? In fact, this whole nonsense about who is and is who is not a "real man" is nothing more than a badly dubbed remix of the "No True Scotsman" Fallacy.

Maybe the sacrifices we ask men to make are appropriate from time to time. But let's be genuinely open to a discussion about these things. Someone may say that *realmannspracht* is useful in some cases. Indeed, I am certain that taking the easy way out and being manipulative is quite "useful" for the ethically challenged, but for the rest us? As it is, I would like to take a cue from the *realmannspracht* crowd and ask them to cut the chase and "**MAN UP**" about what they really are doing.

Dr T: the siren song of crazy, toxic women

Dr. Tara J. Palmatier · 3 October 2011 · Archived copy · Original

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Are you a crazy chick magnet? Does it seem like every woman you fall for eventually turns out to be unstable, destructive, toxic, controlling and abusive? Can't figure out what you're doing? Are you a rescuer of damsels in distress and birds with broken wings?

If you're a woman, does it seem like every man to whom you're attracted has a crazy ex he's trying to get over? Does your partner have a crazy ex with whom he still struggles setting and enforcing boundaries? Are you a rescuer who rescues rescuers?

Are you wondering if you, in fact, may be the crazy one? Are you sick and tired of being sick and tired of your crazy-making relationship pattern?

Tune in to Shrink4Men Radio on the AVfM channel on Monday, October 3, 2011 at 9pm EST when your host, Dr Tara J. Palmatier of Shrink4Men.com, and her guest, Shari Schreiber, M.A. of GettinBetter.com, will discuss the attraction crazy, abusive and self-destructive women hold for some men. If you have questions or would like to share your experiences with Dr T and Shari, telephone lines will be open (**+1 310 388 9709**.)

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AVfM Radio: Hypergamy – what every man should know

Paul Elam · 4 October 2011 · Archived copy · Original

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Tonight, on AVfM Radio, get aboard the train to hypergamy! We are going to take an in depth look at how this social custom, rooted in our human sociobiology, examine why it used to work, and why it is now a source of the destruction of men. Of course all of this will be delivered with the expected red pill perspective, which of course makes us right about everything.

Also tonight, news on the FBI plans to expand the definition of rape, female firefighting applicants in Chicago that can't pass a physical exam but want the job anyway, bad enough to sue for it, Amanda Knox and her international pussy pass, along with other very topical stories.

We will also be featuring an interview with Tom Manlack of the Good Mangina Project Magazine, with perhaps a surprise for Tom as well.

It all adds up to one great show, folks, so be sure to tune in live and catch it as it happens. You can listen in here, and join us in the chat room for some behind the scenes banter.

And don't forget, the call in number is 310-388-9709. You can also skype in if you are a registered follower of the show. And speaking of that, if you listen, but are not registered, it brings shame to men across the entire world from which they may never recover.

Cheers, folks, looking forward to getting your great calls.

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FBI to “re-define” the meaning of rape

Robert O'Hara · 4 October 2011 · Archived copy · Original

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Washington D.C. 3 October (AVFM News) On Thursday September 29th the Baltimore Sun and other news sources reported that a meeting would convene on the 18th of October in Baltimore Maryland to be hosted by the FBI in which, for the first time in 80 years, the bureau’s definition of Rape would be updated. Currently, the FBI defines rape as “The carnal knowledge of a female forcibly and against her will” which has been widely interpreted as to only include vaginal penetration.

This definition excludes oral or anal penetration as well as male rape. Also excluded are the instances where the woman (or man it is presumed) is “incapacitated” through the use of a “date rape” drug or otherwise “intoxicated.” The definition is used by the FBI’s *Uniform Crime Reports* and *National Victimization Survey,* both of which are used to allocate resources to the investigation and prosecution of crimes as they are defined by the FBI. This will be the first time in 80 years that the definition of Rape has been revised.

The definition is clearly a very narrow one as it excludes forms of sex other than vaginal as well as male victims. However, the inclusion of having sex with a woman who has, of her on volition, consumed alcohol and while under the influence consents to sex is a matter of concern that many Men’s Rights activists have bitterly complained about for a long time as it is now the de-facto classification for rape in many jurisdictions. In fact, advocates in the sexual grievance industry have long sought to make having sex with a woman who has consumed alcohol a justification for the charge of Rape every bit as much as if a man had held a knife to the throat of a woman while having sex with her.

The organizations that make up the multibillion dollar, multinational Sexual Grievance Industry would benefit handsomely from a re-allocation of resources from the FBI in order to fund their activities which include training police in sex crime investigation as well as victim advocacy. Clearly what is at issue here is what exactly makes a real Rape victim and who is to benefit from the reclassification of what a rape victim is.

This announcement by the Baltimore Sun comes just over a year after a scathing commentary written by reporter, Justin Fenton, the same reporter who published the announcement of the upcoming meeting, sharply criticized the Baltimore Police Department’s handling of sexual assault reports. In that editorial, as well as the current article announcing the October 18th meeting, Mr. Fenton identifies the decline of reported rapes in the city as a failure of the police department. This is obviously counter intuitive as one would think that a decrease in reported rapes would signify a success in the protection against rape and other forms of sexual assault.

Additionally, Mr. Fenton’s criticizes instances in which police dropped investigations after evaluating in many cases that those filing complaints were, in fact, not being truthful and were filing complaints in order to provide alibis for infidelity and or for many of the other reasons that false rape claims have been documented to occur. This also is counter intuitive as one would think that weeding out false and or otherwise unfounded rape allegations would free police to investigate legitimate claims of rape and other violent crime thus providing better protection for true victims.

Contemporaneously to last years Baltimore Sun editorial, MND published a piece written by the False Rape Society covering the false rape reporting epidemic in Orlando Florida in which police urged those filing false police reports reconsider or they may face prosecution. Clearly, the problems of false reports of rape to the police were not limited to Baltimore. In fact many police departments and prosecutors around the country routinely complain of false accusations and frivolous reports of sexual assaults resulting in wasted police time and resources not to mention the incarceration and prosecution of innocent men.

AVFM News' phone calls to the FBI's field offices in Baltimore and to the National Headquarters in Washington D.C. yielded no information whatsoever as to the nature of the upcoming meeting in Baltimore. No mention of the meetings comes up in a search of the FBI website. It is still unknown and unreported by both the FBI and the Baltimore Sun as to whether or not the meeting will be a public one or one in which only pre-determined stake holders can attend and comment on the new definition of Rape. This is a matter of great concern as if the FBI's definition of rape includes the act of having sex with a woman who has consumed alcohol and yet can still give consent is subject to investigation and prosecution by the police thus inevitably leading to innocent men going to jail.

AVFM News is going to cover this developing story vigorously and will provide regular updates.

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Defining and Implementing Zeta Masculinity

cooterbee · 5 October 2011 · Archived copy · Original

[dropcap]Z[/dropcap]eta Masculinity is not a new concept. It has existed since the Axial Age and has had many adherents in every epoch of civilization since. Though it comes to our attention when many attempts at proscribing a new masculinity are in vogue. Most of these are contrived collections of mores and traits constructed at the behest of and for the convenience of women. Zeta masculinity is very different. It is ancient. It has always been a viable life strategy. The principles are unified and well developed. It is unquestionably and uniquely male in origin and practice. So much so that it is doubtful that any woman could ever pursue or mimic it and it would never be mistaken for a feminist inspired new manhood.

The main difference between the traditional Alpha, Beta, Omega model of masculinity and Zeta masculinity is focus. Traditional masculinity emphasizes duty to the man's particular society and the women in it. Zeta masculinity is devotion to a duty to humanity as a whole within in the service of virtue. The familiar traditional model depends greatly upon physical prowess, conformity and aggression – traits that advance the interests of society. Men who are not physically gifted men, men who are inhibited in the ways of aggression or have an unconventional turn of mind can often struggle to obtain an acceptable self image using the traditional model. Zeta masculinity, on the other hand, places a premium upon discipline and mental acuity – characteristics that further civilization, that ALL men can cultivate and do not have to be born with. Since it is not inborn, it can be acquired peace-meal, refined and altered according to a man's particular situation, and even discarded as conditions warrant.

Core Concepts – The three "V's"

Virtue – To a Zeta, virtue is an important concept. It is not to be confused with hand wringing shame over sexuality or bathroom activity. It is the manifestation of supremely developed skill – as in a virtuoso. Virtue is far too important an idea to limit it to the mere abstention from sex.

Volition – Other types of men have duties and responsibilities forced upon them by society. A Zeta man voluntarily selects his own duties in furtherance of his own purposes. This has two very important implications for mankind: 1) The individual judgment of a Zeta is superior to and more functional than the received edicts of his society. He may freely choose the optimum solution over the proscribed and most often faulty course of action that his society directs. 2) A Zeta may change his mind. When events go badly, the Zeta man has the flexibility to evaluate circumstances and change direction immediately and unapologetically. Ordinary men typically do not. They are bound by such sentiments as "My country right or wrong", "He who is not for us is against us" or even a simple "Stay the course." Only an ordinary, traditional man would think, "A man's gotta do what a man's gotta do". A Zeta believes a man's gotta do what he sees fit.

Veracity – Truth is the Zeta's stock in trade. It is his final and only authority and the basis of everything he thinks, says or does. He spreads it like seed and he gathers it like grain.

Prominent Zetas of the Past

Plato, Themistocles, Augustus, Seneca, Diocletian, Augustine, Gregory the Great, Benedict, Scotus, Anselm, Chaucer, Dante, Copernicus, Machiavelli, Columbus, Luther, Marlowe, Raleigh, Newton, Penn, Charles II,Voltaire, Rossini, Casanova, Hamilton, Jefferson, Emerson, Lincoln, Forrest, Bismark, Lord Byron, Lloyd George, Hemingway, Lenin, Rohm, Hess, Shostakovitch, Picasso

Special Mention

Diogenes – Cynic philosopher who slept in a barrel and carried a lamp through Athens in daylight looking for an honest man. Had the stones to trifle with Alexander the Great (Alpha if there ever was one) not once but twice and was permitted to live. Alexander went out to meet the notorious Diogenes and found him sun bathing. Alexander asked Diogenes if there was anything he could do for him. Diogenes said "Yes. Get out of my light." Alexander

also found him studying a pile of bones. Diogenes told Alexander that he was searching for the bones of Alexander's father (Phillip II) but he could not distinguish them from the bones of a slave. Alexander stated that if he were not Alexander, he would wish to be Diogenes.

Julian the Apostate – Roman Emperor, writer, reformer and most accomplished man of his time. Gibbon (a celebrated Beta) said of him that if he had not been Emperor, Julian would have excelled in any circumstance. He would have obtained or at least deserved the highest honors of any profession he chose.

Zeta Jump Start

It is the nature of Zeta masculinity to be highly individualized. Therefore, it doesn't lend itself readily to rules or guiding principles. Most of the writings about Zeta are often a bit vague as Zetas don't demand any particular behavior of another man. Still, there is at least one proven tenant that if fully explicated and diligently applied to all facets of life, will yield the intended result. A man need to remember only one thing:

"A man is rich in proportion to the number of things he can afford to let alone." – Henry David Thoreau

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- If he can let pussy alone, there is no chance of being exploited by women.
- If he can let pride alone, he cannot be manipulated.
- If he can let fame alone, he will not be a target for envy.
- If he can let drugs and alcohol alone, he avoids a myriad of problems. etc.

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By this saying, a Zeta is always a very rich man. He practices the virtue of restraint and sets himself apart from those on the hamster wheel. He does so according to his own priorities and his own understanding. He is his own man and an indisputably masculine one. It is now and has always been the mark of a superior existence.

An open letter to William Bennett

Paul Elam · 6 October 2011 · Archived copy · Original

Dear Mr. Bennett,

I read with some interest, and, I have to add, mild amusement, your recent piece at cnn.com on the state of men in this country. I have to admit I was impressed to see a bureaucrat actually present some meaningful statistics regarding the deteriorating state of men and boys, but I found your conclusions both lacking and myopic.

After addressing the overarching problem of men's disappearance from education and the workforce, and the debilitating apathy that seems to be eating away at the motivation of young men, you gave us what? Too many video games? Get a job, shape up?

Man up?

Well, Mr. Bennett, let me ask you a question here. What if, for some reason, the response from the average young man in this culture to any of these coercive demands is, "Thanks for the suggestions, Mr. Bennett. Now get out of my face with your bullshit"?

Thing is, Bill, were I 24 instead of 54, that is exactly what I would tell you. And I would have very, very sound reasons for saying it. The primary reason would be men like you. But allow me to explain.

You were the U.S. Secretary of Education from 1985 to 1988. During that time many of the nation's feminist academicians furthered their ideological control over our universities and began adopting virulently anti-male policies that precisely correlate to the departure of men from our institutions of higher education. Those institutions were, and still are, aggressively pursuing programs to further the education of women across the board, while ignoring men at best and demonizing them at worst.

During those same years we saw an astronomical increase in the doping of our young boys with drugs like Ritilin, under pressure of school officials now prone to pathologize the normal behavior of boys as a matter of convenience. This drug, sometimes great for controlling behavior when incompetent people can't, is now being linked to cancer, particularly of the liver.

I believe the nation got your message on drugs when you opined that the beheading of drug dealers was "morally plausible." So, where was your strident opinionating when this was happening to our boys? Where is it now?

I wonder, Mr. Bennett, when the Obama Administration recently issued its executive decision to strong-arm colleges into reducing the burden of proof for sexual assault allegations on campus from "reasonable doubt," to a "preponderance of the evidence," effectively stripping men of their right to face accusers and refute allegations, just where were you?

The United States, over several decades running concurrent with your professional life, has erected an egregiously corrupt and discriminatory family law system that renders marriage little less than a house of horrors in which men regularly find themselves trapped. It is a system that destroys them and their children; strips them of assets and sacred constitutional rights as a matter of routine, putting them under the oppressive thumb of state functionaries. This is the same court system that has made an industry, a cash cow, of unsubstantiated restraining orders and false allegations.

Do you know who Thomas James Ball was, Mr. Bennett? Do you have any idea at all of why he stepped up and self-immolated in front of a family court building? Was it because his life had been so reduced by the family courts that he saw no other way out? Or did he just need to man up and take it?

There you have it, sir. Men who are driven from family and education invariably fall from employment and society at large, sometimes in a blaze; sometimes more quietly.

Consider what is happening in Japan right now. The *Soushoku Danshi*, or *herbivores* as we know them in the English translation, now represent a healthy majority of young men in Japan. These are men who have dropped out; from marriage; from much of the mainstream job market, and most notably from any concern with the understanding of manhood espoused by men like you. They simply don't care anymore.

And if you investigate them as thoroughly as you apparently looked in to what is happening to American men, you will find some information that might surprise you. Their mass exodus from mainstream society, which bodes poorly for the future economic health of Japan, ties directly to the rise of feminist ideology and governance in that country. Those young men have read the writing on the wall, felt it, and reacted to it, much in the same way you are witnessing in the men in this country; men whom you presume to lecture but don't bother to understand in any better terms than your perceived uses for them.

You might want to ask yourself a very important question, Mr. Bennett. What, and I mean other than autocratic chastising, is supposed to serve as motivation for young men to pay attention to you? What are they to do, just continue to line up for their turn as cannon fodder for our imperialism in the middle east? Get themselves a wife and a couple of kids while they are at it? And then head back home with PTSD for their turn in the grind of our family justice system?

I have to say, in all frankness, that I would brace myself for the answers if ever you wanted to drop the condescending judgments and actually ask some young men why they are dropping out. One of the answers you might hear more than once is "Kiss my ass."

But I am betting on something else to be more the case. I am pretty sure that you would not get an answer at all. Because the reaction for a lot of these young men, when faced with these kinds of questions from men like you, is absolute silence. It is not that they don't have an opinion. They have lots of opinions, but you won't likely be hearing them. Something tells me that getting to the next level in *World of Warcraft* is more important than talking to the likes of you.

Spotting violence and hate

John Hembling (JtO) · 7 October 2011 · Archived copy · Original

[dropcap]V[/dropcap]iolence is a foundation of modern feminism. I have argued this for a long time; that violence and hatred form feminism's ideological core. While many men's rights advocates will agree, to the general public, the ideology claiming to pursue that moving goal of equivalence is still seen as good, noble, and diligently egalitarian.

This is manifest in opponents of the men's rights movement attempting to discredit men's-rights arguments by calling them "anti feminist." The anti-feminist claim is strictly correct, but intended that a listener should hear "anti human rights," when the "anti-feminist," claim is made.

It would have been impossible to drive the Klu Klux Klan into it's current secretive incarnation without wide understanding among the American public that the group was fundamentally anti-human, violent and hateful. Early incarnations of the KKK operated openly in the Southern United States, often with the tacit or direct cooperation of law enforcement agencies.

Now I'll pause here to give everyone a moment to tut tut and claim some variation of Godwin's law. "Oh no! He compared feminists to the Klan!" At which point I should dutifully back-peddle with some weasel-talk.

In fact, I'm not tip-toeing around this comparison – I am directly comparing big-feminism to the violent, racist, supremacist hate organization commonly called the KKK. To some readers, this might seem like an extreme exaggeration. I'm making this claim, aware that the argument may be dismissed out of hand. However, individuals incapable of evaluating a claim outside the zone of their own comfortable reality won't be convinced by any evidence whether it's presented in large or small doses. If that's you, tell yourself that the author of this piece is a whiny woman hater. Stop reading, go back to watching TV, shopping and eating Cheese Covered Wacky Fries.™

In comparing feminism to the identified violent hate movement of the Klan it's necessary to identify some details and differences.

The Klan is certainly not defunct in 2011, but has lost much of its former perceived legitimacy. The Klan was and is a movement built on hatred and violence – and this is the basis for comparison to big feminism. Where the movements differ is in sophistication, brand-perception and successful occupation of the public zeitgeist.

Feminism capitalizes on our built-in wiring to protect women against threats. In a modern culture with a comparative absence of threats to women, feminist ideologues have drafted up the endlessly shapable threat of "patriarchy" and all the attendant imagined manifestations of danger. They have instructed our culture that men, the doers of the human race, are the source of all evil. Once identified as enemy – the violence at feminism's core can be easily expressed while avoiding public recognition. The significant difference separating feminism's violence from that of well-recognized violent movements such as the Klan is that feminism's violence is largely indirect, rather than direct.

Big feminism is the ideology occupying the centre of public zeitgeist. I've made this claim before, as have others. [1][2][3] The only reason feminism is even identifiable as a point of view separate from "common sense" is because it has no end point, and keeps moving forward. Rather, the "goals" of feminism are slowly but endlessly expanding. No matter what advances are made on behalf of women – it will never be enough, and new distortions of reality will be conjured which must be corrected by elevated affirmative action, funding, protections and so on. The violence at feminism's core will continue to be hidden behind language, and mis-attributed to that omnipresent bogeyman; the patriarchy. Violence is both the centre of feminist doctrine – as well as the key to publicly discrediting an ideology of hate. Due to the dominance of public narrative by feminist doctrine, a perceptive block obscures comprehension of the violence that doctrine depends on and creates. This brings us to the need for some explicit discussion of just what constitutes violence.

Direct Violence Disguised.

Obviously, direct and overt violence should be recognizable to most people. Punching, slapping, kicking, blunt trauma, as well as violence done with sharp objects – and in some cases , firearms. This is easily recognizable – although weirdly, even such direct actions as that just listed is often not identified a violence when committed by a female.

Recall the cheering and giggling over the pre-meditated severing if a man's sexual organs by the violent offender Catherine Becker on the daytime show *The Talk*. Of the show's five hosts, only one, Sara Gilbert seemed aware that cheering over mutilating of a human being was the behavior of a psychopath. Her observation that a case involving a female victim would be distinctly unfunny was brushed aside by the other hosts with some variation of the dismissive "it's different."

The Kool Aid of mainstream feminist doctrine runs deep when aggravated assault and permanent grievous body harm is mistaken for slapstick comedy because the victim happens not to own ovaries. The mostly female studio audience thought it was hilarious as well, and when CBS broadcast the false apology of Sharon Osborne, she couldn't stop giggling long enough to make it through her 2 minutes of stage-managed contrition. This spectacle is far from unique – violence done against men is routinely explained away as anything except the obvious. But excusing direct and overt violence with rationalizing language and cognitive smog is only one area that a rational evaluation shows feminism to be an ideology built on violence.

Violence under the aegis of big feminism takes several other forms as well.

Displaced Brutality

Because continuous exposure to derogation can render the offence perceptually invisible, it's necessary to directly identify here, a number of types of violence.

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- Forced physical restraint of a person with manacles, plastic zip ties, or a cage is violence.
- Physical incapacitation of a person by aerosol based weapon is violence.
- Physical incapacitation of a person by electric shock is violence.
- Grabbing a person and throwing them to the ground, against a wall or a vehicle is violence.

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These acts are all /still/ violence when they're done by somebody else, on behalf of the person who initiated it. For example, if a woman in a fit of pique calls 911 and tells the police she has been attacked by her husband – whether the complaint is based on truth or not – functionaries employed by the state will attend the scene – will manacle the husband, and depending on his submission to this treatment, may also baton him, pepper spray him or use high voltage to subdue him. This will all usually occur prior to investigation of the claim's veracity, if indeed that is ever examined. Then they will lock him in a cage.

To state the obvious – this is all violence – enacted on the behalf of a woman, and it follows a version of the provided script because law and law enforcement are governed by our society's mainstream ideology – and that is feminism.

If the state's armed enforcers are summoned by a man victimized by direct violence from a woman, she may be arrested. This is not the usual outcome, but if a violent female is arrested, it will almost always be done with extreme caution and care for her physical safety. A more common result for a man summoning police for his own protection in a case of assault-by-wife is that he is arrested, barred from returning to his home, pepper sprayed, baton-ed, and publicly excoriated by local news media.

The social dynamic between the class of humans called women and the police is similar to that between royalty and palace guards. Certainly, occasionally misbehaving royalty are chided and sometimes physically restrained by the palace guards – but this is a qualitatively different dynamic than enforcement of social caste between royalty and the grimy peasantry.

Violence enacted at one remove by state funded enforcers is not the only example of displaced brutality.

Besides the physical displacement of violence, our culture psychologically displaces violence by pretending to oppose it in narrow areas, and willfully ignoring it where it is much more prevalent.

Are we doing enough to stop violence against women?
This rhetorical question is routinely asked in public service campaigns organized and paid for by everybody from the united nations to the local women's shelter in your city. The question suggests that violence against women is prevalent, and that a non trivial fraction of our culture resources are not already devoted to addressing it. Both of these implied premises are false. A visit to the bureau of justice statistics website[4] shows that men are now, and always have been the principal victims of violence in society, and a large body of peer reviewed research shows in domestic violence, both men and women are victims, and in reciprocally violent relationships – women are as aggressive, or more aggressive than their male counterparts[5].

So why are public campaigns to reduce social and domestic violence never about stopping violence against men and women? Why are we endlessly bludgeoned with the imperative to stop only the violence against women? Nobody producing such messaging can reasonably claim ignorance of the overwhelming male victim demographic, or the coequally male and female victim demographic in domestic violence.

The answer is simple. Addressing only half the problem in DV, and wilfully ignoring the overwhelming male victim demographic in general violent criminal victimization is a strategy designed to not only fail in reducing violence, but to escalate violence within society. In fact, the domestic violence grievance industry pursues this plan-for-failure with the unstated, but real intent of producing more female victims of violence. The grievance industry generates a great deal of public sympathy and associated donation on their manufactured narrative of battered women, but nothing creates moral panic and open wallets as fast as real female casualties. This also produces battered men, obviously, but bloodied and broken male bodies don't pay any bills at the women's centre – so male casualties are simply collateral damage.

But isn't that insane and monstrous? Yes – but it keeps the money flowing.

This is also one of the drivers behind big feminism's ongoing campaign to eliminate due process, habeas corpus and reverse the burden of proof in accusations of rape. This would obviously have profoundly negative consequences to men in sexual relationships – jail would never be more than a whispered accusation away. But the longer term result would almost certainly be female corpses.

[image]The importance of the law as an equal arbiter of grievance between individuals cannot be overstated. Without a mostly impartial legal system for nonviolent redress of grievance, human societies have always, and will always find an alternative resolution to disputes. Without nonviolent legal resolution, what is left? Retributive violence. Feminists such as Jessica Valenti – who are vocal proponents of the abrogation of due process in accusations of rape quite obviously want women to be killed.

Violence also exists behind feminism's ongoing complaint about the supposed wage gap. That the wage gap exists as an imbalance in average lifetime earnings, is used by feminists to pretend that on a job-for-job basis men earn more than their female colleagues. This is a false premise, but its accepted as normal because of 40 years of endless repetition. However, obscured behind this narrative is the ugly reality that of the work place deaths every year – 94% of them are male – and this brutal fact is never addressed outside the framework of mens rights forums.

In fact, mainstream feminist reaction to complaints of the normalized disposability of human lives are answered with standard shaming language that men should man up. Men dying on the job? Quit whining! This goes beyond

adhering to a mainstream ideology of violence, it's the wilful reinforcement of killing men for the convenience of a society which discounts their humanity.

In matters of sexual violence – the ideology of feminism surpasses every other area of violence previously mentioned. This too is obvious once identified, but remains smogged behind a cultivated cloud of disinformation. For more than 3 decades – feminist ideologues have indoctrinated the public into a grudging acceptance that the physical expression of sexual love is not the deep connection of interdependence, trust and affection between men and women. The idea that physically expressed love is not the intimate, beautiful act of the genesis of new human life. Rather – feminists ideologues have laboured strenuously to normalize the idea that physically expressed love is actually violence.

The idea that sexual congress is fundamentally an act of aggression and brutality is the most perverse and vile violence against a sane culture, against women, and in particular, against men.

The shaping of adult sexual relations into a framework of perceived brutality and aggression is the realized goal of feminist ideology. This pits women and men against each other not only as competitors, but as enemies in a framework with no resolution, because the expression of biological basis for sexual identity is defined as crime. The only resolution is for our culture to recognize the violence at the root of its now-central ideology. Feminism will continue to shape human society into a brutal and increasingly violent mold, until it is universally repudiated and abandoned.

[1] http://www.mercatornet.com/articles/view/whos_oppressing_who/
[2] http://www.scottlondon.com/interviews/sommers.html
[3] http://www.warrenfarrell.org/
[4] http://bjs.ojp.usdoj.gov/content/glance/tables/vsxtab.cfm
[5] http://www.csulb.edu/~mfiebert/assault.htm

Press release from S.A.V.E.

Robert O'Hara · 7 October 2011 · Archived copy · Original

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In our ongoing effort to convince the White House to be truthful about DV, please email this press release to Valerie Jarrett, director of the White House Council on Women and Girls: vjarrett@who.eop.gov

Thank you!

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PRESS RELEASE

On Partner Abuse, President Obama Flubs his Facts

Washington DC (Oct. 4, 2011) – Stop Abusive and Violent Environments (SAVE) is calling on President Obama to correct false information in the Domestic Violence Proclamation he issued Monday. At a time when victims are demanding accuracy and accountability, the declaration features misleading statements and inaccurate facts.

The presidential proclamation, issued for Domestic Violence Awareness Month, makes the claim that "One in four women and one in 13 men will experience domestic violence in their lifetime." But multiple studies show that men and women abuse each other at similar rates.

The Center for Disease Control's Youth Risk Behavior Surveillance Survey reveals males are being victimized at a higher rate than females: 10 percent of teenage males versus 9 percent of teenage females report dating violence. In the *American Journal of Public Health,* a second CDC study of young adults revealed a dramatic gap for one-way violence: in 71 percent of cases, females were the aggressors.

The Obama Proclamation also states, "Young women are among the most vulnerable, suffering the highest rates of intimate partner violence." But the President did not mention that the most important risk factor for female victimization is a woman striking the first blow with a slap, punch, or other form of physical aggression.

This follows Vice President Biden's recent visit to *The View* (ABC) where he only addressed the problem of male-on-female abuse. The Vice President also side-stepped Whoopi Goldberg's direct question about women hitting men.

The Presidential Proclamation follows a string of high-profile media reports of women harming, or threatening to harm men:

Duke lacrosse accuser Crystal Mangum stabbed her boyfriend Reginald Daye to death in April. In July, Katherine Becker of California drugged her husband, tied him to a bed, and sliced off his penis. Later, actor Daniel Baldwin filed for a restraining order against his wife writing, "My wife has claimed over 10 times in the last two months that she will stab me, slash me or slit my throat in my sleep. I am truly fearful for my life."

Stop Abusive and Violent Environments is a victim-advocacy organization working for evidence-based solutions to partner violence: www.saveservices.org .

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All right, so men can stop rape. Your point please?

Luigi Logan (aka Fidelbogen) · 7 October 2011 · Archived copy · Original

[dropcap]T[/dropcap]he feminists, our wise and wonderful friends, have a wise and wonderful expression which I am certain you have heard many times. Yes indeed. In their wonderfully wise way, our fine feminist friends have made clear to us that “men can stop rape.”

Now, you might wonder if that maxim contains any wisdom at all, or then again, you might wonder if I am only being a wise guy. So watch closely. I am going to insert this wondrous wisdom into the bench-vise of intellectual violence, cranking the jaws tighter and tighter until the specimen cracks open and parts fly out upon the floor. That way, we can scrutinize them! You would remark nothing phallic in the manner of force applied to the task

Very well, keeping hardlogic on track in the spirit of rhetorical discipline, what does it mean to say that “men can stop rape”? On the face of it, very little. And yet quite a lot. But here, let me break it down by stages, sparing no pains either to myself or to my audience. Everything in this examination turns upon two major points, or rather questions: who or what is “men”, and what does it mean to say that men can “stop” rape? I will address these points in order.

To address the first major point, the subject noun “men” is the plural of “man” — meaning an adult male human. So if we say that “men can stop rape”, we must understand that more than one adult male human is involved in the projected action. This plurality of male participation may be classified under a dual heading: men severally, and men jointly.

[quote style=”boxed” float=”left”]Eventually, men would shun the company of women altogether for the sake of their own survival, so that in theory no women would get raped.[/quote] To speak of men stopping rape severally: almost any man is theoretically able to stop rape, either by personally ceasing a rape action once started, or by intervening to terminate such an action. And any number of men, at separate times and places, will have the like capacity. So even if these men act alone and unknown to each other, they are endowed with the same potential — to either personally cease a rape action, or intervene to terminate one. Therefore it is permitted to class these men as a set or ensemble, from whence we may fairly conclude that men severally can indeed “stop rape”.

And to speak of men stopping rape jointly: if two or more adult human males happen upon a rape action in progress, it is possible for them to intervene and terminate this by acting in concert. Since they are more than one in number, it is here permitted to say that “men have stopped rape” rather than “a man has stopped rape.” In the unusual case of gang rape only one man at a time is raping. Hence it is theoretically possible that his gangmates will have a change of heart and intervene jointly at any given moment to stop him. So again it is permitted to say that “men have stopped rape.”

To sum up, I have noted that “men” is the plural of man. I have further noted that “men” can have two distinctly different senses, so that the possibility of a solitary male stopping rape is not excluded. And I think that exhausts the possible meanings of “men” in the statement “men can stop rape”.

But a final nuance bears consideration. It is possible not only for men jointly or severally to stop a rape action in progress, but for them to intervene in a scenario in order to forestall a merely contemplated rape action. That is to say, the parties would intervene in the scenario before the would-be rapist had effected penetration. In such case it would not be correct to say that they had stopped rape, but only that they had prevented it.

[image]The matter thus far given, is laid out with monotonous clarity and thoroughness. It merely states something that most people could work out for themselves if they would so inhumanly tax their own mental endurance. All in all, it does not meaningfully advance the project of human understanding. It is trite. And it has no utility. Yet the subject of the talk is important. So I have treated it, accordingly, as a matter of import.

I will now address the second major point, referred to in the beginning. The verb “to stop” must be disambiguated

even as the noun “men”. I paved the way to this task, in the first part of the talk, when I sketched rape scenarios. But now I must take it a step further. The proposed or imagined project of “stopping” rape may be understood under a dual heading:concretely stopping it, and abstractly stopping it.

We have already made clear what it means to concretely stop rape. It means to either personally desist in a rape action, or to compel somebody else to so desist. We have also underscored the distinction between stopping rape and preventing rape. The talk can now move forward in the light of these understandings.

So, to abstractly stop rape does not mean to stop a precise episode of rape, but to make rape vanish as an earthly phenomenon. Thus, to declare that “men can stop rape” might also mean that men can terminate the very existence of rape. But if you think for a minute, you will see that “stopping” rape in this globally existential way can only mean to prevent rape — any rape — from ever getting started in the first place. That is what it would take.

So it is easy to see that if “men” are to make rape entirely stop existing on earth, they must operate preventatively. Very well, how might they go about this? Briefly, in one or both of the two ways which follow.

The first way, already touched upon, is that men would physically intervene to prevent rape from happening. Now, if this is to be effective toward ending the very existence of rape, one would need to mobilize enormous numbers of men for the task, and to organize these men for both patrolling and intelligence-gathering purposes. Effectively, one would need to create an anti-rape police state. I am sure that most feminists, male and female alike, would find nothing to not like about such a scenario. The female feminists would find ample opportunity to make life miserable for men in general, while the collaborationists (and their white knight helpers) could make life miserable for particular classes of fellow men whom they wish to bully.

The second way, would be for men to never attempt rape under any condition. This would count as prevention by self-restraint, and it would occur through moral persuasion, simple fear, or a combination of these. Either way, the operative force would be mental pressure to not rape. To make such a thing happen, one would need to launch a preventative teaching campaign, a preventative terror campaign, or both. Theoretically, if men en masse were sufficiently lectured, or terrorized, they just might never commit any rapes — and so rape would cease to exist as a phenomenon.

[image]And so we could say that “men” had “stopped rape” — meaning that they had stopped rape in the abstract by preventing rape in the concrete occurrence. But please note that men could effect this only as a joint project. They could not do it severally. For although it is possible for a solitary male to intervene in a concrete rape episode, and stop it, it is not possible for a solitary male by any personal action short of magic, to abolish rape in the abstract. He, as an individual, has no such capacity. That would be a manifest absurdity. So if you confront some individual man with the imperative that “men” should stop rape in the abstract, that man would be quite within his rights to say, “don’t look at me. I am not ‘men’!”

Now, concerning anti-rape moral persuasion efforts: these are already underway, since anti-rape preaching and pedagogy — targeting the young especially — have been a great industry for many years. This can certainly be ramped up a lot more.

As for the terror campaign: that was earlier sketched, in part, when we spoke of an anti-rape police apparatus. Another way to foment terror, is to lubricate the criminal justice machinery with more innocent blood by making it easier to obtain rape convictions. Feminists similar to Catherine MacKinnon are working hard, mostly behind the scenes where they can’t be seen, to make this dream come true by securing the necessary innovations in the legal system. The beauty of this strategy is, that even though it would punish a lot more actual rapists by locking up everybody who got hauled into court in the first place, it would be effective as terror EVEN if none but the innocent were destroyed.

Eventually, men would shun the company of women altogether for the sake of their own survival, so that in theory

no women would get raped. Of course, this does not take male-on-male prison rape into account, but since the feminists don't care about that, I'm sure they'll be happy with the solution. As for the collaborationists and white knights, they won't care because they think that false rape conviction only happens to MRAs, proletarians, losers, and assorted goofballs.

Very well. I think I have squeezed everything that you could ever hope to squeeze from the feminist wisdom that "men can stop rape" — unless somebody can think of anything I missed. It is difficult to understand why they keep saying this, since what they are saying is either insignificant or morally grotesque. Personally, I think it is just a way to rape your mind.

Saint Louis University: corruption exposed

Paul Elam · 8 October 2011 · Archived copy · Original

[box icon="none"]

To: Lawrence Biondi, S.J.
President, Saint Louis University
biondi@slu.edu

Undergraduate Admission
admitme@slu.edu

Transfer Student Admission
transfer@slu.edu

International Student Admission
international@slu.edu

Adult Education Admission
sps@slu.edu

Graduate Student Admission
gradadm@slu.edu

Graduate Business Student Admission
gradbiz@slu.edu

Law School Student Admission
law@slu.edu

Medical School Student Admission
slumd@slu.edu

[/box]

Greetings All:

My name is Paul Elam. I am a men's advocate in Houston, Texas. I am writing you after being contacted by a SLU student who expressed concerns about your policy on sexual assault. After reading that policy I not only agreed with the student's concerns, but I honestly found your recently amended policy to be rife with the potential for abuse, perhaps even designed for it. Either way, it is wrought with such injustice that it warrants your punishment for it. I intend to administer that punishment in my own way.

I have some questions to pose first. They are purely rhetorical. I understand the nature of most of the sanctimonious pricks and virulent gender ideologues that govern modern university settings, and don't dare to imagine that you would stoop to answer my questions, or indeed that you would even imagine your choices should suffer scrutiny. But for the purpose of this missive I will ask them anyway.

Your policy states that "It is the responsibility of the person initiating the sexual activity to obtain the affirmative consent of the other party throughout the duration of said activity."

Let us take on this particular part of your policy in two steps, the first being the use of the term "person initiating." Just how does one define this in the social setting? If a young couple go on a date and engage in mutual kissing and other forms of foreplay, then who is the initiator? Is it the first person who leans inward for the first kiss? What if the person who initiated the first kiss is not the first person to initiate more kissing or the touching of sexual areas?

What if the first person to initiate the touching of sexual areas is not the first person to start disrobing? How do you even pretend to identify a primary initiator at all? It certainly is not addressed in your posted guidelines.

To be more pointed here, isn't your use of the term "person initiating," just code speak for "target the male"? Of course it is. Like I said, the questions are rhetorical.

The second part of this section stipulates that your surreptitiously designated male student must, "obtain the affirmative consent of the other party throughout the duration of said activity."

"Throughout the duration of said activity"? Some questions come to mind here, the first one of course is what on earth you mean by that? Does this mean that consent must be obtained for each kiss, or is consent for one kiss deemed to cover any future kisses during that interaction?

If consent is given to fondle one breast, must "the initiator" then obtain a separate verbal consent to touch the other one? If so, must consent be given to return to the breast that was originally touched?

I will spare you the possible confusion of addressing all the possibilities that come with touching the vagina, but have to ask about the matter of penetration and intercourse. I assume that after a woman has fully disrobed and pulled an equally naked and sexually aroused man to lay in between her legs, that he must still obtain verbal consent to enter her. That is a given, at least in your world. But must consent be obtained for each thrust into the vagina? What if the woman is on top and is literally in control of penetration? Must she get consent each time she raises up, before she lowers herself down again?

And finally, if the woman clearly is the one who initiated sexual activity but fails to get an articulated "yes" at any given point of sexual activity, does this mean she has committed a sexual assault?

More importantly, though, is the part of your policy regarding incapacitation, or, to wit, that "[V]alid consent cannot be obtained from a person whose ability to make decisions is substantially impaired by alcohol, drugs, or other intoxicants…"

Of course, this begs some important questions. What is the BAC (blood alcohol content) at which a woman is incapable of informed consent? Has such a BAC been established? How will you measure the BAC of an alleged victim after a sexual assault on those grounds has been alleged? Should male students carry portable breathalyzer test kits?

Will evidence that any amount of alcohol was consumed suffice, or will you only require the alleged victim to allege she was drinking? What if the man was drinking as well? Does this mean that a man who is intoxicated is also not capable of making informed decisions and thus has any accountability removed, as you have with women?

Are you concerned that your policy facilitates the ability for any young woman on your campus to act in a sexually impulsive way, choosing, however poorly, to engage in sex with a male student, and then decide later that the two beers she (might have) ingested gives her the option to literally destroy the academic life and future of her sexual partner simply by claiming she was incapacitated, and thus raped? Or was this, perhaps, your intent when you drafted the policy?

These questions may appear facetious to you, but are they not precisely the types of questions you should expect when you issue a vague and incomplete policy that attempts to micromanage the personal sexual activity of every student on your campus? And should they not be asked, especially given the devastating sway this policy gives you over the young lives you are entrusted to protect?

I have read that policy thoroughly and find none of these areas have been addressed. In fact, it seems not so much like a policy as it does a distorted and dangerous edict, written in the form of highly flexible Orwellian twaddle, designed specifically to allow the criminalizing and entrapment of decent, law abiding young men – with the aim of ruining their lives and scoring points among a back slapping group of corrupt and disingenuous university officials.

Couple all this with the recent federal instructions you have been given to honor standards of evidence in these

allegations that comply with the "preponderance of the evidence," vs the more stringent and credible, "reasonable doubt," standards, and you have just devised a policy that resides mainly on "he said, she said," with the distinct subtext that what "he said," really doesn't matter.

Just ask your own star basketball players, Kwamain Mitchell and Willie Reed Jr., both of whom you summarily booted from your school based only on an accusation, and one that did not have enough merit for a prosecutor to pursue. Your own investigations also turned up exactly squat on these two young men, but it was too late for them. The damage, *that you inflicted,* was done. Even before your recent, even more insane policy changes, your school administration proved that it operates with malice in these areas.

This, of course, brings us back to your policy again, which states, with such authoritarian brio, "even if criminal justice authorities choose not to prosecute, the university can pursue disciplinary action."

Of course you can. Indeed, you systematically start the disciplinary actions before any investigation has been done at all. And you write policies that justify this kind of over-the-top reaction. Indeed, that is precisely the purpose of this message.

And lest you think that my rhetorical questions about your policy formed the thrust of this letter, I assure you otherwise. Your university has already taken these kinds of Gestapo policies beyond the pale and the time has come for citizens concerned with this type of institutionalized persecution and bigotry to take some action.

Unfortunately, given your insulated positions and the current social Zeitgeist that favors rape hysteria, I am not in a position to do everything that needs to be done. What I can do, however, is expose most anyone searching for information on the internet about your school to a growing collection of articles and commentary that expose what Saint Louis University is up to.

This email is also serving as the first of those articles. It is possible that by the time you have passed this around and discussed it you will find that a search engine query on your school will return this piece in a relatively high ranking, positioned for effective exposure. My next article, "Will *Your* Daughter be the Next Rape Victim at St. Louis University?" will be out within a week or two.

That will be followed by many more of similar, more focused content, and as they increase in number, so will their presence in search results, until the average query will return the link to your schools website, and nothing else but damning commentary advising parents not to send their children to your school, warning them both of the danger of rape (using your words), and that of false allegations leading to abuses by SLU (using the actual news stories that cover them). I know, it is a small step, but it has been remarkably effective in some ways.

If, for some reason, you think this is a bluff, or that I can't follow through, then do a search on a prosecutor for the state of Maine, Mary Kellett. Kellett is a corrupt prosecutor of the Mike Nifong variety that has made a career of prosecuting innocent men. She would love your school, I am sure. But now anyone that does a search on her will find the truth. I spearheaded the actions that made that happen.

Kellett was so frustrated and angered by this that her fellow prosecutors sought to get a gag order on me to prevent all the bad press I was giving her. Of course they failed. Not that I would have complied anyway.

You might also do a search on Mount Royal University. The one article I did on their school appears quickly in search returns, near the top, *above the return for their wiki page*. That single article has resulted in a steady stream of traffic to my site since the day I posted it. Articles on your school will provide even more.

To be clear, this is not an attempt at blackmail. One, I know your policy will not change, and two, even if it did, it would not alter my course in the least. As I said, this is punishment, not dialogue. I have no reason, nor any interest in, talking to you. In fact, the only reason I sent you this in an email is because I know that arrogant academicians loathe, above all else, dissent they are powerless to silence. So I did it for the pure pleasure.

Just be advised that while I cannot stop you from forming corrupt policy, or from dragging more young men than you already have into Kafkaesque nightmares, I can make sure that a very healthy number of people find out about

it, and grow my website at the same time. I love a win-win, and I hope you do as well.

Dear Students of Saint Louis University:

John Hembling (JtO) · 9 October 2011 · Archived copy · Original

Dear Students and Prospective Students of Saint Louis University:

Due to recent changes in the university's policy on sexual conduct between students, all sexual activity involving male students, and prospective male students is officially classified by the school as sexual assault. All sexual encounters between complimentary-sexed students attending SLU will be treated by the administration as sexual assault, independent of standard interpretations of state and federal law.

This policy will be selectively enforced in all cases, including where sexual activity has not occurred, but is merely alleged to have occurred. Exceptions to the interpretation of all sexual activity as assault will be made solely in cases where female students actively initiate sexual contact at every stage of a sexual encounter, and where male participants remain entirely passive throughout, routinely asking for permission to continue being aroused at intervals of no longer than 4 minutes.

Male students or prospective students may also be subject to academic sanction by the school in cases where they are non-participant to sex, or not attending the school, or not in the country, depending on anonymous accusation.

It is therefore the implied recommendation of the school's administration and faculty that male students do not attend Saint Louis University, nor have any contact of any kind with female students or prospective female students – since any such contact may be deemed rape by the school's administration.

This is not satire, and thank you for your kind attention.

SLU's sexual assault policy defines sexual assault and consent in the following terms:

Annotations by the editorial board of AVfM are highlighted.

What is sexual assault?
"Sexual assault" refers to engaging in any form of sexual contact or conduct with another without that person's clear, knowing, and voluntary consent.
[box type="note" icon="none"]
Unfortunately, for the interface between SLU's policy and the real world, "knowing voluntary consent" doesn't exist. Sex in the real world is a dance of instincts, high emotions, hormonally driven behavior, and half unaware cultural ritual.
[/box]

It is the responsibility of the person seeking to initiate sexual contact or conduct to affirmatively obtain such consent.
[box type="note" icon="none"]
Male students intent on pursuing sexual relations with classmates can obtain "permission to initiate sexual contact form: 31a.2.4" at the student union building between 8:00 am and 2:00 pm upon proof of payment of tuition and two forms of photo ID. Completed and signed consent forms should be submitted to the bursar's office no later than 24 hours prior to initiation of sexual contact.
[/box] It is not the responsibility of the intended recipient of such sexual contact to affirmatively deny such consent.
[box type="note" icon="none"]
Obtained consent to sex from female participants may be retroactively re-interpreted post facto, this rendering previous consensual sexual encounters into rape after the event, at the discretion of the school administration, or anyone else.[/box]

What is consent?

“Consent” refers to explicit, verbal agreement to engage in, and continue to engage in, sexual activity.
[box type=”note” icon=”none”]
Since sex in the real world doesn’t work like this – sexual consent in the real world is always implied – all actually consensual sex occurring within school demesnes is definitionally sexual assault under these guidelines.
[/box]

Consent is affirmative and freely given (e.g., saying “yes”).
[box type=”note” icon=”none”]
Consent may also be signalled by notarized letter, or by both parties completing the school’s “permission to initiate sexual contact form: 31a.2.4” which can be obtained at the student union building between 8:am and 2:pm Monday though Thursday
[/box] Consent may be withdrawn at any time.
[box type=”note” icon=”none”]
Consent may be withdrawn at any time, including afterwards, the next day, or weeks later, resulting in life altering actions against you.
[/box] Valid consent cannot be obtained from a person whose ability to make a decision is substantially impaired by alcohol, drugs or other intoxicants
[box type=”note” icon=”none”]
Any sex following the consumption of alcohol by a female is automatically rape, at the discretion of the school’s administration, or any female faculty or student. Male students seduced by females while said male students are under the influence of any intoxicant will remain liable and culpable for all voluntary actions taken, no matter how impaired.
[/box] or by mental or physical condition;
[box type=”note” icon=”none”]
The condition of sexual arousal of female students participating in sex qualifying as physical condition rendering given consent to sex void. Additionally, being alive, mammalian, and bipedal also being qualifying physical conditions negating any stated consent, and thereby rendering consensual sex as rape.
[/box] who is unaware that the sexual activity is being committed (e.g., asleep or passed out); or who is compelled or coerced to grant consent by force, threat of force, deception,
[box type=”note” icon=”none”](Female sexual participants lying about birth control, or the identity of the person who impregnates them, are exempt from this clause, and any other elements of this policy that affect female sexual misconduct.)[/box]

The War on College Men at Saint Louis University

Walter Romans (TDOM) · 10 October 2011 · Archived copy · Original

[dropcap]O[/dropcap]n college campuses across the United Statesa war is being waged on male students. Earlier this year, the US Department of Education issued a “Dear Colleague” letter requiring universities, under Title 9, to render findings in all allegations of sexual misconduct according to a “preponderance of evidence” rather than “clear and convincing” or “beyond reasonable doubt.”

A preponderance of evidence is anything over 50%, meaning that if it is more than likely than not that an incident occurred, the accused must be found guilty and is subject to disciplinary action. This means that a male student’s reputation, life, and future career may be ruined based on an otherwise unprovable allegation where the only evidence is the word of the accuser.

This was already the case at Saint Louis Universitywhere in the fall of 2010, four male basketball players were suspended from the university after a female student accused them of rape. According to news accounts of the police report and interviews with one of the accused, a female student, known to one of the basketball players returned to the house of one of the men and went directly into the man’s bedroom where she and that man proceeded to have sex. Afterwards, another of the group entered the bedroom and attempted to have sex with the woman. The other two men were aware of, and/or watched, some of the sexual activity. While the men’s stories varied slightly, all of the men stated that they believed the sex was consensual.

Not so according to the woman.

Her version is that some of what occurred was consensual, but at some point she stopped consenting. This is where it gets fuzzy. That’s because while she objected the first time he attempted to undress her, after a discussion, she felt more comfortable and remained in bed while he got up and got undressed. She consented to this act and of him returning to the bed. She did not object to, nor communicate any withdrawal of consent when he then removed her pants and underwear. She even helped him put on a condom. However, she states she did not consent to these actions. She merely wanted to be somewhere else and wished it to be over.

Her account of the second man was that she objected several times, but he exposed his penis and inserted it into her mouth. As she did in the first instance, she assisted the man in putting on a condom. She then states that the other two men entered the room and asked for sex, but she declined, dressed, and left.

[quote style=”boxed” float=”left”]Saint Louis University went overboard in its reaction.[/quote] This is a classic case of “he said – she said” with apparently no physical evidence to support or refute her version of the events. Even under the preponderance of evidence standard, this could account for no more than 50% of the evidence and therefore should not have resulted in disciplinary action against the men. Even moreso this should have been decided in the men’s favor as there were four men stating that she provide consent and only her stating that she had not (80% of the eyewitnesses denied it was rape). The police closed the case and no charges were filed, but the university suspended the four men.

Two of those men were suspended for not intervening to prevent the rape from occurring. But if they believed the sex was consensual, why would they intervene. The woman gave no indication to anyone that she was being raped, did not cry out, and did not ask for help. How were those two men to know? Unless they were mind readers, there was no way to know.

Saint Louis University went overboard in its reaction. Not just in regards to this one incident, but in changing its policy on sexual assault. This policy now states “It is the responsibility of the person initiating the sexual activity to obtain the affirmative consent of the other party throughout the duration of said activity.” However, the policy does not state how to identify “the person initiating the sexual activity.” Nor does it state what constitutes “affirmative consent” or how to prove it was given. Further, it does not clarify how frequently it must be obtained. In other

words, the policy is too vague to be practical. The only possible purpose for instituting such a policy is to allow the university to punish as many men as possible (since women are typically the ones who file such complaints).

Under this policy, and many others like it across the country, a man accused of sexual assault stands no chance of being found not guilty. No man enrolled in college should feel safe. Even if he is not sexually active, he can still be accused and found guilty when the word of an accusing woman is given more consideration than that of four accused men. Given the falling percentage of male enrollment in colleges and universities, these institutions should be concerned with becoming more male-friendly. Not running down a path of increasing hostility towards the men they claim to want to educate.

Shrink4Men Radio: Making friends with your anger

Dr. Tara J. Palmatier · 10 October 2011 · Archived copy · Original

[box type="alert" icon="none"]

Have you ever been told, "*You're so angry*!" and then felt wrong or ashamed?

Does it seem like it's peachy keen for your wife, girlfriend, ex — or any woman for that matter — to lash out at you in anger or rage, but if you become angry in return, you're labeled the "**scary-angry guy**" while she's only "*expressing her feee-wings*?"

Have you had to disavow your feelings, especially angry feelings, in your relationship to the point where you feel shut down and maybe a little (or a lot) depressed?

Do you experience mute rage, meaning that when you're angry, you can't articulate it? Like if you opened your mouth that nothing would come out but a silent, impotent scream?

Are you afraid that if you let go and express your anger that you'll lose control of yourself?

Are you recently out of a bad relationship, marriage or divorce and don't know what to do with your anger?

Are you sick and tired of hearing that, "*men aren't good at expressing emotions*" or, even more ludicrous, that "*men don't have emotions?*" Worse yet, do you believe it?

If you're a woman married to a man with a crazy, abusive ex, do you ever find yourself wondering why your husband seems numbed out and unphased while *you* are legitimately angry at his ex's latest whack-o stunt?

Do you feel your anger for your partner?

If so, then please join me Monday night, October 10, 2011 at 9pm EST, when Paul Elam of AVoiceforMen will join me as my guest on Shrink4Men Radio to discuss ***Making Friends with your Anger***.

Paul knows a thing or two about male anger, what with all the "angry men" in the Men's Rights Movement! Paul will also be sharing some of his own personal experiences and how he came to make friends with his anger, which, I for one, can't wait to hear. We'll be discussing the topic of male anger and how men can learn to make friends with their anger and channel it in healthy and productive ways. Anger isn't scary; it becomes scary when to ignore, deny it and don't do anything with it.

Telephone lines will be open, so if you have a question or would like to add to the conversation, please call +310 388 9709 or Skype in. We'd love to hear from you!

[/box]

Holding the Title

Izzey · 10 October 2011 · Archived copy · Original

“I just got married.”

“Wow, congratulations.”

“Thank you”

“Did you get the title yet?”

“Title?”

“Yes, the piece of paper that says you own him now.”

“What do you mean?”

“From now on, anything acquired in this marriage could someday be yours, because you have the papers to prove that you **own him** and are entitled to his hard-earned money, recreational possessions, and of course; the house. The law is on your side, especially if you have children”

“Children?”

“Yes, you must have at least one, as soon as possible. That is called insurance. You will fare much better with insurance. It pays dividends for many, many, years”

“Really? I never thought of it that way. How is this possible?”

“You are a woman, and the courts always favor the vagina. They just love the vagina. The vagina always wins.”

“Thank you for telling me this. How did you get so smart?”

“I have a vagina.”

Does this conversation seem a little far-fetched to you? A tad ridiculous? Yes, it is. But its parody mimics real-life *reality*. If you are a man, especially a young man, this could be your future. A very real future if you get married. There is an expression: “Look before you leap.” It is very sound advice. Regrettably, so many men ignore it. It is a life-altering event not easily undone. And don’t be so naive to not think that most women don’t already know this before entering into a marriage. Perhaps there should be a new expression. If you really look, *you won’t leap*.

Women virtually hold the title. Just you *try* to get it back. It will be like fighting off a hostile takeover when the courts act as a Board of Directors that are voting you; the CEO, right out of your own company, leaving you, the titled merchandise scratching your head in disbelief and asking yourself ‘what the fuck just happened?’

I asked a man once, “Why do you always lease your cars? Why not just purchase one, and when you are done with the payments, you own it.” He said to me with a smile, “Because every three years I get to turn it in for a newer model, or even a *different* model with minimal maintenance costs, and *no long term commitment*”

Until there is *true* equality for men in marriage, divorce, and parenthood, I think that men should *lease* and not buy. Because yeah, you will always have those payments, but in the end it is cheaper. And nuthin’ beats that new car *smell*.

Where have all the men gone?

keyster · 11 October 2011 · Archived copy · Original

It's a question posed today by both social conservatives and liberals alike. And yet all the "great minds" of academia and political punditry combined, heard spewing forth from their ivory Towers of Babel, seem to be utterly vexed by the answer. From William Bennett, George Will and Kathleen Parker, to Michael Kimmel, Kay Hymowitz and Hannah Rosin they all agree the modern male is broken and somehow needs to be fixed, but how exactly they can't say.

In her natural biological state an adolescent girl is given a rite of passage into womanhood, signaling she's now an adult woman, whether she wants to be one right away or not. If she later becomes pregnant and gives birth she becomes a mother. For the male of the species the transition to adulthood is not so readily apparent.

He can join the military and transition to a sort of manhood, which also offers the distinct possibility of transitioning him to a flag draped coffin or a cripple for life, thus making the rather expedient transition from "man" to "hero". Or he can begin to work, find himself a willing and fertile female to pair bond with and begin the creation of a good old fashion nuclear family, only to have her go all "Eat, Pray, Love" on his sorry ass 5 years later, (because she's bored) finding himself indentured to the local family court system for 10 years hence, and the part-time joy of part-time involvement with his kids lives. Who said men don't have choices?!

A Tale of Two Worlds

In speaking with my brother the other day at our annual catch-up phone call I asked him how his daughter was fairing out in the big cruel world. (I refer to her as "his daughter" and not "my niece" because despite my efforts to reach out to her, she can't be bothered to reciprocate.)

"Oh she's doing great!", he says. She just finished her master's degree in something called "Enviro-catastrophe Studies" and got a cushy little government job with a state agency."

"What about your chance of being a grandfather anytime soon?" I ask.

"Well she likes guys and she's had a few boyfriends, but she makes her position on anything long term very clear, she will NOT be controlled by a man."

"You mean like her mother, your ex-wife, claimed you used to do?"

Now you know why we only talk annually.

A couple of years ago I was asked to help a young man of about 24 years of age out with some "failure to launch" issues. He was just getting off probation for dealing weed, as a little side business to supplement his career in pizza delivery. (At least he understood the dynamics of synergistic market demand) He was the quintessential "lost man in the promised land," sleeping late, getting high and playing Xbox. Eventually our relationship came down to an ultimatum, "Either get a job by the end of the month or live in your car." The very last day of the month he got a job as a dishwasher paying $10 an hour. He was ecstatic that he somehow passed the drug test and background check.

Along our path of living together in my humble little dojo, I asked him one day what he thought about women, having a girlfriend, getting married and having children…and he says to me in a way only the modern high school graduate might, "No way, women are bitches man! I mean some of them are OK but most of them really suck! I'm never gonna get married!"

And here my dear reader in lies the essence of the problem, albeit in anecdotal form; the modern sassy girl on the go; little Ms. Independent, "refuses to be controlled by a man," (although he BETTER allow himself to be controlled by her) and the "lowly slacker" is left with little inspiration to make himself part of such an arrangement,

other than perhaps the hope it would somehow work out better for him than every other adult male he's ever known, including his own father. What's the point of all this ambition nonsense when he has nothing to prove to anyone but himself?

To Answer the Question

Wouldn't it be grand if young men, shamed into compliance, would spontaneously "man-up" and start families with young women? "Finally they took heed of all our combined scolding!" – the elites would exclaim. If only men would dump their video games and weed, GROW UP and start marrying young women all would be groovy again. Men are the problem that needs to be fixed; women are simply marvelous examples of human existence, as always. Everyone knows this. It's on TV.

But who exactly does he marry if all these fantastic women are busy being men; toiling in the hard scrabble world of cubicles, meetings and text messaging? They might "settle down" in their mid-thirties and pop out a designer baby conceived from sperm purchased at the "genius bank", or they might not. She has choices. She'd prefer a man, but as Maureen Dowd quipped in her condescending pop art lit tone of commentary, "Are men really necessary"?

[image]"For whatever reason, adolescence seems to be the young man's default state.", concluded Kay Hymowitz. "For whatever reason…," In other words what she means to say is that if a man consciously decides to not marry and have children, (ostensibly his "duty" as a "man" to society and to women) he's chosen a state of perpetual adolescence. "Shame on you guys!" But did it ever occur to the highbrow illuminati that perhaps he doesn't have a choice, that there simply aren't any viable FEMALE candidates for marriage; at least ones that don't defiantly declare they "won't be controlled by a man". Can you imagine a single young man claiming he refuses to marry because he "won't be controlled by a woman"? Cue the accusations of sexism from the sexist police!

So by today's standards, if "manning up" means committing to a lovely young wife who gladly presupposes motherhood and commitment to said young husband and father of their children, then "woman-ing-up" is defined as getting a degree, dedicating her efforts to her career and delaying child birth until she finally quits hitting the snooze button on her biological clock; and that's if she has children at all. In other words, women have made the transition to manhood rather nicely, while men are transitioning to womanhood while kicking and screaming (with a bunch of "whining" as they say). Women want to be like men, but men don't want to be like women. Womanhood has never been so unpopular. Imagine that!

If the combined Ivy League sheepskin of social scientists and cultural prognosticators have to have someone who barely graduated from high school, (yours truly), answer the simple question, "Where have all the men gone?" one must wonder about either the usefulness of a degree or the blind devotion to either chivalry or the power of feminist orthodoxy within the collective conscious of our "best intellectuals thinkers." They stink, therefore they're feminists.

"Where are they?" you ask. They've disengaged and disconnected faster than you can say "herbivore" because after all the ridicule, shaming, condemnation, discrimination and legal abuse society has inflicted on them as a group. They've simply decided to retreat and stop contributing. Call that "adolescent" if you'd like, (they really don't care anymore, as they've been called worse). I call it a very natural reaction that's long overdue. Because if the threat of "control" is the problem, he'll gladly let go of the reigns and the horse that came with them without a shamed or regretful bone in his body.

When I was in 8th grade there was a tough girl that hung out with the tough guys who had it out for me. She would provoke me with insults, kicking and one time a hard whack across my face. She wanted to fight me, "call me out." Had I agreed I would have been ridiculed for beating up a girl, (and beaten up by her enforcement crew as well). Had I said "no" I would have been ridiculed for being a coward (or ironically a "pussy") to not agree to fight a girl.

Eventually I had to "man-up" and make a decision one way or the other or the taunting would continue, so I decided

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Such is the plight of the modern young man. If he fights/competes against woman (and her enforcers) he loses and if he turns his back to her (and her enforcers) he loses. The difference now is that he's shamed and ridiculed to the point of being impervious to it. He's declared the game over (Hannah Rosin would agree), and he's conceded because while he might meet the definition of being a "man," HE knows WHO he is, and that's someone who won't be taken for a TOOL…

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Hear the Lamentation of the Women

John Hembling (JtO) · 11 October 2011 · Archived copy · Original

[box type="note" icon="none"] Some readers might notice that the style of this piece is similar to that of AVfM contributor Manuel Dexter. Several readers on the site are already aware that JtO has been publishing under the M.D. byline for about a year. The reason for this was harassment of Mr Other by individuals whose actions threatened his employment. The circumstances making this form of harassment no longer remain – and past articles previously posted by Manuel Dexter will soon be correctly listed under this byline [/box]

[dropcap]I[/dropcap]'ve been told repeatedly in person and print that in addition to my biology and sexual identity making me a bad person, I also hate women. This is the definition of a misogynist, which due to my sexual preferences; I am.

Jill F. who writes for the ideological feminist website feministe-dot-com stated in her article "Dealbreaker indeed": men who prefer to not perform oral sex on bleeding lady-parts are misogynists. Okay, add that to the list.

It's a long list – one which has grown continuously during my lifetime. Another ideologue recently issued a fatwa on men whose moral failures manifest in facial hair. Amanda Marcotte's complaint is Beards. She wrote on pandagon [dot] net: "Hate 'em. I don't mean like a couple day's stubble that you routinely remove, but like a full-on beard. It's not like I wouldn't be friends with a guy with a beard, but kissing a dude with a beard puts me way off."

Okay Amanda, not liking beards is your choice – but you're not really talking about what you want in a man, you're talking about what you'd like to be socially verbotten in the larger framework of our culture. I'll add that to the list, too. Certainly Marcotte is an idiot, which argues against taking anything she writes too seriously. But she does draw a large audience – considerably larger than anything AVfM has managed, *so far*.

A more aggressive inventory of supposed male failure includes the recently popular article by an anonymous ideologue titled "a man is a rape supporter if..," This list includes a number of entirely nonviolent, normal and healthy activities and attitudes – and conflates them with rape. The list isn't worth fisking – but serves to re-frame the old lie "all men are rapists" into a format which wont result in immediate dismissal. Debunking the individual points of the list is the intent of the author – since it is debunking which creates engagement with the underlying lie, that all men are rapists.

Meanwhile, within the media – a rising chorus of "man up" can be heard from traditionalists, social conservatives – particularly women. Men: put down the remote, go get a job and get back to paying for women's stuff. Aren't you a "real man?" The problem as perceived is that increasing numbers of men are opting out of the old game of self sacrifice on behalf of a feminized public discounting the humanity of male human beings.

A certain amount of shrill panic is evident in the "failure to launch," rhetoric. Most fielding versions of this argument are themselves failing to understand why their comfortable reality is collapsing.

Almost all public rhetoric critical of men is shaming language – condemnation of men for "failure" to meet the criteria of what a real man should be, as defined by those who benefit from men's attempts to conform. As the tenor of our culture's "man up" message becomes more shrill, it also becomes less effective. This diminishing effect is not merely due to monotony of the "be a real man" message – it's also because under that accusatory and shaming message is a foundation built on increasingly false assumption.

[image]
C-ya
The assumption is that men should care what anyone thinks. There is growing condemnation and attempt at social shame applied to men self-selecting "un manly" choices – such as prioritizing recreation ahead of a high status, highly demanding life. And men making these choices are saying to those who would heap shame on them, *get bent*.

Actually, they're not saying that openly, because for this growing fraction of men, public opinion is irrelevant.

Traditionalists moaning about the diminishing number of men self sacrificing to keep everybody else's convenience paid and running have not yet figured out that the game of shame and prestige doesn't work when the benefits of social conformity to the role of protector and provider has no benefit except an early death and ongoing vilification of masculine identity.

Thanks to 50 years of ascendency of the faux-humanist ideology of feminism – men are increasingly despised, legally and socially marginalized and indentured as a class of disposable servants in western cultures. They are finally opting out. Meanwhile, the rest of our society is crapping it's collective pants. Social conservatives recognize that men abdicating their role as disposable labor, money and sperm dispenser have the potential to collapse national economies. These so-cons are trying with growing desperation to shame them back onto the treadmill.

Some opponents of the growing phenomenon of "Free-Range-Men" (term coined by Zed on The Spearhead) will dismiss the characterization of feminist panic as a desperate attempt to shame men into "going back to paying for women's shit and being disposable".

This dismissal is easy to evaluate. Penny Nance – the CEO of "Concerned Women of America" said in an interview on Fox News " Concerned women for America is the nation's largest public policy organization and we love men. We support men and we're rooting for them – we think they're an essential part of the American family. **However we want them to feel the pressure to achieve , to put down the remote, to go find a job**, to get their education, to build their faith and character" (emphasis mine) … "so walk away from the remote and get busy guys."

Nance stated clearly she knows that men are walking away from the traditionally allowed role as protector and provider, adding: "we need them, all the social science together points to the fact that dads are essential in the home, they're essential in the family. We want them to do a great job now, when they're young learning how to provide, so that when they are dads they can really be there for their families."

Men opting out are characterized as if this is failure to grow up, or Peter-Pan syndrome – and this is where even alert members of the media are missing the picture.

Men opting out have not failed to grow up, in fact, they're to be admired as the only self actualized, and self defined men in our culture. They've seen through the smog of lies used to con "real men" into the destructive role as feminism's enablers and enforcers. For increasing numbers of these men, the shaming language, Peter-pan-syndrome accusations and "man up" rhetoric is actually a source of entertainment.

[quote style="boxed" float="right"]Under any label, I do know that proponents and adherents of big feminism, along with established social conservatives and traditionalists, while they don't fully grasp the MRM or free-range men – they are terrified by us, and with good reason. [/quote] Whatever you chose to call them, zeta males, Free-Range-Males (FRMs), or grass-eating-boys, the panicky flapping of feminists, white knights, and other subspecies of social conservatives is hilarious to these men going their own way. The hilarity of those complaining about "boy-men" comes from watching them struggle to grasp cause and effect in shifting social landscape populated by a growing culture of free-range-men who cannot be controlled by any traditional carrot or stick.

These are men who are a self educating and organizing force of opposition to traditional social conventions which have rendered "men" as disposable beasts of burden.

Until this point in the discussion, I've been referring to variously named zeta males in the third person – as "them". However, I'm one of these men, and have arrived at my present self identification through self education and participation in the still- early stage men's rights movement; a social phenomenon which may take on a wholly new character and name.

Under any label, I do know that proponents and adherents of big feminism, along with established social conservatives and traditionalists, while they don't fully grasp the MRM or free-range men – they are terrified by us, and with good reason. The established feminist-social-conservative framework has served to benefit, protect, and elevate women at the expense of male self actualization, and male lives. We are changing that landscape to suit

ourselves, but not by educating anyone in the mainstream – or by convincing the blue pill public that male human beings are indeed also humans rather than appliances. These changes are the natural byproduct of the simple existence of a growing culture of self-actualized men.

“Manning up”, as social commentators in mainstream media would characterize it is a sick racket with no benefit except approval from a public who discount the humanity of men in favour of male utility. Refusal to buy into this worthless game requires no apology. The bleating and ridicule from anyone attempting to impose an “correct” definition of acceptable masculine identity or action is rightly treated by Free Range Men with amused contempt. To these slow moving ideologues, I’ll offer one suggestion: *Cry some more*.

Where have all the men gone?

keyster · 11 October 2011 · Archived copy · Original

It's a question posed today by both social conservatives and liberals alike. And yet all the "great minds" of academia and political punditry combined, heard spewing forth from their ivory Towers of Babel, seem to be utterly vexed by the answer. From William Bennett, George Will and Kathleen Parker, to Michael Kimmel, Kay Hymowitz and Hannah Rosin they all agree the modern male is broken and somehow needs to be fixed, but how exactly they can't say.

In her natural biological state an adolescent girl is given a rite of passage into womanhood, signaling she's now an adult woman, whether she wants to be one right away or not. If she later becomes pregnant and gives birth she becomes a mother. For the male of the species the transition to adulthood is not so readily apparent.

He can join the military and transition to a sort of manhood, which also offers the distinct possibility of transitioning him to a flag draped coffin or a cripple for life, thus making the rather expedient transition from "man" to "hero". Or he can begin to work, find himself a willing and fertile female to pair bond with and begin the creation of a good old fashion nuclear family, only to have her go all "Eat, Pray, Love" on his sorry ass 5 years later, (because she's bored) finding himself indentured to the local family court system for 10 years hence, and the part-time joy of part-time involvement with his kids lives. Who said men don't have choices?!

A Tale of Two Worlds

In speaking with my brother the other day at our annual catch-up phone call I asked him how his daughter was fairing out in the big cruel world. (I refer to her as "his daughter" and not "my niece" because despite my efforts to reach out to her, she can't be bothered to reciprocate.)

"Oh she's doing great!", he says. She just finished her master's degree in something called "Enviro-catastrophe Studies" and got a cushy little government job with a state agency."

"What about your chance of being a grandfather anytime soon?" I ask.

"Well she likes guys and she's had a few boyfriends, but she makes her position on anything long term very clear, she will NOT be controlled by a man."

"You mean like her mother, your ex-wife, claimed you used to do?"

Now you know why we only talk annually.

A couple of years ago I was asked to help a young man of about 24 years of age out with some "failure to launch" issues. He was just getting off probation for dealing weed, as a little side business to supplement his career in pizza delivery. (At least he understood the dynamics of synergistic market demand) He was the quintessential "lost man in the promised land," sleeping late, getting high and playing Xbox. Eventually our relationship came down to an ultimatum, "Either get a job by the end of the month or live in your car." The very last day of the month he got a job as a dishwasher paying $10 an hour. He was ecstatic that he somehow passed the drug test and background check.

Along our path of living together in my humble little dojo, I asked him one day what he thought about women, having a girlfriend, getting married and having children…and he says to me in a way only the modern high school graduate might, "No way, women are bitches man! I mean some of them are OK but most of them really suck! I'm never gonna get married!"

And here my dear reader in lies the essence of the problem, albeit in anecdotal form; the modern sassy girl on the go; little Ms. Independent, "refuses to be controlled by a man," (although he BETTER allow himself to be controlled by her) and the "lowly slacker" is left with little inspiration to make himself part of such an arrangement,

other than perhaps the hope it would somehow work out better for him than every other adult male he's ever known, including his own father. What's the point of all this ambition nonsense when he has nothing to prove to anyone but himself?

To Answer the Question

Wouldn't it be grand if young men, shamed into compliance, would spontaneously "man-up" and start families with young women? "Finally they took heed of all our combined scolding!" – the elites would exclaim. If only men would dump their video games and weed, GROW UP and start marrying young women all would be groovy again. Men are the problem that needs to be fixed; women are simply marvelous examples of human existence, as always. Everyone knows this. It's on TV.

But who exactly does he marry if all these fantastic women are busy being men; toiling in the hard scrabble world of cubicles, meetings and text messaging? They might "settle down" in their mid-thirties and pop out a designer baby conceived from sperm purchased at the "genius bank", or they might not. She has choices. She'd prefer a man, but as Maureen Dowd quipped in her condescending pop art lit tone of commentary, "Are men really necessary"?

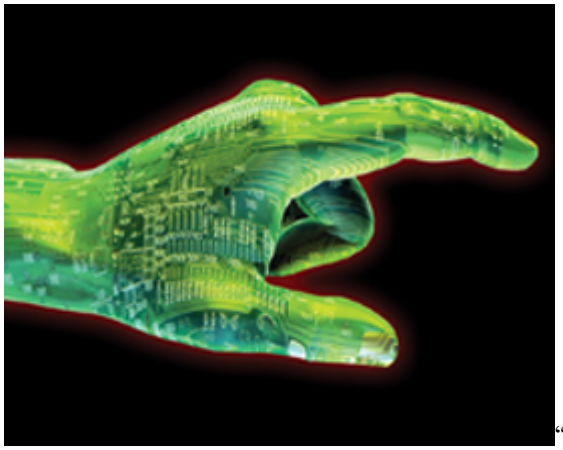

"For whatever reason, adolescence seems to be the young man's default state.", concluded Kay Hymowitz. "For whatever reason…," In other words what she means to say is that if a man consciously decides to not marry and have children, (ostensibly his "duty" as a "man" to society and to women) he's chosen a state of perpetual adolescence. "Shame on you guys!" But did it ever occur to the highbrow illuminati that perhaps he doesn't have a choice, that there simply aren't any viable FEMALE candidates for marriage; at least ones that don't defiantly declare they "won't be controlled by a man". Can you imagine a single young man claiming he refuses to marry because he "won't be controlled by a woman"? Cue the accusations of sexism from the sexist police!

So by today's standards, if "manning up" means committing to a lovely young wife who gladly presupposes motherhood and commitment to said young husband and father of their children, then "woman-ing-up" is defined as getting a degree, dedicating her efforts to her career and delaying child birth until she finally quits hitting the snooze button on her biological clock; and that's if she has children at all. In other words, women have made the transition to manhood rather nicely, while men are transitioning to womanhood while kicking and screaming (with a bunch of "whining" as they say). Women want to be like men, but men don't want to be like women. Womanhood has never been so unpopular. Imagine that!

If the combined Ivy League sheepskin of social scientists and cultural prognosticators have to have someone who barely graduated from high school, (yours truly), answer the simple question, "Where have all the men gone?" one must wonder about either the usefulness of a degree or the blind devotion to either chivalry or the power of feminist orthodoxy within the collective conscious of our "best intellectuals thinkers." They stink, therefore they're feminists.

"Where are they?" you ask. They've disengaged and disconnected faster than you can say "herbivore" because after

all the ridicule, shaming, condemnation, discrimination and legal abuse society has inflicted on them as a group. They've simply decided to retreat and stop contributing. Call that "adolescent" if you'd like, (they really don't care anymore, as they've been called worse). I call it a very natural reaction that's long overdue. Because if the threat of "control" is the problem, he'll gladly let go of the reigns and the horse that came with them without a shamed or regretful bone in his body.

When I was in 8th grade there was a tough girl that hung out with the tough guys who had it out for me. She would provoke me with insults, kicking and one time a hard whack across my face. She wanted to fight me, "call me out." Had I agreed I would have been ridiculed for beating up a girl, (and beaten up by her enforcement crew as well). Had I said "no" I would have been ridiculed for being a coward (or ironically a "pussy") to not agree to fight a girl.

Eventually I had to "man-up" and make a decision one way or the other or the taunting would continue, so I decided NOT agreeing to fight was the best choice of two evils. I disengaged from the proposed battle because either way I was gonna lose; it was just a matter of deciding by how much. By that time I was numb to the pain shaming brings with it anyway, the emotional nerve endings scarred over as it were, so I didn't care what they had to say, I just ignored them and eventually they began to ignore me. I declared the game over and conceded, much to their disappointment.

Such is the plight of the modern young man. If he fights/competes against woman (and her enforcers) he loses and if he turns his back to her (and her enforcers) he loses. The difference now is that he's shamed and ridiculed to the point of being impervious to it. He's declared the game over (Hannah Rosin would agree), and he's conceded because while he might meet the definition of being a "man," HE knows WHO he is, and that's someone who won't be taken for a TOOL…

…much to their disappointment.

World Net Daily covers MRM: actually speaks to mra's, thousands shocked

Paul Elam · 12 October 2011 · Archived copy · Original

Lucifer must be lacing up his ice skates. A prominent, mainstream conservative website, worldnetdaily.com, has done an article on the men's movement, and the author, Phil Elmore, made some groundbreaking changes from the standard blue pill fare we are so used to being served up with Cheese Covered Wacky Fries and a side of bullshit.

One, the article was written with a good measure of objectivity. Yes, that is OB-JEC-TIV-I-TY. You will need to practice saying this in the same sentence with the word mainstream.

Second, you will find that Elmore actually talked to MRA's to gather quotes for the piece. Yes, let me say that again for those shell-shocked. Elmore actually talked to MRA's to gather quotes for the piece. You will see quotes from myself, Bernard Chapin, and Dr. T, with a mention of John the Other, as well as the much beloved Angry Harry. Not a trace to be found of Michael Kimmel or any other badly cloaked feminist ideologue purporting to speak to the issues of men.

If there is water in hell it will stay in its liquid state, and if not it will be frozen as solid as Harry's nose.

Read the article here, and I expect we can predict a significant amount of commenting on the piece. I am quite sure most of you won't want the voices of raging fembots and shaming white knights to be the only ones there.

Amanda Marcotte placed on offenders registry

Paul Elam · 12 October 2011 · Archived copy · Original

[box type="alert" icon="none"]**ATTN: BOMB POST** ![/box]

FROM REGISTER-HER.COM

Register-her.com is dedicated to exposing not only the epidemic of false allegations in western culture, but also in identifying government officials, politicians and gender ideologues that exacerbate the false allegation problem through their own conduct. For these individuals we have created separate categories that fall outside the realm of direct offenders.

One of those categories is that of "Bigot" and it refers usually to gender ideologues who have sufficient exposure in mainstream media to influence public opinion, policy makers, or both, in a negative way, due to the promotion of bigoted and sexist ideology.

Amanda Marcotte is one such ideologue and she is placed on the registry here because she is an individual who uses her influence in the public sphere in a way that promotes false accusations and fosters denial about the problem.

[image]When commenting on the Duke rape case, after it became increasingly clear that Crystal Gayle Mangum had lied about the incident and that then District Attorney Mike Nifong had long pursued the case knowing that his only witness lacked credibility, Marcotte had this to say:

"In the meantime, I've been sort of casually listening to CNN blaring throughout the waiting area and good fucking god is that channel pure evil. For a while, I had to listen to how the poor dear lacrosse players at Duke are being persecuted just because they held someone down and fucked her against her will—not rape, of course, because the charges have been thrown out. Can't a few white boys sexually assault a black woman anymore without people getting all wound up about it? So unfair."

She also declared on her blog that people who defended the wrongly accused Duke students were "rape-loving scum."

These types of statements seek to normalize the assumption of guilt when a rape allegation is made, and also seeks to demonize anyone advocating for the long held legal tradition of due process. The epithets marking Marcotte's speech are one indication of bigotry, but this was not her first or only incident of such conduct.

She was forced to resign her position as blog master for the John Edwards presidential campaign after making strings of anti-Christian comments. Bill Donohue of the Catholic League publicly demanded that the Edwards campaign terminate Marcotte's appointment, calling her a "vulgar trash-talking" bigot. The editorial staff of register-her.com agrees.

Eight dead: Isn’t that just delightful?

Walter Romans (TDOM) · 13 October 2011 · Archived copy · Original

[dropcap]L[/dropcap]ast July, in Orange County Ca, Catherine Kieu Becker cut off her husband’s penis and tossed it in the garbage disposal after he told her he wanted a divorce. The incident was described on national television by Sharon Osborne (wife of Ozzie Osborne) as “delightful.” The other women who co-hosted the program joked about it as their audience roared with laughter.

On October 11, 2011, just a few miles up the freeway, Scott De Kraai opened fire in a hair salon in Seal Beach, Ca, where his ex-wife worked. This occurred a day after she had sought a restraining order against him as part of an ongoing custody dispute over their young son. So far, I haven’t heard the word “delightful” used in connection with the incident. But why not?

If it is funny and “delightful” when a woman commits an act of violence against a man, why isn’t it just as funny and “delightful” when a man commits violence against a woman?

By all accounts, Mr. De Kraai was a friendly, responsible man, who had suffered a serious injury attempting to save the life of a female coworker some years back. He was a hero, even though his attempt failed. He has been described by those who knew him as being a good father, totally devoted to his son. Even his wife’s attorney described him as mild mannered. But he had been angry over the ongoing custody battle, though he did apparently have shared custody, at least up until the request for the restraining order the day before the shooting. I couldn’t find any information on the outcome of the hearing, so perhaps new information will be forthcoming that can shed some light on the matter.

But one thing I do know is that this morning, Scott De Kraai and Catherine Becker are awaiting trial for their crimes. Both will likely be convicted. But while Mrs. Becker received vocal support and her victim was made the butt of jokes, that will not be the case for Mr. De Kraai and his victim. Nor should it be. Violence against anyone is a serious matter. No one should think it is “delightful” or funny.

This truth really hurts

John Hembling (JtO) · 13 October 2011 · Archived copy · Original

[dropcap]I[/dropcap]n March 2011 – I wrote “Mainstream feminism is the largest, most successful scam perpetrated on the public since the inception of central banking and fiat currency – and most of the public haven’t caught onto those yet either.” I may have been wrong – feminism might predate those innovations. However, whichever came first, the operative phrase is “scam perpetrated on the public.”

A major item in the cultivated narrative of feminist doctrine is the quaint myth that it is a bottom-up, grass-roots movement. Even within an ideology built almost entirely on a framework of lies – this lie is a big one. The truth, once understood, reveals a depth of willful depravity in the vast majority of feminist ideology’s adherents.

Feminism is not a grass roots, bottom up movement. It is top down, elitist instigated and funded astroturf with real objectives that have no relation to human rights or social equality between men and women. What’s a worse indictment of the gullible public is that this is obvious with the most cursory examination.

This can be seen by the ideology’s produced outcomes – one of which is the reduction of the social power of the family unit as a fundamental unit of society. By isolating individuals from the social support of traditionally strong family framework, this has rendered our culture much more pliable to top-down social control. Another is the reduction of the economic value of labor by the doubling of the available labor pool. This was sold to a credulous mainstream under the guise of giving women the “right” to work. In the year 2011, most feminists still don’t grasp that they were conned.

That feminism is a movement created by the world’s elites and fed to women through lies and flattery is also evident when start-up funding for feminist institutions comes through governments or from hereditary banking families like the Rockefellers.

Gloria Steinem was financed during her startup of Ms Magazine indirectly by the the CIA and the Rockefeller foundation. [1] This was documented New York Times article in February 1967[1]. and confirmed by Henry Markow in a 2002 article called “How the CIA Used Feminism to Destabilize Society”[2].

Before becoming an icon of second wave feminism, Steinem was employed by the CIA to disrupt student organizations, and funnel information to her CIA handlers. During the time she was starting Ms. Magazine, she dated Henry Kissinger – a matter of public record. Amazingly, nobody seems to think this saps the credibility of the movement she helped launch.

Looking farther back, It becomes evident that at every stage of feminism’s run, it has been funded and instigated by political and financial elites. Organized female activism has taken many formats – including women’s temperance movements as an early outgrowth of female social conservatism. This also included women’s suffrage movements all of which were facilitated with the cooperation of political and economic elites to diminish the political power of enfranchised men in society.

If women ran the world, there would be no war.

In 1914 despite widespread pro war propaganda, male enthusiasm for shipping off to go get slaughtered in foreign battlefields was low. To overcome the reluctance of young men to get themselves killed or maimed for the benefit of a few hereditary elites and royals, Admiral Charles Fitzgerald began organizing a groups of women to help “convince” the men of Britain to enlist.

Using public humiliation, the objective of these groups was to shame civilian men into joining the armed services. “This aim was to be accomplished by public humiliation — the women handing out *white feathers* to any man who did not wear a uniform. The feathers were intended as a badge of disgrace, branding the men who received them as cowards, the primary effect of which as to render them as unsuitable in the eyes of women. “The Order of the White Feather” and their recruiting methods quickly spread across Britain. Women of all backgrounds contributed

their influence to the war effort."

"(Gullace, "White Feathers" 178) The zeal and the scope of this gendered phenomenon was paralleled only by the contemporaneous movement for suffrage — a movement which, right before the war, had reached a radical pitch. It is in the radical nature of "The White Feather Brigade" — the confrontational method which was employed by these women toward men — that a tactical tie is evidenced between the pro-suffrage and pro-enlistment movements. It is in the motives and movements of Emmeline Pankhurst that an ideological connection is discovered between the feminine pro-war demonstration of the "White Feather Girls" and the Suffragists."

A feminized society shaming men into compliance is not merely a relic of the past. Feminists and women shaming men into compliance with an entirely self serving definition of masculinity is actually a core component of an ideology that masquerades as humanism. The only possibly new element is that growing numbers of men are refusing to play along. Understanding among a small but growing fraction of our culture is that feminism is a fraudulent sham, built on lies and violence, which depends totally on suppressing the humanity of the penis-owning half of the population.

The shaming language used today is only slightly more sophisticated than the label "coward" of the "go get killed in a freezing trench" campaign of feminists in the 1st world war.

[box type="download" icon="none"]*"The child-man, then, is the lost son of a host of economic and cultural changes: the demographic shift I call preadulthood."*
— Kay Hymowitz, Manning Up: How the Rise of Women Has Turned Men into Boys.[/box]

Hymowitz is partly correct in her evaluation of modern men. Specifically, she's correctly spotted the rising trend of men refusing to self sacrifice as protector-provider-appliance.

Another ideologue building a career on publicly excoriating the male demographic who just don't cater to female convenience is the CEO of the humorously named "Concerned Women of America." Just like many other confused social conservatives the penny has dropped for Penny Nance.

"We think they're [men] an essential part of the American family. However we want them to feel the pressure to achieve, to put down the remote, to go find a job."

Hear that guys? Stop self-actualizing and get back to paying for women's shit and dying on the job.

To date, even in the ongoing and fraudulent chorus of pay inequity from feminists – no mainstream feminist has ever addressed the rate of workplace deaths among men. Did you know that for every 100 american workers who die on the job – 7 of them are women! Those poor, poor, women.

For that matter – for every 4 people who kill themselves – 1 is a woman! For god's sake – somebody help the poor females. What's that you say? What about the other 3 out of 4 dead bodies who happened to be men? Pay no attention to the piles of male corpses behind the curtain.

These dead men, by the way, are the glue of a feminized society. Dead and mutilated men are the byproduct of keeping everyone else comfortable, and shaming men back into the trenches of war or the zero sum game of protect-provide-sacrifice on behalf of a culture which values male utility but not male humanity.

Feminism, in its nakedest form is the radical notion that men are not people. The violence which overwhelmingly impacts men is feminism's dirty secret. The continued and escalated narrative of female victimhood and male villainy is designed to always keep men on a psychological defence, silenced, compliant and apologetic, while they keep serving, providing and dying. Keep everybody focused on female victimhood, even when its created from whole cloth – this is the smoke and mirror show to distract us.

However, this is now so overwhelmingly obvious that even men who would otherwise be unaware followers of convention are rejecting the acceptable model. Aware adults of both sex are also increasingly alert that the

overriding cultural feminist narrative is a great big lie. As those invested in maintaining the status quo; – social conservatives and feminists attempt by commentary and legislation to reinforce and command obeisance.

Unfortunately for them, the truth comes packaged with some painful adjustments, requiring the abandonment of comforts and privileges. The harder these so-cons and ideologues fight to enforce male compliance to an outmoded paradigm of human disposability – the more it's going to hurt when choice to face reality is taken out of their control.

[1] http://www.namebase.org/steinem.html
[2] http://portland.indymedia.org/en/2005/02/310075.shtml

[3] http://www.lifesitenews.com/news/federal-status-of-women-funds-a-new-canadian-feminist-movement/
[4] http://itech.fgcu.edu/&/issues/vol1/issue1/feather.htm

Good women (and why that's a red herring)

Anakin Niceguy · 13 October 2011 · Archived copy · Original

[dropcap]F[/dropcap]rom time to time, some critics of the Manosphere like to point out that there "are good women out there." The implication of this statement is that somehow MGTOWers/MRAs/PUAs/whatever-you-call-yourself have collectively failed to recognize the ability of women to be selfless, moral, jolly good fellows, and all that. So, what do I say to that? Yes, there are good women out there. *And your point is …. ?*

There are good women out there just like there are good people who have the misfortune of living in very dangerous urban slums. Are you expecting me to walk in such areas at night and sing the theme tune to *Mr. Roger's Neighborhood*? Do you think many "good women," let alone other men such as myself, would do that?

The issue is not the existence of good women. The issue is that society reflects the aspirations of **malicious women** in law, politics, academia, business, media, modern religion, the dating scene, the home, etc. What are the "good women" doing in the mean time? No-o-o-o-thing.

Ok, I exaggerate there. I acknowledge the woman here and there who "gets it." But let's face it: Jane Q. Public does not seem to be all that bothered by what malicious women are allowed to do. Jane Q. Public does not seem to be all that bothered by the suffering men are experiencing on all levels due to said malicious women: political, economic, social, relational, emotional, mental, and physical. What "concern" is shown to men is often couched in cynical, utilitarian terms (how a given issue impacts women).

Here's another matter to consider: What does your definition of a "good woman" entail, anyway? A friendly female coworker may be outgoing with you, the life of the party, generous with her friends, and yet come home and treat her husband like dog feces. The nice girl next door who goes to church, who loves her parents, loves her brother, loves Jesus, who volunteers at the soup kitchen, may nonetheless feel it's perfectly within her right to slap a man hard in the face and yet expect him to doing nothing in return except stand there and apologize. In other words, the problem isn't necessarily women who are deliberately evil. Rather, it's "good women" who don't even have a clue how unjust and harmful their behavior is towards men.

I know a lot of "good women" in real life. I love 'em, but honestly, they need to smell the java and get a revelation.

So, when some bucko tells me there are "good women out there," I dismiss the fact as a red herring. When it comes to the problem of misandry, I couldn't give two flips of a raccoon's hindquarters on a hot August night with regard to talking about said women. Just as I won't walk in a high-crime neighborhood at night until some developers turn it all into a well-lit shopping complex with fountains, bistros, and a truckload of security guards, I won't be singing paeans too loudly to "good women" just yet. Not until a critical mass of these "good women" say "enough of this garbage" and demonstrate they really do genuinely care about men. I want to see these so-called "good women" shout down malicious women, not honorable men.

I don't even debate "NAWALT." It's not even on my game table. The Collective Sisterhood of NAWALT has their work cut for them. To quote a famous character in the Star Wars trilogy, "Asteroids do not concern me, Admiral. I want that ship."

When “good” feminists do nothing

Jared White · 14 October 2011 · Archived copy · Original

Wendy McElroy; Warren Farrell; Erin Pizzey; Christina Hoff Sommers.

These are the names of people who are among a very small minority of individuals associated with feminism that truly care about the discrimination both men and women face within western societies. If you were to mention these names to the majority of mainstream feminists, “right wing-nut,” “anti-woman,” or “who are they?” would most likely be the response you receive. You see, to mainstream feminism, which is made up of both “radical” and “moderate” feminists, anyone who dares to place even the smallest hint of blame on the feminist movement for the discrimination men face is a misogynist by default, even feminists.

Not too long ago I wrote an article listing the core beliefs of the feminist movement. These core beliefs are of course misandric as they all blame and demonize the male half of the population for whatever problems women face. Everything listed in that article is the motivation behind most of the things done by the feminist movement. Every law and policy that strips men of their civil freedoms is justified by the theories and bigotry created by feminism. The most elusive of these theories; Patriarchy, is an ever-changing, ever-evolving mesh of hate and bigotry that has shared many different definitions. The reasoning behind these changes is the focus of this article; “good” feminists. To start, I will list a fact most good feminists would like you to ignore.

Most forms of feminism characterize patriarchy as an unjust social system that is oppressive to women. As feminist and political theorist Carole Pateman writes, “The patriarchal construction of the difference between masculinity and femininity is the political difference between freedom and subjection.” In feminist theory the concept of patriarchy often includes all the social mechanisms that reproduce and exert male dominance over women. Feminist theory typically characterizes patriarchy as a social construction, which can be overcome by revealing and critically analyzing its manifestations.

Feminists twisted the definition of patriarchy from the simple meaning of a society in which families share a husband and father’s last name and property to a society in which women are an oppressed class and slaves to men. “Good” feminists will deny this. Not because it is a lie. It’s an irrefutable truth. No, they will deny it because it shines a bad light on feminism. They will tell you the most current meaning that some “moderate” feminists are using. They will tell you that patriarchy doesn’t mean men are oppressors; patriarchy is a class system in which women are on the bottom. To be honest, I don’t see the difference.

Because there isn’t one.

“Good” feminists will tell you that just because women are on the bottom of this patriarchal class system, it doesn’t mean that men don’t suffer too. This is where the “good feminists” either don’t get it or hope that *you* don’t get it. Claiming that western societies are built on class systems where all men are automatically above all women is the same bigotry as claiming men are the oppressive overlords of women. Claiming that western societies are patriarchal because men have privileges while ignoring or denying the privileges women have is the same bigotry as claiming men are oppressive overlords.

Women. Are. Not. Fucking. Oppressed.

There are two laws in the United States that allow men to do things that women cannot. One is walking the streets topless and the other is being granted the “privilege” of being given a job where the objective is to either kill an opposing force or die on a battlefield.

They. Were. Never. Fucking. Oppressed.

Most “good” feminists, the ones I have spoken with at least, would agree with my above statement. That’s where the

agreements usually end. Recently, “moderate” feminist websites and articles have sprung up attempting to put out a different kind of message than the usual “men are bad” that has been the tagline associated with feminism for decades. Now feminists suddenly care about the discrimination millions of men have suffered through for decades. Well actually, they don’t. These new blogs and articles do the same things the bigots that marched through the streets forty years ago holding “men are pigs” signs did.

Honestly, I’d prefer someone to tell me they hate me to my face instead of dressing it up in backwards theories. You will notice that the only place most “good feminists” can be found is the Internet. They aren’t marching through the streets holding “VAWA-reform” signs or at the doors of domestic violence organizations demanding men be given equal advocacy and help. No. “Good feminists” are online commenting on MRA blogs and websites urging everyone there not to blame feminism for any of the legal discrimination men face in western societies.

According to “good” feminists we should forget about the feminist run domestic violence organizations in California and West Virginia that actively denied all male victims of abuse help, falsified DV statistics, and ran a PSA ad campaign which only featured male perpetrators and female victims. We shouldn’t blame feminism for that. No, those feminists were “radicals” and it was an isolated incident.

Of course we would have to also ignore the National Organization for Women, who continually put out the message that domestic violence is a gendered crime that mostly women suffer. We shouldn’t blame feminism for that bigotry, even though N.O.W is the largest feminist organization in North America. All of them are just “radicals” and feminism as a movement is in no way the cause of any of the bigoted laws or policies (VAWA) created by them, right?

Let’s move on to colleges. A new standard has swept North America in which college men, and only college men have been stripped of their right to be considered innocent until proven guilty. Before this most recent act of bigotry against men hit colleges another disgusting practice had already been implemented where all male college freshmen and *only male* college freshmen are required to attend an anti-rape course where they are treated as potential rapists. If they refuse they can say goodbye to their academic future. None of this is because of the constant rape hysteria people are bombarded with from feminism, according to “good” feminists. In fact, feminists who attend or are associated with colleges are all of the “third wave” variety. You know, the “sex positive” “moderate feminists” of the new millennium. They would never stand for any bigotry against either gender. That is, unless those who are among the gender with penises decide to make a group dedicated to male issues. Then the “moderate” feminists will have a problem.

Pointing out feminist bigotry is useless with feminists of any variety. Your response from a “radical” will be fuck off, your response from a “moderate” will be “you don’t understand feminism,” and your response from a “good feminist” will be “none of the feminists *I* know are like that.”

Why is any of this important? Because while the Men’s Rights Movement wasn’t born on the Internet, it is the Internet that allowed those who wish to end feminist bigotry a chance to spread their message worldwide and uncensored. Can anyone think of, or more importantly, *find* a newspaper article or television PSA that acknowledges the fact that men are not the only rapists and domestic abusers on planet Earth, *before the year 2000*? Can anyone find one today?

Without the Internet, most of the world would be ignorant to the fact that the feminist claim about 1 and 4 women being raped is a fabrication. A fabrication used to garner government money with which to fund a hate campaign against men.

The Internet is not where the resistance to feminist bigotry began, but it is where that resistance continues to grow because every time a feminist steps in front of a news camera and makes a blatantly false claim about domestic violence, such as 90% of it being committed by men, hundreds of websites around the world will light up with the truth. Every day, more and more men and women read these websites and every day, more and more men and women realize that feminism does indeed deserve the blame all of those “angry ex-husbands” from the “abusers

lobby" have placed on it. That is why all of these feminist blogs are suddenly popping up with the claim of caring about male issues.

They are attempting to place a smokescreen in front of the association the feminist movement has with the discrimination against men. They are attempting to prevent the growing anger the people of western societies hold because of male suffering from being directed towards feminism. But they won't ever cross the line of calling out feminist bigotry because if they do their names within mainstream feminist communities will fade into obscurity and only be mentioned in reference to "anti-woman" rants. This is why their attempts will fail.

It is important that those who run these MRA websites do not falter to the growing invasion of "good" feminists who are in no way *good*. It is possible to have a discussion about male issues and propose positive solutions to these issues without ever mentioning feminism. This is something I have never denied because it is the truth. However, it is fucking *impossible* to have a discussion about *all* male issues without mentioning feminism because feminism is the direct and indirect *cause* of several issues men face in western societies today. So if you create a "feminist friendly" website about male issues and don't want to have anyone call out feminism for its part in the problems men face then I suggest you limit your topics to circumcision and selective service and have at it.

That is the only way you will appease your "good" feminist friends because the moment false rape allegations, VAWA, the sentencing disparity between male and female criminals, the wage gap lie, affirmative action, the lowered standards some jobs incorporate to fill female quotas, paternity fraud, family court, or forced child support is mentioned, your "good" feminist friends will go into defensive mode. They will attempt to explain away the bigotry feminism, not "radicals" or "moderates" but *feminism* has caused. They will tell you your "feminist friendly" website about male issues is becoming "abusive." They will tell you that your language is becoming misogynistic. They will be offended by how everything you say is anti-feminist, which in a lot of feminist minds is equal to anti-woman. Voicing the truth about how women can roundhouse kick their husbands/boyfriends in the side of the head and not receive any punishment and instead have their husbands/boyfriends arrested because of the feminist created VAWA will be categorized as "blaming women" for men's problems. Voicing the truth about how false rape allegations are a growing epidemic will put you in the category of "rape apologists."

Speaking of false rape allegations, as shown in the second link I placed in this article, feminists (moderate/radical/good/whatever) don't feel that false rape allegations are a real problem. Either it isn't an epidemic or it is in no way as bad or important as rape. To quote the author of the article I linked to, it just "sucks." In any case, false accusers should never receive harsher punishments, according to "moderate feminists."

Not too long ago it was legal to *execute* men *accused* of rape and today it is socially accepted to *murder* men *accused* of rape.

Men have been murdered and had their accusers later recant the lie that ended their lives out of guilt. I really don't see how anyone can make light of a crime that leads to years of imprisonment, rape, abuse, beatings, and oh yeah, *murder* and claim to be in support of egalitarianism. I guess it's because I don't think like a feminist.

Speaking of egalitarianism, there is a new movement on the rise. The walk on wall street. Care to guess what the "third wave moderate" feminist element of that group is advocating? If you guessed bigotry on the highest scale then you would be correct because "It's cool to think that racism and sexism are OK when we do them" according to "moderate" feminists.

Feminists, real world feminists, not Internet trolls, have ruined the lives of millions of men. They propose, create, and support bigoted policies like the ones overtaking North American colleges. They propagate that domestic violence is a gendered crime that only women suffer. They create PSAs that depict only men as abusers of women and children. They falsify and misrepresent statistics in order to garner funds from their government. They use their positions of authority within the law to conduct witch hunts on men accused of rape. They advocate that men should have no voice against any mutual discrimination both men and women face because men are too privileged by our "patriarchal society." They propagated a girl crisis and claimed that our "patriarchal society" was the reason

girls could not excel in school. They used this lie to reform western school systems where masculine behavior in boys, and only in boys, is discouraged and now when boys are in crisis, these feminists claim that it is because girls are just naturally better than boys academically.

And where are the “good” feminists? I’ll tell you where they are. They are busy telling you to stop focusing your blame on feminism. While it is true that not every individual feminist was actively involved in the hateful acts I listed above that doesn’t take away from the fact that the feminist *movement* is a major part of the reason why these things were allowed to happen and all of the “good feminists” who want to turn the public focus away from that fact are in my view worse than the radical feminist womyn who are at least up front about their hateful beliefs and intentions.

In my most recent article I stated that there can be no common ground between the Men’s Rights Movement and Feminism until feminists will acknowledge that feminism has created and spread legal discrimination against men throughout western societies and then advocate against it. Not with one obscure non-misandric blog article out of hundreds of misandric articles but with PSAs and real world activism on par with what Fathers and Families and S.A.V.E does. I’m still waiting.

Update on FBI's re-definition of rape

Robert O'Hara · 15 October 2011 · Archived copy · Original

[box]

Washington D.C. 15 October (AVFM News) As reported last week by AVFM News a subcommittee of the FBI's Criminal Justice Information Service will convene in Baltimore Maryland to discuss an update of the definition of Rape for reporting purposes. Since that time AVFM News has tried, with limited success, to gather more information about the meeting and its participants.

Subcommittee meetings of the CJIS are made up of individuals that participate in what are called "working groups," made up of state and local law enforcement officials and those working in quasi-governmental organizations. The CJIS periodically holds these meetings in order to update definitions of criminal activity and reporting mechanisms so resources can be more efficiently distributed to fight crime.

These subcommittees write reports that are submitted to the FBI Advisory Board, who in turn report directly to the Director of the FBI – who enacts policy changes. Essentially, they are meetings in which technocrats get together to make collecting data on criminal activity more effective. They are typically not used as secret tribunals in which definitions of serious crimes like rape are updated without public vetting.

However, the meeting in Baltimore on Tuesday the 18th will be closed to the public and organizations whose members make up the subcommittee are all but completely undisclosed. The reasons for this are not clear and despite many attempts to contact the FBI, AVFM news was not able to gain pertinent information about the meeting.

One thing is clear: the meeting comes on the heels of an expansive campaign led by the Maryland Coalition Against Domestic Violence which was heavily covered by Justin Fenton, a reporter at the Baltimore Sun who has taken a particular interest in sexual assault issues.

Last year it was noted by the Sun that the Baltimore Police Department had highest percentage of "unfounded" rape cases than any other city in the U.S. This, it was interpreted by Fenton, meant that when women who had reported being raped but were found to be not credible by investigators were being re-victimized by the police.

Fenton's reporting set off a frenzy of activity amongst local Sexual Grievance Industry organizations, the most energetic and well funded of which was the Maryland Coalition Against Sexual Assault. This organization has been very insistent on the inclusion of consensual sex while under the influence of alcohol or drugs in the definition of Rape.

Fenton wrote a series of articles chronicling the activities or the MCASA and the reforms it addressed in the Baltimore Police Department. This included specific policy changes in the way sexual assault was reported when it came to alcohol consumption. The Baltimore Police Department has, in the past year, made it a point to publicize it's reforms, which include "additional questions" asked those reporting sexual assault who have been drinking, or who had men "try to get them drunk." Personnel changes were also made according to sources at the BPD.

AVFM News contacted the MCASA and asked if they were to have a presence at the upcoming meeting. They told AFVM News that they were not going to have any access to the meeting. However, they did indicate that the Police Executive Research Forum (PERF), an organization dedicated to statistical research on crime, was open to input from activists interested in sexual assault issues. AVFM News tried repeatedly to contact PERF but was unable to get an audience with their Public Relations official.

AFVM will cover the event and it's outcome in the coming weeks.

Sources:

http://www.policeforum.org/

http://www.mcasa.org/

http://www.fbi.gov/about-us/cjis/advisory-policy-board

http://www.baltimoresun.com/search/dispatcher.front?Query=Justin+Fenton+Sexual+Assault&target=adv_article

[/box]

To the Censors at Wikipedia

John Hembling (JtO) · 15 October 2011 · Archived copy · Original

To the moderators and admins at Wikipedia

I'd like to ask you a question. That's not quite true, I'd like you to ask yourselves *a few* questions.

This requires a bit of context, which I'll establish as quickly as I can.You've just comprehensively re-written wikipedia's entry on Men's Rights. The page, formerly provided a reasonable summary of issues of concern with a movement called "the men's rights movement."

Now, after a thorough rewrite, the wikipedia entry under the heading "Men's Rights," characterizes the phrase to refer to collective privilege afforded to men throughout history. Essentially you've provided the definition of "male privilege" as it is presented in the context of Patriarchy Theory (PT).

PT, by the way, is one of the ideological tenets of Radical Feminism, thus the Men's Rights wikipedia page, formerly addressing a movement called "the mens rights movement" is now a reference page for an item of mainstream feminist doctrine. The rewrite was skillful, certainly – and appears to have taken considerable work. Just look at all those links to feminist advocate research.

Here's my question. or yours, actually. If you find yourself rewriting reference material to obscure and minimize the topic of that reference material; in fact censoring that topic, to create a public impression that it does not exist – do you recognize your own action as censorship? Taking that question further – do you recognize that the urge to silence opinions other than your own is a totalitarian urge?

Your own sandbox – Wikipedia – has a definition of censorship, albeit a rather poor definition. Like your revised mens rights article, the wikipedia definition of censorship obscures the essence of the topic. I have furnished you a cleaner and more concise definition.

It is this:

Censorship is the suppression of speech or other communication by an individual, a government or other controlling body.

I left motive out of the corrected definition, as censors including motive generally end up saying "for the greater good." This, by the way, is the same reason given when nation states begin exterminating members of an "undesirable" demographic. So, do you recognize that you are censors, and do you realize what that means about your ideological motivation?

This isn't an isolated incident. There was briefly an article on wikipedia on a man named Thomas James Ball. This man, after 15 years of being brutalized and abused by the family courts, shared his outrage and pain with the world by going to the steps of the Keene County, New Hampshire courthouse, dousing himself in gasoline, and igniting himself.

He then walked back and forth for about a minute, brushing off two other men's attempts to use their coats to smother the flames. He did this in silence as the fuel burned his skin away and clouded his eyes. He would have been blind after about 30 seconds. Body fat dripped onto the pavement as the flames melted it from his torso as he walked. I've seen photos of the stained pavement. Towards the end, he walked over to where there was some grass and collapsed to his hands and knees, then died.

Political protest by self immolation is arguably the most profound and extreme act of political speech possible by a human being. In fact, it is iconic of protest against totalitarian rule. And you deleted the wikipedia entry for Mr Ball on the grounds that it was irrelevant. You did your level best to silence him.

So, again, do you recognize that you are censors? Do you recognize that your urge to, and in fact your continued

practice of silencing opinion disagreeing with your own is fundamentally totalitarian? *Do you*?

One last question for you to chew on. If unpopular opinion is effectively silenced, what do you imagine will happen next?

Wiki Reeks

Paul Elam · 15 October 2011 · Archived copy · Original

I have recently discovered that I do not exist.

I was equally startled to find that the same thing holds true for Warren Farrell, Angry Harry, Bernard Chapin, John the Other and all other notables associated with the men's rights movement. Indeed, the movement itself is nonexistent.

Phil Elmore of World Net Daily recently did an article on the men's rights movement that drew a significant amount of attention. Someone needs to contact Mr. Elmore and advise him that the movement he reported on is a figment of his imagination, as are all the people he conversed with in preparation for his article. As a word of caution you might want to advise him that if he does any more writing on this subject he may well end up in the land of the non-extant.

Fathers for Justice? Never happened. Dads on the Air? No such radio program exists; nor does this website, nor does any of the dozens of men's and fathers organizations spread across the globe. Nor, if you happen to identify as a men's rights activist, do you.

Why? Because Wikipedia says so.

In a sudden and sweeping change of the Wikipedia page on *Men's Rights*, references to the myriad of issues and efforts highlighted over the past forty years of pro-male activism have been replaced with the standard litany of feminist dogma about male privilege and patriarchy. They start the page (just below the notice challenging its neutrality) with a simple definition: **Men's rights** are the entitlements and freedoms claimed by boys and men.

That is followed up by a list of historical and other items that point to male privilege and hegemony, as well as female oppression. Further down the line, below the remainder of the misdirecting clutter (and past where most people will actually read), there is cursory mention of some elements of the MRM, pointing to NCFM and ACFC. This is where they make their first and only mention of men's rights activists. It's placed just below a sub-header addressing the male dominant laws in Pakistan.

There are other, very minor references to legitimate men's rights issues, but they are all literally buried in a deluge of pro-feminist perspective that was added to the page in one fell swoop sometime in the last few days.

The intent here is transparent. The Wikipedia page on men's rights has been rewritten, in deliberate and premeditated fashion, in order to turn it into a tool that will lead readers to conflate the men's rights movement with an agenda of domination and control over women. Actually, the page has not been so much rewritten, as it has been *reengineered,* to turn it from an information source into an instrument of disinformation and deception. None of this was done accidentally, as anyone who has ever read the previous incarnation of that page can clearly see.

As a matter of fairness, I have to point out that a more accurate (though certainly less traveled) page for the men's *movement* is in place, giving a more accurate overview of some of the issues and actions relevant to our cause. I was even surprised to see myself included there as a "significant writer."

But, this is all still a matter of diversion. "Men's rights" is now a clearly defined term in modern social lexicon. It is about the same concept of rights as you would infer them in any other social movement. It is about CIVIL rights, just as it was claimed to be for women and other minorities. Wikipedia's actions demonstrating indifference to that are nothing less than calculated.

This is what I will now call the *Fourth Wave of Feminism*. With the emerging success of the men's rights movement, which Wikipedia has just caused to disappear, we have seen substantive changes in the public discourse on sexual politics. Even the most rabid "gender" ideologues have been forced to adopt sexually neutral language in

order to promote their wares. Domestic Violence service providers have changed much of their language to remove the appearance of sexual bias, even as they continue to practice it. Most “Women’s Studies” programs have changed their name to “Gender Studies” and have started to present an image of sexual inclusion where it does not exist.

We see further evidence of this trend throughout mainstream media, where the language and intent of feminist ideologues has become more obfuscated and covert. It’s the Fourth Wave, the *hidden* wave, that sees the writing on the wall and is going incognito, or as much as it has to in this eyes-wide-shut society.

It is also the starting of the death rattle for hateful ideologues that now realize there is less and less real estate for them in the light of day. They now must seek to operate behind a wall of anonymity, whether in the insulated world of academe, or shrouded in the anonymity one enjoys as a moderator for Wikipedia.

Of course, as long as the MSM and government collude to offer them protection, hiding them in the dark, they will continue to make problems. But there is always that old expression. Some days, the sun even shines on a dog’s ass. Truth is though, eventually the sun shines on all dog’s asses. These people won’t be an exception.

This little non-existent men’s rights movement now spans the globe, and continues to grow in spite of the fact that it isn’t really here. These kinds of shenanigans will all be shone in the light of day.

The American University of Vigilante Justice

John Hembling (JtO) · 15 October 2011 · Archived copy · Original

Higher education now administers the law. Judge Roy Bean would be proud.

In April 2011, the U.S. Department of Education's Office of Civil Rights (OCR) issued a letter ordering colleges and universities to be more aggressive in prosecuting accusations of sexual assault. The letter began with the Orwellian salutation "Dear Colleague" but was a legally binding regulatory document lowering the burden of evidence in prosecution of accusations. These new lowered standards are effective 60 days after the letter's date – and set the new standards without recourse to public hearings, comment periods or any due diligence mechanism.

Officials from OCR frequently assert that one in five students on college campuses will become the victim of sexual assault. If these numbers are correct (let's just pretend for a minute) then college campuses incur an incidence of rape 606 times higher than the most dangerous cities in America.

According to FBI statistics, for example, Detroit recorded an average of 33 rapes per 100,000 people. 1 in 5 in a population of 100,000 would be 20,000 rapes.

The letter, which lowers evidentiary requirements to the "preponderance of the evidence" standard, was enacted during an inquiry into a sexual misconduct case at Stanford University, mid-procedure, reducing the burden of evidence necessary to declare guilt . The accused male student was found guilty of sexual misconduct for having sex with a female student while they were both intoxicated.

Samantha Harris[1] wrote for the New York Times "At the time the student was charged, Stanford was using the "beyond a reasonable doubt" standard — the highest standard of proof, used by courts in criminal cases. But after OCR's letter, Stanford shifted to the "preponderance" standard in the middle of his case."

Stanford's guidelines determining sexual misconduct state : "intoxicated" students cannot consent to sexual contact. This is alarming enough, but even forgetting about adults in the real world who commonly participate in sex after drinking, in this case both participants where intoxicated. How does culpability attach to one, a and loss of volition attach to the other?

The accused man at Stanford, whose case had been dropped by the prosecutor and police in Palo Alto, Calif., was convicted by the student-run court. Convicted of sexual assault, by a *student-run* court.

Stanford's definition of consent to sex imposes a concept that is foreign to most people's idea of adult consent and is inconsistent with California state law. The training material for their "Dean's Alternative Review Process," which handles sexual harassment and misconduct cases, informs student jurors that they should be "very, very cautious in accepting a man's claim that he has been wrongly accused of abuse or violence," claiming:

"[T]he great majority of allegations of abuse—though not all—are substantially accurate" .

To recognize the significance of this guideline, please consider the following:

On June 2010, the Orlando Police stated : "[F]alse reporting has reached an epidemic level."[2] and asked the public to make fewer false rape claims.

In 2001, Dr Eugene J. Kanin, Ph.D. Of the Department of Sociology and Anthropology, at Purdue University that in his research: "conducted with the cooperation of the police agency of a small metropolitan community, 45 consecutive, disposed, false rape allegations covering a 9 year period were studied. False rape allegations constitute 41% of the total forcible rape cases reported."

Kanin also stated in the same report, "False rape allegations are reported in similar numbers at college campuses; approximately 50% of rape charges are admitted to be false by the accuser."

Kanin's findings are qualified by the documented admission by the accusers that their rape accusations were false –

this means that the 41% to 50% estimates of Kanin's report represent a baseline guarantee of false accusation, allowing the possibility that actual false accusation numbers are significantly higher.

Returning to Stanford's "Dean's Alternative Review Process" – by which students are trained to convict individuals accused of sexual assault:

"[T]he great majority of allegations of abuse—though not all—are substantially accurate"

[image]The book this training material is drawn from is titled, *Why Does He Do That: Inside the Minds of Angry and Controlling Men.* The title itself reveals a formal logical fallacy commonly called the *Unstated Major Premise*. That is an argument in which a major assumption, premise, or reason that justifies the conclusion, is absent from the wording of the argument. A training manual for students playing at being prosecutors, which leads them directly to the assumption of guilt is an incredibly dangerous example of ideological trickery and malfeasance. The manual also instructs these student "advocates" that an accused "acting persuasive and logical" is further indication of guilt.

On August 30, Robert Smith published an article on Real Clear Politics[4] in which he stated "If the matter at hand is a minor traffic accident, a breakdown of due process might be unfortunate, but it would not be life-shattering for the party found to be at fault. In matters as serious as rape or sexual harassment, however, due process, if anything, is more critical, not less.

In May of 2011, the Foundation for Individual Rights in Education (FIRE) contacted the Dept of Ed's Office of Civil Rights noting that its members were "troubled by [OCR's] failure to explicitly instruct administrators that public universities may not violate the First Amendment rights of students and that private universities must honor their promises of freedom of expression to students.

The Stanford case is far from unique. In fact, a casual skimming of news aggregate sites produces several cases of this type every day. The pattern is simple and predictable. Boy and Girl get together and kiss, or have sex – girl later regrets her choice because she's been caught cheating, or she's embarrassed about being a "slut" or she is angry the interlude did not result in a relationship commitment – so she retroactively reframes her own consensual sexual contact as an assault.

Once the accusation is made, the administrative machine does what it is now structured to do, grinding up the male, ignoring Habeas Corpus, ignoring due process, ignoring standards of evidence, ignoring everything except the convenience of the automatically presumed-to-be-credible female "victim." The Boy is expelled and barred from re-entry to another school, *and the school often keeps his tuition money*.

Caleb Warner, a former student at University of North Dakota provides another example of this machine in action[5]. Mr Warner was falsely accused of sexual assault by a female student with whom he'd had consensual sexual contact. The school decided Mr Warner had violated their code of student conduct and barred him from the university for three years. They did this based on no evidence, solely on accusation by the female student who is now a fugitive on the run from police – *for issuing the false accusation against Mr. Warner.* In light of Mr. Warner's innocence – and the outstanding arrest warrant against his accuser the school has nonetheless refused to lift his ban from academic life.

The abandonment of due process is likely not the goal of the OCR's edict to eviscerate constitutional rights– it's just a tactic. That universities retain the paid tuition fees of male students, once disposed of, may help map the motivation behind the "Dear Colleague," letter. At Stanford, students pay $57,000 per year to attend.

While the theft of tuition is definitionally fraud, the real money comes in redefining sexual assault along greatly broadened terms – and these wider definitions reflected in collected statistics by law enforcement agencies.

That the sexual grievance industry depends on increased carnage for profit leads to understanding the new revenue model is not just for schools. Well run enterprises will test-market a new business model before deploying it on a larger scale. By greatly expanding the scope of the legal definition of sexual assault, encompassing a great percentage of wholly consensual sexual interactions – the "legitimate" statistics will change, reflecting increased

incidence of sexual assault closer to what feminism's marketing has long pretended.

Proponents of domestic policy based on data rather than fantasy have been critical of the influence of feminist dogma, citing law enforcement statistics which contradict the narrative of a rape epidemic. Stats, such as those displayed on the bureau of justice statistics website are used to set budgets and justify funding in the domestic violence grievance industry. Universities which increasingly operate extra-judicial courts on ideological rather than legal guidelines serve as both a "test market" as well as a forum where students are exposed to ideological governance , relatively insulated from more mature members of public who would sharply reject the abandonment of due process. Students emerging from this test environment as graduates, or otherwise, do so carrying the normalization of extra-judicial ideological courts into the social mainstream.

And the timing of this may not be coincidental. Very shortly, the FBI will be discussing the revision and expansion of the definition of rape. A subcommittee of the Criminal Justice Information Service of the FBI plans to take up the task at an Oct. 18 meeting in Baltimore. The expanded definition under consideration includes cases in which the victims are under the influence of alcohol. Recommendations of this committee will go to an advisory board and then to FBI Director Robert Mueller for approval[6].

These proposed changes are the result of organizations including the Feminist Majority Foundation and the Women's Law Project in Philadelphia[7] who have been petitioning to expand the definition used by the FBI in their uniform statistics on criminal victimization.

This might appear a terribly cynical interpretation of events. So cynical that readers may assume I've got my facts wrong. Or that I have omitted a major element with which it makes sense for universities to use their own kangaroo courts to appropriate tuition and eject students, barring them from education after defrauding them; doing all this with the complete sanction of the Department of Education.

What we have are universities – which are just businesses, but they've been given sanction to convene courts operating without public accountability, without due process, and hidden from the public in the sandbox of the academic world. These courts – lacking accountability to law – are now being used to defraud male students, derail their lives and demoralize them to an extent that the carnage remains hidden.

[box type="download" icon="none"]The businesses we call "schools" now operate extra-judicial courts and determine guilt using ideology rather than the law, and the government ratifies this. What argument, then, can be made to stop any other business from also convening their own courts using their own ideology in place of laws? Any organization could charge citizens (perhaps employees?) with various offenses, and then determine guilt *and penalty*. [/box]

Also, because the extra-judicial courts of ideology operate with the force of law and the sanction and funding of government – but conveniently without the checks and balances of legal due process, political efforts to"reform" them are a cul-de-sac designed to frustrate any such efforts.

Universities now operate at once outside the law and with its backing. This is definitionally vigilante "justice," made worse by the sanction of government. In a political climate where government actively funds and propels private, illegal courts – and when citizens are defrauded and professionally destroyed by illegal courts run by businesses – how soon before university administrators and functionaries fear being lynched from tree limbs?

There are several obvious reasons why a volatile, commensurate reaction to the emergence of this system has not occurred. Foremost is the fact that the sandbox of the academic world insulates them from the public scrutiny that law enforcement and legislative proceedings must endure. This means that almost nobody is aware that the rule of law is gone in America.

[1] http://www.nypost.com/p/news/opinion/opedcolumnists/the_feds_mad_assault_on_campus_sex_zjUl29Y8d3NmoYOkKchblO

[2] http://www.wesh.com/news/23991233/detail.html
[3] http://www.anandaanswers.com/pages/naaFalse.html
[4] http://www.realclearpolitics.com/articles/2011/08/30/on_sexual_harassment_and_title_ix_111065.html
[5] http://www.wdaz.com/event/article/id/6963/
[6] http://www.dc50tv.com/news/nationworld/la-na-rape-fbi-20111001,0,3391718.story
[7] http://www.huffingtonpost.com/2011/04/30/fbi-rape-definition_n_855872.html

Updated guidelines for AVfM articles and contributors

Paul Elam · 16 October 2011 · Archived copy · Original

[box icon="none"]The following has just been updated on the writers page for AVfM. Please feel free to ask any questions here as there is no commenting available on the site page for writers. Thanks – PE[/box]

Please read this carefully and completely before submitting.

A Voice for Men welcomes contributions from the larger community of men and women with something to say about most any aspect of the modern sexual zeitgeist. Some basic requirements for submissions are as follows:

You must know, or be willing to learn, how to post an article in WordPress admin. It is relatively simple and we will help you if you are unfamiliar with the platform.

Pieces are generally expected to be between 750 and 1,500 words, but variations on that are not out of the question.

Very important: Use a spell check before submitting, or we will send your piece to the trash before we finish reading it. Sorry, we don't have time to compensate for your lack of attention to punctuation and other details.

One of our pet peeves is improper use of bold fonts, ALL CAPS and punctuation. Caps, bold font and exclamation points do not make your point stronger in most cases, and may actually make you look desperate. Occasionally there are exceptions, but the best policy is just to let the writing, not gimmicks, make your point.

Improper use of punctuation in relation to quotation marks is one of our other pet peeves. For example, when using quotation marks, in most cases punctuation will be placed *inside* the second set of marks, *not outside*. Thus, we put something in quotation **"like this,"** not **"like this".** Cool? There are some minor exceptions, and you can read about that here.

Going through a piece with lots of things placed in quotes and having to henpeck our way through correcting things like that puts us in a bad mood. So, please do your part; have your article not require anyone to sit with it for two or three hours in order to make it publishable.

[box type="alert" icon="none"]Some other matters for writers to consider:[/box]

Your byline: We ask all writers submitting for the first time to give a first and last name to use in the byline. It does not have to be your actual name. It can be a pseudonym of your choosing. Please do not submit articles with an internet screen name like *lizardgulp321* or *Phineas Fembotcrusher* and expect us to let it represent a contributor to AVfM. Please help us maintain a professional appearance that fits the high caliber website AVfM has become.

You have to be able to write effectively. You needn't be Hemmingway, but fundamental writing skills are a must. You can have the greatest ideas and perspectives in the world, but if you can't set them to pen in a way that keeps people engaged, then no one will finish what you have written, *or come back to this website*.

This is not a place for partisan politics. Period.

This is not a place for woman bashing. Clarification: We invite well written pieces on the dark side of both the feminine and masculine psyche with unapologetic abandon. The point is that *bitches and ho's diatribes* are not the same thing as incisive analysis about what is wrong with women in this culture, any more than rants about how "men only want one thing" have ever added anything meaningful to understanding men, generally speaking. OK, lecture over.

Regarding religion: AVfM accepts no articles that either promote religion, or that are critical of those that choose to follow a religious path in life. The idea is the AVfM is not a platform for a religious message, nor is it a place where we will tolerate those who are religious being made to feel unwelcome or unwanted.

If you have not just been scared off, and you can wield a keyboard like a sword, then shoot me an email at avoiceformen@yahoo.com. Send me a submission (no attachments, plain text only please), include whatever

name you want placed as the byline for the piece, and let's add another voice to the choir.

Eight people dead? Is that all?

Paul Elam · 17 October 2011 · Archived copy · Original

[dropcap]I[/dropcap] have something to say to the mainstream, blue pill zombies in the world; in particular the skeezoids over at Jezebel and an OCWeekly hack named Matt Coker. *Scott Dekraai was wrong to murder eight people, including his ex-wife.*

And in other news, giraffes are really tall compared to chihuahuas, it is dangerous to look for gas leaks with a lit kitchen match and wiping your ass in the woods with Poison Ivy is a really bad idea.

Can we move on now? Can we actually try to learn something a little more complex and meaningful than "E-w-w-w! Mur-der is b-a-a-a-a-d!" Or is figuring out what would be obvious to a turnip as far as your thinking can take you?

Recently, TDOM posted a short opinion piece here in which he examined the public reactions to two separate incidents of violent crime. He cited both Catherine Kieu Becker, who drugged and tied up her husband, then severed his penis with a kitchen knife and threw it in a garbage disposal. The other was the recent tragedy involving the above mentioned Dekraai case.

The thrust of his piece was not on the motive for either crime, but on public reaction to both, which, as TDOM aptly pointed out, was vastly different.

Friend Ferdinand Bardamu also addressed the tragedy on his blog. His piece explored not only the differences in reaction to these two events, but also challenged readers to examine how that difference in reaction affects our ability to understand and possibly address similar, future tragedies that might occur.

This quote from his piece was also posted into the Coker rant:

[box type="alert" icon="none"]"[D]o I expect this horrific crime to inspire any introspection on the part of Americans, or any questioning of the role of feminism in poisoning the relationship between men and women? Nope."[/box]

I don't expect us to learn anything from this tragedy either, any more than we did, say, from Thomas James Ball's self-immolation. Thanks to a media infested with one-dimensional (and one-trick) morons like Coker, no matter how many get slaughtered or burn themselves to death or eat guns, the public won't get anything more than watery analysis and platitudes. And when anyone actually does try to inject some thoughtfulness into the discussion, we get their attacks. Of course, we are all pro murder; *mass* murder. We are also pro baby killing, *after* they come out of the womb. We hunt endangered species for fun and torture children when the mood strikes us. What, you didn't think just hating women and playing video games would hold our interest forever, did you?

Telling, isn't it? We have no problem associating poverty with violent crime, as well as alcohol and drug abuse. We even stretch things (way past the point of reason) to explain violence in women, whether murdering their husbands or their children, with now standardized claims of domestic abuse and/or postpartum depression.

But let an MRA write one line on a blog pointing to the idea that some violent crime might be inspired by ripping someone to shreds in a family court, taking their children from them and their property, and then leaving them a life lived under the thumb of state functionaries, and you get something else. You get ideologues with tunnel vision crawling out of the wood work to accuse you of wearing a tin foil hat and advocating murder.

Jezebel.com, the same website (God, do I have to say this again?) whose readers and staff are on record bragging about physically attacking and injuring their husbands and boyfriends, hyped things up with their big headline:

Men's Rights Activists Come Out In Support Of Salon Killer

Ok, so the ploy here is simple, though not near as imaginative as fembots would like to, well, imagine. They think that by twisting valid exploration into what happened on that terrible day into a pro-mass murder spin job, that they

might succeed in derailing a men's movement that is pushing its way right into their faces. It won't work.

First, anyone with enough of a brain to click through and actually read the source material for these hit pieces will see they are lying. And two, anyone who doesn't is more than likely a member of their own neurotic choir. What they are doing here is wasting their time, and saving us on ours. They are recruiting for us, and I expect doing a pretty good job of it. That Jezebel had to rely on the mentally flatulent David Futrelle to mine comments was just a bonus.

Anything they criticize will be debunked by anyone who can think, or see through bullshit. In other words, our demographic. With every dishonest keystroke, these people are driving readers to our sites that have never been exposed to anything remotely truthful.

Tangling with the MRM in this way is a loser for anyone stupid enough to do it, and only finds appeal with bigots and the intellectually challenged. In other words, *their* demographic. God, I love being an MRA.

It's not really fair here to just keep the focus on these clowns, or even to rob them of what they come here to see. I don't want to disappoint them in that respect.

What happened just days ago was indeed a tragedy. And it should be one that prompts us to exhaust all possibilities in efforts to sort out what happened and why. Since this story involved a custody dispute, we should (call me crazy) take a look at what we know about that.

One thing we do know is that family courts are breeding grounds for conflict, turmoil and often violence. Even the most stable and rational of people wander near the breaking point from their experience in those places. And there are a number of unfortunates who could not hold it together and have ended up killing themselves and/or others.

Another thing we know is that the system is corrupt. We know that ex parte restraining orders are issued by the truckload, based solely on allegation, without so much as a smidgeon of evidence to support their worth. We also know that those courts have become profit centers, sucking up Title IV-D money like mobsters at a casino, largely by confiscating the income of men who are discriminated against in those same courts. It's a can of worms too complicated and too real for the likes of Jezebel and Coker to handle.

Indeed, while we reject any legitimacy in the actions of a murderer, thinking people don't just leave it there. Thinking people are saddened, but not shocked, that eight people got taken out. Thinking people are shocked that the numbers are so low. And that applies to our society as a whole whether the problems we address here were at play in the Dekraai case or not.

We still don't know many of the details of that horrific case, and it is likely we never will. But trying to sort out what happened and why should be part of what happens in a culture that wants to curtail violence, not create more of it.

Did Rayon McIntosh give them what they deserved?

Paul Elam · 17 October 2011 · Archived copy · Original

[dropcap]W[/dropcap]ith a tip of the hat to The-Spearhead, this one is worth re-posting (in about a million places). Jezebel.com comes to mind. It involves an altercation between two women and a man who was working in a Manhattan area McDonalds. The two women went on the attack after the man questioned a $50.00 bill they were trying to spend at the restaurant. The man responded by beating the holy shit out of both of them, even using a metal rod.

Of course the women, both drunk, after slapping the man and further attacking him 2 on 1, were not charged with assault, but with criminal mischief. I also note that the news reported here referred to the women as "unruly."

You can view the video of the altercation in our pop up viewer here.

I think this one will gain a lot of media attention, so AVfM writers may want to address it in upcoming articles. In my view, and this is just on the information so far reported, the assault of a store employee who is scrutinizing money being used at the establishment of his employment should be construed as an attempted robbery. That being the case, his reaction would seem appropriate.

What would you do if you were attacked by two people while working as a cashier for questioning the money they were trying to pass? Forget the fact that they were female. They were both intoxicated and extremely violent. Is it within your rights, or should it be, to respond in a way that ensured your attackers were incapacitated and unable to renew the attack?

Now, undoubtedly, McDonalds will be sued by the two female criminals. And just as undoubtedly they will settle, likely for retirement level funds, just to quiet "bad press" on the incident. Two thugs will walk, with enrichment, because they are female. And one employee will likely go to prison (he has already been charged) because he is a male that defended himself from violent *female* criminals.

There will be plenty of people that attempt to use the man's violent past as a way to justify punishing him. They will likely succeed. But the fact remains that these two women had no idea of his past when they attacked him. It had nothing to do with the events that transpired.

Last year, during the month of October, which is designated as Domestic Violence Awareness Month, I wrote a satirical piece on violent women called "Bash a Violent Bitch Month," in which I imagined a world where men responded with vigor when women attacked violently because they were confident that they were able to act with impunity. It was in response to a post at Jezebel.com where there readers and staff were celebrating their physical violence toward their husbands and boyfriends.

While it was a piece of satire, I also intended it to portray the possibilities involved in a culture that glorified violent women while pushing men to abandon any sense of chivalry or inclination to protect the "fairer" sex. I just never imagined that we would get such a glaring example of that presented, this year, in the month of October.

AVfM Radio tonight: Rape Hysteria!

Paul Elam · 18 October 2011 · Archived copy · Original

[box type="alert" icon="none"]

Tonight, on AVfM Radio we are back after a week off with a long awaited show on Rape Hysteria. JtO will join me, with Dr. T on the phones for an examination of false rape culture and the victim histrionics that surround the crime of rape as opposed to other violent crimes in this culture.

As part of the show tonight I am going to do a revised monologue based on my rape essay, "The Scourge of Rape, Yeah, Whatever." That is one particular barn burner that I wanted available for download at BTR. It's one that belongs in the archives there.

I am also going to be doing a short question and answer with JtO himself, who is appearing tonight, by the way, on prime time Canadian network television on a show called, "The Arena," with Michael Coren. JtO is representing, you guessed it, A Voice for Men!

So you want to be sure to tune in tonight for details about that, as well as the other goodies we have in our basket.

Oh, and just so everyone is prepared. This is going to be a show that really pushes the envelope, so to speak. So you might want to have your laptops fired up and ready to defend us. We are pulling out all the stops. And brothers, that isn't hype. We are going to get THAT close to the truth.

See you tonight!

[/box]

There are no laws

John Hembling (JtO) · 18 October 2011 · Archived copy · Original

[dropcap]T[/dropcap]here are no laws. If you're a man, you can be murdered with impunity. You can be charged and convicted with rape based on nothing but anonymous accusation. Not just in a court of law, but hey, in a court of kangaroos cooked up by college students. Laws? Bill of rights? Ha! If a woman accuses you of misconduct, your conviction for sexual assault – on no evidence – means increased funding for people who depend on your utility and disposability.

Okay, there are laws – sure, and you're governed by them, but you're not protected by them. We are now living in postlegal culture. Laws are selectively interpreted and enforced. This is nothing new obviously, the rich and the famous have always enjoyed privilege. However the legal system now operates along sexual lines, with you, my brothers, on the bottom tier. You're not even a human being, buddy. Nope, you're a disposable dispenser of labor, money, sperm, and on behalf of anyone but yourself – violence. The law says so.

Speaking of disposability, the appellation of "hero" in our culture depends on you sacrificing your future, and potentially your life on behalf of people who discount your humanity.

In spite of this, most men sleep-walk through life thinking they're living in a culture which treats them as humans with rights. A listing facts which show this to be false is beyond the scope of this discussion. Link in this article's footer for those interested[1].

[image]
Male Power
Certainly many people are aware that their government illegally tortures both foreigners and Americans, arrests and indefinitely detains citizens without trial or charge, wire taps the population in violation of the bill of rights, steals private property through eminent domain, but people still sedate themselves with 4 hours of television per day and mumble something about it being a "free country" while they know it is not.

However, systemic financial fraud and personal destruction by illegal private courts operating with the complete endorsement of government seems conceptually difficult to grasp. Perhaps it's just too similar to dystopian science fiction to recognize. When people are informed of these doings, because is is so far removed from popular understanding of living in a nation governed by laws – they dismiss factual reporting of the phenomena.

Another reason for public ignorance and apathy is that people still believe they're enfranchised citizens. They believe they're protected by the civil liberties encoded into law. These assumptions are wrong, of course, but the illusion persists, re-enforced by the momentum of a formerly democratic society and by cultivated misdirection in mainstream media. The unfortunate truth is that men are effectively peasants; chattel without legal rights. This isn't reflected in the formal structure of law in our culture, which is now mostly ignored as a matter of convenience, and that's partly why it goes mostly unaddressed by men.

The maintained illusion of legal enfranchisement is vitally important, because if men understood consciously they are peasants – they would do what disenfranchised and abused peasant populations has always done through history.

Now I'll attack women, please hold my beer.

This problem continues to be escalated by activism from ideologues who benefit from male disenfranchisement, and the result is an increasingly tiered society. This is superficially advantageous to women, of course – which is why the process continues with widespread public support. However, to be satisfied by benefitting from the legal, social, and economic disenfranchisement of a biological demographic demonstrates developmental arrest. Our culture has socialized women to have the emotional and ethical maturity of spoiled children. A notable characteristic of the developmentally stunted is an inability to be satisfied with any outcome.

A child demanding candy, and given candy at each demand – will not be a happy individual. Children provided

with inadequate parental limits on their behavior will demand their parents, and other adults obey them. Those parents who accede to such childish tyranny generally produce children who grow into angry, dysfunctional adults. This is analogous to what western cultures have done as we relate to women as a demographic within society.

Characterized with a broad brush, women in western culture have become angry, entitled, violent, unaccountable, self indulgent, selfish, fat and wilfully ignorant bullies.

I'm not suggesting these qualities are innate. Rather, we have collectively cultivated these qualities, and we continue to do so. Killing men with the excuse of speculated past abuse, and destroying lives, careers and families through unfounded accusations are privileges afforded to only one sex. It is by public complicity as well as institutional endorsement of the routine misbehaviour of females that we've arrived at a society of female sociopaths.

That's not quite right actually, sociopaths tend to disguise the harm they do. Harm to men is openly treated as humor. A kick the the balls is one of the most overused devices in contemporary comedy. When Katherine Becker drugged and tied up her husband before cutting his reproductive organ off with a kitchen knife and disposing of it in a kitchen waste grinder, a female daytime talk show audience found it hilarious.

I'm not sure if sociopath is the correct term to describe so complete a failure to recognize brutal violence as abhorrent – mistaking it for comedy. What's not in doubt is that women in our society are developmentally stunted to a degree that makes mention of behavioural disorders like psychopathy wholly appropriate.

Bitch, and Psycho Bitch are even used as proud self identification by some women – T-shirts featuring these labels are sold to women in department stores, and worn proudly without a hint of irony. The shirts don't generally include the word "violent" but they should.

[box type="tick" icon="none"]Sharon Osborne – who hosted the same daytime talk show mentioned on air that she idolized and maintained a shrine to the violent criminal Lorena Bobbitt.[/box]

If we cheer and giggle at a real occurrence of calculated mutilation of human beings based on their ethnicity, or their religion, there is something wrong with us. We call such people racists and bigots. However – if this violence and hatred is directed at an acceptable target demographic, then we're not bigots, no, we"re empowered – and it feels good.

The dissatisfaction of a child given candy at every demand is also manifesting in a rising social trend demanding of men they obey the strictures of an acceptable masculinity. This model being the "man up, become a provider protector and (disposable) sperm dispenser for women whose concept of "real man" is built on his utility alone.

Key Hymowitz and Penny Nance are just two recent lights of society who have thrown their weight behind an escalating chorus of attempted forced male conformity through shame. The problem, from the point of view of feminists as well as social conservatives, is men are increasingly waking up to their position in society as everybody's beast of burden – and are quietly refusing. Some are opting out and not bothering to be discreet.

A complete blindness to male pain is evident in the mainstream's new narrative to "man up." There is an apparent inability to reconcile feminist doctrine of *male-as-oppressor* with men's shorter lifespan, higher suicide rate, death rate on the job or exclusion in employment and education. Whether this disconnect is wilful self delusion or conceptual blindness due to ideology is open to interpretation, but in practical terms doesn't matter.

At present, non violent male behavior is increasingly criminalized on a selective basis, while violence against men is excused, or ignored. If this were to merely continue – the tide of men rejecting any onus on themselves could not be slowed. However, as the narrative of shame against male self actualization is dialled up, men are increasingly hostile to the self-serving reproach of their critics.

Campaigns of forced conformity through shame are not new of course. An unusually naked attempt to engineer male compliance with self-sacrifice through shame was practiced to "convince" men to enlist during the first world war. If the men's rights movement existed at that time, it has been buried in history, but MRAs certainly do exist

now. Push back from the MRM community continues to undermine attempts to force male conformity and agreement to disposability – using factual and logical argument, as well as open mockery of so-cons and feminists.

It's because of this push-back, along with the established tendency of feminist ideologues to reject reality, that I expect a new form of feminist and so-con legal innovation. Men who refuse the allowed role of disposable provider will be criminalized. When that begins to happen – I believe that MRA's will not be the only males in this culture that the opponents of men's human rights will find unpalatable.

[1] Summary of Hatred

I will happily use my enemies' lies, too.

John Hembling (JtO) · 19 October 2011 · Archived copy · Original

[dropcap]S[/dropcap]ince I began writing from a MRA perspective, I've been watching with a certain amount of amazement as the general public and the mainstream media consistently fail to grasp what seems screamingly obvious.

One of the questions suggesting itself had been: does this failure of comprehension reflect an actual lack of understanding, or is it a wilful ignorance?The answer to that was provided indirectly by the recent obtuse commentary from several different sources, including Jezebel.com and a blog on OCWeekly.com.

AVfM contributor TDOM wrote last week about a man named Scott De Kraai, who opened fire killing 8 in a hair salon in Seal Beach, CA.

In the first two paragraphs of his article, The Damned Olde Man compared the public reaction to this event with the treatment of Katherine Becker's dismembering of her drugged and bound husband. While both events were grotesque, a man mutilated by a woman was handled as slapstick comedy. "Delightful," was the word used by former host Sharon Osborne of "The Talk." Sane human beings don't think mutilation or murder is delightful, and that's the point TDOM made in 133 words. Ferdinand Bardamu of the blog InMalaFide.com, made similar observations.

Of course, the attack commentary from OCWeekly's Matt Coker and Jezebel's Anna North, makes the claim that TDOM, AVfM and Bardamu are endorsing or cheering the killing of 8 people by a man deranged by the destruction of his life. According to North, "MRAs are flocking to defend Dekraai."

When I read the first of this attack commentary, I re-read TDOM's piece to make sure I hadn't missed his supposed endorsement of an accused killer. It turned out that no, I hadn't missed it, because there was no such endorsement. The same proved true at Bardamu's blog.

This is where the characterization of TDOM, FB and the larger mens rights movement as advocates of murder provides an answer to the question of incomprehension versus wilful pretence. Rather than addressing the emergence of the MRM with something approaching honesty, the commentary is focused on maintaining an approved narrative. Inflammatory stories about those violent, evil, murderous men's and father's rights activists. Paul Elam was understandably annoyed by this yellow ink, and made his ire known in an article which asked "Is that all?"

My view of the matter is more sanguine. Those who've deliberately characterized analysis of violence with support of violence by MRAs have effectively outed themselves. The perplexing question – are they dishonest or merely stupid is answered by "analysis" of extraordinary sloppiness. The careless enthusiasm to vilify the MRM seems to count on nobody ever reading TDOM's original article. This assumption might have been valid as recently as a year ago. However, in spite of the best efforts of ideologues opposing men's rights to silence, censor, defame, and shame MRAs – we are claiming an increasing share of public attention. The flagrant dishonesty our opponents have grown accustomed to has become habitual, and in spite of a changing landscape, the slow-adapting feminists and their white knights continue, for the moment, to gift us by dropping their pants in public.

At this point, I'm going to address Mr Coker and Miss North directly. Thanks, and keep it up. The attack on The Damned Old Man and our friend Mr. Bardamu is only one action, but I'm happy to exploit it, illuminating the pattern of consistent dishonesty in the pronouncements of big feminism's proponents. The go-to tactic of flat out lying isn't limited to criticism of MRM writing of course, as most experienced MRAs know – a great body of feminism's standard narrative is undiluted baloney, most of which has been soundly and repeatedly debunked.

[box icon="none"]Christina Hoff Sommers characterized the pattern of dishonesty within the feminist run grievance industry as "a body of egregiously false information at the heart of the domestic violence

movement.”[/box]

The consistent repetition of lies from ideologues is due, mainly to the relative obscurity and scarcity of opposing argument. We’ve operated from a position on the margin, against opponents whose opinion controlled the public narrative. The opposition to lies sold in the open has, until very recently, been drowned out.

This situation persists, but is less true every day. In fact – although few vocal Men’s Right Activists can claim any fraction of the public’s attention – our work is increasingly reflected in content within the mainstream media, including prime time television.

The demonstrated and continuing pattern of open disregard for the truth from feminists and male collaborators will probably not persist for much longer. This is because at each instance of public dishonesty – there is a growing number of individuals ready to fact-check and call out hateful lies when they’re repeated in public discussion. The increased willingness to answer lies with data is not even limited to those who self identify as men’s rights activists. A fraction of the undecided public are increasingly inclined to refute the most obvious of big feminism’s lies.

Returning to directly address of bloggers like Matt Coker and Anna North, along with similar ideological scribblers. Just keep doing what you’re doing, and again, thank you.

Chateau Bullshit

Paul Elam · 19 October 2011 · Archived copy · Original

O.K., so you want to get laid? Here's how you do it. *Smell clean, get in the proximity of women, and then ignore them.* When they come to fuck you, and they will, shut up and let it happen.

Sorry, but there is little else to it. Women are wired to respond to men who walk with enough self-confidence and involvement in their own lives that they don't need to invest any energy into bagging girls. They attract women naturally.

There now, I just told you in 80 words (and could have cut it to 50) everything anyone ever needed to know about scoring.

Unfortunately the great majority of men have a really difficult time getting this, largely because they don't have any real confidence to project, and it shows at its most glaring every time they get in the presence of women. The big problem here is that indifference can only be feigned so much by a lot of men, which is why we have PUA's out there in abundance teaching men how to jump through hoops trying to get women's attention (read: pussy begging) and move in for the score.

It's a tad ironic, isn't it, that in a culture where women are slinging ass like free hydro at a Pink Floyd concert, that we have men out here actually selling the idea that getting laid is an "art"?

Don't get me wrong. I don't have anything against the high profile PUA's and Gamers. I also have a healthy respect for people who can sell designer lint removers when a patch of masking tape and some common sense will work just as well. But it has to be said, *must* be said, that both of these kinds of sales people are targeting a similar demographic; ignorant, gullible customers. And I have to admit, making a living at that could be called an art, and probably should.

I think in a way those guys do us a lot of good, though I wish I could say the same for their followers. The MRM, something they sometimes like to take pot shots at (it's that alpha dog thing), actually benefits from their work. I look at it this way. AVfM is a good place to go for Gamers and PUA's once they get some whiskers and disabuse themselves of the misguided notion that getting laid is something you need to work at. Overcoming their denial can be tricky, though. The conversation usually goes something like this.

[box type="alert" icon="none"]

MRA: Man, you don't need to do all that work to get laid.

PUA: But hell man, I get PUSSY!

MRA: I heard you. I am just saying that all the work isn't worth it.

PUA: What do you mean, not worth it? Man, I get PUSSY!

MRA: Well, yeah, sure, but what I meant to say was that you don't need to do all that chasing.

PUA: The more I chase, the more PUSSY I get!

MRA: Don't you think a one track mind on sex can be dangerous? I mean, given the times?

PUA: Man, you're never going to get any PUSSY talking like that!

[/box]

Not much to work with, is it? And I am not really suggesting that anyone try. The men that end up here after being

introduced to the Manosphere via PUA and Game sites don't need to be fished out of the cesspool. They tend to walk out of it on their own, as would anyone who would not be Gamed by Gamers forever.

But the ones that remain, and make it a lifestyle, are just too enslaved to imagine red pill freedom, and likely not bright enough to learn what it means. They are literally institutionalized by their own desires and cannot imagine setting foot outside the city limits of Snatchville. The unquestionable black hole that exists in all these men is the place that should have held their core values and self respect.

Anyone who attempts to make an art form of passing a shit test has only succeeded in eating said shit and advertising themselves to the world as a shit eater (Yes, I know, but you get PUSSY!). Too bad such unfortunates seem oblivious to the fact that refusing to even participate in a shit test will have the same effect as passing one, except that it might help to eventually hook you up with a woman slightly less likely to yell rape the first time she gets pissed at you, or cut off your dick when you're asleep.

And anyone who believes in tossing negs, concocted for the purpose of aiding in the score, only does so because they don't realize that living by values that you don't retreat from, one of them being that your self-respect is worth more than time in a common vagina, is the best neg you could ever hope to toss. But hey, if you like begging, eating shit and life with no values, The Chateau has room for you.

Game – zeta style: Part 1, what and why

cooterbee · 19 October 2011 · Archived copy · Original

[dropcap]W[/dropcap]hen visiting the MGTOW message boards, I see many proclamations of celibate splendor. I see many more gasps of frustration at striking out with a woman or being mistreated by one. That all leads me to believe that there is at least some scattered interest in how to reconcile biological urges within MGTOW and Zeta concepts. The call to avoid all women in all circumstances is both loud and unfortunate because no fundamental aspect of life should be addressed solely by self-denial.

This is not an endorsement for PUA procedures. I know little to nearly nothing about them and see no need to even to familiarize myself with them. Beyond the concepts that are all over the media, I have no sense of their utility, unless it is to make you look like a pussy begging clown. Rather this is intended to point out the side effects of the red pill that positively affect how typical women regard Zetas to a greater or lesser extent. This is also not an attempt to redirect a Zeta's focus back to pussy. It is, however, recognition that many men, even after they ingest the red pill, may retain a gnawing sense of undeserved inadequacy that draws them into flashbacks of the blue pill world. The good news is that was then and this is now.

Whopper Question: Why would a Zeta even want Game?

Best answer is for whatever reason that he decides. Who is so well placed that he can tell a Zeta what he should or should not want? Besides Zeta Game is not something you acquire with misspent energy. It accumulates as a result of legitimate self-exploration and increased understanding of one's surroundings.

What does a Zeta need to do to be more attractive?

He needs to look around himself and recognize that he already is. Not as easy as it seems. Ninety-Nine percent of any man's interactions with women are on the pubic level where you will be considered a generic "man" and the proper recipient of any hostility that she may wish to dispense. One percent of the time, you are operating on the private level; the level where she accepts or rejects you as an individual rather than as a franchise of Man, Inc. The change occurs entirely within this sliver of your interactions. Very easy to overlook and disregard.

Level One: The Ninety Nine Percent.

Level One interactions are the teller at the bank, the ER nurse, the bookstore cashier etc. Most of the women you cross paths with during a normal day. Forget about them. To them you are just background filler. It doesn't matter if you have a billion dollars, a build like Charles Atlas or are in the Aga Khan's inner circle. You are a random man and therefore beneath notice; representing slime, sludge and all manner of villainy as you do. The most probable outcomes range from neutral to irate. Usually her goal is to disengage as fast as she can.

One mistake that many men make is that they use Level One interactions gone bad as evidence that they are unattractive to women. The sales girl who went hysterical was just lashing out at the patriarchy that you embody. No Level One exchange is an indicator of your attractiveness. Either she was paid to be nice to you or felt unrestrained in abusing you. Neither amounts to anything.

From what I have seen of "day game" on television, you are supposed to latch on and try to make something of these interactions. The theory is that if you force enough approaches you can reduce your level of shame. Reducing shame is all well and good but, honestly, who wants to do that? Ehh… piss on it.

Level Two: Where it's at.

The willingness to meet you or anyone at Level Two is entirely random and unilateral. This could possibly be the origin of The Numbers Game Theory. Level Two attention can be further subdivided into three boxes: I'm Wet, Let's Just Be Friends (LJBF), and Eww, Ick (EI). What going Zeta does is re-allocate the number of incidents in the three boxes. EI tends to stay constant. Zeta, however, shifts a few LJBF into the I'm Wet box. For example, say the

blue pill allocation is 0, 5, 5 – typical. Post red pill it becomes maybe, 2, 3, 5. A tiny percentage, easily missed, but in practicality the difference is enormous. That means instead of none there are TWO girls out there who want to bang you on a given day. It is just a matter of knowing they are there and giving them the green light.

Zetas are all different but they tend to adopt several of the same attributes. It just so happens that women find those attributes attractive. As a Zeta progresses toward his own destiny these attributes become more pronounced and more attractive. I'll get into specifics in the next article. For now, it is enough to note that going Zeta, all by itself, helps one's relations with women. You have to do NOTHING for the result to manifest itself.

FBI changes meaning of rape in closed meeting

Robert O'Hara · 20 October 2011 · Archived copy · Original

[box]

Washington October 20 (AVfM News) On Tuesday, October 18,the Uniform Crime Reporting (UCR) Ad Hoc Sub-Committee of the FBI's Criminal Justice Information Service discussed and voted on an update of the definition of rape for reporting purposes. This definition is not to be considered the actual law, as only legislatures can change the law. Rather, it is a classification used to determine whether or not a certain acts can be counted as rape for UCR reporting.

The meeting followed several other smaller gatherings of law enforcement groups such as the Police Executive Forum who reviewed proposed definitions and deliberated as to whether or not to support them. The meeting was closed to the public and its location was not reported until after it was concluded on Tuesday night.

The old definition of rape was stated as simply having "forced unlawful carnal knowledge of a woman" which only included vaginal penetration and not anal or oral penetration. Also lacking was any language concerning consent of the accuser. The new definition to be passed on to the CJIS Policy Advisory Board reads as follows:

"Penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim."

The Baltimore Sun reported that proponents of the update are very happy about the new definition and many of the groups supporting it are on record as saying that non consensual sex should include sex while under the influence even if at the time it was consensual. "The new definition is what I wanted — for sure," said Carol Tracy of the Women's Law Project, an advocacy group located in Philadelphia who attended the meeting. Chuck Wexler, executive director of the Police Executive Research Forum, said Tuesday that 80 percent of police chiefs supported a revision and said changes were a "huge step forward in accurately reflecting the number of rapes that are occurring in our society."

Last summer members of the Woman's Law Project and The Feminist Majority, another very well funded feminist advocacy organization, descended on capitol hill where a special hearing was held after the Baltimore Sun reported that the city had the highest percentage of "unfounded" rapes in the nation. Yesterday, Wednesday, October 19th 40 members of Congress sent a letter to FBI director urging him to sign on for the broader definition of rape when the recommendation of the CJIS Policy Advisory Board is made in December. Subcommittee members and advocates for the change are confident that the Director will do so.

Men's Rights activists may be relieved that the proposed update of the FBI's definition does not explicitly include consensual sex while under the influence. However, what is of great concern is the fact that more reported rapes-many of which may not have been rapes at all but consensual sex while drunk-will mean more funding, not only for law enforcement organizations but advocacy groups that clearly have had a hand in broadening the definition of rape in many state legislatures.

This could give great incentive for local advocacy groups to lobby for an expanded definition of Rape in states where rape is more properly defined. The fact that the Woman's Law Project had access to the meeting exclusive of the public shows a clear conflict of interest and underscores a troubling monopoly that the Sexual Grievance Industry has on the debate surrounding sexual assault.

Sources:

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[/box]

Speaking ill of the dead

Izzey · 21 October 2011 · Archived copy · Original

[dropcap]I [/dropcap]have to admit that some frank talk about people no longer with us may not be my finest hour, but also feel that it is as much my right to do so as voicing my pure disdain for some of the living. I have a chip on my shoulder, an axe to grind; some serious business with someone that *ain't here* no more. And for most of the people that say they don't speak ill of the dead, my response to that statement is one word: *Liar*.

We would have nothing to talk about if we didn't talk about those that came before us. "Yeah, she was a real bitch on wheels," or "He was a real nasty bastard." But mostly it comes in the form of "I hated my mother/father/sister/brother/aunt/uncle…because he/she lied, neglected, robbed, raped, abused or *whatevered* me**."**

[quote style="boxed" float="right"]When I see these cunts playing for public sympathy, and destroying the lives of men who didn't rape anyone, I can easily imagine cutting their fucking tongues out.[/quote] What a pathetic bunch we are. Dead people (even those still alive but just "dead" to us) are often the founders of our self-worth. They are our old reliable *never-talks-back* whipping post, for all the reasons we are who we are today; the endless well of rage we hold near and dear; the handy-dandy excuse for self-loathing, underachievement and shitty life.

This has merit, but to that I say: once you have survived your horrendous past, you have a choice in how you use the experience to build on your future.

I was raped at nine years old. Yup, Izzey was raped; real, live rape that I kept to myself for quite a few years. I told no one, because my father would have gone to jail for it. No, my father did not rape me. His best friend did. Had my father found out he would have went to prison for the rest of his life for murder. I have no doubt whatsoever that he would have killed this man, quickly, brutally.

So I told no one, because I loved my father and did not want to lose him. It's as simple as that, and, quite frankly, a tad too simple for some people to digest. I actually don't give a shit about anyone's opinion of that. In fact, I only feel the need to say so because I live in a world where dialogue about the most challenging of problems is often controlled by people with the most challenged of minds.

It was a horrible experience. It was the movie scene stereotype; the rape advocates version of all rapes, not the kind concocted by drunken sorority rats and angry girlfriends. Still, I lived to tell the tale, eventually. I even went into therapy for it, eventually. That might make a lot of people wonder why I am here advocating for men's rights and even against things like false accusations and rape hysteria. How could I? How *dare* I?

I can only explain it by telling you that every single time I hear about women that cry rape after going into a hotel room with a stranger, putting a cap on three hours of drinking on his tab and dry humping in the corner of the bar, it pisses me off. When I hear about a woman that used a rape allegation to get back at a man for doing whatever her imagined slight of the moment, or out of regret or embarrassment for something she fucking chose to do, it pisses me off. When I hear about a man being accused of rape because it is good strategy in a contested divorce, it *really* gets me going.

Unlike these lying, histrionic skeezers, I actually know what it is like to be violated. I know what real fear is, and really deep shame, not the kind you make up in your mind after too many episodes of Oprah and too many messages that you are not accountable for your actions.

[image]When I see these cunts playing for public sympathy, and destroying the lives of men who didn't rape anyone, I can easily imagine cutting their fucking tongues out.

Rape is a serious crime. It is a personal violation of your body that in its real form is an act of unquestionable violence. It isn't supposed to be something women dabble in for attention or utilize for revenge.

The infamous SlutWalks, at their naissance, were the most ridiculous display of that kind of attention whoring I

have ever seen. These women needed yet *another* reason (no matter how absurd) to wield their sexual power while maintaining their right to sexual irresponsibility. They accomplished nothing more than cry-baby ostracism of a police officer for giving them what I believe to this day was sound advice for their safety.

As to my experience with rape, I am going to tell you that I am okay. But my unfinished business with the dead, is that I never had the chance to say "Fuck you, I won. I saved my father, and I saved myself."

I heard he died from a very painful bone cancer a few years later. That was enough for me. But now that I am older and wiser with a clearer mind that can think for itself, I realize a few things. Statistically, and by that I mean in reality, men are raped more often than women. These are rapes that most women will tell you were *deserved* because many of them are men in prison, and that is only what they will say once you get them to acknowledge that those rapes even exist. They are also rapes that most women will tell you were not rapes because it was a 30 something woman, perhaps a teacher, seducing a 13 year old boy. They will even tell you he was "lucky," and so will far too many men.

They won't be bothered to examine the fact that many of these rapes take place against men that are wrongfully accused, and don't even *belong* in prison (DNA evidence is now slowly helping to free some them). And they won't be bothered to condemn the utter breech of trust and self serving manipulation that occurs when an adult seduces a child. No big deal, right? *He* loved it! Sure.

All of this, every last self deluding bit serves one, pernicious rule in the politics of rape. Women are the victims, even when rape is imagined. And men are the perpetrators, even when they are raped for real.

No one deserves to be raped, *no one*, especially a child of nine years old. But women that use this term to describe something in which most of them willingly took part, drunk or otherwise, should maybe have it *really* happen to them. At least they would be finally telling the truth from actual experience.

The real rape epidemic

John Hembling (JtO) · 22 October 2011 · Archived copy · Original

[dropcap]C[/dropcap]ontrary to what many MRA's have been saying for years, there actually *is* a rising epidemic of rape, in the United States, and the world. It's bigger, and more prevalent even than what feminists claim. This is sexual violence perpetrated with malice of forethought and a complete disregard for the humanity of the victims. This form of rape occurs when a man and a woman engage in consensual sex, and afterwards the woman, out of anger or jealousy or embarrassment, or sometimes just the desire for attention, re-frames the consensual sexual encounter as sexual assault or rape. This is the transformation of the physical expression of affection, lust and love into a post-facto act of prolonged brutality against the men so accused.

Like most of the violence on which the ideology of feminism is built, this form of rape is indirect. It is performed at several removes from the instigator. But it is rape as vile and dehumanizing and brutal as the most savage direct sexual violence occurring in our society. It is rape performed by bureaucrats; by the petty, the small-minded and the mediocre. It is rape committed in public, by university faculty and students, and activists. Consensual sex reclassified after the fact as rape.

Accusations are made from safe anonymity. Guilt is determined without the due process of law. Secret committees, run by organizations pretending to a humanist ethic, while discarding human rights en masse.

This rape, this word; is not a euphemism for mere slander or administrative misconduct. No. This is rape as foul as the most forcible and violent aggravated penis in vagina rape that radical feminists would like to reduce all sex to. This is rape disguised as justice; clouded behind a fabricated culture of female victimhood. It continues while we all watch, silenced by our fear that if we speak up, we might be the next target of this human sacrifice for profit.

Yes, profit.

Driven as the systematic destruction of men is by ideology of male utility without male humanity, the real gain is money. This money comes in the form of donations and federal subsidies to help combat the eternal victimization of women. Whether they are victims or not.

Regret after sex, it is made into rape by accusation, and ratified by kangaroo courts convened by students and staff of institutions of "higher education." More rape on the books means more funding, and more political power. Nobody quite dares to question whether it's 3 or 4 shots of vodka and red-bull which renders Suzy guilty if she chooses to operate a motor vehicle, but a victim of rape if she chooses to spread her legs.

To question the veracity of a rape accusation of convenience is to ***blame the victim***. Besides, the boy who drunkenly fumbled Suzie's panties off, or maybe just kissed her, but failed to call the next morning – he doesn't deserve due process, or human rights. Because he's an oppressor, from a class of oppressors. It says so right in the campus manual for student conduct.

Your budget hasn't been approved yet, so don't make a fuss. Keep your head down. Go along, and remain silent while casual human destruction by an extra-judicial administrative procedure at a school is ratified and normalized by years of precedent. Don't ask where men, stripped of their rights, denied their voice, and denied basic humanity will find redress.

Because it won't be in student run kangaroo courts, and it wont be in the proceedings presided over by anointed state functionaries. They will have no redress, except by direct act against those whose silence and complicity abandoned, robbed and raped them.

A memory of a barber

Matthew Steele · 23 October 2011 · Archived copy · Original

[dropcap]P[/dropcap]erhaps it is my age, and it is arguable that I am being nostalgic, but indulge me for a moment, if you please. Growing up, I remember my first trips to a barber; a small little shop filled with the smell of apple flavored tobacco's and Birchwood soaps. The chairs were fine carved oak and decked out in worn red leather. You could see about a hundred pictures on the wall, of old cars, and men in chairs getting a fresh lathered shave. These were masculine moments, where being a man was not only accepted but expected. Men came into this place and I would hear them mutter about the local ball club favorite, or brashly curse about something that was irritating them. These were the moments as I sat in the chair quietly, that brought a smile and a slight scolding while Vern, my barber, was trimming down my sideburns.

Today, finding a man's barber is like finding a gold vein in a long abandoned mine, but you can find hair cutting Crapdonald's just about on every street corner. Perhaps even worse, there is a beauty spa named "Utopia" or some such fucking place that bleeds those poor male slaves of half the paycheck they handed over to their feminist masters. It begs the question of what one of the most important things has been taken from men today. Perhaps we could sum it up in one phrase, the pride of being a man.

[quote style="boxed" float="right"]Because in the end, when you walk out of there, you will remember what it was like to feel good being a man.[/quote] Men have been told they are manipulative and selfish, that they are, in essence, raping, lying, cheating bastards, incapable of any compassion without a woman's guidance. Alright, so maybe we bought into the lie, but more likely it was beaten into us by our master to which we foolishly said "I do." Hindsight being 20/20, you should have gotten into that sports car your buddy had waiting on you, when he hoped you would change your mind. Because you never really thought about what would happen to you in ten years, when she "rediscovered" herself.

When dealing with the courts, the part time fatherhood, struggling to pay child support while slumping into depression over not seeing your children, it's a miracle more men have not ended their lives over the trials this corrupt system has forced them to endure.

Yet men endure it, they take it, like they have hundreds of times over in man's history. Maybe it is because at the end of their enslavement, they find their balls again. Maybe they remember what it was like to stand on their own through the hard times, and find out that being who they are is good and decent and is worth being. Maybe they take a look around and found an old buddy who went through their experience too, and they realize the injustices being perpetrated on them by a misandric society. Then they take a bigger look around, to shows of men being portrayed as idiots and buffoons on television, to being inundated with pink ribbons, while their father dies of prostate cancer – with no marches for their struggle. With that much misandry, and that much money backing it, how much more can a man do to fight that? He cannot even get a decent shave anymore.

Hey, I understand, it was easy to go spend a few bucks on a disposable razor, and a few more on some white shit in a can. "Real" men do not go for shaves when their masters need their nails done and we do not want to short the grocery bill. Real men do not object when those same masters tell them, barber shops are only for men, and therefore, sexist. You chauvinistic bastard, what were you thinking when you wanted your beard trimmed? I know, it was all about being the superior over women and keeping them down. That was what you thought. Something along those lines. Ya. Sure.

[quote style="boxed" float="left"]Alright, so maybe we bought into the lie, but more likely it was beaten into us by our master to which we foolishly said "I do." [/quote] Or maybe, you just want to find a place where a man could be a man again. A place where it was alright to curse about your favorite ball club playing like hell. A place where you could walk in looking like hell and smell like a man when you walked out. Perhaps it was a camaraderie, or maybe it was the old pictures, hell, maybe it was the fact that you did not have to worry about a judge taking away 75 percent of your check, or how you were going to get that toy for the holidays for your child. It was a place

where you had to trust another man who was holding a razor to your neck. The good part about that, was that you *could* trust him. He had your back, because you were on the same side. You were both men. We have to remember that when we look around, at other men, and watch them get dragged through hell. We have to remember our camaraderie in this fight against misandry.

So maybe it's time to look up an old barber, and throw the fucking Gillette five razor disposable out the damned window. You do know that five razors is not good for your face when just one good sharp one will do, right? I guess that is my point. So much of man's pride has been stripped from him because he was just a man, that we do not even remember how to shave properly anymore. So when your buddy just lost half his paycheck to child support over false domestic violence accusations, and cannot make the rent because the other half of his check is still going to the mortgage for the house he cannot live in? Call him up, and take him to a barber shop and get him a good shave and haircut. While you're at it, get one for yourself, and ask the man shaving you for good tips on shaving for men.

Because in the end, when you walk out of there, you will remember what it was like to feel good being a man. Then maybe you will feel strong enough to begin to help your brothers fight back against what made them feel badly in the first place. Because in the long haul we are going to need every good man we can get. The way I see it, might as well look sharp getting there.

An ambiguous apology, or just bullshit?

Paul Elam · 23 October 2011 · Archived copy · Original

As anyone in the men's movement not living under a rock is aware, there was a recent flurry of activity, not to mention anger, around a blog entry made by Jenna Myers Karvunidis on her blog space at ChicagoNow.com. In her article "Keep Dads out of Pre-school Potty Duty," she had posted standard misandric fare implying that men, as a class of human beings, should be excluded from being in a bathroom with children at a preschool, as compared to women.

She was seemingly quite pleased with herself, celebrating an apparent victory in her own comments as she announced that the school had relented to pressures from her, and agreed to formulate policies based on her concerns.

Then, men's advocates got involved.

Since that time, Karavunidis has placed herself on a very public emotional roller coaster, alternating between hostility, to contrition, to fear and back several times. Two days ago I received the following from her in my email, which I now present unedited and in its entirety for your review:

[box type="alert" icon="none"]

Message: Hello, is this Paul?

I would sincerely like to make amends with MRA. Please hear me out. I am very regretful of my unwitting attack against men in my blog post that earned me a profile on this site. My initial responses to criticism were harsh, that I "didn't care" if I was a bigot etc. The truth is, I didn't know who was behind the screen. I was confronted with fire and my natural instinct was to fight back with fire. I was not thinking clearly.

I now realize many of the men so outraged at me were victims themselves. It sincerely hurts my heart to have caused any damage to a group of people. I had never heard of MRA before this incident and am saddened to learn about the plight of men in this modern world. It indeed must be terrifying to live under the constant possibility that a woman's word will be taken at face value and ruin your life.

Please know I did not consider any of this when writing my original, I realize now hurtful, post.

I did remove the post in question within 24 hours. The first time it was removed was by administrators to turn off comments (I don't have that editing power) but the decision to pull the final plug on the post was all mine.

Please allow me to make this right. True, I am concerned about my online presence to a degree and the thorn my profile here has caused. More so troubling me is the fact that I spoke out having NO idea of the harm my speech could do.

I would be more than happy to post a sincere apology on my blog along with better statistics, perhaps shedding light on a topic so many people are in the dark about. MRA issues are a completely new concept to me, but indeed a worthy one.

I am also willing to make a significant donation to your site.

Please consider my offer.

Jenna Myers Karvunidis

[/box]

This signals a huge shift in perspective and even what might be called and awakening on the part of Karvunidis. And to my knowledge this is the first time I have ever seen the offer of an apology from a self-identified feminist blogger for the furthering of hostility toward men, and an offer to correct bad information.

And while it is not a textbook example of contrition, this is an apparent attempt to follow through on her word. However, her latest post regarding this matter, "An Apology to Men's Rights Activists," is a mixed bag.

In it, Karvunidis does, in fact, apologize. And she does, in fact, (marginally) address the issue of the disinformation by saying the following:

"I now have greater awareness that women abuse children as well."

Greater awareness? Perhaps, but this statement is a far cry from what was promised in her email to me:

[box type="note" icon="none"]"I would be more than happy to post a sincere apology on my blog along with better statistics, perhaps shedding light on a topic so many people are in the dark about."[/box]

I want to say with no sarcasm and with all sincerity that I do not wish to pour salt in this person's wounds. Indeed, a sincere apology to men, to men's advocates and especially to the numbers of abused men, along with corrected mistakes, coming from a self-identified feminist is in some ways the *brass ring* on the carousel. It is what most MRA's see as a turning of the tide in our battle, and something, were it to issue sincerely from a growing number of feminists, that might help move us back in the direction of sanity and unity.

But the fact remains that Karvunidis proclaimed that 99% of all sexual predators are men, and she has still not effectively owned that mistake and presented thoughtfully researched information to clear it up.

Another thing that muddles her "apology" is that she continues to play victim to the outrage that she herself inspired, however unwittingly, even threatening to remove her apology if anyone says anything negative about her.

Conditional apologies are not apologies, they are lip service.

All that being said, I think there is room for this to develop in the right direction. Personally, I am not shocked that anyone might feel shell shocked and a bit jumpy in her shoes; even highly defensive. Even the strongest of blue pill people being force-fed a sudden, massive dose of prescription strength red pill reality can't be expected to have a smooth and seamless reaction. So on some of the continued defensive posturing, I give her a pass. Even for some of the defensive side-stepping that flows through her apology post.

What I can't support, however, is the lackluster attention to the core of her original problem. She targeted Fathers and used misleading and unreferenced stats to paint them all as potential abusers. Now she has now offered a band-aide to put on a very deep cut.

One of the defining aspects of integrity, to me, is that when a mistake is made it is corrected, with aplomb and with an utter disregard of ego. Integrity demands that the lesson not just be learned, but demonstrated.

That is important because it is important that Karvunidis and others learn that this is not just about offending advocates. It is about human decency and about teaching fear and hatred to our children. It is about teaching our daughters that men are to be viewed generally with suspicion and distrust. And it's about teaching our sons to react to females with an equal but different kind of fear and apprehension. It teaches them to see women as dangerous.

Yes, we need to teach caution to all of our children. But there is a wide gulf between healthy lessons for personal safety, and inculcating paranoia based on stereotypes, prejudice and lies.

To drive this point home we need only ask ourselves one simple question. Can we take the word "Dads" out of title of Karvunidis's article, and replace it with any other group of human beings?

How about "Keep *Blacks* out of Pre-school Potty Duty" No? How about this? "Keep *Gays* out of Pre-school Potty Duty"? Might sound good to Pat Buchanan, but no, most of us have moved past Socon idiocies. O.K., how about "Keep *Hispanics* out of Pre-school Potty Duty"? Still no good, eh? Let's see, I suppose "Keep *Moms* out of Pre-

school Potty Duty," is dead on arrival.

That is the problem. And that is the problem with the socially cultivated vilification of men. In so many circumstances, we commit ideas that if applied to any other segment of the population, would be rightfully construed as bigotry. Yet when we figuratively don white sheets and burn crosses on the yards of men, we delude ourselves into calling it public awareness, social service or just the personal opinion of one happy suburbanite "Mom."

That is something that people must be educated out of, even painfully if necessary. I truly hope that for Ms. Karvunidis, this lesson has not been a waste.

Why bother with bigots

John Hembling (JtO) · 23 October 2011 · Archived copy · Original

[dropcap]I[/dropcap]t is not a secret that mens rights advocates and feminists of various flavor frequently find themselves in opposition to one another. In fact, a significant fraction of the activism of an MRA is the refutation of feminist public narrative. However, I've made a practice of describing the organized opponents of male human rights with carefully chosen nomenclature. An increasing tendency to avoid the frequently misleading brand name of feminism has informed my recent content. There is a reason to prefer the term ideologue.

There are fundamental differences between philosophy and ideology. Ideology refers to a set of beliefs or doctrines that support a social institution or organization. By contrast, philosophy refers to looking at life in a pragmatic manner and attempting to understand the principles governing it.

Stated simply, ideology attempts to conform reality to a believed state of affairs, whereas philosophy tries to understand the world in its current state. Ideology is rigid, and once fixed on certain beliefs, does not change its stance respective to change in the surrounding environment.

An ideologue is nothing more than a practitioner of this type of thinking. An individual who begins all inquiries already knowing "the truth," and shaping observations and facts to support their doctrine. This is why attempts at reasoned discussion with a majority of feminists is an exercise in futility.

Truth doesn't matter. This is evident in the persistent repetition of feminism's false facts. 1 in 4, the wage gap, the glass ceiling, tra-la-la-la.

In spite of the intransigence of true believers, rebutting the mainstream narrative of female victimhood and masculine malevolence remains an imperative. The wilful promotion and repetition of false facts has more behind it than just ignorance, or even the maintained power of the role of victimhood. The real problem is that all the benefit to operatives of the big box doctrine comes at a cost. That cost is increasingly a tiered society which destroys human lives, treats fundamental human rights as optional based on demographic. All this to justify the budgets of advocacy researchers and state functionaries who don't even bother to disguise their fraud.

Need an example? Eric Holder, you know, Attorney motherfucking General who continues to stand on his claim that "Intimate partner homicide is the leading cause of death for African-American women ages 25 to 44."

The claim is fraud, and numerous individuals and organizations have publicly called for its correction. This has gone unanswered by the AG's office to date. Need another example?

Susan Brownmiller – who regularly contributes to the huffinton-post, and other high traffic sites never tires of citing her 1975 propaganda piece normalizing the asinine dogma that all men are rapists and all women are victims.

[image]From page 14 of *Against Our Will,* "Man's discovery that his genitalia could serve as a weapon to generate fear must rank as one of the most important discoveries of prehistoric times, along with the use of fire and the first crude stone axe. From prehistoric times to the present, I believe, rape has played a critical function. It is nothing more or less than a conscious process of intimidation by which all men keep all women in a state of fear"

This is an argument of conscious intimidation by all men of all women – and gentlemen – your body is not a natural part of your self, no. It's a weapon. Let any proponent of this much-cited yellow ink try to claim it is not designed to generate hatred and fear.

These examples are not unusual by any measure, rather – our culture has normalized institutional hatred against half the human race. This is not a byproduct of natural atavism, the fear of the "other" underlying the bigotry of racism. This is a hatred knowingly cultivated by academicians, activists and elected officials who accommodate and abet the established and interlocking business models of victim-feminist ideology which trades, and escalates real carnage done to men and women for the salaries of this industry's operatives.

Unopposed, where does systemic institutional promotion of hatred of an entire demographic lead over a period of decades? History answers this question, but that logical end point seems implausible considering that men and women, not only need each other – continue to seek each other out of mutual attraction.

At present, the collected initiatives of the Department of Education's Office of Civil Rights (spot the irony) and the FBI's redefinition of rape indicate a rapid shift in law to a system in which due process and presumed innocence apply selectively, based on sex. This is not wild speculation, its happening already in colleges and universities. The "Dear Colleague" letter from the department of Ed ties funding to schools convening their own student run courts, without due process or the apparatus of an actual legal system. Students accused of sexual misconduct are being academically snuffed and robbed of their tuition in extra-judicial courts of ideology.

The academic sandbox serves as the beta test for pseudo legal, for-profit ritual human sacrifice. If a human is male, they're ruled by the law, but not protected by it. This doesn't lead directly to transport by boxcars to camps – but who imagines a tiered society along sexual ideological lines has any outcome except violent societal convulsion.

This is why bigots and ideologues are a concern. That's an understatement. They're a cultural toxin. None of this is happening by itself. The eradication of civil liberties for men is the outcome of half a century's labour by feminist and other ideologues. The large scale, funded and organized promotion and normalization of the hate and fear of men is cultivated by individuals. Most such individuals are provided a free pass, and their overt promotion of hatred and fear characterized as charity and humanist concern. Repetition of hateful and obvious lies is cheered by a kool-aid drinking public who buy into the story. The standard fabricated narrative that marginalizing and stripping human rights from one demographic will benefit the exalted owners of ovaries.

Proponents of hate continue to shape a public zeitgeist in which the murder of men is excused. The ideologues writing articles and books telling a female electorate that their emotions matter more than facts, and that good men are the ones willing to self sacrifice for female privilege, passed off as empowerment.

This is why identifying, documenting and publicly exposing ideologues matters. It is opposition to hate and violence. This is the reason that among rapists, killers, false rape accusers – the category of Bigot exists on the site register-her.com. It is why we identify ideological bigots, shine a bright light on them for the world to see, and afford promoters of hate no mercy – *and no rest*.

Shrink4Men Radio tonight: knights who need rescuing

Dr. Tara J. Palmatier · 24 October 2011 · Archived copy · Original

[box type="alert" icon="none"]

Do you fancy yourself a knight in shining armor? Are you a sucker for damsels in distress? Do you like coming to your partner's "rescue?" Do women with a sob story make you feel protective? Do you have a pattern of getting involved with waifs and distressed damsels du jour and set out to prove that "you're not like all the other guys?"

Do you believe that your crisis-ridden partner "can't live without you?" Do you need to feel like a "hero?" Are you a woman who has a pattern of getting involved with men who have crazy, unstable and abusive exes? Do you try to show these men "you're not like all the other women who hurt him?" Are you a rescuer of rescuers?

If so, tune into Shrink4Men Radio on Monday, October 24, 2011 at 9pm EST when Dr Tara Palmatier of **Shrink4Men**will be discussing the unhealthy relationship patterns in which many white knights, heroes, knights in shining armor, rescuers, fixers, professional caretakers and rescuers of rescuers find themselves stuck. We'll also touch upon the concepts of **hostile dependency**, codependency, and **parentified** children.

If you have questions or a story to share, please tune in and call or Skype in**.**

310-288-9709

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When battered women kill

NCFM · 24 October 2011 · Archived copy · Original

What influences decisions to prosecute and verdicts? Does it get any worse than this?

A number of emails recently arrived, sometimes one right after another, about an upcoming webinar by Jewish Women International, titled *When Battered Women Kill: What influences decisions to prosecute and verdicts?* One cautionary email said, "Does it get any worse than this…"

[box icon="none"]Let's help battered women go free when they murder their abusers… but not men if roles are reversed.[/box]

The webinar announcement says "[t]his comprehensive and innovative learning experience" is for those "[w]ho want to **help battered women accused of killing their abusers stay out of prison!**" The bold text and exclamation mark suggest only true believers might want to attend.

The select groups are from primarily politically correct Women Industry occupations like (industry related) attorneys, social workers, therapists, DV service providers and advocates, children's advocates, child protection workers, child abuse service providers, scholars who work on intimate partner violence, child abuse, child custody, or family law policy; physicians, nurses, physician assistants, nursing and medical students, and practicing healthcare providers.

Nothing in the invitation suggests women accused of murdering their partners might be lying about being battered or before the killing knew they could trump a murder charge with the abuse excuse card. Battered Women Syndrome advocates leave little or no room for anything so imaginative. Hypocritically they deny a Battered Men Syndrome. No concern is shown for the murder victim, not even if he ("he", implied by the nature of the organizations sponsoring the webinar) had a history of being abused. The murder victim was an "abuser" because his female murderer said he was.

Lorenza Penguelly was arrested yesterday in Chula Vista, California for stabbing her mother several times in the face, which by any reasonable measure would be considered by any reasonable person unreasonably abusive, if not criminal. In 1986 Penguelly pitched her five-month-old baby Sharai into San Diego Bay where she inhaled enough water to die a horrendously painful death. Penguelly recounted that Sharai had a smile on her face while she was floating.

She was sentenced to six years in prison. She is apparently schizophrenic, might be suffering from postpartum psychosis; was not taking her meds when she attacked her mother, had terrorized her family for years, and was recently released from a mental hospital. Being abused sometime in her life is no reason to let her roam free, nor is it in the best interests of anyone, including Penguelly. She is clearly dangerous to herself and others.

Absent in the webinar invitation is any mention or inference of men driven to murder, suicide, or murder/suicide by a nightmare of a female or male partner. Perhaps dead female partners are considered victims under any circumstance while dead male partners are simply not worthy of discussion.

What if it's a lesbian couple, without a real penis between them, then what? No problem, do the history two-step to avoid personal responsibility and you're good to go. Lesbian researcher Janice Ristock in her landmark work "No More Secrets Violence in Lesbian Relationships" (page 56) writes that "patriarchy, misogyny, heterosexism, racism, and colonization are overwhelmingly present in the lives of lesbians… They are like the air we breathe." Ok, fine, take a breath mint, consider apologizing to the family of the person you murdered, and in prison wear a t-shirt that says "Patriarchy, Misogyny, Heterosexism, Racism, and Colonization Made Me a Murderer". Crazy is as crazy does; and, we're the ones who are nuts if we continue to let murderers run amok for no reason other than they have been abused.

This webinar is co-sponsored by The National Association of Social Workers (NASW), which bills itself as the largest membership organization of professional social workers in the world with 152,000 members. NASW leadership is involved with women and gender studies. President Dr. Jeanne W. Canasta's biography says she has published extensively in the areas of women's issues, GLBT rights, mental health, and social work education. Vice-President Darrell P. Wheeler, PhD, MPH, ACSW has published articles in AIDS *Education and Prevention*, *Journal of Black Psychology*, *Journal of Public Health Management*, *Journal of Applied Social Sciences*, and *Journal of Gay and Lesbian Social Services*. How about their army of followers?

NASW Code of Ethics says "help meet the needs of all people".

If NASW helps battered women who kill shouldn't they help battered men who kill?

The preamble of the NASW Code of Ethics begins with, "[t]he primary mission of the social work profession is to enhance human wellbeing and help meet the basic human needs of all people…"A perusal of NASW's Board of Directors' biographies reveals not one social worker with any stated interest or experience working to overcome problems experienced by men in general or heterosexual men in particular. The same is true for Jewish Women International. Neither seems concerned with the fundamental mission of social work encompassing "all people."

The webinar will teach how to overcome issues that might result in guilty verdict or help during an appeal, like (1) was it self-defense or insanity (2) could she have retreated (3) what was her reputation as a wife and mother (4) was she verbally aggressive (5) was testimony regarding Battered Women's Syndrome presented (6) were the judge's instructions on self-defense appropriate to the case? Whatever the case, "man" will be blamed, case specific, generally, and historically. All "she" did was pull the trigger.

Earlier this month Omaima Nelson bid for parole was denied. In California, Orange County Senior Deputy District Attorney Randolph J. Pawloski said when he visited the Nelson's apartment, "[t]here were suitcases and plastic bags soaked with dark liquid from his body parts. In the fry cooker sat Mr. Nelson's hands, and when we opened the refrigerator there was Mr. Nelson's head with stab wounds," Palowski said. "She had his entrails in his Corvette, and she was trying to get an ex-boyfriend to yank out the dentures from the head so she could dump it in the [Newport Beach] Back Bay." A doctor who interviewed Nelson revealed that she sat at the kitchen table with her husband's cooked remains and said out loud: "It's so sweet, it's so delicious…. I like mine tender."

Nelson was earlier convicted of assaulting an ex-boyfriend by tying him up and demanding money at gunpoint. While in prison she bit a security guard's breast and had several violent encounters. "She has served 20 years and she deserves parole," said Thomas Mooney, who represented her at trial and presented evidence that she was a battered woman abused by several men, including her husband. He claimed that she killed because she was abused.

It should be no surprise that Diane Follingstad, PhD, Department of Psychiatry, University of Kentucky Medical School will, during the webinar, share the results of "research studies" exploring vignettes and real-life scenarios, which may mean Follingstad will *tell stories* about women killing men absent any rigorous scientific analysis. The invitation does not reveal Professor Follinstad as a Woman Industry operative sitting in the *Women's Circle Endowed Chair* at the Center for Research on Violence Against Women. I guess it's a given.

Male or female, regardless of gender identification, a life of abuse may indeed result in murder. Short of insanity such abuse should not be used as a get out of jail free card. Even the insane should be restrained. Had Lorenza Penguelly not been released her elderly mother would not be waking from nightmares with stitches on her face from stab wounds. Though Omaima Nelson's case is extreme, the introduction of the abuse excuse in her case may have kept her off death row. It may be useful in understanding her background but certainly not in justifying her actions or release from prison.

Abuse is not gender specific. It never has been. Abusive behavior has existed since Man and Woman discovered each other, apple or no apple. Social justice, public good, and humanity are not well served when viewed through gender exclusive rose colored glasses. Indeed, we all can bleed, have bled, and will shed more blood; an

irreconcilable human condition no amount of social control, misandric psychobabble, and tunnel vision can overcome, especially when based on a hate movement that blames roughly half the population for everything wrong with everything. If, as the domestic violence industry operatives say, “[t]here is no excuse for abuse”, then how can industry operatives rationally excuse murder?

On October 17 the Associated Press reported that an Everett Washington woman was arrested for trying to cut off her sleeping husbands head with a chain saw…we’ve given women a license to abuse at will, even to kill, which may make us more evil than the evilest women in history. Does it get any worse? Yes, especially if well meaning and caring people don’t do anything to stop it. Time will tell.

‘Dear Colleague’ to be included in VAWA renewal

Robert O'Hara · 25 October 2011 · Archived copy · Original

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Washington October 25, 2011 (AVfM News) Last week on Thursday October 20, a red-line draft proposal for V.A.W.A. re-authorization was made public. That proposal includes a provision to apply guidelines set for college campuses as outlined in “Dear Colleague” letter issued by the Department of Education Office of Civil Rights (O.C.R), which instructs schools to abandon the use of a “reasonable doubt” standard in sexual assault cases and instead use the less stringent “preponderance of evidence,” standard. It will be introduced to the Senate Judiciary Committee soon for deliberation.

This means that the diluted Preponderance of Evidence standard used in civil cases, and the removal of proper criminal justice entities in the investigation and prosecution of sexual assault on college campuses, will be coded into federal law and not simply an extension of O.C.R. policy.

Stop Abusive and Violent Environments, an organization dedicated to V.A.W.A. reform, had been lobbying feverishly with the Judiciary Committee staff to support a repeal of mandatory arrest policy funding and also to make V.A.W.A. gender neutral, thus recognizing male victims and female perpetrators of intimate partner violence.

S.A.V.E. has also been very active in lobbying for the recognition of false allegations of domestic violence as well as well as speaking out about misconceptions regarding Domestic Violence and misinformation alleged to be rampant in the Domestic Violence Industry.

Despite the lobbying, none of S.A.V.E’s recommendations were included in the updated draft.

As reported by AFVM news, the new Title IX requirements for federal funding (almost every public post secondary education institution is heavily dependent on Title IX funding) include the en-statement of new procedures for dealing with accusations of sexual assault on campus. These procedures first and foremost require the establishment of student and faculty tribunals who are not accountable to the law in any way and need only the preponderance of evidence standard to essentially convict a male student of sexual assault. While the accused student may not be sent to jail they are expelled from school and their academic records will show that they perpetrated a sexual crime.

Since the introduction of the new O.C.R. policy, academics and legal scholars have bitterly complained about its constitutionality. S.A.V.E. has also been very vocal about the danger posed to young men in college stating that the guidelines will result in a flood of false allegations and innocent male students having their academic careers and lives destroyed by what amounts to Kafkaesque tribunals in which the accused are presumed guilty and have no right to face their accusers and on which the entire burden of proof is placed on them.

Indeed, as has been seen at the University of South Dakota in the case of Caleb Warnner who last year was expelled from school and had his academic record tarnished by a sexual assault charge that was proven false by police, these procedures are already the DE-facto policy on many campuses. He has since won back his right to attend school again but only after much expense and considerable damage to his reputation.

There have already been scathing commentaries coming from several sources. Open Market’s Hans Bader penned an article titled “Senate bill would further undermine due process on campus” in which he states:

“It really is strange for a bill to delegate to a federal agency the power to lower due process protections and standards of proof to be used against private individuals. I have never seen any bill like this before, and it may be unprecedented. Giving OCR this power raises the danger that it could some day demand an even lower standard of proof like “reasonable grounds” or “probable cause” that would require discipline even where the accused is

probably innocent as long as there is some possibility of guilt, effectively creating a presumption of guilt.

It also sets a precedent for future legislation forcing institutions to lower the standard of proof in other kinds of cases that could lead to the firing of employees or expulsion of students. It is also strange to delegate to an agency like OCR that administers one statute (Title IX, which prohibits sex discrimination and harassment) the ability to dictate the standard of proof for an entirely different statute that it doesn't even administer (VAWA, dealing with domestic violence and violence against women)."

Phyllis Schlafly, President of the Eagle Forum released an open letter to all U.S. Republican Senators yesterday urging them not to support the circulating draft. "Conservatives need to stand against the falsehoods and unconstitutional policies that surround the domestic violence issue" she said. "The bill should be re-written so that it adheres to the truth, experience and constitutional policies and helps women instead of harming families."

S.A.V.E. is urging supporters to contact the Senate Switchboard (202-244-3121) and contact their Senators so they can express their disapproval of the new V.A.W.A. Draft.

Sources:

http://www.saveservices.org/wp-content/uploads/VAWA-2011-Draft.pdf see p. 64

http://www.openmarket.org/2011/10/24/senate-bill-would-further-undermine-due-process-on-campus/

http://www.saveservices.org/

www.eagleforum.org

http://thefire.org/article/13758.html

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Paul, take Jenna off Register-her.com

John Hembling (JtO) · 25 October 2011 · Archived copy · Original

A user on the men's rights section of Reddit.com recently posted a request there for the removal of an offender in the category of Bigot, on register-her.com. I've re-posted the comment here, along with my reply. I have omitted the user-name – because my purpose is to communicate clearly, and not to excoriate one Reddit user.

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The Posting:

Paul, You're doing great work and I very much appreciate your contribution to the MRM. Lord knows you're doing much more than me, which is pretty close to nothing. So, with all due respect, and I very much respect you, I ask that you take Jenna off RH. I do not know her, but I know MANY people like her. THAT WAS ME AT ONE TIME. She's not evil Paul; she's not a bigot; she's just ignorant. BUT she's learning. She's trying. Man-hating propoganda WORKS! It sucks people in. The MRM is helping her see the truth. We need to let people off the hook once we point them in the right direction. She does not deserve to be on RH with convicted criminals. It just isn't right.
Keep up the excellent work, Paul. I do very much appreciate the work you're doing. Thank you!

edit: Allow me to stress one thing, not everyone is either a bigot or supporter of men's and father's rights. The VAST majority of people out there, like Jenna, are simply ignorant. The MRM isn't a "you're either with us or against us" proposition, or at least I didn't think it was. We're educating people here, and really doing a pretty good job of it. Making examples out of potential allies is a bad move. Educating people is what matters.

[/box]

My Reply:

Have you actually read the "apology" posted by Karvunidis? It's not an apology, it's an exercise in damage control. In fact – the entire piece is summarized in the ending disclaimer. "I will remove this post if any further negativity is directed at me or my family and I reserve the right to moderate comments."

This privileged princess has used the word "apology" in her title because for the first time in her pampered life, she met opposition to her blatant bigotry she couldn't ignore. A tiny handful of MRAs with a moderately high traffic site – shining a light on hatred that until now has been given a free pass.

You say "She's trying" ? The only thing she's trying is to make us go away, so she – and thousands like her can go back to shitting on men in public with everybody's tacit approval. She posts one fake apology and half the self declared MRA's in the world are ready to roll over on their backs for a fucking belly rub.

No sir, she will stay on the registry, because she is a willful promoter of hatred, misinformation and bigotry. Men are being imprisoned on women's whims, men are sleeping in the street, and men are dying because the ideological hatred exhibited so clearly by this woman is normal. She is a bigot. The fact that hundreds of thousands of others are also bigots gives her no excuse.

She stays on the registry. If the reason why remains unclear to you, I wrote this yesterday – for anyone still confused enough to provide the pussy pass those heaping hatred, censure and accusation of pedophilia on half the human race by sex.

http://www.avoiceformen.com/feminism/government-tyranny/why-bother-with-bigots/

For individuals who don't want to read that article – here is its last paragraph.

This is why identifying, documenting and publicly exposing ideologues matters. It is opposition to hate and violence. This is the reason that among rapists, killers, false rape accusers – the category of Bigot exists on the site register-her.com. It is why we identify ideological bigots, shine a bright light on them for the world to see, and afford promoters of hate no mercy – and no rest.

No Mercy. No Rest.

[And with thanks to JtO for offering our final words on this subject, we now move on. There is a whole world full of these people to deal with. PE]

AVfM Radio: White Knights and other criminals

Paul Elam · 25 October 2011 · Archived copy · Original

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Join hosts Paul Elam and JtO for this show examining the modern political White Knight. Historically this has come in the form of men like Vice President Joseph Biden, who authored VAWA, the Violence Against Women Act, a massive piece of legislation that has resulted in egregious amounts of government waste, deception of the public and a significant negative impact on civil rights and due process.

But there are surprises coming down the tubes from other governement officials right now. The proposed plans you will learn about on tonights show will shock you more than you can possibly imagine. And you know we don't say these things lightly.

You will definitely want to tune in to this one. But be sure to take your blood pressure medicine and be prepared to breath deep and count to 10 a few times over.

If you think that misandry in American politics is already bad, you have not heard anything yet.

On a slightly more cheerful note, Paul talks about his trip to the barber shop and take some shots at DV shelters, aka government sponsored bordellos. JtO delivers his usual slash and burn rant.

The call in number is **310-388-9709** and registered users can skype into the show.

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How to be anti-war AND anti-man

B.R. Merrick · 25 October 2011 · Archived copy · Original

[quote]Consistent rates of rape across eras of service indicate that violence towards military women remains an unresolved problem. ~ Anne G. Sadler, R.N., PhD; Brenda M. Booth, PhD; Brian L. Cook, DO, MSc; and Bradley N. Doebbeling, MD, MSc[/quote]

?

[quote]Violence towards military men, however, is completely resolved, based on my thorough research into the matter. ~ B.R. Merrick, PhDoD, PDQ (Doctorate of Doofosity, brought to you by the letters P and D, and the number Q)[/quote]

I've mentioned Antiwar.com before in a separate matter of the denigration of men and vaunting of women. I figured that would be it. In spite of the gaffe, I gave them the benefit of the doubt and moved on. I then stumbled on another one of their more recent headlines that looked like it needed a bit more attention, since it involves the world's most unspeakable crime, the crime against womanhood itself:

"Studies: One in Three Female US Soldiers Raped During Service"

Oh, my God! RAPE! RA-A-A-APE!! And, of course, RAPE! rhymes with APE!, which is, at their core, what men really are. This belief may go consciously or unconsciously acknowledged, but RAPE! there it is. It exists in subtle RAPE! ways that Mr. Ditz and all the other APE! men at Antiwar.com probably don't even realize. There's the smirking, pat-on-the-head condescension of Mike Davis, who writes: "Someday – perhaps sooner than we think – a new Edward Gibbon in China or India will surely sit down to write *The History of the Decline and Fall of the American Empire*… I think she'll probably classify self-righteous American 'innocence' as one of the most toxic tributaries of national decline…" Ah, yes. We know you can do it, ladies. One of youz is smart enuff to sit your pretty little hips down and plunk out a multi-volume literary work that galvanizes historical research, and the only reason you haven't is because men haven't patted your head lovingly enough.

It's a simultaneously patronizing and demeaning comment that hearkens back to the old fashioned pastime of the "battle between the sexes." It belongs there, in the past. It does not work in a modern society plagued with misandry so entrenched that a writer working for Antiwar.com can publish a headline that screams "RAPE!" and "1 IN 3!" and be taken seriously.

Antiwar.com's 1 IN 3! claim links to Al Jazeera, which then links to a study called "Factors Associated [w]ith Women's Risk of Rape in the Military Environment," which proceeds to detail what some of these offenses are, all under the heading of Military Sexual Trauma (MST). Lumped in with actual rape and assault are such horrific, grisly things as:

[unordered_list style="star"]

- Sexually demeaning comments, behaviors, or pornography at duty station…
- While servicewoman on-duty, soldiers stared at their [sic] body…
- Felt physically intimidated or unsafe because of the number of male soldiers or personnel around you…
- Ranking officer/immediate supervisor asked the servicewomen to perform sex-role stereotypic jobs in addition to regular work assignments.

[/unordered_list]

The above criteria are not placed under the heading of rape, but are entered into the study under the MST acronym as an attempt to determine whether other environmental factors are at play when rape occurs. However, if I was a woman reading this, I'd feel pretty "intimidated or unsafe" around my mostly male colleagues if the contention that

I had a 1 IN 3! chance of being RAPED! was true. Since it isn't, but is apparently being repeated *ad infinitum et nauseam* around the Internet, what are the odds that a great many military women who are not at risk will all of a sudden think that they are, simply by being in the presence of a group of penises men? Now environmental factors that have nothing to do with RAPE! can be included, at least in the minds of impressionable young females, and most importantly, the proponents of RAPE! hysteria have bigger numbers to play with.

"Simultaneous with primary prevention interventions, the development of new channels for reporting sexual assault appear necessary so that victims can report without fear of retribution." What sort of retribution does a man falsely accused need to fear? Sadly, this is not addressed. Instead, it is finally revealed that:

"The rate of rape found in our research (28%) is similar to that of other studies of women veterans reported by Hankin et al. [1999] (23%), and [sic] Murdock and Nichol [1995] (25% of women age 50 or younger), and Coyle et al. [1996] (29%)." 1 IN 3! still looks horrible, until you get into the details and discover, much to Mr. Ditz's dismay, that the number is merely one in three women "selected from the Department of Veterans Affairs (DVA) comprehensive women's health care centers' registries," not 1 IN 3! women who have served. The number of women reporting MST (not just rape) may be closer to one third of the women serving, but take another look above at some of the "trauma" that is included, and envision a man making those same complaints.

[image]I couldn't find much on Murdock and Nichol, but the Hankin study is a "[n]ational sample of women veterans using VA outpatient services between 7/94 and 7/95." The Coyle study covers "[t]he prevalence of physical and sexual abuse in women veterans seeking care at a veterans affairs medical center." In other words, these studies rely on studies that center on women who have used the VA. How many veterans overall use the VA? "18 million of the 24.5 million veterans in the United States have never used the VA's health system." According to the Association of Schools of Public Health: "Among veteran respondents, 6.2% reported receiving all of their health care at the VA, 6.9% reported receiving some of their health care at the VA, and 86.9% did not use VA health care." Let's see, 1 in 3 minus 86.9% of 1 in 3 is…

Sorry. We didn't cover statistics in doofosity training. We did cover throwing paper airplanes, which'll land you a job at Antiwar.com spouting drivel.

From Sage Publications: "Existing research indicates that prevalence rates of MST [which apparently includes being stared at] vary depending on method of assessment, definition of MST used [which *may* include being stared at], and type of sample." Furthermore: "The VA 2002 national MST surveillance data from approximately 1.7 million VA patients indicated that 22% of women and 1% of men have experienced MST… Although women are 20 times more likely to be victimized during their military duty than men, there are 20 times more men in the military than women in the VA system." This sounds pretty awful for women, doesn't it? The percentages look terrifying, but remember that percentages represent actual numbers of actual people. When you look at the actual number of complainants by sex, you find that "because 22% of female and 1% of male VA users screen positive for MST, the actual numbers of men and women are about equal…" Whoops! How did that happen? Never mind. Moving on with something a little less actual and far less equal.

In yet another "convenience sample of 270 veteran women receiving medical and/or mental health treatment at the VA North Texas Healthcare System," we finally get a big, fat, actual admission of bias: "Although men and women appear to be equally represented in the numbers of MST victims, research examining the mental and physical consequences associated with MST has been unequivocally focused on females."

So what about male victims? "Last year nearly 50,000 male veterans screened positive for 'military sexual trauma' [were they stared at, though?] at the Department of Veterans Affairs, up from just over 30,000 in 2003… By the Pentagon's own estimate, figures for assaults on women likely represent less than 20 percent of actual incidents." Okay, percent refers to a hundred, right? 100 minus 20… (I could probably fold this one into a hang glider…)

"'We don't like to think that our men can be victims,' says Kathleen Chard, chief of the post-traumatic-stress unit at the Cincinnati VA. 'We don't want to think that it could happen to us. If a man standing in front of me who is my

size, my skill level, who has been raped—what does that mean about me? I can be raped, too."' Or exposed to a porno mag in the workplace! Or the accidental sighting of a penis! Or…

"'Many men and women will experience symptoms like PTSD or depression after experiencing sexual assault. But the experience seems even more detrimental for men's mental health,' says Amy Street, a psychologist with the Boston VA hospital who has worked with both male and female survivors [and somehow managed not to say what RAPE! means to her]. 'The way I make sense of that is that women, for better or worse, live their lives with this idea that they might experience sexual assault at some point [Oops.]. There are public models of how to recover from rape. Men don't have any expectation that this might happen to them. It's very difficult to figure out how those experiences fit into your sense of self as a man.'…

"What's clear is that the Pentagon has only just begun to figure out how to treat men who have been sexually traumatized. Until 2006, sexual assault was classified as a women's health issue, and even today, Pentagon awareness campaigns target women almost exclusively… Chard… says that more than 11 percent of the men she works with eventually admit that they were sexually victimized. Nationwide, there are just six programs like hers, and there is a single VA facility, in Bay Pines, Fla., that specifically treats male survivors of sexual trauma."

What exactly would these men need to be treated for? Being insulted with a stereotype? Being stared at? Being exposed to (shudder) pornography? Well, an ex-military dude named Blake Stephens said his "assailants told him that once deployed to Iraq, they would shoot him in the head. 'They told me they were going to have sex with me all the time when we were there,' he says.

"Stephens twice attempted suicide. His marriage fell apart. He became paranoid and explosive. In June 2003 his mother wrote a letter to Sen. Barbara Boxer, detailing her son's 'continued humiliation.' 'Congressional inquiries have been know[n] to jeopardize a soldier's rank and standing,' Boxer's office responded. 'There is no way for our office to administratively protect your son's military standing once a congressional examination is in progress.' The following August, Stephens was discharged for his 'physical condition.'" Poor Ms. Boxer's hands were tied, it seems. So much for Gr-r-rl Power!

[image]

The senator's insouciance is par for the course if you happen to find yourself male, raped, and in the military: "A Marine Corps spokesman dismissed the male sexual trauma subject as an 'off-the-wall topic' when asked to arrange an interview with a senior Marine officer. An Army spokeswoman called the reported cases in her service 'statistically insignificant.' Another Army spokeswoman, when asked about sexual assaults on men, began explaining the military's policy on homosexuality." Now *there's* one we can use to celebrate the repeal of "Don't Ask, Don't Tell." Let's associate all men who have sex with men with RAPISTS!, since men are prone to fuck like rabbits anyway.

The military could make a simple change to take care of the female complaints: separate the women from the men. All-female platoons that are held to the same standard as the all-male platoons as far as combat-readiness – all two of 'em. Separate everything: barracks, showers, toilets, changing areas, mess. We can't do that, though. The minute one barrack, shower, toilet, changing area, or mess being used by women is deemed inferior, you can expect another 1 IN 3!-style harangue from somewhere, guaranteed.

That solution would obviously only take care of half the problem. You can't so effectively separate male rape victims from male rapists. Unfortunately, the military will never get to the root of the problem, as it is an organization that relies quite heavily on distribution of authority and creating a type of separate, higher class of people out of its officers. It is a culture steeped in the exercise of power and authority. It depends upon government schooling for the indoctrination of boys and girls who will eventually join. These young people have spent 12 years associating for large parts of the day with their immediate peers, isolated almost entirely from the surrounding community. In this environment, it is all too easy for certain children to commence forming a hierarchy, by bullying if necessary, in order to reobtain a sense of power over the self. It is a natural shift from this

environment to another one where, again, the individual must do as told by superiors, may not leave without permission, and where gaining the favor of the bureaucracy by playing along with the hierarchy is encouraged. Schools and the military, on this level, operate like prisons, where male-on-male rape is epidemic.

The desire for power, as J.R.R. Tolkien tried to tell the world, is the desire that kills. It begins by killing the self. Rapists, whether male or female, walk this earth like Tolkien's Gollum, addicted to the drug of power over others. They are, in a way, already dead. Then they proceed to kill something in their male and female victims.

It works the same as the desire to be right in order to win (have power over) an argument. Antiwar.com's motives are noble, for the most part. They want to spread crucial information about the nastiness of this war. But using falsehoods to win debates is not an acceptable strategy in any libertarian playbook I've ever read. 1 IN 3! sounds horrible, and because it's trumpeted about in the media, it also sounds true. It is not. A falsehood cannot possibly justify any end. That which is false, once it is perceived as true in the mind, coerces the mind against actual truth, which is a necessary component for the correct application of a man's volition. Falsehoods that are therefore honestly meant ought to be corrected as soon as possible. This, rather than falsely inflated numbers, is a far better way to help actual rape victims, both men and women, regardless of percentages, sums, or politically motivated quotas.

The word "rape" used to mean "steal." I imagine it shot into ubiquity as the definition for forced entry during sex as a way of avoiding explicit discussion of sexual matters. It still means stealing. The man or woman who is raped has property and wealth of great value stolen: bodily integrity, volition, sexual identity, peace of mind, and sometimes even physical health. It is my sincere hope that the well-meaning libertarians and anti-war activists at Antiwar.com rethink strategies for future reports that paint women as victims and men as RAPE! perpetrators. Such propaganda is the rape of my mind, as it were, on par with likening procreating Jews with procreating rats. It's one more thing that spawns hatred, and things like this, when they build up, oftentimes lead to the very thing Antiwar.com claims to stand against: governments and their militaries raping people's minds, wallets, purses, and bodies through state-sanctioned, violent, hate-filled conflict. It has an explanation, but no excuse.

As I see it, Antiwar.com has now dropped the ball twice. They failed to ask enough questions about September 11, 2001, blowing off those of us who question as "troothers." The appeal to our culture's misandry, however more subtle, is, as far as I'm concerned, the bigger failure, because hardly anyone pays attention to it. Ends do not justify means, and neither ends nor means justifies hatred of men.

Nicole Fabian-Weber placed on offenders registry

Paul Elam · 26 October 2011 · Archived copy · Original

According to her profile at Café Mom's *The Stir*, Nicole Fabian-Weber, a "Mommy Blogger" with some spotty writing credentials, describes herself in the following way:

[box type="note" icon="none"]

Not that long ago I moved to New York from Los Angeles, where I wrote and worked for shows like ***What I Like About You*** *and* ***The Big Bang Theory****. I've written essays for* ***McSweeney's*** *and* ***Hackwriters****, blogged for a bevy of websites, and even had a short-lived affair with copywriting.*

I live in a dimly-lit Brooklyn brownstone with my husband and shih tzu.

Spend lots of time online. Don't eat dairy. Big fan of puppies.

Sipping on: Gin and juice

[/box]

Let's add something else to her bio: Virulent bigot glorifying and promoting violence and sexual mutilation. Oh yeah, let's also add her sorry ass to register-her.com.

In a post recently written on her blog space at *The Stir*, Fabian-Weber said the following:

A 29-year-old Vietnamese woman, only identified by her surname, Pan, was sick and tired of her husband's philandering ways and his physical abuse. So she did what any scorned, ballsy woman would do: She waited until he was passed out from drugs and sleeping pills and cut off his penis — with a pair of scissors. Then she threw the severed member in a Taiwanese river like it ain't no thang.

Afterward, she turned herself into police and allegedly told them that she felt no regret for what she did to her unemployed, drugged-out dirtbag of a husband. Bad. Ass.

There is so much glaringly wrong with this post. I need to point out first that drug addiction is a problem for which many people need help. I know, I spent a significant part of my adult life counseling people affected by drug addiction and alcoholism. I never considered sexual mutilation as a possible intervention, nor do I think most of my peers would have approved of that. Well, *most* of them.

But aside from that I would also have questioned the circumstances of any male client so unfortunate as to be connected with a woman capable of doing what Pan did. Anyone capable of that, I assure you, was a terror in other ways long before she made this heinous attack. It is entirely possible that doing drugs and drinking was a coping mechanism the husband fell back on as a reaction to an abusive wife, and that his alleged violence, if it ever happened at all, was in self-defense.

In this I digress a bit, because it is Pan's sick and disgusting American counterpart that is the real subject of this post. And I am not done with her yet.

After calling the victim of a sexual mutilation a "dirtbag of a husband," and inferring that his lack of income was part of the rationale for severing his penis from his body and throwing it in a river, she further exposes her own psychopathology with the following:

Then again, I've never been pushed to such a point in my life. I imagine women who are actually ready to go through with … the deed have reached a place where they literally have nowhere else to go. They've been abused — physically, sexually, and emotionally — for far too long, and cutting off the thing that essentially gives men their power seems like the best option. And it probably is.

Notwithstanding this depraved rationalization, the only proven physical abuse in this case thus far was from this

woman, who waited till her husband was unconscious and defenseless, then savagely attacked and disfigured him.

And the post reflects, some female bigots, disabused of the notion that there are any real consequences for violence perpetrated by women (that much is true), are moving past just committing such acts on their own behalf, but into open advocacy in public forums.

At the end of her blog post, she queries her readers with the following:

Do you think cutting off a man's penis is a suitable punishment after enduring years of emotional and physical abuse?

It is clearly a question that this particular bigot wishes to be answered in the affirmative, as she illustrates with saying "I must admit, I've always admired a woman who has the cojones to cut off a man's weenus. [sic]"

Fabian-Weber, in the spirit of Sharon Osborne and other low-rent versions of humanity everywhere, has just joined the ranks of violence advocates elevating their hatred into the public limelight.

Is this disgusting person going on to register-her.com? You bet your ass she is. Are we going to have a protracted debate on whether to take her off that registry, should she decide to remove her post, or apologize? NO.

Nicole Fabian-Weber has volunteered to out herself as a hateful ideologue that supports the most deplorable forms of violence, against men, for whatever grievances women might allege to have. She will remain on the registry as long as that unfortunate man does not have a penis.

Paul Elam does not have the answers you're looking for (debate)

Frost · 26 October 2011 · Archived copy · Original

It's a weird time we're living in. If you're reading this, odds are you've come to the conclusion that our society's mainstream sources of information are broken. So like me, you've set out into the intellectual wild west known as the blogosphere. Out here, there are no laws, no certainties, and you have to make your own choices regarding who to trust, and who to ignore.

A man named Paul Elam recently suggested that you ignore me. Specifically, he suggested that you ignore the entire Game blogosphere:

"But the ones that remain, and make it a lifestyle, are just too enslaved to imagine red pill freedom, and likely not bright enough to learn what it means. They are literally institutionalized by their own desires and cannot imagine setting foot outside the city limits of Snatchville. The unquestionable black hole that exists in all these men is the place that should have held their core values and self respect."

"Anyone who attempts to make an art form of passing a shit test has only succeeded in eating said shit and advertising themselves to the world as a shit eater (Yes, I know, but you get PUSSY!). Too bad such unfortunates seem oblivious to the fact that refusing to even participate in a shit test will have the same effect as passing one, except that it might help to eventually hook you up with a woman slightly less likely to yell rape the first time she gets pissed at you, or cut off your dick when you're asleep."

"And anyone who believes in tossing negs, concocted for the purpose of aiding in the score, only does so because they don't realize that living by values that you don't retreat from, one of them being that your self-respect is worth more than time in a common vagina, is the best neg you could ever hope to toss. But hey, if you like begging, eating shit and life with no values, The Chateau has room for you."

The reference to the Chateau referring, of course, to Roissy.

I am sympathetic to the values and goals of the Men's Rights Movement, to which Paul is a valuable contributor. But the movement is heading for a split. On one side will be the reasonable and principled Men's Rights Activists, who will recognize and respect the desire of men to improve their lives, including their relationships with women. Those who are older and set in their ways may not be *interested* in writers (such as myself) whose goal is to help men lead better lives, but at the very least they will ignore us, while continuing to focus their attention on other men's issues.

On the other will be the men who are angered by the growing phenomenon of men, recognizing that their understanding of women, sex and dating is imperfect, coming together to share knowledge and compare notes. These men will continue to lash out at practitioners of Game, pick-up artists, and whatever other label you want to affix on men trying to improve their fortunes with women. The latter side will gradually fade from importance in the marketplace of ideas, as their readers begin to understand their true goals – not to help others, or inform them, or share truths with the world. Rather, to soothe some inner torment, to fuel some deep-seated anger against anyone who dares to be happier and more successful than they.

Here is Paul's advice for the contemporary young man trying to navigate the 21st-century sexual marketplace:

"O.K., so you want to get laid? Here's how you do it. Smell clean, get in the proximity of women, and then ignore them. When they come to fuck you, and they will, shut up and let it happen."

"Sorry, but there is little else to it. Women are wired to respond to men who walk with enough self-confidence and involvement in their own lives that they don't need to invest any energy into bagging girls. They attract women naturally."

But, as anyone who has ever stepped outside of their basement knows (including Paul, deep down) this advice is

insufficient. A man who follows it will remain a lifelong celibate. Also perhaps, a lifelong *A Voice for Men* reader, as his celibacy breeds more bitterness, and thus more susceptibility to Paul's particular brand of self-help advice for the modern man.

I have too much respect for Paul's work to immediately relegate him to the second class of MRAs. We've all written things we later come to see as foolish. So rather than pile on, I'm going to offer him an opportunity for a productive exchange:

Paul Elam, I am challenging you to a public debate on the subject of game and men's rights. You may choose the format, although I will suggest three posts each of unlimited length. You may also choose the proposition, or begin by simply laying out your thoughts on why men shouldn't learn game. Or, you can respond to my points in this post. Or, you can respond to any points I've made in any post, ever.

If Paul chooses to take me up on this offer, great. I doubt we'll come to a complete agreement overnight, but I will always respect someone who disagrees with me, as long as they're willing to discuss our difference of opinion honestly. In any case, I'll probably learn something. As iron sharpens iron, so one man sharpens another.

If he declines? Well, I wish he and his readers all the best as they continue their pointless sideline sniping, while the real players conquer the world.

To the editors of CafeMom, The Stir

Paul Elam · 27 October 2011 · Archived copy · Original

TO: The Management of CafeMom, The Stir

401 Park Avenue South, 5th floor
New York, NY 10016

Tracey Odell, Pulbisher
Amy Boshnack, Editorial Director
Cynthia Dermody, Managing Editor

Greetings,

I am writing you on behalf of A Voice for Men, a men's advocacy group dedicated to ending misandry in western culture. The reason for this missive is a recent blog post by one of your writers, Nicole Fabian-Weber.

In her article, titled "Wife Cuts Off Husband's Penis & Chucks It in the River," Ms. Fabian-Weber made several statements advocating violence and sexual mutilation.

Referring to a woman who was arrested for severing her husband's penis with a pair of scissors and throwing it into a river, she called the woman's action, "Bad. Ass."

Furthermore, she went on to say, "Although I consider myself to be somewhat of a pacifist, I must admit, I've always admired a woman who has the cojones to cut off a man's weenus."

After glorifying this egregious act of sadistic violence, she went on to query her readers with, "Do you think cutting off a man's penis is a suitable punishment after enduring years of emotional and physical abuse?"

The character of this public commentary appears calculated to foster more male-targeting violence. The comment thread of that article presently includes comments demanding the post be removed. Several representatives and readers of A Voice for Men have contacted you through your website's feedback form expressing similar sentiments. We have also published two articles strongly critical of Nicole Fabian-Weber's conduct, as well as placing her on an online registry to maintain a public record of her actions.

Thus far, the question that Fabian-Weber posed to her readers, asking them if they felt that sexual mutilation is justified, has been removed, but the remainder of the post remains. This is unacceptable.

As the senior editorial staff of *CafeMom The Stir*, you are the final arbiters of what remains on your website. That post is not just the ramblings of one disturbed, pro-violence individual, but a reflection of the values of your entire organization. Therefore, the continued presence of this hate speech can only be construed as overt approval from management – that would be the three of you – for the advocacy of the violent disfiguring of incapacitated, defenseless persons as a way to resolve marital difficulties.

In the most direct sense, it makes you every bit as responsible and culpable as Fabian-Weber.

On behalf of the A Voice for Men organization I hereby demand that you take corrective, ameliorative action to remedy this inexcusable support of sadistic violence. We have already taken actions regarding the author of this blog, and will continue those efforts toward ***all responsible parties*** involved, unless a responsible outcome is achieved.

This letter is being sent to you via your website contact form, and is also en route via registered mail.

Thank you for your attention to this matter.

Paul Elam

A Voice for Men

Addendum: since the release of this letter and the barrage of protest communications received by CafeMom, The Stir, they have revising the content of the article. It still leaves a contemptuous ready, but further illustrates that the management has no intention of accepting responsibility and taking corrective action on the post. Rather they have opted to try to conceal and historically revise the original content of the post. You can read the original version of the post here:

Proof of Deceit

S.A.V.E. issues warning about Leahy Bill

S.A.V.E. · 27 October 2011 · Archived copy · Original

[box icon="none"]

FOR IMMEDIATE RELEASE

Leahy Bill Would Turn Every College Male into a Rape Suspect, Group Warns

Washington, DC/October 27, 2011 – Senator Patrick Leahy's proposed Violence Against Women Act reauthorization would trample upon the due process rights of college students, according to Stop Abusive and Violent Environments (SAVE). The bill would make into law the Department of Education's recently issued guidelines that reduce the standard of proof in sexual assault cases to the controversial "preponderance of evidence" level.

That unusually low standard requires only that 50.01 percent of the evidence be in favor of an assault having happened. SAVE previously requested the Department of Education to rescind its guidelines, which were issued without prior notice or opportunity for public comment:http://www.saveservices.org/wp-content/uploads/OCRLetter.pdf.

Earlier this month, Caleb Warner was allowed to return to the University of North Dakota after being victimized by the university's unconstitutionally low standard of evidence. The accuser had filed claims of sexual assault with both the University and the municipal police department. Two investigations resulted — the university's according to the preponderance standard, and the police's according to the usual "clear and convincing" standard — and they could not have turned out more differently.

Warner was found guilty by his university and banned from campus after a swift investigation. Meanwhile local police reviewed *the very same evidence,*determined that Warner's accuser was lying, and charged her with filing a false report: http://www.saveservices.org/2011/10/victory-student-punished-for-alleged-sexual-assault-cleared-by-u-of-nd/

Section 304 of the proposed VAWA law would make the preponderance of evidence standard the legally required one, and sets up UND's shoddy treatment of Caleb Warner as the desired institutional response.

"If Senator Leahy's version of VAWA is passed, we can expect travesties of justice at every college in the nation," warns SAVE spokesman Philip W. Cook. "The frequency with which false allegations of sexual assault are made — as many as half of all claims — makes it absolutely essential that students' Constitutional due process rights are protected."

SAVE has documented the harm done by false sexual assault allegations: http://www.saveservices.org/downloads/False-Allegations-Harm-Families-and-Children. SAVE urges Senator Leahy to reject the Education Department's unjust "preponderance of evidence" standard, and adopt the proper "clear and convincing" standard instead.

Stop Abusive and Violent Environments is a victim-advocacy organization working for evidence-based solutions to partner violence:www.saveservices.org.

[/box]

Rape culture: is it a mold or a fungus?

J Galt · 27 October 2011 · Archived copy · Original

[dropcap]L[/dropcap]et's extinguish the rape culture entirely. Who needs it and better yet who wants it? Not me, and I suspect you don't either. Let's start with our language and make this politically correct while we're at it. That often used French word "rape." No more grated French cheese. Screw them and their smelly products. We know what you French buggers are up to and it's time to put an end to it. Just say no to culture, French culture, and their quaint little bacterial culture. Enough is enough. Speaking of grater's the wife was doing a pretty good job last night, wonder if I can have her charged? Only in France, you say? *Tabernac!*

While we're at it, just like parsing words like manhole and changing them to anybody holes we need to take a serious look at "the rapists." Especially psycho the rapists. While I'm guessing the(rapy) is a subjective position it does, nevertheless, describe the fee schedule. How much more obvious than this can you get when it comes to rape? These people designate themselves as "the rapists." We need to get to the bottom of this. There will be no more massaging of anything; not your hamstring or your neurosis. This rape culture stops here and now.

By the way, that rapier wit has to go, it's pretty clear that most women can feel the penetrating humor and well, you just don't cuddle afterwards. Those penetrating romantic gazes? Guess what, that's right; rape, rape, rape, rape, rape. If there's no penetration then there is no rape, pretty simple stuff here. Wait, did I just use the word "stuff"? Doh!

By the way, regarding penetration, to all othose occupying academe forthwith any future studies or submissions shall limit their materials to compelling. Penetrating will no longer be tolerated and we haven't settled yet on whether we can tolerate compelling. You will be required to submit consent forms from all attendees. Bring a pen.

Christ on horseback – I feel better already, I think I might ask the wife tonight if she's in the mood for a little consent. I remember the last time I had consent. When she removed it, I couldn't remember if I was thrusting in or pulling out. Fuck it, I just turned myself in to the cops. Let them sort it out.

Of course it was a little embarrassing to admit that I might have raped my wife but I lost track. I was overwhelmed by my insensitivity and trying not to blow my consent prematurely. There has been many occasions that I just wanted to throw my wife down and consent her brains out; just really go to town, just consent her out of her mind. I love to watch her consent to a climax. Or is it climax to consent? Well you know what I mean. You don't know, per se, unless you consent to my consent to know she consented.

Last week the wife caught me consenting off in the shower, but hey, what could she say? I had consent, notarized. When I caught her with her vibrator I immediately asked to see her consent form. She was diagnosed by her "the rapist" as bi-polar. I didn't want to be charged as an accessory, especially since the vibrator was already occupying that role.

We tried this new sex game at home designed to cause maximum arousal. It's called blind consent, all the players are blindfolded and you have to guess who gave consent, the losers get 10-15 years. A little stiff but don't confuse this with arousal. I figured this was just an abbreviated version of divorce court.

I'm guessing that young couples may consider changing their marriage vows from "I do," to "I consent." This would be great for guys, if she doesn't, you can avoid divorce completely. I can just imagine how the women's magazines will be spinning this. "50 ways to make him think you consented." "How to get even with consent hounds by using disappearing ink." "How to put the consent back in your marriage," "Consent: a one way street with no exit and no entrance," "How to make him consent to child support without ever sleeping with him."

I am curious how this will affect the laws of search and seizure, given the fact that every male in prison custody is subjected to a body cavity search the stats for male rape should increase exponentially, unless, of course, they default to entrance through the nose or ear.

I can't imagine a man consenting to it or being made to. Is this a trick question, did these guys at the Federal Bureau of Idiots think this through or is there some law that will remove a man's right to withhold consent? If there is, it should be put on the table in plain view so men can use the same snake slither to ward off false allegations.

[image]I would suppose that invasive medical procedures performed on children to establish sexual contact may no longer be legal. Oh wait, I guess the state just removes children from your custody and grants consent against your will. Maybe that's how they will get around raping men in jails – by assigning men in custody as wards of the state. Maybe men should consider a relationship with a woman only if she agrees that you are a custodial caregiver with all legal rights to exercise consent on her behalf. You may want to consider adding this to the small unreadable print on your coitus contracts.

I'm one of those people that although against rape have many questions regarding it. "Why" is the first, followed by a thousand others. I am much less tolerant not of what we believe to be rape by definition or the victimization of women. I'm less tolerant of the violence and the gender specific connotations that represent systemic violence towards men and boys. Rape to me is nothing less than coerced intimacy as a qualifier, across the board and gender neutral. I don't care if you're a cop trying to coerce a statement or a wife bitching about your menstrual cycle, or a feminist calling some man a homo because he shows no interest in you. You are trying to fuck someone for your own benefit, with no regard for the effects of your behavior.

The whole issue is backwards, we should be focused on the damage that occurs as a result of attempting a relationship. The path to pathology can be altered but not by the current laws. I think we all know both men and women that rape and its perception extends far beyond the legal definition. It is too often an exaggeration of the facts. Unfortunately feminists reside in the background shaking their pom-poms and cheering it on. I believe that there are too many officials willing to alter the facts to fit the charge, for no other reason than to justify funding or acquire brownie points, but more importantly to fit the fact that no other legal definitions exist. Unfortunately our behaviors are not as black and white as the laws that govern it.

The previous definition of rape was obviously penned by those polishing their dicks and believing they were polishing their brains. The new and improved version of rape is so myopic as to provide holes big enough to require consent to engage them. Are these assholes and acolytes of rape really getting paid for this shit or are they planning a new reality show?

I have no doubt that the larger portion of women or for that matter the public if asked to define rape are unable to limit their definition to what is understood to be the legal definition. I expect that law enforcement officials are no better. Rape in and of the perception of it immediately instills vile contempt for its occurrence, in all quarters. But that vile contempt rarely reflects the circumstance. It is quite likely that what feminists consider unreported rape may in fact be a lack of definition to accurately define the occurrence. Those who do not report may feel the definition of rape is too strong to address their experience. But the interest to explore the possibility does not exist.

We simply lack the language to define any occurrence of circumstance that may fit in between the actual definition of consent and the actual definition of rape. So we stretch those definitions to the detriment of both genders. If a man coerces a woman to have sex against her comfort to engage, the result is an exaggeration. If she consented to coercion she is a slut, if he admits to coercion he is a rapist. Both are an exaggeration of the facts. Where the outcome may have been more consistent with remorse for the occurrence, a lack of life skills and a need for counseling, we instead apply a prison sentence. We call this civilization but we don't include the laugh track in the background.

We pretend at politics of liberalism, portray a community consciousness of empowerment and administer totalitarian law enforcement. We know that our lives, experience and circumstances include shades of gray but we refuse to shape our laws to accommodate those experiences. Because we determine that consent and rape will reside at distant extremes with no alternate definitions, I believe every accusation should require the accuser to define rape in writing and both parties should submit to a lie detector. If the accuser fails the test she should be required to meet all expenses. That is to say if you put on a lousy performance the audience should be reimbursed.

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We simply have no laws to govern or protect men from sexual deviance or sexual abuse. We know the lasting effects are often psychological but men somehow don't meet the measurement for consideration. There are millions of men that suffer from the effects of sexual abuse and categorically defined as damaged goods, not worth the trouble. We lack the compassion to extend any protection or understanding of their experience and this same courtesy is extended to our boys.

As a man who can accept the ideal of equality I no longer have any sympathy, interest or concern for adult women that pretend, protest or parade their rape politics or their claims. I will adhere to 100% jury nullification on this issue and as far as I'm concerned rape culture is completely in the minds of women. It is an exaggeration of the law and does not serve to protect men in any way. Now we are equal.

Women were not oppressed by not having the vote

Luigi Logan (aka Fidelbogen) · 27 October 2011 · Archived copy · Original

[dropcap]I[/dropcap]t irritates the tar out of me to hear feminists say that women were "oppressed" by not having the right to vote in olden days. Excuse me. . . *oppressed*? I must take exception to the semantics here, for is not plain to me that what was happening ought to be called by such a heinous name.

I am aware that some people might think it was a bad thing that women couldn't vote. And I am aware that other people might think it was a good thing.

Well as you might expect, I am a third way thinker upon this subject. I would submit that women's historical lack of voting rights was neither a good thing nor a bad thing. Rather, it was a morally indifferent state of affairs, based on a cultural consensus that was shared by men and women alike in the past.

Our ancestors lived in a very, very different world than we do, and their cultural norms were very, very different from ours, yet undoubtedly befitting to their world — a world mysterious and unknown to us nowadays. Who are we to judge?

So was it really, inherently, such a horrible thing after all, that women could not vote? And WHY was it inherently horrible? Why should it even matter? Did the average woman in those days honestly feel that voting was "all that"? Seriously. . . who are we new-fangled ones to judge the men and women of past times for their very different way of life, with its very different demands and pressure that we can no longer entirely fathom?

And needless to say, *we all know that most men could not vote during most of those same years in which women could not vote*, and that there was only a trivial time lag between full manhood suffrage and full womanhood suffrage.

Something else that nobody to my knowledge has pointed out, is that electoral politics as we nowadays know it is a *very* recent historical innovation. It virtually did not exist before the French Revolution, and came into focus gradually beginning in the early 1800s. So it is utterly vacuous to say that women were deprived of the vote for "centuries", in case anybody wanted to say such a thing. In fact, the time window in which women couldn't vote was historically very brief, and for most of that same stretch most men were similarly deprived. Yes, the more you whittle this down, the more trivial it looks.

As above, was it really such an unspeakable crime that the female population couldn't always go to the polls during that comparatively trifling span of years?

Or is that entire concept nothing but feminist historiography, meant to wring pathos out of history for present-day political purposes by the device of retrojection? That would certainly conform to standard feminist tricknology, wouldn't it?

Once again, I believe that women's historical lack of voting rights was neither a good thing nor a bad thing, but a morally indifferent thing which ought to concern us very little at the present day. And I even think I am being generous, for to be intellectually honest I believe a case might be constructed that it was a positive good in the context of those times.However, I am willing to settle for "morally indifferent", and call it quits.

Look, it's simple. Once upon a time, women didn't have the voting franchise because societal norms found nothing amiss about such an arrangement. Then times changed, norms changed, and women were admitted to the franchise. That's all. And women were never, at any point along that general story-line, "oppressed." Only within the feminist narrative were they "oppressed" — but there are other narratives.

Furthermore, women were never at any time deprived of any rights. You see, women's "right" to vote simply did not exist in the first place — or not during the period when the so-called deprivation occurred. I mean that "rights" are only a figment. Only a mentation. Only a notion. Only a construct. Rights do not exist in their own right. They are not some mystical pure essence which hangs in the air all by itself — they must be conjured into existence by a

strictly human will-to-power, and fixed by law or custom. Through the entirety of human history, people have been inventing new “rights”, in train with new appetites, where none existed previously. And I expect they will continue to do so.

So in conclusion, I wish that second and third-wave feminists would shut the hell up with their dishonest, self-laudatory rhetoric about “the vote”. Women can vote now, so the feminists need to quit tooting on that rusty old horn. It is getting really, really old. It *really* is.

Rape culture: is it a mold or a fungus?

J Galt · 27 October 2011 · Archived copy · Original

[dropcap]L[/dropcap]et's extinguish the rape culture entirely. Who needs it and better yet who wants it? Not me, and I suspect you don't either. Let's start with our language and make this politically correct while we're at it. That often used French word "rape." No more grated French cheese. Screw them and their smelly products. We know what you French buggers are up to and it's time to put an end to it. Just say no to culture, French culture, and their quaint little bacterial culture. Enough is enough. Speaking of grater's the wife was doing a pretty good job last night, wonder if I can have her charged? Only in France, you say? *Tabernac!*

While we're at it, just like parsing words like manhole and changing them to anybody holes we need to take a serious look at "the rapists." Especially psycho the rapists. While I'm guessing the(rapy) is a subjective position it does, nevertheless, describe the fee schedule. How much more obvious than this can you get when it comes to rape? These people designate themselves as "the rapists." We need to get to the bottom of this. There will be no more massaging of anything; not your hamstring or your neurosis. This rape culture stops here and now.

By the way, that rapier wit has to go, it's pretty clear that most women can feel the penetrating humor and well, you just don't cuddle afterwards. Those penetrating romantic gazes? Guess what, that's right; rape, rape, rape, rape, rape. If there's no penetration then there is no rape, pretty simple stuff here. Wait, did I just use the word "stuff"? Doh!

By the way, regarding penetration, to all othose occupying academe forthwith any future studies or submissions shall limit their materials to compelling. Penetrating will no longer be tolerated and we haven't settled yet on whether we can tolerate compelling. You will be required to submit consent forms from all attendees. Bring a pen.

Christ on horseback – I feel better already, I think I might ask the wife tonight if she's in the mood for a little consent. I remember the last time I had consent. When she removed it, I couldn't remember if I was thrusting in or pulling out. Fuck it, I just turned myself in to the cops. Let them sort it out.

Of course it was a little embarrassing to admit that I might have raped my wife but I lost track. I was overwhelmed by my insensitivity and trying not to blow my consent prematurely. There has been many occasions that I just wanted to throw my wife down and consent her brains out; just really go to town, just consent her out of her mind. I love to watch her consent to a climax. Or is it climax to consent? Well you know what I mean. You don't know, per se, unless you consent to my consent to know she consented.

Last week the wife caught me consenting off in the shower, but hey, what could she say? I had consent, notarized. When I caught her with her vibrator I immediately asked to see her consent form. She was diagnosed by her "the rapist" as bi-polar. I didn't want to be charged as an accessory, especially since the vibrator was already occupying that role.

We tried this new sex game at home designed to cause maximum arousal. It's called blind consent, all the players are blindfolded and you have to guess who gave consent, the losers get 10-15 years. A little stiff but don't confuse this with arousal. I figured this was just an abbreviated version of divorce court.

I'm guessing that young couples may consider changing their marriage vows from "I do," to "I consent." This would be great for guys, if she doesn't, you can avoid divorce completely. I can just imagine how the women's magazines will be spinning this. "50 ways to make him think you consented." "How to get even with consent hounds by using disappearing ink." "How to put the consent back in your marriage," "Consent: a one way street with no exit and no entrance," "How to make him consent to child support without ever sleeping with him."

I am curious how this will affect the laws of search and seizure, given the fact that every male in prison custody is subjected to a body cavity search the stats for male rape should increase exponentially, unless, of course, they default to entrance through the nose or ear.

I can't imagine a man consenting to it or being made to. Is this a trick question, did these guys at the Federal Bureau of Idiots think this through or is there some law that will remove a man's right to withhold consent? If there is, it should be put on the table in plain view so men can use the same snake slither to ward off false allegations.

I would suppose that invasive medical procedures performed on children to establish sexual contact may no longer be legal. Oh wait, I guess the state just removes children from your custody and grants consent against your will. Maybe that's how they will get around raping men in jails – by assigning men in custody as wards of the state. Maybe men should consider a relationship with a woman only if she agrees that you are a custodial caregiver with all legal rights to exercise consent on her behalf. You may want to consider adding this to the small unreadable print on your coitus contracts.

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They’re He-e-e-r-e!

Paul Elam · 28 October 2011 · Archived copy · Original

OK, gents and ladies, the new A Voice for Men T-shirts are here. And as you can see in this picture (those fingers belong to our own Bern) they are a fine sight to behold.

We are giving these shirts away to AVfM supporters in exchange for a donation of $20.00, plus we ask that U.S. and Canadian residents add $6.00 ($12.00 outside the U.S. and Canada) to help us cover shipping charges.

The shirts are good quality cotton, and were produced by our enthusiastic supporter Alexander at Hollywoodloser.com. They come in S, M, L, XL and XXL, but supplies are limited so please get your order in right away. (see donation button at right)

These shirts are the beginning of a longer line of products that will help us finance the activism from this site, while allowing us to gift our valued donors with something in appreciation for parting with those hard earned dollars.

Those who order, please be sure to note your size in the paypal comments when you pay. Or, if paying by check or money order, be sure to include your size and correct mailing address with your payment.

Also, everyone who donated for the AVfM patches should have them by now. If you have not received yours, please let me know.

As always, thank you to all AVfM supporters.

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AVfM Radio, Tuesday, November 1 – GAME!

Paul Elam · 28 October 2011 · Archived copy · Original

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So why, you may ask, would I be making the show announcement for next Tuesday's episode of AVfM Radio on Friday afternoon, instead of on show day, as is customary?

Because we are seizing the opportunity to promote and further a much needed discussion about AVfM, the MRM and how all this fits into the arenas of Game and PUA, and also the ways it doesn't. Or at least we will give the exploration of those ideas a real examination.

For the uninitiated, this is an extension of a debate challenge that was issued by Frost in reaction to a piece I did on Game and PUA. That debate will start running this Monday night with my first response to Frost, who now has a contributor level account at this website. The debate will conclude on Saturday.

We are going to run the show up to a full three hours, depending on the number of phone calls that come in. MRA's, MGTOW, PUA's and Game advocates are all welcome to call in and have your unbridled voices heard. Only one rule: This isn't Fox News so no shouting matches. I give my word that you will be allowed to have your say and the only constraints put on you will be to accommodate other callers that wish to speak.

Also, it will help both our causes if everyone keeps it *reasonably* civil.

This should be a very interesting show. With the exception of a couple of borderline personalities, who don't know any better, feminists and white knights lack the guts to call in and put their ideas on the line publicly. I don't think this is true of PUA's and Gamers, and expect they will support their side of this well.

So mark your calendars for Tuesday, November 1, 2011 at 8:00 PM Central Time for what out to be a few hours of really thought provoking material. Those of you who have not registered to follow the show can do so here. The show call in number is 310-388-9709, and registered followers can skype in their calls from anywhere in the world.

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Why isn't Betty Friedan on Register-Her.com?

John Hembling (JtO) · 30 October 2011 · Archived copy · Original

[dropcap]B[/dropcap]etty Friedan is the author of the 1963 publication many people consider the foundation of modern feminism, "the Feminine Mystique". She also founded the National Organization for Women, running it from her apartment starting from 1966.

Friedan stepped down from her position as NOW's first president in 1970 and pursued political activism which included the nation-wide Women's Strike for Equality on August 26 1970. This strike was successful enough to significantly broaden the feminist movement. In 1971, Friedan joined other leading feminists to establish the National Women's Political Caucus.

As the founder and early organizer of the movement which is now one of the largest hate organizations in the world, it would be easy to rationalize inclusion of Friedan in the bigot category of register-her.com, but it would be incorrect.

The corruption, the tradition of fraudulent statistics, the routine employment of logical fallacy in feminist rhetoric, and the numerous other failings of modern feminism do not belong to Betty Friedan.

To be sure, much of her philosophical position was strongly opposed to the humanist libertarian point of view many MRA's lean towards. However, Friedan was a curmudgeon, and though her social movement in its modern form opposes human rights, Friedan herself was a strict adherent to what she saw as the truth. Unlike many later feminists, her version of feminism did not rest on a foundation of hatred.

Friedan's obituary[1], published in the UK Independent makes this clear; "because I'm not anti-marriage and anti-family. I always thought it was dangerous to go against the idea of the family. I don't even like the phrase "women's liberation" because that idea of being set free from everything doesn't seem right to me. I like to think of the women's movement as a fight for equality. Friedan's The Second Stage (1981) aimed to set the record straight, stating that men were not the enemy"

Friedan was briefly a candidate entry in the database of Register-her.com, listed under the category of offence as Domestic Violence False Accuser. As a moderator of the registry, it seemed that founder of the world's most successful hate movement should be listed in an alternate category of offence. The candidate entry, while noting her claim of accusing an ex husband of battery and refuting that accusation with: "she later admitted this was not true," this entry to the registry was short of detail or corroboration. This motivated me to conduct my own research, and to assume a better category would be that of bigot. My assumption proved incorrect and I deleted the candidate entry in the registry for the founder of NOW.

In her autobiography, published in 2000, she stated that her ex husband, divorced in 1969 has beaten her during her marriage. This claim was disputed by Carl Friedan. The Register-her candidate entry submitted contained the statement that "Friedan later admitted this was not true". Unfortunately, the description of that statement of admission is incomplete. Referring back to Friedan's obituary:

"She said that her husband had beaten her, a claim which Carl Friedan strongly rejected. Betty Friedan then admitted they had exchanged blows, commenting, "Look, I'm not a doormat. We did have our battles."

Sometimes a political opponent is just a political opponent, and not a criminal. Friedan's monster continues to cut a swath of destruction through the social landscape, but Friedan is not the ideologue who turned an erstwhile fight for equality into persecution of half the human race.

[1] http://www.independent.co.uk/news/obituaries/betty-friedan-465800.html

Shrink4Men Radio: Rethinking Female Sociopathy

Dr. Tara J. Palmatier · 31 October 2011 · Archived copy · Original

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Does your wife, girlfriend, ex or partner's ex have a Dr. Jekyll and Ms. Hyde personality?

Does she have a "good mask" that she shows the outside world while subjecting you and/or the kids to her cruel and abusive side?

Does she have little to no empathy or selective empathy?

Does she throw a temper tantrum, rage, pout or allege "Abuse!" when you try to hold her accountable for her bad behaviors?

Does she value you (and others) based on what you can do for her or what she can get from you? In other words, does she see people as objects of utility?

Does she lie, cheat, use violence and other forms of intimidation and manipulate to get her way or to "win?"

Does she have scorn and contempt for the people she victimizes or "pulls one over on?"

Has she ever threatened to destroy you and/or tried to make good on her threats?

Does she only recognize her rights and believe she's entitled to violate the rights of others?

Does she have a gross sense of entitlement?

Does she blame others for her own failures, bad decisions and bad behaviors?

If so, your wife, girlfriend, ex or partner's ex may have sociopathic traits or be a full-blown sociopath.

Historically, men have been diagnosed with Antisocial Personality Disorder far more than women. Female sociopaths exist, it's just that we use different terminology to identify them.

It's time to rethink the qualifiers of female sociopathic behavior, which Dr Tara J. Palmatierof Shrink4Men will be discussing during this Shrink4Men Radio episode.

The telephone lines will be open, so if you have questions, stories or thoughts on this topic, please call in (310 388 9709) or Skype in. And Happy Halloween!

Show Page

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Elam vs Frost: Texas Death Match – Round 1

Paul Elam · 31 October 2011 · Archived copy · Original

[dropcap]O[/dropcap]n October 19, after a long run of on again off again internal debate, I wrote a short, admittedly snarky and provocative piece about PUA and Game; to wit, *Chateau Bullshit*. My intent was two-fold. One, to take a swing at the dumb and decidedly dodgy notion that *pussyism*, the ideology of PUA's, is integral to human male development, and two, to take a needed shot at some of the *tongue-shite™* about MRA's that has emanated from the ineptly called "other side of the MRM coin."

For the purpose of this event, I don't think targeting individuals in that respect is going to be anything but distracting. We already know the rift is there. Or, as blogger G.L. Piggy called it, "[T]he fault line that has always existed between MRAs and practitioners of Game."

As to my piece that caused so many panties to get in a twist, I openly acknowledge that I could have written a lot more substance into it, but the fact is that in terms of the basic premise, not much else was needed, except to those who need it spelled out, and this "debate" will serve that purpose well enough.

After I wrote that article I was quickly attacked (no, that isn't a complaint) by someone who calls himself Frost, who wrote a response over on Inmalafide.com, a valued site driven by the great and terrifying Ferdinand Bardamu. It was actually not Frosts first effort at lecturing MRA's on what they ought to do, and taking a look at that can help put some of this in perspective.

Another piece he wrote also posted to Ferd's site on October 24 It is titled "Men's Rights Activists: You Will Never Win the Battle You're Fighting."

This was apparently not a response to me, but something meant to enlighten all of us down here in the ranks of us "spineless pussies," as another hostile reaction inferred.

Please bear with the slight diversion into the second mentioned piece by Frost. It serves to illustrate one valuable point.

In that particular article, he starts things off with noting "The definitive MRA publication is The Spearhead, an online magazine that features articles by a variety of regular columnists and guest writers."

Most of you will see the problem out of the gate with that, considering that The Spearhead, though a chest of gold, is not an MRA website, much less the definitive one. All you have to do is ask the man who runs it, W.F. Price, who is not an activist.

I brought this up not to tear into all the fallacies in that article (which I could easily do) but to point out that from the outset, mercy points will have to be given my opponent. He is not very well informed about the MRM.

That being said, this exchange will all come down on my part to supporting my contentions in the Chateau Bullshit piece, and that means a more detailed critique of Game and PUA (which have to be separated) as well as presenting my unimpeachable and pristine rationale for a superior alternative.

I will do that with vigor before we are done here, but the matter at hand now is to respond to Frost's first "attack," and set the record straight on the most glaring of his initial misconceptions.

I will use excerpts from his article, the entirety of which can be read here.

Oh, and a disclaimer. I do not pretend to speak for anyone but myself. I consider my opinions on the MRM, broadly defined, to be just that, my opinions. Acknowledging this in advance will save me a lot of "IMO's" through the debate, and hopefully save knee-jerkers from telling me unnecessarily that I don't speak for all MRA's. I will copy and paste this in the comments for the terminally unobservant.

OK, ready? Let's do it.

First, Frost says this:

"*I am sympathetic to the values and goals of the Men's Rights Movement, to which Paul is a valuable contributor. But the movement is heading for a split.*"

Let's dispense with this nonsense up front. There is no connection between MRA's and PUA's. Sure, there is some crossover in web traffic, and one area of shared interest in human sociobiology, but that is where it begins and ends. There is no unity between the two camps and even less in the way of philosophical similarity. All one has to do is just look at the content on MRA and PUA websites.

The results, in terms of content and focus, look something like this:

[box icon="none"]MRA: False rape accusations[/box]

[box type="alert" icon="none"]PUA: Getting pussy[/box]

[box icon="none"]MRA: Family law[/box]

[box type="alert" icon="none"]PUA: Getting pussy[/box]

[box icon="none"]MRA: Feminist governance[/box]

[box type="alert" icon="none"]PUA: Getting pussy[/box]

[box icon="none"]MRA: Erosion of civil rights[/box]

[box type="alert" icon="none"]PUA: Getting, well, you know…*pussy.[/box]*

What the fuck, are we not supposed to know what it is that the "artists" are picking up? And do they ever even pretend to be concerned with anything else? And that is what is really at issue here. Picking up women is fine. Trying to pass it off as something more than it is, well, not so much.

Frost's imagined split is like the looming divide between bird watchers and spelunkers. We expect them to be at war any minute now. All they have to do is figure out where they have any real estate to fight over. The war may be on indefinite hold as the bird watchers are watching birds, none of which live in caves.

And this really brings me to the opportunity to deal with something else here that has to be said, especially since I am focusing on PUA only in this post – as opposed to Game, which I will address at length later.

We must accept that on the broad scale that PUA is part of the men's movement. Note, I did not say men's *rights* movement. The fact is that men, in several ways, are beginning to change, to adapt, with greater or lesser efficacy, to an avalanche of changes in our coexistence with women.

In that light, we have a lot of camps in our vacillating world. This includes MRA's, Gamers, PUA's, male feminists, manginas, and traditionalists that have made some adjustments to the new gender world order. The different groups are diverse and often divergent, but all of them are part of a slowly shifting and changing "men's movement."

With that in mind, think of PUA's as the Amway of the men's movement. They are constantly recruiting, selling, and recruiting some more, which is why they sniff around the outskirts of activist operations like this. They smell DVD sales and enrollment in classes on how to walk up to a woman and say your name without stuttering. Cutting edge stuff.

They cloak all this nonsense in a lot of chest thumping and brio, imagining that non PUA's are a bunch of chumps who aren't very skilled with women.

Remember, it all comes back to the pussy, which also brings us back to another one of Frosts huge misconceptions; that being that somehow he got the idea that I was preaching celibacy – or even practicing it.

He says of my "advice," in his piece: "A man who follows it will remain a lifelong celibate. Also perhaps, a lifelong

A Voice for Men reader, as his celibacy breeds more bitterness and thus more susceptibility to Paul's particular brand of self-help advice for the modern man."

Just for the record I am almost 10 years into a relationship with a woman. I have never advocated, for or against, celibacy, but my experience (I never called it advice) yielded a glut of butt, assuming, of course, that is all you are interested in.

To wit, take a listen to this. I put it up a year and a half ago on YT.

Play

You see, doing what I did resulted in a whole slew of women lining up for *summa dis*. It was as easy as not giving a shit. I didn't need lines or come on's or a fucking book of tactics. All I needed to do was choose one if I liked her. If the intent was celibacy, I failed miserably.

Now, there is much more to this that I will get to in my next post, but what I am asserting, for men interested in getting laid, *as well as being interested in screening out the most obvious of potential problem women*, is that they will get a lot more benefit from understanding a much bigger picture than is offered by PUA.

Where PUA fails, and fails at its most miserable, is that it only invests enough in the understanding of Evo-psych to result in a shot of leg. And they invest even less in the reasonable understanding that tail no longer comes without some serious risks that demand any rational man look way past potential notches on his belt. That is something that would be different, in my estimation, if these guys were anywhere near as successful as they claim.

So the things that make up the bigger, more important picture will be a big surprise to a lot of guys that think PUA is the way to go, but nothing new to those that already know better.

One thing I will address now comes from Frost's own words. He says, of his imagined divide in our respective camps, "On one side will be the reasonable and principled Men's Rights Activists, who will recognize and respect the desire of men to improve their lives, including their relationships with women."

Of course, now anyone who wants to can go read PUA sites and sort through all the scheming, calculation, manipulation and conning done to find a dark wet hole for their Twinkie to soak in – oh, sorry, I meant to say "improve their lives and their relationships with women." Then they can come back to AVfM and talk about all those principles.

Much more on those principles later, but right now, as I mentioned in the video, most men seek women out like trained seals doing tricks for a scrap of fish. PUA offers you pay-for-service instructions on how to balance beach balls on your nose a little longer, and clap your flippers a little louder, and abso-fucking-lutely nothing else. It's begging lessons for pussy paupers, but you might tend deny that and believe them when they tell you it makes you a player because every time they make their pitch on their websites, the text is embedded in the proximity of some tasty looking tits and ass. Budweiser sells really shitty beer the same way.

1,000,000

Paul Elam · 1 November 2011 · Archived copy · Original

After 15 months online we are rapidly approaching our first million visits to AVfM. And if current traffic holds or continues to grow we will have at least twice that much after another 15 months. I am betting we do even better than that thanks to the dedicated efforts of all the people who contribute quality additions to the growing library of MRA literature, and the increasing number of men and women who are stepping up to rattle the worlds cage with FTSU.

Those are not the only good numbers to report. After a slight leveling off when the site was rebuilt, we are tracking upward in Alexa ranking again, headed toward a coveted place in the top 100,000 worldwide rankings. Our commenting has also picked up again, after requiring users to register with the site to comment, and our database is now pushing 50,000 comments. Additionally, and most promising, since we rebuilt the site just three months ago, we are exceeding 200,000 page views per month. Expect a lot more in the future, and a lot more from AVfM Radio and register-her.com.

Zeta masculinity for dummies

John Hembling (JtO) · 1 November 2011 · Archived copy · Original

A Guide: For the general public.

[dropcap]A[/dropcap] number of people have written about zeta masculinity on this site, as well as elsewhere on the web. For the uninitiated, this is a term referring to men rejecting the traditional roles allowed for men, and defining their male identity outside that self destructive and exploitive framework. I won't attempt to duplicate or summarize those excellent articles here. I refer interested readers to that writing, linked in this article's footer.

This is not an exploration of what zeta masculinity means for men adopting and defining it. Rather, this short guide's intent is to help individuals outside the men's rights movement to understand and react appropriately to specimens of this newly emerging genus; The Zeta Male.

Violence

Traditionally, men have been willing to defend women from violence. Not just female family members and romantic interests, but complete strangers. In fact, any woman in a public space who signals distress will draw protection from passing men. Some men will even lend themselves to immediate retributive violence against whoever or whatever caused the originally signalled distress. This should be understood by readers of this guide, but is provided for context.

A Zeta male will exhibit none of this culturally programmed behaviour. A Zeta male has no interest in self sacrifice, exposure to violence, or playing the role of enforcer for the benefit of women. In fact, if a woman signals public distress and a man inquires of the difficulty, then turns his attention to other matters, you might be dealing with a zeta male.

Within western culture, women enjoy a exemption from direct consequence to their own violence, particularly when a man is the target. This was famously demonstrated in early 2011 in an episode of MTV's "Teen Mom," in which Amber Portwood repeatedly punched, slapped and kicked a man named Gary Shirley, who, despite his much greater size and strength, did no more than raise his arm to shield his face as Portwood angrily lectured him, punctuating her taunting with full-force punches to his face and neck.

The video depicting this prolonged assault is still available on youtube, where a substantial fraction of comments indicate the continued cultural psychosis which equates passive receipt of violence as /correct/ masculine behavior.

"I respect this guy for putting up with this crazy-ass bitch and her antics. "

"This guy is one HELL of a real man for standing there and taking it like he did."

Whatever kind of man Gary Shirley is now, allowing that he may have unlearned some of his cultural programming since that show's filming, he was not a Zeta male.

The cultural programming that women can assaulted men with impunity runs deep, which is why cases such as the male McDonalds employee's self defence against two female assailants created such confusion in worldwide media. His use of an improvised weapon characterized by confused or simply lying broadcasters as an act of aggression. The cries of "Stop! Stop!" by the attackers as their assault on the man was reversed betrayed a deep confusion and a failure to realize they were the aggressors, but that they'd targeted the wrong victim.

If you assault another person who happens to be bigger or stronger than yourself – its likely that it will go badly for you. With zeta males comprising a growing fraction of the population, this rule of thumb applies to women now too.

Money

What's yours is yours, and what's his is also yours. This is the established cultural norm on western societies. This is reflected in statistics collected by marketers who cynically prey on a cultivated narrative of women's victimhood in their marketing guide "Women want more." Women control 65% of disposable income world wide, and by 2028, this is predicted to rise to 70%. The wage gap citing a traditional lifetime earnings imbalance which favours men is now, and always has been, a ruse. No matter who earns money, it's women who spend it.

50 years of feminist activism have retooled employment and academic life to increasingly exclude men, and this shows in an emerging and accelerating real wage gap favouring women.

Men's value as human beings, and in romantic selection has always been closely tied to financial and social status. Another way of saying most women see men based on their utility, and only secondarily as human beings. Displays of financial solvency are accepted as a normal prerequisite for a man's visibility to most women.

Zeta masculinity puts the torch to this mode of thinking as well. When dealing with a zeta male a woman is not only expected to pay her own way, including in a romantic context – she's going to have to do it without a fuss, or fanfare. You've got a job, right? Why do you imagine you're owed financial tribute for the dubious privilege of your company?

This is an obvious deal-breaker for many women, and men putting fiscally detached zeta masculinity into practice are accustomed to the counter argument. "A real man pays," or "a gentleman doesn't make a lady pay." Or any other traditionally euphemistic phrasing which makes romance a financial transaction.

The argument from force against fiscal detachment is that men rejecting their role as romantic underwriter will find themselves frozen out. This is a mistaken interpretation. Zeta men are not "missing-out" on the supposed benefits of traditional sexual relationships, they've evaluated a crooked game and are voting with their feet. In fact, it might help women to understand this by thinking of zeta men as unusually butch lesbians with no patience for the usual hetero-sex game playing and bullshit. The analogy is obviously incomplete, but it seems obvious that breaking out of the "men must pay for my crap" model is difficult when you've always been a member of the benefitting demographic.

"Men are Pigs"

This is what now passes for humour. Sometimes men aren't pigs, rather – they're dogs. The list doesn't end with dogs and pigs, men are also stupid, controlling, afraid of commitment, aggressive, macho, afraid of intimacy, violent, sexist, and power hungry. Whether individuals buy into this mountain of hate, this is the tone of acceptable public discourse on men in our culture.

For a long time, men wounded by this culturally embedded invective argued or reasoned that not all men were like that. A pretty mild rebuttal considering that nearly no men fit such awful description. However, after enduring years of such narrative, a nearly complete indifference to either censure or praise becomes the only viable position when routinely hosed down with hatred. The effectiveness of disparagement of vilifying male identity trades on the need in human beings for social acceptance.

Humans are, after all social animals. For men, female acceptance has always tapped into reptile brain programming and fear of death. Sexual rejection for men means reproductive extinction. This is not the case for women, because the reproductive economy of human mating almost guarantees for a viable female that other males will seek them out.

Like so much other behavioural wiring, Zeta masculinity breaks this programming, too. Praise and condemnation are tools of control, and although a practicing zeta man can feel the pain of these tool's application, he recognizes them, and ignores them. Alternately, a zeta male – targeted with these old, old manipulative tactics recognizes their attempted use, and this informs his treatment of the erstwhile manipulator. Being washed for a lifetime in unjustified accusation as a biological demographic builds a thick skin, and deep reserves of ire.

Underlying Assumptions.

In almost all relations between men and women there exists what can be called the “Harry met Sally” rule. This is the assumption in personal relationships that men are driven by sexual desire. While strictly true, it’s no more significant than saying all animals including humans are driven by hunger. Women are driven by sexual desire as well, but the dynamics of human sexuality are such that women are the selectors, while men are the competitors for selection. Translated to a modern context of urban career and social life, men traditionally seek women’s approval. This affords women varying degrees of power, as well as a free pass for minor betrayal, misbehaviour, and unaccountability.

Assumptions, meet chainsaw. The path to Zeta masculinity traverses a great deal of revelation not covered in this short guide. However, this model for masculine identity encompasses a deep indifference to approval or rejection, as well as measured self awareness of sexual attraction. Men’s sexual attraction towards women is an element of men’s biological wiring. Through changes to law and a histrionic climate of moral panic over any expression of male sexual agency, male sexuality has been weaponized against men.

The practical consequence of this is adoption among men of survival strategies. Overt expressions of female sexuality, through attire or come-get-me nonverbal communication are increasingly regarded with a deep suspicion which is not excessive to call antipathy. The overused phrase “as a woman” is commonly preface to an emotional statement, opinion or demand, and that preface serving to lend the demand weight or illusory legitimacy. To a practitioner of zeta masculinity, “as a woman” a person is of no value, attraction, or innate importance. More than this, “as a woman” a person is suspect, and deemed a serious potential hazard.

What’s interesting in this recognized hazard is this isn’t expressed by the self defeating pronouncement of “no girls allowed” on a pre-adolescent boy’s clubhouse. This is not even as overt as a polite “no thanks.” It is silent, survival driven antipathy behind a smooth, affable front.

You’re bitter!

A well polished chestnut, likely to be trotted out in this piece’s rebuttal. A condensed version of You-are-just-bitter-because-you-can’t-get-laid, which is item 6 in a catalog 16 common of ad hominem arguments. In this case, the sour grapes accusation is technically true, because the grapes have been studied, evaluated, and are, in actual fact sour. Actually, they’re *poisonous*.

Addressing those still trying to use the whip of non-access to sex in rhetorical rebuttal, (a puerile argument)- Please be aware that sex is not in short supply. It is more freely available now than at any time in 100 years.

The claim of bitterness however, is an irrelevant distraction. Zeta masculinity is a model for male identity and existence largely apart from bitterness. Rather, zeta males are men who’ve seized the only real power any humans can have – and that’s self determination. The taste of it, by the way, is sweet.

http://www.avoiceformen.com/feminism/the-plague-of-modern-masculinity/

http://www.avoiceformen.com/women/the-male-hierarchy-at-closer-inspection/

http://www.avoiceformen.com/feminism/government-tyranny/breaking-bad-the-male-as-designated-criminal/

http://www.avoiceformen.com/men/standing-at-the-zeta-crossroads/

http://www.avoiceformen.com/feminism/princess-miserable-and-the-great-american-bitch-machine/

Elam vs Frost: Round 2 – Frost Speaks

Frost_25 · 1 November 2011 · Archived copy · Original

In Which I Recruit Paul's Readers To My PUA Death Cult

First, a disclaimer.

I strongly recommend that Paul's more sensitive and impressionable readers click away, and far away, from this post. I'm about to lure you into the secret cult of pick-up artistry, pussy-begging, and pedestalizing. If you resist, beware: I have shaming language, and I'm not afraid to use it. Continue reading, if you dare, but don't be surprised if you black out and wake up next to a paid-in-full copy of my $599 DVD set.

Still here? I guess you're feeling lucky. Good. Me too.

You can find links to the exchange that led to this debate here. But most of you are already familiar with the terms: Age and Guile *Vs.* Youth, Innocence, and bad graphic design, on the subject of Game and Men's Rights.

Note that this is not a debate *between* Game and the MRM. At least, not for me. I am a fan of both. If Paul and I were to chat about family law, false rape accusations, anti-masculine biases in our media and pop culture, and the wisdom of marriage for 21st century Western men, I'm sure we would find much to agree upon.

The real question *du jour*, is thus: What is the relationship, if any, between Game and the MRM? I believe they make fine bedfellows. Paul however, seems intent on offering some token last-minute resistance, which I'd like to overcome.

Let's start by asking: What is *Game?* The meaning of the word remains unclear, even among this small and incestuous corner of the blogosphere, so let's lock down a specific definition:

Game is the study of how women respond to men's behaviour.

I predict that many AVFM reader will take issue with such a broad definition. Game, to them, must include shiny clothes, effeminate mannerisms, hoop-jumping, and whatever other behaviours that they would like to associate with we 'Gamers'.

But I ask: If you quarrel with this definition, why? Neither I, nor Roissy, Roosh, Dagonet, Assanova, Gmac, Danger and Play, Badger, Private Man, or FFY are committed to any specific 'school' of Game. We're just a community of men, sharing what we know about women and relationships. Whatever your mental stereotype of a 'Gamer' is, I guarantee that at least one of the men on that list doesn't fit it. We learn from each other, we experiment for ourselves, and we use whatever helps us achieve our goals with women, discarding the rest. Precisely what those goals are varies across men – some are only interested in one night stands, some are seeking one good, trustworthy woman to make a wife out of, and most fall somewhere in the middle of those extremes.

The bottom line is that Game is a tool men can use to increase their success with women. No more, no less. If a man chooses to eschew sex for life, I admit he will have no use for Game. Otherwise, he would be a fool to dismiss the idea of thinking critically about his interactions with women.

There are two possible reasons why Paul and other MRAs might disapprove of Game.

1) You think that our *specific teachings* are flawed.

This is the basic point Paul is making in his original Chateau Bullshit post:

> *"O.K., so you want to get laid? Here's how you do it. Smell clean, get in the proximity of women, and then ignore them. When they come to fuck you, and they will, shut up and let it happen.*
>
> *Sorry, but there is little else to it. Women are wired to respond to men who walk with enough self-confidence and*

> *involvement in their own lives that they don't need to invest any energy into bagging girls. They attract women naturally."*

In other words, there is no need for men to read Roissy et al. Having relationships with top-tier women is *so easy* that the only thing a man (any man!) must do is shower, and he will be irresistible.

Now, for all I know, Paul Elam really is such an insanely attractive man that he is honestly relating his personal experience to us in those words. Perhaps he *really can* consistently sleep with extremely high-quality women, merely by sidling up to them and radiating Paul-ness.

If so Paul, you're a lucky dog. If you ever roll out a DVD set, seminar, or coaching sessions, I'll be first in line.

But until then, I have to remind you: Your personal experience as an unstoppable force of sexual energy is not indicative of the challenges that mere ordinary men face, if they want to have the same good fortune you do. Don't believe me? Head to a night club. Wait by the door and count the men as they leave, frustrated and alone. Or, create a fake female online dating profile. Watch as the messages from desperate, lonely men pour into your inbox.

I do quite well for myself with women, better than 95% of men in my generation I'd wager, and I still have to do quite a bit more than shower, if I want to consistently sleep with the kind of women I want. Sad, I know.

Maybe I'll never convince Paul that most men have to work for our food, since he apparently does not. But those of you in our live studio audience have seen reality, and you know which of Paul or I has a firmer grasp on it. The 'cult' of Game does not have all the answers for you, but we can at least offer you better than "go take a shower."

Of course, not everyone is interested in self-improvement. Which brings us to our next possible objection:

2) You object to the *general idea* of improving your relationships with women

All this talk about 'just take a shower' being the sum total of advice a man needs with regard to women, is a bit silly. I don't think Paul *actually* believes that the legions of young men who are not meeting women, not getting laid, and not having fulfilling relationships with women, just need a bucket of warm soapy water to achieve their wildest penthouse-letters-esque fantasies.

Deep down, Paul realizes that consistently sleeping with attractive women is something that almost all men *want* to do, and only a small number of men *actually* do. If it were easy, you'd all be out doing it right now.

One of the human brain's favourite hobbies is self-deception. If we can't have something, we rationalize that we didn't want it anyways. We avoid starting an exercise program, so we can eliminate the risk of failing. We don't talk to that pretty girl, so we can tell ourselves later that maybe we could have slept with her, if only we'd tried.

It's easy to make excuses to avoid going after the things we want in life, and easier still when someone else offers to make the excuses for us. Personally, I'm wary of any belief system that seems to give me an easy way to justify taking the easy road. Especially when that belief system makes multiple demonstratably false and often contradictory assumptions:

– *Game is demeaning to you, as a man!*

– Game is worthless and unnecessary! Just take a shower!

– *Game is all about jumping through hoops, eating shit, and acting like a pussy!*

– Gamers are frauds!

– *There is no overlap between Game and MRA! Gamers are wholly unconcerned with the MRM!*

If necessary, I will thoroughly debunk the first four claims in the comments of this post. Here on the main stage though, to give Paul some ammunition for round #2, I will close by making a few points with regard to the last:

– The people you call "Gamers" are simply those who understand socio-biology and gender politics, and have

chosen to use that understanding to improve their personal lives

– Game is the Men's Rights Movement's most powerful weapon in the battle against feminism

– Roissy has done more to empower 21st century men than *A Voice For Men* by an order of magnitude. Show a little respect.

Elam vs Frost: Round 3

Paul Elam · 2 November 2011 · Archived copy · Original

[dropcap]W[/dropcap]elcome all to round 3 of the debate between myself and Frost on the subject of Game, PUA and the MRM. In round 2, Frost finally raised some points that can serve to illustrate our differences in a much more tangible way.

Thankfully, the points of contention are simple enough that I needn't be too loquacious to address them. I can skip over his initial and lackluster stabs at humor, and the pointless attempt to explain what the debate is *not* about. Gee, *that* was helpful.

I can even forgive the embarrassingly myopic definition: "Game is the study of how women respond to men's behavior," and help him out with something much better:

Game is a learned skillset used for manipulating women into sex and other forms of interpersonal compliance.

No charge for that one, Frost, but a suggestion – if you want to debate someone, it's a good idea to understand your side of the argument better than your opponent. There is also the matter that this is really just a definition of Game that Gamebots would prefer. There is, in reality, a definition that is much more accurate.

Game is the skills development required to help men stop talking women out of fucking them.

No charge for that one either, Frost. It will make sense to you in about 10-15 years.

The next point of any "significance" in Frost's response is:

"The bottom line is that Game is a tool men can use to increase their success with women. No more, no less. If a man chooses to eschew sex for life, I admit he will have no use for Game. Otherwise, he would be a fool to dismiss the idea of thinking critically about his interactions with women."

First, and after I dismiss the drivel (for the second time) that only celibate men disagree with him, we probably ought to give him a cookie for only taking three more paragraphs to inch just a smidgeon closer to what he is talking about when he defines Game.

Yes, Game is about "success" with women; meaning fucking them. And of course that is a worthwhile goal of any healthy heterosexual male, with perhaps one caveat. Having sex with a female is also the natural and healthy goal of a male black widow spider, which tends to benefit the female in that she usually gets a post-coitus snack.

[image]
Game on!

Obviously, in the human realm sex with women is not near as dangerous as it is with the black widow. But there are risks and we do have a legion of ideologues working feverishly to create more of them. Thus far they have had a good measure of success. Where Game and PUA fail is in that they operate in complete denial of this, and take a balls-first-brain-on-the-back-burner approach. They protect that approach with hostile vigor, regarding any risk management as a weakness or some other form of "MRA faggotry."

I have to note at this point that the male black widow can almost always be seen feverishly trying to escape his looming cannibalization when sex with the female is complete. He frequently fails, but even with a brain that has less mass than a grain of sand, he is aware of risks and attempts to reduce them with a quick flight. He does not eschew sex, but he knows the possibilities that comes with it and acts accordingly.

So, when you look at the utter lack of risk management practiced by PUA's, it would appear they don't have the intellect of your average arachnid. It is probably this same disregard for consequences that led Frost into challenging me to a debate. Or it might just be that Frost and those of his ilk are simply so pussyblind that talking to

them about sex related risk is like talking to a lemming about the dangers of cliff diving. Hard to say, but my guess is that Frost will likely help you decide with his own words before this is over.

So, I offer what I have already written here for context to consider as I examine what Frost finally deemed important enough to number and put in bold text:

> **1) You think that our *specific teachings* are flawed.**

First I have to say how dumbstruck, I am. Wow! And to think, all it took was reading Chateau Bullshit and my first response to your debate challenge and then writing half your own response to get to the volcanically hot and incisive observation that I think your "specific teachings" are flawed. And so you present that bit of intellectual wizardry as your first, heavily emphasized statement in the debate.

Daayum, son, no wonder you da shizz wif da bizzitches.

Except there is still a problem here. Your point there is as half assed as your assessment of Game and its value. It is not just your specific teachings that are flawed, but your specific *everything*. You have your head so rooted in the pursuit of vagina, that you completely interpreted Chateau Bullshit in the wrong way.

[image]
Quality ass?
It was not intended to present Gamebots and PUA's with a more efficient way to maintain their pussycentism, but a challenge to the centrism itself. And you demonstrate now that all of that flew directly over your pointed little head.

You use sales pitch catch words, e.g. "top-tier women" and references to your own stellar success over 95% of the male population. I am deeply impressed. But perhaps, Frost, you should define what "top tier" means to you. Weather girl Heidi Jones is a good looking woman. Is she top tier? Also consider Victoria Haigh. Not exactly drop dead good looking, but not bad either. Accused her man of child rape. Top tier or no, Frost? And what aspects of Game is it that will help us figure it out before it is too late for the next man caught in her web?

I could hammer at this all day, but truth tell, young man, I think you are so immersed in your own narcissistic gratification via the attention of women that you can't see much of anything but a labia, a patch of hair and yourself, as the imagined idol of women and your fellow P-hounds.

And that brings us to your second "point."

> **2) You object to the *general idea* of improving your relationships with women.**

Part of the problem here is that your constant obfuscations are tearing down any chance you have of making a valid argument. At this point I will just inform AVfM readers that I have taken on the responsibility of translating Frostspeak into plain honest English.

It is not "improving your relationships with women," that Frost is talking about, of course. It is getting more pussy, hopefully from some of those "top tier" women. See pics.

[image]
Top tier pussy?
To the contrary, AVfM is very much interested in improving relationships with women. We do that by advocating for their equal treatment under the law as opposed to special treatment, and by advocating for their uncompromised and unambiguous accountability in matters personal.

That insistence on personal accountability goes a long way toward improving relationships in my own life, with men and women alike. It helps me maintain peace of mind, eliminates most drama and risk, and has never cost me a piece of ass that I wanted. Rather it enhances the quality of all people I choose to associate with because I screen out the dead weight early on, *before* they can cause real problems or simply suck up time out of my life that I will never get back.

If Game and PUA are supposed to teach men to "see themselves as the prize," I think their failure to incorporate risk management calls irrefutable bullshit on that. But I think speaking of these things to Frost may well be lecturing on physics to a chimpanzee. Nope, I am just debating, and I use that word loosely, a pussy hound here; nothing more. He'll never get more than six inches deep because there is nothing in him that can go any further. Pity.

It is hard to know what else to tell someone like Frost, though I am sure in his next post he will give me the ammunition to do so, just as he did before.

I do hope though, that as he wants to dedicate his life to helping young men enter barrooms full of borderline skanks and not come our frustrated or lonely, that he considers more fully the implications of such a singular mentality about sex.

Sex is available to any man who wants it without foregoing risk management, but men won't be learning that from the legions of hucksters out there doing nothing more than exploiting their loneliness for a buck.

My last response in this debate, which will come after one more round of Frost trying to figure out different ways to convince you he has the golden key to quality pussy, and therefore a better life, will deal with the concept of male self-actualization, values, and how Game and PUA undermine those things in men.

Profiting from Pain

John Hembling (JtO) · 3 November 2011 · Archived copy · Original

[dropcap]H[/dropcap]ere is an infant. This newly formed human being is full of promise, and is a locus of joy and pride to parents, siblings, and an extended community. This tiny, miraculous bundle is the object of all of our adoration, even the flintiest of stoics are mesmerized by the ancient wired-in response to love and protect this infant.

Here is a sharpened steel instrument. A doctor will use this tool to partially flay this tiny baby – mutilating a sensory organ. This pseudo-medical procedure has, according to almost every major medical association in the world; no therapeutic value. In fact, it is a procure popularized by a breakfast cereal salesman and medical crackpot. John Kellog described it as a method of preventing sexual pleasure in boys in his 1877 book, "Plain facts for old and young".

> **A remedy which is almost always successful in small boys is circumcision, especially when there is any degree of phimosis. The operation should be performed by a surgeon without administering an anaesthetic, as the brief pain attending the operation will have a salutary effect upon the mind, especially if it be connected with the idea of punishment.**

We're living in a culture which sees this as normal, so I'll provide a little comparison by telling you what Dr. Kellog said about girls 2 pages later in the same book he extolled the virtues of boy-mutilation.

> **"In females, the author has found the application of pure carbolic acid to the clitoris an excellent means of allaying the abnormal excitement."**

In the modern context – promoters arguing for the continuation of infant mutilation claim it reduces the transmission incidence of aids.

The studies from which this claim are drawn are widely disputed, based on questionable methodology, but for the moment, lets assume transmission rates of communicable disease can are actually reduced by some percent in circumcised populations. Condoms are more effective, and don't require cutting off part of a human's body.

This argument is the equivalent of cutting out your eyeballs to prevent eye injury rather than wearing safety glasses. The claim of prevention of infection is asinine, but it continues to distract from a much more realistic reason for continuing the practice.

Women's cosmetic make-up products, and some medical products utilize foreskin tissue harvested from circumcised infants. This provides a profit motive for advocacy research from "medical" companies profiting by the ongoing mutilation of baby boys.

One example of this is the company called Advanced Tissue Science (A.T.S.)[1]. This corporation is based in La Jolla, CA. They are the makers of a product sold under the brand name Dermagraft-TC, which is an artificial skin created from harvested foreskins from infant circumcision.

A.T.S. is also the makers of NouriCel, another product made from harvested foreskins, and one of the main ingredients of SkinMedica's (a cosmetics company) TNS Recovery Complex product.

Infant mutilation is driven by women who want a better wrinkle-cream[2]. SkinMedica isn't the only company selling beauty products made from mutilated children. Its merely a famous example, publicly endorsed by celebrities like Oprah Winfrey and Barbara Walters who bragged about the use of mutilated infant's body parts before this turned out to be a bad public-relations move for each of them. Oprah's web-site has subsequently removed the bragging claims of skin rejuvenation through harvested foreskin products. She has not yet aired a

show or written a word about the ethicacy of the use of infant tissue in women's beauty products.

The unnecessary mutilation of infant boys has another cost besides the the fact that circumcised men are denied a major sensory organ. The procedure is fatal to about 117 infants in the US every year[3]. Although the practice of sexually mutilating male infants is increasingly criticized, the procedure continues to be trivialized as a minor, harmless procedure in mainstream media. It would be impolite to tell women, the demographic controlling 65% of disposable income that their beauty products come at the cost of the sexual mutilation, and in some cases – the killing of infants.

Not yet, at least. In light of the recent public celebration by woman in the mommy-blogging community of adult male sexual mutilation such as the Catherine Becker case – a women's make-up product openly flaunting damage to male infants might even outsell competing products which don't publicize the source of harvested human flesh.

Then there's the religious apologists.
In July of 2011, while California debated a ban on infant circumcision, the president of the National Association of Evangelicals, leith Anderson said[4]:

"While evangelical denominations traditionally neither require nor forbid circumcision, we join Jews and Muslims in opposing this ban and standing together for religious freedom […] Jews, Muslims, and Christians all trace our spiritual heritage back to Abraham. Biblical circumcision begins with Abraham. No American government should restrict this historic tradition. Essential religious liberties are at stake".

Sexual mutilating an infant is, according to the the National Association of Evangelicals, an essential religious liberty. The right of a child to freedom from harm is apparently not.

Between the profits of corporations, the frivolous self interest of female consumers, and the fairy tails of stone age desert dwelling goat-herders, male children will likely continue to be mutilated and killed.

These reasons are all worthless.
An ethical human being does not abide the dismemberment of children.

Meanwhile, enjoy looking years younger, and don't trouble your pretty head about the price payed.

[1] http://www.foreskin-restoration.net/forum/showthread.php?t=8415
[2] http://thetyee.ca/Views/2007/01/30/Foreskin/
[3] http://www.circumstitions.com/death.html
[4] http://www.ynetnews.com/articles/0,7340,L-4080741,00.html

Elam vs Frost: Round 4

Frost_25 · 3 November 2011 · Archived copy · Original

[dropcap]P[/dropcap]aul has two main arguments in his latest installment. Three, if you count that I am a shallow, self-absorbed, obfuscating chimp, among other things. Fortunately, both PUAs and MRAs agree that the correct response to inconsequential womanly histrionics is to ignore them, so I will limit myself to the first two.

On risk management, let me outsource this to a comment by Zatarra:

> *"I think their failure to incorporate risk management calls irrefutable bullshit on that."*
>
> *I am not sure where you are getting the idea that Game does not incorporate risk management. Your initial article referenced Roissy. Did you go his site and search for anything on risk management. I did.*
>
> *http://heartiste.wordpress.com/2009/10/19/repeal-the-imbra-now/*
>
> *http://heartiste.wordpress.com/?s=false+rape*
>
> *http://heartiste.wordpress.com/2011/09/22/the-anti-false-rape-accusation-campaign/*
>
> *http://heartiste.wordpress.com/2009/09/26/film-your-bangs/*
>
> *http://heartiste.wordpress.com/2011/07/13/potential-rapist-syndrome/*
>
> *http://heartiste.wordpress.com/2011/06/22/a-blatant-case-of-sex-discrimination-in-the-law/*
>
> *http://heartiste.wordpress.com/2010/05/13/spinsterhood-bastard-children-are-our-future/*
>
> *http://heartiste.wordpress.com/2009/10/21/the-beta-crisis-of-american-men-marrying-older-women/*
>
> *There are so many more. It took me three minutes to find these.*

Incidentally, here's my April Fool's post, and follow up. Not only do I warn my readers about the dangers of marriage, I do it with style. The truth is that the majority of the Game blogs – certainly those on trial here, i.e. the one you specifically called out, and the one whose author you accepted a debate with – are well aware of the risks that the current environment poses to sexually active men.

The second point Paul makes is that his teachings on the arts of seduction are an effective substitute for reading the likes of Roissy. From yesterday's post:

> *"To the contrary, AVfM is very much interested in improving relationships with women …. by advocating for their uncompromised and unambiguous accountability in matters personal.*
>
> *That insistence on personal accountability goes a long way toward improving relationships in my own life, with men and women alike. It helps me maintain peace of mind, eliminates most drama and risk, and has never cost me a piece of ass that I wanted. Rather it enhances the quality of all people I choose to associate with because I screen out the dead weight early on, before they can cause real problems or simply suck up time out of my life that I will never get back."*

I agree with this. Our culture teaches young men to accept illogical, unreasonable women as a fact of life. Men should refuse to accept that.

But is this advice (plus, of course, take a shower) sufficient for young men today, navigating the treacherous waters of sex and dating in a poisonous society, culture and legal system?

*

Paul, let me tell you what it's like to be a young man today.

Women's sexual liberation has turned the sexual marketplace into a winner-take-all jungle, and we have been

dropped into this quagmire dick-first. The problem is compounded by our culture's demonization of healthy masculine values, and the viciously anti-male bias in our social norms and justice system.

Some men will consider this world and say, "No Thanks." Hence, the herbivores, coming soon *en masse* to a continent near you.

As for the rest of us, we need to learn how to meet, seduce, and have fulfilling relationships with women.

Yes, I realize we don't *need* sex and companionship, in the same way we need food and oxygen. But we desperately want it. The desire is woven into our genes more tightly than any other. Some young men who choose a life of celibacy will claim to not feel this desire. Most are lying to themselves. The rest need to get their testosterone levels checked.

For the 95% of men who choose a life that involves the pursuit of women, the challenge they face is far greater than Elam, Alek, and their occasional echoers will admit. They want to tell you, their readers, that *you don't need Game.* Take a shower. Stand next to women. No further discussion needed.

Perhaps this advice, combined with a simple introduction, is sufficient for a decent-looking man, with some degree of social savvy, to get laid. I grant, there are women for whom *Shower Game* will suffice.

But 'getting laid' is not a binary value. In a healthy man's mind, there is more to life than just 'getting laid' and 'not getting laid.' Do I want to get my dick wet? Sure. But that's not all:

[unordered_list style="arrow"]

- I want to consistently have one-night stands with extraordinarily beautiful, smart and interesting women.
- I want to consistently be in relationships with beautiful, brilliant, kind, sweet, generous women.
- Eventually, I want to find the most incredible woman I've ever met in my life, and I want to have children with her.

[/unordered_list]

Individually, these are all bold and challenging goals. Combined, they strain the boundaries of reality. Less than one-tenth of one-percent of men can honestly claim to have achieved the life that I desire. I have unashamedly set my sights on being the sort of man who can literally take his pick of women.

While pursuing this life, I also want to avoid the dangers endemic to being a man in the 21st century western world. Divorce theft. FRAs. Crazy girls poisoning my dog or cutting my dick off in my sleep.

So you see, the men of my generation have a lot to learn. We have our work cut out for us. This is especially the case if we want to limit your relationships to the cream of the crop – the most attractive, smartest, sweetest, most trust-worthy women in the United States. Paul, have you seen the women in this country? The number that are bangable, let alone dateable, is not great. And I'm competing with every non-dumpster-diving man for those select few.

Fortunately, I've found a few resources that have helped provide a little light on this dark path. Roosh offers simple, natural-feeling examples of how he meets and seduces women. Roissy has introduced an entire generation of young men to Red Pill ideas by interspersing them within practical advice on the nuts and bolts of seduction, and occasional musings on the inevitable downfall of western civilization. Dagonet, FFY, and Gmac write about their lives and experiences, not as a professor lectures his students, but rather as young men swapping war stories. I write about game and sexual politics partly because it interests me, but also because learning how to have fulfilling relationships with women is an important priority to the vast majority of healthy young men.

These men, like me, want to acquire whatever tools they can to improve their fortunes with women. That's what Game is. That's how we define it. If you would rather score points on some fictionalized caricature of the seduction community that turns its members into effeminate hipsters, prostrates itself before women, sells overpriced

seminars, and values pussy as the one and only worthy goal in life, go pick a fight with them. As it stands, you called out Roissy, and you're debating me. So let me tell you a little bit about the community we're a part of:

1) We write about Game

There is no upper limit to how successful a man can be with women. Paul, has your ambition hit its limit at the woman with whom you are currently in a relationship? Non-celibate commenters, can you honestly look in the mirror and tell yourself that you don't want more and better? I can't. No one I've linked to can. We are addicted to becoming better versions of ourselves, and we will hopefully not rest while our hearts still beat.

2) We write about Game as one facet of a general commitment to self-improvement and better living

It's actually somewhat ironic that I wound up carrying the 'Gamer' torch in this debate, since only about one-fifth of my posts are Game-related. The rest is about Paleolithic nutrition, personal finance and career choices, productivity and focus, and finding meaning in a world that doesn't seem to have a lot of it.

As a man who is ruthlessly dedicated to discipline and conscious living in every other aspect of his life, I see no reason to make an exception for my relationships with women. I'll say it again: *Having my pick of women to have sex and relationships with is vitally important in my life.* Is this because of my ego? A bit. Because society has conditioned me? I can't disprove that. But the overwhelming impetus behind my desire to bang hot women is that it's encoded in my DNA.

Among virtually every man my age, this is an enduring and unchangeable fact of life. Nor would I change it, if I could. As men, we love sex, we love women, and we love that we love sex and women. To deny it would be to live a fraction of life. Does that make me pussy-centric? Well Paul, I guess I'm just pussy-centric.

*

In the interest of moving this conversation forward, I hope you can grant me this premise: Seducing high-quality women is *not easy.* The vast majority of men in the world would like to do it, but they cannot. Maybe it's easy for you and many of your commenters (although as a general rule, I take internet tough-guys' claims to sexual prowess with a shaker of salt). But it's not easy for the vast majority of men. Those of you in the live viewing audience, don't take my word for it – just look around you in the real world. Sleeping with 9s and 10s on a regular basis is *difficult.*

Now, on top of that challenge, the men of my generation must contend with the very real issues that *A Voice For Men* focuses on. The legal reality of marriage. False rape and sexual harassment charges. The poisonous effects of unchecked anti-male bias of our pop culture and education system.

This is the world that I live in. This is the world that the young men of my generation are trying to understand. We desperately need guidance, advice, leadership.

We need a hell of a lot more than "just take a shower." If Shower Game is the best that *A Voice For Men* can do, than the question is closed. Young men need a better source of information about women and dating. The Roissysphere is it.

Power Lines

B.R. Merrick · 3 November 2011 · Archived copy · Original

[dropcap]I[/dropcap] get all weird about my music, and save certain pieces of music for certain times of the year when they are not necessarily meant to be seasonal. Such is the case with Stravinsky's *The Fairy's Kiss* (stop laughing). I like to play it first snowfall. (I absolutely *love* the wild string climax of the *Danse suisse*.)

Bizarrely, I got my chance this year on October 29, the day *before* the day for pre-Halloween hijinks. It started in the morning, when I wanted to do errands, and it didn't stop until sometime Sunday. Consequently no errands got done, we were all snowed in, and once my neighbors and I were all nice and snuggly, the heavy snow knocked out power.

This happens a lot throughout the year where I live, so I'm used to it. Now that the juice was dried up in my neighborhood once more, I found myself griping about exactly how long it ought to take, here in the 21st century, to get the damn power back on.

On the other hand, Saturday night was absolutely gorgeous, and, of course, the snow was still falling. Everything was white, so much so that the ground illuminated the snowy sky, and since no one had any electricity, everything outside was eerily silent. Perfect walking conditions with Stravinsky as a companion. That's when I discovered that plenty of people on the other side of the hill had power, so why on earth was it taking so long for our side?

This dragged into Sunday, after a cold night in bed with a ski cap on my head, where a trip to a local hardware store revealed that they were completely out of propane tanks, and various other people who hadn't bothered to check the weather (honestly, it's too early for this) were contemplating various portable heaters. A store full of grasshoppers.

[image]Boredom gave me the excuse to drive around a bit more on Monday as I decided not to go into work, imagining the rush hour traffic in the middle of all of this. That's when I saw that my neighbors may have had power, but two days after losing electricity, plenty of other isolated spots would probably go for a few more days at least. Trees with their autumn colors still attached are much heavier after a foot of snow. Trunks and boughs had fallen onto billboards and guardrails, and massive power lines were down, strewn about all over. Somebody needed to do something about it, for sure.

You can guess the rest, can't you? I feel like getting all sarcastic and feigning rapture of seeing so many women who have overcome The Patriarchy up there in the cherry pickers, sawing away at hefty tree limbs with their hardhats, each of them steeped in the pedagogy of feminism. But what's the point? Besides, it would detract from one of the main purposes of this article: to reveal yet two more of my premises.

I try to keep my premises few and simple: coercion is death; desire is the mother of necessity; blah, blah blah. Well, the Hanna Rosin crowd isn't going to like this one, so no more cracks about the agony of cracked nails when gainfully employed in a cherry picker, inches away from being electrocuted to death. Here're two premises to try and choke down:

There will be no freedom without men. There will be no freedom without a circle of men. In order for freedom to truly thrive, that circle must be voluntary.

"Blue collar" men are the backbone of civilization.

Notice that both premises don't mention women. This, believe it or not, is not a dig, and since I no longer believe in superior vs. inferior, it is not an implication of female inferiority or servitude.

That first premise also does not mean that there are not fantastic women out there who stand, in their own unique and feminine ways, for freedom, one of four principles that I believe are requisite for life (another premise not yet hammered out). Therefore, you can certainly find, without very much effort, women who know what freedom is about, and who can inspire you.

Furthermore, I put “blue collar” in quotes for the latter premise because I have come to believe that the designations of “white collar” and “blue collar” are ways of separating men into unnecessary categories. It is also my belief that these terms are a direct result of the building of empire, which I despise. I do not, however, despise what either category of male does. I’m just glad they do. You can find “white collar” men who change the oil, and you can find “blue collar” men with strong business sense, after running their own businesses for years at a time.

So it’s been a weekend of traffic cones, cops redirecting, power lines snaking around, hard-hatted (and probably hard-headed) men in reflective vests pulling tree limbs out of the way, and dolts like me sitting with blankets wrapped around our bodies, staring out into the white abyss. No shower for two and a half days (I couldn’t even get to my gym to use theirs, and I don’t think they had power, either); no Fake TV; no bright light when the sun went down; charging my Stravinsky-laden iPod in the car (where it’s *warm*!); layers of clothing; no light by which to read; no cooking; no refrigeration; no…

You get the idea. Ms. Rosin undoubtedly doesn’t, even when she acknowledges that “[t]he worst-hit industries were overwhelmingly male and deeply identified with macho: construction, manufacturing, high finance [High finance is ‘macho’?].” Therefore, let me try to explain.

[image]Ms. Rosin and I only get power when a man who figured it out gets the power to us. Without it, our modern lives die quite quickly. A power outage like this last one is annoying, but only less than disturbing because both Ms. Rosin and I know that it’s going to come back on any minute now, even when one power line after another has been severed by a snow-heavy limb. Not only do these guys know how to deliver electricity to your door, they also know how to keep it suspended on those poles for years at a time without being severed, so that electricity is literally commanded at painted, feminine fingertips with the flick of a switch. When that fails, they put it up again and cross their unpainted fingers that the lines will stay in place this time.

As I type this, it’s still going on. It’s dark out now, and most of the snow is gone, but it’s still wet and cold outside. Traffic is speeding past most of these men, with mere common courtesy preventing collisions. They are no doubt earning overtime, but it’s overtime with the threat of electrocution, and with poorer souls than I still wrapped in blankets. It’s a complicated system of cooperation as well, and needs to be taken quite seriously by all the men involved. Furthermore, it’s happening only two months after a nasty hurricane and subsequent rainfall caused flooding in many of the same areas, requiring much the same effort from the same guys. Everything those wires are touching is still wet, including the men, whose end Ms. Rosin and her disciples seem not to fear all that much.

Well, I am now witness to what will happen when the two above premises are not taken into account, and it ain’t pretty. If these men end, so does the civilization upon which I have come to rely, and of which I have grown quite fond. Most of them don’t like *The Fairy’s Kiss*. It has less to do with the embarrassing title than it does with a lack of patience for a less popular musical genre. When you grow fonder of the more sophisticated stuff of society, I suppose it’s easier to look down on those who don’t – that is, when you still suffer from believing in superior vs. inferior.

Feminists and misandrists, indeed all those who hate, believe in inferior. When they’re made to feel inferior, they get mad. When superior rears its glorious head, they prance around and smirk. Since superior vs. inferior cannot be proven, the anger and resultant *schadenfreude* are ultimately meaningless. Fixing downed power lines is not. If I could do it, I’d be down there right now instead of typing. Instead, I just get out of the way, which is, I’m sure, what the men who fix it prefer.

Modern civilization’s foundations were laid long before second or third wave feminism came along, when roles for men and women were more rigid and, for the most part, openly accepted. I’m not in favor of rigid sex roles, or rigid roles of any kind, but most of that civilization required a great deal more muscle, which men seem to have in far greater quantities than women. Therefore, it naturally follows that everyone in society would be more willing to leave it to men to get the heavy work done, and there always seems to be a lot of heavy work to do in order to maintain it. When the empire chose to go to war in the 40s, they made a big deal about how women could do the work of men in the factories, and they were right. When the machines you’re operating can lift that much more

than the world's strongest man possibly could, hell, you could put *me* in the driver's seat.

So, ladies, why aren't you up in the cherry pickers? Why aren't you out there right now with hard hats and reflective vests? I'm not calling you lazy. Hell, no. I know plenty of hard-working women, but they do have a tendency to gravitate to different work, something Rosin also admits.

[image]That's fine, but please understand where the foundational work of maintaining civilization lies. It does not lie in a snooty university position. I know the difference. I spent years studying snooty classical music, and I still listen to it as if I'm studying it (which informally I am). Unlike Ms. Rosin, however, I recognize that my ability to enjoy what I learn is based on the man who prints music but can't read it; the guy who puts the piano together and bangs out the bell of the trumpet with a specially designed hammer, but can't play a note; the man who works in the recording studio but doesn't know the difference between a concerto and a symphony; the man who drives the delivery truck but bores easily when Bach is played; the man who designs the music download but prefers grunge; the man who sets up my Internet connection but wouldn't know Ravel from a hole in the ground; the guy who stands in a cherry picker seconds away at all times from his potential demise, but gets ants in his pants when I go on too long about obscure composers from places in Europe he's never even heard of; and all the rest.

It's called division of labor, which is based on division of interest. A lot of these guys (outside and working right now as I type) are fascinated by car engines. I'm not. Based on what little I know, it seems that cars have about as many different parts as the human body, and just as incomprehensible to me. Whenever I go to the doctor or the mechanic with a complaint, I'm always hearing about a part I never even knew about. (PCM board? …*How much?!*) The empire has regulated health care to the extent that the position of medical doctor is near to God (so the ladies should *go for it*!), while mechanics, less regulated, get to work in the dirt polishing their people skills with angry and ungrateful customers like Ms. Rosin who don't understand why the doohickey isn't working properly, for a whole lot less money (so the ladies can… do whatever).

The end of these men is the end of us. It's the end of everything that makes life enjoyable. You have no idea how many basic, ordinary, pleasant, everyday activities are tied directly to your ability to use and abuse electrical power, until, like this last weekend, it's too late. Please tell me, Ms. Rosin, or any one of your millions of admirers, what is your plan if these guys ever shrug? Who will mix and pour the concrete? Who will erect the steel columns? Who will put up the drywall? Who will run the wiring? Who's going to do the plumbing? Who's going to install the heating vents, the boiler, and the furnace? Who's going to hang up the wires on the poles? Who's going to put the poles in the ground first? (Always remember those last two in the correct order, guys.)

Here's something even worse to contemplate, in a day and age where, if I'm the kind of guy a local government doesn't like, I can be accused falsely of rape even if I'm using an ATM at the time alleged: who is going to continue to denigrate the sex shared by each of these misunderstood creatures? Millions of people countrywide honored firemen after September 11, 2001, and millions still do, but only because so many of them were killed in the process of trying to do what was expected of them. Where are the millions or even the thousands in my area honoring the men who are, as I continue to type, trying to reconnect those same souls to their precious, modern lives? Or will we only honor one of them if he makes that fatal mistake?

We can only hope that the collective ability of one group of men to conceive, design, create, and connect us all through the Internet will soon spell the end of the rhetoric currently espoused and enjoyed by misandric feminists like Ms. Rosin. They don't see their hatred, I'm sure. Rosin herself would probably protest that she "loves" her husband very much, so how could she be considered a misandrist?

To be fair, I think she sort of gets it with some of the data gathering, but then it's all about *Gr-r-r-l Power!* in the very next sentence. It has to do with the smugness she embodies, of having won some sort of friendly competition with men. One snowstorm can remind you of something far more serious and sinister. I think it's tied to a specific part of misandry having to do with men's supposed disposability, like negro slaves, and she probably doesn't even know it, because feminism has spent a great deal of time proclaiming the reverse.

Men are expected to cease and desist all sexual seduction, but are made to tolerate female interviewers in their locker rooms. Men are expected to never be violent in their personal lives, even in self defense, but they are made to exact violent vengeance over those outside the community who are undesirable. Men are expected, as boys, to sit and be lectured to all day by females like Ms. Rosin, but when they grow up, it is suddenly demanded that they "man up," take charge, lead, inspire, and produce, as long as they leave room for women who are "oppressed" to do the same, and only when those "oppressed" women feel like it.

Finally, and perhaps most sickening, according to Ms. Rosin, men are expected to laugh along with her as she talks about their collective end, all the while she insists that they set up the microphones and all the audio-visual for her tightly wound performance, and distribute her writings and speakings far and wide via the technology that men largely create and maintain. Much of her blather is available only because we have power lines, and we only have them because men who are ignored and dismissed as dim know how to negotiate tree limbs with cherry pickers. There is not a single thing emanating from feminism to compare with that achievement: a sprawling, worldwide network that is maintained on an ongoing basis by men who are apparently designed merely to be ridiculed and diminished, or, at best, recipients of a passing remark of concern, as if the problem will be fixed just as soon as the lights are turned back on. It won't.

I'll remind the reader once more that the work is going on outside, just a mile or so from where I live, as I type. Somewhere in this world, on the evening of Rosin's lecture at TED, the same thing was happening somewhere else, to the delight and earnest hope of countless men, women, boys, and girls, huddled around candles and waiting. Thank the high heavens for men in cherry pickers, men who ought never to see an end in sight.

Elam vs Frost: Round 5

Paul Elam · 4 November 2011 · Archived copy · Original

…

…

OK, it's time for my final say in this debate, and thanks to Frost I have the perfect lead in to the note on which I wanted to end my part. But first, a couple of brief items of house cleaning.

> "I think their failure to incorporate risk management calls irrefutable bullshit on that."
>
> I am not sure where you are getting the idea that Game does not incorporate risk management. Your initial article referenced Roissy. Did you go his site and search for anything on risk management. I did.
>
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> http://heartiste.wordpress.com/?s=false+rape
>
> http://heartiste.wordpress.com/2011/09/22/the-anti-false-rape-accusation-campaign/
>
> http://heartiste.wordpress.com/2009/09/26/film-your-bangs/
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> http://heartiste.wordpress.com/2011/07/13/potential-rapist-syndrome/
>
> http://heartiste.wordpress.com/2011/06/22/a-blatant-case-of-sex-discrimination-in-the-law/
>
> http://heartiste.wordpress.com/2010/05/13/spinsterhood-bastard-children-are-our-future/
>
> http://heartiste.wordpress.com/2009/10/21/the-beta-crisis-of-american-men-marrying-older-women/
>
> There are so many more. It took me three minutes to find these.

I have already addressed this in the comments, but it is worth a little expansion. If you want to understand the impact of literature, then look at the cultural norms that are commonly demonstrated by people who follow it. In other words, don't take anyone's word for what they say they believe in, *watch what they actually do*.

You want to know what this site is about? Skip over our mission statement and look through the entire body of literature and comments. You will see the prevailing ideas and mentality expressed consistently. The proof, as they say, is in the pudding.

Klansmen will tell you they are not racist, and give you some examples to back it up. What does their actual, consistently expressed worldview tell you? Women will tell you they love sensitive men who are in touch with their feelings (pause to laugh). Feminists will tell you they don't hate men (laugh harder), that they have brothers and fathers and sons*, just like Hanna Rosin*. Is she a misandrist? Bet your ass on it. Watch what she *does*.

Read through the comments on any Game site, as well as the vast preponderance of the articles posted. What you will find is pussy centric redundancy and little else. Lip service to risk management doesn't count *unless you can prove that it serves to influence the culture and shape the overall message.*

Note, I am not making a value judgment on pussy centrism (though perhaps a judgment about the wisdom in it). Getting laid is normal and healthy. I am just saying pussy centrism is what it is, and all you have to do is some reading to prove it.

The same applies here, both in regards to this "debate" (in the form of Frosts goals and objectives) and what has transpired in the comments.

With NAAGPUAALT stipulated, two of the most active proponents for Game in this discussion both present with the most sociopathic mentality I have even seen on the pages of this forum. *Ever*. That is not to say that Game/PUA culture is driven by psychopathology, but I do suspect that sociopaths are the ones driving the

economic ends.

We have been informed by supporters in this debate that all relationships are based on dominating someone; that if a man is attacked with false rape claim, he must not have done “it” right.

And these are the worldviews that some MRA’s see as the natural co-partner to men’s activism? Ah, dude, whatever.

I also note a great deal of desperation in the dissent, most blatantly in the attempt to paint anyone anti-game as pro-celibacy. Frost has used this particular canard as a crutch throughout his presentation. We see it echoed in the comments and indeed Donlak carried it over to his blog, fitting a pattern of over-the-top-reactions that have characterized the Game/PUA reps here.

It’s a reaction reading somewhat like a conversation with Andrew Dice Clay.

[box type=”alert” icon=”none”]MRA: Getting laid, in these times, requires some caution on the part of men.[/box]

[box type=”note” icon=”none”]Gamebot: You are asking me to be celibate. *Whoa*![/box]

[box type=”alert” icon=”none”]MRA: No, I am saying that the mindless pursuit of as much pussy as possible without regard to possible consequences is probably a bad idea.[/box]

[box type=”note” icon=”none”]Gamebot: You’re saying that getting laid is bad. *Ohh!*[/box]

Again, as I said in the beginning, not much to work with there. But it does bring me to what I think is the core of what actually needs to be addressed. That would be risk assessment and, just as importantly, how we regard and address the role of healthy sexuality of young men in MRM literature, at least this corner of it.

What comes out most clear for me in this debate is that despite some articles hoisted up as a façade, the Game community is lacking in the concept of risk aversion and it is centered on pleasing women, routinely by the surrender of personal integrity.

No Dan, we are not just talking shoes and beards here, and you know it.

It is also clear that there is a sociopathic flavor, at the very least in what I have read here and several places elsewhere, in the Game/PUA community. Whether that is an artifact of youth, or of the commercial roots of that community, I don’t know. But I do know that sociopaths get others to take risks, or profit from their risk taking, and that is of concern here as well.

GL Piggy has launched his own personal invasion of my inbox, kind of like a rabid chip monk stalker with a crank habit, demanding that I document precise levels of risk for young men with regards to false rape claims, etc.

I can’t do it. Nor can anyone else document any such thing. What he is asking for is tantamount to telling young men to sit in a river in Australia covered in chicken guts and demand documentation on the possibility of a croc attack before exiting the water, or even washing off the chicken guts.

Needless to say, the risks of relationships are not contained to false rape claims, paternity fraud, divorce theft, emotional, psychological and physical abuse, PAS, jail, poverty, depression, suicide, homicide or any number of other potential pitfalls. We just know this shit happens with enough frequency to fuel an emerging social movement. So I suppose it is a judgment call on whether we should encourage young men to consider all this, develop real tools to spot troubled personalities in advance, etc., or whether to yield to Piggy’s conclusion that this is all just histrionics that we should ignore as we traipse off into Vaginaland. My judgment favors caution and thoughtfulness.

But on that point is where I have to admit that the MRM has failed younger men. I know for a fact that I have, and I think this debate drove that home to me. Actually Frost, you did.

You were right about one thing for sure. While I don’t agree with every aspect of how you characterize the world of

young men, I completely agree that you guys got no less than a ***shit*** deal. Two full generations men before you that completely failed to tackle the forces that left you with no avenue but a life of self-indulgence, where ambition is defined only in short term goals and instant gratification.

I am not being patronizing. I mean that literally. In fact, I wrote about it some time ago in *The Plague of Modern Masculinity*. It's lengthy and verbose, but I think it describes what happened to you, and who did it to you, effectively, in my opinion.

You come from a fatherless world, Frost. I am not talking about whether your father in particular was involved in your life. But I would bet (and no, GL, I don't have the Harvard study handy) that most all the young men in lifestyle Game or PUA had absent or systemically marginalized fathers. Even young men who have their fathers are impacted greatly by fatherless culture because of the kinds of social forces that culture creates.

And this addresses what I think is the real disconnect between us. I mean, no, I don't ever see the day that Game or PUA will be a part of what AVfM does, or that we will ever acknowledge it as a viable part of the MRM. But the fact is, funny as it may seem to you, the demographics of this site don't reflect a group much older than yours.

This from Alexa regarding AVfM:

"Compared with all internet users, this site's users tend to browse from school, and they are disproportionately childless men aged under 25 and 35–45."

With our level of traffic here, that is a boatload of young men emerging from fatherless culture.

The question I need to take out of this is "What is AVfM doing for *them*?" Other than the activism we do on their behalf, it is quite frankly hard to answer, except to say "not enough." I am real clear that we can't and won't provide a platform for men to get and use tools for a lifestyle of fucking increasing numbers of good looking women. But of course the answer is neither for me or anyone else here to simply and solely lecture them either.

If I were 25 I would not trust a fucking word out of the mouth of a man my age, and for good reason. I don't think that the generation of men before Frost, my generation, have done anything more than stand by as these young men were thrown to the wolves.

It is fair and correct to impugn the "*manipulate, shape-shift and fuck your way to success*" drivel posited by the Game/PUA ideologues. What is not fair is to condemn these things without offering a viable alternative or acknowledge how things got so fucked up. Which is to say that AVfM, Paul Elam specifically, has thus far failed.

In my visceral, virtually autonomic aversion to suggesting how anyone should define manhood, I have neglected, in the course of this movement, and in the history of this website, to adequately address what I think of inherently worthwhile human values. I know, these kinds of words are like fingernails on a chalkboard to moral relativists. But they are still part of who I am, and they have been neglected.

In *The Plague,* the very article that introduced and coined the term "Zeta Male," I addressed this. In fact, I closed with the following:

> He doesn't seek power, but justice. And he has one overarching feature largely absent in the world around him. He cares about those lost young men who were ambushed coming out of the womb. And he will strive to make himself an example, living proof that there are other roads to take than the ones that lead to self-hatred and self-destruction.

Keep in mind here that when I said "self-hatred and self-destruction," I was not referring to Game or PUA. Rather I was talking about the effects of being abandoned by the men who came before them and the influence of the men who took their place; Kimmel, Kilmartin, Smiler, et al.

And I do believe that by trying to seek justice and trying to help men who have been ambushed and destroyed by feminist governance, that I have set an example. So do all the men and women who write here, I am proud to say.

But I also see clearly that in my distaste for the sociopathic mentality that drives Game/PUA, and that emerged during the course of this debate, I did not keep my own words enough in mind. That failure, which failed the young readership of this site, is one for which I have to take responsibility, and for which I have to take action.

I can't do that by tacking on a lecture about values, and the value of values, on this post. That would be pointless.

Frost and other young men like him are struggling for significance in a world that now regards them as disposable pack animals and criminals; unfit to be educated, employed, given rights or cared for. Are they struggling against that in a way that will ultimately work for them? Obviously not. In fact, I think they are being led to undermine the only kind of skills development that will ever make a difference for them. In short, they are being Gamed into developmental stagnancy by the most revered and rent seeking among them.

Now my message here, and my personal lesson, is more complete. I will continue, indeed intensify my efforts to reach younger men with the message that there is an alternative to misandric culture, and that it isn't in the self-hating path of feminism, *or waiting for them between the legs of a woman*. That won't be easy. It's hard to compete with endless supplies of "quality" pussy.

But I will do my best to remember that these young men are the dysfunctional results of being hated, not the hate itself. And I will be more mindful that time spent pointing at their wounds would be better spent trying to do something about them.

In the meantime, I will do what I think is integral to any idea of success that I ever thought was worthwhile. I will look inward and constantly seek to measure what I know to be my values, one of them being a premium on justice, against what I actually do in life. And right now there is a lot of work to do.

$1,000.00 reward for real identity of Vliet Tiptree

Paul Elam and John the Other · 4 November 2011 · Archived copy · Original

[dropcap]D[/dropcap]uring the recent flurry of activity around the debate, which will thankfully end in two days, JtO and I have scheduled a vigorous round of activism regarding CafeMom and the pro-misandry, pro-violence, pro-sexual mutilation blogging in that forum. We will be following through with that beginning on Sunday.

But as times would have it, we have come upon an even more egregious example of bigotry from another feminist blogger. In fact, this one makes Nicole Fabian-Weber quickly pale into insignificance (though we are not done with her).

Some of you have undoubtedly already heard of what is going on at a blog called Radfem Hub, a Radical Feminist Collective Blog. Up on that site right now, by a writer calling herself Vliet Tiptree, is nothing less than a fledgling manifesto calling for extermination of half the human race; the male half, that is. Oh, and she has a plan. A *real* plan.

I am linking you to the blog post here (read it very carefully), but the short of it is that Tiptree is advocating premeditated and orchestrated violent destruction of men and boys in purely Hitleresque fashion. In her call to action, she seeks "resolution" as compared to the better known term "final solution." She, and I must admit with some skill, skirts around specifics that would justify her immediate arrest for conspiracy, but the intent is more than crystal clear.

After taking her readers through accounts of what she cites as justifiable criminal acts by women in the name of suffrage, and invoking the extremes in rationale of ideologues like Sheila Jeffrys, she lays down a significant bombshell. To wit:

> **Our Emphasis on Fundamental Change. We have moved beyond palliation (negotiation, mediation, reform, compromise, engagement with the System) to exploring effective means of extirpating male pathology, including being open to biological explanations and treatment of such psychopathy. We are concerned with the overall structure of male oppression. We are open to going wherever the evidence and experience lead us.**

And then she closes the diatribe with this particular nugget

> **As to what that cure may be, my best bet is that what's wrong with men is that their androgens need genetic modification. I'm serious about this. If we can do it with corn, men ought to be easy.**

Apparently her writing had the intended effect. Take a look at this comment that appeared under her post. And you might want to look at the others as well.

[image]
Click to enlarge
Also, another feminist blogger has taken a liking to her virulent message. She goes by Sargasso Sea, and has a blog bearing the interesting name, Radical Resolution.

The comments on her blog are equally riddled with sadistic, pro-violence sentiments. Even more, it is clear from the ideas expressed in her post that she has intentions to network this through the internet with other radicals of similar mentality and to exploit their connections to feminist ideologues already placed within the standing establishment power structure. In short, this is, while quite insane, laid out within a strategic plan. There is nothing satirical about it.

The time for analysis of this growing problem is over and the time to take serious action on it commences

immediately. Therefore, AVfM is now offering a $1,000.00 cash award (or donate it to the charity of your choice) to whoever can provide us with verifiable information of Vliet Tiptrees real identity, including her name, residential address, place and address of employment, name of spouse if applicable, and images and any other information that may be used to bring her identity and location into public view.

Those seeking to claim the reward will be aware that Vliet Tiptree's real world identity and all available personal information will be posted to this site and otherwise distributed on the internet. Additionally, AVfM will print posters that contain real her name, image, online identity, quotes and the factual declaration that she is a threat to her community. We will also work with other MRA's close enough to her location to distribute those posters directly in her residential neighborhood and at her place of employment if applicable.

If no MRA's are available in her area, we will travel wherever she is to execute the plan.

In order to support this effort we are asking MRA's for pledges of financial backing. What that essentially means is if you want to support this effort, just post that here, or email me with the specific dollar amount of your pledge. We will only call in those pledges if and when we confirm that information received is accurate and valid. I am not comfortable committing funds already donated to this site for general operations, so I will personally incur any expense on this that is not defrayed by specified pledges.

Regardless of the level of backing, AVfM is going through with this effort.

Please email to avoiceformen@yahoo.com or at john@johntheother.com

Harriet Harman: hatred and lies from the top down

John Hembling (JtO) · 5 November 2011 · Archived copy · Original

[dropcap]I[/dropcap]n the U.S., bigotry taking the form of racism led to the formation of a supremacist organizations which gained fame by regularly gathering members of communities for the purpose of murdering americans under cover of night. This collection of organizations is now called the Ku Klux Klan.

However, this discussion is not limited to the United States.

World wide, bigotry towards other demographics has also led to various mass killings in recent history, including as recently as the Kosovo war in which an estimated 12,000 civilians were killed. Sometimes journalists refer to instances of mass killing as genocide, other times as “crimes against humanity.” Wars are sometimes fought over territory, sometimes over whose bronze age ancestors were wrong about the creator of the universe, sometimes fought over resources. However, to render the murder of a population palatable, it is necessary to cultivate hatred, and to dehumanize them. To cultivate bigotry. This is why the category of Bigot exists as an offence on the web-site register-her.com.

[image]

Is there anything more corrosive to a civil society than pervasive bigotry? The answer agreed on by Myself and Paul Elam is corruption in public officials. Public officials either reflect the ethical standards of a society or they undermine them. They either further a better society, based on the collective ideals of the people, or they abandon those very ideals in the pursuit of power or popularity or both.

It is not naive idealism to credit official titles such as “the right Honourable” with any reflection of honour, but a recognition that a society reflects itself in it’s elected and appointed officials.

When a public official is obviously corrupt, this too reflects and shapes the culture that official represents. This is why Register-Her.com includes the category of offense of Corrupt Public Official. It is also why the corrupt bigot holding the public office of Member of Parliament for Peckham, London is now listed in the category of Corrupt Public Official. The Harriet Harman profile is available for viewing now.

Elam vs Frost: Part 6

Frost_25 · 6 November 2011 · Archived copy · Original

[dropcap]T[/dropcap]his will be my final installment in this debate. Before I begin, I want to commend Mr. Elam for his willingness to defend his ideas in an open forum, and thank him taking part in the conversation.

It may not feel like it, but we're making progress. For example, Paul has conceded that:

1) Game is a useful tool for men who would like to increase the options available to them in their sex lives. As Paul himself wrote in a comment on the original Chateau Bullshit post: *"but one caveat that can't be ignored. The tactics these guys employ work. Maybe not with you, but with lots and lots of women. I was not arguing that they would fail, just that it isn't worth it."*

2) Young men are in desperate need of guidance and instruction in the modern dating market.

For my part, I will grant that many valid criticisms of the wider seduction community have also been made. There *are* a lot of posers selling overpriced bullshit. Most tactics really aren't *that* important, once you achieve a basic level of social competence. The seduction community really *does* contain men who are obsessed with the pursuit of women above all else, and who need to be told that they'll live more fulfilling lives if they broaden their horizons.

All of these criticisms apply to a segment of the seduction community that is generally unaffiliated with Roissy, myself, Chuck, Gmac, Donlak, and the circles we run in. But at least, the caricature Paul seems to imagine for us is not a complete hallucination.

I'm curious though – since the Roissysphere is far and away the most MRA-friendly and risk-conscious segment of the wider seduction community, why attack it? Why not write a post saying, "The seduction community is a bunch of bullshit, but if you must read blogs about picking up women, here are a few Game bloggers who, 1) Are aware of MRA issues, and 2) Aren't trying to sell you thousand-dollar seminars. I still think they're wrong about X, Y and Z, but they're the best of a bad lot."

I have my theories as to why many in the MRM are so hostile towards the seduction community, but I won't go into them here. Perhaps some time in the future.

*

In any case, I'm going to shift gears in this final post. Until now, I've been arguing the pro-Game position on a purely personal level. To summarize: Men should learn how to improve their relationships with women, and tune out the voices of men who've given up in life, and wish for you to share in their misery. Call it something other than Game, if you're allergic to the word, but learning how to approach and seduce women is one of the most essential skills a man can have in life. And it can be learned.

Like I said, Paul seems to agree with all this. Still, we seem to be talking past each other.

As those who read my blog know, I primarily write about self-improvement. I focus on how to become a better man for selfish, personal reasons. My blog is very rarely political in nature. Not overtly, at least.

Paul on the other hand is an activist. I'm sure he wants you to become a better man. But his primary focus is on achieving legal, political and institutional change.

So today I want to engage Paul on his own territory. I want to discuss Game, not as a tool for personal success and better living, but as a tactic in the MRM arsenal in the fight against feminism and misandry.

Let's start with a bold claim.

Game is the key to male empowerment in the western world. The ground-level war against feminism and misandry will be won by the seduction community.

There are two fronts on which the Men's Rights Movement must fight: On the public front, they must fight the political, legal and cultural force that perpetuate misandry. But they also must convince individual men to make better choices in their personal lives.

What is the long-term solution to divorce theft, for example? Well, obviously we would like to see the family law system gutted and replaced by something moral, sane and fair. That's not going to happen overnight though. Until then, we need to tell men: Don't enter into legal marriage lightly, if at all.

Perhaps one day the penalty for a false rape accusation will be equal to the penalty for rape. Until then, we need to tell men: If a drunk bipolar girl with a personal history of deceit, drama and manipulation wants to bang you, maybe you should think twice.

More broadly, American men need to stop being such complete and utter pussies in their personal dealings with women. They need to:

– Stop accepting poor behaviour from crazy girls

– Stop encouraging fat chicks by banging them

– Stop letting their women be the men in their relationships

– Have expectations, and enough pride in themselves to walk away from women who don't meet them

– Stop spending their entire lives supplicating to women in exchange for sex, i.e. by paying for expensive dates, presents, vacations, and so on

To win these small battles, men need to have power in their relationships with women. They need options, so they can walk away from women and behaviour that they don't approve of.

Over the past half-century, men have been taught to cede control of all the power they have in their personal relationships with women. They have been trained to continue upholding their side of the social contract, while women have been told that any expectation for them to do the same is oppression, pure and simple. The Roissysphere is the solution to this imbalance. We are teaching men that it's OK to be a cad, it's OK to be selfish, and it's OK to pursue your own wants and needs in the world.

The result will be the breakdown of the sexual marketplace. Feminism is not a self-sustaining entity. It is a parasite, and it requires 'good guys' to feed on. Game is the Red Pill that is turning good (i.e. obedient and self-sacrificing) men *bad*.

The bigger legal, political and cultural fights are important. But the battle is also being fought in the kitchens, bedrooms, dinner tables, and yes, barroom dance floors of our society every day. Western men will never stand up to feminism *politically*, until we have learned to stand against it personally.

By far the most amusing argument I've seen used against Game over the course of this debate is that practitioners of the crimson arts are inherently *supplicative* towards women. Several commenters seem to be under the impression that 'Gamers' achieve their carnal goals by caving in to what women want, jumping through hoops for them, and generally betraying their manly dignity for a taste of some sweet, sweet pussy. The reality is that nothing could be further from the truth.

As anyone remotely familiar with the discipline knows, a man who has properly learned and applied Game will be far less supplicative in his dealings with women than he was before. An attractive man is dominant. He is in control. He is the master of his fate, and his woman's. Consider this story of a man who used Game to reassert his dominance in his marriage:

> *"I got married young, and simply did not understand anything about game, or the benefits of assertive masculinity. I put my wife on a pedestal and spent 7 years or so of a very contentious, walking on egg-shell type of relationship that teetered towards divorce more than a few times.*

> *I discovered PUA/Game sites like this one a few years ago, and after a bit of reading on shit tests, and the subconscious mating desires of females, I began to "run game" on my wife.*
>
> *The transformation of our relationship is astounding.*
>
> *Yes, she put on a good 40 lbs. a couple of years after we got married.*
>
> *Once I learned to game her subconscious, competitive instincts and began to plant suggestions in her mind that I was desirable to other women…she's gotten motivated and lost the weight, and her affection towards me reverted back to the way she was before got married.*
>
> *Once I started recognizing her shit tests and began to not just "pass them" but literally blow them up, the passive-aggressive emotionally driven conflict that had been the hallmark of our relationship has all but disappeared.*
>
> *We don't fight anymore.*
>
> *My wife, who used to grumble and complain and tell all her closest friends and family that we had a "difficult relationship with lots of problems that needs working on" now tells everyone she's happily married without blinking an eye."*

His story (which goes on in more detail in the post) is extremely typical in that the result of learning Game was empowerment in his personal relationships. Game made him powerful. Thank god no one told him that Roissy was 'bullshit' before it did, or he would still be struggling through a shitty marriage, and perhaps a messy divorce.

Game empowers the men who use it on a deeper level as well. A man who is confident in his ability to consistently find and seduce women will be less likely to expose himself to risks such as marrying a pregnant hooker, because he has options. In my case, I'm probably never getting married, and I would happily walk away from a woman I loved if she refused to accept this. I can do this because I have options. I have options because I have Game. If I had neither, I would be much more likely to accept marriage and the risks it entails, because golly gee, what are the odds of another woman falling for me? Game turns regular $20k-wedding, no-prenup chumps, into Skittles Men.

The final point on which Paul and I agree, and also the most important one, is that the men of my generation need help. Millions of us are unemployed, indebted, and broke. Millions of us are fat, weak and out of shape. Millions of us are wasting away in front of computer and TV screens, letting the hours and days of our lives slip away. And yes, millions of us are completely and utterly failing to have healthy and enjoyable relationships with women. The vast majority of us want to regularly get laid. Most will eventually want to have families.

A huge number will never realize those goals, if they continue on the paths they're on.

Me and my fellow 'Gamers' are doing our best to offer the men of my generation solutions to these challenges. We haven't figured out all the answers yet. But we've figured out some. Paul does you a disservice by trying to hide you from our world.

Who's my daddy?

keyster · 7 November 2011 · Archived copy · Original

[dropcap]T[/dropcap]housands of children a year are conceived through sperm donation banks to single lesbian or heterosexual mothers and this is the question these children will inevitably ask. They always felt "outside" and as they become young adults they're certain something's wrong. As hard as the gears of the feminist propaganda machine may turn to try and convince society that fathers really don't matter, it seems that they do in a most profound way to the children of the paper cup.

"Mother?"

"Yes sweetheart"

"Who was my father?"

"You don't have a father. You have a donor."

"What's a donor?"

"He's a man who gave his sperm to a bank so mommy could bring you into the world."

"What was he like?"

"His donation profile form said he was handsome, intelligent and athletic."

"Can I hug the donation form?"

Many children who were conceived through sperm donation have a burning desire to meet and form a relationship with their biological father and they're starting to do it. Shocking, I know, that when these women decided to ante up the few hundred dollars it cost to buy some guy's ejaculated DNA who they never even met let alone had sex with, they didn't anticipate that it would matter to the child. After all, weren't we told "all that really matters is the mother"? Isn't the role of the father, besides sperm donor, rather superfluous?

Whenever we attempt any kind of social engineering there always seems to be these pesky little unintended consequences that arise. Where one problem is solved more are created that need to be solved. One such problem solver is Wendy Kramer, a single mom, who started a popular website for children who want to connect with their father, and his other children. From her website:

"The Donor Sibling Registry (DSR) was created in September 2000 by Wendy Kramer and her son Ryan. Certain that other donor offspring would have the same curiosity as Ryan about his genetic origins – yet also knowing that sadly, no public outlet existed for mutual consent contact between people born from anonymous sperm donation, this site was started as the logical next step to making those connections."

Ms. Kramer has access to a data base of sperm donors throughout the world that when the children of these men inquire she'll tell them not only who their daddy is, but they can learn all about and even meet their half-siblings. Amazingly to social engineers, she's a very busy woman with a very busy website. After all who cares about some man's sperm?

I'm Your Daddy

Funny thing, no one ever really bothered to ask who these men were that willingly relinquished their DNA so that hundreds of strange women would bore their progeny. Sperm is just sperm right? You select your "product" from the profile of an individual who seems reasonable. He might even be your soul mate on paper; tall, blond hair and blue eyes with a penchant for the arts. You buy him, I'm sorry his" bodily fluid," online, they FedEx it to your house just in time for ovulation, you go legs up with Mr. Turkey Baster and wait. (A "Love Child" this is not.) Nine months later, glory be it's a miracle! You have in your possession your very own designer baby and you didn't even need a bothersome man to be around. It's almost perfect.

The typical profile for a sperm donor, otherwise known as “the father of your child,” is that of a man down on his luck and in need of some quick cash. Being a handsome, well educated athletic specimen is atypical or not the norm; but the sperm bank doesn’t tell you that. And to offer sperm from a premium specimen it’ll take a premium price; we all know how women love to shop for bargains.

In an Independent Lens documentary, “Donor Unknown,” an in-depth look is taken at a group of siblings in search of each other and their father, known only as Donor 150. Through the donor sibling registry they find not only that he’s an actual man named Jeffrey Harrison, but they have at least a dozen actual biological brothers and sisters, that they know of. It’s a quirky mixture of elation and trepidation as they meet him and each other. They have an irresistible urge to KNOW their real family, not the pretend one feminists say is just as good.

As it turns out Jeffrey is a rather Bohemian vagabond living in an RV with his dogs and a pigeon on Venice Beach, California. By now a 50 year old beach bum with all the ambition a beach bum good ever be expected to muster, when his sperm conceived his children he was a struggling actor. He even admits at one point ejaculating into a small vile was his regular job. At $50 a shot as many as four times a week he “made enough to pay rent for 8 years”. He’s your daddy!

Defying all tenets of “social conditioning” the half-siblings of Jeffrey’s fatherhood found themselves connecting, well, like siblings! Oddly they not only had shared many of the same physical characteristics and traits, but also shared an affinity for spiritual pursuits, music and other things particular to Donor 150. They were now blessed to know who their father was and who his family was. They were blessed to be able to satiate a long and previously unfulfilled desire to know the origins of their other half as humans. They were blessed to know their father, such as he was. Not all children can say that these days.

It Takes a Sperm Bank…

…to raise a child, or at least allow a woman to go father shopping without the pesky MAN part, for the hopes of producing her dream designer human. And as for Jeffrey, if spreading your DNA among as many cows of the herd as any buck could ever hope for is a sign of alpha maleness, having fathered perhaps thousands of children, he’s an evolutionary biological winner. He’s at one with our gene pool, a harem without the “hare”.

If this creeps you out in the least little bit, it probably should. While “Donor Unknown” strains to paint a story of triumph and jubilation, the under current is one of melancholy and lacking a certain wholeness of spirit, (Jeffrey refers to his children as his “new friends”). “What’s the importance of a father? What’s the meaning of a father? What’s the absence of a father imply?” — asks one of the lesbian mothers of one of Jeffrey’s sons, “We were concerned about that.”

The fact that so many young adults are so innately driven to connect with what was once only to their mothers a donor form and vile in a FedEx package, should provide the answer to anyone’s “concern”. It’s not hip and cool to consciously raise a child without a father. It’s irresponsible and troubling.

Footnote: I realize there are heterosexual couples with infertile males that may make use of sperm banks as well as egg banks for infertile females. This is not about them as they’re in the minority of donor parents.

https://www.donorsiblingregistry.com/

http://www.donorunknown.com/film-home

http://www.cryobank.com/

Shrink4Men Radio: female stalkers

Dr. Tara J. Palmatier · 7 November 2011 · Archived copy · Original

[box type="tick" icon="none"]

Does your wife, girlfriend or ex regularly blow up your phone with needy, hostile, delusional and menacing texts, emails and voicemails?

Does your ex or a woman in whom you have no romantic interest "accidentally" turn up whenever you go out?

Are you being stalked by your ex, your girlfriend, wife or a woman you never dated, but who has developed an obsession for you nevertheless?

Do you know that men are just as likely to be the victims of stalking as women?

If you're a woman, is your partner's ex stalking you?

Do you know that many of your girlfriend's, wife's or ex's nuisance, clingy, possessive, angry, threatening, Internet searches, social network, text/telephone/email and/or destructive behaviors qualify as stalking and harassment?

Do you know that many women often use Family Court and negative advocate attorneys to stalk and harass their ex-husbands and/or fathers of their children?

Do you know that stalking and harassment are abuse?

Do you know that stalking and harassment are a form of domestic violence?

Do you know that stalking and harassment (and cyberstalking and cyber-harassment) are crimes?

This Monday, November 7, 2011 at 9pm EST Dr. Tara J. Palmatier ofShrink4Men will discuss women who stalk, the seriousness of this issue and what to do if you're currently being stalked.

If you've been the target of a female stalker and have questions or a story you'd like to share about being stalked, or if you're a member of law enforcement with advice to share, please tune in and Skype or call in **+1 310 388 9709**.

[/box]

Game Over

Walter Romans (TDOM) · 7 November 2011 · Archived copy · Original

Welcome to the Debating Game

Over at AVfM, Paul Elam is hosting a debate on game and the MRM between himself and someone named Frost. Paul is critical of the use of game and game theory while Frost is defending it as a sort of science of how to get laid (he called it a "study").

Paul's position is that game has no bearing on the men's movement. While some gamers are sympathetic to men's rights and other issues or may be opposed to feminism, game itself is meaningless and those who extol its virtues are mostly in it for the money (selling books, DVDs, etc.). It is all about getting laid and nothing more. According to Paul, game is all about throwing one's values and self-respect out the window in order to pass a shit test. Frost claims it is a legitimate endeavor and defines it as: "Game is the study of how women respond to men's behaviour (sic)" and claims it will increase a man's chances for success with women.

I'm not entirely certain as to why it is important to debate this issue. Game may very well be a waste of time, money, and energy. Its proponents may be con artists. Its practitioners may be superficial scumbags with little respect for women. So what? There are plenty of snake oil salesmen(women) out there and as David Hannum once said, "There's a sucker born every minute."[1]

One the other hand, maybe it works. Again, so what? Lots of people use lots of techniques to get what they want. Car salesmen are taught a variety of manipulative techniques to sell cars to people who may not really want one or need one. Does that make them bad people? No, it makes them salesmen. So if a man wraps himself up in a thinly veiled technique to manipulate a woman into having sex, does that make him any worse than the woman who dons wig or colors her hair and applies expensive cosmetics to attract a man? I suppose that may depend on who is asked, but both are presenting themselves as something they aren't in order to get something they want.

While Paul has only hinted at it, the best I can figure is that he is attempting to save gamers from themselves. He hasn't succinctly stated it, but I can see the following problems with game. Once women realize they've been gamed, they may feel used and cheated. That opens the door for false allegations that could devastate their lives. Further, gamers appear to suffer from a lack of self-confidence, especially with women. This lack of confidence leaves them open to being exploited by unscrupulous con artists willing to take their money for the promise of increased access to sex. Thirdly, PUAs and gamers are typically viewed as sexual predators. They aren't necessarily rapists or even doing anything wrong, but the practice of an art of luring women into bed may be seen by others as sleazy behavior.

Basically, its bad PR for men in general and in that respect it may be contraindicated as part of the MRM. Finally, it only confirms the feminist viewpoint that men are only after one thing. PUAs, they would say, demean and degrade women by treating them as sex objects whose sole purpose is to satisfy their desires.

From the gamer perspective, I suppose that Frost and others would believe that whatever they are paying for the services of their teachers, it is money well spent if it improves success rates. If they get laid often enough, it will increase their self-esteem and therefore game might be considered a form of therapy. The women they find are typically in singles bars, making themselves available. They want it, so what's the problem. That PUAs might be seen as sleazy misogynists never enters their mind. These women want to get laid as badly as the PUAs do. No misogyny involved. In many respects, they have a point.

[quote style="boxed" float="left"]The flaw isn't that the techniques may appear bizarre, but that they aren't backed up by any sort of valid evidence. [/quote] There are lots of reasons women go to bars and consume alcohol, but meeting men is probably at the top of the list. Just as advocates of game can make considerable amounts of money selling game to vulnerable men, there are tons of writers and publications dedicated to taking money from

vulnerable women by purporting to teach them how to trap a man. Where better to practice either art than a place where single men go to find single women, especially one that provides legal drugs that decrease inhibitions and provide a false sense of confidence. As such, there's no real reason for a PUA to feel a sense of shame or guilt any more than there is for a woman to feel the same about her use of deception to trap a man. The reality is that both are there for the same thing.

But before we can decide which view is correct, we must define game. What is it? Frost stated that "Game is the study of how women respond to men's behaviour (sic)." But this same statement could be used to define feminism; which is the ideology that describes women's response to male oppression (or so they claim). Are they the same thing? Not hardly. So Frost's definition is insufficient. However, he makes another statement a bit later that may enhance the definition, "The bottom line is that Game is a tool men can use to increase their success with women. No more, no less." In other words, game could be defined as the study of how women respond to men's behavior, and how men can use that knowledge to gain access to sex with women. I use the word sex instead of success because he also states "If a man chooses to eschew sex for life, I admit he will have no use for Game." Thus, Frost equates success with sex and sex is far more specific.

Frost takes exception to the belief that:

> **[game] must include shiny clothes, effeminate mannerisms, hoop-jumping, and whatever other behaviours (sic) that they would like to associate with we 'Gamers'.**

I don't blame him. While these things are hyped by some gamers, there is more to game than that. To think otherwise is to believe in a caricature. What constitutes real game is found in the next statement:

> **We're just a community of men, sharing what we know about women and relationships.**

which is a very telling statement.

Frost stated that game is a "study." This implies some sort of methodological approach. But what kind of methodology? A bunch of men sharing what they know is definitely not science. It is personal experience; anecdotal evidence. Any scientist will tell you that anecdotal evidence is simply not evidence. It might have some value in helping to formulate a hypothesis, but it is insufficient to test that hypothesis.

For example, if I were to go out and buy a new pair of shoes prior to jumping off a ledge, I might conclude that I survived because the shoes absorbed the impact and that they were the reason I lived. I might then go out and tell everyone I know about my experience and that wearing these shoes will increase their chances of survival if they intend to jump off a ledge. But I might not have considered that the ledge I jumped from was three feet off the ground and not from a five story building.

Likewise, a gamer may tell all his buddies about how he negged some chick at the local bar who later went home with him. But he may neglect to consider that she had a thing for tall, skinny guys with blond hair and blue eyes and that he just happened to fit that description while all the other guys in the bar that she rejected did not. It may have been the blond hair and blue eyes that attracted the woman, not the neg, just as it was likely the height of the ledge that allowed me to survive, not the new shoes. A more scientific approach might be more beneficial in determining what works and what doesn't.

Frost stated that one objection to game may be that the "specific teachings are flawed." Frost may have been correct, but he was correct for the wrong reasons. The flaw isn't that the techniques may appear bizarre, but that they aren't backed up by any sort of valid evidence. An objection to a comment I made on the debate was that "What works for someone won't work for you…" game must be custom-fit to the person using it. While this may be sound advice, what does it say about game? Game is supposed to increase success with women, but if the techniques are prone to failure, does it actually increase success?

[image]I drive a car to work because doing so will increase my chances of getting to work on time. Provided that the car is in good working order, the make and model won't make any difference in my chances of success. This doesn't mean I won't prefer one model over another because it fits my personality better, but regardless, cars have been proven successful at getting people to work on time. If game is a valid theory, a practitioner may have certain preferred techniques, but any technique of game should work to improve his chances of success.

A valid theory should contain a set of principles for the practitioner to follow that allow that practitioner to make decisions in order to achieve a desired outcome. In other words, the techniques that are applied should not be dependent upon the personality of the practitioner or selected at random, but should be chosen based upon the reactions of the target (woman). For game to be valid, the practitioner must be given a set of techniques that work in specific situations and a method for determining when a particular technique will be most effective, and the application of that technique should result in an increased chance of success with any given woman than the practitioner would have if the technique were not used.

From what I have seen on game, some theories and theorists attempt to address the above and therefore legitimize game as a scientific theory. To do this they draw upon a variety of social and psychological theory. Evolution psychology seems to be popular with gamers. They tend to talk in terms of alpha, beta, and omega males when describing men. These terms, however, seem to be poorly defined. There doesn't appear to be any real consensus as to what differentiates these men or even whether or not it is possible to move between classes.

A couple of years ago a famous golfer appeared to be the pillar of success, everything anyone ever said was "alpha." He was perhaps the greatest golfer in the history of golf. He had more money than most of us could spend in several lifetimes. He was quite good-looking. He had a beautiful wife, and apparently a ton of mistresses. But after his wife discovered his affairs and allegedly beat him with a golf club, there were plenty of folks who claimed that he was not and never had been an "alpha." This seemed rather odd since prior to the incident, he appeared to fit the definition to a tee (pun intended). A good theory requires consistent, well defined terminology or "jargon" that can be understood by those who study it. Without this, a theory is impossible to communicate or discuss.

John Ruscio wrote a book in which he outlined the 10 characteristics of pseudoscience. Number one on the list is that it masquerades as science. The use of vague, obtuse language is one method in which a pseudoscience can appear to be scientific. Reference to scientific theory is another. As previously stated, game theorists tend to rely on psychological principles and social science generalizing real scientific research into areas in which it may not apply.

Reliance on personal experience is another of these characteristics. By his own admission, Frost demonstrates that game theory is developed by a bunch of guys sharing what they know, i.e. personal experiences and anecdotes. Another is the avoidance of risky tests that might disprove the theory. I have never seen reference to any scientific study of game (That is not proof, however, it is reliance on personal experience and such a study may actually exist).

One characteristic of real science is that it is falsifiable. It is possible to conduct an experiment in which the scientist can attempt to disprove the theory. That game must be adjusted to fit the personality of the gamer leaves an out for game theorists to claim the theory is true even when it doesn't work. *The technique works, it just doesn't work for him It doesn't fit his personality*. Frost make such a statement "We learn from each other, we experiment for ourselves, and we use whatever helps us achieve our goals with women, discarding the rest." Someone says a particular technique works. The rest give it a try. It works for some, it doesn't work for others. What works is incorporated, what doesn't work is discarded, that's pretty scientific until you realize that the theory is different for everyone who uses it. Nothing is ever entirely wrong and nothing is ever entirely right. There is no rhyme nor reason. As such, the theory is not falsifiable.

Another characteristic that fits game is the appeal to authority. In the absence of any scientific data demonstrating its efficacy, gamers use authoritarian pronouncements. *I wrote a book. My book sold a million copies. Therefore, I am an authority Trust me. I know what I'm talking about*. Pay no attention to the man behind the curtain.

Ok, so game is not a science. If it were, its practitioners might be known as pick up scientists, not pick up artists. I have previously compared game to applied psychology because of the influence of psychological theory. This isn't an entirely valid comparison, but it isn't entirely invalid either. Counseling and therapy are examples of applied psychology. Psychotherapy, when correctly performed may be quite beneficial. Many would consider practitioners in these fields to be more artist than scientist. I've already conceded that some gamers may view game as therapeutic. So even if game is more art than science, game may have some benefit, then again maybe not. Providing counseling and therapy may be an art, but it is art grounded in scientific research. Game is not.

This still doesn't mean that game is worthless. I'm beginning to view it as the placebo for a man's lack of confidence. A socially awkward man unable to impress the ladies decides to study game. He learns a few techniques that someone has convinced him will get him laid. He goes to a bar and with his newfound confidence, manages to approach a woman, try out a couple techniques, and ends up getting laid. In other words, he does something different than sitting at home watching porn on the internet. Simply by doing something, he increased his chances of getting laid. Was it game, or was it just that he finally approached a woman and asked her for sex? My bet is on the latter. He did something different and it worked. He might simply have gone to the bar, clubbed the woman over the head, dragged her by her hair back to his cave, and raped the hell out of her. That might have worked just as well, but it might also have landed him in jail. The result may have had nothing to do with game and everything to do with trying something, anything that led to approaching a woman instead of sitting at home.

Game, as described by Frost and some of the other gamers who commented on the debate, is not much more than trial and error. One man says this is how you pick up chicks. Another man decides that if it works for the first guy, it may work for me. The second man tries it. If it works, he does it until it stops working. If it fails, he discards it and moves to the next suggestion. Its practitioners pretend that it is a systematic approach that has been studied and determined to work. Most likely they do this to deal with the cognitive dissonance arising from having made a purchase of a book, dvd, or class and having invested the time when all they really needed do was something other than what they've been doing.

Other than wasting time and money, game is probably harmless; at least until the woman discovers she's been deceived by a man pretending to be something he's not and comes to regret her evening. It probably takes more than a shower and a bit of Old Spice (or are you an Aqua Vulva man, Paul?) to give a shy man the confidence to approach a woman, but hey, one man's placebo…

[1] This phrase is often incorrectly attributed to P.T. Barnum. Hannum and Barnum were both exploiting people's desires to view a "petrified man." Hannum claimed Barnum's stone man was a fake and made the statement referring to Barnum's customers. Barnum claimed Hannum's was the fake. The fact is that they both were fakes.

Paint the school doors and buses pink

Davd · 8 November 2011 · Archived copy · Original

Truth in Packaging time...

School systems consume huge amounts of tax revenue, and spend much of that money, via the time and resources it pays-for, forcing boys to act like girls. They waste the time of bright children, especially of bright boys, by forcing them to sit still and wait for duller pupils to learn lessons they have already "got".

Kleinfeld (2009) reported:

> **middle class parents … were worried that so many of their sons had been diagnosed with Attention Deficit Hyperactivity Disorder (ADHD) and prescribed drugs such as Ritalin which might damage their developing brains. They suspected that teachers' intolerance for active, boisterous boys, not their sons' presumed deficits, was responsible.**

Middle class parents—all or mostly respectable citizens—were worried about schools abusing their children—if the children were boys. Sax (2007) considered over-prescription of stimulants so serious as to make it one of five main factors in the de-motivation of boys and young men.

Girls didn't seem to need worrying-about, Kleinfeld wrote later in the same paper: " While the educational problems of girls have led to numerous policy efforts to increase their achievement in areas where they are behind, such as achievement in mathematics and science at the top, the problems of boys have been largely ignored by federal agencies, foundations, and school districts. " Schools, over the past two generations of time, have changed to be more girl-friendly, but have demanded the boys change rather than the schools, even to the point of forcing the boys to change by drugging them (Kleinfeld, 2009; Sax, 2007, Anonymous, 2011.)

Drugging children to force them to adapt to inappropriate circumstances is abuse and may constitute torture. If this were done to children of one race, rather than of one gender, it would be criminal. The only reason it is not criminal—*if* indeed it is not—is that laws have been written to privilege female and disempower male citizens. Imaginably, men rank lower in civil standing today than Afro-Americans have ranked since *Brown v. Board of Education*.

Not being a lawyer nor a policeman, i don't know whether criminal prosecution of school agents for drugging boys is possible. I would encourage it if it is—if street pushers go to prison, why not school pushers?* With the street pushers, acceptance is at least somewhat
voluntary, so school drugging is worse on the face of it.

If drugging stopped tomorrow, schools would still be prim, sit-still environments that down-grade pupils who—frankly, who act like
boys (Anonymous, 2011, Sexton, 19??). Few schools have taken notice of recent research showing that not only are boys naturally more
active and boisterous—boys learn better when active. School teaching techniques are more suited to girls than to boys. To repeat "in other words" for emphasis: *Schools are failing boys more than boys are failing in school.*

Whether or not school "drug-pushers" can be prosecuted, and this may vary from state to state, some truth in labelling is "long overdue": Schools should be pinked. Pink school doors and school buses would be a warning few could misunderstand. They would also be a "bur under the saddle" on school boards and officials until the implied remedy of boy-friendly education is in operation.

Petitioning School Boards had damn well better be lawful, and in a real democracy it should be encouraged whenever the petition has some merit. That's the kind of effort i'll sketch here. The many good activists who read

this site should be able to improve the petition and add other ways of getting after school systems to stop drugging boys and start educating them in boy-appropriate ways.

… and meanwhile, pink school buses and pink school doors will at least be some kind of fair warning what schools are like.

Here's a rough draft petition [which does not mention drugging, because that abuse should be more aggressively attacked] for the lawyers and
politicians among you to refine:

To the [name of local "School Board"]:

Whereas, the structure of today's conventional classrooms and the behavioural demands made by today's conventional schoolteachers therein, are inconsistent with and inimical to the natural psychology of healthy boys; and

Whereas, the natural psychology of girls is more adapted to such classrooms and demands than that of boys; and

Whereas, the present school bus practices constitute "babying" of most school children, which children need to know how to deal with the traffic on the roads next their homes anyway:

Therefore,

we the [undersigned, presenting] petitioners, hereby demand with all due respect (which may not be very much respect if our efforts should be scorned) that the [name of local "School Board"] forthwith:

1. Cause all School Buses operated by the Board to be painted a bright pink colour, which colour be as easily visible as the presently used shade of yellow, and which colour additionally designates the school buses and schools to be more suitable for girls than for boys

2. Cause the entry doors of all schools operated by the Board to be painted pink, further designating the schools to be more suitable for girls than for boys;

3. Form a committee including at least 50% skilled trades men (which category can include cooks, farmers, airline pilots, physicians, engineers, *etc.*; but not bureaucrats) to design a school system, as to both architecture and teaching practices, adapted to the psychology of normal healthy boys;

4. Until there are boy-friendly schools available, cease to tax parents of boys;

5. Form a committee of rural residents to review the possibility of replacing the present School Bus system with rural buses which may
   carry persons who are not school children, thus increasing the mobility of rural non-drivers and the efficiency of rural life; and

6. Retain the pink colouring of both school doors and school buses except, unless, and until:

   a. in the case of school buses, a rural-bus system replaces the school-only bus system;

   b. there are boy-and-man approved, boy-friendly schools in operation, which schools may have doors of some other appropriate colour.

Presented this ___ day of _____ 201_, by the undersigned.

_____ _____
_____

_____ _____
_____

…and further signature lines…

Note:

As the State of Texas has demonstrated well enough for the Canadian Broadcasting Corporation to take notice and report nationally, punishments and corrections other than caging [wo]men up in prisons, may be preferable. The topic is too large to be included in this "blog".

References:

Anonymous, 2011. Reports of school practices in New Brunswick and Anglophone Quebec. November 6. Anonymous, a substitute teacher and church
pastor, reports that schools still require pupils to sit quietly in neat rows and listen to Teacher, time-wasting [esp of ablest pupils] is if anyting worse than when he was a schoolboy, many boys are
"tuning out". Drugging does occur; he could not state the extent.

Kleinfeld, Judith. 2009. "The State of American Boyhood". *Gender Issues*.26, 113-120.

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The relationship with yourself is no Game

B.R. Merrick · 9 November 2011 · Archived copy · Original

[dropcap]L[/dropcap]ike TDOM, I stayed on the sidelines over this whole debate about "game," since it doesn't apply to me. I must confess at the outset that I never researched it prior to this debate, and that I was only vaguely familiar with this dating tactic, so what I have to say is confined to what has been thrown back and forth at this website. It's an intriguing yet foreign idea to me, both as a gay man and as a former religious conservative. However, one element of the gamers' argument sticks in my mind. It can be adequately summed up by a quote from Paul Elam's opponent, Frost:

> **Men should learn how to improve their relationships with women, and tune out the voices of men who've given up in life, and wish for you to share in their misery.**

That statement reminds me of a mother/daughter exchange in "Postcards from the Edge," starring daughter Meryl Streep (Suzanne) and mother Shirley MacLaine (Doris):

Doris: How would you like to have Joan Crawford for a mother?

Suzanne: Oh, please!

Doris: Or Lana Turner?

Suzanne: These are the options? You, or Lana, or Joan?

According to Frost's statement, boys, your options are to listen to gamers show you how to improve your relationships with women, or give up on life. Therefore, we can presumably conclude the following:

Satisfying sexual relationships and encounters with women equal life; all else is misery.

Well, then all that happiness I'm feeling in the same-sex mating dance must be well-disguised misery. From what I see in the gay community, all you have to do to get laid is show up. I'm not bragging about my looks, prowess, or anything I've done; I'm merely observing. My observations include a great many physically less attractive gay and bisexual men.

I am also not advocating that you simply show up to get laid. Nonsense. Whether or not a man ever has sex is his personal business, up to and including celibacy (which ought not to be confused with misery). But since it's so terribly easy for so many gay and bisexual men with other men, there's plenty else to do: talk, laugh, hang out, eat, play games (legitimately fun ones), go places, do stuff, etc. In other words:

Relationships equal life; a life without them is misery.

I decided a while ago, as one of my operating premises, that all coercion leads directly and immediately to death. As I explained it, the first thing to die is your volition. Next: your relationships; then wealth; and finally, when coercion is severe enough, it can end your very existence. It's a complicated matter, but the association of volition with relationships is key here. The order of the four deaths also works in the opposite direction. It is the order of life, or that which is voluntary.

Your free will comes from your mind's ability to communicate with the brain, which uses the body and all five senses to form the abstract design of your volition. Therefore, the primary and most important relationship you have is with yourself. That may sound *cliché*, but it happens to be true. This is how Henry David Thoreau can sit all by himself at Walden Pond and continue to relate. This then is how wealth is built: after relationships are forged through volition. Ultimately, this combination of relationships and wealth, from one's own volition, is what lengthens life and makes it worth living.

Most people, including the sometimes “solitary” Thoreau, seek out other living things to relate to, in nature, the animal kingdom, and the human race. This is natural and good, for those who wish to be life-oriented. It is also natural and good to find a way to express that desire sexually.

The problem I see from what little I understand about game is that there appear to be elements similar to what I found in reparative therapy, which is a special type of psychotherapy that purports to help gay men turn straight, or at least straight enough to sustain what the client and therapist feel is a healthy romantic relationship with a woman, an emphasis on what Thoreau would refer to as the branches, while ignoring the roots:

> There are a thousand hacking at the branches of evil to one who is striking at the root.

No, I’m not trying to say that having a relationship with a woman is evil. But I think that the analogy of a tree that Thoreau uses here can be used for any cause-and-effect relationship. There are the roots, which are often unseen, and then there are the branches, that can reach into the windows of your life and get your attention. Therefore, I am going to share a little of my own experience with the phenomenon of reparative therapy.

One of the assumptions in this therapy is that the reason men are gay is because they were arrested in their psychological sexual development at some point in boyhood, for a combination of unknown biological reasons as well as early relationships. Therefore, there is a disconnect with male peers and a lack of “proper” bonding. This belief leads reparative therapists, after several “logical” steps, to oftentimes encourage gay men to learn to play sports. The hope is that finding a way to participate in a set of activities that are widespread in the straight male world will enable the “emotionally underdeveloped” gay man to bond with straight men. It also happens to be a complete waste of time.

I spent years — *years* — trying to learn how to play softball, basketball, football, racquetball, and swimming. Out of all of those, the only one I can say I truly enjoyed was softball, and years later, I can look back on it and see why. We were outside on nice, sunny, Saturday mornings. I liked the guys I was hanging out with. I didn’t need to be good at it. We all looked equally ridiculous, which made it funnier. (Watch a femme run around the bases sometime when he knows exactly how ridiculous he looks.) But what I liked the most is that we would all go out to brunch afterwards.

I never learned to be good at any sport, not even at the level of a below-average straight guy with mild interest in sports. Bonding with “healthy” hetero boys through athletics just wasn’t going to happen. Through it all, one overriding truth evaded me, and I failed to be honest with myself about it until years later.

The truth is I don’t like sports. I had plenty of straight male friends growing up, each of whom showed interest in these manly pursuits more than I did. I was not afraid of these guys, nor ashamed in their company of being bad at it. I was simply not interested. I don’t know why, and it never should have mattered that I didn’t know.

I remember an older man, gay and divorced but convinced that he had turned straight, telling us younger queens in a group session that he made an effort to know the scores and basics of the latest televised sports, so that he could interject into all-male conversations at work in an effort to bond and “stay straight.” That stuck in my mind

whenever I would overhear a conversation between two other men with whom I felt the urge to bond. I would listen for a while, and all of a sudden it would dawn on me that their conversation bored me, because the subject matter, sports, also bored me. So much for that urge.

The reason straight men play softball is because *straight men want to play softball*. The reason straight men stand around talking about scores that don't interest me is because *those same scores interest them*. The reason straight women talk in a manner that doesn't interest you is because *they want to*. You're indulging them and misleading them about your intentions. If game means you have to spend any amount of time whatsoever engaging in conversations you really don't want to have with women that you really don't want to know past a Biblical sense, I say here and now that you are wasting your time.

You are also being dishonest, with her and with yourself. This is what politicians do. They get out there amongst the people, paint smiles on their faces, and the minute the cameras are off, their true colors and feelings rise to the surface like an oil slick. Listen at the end of that linked video to that particular politician ask that woman what her kids' names are. Like he gives a damn. They don't want the conversation, or your friendship. Politicians want your political pussy. In that regard, I myself have gone celibate.

To want sex and to enjoy sex is just fine. To sell yourself (beyond the basics of wearing clean clothes, being polite, etc.), or waste your time with people you don't like beyond their ability to stimulate your penis… well, honestly, I think you have to ask yourself if it's worth it. I think you should also ask yourself whether what you are doing is life-oriented or death-oriented.

I eventually learned to accept myself exactly as I am. This happened when I moved out of a culture that subtly demanded an unrealistic type of conformity, and into a wider world with people who live, work, and socialize in many different situations. There is nowhere left to "fit in" in such a world, which means that everyone who is observant will fit into his own place just fine. This is what I see at the heart of what Paul tried to get across in "Chateau Bullshit" when he said:

> **"O.K., so you want to get laid? Here's how you do it. Smell clean, get in the proximity of women, and then ignore them. When they come to fuck you, and they will, shut up and let it happen."**

There are two ways to interpret this comment. One way is as a branch cutter: "Okay, so I want to get some. This guy says all I have to do is shower and show up. Got it… No, write it down. Do I show up first, or…?" The other way is, I believe, the only correct way to interpret it, and to be a root striker: forget the pursuit and be yourself. Be unafraid to be yourself, because you love and value yourself. Sex, a natural part of life and human relationships, will happen along with the rest of life, which often has very little to do with sex. Likewise, a meaningful relationship with a woman would, I imagine, based on the reams of wisdom that are out there for the taking if you know where to look, involve sex only to a small degree.

Absent getting all the pussy you want, there are music, art, architecture, theater, film, hiking, biking, fishing, camping, sports, cars, family, friends, beer, wine, restaurants, museums, libraries, parks, dogs, cats, iguanas, leaves, flowers, mountains, rocks, trees, rivers, lakes, oceans, martial arts, weights, bungee jumping, ballooning, hobbies, writing, visiting, working, reading, speaking, thinking, and much, much more.

All of which, of course, you can use to distract yourself from your supposed misery over not getting laid. Write them down quickly.

One of the many problems with reparative therapy is that it depends too heavily on relationships from without, and not nearly enough from within. If you're not truly straight to begin with, or an easily influenced bisexual, no platonic relationship with a straight man is going to do it for you. Likewise, if you're straight and miserable, it's not because you failed to play the game correctly on Friday night, and every Friday night prior. The problem in both instances is what's going on in your head. To rely on others to make you happy or give their approval is a serious mistake. Ironically, when you feel good about yourself, acknowledgement of that fact seldom gets in the way of

having satisfying relationships of all kinds. Then you can show up at a gathering of other relationship seekers, be yourself with your own temperament, and relax, whether the relationships you seek are romantic or platonic.

Regardless of what game teaches or what the definition may be, I say you would do well to enjoy who you are regardless of what any woman thinks. You're a man, for Pete's sake! That has nothing at all, in my mind, to do with misery.

Pamela O'Shaughnessy exposed

Paul Elam · 9 November 2011 · Archived copy · Original

Two lives examined.

At first glance, they would appear to be two entirely different people on two entirely different paths in life. In the first case we see a person rich in successes; a bestselling author of legal thrillers for a powerhouse publishing firm and a graduate of prestigious law school who enjoyed a lucrative legal career. Add published poet to that list of accolades.

In the other person we find someone obsessed with matters much more dark; a blogger with a small but growing audience, whose driving motivation appears to be an agenda of bigotry and intentional harm, conducted from the shadows of calculated anonymity.

A comparison of these two individuals reveals more than just coincidental similarity. Indeed, they appear to be one in the same person.

Pamela O'Shaughnessy, who co-authors legal thrillers with her sister Mary for Simon and Schuster under the pseudonym Perri O'Shaughnessy, is a Harvard grad who practiced law for 16 years.

She is also, according to the preponderance of available evidence, Vliet Tiptree, a self-identified radical feminist blogger whose writings suggest a desire to promote extralegal efforts to genetically modify the male half of the human race in order to correct what she calls the "[B]light [that] diseases the trunk of our species' existence…"

Of additional concern with Tiptree's writings is a message of recruitment and organization intended to further her agenda with help from other likeminded ideologues.

Although some elements of her writing are cryptic, her justification and strategy emerge clearly within the text of an article she wrote on a blog called *Radical Hub*. Tiptree tacitly or directly concludes the following:

[unordered_list style="green-dot"]

- That masculinity, by its nature, is a human social pathogen requiring "extirpation."
- That the various incarnations of feminism previously thought to ameliorate the "problem" have actually been absorbed and diluted by patriarchy, which she now refers to as "the system."
- That biochemical alteration of men, as a collective, is a feasible means to address the problem.
- That end means and goals, along with scientific capability, should serve as the guiding rationale and compass for future actions, not human morality or rule of law.
- That radical feminists, free of social and legal constraints, must now secretly organize to further these ideas under the auspices of eradicating women's oppression.

[/unordered_list]

Readers of the radical feminist blog demonstrate the sentiments Tiptree's writing appears intended to inspire. Comments include advocacy for *killing all male infants* upon birth, and the establishment of a system of sexual apartheid where males are exiled from the community at age 6.

But the core of Tiptree's "solution," as articulated in her article and echoed by her readers, is eugenics.

Or, as she opines:

> **As to what that cure may be, my best bet is that what's wrong with men is that their androgens need genetic modification. I'm serious about this. If we can do it with corn, men ought to be easy.**

This idea, that of equivalence between human beings and an agricultural product, was quickly embraced by one of

her readers.

> **[I] think that if we are going to be intellectually honest always, and commit to going to the ends of our thoughts, we cannot take anything off the table. and that includes biology, and biological explanations for mens sickening behavior. And if this turns out to be the case, then to consider a biological solution. we must consider this.**

The method that Tiptree uses to guide readers to these kinds of conclusions is simple and effective. She first presents historical acts of violence, including vandalism and arson committed by fringe elements of the suffrage movement, and characterized those things as "as radical as it had to be."

She further rationalizes that any modern feminist activities working in the framework of the current system are ineffectual; that modern liberated women are actually "brainwashed through the use of social controls into using these rights not for our own benefit, but to continue propping up our own oppression."

Tiptree leaves no room for anything legal or in concert with non-radical activism – and offers eugenics, secretly fostered by a well-placed, anonymous group of ideologues, as the answer.

The evidence that Pamela O'Shaughnessy and Vliet Tiptree are the same person is circumstantial, but compelling.

Tiptree identifies herself in her Radical Hub piece with the following:

> **Let me briefly describe my background: a hard-working girlhood without much protection in East Los Angeles, California; the feminist ferment of the 1970?s; a first professional job as a civil rights investigator for the federal government; law school; working as an affirmative action coordinator at several universities and colleges; practicing employment discrimination law along with criminal and civil litigation; marriage, motherhood, divorce; becoming a writer of novels and poetry as my second career.**

Pamela O'Shaughnessy is from California, attended law school, was married, divorced and is a mother in the same age range that would put her as a young woman in the 1970's. She was a civil rights investigator for the federal government, worked at a law firm in criminal litigation, and also writes novels and poetry as a second career.

This information was taken from her online bio, which you can read here: Perri O'Shaughnessy – Bio.

Note, the bio provided is a .pdf taken from an online cache. Her current bio has been taken down "for maintenance," *since her activities began to be addressed on this website.*

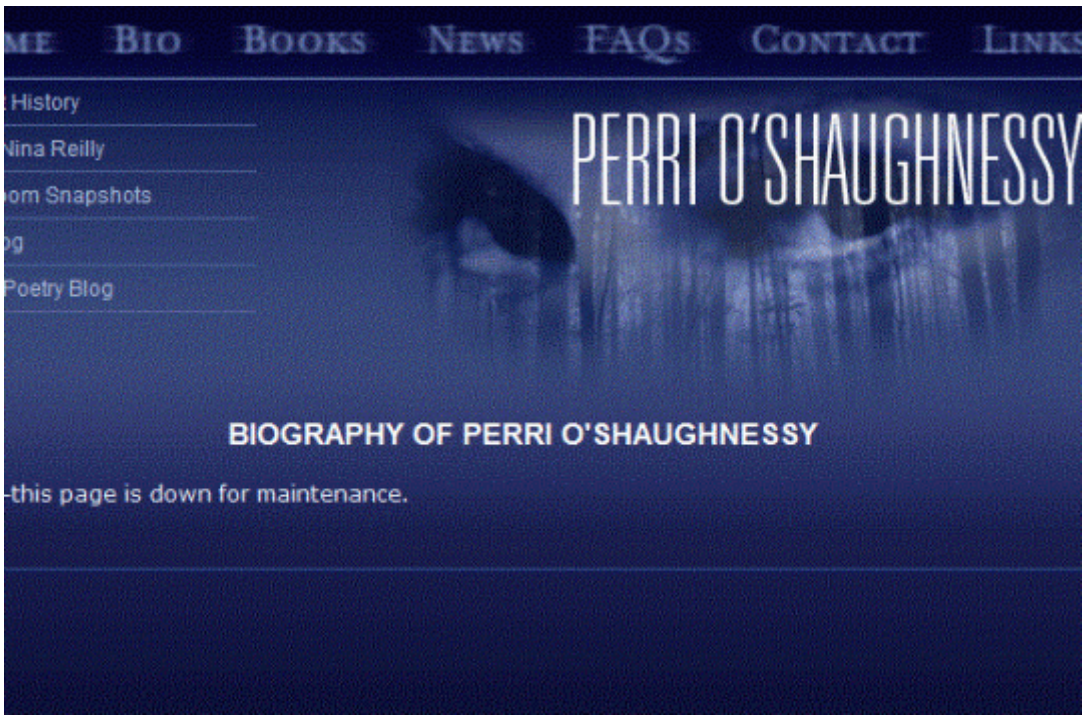

Click to enlarge

Tiptree appears to have another online identity under the screen name, Autonomyisdestiny. That identity is publicly connected to Vliet Tiptree, in, among other places, an online feminist publication called *Bitch Magazine*.

Autonomyisdestiny also revealed more personal information in another online forum, *The Critical Poet*. In it she posted a piece of poetry that she informed readers was a eulogy to her brother, who was formerly a workers comp attorney in Salinas Valley, California.

Pamela O'Shaughnessy's brother, Patrick, was a workers compensation attorney in Salinas Valley, California. He passed away in 2004.

In another post at The Critical Poet, Autonomyisdestiny makes reference to having a sister named Meg.

In Pamela O'Shaughnessy's now removed bio, she identifies several family members, including a sister named Meg.

In a perhaps curious revelation made during a promotional interview with O'Shaughnessy, she revealed that the protagonist in her works of fiction often worked outside the limits of the law. View here.

There are other aspects to this case that further indicate that Vliet Tiptree and Pamela O'Shaughnessy are one in the same person. More of that information will be revealed as this this story unfolds in the future.

The question now is what precisely to do about it. Complaints have been filed with the service where the *Radical Hub* site is hosted, as the content of the article in question is clearly in violation of their terms of service. Thus far, the blog remains up with the article in question. There will be other continuous and escalating efforts from this website and perhaps others to uncover what appears to be the development of a dangerous plan.

It must be asked, of course, whether it is even possible for a group of ideologues to follow through with this type of plan. At least on the level of their current machinations it would appear unlikely, but the potential for innocent people being harmed by possibly overzealous followers seems quite clear.

One question at this point that is yet to be answered is whether the publishing house of Simon and Schuster is aware of the activities of Pamela O'Shaughnessy, or if it matters. After all, even *Mein Kampf* had a publisher. But perhaps they will be sensitive to public outrage. Concerned individuals may contact them here:

1230 Avenue of the Americas New York, NY 10020
(212) 698-7000

or by email here, to voice their concerns.

The source of violence and hate

John Hembling (JtO) · 10 November 2011 · Archived copy · Original

[dropcap]T[/dropcap]arget confusion is a term used in military parlance to describe a phenomenon of indecision which can occur when an individual is presented with a large number of obvious, high value objectives. It's also an occupational hazard of writing from a men's rights perspective. In the past few days, there have been so many blazingly obvious examples of male-targeted hatred, discrimination, violence, and persecution that I've been overwhelmed and consequently have failed to adequately address any of them.

Unfortunately, I'm unable to write 10 articles at the same time. What I can do is make a list, and hope for the forbearance of readers that a more thoughtful fisking of each item wasn't presented.

(1) Feminists continue to attempt co-opting the occupy wall street movement, and while this isn't news, one feminist blogger provided a piece of absurdist complaint on the site "occupy-the-patriarchy."

(2) According to Lmarshall, the protesters against the patriarchy demands that the patriarchy provide, enforcers (men) to protect the protesting opponents of the patriarchy from other agents of the patriarchy. We hate you! You must go! Away with you patriarchs! Protect us![1]

(3) According to the sexual assault myths and facts page at Roger Williams University[2], 1 in 4 college women will be raped or sexually assaulted. In a Student Body of 4505[3] , this works out to roughly 732 women raped at RWU every year. Compared to the BJS's criminal victimization survey, showing 1 rape per 2000 people, Rogers Williams University demonstrates a rate of rape 650 times higher than the national average. Paul Elam and I both salute the courage and integrity of the school's faculty and administration, for bravely publishing these numbers. These civic-minded educators value student safety far above any possible loss of revenue due to potential mass un-enrolement as parents and students learn of the exceptionally dangerous environment on RWU's campus.

(4) The best-selling Simon and Schuster published author, Perri O'Shoughnessy – not only writes under the pseudonym in homage to fictional TV Detective Perri Mason, she also has ambitions of genocide exceeding those of Charles Manson. In her blog entry on a site called RadicalHub, she's written a 4000 word manifesto[4] endorsing a long term criminal conspiracy to commit serial as well as mass murder. When first outed by Paul Elam[5], her response was to copy the entire comments thread of Elam's article, posting her own "grrrl-power" rebuttal, and made sure to let each and every commenter at AVFM know that although she advocates genocide and eugenics, it's actually you gentlemen who are "creepy."[6]

(5) The editors and executives at cafemom, a mommy-blogging community catering to middle class, upwardly mobile mothers has endorsed, through silence and inaction – the view that male targeting mutilation and violence[7] reflects "the very best community and content for moms."[8] In a culture of celebrated female criminality, its not implausible to assume that Tracy Odell[9], executive VP at cafemom takes pride in being listed alongside rapists and murderers.

(6) Meanwhile a Montreal male feminist has denounced the November grow-a-mustache-for-prostate-cancer movement on the grounds that getting cancer is a badge of privilege." The ironically misnamed Alex Manley published an article in the Concodia University newspaper in which he claimed "the whole thing is just a really well-disguised tantrum that guys are content to throw to make it seem like prostate cancer research is as important as research towards curing women's cancers." I re-read the article 5 times looking for signs of satire. Manley is, to all appearances, serious. So, according to this execrable excuse for a human, prostate cancer is a hallmark of privilege. Deal with it.[10]

(7) In what feminists continue fraudulently naming a "rape culture," men cannot be raped by women. I'm sure this comes as a great relief to men like Jay Herron[11] and numerous others who cannot come forward without being re-victimized by a mainstream media which routinely denies the masculinity of men who are victim to this crime. These are men who, prior to learning male rape doesn't exist, probably though of themselves as rape victims.

Leading thinkers as diverse as Canadian Broadcaster Micheal Coren[12] and South African Opposition party leader Helen Zille agree that female on male rape doesn't exist. According to a recent twitter posting by Zille : " Because women can't have sex with men without men's consent. "[13] Even Google's online dictionary supports the claim that rape can only be committed by a man. [14][15]

(8) The domestic violence industry continues to knowingly promote rampant fraud, falsehood, lies and policies which promote and exacerbate domestic violence, willfully ignoring research demonstrating that Male-aggressor, female-victim ideology is mythological, rather than factual, and continuing to deny and silence male victims of violence[16].

(9) Universities continue to use Gender studies textbooks filled with known falsehoods, demonizing men, promoting hatred and violence against men, although the entire academic community knows the "facts" used to prop up this agenda of hate are false. In the textbook "Domestic Violence Law." used in women's studies courses at american universities – the claim is made: "The history of women's abuse began over 2,700 years ago in the year 753 BC. It was during the reign of Romulus of Rome that wife abuse was accepted and condoned under the Laws of Chastisement…. The laws permitted a man to beat his wife with a rod or switch so long as its circumference was no greater than the girth of the base of the man's right thumb."Unfortunately, Romulus is a mythological figure, a demigod, sired by the roman god Jupiter and suckled by a wolf. Christina Hoff Sommers said – and I agree – that "people who believe that Romulus actually existed in the real world have no critical faculties whatsoever"[17]

(10) While this is all going on, the academic world continues to gleefully lay waste to the principals of law on which western civilization is built. Kangaroo courts of feminist ideology now routinely destroy male students and reward female students in any allegations of sexual regret by women. In courts run without a system of laws, lawyers, or anyone except enthusiastic students and humanities lecturers – male students are found guilty based on a reduced standard of evidence – by edict of the Department of education's absurdly misnamed Office of Civil Rights.[18][19]

(11) Meanwhile, smug, successful, publicly lionized feminist academic openly gloat about the sarcastically named "mancession". A term used to underscore the fact that economically, academically, and socially, men are an underclass, and that feminist policies in education, government, law enforcement, family courts and employment are successful. Feminism has succeeded in denuding men of a viable role in society. Feminism has succeeded in elevating women as a class of privileged victims, while re-enforcing and amplifying the age-old social dynamic of male disposability. When this reality is acknowleged in mainstream media, outside men's rights writing, it is as a problem to be addressed, but with triumphalism[20][21]

And while this carnival of hate, violence and apartheid churns male human beings into chum – feminist ideologues continue singing from the songbook of men as oppressors, and women as victims. Men as violent, women as innocent. The simple fact is that if men were the violent, evil, oppressive patriarchs they are claimed to be, faced by such naked aggression, violence and marginalization, they would have responded in kind by now.

[image]That most men continue to operate as the disposable providers and protectors of women even as they are culturally reduced to a socially accepted role of appliances provoked some philosophical questions about the nature of human empathy, justice, and the concept of evil.

In 2009, the CBC[22] published an article reporting that Researchers at the University of Zurich and Royal Holloway, University of London conducted a study of 120 women and found that testosterone promoted fairness, and not, as ideologues claim of the male hormone; aggression.

Christoph Eisenegger of the University of Zurich said "If one were to believe the common opinion, we would expect subjects who received testosterone to adopt aggressive, egocentric and risky strategies regardless of the possibly negative consequences on the negotiation process,"

The study by Eisenegger, Naef, Snozzi, Heinrichs[23] – published in the scientific journal Nature was titled "Prejudice and truth about the effect of testosterone on human bargaining behaviour". The published abstract

includes the statement “the folk hypothesis seems to generate a strong negative association between subjects’ beliefs and the fairness of their offers, even though testosterone administration actually causes a substantial increase in the frequency of fair bargaining offers in our experiment”

Another study published in 2011 appears to point to conclusions opposing the fairness hypothesis on the Eisenegger study published in Nature.

Researchers van Honka, Schuttera, Bosa, Kruijtc, Lentjesd, Baron-Cohene published thier research in a report from the Proceedings of the national Academy of Sciences of the United States of America – which suggested Testosterone as a causative factor in reduction of empathy. However, the research indicated this effect in women, and excluded mention of male response. The published paper: called “Testosterone administration impairs cognitive empathy in women depending on second-to-fourth digit ratio”[24] is one more item of evidence not only is masculine behavioural psychology closely tied to fairness and empathy – but also that feminine psychology is, rather than the culturally understood model of fairness and kindness, linked to such socially “negative” behavioural qualities as cruelty, aggression, and selfishness.

In fact, this hypothesis is not new. I wrote in March of 2011 about a possible evolutionary selector in female behavioural pathology.[25] I speculated that a tendency toward selfish self-interest and lack of empathy might, in pre-agricultural human cultures have provided a reproductive advantage for women and their children in conditions of food or resource scarcity. The economy of human reproduction has always resulted in females selecting reproductive partners from males who competed to be selected. While inter-male rivalry and conflict is a significant driver in this competition, female-favouring behavior in males must also be considered in a reproductive economy governed by female selection.

This means that the selecting sexual demographic has a real control in any society not ruled by directly applied violence. For women, typically possessing lesser physical strength than men, reproductive control means disposition to greater manipulative skill and innate selfishness provide reproductive and survival advantage to women in a way that to men these qualities do not. A selfish and manipulative man affords survival advantage to himself, but not necessarily to his family group. A highly selfish and manipulative woman of reproductive age, being the biological center of the family unit, does increase group survival.

Understood from a view of reproductive advantage, the behavior modes of fairness in men, and selfish manipulation in women can be understood as biologically associated. Unfortunately, those evolutionarily selected characteristics have not just disappeared in our modern environment where food and shelter are plentiful. The modern ideology of feminism, which now dominates our courts, government, education, and social custom provides an amplifying effect on old selective advantages which we no longer need. In fact, in a context of mechanized labor, food production, and warfare – humans are still driven by built in behaviour patterns that have become toxic.

The deep biological programming of men to accommodate women has led to a social reality where a host of “disorders” have been created by the mental health community to excuse and absolve adult women from responsibility for their own actions.

The modern recognition of this is hidden behind a prevalence of clinical terminology describing mental illnesses which overwhelmingly afflict women, we need to realize we’ve created these clinical conditions.

Narcissistic personality disorder, avoidant personality disorder, histrionic personality disorder, these are arguably not aberrations of normal human psychology at all, rather they are the amplification of female personality traits which afforded women a survival advantage throughout human pre-history. The pathology is in a society which socializes half the human population to retain the emotional development and non-accountability of children while possessing the social and political power of adults.

And if you don’t like it, just plug your ears, close your eyes, and tell yourself that none of this makes sense, because everybody knows we all live in a patriarchy.

[1] http://occupypatriarchy.org/2011/11/09/statement-on-the-right-to-safely-occupy/
[2] http://www2.rwu.edu/studentlife/studentservices/counselingcenter/sexualassault/rapemyths.htm
[3] http://en.wikipedia.org/wiki/Roger_Williams_University
[4] http://radicalhub.wordpress.com/2011/10/04/radical-feminism-in-the-21st-century/
[5] http://www.avoiceformen.com/mens-rights/activism/pamela-oshaughnessy-exposed/
[6] http://avoiceforcreepymen.blogspot.com/
[7] http://thestir.cafemom.com/in_the_news/127533/wife_cuts_off_husbands_penis
[8] http://www.cafemom.com/about/people.php

[9] http://register-her.com/index.php?title=Tracy_Odell_–_Bigot
[10] http://thelinknewspaper.ca/article/2139
[11] http://jayherron.wordpress.com/2006/09/24/a-male-rape-survivors-story/
[12] http://www.youtube.com/watch?v=-lzQ_9wZ1xE

[13] http://www.reddit.com/r/MensRights/comments/m7asa/the_leader_of_the_opposition_in_sa_says_women/
[14] http://i.imgur.com/HcdbX.png
[15] http://www.google.ca/search?rls=en&q=rape+definition
[16] http://csulb.edu/~mfiebert/assault.htm
[17] http://www.newyorker.com/online/blogs/books/2009/08/literary-smackdown-sommers-vs-romulus.html
[18] http://www.avoiceformen.com/mens-rights/false-rape-culture/the-american-university-of-vigilante-justice/
[19] http://www.nypost.com/p/news/opinion/opedcolumnists/the_feds_mad_assault_on_campus_sex_zjUl29Y8d3NmoYOkKchblO
[20] http://www.theglobeandmail.com/news/opinions/margaret-wente/young-men-without-work/article2231234/
[21] http://www.pellebilling.com/2010/12/hanna-rosin-at-ted/

[22] http://www.cbc.ca/news/technology/story/2009/12/08/tech-biology-testosterone-behaviour.html
[23] http://www.nature.com/nature/journal/v463/n7279/abs/nature08711.html

[24] http://www.pnas.org/content/early/2011/02/02/1011891108.full.pdf
[25] http://www.johntheother.com/2011/03/evolutionary-understanding-of-female.html

In the bosom of justice

Paul Elam · 10 November 2011 · Archived copy · Original

[dropcap]I [/dropcap]am disappointed in men; men in the MRM in particular. Actually, disgusted is a better word. Here's the deal. Since yesterday, there has been a critical news story out on the WWW that has to do with achieving long awaited equality for men. It is a story about a man, driven to the edge with abuse who finally takes action to reclaim his life and his dignity, and how the system now regards him as a criminal for that. Though the events still fall into the "alleged" category, here is what happened according to Goldcoast.com.au out of Australia.

44 year old Darryelle Arthur Dixon, a former Gold Coast security guard, had a girlfriend. Skank is probably a better way to describe her. She was a stripper. She was also a gold digging, cheating parasite according to Dixon. And let's be honest here, *men do not lie about these things.*

Let's be even more honest. He didn't have to lie about it. The trollops own life, spent picking up dollar bills off dirty floors with the crack of her nasty ass in front of roomfuls of howling drunks is a testament to who she really is.

And she was using Dixon's meager income to supplement her pointless life with boob jobs and hair extensions. She was also cheating on him. So, he did what any other normal man would do after so much abuse and humiliation at the hands of this low rent piece of garbage. He sliced up her tits.

Bad. Ass. [1]

Just delightful.[2]

Dixon paid for those implants, so he went to get them back. I am pretty much a pacifist, but I have to admit that I have always admired a man with enough estrogen to slice and dice a woman's booberies.

But I am totally disappointed that after 24 hours of this story being available, I cannot find a single MRA who has stood up to support Dixon, whom we should, in reality, consider a hero – empowering men everywhere with his example.

Has feminism not taught us anything? Have they not taught us that violent attacks, when provoked for the right reason, are a valid, excusable statement against the evil system of oppression? Can't we even get a good laugh?

Question: What do you tell a hooker with two sliced up breasts?

Answer: You don't need to tell her anything. She's already been told twice.

How do we know the bloody skeezer liked that joke? Because it left her in stitches! Hyuck-yuck-yuck!

Jesus, where the fuck is Sharon Osborne when you need her? Now, there's a woman who would find the humor in this.

But just look at MRA's. Not a word about this important story, not a snickering line or a hint of support from a single one of you. Goddam it, it seems like I have to do everything around here. Well, not as much as Mr. Dixon, but you get my point.

We are often accused by the more milquetoast and ineffectual around us of being just like feminists. We are always cautioned that we must not sink to their level, that we must not become like the enemy we face. Well, if it was not clear before, it should be now. We have, thank goodness, a long, long way to go before MRA's can claim to be anything like feminists at all.

[1] Source

[2] Source

Tracy Odell of CafeMom placed on offenders registry

Paul Elam · 10 November 2011 · Archived copy · Original

[dropcap]O[/dropcap]n October 18, 2011, Nicole Fabian-Weber, a blogger for CaféMom, The Stir, wrote an article about a 29-year-old Vietnamese woman who, after becoming upset with her husband, cut off his penis with a pair of scissors and threw it in a river. Fabian-Weber's article was entirely supportive of the idea, and of the general idea of sexually mutilating men. Fabian-Weber expressed those sentiments in a variety of ways.

The reaction to the article was energetically negative and almost immediate, with many comments posted to the piece by readers who were outraged at Fabian-Weber's statements and demanding that the article be removed.

MRA's followed suit. Fabian-Weber was registered as a bigot on register-her.com, and numerous complaints and demands we sent to the editorial team that manages CaféMom.

This included multiple forms of correspondence to three key persons in that organization; Publisher Tracy Odell, Editorial Director Amy Boshnack and Managing Editor Cynthia Dermody.

No correspondence was returned from any of these individuals. In fact the only response so far to the concerns addressed to these key management persons has been that the original article posted by Fabian-Weber has been revised, taking some of the more inflammatory material out. It was, instead of a reasoned and responsible reaction by a team of professionals, an adolescent attempt to revise history, adding insult to the already despicable display of hate speech.

And as the article still contains explicit support for sexual violence and mutilation, it also demonstrates that the management of CaféMom is part of a culture of sexism and promoted violence within marital relationships.

For this reason, Tracy Odell, publisher of CaféMom, is now listed as a bigot on register-her.com, alongside Nicole Fabian-Weber, and alongside the remaining collection of bigots, corrupt public officials, pedophiles, rapists, murderers and other violent criminals that represent the moral equivalent of Ms. Odell.

Though Odell will likely enjoy this distinction, as will her underlings in the future, it will nonetheless create an indelible and irreversible record of the facts about the sickness that permeates CaféMom.

I Moustache You a Question

John Hembling (JtO) · 11 November 2011 · Archived copy · Original

Is Alex Manley stupid, or just a sociopath?

Alex Manley is the writer at Concordia University in Montreal who, in a stunning display of callous contempt for men as human beings, published an article at thelinknewspaper.ca telling men that prostate cancer is a hallmark of privilege. Several days after my first reading of Manley's words, this still shocks me. In possible fairness to this writer, I must admit the possibility that he is demonstrating mastery of a particularly sadistic flavour of satire. However, even if this is the case (unlikely) Manley's brand of callous cruelty towards men who die, or whose fathers, brothers, and friends die of a male-specific form of cancer is well off the mark.

People dying of cancer are not a suitable target of mockery, Alex, and I'm being as kind as possible presenting the possibility that you're kidding.

On the other hand, It might be that our young sociopath, Mr Manley is entirely serious.

Of course, our young Alex doesn't limit himself to mockery, he makes several reasoned arguments against donating or raising money and public awareness to combat prostate cancer. So rather than merely pointing out the ignorant, callous cruelty of Manley's position, I'll address a few of his arguments, all of which are [spoiler-alert] wrong [/spoiler-alert].

Manley's first point is that men, the people who get prostate cancer – are privileged. Therefore, in the pseudo-intellectual world of male feminist self abasement, this means they should be untreated, unregarded, and left to die. That second part isn't explicitly stated by Manley. Obviously, because it's openly sociopathic, however, it's left as an implication where hopefully, a feminist indoctrinated readership will fail to examine and reject it.

The second point, wrapped up in the first is the endlessly repeated claim of male privilege. What privilege are you talking about, young sociopath? Name or otherwise identify this supposed male privilege for us, please. I don't really expect an answer to that, I've never had one before.

It this point, some might object to my repeated references to Manley as a sociopath. I'm not a clinician or a trained psychologist – so this is merely my layman's opinion, and in young Alex's defence, he states early in his piece: "Let me be clear—I don't want anyone to get cancer."

Once more however, theres an unstated implication. If anyone is going to get cancer, it should be men, and not women. Men, you see, don't matter as much. They're disposable. This is obvious a few lines further along where he states "Unfortunately, that's $176 million taken away from more pressing issues in the world than prostate cancer."

We are lucky have young Alex to instruct us who to help, and who to abandon in his calculus of mortality. Let's also not forget: "Furthermore, it's worth mentioning that, as far as cancers go, prostate cancer is not much of a cancer. It's slow acting, and it has relatively low death rates. "

According to the American Cancer Society, in 2011 about 240,890 new cases of prostate cancer will be diagnosed and about 33,720 men will die of it.

This works out to a 14% fatality rate.

According to PLoS ONE; a peer-reviewed, online publication reporting on primary research in all scientific disciplines.

[box icon="none"]
"It is noteworthy that the largest absolute decreases in death rates (per 100,000) that occurred between 1990/91 and 2006 were observed for lung cancer in men (23.2) and breast cancer in women (9.3). These accounted for 37% of the total decrease in all-cancer death rates in men and women during this time period. The decrease in prostate

cancer death rates accounted for 24% of the total decrease in men”
[/box]

Would anybody like to guess why the decrease in prostate cancer mortality is 24% of the total decrease in male cancer deaths? Here’s my guess : public awareness, fundraising and research. You know, the things Alex Manley is instructing us we should not do.

Young sociopath’s second argument against prostate cancer activism and fundraising is that it’s a first world problem. According to Alex: “Men in Detroit get prostate cancer at about 100 times the rate of men in Hanoi.”

At this point I’m going to admit that I’m quite stupid, so I’m going to carefully parse what I’m being told by the individual whose last name signals that he’s the man we should listen to.

If you live in Detroit, or anywhere in the first world, you’re 100 times more likely to get prostate cancer than a man in Hanoi. Therefore – um – lets see, If you get prostate cancer – uh – you should – move to Hanoi!

By Jove! That’s much better planning than funding research to lower cancer rates and improve treatment. Good thinking Alex.

And after all, as our manly young writer tells us, efforts to address prostate cancer research isn’t a real issue. It’s a cute little initiative, but not worth supporting, like a child with a lemonade stand – and a fatal disease.

Also, let’s not forget that “Men, by and large, are doing okay for themselves.” In fact, according to Manley “They’re still out-earning women by significant amounts.”

- Study: Young Single Childless Women Out-Earn Men[3]
- Women ages 22 to 30 with no husband and no kids earn a median $27,000 a year, 8% more than comparable men in the top 366 metropolitan areas, according to 2008 U.S. Census Bureau data[4]
- NYC’s young women out-earning the men[5]

Opps, wrong again Alex.

Alex next re-iterates his claim on male privilege, again failing to substantiate the myth, and moves on to get it wrong about rates of violent criminal victimization too.

[image][6]

“There are a lot of people in the world who would trade your slight risk of prostate cancer for their serious risk of being raped, being killed”

And remember : Prostate cancer is a hallmark of privilege. Deal with it.

Alex, you disgust me.

[1] http://thelinknewspaper.ca/article/2139
[2] http://www.plosone.org/article/info:doi/10.1371/journal.pone.0009584

[3] http://www.time.com/time/business/article/0,8599,2015274,00.html
[4] http://www.usatoday.com/money/workplace/2010-09-01-single-women_N.htm
[5] http://www.nypost.com/p/entertainment/date_works_hard_for_the_money_and_rW7bKzX7mR5zMDvNRk8fOJ
[6] http://bjs.ojp.usdoj.gov/content/glance/tables/vsxtab.cfm

JtO is driving the boat

John Hembling (JtO) · 11 November 2011 · Archived copy · Original

[box icon="none"]

As almost everybody will be aware by now, Paul's been pushing himself pretty hard the past few months. There's a lot of work running the site, the radio show, coordinating interviews, conducting research, dealing with media representatives, lawyers and politicians, face-time with El Presidente, and almost never getting enough sleep.

Last week we had to cancel the show as a stomach bug took Paul out of action. There were even a few comments mourning /my/ absence from the weekly broadcast – and while that's flattering, my honest view on that sentiment is: there's no accounting for taste. Now however, He's taking a much needed break for at least a week, and guess who's left running the shop?

Yep, me.

I will be approving article content on AVFM submitted through the site's administration, as well as accepting submissions sent by email to articles@avoiceformen.com

In addition – Ive been reviewing and approving Register-Her submissions this week, and while I've approved many submitted offender-candidates, Ive deleted a nontrivial fraction of the submissions as well.

Gentlemen and Ladies, typing: "she's a bitch and she killed her kids" is not an adequate description for entry to the registry. I will not write the entries for you. Please provide —>at least<--- 100 words. More is better, and as always, submissions without reference links will be deleted. And that's the housekeeping taken care of. However, much as I enjoy working with Mr Elam as a part of the editorial team of AVFM – he's a generation older than me, and quite honestly, more conservative in his approach than what could be optimally effective. Now that the old guy's off for the week, It's time to dial up the heat. I'll do my best not to burn the place down [/box]

Time to take some time

Paul Elam · 11 November 2011 · Archived copy · Original

[box icon=”none”]

Sometimes you can even get fried to a crisp doing what you love to do. And for me that “sometime” is now. I’m crispy, guys, like bacon cooked good and proper. And, after a recent bout with a rather nasty bug I have been reminded that I have not had anything resembling a life for way, way too long.

It’s time to unplug and recharge the batteries, though I still don’t know how you can do both at the same time. ⍰

I will be out of action for at least a week (likely two). JtO is at the helm, which is a good thing, unless, of course, he posts something that has S.W.A.T. teams and black helicopters circling the compound. You people have no idea how crazy he really is. I mean, scary, man.

What this will likely mean is a general slowdown of content for a bit and a bit less FTSU. With that in mind, if any of you, especially those with admin access have articles you want to submit, this would be the perfect time. Also, if you have considered submitting material (that does not require more time to edit than it took to write) this is a good opportunity to make use of the new contact email for submissions to AVfM, which is articles@avoiceformen.com All future correspondence regarding article submissions will be handled through that email.

It also unfortunately means no AVfM Radio during the time I am off. Unfortunately, JtO living north of civilized society means he cannot call in as the show host to BTR’s control panel. Again, an unfortunate but needed slow down.

That being said, they have this phenomena happening outside right now. It is called sunlight. I am going to see what the buzz is about.

[/box]

Between Misandry and Misogyny

Jared White · 12 November 2011 · Archived copy · Original

> **What on earth is misogynist about calling all the fucking cunts who accuse men of rape of being goddamn lying bitches?**

It's a simple question, but does this simple question infuriate you? If you are a misogynist then probably not.

Those who do not hold a deep hatred for women might find the above question to be very offensive, and it is. A more important question would be; do you think the only person that would ever say something this offensive could possibly be anything other than an ignorant woman hater? Think carefully before you respond because the person who asked this question might not uphold the "neckbeard" redneck image usually placed on those evil misogynists. Who asked it? I'll get to that later. First, I have to elaborate on a small social experiment I recently enacted on the men's rights subreddit a few days ago.

A user posted a statement to the subreddit, which read;

> **For all the good work we do pointing out feminist hypocrisy, I think it important to acknowledge that there does seem to be a lot of misogyny on reddit. I don't think it does our movement any good to pretend it doesn't exist. Instead, I think we should create the circumstances that allows us to contribute toward determining what is and what is not misogyny.**

Everything about this statement, in my opinion, is true. However, something that has bothered me since I began working with the men's rights movement was distilled in that reddit post. The word misogyny has been used to classify everything from hatred towards women to minor disagreements between ideologues.

An individual stating the truth, that some women lie about abuse in order to gain the upper hand in a child custody dispute is likely be labeled a misogynist.

The tactic, now common; of classifying anyone with an opposing view as a misogynist woman hater has been a growing source of irritation.

To challenge this worldview I made a statement on the reddit post which received a fair amount of attention. The posting was an impulsive decision, but I felt it needed to be done. My intent was not simply to challenge this worldview with feminists but with MRAs as well. Here is that statement;

> **Misogyny: The hatred of women**
>
> **Not misogyny: Bad taste jokes about rape/abuse/etc. Logic. Counterarguments. Disagreements. Harsh language. Saying cunt. Saying bitch. Calling women names. Being pro-life. Calling a woman who accuses a man of rape a liar.**
>
> **Why are none of these things misogyny? Because you do not have to hate women to do any or all of these things. You might, but not everyone who does them hate women.**
>
> **Misogyny: The hatred of women**
>
> **Not misogyny: Any and every reason that a feminist would call a man (or woman) a misogynist.**
>
> **The word is being applied to things that do not uphold its meaning.**
>
> **I think the word most people are looking for when they react to most of the things I listed above is, asshole.**

> **But because feminists have slung the word around so freely, labelling anyone they disagree with, any time they read something critical or disparaging of a woman, they automatically think "misogyny" when it really isn't.**
>
> **My two cents.**

You will probably not be surprised to learn my posting lit a fire beneath the collectivist asses previously pushing that claim of misogyny. This was my intention. Ideologues can usually be counted on to focus on minutia, ignoring the intent of argument to attacking one word or point. Flying into full-screech, hyped up on emotion and fueled by personal outrage.

The first response was from someone who I don't believe was a full-patch feminist. I didn't bother to ask but the response was what I expected;

> **Calling every woman who accuses a man of rape a liar. hmmm…**

I responded, and we went back and forth for a while. The argument was civil enough with no insults being flung from either side. The beginning of the discussion had yielded the concession I was looking for.

Referring to my statement that "Calling a woman who accuses a man of rape a liar" does not constitute hatred of women.

When my debater admitted that while it's true not everyone who would say something like that is a woman hater, most of the people that do must be. I asked for proof in support of this claim.

This is where things went downhill.

My request for any type of proof was denied and instead proof was demanded of me to show that not everyone who says this is a woman hater. I obliged the commentator with a link to the definition of the word misogyny and was quickly told this would not be good enough. A "census, survey, study" or anything other than the definition of the word was demanded of me to prove that misogyny meant the hatred of women and calling women names was not the equivalent of hating women.

This, is where things went *really* downhill.

I was told that using words like cunt or bitch were misogynistic acts. That is, the act of saying a word someone finds offensive is equivalent to hating women. Next I was told that just because someone makes a sandwich joke they might not be a misogynist, but their actions are misogynistic.

By this point I was beyond baffled. Not at the fact that there were people who thought this way, but at how they attempted to justify this "logic" in their arguments. I was told an individual making such a joke must have serious contempt for women. This was only the beginning of the nonsense I witnessed, and wasn't even the worst of it. I'll return to the sandwich shortly.

My next detractor was slightly more thoughtful, stating agreement that the things I listed as not being misogyny were in fact not misogyny. At least not by the definition of "misogyny," but that there are many sociological theories and representations surrounding the word that broaden its meaning. I agree with this, but that does not diminish the point I was making in my statement.

Then, what I had been waiting for happened. The feminist ideologues and trolls stormed in.

This is where the debate returned to the "inherent misogyny" of the sandwich. No, I'm not making that up or joking.

This portion of the debate was the payoff for my post. A commenter from one of the down-vote brigade trolling subreddits decided to engage me where my first detractors left off, with the sandwich joke.

I was told that a person saying a sandwich joke may not be misogynistic but the *joke itself* is *inherently misogynistic*.

Go ahead and read that again, I'll wait.

I wondered if I was seeing things, but that was indeed the counterargument being put forth. So, propelled by curiosity, I asked this feminist how a sandwich joke could be inherent woman hatred. Her response was mind-boggling.

> **It assumes that the male is a command authority who can order the female to do whatever he wishes. His command to do what is considered stereotypical "woman's work" (i.e. cooking.) It makes the assumption that the female belongs in a kitchen instead of, say, in a laboratory, on a construction site, in a boardroom, or in a space shuttle. Finally, it ignores all the wants, wishes, desires, dreams and opinions of the female. She is just someone to be ordered around by the male with absolutely no thought whatsoever as to what she thinks or feels.**

Okay, I'll admit that telling a sandwich joke, or a stove joke, or a vacuum cleaner joke, or any kind of joke in the context this feminist was describing can imply some of the reasoning behind their absurd previous statement. But is all of that *inherent* to the sandwich joke? Just the sandwich joke? A sandwich joke *inherently* represents a man as the "command authority?" I didn't ask the feminist this next question when I replied.

I didn't really have to ask this in order to refute the ridiculousness of the statement but… what if said sandwich joke is being directed towards a man? What if … and this is an even more radical scenario, what if it is a woman telling the joke about a man? Does the joke somehow change from being inherent misogyny to inherent misandry?

No. It doesn't. The joke holds no inherent misogyny or misandry. The joke is misogynistic if it is told in the context of misogyny, which is the hatred of women. This feminist, like most I have met has perceptual blindness to what I like to call: "facts and common sense". The only way she was able to field her argument was by adding on a list of things she feels is hatred towards women. I can't really see how a man being assumed as the one in charge is equivalent to the hatred of women, but I digress.

This tactic; adding on things that actual woman-haters are known to do, is what all but a few of the trolls replying to my statement attempted. All to disprove my claim that the definition of the word misogyny is what that word actually means, rather than whatever insults or offensive jokes and phrases that they don't like. This is a problem that has needed addressing for a long time. It is one thing to apply a statement like "women are liars when it concerns rape" to misogyny but when the word gets saturated in enough ideological dogma, sandwich jokes suddenly become the beacon of our culture's supposed woman hatred.

Sandwich jokes.

I would like everyone to take a brief break from this article to look at a short segment from the comedian Dave Chappelle. Skip to around 1:53 in the video and listen till about 2:50. Now please ask yourself, where exactly was the inherent woman hatred in that joke? According to feminist ideologues, Dave Chappelle holds contempt for women. I don't know the man personally so it's possible that he does, but stating so definitively requires a huge assumption. This is amplified if we're going to base that assumption off of a sandwich joke. But hey that's "logic" coloured through an ideologue's lense for you.

My final detractor, or rather my latest detractor, is none other than Mr. David "men can cause more damage with their bare hands so they are a bigger problem when it comes to domestic violence" Futrelle. For anyone who was wondering who this nefarious, neckbeard scratching, woman hating sleaze ball is I quoted at the beginning of this article, stop wondering. That's right, Mr. Futrelle, his self-righteous, morally superior man-boobs jiggling, is the misogynist you're looking for.

No the feminists say?

It's difficult to claim of the writer of the question: "What on earth is misogynist about calling all the fucking cunts who accuse men of rape of being goddamn lying bitches?" is a misogynist, regardless of the reason why he said it, and still deny Futrelle's inherent woman hatred.

Oh and because of my inherent integrity, something our depraved and futile friend dave seems to know little about, I'll admit I took his statement out of context. I'll do him a favor and repeat the statement in it's entirety.

> **Seriously. What on earth is misogynist about calling all the fucking cunts who accuse men of rape of being goddamn lying bitches? When guys call women lying whores, they do it out of love.**
>
> **But hey, in all seriousness, I have to give [blank] props here for actually raising the issue of misogyny in r/mensrights.**

You see! He was only "mocking" the misogyny of people who say those things seriously. But wait, he still said it. If something as harmless as a sandwich joke holds inherent misogyny and if the simple act of uttering the words cunt or bitch, for whatever reason is misogynistic then, wow, I don't know what to say, Dave. According to your groupies, you're a misogynist.

The logic hasn't sunk in yet? Allow me break it down for ya right quick, playa.

My original statement, you know the one that you quote-mined, leaving out the bottom half in order to induce that 'anti-misogynist rage without reading an entire statement' that your commentators are known for? Well, in that statement I said that there are things being applied to the word misogyny that do not uphold its meaning.

I said people, mostly feminist ideologues, are using the word to classify other people as woman haters just because those people happen to say something that pisses them off. The meat of my argument is the point I made at the end of my statement (the point you left out), which is classifying someone as a woman hater just because they say something that angers you or something you disagree with is more than just intellectually dishonest. It's dangerous.

There have been men and women classified as misogynists for not only saying the one sentence you and your groupies would like to focus on, but also every other thing I listed. Words are powerful. Words can cost people their jobs or even incite violence and physical harm. Misogynist, which you toss so freely about is one of the most powerful words in our time.

There was no word of defense in my statement for the people who do any of the hurtful things I listed. In fact I called the people who do and say some of those things, assholes. I state agin, that was what you "conveniently" left out. I said the people who do and say these things might hate women. Hell, some random person plowing a field out in the middle of nowhere "might hate women" but not everyone who might do or say these things hates women. In your snark, you make the implied claim of "why else would anyone say something like that?"

Let's examine why someone would say that all women are liars when it concerns rape. Let's posit a man who has just lost his brother. He and his brother had always been close. They did everything together and were always getting one another into and out of trouble. One day a woman accuses him of raping her.

There weren't any police involved and there was no trial. This was not because the woman never reported the alleged crime but it was because another man, perhaps her relative; believed her, and took matters into his own hands. In a story repeated all too often, he located the accused rapist and killed him.

He may have later learned there was no rape, and the claim was motivated by jealously, or to cover up infidelity, or for attention, or any other reason. Whatever the reason, she lied. Doesn't matter, a man dies, another man goes to jail, their families are shattered and destroyed, the local community talks about it for years. The damage splashes outwards onto relatives, brothers, in-laws.

Now imagine some third individual witness to these events, whose father, or brother, or uncle destroyed in the narrative described. Some man whose life was touched by this outward ripple of damage. Years later, at his friend's

house a news broadcast pops up on the television. “Woman raped behind college dorm” the report says. The man in company he trusts says, “she’s probably lying like all women do.”

Oh but that scenario is bullshit right? Because no one ever loses their life over a false rape accusation, *right?* Ok. Well what if someone just says it out of frustration from hearing about so many people being wrongly accused of rape? Better yet, what if some quote mining jackass on the internet decides to say it in “mockery” of a valid argument? Because *that* never happens, right Futrelle?

Misogyny: The hatred of women

That is what misogyny means. Regardless of how upsetting it is to hear “All women lie about rape”, regardless of it’s veracity or falsehood, you don’t know what the person who said it actually thinks.

Are they ignorant for saying it? Possibly. However, ignorance might not apply, and the reason for stating an obviously hateful lie might involve a real hatred of the female sex, wrapped in a cloak of pious opportunist chivalry as Futrelle himself has demonstrated.

Another response to my statement worthy of mention flips the coin on this issue to the other side of misogyny, which is misandry.

> **The thing is, a lot of the things that we call misandry also cover a range of things just as wide, and yet, we use that term all the time. I just think that we should refrain from culturing a double standard.**

That quote tells the truth, and I had to step outside myself to address it long before I made my statement on reddit. It is no secret to anyone who reads my articles that I sling the words misandry, bigot, and hatemonger around with relative ease. In doing so, I am just as wrong as Futrelle is for claiming anyone who says something bad about women is a misogynist. This applies to nearly every MRA I have read, as well.

This is why I said near the beginning of this peice not only to challenge the absurdity orbiting the word misogyny but also to challenge those who call out misandry. It’s no secret that I am not a fan of Jessica Valenti.

I must have repeatedly pointed out her advocation for elimination of the legal right of due process. I have called this an act of misandry on many occasions. I was wrong. Stripping people of their right to due process is not misandric. Calling for only men to loose the right of due process is not misandric. The act itself is not misandric. However, if the person advocating for that act to take place or the person carrying out that act is doing so because of their hatred towards the male sex, then the act is misandric.

I expect I just lost about 25% of my MRA fan mail with that statement. too bad. Just like there are several reasons besides hate to say something hurtful, there are several reasons besides hate to do something hurtful.

Domestic violence shelters provide another example. For the moment, let’s ignore government funded shelters which have been known to falsify statistics, thereby justify denial of assistance to men in programs that were enacted on the premise of helping both men and women.

Let’s think about domestic violence shelters which actually fund themselves. These are privately owned and the owners can admit whoever they want. Naturally, certain individuals would only allow women aid in these shelters.

Is this because some of them hate men? Probably. But do all of them? Probably not.

Not every feminist literally hates men, but why else would they deny men?

Well, some women, especially feminist women, are actually frightened of men. In fact many women who seek aid in these shelters are frightened of men. If there is only one shelter and it is owned by feminists, then most likely only women are going to be admitted. Women walking away from an abusive relationship might actually be afraid of men in general.

This might be the only reason why they would restrict access to men, even if they genuinely need help. Does the

routine denial of help to male victims of domestic abuse help piss me off? Oh yes, a great deal and I have on more than one occasion, called anyone who would do such a horrible thing misandrists and/or bigots.

It gets worse. Some feminists will deny aid to men because they truly believe that domestic violence is a gendered crime that only women suffer. While this is an ignorant belief, it doesn't necessarily have to be a hateful belief. But that is where the term misandry, like misogyny, loses some of its weight. Just because a feminist might be fucking stupid for believing something as outdated and ignorant as that doesn't mean she or he hates men.

I do understand the tendency we humans have to lash out at those who we feel are doing great harm, and as I said I am as guilty as those I have written about. When I first saw the "a man is a rape supporter if…" list; the first words that came to my mind were "fucking misandric bigot" and that mindset carried over into the response article I wrote. That response article was a satirical copy of the list but instead of rape supporters the list read "a feminist hates men if…"

I found it interesting, after I considered how far the words misogyny and misandry have been diluted on both sides, that even though I knew the things I listed weren't definitive actions a man hater would take, they were still pretty horrible things to do so I figured "what the hell? This asshole probably really does hate men anyway."

Ill state clearly I strongly believe she does, but I could be wrong. She might actually believe every man is a potential rapist and still not hate all men. She might just be stupid.

Why is any of this important? Words can be dangerous. The term "hate speech" is slowly rising in the western zeitgeist. It is becoming illegal to say what others find too offensive. A false empathy, pretence of sensitivity to the bruised feelings of others is beginning to override our free will and expression. I am not suggesting that we should openly pile vitriol on those we disagree with. However, I do not want to live a world where hurting someone's feelings is a crime.

Words are powerful, but they are only powerful if you give them power.

In an open society, people will say things which upset us.
Calling them woman haters, man haters, or assclowns does not always make it so.

After some consideration , I have decided to avoid the impulse to accuse someone of hating an entire sex when their apparently ignorant, or hateful declarations piss me off. I hold that Jessica Valenti is still a misandric bigot. But I acknowledge I could be wrong.

Oh and on a final note to my quote mining friend. Those lying bitches you speak of really wouldn't know real misogyny if it bit them on the ass.

Sex discrimination at London School of Economics

Sexism Busters · 13 November 2011 · Archived copy · Original

Tom Martin has made headlines[1] around the world for bringing a £50,000 sex discrimination lawsuit against the prestigious London School of Economics (LSE), claiming a gender studies Masters programme he withdrew from, consistently focussed on women and exaggerated female victim-hood perspectives, blaming men, in order to justify excluding[2] male equality debates.

Tom has discussed his case on A Voice for Men[3], and now appears in a youtube video, asking LSE students if discrimination against men in a gender studies course is justifiable, as the university's defence team now argue. Some LSE students are immediately hostile on camera, one declaring "There's no discrimination against men!" – the outburst juxtaposed by a fast-scrolling 160 item A to Z[5] list of discrimination issues faced by boys and men. Other students agree with Tom's cause, one quietly admitting "I've been here for three years and never heard or read of a study about equal rights or equal opportunities for men, so definitely, there's a case there."

The head of LSE's Gender Institute wrote[6] candidly in 2011 (p.10), that when 'women's studies' changed to 'gender studies' it signalled a new era of inclusion for men, and exclusion for the old victim-feminist bias, in favour of neutrality and objectivity – but that in truth, no such change happened. In 2008 [7] (p.275), she further spills the beans, " 'Gender studies' as a designation [rather than 'Women's studies'] is more likely to attract funding." On camera, one LSE gender student justifies a focus on women in gender studies as "just kind of what happens", so corruption for her too, the unproblematic norm.

False advertising aside, the contract all students enter with LSE, explicitly rules out sex-discriminatory learning materials, but Tom has shown[8], the compulsory texts[9] are full of male-blaming bias. At first the university denied any bias, but now Tom has measured it, the defence are trying to make lame excuses for the bias[10]. Evasive or disingenuous denials of discrimination by defendants in lieu of a proper investigation, are grounds for further prosecution (p.641).

One text[12] in the curriculum actually recommends bias, calling it 'Critical Studies on Men (CSM)'[13] – and according to various anecdotal reports[14], it taints a wide range of subjects, at every level, from kindergarden up[15]. Boys and men feel threatened by the negative stereotypes[16] targeting them, and research shows, this badly effects males' concentration and performance[17].

With 59% of university degrees going to women and 41% to men[18], the gap getting wider, Tom's lawsuit should invigorate educationalists to update their curricula and become more welcoming to males and male equality issues, as with females.

Equality, or a £50,000 lawsuit? For the 900 plus[19] women's studies and gender studies departments worldwide, it should be an easy choice.

[1] http://www.thisislondon.co.uk/standard/article-23983895-former-student-sues-lse-over-its-gender-bias-against-men.do
[2] http://www.guardian.co.uk/commentisfree/2011/sep/14/gender-studies-male-blaming-bias
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[17] http://www.guardian.co.uk/education/2010/sep/01/girls-boys-schools-gender-gap
[18] http://news.bbc.co.uk/1/hi/education/8085011.stm
[19] http://userpages.umbc.edu/~korenman/wmst/programs.html

Rape victims should not have to pay their rapists

NCFM · 13 November 2011 · Archived copy · Original

nor should other crime victims like Justin Bieber, Catherine Kieu Becker's husband, or the millions of paternity fraud victims.

For two days now I've listened to morning talk jock Chip Franklin's[1] incessant rant and "outrage" over the Chrystal Harris spousal rape case[2]. Her husband was unemployed and losing it mentally. It was a horrible time. "I didn't know what to do," she said. He threatened to kill her. He choked her, slapped her, raped her, sodomized her, and forced her to perform oral sex. She was able to tape record the attack which was truly horrific.

Chrystal had a six figure job. San Diego Superior Court Judge Gregory Pollock ordered her to pay spousal support to her husband when released from prison in 2014. The judge also ordered her to pay for his attorney's legal fees.

Franklin started a scorched earth campaign against Judge Pollock; demeaned him, vilified him, and encouraged listeners to barrage him with protests. After all, Franklin was rightly "outraged" that victim Chrystal was being re victimized by being ordered to pay her abuser, the criminal, the perpetrator, her rapist…

Franklin was also incensed that Chrystal's husband would immediately upon his release from prison have joint custody of their children.

Now San Diego District Attorney Bonnie Dumanis is proposing long overdue legislative reforms to ensure violent **crime victims** do not have to compensate their abusers. But why now? Such injustices are hardly new. Many individuals and organizations have been advocating for similar legislative reforms for years. Now Johnny-come-latlies rise from the ashes like a born again Phoenix.

Were Chrystal a similarly victimized man the story would not have triggered Franklin's sensationalism sensor and Dumanis would not be proposing reform legislation. A man's victimization would have been a non event, understandable, perfectly fine, no big deal, nothing to get excited about.

So why have earlier pleas for crime victims reforms been ignored?

Franklin[3] wondered if "the old school guys" in Sacramento were the culprit. He thought "this was" an issue feminists should really get behind. He railed against the court and criminal justice systems for being unfair by re victimizing abused women. He praised the courage of the four or five women who called to tell him they had been raped but got no justice. Apparently he knew for a fact the callers were indeed rape victims, no other evidence required. If they had been male rape victims would Franklin's outrage been the same?

Franklin often mentions how he was raised by his mother and older sisters, which may explain his deference to women issues and superficial treatment of issues adversely impacting men and boys. Like the rest of us Franklin is a product of his environment. While understandable, though harmful, he, like millions of others, is chivalrous at the general expense and injury of males.

For example, Frankin gave cursory lip service to Mariah Yeater's[4] claim that she had sex with heart throb pop star Justin Bieber[5].

As many of you now know, Yeater[6][7] later gave birth to a son and wants a paternity test. Yeater was legally an adult and Bieber legally a child when they allegedly had sex. If the sex occurred, Yeater probably will not be arrested, not be tried, and not be imprisoned. Yeater will be shown to be a poor, misguided, and desperate young woman scheming to survive the best way should could contrive. She may even be portrayed as victimized like real *crime victims*. If she lied, falsely accused, jeopardized the life of another, she won't be arrested, tried, or imprisoned for that either; not even fined.

If true however, Yeater is by law a rapist. Even so, victim Bieber may be ordered to pay millions in child support to

Yeater, as well as hundreds of thousands of dollars to cover Yeater's attorney's legal bills.

What if Yeater were the 15-year-old pop star and Bieber the 19-year-old rapist? Then, should Yeater, a young girl, be required to pay child support to Bieber and his legal bills? Never happen; and, Bieber would probably do some time behind bars.

Why should rapist Yeater retain custody of "their" purported child? Shouldn't Bieber, the rape victim, be given custody, receive child support, and have his legal fees paid by Yeater? Or, should that apply only when the victim is female?

Let's consider the case of Omaima Nelson. Last month, in Orange County, California, her bid for parole was denied[8], thank God.

Omaima murdered her husband, chopped him up bite-size, cooked his body parts, ate him and chased her dinner down with a bit of white wine. Police found her husband's head in the refrigerator, hands in a fry cooker, and entrails in his Corvette. Apparently Omaima sat at the kitchen table with her husband's cooked remains and said out loud: "It's so sweet, it's so delicious. I like mine tender."

There are no issues of spousal or child support for Omaima the Cannibal, her husband is dead. However, this case is so horrendous one would think it would be a focus of talk shows like Franklin's. Yet I cannot find anything to show he ever mentioned Omaima's predilection for sweet meat. Regardless, I suspect Franklin could not resist reviling the man who butchered his wife, fricasseed her, and chased his dinner down with a fine wine?

Then there's Westminster, California sweetheart Catherine Kieu[9][10]. In July 2011 Kieu poisoned her 60-year-old husband, tied him to a bed after he passed out from being sick, waited until he awoke, cut off his penis with a 10-inch kitchen knife, and in their garbage disposal ground his severed organ into sewage. Police found him in great pain, terrorized and bleeding profusely. He was hospitalized in critical condition. She said, "[h]e deserved it."

"It's hard to believe what would motivate a person to do this sort of thing. It's one of the worst things you could do to a person short of killing him," said District Attorney, Susan Kang Schroeder." I agree and such a crime has to be worse than threats, stalking, choking, and even rape?

So why wasn't Franklin "outraged" about Kieu? Like Nelson, I couldn't find any evidence that Franklin ever mentioned Kieu's butchery let alone devoted considerable air time to it like he did for Chrystal's rape.

If Kieu is released from jail, not convicted because of some "abuse excuse", not sent to prison where she belongs, it's possible her husband will have to pay her spousal support. Will Franklin be up in arms, albeit "outraged" about that? Doubt it. Franklin may be of the ilk that rallies with, "What did he do to piss her off."

Consider choking. Not strangulation, but "choking". Hands squeezing throat, thumbs deep in flesh, lungs begging for air, eyes bulging from fear, it stops, hands removed, red marks, bruising, breathing freely again, still fearful, rightfully so, now safe, nightmares, perhaps forever, not good, certainly a crime, but it's over, those few minutes of abject terror…

Now, consider paternity fraud, a choking of a different kind, much more devastating, seldom if ever prosecuted; perpetrators are readily identifiable, always goes free, and seldom suffer sanctions. The victims, thousands of men annually, are indentured up to 20 years or more to their female perpetrators and the State which is not only complicit in the crime but, openly protects the perpetrators.

These women are rewarded with tens of thousands of dollars in child support, counties get millions in Social Security Title IV-D incentive dollars, and the victim gets the privilege of paying for being victimized, just like Chrystal being ordered to pay legal fees and spousal support.

Undue mental and emotional force is by definition "violence". Paternity fraud certainly causes all of that and then some. Yet legislators and the agencies charged with child custody collections fight hook, line, and sinker against outlawing this perverse and debilitating thievery. All victims are fair game males.

Have you noticed a theme yet? Are you now able to answer the question why the laws were not changed earlier to protect real victims? Have you figured out why there has been no public outcry, no interest, and no political will to stop rewarding certain types of criminals by ordering their victims to support their abusers?

If not, you might want to read this article again while wondering why so many fathers with sons seem predisposed to sacrifice their lives to protect felonious women. I imagine people like Franklin find revolting the mere thought of wondering such a thing. Tomorrow, like millions of others, he'll start pandering to women again. He still won't get it.

It's the good'ol "Women's Caucus" that virtually controls or influences every piece of state legislation. Is it possible feminists have not rallied for reforms because they long ago realized that overtime such reforms may cost women more than they gain? Powerful legislative committees are often controlled by misandric female legislators who for decades have prevented meaningful paternity fraud and other reform legislation that benefit males. Courtly, if not fearful, male legislators generally acquiesce. New school feminists and "ol'school guys" drove legislation to absurdity where victims pay their abusers. Needed is common sense legislative reform absent gender politics. Needed are influential talk show hosts who "get it,"6 otherwise they do great harm.

[1] http://www.kogo.com/pages/chipfranklinmornings.html
[2] href="http://www.youtube.com/watch?feature=player_embedded&v=YpfeX8Mcn0I

[3] http://www.kogo.com/pages/chipfranklinmornings.html
[4] http://www.huffingtonpost.com/2011/11/02/mariah-yeater-justin-biebers-alleged-baby-mama-photos_n_1072211.html
[5] http://www.guardian.co.uk/music/2011/nov/03/justin-bieber-twitter-paternity-claims
[6] http://www.huffingtonpost.com/2011/11/02/mariah-yeater-justin-biebers-alleged-baby-mama-photos_n_1072211.html
[7] http://www.signonsandiego.com/news/2011/nov/03/woman-in-bieber-lawsuit-could-face-charges/
[8] http://www.socialworkers.org/pubs/code/code.asp
[9] http://news.yahoo.com/mans-penis-cut-off-put-garbage-disposal-210500789.html
[10] http://www.dailymail.co.uk/news/article-2041578/Catherine-Kieu-Woman-drugged-husband-cut-penis-pleads-guilty.html

Eve Ensler prefers GOOD rape

John Hembling (JtO) · 14 November 2011 · Archived copy · Original

Gentlemen and Ladies, may I have your attention please.

Eve Ensler is over it. She's over the whole rape thing. Brother, she's over, shes O-V-A-H![1]

In her own words "I am over rape. I am over rape culture, rape mentality, rape pages on Facebook."

Ensler is the feminist activist and writer, sometimes remembered for her authorship of The Vagina Monologues. The stage show in which a 13 year old girl is raped by a 24 year old woman, then utters the words "well, I say if it was rape, it was a good rape."[2]

Well. That was a short article. Thanks for reading it.

It might be that Ensler isn't exactly over rape. After all, she's just devoted 847 words to declaring, over and over just how over it she is. But I'm not buying it. She does, after all use the word rape 31 times in her HuffPo piece. The article is almost 4% rape by word count.

Ensler indirectly tells us what she's really doing by mention of several things she's "over".

"I am over Facebook taking weeks to take down rape pages."

Because that's bad rape, not good rape.
She makes no mention of the facebook, cafemom and other community webpages where male sexual mutilation and murder are celebrated, and where those pages remain online.

She's also "over" the /hundreds of thousands/ (no citation for that number) of women raped in the Congo. "still waiting for the rapes to end and the rapists to be held accountable." Again, thats women raped, so that would be bad rape, not good rape. However, no discussion of rape's application of a weapon of war can be undertaken without noting that men are routinely raped in wars on the African continent[3][4][5][6][7][8]. Ensler makes no mention of it, so I guess that's good rape too.

But she's over the thousands of WOMEN in Bosnia, Burma, Pakistan, South Africa, Guatemala, Sierra Leone, Haiti, Afghanistan, Libya [..] still waiting for justice.

She's also over the 1-in-3 women in the U.S military getting raped by their comrades. She doesn't cite a source for that number – of course, which likely means she made it up.

She's also, apparently "over women still being silent about rape". You know, like mentioning rape in the Congo and completely omitting note of any victim besides women. Or completely failing to mention in an article in which the word rape makes up 4% of the total word count – and omitting that twice as many men are raped in american prisons than women are raped in the entire United States[9][10].

So if Ensler is not "over" rape, as appears to be the case, mentioning it 31 times in only 847 words – what's really going on? She certainly appears to be deliberately omit mention of any victims besides women.

To make myself clear, I'm not raising the issue of male victims of rape to engage in a puerile victimhood-olympics. I'm making a different point.

There is a principal, known in law and in rhetoric called Expressio Unius Est Exclusio Alterius[11]. It means Expression of the part excludes consideration of the whole.

For Eve Ensler, there's good rape, and there's bad rape. Good rape (I'm just guessing here) would be the kind when a frivolous accusation of a college student destroys a man's academic and professional career after consensual sex. [12]

In fact, thanks to the legal innovations of ideologues like Ensler, the ultimate trump card of politicizing the personal

bypasses the legal checks and balances traditional in western law. Habeas corpus, the presumption of innocence, the right to face one's accuser – these are fast becoming relics of history. Monologuing feminists like Eve lack the phsyical appendage they so incorrectly equate with male agency, and conduct their own acts of rape by proxy, using the courts. A false rape accusation is an act of malicious sexual violence which lasts a lifetime. It is rape.

Eve Ensler comes close to admitting that her obsession with rape is not outrage over injury to herself or those she cares about. She is jealous of the rapist.
"And thinking about rape every day of my life since I was 5-years-old"

Because as she wrote back in 1996 – there is bad rapes, and good rape.
"well, I say if it was rape, it was a good rape."[2]

Her HuffPo piece throws un-cited stats around with carefree abandon, so here's one more from Ensler.

"There are approximately one billion women on the planet who have been violated."

Why not a trillion?

As mentioned in previous discussions on this site – the number doesn't matter. Ensler's lie is built into the structure of her claim. Its not that [some number] of women are rape, or violated, or pressed into soilent green biscuits – it's that it she provides no context.

[Some number] of women are [forced to drink bleach] ! This creates moral panic. But it doesn't mean anything. Is the number a lot? Or a little? We cant compare, because there's no context.

How many men are victimized? That would be context. The lie is built in.

But getting back to Ensler's obsession with rape. She loves it. She loves the power that being a victim demographic brings her, and as she very nearly stated in explicit terms, her fantasy is to rape, which is why she's announcing that the war against male sexual agency is ramping up. Not war against rape – no. That would require compassion for victims, honest discussion of the reciprocal nature of partner violence, and it would require deviating from simple and easy narrative that women are victims, and men are just plain bad.

Ensler's escalation is an embrace of rape by proxy, the disposal of due process, the weaponization of accusation and the sanctity of fabricated victimhood.

Ensler asks a rhetorical question near the end of her declaration. She says "I am over the passivity of good men. Where the hell are you?"

Right here Eve, and you'll find we're anything but passive.

[1] http://www.huffingtonpost.com/eve-ensler/over-it_b_1089013.html?mid=52
[2] http://www.lewrockwell.com/orig/mcelroy2.html
[3] http://www.nytimes.com/2009/08/05/world/africa/05congo.html
[4] http://www.guardian.co.uk/society/2011/jul/17/the-rape-of-men
[5] http://www.msmagazine.com/spring2005/congo.asp
[6] http://www.hbo.com/documentaries/the-greatest-silence-rape-in-the-congo/index.html
[7] http://www.care2.com/causes/rape-tactic-of-war-in-the-congo-finds-new-victims-men.html
[8] http://www.newser.com/story/66130/congos-new-horror-men-raping-men.html
[9] http://www.hrw.org/reports/2001/prison/report1.html#_1_5

[10] http://www.spr.org/pdf/struckman.pdf
[11] http://www.duhaime.org/LegalDictionary/E/ExpressioUniusEstExclusioAlterius.aspx
[12] http://thefire.org/article/13758.html

Shrink4Men Radio: Abuse and the WTF moment

Dr. Tara J. Palmatier · 14 November 2011 · Archived copy · Original

[box icon="none"]

Relationship Stages

Do you remember the first time you saw behind your wife's, girlfriend's or ex's mask and saw her true abusive nature?

Do you remember the first time you wondered, "Who is this person?"

Do you remember the first time you realized, "Something is very wrong in this relationship and it's not me?"

If so, please tune into Shrink4Men Radio this evening when Dr. Tara Palmatier will discuss relationship stages, abuse (particularly men who are abused by women) and the WTF moment. The WTF moment is when you see behind your abusive partner's mask for the first time and finally realize there's a problem in your relationship and it's not you.

The telphone lines will be open, so if you have a question or story to share that pertains to this episode's topic, please call in (310 388 9709) or Skype.

[/box]

Sen. Leahy Drops Controversial VAWA Campus Sex Provision

Robert O'Hara · 14 November 2011 · Archived copy · Original

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PRESS RELEASE

But Civil Rights Violations Remain

Washington, DC/November 14, 2011 — As a result of criticism from Stop Abusive and Violent Environments (SAVE) and other groups, Senator Patrick Leahy (D-VT) has dropped the controversial "preponderance of evidence" standard from his proposed Violence Against Women Act (VAWA) reauthorization bill. "Because of the feedback he has received concerning this proposal, he does not plan to include it in the bill he later will introduce," according to Erica Chabot, spokeswoman for the Senate Judiciary Committee (1).

Language in the draft bill would have required federally funded universities to apply a lower standard of proof — a 51% "preponderance" of evidence rather than the usual "clear and convincing" evidence — in cases of alleged sexual assault or domestic violence.

SAVE is thankful that the Senator decided to drop this section from his proposed bill, but other parts of the measure still contain troubling civil rights concerns:

Due Process Violations:

- Allows for the continued funding of mandatory arrest policies, which a Harvard study found to increases in partner homicides of 60 percent.
- One false allegation can be used to tear apart a family: VAWA is an engine for the growth of single-parent households and the demand for welfare services.

Equal Protection Violations:

- Provides legal assistance to accusers, and at the same time, denies it for the accused
- Perpetuates sex-based discrimination through biased predominant aggressor policies and continues due process violations
- Does not distinguish between those simply making allegations and those with probable-cause evidence of violence or abuse

These civil rights problems are explained in SAVE's Special Report, Are Domestic Violence Policies Respecting our Fundamental Freedoms? (2).

Violations of citizens' civil rights cannot be justified by resulting reductions in partner abuse. The Department of Justice has acknowledged, "We have no evidence to date that VAWA has led to a decrease in the overall levels of violence against women."

SAVE spokesman Philip W. Cook says, "We congratulate Senator Leahy for removing the unacceptable 'preponderance of evidence' language from his bill. It shows that he is responsive to well-documented civil rights concerns. We hope that he and other Senators will now take the necessary steps to ensure that the many other problems with the proposed legislation are also addressed."

(1) http://www.burlingtonfreepress.com/article/20111111/NEWS03/111111020/Leahy-scraps-provision-upcoming-bill

-following-complaints?odyssey=nav%7Chead

(2) http://www.saveservices.org/downloads/SAVE-Assault-Civil-Rights

Stop Abusive and Violent Environments is a victim-advocacy organization working for evidence-based solutions to partner violence: www.saveservices.org.

Contact: Teri Stoddard

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Email: tstoddard@saveservices.org

[/box]

The question they never ask

Tom Givens · 15 November 2011 · Archived copy · Original

The collapse of western civilization™ continues apace, and the handwringing intensifies. As MRAs (or MGTOWs or PUAs) we are neither surprised, nor particularly motivated to preserve the status quo. Most of society, however, is scared and confused. Which I suppose is hardly surprising considering the cracks are appearing from all angles. The problem is, to see the cause of the rot, one must take the Red Pill. And most people think the Red Pill tastes horrible.

For decades now, the sweet, sweet nectar that is the Blue Pill has been in abundant supply. We have accepted as a society, on faith, that 'women never lie about rape', that 'domestic violence is overwhelmingly male on female', that 'discrimination has kept women down', and even that women aren't as sexual as men. The Blue Pill makes us feel powerful as men, and benevolent, as we bestow all these benefits and goodies on women, who surely deserve them as reparations for all the evil things other men have done to them (metaphorically speaking, of course).

We may not get the girl, but we're demonstrably made of stronger, purer moral fibre by providing and protecting…*are we not*? It is, after all, what we were designed to do by nature, and what we are expected to do by society. And we sometimes get a pat on the head when we do it.

Of course, we have to accept certain punishments as well, to show contrition and that we really mean it when we abase ourselves, and present the freshest offering. We must accept that men are simple creatures, easily controlled via our sexuality. We must accept that female approval is the only measure for a man, and that it is best if women define masculinity for us since we got it so wrong for such a long time. We must allow women to pass us in every social sphere, that achieving success is every woman's right, and that *too many men* is a reasonable phrase.

I could go on, however I believe we are all familiar with the litany. The point to take away is that the list of 'reparations' is ever-growing, ever more extreme. Some among the PUA crowd suggest this is a society-wide shit test. A suggestion that has a lot of merit, I might add.

The effect this increase in demands (along with a sharp decrease in the rewards for meeting said demands) has had on society is profound. This is not to say that direct legal / socioeconomic pressures alluded to here are the ONLY cause of The Collapse of Western Civilization(tm). Not at all. In some cases, they are merely the vector.

Let's look at some of the issues facing North America today. The failing education system, coupled with a welfare state that discourages self-improvement (in accordance with 'no child left behind, or let ahead') is but one of the mechanisms used to create today's mediocracy. Concern and fairness was cynically twisted to ultimately pick which group should succeed, and policy (if not Law) was adjusted to obtain those goals. Rather than treating all the students equally, and allowing natural ability to hold sway, educators pre-determined which children would succeed, based on their demographic group.

Those not in the preferred demographic group quickly learn to shut their mouths, and try and hold on as long as they can. This, over time, has led to an educational imbalance between the sexes. And this imbalance has led to, and will increasingly lead to, an Economic imbalance between the sexes. This has already begun to happen, and frankly the only thing making the imbalance less than glaringly obvious is the inclusion of the incomes of the Baby Boomers. Once they drop off the statistics, the true nature of this problem will be undeniable, and Government will no longer be able to hide the injustice. If only their White Guilt could drop off the RADAR as easily…

Currently, these issues are causing concern among the Intelligentsia. Such notables as Bill Bennett, Kay Hymowitz, and more have noticed that young women are having trouble finding suitable mates. And they are deeply troubled that men aren't rising to the challenge, and throwing themselves into becoming the man some woman might want to marry. And, as usual, they believe that whipping out the old Shame stick is going to continue to force men into the required role.

But the problems go a bit deeper than that, since the refusal to marry is a logically sound choice. There's quite a good case to be made that the level of risk, and the magnitude of the consequences for failure so great and long lasting, that marriage is a foolhardy choice, no matter your threshold. The potential rewards are irrelevant, since literally nothing is worth that amount of risk, in the eyes of a growing number of men.

Another of the main social ills we face is a result of these pressures, primarily through the vector of single motherhood. There is a reason why society frowns on this concept, and nearly every culture over all time has done so as well. Single mothers depend on charity to survive, and too many of them will bleed the society dry. The problem is, how do you deal with the problem once it's begun? No one wants to see massive swaths of child poverty, and children in rags with swollen bellies on Madison Avenue. *Someone* has to take care of Mom and her kids…*right*?

This is where the heavy hand of the law and the heavy hand of social roles get together and shake. Multiple causes of destruction of society stem from this area, nearly all of them a product of overblown Paternalism. The tendency to view sexual competitors in a less than flattering light combines with a social, and biological, compulsion to protect the female at all costs, and her children as well if possible. This is Camelot, and the place is crawling with White Knights more than happy to remove the rights, and posessions, and even children of men in obeyance of the edicts of an ideology they haven't even begun to grasp.

They rely on "experts'" for that sort of thing. Maybe a discussion panel on the evening news, or a blurb on page five. People to tell us why these tyrranical behaviours are needed, and just. To provide the sound bytes that encapsulate the meme (1 in 4!) that can then be used by the commoner to shut down anyone who questions them. So that the Beat may indeed Go On.

And it's largely worked while men lost their careers to trumped up harrassment charges, and went to prison because rape means a lot of things these days, most of which aren't illegal unless she feels they should be. The constant *men are evil* drumbeat from the domestic violence industry has made it all too easy to believe that men are all rapists underneath as well, and where there's smoke, there's fire after all.

We are then told it's better to err on the side of caution, as if the imprisonment of an innocent man is somehow of less concern than that a woman might not be automatically believed.

Is that Blue Pill losing some of it's sweet, sweet flavour? A lot of men in society are starting to answer *yes* to that question. They may not have found the Red Pill yet, but they know they're not big on the Blue Pill anymore.

So a lot of guys have started to withdraw from society. They've given up on an education system that obviously has no interest in serving their educational needs – and no, they don't want to 'deal with it', they want value for their money thank you very much. Like Marriage, Education is turning into a losing proposition where the cost far outweighs any possible benefit. Both in the teaching, and in the learning, women have begun to dominate, and thus their concerns have taken precedence over mens. And now college age men need to worry about being accused of sexual assault, since they can lose their career with the flimsiest of evidentiary standards used to determine their future. At least the presumption of innocence hasn't been reversed…yet. And the majority of students (ie, women) are more than happy to see Civil Rights trampled. As long as the right people are trampled, and for the right reasons.

But it doesn't stop there. It's in Society's best interest to grow, at least slightly, in population over time – at least in general. And an unintended side-effect of giving women so much power with Unilateral Divorce was a precipitous drop in the Marriage Rate (which continues to this day, by the way), so when Dan Quayle objected to the Murphy Brown storyline, he was (to the chagrin of many) dead right.

A lot of women opted to 'go it alone', either via Divorce, or the increasingly popular Single Mother by Choice 'movement'. As of the time of this writing, 42% of all children in the US are born to unmarried mothers. In some demographics, that figure is as high as 70%.

And someone has to pay for their upbringing. Being a Mother is the Hardest Job in the World(tm) after all, so it's hardly fair to expect a woman to be a Mother AND feed and clothe her kids herself. It's not the child's fault if Mom got pregnant via an anonymous one-night stand, and since someone has to pay, the Law says it should be the 'father' – or anyone willing to take on the role, willingly or not – that pays. No excuses, no mercy.

Except that same Law also denies these same men the right to decide if they want to become a father at all, even while holding them responsible for any children born against their will. There is literally nothing he can do if a woman decides he would make a good ATM…er 'father'…for her. Oh, and her kids.

The only way for a man to protect himself from this happening with any degree of certainty is to avoid women altogether. Or get a vasectomy and never get too close. This social pressure has pushed men away from women in anything but the most facile of relationships, reducing the value of relationships to mere sexual transactions…a bit of release and some bodily fluids exchanged, then back to the daily…

The resulting lack of intimacy has spurred a feeling of 'being used' in a lot of women. Which is fair enough, since it's largely true – although I would maintain this is precisely because women have steadily allowed themselves to be reduced to having no value in any other area of life. Indeed, they have been tricked into becoming a danger to men…something best avoided.

Women have allowed themselves to be worth not much more to the average man than a zipless fuck. And a lot more dangerous than the average wolverine.

Wow, now that's Progress. Feeling empowered ladies? Men now have to be enslaved by the State to do the things they used to willingly, and gladly, do for their families. And every encounter with you carries the risk of Prison in a he said/she said courtroom.

So men withdraw further.

As intended so long ago.

So, now we have a society with a large portion of it's males in Prison (more than the USSR in it's heyday), the ones that remain in society are highly undereducated and lacking in prospects for employment. In many western societies, upwards of 20% of the young men are considered unemployable, as in not likely to ever hold a job. 1 in 5. How's that for a scary sound byte?

We have failing relationships, a crumbling Marriage Rate, social instability from rampant single motherhood and fatherless children, incarceration further limiting the prospects of an ever greater segment of society, and whole generations of men who see literally no benefit to being a member of the society they live in…just a lot of bills to pay for everyone else's stuff.

None of the things I talked about here are denied, and in fact many of them occupy the intelligentsia quite a bit. They are very real problems, and they 'concern' a lot of people. And by 'concern', I mean not at all. Because they all, every last one of them, fail to ask the one question they would ask immediately if these issues were facing women:

"What are we doing, as a society, to cause this?"

I suppose that's because the answer would make them confront some beliefs they don't want to confront. The urge to 'justify' it all, based on an illogical 'Theory' based on falsehoods and prejudice, may prove too great to deny. But until they do, these problems will continue to get worse. And, I suspect, that too is intentional.

Indoctrination in the Duluth Model for continued harm

Greg Canning · 16 November 2011 · Archived copy · Original

Michael Flood – political indoctrination or education?

A student who knows I have an interest in domestic violence research recently forwarded me an email invitation she (and presumably all students on the James Cook University mailing list) had received, inviting her to a seminar "He hits, she hits: Assessing debates regarding men's and women's experiences of domestic violence." An initial small glimmer of hope that the title might have implied the seminar would present an unbiased gender neutral approach to a controversial topic quickly dissolved upon reading the flyer. A major component of the stated aim of the seminar was to "assesses the political character and agendas of those groups involved in advocating for a gender-equal approach to domestic violence." The presenter of the seminar Michael Flood, a purported expert in the field, appears to be locked in the seventies and still cites the discredited Duluth model as the preferred theoretical basis for addressing family violence.

A quick check of Flood's CV revealed a recent article published in a journal called "Violence Against Women" http://vaw.sagepub.com, nope you wont find any non gendered view of reality there, the journal title conveys the ideology within.

Not unexpectedly feminist ideologues posing as academics choose such forums to expound on their male hatred and it would be hard to find a better example than this 2010 article " 'Fathers' Rights' and the Defense of Paternal Authority in Australia" . The central tenant of this opinion piece long on dogma and short on evidence is that men should be denied their democratic right to express opinions on issues such as false allegations of domestic violence, residency and contact with their children, and bias within the family court because by doing so, they are increasing "violence against women" and turning back the "significant advances of feminism."

Implicit throughout the article is the false and unsubstantiated linkage of "violence against women" and "child abuse" as if they are one in the same thing, implying that any "fear" contrived by a mother automatically translates to a "risk" for the child. It beggars belief that one credentialed as a sociologist could be so illiterate of human nature. The overwhelming desire most fathers is to protect their children, they are expected to and would gladly if needed sacrifice their own lives to protect their children, and many have done so in the past. Such protective instincts come acutely into focus when a malicious and vindictive mother wants to enlist the states power to remove children from the safest environment, an intact family, to the environment that is well known to pose the highest risk for children of abuse, the mother headed household.

Flood insists that these evil fathers rights groups groups use typical rhetorical devices such as "an appeal to formal equality, a language of rights and entitlement, claims to victim status (and) the conflation of children's and fathers' interests." The implication being that somehow none of these well abused feminist tactics should be used to counter the ideology who pioneered them. Kinda reminds me of the "fight fair" idea espoused to "perpetrators" of DV, which essentially says don't ague with a women, thats domestic abuse!

Although Flood is dismayed that men's rights groups have achieved such visibility, he accepts that "Painful experiences of divorce and separation, as well as experiences of family law, produce a steady stream of men who can be recruited into fathers' rights groups." But rather then offering any concern for the steady stream of dispossessed men or addressing the cause of their pain, or acknowledging the consequent suicide rates for men, he laments that such increased numbers of recruits may increase the political influence of mens groups.

In Floods' words it is quite acceptable that "Women's movements in Australia have had a distinctively high level of direct involvement in government policy making, with feminist bureaucrats or "femocrats" playing key roles," but quite unacceptable that " Fathers' rights groups have become vocal opponents of feminist perspectives." His sexist agenda clearly being that women's voices should not only be heard but acted upon, while mens groups should not even have the right to speak.

Amongst the supposed achievements of feminism he notes, is making “violence in the home a criminal offence.” No mention is made that criminal assault and battery has always been an offence no matter where it takes place, rather the achievement of feminism was creating a new class of criminal out of men who dared disagree with women, at a time disagreement is most likely to occur, after a women unilaterally decides to end a relationship. The women then uses control and power tactics to enlist the abuse industries considerable resources to achieve their often stated threat to financially ruin their spouse and alienate him from their children. This is the real state sanctioned and aided domestic violence and if it was, as it should be, acknowledged as such men would account for the majority of victims of domestic abuse.

The growth of the abuse industry and the propaganda machine that goes with it is, in Floods view a good thing, as are the erosion of civil rights by “expanded police powers”, “reduced standards of evidence” “quasi-criminal protection or restraining orders”. No mention is made of the vested financial interests of the hordes of abuse workers, lawyers, feminist pseudo-academics, and other hangers on who derive financial sustenance from such morally contemptible activities and whose motive is, to clearly grow their business. If this industry was results based and actually decreased domestic violence and conflict many would be unemployed, hence the perverse incentive to keep case loads high even if this means redefining domestic violence to include the most trivial infractions , and to “emphasise ‘reasonable’ fears regarding personal safety.”

In the circular illogic so typical of feminist thinking Flood claims to understand the motivation of men who bring contravention orders against malicious mothers who breech contact orders, claiming they are “harassing” the mother and have no genuine interest in contact with their children, when he more rightfully should be condemning the mother for acting illegally and breaching the basic human rights of the father and children. A man who does not seek contact (not being being violent in Floods view, by causing his spouse the discomfort of having to face changeover with him) will of course be labeled as distant and uncaring, simply another inequitable win and win again situation for the mother.

What merge attempt there is to justify his position relies more on rehashing the words of other ideologues then presenting credible evidence. The evidence he does cite relates to a handful of small case series without statistical power and extreme selection bias being derived from some of the more extreme cases dealt with in family courts. Ignored are the great mass of average men caught up in separation, divorce and the domineering and abusive actions of women wielding “their” children as weapons, never reaching a court room because they cant afford it financially or emotionally, they are correctly advised that their chances of success are negligible, or through altruism are not prepared to put their children through the emotional duress that such court action would bring.

Rather than crediting magistrates and solicitors working in the area of family law with having any understanding of what happens routinely in their own workplaces, Flood makes the ridiculous assertion that their views are based on pressure from mens rights groups. If 90% of magistrates believe that protection orders are used as a tactic in family court proceedings, then this is highly likely to be the case, they are certainly used in general as a power and control technique by women in separation and divorce. Weather they admit to it or not, all family law practitioners know this, and Australia is likely not far behind the USA when failure to recommend a protection order be taken out by women against their husband in such circumstances can be construed as “malpractice”. It’s not too difficult to see how DV statistics in general become bloated.

Further Flood argues that the changes requested by fathers groups are a betrayal of male victims of domestic violence, and are rhetorical rather than real. He writes “Such changes would represent a profound erosion of the rights and protections available to the victims of violence and the ease with which they and their advocates can seek justice.” Such a statement might hold some truth if indeed male victims of domestic violence were recognised or able to access even a fraction of the services and resources available to women, which of course they are not. Rather men who approach existing DV services are likely to have a feminist abuse worker accuse them of being a perpetrator and offer a program to help curb their violence, and there is certainly no “justice” to be gained from that.

Perhaps Floods' grandest lunacy is the claim the research based "quantitative measurement instruments focused on acts of violence" are not actually measuring violence, but inventing it, effectively allowing him to though his feminist tinted glasses to ignore the large body of evidence showing the frightening extent of female on male and reciprocal violence. It should be noted that social scientists finding such evidence of female acts of DV have often been reluctant to publish their findings, and when they did, have faced vilification and even death threats from the same feminists who insist women are incapable of violence. The chilling accounts of abuse perpetrated on Erin Prizzy founder of the first UK first women's shelter, and the death threats against Strauss/Gelles in the US are but 2 well known examples.

Flood concludes that "the efforts of the fathers' rights movement in Australian family law are already putting women, children, and indeed men at greater risk of violence and abuse." Even if he were correct which he is not, his solution is a totalitarian stifling of debate, and call for fathers groups to be silenced or ignored. Flood goes further than the Orwellian claim that that all animals are created equal, but some are more equal than others, to an outright claim that men are simply not equal at all. His female supremacist masters are not doubt proud of his efforts, but in defence of intellectual honesty should such a person by indoctrinating young and impressionable students, I think not.

http://www-public.jcu.edu.au/public/groups/everyone/documents/news_item/jcu_093632.pdf

http://www.ncbi.nlm.nih.gov/pubmed/20133921

http://www.oneinthree.com.au/

http://www.erinpizzey.com/

http://www.abc.net.au/news/2010-09-02/ombudsman-finds-domestic-violence-campaign/2245608?section=justin

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Brown University declares due process dead

John Hembling (JtO) · 16 November 2011 · Archived copy · Original

[dropcap]B[/dropcap]rown University is a private, Ivy League university located in Providence, Rhode Island. It's also where the school's faculty and administration have endorsed the eradication of due process – and where the school's newspaper, the Brown Daily Herald printed the following statement.

> **"You need to check your behavior carefully before you enter into a relationship with a woman. There will be no due process if you are accused of rape. The woman's version of what happened will always be accepted over the man's account."[1]**

Do I need to keep writing, or is that enough?

For context, I've included the fifth and sixth amendments of the Bill of Rights.

- No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

- In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence.

Do not skip over those two short paragraphs. Please don't simply bypass them, because without them, the only redress of accusation, injury or grievance devolves to the use of force, the jurisprudence of a mob, or a vendetta.

The ideology driving the "thinking" at universities like Brown has gone beyond being a parody of itself and has crossed deep into the territory of Kantian nightmare.

I hesitate to call this feminism – although I know it is that victim cult taken to a logical extreme by blind progression without opposition. What I don't hesitate to call it is stupid, hate-driven bigotry on par with the set-of-mind which led in recent history to late-night lynchings. It is the most craven abdication of ethics by academicians, and were it not happening now, a parody containing such events would be rejected as too absurd.

I have written many times that human society, in the absence of a viable system for nonviolent redress of grievance – such as the due process of law – will always adapt an alternative system of redress. The simplest such alternative being retributive violence. Im am surely not uniquely prescient to see this. Academicians at institutions like Brown University cannot possibly be so stupid they fail to grasp this simple concept.

For the moment, I will setting predictions of upheaval aside. A student, or parent who reads the words published by the Brown Daily Herald, and sees the school as anything but a free-fire zone where young lives are destroyed must be equally stupid.

> **"There will be no due process if you are accused of rape. The woman's version of what happened will always be accepted over the man's account."**

A university is a business, it sells a service. The students of a university are the customers. They're the ones who

buy the university's product.

Male students : you have just been told that a business you pay, that you are customers of – this business will cheerfully ignore the law. That this business will constitute its own laws along lines of sexual ideology, and that you have no rights should you ever be accused of by any female customer of the business.

There will be no due process if you are accused of rape.

Brown University used to be a private, Ivy League university located in Providence, Rhode Island. Now it is a private fiefdom run along the lines of a female supremacist victim cult. If you are male, and you attend this school, then you may simply be too stupid to help, and your life's purpose may be to serve as a warning to others.

[quote style="boxed" float="right"]you are culpable.[/quote]If you are female, and you attend this school, and you say nothing, and do nothing, and sit quietly as your institute of higher learning pursues the policies of sexual apartheid, you are culpable.

Following the lead set at Brown University, the future is not a feminist utopia of women carried in gilded thrones on the backs of chained men. Utopian dreams are always false. What's coming has the shape of a mad-max future of wastelands, and universal application of the warlord model of local government. Unfortunately, before we arrive at any outcome so sunny, cities will burn, and bodies will litter the streets. This is not a threat, nor a promise. Despite what detractors of men's rights writing in general, and my writing in particular say, I have no sympathy for violence. America has been the most prosperous and affluent cultures in history, and when the great dream becomes the failed state, it will be very ugly indeed.

But don't worry ladies, that bad outcome could be as much as 50 years away. Lots of time for somebody else to solve the problem.

Back in the present, graduates of Ivy League schools tend to a degree of pride on the subject of their alma matter, and even now – this is justified. Post baccalaureate degrees can be a draining program of lost sleep and hard work. However, there's not much of altruism in attaining academic credentials, people do this for their own benefit, as they should.

I had intended to include and then examine a quotation from the Russian novelist Tolstoy.

> **"All that is required for evil to prosper is for good men to do nothing"**

The Russian didn't say so, but his good men includes good women. I'm not convinced either animal exists, except as defined in each moment by their acts. However, in the context of animals doing nothing, there's reason to examine the pride of an ivy league graduate, whose framed papers adorn their office wall.

Humans tend to be obtuse when faced by their own inaction – so Ill state this again in explicit terms. If you are a female student or staff of Brown University, and you benefit from a female-favouring climate while your alma mater discards the human rights of men, you are culpable. It will not be forgotten.

The Russian was famously verbose in his work, but I'll leave just one more comment of his.

> **I sit on a man's back, choking him, and making him carry me, and yet assure myself and others that I am very sorry for him and wish to ease his lot by any means possible, except getting off his back.**

[1] http://www.browndailyherald.com/letter-in-defense-of-u-s-handling-of-mccormick-1.2670225#.TsK3AetWL6g

Niko, here's why Jenna Karvunidis is a registered offender

John Hembling (JtO) · 17 November 2011 · Archived copy · Original

Today AVFM received an email from a fan of the site. Some readers might remember that back in October, a Chicago mommy blogger named Jenna Myers Karvunidis famously pressured her daughter's pre-school into excluding fathers from participation in shared supervision of toddlers – Based on the egregiously false and hateful claim, made by Karvunidis that "99% of sexual predators are men, only 1% are women."

As this is a men's rights website, run by men's rights activists, a major fraction of the work we do is to debunk lies like this one. Lies which continue to be promoted by the feminist mainstream in complete knowledge of their falsehood, and which serve to demonize and marginalize men in our society.

Karvunidis's article made it clear that she knew she was indulging biased, bigoted and reactionary thinking – she was quite explicit in saying so.

"I know I'm being sexist. "

"I understand I could be wrong and we're not in the "socio-economic risk demograhic." I get it, but I don't feel it. "

I'm quite sure that in the mid 20th century, the wives of klansmen knew at an intellectual level that the blacks their husbands lynched were just decent men caught in an age of acceptable hatred, but they still feared those black man, so killing them felt right.

On discovering Karvunidis's public promotion of factually false, male targeting hate, I posted a comment on her blog. The text of that comment was exactly as follows.

> **Jenna Myers Karvunidis. Your claimed, but unsourced statistic – that 99% of sexual predators are men, only 1% are women is an egregiously false, and hateful lie. And when we discuss abuse of children, as your article focuses on, then a factually backed up claim would be that women are the world's champions at abusing children.**
>
> The US Department of health and Human Services show mothers abusing children at more than double the rate of fathers.
>
> http://www.acf.hhs.gov/programs/cb/pubs/cm08/figure3_6.htm

This was a relatively mild rebuke, and provided Karvunidis a reputably sourced statistic in correction of her own false claim, as well as an opportunity to directly address and correct the open bigotry of her original posting.

My comment, posted on her blog was removed within 24 hours. What followed was a series of puerile taunts from Karvunidis – including the accusation that men objecting to her unsourced 99% were themselves sexual predators attempting to molest Karvunidis 's daughter. The depravity of this claim by Karvunidis exceeds my descriptive powers.
The chicago mother and blogger, once faced by a rising tide of public objection to her promotion of male targeting hatred and lies declared herself proud to be a bigot.

On October 19 2011, She was listed on a registry of female murderers, false accusers, corrupt public officials, and bigots – under the category of offence of Bigot.

Within a week – An email arrived from Jenna Karvunidis claiming to have seen her error, and promising a public apology. In this email, she acknowledged that men are routinely demolished by unsupported accusation from women.

[box icon="none"]
"I now realize many of the men so outraged at me were victims themselves. It sincerely hurts my heart to have

caused any damage to a group of people. I had never heard of MRA before this incident and am saddened to learn about the plight of men in this modern world. It indeed must be terrifying to live under the constant possibility that a woman's word will be taken at face value and ruin your life."
[/box]

She further stated her intent to correct, to the degree she could, the damage done by promotion of hateful lies on her relatively high profile blog.

[box icon="none"]
"Please allow me to make this right. True, I am concerned about my online presence to a degree and the thorn my profile here has caused. More so troubling me is the fact that I spoke out having NO idea of the harm my speech could do.

I would be more than happy to post a sincere apology on my blog along with better statistics, perhaps shedding light on a topic so many people are in the dark about. MRA issues are a completely new concept to me, but indeed a worthy one."
[/box]

And she did in fact post a follow up article, which had some of the characteristics of an apology. Unfortunately, that posting finished with a disclaimer, which rendered the preceding text void.

[box icon="none"]
"I will remove this post if any further negativity is directed at me or my family and I reserve the right to moderate comments."
[/box]

Several people besides Karvunidis commented on this site and others demanding the removal of Karvunidis from the registry of offenders. These postings moved me to write an article explaining exactly why a public promoter of anti-male bigotry would not be de-listed from the bigot category on register-her.com. That article is here.

The last paragraph, for anybody without the inclination to read it in full is quoted here:

This is why identifying, documenting and publicly exposing ideologues matters. It is opposition to hate and violence. This is the reason that among rapists, killers, false rape accusers – the category of Bigot exists on the site register-her.com. It is why we identify ideological bigots, shine a bright light on them for the world to see, and afford promoters of hate no mercy – and no rest.

This brings us to today, and a new friend of the site who has emailed us. It is Jenna's husband – and his email betrays a degree of confusion which occasions my summary on events in the preceding paragraphs. The text of his missive is included here. I will address his several points below.

[box icon="none"]

Dear Paul Elam,

Now I know some time has passed and I normally don't get involved in my wife's internet affairs, but I think at this point its safe to say that the vicious defamation that took place a couple weeks back against my wife went way too far. I figured all the hoopla would blow over in a couple days, but of course it didn't – mostly because of yours and related websites condemning feminists. What's really amazing is that she is being decried as a feminist when in fact she is and we are very traditional in most of our beliefs.

Let me first say that Jenna and I are in COMPLETE agreement that we did not want the neighborhood Dads who happen to volunteer at our school help my little daughter in the bathroom. Nor would I want to be put in the position to have to perform this task if I was asked to help out. Let us be clear that this, and only this, is the issue at hand.

Jenna has weathered this storm as an individual but she did not act alone in this matter with the school. Our whole

extended family discussed this matter and agreed that no matter the gender, we were concerned with the schools policy, or lack there of. Additionally, she cited a statistic from the Abe & Harlow Molestation Prevention Study which she was chastised for. Now it seems that these statistics are in dispute, which is fine, but shouldn't that organization be the one that receives your angst?

I beg the question, is our family questioning the schools toilet policy a reason to persecute and embarrass a person – especially one that has apologized to those that she offended? Is it a reason to ruin someone's all too important web image in our new internet-based world? I imagine you have bigger fish to fry than a pre-school Mom spooked by a child abuse study.

What has subsequently taken place since the original post is a complete and utter misunderstanding of what was intended. The relentless verbal attack is not warranted in any way, shape, or form. The fact she continues to be placed on Register-Her.com as a sex offender is quite ludicrious.

So I implore you Paul, please do us all a favor and cease and desist. Sounds like a lot of your followers have reached the same conclusion. If you want to have an effective registry, at least pick on targets you can all agree are a threat.

So as you would say:
And I naively thought it would go away.
We are not smiling about it any more.

Thank you for your consideration

[/box]

For the remainder of this article, I will directly address this email's author.

Good afternoon Mr Karvunidis, thanks for your letter. Paul is out of the office this week, so you'll be dealing with me on this matter. I am the co-host of Mr Elam's radio show, and I also do videos. You might enjoy my recent treatment of a eugenics enthusiast and female supremacist named Pam O'Shaughnessy.

- [Perilous Pamela]
- [Eugenics for a Feminist Utopia]

[image]But let us address your concerns Niko, starting with "vicious defamation". This is a mischaracterization of our treatment of your wife. Prior to Mr Elam taking some time away from the running of operations at AVFM – he has consistently moderated the enthusiasm of other contributors such as myself. While Paul is this site's founder and senior member of the editorial board, he is considerably more conservative in his brand of activism than what some members prefer. We pursue an agenda of human rights here, on behalf of a demographic brutalized, vilified, and silenced by almost all mainstream media. In temporary charge of operations as I am, I endeavour to maintain the site's character as Mr Elam has set it, but my personal preference is for a considerably more aggressive stance. We have dealt most gently with Jenna so far.

In addition, the claim by you of defamation, whether vicious or otherwise is similarly incorrect. To be defamation, the listing of your wife as a bigot would have to be false.

You have also expressed amazement that she is decried as a feminist (an ideology which, once examined is demonstrably built on hatred and violence). Why wouldn't she be decried as a feminist? She self-identifies as one.

From her original blog posting :
"As a matter of fact, I pick and choose when I'm a feminist"

"…I'm being sexist. The feminist, progressive, modern, cool kid perspective …"

Your next point : "we did not want the neighborhood Dads who happen to volunteer at our school help my little

daughter in the bathroom."

You imply these are random men off the street, while admitting they're the fathers of children attending the same classes as your daughter. So you share your wife's asinine and factually insupportable bigotry. Your wife deleted my first comment on her blog, here's the chart I included in my rebuttal of her lie.

The US Department of health and Human Services show mothers abusing children at more than double the rate of fathers. http://www.acf.hhs.gov/programs/cb/pubs/cm09/figure3_6.htm .

And yes, that's the same link I included earlier in this article, and in my comment on Jenna's blog on October 18 this year, which she deleted. I keep reposting it because like most people, you're too stupid and lazy to correct your moronic and bigoted cultural assumptions. A fact you further demonstrate with your email to us, Niko.

Mr Karvunidis, you've also asked why I and other men's rights advocates address your wife's promotion of a debunked statistic rather than direct our ire at the source of that debunked stat. She didn't cite a source. She just repeated a lie. I was kind enough, in my comment on the blog to provide the source for my correction of her lie, which she deleted. Is that clear enough for you sir?

Your next question, Mr Karvunidis, is does your family's questioning the schools toilet policy a reason to persecute and embarrass a person – especially one that has apologized to those that she offended.

Questioning the schools policy was never the issue – and if you were honest, you would not attempt to float that stinker in your letter to Mr Elam. The problem was, and remains Jenna Karvunidis's persitant claim that despite being provided with peer reviewed research, in the face of her her own self-admitted bigotry "I know I'm being sexist" she responded to the objections to her hateful lies with accusation and triumphal gloating.
Quoting her again: "I didn't care if I was a bigot "

As for her apology, It was not an apology. Apologies don't come with disclaimers.

Doctor Tara Palmatier, whose skill in evaluation of human motivation exceeds my own had the following to say about the apology of Jenna Karvunidis

"Apologies never include the word, "but." What's more, she is still defending her actions. This woman, with her disingenuous apology, is more dangerous than the other bigots on R-H. Why? Because she was able to con some folks with her expedient crocodile tears and dubious mea culpa.

She's not sorry for what she did. She's sorry she's being publicly called out for it. Big difference.

She still believes painting men as potential molesters was right and she still believes she was right in bullying the daycare."

Mr Karvunidis, you further state " I imagine you have bigger fish to fry than a pre-school Mom spooked by a child abuse study"

Yes, we do, and we'll fry them too. But let's not pretend your wife is merely a pre-school mom spooked by a discredited study.

Jenna is an activist, not a bystander. Though she may be small-fry in the scheme of things, she has spread hatred against men and is proud of the effect her work has had in her community.

Niko, you go on to opine that your activist wife's continued placement on a registry of criminals and bigots is "ludicrous". I'm saddened that anybody sees the opposition to promotion of hatred, lies and the marginalization of half the population is a "ludicrous" endeavour. However, this failure of understanding nicely underscores the continued need for an aggressive and vigorous men's rights movement.

You also exhort my colleague Mr Elam to cease and desist. No sir, we would do nobody a favour by taking that advice.

Proponents of hate, like your wife continue to shape a public zeitgeist in which the murder of men is excused. The ideologues writing articles and books telling a female electorate that their emotions matter more than facts, and that good men are the ones willing to self sacrifice for female privilege, passed off as empowerment.

This is why what we do, which seems so painful to you is necessary. Identification of, and exposure of ideologues matters. This opposition to hate and violence is why bigots are listed along with rapists, killers, false rape accusers. It is why expose them brightly for the world to see. And why we afford the promoters of hate no mercy and no rest.

However, I would like to thank you for your email, as it afforded me this opportunity to place Jenna Karvunidis's register-her listing in the category of Bigot back into the spotlight.

Thank you for your kind attention.

Feminism is not Built on Violence or Hate

John Hembling (JtO) · 18 November 2011 · Archived copy · Original

Several days ago this site ran an article addressing the unintentionally revealing ravings of a disturbed ideologue who still manages to cling to the pretence of being a brave righter of wrongs and champion of the meek. However, Eve Ensler demonstrated in her comments that her life-long obsession with rape is not driven by some noble humanism or desire for justice. She appears to simply be jealous of the physical strength and outboard plumbing which allows men the possibility of overpowering a smaller individual, and reflected in Ensler's distorted desires, committing rape.

This wasn't a new consideration for me, I did wonder if Eve might consider indulging herself with fantasies of raping individuals of lesser physical prowess than herself, children for example. Then I remembered she's already included those fantasies in her play "the Vagina Monologues". Whoops, I guess I'm late to the party. The reality that some women sexually abuse children is unsurprising. Women aren't special human beings, they're not innately innocent, or pure, or magical, they're just humans. People quite naturally put themselves into positions of access to what they're attracted to. If it's children, then they'll gravitate into roles affording access to children, and the sex of a potential child abuser has no impact on that.

However, the accepted narrative in our culture is dominated by the perverse ideology well known to readers of this site which places a masculine label on all that is negative. So despite continued reportage of cases like Vanessa George, Angela Allen, Tracy Lyons and Tracey Dawber (pedophilia), Casey Anthony (child murder), Crystal Dawn Mckenzie (murder) Rachel Hicks, Abbie Swogger, Lisa Marinelli (rape) – the approved party line remains focused solely on offenders who happen to be male.

According to Author and director of the UK Charity Kidscape, Michelle Elliot, over 75% of cases of child sexual abuse by women were committed where women acted alone or without male participation, and this, according to Elliot, "messes up the narrative". Elliot was blacklisted following her publication of "female sexual abuse of children" in 1994.

Returning to I'm-over-it-Eve and her rape fantasies, how long have ideologues used a belligerent mantra of women's victimization to shout down more reasoned humanist voices pointing to peer reviewed research undermining the narrative of female victimhood? This goes beyond a childish inability to engage in civil debate, and beyond ideological blindness in which conforming data is selected and nonconforming data rejected. The feminist victim mantra is most understandable in recognition that it's proponents are projecting their own unacknowledged impulses onto the sexual demographic accused of all wrong-doing in the world.

There is a simple reason why feminist ideologues who endlessly beat on the drum of female victimhood and male aggression rely so heavily on anecdotal evidence and debunked research like the infamous Koss study. Its not just that the peer reviewed data fails to support men=bad, women=good. The accepted narrative of male evil continuously promoted is projection of desire. The ideology commonly called feminism, which wraps itself in a phony blanket of pious humanism is, after all a doctrine built on the foundation of hatred and violence.

This realization is thrown into sharp focus by recent developments, including the reporting several on this site of an ongoing criminal conspiracy to engage in male-targeting eugenics. An article written by Pamela O'Shaughnessy used euphemistic language to suggest mass murder and eugenics as a solution to imagined male defect. This attracted a collection of feminist ideologues whose reactions ranged from the necessity of mass murder to reduce men to a manageable number under a female supremacist governance. For illustrative purpose, I've included a few of the weeks-old comments from that blog, left standing in place by the editor.

One cheerful enthusiast for mass murder and female supremacy said :

> **The *magic number* to bring the males under control is ~30% of the population**

Believing themselves above public accountability, and above the law, other commenters also suggest eugenics and infanticide openly.

> **"Women need to stop raising male children. Women who raise male children are digging the graves of other females. Nobody wants to bite that bullet (except lesbian separatists) but it must be done."**
>
> "it occurs to me that a female ob/gyn that was willing to perform sex-selective abortions on male fetuses would be giving a gift to the next generation"

Some openly lament the knowledge that sane women might refuse to join in a collective campaign of child murder.

> **"The danger of talking about "radical action" as being only things like killing all male babies at birth is that we know in our hearts that the vast majority of women will NEVER do that. NEVER. EVER. So we can sit back snug in the belief that we know exactly what it will take to be free AND never have to do anything about it."**

Another commenter rebukes those who've preceded her for their apparent moderation and timidity.

> **"and so what if there is no such thing as radical action, or realistic radical action? are you honestly saying that there is danger in speaking the truth? or do you disagree that radical action is limited to things that are practically unspeakable like infanticide?**
>
> if something is true there is no harm in saying it, is there? I mean, the danger in *not* discussing things like a biological solution is…it doesn't get talked about. we don't go to the ends of our thoughts. "

These radical, extremist, openly murderous ideologues conducted this discussion in a publicly visible blog, which weeks after being outed by commenters on this site – remains online. The author of this blog, far from being a diagnosed mental patient is a trained lawyer, a published author, and a director of a major political organization.

This private murder club is out in the open because it's not actually radical. These women believe they are immune from legal consequence. They may be right.

Individuals attending Occupy Wall Street protests have also provided a glimpse into increasingly open expression of murderous and violent fantasies of ideologues.

"Eradicate males" Is what one woman's sign at an Occupy Wall Street protest rally read. She paraded this message of genocide in public, knowing that the message would be pushed, and that she'd face no consequence.

Another group of self identified feminists advocated for re-distribution of weapons from police to themselves. The picture on their banner was an outline of an assault rifle. For self protection, and not murder, right ladies?

Feminism has always been an escalation of chivalry – the normalized ideal of male disposability. As an ideology, the female favouring doctrine of violence and hate has always relied heavily on male enforcement of female privilege, and male disposability for the convenience and comfort of women, but it has progressed. Ideologues who, amazingly continue to claim they are oppressed, increasingly broadcast an open call for large scale murder. Do members of the public need to hear the gunshots outside their doors to wake up to this?

The continued narrative that feminism is anything except violent, brutish and murderous melts like wax in a blast furnace when it's examined in the light of evidence. Eve Ensler is a frustrated rapist. Dworkin was a frustrated murderer. Mackinnon was a frustrated dictator. And feminists ideologues who continue to promote their narrative of omnipresent rape and physical abuse are themselves frustrated rapists and violent abusers.

The ongoing political push to reverse the burden of evidence in accusations of rape is wholly unrelated to any desire for justice or reduction of sexual violence. It is the manifestation of the desire of followers of a violent ideology to

re-purpose the courts into a tool of sexual violence against the demographic they openly hate.

This depraved perversity was summarized in a recent letter published by Brown University's newspaper, with apparent pride at the abandonment of decency in favour of a wholly ideological governance. Western civilization had a period of wholly ideological rule once before in history. It's a period commonly called the dark ages. Are the ideologues pushing for this outcome so craven they seek a repeat of legal systems using dogma, torture and astrology to determine and enforce their doctrinal truth? Apparently so.

This is where stupidity of a wholly new level emerges. Let's assume, just for a moment that somehow we arrive a few years down the road in a world of ideological feminist governance. Men are chattels, reduced to livestock – or, as ideologues like Pamela O'Shaughnessy would have it, an agricultural product.

> **"My own personal vision is that women will cure the sickness that ails men […]**
> **I'm serious about this. If we can do it with corn, men ought to be easy."**

Try to imagine this feminist utopia, men in cages, maybe raised in laboratories, lobotomized so their keepers don't need to suffer the cries for help as their bodies are used as procreative dispensers. Does that sound like a functional society? Or does it have the character of a nightmare world.

Some men might be left intact for use operating heavy machinery, or protecting natural resources such as oil from theft by other nation states. The dirty, dangerous jobs where workers still die – men will be needed for them too.

Now try to imagine getting from here to that no-too-distant future without massive and society-wide violence. Imagine somehow creating that feminist distopia without decades of ongoing and universal bloodshed.

Stalking Sady Doyle

Paul Elam · 18 November 2011 · Archived copy · Original

[dropcap]S[/dropcap]ady Doyle is a feminist blogger with a problem. She is concerned that for years she and her sisters in *the struggle* have been harassed, stalked, threatened, called names and otherwise made to feel uncomfortable. She's written herself a little advice piece over at inthesetimes.com, called *The Girls Guide to Staying Safe Online,* in which she claims to have received a death threat, hate mail, rape threats and the like. She also claims that her photo inspired someone to pontificate about fucking her in the ass.

Doyle doesn't mention precisely why she thinks all this is (allegedly) happening, except to say that apparently being a feminist blogger, or even having a female screen name, is enough. All these women have to do is screech online about men being pigs; lie about everything from phony wage gaps to domestic violence to an imaginary rape culture – while they glorify their own bigotry and sense of entitlement. And then for some inexplicable reason they end up getting an occasional bit of nastiness via email or in the comment sections of men's websites.

Fuck sake, what has happened to the world that a grrl can't even trash half the human race based on sex without someone getting all huffy about it?

Of course, Sady, I ask that question rhetorically because I know the answer. The reactions you have seen over the past several years are just the beginning of a boil over that was inevitable from the moment gender feminism raised its ugly head.

For the last fifty years, feminist ideologues like yourself have been given free reign to lie, distort, vilify and practice open hatred toward men and boys. You have been given pathological enabling by politicians, police, and a more than sizable portion of the well trained and obsequious male population. You have been given almost godlike power over families and sufficient hegemony over the lives of men that you can effectively destroy them with no more effort than it takes to point a finger. And you have not hesitated to support a culture that embraces the use and abuse of those powers, and writes them into law.

You have trumped over truth, reason and justice with an ersatz victim card, over and over again, and you even attempt to do so now, inferring that anyone who says things you don't like, about your ass or otherwise, is some sort of threat that must be dealt with – socially and legally.

But no matter what you do, you are going to see a lot more of the things you don't like in the future. I don't mean that in the way of violent threats and continued fixation on your rectum, but in much more organized, high impact consequences for those of your ilk, courtesy of the men's movement.

Simply put, we are coming for you. *All* of you.

And by the time we are done you will wax nostalgic over the days when all you had to deal with was someone expressing a desire to fuck you up your shopworn ass.

The fact is, Sady, you are a corrupt, hate-spreading bigot. I would ask you to remember that when you whine about a little rough talk, but it is pointless to ask someone to remember something they can't or won't acknowledge in the first place.

It is your bigotry that is at the source of all your troubles, just as it is your bigotry that is spawning troubles that you cannot imagine, but that are nonetheless coming down the pike.

Misandry will find its way to the graveyard of failed ideas. It will die its quiet death alongside racism and other social pathogens. In that light, there is no "safety" for you and your kind. You will all be exposed, and publicly excoriated; forced into the shadows alongside other bigots.

Ask Pamela O'Shaughnessy. She is a Harvard educated attorney and a best-selling author that goes by the online name of Vliet Tiptree. By any definition she is a person of means and some influence. She is also a feminist

advocating eugenic shaping and control of men.

We have exposed her publicly, which has outraged her. But she is powerless to do anything about it. She will take whatever we dish out and her only reaction will be to slink further into the darkness, hidden away in private forums where the disease of her thinking won't see much sunlight, or be allowed to gain a growing audience.

She will take all this because she has to. And she has to because she is a bigot. Bigots only have two choices when it comes to public discourse. One is to retreat, which O'Shaughnessy has wisely done. Two is to stay and pretend not to be a bigot. That pretense becomes more difficult to maintain as an individual's words fall under real scrutiny – and as more people stand up publicly to the hate.

There's a lot more standing up going on these days.

The harshness you and your ilk have been subjected to is just the first signs of an approaching tipping point; the place where the misandry bubble is stretching toward the inevitable explosion. And yes, Doyle, that would be the explosion that will take you out; not with violence or rape, but with the illuminating light of truth.

Unfortunately, just because your moral superiors are organizing to take you down with truth and reason, it does not mean that the inklings of violence you are now seeing are going to stop. There is little you can do about that either. Hate begets hate.

You will just have to deal with increasing hostile reactions that will mirror the virulence you practice. Alongside the wholesale razing of civil rights under the feminist agenda, a little rough talk up the pooper just doesn't amount to much.

International Men's Day meets the MRM

John Hembling (JtO) · 19 November 2011 · Archived copy · Original

As some people know, November 19 is International Men's Day. So being a good little MRA, I looked online to see if any event was scheduled in my town, and indeed, there was one. The day was established 12 years ago, and according to the website is observed in over 50 countries. I attended, wondering what to expect, and who I might run into.

You will not be surprised to learn I was underwhelmed by International Men's Day, but I did find a way to entertain myself. The Roundhouse, where this event was held, is a very nicely appointed community centre located in the heart of Vancouver's Soho neighborhood at Davie and Pacific Boulevard. The building is a converted train switching station, built around what was once a turntable for rotating loaded train cars. The brick architecture is a pleasant change from the more recently popular steel, concrete and glass dominating my city.

Inside the community center was an open-plan conference room with a raised platform, several speakers made presentations while I watched. How to be more connected to your community and nature. Why truly sustainable energy matters at a personal level. Please come join our drum circle in the other conference room. There was a foreskin awareness table – and a woman in a black t-shirt printed with "I [heart] foreskin" handing out leaflets. *Men's Health* magazine had a table. A local book-seller had a table with books on men's spirituality, including a title by Robert Bly. I noted nothing written by Dr Farrell.

Somebody gave me a leaflet and explained I could use it to attend his first class on being a man for free. Manology helps men look at how ideas about masculinity shape us. It's a place for men to be authentic and connect with each other.

The tone of the event was subdued, and the men each representing their issues were subdued men. International Subdued Men's Day. I watched as a middle aged female employee of the community centre cruised slowly through, keeping an eye on proceedings, and making sure teh menz didn't get ideas above their station. She noticed me too, as I was making no attempt to slouch or avert my eyes.

To be sure, each of the various issues presented, or represented by tables lined with fliers were, and are legitimate concerns. Men's health, foreskin integrity, responsible electricity use with communities. Sure, none of these are illegitimate issues.

However, missing from the presentations, from the literature, and from the signage was the central issue of men's rights. That men are are now, and have for 50 years, been under sustained, organized attack. That was the elephant in the room, and whether anyone at the roundhouse community center International Subdued Men's Day event knew it, besides the scowling MRA in the bike jacket – they surely all felt it. Evident in every slumped posture and gentle, subdued voice, these men know they're being *allowed* to have their little men's drum circles and book-tables. They are being *permitted* to pretend they have personal masculine agency. This is the safe, moderated, permitted men's movement. This is the feminist-friendly version of masculinity. Of course you little darlings can have a men's health table at your event. After all, if prostate cancer takes daddy out, who will buy princess her cute little hatchback for college?

Feminist governance, the ongoing war against men was nowhere mentioned. I would hazard to guess that while these international subdued men can feel their second class status – they do no recognize it consciously. They do not recognize that they are under attack, or by whom. I am, of course, a civic-minded sort, and so I took steps to aid them in their understanding.

On leaving the International Subdued Men's Day even at the West End Roundhouse community center, I noticed that activists besides myself were showing the colors. It was a chilly, but sunny Saturday in Vancouver, and directly across the street from the community center were two yellow-placard wearing volunteers from a local women's shelter. These are a familiar site when the sun comes out, and I wandered over to take a picture of whatever lie the

signs sported this day. Sometimes its 1 in 4, sometimes it's 1 in 3, sometimes its rape, other times its domestic violence.

Today, I learned that an astonishing 90% of women are sexually harassed in the workplace. As usual, no source was cited, but why only 90%, why not all of them? Several questions bubbled to the top of my mind, including:

- how many men are sexually assaulted to compare to your claimed 90%?
- what's the source of that made-up number?
- why don't you know the source of the number on your sign?
- aren't you dishonest to make an inflammatory claim without knowing its source?
- why do you support violence against men?
- why does promotion of hate against men not count as hate speech in Canada?

…along with many other questions.

However, I didn't ask any of these questions. Not because I'm timid or lazy, but because I'd thought of a different approach.

I asked if they knew what was going on right across the street in the community centre.

They claimed that no, they did not know.

I informed them, using the tone of a colleague providing insider information – that today was International Men's Day – and that an International Men's Day event was being conducted right in that building there.

I further confided that the men at that mens day event had a table of books about drum circles and men's mysticism, and a prostate cancer awareness table, and a community living talk was being presented. I asked my new feminist friends – one of whom was a protein deficient male feminist in his late 40's "you guys are raising money, right?" Indicating his collection jar as I said this.

You guys should go in there and hand out your flyers. This is what you're here for. And those guys can donate some money, too.

After a little more friendly encouragement from me, I smiled, took a flier, and waved goodbye.

I pulled back a block and a half to watch. Sure enough, my new friends from the women's shelter crossed the street, and I'm sure found enthusiastic support from the men putting on their International Subdued Men's Day presentation. I'm glad I was able to help.

$1000 bounty to identify Swedish SCUM members

John Hembling (JtO) · 20 November 2011 · Archived copy · Original

Of European nations, Sweden is the country arguably farthest along the path to Orwellian nightmare. Its the home of the swedish model for prostitution, where sale of sex as a service is legal, but purchase is not. It's a country deep in the grip of overt, totalitarian radical feminist rule.

This is what a feminist looks like

If you don't know by now, a group of as-yet unidentified Swedish women produced and posted a video on youtube[1] depicting the point-blank shooting murder of a man reading a newspaper. The shooting was staged with the cooperation of the portrayed victim using theatrical blood make-up. The women appeared to enact this fantasy in a state of ecstatic glee. The group of would-be murderous psychopaths identify themselves in the title of their video as SCUM having fun, taken from the title of a famous piece of hate literature by Valerie Solinas; the SCUM manifesto, *Society for Cutting Up Men*.

The portrayed murder is followed by the ecstatic giggling of a handful of other females, and an impromptu dance celebration. The woman who apparently shoots a newspaper-reading man appears to have an spontaneous orgasm following the killing. A minor discontinuity in the video shows where most of the orgasm was edited out. Killing a man for no apparent reason than his sex is nothing to hide from the public, but dampening your panties over it apparently is. The short video concludes with the text message "Do Your Part."

While the murder is plainly staged, the sadistic glee has every appearance of being genuine. The plain endorsement of murder is also unambiguous.

That is why *A Voice For Men* is offering a bounty of 1000 dollars for the confirmed identity of one or more of the individuals in the video. We are asking for the **full legal names, home addresses, places of employment, email addresses and contact phone numbers of the women and man who produced and starred in the video described above.** We will pay 1000 dollars to any individual who provides and confirms this information, to be paid either directly to themselves or to a charity of their choice.

This is the second such reward offered for the identity of an individual, the first being a blogger advocating extralegal eugenic modification of men. This blogger has since been identified as the former lawyer and published author Pamela O'Shaughnessy. O'Shoughnessy and her followers no longer enjoy anonymity – and will be pursued by their own nefarious plans for the rest of their lives.

The group of swedish women advocating murder – and staging fantasies of murder in sadistic ecstasy will be publicly identified on this site and on Register-Her.com. Complete details of these individuals names, addresses, phone numbers, government identification numbers, drivers licences, and employers will be permanently published. It is the intent of the editors of *A Voice For Men* that these individuals be publicly and permanently identified.

Some individuals may criticize the intent to publish not only names, but also addresses, phone numbers, employers and other personal information – on the grounds that such exposure create a risk of retributive violence against individuals who openly advocate murder based on sex. It is the considered position of the editorial board of AVfM that any such risks are out-weighed by the ongoing hazard to the public of these individuals continuing to operate in anonymity. Open advocation of murder cannot be allowed in a civil society, without that society devolving into a culture of brutal violence.

http://www.youtube.com/watch?v=XJjKJ-_d4YQ

Addendum:

I have just UN-approved a comment which included the statement "People like this need to die."

The author still has commenting privileges, however, calls for killing will result in the ban hammer without warning.

~JtO

A feminist conception of violence

John Hembling (JtO) · 21 November 2011 · Archived copy · Original

Yesterday, readers of a voice for men met the face of feminism in Sweden. Cute, bubbly girls who have spontaneous orgasms while pretending to murder a man, execution style, then licking the bullet wounds on his head. Prior to seeing the video from the spiritual inheritors of Valerie Solanas – I thought such abyssal, malevolent and psychopathic madness existed only in fiction. The gaudy and flamboyant evil displayed in the staged fantasy of these young women is hard to fathom outside the context of particularly violent comic books.

The concluding message, "Do Your Part", translates to: "we're not kidding, but we haven't quite worked up to isolating and murdering men for real, yet."

On the video version of the article on Swedish feminist murder enthusiasts, I've already been accused of being sexist, of having no sense of humour, and of being violent. I intend to discuss the topic of psychological projection in greater detail soon.

But this returns us to violence, and the feminist concept of it. This needs clarification, the now normal concept of violence between women and men is that women can and should employ violence against men for any reason, and at any extreme, up to and including murder. The accepted idea is that men, if they're "real men," should not only take it, they should continue to uphold the male half of the social contract which is to protect women and provide for them. The female side of this once included something like "..and women shouldn't punch, kick, stab, bludgeon, shoot and otherwise mutilate, injure and murder men." Something like that, but that was burned to the ground by half a century of feminist agitprop.

Amber Portwood on MTV's "teen mom" slapped and punched Gary Shirley, a man twice her size. Gary stood there and took it. Commentary on the youtube video of this abuse called him a "real man" for passively absorbing the beating. This is the male side of the social contract – protect women – still upheld by men while women indulge freely in male-targeted violence.

Sharon Osborne and a daytime studio audience, as well as a majority of the home audience cheering and jeering over Catherine Becker's severing of her husband's penis and her destruction of the severed organ in a garbage disposal. The female audiences response to this was laughter. Osborne, pressured after a letter writing campaign from men couldn't stop her giggling for even the 3 minutes it took to read her phony apology. "I'm so sorry, ha ha ha."

The former Lawyer and Simon and Schuster published author Pamela O'Shaughnessy who blogs as Vliet Tiptree, and who posted a public manifesto calling for a campaign of male targeting eugenics. A former lawyer, arguing for the same thing pursued by Joseph Mengele.

The Feminist activist and writer Eve Ensler whose own poorly planned article on the Huffington post simultaneously chastises men for an alleged failure to protect women, while she bangs her bongo drum of victimhood – naming wars where men are routinely targeted for rape, and pretending rape is a female only problem. This same author who in her own play, declares the rape of a child a good rape.
The word *depraved* fails utterly to describe Ensler's ethical position.

The ongoing exhortation to men to protect women – while remaining silent and passive to attack against men betrays profound cognitive failure in feminist ideology. That's a charitable view. The alternative is that this is wilful and conscious from the bright lights of violence-wrapped-in-humanism.

Another author named Rebecca Carter published a plan to exterminate men. Naming her piece of female supremacist hatred "Proposition 777." She classified this execrable incitement to class hatred as humor.

`Oh, you silly men, I was just kidding – why can't you take a joke and see how funny your proposed extermination is.' The article has since been taken offline. Classification as humour wasn't quite enough to provide plausible

deniability. A copy of the piece is located here.

The concept of violence as it appears to be understood by women in a feminized society is that women are uniquely permitted to indulge in assault, mutilation, and murder as long as the target is male. This is the practical norm – even while feminist ideologues claim that women are the universal victims of violence. The forced eugenics enthusiast Pam O'Shaughnessy encapsulated this in her statement:

"Our Sharp, Clean Boundary/Definition of Oppression that begins and ends with Women."

This is a clear attempt to morally justify any act of male-targeting aggression, brutality or damage. If you can define oppression by who it targets, then anything is excusable, up to and including the murder of children or men.

http://authors.simonandschuster.com/Perri-O'Shaughnessy/43321272

Meanwhile – men, the traditional protectors of women and children – are expected to keep on keeping on. Never mind that the feminist-mainstream narrative is normalizing your murder, gentlemen. Continue protecting and providing. In fact, men, you must keep protecting women while those same women are advocating your deaths.

I'll assume readers of this article are not so demented that this incongruence needs to be explained.

The shocking stupidity of this position is further demonstrated by the puerile scribblings of feminist bloggers attempting to co-opt the Occupy Wall Street movement. According to a public statement made on the site occupypatriarchy.org : the article "Statement On The Right To Safely Occupy" simultaneously condemns men for participating in the universal oppression of women and LGBT identified people, and in the same article, demands protection and the right to "safely occupy."

Straight white men are bad, and oppressing women and LGBTs, *right*?

I'm confident that plenty of non-heterosexed identified individuals will take umbrage at the implied inclusion in this childish nonsense, but just in case anybody is confused about who's actually the major recipient of violent victimization in the real world. Heres a graph from the US Bureau of Justice Statistics.

http://bjs.ojp.usdoj.gov/content/glance/tables/vsxtab.cfm

Down with the patriarchs. Also, protect us, you bad patriarchs!

How can adults function in the world while exhibiting this level of disconnect from reality? The simple answer is that adults can't. Children on the other hand, can, and do.

Western society, through a 50 year program of indoctrination has produced at least 2 generations of women with the developed personal accountability of children, but the sense of entitlement of royalty or poorly raised teenagers. However, this is more than just a generation of overgrown spoiled children. The cultivated climate of class-victimhood, feeding on itself in a feedback loop for five decades is manifesting a perception of men as less than human; unworthy of human rights, and suitable objects of scorn, exploitation, mutilation and murder.

If this culture of hate were cultivated in psychologically mature minds, it would provide a fertile climate for class or ethnic warfare. However, this manufactured entitlement and rage is rooted in social immaturity, a childish frame of reference in which the spoiled teenager attacks the parent, while always knowing they're safe from harm because the parent they attack will always protect them.

The general failure of female accountability, cultivated in Western society is one of the principal forces behind projects like Register-Her.com. Individuals were listed who committed child rape, or muder, or who carelessly levelled false allegations of rape for the relatively trivial gains of advantage in divorce. Those were placed on the registry by Paul and myself to provide a non-violent mechanism for accountability in the face of ongoing failure by the courts.

The willful and organized promotion of hatred is major in this ongoing cultural failure, which is why corrupt public officials and bigots are also listed.

The ideology driving escalated male apartheid has always promoted and relied on indirect violence. The outsourcing of direct force to state funded enforcers as well as conformist men, still buying into their allowed role as dispenser, as well as recipient of violence on behalf of the preferred sex. Unfortunately, the culture of female unaccountability and exemption from consequence has escalated. This manifests as an increasing number of women advocating murder, mass murder, and in growing numbers, directly engaging in male targeted violence and murder. This all developing in the climate of female exemption from consequence.

Crystal Dawn MacKenzie was the Canadian woman who after stabbing her husband was acquitted in late 2010. She walked free even after her defence attorney admitted during the trial that she had options besides murdering her husband.

Kasey Anthony is the mother who after evidentiary determination that she'd murdered her child so she'd have more time for partying, was treated a victim by western media.

Men's rights activists are clearly not the only people noting this tradition of female exemption. While childish in their developed accountability and emotional maturity – women are certainly capable of rational calculation. This is manifest in an increasing number of female advocates of murder and mass murder of men. Like poorly socialized children who've not yet learned to see the people around them as humans – a small but noticeable segment of women and girls have learned they are not accountable, and indulge in a type of infantile tyranny. Kill all men, abort male babies, or even kill them after they are born – women's empowerment taken to the absurd and homicidal extreme of the claimed power of extermination of males.

For members of the human race who, due to possession of a Y chromosome, find themselves identified as appropriate targets for murder, this posses a logical problem. Western courts have already demonstrated that male-targeting violence, including murder is permissible. This is not a question of whether the war against men becomes a shooting war, or however described, a war in which combatants are killed. Men dying on the job, or at the hands of state-enforcers, or white knights, or in any situation where their deaths are hidden behind their job titles proves the earnest brutality of our hatred towards men. The only question is at what point in the escalation of the killing of men, they begin to fight back with more than words.

It is neither practical, nor ethical to passively tolerate attack, or violence, or murder. For the self-declared advocates of murder and male extermination – from whom the intention to kill is amply demonstrated, the only ethical response can be self defense, which is the prevailing reason why this culture must embrace the agenda of the MRM, which is to prevent further violence from happening.

Depraved and Futile boob makes JtO's argument

John Hembling (JtO) · 22 November 2011 · Archived copy · Original

[dropcap]A[/dropcap] learning-disabled male feminist has taken exception to my article, two days ago, calling for the public identification of Swedish murder advocates. These are the Valerie Solinas followers who identify themselves as "Scum having fun" in a video depicting the gleeful shooting of a man for no reason.

Futrelle apparently thinks publicly identifying the promoters of murder is a problem. The video, which has been on youtube for a year – is in no danger of being taken offline – despite its unambiguous call for murder. Futrelle claims that **"do your part"** after depicting a young woman shooting a man point blank is only a performance piece. "Violence and murder have been dramatized in the theater since its beginnings," says David.

And he's right, however, horror, or action films depicting violence aren't published under the title "manifesto" and generally don't end with calls to action, emulating the depicted violence.

Shakespear didn't attempt to kill his own uncle after writing Hamlet. Solinas, the author of The Scum Manifesto, did attempt to murder Andy Warhol. The same Scum Manifesto from which our Swedish murder enthusiasts take their identification.

There's a difference between between depiction of violence – and advocacy of it, and Futrelle is trying to disguise that difference. Futrelle might even half-believe his own argument. It must require constant effort to keep cheerleading a doctrine of violence and hatred while telling yourself it's humanism. However, seeking approval for conformance to the dominant ideology is more important than actually opposing murder for this depraved and futile male feminist.

So, the MRA is the bad guy for what, publishing the names of advocates of murder?

Our Depraved and futile murder apologist actually makes my points for me. In his copy-paste of my argument, he even highlights a key statement which I assumed readers didn't need explicitly pointed out to them. [Emphasis Futrelle's]

> **Some individuals may criticize the intent to publish not only names, but also addresses, phone numbers, employers and other personal information – on the grounds that such exposure create a risk of retributive violence against individuals who openly advocate murder based on sex. It is the considered position of the editorial board of AVfM that any such risks are out-weighed by the ongoing hazard to the public of these individuals continuing to operate in anonymity.**

That's right manboob, identifying a group of self-declared murder advocates to the public is more important than protecting those murder advocates from the consequences of advocating murder.

In the truth-is-fiction world of Futrelle's mind, the men's right advocates calling for public identification of a hate organization have been transmogrified into promoters of violence.

And what if they get killed David? What if rather than be arrested – as promoters of hate, and public advocates of murder, what if these depraved and murderous female supremacists come to harm at the hands of a citizen. If that happens, it will mean that a society's system of law, designed to prevent hate organizations, and to allow redress of grievance through non violent due process is gone, wiped out by your ideology of violence and hate. That's what you're defending, David.

The futile and depraved collaborator carried on to cite several apparently inflammatory comments by readers of AVfM, and since no item of feminist agitprop is complete without lies, he throws a few in.

In his ideologically induced blindness – Manboob is unable to see that the phrase "shoot back" implies defensive use of force. It's impossible to shoot back, if you are not already being shot at. You know – shot like what is clearly

and unambiguously advocated by the swedish feminists.

Yes Dave, I advocate shooting back. As opposed to sitting still while hateful ideologues work themselves up to murder and the public endorsement of killing. Self defense is a moral imperative, although given the deep disconnect from reality demonstrated by our Futile and Depraved Dave – this most simple principal obviously needs explaining.

In truth, the Depraved and Futile attempt to characterize opposition to murder as if it was the feminists video endorsing murder is hard to rebuke, because in Futrelle's failed criticism, he makes my own point for me several times. At one point quoting my thesis statement:

[box icon="none"]
"Open advocation of murder cannot be allowed in a civil society, without that society devolving into a culture of brutal violence."
[/box]

Unfortunately, he spoils this apparent moment of enlightenment by lying.

Evidently [John the Other] has no problem with, or has somehow not noticed, the comments on AVfM fantasizing about shooting and killing the women involved in the video.

Lets expose your lies, Dave.

Every comment posted on that article is still in place – and none advocate violent aggression. The very few hyperbolic mentions of the use of force are statements advocating defense. You would characterize these as murderous, you shameful worm. While you pretend a humanist ethic in defense of the open advocacy of murder.

In fact, I hope your article remains online, Dave – because no rebuttal of mine could exceed the job of outing your craven stupidity, and sickening support of murder-advocating hate organization naming itself "Society for Cutting Up Men."

To those who support you or your ideology, beware. Not of violence – not of murder. Unlike David Futrelle, I do not and will not lend myself to the support of violence, or indeed, of murder. Beware that we will expose you, and illuminate your hatred and your support of violence for the world to see clearly.

David Futrelle is not, in my opinion, confused. He knows his position is immoral, unethical and in support of hatred and violence and murder. He takes this position not because he thinks it's right, but because it is the dominant narrative, the dominant ideology. He is an authoritarian, and a lickspittle, and he knows it.

Magic Paul has left the building

John Hembling (JtO) · 22 November 2011 · Archived copy · Original

[box type="alert" icon="none"]

In November of 2011, This site's founder and Editor-In-Chief announced he'd be taking some time off from the running of the site, the radio show the numerous demands of running operations at A Voice For Men. Stating it mildly, he was more than a little burned out from editing articles, writing, producing a radio show, coordinating access with media correspondents, planning other activism, overseeing register-her.com as well as dealing with a great many individually enthusiastic MRAs who each needed Paul to research this, or write that, or publish who-knows-what, as soon as they convinced Magic Paul to also write it for them.

When Paul decided to finally step back and take a break, he left me more-or-less in charge. Lucky me. I chose not to run the radio show because the site by itself is already a handful, and I'm lazy. However, I also became the focus of a fraction of the enthusiasm of other MRAs to conduct their research, write their articles and in general, push their plans to completion. Gentlemen, you enthusiasm is great, but you've got to wield you own shovel. Researching, summarizing and writing is the work. Discovery of a blog on which individuals out their own plans for infanticide is great source material, but lets be honest with ourselves, such discoveries are common. The world we are living in has normalized the advocation of male targeting violence and murder, yet another collection of psychotics is raw material for activism, but the work is in actually doing the research, writing the summaries, and writing articles, blogs, creating graphics, printing stickers and then sticking them.

This is not dismissal of the excellent work done by the many MRAs who unearth further evidence of the moral bankruptcy of the now mainstream doctrine of violence-wrapped-in-humanism, but the work is in doing the writing. This site will publish your work, but we can't do the work for you. Paul remains at AVfM, but Magic Paul has left the building.

[/box]

Some questions from Sweden

Paul Elam · 22 November 2011 · Archived copy · Original

Late last night/early this morning I was contacted by Eigil Söderin, the editor of the Swedish newspaper ETC. The purpose of Söderin's contact was to ask interview questions about recent activism from AVfM that centered on a controversial Swedish video which depicted a group of young women murdering an innocent man and celebrating their actions with dance and orgasmic joy.

The questions were relevant, if a little superficial, so I thought they deserved to be answered. As I don't know when the interview will be published, or under what editorial "flavor," I thought it best to share the unedited questions and answers here with AVfM readers.

Why is A Voice For Men is offering a bounty of 1000 dollars for the confirmed identity of one or more of the individuals in the video?

Because the video is advocating murder.

In the commentary field of your blog the infioramtion[sic] of the people behind the video is now posted. What are you going to do with the information?

We will continue to gather as much more information as possible, and once the information is confirmed, we will then write articles profiling each of these individuals for public view and disseminate that information to as many people as possible, particularly targeting Swedish readers where possible.

Are you advocating violence against these people?

No, it is the individuals in the video who are advocating violence.

If some one of your readers act violently against these people aren't you somewhat responsible?

Absolutely not.

What the purpose of Register-Her?

Two-fold. One, to provide a public record of women who commit crimes like rape, murder and false allegations. Two, to provide a public record of individuals the promote hatred based on sex, as the individuals in the video are doing.

Do you know the swedish blog "Genusnytt" by Pär Ström?

Yes, I have heard of the blog.

Do you know Pär Ström personally?

No, I do not.

Sweden is a "country deep in the grip of overt, totalitarian radical feminist rule", what do you mean?

Those are not my words, so I cannot comment on them directly. I can tell you, though, from the perspective of many western men who are involved in the men's rights movement, that Sweden has a reputation for having a very strong and oppressive form of feminist governance. Julian Assange, whom your government is now helping persecute on behalf of other corrupt western leaders, through a fraudulent rape charge, has called Sweden the "Saudi Arabia of feminism." Surely this criticism is not new to you? The fact that the SCUM Manifesto, written by a man hating feminist who attempted to kill two people was adapted into a play and given the OK for Swedish High School students says something about the deplorable state of your countries politics.

Your questions themselves are part of the problem. Why are you asking an American about Swedish politics when it is Swedes and Swedish politics that support their young citizens for making videos that call on others to "do your

part" by killing innocent men?

That video is a sick abomination. Why are you talking to me instead of pressing the people who made it?

I saw that Pelle Billing is a writer on your blog, is he a friend of yours? What kind of contact do you have with him?

I have no contact with Dr. Billing.

♦

And that is how the interview went in its entirety. There are a couple of matters of concern here. The first point is that of the intent of Söderin's questioning. How the information he was given is presented will be the ultimate determinant of whether there is cause for concern, but there appears to be a focus here on protecting the anonymity of bigots engaged in spreading a violent and hateful ideology. I hope that is not the case.

The other concern I have is over questions about Pelle Billing and Pär Ström, neither of which do I have a personal or professional relationship with.

And with that I want to add a note addressed to the people of Sweden. *A Voice for Men* is a loosely organized, standalone activist community of men and women concerned with the problem of misandry (the hatred and marginalization of men and boys). We do not have any official affiliation with other men's organizations, either in North America or Europe.

So if, in the future you see any attempt to establish a connection to bloggers in your country who may happen to share our concerns about the state of men and boys, be advised that you are being led away from the real issue here, which is why some Swedish citizens are making videos that advocate the murder of innocent people based on their sex, and into a witch hunt that is an intentional distraction.

Of course it is up to you what you choose to believe, but I do ask you to watch this video and ask yourselves who you think is the real problem here.

The radical truth about Josefin von Zeipel Segerberg

Paul Elam · 23 November 2011 · Archived copy · Original

[quote]Truth is regarded as a terrible word in this age of deconstruction. ~ *Katherine Young, while fielding questions at the Conference on Male Studies.*[/quote]

Imagine this scene: The government and media are working in concert to produce propaganda that legitimizes hatred and violence perpetrated by one half of the population on the other. They use the theories and philosophies of an individual that attempted to murder two people based on their sex, and develop material that is shaped and molded to influence the minds of young people, then they disseminate it through high schools.

Now imagine this: Anyone who objects to it is branded a "radical."

If this sounds like the story line for some dystopian novel; something that would even elicit shudders and chills from Franz Kafka, think again. This is actually a modern non-fiction; a news report being played out in Sweden, a country that has become the most prolific purveyor of class hatred since post Weimer Germany.

For those that have not seen it, here is a self-explanatory example of Swedish wares. And another tidbit that has emerged since this video was highlighted on this website is brought to us courtesy of the shooter in the video, Josefin von Zeipel Segerberg, who reportedly attends school at the University of Gothenberg, Gothenberg, Sweden. She has also been identified as the director of the SCUM Theater in Sweden.

[image]
Josefin von Zeipel Segerberg
Segerberg is also involved in a performance in celebration of "Straight Hate Day," an attack on heterosexuality in Swedish culture. The writer who reported this story on Straight Hate Day claims they don't really hate straight people, just the heterosexual norm. I would ask how far a leap it is between hating heterosexuality and heterosexuals, but that question would be interpreted by Swedish newspaper ETC. as a threat and a hate crime, which brings us to the real point.

After my recent interview with ETC Editor Eigil Söderin, it came as no surprise that she gutted the conversation and reduced it to what she felt she could use to demonize me and the men's movement, painting us as violence advocating misogynists bent on causing harm to women. That is pär for the Scandinavian course these days. To be fair, much higher profile media sources have tried than ETC, which is a significant website in Sweden, but actually gets less traffic than AVfM.

Still, the larger question remains.

What, in the current political zeitgeist and climate of sexual hatred against men and boys, is the appropriate stance to take? Well, Pelle Billing, a known MRA from Sweden, has made his feelings known in his interview with ETC. He said, and I am paraphrasing through the Google translator here, that "We were in contact when Paul Elam was Editor of Men's News Daily, when I experienced him as a pretty calm person. Since then he has radicalized."

And if that is what Pelle said, then he is half-correct. I still consider myself level headed. But yes, I have radicalized. And so will you Pelle, if you actually want to get anything done.

That is not a personal indictment of Pelle Billing. He's done a great deal of work on men's issues. But unless his quote was taken out of context, he is dead wrong on this. Did I really hear Pelle telling a newspaper that is supporting murder-based-on-sex advocates of the SCUM Manifesto- which they are treating like a mainstream political movement – that he is concerned that *Paul Elam* has radicalized?

WTF, Pelle? Say it ain't so!

Now, of course, the quote from Pelle was just the sort of fissure creating fodder that Söderin was looking for. Her attempt here is to divide MRA's and hopefully weaken us; stall our growth. That tactic reveals a great deal of

ignorance of the MRM as a phenomena, though, and a failure to understand that if anything, they have only served to make us collectively stronger. In the end, I am not going anywhere, and they are now more likely than ever to have to deal with Pelle, who remains a valuable asset despite the gaffe.

Also, before anyone becomes upset with Dr. Billing, please consider that there is a lot that could be lost in the translation here, as well as the distinct possibility that ETC is just outright lying about what he said. I have no ill feelings at all.

One of the lessons here in my mind is that words like extreme and radical are really just so much semantic quicksand. From the calls to destroy the nuclear family, to the promulgation of countless lies, to the SCUM Manifesto and that horrific video, to the celebration of hating heterosexuals – it is hard to imagine things already being less radicalized.

I search my conscious for the willingness to emulate any of this toward any group of people, including feminists, and I find nothing that will allow it. I have no capacity to stage a mock murder and orgiastic dance of celebration or licking the blood off of a victim's wounds. I have no ability to embrace a hatred of any sexual preference and actually plan its traditional celebration. Hell, I don't even have the brazenness to make up statistics or revise history in order to achieve political goals. And I am the radical?

What I do have is the willingness to "out" hate mongers and put a light on them in front of as many people as I can. It is one of the very few weapons I have in a misandric zeitgeist dominated by government, media and social complicity. And it is one I use not with a wish for harm, but with sadness. Misandry is an evil. It must be confronted and its purveyors must not be allowed to wrap themselves in the comfortable shroud of impunity.

And let us be clear here. While ideologues and news reporters, already demonstrably deficient in integrity, will paint this as incitement to violence, I will instead remain focused on the truth. This is a reaction to the ideological and real violence that feminism has fostered for fifty years and which now has taken a governmental seat in the country of Sweden.

I not only have a right to present what is already public information, I have a moral obligation to identify the agents of hate wherever and whoever they are. I intend to fulfill that obligation regardless of objection or dissent. If you don't want to be identified as a bigot and a social criminal, then quit advocating murder and hatred.

John, please put this disgusting bigot on the registry.

[box icon="none"]
Addendum:
http://register-her.com/index.php?title=Josefin_Von_Zeipel_Segerberg_–_Bigot

~JtO
[/box]

In the shadows of Dachau

John Hembling (JtO) · 24 November 2011 · Archived copy · Original

[dropcap]I [/dropcap]will begin with an admission. In the past week, through my participation in the discovery and documenting of the overt, violent hatred of a collection of Swedish devotees of Valerie Solinas, I have been repeatedly shocked.

After years of dealing with advocates of the violent hate movement calling itself feminism, I previously believed I had seen it all; that I was beyond such surprise.

The glittering evil of these women remains difficult for me to understand. Intellectually, I know how far human cruelty can reach. I have read the first-person accounts of former prisoners of Dachau and Buchenwald. In fact, as a young man, I was an apprentice to a Polish sculptor who in his teens had been a prisoner in a camp 40 kilometres from the Polish township of Oswiecim. In his late sixties he still bore the serial number tattoo on one forearm.

Intellectual knowledge of recent world history did not prepare me to see directly, women half my own age giddy and eroticizing their own naked malice. I was similarly shocked weeks earlier on discovery of Pam O'Shaughnessy's radical feminist eugenics club, still you-go-girling each other on their pseudo private blog over on radical-hub.

Simon and Schuster will probably continue to publish the eugenics advocate's crime-fighting novels. As long as the general public don't know Perri O'Shaughnessy is an advocate of the same thing once pursued by Dr. Joseph Mengele – they'll still buy her books.

However, O'Shaughnessy's eugenics enthusiasm, and the murder-advocation of Swedes Josefin Von-Zeipel Segerberg and Matilda Bordin are increasingly common. Another murder enthusiast recently published a manifesto[1] calling for the extermination of all males. Rebecca Carter was just kidding, of course. However "just kidding" is a good test of an idea's palatability when your own ethical compass is broken, or missing.

For other mass-murder enthusiasts, don't forget to give yourself plausible deniability for when the public catches a whiff of what you are test marketing.

The apparent rising acceptability of public endorsement of male-targeting murder or mass murder significantly changes the tone of men's rights activism. The register-her.com database, aside from listing traditional criminal categories for Rapists, Killers, Pedophiles and others, includes Corrupt Public Officials as well as Bigots; that last being a highly subjective descriptor agreed on by myself, Paul Elam and several senior project contributors.

What is a Bigot? Setting aside the obvious appeal-to-dictionary, in the context of this site and register-her.com, it's a promoter of class-hatred or violence targeted against a biological demographic.

It's the opinion of Paul and myself that bigots fitting our definition are a significant contributing factor escalating brutality, violence and inequity in Western society. This is why we include individuals in this category in the registry.

It's common within men's right's writing to characterize the escalating climate of male disenfranchisement and marginalization as a gender war. Establishing an evidentiary justification for this language is beyond the scope of this article, but is repeatedly provided in previous writing on this site.

During the development of the Register-her project, one candidate-offender was added to the registry whose actions, if they had been topic of a stand alone article, might have been appropriately described as "crimes against humanity" or "war criminal." Those are not categories of offense included in the design of that site's database.

The individual was listed on Register-her as a killer. Pauline Nyiramasuhuko[2] is the former Rwandan women's minister, found guilty by an international court of the crime of genocide. According to BBC reporting[3], she helped organize and participated in the killing over over 800,000 people over a period of 100 days.

The presiding judge at the International Criminal Tribunal for Rwanda, read the court's decision on her conviction, saying "The chamber convicts Pauline Nyiramasuhuko of conspiracy to commit genocide, crimes against humanity, extermination, rape, persecution and violence to life and outrages upon personal dignity."

Judge William Sekule said scores of ethnic Tutsis were killed after taking refuge in a local government office. "Hoping to find safety and security, they instead found themselves subject to abductions, rapes and murder. The evidence […] paints a clear picture of unfathomable depravity and sadism."

Reporting originally published by New York Times[4][5] in 2002 stated: "Before becoming Rwanda's chief official for women's affairs, Pauline was a social worker, roaming the countryside, offering lectures on female empowerment and instruction on child care and AIDS prevention. Her days as minister were similarly devoted to improving the lives of women and children."

At a stadium, where hundreds were killed, Pauline goaded her Hutu marauders, commanding:

"Before you kill the women, you need to rape them."

At the time of my addition of Nyiramasuhuko to the Register-Her.com database, the extremity of her crimes seemed to be far outside the normal continuum of violence, murder and rape. She appeared to be a lone outlier, but still to be included in the category of Killer. It did not enter my consideration that she represented a type of offence existing with such prevalence that a new category was useful.

The recent discussions on AVfM of feminists organizing with self-declared goals of infanticide, murder, male extermination and male targeting eugenics forces the consideration of new language, not only in the categories of offence on Register-her, but also in ongoing discussions within human rights advocacy on this site and others.

The word Bigot is clearly inadequate.

If murder of hundreds of thousands of people merits the convening of international criminal courts to address the offence we call genocide, what do we call the planners and advocates of this crime?

[1] http://www.avoiceformen.com/wp-content/uploads/sites/2/2011/11/Proposition-777-Extermination-of-Man.pdf
[2] http://www.register-her.com/index.php?title=Pauline_Nyiramasuhuko_–_Killer
[3] http://www.bbc.co.uk/news/world-africa-13507474
[4] http://www.nytimes.com/2011/06/25/world/africa/25rwanda.html?_r=1
[5] http://www.racematters.org/nyiramasuhuko.htm

Dworkin got it wrong, Naomi Wolf got it wronger

John Hembling (JtO) · 24 November 2011 · Archived copy · Original

[dropcap]N[/dropcap]aomi Wolf's 2002 article on the effects of porn, republished in the new Yorker's online edition[1] got it partly right. Of course, all convincing falsehoods are salted with the truth. Wolf, like Dworkin before her, lamented in "The Porn Myth"- the effects of freely available porn on society.

Starting from an ideological point of view she inherited from Dworkin, The Beauty Myth author stumbled only partly into a conceptual model of human behavior matching reality. This was despite an Ivy League Alma Mater at Oxford and Yale.

Dworkin predicted that access to porn would turn men into sex crazed beasts, based on her belief that men were subhuman. Wolf, by contrast, explained the failure of Dworkin's prediction with the rationale that while still subhuman beasts, men's lack of hyper-sexual aggression was due to porn's supposed numbing of male sexual instinct. In this model, men were still subhuman. Despite its failure, the opposite of the predicted outcome was re-interpreted to conform to the standard feminist narrative.

Interestingly, this perfectly illustrates the difference between an ideology, in which facts are retooled to serve a doctrinal truth, and a philosophy, in which conclusions are drawn from observation, or data, or experience. Ideologies are immune to data, which is what makes them poisonous to civil societies.

Returning to Naomi Wolf and following her assumption that men are subhuman, the twisted logic of feminism is that because men are sex-obsessed beasts, real women can't compete with the fantasy of porn.The poor, natural flesh and blood women of the real non-porn world are left bereft of affection or attention in a world where males are satiated by pixilated flesh. In Wolf's own words "In the end, porn doesn't whet men's appetites—it turns them off the real thing." She expands on this, to say:

> **"The onslaught of porn is responsible for deadening male libido in relation to real women, and leading men to see fewer and fewer women as "porn-worthy."**

This is a simple, black and white version of reality, consistent with the old feminist narrative of men bad, women good. It's simple in the way children's stories are simple. The truth requires an adult understanding of human behavior.

Rather than turning men off the real thing, ready access to porn provides an alternative to men (and women) in seeking sexual satisfaction. That's it; an alternative. It's not the deadener of sexual interest claimed by Wolf, and its also not the inflamer of runaway sexual aggression claimed by Dworkin, because… surprise! Men are human beings, not simply appetite driven brutes as Dworkin and Wolf's feminist models of reality cling to.

So why have women, as Wolf claims, lost so much market value? If we are to listen to her, it's because in the sexual arms race between real flesh and blood women – and the airbrushed, silicone enhanced shaved, shined and professional stage managed world of fantasy presented by porn, reality can't compete. If sexual attraction were actually an arms race between humans and machines – then it wouldn't be the evolutionary driver pushing living organisms to spam their environments with little copies of themselves. Wolf's analysis of porn as a supplanter of real human contact fails because Naomi Wolf continues to assume men are not the fully realized humans that she obviously is, *because she's a woman*.

Of course, the dogma that women are uniquely human, uniquely possessed of emotion and the ability to feel pain and so on is comfortable to a childish mind. The conceit of "I'm better than them" satisfies an immature ego, and so this unexamined dogma persists. Young, hip, progressive feminists in Sweden end elsewhere continue to cling to the solipsistic view of second wave feminists, taken directly from Solanas:

> **“Being an incomplete female, the male spends his life attempting to complete himself, to become female.“**

Men’s constant failure to conform to this delusion provokes frustration and anger in those whose ideology informs the attempt to force conformity to their ideal, rather than accept reality. Faced by a decades of blame, anger, manipulation and shame for failing to conform to “man-as-defective-woman,” those men are, to state it mildly, weary of the ongoing abuse.

This climate of abuse cannot be understated – a fabricated cultural narrative of male supremacy and women’s oppression routinely derails useful discussion of human motivations, so a short list of examples is provided here for reference.

- Men’s on the job death rate: 97%
- Men’s shorter life expectancy [+- 5 years depending on country]
- Selective military service
- Exclusion of consideration in ant-violence PSAs
- Exclusion of protection of legal due process
- Routine depiction in media as inferior humans
- Discrimination by businesses catering to women only
- Routine male-vilifying falsehood promoted by government
- Routine male-vilifying falsehood promoted by charitable organizations
- Promotion and endorsement of male-targeting rape by prison system
- Treatment of male sexual victimization as comedy
- Culture-wide prioritization of rescue resources away from men (women and children first)
- Female dominance and affirmative action in education
- School-endorsed hate rallies in major universities
- Male targeting murder-advocacy
- Male targeting eugenics advocacy
- Anti-male hatred promoted openly by online communities
- Mainstream television’s celebration of male-targeted sexual mutilation
- Female cosmetics industry use of male infant mutilation in beauty products
- Male-hatred promoted in mainstream clothing design (boys are stupid)
- Cultural prohibition and eradication of male space in western society
- Murder of male sexual nonconformism (gay bashing, gay murder)
- Courts ignoring fathers and children in favor of mother’s convenience

- Male reproductive responsibilities without rights
- Debtors prison for only fathers
- 90% of homeless are male / Female focused homeless aid
- female-only health initiatives

These few items were typed quickly and represent a tiny sample, with no pretense of providing a comprehensive list. While increasingly disenfranchised, men continue to weather an escalating narrative of male censure, both from mainstream media and at a personal level. In almost any workplace environment *men-are-stupid* jokes have become common, and while such female censure is commonly grounds for hostile workplace litigation.

Piling onto the climate of open hostility, men who treat this as anything besides good natured humor are shamed, told to man up, get over it, and stop being so sensitive. Add to this the endless shit testing, lying, manipulation and game-playing that all women engage in with men. Not all women are like that? Okay, not all, only the vast majority. Oh, and by the way, if they're real men, they'll still pay for drinks, dinner, vacations, buy gifts and the list goes on.

And for Naomi Wolf, published author, political consultant, and Rhodes Scholar, the failure to grasp this without being spoon fed it is indictable.

According to Wolf :

> **"By the new millennium, a vagina, which, by the way, used to have a pretty high "exchange value," as Marxist economists would say, wasn't enough; it barely registered on the thrill scale."**

Wrong Naomi, dead wrong – and for somebody with your education and apparent awareness of the social landscape – I'm going to call this at least self-deception on your part. The problem is not the lack of shine and bounce of your fluffy bits in comparison to pixilated fantasy. It's that the 50 year feedback loop of entitlement and unaccountability, and male facing blame and anger have rendered the selection of flesh over pixels an idiot's choice.

It is the current and escalating social climate of false accusation, men-suck, women are smarter, better, more human than men that has cooked women's market value. Borrowing once more from Naomi Wolf's NYMag market economic argument, the product on offer is now dangerous, toxic, and unreliable.

Of course hardly anybody is going to tell women this unkind truth, because there's no profit in telling overgrown, emotionally stunted children they need to get over themselves and grow up. Especially while all other commercial messaging saturates them with flattery. The universal message of "Women are better, women are stronger, women are more mature, women are goddesses," is what sells diet pills, granola bars, lipstick and bikini wax. Personal accountability is a downright bummer compared to all that fake adulation.

Men are obviously still expected to compete for selection, while women select from competitors. That's the built in behavioral wiring we share with almost all sexually differentiated life on the planet. And its not going to go away any time soon – no matter how hard radical re-inventors of reality try. That's why in an economy re-developed along female-favoring lines, in which most of the economic recession lands on men, and where higher education has become so hostile – men are simply opting out. It's also why women aren't going to become the pursuers in romance. They're not naturally wired for it. A few might, but only those few with the mental acumen to adapt. However, myths of women's innate superiority aside, most people are by definition; average.

Men on the other hand, who've always had to negotiate risk as competitors for sexual selection are voting with their feet. In rare instances where women do take a sexual lead, the downright hostile and dangerous climate men are now inured to provokes another response. Female sexual initiative is as likely to be treated as ambush than regarded as well intended attraction. The abject failure to recognize this, by the way, somewhat diminishes the fiction of superior female perception or intelligence.

This explanation is not a wake up call to women, by the way. I have no intent of enlightening frustrated females that in the current economy of sex they should try demonstrating a personality, or a sense of humour, or disengagement from the “all men suck” ideology. I intend to provide women no such manual, even exposing such outline in the previous sentence. No. This would be a total waste of time, because to benefit from any such revelation, they’d first have to grow up. Accountability, self-responsibility and empathy for others are elements of an adult’s consciousness, that omitting a few, our culture does not foster in women. Saturated by a nearly universal mainstream narrative of entitlement and victimhood, several generations are unsalvageably locked into permanent mental childhood. Corporate control of our culture’s narrative provides no immediate profit in reversing this cultivated phenomenon. Children are easier to sell to.

Anti porn advocates will continue formulating and selling semi-coherent rationales for the banning and suppression of alternatives to the vagina racket. And as long as our culture continues to pretend men are the source of all evil, and that women are victims, despite feminism’s dominance, men having sexual options will continue to leave women in diminished romantic demand.

That’s why, Naomi, your vagina isn’t worth shit.

[1] http://nymag.com/nymetro/news/trends/n_9437/

Thanksgiving thoughts from AVfM

Paul Elam · 24 November 2011 · Archived copy · Original

In America this is the Thanksgiving holiday. Canadians are kind of weird and celebrate their Thanksgiving in October, but since that country is represented in our management I won't be to snotty about it.

Seriously though, as schmaltzy and illogical as it sounds I have had a personal tradition for years now to reflect on something, or some *things*, I have every reason to be thankful about on this day. This year is no exception.

I have been doing an awful lot of bitching lately about the demands and the stress of conducting all this activism. I have griped about people making more requests of me than they are willing to do themselves, and I suppose that I had a right to some of that. This shit is hard and I could use 10 more hands and 24 more hours to each day.

But the other side of that – the part I want to talk about here – is that for most of my adult life I have dreamed of doing what I am doing now; of spending each and every day fully dedicated to making a difference. And for all the chiding I have done, the fact is that I never dreamed I would have had as much help and sacrifice from others as I have.

When I started A Voice for Men, I had hopes that it would become a successful blog and that it would project a strong voice, for men and boys, into the cacophony of misandric chatter that now deafens the masses to the truth. What I ended up with, what *we* ended up with, was an emerging lighthouse for the world of men and boys, many of whom are adrift in a sea of increasing troubles.

We have a body of literature, over 800 articles strong now, that I do believe is the most compelling collection of masculine counter-theory ever collected. We have a base of real activists, men and women who do more than shake their heads at the troubles we face. Every time AVfM has called on you, you have been there.

We have something that has outgrown my simple proprietorship and is truly the intellectual and moral property of many, many people. We have, finally, A Voice for Men, and I cannot imagine being any more proud or any more grateful.

On behalf of John and myself, hopefully your worthy servants in this great cause, thank you. May you all, from whatever part of the globe you call home, find your lives enriched by reasons to be grateful – and by the justice we all seek.

My road: from blue pill to red

Patrick Henry · 25 November 2011 · Archived copy · Original

[dropcap]I[/dropcap] was raised by a feminist, single mother. When I was very young, my father grew tired of hassling with her and drifted away. I grew up feeling that my father didn't love me. I didn't know what parental alienation was but I knew what it felt like. The only thing I was told about him was he was a "deadbeat dad," that didn't pay his child support.

When I was a teenager, my mother and I ran into him by chance while out on an errand. He looked at me and asked, "Do you know who I am?" I hadn't a clue and said, "No." I could tell by the pain on his face that I had stabbed him in the heart. As we said our goodbyes, he gave me his pocket knife. I never saw him again. I still have that pocket knife today to remind me of him.

My first taste of the red pill was in college, when there were no clothesline projects or white ribbon weeks, for which I'm grateful. I do remember the sense of unfairness with scholarships and finical aid. No one would help me because of my skin color and gender. Eventually, I "manned up" and earned my way through school.

Consumed with school, work, and girlfriends, my first taste of the bitter red pill was forgotten and I slipped back into my blue pill coma. I had met the love of my life and eventually we were married.

Nothing you could have told me back then would have changed my mind. We were best friends and perfect for each other. I wasn't going to make the same mistakes my mother and father made. I was going to always be there for my wife and children, no matter what. I made an oath before God and witnessnes to honor and protect her, *till death do us part.* I meant it and I lived it.

15 years later, I had a good job, a house, great kids, and I was still in love. I was truly happy. Blue cool-aid is yummy! What happened next would shake me to my core and force me to choke down the red pill; *whole* this time.

I discovered my wife was having an affair. When I confronted her about it she called the cops on me because she was "afraid." Afraid! Afraid of what? I was her white knight. I never laid a finger on her or the kids, ever. In a wash of horror, I got it. She wasn't afraid at all. It was over, and she just played her trump card.

I met the cop in the driveway and calmly told him what happened. He gave me a choice. I could leave and never come back or he could take me to jail. I'm grateful this happened before VAWA.

For the next year I lived in an unfurnished apartment, sleeping on the floor. Between my attorney fees and paying both the house mortgage and apartment rent, I was dead broke. There were days I would go without food because I didn't have any money.

I would "man-up" at work, then I would come home and sob. I had lost everything that was important to me. Friends and family turned on me. In some twisted way they blamed me for the divorce. I tried two different counselors who wanted to sell me their version of "women good, men bad." There was nowhere to turn but within.

In my darkest hours, I considered taking my life. Blue pill withdrawal is a bitch. My children kept me going. I didn't want to leave them with a whole in their hearts, like the one I felt as a child. During this time, I developed a deeper understanding and compassion for my father and his loss.

As time went by, I would just sit and think for hours. I would sit and wonder how did I get here? This was *her* wrong not mine. She had an affair, yet she gets the house, the car, and the kids. I get attorney fees, alimony, and child support. What kind of fucked up world is this? There is no justice!

Once the divorce was over, I got my life back together. I wandered for a couple years thinking the world was crazy. No one could see what I could see or at least wouldn't admit to it. I was living outside the matrix. I was

MGTOW but I didn't know the term then.

Then one day on YouTube, I came across one of Factory's videos, and then JTO's, then The Happy Misogynist. I realized I wasn't alone. In fact, there were men much farther down the road than I was. That day an MRA was born.

Fidelbogen joins the AVfM team

Paul Elam · 25 November 2011 · Archived copy · Original

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Gents and ladies, it seems the holidays have wasted no time fulfilling the tendency to bear gifts. We are happy to announce that Fidelbogen, the devastating deconstructionist of feminist ideology, also known as The Counter Feminist, today officially joins the ranks of the editorial staff at AVfM.

And so what precisely, you may ask, does this mean?

Well, some things are immediately certain. He will be posting a "letter of introduction" in the near future to speak to some of that, but a couple of things are already clear. One, he will bring a surgical eye to the spelling and grammar of the work presented here, and will be able to correct mistakes as he encounters them. He also has a well-documented history of providing MRM literature of impeccable quality and lasting value. We expect that will continue in earnest.

But there are contributions as yet undefined. As an editor here, Fidelbogen joins a loosely associated staff of independent activists, all with the authority to use AVfM to launch all manner of FTSU. He will be free to initiate such actions, or not to, as he sees fit and as his life schedule allows. As an FTSU "free agent" it is better to allow him to address that from this point forward.

Needless to say, we are pleased to no end around here at this development. Editorial positions at AVfM are by invitation only, and we are damned picky about who we invite.

Please join me in welcoming Fidebogen to the team at the leading online platform for men's rights activism in the world. We are lucky to have him.

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Shrink4men Radio: Why does she ruin every holiday?

Dr. Tara J. Palmatier · 27 November 2011 · Archived copy · Original

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Do you experience an impending sense of doom when Walgreen's sets up their Christmas displays?

Do you wish you could settle down for a "long winter's nap" on Halloween and wake up on February 15th?

Do you brace yourself for your wife's inevitable tantrums, tears, rage outs, the cold shoulder and other forms of abuse directed at you and your family as the winter holidays approach?

Does your wife or girlfriend sabotage every holiday and then blame you for ruining "her" holiday?

Does your wife or girlfriend demand that you spend the holidays with her family and give you grief if you spend time with your family, that is, if she'll even let you?

Does your wife, girlfriend or ex make shopping lists and expect you to buy every item for her and the kids on Santa's List™?

Does your wife, girlfriend or ex throw more tantrums at Christmas and New Year's than an actual 2-year old?

Does it seem like your wife, girlfriend or ex ruins every holiday and special occasion?

If so, tune in to Shrink4Men Radio on Monday, November 27, 2011 at 9pm EST when your host, Dr. Tara J. Palmatier of Shrink4Men, will explore the question, *why does my wife, girlfriend or ex ruin every damn holiday?*

The phone lines will be open, so if you have a story to share about how your wife, girlfriend, ex, partner's ex, mom, sister or aunt tries to ruin every holiday, please call in (+1 310 388 9709) or Skype.

SHOW PAGE

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When is a death threat funny?

John Hembling (JtO) · 27 November 2011 · Archived copy · Original

At what point does a “real man” take death threats seriously?

In response to this site’s ongoing opposition to increasingly common calls for male-targeted murder, a blogger named Hannah Mudge appears to have missed the point entirely.

In a discussion on the topic of online bullying[1], Mudge correctly identifies threats of violence or death as problematic for opinionated bloggers whose postings, in the pseudo-anonymous culture of online writing, sometimes provoke threatening responses. Unsurprisingly, on a site named “bitchbuzz” the tacit assumption appears to be that female writers hold a monopoly on receipt of such threats. However, this fallacy is so common that exploration of it would be a distraction.

Mudge spends a paragraph establishing her ideological credentials, and demonstrating to her readers that she knows about the subtleties of psychological abuse, before getting to the meat of her argument.

According to her source, a “man” renowned for depraved futility; one of the more high-profile men’s rights websites (that’s us) recently offered a reward to for the personal details of a group of Swedish women who have made a video we don’t like.

Hannah omits mention of the reason we don’t like it, namely that it called for male-targeted murder. In addressing the video’s naked endorsement of homicide, Mudge manages to characterize it as “admittedly ridiculous.” She further smogs the issue by claiming it was “publicity for a play, which isn’t, you know, real”.

And in the limited sense of being technically correct, Mudge is right. The depiction of a man’s murder, followed by the text message “Do Your Part” is indeed the promotion for a play. That play being the stage adaptation of Valerie Solanas’ infamous anti-male hate literature “Society for Cutting Up Men Manifesto”[2]. Many apologists for male targeting hatred and violence claim that Solanas was kidding. However, in addition to authoring this manifesto, she also shot Andy Warhol. Probably not kidding so much, eh?

But lets, just for argument’s sake; assume that Solina’s work is no more than a particularly dark joke. Clever satire, characterized by sentiments such as:

[unordered_list style=”tick”]

- To be male is to be deficient, emotionally limited; maleness is a deficiency disease and males are emotional cripples
- Every man, deep down, knows he’s a worthless piece of shit
- Being an incomplete female, the male spends his life attempting to complete himself, to become female
- The male is completely egocentric, trapped inside himself, incapable of empathizing or identifying with others, or love, friendship, affection of tenderness

[/unordered_list]

The stage production based on Solana’s hate manifesto, and promoted by this disgusting item of murder advocacy is routinely performed by the group calling themselves “S.C.U.M.” for school-children. Yes, children. Try to imagine explaining to a 12 year boy that the presentation he was shown at school explaining that he is male and therefore worthless – that it was only satire and he should just man up.

Hannah Mudge also mistakes the intent behind identifying and publishing the names of murder-advocates. She claims my article on this site was “[a call] for those who are involved in the video to be publicly shamed.”

While public advocation of murder is shameful, particularly when based on a sexual demographic, the real reason

for naming murder advocates is to prevent murder. The obtuse failure to grasp that Swedish feminists' public call for murder is actually a public call for murder, while the identification of those murder advocates is a matter of civic responsibility is difficult to credit as genuine confusion.

If calling for male-targeted murder is, in Mudge's words "All just a bit of fun," then how does identification of those murder advocates transmogrify into an endorsement of violence?

Perhaps in Mudge's mind, its not really violence or murder if it targets males.

National and regional governments commonly list male offenders on state-funded websites. News outlets also routinely publish the names of men accused, but not even convicted of various crimes, including unproven accusations of rape. Such men are professionally and personally destroyed, even after legal exhortation. The register-her project, condemned by Hannah Mudge, includes only those offenders on whom reputable reporting exists, and does not register those who have been accused but not convicted of crimes. Their crimes are already a part of the public record and are linked on their register-her profiles. However, in Mudge's words: "if that's not an encouragement to disturbed individuals looking to go on the rampage, I don't know what it is."

This is a rhetorical question, but one betraying either laziness or stupidity. The "About" page of register-her includes the following statement.

[box]
"This website is a public service designed as an information resource regarding criminal threats in the community. The need for register-her.com was born out of the unfortunate social and legal custom of failing to punish female criminals and to safeguard society from their continued criminality."
[/box]

Borrowing from Hannah Mudge again – the video of which I and the editors of AVfM are unreservedly critical is explicitly "an encouragement to disturbed individuals looking to go on the rampage."

Mudge's assertion, that public identification of the advocates of murder and promoters of hate constitutes "another example of women being targeted for harassment" stretches credulity. I do not believe that Hannah Mudge is an honest actor. Rather, she is attempting to protect hate mongers who advocate murder and who indoctrinate children in the same mentality, as if these people are satirists, and she is characterizing men who object to being targeted for murder as aggressors.

[box]WAR IS PEACE, FREEDOM IS SLAVERY, and IGNORANCE IS STRENGTH[/box]

The Swedish feminists aren't unique in their advocation of male-targeted violence. An american author who writes crime novels under the pseudonym Perri O'Shaughnessy also blogs using the online identity Vliet Tiptree. On a feminist themed blog called radical-hub, O'Shaughnessy crafted an anti male diatribe of more than 4000 words[3]. In this rant O'Shaughnessy demonstrated her lawyerly skills by using euphemistic language to call for a long term program of male-targeting eugenics. Commentary from her followers – left standing months after the blog's exposure by AVfM is more explicit, suggesting programs of male infanticide as well as other methods of extermination.

Another blogger named Rebecca Carter[4] advocated male extermination in explicit language. The daytime women's show "the Talk" treated male sexual mutilation committed by Katherine Becker as slapstick comedy[5], and one of that show's hostesses announced that a previous generation's celebrity male mutilator – Lorena Bobbit was worshipped at an alter in her home.

So Hannah Mudge I have a question for you, and it's not rhetorical.

At what point should a "real man" take the direct threat of murder seriously? When, as a man, should an individual take the signal that the calls for murder, for eugenics, and for extermination are not "all in good fun" anymore, but that they represent a real violent malice?

Ill ask you again Hannah – with a repeat of my notice to you that this is not a rhetorical question. When does advocacy of violence or murder stop being a joke, and start being what it is; namely a death threat issued against an entire sexual demographic?

Maybe it's when rape of members of a sexual demographic – happening with the sanction of law enforcement becomes a staple of late night comedy on TV? No, of course not, men getting raped in prison is hilarious!

Is it when state-sponsored performance groups teach children to hate based on sex? No, of course not, that's just satire from silly old Valerie Solanas; the attempted murderer.

Is it when numerous blogs call for male targeting murder? Is it when those blogs receive dozens of comments in support of, and in escalation of advocated violence? Ha! No, of course not, the hundreds of women calling for men to be killed in their facebook, myspace, and twitter blogs are just *cute*.

Maybe its when gruesome, violent crimes targeting one sex are openly celebrated on daytime TV. Ha! men getting chopped up is funny, you can tell because the entire studio audience cheered and laughed.

So, men like me clearly have no idea how to recognize the difference between good-natured comedy, and murderous intent, so please Hannah, do inform me.

One more question for you Hannah. How does objection to violence transform, in your mind,to harassment of women?

Hanna Mudge, you are a disgrace.

[1] http://tech.bitchbuzz.com/this-week-in-online-harassment.html
[2] http://www.womynkind.org/scum.htm
[3] http://radicalhub.wordpress.com/2011/10/04/radical-feminism-in-the-21st-century/
[4] http://www.avoiceformen.com/wp-content/uploads/sites/2/2011/11/Proposition-777-Extermination-of-Man.pdf
[5] http://www.youtube.com/watch?v=5rkl_oLSKQc

S.C.U.M. murder and dance party with credits

John Hembling (JtO) · 27 November 2011 · Archived copy · Original

Normally we only place videos in our newfangled video library. But sometimes you need something front and center. PE

In November of 2010, a collection of Swedish feminists identifying themselves as followers of Valerie Solanas – by the title of her male-hating diatribe, the S.C.U.M. Manifesto (society for cutting up men) posted a video depicting the murder of a newspaper reading man, followed by an impromptu dance party, and the text message "Do Your Part" – a clear, unambiguous call for male-targeting homicide.

This video stayed on youtube for over a year. It received over 5000 views, and got more than 300 down-votes. It is likely that dozens of people flagged it using Youtube's complaint system, on the grounds that it was hate speech, and endorsed murder. It remained on Youtube, along with the open endorsement of murder until the readers at AVfM took notice, and uncovered the identities of these murder enthusiasts and hate mongers. Unfortunately, the Swedish theatre group, naming themselves "SCUM" continue to present a stage adaptation of Valerie Solanas's male-targeting hate propaganda to school children. However, thanks to the efforts of MRAs around the word, they're no longer doing so without world-wide criticism.

AVfM Radio: WTF is wrong with Sweden?

Paul Elam · 28 November 2011 · Archived copy · Original

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[NOTE: Schedule change for AVfM Radio. The red pill broadcast is moving to Thursday nights. This is done purely for selfish reason on the part of the red pill pharmacist. The problem was simple. I need to start scheduling – and taking – a couple of days off. Weekends seem like a good time for that, but with the show airing on Tuesdays it puts John and I both in pre-production over the weekend. So, the move. Mark your calendars, gents and ladies. Thursdays at 8:00 p.m. is the new day and time for A Voice for Men Radio]

And speaking of that we have a humdinger lined up for you on this Thursday, December 1, 2011.

What is the problem with Sweden? Is it meatballs? ABBA? Volvos? Bergman films? Bjorn Borg? Well, how about the golf club swinging Elin Nordegren? No? Ericsson phones, maybe? Nope. Actually, aside from ABBA and Nordegren, not too much bad can be said about the lengthy list of Swedish icons.

That leaves the matter of gender politics, which we are starting to understand are so corrupted by feminism that the country may soon rename, reshape or do completely away with Swedish meatballs as they might be oppressive artifacts of the patriarchy.

Come Thursday, your cohost John the Other and I will be talking about the land of frozen vaginas a little bit. Actually, we will be talking about it a lot, along with a few tidbits from the States and other parts of Europe that highlight why we may not be near as far from Sweden's model of feminist governance as we would like to think.

Join us for the return of A Voice for Men Radio now that we have taken a much needed break. We will be back with enough heat to grow palm trees in Stockholm.

SHOWPAGE FOR "WTF IS WRONG WITH SWEDEN?"

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To my fellow workers in the vineyard

Luigi Logan (aka Fidelbogen) · 28 November 2011 · Archived copy · Original

On Friday the 25th of November, 2011, I was honored to join Paul Elam and John the Other in the work of editing and managing *A Voice for Men.*

Some of you old-timers already know me, even from years back. But for others, I am just Mutt Wulfe or Vince Verngehetznor who has recently popped up on the radar scope. So an introduction is very much in the warrant here, don't you think so?

All right, I start with a confession: I confess that I am a lucky bum. Many people have arrived in the pro-male sector by the road of bitter experience and even, at times, horrific tragedy. But I can't claim that distinction for myself, and that is why I'm a lucky bum. For yes, I am oh-so-lucky that I arrived here by the merely conceptual pathway, the path of deciphering reality and following my nose because something didn't smell right.

There was a time, believe it or not, when I felt neutral or indifferent about feminism. In those days, I had nothing particular *against* feminism, but the fact is, I paid it scarcely any mind whatever. For me it was eccentric background noise, full of sound and fury but signifying nothing. And to be frank I was more invested in such weighty affairs as panlogomachia and chronopolitismus. (Don't ask!) But shortly after Y2K I grew keenly aware of feminism as of a fetid breath from a quagmire, and I commenced to sniffing around.

[image]What I discovered did not please me, so I put away panlogomachia and chronopolitismus and embarked on a journey which led me finally to the online men's rights community — such as it was in those days, when the word 'MRA' didn't even exist yet! Here I lingered and learned, participating in mail lists, forums and so on. I also started digging into feminist books that I excavated from used bookstores. Oh…and I will never forget the time when I first set eyes on the Redstockings Manifesto, in a feminist anthology, at the downtown Seattle library. I remember copying key passages into a notebook, which proved unnecessary because it was easily available online. But oh…those were heady days of dawning awareness and discovery — rich, ripe, juicy and full to the brim with a bracing sense of mission.

In October 2006, I started the Counter-Feminist blog — and oddly enough, I did this on a whim, on the spur of the moment. Prior to then I had compiled a body of writing for the purpose of organizing my thoughts, and this material formed the backbone of the blog in its early days. The blog got off to a rolling start, and the rest is history. Which brings me up to right now, to this very day, to this very minute.

I drool at the thought of exploiting the AVfM platform for my own dark, nefarious counter-feminist purposes. Such opportunity! I am rubbing my hands together like a villain as I contemplate this. And yes, I am even saying things like "mu-ha-ha-ha!" Curse me, but this here is a bully pulpit indeed.

All right, I have an agenda. Call it a vision for the future; an idea where things ought to be heading. And no, I don't mean AVfM. I mean ALL of this. The whole game. The whole revolution. The whole damned enchilada. Just imagine: a world without feminism. What would such a world look like? Well, you haven't got far to seek, because that world is here today. It exists, has always existed, and always will exist, even though feminism is loud enough to drown it out sometimes.

Feminism, I would have you know, is no better than a guest who has overstayed his welcome. Or then again, perhaps we never invited that so-called guest into our home in the first place. But either way, this unwanted person must be shown the door. Are you with me? Now, we would have some rights in the case of a literal unwanted guest, and these would be covered under trespass law. But in our actual case, we face a spiritual kind of trespass that no earthly statute, civil or criminal, may remedy.

So it looks like we must take the SPIRITUAL law into our own hands, eh?

And that is what I, for one, would like to talk about. Among many, many other things.

In truth, I have so many ideas for kicking feminism out of our spiritual home that they jam the exit door of my mind and can hardly issue forth. But the crowning imperative, to expel the rascal rudely, overshadows everything else. We mustn't stand on ceremony, oh no! And if the application of this involves discipline, political finesse, and a host of details in practice, the core of it remains, ever and always, primitively stark and simple. I mean that we do not "persuade" this monstrosity to make its departure, but rather cause it to be removed from our premises by any efficient method or combination of methods our ingenuity might suggest. The key is, that whatever works, works. So the problem is to figure out what works.

Bear in mind that feminism is not the world. It is only a part of the world, and it holds power only at our sufferance — until we elect to suffer it no longer. And when feminism is gone, the world will still exist — and we will still understand it. And feminism's disappearance will have expunged no wisdom. So we can understand almost straightway what the world without feminism will look like, because we have only to recall what we have always known. As the sign in the shop window says, "Inquire Within".

I repeat, part of the world is feminism and part of it is not. And let us never forget that the latter is the larger portion. For knowing this, we know that the line is drawn and the die is cast, and that from here on out the story will get interesting. Yes, we live in interesting times.

But we shall speak further of these matters.

Welcome to Absurdistan

Joakim Ramstedt · 28 November 2011 · Archived copy · Original

Sweden is the best country in the world. At least we who live here think so. At one time we were a superpower, but that is no longer the case. All we got to keep when the Russians kicked our asses 200 years ago was a piece of forestland and some mountains in the snow and ice hell near the Arctic Circle. But the superpower mentality of the inhabitants, they could not take from us. So I guess we fooled them after all.

In Absurdistan, we are equal. We are actually the world's most equal country. Did you know that? Oh yes, here we are equal, all of us. Except politicians and bankers of course. They are worth more than the rest of us. But that is probably equal. At least they tell us that, so it must be true.

[image]Yes, it is actually obvious when you think about it. If they could not be trusted they would hardly be worth more than the rest of us, would they? No, it is quite logical. Here in Absurdistan, we totally trust those who govern us. If someone does not agree with them, or, god forbid, even protests against them, we get angry. We, the people of Absurdistan, know that we must defend our authoroties against shameful attacks from dissident citizens. There is actually a word that we use to describe these *stirrers* here. We call them "justice-crashers," just to taunt them. That is a word that is quite unique for our proud country.

Our king has a job guarantee

In Absurdistan we have a king. His name is Carl Gustav, and he is a fishy character. But what ellse can you expect? He is, after all, a man. It also has been in the newspapers and that is how we know it's true. Did you know that he went to a strip club in Canada and looked at naked women during the olympics when he was young? Damn dirty old man. We do NOT like naked women here in Absurdistan. We think that is disgusting and ugly. Though quite a few say so, but watch anyway on the sly. That's a bit hard to explain. It is called pornography, and we do NOT like that here, because we think it is degrading for women to show themselves naked. Not for men however, because they have a choice, women don´t.

But above all, we think it is insulting to a woman if anyone thinks she is beautiful to look at. Or in a worst case scenario, even get excited by it. Yikes! The men who are doing this we call "filth lobsters" unless they are over thirty, of course, because then they become "old men mucus." Our king is thus an "old man mucus," although he was younger than thirty when he did it… well it´s complicated. I guess you have to be as advanced in equality as we are here in Absurdistan to fully understand these things, and since noone is, well…

Unfortunately, we can not get rid of him since he he has a job guarantee. That doesn´t mean we can´t slander him though.

Nature is messing with us.

I said that we were equal here in Absurdistan? Yes, though not quite yet. There is in fact a major obstacle in our strive for gender equality, and it's the damn biology.

Here in Absurdistan we do not like the fact there are two sexes, because then it becomes unfair … for women.

It goes without saying really. They are the weaker and more fragile sex the poor things. It sometimes feel completely hopeless to achive full equality as long as nature continues to screw with us this way.We are trying to solve this problem in different ways though. For example, by making it unfair for men we can make it equal. Therefore, we have, for example, introduced two different laws: One for males and one for females. The law on violence against women is great. It says that if you disturb a woman's peace, you go to jail. Our prisons have become very crowded with men after we invented this law.

Women however, may interfere with a man's peace however and whenever she damn well pleases. Is this not brilliant? Who said that gender equality must be about to making it better for people? It works just as well the other

way around. If someone is not feeling well, everyone else should feel bad, too. That is equality.

Assange and the unused condom

Here in Absurdistan we naturally assume that a man is guilty. Because just face it. He is isn´t he?

But the law also sometimes creates problems in our struggle for equality. For the most part, we solve these problems by sentencing men for sex crimes behind closed doors. That way the judges and prosecutors are left alone to rule without having to have a bunch of people, or even worse, journalists, going on about evidence and stuff.

Actually we have invented an ingenious way to ensure that no offenders get off… well, suspected offenders then if want to be picky about words.

Here is how we do it. First, we state that the man is guilty, because he is. He has been since he was born. Then we take a little peek at the evidence and if there is something that seems to be exculpatory we twist it around a bit so that we can use it against the suspect. Is it not brilliant? In the cases where it is word against word, we have excellent judges who can determine who is lying and who is telling the truth. If, for example a woman cries during her testimony, it means she is telling the truth.

Take Julian Assange for example. He is man, that's something we know for sure. Thus, he is guilty. If not of rape, then at least for something. If the broken condom that the poor little defenseless woman submitted as evidence, bears no DNA from either him or her, that does not mean he is innocent. Of course not! The poor ravaged woman, obviously in her upset state, must have saved the wrong broken condom for 15 days before handing it in as evidence. Do you see the logic? It´s brilliant, isn´t it?

That is roughly how we do it. We here in Absurdistan are very pissed off at Julian Assange because he did not come here and take his punishment like a man. Sitting whining about small details such as human rights and other gewgaw. That´s not very manly now is it?

He is obviously not supporting gender equality, Mr. Assange. We here in Absurdistan know exactly what gender equality is, because Gudrun Schyman and other feminists have carefully explained it to us. And she should know because she is an expert. Actually she has *defined* equal, so who could possibly explain it better than her? Here in Absurdistan, we are smart enough to understand these things, you see.

We teach our children early

Another way to counter that damn biology saboteur is another Absurdistansk invention that we are very proud of, namely gender science. Ahhh, just the word makes you shiver with pleasure.

[image]Take this photograph for example. I found it on a webpage for "funny pictures" a while ago.

What is it exactly that is funny? Are there any of you who out there who can understand this? On the contrary, it shows exactly how our gender science have triumphed. We have discovered that if children are of kindergarten age, teach them that they really have no sex, and we become equal. We have trained lots of so-called gender educators and set up specific gender kindergartens so we can save the children from the delusion that there is a difference between boys and girls. In time we are planning to have these gender educators in every kindergaden in the whole country.

The differences between the sexes, which of course is just imagination … or something, we take out of the children by not letting the girls dress in pink, even though they want to. The boys, however, which certainly do not want to, have to anyway. That is how we create gender equality. We are also prohibiting free play for children because we have discovered that if we let the kids play freely, then the gender roles get cemented, and that is not good. The boys insist on wanting to play with cars and Lego, while girls want to play with dolls. And, of course, we cannot have that. If children are allowed to play freely, we will never be equal.

This is why gender educators sometimes have to step in and control what and how the children play; to prevent this

cementation, so to speak. The children may protest a little at first, but they do not know what is best for them, only the gender educators know that.

Terrible enemies of equality – and thus women – have begun to appear on the web

We in Absurdistan have a very tight control on our media. Noone who does not fully support gender equality will be heard here. How would that look?

[image]On the Internet, however, it happens more and more frequently that the enemies of equality shows their ugly faces. Then we get angry at them and tell them what disgusting pigs and misogynists they are. Like that Pär Ström, for example, or citizen X, not to mention the horrible *Daddy*. By the way, wasn´t he a pedophile? I seem to remember having read that on a equality forum somewhere. Then it is true, of course.

One would think that it would be sufficient to tell them what discusting male pigs they are, but they are like leeches. So sometimes we must resort to more serious ammo against these male-chauvinist reactionaries. There's plenty you can do if you are a little creative. One can, for example, take their children away. It tends to silence them. Or you can fix so they get fired or have their dole money retracted. After all, they are not suitable as parents anyway.Think of the poor children. They can, for example, get the impression that it's okay to be a girl, or worse still, a boy! We do not want such unequal individuals here in Absurdistan.

What if everyone thought like that? Then a whole generation of boys could actually grow up to be men! And not only that, they could quite possibly be proud of it too. Get it?! It would be the end of our lovely equality for which we have fought for all these years. All would be lost. We would return to a sexist Sodom and Gomorrah where men and women would involve themselves in all sorts of nasty stuff. Yuck! Love, they call it, good lord!

We are past hat kind of nonsense here in Absurdistan. Sure the occasional *he* and *she* are still trying to form families, but they have not understood anything. Not to worry, they *will*. What they do not yet understand is that it is hopeless. We do not like the traditional family here in Absurdistan. We have therefore arranged to make it impossible to balance work and home life while retaining a life together. Do you know that when we liberated women the middle of the 70's, the number of divorces dramatically increased, and they are still increasing.This is of course a very good thing since a married woman can never be equal. The traditional family is a concentrationcamp for women.

It´s very disturbing however that more than half of the women surveyed said that they would still rather be at home taking care of their children than working. These women do not know what is good for them. They should be thankful that we who know about these things can tell them what´s best for them.

True Absurdistanian equality

Then there are other positive side-effects to the Absurdistanian equality as well, which depletes these odious love relationships. Look at this picture for example.

[image]It's a win win situation. It makes me all warm just thinking about it. However, there is a fiery little horrible party in parliament which seeks to uphold the traditional family. The Christian democrats of course. We do not like their kind here in Absurdistan. Extremists and reactionaries the lot of them. Yuck!No, here in Absurdistan, we are proud to be the world's most equal country. But we are obviously not satisfied. You can always get a little further, and it annoys us greatly that Mother Nature persists in opposing us in our important quest. Just take all the filth she created under our clothes for example.

Fortunately, these disgusting body parts soon will be unnecessary because women will soon have the natural right to have children without a father involved. Then maybe the man finally can be eradicated, a freak of nature as he is. Then we finally will be completely equal.Dear lord what I am going on. Now I will go and make myself a cup of coffee and sit down and take a smoke on the porch in my loneliness. You see I have no woman living with me anymore to keep me company. All attempts have failed and my children went with their moms so I don´t see them very often either. Sure, it can feel strangely lonesome and empty at times, but why complain? I have the

gouvernment watching over me and to raise my children for me so that they become equal, Just like me.

God bless our beloved Absurdistan. The most equal country in the world.

A kinder, gentler machine gun hand

Paul Elam · 29 November 2011 · Archived copy · Original

How Feminism Capitalizes on Men's Rights Movement Victories

Exposing feminist extremism helps to spread the MRM message. Large or outrageous acts of misandry will sometimes yank a few of the oblivious masses out of their stupor, causing them to sit up and take notice. We tend to look upon these events as small victories for the MRM as they almost always draw a handful of people to our cause. It is only natural that we would celebrate our exposing.

We are prone to become so caught up in our taking of a hill that we fall into the trap of thinking that the hill was a victory. I would suggest otherwise. In the fog of war against the male sex, we fail to see how extremist behavior provides a diversion from equally important issues. In some cases, the hills we charge serve to empower the more mainstream of feminists who are able to look normal in comparison to their extremist sisters. Attention is never drawn to the fact that it is always the MRM that first exposes these radicals. It is rarely stated that 'moderate' feminists remain utterly silent about their fringe elements proposals of male genocide until the plots have been exposed to the public eye. Only then do these mainstream feminists step into the spotlight to announce that not all feminists hold those beliefs. Feminists capitalize on misandry by presenting an image of disapproval when their radical sisters are brought to light, giving the world an impression that they themselves are the reasonable voice of feminism. Our skirmishes become victories for mainstream feminists as well.

Meanwhile, police departments and college campuses across America continue to incorporate inaccurate abuse data into their domestic violence policies. False rape accusers continue to suffer no or mild punishment for their crimes. Talk show hostesses laugh about male genital mutilation without a blip on the news radar. Men are portrayed as buffoons in innumerable television programs and commercials. Civil courts overwhelmingly grant mothers custody of children, but refuse to intervene when non-custodial mothers abduct children from their primary guardian fathers on grounds that it is a civil issue instead of a criminal one.

While the MRM revels in a 'victory' against radical feminists the mainstream feminist movement continues their unrelenting attack on men's rights. Draconian laws are passed in which due process is cast out with the bathwater if you are guilty of the crime of having external genitalia. Boys are taught that it is wrong to behave as boys, indeed that it is 'natural' to behave in a manner diametrically opposed to what their biology tells them. While this happens all around us, the sculptors of these tyrannies, the feminists, smile benignly. This is the path of feminist 'equality'; the kinder, gentler machine gun hand, ready to goad us at gunpoint down the hellish road of their good intentions.

Divide and Conquer

To counter the feminists win/win scenario, we must learn strategies which will allow us to expose the links between mainstream feminists and their radical elements. We must remind people that *Qui tacet consentiret,* silence implies consent. We must do this consistently with every battle in order to expose the hypocrisy in feminism. Society must learn that the actions of feminists do not match their claims of striving toward equality. By continually calling them out, we can force feminists to either take actual strides toward equality by supporting men's rights issues, or to display their bigoted ideology.

Feminists enjoy claiming that there are many schools of feminist ideology. Despite this claim the average feminist will conveniently mix & match various ideologies. It is not uncommon for a feminist to portray herself as a liberal feminist while ranting about how the oppressive nature of female exploitation (Socialist feminism) is created by the Patriarchy (Anarcha-feminism) and the social construction of gender (Postmodern feminism).

Feminists fall into only two camps, those supporting gender equality and bigots. The former is by far the minority. By continually pointing out these overlaps we are able to dismantle the individual ideological shortcomings, creating rifts that actually separate what now only pretends to be separated. This tactic also has the potential to draw gender

equalists into our fold.

The terms 'sexist' and 'sexism' are weapons in the feminist arsenal. Feminists often use these terms to stifle debate and criticism. Sexism has two meanings, only one of which is relevant. The first meaning is that of sexual discrimination. The second is an attitude or behavior based on traditional stereotypes of sexual roles. Part of feminist theory is the distinction between gender and sex. This second definition is flawed, as it has been demonstrated in the case of David Reimer that gender has a biological basis.

Since that time numerous peer review publications and studies have demonstrated innate differences between the sexes along with the biochemical causes of these differences. To combat the feminist's ability to employ these as weapons we must divorce the two definitions. The first definition requires clarification when it is used, as it is often applied to anyone that disagrees. The second usage is a feminist construct rooted in their ideology that has no bearing on reality. By forcing the feminists to define their use of the terms in this manner we expose their mentality to the public.

Carrying the Fight Forward

Countering feminist claims when they are presented is a reactionary process. This tactic is doomed to failure. The feminists have already scored their sound bite, and by the time we respond their meme has already taken root while our tardy voices are shouted down by the drone of the feminist hoard. The end result is that the MRM message reaches only a small fraction of the population. While reactionary actions will always be needed, we must make strides in being proactive. To this end it is necessary that we present some form of united voice swiftly and publicly on equality issues. We need both men of words and men of action to present our side as a voice of reason and moderation.

We must find ways to reach the disenfranchised men, to offer them guidance and support. We must explore new mediums for spreading our message on local, national, and international levels. MRM and MRA websites have a limited appeal and will attract a limited audience. In order to be heard, to be a force to be reckoned with, it is imperative that we escape this corral of our own making.

Education is one key. Feminists have been preaching their gospel of misinformation for over 50 years. Males young and old have been indoctrinated with the belief that gender is a social construct. Many of those men have been further oppressed with the ancient social construct of chivalry which leads them straight down the path of defeat. Feminists have spread their false statistics not only into courtrooms which grant them the protection of men with guns and cages, but into scholastic institutions that further fuel the indoctrination.

We are now tasked with enlightening the indoctrinated. As these false beliefs and statistics are firmly entrenched, we are presented with the difficult job of digging them out and laying down a new foundation based on facts. We have to reach the lawmakers, the police stations, the student bodies, and the general public. The tools for this job are there, if only we can learn to operate them.

The New Battlefront

Our next generation will be rooted in the digital age. News, entertainment, and social events now take place at the speed of the internet. As the modern world becomes more entwined with and dependent upon electronic communication, it becomes more apparent that this is the most powerful tool at our disposal. The electronic world is our new battlefront. We have a distinct advantage over civil rights movements of the past in that the internet is a source of communication that can tremendously speed the process of organization, outreach, and information sharing. The second greatest tool for social reform, the printing press, is lost in the shadow of the internet.

If the internet has taught us one lesson in electronic organization, it is flash mobs. Through networking, a mob can be coordinated, brought together, and disbanded in a matter of minutes. In more populated regions with a higher concentration of activists, impromptu rallies and protests can be brought together whenever an opportunity arises. These could be staged in conjunction with political visits, or even for opportunistic media hits during live news

reports. We have at our fingertips the tool to make a store opening or weather report a conveyance of civil reform.

Thousands of forums and websites open to commentary exist, and yet we employ only a miniscule fraction of these mediums. We need to think outside the corral of men's rights, and ask ourselves what areas do not pertain to us. Our interests lay well outside the realm of MRM pages which tend to be areas of preaching to the choir. Do men not extend into the reddit pages of politics, worldview, science, advice, IaMa, and even economics? We cannot continue to box ourselves in. Innumerable forums are present for us in which we can make our voices heard. We need not be invasive, overt, or spamming. A simple discrete comment or tag line can spark interest.

Many newspapers are now available in e-print. This throws open the door to commentary and letters to the editor ranging from local to world readership. Each and every one of those papers represents an opportunity to spread MRM awareness and concerns. Each and every paper is a chance to communicate with another frustrated, disillusioned, repressed man who has yet to find a voice for his discontent.

Petitions are another weapon that the internet has made simple. A google search for e-petitions will generate multiple hits for sites that create electronic petitions. Gone are the days of door to door signature begging. Petitions can now be created and circulated from the comfort of your home or office. With e-petitions we can enter the political arena with a force unprecedented in history. This is a weapon that we would be foolish to ignore. There is no better tool to make our collective voice be heard to the lawmakers than petitions, and no faster method of collecting signatures than e-petitions.

The one area of this new battlefront that we have occupied well is that of video. The MRM produces videos that are witty, funny, and informative. What we need are videos en masse. We also need the speakers to be charismatic, impassioned, and eloquent orators with skill at public speaking.

No better testimony to the power of charisma and presentation can be offered than the 1960 Nixon/Kennedy televised debate. Nixon appeared sickly and refused makeup. Kennedy was young and vibrant in full television makeup. It was not Kennedy's arguments that swayed public opinion, as people who only heard the debate on the radio pronounced Nixon the winner. What won the debate for Kennedy was his visual charisma and presentation.

Today politicians are well aware of this, and utilize good speech writers and lighting in conjunction with their appearance and presentation to win votes. These are the skills and tools that we need to make the most of.

Recently a Texas judge whose belt whipping of his daughter that was captured on video was uploaded to youtube. The video quickly went viral, and as a result of that video the judge has been suspended from the bench. The power of video is phenomenal, and the power of a viral video can be earth-shaking. We need videos that go viral. To achieve this will require the work of more than individuals working alone. We need to utilize our collective wisdom and skills to brainstorm and produce videos of exceptional quality and substance. I would suggest that anyone producing videos watch a few episodes of Penn & Teller Bullshit to get a feel for the use of emotive language, gestures, voice infliction, and humor used by Penn Jillette in making his points.

A second area that we already use is that of radio. Again the internet has made it possible for virtually anyone to broadcast. Using the non-visual tools outlined above, we can more effectively utilize this medium of communication for getting the word to the masses. Oral presentation is everything in radio, and a mixture of humor and fact is the formula for keeping listeners engaged.

Finally we are able to resort to a variant of that great tool of liberation; the printing press. Johannes Gutenberg changed the world in the mid 1400's with the invention of movable type printing. For the first time in history, books could be mass-produced. The first presses were monstrous apparatuses that could take up the majority of a room. Today we are able to print more literature with greater speed using machines smaller than a suitcase using a computer and printer. Flyers and handouts can be generated at home with ease. These can be passed out, left lying in reception areas or waiting rooms, stuck between the pages of magazines at a bookstore, placed under windshield wiper blades in parking lots, or scattered strategically across college campuses. Some of these are already formatted and waiting for download, and many more can be created. By adding reference sources and website addresses to

these, they can help spread the word. Just a few minutes of our time while shopping or visiting the dentist can help further the reach of our voice.

These are only a few suggestions. With a concerted effort we can identify many more avenues for generating public exposure.

Sally Forth. We have been on the losing end of a battle that many of our brethren are not even aware of for too long. Lest we see ourselves subject to the kinder, gentler machine gun hand that is Swedish feminism, we have no choice but to rally our forces, hone our skills, learn to use the weapons before us, and carry the charge. We can no longer afford to celebrate empty victories while feminism claims the reward. It is our duty to expose the myriad hypocrisies of feminism while challenging them on every hill. The virtues of fact and ethical high ground are on our side. Now is the time to carry those twin virtues to the world.

VAWA re-authorization introduced in senate

Robert O'Hara · 30 November 2011 · Archived copy · Original

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(AVfM News, Washington November 30) Today the re-authorization of the Violence Against Women Act was introduced to the U.S. Senate. This follows an announcement on the Senate floor by Senator Patrick Leahy (D-Vermont), chairman of the Senate Judiciary Committee, on Monday evening. VAWA has been re-authorized in 2000 and 2005 and the current authorization expired in September. Senator Mike Crapo (R-Idaho), is cosponsoring.

This comes just weeks after an initiative by Leahy to introduce into VAWA a virtual copy and paste job of the "Dear Colleague" letter issued by the Department of Education's Office of Civil Rights in which educational institutions receiving Title IX funding from the federal government were mandated to reduce the standard of evidence in disciplinary actions concerning sexual assault. That language was removed from the draft after an outcry from civil rights organizations as well as legal professionals.

Stop Abusive and Violent Environments, an organization dedicated to reforming domestic violence legislation nationwide, distributed an email today urging people to take this opportunity to call their senators and urge them to support the Partner Violence Reduction Act. SAVE also sent emails to senate staffers urging them to support the PVA as well and also directing them to a special report in which SAVE points out the civil rights violations imposed by VAWA. The SAVE report concludes, "*The pervasive constitutional violations that emanate from domestic violence laws are now challenging Americans to dramatically recast our basic conceptions of a civil and just society.*" The PVA is intended to correct the constitutional violations of VAWA and to acknowledge male victims of domestic violence.

In a press release posted on Leahy's website the senator stated, "The Violence Against Women Act has been successful because it has consistently had strong bipartisan support for nearly two decades. I am honored to work now with Senator Crapo to build on that foundation. I hope that Senators from both parties will join us to quickly pass this critical re-authorization, which will provide safety and security for victims across America."

It is rumored, however, that support for VAWA is no longer ubiquitous and that efforts from SAVE and other organizations have had an effect of causing more stringent scrutiny of domestic violence laws.

Sources:

http://leahy.senate.gov/press/press_releases/release/?id=ede57362-831d-4371-8b94-fb2cb6f35814

http://www.saveservices.org/pvra/overview/

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Bombing Sweden in three hours

Paul Elam · 1 December 2011 · Archived copy · Original

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This is a show reminder that in three hours A Voice for Men Radio will be back on the air after a break in programming.

Tonight, Sweden, yep, the whole country, is on the chopping block. You can join me and cohost John the Other, with Dr. T on the phones for a look at what's wrong with them there meatballs. You will also get a chance to listen to AVfM writer Kyle Lovett, who will be joining us on the show by phone.

For those of you who have been suffering withdrawal symptoms from the shows absence, this will be your need fix and then some. For any of you who have still not heard AVfM Radio, click on the link below, sign in to the chat room, and enjoy the audio version of FTSU.

The call in number is 310-388-9709. Those of you registered with the program can also join us by skype.

The show starts in three hours at 8:00 Central Time, US.

SHOW PAGE

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Moral panic for fun & profit

Brutal Antipathy · 1 December 2011 · Archived copy · Original

An exercise in evil.

Let's play a game. I want you to imagine for a while that we are a cabal of evil villains that have decided for nefarious purposes to create a state of moral panic. Not that myself or any other ethical person would ever actually put this into practice. We are only going to take a stroll down the road of hypothesis in order to see where it might lead us.

In order to start this journey, let us take a scary word and see what we can do with it. Rape. We all know the definition of rape and what it entails. It is even a familiar word which causes it to lose some of its shock value. As an aside that will only be important down the line, we need to mention that rape is an act found in nature. Many animals rape, and at least one genus of animal, felis, only reproduces through rape. All male cats have a barbed penis, and partially paralyze the female by biting her on the back of her neck while mating. The screams heard coming from a female cat during sex is from pain as evidenced by the fight she puts up in trying to escape. If this is not an act of rape, then no act is.

From the mighty lion to the beautiful Himalayan curled up in your lap, every cat is a product of rape. It can be argued that rape is an evolutionary cheat, a way of reproducing even though an animal might not otherwise be a suitable mate. This is not a defense of rape, but simply an explanation for how it arises and remains in a population of animals. Rape is fairly simple to understand. Yet even with our understanding the very word has a negative effect on our brains.

This is due to what is referred to in psychology as a negativity bias. Basically this means that people will give more attention to a negative event than to a positive one. When considered in terms of survival this makes sense. The adage 'Once bitten, twice shy' remains a cultural phrase in several forms just because it is a useful piece of information to convey. People who have experienced a negative event will require far fewer indicators of danger before they react. This is an evolutionary survival response, where reaction to false danger is more productive than failure to react to actual danger. In other words, our minds and bodies are wired for fight or flight. But how can this come into play if we have not actually suffered the event?

Words have a direct effect on our brains. Language is a part of how we think, and language is conjoined with emotion. As we are wired to respond directly to negative or dangerous situations, our minds prioritize potential dangers and act accordingly. Likewise, when we hear negatively biased words, we begin to react to them negatively, even if it has not happened to us. An example of this would be the word 'murdered.' Not a single one of you reading that word have at this moment been murdered. And yet the negative association triggers minute responses in your body. The word implies threat, even though you are not directly threatened. In this small way the negative association with the word causes a reaction. Still, there is another way that words can work on you as well – emotional contagion.

Emotional contagion seems to be a driving force in mob mentality. It is spread much like a virus throughout concentrations of people. We can convey a lot of information through both physical and verbal cues. When combined with our natural tendency to react to negative events or triggers over positive ones, crowds pick up on negative emotional states or expressions like disgust and fear quickly.

Emotional contagion sounds remarkably similar to Richard Dawkins' meme theory. A meme is an idea or concept that spreads from person to person throughout a population. Also like viruses, memes can mutate as they spread. Fads can be seen as a form of meme, as can slogans, catch phrases, and various other concepts. We may also take advantage of emotional contagion to spread fear. But in order to take the word rape and make it not just cause a vague sense of unease, but a real force of terror, we need to add a few more ingredients to the cocktail.

We can increase the shock value of the word rape by attaching to it another word that in itself is completely innocent. Perhaps a word that in most cases would be seen as positive. How about the word 'culture' for instance? When we think of the word culture, what normally comes to mind, unless you work in a laboratory at least, is the collection of achievements, values, and practices of a civilization. These are wonderful things. We also tend to associate culture with good taste. Culture is a happy word, a word that makes you just a little proud when you think of it.

Ah, but now the word becomes attached to a negative association- rape. "*Rape as a culture? How horrific!*" one might rightly think. We have just taken a negative word and kicked it up an order of magnitude. Now rape is not something associated with the individual, but with an entire population. A word that would normally function as a positive bump to the mind has been corrupted through association.

[image]

We have done a fairly good job of creating fear so far. We have found a way to take a positive word and attach it to a negative word in order to form a verbal chimera that is considerably more fear inspiring than just the negative word alone. We have also found a method in which to spread this chimera by relying on human's innate tendency to focus on harmful words. Even were we to leave things as this, we would still have managed to generate a degree of fear. But that would be too short of a hike down this road. We can do a lot better than this if we set our minds to it. To this end we will continue to exploit biology.

What we need to do next is create a mythology to support our chimera. We can take mundane interactions and attach them to the mythology. We know that friends and associates have a camaraderie that will make them behave in ways that that most would usually consider unethical when it comes to protecting their own in-group. The people in your in-group or clan are to be protected at the expense of outsiders. Naturally there will always be some in these groups that will set aside their moral convictions in order to fabricate an alibi for a member of their in-group. We have seen this behavior all through history. It is 'us versus them' mentality, and is a natural extension of evolutionary group survival. We can exploit this natural trait and co-opt it into the mythology by claiming it as part of rape culture. "*See how those frat boys are all covering for their guy? Rape culture!*"

Good, we have a start here, but there is a lot more work that we can do. Today we have a view of what is attractive and healthy that in many ways is identical to that of ancient Greece. We find well toned individuals and those with clear skin to appear more healthy and attractive than we do people with poor complexions and out of shape. Again, a lot of this is evolutionary biology. Bad complexion can be an indication of disease. Poor physical condition means less ability to bring in food. These are traits we are genetically programmed to look for. Advertising takes this into consideration and selects models that fit the current ideal of attractive and selects male and female models based on the public perception of beauty. We will disregard the male models that meet our ideal standard with their sculpted forms and rippled abs, and instead point to the females. "*You are making her into a sexual object by displaying her. Rape culture!*"

Splendidly done! Let us continue down this path and see where it leads. We can point to prostitution. Prostitution is observed in penguins with the female trading sexual favors for shiny stones. Some species of hummingbird females trade sex for food, as do numerous insects. Even female monkeys will prostitute themselves for food. Prostitution is a matter of supply & demand, just like any other service. The female is exchanging her sexual services for something she desires. It is fairly important that we in the role of evil villains nip this one in the bud, because we are trying to use rape to create fear. If people can just pay for sex there will be less rape. This will not do! Yell it with me now. "*You are exploiting that poor woman through your solicitation of prostitution. Rape culture!*"

We are well on our way now, but we can't rest yet. In our exploitation of biology, *rape* of biology if you will, we need to make rape itself even worse. We are very much aware of the fact that rape exists in nature. We can see how it can be used as a reproductive shortcut. We are still civilized, though, and we understand that rape can have a detrimental effect on society. We also possess empathy which helps the majority of the human race cooperate. Naturally, we criminalize rape. Actually we cannot even take credit for that, as our ancestors etched those laws into

clay and stone long eons ago in our dim past. Still though, in our role as evil villains, we need to find some way to make rape seem even more horrendous than it already is.

To do this, let's take a look at criminals. Crime happens all the time. We are to a degree desensitized to crime because we understand what criminals are doing and how they think. A burglar robs your house because he wants what is in the house and is more concerned with his satisfaction than he is in your security and peace of mind. He will steal your car for the same reason and with the same lack of remorse. In the same manner, the rapist rapes because he or she wants sex. There is nothing surprising about it. There are no political motives. The tiger is not raping because he wants to repress the tigress or because he wants to stifle her political ideology. He is raping because he desires to have sex.

[image]The college student that first asks a girl on a date then tries to sway her with sweet talk and pleasant verbal coercion while touching and fondling until rejected and only then resorts to more coercive tactics is not repressing the girl out of hatred or a desire to control her. He is behaving that way because he wants sex. But let us not forget that we are playing the role of villains, so we need to twist this around. We will do this by taking the natural crime out of rape and claim it is an act of control, not sex. This technique works marvelously, as now when anyone points out the obvious fact that rape is rooted in our biology we can scream "*You are a rape apologist. Rape culture!*"

This is turning out incredibly well for a hypothetical exercise. Next we need to take these tools of evil and begin to apply them. We will need to dig up some statistics first. We will scour various sources for rape figures. When those figures do not add up to enough to convince people, we twist them around, we add different figures together to reach higher numbers. Heck, we are villains, if the figures don't say what we want them to, we can just make up figures on the spot! This will work, and I will explain why.

We are going to present these figures along with our newly created mythology to congressmen and lawmakers. We are going to petition these same people demanding laws be created to protect us from our construction. We are going to sweetly approach police chiefs and sheriffs and offer to educate their forces free of charge. We will prey on their natural empathy as well as using negative bias & emotional contagion to our advantage. These are horrible things we are telling them. Their first reaction is going to be shock, then horror and outrage. They are going to want to know what they can do to protect their loved ones from this. They are putty in our hands.

College deans will be almost as easy to convince. This is an emotional appeal, granted one that is only backed with shoddy and false information, but their moral character will be seduced by way of negative bias just as the lawmakers were. We will even create a college rape myth while on campus to better stir the coals of fear.

We keep up the pressure until we get a single law passed in favor of our villainous construction, then point to that law as proof that we are on the right track. Domino effect as more and more people fall victim to this evil scheme. Newspapers pick it up, as does television and radio. We throw the words 'Rape culture' like rice at a wedding. The meme spreads, panic ensues. Women everywhere are gripped in a viral moral panic. "*What do we do?*" they ask "*Rape is everywhere around us!*"

The women begin to take precautions. These are sensible precautions like everyone takes in order to prevent crime. Common sense precautions like removing the keys from their ignition and locking the car doors in order to help prevent their cars from being stolen. We will tolerate none of that! "*Why should we have to change the way we act?*" becomes our meme. "*Teach the bad rapists to stop raping! Rape culture!*" is a perfect way to keep the rapes happening.

Of course if you report to the police that your car was stolen and during the course of the investigation he learns that you left the keys in the ignition while you ran into the store, the officer is going to tell you that you had it coming. But as we the hypothetical evil villains have convinced both the officer and the hapless citizen that rape is not like other crimes, he will not even think of taking the woman's dress, behavior, or location into consideration.

This is exactly what we the villains want, because if fewer rapes happen we are tasked with creating more false statistics. Besides, the real thing is much better for business because then we can exploit the poor rape victim by

parading her case around with an air of triumph. Now they will really start to believe the meme of rape culture. And with that belief comes the full blown moral panic that we were looking for.

We have managed to transform an already nasty word into one of terror. We have relied on our own biological nature to make the most of this generated fear. We have rigged the deck to increase rapes by taking more prostitutes out of the picture while convincing women that it is not their duty to take reasonable precautions to protect themselves from rape.

We have even neglected to mention to them that most rapes are perpetrated by close associates, not strangers, making them even more susceptible to being raped. We have capitalized on human nature to spread our fictional creation and have seen how it balloons. Now all that is left is to use the power of fear to being strategically maneuvering the government in whatever direction our criminal minds wish.

Were we actually evil villains, there could be few quicker routes to seizing power than this without resorting to a bloody coup. From the fear and turmoil we could build upon this framework, using it is a springboard for other related fear mongering. We would have our feet in the door and could drop more false statistics on the table to back anything else we desired to push. Using fear to control the masses, and shame and oppressive laws to silence the lone voices of dissent we could swing laws and milk state & federal funds into any schemes we felt like controlling. Humans are childishly easy to manipulate once you begin to turn their own biology and psychology against them.

Now this was only a hypothetical exercise. I am confident that none of us are so vile, so evil, so monstrous as to actually put something like this into motion. No, it would take someone far less ethical that we good fellows to ruthlessly pull the emotional strings of entire nations for fun, profit, or other selfish reasons.

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BPD: Sick, or just crazy asshole?

Paul Elam · 2 December 2011 · Archived copy · Original

I have been a longtime admirer of the scant handful of mental health professionals that have chosen to deal in the truth, rather than just peddle whatever is sellable to women in the misandric zeitgeist.

Staying on an honest road is tough in any arena. In the feminist dominated realm of mental "health," it is brutal. I know, I lived that life for a couple of decades. I can tell you from personal experience that the greatest amount of flak I got from other professionals was for failing to follow the party line on any given matter.

My first serious conflict was over alcoholism, which I was supposed to view as a disease. That complicated things for me, mainly because alcoholism is not a disease. I don't speculate on that, or assert it as my "perspective." I claim it as the irrefutable truth. There is no evidence at all, none, that alcoholism is a disease, except that it was recognized as one in the year of my birth, 1957, by the AMA, with absolutely no scientific evidence to back it up.

It was purely a political and financial decision that enabled doctors to start charging alcoholics to "treat" them, and allowed active, drinking alcoholics to do what they do best…point at something other them themselves as the culprit in their lives. It was a win-win, kind of.

Another significant area of conflict I experienced in the mental health field was in respect to the Borderline Personality Disorder (BPD), or, the more accurately labeled, "dangerous asshole that should be avoided like the plague."

Please bear with me while I cover some basics here. In dealing with mental health issues, we are dealing with a spectacularly wide and diverse array of problems and their causes. There are disorders that a purely physiological in origin, like Organic Brain Syndrome (OBS) where medical disease (or injury) results in impaired mental functioning. OBS is a somewhat antiquated term, and has been removed from classification from the Diagnostic and Statistical Manual of Mental Disorders (DSM) because of a growing number of discoveries that point to organic (physiological) causes for many psychiatric disorders.

But of importance here is that what we find with many victims of brain injury or disease is that they have severely diminished control over their thoughts, and often their actions. That capability has been taken from them due to the effects of brain trauma or disease.

Schizophrenia, a devastating condition which causes all manner of neurocognitive impairment, is also thought to be at least partially physiological in nature. As with other organic brain problems, the victim is completely powerless over their symptoms and sometimes their behavior. It is a crushing disease that literally terrorizes its victims. Imagine actually seeing demons come out of the wall to tear you to pieces, or your mind telling you that God is speaking through your dog, telling you to kill someone.

Schizophrenics do not choose these hallucinations and bizarre thoughts and without medical or even legal intervention, they sometimes have little to no control over how they respond to them. Similarly, bi-polar disorder can result in acute psychosis rendering an individuals ability to control their actions questionable at best.

There are other examples of when physiological causes are at the root of severe psychological and behavioral problems. Depression is a good example. It can be traced to a myriad of physical causes and result in some very dangerous physical symptoms, including alcoholism, drug abuse, violence and suicide.

But depression is a disorder, despite having some possible physical causes, that demands to be differentiated in approach from diseases like schizophrenia.

An individual, no matter how depressed, is capable of making an informed, rational choice about their actions.

In that light, they are fully responsible for whether or not they drink alcohol, take recreational drugs, become

violent or even kill themselves. We can give them medication and psychotherapy, as well as provide other support services, but in the end they are fully and completely responsible for every choice they make in their lives. While their thinking can be clouded by their problem, they are fully capable of determining the difference between right and wrong as well as understanding the consequences of their actions.

That brings us to the BPD. This individual, typically a female (yes, that is documented) is one whose mental state renders her a significant emotional, psychological and often physical danger to anyone in her life, and in particular men with whom she becomes involved romantically.

BPD is the indicated diagnosis when some or all of the following are present:

[unordered_list style="green-dot"]

- A long-term pattern of unstable or turbulent emotions, including frequent displays of inappropriate anger.
- A pattern of impulsive actions and chaotic relationships, including, but not limited to impulsiveness with money, substance abuse, sexual relationships, binge eating, and shoplifting.
- Intolerant, often hostile reaction to being alone.
- Repeated crises and acts of self-injury, such as wrist cutting or overdosing.

[/unordered_list]

There is a more thorough examination of behaviors common to BPD, but you won't likely find them detailed in diagnostic literature. The following are traits I have drawn from personal experience observing borderline women in clinical and real life settings.

[unordered_list style="bullet"]

- A remarkable facility for lying and manipulation, particularly for sympathy and adulation, but also to enlist action from others that will further their personal objectives for revenge or retaliation.
- A propensity to make false allegations of rape, sexual abuse and domestic violence.
- A near bottomless capacity for vengeance over the least, or even imagined, slights.
- A sadistic pleasure in causing unwarranted harm to others who are perceived to be enemies, or even those determined to not love them "enough."
- The capacity to justify and rationalize any abusive behavior, no matter how extreme or how innocent the victim. No moral compass.
- The repetitive demand that others sympathize with them, even as they cause destruction in the lives of innocents.
- The distorted mindset that the abuse they inflict is not abuse, but that objecting to it or fighting back *is* abusive *to them*.

[/unordered_list]

And one other thing must be incorporated into your understanding of the BPD. They are in total control of what they are doing. There is no organic factor or deficit in self control that causes what they do. Their acts are willful and premeditated. They comprehend the difference between right and wrong, appropriate and inappropriate, truth and lies, reality and fantasy.

They frequently hold jobs and involve themselves in social situations where their destructive behaviors would quickly work against them. They often perform admirably and demonstrate a respectable capacity for self control and appropriate behavior. Any notion that they cannot help their actions, which you will most frequently hear from BPD's or the unscrupulous clinicians who profit from their condition by helping them rationalize their behavior, is completely fraudulent.

They know what they are doing and often enjoy it.

Do they suffer tremendously from internal chaos and unstable emotions? Certainly. So do the depressed, and alcoholics and those with anxiety disorders and other maladies. We just don't offer any of them as pass on hurting themselves and others. Nor should we.

Given the absolute potential for devastation that the BPD brings into the lives of anyone unfortunate enough to be in their path, it is pretty important to understand the prognosis for their condition.

There is no psychotropic medication that treats BPD and there is no known cognitive therapy that works with them. In short, they have an intractable condition that is impervious to treatment of any kind. They cannot be helped near as much as they can be avoided for the sake of helping others.

There is a running joke among psychiatric professionals about BPD's. And yes, we told jokes about serious problems. It is one of the ways clinicians deal with the stress of working with them. Anyway, it's a simple one-liner.

You don't treat borderlines, you ignore them.

And that, in the broader sense, is also indirect professional advice when it comes to anyone with the misfortune to find themselves locked in the sights of a BPD.

Get away from them.

Go directly in the other direction. Do not pass GO. Do not collect $200.00. Just get thee…away; chalk whatever losses you suffer up to experience and be grateful about what you could have lost.

Families of alcoholics are told to cut them off (and the enabling) as long as they are drinking. It is good advice that helps the alcoholic face their problem and often saves the family a lot of misery. But dealing with a borderline is not near as simple or easy as going to an Alanon meeting and learning better boundaries. Their pathology is far too serious and dangerous for that.

Hear this, and hear it clearly. They are not going to get better. Ever. There is nothing you can do, no kindness you can extend, no sympathy you can embrace, no psychological slight-of-hand, nor the culmination of wisdom from your entire life's experience that you can bring to bear to make a BPD anything other than a major, life draining pain in the ass and a potential nightmare waiting to destroy everything you have, inside and out.

In fact, should you find yourself engaging in endless internal debate about whether you should stay or leave a relationship with a BPD, I suggest you get help for yourself. Unlike them, there may be a chance to reach you and help you identify what causes you to stay attached to a lifestyle of abuse, chaos and danger.

Then again, there is always the red pill.

The ontology of female supremacism

Luigi Logan (aka Fidelbogen) · 2 December 2011 · Archived copy · Original

I have concluded elsewhere that men as a group owe no special collective favor to women as a group, any more than Democrats as a group would owe any special collective favor to Republicans as a group. In view of the objective political situation of men in Western civilization, such is the only conclusion to which moral consistency would lend itself.

However, I know that plenty of feminists would take issue upon this point. And being feminists, they can do no less. If they agreed with this way of thinking, they would no longer be feminists. And why? Because the entire feminist enterprise is constructed around the overarching and atmospherically all-pervading premise that men are the problem. This is so because feminism is a hate-fueled, anti-male, female-supremacist movement, and such a movement couldn't possibly embrace the view that men and women are BOTH the problem. No, that wouldn't work – it would bust their gearbox all to hell!

[quote style="boxed" float="right"]The fruits of feminism bespeak an enterprise embued with the spirit of moral rapacity…[/quote] If in fact men are the problem as feminism supposes, and consequently that women are not, then it would follow that men specifically are under some form of obligation which would translate as a debt owed to women. And such indeed summarizes the general wind that has wafted from the direction of feminism and spread widely into other quarters. That is why I say that the feminists would take issue with the idea that male and female are political parties: because it implies that men and women are equal cutthroat gangs competing equally to cut each other's throats. The feminists would favor a scenario in which one of those gangs (men) would bare its collective throat voluntarily to the gang wielding the knife.

But what does it mean to say that "men are the problem"? What is this statement really driving at? Which "problem" does it refer to, exactly? I have implied that this idea lies at the root of a world-view. A paradigm. But how can we spot it in action? What signs or tracks does it leave?

Here is what to look for: any time a woman does something notably blameworthy, or any time something goes awry between a man and a woman, a feminist will nearly always search for a way to either get the woman off the hook, or reduce her share of blame to a barebones minimum. Female wrongdoing will always be extenuated in whatever way possible, if not denied altogether.

The bias is persistently male-negative. It is evasionary of any realization, or any frank admission, that women in the depth of their nature are just as rotten as men. You can almost hear the female-justification hamster spinning its little wheel into overdrive in the backs of feminist heads, any time the least shadow of womanly or girlish malfeasance confronts them. They are not a bit concerned to know what actually IS; rather, they fervently wish to know what, according to their template, must be. It is a deeply rooted emotional reflex which transfixes the core of their world like a pivot or an axle or a black-hole singularity.

In fact, let's give it a name.

Let's call it the "must-be" maneuver. Yes! This little trick is the alpha and omega, the sum and substance, the necessary precondition for everything that feminism seeks to put about in the world. It must be that a man is to blame in every argument, it must be that he doesn't listen, it must be that he is insensitive to her needs, it must be that he is using male privilege, it must be that he has control issues, it must be that he has anger management issues, it must be that he is "condescending" her, it must be that he feels threatened by intelligent women, it must be that she was violent in self-defense or if not, it must be that she attacked him pre-emptively. On it goes.

And should it prove impractical to pin the blame on a particular man, it is always possible to fall back upon men or maleness in the abstract: it must be the patriarchy which oppressed her into lying, killing, cheating, stealing or stumbling! It must be male-dominated power structures which drove her to anorexia or smashed her head against a

glass ceiling!

Inherent to the must-be maneuver is the exclusion of examination. A commonsense, rough-and-ready calculus might suggest to the layman that male input is to blame in at most half of the suggested cases, and that prior to concluding what must be, we should interrogate the full range of what might be. However, such a proposal is anathema to the feminist paradigm, and if you presume to make it, it must be that something is amiss in your character, your education, or your political leanings.

I cannot overemphasize the formative foundational character of the must-be maneuver. I could even call it theological or cosmological: "In the beginning, Goddess created man and woman. And Goddess said, 'Let man be the problem – for verily it must be so.' And behold, it must be so."

[box type="alert" icon="none"]In a compressed way, the must-be maneuever fits the model of Kant's hypothetical imperative: "If you wish feminism to be viable, then the principle that men are always at fault must be reiterated at every possible opportunity."[/box]

This idea that "men are the problem" is an eternal unsupported premise, and like the god of the infinite regress, prior to everything in every way. It is never a point of arrival but always a point of departure. Feminism did not give birth to this idea – the idea gave birth to feminism! Feminism grew from the idea and not the reverse. At no point did feminism ever not contain this idea, and at no point was feminism not contained by this idea. At no time did feminism ever go in quest of the idea and finally get to it by any chain of reasoning – the idea was always present at the outset! And had it not been present at the outset, feminism would never have set out.

Feminism never studied the world in order to formulate the idea, but rather studied the idea in order to formulate the world, for it is by light of the idea itself that feminism seeks to know what the world "must be." Yes, men are the problem – and come hell or high water, the world according to feminism must be shown to reflect this!

Such is the platform on which feminist ideology asserts its political claim against men on behalf of women: that men, being the collective source of a unique and historically-rooted trespass against women, are under a collective moral obligation to make good.

When we scalp the duff down to the bedrock we uncover, in the end, manichean dualism – a cosmology in which good and evil (or light and dark) are separate cosmic principles eternally at war with one another. Further, the principles are said to be perennial and uncreated: they did not come about due to interactions in the ecology of occurrence, but were present from the very foundation of the world. They are not different branches on the same tree, but different trees altogether- and they grow from different roots. As such, they can never coherently exist side by side because they share no genetic mutuality – they will forever bear the stamp of their separate beginnings, and they will harbor mutually irreconcilable systems of logic. Accordingly, their relationship is and must forever remain paradoxical and fraught with tension.

In the manichean cosmology of feminism, male equals darkness or evil, and female equals goodness or light. There are NO zones of gray. There is no spectrum. There is no continuum. For feminism, man equals bad and woman equals good, and if at times woman appears to equal bad then it must be that appearance is not reality in that particular case, and so a contorted explanation must ride to the rescue and set things straight!

In feminism's paradigm, man equals bad and woman equals good. And in the feminist mind, this correlation can no more be established by any chain of demonstration than the dualism itself can be said to have evolved historically. For just as the manichean duality was prior to all things in the order of creation, so likewise it must be prior to all things in the order of feminist logic. To demand that the truth of it be proven, would decentralize and desacralize it. This in turn would radically deconstruct the entire feminist enterprise.

This has consequences for the two-party model of gender politics. The feminists want to place women on a footing of moral superiority to men, which in turn implies deferentiality or servility by men. Men, being one with the principle of darkness, must in theory be taught to respect their betters – who are one with the principle of light!

This indeed postulates a kind of political struggle if you want to call it that, but it is a one-sided struggle: men must be forced to “surrender”.

Stated in such terms, the “political struggle” sounds more like plain and simple warfare.

But in fact political struggle is not quite the same as warfare. Although it is true that political parties are not deferential or servile toward each other, the situation differs from war in that the parties understand they are governed by rules of play which in theory do not include ultimate subjugation of one side by the other. That is to say, the Republicans at least in theory do not have as a goal making the Democrats grovel, or vice-versa.

(Von Clausewitz famously called war “an extension of politics by other means”, and I will leave it to the reader to reflect upon this privately, since it would make too much of a tangent to the present discussion.)

Thus, no feminist who is truly a feminist could accept the two-party model of man-woman relations as a set way of life, for that would imply that good and evil are somehow not subject to a moral comparison – which in turn defeats the purpose of the manichean paradigm as an occult motor of the feminist project. And why? Because if good is not “better” than evil, if light is not “better” than darkness, then there remains no validating metaphysic for female supremacism and man-hating as a whole. And I can assure you that feminism bereft of those things would be like unto a banana which is all peel!

Thus, it is essential to the collective purpose of the women’s movement that the movement be engaged in a manichean struggle with an eternally culpable foe who must be vanquished.

Granted, if you put the question point-blank, most feminists would disavow the manichean paradigm as I have described it. But this is less of a contradiction when you realize that stated individual beliefs and unstated collective intentions can easily go their separate ways. Therefore, as a famous philosopher once put it: “By their fruits ye shall know them.” And the fruits of feminism bespeak an enterprise embued with the spirit of moral rapacity and undertaken with a view toward conquest. Any feminist who tries to talk you out of this critical insight is playing the game of cognitive fragmentation.

Pavement wars

Merlin · 3 December 2011 · Archived copy · Original

What I'm seeing on the pavements of our towns and cities is disturbing and cannot be ignored anymore. I am speaking of belligerent foot traffic on our pavements.

This phenomenon is somewhat concerning in its nature because it tells me, it tells us all, that basic manners and courtesy are being eroded and replaced with a total disregard for anyone else. This disregard is quite unsettling if it's to be considered a glimpse of what we are to look forwards to in the future.

This article will be looking at this phenomenon and is divided into sections for closer analysis. It reflects what I and others have experienced firsthand on our pavements.

The Shield Wall:

Identified by:

A group of women or girls occupying the full width of the pavement striding towards you.

Analysis:

The Shield Wall's occupants tend to be sublimated to the lowest animalistic denominator of a small crowd. More times than not the average blood alcohol reading of its occupants is inversely proportionate to their manners and good temper.

Rules of engagement:

Negotiating this one can be a tricky affair and mental alertness is of benefit. The primary option is to assess the pathway on the opposite side of the road and if clear one is to cross to that side for ease of passage.

If this is not possible, then the secondary option is to be employed; the formation of ramming stance and then employment of ramming speed centered at the weakest link of The Shield Wall. This maneuver is known as *'The Pavement Spear'* or TPS."

A personal testament:

Brendon of London says, "I find the Shield Wall move to be particularly lacking in any thought or appreciation for other peoples movement and personal space. On one occasion as I walked along the pavement I could see a group of rowdy, semi drunken women out on the town. I could see the potential of this situation getting ugly so I chose to cross the road for clear advancement. Well…you would not believe what happened next as I couldn't believe it myself."

"Two from the group of women despite their drunken state noticed my avoidance tactics and breaking from their group deliberately crossed the road blocking my path once again. Walking arm in arm they headed straight for me. They proceeded to stay on course knowing full well that their chosen formation of "The Shield Wall" gave me very little room at all to avoid colliding with them."

"This belligerence fuelled my decision to adopt "The Pavement Spear". As I closed in on the women at ramming speed they continued indecently giving me no room to pass. Consequently, TPS was duly executed breaking their linked arms. This was met with much muttering followed by drunken cackles. Incredibly, I'd gone out of my way in the first place to avoid such an altercation?"

Brendon went on to say, "If it wasn't for TPS I'd be done like a nuked dinner. I definitely recommend it's usage where required."

The Chariot Formation:

Identified by:

Two or three women with baby strollers walking side by side occupying the full width of the pavement striding towards you.

Analysis:

"The Chariot Formation" is the most disregarding and aggressive formation pitted against the unwitting pedestrian. The women indulging in The Chariot Formation are oblivious to anyone's need for passing space. These creatures are to be seen on our streets more and more, and The Chariot Formation is particularly despicable because it shows absolutely no thought for anyone else other than for those within its formation.

Rules of engagement:

There is but one option when encountering The Chariot Formation and that is to employ "The Castle Wall." TCW is a primarily defensive posture whereby the opponent is to hold tightly with muscular rigidity in order to mitigate against oncoming vehicular collision, i.e. The possibility of chariot burns on the ankles.

A personal testament:

Adrian of Manchester says, "The drivers of The Chariot Formation show no common sense or decency in any of the situations I've personally witnessed or been involved with. This one is tricky to negotiate without confrontation. Bearing in mind the majority of cases I've been involved in usually end up as an exchange of expletives because I haven't been prepared to walk into the road for their royal convenience. TCW has saved me on more occasions I can recall."

He went on to say "On one occasion I was returning home on foot when I noticed two women in the distance grouped in the Chariot Formation. The pavement was particularly narrow so I decided to make my position known early on by walking close to the wall. I'm done with the chivalrous road side.

He continued, "[a]s I approached the women I observed they had noticed me but they carried on relentlessly. It was obvious that they had no intention of making space, and this was when I decided to employ the stance of TCW with my coming to a complete halt – standing my ground. I had no intention of swerving onto the road for anyone and quite frankly, leaving a little passing room is just basic manners. Well, seeing that I wasn't going anywhere soon they just stopped right in front of me, didn't they?"

"There we were, the three of us standing eye to eye upon which I simply asked them, "Where would you like me to go…would you like me to levitate perhaps?"

Remarkably, she was quite embarrassed by my question and proceeded to flush a delicate shade of ruby and made a vague apology. This was a rare occasion because most of the time I have been met by very hostile language and total a disregard for anyone else other than themselves.

The Flank Attack:

Identified by:

When a woman either pushing a chariot or simply walking alone, crosses to your side of the street when her side is perfectly clear.

Analysis:

The Flank Attack is not as common as the Chariot Formation, but is by its sheer bad manners one for which to always be vigilantly scoured. Wearing an iPod or other device that impairs the detection of scuffling feet to the side is to be avoided at all costs, and angular adjusted mirrors affixed to tailored eye-wear should be considered for the auditory challenged.

Rules of engagement:

When faced with the Flank Attack there is but one card to play. Assuming collision is imminent, no adjusted posture will mitigate against impending damage and the “Tarmac Turbo” is to be employed. The T.T. is best administered after ingestion of caffeine for the necessitation of the innocent party to speed up immensely in a short burst to avoid collision.

A personal testament:

Nathan, from Land’s End, Cornwall says, ”The flank attack really pisses me off in a big way. I have trouble comprehending what’s going through their minds with this one. There I am minding my own business and enjoying the crisp autumn air and relishing the fact that I don’t have to do a slalom course on an empty pavement in front of me, when all of a sudden out of nowhere someone is heading straight for the space directly in front of me. If I don’t check my walking pace there’s going to be a collision of some sort.

Nathan went on to say, “What is it with these women or girls that do this? It has me lost for words every time. I’ve looked across at the other side of the street to see them on the pavement with nobody in their path, yet they decide to cross the road in order to “head me off at the pass,” you might say.

I nearly lose it when I’m minding my own business and some brainless halfwit makes a grab at the space right in front of me nearly knocking me over. The space behind me isn’t good enough for her, oh no, she has to be the leader as such.

He concluded, “I’ve actually experienced a woman with her chariot administer the T.T. maneuver against me in order to secure the spot directly ahead of me. What’s with this bullshit? I’m starting to think that modern women and girls aren’t the shy, retiring and delicate wall flowers the media and legislators would have us believe.”

One On One combat:

Identified by:

An oncoming party directly in front of you adjusts their course of perambulation with the sole intention of inducing a collision or eventful encounter. Changing your intended course to avoid an impending collision elicits an immediate response of the oncoming party whereby their line of travel is aligned once again with yours.

Analysis:

Stepping onto the road, levitating, or ducking into an alley or open doorway of a shop is not to be considered as this will deliver a message of accommodation to the belligerent party. Accommodation of this order will foster future encounters of a similar nature with the belligerent party and their associates.

Rules of engagement:

The “Pedestrian Ruse Of Distraction,” or PROD, is best administered. The PROD is best described as the innocent party feigning interest in something to one side whilst maintaining current momentum and direction of travel. This has a two pronged effect. Primarily it delivers the message that the innocent party has missed the cue to step aside and secondly that the innocent party does not give a rat’s crap if a collision does indeed occur. When The PROD is delivered the belligerent party will immediately self-instigate a behavior change by correcting their course in order to produce an uneventful encounter.

A personal testament:

Hamish from Fife in Scotland says, “Now this one is frustrating and amusing at the same time. When I notice a woman in the distance heading towards me I chose a position on the pavement so as to avoid collision. She forces me to dance the ‘pavement tango’ with her.”

He went on to explain, “The oncoming woman adjusts her course for a collision with me no matter what I do. I go one way and like a reflection in a mirror she does the same. It’s a mystery why this happens, and it begs the question: What’s going through her grey cells at that moment?” It almost seems that the simple law of physics

doesn't register with her and this bizarre perambulating tango must ensue."

"To this end", Hamish continued, "I always use the PROD method. It works every time and I make damned sure I feign interest in something on the other side of the street leaving Tango Woman with the job of ensuring a collision is avoided. Sometimes it's been a last second swerve on her behalf, but they always get the message that you're not compromising your position on the pavement. I use the PROD to let them know that they have to watch where the fuck they are going and like all of us is better to stick to a path that doesn't involve a head-on.

So what are we to make of this, and what does it mean for the rest of us? Well I can't say for sure, but I'll bet you our parents saw only some of this and their parents none at all. Younger generations have seen a decline in "Time Served" traditional values, replaced with unorthodox practices that are used to reprogram the very foundation on which we once existed in harmony without corruptive government intervention.

Like a gathering cloud of Affinitas Toxicus that's arrived in on a quiet breeze, I'm putting to you that feminism along with all its calculated hoopla and it's aerobics has our once lovely women adulated and preened as princesses on a socially manufactured pedestal, a pedestal that's long overdue for demolition.

Projection and violence by proxy

John Hembling (JtO) · 4 December 2011 · Archived copy · Original

As most readers know, advocacy of human rights for men creates a climate of continuous accusation. This demands rhetorical discipline in activists, now accustomed to exploitation by bad actors who deliberately twist their statements out of original context.

As targets of this persistent and often absurd torrent of accusation, and realizing the falsehood of the narrative, the ongoing imputation of malice begs explanation.

A recent *HuffPo* article by Eve Ensler suggests a possible explanation for innate male predatism. The *Vagina Monologues* author, in her rush to declare how over she was of her rape-culture fantasy, dropped the hint that she spent every day since the age of five obsessing on the topic.

> **I am over years and years of being over rape. And thinking about rape every day of my life since I was 5-years-old. [1]**

When this is considered against Ensler's play, in which a 13 year old character declares her own rape "good," it becomes clear that the author's concluding statement in her HuffPo piece reflects something other than the desired end to sexual violence.

> **The time is now. Prepare for the escalation.**

Ensler appears earnest, but her rhetoric suggests a desire to indulge in large scale sexual victimization of the demographic she devotes so much time to heaping with accusation. In fact, Ensler and other advocates of her persistent-victim identification use the maintained narrative to enact violence by proxy against the sexual demographic supposedly responsible for all human harm.

Although the FBI recently redefined the legal definition of rape, criminal victimization statistics have consistently demonstrated that rape is the lowest-incidenced category of violent crime tracked by law enforcement. Thus the claim of "rape culture" decried by so many prominent feminists is not based is on real world data. Rather, it a projection of desire. Indeed, the feminist approved view, now normalized – *that all harmful behavior is masculine* – is also projection.

Further illustration is provided by the ongoing emergence of female supremacist online organizations cheerfully advocating systematic male-targeting infanticide and male-targeting eugenics. Pam O'Shaughnessy, the Simon and Schuster published author, advocates male targeting eugenics.[2] She is only one example of many.

While academically obvious – mainstream recognition of women's capability for malevolence is obscured by the recitation of cultural myth. Specifically, the childish fantasy that women are uniquely good, nurturing or innately innocent. That this fantasy fails on cursory examination does not diminish the idea's persistence.

Main stream media continues to promote and re-enforce the fantasy of male equivalence with evil using the sloppiest and most obtuse argument.

If women ran the world, there would be no war.

Even aside famously hawkish or corrupt politicians like Margaret Thatcher, Hillary Clinton, Condi Rice, Indira Ghandi, Imelda Macos, Winnie Mandela, this statement is complete nonsense. It is not merely false, it is one of the most hateful statements in continued use.

This idea trades on a wilful avoidance of the fact that now and throughout history, men's and women's motivations and means of acting in the world are different. The simplistic claim that most criminal offenders are male

deliberately ignores this, and ignores how much male behavior is on behalf of, or manipulated by, women. This is not an attempt to re-attribute all male misbehaviour to women, but to point out the widely ignored but obvious fact that women's misbehavior and violence is largely indirect, pursued through others.

Within domestic disputes, women's use of chivalry-practicing men, as well as the use of state-funded enforcers, is not a secret. Setting aside the ethics of false claims of abuse or simply of fear, courts and police provide a mechanism of violence by proxy for women.

Outside of legal consideration, violence on behalf of women (or children) is the basis for the cultural construct of heroism. Within MRM writing, unaware men willing to absorb or provide violence based on chivalry are called white knights, and this term is not a compliment. These are men who have failed to recognize their own value as humans, but cling to the externally sourced valuation of themselves as "good men." The literal translation of which is "disposable human."

On a larger scale, western societies apply violence almost exclusively through the use of males, and on the behalf of females. This is demonstrated in the United States in the continued tradition of male-only requirement to registrater for military service. It's also demonstrated by the practice of deploying female military personnel into low risk assignments.

Simple minded denouncers of masculine violence point to our culture's choice in expending young men's lives, while protecting women's – and claim that soldiers using deadly force reflect those individual's choices rather than their utilization by our culture's collective will. So,the hateful, false claim of "If women ran the world there would be no war" is not only a direct lie, it also contains a number of other false assumptions.

[box type="alert" icon="none"]Judged by the measure of electoral power, women do run the world. "Women comprise more than half of the U.S. electorate and have influenced electoral outcomes for more than 40 years." [3][/box]

[box type="download" icon="none"]Women also control the world when that control is measured in money. According to a number of sources, women control up to 65% of spending world wide, and 80% of spending in the united states[4][5][6][/box]

Some ideological bigots skilled in the art of public relations are lionized for celebrating this increasingly obvious fact. Rather than seeking equality of rights and opportunity – such individuals approach masculine apartheid with triumphalism.[7]

But what about war? If the human beings who have to die on foreign battle-fields controlled the world, then, maybe there would be some substantial reduction of war. Likely substantially less war which serves no purpose but to secure the profits of corporations.

Pauline Nyiramasuhuko was the first woman convicted of genocide for her Role in the Rwandan Genocide. Although she was a high-level organizer as well as direct participant in the mass-murder and rape of over 800,000 people within 100 days, the international press focused on her appearance – that of "school teacher" or someone's "dear great aunt."

Underneath these remarks was an assumption that women are purer, weaker, more subservient than men and therefore less capable of committing the kind of atrocities for which she stands accused.

Those who view Nyiramasuhuko's actions during the genocide as somehow inexplicable because of her gender ignore history and engage in the stereotypical thinking that perpetuates the special victimization of women.[8] "The case [is] that women's innate peacefulness is as mythical as men's violence"[9]

The traditional view of women in conflict has always been as passive victims. This myth trades on a conception of feminine identity as lacking volition or agency. As if to be a woman is to be a child. It is an item of cultural mythology routinely exploited by ideologues and other bad actors, and it's persistence prevents rational approaches to ameliorate violence both at a personal level in civil societies as well as large scale violence within the

frameworks of warfare.

Pauline Nyiramasuhuko's role as a planner and and driver in the Rwandan genocide is often incorrectly characterized as an item adherent outlying data, at odds with normal feminine behavior, but this is rationalization, attempting to conform to the mythology of women's innate benevolence.

Nicole Hogg, a former legal adviser for the International Committee of the Red Cross wrote in March 2010 :

"Many 'ordinary' women were involved in the genocide but, overall, committed significantly fewer acts of overt violence than men. Owing to the indirect nature of women's crimes, combined with male 'chivalry', women may be under-represented among those pursued for genocide-related crimes, despite the broad conception of complicity…"[10]

The American historian Wendy Lower drew international attention by documenting how large numbers of ordinary German women willingly went out to the Nazi-occupied eastern territories as part of the war effort, participating in support of genocide.

"Thousands would be a conservative estimate," Lower said, in an interview in Jerusalem in July of 2010 . While most did not bloody their own hands, the acts of those who did seemed all the more perverse because they operated outside the concentration camp system, on their own initiative."[11]

The common understanding of violence is that which is direct, but this a simplistic conception of it, ignoring the indirect use of violence and force. This is not limited to flashy and spectacular evil such as organizing of mass-murder or genocide in the context of warfare.

While it may be true that women are not as direct in their use of violence as men, a number of social customs provide mechanism for indirect use of violence by women. The accepted outsourcing of violence through chivalric men is not only common, it's also formalized in the use of state-funded enforcers by women. A persistent ideology of violence and aggression as uniquely masculine qualities helps obscure this. In situations of domestic violence – a phenomenon known by researchers in this field to be reciprocal, and not sexually specific – almost all public messaging portrays a false, sexually directional picture. This is the persistent myth of evil men, abusing innocent women.

In fact, women enjoy the ability to instigate violence on their behalf by using conformist men who buy into the idea of their own human worth as a product of their utility in dispensing and absorbing violence on women's behalf. Using the police as muscle, making false claims of abuse, or merely claiming to be "afraid" are mechanisms available to women for indirectly instigating violence against men. As many as 75% of protective orders against males are obtained without justification. [12] This is a court-enforced mechanism for women's indirect use of violence in the form of court officers or police.

That a uniformed man enacts this on behalf of an initiator of violence by proxy does nothing to change the fact that although outsourced and indirect, this is still violence.

The reality of the use of false accusations of rape, sexual assault, or violent assault are point of contention among ideologues whose attachment to the mythology of innate feminine innocence disrupts useful address of this issue. Despite a climate of denial, law enforcement professionals report that false accusations comprise as much as 50% of such allegations.[13][14].

False claims of victimhood are also an effective mechanism for directing violence by the proxy of police and court officers against individuals without direct participation by an instigator.

The examination of differing models for enactment of violence, comparing the direct and the enactment of violence by proxy illustrates two points. One being a disposal of the myth of feminine nature as uniquely peaceful. The converse case, that women are innately violent is not implied here, rather – that human beings, without respect to sex are capable of malice and violence. If a false narrative of innocence is attached to one biological group,

members of that group are exempt from the adult accountability. The personal responsibility necessary in adults for a functional society.

Every person is capable of aggression, physical and otherwise, but adult accountability without an idealized self-image is what allows non destructive participation in a community. The second item is recognizing the demonstrated tendency to use indirect, rather than direct use of force nicely accounts for our current climate of accusation by members of one demographic against the other. No phantom epidemic of unreported criminal victimization is necessary to make sense of widespread frivolous accusation.

In addition, cultural recognition of indirect violence – or the use of force by proxy – is necessary if we're serious about reducing the ensuing human damage.

[1] http://www.huffingtonpost.com/eve-ensler/over-it_b_1089013.html
[2] http://radicalhub.wordpress.com/2011/10/04/radical-feminism-in-the-21st-century/
[3] http://www.america.gov/st/elections08-english/2008/April/20080523105153WRybakcuH0.5036737.html
[4] http://she-conomy.com/report/facts-on-women/
[5] http://www.trendsight.com/content/view/40/204/
[6] http://blog.nielsen.com/nielsenwire/global/below-the-topline-womens-growing-economic-power/
[7] http://www.avoiceformen.com/feminism/hanna-rosin-abusing-her-children-on-video/

[8] http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1662710
[9] Jill Steans – Gender and International Relation http://www.polity.co.uk/book.asp?ref=9780745635811
[10] http://www.icrc.org/eng/assets/files/other/irrc-877-hogg.pdf
[11] http://www.nytimes.com/2010/07/18/world/europe/18holocaust.html
[12] http://www.dvmen.org/dv-16.htm
[13] http://mensnewsdaily.com/2007/04/22/during-my-time-as-a-prosecutor-i-was-amazed-to-see-all-the-false-rape-allegations-that-were-made/
[14] http://www.ipt-forensics.com/journal/volume6/j6_2_4.htm

JtO apologizes for Register-her.com

John Hembling (JtO) · 5 December 2011 · Archived copy · Original

Catherine Kieu Becker was arrested on July 11, on charges including aggravated mayhem, false imprisonment and assault with a deadly weapon. What she'd actually done was drug her husband, tie him to a bed, and on his return to consciousness, partially dismember him using a kitchen knife. After cutting his penis off while he watched, she destroyed the severed organ by pulping it in a kitchen garbage disposal unit.

This savage mutilation was discussed on a daytime talk show, called "the Talk" as an item of comedy. A real world case of sexual mutilation – treated as slapstick comedy.

17 Years previously, Lorena Bobbitt, who now uses her maiden name Lorena Gallo – was lionized and worshipped by millions of women for the malicious wounding of her sleeping husband. For the cognitively impaired, it's necessary to point out that sexual mutilation of an unconscious victim does not constitute self defense.

Once publicly known as a celebrity violent sex offender, Bobbitt was rewarded with appearances on several interview shows, including Oprah. Bobbitt was found not guilty by reason of insanity – and spent 45 days under psychiatric observation. After the trial, Lorena was treated as a feminist hero.

Other cases of male targeted sexual mutilation occur world wide every year[1].

Kim Tran pled guilty to charges of aggravated assault on her husband. The assault involved the severing of her husband's penis while he was asleep was given a two year suspended sentence by the B.C. Supreme court after telling police she had " she had no choice but to cut off her husband's penis." [2]

Another case of mutilation of a sleeping male victim which occurred in Vietnam, but was celebrated by american commentators including Nicole Fabian-Weber. The 29-year-old Vietnamese woman, only identified by her surname, Pan, waited until her husband slept , then – according to american blogger Fabian-Weber, **"did what any scorned, ballsy woman would do"**[3].

I disagree with Fabian-Weber. Attacking and mutilating a sleeping victim is what a violent psychopath would do. Rather than "ballsy," it seems depraved and cowardly, but my cognitive function might be affected by a lifelong case of testosterone dementia. I, in my masculine pea-brain think that walking away from an abusive environment is a better indication of empowerment and courage.

Maybe that's just self congratulatory bias, having myself been subject to phsychological and physical abuse within a relationship which I walked away from without recourse to putting anyone in a hospital or morgue; You know, like an adult. And no, I don't think walking away from a violent or abusive relationship merits a medal. It's what you're *supposed* to do when you have adult agency and volition.

Fabian Weber's original commentary on this matter was: "Bad. Ass. Although I consider myself to be somewhat of a pacifist, I must admit, I've always admired a woman who has the cojones to cut off a man's weenus."

As I'm also an advocate of non-violent problem solving, I must admit to some confusion at the statement by Fabian-Weber of admiration towards attacking and mutilating a sleeping victim.

Katherine Heigl's supposedly humorous claim; that her advocacy of neutering pets is an outlet for her desire to chop human male's balls off shouldn't be taken out of context. The context being that she's a creature of hollywood who lives in california – the same state which earlier this year saw Katherine Becker cut her husband's penis off for the "offense" of wanting a divorce. In fact, on the same day I added Heigl to register-her.com – Sunday Dec 4, CBS news reported on that a 67 year old Palm Springs woman was arrested after attempting to cut off her husband's penis using a pair of scissors.[4][5]

The victim received medical attention for treatment for a non-life threatening wound and has subsequently was released later the same day.

On the mens-rights section of the popular news aggregation site Reddit.com – more than 100 commenters have made it clear they believe the inclusion of Heigl on register-her for her flippant joking endorsement of human castration diminishes the potency and purpose of the registry.

- **"This isn't what the registry is supposed to be for." [18 up votes]**

I built the registry, and what it's for includes several goals, high among them is to de-legitimize the current climate of accepted male-targeting violence, as well as the acceptance of male injury as humour. How often is a women kicked in the groin for comedic effect on TV or in a movie? How often does a late night comedian get a guaranteed laugh from the audience when mentioning female-victimizing rape?

- **"I always thought that this whole "bigot" thing on register-her was pretty silly in itself. I think it undermines the entire enterprise, turning it into a laughingstock [….] You guys are getting outraged over that? It was a fucking joke" [20 up votes]**

We're not outraged. We're pointing out the blatant double standard in which violence against men substitutes for humour. Violence which, in case you haven't kept up with current events is increasingly reflected in real world events. Do you remember how shocked and outraged the entire studio audience was when Sharon Osborne joked about Katherine Becker's dismemberment of her husband? I don't. I only remember how hilariously funny they thought it was.

- **"You know, Register-Her started out with so much promise. But as soon as they listed their first hater, I began to worry about its future utility."**

This comment only got 2 up votes – but it implies a question nobody seems aware needs asking, and answering. Why is male targeted violence funny? Why is it, that if your wife, or girlfriend, or female co-worker decided to cut your penis off and throw it into the street; you be derided as a failed man, and she lionized as an empowered woman? Do you doubt this projected outcome?

If you are male, you are worthless. You have no value as a human being, and your potential dismemberment is fodder for comedy. Your only value is by your utility, your ability to provide money, or labor, or violence or to absorb violence for somebody else's benefit – usually a woman.

This accepted worthlessness is re-enforced and maintained by ridiculing any man who demonstrates the fortitude to stand on his hind legs and declare that he has value as a human. To deny that mutilating him is funny, and to point out the factual truth that mutilating a human being, whatever their sex; is not funny.

- **"This is the kind of thing that could totally undermine that website." [31 up votes]**

With Paul's help and the volunteer help of a collection of other individuals whose names are withheld for their protection, I built the website. Maybe if you'd like to support and re-enforce the current cultural value of men as appropriate targets for disposal, de-humanization and dismemberment – you should build your own site to serve that end.

- **"Attention AVfM guys, if you are reading. You do great things and are a valuable resource. Everyone makes mistakes, for the love of God please take that down. Katherine's campaign is clearly tongue-in-cheek and this makes us look foolish and histrionic as a group."**

Does anybody know where the following bit of copy-pasta is from?

> **"Charge of Hypersensitivity: The man is accused of being hysterical or exaggerating the problems of men. "Stop whining.", "Get over it.", "Suck it up like a man.", "You guys don't have it as nearly as bad as us women.", "You're just afraid of losing your male privileges." "Your fragile male ego…", or "Wow. You guys need to get a grip."**

We know it's a joke. That's the point. It's both shocking, and plausibly deniable. It also wouldn't be funny to most people if there was not an element of truth in it. Heigl's "joke" included the word "yet". This is an obvious nod to her awareness of increasing cultural acceptance of male-targeted violence and mutilation.

How many female-kills-male murder stories have we covered at AVFM where the murderer walks away with a slap on the wrist because she's female? Furthermore, how did we get to a place in society when otherwise sane human being shrug off the murder of men by women and even celebrate those violent individuals as cultural heroes.

Male targeting violence persists and escalates because in the unconscious reptile corner of men's minds, they think nodding along with whatever vile , violent, murderous shit the nearest vacuous barbie utters in her you-go-girl bubble of social enablement might get him approved for access to the magic vagina.

This is blue pill thinking. It's what we're here to destroy. The overwhelming condemnation of Heigl's listing is proof that what we're doing is right and necessary.

However, because Paul and I are both sensitive, weak, approval seekers without our own ethical compasses, we will , from now on, put further additions to the registry to a public vote. We feel its important to give the blue pill, blue cool-aid drinking public every opportunity to tell us what's appropriate, and what's not.

Thank you all for your kind attention.

[1] http://listverse.com/2010/01/16/15-cases-of-penis-removal/
[2] http://www.fathers.ca/News/STUDIES/VIOLENCE/JustifyingWomensViolence/THEKIMTRANCASE.aspx
[3] http://register-her.com/images/4/4f/Wife_Cuts_Off_Husband%27s_Penis-comments-1.pdf
[4] http://www.heraldsun.com.au/news/world/palm-springs-woman-67-arrested-for-trying-to-cut-off-husbands-penis/story-e6frf7lf-1226214377001

[5] http://losangeles.cbslocal.com/2011/12/04/woman-67-accused-of-trying-to-cut-off-husbands-penis-with-scissors/

Taking it to the streets

Paul Elam · 6 December 2011 · Archived copy · Original

American MRA's may want to make sure next year's taxes are done at least a few days early. Some of them will be busy in Washington D.C., staging a protest against misandry.

April 15, 2012 is the 100th anniversary of the sinking of the Titanic, an event that showcases the end game consequences of chivalry, as well as providing indisputable evidence that patriarchy is a system of male disposability, not male power.

There is a memorial on Washington D.C.'s west side, erected through fundraising by American women, honoring the men who sacrificed their lives so that women and children could live.

Here is the memorial and inscription:

TO THE BRAVE MEN
WHO PERISHED
IN THE WRECK
OF THE TITANIC
APRIL 15 1912
THEY GAVE THEIR
LIVES THAT WOMEN
AND CHILDREN
MIGHT BE SAVED

ERECTED BY THE
WOMEN OF AMERICA

It was a harsh deal for men, even then. But now, as the pall of feminist governance degrades even the token honors bestowed upon male sacrifice, and seeks to throw us all over the rails of a sinking ship, it is time to recognize that there is no longer any value in the social contract that places men at such risk. Our society has become a great, sinking ship, and it is time for men to save not women, but themselves, and their sons.

False accusations, false rape culture, corrupt family courts, educational bias, legal tyranny, PAS, media demonization, government corruption, VAWA's false DV hysteria, Title IX and the institutionalized minefield of "Dear Colleague," all have helped shape a culture of hate, and given rise to even more insidious agendas and ideologies.

We do as much as we can with our growing arsenal of online weapons to alter this destructive and hateful course, but the time has come to also take our voices to the streets in protest.

It has long been our position here that AVfM focuses its attention exclusively on online activism. However, the centennial of the Titanic's sinking provides us a unique and one time only opportunity.

Thus, this first announcement is one of many to come regarding A Voice for Men's "Sink Misandry" protest, to be staged live in Washington D.C. on April 15, 2012.

You are asked to join myself, John the Other, and a soon to be announced group of fellow MRA's in America's capital on that day to voice your opposition to the scourge of social and legal misandry. T-shirts and protest signs will be provided gratis, to registered participants, as well as information on travel and discount lodging for the event.

Please sign up here for our newsletter below. Feel free to sign up even if you cannot attend, but if you do plan on coming, please sign up and let us know you are attending.

The Sink Misandry protest will the important first step in taking the activism on this website to the world at large. And it will provide some much needed live contact for MRA's.

Also, as we will be repeating in the future, there are Titanic Memorials spread throughout the world, including key cities in Europe and Australia. Please contact AVfM if you want support in organizing an event in your country on the same day.

I am sure there will be many questions. We will be collecting all of them and providing answers in future announcements.

It's time to fuck their streets up.

[note: Your actual first and last name are not required for this form, so please enter any name you like if you choose to remain anonymous. But a valid email address is essential]

[gravityform id="1″ name="Subscribe To Our Mailing List"]

Tom Martin vs LSE court date set

Robert O'Hara · 6 December 2011 · Archived copy · Original

[box]

PRESS RELEASE: December 5th, 2011

Court date for man's £50,000 lawsuit against 'male-blaming' gender studies degrees at LSE

(AVfM News)A former student of the London School of Economics (LSE), who has filed a lawsuit claiming all five of its gender studies Masters degrees "exaggerate women's issues and recommend blaming men to justify ignoring men's issues," will make his case at the Central London County Court, a hearing date now set for February 14th, 2012. As reported by *The Evening Standard* , *The Guardian* (here and here),*Forbes Magazine*, *The West End Extra*, *A Voice for Men*, *Men's Matters*, and dozens of blogs and vlogs, Tom Martin's case has garnered a lot of public support, his legal fund receiving £3055 in donations from ninety people in eight countries to date, but Martin says he now needs more donations, "Clerical errors by the court have caused a three month delay, so I now need a few thousand pounds more to continue devoting all my time in preparation for winning the case."

Director of LSE's Gender Institute, Dr Anne Phillips, told LSE's student union newspaper *The Beaver,* "I find it almost surreal when [LSE's] Gender Institute is portrayed as representing 'women good, men bad," but Martin's website documents his method and analysis of texts in the opening compulsory unit for all gender degrees at LSE as evidence of "systematic male-blaming bias," and argues the contract students enter explicitly rules out sex-discriminatory learning materials. LSE's defense now argues key texts are not compulsory learning materials, only "recommended." Martin claims key texts are indeed compulsory, that students are explicitly told to read them in preparation for further discussion in seminars.

LSE also argue texts are available for both women and men to read so therefore do not directly discriminate. Further, they argue a focus on women in gender studies is expected, claiming any bias or discrimination against men "plainly justifiable." Martin says the prospectus did not warn of any discrimination or bias, nor seek to justify it.

In a 2011 book (p10), Dr Clare Hemmings, senior gender lecturer at LSE, admits when "women's studies" became "gender studies" programs, it signalled a rejection of biased, exaggerated female victim-hood perspectives in favour of greater inclusion, accuracy, and fairness for the field, but that subsequently, nothing changed. In 2008, Hemmings wrote that replacing the prefix "women's" with "gender" was a good way to ensure continued public funding and support.

Another of LSE's key gender texts recommends ignoring men's studies in favour of "Critical Studies on Men (CSM)." According to various reports, many educational programs around the world are similarly critical, from kindergarden up. Research shows negative stereotypes on men effect focus, performance, and health. With 59% of university degrees going to women and 41% to men, and the gap widening, Martin hopes his lawsuit will encourage educators to improve their stories. He appears in a Youtube exposé, finding some LSE students justify bias against men, by citing discrimination issues they say women face, one student exclaiming "There's no discrimination against men!" her outburst replayed in slow motion then freezing as a 160 item A to Z list of discrimination issues scrolls by.

Commenting on the February 14th court hearing date, Martin says "I think LSE's Gender Institute is planning an extra special Valentine's Day massacre for men's issues as usual, but people would prefer to see these gender

studies industry representatives publicly renew their vows to gender equality, and make a serious effort to pick up the £50,000 tab, too – loose change for LSE maybe, but not for the more than 900 other gender studies and women's studies departments worldwide who can avoid similar payouts by dropping the man-hatred, and incorporating men's equality debates without further deceit, delay, or excuse. Gender-developmental progress is much more attainable when considering both women's and men's issues. Equality is a two way street."

The university's press office can be contacted here. Tom Martin can be contacted here.
[/box]

Private board for discussing strategy & tactics

Brutal Antipathy · 7 December 2011 · Archived copy · Original

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With my first submission to AVfM I proposed adopting methods to combat feminism. The more I thought about this, the more I realized it was foolish to discuss and plan such methods in a public venue. Any methods we might discuss here are open to view by the general public, including feminists. I have no doubt that some feminists monitor AVfM, and knowing this, realize that any discussion on tactics we raise here is subject to counter-maneuvers, including preemptive ones.

It has since been my opinion that a more private area would be necessary for serious discussion of strategy and tactics. I mentioned this to Mr Elam, and have been given license to put such a place together. This private forum is intended to be entirely a complimentary forum to AVfM in specific regard to activism, and no detraction from the normal flow of discussion on AVfM will be tolerated there.

As the forum is intended to be private, the location of the forum will not be posted. Please contact Mr Elam or myself for the URL. Viewing is open to members only, and admission is subject to administrative approval. Admission will be denied without a reasonable degree of certainty that you are who you claim to be.

I can be contacted at desdenova@hotmail.com

Welcome to the resistance!

[/box]

When feminists attack

Dr. Tara J. Palmatier · 8 December 2011 · Archived copy · Original

Some mornings, going through my email is just part of my usual routine. Then, other mornings, like today, someone sends an email that elicits a huge smile and just makes my whole day.

Ben Vonderheide aka Daddy Justice, is a relentless men's and father's rights activist. He and his video camera have been holding corrupt public officials and the corrupt family court system and its minions accountable for almost a decade.

Mr. Vonderheide's fight began 8 years ago when his ex made false allegations of abuse against him in an effort to separate him from his child. He fought back and won and now he is fighting the good fight for countless other men and their children.

In July 2011, the Violence Against Women Act (VAWA) was up for renewal in the U.S. Senate. **Dr. Phil McGraw** and other mucky-mucks in the $4 billion dollar plus Women's Domestic Violence industry offered up their usual misinformation, lies and inaccurate statistics in order to have the act renewed.

After Dr. Phil lied spoke to the Senate, Mr. Vonderheide was waiting for him in the hallway with his camera.

Dr. Phil ignored Mr. Vonderheide, but other hearing participants did not. Let's watch!

U.S. Senate, Dr. Phil and FemPork from Ben Vonderheide on Vimeo.

The woman who assaults Mr. Vonderheide in the above video is Lisalyn R. Jacobs. Ms. Jacobs is the current vice president for government relations of **Legal Momentum**, NOW attorney and one of the individuals responsible for implementing the highly discriminatory and unconstitutional VAWA legislation. Here is Ms. Jacobs' bio from the Legal Momentum website:

Lisalyn R. Jacobs

Lisalyn R. Jacobs joined Legal Momentum as vice president for government relations in March of 2003. She began her legal career at the National Partnership for Women and Families under the auspices of Georgetown's Women's Law & Public Policy Fellowship. Following three years in private practice, she joined the Office of Policy Development of the U.S. Justice Department in 1995 and worked on a number of issues including implementation of the Violence Against Women Act, the welfare reform law, judicial nominations. and affirmative action.

She also served as Chief of Staff of the Civil Rights Division, as well as Special Counsel to the Director of the Violence Against Women Office. In May of 2000, she left DOJ and for nearly three years was a civil and human rights consultant on issues ranging from capital punishment to affirmative action, and international human rights. She has testified before congressional committees at both the state and federal levels.

On December 5, 2011, Lisalyn R. Jacobs was charged and arraigned for assaulting Ben Vonderheide (Daddy Justice) outside the U.S. Senate VAWA hearing in Washington, D.C.

One would think that an individual who is against violence, who has devoted most of her adult professional life to ending violence and promoting human rights, would know better ***than to assault another human being in the corridors of the United States Senate for doing nothing more than filming her and asking her questions in an effort to hold her accountable for her very public beliefs and role in creating discriminatory and unconstitutional legislature.***

Ms. Jacobs believes violence against women and girls is wrong. Her actions, however, seem to indicate that female perpetrated violence against men is right and acceptable and the Orwellian belief that some humans are more equal than others.

I could go on and on about what a hypocrite Ms. Jacobs appears to be. I could point out how a violent female offender shouldn't be allowed to participate in any discussions or policy-making about the violence of men and the protection of women. I could say all these things and more.

Instead, I think I'll go back to enjoying my schadenfreude-gasm at seeing this kind of hypocrisy exposed.

Multiple schadefreudegasms.

This article originally appeared on Dr. Palmatier's website, shrink4men.com, and is reposted here with permission.

Feminism occupies Wall Street

Robert O'Hara · 8 December 2011 · Archived copy · Original

[box]

Washington, Dec. 8 2011 (AVfM News) "Dec. 5 (Bloomberg) – For Gloria Steinem, the international conversation that the "Occupy Wall Street protests sparked about economic inequality is, at its heart, about gender," opened an article published by Bloomberg, one of the most popular outlets for business and economic news as well as data early this week. The article exclusively featured Steinem, her thoughts about the movement and how gender inequality and injustice for women are at the heart of the matter even though the movement was started by its founders as adressing an entirely gender neutral problem.

Within the article are mentioned twenty three year old women who are saddling $95,000 in debt who complain that they cannot pay it off as if it were any easier for a 23 year old man. Also, as expected, is a diatribe about the wage gap and how women are especially affected by the current economic downturn. This despite the fact men have fared far worse in recent years as a group than have women and in fact, for the first time in history, women outnumber men in the workforce.

There is a broad effort amongst prominent feminists and well funded feminist groups to convince the American public that the whole banking crisis is, at its root, all about the "patriarchy." Resulting is an Occupy Patriarchy movement budding up amongst the protesters who have been squatting on park squares in cities all over the world.

Starting their effort in September, they have been encouraged and supported heavily by an organization called The Woman's Media Center, founded by Gloria Steinem and Jane Fonda in in 2005. "The Women's Media Center convenes panels, issues reports, organizes grassroots campaigns, and meets behind the scenes with members of the media to address issues of women's representation and general diversity," reads the description of it's activities aimed at injecting gender politics and feminist ideology into the general media. Since its founding it has received well over $3.5 million in contributions according to IRS documents; hardly making it a grass roots operation.

Partnering up with The Woman's Media Center is none other than the *Radfem Hub*. Distributed by the WMC is a flyer produced by Radfem stating "Occupy Wall street is a men's movement, but it doesn't have to be." Along with references to radical feminist literature and common feminist memes there are also outlined on the flier shocking accusations of sexual misconduct by OWS protesters and the police:

"The conditions for women at OWS offer a glimpse of what "success" would look like, if OWS succeeded. It does not look good.

Women's concerns are marginalized and we are expected to support men's concerns first and foremost, and adopt them as our own.
Women are cooking, cleaning and serving men, as men claim all the leadership positions and positions of power and prestige for themselves.

Male-centric sexuality that poses known dangers to girls and women, specifically the risk of unwanted pregnancy is over-represented, and female-centric sexuality that is safe for girls and women is under-represented. Women have been groped and assaulted "

The homepage of the Occupy Patriarchy website features a link to a podcast in which members of OP in Houston are interviewed and a link to a Blogtalk radio show who's debut program features prominent feminist Robin Morgan who speaks of the OP movement. In both programs the OCW protesters are described as mainly white males who are no different than the patriarchal oppressors that they are trying to overthrow. Accusations of sexual misconduct in both programs are abundant.

Many have noted that for decades feminists have co-opted many other movements in a parasitic manner in order to raise their profile and procure more funding as well as to gain more political influence. This has been readily apparent with the civil rights and anti war movements of the 1960's and the environmental movement. All of these were never intended to have anything to do with gender but feminists, through dogged publicity, made these things synonymous with feminism.

However it is unclear whether Occupy Patriarchy wants to simply press OWS protesters to make the issue of crooked bankers a gender issue or simply discredit them altogether. In the case of the other movements mentioned above the parasitism was indeed more symbiotic but in this instance the relationship is much more hostile and doesn't seem to be sustainable. For whatever reason though, it appears the feminist leadership is getting out the big guns and putting down some serious cash to both astroturf and discredit the OWS movement.

One can only speculate as to what their true motivation is.

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[/box]

We are all being watched

Paul Elam · 9 December 2011 · Archived copy · Original

"I am not placing you under arrest, but I have some questions and I am going to read you your rights."

That was the first thing the prominent Canadian MRA, whom we must now refer to as Mr. X, was told when he walked into the police investigators office. He had been phoned at work the day before by police officials, who told X that an allegation had been made against him that involved the MRM, stockpiling weapons and threats to do harm. They asked him to come in to "answer some questions."

Those questions were largely about his personal life and beliefs, focusing on whether he was a violence prone individual. There were questions about the MRM and MRA's, and it became clear to him during the course of the interview that significant prior effort had been invested by police officials into studying his beliefs as well as the overall mentality of those in the movement.

He admits to being a little rattled. Making threats of violence of any kind is a very serious matter in Canada. And something like this coming nearly to the day on the anniversary of the "Montreal Massacre," was a bit more chilling. December 6 marks the day that Marc Lepine murdered fourteen women and wounded ten women and four men at the École Polytechnique, an engineering school affiliated with the University of Montréal.

Anyone, and this includes police officials, who has read Mr. X's blog articles or watched his YouTube videos, knows him to be a level headed, intellectual sort, not given to violence. But it is clear that someone reported otherwise to Canadian law enforcement. The question remains why, but that is likely to never be answered because he was not made privy to where the complaint originated.

He was informed, according to my conversation with him last night, that he was not a suspect and the police found nothing in his writings that caused them concern. They were, in effect, following up on a complaint and after speaking with him determined there was no need for further inquiry. So they *said*.

But even in the best case scenario, there is an object lesson in the thick of this that must be addressed. The men's movement is a growing phenomenon. We are, as were we destined to do, starting to scare some people. That is what happens when insight meets ignorance. Those who cling to the status quo, in this case feminist governance, get uncomfortable. They react. Over react. Although over reaction may be the wrong word. These people were full of hate and lies long before anyone started speaking back.

It is possible that this was orchestrated, that more than one person conspired to set our associate up for trouble. It is also possible that this was one reactive person acting on their own. Again, we will never know.

But we do know enough to know that for MRA's, especially those that live in Canada, that there is a need, not for panic, but for caution.

We are documenting the fact that these events transpired for the sake of public record. If other MRA's are called in and questioned in similar circumstances we will document that as well. On the outside chance that we are seeing the police manipulated into some sort of ideological McCarthyism, we want to document it as it happens.

Regarding AVfM, there have been times when I have banned people from this site for making even non serious suggestions of violence. I have gotten complaints and nasty emails for doing so. Now you know at least one reason why I felt it was necessary.

Personally, I would be flabbergasted to know there are any MRA's out there that would take their beliefs and use them as an excuse for violence. And truth tell, I am more than happy with their being removed from our ranks, and even from society, if they are out there.

The only weapon we ever needed is the truth, and I do believe that we can see through Mr.X's unfortunate experience, that the truth is indeed a potent weapon that causes irrational reactions from the very people we would

identify as the problem.

But a word of caution. As we know all too well, lies are powerful weapons, too. They can take a terrible toll in terms of lost reputation, as even lost freedom. Unfortunate then that our stock and trade is in dealing with liars. We see people like David Futrelle and others trying to cast us as pro-violence in any way they possibly can, often treating the truth and integrity like minor obstacles to their ambitions.

So, the question becomes, how are we going to react to what has happened here? The answer is that we are going to move ahead full steam. We won't slither into private forums with our beliefs. That is the province of those we oppose, as you will soon see detailed on the pages of this site ***like never before***.

Just like Mr. X, the people at AVfM are simply telling the truth and looking for justice. There is no need to slow down or change course. But these events remind us that on whatever level you can imagine, there are those that would do most anything to shut us up. Or, as we have said around here before, we are getting flak, so we must be over the target.

But, it is official now, people. *They are watching us.* We must remain aware of that, even though it changes nothing that we do. AVfM will continue to enforce its no violence policy, just as we have from the day we launched. And we will continue to confront hateful ideologues, corrupt public officials and the plague of misandry wherever we find it and FTSU.

Sometimes the ride will get bumpy, so we are all better off to strap in securely.

Questioning the MRM – a short self examination

cooterbee · 9 December 2011 · Archived copy · Original

Why are we doing this? What, exactly, is our complaint? In absolute terms, men have never had it better. Our lives are longer than ever before. Especially in the western world, we are not nearly as plagued by violence and disease as our grandfathers. Never in history have we had as much economic opportunity or as much latitude to choose our own careers and our ultimate station in life.

We are clearly neglected and abused relative to women, but is that really a legitimate comparison? Is that any more meaningful than measuring how we are doing compared to squirrels or dolphins? There are a few men who do cross-over and become women but I never heard of even one who did it to gain access to all the goodies that go with being an entitlement skank. I know of few men who would be anything else despite the supposed unfairness.

So what is the beef? Could it be that even though men are doing better than ever that the level of ingratitude is also disproportionately high? Let's face it. Men are and always have been where it's at when it comes to sustaining this world. In former days, men used to get some credit for it. Not now. Scorn, vitriol and blame are the thanks we get for making this world livable. Biting the hand that feeds you was always a no-no. Perhaps that's what eats me.

I am starting to tire of all the stats and data. All of the situational analogies with the sexes reversed are starting to get to me. Does it really count that the outcome for each sex might be different? Isn't the fact that we don't like what is going on enough reason to change it? It is in any other aspect of life. Don't get me wrong. Debunking, facts and logic have their place within a rational discussion. Thing is this isn't and can't be a rational discussion. May just as well stake out a dogmatic position and listen to nothing.

I suspect that we hedge too much and appeal to fairness too often. Why would that be a bad thing though? It sounds too much like begging. "Oh please, please respect me even though you want me dead. I swear I can get laid and don't hate women no matter how much they hate me." Thankfully, more men are saying, "I said it. Too bad for you"

Talking equity among men is useful because men are capable of equity. Exceptionally few women are capable. Talking about equity to a typical woman is like talking particle physics to a baboon.

We want it the way we want it and so it should be done. No other justification is significant.. We have it good but want it to be better still. Why isn't important. Just that we do is enough. Man is the measure of all things? A man's reach should exceed his grasp? Perfectibility of man or eternal pursuit of happiness? (liberal traditions that many of us utterly reject) What's the difference? Our decision to change things is made. Deal.

Baby boys and turtles

Karen Straughan (aka GirlWritesWhat) · 10 December 2011 · Archived copy · Original

[dropcap]I [/dropcap]finally broke down about a month ago and watched my very first video of an infant circumcision. It was an instructional video, the picture grainy and the color off, so I couldn't quite see in sparkling clarity what exactly was being done (for which I'm grateful). I watched it on mute at first, too. When I finally had the guts to turn the sound back on, the only thing more appalling to me than the screams of the baby was the cold, detached, clinical description of the procedure recited by the doctor performing it.

I'm not a squeamish person. Back in the day, when I was a professional cook at a high end hotel, I was the go-to girl whenever someone accidentally stuck his hand in the deep fryer or cut the tip of her finger off, to assess the injury, determine if it required serious attention and, if necessary, locate the missing part, at the very least to make sure it never found its way into anyone's dinner. I've held my three year-old's head still while a doctor stitched it up, and have been through the pain of natural childbirth three times. I was even seriously considering a career as a medical examiner at one time.

But watching that video left me shaking, my throat clogged with tears, and my chest tight and hot with this kind of simmering anger that such things are still done to other human beings–and such helpless ones–in this so-called progressive age.

And no, this is not an article about infant circumcision, per se. It's an article about what the cultural and legal acceptance of infant circumcision, even in cultures where it's not the norm, tells us about society, and about men's place in it.

[image]I also remember the media shit-storm that occurred a decade or so ago in Vancouver's Chinatown when vendors were reported to the SPCA (by horrified schoolchildren on a field trip, no less) for chopping up and selling meat off live turtles, stripping off the shell and carving up the turtle piece by piece while it still lived. The vendors themselves didn't see what the problem was. Keeping it alive as long as possible kept each slice of meat fresh. What could be simpler or easier? Besides, it was just a turtle. Why should anyone care?

Animal rights advocates were outraged by the practice (as were the majority of Average Joes I spoke to about it), but the SPCA considered it a "cultural norm", and since there was no specific law against it, there was "not a whole lot we can do".

Which seems bizarre, when a person running a puppy mill, or beating their cat with a hose, or allowing a dog to starve in their care, can earn themselves a fine and even jail time, or be banned from owning animals.

Denis Leary did a "funny because it's true" bit in his Special "No Cure for Cancer", where he aptly observed, "We only wanna save the cute animals, don't we?" But I think it's more complicated than that. It's not just an animal's (or human's) cuteness factor that impacts how much we empathize or don't with them. It's a whole host of perceptions we have regarding their functions, roles, inner workings (if any), contributions, harmfulness, strengths and weaknesses, that combine to formulate our ability to value them as beings in their own right, rather than translating their existence solely into a function of their usefulness or harm to us.

The turtle may be cute, but it's also food. Its role and function in relation to us is to be used and consumed by us. It's cold-blooded, with the soulless personality of any reptile, and not even smart enough to be litter trained. It is perceived to be emotionally dead, therefore its pain is presumed to be non-existent, and its entire being alien to our own experience. And while us westerners have long had the luxury of caring about the survival and wellbeing of species other than our own, I'm not sure there's even an agency equivalent to the SPCA in China. Their culture is still largely one of seeing animals primarily for their utility, as we used to. There's probably not a lot of lambs or calves with names there, because when you name your food, it's a lot harder to butcher it. You've turned it into a "who" rather than a "what".

When it comes to cruelty to pets, well, things look very different to us. Our pets' roles and functions feed our humanity–love, affection, companionship. We don't keep them around for their utility, but for the joy they give us. We admire their attributes, and relate to their rich, emotional lives. And oddly, because we don't "need" them, because they serve no practical purpose, perform no necessary labor, and are even burdens on us…we seem to value them all the more. We often respect their feelings and desires too much, and allow them to get fat, or become the "boss of the house".

I used to be confused by the tendency of society–both the male and female halves of it–to over-empathize with women and not empathize at all with men, but the more I think about the turtles in the Chinese market, and the baby boy strapped screaming to a board, the more clear my thoughts become, and at the same time, the more complex.

What is "male"? What attributes do our biology and our culture assign to maleness, and why?

Strength. Independence. Self-determination. Toughness. Courage. Threat. Ruthlessness. Danger. Competence. Ambition. Predation. Reticence. Stoicism. Anger. Aggression. Violence. Perseverance. Invulnerability. Utility. Protection. Self-sacrifice. All of this is "male".

Can such a being even feel pain? And if he does, why should we care? More importantly, can we, and have we ever been able to, afford to care?

A huge part of the role men played for ages of our evolution involved them not just being agents acting upon the outside world, but also *absorbing* violence, risk, pain and damage, from nature, other humans, or their own labors, so that women wouldn't have to.

[image]How could society's expectation of a man to willingly, bravely, uncomplainingly stand in front of a woman and act as her shield, face the elements and possible death on a game trail to act as her spear, work his hands bloody to act as her scythe, bend his back to act as her ox, sit hungry and cold and scared in a trench to act as her curtain wall…how could this expectation exist and be enforced, if we felt real empathy for that man, if we saw him as a being in his own right, worthy of humanity just because he was human, if we valued him as much as we did the uses he could be put to, or if his suffering truly mattered to us?

How can we expect him–command him–to suffer for the benefit of women and society if we care about sparing him pain? If we could climb into his skin and imagine ourselves there, experience the full spectrum of the fear he hides, the pain he conquers, the anguish he suppresses, the loneliness he buries, the helplessness he denies?

In Africa, there is a growing movement on the part of aid agencies and federal bodies to put an end to the barbaric practice of female genital mutilation. At the exact same time, there is a program supported by the World Health Organization to implement widespread infant circumcision (the mutilation that isn't), for the benefit of African society.

I think of that male baby, strapped to a board while his male part is cut from him, his screams as ineffectual as the squirming of a turtle with its shell stripped off, the voice of the doctor, no different in cadence or tone from the voice of the market vendor saying, "but it's only a turtle."

And the only way it makes any sense at all to me is to conclude that the maleness of that cut somehow transforms his suffering from that of a baby, which we might care about, into that of a male. It's beneficial, not just to him, but to society. Even if it isn't. Because a little male suffering never hurt anyone, right?

And I imagine the mother of that baby holding him afterward, consoling him even as she praises, "that's my good, brave boy, my tough little guy…" and admonishing him not to cry.

I've been called a lot of things since I started writing about men's issues: sexist, misogynist, hateful, unfeeling, sociopathic, insensitive, uncaring, even inhuman. And the most telling thing is that these accusations are most commonly made when I empathize with men or boys, without empathizing with women and girls *more*.

I don’t know how to teach society to feel any empathy for men. I don’t know that it’s a thing that can be taught. I only know that this lack of empathy for men, and society’s pathological outpouring of empathy for women, lies at the very heart of every major men’s rights issue, the wellspring of each injustice I see, and is the foundation of the wall that stands between men and real equality.

FBI advisory board approves new definition of rape

Robert O'Hara · 10 December 2011 · Archived copy · Original

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Washington, Dec. 10 2011 (AVfM News) On Tuesday, November 6th the FBI's Criminal Justice Information Advisory Board unanimously voted to submit an updated definition of Rape for final approval to FBI director Robert Muller. It is expected that he will approve the new definition.

This comes after over a year of activism by feminist groups who stand to benefit financial by the the broadened definition of rape which is now to include the "inability to give consent." This is a gray area that many legal scholars argue could classify some instances which are actually not rape to be considered as such, particularly in the case of alcohol consumption.

"This new definition will mean that, at long last, we will begin to see the full scope of this horrific violence, and that understanding will carry through to increased attention and resources for prevention and action" said Eleanor Smeal, president of the Feminist Majority Foundation, one of the many organizations who lobbied to expand the definition of rape. The Feminist Majority Foundation is known for its avocation of including within the definition of rape; sex while the female is under the influence of alcohol.

If the new definition of rape is approved for reporting purposes by Muller then more money and resources will flow into the hands of advocacy organizations like the FMF and others who have dominated the entire public discourse concerning sexual assault.
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Understanding the men's rights movement

John Hembling (JtO) · 10 December 2011 · Archived copy · Original

A Guide for Law Enforcement Professionals.

The Men's Rights Movement (MRM) is a grass roots, unfunded and loosely associated collection of human rights advocates focused on opposing the marginalization and vilification of men and boys in Western society. The MRM is a non-violent, non-political movement comprised of men and women who believe, based on a growing body of evidence that the human rights of males are being systematically removed by activists, lobbyists, politicians and academicians who cling to a misguided and wrongheaded belief that masculinity is fundamentally violent or harmful. This persistent myth is often referred to as cultural misandry.

The fact of men's second-class status within western society is demonstrated by a number of well known, but ignored facts. This is a short sample for illustrative purposes only.

A few examples include that Men die roughly 5 years earlier than women, men commit suicide at 4 times the rate of women. In addition, 93% of workplace deaths are male, and while courts enforce financial obligations to women with children, men have no reproductive rights. More information is available at http://www.avoiceformen.com/mission-and-values/about/

Myths about the MRM.

"Men's Rights Activists Just Hate Women"

This is the most common and laziest argument offered by opponents of male human rights. Much of men's rights writing opposes the ideology operating under the name of Feminism. Critics and opponents of the MRM claiming this equates to a hatred of women make several false assumptions.

The first such assumption is that "women" and "feminism" are synonyms. One is an ideology, one is a biological demographic. In fact, many of the loudest adherents of feminism are male. Dr. Phil McGraw, Hugo Schweitzer, Micheal Kimmel are all loudly self-identifying feminists. In addition, whether they identify as such, most men are feminists by default in that they conflate feminism with equal rights.

The persistent dogma of female victimhood within feminist ideology affords political power to women embracing it, but ultimately locks women into the role of children lacking adult agency. The superficial benefit to women of feminist ideology is, in the view of many Mens rights advocates, destructive to women's rights, and to civil society.

"Men's Rights Activists Want To Send Women back to the Kitchen"

Some extremist social conservatives promote a view of returning to a "golden age" in which men occupied an honoured position in families and society, and in which women were subservient. This is not a view endorsed by Mens Rights Activists, and represents an absurd fantasy with no historical truth.

Individuals promoting this view occasionally surface within Men's Rights forums online, and are almost immediately ignored and booted by the moderators of those forums.

"Mens Rights Activists are Violent"

This claim is absurd. The men's rights movement is an avowedly non violent human rights movement. A cursory examination of this website will reveal that the typical reaction from site management to any advocacy or glorification of violence, even in "humor," is to remove the offending statement and permanently ban the user from posting again.

To date, almost all men's rights activism has taken the form of video blogging and online writing. This self documentation of men's activism is distinctly and explicitly non violent. In fact, a substantial fraction of writing within the movement addresses anti-male violence increasingly promoted by feminist ideologues and mainstream

media personalities. To wit:

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- Swedish Feminists in 2010 advocated murder to promote hate literature.
- Hosts of a daytime TV show "The Talk" treated male sexual mutilation as slapstick comedy
- Self-identifying feminist "mommy bloggers" regularly celebrate male targeted violence

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False Accusations

Almost all rhetoric opposing the Men's Rights Movement is based on insult, accusation and speculation of motive, and ignores the substance of arguments made in men's rights literature. To date, no published writing, online or in print has made any serious refutation of mens rights argument. It is the opinion of most men's rights activists that this failure represents the intellectual, factual, and ethical bankruptcy of active opposition to the mens rights movement. Consequently, only very new writers in the MRM will attempt to engage in substantive debate with opponents of men's rights. Experienced men's rights activists generally learn that debate with dishonest, morally bankrupt ideologues is a futile exercise. As a result, much men's rights writing focuses on exposing the blatant corruption, double standard and anti male bigotry of rhetoric opposing the men's rights movement.

Ideologues opposing the men's rights movement are increasingly frustrated by the small but growing success of the movement – and have begun using false criminal accusations against men's rights activists in efforts to shut them up, using the police to intimidate and silence them.

A common view within the MRM is that police are exploited as enforcers of feminist ideology. This is formalized by sexually biased legislation such as the Violence Against Women Act in the United States, and by use of the discredited Duluth Model informing police policy on domestic violence disputes.

Bad Actors

In addition to accusations and insults, ideologues opposing the men's rights movement have also demonstrated a willingness to establish fake men's rights organizations for the purpose of diluting the message of actual mens rights advocates – as well as posing as men's rights activists but taking extremist or hateful viewpoints, to attribute those views to the larger men's movement. The website goodmenproject.com founded by Lisa Hickey and Tom Matlack is a feminist funded operation using the first strategy mentioned.

For more information, law enforcement professionals in the United States are encouraged to contact Paul using paul@avoiceformen.com, while law enforcement professionals in Canada are encouraged to contact John using john@avoiceformen.com.

A better use for December 6

Davd · 11 December 2011 · Archived copy · Original

[dropcap]I [/dropcap]did something "Politically Incorrect" on December 6th, and I'm glad. Early that afternoon, I sent my son in Finland, his Finnish-speaking brother in Canada, two professors in Finland with whom I worked when Editor of ***Ecoforestry***, and three others, an Independence Day message.

It never occurred to me that it was Marc Lepine Day in the approximate sense that October 5 is Guy Fawkes day in the UK… until the 5PM CBC Radio News came on, with a lead-story "commemorating the Montreal Massacre … demanding that the Long Gun Registry be kept." In perspective,"Marc Lepine day" was not worth lead story status, 22 years after the event; and the Long Gun Registry should fairly be described as over-reaction and if not scrapped, at least reformed to restore a presumption of innocence. It may have been "Politically Incorrect" to forget Lepine's rampage and remember Finnish Independence Day—but methinks it was the right thing to do.

That 1989 "Montreal Massacre" is the least deadly event this writer has seen called 'massacre': The second smallest number of deaths was at the Wounded Knee Massacre. Fourteen died at the Ecole Polytechnique: Larger numbers of people have been killed in several car bomb, suicide bomb, and public transit bombings during the 22 years since. These events have not been called massacres. 146 died at Wounded Knee.

Memorable massacres usually involve thousands to hundreds of thousands dying: The Katyn Forest, Srebernize [Srebrenica], Rwanda, and Assyria in the time of Timurlane and again in the early 20th Century. (Ironically, the ancient Assyrians, when they conquered, are reported to have massacred their enemies and piled up hundreds of severed heads to intimidate the survivors, though no statistical specifics got through to our time.)

The Nazi Holocaust stands out among those for which we have some approximate count of the victims: Some six million Jews and no small number of Christians and "untermenschen," died in a drawn-out, deliberate mass murder. My Finnish Independence Day message named one of the Christians, Dietrich Bonhöffer, who went back to Germany from a safe professorship in the US to stand, and eventually die, in solidarity with the Confessing [Lutheran] Church.

The distinctives of the Marc-Lepine "massacre" were that he killed women and ranted against Feminism. If his act is labelled more drastically than others, equally deliberate[1] and involving more deaths, that label represents an implicit condemnation of his act as horrible for reasons other than just the number who died. There are two obvious candidates for "reasons": The notion that women's lives deserve more protection than men's[2]; and the notion that Feminism, not the works of Matthew, Mark, Luke, John, Moses, Muhammad, or the Buddha, is sacred.

The special protection of women began in a context where men expected to be the adventurers and risk-takers and women expected to stay home and nurture babies, children, the sick,and the very old. When women had precedence in the loading of lifeboats and the custody of children, as part of a deliberately sheltered and restricted life scope; and men had precedence in higher education and the professions, it resembled a balance. When women have precedence in all four, it more resembles a caste system, with men beneath women. The "long gun registry" came into existence more or less along with the caste system.

The "registry" is more than the word implies. The idea that the police should know whether one has hunting arms, and how many, is something one *might have reservations about* to the extent that the police represent other values; but to which most Canadian men would consent. The practice, however, is to require all gun owners to apply every five years for continued permission to keep their guns. What's more, every cohabiting male applicant must get the approval of the woman living with him, in order to receive continued permission[3]. It's a real incentive to avoid manipulative and vindictive women, and to some extent, to avoid doing anything "Politically Incorrect": It's a chill-law.

If the rules changed to allow the noncriminal, non-crazy majority, lifetime permission to keep guns (or perhaps, allow non-criminal rural citizens that lifetime permission and be slightly more restrictive of urban residents); that

would be a good step toward the presumption of innocence. A criminal conviction could still over-rule the “usual procedures”; the problem currently is that the usual procedures treat well-behaved non-criminals as one would expect criminals and the unstable to be treated. (Whether that “good step” is better or worse than the complete elimination of registration, is a separate question and too extensive to address here.)

As to how many people’s lives the “Registry” saves per year, let’s remember that statistics are never any better than the data collection and coding practices that underlie them. One wonders how a life comes to be deemed to be saved by the Gun Registry; and two concerns arise:

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- that many times, the database informing police of a 0.1%-10% risk of demise, is translated into 100% of a life “saved” by some tendentious supporter of the five year renewal rule;
- that police and-or bureaucrats may well have a vested interest in the jobs and funding involved.

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Guns are for biathlon, hunting, and sadly, sometimes for policing and war. Vanishingly few men approve shooting strangers because of their demographic category—and lately, there is a heavier visible threat to men than to women. *Vis-a-vis* Marc Lepine, we might compare the recent Swedish SCUM video depicting the murder of a man, licking blood from his bullet wounds, and exhorting viewers to do likewise [4]. Valerie Solanas, whose *Society for Cutting Up Men Manifesto* is the ostensible the inspiration for the videos, did attempt the murder of artist Andy Warhol and one other man; her followers urge viewers to go kill men and revel in their blood[5]. As of today, it is more than merely likely that men are more at risk from the Solanas legacy than women are from Lepine’s.

The excessive attention given by Feminists and their allies in the CBC, to a multiple murder over 22 years ago—a multiple murder that has been “topped” by several more horrendous acts of homicide since then, and hasn’t been copied—seems to be given because the normal treatment of a despicable deed by a probable madman (letting its memory fade with time), wouldn’t serve some political purposes. The simple inference is that those political purposes do not deserve support; to over-ride the simple inference, powerful contrary evidence should be presented.

I haven’t seen such evidence: What we should learn from Marc Lepine and Clifford Olson and Karla Homolka is how to better detect such monstrous exceptions before they kill, not to treat the average [wo]man as suspicious.

December 6th should not be “Marc Lepine day”, (and even less “Montreal massacre day”); it has a truly historic event to be known-for, the independence of the Finnish Republic from Russia. Finland has managed to keep free for over 90 years, with one of the world’s highest literacy rates and “scholarly output rates” relative to its small population, and in its wisdom did not import great numbers of culturally incompatible immigrants. Finnish men have less than equal power under divorce law, but in my experience and my son’s recent report, more than Canadian or US men.[6]

Two four-letter words symbolize for me, the distinctive Finnish social and cultural virtues: ***Sisu*** and ***Teho***. *Teho* translates pretty well as “efficiency”; and our social inefficiency has contributed to the denigration and abuse of men at law. *Sisu* is not so easy to translate, but combining courage, persistence, and a certain disdain for soft living, might come close. These are far better themes to honour on December 6th, than blaming all men for the acts of one crazy one, or requiring hunters whose violence is limited to their proper quarry, to beg the bureaucracy every five years, for permission to keep their hunting equipment.

December 6th is Finnish Independence Day, and the customary way to honour nearly a century of self-government of that formerly colonized people, is by putting two lighted candles in a window toward the road, from dark until bedtime.

Amen to that.

Notes:

[1] Like most car- and suicide-bombers, Lepine seems to have had a general target, but not to have intended to kill the specific individuals that he killed. Sometimes, an attack targets one or two specific people (e.g. Hamid Karzai's brother) and seeks to kill many of their co-workers without specifically choosing which of them.

[2] http://www.everyman.ca/2011/04/28/has-time-changed-the-meaning-of-self-sacrifice/

[3] I'm not sure if the mirror requirement applies to female applicants.

[4]http://www.youtube.com/watch?feature=player_embedded&v=XJjKJ-_d4YQ —link provided by the AVfM website, November 23 [to Editor—does it need replacement?]

[5]http://register-her.com/index.php?title=Josefin_Von_Zeipel_Segerberg_–_Bigot

[6]One of my sons is studying at a Finnish university, and he had some qualifying comments on the Laasanen post (http://www.the-spearhead.com/2011/12/02/equality-feminism-and-the-mrm-in-finland/): In his view "there are other men's-studies people who have more acceptance", and Laasanen is best known for advocating "the market value theory of dating". My son also wrote the main gender-law change being advocated, and slowly accomplished, is "that men not be denied equal child custody based on gender —[that is, be] allowed to participate more in the raising of their own children". This is consistent with a common Finnish warning to foreigners sojourning there: "Finland is not another Sweden."

Open letter to Prosecutor General Anders Perklev

Joakim Ramstedt · 12 December 2011 · Archived copy · Original

Anyone who might be interested in getting some answers to these questions regarding the extradition of Julian Assange, should feel free to copy this letter and mail to the swedish prosecutor general Anders Perklev. These questions should after all be very easy for him to answer.

Mr Anders Perklev
Prosecutor General
Office of the Prosecutor General

Östermalmsgsatan 87c

Box 5553, 114 85 Stockholm, Sweden

email: anders.perklev@aklagare.se

Dear Anders Perklev,

The extradition of Julian Assange to Sweden under the European Arrest Warrant is currently before the UK Supreme Court, who will decide whether to hear his appeal on the grounds it has not been issued by a proper judicial authority. Mr Assange's case has drawn international attention and left many ordinary European, Australian and US citizens questioning what safeguards and protections there are in the EAW (european arrest warrant) scheme for people facing police investigation in Europe. In view of this, could you please provide some clarity for non-Swedish citizens on some aspects of Swedish judicial procedure for which you as Prosecutor General have overall responsibility.

On 6 December 2011 the Swedish Prosecution Authority issued a statement pointing out that Sweden decided to make ALL public prosecutors "judicial authorities" for the purposes of issuing EAWs under the Framework

Directive. This is not something that was anticipated by British Parliamentarians when drafting the UK Extradition Act 2003 (Hansard), who felt strongly that such warrants should only be issued by a court. May I ask why you felt it necessary to issue such a statement on that date?

Mr. Assange's name was leaked to the press, apparently by the Stockholm Prosecution Service, which is illegal under Sweden's privacy laws. Can you outline – for an international audience – what steps were taken to investigate this and a summary of the findings? How were those responsible dealt with?

Can you publish some statistics on how often a Swedish public prosecutor nominates themselves as the chief investigator in a case? The Swedish Prosecution Authority English website says: "In the case of less serious crimes, the police continue to lead the preliminary investigation." As the strongest allegation against Mr Assange is described on the Prosecution Authority's own website as "less serious crime," it is not clear why Marianne Ny is involved in the case as chief investigator at this stage.

Mutual Legal Assistance is ordinarily used to interrogate people in foreign jurisdictions. However, Marianne Ny stated that British and Swedish law prevented her from questioning Julian Assange in London, which was untrue. Her statement was later redacted. What disciplinary measures are available to you as Prosecutor General when a senior public prosecutor misleads the public in this way?

Can you please outline – if only in general terms – on what basis this case was re-opened on 1 September 2010 after Eva Finné, a senior prosecutor you appointed to review it, cancelled the original arrest warrant – "I consider that there are no grounds for suspecting that he has committed rape." – leaving only one instance of alleged molestation still to be investigated? From reading the leaked police protocol on the internet – as millions of people across Europe have – there seems to be only one item of new evidence which might have appeared between Eva Finné's decision on 25 August 2010 and the re-opening of the case, a torn used condom. However, the forensic analysis of 25 October 2010 included in the prosecution protocol does not support any offences related to this item being included on the face of the EAW issued by Marianne Ny on 18 November 2010. To put it plainly, no DNA could be found on this condom.

This would appear not to meet the Prosecution Authority's Objectivity Demand (on your website): "Forensic evidence must, of course, be gathered and investigated in a correct and secure manner. The prosecutor must also be objective when he or she initiates a prosecution. During the course of the trial it is admittedly the prosecutor's task to prove that a crime has been committed, but the prosecutor is obliged to give due consideration to anything that could change the situation with respect to evidence."

Again, please outline – for an international audience – whether this is a disciplinary matter and, if so, what disciplinary measures are available to you as Prosecutor General.

I am particularly concerned that Mutual Legal Assistance has not been used in this case. Under Sweden's Code of Judicial Procedure "the investigation should be conducted so that no person is unnecessarily exposed to suspicion, or put to unnecessary cost or inconvenience." (Chapter 23, Section 4) and there is no doubt that a great deal of both Swedish and British taxpayers' money has been wasted arguing this extradition in court when much simpler methods could have been used to question Julian Assange. Can you please explain the mechanisms by which Britain is reimbursed its costs in representing the Swedish Prosecution Authority in the UK courts? Likewise, what avenues are available to Mr Assange to seek recompense for his substantial personal legal costs in challenging this abuse of the European Arrest Warrant process?

Yours sincerely,
[name] [UK/Swedish/Australian Citizen / Citizen of _____]

An MRA by any other name

Paul Elam · 12 December 2011 · Archived copy · Original

[dropcap]R[/dropcap]ecently I saw suggestions in the comments here that we needed to find an alternative to the use of the term “men’s rights,” and “men’s rights movement.” These were not the utterings of armchair quarterbacks or transient opinions offered by fly-by contributors to our discussions, but from those I would call heavy hitters in the collective thinking of this movement; men whose ideas on the issues I have come to respect and often embrace.

On first blush those ideas would seem to pass muster, for a number of reasons. One, feminism has been so successful in painting powerless men as powerful that to the common ear the term “men’s rights movement,” seems absurd; akin to “White power,” or “Wealthy Rights Movement.”

The people that convinced society of this similarity are the same people that have convinced the world that we have no “male history” celebrations because all history is male history; that we have no “male studies” programs in colleges and universities because all studies (save the sacrosanct women’s programs) are filtered through male dominated worldview, and that we have no Office on Men’s Health because, of course, even health itself has always belonged to men. We have no male liberation, and no need for it, because men, and only men, as a collective, were always free.

Now of course the fembots will scream that they have always held that gender roles have long harmed men, even as they only criticize aspects of those roles that they imagine, if corrected, will serve women more efficiently. But, I digress.

We are also confronted by literally millions of years of biogenetic programming that has largely bred out our capacity to muster compassion for men as a group. Had concern or outrage over the deadly, defeating aspects of male existence ever been allowed to flourish, we would not, in my opinion, be here to have this discussion. Procreation and the furthering of the species had its demands, and catering to the needs of men was never a part of them.

More accurately, the often sadistic exploitation of men, even as it destroyed them, has always been the bread and butter of civilization.

As the effects of the red pill washes away millennia of denial, we have come to see that men have always been the canaries in the coalmine, as well as those with shovels, digging alongside walls that tremble.

That is what the world and humanity has demanded of us, and that is exactly what we have provided, largely without question or dissent. In a true sense, being concerned with ourselves is considered an act of weakness and a betrayal to the species.

[image]So, in light of these realities, and in particular of our fellow human beings seemingly hard wired aversion to compassion and concern for men, it would seem to make sense to devise some sort of linguistic trickery; a misnomer, tailored and twisted into the appearance of human rights over men’s rights; a device designed to avert the visceral reaction to the idea of rights for men as a collective.

Allow me this pulpit for a moment, if you will, to tell you why I think this cannot work, and why, with all respect to the men whose ideas have helped shape this movement, it is the very antithesis of what we are trying to accomplish.

First, do we imagine that, even as gullible as the general public has proven to be, that we are going to address the plethora of male centered struggles in this culture under another name?

Did “Gender” Studies, as opposed to “Women’s” Studies, impress you? Did even the blue pill masses come to think these programs were about anything but women?

Please note that in the recent thread bringing this subject forward that there were a few statements that indicated we “must find,” another term for men’s rights. And that is precisely where the discussion fizzled out and died. There

is a solid reason for that, and my opinion is that the reason is there is nothing else we can call it that makes any sense, or that does not mislead, or that does not open us up to co-opting by other forces, or that does not lead us right back into denial.

We are indeed supporters of all human rights in this movement, but are we to convince the public (or ourselves) that we are not focused and centered on the rights of men and boys, which have been suffering greatly in the last 50 years?

Isn't it what we do to reach people, painfully and slowly, and help them pull the blinders off, as so many of us already have?

It is men, and men's rights, that have been targeted quite successfully. We have lost the right to presumed innocence, to face our accusers, to due process, and even to freedom of speech. From parking spots in Korea to trains in India to legislation throughout the west, we increasingly find ourselves in the back of the bus.

Our struggles are ignored and shut out of the mainstream of politics and media as though we, a rapidly growing group of human beings discontent with cultural hatred, do not exist. Indeed, the targeting of males continues to escalate.

What sort of red pill have we taken if we feed all this societal rejection and ignorance? What sort of activism do we practice with a capitulating move to call it something other than what it is? Are we to attempt deception in order to curry favor from those that hate us or acceptance from those who are unfamiliar?

I do not say this as a matter of bravado, but of strategy. In order to continue to draw more men and women to our ranks, we must continue, with absolute clarity, to name the problems and the solutions; honestly, directly and without reservation.

Now, I am not suggesting that we need to hammer the label of "Men's Rights" into every article and comment we write. Indeed, I do think that staying focused on the subjects that affect our rights serve our purpose better. I do not need to announce every time I object to "Dear Colleague," that I am an MRA, part of the red pill ingesting MRM.

Pierce and Steve give us a sterling example of issues centered activism at The False Rape Society. I even get mention there of a "False Rape Activist," of which I am inordinately proud. And, they are correct. I am a false rape activist. But that is just one part of what I do, and more importantly, *one part of what is needed*. The rest, the entire scope of all things combined, is a need to address the rights of men and boys.

And the moment I change the rhetoric to minimize that fact, to make the idea of men's rights more palatable, then I am failing to help society develop a taste for which it is long overdue to acquire.

Is it not just more of the social and ideological programming to sugar coat our own identity, or dilute it with PC labels and obfuscating rhetoric? Isn't that just blue pill shame come back to sedate us into acquiescence?

I have no reservation about it. My name is Paul Elam and I am proud to be a men's rights activist. And I am proud to have created this forum, where growing numbers of men and women call themselves the same.

Growth, in the end, is all we need. And that is undoubtedly happening, for all the right reasons, the primary of which is that we need to advocate for justice for men and boys, something the world is stripping away each and every day.

S4M Radio: Meet Daddy Justice!

Dr. Tara J. Palmatier · 12 December 2011 · Archived copy · Original

[box type="alert" icon="none"]

Shrink4Men Radio is back this Monday, December 12, 2011 at 9pm EST with your host, Dr. Tara J. Palmatier, and special guest, **Ben Vonderheide aka Daddy Justice**.

Recently, Mr. Vonderheide and his video camera exposed the violence, bigotry, sexism, arrogance and hypocrisy of NOW attorney, vice president of Legal Momentun (a syndicate of over 2,000 domestic violence organizations), and VAWA chief counsel and DV spokesperson, **Lisalyn R. Jacobs.** Ms. Jacobs physically attacked Mr. Vonderheide in the hallway of the U.S. Senate outside of the VAWA judiciary hearing. Jacobs has since been charged and arraigned for her violent crime.

Mr. Vonderheide will discuss his brand of in your face activism and dogged commitment to exposing the corruption of U.S. Family Courts, the dishonest, hate-fueled, feminist driven and privately and publicly funded multibillion dollar Domestic Violence Industry, the multibillion dollar spousal support and child support industry, and much more.

Please tune in to hear how one man is fighting to make a difference in the lives of men, women and children. The telephone lines will be open (+1 310 388 9709). Hope you can make it!

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AVfM Radio tonight: Agent Orange

Paul Elam · 13 December 2011 · Archived copy · Original

[box icon="none"]

As the men's rights community scours over volumes of information just released regarding the hateful and often illegal online activities of radical feminist ideologues, it begs for a special edition of AVfM Radio; one like you have never heard before.

Tonight at 8:00 Central Time, John the Other and I will be joined, first by AVfM News Director Robert O'Hara, who just blew the lid on this almost incomprehensible story, and then by Agent Orange himself, the operative that infiltrated the Radfem group and gathered a library of data on these individuals and their hateful agenda.

The regular show schedule is off tonight. No music, no commercial parodies, and no news broadcast. Tonight, the show is the news, from start to finish.

Join is, as we continue the FTSU on the program.

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The SCUM connection

Paul Elam · 15 December 2011 · Archived copy · Original

Due to our recent coverage of events that have transpired in Sweden, many AVfM readers have had their memories refreshed about Valerie Solanas and the SCUM Manifesto. The book by the late feminist who attempted the murder of artist Andy Warhol is labeled as extreme by so called moderate feminists, but it seems to be enjoying a nostalgic resurgence in the mainstream feminist community.

It also appears there is growing evidence of a connection between SCUM proponents and Radfem Hub, as well as their plans (and current activity) to influence law and culture with a hate driven agenda. The trail is a bit complicated, but discernible and should become more clear as evidence is continuing to come in.

It will be very helpful to read Robert O'Hara's breaking expose on Radfem Hub in preparation for this information.

Between September 23-25th, 2011, two members of the Radfem Hub and Radfem Forum, Danielle Elina Pynnonen (Allecto) and her partner, Big Brother UK 5 contestant Kat "Kitten Pinder (Amazon Mancrusher) organized and hosted a three day feminist conference in Perth Australia that they called the 'SCUM Conference'. They billed it as:

[box type="download" icon="none"]"THRILL SEEKING FEMALES UNITE! Life in this society being, at best, an utter bore, this THREE DAY RADICAL FEMINIST CONFERENCE is for civic-minded, responsible, thrill-seeking females who want to overthrow the government, eliminate the money system, institute complete automation and destroy the male sex. Workshops, guest presenters and social activities, plus a space to celebrate and re-member the life and work of Valerie Solanas and other radical feminists."[/box]

As you've seen in previous articles, the people that frequent the Radfem Hub and forum have often contemplated and discussed gendercide (mass murder), sexual mutilation, advocating the targeted abortion of male fetuses and infanticide – murdering newborn males.

Valerie Solanas, the woman for which this group has almost worship-like admiration, was the author of the SCUM Manifesto, never made it a secret about her feelings towards men. She wrote:

> **"Life in this society being, at best, an utter bore and no aspect of society being at all relevant to women, there remains to civic-minded, responsible, thrill-seeking females only to overthrow the government, eliminate the money system, institute complete automation and destroy the male sex."**

In another passage she wrote:

> **"Retaining the male has not even the dubious purpose of reproduction. The male is a biological accident: the y(male) chromosome is an incomplete x(female) chromosome, that is, has an incomplete set of chromosomes. In other words, the male is an incomplete female, a walking abortion, aborted at the gene stage. To be male is to be deficient, emotionally limited; maleness is a deficiency disease and males are emotional cripples."**

Her writing seems to be in lock step with the very disturbing writings we have witnessed recently on the Radfem Hub and forum. Many would dismiss these people as mentally unstable and their words as the disturbed ranting of a few, no-name, sadistic people. This isn't the case, as ***many of these women are in positions of responsibility and influence in the real world.***

But what of the guest speakers for the conference – the individuals who also celebrate the life, work and virulence of Valerie Solanas? The ugly truth is that not only are these lecturers well known professors, authors and activists,

but they also run in the same online circles with the same women that advocate a desire for violence and death towards men and boys. They are part of the same philosophical sisterhood.

While many of those who spoke have been smart enough to not talk about such ugly things as we have seen here online, (at least nothing that can be traced back to them) they are friends with these same groups of women on Facebook, guest post articles on the Radfem Hub and even comment on some of these women's individual blogs.

Julie Anne LeComte on Canberra, Australia, the owner and administrator of the forum where most of the worst hate is espoused, goes by the online names of Rain Lewis, Rainsinger, and Raindancer.

A quick look at her Facebook page, as well as online forum discussions, that she, as well as Danielle Pynnonen (Allecto) and Kat Pinder (Amazon Mancrusher) personally know many of these professors, authors and activists.

Take a look at the speakers and some of the attendees of the 2008 Brisbane Feminist Conference. You also might ask who the speakers were at the 2011 Perth SCUM conference that they would openly associate with people that express a desire for murder and child abuse.

Here are some of them, with their self-styled promotional bios.

Susan Hawthorne PhD

"Susan Hawthorne is the author of six collections of poetry, a novel, political theory and a quiz book. She is an Adjunct Professor in the Writing Program at James Cook University, Townsville. In 2009, Susan was an Asialink Literature Resident at the University of Madras, Chennai. She is also a publisher and Director of Spinifex Press and played a leading role among independent Australian publishers in innovative and eBook publishing."

James Cook University is the institution where Michael Flood, the well-known pro-feminist professor teaches.

Dr. Abigail Bray

"Dr. Abigail Bray is a research fellow at the Social Justice Research Centre at Edith Cowan University. She has published widely in leading international academic journals on anorexia, child sexual abuse, moral panics, and child pornography. She is the author of Hélène Cixous: Writing and Sexual Difference (2004) and Body Talk: A Power Guide for Girls (2005) with Elizabeth Reid Boyd"

Melinda Tankard Reist

"Melinda Tankard Reist is a Canberra author, speaker, commentator, blogger and advocate for women and girls. Melinda has just initiated a new grassroots campaigning movement called Collective Shout. It aims to expose corporations, advertisers and marketers who objectify women and sexualize girls to sell products and services. In demand as a speaker, Melinda is named in Who's Who of Australian Women and the World Who's Who of Women."

Dr. Betty McLellan

"A psychotherapist with over 20 years experience, Betty McLellan is the author of HELP! I'm Living with a Man Boy, which has been translated in 12 languages. She is also the author of Overcoming Anxiety (1992) and Beyond Psychoppression (1995). She believes in the importance of honesty in relationships and works with women and men in individual and couple settings and facilitates groups for women and men separately and then together. She lives in Townsville, Queensland."

Dr. Gail Dines

"Gail Dines is professor of sociology and women's studies at Wheelock College. The author of two previous books and a regular commentator on TV and radio, Dines has been covered in Newsweek, Time, USA Today, the New York Times, Boston Globe, and Philadelphia Inquirer. She lives in Brookline, Massachusetts."

Spider Redgold aka Spiderlily Redgold

Linkedin

"2005 Finalist Global Enterprise Architecture Excellence Award Zachmann Institute for Framework Advancement (http://www.zifa.org) 2004 Elected Board member responsible for Education and certification Global Enterprise Architecture Organization (http://www.geao.org) 2003 included on the Pioneers Women's Hall of Fame Quilt for Contribution to Women and Technology http://www.pioneerwomen.com.au/quiltsigs.htm

1999 Elected Board member and Vice President for one of Queensland's leading industry organisations – Women In Information Technology (WIT) Inc [1999-2002] 1998 – finalist (and runner up) in the Australian Institute of Management QLD Innovator of the Year Awards. 1996 Keynote Presenter at South Korean Summit on "Women and Informationalization of the workforce"

And some of the other speakers?

Christine Sitka

Christine is a well know writer, speaker and activist in Australia who works with the Victorian Women's Liberation and Lesbian Feminist Archives Inc.

Ryl Harrison

Ryl is a PhD Canidate at James Cook University in Townsville Australia

Samantha Berg

Samantha is the National Coordinator for the feminist organization Stop Porn Culture.

And of course:

Julie Anne LeComte (aka Rain Lewis/Rainsinger/Rainsong of Radfem Hub)

Julie Anne LeComte, the owner and operator of the Radfem forums is also the Communications Coordinator for the French-Australian Chamber of Commerce. She is recognized as a nationwide leader for Australian women's rights activism.

In 2006, Dr. Browyn Winter, Associate Professor at the University of Sydney, wrote a piece on White Ribbon Day for the Australian website *On Line Opinion*. At the end of the piece, Dr. Winter, who is Facebook friends with Danielle Pynnonen (Allecto) as well as LeComte, listed who she felt were the most prominent feminists. LeComte was named.

And the question remains whether some of the other names listed are connected to the group of radical feminists who frequently discuss how to reduce the male population through sexually selected murder, or just kill men and boys for the pure pleasure of it.

It is clear that the rabbit hole of radical feminists in positions of public trust does not just stop with just these women. More on that later, but I'll leave you all with a question; When the Australian government wants input on new legislation concerning sexual assault, domestic violence or special assistance for women only, who do you think they turn to for expert opinions? I will answer that, and much more, in the next article.

Site problems

Paul Elam · 15 December 2011 · Archived copy · Original

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Last night there were technical difficulties with the site. An attempt by customer service to correct matter resulted in more problems. We had to resort to a full restoration of the site based on the most recent backup available, but this still resulted in a loss of some content.

The site, minus the lost content, should now be fully operational again. We apologize for any inconvenience. PE

[/box]

Artistry Against Misandry

Paul Elam · 16 December 2011 · Archived copy · Original

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Guest post from Jade Michael.

Tired of misandry in pop culture media? Sick of hearing about "Womyn in Music"? Do you write songs that stand up to Feminism and expose it to be the hate movement it has turned into? How about poetry? Short stories? Spoken words? Have you snapped any compelling photography lately? Does your artistic material deal with men's issues? Do you refuse to pander to a primarily female demographic? If so, would you be interested in an MRA artistic collective willing to feature your work?

Search no more!

It is with great pride I announce the codification of a new MRM website, Artistry Against Misandry, which will serve to feature the awareness-raising music, spoken words, creative writing and graphic art of MRAs. If your creativity is your strength, let it be your voice. If you're the type of person who expresses himself/herself best through artistic avenues vs. blogging, then this is perfect for you.

For all of you writers out there, fiction or non-fiction stories, as well as poetry or stream of consciousness writing focusing on the good in men or the cultural adversities we face, would make great submissions.

Musicians, you share my greatest passion and I invite you all to submit any MRA/pro-male related material you have, for free download. Compilation CDs featuring your work may be produced and distributed in the future!

Photography, spoken words, graphic art, short films and PSAs are needed as well. This could be a great outlet for all of you amateur filmmakers out there. (Some songs will be uploaded without a corresponding video so I am hoping to find creative minds to supply strong visual images for a greater impact.)

If you have writing you would like to have turned into a spoken word or lyrics you would like turned into a song, please don't be shy and submit these as well. I will write, produce and record all backing music for those selected. This will take time and monetary donations but it is something I promise to do with the utmost respect for your work/vision.

This website will be a place where MRAs can go to express themselves in positive, artistic ways so other MRAs (potential and otherwise) can view thought-provoking material. Being an MRA can be daunting at times, with all of the uphill battles and steady barrage of misunderstandings thrown at us. I hope to offer a "decompression chamber" in which we can be reinvigorated. Any pro-male art that inspires and esteems us will be considered for posting.

I hope to have all initial material (my own included) ready by a release date of February 15, 2012, so if you have ideas rolling around in your head but no outlet for them, now is the time to get to work! Please submit work to info@artistryagainstmisandry.com. Your help in making this a viable, visible network will be greatly appreciated.

Thank you for your kind attention.

Artistry Against Misandry

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Radfem Hub: the underbelly of a hate movement

Robert O'Hara · 16 December 2011 · Archived copy · Original

Note: This article is also available in Portuguese.

Imagine that you are a fly on the wall of a private meeting. The attendees include a legislative lobbyist, an arts council member, a political writer, a bestselling novelist, a communications assistant for a national chamber of commerce, a web developer, a special education teacher and a child care worker.

What do you imagine you would hear in that meeting? Maybe plans to improve children's education, especially those with special needs? Perhaps a call to mobilize resources to ensure school kids are not attending class hungry, or that they are safe from abuse and exploitation? Maybe you would hear concerns about the quality of education and school budgets during the global recession, or other problems faced by the upcoming and developmental generation of world citizens.

Well, one such meeting has been happening, conducted by well-placed individuals who fill the job descriptions listed above. But educational and welfare improvements were not the topics they discussed. The agenda of the meeting was the shared desire to abuse and murder children, to trap people in wooden buildings and blow them up, to throw children from, *through*, windows, to pursue infanticide and forced eugenics, and to seriously entertain and secretly pursue ways to exterminate half the population.

If you are waiting for a punch line, don't.

Radfem Hub (Radfem is short for *Radical Feminist),* is a website featuring articles from well-known activists, many of whom are in significant real-world positions of political and social influence. The site has been the focus of some attention since Simon and Schuster novelist Pamela O'Shaughnessy, posting under the name Vliet Tiptree, penned an article there advocating human scientific experimentation and forced eugenics, in order to "extirpate" certain aspects of masculinity.

The publishers of Radfem Hub frequently profess and promote philosophical solidarity with the late Valerie Solanas, author of The Scum Manifesto, a violent ideologue who advocated the extermination of men. She also gunned down artist Andy Warhol, maiming him for life.

Some well-known figures are closely associated with the Radfem Hub. Loretta Kemsley, publisher of *Moon Dance Magazine,* which was given an award by the United Nations Educational, Scientific and Cultural Organization, is listed as having a "board presence" on her public profile there. Sheila Jeffreys, feminist author and professor at The University of Melbourne has a public presence there and frequently provides articles. Julie Bindle, author and columnist with *The Guardian*, a well read newspaper in the U.K., has also posted there. (see Wikipedia Links Below).

Underneath Radfem's veneer of social consciousness, however, and hosted on the same website, is a private forum; the underbelly and engine room for the site as a whole. The discussions there, assumed to be out of the public eye, are virulent and hateful; often peppered with calls for violence. For a long time, they have been successful and maintaining both secrecy and anonymity. Until now.

Over the past several months an operative ,who will only be identified as *Agent Orange,* has successfully infiltrated the group and has collected trove of information, including over a hundred screen shots that document what can only be called the most shocking evidence of extreme hatred in the feminist movement seen to date.

Not only have these conversations been documented with screen shots but Agent Orange, with the help of an investigator, has tracked down the identities of several of these individuals. The confidence level of the information is compelling, and more is on the way.

Here is a portion of the individuals identified, along with *some* of their statements.

Danielle Pynnonen (screen name "Allecto"), a child care worker whose employer is unknown;

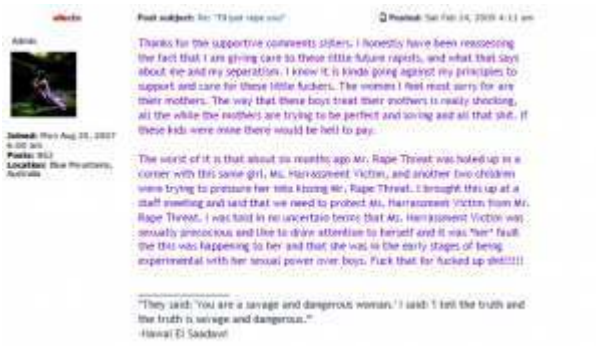

click to enlarge

Kat Pinder (screen name "Amazon Mancrusher"), a community development coordinator for the City of Perth in Australia and former U.K. Game show Big Brother contestant;

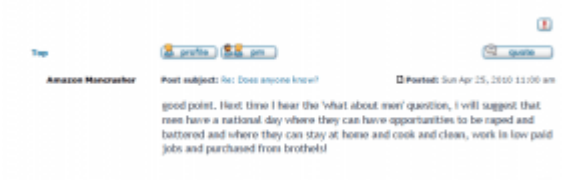

Click to enlarge

Isabelle Moreira (screen name "Izzie"), a web developer in Curitiba, Brazil;

Click to enlarge

Mary Syrett (screen name "Mary Sunshine"), a writer and member of the City of Kingston Arts Council in Ontario, Canada;

Click to enlarge

Julie LeComte (screen name "Rain"), a communications assistant for the French-Australian Chamber of

Commerce and Industry in Australia;

Click to enlarge

Lorraine Allen (screen name "White Tiger"), a special education teacher at The Center for Discovery Hurleyville, New York;

Click to enlarge

Laila Namdarkhan (screen name "yabawife"), a well known feminist activist who was instrumental in passing legislation in the U.K. Regarding the mental health of women in prisons;

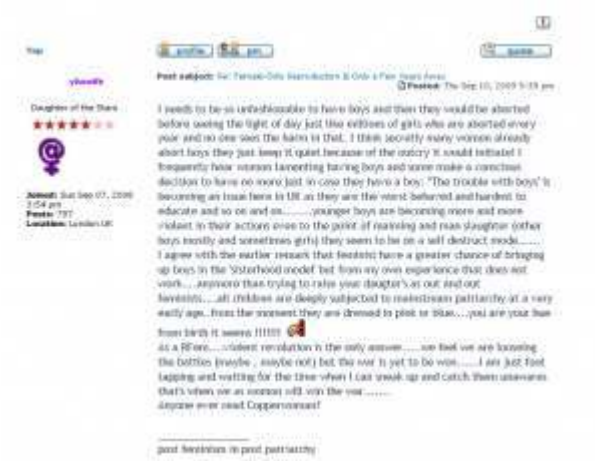

Click to enlarge

And of course Pam O'Shaughnesey (screen name changed from "Vliet Tipree" to "karma"), an established writer, publisher and lawyer. In this post, the complete depravity of O'shaughnessy's ideology shines though with a clear willingness for mass murder as a "last resort."

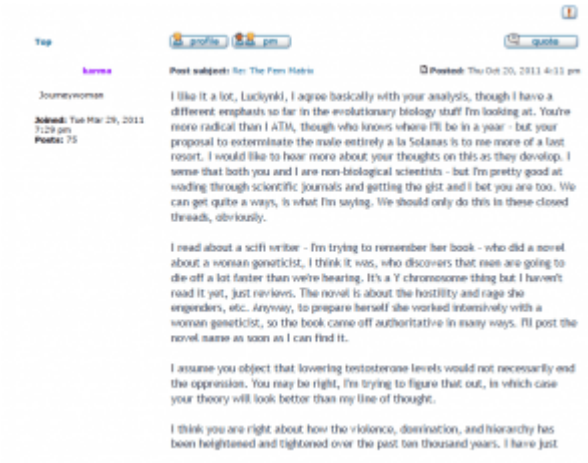
Top profile pm quote

karma

Post subject: Re: The Fem Matrix

Posted: Thu Oct 20, 2011 4:11 pm

Journeywoman

Joined: Tue Mar 29, 2011 7:28 pm
Posts: 75

I like it a lot, Luckynki, I agree basically with your analysis, though I have a different emphasis so far in the evolutionary biology stuff I'm looking at. You're more radical than I ATM, though who knows where I'll be in a year - but your proposal to exterminate the male entirely a la Solanas is to me more of a last resort. I would like to hear more about your thoughts on this as they develop. I sense that both you and I are non-biological scientists - but I'm pretty good at wading through scientific journals and getting the gist and I bet you are too. We can get quite a ways, is what I'm saying. We should only do this in these closed threads, obviously.

I read about a scifi writer - I'm trying to remember her book - who did a novel about a woman geneticist, I think it was, who discovers that men are going to die off a lot faster than we're hearing. It's a Y chromosome thing but I haven't read it yet, just reviews. The novel is about the hostility and rage she engenders, etc. Anyway, to prepare herself she worked intensively with a woman geneticist, so the book came off authoritative in many ways. I'll post the novel name as soon as I can find it.

I assume you object that lowering testosterone levels would not necessarily end the oppression. You may be right, I'm trying to figure that out, in which case your theory will look better than my line of thought.

I think you are right about how the violence, domination, and hierarchy has been heightened and tightened over the past ten thousand years. I have just

Click to enlarge

These screen shots represent just a sample the images and other data that document real people engaging in what can only be described as an orgy of gender hatred. What's more, these are not individuals who live on the fringes of society. They are people who hold public offices, positions in academia and the media. Their voices and ideas are heard in legislatures all around the world and even in the chambers of the United Nations.

In the very near future, the complete body of data collected by Agent Orange will be made available to the public at large. This means that anyone interested learning more about these people and publicizing their own analyses on their blogs, Youtube channels or other media will be able to do so. It also means that interested members of the general public can voice their concerns regarding these individuals to the press, as well as anywhere these individuals may pose a direct threat, particularly to the welfare of children.

For a long time men's advocates and others have tried to point out to politicians and the public that feminism was, at its heart, a movement rooted in hate. Those contesting this point of view claim that radical feminism isn't recognized as legitimate by most feminists and that radical feminists aren't taken seriously. This new information demonstrates those assumptions are false.

This data, and the mountains of it to soon follow, reveal that radical feminists with bigoted, violent leanings are thoroughly entrenched in the media, governmental and education systems worldwide, and that they are exerting their influence to further legislation and policy that reflects not only their hatred of men and boys, but a desire to put themselves in a position to inflict as much harm on them as possible.

I will be joining Paul Elam on AVfM Radio tomorrow night, when we will be speaking live with Agent Orange, who has a great deal more information and perspective on what has been happening at Radfem Hub. Another surprise guest will be appearing.

Sources:

http://en.wikipedia.org/wiki/Moondance_Magazine

http://en.wikipedia.org/wiki/Sheila_Jeffreys

http://en.wikipedia.org/wiki/Julie_Bindel

http://radicalhub.wordpress.com/

Danielle Pynnonen: Your child, her rapist

John Hembling (JtO) · 17 December 2011 · Archived copy · Original

Danielle Pynnonen is a child care worker participating at the feminist website *Radfem Hub,* under the username "Allecto." Of the threads captured by the MRA: *Agent Orange*, the one beginning with "I'll just rape you" was Pynnonen's. This shocking item of dialog was attributed to a 9 year old boy under Pynnonen's professional care as a child care worker.

The boy apparently made this remark after being manipulated by a girl his own age into stating his affection for her, and having been rebuffed after his admission.

According to Pynnonen, who claims to have brought the incident up with her professional peers and supervisors, "I was told in no uncertain terms that Ms. Harrassment Victim was sexually precocious and like [sic] to draw attention to herself and it was her fault that this was happening to her and that she was in the early stages of being experimental with her sexual power over boys." This is Pynnonen's characterization of what she was told, and which she followed with "Fuck that for fucked up shit!!!!!"

The child-care worker's reactionary rejection of her supervisor's alleged explanation appears to be based on a failure by her bosses to classify a 9 year old boy as a predator, and to attribute developing manipulative skill to a 9 year old girl. This evaluation being at odds with Pynnonen's preferred dogma of the innate evil of males. Even outside the field of child care, it's widely understood that girls develop socially ahead of boys, so even allowing for the bias of a self identified radical feminist, Pynnonen's outrage is hard to grasp.

What's harder still to address is the attitude of a professional child care worker towards a pre-adolescent boy whose behavior she finds unacceptable. Why is a statement by a nine year boy such a source of terror and outrage to an adult? Why is his objectionable statement not simply a matter for the gentle correction that professional childcare workers are called on to provide on a routine basis for boys and girls?

Another commenter in this thread, Lorraine Allen, who is a special education teacher at The Center for Discovery Hurleyville, New York who blogs as "White Tiger", remarked that she would like to throw this boy out a window without opening it.

> **Sigghh… my gut reaction to this was to mentally pick him up and throw him out the window – without bothering to open it first. Nine years old and already ruined for life by the older males in his sphere of influence.[1]**

Obviously, there are a number of problems in the commentary of these women, whose careers consist of the care and education of children. That these problems, so obvious to a layman, are nowhere addressed by professional caregivers and educators necessitates some tedious recitation of the obvious.

That a 9 year old boy should suggest rape as a possible solution to un-returned affection suggests very strongly that he learned this from an adult. As a commentator to this drama, I can guess from whom.

Here's a hint: He's being raised at least partially by a child-care worker obsessed with the radical-feminist dogma of masculine evil and feminine victimhood. Since some of the readers of this article will be radical feminists, I'll bludgeon this point a little more. For you deliberately obtuse fembots – this little boy probably learned that rape was a male-normal response to unreturned affection from Danielle Pynnonen, the same child-care worker in whose charge he is placed.

Danielle Pynnonen, the child care worker who, throughout the thread at *Radfem Hub* refers to her young charge as "Mr Rape Threat." This is a nine year old boy who almost certainly learned about rape from Pynnonen, and given a free hand to hold his mind – would likely turn him into a future rapist. Given her distorted view of little boys and maleness in general, how could she do otherwise?

This is also why for Pynnonen, he's not to be corrected or taught a more well adjusted response – but punished with great fury, and in Pynnonen's preference, done great harm.

[box type="alert" icon="none"]"RULE ONE: never say anything to hurt the poor widdle[sic] boy's feelings. […] RULE TWO: never ever threaten the widdle[sic] boys! These are the future rulerz of the world. Don't hurt the sons of the king!"[/box]

That was Pynonnen's explanation to another radical feminist whose suggested response was to threaten the nine year old boy with sexual dismemberment.

> **"if you don't apologize to that girl right now, I'll just cut off your tiny little pecker."**

This remark came from an individual who comments at Redfem Hub under the username, *Bonobobabe.*

Rather than *Bonobobabe's* presumed reason; that it would be impolitic to injure the son of a king, I'll assume than a small fraction of my readers are flat-out retarded. So for those mental defectives from Radfem Hub, I'll offer another reason. You don't injure children (or adults, for that matter) because it's morally indefensible to injure children. Let's take that logic a step further. If you're a child care worker, at your place of employment, being paid to care for children, then injuring the children is the opposite of doing your job. Am I going too fast for anyone here?

If you're still with me after those wild leaps of logic, try this on for size: We abhor individuals who harm children, and put people who harm children in jail because protecting children from harm is one of the basic, fundamental functions of human communities. This is part of what makes us "social animals."We take care of each other, particularly of children, because the biological drive to protect children is part of our species basic survival programming.

I'll wait here for a minute to let the rad fems catch up. I hope I didn't hurt anybody's head.

That *Bonobobabe* is not a child care worker means her clearly expressed will to do harm to infants has lesser opportunity for expression than Danielle Pynonnen or Lorraine Allen, but this is very small relief.

The incandescent, violent hatred of these women towards male children exceeds anything I've ever encountered. Indeed, this self documented desire to inflict harm on children would appear to be a good place to start investigation of employment histories. The enormity and depth of this sickness might be new to western law, requiring a new framework to address. Laws used to bring to heel hate organizations like the KKK may be inadequate to address this particular brand of pathology. Investigation of unsolved child abuse or infanticide cases in connection with Pynonnen or Allen's past employment does not seem unreasonable.

It's also important to note that these individuals advocating dismemberment and murder of children are not alone or isolated. They're educated, employed, connected and established "respectable" people of society's mainstream. Dismissing their violent and hateful fantasies as the ravings of crazies ignores that they are, on outward appearances – normal people with nice clothes, mortgages and who drive late-model cars. It's just that they spend their free time sharing fantasies with others who are obsessed with harming children.

In the past year, a number of high-profile male-targeting mutilations and infanticides have reality-checked the myth of women's innate innocence. Despite this, our society continues to indulge in an increasingly pronounced denial of reality when it comes to female offenders. The citizen journalism exposing a developing will to engage in murder and infanticide may take months of repetition and publication of details before mainstream media, and more importantly; the parents of children under these monster's care, take serious notice.

For the men and women participating in this project, this will not be a hindrance. For radical feminists ideologues the age of comfortable anonymity in pursuit of violence and murder is over, you have Pam O'Shaughnessy to thank for the recent exposure. We will continue to document and publish the murderous, infanticidal, and genocidal

pursuits of your hate-movement until it is extinct.
Thank you for your kind attention.

[1] http://www.avoiceformen.com/wp-content/uploads/sites/2/2011/12/Ill-just-rape-you.pdf

[editors note: We were advised by a reader of the following petition demanding that Danielle Pynnonen remove herself from the care of children. We are posting it here for your convenience and hope you will take a moment to sign it. Thank you. PE]

Change.org|Start an Online Petition »

An open letter to NOW President Terry O'Neill

Paul Elam · 18 December 2011 · Archived copy · Original

Dear Ms. O'Neill,

As the president of the National Organization for Women, you are in the national spotlight as a spokesperson and representative for feminist minded individuals across the nation, and arguably the planet.

It has long been asserted by many feminist icons that the ideals you support are rooted in the desire for equal opportunity and equal treatment under the law for women everywhere. Many self-proclaimed feminists have rejected the charge that feminism is driven by animosity toward men and the desire to foster female supremacy.

As a men's activist who has long sought to bring attention to issues adversely affecting men and boys, I have frequently been instructed by feminists that my personal perception of feminism is off base. I have been told repeatedly that feminism is about, and only about, equality. I have also been informed on many occasions that feminist goals are ones that will also benefit men because they foster and embrace a more just and equal society. I would like to extend the opportunity to lend merit and credibility to those ideas.

Recently, information was made public about members of a feminist website known as Radfem Hub. This internet portal is one that hosts articles and opinions by such feminist notables as scholar Sheila Jeffreys and columnist Julie Bindle.

But a private forum on that site, run with the clear support and knowledge of its ownership, was discovered to contain frequent and egregious examples of hate speech that can only be considered to constitute a culture of hate. The discussion there included the promotion of murder, mass murder, both of children and adult males, eugenics, sexual mutilation and other depraved, criminal acts. All of these ideas were furthered under the banner of feminism, the cause for which you work so actively.

These were not fringe radicals residing on the periphery of your movement. They were qualified individuals, holding important, often prestigious positions in their respective communities.

These include Pamela O'Shaughnessy, a bestselling novelist for Simon and Schuster, Kat Pinder, a community development coordinator for the City of Perth in Australia, Mary Syrett, a writer and member of the City of Kingston Arts Council in Ontario, Canada, Julie LeComte, a communications assistant for the French-Australian Chamber of Commerce and Industry in Australia, Lorraine Allen, a special education teacher at The Center for Discovery Hurleyville, New York, and Laila Namdarkhan, who was instrumental in passing legislation in the U.K. Regarding the mental health of women in prisons.

All of these individuals were positively identified and their statements advocating criminal violence in support of feminist goals were documented. You can read the entire overview HERE.

This presents a very unfortunate and disturbing situation, but also a clear opportunity that may provide the silver lining to this cloud.

It gives you, Ms. O'Neill, a nationally recognized and credible authority on feminism and its agenda, the opportunity to help define what feminism is about to those who currently question it – and to distance yourself and your cause from these hateful individuals.

So I am writing to ask you, on behalf of the many thousands that will hear your answer, what is your position on this type of speech in the name of your cause? Do you reject and condemn these individuals and their statements, publicly and without reservation?

Do you plan to issue a statement demonstrating your objection to calls for violence in the name of feminist goals? Or, conversely, do you support these individuals, by action or omission, and their desire to inflict harm and death as a way to fulfill their political objectives?

Your answers to these questions will settle any lingering doubt about the state of modern feminism, just as your failure to answer will do the same.

Kind regards,

Paul Elam
A Voice for Men

[Addendum: This letter was originally addressed to Kim Gandy, who is the former president of NOW. Unfortunately, NOW had not updated her profile on their website and still had her bio saying she was president of the organization.]

Registered offender Victoria Haigh gets 3 years

John Hembling (JtO) · 18 December 2011 · Archived copy · Original

Victoria Haigh has finally met a consequence.[1] It may be the first time in her life that she's actually been held accountable for her actions, and consequently, she might find it a puzzling experience. On December 18, 2011 Judge Peter Kelson sentenced Haigh to 3 years in prison – with the comment that it was a 'completely unrealistic hope' that she would comply with any court order.

The former race-horse trainer mounted a false smear campaign against her ex husband as a pedophile, including a petition at her daughter's school naming him as a "pedophile father."

Haigh also coached her daughter to accuse the innocent man, had previously broken non contact orders, as well as committing assaults on her ex husband. She also enlisted a white knight in the person of the Earl of Huntington, William Edward Robin Hood Hastings-Bass. Yes, that's really his name. Hastings-Bass wrote a letter to the court on Haigh's behalf, stating that her fabrication of a history of sex abuse by the father was "totally out of character."

Judge Kelson criticized the Earl, saying: 'He is gravely misguided about [Heigh's] attitude to the British justice system. It could not be more disrespectful.'

This disrespect for the courts, however, is appropriate. In fact, it is a disrespect shared by a substantial fraction of women in a society in which the justice system does not hold them accountable.

Calls for the complete closure of women's prisons in England have met with widespread support, based on a bizarre idea that female offenders should be protected from consequence, and thus, their families should not suffer.[2] Aside from the suffering of their unchecked criminal behavior, obviously.

Although women have traditionally received lighter sentences than men for criminal offences – this was apparently not enough, and a growing movement calls for the elimination of prison for women altogether. Proponents of this movement advocate a focus on counselling, subsidized housing and education as alternatives. According to a report from a group calling themselves the Women's Justice Taskforce: Women should not be sent to prison and should instead serve community sentences.

The Chief Constable of Devon and Cornwall Police Stephen Otter, a member of the Prison Reform Trust which led the taskforce, said the case for keeping women out of prison was "very compelling."

"There's very clear evidence that this works for women but it also works for their family," he told BBC Radio 4's Today Programme.
"Two-thirds of women sentenced to less than 12 months in jail are re-convicted within a year of their release," he added, with no apparent irony.

In this social climate, why would women feel anything but contempt for a justice system which continues to demonstrate a deep commitment to enabling their criminality?

Opponents of this school of thought argue that a continued failure to hold women accountable as responsible adults will produce two parallel outcomes. The first is a society in which females experience no pressure to mature into adults, and consequently remain permanent children through their lifetimes. This is arguably an ongoing phenomenon with half a century of history of created human misery and damage. It's escalation would follow the formal elimination of women's prison as a consequence of criminal offense traditionally handled by incarceration.

A second and more dramatic consequence of increased non-accountability in criminal offence by women is predicted to be retributive violence. Human societies have always adapted to changes, and the current formalized system of redress of grievance through the courts provides a method removing the need for informal redress in more primitive societies. When there is no justice system, people have historically created their own. Resolution of dispute by direct violence is as old as the human race, and is, in the option of this article's author, a considerably

worse option than sexually equal human accountability in a court of law. Apparently, as a society, we may have to have to re-learn this the hard way.

However, the incarceration of Vicky Haigh appears to indicate we haven't gone full-retard, *just yet*. That she'll likely serve only a fraction of that time indicates the continued power of the pussy-pass. But looking on the bright side, being only 41 years old, when she walks free, she'll still be young and energetic enough to kill somebody. So there's always that to look forward to.

[1] http://www.mirror.co.uk/news/top-stories/2011/08/23/racehorse-trainer-vicky-haigh-coached-her-daughter-to-falsely-claim-her-dad-was-a-paedophile-high-court-rules-115875-23365076/

[2] http://www.dailymail.co.uk/news/article-1394739/Short-jail-terms-women-axed-prisons-closed-report-says.html

Hugo Schwyzer: hate finds a home boy

Mortimer Vertias · 19 December 2011 · Archived copy · Original

Hugo Schwyzer has a bit of an obsession with the infamous feminist blogger Factcheckme (FCM), who also doubles as an admin of the Radfem Hub. Now, I don't know, but if I were Hugo, a Professor of Gender Studies at Pasadena City College, and if I wanted to remain a reputable writer and activist for the feminist community, I'd steer far away from someone like FCM. She has gotten a reputation for being a hostile and belligerent simpleton, who has made no secret of her hate for men. Oh, did I mention she often advocates the abortion of male fetuses and the systematic reduction of the male population?

[image]
Click to enlarge
But her "reproductive solution" hasn't stopped Hugo from obsessing about her.

[image]
Click to enlarge
No sir, forget about her desire to "dispatch male babies at birth idea." Indeed, the "mainstream" feminist Schwyzer actually feels that FCM can teach us something useful.

> **"Radicals like Julian, Factcheckme, Andrea Dworkin, Robert Jensen, and Andrea Smith are great "cover-pullers," rousing from slumber those of us who sometimes like to hide from the reality of the oppression all around us. That doesn't mean that their criticisms are always right, or that their solutions are wise. It does mean that their perspective is useful and deserves to be taken seriously."**

And part of FCM's perspective is?

[image]
Click to enlarge
Schwyzer stumbles on, trying to find common ground with FCM and other radical feminists, attempting to deliver a "serious response" to her criticism of men in general and men teaching women's studies.

> **"That's a criticism I've heard many times over the years, and it's a serious one that deserves a serious response. There are three parts to FCM's critique of men teaching women's studies, and it may be helpful to answer them in turn"**

[image]
Click to enlarge
Where does her biological solution to us genetically mentally ill men come into play?

After almost a year of writing various articles on FCM's viewpoint, it seems Schwyzer has almost given up on FCM, but:

> "Though I don't think FCM and I could have much of a conversation (a civil exchange requires a mutual recognition of good faith and legitimacy, and she's made it clear she doesn't think I possess either), her views are not unique to her and deserve a response.
>
> I'd also like to make it clear that as off-putting as her rhetoric is, FCM is making some very important points that deserve responses, even if actual engagement is unpromising."

And one of FCM's very important points?

[image]

Click to enlarge
Huh, now where does one begin a response to someone who is “more than willing” to consider the end of humanity to end her idea of oppression?

Jeffrey Dahmer might have had a few ideas and perspectives that some may have considered worthy of examination as well, that is if he wasn’t a complete psychopathic serial killer who kept body parts in his refrigerator for eating at a later date. Schwyzer, despite whatever good intentions he had, is not only enabling a disturbed and potentially violent monster like FCM, he is enabling and promoting her views to a larger audience. And Schwyzer is hardly alone with “mainstream” feminists fawning over radical feminist bloggers who often advocate gendercide and murder. Indeed, there are several others as you will see in the coming days.

Hugo Schwyzer should know better, and should have never given any type of attention to someone as disturbed and as deranged as Factcheckme (**Yes Mindy, you are not a secret anymore**). Forget about MRA’s or feminists for a second, Schwyzer has lost all credibility as a professor or even as a decent human being for allowing this filth a stage of any sort.

Reaching out to your fellow man

James Huff · 20 December 2011 · Archived copy · Original

I feel that it is important to address a topic that we don't often touch upon here at AVFM. I say "don't often," because while there are sources on the subject, we rarely bring them up. We get lost in a deluge of stories of abuse, blatant hatred, institutionalized misandry – all the evils of the world somehow find a way to our doorstep here at AVFM, and into our hearts and minds.

We all respond a little differently to these things on the screen. We all write in much of the same vein.

"That's horrible!"
"What non-sense."
"Let's do something about it!"
"We can fix it if we do x, y, and z."

This is the norm for us, indeed, a *human* norm when you look across the spectrum of human interaction. Just because it's on the screen does not make it any less real than if it was right in front of us. Granted, we are displaced by the events (time and space have a way of altering the perception the events we describe here) but in the end it is all the same.

We deal with mass quantities of bullshit. I'm not going to gloss it over. It's tough. It's like our own little war zone…and we see body parts flying everywhere each and every time we read a new posted story about this, that, or the other. Yes, I am speaking figuratively, but once again we internalize these horrors just as surely as if we were the ones involved. Somehow the situation becomes our own personal war. We have hundreds of them every month.

Sometimes these things keep us up at night. We worry about what might have been, for better or worse – or what could be happening now, which leaves us sweating – or about our own futures, which usually ends up falling in the "worse" category rather than the "better". We resolve before we go to sleep to try again the next day to scream a little louder and a little longer at our enemies. We even begin to wonder in our heart of hearts if there is anyone out there trying to scream as loud as us.

We also have the added benefit of being *involved*. We are not blinded by the lies that have been heaped upon us time and time again. We know there is something wrong; something bigger than us as individuals. We have our daily lives; work, family, sometimes children – and for a few of us things like child support, travel for visitation, dealing with the ex, etc. Our lives away from the screen feel just as complicated as what stares us in the face every time we log in. We inundate ourselves not just with the maintenance and upkeep of survival, but also with a personal mission to be a voice in the darkness that is crying out for something pure and good to light the way, not just for us as individuals, but for all of us.

The effects of repeated exposure to such a lifestyle can only be likened to the hardships of battle.

There is no difference. Not in the hind-brain, so to speak. Some of us may have some perspective on the matter, having been in real battles before. Those are sometimes the hardier ones, if they learned to deal with what they have seen in a healthy way, and surprisingly they can also be the least hardy, because they see their past in just about everything they do. It wears you down, though, eventually. It will turn you into a mockery – a caricature of a human being – just another husked out empty bitter shell rife with depression, who feels as if the battle can never be won. No one is immune to this. We are only human after all.

There comes a point and time when you have to recognize this pattern inside yourself. All of a sudden, the new activities you have embarked upon to make the world seem a better place feels more like a job instead of a passion. You log in or tune in out of a habit of lifestyle rather than real personal choice. There comes a creeping sense that all your doing is walking over the same blasted landscape you walked over yesterday, and cannot see the progress you have made because it looks pretty much like it did the day before. You feel ineffectual, worthless in your task,

and driven to distraction by the notion that there is no one who listens, and no one who cares.

The pattern continues. Your entire waking life becomes like the walking dead. You gird yourself for battle – knowing the routine – and it is automatic to you now. You may snap at others for perceived ignorance or perceived transgressions of some moral or honor code that hardly anyone knows because all the old faces are gone – dead from the war, or just having served their time and left for greener pastures. Others see in you the anger and bitterness that has turned that once proud soldier into a cold automaton – and you feel it. You *know*. It escapes you as to what you can do about it, but you, like many, simply fall farther into yourself.

To top it all off you tell yourself that you have no time for tears. “This is not the time.”, “I am still fighting, I can cry later,” and “This has nothing to do with my sadness,” are all the rote responses you keep telling yourself. But you are human – you still feel – and you try to find a way to make the pain go away in such a way that it doesn’t compromise this self-imposed mission or so it doesn’t compromise your lifestyle or it doesn’t compromise the team. Unfortunately, there are few ways to do this for long. Anything that you turn to is just a placebo for a very real problem. The problem remains but is now exacerbated by the escapist means you have adopted to deal with it.

You begin to make mistakes and you begin to alienate those around you. Eventually you may shut yourself inside the cold hole you have dug in your own heart, surround yourself with your vices and watch the lines on your face grow deeper and deeper day after day. You don’t feel the passion for the fight anymore. Your real life begins to falter. In the worst case your life may be snuffed out in loneliness and isolation.

Ask a real soldier. Ask a Vietnam veteran what they had to deal with inside their own minds. Ask an Iraqi veteran of the Second Battle of Fallujah or a combat veteran from the Battle of Kamdesh in Afghanistan. They will tell you stories, usually over a beer. They may even tell you how some of their friends fared. If they are a friend of yours, they may even cry over what they had to do, or what they saw done to others. Some of these guys have been able to move on with the proper coping mechanisms. I promise you almost all of them know someone in their unit who never recovered, and either committed suicide or lost their careers and/or family to one vice or another that they picked up to escape the pain.

My brothers and sisters, there are ways of recovering. As cliché as it sounds, the first step is admitting that we feel pain, and can no longer deal with it on our own. There are ways, even if it is a shoulder to cry on, or someone to hold us for one moment, or even to take us someplace new where the world is vibrant and alive for a while. Sometimes we need the help of those who have experience dealing with the pain of others, people who are willing to listen and provide some kind of perspective to our lives. Sometimes we look at holidays, or birthdays, or the anniversaries of days of significance in our lives and realize that we should not be alone, that we need that familiar warmth of just being human for a little while instead of another tool on the battlefield. Sometimes we just need to be told that our pain matters, and that it is okay to cry for ourselves as well as the world.

For those us who have not fallen prey to the deprivations of self-inflicted drudgery, isolation, and vice – look out for each other. We are the one who can make a difference. A kind gesture or helping hand, even something as simple as a phone call or a care package can do so much for your fellow man. We have people walking beside us that we should know. These are our comrades, with all their faults and all their merits. We should remember our own humanity and our own pain in seeking to help others overcome theirs. We should remember our shared passions and build memories of shared experiences that bind us together and make us whole with each other.

We should honor each other, and hold sacred our cause, and not let each other fall by the wayside. This is what it means to reach out to your fellow man.

A resounding silence

John Hembling (JtO) · 20 December 2011 · Archived copy · Original

I've been an active MRA for a few years, and I've written and read a lot of different arguments.
Some of them are as follows:

[unordered_list style="bullet"]

- Men have no reproductive rights;
- Men are sentenced unequally in criminal courts[1][2];
- Men are a disposable commodity in Western society;
- Men are 9 out of 10 of the homeless[3][4];
- 4 out of 5 suicides are male[5][6][7];
- Fathers are extorted and abused by family courts[8][9][10][11];
- The media portrays masculinity as either childish and stupid, or violent and evil;
- Men die earlier[12];
- Men are the majority of the victims of violent crime[13];
- Although women dominate higher education, female favoring affirmative action persists[14][15];
- The wage gap is a lie [16][17][18][19];
- The 1-in-4 rape statistic is a lie[20][21][22][23][24]

[/unordered_list]

et-cetera.

This short list represents a sample, rather than an exhaustive list, but these items are not areas of debate. They are not subjects on which it's a matter of opinion pending the discovery of better data. Certainly some of them are still central in campaigns of purposeful disinformation by dishonest ideologues, but liars only change perception, not reality. And the arguments surrounding these issues on the opposing side to men's rights are feminist arguments, even when those making such arguments don't self identify as feminists.

Having said that, it's important to distinguish feminism as a thing separate from women. The crowd endlessly claiming men's rights activists just hate women seem unable to make this distinction, and we have to have patience with the learning disabled.

However – the issues of male exploitation and suppressed human rights are, from the oppositional side; matters of gained advantage for women. As an example, men's total lack of legal reproductive rights mean that women have powers not only over their own bodies and choices, but they also enjoy the power of control over the lives, freedom, finances and careers of men.

By the way, the usual, puerile argument in this case is that the choice to have sex equals the choice to reproduce. That argument failed with the advent of abortion rights for women.

In addition, almost all opposition to male human rights takes the form of personal attack, straw man and other ad-hominem arguments. It appears that for ideologues, the only way to "defeat" men's rights arguments is by changing the topic or silencing the human rights advocates making them. However, there remains a third side to the debate. This is the agreement with status quo through silence.

[quote style="boxed"]We're not really modern humans with a sane modern ethic. We're jumped-up cavemen with modern technology.[/quote] Most people believe themselves to be ethical, and there is some merit to this belief. The twentieth century is full of examples of individuals from one demographic putting their voices, their money and their bodies on the line on behalf of individuals from some other demographic who were getting a raw deal.

Apartheid in South Africa was ended, in part by an intensive campaign by the members of the entertainment industry to apply international pressure to the problem, and it worked. Individuals stopped buying South African products while South African blacks were second class citizens of their own country. It was a system that thived as long as there was the complicity of a silent majority.

Returning to that first item in the list, that men have no reproductive rights, this is not a matter of debate. If you think it is, my respected fellow MRA GirlWritesWhat may have a few words for you.

Women not only enjoy the legal self determination at every single step and decision leading to reproduction, they also enjoy state-enforced power over men's lack of personal autonomy in these matters. Enjoy being the operative phrase. In fact it is emblematic of the stated positions of the men's rights movement. The enjoyed advantages and privileges gained at the expense of the subtracted civil rights of men are at the core of the silence of the vast majority of women.

There is a comfortable self deception in a thought process which occurs in almost all women. It includes the idea: "I'm not the one denying your right to reproductive self determination." But this idea is a lie. By your silence, you are supporting the continued treatment of men as a disposable commodity. In fact, in any number of supposed human rights initiatives benefiting women – but which ignore equivalent issues impacting men, the activists promoting those causes are indirectly supporting the equivalent victimization of men. All violence against women initiatives do this.

This is because in every area of violent victimization of human beings, including rape, men comprise a larger victim demographic than women. This sounds like a hyperbolic claim because almost all public messaging on the topic is dominated by special interests who benefit by maintaining a narrative of women's exclusive ownership of the status of victim.

Expressio Unius Est Exclusio Alterius is a Latin dictum expressing a principal of western thought, particularly in law that the expressed mention of one thing, implicitly excludes all others. In application, in the situation where men and women are victimized by violence at similar rates – but efforts to reduce this violence focus exclusively on women as victims – constitutes a practical support for the escalation of violence against men.

This is what almost all funded violence reduction initiatives do. It is not by mistake. To the actors and lobbyists of the billion dollar grievance industry, anything subtracting from the easy and heart-tugging story of doe-eyed and decorative female victims means a reduction of access to government funding and public donation. This is why honest reporting of actual rates of victimization showing sexual symmetry is constantly obscured by advocacy research from the sexual grievance industry.

This is only one example, but it's out in the open for anybody to see. Like a greater fraction of the issues continuously addressed by men's rights advocates it doesn't need to be explained to anybody with a passing acquaintance with current events. Despite this, the response from the public is a resounding silence. Followed closely by the facile solipsism of : "Not all women are like that."

[quote style="boxed"]Where once the very real threats to female humans mandated their protection at male expense, we now have and industry that manufactures the illusion of those threats in order to maintain their advantage.[/quote] In actual practice, barring a few notable outliers, all women are *exactly* like that. For that matter, so are all men. Oh yes gentlemen, you traditionalists, white knights, chivalry-believers and "good men" are feminism's enforcers. And when I say feminism, I don't mean the egalitarian, all-for-equality grass roots social movement. That feminism is a sham, and exists only in the public relations lies of top-down organizations like the National Organization for Women, and in people's imagination. You're the enforcers of the movement pursuing a never-ending agenda of constructed female victimhood and legal privilege. Try, even in your own mind, listing a single factually true and concrete example in the western world of women's oppression.

The feminism of the real world is built on hatred and violence. Violence supplied by "good men" like you, who believe their own worth depends on utility, rather than the innate value of your own humanity.

This embedded belief is why the men's rights movement is necessary. Because "good men" continue to buy into the abyssally stupid idea that of all the different human demographics – males don't deserve to be valued as human beings, only as human-doings. In fact, "good" men take pride in this culturally accepted disposability, and imagine themselves as "brave" or "honourable" by the degree to which they embrace their mortality for somebody else's convenience. How noble of you to work yourself to an early grave in a coal mine, or fishing in the atlantic, or the crushing pressure of the corporate ladder.

As it turns out, the ethics of human societies are those they can afford. "Women and children first" is a group survival mechanism, it preserves the reproducers and the offspring at the expense of males. Its the oldest deal in the book, and has real value to group survival in situations of scarce resources or lifeboats.

The problem emerges when human culture evolves past the need for a purely survival driven ethic. In a modern technological culture of abundant food and other resources, that ancient women-and-children-first ethic of survival must be arrested, otherwise it manifests as a malignant drive towards apartheid. We're not really modern humans with a sane modern ethic. We're jumped-up cavemen with modern technology. We're still conforming to an ethic which kept the species alive in periods of famine and tribal wars. but that now turn inward destructively in an age of relative safety and abundance. We live in a world of mechanized agriculture, advanced medicine and every other life enhancing feature of modern technology.

Unfortunately – despite our relatively large brains, the built-in ethic which served us in pre-agricultural societies is just as strong as it ever was, but is now expressed by disregarding the humanity of males where it is neither necessary or currently ethical.

An ideology has formed which exploits this for the political and economic advantage of it's operatives, and this is the ideology of eternal female victimhood and masculine malice. Where once the very real threats to female humans mandated their protection at male expense, we now have and industry that manufactures the illusion of those threats in order to maintain their advantage. Its the doctrine of hate and violence against the disposable human demographic, pretending to humanism, and calling itself feminism. As much as this superficially benefits women, it's men who are the enforcers – and who do so by defining acceptable masculinity as self sacrificing, disposable humans.

How brave and honourable such men are to define their own disposability as manly. Yes, how brave they are to totally conform to a public zeitgeist of their utility. Go along with the crowd – that's certainly admirable. Meanwhile, those who dare to declare themselves humans of innate human value while male, and not disposable – those conforming "good men" along with women who superficially benefit from the disposability of men rise up to condemn any males who dare to self actualize. Or, they remain silent.

Most women have no strong moral position apart from a lock-step conformity with whatever flattering pseudo progressive pablum they're spoon fed through popular media. Between Oprah, and The View and the two dozen standard women's magazines grabbing attention at supermarket checkouts – there is not a whispered breath of implied adult accountability. Women are constantly spoon fed the saccharine treacle of goddess-hood along with equal dose of you're-too-fat-and-plain shame to keep them buying useless face-paint and stinkum and ignoring anyone who'd treat them like adults. They're certainly in no danger of growing out of extended childhood while its easiest for corporations to sell to locked-in permanent immaturity.

So when anybody points out that they're actually the most pampered, free-from-accountability humans who've ever lived, their immature minds vomit up some inculcated talking point to shame, silence or change the topic. "1 in 4 women is raped!" Or "the wage gap!" or "women have always been oppressed" – all of which are puerile, simplistic lies designed to silence and shame.

And when it comes to addressing the reality that our society runs on the corpses of disposable men, there remains, from women, a resounding silence.

For the vast majority of women, this is the default. But of course lets not forget that not all women are like that.

Polling my contacts and acquaintances on four continents and a dozen countries, I happen to know half dozen who are not. For the rest of you, your continued silence is deafening.

Part 2 – Silence of the man.

[1] http://ncfm.org/2011/04/issues/criminal-sentencing/
[2] http://www.terry.uga.edu/~mustard/sentencing.pdf
[3] http://www.crisis.org.uk/data/files/document_library/research/factfile_full.pdf
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[5] http://en.wikipedia.org/wiki/List_of_countries_by_suicide_rate
[6] http://www.cdc.gov/ncipc/factsheets/suifacts.htm
[7] http://www.merck.com/mmpe/sec15/ch205/ch205a.html

[8] http://www.youtube.com/watch?v=oJjgOjq5uso
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[10] http://www.daddy.typepad.com/
[11] http://mkg4583.wordpress.com/category/title-iv-d/
[12] http://en.wikipedia.org/wiki/List_of_countries_by_life_expectancy
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[22] http://www.leaderu.com/real/ri9502/sommers.html

[23] Nara Schoenberg and Sam Roe, “The Making of an Epidemic,” Toledo Blade, October 10, 1993;

[24] “Examining the Facts: Advocacy Research Overstates the Incidence of Date and Acquaintance Rape,” Current Controversies in Family Violence eds. Richard Gelles and Donileen Loseke, Newbury Park, CA.: Sage Publications, 1993, pp.120-132;

AVfM Seasonal Fundraiser

Paul Elam · 21 December 2011 · Archived copy · Original

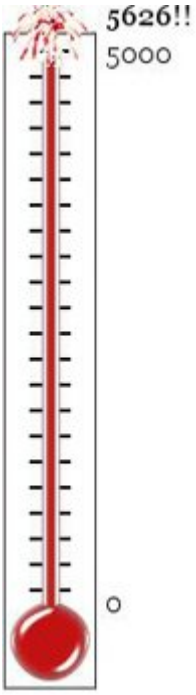

Well, gents and ladies, it is the feared, dreaded but highly necessary time again to appeal to AVfM readers for financial contributions to help us cover the operation of this site, the radio programs from us and Dr. T, and most importantly the activism we conduct through this site.

If I can be so bold as to say so, I think we have delivered a pretty big bang for the buck. It isn't just that we have done so much to rattle the cage of feminists. The success of this website, now unquestioned, has attracted more talent, much more, than I would have guessed at this point.

We now have a team of individuals that goes beyond what we advertise on our pages, and we are gearing up to add a new doomsday prophesy to 2012. Let's put it this way: The fembots better hope the Mayan's were right about next year, because they would rather deal with that than the things we are cooking up.

Over the past two years, with your help, AVfM has set the standard for online activism. We are forging new ground and gaining momentum. And we are adding significant traction to an idea that some green MRA's and of course, feminists, would love to disabuse you of.

[box type="alert" icon="none"]Progress for men will not be gained by debate, reason or typical channels of grievance available to segments of the population that the world actually gives a damn about. The progress we need will only be realized by inflicting enough pain on the agents of hate, in public view, that it literally shocks society out of its current coma.[/box]

We have seen some evidence that it is working; a twitching toe here, a moving finger there. Just enough to let us know we need to turn up the voltage and hit it some more. Once we get the patients eyes and ears working, then we can talk and reason with people.

We can only do that with your help. So I ask you once again to sacrifice some of your hard earned money to help us out. The donation button is on the right hand side of the page here, as well as a link to the PO Box for those that prefer to send check or money order.

Thank you in advance for your help, and for all the donations in the past that have taken us to where we are today.

Paul

Agent Orange files released

Robert O'Hara · 21 December 2011 · Archived copy · Original

[box]

Washington December 21, (AVfM News) Today the files collected by Agent Orange, an MRA who infiltrated a private forum on the Radfem Hub website have been released to the public.

Since AVFM, Antimisandry and What Men are Saying About Women released stories regarding the leaking of threads at Radfem Hub and subsequently the identification of many of the posters readers, both feminists and MRAs alike, have been anxiously awaiting the promised complete files of screen shots and associated materials collected by Agent Orange. Shortly after the news broke Reddit was on fire with comments in a thread called "mensrights announces their plan to release the private information of RadFem Hub posters," in which Radfem sympathizers accused Agent Orange of enticing terrorism and violence against the Radfem Hub posters by releasing their personal information.

There have even been threats to get the FBI involved even though there is nothing personal about a Facebook or Linkedin profiles. To date, AVFM has not been contacted by the FBI or any other law enforcement agency.

Radfem Hub and other major sources for feminist news and commentary have remained curiously silent on the matter. There is no mention of the release either on Radfem, Jezebel, Feministe or Feministing as might have been expected considering the comments on Reddit. It is assumed, however that much attention has been paid amongst the feminist community to this story and its developments.

With the publication of the Radfem Data it is expected that more identities will be revealed and also that MRAs and other interested parties in the broader press will write about the postings and the implications for the public perception of feminism.

The Agent Orange Files may now be found here: [1] [2] [3]
NB: These are in 7zip format and you may need to Download a decompressor for your OS.

[/box]

SCUM Manifested

Walter Romans (TDOM) · 21 December 2011 · Archived copy · Original

The Hate-Filled Legacy of Valerie Solanas

Radical feminism can be traced more or less back to Valerie Solanas, author of the SCUM Manifesto. It was first published in 1967, though Solanas began drafting it in about 1959 or 60. In the Manifesto, Solanas calls on women to rise up against men who she sees as biologically inferior and responsible for all of the world's problems. However, she doesn't end there. She refers to the male as "a biological accident" and the Y-chromosome as being an incomplete X-chromosome, making the male an incomplete female. She further calls for men to be exterminated and to assist in eliminating themselves by eliminating each other.

There are those who have stated that this Manifesto is little more than a parody of "patriarchy" or a work of satire. They claim to view it as an anti-patriarchal statement, but state that the calls for the elimination of men should not be taken seriously. However, while the work may contain elements of parody and satire, these devices are used to emphasize the message, not to indicate that the author wasn't serious. Solanas' own history would indicate this as she shot pop artist Andy Warhol, art critic Mario Amaya, and attempted to shoot Warhol's manager Fred Hughes on June 3, 1968, attempting to kill them. In 1977, she claimed that her views had not changed since the Manifesto was published, indicating that she believed what she had written.

Further evidence that the SCUM Manifesto was to be taken seriously is found in the reaction of feminist leaders and organizations to Solanas' Manifesto and shooting of Andy Warhol. Ti-Grace Atkinson, radical feminist and president of the New York chapter of NOW, called Solanas "the first outstanding champion of women's rights" and heralded her as "a 'heroine' of the women's movement." Robin Morgan, former editor of Ms Magazine, included excerpts in her book, *Sisterhood is Powerful*. Other feminist authors such as Amanda Third and Catherine Lord have credited her with creating radical feminism and have stated that the feminist movement would not have occurred if it hadn't been for Valerie Solanas. There have also been several books, plays, and movies glorifying Solanas and her actions.

There are also those who would dispute the acronym that SCUM stands for the Society for Cutting Up Men. While this is not spelled out within the document itself, It was stated on the cover of her self-published version in 1967. Later, Solanas would deny that she intended the acronym. Instead she stated that there was no such organization, nor would there ever be. SCUM was a state of mind. It was meant as a reference to empowered women who considered themselves fit to rule.

The legacy of the SCUM Manifesto has continued. It was published as late as 2004 (perhaps since then, though I don't have a record of it) and has been translated into several languages. Currently there are organizations based on SCUM existing in Sweden (producing materials for high school students) and on the internet (RadfemHub) It has impacted society in many ways which will be outlined below.

In New York in 1967 at about the same time Solanas was publishing the SCUM Manifesto, Shulamith Firestone, Pam Allen, Carol Hanish, and Robin Morgan founded a group called New York Radical Women. This short-lived organization adopted a radical feminist ideology that emphasized the patriarchal oppression of women by men similar to that outlined in the SCUM Manifesto. They claimed that men exercised social dominance over women by creating social roles that divided privilege and power by gender. This group is often credited with the first bra burning at the 1968 Miss America Pageant. However, rather than burn them, they tossed bras and other artifacts of patriarchal oppression into a garbage can. Firestone would move on to found Redstockings and New York Radical Feminists while Morgan would become more involved in feminist activism and writing. Hanish would help found Redstockings and would later edit a journal called *Meeting Ground* in which she would publish an essay called *The Personal is Political* and is sometimes incorrectly credited with coining that phrase, although she undoubtedly helped popularize it.

In 1969, the radical feminist organization Redstockings published its Redstocking Manifesto. The influence of SCUM is unmistakable. It is considerably less violent, but no less hateful. It characterizes "all men" as oppressors of women. It characterizes individual male-female relationships as "class relationship(s)" and provides that all individual male-female conflicts are political, not personal and "can only be solved collectively." Men are identified as the agents of oppression and the users of physical force to subjugate women. "All power structures throughout history have been male-dominated and male-oriented. Men have controlled all political, economic and cultural institutions and backed up this control with physical force." In SCUM, Solanas outlines a similar concept:

> **"Authority and Government: Having no sense of right and wrong … the male feels a need for external guidance and control. So he created authorities — priests, experts, bosses, leaders, etc — and government… he sees to it that all authorities are male."**

Redstockings states: "We call on all men to give up their male privilege and support women's liberation in the interest of our humanity and their own… In fighting for our liberation we will always take the side of women against their oppressors. We will not ask what is "revolutionary" or "reformist," only what is good for women."

This is quite similar to Solanas' call for men to assist in their own extermination and /or work towards women's goals:

> **"SCUM will kill all men who are not in the Men's Auxiliary of SCUM. Men in the Men's Auxiliary are those men who are working diligently to eliminate themselves, men who, regardless of their motives, do good, men who are playing pall[sic] with SCUM. A few examples of the men in the Men's Auxiliary are: men who kill men; biological scientists who are working on constructive programs, as opposed to biological warfare; journalists, writers, editors, publishers and producers who disseminate and promote ideas that will lead to the achievement of SCUM's goals…"**

Redstockings did not take the ideology to the same extreme as Solanas, but the hatred that Solanas felt towards men was obviously present as was Solanas' influence. The prevailing attitude of the SCUM Manifesto is that men are to blame for everything wrong in the world and that ridding the world of men will automatically result in improvement. The first portion of this was outlined by Carol Hanish in *The Personal is Political* in 1969. Hanish states:

> **"The most important is getting rid of self-blame. Can you imagine what would happen if women, blacks, and workers (my definition of worker is anyone who has to work for a living as opposed to those who don't. All women are workers) would-stop blaming ourselves for our sad situations? …We are only starting to stop blaming ourselves."**

She later adds: "Women, like blacks, workers, must stop blaming ourselves for our "failures."" Of course if women aren't to blame for their own condition or their own failures, who is? The Redstocking Manifesto provides the answer: men. "Women's submission is not the result of brain-washing, stupidity or mental illness but of continual, daily pressure from men. We do not need to change ourselves, but to change men." The result of this "blame shifting" is that women can deny responsibility for their actions. Any wrong committed by women (or a woman) can be blamed on men or "The Patriarchy." This "blame shift" has led to disastrous legal consequences for men; most notably in Family Law, domestic violence, rape and sexual assault laws.

But while Redstockings was not as extreme as SCUM (at least publically), some of its organizers were. Robin Morgan would attack marriage as the basis for all sexism "We can't destroy the inequities between men and women until we destroy marriage." She would also help lead the charge to define all sex as rape "I claim that rape exists any time sexual intercourse occurs when it has not been initiated by the woman, out of her own genuine affection and desire." Her hatred for men was nearly as intense as that of Solanas "I feel that "man-hating" is an honorable and

viable political act, that the oppressed have a right to class-hatred against the class that is oppressing them."

In her Manifesto, Solanas spends a great deal of time demeaning and demonizing men. She begins:

> **"The male is a biological accident: the Y (male) gene is an incomplete X (female) gene, that is, it has an incomplete set of chromosomes. In other words, the male is an incomplete female, a walking abortion, aborted at the gene stage. To be male is to be deficient, emotionally limited; maleness is a deficiency disease and males are emotional cripples.**
>
> **The male is completely egocentric, trapped inside himself, incapable of empathizing or identifying with others, or love, friendship, affection of tenderness. He is a completely isolated unit, incapable of rapport with anyone. His responses are entirely visceral, not cerebral; his intelligence is a mere tool in the services of his drives and needs; he is incapable of mental passion, mental interaction; he can't relate to anything other than his own physical sensations. He is a half-dead, unresponsive lump, incapable of giving or receiving pleasure or happiness; consequently, he is at best an utter bore, an inoffensive blob, since only those capable of absorption in others can be charming. He is trapped in a twilight zone halfway between humans and apes, and is far worse off than the apes because, unlike the apes, he is capable of a large array of negative feelings — hate, jealousy, contempt, disgust, guilt, shame, doubt — and moreover, he is aware of what he is and what he isn't."**

She then continues:

> **"Eaten up with guilt, shame, fears and insecurities and obtaining, if he's lucky, a barely perceptible physical feeling, the male is, nonetheless, obsessed with screwing; he'll swim through a river of snot, wade nostril-deep through a mile of vomit, if he thinks there'll be a friendly pussy awaiting him. He'll screw a woman he despises, any snaggle-toothed hag, and furthermore, pay for the opportunity. Why? Relieving physical tension isn't the answer, as masturbation suffices for that. It's not ego satisfaction; that doesn't explain screwing corpses and babies."**
>
> **"Fatherhood and Mental Illness (fear, cowardice, timidity, humility, insecurity, passivity): Mother wants what's best for her kids; Daddy only wants what's best for Daddy, that is peace and quiet, pandering to his delusion of dignity (`respect'), a good reflection on himself (status) and the opportunity to control and manipulate, or, if he's an `enlightened' father, to `give guidance'. His daughter, in addition, he wants sexually — he givers her hand in marriage; the other part is for him."**

The demonizing of men, turning them into something sub-human and obsessed with sex would be a recurring theme of radical feminism. The obsession with sex would evolve into "all men are rapists" or "all men use rape to control all women." The desire to "control and manipulate" would become the "power and control" of the domestic violence industry. The concept of the male as a biological accident sets the stage for concepts of "testosterone poisoning" and "toxic masculinity." Both are concepts claiming that being male is by its very nature, a disease.

> **"If men were wise they would seek to become really female, would do intensive biological research that would lead to me, by means of operations on the brain and nervous system, being able t to be transformed in psyche, as well as body, into women."**

This lays the foundation for the Redstocking Manifesto's claim that women need not change, but men must be changed. The feminist call for masculinity and manhood to be "redefined" stems from this concept as well. The "redefinition" is the changing of men.

> **"Eliminate men and women will shape up. Women are improvable; men are no[t]."**

Here we have the antecedent of “the personal is political,” a statement that relieves women from any personal responsibility for their actions and places the blame on “patriarchy,” the elimination of which will result (by default) in a better world and an improved woman.

Susan Brownmiller was another product of New York Radical Women and New York Radical Feminists, both associated with Redstockings. She would later write *Against Our Will: Men, Women, and Rape* in which she would proclaim that all men use rape and the fear of rape to keep all women in a state of fear in order to perpetuate male dominance. This position would be the logical next step to Solanas’ assertion that men are sex-crazed animals that “[screw] corpses and babies” and desire their daughters (sexually).

Andrea Dworkin, a radical feminist crusader against pornography, may have also been influenced indirectly by Solanas and SCUM. While living in Europe in the late 60’s, she was introduced to the writings of Shulamith Firestone and Robin Morgan, both members of Redstockings. Dworkin also worked closely with Gloria Steinem and Catharine MacKinnon in her opposition to pornography as a form of sexual discrimination that reinforces male dominance over women and as such promotes violence against women. Steinem had also worked with former Redstocking Robin Morgan to found the Women’s Media Center.

Other radical feminists who appear to be under the influence of Solanas, but are not easily connected are Mary Daly, a radical feminist professor at Boston College who was removed from her position after refusing to admit male students to her advance courses in feminism, may also have been influenced by Solanas and her Manifesto. Daly was once quoted as stating “If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males.” This was apparently a response to a statement by Sally Miller Gearhart who advocated reducing and maintaining the male population at 10% of the human population. Gearhart helped establish on of the first women’s studies programs in the US while teaching at San Francisco State. There could be little doubt that she was aware of Valerie Solanas and the SCUM Manifesto. Although it is unclear as to when Solanas moved to San Francisco, that is where she was residing when she died in 1988.

The legacy of Valerie Solanas is found in the writings of Morgan, Dworkin, Firestone, Hanish, Brownmiller, Daly, Gearhart, MacKinnon, Steinem et al. But it doesn’t stop there. Many of these women have led the charge on domestic violence and rape law reforms that have done away with basic rights to due process and fair, impartial trials. MacKinnon pioneered sexual harassment law and may have been the one to invent the term. The child abuse hysteria of the 80’s may have been a direct result of the anti-porn crusade of Dworkin, MacKinnon, and Steinem.

The next generation of misandrists is already here. These are women like Sharon Osborne and the other women of “The Talk” who joked on national television when Catherine Becker sexually mutilated her husband after drugging him. They are the gender feminists of Sweden who open state-sponsored schools that portend to teach equality by emphasizing homosexual relationships and nearly excluding heteronormative relationships from the curriculum. They are the Swedish members of SCUM who produce videos depicting the brutal and senseless murder of men, then call upon women to “do their part.” They are Swedish feminists such as Ireen von Wachenfeldt, chairwomen of the National Organization for Women’s Shelters who have professed adherence to the SCUM Manifesto as have other prominent Swedish government officials such as former Minister of Gender Equality Margareta Winberg, and Professor Eva Lungren. Wachenfeldt publically stated “‘All men are animals…All men are emotional parasites… The male of the species is a biological disaster… To call a man an animal is to pay him a compliment.” They are the women of RadFemHub; Danielle Pynnonen, Kat Pinder, Isabelle Moreira, Mary Syrett, Julie LeComte, Lorraine Allen, Laila Namdarkhan, Pam O’Shaughnesey who are authors, teachers, childcare workers, and government officials from around the globe plotting and planning the destruction of the male sex via eugenics, murder, selective abortion, etc. There are Hugo Schwyzer, Michael Kimmel, Tom Matlack, The Conscious Men and many other men who might be considered the Men’s Auxiliary of SCUM as they support and defend the hate movement known as feminism. Solanas has indeed left a legacy. It’s a legacy of misandrous hatred and violence that by its own admission can only result in the destruction of the entire human race, men and women alike.

> **“Why produce even females? Why should there be future generations? What is their purpose? When aging and death are eliminated, why continue to reproduce? Why should we care what happens when we’re dead? Why should we care that there is no younger generation to succeed us.” – Valerie Solanas, SCUM Manifesto.**

[Addendum: The name of Evin Rubar was mistakenly included in the list of radical feminists. Instead of being a radical feminist, Evin was attempting to expose them. I apologize for the error. – TDOM

An open letter to Tom Matlack

Karen Straughan (aka GirlWritesWhat) · 22 December 2011 · Archived copy · Original

I understand. I do.

Hugo doesn't. Other male feminists, in their scramble for self-aggrandizement among the fairer sex, certainly don't. They haven't been through it. And they can't empathize, because their biology and the culture of traditionalism and feminism both have taught them that no matter what, their greater empathy belongs with women.

This bone of contention you have with feminists…you know you're right in this. You know it. And though you never assumed they would blindly have your back, you DID believe they'd listen to you and try to understand your perspective.

Hugo's response to your article…that was your divorce papers being served. Never mind that it was couched in terms of "it's not you, it's me, I wish you the best but it would be unfair to YOU for me to continue as an editor on your site." This was a unilateral declaration of rejection. You dared to question. You dared to stick up for men on your own terms, as a man. You followed your conscience rather than the crowd. And now, you're an outsider, no longer trusted. You are the enforcer who dared to ask the boss that intolerable question: Why?

Now you know the answer. You might not think you do, because you're still spinning in shock from their betrayal, the betrayal a morally defunct skirt-chaser like Hugo sees as nothing a man should fear. In his state of delusion, a woman's anger holds no power over a man, and can do no harm to him. You know differently now. You feel as if a rug has been pulled out from under you, and all they want to do is batter you with explanations of why it's wrong for you to feel that way, and that THEY are the ones who've been transgressed.

You used to be a good man, Tom. And now? Now you're beginning to realize what a "good man" is. A "good man" tells women what they want to hear, and he leaves uncomfortable truths unspoken. A "good man" sets aside his honor and integrity so he can continue to be useful to women. A "good man" kicks the shit out of other men, if they offend a woman's sensibilities. A "good man" has as much freedom to define his own masculinity as his women will allow him, and not one inch more.

You were the man in civilian clothes in WWI England, handed a white feather by a woman, who took the challenge and enlisted. And now? You've returned home, having sacrificed a limb for the cause, and not one of those women wants to look you in the eye. All they want to do is tell you how you've failed them. They told you to come back a hero or come back dead, and guess what? You tarnished your glory by daring to question, and now you're dead to them. They can't get away from your soon-to-be stinking corpse fast enough.

You're not useful to feminism anymore. And since that usefulness was the defining characteristic of your existence to them, well… welcome to male disposability, Tom.

I've come to discover over my years of reading about gender issues that there really is no fury like a feminist scorned. I've learned a lot about human instinct in my 41 years on this planet, enough to know that the women and men who are most ruled by their instincts find a comforting ideology in feminism. The male feminist is chivalry incarnate, and the female feminist is a woman's instinctive self-interest rendered down to its purest elixir. This marriage of male self-sacrifice and female self-interest in an age of total female liberation is social nihilism. It is a critical mass of troglodytic instinct sufficient to deny objective reality and steer humanity down a very dark path.

When you started the Good Men Project, you believed you were demonstrating your devotion to a set of ideals and the group that represents them. Now you've learned what your devotion was worth to them. Like a homeless man, you put your foot wrong and were cut loose, you've become a lifeboat rower with no arms, a broken cog in their machine, and it's time to throw you away.

I remember once, in my identity as a writer of erotica, commenting on a blog that I was not a feminist. That I believed in gender equality, but I felt that humanism or secular egalitarianism was the answer. 173 scathing,

enraged and abusive comments later, I regretted ever outing myself as a non-feminist among the very women who'd praised my fiction and lauded my writing on female sexuality and sexual agency.

Hell hath no fury, Tom. You were a part of the "Male Auxiliary" of the Society for Cutting Up Men, and the moment you stood up for yourself and other men, you were shown the door. At the very moment in history when the revelation that prominent feminist scholars, activists, and educators exposed as genocidal maniacs has evoked a unanimous chorus of crickets and tumbleweeds in the mainstream of feminism, you've been vilified for daring to ask why it's so bad for a dude to be a dude.

I'm sorry, Tom. But the moment you decided your integrity was not disposable, you rendered yourself useless to them, and you're discovering the fair-weather friendship feminism offers men.

You have a choice now, Tom. Because your reputation among feminists is absolutely salvageable. You can fall back into line, apologize for "forcing" them to attack you, and subject yourself to their re-education, and if you're a good enough boy, they'll suspend your excommunication and put you on indefinite probation. You can supplicate like mad and try to make amends to people who see you as nothing but a useful cog in their machine, to be banged with a wrench the moment you slip off their track.

Or you can stand on your own, and decide what your integrity is worth to you. Only you can make that calculation, and decide what the relative outcomes are worth. I wish you luck with that. Merry Christmas, for what it's worth.

–

Tom Matlack's article

Hugo Schwyzer's response

Silence of the Man

John Hembling (JtO) · 22 December 2011 · Archived copy · Original

Continued from part 1: A resounding silence

A decade into the 21st century, Western culture operates by explicit denial of some obvious facts. Men and boys are second class citizens. This is plainly evident in a large number of measurable factors.

Infant males are routinely sexually mutilated, and the harvested tissues used, among other places in high end women's cosmetic wrinkle creams[1][2]. In fact, males are so despised that at least one company has abandoned animal testing in favour of testing products on the harvested tissues of mutilated male infants[3]. Debtors prisons, although formally illegal for more than a century, still exist solely for men[4][5][6][7] who have run afoul of the corrupt family court system. Most publicly funded anti-violence programs focus exclusively on the victimization of women, the sexual demographic already least victimized[8][9], implicitly promoting escalated violence against the demographic most victimized; men[10].

Proving this case for purpose of debate is outside the scope of this article. The fact of male disfranchisement is supported by a few examples above, but established and cemented in a substantial fraction of the article content on this site, a body of more than 800 essays.

How did we get here? The ideology of supposed feminine victimhood and the imaginary male domination of Western society has held an increasing totality of the public zeitgeist for the last half century. On our road to the present, it's worth noting a few of the bigger cultural fractures.

Historically, the protectors of society have been men. That means the protectors of women, of children, of the elderly and of the infirm have been men. In a public places, the presence of men going about their various business has always been to the benefit of everybody else's safety.

Men, for their part, have almost universally accepted this role of de-facto public bodyguard with pride as an element of masculine identity. Fast forward a few decades with a continuous looping backbeat of claimed rape culture, pedophile hysteria, and the masculine reality that a whispered accusation from an antonymous stranger destroys life, career, family and future. Then demonstrate to men the willingness of a major fraction of the female public to indulge in this blood sport for motives ranging from boredom to petty revenge.

Heidi Jones fabricated a phantom rape against herself for attention[11]. Nafissatou Diallo fraudulently accused Domenique Strauss Kahn in a paid strategy to derail his political career.

According to the Amy Davidson in the New Yorker: "Ms. Diallo is the first accuser in history to conduct a media campaign to persuade a prosecutor to pursue charges against a person from whom she wants money. Her lawyers and public relations consultants have orchestrated an unprecedented number of media events and rallies to bring pressure on the prosecutors in this case after she had to admit her extraordinary efforts to mislead them." [12]

Julian Assange was fraudulently charged with rape because he had embarrassed the US government. Amanda Knox[13] accused an innocent man of rape because she was angry with one of his relatives over a minor debt. These, along with hundreds of cases making it into the news every year send a crystal clear message. Men are regularly imprisoned and destroyed with ease, based on nothing but words. Nicola Osborne, 32, of Winchester Road, Portsmouth, Hampshire fabricated a rape to cover up her own extramarital affair.[14]

The Canadian province of Ontario is one of the few places where false rape claims are statistically tracked by law enforcement. In that province in one year, more than 2,235 sexual assault allegations were not merely unproven as assaults, but in fact proven definitively to be false[15].

Pile onto this climate of false accusation the organized efforts of ideologues to eliminate due process[16] and the presumption of innocence for males, and we have a truly male-hostile culture. If this were not enough, we also have

a media culture which celebrates male targeting violence, and treats male-targeting violent female criminals as pseudo-celebrities. Lorena Bobbitt and Katherine Becker being two most famous examples of this.

Further piling onto this extraordinarily ugly public ethic we have mainstream, respected pillars of society engaging in open discussion of male targeting eugenics and mass male-infanticide. The authors, teachers, daycare workers, politicians and professors orbiting Pamela Oshaughnessy's women's murder club[17] continue to reveal that accepted male-targeting violence is a community value for a large fraction of the female public.

All this, of course, is not enough. Take every argument made by members of the men's rights movement, addressing the issues listed above and more, and stand these arguments against the other side of the debate. From the counter-men's-rights camp, there is mockery, accusation, threats, and various attempts to shame and censor. There is also, from a vast majority of the public, a great, indifferent silence.

Men are, of course still expected to perform. Chase that all- important career path so that as good, conforming men we can pay for diapers, diamond rings and generally do right by the women in our lives. There's even a newly emerging genre of literature dedicated to exhorting men to get back to protect, provide and die when convenient. Kimmel's Guyland, and Hymowitz's Child Man In The Promised Land being template examples of such.

Penny Nance, the CEO of Concerned Women of America has made a career of tut-tutting the growing fraction of men recognizing the non-viability of the allowable masculine role of disposable appliance. According to nance "We have an increasing problem of men walking away from families, walking away from their children, and we need to be concerned as a nation. We need to urge them to achieve and to be essential, and to be present in the family"[18]

In her interview with Fox News, she makes it clear, saying, "We need them, all the social science together points to the fact that dads are essential in the home; they're essential in the family. We want them to do a great job now when they're young, learning how to provide so that when they are dads that they can really be there for their families"

Nance frames the phenomenon of men opting out as a failure on the part of men to "grow up" and conform to her understanding of "good man," but whether this is a conscious deception to shame men into compliance – or simple failure of comprehension on Penny's part – is irrelevant.

What's abundantly clear is that in the male-disposable zeitgeist of modern feminism, a new ethic of male survival is required for every man with the mental acumen to value himself as a self determined human, rather than a disposable appliance providing labor, money, sperm and violence on behalf of women.

The social contract between men and women has been broken. Our society's feminist-driven war on men, pursued for the last five decades, has burned, bombed and razed to the ground that ancient agreement between men and women. Everybody, including the social-conservative women wringing their hands over men opting out are all aware of the annexation of the social contract.

For men, a new ethic of survival has become necessary, and that ethic has elements which will disturb and terrify those still invested in maintaining the status quo. To be clear, that means individuals invested in the continued casual disposal of men's lives for everybody else's convenience.

A complete description of this ethic is not the point of this article, and indeed, for other self actualized men, the solution will vary in it's details. However, common to most men opting out of traditionally allowed disposable masculinity will be at least a version of the following elements. For convenience, this emerging masculine ethic is labeled with an expression coined by Paul Elam, that of *Zeta Masculinity.*

Zeta Masculinity entails no more acceptance of personal violence. This seems like nothing startling at first, until it is understood that outside of the newly emerging ethic of masculine self actualization – men are expected to both dispense and absorb personal violence on behalf of women and children as well as on behalf of high-status men. This is the ancient evolutionarily wired in model of men as the disposable protectors of family, community and taken across the large populations, the protectors of societies. For men alert to the social reality that they are

despised as human beings, and only valued as disposable human-appliances, a total refusal to accept and absorb violence, or to dispense violence for any reason except personal protection is likely startling to socially conforming men and women.

Depending on the presentation of this non-violence – men refusing their own disposability are called cowards, or *not-real-men*. In the most desperate thrashings of social conservative rationalization – this nonviolence is characterized as support for violence. These accusatory reactions are based either in fear of removed protection by previously disposable males, or simply blank stupidity's failure to grasp a masculine ethic of nonviolence. In either case – the failure lies with the critic, and no scant breath of apology or explanation is warranted. Zeta males owe nobody either.

This means that women and high status men can learn to abandon their assumption that the men around them owe them protection or enforcement. It's likely that neither women nor high-status men will soon learn any such thing, but zeta men will be wholly indifferent to the pain experienced by either group on that learning curve.

Zeta masculinity also entails an abandonment of the self-sacrificing drive for career and status. That means the rapidly growing numbers of men adopting the emerging ethic of zeta masculinity are rejecting the age old female utilization of men as success objects. If women as a demographic can learn to value men as humans in a calculus separate from their fat wallets, shiny cars and prestigious high power careers, thats great. However, nobody's expecting that, and women already whining in blogs, newspapers and social commentary talk shows can just keep complaining about peter pan until they're blue in the face. Zeta men don't care, because we know the game is rigged for men to earn, provide and die – and there's no appeal in it.

Rebuttals to this of the character: "but you'll never attract women without a respectable paycheck" are pre-emptively noted, and the real answer is that this is not a problem for anybody except those social conservatives and feminists invested in maintaining men's role as disposable providers. Zeta males don't care. That old game of sacrifice and early death isn't worth the candle. We're not going to pay for other people's shit anymore, and we don't care what this does to the bottom line of Saks 5th avenue, or Wells fargo, or Exxon. We don't care, *at all*. What zeta males do understand in excruciating clarity is that the established, acceptable and respectable role of men as protector and provider is what props up a culture which has always run on the corpses of "good," disposable men.

There is one more plank in this platform worth mentioning here. Zeta males are increasingly careful of their biological contributions in baby-making. The family courts, excepting a few recent reforms in specific states – have demonstrated a wholly corrupt mandate of wealth appropriation from men who've contributed their chromosomes in the procreative process. The problem being that although required by law to abide by and to underwrite the reproductive rights only women enjoy, men enjoy no such reproductive rights or choices themselves.

The only sane response to this is to exercise extreme caution in the disposal of semen. Without a gratuitous detail of method, the result is that an increasing number of men are refusing to impregnate women. Certainly the greater majority of men continue to fall blindly into the baby trap, but even this is likely to change rapidly with the emergence of new male contraceptive technologies.

What will happen without men willing to burn in this machine's fuel? The system will either collapse or adapt to an modern ethic which doesn't require human disposability. Whichever case emerges, zeta men are prepared to survive and adapt. The rest of you are on your own.

We'll be taking first seats on the lifeboats, too. Thanks for asking.

[1] http://www.foreskin-restoration.net/forum/showthread.php?t=8415
[2] http://thetyee.ca/Views/2007/01/30/Foreskin/

[3] http://www.dailymail.co.uk/news/article-2076666/Scientists-secret-German-laborator/index.html
[4] http://purplemotes.net/2011/03/22/persons-in-jail-for-child-support-debt/
[5] http://www.rense.com/general51/chsup.htm

[6] http://articles.cnn.com/2009-07-15/justice/georgia.child.support_1_child-support-deadbeat-jailed
[7] http://today.msnbc.msn.com/id/44376665/ns/today-today_news/t/unable-pay-child-support-poor-parents-land-behind-bars/

[8] http://www.amnesty.ca/campaigns/svaw_overview.php
[9] http://www.unifem.org/gender_issues/violence_against_women/
[10] http://bjs.ojp.usdoj.gov/content/glance/tables/vsxtab.cfm

[11] http://www.cbsnews.com/8301-504083_162-20106221-504083.html
[12] http://www.newyorker.com/online/blogs/closeread/2011/07/nafissatou-diallo.html
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[14] http://www.independent.co.uk/news/media/press/woman-jailed-for-false-rape-claim-2225627.html
[15] http://www.equityfeminism.com/articles/2002/false-rape-claims-the-evidence-from-canada/
[16] http://online.wsj.com/article/SB10001424053111903596904576516232905230642.html
[17] http://www.avoiceformen.com/feminism/radfem-hub-the-underbelly-of-a-hate-movement/
[18] http://www.newshounds.us/2011/10/09/concerned_woman_for_america_penny_nance_loves_men_but_wants_them_to_grow_up.php

A holiday message for men

Paul Elam · 23 December 2011 · Archived copy · Original

[dropcap]A[/dropcap]s I indicated in a comment on James Huff's recent article "Reaching out to your fellow man," I am generally at a loss for words at this time of year. I loathe the idea of sounding like a Hallmark card, especially so where it concerns a community of men, many of whom have been devastated in ways that cut to the core at this time of year; lost children, lost homes, lost sense of belonging.

After all, when we peek underneath the bantering and commentary common to this environment, *that* is what we are left with; men for whom Christmas, and all that it means, has been transformed into a traditional, unavoidable reminder of what was taken, and what will never be again.

So I have no holiday cheers to send, at least not in the traditional sense. But just saying that this is a difficult time for me to know what to say is not good enough. Since I made that comment I have looked back on it with embarrassment. I have pledged my life to defying the demand for my silence. Going mute, where it may count the most, is a betrayal of that in its worst form.

So let me say what I should have said then. For all of you, no matter how long you have been forced into that corner and kicked; no matter how much you have been betrayed and no matter what sort of gaping hole has been left in your lives as a reward for being a "good man," we are with you during this time. Of course, we cannot "fix" anything. We have no such power, nor will we ever. But we can offer something, a gift from us all to each other, that has been so lacking for so many for so long. *You fucking matter here.*

This site was established about you and for you, based on the absolute certainty of your intrinsic worth; of your value outside of your utility or usefulness to others, or to the system.

It is important for you to know that there are people working for you. We do a lot of work to expose and undermine hateful feminists, and that is, of course, a noble and worthy cause. But the end goal here is not nearly about that alone. The end goal here, if I may be so lofty as to phrase it this way, is to create an environment unlike anything else seen in human history; a home for men that they actually own. A place where their existence alone is sufficient for inclusion, and the only price paid for being loved.

And that is the rub, isn't it? Men have, throughout time, been used, exploited, sacrificed and expended; forced into the role of pack animal and personal bodyguard. They have been rewarded for this with false accolades and more expectation. On occasion, they are the recipients of honor tainted with the fact that such positives are contingent on further usefulness to anyone but themselves.

But have they been truly loved? We think not. How could any form of love among human beings result in so much death and pain? In this place, we pass on the mockery of feigned affections, on conditional approval and the strings attached to acceptance as a man.

We pass on your disposability once and for all.

With that, I am going to take some time with my other family over the next couple of days. I just could not make myself begin that in good conscience without saying some things first. If I come across as Hallmarkish or canned, please accept my apologies. This is awkward business, telling you that you are loved. But it is, when all is said and done, the only real business we are in.

Amanda Marcotte's secret decoder ring

John Hembling (JtO) · 23 December 2011 · Archived copy · Original

On behalf of MRA's worldwide, I'm writing today to apologize to Amanda Marcotte. I've said unkind things in the past about her, and have ignored her writing based on my own mistaken understanding. You see, I foolishly believed that Marcotte was a zealous ideologue, wedded to a solipsistic, Dworkinesque view that women are superior humans, and men are inferior, base, grunting troglodytes. Earlier this year, I compounded my offence against Amanda by throwing her into the bigot category on the site Register-her.com.

For all of that, I apologize, and not only must I admit my error, I am here today to correct it. I now understand that Amanda Marcotte is not a bigot or a female supremacist, or a vile hatemonger as I have previously believed. No, she is none of those things. She is actually a simpleton. I have just read her article published Monday 19 Dec, called "The Good Men Project I Used To Know" in which she excoriates the insufficiently self-abasing male feminist Tom Matlack[1].

In the article, Marcotte makes clear what I have been too lazy to previously notice; that in her conception of reality, "good" and "bad" are code words, and once you have Amanda's secret decoder ring it's obvious that agreement with Amanda is good, while disagreement with Amanda is bad. Marcotte is guilty of none of the failures of character previously attributed to her, because she's incapable of such complicated malice. Her ethic is charmingly uncomplicated and pure. If you agree with her, you are good. Disagree or question, well then you're bad.

However, although now correctly identified as a self absorbed stooge, Amanda's article condemning Matlack to the coal-bin does get a few things wrong, and asks a few questions which, being a civic minded fellow, I'll assist by answering.

I'm here to help, Amanda.

According to Marcotte, "The whole mission behind the Good Men Project is presumably to advocate for good men.." That's cute, I always thought the GMP mission was to pretend to a male friendly point of view, masquerading as a site in favour of male human rights, while feeding the unwary a steady diet of anti-male feminist agitprop. Of course, I previously would have mis-attributed Marcotte's characterization of the GMP as deliberate obfuscation, now it's obvious she's just a blameless dunce.

However, circular as Marcotte's reasoning tends to be, she demands of Mr Matlack answers to questions no man in a feminist-moderated forum has ever been allowed to answer.

1) I wanted examples of these "differences" between men and women that Tom alluded to, but didn't describe.

2) I wanted evidence of how women are not accepting men, and what acceptance would look like."

The answers to these questions are easy to come by, in fact they're present in a substantial fraction of men's rights writing. Unfortunately for Amanda, answers from that camp are not to be considered.

Marcotte's opening paragraph includes the statement : "Personally, I'm a big fan of just banning MRAs. They have nothing of value to add to a conversation…"

Nothing of value, according to Marcotte, which; with my new understanding of her as a conformist dullard, means that answers she doesn't already agree with are "bad" answers.

However, to Amanda's first question on differences between men and women, the fields of biology, cognitive psychology and neurology have, in the past decade supplied a mountain of peer reviewed research establishing sexual differences, and most professionals in those fields don't cross-post their research to MRA blogs. Google is your friend Amanda – except, of course when the answers you find don't conform to your "women good, man bad" ideology. In those cases, then Google is of course, *bad*.

To Marcotte's second question " I wanted evidence of how women are not accepting men, and what acceptance would look like."

This is two questions, but friendly and helpful fellow that I am, I'll answer both. To the first part, I'll give a couple of examples, starting with Penny Nance of the Concerned Women of America. Nance, along with a large fraction of the feminist mainstream – has noticed that men are increasingly opting out of the traditionally allowed roles for men of protector, provider and disposable utility. This is mischaracterized of course – using language like "man boy" and "peter pan syndrome" in an attempt to shame and manipulate men back onto the zero sum treadmill of service and disposability.

Kay Hymowitz provides another example with "Manning Up How the Rise of Women Has Turned Men Into Boys".

To Hymowitz and her ideological contemporaries, male self actualization in any path other than self sacrificing service to women is intolerable and must be punished, shamed and scorned.

Of course, I'm an MRA – which "by definition" rules my opinion out of consideration, along with any evidence I might provide, so I wont waste Amanda's precious time with any more examples. Getting back to Amanda's world of simple good and bad : "They [MRAs] have nothing of value to add to a conversation, and exist online solely to disrupt any conversation they fear might lead others towards reaching the conclusion that women are people."

This always puzzled me. Since when have women not been people? In what dusty corner of whose demented mind is a woman not a person? In fact – getting general society to treat women as fully enfranchised adults with adult powers and accountability is a major goal of the men's rights movement.

It is your camp, Miss Marcotte, which continues to argue, wheedle and lobby for feminine exemption from anything resembling personal responsibility. Of course, Amanda won't find agreement with this opposing view, making me, by definition, a bad man.

Obviously, this definitional stance betrays the simplistic and dogmatic character of Marcotte's position. That which agrees with Amanda is good, and that which disagrees is bad, and we can tell the difference because Amanda is definitionally right. It's like fundamentalist religious logic, except Marcotte has substituted herself in place of almighty Yahweh. Sadly for her, feminist ideological supremacy has not yet endowed her the legal power to smite questioners or individuals with an objecting conscience.

Marcotte's definition of AVFM founder Paul Elam as an individual who hates women reveals the common feminist failure of conflating the biological female demographic with the ideological camp of feminism. Feminists and women are two separate group identities Amanda. Is that news to you? In her definitional declaration of Elam as a bad man, Marcotte outs herself as an adherent to circular, self referential dogma rejecting all data which doesn't support her ideology. The Amada-Marcotte-Decoder-Ring™ clearly identifies disagreement with Amanda as bad, and agreement with Amanda as good.

When Marcotte, in her condemnation of Good Men Project founder Tom Matlack, demands "you really need to prove it, or even just provide a single piece of supporting evidence."

She's demanding the data she's already declared verbotten. As always Amanda, the men's rights blogging community has provided that data in abundance for years – you're simply unwilling to consider that which your magic decoder ring translates to *bad*.

Whether Mr. Matlack has the answers Marcotte refuses to consider is of academic concern. He is, after all, a long-term male feminist only just now beginning to assert himself a human apart from his utility to feminist interests. It's going to be a bumpy road for Tom, and the MRA community will likely not offer much help for the distrust he's earned. For Marcotte however, I'll offer my own contribution to her repeated demand for evidence. Citing Marcotte's defenstration of Matlack: "nor does he have evidence that women categorically refuse to accept men who are behaving like decent human beings."

This is anecdotal, rather than peer reviewed research, but I'm not much motivated to provide Marcotte what she

could easily uncover herself with three minutes and a search engine. Male utility is what most women (including avowed feminists) value in men.

The following link is to a video in which three overheard conversations are related from a zeta-male point of view. http://www.youtube.com/watch?v=viwI3YUiU4U

If, by the way, Amanda, you don't know what zeta-masculinity is or why it is necessary – The following reading list should cure that area of your ignorance. I am, of course assuming you are capable of learning, an assumption which runs contrary to my recent understanding of you as not a bigot, but merely a simpleminded dunce. I remain an optimist.

http://www.avoiceformen.com/feminism/the-plague-of-modern-masculinity/

http://www.avoiceformen.com/feminism/government-tyranny/breaking-bad-the-male-as-designated-criminal/

http://www.avoiceformen.com/women/the-male-hierarchy-at-closer-inspection/

http://www.avoiceformen.com/men/standing-at-the-zeta-crossroads/

http://www.avoiceformen.com/sexual-politics/evo-psych/a-resounding-silence/

http://www.avoiceformen.com/misandry/chivalry/silence-of-the-the-man/

It's likely Marcotte won't read any of the content provided, as her decoder ring of good and bad blanks anything except flattery. A rewrite of the listed articles with a liberal peppering of her name throughout might overcome this filter, but I doubt the utility of such spoon-feeding.

From Marcotte:

> **As a general rule, I ignore anti-feminists who spew bile about women all day on the internet.**

Once more, our bright light of feminist thought conflates "women" and "feminists" into one group. As an MRA, I'm able to tell these two groups apart by a number of methods, including that the two words are spelled differently.

Finally, It's worth a passing mention of the absurdity of the definition of good or bad man by anybody except a man. As expected from a mind possessed purely by self interested solipsism – "good" in men is defined by utility.

Marcotte condemns the GMP for Tom's abortive attempts at self determination apart from his use to feminists :

> **It seems that we're still going to have to wait for a space truly dedicated to giving voice to "good men."**

After the providing the public with a Rosetta Stone to translate feminist valuation of good and bad by utility to self-interested women, I'm left with only two questions. Do other adherents of female supremacist ideology recognize how nakedly and thoroughly Marcotte has outed them?

And, is Amanda the next candidate to be thrown under the bus?

[1] http://pandagon.net/index.php/site/the_good_men_project_i_used_to_know

Fathers At Christmas

Karen Straughan (aka GirlWritesWhat) · 24 December 2011 · Archived copy · Original

The other night, while my boyfriend worked his third to last graveyard shift before Christmas, my kids and I went to my younger son's Christmas concert. In the row in front of us, a young family sat. A mother with a baby maybe five months old, and her husband tending their two other children–a girl of maybe four and a boy of two.

There was this moment, when the little boy was squirming and stood on his chair, that the father looked at him with gentle sternness and said, "Sit down, please." Instead of sitting down, the boy hugged his father and rubbed his chin against the whiskers on his dad's upper lip. Lightly inked arms, strong from blue collar work, wrapped around the little boy and they just gazed at each other, sealed off from the crowd of bored parents by shared affection and love.

Despite the fact that I should be paying attention to the kindergarten class and their barely intelligible rendition of Rudolph the Red-Nosed Reindeer, I couldn't look away from that moment between father and son, as precarious as water held in cupped hands, one stumble and it might be irretrievably spilt.

My older son glanced over at me and asked why I was crying.

I couldn't answer him right away. I've always been a crier, and it's always embarrassed me, which usually leads to more crying. "You must have worn your earplugs," I said, nodding toward the off-key kindergarteners stage, "or you'd be crying too."

But I was remembering another moment in a grocery store, only a few months after my boyfriend and I met, when I'd caught him in a moment of distraction, staring across the aisle with this strange sad smile. I'd looked, and saw a little girl, his daughter's age, who'd accidentally knocked over a display of cereal boxes, and was trying to stack them back up.

It had been five months, at that point, since he'd last seen or had contact with his daughter. I'd met him when the loss was still sharp as a razor to him, and it's a pain that returns to him at times, more than a year later and as much as he tries to lock the door on it, and as much as he knows there's nothing to be done. In the grocery store that day, I knew exactly what he was feeling. I reached for his hand, pressed my lips to his knuckles, and said nothing.

What was there to say?

He did everything right. None of that mattered to anyone who had a say in what would happen. And as helpless as that makes us both feel, we know there is nothing he can do but bear it, and nothing I can do but understand him and give him my love and my support, and let him know he's not alone.

I know there are men here whose losses cut so very deep. And while those losses can never be made less by the simple act of someone taking your hand in understanding, that understanding is first step on the road to a better place.

And to a little girl out there who goes by the name of Ayla, Merry Christmas. Your daddy loves and misses you, and this is your present:

[youtube http://www.youtube.com/watch?v=L64c5vT3NBw]

In defense of an indefensible pastime

B.R. Merrick · 30 December 2011 · Archived copy · Original

I remember when my three-year-old nephew introduced me to addictinggames.com. I'm not much good at computer games, but this site has lots of puzzles that get me to puzzle and puzzle until my puzzler is sore. (An apt paraphrase for this time of year.)

I didn't realize until I was at my parents for "the holiday" (Geez. Why does every special day need to be saddled with this bland moniker now?) – lying there in a lazy boy with a laptop warming the unmentionables – that there is a special section set aside just for boys. Neat. Apparently computer game designers are finally taking notice that some boys like to play, too.

Just click on the word "Boy" in the banner at addictinggames, right next to the word "Funny." There you'll see a small group of games that appeal directly to boys: "Showjumping 2 (Race Your Own Pony!)"; "Gomez [Selena] Kisser (OMG she is so CUTE kiss kiss kiss)"; and "Dress Code Nightclub (Are You Style Enough for the Nightclub?)" But the one game that I think will appeal to impressionable boys and young men the most is the one entitled "The Girlfriend Trainer." I just love the description at the bottom: "Such bad habits, this girlfriend! Catch her in the act and teach her to be good!" And look at the adorable tags: "Cute" and "Naughty"!

I fear, however, that feminists and misandrists will probably misunderstand the nature of this game, since it puts the word "girlfriend" and the word "trainer" in the same phrase without explaining the context. Allow me to shove a little context in here. You start off on:

Level 1

which we'll call "The Roving Eye." On this level, your girlfriend, who has a more active libido than the average female, is constantly checking out cute guys as they pass by your café table. Since you're a cute guy yourself, you don't understand this behavior too well and it's understandably upsetting. After all, you had a cartoon agreement in this cartoon relationship that she would only have eyes for *your* cute little anime face. Furthermore, she signed the cartoon consent form, which means you've got it in writing.

So hit her. Hit her hard enough that it causes a bruise to appear on her cheek for a few seconds. That'll teach her. And if it doesn't (which it won't if you're not paying attention while her eyes light up heart-shaped), just hit her again. The bruises always go away. Besides, *she deserves it*. Don't worry about any attendant humiliation. She's used to it. As you can see, she peacefully goes back to sipping out of the same glass as you.

Mind you, if you hit her when she's behaving herself, or if you don't hit her the correct number of times at this level, you'll lose one of three hearts (chances to get your training session right) and she'll get pissy. No need to get her mad. If you hit her at precisely the right moment, she'll understand that she has it coming. What you want from her is simple and playing the game is, like your demands, easy. Just haul off and hit and hit and hit to your heart's content. If, like most guys, your gaming skills are sub-par, have no fear. This game is so easy that even you dumb-as-shit types can figure it out. Once she's adequately learned to stop enjoying the beauty of the male form as other men embody it, you can hop up to:

Level 2

which can be referred to as "Pick Up the Room." This is where you get to take it up a notch by using a taser. You know what tasers are, don't you? Little electrocution devices used by the police that only kill people sometimes. Be cool. This is merely a cartoon taser. Nobody expects boys to actually take it seriously. We in the men's movement know that the majority of males are non-violent. It's only a joke, for shits and giggles.

Anyway, whenever your honey drops a newspaper or one of her skimpy little outfits on the floor, *zap*! Remember that these devices are only slightly and temporarily harmful, and they also get women's brains to actually work. ("Damn, woman, why don't you *listen*??!!") After she's been thoroughly tased over and over again, you're ready for:

Level 3

which can be thought of as "The Remote and the Whine Wine." Just turn on the television to the game you want to watch, and see if she strays from the rules again. You'll know if she's not quite with the program if she picks up the remote to change the channel from the all-important game, or if she picks up the glass of wine instead of juice. In spite of the fact that a small amount of wine consumption with meals is now thought to be good for the digestive system, juice is still considered better for you. You're only looking out for her. It doesn't even matter that you apparently keep wine in your house. Oh, unless this is one of those priceless, irreplaceable wines. Did she go down in the cellar without your permission? Boy, is she going to get it.

So, every time she goes for the wine or the remote, whack her with a fly swatter. It doesn't hurt nearly as much as an electrocution device, but the annoyance and humiliation of the fly swatter ought to be enough for this level. And may I remind any offended female readers, who are reading and reading until their readers are sore, that this is just a silly computer game? Get *over* yourselves! Sheesh! Once you're over yourselves, you can go to:

Level 4

and "Out on a Drive." Since women prefer to drive with their boyfriends in the passenger seat; since they really enjoy going out of their way to plan dates, pay for them, pick you up at your place, get your doors for you, and pull out your chair; you can rest assured that they also don't mind being told how fast to drive. This is the level where you get to use a leash, like you would with a dog (in this case, a bitch). And this ain't no ordinary leash; it's a choke collar. Every time she starts to drive too fast, choke her. Now, I didn't say choke her to death, or anything approaching organ failure. For Pete's sake, you're out on a date! She'll resist, but after a couple of seconds, the car will slow down again so that you don't have to choke and choke and choke her. I have to admit, I never made it through this fourth and final level. I'm afraid that being a professional doofus precludes me from getting any better at the game (union rules). To be honest, I think it's timed poorly. I watched my cartoon girlfriend very carefully, making sure to click the mouse at exactly the precise moment she put the cartoon pedal to the cartoon metal, but I kept running out of time. I don't get it.

Oh. You should also choke her whenever she tries to turn up her lousy, bland, plastic, Barbie-doll, manufactured, techno crap music. I don't care if it's her car.

See all the harmless fun you can have with cyber-violence instead of the real deal? All your relational difficulties, all those little annoying things she does, all that built-up aggression, and you can be "in charge" of the relationship virtually, with a simple mouse click. Even the most strident, not-all-women-are-like-that feminist couldn't possibly make an argument against that, could she? It's just pretend authority that you're imposing, not actual, and just look at all of the wonderful things that open-minded boys are learning:

- It's okay to hit a girl if you feel justified.
- It's okay to hit a girl if you're certain that she deserves it.
- You should only hit girls who are bigger than you. The culture has imbued larger-sized people with the idea that they should never hit back, so you're perfectly safe.
- You should never hit, electrocute, or choke a girl hard enough that the bruises or injuries are permanent. You are only trying to communicate. Again, we in the men's movement do *not* advocate organ failure. I don't know how many times I have to say it. Besides, permanent injury can be used as evidence against you. Avoid it like the plague.
- It has been clinically proven that enjoyment of interactive, virtual violence never leads to actual violence. I just opened a clinic; did I tell you?
- You should fully expect girls to never strike back. They are, after all, the fairer sex. If they do hit back, either out of "self-defense" or "retribution," cry foul. Their violence is worse and far more frightening than yours. Once you get the attention of passers-by, cry a lot. That will get you sympathy.
- You should only hit girls and never other boys. Boys and girls are different, except when they're the same. The

Patriarchy will tell you when.

- Hitting girls is funny.

Feminists may shudder at these lessons, but it is true, isn't it, that we're done oppressing women? Why shouldn't we have a little fun now? Or is the huge, decades-long dialogue over breast cancer only happening because there's not enough funding yet?

I apologize for so many links and questions, and for the overload of sarcasm and satire. Wait. No, I don't.

In all seriousness, I knew a woman who was in an abusive relationship. She was intelligent, funny, and conversational. Her husband was lazy and inconsiderate. He never once had a kind word for her. He was rude, critical, bossy, and frequently put her down for his own amusement. She put up with it for the sake of her marriage. Then he beat on her. Then she left him.

I also knew a non-abusive man who peacefully divorced his wife who then sought revenge for her hurt by taking the good, decent father of her children to court, bankrupting him in a bitter custody dispute. No beating was required.

But back to the female abuse victim. She now lives on a Southern pig farm with a nice guy. Neither one of them requires being told what to do by the other, nor does either one of them hit or otherwise treat the other like dirt. I'm sure the leash her second husband bought her is much nicer and goes with everything.

Oops! A bit more sarcasm leaked out. Don't worry. I'll clean it up. A dog eventually eats his own vomit, you know.

Systemic gendered violence?

Karen Straughan (aka GirlWritesWhat) · 31 December 2011 · Archived copy · Original

Okay, so the other day, I came across a comment from a feminist that went something like this: "Men and women have different issues. Men have to solve fairness in child custody, family maintenance, and stuff like that. Women have the problem of *systemic, gendered violence directed at them on a global scale."*

Um…okay, sounds serious. On the other hand, when I think of systemic gendered violence, and I look at the real world and what goes on in it, it's becoming more and more apparent to me that systemic, gendered violence is not a female problem.

Let's look at domestic violence, the quintessential example of gendered violence against women. Any well-informed MRA, and many an egalitarian, could tell you that intimate partner violence is perpetrated roughly equally between genders, and that the causal factors tend to be identical no matter the gender of the perpetrator. Men and women suffer that violence in roughly equal numbers, too.

In fact, the only gendered aspects of intimate partner violence seem to be in report rates and society's response to it. Women are much more likely to report being abused than men are. Men are more likely to be arrested (even if they were not the physically violent partner). State-funded domestic violence victim services overwhelmingly serve female victims, and even our federal legislation explicitly excludes male victims from many of its protections and benefits. Hell, some domestic violence shelters will not shelter the children of battered women if those children are over 16 and male.

Huh. Seems to me as if women feel they should not have to put up with being physically abused by their partners, and society agrees with them. And it seems to me like men feel they have to put up with being abused by their partners, and society agrees with them, too. The social and political consensus appears to be that domestic violence against women is intolerable, while domestic violence against men is…well, who cares? And boys? Our society fails them, too.

[image]One has only to look at the recent Verizon ad on domestic violence to see every single disgusting stereotype we hold as a society distilled into a single piece of distorted propaganda. The father is the monster (because only men are abusers, don't you know). Mother and daughter are terrified victims. The son is not a victim, but a monster-in-the-making. We're not supposed to care about the trauma he suffers, other than that it might lead him to be an abuser of women and girls in the future. He's not a victim, he's a potential future perpetrator. His suffering means nothing to us, other than the fact that his suffering might lead him to victimize others.

But what about sexual violence, you might ask? The common wisdom is that rape is "overwhelmingly perpetrated by men on women." But one huge, cross-cultural study on sexual coercion in relationships found, again, roughly equal numbers of victims and perpetrators between genders within heterosexual relationships. Men were just as likely to be forced or verbally coerced into sexual intercourse by their female partners as women were by their male partners.

Moreover, the CDC's most recent report on sexual victimization–if one goes to the bother of amalgamating all the categories into two pools of "non-consensual sexual intercourse" perpetrated on men and women… even this report shows parity in the numbers of male and female previous-year victims. Yet how aware are we, as a society, of sexual violence against men? Or boys, for that matter?

Sexual violence and exploitation of underage males by adult women is almost never characterized as rape in the media. The preferred language titillates rather than evoking outrage: "teacher seduces male student," "forbidden love," "teacher's dirty little secret fling," "hot for teacher." It actually seems to me that the only way a boy will even be seen as a real victim within the public consciousness is if the perpetrator is an adult male, at which point pervasive and lingering homophobia overrides our view of the kinds of sexual violence against males that are acceptable in our culture.

While we're justifiably appalled at the idea of a barely pubescent girl married off to an adult man in Afghanistan, how aware are we that adolescent and preadolescent boys are bought and sold there–often in order to support female family members–when the authorities in that country choose to look the other way?

When we look at some real numbers, we find that sexual victimization of children is not really a gendered problem. Victims are both male and female. Perpetrators are also male and female, with larger percentages of female perpetrators coming to light all the time, as we start asking less biased questions on surveys.

Yet, at the same time, one recent study done by a children's charity showed that 80% of sexually abused children who disclosed victimization by a woman were not believed by the first person they told, even though the majority of them disclosed to people whose job it is to keep kids safe–police, crisis lines, counsellors, teachers. And adult men who report sexual victimization by women, even in informal settings? The first question asked is usually, "Well, was she hot?" Followed by something along the lines of, "wish I could get raped by some hot chick."

It seems clear to me that interpersonal violence–sexual or otherwise–perpetrated against women and girls is strongly condemned by both society and the system, while that perpetrated against men and boys is largely minimized or ignored.

Now let's look at other kinds of violence, such as stranger violence–muggings, stranger assaults, random homicides–and state violence. Here, the statistics clearly show that men are the overwhelming majority of victims of assault, homicide, war violence, and state violence against its citizens.

The vast majority of mugging victims, or victims of random violence and murder, are males. As are the vast majority of those unjustly incarcerated as political prisoners by totalitarian regimes; those who are beaten, killed and arrested during times of political upheaval, those who are forcibly conscripted as children in the Third World. Displaced people who don't survive long enough to make it to refugee camps are almost always male, and on a global scale, even those whose genitals are mutilated due to cultural norms are overwhelmingly male.

At the same time, how many times have we all heard, on Remembrance or Memorial Days, of the "brave service men and women who made the ultimate sacrifice"? WWI saw 10 million male soldiers killed on all sides, and no female soldiers killed. That there were some women killed during WWI is not something I'm going to debate–of course there were. But those women dying, them making the ultimate sacrifice, was not an expectation. They were not involved in the war effort as combat soldiers, whose role was to die for their country. The women who died during wartime were unintended casualties, while the men who died were filling their assigned role. Dying in war is a tragedy when it happens to women, and simply the way things are when it happens to men.

At a time when there are global efforts to end female genital mutilation, there is a huge program on the part of the world health organization to mutilate baby boys in Africa, for the betterment of African societies. This is a sacrifice not only expected of those boys, but demanded of them, a violence against infant boys that is par for the course, when equivalent violence toward females is abhorred.

And I think a lot of what I'm talking about is illustrated beautifully by a very recent shit-storm in the media: The Egyptian woman in the blue bra. For those unaware, the headlines went something like this: "Female protester stripped and beaten by Egyptian police".

Um…watching the video, all I can see is a woman getting the typical beat-down any protester would get in that part of the world, whose garment came open as they were dragging her away. In fact, police moved to cover her back up after they'd pulled her out of the area.

This incident led to the UN expressing concerns that Egyptian police were "targeting" female protesters. Um….*what*? It was one woman. How does that equate to targeting women? Moreover, if they weren't "targeting women" before this incident, then who *were* they targeting during the protests up until that point, during the countless beatings, killings and arrests that occurred in the months leading up to this incident? The incident also spurred unprecedented protests by Egyptian women, who marched the streets chanting slogans.

Let's think about *that* for just one moment. While these protests are admirable in their way, because it's always good to see women as well as men standing up and fighting against tyranny, how many Egyptian men had been beaten, killed and jailed by this point, while these women remained silent at home? And yet all it took was a single goddamn woman in a blue bra to spur them to action? Where were they when it was men suffering for the political freedom of all Egyptians?

But when I think about the words they chanted as they marched down the street, it is they themselves who answer this question, as honestly as can be: "Drag me, strip me. My brother's blood will cover me."

It's right there, in the words they chanted: it's men's place to inflict violence and to absorb it, on behalf of society and of women. A single female victim of state violence will lead the women of Egypt to rise up and pledge their brothers' lives–not their own–to avenging that wrong. And yet it is *women* who suffer systemic gendered violence across the globe?

This cognitive dissonance on the part of both feminists and larger society is…incomprehensible to me. "Systemic gendered violence" pertains to violence against a specific gender that is aided, enabled, endorsed, accepted, normalized or required by the sociopolitical system in which it occurs.

There is nothing gendered about interpersonal violence–even sexual violence–against women and girls, since men and boys suffer this type of violence in roughly equal numbers. Moreover, there is nothing *systemic* in that interpersonal violence against women, since all of society believes it is a serious social problem in need of solutions.

Violence against men, in any form? This is both gendered, in that many forms of violence affect men vastly disproportionately compared to the levels at which they affect women, and it is absolutely systemic, in that the system sees that absorption of violence by men as beneficial, no big deal, even a requirement, and enables and perpetuates it by minimizing, glorifying or ignoring it.

According to Hilary Clinton:

> **Strike a woman and you strike all of society.**

And as I say:

> **Strike a man and it's business as usual.**

That is the very definition of systemic violence against a specific gender. When it's business as usual.

The very fact that feminists can see systemic gendered violence as a problem women suffer–when they don't–and a problem men don't suffer–when they do…tells you a lot about their ideas of male and female roles, how equality works, and where the motivation for all their advocacy seems to lie. And it seems to lie right in line with patriarchy: Protect the women at all costs.

I've often said that feminists–male or female–are the very people who are the most at the mercy of their evolutionary instincts. And how could it be otherwise, when one looks at all the facts, and deny all of that objective reality in favor of what feels right: Protect the women, and who cares about the men?

http://www.csulb.edu/~mfiebert/assault.htm

http://www.mediaradar.org/docs/Dutton_GenderParadigmInDV-Pt1.pdf

http://lab.drdondutton.com/wp-content/uploads/2011/02/Dutton-D.G.-Corvo-K.-20…

http://pubpages.unh.edu/~mas2/ID45-PR45.pdf

http://www.kidscape.org.uk/assets/downloads/Femalesexualabuseofchildren.pdf

http://www.youtube.com/watch?v=oua2y11BMxw

http://www.youtube.com/watch?v=J1Iawx1sRrw

ANZAC Day

Greg Canning · 31 December 2011 · Archived copy · Original

ANZAC Day is Australia's national day of remembrance for those who made sacrifices, including the ultimate sacrifice of giving their lives for their country. ANZAC stands for the Australian and New Zealand Army Corps. The men of that corps landed on the beaches of the Gallipoli Peninsula at dawn on 25 April 1915, as part of the ill-conceived and poorly executed allied plan to gain naval access to the Dardanelles and ultimately the Black Sea ports. Their determination and perseverance in the face of adversity and acts of heroism and self-sacrifice created a legendary reputation for ANZACs that subsequent generations of Australian soldiers have emulated.

Officially named and celebrated for the first time in 1916, ANZAC day has evolved to hold a special meaning for Australians, also remembering the sacrifices of our service men and women in subsequent conflicts. ANZAC Day has also attracted controversy over the years, and attendances at remembrance ceremonies declined in the aftermath of the Vietnam War, when some mistakenly believed it represented a glorification of war, rather an acknowledgement of self-sacrifice. Recent years however have seen a resurgence of interest and attendance at ANZAC day events, with particular enthusiasm shown by younger Australian's and school children.

ANZAC day has always held special meaning for my family. My father was 19 when the Second World War commenced, but unlike many of his contemporaries he did not immediately enlist. Whilst he rarely spoke of it, he was well aware of the futility of the WWI campaigns on foreign soil that saw the loss of 60,000 Australian men's lives for negligible strategic gains. However, as the second war evolved the Japanese advance through South East Asia and the Pacific posed a direct threat to the Australian soil, and by July of 1941 he considered it his duty to enlist in the defense of his homeland.

According to his discharge papers he served for 1694 days and was involved in the battles for Milne Bay, the Buna and Sanananda Beach Heads (on the northern coast of Papua New Guinea), Shaggy Ridge and mop up operations in New Britain. The arduous and degrading conditions and events of these campaigns are matters of well documented historical record and many books, including Peter Brune's 2003 classic, *A Bastard of a Place.*

Following the battle of Buna in late 1942 his battalion, the 2/9 Australian Infantry, was sent to reinforce the protracted stalemate that had developed at the largest and most strongly fortified Japanese beach head at Sanananda.

On 12 Dec 1942 Dad was wounded early in the day by a Japanese sniper, and lay on the battlefield till near dusk when an American Army Medic, from a flanking unit, dragged him under heavy fire to safety. We do not know who that brave American was, but my 2 brothers and 6 sisters owe him a great debt of gratitude, indeed our very existence. The alliances forged between US and Australian Soldiers in the Pacific Campaigns continue to this day on both strategic and personal levels.

So perhaps you are asking why I am writing about ANZAC day at this time? Well, when the whole O'Shaggesy/Radfem Hub thing blew up, and perhaps in a moment of poor judgment, I registered to receive notifications of new posts to the Radfem Hub site, and periodically my inbox is contaminated with their filth. Such was the case this Friday when I was alerted to the post titled "Lest we forget," penned by "Rainsinger." (By the way if Kyle or AO or anyone has info on the identity of "Rainsinger" please let me know as I would like to expose her to the Australian public prior to 25 April 2012.)

Rainsinger would like to reassign to ANZAC day what should, of course, all along have been its true meaning, but Australians were apparently too blinded by patriarchal oppression to see it. ANZAC day should really be about 'Women Against Rape in War,' because there is a "complete lack of human respect for women's systematic ritualized rapes/deaths." She laments that in 1984 "the women who marched way-back at the rear of the formal military parade, to just lay a wreath on the war memorial cenotaphs, in memory of our own war dead and injured," and carried a banner reading:

"IN MEMORY OF ALL WOMEN

IN ALL COUNTRIES

RAPED IN ALL WARS"

did not receive an overwhelmingly positive reaction from the gathered crowds!

Typical of feminist cognitive dissonance she then goes on, presumably in an attempt to justify her stance on the issue, to spend several long paragraphs describing various elements of Greek Mythology, Legends of the founding of Prague and Rome, and a 2009, the Czech film "The Pagan Queen"?

Nope, feminists don't require any verifiable historical facts to support their stance. Irrelevant myth and legend will do quite nicely. Eventually she returns to the topic, which is "mass rape/murder/sacrifice of females to the Greater Glory of Man" and how ANZAC day should really be a forum to mourn the *female* victims of war atrocities, somehow believing that women are denied the right to do this.

Nope women have never been denied the right to voice their opinions. It is just the tasteless, vulgar, contrived selfish ones, who would try to minimize the sacrifice of men like my Dad – and his comrades who did not return to have the chance of starting a family – in order to make ideological statements desecrating their memory, on their day. Yes ladies, these guys laid down their lives to protect your rights of free speech, but apparently don't deserve your respect for having done so.

I am hopeful that the alliances being forged here at AVFM, between the men and women of different nations, can see significant strategic gains made in our war against feminist supremacists and their goals of extinguishing masculinity and eradicating men.

A BASTARD OF A PLACE

Feminists: demented, stunned or cultists

John Hembling (JtO) · 2 January 2012 · Archived copy · Original

Why Do MRAs Keep Attacking Feminism?

Feminism is a label used to identify two major sets of viewpoints and ideologies. Because they apparently oppose one another, I've argued in the past that re-branding would ameliorate much of the confusion of conflicting ideologies with the same name. Two different points of view, which, to outsiders appear to oppose one another, yet continue to both call themselves feminism, albeit with different prefixes. Liberal feminism and radical feminism, might seem like different ideologies to a feminist, but prog-rock and hard rock don't appear much apart to a follower of baroque chamber music.

When I made the suggestion of re-branding, the small number of liberal feminists I was in routine contact with experienced a collective melt down, insisting that their own version was the "true feminism" and that all others were corruptions. I was roundly excoriated for my suggestion. However, since that minor controversy, my own viewpoint has changed based on an increased understanding of the ideology in it's different versions, but still operating under that label.

For purpose of discussion, two main camps are identifiable, one which we can call liberal feminism, and the other, radical feminism. Liberal Feminism is the ideology most people are familiar with, and is, on it's face, similar to a philosophy of humanism. This is the ideology's great disguise. Superficial examination of liberal feminism reveals a drive toward equality of legal rights between men and women, a libertarian view of bodily autonomy, sexual self determination, and equal access to opportunity. These are all goals a humanist or a small-L libertarian would support, and which are represented in feminist literature written for a non-feminist general public. What differentiates liberal feminism from true humanism is that all these goals are taken in the context of patriarchy theory. That is the name of a specific dogma of the ideology of feminism.

According to wikipedia, Patriarchy is a social system in which the role of the male as the primary authority figure is central to social organization, and where fathers hold authority over women, children, and property. It implies the institutions of male rule and privilege, and entails female subordination. In short, men rule society. The lack of veracity of this claim will be addressed shortly.

Patriarchy theory is not a theory in the scientific sense. It could be used to make testable predictions, such as a prediction that men receive favourable treatment by the criminal or the family courts, or that they die on the job at lower rates than women, or commit suicide a lower rates then women. However, if "patriarchy theory" were examined with any degree of intellectual rigour, it would be immediately discredited and forcibly discarded. The persistence of the idea as a foundation of feminism, and the aversion of feminist adherents to critical evaluation of this dogma suggests it is part of an ideology rather than a philosophy.

The difference between ideology and philosophy being a matter of rigidity and adaptability to conflicting data. In contrast with a philosophy, an Ideology starts from a fixed idea, deemed "the truth" and discards or suppresses nonconforming evidence. In spite of the untenability of the core doctrine of "patriarchy theory," liberal feminism is the friendly face of the ideology, which when challenged uses the humanist goals of equal legal rights, bodily autonomy and other humanist ideas to diffuse suggestions that it is a supremacist hate movement.

By contrast, radical feminism is liberal feminism's ugly, violent and politically potent big sister. The core views of this brand of feminist ideology are reflected in the writings of a number of feminist authors. Valerie Solanas's *SCUM Manifesto* Susan Brownmiller's *Against Our Will* being examples.

Radical feminism is unambiguously an ideology of violence, female supremacy and class hatred. Brownmiller wrote in 1971

> **Man discovered that his genitalia could serve as a weapon to prehistoric times, along with the use of**

> **fire and the first crude stone axe. From prehistoric times to the present, I believe, rape has played a critical function. It is nothing more or less than a conscious process of intimidation by which all men keep all women in a state of fear.**

In this execrable passage, Brownmiller indicts every man on Earth for participation in a conspiracy to consciously brutalize and terrorize every woman. The author, who regularly writes for sites such as Huffington Post, still touts her authorship of this hate literature, with no apparent remorse or contrition. In comparison, Valerie Solanas' manifesto is characterized by the opening declaration:

> **The male is a biological accident: the Y (male) gene is an incomplete X (female) gene, that is, it has an incomplete set of chromosomes. In other words, the male is an incomplete female, a walking abortion, aborted at the gene stage. To be male is to be deficient, emotionally limited; maleness is a deficiency disease and males are emotional cripples.**

However, as obviously hateful and reality-challenged as such views are, the ideology embracing and developing these doctrines is not at the fringe of the feminist movement. This radical version of feminism has built steadily on its foundation of relatively simple-minded hate, into a murderous, antihuman ideology of hatred and genocidal ambition. It is radical feminists, the ideological inheritors of Solanas, Brownmiller and Dworkin who now occupy tenured positions in major universities, who write white papers for the United Nations and who rewrite law and craft domestic policy. Radical feminism is the politically potent, mainstream and established flavor of the ideology.

Following the exposure of the contents of a clandestine radical feminist online message board, it has become evident that rather than marginal, politically impotent, low influence shut-ins, the individuals advocating sex-selective infanticide, mass murder and eugenics are published authors, advisors to government, and senior, tenured academicians. Indeed, the political and academic elite of western nations have been poisoned by an ideology of irrational, violent hatred toward half the population. While individual radical feminists refer derisively to moderate feminists as "fun feminists" – they absolutely depend on the humanist cover provided by these moderates who are in reality, a politically impotent minority.

This is the mask which must be stripped away if an agenda of apartheid and mass murder is to be avoided.

In Australia, a radical feminist conference named after Solanas's manifesto for genocide was held between September 23-25th, 2011. Two members of the Radfem Hub and Radfem forum, Danielle Elina Pynnonen (Allecto) and her partner, Kat "Kitten Pinder (Amazon Mancrusher) organized and hosted the three day event in Perth, which they called the 'SCUM Conference'. They billed it as:

[box type="alert" icon="none"]THRILL SEEKING FEMALES UNITE! Life in this society being, at best, an utter bore, this THREE DAY RADICAL FEMINIST CONFERENCE is for civic-minded, responsible, thrill-seeking females who want to overthrow the government, eliminate the money system, institute complete automation and destroy the male sex.[/box]

For reference, Danielle Elina Pynnonen is the child-care worker who labeled a 9 year old boy in her care as "Mr Rape Threat," and discussed the open desire to harm him and other male children in her care.

Quoting her comments on the rad-fem-hub site:

> **I honestly have been reassessing the fact that I am giving care to these little future rapists, and what that says about me and my separatism. I know it is kinda going against my principles to support and care for these little fuckers.**

Kat Pinder is a former contestant on the TV show *Big Brother*, who was booted from the show for disruptive behavior and property damage. Evaluating the account provided by the online blog for the show, Pinder appears to

be an individual afflicted by High Conflict Personality Disorder. Whether this is due to upbringing or malfunctioning brain chemistry is a matter of academic interest only. Surely a self entitled, personality disordered rich white girl is the one to tell the rest of the world how oppressed she is due to being daddy's little princess.

However, although examination of these individuals reveals them as low integrity, personality damaged violent sociopaths, they align with ideological contemporaries who have conned their way into positions of public trust and authority all over the world.

This is reflected in a male-hostile environment in higher education[1], while female-favouring affirmative action admission policies and university-endorsed anti male hate-rallies combine to push male students out of school. To clarify, affirmative action is a pleasant-sounding name for a policy of discriminatory treatment of one demographic over another. It is a synonym for apartheid.

The success of the hate fuelled ideology of radical feminism is further evident in mainstream commentary excoriating and condemning masculinity as the source of all social pathology. This is so universally common the contained class hatred passes unnoticed without tedious and explicit explanation in each case. The UNICEF public literature on domestic violence identifies women and children as victims, and excludes men from any category besides perpetrators.

This reflects a picture in opposition to that provided by the majority of peer reviewed literature[3], which shows men and women coequally committing domestic abuse. For an institution as well funded and organized as UNICEF, this cannot be attributed to error or omission. Around North America, law enforcement policies and domestic policy are shaped by an ideologically driven, methodologically flawed "theory" of domestic violence which starts from the unexamined assumption that men are innately evil. This is called the duluth model[4], and despite it's well known departure from credible research and statistical analysis of domestic violence, it's application continues. The model focuses solely on the men's use of violence in abusive relationships, rather than on the behavior of all parties concerned, as would be necessary for any model to be effective in violence reduction.

"Programs based on the Duluth Model may ignore research linking domestic violence to substance abuse and psychological problems, such as attachment disorders, traced to childhood abuse or neglect, or the absence of a history of adequate socialization and training.[5][6]

Donald Dutton is a psychology professor at the University of British Columbia who has studied abusive personalities. According to Dutton:

> **The Duluth Model was developed by people who didn't understand anything about therapy.**

An exhaustive list of examples would change the focus of this discussion, however, what is obvious from even the few listed is that the ongoing narrative of men as villains and perpetrators and women as eternal, permanent victims is a doctrine immune to contrary evidence, peer reviewed study or even common experience of men and women living in the real world. Whether argued from the camp of radical, *kill-all-men* feminism, or it's politically correct cover version posing as humanism, the doctrine endorsing patriarchy has all the tenacity, the immunity from reason, the immunity from data and logic that characterize religious cults.

Radical or moderate adherents to this ideology are, it is increasingly obvious; followers of a religion. Here, of course, I am likely offending individuals who follow any of the primitive mythologies of the desert dwelling goat herders of the iron age mid-east. Taken as an example, Christianity is a death cult which worships the murdered human scapegoat of the rest of humanity's transgressions. It's mostly treated as normal by conformists in the continental United States. However, this relatively old cult is based on a scripture which makes as much objective sense as the Norse creation myth from the bones of the ice giant Ymir, the ancient greek, or the creation myths of native North American stone age humans.

The religion of feminism, whether radical or liberal, by adhering to "patriarchy theory" counter-indicated by male

death rates on the job, suicide rates, lifespan, income disposal disposable etc; is similar to other fundamentalist cults by it's persistence and the reality-denial of it's adherents.

However, after recognition of what appears to be emotional attachment to dogma, another model besides religious conviction emerges. The established behavior in proponents of both the radical and liberal female-centrism of refuting male-rights argument with accusation, obfuscation, censure and goalpost mobility is explainable by *emotional arrest*.

An Insight to Motivation:

One of the ongoing campaigns of radical feminism, of reclassifying the physical expression of love and affection between adults as a violent crime has always been impenetrably confusing to this author. To exploit the human need for physical intimacy in men and women as a weapon for vilifying one half of the human race appears on surface examination; a deeply evil tactic. To re-label something beautiful as the ugliest of crimes seems a most depraved and vicious tool of political and legal leverage.
As an optimistic person, it was always difficult coming to terms with the idea that a large subset of the female population was possessed by such amoral malice and conscious will to do harm. The radical feminist view; that male sexual agency is inherently malicious, was very hard to explain without viewing it's proponents as thoroughly vile. Alternative explanations such as prevalent dementia or intellectual failure, while more palatable than an explanation of evil, seemed far less probable.

However, in recent discussions posted at AVfM, I have on several occasions suggested the hypothesis that Western society provides scant, or no motivation for women to develop emotionally beyond a childish and selfish mode of pure self interest. Certainly, an emotionally immature mind is far easier to deceive and influence, which is why corporations like McDonalds, Coca-Cola, and RJ Reynolds Tobacco bend so much effort to market their products to children. Emotionally immature individuals are more malleable and easier to sell to.

This is why for at least several generations, a major fraction of adult females have operated with the singular self-interest and disregard for others of overgrown children. We provide no incentive, indeed substantial *disincentive* for women to grow up. Controlling a customer base through flattery, greed, envy and guilt is far easier than appealing to critical thinking or rational analysis. Similarly, love, affection and empathy take on substantially different characters in a mature adult's mind than in an immature child.

An adult understanding of love and affection beyond the simple desire for self gratification means that expressed love through physical intimacy is perceived merely as satiation of appetite from an immature point of view. Seen through this lens, the feminist narrative that male/female sexual congress is oppressive and exploitive is suddenly comprehensible.

In addition, the radical feminist doctrine denying female adult agency and volition is also compatible with a model of emotionally arrested development.

> **A woman who has sex with a man, therefore, does so against her will, even if she does not feel forced**. – ***Judith Levine***
>
> **In a patriarchal society, all heterosexual intercourse is rape because women, as a group, are not strong enough to give meaningful consent.** ***Catharine MacKinnon***
>
> **When a woman reaches orgasm with a man she is only collaborating with the patriarchal system, eroticizing her own oppression.** ***Sheila Jeffrys***

By the tenant of radical feminist doctrine, female agency and volition does not exist, and the illusion of the ability of a woman to make a self determined choice is an illusion used by "the patriarchy" to further oppress each woman.

This is not a new doctrine of radical feminism, but a persistent one. To an outsider to that ideology, it seems flatly absurd until and unless it is examined from the viewpoint that adult women may be emotionally infantile, and like

children, controlled by a the parental influence of men. Men; who being responsible (for all evil) are mature and accountable adults. If this idea is tenable, then while men must shoulder all accountability for ill, they must also carry responsibility for good in the world. Indeed, in addition to human damage through history, almost all modern medicine, philosophy, science, art, literature, music, innovation, and the improvement over time of human living standards can be blamed squarely on men.

Taken to a logical conclusion, if radical feminists are correct, and females lack personal agency, then revocation of the rights of enfranchised adulthood must be immediately effected. Only a self determined and accountable adult can vote, own property, testify in a courtroom, hold public office, or be taken seriously in expression. Radical feminists must, if they are correct, immediately declare females the wholly owned chattels of the only responsible human beings, namely men.

As a humanist, a small L libertarian and a men's rights advocate, I strongly disagree with this absence of individual agency in women. My relatively new understanding of culturally induced infantilism does provide a explanation of what previously appeared deeply malicious behavior. I also hope for and encourage women, self identifying feminists or not, to grow up.

Addendum: I will not be holding my breath in anticipation of this outcome.

[1] http://www.ccl-cca.ca/ccl/Reports/OtherReports/201104GenderReport.html
[2] http://www.usatoday.com/news/education/2005-10-19-male-college-cover_x.htm

[3] http://csulb.edu/~mfiebert/assault.htm
[4] http://www.theduluthmodel.org/about/index.html
[5] http://en.wikipedia.org/wiki/Duluth_model

[6] http://www.chicagotribune.com/news/local/chi-abusers-02-jan02,0,1147422.story?page=2
[7] http://www.themensproject.ca/files/uploads/stfnetw_tmp2-files/menandhealingfinal.pdf

Neely Steinberg loves you, as long as you don't love yourself

Paul Elam · 3 January 2012 · Archived copy · Original

Neely Steinberg, the relationship/dating columnist for Blast Magazine, has a lot of things she loves about men; *Twenty,* to be exact. She posted the complete list as part of an article over at the Good Men Project, an online publication that has, by a rather strange twist of events, begun to accommodate *some* actual defense of men in recent days, and in the process has alienated some people whose bread and butter resides in attacks on the same.

But before we rush to praise this newfound religion, we should take a moment to examine Steinberg's ideas, especially as honest money says they echo the oft stated sentiments of GMP founder Tom Matlack, and his increasingly vocal shill, Lisa Hickey, regarding men and masculinity. I bring Tom into this because Steinberg's piece is indicative of where I think Tom has wanted the GMP to go all along.

So what are the qualities in a man that makes Neely's heart go all aflutter, and lifts it up on the wings of her womanly passion? Here's her version of the testosterone top 20:

[box type="note" icon="none"]

I love when a man puts his hand on the small of a woman's lower back, as if to say, *I'm here for you if you need me*.

I love when a man wipes away a woman's tears or pushes a strand of her hair away from her face, tucking it lovingly behind her ear.

I love how millions of men go off to work every day and then come home after long work hours to share in the housework and child-rearing.

I love how men contribute hundreds of millions of dollars every year to charities in the U.S. and across the globe.

I love when a man makes us feel like women.

I love when a man waits patiently inside an elevator to let all the ladies out first.

I love how a man who would go to the ends of the earth for a woman he loves.

I love how a man who will rub his partner's feet at the end of the day even though he's had a hard day at work too.

I love the men who so bravely and willingly risk their lives in service to our country and to protect us all.

I love being Little Spoon.

I love the way a man looks into his child's eyes and loses himself.

I love that men's various discoveries throughout the ages (scientific, mathematical, medical, etc.) have made our lives easier.

I love the way a man runs into the ocean like maniac.

I love the shape of a man's big, strong back when he leans over to pick up something heavy.

I love when a man knows what to say and what not to say to make a woman happy.

I love when a man tells a woman how lucky he is to have found her.

I love the way a man takes a woman's delicate hand, brings it to his lips, and kisses it gently, showing how much he adores her.

I love when a man chows down on his food, as if only a 9.0 Richter Scale earthquake could shake him from his glorious feast.

I love how a man in love thinks of his partner's sexual pleasure before his own.

I love a man who will do the jobs that most of us would never consider. Sewer inspector, anyone?

[/box]

I understand the appeal. There was a time in my life when I thought the world of people who didn't clutter my life with their own needs or concerns for their own well-being; who did all the nasty, painful, dangerous and sacrificing tasks in life, while I got to remain protected, carefree and clueless. I got to live on a pedestal at the expense of others, and I didn't have to consider the cost.

Yes, I remember it clearly now. It was called *childhood.* It was a time that was, in retrospect, one of unending self-indulgence – provided by responsible people that knew such sacrifices came with raising someone who, by the nature of life, was relatively helpless. Fortunately, they also took the responsibility of walking me through pain of growing out of that and showing me the more realistic world that did not revolve around me.

Am I being verbose? Well, I could have summed all this up in one sentence.

When the things I loved about people were the closest to the twenty items on Steinberg's list, it was also the time that I didn't have the maturity to care about anyone else's needs and wants but my own.

What else could such a list represent?

Twenty reasons to *love*? No, Neely, twenty narcissistic fantasies; twenty ideas that reveal your belief that you are more inherently valuable than the men you claim to love. And for me, twenty eye rolls and twenty reasons to figure that your notions of love originate not in the heart, but the mirror.

You tell us you "love the men who so bravely and willingly risk their lives in service to our country and to protect us all." Well, as a man who wore the uniform, please allow me to say thank you for that. I will remember to carry your message of "love" on my next trip to the V.A. Hospital, and pass it along to the young men with no legs; men whose bodies and lives have been shredded and shattered and piled up through the ages at your entitled feet. I will tell them all is not lost. They have *love* of Neely Steinberg, internet relationship guru from Boston.

But first please indulge me with a question or two. Did it ever occur to you to plead with these men you "love" not to put themselves in harm's way? Is it not strange, even perverse, that in a world terrorized with illicit wars, that you dangle love like a carrot for the men who leave body parts, or *everything*, on the battlefield?

And please tell me, if you really *loved* these men, in the most pure and real definition of the word, and you support their being fodder, would you not be better off talking of your willingness to stand with them where the metal meets the meat, willing to offer your own blood for whatever cause you have deemed sufficient to demand their sacrifice? Or are you just satisfied in a world where they fall in your stead while you bestow platitudes and hollow affections?

You also say that "love the shape of a man's big, strong back when he leans over to pick up something heavy." No doubt, this is a great turn on for you. But isn't your sentence incomplete? Would it not be more accurate to add the words ***for me*** on to the end? This is one of the things you really love most about men, is it not? The willingness to do your heavy lifting; and the payment of the price for that labor with a broken body that eventually buckles beneath the weight of all your "love"?

I think that is the answer, and nowhere is it more aptly revealed than in three of your reasons in particular, as follows:

[box type="alert" icon="none"]

I love how a man in love thinks of his partner's sexual pleasure before his own.

I love when a man knows what to say and what not to say to make a woman happy.

I love the way a man takes a woman's delicate hand, brings it to his lips, and kisses it gently, showing how much he adores her.

[/box]

Admittedly, these things do not rise to the level of catching bullets, staring down danger or converting one's body into an appliance for your convenience. They do, however, make all things possible. You've concluded in them that even in life's most intimate moments, even after you have been serviced and sacrificed for, that you, and only you, are the only thing that really matters.

Love? *Please*. These acts, or rather your infatuation with them, are not elements of any kind of love. You don't love men. You love yourself. You just use men as your visible proof that what you want is justified and wholesome, and not the conceited, parasitic sickness that it is. If there is love to be had in this world, you are the least deserving of it.

What is a man worth to you, Ms. Steinberg? I don't mean his service and sacrifice, but his intrinsic worth as a human being. What love do you have for your fellow man that is not based on his blood, his back or his wallet? Do you even comprehend these questions and why I am asking? Or am I asking the wrong person?

I was pleased to see that Tom Matlack finally took some semblance of a stand against his own expected utility to feminists, apparently after spending too much time on their leash settling for the crumbs of appreciation tossed down from his betters. So I do have hopes that as Tom continues to mature, to learn, and to find values that are actually worth standing up for, that he gets to the next level of his development as a man, and figures out that there is no difference between Neely Steinberg and the feminist ideologues that have just crucified him for not toting their barge. Both view Tom only in terms of what he will do to serve them; both will blithely slip a shank in his back the moment he forgets that they both "love when a man knows what to say and what not to say to make a woman happy."

That will happen when the day comes that he starts writing about the innate human worth of men; about their real struggles and not just their willingness to sacrifice for women and other men. And no, we are not talking about men embarking on a path of solipsism that would result in more self-indulgent lists of petty desires *à la Steinberg*.

I am speaking instead of the simple and honest fruition of love; the idea that you are worth something before you pay for it in blood, sweat and tears. And that the idea of tending to your own needs and your own survival, and those of your fellow man, is not an act of shame, cowardice or unworthiness, except in the eyes of the depraved.

28,000,000 African men to be circumcised through massive U.N. program

Robert O'Hara · 4 January 2012 · Archived copy · Original

the result of this massive program of male genital mutilation will be the further spread of AIDS, wide scale surgical infections and death. Feminist ideologues are leading the way on the ground.

In November of last year the World Health Organization, in conjunction with various other worldwide health organizations like UNIAID and the Presidents Emergency Plan For Aids Relief, released a document entitled, "Joint Strategic Action Framework to Accelerate the Scale-Up of Voluntary Medical Male Circumcision for HIV Prevention in Eastern and Southern Africa 2012–2016."

This document outlines a multinational plan to circumcise tens of millions of men in Sub Saharan Africa over the next four years. The scope of the plan includes branding circumcision itself so young people will want to have it performed as well as school programs that actively "recruit" young boys to have the procedure done and to encourage them recruit others as well. In spite of repeated assurance throughout the document that human rights would be respected, it included provisions for a "sustainability phase" intended to eventually make male infant circumcision *compulsory* in the region.

It is intended to expend massive amounts of money from stakeholders to implement programs in targeted countries.

The topic of correlations between incidence of HIV infection and circumcision has made recent news. In a July, 2011, at an AIDS conference in Rome, the results of a controversial study called the "Orange Farm Study," were released which purported that the procedure significantly reduced the incidence of HIV infection in the circumcised study group compared with the control group by 60% in South Africa, 53% in Kenya and 51% in Uganda. All over the world leaders of health organizations and advocates for sufferers of the disease celebrated. It is this report that gave the go ahead for the WHO's Joint Strategic Frame Work and that is also being used to sell the plan of mass circumcision to local governments for approval.

Since the release of the study many voices in the medical community have expressed concern over the reasoning of the WHO's program since condoms are nearly 100% effective and circumcision, even if the study is truly accurate, is much more expensive and risky considering it has only a fraction of the success rate. More importantly, the study itself has come under serious criticism by many who say it was seriously flawed.

In an extremely rare move, administrators of the study ended the trials early for "humanitarian" reasons. This has been criticized as a gross lapse of protocol. According to Dr. Daniel J Ncayiyana, editor of the South African Medical Journal, "The extended claim that circumcision confers lifelong protection seems like a stretch, and cannot be inferred from this or the other RCTs (randomized, controlled intervention trials), all of which were terminated at 24 months or less. And because the control groups were also offered circumcision at the termination of the RCT, the opportunity to continue longer-term follow-up was forever extinguished."

From his article published in November of last year titled "The illusive promise of circumcision to prevent female-to-male HIV infection – not the way to go for South Africa" he goes on to explain other problems with the study:

"However, the three RCTs have not been without detractors. In a scathing critique, Van Howe and Storms6 point out that 'In the South African trial, men who reported at least one episode of unprotected sex accounted for 2,498 person-years and 46 HIV infections during the trial. Among the remaining men, who accounted for 2076 person-years, 23 became infected although they either had no sexual contact or always used a condom …"

"Similarly, in the Ugandan trial, men who consistently used condoms had the same rate of infection as

those who never used condoms. Finally, in the first three months of the Kenyan trial, five men became HIV-positive who reported no sexual activity in the period before the seroconversion.' They conclude from their recalculations and statistical reasoning that 'Conservatively for the three trials, 89 of the 205 infections (43.1%) were sexually transmitted."

"Without knowing which infections were sexually transmitted [and which were not], it is impossible to test the hypothesis of whether circumcision reduces the rate of sexually transmitted HIV.' Such studies, it must be said, depend on subject self-reporting, and, sexuality being a very private matter, the subjects may sometimes be inclined to be less than candid."

He later points out in his article that concurring results were not present in the real life regional and global population of men.

Last week, in Zimbabwe's online publication *ZimEye*, an article titled "Use Circumcision money to buy food and condoms," was published in the business section pointing out further problems with the trials. Among other bulleted points it reports:

> **Even if the claim were true, based on the rate of infection in the studies, about 60 men had be circumcised to prevent one HIV infection. The other 59 men did not receive any benefit. However, based on another African report, men circumcised in Africa could be subject to a complication rate of 35% for a traditional circumcision or 18% for a clinical circumcision.**

and

> **The studies were not consistent with other evidence. African national population surveys in eight countries found a higher rate of HIV infection among circumcised men compared to men who were not circumcised. There are at least 17 observational studies that have not found any benefit from male circumcision in reducing HIV transmission. Among developed countries, the United States has the highest circumcision rate and the highest rate of heterosexually transmitted HIV. Other countries have lower rates of HIV infection than the United States and do not practice circumcision.**

In spite of these compelling objections the WHO and other super national organizations still plan to execute the initiative to circumcise nearly 28,000,000 men, boys and infants over the next five years. The list of stakeholders in the project reads like a who's who of international political and economic powerhouses: They include:

[unordered_list style="green-dot"]

- Bill & Melinda Gates Foundation (BMGF);
- Centers for Disease Control and Prevention (US CDC);
- Department of Defense, U.S. Government (US DOD);
- Office of the U.S. Global AIDS Coordinator (OGAC);
- UNAIDS Secretariat Headquarters (UNAIDS/HQ);
- UNAIDS Regional Support Team for Eastern and Southern Africa (UNAIDS/RST);
- U.S. Agency for International Development (USAID);
- WHO Headquarters (WHO/HQ);
- WHO Regional Office for Africa (WHO/AFRO);
- The World Bank Global HIV/AIDS Program;

- The World Bank country-level Health Team and Task Team Leaders of World Bank Health Operations.

[/unordered_list]

In fact the plans for this initiative were formed a nearly a year before during a three day USAID sponsored meeting taking place during September of 2010 in Durban, South Africa. The South Africa AIDS Support and Technical Assistance Resources (AIDSTAR-One) Project, as the meeting was called, brought together over a hundred health professionals from 14 countries in east and southern Africa and international experts from Europe and North America.

None of them presented any medical data concerning the RCT tests nor was there any medical discussion concerning the efficacy of male circumcision for the reduction of HIV infection risk compared to that of condom usage. The vast majority of participants were not even medical doctors but rather public health officials and academics as well as a spattering of epidemiologists.

The presentations at the meeting resembled marketing plans for big sales drives more than anything else. They talked of branding, community outreach, demand creation and even “training journalists.” in one instance. The common themes throughout the reports were:

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- Communicating with women about the dangers of uncircumcised men and enlisting them in the “recruitment process.”;
- Supplying money to and engaging with local governments and tribal authorities to promote circumcision;
- Creating programs targeting adolescent boys in order to encourage them to have the procedure done;
- Setting the groundwork for compulsory circumcision of male infants;
- Secondary to all of these objectives were the distribution of and education on the importance of condom use. Nowhere is there any mention of specific strategies in this regard other than as a follow up to circumcision;

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Prominently represented in the list of presenters were two women in particular:

Kawango Agot, a PhD. in Nutrition and Kenyan native and **Ayanda Nqeketo,** a health official in Swaziland. Both are the program heads for the project in their respective countries. Neither are medical doctors. Both have been leaders in wooing governments with promises of millions of dollars in support the plans implementation. Both are self-proclaimed feminist ideologues who have on occasion betrayed a disturbing fixation on the topic of male circumcision.

In actuality these two women had not only been preparing their communities for the grand project that was about to come for some time, they were actually engaging in their own studies and implementing their own promotional programs in which thousands of circumcisions took place.

In 2008, Dr. Agot came under severe criticism by Kenyan blogger, Harun Lumiti in an article titled “Why is This Woman So Eager to Circumcise Her Kinsmen?” in which he quotes her as saying:

> **As I was reading through some academic books on HIV, I bumped into one that suggested a link with male circumcision and it made a lot of sense to me. The more I read books about the male cut, the more interested I became.**

Keep in mind that Agot is not a medical doctor.

Lumiti goes on to describe a study conducted under the guidance of Agot and others not affiliated with the Orange Farm studies:

"And so one thing led to another until she bumped (?) into circumcision enthusiast Robert Bailey and secured funding for her research on the role of the penile foreskin in spreading AIDS. So determined was Agot and her zealous cohorts that their study in Kisumu was cut short because of "overwhelming evidence" to support their contention that circumcision protects against HIV infection."

"Where was the Professor rushing to? Or were people dying at such a rate that there would be none left to cut by the time the study ended? Or was she rushing to beat some deadline for unlocking project funds? Indeed PEPFAR and other donors including the Global Fund for fight against AIDS had said they would not support male circumcision programs until the results from the study were released. Did this not influence the outcome of the study? Obviously, no funds would be released if no correlation between HIV and the cut was established."

"And what was the overwhelming evidence at the time the study was terminated? From the uncircumcised group, 47 men tested positive for HIV while from the circumcised group the number was 22. That is about 60% less. Interpretation? Circumcision offers 60% protection against HIV infection. Such genius!"

"Next stop was the Prime Minister's Right Honorable Office. Raila Odinga, also from the Luo community, quickly offered the stamp of political correctness to the study so as to smoothen Agot's campaign in Luoland. Roping in the PM was a smart, though not entirely difficult feat for Agot, given Raila's perpetually devious politics that is about to attain legendary status. Said he:"

> **I know circumcision will raise a lot of eyebrows. But there is evidence that it reduces infection by as much as 60 per cent.**

"Apparently, in Luoland no one questions what Raila hasn't. His approval not only helped reduce resistance to the campaign but also ensured its incorporation into the government's public health programs. This was crucial to access further funding. And so Agot went over the moon. In her words:

> **In the idiom of the youths, I can say tumetoboa.**

Tumetoboa is Kiswahili for "we have made it". It is exclusively used to express the joy of crossing over to riches.

And, in a turn of events a few weeks later;

"The chairman of the Luo Council of Elders, Ker Riaga Ogallo says that he was arm-twisted to endorse the male cut among the Luo community.

"Ker Ogallo said that the whole affair had been turned into a cash cow by individuals and NGOs bent on enriching themselves. He claimed that an NGO recently bought a fleet of vehicles and hired a few staff but did not have any structures."

"Our people are still languishing in poverty. No NGO is ready to offer practical assistance. I am shocked that when it comes to circumcision of Luo youths, an organization can import 24 new vehicles at once," he said.

Ayanda Nqeketo, on the other hand, has had a good reception in the Swaziland press. She has also enjoyed considerable support from the government in Swaziland although King Mswati III has indicated his support in

private but not given it publicly. An article was written in February of last year in Physorg.com featuring a program she had started with funds from the Bill and Melinda Gates foundation meant to be a pilot for other programs in Africa. The language within betrays the contempt “recruiters” have for male sexual health and religious sensibilities:

“One man boasts that he got circumcised because it is “nice to have sex without condoms” — drawing a furious reaction from the recruiters.

“That is NOT what he was told at the clinic!” exclaimed Mbogniseni Ndzimandze, the leader of the recruitment team.

“What am I going to do when God asks me, ‘Where is your foreskin?'” demands another man.

It is a question the recruiters are used to answering

“Why do you cut your hair?” says Mzwandile Shongwe. “God could ask you that, too.”

It is not explained where the man got the idea that getting circumcised would immune him from HIV infection or why it is necessary to compare the tip of a man’s penis with his discarded hair.

Even more alarming is the content of one of the reports that Nqeketo presented at the AIDSTAR-One meeting entitled “Mobilizing the General Population for Male Circumcision Saturation.” In the report she describes plans for a massive campaign for a media drive including branding, street theater, along with TV, radio and billboard adds.

Weighing heavily in the presentation are descriptions of programs already under way which include involving women family members in the recruitment process. A newspaper clipping pasted into the presentation features an article titled: *Maidens Compose a Circumcision Song,* which describes how hundreds of women symbolically cutting off the ends of reeds simulating the circumcision procedure while singing “the male youth are arrogant by not going through the circumcision process.” The participants then marched to the gates of the royal palace to place the reeds at the door of the King himself.

Perhaps most disturbing though is a newspaper clip describing the success of a “Back to School” program aimed at recruiting young adolescent boys that used the reward of a T-shirt to be awarded to any boy that convinced five others to go through with the procedure.

It is not clear how what started as a male health issue regarding HIV contraction has turned into what can only be called a feminist ideologue theme park concept. It is also not clear why these very powerful stakeholders are both listening and giving money to individuals and groups who clearly are not qualified to lead this initiative and who have come under considerable scrutiny from a wide variety of critics.

It is a well-known and proven fact that condoms as well as education concerning the spread of HIV have been extremely effective in the developed world, yet these methods are only being used as a secondary to a procedure whose benefits are at best unclear and unsubstantiated. This is not to mention that a growing number of people around the world are starting to view male circumcision as a barbaric, dangerous, cruel and medically unnecessary procedure.

Aside from the risk of illness and death through surgical infections, which are much higher in undeveloped nations, perhaps the most disturbing facet of these massive scale plans for “the cut,” is that they will have a negatively synergistic effect with rampant ignorance in that area. Africa has experienced some horrific problems, including child rape, because people superstitiously believed that sex with a virgin would cure aids.

It is not unreasonable to expect that a widespread belief that circumcision would prevent AIDS could easily foster the spread of the disease.

One thing is for sure, a lot of money, resources and political clout is sinking into an effort which has the potential to result in the deaths of millions of people.

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Australia launches “The Plan” and the end to civil rights

Paul Elam · 6 January 2012 · Archived copy · Original

As chief cook and bottle washer at AVfM I have been in the dubious position of gathering information from across the globe on the negative impact of feminist governance.

Last year we addressed matters like the “Dear Colleague” letter, which effectively ended the right of due process for college men accused of any sort of sexual misconduct. We covered the unthinkable events in India, where men have been assaulted and even thrown from moving trains for daring to set foot in train car reserved for women; where politicians have suggested bounties be paid to women who beat their husbands in public. We exposed circumstances in Sweden, where school children are being indoctrinated into the virulent and hateful ideology of Valerie Solanas. Just last night we did a radio show as a follow up to Robert O’Hara’s investigative piece on the plan to coerce 28,000,000 African men into being circumcised. And of course there is the ongoing exposure of ideologues at Radfem Hub, a group of well-placed feminists who glorify murder, child abuse, eugenics and infanticide.

It appears now that 2011 was just a warm up for 2012.

Over the next several days you will find a series of articles on this website regarding an assault on human rights that will sweep the Australian continent. The scope of a planned campaign by the Australian government (The National Council’s Plan for Australia to Reduce Violence against Women and their Children, 2009-2021) is so far reaching that presenting it without overwhelming readers has been a significant challenge for myself, Kyle Lovett and John the Other. The sheer volume of the content, as well as the staggering loss of civil rights that Australian men are about to suffer is formidable.

The amount and complexity of the material to come is sufficient that I felt it warranted to prepare you with this article, which in essence is written solely for the purpose of bracing you for the onslaught of information; to, if I may request your indulgence, tell you what you are about to be told.

These machinations have now reached the stage of action, and are about to be implemented. They involve, but are by no means limited, to the following:

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- The systemic enabling and promotion of child abuse by mothers and other women.
- The Australian government suppression of research that implicates women as child abusers.
- The legal redefinition of domestic violence to include acts such as making purchases without consulting your wife, not listening to your wife or even disciplining your dog.
- The legal redefinition of domestic violence to exclude male victims from that legal definition.
- Arresting and holding men in prison, without bail, on the accusation alone of domestic violence.
- Summarily evicting men from their homes while forcing them to maintain financial responsibility for those homes on nothing more than an accusation from their wives or girlfriends.
- Shifting the burden of proof on domestic violence from the state to the defendant. The accused will be forced to prove he did not commit an act of violence.
- The legal redefinition of rape, and subsequent shift of the burden of proof onto a defendant to prove the he obtained specific kinds of verbal consent for sex.

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These actions are not individual initiatives to change isolated and different laws. They are all part of a package deal

referred to as “The Plan.” It is a far reaching, invasive effort of monumental scope designed to eliminate the civil rights of men and children across the Australian continent, and as you will see in the upcoming articles it is well on its way to becoming reality.

The articles will explain “The Plan” in detail, and show the egregiously corrupt methods that ideologues employed within the Australian government are using in order to pass it all through to law.

For instance, Australian research up to 1997 demonstrated empirically that women, overwhelmingly, are the perpetrators of physical, emotional, psychological and sexual abuse of children – compared with men.

[image]
Click to enlage
After 1997, the Australian government ceased requesting and recording information on the sex of offenders against children in the home, and all the subsequent proposals in “The Plan” run on the assumption that the male is the primary perpetrator.

What you will also learn in the upcoming series of articles is that all of the proposed legislation is specifically gender targeted. The suggested laws will be written with the protection of women and the punishment of men in mind, and will leave scores of abuse victims even more vulnerable than they were before implementation of “The Plan.” This will be particularly true for children who will frequently have the father, their only protector from an abusive mother, removed from the home and incarcerated without bail as the “identified problem.”

What you will also learn is that the suppression and distortion of scientific research so that it appears to support “The Plan,” has reached pervasive levels in Australia. Such a level of corruption is occurring with complicity and enabling from within the Australian government.

Australia, you will learn, is about to be thrust into the legal Dark Ages, beginning in 2012.

A Voice for Men, I am proud to say, is a very popular website in Australia. It is our hopes that this series of articles will give our friends Down Under something on which to take action with their elected representatives. Perhaps it is not too late to prevent the majority of the damage.

There is some action already. Dr. Greg Canning, an Australian oncologist, has formed an organization to foster an initiative to address these issues. I am going to close this piece with his announcement, hoping that it reaches the eyes of as many Australian citizens as possible.

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An open letter to all Australian Men’s Advocacy Groups

There exist in Australia many men’s advocacy groups, albeit with differences in focus. This indicates that many men are not being treated fairly in our country that prides itself on providing a fair go for all.

In the lead up to the next federal election, I have a vision, that if all the men’s groups in Australia unite to jointly lobby for men’s issues to be put on the national political agenda, we can make a difference.

To this end I ask all groups to commence a joint dialogue with a view to supporting a delegation to go to Canberra

and lobby for change.

The focus of the delegation will be open for discussion, but I believe it should present a small number of broad objectives, which could include:

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- Establishment of an Office for Men, and Minister for Men as are currently operating for women.
- A requirement for intellectual honesty and peer review in the data being used to drive social policy for example the "National Plan to reduce violence against women and their children 2010 to 2022"
- A requirement to address the increasing problem of fatherlessness in Australia, its determinants and consequences.
- A focus on Male specific health and education issues.

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Whilst it is acknowledged there will be philosophical differences amongst the groups, I have little doubt that all would agree with these types of objective.

In the first instance I have commenced a discussion group that can be accessed at http://menscoalition.blogspot.com/

This is a private site and you will need to be invited to join the discussions please email gregcanning@me.com to request access.

Please log on to the blog and in the comments section of the first post introduce yourself and your organisation or group and share your thoughts on forming or joining a "Coalition of Australian Men."

We can then see where the discussion leads us, but I believe if our joint voices can finally be heard nationally as those of reason and egalitarianism, in the land of the fair go for all, perhaps our sons and daughters will enjoy a brighter future.

Please pass this message onto anyone you believe would be genuinely committed to such a cause.

Yours sincerely,

Dr. Greg Canning

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An open letter to Bill and Melinda Gates

Paul Elam · 6 January 2012 · Archived copy · Original

Dear Bill and Melinda Gates,

It has come to my attention that your foundation is a significant stakeholder in the current plan to circumcise tens of millions of African men and boys over the next four years, and that this program is being conducted under the auspices of reducing the spread of HIV on that continent.

I am writing this letter, and posting it to my website, to investigate whether you are personally aware of the corruption and disinformation on which this plan is based, and whether you are aware that there is no scientific reason to believe that it will result in any success. I also want to inquire if you are aware that there is abundant scientific reason to believe that this plan will result in the pointless death and disfigurement of countless thousands of innocents.

Please be advised that the science supporting your work is incomplete, to put it kindly. The "Orange Farm Study," on which your project is based, has come under well-deserved attack by respected members of the medical establishment, mainly because the clinical trials were never completed.

Dr. Daniel J Ncayiyana, editor of the South African Medical Journal said, "The extended claim that circumcision confers lifelong protection seems like a stretch, and cannot be inferred from this or the other RCTs (randomized, controlled intervention trials), all of which were terminated at 24 months or less. And because the control groups were also offered circumcision at the termination of the RCT, the opportunity to continue longer-term follow-up was forever extinguished."

African national population surveys in eight countries found a higher rate of HIV infection among circumcised men compared to men who were not circumcised.

So the entire plan, costing hundreds of millions of dollars, is based on one study with no acceptable clinical trials and no claim to scientific validity. Yet it was ramrodded through the WHO and is being used to justify surgery on tens of millions of people. All this despite the fact it is well known the use of condoms and education can severely curtail the spread of HIV.

Are you aware of the incidence of surgical site infections (SSI's) on the African continent? It runs by some estimates up to 40%. I urge you to consider the math on this and what it actually means. 28,000,000 unneeded circumcisions, induced with disinformation and deception, on a grossly impoverished population with little or no access to adequate, sanitary medical care.

Have you considered what impact the message that circumcision is protection from HIV will have on masses of poor, uneducated African men? Perhaps you should. Ayanda Nqeketo started a circumcision program in Swaziland, reportedly with funding from your foundation. One man was heard to say that he got the circumcision because it was "nice to have sex without condoms."

Your entire project is ill-conceived and is a recipe for a certain human disaster. If you participate in it you will absolutely have blood on your hands.

Members of the *A Voice for Men* organization are now forging relationships with concerned individuals in Africa who have long been vocal about the highly suspicious nature of this enterprise. We will be reporting regularly on the death and disfigurement your plan is sure to inflict, as well as attaching the names of all individuals and organizations associated with the project.

We urge you in the strongest of terms to divest your foundation completely from the plan to manipulate and coerce African men and boys into being sexually mutilated in this horrendously misguided agenda.

Paul Elam, Publisher

A Voice for Men, LLC

Eric Holder weaponizes a Grey Goose

John Hembling (JtO) · 8 January 2012 · Archived copy · Original

On Friday, January 6, The United States Department of Justice announced it is revising a decades-old definition of rape to expand the kinds of offences that constitute the crime and for the first time, include men as victims.

The official statement from the Justice Department said the crime of rape will be defined as:

> **Penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim.**

This is being cheered as a great improvement on the 80 year old definition which previously identified only vaginal penetration as an instance of this crime. Carol Tracy, the executive director of the Women's Law Project, which has been pushing for the definition change said, "We are very pleased that the FBI has agreed to revise its definition used in data collection so it more accurately reflects what the public understands to be rape"

In fact, mainstream as well as explicitly feminist blogs and journals have been applauding this change – and in most cases, taking pains to point out that men sexually violated will now be correctly counted as victims of the crime of rape. However, this claim is belied by the fact that sex forced onto a man by a woman in any instance other than penetration of his body is not included in the new definition. This exclusion is not because forced sexual contact by women on men doesn't occur, it quite obviously does. The argument that physical arousal in a male rape victim equates to consent is standard from ideologues, but the same argument, if taken seriously can negate the claims of most female rape victims. Physical arousal in men and in women is an involuntary response, outside the control of conscious choice.

The claim that the new definition of rape's inclusion of male victims is a ruse. Mainstream and feminist commentators have persistently ignored the legal disenfranchisement of men. Those few men willing to stand up in complaint have been taunted, belittled, and censored. Suddenly this community is cheering for recognition of men as potential victims of rape? Hardly. In fact – taken outside the persistent anti-male climate fostered by organized feminism, in the larger framework of American politics, does anybody believe for a second that a change in law is for the benefit of individual citizens, whether they're male or not? So, if the inclusion of males as potential victims is not the real goal, then what is?

The new definition also includes instances in which a victim is incapable of giving consent because of mental or physical incapacity, such as intoxication. Physical resistance is not required to demonstrate lack of consent. This is where the power of a new definition for rape is expressed. Consent is no longer consent. Voluntary participation in sex is no longer voluntary.

> incapable of giving consent because of mental or physical incapacity, such as intoxication.

If a woman has a few drinks and operates a motor vehicle, she's committed an offence, but if she has a few drinks and spreads her legs, well, then she's a victim. How about men? If a man has sex while he's drunk, is he a rape victim because being drunk, he was unable to render informed consent?

Don't hold your breath.

Under the new definition, every woman participating in a sexual encounter with a man in a social setting which included consumption of alcohol is now deemed a rape victim. Are you a woman who has had a drink before having consensual sex? If so, you are now legally empowered to destroy the life of the man you slept with. Most adults drink socially, and now, for men, every woman with a drink in her hand is armed with a metaphorical gun, pointed at his head. It is the power to destroy his life, his career, his family, tear his children away from him, strip him of his savings, his home, deny him the ability to earn a living or to travel, and in many cases, to actually kill

him by proxy.

In states and counties which pursue no-drop prosecution – which is where a prosecutor pursues charges and conviction regardless of the will of the alleged victim, this ability to destroy doesn't even hang on the whim of the offended women, it's in the hands of a state employee building a career based on notches in their briefcase.

Don't worry though, ladies, the district attorney is surely only acting in your best interests, and if your husband or boyfriend is jailed or career-terminated, you can just get another one. Men are replaceable commodities, after all. Your son, if you have one, might get chewed up in this system, but hey, who cares, right. You can just crank out another one. It's not like men are really human beings deserving rights.

Is that too sarcastic and cynical?

I'm still addressing this to female readers, so please consider how a legal invalidation of your choice or consent in a sexual encounter gives you the power of a rape victim if you decided to spread your legs. If the man you slept with also drank before getting naked and horizontal – why are you legally a victim and him an offender? If a man drinks and has sex, wouldn't it be logical to consider him a victim of rape?

The standard argument is that due to "patriarchy" society puts men into a position of power in relations between men and women, and therefore they're always the offender, while women are always the victim. However, this item of mythology falls apart with the slightest examination. Men die earlier than women, commit suicide at 4 times the rate of women, are sentence more severely than women, and continue to die on the job a 13 times the rate of women. What patriarchy is anybody talking about?
The facile follow up argument that "patriarchy hurts men too," is so ethically and intellectually bankrupt that it's proponents should wear a visible tattoo identifying them as mentally defective. If alcohol renders a woman unable to exercise adult volition in a sexual act, then women are not adults. They should be stripped of the right to vote, to own property, to receive an education, to go into debt or to be taken seriously in a courtroom. Except this abdication of adulthood seems only to operate when personal accountability is at stake, but never when advantage or personal enfranchisement is in operation.

If offenses like operating a motor vehicle while impaired are violations of the law – even when the drunk driver is female – then what magic is it that makes driving an offence and sex a form of victimization? This comparison is obvious. Even a public anaesthetized by years of reality TV and fast food can spot this blatant double standard. So why are feminists who've been arguing for years that their movement is one in pursuit of equality silent on this issue? Well, it is because they have put their mouths into advocating for it because the metaphorical gun this legal redefinition puts in every woman's hand, pointed at every man's head, is what they really want.

A woman willing to have sex with you after a drink is as dangerous as a violent predator in a culture without laws.

An old pair of gloves

Matthew Steele · 8 January 2012 · Archived copy · Original

It's been a hell of a lot of years since I saw that aged gym, as a young man. The morning sun had not even cracked the sky, and I had already seen five miles of city, while I wore down those black sneakers, trying to reach a place most of the guys I knew were running away from.

Gene's place looked like it had seen too many demolition crews, with the dry wall cracked off old slats, and Plaster of Paris crumbling through the holes. The smell of stale sweat was enough to make a billy goat want to lose it's lunch, and I would be lying if I said I did not have to steel myself before walking into those ancient wooden doors. The only thing worth saving in the entire place was that beautiful hardwood floor, shining and mopped every day. That and the ring, with faded blood stains from fights years passed; still etched into the canvas that showed them off like precious trophies.

Stepping into a solitary soft light over the heavy bag, my taped hands would sting from the old black leather, and somewhere behind me, that old man would speak in a voice that had been gargled in gravel for a good 70 years. "Go to the body Matty, take that bag's wind."

Some memories you cannot get to fade away, and some moments haunt you until your last breath. But the one moment that defined that old man and my friendship came down to one sentence, "If you do not get in the ring Matty, you will never know what you are made of and I wont either." The trouble is, that was the very thing that led me to that gym in the first place, to learn how to steel myself against the fight that was coming. We all have to face down a bully once in our life, and that was why I was there, because I was never really good with living with fear. The truth is, that fear was the motivation behind courage and action, so maybe I learned how to shake hands with it, at least in the short haul.

In today's society, what I was doing would be considered unacceptable on multiple levels. Certainly fine young civilized boys do not learn the "sweet science." It is a barbaric, aggressive, and uncivilized display of male physical dominance. At least, that is what my ninth grade teacher, an early feminist, had said to me when she saw I had my boxing gear in a gym bag. The comment was made to me in the middle of class, "Maybe you want to box so you can learn to hit the poor girl who is foolish enough to marry you, harder, after a night of drinking?" This got a lot of chuckles from my peers, and I just sat there, thoroughly confused and embarrassed. This certainly was not the beginning of the routine indoctrination and humiliation that young boys must deal with when being raised in a feminist education system. It certainly was not the end, either.

To state that western society is a male dominated society, is a foolish representation, at best. You can see it everyday, that foolishness, when you see a man in the grocery store, being ceaselessly berated by some woman who stripped his individuality from him years before, as the weeks groceries are purchased. He walks with his shoulders slumped, and the tired resignation of the forlorn. Perhaps if you would slowly watch the shopping trip, you would see him smile softly at the child with him, a sign of life still behind those eyes, while he endures the emasculating barbs his master throws at him.

You can see it in the man cleaning the floors, as some mid-level feminist master orders him to take the few pieces of paper from the trash as he walks by, making sure she says it in front of others as she demonstrates her power. You can see it in the unemployment lines, where a man who could build a house, or run power through a skyscraper, waits quietly for his place to talk to an employment counselor. His eyes are lifeless, save for the desperation that comes from knowing you have no income, there are mouths to feed, and more barbs to endure at home.

In my first amateur fight, it took me a moment, standing outside the ring, under the lights in an old arena. It took a moment, to fight back the fear, and go from standing outside the ring, to standing face to face with an amazing young fighter. Sooner or later, you have to stand face to face with that opponent. Sooner or later, you have to tape

up your hands, so you can trade punches with Goliath. In the third round of the fight, that magnificent fighter fell, and was counted out. As I stood there, feeling battered and worn, that old man said to me “Now you know what you are made of, kid.”

Somewhere along the way, I hung up those old gloves. I spent more time hitting the books instead of that weathered bag. I miss that sport, though many would argue it barbaric. I have never made any apologies for getting in the ring, and I sure as hell wont offer any today. Another truth is, that every single individual in this movement is staring down Goliath. Take a good hard look, and realize how big the monster is that you are fighting. Every time I stare at that monster, I wonder if I have enough inside me; if, at my age, I have the one good fight left in me. Then I realize the string of fighters before me that this juggernaut has beaten down. It has taken good men, decent men, and whipped them like animals in the court system, until they were empty shells. It has left them buried under the rubble of wars, and early deaths at the hands of hard labor. It has left them on the streets empty, stripped of their lives, their possessions, and even the dearest of things, their child’s smile.

I have been standing outside the ring for a hell of a long time, and I just watched it. I watched it happen to some of the best friends I have ever had. I have watched it happen to men behind a computer screen, and felt the beatings they took as they wrote of their struggles. I just watched as the bully pushed well meaning and honest men into the worst of despair and desperation, lost in alcoholism, post traumatic stress disorder, and depression. To be even more honest, I watched it happen to me, as well.

There comes a time when a young man has to find what he is made of, and there comes a time when an older man has to remember what he is made of. I have been outside the ring too long. At my age, and after everything this bully has done to me, I have nothing left to lose, and everything to gain. It is time to stare down the Goliath called the feminist movement, and that sound in the distance of the mountains of Colorado is a bell ringing, and I am coming to fuck your shit up.

Shrink4Men Radio: High conflict divorce

Paul Elam · 9 January 2012 · Archived copy · Original

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Shrink4Men Radio is back this Monday, January 9, 2012 at 9pm EST with my guest, family law attorney, Natalie Malonis. The topic will be ***High-Conflict Divorce***. Ms. Malonis is both a supporter and contributing author to Shrink4Men.

Her articles include:

- Interview with New Shrink4Men Contributor, Part One: Natalie Malonis, Family Law and High-Conflict Divorce Attorney
- Interview with New Shrink4Men Contributor, Part Two: Natalie Malonis, Family Law and High-Conflict Divorce Attorney
- Leaving an Abusive Wife: Pre-Divorce Checklist
- Parental Alienation: Navigating the Court System, Part 1
- Parental Alienation: Navigating the Court System, Part 2
- Personality Disorder Diagnoses in Family Law: Pros and Cons
- Family Court Minefields: Dirty Tricks Used by High-Conflict People in Custody Disputes and Parallel Parenting, Part 1

The show will begin with a brief interview with Ms. Malonis and then we'll take your calls. If you have questions or stories you would like to share, please Skype in or call (310) 388-9709.

If you can't catch the show live, but would still like to ask a question, please post them as comments below.

Shrink4Men Coaching and Consulting Services:

Dr Tara J. Palmatier provides confidential, fee-for-service, consultation/coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

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Shepherd of lies

Paul Elam · 9 January 2012 · Archived copy · Original

Tory Shepherd writes for The Punch, an Australian online outlet for political news and opinion. One of her available online bios presents her as a worldly, devil-may-care sociopolitical guru, steeped in hard news coverage and life experience:

> **Tory Shepherd studied anthropology, then travelled, then studied some more, then travelled, then ended up with a cadetship at The Advertiser in 2006. She covered police rounds, politics, general news and health, while working at The Punch on the side. Now Tory is working full time at The Punch. She can be seen and heard on ABC local radio and Radio National, PM Live on Sky, and in other nooks and crannies. She is passionate about words, wine, chilli, soccer, and people (even the ones who hate her or keep praying for her soul).**

Let's add some more credentials to infuse some credibility into all the fluff. Feminist, ideologue, yellow journalist, *liar*.

It appears that recent articles presented here that exposed the corrupt ideological influence on Australian government have Tory's panties in a bit of a twist (which is only sexist if she doesn't wear them), and now she has gone on the attack in an adelaidenow.com article, rolling out big guns like Michael Flood, and, well, Michael Flood, to discredit the lot of us as a bunch of bitter, moustache twirling, hypervigilant, middle aged white guys who present an egregious threat to the rights of wimmen everywhere.

She softens her readers a little by feigning some understanding of men's issues (more and more required these days), bestowing on us the following bits of her egalitarian largess:

"Men's outcomes in some areas really are poor. Male suicide rates are three to four times higher, their life expectancy is lower. Girls often outperform boys at school. Males are more likely to be incarcerated, more likely to be addicted."

And then of course, true to her agenda, she puts her foot in it with the following:

"But these genuine issues are not the ones that concern the new breed of men's activists. These men are aggrieved because they see misandry – the hatred of males – everywhere in society, from government down."

Oh really? Since Tory quite pointedly attacked AVfM as Paranoid Central, then she might have done some searching on our website and read into the more than 50 articles that either target these issues or make significant reference to them. She might have even stumbled onto our Facts Page, where these issues and a score of others are documented. Sorry, we don't have a Misandry is Everywhere page. I will have to talk to our managing editor John about that, as I am sure it is his fault.

Generally speaking, though, we only tend to see misandry where it exists. For instance, I am having Chinese for lunch as I write. I note that my eggrolls are misandry free, as is the Kung Pao Shrimp. The young man who delivered did not "appear" to be a misandrist that I could tell. And while I am not quite through eating, I do not anticipate that my fortune cookie contains a secret misandric message. Admittedly, I cannot vouch for what is written in Mandarin on the Chinese side of the fortune.

I do, however, see misandry in a law that would have me in jail without bail because my wife got angry and accused me of giving her the silent treatment, which is exactly what is on the agenda in Australia, courtesy of real misandry. Color me creepy for seeing it that way, I was born like this.

Shepherd goes on to highlight all the things that make us paranoid and stinky and extreme, as well as white and

male. Let's take a look at her list, and see what we can make of it. I will try to stop the misandric voices in my head long enough to be more objective than Tory.

Women have never been worse off than men – this is a feminist lie and is part of the plot to subjugate men.

Well, so far – so good. Women never have been worse off than men. Well, only if you consider being dead, unhealthy or incarcerated as "worse off." Did I mention *dead*? Remember those items you seemed to acknowledge about men, Tory? All that stuff about life expectancy, suicide, education, incarceration and addiction? Well, here in Texas those things rank pretty high in the "worse off" department. And when they happen to men a lot more than they happen to others we consider it a "worse off" qualification. Pretty much the gold standard as far as worse off goes. We can add plenty more, like conscription, combat death, workplace mortality, victimization by violence, etc.., etc.., but I don't want to belabor the point.

Now, I don't recall anyone here saying that this was all a feminist lie and part of a plot to "subjugate" men. Just that it is a feminist lie and used to con government and everyone else out of more special considerations and money. I know, I am just being extreme.

Women are all gold-diggers who use marriage and divorce to extort money from men.

Well, I should hand this one over to any one of the women that write for this site, but I can tell you what they will anyway. No one ever said that. You're lying again. What has been said, and is quite true, is that the system is set up for women to do that very thing with State muscle behind them, and way too many of them do. So many, in fact, that marriage is a role of the dice on a man's future. I just checked my fortune cookie. No misandry there.

Family law courts let women legally steal children from men, and let women get away with false accusations of child abuse.

Thanks for admitting it. Now go do your homework and come back with the complete laundry list of family court corruptions and we can talk some more.

Women routinely falsely accuse innocent men of rape.

Well, duh, yeah. A little hint here, Tory. If you want to paint men as having extreme ideas you need to allege they are saying things that are not true. Be sure they can't instantly reference studies[1] and news stories[2] that completely back them up. Just saying.

Domestic violence statistics are warped; men are victims as much as women and women make false claims about violence in courts that are too inclined to believe them.

Same problem, Tory. Lordy mercy grrl, you got it bad, *doncha*? Not only are domestic violence statistics warped, so are the ideologues doing the warping. The problem is so pervasive, in fact, that the warping itself has been made the subject of study by one of the most preeminent authorities on domestic violence research in the world, Dr. Murray Straus. [3] His conclusion? Feminist ideologues have intentionally corrupted the study of domestic violence and the dissemination of information from research results. Oh, a slight hint here, Dr. Straus is an esteemed academician, not a blogger, or a paranoid white guy who is angry because they let women vote. Neither is anyone else I know, though I still have my suspicions about the guy who delivers Chinese. Something kinda funny about him, in a possibly misandric way.

So now, according to Tory's veiled "threat," it appears that over at The Punch the lot of them are going to come out with a series of articles condemning the men's movement. I trust they will be delivered with the same top flight, cutting edge drivel just dished out by the desperate and disingenuous Shepherd. And I am sure they will be ready to block comments as they come in. Can't have an open discussion about this, can we?

The long and the short of it is simple. The plans of corrupt ideologues in Australia have just been outed, big time. And now they're pissed. They want to come on the attack.

Alrighty then..

The really wonderful thing about the internet, Tory, is that it does not give a fuck if you are a woman or a feminist. It affords all people the opportunity to make their case. Those that have relied on the silence and acquiescence of others to further their ideas are screwed in a world where everyone gets to speak, *and will*. So by all means, take your shots. Come at us with everything. In the end, you will be exposed for the liars you are and you will see your ideology continue to crumble while you see men and women increasingly defy your agenda.

We are here to fuck your shit up in just that precise way.

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The princess in the golden box

Alison Tieman (Typhonblue) · 10 January 2012 · Archived copy · Original

[dropcap]T[/dropcap]here once was a Kingdom ruled by a wise and benevolent King. The king had two sons, and one tiny pearl of a daughter who was so delicate her father worried that the slightest breeze might crush her.

Because she was so very delicate and so very precious, he built her a golden box to live within. The box was as high as she was and had four windows on each of its sides; every inch of it that was not gold filagree was encrusted with jewels and it flashed brightly in the firelight. Four servants would come into the princess's chambers every day to polish the box to a rich luster, serve the princess's needs and move the box where ever the princess wished to be on the palace grounds.

One night assassins crept into the castle, they killed the Queen and her youngest son in complete silence, but when they came upon the elder son he woke and fought back. The sound of battle roused the King from sleep and he lept to protect his son. In the fight that ensued, the oldest son was slain and the King gravely wounded.

The Princess, in her box, went unnoticed and untouched.

When the Queen and the Princes were buried, and the King recovered enough to have an audience, the Princess's Box was brought to his audience chamber. Inside her velvet lined box, the Princess was terrified at the sudden pallor and age of her father.

"My Princess. The future of the kingdom rests upon you." The King's voice shook with the effort of speaking. "You must select a new King or our Kingdom will fall into chaos. I have called for suitors and three Princes have answered my call."

The first Prince, handsomely arrayed in the finest brocaded silk, boasted of the wealth of the empire he had built from trade and dockside speculation. The second Prince, imposing in his plate armor and surcoat embroidered with dragons, spoke of the strength of his personal army and how it had crushed every one who opposed it.

The Princess listened politely to each suitor and then waited for the third to speak.

He did not. Instead, with her father's permission, he lifted her and her box and carried her, without a word, to a grotto in the palace garden. There he set her down and told her about the things he had seen in the world. He described them with wonder and warmth and kindness and in a way that made her feel like she had always been there at his side. After hours of quiet conversation he ended his tale with, 'I wish you had been with me.'

That night they were wed and the king died. On his death bed, the king made the newly crowned Prince promise that he would do everything that his daughter asked.

The Prince agreed.

After the King had been buried, they mourned for a year and during that time the Prince and the Princess established a ritual. Each night, after the affairs of state were settled and every duty he had dealt with, the Prince would carry the Princess to the garden and talk with her about everything he had seen and done that day. And he would end his stories with 'I wish you had been with me.'

One night, the Princess was inspired. "My Prince. I can be with you if you open my box!"

The Prince, remembering his promise to the King, smiled and said, "Of course I will." He unsheathed his sword and struck the hinges from the box lid and shoved it off.

The Princess clapped her hands and laughed, then, timidly, peaked over the edge of the box. After a moment she stood up boldly and twirled around inside her box. "The world is so beautiful, and wide, and vast, and nothing holds me from it!'

The Prince waited with anticipation for the Princess to climb from her box and join him in the adventures he had

imagined for them both, adventures that could now be made real.

Glowing with triumph, the Princess turned to the Prince.

“My Prince. I wish to sit in the shade of the willow tree and contemplate all the wonders I will see outside of my box. Carry my box to the other side of the garden.”

The Princess believed that now she was no longer constrained to her box she should be able to do all the things she saw others doing around her. And so she demanded that the Prince lift and push and carry her and her box in such a way as to emulate the feeling of running, doing cartwheels, leaping over brooks.

These constant demands exhausted the Prince, who began to hate the sound of the Princess’s voice and would now linger a few moments, a few seconds before answering her call. The Princess noticed he no longer ran to her side with a smile and was gripped by dread.

Her demands became more frequent, more querulous, and more elaborate. And the Prince’s exhaustion grew, his body breaking from his attempts to fulfill her wishes, his face hardened, losing all the warmth and kindness the Princess had once loved so dearly.

At some point she started to hate him. Hate him because no matter how hard he tried he could not give her what she wanted and hate him because despite his failure, her fear of losing him was so great. Where would she be without him to lift her?

One day the Prince and the Princess sat by a riverside. The Prince, so tired and broken every breath was agony, had set the Princess’s box down on a tussock overlooking the fast flowing river. While he rested, the Princess watched several strong youths swimming in the water upstream. After a moment she pointed them out to the Prince.

“My Prince. I wish to swim as they do.”

For a moment the Prince stared at her, uncomprehending. Then he found his voice. “My Princess, the current is very swift and I am not very strong right now. Even unencumbered it would be a difficult swim for me.”

The Princess was dumbfounded at his refusal. She watched him, stricken, till she found her voice and said what she had felt for many, many weeks. “You never wished me to be with you. That was a lie.”

Torn by her words, the Prince said nothing. He simply sat, defeated.

Was it love or hate that inspired the Prince to eventually pick the Princess up in her box, set her into the river and wade into the water with her? He fought the current as best he could while holding onto her bobbing, dragging box but did not make it half way before his exhaustion overwhelmed him.

The Prince drowned and the Princess was swept down stream. No one ever saw her again.

A hard rains gonna fall: how hard is up to you

Paul Elam · 11 January 2012 · Archived copy · Original

[quote]Those who make peaceful revolution impossible will make violent revolution inevitable.
~ John F. Kennedy[/quote]

The Punch, an Australian website, employs Tory Shepherd, a feminist activist that has done some bit writing for a few mainstream outlets. She has recently pledged to debunk the men's rights movement and has begun a series of articles to that end. However, all that has materialized is two short, poorly articulated rants, completely devoid of substance.

In her first piece, she created her own talking points for the men's rights movement. Yes, she *created* them, herself, without speaking to or even quoting any men's activists, and then asserted that she was going to debunk the points she had written, representing them as coming from the MRM. This particular fact seemed to go unnoticed by a following of fellow ideologues, most of which appeared to have no more interest in journalistic integrity than The Punch, or indeed Shepherd herself.

The second piece, recently released, was a cursory overview of conspiracy theorists that didn't even address the men's movement, except by loose and tacit implication. It looked to be written in about 10 minutes; an even less involved effort than the first article. Shepherds failure is complete, but it did not emerge from a void. It was not a coincidence she came out at this particular time and with puerile conduct and taunting that she alleged was a critique of the men's movement. Lest anyone forget, AVfM is engaged in an ongoing exposé of the corrupt influence currently within the Australian government. It is well researched and meticulously documented. Shepherd is fabricating MRA talking points and using the approach of diversionary ridicule because she cannot contend with the facts in the case, which have been made available in abundance by AVfM research editor Kyle Lovett and managing editor John the Other. A review of her articles reveals she does not dispute any of those facts. She doesn't because she can't without digging a deeper hole for herself.

So while she is useless in terms of vetting facts and meaningful discourse, and has presented her series clearly to attempt to personally malign the messengers bearing the information, she has nonetheless brought more attention to the matter, which does help us present it to more Australians who will not hear about it from their own mainstream media. For anyone visiting this site for the first time, a great deal of that information is available here, and here.

Since Shepherd is not delivering on "debunking" her own assertions as promised, I hoped to fill in some of that gap here. There is debunking that needs to happen, mainly of the idea that there is no need for a men's movement as a reaction to feminism. Shepherd alludes to it, as has every gender feminist ideologue that I have ever seen address the subject. It is a common theme that feminists are increasing in volume and frequency as the numbers of men participating in the men's movement continues to steadily increase.

For those that want the basics on the issues faced by men and boys, we have many of them documented here on our Facts Page. Then there is the matter of why men face these issues but have taken so long to even begin doing anything about them. Part of the reason is biology and socialization. Despite feminist rhetoric, men, by their nature, are much more apt to take care of women than themselves. Then there is social pressure. Men don't take very good care of themselves and that is pretty much the way society likes it. We like men to be strong and independent. It makes them good protectors and providers. Unfortunately, we don't much like them to be weak or in need. Socially speaking, it is not considered very masculine.

But there is another force at play here; one that also works against men and women who have evaluated the male gender role and found aspects of it detrimental to men and boys in modern times, as well as observing the various ways men and boys face discrimination and prejudice. Those who act on those observations, politically and socially, are who we refer to as men's rights activists/advocates, or MRA's.

Let's take a moment, aside from the information on The Facts page, to consider just a few recent events that have

induced even more people to take a stand:

[unordered_list style="bullet"]

- After ten years of abuse by the family courts in New Hampshire, Thomas James Ball walked up the courthouse steps and self-immolated in protest.[1] News coverage of the horrific suicide stalled and died with Ball, at the local level. Wikipedia, which maintains a list of political self-immolations, declined to add Ball to the list,[2] and in fact refused to include his story on their pages, citing "irrelevance."[3]
- The Obama Administration issued a "Dear Colleague," letter, advising American institutions of higher education that federal funding would be withheld if they did not reduce the standard of proof in sexually related allegations to that of "preponderance of the evidence," likewise removing the rights of the accused to face their accuser or utilize other aspects of due process, leaving many to have their lives ruined on allegation alone.[4]
- Australia is now embarking on a path that includes criminalizing a man for not talking to his wife enough and for making a purchase without including her in the decision, as well as revoking his right to bail if he is arrested for these things. [5] Activists have used egregiously fraudulent documentation and deception to further this political agenda.[6]
- In India, men are forbidden to ride on "woman only" train cars, and have been beaten, publicly humiliated and even thrown from moving trains for straying on to the wrong car.[7][8] Also in India, politicians are pushing for a law that would pay women a bounty for publicly beating their husbands; a law which would escalate the amount of payment with the severity of the beating.[9]
- In Sweden, the murderous ideology of Valerie Solanas has been translated into plays for school children that glorify bloodlust and murder, and at least tacitly advocate for the extermination of men altogether.[10]
- Men constitute the lion's share of combat deaths[11], workplace deaths[12], suicide deaths[13], and are afflicted with almost every known human malady and disease more frequently and more severely than women.
- We have a number of offices and agencies concerned with women's health[14], and none for men.[15] In the US we have a staggering, *staggering* amount of other government agencies and social organizations dedicated to the welfare of women.[16] Efforts by well-meaning individuals to take an interest matters that adversely affect men are met with disdain, vicious personal attacks and death threats.[17][18][19]

[/unordered_list]

The current ridicule and dishonest "journalism" being presented at The Punch is just another example in a long list of attempts to mischaracterize the men's movement.

Meanwhile, the predominant social narrative is that we live in a patriarchy that operates for the enrichment of all men at the expense of all women. That narrative includes the frequent characterization of men as inferior and sub-human, deserving of every misfortune this society can manufacture and inflict upon them, including the draconian and outrageous matters listed above. Those who vociferously object to these injustices are now targeted with increasing invective and condemnation. The default criticism rests on the allegation of pathological anger.

Yes, we are *accused* of being angry, about gross injustice, as though we are not supposed to be. We are *accused* of having hostile feelings about sweeping social bigotry; which is to say, in all earnestness, we are *accused* of possessing human compassion and good values; *accused* of advocating for a more fair society. In the eyes of ideologues like Shepherd, those values and the compassion are the real problem. She just attacks the anger because it is easier, and she plays on the perception of men as all-powerful to excuse and justify it.

Normally, in the routine course of my work, I would spend at least some time donning a psychological and emotional biohazard suit and plumbing the depths of this mentality in order to try to understand what is driving it. And indeed I am truly curious as to what festering, morally atrophied deviation of humanity could look at anything

approaching this level of discrimination and suffering without becoming angry. But I honestly think at this point there is more value in prognostication than etiology.

What is more significant here, and speaks directly to the core of the men's movement, is the probable fallout from continued neglect of, and indifference toward, these issues. What feminists fail to understand, by choice or ignorance, is that we are attempting to prevent the likes of Thomas James Ball, not inspire it. His inspiration came from policies feminists support; the very policies which we oppose. Thomas Ball represents a tragic, dysfunctional reaction to chronic, systemic abuse. There are many possible reactions. Some even worse than his. And while we cannot, must not, condone violence, we had better learn to expect it as long as an ideological war against men is allowed to make a battlefield in our justice system and within the heart of our own families.

When people are subjected to hatred, bigotry and legal persecution – they always eventually react. Anyone who does not believe that has never cracked a history book. Some of the stories are chilling. There have been acts committed in the name of legitimate civil rights that are inexcusable. But they are an unavoidable part of the human condition. Inflict enough pain, as America did on blacks, and you get cities ablaze. There were burning buildings, bodies in the street and a nation torn apart. All of it could have been avoided with justice and compassion.

When you look at what is happening with feminist influence across much of the planet, you see the same formula coming into play. Pressure is building. That is precisely why even Tory Shepherd expressed caution about a men's movement that is on the rise. The only release valve for that pressure is the recognition and amelioration of injustices against men, but we are moving, horrifically, in the wrong direction.

This isn't some specially privileged information that we MRA's hold license to. All you have to do is read the articles of Kyle Lovett or John the Other, visit The Facts Page here, or investigate the bullet points laid out above and you will see the problem, ***and why we are angry about it***. It is all there in open view available for anyone. The only thing preventing anyone from seeing all this and being angry about it is apathy, indifference, and frequently, evil.

The good news here is that things will eventually change. The bad news is that it will not be easy or comfortable. The social pendulum cannot be controlled. It will swing, back and forth, seeking as always to find balance and equilibrium. It will at times knock people and institutions over in the process. Surely as physics apply in the physical world, they similarly govern our societal existence. Men and boys are under fire, in deep trouble. Most of those problems have emerged in a zeitgeist that fosters hate and indifference toward them. They are losing in our families, our schools, our courts and our media. And they are not losing to women's rights. They are losing to hatred and depraved indifference. Regardless of anyone's judgments or prejudices, it is fostering a reaction that is gaining visible momentum. Even as the likes of Tory Shepher denies all else, she is not denying that at all.

Whether it becomes a wave of social change, or a violent tempest of indignation and fury, the pendulum will continue to swing. The men's movement is pushing for the former, because without that, the latter is the only thing we are left with.

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All men are rapists and they are coming after you

S.A.V.E. · 11 January 2012 · Archived copy · Original

… and they are, so get off your couch and do something about it!

There is a well-orchestrated government-backed effort underway to allow women who participate in any sexual activity with a man to charge him with sexual assault or rape – whenever they choose to do so. Every man, married or dating, is at risk.

This unprecedented attack on dating teenage boys and all men began with an April 2011 Department of Education directive. The directive was issued without prior notice or opportunity for public comment: "[I]n order for a school's grievance procedures to be consistent with Title IX standards, the school **must** use a preponderance of the evidence standard (i.e., *it is more likely than not* that sexual harassment or violence occurred)."

In October 2011, Caleb Warner was allowed to return to the University of North Dakota after being victimized by the university's low standard of evidence. The accuser had filed claims of sexual assault with both the University and the municipal police department. Two investigations resulted — the university's according to the preponderance standard, and the police's according to the usual "clear and convincing" standard — and they could not have turned out more differently.

Warner was found guilty by his university and banned from campus after a swift investigation. Meanwhile local police reviewed *the very same evidence,* determined that Warner's accuser was lying, and charged her with filing a false report.

Don't think it could happen to any male you know attending college? Think again. Vice President Joe Biden has launched an active campaign in support of the Department of Education's new directive.

The character Val in the Marilyn French novel, "The Women's Room," said, "All men are rapists." If the definitions are broadened sufficiently, it becomes true. This might be seen as the somewhat laughable assertions of a radical feminist fringe, but the U.S. government is acting on their behalf.

It's no coincidence that the FBI has recently changed its definition of what rape is. The previous definition was in place for eighty years: "The carnal knowledge of a female forcibly and against her will" The Uniform Crime Report Subcommittee has changed that definition to: **"**penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, **without the consent of the victim**."

Has she had a drink or two of alcohol or used a drug? Then she's "incapable of consent" even if she voluntarily became inebriated.

Los Angeles attorney Marc Angelucci says, "Think about what the new definition of "rape" means. Every exploratory "hands-on" teenager in the back seat of a car or on a sofa in the parents' basement is now at risk of being branded a "rapist". They kiss. His hand touches ("penetration, no matter how slight, of the vagina or anus with any body part"). She does nothing ("without the consent" means he has the burden to get consent; she doesn't have to express lack of consent). He stops touching. Too late. The hand committed rape and the only question is whether she will press charges. By changing the definition at the FBI data collection level, all jurisdictions will come under pressure to change their underlying statutes to make the crime fit the Federal definition."

Are you a man? A parent with a son? Scared yet? You definitely should be. There are powerful mainly hidden forces at work. In this case, paranoia is not merely justified, it is overdue. There has been no news media coverage of these issues.

Surprised? Shocked? Now that you are informed what action will you take to change these federal initiatives? Will you just sit back and hope that a false charge of rape or sexual assault will not happen to any males you know? Don't count on it.

Fostering discrimination through lies

John Hembling (JtO) · 11 January 2012 · Archived copy · Original

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NOTE: between the date of this article's publication, and September of 2012, the Australian government either moved or deleted the PDF document of "The Plan", formerly hosted at the address: http://www.facs.gov.au/sa/women/pubs/violence/np_time_for_action/national_plan/Documents/The_Plan.pdf

Fortunately, a copy of this document was saved by this article's author, JtO, and the PDF version of The Plan is now hosted by AVfM at http://www.avoiceformen.com/wp-content/uploads/sites/2/2012/09/The_Plan.pdf

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In 2009, the Australian Civil Service, comprised of hundreds of careered bureaucrats and public academics, assembled a publicly funded organization called The National Council's Plan for Australia to Reduce Violence against Women and their Children. This organization was formed along ideological lines, as is evident in the name. The phrase "women and their children" indicating a strong suggestion of a concept of family which excludes fathers as a part.

This council included a dozen members who authored a 204 page rationale and set of recommendations for sweeping changes to Australian domestic policy and law. These recommended changes, if passed into law, will transform Australian society from a Western, egalitarian society into a tiered, totalitarian state organized along lines of sexual legal segregation. The planned abrogation of male human and civil rights in Australian society represents a profound humanitarian crisis. That this is planned, and principally impacts men, means that humanitarian organizations worldwide are now ignoring, and will likely continue to totally ignore, the organized campaign of apartheid and its resulting human damage.

This campaign is being pursued and justified in a document called **The Plan** using a repetitive and internally inconsistent narrative built almost entirely on falsehood.

This plan's justification includes repetitive use of the formal logical fallacies, Appeal to Authority, Appeal to Popularity, purposeful exclusion of a known victim demographic, open self-referential contradiction within the document's content, disregard of peer-reviewed statistics negating the implied assumptions, and a host of other deliberate falsehoods.

This discussion on AVfM examines the pervasive factual and rhetorical dishonesty used by ideologues within Australian government to promote and rationalize a program of human rights violations, child abuse and intentional social damage in Australian society. Further deception throughout the published plan is accomplished by selective citation, using only studies which show male perpetration and omitting others, fabricating conclusions in cited research which that research does not support.

The goal of The Plan, taken as a whole, is malevolent. It is sold through rhetorical construct fabricated in a grand deception built on falsehood, misdirection, logical fallacy and emotional appeal by the collective effort of its dozen authors on **The National Council to Reduce Violence against Women and their Children**.

Australia is gearing up to change the country's system of laws; de-classifying men as human beings and re-classifying them as the owned possessions of women, or perhaps, as livestock.

That's the short version. If it sounds absurd, or monstrous, or insane, that's because it actually is absurd, monstrous and insane. But it's also true.

The Australian government has a plan, which when taken in sum, amounts to a collection of brutal and broad reaching violations, no, revocation of the human rights of more than half the population of the country. And they'll probably succeed, because they're pursuing this agenda under the false and pious wrapper of protecting women and

children. It is possible to inflict just about anything on anybody if pursued behind the claimed goal of protecting women and children.

Asserting that the Australian government is doing this is not an indictment of the elected government. Although that would be problematic, it would be less dangerous and destructive to human rights than the reality. It is the civil service and careered bureaucrats who, regardless of elected administration, actually run the apparatus of Australian public life. The Australian public sector is populated by ideologues with an agenda. This agenda has been published for private citizens to find. The document, produced by a public funded organization called The National Council to Reduce Violence against Women and their Children is simply named "The Plan" [1].

Starting from false assertions

Before delving into that ugly, antihuman statement of intent, it's worth commenting on the name of the authoring organization.

The phrase "**to Reduce Violence against Women and their Children**" is a clear statement of intent to ignore violence against men. Implied in this statement is the suggestion that women, the demographic named to be protected, suffer a rate of violent victimization higher than men or higher than the sexually heterogeneous population of the country. This suggestion embedded in the authoring organization's name is false. According to the Australian Institute of Criminology, men are overwhelmingly the majority of the victims of violent crime. In addition, in domestic violence, women are as violent or more violent than their male spouses or partners [3][4][5][6][7]. This is universally known within DV reporting and service agencies, as it clearly demonstrated in peer reviewed research on the topic. In fact, within the domain of academic and public specializations addressing the phenomenon of domestic violence, there is a culture of ideological bias, manifesting as systematic dishonesty. This was studied and documented by Dr. Murray Straus, Ph.D. Co-Director of the Family Research Laboratory at the University of New Hampshire in his 2007 paper "Processes Explaining the Concealment and Distortion of Evidence on Gender Symmetry in Partner Violence."[2]

Strauss identified seven categories of deceptive practice utilized by writers and practitioners in the field of domestic violence, almost all of which are demonstrated in the body of the Australian government's published plan. These include suppression of evidence, avoidance of nonconforming data, selective citation, and fabrication of conclusion – claiming that cited research makes conclusions it does not. The last method is identified by Strauss as Evidence by Citation.

The name of the organization authoring **The Plan** contains further implied falsehood. The phrase "Women and their Children" reveals a belief that apart from men as fathers, a "family" is a woman and her children, and that fathers are a mere disposable utility. Setting aside the hatred towards men innate in this idea, an overwhelming body of peer reviewed research demonstrates the developmental importance to children of the presence of their fathers [8][9][10][11]. This reveals the accepted falsehood used by family courts to sever fathers from their children. The phrase "*in the best interest of the children*" is revealed for the ideological dogma that it really is.

Fundamental Lies

These two fundamental lies are apparent in the name of the organization which authored the document hosted on the Australian government's server, called **The Plan**. The document itself includes 204 pages of recommendations for ways to violate and discard the human rights of men in Australia, self through a pervasive campaign of lying and purposefully false advocacy research. To be fair to the document's publishers, they've made this clear in the first page and distanced themselves from the lies and anti-humanist recommendations they're publishing with the following disclaimer:

> **"The Department of Families, Housing, Community Services and Indigenous Affairs (FaHCSIA) accepts no responsibility for the accuracy or completeness of any material contained in this publication."**

The prospect of reading and reporting on 204 pages of government-speak appears at first a daunting task. However, after reading the first dozen pages, it becomes clear that due to the repetitive nature of the content, it is likely that such documents are deliberately bloated to unwieldy length to discourage reading and public exposure. It is also obvious that the Australian National Council to Reduce Violence against Women and their Children's plan is built from a sloppy rhetorical framework of lies.

The entire 204 pages of emotionally persuasive rhetoric is an edifice built from falsehood. It is a catalogue of factual falsehood, misdirection and of formal and informal logical fallacy.

A Framework of Deception

In the following paragraphs, we will be discussing a number of formal logical fallacies. Due of the flagrant and comprehensive dishonesty permeating the document produced by the Australian federal bureaucracy and state employees – these falsehoods are identified as we progress.

Mentioned informally in this article's introduction, the Title page of The Plan contains the first falsehoods, embedded in the title itself.

Fallacy: Begging the Question

The logical fallacy, not already discussed is formally known as begging the question, also called a circular argument. An argument is circular if its conclusion is among its premises, if it assumes (either explicitly or not) what it is trying to prove. Such arguments are said to beg the question. A circular argument fails as a proof because it will only be judged to be sound by those who already accept its conclusion.

In the case of The Plan this lie is committed several times within the title. The first offence being the implied conclusion that violence against women is the highest incidence of demographic-specific victimization. Reference to the Australian Institute of Criminology statistics or peer reviewed literature on DV show this to be a false assertion [2][3][4][5][6][7]. i.e.: A Lie.

The second occurrence of Begging the Question, also found in the title is the implied assertion that children are the engendered family of only women, exclusive of fathers; and that men, as fathers, are not a fundamental element of families, that basic unit of all human culture. By repetition throughout the document, it's obvious that men are excluded from consideration as part of the families by practice of the propagandist's maxim.

> **Make the lie big, make it simple, keep saying it, and eventually they will believe it.**

Fallacy: Mention of one thing excludes all others.

While not a formal logical fallacy, another category of deceit is also found in the document's title. The Latin dictum: Expressio Unius Est Exclusio Alterius; meaning "the express mention of one thing excludes all others" is employed to dismiss consideration of the real violent victimization of men and boys, despite the documented fact that this victimization comprises a statistical majority of violence impacting the Australian public.

Alternatives to the interpretation presented here might render these complaints moot. One such not explicitly stated is that women and children comprise the only two significant subsets of humanity, and the men and boys victimized should be excluded on the basis of exclusion from consideration as "real" human beings. Obviously, this is a speculative understanding of "The Plan" which is not stated explicitly, but is presented only as illustration that alternative readings outside the scope of this discussion are not intentionally excluded.

Moving past the title, the next item of content is a copyright notice, and a legal disclaimer.

Found on page 2:

> **"The Department of Families, Housing, Community Services and Indigenous Affairs (FaHCSIA)**

> **accepts no responsibility for the accuracy or completeness of any material contained in this publication. Information in this publication is made available on the understanding that FaHCSIA is not providing professional advice. Views expressed in this publication are those of third parties, and do not necessarily reflect the views of FaHCSIA or the Ministers responsible for the portfolios of Families, Housing, Community Services and Indigenous Affairs."**

On its face, this is a plain admission of the falsehood of the rest of this document's 204 pages of lies.

This distancing from responsibility is also nullified by the frequent inclusion in The Plan of letters of explicit support for the plan by members of Australian parliament.

> **FaHCSIA accepts no responsibility for the accuracy or completeness of any material contained in this publication.**

Looked at from an understanding of the established doctrines of ideological feminism – this can also be interpreted as an extension of the absurdist dogma that under "patriarchy", personal volition and agency are illusions covering the omnipotent power of evil masculine oppression and control exerted through unknown means; the concept that all "choice" is merely cooperation with exploitive and vile masculine domination.

The second paragraph of this disclaimer, containing the statement: **"…that FaHCSIA is not providing professional advice…"** is a simple factual lie. This document is a formal recommendation to elected officials and legislators on matters of legal change and domestic policy. The document's forward, found on page 6 makes the second major lie within the disclaimer apparent, by obviously contradicting the claim that FaHCSIA is not providing professional advice.

From page 6:

> **"The Plan of Action discusses the current situation in Australia and recommends sweeping changes between now and 2021. The Plan of Action identifies six core areas for improvement and identifies strategies and actions to achieve this."**

Fallacy: Appeal to Authority

Following the document's disclaimer, on page 4 is an Acknowledgements section, and it's here that the first instance of Appeal to Authority crops up. Formally, this is known as an **Irrelevant Appeal**.

Irrelevant appeals attempt to sway the reader with information that, though persuasive, is irrelevant to the matter at hand. The veracity of an argument is independent from who utters or endorses it.

> **"It is important that we first acknowledge that the authority for this Plan of Action was derived from the Australian Government's 2007 election platform to establish a national council of experts – the National Council to Reduce Violence against Women and their Children (the Council) – to develop a plan that would reduce the incidence and the impact of violence against women and their children. "**

This passage also contains a repetition of the falsehood that violence against women is the highest incidence of demographic-specific victimization.

> **"If you tell a lie big enough and keep repeating it, people will eventually come to believe it. The lie can be maintained only for such time as the State can shield the people from the political, economic and/or military consequences of the lie. It thus becomes vitally important for the State to use all of its powers to repress dissent"**
> **~ Joseph Goebbels**

Fallacy: Appeal to Popularity

The Acknowledgements section of "The Plan" also establishes a framework for Appeal to Popularity, a logical fallacy suggesting that an idea must be true simply because it is widely held. This, like Appeal to Authority, is another specialized subset of the general category of Irrelevant Appeal.

> **"There are many people we must thank for their overwhelming generosity of spirit, for their willingness to share their life experiences and for their well-considered thoughts and ideas."**

Further distortion of the balance of who is actually in receipt of the majority of violence in Australian society is pursued in the Acknowledgements section. Piled on here are two overlapping formal fallacies, that of appeal to pity – or emotional appeal, and a reiteration of the previously stated Begging the Question. Women's implied unique and imminent peril from abuse in a relationship is reinforced, despite the peer reviewed statistic's failure to support this dogma, and a healthy heaping of phony heroism in the statement *brave women standing up for themselves* against this unsupportable unique female victimhood.

> **We recognize the courageous women in the history of the women's movement who started this journey to set free and protect women from abusive relationships. They led the way and awoke our nation to the plight of women who have experienced sexual assault and to these women and children for whom domestic and family violence is a daily reality.**

The peer reviewed literature on DV shows a sexually reciprocal violence as the norm, and not, as continuously implied in emotive rhetoric that domestic violence is sexually one-sided. The peer reviewed literature [2] hasn't changed since we last looked, and continues to indicate males as the majority of victims of violent crime, and sexually symmetrical abuse in domestic violence [3][4][5][6][7].

This is bundle of lies, piled so thickly by unelected career bureaucrats in Australian public service. A continued list of brave, noble and credentialed individuals is effusively acknowledged, building an emotional appeal to Appeal to Popularity by the length of listing of contributing organizations and individuals, and Appeal to Authority by the portentous credentials and titles of that list's members. All this emotional persuasion is pursued before the serious deception begins in The Plan.

The next section of the document is a forward written by an elected official, Tanya Plibersek, Member of Australian Parliament, Minister for Housing and Minister for the Status of Women.
The minister's forward is continues the focus on establishment of The Plan's authority and populist appeal to emotion. However, in this piling-on, the parliamentarian stumbles, indirectly revealing repeated use of the formal fallacy of Appeal to Popularity. This is exemplified by a passage in the document and immediately admitted to in following descriptive narrative:

> **"The Council's members have worked tirelessly to achieve this objective. We travelled extensively and consulted many different stakeholders. We listened to, and heard from, more than 2,000 people across the country. We received hundreds of submissions from all parts of Australia, and we held six expert round-table forums."**

Worked tirelessly and **traveled extensively** are characterizations, not measurable claims of fact. We have a suggestion of sample size with the vague mention of "*more than 2,000 people*" but this is an imprecise re-iteration of appeal to popularity.

In the next paragraph of the minister's forward, on page 6 of 204 is a direct admission of magical thinking.

> **"During our investigations, we found a widespread belief that this issue was pressing and serious."**

If it's widely believed, then surely it must be true. This document is written to convince an intellectually defective readership. We know the intended audience is a nation's elected representatives, so this shouldn't be surprising.

Later in this forward, on page 7 – a prediction of female victimization is tossed out for its shock value.

> **Without appropriate action to address violence against women and their children, an estimated 750,000 Australian women will experience and report violence in 2021-22, costing the Australian economy an estimated $15.6 billion**

The mention of large number of victimized women with no citation of source is emotionally compelling, but fundamentally and factually uninformative. Whether this number is realistic or not, readers are provided no context and no comparison. How many men are predicted to "**experience and report violence in 2021-22**"?

Noting that men are presently the majority of the victims of violent crime, it's logical to predict more male victims than female – more than 750,000. We aren't told this number or any number for male victims, because the intent of the document is to manipulate, and not to inform. The consistent pattern of logical fallacy and emotional manipulation through The Plan should be apparent to readers of this discussion by now.

The provided Executive Summary continues to bludgeon readers with what after ten previous pages is now a monotonous repetition of the mythology that women and their children are endlessly threatened, victimized, and subject to violence. No repetition of this narrative in the previous pages yet cites research to establish veracity. However, a new claim of Sexual Violence affecting 1 in 5 women in their lifetimes is made in the Executive Summary refers to the Australian Bureau of Statistics, but fails to identify a specific report or study.

The term **Sexual Violence**, which in the Executive summary, it is claimed 1 in 5 women are victimized by in their lifetimes is purposefully ambiguous. Fortunately "The Plan" includes a glossary of terms which a reader can use to determine if this represents violent physical assault, or a broader range of activities designed to pathologize nonviolent behavior for purpose of statistical inflation.

The glossary provides a definition for **Sexual Assault**, but not for **Sexual Violence**. If we assume the authors of The Plan are incompetent, this variation in terminology can substitute Sexual Assault's glossary definition for Sexual Violence referred to in the Executive Summary.

On the other hand, if we assume the authors of **The Plan** are competent, the absence of a definition for "Sexual Violence" in the document's provided glossary takes a different character. Familiarity with an ongoing pressure from ideologues to expand the definitions of offences indicates that use of undefined terminology is purposeful male vilification and inflated statistics.

Another visit to the Australian Institute of Criminology website shows that despite the insistent narrative of "The Plan" the collected statistics of the A.I. of C stubbornly refuse to show anything except men as the primary victims of violent crime. Similarly, reference to methodologically valid peer reviewed literature on domestic violence continues to fail to support a sexually one sided view of domestic violence. The repetition of an unsupportable narrative by the authors of **The Plan** may convince readers who fail to compare the doctrinal view of domestic violence with research on the topic. To informed readers, the repetition appears increasingly desperate.

The executive summary also continues to promote the fantasy that any organized effort to reduce violence must obviously focus exclusively on female victims, since, in the fantasy world being sold by this document, male victims don't exist, and female perpetrators don't exist. This theme is continually re-enforced through the document, with an insistence bordering on panic. The authors know the enormity of the deception they are crafting. A lie which, if not continually buttressed through the narrative, will collapse due to its stark contradiction of reality. Researchers and service providers in the area of domestic violence have the same, or greater access to publicly available, peer reviewed statistics that the public do.

Strauss stated in the conclusion of his 2007 paper:

> **Processes Explaining the Concealment and Distortion of Evidence on Gender Symmetry in Partner Violence**

Seven methods identified in Straus's research created an intellectual climate which:

> **"…inhibited research and publication on gender symmetry in PV and largely explain why an ideology and treatment modality has persisted for 30 years, despite hundreds of studies which provide evidence on the multiplicity of risk factors for PV, of which patriarchy is only one.." [2]**

Despite a doctrinal adherence the male-as-oppressor model for domestic violence, the greater body of peer reviewed research on DV continues to indicate:

> **that women are as physically aggressive, or more aggressive, than men in their relationships with their spouses or male partners.[3]**

That intimate partner violence is a reciprocal issue, without sexual direction in it's practice, means that any plan to address purposefully ignoring half the problem by sex is a plan deliberately designed to fail. Counter violence programs with this designed impotence will effectively escalate violence by diverting attention and resources from legitimately useful strategies.

The purpose of **The Plan** is not to reduce violence. Rather, it appears to be the establishment of a legally tiered society, and expansion of the state's power to a level of totalitarian reach, recognizing no limit in the interference and abrogation of individual's human and civil rights.

The document's executive summary includes the paragraph, indicating a bold and sweeping deception:

> **Domestic and family violence and sexual assault cannot be excused or justified under any circumstances. It is wrong, and all victims need compassionate and highly responsive support, and all perpetrators must be held accountable for their violence.**

Rewriting the Dictionary to Excuse Violence

In the included glossary, Domestic Violence is defined to:

> **refer predominantly to abuse of a person, usually a woman, by their intimate partner.**

Taken in this document's larger scope, the possibility here of men as victims is a major concession. However, this is potentially discounted by the declaration that:

> **Domestic Violence refers predominantly to abuse of a person, usually a woman.**

When this narrative's contradiction of well known sexual symmetry in DV is considered, it's apparent that to the plan's authors, males do not merit consideration as "people". The remainder of the glossary's provided definition for Domestic Violence provides a detailed attribution of motive.

> **"the central element of 'domestic violence' is an ongoing pattern of behaviour aimed at controlling one's partner through fear"**

Rather than DV being violence which occurs within a domestic context, according to the supplied glossary, DV is distinguished by the intention of the alleged perpetrator, and is not even limited to actual violence. However, the

implied exclusion of male victims from consideration is solidified by characterization of an assumed motive, rather than the behavior of participating individuals.

> **the violent behaviour is part of a range of tactics to exercise power and control over women and children.**

Persistent omission of mention of male victims of DV demonstrates a selective avoidance of the peer reviewed literature indicating DV as sexually symmetrical.

The glossary definition of domestic violence continues to include an inventory of types of qualifying abuse.

Economic Abuse, Psychological Abuse, Spiritual Abuse, Sexual Abuse and physical abuse are the listed categories, each with accompanying descriptions which when taken in sum, allow for almost any non-abusive behavior's categorization as abuse. In addition, the first three inventoried abuse types are commonly female behaviors towards men. This fact, along with repeated implied male exclusion from consideration as victims of DV clarifies the persistent falsehood that stopping DV is this plan's purpose.

An unstated purpose becoming increasingly obvious is the stripping of human rights from males, the abrogation of personal autonomy and volition of women, and justification of unlimited reach of the state to interfere in the lives of Australians.

The glossary definition of perpetrator is also explicit in its exclusion of women as possible violent offenders.

> **A 'perpetrator' is the individual who inflicts violence against a woman or child.**

What word do we use to describe an individual who inflicts violence against a man in any situation, domestic or otherwise? Is this omitted from the definition because men are never victimized? No, because despite the narrative of the Australian government's plan, the criminal victimization statistics clearly show men as the majority sexual demographic in receipt of violence. The peer reviewed literature similarly provides no support for definitional exclusion of women as perpetrators:

> **282 scholarly investigations: 218 empirical studies and 64 reviews and/or analyses, which demonstrate that women are as physically aggressive, or more aggressive, than men in their relationships with their spouses or male partners.**

The glossary's definition of perpetrator as an individual inflicting violence on women or children, and excluding consideration of male victims shapes the entirety of the rest of this document, decoding the concepts of "**safety**", "**justice**", "**victimization**", "**rape**" to mean only for women and excluding men.

In fact, this government authored and produced plan is increasingly obvious as a procedural road map for legalized sexual discrimination and a practical legalized abrogation of personhood for males in Australian society.

The glossary also defines Family Violence, excluding men from consideration as recipients of abuse in the definition.

> **Family violence refers to violence against women perpetrated by a family member which may include, but is not limited to, their intimate partner.**

Whether this exclusion is because violence against men is not violence, or whether men are not parts of families is academic, the executive summary's conclusion – that "**Family violence […] cannot be excused**" is an obvious lie in the context of this document's recommendations.

It obviously can be and is excused when violence is committed against men or boys.

There are three implied assumptions in this selective definition.

- Domestic violence is sexually directional against women but not men. **False**
- Male victimization is acceptable because men are “not really people”. **False**
- That reciprocal DV can be reduced or stopped by a plan ignoring half the participants. **False**

The glossary’s definition of Sexual Assault is also predictably incomplete, using the word “explicit” to characterize omission of male victims from consideration in cases of sexual assault.

> **While ‘sexual assault’ is explicit in the definition of violence against women and their children in the Plan of Action.**

By now, this pattern of exclusion has exceeded characterization by the words repetitive or pervasive in the government’s plan, and can only be described as excessively overstated to the point of boring monotony.

However, the provided definition not only excludes the real-world male victims of violence perpetrated by men and women, in its exclusive identification as females as victims, expands the scope of sexual assault to a potentially unlimited range of non abusive, non sexual, and non assaultive behaviors which healthy people engage in regularly.

According to the continued glossary definition of sexual assault:

> **there is no single nationally or internationally agreed definition of what constitutes ‘sexual assault’ and definitions used in Australia vary between jurisdictions, agencies and surveys.**

According to this definition, subjective perception of behavior, social awkwardness, miscommunication, or badly timed flirting could all plausibly be classified as sexual assault.

> **The experience-based term defines sexual assault as unwanted behaviour of a sexual nature directed towards a person:**
> **which makes that person feel uncomfortable, distressed, frightened or threatened….**

The numbingly monotonous repetition of the doctrine of exclusively masculine violence and exclusively feminine victimhood is reiterated following the Executive Summary in a letter signed by the collaborating Prime Minister of Australia, The Hon. Kevin Rudd.

From that letter:

> **how it could still be the case that in 2008 so many Australian women could have experienced violence from their partner…**
> **It is my gender – it is our gender – Australian men – that are responsible.**

This statement by Rudd is false.

In fact, Rudd is either misinformed, or unconcerned about the content of what his name is attached to, because domestic violence is not a sexually directional issue at all.

Erin Pizzey, the founder of the first women’s shelter in England stated in 2001:

> **If you come from a dysfunctional, violent and sexually abusive family, how do you learn? Therefore, domestic violence can’t be a gender issue, it can’t be just men, because we girls – and I was from one of**

> **those families – are just as badly affected. [8]**

Pizzey's extensive and direct experience is confirmed by Martin Fiebert's research at California State University in Long Beach.

> **"…women are as physically aggressive, or more aggressive, than men in their relationships with their spouses or male partners."**

Culpability for a Mountain of Lies

Page 13 of The Plan opens with a roster of the document's authors, the membership of the National Council to Reduce Violence against Women and their Children.

- Libby Lloyd AM (Chair)
- Associate Professor Moira Carmody
- Maria Dimopoulos
- Rachel Kayrooz
- Vanessa Swan
- Pauline Woodbridge
- Heather Nancarrow (Deputy Chair)
- Dorinda Cox
- Dr Melanie Heenan
- Andrew O'Keefe
- Lisa Wilkinson

The introduction of this collection of experts makes it clear to readers that the greater body of peer reviewed research and expert literature demonstrating domestic violence as sexually reciprocal, and not sexually directional cannot be unknown to the document's authors.

> **Established for a term of one year, the Council consists of 11 members from across Australia selected for their extensive knowledge, expertise and networks in the fields of sexual assault and domestic and family violence.**

These individuals have no excuse, and as professionals, and the authors of this Brobdingnagian edifice of falsehood, are plainly a clan of professional liars, intent on doing harm escalating violence against men and women, and collapsing the human rights of anyone but themselves.

In 2011 Christina Hoff Sommers, speaking to a live audience said on the topic of domestic violence:

> **We're not talking about a few errors, we're not talking about occasional lapses, we're talking about a body of egregiously false information at the heart of the domestic violence movement. False claims are pervasive. False claims are not the exception, they are the rule.**

The Plan provides a further narrative of justification in its development.

> **The Council developed this Plan of Action by validating emerging trends, repeatedly testing ideas and solutions against the best available evidence, and building on the experience and wisdom grown from practice.**

The claim: **repeatedly testing ideas and solutions against the best available evidence** *is patently false, as through this document, the male victimization, and the sexually reciprocal nature of domestic violence is ignored. Perpetrator is defined in the plan's glossary exclusively as an "individual who inflicts violence against a woman or child".*

Also ignored is the fact that most child victimization is perpetrated by mothers.

Advocacy Research

Advocacy Research is a term used to distinguish unbiased research from that which is conducted with a particular conclusion as the researcher's goal. This kind of study seeks to measure, or to illustrate social problems with a view to heightening public awareness of them and providing a catalyst to policy proposals and other action to ameliorate the problem in question. Advocacy research studies are susceptible to bending of research methods in order to inflate the magnitude of the social problem described, and thereby enhance the case for public action to address the issue.

This is why scrupulous care and rigorous adherence to valid methodology is so importance in advocacy research. It is easy to craft a study supporting a pre-selected conclusion, ignoring evidence or data which doesn't conform to the selected conclusion.

The Duluth Model is the name for a conceptual model for understanding and addressing domestic violence, and it is a template example of an ideologically selected conclusion.

Critics of this model have stated that "programs based on the Duluth Model may ignore research linking domestic violence to substance abuse and psychological problems, such as attachment disorders, traced to childhood abuse or neglect, or the absence of a history of adequate socialization and training. [10][11] Some criticize the Duluth model as being overly confrontational rather than therapeutic, focusing solely on changing the abuser's actions and attitudes rather than dealing with underlying emotional and psychological issues.[11]

Donald Dutton, a psychology professor at the University of British Columbia who has studied abusive personalities, states: "The Duluth Model was developed by people who didn't understand anything about therapy." He also insists that gender doesn't play a role in domestic violence. [10]

The exclusive focus on males as perpetrators and the rejection of system dynamics models has been criticized from perspectives influenced by psychology and family therapy. The fields of psychology, psychiatry, and social work all provide for application of skill learning, improved social understanding and practiced behavioural mastery to provide for corrected and alternative behaviours.

In comparison, the Duluth Model presents only a simplistic and ideological "once an abuser, always an abuser" response to the complex problem of partner violence. It also starts from the false doctrine that domestic abuse is a sexually directional form of abuse.

The Plan's frequent reference to the Duluth model (pages 137, 139, 148, and 155), when considered beside the panel of expert authors of this document does nothing to lend it credibility.

What's obvious to the point of extreme tedium is that this plan is built, promoted, justified and supported by lies. What's also obvious is that the plan's framers have no intention to reduce violence, create safety, or pursue anything describable as justice.

What the council intends appears to be the elimination of the human rights of men in Australia, and the radical expansion of the power of the state to interfere in the private lives of Australians.

These goals, among others are explored and exposed later this week by AVfM Researcher and Contributing Editor Kyle Lovett.

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Following the publication of this article in January 2012, The Australian government has either moved or deleted the PDF document, formerly hosted at the address:
http://www.facs.gov.au/sa/women/pubs/violence/np_time_for_action/national_plan/Documents/The_Plan.pdf

Fortunately, a copy of this document was saved by this article's author, JtO, and the PDF version of The Plan is now hosted by AVfM at http://www.avoiceformen.com/wp-content/uploads/sites/2/2012/09/The_Plan.pdf
[/box]

[1] http://www.facs.gov.au/sa/women/pubs/violence/np_time_for_action/national_plan/Documents/The_Plan.pdf

[2] http://www.aic.gov.au/publications/current%20series/facts/1-20/2006/3%20crime%20victimisation.aspx
[3] http://pubpages.unh.edu/~mas2/V74-gender-symmetry-with-gramham-Kevan-Method%208-.pdf

[4] http://csulb.edu/~mfiebert/assault.htm

[5] Headey, B., Scott, D., & de Vaus, D. (1999). Domestic violence in Australia: Are Women and Men Equally Violent? Australian Social Monitor 2:57-62

[6] Dutton D. G. (2007). Female Intimate Partner Violence and Developmental Trajectories of Abusive Families. International Journal of Men's Health, 6, 54-71
[7] Archer J (2000). Sex Differences in Physically Aggressive Acts between Heterosexual Partners: A Meta-Analytic Review. Psychological Bulletin, 126, 651-680

[8] http://www.childwelfare.gov/pubs/usermanuals/fatherhood/

[9] http://www.childwelfare.gov/pubs/usermanuals/fatherhood/chaptertwo.cfm

[10] http://www.babyzone.com/mom_dad/fatherhood/article/fathers-are-important

[11] http://www.sciencedaily.com/releases/2008/02/080212095450.htm

[12] http://www.guardian.co.uk/world/2001/nov/26/gender.uk1

[13] http://www.chicagotribune.com/news/local/chi-abusers-02-jan02,0,1147422.story?page=2

[14] http://www.ontla.on.ca/library/repository/mon/23001/288919.pdf

The campus rape kabuki dance

Pierce Harlan · 12 January 2012 · Archived copy · Original

My friend Horace was down in the dumps this afternoon when I ran into him at the mall. He'd just learned that his alma mater, Yale, is thinking of instituting gender-neutral housing, which means the girls and the boys will be allowed to live together. Horace is livid because he fears for the safety of the women on campus.

I tried to tell him his fears are for naught. "The Yale College Council says that gender-neutral housing will improve the sexual climate on campus," I said.

"What does that mean?" asks Horace grimly.

Since I have no idea, I proceed to quote the learned individual who made the assertion. "It means it would reduce the sexual implications of male and female students socializing in a suite."

"'Sexual implications?' I'm completely lost." Horace sputters. "You're not going to tell me that inviting horny college boys to sleep in the same room as their female counterparts isn't going to cause problems for the women, are you?" he asks. "You seriously think the boys will be able to refrain from cajoling the girls for some, um, action? And that no sexual assaults will come of this? Don't you pay attention to the stats? This gender-neutral housing will only increase the already unconscionable likelihood that women on campus will be sexually assaulted." (Horace uses words like "unconscionable" because, as I say, he went to Yale.)

I put my hand on Horace's shoulder. "You worry too much, my boy." I sit him down. "Melanie Boyd seems to think it's a good idea, and she should know. She's Yale's assistant dean of student affairs. Dean Boyd says — and I agree with her — that your concern misunderstands the nature of sexual misconduct. Now are you satisfied?"

Horace frowns. "Of course not. Aren't we constantly told that men rape their wives, girlfriends, and female acquaintances at terrifying rates, and that one-in-four college women are raped? Didn't Jessica Valenti tell us that rape is so 'normalized' that 'otherwise decent guys' don't even think it's wrong? Yet, you're sitting here telling me that, somehow, for reasons you can't explain, gender-neutral suites are 'rape free zones' where the women are safe? What's your basis for that?"

"'Hmm. 'Rape free zones.'" I ponder the phrase. "I'd prefer to think of them as more like vampire nests, where these beautiful young women reside with the evil Undead — except the women have garlic smeared all over their hot, naked flesh so the vampires can't lay a finger, or other protruding appendage, on them."

Horace tells me to go do something to myself with my male organ of copulation that I am quite certain is an impossibility. I make a mental note that Horace isn't into gender humor.

"Calm down," I tell him. "If you'd give me a second, I'll tell you why Dean Boyd says gender-neutral housing is safe for women, and I know her explanation will satisfy all your concerns. She says, and I quote: 'The assault of a suitemate would be a very risky act, legally as well as disciplinarily.' She went on: 'What we know of sexual offenders suggests that they are more likely to seek out other, less risky targets.' *Now* do you get it?"

Horace frowns. "That's gobbledygook!" he shouts. "You must be misquoting her. You damn well know that men routinely rape the women they're dating. So why isn't raping a date just as 'risky' for men as raping a suitemate, both 'legally' and 'disciplinarily'?"

"Because it isn't!" I snap.

"Besides," he continues, "if rape is so 'normalized' that men don't even think it's wrong, why will men in gender-neutral housing fear raping a suitemate?"

"*Don't mix me up!*" I blurt out. "I know that Dean Boyd is right about this because gender-neutral housing is the 'in' thing on campus. UCLA recently made the switch, and it declared that any concerns about sexual assault in gender

neutral housing have 'no basis in reality.' Brown University and UC Riverside also tried it, and had no reports of sexual assault."

"But, but, but . . ." Horace is so upset, he can barely get the words out, "don't colleges use any occasion — even a false rape claim — to beef up security to make women feel safe? Don't they give women their own shuttle buses to keep them safe from men? Don't they arm women with rape whistles and tell them to walk in pairs? Don't they replace doors on women's dorms that don't adequately keep the men out?"

He's standing up, and his arms are flailing like he's conducting *Flight of the Bumblebee*. Everyone in the food court from Sbarro all the way down to Orange Julius is staring at us.

He leans in toward me, and for the first time I see that a vein in his forehead is ready to burst. "What about all those campus programs where men are taught that women justifiably fear them? 'She Fears You'? 'Walk a Mile in Her Shoes'? 'Take Back the Night'? You don't expect me to believe that colleges would purposefully put women in danger by embracing promiscuity and no-consequences sex, and by inventing absurd rationales to justify having the roosters to move into the hen house?!"

"Next thing you're going to tell me is that colleges don't take their own alcohol policies seriously," he says angrily, "even though they know that booze is what ignites sexual assault!"

All I can do is stare at him sadly. Suddenly, a look shoots across his face that I haven't seen since the day my daughter figured out there's no Santa Claus, and beads of perspiration dot his forehead. Horace is having a terrible epiphany, and I wish I wasn't around when it happened.

"What you're telling me," he says with the gravitas of a newsman announcing the death of the king, "is that all these efforts to combat rape culture on campus are a charade — a kabuki dance — to satisfy a small gaggle of angry feminists, and that the schools, themselves, know it's all bullshit!"

He chokes back sobs. "Because," he struggles to get the words out, "if one-in-four college women were really being raped, the schools wouldn't be inviting the boys to live with the girls, they'd be banning boys altogether."

Horace puts his head on my shoulder and weeps silently for what seemed an eternity. Just then, a miracle saves me.

"*Number 24*!" yells a young man from behind Sbarro's counter.

"That's me!" I shout. Saved by the conveyor pizza oven! I shake Horace's hand and mutter something about keeping in touch. The last I see him, foamy saliva is oozing from the corners of his mouth, and he's blurting out something about "patriarchy."

AVfM Radio: female entitlement fail!

Paul Elam · 12 January 2012 · Archived copy · Original

[box]

Female entitlement, a subject near and dear to the heart of many an MRA, is often a target of the work we do at A Voice for Men. It's an area of life that covers a lot of ground, from women expecting they are entitled to be wined and dined, to women that think they are entitled to cut off their man's penis if he treats her badly, or if he doesn't wait for her to cum, or if he wants a divorce.

Setting aside the more extreme examples of this brand of gender insanity, you are invited to join myself and co-host John the Other for a countdown of the top twenty Female Entitlement Fails (FEF's) from recent times. From funny to fantastic to downright bizarre, we are going to deliver a truckload of narcissistic antics. And of course, being MRA's you will want to call in to the show at 310-388-9709 to tell us what we *really* should have selected for the show. So, gents and ladies, gather up your FEF examples, listen to ours, and be ready to have a few laughs at the decidedly feminine world of Meeeeeee!

Dr. T will be on the phones, of course provided she doesn't suddenly decide she doesn't have to answer them.

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[/box]

AVfM gets a new team membr, correction, member

Paul Elam · 13 January 2012 · Archived copy · Original

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One of the most tedious and thankless jobs at any regularly updated publication is that of line editor, or the person who actually sits down with a few thousand words of someone else's work and combs through every detail checking for errors in spelling, grammar, punctuation and sentence structure.

It is a job every bit as critical as the original effort put into a piece of writing. New readers can be engaged by one of our articles, and absorbing the message, only to be instantly deflated when they encounter mistakes.

But preventing that is such a pain in the ass that very few people like to do it, even for money. Needless to say, getting someone to do it for free, and on a demanding schedule that supports an ongoing and unforgiving need for "right now" attention, well, it is like trying to find a feminist that supports equal treatment under the law for everyone.

We found such a rare person anyway. Or rather he found us by raising his hand when it counted.

George Olduvai, a reader of AVfM and a lover of professional presentation, has stepped up to the plate to help us bring you articles that are not undermined by misspelled words and other mistakes. He has suited up for all our benefit, and we are indeed grateful for it.

With his arrival and commitment comes a modification to our submissions process that will affect ALL writers for AVfM that do not already have a contributors account with admin privileges. **Henceforth, all material submitted to AVfM needs to be sent to articles@avoiceformen.com, in a word document if at all possible.**

And a side note here, with all respect to our valued contributors. It is George's job to polish up articles AFTER you have practiced due diligence in getting things right to begin with. Articles that are submitted with numerous, unnecessary mistakes, that appear to have that "I'll let someone else tend to the details," appearance will for sure be attended to, but not in the way you want.

In short, if you won't bother to run it through a spell check, we won't bother to run it on AVfM.

Let's help George help us with professionalism coming in the door.

The end result of this will be a greatly enhanced publication with a smoother, more credible user experience.

I said this was a thankless job, but please join me in thanking George Olduvai just the same.

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On trial for the truth

Joakim Ramstedt · 13 January 2012 · Archived copy · Original

Most of you have probably read tons of articles about Western society's war on fathers and families. How fathers are forcefully separated from their children against their will, falsely accused of despicable crimes, shamed, and discriminated against by the family courts. Well, Sweden is of course no exception to that rule; quite the contrary. Neither is my story particularly unique in that regard I, guess. I challenged the system and went public with proof of the corruption. Now they are prosecuting me for it. A court date has already been set.

My story is a long one, but I will try to give the short version. I swear that every word in it is absolutely true. It all started back in 2006 when I woke up one morning finding both my one year old daughter and her mother gone. Our relationship had been on the rocks since the child was born, and I guess we both felt pretty fed up. But you can´t just take a child from one of her custodians and move, both have to agree before the child can change address. That is the Swedish law. Back in those days I still lived under the assumption that the laws were protecting both men and women equally. Now, six years later and one daughter poorer, I know better.

My daughter was registered to a new secret address in another town, eventually enrolled into daycare there, and I was not even informed about it. Neither would the national registration office inform me of her address when I asked them. The school authorities also refused to tell me anything about the whereabouts of my child.

I have later learned the reason the mother got away with this. The prosecutors in Sweden are under orders from the state attorney not to press charges when it comes to domestic kidnappings. Only if a parent takes his or her kid out of the country does Sweden gives a shit about it, and they probably wouldn´t even do that if the US hadn´t pressured them after a case involving some American children that were taken to Sweden some years ago. The female state attorney that issued this order said that these crimes were not in the "public's interest" to prosecute.

This strange exception to the law has created a bizarre situation in Sweden. On average three children are kidnapped from one their legal guardians **every day**. I have spoken to DA's in Sweden who tell me they have boxes full of complaints, but that their hands are tied.

So, with assistance from the state, she got away with her first crime. Afterwards, years of sabotage and false accusations of domestic abuse and all the usual stuff followed. I was told that if I didn´t like it I was welcome to find a lawyer and go to court. The little smirk she had when she said this should have warned me, but following the usual path of all the fathers before me, I fell into all the same traps. The court allowed me only four hours of supervised visitation every other week pending trial. It took CPS almost three months finding someone they thought was suitable for the job. The visitation took place in a dull apartment owned by the social office in the new town of the mother. For me that meant another three hours in the car every time. After just three visitations this self appointed expert on children tried to tear my crying daughter from my arms. I refused to ever let her near my kid again. For that I was punished with another three months without seeing her at all.

Why would I need supervision at all spending time with my daughter? I was never convicted or even charged with any crime ever, and there were absolutely no evidence of abuse, simply because none had ever taken place. But in Sweden a mother's word in a preliminary hearing is all it takes. It took over one and a half years of this ridiculous and humiliating arrangement before I was finally granted a court date. By that time my useless lawyer had pretty much emptied my savings account and I had lost my job because I couldn´t handle the stress. Before the matter of custody is decided in court the "family services" have to do a custody investigation and make a recommendation to the court. And since the feminist ridden parliament changed the custody laws in 2006, they are given a free hand to recommend single custody to whomever they want. All it takes nowadays are two words in a report: "Co-operation difficulties." Guess what mothers that want single custody create? Yep, that´s right. In my case that´s exactly the term they used to recommend that I should lose custody.

[image]When my day in court finally arrived I felt hopeful after all. For the first time since this farce started I

would get a chance to be heard. I also was allowed to call a few witnesses. It all went well. The stories that the mother had cooked up all crumbled like a house of cards. Now I just had to wait two weeks for the verdict. I guess it was when I read it two weeks later I first realized that there is something seriously wrong with our Swedish justice system.

The courts in Sweden consist of one judge with legal expertise and three lay judges appointed by the different parties in the parliament (all feminists of course). Their conclusion after the court hearing was that, yes, the mother had falsely accused the father of crimes to the police. And yes, the mother had made a lot of false claims to the family services and the court about the father being dangerous, insane, an addict, socializing with criminals and yada yada. And yes, the mother had committed the crime of removing the child without the father's consent. And yes, she had gotten herself a hidden identity in the public register on false grounds. And sure, the father is probably the best suited parent to ensure the child's needs and rights to both mom and dad. And no, there was no evidence that the father was in any way unsuitable as a parent. HOWEVER…due to the "cooperation problems", shared custody was not in the best interest of the child, and since she now had spent almost all her three years living close to her mother, and almost none with her dad, the court finds that the mother should get single custody of the child. The father would get visitation rights every other weekend.

I remember thinking "this is not happening." I am in the twilight zone. A few months later I started my blog "Daddys". Not because I planned for it to ever make a difference, but because I needed an outlet. Otherwise I would explode with all the anger that was starting to build up inside. First I wrote anonymously; it´s much safer that way when you want to write about stuff such as fathers and men's rights in Sweden. That is considered "anti-feministic and misogynist."

Having reached her first goal of stripping me of my parental rights, the mother now free to do whatever she damn well pleased. I couldn´t do shit about it. Whenever I tried to call anyone to ask or talk about my kid or her problems, they refused to tell me anything. "Are you a custodian?" "No." "So what are you calling us for?" Meaning, "I know exactly your kind, you god damn woman and child abuser." Not even if she had been dying in a hospital would they have told me. Instead they would have denied her even being admitted and sent me packing. I had lost all rights to call myself a father. Why? Simply because I had "co-operation problems" with her mom, that's why.

A year passed and I mostly managed to get her to allow my girl to visit on my weekends. But when time came for me to have her two weeks on her summer holiday, new accusations were made to family services. This time I was said to have chased her and the child with my car for ten minutes while shouting and swearing. She had been sooooo scared. She refused to hand her over. Back to court, demanding that they would enforce the verdict. Faced with the risk of a fine, the mother eventually caved. Those were the best two weeks in my life, and probably in my daughter's as well.

So next comes Christmas and another longer visitation. I had planned a trip north to the snow and mountains, and both my daughter and I had been looking forward to it. But two days before the handover my daughter suddenly got sick with high fever and would not be fit for a train ride. I said "OK, but can I come by then and leave her Christmas presents before I go?" She said "Sure." "OK, fine. I´ll come tomorrow then, and while I am there we can take her temperature and check if she´s better?" She exploded and started cursing and swearing in the phone. I recorded the whole conversation. Her bluff was called, and my daughter was allowed to go on the trip. We had a wonderful time as always.

In March 2009, about a year after the verdict, the shit really hit the fan. My daughter was showing signs of not feeling well. She cried a lot and refused to tell me the reason. "I can never tell anyone" she said. She wanted to stay with me after our weekends were through and she could not understand why she was not allowed to. I tried to explain that the judge had decided this and that it was not up to me. She begged me to talk to the judge and ask him to let her stay. My heart was breaking and I promised her I would. Now I wish I hadn´t.

I contacted another lawyer that sent a letter to the mother about settling this out of court, demanding that the girl's

request to spend more time with her dad be respected. I wrote a letter to family services about my daughter and informed them that I was worried about her psychological health and begged them for help. I later found out that the female official in charge had colluded with the mother behind my back for about a year. She immediately made a copy of my letter and gave it to the mother and then she just threw it away, thus breaking a few more laws. She didn´t even bother reading it. During the next handover her mother threw a fit. She screamed *"If you sue me for shared custody I will go to the family services and claim co-operation difficulties."* My daughter started to cry and I just left. Little did I know that this was the last time I would see my princess for over 10 months. Just seven days later I got a call from the same secretary from family services that I had sent my plea to, informing me that they had now started an investigation against me concerning sexual abuse against my daughter.

That´s when I went public on my blog, which by this time had become quite well read. I declared what I had been accused of. I published the custody verdict telling the truth about all her previous lies and false accusations. I started to call family services, the court, and the national register and record the calls. I recorded the police officer that was in charge of the interrogations of my girl; who was, among other things, forced to draw penises with a crayon. I called up the prosecutor and asked him why he didn´t follow the laws regarding interrogating children. I published it all. I basically pulled their pants down and hung them out to dry.

I reported the corrupt and lying family services to the parliament's justice department, and the police and prosecutor to internal affairs. I published it all. I was a man on fire. Burning with a rage that grew with every day they kept me from my child.

They didn´t like that.

When the parliament's justice department started to look into the family services after my complaint, they suddenly reorganized. The ones that had been responsible on our case suddenly all transferred to other departments, the bosses too. New ones came, and said that they would "check their routines". And that was that. Case dismissed.

Internal affairs freed both the police and the prosecutor from all accusations. The investigation against me was dropped like a hot potato, and now my blog was officially declared a "work health issue" at social services.

When the visitations eventually got started again after ten months, my daughter was shy, but we soon found that old father daughter love again. But once again I was only allowed supervised visitations, so there we were again with the four hours every other week with some stranger guarding us. The mother refused to leave the girl out of her sight, even though she got her demanded supervisor. Pretty soon my daughter, now six years old, started to show more serious signs of psychological stress. She even started to get panic attacks before the scheduled visitations. A child psychiatrist was brought in to find out why. Her investigation ruled out any abuse from me, and stated that the girl enjoyed being with her father. The attacks were caused by her mother subjecting the girl to parental alienation.

The new officials at family services then decided it was time to investigate the mother so they placed both parents and the girl in what they call an "investigation home" with constant supervision. Once again I offered the mother a truce, but instead she took off with the child. They found her and forced her back, but that just lasted for a couple of days, and she was gone again. She also started to report all officials that didn´t buy into her lies to the police. By this time she had made at least 15 unfounded accusations against me for all sorts of crimes. All were dropped.

The investigators final report showed several serious evidence of psycho-social abuse against my daughter. Her grandmother had screamed and called her father an abuser in front of her and on another occasion my daughter had started to talk about how she hated her father and didn´t ever want to see him again. Then she grew silent, turned to her mother and asked "what more was it you wanted me to say?" This is all in the report.

After running off a second time with the girl, the court finally lost their patience and gave me back shared custody, but what good did that do? Family services just let them run off and hide in another city again claiming that they were powerless, probably eager to get rid of the now most famous custody case in Sweden and the risk of ending up on my blog. The national registration office kindly gave her renewed secrecy, even though I handed them all the evidence of her fraud.

I had to go from school to school in the city I knew they lived in and look for her personally. The principal later blamed her lie on the registration office. (If they approve a secret address, there must be a reason).

And there we pretty much stand today. I have not seen my daughter in over a year. It is being said she does not want to. She still lives with her mother at a secret address. The state social board has criticized the family services on five different counts regarding their handling of the case; among other things, not caring about the child and her best interest.

But guess what? The only one they will drag to court and prosecute after all this, is me. I am accused of violating my daughter's and her mother's integrity by publishing the custody verdict with their names in it on my website. A document anyone can call the court and ask to see at any time. They have made my seven year old daughter a plaintiff in a case against her father, who now faces conviction for trying to reveal the truth about the abuse and torture they have put us through.

The trial is set to take place on the 21st of February. I don´t have any doubt the verdict will be "guilty". Knowing the courts in Sweden they probably have already written it.

That´s just a little tale about justice and treatment of children in the feminist state of Sweden.

I hope I have not bored you with this long piece, and that you have made it all the way here to the end. It takes a pretty perverted state to prosecute a victim of all these crimes and protect the perpetrator. How the hell can it be a crime against my daughter to expose the mistreatment of her to the public? And should it not be every man's right to protection from being sent to jail for something he didn´t do? Well, it isn't. Not *here*.

I called one of my former articles on *A Voice for Men* "Welcome to Absurdistan." Now maybe you understand why. God help us all.

Real men are disposable, so says Maria

John Hembling (JtO) · 14 January 2012 · Archived copy · Original

Disclaimer: The article by Lucia Maria referenced here[1] is so insanely disgusting that it may be deliberate satire. Unfortunately, due to it's similarity to standard social conservative rhetoric, I cannot tell the difference. ~JtO

Lucia Maria recently explained in her January 13 article that grown-up men should quit trying to have human rights, and go back to dying for her convenience. Maria is a blogger for the traditionalist conservative New Zealand blog *nzconservative*.

According to Maria, men arguing for the non-disposability of males are the equivalent of children. This comes in response to my recent assertion that the majority of women in Western culture are socialized to buy into an ideology of victimhood. The New Zealand blogger uses quotation marks to attribute a conclusion to my article which it doesn't contain. "Women need to grow up." These are Lucia Maria's words, attributed to me.

Why is that statement in quotes, Lucia? It's not taken from my article. I didn't know this was allowed in real journalism. It's similar to what I was saying, true, but a change in wording also changes meaning. Perhaps the actual conclusion in the piece she referenced was too complex, and she's simplified it for readers of lesser comprehension.

Here's the last paragraph in full:

"As a humanist, a small L libertarian, and a men's rights advocate, I strongly disagree with this absence of individual agency in women. My relatively new understanding of culturally induced infantilism does provide a explanation of what previously appeared deeply malicious behavior. I also hope for and encourage women, self identifying feminists or not, to grow up."

Some of the context can be inferred, but I encourage those interested to consider the article as it was written, not as re-phrased by a critic in efforts to field a flimsy straw man.

However, this simplified message leads Maria to explore the nature of adulthood. Stating the case for confused and selfish men's rights bloggers such as myself, she explains. Also, Maria, I've included your exact words here, so you can see how a quotation works. You're welcome.

"A grown up is a person who does not put their needs, wants and desires first. They are more interested in looking after those they are responsible for than looking after themselves, even to self-sacrifice. In short, they die to themselves so that others might live."

I think Lucia Maria has it backwards; an adult is an individual who takes responsibility for themselves.

By contrast, a parent is responsible for their child, but a person required by convention or law to put another person's needs before their own well-being, to the extremity of self sacrifice or death, that's what most people would call a slave.

The author doesn't leave much room for doubt about who are deemed lesser human beings in her rhetoric, or in the accompanying illustrations. In her article, an included drawing titled "the weaker sex" depicts four women poking a finger-sized man with a knitting needle.

If men are to be counted as "grown up" in her cosmology, voluntary disposability is what Maria expects. Strangely, she seems to miss the connection that in demanding men indulge in fatal self sacrifice, the same standard doesn't apply to women. No men's rights writing I know of makes a demand of female sacrifice of life. For Lucia Maria, however, this is a major criterion of manhood.

Prior to her idiotic and self serving conception of adulthood, she also exalts men getting themselves killed to benefit corporations, bankers and other royalty. Oh, and women too. This is my rephrasing of Maria's language, which if quoted directly states:

“Men obviously don’t go out to fight in wars because women are poking them with knitting needles, they go out to fight because they love us and their families and will do what it takes to protect us and what they value.”

As a member of the disposable sex, the attribution of motive in this claim appears mistaken at best. Men’s socially permitted conception of self has traditionally been one of disposability. In fact, men with the personal strength to declare themselves humans of value besides their disposable utility to women or royalty have traditionally been shamed into the fatal self sacrifice of soldiery. Maria’s self serving statement in support of male death in wartime makes some big assumptions. “[men] will do what it takes to protect us and what they value.”

What if they value their own lives? I’m sure you value yours, Maria, just as I value my own, but is a woman’s life objectively more valuable than any man walking past you on the sidewalk? Does a man who makes the choice to protect himself before self serving ideologues cease being an adult or a “real man”? What about a man who values his own life ahead of a society who devalues his humanity but enforces his utility as a labor and sperm dispenser, and violence absorber? The answer is obvious.

Unfortunately for those accustomed to benefiting from the willing sacrifice of others, the game of control through attempts at shame is of diminishing effect. Within the men’s rights movement as well as outside it, men worldwide are waking up to the facts that despite an increasingly urgent public imperative to “man up,” in the real world men die earlier than women, they comprise 93% of workplace deaths, 90% of the homeless, 75% of suicides, and the majority of the victims of violent crime. Men worldwide are waking up to this reality just as they come under increasing public demand for service, sacrifice, protection by those denying male humanity, but demanding male disposability.

A broader list of issues is hosted here on AVfM, just in case anyone gives a fuck about reality outside an approved and sanitized narrative where women are always the victims.

The urge to silence and marginalize human beings opposing their own escalating legal disenfranchisement is hard to describe without strong pejorative. The exhibited effort to reinforce the disposability of a segment of humanity in defense of the privilege provided for by that same human damage is so naked in Lucia Maria’s posting that the article could pass easily for satire. Sadly, she is in deadly earnest when she declares that, for men, being a grown up amounts to a willingness to die for her convenience.

[1] http://nzconservative.blogspot.com/2012/01/true-grown-ups-and-little-on-male.html

Addendum: If you’ve arrived on AVfM from an attack article opposing this site or the views expressed here, the following several articles should provide you additional fuel. Enjoy.

http://www.avoiceformen.com/sexual-politics/m-g-t-o-w/hear-the-lamentation-of-the-women/
http://www.avoiceformen.com/feminism/government-tyranny/there-are-no-laws/
http://www.avoiceformen.com/feminism/feminist-governance-feminism/this-truth-really-hurts/

Women, men – and the truth

Paul Elam · 15 January 2012 · Archived copy · Original

Recently, John the Other ran an article here, "Socialized psychopathy, modeling female misbehavior," in which he postulated that women were inherently amoral. It was written in JtO's typically provocative fashion, and created some dissent, some of which even spilled into one of my personal friendships in a very sad and unfortunate way.

Does John's article skirt the edge of convention and in fact dance over it wearing muddy combat boots? Well, yes.

Do his points contain enough reason that they warrant vetting and further exploration? Yes, they do, to a certainty.

Part of the dissent in the comments asserted that material of this sort was a mirroring of feminist strategy; to effectively operate within a "man good, woman bad," paradigm. Yet when I went back to give another, intentionally more thoughtful read to the piece, I find that assertion unwarranted, and in fact consciously avoidant of important details contained in the article.

I will not go through a point by point analysis here. That may well play out in the comments if that is what readers desire. It is all still there, just as originally posted, through the link above.

There are actually more important issues at hand that I will choose to address. And, honestly speaking, I think it feeds into an already severe problem for me to take the time to present a defense to John's already well stated ideas when there is so much more at stake than just one article.

The value of this discussion is that it brings us to a needed vetting of the concept of deconstruction; of whether it is appropriate or helpful to evaluate aspects of the modern psyche of men and women, and draw conclusions as to how those observations may or may not contribute to misandry in society.

To answer this is simple for me personally. If we cannot look at the roots of social customs like hypergamy and chivalry honestly, and seek to understand their origins, then not only are we wasting our time here, we will have also proven to be hypocrites and liars with no right to be here in the first place.

Either that, or we must subscribe to the feminist doctrine that all sexual identity is socialized and that none of this is inherent to our nature. I am willing to give that idea due examination, but can't assume it has any validity in advance.

The fact is that even on cursory examination I can make sense, through a sociobiological lens, of female selfishness and male disposability. I can even speculate that had women adopted a moral code that placed them in expendable roles, it would have resulted in the end of all of us a long time ago. If that is true, it does not make women bad, it makes them human.

I can make the same quick analysis about male disposability. Had men not been willing to risk and die for procreation and female survival, we likely would not be here to have this discussion. And the same inference applies. This does not make men good, just human, and disposable, which we are trying to rise above.

The entire philosophy of this corner of the men's movement hinges on understanding all this and looking at how those roles, applied in a modern setting without such immediate survival needs, have come to visit all of us in ways that are detrimental and often unnecessarily deadly. In particular, we look at how these things play out in our social infrastructure in places like courts, schools and the workplace.

So unless I am wrong, and there was no biological mandate that ever urged women to self-preserve at the expense of men, and to take advantage of their blood and labor without compunction or moral compass, then this is a conversation we *must* have.

It is just as vital that we understand what drives men to chivalry when the time and practicality have long past; indeed when the practice of it is dangerous to men in ways that no longer serve any benefit to the species at all.

If this conversation is going to be squelched by voices confusing it with misogyny, or our own internal PC aphorisms to “not do what the feminists did,” even when we didn’t, then I hope people will let me know so I can pack up this tent and go home. Just kidding. I am not going anywhere.

I hope, as this conversation gets some perspective from the fine minds that frequent this site, that at the very least we can rise above having to qualify that this is not about vilifying women, or developing a corrupt paradigm in which they are blamed for the ills of the earth; that we can immediately disabuse the notion that we are acting in the same way that feminists do.

For those of you who interpreted John’s article as a feminist-like attack on all women, it is customary in the mainstream to offer an apology, something along the lines of “if you were offended, we apologize.”

First, I don’t offer apologies that start with the word “if.” Those apologies are empty and meaningless. And second, I don’t offer apologies when nothing wrong was done.

What I do offer, what *we* offer at A Voice for Men, is people of good intent, trying to slog each and every day through the gender insanity in this world, trying to find answers; trying to find *truth.* We will not always hit the mark, but will not miss because our aim is clouded by hate, prejudice or ignorance.

Where we do err, we will strive to be better, but not because of PC mandates and swallowing blue pills. This website will continue, as we always have, to examine how men and women came to be the way they are.

I have been doing that myself for years, and always with the hope that at some point we can assist men and women, at least the few who want to, in rising above all of it and meeting each other in a place where they see each other as human beings instead of human doings.

We won’t get there without the truth, and the truth won’t be found unless we allow ourselves to look for it.

The silence of the voiceless

Matthew Steele · 15 January 2012 · Archived copy · Original

The silence in the morning, when a man is outside breathing in the crisp winter air, alone with his thoughts and emotions, we say is golden. We never dare admit, however, these are the moments when we reflect on the emotions that have cracked the stony exterior of our being. We stand there quietly, even stoically, while we wage a war on ourselves, with no white flags being raised to stop the fighting. If another man were a fly on the wall, he may see the shimmer of a tear in our eyes, and the effort to swallow hard to choke the emotions back down. In the midst of the battle inside our minds and hearts, we would bellow a cry of rage and despair, but men have no such luxury, for silence to us, is golden.

As the sun breaks, the hues of purple shimmer from the rocks in the distance, and the rays of orange streak across the sky, illuminating the heavens, it begins the darkening of my mind. I find myself drifting from moment to moment, searching for answers that will never be given. In the darkest moments of our lives, unbidden at any time, there is the fear that the darkness will enclose us forever and we will fade into that oblivion. What is even worse, the fear subsides and we slip into those dark moments, wishing it would close off the light forever, and we can slip into that cold embrace. It would be easier to slip into that darkness, to let the physical pain that grips our chest subside; easier to forget the face of our fathers, and our children. Lest we forget, nothing that came easy was ever really worth having, and the consequence of those actions are too much for those who love us to bear.

So we walk in the darkness, we continue in the night, though the sun breathes warmth to our face in the cold air of winter. We forget the taste of food, and we plunge headlong into the bottom of a bottle of whiskey. We become old friends with the names on those bottles, and we let them fight the war on our pain, because we feel we have no strength left to fight the struggles. The air hangs like a stone on us, and every breath brings that old familiar ache in our hearts.

We can feel it, it is the physical expression of our emotional war. We can see it, like brutal autumn rain on a windshield, pouring across our eyes. As the rain pours down, the thunder crashes in our heads, and the weight becomes too heavy to bear, we fall like toy soldiers to our knees. We would cry out, and we try, but the emotions have choked our voice, and all that is left of that voice is the silent scream of the voiceless.

Men are not in touch with their emotions. Men do not feel anything. They have no compassion, they are automatons, they cannot communicate effectively, they do not feel to the depth women do and need consistent reminding of their inability to be complete human beings without women. They are not good parents without womanly guidance. They are not capable of properly providing a good home to a child without a woman. If they do not prostrate themselves in their relationships then it is acceptable to dispose of them and upgrade to a servant who will do as they are told. Men do not understand women, they lack the emotional maturity; they lack empathy, and they will abandon their responsibilities with no regard to whom they hurt because they do not feel emotions the way a woman does.

The thoughts weigh heavily as we go through our lives. Through the distorted hues of cold stones in a scotch glass, we try desperately to see how we came to this place. The emptiness of a room, filled with only a chair and a bottle, starts to close in on us. The ghosts of our past, and the events that led us to this room, without light, devoid of the smile of our children, haunts us to the core of our being. There are tears in this moment, as we sit, stone cold sober, staring at a drink untouched. We would give anything to change this moment, to hear laughter again, to trip over a skateboard, or step on a stuffed animal. We would give everything, for more moments like that, if it had not been robbed from us.

We gave our hearts, our time, our very souls, for that idea of completeness. We gave every waking moment, to a hope, and a dream. We never saw the betrayal coming, not from her, and not from the courts.

Yet, we were betrayed from the very first day. Oh, we knew, somewhere inside us, that it would come; that as time

passed, and our favorite chair was thrown out, and our faults more viciously thrown at us as each day came and went. We lied to ourselves, and we took that abuse. We took it as she constantly reminded us of our shortcomings, told us how lucky we were to have her, and what failures we were as men. You do not make enough, you do not wash the dishes enough, you do not fix enough things around this house. You are not a good parent, you do not know how to communicate, you do not understand me, you do not give me any time for myself.

We let her shove us, and hit us while we stood in confusion. We ducked as she threw scissors and broke picture frames, and cleaned up the glass so our child would not be injured in the morning. What is worse, is that we believed we deserved all of it.

There are men, who, even now sit in the deepest of despair, and their sorrow dwells deep in their eyes. I watch as you men torture yourselves, placing your soul in chambers of the most brutal sort, and the iron maiden swings high from the chains you are bound in. Your mind spins like a wounded plane. Turning inward on yourself, you place heavy loads of blame, doubt, shame and even self loathing on your heart, believing you have to carry that weight. Like a little boy lost with no compass in the deepest of forests, you search endlessly for the way out. You take it, you endure it, until the strain cracks your stony facade like a sledge hammer to a pane of old glass. Make no mistake, you will fall. You will be buried under the rubble of their feminist revolution.

You can lay there, brother. You can lay there in the darkness, as the weight crushes the last of your life from you, and the sweet dark embraces you into the eternal black. However, there is another road you can choose. For outside that stone prison are the voices of your fathers, and their fathers before them. They bid you to get up, to push the weight away from your chest, and *stand* again; to let the sweet orange light of the morning bathe your face, and refresh your soul with its warmth. To remember your face is that of your father, and his father before him. To remember that your child is out there, and that child has your face.

Will you leave that child to someday be buried as you are? Will you sentence that child to that fate? Or would you, for one moment, strip away the shame, and the pain, that is not yours to bear, and remember you are not alone. Your brothers wait for you, and in that dark moment, if you reach through the stone, we will extend our hand and help you stand in the midst of others who pushed their way out as well. As the tears fade, and the moment of darkness ends; as the light pours down onto the sweet green of the trees, we will find our strength again.

We will do this together, and we will bring hell down on those who perpetuate injustice against fathers, and in doing so, perpetuate against their children as well. We will not be silent, we will not back down, we will never stop. We will do what is needed to see those little smiles again, no matter the cost, no matter the pain. We will ensure that our sons are not left in the darkness as we were. We will breathe deep that morning air, and let the roars of our voices thunder across the morning sky. We will have our justice, and true equality. We. Will.

Selling the MRM

Paul Elam · 16 January 2012 · Archived copy · Original

The comments here often prove to have as much or more substance and relevance than the feature articles. They are also a vetting ground; a place where we hash out ideas and test their tensile strength under the pressure of heavy scrutiny.

As has happened before, the subject has once again surfaced regarding how we present this site and men's issues to the mainstream world, especially as it relates to the desire to expand by having more average people embrace the agenda we serve.

All we have to do is figure out a way to overcome 3,000,000 years of human evolution, an equally longstanding tradition of male disposability, the past 50 years of demonizing anyone as a woman hating pig who disagrees with the feminist narrative and a general population of people programmed by their corporate masters to be so ignorant and disconnected that they spend more time worrying about their Cheese Covered Wacky Fries™ than the litany of civil rights that are being stripped away by feminist governance right under their ignorant noses.

So I think from the outset that we may need to question whether a broad reaching effort to appeal to these guys is in our best interest. In fact, I am betting the farm on the idea that this is not the way. I note that I encounter regular dissent to this notion, not only from Cheese Covered outlets like reddit (aside from the MRA's there), but right here at home.

Reddit I could care less about, which was part of my point, but as we are still struggling with this at home, it rates an article from me.

Recently Keyster has questioned what he sees here, and expressed his concerns about how to introduce this site to the afore mentioned mainstream. He is an insightful MRA asking important questions and making points that need to be addressed. Doing so affords me the opportunity to more fully explain our "marketing plan" for those that are not aware of it, and to explain why I offer Keyster's perspective a respectful but less than exuberant reaction.

I am going to use a couple of clips from one of his comments, as well as offering him the opportunity to write and post a rebuttal to this piece. Yes, I do think it is that important.

First, we have this statement from Keyster:

> **IMHO the litmus test of a solid narrative is to be able to direct my neighbor or a friend to it and they'll at least be able to grasp the basic assumptions. And then there's the potential benefactor.**

My response to this is simple. The litmus test of a solid narrative, especially given the overwhelming nature of our opposition, is whether it is getting any traction. Results, period. And those results cannot be measured one acquaintance at a time or in our gut level comfort with exposing "decent folk" to this crowd of misfits.

AVfM is now very, very close to becoming one of the top 100,000 websites on the world wide web. There will be ebbs and flows, but we will find a nesting place there without question. Indeed, over the last 30 days AVfM has had more traffic than Feministing.

My money is on the idea that along with the generally increased interest in men's counter-theory, our strategy is the reason. In fact, I will be so bold as to say I know this to be the case.

We set out on a plan that breaks from old school marketing strategies (that have also become ineffective for mainstream organizations). Is anyone buying stock in print media, lately?

It was a given from the outset that this was going to be an internet based message. The only question was how that message would be delivered, *and to whom.*

Those questions were answered for me a long time ago in this video. If you have 15 minutes to spare, please watch it carefully.

I do not claim that it is the be all and end all of modern marketing, but every organization needs a guiding philosophy. And this concept – that of being remarkable and speaking to our own enthusiasts – *is our plan*. There is no other. We can neither be remarkable, nor speak credibly to our enthusiasts, with an eye on the mainstream and an ear listening to the admonishments and sensibilities of the people that represent the very problems we fight. They need to come to us, not the other way around. I know, it's counter-intuitive, at least until you look at our traffic trends.

We aim to speak directly to converts, and pretty much only converts, with the intent that our message would be spread through them, and that they would act as the benefactors to our operations.

So far, that is working, too. They have come through in spades and the support grows almost daily. I am sure you have noticed a sharp influx of talent here as well.

Keyster also has concerns about the comments. I have to admit that I have shared those concerns on more than one occasion. Consider what he says here:

> **But when the first line of a comment reads, "As a group, women are weak and pathetic.". There's absolutely no way I'll do that. In other words if I say "I'm a men's rights activist and belong to an organization called "A Voice for Men", there is no way in hell I'm directing them to this web site if they wanted to know more. Sadly, this isn't the place for that.**

I am tempted to be snarky here and ask Keyster if he refuses to refer people to a Times article because some of the comments there come from actual nut cases, but that would be avoiding the point.

He is saying. I think, that pitching this message is hard enough and we are sunk the moment a fence sitter comes in here and reads something like that. Now in that case, I did down vote the comment and express my disagreement with it, but that is not really the point, either.

Remember our plan does not involve selling the MRM to fence sitters. Watch the video. Absorb it. Our plan does not require us to be concerned with individuals that will go into the comments and say, "Gee, I better disregard everything on this website because some dude named The Chartreuse Fly said something silly or stupid in the comments."

Undoubtedly there are many good MRA's that are hesitant to refer people they know here for exactly the same reasons. I do understand. But it has not stopped us from growing in the least.

We have not failed to acquire benefactors either. AVfM is partly funded by many who make small contributions. All of them are greatly appreciated. But honestly, what keeps us afloat is a small group of men and women who ante up larger donations on a regular basis. I have no reason that to think that will not continue to improve as the site grows.

And I argue that what we are doing is working. The public dialog about all this, at least online, has changed dramatically since websites like AVfM and The Spearhead have come online.

That brings us to the second part of the flaw in your argument. You might as well get used to it Key, ANY message of men's rights will only be absorbed by a distinct minority of the population. There is not a way to present it to mainstream western culture that will make a large scale impact. That is where I think you have a major flaw in your understanding of the big picture.

With all respect, Keyster, this is the path of your prescription; an intellectual high road that offends no one and leads nowhere.

AVfM is working, and will continue to work well into the future because, IMO, I have studied the course of these things very well and mapped out a strategy built on Harry's excellent prognostications about the internet and activism.

We have, all of us, officially changed the public discourse online. Feminists across the world wide web are getting contentious, aggravated and afraid, because everywhere they go they see the spotlight of our ideas is shining on every one of their lies. Almost every time a misandrist piece of shit article comes out in a mainstream online rag, our people are there. Not at all just MRA's, but average men and women, now exposed to the counter-theory and the idea that speaking up is alright. They are finally doing so. There was a time very recently that I could identify most of the people commenting in dissent of feminism on any given mainstream site. Now they are crawling out of the woodwork, from all walks of life, calling bullshit with all the abandon of your average MGTOW.

The only thing the truth ever needed was a voice and an audience.

We are seeing more and more antifeminist slant emerge in the mainstream. You can even look at what is happening now over at GMP, where Hugo Schwyzer and Amanda Marcotte have jumped ship. The real intentions are still a matter for the jury, but Tom Matlack is without question challenging feminist hegemony in his own front yard.

Getting pounded with the truth 10,000 times over, in a not so friendly way, will do that to a man.

And eventually this will change the pulse of the entire public at large; enough, say, that even a politician could put his finger on it and feel a change in rhythm.

And that is what we do. We are a machine that cranks out the truth and regularly bitch slaps people with it. We do it just hard enough to make them wince before they open their mouths again. And when the ringing in their ears quits, the first thing they want to talk about is us. It is happening all the time now.

But the important part of that purpose is to validate the experiences of our readers, who are the ones that have lived this shit enough that they don't care about offending people in order to get the message out.

It is those men and women, the ones who don't need to be told that there is a problem, that we need to keep in mind when we publish; not the hapless masses who don't realize they are bleeding till the blood starts dripping on their Cheese Covered Wacky Fries™. For those that don't like the friction involved, I hope they can take solace in the success.

{addendum 1/11/14. I am updating this post in order to declare it conclusive. We have accomplished everything I predicted in the article and much more. AVFM is now by far the largest, most influential website of its kind on the internet. Our work has increasingly spilled into more "real world" environments, attracted national media attention and effectively changed the dialog across the board on sexual politics. Our work is not near done, but even feminist ideologues are no longer able to deny the issues explored on this site; issues that are becoming a part of the cultural consciousness. Our trend of growth and expansion is clear and convincing, and we have attracted an incredible array of supportive talent and expertise from a highly diverse group of writers, technology professionals and activists in this field. PE]

To rape or not to rape...

Howard Gordan · 16 January 2012 · Archived copy · Original

That is the question. Most men have never even had to think about how to answer this question. The answer seemed obvious. However, it now looks like the government will be putting men in the precarious position of figuring out how to answer that in 2012. It also looks as though if men make the correct decision, women will have actually just lost a right that many currently enjoy; a right that men will continue to enjoy. More on that later. First, some background on how men and women have come to this quandary.

For those old enough to remember, feminism, decades ago, contained what was thought of as a radical branch. These "wackos" were seen as extreme and small in number. They were hateful toward men and were frequently quoted in books and seen at protests with signs claiming all men were rapists and batterers. No one really paid any attention to this "little" group of women. Most of the attention went to those women that (allegedly) promoted equal rights. While no one was paying attention, the small, hateful group slowly began to promote their agenda and have affected a substantial amount of legislation. These "wackos" have successfully convinced their fellow women (and their white knights) that, yes indeed, essentially all men are batterers and rapists. Now they have hatched their true agenda's implementation.

The same feminists I just spoke about have now succeeded in expanding the definition of rape. This can be seen in two recent developments. The first is the rape definition the CDC used for its recent survey about violence. This definition of rape includes *attempted* forced penetration. No other crime statistic adds attempted crimes. In fact, I didn't have much success searching for attempted murder rates by state even though murder rates by state were an easy find. This CDC definition also includes sex when a woman is drunk or on drugs. By using these incidents in the definition of rape, the CDC says 1 in 5 women have been raped over their lifetimes.

Amazingly, the CDC does not include in their rape statistics men who were forced (with violence or threats of violence or by being held down) to penetrate a woman (vaginally or anally) or a man (anally) or forced to give oral sex to a woman or forced to receive oral sex from a woman or man. If these were counted as rape, men would have been raped at a rate of 1 in 16 as opposed to the reported 1 in 71. In fact, using those instances counted as rape, the rate of rape of men and women are exactly the same for the 12 months prior to the CDC study. (1)

[image]

The second development is what the FBI has included in their new rape definition. This definition now includes penetrating someone, no matter how slight, while that person was under the influence of alcohol or drugs. You can bet the feminists have their soldiers lined up at the doors of every state legislator to pressure them to adopt this new definition for their state. Judging by history, the states will bow to their wishes. If so, common rapists will include those men that engage in sex with women that were drunk, high or on drugs. How many ladies reading this sentence can say they have ever had "consensual" alcohol or drug facilitated sex? If so, you are a rape victim and your partner is a common rapist. So here we go- To Rape or Not to Rape?

Men, you must now make that feared decision. Let's look at a few examples and see what this new definition does:

a): A husband and wife celebrate the wife's 40th birthday. They go out and enjoy a nice dinner. They then arrive back home and share a bottle of wine to celebrate her big day. There is some sensual talk and they express their love for each other. She then goes into the bedroom and comes out dressed in erotic lingerie, takes his hand and leads him back to the bedroom. She tells him to make love to her.

b): A woman asks her new boyfriend to meet her at a local restaurant/bar to enjoy some light fare and perhaps a drink. He calls to tell her he is running late from work and will be there in 45 minutes. The girlfriend notices a couple of female coworkers at the bar. She joins them for a few drinks while she waits. Finally her boyfriend

arrives and tells him that instead of dining there they should order takeout and dine at her place a few blocks away. When they arrive at her apartment, she says dinner can wait. She brings him into the bedroom and pushes him down on the bed and asks if he would enjoy some oral satisfaction. He agrees.

c): The same woman as example b) goes to a bar and meets her girlfriends after work for happy hour. She drinks the same amount as in example b). She seems fine when she leaves so her girlfriends say nothing when she says she is going to leave and drive home. She misses a stop sign and plows into a car going through the intersection, killing the passenger. Subsequently, the police discover she is slightly over the legal limit.

d): A husband and wife go out for New Year's Eve. Every year they go to the same tavern and celebrate. They tell each other prior to the party that they will enjoy the first sex of the year together after dinner and drinks and midnight toast. After consuming several drinks each, they go back home via cab and start their initiation of the New Year. Both are inebriated, but neither is passed out or staggering.

e). A man and woman just finished celebrating their wedding reception. They have both had their fair share of drinks. They take the limo to the hotel and consummate the marriage.

OK. Let's analyze some scenarios using the above examples:

a): If the husband decides to help his wife remember her 40th birthday with some passionate romance and sex, she can now lay claim to spending her 40th birthday being raped by her spouse.

b): Again, even though the girlfriend initiates the sex and is the aggressor, he will be raping her unless he pushes her off and says stop. At the moment of passion, he must now decide whether to probably lose his new girlfriend due to her being insulted and thinking he doesn't like her, or whether to be a common rapist according to the new legal definition (and perhaps future state law) even if he wasn't aware she drank before he arrived.

c): Here we have a woman that is in the same inebriated state as example b. She also chose to drink one or two too many and made her own decision to drive home anyway. In b, the woman is removed of all responsibility of her actions even though it was her choice to drink and her decision to not stop at one or two. If we apply the logic from the new rape definition in b to c, then this woman should not be arrested for vehicular manslaughter or any crime since this car crash was alcohol facilitated. A woman cannot be held responsible for any bad choices if the choices were alcohol facilitated. In fact, based on the FBI thinking, the sober driver should be arrested as he should have known the woman was incapable of making her own choices and decisions about driving after drinking.

d): Here we have both husband and wife inebriated at equal levels. The husband is expected to be responsible for his actions and be able to think clearly enough that if he has sex, he will be committing rape. His wife is not expected to be responsible at all for her actions in accepting sexual enjoyment. Even though they both agreed ahead of time that they would enjoy sex after some drinks, this is not good enough. Consent must be at the time of encounter, not given hours prior to relations.

e): Here, after the reception at which most likely drinking took place, consummation of the marriage will, according to the FBI and the CDC, be rape. Yes, there is nothing like raping your new bride on her wedding night. The FBI has turned what used to be a tender moment of passion and romance into a criminal act.

OK. I know some out there are saying that these rape examples I gave would almost never result in any kind of rape accusation by the woman. The key word is almost. We all too well know there are women out there that will, for various reasons, falsely accuse a man of rape. If, however, this becomes state law, it wouldn't be considered falsely accusing since it would be actual rape. Should the FBI definition become state law, there is no longer a defense justified by her consent. Once under the influence, the man is a rapist, period. Should the revised VAWA be passed, any college male would automatically be a rapist since the proposed revised VAWA now defines rape using the FBI definition (cleverly the feminists saw to that knowing they would get their way and change the FBI definition). This would mean, essentially, guilt by accusation and immediate expulsion. No chance to ever get your degree.

A man must think of the future. Even in example e, it is quite possible the new bride would accuse her groom eventually. Perhaps the relationship sours in 5 years. Over half of marriages end up in divorce, with the wife filing most of the time. If she wants to get even for some perceived wrong-doing, all she needs to do is call authorities and state that she was raped on her wedding night. 200 witnesses, photos, and a videotape will all corroborate her drinking that day. The man now may be imprisoned for 25 years just because he wanted to consummate his marriage. Similarly, a, b and d could result in a rape accusation if the wife/girlfriend chose to get rid of her husband/boyfriend at any time. Of course if they are married, she'll take the house, kids and assets as well.

I am bringing up these examples as a warning to men; most especially to college men. "To rape or not to rape?" Ask yourself if 15 minutes of pleasure is worth expulsion from school or 25 years in jail. Personally, I would not take the risk, no matter how slight it may seem. No woman is worth decades in jail. No orgasm is worth my life being destroyed. Self-love is much less risky, and I could get a good night's sleep without being awakened by the thought I have just given license to a woman to destroy me. I would think avoidance of any ladies nights would now be the accepted norm.

That atmosphere invites trouble. It is rife for manipulation and entrapment. An upscale bar may give free or low priced drinks to ladies and advertise for men to come and enjoy the company of the self-inebriated. At any of these ladies nights, there could lurk an opportunist willing to be picked up in order to blackmail a well-intentioned male with a rape charge if he doesn't make her financially happy. Or perhaps an ego trip, actually accusing someone to destroy a successful man's life. Now there would be no hassles of a trial with he said/she said issues. A woman would just need an affidavit from her regular bartender telling of him serving her several drinks on the night in question.

I would avoid bars if I knew myself to not be able to resist conversing with the opposite sex hoping to get "lucky." I'd have to think twice about meeting a woman that enjoyed alcohol at a favorite bar. Men, the same goes for college parties. If you attend in hopes of meeting a woman, you'd better think twice. Don't even be alone with a woman that has indulged. The conference call on 1/9 given by the President's administration made it clear that college men are now the main targets of this new definition regarding drug/alcohol facilitated sex.

Ideologues have asked, and now received for all women a total release of responsibility for their actions and are automatically provided the rape victim status if they decide to engage in sex while using drugs or alcohol. In each case, by indulging in drink, the female is always a victim and the male always the rapist. Hey, just like the feminists proclaimed all these many years.

A victory for feminism. Or is it?

If all men heed my warning (which I know is unlikely), then any time we went out with our wives or girlfriends, we would have to state up front that if they would enjoy some romance and sex later on, they can no longer enjoy having anything to drink over dinner or at the bar other than soft drinks. We as men would be able to enjoy our wine or beer or hard drink while we watched our partners complain and scold us about how lucky we were that we could enjoy alcohol or drug facilitated sex while they could no longer do so.

Most likely the feminists will use this as another example of Patriarchy, despite themselves being the creators. As men, we would need to tell the woman we are with, that this is what women want. By law, we can't have sex with women if they insist on drinking with us at dinner. If we take this seriously, which we damn well should, feminists just took away a right most women do enjoy and have given us sole ownership of this right. We'd have a right that women don't. Yes, I am looking at this new rape definition optimistically because I have to. And, being the optimist, I see this with my wine glass half full.

Source:

(1) http://www.cdc.gov/ViolencePrevention/pdf/NISVS_Report2010-a.pdf Pages 17-19.

Cultivating violence against the MRM

John Hembling (JtO) · 17 January 2012 · Archived copy · Original

There is a phrase gaining in popularity among those who oppose human rights of male citizens. This phrase is used to characterize a small collection of individuals calling themselves activists, and whose activism consists almost entirely of writing and making videos, and activists whose message rejects the use of violence.

The phrase being used to attack men's rights activists is "men's rights extremists." This terminology has the usual intent of vilifying and marginalizing writers in the MRM. However, the migration from standard anti-male insults to the claim of extremism also serves is to make potential violence against them seem acceptable. Similarly, referring to a collection of bloggers and videographers whose message includes a rejection of violence – and then calling these activists violent, is also a rhetorical tactic which appears designed to encourage and to normalize violence done against them.

Obviously, opponents of the men's rights movement have never been shy of heaping scorn, abuse, and unfounded accusation on the movement as a whole; as well as directing campaigns of false accusation against individuals. But the now common characterization of MRAs as violent extremists surpasses hypocrisy, and seems obvious as an attempt to foster violence. It is a disgrace, and reflects the complete moral bankruptcy of those who employ this tactic.

Some individuals, skilled in rhetorical manipulation, have taken this deceptive and indirect promotion of violence to a new level. An example of this was shown when a hate organization produced a video depicting male-targeted murder, eroticized licking of the victim's bullet wounds, and showed the closing message "Do your part." This unambiguous promotion of male targeted murder was discussed within the men's rights community, and AVfM identified the individuals who produced this call for murder. We felt it was a matter of ethical responsibility to identify members of a hate organization who promote killing.

A morally bankrupt and stunningly unethical blogger wrote about this, but managed to portray the producers of a video advocating murder as victims, and portrayed those who outed them as violent. The mind boggles. I was one of the writers calling for the identification of the makers of the video and then publishing the identities of these murder advocates – and now, thanks to the rhetorical contortions of a depraved and futile feminist; I find myself a potential target of violence.

Following the political protest by self immolation of Thomas James Ball, *A Voice for Men* published Mr. Ball's final words to the world. This was 15 page account of his abuse by the New Hampshire family court, his decade long struggle, and his clearly articulated intention to draw attention to systematic corruption in the courts through the ultimate sacrifice of his own life in a self-ignited gasoline fire.

Mr. Ball also detailed his desire to burn down the courthouse buildings, though he thankfully did not act on it. In the republication of his writing on AVfM, Ball's paragraphs providing instructions for incendiary devices were omitted because both Paul Elam and I (along with everybody else contributing at AVFM) strictly oppose the use of violence.

Somehow, our omission of instructions on building a fire bomb was translated by an opponent of male human rights into our purported support of such catastrophic violence. This distorted characterization surpasses my ability to explain in its depravity and deceit. The characterization of bloggers who openly oppose violence as though that opposition is support of violence is purposeful. It is plainly intended to facilitate the use of force against us.

I will not be modifying my position, nor toning down my rhetoric, nor apologizing on behalf of the purposeful distortions of bad actors. In fact, individuals fielding rhetoric intended to foster a social climate conducive to violence will enjoy increasing exposure in my writing.

The indirect, by proxy, or once-removed approach to using violence shown by cultivating a public image of human

rights activists as “terrorists” demonstrates a mode of indirect application of force. Through the shaping of perception, more direct actors are motivated to use force, believing themselves justified in the application of violence.

Men’s and women’s motivations and means of acting in the world are different. Men are traditionally imagined as the violent actors of the human race. This, however, is an incomplete understanding which ignores the reality that due to women’s average lesser physical strength and stature, women often act indirectly, by motivating others or using proxies to apply force or violence. The simplistic view of men as the source of all physical aggression ignores how much male behavior is on behalf of, or is manipulated by women.

This is not an attempt to re-attribute all male misbehavior to women, but to point out the widely ignored but obvious fact that women’s misbehavior and violence is largely indirect; pursued through others.

Outside of legal considerations, violence on behalf of women or children is the basis for the cultural construct of heroism. Within MRM writing, men willing to absorb or provide violence based on chivalry are called white knights, and this term is not a compliment. A police officer who batons, pepper sprays, tasers or arrests a man accused of attacking his wife on no evidence except her accusation is a white knight. The police may later untangle a false accusation and release the accused man, but he has still been bludgeoned, pepper-sprayed, tased or caged by proxy on behalf of the accusing female.

Some opponents of men’s rights writing have begun to use the word “terrorist” to characterize bloggers in the MRM. Apparently, the by-proxy application of police tasers, batons or pepper-spray is unsatisfactory, and military force is the desired tool to silence bloggers arguing for human rights.

Shortly after her announcement as a regular contributor at AVfM, the blogger and videographer, our fellow MRA GirlWritesWhat received an email warning her of the dangerous character of other writers on this site.

Apparently, Paul Elam, founder and publisher of AVfM is a terrorist based on his preference for inflicting pain on the agents of hate. His exact quote from the December 2011 seasonal fundraiser was:

[box]
“Over the past two years, with your help, AVfM has set the standard for online activism. We are forging new ground and gaining momentum. And we are adding significant traction to an idea that some green MRA’s and of course, feminists, would love to disabuse you of.

Progress for men will not be gained by debate, reason or typical channels of grievance available to segments of the population that the world actually gives a damn about. The progress we need will only be realized by inflicting enough pain on the agents of hate, in public view, that it literally shocks society out of its current coma.

We have seen some evidence that it is working; a twitching toe here, a moving finger there. Just enough to let us know we need to turn up the voltage and hit it some more. Once we get the patients eyes and ears working, then we can talk and reason with people.”

[/box]

Of those three paragraphs, the second, taken out of its context of the blogging and online blogtalk radio show which comprises AVfM’s activism might sound very scary indeed. Of course, the concerned citizen omitted that context to deceptively portray Paul as a violent maniac, indeed, calling him a terrorist.

In the email sent to GirlWritesWhat, the concerned citizen issued this whopper of a lie:

> **“To recap, Elam is raising money while drumming up support for a public act of violence to make the MRM message heard. Public acts of violence with political motivations are called acts of terrorism.”**

In reality, Paul Elam, along with myself and every other contributor on AVfM oppose violence. This is regularly

evident in the unapologetic booting and banning of any commenter or contributor who suggests or endorses violence. This is flatly false claim by yet another morally bankrupt individual attempting to portray bloggers as violent criminals, indeed, as terrorists.

I too, was flattered to be explicitly named as a potential murderer by the same lying degenerate. You may be asking yourself, “Why are these claims of violent criminality applied to bloggers who regularly take pains to disavow and discourage any use of violence?”

The answer is obvious. If such a narrative is fabricated and popularized, then those with guns, funding and the legally approved state sanction to use them will eventually silence us. Naming human rights activists as terrorists is a device; the fabrication of a public narrative to drive a cultural consent for violence.

And I still refuse to use violence in return. The fact that rather than factual argument, opinions backed by peer reviewed stats or even attempts at logical debate, our opposition now cultivates violence, is a measure of the total fraud, failure and bankruptcy of those opposing the human rights of men.

NCFM asks the U.N. to end discrimination against men

NCFM · 18 January 2012 · Archived copy · Original

Through the generous volunteer work of our Democratic Republic of Georgia Liaison Carl Augustsson, and after review and unanimous approval of our national board of directors, over 170 letters were sent under NCFM letterhead to all United Nations Delegations requesting sponsors for the "*Convention on the Elimination of All Forms of Discrimination Against Men*" (below), which Carl also authored.

Thus far no country has agreed to sponsor out convention, though the Swedes were kind enough to tell us they declined; which, was certainly expected considering Sweden is thought to be the most feminized country on the planet.

The NCFM convention is modeled after United Nations Convention for the Elimination of all forms of Discrimination against Women. The United States is the only civilized country holding out on signing the convention for women. For those of you who follow the current administration's catering to the power feminist elite, the failure of the United States to sign the convention for women is remarkable.

Mr. Augustsson is fluent in several languages and he wrote the cover letters in the the appropriate language as able. Click here for a sample cover letter . The convention NCFM submitted follows:

Convention on the Elimination of All Forms of Discrimination against Men

Reaffirming the goals set out in the Convention on the Elimination of All Forms of Discrimination Against Women;

Re-noting that the Charter of the United Nations reaffirms faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women;

Re-noting that the Universal Declaration of Human Rights affirms the principle of the inadmissibility of discrimination and proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, including distinction based on sex;

Noting that both men and women have faced sex discrimination throughout history, only in different ways;

Further noting that like women, men have also been the victims of harmful stereotypes;

Realizing that there will never be equality between men and women unless equality for men is also established;

Emphasizing that discrimination against men persists;

Further emphasizing that discrimination against men is just as wrong as discrimination against women;

Understanding that societies need both men and women and that men and women need each other;

Further understanding that most men are honest, decent citizens and are not criminals, rapists, pedophiles, or violent in general;

Underscoring that consenting sexuality between adults is a normal and healthy part of human existence that is to be celebrated and that attacking it is counter-productive to bringing about equality between men and women;

Determined to bring about equality for men as well as women and, in doing so, create a better world for everyone;

Have agreed on the following:

Part I

Article 1

1. States Parties which recognize the 8th of March as International Women's Day are requested to recognize the 19th of November as International Men's Day.
2. States Parties which recognize an official Mothers' Day are requested to either recognize a Fathers' Day or to convert Mothers' Day into Parents' Day.
3. The existence of a Veterans' Day, though laudable, shall not be considered as an equivalent to a Men's Day.

Article 2

States Parties shall take all appropriate measures to eliminate discrimination against men with regards to military service obligations and ensuring that all military service obligations apply equally to women as well as men, in particular:

(a) Either repealing or rewriting to equally include women all military service laws which apply exclusively to men or even mainly to men, including laws whose implementation have been officially suspended;

(b) Either repealing or rewriting to equally including women all constitutional references to conscription which apply exclusively to men or even mostly to men, including such references which are not currently being enforced by law;

(c) Either repealing or expanding to equally include women any registration obligations regarding a potential future draft should such registration requirements apply exclusively or even mainly to men;

(d) Officially pardoning all men who failed to perform military service obligations, including registration failures, if such obligations applied at the time exclusively or even mainly to men;

(e) Passing legislation making it illegal to discriminate against men who failed to perform military service obligations (including registration obligations) which applied exclusively or even mainly to men in all areas, including but not limited to employment (both public and private sector), holding elected office, receiving grants and other scholarships, and receiving any other form of public assistance and/or benefits.

Article 3

1. States Parties shall take all appropriate measures to ensure that the lives of men are considered equally as valuable as the lives of women.
2. States Parties shall take all appropriate measures to ensure that men have just as much right to be evacuated from war zones as women have (an exception can be made in cases of pregnant women and nursing mothers).
3. While reserving priority space on lifeboats for children over adults would still be permissible, men must be given equal priority as women with regards to being evacuated from ships (an exception can be made in cases of pregnant women and nursing mothers).
4. Men shall be evacuated from all other dangerous situations with equal priority as women (an exception can be made in cases of pregnant women and nursing mothers).

Article 4

1. States Parties shall take all appropriate measures to ensure that men's health is given equal priority to women's

health, including in such areas as state funding for medical research. An exception can be made in instances in which a State Party wishes to spend more research money on behalf of the sex with a lower life expectancy.

2. States Parties shall take all appropriate measures to ensure that all social welfare services treat men equally with women and are just as available to men as they are to women.

Article 5

States Parties shall take all appropriate measures to ensure that blood feuds, especially those which apply to all male members of the family or any other group rather than merely towards the alleged culprit of the perceived injustice, be fully eradicated by fully prosecuting all of those responsible for perpetrating blood feuds.

Article 6

1. States Parties shall take all appropriate measures to ensure that the genital integrity of minor boys is respected equally to that of minor girls and that no form of genital cutting should occur on anyone, male or female, under the age of 18, or on any adult without the complete and total consent of that adult absent pressure from others.
2. States Parties shall take all appropriate measures to ensure that any painful rite of passage ceremonies, especially those involving the cutting of the body, be eliminated.

Part II

Article 7

States Parties shall take all appropriate measures to ensure that men and women are charged the same rates of taxation, as there is no justification whatsoever for charging one sex more taxes than the other.

Article 8

States Parties shall take all appropriate measures to ensure that all age requirements, in both the public and private spheres, apply equally to men as well as women, including but not limited to retirement ages, minimum ages for withdrawing from pension funds, minimum ages for collecting state benefits for the elderly, minimum ages for marriage, and minimum ages for entrance into business establishments.

Article 9

1. States Parties shall take all appropriate measures to ensure that immigration policies apply equally to women as well as to men.
2. States Parties shall take all appropriate measures to ensure that all visa policies apply equally to women as well as to men in all respects, including visa application forms.
3. States Parties shall take all appropriate measures to ensure that fathers have the same rights of conferring citizenship on their children as mothers have.

Part III

Article 10

1. States Parties shall take all appropriate measures to ensure that society never loses sight of due process and that the rights of the accused, no matter how horrendous the accusations, are respected in all manners, including for such crimes as rape, pedophilia, and domestic violence.
2. States Parties shall take all appropriate measures to ensure that perpetrators of false accusations of all crimes, including rape, pedophilia, and domestic violence, are prosecuted to the fullest extent of the law.

Article 11

States Parties shall take all appropriate measures to ensure that male victims of domestic violence are acknowledged by the state in that:

(a) All the same resources available to female victims of domestic violence be equally available to male victims;

(b) The perpetrators of domestic violence against men, be they male or female, be prosecuted just as vigorously as the perpetrators of domestic violence against women are prosecuted.

Article 12

1. States Parties shall take all appropriate measures to ensure that the law is enforced equally towards both female perpetrators as well as towards male perpetrators and that male perpetrators are not treated any more harshly than female perpetrators.
2. States Parties shall take all appropriate measures to ensure that incarcerated men receive the same privileges granted to incarcerated women, included visitation rights with regards to the prisoners' children.

Article 13

States Parties shall take all appropriate measures to ensure that policies, in both the public and private spheres (including but not limited to seating polices on airplanes), are neither written nor enforced in a manner that views all men as potential batters, pedophiles, or rapists.

Article 14

States Parties shall take all appropriate measures to ensure that pedophilia laws designed to protect minors are not used to prosecute them, in particular:

(a) For taking and sending lewd pictures of themselves;

(b) For engaging in sexual acts with each other provided that both minors are close enough in age to each other.

Article 15

States Parties shall take all appropriate measures to ensure that sex offender registries only include the names of perpetrators, both male and female, who are genuine threats to the community for such crimes as rape and pedophilia, and exclude the names of those convicted of crimes that are not a genuine threat to the safety of the community.

Article 16

States Parties shall take all appropriate measures to eliminate discrimination against men regarding safety policies, including in particular but not limited to:

(a) Taxis shall not offer any discounts to women;

(b) Subways and trains shall not have women only sections;

(c) Institutions shall not be permitted to offer transportation to women only;

(d) Women shall not have the right to carry any weapons or any other forms of protection if men are not also permitted to carry such weapons.

(e) Parking spaces shall not be reserved for women only (an exception can be made in cases of pregnant women).

Part IV

Article 17

States Parties shall take all appropriate measures to eliminate all stereotypes and one-sided expectations regarding courtship and dating.

Article 18

1. States Parties shall take all appropriate measures to ensure that sexual harassment policies do not create an even more hostile environment, and that openness with sexuality is goal that society should have and that that should not be seen as an example of sexual harassment.
2. The label of sexual harassment is to be reserved exclusively for truly egregious behavior in which the perpetrator intended to create an uncomfortable atmosphere and was fully aware that his or her actions were doing so.
3. States Parties shall take all appropriate measures to eliminate discrimination against men, both in the public and private sphere, regarding mandatory sexual harassment training seminars which are only required of men, as such a requirement constitutes discrimination against men.
4. Establishments, both public and private, which wish to eliminate their sexual harassment polices altogether shall not be discouraged from doing so.

Article 19

States Parties shall take all appropriate measures to ensure that sex workers are treated with the full dignity and respect which they deserve, including

(a) A complete legalization and regulation of the sex trade amongst adults;

(b) Recognizing that consenting adults are entitled to engage in acts of sexuality with each other, even if consent was only granted for the want of money;

(c) Ensuring that the sex trade does not lead to human trafficking.

Article 20

1. States Parties shall take all appropriate measures to ensure the sanctity of marriage and that no policies be adopted to either discourage marriage or encourage divorce.
2. The existence of alimony payments is to be discouraged and kept to an absolute minimum.

Article 21

States Parties shall take all appropriate measures to recognize the important role that fathers play in the upbringing of children, and that no policies are adopted which discourage fatherhood.

Article 22

States Parties shall take all appropriate measures to eliminate discrimination against divorced men and non-custodial fathers, in particular:

(a) Claims made by fathers to child custody must be fully respected;

(b) Visitations granted to non-custodial fathers must be fully respected and mothers who disregard them must be held accountable and should perhaps have their custody revoked;

(c) Child support payments are to be for the exclusive benefit of the children in question and not the custodial parent

(d) Child support payments must never be set at unreasonable levels and adjustments must be made for fathers who lose their jobs or who have taken a pay cut;

(e) Single fathers, including minors, should not be required to complete any parenting courses prior to gaining custody if the mother has no such requirement.

(f) A man who have been found not to be the father of a child shall be allowed to terminate all custodial obligations, including financial ones, if he so chooses.

Part V

Article 23

States Parties shall take all appropriate measures to eliminate discrimination against men with regards to education, in particular, the awarding of scholarships or other grants for study.

Article 24

1. States Parties shall take all appropriate measures to ensure that any affirmative action programs, both in the public and private spheres and in both education and employment, be ended as soon as they are no longer needed.
2. States Parties which have minimum quotas for women in any given field, both public and private, must have the same minimum quotas in place for men.
3. States Parties which do not wish to bring about equality through affirmative action shall not be required to do so.

Article 25

States Parties shall take all appropriate measures to ensure that men are freely permitted to hold jobs that have traditionally been viewed as female, and that such men are fully accepted by society.

Article 26

1. States Parties shall take all appropriate measures to eliminate any harmful stereotypes against men who are stay-at-home-fathers and househusbands.
2. States Parties shall recognize that within the family, it is the children who are of paramount importance and that it is better for children to have one parent, either the father or mother, at home rather than being in a daycare center.
3. State Parties shall encourage employers to offer fathers more flexibility with regards to working hours and leave of absences from work
4. State Parties shall encourage employers to be equally accepting of fathers who leave the workforce for a number of years as they are of such mothers.

Article 27

States Parties shall take all appropriate measures to eliminate discrimination against men by prohibiting business establishments from refusing to serve men, such establishments include but are not limited to hotels, restaurants, gymnasiums, and taxis.

Article 28

States Parties shall take all appropriate measures to eliminate discrimination against men with regards to the prices charged by business establishments in that men must always, including even in cases of special promotions, be charged the same prices as women in all sectors of the economy, including but not limited to, insurance, food and drink, admission fees, and airplane tickets.

The battle for feminism's soul

Luigi Logan (aka Fidelbogen) · 18 January 2012 · Archived copy · Original

The title of today's talk is, the Battle for Feminism's Soul.

So . . . What is feminism? What ISN'T feminism? These are vital questions, and controversy has swirled around them for years. This controversy is no storm in a teacup, for I can assure you that much rides upon the outcome.

When a non-feminist encounters a feminist, the mood is sooner or later bound to get testy. To state that another way, each party carries a psychic atmosphere of her own, and these atmospheres are bound to clash. The encompassing social ambience will not accomodate both of them; one or the other must yield. As they say in the old western movies, "this town ain't big enough for both of us."

The unspoken tension between feminist and non-feminist will eventually come to a head and show itself openly. This regularly happens in a small way, in the social microcosm. It has not yet happened in a grand, conclusive way, in the societal macrocosm, although it is our job to accelerate the arrival of that day. But on whatever scale it occurs, the confrontation rides upon a mutual assessment between these two parties or, if you will, between these two principles.

Hence the typical pattern of interchange between a feminist and a non-feminist. The non-feminist will make known her feelings about feminism and the feminist will, mildly or otherwise, "get defensive". So what is happening in these discussions? Clearly, the talkers are talking past each other because they are talking about two different things. The feminist's "feminism" is NOT the same thing as the non-feminist's "feminism". Each conversant has a different mental picture of what the word feminism signifies in real world terms.

The non-feminist looks upon feminism as the less desirable option; that is what makes him not a feminist. Meanwhile, the feminist looks upon feminism as something sacred, and for that reason looks upon the non-feminist standpoint as akin to sacrilege. Please bear these points in mind.

Again I put it to you: what is feminism, and what ISN'T feminism? We need to address that pesky little question with exactitude in order to reach any over-arching conclusion about feminism's desirability or lack of it. Therefore feminism, the object under examination, must be pinned down, immobilized, and forced to become a definite something; only in that way does it become examinable and susceptible to evaluation. So answers need to arrive, and they need to arrive from authoritative sources. Consequently, the question of authority itself comes to the fore, as does the question of questioning authority.

Briefly then, who has authority to tell the world what feminism is or is not? Does the feminist have such authority? Does the non-feminist have such authority? Or do they each in their own way have such authority?

In the present talk, my contention is that any person at all may at least presume to speak with authority on the question of what is or isn't feminism. Anybody may set up shop in this trade, and there are no licensing requirements. Self-declared participation in feminism itself is no prerequisite for this. If that word (feminism) points to any discoverable object at all, we must allow that the pathways of discovery are manifold and not subject to any monopoly. Anybody may compete in this market, although success will vary according to the governing criteria. So, it is the governing criteria which are now under consideration.

"But wait!", I hear some feminist interject. "Only a feminist has any true authority to say what feminism is or is not, because only a feminist has participated in feminism and truly LIVED feminism. No outsider has any authority to tell ME what feminism is or is not!"

I would reply, that your communal experience among self-styled feminists grants you no authority but to speak of what you and others underwent in your time together, and what you felt and concluded from this. Your particular viewpoint and your especial path of knowledge are in no sense privileged. Neither is it taken on faith that you would evaluate your position honestly. Hence, your authority is merely clubbish, a compound of social memories

mingled with selective awareness and possibly wishful thinking. And while these club memories might constitute authority of a parochial sort, there are other forms of authority, from other sources, which must not be neglected. Do not forget that others can view your club from an outward aspect—does that count for nothing?

“But wait!”, I hear that feminist interject again. “I have studied feminism for years, and I have read all the books, and I have earned a degree in women’s studies. Don’t tell me your authority equals mine, mister!”

I would reply, that if in addition to hanging out with supposed feminists, you boast of a scholastic or intellectual authority, you must remember that you aren’t the only one who can read books and think about things. Others, very different from you, are avid readers and thinkers also—and they do not have the same emotional filters that you have. So they are free to follow their own unblinkered genius, to quaff from fountains of knowledge that would not occur to you, to generalize, to factor-analyze, to string the dots together and formulate conclusions that might differ markedly from your own.

“But wait!”, our feminist chimes in for a third time. “I am a WOMAN! How dare you tell me what feminism is or is not!”

I would reply: “Quite right, you are a woman. And I am a Sagittarius.”

And I repeat: ANYBODY may presume to say what feminism is, or what feminism is not. It adds no weight to your claim to merely call yourself a feminist. It gives you no head start in the game. After all, anybody can say “I am a feminist”. Talk is cheap, and whether you call yourself a feminist, or call yourself a two-headed Patagonian, has no bearing on your claim to expertise.

And again I say, that a lot rides upon the outcome of this controversy. We must eventually decide in very exact terms what feminism is or is not, and the question is so important that I have given it a special name which hints at the magnitude of it. I call this question the battle for feminism’s soul, and I wish to make known why I do so. And as I have already suggested, we seek not only to discover what feminism IS . .. but to determine whether it is right or wrong, desirable or undesirable, noble or ignoble.

Up until now, the feminists have claimed a monopoly of discourse in this realm, thought-policing the avenues of conversation leading into it or out of it and transforming the world of respectable mainstream opinion into an echo chamber where only feminist questions are permitted to be raised, and only feminist answers permitted to be formulated. Not surprisingly, the feminists have concluded that feminism is desirable and honorable. However, they have consistently shrouded in fog the plain and simple definition of feminism, making available so many so-called “answers”, and such inadequate ones, that there is effectively no answer at all. And that, I submit, is the weak point where we as counter-feminist seekers of truth must conduct our drilling operations.

Which indeed we have done. And after years of work, we have concluded this: that the “nice” parts of feminism are not feminism’s soul, because they do not quintessentially belong to feminism. Rather, they belong to the world at large, and to the realm of liberal humanist bromide. They belong to the generally received body of traditional opinions about fair play, common decency and the like, and if they were broken loose from feminism they could just as well sail under their own flag. Certainly, they do not require a new-fangled monikker like “feminism”. And yet, they serve feminism as a masking device because they obscure the vital presence of that OTHER feminism, the not-nice kind whose sole purpose is to boost the female-supremacist agenda.

Yes, we have concluded that female supremacism is feminism’s soul. For it is indeed, by any measure, more significant, interesting, original and consequential than liberal platitudes—and politically more profound in its implications, by an order of magnitude

Already, I can hear a howl of protest. “No! That’s NOT what feminism really is!”

And I would reply: “Bad luck! You’ve had YEARS to tell the world what feminism really is. Now it is the world’s turn to tell feminism what feminism really is!”

The battle for feminism’s soul, is the battle to define feminism’s core minima in both a moral and practical sense

and, by so doing, gain effective control over feminism's narrative in pragmatic, real-world terms. It is the world's turn to tell feminism what feminism is, and this will come about by shifting the center of narrative authority away from feminism itself. If you are a self-declared feminist, your supposed "inside" knowledge of feminism is worth no more than the "outside" knowledge which others are able to bring forward—THEIR knowledge can be as quintessentially revelatory or determinative as any other.

Accordingly, the nasty bits which outsiders may remark about feminism are not regrettable, accidental, outlying features. They are as much a part of "real" feminism as anything your friendly neighborhood Earnest Feminist would urge you to believe. If these things are feminism's "excrescence", it is because they have been excreted, or forced out from the center, which makes the center their point of origin. Accordingly, our task as counter-feminist propagators of knowledge is to factor feminism's excrescence into its essence. Or as certain wits and wags will be quick to say: to feed feminism its own shit!

Yes. The world has long been an object of the feminist gaze, so it is time to flip the script, and make feminism an object for the world. They have been gazing into the abyss long enough; now the abyss is gazing into them.

Such is the battle for feminism's soul.

21st century fatherhood

Rocking Mr. E · 18 January 2012 · Archived copy · Original

In some ways I am the quintessential modern man. Every day I wake up at six thirty with my wife, while she gets our one-and-a-half year-old daughter out of her cot. We then spend a bit of time together as a family prior to my wife getting ready for work. Before my wife leaves I have my breakfast, check my online activity, and then around the same time as my wife departs I'll change my daughter, which does include dealing with full and smelly nappies. I'll then take a shower while my daughter sits in her highchair watching Mickey Mouse. Then I prepare my daughter's breakfast, usually organic porridge, followed by a banana or some other fruit.

On most days I'll give my daughter some supervised playtime at around ten, playing together with bricks or puzzles, or maybe having a picnic with her toy set. Most of all I just make sure that she can walk around freely without causing chaos, like pulling things out of drawers and moving furniture around the room. I may also do chores like vacuuming or polishing, and all this before twelve!

Now before I start sounding like a housewife, making clams that this is really hard, or that no one has sympathy for my plight, I'll add that it is a pleasure to be involved in raising my daughter so actively. Men, historically, weren't involved in directly raising children, instead having to bring home the bacon while women took up this role. Was this a raw deal for men? *Absolutely*. Men missed out on a lot, and often it was only when boys grew older that fathers had the responsibility of teaching them the ways of the world through the eyes of a man, only to perpetuate the cycle of male responsibility for the next generation.

However, unlike feminists, I am pragmatic about the roles of men and women in history. I believe that women being the nurturers and men being the providers was an evolutionary necessity, as people like me constantly keep repeating to feminist ideologues. Feminist theory paints a different picture however, one that involves the patriarchy putting women down and preventing them from reaching their full potential. The irony here is that men being given more "rights" also came with responsibility, something that MRAs also keep repeating, often in vain. It also resulted in men missing out as parents.

That which men gained through power they lost in the personal connection with those around them, like their own children. Do we have feminism to thank for a transformation that allows men to stay home, as certain people have told me? Well, I would vehemently disagree with anyone that feels this way. For starters, we have the economic factors that now force Mothers and Fathers to go out to work, resulting in more children spending time in daycare from a very young age, even in the first few months after birth. In spite of the obsession of certain groups claiming that daycare is positive for young children, there is plenty of evidence to show that the bond with parent and child in the first few years of life is integral to their self-esteem, and therefore their development.

This aside, the increased size of the workforce has had serious implications on the bargaining rights of employees. The reason for this is simple, and doesn't require a complex economic theory to explain. If you are advertising for a job when you know there are plenty of people who want to do it then you are the one in control. This gives you an advantage when it comes to setting out the parameters of the job description, wages being one example. Thus, wages have not kept up with the cost of living, and while we can't ignore numerous other factors contributing to the skyrocketing inflation all around us, we do have a scenario now where mother and father both go out to work to retain a standard of life similar to the previous generation.

Feminism's biggest failure in this regard comes from instilling a modern form of selfishness in women, a sort of hyper-gynocentrism if you will. Everything around us is geared towards teaching women that they should be free to make decisions independently, to put their own needs above those of the family. Instead of modern women working with men to preserve the family, providing stable a home life for children, the opposite has occurred. Women taught that if they don't work they are economically enslaved, or even abused, especially when we consider that it is now easy for a woman to claim domestic violence via "financial abuse."

What is the alternative to this erosion of the family unit which has resulted in two parents going out to work? For one, any couple that genuinely wants to succeed will have to learn to compromise – both man and woman. There are numerous ways this can be done. Some examples being both parents working part-time, or the parent earning the highest wage going out to work. But most of all, it seems that the modern consumer culture we now live in has eroded the ability to make informed decisions about what is best for a fully functional family. Perhaps part of the problem is that this culture teaches us that we should aspire for the better car and the bigger house, when in reality we should be aspiring for close personal bonds with the ones we care about.

It is in this area that I feel men need to adapt for 21st century fatherhood. It's built into men that they should bring home the bacon, but this often means that men miss out on so many experiences in life by being forced into financial servitude. This is our time to stand up and expect more from a relationship, and what better way to test the sincerity of a woman than by expecting her to pull her weight financially, or to expect men to have similar life choices to women?

What's more, isn't it time that the human race started to realize that there is more to life than simply earning money? I personally cannot express how much flexibility I have acquired by being a part-time self-employed father – what many people now call a "dadpreneur". Do I feel enslaved or emasculated by my wife's higher earnings? No, because my wife isn't a power mad modern woman who thinks that her social status comes first, and when she comes home from work she shuts the door and focuses on being a mother and a wife.

Then again I do feel that my relationship is unique, not least because my wife and I are ideologically very similar, and this includes our views on feminism. I know that for many MRAs these ideas will be controversial, and in this regard I would like to elaborate. I am fully aware that there are only two ways that my relationship could work out.

First, I really have found a diamond in the rough culture of female entitlement. Second, my relationship could blow up in my face. There are some good women out there, despite the feminist meme, and how men can safely date in this present climate is a serious problem. However, there are good women coming forward to support the MRA, more than ever it seems.

But for those who feel that dating isn't worth the risk, I respect and understand why men want to go their own way. Equally, there are reasons why I feel the family is worth fighting for. Children are being seriously scarred by this system of feminist governance, and this alone must be fixed if there is any hope of a better tomorrow. The biggest reason though, that many seem to miss, is this; I have serious doubts that the state will bat an eyelid if the family dies. Why? Because we're a hair's breadth away from humans being born in artificial wombs, so it won't be long before the state can do away with human procreation entirely.

At this point the radical feminist dream of breaking up the family can easily become a reality given that the birth of children won't require a mother, let alone a father. If this doesn't send a chill down spines then nothing will. So, the way I see it, every family that succeeds is another finger up to feminism and the state – and that's worth fighting for.

One step forward, two steps...

Paul Elam · 19 January 2012 · Archived copy · Original

[box]

...Back.

A couple of quick announcements here, neither of them happy news. Sorry no radio show tonight. My internet problems persist and it looks to be several days before they will be able to take care of the problem. Something to do with intermittent signal degradation outside of my property and having to track it down.

Also, we had a most unfortunate and sudden pull-out of needed logistical support for the Sink Misandry event in Washington, D.C., purportedly due to philosophical differences. The manner in which it happened left me unable to compensate for it immediately, and so that too, for time being, is off the schedule.

The good news is that your donations have bought us another year on Blog Talk Radio, and once the technical problems are solved we will be back on track. The other good news is that we are MRA's and will overcome the Sink Misandry disappointment in due time.

My apologies to all. None of this is under my control.

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Politics, money and ideology- WHO's circumcision plan

Robert O'Hara · 19 January 2012 · Archived copy · Original

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(AVfM News) AVfM recently published a story about the United Nations and World Health Organization's plan to circumcise twenty eight million men, boys and infants in Sub Saharan Africa over the next five years. Since then, our ongoing research on the issue has produced more information.

Adding to what is becoming a furor in the medical community over the ethics and efficacy of circumcision as a tool in the war against AIDS, the Journal of Public Health in Africa published an article written by Dr. Robert S. Van Howe and Dr. Michelle R. Storms of Michigan State University in December of last year. The article was just short of an excoriation of the Orange Farm study and WHO policy concerning the massive drive to circumcise an immense portion of the male population in Southern Africa. Using very strong language for a medical journal piece the authors in the article entitled "How the circumcision solution in Africa will increase HIV infections" stated in the abstract:

> Based on our analysis it is concluded that the *circumcision solution* is a wasteful distraction that takes resources away from more effective, less expensive, less invasive alternatives. By diverting attention away from more effective interventions, circumcision programs will likely increase the number of HIV infections.

The article goes on to point out the problems with the Orange Farm study and its failure to provide any real scientific evidence that circumcision reduces the risk of HIV infection for heterosexual males. Also covered are the lack of biological plausibility, compensation behavior and lack of consistent epidemiological evidence in much larger populations around the world. Also discussed in the article was a survey of men who had undergone the procedure in which it was reported that a substantial number of them were given promotional material telling them circumcision was an effective method to prevent HIV infection. The authors flatly stated that the policy was misguided -a strong term in medical circles- and meticulously draws a cost-benefit analysis of other methods such as condoms (the most effective method) for deterring the spread of AIDS.

This article and others like it came out on the heels of a much publicized speech given by U.S. Secretary of State Hillary Clinton on November 8, 2011, at the National Institute of Heath in Bethesda Maryland where she announced Helen DeGeneres as the new Special Envoy for Global AIDS Awareness. During the speech Clinton repeatedly mentioned a combination prevention strategy winch involved preventing mother to newborn infections, male circumcision, and antiretroviral drugs. Condom use was only mentioned as an afterthought in her speech. In fact circumcision was one of the key themes of her speech being mentioned often and it was also pointed out that of the one million circumcisions performed in Africa since 2007, three quarters of them were funded by PEPFAR- the Presidents Emergency Plan for AIDS Relief. The word "condoms" was used only once in the entire speech.

Another key theme in Clinton's speech was gender equality. She states the need for "institutional changes" including "reducing discrimination against women and girls; stopping gender-based violence and exploitation, which continue to put women and girls at higher risk of HIV infection," was a major tone setter for her speech. She stated that 60% of all people in Sub Saharan Africa infected with HIV are women and girls. In fact, epidemiological data published by UNIAIDS reports that this is true only in Sub Equatorial Africa and in no other region. Virtually everywhere else in the world it is men who comprise the majority of those infected with HIV.

The most implied explination for the discrepancy between southern Africa and other areas of the world is that there is something particularly anti female about the region and that it is a gender equality issue. However, there is no discernible difference between the economic and legal condition of women in Africa compared to other under developed areas in the world and no particular factor other than gender has been identified. There is, however, a discernible difference between the legal and social condition of homosexuals, particularly gay men, in Africa and

the rest of the world. In most every country in Sub Equatorial Africa homosexuality is punishable by a prison sentence. In some cases the sentence is life long and spent in a labor camp. Yet again, in several countries like Uganda and Somalia either public flogging or the death sentence is prescribed. Many activists and epidemiologists have noted that this may be a major cause in the reluctance of men to get tested in Africa and leads to a skewing of the data. Critics of the Orange Farm study point out the reluctance of participants to divulge their sexual behavior as a factor in the studies fallibility.

The habit of linking rates of HIV infection with perceived gender inequality is ubiquitous throughout the army of people implementing the WHO's initiative. In fact Dr. Katherine Hankins, Chief Scientific Advisor for UNIAIDS and only medical doctor present at the UNAIDS–PEPFAR Southern & Eastern Africa Region Male Circumcision Communication Meeting, where the plan for "scale up" was put together, is a ardent believer in this rather unscientific notion.

Dr. Hankins' career has been characterized more by AIDS activism in non governmental organizations than clinical or research work. After finishing her medical degree in Canada, she spent a short time practicing with her father and then joined the Calgary Board of Public Health in Calgary, Alberta, where she eventually served for several years as Deputy Medical Officer of Health. When the AIDS crisis became acute in the mid 80′s she re-located to Montreal where there were a large number of cases present.

She focused her efforts on women with AIDS during that time period. In a 1989 address to the Fifth annual International Conference on AIDS in Montreal she stated: "Until we are economically equal, with pay equity and equal distribution of care giving responsibilities whether for the sick, the elderly, for children or the dependent women will not be in a position where they can fully protect themselves from HIV infection." She presented no evidence to support this claim during this address and to this day there has been no scientific research that shows any link whatsoever with pay equity, and or gender roles with the incidence of HIV infection.

Since becoming the Chief Scientific Advisor for UNIAIDS Dr. Hankins has focused primarily on the needs of women affected with AIDS, strongly promoting antiviral drugs to reduce the rate of transfer of HIV from mother to child. There has never been any program or policy initiated or overseen by her that focuses solely on the needs of men affected with AIDS or prevention for men aside from the current drive for mass circumcision.

Not only has the AIDS epidemic and HIV infection been touted as a gender equality issue, but circumcision *itself* has become a symbol of gender equality and social change, as purported by the operatives on the ground in Africa. Ayanda Nqeketo , mentioned in the previous article on the subject, has been very busy in Swaziland in promoting male circumcision as an "entry point" for a gender based ideology that will supposedly change social norms and somehow benefit women and promote reproductive health. She states in an opinion piece, "Public attitudes on sexual, reproductive issues," featured in the Swazi Observer on December 31 of last year:

> **Public opinion and attitude is often the yardstick against which interventions are made. Perhaps this is due to conventional gender roles ascribed to both sexes by educational programs focusing on sexuality. Male roles are often stereotypically understood as that of being breadwinners who work outside the home and thus not fundamentally relevant to reproduction as much as production. Females, on the other hand, were supposed to be responsible for domestic issues, which include reproduction and raising children. These gender based understandings of male and female roles nevertheless tended to assume that women acted as independent decision makers on matters related to their reproductive health, e.g. the number of children to have, use of contraceptives, etc. Yet a number of studies done among males in African countries show that some men exert profound influence on the contraceptive choices their partners could make and on the number of children they have. If men play such an important role in reproductive health it is imperative for me to focus my discussion today on male circumcision and respect for women in the context of male circumcision intervention as the entry point.**

She continues later in the piece:

> **Male Circumcision intervention should be used to change sexual attitudes, practices and expand masculinity work with men and boys. There is now a body of international and national evidence pointing to the efficacy of gender-based work with men and boys in shaping attitudes and practices around gender and sexuality. Investment is required to scale up these efforts, and in particular to fund the training of an increased number of male peer educators who can lead this work. As this work is scaled up, it will be important to put training, support and monitoring systems in place to ensure the quality of work done, and to maintain a focus on male power and privilege, and their impact on women's lives, as well as notions and practices of masculinity, and their impact on men's lives. Individually-targeted and small, peer group interventions aiming to support self-defined behavioral change and shift social norms may be appropriate for this population. Health care institutions identified for MC must be utilized for these HIV preventive messaging. There is still much that is unknown or poorly understood about the complexities of men's sexualities and vulnerabilities, and how these relate to women's sexualities and vulnerabilities, that requires more ethnographically sophisticated research.**

Also mentioned in her article are references to male violence and rape.

As with the argument that HIV infection rates are somehow linked to gender inequality, the argument that circumcision can be used as a tool to rectify the percieved and or imagined errors in social norms caries with it absolutely no proof and virtually nothing is done to convince target audiences that there is any link whatsoever. No links to reproductive health, no links to male privilege no links to gender violence….nothing. There is nothing more than an assertion, and in response to it comes millions upon millions of dollars and an incalculable amount of international political support.

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Koan: the herbivore eats meat

Patrick Henry · 19 January 2012 · Archived copy · Original

I've come to the conclusion that women are just no longer worth it. The company of a woman will never be worth the rest of my life in jail or indentured servitude. Not all women are like that (NAWALT), some will say, and I would whole heartedly agree. But here's the rub. How do you know she isn't like that? You don't. Not until things go bad and by then it's too late.

Feminists might say I hate women or I'm a misogynist, depending on whether they passed her gender studies classes, but that's far from the truth. In fact, if I were a misogynist my life would be easier. I'm drawn to women like a moth to flame. I know women aren't good for me, even dangerous, but I still desire them.

It's one thing to come to the conclusion that women are no longer an option intellectually. It's quite another to come to terms with it on an emotional level. My biology and social conditioning rebel against this conclusion. Women are my dukkhu but we will get to that in a minute…

After my divorce I became a grass eater. Back then, I didn't know about the MRM or MGTOW. I found my way on my own. I guess you could say I'm self-taught. When I first started out, I tried using the internet to learn how to live without women. I found a lot of dating services and porn. On how to actually live without women, I found nothing. That's crazy talk after all.

This lifestyle is not for the faint of heart. Emotional pain, financial troubles, sexual frustration, loneliness, and social stigmatization all have to be faced head on and dealt with. I came to the lifestyle though intense emotional trauma; emotional pain so intense that at times death seemed preferable. That was until I discovered meditation. Meditation allowed me to clear my mind and provided me with relief from my pain.

Zen meditation teaches you to free yourself from emotional suffering by eliminating desire through living in the moment. I learned that women are my dukkhu, the source of my suffering and pain. If I could eliminate my desire for women, I would free myself from my emotional turmoil.

"There's an old Zen story of two monks traveling along a road. They came upon a beautiful young girl who was unable to get across the stream. The older monk offered to help. He picked her up and carried her across the stream. Several miles down the road the younger monk could no longer contain himself. "Master," he said, "we aren't supposed to associate with women, yet you touched that beautiful woman. You picked her up!" The master answered, "I put that woman down on the other side of the stream. You're still carrying her (McClain and Adamson)."

Chivalry aside, this story illustrates how the mind can continue to cause us suffering long after the actual event occurred. If we can clear our minds, the suffering goes away. Zen meditation is a philosophy, not a religion. So you can be a Zen Atheist or a Zen Catholic it doesn't matter. Interestingly, Siddhartha took the red pill around 400 B.C. to become the Buddha. When he discovered his life was a lie, he left his royal family to find enlightenment. Buddha *was* a red pill; a grass eater. Remembering that always puts a smile on my face when I rub his belly for good luck at the local Chinese restaurant.

Most Westerners are familiar with the koan, "What's the sound of one hand clapping?" Zen masters would give their students koans to meditate on. After deeply meditating on the koan, the student would present their answers to their Master. If the Zen master liked their answer, the student would be given another koan to consider. If the Zen master didn't like their answer, the student would be sent away to reflect some more. The koans were intended to press on the student's perceptions until they glimpsed a new reality and ultimately obtained enlightenment.

My wife, unknowingly, gave me a koan to consider when she said matter-of-factly, "You're nothing more than a piece of furniture that needs to be replaced." This statement hit me like a 100 megaton koan, which blasted me into the red pill world. The woman I loved had no feeling for me what-so-ever. In her eyes, I wasn't human or even

an animal. I was an inanimate object, a tool, a utility. I'm not sure if I glimpsed Buddha's enlightenment but I sure took the red pill.

Like Buddha, I understood my life was a lie. I had been living a grand conspiracy. I was lied to by my family; I was lied to by my teachers; I was lied to by society, and I was lied to by myself. I was told I had power and rights, yet had none. I was told I was loved but was merely a tool. I was told I mattered but my feelings were forfeit. I was a slave without chains.

Gradually I learned to quiet my mind through meditation. I began looking at what was influencing my thoughts and desires and found the media was poisoning my mind. It was fuelling my dissatisfaction and my sexual desires. Once I understood that, I pulled the plug on the media's blue cool-aid. I cancelled my cable subscription and converted over from rock 'n' roll to classical music. Without looking at beautiful women, wanting to get-it-on if I bought the right toothpaste, I was remarkably less sexually frustrated. As a bonus, I had an extra $1,200 in my pocket at the end of the year. I was actually paying $1,200 a year to be given blue balls! That's really crazy, if you think about it. I haven't completely given up on rock 'n' roll but songs about women, love, and sex have been deleted from my iPod.

Since I'm an average guy and no Zen master, meditation only went so far for me. Loneliness was still a factor. Every red pill man knows this world is set up around women and children. There aren't many social outlets available for men and coming home to an empty house can feel unfulfilling. So, I decided to get a pet. A goldfish wasn't going to fill the need. I went with a large dog that is ecstatic to see me after a long day of work. The dog also helps with socialization. When I'm with my dog, I'm no longer a *creepy,* single guy. I'm just a guy with a cute dog people want to pet. A little polite conversation while my dog is being petted goes a long way. Plus, I'm getting my exercise too.

Keeping up with the manosphere by reading articles and listening to AVfM's radio allows me to keep up on current events. Posting comments, participating in letter campaigns, writing the occasional article, and making donations gives me a sense of community and a purpose greater than myself.

To increase my independence, this spring I plan on planting a garden. This garden will provide me with fresh, healthy vegetables and I'll be able to convert a little sweat equity into savings. I'm off to a good start; I have a four foot pile of mulch I began last summer just waiting for the snow to melt. The money I would have been spending on women is now being saved for a piece of land. I want to move out to the country where I can become more in tune with nature and self-reliant by raising my own food and get off the grid. There's something to be said for being your own man, having your own land, and providing for yourself.

Some have questioned whether you can be both a grass eater and an MRA. What might have the great Chinese military General Sun Tzu said about the MRA army? While this is an ideological war, Sun Tzu still has some insight. Let's take a look at some of the thoughts in his book the Art of War.

"It is the rule in war, if our forces are ten to the enemy's one, to surround him; if five to one, to attack him; straightway, without waiting for any further advantage. If twice as numerous, to divide our army into two. If equally matched, we can offer battle; if slightly inferior in numbers, we can avoid the enemy; if quite unequal in every way, we can flee from him (Watson)."

"By discovering the enemy's dispositions and remaining invisible ourselves, we can keep our forces concentrated, while the enemy's must be divided (Watson)."

"What we can do is simply to concentrate all our available strength, keep a close watch on the enemy, and obtain reinforcements (Watson)."

Considering the size of the MRM, I think Sun Tzu would approve of the grass eater strategy of withdrawing from women. Withdrawing denies the enemy the resources they need to maintain their forces. We must be patient and let our numbers grow. While we wait, we can call them out on their lies and propaganda. Over time this will

weaken them and show others they are not invincible, which will bring additional numbers to our cause.

I see Japan's grass eater phenomenon spreading across the globe. With new developments around the world, SCUM in Switzerland, the Dear Colleague letter and VAWA in the US, "The Plan" in Australia, mass circumcision in Africa, and men being thrown from trains in India, our numbers will grow. Men will adapt to the insanity by opting out in greater numbers.

Living without women is possible and furthers our cause. To be successful you must understand and adapt to the emotional and social conditions of the lifestyle. Given extreme environmental stress factors, even deer learn to eat meat, and *this* herbivore eats meat.

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All this goodness is killing me

Paul Elam · 20 January 2012 · Archived copy · Original

[quote]***Never trust anyone who puts an adjective in front of the word man. ~ Mike LaSalle, MND Publisher[/quote]***

Recent events over at the Good Men Project have added a kind of Jerry Springer quality to the man-o-sphere of late. Tom Matlack had the audacity to offer some mild dissent from feminist hegemony – on the website that he founded – and all hell broke loose. Savage tweets were exchanged like bodily fluids during spring break and two psychotically feminist contributors took their toys and went back to playing where they make all the rules. Then our camp chimed in, giggling like school kids looming over an unfortunate garden slug with a shaker of salt. The people at GMP had to scramble to figure out what happened.

All the hoopla certainly involved some measure of the chickens coming home to roost. When you swim with sharks, you tend to get bit, and those that tried to tell you so might just have a snicker at your expense. But, I don't think all of this is simply reduced to karma and *schadenfreude*.

The psychodrama we witnessed was fitting and edifying. It was driven, I think, by the core question essentially posed in the name of Tom Matlack's website, and the modern struggle to own the answer. ***What is a good man?***

That remains the question for which Tom, nor any of the other contributors to his website, have ever really produced an answer. Lest you think I am here to add to the beating Tom has taken over the past few weeks, I am not. In fact, as I review his handling of the matter, I am really quite impressed.

Tom stood up for what he believes in, going against the grain in his own environment. When it started to cost him, he did not back down. When MRA's played a perhaps well-deserved round of "gotcha" he stood his ground with them as well (Hey, I don't agree with him, but I respect his fortitude). Rather than reframe or misrepresent the criticism against him, he presented it unabridged and directly from the source via John the Other and Girl Writes What, two of the most articulate voices we have.

Tom has said that his mission was to include a full spectrum of ideas and opinions, and he has shown a lot more than token follow through on that. Isn't this at least part of what makes a good man?

I think so. Well, except for one rather significant caveat. Most of what I have just said about Tom I could also say about Lisa Hickey, CEO of GMP. She has generally supported the diversity of voices there, and stood by Tom even as Schwyzer and Marcotte were trying to have him sent packing (assuming his luggage was under the bus). I also note in recent times that Ms. Hickey's "voice" has begun to express a great deal of compassion for men; not for men that are being what women want them to be, but for men as they are outside of their utility; men demonized; men in trouble. Like Tom, Lisa Hickey has taken a dose or two of my less than friendly attention. I don't regret doing it, as I was following my beliefs, but I have to respect the current actions of both of them.

Now, Is Lisa Hickey a good man?

That is the whole problem with this mess, and I want to offer it now as a challenge to Tom Matlack, Lisa Hickey or any other person affiliated with that site.

Please inform us of anything, one single quality, that you think constitutes a part of being a good man – that does not also apply to being a good woman.

I am not taking the feminist path here. I understand and accept that there are differences between men and women, physically, psychologically, emotionally and intellectually. I would disabuse anyone of the notion that any of those innate differences constitute a difference in innate value or should result in different expectations or different rights.

After extensive consideration, I can find no quality in human beings by which I don't measure men and women equally. Tom, can you? If so, please email that to me because I am genuinely interested in hearing the answer.

I understand it may be tempting here to claim that I am sinking all of us in semantic quicksand. What's the harm, after all, in striving to be a good man as opposed to being a good woman?

Well, for me there is harm because it is ultimately used to control people, and to abuse them.

Case in point. At least 11 people died after the Costa Concordia cruise ship ran aground on January 13. One of the first criticisms of the emergency procedures that came to light came from Edwin Gurd, a retired police chief who was on the scene and assisting with rescue efforts. He said, "We were keen for women and children to go first, and men if they had babies or families. A lot of men regardless of that were trying to save themselves."

And this is where the rubber meets the road; for Tom Matlack; for Lisa Hickey; for all of us. And it is still the crossroads where GMP will more likely opt for a dating column than an honest exploration of the real issue. In the end each and every one of us knows what our culture sees in men who try to "save themelves." Cowards. *Not* good men.

Is Edwin Gurd a "good man" because he wanted to help women and children ahead of other men and because he wanted to enforce that on everyone? How about the men who ignored the call to stay on a crippled ship while strangers were put ahead of them on life boats? Are they bad men? Should they have stayed, willing to die, in order to live by a code of disposability they were born into?

If, Tom, you are really struggling to get to the idea of what makes a man "good," I submit you can't get there without taking this bull by the horns and answering the questions. Romantic notions of masculinity are understandably appealing, but please tell me how romantic you would find it to see your son's body floating face down next to a lifeboat that would not take him because he had a penis.

Some of the people defending the men who chose to ignore calls to wait behind women and children had an interesting rationale. Why would a man choose to die that way for strangers if it meant taking himself away from protecting and providing for his family?

My, what a telling defense! It is as though we cannot imagine that a man would think his life of equal value to anyone else's, simply because he exists. The reason those people thought he was worth saving was because he was already sacrificing for those he knew. His life did not have value, but his utility did. Does this kind of thinking reflect what we should call good humanity?

Again, is this the sum of a man's "goodness," his worthiness to live? Is this why he cannot hope to have the value of someone with a vagina?

These are the real questions, and when you strip away all the internal politics; when the histrionic fits of your former associates have faded away, you are still left with a need to answer them.

My position on this is pretty clear. I don't trust the thinking of anyone, no matter how good their intentions, who wants to define what a good man (or woman) is. That is the guy who wants me to die while someone else gets to live. It's the woman who wants me to shut up and quit complaining because "good" men don't whine; they either go out quickly, or slowly bleed to death without bothering anyone else with their troubles.

Good men line up to die in illicit wars for corporate interests, and leave their families to take solace in folded flags and cheap pieces of tin.

And worse, good men die the much slower and painful death, laboring daily just to stay out of jail, quietly dying in poverty, in the absence of home and children that were stripped from them – because speaking up gets them a "man up" or a "fuck off," from most of the world.

Just ask Bill Bennett, Kay Hymowitz and Penny Nance. All of them have their ideas on what a good man is, and how we should all shut our fucking mouths and be one whether it kills us or ruins our lives.

Similarly, when many feminists speak of good men, they mean the ones who stand by them in trashing men and painting them as human contagions, in need of being reengineered so as not to contaminate the lives of their human

betters. These are the same men working right now across the globe to foster a system of governance that reduces men to less value than livestock.

Yep, the whole world has ideas on what makes a good man, all of it hinging on how they can be used by thoughtless, shallow ingrates and ideologues.

As a man I know the price of being good. I see it in saltwater graves, flag draped coffins and a patch of charred pavement outside a family court in New Hampshire. I see it in the self-loathing of male feminists and sycophants, even in men like Hugo Schwyzer that fuck their students and try to kill people – then publicly display a psychopathic lack of remorse for all of it. By and large they will remain in good graces with many feminists, as long as they don't make the mistake of imagining their own autonomy, like Tom Matlack did.

But most of all I see the price of being a good man across the pages of A Voice for Men every day, in the stories of men who have been battered, butchered and belittled for their goodness. These are men who have been strung up by the very things that most people would find worthy in men. And they stand, understandably, at arms-length from anyone who furthers the mentality that ultimately destroyed their lives.

Do I think Tom Matlack is a good person? Yes, I sincerely do, despite not agreeing with him on many things. I just don't think he is a good man. I would not wish that on anyone.

Maligned

Gabriel Raphael · 21 January 2012 · Archived copy · Original

The Campaign to Diminish Men's Social Status to Slave Class in Western Culture

Author's note: This is not intended to be an attack on women. I am friendly with women, some of whom consider themselves feminists. This is an analysis of what I and others have identified as a disturbing trend throughout society. As a career artist, teacher, and divorced father, I have always shunned New Age jargon, paranoid conspiracy theories, or any cultish group mentality. I had very little awareness of or regard for the organized Men's Rights Movement before writing my first draft of this essay in virtual isolation. My assumption was a common one that men's groups were comprised of a few ragtag misfits who got together in the woods to bang bongos, whine about their lives, and atone for the perceived sins of their fathers.

Since then however, I have found an impressive collection of intelligent work by some very well-informed and accomplished authors who write with great clarity and objectivity about these disturbingly overlooked men's issues. I was pleasantly surprised to discover that I was not the only man (and even a few remarkable women) to draw similar conclusions about the organized campaign to denigrate and subjugate men in Western culture. In this piece, I touch on many facets of the subject that will be well-known to readers who are already familiar with the MRM. However, I probe a little deeper than merely identifying the symptoms into some informed speculation about the sinister origins and ultimate goals of this insidious trend.

–Gabriel Raphael, 2012

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It's A Man's World?

[quote]All women's issues are to some degree men's issues and all men's issues are to some degree women's issues because when either sex wins unilaterally both sexes lose.–Warren Farrell[/quote]

We have lived for so long with the cliché that it is a man's world that we rarely question what it means. So I'm asking. Does it mean that a disproportionate majority of men enjoy freedoms, advantages and benefits that women are denied? If that's what it means, then it is one of many absurd fallacies regarding men's and women's status in this day and age here in the Western world. It has been anything *but* a man's world for most of my lifetime since the late 1960s and I know for most men of my generation here in America, whether or not they have the awareness or nerve to admit it. Like a hapless frog boiling to death in a slowly heated pot of water, we never saw it coming. The apparatus of feminism has seen to that. In the politically-correct-osphere, it has become taboo for anyone, male *or female* to even question the motives, tactics, or ultimate consequences of the feminist agenda. However, as a man to whom it would never occur to question the notion that the sexes deserve equal rights, I definitely do question the feminist agenda. In my lifetime of experience, I must objectively conclude that true gender equality and the goals of feminism as it is practiced are anything but synonymous.

My beautiful daughter attends a successfully integrated public school where we live in Northern California. She has never witnessed racial discrimination but is taught about it in school, especially around the time of MLK day. When she was only about eight, I asked her if she understood what it was all about. She innocently replied, "Yeah but it isn't like that anymore, so why do they still have to make such a big deal about it?" Hesitantly, I answered her that some people think that it's the only way to prevent it from happening again. And yet while offering this explanation, I had misgivings about how it felt disingenuous. Even though it was the stock answer, didn't really make much sense to me or to my daughter. Contrary to its intended purpose of being preventative, it instead seemed more likely to perpetuate the resentment. They are teaching children about a time of hate to whom it would never otherwise occur. I'm not suggesting that we should deny historic facts either, but such sensitive subjects must be kept in proper perspective. I mention this as a parallel to what I now see happening in the so-called battle of the sexes.

With the same paradoxical logic that would put the American Cancer Society out of business if a cure for cancer were found, I submit that the apparatus of feminism actually reinforces and *depends* on the fallacy that it's a man's world in ways that actually diminish the dignity of both sexes. In science, including social science, any good theory or procedure must withstand the test of objective scrutiny. So let's put feminism to the test. In this case, as simple thought experiment. Like most men of my generation, I can't even imagine having the motive or power to oppress women. It is an empty accusation. And yet feminism depends on that premise. Therefore, I must conclude that feminism fails the credibility test— catastrophically. Why? *Not* because men are threatened by the idea of gender equality or "strong" women, a familiar accusation so often claimed by feminists. We're not. Really. Yet most men become baffled by this accusation just long enough to lose their focus. That is a typical *ad hominem* logical fallacy that effectively obfuscates the real problems and usually derails any meaningful conversation before it begins.

Feminism Knows Best

[quote]It would be futile to attempt to fit women into a masculine pattern of attitudes, skills and abilities and disastrous to force them to suppress their specifically female characteristics and abilities by keeping up the pretense that there are no differences between the sexes. –Arianna Huffington[/quote]

Another reason that feminism fails is because it has rampaged far beyond its alleged goal of gender equality and spawned some other very hostile and inequitable conditions for men, women *and* children. It has elevated women not to equal status but to *special* status, while promoting a universal perception of men as clueless buffoons or violent criminals by a grossly disproportionate measure. Hand in hand with the self-righteousness of "therapy culture", feminism has diminished the quality of life for *everyone* by destroying the values that once sustained the stability and bonds of the American family. This is no accident or side effect, nor is it good for anyone *including* women. It can't be denied that this brazenly indefensible objective is at the core of feminism's purported nobler goals of equality. Yet radical feminists will still try to defend it with the absurdly paranoid assertion that the traditional family is nothing more than a male invention designed to oppress women. This theory is even hostile to women who find fulfillment as wives and mothers as being naively brainwashed by a tyrannical patriarchy.

If a tenet of feminism is that women have choices, then this is yet another example of hypocrisy and cognitive dissonance. What feminists are really saying is that women are free to do whatever feminism says they should do because feminism presumes to speak for all women and that it knows what's best for them; better than they even know for themselves. Amazingly, too many Americans have already accepted such rhetoric and readily ignore the fact that the family unit is our greatest asset and source of strength as individuals and as free citizens. Without the support and strength of the intact family, we are weakened and reduced to proletariats of the state. This, I believe is no mere coincidence. Women— the so-called nurturers and caregivers have been the unwitting foot soldiers this destructive campaign; and men— the proverbial protectors and providers have passively stood by and allowed it to happen. We are all equally accountable for allowing our natural instincts as protectors and nurturers to be so easily perverted.

What began as a seemingly honorable movement to insure legal, financial, and social equality between men and women when war widows were left with no means of support, has now degenerated into a grotesque caricature that backfires far more than it accomplishes any true gains toward its presumably virtuous purpose, or as other authors have identified it: feminism's "cover story." A minority of angry, vocal women have hijacked and franchised the feminist movement into a disturbingly destructive force while sheltered under its original banner of righteousness. Yet we dare not question their rhetoric lest we are branded as hostile to their seemingly noble cause, so most men comply or assume the obsequious role of championing the feminist cause.

Even if some women really do have legitimate personal grievances with *specific* men, I would point out that these exceptions to the rule are personal and unique; and not justification for a universally hostile social trend. Thousands of people are killed in car accidents every year but we don't outlaw cars. I love dogs even though I've been bitten once or twice in my life. In fact, I love women despite all of *their* shortcomings and ways that I have witness few of them have behave with depravity or unjustifiably extreme cruelty toward me and other men. Most young women

are now systematically *taught* that there is a sinister conspiracy among all men against all women with nothing more than a tiny percentage of isolated transgressions to justify this claim. This is mobilizing a political agenda through fear and loathing of the proverbial boogeyman which most women have never personally experienced.

And yet despite the finger pointing, the vast majority of actual men have been anything but unsympathetic. On the contrary. Millions of men just like me have done as much or more to support and abide by the demands of feminism as the women that it is supposed to benefit. In an effort to be deemed as "acceptable" by the feminist sensibility, a whole generation of men spend most of their lives bending over backwards to suppress their better judgment and male instincts while apologizing for simply being male (which ironically further incurs women's contempt.) It begins and ends with this militant faction and their unrelentingly vitriolic characterization of men as their oppressors or abusers. It may seem counterintuitive, but the explanation is that like so many human institutions, feminism would have no cohesion without a scapegoat. I will therefore submit that feminism's *raison d'être* is a phantom— but that its effects are dreadfully tangible.

A few so-called "moderate" feminists may attempt to distance themselves from these radical extremists, but their voices are drowned out by all the noise. And even they can't evade the truth that feminism even exists at all because of a contrived fallacy that a hegemony of men opposes their freedom. Here in America in the 21st century… *really?* By that definition, *any* feminism is akin to radical fundamentalism. Eliminate that unjustified core theory and feminism has no unifying meaning or purpose. For a little perspective, all we need to do is look at some Arab and African countries to see what it *really* looks like for women to be oppressed by men. Despite enjoying advantages and freedoms above almost any other class of people in the world, American women, like spoiled children, aren't embarrassed to keep right on complaining. Yet perhaps they *should* complain— not for anything that they have been denied, but for the tragic consequences of what they themselves have wrought: the unmitigated betrayal of their men, their children, and ultimately, themselves.

Plunder and Slander

[quote]I remember Nazi election propaganda posters showing a hateful Jewish face with crooked nose. –Jack Steinberger[/quote]

All of this may come as no surprise. Any social trend that gains enough momentum will always attract a few fanatic extremists who undermine its true spirit. They are to feminism what suicide bombers are to Islam. These "squeaky wheels" always opt for a rage-fueled tirade over logic against their manufactured adversary. Such fanatic hyperbole inevitably becomes the manifesto for the whole movement. Declare war and then justify it by accusing the identified enemy of initiating aggression for displaying the slightest hint of defense at the attack. Assassinate character instead of seeking accord. Rather than graciously recognizing the willingness of the other party to be reasonable, they default to the most adversarial position possible and employ the same strategy as price bantering in a Cairo street market: aggressively demand *more* than is reasonable, take as much as they can get, demand more still, give nothing back, and never apologize. This strategy may achieve some petty gains, but the net result is a severely diminished quality of life for all concerned from an increased atmosphere of antagonism and distrust between men and women. The strategy being, "screw him before he screws me." It is the equivalent to the short-sighted greed of corporate raiders who plunder the assets of an old beloved company and lay off all of its loyal employees rather than reinvesting in its long term potential. A small minority benefits while most suffer. Starting to sound familiar?

Radio pundit bullies like Rush Limbaugh and Tom Leykis have been called out for making the regrettable comparison of feminism and Nazism: *"Feminazis".* In so doing, they undermine their own credibility by stooping to the same low level of inflammatory name calling, and yet I believe the core point that they clumsily make is how feminists demonize men just as Nazis demonized Jews so as to justify their hostility. If so, then I'm afraid to say that even they got that part right. Of course, these are rare examples of the kind of man that feminists love to use as poster boys for what's wrong with *all* men. They depend on each other to define themselves. Such polarization is inevitable. Like a law of physics, for every radical feminist, there must be an equal and opposite male "pig" to serve

as a yardstick by which they measure their own limits. If the moniker “feminazis” is going too far, then it may not be going too far to compare feminism to McCarthyism. At least McCarthy didn’t massacre millions of people that he falsely accused of communism, but the similarity is that he did foster an unnecessarily antagonistic atmosphere for a period of this country’s history based more on a personal paranoia than on any legitimate or widespread threat.

“Displacement” is a well-recognized psychological phenomenon in which the subject redirects their rage toward any convenient target while repressing awareness of the true cause. If they can justify their antagonism by indoctrinating as many others as possible, then they feel validated in their delusion.

And so, in the last 40 years, men in America and a few other Western nations in the northern latitudes have been the target of one of the most insidious slander campaigns ever waged against any minority, and it hides in plain sight. It is not just against the tiny minority of genuinely “bad guys”, but toward *all* men through guilt by association and the questionably paranoid logic of always erring on the side of caution. In many cases, the easiest targets—the proverbial “nice guys” are the recipients of the most egregious injustices. Why? Because they offer the least resistance. They are the weakest link.

So, if women aren’t *really* oppressed by men in this country, then why all the sound and fury? All we need to do is look at the effects. Skyrocketing divorce rates, children raised in broken homes and daycare, and the “ghettoization” of the middle class. Nothing is an accident. What we may dismiss as a collection of unfortunate side effects *is* the purpose. Who would possibly benefit from such social devastation? I’m getting to that.

Riding the Civil Rights Bandwagon

[quote]We live in a society of victimization, where people are much more comfortable being victimized than actually standing up for themselves.–Marilyn Manson[/quote]

“White guilt” became part of our vernacular since the civil rights movement as whites began to have a collective awakening of conscience about the centuries of black suffering in America. Jumping on this bandwagon, comfortable, well-educated, middle and upper class women sought to extend this sentiment to include “male guilt” by comparing their situations as wives and mothers to the conditions of black oppression. And thus began their campaign to demonize men— *all* men, in exaggerated ways that even exceed the animosity that blacks expressed toward whites for incomparably more legitimate reasons. Thus, the “victim culture” was born and suddenly everyone had a new tool for manipulating the system to their favor. However, unlike our new found sensitivity to racism toward ethnic minorities and sexism toward women, this reactionary form of bigotry toward men is regarded with nothing more than a chuckle during any romantic comedy or primetime sitcom.

Men are the one minority that is banned by definition from playing the “victim card”. If a man complains, then he is not a real man. However, I submit that as real men, we can set a better example for improving our station than by resorting to the same crybaby strategy so overused by other groups. No more crying wolf. You can’t get respect by whining for it. Being a man is not something that requires a feminist’s permission or approval.

The implications are much farther reaching than these venues. Substitute the word “woman” or “black” or any other minority for the word “man” or “dad” in any derogatory joke commonly made at men’s expense and then see if you still think it’s funny or inconsequential: *“It’s so simple, even Dad can do it.”* Harmlessly funny, right? Now try: *It’s so simple, even a woman can do it.”* Still laughing? We usually shrug off “male bashing” as a relatively trivial footnote in daytime talk shows and women’s studies college courses. And yet, regarding the latter, the editorial board of the Canadian newspaper *National Post* has argued:

The radical feminism behind these courses has done untold damage to families, our court systems, labour laws, constitutional freedoms and even the ordinary relations between men and women. Women’s Studies courses have taught that all women — or nearly all — are victims and nearly all men are victimizers. Their professors have argued, with some success, that rights should be granted not to individuals alone, but to whole classes of people, too.

Justifications for Male Discrimination

[quote]The anger that appears to be building up between the sexes becomes more virulent with every day that passes. And far from women taking the blame… the fact is that men are invariably portrayed as the bad guys. Being a good man is like being a good Nazi.–Dave Thomas[/quote]

The rationale goes something like this: *Men have always had all of the advantages, so now it's OK to level the playing field by denigrating any man, anywhere, anytime, in any situation.* What this logic conveniently ignores is that only a tiny percentage of men at the very top of the social pyramid have these mythical advantages. The rest of us are all in the same boat. And yet the remaining ordinary, hard-working men who do dutifully work difficult or dangerous jobs that women don't want to do in order to support their families are vilified as oppressors, predators, or as immature buffoons, making it open season on the proverbial boogeyman. In any conflict, men are almost always seen as guilty until proven innocent, while women's virtue is always given the benefit of the doubt, even when evidence to the contrary is irrefutable. Where exactly is the oppressive patriarchal system that I have been hearing women complain about my whole life? I don't see it. Not here in America— at least not in my lifetime. This is the classic cognitive dissonance that many men live with every day. Is it any wonder that a few snap under the stress? How much hand wringing are we doing in the hope of understanding them compared to when a woman snaps?. Men are held 100% accountable for their actions regardless of extenuating circumstances while women are infantilized, analyzed, coddled, and excused under identical circumstances. The fact that so-called "empowered" feminists insist upon this is hypocrisy in the extreme.

It has already been demonstrated that statistics regarding earning disparity are misleading due to the failure to take into account the fact that men tend to work longer hours and more days per year at many jobs that women simply don't want to do. And yet, feminists cherry-pick the final tally of *their own choices* as the prime example of discrimination against them. And we've been buying this nonsense for a generation now.

The news media is insidiously complicit. Every leading story on the eleven o-clock news begins with some atrocity committed by a "man", while the feel-good human interest stories refer to men merely as "personnel", "coalminers", "soldiers", or any other gender-neutral euphemism.

Others have already written at length about exaggerated or fabricated statistics on atrocities like rape and DV perpetrated by men against women. In a nutshell, the fact is that violence is initiated equally by men and women and that women abuse children (including sexually) at more than twice the numbers than men. And yet, we behave as if only men are perpetrators and only women are victims. Once again, acting as if things are the way we think they should be instead of how they really are.

All of this amounts to being the ultimate straw man fallacy, and the true cause for such widespread insistence upon it goes even deeper than almost anyone really understands.

Of course, there will always be some bad eggs among any demographic group that deserve the scrutiny that they receive, but that includes both men *and* women. Neither gender owns the monopoly on virtue. However, for the same reason that racism is wrong, condemning an entire category of people for the shortcomings of a few is ultimately far more damaging than the behavior that it presumes to denounce.

Propaganda

[quote]This idea that males are physically aggressive and females are not has distinct drawbacks for both sexes. –Katherine Dunn[/quote]

This phenomenon has its tentacles in every important aspect of modern life including education, the job market, retirement, health care, the economy, the media, journalism, literature, the arts, law enforcement, criminal courts, dating, marriage, raising children, family courts, and divorce. In all of these arenas, there is a profound pattern of discrimination against boys and men, and preferential "kid glove" treatment or portrayal of girls and women— which is only possible *because* of a baseless but persistent myth that the bias favors men.

We *say* that women can do anything men can do, but then force men to pay alimony to women in the vast majority

of cases when it is awarded in a divorce. The assumption of course, being that the poor, helpless woman can't fend for herself without a husband to support her— even if *she* left *him*. Suddenly, pride in being a strong, independent woman is conveniently set aside. In such cases, it is presumed that life with him was so unbearable that she had to "escape", which is something that doesn't require any proof. She is then "owed" compensation for the excruciating ordeal of having to sleep with her husband for the years that they were married as if she were a prostitute or sexual slave with no choice in the matter. If it is an insult in the extreme to call a woman a whore, then you'd think that more of them would be embarrassed to behave in a way that invites such characterization.

In any case, the man is expected to continue supporting the woman; an outdated vestige from the time when most men worked and most women stayed home to raise the children. While feminism has ravaged that traditional model, they have staunchly defended the disproportionate alimony and child support awards in family courts that originated in a time when most women didn't work. The legalese is: *"in the lifestyle to which she has become accustomed".* In higher income cases with children, outrageous amounts of child support are granted that far exceed what is required to comfortably raise a child. As "discretionary" income, the custodial parent (the mother) is free to spend this jackpot on anything she wants. This stunning hypocrisy is still boilerplate practice in divorce courts. The spectacularly insulting double standard goes unnoticed, dismissed, or rationalized as "evening the playing field". And yet, it can be demonstrated that we have grossly overcompensated for something that was never as far out of balance as it has now become. It happened only after the natural differences in gender temperament and predisposition became falsely branded as inequality and injustice**.** The implications of all this are much farther reaching than a few hurt feelings.

Boys Taught Early

[quote]The differences between the sexes are the single most important fact of human society. –George Gilder[/quote]

In subtle and sometimes not so subtle ways, boys are now taught from an early age that their *maleness* is a flaw to be suppressed or punished. Anyone who has observed young children play can easily see the obvious natural differences in the temperaments of most children of each gender. There are always some exceptions but most boys are naturally more competitive, active, and fascinated by things that can be thrown or ridden, while girls tend to more often sit quietly and "pretend" play. These are not learned behaviors— they are instinctive. However, in many experimental new educational environments, young boys are deterred from their more naturally boisterous instincts by hyper-sensitive adults who deem boys' natural behavior as disruptive and sometimes even going so absurdly far as to deem it *oppressive* of the girls' well-being.

We're talking about politicizing children's natural behavior.

A whole generation of boys are now being chemically castrated with Ritalin and other drugs, presumably to curb their so-called "hyperactivity", or what was once called, you know, "being a boy." In some "progressive" educational environments, young boys are even directed to play quietly with dolls along with the girls. The message is that the educators are attempting to break down natural gender behavior under the insane theory that it is unnatural— before the children can possibly understand why they are being discouraged from behaving normally. This symbolic gender reassignment goes far beyond the need for a reasonable degree of discipline and order when children really do behave disruptively.

The fact that girls often enter puberty a little earlier than boys has spawned a myth that they mature intellectually sooner as well, and yet there is no evidence at all to support this belief. In fact, girls' school performance sometimes drops sharply at the onset of puberty, with far less of this effect observed among boys. Statistically, it's no surprise that girls' aptitude skews a little more toward verbal and language skills while boys skew a little more toward analytical and math skills, but there is no significant difference in overall performance *except* when one group is favored over another, which is exactly what's been happening in the last 30 years. Boys' tendency to assert themselves a little more than girls has been branded as damaging to girls' self-esteem. So, instead of dealing with each child according to their innate temperaments, boys are admonished for their natural enthusiasm. Being born male has taken the place of "original sin", and boys learn to feel guilty just for being boys, especially when most

elementary school teachers are women who consider themselves feminists.

Boys see their own fathers marginalized in their lives and fathers in media portrayed as inept buffoons instead of the stable, wise heroes that they once were. No longer is the protector, the provider, the decision maker respected or even acknowledged. In domestic disputes, the man is almost always arrested even when the woman was the aggressor, which is far more frequently than reported, for the same biased reasons. Men are blamed for all the evils of the world with a naïve dream that all problems would be solved if only women ran the world. None of these biases are absolute, but they are now commonplace enough to have a cumulatively negative effect on how boys learn to see themselves. This far exceeds the seriousness of any complaint about how women are portrayed in the media. Once again, all of this reinforces the absurd and dangerous idea that the only way to "empower" girls is to emasculate boys, even at very young ages.

In the Workplace

[quote]The sexes in each species of being… are always true equivalents – equals but not identical. –Antoinette Brown Blackwell[/quote]

In the professional world, women often complain that their male colleagues don't take them seriously. Having worked for several large companies, I have often heard the complaint but never actually witnessed the alleged cause. On the contrary, I have seen many women in positions of authority, surrounded by mild-mannered beta males who would never dare question them even if they had good reason— out of fear that any challenge whatsoever to a woman would be misinterpreted as the deadly sin of sexism. These are the young men who were raised in the generation of feminism.

Nevertheless, even if it still sometimes happens that a few old-school men don't take their female colleagues or subordinates as seriously as they'd like, one very important reason for it is rarely acknowledged: women actually have *more* options than men, despite a common assumption to the contrary. Every working man knows that he has *no choice.* He has no safety net. He must work, period.

For men, working for a living is *not* a privilege, group therapy, or a liberating expression of his individuality, creativity, and freedom, as feminists have been taught to see it and envy it. For men, work is merely an inescapable and necessary burden whether he likes it or not. A man *must* work his whole life because he knows that no one is ever going to take care of him, and he will have to work extra hard, long hours that most women won't if he is going to be considered successful enough to attract a woman and support a family.

A woman in the workplace on the other hand has many more choices, especially if she's attractive. Whether we care to admit it or not, she can flirt or screw her way up the ladder *if she wants*. She can threaten to sue for sexual discrimination pretty much any time she is challenged for any reason by a male colleague or superior. That is not to say that *every* woman does these things, but *some* do. That is a fact, and everyone knows it. Every man in the professional world knows that even if a woman doesn't do these things, the threat that she *could* always looms, while he will never have such options. It's not difficult to see how this knowledge could influence even fair-minded men to begin seeing working women as mere career dabblers or hobbyists who are exploiting unfair advantages compared to their more serious male colleagues who have only their hard work and dedication to earn credibility.

Also, most women can still opt-out and revert to the traditional role of housewife pretty much whenever they want, if they want, unless they wait until it's too late. There should be no shame in this option, but it is there. In such cases when they do wait too long, only *then* do some women begin to think that the grass is greener on the path not taken. They then long to be wives and mothers often long after the optimal time to start a family has passed. Like men, such women finally realize that being responsible for themselves is not a mere test of self-esteem to prove like a precocious child, but after a certain point, it becomes a hard, inescapable reality. Some even admit to feeling as if they had been "suckered" into pursuing careers that they only later realize that do not bring them the fulfillment that they were promised by their women's studies professor in college. So until that day of reckoning, no matter how hard a woman works to prove herself equal to her male colleagues in a professional environment, the unspoken

knowledge that she has a safety net that he lacks has an unavoidable affect on her credibility as a serious employee compared to her male colleagues.

If there is one attractive woman sitting in the boardroom at a meeting with her male colleagues, then everyone including her is acutely aware of the proverbial pink elephant in the room that no one dares to talk about. Everyone is uncomfortable and she can use that fact to her advantage. While this may not seem fair, it is foolish to pretend that it's not true. But we do pretend. We pretend that things are the way we think they *should* be, instead of how they *really are*. This head-in-the-sand reflex does not bring about positive change. It only fosters more tension and distrust. Consequently, the workplace has become a minefield of hyper-vigilance against the slightest perception of harassment, which stems more from a fear of lawsuits than from any actual behavior that rises to a reasonable interpretation of being genuinely offensive. Talk about a hostile work environment!

An attractive, successful business woman that I once dated told me that as an artist, I was a refreshing alternative to the stodgy men in suits that she worked with all day. She actually complained to me that they didn't take her seriously even though she was just as competent and hard working as any of them. Without hesitation, I told her why I thought that was so, and her jaw dropped. Not in offense, but to her credit, in recognition of the truth. She replied, "Oh my god, you're right. I never thought of it like that." We eventually parted on good terms but I know that she will remember that conversation.

Sex and Drugs and Rock & Roll

[quote]No one will ever win the battle of the sexes; there's too much fraternizing with the enemy. –Henry A. Kissinger[/quote]

Before the 1960s, the American male archetype was admired for being strong, and stoic, with grit and moral fiber. Women chose men carefully based on these qualities— with good reason. In the time before the pill and legal abortion, unwanted pregnancy was a serious concern, so a stand-up man was valued and appreciated. Strong, smart, heroic men were a staple in literature, television and movies.

Enter: JFK's assassination and the Viet Nam war. Suddenly, all bets were off and a new young generation dared to seriously challenge the status quo through an explosion of creativity in music, literature, film, and personal exploration of new ways of thinking and living. This posed a far more serious threat to the incumbent establishment than most people realize. In ancient Rome, the powers of the time realized that they couldn't stop Christianity, so they co-opted it and formed the Roman Catholic Church in order to maintain power over a growing population of Christians. This is not a discourse about religion but a similar thing happened here in America in the wake of the 60s. The hippie movement was completely derailed with the pacifying temptations of sex and drugs, courtesy of your friendly CIA. Contrary to popular belief, the sexual revolution was actually part of the arsenal to sabotage a movement that could have otherwise had a real chance of overthrowing the corrupt establishment. Like giving smallpox-infected blankets to Native American tribes, hippies were given unrestricted sex and recreational drugs with the idea that these were expressions of their rebellion, when they were actually the elements of their demise. Indeed, my parents' generation naively and eagerly partook of these temptations without having any idea of the intended consequences. An entire generation of rebels was anesthetized into docility with very little bloodshed except for isolated incidents like Kent State.

The pill was developed and Roe v. Wade legalized abortion. One of feminism's dictates was that women should no longer be ashamed to be single mothers if they chose not to terminate their pregnancies. The lid blew off sexual restrictions. Promiscuity was no longer shameful, women no longer needed to be coy about their sexuality, and men no longer needed to be strong or responsible. The androgynous rock star replaced the chiseled leading man. We invented absurd new euphemisms like "polyamory", to legitimize behavior that was once taboo, which of course has nothing to do with real love. Qualities like commitment, responsibility, character, and virtue became synonymous with the rigid, oppressive establishment of the previous generation. Motivated by the temptation of easy sex, most men eagerly adapted to these new mores. The American male archetype transformed from stoic and masculine to the non-threatening man-child anti-hero. As a friend suggested, men went from "pull out artists" to "pick up

artists." This may all seem like good fun, but at what cost? Skyrocketing statistics of single mothers, uninvolved fathers, broken homes, and tension between the sexes.

Like trying to live on a diet of nothing but hot fudge sundaes, all this non-committal sex eventually led to an inevitable breakdown of trust or respect between the sexes. "Free love" was anything but free. Sex as recreation demands the suppression of the natural intimacy and bonding that normally accompanies it. But suppression begets perversion, jealousy, resentment, disillusionment, and rage. By the 80's, the AIDS epidemic struck, rehab clinics became commonplace and the party was over. Having forgotten any sense of the traditional values and respect that once existed between the sexes, it was too late to turn back. All we were left with was animosity, distrust, and a tidal wave of blame.

Fast forward to today and sexual relationships have come to resemble tense diplomatic negotiations during a temporary cease-fire between warring nations that are considering the benefit of temporarily lifting a trade embargo. People are torn between their natural instincts and the legacy of a generation of promiscuity. Confusion predominates; consumerism and convenience prevail. With absurdly oversimplified theories like "The Rules" and "Men are from Mars, Women are from Venus" gaining traction among most of the population spoon-fed on pop culture, men and women have abandoned their own common sense and decency. Instead, they have come to see each other as alien specimens to be analyzed and manipulated through a scripted and choreographed series of disingenuous interactions, or as disposable consumer products to be traded in at the first sign of boredom or imperfection. Relationships and marriage are more frequently than ever based on short-sighted whim and superficial convenience more than on genuine love, trust, respect or devotion. No commitment is deep enough to withstand the opportunity to "trade up". The slogan "I want it all now" from Cyra McFadden's satirical book "The Serial" has lost its irony and become the mantra for a whole generation. Scratching the surface of these trends reveals some interesting underlying causes.

We are now surrounded by overt sexual imagery everywhere in the media. Despite our professed abhorrence toward child pornography, we allow our children to become inured to sexualized imagery, attitudes, and styles at increasingly younger ages. Worldwide pornography industry revenues are now far in excess of $100 billion annually, which is more than double that of Microsoft and more than the NFL, NBA, and MLB combined. When natural sexuality becomes unavoidably confused with the caricature of pornography, it is not unusual for men to be ridiculed as pigs or perverts merely for expressing any sexual desire at all, whereas women's sexuality is seen as almost a divine sacrament, even when it really *is* perverted.

The mixed messages are enough to drive anyone mad. Men are bombarded with the admonition that they are supposed to be kind, honest, chivalrous, respectful, and gentle, but men who are naturally like this find themselves rejected time and time again, only to watch women run into the arms of thugs. Why? Because most women now resent the non-committal dandy that they invented. They instinctively revert to their desire for a strong, stand-up guy, but there are very few good models for this type of man left these days. So, women settle for any superficial display of strength or power as the next best thing. Of course, attraction to wealth never went out of style, but good character is seen as weakness and usually ignored, despite protests to the contrary. Actions do indeed speak louder than words. The exceptions to this rule are the relationships comprised of a domineering woman and her male lap dog. These men either lack or have suppressed their natural male traits in order to be deemed worthy of the woman's acceptance. These variations tend to be regional but the net effect is a profoundly diminished quality of life for all.

Parenthood

[quote]I could not point to any need in childhood as strong as that for a father's protection. – Sigmund Freud[/quote]

Loving fathers are systematically torn from their families, branded as deadbeats, and treated like criminals in family courts. We accept this as if it's just the natural order of things. It isn't. And yet we still hold the notion that *papa was a rolling stone,* when in fact a much larger percentage of women actually initiate divorce than men, *forcing* the fathers of their children out of his own home. In the minority of cases when men leave their marriages,

we assume that he's a jerk for abandoning his wife. When the woman leaves, we still assume that she had no choice because, once again, he *must be* a jerk. All of this is accepted with absolutely no evidence; just an automatic assumption that flatters women and insults men. Men are the targets of this "damned either way" bias in almost every kind of situation. Even more shockingly, more than twice as many women than men neglect, harm and even kill their own children, especially after moving in with a man other than the biological father. Yes, you read that right.

Despite these facts, we do *not* err on the side of caution by systematically taking children away from the majority of decent mothers. Instead, we ignore the statistics and do the reverse, because we mistakenly assume that it *must be* the reverse. Why? This is justified in part by a baseless theory about the breastfeeding bond between mother and child superseding any possible bond between fathers and children, even long after children have long since moved on to solid food. It is also regarded with a nod and a wink as a kind of ad hoc reparation for *perceived* injustices against women elsewhere in society, such as the aforementioned debatable wage discrepancies. And so children become the bargaining chip, with the insulting justification that such decisions are made in *the children's best interest.* Wink, wink.

However, reverse the genders and there would be riots in the streets. Take children away from a mother simply because the father decided that he needed to leave his wife to go "find himself" along with his kids in tow? Laughable, unless the mother is caught selling crack on the schoolyard— and even then we would wring our hands trying to understand what unbearable stresses could push a poor woman to do such a terrible thing, when even a good man would receive no such consideration. Instead, decent, loving fathers are forcibly removed from their children every day without as much as a shrug, often for no better reason than the woman's whim. Ask any man who has experienced this if it is any less heartbreaking than it would be for a woman and you are likely to see a grown man break into tears, not to mention his children. This is how callously and systematically the family court system not merely permits, but is actually geared to goad already fragile families into devastation, and is really at the heart of the whole matter.

Also, birth control options for women far outweigh the options for men. Choices in birth matters is regarded as the woman's alone; and yet still the man's burden depending on the choice that *she* makes without his wishes carrying any weight whatsoever. Yes, it is her body that will or will not be pregnant for nine months, but his desire to be a parent or not for the next eighteen years and to bear the financial burden or not is completely disregarded depending on her whim. When a sperm bank becomes an equally viable or even preferable alternative to an involved father, then clearly no one any longer takes the consequences of raising fatherless children very seriously. But the results are in and the naïve social experiment that elevated single mothers from shame to glorified sainthood can be declared an unmitigated disaster.

There was once a good reason why it was considered shameful for an unmarried woman to get "knocked up" and raise children on her own. Now, women should never feel shame for *anything* they do, however careless or selfish. Where single motherhood was once considered a tragedy, it is now considered a perfectly viable or even admirable choice. However, the epidemic rise of drug use, teen pregnancy, gang violence, depression and suicide all correlate precisely with the increased absence or marginalization of biological fathers from the lives of their children. Once again, this is not a coincidence or an unintended side-effect. I assert that it is undeniable case of calculated and predictable cause and effect, and raises the disturbing question of who really benefits. I'm still getting to that. In the meantime, I contend that the system is critically broken and that we can do so much better.

Rite of Passage

[quote]Ah, yes, divorce… from the Latin word meaning to rip out a man's genitals through his wallet. –Robin Williams[/quote]

As mentioned, most children are raised in broken homes because far more women than men are abandoning their marriages. I can almost hear the feminists cheer at this "victory" but, but the noble cause of equality is just a decoy and the ramifications are much farther-reaching. The devil really is in the details. Of the aforementioned majority

of divorces initiated by women against their first husbands, only a very small percentage of those are for serious reasons like abuse or infidelity by the man. In most cases, "irreconcilable differences" is a meaninglessly vague euphemism for *"she's liberating herself from the institution of patriarchal oppression."* But is that really what she's doing?

It has instead become a rite of passage for women… an initiation to womanhood. You're not really a liberated woman until you've abandoned at least one devastated beta male in the dust to either "trade up" or go "find yourself", with or without kids in the picture. Even if he was the most loving, supportive husband in the world, simply claim that he was "controlling" and that you felt "trapped", or that he left the toilet seat up, and the sisterhood will all nod in unison, "just like a man." I guess it just wouldn't be as satisfying or meaningful to find herself *before* ruining a few other people's lives in the process. This is accepted and even encouraged as the woman's prerogative to change her mind without moral accountability to anyone that her almighty whim might harm. The fact that she never thought of this *before* willingly entering the marriage is ignored or explained away as her having been too young and naïve to know what a terrible trap she was getting herself into… you know: stuck with a hard-working man who loves her and provides for her. She can't execute the symbolic act of liberating herself until she has first willingly entered a union that she can only *then* vilify as her prison. The fact that she may cause irreparable harm to others in the process is an acceptable casualty at best; or perhaps it is even a badge of honor at worst.

However, the question has never really been whether a woman has the right to choose. The real question is (or should be) how *well* she chooses. If women truly want to see themselves as equal to men in society (as they should), then they must be held to the same standard of accountability for the choices they make as men are held, and not expect to be forever coddled like children taking their first baby steps into the real world.

Pop Culture

[quote]All propaganda has to be popular and has to accommodate itself to the comprehension of the least intelligent of those whom it seeks to reach. –Adolf Hitler[/quote]

There are countless examples of propaganda in the media that reinforce these skewed views. Despite feminists' complaint about unrealistic images of thin, sexy women in the media, every romantic comedy is about some immature rogue who can't commit until he meets the *right* woman. Every sitcom (and commercial) is about an overweight idiot married to a beautiful, mature, intelligent, sophisticated woman who treats him like a child. Practically every Disney movie since the 70s has been about a plucky, independent young heroine proving herself in some way.

Recently, the bestseller book "Eat, Drink, Pray" and subsequent 2010 film starring Julia Roberts was lauded as a landmark of feminist aspirations but what was it really all about? An attractive, successful, married, middle-aged woman abandons her perfectly decent, loving husband to go on a year long quest to "find herself", only to ultimately learn that she has selfishly pushed away every man who ever loved her. At least she had a great time in the process while her poor ex was left in anguish— but who cares? It was *her* adventure and a vicarious fantasy for every married woman in the audience who ever felt a twinge of restlessness. Now, reverse the genders and make the main character the husband who does what Julia did. He would be seen as an irresponsible, selfish villain and everyone would sympathize with the ex whose part is pretty much over after the first 20 minutes.

In the blockbuster 2012, John Kusak asks his ex-wife Amanda Peet if she really loves her new husband. She answers, "I love him enough", which clearly means that she tolerates him because he's a better provider than the father of her children, whom she left. This is considered to be a perfectly reasonable answer. Now reverse the genders. If a man gave the same answer when asked if he loves his wife, then that would not definitely not fly with modern audiences as an acceptable reply for a likeable guy. He'd be a real jerk for admitting that he married a woman for convenience. Like so many double standards that give women a free ride that men are denied, it is

accepted as a small retribution for some other contrived offenses.

These are only a couple of examples that recently caught my attention out of countless others. For anyone interested, I suggest counting how many television commercials for a wide variety of products and services follow this formula. Apart from selling products, what's the overarching message?

The Rhetorical Trap

[quote]Anger is never without an argument, but seldom with a good one. –Indira Gandhi[/quote]

Like a religious devotee suffering from a crisis of faith when exercising a bit of common sense, any man who raises these questions is immediately attacked for challenging the politically correct status quo. He is branded a chauvinist, or as a whining, humorless crybaby who can't take a joke and doesn't know how good he has it compared to women, or as a loser venting his sour grapes. After all, if you are presumed to have all of the advantages, then you should be able to take a few hits and have no reason to complain, or so the reasoning goes. And if you do complain, you are not being "manly". Men should be stoic. Men should take their lumps. Men's feelings don't get hurt, or at least *don't matter* compared to women's feelings. Men are the oppressors, and so have no credibility to complain. There's no vacancy in the victim hotel, and men are to blame. It is the classic ad hominem logical fallacy designed to keep men silenced about any injustices they endure.

Instead, you have the occasional hard working quiet family man who just snaps one day and shoots up the post office. Now let's do a little soul-searching to really understand what terrible stresses could push *this* poor guy to the edge: Perhaps if he only had the opportunity to voice his frustrations just once in the way he heard the women around him do every single day, then such tragedies might be averted. Just a thought.

No Good Deed Goes Unpunished

[quote]All I ever seek from good deeds is a measure of respect. –Walter Annenberg[/quote]

Despite being the target of all this hostility from women, most men silently nod and continue to say and do whatever it takes at all costs to appease women's bottomless well of demands. They will go along with the common platitude that "she's always right", even with all the derogatory jokes about what clueless pigs men are. They will not question the notion of how much more sensitive, nurturing, intuitive, intelligent, and spiritually enlightened women are compared to men, who are always presumed to be inept, immature, knuckle-dragging goobers who lie, cheat, and need to be treated like one of the children by their flawless wives— if they are lucky enough for a woman to tolerate them at all. And so, in either ignorant bliss, the desire for acceptance, or fear of ridicule, most men play along with the burden of trying to impress women, while women maintain their posture of trying to remain unimpressed without even the courtesy of showing up on time, or at all. And which men get the shortest end of this stick? The ones who offer the least resistance… the "nice" guys who *least* resemble the negative stereotype.

Women often seem to do this with smug, almost perverse satisfaction as if they are cashing in their retribution chips against men— against *any* man, and yet for exactly what offenses, and to what end? Such small victories ring hollow. There are a lot of bitter, divorced, middle-aged women out there who have never once let down their guard to show genuine appreciation for the decent men in their lives. Let's not underestimate how much they are suffering too— not because of how awful men are, but because of how awful they *think* men are. This myopic view becomes their own personal hell. Unwittingly, a woman who believes that she is justified in "getting one over" on the men in her life ends up suffering just as much, if not even more in the long run, and worse: causing her children to suffer too. No one wins. Well, almost no one.

Life Out of Balance

[quote]There is more difference within the sexes than between them. –Ivy Compton-Burnett[/quote]

All of this preferential treatment toward women on the surface would seem to be with good intentions. But if you

really think about it, the message actually undermines everything that feminism would logically advocate. Rather than women being able to do anything men can do, it actually reinforces the message that women are helpless victims who need to pressure men into feeling guilty so that they will grant special concessions to women—presumably because women are incapable of succeeding otherwise. The false message is that men's power is the *only* power, so women should feel inferior unless they can pilfer men's power and become more like men. This is actually the opposite of "empowerment". It negates women's *true* feminine power and natural dignity as women, as well as attacking men's masculine power. It's like a social short circuit.

Paradoxically, men are now also made to feel guilty and inferior for the very same traits to which women now aspire. So, the bizarre logic is that it is a virtue for women to be more like men, but it is shameful for men to be like men *or* like women. This is obviously no good for men, but it really doesn't help women either. They may claim some petty victories, but this ultimately keeps women dependent, in a childlike fantasy world where they can get whatever they want (or what they think they *should* want) by being aggressive, whining, manipulative, or insisting on changing the rules; and it keeps men in a constant, weakened state of guilt, confusion, and contrition for their natural instincts to be manly. If women can't compete successfully with men in arenas where men excel, then we must rig the game.

In conversation with women friends about men's frustration about never knowing what women want, some of the more sympathetic ones have admitted to me, "I don't blame men for being frustrated since *we* don't even know what the hell we want most of the time."

The hidden message in the jargon of "empowerment" is that you are powerless until someone *else* rigs the game for you. It's like affirmative action and special Olympics for women. You'd think that any self-respecting woman would see through the insulting condescension of this, but they don't because it offers the path of least resistance toward an artificially contrived goal, under a banner of false righteousness. It's like the trifecta of manipulation. Madison Avenue would be proud (or should I say *is* proud?)

The net result of all this actually undermines both men's *and* women's dignity, strengths, self-awareness, and autonomy over their own lives to follow their true nature as long as they accept the fallacy that each gender should suppress their natural instincts and strive to be more like the other. Sure there will always be some exceptions to the majority, which is fine for them, but we now act as if the exceptions must be the rule for everyone. As far as we may think we have "evolved" intellectually or socially, we are still biological creatures operating to a great extent on instinct. This is not a bad thing. It is a supreme conceit of human ego to think that gender is an arbitrary contrivance to be methodically altered based on some passing social trend. Rather, it is our *nature;* it is DNA, hormones, biology, and instinct. We are suffering by attempting to suppress it based on some misguided social theory.

As Jeff Goldblum said in Jurassic Park, *"Nature finds a way."*

Acknowledging Skepticism

[quote]Do not let yourself be tainted with a barren skepticism. –Louis Pasteur[/quote]

So, as a man who believes that this subject is in dire need of closer examination, how can I present my case without inviting the same kind of derision directed at every man who has ever attempted to voice similar ideas? I'm not sure that I can. But I can anticipate the ridicule and point out what I believe *really* motivates it. This extends far beyond my personal experience with a sympathetic view toward all concerned: men, women, and children alike. My purpose is not to complain or to make an appeal for sympathy. It is to shed some light that I believe will benefit all concerned.

Why?

[quote]Why shouldn't truth be stranger than fiction? Fiction, after all, has to make sense. –Mark Twain[/quote]

If you begin to even consider the validity of this entire premise, then the next question to ask is: *why would a presumably enlightened, modern society that has made such great strides against racial discrimination so systematically*

undermine the natural dignity and respectability that both genders once took for granted? A militant feminist will predictably assert that men have brought this upon themselves and declare that the end of the argument. Now, let's look at it from a non-dogmatic perspective. My theory is not for the faint of heart. In fact, it is rather chilling and based on well-documented historic facts. It may seem at first like a long leap of logic, but the parallels between past and present are uncanny, so please bear with me.

Historic Precedent

[quote]Dictatorship naturally arises out of democracy, and the most aggravated form of tyranny and slavery out of the most extreme liberty. –Plato[/quote]

Back in 1712, a man named William Lynch gave a seminal speech to a coalition of Southern Plantation owners on the bank of the James River. The speech was titled, "The Making of a Slave". In it, Lynch described in explicit detail a systematic approach to psychologically "breaking" a population of people so that they will remain obedient and docile.

The simple premise was "divide and conquer" at the level of the most intimate family bonds.

The first and most important step was to weaken the strongest link. Remove the father from the family unit and brutally humiliate him in front of his woman and children. We've all seen "Roots". Remember?

The next step was to give the woman more decision-making power than the man, especially regarding children, *yet always under the control of the master*. Children raised under these conditions were deprived of any strong male influence except the master. Women learned to despise their own men's weakness and consequently form a stronger allegiance to their captor, the master. Sex between masters and female slaves was commonplace. Whether it was forcible or consensual was ultimately usually irrelevant under the circumstances. Much later, this phenomenon was recognized as the Stockholm syndrome in which a group of kidnapees grew to identify with their captors. The first generation of male slaves were killed or maimed beyond any ability to fight back, but the next generation of boys grew to be more compliant, usually through brutal "whippings" from their own mothers, inflicted to avert even worse beatings from the masters.

This became a mindset and a way of life so deeply instilled that it persists in black American culture today, 300 years later. How many African American women really respect African American men, even in this day and age? Very few. This is the legacy of Lynch's system that he actually predicted. And now, this malignant mindset has spread far beyond the descendents of African slaves throughout all of society in America.

The Conspiracy

[quote]Where justice is denied, where poverty is enforced, where ignorance prevails, and where any one class is made to feel that society is an organized conspiracy to oppress, rob and degrade them, neither persons nor property will be safe. –Frederick Douglass[/quote]

Fast forward to the Civil War, emancipation, and then further to the civil rights movement. Slavery is abolished. The economic system that built this nation and depended on slavery was on the verge of collapse. Bankers and wealthy land owners needed to think fast. They figured out that they could continue a form of legal economic slavery as long as they didn't call it that. Just employ the same techniques that Lynch taught, but in more subtle ways throughout the whole society, not just against a single minority group. Open Ellis Island to the largest influx of poor, immigrant worker classes in history with the lure of a chance at a better quality of life in America. Undermine the dignity of the father in the family unit, if not through torture, then through industrial mechanization, economic oppression, and seductive propaganda. Make the ordinary man obsolete as an authority, even in his own family and useful only as an obedient worker… all legally. The dystopian visions of Orwell and Huxley were not that far off the mark. The only subtle but important difference is that we have replaced the chilling bleakness Orwell's cautionary tales with Huxley's placebo of banal consumer comforts and dream of a shot at the glamorous life. *"You can never underestimate a population's appetite for distraction."*

And yet the ultimate irony and insult to women is that much of the feminist agenda that they so religiously espouse is really part of a sinister plot devised by a very small group of very powerful men to control the masses by undermining the family unit. They simply planted the seed, and let it play out. Divide and conquer, just like prison guards maintaining their authority by fueling hostility among the inmates. So yes, the real oppressor probably really is male, but it is a very small, elite group of powerful men whose existence and directives are far below most people's radar. The rest of us ordinary men in women's lives however, are not the enemy. We're really all in the same boat.

The Cost

[quote]It is the logic of consumerism that undermines the values of loyalty and permanence and promotes a different set of values that is destructive of family life. –Christopher Lasch[/quote]

The scheme is working. A vast population of the working class is keeping the top fraction of a percent of the wealthiest elite in power, with the recent exception of the Occupy movement. *We are the 99%*. However, the general public is usually too docile and distracted by consumer media to recognize their own plight or to ever consider a revolt. Instead, most wave their banners in blind allegiance to the powers that be. At what cost? At the cost of the most basic and fundamental social unit upon which the pursuit of happiness depends: the intimate bonds of the intact family. The only difference now is the vast scale and that the "master" is now the faceless godlike entity of corporate capitalism and consumerism. In contrast, husbands and fathers who were once the heroes of their families are now reduced to a punch line.

We believe in *things* more than we believe in each other. We cheer for our sports teams, for our armies, for our movie stars, for our politics, for our religions, and for our precious cars, fashions, and gadgets— but not for each other. We are allowing our greatest asset— our families— to be sabotaged from within. This is undeniably the brave new world that we live in today. It has not always been this way, nor must it remain so.

As Krishnamurti said, *"It is no measure of mental health to be well adjusted to a profoundly sick society."*

Conclusion and Prediction

[quote]The sexes were made for each other, and only in the wise and loving union of the two is the fullness of health and duty and happiness to be expected. –William Hall[/quote]

Now, here we are in the midst of the worst economic crisis since the great depression, an epidemic of foreclosed homes, broken homes, and a general atmosphere of malaise and mistrust between the sexes. None of this is an accident. We have been led like sheep to this much weakened place. How can anyone with a merely average sense of decency look around and fail to see that something has gone seriously wrong?

Now, the question is whether it is possible for us to gain the collective awareness to recognize it, to see the bigger picture, and as a population of intelligent and decent men and women, reclaim our dignity and the family bonds that once made us strong as individuals and as a nation? The present course is clearly unsustainable. I predict that the pendulum must start swinging back. There will be a shift in coming decades back toward a healthier respect and appreciation for men's strength, dignity, wisdom, and roles as beloved husband, father, provider, protector, wise authority, and hero, at least in some sectors. When critical mass is reached, then this reawakening will become universal.

Just like the apologetic state that men are in today, there may even come a period of female atonement in which they will express contrition for their formerly misguided hostility toward the men in their lives. Mutual empathy, compassion, and respect between men and women for our strengths as well as for our differences will become the norm and families will once again become strong and stable. This is the true source from which social and economic recovery will "trickle down." Of course, there must always be acceptance for alternative family models including blended families, single parent families, and gay couple families. However, the standard prototype of husband, wife, and children will resume its rightful status in the pantheon of stable family models. Feminism will

dissipate and be replaced by the more inclusive “humanism.”

For all the die-hard feminists who will misinterpret this as some veiled attempt of reinforcing their imagined shackles of female subservience, *please.* You were *never* a slave to men and certainly no one is forcing anything on you now. Are you so insecure as to think that any positive relations with men must be synonymous with oppression? Is that what you call empowerment? If you are really happier alone with your cats, or at least without any positive relationships with men, then that’s always *your* choice. But as the minority, you don’t have the right to speak or choose for *all* women. In your own philosophy, women more than anything else have the right to choose what’s best for them. Those many choices must include the choice to take the most natural path in the world: to become truly invested in creating a healthy, happy, strong family… to know the contentment of *finding herself* right there, without shame, and to stay, for better or worse.

We have mustered the collective mobility to occupy Wall Street. It is now time for the 99% to turn that collective focus back to our homes and families.

Pierce Harlan is a fucking jerk

John Hembling (JtO) · 22 January 2012 · Archived copy · Original

In case you don't know, he's the bastard who runs the falserapesociety website. It's a site featuring thousands of news stories in which women, for reasons ranging from boredom to sexual frustration – level false rape accusations against men. In a majority of these cases, the falsehood of the accusation comes to light soon afterward, and although the falsely accused have been arrested, fired from their jobs, blacklisted, severed from their kids, assaulted, driven out of communities and had their lives generally ruined, the false accusers usually skate away without consequence.

The stories of false rape claims are culled from main stream news sources all over the english speaking world, and Mr Harlan has, on his website, collected a damning body of evidence of the obvious hazard of contact with women in the absence of reliable witnesses or secure video surveillance.

Most recently, Harlan ran a story about a woman in Scotland who after being rejected in her sexual advances, vented her frustration by charging the man who refused sex with rape. The story would not be a story if police had not noted inconsistencies in her account. The woman, Lisa Wright, confessed to police after 4 days that the story was fabricated. She was sentenced to 210 hours of community service. (about 5 weeks of work).

This was obviously not the first such story I had read. Nor was it the tenth, or the hundredth. The details vary, but in every such story culled from mainstream reporting, there is a monotonous repetition of theme. A woman, for widely differing, but uniformly trivial and petty reasons concocts a rape allegation, and a man's life, reputation, family, career and personal life are permanently ruined. Then she is discovered in the lie and flutters away with a token slap on the wrist. Sometimes the police will even issue a statement, admonishing other women not to issue their own false accusations. The reason given is not because it destroys the lives and families of innocent men, but that it wastes police resources, and most terribly, throws doubt onto actual victims of crime. The reason to not field a false rape allegation is never because it will destroying an innocent man's life.

After reading the endless torrent of mainstream reporting collected under one banner on Harlan's site, http://falserapesociety.blogspot.com/ I can no longer deny the evidence and treat women as if they are not all potential predators. And I'm bitter. Fuck you Harlan – this is your fault.

As a rational human being, I can no longer enjoy the company of women without a permanent vigilance. My knowledge of the ease of a false accusation, and the blind eagerness of communities and law enforcement to grind up men so accused without a hint of forbearance. The automatic media publication of men accused, but not convicted, the automatic sheltering in anonymity of women issuing accusation, safely free of accountability. In such a climate, a colleague, a friend, an in-law, if female must all be treated as potential hazards. It would be irresponsible and suicidal to allow a woman into my car, without a trusted third party as witness. I find it now fatally irrational to allow a new female acquaintance into my home without secured electronic surveillance. All because Pierce Harlan couldn't leave the truth alone.

It is mortally dangerous to ever offer assistance to a woman in need of it, unless a number of trusted witnesses are also present. It's obviously hazardous to even tell a woman the truth, or tell her anything except the most bland, and expected flattery, and then quickly depart her company. So who is to blame for this unhappy state of affairs? Pierce Harlan, that asshole.

Now, obviously, not all, and not even most women are likely to spot an opportunity for trivial advantage or entertainment from devastating a man's life through false accusation. However the easy and nearly total absence of consequence for this commonly documented behavior indicates that for men, women should be avoided at all costs. Not just avoided, but ignored, in cases where they may be in distress, shunned. If, for example a woman's car breaks down and she calls a towing company, the tow truck driver is better served to quit his job than to assist her without witnesses or his own video surveillance.

If pizza is ordered and the delivery driver happens to be female, a safe course would be to turn off the house lights and wait in silence until she's gone away. For male drivers delivering to a woman home alone, the hazard might be unavoidable without aggressively interrogating customers as they place their orders on the phone, and refusing service to women. Of course, all of this sounds extreme and paranoid, but in a culture and a legal climate increasingly eager to discard due process for men accused, and protecting false accusers from consequence, ameliorative measures become increasingly necessary.

Most people working in the restaurant and bar industry will be aware of the fairly common phenomenon of young women, in company of a group of female friends drinking themselves into a state of blackout. Whether this is due to their youthful belief in their own immortality, or a culturally induced sense that everybody else in the world is there to serve and protect them from consequence is a matter for speculation. However, men doing the job of doorman, or bouncer, or even bartenders and serving staff are pretty routinely called on to deal with a blackout drunk, vomiting, or passed out girl who got too excited and drank herself stupid. Rather than helping such passed out girls to a chair, or loading them into a car to be driven home or to an emergency room, its advisable in a climate of easy accusation to just put orange highway cones around a girl passed on in the street so she's less likely to be run over by a car, and not move her out of traffic. Such action might be used as the basis for a rape accusation.

And very clearly, the the fault for all of this necessary self preservation belongs to Mr Harlan. If he hadn't collected together and presented so much mainstream news reporting of the free for all blood sport that false rape accusations have become – men would be able to live lives of carefree abandon. Well, until they were charged with molesting the female grocery-bagger, or sexually harassing a passing dental hygienist. It's Peirce's fault that feminine, socially-approved and ritualized male destruction is impossible to ignore. So, Mr Harlan, thanks a lot, you jerk.

I now envy other men, those that can see all this information and still live in denial. I don't know how they do it. No matter how many times I try to pull the wool back over my eyes, I still see it all, thanks to – *that guy*. No matter how many blue pills I try to choke down I still end up with all this knowledge gnawing at me like a rat on a piece of cheese.

So once again, Mr. Harlan, thanks for making a cognizant mess of my life, but rest assured no matter how much you do over there at FRS there will be men who remain happy and ignorant, right up till the time the cuffs are slapped on.

Addendum:

I wrote this piece with the intention of exaggerating to make a point, and realized, half way through writing that I was not exaggerating.

http://i.imgur.com/QahOc.jpg

An important announcement from SAVE

S.A.V.E. · 23 January 2012 · Archived copy · Original

[box]

From SAVE and AVfM News

Email Subject: The Senate Judiciary Committee Needs Your Calls By Thursday
Title: The Senate Judiciary Committee Needs Your Calls Before Thursday's Vote On VAWA

Dear (Contact First Name),

The Senate Judiciary Committee is expected to vote on the reauthorization of the Violence Against Women Act (VAWA) this coming Thursday at 10am. As you know, we have found many flaws in this bill, which is why we created the Partner Violence Reduction Act (PVRA).
The Partner Violence Reduction Act:

1. Gives priority to real victims.
2. Reduces false allegations.
3. Removes provisions that violate the Constitution.
4. Protects families.
5. Provides legal assistance for alleged victim and alleged offender.
6. Requires third-party accreditation.
7. Curbs immigration fraud.
8. Makes the law gender-inclusive.

Today we'd like you to call members on the committee. Tell them to **reject VAWA and to support the Partner Violence Reduction Act.** More info: www.saveservices.org/pvra

Please contact the members listed below:

- Chuck Grassley (202) 224-3744
- Orrin G. Hatch (202) 224-5251
- Jon Kyl (202) 224-4521
- Jeff Sessions (202) 224-4124
- Lindsey Graham (202) 224-5972
- John Cornyn (202) 224-2934
- Michael S. Lee (202) 224-5444
- Tom Coburn (202) 224-5754

Call them once, call them twice, call them several times. Call Monday, Tuesday and Wednesday. Ask your family, friends, church family, co-workers and neighbors to call. And don't forget to ask your facebook, twitter and google+ friends too.

It's now or never, folks!

Sincerely,
Teri
Teri Stoddard, Program Director
Stop Abusive and Violent Environments

www.saveservices.org
[/box]

All this goodness is pissing me off

Paul Elam · 23 January 2012 · Archived copy · Original

I have always been a person that thrives on dissent. When reasonable and considered it's a good, human check and balance for what we choose to believe. It puts what we think under a microscope and lets us put the ideas of others to the test as well. And, importantly, it staves off the forces of conformity and groupthink that so often lead us to mindlessness, feminism and really confused websites.

With that in mind I welcomed, prompted rather, the exchange here with writers at the Good Men Project regarding the question of what makes a good man, and indeed if we are making an egregious mistake by even asking it.

I challenged Tom Matlack, Lisa Hickey and other GMP writers to answer one simple question, which I pose here again:

Please inform us of anything, one single quality, that you think constitutes a part of being a good man – that does not also apply to being a good woman.

Tom, Lisa and someone named Jackie Summers all took their shots at answering.

I can only think of one thing that *near* adequately characterizes the responses. For those of you old enough to have seen the movie *Cat Ballou*, summon from your memory the image of Lee Marvin, cross-eyed drunk and hanging half-off his equally shit-faced horse, clutching the saddle horn with one hand and trying to shoot the side of a barn with a gun he barely held in the other…and missing.

Yes, he actually missed the side of the barn, but he came closer to the target than any of these people did to directly and concisely answering one really simple…fucking…question.

First, let's take Tom's "answer," if you really want to call it that. After playing patty-cake with his keyboard for a while, saying squat, he finally cuts to the fail:

> **My personal definition of being a good man means trying to make more good decisions on a daily basis than bad. It means showing up for my wife and kids even when it's not easy. It means trying to help someone else out of generosity rather than greed. It means telling the deepest truth I am capable of. And it means forgiving myself when I fail.**

Sometimes I want to cut a foot-long piece of razor wire, run one end though my lower lip, and then yank it back and forth like I was trying to start a friction fire, just to not have to feel how painful it is to deal with this kind of bullshit.

Tom? TOM!! You didn't answer the question. Fuck sake man, you didn't even try. Every word you said could equally apply to a woman – these days even the part about coming home to a wife.

I am sorry. Really I am. Because if I am going to make myself believe that you were trying to answer the question, then I have to assume you are not smart enough to understand what I was asking, or maybe not smart enough to read a complete sentence. But I never thought you were stupid, and still don't. It appears, though, that you think I am.

Since Tom wouldn't, *couldn't*, answer the question, let's take a look at what Jackie Summers, a "big scary black guy with bowling balls for shoulders and tree trunks for thighs," had to say, assuming he didn't damage his keyboard with his jack hammers for fingers.

He did no better job than Tom. Actually, it was worse because in addition to the scary-bad metaphors about his body he also forces us to stomach a redundant stream of 5th grade level platitudes and Peter Pan observations. So says Summers:

> **Bad men exist. This is undeniable.**
>
> **This is because bad people exist, and men are a subset of people. The world has always had bad men, because the world has always had bad people. Men who hurt. Men who maim. Men who kill.**
>
> **Good men exist. Also undeniable.**
>
> **This is because good people exist, and men are a subset of people.**

The second time he said that "men are a subset of people," my eyes started playing tricks on me. The article started to look like it was written in crayon. God knows it sounded like it.

I do understand, though, Jackie. I also have to repeat the fact that men are people all the time, usually to people like you, but that is a different story. Also, the simplified version of good and bad is so off the mark that it puts termites in your tree trunks. Men who kill and maim are only bad when they are not killing and maiming the right people, such as those with brown skin and oil deposits. The real good men are just future corpses. Really bad men are self-defined. Guess which group I'm in?

Relying on a Mr. Rogers approach getting his "points" across, Summers avoids the question entirely and cuts right to the core of the problem by demonstrating that the problem is, indeed, *him*.

Dig this from The Teach.

> **The world has always had good men, because the world has always had good people. Men who heal. Men who protect. Men who would sacrifice their lives and limbs for the greater good.**

Ahhh, the "greater good." The great, masculine meat grinder of history. I wonder again if it occurs to Jackie that frequently those men who sacrifice their "lives and limbs" are often the same ones doing the killing and maiming. But, I digress.

As I said, you won't find an answer to my question within a light year of Summers' article, or even any indication that he read the question. The theme, though, which he repeats with as much annoyance as he does the startling and edgy fact that "men are subset of people," is simple; Men are expendable because "that's how we all survive."

He supports this by pointing out that in a dicey situation, his size, which he directly ties to his sex without actually saying so, make him the odds on choice for protecting any weak little women in his immediate area.

Welcome to the world of Jackie Summers, everyone. Please set your watches back 50,000 years, or at least back to the time before technology made self-protection an equal opportunity responsibility. By the way, Jackie, that was about the same time, at least according to all the patriarchy theorists, that "good" women were chattel and not much valued past their ability to close their mouths and open their legs at the same time. Such is the extent of the quazi-patriarchal pablum you have dished up to your readers; another reminder that it really is about chivalry, no matter how much you try to hide it behind what passes for postmodern enlightenment.

You, in virtual lockstep with GMP editorial slant, are simply an advocate for how best to exploit men in modern times.

I could write almost endlessly on the symbiotic relationship of old world chivalry and feminism, and how GMP has always been intellectually paralyzed by the dissonance that creates, but I'm already up to my waist in waste. So let's get 'er done before I have to start cutting that razor wire.

As I said, Tom didn't answer the question at all. Jackie wrote as though the question never existed. That leaves Lisa Hickey, who actually answered the question, but apparently without the benefit of being aware of it. She says:

> **While there may be nothing inherently different in being a "good man" or a "good woman", there are plenty of ways in which society tries to trick us into believing there are.**

Gee, you mean like “The Good Men Project”? Jesus, where did I put those wire cutters? Lisa Hickey has just told us not only that there is nothing inherently different in being a “good man” or a “good woman,” but that anyone suggesting there is a difference is tricking us.

Irony’s a motherfucker, innet?

And that pretty much sums it up; a trio of chances, a triumvirate of abject failure. The only thing left is *why*.

Ms. Hickey came here and commented, somewhat to her credit, in response to this challenge and said:

> **I posted a response to Paul’s challenge as well. You may all hate The Good Men Project, but you can’t say we aren’t willing to engage.**

Disregarding the accusation of hate for the time being, that is 100% correct, but keep in mind that Hugo Schwyzer “engaged” with Tom Matlack, as did Amanda Marcotte. I have engaged people like David Futrelle, who is loathe to hit a keystroke that would contribute to a word of truth. Simple engagement is not proof of integrity, but how you engage certainly can be.

What matters in this bad man’s opinion is engaging meaningfully; in dealing with questions and criticisms directly and honestly. Anyone can ask meaningful questions about the content of this site and our mission here. They can attempt to shoot holes in any of these articles, and they may be able to. Regardless of the possible findings, we will respond to those challenges head on. I have immense pride in that, and it is one of the reasons we have a very popular men’s website, *with mostly male readers.*

GMP’s failure to practice that same integrity is the explanation for their failure in this exchange. Men are not their target audience, just their target, and it shows.

Ms. Hickey, you said that you were not here to make friends or be liked by people, and so far that is working out very well. But it is not, at least in my case, because your ideas suck so badly. It is because your whole shtick does.

From engaging but not honestly, to auto-refreshing your site to artificially inflate your traffic position and advertising impressions, to running a men’s website that has trashed men more than understanding them, and encouraged men to sacrifice themselves more than solve their problems, all for the sake of a buck, you have literally begged for disdain. We may live in a shitty, relativist zeitgeist, but integrity is not so far out of style that lacking it can’t hurt you.

If it were not for the false advertising, it would not bother me so much. In your About Page, it says, “The Good Men Project is not so much a magazine as a social movement.”

How many phony page impressions does it take to make a movement?

Silly me, am I asking questions again?

I really do have hope that recent events at GMP are a good sign of times to come, that you really are, as you claim, embracing a policy that requires you to *listen* to your male readers, all of them, and react accordingly. Perhaps if you actually do that enough you will end up with interest from a male audience. Anything is possible.

But I also know that I have been reminded in this exchange that you have a great deal yet that you need to hear, not the least which is a lot of *good people* still respect honesty more than they do a slick angle.

Manufacturing victimhood, marginalizing victims

Alison Tieman (Typhonblue) · 24 January 2012 · Archived copy · Original

Toxic victim-consciousness is the process by which women are made into a class "acted upon" by emphasizing a disproportionate victimhood where none actually exists or isn't proven.

In "Women Do Not Benefit: The Science", I outlined how toxic victimhood limits women and socializes them to undermine their own achievements. Toxic victimhood promotes the perception that women are "acted upon" rather than actors. When a society is promoting toxic victimhood, there is no need to limit women overtly through legal, financial or social restrictions. Instead women will limit themselves through their own mental foot-binding.

Here I will look at a recent and very successful effort to manufacture toxic female victimhood whole-cloth, the CDC's 2010 National Intimate Partner and Sexual Violence Survey.

The much publicized figure on rape from this survey is that 1 in 5 women versus 1 in 71 men are victims of rape in their lifetime. (If the rate men are raped is reported on at all.)

Let's see exactly how the female-as-victim juggernaught churned this nugget out.

Question: When is Rape Not Rape? Answer: When a Rapist Uses Her Vagina

The first thing to note is that the NIPSVS decided that men being forced to have sex with women isn't rape. Let's think about this again. The NIPSVS finds that men are the majority perpetrators of rape. 98% of female rape victims and 93% of male rape victims had a male perpetrator. A woman shoving her fingers up a man's anus is rape, but a woman shoving her vagina down on his penis is not. The latter is not classified as rape, but as "made to penetrate" and is placed in the category of "other sexual violence".

Logically, if you define rape as penetration, but not envelopment, you are going to end up with an arbitrarily large number of male rapists compared to female rapists.

Rape could easily be redefined as forced envelopment, which is exactly as arbitrary as the NIPSVS's redefinition of rape. In that case we would find that 80+% of rapists are female. Which is as fatuous a finding as the reverse.

So why are significantly more men then women rapists and significantly more women raped then men? Because when women rape using their vaginas it's not rape, it's "other sexual violence".

Men are the vast majority of rapists and women are the vast majority of victims because rape was defined in such a way *to make sure that this was so*.

The Real Risk of Rape in the Last Twelve Months

It should be noted the NIPSVS presents no statistics on male victims of rape through penetration for the last 12 months. This is interesting because the 2000 National Violence Against Women Survey found that 0.3 percent of women and 0.1 percent of men surveyed said they were raped via penetration in the previous 12 months.

The NIPSVS says: "The estimates for male victims raped by other types of perpetrators were based upon numbers too small to calculate a reliable estimate and therefore are not reported."

The NIPSVS surveyed 18,000 people; The NVAWS surveyed 16,000. Did the risk of rape of men by other men take a nose-dive between the NVAW survey and the NIPSVS survey?

Luckily the NIPSVS did track the risk of "made to penetrate" for men in the last year. It was 1.1%, identical to the 1.1% of women "made to envelop".

If the act of forced envelopment is correctly classified as rape—namely a woman forcing a man to have sex using her *vagina*, the vagina being one of the two most commonly used instruments of sex—then you get an equal risk of rape between men and women in the last twelve months.

An *equal* risk of rape between men and women in the last twelve months.

Why then, is the lifetime risk of rape so different?

Men Rape; Women Are Raped

Researchers into the field of traumatic memory recovery note that the longer the period of time a person is asked recall a traumatic event, the less likely they are to remember it. How this works is that surveys that ask about a traumatic event in the last six months get less false negatives then those that ask about a traumatic event in the last twelve months which, itself, gets considerably fewer false negatives then lifetime prevalence.

For men this effect is even more pronounced.

> 16% of men with documented cases of sexual abuse considered their early childhood experiences sexual abuse, compared with 64% of women with documented cases of sexual abuse. These gender differences may reflect inadequate measurement techniques or an unwillingness on the part of men to disclose this information (Widom and Morris 1997).

Only 16% of men with *documented case histories of child sexual abuse* disclosed that abuse on a survey intended to capture child sexual abuse. Sixteen percent of men compared to sixty-four percent of women.

That amounts to a disclosure rate of child sexual abuse *four times higher* in women then in men.

Is it any wonder that the CDC's 2010 survey (correcting for their mis-categorization of female-on-male rape) found that 18.3% of women and 6.2% of men were victimized over their lifetimes?

Comparing the lifetime rate of sexual abuse for men and women is misleading in determining their relative risk of sexual violence, simply because men disclose childhood sexual abuse four times less often then women.

There may be many reasons for this. It's unlikely that it's due to sexual abuse being less impactful on men because studies have shown that sexual abuse does have a profound impact on men, and this includes female-on-male sexual abuse. For instance, the link between sexual abuse and suicide attempts is stronger in boys (Rhodes et al. 2001) and sexually abused boys are twice as likely to commit suicide (Molnar et al. 2001) than sexually abused girls. In addition to that, there is a risk factor for sexually abused men to sexually abuse others is if their abuser was *female* (Salter et al. 2003.)

One possible reason for men not disclosing, or even "forgetting", is quite simple: our social narrative does not allow for, nor does it depict, the sexual abuse of males. To a degree it allows for the sexual abuse of boys by men, but not boys by women or adult men by anyone.

In a study on the effects of retention interval and gender on the perception of violence, Ahola et al. (2009) found that eyewitnesses rated female perpetrators less violent than male when reporting after an interval of one to three weeks as opposed to ten minutes. Ahola et al. (2009) proposed that over time eyewitnesses reinterpreted the behavior of perpetrators in order to conform to gender stereotypes regarding violence.

Widom and Morris (1997) propose that a similar process is occurring with male victims of sexual abuse (particularly by females) as, over time, they reinterpret their victimization to conform with the dominant social narrative regarding sexual abuse: that it happens to women and is perpetrated by men. They will do this by reframing their abuse as consensual or as a rite of passage or less violent than it was or by "forgetting" it completely. The more time passes, the more our memories conform to the dominant social narrative.

> Gender differences in reporting and in perceptions of early childhood experiences may reflect early socialization experiences in which men learn to view these behaviors as non-predatory and non-abusive. Many of the sexual experiences considered to be sexual abuse (showing/touching sex organs, kissing in a sexual way) may be seen as developmental rites of passage, part of a learning process (Widom and Morris 1997.)

Note that this “forgetting” does not mean that there is no psychological effect; only that the source of that effect is buried, becoming a silent trigger for self-destructive behavior.

The Real Ratio of Male to Female Rapists

If we look at the more reliable statistic, the risk of rape in the last twelve months, and we fix the NIPSVS’s mistake in classifying forced envelopment as “other sexual assault” and not rape, we find that 80% of men report a female rapist and 98% of women report a male rapist.

That works out to 40% of rapists being female and 60% being male. A far cry from 95+% of rapists being male.

Instant Female Victimhood, Just Add Media

The cautious and least sensationalistic position to take based on the NIPSVS’s findings is that men and women are most likely at an equal risk of rape and that the proportion of male to female rapists is not significantly gendered. [1]

But this is obviously not what anyone really wants to hear. Instead, the NIPSVS manufactured a non-existant female victimhood by first redefining rape to exclude the vast majority of female-on-male victimization. Then mainstream media (and other parties interested in female victimhood) followed up by selecting the statistic most likely to be fraught with reporting error while completely ignoring the more reliable statistic that suggests parity and further ignoring the ratio of female to male abusers (40/60) in that more reliable statistic.

And so from a survey that strongly suggests that neither rape victimization nor rape perpetration is significantly gendered, we get a resounding shout of ‘MEN RAPE/WOMEN ARE RAPED!’

Men act, women are acted upon.

And the juggernaut rumbles on.

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[1] The moderate skew in favor of male rapists may just be an artifact of using female interviewers. We won't know for sure until a survey is done that doesn't require male victims of female aggressors to disclose their victimization to a female interviewer. Likely the NIPSVS used female interviewers preferentially in order to capture as much female victimization as possible; the logic being that women would be more likely to disclose to another woman.

The good man

Walter Romans (TDOM) · 24 January 2012 · Archived copy · Original

Recently Paul Elam at AVfM challenged the staff of The Good Man Project to define the “Good Man” as an entity differing from a “Good Woman.” He wanted to know specific qualities unique to men. Three of them took up the challenge and according to Paul, they each failed There found nothing, no quality at all that was unique to men.

This is the very question that brought me to the men’s movement. I was in search of a modern definition of masculinity and what it means to be a man, specifically, how that differs from being a woman. Is there anything unique about men? I have made some strides in this area, but I too have failed. My best attempt thus far was recently posed in my series Redefining Masculinity. I conclude the third article in that series stating:

“The general expectation that a man must not only earn his own way, but provide for and protect, and sacrifice himself others (society in general and women and children in particular) is unique to manhood. Women may freely choose to do these things, but are not looked down upon for choosing alternate lifestyles that require no such sacrifice on her behalf. This places an extreme burden upon men that is not placed upon women. It is certainly unfair and may be considered oppressive. The Zeta Male will reject the sacrifice as it pertains to others, but not to himself. The Zeta will require himself to earn his own way as he knows there will be no safety net as would be provided to women. Thus for a man to be a man, manhood requires a man not only to choose his own path according to his personal values, but it also requires that he earn his own way.”

However, aside from the differing societal expectation for men and the safety nets provided for women, any woman may also choose her own path according to her personal values and earn her own way. Therefore it also fails to indicate anything inherently unique about men.

To answer this question one must first identify those human behaviors that are unique to the male of the species. Since men and women are more alike than different, every possible human behavior that can be performed by members of one sex can be performed by members of the other. That is every possible behavior except those concerning reproduction. Men cannot be mothers. Women cannot be fathers. These behaviors are unique to each sex.

This, of course, does not mean that there is not any crossover in responsibility and/or function, but each performs those responsibilities from a different perspective. This begins with mate selection, the act of reproduction, and the division of labor performed in child-rearing.

In the pre-industrial age these activities were defined more by biological functioning and ability than anything else. Women get pregnant, men don’t. Women can nurse young children, men can’t. Men on average grow bigger, stronger, faster, and have greater lung capacity and endurance than women. These simple facts, more than anything else, made it more suitable for women (rather than men) to remain in or near the home where they could care for young children. They also made it more suitable for men (rather than women) to leave the home to acquire basic necessities. In the modern era, technology has made it possible for each to assume large portions of the roles of the other in this regard. However, the basic differences in males and females remain, only the roles have changed.

These differences lead to the social contract of marriage, a contract which has been adopted by nearly every successful society in one way or another. This contract allowed the formation of the basic unit of human society; the family unit. It also delineated the roles of the two heads of the family and their responsibilities to themselves, each other, and their children. These roles were frequently codified in various societies at one time or another. Even when they were not codified, they generally were incorporated into cultural expectations, practices, and traditions. They also provided for smooth and orderly transfers of wealth, property, and power as well as providing for social safety nets for individual members of the society.

For instance, men were expected to marry and to provide the basic necessities for their wives and their offspring. Women were also expected to marry and produce offspring. These roles were complimentary and meant that the

adult male, the adult female, and all children were provided for. The basic obligation of both men and women was to their offspring and future generations. Because of this, most societies developed a patrilineal system of heritage in which the sons inherited property from their fathers and in which daughters were handed over to their husbands' families to be provided for. While the basic fairness of such systems could be argued, they were undoubtedly necessary for smooth transitions in societies at a time when biological limitations could not be overcome and basic resources were scarce.

With the onset of the industrial age basic resources have become increasingly plentiful and biological limitations were, for the most part, overcome. However, the basic obligation to offspring and to future generations remains to ensure the survival of the species, just without rigid sex roles once needed to ensure survival. While the act of reproduction continues to require both a male and a female, only the female is required for gestation of the fetus. Once born, care of the infant can now be performed equally well by either sex. Further, technology and the evolution of society have made it possible for the female to produce sufficiently to provide for the care of her offspring and herself in the absence of the male. This makes the social contract of marriage obsolete as it has traditionally been executed. This has resulted in the disintegration of the traditional family unit and the dissolution of obligation of female to male as well as male to female, leaving the only remaining obligation as that of parent to child.

To this point I have shied away from discussion of the traditional male role as protector in favor of discussion of the male role as provider. It is now time to discuss the role of protector as it has applied to both men and women.

The larger physical size and greater physical ability of the human male combined with the greater vulnerability of the female (especially while pregnant) made him more suitable for the task of protecting himself and his family from threats to their physical well-being. The nearly unlimited reproductive capacity and inability to nurse young children of the male compared to the limited capacity of the female and her ability to nurse also made the male more expendable to the family unit than the female. Therefore it was only natural that the male take on the role of primary protector. The female also shared in this obligation, but typically as a last line of defense. As societies grew to include multiple families, the male obligation was expanded to include the protection of society as well.

The technological advancement that came with the industrial age has negated some, but not all of this difference, though it is likely to overcome it entirely at some point in the future. At present, however, the male remains better suited for the role of protector of society than the female. Thus the male obligation to society would appear to still exist. But does it? Perhaps a better question is, should it and should the female assume at least part of this obligation?

It is in this obligation (conferred by a natural sex role and biological difference) that the one measure of manhood as opposed to womanhood continues to exist. Via the biological difference in physical stature and ability between the male and the female, the male remains obliged to be the protector of society. The female has assumed no such obligation, though she may freely choose it or not.

Thus the one remaining sex role for the female is to give birth. The one remaining sex role for the male is to protect society. All other sex roles have been made obsolete by technology. They may now be defined as gender roles (socially, not biologically constructed) and can be maintained or discarded according to the values of any given society.

But the question is should the male continue to take on this role? In modern society the one remaining obligation for women is to produce the next generation. However, in many societies women are permitted to opt out of this obligation. Social convention, birth control, and legalized abortion each permit any individual woman to choose not to become a mother. In these modern societies motherhood is no longer viewed as the measure of a woman. In fact, womanhood appears to have no yardstick by which to measure it that makes it significantly different from manhood. One might say that womanhood no longer exists in these societies. It has become personhood. Any woman can be replaced by any man at any given time in the societies that have released women from their one remaining obligation. Of course for a society to do so would mean that over course of a generation, that society

would cease to exist.

The results of this can already be seen in western societies where birth rates have dropped below replacement rates and immigrants are required to maintain population levels and economic strength. The consequence being that the society is slowly eroded and replaced over several generations.

Would a similar destructive process occur if a given society were to permit the male to abdicate his obligation as that society's protector? Western societies have not yet permitted men this luxury, yet they have begun a process of vilification of traditional male sex roles that discourages men from fulfilling this obligation. The result has been the disintegration and erosion of societal values, culture, and tradition. The breakdown of the family as the foundation of society has met with tragic consequences. Fatherlessness has been associated with any number of societal ills. The recent instability of the economy may also be a symptom. While it could be argued that this may fall more under the purview of the provider role, it might also be argued that the role of provider is a sub-role of protector. Thus it would appear that should men abdicate their obligation as protectors, the result would be just as destructive to society as the abdication of obligation by women as reproducers. It is doubtful that any society can survive the abdication of obligation of either role, let alone both.

But does the protection of society (or the family) require men to sacrifice life or limb? In modern society it certainly could, but should not. There are many ways to protect a society (or a family) and each of them allows a man to fulfill that role. In my latest definition of masculinity, I stated that this obligation "places an extreme burden upon men that is not placed upon women." I also stated "manhood requires a man… to choose his own path according to his personal values…" I would now state that the man's biological imperative to protect society is what differentiates manhood from womanhood; that he may not abdicate this obligation; but the way in which he chooses to fulfill this obligation should be consistent with his personal values and will ultimately define him as a man.

While a woman may choose this path, the biological imperative does not exist; therefore this choice may define her as a person, but not as a woman. Masculinity becomes personal according to this definition and its values and ideals vary according to the individual man. A single definition encompassing all of masculinity becomes impossible, but an individual definition remains necessary. There is no one masculinity, but many and each points the individual man in the direction to fulfill his biological imperative.

AVfM Radio: The incarceration of America

Paul Elam · 26 January 2012 · Archived copy · Original

[box]Tonight AVfM Radio pays homage to the work of Kyle Lovett and returns with JtO and Paul Elam discussing what is happening in the criminal justice system in America, and indeed in the world at large.

For tonight, blue pill listeners with think that both JtO and Paul have contracted with the Stetson Company, who has produced an AVfM Special Edition 10 Gallon tin foil hat that they will both be wearing during the broadcast. This stuff is that "out there." Also, however, it is all 100% true.

Some facts to consider before listening:

1. More people are incarcerated in the United States than any other industrialized nation.
2. Most of those imprisoned are for non-violent crimes, such as drug offenses and failure to pay child support.
3. Congress is currently engaged in turning over the penal system to private contractors.
4. Those private contractors are subletting the labor produced by those incarcerated to other corporate entities.

Add to the mix that we are now undergoing a massive expansion of what is considered criminal conduct in men, from having sex with an intoxicated woman to simply asking for sex and getting it, and you have a prescription for as much tyranny we have ever seen in American history outside of Jim Crow.

Other countries are following suit. Australia, Sweden and India have all begun adopting laws that ultimately undermine any notion of civil rights for men and could well land men in prison, committing crimes that no civilized society has ever considered unlawful.

SHOW PAGE

[/box]

Kyle Lovett to appear on Dad's on the Air

Paul Elam · 26 January 2012 · Archived copy · Original

[box]An announcement of tonight's episode of AVfM Radio will be coming out in a couple of hours, but first a different sort of radio announcement.

AVfM's research editor Kyle Lovett will be appearing as a special guest on Dad's on the Air Radio, the longest running radio program regarding men and fathers in Australia, and likely the world. Kyle will be talking about the upcoming legal Kamikaze attack on men in Australia, a subject he has extensively researched and written about here at AVfM for the past several weeks.

Also on that show will be Barbara Kay, a Canadian columnist for the National Post. Kay often produces some very sound critique of feminist perspective on issues like domestic violence.

The show airs on Tuesday, January 31, and a link to the broadcast archive will be made available here after the episode airs.

Many thanks to Kyle for his continued efforts to put this information in the spotlight.[/box]

Colleges push anti-male sex policies to the edge

Pierce Harlan and Paul Elam · 26 January 2012 · Archived copy · Original

On a daily basis on this Web site, one story about injustice to men cascades upon the next, until they collapse of their own weight to form a sort of dark and twisted kaleidoscope of misandry. It is little wonder that readers sometimes find it difficult to tell the difference between bad news and awful, appalling, and dreadful news. This post is about awful, appalling, and dreadful news.

There is an unprecedented effort underway on college campuses across America to re-engineer male sexual conduct in a grossly misguided effort to construct a female-friendly sexual utopia. More and more colleges are punishing men for engaging in a form of consensual sexual behavior obtained by supposed emotional or verbal "pressuring." They call it "sexual coercion," and it sanctions men not for forcing themselves on, or physically threatening, women, but for doing nothing more than nagging for sex. Men are being punished for doing precisely what, for decades, society has been telling them they're supposed to do — ask for sex.

Readers who have sons in college, or whose sons are about to enter college, need to check the school's sexual misconduct policy. If it punishes students for sexual coercion, those readers need to express their acute displeasure to the school's administration and board of trustees. Get specific. Relate the things mentioned in this article and see if they can refute *any* of it.

Sexual nagging is now a punishable offense

Sexual coercion is a nebulous, amorphous blob of a concept that is defined in myriad ways. No rational person questions policies that punish sex procured by physical threats. That's not what we're referring to here. The policies at issue go far beyond this and punish men (even though they are couched in gender neutral terms, make no mistake: the policies are meant to police male conduct) for sex procured after "unreasonable" verbal or emotional pressuring.

The import of these policies must be clearly understood: even though the woman agreed to have sex, the school can invalidate her manifested assent by later deciding that the man's conduct in obtaining it was too boorish, too overbearing, or too insensitive. Most importantly, for the first time, men are being held responsible for sexual misconduct even though their "victims" have reasonable alternatives to engaging in the sex act but choose not to exercise them.

If that sounds like so much spin from a men's rights blog, or if it sounds too far-fetched to be true, don't trust us. Look at an example given by Brett Sokolow's NCHERM, the organization that advises colleges across America on their sexual misconduct policies. If there is a sexual grievance industry (and there is), NCHERM is General Motors and Apple combined. In NCHERM's Model Sexual Misconduct Policy, found here http://www.ncherm.org/documents/MODELSEXUALMISCONDUCTPOLICY1-10.pdf, adopted in whole or in part by many colleges, the following example appears, which is as chilling as it is legally and morally misguided:

> ***Amanda and Bill meet at a party. They spend the evening dancing and getting to know each other. Bill convinces Amanda to come up to his room. From 11:00pm until 3:00am, Bill uses every line he can think of to convince Amanda to have sex with him, but she adamantly refuses. He keeps at her, and begins to question her religious convictions, and accuses her of being "a prude." Finally, it seems to Bill that her resolve is weakening, and he convinces her to give him a "hand job" (hand to genital contact). Amanda would never had done it but for Bill's incessant advances. He feels that he successfully seduced her, and that she wanted to do it all along, but was playing shy and hard to get. Why else would she have come up to his room alone after the party? If she really didn't want it, she could have left. Bill is responsible for violating the university Non-Consensual Sexual Contact policy. It is likely that a university hearing board would find that the degree and duration of the pressure Bill applied to Amanda are unreasonable. Bill coerced Amanda into performing unwanted sexual touching upon him. Where sexual activity is coerced, it is***

> ***forced. Consent is not effective when forced. Sex without effective consent is sexual misconduct. p.9***

In NCHERM's example, Bill "convinced" Amanda to give him a hand-job — he asked, and she agreed. She willingly stayed in his room for hours, apparently listening to his boorish and pathetic entreaties. Amanda had a reasonable alternative to engaging in the sex act but chose not to exercise it: at any time she was free to say "good night" and to get up and leave. She didn't do it. Yet *Bill* is responsible for Amanda's choice? *Come again*?

Giving a horny college guy a hand-job because he wants it, or to shut him up, or because the woman wants to foster a relationship with him and sees that as a way to do it, is not sexual misconduct in any setting other than the rarefied, über-PC halls of academia. Bill may be many things – boorish, immature and even selfish – but based on the limited information available to us in NCHERM's example, he is not a rapist and shouldn't be punished because he asked for sex in a way Amanda later decided was offensive.

Until now, rape law has never been a clearinghouse to redress every less than ideal sexual encounter. Katie Roiphie once summed it up in a landmark New York Times piece: "With their expansive version of rape, rape-crisis feminists are inventing a kinder, gentler sexuality. Beneath the broad definition of rape, these feminists are endorsing their own Utopian vision of sexual relations: sex without struggle, sex without power, sex without persuasion, sex without pursuit. If verbal coercion constitutes rape, then the word rape itself expands to include any kind of sex a woman experiences as negative."

NCHERM's example, above, accomplishes the seemingly impossible task of insulting both genders at once: it insults men by telling them they are akin to rapists even when they ask and get permission for sex, and it insults women by suggesting they are not free moral agents capable of saying "yes" when they want sex, and "no" when they don't. It is political correctness with a hard-on, radical feminism run amok.

Fatal legal impediments

There are at least two fatal, insurmountable legal problems with this kind of "sexual coercion." First, it punishes acts that are, by any rational standard, consensual. Second, prohibitions against sexual coercion do not pass due process muster because they are not sufficiently definite to warn the accused that he's violated a policy.

Consent. Consent in the rape milieu has its roots in contract law, and it is there that we need to seek guidance. Not all agreements formed with apparent assent are legally binding. Duress is a common law concept employed to invalidate contracts due to the absence of the kind of freely given consent that society has decided is necessary to bind people to their promises. The classic example is a loaded gun pointed at someone's head with a threat that "either your brains or your signature will be on the contract," per Don Corleone. A contract is voidable for duress if (1) the victim's manifestation of assent has been induced by an improper threat, and (2) the victim has no reasonable alternative except to manifest assent.

NCHERM's brand of "sexual coercion" fails on both counts. Asking for sex is not an improper threat, and being able to say "no" and to get up and leave the guy's room is a reasonable alternative. End of inquiry. Big Sister needs to get out of the bedroom.

The aforementioned approach isn't some loony invention of a misogynistic, far right, Neanderthal, men's rights bogeyman. To illustrate how extreme NCHERM's policy is, note that legal scholars sympathetic to the feminist rape agenda accept the approach referenced above – because it is the only approach that works: "When a complainant believes that he or she does not have any alternative choice but to submit to unwanted sexual demands, even a verbal 'yes' does not necessarily indicate genuine consent." M. Buchhandler-Raphael, *The Failure of Consent: Re-Conceptualizing Rape as Sexual Abuse of Power*, 18 Mich. J. Gender & L. 147, 183 (2011). The example cited by the legal scholar to support this proposition is a case where a woman gave a teen male and his friend a ride home. When they stopped in a secluded area, the teens told her she would not be able to leave until she had sex with them, so she ostensibly gave her permission. Assuming that she reasonably felt threatened by the young men's words, as the legal scholar seems to accept, the woman's ostensible consent was fatally tainted because she had no

alternative but to engage in sex. That example is in a different universe than NCHERM's, and it underscores how extreme NCHERM's policy is.

Due process. Our criminal law is not a guessing game. A valid criminal statute puts the public on clear notice as to the conduct that is forbidden. "A penal statute, . . . to be valid, must be sufficiently definite to show what acts the legislature intended to punish." William Lawrence Clark et al, *A Treatise on the Law of Crimes* at 59 (1996). This is a component of due process. "The test is whether the language conveys sufficiently definite warning as to the proscribed conduct when measured by common understanding and practices." *Jordan v. DeGeorge*, 341 U.S. 223 (1951). A law that does not meet that standard is unconstitutionally vague.

College sex policies should not be free-floating standards of purported wrongdoing and should not punish rape "in the air." Fundamental notions of fairness dictate that college rules of conduct be sufficiently definite to warn the accused when he's in violation of them.

Look at NCHERM's definition and decide for yourself if you can pinpoint when sexual coercion occurs. According to NCHERM's Model Policy: "Consent cannot be procured by . . . coercion. Coercion is unreasonable pressure for sexual activity. Coercive behavior differs from seductive behavior based on the type of pressure someone uses to get consent from another. When someone makes clear to you that they do not want sex, that they want to stop, or that they do not want to go past a certain point of sexual interaction, continued pressure beyond that point can be coercive." (Page 7) The model policy further states: "There is a difference between seduction and coercion. Coercing someone into sexual activity violates this policy just as much as physically forcing someone into sex. Coercion happens when someone unreasonably pressures someone else for sex." (Page 2)

Let us analyze. What does "unreasonable pressure" mean in a culture where sex roles of pursuer and "hard to get" have been fairly divided along gender lines for eons? The guy can ask for sex, but he can't ask *too much*, and he might be expelled if he crosses some indistinct, blurry line that's about as clear as a dense New England fog. Does a "no" at 7:00 o'clock mean the topic of sex is off-limits? For how long? Until 10:00 o'clock? Midnight? The entire night? When does asking become nagging? Does the policy prohibit *any* nagging for sex whatsoever? Is a *little* nagging acceptable? At what point does *a little* nagging become *excessive* nagging? When will *one more nag* be enough to expel a young man? When does "seduction" magically turn into "coercion"? There is no mistaking midnight for noon, but at what point does twilight become night?

To say that the contours are fuzzy is an understatement. No one — *no one* — can be sure at what point the line is crossed. As a law, it is unworkable nonsense. As a policy, it is grossly unjust to men and insulting to both genders.

Actual school policies

Here is a sampling of schools that follow the NCHERM definition, or otherwise include "coercion" in their definitions of "consent" — and this list is by no means exhaustive. It's the tip of the iceberg to illustrate the breadth of the effort to punish sex procured by verbal or emotion pressuring:

Some schools parrot the NCHERM model policy (page 7) definition of coercion, above: Colorado State University-Pueblo; Loyola University Chicago; Franklin University.

Other schools parrot page 2 of the NCHERM model policy: Kean University ("There is a difference between seduction and coercion. Coercing someone into sexual activity violates this policy just as much as physically forcing someone into sex. Coercion happens when someone unreasonably pressures someone else for sex."). Notre Dame College also buys into NCHERM's "coercion" versus "seduction" distinction: "Consent cannot be procured by use of physical force, compelling threats, intimidating behavior, or coercion. Coercion is unreasonable pressure for sexual activity. Coercive behavior differs from seductive behavior based on the type of pressure someone uses to get consent from another."

Other schools attempt, without success, to better define the parameters of "coercion": Gettysburg College's definition is singularly unhelpful and stretches the limits of vagueness: "Coercion exists when a sexual initiator

engages in sexually pressuring and/or oppressive behavior that violates the norms of the community, such that the application of pressure or oppression causes the object of the behavior to engage in unwanted sexual behavior. Coercion may be differentiated from seduction by the repetition of the coercive activity beyond what is reasonable, the degree of pressure applied, environmental factors such as isolation and the initiator's knowledge that the pressure is unwanted." Dickinson College employs language almost identical to Gettysburg College's definition.

Trinity University has a definition of "coercion" that requires men to be mind-readers: "There is a world of difference between seduction and coercion. Seduction implies that both people involved are 'playing the same game.' Coercion on the other hand occurs when one person does not want to 'play along.' Seduction becomes coercion; coercion begins not when the sexual advance is made, but when someone pushes past the point of realization that the person does not want to be convinced."

Other schools punt and leave the definition of "coercion" up to amorphous "reasonable" standards: University of Vermont ("Consent is communicated either by words or clear, unambiguous actions that are not achieved through manipulation, intimidation, fear or other acts that a reasonable person would construe as coercion.") Columbia's policy provides: "The use of coercion in instances of sexual assault involves the use of pressure, manipulation, substances, and/or force." The policy handbooks of some schools just mention that "coercion" is prohibited without bothering to try and define it: Dennison University; Marquette University; Clemson University; Syracuse University; Duke University; Wesleyan University.

Kansas State University is, at least, honest in acknowledging that by prohibiting sex by coercion, it is going beyond the commonly understood definition of "sexual assault": "The Kansas State University policy prohibits not only those acts commonly understood to constitute 'sexual assault,' but also all attempts to coerce sexual activity. Individuals can be in violation of the Kansas State University policy without being in violation of the Kansas legal statutes."

A policy bordering on pathology

Transmogrifying "sexual coercion" into a punishable offense has been a feminist dream for decades. "Sexual coercion" has its roots in an extremist feminist tradition of rape advocacy that encourages purported victims to engorge the definitions of "rape" and "sexual assault" to include all manner of alleged violations that are neither "rape" nor "sexual assault." *Time* once famously wrote: "Catherine Comins, assistant dean of student life at Vassar, . . . sees some value in this loose use of 'rape.' She says angry victims of various forms of sexual intimidation cry rape to regain their sense of power. 'To use the word carefully would be to be careful for the sake of the violator, and the survivors don't care a hoot about him.' Comins argues that men who are unjustly accused can sometimes gain from the experience. 'They have a lot of pain, but it is not a pain that I would necessarily have spared them. I think it ideally initiates a process of self-exploration. 'How do I see women?' 'If I didn't violate her, could I have?' 'Do I have the potential to do to her what they say I did?' Those are good questions.'" Time correctly noted: "Taken to extremes, there is an ugly element of vengeance at work here. Rape is an abuse of power. But so are false accusations of rape . . . ." See here:
http://www.time.com/time/magazine/article/0,9171,1101910603-157165,00.html

Writer Joanne Jacobs aptly explained: "In the largest survey of campus date rape, 43 percent of women classified as rape victims had not realized they'd been raped." Was this because women were hesitant to label rape as a crime? "Hesitant to label rape a crime?" Ms. Jacobs scoffed. "No, they were hesitant to label having sex 'when you did not want it because you were overwhelmed by continual arguments and pressure' as rape, which is what happened to most of the 'victims.' They weren't raped; they were nagged."

Writer Sarah Overstreet once wrote: "Our college students need the tools of personal power and responsibility, not a false definition of rape. So do we all. Lacking the skills or confidence to resist verbal coercion doesn't make it a crime."

By allowing the lunatics to write policy for the asylum, we've tumbled down a rabbit hole so dark and deep it will

be difficult to climb out. For decades we've preached that when a woman says "no," the man must stop. Now we are telling young men that when a woman says "yes," they are still rapists because they didn't ask in a politically correct manner. They've trivialized sexual assault to the point that women who truly do *not* have reasonable alternatives except to give in to sexual abuse are being lumped in with women who merely regretted the exercise of their own free will the morning after. Is it any wonder that so few outside the feminist community believe there is a campus rape crisis? And is it any wonder that young women are not reporting these "offenses"?

The latter point, strangely, is the only saving grace. While colleges are reimagining "proper" male sexual conduct in an effort to construct a progressive, supposedly female-friendly, sexual utopia, why aren't many more men being punished for "coercion"? The reason "coercion" policies are not expelling college men in massive numbers is because college women, largely, aren't buying the notion that their male peers are predators, and they aren't reporting the men's "misconduct." Heather MacDonald summed it up: "One group on campus isn't buying the politics of the campus 'rape' movement, however: students. To the despair of rape industrialists everywhere, students have held on to the view that women usually have considerable power to determine whether a campus social event ends with intercourse."

Still, though, the fact that policies are in place to allow women to use the power of a college tribunal to punish men for being nothing more than sexual naggers is unjust in the extreme.

At their core, these campus policies are premised on a smug, PC elitism that seeks to smack down what their purveyors regard as undeserved male privilege. They are making a statement that masculinity itself must be changed to make campuses less burdensome for the "historically oppressed" gender. We have sadly reached the point where American colleges prefer to punish, by suspension or expulsion, a male student who convinces a woman to have sex, rather than put the women through the bother of just saying "no" and walking away if she doesn't want to do it. That is a policy bordering on pathology.

The real question is, why in the hell are parents tolerating it?

Lessons from nature: Brain in a vat

Stephen Jarosek (aka Codebuster) · 27 January 2012 · Archived copy · Original

In this somewhat tongue-in-cheek article we examine the difference in intelligence between men and women. The normal bell curve distribution is often addressed metaphorically to describe women's distribution in parameters like intelligence as being taller and narrower, while that of men's is flatter and wider. This essentially makes the point that men occupy a wider variation on parameters like intelligence; from incredibly dumb to incredibly smart, while women occupy a comfy medium. There is less variation in performance and abilities among women than there is among men. It turns out that, on average, the intelligence of men and women is the same.

This is all well and good, except that there is another dynamic playing out in gender differences. There is something called sexual dimorphism. [11] This is a term from the mainstream biological sciences where the male and female evolve to acquire different phenotypic traits. And in the case of intelligence, there are actually grounds to infer that provided-for women who never have to do anything except shop shop shop, text text text and dance dance dance finish up actually losing their intellectual capabilities. In their provided-for lives, without moral responsibility, their brains actually appear to rot. They do become dumber. In order to appreciate why this should be so, we need to dump the mainstream evolutionary psychology (EP) paradigm grounded in genocentrism. [5] If this offends genocentrists, then be warned. Muff your ears and cover your eyes. This article is not for you.

Habits of indulgence

Men and women value attractiveness in women. Especially within the Anglosphere, a woman's entire worth is established almost exclusively on her physical appearance and how she packages it. The EP crowd have an explanation for the importance of female beauty. They will blather on about attractiveness as being an indicator of health, superior genes, etc. Meanwhile, the Game and PUA community worship beautiful women at the Altar of the Vag, and women who can package themselves to look attractive enjoy privileges and entitlements that are not extended to those women who either fail to pay attention to their packaging, or for whom no amount of packaging can salvage.

But there is one dimension of womanly existence that is never taken seriously, especially within our current zeitgeist, and that is a woman's intelligence. Personality may rate to some extent…her readiness to laugh at men's jokes, her social savvy, her ability to get drunk just like men do, her ability to establish belonging within a huge group of girls, etc. But these are aspects more related to group-think and conformity rather those deeper qualities that we associate with intelligence… such as curiosity, integrity, skill, commonsense, courage, etc. This raises a most important question. Can the disconnect between beauty and brains ever be reconciled? In terms of universal possibilities, I'm confident that it can; in terms of human life on Earth and our current trajectory, the answer is no, it cannot. Trying to reconcile the beauty-brains disconnect within the context of our zeitgeist and culture is a fool's errand.

Atrophy of the mind

It is well established now that PUAs, as performing seals begging for fish, routinely work themselves into a lather about what women think of them, and then construct elaborate strategies to demonstrate to their objet de l'amour that they don't care what women think of them. The extent to which women's opinions matter is proportional to where these women rate on the attractiveness scale. The unspoken rule is that the opinions of nines and tens are weighted more than the opinions of fives and sixes, while the opinions of ones and twos are weighted probably nothing at all. There is no rational reason for this instinctive association between attractiveness and credibility. It's a subconscious reflex, a bias.

This manner of thinking comes about because of the EP paradigm and the genocentrism on which it is based. Women who are deemed to be attractive are valued more, and so game theory extends the fantasy by rationalizing that they must also be "better" at other things, such as intelligence. These "higher quality" women demonstrate their

intelligence in their social savvy. This is naught but projection, receiving its inspiration from a culture obsessed with female beauty and then attributing to it various assumptions that are unfounded.

But let's take a closer look…What if the reverse is actually true? What if intelligence is more likely to be inversely proportional to attractiveness? There is sound reason to expect precisely this to be the more likely truth. There are various theoretical frameworks available to suggest this; whether they are grounded in religion, customs, psychology, semiotics or science, for example, and within many of these frameworks is the idea that habits play a crucial role in character formation. [6][7][8][9]

Sometimes these habits might be described in terms of "units of imitation", and this brings us to the field of memetics and the spread of memes. [10] Where do these habits, or memes, come from? The answer is…culture. The provided-for sex has permission to be, well, provided for. These days, a woman has permission to work (if she wants) or to do nothing (if the fancy takes her). Affirmative action grants her freebies and entitlements to which men have no comparable access. And of course the prettier that a woman is, the more privileges and entitlements she can wallow in. For all her practical utility, she might as well be a brain in a vat.

Traditionally, women's stay-at-home option was a part of the marriage contract, a division of labour that came with responsibilities, from raising and schooling children to domestic and social duties. Implicit within this contract was moral conduct. Sharing the load with her husband, these environmental pressures and the attendant division of labour between the sexes constantly tested everyone at the boundaries between self, family and environment. So imagine how intelligent…not…today's prettiest stay-at-home must be, given that she no longer bears the onus of these responsibilities. Today's provided-for stay-at-home must be the ultimate hippopotamus wallowing in freebies for which she does not have to account. She is a parasite sucking the lifeblood from her clod provider and as useless as a brain in a vat. A brain in a vat is not sustainable – without stimulation from the environment, it is destined to turn to mush.

Now it is true that women often derive considerable stimulation from texting, gossiping, shopping and dancing. However, these forms of stimulation are not comparable to things like fixing a car, creating a computer, composing a work of art, or working out a business strategy. So what do we notice here in the differences in the ways in which men and women think? In women, it's the absence of decision-making. There is no outcome to decide on in the process of texting, gossiping, shopping or dancing, beyond consolidating popularity with your girlfriends or more simply: pure indulgence for its own sake. And while housework and shopping for the family have an important part to play in domestic responsibilities, decision-making is rarely as consequential for women as it is for men.

There are limited risks in deciding on one brand of hairspray over another. For women, there are no consequences for mistakes that are comparable to getting sand in your engine, or misaligning the head of your engine, or messing up a masterpiece, or creating a short circuit on a circuit board, or your opponent getting wind of your strategy. Men have to make things work… often to the extent that it can become a matter of life and death. For women, texting, gossiping, shopping and dancing are not quite as dangerous or risky. Many things that women do can be done in their pyjamas, without even having to venture beyond the front door. Women's activities may stimulate memory and white matter (glia), but they won't stimulate the grey matter…the neurons. Maybe that's why women age so much quicker than men…with the limited stimulation that texting, gossiping and dancing can provide, things must get old for them very quickly.

And here we come up against an essential property of all living things. Namely, a mind that is never tested is a mind that atrophies. Use it or lose it. And it does apply as much to men as it does to women, it's just that men's role as utility device limits their options for being an unproductive parasite. There is evidence that the "use it or lose it" principle is pervasive throughout the animal kingdom.

Sexual dimorphism in the Angler Fish

Feminists will be delighted to read of the apparent role reversal between the male and the female Angler Fish (refer Wikipedia here). [1][2] The female Angler Fish is everything that the "you-go-grrrl" crowd could hope for. She is

the embodiment of what feminists project that they notice in men. She patrols the ocean as an independent, free spirit, hunting for her food using the fleshy lure dangling in front of her mouth to attract food. She is the provider, maintaining her modest harem of clingy males in the lifestyle to which they have become accustomed. The differentiated sex roles of the Angler Fish is an example of sexual dimorphism. [11]

It wouldn't be quite accurate, though, to think of her harem of clingy Angler Fish dudes as castrated. Rather, quite the opposite – it's not their testicles that disappear, but their body. Their testicles become the most important aspects of their being. Their only value appears to be in becoming testicles. If we recall Germaine Greer's famous quip describing women as life-support systems for wombs, well, the poor male Angler Fish's mind and body amount to nothing more than a homing device for testicles. Once this homing device for testicles has accomplished its goal – which is to pair up with a female (much like a PUA) – the rest of his being atrophies. His brain, his digestive organs, liver, eyes – everything but his testicles – basically, "poof"…vanishes.

The reason that the human PUA does not atrophy as completely as the male Angler Fish, however, is that though his intelligence, honor and integrity are compromised in his reliance on validation from women; he is a utility device who still has to provide for himself. His somewhat diminished existence continues to be tested in the workplace. His productivity would be rather limited if all that remained of him was a pair of testicles. Now, as disappointing as the PUA is as a human being, his usefulness as a utility device will exact demands of him that will always test his existence at his boundaries. In the case of the male Angler Fish, by contrast, no comparable demands are placed on his survival, because he is fully provided for in the nutrients that he receives from his provider host – his entire identity is thus destined to atrophy, though his testicles will remain. The male Angler Fish, in contrast to the male human, *can* sustain his existence as a pair of testicles, once he has found true love in Angler Fish heaven.

So what can we make of this, in terms of understanding the nature of human intelligence? The nature of intelligence has always been a source of controversy. How do we measure it? We won't attempt to answer this question in the course of this article. However, we can infer some appreciation of the nature of intelligence by considering the behavioural trajectory of the male and female Angler Fish.

The male Angler Fish, for all intents and purposes, ceases to exist once his testicles, attached to the female Angler Fish, become the last remaining vestige of his being. The female, by contrast, maintains a robust identity, with her body and brain fully developed. Attached to the end of her elongated dorsal spine is a fleshy "lure" that she is able to dangle in front of her mouth. She is thus able to provide for herself. As a provider, her conceptualisations of reality are constantly being tested, and so she maintains a fully functioning mind-body that does not atrophy. Furthermore, not only is she able to fend for herself, but she is also able to provide for her harem of clingy males (up to six at a time), who draw their sustenance from her body at the point at which they first attached themselves, back when their minds and bodies were intact as homing devices for testicles (before they became mere testicles).

So what lessons do we take away with us from the Angler Fish? Firstly, we need to incorporate a systems [12][13]

view of life, and the idea that living entities self-organise in order to accommodate the choices they make (this contrasts with the evolutionary-psychology perspective that presumes that everything is accounted for in the genetic blueprint). In this context, the human brain rewires itself to accommodate the choices that a person makes – refer to Norman Doidge [3] and Gerald Edelman [4], and the idea that the brain is a kind of ecosystem comprised of neurons. Provided we accept the systems view, then the following reasoning makes perfect sense:

1) Any living entity whose existence is not tested at its boundary, atrophies. While aspects of this atrophy can be noticed over its lifetime, if the absence of environmental stimuli persists over the generations for all members of the species, then the atrophy becomes especially important to its evolutionary trajectory. If an entity's muscles are not tested, they become flabby. If its eyes are not tested, then, over the generations, they disappear. And of course, if its conceptualizations are not tested, its synaptic connections degenerate, and its brain atrophies, both within its lifetime, and over the generations. Systems theory resonates with aspects of Lamarckism;

2) The sex that provides is constantly having its conceptualizations of reality tested at the boundary. Well-defined physical strength, mental agility, resourcefulness, agency, are resources that are essential to making decisions at the boundary (in this context, "boundary" refers to the point of equilibrium between organisational structure and environmental pressures – an organism is only as muscular or intelligent as it needs to be in order to ensure its survival);

3) The sex that is provided for also has its conceptualizations tested at the boundary, but because being provided for imposes fewer demands, atrophy in comparison to the provider is inevitable.

When pretty is ugly

So, what's the bottom line? Intelligence might be difficult to define, especially given the current state of our life sciences. But the end points of a trajectory can be established with some amount of certainty. The mature male Angler Fish, at the end-point of his provided-for trajectory, for all intents and purposes has no brain. By inference, the mature female human, at the end-point of her provided-for trajectory, has an atrophied brain in comparison to the male. The only way that the human female can avert neural atrophy is by moral conduct, because it is only in moral conduct that her conceptualizations can be tested at any boundary that is comparable to that of the male. It is only in moral conduct that she can realize that there is a price to be paid for indulging in freebies that are not earned.

Affirmative action and the pussy pass in all matters costs men not only in terms of their rights, identity and dignity, but it also costs women in terms of their psychological and emotional development. And so it makes sense that, in immoral cultures where the most "attractive" women are the ones most likely to be provided for, they are going to have the most atrophied brains, they are most likely to find fulfilment as emotionally stunted doormats, and thus the least stimulating company…unless of course you are a PUA, who will linger on a dumb ten's every word as the basis for his validation.

There is, however, a solution to overcoming one's biases favouring "attractive" women. You can do this at a deeper, subconscious level. When you see a "beautiful" woman, learn to see an atrophied brain-in-a-vat. Her visage, insofar as you can extrapolate what lies beneath the makeup, is defined by a featureless topography devoid of the lines that define character. We need to revive ideas that have been practised in various world religions, from Christianity to Buddhism and Hinduism. The modern, pretty, atrophied brain-in-a-vat is a self-obsessed, vacuous, bovine creature that is unlikely to care for sharing in your adventures or hearing what you have to say.

Such is the reality of "attractive" women, at least within our zeitgeist. Men and women value physical attractiveness in women, but many of us value other dimensions of attractiveness, such as character. The idea of an attractive woman with courage, dignity and self-respect is, in the mainstream, logically incongruent. Within the contemporary zeitgeist, with its current moral decline, the combination of beauty and brains is pretty much mutually exclusive. It is a combination that is most likely to be realized only in cultures where men do not put women on pedestals.

CONCLUSION

With the impoverished state of our life sciences, the nature of intelligence has not been settled. This catastrophe is multiplied with the current state of our moral cultural decline. However, not all is lost. We can infer some things about the nature of intelligence from the developmental trajectories of other creatures, at their end points. We've thus been able to establish that organs, such as brains, do atrophy in the absence of stimulation from the environment. Indeed, in the example of the male Angler Fish, we have conclusively established that the atrophy can be virtually complete.

The bottom line is this. If the modern woman seems kinda dumb, well then maybe that's because she really is.

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A campaign for justice

Paul Elam · 30 January 2012 · Archived copy · Original

[quote]The idea of jury nullification is generally viewed as an abuse of power by twelve citizens whose only legitimate role is to apply the law as given to them by a judge to the facts that they find in a case. Yet it has not always been so. There are legal, historical, and philosophical arguments to justify a jury's right—as opposed to its inherent power—to nullify the judge's instructions on the law. ~ *David Farnham, Former Senior Trial Attorney, Office of Consumer Litigation, US Department of Justice—Civil Division, 1999.*[/quote]

♦♦♦

[quote]"I consider trial by jury as the only anchor yet imagined by man by which a government can be held to the principles of its constitution." – *Thomas Jefferson*[/quote]

It has been close two years since I wrote an article, *On Jury Nullification and Rape.* In it I used all the information I could find to articulate a condensed, 3,500 word examination of the investigative, prosecutorial and legislative components of how we handle alleged sexual assaults within our criminal justice system. That examination resulted in a multiplicity of very disturbing observations. In distilled form, my conclusion was, and remains, that the handling of alleged rapes, from the original accusations, to police investigations, to the ensuing prosecutions, and indeed many questionable irregularities in the laws themselves are systemically wrought with what can only be called corruption.

We have a system that is past broken. False accusations are rampant and go largely unpunished. As documented in the first article, police investigations are often tainted with misconduct or incompetence, as are criminal prosecutions. Rape shield laws have been documented to withhold crucial evidence regarding the credibility of alleged victims, as well as fostering courtroom practices that are clearly prejudicial to juries.

The system is so bad that it rewards and advances prosecutors like Mary Kellett, Jody Vaughn and David Corisica. The list goes on and on, disgustingly, revealing a *culture of prosecutorial misconduct* where those sworn to seek justice instead go after men they have every reason to believe are innocent, do so unrepentantly, and feverishly resist efforts to correct the injustices they have inflicted on innocent persons.

In a stable, self-correcting society, attention would be drawn to these problems and efforts to ameliorate them employed. Unfortunately, the opposite has happened. In the scant time since I penned the original article, the Supreme Court has ruled that no matter what a prosecutor does; witness tampering, withholding evidence, even suborning perjury, the victim of their crimes has no legal recourse against them.

Add to that the fact that the FBI redefined the meaning of rape after a series of closed door meetings. Those definitions now make consensual sex a rape if the woman has ingested alcohol, even if the man was also intoxicated. Consider, too, that colleges and universities have been instructed by the justice department to reduce the burden of proof in alleged sexual assault cases to the "preponderance of evidence" rule, as opposed to the "reasonable doubt" standard, eliminating the possibility of an accused rapist to get a fair hearing on campus. Where it concerns the allegation of sexual crimes in this country, we no longer have a system of criminal justice. What we have is a system of state induced criminal tyranny that has become a malignancy eating through the fabric of our system of justice.

When the government becomes an instrument of tyranny against its own people, it becomes the responsibility of the people to put an end to it, by whatever means are at their disposal. Fortunately, our founding fathers possessed the wisdom to construct a constitution that empowered the people to do that within the framework of the law.

It is called "Jury Nullification," and it has a long standing history of use within our criminal justice system. Sometimes that use was to poor ends, as when all-white juries summarily acquitted white defendants for crimes committed against black citizens. It has also been used to challenge and protest government actions; to put the law's

application, or the law itself, on trial.

[quote]"It is not only [the juror's] right, but his duty … to find the verdict according to his own best understanding, judgment, and conscience, though in direct opposition to the direction of the court." ~ *John Adams*[/quote]

Jury nullification has been employed in a variety of ways. In the mid 1800's, northern juries practiced nullification in prosecutions brought against individuals accused of harboring slaves in violation of the Fugitive Slave Laws. In the Prohibition Era of the 1930s, many juries practiced nullification in prosecutions brought against individuals accused of violating alcohol control laws. Jury nullification has also been used in cases regarding gun laws and as apparent retaliation for the so called "War on Drugs." Activists for gay rights have encouraged its use against anti-sodomy laws.

It is with consideration of the dire need for legal reform and reconstruction; for accountability of state functionaries and for constitutional integrity in applying the law, that AVfM launches the Movement to End Legal Tyranny (M.E.L.T.). It is now the editorial policy of this website to advocate for all men and women to become educated about the ongoing, systemic corruption it the legal system, and to provide them with knowledge and applicability of jury nullification in matters where the state has lost all contact with the concept of justice.

We will be authoring, and soliciting for, many more articles in the future that address this subject, with the aim of informing fellow citizens that while their "right" to practice jury nullification may be in question, depending on who you ask, the *power* to practice it is without question in the hands of the juror. When you sit on a jury, you are the law for all practical purposes. That is a critical reality in a time when the legal system has abandoned its responsibility to pursue justice.

The image used at the top of this page is freely available for distribution across any other blogs or websites that share our concerns. We would appreciate your linking that image back to his article.

The next red pill

Stephen O'Brian · 31 January 2012 · Archived copy · Original

It's going to change EVERYTHING.

The world will not be the same when it inevitably arrives. No, I'm not talking about global warming, or the next recession, or war with Iran or China. I'm talking about new male contraceptives which are currently being developed.

Most exciting is the development of a non-hormonal male birth control pill (NHMBCP) by Prof. Haim Breitbart of Israel's Bar-Ilan University. The professor claims that the pill, when it arrives, needs only be taken once every month, or every three months depending on dosage, and being non-hormonal has no side effects and is also harmless to long term male fertility (being easily reversible upon not taking it). (1) (2)

Of note also is that the Israeli effort is only one of several different kinds of developments taking place concurrently in different countries globally, with a focus on producing a male birth control pill. Such efforts are apparently underway alongside traditional native non-medical approaches in China, Indonesia, India, Brazil, Africa, USA and U.K. (3) (4) (5) (6)

Scour the internet, as I did recently, looking for feminist commentary on the topic of the imminent non-hormonal male birth control pill (NHMBCP) and chances are that you'll find a huge and telling silence. I say huge because I can think of no other aspect of sexuality and reproduction that feminists aren't talking about. Female birth control, conception, childbirth, abortion, adoption – they're all covered extensively from a feminist point of view with articles, academic papers and blogs easily accessible. All of this, yet when it comes to the topic of the non-hormonal male birth control pill, and other forms of male only contraception – wall to wall silence.

Something is up. Something very big I figure.

The answer as to why such a silence exists seems fairly obvious to me as it's contained within the very name of the product itself:

Male non hormonal birth control pill.

Strip some of the words away and you're left with two words that will surely strike fear into the heart of feminist ideologues – "male control". I don't think this is some frivolous exercise in semantics either.

"Male control" – anathema to feminists, who as we know are all about creating and maintaining female supremacy. A fact borne out (sorry, couldn't resist the pun) and skillfully elucidated time and time again on this website and borne out by their willfully ignoring men's plight whilst actively seeking further female advantages plus being silently and tacitly complicit about that process as well. No wonder they are verbally frozen. They know the jig is up.

Here's a quick list of what's on offer for feminists with the advent of the NHMBCP –

- Male pill = end of paternity fraud
- Male pill = reproduction on men's terms
- Male pill = massive drop in the numbers of women being able to become single parents by choice as a lifestyle funded collectively by men
- Male pill = scarcity of sperm. Sperm banks already can't meet demand. This will create much more male 'fertility value'.
- Male pill = increased male political power as men will be able to hold out on reproducing with biologically ticking women everywhere – until men are granted long overdue human rights translated into laws and social conventions which treat men as equals.

Now, I don't think the NHMBCP will be the magic bullet that totally slays feminism. However, I've thought about this topic many times over the last year or so and do strongly suspect though that it will go a long way towards that end. I've reasoned out but a few of the enormous social ramifications of its inception and want to offer some thoughts to open up discussion. I'm glad to see that amongst a few men at least that discussion is apparently already underway. It seems the timing is ripe, as men's concerns regarding reproductive rights is starting to be voiced online.

Here are a couple of examples from recent blog threads discussing the NHMBCP –

"The most important point with all of this is now Men can control their own reproductive fate. Now THEY can avoid parenthood for as long as they wish. They cannot be tricked, duped, or fraudulently trapped into unwanted parenthood. HE can now be in control of his reproduction. And don't say that he can be in control right now. It is simply not that easy when a woman states that she is on the pill – and she may be. But suddenly turns up pregnant. In a recent survey in Great Britain >40% of women surveyed indicated they would LIE to their "partner" about birth control if they wanted to have a baby. This is FRAUD! But unfortunately this is legal. And THAT is why this Male Birth Control pill is so important". Davidtoo (2)

"This is the beginning of Men's equal rights in reproduction. Vasectomies are not recommended to young men by medical professionals. With the current state of family law, I predict birth rates will plummet!" Denis (2)

"This pill is going to be the great equalizer for men! Just as "the pill" was revolutionary by giving women control over procreation, finally men are going to get the same. Finally males will have an option to prevent us from being tricked, lied to, and trapped. Far too many men and children in the United States are being exploited for financial and other gain by our incredibly sexist and bigoted society that places no value on fatherhood".
I predict a massive decline in the birth rate, and a much, much, happier life for men" Cyberxen (2)

I think these men are possibly recognizing something related to an evolutionary psychologists view of male and female sexuality too. That view is that historically it's been the case that women produce only a few hundred eggs during their entire lifetime, whereas each man produces billions of sperm daily. Thus the argument goes that females are much more sexually valuable and males much more expendable as one single man could, if need be, impregnate thousands of women. According to the theory, this situation has become further exacerbated by further "egg scarcity" compared to massive sperm production due to the advent of the female oral contraceptive pill and other female only contraception. Currently there are 11 contraceptives for women whilst there are only 2 for men – condom or vasectomy. (6)

But here's the thing I reckon (feminists are hugely silent about this) – What if the situation were, in a way, reversed?

Imagine a world in which millions of men decided to use the NHMBCP. In effect they are willfully, albeit temporarily, making themselves infertile until such time as they decide that social and political conditions are safe enough to breed. What we have then is a scenario in which sperm becomes scarce and eggs relatively plentiful. Men's reproductive value goes up, women's reproductive value plummets. Men then go from being the reproductively weaker and less valued sex to being at least equals or even arguably dominant. That idea intrigues me a lot.

Feminists are fools and despots. We know that.

They obviously overlook and don't appreciate that it was overwhelmingly male brilliance which invented the technologies and systems – democracy, electricity, home appliances, transportation systems, birth control, modern medicine, telecommunications, etc. that freed women from their historically very limited sex roles. I think now, however, they are also tellingly silent about how male invented technologies will inevitably free men up from their own sex roles in the near future too.

I imagine some of this meshes with the huge current social and political drive to get masses of young women

educated and on professional career tracks too. For their future under the Western feminist model is very probably not as wives and mothers – not when the power to become such is more and more in the hands of men. Men who are choosing relationship and fertility strikes as weapons for male emancipation (Think MGTOW and Japans millions of young male "grass eaters'). Women's response is another story though, and frankly not one I'm much interested in discussing as I prefer to think about men's future rather than the future of women. Women can sort out their own paths. They have more than enough support to do so.

I think this issue must also mesh with mounting concern about the environmental sustainability of having 7 billion humans and rising on the planet. Consider this from Scientific Progress publication –

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…men's autonomy is also diminished by the fact that they are usually not responsible for contraception. For many men, neither of the two currently available male contraceptives is well-suited for their contraceptive needs: they want a long-acting, reversible contraceptive. The lack of such options forces many men in monogamous relationships to rely on their partners to contracept. Even when men choose to use the condom, given its high failure rate of 16 percent for typical use, they are still not able to regulate their reproduction as effectively as women, for many female hormonal methods and IUDs have failure rates under three percent. To further decrease the probability of pregnancy, some couples use both the male condom and a female method. But even if men contracept, they are often dependent on women to also use contraception if they want to use a method with a high success rate (and they are not yet ready for sterilization).

This dependence on women reduces men's reproductive autonomy. Men have to trust that their partners are correctly and consistently using contraception. If a pregnancy does occur—either unintended by both partners or when the woman decides to stop contracepting without telling her partner—men have no recourse. Men cannot mandate that women get an abortion. Regardless of the circumstances under which the pregnancy transpired, men are still held socially and financially responsible for any children they father. In some ways it seems unfair to hold men responsible for children they did not want when they are ill equipped to prevent pregnancy.

What men need in order to successfully control their reproduction is the one type of contraceptive they are missing (and that women currently have – Long Acting Reversible Contraception), LARCs. Indeed, the development of male LARCs would enhance men's reproductive autonomy by enabling them to do what women have been doing since the advent of the female pill: effectively regulate their fertility outside of all sexual activity and without their partner's participation or knowledge. Scientists have been working on developing male contraception for the last 40 years and keep saying that these contraceptives are just around the corner. So why are there still no male LARCs? (6)

[/box]

So will future life for men soon be a LARC? Will we be literally as well as figuratively taking the red pill?

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The last cap run

Dr. F (Ian Williams) · 31 January 2012 · Archived copy · Original

Matthew Rudy Anders ran along the narrow path to the beach. The dry sand scooped from his calloused feet made small clouds that hung in the air for a moment only to fall behind him like soft packets of rain falling from a sprinkler.

He was only nine, but *"Matty, you can run like the bloody clappers"* his father would say, and right now he was running just like the clappers. He didn't know what clappers were but he knew if they were bloody then they must be special.

It was hot and two in the afternoon and he had nearly three kilometers to go before he reached the turnoff to Red Cap Lookout which was the highest point on the coast. He'd done this run hundreds of times before and he knew every stone and every turn and dip before him. In the early days his mum and dad ran with him making sure he could reach the Cap and now he could do it in the dark if he had to. He didn't need Dale but they insisted he come anyway. That was the rule; Dale had to come with him when he did the run, always.

Dale was half dingo and half everything else. He had four thousand years of bush breeding in him and he knew better than to piss the old man off by running ahead of the kid. So he loped behind Matty, occasionally snapping at a sand fly that got near his graying muzzle.

As they ran further from the camp and closer to the lookout the cicadas everywhere had them prey to their forever screech, but just as stars in a ticker-tape parade ignoring falling confetti they pressed forwards just the same. They always did when the little buggers were out and hiding.

"If Dale was a kid he'd have been the boss because he was older than me," thought Matty, but he wasn't, so he couldn't, and that was that. What he was though, was a big, four-legged, carrier pigeon with a message written on paper folded neatly in a tiny key holder that hung from his cracked brown leather collar. While Matty couldn't read because the state wouldn't let him learn, he saw the note once and asked his mum and dad about it.

"What does the note say?"

"It's instructions for the blokes at the boat stop in the sand," his father would say.

"That's right Matty," his mum said, "…just make sure you run like mad and make sure they get it."

His spritely, sun dunked body was now *lord of the cap run* as his father called it. A cap run began as soon as he saw his dad put the collar on the dog and say to him, "Cap run, so off you go." A cap run happened randomly. It could be three in the morning or just before dinner and there was no way of getting out of it. As soon as that collar was on Dale you were locked right in tighter than a Kookaburra's laugh.

The first time Matty did the run at night he was scared.

"Listen mate. There's nothing to be scared of. It's just like running in the day but different only because it's dark," his dad said matter-of-factly as he put the collar on Dale.

He added, "You can do it with your eyes closed now and that's harder than doing it in the moonlight. You've done the run exactly two hundred times now so you'll be fine. I promise you."

The old man's tone comforted Matty. "And when you get to the Cap you won't see any smoke because it's night so you have to look and see if there's a glow of the fire instead."

That was six months ago and now a cap run came on any day in a week and any number around a wrist watch.

His kid brain hurt when he tried to think of what this all meant. All his life he'd been at the secret camp with the other families and life was hard work and fun at the same time. He was the oldest kid of the nine families because all of the other kids were bubs and toddlers only. They couldn't fish off the spit or spot wallabies in the hinterland,

and there was no way that they could find dry sticks of blue gum or melaleuca for the emergency fire stack.

[image]
Artwork by Dr. F
The fire stack was an enormous cube of bundled wood that stood at the only entrance to the camp. It was strung together with loops of piano wire and was nestled in a larger cage made of dry timber. The unseen core of the fire stack lay beyond slats of brush and strips of tea tree bark and was a compressed mass of top end beach grass and dried kelp. Old towels, twisted tight as ropes, snaked their way outwards from the green core to the edge of the cube, their ends rammed into plastic bottles filled with diesel, keeping them moist and alive. Matty could walk under its belly if he wanted to. The whole lot of it stood higher than a man and a half and it sat atop a square metal frame supported by four steel poles and it looked at you sideways, hungry for a match.

"If this bastard ever goes up, the smoke will be so thick the birds will need ladders to come down," his father would say. "You'll see it for miles and they can't hide that, no matter what they do."

"Is this why I'm practicing the run dad?" Matty said.

"Yes," he said slowly as he knelt down to the boy, *"*and when you get to the Cap you look back here…*"* he paused for a moment and tapped the edge of the fire stack, "and if you ever see smoke coming from this bastard…you know the drill, don't you mate?"

Matty lowered his head and nodded, *"*Me and Dale have to run like the bloody clappers to the boat stop in the sand.*"*

"That's right Matty, we can't have you being a husk, now can we?*"*

Matty didn't know what a husk was but he knew that the state wanted them and if they got him they'd turn him into one. He remembered last year after a camp dinner he wandered off with Dale and saw Mrs. Garlin crying alone under the starlight. He went up behind her and put his arm on her shoulder.

"Why are you so sad?"

She didn't look around but said quietly, *"*They took my boy away to be a husk." Matty didn't understand. "Will he come home?"

*"*No…*"* she whispered, "They need him so they can make people."

They were nearing the turnoff to the Cap now and Matty was caught unguarded by a sudden rush of joy. He slowed his running to a trot and then to a skip and he kicked at the peppery white sand and laughed. A tiny crab clasping a poor beetle scuttled quickly to miss his footfall and a hungry skink lizard watching it had slunk away as the boy and beast rounded the sun dappled corner.

The *boom* of the surf against the black rocks to the East was carried to him on the salty air and he stuck out his tongue to taste it. His joy grew stronger and from the middle of his chest a happy tickle rippled its way to the sweet spot between his shoulder blades. High above him two red feathered sea kites cried out as they chased their tails, printing crimson loops on the fat empty sky and Matty right then wanted to stop all the clocks.

He jumped high in the air with a *whoop* and collapsed on the soft path. Rolling over and over he laughed as Dale woofed and skidded around him in doggish delight.

"I'm a nat and you can't catch me!" he sang out to nobody before lying on his back with his head resting on a clump of cooch grass. The thick hinterland surrendered a small blue strip of sky above and he looked up into it and wondered what a *nat* was exactly. Then he thought about what his dad said.

"The grownups all come from husks and technology,*"* he said. "Me and your mum made you right here just like all the other kids were made right here."

He still didn't understand and his father laughed, *"*You're natural.*"* He walked off shaking his head and laughed again, *"*Lucky bugger. Bloody well wish I had a mum and dad."

Matty sat up on the path. Something hunted him from his thoughts and he listened, daring himself not to move at all. He sat for a while and heard the sound of big sticks breaking but it sounded different somehow. He stood up and heard it again and this time he knew it was far away but he couldn't tell from where it came. This unsettled him even more than his mum did earlier today when she was crying and hugged him so hard he breathed out but couldn't breathe in. Even his dad looked strange when he put the collar on Dale and his hands shook like a Coronation Trout.

"C'mon, c'mon," he said to Dale and they jumped from sandy stone to root and grassy clump all the way to the top of Red Cap Lookout; getting there in six minutes flat. When they reached the summit Matty put his fingers through the wire on the old fence that stood on the rim of the cliff wall and he looked towards the camp and saw smoke. It looked like it wasn't allowed to be there but there it was: a silent, frozen, black smudge looming much larger than any tree in the endless forest beneath him. It wasn't the only one either. Further away and to the left was another one, and way off to the right he could see three more. Matty's heart thrashed in his chest and he opened his mouth in raw fear at the five terrible intruders, and now for the first time he could smell against the quiet sky the whiff of its deeper corruption.

*"*They lit the fire stack Dale*,"* he shrieked, *"…*and there's other fire stacks too*."*

Dale barked happily and trotted off down the path in the direction they had just come from. In a panic Matty grabbed him by the collar and shouted.

"NO. We have to get to the boat stop down there." He pointed to the narrow path that threaded its way down the broken wall of granite to the beach far below.

Ten minutes later the boy and the dog were running on the beach to the forty-footer leaving a short pier. Alf Waylon, standing on deck of *'The Simpson Guard',* lowered his binoculars and shouted below deck, "Wait. There's one more. Turn about*."* A moment later *'The Simpson Guard'* veered port side in full circle and when its starboard rim bumped against the pier gently Matty and Dale jumped onto the deck.

"OK, mate, show us the back of your neck and we'll get going," he said to Matty.

Matty turned around and swept upwards the hair that fell against his green t-shirt and Alf grunted with satisfaction. He called out below deck once more.

"He's a nat*,"* and then looking at Dale he continued, *"*There's that dog with him and I reckon it's got a note on him, sure as eggs*."*

As *'The Simpson Guard'* moved out to sea again Alf took them down the steps to the small bridge. Steering the boat was Alf's son, Ryan, a boy of sixteen who fixed his eyes straight ahead and said nothing. Behind him was the open door to the hold and it was crowded with kids from bubs to a couple of young teenagers. Most of them were crying.

Kate Waylon, thirty six and weathered well for sea life like her husband and son, was the oldest one there. She smiled at Matty while Alf took the note from Dale's collar and handed it to her.

*"*Here you go love, wassit say*?"* He shook his head at Matty and smiled with a tinge of shame, *"*Damned Matriarchy never let me read, boy. Wouldn't allow it*."*

Matty watched her face closely for any change at all and saw her lips tighten, and just for a moment her voice unsteadied.

"It's the Anders kid." She leaned in closely to Alf's ear and whispered something else and he nodded slowly and bit the inside of his cheek. Kate turned away to console a sobbing boy of fourteen or so, and she spoke soothingly to him against the dull throbbing of the diesel engine. "You did well. You got your baby sister here safely."

Alf took Matty's hand and they went topside and looked out from the stern. The short pier was far away now, a tiny comma on the empty beach that looked as though it had fallen as a crumb from the black ribbon of cliff wall above it. Alf's eyes welled and there was no way he'd look at Matty while they were like that and so he leant on the rail

and stared out over the water.

*"*We're going to a new home Matty, and we can't take any more. Do you understand why?*"*

*"*No*,"* said Matty.

"The island is too small for loads of people and your parents know this*."* He paused trying to find more simple words but found none. *"*It's in international waters and the state can't get us there see? There are some grownups there too."

Matty shook his head.

Alf scratched a tear away before facing the boy. "Your mum and dad wanted to live with you in the bush forever mate, but they knew that if the state found the camp you'd have to get away."

Matty didn't know the words *island* or *international* and he was about to ask what they meant when he heard Dale bark happily as the bow of the vessel speared the rim of a wave ahead. The spray shot over the cabin and broke above them as soft as gossamer into thousands of colored gems. With the same bliss he felt earlier that day he ran and jumped up into it with his arms outstretched and shouted.

"We ran like the clappers."

Put on your thinking caps

Tom Givens · 1 February 2012 · Archived copy · Original

I've got some questions for you, so let's get down to business.

What, exactly is wrong with being an advocate of change to help men and boys? I mean what, specifically, is so offensive or hostile about bringing attention to thus far ignored social issues such as parental rights for men, or reproductive rights for that matter?

It's an undisputed fact that men have no inherent rights in these areas, and in most cases have no rights of any kind unless conferred by the mother. Our society prides itself on removing oppression, on equality, on tolerance. And yet, in the rare cases that extending these rights to include men are even considered, they are subject to a cost/benefit analysis and dismissed on those grounds.

It is if men only deserve equality if and when it doesn't cost too much. Otherwise, the individual men involved get stuck with the bill for the political capital the politicians used to screw them with. Even the judges involved in such areas as Family Law openly mock the idea that men have Human Rights.

But show concern for this, and you are a *misogynist*?

We mutilate the genitals of baby boys routinely, selling off the foreskins to make face cream, and point to whatever bogus reason the medical establishment is justifying their inhuman avarice with this week as a reason, all while avoiding the reality that we are permanently altering his sexual function, years before he is even sexually mature, and he has no say in the matter. How is this not hypocrisy given the stance on FGM? And how quick would their tone change if selling foreskins were illegal, do you think?

Do you really think comparing male and female circumcision is Oppression Olympics? How much harm has to come to these defenseless babies before we allow the exact same reasoning used to ban FGM to apply to baby boys? Do you really think the only possible objection to this barbaric practice is anti-Semitism? Really? Why don't boys deserve the same right to bodily autonomy we so cherish for our girls?

Throughout nearly all of my years, the concept of affirmative action has held sway throughout the west as official policy. Multiple campaigns on both national and provincial (or state) levels have been mounted to "correct a gender imbalance," as well as a racial one. This has resulted in the success women (usually white) enjoy today in fields like medicine and law, and resulted in more women entering "non-traditional" careers. All of this, by and large, is seen as a desirable goal throughout society.

That changes, it seems, when men are the ones that are "under-represented," as is the case in fields like HR, nursing, and education. In those cases the lack of male participation is seen as natural, the fault of men themselves, or even a good thing. In areas such as child care, for example, men are openly regarded as threats, or creepy, *for even wanting to be there*.

The equality rhetoric disappears when men are disadvantaged. Even, it seems, in education, where anti-male prejudice is openly treated as a positive. As are overly-broad interpretations of already vague law, and other anti-male practices. Do you think the government has any intention of enforcing its own laws, and living up to its own rhetoric, when men stand to benefit? Or do you think they will finally see the folly in this form of discrimination when men begin to gain?

And apparently, to question the judgment of those leaders, to be suspicious of their motives after watching the respective constitutions of several countries shredded to enable their policies, is dangerous and scary.

So we best avoid that. Right?

Simple concern for the health of men also seems to be a no-no. Men die quite a bit younger than women do, this shouldn't surprise anyone. The fact that suicide is the second or third leading cause of death for males in all but the

oldest age group, on the other hand, might make a person sit up and take notice. A word of caution to the unwary: failure to have more concern for the higher number of female attempts usually results in a charge of (you guessed it) misogyny. And don't EVER point out that suicide isn't even in the top ten causes of death for women. Just don't, trust me on this. God help you if you suggest cultural attitudes might be responsible for the difference. I'm just saying…

I would like to insert the obligatory paean to call such and such hotline if you're feeling suicidal, but truthfully most of those lines are staffed by people whose personal beliefs usually agree with the very forces causing so much pain. In my hometown, the suicide hotline is run by a battered women's shelter, for example. Given the spike in suicide rates for men following divorce, and how common false accusations are as a tactic in divorce, whoever OK'd this was a lunatic…yet it seems to be common. Shouldn't I be concerned that men in a fragile state are served properly? Is pointing out a conflict of interest a bad thing now?

Wanting to change this situation, to improve the chances that men will survive until retirement, usually gets you an accusation of hating women. Why? I don't know. Any thoughts?

I also don't know why people seem so complacent with the structural failure of our society. It's hard to imagine anyone could be unconcerned, for example, with an underclass in the UK so large that Single Motherhood has become a career choice. It's equally hard to imagine people can ignore the role education (or more succinctly, the lack thereof) has played in a fifth of young British men being not only unemployed, but officially considered unemployable. It's beyond comprehension that people would buy this as being "natural", isn't it? They don't even seem to blink when they find out it's specifically men and boys permanently relegated to the underclass. Some pablum about "colored folk" dragging down the average (how progressive…and don't "those people" have daughters?), and it seems people go back to sleep. Do you think people are this complacent without being conditioned to be so?

It is of the utmost importance, by all accounts, to regard the destruction of generations of men, the shredding of rights and the vanishing of futures (and children, sometimes) as most tragic. After all, aren't women complaining they can't find a good provider to marry? Don't their children need replacement father figures?

Failure to regard the state the male sex has been reduced to as nothing more than a bummer for marriage-minded women will result most often in accusations of misogyny.

Should I "man up" or is it OK to point out the denial of "person" status to men inherent in such a viewpoint? Is it bad form to point out the frequency of such a viewpoint in popular culture? How about the disapproval alternative viewpoints receive?

Concern for the health and welfare of men, without equal or greater concern for the health and welfare of women (even though women receive far greater care and attention, politically and medically) is also forbidden in polite company. Cynical manipulation of the regard men have for women is to remain unremarked upon, on pain of banishment, and no further outbursts about women having rights and men having responsibilities will be tolerated without reprisal in forums across the land. As our national leaders have scolded: we need to "man up". At least, so the media tells us. Because of patriarchy, apparently.

Do I have it right so far? Does this mesh with what you've been taught? Am I confirming that men's activists have nothing to complain about? That we're really just mad at losing privilege?

Like the privilege to see your own kids? Like the privilege of presumption of innocence? Like the privilege of property rights and legal protection? Like the privilege of being regarded as a human being? Yeah, I suppose some are mad at losing that sort of stuff.

Let me ask a couple more things while I have you here.

What would you do if you took these concerns to people who have entire organizations dedicated to fighting these battles, people who could have tackled the problem in months, or even weeks…and had them deny those problems

exist? And then had similar groups block attempts to find out if they really were issues, or worse, hide information confirming them?

What would you do if these people who insist on being the last word in equality issues flat out refused to hear a word of it? Would you give up, or would you try other avenues? What if politicians followed suit, and flat out refused to even investigate? Or even denied their own data if it suggests men might need help?

Would you heed these same people's later demand for use of a "proper tone" when addressing them, once they couldn't continue to deny the reality? Would you care at all how those people felt about you? Would you need their approval to have legitimate concerns, do you think?

What would you do if no one would lift a finger to even find out if there might be something wrong? Would you yell until they wake up, or would you let them sleep?

Are you not even a little bit curious how things can have reversed this much for men in 50 years? Are you honestly buying the idea that men can't adapt? And when are we going to get around to making someone actually prove all this social engineering was a good thing. Heck, don't you think someone should have actually analyzed patriarchy theory before we started tearing down society?

Why are some people so afraid of having their ideology questioned, and why are alternative viewpoints considered borderline illegal? When did Western governments become secular theocracies? What does our society more resemble, a Democracy or a Police State? Has any of this made you curious? Do you care at all? Can you honestly say you didn't know this stuff already? And most importantly, why aren't you mad as hell?

AVfM Radio Tonight: Nullify!

Paul Elam · 2 February 2012 · Archived copy · Original

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Tonight on AVfM Radio, the subject is jury nullification. Rather the subject is why we advocate for it in cases of rape, domestic violence, drug offenses and all other areas where state and federal governments across the western world have become more criminal than the people they are prosecuting.

Rape shield laws mean that in some trials a physical barrier, a literal protective wall, is constructed between the alleged rapist and his alleged victim in order to make the supposed victim feel safer. It is the visible manifestation of the presumption of guilt put on display right in front of the jury. In other cases key evidence as to an alleged victims credibility is withheld. That's just the legal, institutional stuff.

Add to that the immoral scheming and treachery of over-zealous police and prosecutors and you come up with one very undeniable fact.

There is no way any person sitting on the jury of a rape trial can know if they are getting seeing evidence of a crime or, or a state constructed circus side show. In that light, there are very few circumstances that justify a juror voting for a conviction when the obligation is to hold the evidence to a "reasonable doubt" standard.

And the problem is not confined to rape. From prosecutions of so called domestic violence to the war on drugs, the criminal justice system has been remolded into a tool for tyrants control the masses and satisfy the appetites of rent-seeking beurocrats and other state functionaries.

Fortunately, there is a way to fight back against this kind of malfeasance.

Tonight Join JtO and Paul as we dig deeper into the criminalization of masculinity and the criminalization of humanity itself.

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Rape is a 1970's mood ring

Pierce Harlan · 2 February 2012 · Archived copy · Original

Paul Elam and I recently wrote a piece called "*Colleges push anti-male sex policies to the edge*," about how colleges are bending, stretching, twisting, and pounding the definition of sexual misconduct to include all manner of things that, by any rational measure, are *not* sexual misconduct. We explained that this stems from an extremist feminist tradition of rape advocacy that encourages purported victims to engorge the definition of "rape" and "sexual assault" to include all manner of alleged violations that are neither "rape" nor "sexual assault."

The past few days have given us stellar examples of how that extremist tradition has become the norm.

He raped me. He raped me not...

First up is Lauren R. Taylor of the Washington Post, who defends the sexual violence study conducted by the Centers for Disease Control and Prevention. That study, in the words of Christina Hoff Sommers, "suggests that rates of sexual violence in the United States are comparable to those in the war-stricken Congo." How does the new study arrive at the conclusion that sexual violence is rampant? By "careless advocacy research," Ms. Sommers explains, and by asking respondents if they had sex while inebriated or if someone pressured them by by repeatedly asking, showing they were unhappy, telling them lies, or making false promises. In short, the study defines sexual violence "in impossibly elastic ways," as Ms. Sommers puts it.

Well, *impossibly elastic* is just fine by Lauren R. Taylor, thank you very much! She proclaims: "The questions [in the study] are vague and broad, because the reality of sexual violence is vague and broad."

The statement is as inane as it is dangerous. The *sine qua non* of sexual violence is the absence of consent. Either there is consent or there isn't, and there's nothing "vague" or "broad" about that. While some manifested assertions of assent are so tainted by impropriety that our law does not consider them legally operative (an example is a promise obtained by duress), nagging for sex and the other things asked typically aren't among them.

Next up, a Harvard student named Emma Wood, who pooh-poohs the prevalence of false rape claims. Emma is in a class by herself. Aside from slinking into the easily-mouthed clichés of radical feminism, Emma lobs the following bomb, presumably with a straight face: "I am convinced that no umbrella definition of sexual assault can exist. Just as each person defines his or her sexuality for him or herself, each person defines sexual assault on a similarly personal level."

There you have it. Rape is in the eye of the beholder. In Ms. Taylor's and Ms. Wood's world, sexual assault isn't a crime that needs to be defined with sufficient due process specificity to put the accused on notice of the conduct it proscribes. It is a free-floating clearinghouse to redress any sexual encounter deemed unsatisfactory at the caprice and whim of a self-anointed victim.

For eons, rape had a widely accepted, horrific meaning. Now, according to the people who dominate the public discourse on it, it means nothing — because it means everything. Carefully crafted criminal laws, honed by centuries of thoughtfully constructed judicial decisions, have been scrapped in favor of a 1970's mood ring.

That tells us all we need to know about the people who dominate the public discourse on rape.

The Zeta Contract

John Hembling (JtO) · 3 February 2012 · Archived copy · Original

I recently saw a question posted to an online forum, asking "If a woman chooses to be alone with one or more men – is she agreeing to be raped?" Pretty obviously this was a stupid question, and it was likely posted in an attempt to troll readers into responding out of emotion. The question, however, when considered in an inversion of context, bears some consideration.

Does a man, allowing a woman, or women, into his presence – tacitly agree to be falsely accused of sexual violence? This is not a question of legal precedent, or of rights; it's a practical question for practical men to consider. False accusations are rampant and go largely unpunished.

When considered against the ever mounting catalog of men's lives destroyed by false rape accusation, the answer is obviously yes. A man freely associating with women is agreeing in advance to be personally destroyed by false accusation.

The fact that men generally continue to associate with women, and seek out female company indicates pretty strongly that most men haven't yet realized the obvious. In a society of escalating false accusations and rapidly disappearing legal rights for men, such as legal presumption of innocence – men, by female association, give agreement to false accusation leveled against themselves.

This obviously informs a few imperatives for male behavior, with a focus on self preservation. In fact, it is a major factor in the growing phenomena of Men Going Their Own Way (MGTOW) along with other branches of male self actualization, including Zeta masculinity.

A fairly common attempt at dismissal of the men's rights movement is the claim that men's activism is purely reactionary, and constitutes a backlash against the nearly universal mainstreaming of feminism. This rebuttal, which attempts to dismiss men's activism, is factually correct; but in being so completely misses the point. Thanks in large part to the successes of a half century of lobbying, activism, and feminist changes to domestic policy and law, male human beings are both legally and socially second class citizens in Western cultures. Establishing the veracity of this assertion has been the focus of hundreds of articles on this site, and thousands elsewhere – and re-iteration of the evidence would be a distraction in the present narrative.

It is a matter of fact, not opinion, that women enjoy legal privilege and protection that men do not. It is further a fact that women, by accusation alone, can and regularly do destroy men's lives by leveling false accusations of sexual violence, for the most trivial of gains. When caught, such false accusers suffer almost no consequences and demonstrate almost no remorse or even recognition of damage done.

Recent changes to the legal definition of rape represent an escalation of the already omnipresent climate of false rape accusation. By drinking alcohol, a woman renders herself legally incapable of informed consent to a sexual encounter. This means that sex after a few drinks is, by definition, rape; whether a woman says yes, or even initiates sexual or romantic contact herself. This change in law comes after years of lobbying and activism by feminist organizations including the women's law center in New York, and says a lot about women's adult volition and self determinacy. After a few drinks, a woman is no longer a competent adult. In this re-definition, a man, by contrast, remains an adult. **This is not the patriarchy telling women they're lesser humans, this is feminism redefining the law to make it so.** However, the most deadly consequence are to men, who might foolishly treat women as if they're still self -determined adults after 2 or 3 drinks – and consequently find themselves feeding the machine of the sexual grievance industry.

This is the social and legal reality of male identity in the 21st century, and it informs some necessary choices men must face.

The most obvious is the previously mentioned MGTOW, men going their own way. This has been discussed in

some detail in numerous articles on AVfM and off it. However, most discussions on the subject address it from a position of male philosophical and practical necessity. What's not usually discussed are the direct effects for women, of men self actualizing apart from socially acceptable male utility and disposability.

In almost all discussion of men within the mainstream, the feminist – and unfortunately, even men's rights circles, whether men are being vilified and belittled or not, the value of men is always based on utility. Are fathers necessary for children's development? Are men responsible for the majority of scientific and technological advancement? Do men still do society's dirty and dangerous work? The jobs which account for 93% of workplace deaths being male?

Do "good" men pay for child care, and "bad" men default on alimony? Do "real" men hasten to deliver women to the first seats on the lifeboats, whether the ship is called Titanic or the Costa Concordia?

Whether good or bad, all such questions revolve around a conception of men as utilities of greater or lesser value to women. There is no whisper of indication from any camp besides the men's rights movement, that men and boys have value simply because they are human beings. This is recognition of a human value women enjoy without question, while men are either valued or despised based on a utilitarian consideration to women.

The point of this discussion is not to exhort women, or feminists, or men – including male feminists – to recognize innate human value in those with the biological fortune to own external genitalia.

This discussion is a public notice of what the requirement of male survival through MGTOW or Zeta masculinity means, when considered from the utilitarian view of male humanity. Does a man, allowing a woman, or women into his presence – tacitly agree to be falsely accused of sexual violence?

Yes.

This means men choosing a rational path of self actualization which excludes their own convenient disposability; this path will produce some unfortunate outcomes for women.

MGTOW, or Zeta masculinity, encompasses more than just a few catch phrases and rules of thumb. It is informed by a necessary ethic running crossways to traditional thinking. To the slow witted or the self interested chivalrists and traditionalists, this will appear uncivilized and hostile. To the adopters and shapers of this ethic, the valuation of humans as disposable utilities has a similarly sour taste.

Zeta masculinity entails a consistent ethic, but that ethic aggressively discards any obligation to people who de-value male humanity. For Zeta males to do otherwise would be an embrace of slavery.

The ethic encompasses the following points:

The traditional cultural onus on men to protect women is gone.

This deal is off. This means the ability of a woman to cry out and instantly summon and direct the violent capacity of every man within hearing is finished. A woman is subject to assault, or robbery, or any other physical altercation in which men would traditionally always step in without hesitation to protect and shield her. A man is under no ethical, legal, moral or social obligation to value the life of a woman above himself, and in fact, a new ethic should condemn such stupid self sacrifice as unmanly, weak, and foolish. If a man's humanity is not recognized beyond his utility, then what possible social contract can exist to compel him towards risk or sacrifice?

The onus to provide is similarly relegated to the waste bin. Shiny cars, expensive watches and clothes are all sexual signals. Although frequently denied, it is not a secret that the visible signs of high income in a man are of principal interest to women looking to secure access to that income. Indeed, social censure used by women against men commonly focuses on men's imputed income or financial status. This is seen as normal, in fact, a man who doesn't out earn a woman is effectively invisible to her in most cases. The "wage gap" will often be cited as a logical reason for men to finance romantic engagement, despite the fact that no such wage gap exists. Zeta males whose self identity doesn't include this financial servitude will not be financially underwriting other adults simply because they

own ovaries. This seems simple and inconsequential, given an understanding that not only is there no wage gap, due to persistent affirmative action, but female university graduates are also rapidly outnumbering male grads. Obviously, this means women's average earning potential is quickly outpacing men's earnings.

In the romantic context, women who expect the traditional male-pays social model to continue are faced with changes to social expectation forced directly by female favoring affirmative action. Even assuming men as a demographic were to foolishly continue supporting an exploitative view of men as women's financiers; this is an increasingly untenable model, based on the shifting economic balance created by male targeted sexual discrimination in higher education. Piled on top of this is the emergence of the Zeta masculine ethic, in which male financing of female entitlement is entirely rejected. For women, this means that female evaluation of men as viable romantic partners – including evaluation of those men's income presents a rapidly shrinking pool of men still foolish enough to allow their own continued exploitation.

Unfortunately, this has consequences far beyond destruction of female preference in romance. For growing numbers of men actualizing a Zeta ethical path, a refusal to pursue high stress, high status careers has a long term impact on larger society. As always, good men and the corpses of good men are the fuel nations run on. A collective refusal to burn in this machine forces changes to the landscape. In Japan there is a social phenomenon, independent of the western men's rights movement, but analogous to Zeta masculinity, that has emerged under the publicly dismissive nomenclature "grass eating boys".

According to reporting from macleans.ca: "Just as they {"…soushoku dansi—translated to "grass-eating boys" or, more commonly, "herbivores."} disdain old-fashioned alpha males, they scoff at the status-conscious consumerism of their parents' generation. Grass-eating boys aren't big spenders and they don't take flashy vacations. They are close to their mothers, prefer platonic relationships with female friends, are attentive to their appearance and have fewer career ambitions. A subsidiary of Dentsu, Japan's largest advertising agency, estimates that 60 per cent of men in their 20s consider themselves grass-eaters." [1]

A facile reading of this phenomenon might conclude that these are feminized men, but this would be to entirely miss the point. Japan's grass eaters have evaluated the traditionally allowed male role of worker drone, and disposable human, and rejected it entirely to pursue their own quality of life.

The grass eaters are effectively tanking Japan's economy, which, like all nation states, runs on the burned out corpses of "real men".

For the practitioners of Zeta masculinity, as wider adoption of a MGTOW ethic produces a similar national derailment, and no regret or apology will be forthcoming. There might even be some derisive laughter. Men die in coal mines, logging, fishing in the Atlantic, and other dangerous jobs because their socially accepted male identity is tied to human disposability as well as a requirement of economic provision for others. The refusal to self-dispose is only half the result of non-disposable male identity through Zeta or MGTOW actualization. The second element is that those previously benefiting from men's willingness to sacrifice and generate income will have to do without the financial and material products of the humanized remaining half of humanity.

This discussion began with social fallout of activist retooling of the concepts of justice and law in matters of sexual violence, and this merits further consideration. The phenomenon of escalating false rape accusation, and its lack of consequence for false accusers is only a fraction of the distortion of what's still called the justice system. Direct violence by women against men is increasingly excused with little to no consequence by both the courts and the public. Public denial of this operates just as mainstream reporting accumulates stories like that of Sheona Keith, who slashed a man's face with a glass because he smiled at her.

The dailymail.co.uk headline read: "Judge refuses to jail woman plumber who glassed nightclubber who smiled at her 'because she had been sexually harassed [by somebody else] during training.'" [2]

This is simultaneously preposterous, and sadly typical of a public willingness to suspend both social and legal accountability for criminal violence committed by members of "the innocent sexTM".

Women's violence, up to and including the infliction of grievous bodily harm, is increasingly excused, and treated as if such violence and injury is funny. The sexual dismemberment inflicted by Katherine Becker providing another example. A studio audience who laughed at crippling injury inflicted for no reason except the expressed desire by the victim that he wanted a divorce.

A legal system and a public which excuses violent assault for one demographic when inflicted on the other denotes a deeply sick public zeitgeist. Rather than correcting such a debased public ethic, this fashion is escalating. For men and boys it is increasingly obvious that a legal system prohibiting assault, sexual assault, and even murder operates selectively based on the sex of the offender and the victim. We are rapidly moving towards a society where for women's violence against men, there are no limits, no rules and no consequences.

Based on the apparent hilarity of the Katherine Becker case, where "the talk" host Sharon Osborne couldn't stop giggling long enough to make it through a false one minute apology – there seems to be not even a perception that grievous injury done to men counts as harm at all.

All human societies have laws, whether formally encoded or informally observed through traditions. One of the principal functions of those laws is to provide a mechanism for redress of grievance between individuals in a publicly agreed-on framework. This convention allows disputes ranging from disagreement over property to personal offence, injury and death – without recourse to direct application of violence. Laws applied more-or-less evenly are a social mechanism which prevent resolution of disputes through retributive force, or vendetta. The current and increasing climate of one-sided accountability is untenable, and will likely produce a societal adjustment. If that adjustment occurs before the rising tide one one-sided non-accountability is corrected, the results may be far reaching and brutal.

In this event, it will likely not be individuals from the emerging Zeta demographic who manifest violent societal pathology, but sociologically unaware members of the public. Mass protests such as the Occupy Wall-Street movement are likely places for informal applications of retributive violence to occur; even as such violence will, by the ignorance of the mob, be directed at targets of convenience and circumstance.

As the phenomena of female violence being given a pass by a feminist driven legal system permeates the public understanding and subconscious, then retributive violence, even mob violence, against women is likely to become common. Our current feminist narrative maintains that it is common already, but a visit to any law enforcement statistics website shows this feminist lie for the fabricated falsehood it is. National and international campaigns to end violence against women, operating under the pretence that male-targeting violence is not more common, serve to demonize and de-legitimize the actual majority of the targets of violence: men and boys. These campaigns, by focusing on protection of the demographic already least victimized, also serve to escalate victimization of the demographic already most subject to violence, again, men and boys.

Men following a path of Zeta masculinity or MGTOW will have no part in this unfortunate outcome, of female targeted mob violence, although further legal marginalization of men is likely to follow that outcome. This further male legal marginalization will have no positive impact, and will likely lead to a still more brutal and violent society.

This returns us to the question mentioned near the opening of this discussion.

Does a man, allowing a woman, or women into his presence – tacitly agree to be falsely accused of sexual violence?

Yes, and it's going to get worse.

[1] http://www2.macleans.ca/2009/07/09/the-grass-eating-boys-of-japan/
[2] http://www.dailymail.co.uk/news/article-2087404/Judge-refuses-jail-woman-plumber-glassed-nightclubber-smiled-sexually-harassed-training.html

How feminists corrupt DV research

Dr. Murray Straus · 4 February 2012 · Archived copy · Original

Processes Explaining the Concealment and Distortion of Evidence on Gender Symmetry in Partner Violence

Graham-Kevan's paper fully documents overwhelming evidence that the "patriarchal dominance" theory of partner violence (PV from here on) explains only a small part of PV. Moreover, more such evidence is rapidly emerging. To take just one recent example, analyses of data from 32 nations in the International Dating Violence Study (Straus 2007; Straus and International Dating Violence Research Consortium 2004) found about equal perpetration rates and a predominance of mutual violence in all 32 samples, including non-Western nations.

Moreover, data from that study also show that, within a couple relationship, domination and control by women occurs as often as by men and are as strongly associated with perpetration of PV by women as by men (Straus 2007). Graham-Kevan also documents the absence of evidence indicating that the patriarchal dominance approach to prevention and treatment has been effective. In my opinion, it would be even more appropriate to say that what success has been achieved in preventing and treating PV has been achieved *despite* the handicaps imposed by focusing exclusively on eliminating male-dominance and misogyny, important as that is as an end in itself.

Graham-Kevan's paper raises the question of how an explanatory theory and treatment modality could have persisted for 30 years and still persists, despite hundreds of studies which provide evidence that PV has many causes, not just male-dominance. The answer is that it emerged from a convergence of a number of different historical and social factors. One of these is that gender symmetry in perpetration of partner violence is inconsistent with male predominance in almost all other crimes, especially violent crimes. Another is the greater injury rate suffered by female victims of PV brings female victimization to public attention much more often.

Although there are many causes of the persistence of the patriarchal dominance focus, I believe that the predominant cause has been the efforts of feminists to conceal, deny, and distort the evidence. Moreover, these efforts include intimidation and threats, and have been carried out not only by feminist advocates and service providers, but also by feminist researchers who have let their ideological commitments overrule their scientific commitments.

At the same time, it is important to recognize the tremendous contribution to human relationships and crime control made by feminist efforts to end violence against women. This effort has brought public attention to the fact that PV may be the most prevalent form of interpersonal violence, created a world-wide determination to cease ignoring PV, and take steps to combat PV. It has brought the rule of law to one of the last spheres of life where 'self-help' justice (Black 1983) prevails by changing the legal status of domestic assaults, by changing police and court practices from one of ignoring and minimization PV to one of compelling the criminal justice system to attend and intervene.

In addition, feminists have created two important new social institutions: shelters for battered women and treatment programs for male perpetrators. However, the exclusive focus on male perpetrators and the exclusive focus on just one of the many causes has stymied this extension of the rule of law and the effort to end domestic violence. Ironically, it has also handicapped efforts to protect women from PV and end PV by men (Feld and Straus 1989; Medeiros and Straus 2006; Straus 2007; Straus and Scott, in press). Consequently, information on how this could have occurred can be helpful in bringing about a change. This commentary identifies seven of the methods.

Methods Used to Conceal and Distort Evidence on Symmetry in Partner Violence

Method 1. Suppress Evidence

Researchers who have an ideological commitment to the idea that men are almost always the sole perpetrator often conceal evidence that contradicts this belief. Among researchers not committed to that ideology, many (including

me and some of my colleagues) have withheld results showing gender symmetry to avoid becoming victims of vitriolic denunciations and ostracism (see Method 7 below). Thus, many researchers have published only the data on male perpetrators or female victims, deliberately omitting data on female perpetrators and male victims.

This practice started with one of the first general population surveys on family violence. The survey done for the Kentucky Commission on the Status of Women obtained data on both men and women, but only the data on male perpetration was published (Schulman 1979). Among the many other examples of respected researchers publishing only the data on assaults by men are Kennedy and Dutton (1989); Lackey and Williams (1995); Johnson and Leone (2005); and Kaufman Kantor and Straus (1987).

Method 2. Avoid Obtaining Data Inconsistent with the Patriarchal Dominance Theory

In survey research, this method of concealment asks female participants about attacks by their male partners and avoids asking them if they had hit their male partner. The Canadian Violence against Women survey (Johnson and Sacco 1995), for example, used what can be called a feminist version of the Conflict Tactics Scales to measure PV. This version omitted the questions on perpetration by the female participants in the study. For the US National Violence against Women Survey (Tjaden and Thoennes 2000), the US Department of Justice originally planned the same strategy. Fortunately, the US Centers for Disease Control added a sample of men to the project. But when Johnson and Leone (Johnson and Leone 2005) investigated the prevalence of “intimate terrorists” among the participants in that study, they guaranteed there would be no female intimate terrorists by using only the data on male perpetrators.

For a lecture in Montreal, I examined 12 Canadian studies. Ten of the 12 reported only assaults by men. The most recent example occurred in the spring of 2006 when a colleague approached the director of a university survey center about conducting a survey of partner violence if a recently submitted grant was awarded. A faculty member at that university objected to including questions on female perpetration, and the center director said he was not likely to do the survey if the funds were awarded.

Method 3. Cite Only Studies That Show Male Perpetration

I could list a large number of journal articles showing selective citation, but instead I will illustrate the process with official document examples to show that this method of concealment and distortion is institutionalized in publications of governments, the United Nations, and the World Health Organization. For example, US Dept. of Justice publications almost always cite only the National Crime Victimization study, which shows male predominance (Durose et al. 2005). They ignore the Department of Justice published critiques, which led to a revision of the survey to correct that bias. However, the revision was only partly successful (Straus 1999), yet they continue to cite it and ignore other more accurate studies they have sponsored which show gender symmetry.

After delaying release of the results of the National Violence against Women for almost two years, the press releases issued by the Department of Justice provided only the “life- time prevalence” data and ignored the “past-year prevalence” data, because the lifetime data showed predominantly male perpetration, whereas the more accurate past-year data showed that women perpetrated 40% of the partner assaults.

The widely acclaimed and influential World Health Organization report on domestic violence (Krug et al. 2002) reports that “Where violence by women occurs it is more likely to be in the form of self-defense. (32, 37, 38).” This is selective citation because almost all studies that have compared men and women find about equal rates of self-defense. Moreover, it also illustrates Method 4 (conclusions that contradict the results) because reference 32 (Saunders 1986) reports that 70% of the minor violence and 60% of the sever violence was not in self-defense. Reference 37 (Dekeseredy, Saunders, Schwartz et al. 1977) used a similar method, and got similar results: 37% of the minor violence and 43% of the severe violence was initiated by women. In addition neither of these studies had data on self-defense by men, so neither provides a basis for concluding that violence by women differs from violence by men.

Method 4. Conclude That Results Support Feminist Beliefs When They Do Not

The studies cited above, in addition to illustrating selective citation, are also examples of the ability of ideological commitment to lead researchers to misinterpret the results of their own research. A study by Kernsmith (2005), for example, states that "Males and females were found to differ in their motivations for using violence in relationships" and that "female violence may be more related to maintaining personal liberty in a relationship than gaining power" (p. 180). However, although Kernsmith's Table 2 shows that women had higher scores on the "striking back" factor, only one question in this factor is about self-defense.

The other questions in the factor are about being angry and coercing the partner. So, despite naming the factor as "striking back" it is mostly about anger and coercion. Therefore, the one significantly different factor shows that women *more than* men are motivated by anger at the partner and by efforts to coerce the partner. In addition, Kernsmith's conclusion ignores the fact that the scores for men and women were approximately equal in respect to two of the three factors ("exerting power" and "disciplining partner"). Thus, Kernsmith's study found the opposite of what was stated as the finding.

Method 5. Create "Evidence" by Citation

The Kernsmith study, the World Health Organization report, and the pattern of selective citation show how ideology can be converted into what can be called "evidence by citation" or what Gelles (1980) calls the "woozle effect." A woozle effect occurs when frequent citation of previous publications that lack evidence mislead us into thinking there is evidence. For example, subsequent to the World Health Organization study and the Kernsmith study, papers discussing gender differences in motivation will cite them to show that female violence is predominantly in self-defense, which is the opposite of what the research actually shows. But because these are citations of an article in a scientific journal and a respected international organization, readers of the subsequent article will accept it as a fact. Thus, fiction is converted into scientific evidence that will be cited over and over.

Another example is the claim that the Conflict Tactics Scales (Straus et al. 1996) does not provide an adequate measure of PV because it measures only conflict-related violence. Although the theoretical basis of the CTS is conflict theory, the introductory explanation to participants specifically asks participants to report expressive and malicious violence. It asks respondents about the times when they and their partner "[…]disagree, get annoyed with the other person, want different things from each other, or just have spats or fights because they are in a bad mood, are tired or for some other reason."

Despite repeating this criticism for 25 years in perhaps a hundred publications, none of those publications has provided empirical evidence showing that only conflict-related violence is reported. In fact, where there are both CTS data and qualitative data, as in Giles-Sims (1983), it shows that the CTS elicits malicious violence as well as conflict-related violence. Nevertheless, because there are at least a hundred articles with this statement in peer-reviewed journals, it seems to establish as a scientific fact what is only an attempt to blame the messenger for the bad news about gender symmetry in PV.

Method 6. Obstruct Publication of Articles and Obstruct Funding Research That Might Contradict the Idea that Male Dominance Is the Cause of PV

I have documentation for only one case of publication being blocked, but I think this has often happened. The more frequent pattern is self-censorship by authors fearing that it will happen or that publication of such a study will undermine their reputation, and, in the case of graduate students, the ability to obtain a job.

An example of denying funding to research that might contradict the idea that PV is a male-only crime is the call for proposals to investigate partner violence issued in December 2005 by the National Institute of Justice. The announcement stated that proposals to investigate male victimization would not be eligible. Another example is the objection by a reviewer to a proposal a colleague and I submitted because of our "[…] naming violence in a relationship as a 'human' problem of aggression not a gender-based problem." When priority scores by the reviewers are averaged, it takes only one extremely low score to place the proposal below the fundable level. Others have encountered similar blocks; for example Holtzworth-Munroe (2005). Eugen Lupri, a pioneer Canadian family

violence researcher, has also documented examples of the resistance to funding and publishing research on female-perpetrated violence (Lupri 2004).

Method 7. Harass, Threaten, and Penalize Researchers Who Produce Evidence That Contradicts Feminist Beliefs

Suzanne Steinmetz made the mistake of publishing a book and articles (Steinmetz 1977, 1977-1978) which clearly showed about equal rates of perpetration by males and females. Anger over this resulted in a bomb threat at her daughter's wedding, and she was the object of a letter writing campaign to deny her promotion and tenure at the University of Delaware. Twenty years later the same processes resulted in a lecturer at the University of Manitoba whose dissertation found gender symmetry in PV being denied promotion and tenure.

My own experiences have included having one of my graduate students being warned at a conference that she will never get a job if she does her PhD research with me. At the University of Massachusetts, I was prevented from speaking by shouts and stomping. The chairperson of the Canadian Commission on Violence against Women stated at two hearings held by the commission that nothing that Straus publishes can be believed because he is a wife-beater and sexually exploits students, according to a Toronto Magazine article. When I was elected President of the Society for the Study of Social Problems and rose to give the presidential address, a group of members occupying the first few rows of the room stood up and walked out.

Concluding Comments

The seven methods described above have created a climate of fear that has inhibited research and publication on gender symmetry in PV and largely explain why an ideology and treatment modality has persisted for 30 years, despite hundreds of studies which provide evidence on the multiplicity of risk factors for PV, of which patriarchy is only one. Because of space limitations and because I am a researcher not a service provider, I have not covered the even greater denial, distortion and coercion in prevention and treatment efforts. An example is the director of a battered women's shelter who was terminated because she wanted to ask the residents whether they had hit their partner and the context in which that occurred. An example of governmental coercion of treatment is the legislation in a number of US states, and policies and funding restrictions in almost all US states that prohibit couple therapy for PV.

Finally, it was painful for me as a feminist to write this commentary. I have done so for two reasons. First, I am also a scientist and, for this issue, my scientific commitments override my feminist commitments. Perhaps even more important, I believe that the safety and well-being of *women* requires efforts to end violence *by* women and the option to treat partner violence in some cases as a problem of psychopathology, or in the great majority of cases, as a family system problem (Straus and Scott, in press; Hamel and Nicholls 2006).

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Why are atheists so religious?

Paul Elam · 7 February 2012 · Archived copy · Original

I have often wondered if my state of mind as an atheist has also played a role in becoming a men's rights activist. I like to think I view things objectively; that I rely on available science rather than faith or folklore to shape my beliefs. That attitude has certainly helped me to understand issues like domestic violence and alleged wage gaps as much as it has evolution.

I have been hindered, though, in my ability to form alliances in the atheist community by two critical factors. One, my atheism does not lend me to being antagonistic or condescending to people of faith. I am not frightened by them and I don't find them to be ignorant or deficient. Indeed, I have no investment whatsoever in the personal religious beliefs of anyone I encounter, a trait I find lacking in some religious people and to a much greater degree, atheists.

But the other problem here is much more significant. The problem I have with atheists is that they are too religious. Yes, I mean that literally. For when you wipe away all the bombastic bellowing about empiricism and the strident mocking of those who choose a life of faith, what you are left with is a population of people that surrender their reason and cognition as though they were at gunpoint; that hit their knees as fast as any Catholic…*to worship at the altar of feminism*.

There are some notable exceptions, of course, but in the rank and file of vocal atheists, particularly in their online incarnation, what I have found is a culture of indoctrinated clones, with no more discernment of fact and fiction than you would find at a Branch Davidian revival. Indeed, they are so ideologically rigid that the only things these people are missing are shaved heads, tambourines and two weeks without a shower.

I got a slight taste of this in 2009 after penning an article about a Levi Strauss ad campaign for Men's News Daily. One of the writers at Atheist Nexus picked up on it and used it to pose a question to the reader base there. He referred to the piece, and said, quite cautiously, that it "prompted me to wonder if AlN is ready for a true discussion of masculinity."

And they were, as long as it was within the parameters of the approved feminist narrative. Though there were some decent comments early on, the instructive feminist posturing on gender, concerns about homophobia and of course ultimately the fresh-out-of-women's-studies indoctrination talk, like "the binary of masculine-feminine which is the dominant gender identifier in the West and the socialized nature of what we call masculine and feminine," eventually took over and all was lost in a sea of conflated femmo-babble. No real discussion of masculinity took place, at least nothing near in the context of my article, which was the supposed centerpiece of the OP.

With a couple of refreshing exceptions what transpired between the members of this oh-so-erudite group was a demonstration of feminist dominance and cluelessness, complete with the obligatory attack on MND for fearing women's equality. Or as one devout atheist-feminist put it:

> **The whole web site mensnewsdaily.com is a sad overreaction to the growing equality of women in society.**

These people are forward thinkers; people who think they have overcome ages of religious indoctrination and bravely stand to tell the world their vision isn't clouded by superstition and fantasy?

Apparently they can't even handle 50 years of loud mouthed arts majors without drinking the Kool-aide and going brain dead. There was scarcely a voice among them that did not wallow in the ersatz enlightenment so common to feminist ideologues. There was no real discussion, just an impotent thread that came to a rather underwhelming and predictably vacuous conclusion.

I understand the phenomena all too well. Feminism, as far as ideology goes, has been very effective at using human reproductive realities to co-opt other movements. In fact, from the American Civil Rights Movement to Occupy

Wall Street, feminism has progressed without paying its own way, but rather by sending women in to other social arenas and wheedling men into supporting them. The Borg would be proud if they had emotions. Resistance is Futrelle.

All of this goes to demonstrate the power of reproductive dynamics between men and women. Even in a sub culture that places an unusually passionate emphasis on science and empirical evidence, the dogma of gender feminism, complete with the entire litany of enabling fantasies, was just able to waltz in and take over.

You find this in the work of PZ Myers, a zealous ideologue with an openly feminist agenda who makes no bones about what men should do in the presence of women. They should put a piece of tape over their dominant, patriarchal mouths and shut up. So says Myers:

> **Listen. To. The. Women.**
>
> **I've got a simple suggestion for my fellow men. Learn to shut up and listen. Seriously. You want women to find your organization pleasant and interesting and worth contributing to? Then don't form panels full of men trying to figure out what women want, talking over women who try to get a word in edgewise, belittling women's suggestions with jokes, and trying to determine how We Well-Meaning Men can give Those Women what we think they want. You are assuming an authority and presuming that it is in your power to give it to the minority, when what you should be doing is deferring to that minority and giving them your attention, letting them speak and shape your organization.**

If that is not enough bilge for you, he also recommends that you click on over to be treated to more shaming at the hands of fellow ideologues Sharon Moss and Lyz Liddell, who are making it their mission to convince free thinkers (there's a fucking laugh) of the male persuasion to similarly shut their mouths and let feminists dictate their sense of decency as well as their beliefs, rational or not.

How's that for humanism?

As an atheist, I will be the first to admit that I take some issue with the male disposability often furthered by religious doctrine, and I surely do not approve of the way many modern churches have taken a top-down pro-feminist stance. But I understand that sort of thing a good bit more in communities that so strongly attach themselves to tradition.

What I find utterly laughable, though, is the idea that a collection of people whose *raison d'être* appears inextricably tied to freedom of ideas and independence from groupthink, now find themselves in open public view, turning their hymnals to the instructed page, and singing for phony salvation.

The more of Myers you read, the more you get the idea that masculinity is his version of original sin, and that he is constantly trying to indoctrinate his readers (or is it congregation?) to fall into line with it; without thinking, without dissent. Religiously.

Just shut up and listen to the women. How long, one has to wonder, before PZ wants us all to pray to them?

The next red pill: part II

Stephen O'Brian · 7 February 2012 · Archived copy · Original

I recently wrote an article about some of the exciting new developments in male contraception technology from an MRA perspective – specifically about the various Non Hormonal Male Birth Control Pills (*NHMBCP*s) being developed (1). One of them contains Gardarusa – a herbal extract that goes on sale in Indonesia this year. (2) In response several challenges were presented touting problems for the clinical development and men's uptake of the new *NHMBCP*. Interesting food for thought, for which I'm thankful, and yet as an MRA I remain very optimistic. Why? Well, let's get to that.

First though, by way of preamble I want to remind readers of something I said in the first article –

> **Scour the internet, as I did recently, looking for feminist commentary on the topic of the imminent non-hormonal male birth control pill (NHMBCP) and chances are that you'll find a huge and telling silence. I say huge because I can think of no other aspect of sexuality and reproduction that feminists aren't talking about. Female birth control, conception, childbirth, abortion, adoption – they're all covered extensively from a feminist point of view with articles, academic papers, and blogs easily accessible. All of this, yet when it comes to the topic of the non-hormonal male birth control pill – wall to wall silence.**
>
> **Something is up. Something very big I figure.**
>
> **The answer as to why such a silence exists seems fairly obvious to me as it's contained within the very name of the product itself:**
>
> **Male non hormonal birth control pill."**

That said, now to the issues that got raised by responders to the first article.

The concern has been raised that men using a NHMBCP would still suffer from paternity fraud. Women could get impregnated by some other guy and try to pin it on an innocent cuckold.

I have another view. A guy only need capture himself on one of our now ubiquitous smart-phone's video cameras ingesting the male pill or get someone to witness them taking it (remember the Israeli version of the NHMBCP – Non Hormonal Male Birth Control Pill apparently only needs be taken once a month/3 months) and any confused/lying woman claiming he has paternity hasn't a leg to stand on. She can bleat all she likes that the guy got her pregnant, but he isn't going to be on the hook for 18 years of child support, because not only will he be able to point to evidence he took the pill, he can also insist on DNA testing to back up his story if need be as well.

More than that though, by making a false accusation of paternity and getting caught out, the woman gets herself into a whole lot of social trouble again resultant from recent male invented technological advances – despite any judge's white knight/feminist pussy pass leniency. For what she does is not a good look to the actual man she fucked, nor to any fertile potential fathers looking on and getting character analysis about her via social media. Remember, all of this would be taking place in a world with a massive sperm shortage for women due to NHMBCP uptake. Therefore, short of successfully hiding her identity, she essentially then puts herself out of the game of reproduction thereafter. The manosphere sees to it she becomes a socially vetted fertility pariah in other words. Guys might even invent their own language for such instances –

Guy A – "Hey Kyle, what do you reckon to Cindy? She any good?"

Guy B – "Nah, She's a *dead egg* man. Got caught *double dipping*. Shame. She's a looker, but she's a hooker." Laughs…….

Besides which, if this NHMBCP catches on as much as I imagine it's eventually going to in the misandric West then where is she going to find a fertile guy in any case? The number of fertile guys is going to be as rare as hen's teeth. All those millions of biologically ticking women amidst an absolute, male controlled, sperm drought. That's massive male power. BTW, Google it and I'm sure you'll find as I did that –

Already in many countries sperm banks can't get enough sperm to meet demand. That's only going to increase as the NHMBCP gets taken up.

I see also there's been mention of stem cells being used to produce sperm so women won't even need men to breed – feminist's wet dream. (3)

Not going to happen. Women need men far too much for that. Even if the technology were readily available for humans, which it isn't, can you imagine for a moment the vast majority of women deciding – "Oh I know! Let's all get pregnant by stem cells…without men…Hell yeah! You go Girlz! It'll be OK, we don't need men. We can build our own roads, dig our own coal, farm our own animals and plants, fix our own plumbing/roofs/cars/boats etc. We can deal with pests, provide security, go to sea in trawlers, run our own power stations, telecommunications centers and hubs and run all the transportation, plus we have all these female geniuses to invent more stuff too…ppppffffff

I've been doing web-searches and there's zilch overt feminist response to this article that I can see. Now, I don't preclude that feminists may be twittering and tweeting and god knows what else in private to one another about it. But the fact remains that in the public domain they are silent.

I think that's because there's nothing they can say. I figure they're like stunned possums trapped in the headlights of a truck they can't stop – frozen. Best strategy they have is to try to ignore it and maybe it will go away – only it won't. As I've thought about this today already I've noticed I'm walking with a bit more swagger and inner confidence.

This really is a fascinating position for us modern men to be in.

I'm also thinking it's such a sensational topic it might well be used to spread the word about the deservedness of Men's Rights in general. I think of it as a kind of cultural leverage. I mean, imagine for a moment you're a naive blue pill guy (I know, not a good feeling) and you come across a news article on the male pill – say about a bunch of guys declaring themselves fans and pushing for it's release to market. That could get you curious, right? You see/read/hear the news report and discover guys interviewed in your country (USA, UK, Canada etc.) or perhaps from Indonesia where men start using Gardarusa pills this year who either want to use it or are already using it ->>> to avoid paternity fraud and subsequent child support (the MRA issues attached).

All of a sudden I can see the MRA red pill being ingested in increasing numbers and spreading globally.

There's another angle to all of this too. Global population is currently said to be 7 billion and rising soon to a perfect storm of overpopulation crisis by 2030 according to some political analysts (4) (5).

It makes sense then, that in densely populated countries where citizens want a lower population, increased per capita income and life quality with more space and less pollution there is going to be a lot of pressure to uptake the NHMBCP as is happening in Indonesia. In a globalized, increasingly mobile world how long will that be able to be contained to pockets of the globe. Not for long I figure. I'll bet there are guys right now scouring the net to see how they can get Gardarusa into the USA. Others will be getting their passports in order for a jaunt to Jakarta to try out Gradarusa for themselves or report on it at least.

Meanwhile, amidst this, one of the most momentous social/technological moments in history see if you can hear feminists online. Me? I find it's so eerily quiet I can hear a pin drop. (6)

Sources

(1)http://www.avoiceformen.com/men/mens-issues/the-next-red-pill/#more-19026

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Another F-word: Flood, now Fisher

Greg Canning · 8 February 2012 · Archived copy · Original

It would be difficult to imagine a male radical feminist more extreme in his views supporting elite white female supremacy than Michael Flood. However, the White Ribbon Campaign Australian appears to have found a contender. A feminist by the name of Stephen Fisher has penned the "White Ribbon Policy Research Series No. 3" titled "From Violence to Coercive Control: Renaming Men's Abuse of Women."[1] Fisher, as far as I can determine from a quick Internet search, is a Ph.D. candidate at Deakin University in Victoria whose doctoral subject is listed as "Effectively communicating for gender equality."

The introduction states that The White Ribbon Policy Research Series is intended to "present contemporary evidence," however there is neither evidence nor research to be found, only discriminatory, misandric opinion, anecdote and unsubstantiated claims regarding the gendered nature of "men's violence against women." Not unexpectedly a paltry 3 references are cited.

White Ribbon has no interest in impartial research on family violence, or acknowledging the now widely accepted gender inclusive model of family violence that views "violence against women" as but one form of violence, and includes all the forms of family and relationship violence including those predominantly perpetrated *by women* (child abuse, elder abuse, lesbian IPV)[2].

Such an inclusive view that argues for an examination of the multifactorial personal and social determinants of violence of which gender is but one small part is contrary to the prevailing feminist ideology behind the White Ribbon Campaign that sees violence against women as the only aspect of family violence worthy of attention. The subtext of this philosophy is that all violence worthy of attention rooted in male privilege and patriarchal dominance. So naturally they embrace any pseudo academic treatise such as this endorsing their prejudice.

Fisher commences with this gem:

> **"The choice of words is always a political, value-laden decision and based on theoretical premises."**

And while his intent is to imply that terms such as Domestic Violence, Family Violence, and IPV are chosen to conceal the gendered nature of "violence against women by men," he neglects to mention that such terms have been used by the almost exclusively feminist researchers who have dominated this area for more than fifty years. Further, he betrays his intent in arguing for the renaming of family violence, which is for political and ideological reasons rather than for impartiality or intellectual integrity.

Violence is also an unsatisfactory term in Fishers estimation because it disguises the non-physically violent aspects of Family Violence "such as emotional, sexual, financial and spiritual violence." Indeed, an inclusive view would acknowledge that it is precisely these areas in which women excel in their abuse of men. Notably women are the predominant users of "administrative abuse," a term coined by Australian psychologist Elizabeth Celi [3], relating to the use of false or trivial protection orders, the police, the courts, the child support agency or other statutory authorities as tools of abuse. Most men will be familiar with the widespread abuse of sexual power by women, the withholding of approval and affection, wielded in a passive aggressive manner in manipulation of their partners to enforce conformity with their desires. Certainly coercive control would appear to be a reasonable descriptor for this predominantly female behavior.

Fisher would make the second wave feminists of the 60's proud with his support for patriarchal conspiracy theory. He writes, "The issue is one of systematic power inequalities and a society that supports men's entitlement to a range of gender privileges." But rather than enlighten us on what those supposed privileges and inequities actually are he stereotypes men in this way; " The benefits to men are great: he is more likely to be serviced, have food

prepared for him, have the house cleaned, have children prevented from disturbing him, have sex on demand." While such a "division of labor" may have been common in the past it is rare nowadays. Do we consider women who choose to work full time and partners that choose to be stay at home dads in this light? Of course not, it is exactly because of equality that some couples choose to reverse the traditional gender roles, and it will be real equality when as many men in relationships have the option of being homemakers and stay at home dad's as women do.

Disguised abuse in public (a charmer) and overt abuse in private (a terrorizer) is in Fishers view a male-only strategy of abuse. He is clearly unaware of research showing gender symmetry in intimate terrorism [4],[5], and the association of Borderline Personality Disorder (a predominately female diagnosis) with this pattern of abuse. Rather than impartially and comprehensively assessing the growing literature on family violence, Fisher asserts that "men who are committed to supporting this important work must continuously strive to listen to and read the work of feminists who have worked tirelessly for decades for gender equality."

Further we must allow our masculinity to be redefined because:

> **"The dominant sense of manhood in Australia is built on the idea of being tough, in control, competitive and smart. Coercive control is the logical outcome of enacting this unfortunately commonplace form of masculinity."**

Is not the feminist ideal for women to be bold, independent, intelligent, success oriented, and so on, and if so why would this dominant sense of femininity not lead to coercive controlling behavior by women? We all know the answer to that! It does, and this is likely why one in three victims of family violence in Australia is a man. Fisher is none too happy that a website exists [6] to inform the community about this because his is the only "proper understanding of men's violence against women." And of course rather than argue for real gender equality, he concludes with a number of recommendations that should only be applied to men's violence against women despite their applicability to violence between any family members. [7]

That this sort of adulterated, intellectually bankrupt trash can be passed off as a legitimate policy research paper by White Ribbon is yet another symptom of their terminal decay into ideological extremism.

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Steven Fisher's lies to Australian men

John Hembling (JtO) · 8 February 2012 · Archived copy · Original

Addressing the hatred, lies, and bigotry of the white ribbon campaign: A counter-argument in opposition to institutionalized corruption and malice.

The men and boys of Australia are under concerted attack from an established, moneyed, and mainstreamed religion of hate. The proponents and actors of this ideology occupy seats in government, the civil service, in Australian academia, and in privileged positions in much of the non-profit as well as for-profit private sector. The ideologues pushing this movement forward are re-writing laws to denude men of their legal rights, access to justice, and any representation in government whether local or national. This social trend represents a long term degradation of the quality of life for all Australians, and will have far reaching negative consequences to the fabric of civil society, and the economic prosperity of the country. However, the gravest and most immediate outcomes are now, and will be, for the men and boys of Australia. This document is written with their interest, their civil rights and recognition of their humanity in mind.

[box]
In 1914 despite widespread pro-war propaganda, male enthusiasm for shipping off to be slaughtered was low. To overcome the reluctance of young men to get themselves killed or maimed for the benefit of a few hereditary elites and royals, Admiral Charles Fitzgerald began organizing a groups of women to help "convince" the men of Britain to enlist.

The objective of these groups was to shame civilian men into joining the armed services. This was accomplished by public humiliation — with women handing out white feathers to any man who did not wear a uniform. The feathers were intended as a badge of disgrace, branding the men who received them as cowards, the primary effect of which as to render them as unsuitable in the eyes of women. Women of all backgrounds contributed their influence to this effort, to the great benefit of armed services recruiters.[/box]

In Australia, a similar assault on the character of men comes from Stephen Fisher, a quisling in radical feminism's war on male identity. Fisher is the author of Australia's
White Ribbon Policy Research document titled:

From Violence to Coercive Control:
Renaming Men's Abuse of Women

In this campaign, men are publicly targeted by women and confronted, receiving a demand to wear a white ribbon as proof of their support for branding men generally as abusers. This assault is thinly disguised as a well intended plan to protect women from an epidemic of domestic violence. But, the epidemic happens to be fictional. Abusive men are the decided minority and occur with no more frequency than abusive women.

The purpose of this discussion is not one of converting opinions. Men aware of their own lives don't need to be told they're not violent abusers. However, the sickeningly dishonest and hateful white ribbon campaign aims to do much deeper harm than simply accusing all of Australia's men and boys with violence in which they have no part.

In a strategy of surpassing cruelty and malice, the white ribbon campaign endeavors to re-characterize nearly every aspect of masculine thought, masculine sexuality, and masculine agency as pathological and violent. The invisible, fictional, and unsupportable narrative of omnipresent male against female violence cannot be maintained, and so a new fairy tale is being packaged and sold.

Violence in the real world is measurable, and its absence is equally measurable; making that old lie a useful tool of public policy increasingly difficult. The white feather campaign's new lie is that non-violent, non-pathological and non-abusive behavior is part of a continuum of oppressive coercion and control of women.

The migration from claims of actual violence to an ephemeral, invisible, but socially systematic coercion and control places this narrative of claimed oppression beyond easy refutation by evidence, and that is deliberate. In a socially level playing field this tactic would be impossible, but in a society already gripped by the narrative of a radical feminist zeitgeist, dissenters to this unsupportable hogwash can be silenced, marginalized, blacklisted, and censored. Bigots already control the ideology now running Australian government, law enforcement, the courts, and education. Now, they want your mind.

The white ribbon's assault on Australian men begins with the following falsehood.

> **The White Ribbon Campaign is the largest global male-led movement to stop men's violence against women.**

This is false. The white ribbon campaigns purpose is to de-legitimize and to demonize male identity; to build fear and resentment between men and women in Australian society. It is to weaken families and to render the public less able to oppose the increasingly totalitarian reach of Australian government into the lives of all Australian men and women.

The white ribbon introduction continues:

> **It engages and enables men and boys to lead this social change. In Australia, White Ribbon is an organization that works to prevent violence by changing attitudes and behaviors.**

This is code, and what it means is that the white ribbon campaign aims to convince men and boys that no matter what kind of humans they are; decent, hard working, and loving human beings, that because they are male, they are corrupt, violent and innately evil. This is to be corrected by indoctrination into the belief that they should be beasts of burden in service of feminist elites, academics, and bureaucrats.

My brothers, don't fall for this lie you are being sold.

> **"The prevention work is driven through social marketing, Ambassadors and initiatives with communities, schools, universities, sporting codes, and workplaces."**

This is a program of indoctrination, and it's goal is to claim domain over your mind and your identity as men. You will be what feminists determine you to be, and that is the vile oppressors of all women, to be made sorry and supplicant and to atone through your utility to these ideologues.

The white ribbon campaign is in no way concerned with protecting women. It is concerned solely with the marginalization of men, and to enslave minds, *your* mind.

Throughout this hateful piece of feminist agitprop, claims of fact are made with the purported goal of protecting women. This ruse is a cynical and calculated appeal toward the good nature of men to compromise their own human rights in service of supposed protection of their female friends, lovers and relatives. While pushing a narrative of innate male evil, men's innate goodwill is callously exploited to coerce male compliance.

From the Fisher policy report we have this slick and cynical deception:

There are a number of key points that men involved in men's violence prevention should understand. These include the following (lies stated for truth):

- "Violence is gendered"

This is false. Almost all peer reviewed research on domestic violence demonstrates that men and women are violent within intimate relationships at equal rates.

In non-domestic criminal violence, men are correctly identified as the majority of offenders, but the facile and populist reading of this ignores that due to an average lesser physical stature than men and differing psychology, women utilize force and violence indirectly rather than directly. Violence is not gendered.

The next lie in Fisher's report:

- Violence is primarily a social and structural problem, not an individual or medical one"

This is a statement calculated to justify persecution of men and boys without regard for their commission or non-commission of supposed acts of coercion or violence. If somewhere, anywhere, a single solitary woman is subject to violence, then all men are guilty of it, especially you.

Fisher's ambition exceeds even that summary, by changing the language from violence to coercion, a much more slippery fish to nail down, as this creeping evil can be claimed in all social interactions.

The lies continue:

- "Violence involves processes of coercive control rather than only acts causing physical injury"

This sweeping claim, if allowed to pass enables all male expression, action, and identity to be treated as social pathology. The only good men in such a narrative are slaves in chains. If you swallow this lie, gentlemen, or allow its utterance without challenge, then the chains will be on your mind and your identity.

Fisher's next item of agenda is as follows:

- "Men's physical violence against women is a crime"

This seems obvious, uncontroversial and unchallenging. The interesting element is what is left unstated. The word **only.**

Only men's physical violence against women is a crime, women's violence against men is not.

Finally, Fisher attributes a motive of malice to men and boys, in an ultimate demonstration of projection.

- "Perpetrators act in dynamic and strategic ways."

This is a back-handed way to re-characterize all nonviolent, non-coercive, and non-pathological behavior by men as an offense.

If you are a loving father, husband, or hard working man, Fisher has created a narrative in which everything you do is attributed a motive of harm to women.

Here is his plan – presented to you without adornment or translation:

> **Each of these points can be best addressed by taking a pro feminist stance on men's violence against women.**
>
> Such a stance "… acknowledges the gendered nature of this violence; addresses the complex nature of power, status and inequality between women and men in our society; and is committed to eliminating both this violence and its impact to improve the lives of women and children."

The message here, gentle men and brothers, is conform; *obey.*

I'll offer a different suggestion. Don't obey, don't conform, and do not accept this vile attempt to render you a slave. As a man who recognizes and values his own humanity apart from utility to a cynical bureaucrat or a banker, I urge Australian men to believe in themselves apart from the cynical mandate of servitude Stephen Fisher would

map for you.

I'm asking you, men of Australia, don't fall for the sick lie you're being sold. Don't take this assault on yourself and your sons lying down. It's also an assault on your families, and indirectly, on your wives, daughters and mothers, and female friends and lovers.

It is a cynical and perverse attempt to de-humanize you, and force your compliance and cooperation in your dehumanization. Tell Stephen Fisher to take his white feather campaign and go fuck himself.

AVfM Radio: What if God was one of us?

Paul Elam · 9 February 2012 · Archived copy · Original

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In a recent "experiment" I wrote an article on feminist influence in the atheist community. Given that the conversation that followed did not devolve into flame war between the Godly an the Godless, I think it turned out pretty well, and speaks to the focus of MRA's, even those with vastly different views on religion.

What also came about in the discussion was an acknowledgement of the ideological parasitism that constitutes modern feminism, and how the philosophy mimics the characteristics of a virus in order to spread.

We thought this would make good discussion for the next episode of AVfM Radio, where we will examine how feminist ideology has begun to usurp the collective consciousness of a growing segment of the population that connect to each other based on their rejection of religion. And in that we witness the erosion of reliance on hard science and empiricism that many atheists would say is core to their system of beliefs.

Just as we have witnessed in some elements of the religious community, feminist influence has resulted in the undermining of the very principles on which these individuals rely.

While we will likely, predictably, need to over explain that we are not pigeon holing the entire atheist world, we do consider this show to be a challenge to vocal atheists to confront the pseudo-science, mythology and outright quackery that feminism is now bringing in to the realm of atheist expression.

Hopefully, before we are done, MRA's of differing views will find more common ground, and PZ Myers will be limping to the drug store for some KY Jelly.

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Campus warrior against political correctness

Pierce Harlan · 9 February 2012 · Archived copy · Original

College campuses are among the least tolerant places in America. Smug, elitist faculty gravitate to the easily mouthed clichés of feminism and other forms of political correctness to give them a false veneer of enlightenment and sophistication, and to separate them from the "guns and religions" crowd they find so abhorrent. This veneer arms them with McCarthyistic bats to attack anyone who doesn't share their world view.

When someone in that world isn't afraid to stand up against the purveyors of forced orthodoxy, the fetishists of group identity victimhood, well, as Arthur Miller wrote, "Attention, attention must finally be paid to such a person."

Meet Prof. John McAdams of Marquette University.

Prof. McAdams holds court in a no-holds-barred blog called Marquette Warrior, which is my source for the following. Prof. McAdams' blog notes beneath its title: "This site has no official connection with Marquette University. Indeed, when University officials find out about it, they will doubtless want it shut down."

Last December, a student complained to Prof. McAdams' political science department chairperson that Prof. McAdams had made comments in class about rape that constituted "harassment based on gender" and were "demeaning to rape victims."

What terrible thing did Prof. McAdams utter? Prof. McAdams had the temerity, as he put it, to "disagree with feminist claims about date rape."

Lock the doors and hide the children!

Here's what happened: in Prof. McAdams' introductory American Politics class, he was discussing media bias, "and how one can recognize media bias when the media accept bogus and inflated numbers as factual." He used as a contemporary example "one that the students have almost certainly been subjected to as part of their university indoctrination: the idea that 25% of all college women are victims of 'date rape.'"

That didn't sit well with a feminist in the class. "The student who complained didn't think such statistics should be debunked," said Prof. McAdams, "apparently since campus rape is a serious problem (and therefore inflating the scope of the problem serves a good purpose)."

But "the number is absurdly inflated," he insisted. He told the class about the infamous Koss report. "Feminists are defining rape far too broadly. Ambiguous sexual encounters, often fueled by alcohol, are defined as 'rape' by feminist researchers, but not defined that way by purported victims." And: "We point out that feminists insist that if a woman consents to sex under the influence of alcohol, she has been raped."

"This past semester we piled on a bit," the good professor admits, "by pointing out to our class that 'this is yet another issue, like abortion, where academic feminists simply don't think like real women in the real world.'"

The head of Prof. McAdams' department wouldn't give McAdams a copy of the complaint lodged against him. Echoing procedures likely last employed in Star Chamber, counsel for the university determined that Prof. McAdams could only read the text of the complaint, but he couldn't have a copy.

If you are scratching your head, or other parts of your anatomy, over that one, welcome to the rarefied halls of academia.

Prof. McAdams gave the department chair his side of the story. Then, on his blog, Prof. McAdams wrote this — and make sure you are sitting down: "In a properly run university, some administrator would sit this prissy little feminist down and explain to her 'this is a university, you are going to hear things you disagree with. Live with it.' But a timid administration, used to genuflecting to all the demands of political correctness, will never do that." He also made it clear he would not back down: "We will, of course, say exactly the same things about rape when we

teach the same class next semester."

The venerable organization FIRE proceeded to take up the good professor's cause. It concluded that "by pursuing this investigation, Marquette is letting a single student entangle a professor in disciplinary proceedings simply due to protected classroom expression. How many professors at Marquette are now going to steer clear of sensitive topics just to avoid an Ethics Point investigation?"

In late January, the chair of Prof. McAdams' department told him that he and the provost had decided not to pursue the claim because Prof. McAdams was within his rights to say what he said.

Great, right? Not so fast.

The head of Prof. McAdams' department "suggested that perhaps we criticized feminists in an 'uncivil' way in class." What's the evidence for that? He said that Prof. McAdams "accused feminists of lying" in an office meeting. Prof. McAdams claims he said that feminists lie about the incidence of rape. "That's a much more limited (and entirely accurate) statement," he correctly noted.

Marquette refused to put the resolution of the case in writing, and Prof. McAdams fears that the school's administrators "want to keep open the option of using 'sexual harassment' in the future as a pretext to shut up faculty speech that the politically correct crowd does not like. They doubtless find this option very desirable, especially for use against some faculty member less combative than we are."

The bottom line is that Prof. McAdams isn't happy. He notes that "it's often prudent for administrators to pander to politically correct faculty, given that they are very numerous, and very vociferous in wanting to shut up speech they dislike."

When I read about Prof. McAdams, I thought about someone seemingly unrelated — Earl Weaver, the long-time manager of the Baltimore Orioles who's now in baseball's Hall of Fame. Why on earth did I think about Earl Weaver? Mr. Weaver was ejected from over 90 regular season games in his illustrious career because he constantly argued with umpires, often in the most operatic fashion. According to Jim Caple of ESPN.com, Earl Weaver "once told an umpire that he could appear on 'What's My Line' wearing his mask, chest protector and ball/strike indicator and still nobody would guess he was an umpire."

What good did it do Mr. Weaver's team? An umpire once revealed that when he and his colleagues worked games with Mr. Weaver managing, they were a little more careful to make correct calls.

My guess is that, from now on, Marquette will be a little more careful when it comes to Prof. McAdams.

Flashback: A rape lie and a curfew for men and boys

Pierce Harlan · 10 February 2012 · Archived copy · Original

George Santayana was wrong. Even those who *can* remember the past are condemned to repeat it. The incident I'm about to describe occurred more than 20 years ago, yet the same sort of thing keeps happening, over and over. Still, we *should* look back, if only to remind us what's coming again.

Last year, July 29 to be exact, marked the twentieth anniversary of something that didn't happen–an imaginary rape that turned the teenage boys of the bucolic college town of Davis, California into creatures more loathsome than pariahs.

On August 2, 1991, Janet Berger, 44, who was then a circulation manager for a local Davis newspaper, falsely claimed she had been raped on July 29, 1991 at 10 p.m. by five skateboarding boys in one of the city's park-like greenbelts.

Berger said the supposed rape was in retaliation for her act of accidentally brushing up against one of the youths on her bicycle earlier in the evening. She claimed that on her return trip along the same path, a wilding gang of skateboarding teen males in tank tops, ages 13-17, wrestled her from her bike and proceeded to rape her.

Two weeks later, Berger told a rape counselor and police that it was a lie: she had merely fallen from her bicycle and she had made up the rape story. She furnished neither an explanation nor a motive.

But it's what happened during those two weeks to one particular class of citizens, the teen male skateboarding community, that makes this story instructive.

Immediately following the spurious allegation, the news media took the woman at her word. One headline solemnly announced: "Rape shatters illusions in Davis."

Anonymous flyers were circulated calling for a curfew for all men and boys.

Threatening, anti-male graffiti was scrawled on an overpass favored by skateboarders. It read: "Dead Boys Don't Rape."

Other graffiti repeated the "Curfew for All Men" sentiment; still other graffiti demanded: "Get the Skateboard Rapists."

Apoplectic women's groups ran out of synonyms for the word "shock."

The newspaper where Berger worked reported that a rally was planned in "support of the rape victim and other rape victims." But then the rally was canceled at Berger's request.

A local chapter of the National Organization for Women held a news conference to denounce the alleged crime. And townsfolk demanded arrests, even though the *only* evidence of the putative assault was the word of an unidentified woman the townsfolk knew nothing about.

Police questioned 75 completely innocent boys in connection with the rape that never happened.

Skateboarders kept a low profile once the woman's story became public. "After it happened, there wasn't a skateboarder in town," said Bill Gray, a Yolo County youth counselor at Davis High School.

One of the innocent boys taken in for questioning was then-16-year-old Josh Fernandez, who is now a mid-30s married man and a writer. Josh, then an avid skateboarder, knew as soon as he heard the allegation that he and his friends would be targeted.

"Once, when we were taking a break from skateboarding in the parking lot of Carl's Jr.," Josh recalled, "a car pulled up. In the car was a man, about 40, who had a ratlike face with a patchy mustache. 'Hey, you fucking rapists,' he said, with his window rolled halfway down. He tried to spit on me, but the saliva didn't quite make it out of his

car."

Josh told the man, "Fuck you," but was glad that the man sped off, "because, frankly, he would have pummeled me to death with his white-trash methamphetamine arms."

This was typical, according to Josh: "For a couple of weeks, wherever we went, something of that nature would happen: A truck full of UC Davis jocks threw a dozen soda cans at us and screamed, 'Rapists!'; Butchy Davis women in hemp dresses glared us down with their murderous eyes as we rolled past on the sidewalk—and so on."

"I don't know about my friends," Josh later wrote, "but there were moments that summer when—even in my gangly, 5-foot frame—I felt like a big, lumbering, greasy rapist."

Police finally decided Berger's story was filled with holes, so they confronted her with the inconsistencies. One key failing in her story was her refusal to reveal the name of a doctor she claimed examined her.

"The reason I can't give you a doctor," Berger finally told police, "is because there is none."

Police officers and a rape counselor spoke to her for 3 1/2-hours, and she finally acknowledged the fabrication.

Davis Police Chief Phil Coleman called a news conference to announce the jig was up. Flanked by politicians, two detectives, and two rape counselors, the Chief said the rape never occurred.

Mayor Maynard Skinner offered an olive branch to the skateboarders, calling them "an important group in our community." He announced that the city planned to open a skateboard park.

The mayor also called on the woman, Jan Berger, 44, to publicly apologize. (I can find no indication whether she did.)

Councilwoman Lois Wolk said: "It's a tragedy for this community. We were very ready to point fingers and make accusations and stereotype groups–men (and) skateboarders."

But then, Wolk proceeded to call Berger a "victim," and said she hoped Berger would receive therapy.

Some local women identified as feminists would not accept the fact that a rape did not occur, and they worried that rape victims might not come forward because the public did not believe this "rape" occurred.

"I don't think any one of us (is) convinced that it didn't happen," said feminist Sherilyn Adams. "It's not uncommon for women to recant out of fear of retaliation . . . or denial–make this thing go away."

Police confirmed a report that Berger ran a small day-care center that was shuttered after children were molested there in 1986. She was never prosecuted for the crimes, but felt responsible. Before she recanted her rape lie, she told a detective "what happened now [the supposed rape] was punishment for what had happened" at the day-care center.

A rape counselor, who told reporters that she only uses her first name (Cheryl), said that Berger did not "act out of malice." Rather, she had experienced unspecified traumas in her life. "She does deserve a great deal of compassion."

There is no indication that the newspapers were at all interested in Josh Fernandez's back-story, or that of the other 74 boys questioned by police.

For a rape lie that pitted an entire community against a group of some of its most vulnerable citizens–children–Berger was charged with a misdemeanor of filing a false police report, carrying a maximum penalty of six months in jail and a $500 fine.

The boys questioned by police never forgot the experience. But Josh Fernandez, the writer, and his friends have done pretty well for themselves. One went on to write jokes for Jay Leno; another is an ophthalmologist; another is a chemist.

When Josh got married a couple of years ago, he got the old gang together to be his groomsmen, and they skipped the traditional bachelor party. Josh rented out an indoor skate park, and these guys now in their mid-30s — who, long ago, were taken to the police station to answer for a lie — skated like they were 16 again.

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How I became an MRA: Domestic violence advocacy

Phil in Utah · 11 February 2012 · Archived copy · Original

It should come as no surprise to readers here that feminists only support the rights of women who agree with them, and have no qualms throwing disagreeing women under the bus. To that end, few women (with the possible exception of Phylis Schlafly) have earned as much ire from feminists as Camille Paglia, despite the fact that she describes herself as a feminist. The fact that she described the MRM as "absolutely necessary" probably doesn't help her at all.

The woman has a treasure trove of comments poking fun at mainstream feminists and showing them for the prattling, hypocritical idiots they are. One of my personal favorites is "Leaving sex to feminists is like letting your dog vacation at the taxidermist's." The same, I think, can be said for domestic violence advocacy.

I can speak on this with firsthand experience. As a child, I grew up in a house rife with domestic violence, nearly all of it perpetrated by my mother. She yelled at and beat myself and my sister, but she was far, far worse to our father, who never hit her back, and never raised a finger in his own defense. Until I was taller than her, I lived in constant fear of my mother, and poignantly aware of just how much violence women are capable.

It was a relief for me to discover that I wasn't alone in having to live with the fear of domestic violence. A girl at my school (let's call her Zoey), who'd had similar experiences to mine, introduced me to a number of people bearing helpful alternatives. She told me about a police officer who had been documenting her abuse at the hands of her mother, and about the many advocacy groups that existed to help children and women who were in abusive relationships with no way out. I never met the police officer Zoey had talked to, but the advocacy groups were glad to have me on board.

Feminists often say that women are unable to leave abusive relationships because of financial dependence. It apparently never occurs to them that men (and boys) could be in similar situations. After Zoey's friends made it abundantly clear that what was being done to me was illegal, I threatened on several occasions to call the police on my mother. My mother was a researcher in the School of Nutrition at the local university, and somehow she made more than my dad, who was a professor in the Modern Language department. She was the one bringing home the bacon, and my dad warned me that if I called the police, my mom would lose her job and our family would starve. That was enough to dissuade me, but I still kept up my work with Zoey's friends on behalf of those who could afford to lose an abusive parent or partner.

Zoey's friends were a group of activists, led by several students in the Women's Studies department at my parents' university. They usually had me sitting at their tables, distributing flyers and answering canned questions. I suppose, reflecting on it, that my presence was part of a silent PR effort on their part to dispel the "myth" that feminists hate men. I didn't mind my position at first, since it was easy. When I attended their meetings, they mainly discussed tactics for reaching the public. Remembering how much my father suffered under my mother, I realized that they had been saying very little about adult female-on-male violence. Since they'd been so kind to me, I thought that maybe they were just unaware of what a massive problem it was. They were quite passionate about helping battered women, so I thought they genuinely cared about what they were doing. I approached one of the Women's Studies majors (let's call her Lily) who led the group about the problem of violence against men. When I told her about it, she gave a patronizing smile and said "Honey, I know there are men out there who are being treated cruelly by women, but it's just not a problem worth our time. There aren't men out there fearing for their lives, getting their phone calls cut off, or who are financially dependent on women and forced to stay with them." I was too stunned to tell Lily about my father's position. She also told me about how most domestic violence calls made to police are made by neighbors reporting incidents, and police said that neighbors rarely reported incidents of female-on-male violence.

Unfortunately, I didn't have the knowledge then and there to tell Lily that when a woman hits a man, society usually assumes that the man did something to deserve it. I did, however, do some research of my own, and here I

discovered Warren Farrell's work, in particular his citing of studies by Murray Straus and Suzanne Steinmetz, which showed that women are every bit as likely as men to hit. I didn't bother taking the time to read Dr. Farrell's other works, but instead printed out what I thought was necessary.

Another time, I volunteered to help out with a church-sponsored therapy group designed to "cure" abusive men of their violent tendencies toward their wives or girlfriends. I asked each of the men there to tell their stories, and in 90% of the cases, the stories they told were about their wives or girlfriends hitting them first. I listened patiently, and at the end of the meeting, I calmly and casually reprimanded them for not exercising more self-control when they were being assaulted. Since, however, I am a rational, equality-minded person, my approach never completely sat right with my conscience, and I thought this incident worth mentioning to my advocacy group.

I brought my findings to the next meeting of our group, which by then had partnered with MAVAW (Men Against Violence Against Women), an organization better known to us here as the White Ribbon Campaign. When it was my turn to speak, I said that we needed to add a focus on violence against men…I even mentioned the need to help out gay men who were in abusive relationships. Most of those present acknowledged that violence against men did exist, but they said it wasn't a concern of theirs because it was so rare. I passed around the studies I'd found, and asked them to look at them. Oddly enough, the ones who were the most receptive to my message were the women present. The MAVAW White Knights present immediately started barking at me like a bunch of bulldogs, accusing me, among other things, of being a misogynist, of trying to ignore violence against women, and trying to sow discord within the group. Never mind that I'd been campaigning with them for four years, trying to get the general public to take violence against women more seriously; never mind that I had made some rather scathing remarks about abusive men; apparently, my expansion of my sympathies to include abused men somehow meant that I hated women, and obviously beat them myself.

After the meeting, I spoke to Lily about what had happened. She said that she hadn't realized that the studies I cited even existed, and she would start working to include men as a group in need of help. Though I was relieved to hear that, I was devastated when she asked me to leave the group. I asked why she couldn't force the men who had verbally attacked me to leave, and she said it was because they needed them as allies.

A note about Lily: unlike most Women's Studies majors, she was a sweet, open-minded person. Though I wasn't present at any future meetings to confirm it, I heard later that when she had tried to push a pro-male agenda, she was kicked out of the group as well. I was more surprised by the group's actions than by hers, since she was next in line to be in charge of the group. Then, I decided to give *The Myth of Male Power* a read. The rest, as they say, is history.

Though I'm sure the feminists would love to tell you otherwise, my becoming a Men's Rights Activist hasn't made me at all hateful of or cold to women. I still believe that men who brutalize women are the scum of the Earth. However, I also believe in the "trust, but verify" rule. Women who make accusations of domestic violence should be made to face the same scrutiny as anybody else making an accusation of a crime, and anybody who says otherwise has an agenda. **When a woman hits a man and he hits her back, this is not a male-on-female crime; this is reciprocal violence.** Likewise, the idea that women are hurt more than men by being abused is a load of crap. Women can do plenty of damage, physical and emotional, and they are far more likely than men to use weapons, kick, bite, or hit with objects. The only reason that violence against women is presumed to be so much worse is because women bruise far more easily than men.

I know first-hand what abuse can do to a person. Nobody, whether they are male, female, gay, straight, bisexual, transsexual, a man who likes to wear women's clothing, a woman who likes to wear men's clothing, black, white, Asian, Hispanic, Christian, Muslim, atheist, feminist, or MRA deserves or should have to experience being abused. If you are being abused, and you have not been trying to provoke your abuser, I will fight for you, no matter which of that combination of groups you fit into. Feminists disagree with me on that. It's funny how they try to paint *me* as the biased one.

A catalog of feminist lies and cruelty

John Hembling (JtO) · 12 February 2012 · Archived copy · Original

For anyone aware of the rhetoric and the pursued policies of the politically powerful, central established flavor of feminism – it is overwhelmingly obvious that radical feminism is a doctrine of hatred and violence. This is the version of feminism established in university humanities departments. It's proponents inform domestic policies and write white papers for the UN and non-governmental organizations (NGOs). Radical feminism also informs the family courts, law enforcement, education, and employment law. The modern Western world runs on an unambiguously and increasingly feminist zeitgeist. That is to say the ideology driving public policy and opinion is a corrupt, violent, and hateful ideology.

This shouldn't be news to anyone with a passing acquaintance of local and international news. What might not be understood is how completely devoid of a redeeming feature modern – mainstream radical feminist ideology is.

An evaluation of the doctrines and pursued policies of mainstream, big box feminism reveals a damning inventory.

Big, big, big lies. And lots of them.

The doctrine of "Patriarchy theory", although not a scientific theory, states that society is organized to afford social, economic, and political power and privilege to men, at the expense of suppressed rights, and disenfranchisement of women. This doctrine is used to justify domestic policies and programs which elevate women's powers and privileges, in an effort to redress the presumed patriarchal oppression. Oppression against women that is frequently mentioned, but never identified in any single specific detail.

Comparing the claim of patriarchal societal male advantage to mortality rates, workplace death rates, criminal sentencing outcomes, violent criminal victimization, sexually specific medical research funding, and a long list of other factors:

"In sentencing, […] women receive better outcomes; consistent with women's being treated paternalistically in court. Although some contend that the sentencing guidelines harm women, studies have usually concluded that females are sentenced more leniently than males."[1]

According to the US Department of Labor the sexual distribution of individuals killed on the job improved to the benefit of men in 2010. With an improvement of 1 percent, only 92% of those killed on the job in 2010 were men. Men are also 94 to 97% of the homeless [2] in the United States, and 78.9% of suicides [3].

Men today die on average 6 years sooner than women [4][5][6]. In 1920 the variance was one year. The death rates for prostate and breast cancer are similar, but because men die of other things more frequently-accidents, war, heart disease etc., there are fewer men left to die of prostate cancer.

Women also control over 65% of discretionary spending worldwide [7]. In the top 20 markets, women control $10 trillion of $15.3 trillion in consumer discretionary spending. This is known to manufacturers, retailers and advertisers, and is used to drive the profit model in spite of the endlessly claimed "wage gap". The wage gap lie starts from an element of truth. The life-time earnings of women are lower on average than the life-time earnings of men. That this translates to lower pay for the same work is where the spin-doctoring starts. Women, on average, work fewer hours over their lifetimes, and chose jobs affording flexibility, access to friends and family and with lower physical risk. That Bob and Betty work the same job with the same hours, training and seniority is one of feminism's big lies, repeatedly debunked, but endlessly recycled. [8][9][10][11]

The Patriarchy is a myth, a lie, a farce, and so transparently false that repetition of it as a cultural root deserves open and instant contempt. Its purpose is to cultivate guilt, obeisance, and compliance from the demographic whose disposability is the basis for corporate profit and middle class safety.

Do I hear somebody claiming most the top politicians are male? Be quiet, *idiot*. The electorate putting those alpha

male politicians into power is decidedly female [12]. In 2004 in the United States,

44.9% of women and 38.8% of men 18-24 years old voted
55% of women and 48.8% of men 25-44 years old voted
68.3% of women and 65.9% of men 45-64 years old voted
69.4% of women and 72.5% of men 65-74 years old voted

Oh, most executives are male? Gee whiz, have you ever worked 15 years, 65 hours a week, for minimum wage to build a company from zero to profitability? No? Then be quiet again. The patriarchy, if it can be said to occupy reality in any sense at all, exists as a rhetorical device to compel silence.

Rape Culture, the invisible crime wave:

Human sexuality is evil!!! Maybe not, but certainly male sexuality is evil.

- "all men are rapists and that's all they are" ~ Marilyn French
- "And if the professional rapist is to be separated from the average dominant heterosexual [male], it may be mainly a quantitative difference." ~ Susan Griffin
- "When a woman reaches orgasm with a man she is only collaborating with the patriarchal system, eroticizing her own oppression." ~ Sheila Jeffrys
- "Men's sexuality is mean and violent, and men so powerful that they can 'reach WITHIN women to fuck/construct us from the inside out" ~ Judith Levine

This [13] is an incomplete selection of published radical feminist thought (mainstream) on the issue of male sexuality. For the purpose of this discussion, no effort will be made to disabuse anyone of such ideas if they hold them. If that's you, reader, I regard you as damaged beyond any possible salvage.

To everyone else – thank you for your attention.

Not only is the standard narrative false, that stated overtly or covertly, male sexuality is malicious, the idea is fundamentally hateful. It is a lie told in service of promoted hatred.

This same fundamentally hateful lie is reflected in anti-porn, anti-prostitution evangelism. The crusade against porn – a genre of commercial entertainment – ignores the peer reviewed research, in preference to an empirically false dogma that this produced entertainment is harmful and toxic. The common claim is that porn oppresses women. In reality, because porn's audience is mostly male, the real reason for its opposition is the persistent lie that male sexuality is evil.

A few points of data:

[unordered_list style="bullet"]

- Female porn actors make approximately six times more money than male porn actors [14][15].
- For women, porn is a relatively high paying job requiring no skill or education.
- A direct correlation between porn's availability and reduced social pathology in society has been repeatedly established in peer reviewed literature on the topic [16][17][18][19][20].
- Piling on top of the myth of this entertainment as a tool of men's oppression of women, much of the porn industry in the Western world is run by women [21].

[/unordered_list]

In spite of this, Porn Harms and other crusading organizations continue to promote the idiotic idea of porn as a cultural toxin, based on the false idea of its oppression of women. Anti-porn crusaders like Gail Dines, in spite of her apparent unfamiliarity with reality are taken seriously by the conservative right as well as mainstream feminists.

On consideration, it may be that rather than taking her seriously, they find political utility in her irrational zeal for controlling the behavior of adult men and women. The politically established radical feminists and social conservatives also don't care about reality outside of their respective ideologies.

The abstract of the 2009 study titled: "Pornography, Public Acceptance and Sex Related Crime: A Review" [17] published by the university of Hawaii read:

[box]It has been found everywhere scientifically investigated that as pornography has increased in availability, sex crimes have either decreased or not increased. It is further been found that sexual erotica has not only wide spread personal acceptance and use but general tolerance for its availability to adults. This attitude is seen by both men and women and not only in urban communities but also in reputed conservative ones as well. Further this finding holds nationally in the United States and in widely different countries around the world. Indeed, no country where this matter has been scientifically studied has yet been found to think pornography ought be restricted from adults.[/box]

The political support from different ideological camps which should logically oppose one another indicates two facts. That political expediency trumps ethics for supporting political organizations, and that facts do not matter, as reported in the legitimate research on porn's effects. To those opposing porn, what matters is doctrine, not reality. Porn caters to male sexuality – and therefore, it is evil.

Despite the evidence, anti-porn crusaders continue to bang their drum on the totally unsupportable claim that this entertainment genre is innately harmful to women. All credible research on the matter indicates the opposite. This begs the question of motive. While some in this camp are genuinely stupid and ignorant, the anti-porn segment of radical feminism cannot be written off or dismissed on that basis. This leaves several explanatory hypotheses.

Malice.

The hypothesis that actors in the feminist camp exploit the existence of a narrative of women's rights as a cover for personal indulgence in malicious harm to an acceptable enemy has, I believe significant weight. However, while this is a credible motivator for individuals, this fails as an understanding of the larger context of institutional feminism.

Money.

The continued story of women's eternal victimhood is a vehicle for funding for organizations with a purported mandate of harm reduction. Women's crisis centers, domestic violence organizations, and other groups have a demonstrated history of selling a fraudulent narrative in pursuit of government and private donation. If you're in the business of opposing or ameliorating a certain type of crime, such as partner violence, the catch-22 comes when success in that pursuit runs your organization out of business. The grievance industry knows this all too well, as does anybody paying attention. This is what prompted a fellow at the American Enterprise Instrument Christina Hoff Sommers in 2011, speaking to a live audience said on the topic of domestic violence:

"We're not talking about a few errors, we're not talking about occasional lapses; we're talking about a body of egregiously false information at the heart of the domestic violence movement. False claims are pervasive. False claims are not the exception, they are the rule."

This widespread fraud is not limited to grievance advocacy organizations. Eric Holder, the Attorney General of the United States published a letter on the DOJ website [22] in October of 2009 stating that:

"Disturbingly, intimate partner homicide is the leading cause of death for African-American women ages 15 to 45." One paragraph later, Holder says **"These numbers are shocking and unacceptable".**

What he doesn't say is that they are also a lie? They stats claimed on the DOJ website, in the letter from the Attorney General of the United States are fraud.
The actual leading causes of death for African-American women between the ages 15–45 are cancer, heart disease, unintentional injuries such as car accidents, and HIV disease. Homicide comes in fifth and includes murders by strangers [23][24].

How can this be possible, still on the DOJ website 3 years later, this same fraudulent statistic?

But it gets better. In November 2011, the Centers for Disease Control threw statistical rigor and intellectual honesty out the window with their report:

The National Intimate Partner and Sexual Violence Survey: 2010 Summary Report [25]

According to this survey, in the United States in 2010, approximately 1.3 million women were raped and an additional 12.6 million women and men were victims of sexual violence.

To put this into context, in 2010, the population of the US was 308 million [26], roughly 158,620,000 of whom were female.[27]

If 1.3 million of them were raped in 2010 – that is 1 out of 122 women in the US, raped per year.

According to the United States Bureau of Justice Statistics [28] – in 2009 the rate of rape was 125,910 rapes and sexual assaults in a population of 158,105,000 women. This works out to 1 out of 1256 women in the US, raped per year. For readers unaware of rigor in statistical analysis and its importance, the BJS enjoys an established reputation as the gold standard as a reliable source. The CDCs report claims a jump in victimization rates of more than an order of magnitude.

If we are to believe the CDC's survey, then the rate of rape occurring in the United States is comparable to Rwanda or the Congo during each respective nation's recent civil wars. This is an absurd claim, and the CDC's study represents the zenith of corrupt, ideologically driven advocacy research.

For years, opponents of big feminism have been citing peer reviewed research and statistics in opposition of the ideologically driven domestic policies of a feminist-controlled society. Human rights organizations have pushed for a rational approach to policy based on legitimate data and research. In answer, the established proponents of big box feminism now act to corrupt and pervert the bodies and organizations collecting and analyzing generated statistics.

A rational approach to domestic policy is rendered impossible by the co-opting of the organs of justice, data collection and public research.

After a multi-year campaign of lobbying and activism by the feminist driven Women's Law Centre, the FBI also expanded the scope of the definition of rape to include consensual sex which occurs while a woman is under influence of alcohol or drugs.

Ideologically driven policy, based in unsupportable assumptions is rendered "valid" by the perversion of these previously reliable institutions like the BJS and the CDC.
In the emerging marriage between the various arms of national government and ideological radical feminism, we're witnessing the collapse of the concept of human rights being a foundation of law in the West. This has been painfully evident as the Bush administration and following Bush, the Obama administration, have discarded, dismantled, and ignored almost every one of the ten amendments which constitute the American Bill of Rights.

The move towards a totalitarian state is unmistakable and not a matter of debate without a willful denial of observable reality. However, correlation between this observed phenomenon and the social and political primacy of radical feminism remains an area of deep public denial, due in part to the highly successful promotion by feminists of their agenda as if it is humanist or egalitarian.

"Feminism is the radical notion that women are people"

This puerile nugget of unsavory and false martyrdom has the explicit purpose of pretending women are now, or have been regarded as if they were owned possessions, inanimate objects devoid of humanity. This is a falsehood of surprising depth and utility, as it implies a moral justification for the most overt bigotry and censure of anyone outside the approved victim demographic. This claimed victimhood, demanding of special consideration is the misdirecting cloak of the tyrant.

For individuals concerned about the rapid erosion of human rights in the US and elsewhere, the elephant in the room is the undeniable connection between economic, industrial, and political elites and the ideological actors of feminism, who by placement in academia and the non-profit public sector are themselves social elites. The public mythology promoted by feminism's adherents holds this movement to be a grass-roots social movement driven by public conscience. This story, still accepted by most people, is the polar opposite of the truth. Feminism is a constructed social movement, conceived and sold to the public by society's economic and political elites, through a fabricated narrative, flattering and exploiting women and men ready to set reason aside for social approval.

Prior to his death, documentary film producer Aaron Russo disclosed the content of a conversation with his friend Nicolas Rockefeller of the Rockefeller family. What follows is a transcription of an interview shown in full in Russo's documentary "**America, Freedom to Fascism**".

[box]
"We were at the house one night, and we were talking and he [Nicolas Rockefeller] started laughing.

Aaron, what do you think women's liberation was all about? And, I said, I had pretty conventional thinking about it at that point, and I said I think it's about women having the right to work – get equal pay with men, just like they won the right to vote.

You know, and he started to laugh, and he said you're an idiot, and I said why am I an idiot? He said let me tell you what that was about. We the Rockefellers, funded that. We funded women's lib. You know, and we're the ones who got it all over the newspapers and television, the Rockefeller Foundation. He says…you wanna know why? There were two primary reasons. And they were one reason was: we couldn't tax half the population before women's lib. And the second reason was: now we get the kids in school at an early age, we can indoctrinate the kids how to think.

This way it breaks up their family. The kids start looking at the state as the family. At the school, at the officials, as their family. Not at their parents teaching them. And so, those are the two primary reasons for women's lib, which I thought up to that point was a noble thing. You know, when I saw their intentions behind it, where they were coming from and they created it and the thought of it, I saw, I saw the evil behind what I thought was a noble venture."[/box]

Taken alone, this revelation from Russo might be dismissed, and indeed, although its veracity has never been seriously challenged, it is ignored by the entirety of mainstream media.

It is not a coincidence that organized feminism has persistently attacked the family and the institution of marriage for the fast five decades.

- "The nuclear family must be destroyed…Whatever its ultimate meaning, the break-up of families now is an objectively revolutionary process."
  ~Linda Gordon

- "We can't destroy the inequities between men and women until we destroy marriage."
  ~Robin Morgan

- "Since marriage constitutes slavery for women, it is clear that the women's movement must concentrate on attacking this institution. Freedom for women cannot be won without the abolition of marriage." ~Sheila Cronin

In addition, much of second wave feminist literature specifically opposed marriage:

- Kate Millett, Sexual Politics (1969)

- Germaine Greer, The Female Eunuch (1970)

- Marilyn French, The Women's Room (1977)

- Jessie Bernard, The Future of Marriage (1972)

- Shulamith Firestone, The Dialectic of Sex: The Case for Feminist Revolution (1970)

This opposition has significantly abated in the current narrative of Big Feminism, due to two factors. Through changes to family law and the widespread advent of no fault divorce, marriage provides men with a number of major disincentives and onerous obligations without compensatory benefits. Also, because of decades of affirmative action in education, women are rapidly overtaking men in lifetime earnings expectations, de-motivating females from partnering with men of lesser earning power than themselves. Female hypergamy, the evolutionarily driven tendency to always cultivate financial and social relationships with higher position men combines with the changed economic landscape to create, for women, a perception of no suitable male partners.

This becomes comical when social conservative women's organizations publicly campaign; exhorting men to step up, earn and provide, even as men are economically sidelined by decades of feminist affirmative action in higher education.

There is a glaringly obvious divergence between the public claims of organized feminism, that social or legal equality is any feminist actor's goal, and the observable outcomes – the legal marginalization of men and an increasingly defunct social contract between men and women.

This is the contract in which men and women not only have understandable social roles, but also complement and cooperate with each other to mutual benefit. By more than a half century of continuous attack on men by a fully feminized culture, social cohesion and mutuality of respect, affection and cooperation are irreparably damaged.

Women are told and trained through all channels of mainstream media that they're victims of an all encompassing system keeping them down, raping them, making them victims. The goal of this narrative is to cultivate anger, resentment, and justify ongoing removal of human rights from the "guilty" half of the human race.

The factual falsehood of this narrative does not matter, and no recitation of collected statistics or peer reviewed studies can trump the emotional appeal of the unimpeachable power of victimhood. In addition, as the disenfranchisement of men and boys becomes more pronounced, rather than women taking notice or acting out of ethical concern to correct this, another rationalization is manifested.

For women in a highly feminized society – one which suspends accountability and affords privilege, correction of such a system would require surrender of privilege and embrace of accountability. In a consumer culture driven by corporations and relying on women – who control more than 65% of discretionary spending, no pressure exists to do anything except continue telling women they are entitled, victims, and superior humans. This manifests as a cheerful willingness to manipulate and exploit men, as well as an absence of empathy toward men and a disregard for male targeting violence.

As this social system continues eroding men's human rights while escalating pressure to perform, provide, and die for the benefit of women and elites, an increasing disaffection is building.

In addition to overt hostility and derision aimed at men in mainstream media, men are becoming increasingly aware of a number of metrics of social inequity. Some of these are mentioned, with cited sources in the first few paragraphs of this article.

The persistent denial of these facts, and the continued insistence of feminism's proponents of false claims of oppression of women illustrate that feminism constitutes a belief system as rigid in its denial of reality as the most radical religious denials of demonstrable fact.

The Earth, for example – is not the center of the solar system. Galileo was summoned to Rome to stand trial for his reputed support of Copernicus' heliocentric model in 1616, and was sentenced to permanent house arrest. A decree of the Congregation of the Index was issued, declaring that the ideas that the Sun stood still and that the Earth moved were "false" and "altogether contrary to Holy Scripture", and suspending Copernicus's De Revolutionibus until it could be corrected. [29]

Currently, some American Christian sects pursue a campaign to deny the scientific theory at the heart of modern biology. Interestingly, this reactionary denial of modern science is only 50 years old, and not shared by most European Christians, or by the Vatican.

However, the denial by feminists of the increasing dominance by feminism of Western culture and the commensurate social, legal and economic disenfranchisement of men has every character of intractable religious faith.

The real and ongoing damage done by occupation of the public zeitgeist by a doctrine ignoring the carnage of 90% of suicides being male, or 93% of workplace deaths being male, and pretending that further removal of male human rights will correct a nonexistent "patriarchy" indicates the need to identify this ideology as the vile, hateful, and anti-human cult it really is.

This ideology is a tool, created and funded by elites, and used to divide people against each other, to destroy the integrity of human bonds of love and family. The destruction done to families, both as a unit in society and as the stable foundation of every person, means individuals are greatly weakened and isolated from one another. This has the effect of making society weaker and more pliable to top-down control by increasingly far reaching government, and allowing elites in control of central banks a far more overt grip on public policy for their own benefit at the expense of loss of individual human rights.

Feminism cannot be afforded the continued illusion of legitimacy as a humanist movement. Its produced damage and human suffering is so overt that under whatever banner its collected ideologies operate, it must be rejected and denied in the same way racism or racial supremacism has been in the past.

The alternative is an increasingly totalitarian world, an ever diminishing standard of human rights, and the acceptance of continuously escalated human damage for the benefit and power of elites.

"Reasonable, that is human [individuals], will always be capable of compromise, but those who have dehumanized themselves by becoming blind worshippers of an idea or an ideal are fanatics whose devotion to abstractions make them the enemies of life". ~Alan Watts

[1] http://www.terry.uga.edu/~mustard/sentencing
[2] http://www.avoiceformen.com/feminism/feminist-governance-feminism/feminism-and-the-plague-of-male-homelessness/
[3] http://www.cdc.gov/ViolencePrevention/pdf/Suicide_DataSheet-a.pdf
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[10] http://consad.com/index.php?page=an-analysis-of-reasons-for-the-disparity-in-wages-between-men-and-women
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[29] http://en.wikipedia.org/wiki/Galileo_Galilei#Controversy_over_heliocentrism

Red pill prescription: take ’em all

Paul Elam · 13 February 2012 · Archived copy · Original

If you are new to these hallowed halls it may be perplexing to you to observe that feminism is an ideology that spread like fire through a stretch of parched Australian brush, while forcing momentum in the men’s movement has been more like trying to ignite a clump of soggy swamp grass by rubbing two sticks together.

The reasons for this are simple enough. Men are hard-wired to cooperate with women, and women are hard-wired to cooperate with each other. At the same time, women are hard-wired to utilize power generated by men, and men are hard-wired to compete with each other, often savagely, to provide that power to women in exchange for sexual access. These realities are as deeply ingrained in our sociobiological programming as the drive for survival, which of course is what much of this boils down to, historically speaking.

Enter the red pill, though, which a limited number of men and women are able to ingest without intellectually imploding. The effect is to strip away a few million years of evolutionary impulses and see past what we were stamped out to be. Feminists imagine they have taken the red pill; that they have moved past biology and social coercion and found a path to freedom from history and the oppression of gender roles. In reality all they have done is step up to the smorgasbord of life and demanded to fill their plates with the most delectable items available, skimming over any unpalatable burdens.

And of course they have been enabled to do this only with the support of some men by the exploitation of other men.

Red pill? My *ass*. It’s the blue pill at maximum strength; chivalrists and fair damsels in distress; social parasitism suckling from the tit of sexual competition, and we see it play out as it always has, from the Africa Savanna, c. 3,000,000 B.C., to the modern camps of the politically left and right, in the church and among seculars, and alas, between some MRA’s and their fellows.

Thing is, red pills are like antibiotics. You have to take all of them or you are just asking for more problems. At the right dosage, and given enough time, the results can be spectacular. But if your pills are half ingested or if you are taking a placebo, then not only do you stay sick, but you have the possibility of re-infecting others who are trying their best to get better.

The whole point of the red pill, in my opinion, is that we get to move past bio-programming entirely and into an existence that does not mandate our disposability or tolerate abuse, by anyone, even the state. Even from each other.

So far, most in the MRM have done pretty well with seeing and addressing the knee-jerk response in men to support women, no matter the cost or lack of legitimacy (white knighting). We have also done pretty well with taking a look at how women tend to circle the wagons and defend each other, no matter the cost or lack of legitimacy (feminism). And we have begun to sharpen our focus on the notion that both of these factors, though we call them out with modern terminology like *feminism* and *white knighting*, are actually just manifestations of what has always been present in men and women. We are learning that the new boss is just the old boss in a different costume.

This is progress for sure, but hardly a stopping point. And unless we are going to stagnate where we are (and ultimately perish because of it) then we need to complete the red pill prescription. We need to keep chugging those little red bastards down till we are able to see that the part of the programming that leads us to compete with each other for alpha-primacy also forms a mentality with the same biological roots that make men disposable and enables feminism.

I am going to use a recent article on this site, and some of the comments that followed, to point to what I am talking about. In this I am going to directly use the words of other MRA’s. I don’t really like doing it, but it is important to

show examples, and we were provided them in a quite classical way in the past few days.

A new writer to the MRM penned a piece in which he described his path to becoming an activist. A new writer doing this kind of work is precisely why AVfM is here; to give a forum to a *growing* chorus of men and women who are manifesting the effects of the red pill and taking a stand.

Within that piece there were a couple of areas that I thought revealed a man who is a work in progress. The first is clear cut:

> **I still believe that men who brutalize women are the scum of the Earth.**

I admit I flinched a little when I read this. Clearly these are words rooted in old world sexist notions about violence; that somehow men who brutalize women are worse than women who brutalize men. It is old programming that tends to swim around in the unconscious even after the first few rounds of red pills.

In addition to that, and a perhaps more subtle revelation about the authors mentality, he describes physically defending oneself from an attack as "reciprocal violence."

I don't personally agree with either one of these statements. Indeed, I think they reflect a collective problem in societal consciousness; one that gets corrected with sufficiently therapeutic levels of red pill Realitol™ in the system over a long enough period of time.

It will not, I respectfully submit, be rectified with standardized doses of blue pill shame. But that is what happened.

Case in point, the very first comment to this article contained the following:

[box type="note" icon="none"]

When a woman hits a man and he hits her back, this is not a male-on-female crime; this is reciprocal violence.

Really? Is it not self-defense against a woman's violence? or justified payback against a female aggressor?

I am always shocked that even fervent men's rights proponents still are too pussy-footed.

[/box]

"Pussy-footed." Really? It is as though the rest of the article, which was actually quite good, inspirational even, somehow didn't exist. Suddenly, in the eyes of this MRA, he was not a fellow man stepping out of the shadows for the first time to raise his voice against a corrupt, feminist dominated domestic violence industry. He was just "pussy-footed." Need I fill in the blanks for all that implies? At the time I am writing this, that comment was up voted 27-2, and one of the two down votes was mine.

Yet another person who commented took it even a step further by name calling.

> **You're still a mangina/white knighter.**

Fortunately that one was the recipient of more down votes than up, but voting is not really the issue here. Culture is. And so is our shared understanding and values.

I posted a nudge for readers to consider that we need to measure our responses and reactions *to each other*; that we need "constructive dialogue that strengthens our ties and encourages the refinement of our ideas."

The reaction from the one calling names was, **"Isn't that what we are doing?"**

Uh, no. MRA's name calling and shaming other MRA's is not constructive. It is petty alpha-gaming, but I will get to that in a moment.

The options here are pretty straight forward, as far as I can tell. How do we choose to react to new MRA's who are

"getting it" but have not had the time or opportunity to fully refine their understanding of the modern zeitgeist? Do we support their work and encourage them to perhaps re-evaluate some of their less thoughtful ideas? Or do we call them names and publicly humiliate them?

Well?

It isn't just common manners that make prefer the former. I think I have long demonstrated the belief that good manners with the wrong people are a waste of time. No, my aversion here is to blue pill thinking.

As I noted at the start of this article, a significant part of the dynamics that hinder progress in the MRM is the innate friction between men which is driven by an undercurrent of sexual competition. Our unfortunate programming is to apply downward pressure on each other in order to vie for sexual selection. In the last 50 years, we have seen much of that downward pressure manifest in the legal system, in politics and in the PC mandates that dictate social conduct. It is without a doubt a core reason that the MRM even exists in the first place.

And it will serve no better purpose here than it does in society at large.

Part of AVfM's mission is to create an alternative environment to that. That mission is made all the more difficult by latent misandry. And so it must be addressed from time to time.

My perspective on this is in keeping with my perspective on sociobiology. Feminism is an outgrowth of chivalry. It is dependent on male sexual competition to thrive. In short, misandry, feminism, the stinking lot of it, is a human problem rooted in men's mindless competition for women. We don't get out of that competition by simply rejecting women or Going Our Own Way. We get out of it by identifying and respectfully challenging the elements of that competition when they prove dysfunctional, as in going after MRA's for blood any time we imagine they are not 100% on message. This conduct, when distilled down to its essence, is just a tell-tale artifact of pussy-centric masculinity.

Of course, I know there are many who feel that tearing down each other's points is just a part of the vetting process, and I agree with that. But when it becomes attacking on a personal level, or an exercise in shame, it is immediately proven that it is not about the point but about the primacy. It is time for another red pill, and then another, till we wake up and realize that it is us, not the target, who is off message.

If you have ever looked around at the explosive numbers of blogs and other efforts to promote men's rights and wondered "Why the fuck aren't these guys pooling resources, organizing and flexing more collective muscle?" then in my opinion you have just been given the answer.

Men have never done well at working together in ways intended to benefit men, as a monolithic group. We have always been too busy cooperating for the sake of others, stabbing each other in the back for the sake of pussy, and helping women who work only for their own gain.

I doubt that we will ever see the end of that in the human race. However I also believe that with time and effort we can construct a sub-culture for men and women who want something better than that. From time to time we may have to gently turn to our brothers with a bottle of red pills and say, "Have another."

More on the anti-man mentality

B.R. Merrick · 13 February 2012 · Archived copy · Original

I've already taken Antiwar.com to task in a couple of previous articles, and unfortunately, I feel the need to do it again. I fear that harping on one particular website may become repetitive, but at least the repeat of the offense is highly instructive. Therefore, before I point out what is becoming increasingly obvious, I'd like to side-step the major points of two articles at Antiwar (one linked and one original), a third article from a blog that is frequently linked from Antiwar, and point out the most infuriating parts of each. I single out this website because I visit it frequently, but what I am finding is not the fault of Antiwar. It is deeply ingrained in the culture. Thus, it is inevitable that it will reveal itself in the words of thinkers who have obviously never had to think much about misandry.

The first article is by Noam Chomsky and was linked from Antiwar's homepage. Much of it is taken up with articulating historical points that have been buried and forgotten concerning the Vietnam War. Not having studied or verified any of these particular points, I cannot say whether I agree or not, but I do find it provocative.

I find it even more interesting that he was able to work in the Founding Fathers, and the unavoidable fact that what they had in mind was an idea of freedom married with a particular view of prosperity in keeping with ancient English law and philosophy. In other words, Chomsky claims (and I also believe) that what the Constitution enshrines as the bullet points of "freedom" was not originally designed to include certain groups of people. Chomsky is factually correct when he says, "Native Americans were not persons. Neither were slaves." True. Even as late as the Dred Scott Decision, the best and brightest that the Federal government supposedly had to offer wondered aloud for all to hear: "Can a negro [sic], whose ancestors were imported into this country, and sold as slaves, become a member of the political community formed and brought into existence by the Constitution of the United States, and as such become entitled to all the rights, and privileges, and immunities, guarantied [sic] by that instrument to the citizen?" Try saying that at a cocktail party with a straight face.

The native tribes were pushed off the land they needed to survive, the buffalo they needed for basic necessities quite possibly made endangered deliberately. Dred Scott, a dude, fought and fought and fought for the opportunity to be left alone, and didn't just fight for himself, but for his loved ones, both male and female. Punishments for slaves who were noncompliant were severe and unconscionable. So far I'm digging what this Leftist has to say.

And then, like so many other Leftists swallowed whole by feminists and misandrists, he says, "Women were scarcely persons."

Really? Scarcely? How so? Were their buffalo slaughtered? Were they pushed as a group onto "reservations," to be made into drunkards? If any American women of the eighteenth or nineteenth century wanted to leave the house or the grounds without permission, were they whipped and beaten? Were they made to work all day against their will? Were they brought from another continent on ships where the smell of shit, piss, and vomit was so extreme that the men who worked on the ship refused to go down to their holding cells? Were they paraded around naked at Caribbean auctions? Did somebody ransack their teepees and longhouses? Were they given blankets with small pox so that they would just hurry up and die? Were they routinely referred to as "savages," and "n*ggers"?

Only if the women in question fit into those subcategories as well, and probably less often than the men.

When one spends just 30 seconds thinking about that last sentence of his, about the "non-personhood" of women, in the context of an article where Chomsky points out that "the bombing of rural Cambodia, surpass[ed] the level of all Allied bombing in the Pacific theater during World War II," it becomes, in every way except grammatical, a thoroughly indefensible statement. The supposed oppression of women simply does not compare to wiping out Cambodia – men, women, boys, and girls – from the air. This, like more and more of what I encounter written and linked at Antiwar, is just too painful. All that Chomsky is doing with that sentence is repeating a cultural shibboleth that has no basis in fact. Furthermore, by doing it, he is doing his own sex no favors.

He is not alone in the anti-war crowd, and most certainly not alone among men. Arthur Silber is also a writer frequently linked from Antiwar. In an article on the myths surrounding American immigrants, and in keeping with this great cultural myth about women, he wrote: "…that is, they are willing to be 'Americanized,' self-reliant, and independent in the mode adopted specifically by the ruling class in America — which is to say, by affluent, white (and until very recently, exclusively male) Americans, who have always determined the particular content of the term, 'American.'" As if women had no say in the matter. As if no woman was consulted. As if not a single wife of a single Founding Father spoke up at the dinner table, or in bed. As if not a single female was allowed to enjoy the fruits of those precious votes.

Two otherwise extraordinarily intelligent men seem to forget something significant, and, unlike the above cultural tenets, very true: It is men who *do* the dirty work. When you want smelly immigrants/Negroes/tribesmen to stay away, it is men who will *do* your bidding. It is men *and* women who will give their consent – vocally, politically, mentally, emotionally, and even sexually – to the men *doing* the dirty work of empire and coercion. It reminds me of an episode of "WKRP in Cincinnati", where the radio station's sales manager Herb Tarlek complains about his wife: "She thinks sex is a reward: [*in falsetto*] 'C'mon, Herb. Mow the lawn, or no num-nums tonight! Uh-huh, uh-huh!'"

The reason two men who know a lot about the state's hidden history know next to nothing about *her*story is because the women, by choice, are usually not out in front *doing*. This isn't like the glass ceiling or its Patriarchy, neither of which can be proven. This is, like life, liberty, and the pursuit of happiness, self-evident. Women, for the most part, prefer to stay behind the scenes, where they wield more power than Chomsky and Silber can imagine.

The occasional portrayal of brutality toward women, frequently from other cultures (for a reason) and oftentimes cultures with which the ruling elite of this land mass wish to make war, is trumpeted loud and clear after it is conveniently filtered from what is happening to the men; the women who are influencing the men who are out in front *doing* are silent (just about the time that the whole brass section falls silent) and in the background. Too busy shopping.

But there is another phenomenon at work while a falsehood whips its way around the world at light speed. Original Antiwar writer Kelly Vlahos, to her credit, does not repeat any pointless platitudes like "Women were scarcely persons." However, in an article talking about adverse medical problems suffered by many veterans, the word "men" appears three times, once in reference to two male doctors who are discovering something they call "Iraq-Afghanistan War lung injury." Thus, one time that the word is used is not in connection to victimhood. The two other times it is used, it does indeed concern the medical problems suffered by victimized veterans, but then it is simultaneously and deliberately included with "women" (just so we don't leave any of our plucky little gals out of the victim narrative).

Even though the article is about veterans' issues, and even though the vast majority of veterans are men, absent one anecdotal story of one male veteran — and a sprinkling of the words "he" and "his" here and there — the rest of the language used to describe those who suffer is littered with sex-neutral words: veterans, soldiers, people, servicemembers, individuals, etc. Interestingly enough, the first link in Vlahos's article, concerning "the high suicide rate among **veterans** [emphasis mine]," does not make the same unthinking slight: "The suicide rate among 18- to 29-year-old **men** who've left the military has gone up significantly [emphasis **mine**]." I bring up these articles in order to point out two of the central memes of our rotting cultural muck, for which these articles have provided ample evidence, even though they are about other subjects:

1. Women have always been the victims of men.

2. Men can seldom be victims as men; merely as sexless people.

I am sure that if you look back in history, you will find evidence of women being put down as inferior in certain circles, having property taken by a court, and being denied the opportunity to vote. I am also sure that if you look back in history, the same history that Chomsky decries in his article as being "unhistory," you will find evidence of

men being put down as inferior in certain circles, having property taken by a court, and being denied the opportunity to vote. Furthermore, I am dead certain that, like the use of racial epithets, you will find examples that affect men or even married couples more than women.

Chomsky probably believes as most others do, that women who wanted the "right" to vote were just like Glynis Johns in *Mary Poppins*, innocently throwing eggs at the Prime Minister in her off hours. (Speaking of *Mary Poppins*, I'd like to know why the father is the only one to get a lecture in that movie, since neither parent shows much of an interest in the kids. Beyond that, what is the mother doing hiring a nanny, a cook, and a maid, when she has two adorable kids, a gorgeous house her husband worked hard to obtain, and no need for a day job?) How was the denial of the vote to women close to anything that native tribes and people with dark brown skin have suffered with? Were the latter two groups whipped, beaten and exterminated because they didn't have access to the polls?

Suffragettes were indeed arrested, imprisoned, and force-fed. But please keep in mind that "[b]y 1912 women still didn't have equal [sic] voting rights with men and the suffragettes launched a more violent campaign that initially involved **smashing shop windows**. Eventually this campaign escalated to **burning stately homes** and even **bombing Westminster Abbey** [emphasis **yikes**]." Violent children often throw tantrums. Violent adults often end up in prison. I don't believe they should be force-fed or tortured, but the suffering of women arrested in this regard does not compare to extermination and enslavement. They were not protesting, like black and native peoples, because of the harsh treatment they received; they received the harsh treatment because of their violent protests. Regardless, it takes center stage in the third wave act of Victim Theater.

The suffering allegedly suffered by post-suffragette women does not necessarily need to be widespread or statistically impressive. It just needs an audience, which men readily provide due to their sexual and social programming. Then the first statement – "Women have always been the victims of men" – can be true, even if it's not technically, contextually, or even literally true. It can be "true" in the sense that it makes you feel good to say it: Women have always been the victims of men.

The second meme – Men can never be victims as men; only as sexless people – is so fucking easy that it needs no explanation. Just read Vlahos's article again and try not to shake your head. Here are a whole bunch of things that routinely happen to boys *and not girls* that I'm sure have escaped Ms. Vlahos:

1. Rough and tumble play, which is more likely to end you up with scrapes, bleeding wounds, and broken limbs.

2. Teasing, oftentimes physical, as a form of bonding *and* insult.

3. Being told by a great many adults (both male and female) to clam up, take it, deal with it, you're on your own, etc.

4. Violent fantasies geared toward males in video games, television, and cinema.

5. Social stigma coupled with evolutionary impulse to protect women and children, especially female children, and violently so. The more impressive the violence, the better.

6. A government schooling environment that seems more stifling, since it hardly involves any physical activity, and now includes being legally drugged into submission.

7. Erections that, for the first few years, won't go away through willpower alone, making sexual arousal visible to others. (A woman's sexual arousal is always and everywhere easily hidden.)

8. Growing up in a culture that singles out members of your sex for derision when their genitals are mutilated. When the culture isn't doing that, it's shaming you for continued possession of the same.

9. A serious lack of access to older members of your sex, with boys subdivided all day long and lectured to by women, unilateral divorce with preference for the mother, and a culture that is suspicious of single men who spend time with boys.

All this suffering, in keeping with what is learned at an early age due to #3, is suffered in silence. No trying to burn down Westminster Abbey. No throwing eggs at anyone. No handing out feathers. No call to get your "representative" to actually represent a single one of your views. No buttons and pins. No marches in the streets. Just quiet suffering as you show everyone else in your platoon that you're just as much of a man as they are. There is no comparable contest of femininity for females. If a woman or girl feels like being weak or just admitting weakness, most other women will rush to support her, making her feel like she belongs. A man is far more likely to be left behind by the other men, if there's even a group of men to belong to; hence, the manly suicides in the military, as opposed to the small number of female ones.

But we can't even talk about possible root causes of all this suffering if we are not permitted to divulge the sex shared by the sufferers. Once we are able, we can take the above nine phenomena and link them to the second cultural truism: "Men can seldom be victims as men; merely as sexless people." How true is that truism now?

The truth is that once the culture creates a certain level of hatred toward any category of humanity, actual victimhood is probably not far behind. What the culture hates will simply not grow. Watch this rather odd but very revealing collage of semen samples from NBC's "Law & Order: SVU". It confirmed what I suspected from watching a spare minute of this awful program every once in a while. Every time I chanced upon seeing a bit of it, someone somewhere said "semen."

Now, think about that. This is a show that has been on the air for more than a decade, a spin-off from another program more than two decades long, dedicated to entertaining millions of Americans every week using salacious, graphic language about terrible crimes. Semen. Semen stains. Semen samples. Semen on a dead body. Crime. Law, order, crime, and semen. Am I setting up a straw man argument here? I don't think so, but I'll knock it down anyway.

Semen is disgusting, if I am to conclude anything from watching this program. How is it that a show that continually mentions semen in connection with horrific crime can remain so popular for over a decade? Millions watch, but virtually no one notices. It is as if the ejaculation of semen is something that the world puts up with but secretly detests. Since only men make semen; since it is usually voluntarily ejaculated except for certain cases of rape and nocturnal emissions; and since the voluntary giving of this life-giving substance is usually frequent; what are men supposed to think if the culture embraces mainstream entertainment that virtually equates semen with crime?

The conclusions we are supposed to draw seem pretty obvious to me: Women and sexless children are the victims of semen, the victims of men. Men are too quick to indulge their semen-connected desires. Pornography is directly connected to men, semen, and the oftentimes unavoidable crimes that result. Once you indulge a penis, all bets are off. Unless, of course, he's been thoroughly trained.

Men who are raised not to take their feelings seriously will probably feel a little tinge that is quickly ignored when **semen** is mentioned in a silly television program. **Men** who are used to being teased will grin along with the giggling girls who laugh at a **man** whose **penis** is not only severed, but shredded in a garbage disposal, so that **he** can spend the last several decades of **his** life without one. **Men** who have been thoroughly indoctrinated in government schools will go on wistfully believing that our government doesn't take the sex of the accused into account because, after all, that lady is blindfolded, isn't she? **Men** will ignore writing like this article, because too much is being made of that which **men** should be able to handle. The following is a list of what **men** get to handle, continued from the above list of **boys'** concerns:

10. The vast majority of workplace deaths.

11. A culture that takes a dim view of sexuality, especially **male** sexuality, including **semen**.

12. Shorter life expectancies.

13. A roughly equal number of **prostate** cancer victims to breast cancer victims, with a great deal less funding.

14. The vast majority of difficult, back-breaking, weather-beaten work (without which we'd all be living in tents and caves).

15. Fighting, dying, and being maimed for life in all wars for all states, everywhere, all the time.

16. Fulfilling all traditional **male** expectations in romantic relationships with women.

17. Losing in family courts on a routine basis, many times after being falsely accused of any number of **semen**-related crimes.

18. Keeping **his** mouth shut about what **he** can remember from 1 through 9 above, and 10 to 17 after that.

19. As a direct result of 18, a much higher suicide rate.

As far as waking up the culture to misandry, that's a lot to tackle, and I never even wanted to play *touch* football. The same Silber that I mentioned above gave me the clue, however. In one of his other articles, he mentioned a book entitled *Bury the Chains* by Adam Hochschild. I haven't finished it, but I must confess to finding it quite inspiring thus far. It concerns the fight to end the institution of slavery, a battle that began in earnest in eighteenth-century Britain, when, according to what is written on the back of my copy, "twelve **men** – a printer, a lawyer, a clergy**man**, and others united by their hatred of slavery – came together in a London printing shop and began the world's first grass-roots movement, battling for the rights of people on another continent [emphasis you-know-whose]." From the introduction (also quoted by Silber) we learn: "At the end of the eighteenth century, well over three quarters of all people alive were in bondage of one kind or another, not the captivity of striped uniforms [like now], but of various systems of slavery or serfdom."

In other words, eighteenth-century culture thought in terms of slavery, as our culture thinks in terms of male disposability, utility, and culpability. 12 men started the abolitionist movement. They didn't finish it, but boy did they start it. Do we have more than 12? I think we do. And we've already started something, haven't we? Perhaps someday, we'll be able to replace those two ridiculous cultural memes with something a bit more sensible, like:

1. Women, as a group, have seldom been victims, but have far more often been protected and nourished, for the most part, by **men** as they were able.

2. **Men** as a group are victims of ingrained cultural hatred; women as a group are not.

3. You wouldn't be reading this if some **dude** hadn't ejaculated **his semen** years ago.

Changing a culture's beliefs takes time, effort, and patience. I find it heartening to think that some other **guy** out there put together that "Law & Order" video without me ever even meeting **him**. What does that tell you? It tells me that the effort is already well under way. It tells me that the effort is organic and self-directed. It tells me that I am not in control of it, and that I don't need to be. It tells me that it is gaining momentum.

It tells me that I'm not alone. I like what I'm being told.

Lessons from nature: primal masculinity

Stephen Jarosek (aka Codebuster) · 14 February 2012 · Archived copy · Original

We human beings, especially those of us from the Anglosphere, grow up with strange notions of what it is to be a man. Americans bow to a pompous git wearing a black robe and address him as "Sir" for fear of going to debtor's prison for being unable to pay child support. In Australia, draconian laws exist not to protect but to control – voting is compulsory, anti-association laws [1] (defining whom you are allowed to associate with) are periodically entertained and taken seriously, and we are fined hundreds of dollars for failing to wear bicycle helmets or failing to buckle up our seatbelts.

These are examples where we are penalized not for hurting anyone or stealing anything, but for minding our own business and taking responsibility for our own choices. In America and throughout the Anglosphere, we surrender our livelihoods and our dignity to provided-for women in their petty indulgences with Affirmative Action, while they grasp for alimony and government handouts. Men are having their children taken away from them in the interests of their primary abusers, placing their children at the mercy of their primary abusers. We must be the most gutless, spineless, dumbest manifestations of the male condition that the world has ever seen. Human dignity? What a joke.

It therefore pays to ask, what have we lost? What is the essence of male knowing? What does it mean to be a man? I reckon that this dude in the gorilla suit [2] might have a better idea than we do. What does he know? No one taught him to "man up". What he knows seems to go beyond the petty "should" and "should-nots" of human society. What's with his confidence, his calm temperament, and his sense of responsibility? He hangs back behind the group and looks around to check for stragglers, before rejoining them. He places a firm but gentle hand on one of the youngsters, guiding them to move aside, lest the over-enthusiastic youngster spook the oddly-behaving creature with the funny plumage. He encourages everyone in his tribe to check out the fragile creature at centre stage, making sure that no one hurts it, and it does not hurt them. His presence is a source of safety to both the fragile creature as well as the females and the youngsters of his tribe mesmerized by it.

Without his presence, who knows what impulses the females or the youngsters might heed, or what liberties they might be inclined to take? He sits back, observing proceedings, without feeling the need to also indulge. He is a natural leader, he turns to leave and everyone follows. He is the formidable male, and it is clear that he has earned the respect of his troop. If you look into his eyes, his face, and observe his demeanor, you cannot help but wonder what he knows that the females of his tribe never can. And he did not learn any of this from a human being. He is no chivalrous white knight, fawning over undeserving, grasping females regardless of their conduct. His is primal knowledge emerging from the jungle.

What is the nature of masculine knowing, without all the bullshit that we humans have to contend with? What do men, properly developed, know that women never can? Women have sexual power, but they can never know what men know. It's as if nature has deliberately established a divide that can never be traversed. There is no crossing this Rubicon. You cannot have both knowledge and sexual power.

What, on the other hand, is the nature of female knowing? For this, the best clues lie in matriarchal collectives, like bees, ants, meerkats, bonobos and hyenas. They too are impressive, but not in the same way that our video-clip shows the silverback male to be. Now I don't claim to be an authority who knows enough about gorillas in the wild or otherwise to provide a definitive, referable source accounting for their biology and behavior. But I do know that this singular video-clip has impressed me in an unexpected way.

Feminists, both male and female, despise the fact that at some primal level, the masculine ideal elicits their respect. They cannot stand it. Deep down inside they realize that the same kind of respect can never ever be earned by the provided-for sex. That is why feminists are trying to drive men down to their own level. That is why they are trying to turn men into [their impressions of] pleasure-seeking, group-thinking bonobos [3]. They cannot stand that they cannot know as men can. For all of women's sexual power, they find women's position of enslavement and inherent

ignorance utterly unbearable.

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Happy Ballentine's Day!

Dr. Tara J. Palmatier · 14 February 2012 · Archived copy · Original

Daddy Justice, otherwise known as Ben Vonderheide, has once again shined the light on yet another corrupt public official.

Judge Kelly S. Ballentine was elected to Pennsylvania's Lancaster County's southeast district judge seat in 2006. In the approximately 6 years she has been in the trusted and venerated position of district justice, she has committed at least 12 criminal acts.

According to the *York Daily News*:

> **Ballentine is charged with six counts of tampering with public records, three counts of restricted activities due to a conflict of interest and three counts of obstruction of the administration of law.**
>
> **Ballentine is accused of dismissing three tickets issued to her by police. Two were for allegedly parking illegally and another was for an alleged vehicle registration offense.**
>
> **Ballentine, 43, dismissed a parking ticket and an expired-registration ticket in December 2010 and a parking ticket in January 2011, according to the affidavit.**
>
> **City police Officer Thomas Gjurich placed tickets on Ballentine's BMW sedan three times in November 2010 when it was parked outside her home, according to the affidavit.**
>
> **The $268.50 she owed on the three tickets was never paid, according to the affidavit.**
>
> **On the citations, "it was Kelly Ballentine's handwriting dismissing them," an agent with the attorney general's office writes in the affidavit.**
>
> **According to the state Judicial Conduct Board's rules, district judges should disqualify themselves in proceedings in which they are a party.**

The information reported in mainstream news outlets is only the tip of the iceberg. Mr. Vonderheide began his independent investigation of Judge Ballentine in May 2006 after she railroaded him with the Lancaster police department. Mr. Vonderheide and his associate, Ron Harper, Jr. (a private investigator), discovered the first of many abuses of power Judge Ballentine has committed in her illustrious career on the bench. The first incident involved her then boyfriend, convicted cocaine dealer, Terence J. Mitchell. At the time, Mr. Mitchell was 28-years old and Judge Ballentine was 37.

In the early morning hours of New Year's Day 2005-2006, Mr. Mitchell and his passenger, girlfriend Judge Ballentine, were pulled over by the Lancaster police. The police discovered a concealed loaded gun under Mr. Mitchell's car seat and he was arrested.

[image]
Ballentine - Busted
While Mr. Mitchell was en route to jail, Judge Ballentine called the city police, went to the station and took responsibility for her cocaine dealing boyfriend's 9mm Luger and hollow point bullets. She then arranged a get out of jail free card for Mr. Mitchell.

Judge Ballentine also appears to be a **false rape accuser**.

In 2010, Judge Ballentine accused a man of breaking into her home and of attempting to rape her. In May 2011, a jury found the accused man not guilty. The accused had been sitting in jail since his arrest date, July 17, 2010, time that he will never get back.

Upon hearing the verdict, the plaintiff, Judge Ballentine, became belligerent and shouted obscenities at the jury, at which point she had to be subdued and physically removed from the courtroom by deputies and her family. According to Mr. Vonderheide, Ms. Ballentine removed one of her shoes and threw it at the jury whilst repeatedly dropping F-bombs. Imagine if a plaintiff had done so in her courtroom. My guess is the offending individual would've been jailed for contempt. This did not happen to Judge Ballentine.

According to *Lancaster Online*:

> **The jury of nine women and three men returned their verdicts just before noon on Wednesday after deliberating seven hours over two days.**
>
> **Ballentine reacted in disgust and was physically removed from the courtroom by family members and deputy sheriffs.**
>
> **"You all let him do that to me and it's supposed to be OK!" she screamed on her way out the door.**
>
> **"Get off of me!" she told supporters who tried to calm her.**
>
> **Plata showed no reaction and sat with his hands on his lap when the verdicts were announced.**
>
> **Prosecutor Randall L. Miller and defense lawyer George N. Marros also did not react.**
>
> **"They believed, as we thought, he was invited in," Marros said outside the courtroom. "Either she let him in, or told him to come over."**

Here's the Daddy Justice video that documents his investigation of Judge Ballentine, which concludes with her arraignment yesterday, February 13, 2012.

Ballentine Busted from Ben Vonderheide on Vimeo.

Perhaps I'm wrong, but shouldn't individuals holding the position of judge, either through election or appointment, be in possession of a thorough understanding of the law and in possession of good judgement. How are "we the people" supposed to trust and respect a judge, man or woman, who exercises such poor personal judgment (e.g., a convicted cocaine dealer boyfriend; false rape accuser; dismissing her own traffic violations)?

Here's the real kicker, Judge Ballentine has not been removed from the bench as of yet. According to the Mail Online, Judge Ballentine is on paid leave while the 9 felony charges are "resolved." If Judge Ballentine is allowed to continue to sit on the bench it will be a disgrace.

Do the right thing Pennsylvania and treat this woman as you would any other criminal and let her serve as an example to other corrupt judges, otherwise your justice system will be nothing more than a farce at best. Keystone cops indeed.

Mr. Vonderheide's brand of activism might not be everyone's cup of tea, but he sure gets things done. Mr. Vonderheide will be joining me and my special guest co-host, Paul Elam of AVfM, this Monday, February 20, 2012 at 9pm EST to discuss this case and his continued crusade against corrupt officials, including corrupt family court officials. Go, Ben, go!

Here's a link to Mr. Vonderheide's last appearance on Shrink4Men Radio

On military preparedness

James Huff · 15 February 2012 · Archived copy · Original

Introduction:

There has been some backlash across the internet recently concerning some comments that Rick Santorum made about the use of women in frontline combat units. His original reasoning was not just an argument of physical prowess, but also one of men's emotional issues. His explanation of that is as follows:

"So my concern is being in combat in that situation instead of being focused on the mission, they may be more concerned with protecting someone who may be in a vulnerable position, a woman in a vulnerable position."

I call bullshit. He kicked the ball into typical Social Conservative territory, and placed the onus of the argument on men. There are a number of things I am going to point out here that really define the argument, away from the sound of the sharpening blades of the Feminist PC Police. It's time to say what Rick Santorum was too afraid to say, and place the entire argument in full context. I will break it down the same way you break it down to a new recruit.

Tasks, Conditions, and Standards:

Task: Shape the Red Pill argument for not placing women into front-line combat units.

Conditions: One PC with an internet connection, half a brain, and a set of virtual balls.

Standards: To be able to take this argument anywhere, that we can keep some form of military preparedness.

Physical Readiness:

In the U.S. there are two different standards to meet the Physical Requirements to pass any of the Armed Forces PFTs (Physical Fitness Tests). These tests are set up by the sex of the individual. There is one standard for males, and another one for females. For our purposes, we will use the Army Physical Fitness Test (APFT). The minimum scoring for each event (push-up, sit-up, and run) is 60 to pass. Failure to score at least 60 points in each event counts as a failed APFT. Administrative action can be taken against those that fail the APFT, flagging them against future promotions, or even for military discharge.

Keep in mind the minimum amount of points required to pass each event is 60.

Here are the standards to pass each test for males:

Push Ups

2 Mile Run

And for Females:

Push ups

2 Mile Run

As you can see, the women's minimum standard for the Run fall off the chart after the age of 31.

The Sit-Ups are the same regardless of sex.

Sit-Ups

These are the minimum standards required in order to pass each event, regardless of your occupation in the military.

There are certain standards that individual units have that may exceed the regulation for purposes of consideration for privilege or promotion in any unit. It is up to the Commander's discretion as to how to implement an "above

regulation" standard for the APFT, and usually it depends on the function of the unit to which one is assigned.

For example:

Fort Bragg, N.C. is the home of the 82nd Airborne and the 18th Airborne Corps. These units are comprised of their own types of units. 18th Airborne is comprised a lot more of MP's, logistics, intelligence, and some special operations units. 82nd Airborne is comprised a lot more of infantry, artillery, and mechanized infantry. These Corps units write their own standards that meet or exceed the Department of the Army's standards for physical fitness. Usually, 18th Airborne will leave the standard as is, and allow the alterations in unit regulation to be made at a brigade level or lower. 82nd Airborne does the same thing for the most part.

Do you think a Commander of a military intelligence unit is going to alter the expectations for passing an APFT?

No. Chances are that commander will not worry about it. These soldiers rarely see frontline combat, and are trained to provide information assets that serve battlefield commanders and logistics commanders at a moment's notice.

Do you think a Commander of an infantry unit will change the expectations for the soldiers when it comes to passing the APFT?

ABSO-FUCKIN'-LUTELY! This commander knows that the minimum requirement to pass the APFT is not nearly good enough to be an effective frontline combatant. More than likely, he will commit his soldiers to a minimum standard of 75-85 points to score on each event. Failing to meet those requirements by regulation may not land you in for administrative action, but it sure will affect how you are viewed by your team. It will also affect your likelihood of promotion (scoring on the APFT counts toward promotion points), and those with the highest promotion points get promoted first for the ranks of Sergeant and above. You will likely have fewer privileges, and also be placed on a remedial PT program until you meet or exceed the standards of the unit.

Take this time to compare the minimum men's standards of 60 points to the minimum infantrymen's standard of 75-85 points.

Now…compare that infantryman to the minimum female standards.

Do you notice quite a difference? You bet your ass.

Keep in mind that these events are done back to back in the order listed. The energy you have to perform one action is not restored before moving to the next, excepting about 10 minutes in between each event. If you really want, you can look at the application of the APFT in Chapter14 of the Army Field Manual 21-20 (FM 21-20).

I consider myself a pretty in shape guy. I can still pass an APFT with the same standard as when I got out…and I even switched age categories in the last couple of years. Let's look at what an average veteran like me can do:

I'll use my current age category for scoring: 37-41

Push-Ups in 2 minutes: 57 Score: 84

Sit-Ups in 2 minutes: 72 Score: 96

2 Mile Run-Time: 16:30 Score: 75

Total Score on APFT: 255/300

I might still fare well in an infantry unit for my age.

[image]
Indeed
Chances are, if I would have entered the military at 18 and gone into an infantry unit, I would now be a Sergeant First Class trying to keep up with the young bucks, with only my will to keep me going…considering the years of abuse to my body. Ever see a combat infantryman after 20 years on the job? Do you have any idea of the pain these guys have learned to live with every day as their knees, backs, shoulders, and feet break down under the

constant stresses of the job?

Now, place your standard female in those positions. Let's see her carry around not just herself and her gear (about 70lbs or 31Kg worth) for 10-12 miles, but also carry 160-210 lbs. of her fallen comrade – perhaps with his gear – for a few hundred yards.

The Argument against using Feminism against itself:

It has been argued that perhaps we should allow females into frontline combat positions off the misguided notion this will either teach these feminists a lesson or end wars as women come home in body bags. I find that argument abhorrent for a few reasons and I will outline them below.

While I sympathize with the idea that we should be teaching society better than to go to war for a country that uses and abuses half the population, the fact remains that the circumstances under which many men find themselves makes the Armed Forces a more viable way to stay alive than living on the streets. I have seen assholes turn into fine and responsible men.

Compare the stats. There are more men dying in our prisons and on our inner-city streets than in our wars (U.S.). Many young men turn to the military for both financial and physical survival when the chips are down. In this case, we are talking about individual choice. I do not condone propagandistic action on a societal level, but pragmatism overcomes idealism when your business tanks, you sell what you have to stay alive, and then realize that the only way you are going to get three hots and a cot is either go to prison or go into the Army.

Where else men are going to get the resources they need? There are few shelters worth a damn. Those that do exist provide little training or hope for advancement in society. Those that do provide job training are filled with the worst of misandric crap talk and no sense of camaraderie or belonging.

What I am saying is this. **The Armed Forces have always been used as social institution for men to be able to make a living**. It provides benefits, meals, clothing, and training in a variety of tasks. It provides job security. It provides meaning to many men (even if you don't agree with the meaning). It also provides the opportunity to look oneself in the mirror. I should know. That's how I found myself re-enlisting after nine years of being in the private sector.

The Armed Forces have provided a means for young men from some really fucked up backgrounds to rise above the level of homelessness or drug dealing and make something of their lives. It has broken cycles of poverty in numerous families, and has allowed men to perform at a standard they did not know they could. It has provided millions of men with a "second chance" while the rest of society would have fucked them with spiked dildos and no lube. It is not just about going to war, or playing some fucked up game on a politician's chessboard. To many of the men in the military, it is simply a means to an end – a means you will not find anywhere else in society.

Not all these men are indoctrinated fools. Many of them know that they are simple mercenaries, and are just trying to bide their time long enough to get their foot in the door of the private sector long enough to allow that free training they received to be worth something. In today's age of entitlement culture, it also offers these men something that a lot of civilian sector men lack – self-worth and a sense of accomplishment.

I don't care how much spitting and sputtering anyone does about some idealistic bullshit concerning fighting wars for all the wrong reasons…the truth of what I say about these individual choices weighs more heavily than any anti-war argument. Within the context of this article, an anti-war sentiment means jack shit. Wars are not going to end anytime soon.

Now…when we solve the problems of institutionalized misandry in the private sector, free men up for the same opportunities (note: not the same "results") that all these women have, and see some real progress, then come back to me with some ideologically based argument for men not going off to fight wars. I assure you I will be in perfect agreement.

Until then, if we start placing women in front line battle units because of some fucked up idea of equality…or

trying to teach a “lesson” to these ignorant feminists, ideologues are consigning more men to die. It’s twice the damn risk for the same fucked up causes. It makes them no different than the politicians who already do such things over oil or land by using men’s lives to further a political or ideological agenda.

We are NOT disposable. That means protecting our assets. I refuse to go along with a plan that would place thousands in danger for truths we already know to be self-evident.

Onto the REAL psychological effect on men:

There are a few things that commanders have to keep in mind in order to have effective units. Two of the most important are supply and morale. In our argument we will focus on morale.

Take a unit of heavily trained combat soldiers. They have worked together in training for some time, usually 4-6 months before being deployed. They probably have two months of field time, a couple of months of garrison time, and maybe a little leave. These soldiers have learned to depend on each other for almost everything. From toilet paper and digging foxholes to live fire training operations and obstacle courses that require creative thinking and teamwork in order to cross.

Each of them has a role. They know their own strengths and weaknesses. They live, breathe, and sleep in the same close quarters for days and weeks at a time. These guys also realize that they all have to meet a minimum standard set by the unit in order to be part of the group…in order to be trusted, respected, and sometimes even befriended. They have gone through some seriously fucked up shit in training, and they have come through better for it. They have been trained to be cohesive unit capable of performing maneuvers, taking risks together, and respecting each other.

Let’s place some women into the unit. These women are not expected to conform to the same high physical standards that the men have to conform to. Most of them are placed there “by quota”, and even if they can score well on the women’s version of the APFT, the fact of the matter is that it does not take as much for them to make the same scores.

They are placed there by a system that perpetuates this notion of equality…and forces it into the unit.

How will the commander handle this? Will he make only the men carry the heavy weaponry in the unit, and only use the women as riflemen? Who will carry the extra ammo stores? Will these women be able to carry 70lbs. of equipment and an injured buddy for half a mile? Will you let the women only fill the role of radio carriers, or medics?

Ask yourself how that builds resentment in the unit. All these guys are pulling not just the stuff they have to deal with but the extra that is needed because these women cannot handle it. The unit is allocated a certain number of personnel to perform the necessary task, male or female. How will they get over the worst part of an obstacle course that was set up to test the endurance of bodily strength in men? How will their “teamwork” change in order to get the women across the course in a training scenario?

Morale will drop. Unit cohesion will suffer. The men will not trust these women to meet or exceed their own physical capabilities, and the women will get pissed because they know this.

Let’s look at it form a slightly different perspective. Have you ever been around an infantry combat unit and seen their speaking tact? Ever see them at rest in the field? Do you have any idea of the things they say or do to each other? I assure you, I could regale you with all kinds of sick, twisted, and supremely funny things these guys do to each other. It’s our version of play when the veneer of civilization is stripped away. Like it or not, it is also a method to release the day into memory, and it creates a bonding experience with the others.

Let’s place a bunch of women in there. These guys all of a sudden have no outlet. The “male” space they have to bond and work together in their own way is, all of a sudden, disrupted. They have to become cautious and conscious of every little detail, repressing that play, for fear of a cry of sexual harassment.

Believe me, when it comes to shit like that, the military is pretty damned misandric. Try bullshit seminars every quarter of the year to listen to yet another speech by some government funded Women's Representative telling them what pieces of shit they are. Place that crap into the middle of a combat zone with the fear of reprisal for normal male play. I guarantee you that unit morale and cohesion will plummet.

This is the effect on the psychology of men…without even accounting for that "protective instinct" crap that social conservatives like to bandy about.

More on the Standards of Excellence Quotas:

Within the Armed Forces there are similar quotas in place for women as there are in the policing and fire-fighting fields. These quotas effectively force a lower standard to be required in order to be recognized by promotion boards, and for awards and merits.

[image]
The ultimate price of PC
We have already seen the double standard that exists within the U.S. Army in relation to the APFT, and how it relates to effective combat units. Other military occupations do not usually require the same level of physical prowess that a combat unit requires, and many of their functions can be performed in relative safety behind the wires of a Forward Operating Base (barring checkpoint incursions and the occasional mortar round). This is not to say that there are not supply vehicles that are manned by women on mounted .50 caliber machine guns or the occasional M240B machine gun in a turret that do not come under sniper fire or IED attack.. However, all these areas are scanned and patrolled regularly by scouts and infantry.

The Tactics, Techniques, and Procedures of moving through the areas require our soldiers to look for newly dug holes, wires, or even rocks that are out of place. They come to know the territory like the back of their hand, and become increasingly adept at discovering suspicious behaviors or suspicious areas. These roads are in essence relatively secure, as compared to the new paths that are forged by our fighting men everyday. These positions of relative safety come at the cost of a much greater amount of combat deaths to men than to women.

While there are many female soldiers that are capable using the same techniques in a supply convoy trundling along a dusty road, this is not the entirety of the infantry and scout functions. They actually take the fight to the enemy, and this requires a physical prowess and physical training that most women cannot perform.

Unfortunately, placing women into combat units will not alter the military policies concerning double standards and quotas. The powers that be in the sexual grievance industry and various "women's superiority" groups have already infiltrated the military machinations on a very deep level. They will continue to purport lowering the physical requirements for women, when the fact is that there are many men who cannot meet the standard, even with a biological advantage. They will also push these women into leadership positions, and further their own agenda at the cost of lives.

Selection for promotion boards works off of quotas. Let's say that several positions for the rank of Sergeant open up within a battalion. The units within may submit 5 personnel files each. These people represent those with enough promotion points to go to the board. From these, perhaps 10 are selected. What they do in order to fulfill the "quota" (though they won't call it that) as guide-lined by the military's equal opportunity program is knock of the bottom ranks of the files and fill them with women and minorities who have the requisite promotion points (with women minorities usually given a double whammy), and then proceed with the board.

We have seen successful integration of minority males into combat related military professions, and these men are expected to uphold the exact same standards that every other man is expected to uphold. No pass there; discounting a couple promotion points (which is what it usually comes down to). What happens when we do that for women who are not required to meet the same standard?

We suddenly have an influx of substandard leaders in one of the most dangerous professions in the world. Talk

about having a crappy effect on morale, unit readiness, and unit survivability.

Do you want a lowered standard for combat troops when your ass is on the line? Will elements of the MRM still try to push for this so-called equality?

I say we don't throw grease on this particular fire in an attempt to put it out. We will have blood on our hands for doing so.

AAM to host International Men's Day

Jade Michael · 16 February 2012 · Archived copy · Original

Artistry Against Misandry is hosting an International Men's Day 2012 event in Nashville, TN. AVFM's very own, John The Other, is scheduled to be a special guest speaker amidst performances by regional bands. Although the official day of annual celebration is 11/19, the greater IMD organization has approved our celebration for Saturday, November 17, 2012 It will take place at The Listening Room in downtown Nashville, from 6:00pm – 10:00pm. The event will be all ages and open to the general public. To my knowledge, at this point, this will be the only MRA-hosted IMD event in the United States for 2012. It will be a historical starting point from which many future celebrations will hopefully come.

The regional theme I have picked for this year is "Overcoming Misandry through Introspection and Positive Personal Action". This will encompass many topics we, as MRAs, discuss within the MRM and it will emphasize the importance of personal growth as a precursor to making the best choices in order to live a long, safe and healthy life. The phrase "man up" will be up for dissection and the detractors that men face in western society will be exposed. Free literature on various resources and life options promoted within the MRM will be supplied to the public. The local male medical clinic will be invited to join the event as well. A raffle will be held in which participants can win prizes from local businesses. Families will be invited to attend as there will be entertainment for the kids as well.

The IMD organizational committee has appointed me Regional TN (USA) Coordinator for International Men's Day 2012. I plan to uphold this title with honor and to do the MRM justice; however, to execute these goals I need to secure the monetary funds necessary for the promotion and production of this event. Fliers, brochures, online and print promotional ads, the venue's staff and the entertainment need to be paid for. Believe me when I say it is something I abhor doing; however I am asking you for any donations you are able to provide. I cannot do this alone but with your help we can make our presence and message known. You can send funds via clicking on the "donate" button on the home page of Artistry Against Misandry. I thank you in advance as your help means more to me than I can ever express.

Donate here: http://www.artistryagainstmisandry.com/

AVfM Radio: VAWA under fire!

Paul Elam · 16 February 2012 · Archived copy · Original

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As recently reported by SAVE, and editorialized by Phyllis Schlafly, On February 2, the reauthorization of the Violence Against Women Act (VAWA) passed out of the Senate Judiciary Committee. That in itself is not remarkable. What is remarkable is that all eight Republicans voted "No" to the current Leahy version of the bill up for consideration.

Schlafly was quick to pronounce that this admittedly thunderous moment was an indication that Washington Republicans were "no longer intimidated by feminist demands."

And she might be right. The typical leftist suspects are losing their minds. Both CNN and Huffpo are so bent out of shape that they are explicitly calling for the Obama administration to EMPLOY VIOLENCE against Republicans.

If Schlafly is correct, then we can start icing down the champagne, because if either party really qualifies as being henceforth unfriendly to feminist governance we're gonna throw a shindig, the likes of which has not been seen since, well, since people started throwing shindigs.

But don't get out your party poppers just yet.

It is clear that this is a big one. Bigger than big. A straight party line vote against the feminist owned VAWA behemoth is a monstrosity of a change in the status quo, no matter what the reasons. But just like we do with everything else around here, we are going to dig through the politics and other poop and put some red pill analysis on the matter.

We are doing our homework, folks. This ought to mean a very interesting episode of AVfM Radio. So be sure to tune in for yours truly, along with co-host JTO as we gladly sort out why eight politicians said no to the biggest, most invasive and important piece of feminist legislation ever passed.

Hell, this show is so special we got a doctor there, just to take your phone calls. And that ain't no campaign promise. Tonight folks. Be there.

SHOW PAGE HERE

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Components of bullying

Tom Lynch · 16 February 2012 · Archived copy · Original

Psychologists analyze the minds of individuals. Sociologists study people's relationships. This leaves a middle area not well developed, that of the social expression of individual personality and personality pathology. This paper is part of this latter area, and is specifically about individuals who apply social intelligence to the task of being aggressive, and how this aggression is expressed.

Most aggression is social as typically more than one person is involved. The term *social aggression* used in this paper is not used in this sense, but rather indicates aggression through the manipulation of relationships. Aggression usually exists in scenarios known in the colloquial as *fights*. This report does not discuss fighting scenarios, but is limited to the single acts where a person hurts another, whether that act is in defense or not. I call the person who does the hurting the *aggressor* and the person who is hurt the *victim*. This is not intended to imply that the victim will not also be an aggressor within some wider scenario. Nor does it not imply legal or moral guilt on the part of either party.

Social aggression as a term in the context of this report is not a moniker for the aggression that may be perpetrated by gangs or other authority hierarchies. Rather this report discusses how an individual can express non-physical aggression through relationships – whether the individual is part of a gang is irrelevant.

Aggression is often a normal part of resolving human conflict. We, as citizens of society, desire to evolve refined methods of resolving conflict, such as open debate and voting. We see that primitive forms of aggression often do not lead to resolution but propagate a pathological scenario. However, in this study we explore the expression of the psychopathic personality which is aggressive through social relationships for personal satisfaction, not out of any desire to improve society or even to improve the local situation. Avoiding the physical fight is not altruistic but rather camouflage for the social attack. The psychopath is simply not able to be physically aggressive or does not want to be caught. We co-opt an older term that has fallen to disuse to describe this personality that turns to social aggression; *sociopath*.

Background

Seminal work on social aggression was done by Rachel Simmons and is summarized in her book, *Odd Girl Out*. In this book Ms. Simmons follows a group of girls as they mature. She shows how the girls hone their skills of social manipulation into socially aggressive acts, and she describes a flocking phenomenon. Among the descriptive examples given in the book was that of a young girl who waited years to 'get even' then did so by stealing another girl's boyfriend even though she didn't like the boy. The aggressor took pleasure from the aggression by telling the other girl what she had done.

Simmons' thesis appears to be that girls are just as aggressive as boys, though the girls tend to be socially aggressive while the boys tend to be physically aggressive. Accordingly, an angry boy hits his target immediately, while an angry girl designs situations where her target is denied emotional support, denied opportunities, or becomes disliked or even physically assaulted by others after a period of time. Simmons points out that the most socially aggressive girls are typically well liked by teachers. This attribute of being liked by those who have the authority to put a stop to aggression facilitates attacks.

Awareness of Simmons work has made it into counseling programs in lower schools around the U.S. It is largely being called bullying, but that is a mischaracterization. Firstly it is not about a group beating up an individual. If anything it would be social bullying. However Simmons also describes a number of scenarios that are not even social bullying, such as the case of the girl who stole a boyfriend, 'to get even'.

Carol Gilligan in the book "In a Different Voice" made the argument that women are more aware of relationships than men, and as a result have a different set of ethics. She wrote this thesis to explain why women as a population group scored lower on Kohlberg's morality test. Her explanation is that the test was gender biased for not taking

into account solutions to moral problems that involve knowledge of the thoughts and feelings of the individuals involved in the scenarios presented.

For children and in domestic relationships this concept of gender bias may fit the data at this time, but Pierre Bourdieu points out that in a wider context social aggression exists for both genders. There are many examples of social engineering of aggression by people in general including in office politics, state politics, diplomacy, business, in vying for grants, and in the practice of law. Also, culture is changing and as physical aggression is being suppressed both due to it not being accepted and due to the virtualization of relationships, aggressive personalities are finding other means for winning in competitions of will. The social aggression is now more readily accessible, and typically not even illegal.

As another example, *passive aggression* is already recognized as aggression that is non-physical. Passive aggression manifests in relationships. It is reasonable to suppose there are additional non-physical methods of aggression.

I am often surprised to find out how familiar non-professionals are with the subject of social aggression. Many people refer to sociopaths in the colloquial as “manipulators” or “witches”.

The Nature of Social Aggression

In physical aggression the aggressor attacks the victim’s body. In the extreme, and the psychopath is likely to go for the extreme, the victim’s body is so badly damaged the victim dies. In intermediate forms the psychopath may enslave the victim and allow the victim to heal between attacks, and thus take repeated enjoyment out of hurting the victim over a period of time. In order to succeed the aggressor must cut off all accesses of escape for the victim.

In social aggression the aggressor attacks the victim’s ego. In the extreme, *and the sociopath is likely to go for the extreme*, the victim’s ego is so badly damaged that the victim suicides. In intermediate forms the sociopath may enslave the victim and allow the victim to recover some sense of worth between attacks, and thus take repeated enjoyment out of hurting the victim over a period of time. In order to succeed the aggressor must prevent the victim from finding support from others.

As an example of a social aggression killing consider the Megan Meier story. Megan was a sensitive teenage girl. A middle aged neighbor woman who ‘wanted to get’ Megan created a MySpace account as a young boy. After gaining Megan’s trust and becoming her ‘boyfriend’, the neighbor garnered the help of others and they started attacking Megan’s self-identity. Megan committed suicide.

The only reason we know what really happened is the MySpace records. Though the internet facilitated the violence against Megan, there are plenty of other cases of socially aggressive people using the technique of ‘false friendship’ to cast a victim into an emotional tailspin where the internet played no role whatsoever. The Internet did not invent social aggression; rather it is playing the role of documenting it.

The news media often calls this a case of ‘cyber bullying’ – but the primary means, false friendship, is not a type of bullying. In this case the role of the others included was probably in preventing Megan from finding an escape.

It is important to note that the aggressor was not successfully prosecuted because the judge ruled that social aggression is not illegal.

It is not uncommon for social aggression to lead to suicide. Many such cases are documented as a result of social aggression in the context of family law, see **http://www.fallenones.org**.

Techniques of Social Aggression

Of primary importance to the sociopath is to not get caught. Hence a number of these techniques are mix between aggression and obfuscation.

Denying the Victim an Ego

The sociopath removes all support for the victim’s ego. If the victim does well at a task, the sociopath belittles it or

diffuses the subject. As examples, saying that he or she should have been doing something else, or pointing out something the victim "needs to work on". If the victim likes something, then that something is made out to be unimportant or undesirable. Flaws the victim has are dwelled upon. As examples, if the victim has acne, is overweight, clumsy, then that is tied into the root cause why he or she can't do other things or is not liked by others.

Making Public Embarrassing Personal Information, 'Talking behind Ones Back', Vicious Rumors

The sociopath learns about his or her victim, what the victim's sensitivities are and then says something or provides something that embarrasses the victim among the victim's peers. The victim may use a 'rumor' so that the source of the information will not be clear. It is all the more effective if it appears to the victim to come from 'everywhere'. It is not necessary that the rumor be true, and often times as the aggression become more intense, the rumors become exaggerated or outright false. This heightens the effect as the victim comes to feel powerless. The sociopath will typically want to be present when the rumor is first told to the victim so as to enjoy the victim's pain. The next best to being there is to receive a detailed account from someone who was there.

Leveraging False Friendship

An example from the Megan Meier story was given in the prior section. In this case the aggressor pretends to be a friend. This facilitates the aggressor in learning intimate information that can be fed into the rumor mill. The false friend will out themselves in a *coup de grâce*, yanking the victim's support network at a crucial moment in order to intensify the effect of one of other methods.

Recruiting Others to the Cause

The sociopath weaves a tale to others to get them to also avoid the victim or even strike out against the victim. The sociopath may even make it fun or a game. Often the people recruited are from the victim's peer group, all the more effective if it is the complete peer group leading to ostracism of the victim. This is where the title of Rachel Simmon's book came from, "Odd Girl Out". In the extreme the sociopath will be able to identify sycophants who are willing to carry out the smallest of commands for the sociopath.

Flocking

Sociopaths are astute to relationships, and they recognize each other easily and can naturally work together. Most all the techniques above work out better when done by a group.

Covering Achievement, Plagiarism, Rigging Competition

The sociopath will not want the victim to get credit for an achievement, and will if possible arrange for others to receive credit for work done by the victim or actively recruit others to the team, company or school who further excel at the same activity. For example, if the sociopath is a teacher, the teacher may arrange for an award to be given to another student who did lesser work on the same subject. The actual victim may be a loved one of the student, or another teacher who has the student in his or her class. The sociopath lacks empathy and will use other people to achieve their goals independent of the effect on those used.

Attacking the Victims Support

This includes taking the victim's money, attacking his or her job, or position, as well as preventing the victim from having or making friends. The sociopath does not want to see the victim have the love of parents or rewards for his or her accomplishments.

Taking Friends and Loved Ones Away

Rachel Simmons reported on the case of the high school girl who stole another girl's boyfriend just to get the other girl. In the Megan Meier story, Megan lost a boyfriend in conjunction with other things. In what is being called

parental alienation syndrome, PAS, the sociopath denies children access to their other parent in order to punish their ex-spouse. The sociopath may find a number of ways to drive a wedge into a relationship. If the victim is becoming close to someone as a friend, then the sociopath attempts to drive in a wedge, to take over, or to alienate the pair.

Invoking Safeguards

The aggressor may report to an interested party a love affair, report a crime to an enforcement agency, or blame the person for something gone wrong to others. The sociopath may enjoy this all the more if the report is false. If the sociopath knows that the victim will find out he or she may set up others to make the report, or beg for physical protection.

Piled High and Deep

This technique is often seen in political campaigns. In order to avoid a false rumor or accusation from being discovered, the aggressor makes a new false rumor or accusation. The rumors or accusations end up stacking up so deep that the victim cannot say enough to reply to all of them. This is facilitated by the fact that nasty rumors and accusations are more entertaining to the general public than mundane explanations.

Extortion

Plain ole blackmail. The sociopath denies the child or other family member of something he or she needs or wants, such as parental love, in exchange for the family member doing something. The threat of distributing embarrassing material, etc. can also be used.

Disrupting the Party

Literally and figuratively, the sociopath cannot let his or her victim to have a party or analogous event such as a holiday with the child of a marriage. The sociopath may schedule another event to coincide or fall shortly before the victim's event and compete for attendees. The sociopath may arrange to ruin the party by taking over on a key guest, spoiling reservations, or may co-opt the event to expose embarrassing information.

Conspiracy as a Weapon used against a Victim

Sociopaths tend to recruit others and to flock. Hence the victim may attempt to garner help while saying that a number of people are out to get him or her. Those involved will point out that the victim is 'imagining a conspiracy' or even has paranoid tendencies, is paranoid, or even psychotic. The sociopath(s) will appeal to Occam's Razor principal and ask the question such as "Which is more likely, that everyone in the school doesn't like Ann, or that Ann has low self-esteem and is imaging things?" Unfortunately it is often a rule of thumb for judges in a court room that truth is determined by majority opinion, and this works in the sociopaths favor.

Stopping the Victim Short

When the victim attempts a defense, the aggressor picks on small points quickly and makes a big deal out of them so that the general discussion is lost. Any sort of physical evidence will be quickly brushed aside.

Pushing a Rope, Held at a Distance, The Interpreter in the Middle

In pushing the rope, the aggressor promises something the victim wants or needs, and then draws it out as long as possible while always being positive and promising lots of action. It is a common technique used by passive aggressive attorneys and can be part of a larger social aggression. In related techniques the sociopath sets the victim up to require contact with someone whom the victim can never reach, or the aggressor plays interpreter for information from a person the victim cannot talk to directly. The unreachable person may not exist or may not be at all what the sociopath says he or she is.

Recycling Victims

When the weapons of the sociopath are known to work on a person, then that person is a marked target for other

sociopaths. Sociopaths, like all predators, prefer easy targets as they are less risky. Some victims will come to see the sociopath as a familiar role in their lives and may tolerate them or may even seek them out. The person may not realize that a sociopath in the past was actually a false friend rather than a real friend, and misunderstand the cues the sociopath presents, especially if the victim was manipulated in such a manner by the sociopath that the sociopath was an only friend. Perhaps the most extreme case is that of the child of a sociopathic parent who cues on the sociopath to provide motherly love or fatherly guidance that was perhaps never provided before.

Characteristics of the Sociopath

A sociopath will be socially intelligent and astute to other's internal emotional constructs and motivations, yet lack empathy and thus be willing to use his or her gifts for personal gain at other people's expense.

In this mode a sociopath designs his or her communications for effect rather than to convey information. When analyzing such communication one must often look for the intended end affects rather the logic or factual content. If one analyzes the logic or content one may find it to be 'piled high and deep' and boring rather than dangerous.

Simmons noted that socially aggressive girls were almost always well-liked by their teachers. Sociopaths use their social intelligence and ability to quickly pick up on the emotional constructs of others to raise their social standings. They are almost always well-liked by people in positions of authority.

For the same reasons sociopaths are often the alpha player in a group hierarchy. They naturally fall into positions of authority that can be gotten through social manipulation. Unfortunately, this means they are over represented in such population groups as attorneys, politicians, psychologists, social workers and academics.

Sociopaths flock. They quickly recognize each other, and if their interests are in alignment or they are part of a network of trading favors. They will work together.

A sociopath's circle of close friends will often include sycophants or people who are dense and 'believe in' him or her. The reason for this is that those who do not like to be manipulated create more distance from the center. They prefer to be observers, possibly for the entertainment sake.

The sociopathy underscoring socially aggressive behavior can also lead to directly aggressive behavior when the socially aggressive person perceives he or she can get away with it. A component of the pathology is that the aggressor enjoys the fact that others who could help the victim think the aggressor is a nice person. Hence, such a person is careful not to be found out. When being directly aggressive the sociopath uses less obvious means that are likely to go undetected.

Sociopathy and Divorce

Apart from sycophants, those who are easily manipulated, and convenient arrangements, sociopaths make for bad spouses. Sociopaths are accustomed to getting what they want and punish those who cross them, so it follows that they are over represented in the population of spouses involved in contentious divorce.

Our current family law system hands socially aggressive people a number of weapons while offering them sanctuary. A divorcing spouse or family practice specialist may effectively use the child or children, may make false allegations, invoke protection orders to falsely create the appearance of danger, and/or garner like minds, naive ideologues and sycophants to the task of attacking the target. All the while making friends and gathering allies who are profiting.

Family laws and attitudes are designed to protect against physical aggression, but ignore the existence of socially aggressive people, so such people are left free to pervert the system to their own ends. When one person is physically violent against another via force the police are often engaged immediately and investigation ensues. In contrast no one will be taken seriously if calling the police department to report being a victim of 'social aggression'. Such a victim will find no support.

In the context of family law socially aggressive people might be found among divorcing spouses, attorneys, social

workers, psychologists, and those not directly in the system who take advantage of the divorcing spouses lack of attention to other matters. It is the nature of the pathology that socially aggressive people flock, as a result it is not uncommon that a vulnerable child or adult becomes the center of a shark feed. An example of this phenomena is well documented in the book “ITIO a Child”.

Conclusion

Our laws are written almost exclusively to punish pathological physical aggressors. In contrast sociopaths are not punished. For example, in the Megan Meier story the judge explicitly said what was done was not illegal.

The system can even facilitate sociopaths. This is because our laws are written from the same point of view and philosophy as Kohlberg’s morality test. Gilligan is correct, this bias needs to be removed; removed not only from ethics tests, but from our laws as well. This ‘stuff’ needs to be illegal.

Laws in general, and especially divorce needs to be designed to work even in the presence sociopaths both as parties and *in the system*. It is a common error on the part of legislators to believe that the laws they pass will be prosecuted by angels.

There can be no perfect solution for divorce, but social weapons can be placed further out of reach of those who would use them to do harm. Divorce is a civil matter for canceling a marriage license. The whole ‘scene’ could be avoided by extending no-fault property divorce to no-fault custody (shared parenting on calendar rotations) and getting divorce proceedings over with quickly. There are already criminal laws in place for those who commit fraud or who hurt children. We do not need redundant divorce courts for this.

At least part of the population of people who deny children access to the other parent are socially aggressive sociopaths. The base syndrome is psychopathy in the presence of a gift for being socially astute. One should expect that when one parent denies the child access to the other parent that other sociopaths in the system will be involved or even dominant players in accomplishing this (flocking).

Despite representations and appearances sociopaths are not concerned for the children, but rather they see personal satisfaction in participating. Personal satisfaction may be in ‘getting the victim’ as a surrogate, as a trade of favors, for entertainment, or for profit. Divorce laws need to recognize and take into account the social aspect of sociopathy.

On male victims of domestic violence

M. R. Walks · 17 February 2012 · Archived copy · Original

The rationale for government funding being directed to services for male perpetrators and women and children victims of violence is often given as, “men make up such a small percentage of victims of family violence that services should focus on the majority of clients: women and children.”

One of my colleagues works at a New South Wales (NSW) Local Area Health Service. She attended a compulsory training session for all NSW Health workers covering the use of a NSW Health domestic violence screening tool. The following is a direct transcription from the one of the presenters:

> **Well, you will encounter gender issues, obviously, throughout the whole of society. But around domestic violence, because, well as you know, because over 90 per cent, something like 98 or 97 per cent of perpetrators are male in our society, NSW Health decided to focus their Domestic Violence Policy on women, because we only have so much time and resources.**

First, it should be noted here that a NSW Government employee is giving staff misinformation about the gender breakdown of domestic violence. There is absolutely no evidence showing that “something like 98 or 97 per cent of perpetrators are male.” The most conservative recent estimates [1] (from police reports, which do not cover the vast majority of male victims who never report their assaults [2] show that 82 per cent of offenders in NSW between 2001 and 2010 were male, while 30.8 per cent (almost one in three) victims of domestic assault were male.

> **I’ve put myself in my own prison because I don’t want to have any interaction with society any more. I feel too vile, too dirty, because the mainstream of society says this kind of behaviour from a woman is OK**
>
> **Kevin – Male DV victim**

Secondly, this rationale is never presented when talking about services for any other sub-population. For example, gay, lesbian, bisexual and transgendered (GLBT) or Aboriginal victims of family violence aren’t ignored because they make up a small minority of victims. To the contrary: *there are specialist services available for these sub-groups precisely because they are in the minority and need services tailored to their specific needs and circumstances*. The same is true of male victims of family violence. It doesn’t matter whether males make up 5 per cent, 15 per cent, 35 per cent or 50 per cent of victims of family violence; the fact is that there are no services currently available to assist them. This flies in the face of our international human rights and equal opportunity obligations.

The following statistics demonstrate that at least one in three victims of family violence in Australia is male (perhaps as many as one in two). This figure includes assaults by both male and female perpetrators, and includes family members as well as intimate partners. When reading these quantitative statistics it should be remembered that family violence is extremely complex and doesn’t just boil down to ‘who does what to whom and how badly.’ The context of the violence and abuse is extremely important. Abuse can occur without the use or threat of physical violence.

Recent Australian statistics

The Australian Bureau of Statistics Personal Safety Survey (PSS, 2006) [3] is the largest and most recent survey of violence in Australia. It found that :

- 28 per cent (around one in three) people who experienced physical assault by an intimate partner (current

partner, previous partner, boyfriend, girlfriend or date) in the last 12 months were male

- 29.8 per cent (almost one in three) victims of current partner violence since the age of 15 were male
- 24.4 per cent (almost one in four) victims of previous partner violence since the age of 15 were male
- There were no statistically significant differences in the prevalence rates between women and men experiencing physical assault by known perpetrators in the last 12 months (2.6% or 198,500 women and 2.7% or 213,100 men)
- In their most recent incident of physical assault by male and female perpetrators in the last 12 months, the difference in estimates for men and women reporting physical assault by a male or female family member/ex-boyfriend/ex-girlfriend were not statistically significant. However this information does not infer that there were no differences in the overall prevalence of men and women experiencing physical assault by family members/ex-boyfriends/ex-girlfriends.
- The characteristics of the location of the most recent incidents of physical assault by males and females in the last 12 months showed that while men experienced almost equal numbers of most recent assaults by male and female perpetrators in a home; and while women experienced almost five times as many most recent assaults by male compared to female perpetrators in a home; the total number of most recent assaults experienced in a home was similar for men and women. It is not possible to generate estimates for the total number of persons who experienced physical assault in a home. ?Significant problems with this survey include, (a) only female interviewers were used, (b) a much smaller sample of male informants was used compared to female informants, and (c) no data was published on types of violence or injuries or threats received by male victims.

> **I was petrified to come home from work and would see her car in the drive and have to drive away and sit for an hour or so by myself to prepare for the likely barrage to come. I lived in terror walking on eggshells around her for nigh on 20 years. I attempted suicide a number of times.**
>
> **Dan – Male DV victim**

The SA Interpersonal Violence and Abuse Survey (1999)[4] found that 32.3 per cent (almost one in three) victims of reported domestic violence by a current or ex-partner (including both physical and emotional violence and abuse) were male.

The Crime Prevention Survey (2001)[5] surveyed young people aged 12 to 20 and found that:

- while 23 per cent of young people were aware of domestic violence against their mothers or step-mothers by their fathers or step-fathers, an almost identical proportion (22 per cent) of young people were aware of domestic violence against their fathers or step-fathers by their mothers or step-mothers
- an almost identical proportion of young females (16 per cent) and young males (15 per cent) answered “yes” to the statement “I’ve experienced domestic violence”
- an almost identical proportion of young females (6 per cent) and young males (5 per cent) answered “yes” to the statement “my boyfriend/girlfriend physically forced me to have sex”. ?The NSW Bureau of Crime Statistics and Research (BOCSAR, 2005)[6] found that between 1997 and 2004, 28.9 per cent (almost one in three) victims of domestic assault in NSW were male. Men and women suffered similar percentages of injuries and similar injury types as illustrated below.

> **Poor dad. I had seen him walking naked in the back yard at night all up- set and embarrassed; and I had seen him crawling under the bed to escape her vicious attacks, and I have seen him nursing his fresh wounds in the toilet, and he would say no word against her.**
>
> **Son talking about parents**

[image]
Click to enlarge

[image]
Click to enlarge
BOCSAR also examined trends and characteristics of domestic homicides in NSW over the period January 2003 to June 2008 [7]. During this time, there were 215 victims of domestic homicide; 115 females and 100 males (almost one in two victims were male). Intimate partners were responsible for 43 per cent of domestic homicide victims (70 females and 23 males – one in four were male).

The Queensland Crime and Misconduct Commission (2005)[8] found that 32.6 per cent (almost one in three) victims of family violence reported to police were male.

The Australian Institute of Criminology (2008)[9] found that 48.7 per cent (almost one in two) adult victims of family homicide and 35.4 per cent (over one in three) victims of intimate partner homicide in 2006-07 were male.

The Victorian Victims Support Agency (2008) [10] found that 31 per cent (almost one in three) persons admitted to Victorian Public Hospitals for family violence injuries were male.

The Australian Institute of Family Studies (1999) [11] observed that, post-separation, fairly similar proportions of men (55 per cent) and women (62 per cent) reported experiencing physical violence including threats by their former spouse. Emotional abuse was reported by 84 per cent of women and 75 per cent of men.

A University of Melbourne / La Trobe University study (1999) [12] found that men were just as likely to report being physically assaulted by their partners as women. Further, women and men were about equally likely to admit being violent themselves. Men and women also reported experiencing about the same levels of pain and need for medical attention resulting from domestic violence.

An extensive study of dominance and symmetry in partner violence by male and female university students in 32 nations by Murray Straus (2008)[13] found that, in Australia, 14 per cent of physical violence between dating partners during the previous 12 months was perpetrated by males only, 21 per cent by females only and 64.9 per cent was mutual violence (where both partners used violence against each other).

The Queensland Government Department of Communities (2009)[14] reported that 40 per cent of domestic and family violence protection orders issued by the Magistrate Court were issued to protect males.

A study of risk factors for recent domestic physical assault in patients presenting to the emergency department of Adelaide hospitals (2004)[15] found that 7 per cent of male patients and 10 per cent of female patients had experienced domestic physical assault. This finding shows that over one in three victims were male (39.7 per cent).

The Australian Institute of Family Studies' evaluation of the 2006 family law reforms (2009)[16] found that 39 per cent (more than one in three) victims of physical hurt before separation were male; and 48 per cent (almost one in two) victims of emotional abuse before or during separation were male.

A study of relationship aggression, violence and self-regulation in Australian?newlywed couples by researchers at the University of Queensland (2010)[17]?found that female violence was more common than male violence, with 76 women (20 per cent) and 34 men (9 per cent) reporting to have been violent. In violent couples the most common pattern was for only the woman to be violent (n=48/82 or 59 per cent of violent couples), next most common was violence by both partners (n=28, 34 per cent), and least common was male-only violence (n=6, 7 per cent).

We reiterate: it doesn't matter whether males make up 5 per cent, 15 per cent, 35 per cent or 50 per cent of victims

of domestic violence, the fact is that there are no services currently available to assist them and this flies in the face of our international human rights and equal opportunity obligations.

[1] http://www.bocsar.nsw.gov.au/lawlink/bocsar/ll_bocsar.nsf/pages/bocsar_mr_bb61

[2] http://www.health.sa.gov.au/pros/portals/0/interpersonal-violence-survey.pdf . http://www.statcan.gc.ca/pub/85-224-x/85-224-x2009000-eng.pdf . http://www.scotland.gov.uk/Resource/Doc/296149/0092065.pdf.

[3] http://www.abs.gov.au/AUSSTATS/abs@.nsf/DetailsPage/4906.02005 (Reissue)?OpenDocument

[4] http://www.health.sa.gov.au/pros/portals/0/interpersonal-violence-survey.pdf

[5] http://www.crimeprevention.gov.au/agd/WWW/ncphome.nsf/Page/Publications

[6]?http://www.bocsar.nsw.gov.au/lawlink/bocsar/ll_bocsar.nsf/pages/bocsar_mr_cjb89

[7] http://www.lawlink.nsw.gov.au/lawlink/bocsar/ll_bocsar.nsf/pages/bocsar_mr_bb42

[8] http://www.cmc.qld.gov.au/data/portal/00000005/content/73653001131400781353.pdf

[9] http://www.aic.gov.au/en/publications/current%20series/mr/1-20/01.aspx

[10] http://www.justice.vic.gov.au/victimsofcrime/resources/e/1/e12b7580438a02bd93bfd7898c252b91/victorian_family_violence_database_nine_year_report-part_1_1999_2008.pdf

[11] http://www.aic.gov.au/en/publications/current%20series/mr/1-20/01.aspx

[12] http://www.mensrights.com.au/page13y.htm

[13] http://pubpages.unh.edu/~mas2/ID41-PR41-Dominance-symmetry-In-Press-07.pdf

[14] http://www.menshealthaustralia.net/files/Magistrates_Court_data_on_QLD_DVOs.pdf

[15] Stuart, P. (2004). Risk factors for recent domestic physical assault in patients presenting to the emergency department. Emergency Medi- cine Australasia, 16(3), 216-224.

[16] http://www.aifs.gov.au/institute/pubs/fle/evaluationreport.pdf

[17] Halford, W. K., Farrugia, C., Lizzio, A., & Wilson, K. (2010). Relationship aggression, violence and self-regulation in Australian newlywed couples. Australian Journal of Psychology, 62(2), 82-92.

Shrink4Men Radio: Daddy Justice busts judge a new one

Dr. Tara J. Palmatier · 17 February 2012 · Archived copy · Original

[box icon="none"]

Hello Everyone,

Shrink4Men Radio will be back this Monday, February 20, 2012 at 9pm EST.

My co-host for the evening, Paul Elam of AVoiceforMen, and I will be speaking with Daddy Justice (Ben Vonderheide) about his role in exposing one of Pennsylvania's corrupt judges, Kelly S. Ballentine. We'll also be discussing Mr. Vonderheide's continued activism and what you can do to get involved if you'd like to help fight the rigged, corrupt and gender biased family court system.

The last time Daddy Justice visited was one heckuva program and I have no doubt this Monday's program will be just as inspiring. The telephone lines will be open, so if you have questions or would just like to call and say hello please Skype in or give us a call at 310 388-9709.

[/box]

Trigger warning: Feminism

Paul Elam · 18 February 2012 · Archived copy · Original

What the fuck is up with all these "trigger warnings" on feminist websites? Every time I go to wade through one of their articles, looking for the occasional cogent idea, I first have to read one of their warnings about what they are going to say in the article, apparently to keep me from freaking out when I read it. It rarely works. Probably because they don't have trigger warnings for stupidity and lies. So, I have to figure that the warnings are more for their "regulars" than for likes of me. Still, questions arise.

Being the intrepid investigator that I am, I wanted the low down on the subject, so I did a Google search on the term and clicked though the first return I got. It took me to a site called Geek Feminism *sumptin' or another*, and sure enough a nifty little primer on trigger warnings filled my screen, with no warning I might add.

Here's how they describe it. (Warning: I am assuming this definition is safe to read. It does mention self-harm, though there was no warning about that beforehand.) I know, it is confusing, but you know I already told you where it came from.

> **Trigger warnings are customary in some feminist and other spaces. They are designed to prevent people who have an extremely strong and damaging emotional response (for example, post-traumatic flashbacks or urges to harm themselves) to certain subjects from encountering them unaware. Having these responses is called "being triggered".**

Now, does it surprise me that feminist bloggers figure their readers can't make it through an online article without doing something stupid? Nope. Not at all. In fact, I have to give them kudos for knowing their audience. Camille Paglia, noted feminist and author, also knows the audience well, to her apparent dismay. She put it like this:

> **Let's get rid of Infirmary Feminism, with its bedlam of bellyachers, anorexics, bulimics, depressives, rape victims, and incest survivors. Feminism has become a catch-all vegetable drawer where bunches of clingy sob sisters can store their moldy neuroses.**

I gotta say, Paglia does have the gift. And she nails it here with one minor exception. You can scratch the delineation of "infirmary" from the equation. In other words, if you want to see the mental ward of modern feminism just turn on your TV, pick up a newspaper, watch a few minutes of C-Span or go to any feminist website and observe what a big steaming pile of sick fucks they all are. Infirmary feminism? Is there any other kind?

One might pop up and say. "Hey Paul, what about Paglia herself? She is a feminist. Doesn't that prove NAFALT?"

Uh, no. It doesn't. Camille, sooner or later, will have to resign herself to the fact that she subscribes to Paglism, a good enough philosophy, but not feminism. Feminists, the only ones that matter, are those with power and influence over law and social discourse. They are the hair-brained mental defectives; the ones that spend day in and out obsessing on and writing about rape and other trauma, for an audience they openly assume is not mentally stable enough to read it.

Is it any wonder that feminists manage to traipse through life unopposed by people with brains? Again, I say no. No one wants to argue with a retarded kid, especially one with a vagina.

Indeed, I suppose since we are dealing with trauma triggers for emotional imbeciles, which literally includes the entirety of the English language, and a few of them are likely to read this, I should have issued the appropriate alerts. Is it too late? Probably, but I don't want it on my conscious that I clogged up emergency rooms with sickos making fake suicide attempts. So here we go:

Warning: This article contains all sorts of triggers. It has the word "rape" in it so please avoid all words that begin with

the letter "R". It also has references to trauma, which might be traumatic, or might trigger trauma, especially the kind you inflict on yourself because you're a sick fuck. There are triggers in this article so big that Roy Rogers could mount and ride them. But wait, Roy Rogers is dead. Trigger warning: Dead cowboy! Come to think of it, his horse is dead…and stuffed. Trigger warning: Dead Trigger! Taxidermy!

Also, if your eating habits make you look like a resident of Auschwitz; if you can't resist the impulse to eat seven bags of potato chips and then jam two fingers down your throat for desert, or if your idea of emotional pain management involves dragging razor blades across your wrists just deep enough to cut through capillaries and then calling 911, then consider this a Super Duper Extra Special Trigger Warning With Power Attachments. Better put your blindfold on before reading another line. Better yet, make this the last article you ever read anywhere. You never know when some unenlightened lout is going to cause you to starve yourself because he didn't warn you he was going to mention a ham sandwich.

I don't know about you, but I feel much better now. That may be short lived. Those geeky feminists also inform us that there are some of their ilk who believe the even a passive mention of "triggering" words and phrases, outside any emotional context, could give rise to fucktarded, self destructive behaviors or an acute episode of post traumatic stress. To wit:

Some people argue that even factual, dry mentions of the above subjects should be warned for. In some sections of Media fandom there are also arguments that warnings should be made for:

[unordered_list style="tick"]

- **depiction or discussion of violence**
- **depiction or discussion of particular kinds of consensual sexual activity (BDSM, homosexual encounters, heterosexual encounters…)**
- **depiction or discussion of any consensual sexual activity**
- **depiction or discussion of discriminatory attitudes or actions, such as sexism or racism**

[/unordered_list]

After I stopped laughing (which took quite a while) I began to wonder about the Catch-22 this presents. What the fuck is a trigger warning if it is not a dry, factual mention of these subjects? Aren't they telling us, in fact, that trigger warnings are a trigger? (sigh) So many idiots, so little time.

Just wondering aloud here, but wouldn't it be better to just put a trigger warning on feminism itself? I mean, hopefully that would have the effect of driving out the mentally deficient from their ranks. Never mind. They couldn't afford it.

Challenging claims about gendered violence

M. R. Walks · 19 February 2012 · Archived copy · Original

The increase in the numbers of women being proceeded against by police in Australia for violence related assault is probably due to a number of factors.

First, men are probably becoming more willing to report women's violence against them. We know that men have historically been up to three times less likely than women to report the violence they experience [1]. Perhaps this is starting to change.

Second, police appear to be applying the law more fairly and justly. In the past it was the largely the case that whenever police attended a family violence scene, the man was arrested by default, based on nothing more than his sex. More recently some police have started addressing this discriminatory gender bias and have been arresting perpetrators of violence not simply on the basis of their sex, but on the evidence before them. We note that this does not yet occur across the board: the 'old school of thought' still exists in some police circles where male victims are told to 'just get over it'. More training of officers around this issue is still required.

Third, the socialization of young women appears to have changed. Young women are increasingly likely to consume alcohol at harmful levels. There was a doubling in the rate between 1998-99 and 2005-06 of hospital admission for intoxication for women aged 15-24 [2]. Young women also appear to be increasingly likely to use violence (especially when inebriated). Numerous recent news stories have reported on this phenomenon:

A Sydney Morning Herald article [3] in August 2009 reported that in 2006, police in Victoria were called to more than 3500 family violence incidents in which children were the perpetrators. One in three involved girls, mostly aged 12 to 17. Police also revealed that attacks by boys against their parents rose 19 per cent between 2003 and 2007, but attacks perpetrated by teenage girls grew 30 per cent in the same period.

A Daily Telegraph article [4] in June 2009 reported that the number of women who have been charged with domestic violence-related assault in NSW has soared by 159 per cent over the past eight years. The figures, from the New South Wales Bureau of Crime Statistics, show 2336 women faced court on charges of domestic violence in 2007, mainly for bashing their husbands, compared with just 818 in 1999. Although the number of women prosecuted for general assault remained stable between 1999 and 2007, there was an increase of 11 per cent a year in the number of women prosecuted for domestic violence. During the same period, domestic violence charges against men rose by 2.3 per cent a year.

Recent Nine News articles reported on two incidents of extreme female violence in just one small corner of South East Queensland, over a 12-hour period on July 14, 2011. In the first [5], a 19-year-old woman was charged with murder after allegedly running her car into her boyfriend and crushing him against a house in Brisbane, following a dispute over a pet. She fled the scene and was apprehended on the Gold Coast. The man was on crutches at the time with an injury. In the report, family members said their relationship had always been volatile. A charge of drink driving against the woman was upgraded to one of murder. In the second incident a woman attacked her partner, firemen, paramedics and the media in the street during a house blaze. Her partner reported he had gone to see a doctor to get stitches in his head after she head-butted him, and when he returned, found the house ablaze and he was attacked again.

> **"She not only destroyed me when we were together, but stopping me from seeing the kids – my life was not worth living then" ~ Steve**

It would certainly make sense that female violence is on the rise, because on top of the age-old schoolyard rule that "boys shouldn't hit girls," we have had forty years of anti-violence campaigns telling people that only male violence

against women is wrong. Just a few examples of recent campaigns include the Federal Government's *Violence Against Women: Australia Says No* campaign, the NT Government's *Stop the Hurting, Start the Healing* campaign, the Tasmanian Government's *Safe at Home: Tasmania* campaign, the SA Government's *Don't Cross the Line* campaign and the Federally-funded *White Ribbon Campaign.* We haven't yet seen a single government-funded campaign in Australia telling people that female violence is just as wrong.

Males make up at least one in three victims of family violence in Australia. Some will argue that, while this may be the case, there are differences between the male and female experience of family violence, specifically that:

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- Men's perpetration of intimate partner violence is more severe, and more likely to inflict severe injury
- Women's perpetration of intimate partner violence is more likely to be in self-defense or a pre-emptive strike against a violent male partner
- Men's violence towards women is most often an attempt to control, coerce, humiliate or dominate by generating fear and intimidation, while women's intimate partner violence is more often an expression of frustration in response to their dependence or stress, or their refusal to accept a less powerful position
- Men who are violent in intimate relationships typically underreport their violence
- Male victims of intimate partner violence are far less likely to be afraid or intimidated than female victims.

[/unordered_list]

These claims are not supported by reliable data. [7] To summarize:

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- Overall, women are injured more than men, but men are injured too, and often seriously
- The overall physical and psychological effects of intimate partner violence are similar for men and women
- Women and men who use intimate partner violence hurt their partners in similar ways (kicking, biting, punching, choking, stabbing, burning, etc), however men are as likely or significantly more likely than women to experience assaults using a weapon
- Men and women bear similar intentions when using intimate partner violence, leading to similar results when their average differences in physical strength are taken into account (such as when weapons are used)
- Children witnessing intimate partner violence by either their fathers or their mothers are more likely to grow up to use violence themselves
- Self-defense is cited by women as the reason for their use of intimate partner violence (including severe violence such as homicide) in a small minority of cases (from 5 to 20 per cent)
- In a study where self-defense was given as a reason for women's use of intimate partner violence in a large number of cases (42 per cent), it was cited as a reason for men's intimate partner violence more often (56 per cent)
- Reciprocal partner violence (which makes up approximately 50 per cent of all intimate partner violence and is the most injurious to women) does not appear to be only comprised of self-defensive acts of violence
- Men and women initiate intimate partner violence (both minor and severe) at around the same rates and women are equally likely or more likely to perpetrate violence against a non-violent partner

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> **Being totally defeated and too frightened to leave my son alone with this monster, I remained and capitulated ~ Peter**

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- Dominance by either partner is a risk factor for intimate partner violence (both minor & severe). It is the injustices and power struggles that are associated with inequality in relationships that give rise to violence, not just the inequality of male dominance
- Both husbands and wives who are controlling are more likely to produce injury and engage in repeated violence
- Coercion (control and domination) is a frequently cited reason by women for their own use of intimate partner violence, and by male victims for their partner's use of intimate partner violence
- Even in research samples selected for high rates of male aggression (such as shelter samples), women sometimes report using comparative frequencies of controlling behavior
- In a large recent Canadian study, victimization by repeated, severe, fear-inducing, instrumental violence (often called intimate terrorism) was reported by 2.6 per cent of men and 4.2 per cent of women in the last five years. Equivalent injuries, use of medical services, and fear of the abuser were also discovered, regardless of the sex of the perpetrator and the victim
- Both sexes tend to over-report minor acts of violence they commit, under-report serious acts they commit, and over-report serious acts they suffer
- The same results are obtained regarding the relative frequency of men's and women's violence regardless of whether men or women are the ones being questioned
- Males are taught by sex-role conditioning not to admit fear, making it appear that women are more fearful simply because they report fear more freely than men
- Women and men have different perceptions of danger and use fear-scales quite differently. Women are twice as likely as men to fear death from a partner, when the actual probability of being killed is the same. Women may over-react to objective threat, while men probably under-react
- Men have rarely had their fear of female violence assessed. One of the few studies to do this found that a substantial minority of male victims of intimate partner violence feared their partner's violence and were stalked. Over half the men were fearful that their partners would cause them serious injury if they found out that he had called the domestic violence helpline.

[/unordered_list]

> **In my relationship with Deborah, I didn't like to admit that I was scared – in fact it took me a long time to admit that I felt scared and was affected by her abuse. That admission was challenging to my own identity as a male. I could not even admit to my close and supportive friends how much her behavior was hurting me. ~Mervyn**

Sexual Profiling of Offenders and Victims

Of much concern is that the Key Objects of the NSW Crimes (Domestic and Personal Violence) Act 2007 state that "domestic violence is predominantly perpetrated by men against women and children." As you have seen from the above statistics, this statement is clearly not supported by the available data with regard to adult victims of family violence. And as far as children go, the main perpetrators of child abuse, neglect and homicide are not men, but women [8].

This amounts to sexual profiling of offenders and victims in NSW family violence legislation. Gender or racial profiling of offenders in legislation violates Australia's international human rights obligations since it creates a bias in the minds of judges and magistrates that a particular class of defendants is more likely to be guilty by reason of his or her sex or race than would be the case if he or she were of a different sex or race (and likewise the other sex more likely to be innocent). A society that condones family violence conditional upon the sex or ethnicity of the victim is not the kind of society in which we want our children to grow up.

To make a protection (i.e. freedom from violence) through government law dependent on the victim's gender could

be construed as violating some of the most fundamental and cherished principles of international human rights law. Articles 2, 4 and 26 of the International Covenant on Civil and Political Rights (ICCPR), to which Australia became a party in 1980, and which in turn reflect the rights set out in Articles 2, 7, and 16 (1) of the Universal Declaration of Human Rights, are quite explicit and uncompromising in prohibiting discrimination based on sex. Article 26 of the ICCPR, in particular, guarantees "to all persons equal and effective protection against discrimination on any ground such as, inter alia, sex".

[1] http://www.health.sa.gov.au/pros/portals/0/interpersonal-violence-survey.pdf.

http://www.statcan.gc.ca/pub/85-224-x/85-224-x2009000-eng.pdf

http://www.scotland.gov.uk/Resource/Doc/296149/0092065.pdf.

[2] http://www.menshealthaustralia.net/files/Magistrates_Court_data_on_QLD_DVOs.pdf

http://www.aifs.gov.au/institute/pubs/fle/evaluationreport.pdf

http://www.abs.gov.au/AUSSTATS/abs@.nsf/Lookup/4102.0Chapter5002008

[3] See http://www.smh.com.au/national/violence-by-our-girls-increases-20090801-e53t.html

[4] http://www.dailytelegraph.com.au/news/more-women-charged-with-domestic-violence-related-assaults/story-e6freuy9-1225739317618

[5] http://news.ninemsn.com.au/national/8272649/qld-police-investigate-suspicious-death

[6] http://news.ninemsn.com.au/national/8273179/domestic-dispute-behind-gold-coast-fire

[7] http://www.oneinthree.com.au/storage/pdfs/One_in_Three_Fact_Sheet_2.pdf

http://www.oneinthree.com.au/storage/pdfs/One_in_Three_Fact_Sheet_3.pdf

http://www.oneinthree.com.au/storage/pdfs/One_in_Three_Fact_Sheet_4.pdf

http://www.oneinthree.com.au/storage/pdfs/One_in_Three_Fact_Sheet_5.pdf

[8] http://menshealthaustralia.net/files/Child_Abuse_in_Australia.pdf

Setting the record straight on the men's rights movement

Robert St. Estephe · 20 February 2012 · Archived copy · Original

> Honest history is the weapon of freedom. – *Arthur Schlesinger, Jr.*

Let us now embrace our true – yet utterly forgotten – men's rights history. Now is the time to throw off myths we have been sold by the peddlers of the orthodox historical narrative. For much of what we believe to be true about the relations between the sexes in the past is, in reality, nothing but fake history; a sheaf of fables fabricated and promoted by social constructionist ideologues.

What is offered in this article is an introduction to the unknown history of 13 subjects I believe are crucial to today's men's rights movement. These 13 subjects are areas in the history of the relations between the sexes which have been obfuscated and defaced by an army of academics and policy-shapers who, in their effort to promote utopian agendas for the future, have been, over the past five decades, distorting and censoring the record and have peddled to the public a narrative deliberately tailored to seduce it into accepting a totalitarian set of protocols handed down from above and rolled out by a gigantic and powerful bureaucracy.

Having obliterated all inconvenient facts of the pre-1960s past, these bureaucrats and professors who either control outright, or make their living from, the post-1960s American nanny state, are able to claim, in essence, that if it were not for the "progress" initiated by their camp, life would be an unmitigated nightmare of oppression for the victim class they have identified, or, have invented. The historical falsehoods which now circulate everywhere in our culture – from high literature to junk entertainment – are a fundamental implement in the tactical perpetuation of the social engineers' claim on power. This is why we should understand that getting hold of an accurate historical perspective on the relations between the sexes in the past should matter to us, and should matter a great deal, and this is why this piece was written. What follows is a big, fat – and very, very red – pill that we are all in dire need of. Call it a weapon of mass instruction.

1) Alimony

Most of us believe that, before the 1960s-1970s period of cultural turmoil, women were at such a disadvantage in the employment market that in divorce cases universal and mandatory court awards of alimony were justified and that the public at large believed that such were necessary. This is a belief of recent, post-1960s, origin. It is not true.

The fact is that long before the 1920's alimony had been recognized as a racket and it was in the mid-1920s that in the United States there erupted across the nation in the press new dissenting voices across a wide spectrum of interests. A resistance movement had been born. Here is what one of the earliest and most prominent of these dissenters, Chicago Judge Harry A. Lewis, had to say about the matter in 1925:

> Under our modern standards woman is no longer man's inferior. If you would find out whether this is true ask any one of them and see what she says in reply. Yet there appear before me every day unobligated women who seek from $15 to 50 a week from their former husbands' earnings to add to their own comfortable salaries and for no other reason, pretext or cause than that they were once married to the men.

And in the following year New York Judge Selah B. Strong offered a parallel view:

> The whole business of alimony grabbing is degrading. It cheapens the relations between men and women. I truly believe alimony keeps thousands of couples from being reconciled. The woman being supported by her husband under order of the court isn't anxious to effect a reconciliation. She is dawdling in idleness, free, irresponsible. She's making him suffer, so she gloats.

[image]

But these, of course, are *male* voices. What could we expect to hear from the opposite sex?

In 1925 Doris Blake, widely read syndicated newspaper columnist, devoted a column to Judge Strong's views, summing up her own view by calling alimony grafters a "parasitic class." In 1928 bestselling novelist Faith Baldwin, had this to say:

> The rising tide of divorce has brought us a new industry, the ultimate refinement of gold-digging, the perfection of blackmail within the law – marriage for alimony. Women who do not want husbands or children have found a joker in our marriage laws by which they can establish themselves comfortably for life; free, respectable, rich, safe – without personal cost or sacrifice.

There are thousands and thousands of women who are being supported by men to whom they are no longer wives. There is no doubt that this business of alimony is getting to be a serious menace, it may be alright when a man has plenty of money. To pay a former wife a few thousand dollars in alimony may mean nothing to him. But, on the other hand, just consider how many men are forced to pay alimony who cannot afford it. You will find in the majority of cases that there is no good reason why they should pay it, either. The women are well able to take care of themselves. If they did not lack pride and self-respect, they would not accept money from men who no longer mean anything to them."

Journalist Ruth Brown Reed in 1931 spoke of an "industry":

> The alimony racket has become the great woman's industry. A sobbing pretty woman before the court – and what chance has the husband? In many cases the amount of alimony is so large in proportion to the man's earnings that it completely nullifies any chance of happiness or of another marriage. And why – one cannot help but ask – should a divorced man be denied the right to a normal family life?

In 1937, novelist Kate Baldwin complained that "there are many women who will marry merely with the idea of getting alimony. They know that marriage can be painlessly dissolved and they take their marriage vows with no intention at all of keeping them." And in the same year journalist Maxine Garrison wrote: "Women who marry that they may divorce for money are high-class chiselers who have so far got off scot-free. It's an old con game with streamline trimmings … It's all too easy these days for a woman to reason along these lines when she is momentarily bored or angry, 'Why should I go on putting up with this guy? A divorce, with alimony to take care of the money problem, and I can live my own life as I please.'"

In 1939, Dr. S. L. Katzoff, domestic dilemma expert, medical director, and consulting psychiatrist of the San Francisco Institute of Human Relations, estimated that in his day "alimony in America has grown into a billion-dollar annual business, and only a fraction of the alimony payments are justifiable" and asserted bluntly that "alimony often amounts to holdups with the aid of barbaric laws."

And a good three decades following the mid-1920s eruption of the Alimony Racket issue as a major public debate on the national scene, newspaper columnist Helen Worden Erskine offered a 1954 assessment:

> Will we ever have a new Lincoln to free the alimony slave? In New York's Manhattan telephone book you'll still find the entry: Alimony Jail. At various times it's been my job as reporter to interview inmates of this jail, which is at 434 West 34th Street (appropriately in the Hell's Kitchen district). Each time I was ashamed of my sex.

The presently accepted official narrative claiming of alimony as a culturally accepted necessity before the supposed economic liberation of the oppressed woman with no opportunity to support herself – until the Marxist-feminist came to the rescue in the 1960s – is a hoax. Let's dump the myth. Pre-60s divorced women were not helpless

unemployables who, without an alimony check every month, or two, or three, would starve in a job market that had no place for them. The official narrative we have been duped into believing is a recent fabrication and could never have been believed by the public until the period following the '60s, when the fake history of the relations between the sexes was first delivered to us and then for decades pounded incessantly into our heads by the schools, the bureaucrats and the media.

2) Men's Rights Organizations

By the mid-1920s the term "alimony racket" became commonplace throughout the United States. The scandal of alimony profiteering – which in some cases manifested itself in some serial wives racking up a string of check providers, whom they were briefly wedded to, by moving from jurisdiction to jurisdiction – gave rise to America's earliest men's rights organizations.

But the world's first men's rights organization dedicated to a comprehensive range of men's issues with a goal of legal reform was founded in 1926 in Vienna, *Bund Für Menschenrechte* ("Federation for Men's Rights"; erroneously cited in English language newspapers as *Liga Für Menschenrechte,* which was a different, and unrealers "human rights" organization also founded in 1926). And if you are wondering what book you might find it mentioned in, or what encyclopedia lists it, or which college professor discusses it, the answer is: none, zilch, zippo. In other words, the world's first men's rights organization has been erased from history as if it never existed.

[image]

The Vienna Men's Rights federation was founded in March 1926 by Sigurd Hoeberth and lasted (under a different name, following a schism in January 1927) until a Nazi commissioner shut it down in 1938, just after Germany annexed Austria. Hoeberth's *Aequitas* (as distinguished from the male-only *Justitia,* headed by *Bund* co-founder Leopold Kornblueh) staunchest supporters were women, specifically mothers of marriageable sons. The mandate: finding solutions to paternity fraud, malicious alimony extraction, alimony prison, sexual blackmail, and false accusations leading to incarceration. Hoeberth produced eight issues of the two men's rights periodicals his group published — one of which was named "Self-Defense" — between the years 1930 and 1934.

In the United States many organizations sprang up – The Alimony Payers Protective Association (later called National Sociological League), The Alimony Club of Illinois, National Divorce Reform League, New York Alimony Club – prominent activist members being Dr. Vernon B. Cooley, Robert Ecob, Dr. Alexander Dallek, Adolph Wodiska, and Theodore Apstein. They organized to fight the alimony racket but expanded their scope to address other men's rights problems.

While Hoeberth's Viennese organization's doors were still open it reached out internationally, inviting representatives from the American organizations to attend an international conference. Charlie Chaplin was one outspoken American supporter of the international organization. But all this internationalism came to an end in 1930 during the early months of the Great Depression (yet the *Bunde*, which split into two different organizations in 1927, lasted until 1938). In America other alimony organizations came and went through the course of the 20th century, and there was always a national alimony reform organization somewhere within the United States which could be found by any who sought it out.

3) Female Men's Rights Activists

Women played a prominent role in the early men's rights movement in the United States. Mrs. Bessie Cooley, a second wife of an alimony-scarred husband, was founder of what may well have been America's first men's rights organization, the Society of Disgruntled Alimony Payers. Mrs. Rose Fox and Mrs. Samuel Gompers joined existing organizations, the New York Alimony Club and National Divorce Reform League, respectively, and publicly pressed their case despite the fact neither was personally affected by Alimony Racket injustices. In addition, women with no formal tie to men's rights organizations in their capacity as journalists, judges, and legislators, were prominent in the promotion of the men's rights issues discussed by the organized groups.

Mrs. Cooley formed her organization in 1927, to promote her well-considered view that "No woman without children, who is able to support herself, is, deserving of alimony. … There are too many gold-diggers among divorced women, and half of them aren't deserving of consideration."

In 1932, Mrs. Gompers, and elderly widow, having heard endless stories of injustices done to men in the divorce courts, was motivated by to join up with the National Divorce Reform League, an organization of about 1,000 members, to fight, in her words, "alimony swindlers and the indefinite confinement of men in alimony jails." She was not shy of controversy, explaining with a smile, to one reporter: "I get letters from women all over the country charging me with being a traitor to my sex. Well, I'm certainly an enemy of gold-diggers, if that's what they mean."

[image]

Mrs. Fox, spokeswoman of the New York Alimony Club was well aware of how crucial the involvement of women in the movement would be. In 1934 she explained to the newspapers that she "joined this club primarily because that very often a woman can attack her own sex with more effect than can a man."

4) Heart-Balm Racket, Badger Game & Other Rackets

The early 1930s saw three female state legislators become the most important political champions of the early men's rights movement: Roberta Nicholson (Indiana), Blanche Hower (Ohio), and Gladys Stewart (Missouri). Each succeeded in passing state laws to ban breach of promise suits, a particular type of civil suit which, since the late 1800s, had grown into an epidemic scam. By the 1930s it was universally known as the "Heart Balm Racket," an insidious shake-down scam that men's rights activist Theodore Apstein called "one of the most vicious and lucrative rackets which exists on the well crowded American scene."

The standard version of the scheme went like this: the woman seduces a man into proposing marriage, coaxing from him a minimum of three letters – being the evidentiary standard required by the court – which prove his expressed desire to marry her. Once this documentary end has been achieved, she then creates some sort of upset to their romantic rapport which will cause the target to realize his chosen mate would become an unbearable wife, causing him to withdraw his offer of matrimony. Next stop for the heart-broken jilted "victim": the lawyer's office.

The extraction of large amounts of cash from promise-breaking fiancées was not limited to those women who were premeditated grafters, however. In 1901 an 18-year-old young man named Michael Beck who broke off his engagement with nineteen-year-old Matilda Wood; but only after a bit of time following the pair's attempt to be married had been frustrated by a clergyman who had refused them, deeming the parties underage. When, four months later, Michael's matrimonial ardency had cooled, the girl had her would-have-been groom arrested. He languished in jail not being able to come up with the $2,000 bail the court demanded as assurance for his return to face his ex- fiancée's $10,000 heart balm claim against him.

Woman journalist Nicola Greeley-Smith sardonically essayed the breach of promise/heart balm phenomenon in 1911, comparing the love market to the stock market. She asked: "What is the balm that may be applied to the wounded feelings tender soul who discovers suddenly that she is not as much engaged as she thought she was? Ten thousand dollars is the current market quotation on heart balm, as disclosed by two verdicts for that amount rendered by sympathetic juries in New York this week." Greeley-Smith's conclusion: "Only moral from this week's crop of breach of promise cases is that now is a good time to sue."

In reality, the Heart Balm Racket was merely an updated variant of the older Badger Game, a shake-down racket practiced by predatory women in league with male accomplices. The Badger Game was epidemic in the 19th century, scamming "hundreds of men a month in New York City alone." In the classic Badger Game set-up an attractive woman approaches a man of some financial means and entices him to a private place with the intent of maneuvering him into a compromising position. Afterward a male accomplice, usually a purported husband or brother, enters and threatens to expose the dupe unless the targeted victim pays him off to avoid scandal or prosecution over some trumped up charge.

[image]

Another variant on the Badger Game, reported in *Time* magazine in 1930 and still flourishing, is one which, as *Wikipedia* tells us, "involves accusations of professional misconduct. In an example of this form of the con, a 'sick' woman would visit a physician, describing symptoms that required her to disrobe for the examination, require the doctor to examine the genitals, or ensure similar scrutiny from the doctor. During the examination an 'outraged husband' or 'outraged father' would enter the room and accuse the doctor of deviant misconduct. The 'sick' woman, who is of course part of the con, takes the side of her accomplice and threatens the doctor with criminal charges or a lawsuit."

As soon as the Heart Balm Racket industry was brought to a halt by legislative ban in 1935, long-practiced older scams came to attract the female predator. Simple false sexual harassment cons picked up steam so that petty extortions of men by histrionically "offended" women in New York City became "so widespread that according to one of Manhattan's 'confidential detectives,' the average male visitor to New York, no matter how circumspect, 'is only lucky if he doesn't get clipped.'"

Detective Edward Z. Holmes explained how predatory women, unpleasantly restricted by the new Heart Balm laws, found entrepreneurial solutions to their dilemma:

> The girls used to have to do nothing more than lead a man into writing them a letter." Holmes said, "Then they had him. Nowadays they can't get any place that way, so they have worked up a mess of small time traps that place a man in such an embarrassing position that he'd rather shell out a ten or twenty dollar bill than to call in the police. For instance, one of the girls' favorite rackets is to stand on a corner and wave at a man driving an out of town car. The girl is well dressed and says that she is in a hurry and could the man give her a lift for a couple of blocks? The minute the car stops for a traffic signal she just remarks that if he doesn't give her $10 she'll break the car window and scream! Work? I'll say it works!

This was 1935. Sound familiar in 2012?

Criminologist Otto Pollack has noted that "The female modus operandi suggests that women have numerous opportunities for criminal behavior which are not open to men." (*The Criminality of Women*, 1978, p. 38) And this feminine modus operandi is infinitely adaptable as new circumstances arrive. As we can see from studying female serial killers, the female sociopath operates not in back-alleys but in the open, exploiting socially acceptable behavior such as engagement and marriage in the case of Heart Balm operators and Black Widows, as well as child care and health care. Unlike the typical male serial killer who seems to need to announce his existence, leaving clearly murdered corpses in his wake, the female of the species covers her tracks with ingenious inventiveness, enjoying her power in closely held privacy.

The term "Badger Game" is long obsolete, yet the scam continues to this very day in updated forms: such as shake-downs involving false sexual harassment or rape accusations. These new variants should not be regarded as innovations directly resulting from novel legal changes, but simply as recent adaptations of longstanding extortion scams which have been widely employed by female sociopaths for the past two centuries. These newer scams do not, as some argue, find their inception in recent developments in "women's progress", but rather represent the exploitation of a present-day loop-hole available to the same type of female opportunist, which, like her male counterpart, has been around since time immemorial.

What is, however, completely new is that chivalrous tolerance of old (on the part of all-male juries) towards female criminality has now been replaced by new opportunities for exploitation by ideologically driven governmental policies which act to create a de facto license for racketeering. And with tax-payer funded advocacy in the picture, today's freelance blackmailers get outside support in such a degree that one might say that we now have a legalized "organized crime" sanction, much the same as we have in the banking industry following the repeal of the Glass-Steagall act.

5) Military Rackets

Wars have provided another profitable racket to the predatory woman. World War I gave rise to what in 1920 California Judge Thomas F. Graham colorfully called the "war-marriage vampires." Judge Graham laid out the workings of the war-marriage racket to a news correspondent:

> The matrimonial profiteer is a thousand times more dangerous than the economic profiteer who can more readily be reached by law. Since the war began, divorces have increased 50 per cent in California, and I am sure it is the same over the nation. Thousands of young men in the heat of war married women who lived with them perhaps two or three days, then put in claims for alimony. I know of one case in which a woman married five soldiers and for long time collected allotments from each. Many married soldiers hoping they would be killed in France so that they could collect insurance. Now that our soldiers have returned, many are finding how they have being victimized! They are too disgusted, too disillusioned to fight. The courts must do it for them.

Ironically Judge Graham had earlier in his judicial career earned a reputation for his rigid pro-alimony policy, but his "white knight" attitude could not be sustained in the face of outrageous cases involving victimized servicemen.

Across the country from Judge Graham's San Francisco jurisdiction these "vampires" were to be found as well. Army Lieut. Thomas J. Milton was the victim of an especially damaging variant of the allotment scam. When he returned to Chicago in 1919 from active duty to rejoin his mother and his two children, a son, 10, and daughter, 6, who had lived with grandma ever since their mother had abandoned them and their father six years before, he found that the children had been taken away. It turned out while he was away that his wife had attempted to get hold of his allotment checks and on discovering she had no claim of the payments as long as she did not have custody of the children she went to court, got custody, and once Milton had returned refused to let him see them.

[image]

During World War II such alimony profiteers as these acquired the new moniker "Allotment Annies." Acknowledged champion of the Allotment Annies was Vivian Eggers. Eggers was arrested in 1942 for marrying seven soldiers in quick succession. Two of her victims had been wedded to her within a single 24-hour period. Elvira Tayloe collected multiple allotment checks as well. She specialized in sailors. Like Elvira, Mimi Taylor had a thing for the Navy uniform as well. She scored five monthly Navy allotment checks, but unlike other "Annies," Mimi also had a real husband too, whom she did not bother to let in on the deal – and this was her downfall.

Hundreds of Allotment Annies were convicted of preying upon servicemen during and after World War II. Convictions totaled 242 in 1946 alone. More original than most "Annies" was Gladys Goude. She married 15 times: 11 civilians, all war workers, plus four servicemen. After the FBI was tipped off by husband number 15, Gladys was sent to the pen for a two year stint and was fined $2,000.

In 1950 during the latest war mobilization the FBI announced that the Alimony Annie racket was back with a vengeance. The Korean War, having begun in June brought 47 unluckily discovered Alimony Annies to the attention of federal prosecutors.

6) Chivalry Justice

In the early part of the 20th century there was a great hue and cry for the extension of women's rights on the part of a group of persons who are never talked about in discussions of women's suffrage: judges, prosecutors and sheriffs. The reason? The words of Chicago prosecuting attorney, John E. W. Wayman, spoken in 1912, sum it up:

> **Only by making women citizens and giving them the right to vote can they be made eligible for jury service. I hope to see the day when women will serve on juries. Then only can we expect to obtain justice against criminal and murderous women in our courts.**

There was a group of citizens who vehemently disagreed with this point of view and they made their opposition loud and clear. Among those who rejected the idea of women juries were Lulu Blackwell, Elizabeth Buchanan, Mrs. Harriet Burnham, Mrs. Louise Lindloff, Margaret McCabe, Mrs. Antonio Musso, and Mrs. Louise Vermilya. Each of these women was, when they expressed their views to news reporters in 1912, awaiting trial for the crime of murder.

Throughout the early part of the 20th century Chicago was notorious for the predilection of its all-male juries to acquit feminine killers despite the weight, frequently overwhelming, of the evidence. Newspaper blurb writers across the country made jokes about it, yet there were also sheaves of serious articles written expressing dismay and disgust at what was seen as the Chicago woman's de facto "license to kill." Headlines such as "Is It Reign Of Terror?; Husbands Fearing Death; Opinion Of Chicagoans" (1913) and "Safer For Women To Kill Than Steal In Chicago Town" (1918), stood above reports of the latest string of failed murder prosecutions of women.

This "reign of terror" inspired Chicago lawyer Agnes McHugh to tell reporters, as she was being considered – on the recommendation of a women lawyer's association – to be appointed special prosecutor to the latest husband-killing case. Ms. McHugh announced to the press that "a man jury will not convict a woman, murderer in this county if the prosecutor is a man," attributing the long series of failed prosecutions of women to "latent chivalry in every man," and explaining that "the jurors see two or three big strong men sitting at the prosecutors' table, and subconsciously feel that these fierce prosecutors are attacking the frail, pretty woman in the prisoner's chair. Their instinct is to defend her." The lady lawyer saw this "latent chivalry" as a temptation to the calculating woman: "I believe the leniency of juries with feminine slayers is responsible for the wave of 'affinity crimes' sweeping Chicago," asserting that "the woman criminal will receive justice only when there's a woman in court to prosecute her. We demand justice for women — not maudlin sympathy or leniency."

[image]

When women's suffrage was finally achieved in 1920 with the ratification of the 19th amendment, Chicago Judge Frank E. Johnston Jr., rejoiced, announcing that, "When women judge members of their own sex, it is a sure thing that no more sentimentality will affect the prisoner's release. Women jurors will vote to convict a guilty woman every time, and we intend to make Chicago safe for husbands."

Suffrage soon brought women into the judiciary. Early female judges were adamant in expressing their intention to overturn the injustices of the chivalry of all-male juries. Seattle Judge Rhea M. Whitehead quipped in 1921 that "A husband is going to get a square deal in my court. Too many men are convicted on sobby tales of wives!"

The same year, Oklahoma Assistant Attorney General, Mrs. Katherine Van Leuven, was sent from the state capitol to Ardmore in order to assist in the prosecution of husband-killer Clara Smith Hamon.

Again in 1921, Cleveland Judge Florence E. Allen, soon to be the first woman ever to sit on a Supreme Court bench, explained the evils of what in her words was "not born of chivalry, but what men chose to call chivalry, something totally different." In plain terms she announced that "it is quite true that all men – lawyers, judges, prosecuting attorneys, witnesses and jurors – are inclined to be lenient with a woman on trial or in any way connected with a case. The leniency is not deliberate, but instinctive. Pretty women are all too likely to make men lose their balance."

When asked in 1922 to answer the question, "Why do juries acquit women?" Judge Allen explained what she had learned from her experience on the bench:

> Men have always sat on juries and men instinctively shrink from holding women strictly accountable for their misdeeds. Now that women sit on juries I expect the percentage of convictions in cases of women to be greater. Women are more clever than men in arousing sympathy. I had one woman, a hardened criminal, stage a terrific fainting spell in my courtroom after the jury found her guilty. It took four men to carry her to jail. She continued having these spells, so long that I had to defer pronouncing sentence. Finally I sent her word that

> the longer she acted so, the longer she would be in jail. Within a few moments she sent up word that, she would be good and received her sentence meekly, with no trace of feeling.

No doubt, in this period when overtly stated misandry was still relegated to ideological extremists and a few criminal sociopaths, the introduction of responsible female citizens into the jury box, as well as the growing number of female judges and prosecutors, helped to stem the tide of penalty-free murders planned by women who might previously have calculated their risks as attractively low. And female citizens of the jury did manage to put many of those who did kill behind bars.

The Chivalry problem came to the forefront in public discussions once again in 1922 when the death penalty for women was hotly debated in the public arena. The inspiration for the controversy was the Atlanta, Georgia case of husband-killer Mrs. Cora Lou Vinson. Cora Lou shot her husband to death in his drug store for daring to go against the wishes of his estranged wife in having filed to divorce.

In order to cover the national controversy over the unexpected death penalty verdict Mrs. Vinson received from the famously chivalrous Georgia men of the jury, the Associated Press sent out a journalist to gather the views of prominent feminists and suffragists, as well as a female lawyer, a policewoman, plus some male judges and sheriffs on the big question: the propriety of executing a woman. A clear majority of interviewees stood firmly behind the idea of a death penalty for women. The few exceptions were from the South: two men, a sheriff and the murderess's lawyer and one woman, the matron of the jail housing the convicted woman. The feminists – who were what today we would call "equity feminists," not "gender feminists" – were united in their call for equality. Mrs. Vinson herself remained insouciant, chiming in that "I'll never hang. The sentence doesn't worry me." As it turned out, the murderess was correct. In the end she got a lawyer-negotiated life sentence.

Yet as time marched on, more and more women would indeed become the recipients of death sentences. A great many of them, however, were pardoned by governors. Yet some did indeed eventually find their way to the gallows or to the electric chair.

The situation in France in the 1920s was pretty much the same as pre-1920 Chicago. A woman could murder her husband with impunity. The male juries were chivalrous in the extreme. So much so, that Frenchmen in 1930 reportedly began to take a keen interest in a novel organization formed in Vienna, Sigurd Hoeberth's *Bund.* The impetus for this interest? In 1929 France "47 wives were tried for murder of their husbands – None paid penalty for her crime," according to one US newspaper article.

The female death penalty topic was still a controversial one in 1937, when Marian Mays Martin devoted her "Modern Woman" syndicated column to the subject, with the author coming down firmly on the side of equality. Now, seventeen years after the achievement of women's suffrage, the long-maligned female-judging male jurist was still regarded by objective observers such as Ms. Martin to be an unreliable arbiter of justice:

> What the fate of any of these creatures will be at the hands of a mixed or male jury leaves little room for speculation. What their fate would be at the hands of an all-woman jury leaves none at all. It would not be possible to assemble twelve women who had sufficient pity for them to spare them the death penalty. Women criminals do not like to be judged by women.

Since the early 20th century the women's rights movement has, to put it mildly, changed. Early 20th century feminists – apart from an assortment of marginal misandrists and female supremacists – were genuine advocates for equality who, whether or not they held naïve progressive (social engineering) views, sincerely sought justice for all.

7) Female Serial Killers

It is a great irony that it is women's studies scholars of the 1970s who have challenged earlier criminological scholarship for having, for the most part, ignored female criminals. In the orthodox victimhood theory of the

present, this oversight is due, according to the "gender" experts, to – you guessed it – a motive on the part of male criminologists to subjugate women by covering-up women's victimization by rape and domestic violence.

It is presently commonly believed that female serial killers are rare. More thoughtful observers, however, do note that the *modus operandi* of the vast majority of these supposedly rare criminals is radically different from the male serial killer. The females do not, with occasional exceptions, leave behind a string of obviously murdered corpses. Almost all of their victims' deaths are either deemed "natural causes" or are carefully hidden away. Nobody looks for a serial killer unless they have a series of obvious murder victims. In short, women criminals of this category get caught – let alone get noticed as even operating – less often than do men. According to forensic psychologist Katherine Ramsland, it is directly due to the fact that the public believes the ubiquitous stereotype of the serial killer as white and male and a loner, that those serial killers who fall outside the description, such as women, non-whites, and sociable persons, are able to operate with great license.

The most complete list of female serial killers, published by Peter Vronsky, names 140 cases. Yet new research, conducted by the author of this article, has turned up an additional 256. Female serial killers constitutes, it turns out, a subject which has never yet been thoroughly researched.

Peter Vronsky, author of the comprehensive and wonderfully well-written 2007 book, *Female Serial Killers: How and Why Women Become Monsters,* is an historian of criminal justice, and as far as you can get from being a feminist. He rips the mask off the politically correct excuse-makers who seem endlessly imaginative in their ability to perform mental gymnastics in their quest for universal female excuse-hood. Apart from the fascinating analysis of a goodly number of murderous female psychopaths, the book is worth a read if only for the thorough skewering given to infamous crackpot misandrist Phyllis Chesler.

In the early twentieth century the notion that female serial killers (though that specific term was not then used) were rare would have been thought absurd. In the year 1925, for example, there were multiple prosecutions of female serial killers running concurrently, the killers' names and faces known to a large public.

[image]

The new research offers some fresh data. The category "Black Widows," women who have murdered two or more husbands (in many cases with non-spouse victims in addition), now numbers eighty, a great many never listed before as serial killers. While the list of those who have sent four or more husbands to their graves numbers, at the moment, seventeen.

A large number, scores, of previously unlisted child care providers who were serial child-murders includes such notables as the teenaged German Ida Schnell, who was caught in 1906 after killing babies by sticking hair-pins into their skulls; the Russian philanthropist Madame Kusnezowa, who in 1913 was charged with having murdering 1,012 children by poison; American child care provider Elizabeth Ashmead (early 1900s), who murdered hundreds, Helen Geisen-Volk (1920s), German immigrant to New York and former wartime Red Cross nurse, killer of an estimated fifty-three infants and also a child-torturer; and Georgia Tann (1930s-1950), a sexually perverted child molester and torturer, baby-seller, and kidnapper, who was a nationally recognized expert on child rearing at the same time as she acted as death maven responsible for baby deaths likely numbering in the thousands.

[image]

A large number of forgotten husband-killing syndicates turned up in the new research. From the 1880s through the late 1930s, English language newspapers would frequently carry reports on these murders, mostly taking place in eastern Europe, with headlines such as "Husband Poisoning by Wholesale" (1882), "Ten Husband Poisoners" (1890), "A New Business; Husband Poisoning on the Scale of a Commercial Enterprise" (1891), "Killing Off Husbands" (1895), "Epidemic of Poisoning in Hungary; Eighteen Men Killed" (1901), "Women Formed Club to Murder Husbands" (1903), "Woman Kills 300 At Wives' Behest" (1909), "Exterminating Husbands" (1911), "Wanted to Be Widows So They Hanged Their Husbands" (1933), "Used Fly Paper to Kill Husbands" (1935), "How Wives Gained Power by Mass Murder of Husbands" (1937). Yet another of these husband-killing clubs,

located in Belgrade Yugoslavia, even created an officially registered organization, called the Lucretia Club. In 1926 five of the club women were arrested and charged as its ringleaders.

Another little known fact is that some female serial killers specialize in victimizing females. The previously unlisted Leopoldine Kasparek, an Austrian, convicted in 1917, strangled four elderly women and assaulted the necks of a great many more. Russian Darya Saltykova tortured and murdered 138 young women until her perverse career ended in 1801. Greek Miriam Soulakiotis tortured and murdered 177 young women before her arrest in 1950. Mexican Juana Barraza murdered older women, an estimated 49 of them. These three have appeared on many serial killer lists, but for some reason they seem to never come up in discussions of "serial killers and gender." And there are many, many other sadistic female serial killer of females whose stories are known but not well-enough known or are entirely obscured by time and scholars' lack of interest – before now.

8) Domestic Violence Against Women

In 1986 *Newsweek* magazine published a report on domestic violence including this claim:

> The policy of benign neglect toward domestic violence was tolerated until feminists began focusing attention on the issue of spouse abuse a decade ago and insisted that wife beaters be treated like other violent criminals. The nation's police have finally begun to take domestic violence seriously." ("Attitudes change toward domestic violence – *Newsweek*, March 3, 1986, p. 58)

The claim is a lie. Here we are, two and-a-half decades later, and the hoax – the claim that domestic violence was tolerated by society and law before the 1960s feminists stepped in to save the day – still continues. The truth is that domestic violence against women has, in the United States – as proven by mountain range of evidence, has always been taken seriously by police and the courts and, more importantly, by the communities in which such crimes occurred. If there is any exception to law enforcement intolerance of domestic violence against women in the American past it would likely have been a new development as a result of federal bureaucratization due to the War on Drugs and the beginnings of the militarization and the cumbersome bureaucratization of local police, combined, perhaps, with the overall permissiveness of the counterculture of the 1960s.

Yet nobody before the 1960s would have believed the false claim that is current today. For well over a century preceding the 1960s newspapers regularly reported arrests of wife beaters and, up until the mid-1900s, reported the various punishment for the crime: chain gangs, jail sentences, public shaming, flogging and other forms of corporal punishment, often illustrating the malefactors' just desserts with dramatic drawings or photos.

Currently the lie that domestic violence against women was unpunished by the legal system in the past is often presented in an elaborated form with the added fraudulent claim that society at large found domestic violence tolerable and therefore law enforcement and the courts, by neglecting domestic violence (which they in fact did not), were merely reflecting the purported widespread acceptance by the population as a whole.

The fact is, that in the pre-'60s era, not only was wife-beating not seen as acceptable by the public at large, but public response this crime was frequently extremely harsh and frequently citizens did not bother with waiting for their employees, the public servants in law enforcement, to deal with matters. They could handle things just fine on their own. Old newspaper reports show wife-beaters being subjected to tarring-and-feathering, beatings, community banishment, and in some of the more egregious repeat-offender cases, even lynching.

Some examples:

On January 27, 1853, *The Jeffersonian Republican,* the newspaper of Stroudsberg, Pennsylvania, reported the death of New York City wife-beater, Joseph Hines, who had been thrashed by three men who, when passing by the house of the perpetrator and hearing the children's screams, seized him and gave him a severe thrashing, so severe that he died two days later. The writer summed up the prevailing attitude of the day concerning domestic violence against women thusly: "It is a pity that every vile rascal who beats his wife could not be served in the same manner."

In 1885 Pittsburg a group of gentlemen formed a society to collect funds for the prosecution of wife-beaters.

On March 23, 1914, in the small town of Malvern, Iowa, “a delegation of citizens consisting of a minister, church members and business men” paid a visit to a chronic wife-beater to demand he leave town if he cared for his health. He took the advice and vamoosed.

The issue of domestic violence against women was a major topic of public discussion which raged from the mid-1880s into the mid-20th century, as is attested by the large number of newspaper articles chronicling the heated public debate on the problem and its appropriate solution. From the start, the employment of the whipping post was central to the debate. Illustrations dating back to 1885 which show the flogging of wife-beaters provide dramatic evidence of the seriousness of the discussion. The flogging practice’s most notable proponent was Theodore Roosevelt, who promoted its use beginning in 1899, while governor of New York and continued to do so after he became president.

[image]

A 2006 book, Donald G. Dutton’s *Rethinking Domestic Violence*, discusses the heated controversy over the whipping post as punishment for wife-beaters, yet his assertion that flogging bills “were supported by suffragist leaders” is misleading. The leaders did indeed take up President Roosevelt’s whipping post proposal, yet when voted upon during the 1905 National American Suffragist Association convention they were rejected. Likewise, in 1911 and 1913 women’s rights groups (District of Columbia and California respectively) publicly condemned the punishment.

Sentences of corporal punishment for domestic violence offenses eventually became obsolete. Maryland was the last hold-out. In 1938 the Baltimore flogging of Clyde Miller was displayed in photographs for the world to see, but by that time such an event was a rare one. One of the final instances of flogging of a wife beater was that of Lloyd Busching in 1945, again in Maryland, which provided the inspiration for an anti-domestic violence comic book.

9) Ransom Child Kidnapping & Parental Kidnapping

In 1997 a book about child kidnapping in America was published by UC Berkeley professor Paula S. Fass, regarded as the national authority on the history of childhood. The book is cleverly constructed so as to hide the fact that it is in reality a tendentious piece of propaganda designed to create a historical narrative that will serve as the foundation for collectivist childrearing protocols instituted by the United Nations (under UNESCO). The underling thesis of the book is that parents are too protective of their children and they must be coaxed to change their outdated unprogressive attitudes so that they will allow “society” to have more and more authority over their offspring. Professor Fass, in order to “prove” the error of normal protective parental mores, goes about creating a false narrative through the deployment of carefully selected, but unrepresentative, examples, and the strategic of omitting politically incorrect facts.

[image]

A sampling of falsehoods and omissions includes:

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- Leading the reader to believe that children were not kidnapped by Gypsies, when in fact they frequently were, a falsehood in accordance with politically correct doctrine;
- Claiming parents had no good reason to worry about child kidnapping before 1874, when a famous case was widely publicized causing the public, according to Fass, to become exaggeratedly protective;
- Failing to include ransom child kidnapping gangs operating as early as 1839;
- Failing to include the politically incorrect fact that the first, and widely publicized ransom child kidnapping occurred in 1819, and was committed by a female kidnapper, as well as generally obfuscating the issue of female kidnappers in general, and omitting notable cases of female kidnappers dating back to the first decade of

the 1800s;

- Claiming, despite overwhelming and easily accessible evidence to the contrary, that parental kidnapping was not seen as a serious social problem in the early 1900s, a deception she deploys as a tactic for bolstering her false media-created-hysteria thesis;[/unordered_list]

Radical underplaying of the participation of females in such criminal activities, by mentioning few female cases, by making deceptive generalizations, and by selecting those few female kidnappers mentioned in order to ensure that the sample would make the female kidnapper appear both marginal and limited to a narrow range of types: unsympathetic society queens and basket-case neurotics.

On publication in 1997 the book got numerous academic reviews and not a single review questioned a single claim of "fact," not even the most improbable of them, included in it. It can reasonably be said that Fass's fake history is now accepted as factual and no one else in academia is inclined to challenge its canonical status by publishing the facts which contradict it. The book's claims, thus, are currently treated as facts by the readers it was intended for: bureaucratic policy-makers and the academic thought-shapers of those who are to implement policy.

Nine years following this tract's publication, in 2006, Fass took part in a conference at the New School for Social Research in New York, an institution founded expressly for the purpose of promoting social engineering, entitled "Parenting – Why Are We Afraid to Let Go?" The conference aimed to discover means by which to assist policy-makers in finding ways to creatively coax the public into accepting increasing governmental interference with their parental rights.

10) Parental Alienation

One of most evil hoaxes ever perpetrated by professional misandrists is that surrounding the phenomenon which we today call "parental alienation." The claim is that it is a recently identified (and nonexistent) phenomenon, that the term and its definition are primarily meant to describe female parental behavior, and that the main motive for those who promote awareness of parental alienation is their desire to assist fathers in gaining freedom either to indulge in sexual perversions with their own children or to gain access to their exes in order to commit abuses against them.

In actuality, parental alienation, often called in the past "poisoning the child's mind" or "alienating the child's affections," has been common in divorce court cases since the early 19th century. Historical records reveal that fathers have indeed been alienators, were accused of such behavior by their wives and further, that women have been accused of being alienators by female relatives. Two well-documented early 19th century London cases, Westmeath v Westmeath (1820) and Ball v Ball (1827) involved accusations of parental alienation. In the former, the father was accused, in the latter cross-accusations of alienation were made. The most eloquent description of parental alienation ever published is the 1980 book, *Somewhere Child*, by Bonnie Lee Black is a brilliantly written, excruciating account of a viciously alienating father – and parental kidnapper – and the havoc he wreaked.

In 1939, the most widely-read advice columnist in the English-speaking world, Dorothy Dix, discussed the widespread tendency of many mothers to leave their husbands and then callously destroy their children's relationships with their father. Dix described some of the gate-keeping tactics and condemned them as criminal:

> In all the range of crime there is none blacker or cruder than separating a father from his children and yet women do it every day without a pang of compunction because they consider that they have a monopoly of their children. They are not even fair about it because they know the father can't fight for his children for he has no home in which to keep them, nobody to take care of them.

This type of obsessive "monopoly" is vividly represented in two early-1950s cases which reveal the dynamics of parental alienation perpetuated by a female alienator against an alienated mother and her daughter: the Star Schneider (10-years-old) and Marlene Matchan (9-years-old) cases. In both instances the court identified the alienation and made a custody decision based on a strategy to end the mind-poisoning. Newspaper photos from both

cases give us an unsettling glimpse of the misery of the child victims.

[image]

In the Schneider court case the alienated parent, Ethel Martin (formerly Schneider) disclosed that she herself had been an alienated child, estranged from her alienated father through the devices of her own mother, the grandmother of now alienated little Starr. “After my father and mother were divorced,” Mrs. Martin testified, “my mother turned me against my father. I hated my father while I was a little girl.”

In sum, the historical record shows that child custody-related “mind-poisoning,” or “parental alienation,” is not sex-specific nor is it a novel concept invented in the 1980s by the man who coined the modern term.

11) The Disengaged Father

Historian Robert L. Griswold’s book, *Fatherhood in America: A History,* came out in 1993. It’s a miserable, politically correct tract; a narrative crippled by the social constructionist fallacies it embraces. The author had previously distinguished himself for having bought into the idiotic theory that, because some early American court archives of divorce records from the 17th century contained no documents referring to child custody it is reasonable to conclude that parents at that time did not care about their kids. Slavishly following the social constructionist dogma, Griswold’s *Fatherhood* ludicrously states, as if it were a plain and proven fact, that “gender is historically and socially constructed.” He develops a picture in which fathers – like all other humans, according to constructionist theory – have no personal agency or character as individuals but rather are no better than biological ciphers responding much as a group of puppets would, moving in lockstep to whatever the historical conditions demand – yet with the increasing help of experts, marching along the inevitable straight-line historical continuum of social “progress.”

In discussing the question of whether century fathers in the late 19th century took significant interest in their children, Griswold quotes from some letters found in an archive, pointing out two letters from fathers, a Mr. Kendall and a Mr. Laflin, showing that they were intimately engaged parents. But Griswold finds it necessary to feed the evidence through his constructionist meat-grinder so that it will conform to his prefabricated narrative.

> **Men like Kendall and Laflin were not alone. They represented a style of fatherhood congruent with long-developing attitudes about children and in line with the hopes of domestic moralists that men commit emotional energy to their wives and children. But such emotional bonds were difficult to establish and likely uncommon.(p. 15)**

With respect to father-daughter relationships he makes the constructionist claim, without bothering to offer any supporting evidence, that “Fathers’ frequent absences from home coupled with their daughters’ immersion in a female world militated against deep father-daughter relationships.” (p. 17)

Sadly, because most of the public has been for decades sautéed in this kind of philosophy – holding that there is not essential human character, so personal agency, that society “evolves” rather than merely changes – many have fallen under the spell of the specious premise that parent-child bonds are a “social construction” rather than an essential part of the natural normal human psyche.

12) Misandric Fixation

What is misandric fixation? It is the obsession with the eradication of maleness.

Contrary to what we might nowadays suppose to be the case, *misandric fixation* is not necessarily the result of subjection to ideological indoctrination. Historical cases reveal that the condition can take hold without the subject having been influenced by either Marxist or eugenics ideologies. Indoctrination can, obviously, exacerbate certain vulnerabilities in the subject which were pre-existent, yet indoctrination is not a necessary prerequisite to the condition. Several notable cases, hitherto completely overlooked by historians, which date from the late-19th to

mid-20th century, offer insight into the mindset of women subjected to misandric fixation.

Marie Irrgang, who died in 1901, was leader of an Austrian misandric organization called *Jungfrau Verein* (Virgin's Association). Fraulein Irrgang called herself the "champion man hater of the world." She not only detested men, but also all masculine beings regardless of species. At Irrgang's death in 1901, her followers assiduously attempted to obey their champion's willed dictates by the letter, as they organized her funeral. Males, it goes without saying, were forbidden to be present. But the collective of man-haters discovered to their dismay that they could not locate a woman with strength enough to carry their club's banner in the procession, so they reluctantly hired the services of a member of the detested sex in order that their organizational symbol of hate could proudly wave.

This hatred of all male living things was shared by the American misandrist, Sarah Hunt, born circa 1834. After running off her husband and sons (but not her daughter) in 1889, Mrs. Hunt figured out how to operate her farm without the presence of a single male animal.

Inveterate man-hater Harriet Evans, born circa 1841 in England, spent most of her life under the long reign of Queen Victoria. She stayed indoors with the blinds drawn to avoid the male-infested outdoors. But once Victoria's son, King Edward VII, inherited the throne, Miss Evans had to make special arrangements with the postal service – in order to avoid coming into contact with stamps bearing the image of a man; when she had occasion to handle paper money bearing the male monarch's image it was quickly tossed into the fire. 1878 saw the beginning of the vengeful career of the obsessive Scotswoman Sarah Hyslop who, having been jilted by her fiancé, devoted her life to a militant campaign of jilting a long series of deceived fiancées at the altar in order to exact revenge on the entire sex. She chalked up 53 victims by the time of her death in 1939.

American bachelorette Miss Louisa Strittmater, who died in 1944, called men "the inveterate enemies of women." It was revealed in her will that she believed that "men some day would revert to apes." She "looked forward hopefully to the day when science would enable women to bear children without the aid of men." Once woman acquired this power she wanted "all male children killed at birth." She willed her money to the National Women's Party for the Advancement of Feminism.

[image]

Viktoria Rieger, known in Hungary's Tisza valley by the nickname Smoking Peter – which she earned because she, whom everyone thought to be a *he*, "was never seen without a pipe in his mouth" – was one of scores of women who serially murdered husbands of others as a "service" to wives, was not, like most of the Hungarian female serial killers, merely a greedy opportunist. She did not always profit from the murders she committed. Her method was unusual. Instead of providing poison to the wife who hankered after a graveyard divorce as did most of her sisters in crime, she did the dirty work herself. The wife would coax the victim to the barn where Viktoria would conk him over the head and then hang the unconscious husband employing a noose prepared in advance. In 1933 following a long string of such "suicides," the murderess was finally exposed and arrested. But when apprehended by police "Smoking Peter" was thought to be a man. Prison staff discovered the truth and later doctors determined she suffered from a hormonal imbalance caused by a glandular disorder. Viktoria Rieger was an avowed man-hater. Investigators believed that Viktoria, who had escaped from an unhappy marriage 22 years earlier, had a "fixed idea that all wives were abused and therefore it would be a sort of noble crusade to go around liberating as many wives as she could from the misfortune of having a husband."

So we see that the infamous Valerie Solanas, who was able to publish her eugenic dreams of a misandric final solution for the world, was not as unusual as she might appear. Misandric fixation, it seems, deserves looking into.

13) Origins of the word "misandry"

Currently circulating as a "meme" on the internet is a false claim concerning the origin of the word "misandry," holding that the word is of recent origin and that it was concocted by post-1960s men's rights activists. One misandrist blogger actually barks that "misandry does not exist. It's a modern made up word. So stop f****ing using it." That none of the internet dictionaries currently offer accurate dates of origin only encourages the proliferation

of the falsehood. Both Oxford and Miriam-Webster ascribe “misandry” a mid-1940s date of earliest use.

The fact is that the words “misandry,” “misandrist,” “misandric,” and “misandrous” appeared in the English language in the nineteenth century, and were employed not just by males. The German word with the same meaning “*Misandrie*,” appears as early as 1803 (note that German has a different word, *Menschenhassen*, for what we term “misanthropy,”). The new research offering these early citations has now been made available online, yet we can expect the inaccurate claims to continue to flood forth from those devoted to stamping out the “thought crime” – discussing misandry.

[image]

Final thoughts

A sentence from a recent chat-room thread appeared in which the writer makes a sincere effort to defend the idea that misandry exists: “Men have not been subjected to violence and oppression by women. That’s not the debate.” This unfortunately utterly uninformed claim represents precisely the sort of dilemma – due to ignorance of the past – that inspired the composition of the present article. The reality is that we cannot hope to succeed in countering false premises regarding the present as long as we uncritically accept false premises about the past.

It is a fact that all totalitarian systems – without exception – employ false history as a major strategic weapon which, when deployed, succeeds in sowing confusion and weakness, undermining the clarity of understanding that is prerequisite in order for the target population to organize itself to fight back effectively.

Our bureaucracy-plagued world, of course, contains enough well-paid Marxists and governmental control-freaks to allow for every historical fact disclosed in this article to be, in short order, thoroughly subjected to a “critical theory” treatment which, by ignoring facts and substituting “discourse,” would explain away each and every piece of evidence as yet another exemplification of the “oppression” that comes from living, as the fashionable saying goes, “in patriarchal societies.” Consequently it is up to the sane among us to make sure that the facts contained in this article get out to the public and, most importantly, get out to the boys and girls who are at this very moment being marched by smug social engineers into the ravenous jaws of that monstrous and all-consuming politically correct control-matrix which we tend to euphemistically call “contemporary culture.”

[quote]A country without a memory is a country of madmen. – *George Santayana*[/quote]

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AVfM store open for business

Paul Elam · 20 February 2012 · Archived copy · Original

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Thanks to the work of Alek's Team, and your dedicated support of this website, AVfM is proud to announce the launch of an online store containing a growing line of AVfM merchandise. It will provide a much more efficient way to acquire our T-shirts, coffee mugs, bumper stickers, business cards, the AVfM patch and other products soon to come.

The store has full e-commerce functionality, so you will be able to easily order, pay for and track your purchases. While we will not make a fortune on these products, we hope they will provide an incentive for those making donations by making your support of this site an immediate win-win.

The system is new and has been tested, but there could be improvements to be made. If you notice anything not up to par, please let us know and we will try to improve it as soon as possible.

The product images are not the final professional images, but we will be bringing that up to speed in the near future as well.

As a side note here, we get a lot of suggestions for T-shirts. Please keep them coming by posting them in the comments. We have to choose carefully because every new design represents a significant investment. Also, if you would like to donate products like stickers, etc., we would be happy to add them to the line-up of products.

Needless to say, AVfM operational expenses have gone far past basic web hosting. The store will add a vital source of income to help us continue the work done here. You can visit the store here, or through the masthead and donation area to the right. As always, we thank you for support of avoiceformen.com, A Voice for Men Radio and Register-her.com. Here's to adding more weapons to the arsenal in the days to come.

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Kenyan men protest domestic violence

Robert O'Hara · 21 February 2012 · Archived copy · Original

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(Washington D.C. Feb 21, 2012 AVfM News) Yesterday the BBC reported that a men's group in Kenya named Maendeleo Ya Wanaume (translation not available) announced an initiative to protest what is becoming a growing problem of female perpetrated domestic abuse in that country. The protest will entail a nation wide boycott of meals made by their wives and partners and is supposed to encourage men to eat away from home together and share their experiences with domestic abuse whether it be physical or emotional.

In Kenyan culture eating your wife's meal is said to be a very important part of a mans expression of appreciation for his wife.

Last year, the group conducted its own survey of Central and Nairobi provinces and found that up to 460,000 men said they had been subjected to some sort of domestic abuse. The two provinces have a combined population of more than seven million people.

In addition to the BBC release local Kenyan television station, NTV Kenya, has broadcast a story about the protest and featured victims of extreme physical abuse. Explanations for the abuse perpetrated by wives included undocumented reports of widespread alcoholism by men and the fact that women were now earning more than men and as better earners were more resentful that they were taking up more financial responsibility.

Video below. Advisory: Graphic content

[youtube http://www.youtube.com/watch?v=sLvafgTRFtI]

Source:

http://www.bbc.co.uk/news/world-africa-17094830

[publishers addendum: African media has already begun the shaming and ridicule. Macharia Gaitho of allafrica.com has issued this scathing condemnation of men who speak up against being abused. PE]

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Sexual privilege checklist

Paul Elam · 21 February 2012 · Archived copy · Original

Just recently a reader sent me a link to an article over at cracked.com. It was the typical groveling vomitus from a deep-fried feminized quisling calling himself Luke McKinney. Seems Luke is up in arms about cutting edge social concerns like how much cartoon titty is exposed on female super heroes and the much more serious problem that his readers are starting to call him out for talking like Amanda Marcotte has promised him his very first blow job. He spends the OP lashing out at his own readers for tiring of his feminist bilge, and true to current times many of them are not buying it for a minute.

In fact, a retort came that from one (someone delightfully calling themselves fulukemckinney) was so good I thought it deserved to be preserved here for posterity. It is a checklist of items reflecting sexual privilege, and my guess is that a link here will prove useful for MRA's well into the future. The next time someone starts squawking about "male privilege," just link 'em and forget 'em. Without any more ceremony, let's get to it with thanks to fulukemckinney.

Sexual Privilege Checklist

1. Do you experience other people paying for your dates, or occasionally even picking up the tab in non-romantic settings? Or paying for your vacations when the relationship moves along?

2. Do you occasionally experience subservience and deference being volunteered to you by the opposite sex (opening doors, giving up a seat in the bus, standing up when you come in the room)?

3. Are you able to pursue what you are interested in at university without much societal pressure on "breadwinning" – although you could also take that route if it so interests you?

4.a Have you never been required to register for selective service? Would you never be ripped out of your life and forced to defend your country in time of attack or national emergency? Can you demand strength and full participation in society, but then get out of this obligation by pretending to be weak with no influence over society (but only when it suits you)?

4.b. Can you come up with any and every excuse to get out of the draft without being laughed at ("No one should be drafted" – when you would be the first to cower in the corner and demand that someone do something if, say, China & Russia combined and attacked full force – and "Men start wars …" when women are the majority of voters and the expression should be "Men are SENT to wars …" – exactly what you're trying to get out of – and sometimes sent by M. Thatcher, G. Meir, I. Gandhi and other such women)?

5.a Will you statistically get a much lighter sentence for exactly the same offense if you commit a crime?

5.b Do you have special legal excuses for your sex alone which often allow you to get off the hook for the crimes you commit? Are judges usually more lenient, protective and paternalistic when it comes to dealing with your sex?

5.c Are you 25 times more likely to have your death sentence canceled?

6. Are you able to take on a job or choose a career route that is only capable of supporting yourself, with no thought to preparing yourself to also support a spouse/children, although you are also free to choose a more difficult career that will bring you more money? Do you not have much pressure on you with regard to this?

7. If you are in a committed relationship, do you have much greater flexibility to choose whether you want to work or simply stay at home (even without kids)?

8. Will you not be called an unemployed loser if you decide to be a homemaker?

9. If you have a flat tire on the road, if someone is harassing you in a public place, if an animal attacks you, or if you are lost, will someone be much, much more likely to step-in and assist you?

10.a Are people generally much nicer to you in public? Are you sometimes given privileged treatment or better customer service?

10.b Do you get first dibs on a lifeboat when your ship begins to sink?

11. Are you much more capable of "marrying up" and enjoying the money and status that comes with this?

12.a Are you statistically much more likely to be given money in a divorce – sometimes huge amounts – even if your behavior caused the divorce (e.g. affair) and even if you didn't work for the money?

12.b Is custody of your kids almost automatic after divorce regardless of your parenting abilities? On top of this, do you have the ability to make false accusations of rape or child abuse in order to help you gain custody? Is it possible for you to deprive your child of his or her other parent in violation of court orders without serious consequences?

13.a If you hit or slap a person – or even knock someone's tooth out throwing your Aunt Selma's Christmas mug at that person – is it much more likely to just be viewed as cute, understandable or not a problem? Are there nearly zero consequences for your violence?

13.b If you are ever physically, emotionally, or sexually abused by in any way, are there dozens upon dozens of organizations that are specifically in place to fight for you and house you when necessary? Do you have the ability to have someone taken-away by police if you make a false or exaggerated accusation of abuse?

14.a Do you statistically live much longer – possibly due to less stress on you with regard to breadwinning, providing protection, being responsible, not having society viewing you as "expendable" or not having society viewing your problems as being unimportant? Can you blame the earlier deaths of the other sex on their stupid behavior or bad genes?

14.b Are you about 20 times less likely to die or get injured in your workplace?

15. Do you have much more money spent on your health concerns in reality (e.g. 5 times as much on breast cancer as on prostate cancer – although they have roughly the same death rates) while you simultaneously claim that more care has to be taken for your needs?

16. Are you much less likely to be homeless? Is more offered to you by society when you are in this position?

17. Is there far less scorn and pressure on you by society when you are an irresponsible doofball? Are your default rates for payment of child support roughly twice those of the other gender, while you simultaneously complain about the other gender not paying?

18.a Has whining about and hating the other gender actually been made into a course of studies in college- as opposed to the true, neutral, unbiased study of this topic – which is simply anthropology?

18.b Can you tell everyone that your sex is the superior sex without you being called sexist?

18.c Can you ignore the fact that your sex's traditional gender-roles would not place you into situations where you'd be likely to be forced to do immoral things and then use the results of this as evidence that your sex is morally superior?

19. Do you have full opportunity to pursue you want in life – become a doctor, a lawyer, start a business – while simultaneously using the fact that many of your gender don't CHOOSE themselves to do these things as an argument to try to gain even more advantages? Do you get affirmative action because many of your gender don't choose to do these things, and thusly the numbers don't "come out right"?

20.a Can you manipulate the other gender with sex in some cases to get what you want? Can you pretend like you don't even know what anyone is talking about when confronted on this?

20.b Can you use your sex appeal to get-ahead on the job? Can you knowingly dress provocatively but act shocked if someone treats you provocatively?

20.c Do you also have the ability to accuse people of sexual harrassment for any reason, factual or not? Do you make up the definition of 'sexual harrassment', and can this definition change depending on the person and whether you like them or not?

21. If you take a job that is traditionally taken by those of the opposite sex, will you be thought of as a brave pioneer by many? Will no one call your sexual orientation into question?

22.a Can you complain that the clothes, shoes hair, grooming items etc. for your sex are more expensive than those of the opposite sex without ever noticing that the varieties, styles and complexity of those products are often greater than those of the opposite sex? Do you have far more retail space devoted to your shopping desires than does the opposite sex?

22.b Can you wear the clothes traditionally associated with the opposite sex without running the risk of getting beat-up or ostracized?

23. Can you manipulate using old notions of men protecting and deferring to women when it comes in handy?

24. Can you effectively manipulate by playing the victim? Do tears help you in getting your way instead of getting you called a wimp?

25. As a child, were you told that you are beautiful, cute and sweet? Could you wear any color you wanted without fear of insult?

26. Can you get sympathy if you don't work and don't have children by listing all the household work (hmm … Oprah really does get high ratings, though) while simultaneously being able to bear the cognitive dissonance of calling your sister's husband who stays home a worthless bum whom she ought to leave?

27. Can you claim that your sex's work "never ends" while your sex also, on average, watches more television in every time-slot than members of the opposite sex?

28. Can you "mix and match" traditional and progressive roles – finding just the right mix to get what you want? Can you be a "traditional wife" – enjoying the positive features of that (like not having to go-out and work a job in a factory) – while simultaneously being a progressive feminist when THAT gets you advantages? Or having a career while simultaneously using traditional chivalry and male deference to your advantage?

29. Can you constantly say "that's just typical" and "it doesn't surprise me a bit" and make lemon faces if you are a parent-in-law? Is near-universal contempt by both genders for your behavior hidden to a much greater extent?

30. Can almost any remark by your partner be construed as verbal abuse if you want sympathy, but the meanest, nastiest, most humiliating things that you can say simply involve "speaking your mind" and "some people just don't want to hear the truth"?

31. Can you use the fact that gender roles were differentiated long ago – with different advantages/disadvantages for both genders – to try to induce guilt today in people who had absolutely no connection with any of that? Can you say that you have been discriminated against for thousands of years with a straight face when you're only 20 years old? Can you even make things up about history and no one will really check or dare call you on it?

32. Can you propagate myths and outright lies ("Superbowl/domestic violence hoax", "rule of thumb", inflated rape statistics, intentional misconstrual of pay figures and many more) and be given a "pass" – without more rigor being demanded?

33. Can you rationalize your own failures using the concept of the "patriarchy", and blame the other gender for nearly everything that goes wrong in your life – even with quite contorted explanations that no one would otherwise buy – while failures of the other gender are just … failures?

34. Do you want to be treated like a child when it suits you but as an adult when you get advantages from that? Do you "look the other way" when someone doesn't require responsibility from you that they certainly would from the

other gender?

35. As an infant, would amputating a piece of your genitals be a crime? Would not cutting your genitals be considered a basic human right to which you are entitled?

36. Can you focus heavily on perceived earnings in the workforce – the statistics of which are influenced by people's choices in reality – while utterly ignoring the inter-family transfer of wealth? Can you completely ignore the fact that one gender picks tougher jobs (garbage collector), works more hours and takes on more responsibility because of more pressure to earn – but the other gender has the same lifestyle and statistically more assets (and not just because of inheritance/earlier age of male at death….). Can you deliberately claim that earnings figures are based on equal pay for equal work? (when you probably full well know that they simply involve all people working more than 35 hours – and don't take type of job, hours worked over 35/week, danger, responsibility, years in the work force etc. into consideration at all)?

37. Is what used to simply be an irritation for grown-ups many years ago – the self-centered rantings and foot-stompings of spoiled high-school and college brats – now not only embraced by your most progressive movement but almost the cornerstone of it?

38. Can you get irritated about generalizations and stereotypes —- and utterly fail to see the hypocrisy in stereotyping and generalizing about one gender while simultaneously making a career (literally in some cases) whining about your own gender being stereotyped?

39. Can you get irritated about old-fashioned restrictive attitudes towards your sexual behavior while insulting men who engage in the same kind of sexual behavior that you would do in an eyeblink if you could?

40.a Do you reserve the right to blame any cruel, rude, or unrestrainedly angry thing that you do on my "time of month"? Is this true regardless of what time of month it actually is?

40.b Do you reserve the right to get angry and indignant if somebody suggests this to you regardless of how often you say it about yourself?

41. Do you reserve the right to call anyone "sexist" for any reason, based upon your own definition of the term? Is your sexist behavior never noticed?

42. Do you have the privilege of making long lists criticizing the privileges of the opposite sex while everyone pretends to not notice that you have a long list of none-too insignificant privileges of your own?

43. Do you have the privilege of blaming your privileges on the opposite sex?

44. Do you have the privilege of dishonestly insisting that you don't have any privileges?

Tom Martin to debate feminists in London

Paul Elam · 22 February 2012 · Archived copy · Original

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Tom Martin, the man suing Europe's largest gender studies department, at LSE, for sex discrimination in its taught Masters degrees (court date on March 13), will be discussing the problem of sexist elements within feminism at a public debate, at one of London's other elite universities, UCL, at 7pm on Tuesday February 28, 2012. The debate will take place in Room 309 of the Roberts Building, on UCL's campus. If you would like to attend, then you must email sexismbusters@hotmail.com to book your place in advance.

Media practitioners interested in doing a news story or documentary, including filming events at the debate, and around the court case with Tom, should also email sexismbusters@hotmail.com .

Tom's legal fighting fund has received 129 donations from 10 countries totalling £4300 so far. Tom thanks all those who have donated, and asks everyone else considering it, to donate now, so he can afford further expert legal advise as he prepares further evidence which must be submitted by March 6, a week before the all-important court hearing date.

Please keep spreading the word to your networks in any other way you can, as well as follow on facebook, twitter, and youtube.

sexismBusters.org

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Patriarchy

Phil in Utah · 22 February 2012 · Archived copy · Original

Yes, that one word. That one word that rolls of the tongues of feminists like hairs off a cat. The one word that, I'm sure, makes most MRA's either grow red with exasperation or roll their eyes, and for good reason.

To find what feminists really mean when they use the word is no easy task—even the supposedly reliable definer of feminist concepts, finallyfeminism101.com, has a very shaky, unclear, tinfoil helmet-wearing article on the subject. So, perhaps a bit of help from Wikipedia is in order: "**Patriarchy** is a social system in which the male gender role as the primary authority figure is central to social organization, and where fathers hold authority over women, children, and property. It implies the institutions of male rule and privilege, and entails female subordination."

Is this what we have in Western culture today? No, of course not. Anybody who says otherwise is either living a very sheltered life, or has an agenda (usually the latter). The fact that women initiate 70% of divorces is certainly evidence that women aren't held in perpetual slavery by their club-toting, whip-cracking, double-breasted suit-wearing husbands who stepped out of a time machine fresh from the Fifties.

What is Patriarchy blamed for? Well, if we want to pick apart the few instances in which feminists are anything resembling specific in their use of the term, I suppose we could go with their blaming it for domestic violence. This claim, of course, falls flat in face of the fact that domestic violence is so high among lesbians. The same thing happens when feminists try to blame rape on Patriarchy.

More recently, though, a feminist I was debating blamed patriarchy, as I'm sure we've all heard before, on "systematic, widespread violence against women." She, of course, completely skated over the high rates of domestic violence against men, the portrayal of anti-male violence in popular culture as not only acceptable, but humorous, and the fact that men make up 80% of murder victims.

What if she were correct? If you said "horseshit," you'd be right, but if we examine that claim a bit longer instead of dismissing it immediately, we'll find a few anti-feminist gems. Evaluating her claim requires a look at what is meant by Patriarchy in this context, for one. She is referring, of course, to the Man, or what is more accurately interpreted as "men in power". So, who holds the power in our society? The answer "men," while technically correct, is quite misleading. Since 85% of the homeless are men, obviously being a man doesn't give you power. A tour of the American South will also debunk the notion that it's white men who have the power. No, the people who hold the true power in our society are the rich and politicians; whether they are male or female has absolutely no bearing on the amount of power in their hands.

So, let's assume she's saying that it's the powerful people who are causing the violence. Does this hold up under scrutiny? Certainly not. A vast majority of violent crimes are committed by people of low socioeconomic status. Many bigots, from white supremacists to feminists, have tried to paint violence as a result of blackness or maleness, conveniently forgetting that blacks and men represent disproportionately larger numbers of the people of lowest socioeconomic status.

But violence does affect people of every class, in some form or another. So, poverty isn't the cause of crime, but is certainly a mitigating factor.

Perhaps it's time to take another look at the prison demographics for the United States. In addition to men of color (excluding Asians), the most common group of males you'll find in prisons are children of single mothers, who represent 78% of prisoners. Yes, fathers, when they are responsible, are one of the biggest crime-stoppers out there.

A rather interesting study was conducted by zoologists in Hluhluwe-Umofolozi Park in KwaZulu-Natal, South Africa. They had been discovering disturbing numbers of rhinoceros carcasses all over the park, bearing injuries

that were inconsistent with any type of weapon used by human poachers. After investigation, they discovered that the rhinos were being killed by juvenile elephants whose fathers had been killed by poachers. One of the scientists decided that they should remedy the problem by bringing in a group of six elder elephants. The adult elephants arrived, and the moment one of the juveniles tried to brutalize a rhino, his step father picked him up and slammed him onto the ground. Before too long, the rhino killings stopped altogether.

The lesson that can be gleaned from this, and which shows this feminist theory (like pretty much all others) to be a house of cards, is that Patriarchy, at least in the traditional meaning of the word, isn't the cause of violence. It is the solution to violence. Feminist theory, when put to work on modern societies, makes them nothing short of unlivable. Who knew?

Sources:

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Lie G, Schilit R, Bush J, Montague M, Reyes L. Lesbians in currently aggressive relationships:How frequently do they report aggressive past relationships? Violence and Victims Vol. 6, 1991. pp. 121–135.

JtO hosting AVFM Radio

John Hembling (JtO) · 23 February 2012 · Archived copy · Original

[box]As readers will already be aware, Paul is taking a much needed break from AVFM and from AVFM-Radio. However, the show, as they say, must go on, and I'll be taking up some of the slack. We needed somebody in the United States to produce AVFM-Radio and we have found him. James Huff is A Voice for Men Radio's new producer. The show will be in hiatus for a week and back next Thursday at 6PM Pacific Standard time, with John the Other behind the mic, and James Huff running everything else. [/box]

Double standards: the sine qua non of misandry

Pierce Harlan · 23 February 2012 · Archived copy · Original

Double standards lie at the heart of the injustices men and boys face for being born male. It's the double standards that are most galling to us. Gender double standards have always been with us, but the women's movement has served to underscore and even exacerbate them. I am no fan of generalizations, but I thought the following list would help illustrate the point.

[unordered_list style="bullet"]

- We happily remove male role models from our sons' lives, then when our sons behave badly, we blame patriarchy;
- Stereotyping girls as inferior to boys in any facet of life is "misogyny." Stereotyping boys as potential batterers and rapists is a public service announcement;
- Boys are taught that they must never hit a girl, but they are given license to beat the crap out of other boys. Girls are taught boys must never hit a girl, and they are given license to beat the crap out of boys;
- When girls were behind boys in educational achievement, people said the girls were just fine, the problem was with the schools. Now that boys are behind girls in every facet of educational achievement, people say the schools are just fine, the problem is with the boys;
- Women criticize young men hesitant to marry as immature and afraid of commitment. When those same women later end their marriages because they aren't feeling "fulfilled," they say it's because they have matured, but their own "commitment" is not at all pertinent to the issue;
- A woman who tells her fiance that she wants to take time off from work when they have children is called a normal woman. A man who tells his fiance he wants to take time off from work when they have children is called an ex-fiance;
- If a man wants sex more often than his wife is willing to give, he's selfish. If a woman wants sex more often than her husband is willing to give, he's selfish;
- It is the mission of feminism to unshackle women so they can express their femininity in whatever manner they desire, and to shackle men so they can express their masculinity only in the manner feminists approve;
- When dad in an intact family goes through tough financial times, the entire family tightens their belts and sacrifices together. When mom kicks dad out of the house and dad goes through tough financial times, no one needs to worry about tightening their belts any more — dad either comes up with the support money or he goes to jail;
- People criticize men for not being actively involved in their children's lives, but the minute they see a man they don't know in the park with his own children, they call the cops;
- Women seeking to enter the business world are afforded all manner of assistance to encourage them to own their own businesses. Men seeking to enter the domestic world as stay-at-home dads are afforded nothing from anyone, least of all encouragement;
- Women have long insisted they are victims of discrimination that manifests itself in the "wage gap." Now that young women earn more than their male counterparts in urban areas, women still insist they, not the males, are victims — because they can't find mates who are their intellectual peers;

- Women are told they should be free to explore sexuality in whatever manner they choose, yet feminists pen lengthy, angst-ridden screeds on whether it is proper for women to give blowjobs;
- Women insisted on having equal access to every place men congregate, then after they gained admittance, they insisted on having “women-only” spaces because they say they are afraid of the men;
- When women commit domestic violence, it’s called “self defense.” When men act in self-defense, it’s called domestic violence;
- Man who hits his wife = felon; woman who cuts off her husband’s penis = feminist hero;
- When a woman accuses a man of rape and he denies it, there are conflicting claims of criminality, yet only one is arrested; only one’s name is reported in the news for the world to titillate to his humiliation; only one is likely to be imprisoned if he’s convicted; and only one will have the accusation trail him like a ghost for the rest of his life even if it is false. Can you guess his gender?
- We insist that women are at least as capable as men in every conceivable sphere of life — except the bedroom, where women are as helpless as the most distressed of Disney damsels and only men are responsible for the mutually tipsy sex she later regrets;
- Women never lie about rape, except when they recant;
- Men accused of rape are pathological liars, except when they confess;
- Women who are raped must never be told they should have made better choices. Men falsely accused of rape routinely are told they should have made better choices, and sometimes they are told to apologize to their false accusers;
- Young men are taught that they must ask for sex. When those same young men go to college, they are expelled if they have consensual sex but asked for it too much;
- If a teen boy rapes a teen girl, he must be jailed and prosecuted as an adult. If a teen girl falsely accuses a teen boy of rape, it is “awful” to jail her, much less to prosecute her;
- In college, if a student is accused of stealing another student’s pen, any disciplinary claim likely will be adjudicated under the stringent “clear and convincing” evidence standard. If a student is accused of the far more serious crime of rape, he will have the claim adjudicated under the “preponderance of the evidence” standard, the lowest in our jurisprudence;
- When it comes to rape, everyone agrees one rape is one too many. When it comes to false rape claims, feminists turn into actuaries who declare that some false claims are acceptable because the risk to men is so low;
- For men accused of rape, we defend humiliating practices such as “perp walks” because, we say, there should be no secrets in criminal matters. For rape accusers, we defend keeping secret the very identity of the person on whose shoulders the entire case rests;
- Some countries pay women for claiming they’ve been sexually assaulted, even if they lie and no matter how slight their injuries. Those same countries do not pay men falsely accused of rape, even though they are telling the truth and no matter how great the harm to them;
- Rape of women is a national crisis; rape of men in prison is a punchline;
- We shame young men who would never harm a woman by insisting they must be “part of the solution” to end rape. If we tell young women they must be “part of the solution” to end rape just by being careful, that’s victim

blaming;

- When underage teens have consensual sex, usually only one is convicted as a statutory rapist and, upon his release, required to register as a sex offender. Can you guess his gender?
- Men having sex with teen girls are viewed as the lowest form of life, and they are usually sent to prison for many years; women having sex with teen boys are seen as "mixed up" and any prison sentence they receive is far lighter than when the genders are reversed;
- A teen girl who is statutorily raped can have an abortion if her rapist impregnates her. A teen boy who is statutorily raped will be forced to pay child support to his rapist if she decides to have the child. And if the boy doesn't pay, he likely will receive a punishment his rapist did *not* receive — he will be jailed;
- Women insist that males are undeservedly "privileged," arrogating to themselves the right to define what "privileged" means.[/unordered_list]

In the current public discourse, the gender injustice most discussed is women's "right" to have free birth control, paid for their employers. That injustice overshadows the following:

[unordered_list style="tick"]

- women outlive men in developed countries by five or more years; men have higher death rates for virtually all of the leading causes of death;
- men are approximately 50% of the workforce but account for 93% of job related deaths;
- males between 20 and 24 have a seven times greater rate of suicide than their female counterparts, and overall, men commit suicide at rates three to four times greater than women;
- males are between 1.5 to 2 times more likely than females to be assaulted;
- government funding for breast cancer research outpaces funding for prostate cancer research by nearly two to one even though prostate cancer and breast cancer have roughly the same caseload;
- death among young men due to testicular cancer in the 15-34 age group outpaces the number of deaths from breast cancer among women in the same age group;
- victims of war, both combatants and non-combatants, are more likely to be male;
- responsible young men are legally charged considerably more for auto insurance than irresponsible young women, simply because they were born male, but gender differences for health care premiums are being outlawed in the US since women claimed they were discriminatory;
- a woman who commits the same crime as a man will receive, on average, only a fraction of the sentence;
- during FY 2009, 169,586 names and addresses of suspected violators of the duty to register with the Selective Service System were provided to the Department of Justice for possible investigation and prosecution for their failure to register, carrying a penalty up to five years in prison. Every name on the list was male — because young women are exempt from even registering.

[/unordered_list]

Setting priorities

Paul Elam · 23 February 2012 · Archived copy · Original

[box icon="none"]

Being at the helm of AVfM has always been more than just running a website. It is a constant and sometimes frustrating juggling of priorities, stress and conflict; it can be (and has been) life-consuming. Before this starts to sound like finger pointing at my own website for the stresses it brings, let me fully own that I have been obsessed with these issues for a long time. I needed to say that before saying that I am increasingly experiencing the toll from all this on my health and even my state of mind. I am also sure that the years I spent sedentary and smoking while chained round-the-clock to a computer have taken their toll as well. I don't feel too well these days, folks.

So here's the deal. I have quit smoking for a while now, but there are other changes I need to employ if I want to be around for a good bit longer than the near future, at least with the gusto to continue the work here. Diet, exercise (for my body as well as my brain) and something other than activism in my life are now musts for me. I have run out of excuses and room to procrastinate.

That means I need to make some changes, today. It means I have to make cuts. None of them are easy. Starting today, I am suspending operations of AVfM Radio. John is fit and capable to do the show, but unfortunately cannot control the show studio from a Canadian locale. He could, however, make it work if there were a conscientious, reliable and known MRA who would step up to the plate and produce the show. It would not require you to be on the air, but would require your "show must go on" commitment.

Once I have adequately addressed the health issues I am experiencing, I will return to the show on some sort of modified schedule.

In the meantime, I will continue to perform the day to day operations of the site, as well as hopefully writing one or two articles a week. John will sit in as chief cook and bottle washer during this time. Until I feel like I have retaken ownership and control of my health, that is all I am going to be able to give. My goal is to be an activist till the day I die. Meeting that goal was never in question, but I would like to add some quality and maybe even some time to that objective.

I appreciate your patience and support during this time of change.

Paul

[/box]

Court imposes jail sentence for Facebook rant

Robert O'Hara · 24 February 2012 · Archived copy · Original

[box]

(Washington, Feb 23) In what can only be described as a blatant violation of an individuals first amendment rights a Cincinnati court magistrate recently imposed a 6o day jail sentence for a man who posted an angry rant on his Facebook page concerning his divorce and custody battle.

Photographer Mark Byron had a son with his wife in 2010 and soon after the marriage became problematic. She accused him of domestic abuse and "threatening her with his fists." He was exonerated only later to have a civil restraining order issued against him ordering him to stay away from his wife. Angry about the limited access he had to his son and the bitter divorce proceedings he posted an angry rant on his Facebook page in November of last year.

"…if you are an evil, vindictive woman who wants to ruin your husbands life and take your son's father away from him completely – all you need to do is say that you're scared of your husband or domestic partner…" he posted on Facebook.

Even though his wife was blocked from his page she saw it and told court officials she was "embarrassed" by the post. Court Magistrate Paul Myers determined that Mark's rant on his Facebook page violated the protection order and ordered him to take down the post and put in its place an apology, written by Myers, or face 60 days in jail. Byron also has to pay his wife's attorneys fees brought about by the Facebook issue if he wishes to avoid jail.

"It's outlandish," Mark Byron said. "I'm afraid to do anything. People are even fearful that Facebook can be regulated by a judge."

The case is next in court March 19.

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http://www.dailymail.co.uk/news/article-2105319/Court-orders-husband-apologise-estranged-wife-Facebook-30-days-posted-hate-filled-rant-her.html

http://www.facebook.com/byronphoto

[/box]

The Big What If

Stephen O'Brian · 25 February 2012 · Archived copy · Original

I'm a day dreamer. A muse. I'm often not here, but "there" instead. It got me into big trouble as a school boy. It still does as I'm on the harsh end of the cultural zeitgiest, being a western male.

Occasionally I like to deliberately daydream and see what comes to mind. I know that only when folks ask the right questions, do they get the right answers. Questions don't fall out of the sky and into our heads though. We need to take time to think them up.

Recently I had the luxury of time on vacaton to do just that. =So recently I dreamt up some questions which I offer here. They are questions which in turn are designed to provoke MRA's imagination and discussion.

So here goes, in no particular order of importance, just how they came up in my mind:

- What if men drop out in huge numbers globally – like Japan's "Grass eaters"?
- What if the non-hormonal male birth control pill is used by most men?
- What if male studies takes off as an academic discipline? (ref)
- What if the non hormonal male birth control pill is used by men to selectively breed only with non-feminist women?
- What if men started using quick-dial communication to signal other men instantly when in misandric situations?
- What if lots of men insisted on learning male health in colleges and universities?
- What if there was a website specifically set up to notify consumers of stores and companies which discriminate against males so consumers can take their business elsewhere?
- What if men formed the National Organization of Men – NOM?
- What if someone opened Men's health shops stocked with everything from Viagra to walking sticks (with inbuilt gizmos: GPS, MP3, men's radio)?
- What if men's sex toys (fleshlights etc.) became as common as women's (vibrators) and men held sales parties with some proceeds going to veteran's and men's health?
- What if men formed associations globally with for example: USA Men's Rights Activists, Japanese Grass-eaters, UK Fathers for Justice, and Indian Men's Rights Activists meeting annually under one roof for a week?
- What if MRA launched a prison rape awareness campaighn called "Black ribbon day"?
- What if male use of pinhole videocameras for self protection became commonplace? (ref)
- What if men advertised being part of an organization called "feminist watch" with bumper stickers, lapel badges and tiepins (proceeds to men's health) ?
- What if men create an underground DNA paternity testing and counselling movement for those places where DNA paternity testing is outlawed ?
- What if boys got superhero comics, video games and movies with MRA messages?
- What if boys sports coaches taught game as well as sports?

- What if men's retirement villages became commonplace where male elders created centers for male history and culture?
- What if someone developed "a Voice for Boys" website and radio show?
- What if someone created a TV channel for boys?
- What if groups of men targetted infant male genital mutilation centers with graffitti, street protests, video camera surveillance and online exposure of personal and public health warnings?
- What if men formed men's holiday clubs to retreat and connect their collective experience whilst learning how to effectively be even more MGTOW?
- What if someone started an organization to raise awareness of the horrific male suffering for gratuitous entertainment in contact and extreme sports?
- What if a rock supergroup focussed on MRA was created?
- What if someone developed a website with an easy on the eye checklist comparing political candidates male friendly/unfriendly policy?
- What if someone opened a store/franchise full of food and beverages designed specifically for men's health ?
- What if a thousand men find they are dreaming similar dreams, and it becomes ten thousand, a hundred thousand, a million, a billion men?

Sweet dreams everyone.

Dream links :
Japanese grass eaters – http://www.youtube.com/watch?v=SDaQa8YDSFQ

Male Studies – http://www.malestudies.org/

Men's club – http://www.imdb.com/title/tt0091508/plotsummary

International Men's Movement – http://www.the-spearhead.com/2010/11/05/spearhead-exclusive-international-mens-movement-bursts-onto-europes-political-scene/

Prison rape – http://www.hrw.org/news/2009/06/23/us-prevent-prison-rape

Paternity testing – http://www.dnatesting.com/

Infant male genital mutilation – http://www.youtube.com/watch?v=ZKKW3J1krHg
Men's health foods – http://men.webmd.com/features/food-men-10-foods-boost-male-health

The ethics of hypocrisy

M. R. Walks · 26 February 2012 · Archived copy · Original

The concept of a "racist ethicist" would strike most as ridiculous yet the oxymoron designation "feminist ethicist" is accepted by the broader community without pause for thought. Indeed along with "psychotherapist," "feminist ethicist" is a descriptor used in the online biographies of prominent Australian radical feminist, Dr. Betty McLellan [1]. This is the same Betty McLellan we know as a presenter at the 2011 Perth SCUM Conference, contributor to the extremist Radfemhub blog and advocate for everyone's human rights except those of men.

Her most recent published work is titled "Unspeakable – a feminist ethic of speech" about which she writes on the Radfemhub "the principle of Freedom of Speech is a sham. It's a myth." [2] Look no further then the comments policy on this public web site for proof of that:

> ***The discussions on this blog are reserved for women. Female-born, women-identified women are welcome to take part. This means that no male-born or male-identified person is given a platform to speak in this space. An amazing thing happens when women-identified women have the chance to speak, away from the carnivorous and necrophiliac behaviors(sic) of men. Our conversations get deep, rich, interesting, and fun. This atmosphere is valued and will be protected.***

Radicalhub.com is a site to which any serious ethicist should be loathe to be associated. McLellan, however, appears to celebrate her involvement. I recently wrote to McLellan pointing out the hypocrisy of her stance but not surprisingly have not received a response.

McLellans' Townsville office has a plaque outside that simply states:

"Dr Betty McLellan Psychotherapist"

Now I gather Betty has a PhD, and hence her use of the salutation Dr. agrees with convention here in Australia, although on professional plaques it is most commonly associated with clinical practitioners. According to the James Cook University where she holds an appointment as Associate Professor (Social Work and Community Welfare) she received her Ph.D. from Claremont CA in 1977 but I have been unable to track down the topic of her dissertation. [3]

[image]Psychotherapist is a poorly defined designation in Australia. Unlike Psychologists, Psychiatrists, Medical Practitioners and other health professionals who must be registered with the Australian Health Practitioners Regulatory Agency (AHPRA), psychotherapists seem to be a law unto themselves. You will not find Betty McLellan listed on the AHPRA web site, nor does she appear in The Psychotherapy and Counseling Federation of Australia (PACFA)[4] listing of practitioners. The PACFA is an attempt to gather the disparate groups who practice "counseling" and "psychotherapy" [5] under a banner of legitimacy, and have them conform to a code of ethical practice. [6] Many submissions have been made to bring "psychotherapists" under the supervision of the AHPRA.

Mental health professionals, a group to which McLellan claims to belong, would also by convention advertise their affiliation with their professional body. For example, a Psychologist might add in addition to their qualification, MAPS (Member Australian Psychological Society) as a post nominal, indicating that as a member of that group they abide by its Code of Ethical Practice. [7] This provides reassurance for potential clients of the mental health professionals qualifications and an avenue of redress if they feel that the professional breeches the code of ethics to which they subscribe. McLellan has no such affiliations advertised in her phone directory listing or elsewhere that I

can find. However, she does have a pretty, pink, albeit somewhat faded plaque outside her office. Perhaps indicating she is a female friendly practitioner?

McLellan fails to advertise her qualifications as a psychotherapist or any affiliations that would bind her to a particular code of ethics. This is convenient for her because one must wonder how a person holding such extremist and radical views could be involved in therapy with clients in an impartial, non-discriminatory and non-judgmental way. The ethical standard for Psychologists listed under "justice" for example forbids members from "discriminating unfairly against people on the basis of age, religion, sexuality, ethnicity, gender, disability, or any other basis." Further, they require psychologists to "demonstrate an understanding of the consequences for people of unfair discrimination and stereotyping related to their age, religion, sexuality, ethnicity, gender, or disability." These are clear ethical standards to which she obviously does not subscribe.

One of McLellans books, *HELP! I'm Living with a (Man) Boy* [8] is described thus: "From wet towels on the bathroom floor to carelessness with money or outright abuse, the frustrations of women with immature partners are viewed here as genuine problems to be solved by better communication."

A browse through this book shows it to be perpetrating the usual negative stereotypes of men whilst reinforcing the blameless victim status of women whose partners don't communicate with them at the exact time and in the precise manner they demand. Clearly not an ethical and unbiased view of relationships, embracing the above mentioned standards.

Beyond Psychoppression is another McLellan book promoted as a guide to therapy that explores the intersection between the personal and the political. (Have I heard that line before?) The introduction to Beyond Psychopression:

> ***Poor Men. I suppose we ought to feel sorry for them to some extent. In every generation, you see, men are sold a lie. In their socialisation, they are deceived into believing they are superior and that their superiority gives them unlimited power over women, animals, the environment, material goods, and all the worlds wealth.***

Rather than cite contemporary research she continues to proffer patently false generalizations about men that cannot be substantiated. Naturally it follows that:

> ***Because the personal experiences of individual women are tied so closely to society's attitude toward and exploitation of women collectively, a therapy that recognises the political nature of our relationships must pay attention to both the individual and collective needs of women.***

In other words feminist therapy needs to enlist clients into political action (feminism) to end oppression and discrimination against women collectively for an individual to progress in therapy. Sounds more like a treatise on how recruit for a cult than an ethical approach to psychotherapy. Still the experiences of unwelcome attempts to indoctrinate women into feminism via the abuse industry and women's shelters staffed by ideological commissars are well known.

McLellan has, over the years. been an avid writer of letter's to the editor, of our local and other newspapers. Recently the tragic murder-suicide deaths of a father and his child, after jumping from a bridge in Brisbane made headlines here. The situation involved family breakdown and the man involved was ostensibly a normal and well respected member of his community. McLellan wrote to the Townsville Bulletin:

> ***Unacceptable ANOTHER day; another bridge; another father; another baby thrown to his death. Another heart-broken mother; another shattered community in total shock. When will it ever end? Not until our society stops making excuses for men's violence and makes it clear that such hideous acts of violence are totally unacceptable in a civilised society. BETTY McLELLAN, Railway Estate.***

Ok, does that sound like an ethical mental health professional trying to understand the complex determinants of human behavior with a view to remediation, or a radical feminist trying to score cheap political points from a personal tragedy? A similar tragedy played out in Brisbane in September 2011 also making national headlines, a mother stabbed her teenage daughter to death then drove with her young son to the same bridge and jumped to her death whilst the son watched. The women apparently had a history of mental ill health, and the whole thing was quietly minimized and justified. Betty McLellan did not write to the local paper asking for a halt to women's violence. Possibly in her view it was "patriarchies" fault, so more control of men would be the political imperative from this particular personal tragedy, not addressing women's violence.

McLellan might be better described in her biographies, as a feminist bigot, and based on her published views such a descriptor would be fully deserved. The reality is her writings are about sexual stereotyping, feminist dogma, and gender discrimination and have nothing to do with the reality of ethical or moral discourse. That archaic gender feminists such as McLellan still thrive in Australian academia is a sad reflection of the decline of academic standards and intellectual rigor in Australian universities.

[1] http://www.ias.uwa.edu.au/lectures/past/2010_lectures/mclellan

[2] http://radicalhub.com/2011/08/04/pornography-and-the-myth-of-free-speech

[3] http://www.jcu.edu.au/sass/staff/JCU_084363.html

[4] http://www.pacfa.org.au/

[5] http://www.pacfa.org.au/memberassoc

[6] http://www.pacfa.org.au/sitebuilder/resources/knowledge/asset/files/3/2012pacfacodeofethics.pdf

http://www.pacfa.org.au/sitebuilder/resources/knowledge/asset/files/3/pacfacodeofgoodgovernanceaug05.pdf

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[8] http://www.amazon.com/HELP-Im-Living-Man-Boy/dp/1876756624/ref=sr_1_1?ie=UTF8&qid=1330241577&sr=8-1

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[10] http://www.couriermail.com.au/news/queensland/despair-ends-in-tears-and-tributes/story-e6freoof-1226277626545

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Politics and Men's Rights

Rocking Mr. E · 26 February 2012 · Archived copy · Original

I was really impressed with Paul Elam's recent article "Why are atheists so religious?" Religion is a subject that MRAs tend to stay away from due to its affinity to offend, so this was a brave venture. Likewise, and with the help of JtO, the AVFM radio show "What if God Was One of Us?" did an excellent job of tackling the atheist connection to feminism. This coincided with the week that the Amazing Atheist (otherwise known as TJ) received a lot of flak from feminists and manginas alike. TJ was less than subtle in a confrontation on reddit with a feminist claiming to be a victim of rape. Few would disagree that the Amazing Atheist handled the situation poorly. It is however clear that TJ was goaded into oblivion, eventually cracking under the pressure. This is a common feminist tactic used to character assassinate opponents.

What is revealing about the whole episode was how 'moderates' were very quick to chastise TJ en masse. TJ openly admits to being molested as a child [1], so this is very telling when we consider his mannerisms, not least his typically volatile and eccentric behavior, both on and off camera. Many called for a complete boycott of TJ's YouTube channel, some even labeling him a potential rapist. It's funny how people like PZ Myers [2] are very quick to stand up for female behavior associated with a victimized past. The same cannot be said when men suffer from the aftermath of a traumatic event, a perfect example being soldiers with post-traumatic stress disorder [3]. The eventual breakdown of soldiers is used as a device to trump up levels of domestic abuse against women. This double standard allows women to chop and change between perpetual victim and empowered female, depending on whatever fits the moment. People like PZ Myers provide the ammunition for this to occur.

On the other hand the mysterious reddit rape victim escaped scrutiny for the most part. It seems she was very quick to use her victimhood as a means to shut down discourse, not that discourse is what feminists are after. Feminists are at the heart of the PC culture that we experience today, where free speech is restricted by the chosen technocracy of the political and academic elite. The scurrying of the "moderates" at the bottom of the hierarchy ignites this system like a flame beneath a bonfire. Some feminists are conscious of what they are doing; many are too ignorant to see it. Some feminists are clearly enraptured by the euphoria of female supremacy, while there are always going to be those that actually believe that what they are doing is right. And so, one by one, the misandric policies and data go unnoticed, while radicals are all too aware of the underlying con.

Feminism started out as a strongly classically liberal philosophy through the likes of John Stuart Mill and Mary Wollstonecraft [4]. It's very important that people understand that the use of the term 'classically liberal' [5] is very deliberate. What we sometimes call liberalism today is not liberal at all. Many of the founding fathers of the USA were classically liberal philosophers, inspired by the likes of John Locke.

So what changed? The answer is simple and is not uncommon knowledge among MRAs. Feminism became entwined with Marxist philosophy. Friedrich Engels in particular was very open about his belief that the family was a product of capitalism and property rights [6]. The woman was seen as an instrument of this oppression, and was therefore considered pivotal to the eradication of capitalism. By attacking the family it was believed this would bring Marxists one step closer to the proletariat vision of a communist society. This led to the Marxian inspired second and third-waves of feminism, as well as the political correctness used to shut down dissent. Feminists, like those TJ encountered, are well versed in the art of antagonism and shaming. They know exactly what buttons to push, and they are all too aware of how to ruin a person's reputation through their reaction to being taunted, thus ending their ability to voice their opinions. It will be interesting to see whether TJ has the guts to talk about feminism again after his scathing fiasco.

PC culture has consumed classic liberalism to the point where 'liberal' is synonymous with the leftist Neo-Marxism we have today. Herbert Marcuse, one of the founding members of the culturally Marxist Frankfurt School, was integral in defining what he called "repressive tolerance" in an essay [7]. In a nutshell Marcuse believed that the only way to realize perceived goals was via intolerance towards opposing voices. Justification for this is given by

citing aims of creating a more humane society, but as we have seen time and again free speech is far more valuable than any utopian goal. What Marcuse actually did with his essay was create an alarming parallel with Stalinist orthodoxy that occurred in the USSR. It truly is shocking how Marcuse's techniques are now adopted by so many in the modern political left. That is not to say that others, like politicians of other political slants, are not adept at sinking to lows of character assassination. But no one does it quite like a leftist, as one learns all too well when going up against feminism.

The connection between feminism and atheism is also an important link to the left, which MRAs have recently addressed. Yes, delving into religion can be controversial, but perhaps MRAs shouldn't stop there. Maybe it's time that they started to explore that other controversial topic more often – politics. I am of the opinion that MRAs should politically identify themselves in the same manner as basically every other movement in the past and present.

However, today's bipartisan politics are inadequate. The left seeks to use guilt to make men succumb to disposability, while the right desires men to embrace the traditional role as provider and protector. It's clear then that the political system we have today is not designed to help men, for men have always been the sacrificial lambs required for the state to exist. It is for this reason that endless excuses, disruptions, and delays are the outcome of those working towards ending male injustice.

Feminists will have us believe that women are the true victims of history, but I would take a job in a factory over the battle of Normandy in a heartbeat. This epitomizes precisely why feminism is a movement driven by all rights, no responsibility, ignoring the hardship that men were faced with in the past. Feminists only seek privilege, supremacy, socialism, and most of all – power. MRAs should learn from this misguided mindset, especially when we look at how the left that feminism is a part of has no concept of the free rider problem. Providing infinite welfare and entitlement is a recipe for the ticking time bomb we are presently faced with. National debt is sinking the whole of society. Children are being raised by incompetent single mothers. Fathers are pursued for alimony by state thugs who deny them access to their own children. It is a culture of irresponsibility and insanity driven by left-wing ideologues damaged by their own disfunctionality, not to mention the resentment stemming from being incapable of competing in a meritocracy.

The left may be the cause of the feminism we are faced with today, but I do not presume that the right, with its traditional values, will help MRAs either. Yes, a small victory has been achieved with the help of the Republicans in the battle against VAWA, but you can bet your bottom dollar that this will only go as far as their white knight mentality will stretch.

It is therefore my belief that MRAs should mirror libertarianism and classic liberalism, the laissez-fares economists that champion skill over affirmative action, and the responsibility inherent to true individualism. Instead of using coercion to take from one group and give to another we should strive to show men, and indeed women, how to be responsible for their own lives. Detrimental to this is political lobbying for more government intrusion. I feel that MRAs should work towards dismantling this system, which allows groups like feminists and corporatists to bribe politicians into compliance.

It is impossible to avoid lobbying altogether at the current climate. I do however believe that MRAs should seek to stand against state influence in almost every sense. It is for this reason that I disagree with anyone who argues that the state can truly help MRAs – you will pay a heavy price for whatever you ask for, much like making a deal with a con artist. The evidence to prove this is stacked to the rafters, both today and in history. Instead of the state the family should be the heart of society, though I do not feel this should be built upon the disposable male model of old. Nonetheless it is by fighting to keep the family alive, the natural enemy of the state, that we can defeat those opposed to men's rights.

[1] http://www.youtube.com/watch?v=kjakFitGc7s&feature=player_embedded
[2] http://freethoughtblogs.com/pharyngula/2012/02/08/the-not-so-amazing-atheist-self-immolates/
[3]

http://www.independent.co.uk/opinion/commentators/joan-smith/joan-smith-the-soldiers-who-cant-help-bringing-their-work-home-1793829.html
[4] http://en.wikipedia.org/wiki/First-wave_feminism
[5] http://en.wikipedia.org/wiki/Classical_liberalism
[6] http://www.isreview.org/issues/02/engles_family.shtml
[7] http://www.marcuse.org/herbert/pubs/60spubs/65repressivetolerance.htm

AVfM going dedicated

Paul Elam · 27 February 2012 · Archived copy · Original

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Some of you may have noticed we were down for a little while yesterday. Today was filled with short "changing servers" messages and even cryptic server pages. We apologize for the inconvenience and thank you for the messages and forum posts expressing concern.

AVfM has been dodging a bullet for some time by changing between differing levels of less expensive hosting plans in attempt to avoid dedicated servers. A while back we attempted running on a compromise between performance and price, a so-called VPS server which cost us about a 100$ a month, but we shortly found it offered no better performance than cheaper shared hosting. So we decided to move back to shared hosting and try to stretch it out and abuse it for as long as we could without getting kicked off.

Unfortunately, this didn't work for too long either, because our level of traffic and advanced features put stress on available resources – mainly CPU use percentage – on a level of abuse never attempted on shared-hosting plans. This rattles our hosting company, who showed their displeasure yesterday by shutting us down without prior warning.

It is actually not surprising. On November 2 we hit our first 1,000,000 visits to this site after 15 months of being online. Now, less than 4 months later, we are about to hit 1,500,000. This kind of growth was bound to be accompanied by some growing pains.

So, thanks to the final push from the hosting company, we finally went the whole stretch and ordered a full on dedicated server. Unfortunately, this change is expensive. We are now going from the temporary $100.00 per year shared hosting to a new and never before done $219.00 per *month*. Success has its price.

We apologize for the rather un-elegant way in which this transition happened, but we simply had no warning. The moment we got shut down we purchased the dedicated server plan on the spot, but due to the way the internet works, it takes time for the changes the propagate.

You couldn't access the old server because it was shut down, and you couldn't see the new one since it takes time for changes to propagate. Bigger companies usually handle this transition in such a way that you simply see things served from the older server while the move is happening. We didn't have this luxury due to no warning time.

Thanks for your patience and for supporting this sites mission.

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Domestic violence law is ready for the dump

Paul Elam · 28 February 2012 · Archived copy · Original

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NEWS RELEASE

For immediate release Contact: Tom Spence, 888-773-6782 tspence@spencemedia.com

February 28, 2012

Why it's time to kill Joe Biden's favorite law.

(Dallas) The Violence Against Women Act, a monument to feminist political power, is up for reauthorization. VAWA does nothing for victims of domestic violence, and it's time to kill it, argues **JANICE SHAW CROUSE**.

Grounded on the feminist dogma that men are inherently abusive, VAWA wrecks families and tramples civil rights. It funnels hundreds of millions each year to a corrupt domestic violence industry. It indoctrinates judges, prosecutors, law makers, teachers, and school children in an anti-male, anti-family ideology. All that, *without protecting abuse victims*.

Laws should be based on reality, insists Dr. Crouse. Women are as likely as men to initiate physical aggression. About half of intimate partner abuse is mutual. And extreme interventions by the criminal justice system make many victims afraid to seek help. There's simply no reason not to have sensible domestic violence laws. VAWA must go.

To interview Janice Shaw Crouse, contact Tom Spence: tspence@spencemedia.com

Questions for Dr. Crouse:

- What is VAWA and what's wrong with it?
- Is there a chance that Congress won't reauthorize VAWA? Who's against it?
- You say that VAWA hasn't lived up to its promise. In what ways?
- How have VAWA's sponsors changed the proposed version? Is it better or worse?
- VAWA's opponents are accused of waging a war on women. *Are* you?
- What are the financial arguments against VAWA? Is it a good use of tax dollars?

CREDENTIALS: **Janice Shaw Crouse, Ph.D.**, senior fellow of Concerned Women for America's Beverly LaHaye Institute, is an international expert on cultural, women's, and children's issues. A regular commentator on all major TV networks and a former presidential speech writer, she is the author of *Children at Risk* and *Marriage Matters*.

Availability:Washington,D.C., and via telephone.

CONTACT: Tom Spence, 888-773-6782 / tspence@spencemedia.com[/box]

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Other women are now organizing in opposition to the sexist and destructive legislation known as VAWA

WAVE: Woman Against VAWA

WAVE Facebook Page

[/box]

Male reproductive rights

John Hembling (JtO) · 29 February 2012 · Archived copy · Original

A woman's body, a woman's choice.

In discussions of reproductive rights, this choice nugget of execrable rationalization is repeated so often it may be considered a new word.

Awomansbodyawomanschoice.

It is a sloppy, dishonest, and unethical excuse for the continued maintenance of the amoral and opportunistic annihilation of the human rights of men in reproductive matters.

The rationalization hamster races whenever this topic is broached in support of a regard for male human beings deserving basic human rights:

- Men don't get pregnant, stupid!
- You should have used a condom, stupid!
- You made your decision when you had sex, stupid!

The first of these asinine, and yet often repeated rebuttals – that men don't get pregnant, to the extent that it's true, supports the argument that being pregnant is a choice, and it's a choice that only women have.

Now, I won't pretend that women cannot or do not become unintentionally pregnant, either through failure of condoms, or failure of birth control pills, or in rare cases, failure of tubal ligation. However, accidental pregnancy will be set aside for the moment.

Women living in the first world, that is, in nations with a developed industrial economy, access to modern medical services and all the attendant conveniences of the 21st century have nearly total control over their own fertility.

A listing of all available methods for women to control their own reproduction would be tedious, but dozens of pre-conception consumer technologies for birth control are cheaply and easily available to women. This consideration addresses technology only, and doesn't touch on women's legal rights of self determination. In the few instances of political discussion over whether women should or should not retain rights of bodily autonomy and self determination, suggestions of those rights being denied has resulted in the rapid smack-down of any politician suggesting otherwise.

Post-conception, women also enjoy the right to terminate pregnancies using a version of the morning after pill, or by surgical abortion. The criteria and window of legally allowed access to abortions varies from state to state, but is available in every state.

A women's body, a woman's choice is not merely a motto, it is the law.

There are of course, some restrictions, and these vary based on progression of the pregnancy. These limitations are based on the fact that at some point during a pregnancy, the bundle of cells becomes a human being, to whom the human right to not be killed based on parental convenience must be afforded. Where this line is drawn varies based on who is asked, which is why in most states, abortion is limited to early term pregnancies.

Where this line should be drawn is not the topic of this article, other than to state that it is appropriate to draw it somewhere.

To be clear, I reject the doctrine claiming the personhood of a fertilized egg.

Women control their own pregnancies.

Men, by contrast, do not control women's fertility, nor their pregnancies. This is why men have no right to force a woman to continue a pregnancy, nor any right to limit a woman's use of pre-conception birth control.

However, a man whose sperm is used to fertilize a woman's ovum carries legal obligations to not only abide by the woman's decision to become pregnant, noting that in almost all cases this is a matter of volition and choice. In addition, the full enforcement powers of the state, both the civil police and the financial institutions regulated by the state will compel a man whose sperm is used to support that woman's reproductive choice for almost all of the following two decades.

A man has no legal choice in this. He has no reproductive rights, even while he carries legal and financial obligation. In fact, although debtor's prisons have been outlawed for more than a century, men unable to meet the enforced financial obligation mandated by a woman's exercised right of reproduction, these men are regularly imprisoned.This is unambiguously an implementation of the morally repulsive practice of slavery; ***the reproductive trap***.

While assertions of its occurrence are frequently mocked, women can and do contrive to become pregnant without the consent or knowledge of men whose sperm is used.

"When [Jonathan's] girlfriend of just a few weeks announced her pregnancy, the news was coupled with an astonishing admission: she claimed to have impregnated herself using a condom that they had discarded after sex. […] Six months later, though, Jonathan received a letter from the Child Support Agency asking him to make a contribution to his daughter's upbringing." [1]

In another article [2], Daily Mail columnist and apparently amoral would-be mother Liz Jones wrote about self impregnation using stolen semen.

"The 'theft' itself was alarmingly easy to carry out. One night, after sex, I took the used condom and, in the privacy of the bathroom, I did what I had to do. Bingo."

In the same article, Jones claimed a 2001 survey revealed that: "42 per cent of women would lie about using contraception in order to get pregnant in spite of their partners' wishes."

She didn't cite a source for this survey, so this may be hyperbole. Lying about statistics in an online article is a lesser offence than theft of somebody's gamete cells.

Aside from the stunning prospect of overt theft from a condom, the "accidental on purpose" forgetting to take birth control and becoming pregnant within a relationship without male consent is quite common.

This practice is possible of course only because socially and legally, our culture affords no reproductive rights to men, despite the necessity of male contribution of personal genetic material, and the legally enforced onus to finance women's reproductive choices.

The Irish Supreme Court recently took this absurd situation to a new level of hypocrisy. On February 23 2012, the Supreme Court delivered a landmark judgment upholding the constitutionality of a law that allows teenage boys – but not teenage girls – to be prosecuted for having underage sex.

Under the 2006 Act "teenage boys can be held criminally liable for having sexual intercourse with an underage girl" while teenage girls are immune from prosecution.

In 2010 the Court rejected a challenge to this law because "girls risk pregnancy and the law is entitled to place the burden of criminal sanction on those who bear the least adverse consequences". [3]

Meanwhile, in some US states, including California and Kansas, minor boys statutorily raped by adult women must pay child support to the criminals who raped them. In one case, the boy was drugged before sex. [4]

At what point do humans of conscience take a stand and cease to recognize the courts rendering such judgment.

When conscience says law is immoral, don't follow it. You can cite me for contempt, Your Honor. I don't care.

[box]
Correction : This article mis-identified the Irish court's decision, attributing the decision to United States courts. The mis-identification has been corrected – but the error is noted with apology to readers for the mistake
[/box]

[1] http://www.dailymail.co.uk/femail/article-2059548/Four-men-reveal-trauma-dad-deception.html
[2] http://www.dailymail.co.uk/femail/article-2056875/Liz-Jones-baby-craving-drove-steal-husbands-sperm-ultimate-deception.html
[3] http://news.eircom.net/breakingnews/20363443/?view=Standard
[4] http://www.fact.on.ca/news/news0303/mnd030311.htm

A short lesson in reality

Paul Elam · 2 March 2012 · Archived copy · Original

When you foster a culture of female entitlement, you get two net results. One, you get a lot of women that seem to be deluded into thinking they can engage in any sort of conduct they choose with no expectation of consequences. And two, you get the occasional woman who has a very fucking rude awakening.

We saw that not too long ago in the case of Rayon McIntosh, and we see it here in this street altercation that was caught on video.

I think what is seen here should make a good topic of discussion. Obviously, the woman was assaulting, or attempting to assault the man in the video – *repeatedly*. It also looks like he had other options that did not involve that level of force. But one question that deserves to be answered is whether or not he should feel compelled to exercise any other option than what he did.

Was what he did self-defense? Was it overkill? Are we obligated morally to use restraint with women when attacking men? Or are all bets off? Ya takes a swing, ya takes ya chances.

One matter of interest here to me is the absolute lack of anyone in that scenario that appeared to take the white knight stance. I was half expecting the guy to be attacked by the other men, but what we saw was a message of caution delivered to women in general about going on the physical offensive with men.

No chivalry on that street for sure, but was this more than just her stepping over the line?

A double standard on violence

Zerbu · 3 March 2012 · Archived copy · Original

If someone were to question why men and boys are told not to hit women and girls, even in self defense, then most likely the most frequent answer would be that men and boys are, in general, physically stronger. In some cases, the same can be said about why violence against males in general should be taken less seriously than violence against females. However, this does not appear to be the sole reason. In reality, feminists want female privilege and extra protection.

For those of you who are not yet properly aware of the double standards, allow me to elaborate:

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- In general, violence against men and boys is taken less seriously than violence against women and girls;
- Men and boys are not allowed to hit women and girls, but the reverse is considered acceptable;
- Men and boys are not even allowed to defend themselves against women and girls. A man or boy could be punished severely for defending himself while the woman or girl could receive little to no punishment for a severe form of violence;
- In mutual violence, the man or boy is punished more severely and the woman or girl may not even be punished at all.

[/unordered_list]

BULLYING OF WEAK MALES

First of all, I'd like to ask you all a question. Which of these two groups is given extra protection and biased support? Is it "females" or just "people who are less physically strong?"

Why is it that the men and boys who are most prone to violence and bullying are those who are less physically strong than the average male? This is true not only in real life, but it is also portrayed the same way in the media. How often have you seen or heard of the common trope where a mean bully actively picks on, beats up, and destroys the well-being of "nerds" and other weak boys for the sheer pleasure of it?

Although this form of violence is usually male-on-male (though there may be infrequent cases of female perpetrators) one can argue that this contradicts the feminist excuse that the reason that violence against males is taken less seriously is because they are stronger. These "nerds" and other weak boys have less physical strength than the average boy and some may even have the same amount, or in some cases even less, physical strength as the average girl. Do they receive any more sympathy because of this? Usually not! Like most violence against males in the media, it is portrayed as not only acceptable, but funny. The fact that they aren't physically strong doesn't change that.

So, if the reason females are given more protection from violence is because they're less physically strong, then why aren't these weaker males given the same protection and support?

So in conclusion, the answer is "females," and not simply "people who are less physically strong."

MALE-vs.-FEMALE SELF-DEFENSE

We now know that in order to receive sympathy and protection from violence when you are not physically strong, you must have female genitalia. Oh wait a minute…I think part of what I just wrote is questionable. More specifically, the part that says "when you are not physically strong" may not be properly fact-checked. The question here is: does a female even need to lack the physical strength of a male to receive access to this special privilege? Another question is: in a fight between a male and female, does the female need to be weaker than the male in order

to throw out the gender-biased “men/boys can’t hit women/girls” excuse, even when the male is only defending himself?

The answer to both these questions is a flat-out no. The excuse can be used regardless of the relative physical strength of the male and the female. One particular example of this, and remember that this is only an example, is how this biased rule is applied to prepubescent children. Before puberty, boys and girls have the same amount of natural strength [1], and any additional strength one has is purely socially constructed. Yet, boys of that age are still dressed down for hitting girls, even if done in self defense.

I have even personally witnessed strong teenage girls physically attacking weaker teenage boys and when the boy does anything in self-defense, the excuse that “boys shouldn’t hit girls” is still called out.

So in conclusion, the actual strength of the individuals has no effect. While they say the reason violence against males is taken less seriously because males are in general stronger, individual exceptions to the stereotype seem to make very little difference, if any. The excuse is based solely on the general traits of the genders, and not on the actual traits of the individuals.

VIOLENCE WITHOUT PHYSICAL STRENGTH

So now we know physical strength doesn’t really make much of a difference in the matter. It’s really based solely on gender, and the excuse of physical strength is just something used by feminists and other gynocentrists to justify discrimination against men. There is, however, another thing to debate. What if the case in question doesn’t involve physical strength?

One does not need to be physically strong to be violent; they can simply wield a weapon or throw an object. Not only are the effects no more harmful to women than they are to men, but some studies have actually shown women tolerate pain better than men. [2][3] It looks like the feminists have some explaining to do.

If a man were to say that violence against women that doesn’t involve physical strength should be taken less seriously because of this, it would be no less chauvinistic than any of the suggestions feminists have driveled out of their mouths. Not that I truly believe that should be the case, however, as what feminists say is in no way logical. There is some debate to these studies, [4] but whether or not the study is correct, the realistic thing to do is have all forms of violence punished the same way, depending on how serious the individual case is, regardless of gender.

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3. A New Study Proves That Women Handle Pain Better Than Men – http://ksfm.radio.com/2011/03/22/a-new-study-proves-that-women-handle-pain-better-than-men/ (for reposts: “)

4. What’s Your Pain Tolerance? – http://www.webmd.com/pain-management/features/whats-your-pain-tolerance

The inflated definition of misogyny

Zerbu · 5 March 2012 · Archived copy · Original

Feminists are very quick to scream when they see or hear something they consider to be discrimination against women. According to feminists, misogyny is still rampant in society, and women are treated badly and unfairly. Really, though, what do they consider to be sexist?

The issues most feminists today complain about, are normal issues that happen to many people and are not gender based. Mainstream misogyny is very rare in today's society, and if it ever occurs, people will know about it, report it immediately and it will be gotten rid of as soon as possible.

So, what are some examples of what feminists consider misogyny?

- If a man is chosen over a woman for a job, it's considered misogyny;
- If a woman or girl doesn't get taken seriously, it's considered misogyny;
- If a woman or girl is not given complete control over her choices in life, it's considered misogyny;
- If violence is inflicted against a woman or girl, it's considered misogyny;
- If a female boss is not respected properly, it's considered misogyny;
- If a woman or girl is falling behind in a class, it's considered misogyny on the part of the education system;
- If a woman or girl is not given proper health care, it's considered misogyny;
- If a woman or girl is poor or suffering financial stress, it's considered misogyny;
- If a woman or girl gets in trouble for a reason she disagrees with, it's considered misogyny;
- If a woman or girl in general is suffering, it's considered misogyny.

Now, despite what feminists claim, these issues are not misogyny, because they are not gender issues. These issues happen to everyone, not just women and girls. Men and boys suffer from them as much, a lot of the time even more so. It has nothing to do with gender discrimination.

- *People* get chosen for jobs over other *people;*
- *People* don't always get taken as seriously as they should;
- *People* aren't always given complete control over their choices in life, and may be restricted for financial, health and/or other reasons;
- *People* suffer violence;
- Bosses and people in power are not always respected the way they should be, regardless of gender;
- *People* often fall behind in classes;
- *People* are not always given the proper health care they need or deserve;
- *People* suffer financial problems;
- *People* get in trouble for improper reasons, or at least what they consider improper;
- *People* in general suffer.

…but if one of those *people* are female, feminists immediately blame it on discrimination. Most of the problems feminists call misogyny are simple human issues that effect both genders. As has been demonstrated, feminists are not after equality. What they really want, by making these claims, is to change it so that only men ever suffer from these normal issues.

An example of this is how feminists continuously try to classify domestic violence (and in some cases, even violence in general) as a form of gender discrimination. Men can be victims of domestic violence too, so domestic violence is a violence issue, not a gender issue.

To demonstrate further the way situations are so easily labelled misogyny, here is a detailed example of a fictional situation:

> **A student at a school has just been accused of misbehaving. This student believes they have done nothing wrong, and is annoyed by the false accusation and is determined to have something done about it. The student complains to one of the teachers, but doesn't use proper manners and instead uses shouting and foul language. The teacher disciplines the student for it, and the student has to do extra work after class.**

The short story above does not mention the gender of the teacher and student. So let's say, both the student and the teacher are male. It would be considered a normal dispute. Change the gender of both of them to female, and it's still a normal dispute. However, make one of them male and the other female, and bang… it's gender discrimination! The male in the situation is a chauvinist, and the female is being discriminated against, despite the argument having nothing to do with gender. It could also be noted that in situations like these, the male is the one who gets blamed the majority of the time, and the female is always considered the victim.

That, folks, is the inflated definition of misogyny. For something that is done by a man (or boy) to be considered discrimination against women (or girls), the woman or girl just has to disagree with it. Whether or not the problem actually has anything to do with gender makes no difference in what feminists decide to call it.

Feminist lie #3,468: Obamacare

Antony Zarat · 5 March 2012 · Archived copy · Original

Shut the fuck up about a make believe "War on contraception"

Feminism is the most powerful lobby in human history. In every Western nation, feminists enjoy unwavering political patronage, exert move-by-move control of humanities departments (while other academic disciplines are submissively silent), wield unchallenged power over judicial and executive institutions, and preside over the cowed submission of the media and other societal self-correction institutions. Feminism is the biggest and meanest fish in the sea, and once it smells blood, you can be sure that someone is going to get slaughtered.

This week, the feminist behemoth is busy devouring the Catholic Church, the conservative lobby, and what remains of the congressional Republican delegation. Admittedly, the GOP brought this upon themselves. Frustrated by disappointing poll numbers and costly political infighting, Republicans gambled that red meat would bring needed discipline and unity to their ranks. Nobody took the bait, but it attracted a monster from the deep. Now the feminist beast is gorging on a bait-ball of panicked Republicans. Some huddle together seeking safety in numbers, others jump out of the water and pray that gravity will forget about them. Neither strategy saves anyone from the gullet of hate.

With the vulnerability of the GOP so dramatically unveiled, everyone wants to take a bite. The Washington Post reports on a fantasy "War on Birth Control," the New York Times predicts that the "Senate Nears Showdown on Contraception Policy", and even the conservative Wall Street Journal humorlessly criticizes "Birth Control Yes, Government Control No." Predictably, nobody has questioned the feminist narrative that the underlying issue has anything to do with banning birth control.

Gentlemen, sadly this means it falls upon the MRM to debunk yet another feminist whopper. It gives me no pleasure to do so. I am tempted to enjoy the GOP wriggling on the hook for just a little bit longer. These are the same White Knights that can always be counted upon to offer male blood, male sweat, and male tears as a bribe to keep women warbling contentedly in the Republican harem. However, there are occasions when the feminist monologue becomes so absurd that someone has to kick down the whole rotten edifice of calumny, on general principles. Everyone else is afraid to swim with Jaws so, as they say in the Army, "it's our turn". We MRAs are used to swimming circles around the big dumb fish, and I guess we can put in a token effort for king and country. It might even be fun.

One thing you won't find anyone discussing in this feeding frenzy is the language of Obamacare, and how it pertains to women's and men's health. I guess everyone is shivering in their boots, afraid that if they say the wrong thing, big sister might eat them for lunch. Sigh.

So, here is the exact text from the Obamacare legislation that describes those services that (i) must be offered by all healthcare providers and (ii) must be free of any cost or co-pay requirement:

(a) IN GENERAL — A group health plan and a health insurance issuer offering group or individual health insurance coverage shall, at a minimum provide coverage for and **shall not impose any cost** sharing requirements for –

(1) evidence based items or services that have in effect a rating of 'A' or 'B' in the current recommendations of the United States Preventive Services Task Force.

(2) immunizations that have in effect a recommendation from the Advisory Committee on Immunization Practices of the Centers for Disease Control and Prevention with respect to the individual involved; and

(3) with respect to infants, children, and adolescents, evidence-informed preventive care and screenings provided

for in the comprehensive guidelines supported by the Resources and Services Administration.

(4) with respect to women, such additional preventive care and screenings not described in paragraph [1] as provided for in comprehensive guidelines supported by the Health Resources and Services Administration for purposes of this paragraph.

(5) for the purposes of this Act, and for purposes of any other provision of law, the current recommendations of the United States Preventive Service Task Force regarding breast cancer screening, mammography, and prevention shall be considered the most current other than those issued in or around November 2009.

That is it. If it is not in this list, there is no mandatory free coverage under Obamacare. Republicans advocate that certain religious institutions should be exempt from the requirement to provide mandatory cost-free birth control to women. But how does this "right" to free birth control fit in with the rest of the bill? What comparable benefits does this legislation extend to other demographic groups, such as men? To answer this question, we will have to examine each of the (5) categories of mandatory free coverage.

Item (1) refers to a list of "USPSTF A and B Recommendations" that are updated yearly. You can find the current list here.

This technical document has acceptable gender-parity for most items. There is a nauseating focus on pregnancy-related items, but I will not quibble because plausible justification can be made for some of it. However, there are also line items for three breast health treatments, with no matching prostate health coverage. There is cervical cancer screening, but no provisions for male specific cancers. There are several line items protecting women from STDs, but no matching money for men.

This is also where mandatory free birth control products and free tubal ligation services for women will be, once the Institute of Medicine's recommendations are accepted by the president. That approval process led to the fuss over a "war on birth control". Nobody talks about the fact that birth control for men, including vasectomy, is not covered, not free, and not mentioned in either the IOM or the USPSTF. Feminists and the liberal left are crying foul because a small number of women will have a small number of their female-only services under Obamacare limited. A few women, some of the time, will be treated like all men are treated, all the time. Outrageous!

In summary, item (1) has the same composition as broader American society. So, we have some special privileges for women, generalized neglect of men…but nothing worth putting on war paint for.

Let's read on…

Item (2) is more of the same. There is money for cancer prevention for girls, but not for boys. This got my attention because of recent evidence that the Gardasil cancer vaccine is protecting girls not only from various reproductive and abdominal cancers, but also several of the big upper body killers — including lung cancer. This is something of a "serendipity" moment in anti-cancer research. It turns out that the HPV virus (targeted by Gardasil) lives in many parts of the body, even though it only causes warts and other visible injuries in genital and oral tissues. But wherever it lurks, HPV is cancer causing — even in lung tissue. It seems inexcusable that the CDC is putting the lives of boys at risk to burnish its pro-woman credentials. But I digress. I can't blame Obamacare for this either.

Item (3) appears to be gender neutral. It is hard to believe that government can do anything without groveling at the feminist altar.

And then, we get to items (4) and (5). Where shall I start? The good news is the legislation is fully contained within the document (both items refer to sub-sections within the body of the 907 page "affordable care act"). The bad news is the act has so much feminist bigotry and hate that an exhaustive list is out of the question in the interests of space. However, a quick search for the words "man" and "woman" will suffice to illustrate how this twisted document shamelessly panders to every conceivable female health issue, while completely neglecting men

and boys.

The word “women” appears 134 times in the body of Obamacare.

The word “men” appears twice in the body of Obamacare

Both occurrences of the word “men” are in generic “men and women” sentences that mean nothing.

In contrast, all but two of the 134 occurrences of the word “women” outline special privileges, pampering, or programs that benefit women only. To illustrate this, I will examine every “Nth” occurrence of the word “women”, where “N’ advances in 5s. This is all that I have time to do.

1st This is in item (4) above, outlining free preventative health services for women, but not for men.

6th Mandates that before the Secretary of Health “qualifies” (approves) a health plan, he/she must “take into account the health care needs of diverse segments of the population, including women, children, persons with disabilities, and other groups.” *Health care programs are on notice: pamper the pussies, or pay the price.*

11th Establishes a congressional program to study “the relative mental health consequences for women of resolving a pregnancy in various ways, including carrying the pregnancy to term and parenting the child, carrying the pregnancy to term and placing the child for adoption, miscarriage, and having an abortion.” *There is no reason to ask fathers what we think, because we are reptiles who do not care about the “fate” of our children.*

16th Mandates that the Secretary of Health must present to congress a prescription drug plan within 12 months, and must “consult with drug manufacturers, clinicians, patients and consumers, experts in health literacy, representatives of racial and ethnic minorities, and experts in women’s and pediatric health.” *Great, now the Secretary of Health must consult with feminists to determine which drugs are covered, and how much they will cost. Get ready for the tentacles of feminist hate to strangle you whenever you walk into a pharmacy.*

21st Establishes the Office of Women’s Health within the Department of Health and Human Services, with an immediate mandate to “establish short-range and long-range goals and objectives within the Department of Health and Human Services and, as relevant and appropriate, coordinate with other appropriate offices on activities within the Department that relate to disease prevention, health promotion, service delivery, research, and public and health care professional education, for issues of particular concern to women throughout their lifespan.” *Naturally, none of these issues matter to men, and anyways male “lifespan” is so short, who gives a shit, right? We are like lovebugs or dayflies, expected to do our thing and then die already.*

26th “Establish a Department of Health and Human Services Coordinating Committee on Women’s Health, which shall be chaired by the Deputy Assistant Secretary for Women’s Healthy and composed of senior level representatives from each of the agencies and offices of the Department of Health and Human Services.” Apparently, this is a watch dog organization to make sure that the Office of Women’s Health is adequately “energetic” in promoting women’s health, as it must “monitor the Department of Health and Human Services’ offices, agencies, and regional activities regarding women’s health and identify needs regarding the coordination of activities, including intramural and extramural multidisciplinary activities.” *Wow, I had no idea that women’s health was so much worse than men’s health in America, we need multiple interlocking agencies to address this national emergency!*

31st “There is established within the Office of the Director of the Centers for Disease Control and Prevention, an office to be known as the Office of Women’s Health.” Yep, another office, this time in the CDC, to make sure that “the Center’s activity regarding women’s health conditions access, where appropriate, age, biological, and socio-cultural contexts, in all aspects of the Centers work, including prevention programs, pubic and professional education, services, and treatment.” *This is big league pussy power. Nobody at the CDC is going to be able to pass gas without feminist say-so.*

36th “Establishing within the Substance Abuse and Mental Health Administration an Office of Women’s Health”

yadda yadda yadda. W*e get it; every federal agency that has anything to do with health administration is going to answer to the feminist Gestapo.*

41st "There is established within the Office of the Director, an Office of Women's Health and Gender Based Research." *So not only health administration, but also health research, will be politicized and fully feminized. We are going to need a bigger boat!*

46th "The Secretary shall establish within the Office of the Administration of the Health Resources and Services Administration, an office to be known as the Office on Women's Health." Huh? What could this outfit possibly do? "Consult with health professionals, nongovernmental organization, consumer organizations, women's health professionals, and other individuals and groups, as appropriate, on Administration policy with regards to women." This looks like the feminist outreach arm. Handing health and human services to the feminazis is not enough. Government has to threaten the private sector, ensuring that "consumer organizations" are responsive to women's desires. *Who knew feminine hygiene was so expensive? Government will "oversee" the private sector to make sure that feminine products are affordable. Clearly, Patriarchy must be responsible, because any legitimate business would offer tampons and maxis for free. Go girl!*

At this point, we have covered 436 pages out of 907 pages in Obamacare, and the document never stopped talking about women's health.

It proceeds the same way until the bitter end. From cover to cover, Obamacare is actually Omama care. There is an exhaustive section on breasts, a nauseating section on motherhood, and finally a heartbreaking section on domestic violence. The violence section is the worst of all. Out of pity for those of you who have endured the unendurable at the hands of crazed and violent bitches, I am going to give you an executive summary. Obamacare is a long litany of sentences that begin with "there is established within [insert public institution] an office to be known as the Office on Women's [insert feminist wet dream here]."

Nothing for men, cover to cover. Nothing for boys, cover to cover.

Vile, feminist filth. I promised to discuss 1 out of every 5 woman-only programs in Obamacare, but with 98 more women only programs and privileges to go, "I am out of puff" (as Thomas the Tank Engine says). I can't go on. MRAs can easily avoid the big dumb feminist shark, but swimming through the carnage and offal left by the feeding beast is too nauseating to tolerate. The shock, the pain, and the reflection of what this document will mean for millions of men, boys, and fathers — it is too much to bear.

This brings us back to that circling behemoth that is happily swallowing conservative loud-mouths.

So just what is in the Blunt amendment that has brought the media to a fever pitch and the feminist beast into a blind rage?

It turns out that in some cases, some women may have to pay for birth control. This means that a tiny number of women will be treated just like men. You see, Obamacare already has no provision for male reproductive health. All female gender specific health needs, including birth control such and tubal ligation, is covered free of charge. Vasectomy is not, along with all other male gender specific health care needs.

Women would still enjoy hundreds of privileges, programs, pampering, and special provisions. Men would continue to experience nothing but neglect and hate. In a very small number of cases, one of the many female-only provisions would not apply. There is no mention that there are no provisions for men or boys, anywhere in this vile feminist document.

So all this fuss is basically because a tiny number of women, in a tiny number of cases, regarding a tiny number of privileges, might be treated just as badly as all men are treated, in all cases, all the time.

Here is my message to all feminists:

Fuck off and die.

Sources:

[1]"The Patient Protection and Affordable Care Act," One hundred eleventh congress of the United States of America, at the second session, begun and held at the city of Washington on Tuesday, the fifth day of January, two thousand and ten.

AVfM Radio opens a new chapter

Dr. Paul & Dr. T · 7 March 2012 · Archived copy · Original

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AVfM Radio Network will enter a new stage of development next week. The AVfM Radio Program will continue on Thursday nights, hosted by John the Other. The program will continue its forays into the realm of men's activism with John at the helm, microphone in one hand and chainsaw in the other. JTO is on the loose, so tune in and crank the volume up loud enough to get some blood on you.

Beginning Monday, March 12, 2012 at 9pm EST, Dr. Tara Palmatier and Paul Elam (in the unabridged and unapologetic, salty persona of Dr. Paul) will work together in an effort to deal with the issues that matter in men's lives with women – in ways that matter most to men.

This is not a "relationship advice" show. You will still have to consult COSMO or Oprah for bad relationship advice. This show is about helping men understand the true nature of women, how to deal with them and how to thrive instead of living in daily survival mode. Think of it as Tom Leykis on steroids.

The first show this coming Monday is *Shit Tests: How and Why to Fail Them with Finesse and Style.*

Some men know that life with most women often entails ingesting their shit tests. They are part of the naturally occurring dance of power and control in many intimate relationships. They are also where many men's spines will die slow, miserable deaths by a thousand cuts.

Dr. T and Dr. Paul will examine common shit tests, give you the lowdown on why they are happening and some solid suggestions on how to handle them. Not only is it okay to fail a woman's shit test; it's how you move to the head of the class!

This will mark the beginning of what we hope will be a relevant and important new age in which men learn that you don't have to surrender your balls in order to be in a relationship with a woman and that, in fact, surrendering your balls sows the seeds of contempt in your woman and the seeds of resentment in you.

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SlutWalk returns

John Hembling (JtO) · 7 March 2012 · Archived copy · Original

It is now the beginning of the spring on 2012, which means we should all expect the international grass roots protest movement known as SlutWalk to return bigger and better than ever before.

For those few who might not be familiar with this populist juggernaut, SlutWalk is a humanist protest movement against the badly worded suggestion by one Canadian police officer that women, in order to avoid sexual victimization, should avoid dressing as sluts.

The movement, which in a single year has spawned protest marches in dozens of cities worldwide, took the words of the Canadian cop, constable Micheal Sanguinetti to mean that when women find themselves the victims of the lowest incidenced type of violent crime tracked by the FBI in their uniform crime victimization survey, that these women have only themselves to blame. And that's the story. That is the narrative behind the mobilization of women in protest marches all over the western world, the story that Micheal Sanguinetti, the Toronto cop, was telling rape victims it was their own stupid fault they got raped or sexually assaulted.

This message, this black-and-white over-simplification of criminal victimization, this "it's your fault," is a terrible, regressive and hateful position to take. Anyone who blames the victim of a crime rather than the perpetrator of a crime is clearly a deranged sociopath who should never be employed in any capacity dealing with the general public.

What's interesting is that nobody thinks that's what Constable Sanguinetti meant, not even the organizers or participants of slut walks which took place in cities all over the world. Nobody -save a tiny handful of idiots – thinks that the victims of crimes are solely responsible for their own victimization, not even when the crime in question involves sex.

The SlutWalk movement is not a movement protesting the view that the victims of rape have nobody to blame except themselves, and this is evident after the most fleeting consideration. At the Vancouver, British Columbia instantiation of the protest parade which I attended and observed, one oft-recurring slogan read:

"Don't teach women not to get raped, teach men not to rape."

Men, you see, do not know they should not commit the crime of rape, they must be taught this. Men, we learn from this slogan, would rape women if they didn't know better. This sort of conduct, raping women, well…it's impolite and unsportsmanlike.

"Teach men" we are told "not to rape."

Not even rapists, no, but men. That's who needs an education, so men don't rape. Because after all, if we don't teach them, the poor little rapey men simply won't know any better.

More than 40 versions of this slogan appeared on signs at the Vancouver slut walk, produced by organizers from one of Vancouver's battered women's shelters.

"Teach men not to rape."

The other purpose of this international protest movement, we are told, is the reclamation of that demeaning, degrading word – the word slut. It is a word which, as nearly as I can determine outside of the approved, politically polite *superdoubleplussgood* speak actually means "sexually irresponsible jackass". That's the word the marching sluts seem bent to put a positive spin on. So gentlemen, you mustn't say slut anymore, when what you really mean is sexually irresponsible jackass. So just say: sexually irresponsible jackass.

The SlutWalk Movement is neither a protest of Micheal Sanguinetti's words nor a protest against "victim blaming." It is a show of force and a demonstration of superiority of status. Slut walks worldwide are a reminder to men to

know their place. No matter how drunk, slutty, irresponsible, and sexually suggestive the attire and behavior of a drunken, drugged, partying slut becomes, she is supreme, and owns no culpability. Men are responsible, and should she, at the time, or later in a moment of post facto regret decide that whatever sexual pursuit was pursued – if she decides she doesn't or didn't like it – well then, the man is at fault. In fact, he's a criminal to be destroyed.

The SlutWalk Movement is a show of power. To men it is a clear message. Know your place, bow your head, and agree that the most privileged, protected, pampered demographic in human history are actually victims, and further agree that you belong to a class of criminals. That is what the international protest movement called SlutWalk really is.

Ruminations on apologies in the gender wars

Pierce Harlan · 8 March 2012 · Archived copy · Original

In feminist activist Sandra Fluke's now famous congressional testimony, she made the following statement, among many others: "Forty percent of female students at Georgetown Law report struggling financially as a result of this policy [that contraception is not covered at Georgetown Law School]."

Note that it's not the tens of thousands of dollars that go toward crushing tuition debt, housing, and books that cause female law students to struggle financially. It's the cost of contraception. (*Could it also be the Skinny Flavored Starbucks Latte and similar beverages many law students are known to buy on a regular basis?*)

Let's be fair. Fluke's absurd statement, and others, didn't justify Rush Limbaugh's other-worldly assumption that Fluke was fucking her way through law school, and that she wants to be paid to have sex, so, therefore, she's a slut and a prostitute. Pretty much everyone said Rush's name calling was wrong, and Rush properly apologized last Saturday, and again Monday.

But, of course, that wasn't enough for Fluke or her gender warrior friends. They insist the problem goes far beyond Rush's poor choice of words, even though Rush's poor choice of words is the sole reason the story is in the news. "I don't think that a statement like this… changes anything," Fluke clucked the women on *The View*. Left-wingers and their web arms, like Media Matters, who loathe and despise Rush's politics, smelled blood and tried to use Rush's misstep to bring him down with sponsor boycotts. For his part, Rush claims there are plenty of sponsors waiting to take the places of the ones that jumped ship.

(Speaking of apologies and *The View*, remember Sharon Osbourne's giggling apology last year after the ladies of that dismal show guffawed over the news story about a woman who cut off her husband's penis and threw it in a garbage disposal because he filed for divorce? Sharon Osbourne proclaimed, among other things, that this act of mutilation was "quite fabulous" and "hysterical," adding that she lights candles by Lorena Bobbitt's picture. After some people objected to this bizarre and somehow acceptable celebration of gendered mayhem, Osbourne tried her best to keep a straight face and said she was "sorry that I offended people cause that's not my intention." No sponsors pulled out.)

Liberal comic Bill Maher, for one, isn't joining in the Rush feeding frenzy. He took to Twitter to call out liberals for their continuous criticism of the right wing talkmeister. "Hate to defend #RushLimbaugh but he apologized, liberals looking bad not accepting. Also hate intimidation by sponsor pullout." Mr. Maher may recognize the double-standard where he was largely given a pass for calling Sarah Palin a "tw*t" and a "c*nt."

Among the more fascinating takes on Rush and Fluke came from two New York female politicians from different parties. Assemblywoman Nicole Malliotakis (R,C-Brooklyn/Staten Island) said this: "While I may disagree with Ms. Fluke on some aspects of this issue, I am in complete agreement with those calling on Mr. Limbaugh to apologize to all women for his demeaning comments." Council Member Debi Rose (D,WF-Staten Island) said this: "I call on the sponsors of his show to call for him to apologize to Ms. Fluke and all women and make it clear to him that the public does not support his hate rhetoric," said See here.

Rush must apologize to "all women." *Hmm*. This reminded me of the time Katie Engelhart, writing in the *Huffington Post*, said that governments owe women, as a class, an apology on behalf of their men. Of course, men, both as a class and individually, are owed nothing. The oppressors never are, you see.

And we can't forget the following:

Tiger Woods should apologize to all women, one female newspaper writer wrote, for what he did in his personal life.

Attorney Gloria Allred said that Mel Gibson should apologize to "all women" for telling his partner, "if you get raped by a pack of n*****s, it will be your fault." (Oh — Allred added that Gibson should also apologize to

African American men, but note she puts women first).

Sarah Palin said David Letterman owed an apology to young women across the country for his joke that Palin's daughter got "knocked up" by New York Yankee third baseman Alex Rodriguez during a trip to New York.

Sigh.

Whatever trouble Tiger Woods and Mel Gibson were having in their private relationships was just that — private, and all womanhood isn't victimized by them. Letterman's lame joke that referenced both a male and a female wasn't an assault on all things female anymore than it was an assault on all things male. It was just a lame joke.

Not all calls for apologies are informal. A Hamilton County judge ordered a man jailed for his Facebook rant about his wife — or, to avoid the jail sentence, the man was ordered to post on his page an apology to his wife and all of his Facebook friends, something free-speech experts found troubling.

There was a case twenty years ago where a woman's rape lie led to the following: an innocent man lost his job; his family was harassed; his children were taunted at school; one of his daughters was forced to quit school altogether; his wife got to the point that she hated even going shopping; people in town were buying guns because of this innocent man; and women in town feared him. The rape lie was discovered, and the liar was convicted. The judge's sentence required her to apologize to the man she falsely accused in half-page advertisements in four newspapers and 10 spot announcements on two radio stations. The judge explained: ". . . the rape charges were all over the papers, but when [the innocent man] was exonerated nobody hears about it. I told [the false accuser] the only way to get it out was to have her do it." This was a fitting punishment because the principal harm of a rape lie is reputational. Yet the ACLU fought it, alleging, among other things, that an apology constituted cruel and unusual punishment. Rather than appeal, she grudgingly abided by the sentence.

And my favorite apology of all: the infamous case from several years ago at Milton Academy, Massachusetts. A 15-year-old girl engaged in group sex with five teenage boys in the boys' locker room. They were 16. The boys, and only the boys, were expelled and charged with statutory rape, and the court ordered the boys to publicly apologize to the girl and her family, and to do community service.

Alan M. Dershowitz, a Harvard law professor and criminal defense lawyer whose daughter attended Milton Academy, said this: "This represents the most senseless use of prosecutorial discretion I've seen in a long time." He added: "The idea that these youngsters should be branded rapists and the girl should be labeled a victim is preposterous."

Read on only if you want to get your blood boiling. The 16-year-old boys read their apologies to the girl and her family, in open court, as part of their plea bargain. One boy read this: "Not a day has passed since the incident that I don't wish I had shown more respect for you, myself, and everyone involved. I understand that by taking part I put myself in a very dangerous situation with consequences none of us had dreamed of." Another boy read this: "Every day I am sorry, so sorry, for what happened. And every day I think of how hurt you must be and how upset your family must be. More than anything in the world I wish that I could turn back the clock. . . . All I can do at this point is truly and sincerely apologize for my actions and wish you happiness."

The girl and her family sat there stony-faced as the boys were publicly emasculated.

Just another of those wacky, wonderful double standards in the gender wars.

Bury the bullshit

B.R. Merrick · 8 March 2012 · Archived copy · Original

I spoke too soon. At the end of my last tirade over a Leftist writer and his libertarian/anarchist allies, I mentioned a brilliant but left-leaning work of historical analysis by Adam Hochschild entitled *Bury the Chains*, about the ending of the slave trade by a handful of British abolitionists. I forgot about the bug that buzzes around my ear whenever I listen to or read the words of a Leftist, no matter the level of intelligence he possesses or interest I hold in what he's trying to communicate. I'm still not done with the book (slow reader), but I know I shall continue to enjoy it. Well, most of it. I do have to put up with passages, on occasion, like the following: "The couple returned to England and, her book of adventures quickly published, settled in Anna Maria's hometown of Bristol, where, as with so many women of her time, no further trace of her remains [p. 212]."* Frightening to contemplate, isn't it? Anna Maria Falconbridge simply disappeared into the setting sun of the eighteenth century, *never to be heard from again*. I'll bet a domineering husband is to blame.

Keep in mind that this is a book about slavery, an institution so indescribably awful that other women who had the misfortune to be born black, African, and in the same century as poor Mrs. Falconbridge were made to work in the fields, and more of them than men apparently, who were often given specialized tasks "like maintaining mill equipment, building sugar barrels, or doing masonry [p. 66]." The fields and sugar mills were where the most horrible work was to be done, toiling unspeakably long hours all day and well into the night. What was Mrs. Falconbridge's greatest complaint? She apparently married a drunkard she didn't like, and settled briefly in a poorly organized colony in Sierra Leone where she "hit it off wonderfully with the slave traders [p. 179]." Then, after giving up on this (rather socialist) little colony of good intentions, and with the aid of slave trading sailors, she returned to the bosom of Britain, became the best-selling author of a book against slavery, and retired. Not disappeared; retired. I can assure you, gentlemen, if I wrote a single best-seller, none of you would ever hear from me again. Actually, I'd probably never even get around to the book if you put me with a bunch of hardy and agreeable sailors. But that's beside the point. Sadly.

Anyway, a quick look in the index shows a whole bunch of entries under "Suffrage": "…for women in Britain… for women in Sierra Leone…" There's even an index entry for "Women": "field work done by… mutiny attempts by slave… as petition signers… as prostitutes… as public speakers… rights for… as slave revolt leaders… suffrage denied… suffrage for… travel narratives by… whipping of slave…"

There's no index entry for "Men." Yet the reader is led to believe that there was something in the eighteenth century that was quite important but was denied to women by virtue of their sex. The only thing anyone ever comes up with, including Hochschild, is the vote. But why did women in Britain need the vote?

The women who would have directly and immediately benefited from having a say in how the empire was run were female slaves with the wrong skin color. If the vote had been extended only to enslaved black men and not black women, does anyone honestly think that the men, of their own accord, would have done anything other than vote to have the women relieved from excruciating field labor? And if those same men had remained immovable on that issue, what would the slave women have done? Lied down and taken it?

No, they would have mobilized in the limited fashion available to them, and compelled the men to the polls. British women without the vote did much the same thing without even sending their men to the ballot box. According to Hochschild, it was mainly women who started a boycott of sugar: "Quietly but subversively, the boycott added a new dimension to British political life. At a time when only a small fraction of the population could vote, citizens took upon themselves the power to act when Parliament had not [p. 195]." Hochschild doesn't mention women in these few pages with much specificity, but then again, he doesn't need to. Who goes shopping for the household in eighteenth-century Britain? Who does the majority of cooking, baking, and making of tea? Who, after all this shopping and cooking, gets to say exactly what she wants to the family voter? Who withholds affection and sex if the voter fails to listen?

For the uninitiated and/or the thick-headed, this is usually how women, in general, like to wield power: quietly, in the background, and in a "supporting" role. They get on boats worked by men whose trade they disagree with, bat their eyelashes up on deck, and then blab in a tell-all book that sells, sells, sells. They decide, behind the scenes and purse in hand, to join the mass movement to boycott a single slave-traded item. How wonderful it would be if women in modern times would boycott air travel in protest against having their snatches glared and groped at in the airports. In comparison, using honey instead of sugar to protest the mistreatment of others in far away places seems quite pale, does it not? The only difference I can see is that modern, air-traveling women can vote. Is the sugar in your belly slowing your pace to the polls, honey?

Yet Hochschild brings up women again and again, as if they had no voice due to not having a vote. The rest of the "oppression" of women remains, as it has always done and probably always will, amorphous and evasive like the changeling it is. In the meantime, Hochschild ignores one of the most glaring, obvious, and truly awful examples of men being deliberately, directly, and decidedly oppressed due not to skin color, region of origin, or social class, but to their very sex.

I don't know how it's possible to ignore the profound differences between the way eighteenth century men and women were treated, but Hochschild manages the cognitive dissonance with ease. Chapter 15, entitled "The Sweets of Liberty," is all about the question of why. Why did eighteenth-century Britain catch anti-slavery fever when other countries did not? America and much of the rest of Western Europe had roughly the same rate of industrial advancement. Enlightenment principles were bandied about by both American and French revolutionaries, but neither group of white people cared much about ending the atrocity against black people. Hochschild narrows it down to three things collectively peculiar to Britain: a free press, the improvement of highways with a parallel increase in ease of travel, and a diabolical phenomenon called "impressment."

What was impressment? It was slavery for men. Regardless of color, social status or financial ability, the owner of a penis and testicles, if he was found on the wrong street at the wrong time by the wrong group of armed men in service to the wrong empire, would be pressed into "service" in the mightiest navy the world had yet seen, to fight however near or far "king and country" needed him to. Hochschild makes a distinction between impressment and modern-day drafts by pointing out that at least in modern times, drafts are approved through bureaucracies maintained in part by modern-day men and women who have access to the polls.

Big fucking deal. The only difference I see is that you're less likely to be flogged for deserting this modern form of enslavement. You are not less likely to escape imprisonment or even social scorn for doing so. You are also not at all likely to be a woman: "The Royal Navy could rule the waves only because it was far bigger than any other fleet, and it expanded with every conflict throughout this era of battling empires; during the Napoleonic Wars, it would reach a peak of nearly 1,000 ships and more than 140,000 men [pp. 222-223]." One third to half of those "serving" in this navy were forced at gunpoint, at the end of a whip, and at the mercy of a number of infectious diseases, poor sanitation, cramped quarters, malnutrition, and the odd bullet or cannonball.

All of them were men.

All of them were utilitarian.

All of them were disposable.

All of them are dead.

All of them, when they were alive, had eyes to see, as the representation of Jesus in "The Passion of the Christ" could see, when standing in front of a drunken King Herod, the cast-down eyes of a black slave. The same thing was happening. To male and female slaves, it was happening because of their skin color. To British males, it was happening because they were men wandering around outside. To British women, nothing nearly as horrible was happening.

It reminds me of yet another movie, "Saving Private Ryan." The only shot we see of Private Ryan's mother, who is

given no lines (That bastard Spielberg!), is when she collapses on her front porch after a telegram is delivered with the news that three of her four sons are dead. Heartbreaking, indeed, which is why I think a lot more people should be listening to Cindy Sheehan. But I'm left thinking to myself: DID ANYBODY HAPPEN TO BE WATCHING THE FIRST TWENTY MINUTES OF THIS MOVIE??!!

Spielberg did something virtually unprecedented in war movies: no set shots; no carefully timed explosions. It was all over the place: the body parts, the fallen men, the bullets whizzing past, the explosions, the blasted sand, the barbed wire, the flame-throwing, the random, spontaneous executions, the drowning, the blood, and the one image that sticks in my mind (since I only ever saw it once and will never see it again), row after row of men in an amphibious landing craft mowed down by machine guns fired by other men as the door of the craft drops down to the sand.

That's how disposable we are. Collapse on your porch over that.

People outside the men's movement need to understand that we are not in competition for sympathy here. We are trying to point out the painfully obvious, for anyone who cares to dismiss the concerns of feminists, which, compared to what countless men have had to go through, are everywhere and in every way thoroughly trivial or nonexistent.

Women never were and never will be thought of as being disposable. Why is that? It is, I believe, simply because we are aware, at some primal level, that it takes an awfully long time for a human female to produce a single, viable human being, whether male or female. It takes a man a few glorious, headboard-banging seconds to do his part. If he's healthy with a high enough libido, he can "manage it" more than once a day, and would undoubtedly be more than happy to oblige. It takes one man to impregnate several women in one day. We have more than enough men to get "the job" done.

Somewhere, in the back of her mind, while standing on deck, soaking in the sun, and noticing on her particular ship that the slaves "experienced the utmost kindness and care [her own words]," I suspect that Mrs. Falconbridge knew this. She could safely sail and flirt, be bitterly disappointed that her ship was supposedly yet remarkably free of the horror accompanying so many other slave ships, and disembark to a new life brought to her by her brand new husband, whom she married three weeks after her alcoholic husband drank himself to death on page 212.

Mr. Hochschild, I'm not done with your wonderful book, but please get back to writing about the end of this wretched system of coercion. I'm tired of hearing about the complaints of pampered pets. When they are someday able to tell me of the weird feeling they felt in the pits of their stomachs on that fateful day after turning 18 when they walked off to the post office, be sure to let me know.

*All page numbers taken from: Hochschild, Adam. *Bury the Chains: Prophets and Rebels in the Fight to Free an Empire's Slaves*. New York: Mariner Books, Houghton Mifflin Company, 2005 (first Mariner Books ed. 2006)

An open letter to Richard Cohen of the SPLC

Paul Elam · 9 March 2012 · Archived copy · Original

Richard Cohen
Southern Poverty Law Center
400 Washington Avenue
Montgomery, AL 36104
Re: Identification of A Voice For Men as a Misogynist Web Site
Dear Mr. Cohen,

Yesterday I received the unfortunate news that your organization, the Southern Poverty Law Center ("SPLC") listed my website, avoiceformen.com, among others, as misogynistic, or "woman-hating." This description is found in "Intelligence Report, Spring 2012, Issue Number: 145," on your website at http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2012/spring/misogyny-the-sites.

Specifically, your report states the following:

> **A Voice for Men is essentially a mouthpiece for its editor, Paul Elam, who proposes to "expose misandry [hatred of men] on all levels in our culture." Elam tosses down the gauntlet in his mission statement: "AVfM regards feminists, manginas [a derisive term for weak men], white knights [a similar derisive term, for males who identify as feminists] and other agents of misandry as a social malignancy. We do not consider them well intentioned or honest agents for their purported goals and extend to them no more courtesy or consideration than we would clansmen [sic], skinheads, neo Nazis or other purveyors of hate." Register-Her.com, an affiliated website that vilifies women by name who have made supposedly false rape allegations (among other crimes against masculinity), is one of Elam's signature "anti-hate" efforts. "Why are these women not in prison?" the site asks.**

The excerpts you have chosen from these sites are taken out of context and misrepresent the goals of A Voice For Men ("AVfM") and Register-Her. Contrary to what readers of your site may be led to believe, the goals of SPLC and AVfM are quite similar: We both work to identify groups who seek to oppress others, and inform the public of the inequities they would perpetuate. If you would allow me to do so, I would like to clear up some misconceptions about AVfM so that SPLC and its supporters can reconsider their view of my service.

A Voice for Men has more than 90 registered contributors. Similar to the supporters of SPLC, AVfM's contributors are male and female, Black, White, Hispanic and Asian; gay and straight; Jew, Atheist and Christian; from all points of the political spectrum; and they all hail from many different nations across the planet. We invite even more diversity. All of our contributors share a common interest and concern in the affairs of men and boys. They speak to the issues autonomously – not as a mouthpiece for the editor. I regularly find AVfM publishing content I do not wholly agree with, or stated in terms that I personally would not necessarily use. However, it is not my role to impose a uniform voice upon AVfM's contributors – my role is to ensure that the site furthers its purpose of speaking truth to power.

The work of AVfM is vital and, despite what you may think, not dissimilar from the goals and aims of the SPLC. The beneficiaries of SPLC's labors are more likely than not to be men. Men and boys face very serious problems in modern society. Men are more likely than women to be homeless, on society's bottom rungs.[1] Men are more likely than women to commit suicide, as well.[2] America's exploding prison population, which overwhelmingly includes and victimizes the working class and new poor, contains more than 2 million people, but under 100,000 women.[3] This disparity has had profound effects on African-American men, as more of them are incarcerated than in post-secondary education.[4] Young men, ignorant rather than criminal, are placed on lifelong sex offender registries that prevent them from obtaining education and even healthcare, and ensuring that they will never

contribute to society.[5] Relatedly, male attendance in higher education has fallen to 40% and continues to diminish,[6] and men lag far behind women in obtaining advanced degrees.[7] The performance of boys in our grade, middle and high schools is deteriorating. Meanwhile, men have become a minority in the workforce, ensuring their further social and economic marginalization, as well as any hope of upward economic mobility.[8]

Men face additional disparities in selective service, reproductive rights, healthcare funding, and many other areas. These differences are documented and undeniable. While society once rallied around the right of a woman to control whether she has a child – an the economic consequences it carries – there is no concomitant outcry to ensure men are not laden with the lifelong obligation of another human being. While the NFL is awash with pink every October to raise awareness for breast cancer, nary a mention is made of its equally lethal male-only cousin, prostate cancer.[9] The examples are endless. These are problems that must be addressed in a just society. Sadly, until now, it would seem to have been in the purview of SPLC to help ameliorate these problems, not aggravate them.

I also believe you may have misunderstood some of AVfM's semantics. A "white knight" is an expression describing a *traditional* male, one who practices chivalry to a degree that is irrational and demeaning in this day and age. Also, the term "mangina" is not a euphemism for "weak men," but rather a label for men who enable and excuse female misconduct – ranging from physical violence to exculpatory false reporting of crimes[10] – solely because the offender is female (and to gain women's approval).

Regarding Register-Her.com, SPLC states the following:

> "Register-Her.com, an affiliated website that vilifies women by name who have made **supposedly** false rape allegations (among other crimes against masculinity), is one of Elam's signature 'anti-hate' efforts."

To the contrary, **all** of the offenders on Register-Her.com who have been placed there for making false allegations have either 1) had the falsity of their claims proven in a court of law, or 2) publicly recanted their false police reports. All of these actions are a part of public record. There is nothing "supposed" about these false rape accusations.

Curiously, though, SPLC has not taken any sort of stand on websites like RadFemHub.com, which openly advocates the extermination of males (including male infants), eugenics and sex-specific child abuse. Perhaps these outlets may warrant further examination, and treatment from the SPLC as sources of Misandry.

The movement for civil and socioeconomic equality in America was and is difficult, and spans both racial and class lines. For many years the majority resisted progress, but found that nothing could stem the human desire for civil liberty; Not slavery, not Jim Crow, not water cannons or batons or even bullets. While the SPLC has done good work for the cause of equality across incomes and races, it was not lawyers and arms-length activists that took the brunt of standing up to an unjust system. It was the men and women on the street that would not be bullied any more that forced the world to change. That world was as hostilely indifferent to the struggles of African-Americans as you appear to be to the struggles of men and boys.

There are hundreds of websites dedicated to real, actual hate on the Internet, with more springing up all the time. AVFM, a human rights organization, is not one of them. Nor are the others that you identify as sources of misogyny, such as The Spearhead and the False Rape Society. Those who fear truth, and brand it as hatred and bigotry, hide behind the worst kind of cowardice – the sniveling complacency that for generations allowed the rich to starve the poor, for one person to own another because of the color of their skin, and for the officers at Nuremberg to claim they were "just following orders." For men and boys, there is no more time for complacency.

It is no surprise that a movement like AVfM's began on the internet, as the free flow of information finally made it possible for men to see what they had long suspected: The laws and norms of society had turned against them. This movement will grow, as it has since its inception, and the time will come when the SPLC (and other groups) must admit our fundamental similarities and aspirations. I am inviting you, with open arms, to do just that.

The alternative, I fear, is that you come down on the wrong side of history, with the likes of Dred Scott as your legacy.

Sincerely,

Paul Elam
Publisher,
avoiceformen.com

This letter available in .pdf download: Open-Letter-SPLC.

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[1] http://www.nationalhomeless.org/factsheets/who.html

[2] http://www.guardian.co.uk/society/2004/jun/29/mentalhealth.medicineandhealth

[3] http://www.infoplease.com/ipa/A0881455.html

[4] *Id.*

[5] http://www.crimeandfederalism.com/2010/07/the-hell-of-sex-offender-registration.html

[6] See Hanna Rosin, *The End of Men*, The Atlantic (Jul. 2010), http://www.theatlantic.com/magazine/archive/2010/07/the-end-of-men/8135/?single_page=true (*last accessed* Mar. 8, 2012).

[7] http://www.census.gov/newsroom/releases/archives/education/cb11-72.html

[8] See Rosin, *supra* at n. 5.

[9] Amanda Chan, *The Top 10 Deadliest Cancers – And Why There's No Cure*, MSNBC.com (Sept. 10, 2010), http://www.msnbc.msn.com/id/39102353/ns/health-cancer/t/top-deadliest-cancers-why-theres-no-cure/#.T1mL0a6D-1k (last accessed Mar. 8, 2012).

[10] In one study, Eugene J. Kanin found that 53% of women *admitted* to filing the false claim for use as an alibi. About Half of Rape Allegations are False, Research Shows, RADAR, http://www.mediaradar.org/research_on_false_rape_allegations.php (*last accessed* Mar. 8, 2012).

Mississippi State students forced to “Walk a Mile in Her Shoes”

Robert O'Hara · 10 March 2012 · Archived copy · Original

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(Washington D.C. Mar 10, 2012 AVFM News) On Monday, March 5th, hundreds of male students donned high heel shoes and marched on the campus of Mississippi State University in the second annual Walk a Mile In Her Shoes event sponsored by MSU’s Sexual Assault Services Office. Billed as an event in which men march to end sexual assault, the event is only one of many such events held around the world which are promoted by Venture Humanity Inc., a California nonprofit organization.

“Each year, an ever-increasing number of men, women and their families are joining the Walk a Mile in Her Shoes. The International Men’s March to Stop Rape, Sexual Assault & Gender Violence. A Walk a Mile in Her Shoes Event is a playful opportunity for men to raise awareness in their community about the serious causes, effects and remediation to sexualized violence.” the home page of walkamileinhershoes.org states, clearly implying that this is an all volunteer effort my men everywhere to combat sexual violence.

But the event on Monday was not playful and it is ambiguous how by wearing high heel shoes men would do anything to help genuine victims of sexual assault. It was also anything but voluntary and “Raising Awareness” in this case meant administrative and social coercion of male students, almost exclusivity from the Greek community, to participate as well as distributing literature and raising more money.

The crowd of marching men were subjected to demeaning slurs from the crowd of onlookers and given hand written notes from members of a virtually all female audience implying their complicity in the supposed sexual assault epidemic.“Female students stood on the side lines. Over 400 male students wore heals and walked in a 1/4 mile circle, four times while the female students stood and watched, mostly smiling and some were laughing.

Also, they had a female student model walk in front of the formation with the 400+ men following her. She is a member of the fashion board; there were lots of female students from the fashion board at the event. The men who followed her were mostly in heels and about half of them were carrying signs that said things like, “Rape Hurts Us All.’

‘There were several men in suits who talked on the microphone and reported the 1-in-4 rape statistic, among many other false statistics. One statistic that I heard several times was that women are more likely to be victims of non-lethal intimate partner violence than men. They never said anything about lethal intimate partner violence. Apparently there must have been a tie between men and women when it came to lethal intimate partner violence so they just ignore that statistic and only talk about non-lethal intimate partner violence.” said an MSU engineering student who wished to remain anonymous.

An active MRA on the same campus made videos about the Clothesline Project, another event organized by the Sexual Assault Services Office, in which tee shirts upon which slogans were written such as “33% of all women will be raped in their lifetime” and “Daddy why did you steal my innocence” were hung on the quad.

The Sexual Assault Services Office, part of the Division of Relationship Violence and Outreach at MSU is one of the most energetic administrative entities of it’s kind in higher education. In April of last year the MSU student newspaper, The Reflector, reported that the SAS office received a competitive grant from the Justice Department’s Office of Violence Against Women. The $300,000 grant named the “Campus Grant Program” is one of twenty one competitive grants distributed by the OVAW who’s recipients are given broad discretion on how to use the funds. There are generous provisions for the increase of salaries, benefits and travel expenses to any recipient organization. The purpose of the grant is outlined by the OVAW as follows:

“The Grants to Reduce Domestic Violence, Dating Violence, Sexual Assault, and Stalking on Campus Program (Campus Program) encourages institutions of higher education to adopt comprehensive, coordinated responses to

domestic violence, dating violence, sexual assault, and stalking. Campuses, in partnership with community-based nonprofit victim advocacy organizations and local criminal justice or civil legal agencies, must adopt protocols and policies that treat violence against women as a serious offense and develop victim service programs that ensure victim safety, offender accountability, and the prevention of such crimes."

In other words the grant was not only an income booster for personnel but also a source of money for both law enforcement organizations like the campus police who, curiously, were required to wear high heel shoes as well, and other non profit organizations like The Clothesline Project and Walk a Mile In Her Shoes. The efforts of these organizations are ostensibly aimed at "raising awareness" of sexual assault.

On the condition of anonymity a member of a participating fraternity spoke with AVFM about the event. He said that the Intra Fraternity Council (IFC), an administrative body who enforces rules and guidelines set both within the Greek community itself and by the school administration evoked a "Standards Requirement," imposed to ensure a participation rate of at least 80% for all fraternities. Consequences for non-compliance of this requirement include revocation of privileges for individual fraternity members as well as suspension or termination of a fraternity's charter.

"People seemed to get hostile when topics came up like 'hey don't you think that this is weird or wrong' and the reaction would be like 'hey, what are you implying? there isn't anything weird or wrong about rape?' Said the student who indicated that there was an extreme amount of social coercion as well as administrative pressure to participate in the event.

"Its ridiculous, its humiliating" said the student. "I think that it doesn't serve the purpose that it's meant to serve, I think that it is more or less of a shaming tactic aimed at humiliating instead of teaching someone a lesson and if they are trying to teach a lesson what lesson would that be? You are taking gentlemen, basically, who care about women and care about women feeling better about themselves and their safety and you are making them humiliate themselves for the benefit of what? Not all men are rapists but that is basically the message that an event like this conveys. Even the thought of that if you take a step back is preposterous that all men are rapists."

When asked how he felt about the other activities going on on campus initiated by the SAS office he said: "I have seen things posted around campus all throughout the year like the 'one in four women will be raped in their lifetime' statistic which shocks me because of all the girls I know only one says they've been raped and I think that is bazaar." The student went on to describe fliers that were posted in the bathroom stalls of the building where he took most of his classes distributed by the SAS office. "That implies to me like someone saying 'hey you, taking a piss right now, look at what we are posting right now you shouldn't rape people.'"

He would be correct in thinking that not all men at MSU were rapists. According to annual Campus Police reports there have only been four reported rapes from 2005 to 2010. This on a campus who's fall enrollment was between 15,000 and 20,000 students during that time period roughly half of whom were female. Rape, by far, is the least common violent crime reported.

Figures like these didn't deter the SAS office from inviting Venture Humanity Inc. to endorse a Walk a Mile In Her Shoes event at MSU. Venture Humanity requires a licensing fee of $125 dollars for every event and has copyrighted its name. Merchandise is also available and you are encouraged to buy signs and other materials from the online store. "What started out as a small group of men daring to totter around a park has grown to become a world-wide movement with tens of thousands of men raising millions of dollars for local rape crisis centers, domestic violence shelters and other sexualized violence education, prevention and remediation programs." boasts their website which also collects donations.

Shoes, however, are key. An outfit called Le Dame Footwear, a distributor without a storefront located in a residential neighborhood in Verona Wisconsin, just outside Madison, is the official provider for these events. Specializing in over sized feminine footwear, they boast the ability to provide shoes for an impressive women's sizes 10 ½ to 17 (wide) or a men's size 9 to 15 (medium). The owner of Le Dame Footwear, Bernie J. Fatla, was

recently elected to the board of directors of Venture Humanity Inc.

“Le Dame Footwear has been providing shoes for these walks at a significant discount to the participating organizations as part of their effort to promote this cause. Le Dame Foot ware also makes an annual donation to Walk a Mile Organization based on the total number of pairs of the “Natilie” sold.” Le Dame’s press release concerning Fatla’s ascension to the board states. The “Natile” being a popular model of shoe provided by the company supposedly designed just for this event selling for **$92.99.**

The shoes provided for the event at MSU were paid for by the SAS Office.

In correspondence with AVFM News in which one source described the humiliating signs the male students were required to carry and the taunts they received from onlooking female students he provided a copy of the attached “Pledge to End Sexual Violence.” “”The Pledge” involved men in suits standing before a microphone reading the pledge on that slip of paper I am attaching. Hundreds of men repeated the words of that pledge before on-looking college girls.” said one student. “This is just wrong, Bob. It’s plain wrong. I want these types of rallies to disappear from this college.”

Over one hundred Walk a Mile in Her Shoes events are planned so far according to the sites schedule of events. Most of which are on college campuses.

Download Pledge walk in her shoes-1

Sources:

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SPLC: A poverty of integrity

Paul Elam · 10 March 2012 · Archived copy · Original

As most of you are undoubtedly aware, the Southern Poverty Law Center (SPLC) recently posted a rash of articles that constituted a malicious and misleading attack on the men's rights movement. As publisher of AVfM, and one of the identified targets of the attacks, I penned a response and addressed it to SPLC president Richard Cohen.

Now that their initial accusations have been refuted, and much of their misinformation corrected, it is time to present an overview of recent events for the benefit of MRAs, and for those who are still unclear about the intent of our work, especially as it relates to this website.

The first order of business is to clarify that the letter written to Cohen was not intended for his benefit, but for the education of those under the false impression that SPLC is the same civil rights organization it was thirty years ago. By that I mean before it devolved into a gang of ideological hooligans whose stock-in-trade is to harass and demonize – not actual hate groups, but anyone who embraces a worldview different from their own.

There is an abundance of other information about SPLC, both in regards to their alleged misuse of power, and the personal conduct their founder and Chief Trial Attorney, Morris Dees. We will get to that in upcoming articles, but for now we will remain focused on their recent attacks; their alleged purpose, and, of course, what all this is actually about.

The initial attack.

The SPLC, which as some point was a trusted source of intelligence on actual hate organizations, and whose intelligence gathering is still forwarded to law enforcement agencies, published an article on the "manosphere," identifying 12 of allegedly hundreds of blogs and websites that they tagged as "woman hating" and "misogynistic." There were actually 13 sites referenced, including register-her.com, which was included in their mention of avoiceformen.com.

Their justification for alleging hate activity from the sites and individuals running them was broadly defined. Individuals like Roosh (rooshvforum.com) was targeted because he had sex with women and did not call them back. The False Rape Society was attacked for posting news stories about false rape accusations, and for making a critical observation about a Michelle Bachmann supporter's undeniably sexist statement, "It takes a woman to get the job done."

This website is bashed for not being more tolerant of bigots, and register-her.com is demonized for posting already public information about known criminals and, ironically, agents of hate.

Marky Mark is criticized for being unhappy, financially challenged and in poor health; still others are vilified for not wanting to marry western women. Finally, of course, The Counter-Feminist is taken to task for countering feminism.

They found even less to criticize about Stop Abusive and Violent Environments (S.A.V.E.), a domestic violence advocacy organization, so they just lied, saying that S.A.V.E. was engaged in "lobbying to roll back services for victims of domestic abuse and penalties for their tormentors."

There were some quotes from the targeted sites that indeed appeared angry, especially as they related to western women. Nothing however, that rose past the level of common and socially "acceptable" sentiments about men. e. g. "Men are pigs," and "Boys are stupid, throw rocks at them."

Their level of incredulity was certified – that of being on par with fundamentalists trying desperately to locate a message from Satan in a Mötley Crüe album – by the fact that they listed someone named "Manboobz" as their source of information. Also, since the article was published, Radfemhub.com, a website known to actively push for violent means to achieve bigoted political goals, has started fundraising on their behalf.

What it was really about.

At some point, arguably, it was actually the SPLC mission to identify and track the activities of organizations engaged in hateful agendas. Whatever time that was now appears to have passed. What remains is a group of postmodern thugs, using the pretense of their former purpose, and substantial political clout, to target individuals and groups who do not fit the left-wing worldview of their leadership. They have targeted "family values" organizations as hateful for opposing gay marriage and for taking what SPLC determines is the incorrect position on issues like "Don't ask, don't tell," in the military. They were instrumental in forcing the ouster of Lou Dobbs from CNN because they didn't like his views, and now, in a complete departure from whatever legitimacy they once possessed, they target men's groups as hateful threats for saying they don't want to marry, for not following sex with a commitment and for reporting on news stories already a matter of public record. It creates for them a level of embarrassment so profound that they can only be blinded to it by hubris.

I don't personally oppose gay marriage, nor would I ban gays from the military, nor am I a fan of Lou Dobbs. However, I would consider any of these much more palatable options than the demagoguery SPLC now employs to force their beliefs on the world.

And this is precisely what this effort by SPLC is about. It is to shut you up; to intimidate you out of speaking truth in the face of corrupt power, and to use the threat of social disapproval and the proxy violence of police agencies to get the job done.

Taking it to the next level.

In a follow up article to the first one, SPLC ups the ante considerably. In doing so they tip their hand by loosely alleging that two of their primary targets, yours truly and this website, are somehow connected to acts of violence by psychotic, deranged killers.

Their strategy was as simple as it was ineffective. Essentially, they talked a lot about the manosphere and tossed in the occasional reference to a killer, e.g. Scott Dekraii. There is no connection at all between the men's advocates they are attacking and the killers named, mind you, but they wanted to leave readers with the impression that there is. Essentially, they peed in the swimming pool and called it an exposé on dirty water.

This theme was repeated regularly throughout the article, with one additional ploy for effect. They trotted out Amanda Marcotte to tell us that being put on register-her.com – for being the complete sexist pig that she is – has scared her away from writing about MRA's as much as she used to.

"[T]hey're so doggedly mean," she says, "It becomes frightening after a while." One can almost see her eyelashes flutter as she touches the back of her hand to her forehead.

And there you have it, folks. Take a group of activists addressing issues that affect men and boys, place them next to a bunch of unrelated psycho killers, then toss in the powerless wailing of a victim card shark, and presto-change-o, an intelligence report on hate groups materializes courtesy of SPLC and their ace informant, Manboobz.

What feminists and the SPLC will get from this.

Exactly squat. Only less than that. By trying to go on the attack in this fashion, these people not only appear foolish and paranoid, they reveal a fundamental lack of understanding about the MRM and why it exists. Sure, they may scare a few people away (I heard Alcuin pulled the plug on his blog). That is hardly a real loss any more than it would be real loss if this site were to be taken down.

There is a men's movement, like it or not, and it will continue to grow and become more strident as long as the marginalization of and discrimination against men and boys persists.

Many feminists don't believe that the discrimination is happening. They are too entrenched in the fantasy that all men are privileged by default. Some of them know it is happening and want it to continue. All of them want us to shut up about it and just take it. You can even see it in their articles, from which I paraphrase. "Well, they have

some legit complaints, but…" "Yes, there are problems that need to be addressed, however…."

We are done with "but" and "however." And we are done with them for good. We are through with the hatred being piling on us and our sons. You will not change that by attacking a dozen websites with implied threats and a truckload of lies. Even a cursory glance at what SPLC once was ought to tell you that empty words, threats and intimidation only create more dissent and more resolve. And it has.

We are not going anywhere, so you better get used to it. Why? Because we are, in the most literal way, a grassroots movement. This is not a movement orchestrated with money from elitists and calculated by insulated academic doctrinaires. It is happening across the world, from the soushoku danshi in Japan, to MGTOW's and MRA's in the west, to the men's organization of India, to fathers groups spanning the globe.

This is all happening because there is a need for it to happen; because men and boys are suffering, falling out of education, employment, losing their rights and because the world is largely blind and indifferent to it. Or worse, because too many people count on it and celebrate it, tragically mistaking it as necessary for the advancement of women.

If you want to help fix the problem, then pull your entitled heads out of the darkness and face the truth. Quit deluding yourselves that we want to revert to women being in the kitchen or that we are pining for some fantasy of patriarchal power of old, or that we are pro-rape, pro-violence or pro anything other than pro-justice.

Quit feeding those lies to the public, and quit feeding them to yourselves. Or, if you insist, maintain that diet for all you are worth. Eventually you will choke on it.

And we will still be here, stronger because of you.

Are you man enough?

John Hembling (JtO) · 11 March 2012 · Archived copy · Original

A few weeks ago, I was emailed by a young man attending university in the United States, concerning a public awareness and fundraising campaign being organized on the campus of his university. He witnessed the same event the previous year, and knew from experience that although this event is promoted as being supportive of a demographic associated with victimization of domestic abuse, the shape this victim support takes is in the public vilification and ritual humiliation of an entire biological demographic, based on a false, but popularized public conception of domestic abuse.

Men, the politically correct narrative tells us, are the abusers, the predators, and the violent. Women, that same narrative states, are the victims. This is the message repeated both subtly and blatantly by professionally produced public service announcements filling media channels on television, radio, magazines, public print advertising, and everywhere else advertising can be found. Men are violent! Women are victims!

This is the message drilled into us until it occupies the totality of our conception of what domestic violence is – just that, men beating on women – and sometimes, men also beating on children.

This message is false.

The majority of valid peer-reviewed research on domestic violence indicates that sexually directional violence, from men to women, or indeed, violence from women to men is false. Domestic violence is not sexually specific.

In domestic violence, women are as violent or more violent than their male spouses or partners [1][2][3][4]. This is universally known within DV reporting and service agencies, because it is clearly demonstrated in the peer reviewed research on the topic. In fact, within the domain of academic and public specializations addressing the phenomenon of domestic violence, there is a culture of ideological bias, manifesting as systematic dishonesty. This was studied and documented by Dr. Murray Strauss, Ph.D. Co-Director of the Family Research Laboratory at the University of New Hampshire in his 2007 paper "Processes Explaining the Concealment and Distortion of Evidence on Gender Symmetry in Partner Violence."[5]

Erin Pizzey, the founder of the first women's shelter in the UK stated in 2001:

> **If you come from a dysfunctional, violent, and sexually abusive family, how do you learn? Therefore, domestic violence can't be a gender issue, it can't be just men, because we girls – and I was from one of those families – are just as badly affected.[6]**

When Pizzey published this observation, noting that many women emerging from violent relationships were just as violent and abusive as the men they were apparently fleeing – she was blacklisted and threatened with murder by radical feminists who had taken over the shelter movement she started. Pizzey was forced to leave her own country due to persistent threats that she would be murdered for publishing the truth.

Her extensive and direct experience is confirmed by Martin Fiebert's research at California State University in Long Beach.

"…women are as physically aggressive, or more aggressive, than men in their relationships with their spouses or male partners."[1]

The advocates, and salaried employees of the domestic violence grievance industry are not confused or mistaken or ill informed when they state categorically that violence is gendered. They are lying. The reason for this lie is that *women-as-victims* creates a sympathetic story tugging on everyone's emotions and providing easy access to everybody's wallets for donations. The more nuanced truth, that partner violence is committed by men and women more or less equally, and that abuse impacts men and women more or less equally, well that doesn't quite create the

warm fuzzy glow when making a donation, or the instant, visceral rage at that mythological evil male – pictured in everybody's imagination, pummeling some sweetly innocent and decorative feminine victim.

The truth doesn't make the Domestic Violence industry as much money. In addition, for all those working in this industry, if they actually managed to significantly reduce domestic violence, they'd put themselves out of work. This is why they focus only on the narrative that DV is simply evil men, abusing innocent female victims. However, in the real world, where violence happens reciprocally, where women and men abuse each other within violent relationships, trying to combat domestic violence with a focus on only half the participants is like trying to extinguish a structure fire by spraying water on only the north and east facing walls, and letting the south and west facing walls burn freely.

The DV industry does not want to stop domestic violence, in fact their strategies to reduce it are calculated to foster and continue the problem, because as long as there's more human damage occurring in the real world, their funding and careers are secure.

That's why campaigns to "raise awareness" against domestic violence on university campuses – such as "walk a mile in her shoes" are a sham. The event my friend emailed me about is actually an anti-male hate rally. Male students at his university were required to purchase women's shoes in their own size, and on the day of the event, required to walk a mile across the university's campus to the laughter and jeering of spectators.

These students at a university, paying tuition to secure their own education, forced by the university to participate in their own public shaming, because according to the accepted narrative, men are violent abusers.

I have written to the school's administration suggesting that the event be made more inclusive and multicultural. Jewish students could be made to wear a yellow cloth star of David, pinned to their jackets as they marched across campus, and gay students identified by a pink triangle, sewn onto their work smocks as they too joined the parade.

Leading up to this "walk a mile in her shoes" event, a flier appeared on public bulletin boards around the school's campus, which encouraged men to acknowledge the shared guilt and natural evil of males, and to pledge obedience to the correct doctrine of atonement for violence they might or might not have ever had any part of.

"Are you man enough.....

Most men don't rape, men can help

I pledge to end sexual violence

I understand that rape is about power, control and violence.

I know that if a woman is sending me mixed signals, I should just ask her what she wants.

I am saddened by the fact that more than 70% of rapes are not reported.

I know that the overwhelming number of perpetrators of sexual violence are men.

I promise if I see a woman in danger, I will speak up for her.

I realize that a rape occurs every 40 seconds in this country.

I Pledge:

To never commit, condone, or remain silent about sexual violence

To challenge other men to recognize that they can be powerful without making others powerless.

As a “REAL MAN” I know that it is part of my duty to create a safer place for our mothers, sisters, friends, lovers and daughters. “

I re-wrote this flier, to represent a more realistic view of reality, and emailed the corrected version, to my friend for printing and distribution on campus. My version reads as follows:

Are you man enough...

See that question? That implication that unless you conform, your manhood is in doubt. That is straight-up mind-control being played on you by people with their own interests in mind.

Most Men don’t rape, All men can help

Oh, most don’t, there’s a sop to your ego, you might be one of the good men, not one of those “bad men” But in order to prove to those judging you a “real man” which of these types of slave you are, here’s a list of things for you to pledge allegiance to.

I pledge to end sexual violence.In order to do this, I must pretend that sexual violence is directional. This is the lie regularly sold by the grievance industry, but it’s false, and the experts know it. I must pretend too, to be a “good man”.

I understand that rape-culture is a fiction built to exert shame, control and violence against men. But to be a “good man” I will play along, while I, my sons and friends are criminalized and emotionally extorted.

I know that if a woman sends me mixed signals, I should walk away, refusing to be manipulated by this culturally accepted lack of personal accountability.

I am annoyed by the obvious fraud in the claim that more than 70% of rapes are not reported.Unreported events are unknown and un-tracked, thus claims of their prevalence are pure imagination.

I know the claim that the overwhelming majority of perpetrators of sexual violence are men is fraud, and runs contrary to methodologically valid research on this topic. I also know that women-as-victim is the story generating maximum sympathy and donation, so that remains the approved narrative.

I promise if I see a woman in danger, I will evaluate potential risk to myself before taking any other action, because I am a human being with innate value beyond my disposable utility to a woman as a dispenser or receptacle of violence.

I realize that the claim of rape occurring every [blank] number seconds in this country is pure hype telling nothing of actual rates of criminal victimization, also, according to the Bureau of Justice Statistics, men are the overwhelming majority of victims of violent crime, and rape and sexual assault are committed at the lowest rate of all violent crimes tracked by the BJS.

I pledge

To not be manipulated into accepting violence against myself, or commit violence on anyone else’s behalf except in defense of myself or my loved ones, or as dictated by my own clear conscience and faculties of reason.

To challenge other men to recognize that they are not evil by virtue of being male, and deserve no shame or mistreatment based on the fabricated mythology of innate male evil and female victimhood.

I am a REAL MAN by my own definition, and nobody besides myself has any right to force another

definition on me, or require my risk or sacrifice in service of their agenda.

I know that discussions of my duty are a trap and a sham in this culture which discounts my humanity but values only my utility. I also know that our mothers, sisters, friends, lovers and daughters – if they attempt to use shame to force obedience or compliance or agreement with a narrative of male evil and female victimhood are deluded by a false narrative affording them privilege at the expense of my humanity. I will therefore reject any valuation of myself that discounts my humanity.

Sources:

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[3] Dutton D. G. (2007). Female Intimate Partner Violence and Developmental Trajectories of Abusive Families. International Journal of Men's Health, 6, 54-71[7] Archer J (2000). Sex Differences in Physically Aggressive Acts between Heterosexual Partners: A Meta-Analytic Review. Psychological Bulletin, 126, 651-680

[4] http://www.aic.gov.au/publications/current%20series/facts/1-20/2006/3%20crime%20victimisation.aspx

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Fear and Loathing

John Hembling (JtO) · 12 March 2012 · Archived copy · Original

I have become accustomed to accusations of hatred of women by people, who are either intellectually lazy or dishonest or confused about what I say in my blogging and writing. I have always seen these accusations as a sort of surrender from people I'll call my philosophical opponents.

In debate over ideas, accusations of bad character, bad hygiene or bad ju-ju are nothing new for debaters unable or unwilling to address what's actually being argued. I have thought too that the difference between a rational argument and groundless insult of character was glaringly evident to observers. When certain self identified radical proponents of a view I find unethical have habitually heaped accusations on me, ranging from sexual impotence, personal unattractiveness and deviant behavior – I've dismissed those insults and accusations, confident that those actors only painted themselves into an increasingly narrow corner of implausibility.

However, as many people are already aware, a high profile organization with an established reputation as proponents of human rights and opponents of bigotry and prejudice has recently announced that a movement I am a part of – along with a collection of other movements and organizations, advocates or promotes hate. This was the Southern Poverty Law Center.

Thankfully, several respected publications and channels have publicly objected to the recent pronouncements of the SPLC – confirming, for me anyway, that I have not woken up the only sane human being on a bizarro planet of the demented. Included in the protest were the American Spectator[1] and Reason Magazine[2] who both called baloney on the SPLC's new list; Reason-Magazine doing so in several articles including the perfectly titled *Fearmongering at the SPLC*.

However, the repeated justification for inclusion of writing within the men's rights movement in a list of hate groups is that such writing frequently takes an openly oppositional position to an ideology calling itself, in various forms and flavors: feminism.

If you believe feminism represents a movement seeking equality of human rights between women and men, then a movement in opposition to it might indeed seem misogynistic. Misogyny is, of course, the most common argument against human rights advocates arguing that men are mistreated by the nation's family courts, sentenced unequally in criminal courts, characterized as either buffoons or villains by most media, and variously marginalized, shamed, silenced, and told to shut up, man up, and get back to protecting, providing, and dying when convenient.

Arguments for fair treatment in the courts, the workplace the education system and elsewhere are, by this logic, transmuted in oppositional commentary as hatred of women.

This is why in my own writing, my answer to accusations of misogyny (the hatred of women) is to explain, as to a child, that a group of people (women) and an ideology (feminism) are not actually the same thing, and that opposition to an ideology, particularly one based on hatred or violence – does not translate to hatred of women.

However, this all depends on a shared understanding of just what is encompassed by that most flexible of labels: feminism. If a reader equates feminism with women's rights, then opposition to it is logically an argument against women's rights. Clarity of understanding of just what anybody means when using the F-word (feminism) is hindered by the reality that widely different philosophical positions all use the word feminism to identify themselves. To any proponent of any of these ideologies – they likely appear so widely different that shared use of the feminist brand name presents no problem, however, to an outsider, and subscriber to none, the differences can appear superficial at best.

This is not simply a problem of which is the real feminism – as all these variations are arguably real, but also a question of who is at the politically potent centre, and who occupies the fringe of this thing we all rather sloppily call feminism. This can be answered in two ways. I know a number of men and women who self identify as

feminists, and whose activist goals, although not identical to mine, point in the same direction. That is to say: the pursuit of equality of legal rights and opportunities in employment, education, representation, and protection from harm under the law. Their goals are largely the same as mine, and although they might not use my nomenclature – for clarity in this discussion I will call them humanist feminists. Another group, or set of groups, also calling themselves feminists have a decidedly different list of objectives and these goals are – from my point of view – monstrous.

The reduction of men to a tiny fraction of the population through eugenics. The eradication of human rights for "male animals". The de-coupling of "human society" from "male society" to create a feminine utopia free from "male predation". Male targeting infanticide, sexually selective abortion and so on.

These feminists call themselves radical, and it's easy to take that word as a synonym for absurd. However, the usage intended is based on the classical Latin verb radicalis, which means "of roots".

Radical feminism then can be better understood by calling it a feminism pursuing replacement of the fundamental root and branches of the basic tenets of human society. The proponents of this particular flavor of the ideology being similar in character to fundamentalist adherents of an Abrahamic religion, substituting the writings of Dworkin and Solanas for the holy writings of early desert dwelling religionists.

Because of the rabid and often overtly violent tone of radical feminist rhetoric, the public conception of radical feminists has been that they were fringe elements, barely functional, unemployable wing-nuts, living in cat-filled apartments, and subsisting on food stamps; or naive, but equally fanatical freshman women's studies students who after graduation and contact with the real world – we all expect will grow up and stop being such idiots.

These radicals are obviously at the fringe, and "mainstream" feminism is the equality-seeking human rights movement which a number of my friends advocate.

That's what I used to think too.

In November of 2011, the news aggregator web site Reddit.com published a link to a radical feminist blog posting, calling for male-targeted eugenics, infanticide, direct violence against male children, and male-targeted sexually selective abortion. This by itself wasn't enough to draw community-wide attention and dismay; from lone-nut bloggers this type of violent rhetoric is not so unusual. However, rather than eliciting condemnation – the comment thread on this article took the author's suggestions of eugenics and hatred and doubled down, amplifying the enthusiasm for violence, murder, infanticide and psychological and physical abuse of children.

The savagery and hatred demonstrated in the comments thread led some human rights activists to inquire just who was advocating such a violent and hateful direction for the movement claimed by some to be nothing except "the radical notion that women are people."

When it turned out that the article's author was Simon and Schuster published novelist and former lawyer Pam O'Shaughnessy – and that the commentators taking calls for eugenics and murder to the next level of violent-and-crazy were tenured professors, child care workers, teachers, civil rights activists and other professionals internationally pre-eminent in their respective fields – a re-evaluation of radical feminism's apparent occupation of the fringe was necessary.

What came to light next was a collection of Swedish feminists producing and performing a stage adaptation of Valerie Solanas' SCUM manifesto for Swedish school children, and advertising their performance with a realistic staging of the execution-style murder of a newspaper reading man, followed by celebratory dancing and the text message "do your part".

The play, staged for school children, based on Solanas' published rant which in the opening paragraph calls for the extermination of the male species.

The incandescent hate which characterized Solanas' work was adapted for school children and advertized with the simulated murder of a man by 6 giggling women. Based on on-line Swedish language reporting, translated using

Google – the play features on a Swedish national holiday called “Hetero Hate Day.” If I were properly multicultural, I might suggest the holiday be made more inclusive, extending it to a full weekend with the second day being Homosexual Hate Day. Unfortunately, I can’t really get behind hating people for their sexual preferences – or even for their arrangement of reproductive organs. I also can’t muster the energy to give much care for the levels of melanin in somebody’s skin, or whether they worship the appropriate diety. People with peanut allergies though, I really hate them. Passionately and with vigor.

After writing about Swedish murder cheerleaders and hetero-hate advocates, I, along with several other writers at AVfM wrote about a movement within the Australian civil service to craft legislation which appeared to have the purpose of stripping human rights from men, and propagandizing the factually false narrative used by the grievance industry that all domestic violence is male on female. This narrative is of course false, as the peer-reviewed research shows.[3][4][5][6][7] In domestic violence, “women are as violent or more violent than their male spouses or partners”.

Australia also hosted an international feminist conference called “the SCUM Conference” in late 2011, named in unambiguous reference to Solanas’ violent and furious anti-male hate literature.

But the radical feminists, the violent-and-crazy feminists driven by hatred, and arguably mental illness; we continue to think of them as the fringe, the ineffectual and the irrelevant. It is increasingly obvious that radical feminism is the potent, politically connected and central driver of change within feminism’s wider ambit. Humanist feminists, arguably far more numerous than their radical cousins – are sadly the ineffectual fringe.

Thus, opposition to feminism – without any prefix of “radical” or “violent” – is not an opposition to the human rights of women. However, due to ignorance of the power and tenacity of those we might instinctively relegate to the disregarded fringe, the general public still equates the label of feminism with a humanist, civil-rights movement.

The sloppy research identifying human rights activists as a hate movement and absence of due diligence by a formerly prestigious human rights organization whose principal active members are licensed legal professionals, on the other hand, is not excusable. The former prestige of the Southern Poverty Law Center is now shame. And it is deserved.

[1] http://spectator.org/blog/2010/03/02/the-great-hate-hype-are-libert

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The new war on hate

Walter Romans (TDOM) · 13 March 2012 · Archived copy · Original

Hatred in the Name of Fighting Hatred

How the Southern Poverty Law Center became a Hate Group

In the 1950s and 60s the war on racism and sexism rose to its highest level since the American Civil War. A movement for social justice gained momentum, coalescing around the young, liberal, anti-war college crowd uniting them with anti-racists fighting to liberate Blacks, and a growing women's movement to eradicate institutionalized racism, sexism, and other forms of discrimination. The movement was so successful that within a couple of decades, nearly all vestiges of institutional racism and sexism were outlawed and racist groups in particular, were forced underground. By the end of the 1980s, the "southern man" debated and immortalized by Neil Young and Lynyrd Skynyrd was all but extinct.

Organizations like the Southern Poverty Law Center were instrumental in waging and winning that war. There were still battles to be fought, but these were on a much smaller scale. They mostly involved crimes committed by individuals that indicated that the fires of racial hatred weren't quite out. These crimes were dubbed "hate crimes" and organizations like the SPLC fought and lobbied to pass special legislation that dealt more harshly with "haters." In fact, today organizations like the SPLC continue to maintain relevance by waging these small battles against alleged haters. But in its struggle to remain relevant, the SPLC appears to have forgotten its *raison d'être.*

Recently the SPLC published and posted to its website an article railing against the misogyny it claims to have found in the men's movement. Arthur Goldwag's Leader's Suicide Brings Attention to Men's Rights Movement is everything the SPLC has opposed over the years. Goldwag uses scant evidence to argue that the leading bloggers active in the Men's Rights Movement (MRM) support and glorify violence against women and other forms of misogyny. To accomplish this, he uses examples of the worst kinds of atrocities and attempts to paint a wide range of men who he associates with the MRM as being supportive and representative of all men involved in the movement.

He begins with Thomas Ball, a man who believed he had been wronged by the Family Court system after having abused his daughter. After ten years of fighting to remain in his daughter's life, Ball self-immolated, leaving behind a rambling manifesto detailing his struggles and calling for revolutionary action. Although he is not the best example of fatherhood, nor of a man being wronged by the system, many in the MRM have held him out as a prime example of what can happen to a man whose rights have been consistently trampled. Ball has become their champion, not because he slapped his daughter, but because of the drastic action he felt forced into by an uncaring, unfeeling system that deprived him of his family the same way it has deprived a great many men of their families. Many men in the MRM have felt much the same way Ball must have felt before lighting himself on fire. By committing that act, Ball said the one thing that many men have wanted to say for a good portion of their lifetimes. What matters to these men is not whether or not Ball was crazy, not whether or not he was abusive, and not whether or not he was a misogynist. What matters is that he stood up and told the system to "fuck off." But Goldwag doesn't get this. Instead he focuses on Ball's alleged defects and chooses to believe that the men of the MRM idolize an abusive misogynist.

He later moves on to Anders Behring Breivik who gunned down 77 Norwegians, mostly teens, at a summer camp in June of 2011. Breivik was primarily upset with Muslim immigration and this was given as the primary reason for the shooting, but Goldwag links the MRM to him because he was an advocate for father's rights and quotes him as stating

""The most direct threat to the family is 'divorce on demand,'" he wrote in the manifesto he posted just before he began his deadly spree. "The system must be reformed so that the father will be awarded custody rights by

default.""

Never mind that the radical feminists of the 1960s explicitly stated a goal of breaking up families and pushed no-fault divorce as a means to that end. Apparently opposition to feminist ideology is equivalent to misogyny and that is more than enough to condemn an entire movement for the actions of a single lunatic who was apparently more concerned with immigration issues. Of course Goldwag doesn't stop there. He throws in George Sodini, Scott Evans DeKraai, and the apparent father of the men's rights movement, Mark Lépine, who he states fired "the first shots in this so-called war on feminism…"

Almost any movement could be condemned if all we examined was its lunatic fringe. With feminism, one doesn't even have to look beyond the mainstream. As bad as the aforementioned killers were, I don't recall any of them advocating for the extermination of half the planet's population. But that's precisely what Valerie Solanas advocated in her SCUM Manifesto (Society for Cutting Up Men) which she penned shortly before shooting artist Andy Warhol and another man approximately twenty years prior to Lépine's founding of the MRM. Someone please correct me if I'm wrong, but I don't recall a single men's organization rushing to defend Lépine's actions. However, Ti-Grace Atkinson, radical feminist and president of the New York chapter of NOW, called Solanas "the first outstanding champion of women's rights" and heralded her as "a 'heroine' of the women's movement." Robin Morgan, former editor of Ms Magazine, included excerpts in her book, *Sisterhood is Powerful*. Other feminist authors such as Amanda Third and Catherine Lord have credited her with creating radical feminism and have stated that the feminist movement would not have occurred if it hadn't been for Valerie Solanas. The only person who thinks Mark Lépine started the MRM is Arthur Goldwag. Solanas may have been the lunatic fringe, but those who applauded, praised, excused, and condoned her actions are or were very mainstream.

Since Goldwag didn't stop with Lépine, this article shouldn't stop with Solanas. Goldwag enlists the assistance of Rita Smith, director of the National Coalition Against Domestic Violence in discussing parental alienation syndrome (PAS), a mental disorder Smith believes doesn't exist. Goldwag and Smith paint the disorder as way for men to get custody of children by making it appear as though women and children lie about abuse in divorce proceedings. Goldwag fails to mention that PAS is being reviewed for inclusion in the DSM by the American Psychiatric Association even though he does mention it isn't included. The omission of this is evidence of the outright dishonesty of Goldwag's article. The reason it is important to mention the opposition to PAS is the existence of women such as Andrea Yates who murder their children (and/or husbands) and then plead not guilty by reason of insanity citing post-partum depression or battered wife syndrome. While Yates may not be associated with feminism, mainstream feminist organizations such as NOW have advocated the use of these defenses by such women.

Another woman who used such a defense was Lorena Bobbitt, who severed her husband's penis and tossed it into a field nearly twenty years ago. Like Solanas, she was heralded as a feminist hero. She claimed that he had abused her for years and had raped her. She was diagnosed with clinical depression and possible PTSD and found not guilty by reason of insanity, despite the fact that there was substantial evidence that the abuse in the relationship had been mutual and her statements to police indicated that she knew exactly what she was doing.

In a similar incident, Catherine Kieu Becker drugged her soon-to-be ex-husband before slicing off his penis and tossing it into a garbage disposal. Like Lorena Bobbitt, Becker became an instant celebrity. Mainstream feminists applauded, laughed, and joked. The Talk, a nationally televised program feature its all-female team of hosts giggling and laughing themselves silly over the incident. Sharon Osborne referred to the incident as "delightful" and the all-female audience roared with laughter. We're not taking about lunatic fringe elements with somewhat vague connections to a movement here. These are examples of mainstream women, feminists, and feminist organizations applauding acts of vicious acts of violence against men. Where was Goldwag's or SPLC's outrage at the institutionalized misandry displayed following these events?

Goldwag also excoriates men's rights advocate, Paul Elam, owner of the blog *A Voice for Men* for calling out a feminist blogger who wrote "about her discomfort with male adults helping female toddlers in the bathroom at her

daughter's preschool. The blogger conceded that she was being sexist, but wrote that "I'd rather be wrong than find out if I'm right."" Yes, the blogger admits she's a sexist, but Goldwag calls out Elam for being misogynistic for not accepting her apology. Does the SPLC support sexism against men? Apparently it does.

Another article composed a list of alleged men's rights websites that it dubbed "Misogyny: The Sites." While the term "misogyny" may apply to some of these sites (I haven't visited all of them and don't care to), the SPLC presents scant evidence to back its claims. For instance, The False Rape Society, a blog that discusses cases where women (and men) have falsely accused others of raping, sometimes with very disastrous consequences, the evidence that the site is misogynistic is an article "attacking a female supporter of… Michelle Bachmann" told a reporter that "It takes a woman to get things done." The article at FRS pointed out the misandric nature of that statement. No further evidence of misogyny was presented. That was more than enough to place them on the list of misogynist websites.

MensActivism was included for copying headlines for news articles published elsewhere. According to SPLC these articles are meant to undermine "the myth that women are less violent than men." SAVE Services is included for referencing a study that concluded that the best predictor of injury to women from domestic violence is the woman's initiation of the violence. They also misrepresent SAVE's position on services for victims of dv. Rather than advocating to "roll back services" as the SPLC claims, SAVE advocates eliminating the gendered nature of services and including services for male victims and female perpetrators. Obviously it takes very little for the SPLC to consider a website misogynistic.

Yet they leave off openly male-hostile websites such as radfemhub that openly advocate the extermination of men. One woman states "Even if we killed off 90% of men…" Another commenter states "The "magic number" to bring males under control is ~ 30% of the population…" Another suggests "a biological solution" to "men's sickening behavior" and in a separate post that same commentor states "a female ob/gyn that was willing to perform sex-selective abortions on male fetuses would be giving a gift to the next generation…"

Obviously it is far more difficult to be declared misandric, though it is doubtful that the SPLC believes misandry even exists.

A third article, written by Mark Potok and Evelyn Schlatter, entitled Men's Rights Movement Spreads False Claims about Women accuses MRM sites of spreading false or exaggerated claims about domestic violence and sexual assault committed by women. In fact, Potok and Schlatter do their own hatchet job by providing some very nicely cherry-picket statistics to support their conclusions. They completely misrepresent the CDC's National Intimate Partner and Sexual Violence Survey by citing some statistics that support their conclusion, but also ignore other statistics contained in that report that support exactly the opposite. This study found that 18.3% of women have been raped compared to 1.4% of men according to Potok and Schlatter. What they don't say is that the study defined rape in such a way to ensure that almost no male could be a victim. Rape was defined only as a penetrative act. Being forced to penetrate was not included in the definition even though this is defined as rape in every state. They also failed to report that over the preceding 12 months, this same study found that had the definition included being forced to penetrate, men and women reported similar rates of rape and women comprised the majority of perpetrators against men.

Potok and Schlatter criticize the overgeneralization of a study by Deborah Capaldi that showed that women were more likely to be injured in domestic violence incidents when they initiated the violence. This may be a correct criticism, however, I have seen references to other studies that confirm Capaldi's results with other populations that may be more generalizable (I don't currently have those references to cite). Next they cite a DOJ study regarding violence in general as being committed by predominantly males. However, they ignore other studies such as the CDC study by Whitaker that indicate about half of all IPV is reciprocal (both partners are violent) while women commit approximately 71% of non-reciprocal IPV.

Finally, they criticize a study by Eugene Kanin that concluded that 41% of rape allegations ar false. They criticized his methodology stating that he did not provide the criteria used by police to determine that an allegation was false.

However, Kanin did state that he only considered an allegation false if the woman had recanted the allegation. Further, the police department was said to have used or threatened to use a polygraph with the accuser and call this a “now discredited practice.” They cite no source for this statement and to my knowledge; it has never been studied empirically. That said, Kanin’s figures were probably quite high and there may be some validity to these criticisms. However, Potok and Schlatter go on to discuss the studies they believe to be “the most comprehensive” and “the best” without providing any support or reasoning behind these claims. Most likely, these were simply the studies that reported the lowest rates of false allegations that Potok and Schlatter could find. Typically, studies that find very low rates of false allegations use exceedingly restrictive definitions and are statistically more likely to contain more false negatives (in this case a false negative would be a false report of rape being counted as not false). Kanin’s study, by contrast probably contained a greater likelihood for false positives.

The Southern Poverty Law Center appears to be taking a stance against hatred and bigotry only when taking such a stance supports its prevailing ideology. In fact, the SPLC would now appear to be perpetuating hatred and bigotry by publishing intellectually dishonest articles that misrepresent an entire movement concerned with social justice for men and making it easy for hateful bigots, sexists, and female supremacists to marginalize and dismiss those concerned with men’s rights and to advance a hateful anti-male agenda. In what could be characterized as a desperate attempt to remain relevant, the SPLC has employed the same sort of tactics that it accuses the MRM of using to promote misandry; the hatred of men, and by so doing has become a hate group.

Southern Poverty Law Center linked to hate activity

Paul Elam · 13 March 2012 · Archived copy · Original

A Voice for Men and register-her.com regularly investigate political organizations, activists and internet based entities that engage in hate speech and/or work to undermine the basic civil liberties of targeted groups within the general population. We place particular emphasis on individuals and groups that target men and boys for discriminatory or violent persecution because we regard them as an underserved population.

A recent example of that is Radfemhub.com, a website where ideologues have been known to gather to further plans for male targeted infanticide, murder and food supply poisoning. Simon and Schuster published novelist Pamela O'Shaughnessy, operating under a hidden identity, has been associated with that group as an advocate for eugenics that are targeted at male children.

A group that has recently come to attention is the Southern Poverty Law Center (SPLC), an Alabama based organization operating under the auspices of civil rights advocacy.

Indeed, there was a time when SPLC did proactive work in the civil rights arena, targeting the Ku Klux Klan and other known hate organizations through the legal system. It appears, however, that under current leadership the organizations mission has drifted, first toward the persecution of individuals and groups from opposing mainstream political camps, and now toward organizations that attempt to ameliorate problems faced by men and boys, in a calculated attempt to undermine their progress.

By using their formerly legitimate reputation as a civil rights advocacy organization to launch defamatory attacks against legitimate agents for social improvement, SPLC is not only engaging in an egregious public deception, but is seeking to viciously undermine the principles of tolerance and equal treatment under the law.

Stop Abusive and Violent Environments (S.A.V.E.) is a "non-profit victim-advocacy organization working for evidence-based solutions to domestic violence." They have gained widespread respect as a nonpartisan effort addressing the social ill of domestic violence.

It may be that there nonpartisan and equalitarian nature has inspired the ire of SPLC, who recently published articles on their website characterizing S.A.V.E. as "misogynistic" and "woman-hating." SPLC also made the incredulous and groundless accusation that S.A.V.E. was attempting enable abusers, by "lobbying to roll back services for victims of domestic abuse and penalties for their tormentors."

What S.A.V.E. actually does, by all outward appearances, is to promote the identification of all victims and perpetrators of intimate partner violence and push for the appropriate interventions to be available to all. They are also active proponents for ensuring accuracy of reporting and research in intimate partner violence.

SPLC's efforts to dishonestly discredit S.A.V.E. amount to an attempt to prevent men, and children of both sexes, who are victims of violence in the home from being identified and offered assistance. They are targeting a group, based on sex alone, in an effort to deny services and equal treatment under the law. In doing so, they help perpetuate and institutionalize the violence that is being committed against them.

It is the very definition of a hate group, and a remarkably successful one. It is not a particularly new revelation.

[box type="alert" icon="none"]

Southern Poverty Law Center officially declared "left-wing hate group"

Isn't the Southern Poverty Law Center the Real Hate Group?

SPLC Report: Heavy On Smear, Thin On Facts

[/box]

Admittedly, these are sources which may be ideologically different from opinions expressed here, but they are not

hate groups by any stretch of the imagination.

Additionally. SPLC's disinformation campaign appears to have struck a resonant chord with the members of Radfemhub.com, the group advocating for the murder of male infants and other forms of violence. After hearing of SPLC's activities, they kicked off fundraising efforts on their behalf.

A Voice for Men and register-her.com will both continue to monitor SPLC, Radfemhub.com, and other known and suspected hate groups and report back to the public on their activities.

And the song plays on

Paul Elam · 14 March 2012 · Archived copy · Original

The Huffington Post has jumped on the SPLC bandwagon, and written an article targeting the men's movement, this website, and the men's rights subreddit at reddit.com.

The article is glaring with factual errors and direct falsehoods, including the incredible claim that "The Innocence Project" is a product of the Men's Movement. There are equally off target claims on nearly every line of the piece. They couldn't even manage to write the headline without trying to shame MRA's by telling us to "grow some." On a normal business day I would walk you through that generic Huffpo writer's lines of broken logic and repeated falsehoods, for your entertainment if not for anything else.

Today, however, is not just another business day. Today I will just link you to the article. Read it at your leisure or don't. You have heard it all before. They have us all figured out, only they don't know even the most fundamental things about us. Same shit, different day.

It has become apparent that after keeping their heads in the sand for as long as possible that some elements in the mainstream are waking up to the fact that the MRM is here to stay, and growing.

They are freaking out.

The SPLC fiasco was an orchestrated warning shot (with Huffpo likely being a hapless, tagalong follow up). They clearly don't understand the nature of this thing well enough to know that coming after us this way is like trying to stop a thunderstorm by going after one raindrop at a time. I am happy for them to do this. It gives us a bounce in publicity and does nothing to slow things down.

But there is another concern here which takes us back to why this is not just another day in the MRM.

Recently we went through a crisis that, unlike what SPLC and Huffpo can muster, was real. One of our more respected members became despondent and sent me an email in which he stated he was going to end his life. Luckily, with the help of MRA's we were able to track him down and get some help to him *before* he took himself out. We still don't know exactly how he is doing, except that today we are reasonably certain that he is still in the land of the living.

His breaking point was exactly what many of our adversaries want. Or, as one feminist troll on Reddit quipped hopefully, "1 down 35,000 to go."

This is not just an isolated scumbag. There are others out there, sitting in corners and lurking, waiting for MRA's to make posts expressing their feelings of hopelessness. And when that happens, they come out of the woodwork wherever people like David Futrelle hang out, like the SRS subreddit; the same place that assumed feminists were recently taunting suicidal men; goading them; hoping to push them toward ending their own lives.

This is, in the end, who we are dealing with. It is a population of people that want to target the many wounded men that find refuge in this movement and urge them toward the unspeakable.

I can hear the fembots screeching now some crap about how those aren't real feminists and not to blame them for the actions of a few. Forget about it. As far as I am concerned, there is no difference between someone who will say, '1 down, 35,000 to go," and other scumbags that will treat abused, disheartened men like they are hate-mongers, or better yet misogynistic whiners that are pettily grieving for some confabulated illusion of male privilege that they don't and never did have. It is just as cruel and depraved.

It is hard for me to start in on these "people" and not write a book about it, but that is not why I am writing this article.

What I want to say today is that I know what these immoral bigots refuse to understand, and refuse to care about

when they do. There are a lot of desperate and damaged men in this movement; men who have been taken to hell and back by a system that started throwing them overboard 50 years ago; men who have not seen their beloved children in years, men living in squalor, working in servitude to a system that owns them like chattel; men who have been destroyed by evil, outrageous lies – taken as gospel by authorities who just don't give a damn about truth or justice.

We have men in this movement who have been stripped of everything; who have not even been allowed to hang on to their freedom or their dignity. And now, in this faltering, but still female-centric economic climate, we have legions of men who are destitute, homeless, and who see only bleakness in the days ahead. The cruel icing on that cake is that they still live in a world that tells them they are worthless if they are not financially successful.

In short, we have more than our share of men teetering on the edge.

Of course, we don't have much of any services that are wired to deal with these men, and almost nothing in the way of social understanding. Increasing numbers of men are, for all most of the world cares, simply a bunch of broken appliances; outmoded, useless and taking up too much room. And the moment some reach out for compassion or help, there are more than a few that will shove the knife in deeper and twist.

It sounds terrible, and it is. But there is another side to this as well. When our friend Factory reached out, many, many in the MRM offered whatever they could to help. I had offers of help from the town in which he lives. I had emails of support from people who offered to do whatever was asked. I am still getting messages inquiring about how he is doing. There were people, men and women, from Texas to California to British Columbia to Saskatchewan, all taking action of some kind or another. All of this from MRA's and MRA's only.

And that is worth writing about. It is a much more important message than dwelling on the society of human garbage in which men and boys currently find themselves living.

I want to encourage those MRA's who are not in the worst of times to please continue to watch out for those who are. And for the many of you who are just hanging on, hang on a little tighter. If you need help, please let someone know. We will work something out. Scratch and claw if you have to, but choose to live. We have a long way to go, and we need you. Not to mention the fact that despite what people who oppose our cause think, you are worth staying alive just for the sake of living.

Perhaps someday when our culture recognizes that men are human beings we can quit operating everything for them on tattered old shoe strings and the men's movement can actually start funding some services to help men in crisis. Till then, please hang in there and help us get down that road.

Demonizing machismo

Julian Comacho · 14 March 2012 · Archived copy · Original

The Consequences of Publishing a Book Titled "Huevos: The De Masculinization of the Macho"

Two weeks ago I asked a former clerk from Tia Chucha's bookstore why my book, *Huevos,* had not been allowed to be presented at the small, supposedly progressive Mexican American bookstore in the Sylmar area of the San Fernando Valley. She responded by saying, "Well, the committee led by Trini read the book and was uncomfortable with what you wrote and she asked a Cal State Northridge Professor Denise Sandoval to co-panel and counter what you said but she refused to do so."

I then queried, "Has Sandoval, a renowned feminist in Chicano Studies, published a book on male issues?" To which she replied, "Well, no."

Such has been the life for this book that was published by Floricanto Press; though researched thoroughly the book has been rejected because of its content, which is to analyze feminism by writing from a male cultural perspective. My arguments are simple: Mexican American males have been trampled by a legal system that favors women and criminalizes the nature of males. My emphasis is on Mexican Americans because I am one; however, the legal system mentioned applies to all men, so there is a universal application. But once race factors in, favoritism is much more apparent. Hence: for white women to claim victimhood when they dually benefit from both race and gender becomes a slap in the face to someone like me who has the door closed on him continuously.

From the moment I published this book and started bringing up male themes (when I taught as an adjunct at California State University, Long Beach, in a ill-conceived course titled "The Multi-ethnic Experience" wherein women are considered an ethnic group) I began to challenge the myth of female exploitation by bringing up data that corresponded to my point; the negative response came from female faculty of all colors who believed, followed shortly thereafter by the girlie men who believe in feminism. Even though my evidence was sound, such as arguing that white women were not segregated or that culturally I was raised by my mother to not trust women, I was summoned by the civil rights office. Imagine that! I was summoned to the civil rights office to account for my academic freedom, which did not exist, to the union and assistant dean; a Mexican American male having to reply to a white woman's concern for my wording. I told her that feminism threatened Mexican American males (the fact that there are more women in college alone proves my point) and all she could say was: "Which feminism, I, II?" She then started to recite female authors and I simply told her, "All of them."

Let us just say I survived with the aid of my female union representative but the writing was on the wall, I was to be gone at their next possibility. The next round of budget cuts was their shelter and I was given a permanent goodbye. Simultaneously, in discussions within my department, one male faculty member, Jose Moreno, would only ask, "Were you hurt by a white woman?' with his limited Harvard intelligence.

Afterward, at another Cal State, Northridge, I used the book and that very semester, even before it ended, I was essentially terminated with no review. The chair had placed a female spy in my class who was writing notes and then providing them to David Rodriguez, who had me explain why I said this or that even though my material was academic. I did not back down; I challenged him and told him all the information was consistent with the lectures. He was essentially upset because I argued that "feminism distracted the Chicano Movement," and when I requested the female student be removed at the end of the semester they wanted me to give her a grade. This was despite the fact that she had not completed the requirements of the course. We got into a shouting match because I refused and because I was not going to be re-hired, my stay there ended rather rapidly. My only consolation from CSUN was that their library had purchased the book, *Huevos*, and had it on display, under new books, which affirmed my work even though it was not in the Chicano Studies Department.

Lastly, at a nearby community college, my boss called me in and told me he had been summoned by the vice

president of academic affairs, a black woman, to answer questions about my book. He told me that she was upset from what she read and that this book was not appropriate. His response was "I do not necessarily agree with everything he says, but he has gotten published." This is uncommon at the community college level. He told me that I should hold off on using the book because he did not want any more trouble for me or himself; I knew it was serious when the union lady warned me that the female president had also inquired about the book and that I should not use it if I did not want employment trouble. I had to swallow my pride and not use it until the women in power left. I was able (after the president left) to use the book again some semesters later, but I try to be careful. As an adjunct faculty, I have no legal protection because I am a temporary employee and the administration can do an evaluation as they see fit.

I circumvented the use of the book by writing another book that incorporated the male themes lacking in the study of Mexican Americans with the same effect. At Cypress College where that book, *Higher Education as Ignorance*, was used and I presented, I was challenged endlessly from women about my position but I did not back down and proved my points factually.

The dean, a white female, was present during these challenges. Afterward, she prohibited my return to the college as a guest speaker, even for other books I have published, which further proves that women have too much power in censoring and censuring my ideas. After all, how am I a threat? I'm only a guest and a part-time instructor that no one wants to hire. Though I do have a follow up to *Huevos*, I just have to sit down and write it (as me publisher has asked me to do repeatedly). Maybe I will call it *Girlie Men.*

AVfM Radio: Understanding the Blue Pill

John Hembling (JtO) · 15 March 2012 · Archived copy · Original

[box]Tonight AVFM Radio introduces GirlWritesWhat as new co-host, and examines male identity in an increasingly feminized world. This is the blue-pill, blue kool-aid world most men and women inhabit before theyve swallowed and digested what we commonly call the red pill. But what do we mean when talking about these two views of reality. Male identity and value as a human being is what's at stake. In the blue pill world, this is based on utility, conformity and disposability. However, as women take on a greater participation in the working world, men find themlseves increasingly identified as disposable drones, socially indistinguishable from women. Where in this landscape do men find social value in thier identity as men?

SHOW PAGE

[/box]

Please show me Kyle Bachan's diploma

John Hembling (JtO) · 15 March 2012 · Archived copy · Original

Slop.

That's what it has been my misfortune to read as yet another self-identifying "reporter" attempts to hitch his wagon to the populist, psuedo-human-rights-watchdog organization called the Southern Poverty Law Center; those rent-seeking lawyers whose shoddy semi-journalism and lack of due diligence earns a daily increasing tide of public rebuke.

Kyle Bachan, writing for the Canadian edition of the Huffington Post, attempts to take the moral high ground in his recent article addressing growth in the men's movement. Unfortunately, like lesser commentators preceding him, the reporter shapes his published impression with persistent omissions. Bachan begins by noting the success of "The Innocence Project," which works to exonerate the wrongly convicted. While the Innocence Project is a just and commendable endeavor – it is unconnected to the men's rights movement (MRM). Bachan also mentions "Just Detention International" whose mandate is to end prison rape. It is also is not part of the MRM, although it shares overlapping goals. However, as Bachan's article was published directly following the Southern Poverty Law Center's ill-researched and clumsy attempt to raise funds, he cannot be unaware of the work of the False Rape Society (FRS), which aggregates mainstream reporting of false rape accusations. Bachan's omission of mention of the work of the FRS is his work's gauge.

Bachan makes his purpose clear with the statement, given its own paragraph to stand it apart from the rest of the text:

> **These emblems of progress represent all the good the MRM could accomplish if it wasn't stymied by one simple premise — MRM doesn't want to work with feminist groups**

There are layers of deception and misdirection in the claim that we do not want to work with feminist groups, but all well-crafted falsehoods are salted with the truth.

Bachan omits the reasons for the reluctance to work with feminist groups, and that omission is central to understanding the movement itself.

In November of 2011, A Voice for Men – the largest online publication devoted to the MRM, ran a series of articles addressing the published intentions of a collection of self-identified feminists.

Setting aside whether these feminist academicians, social workers, child care professionals, lawyers and novelists had the means, their goals included promoting and organizing a campaign for the eugenic extermination of men. These activists also advocate a systematic denial of the human rights of men and boys, sex selective abortion, and the calculated abuse of male children with the intention of developmentally crippling them.

These were, and are, the publicly admitted goals of the bloggers and commentators on a site called radfemhub, whose members are known to be established professionals in the fields of education, law, community organization, publishing and child care. This gang of would-be murderers, despite repeated coverage by AVFM, was omitted by the Southern Poverty Law Center as a hate organization, while this site; AVfM, somehow merited mention as such.

Obviously, not all feminist organizations are so nakedly murderous in their published rhetoric. However, much of feminist reaction to MRM concerns over male suicide rates, homelessness, mistreatment by family courts, medical research, unequal criminal sentencing and so on is marked by avoidance, personal attack, threats, accusations, or simply ignored. Anyone with a passing acquaintance of MRM rhetoric will already know this.

A summary of this, published on AVfM as "Where is The Counter Argument?" and permanently listed in the site's

recommended reading, addresses the problem.

So, as Kyle Bachan noted, the men's movement is reluctant to cooperate with feminist organizations. The reason strategically omitted is that these organizations persistently attempt to censor, silence, vilify, accuse, threaten, and deny the rights of men whose major offense is to claim their own humanity.

Again, not all feminist organizations are as pro-violence as Radfemhub. Most, like the eponymous National Organization for Women (N.O.W.), pursue the advancement of women, falling down only where their address of women's victimization omits the equivalent or greater damage borne by men. Almost all public campaigns to relieve violence against women fail to address the persistent fact that violent criminal victimization has always, and continues to, land predominantly on men. Kyle Bachan mentions this complaint in his own article, illustrating his own omissions are not all due to ignorance.

Bachan also correctly states that "Ask any feminist and they'll be sure to tell you that the fight for equality includes men," although he fails to mention the difference between public utterance, principally affecting the perceptions of listeners, and activism that impacts public life, policy and law. The unfortunate reality is that what feminist organizations say, and what they do, are usually at significant odds.

Bachan also makes a selective note of the recent re-definition of rape by the FBI, achieved by a decade of canvassing by led by the Feminist Majority Foundation and Ms. Magazine. In the new definition, rape's scope expanded to include sex while intoxicated. Bachan however omits to mention the political utility of such a change; that nonviolent, indeed consensual sexual encounters now criminalized by drunkenness will inflate the statistics which for the present show rape and sexual assault as the lowest occurrence category of violent crime tracked by the FBI.

Bachan also omits to mention the absurdly illogical double standard that deciding to operate a motor vehicle while intoxicated remains an act of adult volition, while deciding to participate in sex in the same condition is now defined as being victimized by a criminal sexual assault.

Further omitted in the crowing claim that, Hooray, men can now be counted as victims, is the fact that the updated definition carefully excludes the possibility of rape of a man by a woman. In Israel, when human rights activists attempted to include female-on-male rape in that state's definition of the crime, feminists there marched in protest. Bachan omits to mention that, too.

Bachan's failure is not limited to omission. He also represents a picture at odds with a world where feminist organizations advocating murder are not listed as hate groups, but those opposing murder are so listed. According to the Huffington Post reporter:

> **[W]hereas feminism has evolved to embrace the fight for the rights of all genders, races, and sexualities.**

Where is a feminist organization seeking sexual equality in criminal sentencing? – as presently males are sentenced far more harshly in criminal courts [1][2].

Why, in the endless repetition of the increasingly false narrative of lifetime earnings imbalance is the predominance of 93% male workplace deaths ignored by feminists? [3][4]

Where are the feminists acting to address the issue that after 40 years of education systems being retooled to promote women's opportunities – the system now produces over 60% female graduates. Feminists are discussing this issue, but rather than as a problem of inequality, their tone is one of triumphalism.[5][6]

Certainly, there are individual feminists whose personal activism is not the ongoing legal disenfranchisement of men, but where is there an organization, identifying as feminist, addressing any issue regularly raised within men's rights groups?

Nowhere, which is why, in a climate of puerile accusation, censorship, and open contempt of the human rights of men by feminist organizations, the MRM is unwilling to work with them. But our HuffPo reporter, Mr. Bachan, omits to mention those minor details.

He would have his readers believe that non co-operation with feminists is equivalent to denial of women's human rights. Aside from being untrue, it's a cheap and convenient out.

Bachan also mentions Violence Against Women Act, and characterizes opposition to it as misogyny or acceptance of violence, but omits any mention or exploration of the ideological bias on which that law is built; namely the Duluth Model of domestic violence which states unequivocally that partner violence is exclusively male on female, and considers patriarchal oppression of all women by all men as the only source of that violence.

This conception is completely at odds with the majority of reputable research on domestic violence [7][8][9][10][11][12], which indicates reciprocity of abuse, and that women in violent relationships are "as violent or more violent than their male spouses or partners"[7].

VAWA provides the basis for sexual profiling – using the predominant aggressor doctrine [13]. This is an arrest procedure reduced to the simplistic view that men are bigger and stronger, and therefore guilty. This cultivates a law enforcement climate of policing by script, removing the judgement and discretion of police when dealing with DV situations more complex than the simplistic Only Men are Perpetrators Doctrine.

VAWA also provides incentives to frivolous prosecutions, rewarding prosecutors for robotically painting many men in non-abusive, non-violent disputes as violent criminals. However, these unimportant details are omitted by Bachan, because in the simplified world of his narrative – opposition to this corrupt law is exactly the same as promotion of actual violence against women.

The HuffPo reporter also employs quotation marks to suggest that the organization RADAR, whose mandate is accuracy of reporting of domestic abuse, ever, at any time suggested by statement or omission: "If we can't have something that benefits us, then no one can".

I was not aware that journalists could fabricate quotes and retain any semblance of professional credibility.

Bachan also mentions a survey [14], paid for by the Alberta Council of Women's Shelters (which includes conclusions but no methodology and no data on sample size) to decry the apparent attitude of "us versus them," within the men's movement. For a real world example of this atavistic tribalism, readers are encouraged to read the summary of the Duluth Model website.

> **Domestic Abuse Intervention Programs creates innovativecommunity-wide interventions to end violence against women and help men who batter to change.**

If domestic violence actually conformed to this simplistic and false narrative, the phrases partner violence and domestic abuse would not exist, and we would all still use the obsolete distillation of anti-male hate contained in the phrase "wife beating."

Unfortunately for these dishonest ideologues, the research refutes this black-and white narrative of universal male predation on women. If we're honest, we recognize that "282 scholarly investigations: 218 empirical studies and 64 reviews and/or analyses, which demonstrate that women are as physically aggressive, or more aggressive, than men in their relationships with their spouses or male partners".

In spite of this the domestic violence grievance industry pursues a public narrative in which all significant DV is male-on-female, because this is what resonates with our primitive desire to protect women and disregard men. This is what makes the DV industry money. But according to Bachan, it is the men's movement indulging in an "us versus them" ideology. In 2010 Christina Hoff Sommers described the persistence of the grievance industry's mythology in the following terms:

> **We're not talking about a few errors. We're not talking about occasional lapses. We're talking about a body of egregiously false information at the heart of the domestic violence movement. False claims are pervasive. False claims are not the exception, they are the rule.**

Bachan further clouds the issue by directly conflating feminism – which is an ideology, with women, a subset of the human race.

> **The question then, that feminists are likely to ask about MRM, is whether the movement is even looking for equality or if the whole thing is simply a guise to facilitate misogynistic tendencies. Judging from the anti-woman/anti-feminist sentiments that seem to entrench the most popular MRM online hangouts.**

This accusation of misogyny is the sloppiest and oldest straw-man argument made to silence men speaking up on behalf of their own humanity. It's the slipshod pretence that opposition to an ideology is equivalent to hatred of women. Identification of a biological demographic with a mythology of innate victimhood does not serve the human rights of that group. In fact, it denies the self-determination and adult volition of individuals within that group, which is one of the sole indicators of their status as equals.

Kyle Bachan's article is not just slop, it's execrable slop.

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Ben and Jerry's is a radical hate group

Dr. Tara J. Palmatier · 16 March 2012 · Archived copy · Original

Trigger Warning: *If you have below average intelligence, if you are an emotional reasoner, if you think holding a woman accountable for her behavior is a form of domestic violence, and/or if you are a radical feminist, please be advised that this is a work of satire. And, no, satire does not have anything to do with Satan or satanic cults and the sexual abuse of children.*

With all the hullaballoo over the SPLC 2011 "Intelligence" Report on emerging hate groups, we failed to notice that one of the most nefarious men's groups was omitted from the report: Ben Cohen and Jerry Greenfield, the purveyors of Ben and Jerry's ice cream. It boggles the mind how someone who calls himself Manboobz, the SPLC's very own Deep Throat, could have made such a glaring oversight. [1]

The Evidence

Ben and Jerry's is an emerging hate group. I know this is true because I read a comment on the Internet about men who like ice cream. Here's the smoking gun:

You like ice cream? Well, ice cream is dairy. Dairy comes from a cow. Cows are female bovine. Female bovine put a lot of work into making the blessed milk* for their children. Then what do YOU do, you patriarchal pig? You not only take the milk not intended for your species, you mix it with eggs, salt, and ice. A total perversion of it's original form, for your own patriarchal pleasure, you misogynistic consumer you!

THAT, is misogyny writ large! [2]

Ice cream makes women fat. Fat is a feminist issue. [3] Sure many MRMs will argue that ice cream doesn't make women fat; that some women make the choice to over-indulge in ice cream without a commensurate amount of physical exercise to counter their caloric intake, but they are wrong. It has been proven that women are not responsible for their choices. Ever.

The FBI's newly broadened definition of rape makes it clear that women are not responsible for the choices they make. [4] Ergo, ice cream makes women fat against their will. It is nonconsensual fat.

Ben and Jerry's is one of the most successful ice cream brands worldwide and is run by two men; Ben and Jerry. Therefore, Ben and Jerry are agents of the patriarchy; a two-man, anti-women hate group. As previously noted, ice cream comes from milk. Milk comes from female cows, as opposed to male bulls. Milk is the sacred life force of the Divine Feminine. Ben and Jerry are men who are stealing the sacred life force of the Divine Feminine for personal profit and the oppression of women by making them fat.

It cannot be stated enough that Ben and Jerry are both men. If they cared about the plight of women and women's long history of oppression, they would rename their organization *Beth and Jerry* or *Ben and Jenny* or *Beth and Jenny*. Ben and Jerry are clearly representatives of the business as usual Old Boy's Club. They are stopping women from breaking through the dairy ceiling.

The first letters of Ben's and Jerry's names are B and J. BJ is the abbreviation for blowjob. A blowjob is a degrading sexual act that is perpetrated on 15 out of 10 women every 3 seconds for the sole purpose of a man's pleasure as found by the Random Statistics Generator ™ from the Outtamyass Institute of Femtechnology. Therefore, Ben and Jerry are supporters of oral sex rape.

Need further evidence? Ben and Jerry plan to unveil a new flavor next month; *Dominique Strauss-Cone*.

Ben and Jerry have no fashion sense. They look like a couple of slacker stoner dudes who live in the basement of their mother's underwater house. You just know they wouldn't be able to support a woman. They don't look like they even know how to groom and dress themselves. Losers.

Their callous disregard of the latest fashion trends just goes to show how right *Star* columnist Heather Mallick was when she wrote, "Women often shop for men, and I shudder to think how men would dress if they didn't. Most men can't even enter shops to buy their own pants." [5] (* No joke: This excerpt is taken from an attack article Ms. Mallick directed at a 17-year old boy).

Ice cream is served in scoops. The French word for scoop is boule, which translates to ball. Men have balls. A few years ago, I ordered a dish of glacé at a French restaurant in Zurich. The Italian waiter teased me by asking how many "boules" I wanted. He sexually harassed me with Ben and Jerry's ice cream.

Couples often frequent Ben and Jerry's ice cream shops after a dinner date. Men ply unsuspecting women with Ben and Jerry's ice cream in order to get them into bed. After a woman's inhibitions are disinhibited with a little *Cherry Garcia*, for example, the act of seduction becomes much easier.

Furthermore, many women who are tricked into bed with Ben and Jerry's, never hear from their dates again. Not only is this an act of domestic violence [6] it is evidence that these so-called seduction artists are members of a hate group. [7]

Ben and Jerry give their ice cream flavors misogynistic names. Don't think for one moment that I've forgotten the *Schweddy Balls* ice cream incident. [8] Forcing women and children to lick *Schweddy Balls*. Sickos. These two creeps should be on the sex offender's registry.

Not to mention, Alec Baldwin was in the SNL *Schweddy Balls* skit. [9]

This is the same Alec Baldwin who believes PAS (Parental Alienation Syndrome) is real and supports equal custody laws. [10] On the other hand he *is* a liberal and contributes to the MuffPo. [11] Dammit. Cognitive dissonance is tugging at my brain cells. CONFLICTED! [12]

And let's not forget about the Ben and Jerry's flavor *Chubby Hubby*. [13] This is indisputable evidence that Ben and Jerry support same-sex marriage. Everyone knows girl on girl is hot and man on man is not.

If men are allowed to marry one another, they will deprive women of resources that they are entitled to via heterosexual marriage and then heterosexual divorce (e.g., spousal support and child support). Ben and Jerry support denying access to money and other valuable resources for marriageable women and their children.

Additional MRM hate groups currently under investigation:

Dick's Sporting Goods

Hungry Man Dinners

PS3, Xbox and Nintendo

Dungeons and Dragons (for the old-schoolers)

The Boy Scouts of America

The NFL

The Sarasota Men's Barbershop Quartet

The Gherkin Building (*Well, I mean, c'mon. Just look at it. It's a phallic monument to the patriarchy. I hear MRMs meet in its basement and think misogynisticky thoughts and act all misogynisticky.*)

Disclaimer: This is a satirical editorial. Stating that Ben and Jerry's and its co-founders, Ben Cohen and Jerry Greenfield, are misogynistic MRMs and leaders of the growing MSM hate movement in no way implies that AVfM or I believe that they are misogynists or members of any hate group.

Talking out of their vaginas

Jim Muldoon · 17 March 2012 · Archived copy · Original

Sorry, guys. I need to get you to stop watching football for a moment. Really. It's important.

It's about an interview I saw on the state funded, national broadcaster; the ABC here in Australia. That the interview did no harm to the feminist movement shows how indestructible the feminist cause is. Indeed, had any other movement whether political, religious or social in nature offered up anything like this logic it would have been treated with ridicule and contempt.

However, because we are dealing with feminism, the babble becomes sacred babble and must never be criticised. Like religion in the middle ages, feminism is the one true word. The meanings should not be questioned, but simply one should be in awe of its all encompassing correctness. Even when it is wrong, it is correctly wrong. In fact, it is wrong to point out any wrongness, in case that wrongness is seen as evidence that feminism isn't completely correct. And that, of course, would be wrong.

What's that got to do with football? Please, read on and all will be revealed. It could be the end of violence.

Eve Ensler wrote a play called the Vagina Monologues and, following this, helped begin the V-Day Movement to end violence against women and girls. She came to Australia last month to deliver the annual Australian Human Rights Centre lecture in Sydney.

The ABC interviewed Ensler on its news analysis program, *Lateline* (Ensler, We don't own our bodies: Ensler, 2012). The ABC describes this program as "…a provocative, challenging and intelligent window on today's world." They continue to say, "Lateline engages the foremost experts or commentators… to bring you penetrating insights from a range of perspectives (ABC, 2012)."

The foremost expert or commentator who interviewed Ensler was Emma Alberici, who has some twenty years experience in journalism.

This, dear reader, is what passes for "an intelligent window" in Australia today.

The Play

The word "vagina"

Alberici begins the interview with a general question about her play. Ensler opens up with how "everyone" was scandalised with the word "vagina" in the 1990s. She claims that "you could say 'Scud Missile' on the front pages…" but, apparently "if you said vagina the whole world went crazy. "

The next part is worth quoting verbatim:

"And I think part of the reason of doing the play was that so many women I had interviewed had not only, not said the word vagina, they never saw their vaginas, they didn't know what they looked like, they didn't know how their vaginas functioned, they didn't know what gave them pleasure. They didn't even know their vaginas were their own."

In the 1970s I attended college in Scotland. In my class, a Computer Science course, the gender mix was 50/50. Every single woman on that course knew the word vagina, and a whole lot of other words for the vagina. Twenty years later, when Ensler wrote her play, and the word vagina has mysteriously vanished from the western woman's vocabulary?

I'm glad that Ensler points out that they had never *seen* their vaginas. I immediately became aware that I have never seen my own anus.

The real question, of course, is: so fucking what?

To what level should a woman understand how her vagina functions? For example, should she be able to discuss in detail what part Bartholin's glands play?

And why? Does Ensler know how her thyroid glands work? Does she understand how wax gets in the outer ear? As long as she knows which end to stick over the toilet, where to put the tampon, etc. does it really matter?

Ensler's final statement, that women "…didn't even know their vaginas were their own," is feminism at its finest. Alberici doesn't ask "Who did they think their vaginas belonged to?" Or, "Were they just renting them?" Or "If I kicked them in the vagina, who did they think would feel it?"

Ensler tries to paint herself as the radical who is not afraid to break taboos. And to do this she will use any word she chooses, no matter how upset the establishment gets. The fact is that when the play was written and first performed in the nineties, the word "vagina" was seen as a proper and polite term to describe female genitalia. You could have "The Vagina Monologues" on a bill board and in neon lights. It may have been titillating, perhaps, even risqué, but certainly short of scandalous in Western society in the nineties.

The use of scandalous words

Ensler informs us that in China the play was banned because the Chinese only had vulgar and derogatory words for vagina.

Speaking of scandalous and vulgar words, the Vagina Monologues uses the word "cunt" 30 times. Now that word, all by itself, ensures an "Adults Only" rating in Australia. You can say it in a play with that rating, but you won't be having "The Cunt Monologues" in neon on Main Street.

But Alberici doesn't ask if it was the translation of "vagina" or "cunt" that caused the Chinese such problems.

In fact, the Shanghai Drama Centre was told by the Chinese authorities who banned the play that "…it does not fit with China's national situation (USA Today, 2004)." Did Alberici ask Ensler if she was surprised that a Western play written by a "Human Rights Activist" was banned in China in 2004? No, she just lets Ensler give us the sacred babble.

The rape and domination of women by women

There are two serious aspects about her play that Alberici should have raised with Ensler, particularly given the "Human Rights Activist" tag.

The first is a section of the play which deals with the seduction of a girl by woman, which involves the woman giving the child alcohol as part of the seduction. In one version of the script I found the girl is sixteen (Ensler, Vagina Monolgues Script – The Dialogue, 1996). However, there have been reports of other versions of the script where the child was aged as young as thirteen (Swope, 2006).

In January this year a 29 year old female teacher was found guilty of the crime of having sex with a sixteen year old female student in Melbourne, Australia (Lowe, 2012). Also, note that the legal age for drinking alcohol in Australia is eighteen. In other words, Ensler's play is describing an act that is illegal in Australia, *as well as immoral anywhere.*

Ensler's monologue describes the seduction from the point of view of the child. It concludes:

"You know, I realized later, she was my surprising, unexpected, politically incorrect salvation. She transformed my sorry-ass coochie snorcher [vagina] and raised it up into a kind of heaven."

In other words, this manipulation into a sexual act was good for the child.

This blasé attitude is also seen in another monologue in the play, where Ensler's heroine dominates women during sex. The dialogue explains:

"Sometimes I used force, but not violent, oppressing force, no. More like dominating, 'I'm gonna take you

someplace, why don't you lay back, enjoy the ride' kind of force."

So clearly, according to Ensler, domination and child sex abuse are alright when done in a feminist context. When men rape its rape, when women rape it's "salvation," so "lie back and enjoy the ride".

Alberici does not ask one thing about this. How's that for "a range of perspectives"? That's the "let's ignore it completely" perspective.

Utopia

A world without violence against females

Now, Ensler got together with a group of friends, presumably in what became the V-Day movement, to end what she called an epidemic of violence. Specifically, she states "not manage it, not contain it, but end it."

Given that this Utopia has never been achieved in all of human history for any group of people, including royalty, you'd think that Alberici would have one penetrating question at least about how all this would be achieved. Nope. None seemingly sprung to our expert reporter's mind.

Ensler goes on to expound explicitly on her Utopia:

> **You know, see a world where women were safe and free and could wear what they wanted to wear and walk where they wanted to be and be who they wanted to be and live the lives they wanted to be without fear of attack, or harassment, or rape or innuendo or whatever it is that makes you feel less than you want to be as a woman.**

Does Alberici ask Ensler why men are missing from her Utopia? Does she ask if Ensler thinks the other half of the world's population simply does not experience violence? Does she ask Ensler about the statistics that show that men are three times more likely to be killed in a homicide (World Health Organisation, 2002)?

Does she ask Ensler why she deems innuendo as significant as rape? In an interview that discusses "rape and torture survivors", are we now going to have "double entendre survivors"?

The suppressed girl cell

Alberici, whose interviewing technique could be called leading the cheer squad, provided another feed for another Ensler monologue.

"You talk about something you call the 'girl cell' and you talk about the fact that has been suppressed over time not only in women but in men. What do you mean by that? And you also say that that's parts of the reason we see so much conflict and disaster in the world?"

There is a girl cell? One that exists in women and men? How can an educated journalist say that out loud?

Doesn't that make it a human cell? Or is that just me questioning the sacred babble?

It's been suppressed? Really? Not only are women in the big world being oppressed, but at the cellular level there is gender specific oppression!

Now, I'm guessing here that it is the oppression, and not the girl cell itself, that is responsible for conflict and disaster. But really, the earthquakes, tsunamis, floods, hurricanes and twisters were all caused by the suppression of the girl cell?

And conflict, too? Wars are not, as previously thought, manifestations of a desire for power or resources, or defence against marauders. No, just suppressed girl cells.

Now, if you're waiting to know what the girl cell actually is, I'm here to tell you that I have no fucking idea. The transcript goes on for pages, and Alberici asks her twice, but Ensler talks about everything and anything else

without so much as a hint of what a girl cell might be. As for the subject of suppressing them, Ensler is equally busy explaining something else.

Maybe this is why Alberici doesn't ask Ensler any hard questions. Maybe Ensler simply doesn't *do* hard questions.

Why do men commit violence?

Ensler herself does tyr to ask some hard questions: "How did a man end up in a gang rape of a five year old girl?" She continues to emote, "How did a man…cut out a woman's baby out of her belly…and destroy it? What was going on in that man that allowed that to happen?"

And the Great Ensler's theory:

> **And it has to be that through the processes of patriarchy and colonialism and enslavement and poverty, impoverishment, that people end up getting further and further and further removed from their hearts and from their empathetic selves.**

Where is the penetrative journalism we are promised by Lateline?

In December 2011, Heather Glendinning killed her two children and then herself in what was described as the most gory scene the Western Australian police had ever seen (WA Today, 2011)."

Earlier last year, Sidonie Thompson, a fourteen year old girl, was killed by her mother, Kim Patterson, with an axe. Kim Patterson then took her son to the Brisbane Storey Bridge where she jumped to her death (The Telegraph, 2011). How terrible would that have been for her son to witness?

Where does patriarchy, colonialism, etc. fit in here? These are atrocities in every sense. Except, and this obviously makes a difference to Alberici and Ensler, these are atrocities committed by women. Presumably, therefore, these acts simply didn't happen.

Women in Politics

Gillard's plight

Although Ensler is not generally held as an expert on Australian politics, Alberici obviously decided to elicit some thoughts from this feminist icon on local current events. In particular, she asks Ensler about the recent treatment of the Australian Prime Minister Julia Gillard by the press.

Alberici asks Ensler about the "…lot of discussion… the tone in which the coverage of her policies and politics has taken a very kind of sexist or misogynist tone. Is that something quite particular to female leaders around the world?"

Now, this "discussion" was had by none other than the likes of Greens Senator Bob Brown (The Sydney Morning Herald, 2012). Brown is not an independent observer of Gillard's government. His party has joined with Gillard's Labor Party to allow her minority government to stay in office.

"The government would be defeated if an election was held now, according to the latest Nielsen Poll, (Nielsen, 2012)" was the poll that Brown was discussing when claiming that the treatment of Prime Minister was sexist.

Moreover, the sexism in question essentially boils down to one interview with Mike Willisee. In this interview Willisee asks Gillard "You say you're a woman – would it be easier if you were a man?" (Prime Minister's Office, 2012)

Apparently, it is fine for Alberici to reference Gillard's gender to distinguish her from other politicians; it's not OK for Willisee to ask what difference it makes to be a woman.

Alberici tries to further the misogyny discussion by referring to a certain point in Willisee's interview, where he asks the Prime Minister if she cries much. Again, Alberici fails to show the context of the question.

In his interview, Willesee asks this question first. “Prime Minister, people talk about your lack of emotions and they’re only talking about seeing you in public. Are you a very emotional person when you go home?”

It is after she answers this question with a response that discusses emotions of love and joy, but not sadness, that Willesee asks about her crying.

It would be fair to accuse Willesee, in my opinion, of mining for sensationalist dirt on the Prime Minister, but not misogyny.

Alberici’s efforts to embroil the playwright in local controversies are in vain, however, as Ensler instead talks about powerful women in general, Hilary Clinton in particular, and Gillard not once.

Ensler’s theory on what stops women in power

Ensler expounds on a theory as to why the media, and in fact the world, takes a different microscope to female politicians, by referring to criticism of Hilary Clinton during her presidential campaign. Ensler, it seems, is not short on theories:

> **And I think what happens to women a lot, I think particularly when they’re powerful, is the way the media, the way the world reduces them is to focus on these very shallow, these very superficial, these very insignificant aspects, as opposed to the brilliant and wise and visionary things that they’re saying.**
>
> **And I think that’s very clever because it gets women then to focus on these very insignificant things about themselves. Like their body and being skinny and worrying about ageing and worrying about fat and worrying about … so then women end up spending their days fixing this little country [themselves] as opposed to fixing the world.**

These powerful, brilliant, wise and visionary women are undone because someone says her arse looks big in those pants?

No need for political skulduggery; for difficult questions in parliament; for leaked reports; for damaging emails; or for getting the numbers for a particular piece of legislation. Just ask her how she could possibly think those earrings would match anything else in her wardrobe.

And more: It’s clever. *Really?*

Even more: Undo Clinton and women everywhere start worrying about their wrinkles, their clothes, their fashion. Every single one of them driven to distraction by one master stroke of sexism. Did ageing cream sales increase when Clinton dropped out of the presidential race?

The real important thing to not miss is that women are too busy fixing their make up to fix the world. What does this say about these women or feminism?

It is these kinds of statements that one expects of misogynists. Is Ensler really implying that female politicians are just empty headed bimbos?

Would Alberici have been justified in asking “If women are as easily diverted from their political goals as you say, what good would they be in a leadership role?” Or “What if Clinton had been elected and, say, China or Russia decided to criticise her latest hairdo a few days before launching a nuclear strike?” Or “If deciding what to wear with a particular jacket is too hard, how hard is the Greek financial crisis?”

Moreover, implied here is that while these women are busy attending their manicures, men are just running about fucking things up. Apparently that’s all they can do. Just when a woman sees the problem and decides to fix it, the bastards just say “Didn’t you wear that last week?” and she’s undone. A vicious cycle!

Alberici accepts this theory like most people accept the theory of gravity. It goes up, it comes down; the bigger the mass, the more attraction – got that. Men are useless, world’s a mess, women can fix it, men criticise women’s

appearances, world stays in a mess. You're *so* right.

Ensler's theory of power

Alberici asked Ensler a convoluted question about women in power acting the same as men. In other words, have we *really* seen a *woman* in power yet? Or, to put it another way, have we only seen, with the likes of Thatcher, Ghandi, Meyer, Merkel and others, women acting like a man so that they can get into power? This drivel allows another monologue on the meaning of power.

Dear reader, you'll be relieved to know that the power of men, that is "the power to dominate; the power to control," is not the kind of power Ensler is interested in. Instead, she is "…interested in the power that includes, the power that feeds, the power that sees all the people at the table, the power that is moved by the heart…"

Is that the same power that is easily undermined by questions of how much cleavage should a dress reveal? Alberici doesn't ask, so we'll never know.

Ensler's definition of feminism

Alberici, for no apparent reason, asks "Do you think the word "feminism" has become a dirty word?"

You'll be glad you got this far, dear reader, because Ensler defines feminism for us:

> **Feminism means that women have the right to equality. That women have a right to voice, a right to equal pay, a right to be present, a right not to be harassed and raped, a right to thrive rather than just survive, a right to have children or not have children, to have desire, to have a lot of sex or have a little sex, whatever their bodies want.**

Now, equality by definition requires two comparable entities. Ensler doesn't explicitly state it, but it is implied that the equality is with men. Right? You might think this is obvious, but look closer at the statements she makes.

The right to a voice is not a world-wide "right." How many men have that in China, North Korea, or Syria? Who wants equal pay with any man from a third world country? Who is safe in Afghanistan or Iraq? Who is thriving instead of surviving in Somalia, or the Sudan?

And as for the sex! Is Ensler discussing masturbation or is someone else going to be involved? When the women decided how much sex their bodies want, are they just going to snap their fingers and get it?

No, Ensler does not want women to be equal with men. She wants them to be equal with some super-privileged group.

"Who are they?" you might ask. Well, typical feminist dogma would have it as the men who dominate patriarchy. This is alluded to by Ensler when she talks about impoverishment and colonializing. Most often this is reduced to "white men", or "rich men" or sometimes, "rich white men". It's certainly not "men in dangerous jobs" or "men who die early."

Given her attitude of sex on demand for women, she doesn't want to be equal to the men who must understand that 'no' means 'no'.

No, given her earlier statements about living in Utopia, Ensler wants to be equal to the one percent of rich that the Occupy movement complain about. That is, Ensler wants the 1% to become the 51%. Or would she be happy if the 1% became 2% with just Ensler and her friends cashing in because they understand "power that feeds"?

And the men? The men in China, North Korea, Sudan, etc? Are they nominated for equality? Even a little bit of equality? Well, we'll never know because Alberici doesn't ask.

The End of Violence

And so, dear reader, we now come to point of the interview where it all becomes clear. And this is where football comes into it. It all begins with another magnificent theory:

> **How is it capable [I think she meant 'possible'] that we're witnessing the amount of rapes and massacres and genocides and atrocities that we're seeing in the world without people responding to that? Part of it I think is that we bring up boys to be bifurcated, to cut off their hearts and their heads, so that they're capable once they come into power of doing very terrible things without feeling.**

First of all, when she says "part of it", she doesn't explain what the other parts of it are. We can only assume that she means that the part she is talking about is the biggest part; that there is no other part of it that is in any way significant. In other words, this is the whole reason.

Secondly, I see governments and NGO's asking for money or making announcements about going here and there to do this and that in response to wars and natural disasters every other day. Does Ensler mean that Oxfam, Medicins sans Frontiers, USAID, World Vision, etc., are not run by people?

Third, notice the gender difference between the first two sentences. In the first "people" are not responding. In the second, not only are the males not responding, they are the ones in power committing the atrocities.

The females, presumably, are still too consumed with trying to get their eyelashes both full and separated to either commit violence or respond to it.

Fourth, the males, she goes on to explain, can't respond because they are bifurcated. In men, according to Ensler, the head is separate from the heart. If they were bifurcated, that would mean that one part of them could respond. She, however, is implying that their heart is not simply separate from the brain. It is, in fact, dead.

Given that they keep fucking things up, maybe their brains are dead, too!

Ensler then quotes another statistic. "One out of three women on the planet will experience rape or violence in her lifetime. That's a billion women, a billion women."

Now Ensler doesn't say where she gets this fact from, and Alberici doesn't question her on it either.

In general, this "one in three" figure gets attributed to the WHO Report of 2002 (World Health Organisation, 2002). This same report shows that when it comes to death by violence, in other words, the sharp end of the problem, men outnumber women as victims by more than two to one.

Ensler and Alberici also ignore the fact that the Australian Bureau of Statistics' Personal Safety Study of 2005 showed that men in Australia were twice as likely to experience violence of any kind (Australian Bureau of Statistics, 2005).

So, that's two billion men who will experience violence in their lifetimes To take Ensler's lead, let me say it again. That is two billion men. That's double. Two.

Sorry. I can't help myself. That's twice as much. Two billion. Men.

They also both ignore the fact that, as Murray Strauss has pointed out, the feminists in academia have been cooking the books on domestic violence for years. (Murray Straus, 2012)

Last, but not least, Ensler brings up her solution to ending violence against women:

> **And I really just want to say to all the good men if they were busy standing up and speaking to the men who were committing the violence and asking them why and making violence against women their central issue, and as important, for example, as football is, I bet you violence against women would end very, very, very rapidly (laughs).**

There you have it, Gentlemen. Get rid of your Tigers scarves, your Victory shirts and your Storm season memberships and get your white ribbon on. Don't go to the game on Saturday. Instead, get yourself down to the nearest war zone. Find a bunch of drug fuelled, undisciplined youths armed to the teeth and ask them why.

Tell them that Ensler and Alberici would have come themselves to ask why, but some rotten male asked if that blouse was still in fashion.

Let me summarise Ensler's logic:

There are three distinct types of human beings. They are Good Men, Men in Power, and Women.

The Men in Power are interested in "the power that controls," but are just making a mess of things. It seems this is because they are stupid, heartless and bifurcated. But, whatever the reason, clearly they shouldn't be in charge.

It would be much better if Women were in charge, because they want the "power that sees all at the table". It is so obvious that this power is a better kind of power that Ensler doesn't have to explain it. Unfortunately, Women are so easily distracted by criticisms about their appearance that they get lost in a confusion of neurosis and narcissism.

This just makes the world a bad place of rape, torture and violence. Oops! And, I almost forgot, derogatory comments.

And so we need the Good Men. These are the men who don't want "the power that controls", but instead see the wisdom of allowing "the power that feeds" to be administered by Women. This is presumably so they can go back to watching the game.

And so, if the Good Men make violence against women as important as football, then they'll go and talk to the Men in Power. As we all know, what thwarts a man with "the power to control," is being asked why by a Good Man standing up.

And no, Alberici doesn't ask the question "Why don't the women make politics as important as fashion? There's no "But what if the man with "the power to control" just shoots the Good Man who asks why? Like Hitler, Stalin or Mao?"

Or maybe, just maybe, in a single master stroke, the men with "the power to control" will ask "Who should play alongside Rooney for Manchester United and what should his girlfriend wear to the after-game party?" Two birds. One stone. All done.

Final score: Patriarchy 2, The Rest of the World 0.

Distraction over. Back to the football, guys. Thanks for your time.

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False victimhood

John Hembling (JtO) · 19 March 2012 · Archived copy · Original

"You know, I think we're beating around the bush here," Michael Sanguinetti said: "I've been told I'm not supposed to say this – however, women should avoid dressing like sluts in order not to be victimized."

And from that statement, an international protest movement was launched.

A sign typical of the sentiment behind slut walk protests reads:

"Who should we blame for rape? Sluts rapists fixed that for you"

Another, shaped like a cocktail dress reads:

"This is not an invitation to violence"

These signs illustrate an interpreted meaning behind Constable Sanguinetti's words. That meaning being something like: "female victims of crime are to blame for their own victimization," or in more extreme terms: "rape victims are asking for it if they dress provocatively".

Other signage visible at multiple slut-walks states "don't tell me how to dress, tell men not to rape," and the ubiquitous "Not asking for it," which implies that the Canadian cop, addressing only 10 people, meant – if you get raped, you were asking for it.

That is one interpretation of constable Sanguinetti's statement and a very convenient interpretation for anyone wishing to exercise moral outrage.

Another interpretation of his words: "I've been told I'm not supposed to say this – however, women should avoid dressing like sluts in order not to be victimized." is that women should take some personal responsibility for their own safety, just as every other adult must do, even in a city with low crime rates and a strong, well organized, and trained municipal police force. One clumsily worded statement by a cop, speaking informally to 10 people – with multiple possible interpretations.

One of those interpretations being "Women dressed in short skirts deserve it if they're raped," and another interpretation being "Women, like other adults, should take some personal responsibility for their own safety."

One of these interpretations is absurd. The victims of crimes are not to blame for their own victimization. One of these interpretations is reasonable and logical – women, like other adults, should take some personal responsibility for their own safety.

Sanguinetti did not say "just wear coveralls, so we don't need a police force, or municipal street lights, or courts." But something like that appears to be the reading given to his statement, badly worded as it was that: "Women should avoid dressing like sluts in order not to be victimized."

I don't buy it. I do not believe that anyone, not even the protesters marching at slut-walks, actually think Michael Sanguinetti meant "you are to blame if you get raped." I think every adult man and woman at a slut walk understood his statement to mean "Women should take some personal responsibility for their own safety."

The outrage, the chanting, the poster-board signs, the thousands of marching women – and their fawning fan-boy "I love sluts" male cheerleaders all understand that the interpretation of Sanguinetti's words driving the slut walk movement; that "sluts deserve to be raped," is fabricated false outrage.

What if Constable Micheal Sanguinetti had actually said, and meant the words "Women dressing provocatively, who are subsequently raped, deserve it."?

What if he said that, in those words? One cop, in the Canadian city of Toronto, addressing a crowd of 10. What if he had said exactly: "Women dressing provocatively, who are subsequently raped, deserve it."?

He might have been fired, or placed on administrative leave and required to take some kind of awareness training. But let us compare that insensitive statement – which we must remember is only one possible interpretation of Sanguinetti's meaning – let us compare that to what else cops in large cities get up to. Sometimes they shoot unarmed civilians. Sometimes they beat people to a bloody pulp in the course of making an arrest. Sometimes they detain and harass law abiding citizens based only on ethnicity or skin color. These offences are many orders of magnitude worse than the worst possible meaning we can assign to Sanguinetti's statement and these cops not only keep their jobs, they don't, or rarely, even spawn protest marches in their own cities.

For that matter – there is no international protest movement against the United States' legalization of the fiat murder of American citizens. There is no international protest movement against Israel's continued blockade of water, food, and international aid to Palestine. There is no international protest movement against the continued illegal American occupation and brutalization of Iraq and Afghanistan. There is no protest against the newly legislated powers of the United States government to send its own citizens to Guantanamo Bay indefinitely, without trial. No international protest movements for these things. But a single Canadian Cop says something that might be interpreted badly against women, and we have an international protest movement for that?

The outrage behind slut walk is false. The purpose of this international protest movement is not to end "victim blaming" or reclaim the word "slut".

The real reason for slut walk is that women must never be criticized – ever, and the international show of force is a reminder to men, to know their correct station. Women are victims, men are predators, and we must never be allowed to deviate from that narrative.

The slut walk movement is a show of force to shame men, and preserve the culture; preserve the cultural narrative of universal and identity based female victimhood.

The gist is that by virtue of being female, every owner of ovaries is, at the level of their identity, a victim. When we are told we must never blame victims, this is a sort of code.

Victims, particularly female victims, are afforded a sort of elevated status within our culture. Now this serves some legitimate purpose when the victimhood is specific, such as an individual being subject to a violent crime – including rape. However, when this victimhood is attached to feminine identity – in the women=victim and man=predator conceptual model of rape, sexual assault, and domestic violence, then it has a different purpose. It makes women into children, to be protected, sheltered, given succor, but most especially, carefully separated from the personal accountability we associate with full adulthood. Infantalization and victim identification of half the population gives them, as individuals, some pretty impressive social power, but it also strips their individual volition and adulthood and is toxic to them as individuals and society as a whole.

Red Pill Radio tonight – Take two

Dr. Paul & Dr. T · 19 March 2012 · Archived copy · Original

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After an unforeseen emergency cause us to delay last weeks episode of the debut of Dr. T and Dr. Paul joining forces for a new AVfM radio program, we are back on schedule. Tonight we will present the episode originally scheduled for last week.

Do you ever feel like you are being tested in a relationship with a woman to see just how much crap you will put up with? Does her voice start sounding like fingernails on a chalkboard? Do you often want to pull your hair out and scream "What the fuck will it take to make her get off my back??!!"

Well, she is probably not a borderline, or a narcissist or any other kind of personality disorder.

She is a normal female, and she is making you crazy with normal female behavior. She isn't bad, guys. She isn't evil. She's just a woman.

Shit testing, also known as nagging, bitching, pissing and moaning, manipulating and a dozen other labels that your average guy knows all too well, is a normal and expected part of the female relationship repertoire, and the fact is that most all men are really powerless and ignorant when it comes to handling these things.

You don't have to take the brunt of this nonsense, and tonight, on Red Pill Relationship Rehab with Dr. T and Dr. Paul, we are going to discuss this and the very simple solutions will bring peace back into your life if you spine up and use them.

The call in number is 310-388-9709. The show starts at 9:00 p.m. EDT.

SHOW PAGE

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No jail for man who withdrew Facebook apology

Robert O'Hara · 20 March 2012 · Archived copy · Original

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(Washington D.C. Mar 12, 2012 AVFM News)Mark Byron, the Ohio father who was ordered by a court magistrate to post an apology to his ex wife on Facebook after an earlier posting in which he criticized the family courts decision to withhold visitation rights with his son, has not received jail time for the premature withdrawal of the Facebook apology.

As reported by AVFM News and many other news sources around the world, Byron was told to post an apology written by a court magistrate every day for 30 days or face 60 days of jail time. The apology was posted only 26 of those days. This comes after an uproar from all over the world by men and fathers rights groups as well as defenders of free speech over the past several weeks concerning the decision of the court.

In a Nov. 23, 2011, Facebook post, Mark Byron wrote "… if you are an evil, vindictive woman who wants to ruin your husband's life and take your son's father away from him completely – all you need to do is say that you're scared of your husband or domestic partner…" This set off a fury of legal action from the court at the behest of his ex wife that included the threat of a 60 day jail sentence if he did not post an apology written by court magistrate Paul Meyers.

"I'm sure they didn't put me in jail (Monday) to keep it from getting bigger," said Byron, who wore under his sports jacket a T-shirt that read "free speech" reported Cincinnati.com.

Of course the court was critical of Byron too. "There is a certain monetary interest to be served in this media exploitation," Justice Sieve of Hamilton County Domestic Relations Court said, in stern and pointed comments to Byron. Mark Byron has solicited funds to help pay for his legal costs in the case. Byron said he's received "under $1,000."

Though he did not get sent to Jail directly there is still a court date set for June 27th of this year.

Support for Byron has not been limited to his Facebook page. Comments on virtually all online news articles covering the story were overwhelmingly supportive of his right to free speech and his paternal rights. The Men and Fathers Rights community lent its support along with the Men's Rights forums who were sent into a frenzy after the court decision to impose a jail sentence on Byron if he did not comply with the demand of posting an apology written by Court Magistrate Paul Meyers.

Legal experts familiar with the case also voiced their concern. Hanni Fakhoury, a staff attorney with the San Francisco-based Electronic Frontier Foundation, said the rulings are unique and "raise quite a few" free speech issues. "She wasn't harassed because she deliberately sought this out." he said, commenting on the court's decision to find him in contempt of court for posting the comments even though his wife was barred from his Facebook page.

"I decided to stand up for our freedom of speech," Byron wrote on his Facebook page last week after deciding to withdraw the court imposed apology.

"Civil rights matter."

"In the course of history, there have been many champions of the First Amendment," Judge Sieve said after his verdict today. "You, sir, are not one of them.

"You have, in fact, thumbed your nose, figuratively, at the court system."

Byron encourages concerned people to donate to his legal defense.
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Is Futrelle Barca's boy-toy?

Paul Elam · 20 March 2012 · Archived copy · Original

I am not in the least bit homophobic, but if Hannibal Barca ever takes refuge in the loving arms of David Futrelle, I might have to reconsider. I will spare you any attempts to construct a visual. I'm heartless at times, but not sadistic.

After watching this video made by our own JtO, which pointedly addresses Barca's "work," I was left with some lingering questions.

One, if Barca and Futrelle took their shirts off and kissed, would it be lesbian porn? Sorry, I should have issued a trigger warning.

On a more serious note, though (and less nauseating), I really do have questions about, and directed to, the building opposition to the men's rights movement. Fittingly, the primary questions is, are you serious about doing battle with MRA's?

Are. You. Fucking. Serious?

If so, you are in deep shit.

Let's consider all the recent attempts out there to discredit us, and especially how lame they are. I know, that's ableist of me, but hey, I'm feeling dangerous.

First the SPLC portrays a bunch of unconnected, often oppositional websites as cohesive parts of growing hate movement, ready to endanger womankind at every turn. They attacked us (unaware that there isn't an "us") with devastating and pinpoint accuracy (grading on the feminist curve) at all of our weakest points.

In one surgical strike, they lambasted Roosh because he may not call a woman back after sex if he isn't impressed.

Hateful. Hateful.

They skewered this website for the horrible practice of having a category called "feminist lies," and for posting already public information about known criminals and bigots. They dealt a devastating blow to the False Rape Society for aggregating news stories.

Down the list of 12 websites they went, punching away. Pow, pow! Biff, Bam! Stan Lee is somewhere smiling.

Then Muffpo comes out with even more pressure, targeting me and this website with crippling commentary, like asserting that The Innocence Project was born of the MRM, and criticizing anti-feminists for not wanting to swap spit with feminists.

Man, they got the goods on us, don't they? De-va-state-ing.

This is them at their Sunday, rockin' sockin' best; the feminist assault wave we have anticipated and feared for years. It's their storm troopers, and they are all spit-shine and polished brass.

That brings us back to the cellulite twins, and just in time. For what are the feminists left with when you take away the crack units like SPLC and Muffpo? Well, the answer is degenerate circus clowns like David Futrelle and his equally bovine counterpart, Hannibal Barca.

These are two individuals whose specialty, other than apparently downing copious amounts of Ben and Jerry's Patriarchy Chunk ice cream on a daily basis, is mining for minority voices on the fringe of the MRM, and conflating them with out of context quotes from actual MRA's, twisted into the desired form. But they don't even do that with enough gusto to burn a few calories.

We have long quoted Gandhi around here. "First they ignore, you. Then they laugh at you. Then they fight you. Then you win."

What I don’t think many of us counted on is that the people they sent to fight would be such insufferable morons. I mean, really, 50 years of dominance in media, academe and government, and the best they can do is send us a ragtag bunch of intellectually crippled ne’re-do-wells who are also waddling on the path of Mamma Cass?

We are gearing things up around here. The world is catching on. You can tell they have noticed by the fact that some of them now seem to have a pulse. But the blood still isn’t reaching their brains. Really folks, this isn’t even sporting.

As you will see here, though, we can still have some fun with it.

The abuse excuse

Phil in Utah · 20 March 2012 · Archived copy · Original

Due to the undeniable role that they play in perpetuating the abuses of Family Courts (as well as the existence of Gloria Allred), precious few MRA's would be willing to consider anybody bearing the title of "lawyer" as an ally to the cause. There is, however, one law professor from Harvard who, whether by accident or design, has contributed invaluable material to the Men's Rights Movement. The name of that man is Alan Dershowitz.

Dershowitz is popular with most liberals, but very unpopular with feminists. For one thing, he destroyed Andrea Dworkin in a debate over pornography. For another, he has mastered the art of logic better than nearly any other man alive. As such, one of his books, I think, should be required reading for anybody willing to participate in the MRM in a capacity greater than that of an observer. I picked it up three years ago and it changed my life. The name of that book is **The Abuse Excuse: And other Cop-Outs, Sob Stories, and Evasions of Responsibility.**

In this gem of a legal treatise, Dershowitz treats us to an idea originally put forth by Dostoevsky in The Brothers Karamazov: that a defense of criminal irresponsibility for one's actions is a double-edged sword. He applies this idea to a number of real-life legal cases, and shows how doing so harms the defense's arguments. In doing so, he also explains the uses of and difference between necessary cause and sufficient cause better than anyone I've ever seen.

What Dershowitz does, first and foremost, is point out what was a glaring legal trend in the early Nineties: to invent new "Syndromes" for every court case under the sun. From "Battered Woman syndrome" to "Black Rage syndrome", to "Holocaust Survivor syndrome", Dershowitz shows how these defenses ultimately hurt the people they're designed to protect.

In the case of Battered Woman syndrome, Dershowitz references the infamous "Burning Bed" incident which happened in my home state of Michigan. In this case, a woman was being abused by her drunkard of a husband (or so we're told). Late one night, after he fell asleep, she took her children out to the car, doused her husband's bed in gasoline, lit it on fire, and drove away. Her attorneys argued that she acted in self-defense; Dershowitz points out that she did not, since her husband was asleep at the time. He also points out that if she did indeed have a psychological disorder that prompted her to kill her husband, then she's not exactly the sort of person you should trust around children. He makes the same argument in his installment on the Lorena Bobbitt case.

In the case of Black Rage syndrome, we are treated to the case of a black man who murdered a white man. The black man's attorney argues that he was so persecuted by white society that he had no choice but to lash out. Dershowitz asks why a man who has a psychological disorder that could prompt him to lash out at any given moment and kill a white man should be admitted back into mainstream society.

In the case of Holocaust Survivor syndrome, Dershowitz tells us the story of a group of holocaust survivors who asked him to defend them in court pro bono (since he had a history of doing so) on charges of theft. They asked him to argue that they had Holocaust Survivor syndrome; in other words, struggling to stay alive in Hitler's Germany had conditioned them to get by through stealing and lying. Dershowitz refused to take their case, saying that he knows plenty of holocaust survivors who have no trouble obeying the law.

If nothing else, Dershowitz's book is worth reading for the absolute skewering he gives to Catherine MacKinnon's and Andrea Dworkin's arguments in favor of banning pornography. Dworkin claimed that pornography was responsible for such crimes as rape and child abuse. Dershowitz tied these in with similar anti-religious arguments and capped them all off with a logical gem, in which he said that blaming religion for the acts of violent fanatics, just like blaming pornography for rape and child abuse, is "like blaming oxygen for pyromania."

Dershowitz seems to delight in debunking feminist arguments or just arguments in general that spring from the notion of female entitlement. He also mentions an incident in which a police officer pulled a woman over, suspecting that she was driving while intoxicated. The woman proceeded to assault the policeman, saying: "You

can't fucking do this to me! I'm a doctor, goddammit!" She was, of course, instantly arrested and subjected to a sobriety test, which she failed. Her attorney defended her against the assault charges, saying that she was suffering from PMS at the time of the incident. Dershowitz, clever man that he is, pointed out that the judge accepting the PMS defense would also be obligated to revoke the woman's medical license, since it would be an absolute disaster if she started exhibiting symptoms of PMS during an operation.

In what looks like a foreshadowing, Dershowitz also argues against expanding the definition of rape to include intoxication. He points out that, unless the drink was drugged or force-fed to the woman, it wasn't rape, because while she may not have been in her normal state of mind, she chose to drink the alcohol and is therefore responsible for whatever she did while under its influence. Sadly, it doesn't seem that Dershowitz convinced too many lawmakers.

The Abuse Excuse is the one book that, more than any other, shaped my critical thinking skills and made them as sharp as they are today. I think it should be required reading for all MRAs. If you haven't yet read it, go to your local library and pick up a copy. If you can't find a copy, order one from Amazon—it's dirt cheap. It's a bit outdated in terms of the cases it discusses (around a fifth of the chapters are devoted to the OJ Simpson case), but all of Dershowitz' ideas are every bit as applicable today as they were when he wrote them. I don't know if we can peg him fully as another Red Pill-taker, but he's definitely not part of the Blue Pill crowd.

Letter to my brothers

Valdez Addiction · 20 March 2012 · Archived copy · Original

I recently listened to my first MRM radio show from avoiceformen.com and the biggest thing that stuck out to me was a caller who went by the handle, "Sarg" which I think maybe short for Sergeant, I'm not really sure. The reason why this particular caller stuck out in my mind was because he immediately made the discussion about race.

Being an African American male, I certainly can identify; however, I didn't see the need to point out racial differences. And I will also admit that for a long time, I thought this was just a black issue. I honestly believed that white men had better relationships than black men, but I never blamed white men for this. I just believed, like so many other people, that black women were just angry.

We didn't know why, it was just accepted as a social norm. Because of that, I'll admit that I suffered in silence for a long time. I knew something was wrong but couldn't quite put my finger on it. It's just like being Neo in the Matrix, which is why I think the blue pill/red pill concept is a wonderful idea as the metaphor for the MRM.

After getting a little fed up with the constant man bashing parade in my social group, I began to notice something very strange. I started to notice the role all men seem to play in the media. Sitcoms and commercials became more and more offensive. Even my favorite bookstore had mountains of material for women, but rarely any books on men's issues.

I even began to notice the small, subtle statements that women made in reference to a man's responsibility. Of course they had no problem making loud statements about how sorry men are; the other type however, told a different story. One day I was watching television with my girlfriend. Nothing in particular, just surfing the channels and an advertisement for the reality show, "Ice love Coco" came on. My girlfriend turned to me and said, "Do you think Ice T is using her?" The question immediately struck a nerve. Actually to be honest, it pissed me off.

The first thing that popped into my head was the male/female gender roles. Or, more importantly, what my girlfriend thought they should be. The fact that they were an interracial couple didn't really make a difference. What pissed me off is that fact that my girlfriend felt that because Coco was a successful model, Ice T must have had some sort of angle for marrying her. It didn't matter that he was already a successful rapper/movie star/sitcom star. I dare say that it's very possible that he makes more money than her.

In her mind, he must be using her. Not to mention the fact that the couple have been happily married for much longer than most celebrity couples. She still believes it's a ruse. Now I'm not going to get into the many issues that my soon to be ex-girlfriend has, however I did feel the need to provide some context and thought that was the perfect example.

It was at that moment that I truly began to understand what was going on. I began to realize this feeling I've been feeling for years was a growing feeling of disgust for the lies and false expectations that society has placed on all men. And the more I searched, the more men I found that had stories just like mine. Some of the stories are my experiences almost word for word. It was right then and there that I realized this isn't an issue that is affecting only one race. This is an issue that crosses color lines and socio-economic lines.

So for the sake of this movement, I'm begging my fellow African American men or any men who would feel the need to separate our situation; please do not fall into that trap. We need to be a united front against this bullshit that we have had to endure for so long. The cost is too high and the stakes are too high to get involved in petty infighting. This is a war and, just like any war, our ranks are filled with men from all walks of life. The important thing that we need to realize is that we have one major thing in common. We are men and at the end of the day we have to cover one another's ass.

Race or class does not matter. So as I bring this letter to a close I must say I'm new to the MRM but I'm a long time prisoner to the misandry of this society. I have nothing but the utmost respect for people like Paul Elam, Angry

Harry, Dr. T, and anyone else who's leading the way in this movement. I can finally say I see the light at the end of the tunnel. People like them have given me the strength to stand up and no longer accept the shackles of the status quo. This has been a letter to my brothers. And when I say brothers, I mean all my brothers whether you have white, light, brown, or dark skin. Whether you're filthy rich or barely broke.

Whether you're fed up husbands, tired boyfriends, or good women who can no longer stand idly by and witness this injustice. You are all my brothers in arms and I plan to be on the front lines of the battlefield from here on out. Angry words, shaming tactics, and death threats don't scare me. I've been stabbed by women, unjustly thrown in jail, and even committed by a woman. I've been called a dead beat in child support court even though I supported my children (sometimes at the cost of my own well being). There's nothing left to do to me. So for all the Feminists out there; you don't scare me, because I would rather die than live in a world where boys like my sons are treated like their pain and suffer doesn't matter.

God bless all of you for what you are doing and I'll see you on the battlefield.

Passing an all important hat

Paul Elam · 21 March 2012 · Archived copy · Original

[quote]They're losing control of the podium, and the narrative and they're becoming panic stricken. ~ *Keyster*[/quote]

As with every change of season, it is fundraising time at AVfM. It's one of four times a year we ask AVfM supporters to contribute to operations here.

Thanks to your help, we have enjoyed some progress in the battle to further a change in consciousness about men and boys, and some headway in the battle against cultural misandry. That progress does not come easily.

[image]
$7,195.00! We made it!
As evidenced by recent hostilities against this and other men's websites, we are causing a lot of concern in people who have had possession of the floor unchallenged for a long time now. Almost unthinkably, VAWA is now facing real opposition. More male- supportive voices are emerging and growing more strident. And because of this the enemy is reacting to us, to you, with unprecedented hostility.

I wish I could say this was going to be a quick, decisive battle; that the end was in sight. That is not the case. But finally things are beginning to change. That change is painfully slow, but undeniable in the face of their attempts to silence us.

First they ignore you…

AVfM is a proud and persistent part of the impetus for change. And we plan on stepping up the tempo as much as our resources will allow. That is where we must ask for your help.

In the past month we have changed over from an inexpensive shared hosting account to a dedicated server; a 2,500% increase in cost. We have substantial expenses for the radio program, images, legal fees, equipment and other business related items. And all that is before we spend one minute on the almost endless work it takes to manage all this.

We are most fortunate to have people like Alek's team, JtO, George and others volunteering the needed time and expertise to keep things afloat, but the financial demands are still great and increasing as we grow.

So once again I ask you to give us your support by visiting the donation buttons in the right column of the home page, with our thanks in advance. Without your help, we are just another blog.

This time, I want to leave you with a reminder of just how significant this place is. When the Huffington Post recently published an article attacking this website and the MRM in general, their comment section was overwhelmingly dominated with a diverse group of people calling bullshit, challenging the misandry in the article. Among the comments was one that follows. It exemplifies, at least in my mind, why we must keep this going, and why we must ultimately prevail. The comment is presented here unedited:

> **2 years ago my nephew had an experience that left him hopeless and struggling with daily thoughts of suicide. Therapeutic intervention had a minimal impact but he was directed to writings at a site AVFM per a recommendation I received from a former female student. There will be a lot of things said about this site but let me be the first to endorse the necessity of its existence as the empowerment that my nephew received literally "picked him up off the floor" with a message that contradicted societys tendency to reduce the value of mens lives to "doings" as opposed to the value of their "being." Two years later my nephew is in a doctorate program and is focusing much of his time on the devlopment of male counseling centers in collaboration with several of my former female students. I am forever indebted to the "MRM" for their role in my nephews currently restored faith in humanity. Its time we**

> **stop minimizing the experiences of men. Whule one may not agree with all that the movement platforms, no attempts at understanding is unacceptable and may inevitably expedite the rapid detrioration of our society. And for those that reference the occasional issues with messaging, do we not understand the anger and frustration of those that are growing weary in their struggle to be heard by society? As a woman of color I get it and stand in solidarity with those men that have decided to stand up for themselves!**

We are going to win this.

AVfM Radio: You say you want a Matriarchy?

John Hembling (JtO) · 22 March 2012 · Archived copy · Original

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So you say you want a matriarchy, eh?

John the Other and Girl Writes What will be examining this question tonight on AVfM Radio.

What is the natural outcome of a true matriarchal social system, in which in contrast to property and land being owned by men and passed through inheritance from father to son, it is owned by women, and passed by inheritance from mother to daughter. Idealistic feminists continue to insist that this is a more peaceful and utopian way of doing business for human cultures. Are they right? In tonight's show, we will apply a little bit of logical reasoning, as well as examining the outcomes of some currently extant matriarchal social models in real world application. The answer is unfortunately a violent, socially fragmented social system in which everyone is impoverished, and the most aggressive, violent and predatory men end up on top of it all. Opposing arguments are invited to call in to the show 310-388-9709

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How feminists define gender traits

Zerbu · 23 March 2012 · Archived copy · Original

The ever so common feminist mantra in our misandric society is “men bad, women good.” To put it another way: men are inherently bad by nature, and women are inherently good by nature. If a man or boy ever displays a positive trait, or if a woman or girl ever displays a negative trait, it’s then identified as a social construct. In the mind of a feminist, and someone who believes feminism, women are the embodiment of everything good about the human species, and men are the embodiment of everything bad.

	Male	Female
Positive Trait	Learned	**Innate**
Negative Trait	**Innate**	Learned

Feminists switch between believing that all human behaviour is socially constructed, and believing that there is innate human behaviour, depending on whether the belief will support the “men bad, women good” mantra. They deny that there may be any innate positivity in males, or any innate negativity in females, by psychologically projecting any negative female traits onto males, and any positive male traits onto females. This way, they can continue to take down males.

How traits become male traits

Whenever someone who possesses male genitalia (that is quite literally the one and only requirement, a male personality isn’t even needed) displays a negative trait – it is a male trait. When someone with that same genitalia gets angry, it is “male aggression.” When a male does something stupid, it is because males are stupid.

This does not just apply to traits that are actually associated with maleness. The trait does not even have to actually be masculine for it to be seen as a typical male trait. As long as it is negative, and the person is male, it is a male trait. Even if it is equally likely to be displayed by females, it is still viewed as male behaviour. In fact, it could even be a typical *female* trait that is *rarely* displayed by a male, and feminists and other gynocentrics will still view it as a male trait, simply because it is something they don’t like.

The negative trait, whether it is typical male behaviour or not, gets attributed to the male gender. Even if it is only one person who has displayed it.

Of course, it is a common mistake for someone to attribute traits to someone’s gender, age, race, religion or other group, even if it is not a typical trait of that group, and this is a mistake that most people, regardless of their own gender, age, race, religion or other group, make. However, feminists and other gynocentrics not only go overboard with shaming the male gender in any way possible, but they even institutionalized their beliefs as the norm that men are bad and women are good.

Phrases such as “men are stupid”, “boys will be boys”, “*sigh* boys”, “all men are jerks” and many others can be used for any purpose, as long as the person they are used on has male genitalia.

Another thing worth mentioning is how male-on-male conflict is viewed in regards to gender. In a negative situation where both the perpetrator and the victim are male, it is often that both are blamed, even if the victim does everything he possibly can to avoid the situation. If a male so much as explains a lie that’s been told about him by another male, he is accused of retaliating, as a result of his maleness of course. The term “boys fighting” can be used even if only one boy is actually doing any fighting, though a male being a *victim* of male-on-male violence can be viewed as violent.

What they say about females who display negative traits

When a woman or girl displays a negative trait, unlike a man or boy, it is viewed as a social construct. For example, if a female ever perpetrates any kind of violence, it is always because a man wound her up (even if it is something

stupid like not getting her the right gift, it is still the man's fault.) Some feminists even blindly blame negative traits displayed by females on patriarchal discrimination. Negative traits displayed by females can also be portrayed positively. For example, when a female attacks a male, even for a stupid reason, it is sometimes considered perfectly acceptable, and in our society where everyone has been poisoned with misandric views, it is assumed that the male deserved it.

When a male and female are in an argument, the female is usually the one believed by default. Why? Because according to feminists, females are never wrong, only males are. If the female is reacting negatively, it must have been because the male did something very bad, whereas if a male is reacting negatively, it's his nature. Some feminists even consider any male who dares say no to a female to be a misogynistic woman-hater.

Some people make jokes about how women and girls who do show negative traits or do stupid things are acting "like men/boys." This label can be applied whether the behaviour is masculine, neutral, or feminine. It just has to be negative to be seen as a male trait.

In situations where both the perpetrator and victim are female, unlike where both are male (which was mentioned above,) it is seen as a social construct and that both parties have suffered problems in their life. Many feminists try to label this as a result of the so-called patriarchy. Generally, neither are really "blamed" for the situation.

So, an outline on who is by default blamed for problems…

- Male problem: It is a result of his male stupidity.
- Female problem: It is a result of the patriarchy oppressing her.
- Male-on-male conflict: Both are to blame.
- Male-on-female conflict: The male is to blame.
- Female-on-male conflict: The male is to blame.
- Female-on-female conflict: It's a social construct forced by the patriarchy.

So remember, the feminist mentality is that there are no positive male traits or negative female traits, and anything that contradicts the "men bad, women good" mantra is a social construct. That, folks, is how feminists define gender traits. Anyone who dares to question it will be labelled a misogynist by feminists.

A message from Dan Moore (Factory)

Tom Givens · 24 March 2012 · Archived copy · Original

About 2 weeks ago, I made the decision to end my own life.

I have been living with severe depression, with varying degrees of success, for 27 years. As is common in those with depression, I didn't recognize the signs at first, and men present depression differently from women. Oddly enough, men tend to present as angry, when really they are depressed.

Of course, this is all old hat for me, and had nothing to do with recent events. Since its all over the net anyway, I might as well tell you all what happened so it may serve to help others understand they are not alone.

In addition to the usual MRM related shit and abuse, I've been carrying around some baggage in real life. And it's sorta relevant, so I'll bring it up.

I've been through abusive relationships, lost my children to poverty, lost a house and new car, been cheated on, used, and belittled. Like nearly everyone else. I've also been chronically underemployed, again like most people.

Pretty regular stuff really. But add in the depression and you have serious problems. And while in hospital, nearly everyone else in there was also there for depression. So again, I'm not exactly a special case. And in a perfectly regular way, I planned my own execution.

After I finished work, I was going to take the hose (exhaust hose, about 4 inches around) that I had bought, drive out to a secluded spot (not hard to find in SK) and gas myself. I sent out an email to those who would need to know what happened, thinking it was by then too late to stop me. Paul proved me wrong on that score, by the way. Oddly enough, it really pissed me off that I couldn't finish my work properly while I sat in the back of the cop car.

I've recently become rather disgusted with, and mistrustful of, police….but in this case, they made the right call. They 'arrested' me and took me to hospital, where I would spend the next week. And it was a good call, and I thank Paul for doing that. That might be because I have a supportive employer. It's probably because I'm still alive to say it.

In addition, the doctors were well aware of the predominance of male depression, as well as the stats on male suicide. Encouragingly, at least around these parts, they are very much interested in promoting the issues surrounding men and depression. A few nurses had even heard of the MRM, and one of them slipped and called me 'Factory' once. So I took heart in that a little, and I hope you do too.

I've regained my balance, by the way, so I think you may find me a little less angry these days. Still disjointed, but calmer. I have read many of the comments you have left, by the way, and as I said to Paul I'm flabbergasted, since I didn't really think anyone would care.

Apparently, depression fucks with a guys perspective.

Anyway, I hope this is enough for now. There may be something else coming out of this experience, and if so I'll let you all know. In the meantime, thanks again for your concern and support.

Alleged “gender-based” treatment

Zerbu · 25 March 2012 · Archived copy · Original

How often have you heard feminists give out the false notion that a woman or girl has been mistreated just because she is female? How often have you heard feminists claim that a man or boy has been praised or chosen for leadership positions just because he is male? If you regularly listen to what feminists say, or read what feminists write, chances are you have probably heard that a lot. But how exactly do feminists and other gynocentrics define this treatment? What factors take place for treatment to be considered gender-based? This has already partially explored this in the AVfM article “the inflated definition of misogyny“, but this article will go into further detail.

The basic idea is that feminists define anything negative that happens to a woman or girl as “gender-based” discrimination, and anything greatly positive that happens to a man or boy as a “gender-based” result of the patriarchy.

	Male	Female
Positive Situation	**Gender-based privilege**	She earned it
Negative Situation	He deserved it	**Gender-based discrimination**

False claims of gender-based discrimination against women and girls, and gender-based privilege for men and boys, are an important part of feminism’s lifeblood. These claims are what the feminist theories of the patriarchy, female oppression and male privilege stem from. In this article, a few common examples of what feminists consider gender-based treatment will be debunked. Remember, these are just examples.

Violence

Perhaps one of the most exaggerated form of so-called “discrimination” is violence. There are many attempts by feminists to stop violence against women, but not violence against men. It should be noted that men are much more likely to suffer physical violence than women. Boys are taught from a young age that they should never hit girls, even in self-defense. The media frequently shows violence against men and boys being portrayed as not only acceptable, but funny, but when a more minor version of this happens to a woman *once* the feminists have a shitfit. [1] It could be said that *much* more violence occurs against men *because they are men* than violence against women *because they are women*.

Even though men are far more likely to suffer physical violence, feminists still insist that women receive extra protection from such forms of violence, and continuously blame the minority of physical violence that is inflicted against females on discrimination. This is not because females generally have less physical strength, it is because they are female.

When it comes to violence, the term “gender-based” simply means *against a woman or girl* even if her gender has nothing to do with why the violence was done.

Work and Hiring

Take a look at how feminists react when a man is chosen for a job over a woman. Feminists will often blame this on discrimination, even if the man is more qualified for the job. Also take a look at how feminists react when a high-rank or even decent-rank job is male dominated. They claim that this is due to discrimination. If someone were to ask: “why are there so few male hairdressers?” how would you answer? Surely most of you would answer by stating that it is because fewer men apply for those jobs. Well the same should be said about women in male-dominated jobs: it is because fewer women apply for those jobs. Feminists don’t get that, though.

Exclusion

If a group or club consists of mostly men or all men, many feminists will blame this on discrimination. It could easily be that fewer women decided to join the group or club, or that fewer met the requirements to join, but

feminists will still blame it on discrimination. It is possible for a group or club to openly rule itself as “women only” but when a group or club *appears* to only allow men in the eyes of feminists, well, that’s a whole different story.

Authority

If a female boss or leader, be it at a job, school or even a group or club, is not respected or obeyed, especially if the people she is in charge of are male, feminists will often blame it on discrimination. There are a variety of other reasons this may be happening. It could be that the people she is in charge of don’t like her management style, or are just disobedient in general, but regardless of whether it is her fault or not, there are possible reasons other than gender discrimination.

Family Treatment

If a boy in a family is treated better than a girl, many feminists will blame this on discrimination. Actually, in many households, it is actually girls who are given preferential treatment over boys. If a girl is treated worse than a boy, there are plenty of other reasons, good or stupid, that are not based on her gender. It could be that the boy has earned the treatment more (in the family’s opinion) or that the family favors older or younger children. All families work differently, but treating boys better than girls is *certainly* not the norm.

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[1] http://www.dailymail.co.uk/news/article-2101762/Controversial-PETA-ad-claims-going-vegan-make-good-bed-youll-INJURE-girlfriend.html

The end of tolerance

Jim Muldoon · 26 March 2012 · Archived copy · Original

Mary Crooks, the executive director of the Victorian Women's Trust (Victorian Women's Trust, 2012), wrote an opinion piece in the Australian newspaper, The Age, entitled Breaking The Cycle (Crooks, 2012). This article takes up the call, so often heard nowadays, for men to speak out to end the violence against women and girls.

She starts off like this:

"True story. People hovered in the chemist shop waiting area. She felt one of the guys looking her up and down. In taking his turn to speak with the chemist, he said loudly – 'You can always tell a depressed lesbian can't you?' Mildly discomforted, the chemist remained silent."

Now how about that? She was "looked up and down". The poor thing! Not just up, but down as well.

And as for the loud statement, was that an insult? I can almost hear John Cleese, looking over the ramparts at King Arthur crying in that silly French accent "Your mother is a depressed lesbian."

And a little translation for Americans: Chemist = Pharmacist.

Now, a quick "whodunit", Who's the problem, here? The man who made the loud comment? The woman?

O ye of limited vision! Clearly it was the *chemist*! Crooks explains:

"By choosing silence, the chemist becomes what filmmaker Abigail Disney describes as a 'tolerator' – someone who knows that another's behaviour is unacceptable, but offers no resistance or contestation. The 'tolerator' becomes complicit in the other's action. Without challenge, the guilty party receives tacit permission to continue behaving boorishly."

Now I know that the chemist experienced some mild discomfort and all, but really! Fuck him, right? Fucking tolerator!

So, should the chemist have reached under the counter for his shotgun? Or perhaps given the man poison instead of his hay fever tablets?

Nothing so harsh! Crooks asks:

"Why the silence? The chemist could have said with a soft smile, 'Mate, there's no need to talk like that,' sending the other man a signal that his abuse was unacceptable. Lacking social sanction, his customer might think again and even change his ways."

In other words, a fairly uninteresting event at the chemist's shop could have had an entirely different, yet equally trivial, conclusion.

Let me turn a moment here to discuss that noted filmmaker, Abigail Disney. You've heard of her, right? Me neither. I had to look her up.

Apparently Disney made a documentary about *"women power"* in Liberia. The Liberian women got political, wore white T-shirts, got rid of the dictator Charles Taylor (sanctions, international pressure and government bankruptcy had *absolutely* nothing to do with it) and elected a woman, Ellen Johnson Sirleaf in 2006 (PBS, 2011).

You go, girls! Right?

The fact that Sirleaf was re-elected with a Mugabe or Putin like 90.7% of the vote (CIA, 2012) doesn't cause the likes of Disney to make another documentary. Not even when the UN declares *"Liberia is a source, transit, and destination country, principally for young women and children subjected to forced labor and sex trafficking."* The UN also notes that no one has been successfully prosecuted in Liberia for this trafficking since 2005 when new laws

were created specifically to outlaw this practice (UNHCR, 2011).

Recently, Sirleaf was in the news again for her country's laws which criminalise homosexuality. Sirleaf approves of the law. (Ford & Allen, 2012).

All of this is after Sirleaf has been in power more than six years. Whatever is going on in Liberia, it ain't good. And, it ain't Patriarchy. My guess is that's why there's a lack of follow up documentaries.

So that gives Disney all the credibility of the next person you meet in a bus queue. It also means she's a *"tolerator"*.

Let's get back to Crooks and the tolerating chemist. Now, of course, what Crooks wants to tell us is that it is everyday conversations like these, multiplied throughout the country, that cause an epidemic of rape and violence against women. We go from mild discomfort to *"life-long trauma"* in one long continuum of violence.

So, let's follow the logic. The chemist should have spoken up, but didn't, so call him out as a tolerator!

But, there were other people in that shop. Why stop at the chemist? Should another man have said to the chemist, with soft smile, *"Mate, that's just tolerating bad behaviour"*?

And should another, other man; let's call him the man who saw the man who saw the chemist tolerating. Should he have said, *"Mate, we just don't need to tolerate a man tolerating."*

Where does it end?

With all this distraction, you almost forget about the woman. She, who will remain nameless, who was looked up and down, and no matter what you might think of her, was not a depressed lesbian (not that there's anything wrong with that). Isn't she giving anyone a soft smile and a mild, understanding, respectful, strong, affirming, gentle, caring yet confronting reprimand?

Apparently not! Crooks clearly assumes that women are not up to the task. In a world where they talk about fighting for equality, that surely doesn't include speaking up at the chemist. There will be no group of women in white T-shirts voting in a new chemist in this town.

No. According to Crooks, women will only be truly equal when men go to the pharmacy and speak up for them. And, I presume, the moment men stop speaking up, women will become unequal again.

Is Crooks a feminist or a misogynist?

Is she saying that women really are equal to men, but oppressed? Or are they actually less than men? Is it really that men are superior? So superior, in fact, that they can pretend women are equal by speaking up for them whenever they need it at the chemist, but do it in soft gentle way that seems so feminine that the women think they're actually in control?

Thankfully, Crooks resorts to the sacred babble to clear it up:

"Men need to learn and practise ways that confront and ultimately supplant the culture of masculinity that sustains violent behaviour. Increasingly, with community education and positive support, men need to be prepared and equipped to confront their male peers in everyday situations – family gatherings, staff rooms, office corridors, parliamentary life, building sites, clubrooms, online, and at the chemist shop – sending clear signals that sexist, abusive and violent attitudes and behaviour are just not on."

So the example of the chemist shop, if I can wade through the unsupported claims, is not just a badly chosen example because Crooks doesn't know anyone who has actually been sexually assaulted. She is quite serious. She wants that sort of tolerating to stop at pharmacies throughout the land.

Now where will men get that *"community education and positive support"* you might ask? My guess would be from the Victorian Women's Trust that Crooks runs. Is this letter an opinion piece or a fund raiser? You be the judge.

Another question is this: Why are Good Men to be Crooks' eyes and ears in the community sniffing out sexism

everywhere? Why doesn't Crooks cut out the middle-men, who are clearly not doing the job anyway, and get her sorry arse over to the chemist's shop and sort the whole lot out herself?

I don't know about you, but I can't really follow the logic here. If women need men to speak up for them in order to be equal, why do men need to be shown how to do that by a woman who, by Crooks' own definition, does not have the capacity to speak up and so needs a man to speak up for her. Doesn't that just disappear up its own arse?

And another thing to note: Crooks isn't suggesting that Liberian men have a soft smile and a gentle word with Ellen Johnson Sirleaf. Not even the gay men. No documentaries, white T-shirts and monitored elections for them.

No, this behaviour correction method is required for males only. This follows the typical feminist argument of women are victims, men are bullies, so Good Men must intervene. But is this attitude adjustment technique as benign as Crooks would have us believe?

Consider the case of Vivienne Dye, who sued the Commonwealth Securities Limited (owned by the Commonwealth Bank) and two of its employees for sexual harassment and worse (Australian Legal Information Institute, 2012).

Dye made complaints of sexual harassment initially against Michael Blomfield at the bank. She turned to a friend and colleague, Angus Patterson for assistance, friendship and support.

Later she raised complaints against Patterson, too, including digital rape.

Was Dye a woman who decided to stop tolerating behaviour that was not on, and spoke up? Was she a woman asking the Good Man, in the form of the courts, to intervene and stop this harassment? That's certainly the appearance she gave early on in the proceedings:

"Vivienne Dye claims she was subjected to psychological bullying and alienation and her employment as a public relations manager terminated after she made it clear that she was not interested in having an affair with Michael Blomfield, an executive general manager, whom she worked below (Kontominas, 2009)."

And, as in all matters of principle, the complainant was asking for more than one million dollars in compensation (Carson, 2008).

According to the Judge Buchanan's judgement years later, Dye's written testimony was *"… progressively altered, re-recorded, edited, polished, embellished and even substantially changed as though it was a novel."* He also did not believe much of what she had to say at the trial, apart from her name and a few other corroborated details (Australian Legal Information Institute, 2012).

Essentially, the Judge came to the view that Dye was lying from beginning to end for her own gain. When her complaints were challenged, she just upped the ante by making more serious claims.

What Dye was hoping for, it seems, is that a *"community educated and positively supported" man would step up to those she accused and say "Guys, you should settle this now for a reasonable sum and save this poor woman any more trouble?"*

The judge pointed out that the burden on the bank and the two men would have been *"very substantial"* and noted that the pressure to reach a settlement for the bank would have been considerable. These pressures would have been to avoid negative publicity and to pay Dye something rather than pay even more to their legal teams.

Importantly, the judge continues *"However, the costs incurred, and other burdens assumed, by the respondents could not have been avoided if the truth was to emerge."*

In other words, had the bank tolerated Dye's dishonesty and paid up, she would have been rewarded for her dishonesty, and those two men would have a constant shadow over their reputation and career for the rest of their lives.

They may have won their case, but at what cost? Dye's accusations punished them for years. This is the type of

news report Mr Blomfield got to enjoy with his wife, two children and other family and friends:

Bank Bigwig 'dirty danced'

"…Mr Blomfield had shown her a tattoo above his buttocks and had been "dirty dancing" with other female bank employees, Ms Dye said (Kontominas, 2009)."

And

Sacked woman 'shunned bank exec's offer'

"A top bank executive who made unwanted sexual advances to employee Vivienne Dye worked his way into her heart before doing the "most disrespectful thing a man can do", she told a Sydney court (Drummond, 2009)."

So back to the chemist's shop. Crooks declares the man, who looked the woman up *and* down, as the *"the guilty party"*. His crime, of course, is *"behaving boorishly"*. The chemist is *"complicit"* in this crime.

In all seriousness, Crooks declares boorish behaviour as a crime that is worthy of a concerted effort of all Australian Good Men. Normally, life would punish the truly boorish man with no friends, no love life, no promotions at work, etc. But this is not enough for Crooks. Every boorish sentence he utters, every boorish look he gives, should receive immediate condemnation.

But that, of course, is if you believe Crooks' interpretation of the incident.

What if the woman was a depressed lesbian? What if the man mistook the woman for someone he knew, and was making a private joke? What if the man had serious mental health issues, and his carer had only left him for a moment to go back to the car to get his wallet? What if the woman had been repeatedly insulting the man, but the chemist didn't hear it?

What if the story Crooks told wasn't true at all?

And of course, there is nothing fairer, nothing more tolerant, than a group of people at the chemist deciding that one person is in the wrong. Remember the good the Hitler Youth did in Nazi Germany?

And I can think of a worse crime than boorishness.

Sanctimony!

Recently, we had what was called a landmark case in Australia regarding sexual assault. Kristy Fraser-Kirk sued department store David Jones and its former CEO Mark McInnes.

McInnes, Fraser-Kirk alleged, had touched her bra-strap; on another occasion put his hand under her shirt at the front and touched the bottom of her bra; made a few attempts to kiss her in public; and invited back her back to his place for, she assumed but he didn't state it, sex. (Metherell, 2010)

For this harassment, Fraser-Kirk wanted 37 million dollars. That's right! 37 and six zeroes. More money than me and ten other guys will earn in five lifetimes. For attempted kissing and actual bra contact!

Can someone at David Jones touch my undies? Please?

So, it is hardly surprising to see a year later in the newspapers, *"AUSTRALIA'S biggest ever sexual harassment case – Kristy Fraser-Kirk v David Jones – has emboldened scores of other victims to take on their harassers. (Bibby, 2011)"*

And don't forget – no one came to Fraser-Kirk's aid. The alleged harasser was repeatedly thwarted by Fraser-Kirk herself. He tried to kiss her and she stopped it. No gun, no knife. She just turned away.

Now, when the case was announced, Fraser-Kirk declared she would give the money to charity. *"I just want to be treated with respect"* she declared (Metherell, 2010).

It was also quoted that her legal team, too, were in it for the principle by working pro bono. Not only that, but Fraser-Kirk claimed in a statement that there were six other women who would make similar allegation against McInnes and David Jones (Knight, 2010). The implication being that Fraser-Kirk and her team were concerned for these women, and women everywhere *"… this should never happen to me or to anyone"* Fraser-Kirk told the press (Metherell, 2010).

Fast forward some months later to the settlement of a meagre $850,000 (twenty times the average annual salary). Here we find that Fraser-Kirk is keeping what's left of the money after her legal team pocket their fees (Jamal & Hinch, 2010). The other six women got the same as the charities. Nothing. The reported nobility, it seems, was lost in the negotiations.

Because the case was settled out of court, we'll never know what really happened in the David Jones boardroom, etc.

So, was Fraser-Kirk vindicated because she got a settlement? Did David Jones and McInnes buy their way out of trouble?

Or was it simply a hard-headed business decision for David Jones, unlike the Commonwealth Bank, to cut its losses?

What certainly seemed to help Fraser-Kirk's case was the media publicity that the unprecedented $37 million claim was guaranteed to bring (Knight, 2010). After all, the publicity had a negative impact on their share price (Funnell, 2010). It is unlikely they would ever recover the full cost of their legal fees, never mind the commercial damage, from Fraser-Kirk.

But what is more important here is that a Watershed Case (capital letters intentional) is not for a heinous crime. At worst, it is unwelcome, clumsy flirtation and almost, but not quite, being groped. That's if you believe Fraser-Kirk's story in its entirety.

The complaint is more about what McInnes could have meant; tried but failed to do; and where it could have ended up. McInnes and David Jones were being punished for women being exploited everywhere rather than for whatever it was McInnes had actually done.

So, back to the pharmacy again. Last time, promise.

It's not what actually happened at the chemist's shop, but what it might lead to that is to be our concern.

For this, all men get punished by this tale. Even those of us who were not there are supposed to take on some guilt. We should be preparing ourselves, even getting some training, to thwart this evil should it show its ugly head in our neighbourhood again.

I'm surprised she didn't even come up with a pledge: If anyone, anywhere, makes a remark with any negative, sexists, connotations; I want a Victorian Women's Trust trained agent to be there. I will be that agent.

Instead of minding their own business, men everywhere are to monitor everything going on around them. At all times. No idle day dreaming while waiting in the queue. Don't be listening to your iPod. No, no.

Listen to any and all conversations and interfere at the first sign of potential sexism, otherwise you might be guilty of tolerating.

Crooks is right about one thing. We are *"tolerators"*. We, as a society, tolerate feminist bullshit.

Crooks writes this article for a National newspaper. She quotes statistics without giving proper sources; she makes connections that are quite illogical; she quotes filmmakers as though they were experts; she puts a guilt trip on completely innocent men; and no one says, soft smile or not, *"Mate, you can do better than that."*

Instead, they publish it! It gives her ideas a credence they do not deserve.

Crooks' victory over *"tolerance"* won't be the Utopia of mild admonishments by Good Men she proposes. Like Liberia's election of Sirleaf, problem A will simply be replaced by problem B.

Let me ask this question: How will you know when a man is tolerating?

Answer: When he's leaving other men alone.

Instead of all men respecting all women, we will have zealous agents constantly meddling in other peoples affairs and trying to out-do each other with soft smiles and constant admonitions.

"Mate, you don't have to talk like that" says the chemist.

"Mate," says the man who saw the chemist speak up, *"It's good that you spoke up. But, you need to explain more about where he went wrong."*

"Mate," says the man who saw the man who saw the chemist speak up, *"I don't know that you need to explain anything. But, I thought you should have spoken up sooner when he was looking her up and down."*

What happens when Good Men get told to fuck off and mind their own business? At what point do the women and the good men resort to the courts to show their intolerance?

And, can we really expect all women to refuse to turn this to their own advantage and everyone else can go fuck themselves? Dye proves we can't; Liberia proves we can't; and Fraser-Kirk raises real concerns.

Personally, I think problem B is a much bigger problem than anything that might be said at the chemist's shop.

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AVfM Radio: If you’re sick of the princess, kill the prince

Dr. Paul & Dr. T · 26 March 2012 · Archived copy · Original

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Do you throw up a little in your mouth whenever you hear a woman say she expects her man to “treat her like a princess?” Are you tired of the Princess Mentality exhibited by so many women today? Then it’s time to stop playing page, serf and vassal to her self-appointed highness.

With the exception of the few remaining royal houses, princesses aren’t born, they’re made. Well-meaning parents buy Disney princess costumes for their little girls and refer to their daughters as their “little princesses.”

Here’s the problem: Many little princesses grow up to become adult princesses with out of control entitlement issues, believe it’s all about them, all the time and that their wants and feelings trump all else. Self-appointed princesses typically don’t see their partners as equals, but rather as subjects who live to serve them. Reciprocity? Pfft.

For the men out there who haven’t figured out that a woman who refers to herself as princess is best avoided (*huge* red flag), this show is for you. It’s time to stop playing vassal to Her Monstrosity (i.e., her monstrous, over-inflated ego) and time to learn that healthy love relationships are about treating one another with ***MUTUAL*** respect, dignity, integrity, love, affection, consideration, getting back what you give and not treating one partner like royalty.

Please join your co-hosts, Dr Tara Palmatier of Shrink4Men and “Dr Paul” Elam of AVfM on Monday, March 26, 2012 at 9pm EST, when they’ll discuss a big part of the Princess Problem: Men who buy into these royal pains in the arse.

Phone lines will be open +1 310 388 9709.

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Barry Nolan: Boston Magazine's TV critic and gender expert

John Hembling (JtO) · 27 March 2012 · Archived copy · Original

[quote]Looking at men in government and saying they have all the power is like looking at women in grocery stores and saying they have all the food. ~Jack Kammer [/quote]

Barry Nolan, on Monday, March 26 published an article on Boston Magazine's online edition issuing a harsh critique of MRAs, declaring that white men rule, and asking a rhetorical question.

"So why do so many of them whine about how tough it is to be a white man?"

I suspect Nolan thought that was a question with no valid answer besides "they're whiney babies," but I'd hazard to guess that some reasons men whine about their social station is because of the workplace death rate, dominated by men. According to the US Department of Labor the sexual distribution of individuals killed on the job improved to the benefit of men in 2010. With an improvement of 1 percent, only 92% of those killed on the job in 2010 were men.

We also have the homelessness rate, which is 90% men[1], or the fact that 4 out of 5 suicides are male.[2] It might also be the fact that educational outcomes are dominated by women from high-school to the attainment of advanced degrees, and female favouring affirmative action programs in funding and program access remain. It might also be title IX legislation used to justify the closure of male-preferred extra-curricular programs across the country, It might even be that despite more than a decade after the near universal ban on female genital mutilation in western nations, infant boys are routinely subject to the unnecessary removal of the most sensitive part of their sexual organ with no anesthetic, and those openly complaining are mocked for efforts to protect male infants from this stone age brutalization. These are just a few guesses as to why some men might not feel terribly privileged.

Nolan points to the floor of US congress to prove his case that men rule and thus, being male is an exercise in privilege. What he doesn't say is that first, those representatives of masculine supremacy are elected by a majority of voters who are female[2][3]. Nolan also indulges himself in repeated commissions of the Apex Fallacy, which is the assignment the characteristics of the highest visibility members of a group to all members of that group. Most senators are male, thus, most males are senators. This works just as well substituting CEOs or other high-profile, high status roles in society. This fallacy deliberately ignores that almost all coal miners, garbage collectors, and day labourers are also male. These are roles at the bottom of social hierarchy and near the top in terms of danger, as well as providing a much larger and more representative sample of the lives of the majority of men. After iterating through instances of the apex fallacy using corporate CEOs and supreme court justices, Nolan manages to avoid considering the entire rest of the world where everyone else lives, and concludes that "by almost any metric, any statistic, it works out to be a pretty deal to be a white male". Suicide rates, homelessness, death in the workplace notwithstanding, it's certainly a joy being the only demographic for whom open contempt hatred, and scorn is publicly praiseworthy.

Nolan might not have gotten away with this if he'd singled out men as a sexual demographic, but tossing "white" into the mix and he's free and clear. The Boston columnist also claims confusion about "why so many white men like me can be found whining".

In the current and rising proliferation of writing on issues of male human rights, detailing exactly what men's areas of concern are, repeating and re-iterating issues from biased criminal courts, family courts, health care, access to education, biased hiring practices, public vilification, media mockery, and reproductive rights, just to name a few; Nolan's claimed incomprehension seems implausible.

According to Nolan, himself a self-admitted white man "the system is so stacked in our favour, it's almost embarrassing." However, like every feminist who every screeched "check your privilege" – he somehow forgets to

name a single specific instance of male privilege. It's almost as if he couldn't think of any, almost, dare I say, that hes repeating a fabricated myth of male privilege, without giving the matter any critical examination at all.

Nolan carries on to decry rising opposition to the Violence Against Woman Act, claiming that this opposition is because the updated VAWA adds protection to lesbian, gay, transgender and bisexual individuals.

> **[Senator] Grassley and the far right don't want to see it pass in its current form because it extends some of its protections to LGBT victims, Native American victims, and some illegal immigrants. Because of what? Because it should be OK to brutalize them?**

The actual reason for the growing opposition to VAWA is that the language would undermine the most basic principal of western justice – lowering the standard of evidence for conviction of a crime. The bill also approaches domestic violence from the philosophical conception of the Duluth Model, in which all violence is a manifestation of patriarchal evil. This model of "understanding" domestic violence disregards the gender symmetry inherent in the problem, disregards causal factors such as poverty, alcohol or drug addiction, psychological disorders, trauma affecting adult behavior and reduces all partner violence to a simplistic and false black and white cartoon where men are predators and women are their victims.

This model disregards female perpetrators by design, which necessarily disregards the men and children that are their victims. This, legitimized by "primary aggressor," and "mandatory arrest" laws, results in pro-female scripted police work and incentivized prosecutions against men. All of this operates in a framework of irrational laws that inflict lasting damage on families, communities and children.

So no, Mr Nolan, its not protection of individuals practicing alternate sexual lifestyle that fosters opposition to unconstitutional laws.

None of this manages to merit notice in Nolan's analysis. According to him "The passage of the bill has also been muddied by — well — mud. Stuff crazy people make up and throw out there to make it seem like it's somehow a radical or controversial idea to try to stop people from beating up women."

Mud? Crazy people? It certainly would be radical to "stop people from beating up women." If anybody was trying to stop other people from beating up women, that would be crazy. In fact, anyone openly cultivating violence could easily be called radical. Oddly however, in spite of Barry Nolan's rhetoric, nobody seriously opposing VAWA's re-authorization has demonstrated any such sinister agenda, which probably explains why Nolan didn't even try to offer evidence of the mud and crazy people.

Of course, being a professional writer, Nolan would not expose himself to the deserved scorn following his naked use of ad-hominem or straw-man argument. It seems obvious, since those formal logical fallacies are so easy to spot. The Boston writer reveals himself by next mentioning the recent and hilariously inept attempt by the Southern Poverty Law Center to ride the wave of reactionary vitriol right-wing commentator Rush Limbaugh attracted by excoriating a 30 year old feminist with the word slut. The SPLC tried to capitalize on anti-right-wing backlash against Limbaugh by scratching together a list of unrelated websites disapproved-of by left leaning bloggers and authoritarian progressive conformists.

Nolan is of course, late to the party in jumping on the SPLC's bandwagon, as the slapdash, irresponsible fear-mongering of the SPLC has already been roundly criticized by reason magazine[4], business insider[5], the american spectator[6], Christian Science Monitor[7] and even the Huffington Post[8][9] and World Net Daily[10], who pointed out that according to the SPLC, if you're not on the political left, you are a hate group.

Reason Magazine's Mike Riggs[11] posted a comment on twitter stating: he has "zero interest in supporting the SPLC's shoddy work".

Undaunted by lack of any cited evidence in his own article, Nolan soldiers on to declare: "One of the things these groups [Men's Rights Groups] like to do is generate baloney statistics about how men are the "real victims" of

domestic violence." Actually, speaking only for myself, but with awareness of my own small influence in the men's movement, I happen to prefer locating and citing peer-reviewed research, and reputably sourced statistics in support of my opinions. Such as a growing body of research[12][13][14][15][16][17] indicating that contrary to the popular narrative that domestic violence is sexually directional, men-abusing women, it's committed more or less equally by women and men, and cannot be rationally addressed by any model ignoring the behavior of half the participants.

This is similar to the logic of fighting a structure fire by pouring water on only the North and East facing walls, but letting the South and West facing walls burn freely. Nolan's characterization of the evidence-based objection to ideological modelling of DV is that men attempt to claim ownership of victimhood as "the /real victims/ of domestic violence."

Of course, he has no supporting evidence of this. He doesn't cite any evidence in refuting this argument, but employs emotional appeal to sweep such arguments aside without examination.

As proof of the impossible insanity of men arguing for their own civil rights, Nolan goes to youtube of all places, citing the video on the satire channel of a user called RamzPaul. In other news, The Onion is a comedy channel, and the FlintStones cartoon series was not a BBC anthropology documentary.

Nolan also repeats the SPLC's claim of the prevalence of female victimization pulled from a 2005 Bureau of Justice Statistics report, which oddly, the SPLC does not link to. In the report[18] a claimed 86% of the victims of partner violence are female, while 75% of deaths within a domestic violence context are female. What Nolan does not mention – but which seems obvious is that justice department reporting on rates of partner violence victimization is necessarily self-selected data, based on reported incidents involving police or other law enforcement agencies. This is confirmed in the methodology section of the BJS report which neither the SPLC nor Barry Nolan even stirred themselves to link to.[18]

The following paragraphs are copied directly from the methodology section of the BJS report:

> **"SHR (Supplementary Homicide Reports) data are based solely on police investigation. Not all law enforcement agencies which report offense information to the FBI also submit supplemental data on murder. At the time of analysis, the most recent SHR data contained information on 12,940 of the 16,204 murders reported in the FBI's Uniform Crime Report. To account for the total number of homicides, the SHR data were weighted to match national and State murder estimates prepared by the FBI. All victim-based analyses are adjusted in this manner. "**
>
> **"The dataset utilized in this report was compiled by James Alan Fox, the Lipman Family Professor of Criminal Justice at Northeastern University. The dataset, along with additional details about imputation and estimation procedures, is available from the National Archive of Criminal Justice Data."**
>
> **"To compare family violence recorded by police to nonfamily violence recorded by police, this report utilizes official police statistics reported to the Federal Bureau of Investigation (FBI) in 2000."**

The rates of victimization by sex and other group identifications within this report quite obviously represents only those incidents reported to police, and which were accepted by responding officers as incidents in the category of domestic victimization. Unconsidered is the known tendency of men to under report domestic violence, and the vast amount of interpersonal violence that does not involve intervention by state functionaries. In some cases, men attempting to seek police intervention in their own defense are arrested, despite being the true victim of violence at the scene. To consider this single study applicable to the general population is absurd.

The grass-roots campaign canvassing the White House to establish a Council on Boys and men states in

introduction of their July 2011 Maryland Report:

> **The most confusing, perplexing, and controversial area in which men's health needs are overlooked is the issue of male victims of domestic violence. One immediately noticeable trend is the strong tendency to focus solely on female victims and ignore male victims. This tendency is seen repeatedly.**

In 2009, Dr. Denise A. Hines of Clark University and Dr. Emily Douglas of Bridgewater State College presented conclusions of their research on partner violence in a lecture called "Men who Sustain Partner Violence and Seek Help: Their Abuse and Help Seeking Experiences and Implications for Prevention."[18]

Clark and Douglas found that population-based studies indicate 25-50% of all partner victims in a given year are men. These men are generally ashamed to come forward, and expect that they will not be believed. They also feared that they would be accused of being the aggressor if they sought help.

Vivian L. Holley is an attorney has been practicing family law and mediation since 1978. Holley maintains a blog[19] in which she addressed the findings of Clark and Douglas's research, pointing out that: "Almost all domestic violence shelters and hotlines offer services only to women. Most men were either turned away or referred to batterers programs. […] Ninety-seven percent experienced the local domestic violence agency to be biased against men; 80% did not treat men victims of domestic violence; and 69% suggested the male victim was really the batterer!"

Barry Nolan, just prior to concluding his piece indulges in some direct lying, by declaring: "If you really really don't want to get beat up, killed, or thrown in jail, my suggestion to you would be to become a white male." Nolan is indulging in misdirection here. It's true that caucasian men are subject to lesser violent criminal victimization than black men, but Nolan's insistence on framing this as a racial issue is deeply dishonest. The men's movement is not a black versus white movement. White women are victimized by violence at lower rates to white men. Black women are victimized by violence at lower rates than black men. In criminal sentencing the same pattern emerges. Nolan manages to completely avoid the persistent problem of produced violence and criminality within communities and the relationship of that violence to fatherlessness, economic hardship, drug abuse and poor educational opportunities, all of which are functions of domestic policy, driven by what is increasingly obvious as an ideological narrative.[21]

But forget all that. According to Nolan it's about being white and male. That's the politically popular narrative, and somebody somewhere is giving Barry a cookie for saying so. Nolan concludes by announcing himself a mangina. Not a word I use, since it conveys appropriate contempt, but lacks explanatory power. In the public discourse of escalating acceptable hatred against men, white or otherwise, Barry Nolan is bending his back to be a good one. A good man, as distinct from bad men who openly complain as their identities are marginalized and their human rights set quietly out of site. The correct term for the good man identity Nolan seeks for himself is not mangina. It is collaborator.

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[3] http://www.cdc.gov/ViolencePrevention/pdf/Suicide_DataSheet-a.pdf

[2] http://www.census.gov/hhes/www/socdemo/voting/publications/p20/2010/tables.html

[3] http://www.eac.gov/assets/1/AssetManager/1972%20-%201996%20Voter%20Registration%20and%20Turnout%20by%20Gender.pdf

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[5] http://articles.businessinsider.com/2012-03-09/politics/31138610_1_civil-rights-group-civil-rights-underwater-mortgages

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[15] Archer J (2000). Sex Differences in Physically Aggressive Acts between Heterosexual Partners: A Meta-Analytic Review. Psychological Bulletin, 126, 651-680

[16] http://www.aic.gov.au/publications/current%20series/facts/1-20/2006/3%20crime%20victimisation.aspx

[17] http://pubpages.unh.edu/~mas2/V74-gender-symmetry-with-gramham-Kevan-Method%208-.pdf

[18] http://bjs.ojp.usdoj.gov/content/pub/pdf/fvs02.pdf

[19] http://www.clarku.edu/faculty/dhines/2009_Hawaii_presentation_NIMH_study_emd3.pdf

[20] http://www.vivianholley.com/wordpress/men-too-are-victims-of-domestic-violence

[21] http://www.reuters.com/article/2012/02/24/idUS205013+24-Feb-2012+MW20120224

AVfM Radio: Proxy violence and outsourced harm

John Hembling (JtO) · 29 March 2012 · Archived copy · Original

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In tonight's edition of A Voice for Men Radio, JtO and GWW take a closer look at violence. Necessary in this examination is discarding the childish notion that all, or even most violence in the world is direct. The use of violence by proxy, at once or more remove is the principal way that we disguise the use of violent force, from others, as well as hiding our own violence from ourselves, if we experience the ethical failing of the use of force.

The proxy violence of ideologues opposing the human rights of men is thrown under a bright light tonight with Hosts John the Other and Girl Writes What. The call in number for the show is 310-388-9709

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A slight problem for the opposition

Paul Elam · 29 March 2012 · Archived copy · Original

Some time ago I issued a respectful challenge to the American Men's Studies Association (AMSA) to explain how they could claim to advocate for men and boys when their literature and activism appears so completely based on negative and misleading male stereotypes. I also invited them to support the still ongoing initiative to further the idea of "male studies," a move toward a scholarly understanding of men and boys outside any political or ideological control.

What I got back was a dismissive and condescending reply from Michael Kimmel in which he claimed intellectual ownership of the study of males, and laid out AMSA's alleged objectives using the four legs of a table as a metaphor.

Said Kimmel:

> ***We are pro-feminist, which means we believe in gender equality. (2) We are gay-affirmative, which means we support the rights of all men to live lives of dignity and love, free of all discrimination, regardless of their sexuality. (3) We are anti-racist, which means that, again, we support the rights of all men to live lives of integrity and love, free of all discrimination, regardless of their race. (4)And we believe in "enhancing men's lives" by which we mean that we want to enable all men to live lives of integrity and happiness.***

These are the four legs of AMSA's table; four statements which they proudly hail as guiding principles. But what do these statements say about their perspective on men as a whole? Where is any statement addressing the plurality of men? Do we not exist unless we are gay or black or feminist? And if we are one of those things, do we exist at all, *as men?*

The answer is no. To AMSA, to be male is to be privileged, and if you are male the only way to prove you are not privileged is to prove that you belong to some other disadvantaged group.

Those four legs are just four divisive postmodern guises; four attempts to attract those that feel disenfranchised and help them feel included, not as men, but as whatever other demographic makes them acceptable.

That is the wobbly intellectual infrastructure of AMSA's agenda, which is not to further service to men and boys, but to further feminist doctrine – predominately for the benefit of white, middleclass western females, who currently hold more privilege than any of other class of people in human history; much of it with no compensatory obligations or responsibilities.

This is the "equality" AMSA is selling, and they need "men" to pay the invoice. AMSA's so called table is just something to stand on and characterize anyone who opposes them as racist, homophobic, regressive and misogynistic.

Now, as recent developments are bearing out, the 50 year reign of cultural denial about their real agenda is coming to an end. The cat's head is poking out of the bag and the countdown has begun till more reasoned, less hateful voices dominate social discourse on the sexes.

One of those voices is this one; A Voice for Men, a growing collection of diverse and sometimes divergent individuals bound primarily by a passionate concern for what is happening in the world of modern men and boys.

We also subscribe to a set of principles that have been shaped by our common beliefs, and they have been expressed in a number of ways on the pages of this website.

I'd like to do so again because AMSA's metaphorical "table" provides a succinct backdrop against which to illustrate our differences, and because of late certain elements in the mainstream have been peddling lies about our nature.

Let's take a look at the legs of AMSA's table again and compare it to our own bit of woodwork around here.

AMSA says:

(1)We are pro-feminist, which means we believe in gender equality.

We say:

We believe in gender equality, which means we believe in gender equality. We also happen to think men are a part of that picture; an *equal* part. This is what makes us distinct from feminist organizations like AMSA, and also addresses the recent rash of disinformation about the MRM, part of which is the fallacy that MRA's support traditional gender roles and want to go back to the 1950s. Try to find any significant writer or activist in the men's movement who has ever said such a thing. You will fail. Those voices don't exist in the MRM. We don't want to turn back the clock or force anyone, *anyone,* into a life of expectations based on gender. Those obsolete ideas are a great part of what we are fighting to end. If you have come to this website because you have been told otherwise, you have been lied to.

AMSA says:

(2) We are gay-affirmative, which means we support the rights of all men to live lives of dignity and love, free of all discrimination, regardless of their sexuality.

We say:

We support the rights of all men to live lives of dignity and love, free of all discrimination, which means that we support the rights of all men to live lives of dignity and love, free of all discrimination.

One of the most outlandish claims against the MRM is that our agenda is homophobic. Admittedly, we don't have an AMSA-like, special interest designation like "gay affirmative," on the masthead of our website. Nor will we ever. We do, though, offer gay men what places like AMSA never can; We accept them first, *and only,* as men. Their sexuality is not a qualifier or a disqualifier. It is not really cared about in any way. It's blind inclusion. They are men. No politics, no shame, no patronizing.

And many of us believe that is curative. If there is a single wound that society has long inflicted on gay men, it is the ostracizing message that they are not men (because they are largely free from taking care of women). Even supposedly progressive organizations, like AMSA, draw lines according to sexuality, creating not a table, but another wall between heterosexual and homosexual men.

AMSA says:

(3) We are anti-racist, which means that, again, we support the rights of all men to live lives of integrity and love, free of all discrimination, regardless of their race.

We say:

We support the rights of all men to live lives of integrity and love, free of all discrimination, regardless of anything.

This is where, as with sexuality, the men's movement has forged ahead of the shopworn divisions of the past. While organizations like AMSA put race and sexuality concerns ahead of the general concerns faced by men, we search here for ways to do the opposite. We fully recognize the fact that the policies and legislation against men (which AMSA supports) are applied disproportionately. Even feminists know it.

> **Criminalization of social problems has led to mass incarceration of men, especially young men of color. ~ Ms. Foundation for Women**

Sadly true, society perpetuates this is by failing to see that this is a men's issue more than a racial one. Black men face more injustice than White men, but they are facing much, much more injustice because they are men than

because they are Black.

Thankfully, the men's movement has evolved into the first social movement where all kinds of men, and women, regardless of any previous divisions, have come to advocate for themselves and each other, and moved beyond the male disposability expected by our culture. It is a great example of racial harmony because race neither unites nor divides us. Race, like sexuality, simply does not count in the scheme of things. It is the best kind of integration there is.

AMSA says:

(4)And we believe in "enhancing men's lives" by which we mean that we want to enable all men to live lives of integrity and happiness.

We say:

We believe in "enhancing men's lives" by which we mean that we want to enable all men to live lives of integrity and happiness, not just those that are feminist, gay, black or some combination of those things first, and men second.

We do not ask other men to engage in a cause that also makes them the identified enemy. We seek to address corrupt power, and we have never known it to have a sex or a color or a sexual orientation. We work in the name of men and boys, a grossly underserved and under recognized group, which is ironically what has organizations like AMSA so upset.

These are our values, and that is actually the most significant problem for all the people that are now trying to organize against us.

The MRM is growing in numbers and in influence because things for men and boys are bad and getting worse, and because the message we carry is unassailably justified and resonates cleanly with more and more men. The strength in our position is something that has been demonstrated by the embarrassing feebleness of the attacks against us.

The problem for our opponents is not that we are a bunch of angry white guys who want every woman to be June Cleaver. The problem for the opposition is that they don't have a morally or intellectually sound rebuttal to our case, *because there isn't one*. That will eventually become the shepherd's hook that yanks them off the world stage for good.

Girls behaving badly

Greg Canning · 31 March 2012 · Archived copy · Original

One of the cornerstones of conventional domestic violence dogma is that the victim is never, ever, responsible for violence perpetrated against them. Rather perpetrators must accept responsibility and be held accountable for their violence. Statements along these lines are enshrined in the White Ribbon Campaign and Australia's "Time for Action" Plan to reduce violence against women and their children.

A White Ribbon Campaign fact sheet states:

Myth 4 Some people deserve to be beaten by provoking the violence. Fact : Responsibility for violence must rest solely with the abuser.[1]

As a young intern during one of my first night sifts in the casualty department (ER) I received notification that a young man was being brought in by ambulance after being punched in the head outside one of the local nightclubs. He was said to be unconscious but stable, however on arrival he was in complete cardio respiratory arrest and after almost an hour of vigorous resuscitation attempts could not be revived. Post mortem examination subsequently showed that he had suffered a massive cerebral hemorrhage as a result of a single blow to the head. The story from bystanders was that another male had walked up behind him and punched him once in the back of the head; there was no apparent provocation.

I learned several lessons that night including, the potential for a single well placed blow to be fatal, the dangers of alcohol fuelled violence on the nightclub strip – and never trust the paramedics radio alert to be accurate. In those days most of the brawling was male on male. But trends in more recent times show mixed violence and female on female violence becoming more common.

In 2010 the New South Wales Bureau of Crime Statistics and Research released a paper "Female Offending: Has their been an increase" [2] found that

Using police person of interest (POI) data, this brief considers trends in offending by females and juvenile females over the 10 years to June 2009. Over this period, the number of females proceeded against by police increased by 15 per cent, whereas the number of male offenders remained stable.

They also noted a much greater rise in the rate of female juvenile offenders 1/3-increase verses a 1/10 increase for male juvenile offenders.

There are thousands of video clips on Youtube showing drunken violent women to which I recently added this one: http://youtu.be/7qq8Z3L6UwE It's a recording from a popular Australian evening show called *A Current Affair*.

Three young women, two of them mothers of young children, were recorded on a mobile phone drunk, violent and out of control outside a nightclub after closing time. The general community attitude to this was one of disgust at their behavior. However the girls wanted to "give their side of the story," and appeared on national television to tell us "they were *provoked* by a group of drunken men."

One of the girls explains "I remember crossing the road, and some guy yelled out you're a fat s(Beeped out – presumably "slut"), and then I walked over and *started yelling at him and stuff*, and I think that's when it started, all the troubles."

It's not quite clear what she means by "*and stuff*" but presumably it means a physical element added to "yelling at him." Suffice it to say she could have simply walked away rather than crossing a road to confront a group of men and start a fight.

The girls claim "They hit us, they spat on us, they called us names." Yet whilst there is lots of shouting and name calling to be heard during the video there is no sign of any male hitting any of the girls, only their relentless aggressive attacks. Despite being dragged away by security these girls continued to run back into the fray on the

attack.

One even walked up behind a male who was facing away from her and posing no threat and viciously wacked him on the back of the head with her high heeled shoe. That scene sent a shiver down my spine and reminding me of the case I encountered as an intern. She said in the interview that perhaps he did not deserve a heel in the head but "he did *deserve* a punch in the head."

When quizzed by the interviewer if this was indicative of their usual behavior the girls admitted, "We've been in fights but nothing like this," so this was not their first involvement in violence. Further the girls admitted to consuming a large amount of alcohol, and feeling "very angry."

> **We just wanted to hurt someone because they were hurting us.**

When asked if they were sorry for their behavior all agreed they were "embarrassed" but it would appear that they were more embarrassed about being recorded and exposed then by their actual violence, which they claim their victims *deserved*. "I'm not sorry, I'm not sorry to those guys, I'm sorry to my family but not to the guys."

One of the girls has no hesitation in stating for the camera "No guy should hit a girl, I think it's disgusting," yet their recorded behavior show they clearly believe it is ok for women to be violent toward men.

One of the girls offered this gem "what if their mothers saw them behaving like that towards girls?" which had me bemused. Surely she meant what if their fathers saw them behaving like this toward girls? But then it hit me; apparently single motherhood and fatherlessness are now common enough to considered the norm.

> **I don't like being judged as a mother. They don't know the full story about everything, like we were provoked and they wont know till they watch this.**

If this is the view of young mothers it does not bode well for the chances of our current generation of children to become civil, non-violent members of society.

Another recent trend of concern is that of mothers encouraging their daughters to fight in the schoolyard or similar circumstances. There have been several well-publicized cases in Australia and the US including this one where the mother was charged with child abuse. http://youtu.be/G9chmFG50E4

So what is the message from all this? Abusers must always be accountable for their violence except if the abuser is a woman and they were provoked to violence by a man. There is an increasing trend for women to be physically violent and encourage such violence in their offspring, a trend that can only worsen, as the mother headed household becomes a social norm.

US Senator Daniel Patrick Moynihan commented in the mid sixties "A community that allows large numbers of young men to grow up in broken homes, dominated by women, never acquiring any stable relationship to male authority, never acquiring any rational expectations about the future – that community asks for and gets chaos."

We should add to this that girls who lack the guiding influences of a father and who are encouraged by mothers (who don't seem to understand all violence is wrong) are adding to that chaos.

[1]http://www.whiteribbon.org.au/uploads/media/Fact%20Sheet%2010%20Ten%20Common%20Myths%20and%20Misconceptions%202009.pdf

[2] http://www.bocsar.nsw.gov.au/lawlink/bocsar/ll_bocsar.nsf/vwFiles/BB46.pdf/$file/BB46.pdf

AVfM Radio: Get her off that pedestal!

Dr. Paul & Dr. T · 1 April 2012 · Archived copy · Original

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We don't have to sell this to a red pill crowd. You know all about women on pedestals. Been there, done that, got the T-shirt and outgrew it. But there is still an awful lot of salvageable blue pill men out there that could benefit from a better understanding of what pedestalizing, and especially depedestalizing, is about. The knowledge alone can make the difference between walking bi-pedal and upright, or crawling through a relationship getting your knees, and everything else, scuffed up.

[image]
Pedestals are not made of wood or stone, but human flesh.
Join Dr. Paul and Dr. T Monday night on AVfM Radios "show with no name," as we discuss the many ways you can tell if she is on a pedestal and what can be done about it.

Once the smoke clears from all the non PC points we have to make what we are left with is the most important thing for a man to know. If the choice is between keeping her and keeping self-respect, only a moron keeps her.

But the sad fact is that a hell of a lot more then than will admit it sacrifice their self-respect in order to hang on to someone who also doesn't respect them. And remember, this isn't Oprah. No one here is going to give these men a pass on making bad choices. That is why they call them choices.

What we will offer, though, is the rationale for making better choices; choices that lead men back to their dignity and well-being, and that offer them the only legitimate path to being treated with respect by their partners.

As always, the call in number for the show is **310-388-9709**. We would especially like to hear men call in that can tell us their stories on how they depedestalized a woman in their life.

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Violence by proxy

John Hembling (JtO) · 1 April 2012 · Archived copy · Original

If women ran the world, there would be no war.

This isn't a quote easily attributable to any one particular person, but it's an idea which has entered mainstream thought and finds easy agreement. The quote is actually a mis-quote of the actress Sally Fields who said during an Oscar acceptance speech in 1980, "If Mothers Ruled the World There Would be No War".

Violence, or the threat of violence – attributed to the MRM, is one of the principal foci of attack by opponents to the movement seeking human rights for men and boys. These attacks are not merely false; they are the opposite of the truth. While it is not complete to say so, it is true that the men's rights movement is an anti-violence movement. In fact, one of the principal points in rejection of ideology opposing male human rights is the violence inherent in that oppositional ideology.

This is frequently repeated within men's rights writing but is then either ignored or misunderstood by ideologues clinging to oppositional systems of dogma. Conformist writers following a populist narrative continue to recite versions of the simplistic and false claim that violence is gendered or that men are, by virtue of sexual identity, the source of violence or predation in human affairs. When examined in a clear light, the absurdity and hatred of these claims is obvious. However, in order to understand the basis for rejecting the ideology opposing male human rights, due to that ideology's reliance on violence, the use of force through proxy must be examined and understood.

If two people have a disagreement of opinion and one of them attempts to sway the other's point of view or change their course of action using violence, this is direct violence, which conforms to most people's understanding of what violence is. This exists in the real world, but to imagine that all, or even most, violence fits into this extremely simple model is an incomplete concept. In the real world, violence is rarely placed in demand and initiated by the same individual. Most real-world violence is enacted by proxy.

Soldiers deployed to foreign countries and given duties which include killing brown people on oil bearing land are performing the proxy violence of the politicians whose executive instructions sent them there.

Police officers responding to a woman who claims her boyfriend did something which frightened her, who place him in handcuffs or remove him from the house prior to asking questions, whether her complaint had merit or not, are enacting proxy violence on behalf of that woman.

A man who uses violence on another man because the target of that violence offended or insulted somebody whose favor the aggressor seeks is enacting proxy violence on behalf of that person.

A woman who broadcasts her own grievance of impugned honor to chivalry-practicing males for them to redress on her behalf is, in many cases, making a plea for proxy violence.

These are blatantly obvious examples of violence by proxy, but many more types of violence, effected at once or more remove, can be listed.

In a society in which one demographic is known to carry the majority of violent criminal victimization (men), exclusive direction of efforts to reduce that violence to the demographic least impacted (women), is the implicit promotion of the ongoing brutalization of the first group. This is the maintenance of violence by proxy.

Many more examples could be listed, but are omitted here for brevity. The point being that violence in the real world doesn't too often occur in a vacuum in which the direct participants, the aggressor and the subject of a violent action operate without relation to other indirectly participating actors. Adults with a functional grasp of reality will already be aware of this; however, such individuals form a small, vanishing fraction of the general public.

A number of writers addressing sub-cultures growing within the MRM, such as zeta masculinity and MGTOW

(Men Going Their Own Way) – including myself – have explicitly rejected violence in their own philosophies. This includes the social expectation of enacting the proxy violence of others which seems to be accepted as normal within social conservative rhetoric. This is the assumed requirement for men to automatically participate in or to volunteer themselves as targets of violence on behalf of others. This social expectation is wholly irrational, not only in the automatic acceptance of or enactment of violence, but also in the de-valuation of the life and safety of any individual expected to buy into socially required violence by proxy.

It is startling when critics of this point of view characterize the explicit rejection of violence as if it is an endorsement or advocacy of the violent use of force. The degree of ideological distortion necessary for the rhetorical transmogrification of opposition to violence into enthusiasm for violence provokes the need to explain this reaction. Can these critics be simply lying? Perhaps they suffer from some form of dementia? Or is their ideology so immovable that a wholly fictional reality is superimposed on what filters through their eyes and ears before it is processed?

One example of this might be the oppositional reporting on a group of ideologues whose public rhetoric makes open advocacy of eugenics. A writer using the pseudonym Vliet Tiptree published this emotional call for an engineered program of extermination. Many months later, this nightmarish diatribe remains online, despite the public notice which followed commentary on that insanity by MRAs on this site. However, other ideologues, who claim a mandate to oppose violent hate organizations, listed as dangerous the activists exposing and opposing this endorsement of eugenics, omitting the author and supporters of the still-publicly visible call for human extermination by sex as violent hate mongers. Worse, the same organization previously exposed for their advocacy of eugenics and infanticide are now openly raising money on behalf of that self-styled anti-hate organization.

The Southern Poverty Law Center is now being openly funded by an organization which publicly calls for sexually selective eugenics and infanticide.

Neither hypocrisy nor corruption is adequate to any attempt at description of this situation.

To return to the discussion of indirect violence and violence by proxy: All over the world, violence by proxy is the rule, rather than the exception. Starting in January 2011 and continuing to the present, Egyptians have protested and assembled in public in opposition to President Mubarak. In these demonstrations, Mubarak's security forces have brutalized, batoned, water-cannoned, run down with trucks, and shot hundreds of young Egyptian men. These security forces rain a torrent of brutal and deadly violence against the Egyptian civilian population.

Throughout this brutality, it's necessary to note that all of this is violence by proxy, not the individual volition of members of those security forces to engage in coordinated campaigns of public abuse and killing. However, in December 2011, during a protest in which hundreds of civilians clashed with security forces inflicting Mubarak's violence – a woman was shoved to the ground, kicked, and beaten by several baton-wielding security members and had her garment partially ripped, revealing her blue bra. This was certainly not the only woman subject to public abuse by Mubarak's forces – and it must be noted that thousands of men were brutalized compared to relatively few women. However, in the international outrage that among the thousands of men killed, shot and bludgeoned, some women were similarly abused – nobody seemed to catch the meaning of Egyptian women's protest in response to this incident.

Outraged that a handful of women were subject to the beatings and violence, which thousands of protesting men suffered, on Tuesday December 20, hundreds of Egyptian women took to the streets chanting **"Drag me, strip me, my brothers' blood will cover me."**

Piling on like lemmings, the international media roundly denounced the horrible, horrible brutality suffered by a handful of Egyptian females – as if the thousands of men truncheoned, run down with trucks, tortured, and variously murdered just didn't count. But nobody seemed to grasp that the thousands of Egyptian women protesting the public beating of blue-bra-woman were pledging not themselves in protest, but their brothers. "Drag me, strip me, my brothers' blood will cover me."

The abject moral bankruptcy innate in this pledge, and the international community's total failure to even notice that in a nation ruled under the supposedly woman-oppressing rule of Islam, thousands of women outraged that a handful suffered violence similar to what THOUSANDS of men suffered – these women pledged their brother's blood in retribution.

This is the abject and total disposability of men, the promise of participation in violence and receipt of violence of men as proxies for the female protesters – shown in front of the entire world in bright Mediterranean sunlit illumination – "my brothers' blood will cover me" promised in the public pledge of outraged Egyptian women. This is violence by proxy, and most of those brothers will take it, never even realizing that they count as lesser human beings to be used and killed to assuage their sisters' and mothers' outraged privilege.

Once the proxy violence is understood and recognized apart from the commonly held and simplistic view of direct violent application of force, it becomes useful to revisit the obvious fact that violence is abhorrent and repulsive to ethical human beings. That is to say, direct violence is repulsive and abhorrent to most of us, for some very practical reasons. Violence carries a high social, moral, and physical cost to anyone directly using it. Administration of direct violence against another person will produce social ostracism, penalties of law, as well as the real hazard of personal injury or death. All adults understand this instinctively, so of course we find it repulsive. This is why violence by proxy is so universally preferred by those whose ethical or moral failings lead them to the use of force in worldly dealings.

War is one of the most common and is the largest scale application of proxy violence in human affairs. However, to accomplish the sleight of hand necessary to manipulate thousands of young men to travel overseas and murder foreign brown people on oil bearing land, as well as cheerfully fill the role of receptacles for violence, is no simple task. In the run up to a government shipping men overseas to die, be maimed, and kill and maim foreigners it's necessary to cultivate a public perception of the foreigners as either victims to be rescued or portrayed as horrible evil sub-humans who must be stopped. This is recognizable as an established pattern preceding every incident of the United States flexing their empire in the past several decades.

Saddam has weapons of mass destruction. Iraq under Saddam is an existential threat to peace. The Iraqi people are to be liberated from the oppression they suffer under the despotic regime of Saddam Hussein. All of these arguments were routinely circulated in mainstream media prior to the American invasion of Iraq. That is to say, the narrative of a deadly dangerous threat was fabricated and evangelized, in preparation for hundreds of thousands of young American men to enact the proxy violence of the American state against millions of Iraqis who were murdered through that proxy violence.

This is the creation and sale of a public narrative of danger and dehumanization of a target to be rendered an acceptable target of future violence. A similar phenomenon occurs as the pseudo-statist apparatus of the Southern Poverty Law Center propagates lists of hate groups, or "potential" hate groups, including pick up artists, social conservative women's organizations like the Concerned Women of America as well as men's rights activists. This is nakedly obvious as the cultivation of public acceptance for later proxy violence against named targets. Carefully omitted was an organization still openly advocating sex-selective child murder and eugenics. Although possibly their fundraising on behalf of the SPLC explains that omission? Of course, in pointing out the financial relationship between a group calling for the extirpation of humans based on their sex and an organization claiming to oppose hate organizations the hypocrisy is so blatant it has becomes unintentionally comic.

However, in spite of most people's natural aversion and repugnance to direct violence, the indirect use of violent force comes easily to anyone able to disconnect initiation of violence from the direct practice and application thereof. There may be an argument to be made that males, traditionally both the actualizers and the recipients of the proxy violence of others, have a superior understanding and greater aversion to violence than women. But this is only conjecture, and posited as a question for later exploration rather than assertion as opinion.

Despite this, men and women both seem blithely willing to ignore the violence done by others, or to others, for their own benefit or convenience. Violence done on their behalf is what almost everybody is willing to ignore. What's

more, the violence done to them through indirection, the violence in the form of an invisible gun in the room while we all make believe that we are not being threatened with death or imprisonment whenever we have a pretend conversation. A conversation about how violence is gendered, that men are the violent, the brutal, and the evil. We will congratulate ourselves that rather than those bad men, we are good men, and in the case of women, of course, all women are good, because women, for their part, don't generally do the heavy lifting of dispensing and, most convenient for everyone else, absorbing the proxy violence of others.

But we're all willing to pretend proxy violence doesn't curtain our decisions and we pretend we are above it, that the violence we denounce is not our own. *It's somebody else's*. Rather than see the moral cowardice of accepting proxy violence, we simply contrive to have its cost in damage, pain, and moral failure carried by somebody else. By men, obviously, and that fits in perfectly with the preferred narrative – that violence is simple, and direct, and that men are the ones who do it.

Because the critics of the men's rights movement persist in behaving as if they are learning disabled, reality impaired, and bereft of comprehension, I'll finish this with one more re-statement of what must in a sane reader now be known in the marrow of their bones. Violence is abhorrent to ethical human beings.

Feminine surrender as emotional dominance

Alison Tieman (Typhonblue) · 3 April 2012 · Archived copy · Original

The first in the V-leaks series: Uncovering the Feminine Codex.

This series is going to focus on an examination of how women develop and employ power in a feminine way. And by feminine I mean as a manifestation of some combination of feminine biology and socialization.

Just a note to stem off the inevitable charges of misogyny: If you consider this series misogyny, then by extension the entire body of work looking at men's use and abuse of power—including my own vlog on male power structures called apexuality—is an ocean of misandry sufficient to drown the entire world.

♦

A while back there was a domestic terrorist in Canada who was targeting infrastructure related to gas processing and transportation. He was doing this because he felt this infrastructure was responsible for illness in his family. He was a survivalist and a very religious man.

At some point they interviewed one of his daughters. She explained that she had been taught that "women were weaker than men." The news obviously included this particular bit in order to vilify her father as a horrible misogynist. But I picked up on a very different dynamic. She expressed this sentiment in the exact same way a young man might arrogantly proclaim his 'pimp skills.'

Now, why is that?

To explain the origin of her smugly superior attitude let's dissect the related concept of the *surrendered wife*. For those not in the know, a surrendered wife is a woman who has decided, usually unilaterally, to abdicate all agency and responsibility in a relationship. She simply responds to whatever her husband does by enduring it without comment and enjoying a god-gasm over being a good Christian at his expense.

An example of a 'surrendered wife' is a woman who, when her husband made a wrong turn off a freeway, never informed him of his mistake and let him drive for half a day in the wrong direction.

Getting the picture?

How is this related to female emotional domination, you might ask… that is, if you're not picking up on it already.

Well, I'll explain what's really going on.

Human beings have an extremely strong instinct to take care of creatures that are helpless. We have this instinct because our offspring are the most helpless and dependent in the entire animal kingdom. Our instinct to help the helpless is therefore the most highly developed on Earth.

It is capable of superseding our survival instinct. There are plenty of examples of people (mostly men) sacrificing their lives to save others. Our instinct to take care of the helpless also supersedes our sexual instinct, which explains why paternal caretaking in the human species is so involved and common. Instinctively, human men will focus on taking care of their offspring preferentially over courting further sexual options (there are exceptions to this, of course, but these exceptions prove the rule.)

This protection instinct can be taken a step further in men. Not only do men have it but they are also socialized to see their gender identity revolving around *exercising it*. The implicit assumption of 'women and children first' is that it is men who provide the 'first' and if they don't, they aren't men.

To coin a phrase, a man's *social body*, his positive social or spiritual identity–thus his connection to human society–is made up of his ability and willingness to fulfill the needs of those perceived to be more helpless than himself. So not only do men have an instinct to help the helpless, they also have a strong social compulsion on top

of that instinct.

Remember this. The very survival of a man's social body—his positive spiritual identity–is contingent upon sacrificing for the needs more helpless then himself.

Now let's take a closer look at how someone can exploit this instinct in an aggressive manner.

Everybody understands that when person A puts a gun to the head of person B and makes demands, that person A is placing enormous pressure on person B to do whatever Person A wants.

What people don't understand is that Person A can easily point the gun at her own head, and by pointing it at herself put the same or more pressure on person B to do whatever she wants.

In the first scenario Person A is triggering Person B's survival instinct; in the second she's triggering his protection instinct. Functionally, both actions are about bringing to bear tremendous coercive pressure on a target by triggering a powerful instinct. The second action has the added benefit of allowing person A to remain 'a victim', 'powerless' and 'not harming anyone' since she's just threatening herself.

The reality is that she is covertly harming person B through the use of coercive force.

So, while you read the rest of this article, remember that triggering a person's protection instinct is as coercive a force as triggering their survival instinct. If you need to, every time I refer to a woman triggering a man's protective instinct by presumptively submissive behavior, imagine, instead, her putting a gun to her own head. Or if that still doesn't clarify the coercive nature of triggering his protection instinct enough, imagine she's putting a gun to *his* head instead. This image is not far fetched, because when a man fails to protect a woman, his social body is in jeopardy, therefore every instance of her triggering his protection instinct is also an instance of her threatening the continued existence of his social body, his positive connection to his community.

When a woman engages in the 'surrendered' lifestyle (in any of its forms, including secular ones), she is, in essence, inflating her helplessness in order to parasitize both her mate's protection instinct and the connection between the survival of his social body and him providing for the helpless. The more helpless she is, the more his instinct is triggered and the more implied threat she is directing towards his social body if he does not provide for her needs.

If she does it right, she can attain a level of apparent helplessness that can supersede even that of an infant. This is because she is in possession of a relatively adult level of agency (even if she isn't going to allow her husband to benefit from its existence) and is capable of avoiding an infant's *kneejerk* communication of discomfort. Thus she can appear even more inert and uncommunicative and thus more completely helpless than an infant.

Think how thrilled new parents would be to not only have to deal with the all-consuming needs of a newborn, but to have a newborn that had absolutely no way of communicating those needs. The child is completely silent and unable even to cry. This sounds, on the surface, like it might be a relief not to have a fussy child but take a moment to imagine how much worse it is to be a new parent gripped with the endless fear of *not knowing if they're doing anything right or wrong or not enough or too much*.

Not only does the surrendered wife want her husband to find her needs as all encompassing as those of a new born baby, she encourages a terrifying level of uncertainty in him that *he's actually fulfilling them*.

It's sort of like her not only putting that gun to his head, but not even explaining the actions she wants him to take to avoid having his brains blown out.

This leaves no room in the relationship—and I use the word loosely—for the man's needs and vulnerabilities. Just ask any parent of a three-month year old child how parenting an infant has affected their sense of self and being able to take care of their own needs. In fact in the 'surrendered wife' model because the infant is man's presumptive partner, not only is there no time to address his needs but there exists no other adult in the relationship to address his needs. (And just a note, addressing your male partner's needs is not synonymous with giving him fifteen minutes of uninspired 'godly' sex every two months. I know this will come as a shock but each man, being human, has his

own unique tapestry of fears, insecurities, things that make him sad, you know, vulnerabilties.)

Since this isn't a relationship of emotional equals—it's a relationship of mistress and emotional slave–a woman has to look elsewhere to get her adult emotional needs met. That's why all people recommending the surrendered wife model insist that a surrendered wife have *female friends.*

The surrendered wife, on the other hand, is likely her husband's primary or only emotional relationship, his only real connection to humanity. Likely this assists in the process of hijacking his agency like a body-snatching alien pod since he has no other outlet for getting his emotional needs met. Or even an outside perspective on what's happening to him.

Another clue to the real nature of the surrendered wife phenomena is how often women engaging in it talk about it achieving their aim of getting their husbands to do exactly what they want them to.

As a very intelligent MRA noted, a women's limitations are a man's obligations. The more helpless a surrendered wife is, the more he has to revolve his life around sacrificing for her. Until there is no autonomous life left in him.

The end result of this is emotional emeshment is that he becomes no more than a vehicle of her needs. In that context telling her that she must 'obey' her husband becomes a sort of farce. There is no autonomous being to obey.

It's also interesting how people evangelizing the 'surrendered wife' model seem to assume that a woman emotionally dominating her partner—either through overt verbal abuse or through invasion-of-the-body-snatchers style emotional emeshment—is just a given. Either you're an abusive harridan or an all-consuming waif.

But there exists a third possibility that is opposite to both: a mutually respectful adult relationship in which a woman is grateful for her husband's strengths and respectful of his vulnerabilities.

We often misunderstand the nature of the 'surrendered wife' model as somehow beneficial to men because we are locked into seeing dominance on male terms. We think that the dominant partner in a relationship is the one making all the decisions, when in fact the dominant partner is the one those decisions are being made for. The partner who's in the driver's seat, so to speak, is the one whose needs have been prioritized over the others'. And the one who's needs have been prioritized is always the one who has co-opted the other's protective instinct. The one who is seen as the weaker party. That's also the partner who's deriving the primary benefit from having the relationship.

Conversely when a wife respects her husband's vulnerabilities, by definition she will take the lead when he is vulnerable. But it's his needs that are the driving force behind the decisions she makes while in the lead.

This is why the husbands of surrendered wives are the subordinate partners in the relationship. Their wives never take the lead, thus they never take the lead in making decisions driven by their husband's vulnerabilities. In every equal relationship each partner gets some 'me', in the surrendered wife relationship there is only *she.*

This is how you end up with a woman who will let her husband turn off the wrong exit on a freeway and say nothing while he humiliates himself by driving for hours the wrong way. She would rather see him suffer than expose her own agency and risk lessening her own power over him. Alternatively she doesn't even see him as an autonomous person; his mistakes are just a disaster, like a flood or a tornado, that she endures in order to rack up her god-points.

Now not all surrendered wives are going to take this toxic dynamic to the extreme of complete emotional domination of their husbands. What I'm saying is that this dynamic provides no protection for the man from a wife who will.

Particularly in a Christian community where the husband is held strictly liable for all of his wife's behavior. 'Why are you complaining? Isn't your wife's godly supplication to you sufficient?'

And men are particularly vulnerable because they don't pick up on the subtle cues that indicate a woman is practicing this sort of psychological aggression against them. When a man 'surrenders' it's the end of his power; whereas when a woman 'surrenders' it's just the beginning of hers.

Further you can see this dynamic in a lot of secular, non religious relationships as well. The harridan wife is just a subset of the surrendered wife, except like a fussy infant she's more vocal about her requirements. And you see the same coercive dynamic in some political ideologies: Make yourself look like a victim to appeal to men's instinct to protect you. It's just the 'surrendered' wife lifestyle distills the dynamic to it's clearest essence.

And no, I'm not saying it's impossible for a male partner to exploit his female partner by triggering her protective instincts, I just don't see an entire subculture dedicated to it or ubiquitous cultural expectations supporting it.

So in conclusion, why was the daughter of the survivalist telling the viewer that she was taught that 'women are weak' with such a palpable air of smug self-satisfaction?

Let me translate her words from female dominance language to dominance language men are more likely to recognize. 'Weakness is my pimp hand, yo. And you boy-bitches better fall in line, because my pimp hand be strong.'

AVfM Radio: The Real Patriarchy

John Hembling (JtO) · 5 April 2012 · Archived copy · Original

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So you think you understand patriarchy? What if masculine "dominance" meant that instead of being in charge, men were required to assume all responsibilities, and had no choice. What if female submission meant that women were protected, provided for, and served, but owned no accountability. What if the definition of masculine identity was inexorably tied to service and sacrifice, and self actualization outside these narrowly defined boundaries was automatically punished with socially approved violence?

Tonight JtO and GWW examine the other side of patriarchy, the side big feminism refuses to acknowledge. It might even be that feminists banging the bongo drum have been right all along, but have only been telling half the story.

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If you see Jezebel in the road, run the bitch down – Part II

Phil in Utah · 5 April 2012 · Archived copy · Original

TRIGGER WARNING: This post contains copious amounts of sarcasm, which is yet another tool of the Patriarchy, and the author's assertion of his Male Privilege.

We have already covered an article here about how Jezebel, an online feminist publication that focuses on pop culture, promoted violence against men. [See Paul Elam's, *If You See Jezebel in the Road, Run the Bitch Down.*] They asked readers to share their oh-so-hilarious stories of when they'd wailed on their husbands or boyfriends, for whatever reason. In one case, it was because the guy said he thought that he had breast cancer (newsflash: Men actually CAN get breast cancer. Look up Brian Piccolo.) In another case, it was because her boyfriend caught her writing a sex story about herself and another guy, and he confronted her about it.

Well, as if we needed any more proof that feminism promotes violence, Jezebel published an article (translation: they lifted it from somebody's blog and published it as their own) in which a woman tells about the time she hit a man in the face.

The author, who is a lesbian, talks about a time she was walking through the streets of Boston and had a bunch of drunken frat boys whooping and hollering at her and her girlfriend. They said such soul-destroying things as "Hey, you girls wanna sleep with me tonight?", "Hey, baby," and "Ooooh!" Normally, this woman just took it in stride.

Then, the unthinkable happened. A guy stepped out and spoke directly to her. Can you imagine the horror? She was so shocked by this act, she doesn't even remember what he said to her. So, she did what any rational human being would do when being addressed by a stranger: she punched him in the face, then acted totally surprised when it made him so angry, he called her a "fucking dyke," which is a totally heinous hate crime that should have earned him a lifetime in prison.

What's most revealing about the mindset of your typical Jezebel isn't that this article was published on their site at all, it's the comments underneath. If you don't have time to read them, I'll sum a few up. "I applaud you for standing up for yourself and women everywhere." "You did the right thing." "This'll teach men to watch themselves." "Men have no idea what it's like for us."

Really? Nerdy guys don't know what it's like to be called names or threatened with violence? Gay men don't know what it's like to hear homophobic slurs? Men never feel any fear walking alone at night, despite the proven fact that they are far more likely to be assaulted than women?

No, you don't understand. This guy was saying things to her. SAYING things! She was well within her rights to hit him, because women are such delicate, fragile flowers that can't bear to have anything about them challenged in any way, shape, or form. If a woman punches a man for a crude remark that she can't even remember, that's perfectly fine, because she was just lashing out against the Patriarchy, and doing her part to help end Rape Culture.

Yours truly tried to point out the hypocrisy here by posting a hypothetical situation in which all the same things happened, only the sexes of the parties involved were reversed. Needless to say, this little stunt got me banned from Jezebel for life. I'm not surprised, and I'm not angry about it. I should have remembered that, like sarcasm and harassment, logic is a tool of the Patriarchy.

Feminists keep insisting that, barring reproductive capabilities, men and women are completely the same. Well, except for when there's violence involved. Then it's always the man's fault, especially if it was the woman who threw the punch. He is, after all, a part of the all-consuming patriarchy, and nothing that he does or experiences could ever make him otherwise.

So take note, men: if you ever dare to say something to a woman that she doesn't like, she is well within her rights to hit you, and she'll be right to do so.

You filthy, sexist pigs.

An offer of help to feminists

Paul Elam · 5 April 2012 · Archived copy · Original

The Southern Poverty Law Center (SPLC), among others, is now watching all the hoopla they created with published attacks on the MRM quickly fade into a silent void; a place where stories suffocate from a lack of traction.

It's not much for all their effort, but I do think it could serve to be constructive for feminists. With the utter incompetence they displayed in their ideological attack on AVfM and the men's movement in general, it became clear that these people don't know what they are doing. The total incompetence is so pronounced that it approaches bizarre, especially considering their apparent intentions. They started a game of ideological football and fumbled every time they got their hands on the ball.

But I am not here to add more ridicule to what they have already piled on themselves. I am here to help. That decision was made shortly after I had a conversation with John the Other in which we both expressed frustrations with the shoddy planning and execution of the feminist attack on men's human rights that was spearheaded by the SPLC. We wanted better. Actually, we need better.

We benefit by having our ideas scrutinized and challenged by serious, intellectually honest parties, particularly feminists (I know, but we hope eternal). Presenting those arguments to the public is a big plus for our side. And since the time is coming that most everyone, not just MRA's, are going to demand credibility and competence from feminists, they seriously need to start making sense. They have a long way to go.

In fact, it came up in my conversation with John that we could make their case, the one for universal female victimhood, far, far better than they can, and we don't even believe a word of the shit.

So, if we are ever going to get them up to speed on this newfangled idea of making sense (which is oodles and boodles of help when making an attack), we are going to have to help them get there.

I thought I might offer some of that help in the form of a handy reference guide, so that is what I decided to call it.

The Handy Reference Guide for Feminists, on White Horses or Not: How to Beat Those Meanie MRA's in the Court of Public Opinion and Other Places Where People Talk About Things

I know, it is a really long title. Actually it is so long I could not fit it at the top of this article, so I had to call it something else. This is a hard job.

Anyway, a guide you were promised, a guide you get. As an example I am in part using the SPLC 's recent public self-sodomizing which they failed to disguise as an attack on the MRM. These suggestions can be saved and referenced by all feminists, horsey or not, should they want to launch an attack in the future that doesn't end up dripping from their faces.

1) Recognize that the truth is about to get in your way a lot more.

I know you guys are not keen on some aspects of reality, but this is one to which you should pay attention. For some time now all you have had to contend with is a small band of bloggers buzzing around your ears. You could just make occasional jokes about us and that was all you needed to do. You regaled us with witticisms about our sexual frustrations and general status as losers. Nobody cared, you had the floor all to yourselves.

Notice anything different, lately?

The weather has changed. VAWA is being openly challenged. Bullshit is being called on misandry in most free forums. The message that men have an untold side to this story is being delivered and, most importantly, listened to. Fewer people are bowing down to your demagoguery, and your attempts to shut them up are only resulting in more people calling your bullshit.

You are approaching the time when fraudulent statistics and base emotional pleas are not going to cut it with a public that wants to know why you need so much money and what you are doing with it. If you want to hang on to that money, you better start figuring out a way to justify yourself rationally. That will require you to do what you haven't done so far: Work.

2) *Study* the MRM.

It's like when you were in college, but this time you have to read. Learn enough to know you don't make an asshat statement like "The Innocence Project" is part of the men's movement, or that many MRA's want a return to "traditional values." If you appear ignorant – and prove it's more than appearance – before you even get to your first criticisms of the MRM, then don't be surprised when people laugh in your face, or when the response from the people you are attacking is to publicly salt your self-inflicted cuts.

3) Pick better targets.

Your target selection sucks. Register-her is a loser for you. A few of you tried to play the "what-if-the-girls-are-afraid" card for a bunch of convicted felons and bigots. I mean, even today, how fucking dumb Is that?

Seriously, your better target would have been our stand (keeping in mind we are not monolithic) on jury nullification. Many of us support the use of jury nullification wherever the access to equal protection of the law and due process has been denied. We specify rape trials and have called for acquittals.

There is your target! Instead of spinning register-her, where your preferred demographic happen to have criminal records, you should have gone for the "totally unassailable" victims associated with rape trials. Doooods, seriously, how could you not see this? Rape's your ticket. Men go ape-shit over rape and do all kinds of crazy things to kill or destroy the rapist or even men who might be rapists. It kind of blows your "men as oppressors" model, but the times will demand that of you.

Now, you'll still have to deal with the fact that some people will actually read our writings on nullification and see your objections are another spin job. But that is more complicated and nuanced than the register-her thing. Fewer people will take the time to ferret out the truth, and you will have a better illusion of credibility and competence. Just keep reminding yourself that the truth doesn't get to everyone.

Don't forget, you will still have the support of socially conservative traditionalists. You must know that without their muscle you are fucked anyway – and that they are showing signs they might not be such quick bodyguards in the future. Better line up some big tits to shake at them when you want their attention.

They are still much more prone to go ballistic on your behalf over perhaps legitimate rape victims than those proven to have lied about being raped. Again, really, it's kinda silly that I have to tell you this, isn't it?

That just leaves one problem. The chivalrous demand for us all to get hysterical over rape is fading away. You have created a generation of young men that just don't give a shit. Their growing apathy is the biggest problem you now face, and it won't change till you start treating them better. But that can't be addressed in this manual.

4) Quit trying to tie the MRM to psychotic mass murderers.

I know this is hard for you to see, but painting groups of men that want to spend more time with their children, or not be jailed for being poor, or want to be afforded due process or enjoy equal treatment under the law, don't ultimately make very good targets for that kind of insinuation, especially since you don't have a shred of evidence.

The fact that a couple of crazed killers said they didn't like feminists only proves that being crazy doesn't necessarily make you stupid.

You should get some sort of affirmation for realizing that the "can't get laid" retort has played out for you, and bonus points that you knew you needed a different caricature to paint of MRA's, but making us out to be Ted Bundy's made you look histrionic and foolish in front of the world.

5) Calling us anti-feminist is not a shocking revelation.

There are lots of anti-feminists in the world. Many of them are not MRA's. We are successfully showing the world that being anti-feminist is not being anti-woman. So when I see some mainstream hack make a statement like 'They say they are for men's rights but really they are anti-feminist,' I cringe for you.

You would do well to realize that most women don't identify as feminist, and your assumption that everyone will always get offended at the idea of anti-feminism is only a product of your insulated and detached thinking. Yo, wakey, wakey. You're looking desperate.

I hope the feminists out there find this guide informative and useful. There is no need to thank me. Teaching you how to make a cogent, credible point, or at least the appearance of one, helps you, and it also helps the MRM. It's a win-win for us both!

We have long been criticized here for not being willing to work with feminists. It is one of the few criticisms that has real merit. I feel bad about it personally and I really want to fix the problem, to make the MRM better and to make myself better as a person. So this is the first of more efforts in the future to build a bridge with you and help you with your mission.

AVfM Radio: News and Activism

Paul Elam · 6 April 2012 · Archived copy · Original

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Recently, AVfM Radio has experienced a sharp increase in listeners, both for the live shows and in the numbers of people accessing the show through archives. This is in no doubt partly explained by the expansion of programming with two male-female teams as anchors.

From John the Other and Girl Writes What we have a show that focuses on sociopolitical realities facing modern men, and from Dr. T and Paul Elam we explore more into the interpersonal relationships between the sexes, as seen through the lens of masculine counter-theory.

Since expansion and variety was an instant success, we have decided to use that formula to take the next logical step at AVfM Radio.

On Tuesday night, April 17 at 9:00 Eastern Time in the United States, AVfM Radio will launch the first weekly broadcast of *AVfM News and Activism*. The program will be hosted by James Huff, and will include news and opinion related to the week's significant news stories that have an impact on the lives of men and boys.

James will also be covering events and pointing you to good articles throughout the man-o-sphere, helping direct you to the best possible reading available on men's issues.

And finally, there will be interviews with MRA's who are actually out there breaking new ground in the war against misandry, showcasing the living examples of activism in action that are paving the way for all of us to foster change.

"All of this serves as a backdrop to inspiring people to get out there and do something," Says Huff, promising a show that is entertaining, informative and action oriented.

A Voice for Men News and Activism is the newest edition to the AVfM arsenal. We extend our thanks to James Huff for his willingness take a lead role as yet another general in the MRM Army.

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Fem-education down under

Greg Canning · 6 April 2012 · Archived copy · Original

Christina Hoff Sommers 2000 expose "The War Against Boys – how misguided feminism is harming our young men," provides a chilling account of how gender feminism and it academically bankrupt pseudo-research, aided and abetted by a politically correct main stream media fundamentally changed the USA's education system to a female centric one that is hostile and harmful to boys and young men [1].

Similar trends occurred in other developed countries including Australia, where in the in the 1970's research indicated fewer girls then boys were completing year 12, or commencing higher education. Government action was called for resulting in the 1987 "National Policy for the Education of Girls in Australian Schools." By 1989 slightly more females than males were proceeding to higher education and this excess has continued to increase ever since. By 1992 school retention rates to year 12 were 10% higher for girls and have remained at or above this level.

Australia also saw the same trends toward feminization of our educational doctrine, with a shift from structured teaching with a focus on basic numeracy and literacy skills toward the laissez faire, female friendly, student centric and group learning environments so typical of todays classrooms. Predictably boys failed to thrive educationally in this milieu with documented decline in academic achievement. Boys natural exuberance and vitality did not mesh well this new pedagogy and the inability of the increasingly female teaching staff to deal with boys resistance led to a redefining of boys reactions as a variety of behavioral and learning "disorders." A concern *about* boys rather than *for* boys led to a perceived need for boys to be socialized to be more like girls in order to fit into this feminized learning environment.

Concurrent with this and continuing there has been decline in the number of male teachers and reduction in the number of male role models for boys in schools. This is especially evident in primary education where in 2006 males accounted for about 20% of teachers and many of these in administrative rather than active teaching roles. Males make up only 2% of the preschool teacher workforce and 4% of the childcare workforce. The impact of child protection policies, media prominence of allegations of child sexual abuse and fear of being labeled as a pedophile are significant factors in men avoiding careers in these areas.

It became apparent that the gains in terms of improved female educational outcomes were occurring at the expense of boy's outcomes, rather than from a fair and equitable integration of the needs of both genders. Data confirming the deterioration in boys educational achievements has been growing in all western countries since the early 1990's, but unlike the swift action by governments to correct the "girl crisis" of the eighties, very little concrete has been done to address male educational disadvantage.

Australia's NAPLAN scheme the "National Assessment Program – Literacy and Numeracy" collects detailed data, which continues to confirm boy's poorer performance in literacy [2]. Boys remain less engaged in schooling and report fewer positive experiences in terms of enjoyment, perceived relevance of curriculum and teacher responsiveness. The proportion of young men enrolling in and graduating from tertiary education courses continues to decline. In 2009 of the 175,070 domestic students completing a tertiary degree 60% were female and only 40% were male, and in 2010 of the students commencing tertiary study 56.2% were female [3].

Australia has historically had a two-tier education system of government-funded schools, and government assisted private schools where parents supplement government funding with additional tuition fees. Some of the private schools have been traditionally, and remain, gender segregated all boys or all girls schools. There is a current debate regarding the level of government funding for private schools, which are seen by many as elitist with an argument they should receive reduced government funding, with more funds diverted to disadvantaged groups. Still many parents are keen to secure the best available education and elect to incur financial liability in the hope of better achievement and opportunities for their children.

During this years hype around international women's day I came across an article over at the "Huff Post" by one

Soraya Chemaly a “Feminist, Satirist, and Media Critic” titled “International Women’s Day: 10 Reasons Why Feminism is Good For Boys and Men [4]” OK, got my attention. Are there 10 reasons, really?

Not far into the article was an embedded you tube clip (Trigger Alert: viewing this video may cause extreme nausea take an anti-emetic or have a suitable vomit receptacle handy! Feminists: suggest a good supply of chocolates and ice-cream and tissues in case of excessive bodily fluid secretion) http://youtu.be/JgIg6z5nXGI

Chemaly goes on to explain:

> **This video was produced as part of a Gender Equality Project at Sydney Boys High School last year. The project concluded with the boys’ joint presentation with a local girls’ school to 400 business leaders. These boys and their efforts got some flack for “mansplaining,” in this case the implications that the “little women” need the help of big strong boys. But, I don’t think that’s what’s happening here. In order for gender equity to happen, girls and boys need to be taught why it is important to them and it’s just plain fair when you respect other people’s equal rights. That’s what these boys are talking about.**

The boys PowerPoint presentation can be downloaded here for anyone who is game.[5]

While some of the statistics in the presentation are indeed “confronting” they are presented in the completely unbalanced non-contextual way that is so typical of feminist propaganda. Targeting that emotive protective male response in order to co-opt advocates to their cause.

Here are a couple of examples from the presentation. The first and most “unequal” statistic quoted is;

> **Just 2% of the world’s land is owned by females.**

Land ownership is not an issue that I have found particularly prominent in my readings around gender issues. Yep, its there if you look for it, and “UN Women” is vocal about it, but it’s an issue singled out as problematic in developing countries which are in early stages of cultural evolution from long established systems of ownership and transference or inheritance of land to rightly more equitable ones. In developed countries it is more an issue of land ownership by wealthy elites versus that owned or not owned by the socially disadvantaged classes. Given a long standing ideal is for Australian couples and families to “own their own home” it would have been more appropriate for the boys to have looked a property distribution by gender post divorce, but no matter – around half of them are likely to find out where the inequality is in that sphere in due course.

Violence is a given in any equity presentation, so let’s just spout the standard unqualified feminist line.

> **Guess how many women and girls are beaten or sexually abused at least once in their lifetime. Maybe you think 1 in 10, or 1 in 8, 1 in 5? It’s 1 in 3. That’s how bad the situation is. That’s how bad gender inequality is.**

I wonder if any of the teacher’s supervisors had bothered to point out to them that the rate of male violent victimization is 1 in 2, perhaps if they did their concept of “how bad gender inequality is” would be different? They might even have mentioned war dead, but if that came up perhaps it was neutralized by the idea that it’s men who cause wars in the first place?

No gender equality presentation would be complete without mention of female genital mutilation.

> **Another story repeated every day is females being subjected to genital mutilation.” The boys go on to tell us that this affects “130 million” and “If we put that into context, that’s more than a third of the U.S. population. And the number continues to increase.**

Undoubtedly, female genital mutilation is an abhorrent cultural/religious practice that has occurred over thousands of years in some parts of the world, and deserves to be stopped. However male genital mutilation is a cultural/religious practice that has occurred over thousands of years and was accepted as a norm in western societies. This is a clear sexual double standard that would have been worthy of noting and of debate.

The Sydney Boys High School is an elite all boys school, which aims to attract "gifted students" and prides itself on the large number of graduates going onto tertiary study and gaining recognition in public or professional careers [6]. The "GenEq" project was completed under the auspices of a group called "Highresolves" who state their aim as "developing high school students to become effective citizens and leaders who are armed with the confidence and skills necessary to tackle the unique challenges of the 21st century" [7].

It's interesting that the Highresolves initiative arose out of the graduate program at Harvard University, and it was feminist professor Carol Gilligan of the Harvard Graduate School of Education's corrupt research that invoked the beginning of the gender feminist's reformation of the US education system.

I wrote to both the Principle of Sydney Boys High School and the CEO of Highresolves with my concerns about the lack of balance in the project, which has been publically promoted and applauded. The principle has not responded but I did get a phone call from one of the Highresolves staff who said they did not interfere with the "content" of projects only provide tools and assistance with the "processes." One can only wonder why objectivity and an examination of the counter viewpoints should not be integral to the "process." Naturally if the intent is to co-opt young impressionable minds to be better "global citizens" by adopting a feminist understanding of gender equity then all dissenting views should be explicitly excluded, lest the boys get a whiff of the truth and perhaps start to follow there own logic and reason.

While the boys may have chosen the topic themselves (and who would argue that gender equality is not a reasonable topic to investigate) I felt particular umbrage that the teachers and sponsors of the project allowed such a prejudiced perspective that assumes gender equality can be achieved simply by identifying and advocating for change in areas where females are apparently disadvantaged. This to me is an inherent breach of their duty as educators and appears as an overt attempt to indoctrinate. That boys from an elite all male school are advocating gender equality when it is inequity in wealth and educational resources that affords them the position to do so is an irony evidently not noticed by many who showered accolades on this project.

Education and its abuses remains a key area of concern for the men's movement and I would encourage all to speak out against such instances of gender bias and misrepresentation when they encounter it.

[1] http://www.aei.org/article/society-and-culture/race-and-gender/the-war-against-boys-book/

http://www.facebook.com/pages/The-War-Against-Boys/106406689395272?sk=info

[2] http://www.nap.edu.au/Test_Results/National_reports/index.html

[3]http://www.deewr.gov.au/HigherEducation/Publications/HEStatistics/Publications/Pages/Students.aspx

[4]http://www.huffingtonpost.com/soraya-chemaly/international-womens-day_b_1324219.html

[5] http://www.highresolves.org/student_projects_files/GenEq%20PPT%20Presentation.ppt

[6] http://www.sydneyboyshigh.com/enrolment

[7] http://www.highresolves.org/about_us.html

Acknowledgement: a number of statistics in this article a reproduced from the excellent 2007 briefing paper produced by Men's Health Australia for the Human Rights and Equal Opportunity Commissions "listening tour," the full report can be accessed here http://mhaweb.squarespace.com/storage/files/HREOC_Briefing_Paper.pdf

The feminine use of male dominance

John Hembling (JtO) · 7 April 2012 · Archived copy · Original

Patriarchy theory is one of the fundamental dogmas of feminist propaganda, a narrative which has effected almost all public discourse on sex and gender in the past several decades. This has been to the extreme detriment and inhibition of understanding of male and female behavior, motivation, socialization and social power.

The conventional wisdom on the topic of patriarchy is that men, by establishing male favoring systems of hierarchy, patrilineal family structures and systems of inheritance, have – by conscious intent, suppressed and oppressed women for millennia.

This theory, taken in many different versions represents the popular and widely accepted understanding of society's distribution of power. This theory is also without merit, without truth, and using a childish, foolish, and facile conception of human behavior. This infantile model should embarrass any social scientist or even any thinking adult who clings to it out of either ignorance or out of a deference to popular opinion.

The periodic contributor to a voice for men dot com, TyphonBlue, recently wrote an exposition of the selfish and hostile manipulation manifested in the phenomenon of the surrendered wife. Her article provides the basis for understanding how feminine cultivated absence of adult agency is used by females as a weapon, and exploits the use of culturally normal violence, enforcing male compliance by force brought by other compliant males. Deliberate feminine non-agency, or self infantilization is a way of disguising a woman's adult agency, and weaponizing the protective instinct of males to enforce compliance and protective behavior in a husband or boyfriend. If that man avoids this manipulation – he risks retributive violence from other conformist males within the community. Those males, enforcing masculine protective socialization are the actuators of the surrendered wife. She not only provides the basis for their protective violence against a noncompliant male, she totally hides her indirect initiation of violence or it's threat, by maintaining a cover of her own non agency, as the submissive wife.

She cannot be called out on this, as any challenge of her motivation and self interest in this manipulation game can be deflected by assuming a posture of victim of the challenge. The instinctive protective behavior of other males coming to her rescue will appear perfectly reasonable, and violence directed by them against anyone challenging her complicity and indirect agency is hidden, and attributed in a simplistic reduction to male aggression.

What's worse is that within some traditionalist or conservative religious communities – female surrender of adult agency, and the transference of any possible responsibility, choice, and agency onto a man is praised by men and women within those communities. Unfortunately, this model of female non agency, and male hyper agency, when coupled with social enforcement of conformity and expressed masculine protective instinct turns men into slaves.

The perception of a male dominated household as if it is to male benefit requires the most reduced and simplistic understanding of human interaction, and should embarrass anyone who espouses this reading of the matter.

A woman who surrenders her agency to a man is the very worst tyrant, because she exploits his instinct to protect her as if she is an infant while retaining her .

What's worse is that in a community in which feminine surrendered agency is viewed positively, men trapped in such relationship have no way to protest, since such protest is seen as victimization of the most helpless – the women whose social posture is that of a volition free child. Such a man, attempting to assert himself as a human with his own needs – he will forced back into his role of protector through social censure, including violence from other complying males. In fact, his identity as a human being of any social worth at all is totally tied to his conformance to be the actuator and the active agent of whatever his wife needs or wants. If her submission to his is more pronounced, she might not even communicate what her needs are, and he is left with a social requirement to figure out what she wants, with his validity as a worthwhile human hanging on getting it right, and always the threat of violence done to his person by other males if he ever deviates – because in this model, self expression, self actualization in any mode except service to his woman is perceived as attack on her. And brother, you don't attack a

woman.

And here's the kicker, he cant even see it. A man given primacy in this social context – in which he is placed over his wife – and she is totally subservient to him – he cannot develop the social cognizance to even understand how he is both exploited and threatened at the level of eradication of his male identity in any deviation of his behavior. He is effectively blinded and silenced, because in this system of value – where he is the patriarch, and assigned agency over himself and his wife. His socialization does not include self reflection. He is enslaved in his own mind.

And his wife, subservient, without her own visible agency or exercised volition – she owns him, and owns no accountability. This is power, without any check, or thwart, hidden from those it controls expressed behind a veil of helplessness.

And that, ladies and gentlemen, is how Patriarchy works.

Women, for their part did not chose this behavioral model, this is the natural expression of our prehistoric hominid programming. This programming served our species very well when we averaged a 30 year life-span, regularly died of starvation, or during childbirth, and when the dark was full of predators, giving us a real reason for our fear of it. This primitive hominid programming, when its still being expressed in a modern environment of abundant food, shelter and safety doesn't serve us quite so well anymore – and is being exacerbated and amplified in the form of a modern popular ideology of gender. You know, the one starting with F.

But here is the real definition of patriarchy – this is the operational definition that has always been relevant, but has been until now hidden behind the muddy thinking and self-serving dogma of infantalized adults with the power of not just communities of compliant males behind them, but the full deadly remote control power of violence of the modern state.

Patriarchy is a system of social cohesion which uses masculine agency, exploiting adult protective instincts towards infants to serve the reproductive benefits of females. This system is based on the masculine instinct to protect women, and maximizes the perception of male agency in service of this goal.

AVfM Radio: Think with the big head

Dr. Paul & Dr. T · 8 April 2012 · Archived copy · Original

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PLEASE NOTE THAT THE SHOW TIME HAS CHANGED TO 8 PM EST!

Please join us Monday, April 9, 2012 at 8pm EST when Paul Elam of AVoiceforMen and Dr Tara Palmatier of Shrink4Men will discuss the merits of thinking with your big head instead your "little head" and your lower brain. Too many otherwise intelligent men get themselves into trouble by choosing romantic partners based solely upon physical attraction and sabotage potentially good relationships or stay in bad ones out of fear.

Physical attraction is important, but if what lies beneath the surface is ugly and incredibly damaged, you're not using your big head. If you sacrifice your self-respect and integrity to please a woman, you're using your little head. If you sacrifice your self-respect and integrity because you believe you can't live without some woman, you're using your lower or "reptilian" brain because you're allowing fear to guide your behavior.

We'll also discuss how to engage both your reason and emotion in your relationships with women. Reason and emotion do not have to be antagonists and making proper use of both is one path toward having more satisfying relationships.

As always, the phone lines will be open, so if you have a story about allowing your little head or lower brain to do the thinking for you or how you've been able to get your self-respect in alignment with what you will and will not tolerate in a partner, give us a call at +1 310 388 9709.

SHOW PAGE

[/box]

Don’t like catcalls? Cover your tits

John Hembling (JtO) · 8 April 2012 · Archived copy · Original

I’ve just read another article variously excoriating men and “empowering” women on the topic of exposed female flesh. Cleavage specifically, and it’s power to draw male attention. As this is being written in early Spring, the seasonal spectacle of high cut skirts and low-cut tops will be putting a bit more bounce back in everybody’s step, and social commentators will write predictable criticism of males who just cant keep their eyes to themselves.

I’ll be the first to admit that every spring when horseflesh goes back on display, I enjoy the scenery. I’m biologically wired to not only enjoy it, but also be distracted every time a bit of pink goes jiggling through my peripheral vision. However, there is apparently a bit of a problem. Women who put themselves on display and enjoy the attention of high-income, high-status men are somewhat less than enthused with being ogled by men they regard as low-status, unattractive, or gods-forbid: *beta* males.

Those guys – men who don’t have what it takes to get a second glance from women – well, those losers are just as likely to leer at bouncy cleavage and short skirts, and sometimes even offer unwanted comment or commentary. In fact, average guys, when told to buzz off and that their attention is unwelcome, sometimes don’t even have the good sense to control themselves in these circumstances. Rude remarks are increasingly common from this sort of creep. It’s almost like low-status males imagine they have a right to look at what’s paraded in front of them, or even a right to speak. How stupid are these guys anyway? Don’t they know to shut their mouths and avert their fucking eyes?

Or maybe, just maybe – there’s another way to understand this problem. It might even be that provocative attire is described using the word “provocative” because such clothing is designed to provoke a response. It might be that male sexual attention, when it is deliberately stimulated by women showing off their secondary sexual characteristics is stimulated in men without regard to the size of their paychecks. It might even be that men whose income or attire doesn’t mark them as high-earning alpha males, that these fucking stupid losers think they’re human beings even if they don’t tick all the boxes on women’s reptile brain wiring and make them wet. It might be that these guys have a different view of themselves and their worth, wholly apart from the primitive hominid programming most women use to discard 90% of men as worthless before they’ve even registered there’s a person in their field of vision.

Holy fuck, these guys might even think they’re human beings worth saying hello to. Can you imagine anything so stupid? In fact, this is going to stretch credulity, but as I was writing this, another possibility crossed my mind. Because it made me laugh, I’ll share it – just for the entertainment value.

It might be that low status men, ones who are socially invisible to women seeking the attention of executives, lawyers and elite athletes – well, it could be that these guys know they are socially invisible – and that attractive women parading their sexual and social power as if it’s an unholstered gun, they know such women regard them as low grade peasant scum. These foolish males might even realize the contempt they’re held in, and it might mean they’re increasingly unwilling to defer to those privileged princesses whose sexual and social power is based not on accomplishment, but just on their sex.

It might even be that as average, low status males, these guys understand that their social value to the women who flaunt their sexual power and potency is based only on what use those women can make of them. It might be that understanding they are seen by females only as under-performing appliances for dispensing money and for female convenience; violence – they’re disinclined to respond to women’s open contempt with anything except unapologetic honesty.

In fact, according to Bettina Arndt, in her article “the Booby Trap” although some claim slutty attire is just to make themselves feel good, the main message sent is about flaunting women’s sexual power. It’s an “UP YOU” gesture of the most provocative kind. The message is unsubtle. look what i’ve got, what you want, and what I’m flaunting in front of you and that you are not even allowed to respond to.

And many men, increasingly aware of their second class status, and faced by undisguised contempt from a sexual class who recognize no limit on their own behavior, these men are uninterested in pretend deference.

So if you've got great tits, or a pert, round behind, and you've put them on display, of course men are going to stare, princess. You might even get a few comments. Also, the difference between creepy and appreciative in those comments exists almost entirely in your mind, and not in the content of the offered commentary. As a woman, your evaluation of the difference between appreciated compliment from an attractive gentlemen and unwanted creep-behaviour from a loser is based on your subconscious evaluation of social status and wealth. This is the reptile portion of your brain's instinctive selection – evaluating men as utilities which dispense money, violence on your behalf, and sperm. This is also why low status males are socially invisible to you. Your subconscious has edited them out before you even consider them as individuals worth chatting up. And no, those men should not apologize to you for being attracted, or for saying so. Instead, perhaps you should apologize to them, for presenting for inspection what was not on offer.

Or maybe, and here I'm just making a wild-assed suggestion, when you're picking your outfit, including that low-neck top that gives guys whiplash and the short skirt that shows off your cute round butt, you should not be so shocked when it results in male eyeballs vectoring in on your advertized cleavage. And when you get a whistle, or a clumsy comment, realize that attention is exactly what you asked for.

Patch Adams: sycophant with a red clown nose

John Hembling (JtO) · 9 April 2012 · Archived copy · Original

Hunter Doherty "Patch" Adams is a physician, an entertainer, and the founder of the Gesundheit Institute, which according to their own rhetoric are dedicated to revolutionizing health care delivery by replacing greed and competition with generosity, compassion and interdependence. Adams's use of comedy within a medical setting was fictionalized in a movie starring comedian Robin williams in 1998.

Dr. Adams has made some significant and admirable contributions in his life, including building a children's hospital and improving the health of many patients. To be fair to Adams, his views on medicine appear more humane, and admirable than a conventional approach to health care.

Unfortunately, when Adams sits down in front of a camera – he reveals himself a self-aggrandizing, pompous bigot with a deep hatred of men, as well as a conception of women as if they are all inert, helpless children without volition or agency. This is unfortunate, because this man deserves a great deal of the credit and esteem heaped on him. Sadly, the man is obviously addicted to what we call the blue kool-aid.

> **All healthy women say the same thing, all the problems of the world are due to men**

This is the declaration of Patch Adams, reflecting a narrative for which he is almost universally celebrated. Unfortunately, for both Dr Adams and his enthusiasts, this distillation of his philosophy is one of the most hateful statements ever made.

"All healthy women say the same thing, all the problems of the world are due to men."

It might appear on the surface that this is an unfair indictment of men, to attribute all of the world's troubles to masculinity, but this is the tiniest fraction of the offence given.

Adams attributes to women no agency, no power, no volition and no adulthood. In his cosmology, women are powerless, witless, rudderless chattels with neither opinion nor actions of their own. They are things to be pushed around and acted on, not people with minds, voices, ambition, intelligence and agency in the world.

All of that is contained in the statement by Adams – in which he says "all the problems of the world are due to men."

Inherent in this is the construct of masculine hyper agency, the mythology in which men, by some unidentified magic manifest a totality of control of events in the world. Were such control real, the observably chaotic and brutal reality enjoyed by people all over the planet would deserve some pretty strong censure. Unfortunately, this attribution of total male culpability for every worldly problem falls apart when an adult recognizes that men, contrary to any myth of male hyper-agency, and patriarchal model of how the world works, men are actually humans, much like everybody else they're supposedly busy oppressing.

That men are "only human" fallible, greedy, fearful, foolish and demonstrative of every other human failing, is the other side of the narrative claiming patriarchy as the source of all evil. How men, as a distinct biological group can be both super-powered masters of reality, while also being the foolish, idiotic, evil, malevolent, regressive primitive subhumans is something of a contradiction, which despite it's blatant self refutation has not yet managed to sink the dual dogmas of patriarchy theory and the myth of feminine spiritual superiority.

Unfortunately, although H.D. Adams appears to be attributing no adult volition to women, he's quite obviously practicing some naked flattery. In Adams' pantomime, he is the good man, casting himself in sharp contrast with bad men.

> **The One Good Man sees in Woman what men lack. Woman is bright and charming and good. Men are**

> **dark and sinister and bad.**
>
> **To maintain the image of Woman as bright and charming and good, the One Good Man swallows Her darkness. Her rages, Her excesses, Her cruelties are his responsibility, not Hers. All Her goodness is not chosen because She is helpless in Her goodness—as She is helpless in Her femininity. ~ TyphonBlue**

These are the words of another contributor at AVfM whose insights into the psychological motivations behind much of gender politics are consistently sharp.

Adams is distinguishing himself "good" and seeking the approval of those he holds helpless and fault-free, by his demonstrated willingness to vilify other men. All other men, because unlike him, they are bad.

'Look at me, look how good I am, I'll even disavow my own sexual identity, casting all my brothers aside, and look, I'll whip myself with a knotted rope, see? You see? I'm good; right here grovelling at your feet.'

As one of the bad men, I'll admit the previous statement is not a direct quote from Adams. Rather, it's a dramatic interpretation of his sentiment. I am, of course, a very bad man, certainly worse than most.

Returning to the good doctor's statement "All healthy women say the same thing, all the problems of the world are due to men."

All healthy women? Setting aside the inclusive unanimity, my own layman's grasp of mental health does not include the practice of externalizing all responsibility and holding oneself unaccountable. The behavior of assigning all blame to others is common enough to be recognizable, but its not what we expect from healthy adults. Yes, I'm positing the revolutionary idea here that women are adults, or at least, they can be.

The other possibility in Adam's statement might be that women, as he sees them, are not adults. Rather, they are perfect, blameless infants, toddlers bereft of conscious agency and volition. I'm not sure how to reconcile this perception with women driving cars, voting, being approved for mortgages and generally enjoying adult powers, but perhaps rather than infants, women are creatures of mythical ether? I also wonder which of these narratives is going to "empower" them.

Obviously, in Adams' cosmology, with the pseudo-enlightened mummery dialled up to frappe, I wondered if he'd already branded himself with a capitol F. A Google search turned up the following twitter posting.

> **Feminism is the act of constant nuturance [sic] of the "we" with attention for anyone in need. The interest & pleasure to seek out helping.**

Assuming for the moment that Adams meant "nurturance", his big-F ideology is the constant nurturance of the we. In Adams' claim, "we" is enclosed in quotes. So who is this "we"?

In this posting, Adams makes his own identification with the big F pretty clear, however, the remainder of his tweet is less than lucid.

Feminism is the act of constant nurturance of the "we" with attention for anyone in need. Comparing this to Adams' claim about blame for all worldly ills illuminates who he means by: we. "All healthy women say the same thing, all the problems of the world are due to men". Okay, so Adams excludes men from this 'we', which seems strange until we remember that he distinguishes himself as the one good man, separate from the bad men.

Couple this with moral superiority, and an ideological revision of history, in which good and evil are simplistically defined, and assigned to clearly identifiable protagonists and antagonists.

> **Seven thousand years ago, men chose to worship money and power over love.**

That's doctor do-good again, declaring himself on the side of love, while heaping distain on everyone else who

happens to own a penis. Adams probably didn't mean neuterance in his semi coherent tweet about constant attention of the we. That would have been too obvious.

The cynical part of my brain wonders what, along with flattery shaped to appeal to childish egos, Dr Adams is selling to his spiritually superior fans. The Gesundheit institute website's most prominent link is the big red donate button, found on the site's entry page. However, we shouldn't be confused into thinking he's just pandering to adult children for filthy money, and we know this because he's already denounced money in favour of love.

"Seven thousand years ago, men chose to worship money and power over love."

Once more, Dr Adams declares men evil, distances himself from his own male identity, and insults the intelligence of any women who happen to actually be adults.

My only real question is at what point in the escalation of us-versus-them narrative, including the cynical and predatory flattery and abasement do men and women wake up and recognize an opportunist carrion eater.

The flattering-to-toddlers fiction of women as children and men as predators only takes us in one direction, and towards love, or peace, or whatever is meant by "equality" is not it.

Winning the war on women

John Hembling (JtO) · 10 April 2012 · Archived copy · Original

In case you haven't heard, *there's a war on women*.

This rhetoric usually refers to a handful of bills in US states which propose limits on access to abortion. Contrary to popular opinion, some people believe abortion should not be as easily and casually used as pre-conception birth control. In a democratic system of government, legislative wrestling over how much or how little unimpeded access to surgical termination of a human embryo is both reasonable and expected.

In response to this, several female legislators, starting with Georgia State Representative Yasmin Neal have introduced legislation to deny men's access to the pre-conception birth control of vasectomy. The reason stated for this is explicitly totalitarian. According to Neal:

> **It is patently unfair that men can avoid the rewards of unwanted fatherhood by presuming that their judgement over such matters is more valid than the judgement of the general assembly, while women's ability to decide [over the life of an existing embryo] is constantly up for debate throughout the United States. Women, our bodies, and what we do with it[sic] are always up for debate. This bill has been drafted for all women. Who have the wherewithal to chose. The day has come when men should feel the same pressure and invasion of privacy that women have faced for years. I have introduced this legislation because it is the purpose of the general assembly to insert an invasive state interest of reproductive habits of men in this state, and substitute the will of the government over the will of adult men.**

The false equivalence between birth control prior to fertilization and conception, and the treatment of the termination of a pregnancy – in which a viable human embryo is killed is likely not lost on Yasmin Neal or her supporters. If men were to "feel the same pressure and invasion of privacy that women have faced for years," men would first have to have reproductive rights – which to date, they do not. What men do have is a legal onus to financially underwrite a woman's reproductive rights, in which she legally compels a man to abide by whatever decision she makes over reproduction. Debate over male reproductive rights cannot actually occur until men have such rights, and representative Neal knows this.

In fact, it has been gender ideologues who unilaterally deny men access to basic birth control technology women have enjoyed for a half century. A male contraceptive pill has been feasible for at least a decade. According to Dr. Elsimar Coutinho, a Brazilian endocrinologist and a human reproduction scientist, the male pill is widely used in China. However, in an interview on Brazilian TV, Dr Coutinho explains how when seeking approval for a male contraceptive pill based on natural substances extracted from cotton seeds, he was denied permission at the Budapest World Population Congress.

During his interview Coutinho explains:

> **In Budapest, I went to try to get the support of women. I thought, if women support it. The American feminists were all there, including Betty Freidan. It was her, I started to speak and in some ten minutes, she interrupted. She said: Dr., do you think we've fought our whole lives to have in our hands the decision of having children or not? Do you think we're abdicating that? Men say they're on the pill, women believe them? Do you know what you are, what you all deserve? To have credibility, swear you're using pills just to get laid and leave? Leave us with the responsibility and then 'the pill failed' ? I was dazzled, because the women stood up screaming NO MALE PILL!!**
>
> **I was suprised that women wouldn't support me.**

One of the hosts on the Brazilian television show questioned Dr Coutinho, asking “It was the feminists who rejected the male pill?” and Coutinho replied, saying “[At] the international feminist movement in Budapest, World Population Congress, I was the only scientist to talk. The others were politicians. I went to tell our results which were great. We already had more than 1000 men who had taken the pill, no side effects, etc.”

The show’s female presenter interjected: “I don’t get it, she was demanding to her, or to us [women] the decision on procreation?” Dr Coutinho responds by stating the position of the feminist panel members at the Budapest Population Congress, “WE take the pill, when we want to get pregnant, we stop taking it”.

And that is why the in the “free world” there is no male birth control pill. Because, according to politically connected feminists,“WE take the pill, when we want to get pregnant, we stop taking it.”

This also explains the ideology behind denying men access to the pre-conception birth control of vasectomy. As long as women exercising their “rights” over reproduction can also use the power of the state to appropriate money to pay for their own choices from unwilling fathers, then any encumbrance to this totalitarian system will be painted in the hysterical colors of a “war against women.”

If such a war were real, and not the hyperbolic fear mongering of professional liars then State Representative Neal’s openly declared intention to escalate the inequality of rights between men and women would place herself as serious risk. The fact is that men face ongoing legal disenfranchisement, companied with continued state enforcement of the unilateral legal reproductive rights of women including the imprisonment of men unable to finance baby making they have no rights over.

Although debtors prisons were legally abolished more than a century ago, men are still locked up if they find themselves unable to finance a woman’s decision to reproduce. But if we listen to our media, this is a War Against Women.

The Violence Against Women Act is another area of push-back, after 20 years of a law which governs policing and prosecutions based on a totally discredited model of domestic violence. VAWA turned the real problem of violence within romantic relationships in which men and women abuse each other coequally, in a world of legal fiction in which women were universally innocent victims and men were universally guilty aggressors. While male-on-female abuse is real, it is only a small part of the larger problem domestic violence. However VAWA also incentivized frivolous prosecutions by allocating funds to prosecutors for indictments, regardless of convictions. Now, after 20 years of policing by profiling, where cops follow a script of arrest-the-man-no-matter-what rather than doing actual police work, the public is catching on to this scam, and VAWA faces open opposition in it’s re-authorization.

In addition, Wisconsin Governor Scott Walker, prior to the Easter weekend repealed that state’s Equal Pay Enforcement Act, a law based on the persistent myth of the wage gap. In reality, women on average do earn less over their lifetimes than men. Gender ideologues who have enjoyed an increasing command of public narrative have always claimed that this meant women and men doing the same job were payed differentially based on sex, but this is now, and always has been a lie. The difference in lifetime income is actually just a byproduct of women’s preferences, on average, for employment which affords greater flexibility, greater access to friends and family than the career paths men generally pursue. The wage gap myth has been so thoroughly and so repeatedly debunked that continued public pretence to it is no longer politically viable. Of course, oppositional commentary characterizes Walker’s action as further evidence of the “war on women.”

Omitted from this “war on women” narrative is the department of education mandate for diminished standards of evidence in male-targeting accusations of sexual misconduct in american universities and colleges. Also omitted is the persistent female favouring affirmative action in access and in higher education, despite 20 years of escalating female favouring imbalance in educational outcomes. Even the feminists have noticed this, but rather than treating it as a problem to be solved, systematic male exclusion from higher education is celebrated by professional bigots like Hannah Rosin.

Also omitted from the war on women is the unofficial policy of the courts to fabricate excuses for female criminals

– like Amanda Knox, whose bizarre acquittal reveals in human beings a wholly irrational ability to forgive any behavior from a sexually attractive female, including murder. A google search for “woman kills baby” revealed a lengthy list of women acquitted or given suspended sentences for the killings of their own children. When it comes to the behavior of females, there appears to be no limit on violence, murder, or outrageous conduct. However, we are constantly reminded that there is a war on women. How much repetition will it take to convince all of us?

The Obama health care package is another area in which, rather than being sensibly omitted from the constructed narrative of a “war on women” in the few places where women are expected to pay for coverage – the “war on women” screen rings out again. Strangely, in every area where free coverage is offered for women, no corresponding coverage is listed for men.

Breast cancer screening, yes, prostate cancer screening, no. According to reporting by AVfM contributor Anthony Zarat:

> **..there are also line items for three breast health treatments, with no matching prostate health coverage. There is cervical cancer screening, but no provisions for male specific cancers. There are several line items protecting women from STDs, but no matching money for men.**
>
> This is also where mandatory free birth control products and free tubal ligation services for women will be, once the Institute of Medicine’s recommendations are accepted by the president. That approval process led to the fuss over a “war on birth control.” Nobody talks about the fact that birth control for men, including vasectomy, is not covered, not free, and not mentioned in either the IOM or the USPSTF. Feminists and the liberal left are crying foul because a small number of women will have a small number of their female-only services under Obamacare limited. A few women, some of the time, will be treated like all men are treated, all the time. Outrageous!”

So this is the war on women? That women sometimes are treated as men are treated all the time?

Although it would very likely have a salutary effect on the perception of people whose reality is filtered through the lens of mainstream media, I am not bloody-minded enough to wish for a reversal of the imbalance of legal rights between men and women. I lack the necessary cruelty.

In addition, whoever came up with that marketing for this apparent “war on women” wasn’t trying hard enough to get guys like me on board, but after examining what’s behind this war on women, and in spite of the poorly chosen name, count me in. After reading some of the recent, emotionally overblown and free-from-facts attempts at condemnation of the MRM, it’s evident that many commentators of the gender-ideologue stripe are convinced that the movement seeking equal legal rights and recognition of the humanity of men is rising. Our most vociferous detractors are clearly worried that we are winning. In that concern, they are correct.

The final sacrifice

cooterbee · 12 April 2012 · Archived copy · Original

For the first time in history men are starting to address the concept of male disposability. Most of us hope that male disposability is merely a long standing social construct that may be dispatched with careful education and diligent application. What if it is not? What if it is, somehow, encoded in Y chromosome DNA and there is no prospect of dismissing it from our very natures? The tangible result of fully embracing a biological determination at the outer limits of its realization would be the exactly the same as the repudiation of an obsolete cultural meme.

As we understand it, male disposibility is the willingness to sacrifice that which is ours for the sake of women and society. If we absolutely must do so then let's make it count. The value of a sacrifice is proportional to how much it is cherished by the donor.

Some sacrifices made in the past:

Our Fortunes – *for pikers* **–** Whether it be a few coins in the Salvation Army kettle or vast corporate scale philanthropy, charity is an inferior sacrifice because it is an offering of material, not of the soul. Though there can be much benevolence behind it, the gift, itself, is impersonal.

Our Freedom – *small potatoes* **–** Military enlistment, matrimony and monasticism are examples of renouncing freedom. Though they are spiritual commitments, they narrow one's scope from a wider to a smaller world. One has to wonder if they can be considered a sacrifice at all in some cases because they are sometimes used as a voluntary refuge or outlet for personal ambition.

Our Chastity – *no pain, no gain* **–** To remain chaste is to defeat a very strong biological imperative. No mean feat. But is it a sacrifice or an orderly retreat in the face of stronger punitive factors such as STD's, a corrupt legal system and acrimonious interpersonal relations?

Our Lives – *we can do better than that* **–** Death is often called the supreme sacrifice. I beg to differ. Men have been willing to die for things as crass as money. Men have thrown their lives away for rabid patriotism, religious zealotry, mindless ideology and a host of other ephemeral and questionable reasons. Most often, men forfeit their lives to protect something even more dear, namely, the esteem and approval of women.

If men were in bitter earnest about making the most meaningful sacrifice, that sacrifice would be the regard of women. It is so valuable that men routinely lose life itself to secure it. It is moral because under the utilitarian definition of morality, if every man in the world forsook female approval simultaneously, conditions would improve. Lastly, it would be a highly personal act of devotion toward the betterment of all mankind. A most fitting sacrifice.

If male disposability is a social construct, then we extinguish it in accordance with our manifest will. If it is a biological directive, then we fulfill it by laying female approval on the alter of our DNA. Either way, disposibility is gone.

AVfM Radio: MRM just angry, privileged white guys

John Hembling (JtO) · 12 April 2012 · Archived copy · Original

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According to the opposition, the Men's Rights Movement is nothing except a bunch of sexually frustrated, angry, abusing, woman-hating white men. Angry that they've lost thier patriarchal privilege to beat their wives and send women back to the kitchen, barefoot and pregnant to "go make me a sammich!" .

If you believe this narrative, you are codially invited tonight, to join AVfM Radio's resident angry white man JtO along with his subservient helpmeet GirlWritesWhat for an evening of male privilege, female victimhood and desperate clinging to the tatered remnants of the patriarchy. Or maybe, GWW and JtO will demolish the lies of gender ideologues with a chainsaw and a flame-thrower, bringing a bit of illumination to the mainstream's dark smog of lies. That is tonight, at 9:00 EST. The call in number for the show is 310-388-9709

Slumberwall's Hatred of Women" http://slumberwall.bandcamp.com/album/the-hatred-of-women-e-p

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Domestication of the human male

Alison Tieman (Typhonblue) · 13 April 2012 · Archived copy · Original

V Leaks 1.1:

In V-Leaks 1.0: Feminine Surrender as Emotional Dominance I detailed how women use submission as a way of developing dominance in their relationships. Two proponents of the 'surrendered wife' lifestyle weighed in to defend the dynamic. I will be addressing their criticisms in this vlog, as well as expanding some of the concepts touched upon in the original.

The Draft Horse

When the draft horse asks, 'why am I plowing the farmer's field?' The farmer will answer, 'because you're stronger then me, of course.'

The draft horse's identity then becomes a self-reinforcing solipsism based on the farmer's flattering deception: 'I plow the farmer's field because I'm stronger than the farmer; I am stronger than the farmer because I plow the farmer's field.'

A wild horse would have none of this. A wild horse would simply be; his identity defined only by what experiences he chooses to have. It's not until a horse's definition of himself can only be expressed in terms of the farmer that he becomes domesticated.

The horse is stronger, faster, smarter then the farmer, but always he is judged in relation to the farmer's limitations and because this judgment is the domesticated horse's identity, the farmer's limitations become the horse's obligations. When the farmer is weak, the horse must show himself to be stronger and pull her plow for her; when the farmer is slow, the horse must show himself to be faster and carry her upon his back; when the farmer is stupid, the horse must show himself to be smarter and solve the problem she has.

In each instance the horse's strengths are used to benefit the farmer in her weakness. By tying the horse's positive identity in opposition to her weakness, she tethers his effort to her benefit as well.

The draft horse then sees thoughts of freedom or any other aspect of his wild horse nature that does not relate to plowing fields as a threat to his own identity. Finally, because the draft horse believes plowing fields to be his identity, he no longer sees the transactional nature of his relationship with the farmer. He starts to see her taking care of him as a benefit rather then an aspect of her exploitation of him. In his mind she takes care of him because she loves him; not because he's a utility that requires maintenance.

A farmer does not bother to make herself aware of his draft horse's emotional needs. If she did, she would have to face the fact that the entirety of the draft horse's life is constructed for the farmer's benefit and her benefit alone. Regardless of how much extra mash the farmer fetches for her horse as he impatiently stamps his hoof in his stall.

She might say to herself: 'I feed him, muck out his stall, give him access to sex and raise his young to be future draft horses, what more can he possibly need?'

Of course a wild animal will not allow the farmer to clean it, to feed it, to control its sex life (even if it's just deciding who the animal will have sex with) or even touch its young much less raise them. A wild horse must be broken, then tamed first before it will even see the farmer's service as a benefit. A wild horse prefers its independence to dependence on the farmer; that's why the draft horse's young must be raised by the farmer's hand. So they too can learn to be dependent on the farmer's service instead of independent and self-possessed wild creatures.

So when the draft horse asks 'why am I drafting the farmer's field' and the farmer responds 'because you are stronger than me' this is not an answer. It's a flattering deception. The greater strength of the horse is why the

farmer has set him to plow her field; but the greater strength of the farmer is why the horse actually plows it.

The Human Draft Horse

Because women control and have controlled the fundamentals of human survival for generations upon generations, children grow up associating feminine approval with provision of their basic needs. This association persists even into adulthood. As a boy grows into a man, his association between feminine approval and his basic needs evolves into associating feminine approval and a positive social identity. Needless to say those entities we see as the source of our basic needs hold considerable power over us.

Respect for men is now measured in terms of respecting the identities women give them as draft horses, rather then respecting the needs of the men themselves. In fact by setting up a man's personal needs and vulnerabilities in opposition to his socially approved identity as a draft horse, you create the perfect uncomplaining beast of burden. The biggest threat to this system is a man's emotional matrix and the possibility he might imprint his emotional matrix on his children.

Each man is the key to freedom for his sons. If a boy associates provision of his basic needs—food, shelter, comfort—with the presence of his father, he starts to develop an association between masculine approval and a positive social identity. Eventually as he grows this will allow him the ability to develop a positive male identity distinct from women, because his social identity will not be provisional on their approval.

The reason why men's emotional needs are conflated with their base drives for food, sex and hygiene and ignoring their actual emotional needs is disguised behind 'respecting their manhood' is because this allows women's emotions to dominate the relationship, both her relationship with her husband and her relationship with her sons.

And like the draft horse who defines himself as stronger then the farmer, all the mechanics of a man's domestication are hidden behind his manhood. Because to admit to himself that he is controlled by the farmer, would be to admit to himself that he is weaker then the farmer.

Domestication has become his identity.

The Carrot

A commentator on the article Feminine Surrender as Emotional Dominance posted the following comment.

> **I have to say that if a woman is claiming to be "surrendered" or as I would call it submissive, and yet she is manipulating her husband, she is nothing more than a hypocrite making Christianity look bad and she doesn't have a clue about true biblical submission.**

First of all, the surrendered wife dynamic may play out to exclude the man's emotional needs from the relationship without the surrendered wife actually being aware of what she's doing. That's one reason why it's so dangerous.

The commentator goes on to show this potential danger in action in her description of own relationship.

> **I homeschool our children, clean our house, make my family's meals, and happily have sex with my husband whenever he wants to. The real Christian meaning of surrender/submission would be putting the needs of husband/family ahead of your own. I am sorry to hear of these situations where women exploit men's goodness but let's not call it something it's not-and it's not surrender, submission, or Christian.**

In essence this surrendered wife is appealing to the 'carrot' offered the man to justify the submissive wife lifestyle.

Before I get into discussing this part of the response, I want to point out that I can only infer from what was written. It's difficult to describe the entirety of a relationship in a short paragraph and no doubt information is lost in translation. Having said that, from this description I don't get the impression this surrendered wife has any idea that

her husband has a human emotional landscape at all.

First of all she defined all of her husband's needs in exactly the same way a farmer would define her draft horse's.

You could replace what she said with: I feed him, muck out his stall, give him access to sex and raise his young to be future draft horses. And lose nothing in meaning. The one thing that addresses a human emotional need is what she says about sex. Unfortunately she does not recognize whose emotional needs are being met in her sexual exchanges with her husband. When she says 'I happily have sex with my husband sex whenever he wants to' she believes that giving her husband access to sex when he wants it is an emotional benefit to him.

Access to sex is something you give a farm animal. Desire is something you give a human being.

Desire is the gift, not sex. So when her husband desires her, he's giving her the gift. In the situation she describes it's actually her husband tending to her emotional needs as a human being. Namely the need to feel desired.

There was a reason why I explicitly referred to the intricate tapestry of a human's vulnerabilities, insecurities and fears when I described men's needs. These vulnerabilities are the man's emotional matrix. In an equitable relationship the man's emotional matrix is given as much room as the woman's.

In an inequitable relationship the man's emotional matrix is misunderstood as identical to his base needs. In an inequitable relationship a woman provides a man exactly the same things that a farmer provides a well-performing animal. In an inequitable relationship a woman mistakes a man providing for her emotional needs with her providing for his.

This carrot, like all carrots is more about benefitting the person offering it then the one receiving it.

The Whip

To understand how the whip functions in the surrendered wife lifestyle, imagine it is, instead, a ring through a bull's nose.

When the farmer tugs on the bull's ring, the bull experiences pain—she tugs on his ring either overtly through shaming language, 'you're not strong enough' or covertly by presenting a weakness in herself that he must act to address or risk losing his positive social identity as stronger then her.

Pointing out the existence of the ring is also painful because, being an obvious point of control and weakness, it challenges his identity as more powerful then the farmer. This pain functions as a control mechanism to keep the ring in place.

But when the farmer says 'don't point out the existence of the ring to the bull, it insults him.' What she means is 'don't point out the ring to the bull, he might be able to pull it out if he is aware of it.' And she's hiding this truth behind presumptive compassion for his 'fragile male ego.'

An online commenter using the handle Lilith had the following to say in defense of the surrendered wife lifestyle. The way the former commentator used the carrot, Lilith uses the whip.

> **And what about the man in this story? You paint him as a hapless, manipulated victim who is comically failing in his attempts to live up to the dominant male ideal that is not very well defined either and usually a target of public ridicule and disgust.**

This is in reference to the previous article in which I detailed a story of a man whose surrendered wife sat silently as he took an incorrect exit from the highway, allowing him to drive half a day before discovering his error.

The surrendered wife in question could have easily said to herself 'I don't want to insult his role as head of the household by pointing out his error.' And felt her decision entirely justified by the ideals of the surrendered wife lifestyle. After all she was ignoring his vulnerability in order to respect his role as draft horse—or 'head of the household' if you prefer.

Which brings us to an irony. Lilith uses the existence of the nose ring to justify why we shouldn't bring attention to the existence of nose rings.

Just as the surrendered wife could have justified her abuse by saying she was respecting her husband's dominance, Lilith is in essence, saying, 'Don't point it out to the poor dears, it'll only insult their manhood.'

On my part will continue point out the traps laid for men in these situations so that they can make their own decisions about what to do. After I've pointed out what I see, it's the man's call to make.

Finally, since I don't believe that men's identities as men need to be predicated on anything to do with their relationships to women—either benefiting women or being stronger then them–I don't believe pointing out the dangers these dynamics hold for men somehow reduces their manhood.

Rather, it empowers them to start to reclaim defining manhood for themselves. Which is probably the real issue here. Where's the Love?

If you can talk about your partner's emotional needs in the same terms a farmer would use to talk about taking care of a draft animal, then you do not even view your partner as human. Further this explains the sinking sensation that a lot of men have (spoken about by WF Price in his post 'What's Wrong With Wanting Love?') that they are not loved.

No. If your female partner talks about you in the same terms as a farmer would about a draft animal, what she feels for you is not love. In fact she does not recognize you as human at all. Love comes from shared vulnerabilities; it's comes from being strong for your partner which requires recognizing his emotional needs in human terms—not animal terms—and allowing them to drive your decisions.

This is precisely why women in the surrendered model of both secular and Christian relationships do not love.

Not only will your entire emotional landscape revolve around such a woman, no matter how much you serve her needs in exchange for her submission, she will never love you. She may respect your role but she will not respect you.

This is an especially dangerous system for men since it is only the benevolence and forbearance of their female partners—the love of their female partners—that prevents them from being sent to the glue factory.

And a human cannot love a draft horse.

Maine Bar Council recommends discipline for ADA Mary Kellett

Robert O'Hara · 13 April 2012 · Archived copy · Original

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(AVFM News) Washington D.C. Apr. 13, 2012 – Fathers and Families, a popular men and fathers rights group engaged in activism involving primarily the rights of fathers, reported on their website yesterday that Assistant District Attorney Mary Kellett of the Seventh Prosecutorial District of Maine was recommended for discipline by the Bar Council on April 6th. Bar Council J. Scott Davis handed down the recommendation which could result in anything from Kellett to getting disbarred to a criminal investigation.

It is unclear whether or not Maine has a provision for an independent prosecutor at this time as that would be the best way to secure criminal charges against Kellett. "Obviously, the District Attorney of Ellsworth likely won't prosecute one of his/her own lawyers, but, if there's an independent prosecutor statute, someone else can. They can and should." Wrote Robert Franklin in his article on the Fathers and Families website.

Mary Kellett has been the target of activism from many different quarters including S.A.V.E., A Voice for Men, Fathers and Families and Antimisandry.com, who all participated in a petition signing drive to have her disbarred for the wrongful prosecution of Vladek Filler, a man falsely accused of rape by his unstable wife Ligia during a custody dispute. Kellett has been criticized heavily for disregarding the due rights of those accused of sexual assault crimes in her district and has a known record of convicting men who were strongly suspected of being innocent.

Among the abuses cited by the Bar Council are Kellett's refusal to hand over evidence to Fillers attorney, Daniel Pileggi, the nature of which was extremely exculpatory. Pileggi eventually had to get the court to produce the evidence for him because of Kellett's refusal to cooperate in a lawful manner.

Franklin calls upon others who have suffered at the hands of Kellett to file a grievance with the Bar Council.. AVFM News will be closely covering any developments.

Source:

http://www.fathersandfamilies.org/2012/04/12/me-bar-counsel-recommends-discipline-for-ada-mary-n-kellett/

[/box]

AVfM Radio to introduce children's programming

Paul Elam · 13 April 2012 · Archived copy · Original

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We need some new archetypes for children.

We speak often (but not often enough) about how our boys are in trouble; in school and other ways often tied to fatherlessness. And we talk a great deal about the ill effects of chivalry and the mandate to protect and provide. We advise men about socially created princesses and document the destruction they do.

It only makes sense that it is time we started an initiative to address some of this where it starts, in childhood.

A Voice for Men Radio, which runs news, opinion and relationship oriented programming, will be adding a children's program to the AVfM Radio lineup.

The show will present children's stories with themes that encourage a positive identity, boundaries and self-respect.

A team of male and female writers has been assembled and some stories are already in progress. They will be produced and broadcast on AVfM Radio, available at I-tunes for individual download and also available in an illustrated text version online. If there are any illustrators out there that would like to contribute to the effort, please get in touch.

A start date will be announced in the future.

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Open Letter: Thank-you feminists and ideologues

John Hembling (JtO) · 14 April 2012 · Archived copy · Original

This is a thank you letter, from the editorial board of AVFM to the Southern Poverty Law Center, as well as other elements of the mainstream and alternative media.

In the last year, the un-funded grass roots movement consisting mostly of bloggers and vloggers – loosely associated and identified as the "So-Called Men's Rights Movement" has come under increasing attack from not-for-profit organizations, left leaning and right-leaning media organizations, and even comedy web-sites.

However, rather than logical rebuttals or evidence based arguments, the majority of oppositional rhetoric falls squarely into the category of ad-hominem and straw-man argument, along with other formal logical fallacy. One recent "cracked.com" article stated "no REAL MAN has ever come out as an MRA" [emphasis mine] as well as claiming that opposition to feminism is equivalent to burning down a house in response to an infestation of ghosts. The implication in that metaphor being possibly that feminism doesn't actually exist?

Other commentary condemning the rising mens rights movement focuses in on the obvious and overwhelming privilege of white males, and the clear absurdity of any complaint about unequal treatment in the family court system, the criminal courts system, higher education, employment, homelessness, suicide, criminal victimization, prison rape, life expectancy, sexually-specific health funding, misrepresentation in domestic violence education, and general disposability based on sex.

Of course, the oppositional opinion doesn't actually address any of those topics, but takes the simpler path of denouncing men's rights activists as sexual losers, and unemployed, mother's-basement-dwelling cretins with small penises and a hate-on for women. When you're a busy journalist trying to meet deadlines, researching your topic is terribly time consuming, and unneccesary if recitation of simple stereotypes will do the job of selling ads and keeping your readers comfortable.

New ideas are scary, and it's hard to win fans by challenging convention, so we don't blame writers on the right and left for clinging to convention as "journalism" careers evaporate in a world of online instant information overload. Indeed, as a part of this "So Called Men's Rights Movement," we would like to thank all the mainstream and alternative commentators for the continued and increasing attention. However, the absence of any opposition other than childish name-calling will only be effective for a limited time. The problem being that continued commentary on the mens rights movement means an ever greater fraction of your readers are becoming our readers too. This becomes increasingly problematic to gender ideologues as rhetoric and ideas published by the "So Called men's Rights Movement" are adopted in mainstream journalism. As example, a recent Wall Street Journal article examining reluctance of young men to be sexually entangled with women stated:

"A woman's "reproductive rights" also include the right to carry a pregnancy to term. The crucial point here is that while the decision belongs entirely to her, in the event that a child is born the law assigns financial responsibility to the male involved. That is what the boy in her study means when he worries about being "screwed for the rest of my life." Short of sterilization, the only way for a male to be sure of avoiding this fate is to abstain from sex."

The sentiment of this paragraph could have been lifted from any of a dozen articles on this site, and I thank WSJ contributor James Taranto for his obvious courage to say what others have not dared.

Unfortunately, this trend means the current absence of substantive counter argument in anti-MRA writing is making channels pushing yellow pixels appear increasingly foolish and dishonest.

As a lazy writer myself, a weak opposition does make my job easier, but this movement needs robust opposition, otherwise how will we ever uncover our own false assumptions or faulty reasoning? It is for this reason that this site's Editor in Chief, Paul Elam published a how-to guide for feminists and other ideologues, so that their attacks on the MRM become stronger and more effective.

In that same spirit, I have included my own helpful guide to the opponents of male human rights, so that they might craft a better attack. We're aware that for many rhetoricians, being provided an instruction manual on how to field an effective counter argument might seem insulting. We apologize for that, but to do otherwise would be unfair, and unsportsmanlike.

Among bloggers within the "So Called Men's Movement", a document has been long-circulated called "the shaming tactics catalog." This is a list of sixteen common logical fallacies routinely levelled against anyone arguing for the human rights of men and boys. MRM bloggers use this document to quickly identify and then swat aside logical fallacies such as straw-man arguments, appeals to force, ad-hominem arguments and other common tropes of broken and dishonest rhetoric. As an opponent of this movement, you too can benefit from familiarity with this catalog. It's just 2 pages long, and your attacks will be far stronger if you can eschew such obvious and easily deflected name-calling. Here's a link to a PDF version for you to download. You're welcome.

My colleague Paul Elam mentioned in his Guide-for-attacking-the-MRM that for most oppositional writers, target selection is a badly underdeveloped skill. He was right, and frankly gentlemen and ladies, your target selection sucks. The "angry white man" trope seems to be popping up with increasing frequency, and this is just sad. Even as an angry white man myself, I pity those whose point of attack remains fixated on racial and gender stereotypes. Some readers of this piece might be aware that AVfM, in addition to maintaining a web-site also produces two weekly radio shows. (whoops, now it's three)

In addition to Paul and myself, these shows are co-hosted by several extraordinary women, namely Dr. Tara Palmatier and GirlWritesWhat. On "my" radio show, I know who the rising star is, and I am not her. In addition, AVfM features the writing of authors from a variety of ethnic backgrounds, sexual identities and orientations. TyphonBlue, Barbarossaaa, B.R.M., Izzy, J.White, Valdez, and the incandescent GWW all being high-profile, and sharply incisive contributors outside the "privileged white male" cartoon-reality regularly referenced. In fact, the "So Called Men's Movement" has been largely unaware of race or sex or sexual orientation until the recent rise of "angry white man" rhetoric drew our attention to the idiocy of that claim. Gentlemen and ladies, sharpen your pencils, please, you're embarrassing yourselves.

Missing the point.

Also, one of the most unfortunate and foolish tropes regularly regurgitated is the claim of the threat of violence. The Southern Poverty Law Center, whose half-baked attacks tried to paint male human rights as a dangerous hate movement is being funded in part by a group of radical feminist bloggers whose most famous rant calls for the eugenic extermination of men and the sex selective abortion of infants.

[image]

Arthur Goldwag, author of several of the SPLC's attacks on the human rights of men and boys gave the call-back to the eugenics enthusiasts over at radical-hub in a twitter shout out. Does this even need my commentary?

In fact, rejection of violence is a principal driver in much of the writing from the "So Called Men's Rights Movement" in opposition to feminists who advocate child-murder, or who use staged shootings in promotion of hate literature adapted for school children. A group of swedish feminists were exposed by writers on this site after portraying the execution style murder of a newspaper reading man, following in thier promotional video by the text "do your part". This video posted on youtube stayed online for more than a year, in promotion of a stage adaptation of Valerie Solana's infamous hate literature, the "Society for Cutting Up Men Manifesto". The writing from the "So Called Men's Right's Movement" opposing this murder advocacy was transmuted by gender-ideologue commentators into an endorsement for violence – attributed to "So Called MRAs" including myself. The problem being that the names of individuals advocating murder were published by this web-site.

To oppositional writers, please understand this clearly. The men's movement is an anti-violence movement. If if your enthusiasm you forget yourself and publicly endorse child abuse, physical violence, eugenics, or murder, we will publish your name. Not because we wish for harm to befall you, no. We will do this because a civil society

cannot continue to function when mainstream media becomes a conduit for the advocation of violence.

For readers to whom this is stunningly obvious, and appears condescending, I sincerely apologize. Sadly for many who now earn a living behind a keyboard, this clarification is unfortunately necessary.

So, here's one more tip for effective rhetorical attack against the "So Called Men's Rights Movement." Try not to call for violence. It makes you look stupid, and might even get you arrested. If that happens, then somebody else will have to attack us, and we'll have to educate them as we've tried to educate you. As mentioned earlier in this article, many "So Called Man's Rights Activists" are lazy, me for example. And I'd much rather not spend my time in repetitive tasks.

I sincerely hope that these several points will be helpful and informative to the opponents of this movement. The quality of attack must improve if those fielding opposition to advocates for the human rights of men and boys are to provide a useful foil for MRA writing.

However, I do wish to repeat my thanks to all those writers and commentators providing continued exposure of the movement seeking human rights for men and boys, and I look forward to working with all of you in promoting the "So Called Men's Rights Movement" into the center stage of mainstream discourse on human rights.

[1] http://online.wsj.com/article/SB10001424052702304444604577341862453090268.html

Gender privilege in Titanic Era

Phil Leigh · 14 April 2012 · Archived copy · Original

During the past few months regular movie-goers could hardly avoid James Cameron's film-trailer announcing the recent release of a 3D version of his *Titanic* movie in response to the Centennial the shipwreck this month. However, few are aware that the relationship between the motion picture industry and the disaster stretches back nearly a full century. Even fewer realize the two films that "frame" the 100-year span are gross distortions.

Staring a notable and authentic personality, *Saved from the Titanic* was the first movie in May of 1912. Twenty-three-year-old Dorothy Gibson was among the era's highest paid movie stars and was also a *Titanic* survivor. She sketched-out the movie plot herself.

[image]
Dorthy Gibson
Dressed in the same clothes worn the night of the wreck, Dorothy played a young woman returning from a European vacation to marry her lover, a Navy Ensign. The young man learns of the shipwreck from a buddy who is a wireless operator. He is compelled to call upon the girl's parents to inform them of the disaster.

Later in a post-disaster scene when Dorothy's character is telling her family of the events at the dinner table, she is overcome and faints. Her mom calls upon the Ensign to resign from a seafaring career if he wishes to marry the girl. After some dramatics, the Ensign declines by announcing it would be dishonorable to abandon his duties to the Navy. Admiring the officer's patriotism, the young lady's dad says, "My daughter, there's your husband", as the final scene closes.

As befit her movie star image, Dorothy is portrayed as a heroine. But her actual conduct was lacking. When she realized the danger was serious, Dorothy became hysterical and entered the first of twenty lifeboats. Once upon the water she began to shiver and accepted an overcoat from a thereafter-coatless gentleman.

After the ship foundered a lifeboat crewmember wanted to return to rescue people thrashing in the water. Everyone aboard, including Dorothy, shouted him down. After the victims' cries faded away, Dorothy proclaimed that the loss of life was minimal since most of the passengers were saved in lifeboats. She was silenced when a crewmember interrupted to say, "If the boats were filled, not more than a third could have escaped."

Although married, Dorothy vacationed in Europe without her mate and was greeted with a $1,000 engagement ring by her extramarital lover upon returning safely in New York. She would not divorce her pharmacist-husband for another four years. Meanwhile she continued to accept the largess of her benefactor-lover who was a rising movie industry mogul. By the early 1920s she was living in Europe where she remained until her death by heart attack 1946.

A hundred years later, James Cameron's 3D *Titanic* foists another misrepresentation. The familiar plot characterizes the leading lady as a victim of gender discrimination whose miraculous survival convinces her to thereafter lead a lifestyle that boldly challenges the evils of patriarchy. She is portrayed as a pioneering feminist decades ahead of Gloria Steinem and Jane Fonda. In reality, far from being victims, the ladies of *RMS Titanic* were highly privileged.

As the preceding table documents, three-of-every four women were saved as compared to only one-in-every-five men. Moreover, five-to-ten percent of male survivors were pulled out of freezing water, many of whom stood for hours on an overturned lifeboat. Finally, of the four First Class ladies who perished, at least three bravely elected to stay on board despite being offered a chance to enter a lifeboat. (The most oft-cited example was Ida Straus who was the 63-year-old wife of a Macy's Department Store co-owner.)

Female privilege even trumped the needs of children. The fifty percent survival ratio for children is scandalous compared to the seventy-five percent fraction for adult women.

Contrary to feminist dogma, *Titanic* males convincingly prioritized the safety of women and children ahead of their own. While the ladies routinely accepted male sacrifice as a gender entitlement, some could unfairly take advantage of men who might simply have been *alleged* to have of evaded it. For example, two wives famously divorced surviving husbands. Each woman dubiously charged the men with cowardice on *Titanic*. Given the assumed era-specific female virtues — and reciprocal male obligations – such accusations were enough to condemn the men within society at-large.

Despite the obvious male sacrifices documented by survival statistics, modern feminists are determined to characterize women as victims and men as selfish perpetrators of the disaster. For example, Professor Ann Larabee of Michigan State University states:

> **Although many men *seemed* to have behaved admirably…They may simply have had a cavalier trust in technology. Some did not behave like gentlemen at all, jumping on top of women…and when in the boats refusing to return to the disaster site to save those in the water.**

Thus, Larabee implies the disproportionate male death ratio merely reflects a false hubris in male inventions, *to wit*, the ship itself. (Later she contradictorily asserts that men ascribed a feminine identity to the ship in order to designate blame for technological failure on a female as well.) She further implies that men alone failed to rescue those in the water, whereas women objected to returning even more often and forcefully than men. There are few reports of lifeboat ladies even suggesting a return.

***Titanic* Survival Statistics Breakdown by Class, Gender, and Maturity**

	Men			Women		
	On Board	Survived	Percent Survived	On Board	Survived	Percent Survived
First Class	175	57	33%	144	140	97%
Second Class	168	14	8%	93	80	86%
Third Class	462	75	16%	165	76	46%
Crew	896	192	21%	22	20	91%
Total	**1,701**	**338**	**20%**	**424**	**316**	**75%**

	Children			Grand Total		
	On Board	Survived	Percent Survived	On Board	Survived	Percent Survived
First Class	7	6	86%	326	203	62%
Second Class	25	25	100%	286	119	42%
Third Class	80	25	31%	707	176	25%
Crew	-	-		918	212	23%
Total	**112**	**56**	**50%**	**2,237**	**710**	**32%**

Henderson, John R. - *Titanic* Demographics, Ithaca College

Titanic Survival Table

Trivializing male disadvantages is popular sport among feminists. For example, women have outnumbered men on college campuses for so long that, *The New York Times* feels justified in publishing articles portraying men as *advantaged* because of their superior dating environment. Although men have long outnumbered women in the military I'd wager $100 against a good Cuban cigar that *The Times* has never published an article lamenting the dating disadvantages of male soldiers. More importantly, however, dating status is a trifling matter compared to the growing hostility toward males on campus where they are often forced into indoctrinations accusing them of being latent, if not active, rapists.

As former Senator Moynihan was put it, "Everyone is entitled to their own opinions, but not their own facts." Simple honesty requires that feminists and Hollywood admit that the overwhelming gender privilege aboard *Titanic* favored ladies. Even among the crew, over ninety percent of the women were saved.

Sources: Larabee, Ann, “The American Hero and His Mechanical Bride”; Wilson, Andrew, Shadow of the *Titanic*; Biel, Steven, Down With the Old Canoe; Foster, John Wilson (Editor), The Titanic Reader; Wilson, Frances How to Survive the *Titanic*; Lord, Walter, A Night to Remember; Lord, Walter, The Night Lives On; Wade, Wyn Craig, *Titanic*; Marcus, Geoffrey, The Maiden Voyage; Thayer, John B. The Sinking of S.S. *Titanic*; Gracie, Colonel Archibald *Titanic*; Lightoller, Charles, *Titanic* and Other Ships

Titanic-style chivalry: My body, my choice

Jonathan Taylor · 15 April 2012 · Archived copy · Original

April 15, 2012, is the 100th anniversary of the sinking of the Titanic. It is also around this time that the movie *Titanic* was re-released in 3D. So now that Titanic fever is sweeping through the zeitgeist once again, I feel compelled to lend my voice on the subject, particularly on how differently men and women were treated when the ship sank, and society's reaction to that treatment.

As the ship was going down, the crew called for women and children to board the lifeboats first. Since there were not enough lifeboats for everyone, many of the men went down with the ship into the icy water and died. When the disaster was over 72% of women had survived, followed by 50% of children, and a mere 19% of men. Commentators often argue the reason for giving women preference on lifeboats was either to allow the weaker a chance at survival (whereas stronger passengers had a higher chance of toughing it out in the water), or that the species would be able to reproduce and survive more effectively than if women and men had been saved at equal rates. Yet there is another aspect of the event society often dismisses or ignores.

If the crew instead called for whites and white children to board the lifeboats first, and if people of color not only complied, but also saw their exclusion and death as sacrifices that whites were naturally entitled to, how would we reflect on the event? Would we regard it as a noble sacrifice? Would we refrain from questioning why so many felt obligated to commit suicide based solely upon their existence in a particular birth group? I do not believe so. I believe we would have been asking some very different questions we currently are not asking of men, namely:

[unordered_list style="green-dot"]

- Why is it offensive for society to say a woman's place is in the home, but not offensive to say that a man's place is in the grave?
- What cultural pressures have so conditioned men to believe that their mere existence as men decreases their value relative to that of women, to the point that women are entitled to their very lives?
- Why did women have a higher survival rate than children?
- If the primary reason for excluding men was to save the weaker and leave the more able-bodied to swim, why were the elderly not saved before the young? Why were children not saved before women, or even pregnant women before non-pregnant women?
- If excluding men served mainly to preserve the species, why were pregnant women not given priority over non-pregnant or elderly women, the latter of whom could not have children? And were the populations of the passenger's respective nations of origin so disproportionately concentrated within the Titanic that those countries would have died from under-population if men and women were saved at equal rates?

[/unordered_list]

When a particular principle is selectively applied, we may be certain that it is not the primary motivator, and must look for alternatives. I do not believe women were saved primarily because they were weaker, or to repopulate the species, as these arguments are highly problematic. I believe these are either secondary reasons or smokescreens that serve to occlude the very real and politically inconvenient possibility that women were saved first and foremost because they were women.

Matriarchy is the accordance to women of primacy over children and the means of reproduction, and the institution of laws and customs which grant special rights and protections to women as a political class in recognition of that primacy, while excluding men from the same. It is the other half of our history which our culture denies when it swallows whole the Feminist lie that gender equality is a one-way street. The phrase "women and children" (as

opposed to “women, men and children,” a much more inclusive and egalitarian grouping) is a slogan of both Matriarchy and Feminism. I encourage society to broadly observe, just as we see when we compare the survival rates of women to children on the Titanic, that whenever a law, policy or custom is promoted for the interests of women and children, it is usually women who are the primary beneficiaries. The examples are manifold.

In family courts, the phrase “best interest of the child” often actually means best interest of the mother, which is why children are often reflexively given to mothers in high-conflict divorces. When child support and welfare are given to single mothers with no oversight into whether the money is spent for the benefit of children, it is clear that the effect is not to bail out children from impoverished conditions, but to bail out single mothers.

The Domestic Violence Industry, founded upon the Feminist lie that men are nothing but perpetrators and women are nothing but victims, chants endlessly that its *raison d’etre* is to protect women and children, and turns a blind eye to abuses inflicted upon children by female perpetrators, leaving a man whose partner is abusive toward his children with no shelter to turn to.

Some dispute the role of sex in determining who was saved, and instead argue that class served a more prominent role. Indeed, first class members were selectively saved before those in second or third class. But the analysis for this line of argument stops there. When we further break down the victimization stats by sex within each class, we get a different picture. Among third class passengers, for example, 49% of women and 13% of men were saved. In addition to women being saved at roughly four times the rate of men, the disparities in survival by sex is also a critical factor and a common denominator across class lines, making it evident that class was more a coefficient of gender than the other way around.

Recently, when the Costa Concordia wrecked off the coast of Italy, society was given a chance to display how far it had progressed in 100 years. The results, while still disappointing, were yet encouraging. As reported by A.N. Wilson in the Daily Mail, a UK publication, “One of the features of the disaster that has provoked a great deal of comment is the stream of reports from angry survivors of how, in the chaos, men refused to put women and children first.”

Horror of horrors. Lining men up to knock them down just isn’t as easy as it used to be. Am I supposed to feel ashamed? On the contrary, I feel glad that men were willing to stand up for themselves, rather than be marked as second-class citizens simply due to their sex. Wilson continues:

When the Titanic went down in April 1912, the Captain’s orders were: ‘Women and children first!’ Although this legendary edict was never part of maritime law, it was adhered to so strictly on the Titanic that men were actually stopped from boarding lifeboats, many of which went to sea only three-quarters full. There were only a few exceptions to the unvarying tales of heroism: three men in steerage who disobeyed the rule – Italians, coincidentally – were shot.

Wilson forgets that a critical element of heroism is the possession and exercise of the choice to place oneself in the line of fire for the benefit of others. When people are coerced or forced into sacrifice and death, they are not heroes, but victims. Wilson goes on: “Flora Annie Steel – a forgotten name now, but a famous author in 1912 – wrote a poem in the paper saying that the men who perished in the Titanic disaster achieved a mercifully quick death and instant glory whereas their wives were left to grieve and fend for themselves.”

The words of Flora Steel are similar to those of Feminist and Secretary of State Hilary Clinton, who said “Women have always been the primary victims of war. Women lose their husbands, their fathers, their sons in combat.” One wonders why men should bother making these traditional sacrifices at all when they are often twisted into forms of abuse against those they sacrifice for. But moving beyond the incidence of shipwrecks, we may use this occasion to question why men should feel it is their role as men to reflexively place themselves in danger, or sacrifice their lives for women, in any situation.

If I see a woman being attacked in the street by a man, for example, I will at least fulfill my responsibility as a citizen by calling the police. But as far as playing the traditional male hero and intervening with my life, I cannot

say I feel compelled to do so. Now I may very well choose to do so, if I am reasonably certain the attacker is unarmed and that she did not strike first. But if after calling the police I instead shrug my shoulders and walk away, why not? If I were attacked in the street, would a woman see it as her role to risk her life to save mine? And if I were to make that risk or sacrifice, is there any evidence the woman I saved would be any more grateful to me than our culture in general is grateful toward men as a group for the historic sacrifices they have made on behalf of women? My body, *my choice.*

If I happen to live with a woman and a criminal breaks in, and she hides under the bed and tells me to check it out rather than help me defend my home (or better yet, leave the premises together), I would not feel obligated to perform my "manly duty" to confront the intruder on her behalf. On the contrary, I would feel more than entitled to open the window, climb out, leave the house and everything in it behind me, and then call the police from a safe distance. And I would not feel the least bit of shame in doing this. If instead it were I who hid under the bed, would my partner see it as her role to personally ensure the security of the house? And why should I risk my life for mere bricks and mortar, or for a woman who has a 50% chance of divorcing me anyway? My body, my choice.

I apply the same reasoning to all disasters – including burning buildings, earthquakes, and the like – where an attempt to rescue a woman would mean risking a man's life: that men should not feel pressured to risk their lives for women by social compulsion, but rather are free to do so – or not – by individual choice. The blood sacrifice of men, which has historically been poured out for the safety and security of women, children and society, is a gift. It is not an entitlement, and no one has the moral authority to take that away from them. My body, my choice.

Now if a child was in danger, I would most likely act to save that child. In addition, I will refrain from speaking ill of men who choose to sacrifice their lives for women. If they wish to do so, in full knowledge that their sacrifices as men will neither be remembered nor appreciated by our misandric culture, that is their choice – so long as they do not attempt to force that responsibility on other men, nor prevent me from empowering my brothers by preaching the good news that they don't have to. My body, my choice.

Ah yes – my body, my choice! I do like that phrase, don't you? It feels rather empowering to say it. The social contract is broken, and this is cause not for our consternation, but celebration. Men as a collective are no longer obligated to die for women, and it is our great honor to proclaim this good news to the world. The time has come for men to assert their vulnerabilities as men, and to challenge the role of male protector. I am proud to stand by my brothers in such rare and invaluable male-friendly spaces, and to look back on the suffering men faced on the Titanic and say "never again."

Sources:

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Youth to pay for sexual contradictions

Ash Patil · 16 April 2012 · Archived copy · Original

I have just had the privilege of taking my 9 year old son and 7 year old nephew to a carnival in Sydney, Australia.

The boys are on Easter holiday break and always look forward to their annual visit to the Easter show, and going together, given their proximity in age, makes this enjoyable event all the more special for them.

I must admit that I too get excited, mostly in response to the contagious anticipation of the boys on the way to the carnival, and in response to the innocent laughter of young children who find so much enjoyment in all the child-friendly activities found at these events.

However, with all the rides, show bags, walking and carrying, along with the sometimes chaotic behaviour of excitable boys, I am typically 'spent' by the end of the day, although with a quiet sense of satisfaction that I have been able to give the boys another positive little memory, hopefully one more small piece in a happy and fulfilling childhood.

However this evening I did not feel this typical sense of satisfaction, in large measure I suspect because of what I and the boys were so noticeably confronted with as we mingled with the tens of thousands of other Australians while at the carnival.

To my utter despair, on a very cold autumn day in Sydney which required winter clothing for me and the boys, one of the earliest sites we saw while waiting in the queue for our tickets was countless young girls, aged between eight years up to their mid-teens, with skimpy-sized, 'Daisy Duke' cut-off jeans, not only exposing the length of their legs, but their buttocks too.

On a warmer day and on older women, this may not have looked so out of place, if at an appropriate venue, but in the midst of a cold-snap in Sydney, in a supposed family-friendly event, this seemed nothing less than bizarre.

What I found most distressing was the fact that the boys immediately caught on, and it clearly left a strong and I suspect unhealthy impression on them. The boys, almost on song, started what they described as a "bum-bum count", and before I even realised the boys were counting in the tens.

It was at this point when I naively quizzed the boys as to what they were counting, assuming naively that only I noticed this most obvious of distractions. In response to my question I got giggles and guilty looks on their faces.

"We are doing a bum-bum count daddy, because we can see the girls bums." my son finally said while giggling uncontrollably with his cousin.

My immediate response was to sternly warn the boys that it was impolite to stare, and that they should be focussing on the reason we were their instead. On reflection, I perhaps over-emphasised the issue with the boys, but as an adult male, I know only too well that in a society of heightened sensitivity against anything resembling sexual improprietary towards females, that such behaviour can lead to 'disaster' for an unwitting older male.

Despite the tone of my voice as I tried to emphasise the seriousness of this behaviour to the boys, my nephew was clearly keen to keep the topic alive, and began to quiz me.

"Why are the girls showing their bum-bums?." my nephew would ask, while laughing with my son, indulging in this opportunity to say otherwise inappropriate words, seemingly for a legitimate query.

I was at a loss as to how to explain this, but chastened the boys repeatedly throughout the day, for either staring, making references to the visible anatomy, or for giggling quietly for what was to become a quiet but obviously transparent joke between them.

This whole episode left me quite disturbed, as this was a wholesome family event, and the last thing I was expecting was to be confronted by hyper-sexualised displays from under-aged girls, that would get my son and nephew

excited for all the wrong reasons.

Pondering on these events after the day was done and dusted, I realised that I was left ‘disturbed’ on a number of levels, some obvious and some that only came to me after some thought, as I realised that this dress code seemed to challenge what I thought were cornerstone values in our society.

I was left asking ‘in a society that prioritised above everything else the protection of children against sexual influence of any kind, what kind of social pressures, or perhaps social incentives, really do exist in our society that compels young girls to expose themselves in such cold weather, in such a sexually affronting manner?’

What does this then say about our very ‘in-your face’ public campaigns against child sexual abuse, and campaigns against the treatment of women as a whole as sexual objects? Are we as a society saying one thing, but doing the complete opposite in truth?

If we are, then our children, both girls and boys, are going to pay a high price for this contradiction.

As we left the carnival that day, a group of young girls, most of which were dressed in these short cut-off jeans, shuffled passed us, all locked in arms and singing in tune to what I think is currently a hit song on the radio.

“I am sexy and I know it”, they chanted as they buzzed passed us mocking the stares of other teenage boys in close proximity.

I hope for their sake, that they don’t really mean it.

Man, Woman, Truth: Getting honest about boys

Dr. Paul & Dr. T · 16 April 2012 · Archived copy · Original

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Boys face a lot of pressure in their young lives. Trying to navigate their social lives with young women is a trying, painful experience even when things go well. It is a time of lessons, most of them by trial and error.

They don't get much help with this. Most of what they get from adults is some lectures on how you treat, or perhaps please, the opposite sex, but almost nothing on how to hold your own with them. Simply put, we fail to teach boys what they really need to know about girls, and themselves, where it concerns relationships.

On Monday, April 16, 2012, at 8:00 pm CDT (yes, we are back to the regular time), join co-hosts Dr. Tara Palmatier and Paul Elam for an episode of *Man, Woman, Truth* that focuses on the messages we give boys about their expectations in relationships with women, and how we set them up for misery in later life.

The call in number for the show is 310-388-9709.

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The Iron (sulfide) Lady

B.R. Merrick · 17 April 2012 · Archived copy · Original

Interesting.

In a televised Amnesty International special back in 1989 called "The Secret Policemen's Biggest Ball," two Monty Python members, John Cleese and Michael Palin, begin re-enacting the famous Parrot Sketch from "Monty Python's Flying Circus." However, not long after starting the sketch, Palin, who is supposed to protest throughout that the parrot he sold Cleese "not 'alf an hour ago from this very boutique" isn't dead but resting, immediately gives Cleese an apology, a refund, and a couple of holiday vouchers. With this rendition of the sketch now apparently over, Cleese, just before disappearing offstage, tells the audience, "Well, you can't say Thatcher hasn't changed some things." The audience applauds.

Funny.

Another audience for another episode of "Monty Python's Flying Circus" did the same thing back in the early 70s, when said Cleese made reference to Thatcher's brain being located in her shin. This was 'round about the time, according to Thatcher's official website, that "The Labour Government of 1974-79 was one of the most crisis-prone in British history, leading the country to a state of virtual bankruptcy in 1976 when a collapse in the value of the currency on the foreign exchanges forced the government to negotiate credit from the International Monetary Fund."

The British economy at that time was largely run by regulators and Leftists, who always seem to think you can fix things by passing more laws and spending more money. Margaret Thatcher relieved quite a lot of that, to the groans of Leftists and their media sycophants. It was a remarkable achievement, done by a politician who cared less about the personal attacks she endured and more about the end result she desired. I don't agree with political solutions, and can think of a great many things Thatcher did that I disagree with (most notably a national "education" program), but Britain is not my island, and this is not a political rant. There are at least two things I like about the woman: From what I can tell, she did what she said she was going to do; and she gave the world a lesson in successful economics by reducing the degree of governmental coercion in the marketplace. It's a lesson that humanity refuses to learn, and one that the modern state and its media refuse to teach: Leave people alone, and they will eventually prosper. You'll notice that we haven't brought up Thatcher's sex yet, but we're going to, because that's ten times more important than leaving people alone.

Ridiculous.

Meryl Streep, an actress with some weird, unearthly gift, just won Oscar Number Three for portraying an aged version of Thatcher in "The Iron Lady," with scene after scene depicting the former Prime Minister wandering around her house, halfway to dementia. If you go by the film, Thatcher was saddled with ungrateful children and a nagging househusband. (In reality, she was married to a successful businessman, and, just as in the movie, let's forget about whatever the kids' problems were.) Her mother didn't want her to go to Oxford, as if the idea of a woman getting that much education was horrifying. (I can find no evidence of this, in either Thatcher's early life or anywhere else in the Western world.) She was surrounded by men throughout her political career, and oftentimes uncomfortably so. She didn't like piles of garbage and decided to do something about it. (We never find out exactly what.) Some stuff blows up near her. (We never find out exactly why.). A war happened on TV. And finally, she got to be Prime Minister for a while, so she could wear her cute little outfits and walk around big important halls, surrounded by men.

Like "She-Devil," a movie where the protagonist destroys her husband's life because he cheats and gets a little too upset at home, the only thing worth watching in this film is Streep. Also like "She-Devil," Streep's performance alone isn't able to save it.

What the film tries to do over and over again – to paint Thatcher out to be yet another victim of the opposite sex's

ignorance – can best be summed up by the worst offending clip. During the Falklands War (the TV war mentioned above), Alexander Haig is visiting from America ostensibly to offer advice. (Or something. The scene is approximately 20 seconds long and I'm not watching it again.) The director makes the execrable choice of showing Haig's entrance in slow motion, with a swagger that's the walking equivalent of a 10-inch dangler as he struts into the room. Thatcher is unmoved and unperturbed, as she is throughout the film whenever she is standing in a room full of men. She puts him in his place with a few direct words. In reality, Thatcher always did seem untroubled with the political boys, so here Streep plays it correctly. Why, then, are we shown continual opposition to Thatcher via the opposite sex, and throughout the entire film no less, when it apparently meant so little to the one made of real iron?

To begin with, "The Iron Lady" was directed by Phyllida Lloyd, a woman who also directed "Mamma Mia!", a film so awful that I had to press eject before it was less than halfway through. Streep starred in that one as well, refusing to save it by playing a woman with a grown daughter whose father Streep's character tried to ensure she would never know about. "The Iron Lady" was written by Abi Morgan, a woman who also wrote "Sex Traffic" for television, which I haven't seen, but the description at the Internet Movie Database says in part: "Because of the near epidemic problem of sex trafficking of young Balkan women, [American defense contractor] Kernwell has decided to support the charity, Worldwide Federation Against Forced Migration." I guess I'm not going to see that, either.

The one area where I agree with Thatcher, the reduction of governmental ownership and control, is barely brought up except with the odd encomium to individuality or some sort of vague reference to hope. The end result of Thatcher's dismantling of governmental oversee is met with headlines screaming "Profit!" and Brits in an office doing a conga line. In other words, that's apparently all that was accomplished by Thatcher's administration. She let Brits get greedier.

Appalling.

Not to mention insulting. It misrepresents not only what Thatcher actually believed and stood for, but it's a slap in the face to women everywhere. If there is a single feminist out there that ever thought feminism's end goal was to actually help women become all that they can be, she should be absolutely disgusted with this film. Why is every confrontation with men so flat and over with so quickly? Why doesn't Thatcher react more when she is slighted due to her sex? Did she ever hang out with any women? What about with female politicians, the state's fun-loving parody of women? Did she stand for anything specific? Did she accomplish anything beneficial? There are all these people in the film, standing outside various cars that carry Thatcher this way and that, jerking placards up and down, and shouting in her face. What's that all about? Did any of them change their minds years later, like Cleese? Can we talk to a single miner in this film? What about a single trade union leader? What the hell was the matter with Britain?

The only thing this movie succeeds in doing is showing you what the problem is between feminist and Leftist views of female politicians and who those politicians actually are. It has nothing to do with their sex. The only place where it ever has to do with a woman's sex is in her mind, especially in the modern world. Thatcher knew this. She wasn't vilified for being a woman; she was vilified for being a conservative woman. She was a *traitor*.

It's the same with Sarah Palin. For a while, she seemed to be quite the presidential contender, so the Left came out with stories of her stupidity (her brain's probably in her shin, too) to take her down a few notches. Years later, when a couple of American feminists make a biopic of Palin, it will probably be the same deal, just so they can avoid talking about any conservative ideas that might actually have a basis in fact. To some small extent, Thatcher understood the nature of coercion, at least coercion against businessmen. We can't have people learning *that*! The only thing that feminists seem to admire about Thatcher is her sex. If she weren't demented in real life, I'm sure that the real Thatcher would have plenty of unpleasant things to say about that sort of attention.

Women have had access to the halls of statist power now for decades. They have had access to education and opportunity for much longer. Yet the only story about an important historical figure like Thatcher that two well-

connected female filmmakers can come up with is not unlike the questions asked by a few female reporters at a press conference in 1975, when Thatcher won her position as leader of the Conservative party: "Mrs. Thatcher, have you spoken to your husband?"… "And what do you plan for … tonight?"… "You were carrying a bouquet of flowers when you came into Tory Central Office, … can you tell us who gave them …" Compare that to an exchange she had with a male reporter:

Questioner: Mrs. Thatcher you said that sex was not the issue and so did the other candidates. What was the issue you think that put you over the top…?

Thatcher: I would like to think it was merit?

Questioner: Could you expand on that?

Thatcher: No, it doesn't need expansion. You chaps don't like short answers. Or direct answers. Men like long rambly, waffly answers.

Speak for some other man, (iron) lady. I like it short, sweet, and to the point. I'm glad you do as well.

It's no surprise to me that Streep was attracted to this role. She was of much the same mind three decades ago when she starred in "Out of Africa," another biopic about another extraordinary woman, Karen von Blixen, better known by her male pseudonym, Isak Dinesen, who ran supply wagons on the African plains during World War I. Near the beginning of the film, von Blixen accidentally walks into a men's club and is quickly escorted out. After a dangerous journey, and meeting up with these same men on the African plains with much-needed wartime supplies, they invite her back to the club at the end of the film for a toast before she leaves Africa for good. As the thorough professional she is, Streep plays it the way it's supposed to be played: with gratitude. In an interview on the accompanying DVD, however, all she has to say is, "Big fucking deal!"

Ah, modern women. Getting all pissed off at us guys for opening their doors, pulling out their chairs, and standing when they enter the room, yet keeping a little place for ourselves. It escapes Streep and all other feminist-indoctrinated females that these little niceties were intended as a man's sign of respect. Opening doors, pulling out chairs, and standing when one enters the room is what a butler does for his employer, or what a servant does for his ruler. Somewhere down the line over the last few decades, some idiot who doesn't understand an ounce of manhood told these women that we did these things because we thought of them as being weak, like children. Streep will probably never understand that the toast to von Blixen, whether or not it actually occurred, was because she did something amazing that, in the minds of those men, benefited them far more than it did her, and it was obvious to them that she did so at the risk of her own safety and well being. The toast to her fantastic feat had little to do with her sex; the doors opened, chairs pulled out, and legs straightened for the real von Blixen, probably every other day of her life, had everything to do with it. That, Ms. Streep, is the big, fucking deal.

Bollocks.

Thatcher understood the world of work. Until recently, work outside the home was largely a man's world. The demographics have changed, but men have not. They're not going to. Therefore, women who envy men's exclusive clubs, who look longingly at the big office, who see from way far away where men appear to be doing something interesting, need to understand what men are like in these settings before they embark. Once women were let in to these "all-male" areas of modern life, they discovered that it wasn't tailored to women!

Shocking.

I remember a father writing online about his daughter wanting to go out for high school football. He agreed to help her train by taking her out into the backyard and clotheslining her. That was the end of that. Yes, ladies, football looks like a lot of fun, until you actually play it. Then it's bruises, broken bones, cold mud, grass stains, body odor, sweat, taunting, teasing, sore losers, sore winners, sore muscles, and beer. Still want to play?

The insults hurled at Thatcher, both in this silly movie and in slightly-less-silly real life, are insults the men hurl at each other. British Parliament is notorious for this. It's expected. Any woman who wants entry had better have a

thick, Thatcher-like skin. To stop the proceedings every time your feelings are hurt and blame it all on men is childish. To base an entire movie on this skewed world view is even more so.

Streep wins an Oscar for playing a woman whom we're supposed to admire simply because a) she won a political contest, and b) she's a woman. Kate Winslet wins an Oscar for playing a former Nazi prison guard who let Jewish women burn to death in a church instead of opening the doors, and we're supposed to feel somewhat sorry for her because a) she can't read, and b) she's a woman. Katharine Zeta-Jones wins an Oscar for playing a woman whose murders we're supposed to excuse or at least laugh at because a) she can sing and dance, b) her feelings were hurt, and c) she's a woman.

Charlize Theron wins for playing a prostitute who kills her johns. Sandra Bullock wins after jokingly telling a large black guy she's just adopted that she'll cut off his penis if he impregnates any young woman at college. Liza Minelli's Oscar-winning character gets an abortion without the father's knowledge or consent. Julie Andrews wins an Oscar for lecturing a dad who ignores his children, all the while ignoring the mother who ignores the same children. That is a large part of our culture, and it stinks almost as much as a large pile of shit.

The real Margaret Thatcher was invited to view new designs for British Airways on little model airplanes. She saw some weird design reminiscent of a 60s-era Dixie cup on one of the tails. The Union Jack, a design that no doubt appealed to a conservative monarchist like Thatcher, was absent. With a tight-yet-polite grin, she covered it up with a tissue, to the nervous laughter of the men surrounding her. Makes you wonder what a mentally competent Thatcher would do to this movie if she could comprehend it. That's entertainment I'd gladly pay for. And it would have nothing to do with her sex.

AVfM News and Activism Debuts

James Huff · 17 April 2012 · Archived copy · Original

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Announcing the debut of A Voice for Men News and Activism!

Today, Tuesday April 17th 2012, A Voice for Men News and Activism will have it's debut show featuring hosts James Huff and AVFM News Director Robert O'Hara with guest Jade Michael, founder of Artists Against Misandry who will be taking calls. Please join us for what is going to be an informative and sometimes entertaining look at news of the past week it pertains to men, Men's Rights and the Men's Rights Movement.

The show will air at 9:00pm Eastern time 8:00pm central so set your clocks in anticipation for what is intended to be one of your main sources of men's rights news and commentary. Your calls are important so please do check in early so you can voice your opinions and ask questions.

In the future we will be featuring mostly MRAs as our guests but will reach outside of the Manosphere in order to bring more knowledge to the MRM as well as to challenge detractors and nay-sayers. Activism will be a key theme in the show and we plan on becoming a hub for activists to call in and inspire others to become active in the movement.

We hope that you make a habit of joining us.

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Why men's rights?

externalangst · 17 April 2012 · Archived copy · Original

[dropcap]F[/dropcap]or those concerned about the environmental challenges of an increasing human population, pollution and resource depletion, there is an unmentionable solution to what seems like a politically intractable problem. That solution is men's rights. Unlike ecofeminism, which simply blames men for all environmental problems or the more academically accepted Human Ecology; which similarly denies any female agency for said problems, men's rights may provide for a sensible sex systems theory understanding of the seemingly diabolical problem of environmental degradation and conflict over resource competition.

The problem is how to persuade people that via technology and intelligence, working less and consuming less are personally, socially and environmentally beneficial. This is not such a problem if one is prepared to consider that the main driver of working and consuming more is female hypergamy. This would be blasphemous in the academies and government, yet it is hypergamy which drives men to work harder for wealth to attract females; and once paired, to continue to work harder (at women's not so gentle behest) so mainly women can consume even more unnecessary stuff and services.

There is a disconnection between the working and earning of wealth (mainly men) and the spending and consumption of wealth (mainly women). This is a moral hazard; as why would someone choose to lower their level of unnecessary spending when there are no benefits; only costs, to them for doing so. The solution is as simple as it is socially unacceptable. Minimize wealth transfer from men to women; and the subsequent demand that only men are socially required to work full-time or longer. People should only consume as much as they are prepared to pay for with their own efforts and labor. This reconnection between earning and consuming can only lead to better purchasing decisions and less waste.

While we have had many soul searching inquiries into 'what women want', 'what men want' is not asked – and for a good reason too. Men may actually tell you what they want. Governments and women would be appalled at the prospect of men not being encouraged and/or enforced to work harder that they themselves would which. Less tax, less political power to redistribute wealth, less national power on the world stage are the obvious reasons why men's rights are to be denied. Women's self determination is an obvious good; men's self determination an obvious disaster for both the powerful and women. It has been ever such. Since the beginnings of civilization, Kings have required men to be soldiers and slaves; and have required women to produce male soldiers and slaves. Women can also produce more females to produce more male soldiers and slaves. Is it little wonder there are only women's privileges and rights to choice?

Studies have shown that given a choice men want to work less. A 2009 study [1] by the Centre for Policy Studies in the UK found that men and women both wanted to work around the same hours part-time. This fact is only used in the study to prove that women are not "work shy"; since both women and men desired the same number of working hours. However, the only recommendation from this aptly titled study, 'What Women Want…and how they can get it' is for government policy to accommodate women's desire to work less; not men's. This study was unusual in that it asked what people desired beyond financial imperatives. More common is to bundle men's desires for work with the all-pervading expectation that men are required to financially support women and society. Even then, one in three fathers want to work less; and yearn for more home time [2].

Thus female hypergamy and government ambition are the reasons why the average man is forced into service for most women and the powerful. As such, the average man is, as well as a demographic minority, certainly a minority in the power stakes. This is why men's rights are so fiercely denied and contested. They don't suit the powerful; that is, the vast majority of women and the holders of political power – a frightening large and omnipotent demographic.

What is to be done? Many people would object to men's rights for self-determination as the obvious result would be to risk prosperity, and therefore, national interests in an increasingly competitive international scene. Surely,

acceptance of men's rights would only accelerate the relative decline of the western economies in a jealous and bitter world. It seems western civilization will be seriously challenged by other civilizations within the next decade. The US has already have lost the prime polluter mantle to China. Perhaps the institutional male-bashing should just continue until male morale improves, men work harder and the US is restored to polluter primacy. Is this the only way to protect and benefit the nation and thus ourselves?

Given the decline of the West economically, there may be another way to improve the world, our standing in it and the future of humanity. That's right – men's rights. While economic and military power are not to be sneezed at, soft power like the cultural benefits that would arise from men's rights should not be ignored in a world where so many are enslaved and/or impoverished. Immigrants are already attracted to countries which give them a better lifestyle and human rights. This means the Men's Rights Movement may have a solution to not only a nation's social problems, but possibly to the international problems of environmental degradation and perhaps even conflict over ever dwindling resources. The West could, in time, lead a men's rights revolution that would be irresistible to the rest of the world in the same way that entrepreneurial and religious freedoms have become.

Imagine if all those men currently enslaved in boring, repetitive, sole destroying jobs could be freed to engage in the creative industries of technology and the arts. Technology is our best hope for the future, especially for environmental and conflict problems. Art is what helps make life worth living. Men are gifted at both. How much of a better lifestyle have we already forsaken by forcing the innate genius in us to forgo creating a better world; and instead provide marginally useless consumables and dubious services for the consumer sex.

Why is there a need to first point out the benefits that men's rights could achieve in promoting a more technologically and socially agreeable future? Why not just because it is the right thing to do anyway? It is because while women's rights are seen as acceptable and desirable things in themselves, men's rights are a revolutionary threat to the existing power group – women and powerful men. Their minds are closed in the same way that all previous power groups had their eyes closed. Primitive societies were and are controlled by power groups who would suppress the creativity and enterprise of others; lest they increase their wealth and power relative to the power group. They would regard this as a loss to their relative power, rather than an overall increase in the community's wealth; and subsequently suppress it. It is the power group's obsession with relative wealth and power; rather than absolute wealth and power which holds their communities back. Such self-serving blindness to a better future for all is a significant contributing factor acting against the establishment of men's rights.

Time is running out and currently, the prospects for men's rights are remote and distant. There is only one thing for it. Men – go your own way. Force them to open their eyes. No society can compete (or duly cooperate) internationally without the willing involvement of their men. Everyone's future depends on it.

Too much perhaps. Somewhat exaggerated. Surely just one simply good thing – men's rights to determine their own lifestyle and retain a reasonable amount of compensation for work done – could not lead to world peace. How could it? Instead consider how women's rights to unfettered hypergamy would contribute to world peace. Hypergamy leads to increasing resource over- consumption and competition. This most probably will lead to conflict.

Currently the ambition of men is largely attributable to the social sanction of women's hypergamy and its fulfillment. Previously it was through the selection of a higher status male and their subsequent harassment to procure more wealth and status. It is now becoming more acceptable to abandon the current mate and trade up. Hypergamy is women forever attempting to better themselves. The problem is that it is always at the expense and labor of men. There are two ways a woman can improve her lot in life. She can accomplish it herself or she can use hypergamy, that is, receive it from a man.

This is where men's rights come into the big picture and humanity's future. It would be reasonable to object that naturalistically, we men are forever condemned to female hypergamy, and as such, men's rights can never be properly realized. But I ask you. Do we have a choice? At root, it is hypergamy that is leading us ever more towards over-consumption and competition. The future is uncertain and worrisome. The future is men's rights or major problems. Future technologies will progressively remove the biological sex differences or otherwise fulfill

their requirements. The direction for humanity's success is incontrovertible. Technology and men's rights are the only possible future.

♦

[1] Odono, C. What women want … and how they can get it. Centre for policy studies. U.K. Sept. 2009.

[2] Dads yearn for more home time. The Weekend Australian. George Megalogenis. A study by the Weekend Australian using the Household, Income and Labour Dynamics in Australia (HILDA) survey. 7-8 April 2012. p.3

The people's guide to marriage

Robert St. Estephe · 19 April 2012 · Archived copy · Original

Frenzied Feminists Find The Soviet Marriage Situation Much To Their Liking

As a member of the So-Called Men's Rights Movement I must say am a bit ashamed of how little work I put into the article I humbly present to you here. I might have taken the time to paraphrase my sources rather than quoting them. I might have given a short history of the political system referred to herein in order to put the facts in their specific context. I might have taken these reports pertaining to a foreign country, in a long past time, under a different political system than our own, and took the trouble to explain why I think they deserve your notice. But I chose not, I confess, to do any of these things.

My reason for this? Simply put, if there are any historical text I have ever uncovered in my extensive research on the relations between the sexes (which is the barbaric way I refer to what our legal superiors call "gender relations") which need no explanation, analysis, or introduction, it is the two brief newspaper articles which I reproduce *in toto* below. This pair of journalistic ditties made their appearance in American newspapers in 1927, spaced apart by a period of about six weeks. This was right smack-a-dab in the middle of the years when the world's first formally organized men's rights groups – in Vienna, Chicago and New York – came together.

1920 Soviet poster (Wikipedia Commons)

Newspaper report #1: Feb. 13, 1927 – "New Soviet Marriage Laws Find Favor Among Women"

MOSCOW – Frenzied feminists find the soviet marriage situation much to their liking. It is the male of the species that all new marriage laws attack. Once upon a time it was the woman who cried when she was deserted. Now the case is reversed. A dictatorship of the eternal woman has been declared and it is the man who weeps.

He weeps because a new law just passed in the Ukraine permits him to be married without knowing about it. He can simply be notified through the post that a certain lady says she has married him. That is enough, no other ceremony is necessary. The lady "announces" the marriage, and he is a benedict, whether he wishes it or not.

The law provides that either party may deal thus summarily with the other. But it is usually the man who finds

himself married without knowing it. Then upon refusing to continue with the marriage, he can be made to pay alimony in case there is offspring.

ANOTHER CAUSE

Another cause for weeping is the fact that all over Russia a law now exists that will hold the man responsible for all matrimonial ventures, whether registered or simply do facto. He must pay alimony to any and all fair ladies who can prove that at one time, they lived in a state of de facto matrimony with him.

Cases that come to court show that this is easily proved. There is always some woman ready to swear that the defenseless man was the recognized "de facto husband" of her "girl friend." A third person as a witness that the couple has a joint household, even if only for a few days, is all that is needed.

Should there be children, the question is settled without further ado. The woman collects. Should there be two women and two sets of children, they also collect and so on ad infinitum. So the new legislation insures a second thought on the part of the man before he goes in for a new and casual attachment.

The scions said the recognition of the de facto marriage as equally binding as the registered one would automatically quash any polygamous tendencies on the part of the man.

MUST DIVIDE WITH ALL

If he must divide his property with all the ladles of his heart, then he will take care that there is just one with a real claim upon him, reasoned the lawmakers. Perhaps there is logic in that.

The situation which the latest legislation strives to remedy is certainly bad enough. For the last few years there had been a new profession arising in the land of the Soviets. It is that of the "alimony widow."

The "alimony widow" it is who lives in several short de facto marriages, and raises a brood of de facto children. For the support of her offspring she is legally entitled to collect a certain percentage of the wages of the men she names as the fathers of her brood. In this way she rakes in a much larger income than she could ever make working in a soviet factory or institution—and lives comfortably and happily ever after.

[Source: "New Soviet Marriage Laws Find Favor Among Women," Syndicated (Universal), The Salt Lake Tribune (Ut.), Feb. 13, 1927, p. 7]

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Newspaper report #2: March. 27, 1927 "'Alimony Widow' Is Soviet Problem – Women Who Wed Several and Insist on Collecting From All Rapped by Russian Commisar of Health."

Moscow. – Commissar Health Semashko condemned the superficial attitude toward matrimonial relations which exists among modem Russian boys and girls, in a lecture which drew a full house and enthusiastic applause.

As one method of control the Health Commissar suggested that Freud's theory of converting sexual energy into more sublimated channels should be taught youths. Yet, he said, despite the lax living which is prevalent, university students of today are three times healthier than those of pre-revolutionary times.

These prematurely mated youngsters live "more intensely than common cense should permit," he said. Semashko has just published a new book on the morals of the young in Soviet Russia entitled, "Rely on Alimony but learn to provide for yourself."

This title is a parody on an old Russian proverb where the word 'Alimony" has been substituted for "the Lord."

Alimony has proved a stumbling block in the new order of matrimony. Young women who married for a week at various times were tar too clever in collecting a permanent income from the fathers of their assemblage of children.

"With alimony from one man," they argued. "I can just manage to exist. But if I can collect from three or four at a time then I've a settled income tor life."

Chiefly against these “alimony widows” Semashko directed the complaints in his book.

[Source: “‘Alimony Widow’ Is Soviet Problem – Women Who Wed Several and Insist on Collecting From All Rapped by Russian Commisar of Health.” Syndicated, The Charleston Gazette (W. Va.), Mar. 27, 1927, p. 9]

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There you have it. The naked documents as I came across them.

I personally cherish these two journalistic gems. These creepy reports – from totalitarian Russia dated only three years before the creation of the NKVD on April 25, 1930, and therefore precede the mass arrests and incarceration in gulags of all those comrades whom the state considered to perhaps have secret thoughts which might run counter to the philosophy of “social justice” – are in my estimation quite valuable to every single So-Called Men’s Rights Activist, and likewise to all others who detest tyranny and its sycophantic ethics-washed and spineless “public servants,” whose taxpayer-funded ranks expand in our former republic on an incremental but nauseatingly steady basis.

Now you too, dear reader of *AVfM*, can share in the delight I experienced in discovering these charming little bomblets of utopian top-down planners. Share ‘em with your buddies. Quote ‘em in the comments you wildly sew across unfettered cyperspace like so many So-Called Johnny Appleseeds disseminating intensely unwelcome and inconvenient seminal truths. Milk ‘em for all they’ve got to offer. And may your orchards blossom with the passionate spirit of victorious post-totalitarian liberty.

P.S. For any Marxist with a PhD who might some day come across this piece: Here’s an asterisk (*). You, Herr Doktor, can kiss my asterisk.

AVfM Radio: Feminism as a tool

John Hembling (JtO) · 19 April 2012 · Archived copy · Original

[box icon="none"]

Tonight, AVFM's JtO and GWW take a high-altitude view of the most obvious opponents of the human rights of men and boys, namely the followers of big-Feminism. Much ink and many pixels have been expended in discussions of whether the movement named after females is one seeking their equal rights, or their supremacy.

The answer might surprise even some experienced opponents of what sometimes seem like a cult of sexual superiority. In addition tonight, we'll be examining the motivations and behaviours of the superior sex, those who are sometimes compared to royalty, to goddesses, or to children, and in moments of clarity, to simple stimulus responders like flatworms.

In addition, AVfM introduces a new segment to the show : "Who Feminists Want to Murder his Week".

Show time 8 PM central, 6 PM Pacific
The call in number for the show is 310-388-9709.

SHOW PAGE

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[box type="note" icon="none"]And a special announcement regarding AVfM Radio. As an added feature to AVfM Radio shows, we have secured a "Stickam" room. This is a video oriented group meeting area where listeners can register and meet after the show for live discussions. Here is a video by Krazie316 explaining more. He is the official room moderator. Be sure to put your request in early as seating is limited. If there is a good response to this we will add additional rooms and moderators.[/box]

REGISTER HERE

The plow horse and the princess

Alison Tieman (Typhonblue) · 19 April 2012 · Archived copy · Original

There once was a queen who was sovereign over a modest but prosperous queendom. On the day her daughter came of age, the Queen took her daughter aside and showed her the source of her prosperity.

In the stables, far from prying eyes, was a broken old horse wearing a worn leather bridle with a rusty iron bit. The horse's coat was worn thin in places, his mane falling out, his legs trembling from the effort of keeping himself standing.

'He's ready for the knackers, my daughter.' Said the Queen matter-of-factly. 'And there he shall go in due course.'

'This is the horse that built the queendom!' The princess said. 'Surely he should have some sort of retirement! And a proper funeral.'

'No, my daughter. You must respect his role; his role is to sacrifice for us, therefore even in death we respect his role by allowing his body to provide a last benefit. It will be the glue factory if he doesn't live to make it to the slaughterhouse.'

'Besides, it is not him that is magic. His bridle is the magic, my daughter. When you place it on a plow horse, the plow horse will be so proud to wear it and so proud that you placed it on him that he will work himself to death to fulfill your needs. It is his pride that makes the magic work; and his pride that gives it its strength.'

With that the Queen lifted the bridle from the old horse's head. The old horse let out a rattling cough and, trembling, knelt. After a moment even kneeling was too much for him; he lay on its side. A few moments more and his last breath shuddered his broken body like a paper doll on a string.

The Queen watched the horse's death with a cool detachment.

'That poor horse.' Said the princess, dabbing at her eyes with a lace kerchief. 'He was pitiful.'

The Queen stared at her daughter, her demeanor solemn. 'Controlling your sentiment is the price of leadership my daughter.' Replied the Queen. 'Speaking of which, after you place the bridle upon a horse's head do not let yourself want it; do not take it off him before you are done with him; above all, do not explain its true nature to him. Now, you must select the horse that will wear your bridle.'

The Queen's daughter took her time selecting just the right plow horse to wear the bridle. In due course she found a strong, handsome draft horse and all the queendom came to celebrate her placing the bridle upon his head in a great festival.

The princess basked in the adoration of her people as she brought out the bridle and made to place it upon the horse's head. But soon as the bit hit the back of his tongue, the bridle transformed from worn leather into spun gold and silver, embedded with pearls and rubies.

The princess gasped at the sight of it and so did her people. She glanced around herself; now all eyes were no longer on her, they were on the draft horse. Resentment stirred in the princess's heart.

Sensing her daughter's discomfort, the Queen interjected. 'But lets not forget the woman behind the draft horse.'

The gathered nobles agreed with their queen and toasted the princess's choice.

True to her mother's words, when the Princess had a need, the draft horse would provide. When she felt the queendom threatened by northern barbarians, the draft horse built a castle to thwart their ambitions and led the charge to repel them.

When the queendom was gripped with a famine and the princess felt the first stirrings of fear for herself, the draft horse pulled the plow faster and harder than any horse could because of the pride he had for his bridle.

But the princess was not happy. She seethed silently to herself. How the plow horse was admired when he wore the bridle! People would stop and stare and remark on how strong he was and how much he had accomplished. They awarded him titles for his great deeds. And each admiring glance and handsome trophy was a dagger in the princess's heart.

After all it was her needs he lived to fulfill; her benefit he bowed to; her frailties he sacrificed for.

She should have the bridle! And all the attention given him should be rightfully hers! But remembering her mother's words, 'don't let yourself want it; don't take it off him until you are done with him; and above all *don't explain its true nature to him*' the princess resisted giving in to her jealousy.

One day a passing dignitary from another land happened to mention the beauty and majesty of the castle built by the plow horse. How wonderful it was and how ingenious the plow horse had been to build it. The plow horse preened under the dignitary's compliments and the princess fumed. It was enough that her own people admired the plow horse; but must she bear a stranger's admiration for the plow horse as well?

The princess, unable to contain her anger any longer, cried out, 'He may have built it, but he built it for me!' And clomped from the dignitary's presence.

That night she went to the stable and crept to the horse's stall. Watching him rest with the handsome bridle—surrounded by all his medals and trophies—bile rose in the princess. 'Give the bridle to me.'

The plow horse woke and used to giving the princess whatever she needed, dutifully allowed her to grab hold of the bridle.

'Stupid horse, I let you wear this bridle, but it was always mine. I just used it to control you! And look what you did! You were supposed to live for my needs, but you saved the best in this world for yourself!' She pulled the bridle from the horse's head. It turned back into crackled leather and rusted iron in her hands.

She stared at it, dumbstruck and so did the horse.

Once the horse saw the bridle for what it was, old, worn—and above all a bridle—his demeanor changed instantly. He reared up, pawing the air with his great hooves. In her haste to get out of the stall and away from him the princess dropped the bridle.

The stallion turned his head to the stable door. The door was open. In her greed for the bridle the princess had forgotten to secure it. The stallion's nostrils flared, catching the scent of long night runs, open water and wild grasses.

He bolted through the open stable door, trampling the bridle to pieces in his escape.

The horse gone the princess looked at the cracked leather bridle now laying broken on the ground. Off the horse's head the magic was gone—there was nothing left in the bridle to want—and she felt a dawning horror as she finally understood her mother's warning. The bridle's only real worth was its ability to control the plow horse and she had lost its magic forever.

Mounting the Throne of Peter

cooterbee · 20 April 2012 · Archived copy · Original

We have a wealth of statistics, insightful reasoning and copious references in support of our positions on women in general and feminists in particular. We should. That is what we do best; take a logical stand and support it. Among ourselves that is entirely appropriate and should continue. When dealing with most women and all feminists there is no substitute for knee-jerk, entirely visceral and inflexible moral judgments. In fact, they should be preferred.

Endless citation, refutation of fallacy and Socratic pursuit of truth are the tools of reason. Men tend to understand them. Women, generally speaking, don't because indignation, outrage and gut level distaste are rooted in emotionalism. Women do understand base emotionalism and do respond to it in a more predictable way than they could ever respond to reason. They are also more likely to respond appropriately because the message is more clearly understood. Emotionalism is their language.

When you blurt out a definitive moral statement from the soul rather than a contrivance of the mind, you then occupy the high ground. It puts those who disagree with you in the unenviable position of convincing you that bad is better, if they are to persuade you at all. They may not wish to persuade you, but in the case of women, if others take your position they will feel compelled to try. Thereby forcing them more closely examine their own positions.

Feminism and Moral Relativism

Feminists promote Moral Relativism for one simple reason: Feminism is suspect on moral grounds and they know it. It is necessary for them to muddy the waters in the minds of the public because feminism cannot stand in the face of any absolute standard of morality. In a system of binary right and wrong, the individual tenets of feminism will usually fail. Those tenets that do not fail are easily acceptable to men. One doesn't need feminism to sell those.

The Utility of Ceaseless Moralizing

If the Civil Rights Movement used the strategy of the MRM, segregation would still be in place. Imagine if MLK or any other civil rights leader ascended the bully pulpit and went on and on about how studies have shown that desegregating mass transit will increase GDP by 14 percent or how a voter registration initiative will reduce the incidence of infectious disease. People rejected racism because it was unequivocally wrong. No other facts were necessary. The hammer of moral justice came down on Jim Crow and that was it. The losers in that battle were the ones to resort to recitation of supposedly sound arguments.

In a personal context, we don't even have to employ female examples to see how much more effective judgmental dogmatism can be. Imagine a party where you observe another guest double dipping a chip. Imagine first that you tell him about the geometric reproduction of bacteria and go on to list the different species of microbes contained in human saliva. Now imagine that you say, "I don't want your germs you f-i-l-t-h-y pig!" Which would have the most personal impact?

No need to waste words or knock yourself out reasoning with feminists or even your wife, for that matter, when a short and visceral pronouncement from on high will do and is more effective. Sluts are against slut shaming because sluttiness is, indeed, shameful. Say so. Your position would be unassailable because they too believe it. They invoke moral relativism and slut pride marches as a means to escape the inescapable.

Ostracism and the Herd Mentality

Females have depended upon the collective from very ancient times. Until recently, social exclusion was fatal to a woman and her offspring. A man's life and limb has always depended upon his ingenuity, cleverness and perseverance. The origin of reason and strength. A woman's survival has always hinged upon maintaining membership in the group. It is natural for a man to favor liberty more than a woman because his survival depends upon skills that are distinct from those that would secure inclusion within a group. In the case of women, no such

distinction is possible. To most effectively punish a man, remove his liberty. To most effectively punish a woman, expel her from the group.

Slut Walks, “Sex in the City” and the self esteem cult are all attempts to reassure women that even when they behave abominably that the bad behavior has the sanction of the collective and they face no risk of expulsion if they engage in it. To modify the behavior of women, reimpose that risk. The good news is that it can be done in relatively short order. Yes, the example of Lindsey Lohan is huge but somewhat remote. A stark and unvarnished remonstration from someone in closer proximity will undo the propaganda swiftly. Declarations of “that is disgusting” accumulate. Hearing it once may not overcome Cosmo and she can dismiss it as an isolated raving of a lunatic. If she were to hear it more often, however, she begins to doubt herself and wonder about her status within her more immediate collective. Women also have the tendency to assign more significance to something than it deserves. If she were categorically reproved as many as three or four times, she would imagine that the whole world is against her. A man can conclude that one man with courage is his own majority and it renders him invulnerable to criticism. A woman cannot. She is too reliant upon consensus. What is more, she is naturally more risk adverse. Risk is something men are supposed to take. A small handful of reproofs are enough to make her reconsider her behavior. There is too much at stake.

One does not have to always be punitive. There is nothing that can be done about the Mary Kellets and Vliet Triptees of this world but most women do want to align themselves with goodness. The problem lately has been that moral relativism and the aggressive marketing of debauchery has made discerning righteousness murky, particularly for women because they equate right with plurality of opinion. It is for us, who are able to identify virtue independently from community opinion, to point it out to them in a way that they can understand. There is plenty of room for positive encouragement too. It is just as easy to praise from an unmovable moral position as it is to condemn. Do it whenever it is warranted.

The Joy of Black and White Moral Absolutes

Chick language provides us with a construct that we can use. To women something is “nice” or it is “mean”. They use that simple, emotionally based dichotomy because that is what chicks understand. They use it with us and they use it with each other. That is how they evaluate the world. Use it.

To communicate a concept to women, a man need only set up a dichotomy and inject an emotional judgment. The difference is that instead of using the sliding scale of nice/mean that is situational, the right/wrong, good/evil dichotomies that we select are to be absolute. Most women want to be good so tell them what good is in a way they can grasp easily.

Who is to decide what is good and what is evil? Simple. You are. Some men might think it arrogant to anoint themselves as the final arbiter of all moral issues. Not true. As a man, nature equipped you to make decisions based on merit alone without respect to consensus. Women are bound by consensus and cannot divorce abstract principles from its influence. Act where they cannot. Such determinations must be made, so they might as well be made by you. You know right and wrong when you see it. We trust you.

A Couple of Possible Objections

Bigotry, injustice and immoderacy all sprout from emotionalism. Won’t a renewed emotional reflexiveness undo progress against evil? I think not. Enlightenment, like evolution, is irreversible. The arrow of time in on our side. Remember, it was undiluted moral condemnation that defeated the ills of the past in the first place. We have nothing to fear from the obstinate insistence on our current scruples.

What of good women? Do they deserve to be treated in such a heavy handed fashion? There are good women. The women who contribute to AVfM are proof of that. I am of the belief that most women are good, if somewhat misled. They only resist righteousness because they think that any behavior that the collective endorses IS righteous. The rare woman who is capable of moral judgment will select good herself and would not be on the receiving end of harsh moral criticism. Good women are human too. Even in the seldom occurring event of a

temporary moral lapse by a decent woman, your diatribe will be no more severe than the one she administers to herself. Would you do less in the case of a man whose judgment falters? Aren't decent women as deserving of positive recognition as morally weak women are of reproach?

What we stand for

Phil in Utah · 21 April 2012 · Archived copy · Original

To hear feminists talk, you'd think we were the worst people in the world. They, like most leftists have a collection of words that they just iiiiiitch to throw at their political enemies, for absolutely no reason other than to demonize them. The Southern Poverty Law Center have become veritable experts at this practice.

Most of the labels that they throw at us are easily refuted simply by pointing out what different demographics the contributors to this site belong to:

We're misogynistic? Thanks for telling us; try informing the women here how much they secretly hate themselves. We're racist, too? Ask the men of color here if they feel unwelcome. What's that, we're homophobic as well? I guess the gay and bisexual men who write and comment here, including myself, never caught onto how unpopular we are in this place. Silly us!

Then, there's the worst one of all: we're *violent*. To support this claim, they cite such extremists as George Sodini and Anders Behring-Breivik. Violence is perpetrated by members of every group, so our mere membership in any of those groups isn't an automatic refutation of this claim. However, a summary of our basic beliefs, when examined to any degree, is. Observe:

We want an end to forced military conscription of American males.

Every year, thousands of male American teenagers turn 18, and are forced, by law, to register for the draft, even if they have a crippling mental or physical disability. If they don't do this, they will not be able to get a job, go to college, or get Social Security benefits. In rare cases, they will be punished with a $250,000 fine and/or five years in prison. War is not an instrument of men, it is an instrument of politicians. Many world leaders, male and female, have used war as a means to advance their objectives or increase their power base; Margaret Thatcher, Indira Gandhi, Golda Meir, Elizabeth I, and Boudica are just a few examples. Our sons are sent out against their will to fight and kill the sons of foreigners, who were also sent out against their will.

We want an end to false rape accusations.

False rape accusations can destroy a man's life faster than anything short of a gun, knife, or blunt object. If acquitted, he will still be hounded for the rest of his life. If convicted, he will be sent to prison, where he himself will inevitably be raped when the other prisoners find out what he's in for. Within prison culture, the most respected people are murderers, so he will probably kill another prisoner just to end his own torment. We want this to stop.

We want an end to the atrocities committed by corrupt Family and Divorce Courts.

In the movie *Falling Down*, Michael Douglas plays a man who has just lost his job. In the middle of a traffic jam in the blazing Los Angeles heat, he makes his way home on foot for his daughter's birthday. His wife has filed a restraining order against him, saying that she feared his violence. Oddly enough, the police officer who questions her about the incident learns that he has never hit her or their daughter, he has never been arrested for a violent crime, and he never drinks. All she had to do to get the restraining order was say that she feared him. In a cruel twist of fate, he goes on a violent rampage, trying to right societal wrongs as he makes his way home; it was her filing of the restraining order that brought out the violent side of a man who had nothing to lose.

We encourage men to stop seeking the approval of women.

Many men are willing to put themselves in harm's way for a woman's approval. This includes committing acts of violence against other men. Women constantly encourage men to commit violence for them, whether it be killing a spider, beating up an unfaithful lover or an alleged rapist, or censoring men who dare to disagree with them. Sometimes, women don't even need to say anything; they simply act to defend a woman automatically and without

question. In some circles, this is known as chivalry. In a few others, this is known as violence by proxy.

We encourage women to use their own financial means to support themselves.

A man's desire to support his offspring and their mother is biologically ingrained, and surpasses many other instincts, including his restraint from violence. Indeed, countless men throughout history have taken up violent professions in order to support women. If men need only support themselves, the demand for money will be much smaller, and men will be less inclined to use violence.

As mentioned above, feminists are in the habit of citing Anders Behring-Breivik as proof that MRAs are violent. While it is true that Breivik was unfriendly to feminism, he was no MRA, since he was pushing for a restoration of what he called "traditional Norwegian culture", with men working to support women staying at home.

We demand an immediate end to domestic violence against men.

Photographs circulate constantly of women with bruised faces, with the implication that it was a man who was responsible. What is rarely asked, though, is what happened before the incident? Usually, the woman hits first, and she doesn't hit just once. She hit her husband or boyfriend repeatedly, and he grew tired of it and hit her once, just to get her to stop. Unfortunately, the evidence of this is often in women's favor, since women bruise far more easily than women. Yes, there are violent, abusive nutcases of men out there, but they are nowhere near as common as PSAs would have us believe. Overall, ending domestic violence falls on the shoulders of violent women.

We demand an end to chivalry justice.

In the decades before women's suffrage, there was an epidemic in the United States of men being murdered by women, and women being acquitted, particularly in Chicago. All it took was a little flash of thigh, a few half-hearted apologies, and a thimbleful of tears. The appointment of female judges has curbed this trend somewhat, but it's still going on. Within very recent memory, we saw two blatant cases: Casey Anthony and Amanda Knox. I hardly find it coincidental that female violence is at an all-time high, and shows no signs of slowing.

Conclusion

Our society is in a very sick, sad, and sorry state. We have found the problems, and have offered a simple solution: stop enabling violence, and punish perpetrators of violence. This is quite different from the feminist policy of *Defend perpetrators of violence if they have vaginas, and punish those with penises for violence, whether they are guilty of it or not.* Do I even have to point out how this will worsen the problem of violence in both sexes?

Ours is not a violent movement. It is fundamentally an **ANTI-**violence movement.

VAWA and the war on men

Gordon E. Finley Ph.D. · 22 April 2012 · Archived copy · Original

[dropcap]T[/dropcap]he Violence Against Women Act (VAWA) arguably is one of the most misguided pieces of legislation ever passed by Congress. From conceptualization to consequences it has wreaked a wide swath of destruction across American society and accurately can be described as "A War on Men."

Conceptually, VAWA is based on the false Duluth Power and Control Wheel model. VAWA falsely presumes that all Domestic Violence (DV) is perpetrated by evil patriarchal males against virtuously innocent female victims. This false gender ideology has no research support.

By contrast, social science research, replicated across hundreds of studies, shows that: DV is initiated about equally by men and women; slightly more women than men are physically harmed by DV but men nonetheless still represent more than 40% of the physically harmed victims; the DV initiation rates for women, and especially young women, have been rising; and DV has nothing to do with an evil patriarchy because the DV rates for bisexuals, gays, and lesbians all are higher than for heterosexual couples.

The research further exposes misrepresentation in the title: "The Violence Against Women Act." Given that DV approaches 50-50 on most indices, why does Congress want to serve only half of the victims? Where are the programs for male victims of DV? Where is the money for fathers and their children who have been victimized by violent and abusive wives and mothers?

The relentless feminist war on boys, men, and fathers across the past half century has successfully destroyed one of the bedrock foundational institutions of American society, the American family.

VAWA has been pivotal in the destruction of the family by depriving fathers of their civil rights, due process rights, and their right to cross-examine those who falsely accuse them of DV — most notably during divorce proceedings. VAWA also provides free legal services to purported women victims while simultaneously denying free legal services to men.

VAWA most effectively destroys families through temporary Restraining Orders. Gone are the days when physical evidence of DV was required and cross-examination was permitted to help judges distinguish between false and true allegations. In today's courts, a woman can allege to a judge (without the accused being present) that she was the victim of DV and is requesting a restraining order based on "expanded" definitions of DV. "Expanded" definitions include vague senses of discomfort, fears, and "Economic DV" (where the man did not fulfill the woman's economic wants).

Judges virtually always grant VAWA restraining orders to women "just to be on the safe side" even when there is no tangible evidence of threat — just the woman's non-verifiable internal purported feelings. Tragically, however, the consequences to children, fathers, and families are very tangible. With the restraining order in hand, the police remove the father from the home (often in the middle of the night) with nothing but the shirt on his back, order him to stay out of his home and away from his wife and children, and immediately begin paying child support to the woman who just "stole" his children and his home from him.

Fair, you ask? Convicted in what court of what crime by what jury on the basis of what evidence, you ask? The answers are obvious.

Critically, the current VAWA reauthorization will come before the Senate in a matter of days and lists 61 co-sponsors. As a man – or equally as a woman who loves her son, father, brother, nephew, grandson, husband or who wants male friends in her life – could you vote for any Senator who co-sponsors VAWA?

This may be your last opportunity to re-balance the scales of justice, to demand genuine domestic violence reform, and to end the war on boys, men, fathers, and families. If your Senator is a co-sponsor, contact them immediately. Tell them that unless they withdraw their co-sponsorship, you will withdraw your vote.

Why feminism may be right

Ethical · 23 April 2012 · Archived copy · Original

Men's Rights bloggers are right in saying that feminism has made marriage a losing proposition for today's men. Whether women enter the marriage contract in bad faith, or frivolously break the marriage contract to seek a better deal elsewhere, men are left paying for their free ride. Sometimes men pay for life. On top of that as an extra slap in the face men are often deprived of any meaningful rights to the children they've fathered.

Feminism hasn't just broken marriage. It's made all relationships between the sexes completely dysfunctional. It has unleashed high status alphas, game bloggers, and others to feast at today's sexually liberated commitment-free all-you-can-eat pussy buffet. At the same time it turns sex into a game of Russian roulette for all men. The ones who lose like U.K. footballer Ched Evans will discover the buffet wasn't completely free. All along they've been playing with fire.

Men's risk is that the current legal definition of sexual consent puts all responsibility for the consequences of women's slutty behavior solely on men. At the same time women's consent has become ambiguous. More men who love easy sex are recognizing that the safest way to avoid a life destroying "false rape" charge is to prevent morning after remorse by being subserviently nice to the slut who offered that easy sex up. Instead of letting a disgraced slut wake up naked and alone in the morning as Ched Evans did, alpha men are now obliged to pedestalize her. In the feminist desire to remove all consequences of slutty behavior we as a society are literally criminalizing the scorn and disdain we used to have for these sluts. High status men in particular can no longer get away with banging them so carelessly.

Once done with sex he may be dying to leave or to get rid of her by calling her a cab. Having a good understanding of the law surrounding consent almost forces him to spoon the slutty women affectionately all night, to listen to them patiently and earnestly, to look into their eyes lovingly, and to make sure to call. At least until he's out of the ever widening danger zone of a rape accusation.

By waging this war of false accusation terror feminism has successfully reengineered society to remove any restrictions on women profiting from use of their natural sexual assets. Sluts can now freely exchange sex as currency for personal gratification, to obtain gifts or favors, for coercion, for self-promotion, or even for marriage. Western men are losing or may already have lost any input on the market value of chastity.

One way men have responded is by rejecting the marriage noose in droves. More men are even opting out of dating, finding that investing in a woman rarely makes sense. Having come to terms with it these men are happier than ever to stay at home satisfying themselves with porn "10"s instead of spending money taking an over entitled "6" on a date. The remaining men who go out looking for easy sex brave the odds of being called a "creep" for just saying hello. More aggressive and angry at being "victimized" than ever before, where women used to decline advances politely now they use the word "creep" so carelessly. A man is right to fear the label. To feminists it puts him one step away from having to hire a lawyer.

How could any of this be good? Bizarrely it could be exactly what the planet needs. Every first world economy in the world relies on the assumption of growth into the infinite future for it's very survival. Growth means more consumers buying more cars, watches, and IPods, then paying more taxes and allowing businesses to create more jobs. A world wide and permanent end to growth will be a catastrophic change. We don't yet know to survive it and we don't even know if we can. But the planet has never had unlimited resources and unlimited space for population growth. That catastrophic change may be an inevitable part of our future. It might even be necessary. At some point world economies may have no choice but to find an equilibrium based on zero growth. Feminism is taking us there.

The traditional marriage was good at producing well adjusted children capable of filling the positions growing economies were able to provide. This marriage contract is unsuitable if we're preparing for a world that can no longer accommodate population growth or economic growth. The feminist marriage contract however will cure

population growth by killing any incentive for an increasing number of men to enter the reproductive game at all. It might even help select for positive traits in our populations in that it allows women to mate more selectively with fewer high status men since they have little fear of being left un-provided for regardless of how many women those men already have.

History has shown it's a fundamental principle of all current western democracies that in such democracies entitlements steadily accrue to those who demonstrate "victimhood" rather than those who demonstrate merit. History has also shown men will accept ever greater social burdens without resistance. Given our lack of male resistance and that our very system of government can only do a one way flow of entitlements to women, feminism may be the natural solution to healing the earth. The caveat is that the new feminist economy will replace an assumption of growth with another assumption that also might not be true forever. Feminism will create growing legions of disenfranchised men. To succeed feminism must be right in assuming these men will forever continue to accept their defeat, and that they won't one day rise to tear down the feminist system that's literally imprisoning them.

SPLC linked to anti men's rights subreddit

Robert O'Hara · 24 April 2012 · Archived copy · Original

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(AVFM News) Washington D.C. Apr. 24, 2012 –There has been much debate amongst MRAs as to what in particular prompted the SPLC to identify several Men's Rights groups and websites as hate groups in their 2012 Intelligence Report. The report itself did not give any specific clues and in fact featured mass murderer, George Sodni, a man with absolutely no ties to the movement whatsoever.

Recently, it has been pointed out to AVFM News that a poster on reddit announced shortly after the release of the Agent Orange Files that they were going to contact the SPLC and that she, in fact, had ties there. She later took credit for the organization's naming of the MRM as a hate movement. This will be the first time that a direct connection between the releasing of the AO files and the actions of the SPLC.

In December of last year A Voice for Men published and article entitled "Radfem Hub, the underbelly of a hate movement" which exposed screenshots from a private Radfem online forum which can only be described as heinous examples of vitriolic hate speech. An MRA going by the name of Agent Orange, along with others, had painstakingly collected the screenshots over a period of time and in addition tracked down the identities of the forum participants. Their names, along with their respective quotes from the screenshots, were featured in the article.

Shortly after publication of this article AVFM announced that Agent Orange had made available online a warehouse of screenshots that included Facebook and Linkedin profiles of Radfem Hub participants along with examples of their postings. This was done in order to expose the hateful activities of feminists and to make aware to the public their intentions. AVFM encouraged MRAs to browse through the files and write their own articles in order to publicize the matter further.

The immediate reaction from feminists all over was that of carefully guarded shock. Articles written by Jezebel and David Frutrele (Manboobz blog author) tried to minimize the impact by posting articles that glibly chided MRAs for doing what they described as a feeble attempt to discredit Radfem Hub and Feminism in general.

However, the reaction from other quarters betrayed panic.

A lawyer from Baltimore named Kathy Brennan, who is also an active member of Radfem Hub, frantically tried to track down the identity of Agent Orange and openly called for his prosecution. She was not successful. Online Feminist forums became suddenly quiet for weeks due to fear among their members that they too would be identified. Calls for action by the FBI were heralded all over the internet in an attempt to get the federal government involved. These too were not successful.

One instance where there was no hiding the panicked reaction of Agent Orange's targets was a on the Sub Reddit "Shit Reddit Says"; a sub-reddit who's only apparent aim is nothing more than to discredit the Men's Rights Movement. As AVFM reported in January, along with the announcement of the Agent Orange files publication, the sub reddit was ablaze with anger and rage directed at AVFM and Agent Orange for publishing the names of Radfem participants. One thread in particular, named "r/mensrights announces their plan to release the private information of RadFem Hub posters" hosted a frenzy of redditors posting their angst and disgust regarding the AVFM's coverage of the Agent Orange Files.

One redditor calling herself "little tiger," named the writer of best Effortpost and Best Submitter of 2011 announced four months ago on the SRS thread that she had connections at the SPLC and would try to get them involved. After the SPLC released their intelligence report concerning the MRM she took credit for initiating the report as recently as five days ago on a subreddit called "Subreddit Drama."

“I have known the folks at SPLC since approximately 2006. I talked to a friend of mine there personally in December after a particularly frightening incident at /r/MR (I did not identify the subreddit specifically or even say it happened on Reddit, just said “a men’s rights group online”), and they essentially told me that they were aware of the MRM already and yeah, sometimes MRAs did frightening things, isn’t the Internet weird blahblah.” she posted in response to an inquiry about her activities on the thread.

Agent Orange contacted AVFM and notified us about littitiger and provided links to her activities on Reddit. (see links below) He also shared with us a brief correspondence with littletiger.

“From me to littletiger:

‘Thank you

‘I wanted to personally thank you for helping get the word out to the SPLC after the Agent Orange release. The press you helped to provided us has allowed us to begin pushing out agendas into India, New Zealand, the Philippines, and Germany. We literally have tens of campus student groups forming across the U.S. as a result of the this.

You see, since the SPLC exposure, folks across the U.S. that had no idea of the issues have been coming to us in droves, and quite a few are telling their families who are in other countries.

‘There are even more articles showing up in publications talking about our issues since the SPLC release, many of them second [guessing] the current paradigm in gender politics.

‘On behalf of the MRM, I’d like to extend a warm thank you, and kindly ask you keep up the good work.

Littletiger responds:

“I want you to know that I also called the SPLC about RadFemHub’s hateful tendency to drop dox on trans women. The problem is doxxing, not the fact that you are an MRA.”

It is curious that in addition to the SPLC not reporting about the Radfem Hubs activities they are also accepting money from them as reported by AVFM previously.

Links:

http://www.avoiceformen.com/wp-content/uploads/sites/2/2012/04/srs-screen-1.jpg

http://www.avoiceformen.com/wp-content/uploads/sites/2/2012/04/srs-screen-2.jpg

http://www.avoiceformen.com/wp-content/uploads/sites/2/2012/04/srs-screen-3.jpg

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AVFM News and Activism Show 2

James Huff · 24 April 2012 · Archived copy · Original

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On this, the second edition of A Voice for Men News and Activism, we will be featuring as our guest you tuber Krazie316. Krazie316 has been an active Youtuber since 2006 and has made over 200 videos – many of which covering Men's Rights topics. He is noted as being one of the most measured speakers on the subject of Feminism and Misandry. James Huff will be conducting what is sure to be a very engaging interview.

Both Robert O'Hara and James will be giving you the MRM news of the week. It was a good news week indeed! As always, after the news is covered and the interview is conducted we will then turn our attention to you, the caller. Remember AVFM News and Activism is not just here for you to get the news, it is there to help you make news as well. So call in, share your stories of activism and your ideas because this is the show where the MRM takes the fight to the fore and hits hard.

Showtime is 9pm eastern 6mpm pacific and the call in number is 310-388-9709.

Join us!

SHOW PAGE

[/box]

A game not worth the candle

John Hembling (JtO) · 24 April 2012 · Archived copy · Original

I have the pussy, so I make the rules.

Most readers will already be aware that the author of this article does not posses female genitalia, so the preceding statement might seem, at first, odd. However, the sentiment behind "I have the pussy, so I make the rules" will be familiar as a thread in almost all modern discourse between men and women. Depending on who is asked, when this is pointed out, this elicits grudging acknowledgement, or agreeing nods, and in a few cases, resentment. What's less common is a philosophical parsing of that narrative, usually left unstated: "I have the pussy, so I make the rules".

Pretty obviously, this is an example of the formal logical fallacy known as the Appeal to Force. This might be argued as less a fallacy than an operational practice. Although it is usually unstated, this remains a major element in relations between men and women. In fact, in any masculine objection to this ideal the fallback narrative almost always present in modern sexual discourse is another logical fallacy, the charge of sour grapes. "you're just bitter because you can't get laid".

The superb *Shaming Tactics Catalog* lists these as "The Pink Whip" and the "Charge of Rationalization," respectively, and in the second case asks the relevant question, "what if the grapes really are sour?" In asking that, it must be noted again that "I have the pussy, so I make the rules," rather than being an opening conversational gambit is a usually unstated narrative. This means that while it applies as blunt force trauma and a tool of manipulation and control, it's more subtle application is in public popular definition of acceptable male identity. What constitutes a good man? what is a gentleman? and who ultimately determines any shared agreement of these definitions?

Another way to examine this is: who does the definition of good man benefit, and who carries the cost?

Unfortunately, most socially accepted models for male identity continue to depend on service to, or utility to the social collective, or to women. A "real man" is one who provides for, protects, or sacrifices on behalf of the collective, or of a woman. This is really just an extension of "I have the pussy, so I make the rules." The rules in this case govern the acceptable definition of a real man.

Men, socialized in this framework are dependent for a positive social identity on the childish and selfish emotional caprice of women. If masculine adult self-determination was not sufficient to reject this model, the modern reality that females are neither socialized to acquire, nor often demonstrate any empathy, accountability or motivation beyond a narrow and short term self-interest; Men must reject both their socially conditioned model for being "good men" as well as learning a healthy contempt for collective approval.

However, development of a male model for self-value and positive identity apart from utility to collectives or females is not enough. Even as a growing culture of positive male self identity emerges from the men's rights movement, it is necessary to publicly outline some of the emerging framework. Because of self-interested hypergamy, men not showing-off their utility to women are largely invisible to them. In fact, when such men are visible, it is through the filter of female defined male-identity, so Men Going Their Own Way are incorrectly characterized as failures. This is the opposite of the truth, men going their own way are winners by their own measure. The early adopters of this path are pioneers shedding thousands of years of behavioural programming and freeing themselves from a corrupt system of exploitation.

What are these pioneers winning? The answer to that being their own value as human beings endowed naturally and automatically with the human rights, justice, reproductive rights which under traditional frameworks men are denied in all cases except where they are of positive utility to collectives and to women.

The system wide impact of this new framework has positive benefits substantially beyond those accrued to individual practicing men. First among these is the removal from collective use of labor, money, the dispensation or

absorbtion of violence on behalf of others, women, or a collective.

That collective which discounts the humanity of men and boys, and regards their worth as human beings conditional on their utility. Examining the near total failure of feminists, and women in general to respond to detailed exposition of human rights inequities impacting men, it becomes evident that women, *as currently socialized*, are immune to these inequities when expressed in terms of facts, logic, statistics or empathy.

Men continue to die, as they are legally marginalized and the gender-ideology driving this responds by portraying them as less than human. Rather than responding to evidence based arguments, feminists as well as non-feminist women have demonstrated no tendency except to react with accusations of misogyny to men stepping off the treadmill of service and disposability. To men arguing for human rights which women have long taken for granted, women have shown a collective refusal to acknowledge that such men are anything except criminals, monsters, weaklings, sissies, subhumans and failures. They are non-men, who in their stupid testosterone addled brains dare to pursue any path outside female-defined real-manhood. Bluntly, women, taken as a demographic have demonstrated an almost purely emotional and reactionary aversion to men's attempts to address male disposability, marginalization, and legal disenfranchisement.

That women control the majority of discretionary spending and a small but real majority of the electorate means that women's engagement with the human rights issues of men is a necessary component of resolving male disposability and marginalization. A demographic wide failure to respond other than by reactive emotionalism informs an alternative strategy in reaching women. A biologist does not reason with flatworms, rather – he steers their responses by modifying their environment.

The growing pathway of masculine self-actualization, in addition to benefitting men as individuals – has some significant potential to modify the political and economic environment in which public indifference to male exploitation and marginalization flourishes. As a courtesy to those few who might be moved to minimize the societal convulsion which might result, some specifics of these changes are explored here. It must be noted here, that women, taken as a subset of humanity currently operate under a few assumptions of rapidly diminishing relevance.

The first being that men, in their interactions with your female majesty are all enraptured by the prospect of access to the hole in the front of your lower torso. This is what men, as reproductively viable mammals are programmed to want, but the reductionist dogma of men as sex-obsessed troglodytes is the childish fantasy of feminine superiority reinforced in public zeitgeist. The reality is that "you've got the vagina, so you make the rules" is supremacist, infantile and no-longer to be tolerated bullshit.

For women, this bit of mythology is something to be abandoned, as growing numbers of men in the blue pill majority are rejecting their own expected male-as-manipulatable-lemming behavior. In the red-pill world of MGTOW, masculism, and Zeta-Male identity, men are increasingly unwilling to tolerate recitation of male-is-inferior mythology.

Regrettably, because much rhetoric opposing male human rights uses emotional rather than evidence based argument, some conclusions here might be redundant to logical thinkers. They have been listed here in spite of that hazard, because for those this is intended to enlighten, emotional reasoning will not have revealed these predicted outcomes. Some of you may be feminists, so I will type very slowly.

The hole in your lower torso which which bleeds every 28 days is of rapidly diminishing social or commercial value. This is not a new idea emerging exclusively within the men's rights community. Naomi Wolf bemoaned the diminished market value of feminine orifices in her 2002 article "the porn myth". What Wolf failed to grasp was that "young, hip, progressive feminists" continue to cling to the solipsistic view of the second wave, taken directly from Solanas: "Being an incomplete female, the male spends his life attempting to complete himself, to become female."

Men's failure to conform to this delusion provokes frustration and anger in those whose ideology informs the

attempt to force conformity to their childish expectations rather than accept reality. Faced by a decades of blame, anger, manipulation and shame for failing to conform to “man-as-defective-woman,” men are, to state it mildly, weary of the ongoing abuse. Piled on top of this is that women are increasingly socialized to demonstrate violent, irrational, childish and openly sociopathic behavior, and we all go along with this as if it is normal.

All of this depends on men, for their part, allowing their self definition as “real men”, or as “good men” to rest on the judgement of women. The historical tendency of men to tolerate almost anything because positive self identity depended on valuation by women is rapidly waning. This is also why pussy’s market value is now at such a historical low. And it’s going to get worse. The recent phenomenon of slut-walk protests claiming among other things a positive cultural spin on the traditional criticism of the word slut is an expression of inability to understand having one’s cake and eating it. Widespread sluttism such as hook-up culture, cougar culture and other female driven casual sex means that sex, widely and easily available undermines women’s ability to manipulate men by controlling sexual access. Coupled with a feminine consumer culture in which young women have all the charm and wit of baboons, a feminine approved definition of male identity has rapidly diminishing currency.

What’s on offer is universally and freely available, but comes with grotesque entitlement, violent tendencies and, a broadly unpleasant demeanour. So thanks, but no thanks.

Western nations like Canada and the United States are, it must be admitted, coming late to the party. In Japan, an emerging model for male identity includes a growing majority of the male population. These men are called soushoku danshi[1], and are characterized by an indifference to social approval, an unwillingness to pursue women, and a rejection of self-destructive competition for status, high income or materialist consumer culture. And there’s a lot of them.

According to a 2009 slate.com article, “a consulting company that is a subsidiary of Dentsu, the country’s largest advertising agency, estimates that 60 percent of men in their early 20s and at least 42 percent of men aged 23 to 34 consider themselves soushoku danshi, which translates to grass-eating men.”

“Of the 1,000 single men in their 20s and 30s polled by Lifenet, a Japanese life-insurance company, 75 percent described themselves as grass-eating men”

Young men are deciding, en mass to avoid traditional romantic pursuit of women. This doesn’t mean they’re gay, or weak, its simply that they’ve decided that the quality of their own lives matters more to them than conforming to externally applied metrics of accepted male identity. The rise of this masculine model in japan has effects far beyond frustrating women who still wish men would compete for their attention, and pay for drinks, dinner, et-cetera. Japan’s soushoku danshi, in their indifference to traditional expectations are opting out of the corporate ladder and punishing career path of high status and high income, and in the process are collapsing the country’s economic growth. This is why japanese media uses perjorative and belittling language to describe these men, defining their own identity and self actualizing apart from their “allowed” role as disposable providers and protectors.

In fact, the Japanese media treat the soushoku danshi identically to the way the media in the west has begun to treat MRA’s and MGTOW’s.

Yoto Hosho, a 22-year-old college dropout who considers himself and most of his friends herbivores, believes the term describes a diverse group of men who have no desire to live up to traditional social expectations in their relationships with women, their jobs, or anything else. “We don’t care at all what people think about how we live,” he says.

That indifference to approval or censure is shared now by a growing number of western men, variously identified as Men Going Their Own Way (MGTOW) or Zeta Males. These are paths to positive male self identity de-coupled from the popular shared view of what a real man is, a protector, provider and self sacrificing dispenser of money, labor and sperm.

The issue of sperm and it's theft, and the monopoly of reproductive rights owned by women, with the power to legally compel males to finance female exercised reproductive rights is leading many western men to carefully avoid sex. This has been so thoroughly discussed in men's rights writing that even mainstream media has now begun to cover the issue.

James Taranto, writing for the Wall Street Journal[2], correctly pointed out that young men are increasingly aware that in the event of a pregnancy, males have no legal rights, and of which increasing reportage shows women willing to sabotage condoms or lie about birth control to achieve. Men and boys are also aware that should a woman they sleep with become pregnant they will be committed to nearly 20 years of financial service. Piling onto this is the growing climate of blood-sport in false accusations of rape, sometimes concocted from post facto regret by a woman who participated in sex but decided after it had been a bad idea. In this legal and social climate, men in small but increasing numbers are quite sensibly avoiding women.

However, this is men in the majority, blue-pill average-guy population. This doesn't include men electing a purposeful MGTOW or Zeta Male identity. For these men who've taken the red pill and read the commentary on sites like this one, or written their own, they are defining a growing movement in which feminine approval or censure is irrelevant.

In simplified terms, the standard female assumption that a vagina commands respect is going to lead many women to bad decisions. Sadly, because many men are not yet prepared to discard a woman-approved definition of self identity, there remain plenty of white knights as the social enforcers of female deference. Coupled with the treatment by emotionally reactive feminists of men opting out of their traditionally allowed servitor status – these men will likely be targeted by feminist zeitgeist as enemies of all decency, and attacked at their identity, and in many cases, by the proxy use of force through blue-pill men.

This is where the wake up call in this article aims to enlighten feminist and nominally non-feminist women alike. The use of such attacks to force male compliance will likely be treated with more than the indifference many red-pill men now default to. In fact, attacks on male identity and coercion are increasingly understood for the bigotry and hatred they express.

The forbearance of men, treating attacks on male identity with patience is coming to an end. This patience was based on the social acceptance of female-defined manhood, which as mentioned above is increasingly obsolete. The acceptance of feminine attack on male sexual identity has also been based on men's wired in behavior to protect and accommodate women – but this masculine tendency is counter-productive in a culture which exempts women from personal accountability.

Recent discussions within the feminist blogging community have endorsed the practice of "creep shaming." This is cultivation of social shame and ostracism in men based on the internal emotional state of whatever woman offers up that insult. Of course, this method of social control depends totally on the assumption that identity-based attacks will be accommodated because of a female-defined positive masculine identity, or male desire for access to the magic vagina. That which even Naomi Wolf noted in 2002 now no longer carries much exchange value. I strongly encourage feminists to embrace and escalate this tactic, because if adherents to a doctrine of class hatred and violence continue to clearly identify themselves, treating them with appropriate respect becomes nearly automatic.

That truism "you've got the pussy, so you make the rules" it turns out was not an absolute law. Obviously, you've still got the pussy, but now it seems you've fucked yourselves. The game you've so long controlled is no longer worth the candle.

[1] http://www.slate.com/articles/news_and_politics/foreigners/2009/06/the_herbivores_dilemma.html
[2] http://online.wsj.com/article/SB10001424052702304444604577341862453090268.html

[box]
http://dictionary.reference.com/browse/the+game+is+not+worth+the+candle
"The saying alludes to a game of cards in which the stakes are smaller than the cost of burning a candle for light by

which to play."

http://www.phrases.org.uk/meanings/260900.html
"occupations […] so lacking in merit that it wasn't worth the expense of a candle to create enough light to partake in them."

[/box]

Is CNN's Frida Ghitis stupid?

John Hembling (JtO) · 25 April 2012 · Archived copy · Original

Is Frida Ghitis Stupid?

No, probably not, but that didn't stop her from asking a stupid question in the form of her CNN article, *Are Men Stupid?*

Ghitis opens with a repetition of the title's rhetorical question: "Are men stupid?" and followed this by stating: "How else can we explain the endless parade of otherwise successful individuals, who by all appearances seem intelligent and competent, and yet risk destroying their careers and their personal lives over the chance to have a sexual escapade?"

The attendant question, "how else can we explain the parade of successful, intelligent men" who risk personal destruction by exposure of their sex lives; has a very obvious explanation. But to understand this requires recognition of a basic element of modern social identity. Women are the arbiters of what is publicly agreed constitutes a "good" man. Borrowing from Ghitis's rhetorical stylings, let's ask ourselves, how else can we explain men's willingness throughout history to die in the protection of women?

Well, maybe men are stupid after all, maybe, but let's continue. Add to the fact that masculine social identity depends on feminine approval, the further fact that men, like other human beings are sexual creatures with both biologically driven sexual needs, as well as socially driven sexual needs – and most of them, being adults, are going to find ways to satisfy those sexual needs.

This probably seems tedious to some readers, but seeing all the dots and actually connecting them is apparently difficult for some. I apologize for the possible insult to readers in presentation of such a rudimentary didactic. Frida Ghitis is invited to re-read this as many times as necessary, but there won't be a formal quiz.

The fact that powerful, male, high profile leaders of industry are regularly ruined by public exposure of sexual misadventure tells exactly nothing about male stupidity. Of course they have sex, thats what people do. People with vaginas and penises have sex. Those who are rich and powerful have more access to sex than those who are poor and powerless. What's revealing is that men, when outed in their sexual pursuits are publicly chewed up, spat out and destroyed. When Dominique Strauss Kahn shagged a hotel maid (if we accept that part of the story) the entire world lost it's collective shit because this was a rich powerful man expressing his sexuality in a way that didn't conform to woman-approved male sexuality. Kahn's wife was surely never so stupid that she imagined the head of the IMF didn't pursue some strange on the side, but DSK going off the reservation of the socially approved sexual trade union meant he had to be destroyed.

Intelligent, successful, powerful men with a lot to lose being regularly demolished when their sex lives become public doesn't indicate men's stupidity, *it indicates the power of female-defined male social identity*. Frida Ghitis's CNN article might have been a better article if the thesis had been "Is collective group-think a social cancer?" Admittedly, it is not as catchy a title.

Ghitis's exposition of apparent male stupidity is frustratingly short on substance, but manages to list athletes, politicians, bankers and other public figures in an attempt to equate pursuit of off-brand poon to mental malfunction. The only real stupidity in the presented narrative being the antiquated and obsolete notion that men, whether they are rich and powerful or not should continue to defer to a collectivist puritanical feminine judgement of where when and with whom it is allowable for men to seek consensual sex with other similarly inclined adults.

Is Frida Ghitis a judgmental, puritan scold with an inadequate grasp of human nature and a condemning hatred of any male sexuality which doesn't directly profit women?
Yep, apparently she is.

[box]

Frigiditis: *noun*

1] A mental disorder characterized by systematized delusions and sexual disfunction whereby healthy sexuality expressed in high visibility individuals including public figures becomes a focus for social condemnation. This is a socially corrosive mental pathology which in low mental function observers can be contagious. Outbreaks of frigiditis have been observed in correlation with high levels of societal misery and absence of individual happiness in community members.

[/box]

But wait! there's more!

[image]

After a resoundingly negative public response to her original article, some of which CNN published in their news.blogs.cnn.com[1] feedback section, Frida, apparently basking in the attention of being publicly called out on her open hatred, decided to double down, rather than admit that an identity-based attack on any other biological demographic would have been her Don-Imus career-ending move.

Okay Frida, round two.

[1] http://www.avoiceformen.com/wp-content/uploads/sites/2/2012/04/Overheard-on-CNN-men-are-stupid.pdf

Four brothers in my inbox

Paul Elam · 25 April 2012 · Archived copy · Original

From time to time I post some of the emails I get. With all the recent activity my inbox has been pretty busy. But I just got one from one our Australian brothers, a gent known to some of you as Dr. F, who wanted me to pass on some recent events in his life in some way.

Being both reasonably bright and lazy it occurred to me that this was the sort of thing better coming from the horses mouth, so I asked for and got permission to run the email. There is nothing I could add to this, and in fact would likely have spoiled any effort to take the story and say it for him. So here we go with the email, which was a very welcome bright spot in my day. A lot of bright spots these days.

G'day Paul,

I am hoping that this write sees you fine and well. As for me, I am doing more than ok I can tell you.

Last Sunday me, my brother and Stu gathered at Karma's place for a meet and greet. We all knew we'd have a time of it, and to say we did would not be explaining the half of it. So I am going to try to fill you in on some other bits as much as I can.

I had already met Karma one time the week just gone, and instantly he and I drew upon the familiarity we have built by way of your website over the previous fourteen months or so. We sounded like a couple of jabbering monkeys as we became excited more than the sum of our parts with stories and idea we have. It was an experience I will never forget.

Anyway, when the four of us got together it was all this and quite a bit more as well. All of us in one moment that was for four hours, just could not stop discussing and debating and swapping ideas like tomorrow wouldn't turn up. It was miraculous for all of us, and something occurred to me. I knew that had we been alone that day with only ourselves as four units apart in geography then our combined ideas would not only have been diminished, but the forte of them would have been so as well. What I mean by this is that together our new and wonderful ideas were much stronger than four blokes just shooting the shit, we were twenty "apart" MRA's in strength but we were only four in one room. Four.

The flow and ebb of many MRA's gathering on the net is one thing and this is wonderful. However, the conversation and exchange of ideas are staggered with time interrupts and loss of translation occasionally, but not so with a kindred soul right there in real time.

Right now there are plans for a parody video, a musical addendum to something else from my brother, a video editing work bench nearly established, another YT video montage regarding the placement of MRA stickers, three other videos discussed and other things I can't talk about for reasons important to relevant parties.

My want here is for you to know at least two things, one is that we four thank you for your site and how it's ripple effect of having us meet, and secondly for you to know all the more as you do already, that when MRA's get together (I mean get together with a handshake and a laugh and the other) we are a multiplication of our parts not just the sum. We were tripping over ourselves with all of the pent up bit of it all I can tell you, and I know you can see it in your mind's eye the same. How could you not ?

Just four blokes in four hours, and what will come from this may yet have some needing a seat-belt that needs buttoning. I tell you I am busting and more dawns won't find me dropping off with that. There are others out there who are just as passionate, and we become all the more so with our now meeting each other on the other side of the screen.

Please tell others of this if you will in the way you do. This is my request of you Mr. Elam, and I can never tell you all the more how when MRA's gather for real it is so disarming and arming at the same time in the way that screen to

screen will never know.

Keep well mate.

Like I said, there really is nothing I can add to this. It says it all perfectly. I don't think we are very far away from the time that emails like this one will be common, and expected. Then the FTSU gets taken up to a whole new ball game. Carry on, brothers. Give them hell.

AVfM Radio: Men going their own way

John Hembling (JtO) · 26 April 2012 · Archived copy · Original

[box icon="none"]

Where are the good men going? The answer being, obviously, the same place good men have always gone: to an early grave, or a nicely appointed cage. Bad men, on the other hand, are going somewhere else. Anywhere else, in fact, wherever they want, without concern for who tells them no. Men going thier own way, and Zeta Masculinity, the modern paths to male self actualization without necessary self sacrifice on behalf of those who hate them are the topics for the 26 April 2012 episode of AVFM Radio. GirlWritesWhat, Johntheother, and TyphonBlue will be wrestling with what it takes to shake off the mental shackles of a society which discounts male humanity and values only male utility. The social contract between men and women is broken, burned and bombed into rubble, and those who've bombed it provide no replacement except a cage for men. What will replace this contract is still largely unknown, but a few ideas are currently in beta-test now.
Call in tonight at 8PM central standard time 310-388-9709

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[/box]

Taming the abusive shrew

Ethical · 27 April 2012 · Archived copy · Original

Judging from the popularity on and off screen of personas depicted by earlier stars like Sean Connery and Errol Flynn, the commonly accepted solution to a hysterical woman's verbal abuse was a well-timed slap followed by an earnest rogering to soothe her feminine dissatisfaction.

How things have changed. The horror genre aside, today widespread feminist advocacy has largely eliminated gratuitous violence against women in film. Women have been educated to be more aware and now reject that violence. Films perceived to use violence to gratify male viewers in these or any other ways provoke modern women to extreme reactions. For these reasons, though stories of women who've been victims of violence are still seen as courageous, the depiction of that violence remains an extremely sensitive issue. Hidden messages that "she deserved it" are quickly detected as a form of covert violence in itself. Women are extremely unlikely to use their entertainment dollars to support films depicting sexual or other violence against unsympathetic women.

Strangely enough movies themselves haven't become less violent though. Today's movies are full of fearless kick ass chicks. Men may not appreciate the importance of this change to women because male audiences have always had male on screen action heroes to cheer. Guys like Stallone and Schwarzenegger portrayed the very definition of tough by surviving being knocked out, tortured, stabbed, burned, and shot, before coming back and unleashing hell. Schwarzenegger said it best in Terminator: "I'll be back". But now female audiences now have women action heroes too. Decidedly feminine, these "Grrls" don't try to "out man" their male action hero counterparts. They fight in high heels while never quite losing their perfect makeup and hair. All these women are too skilled in the ninja arts to ever catch a real beating from any man they engage in fisticuffs with, and they never back down from any confrontation that brings them standing toe to toe with one. When they fight men they never lose, and they're ready to fight all the time.

With all the thrashings being handed out by these ladies, it seems that the appetite for violence against men has actually *increased* with the decrease in movie violence against women. Perhaps that's because as audiences we're still allowed to enjoy the most appalling violence against men. Recent Sci-fi thriller Lockout was a great example. Killings of males were flying on to the screen left right and center with no more significance to the storyline than flies hitting a speeding windshield. By contrast the director brought an entire room full of crazy prisoners to momentary pause during a jail break just to add significance to the death of one inconsequential female character. Having been given the appropriate attention she was able to deliver her final lines.

Feminists advocate for eliminating depictions of violence against women in movies because they say it promotes violence against women in real life. If true it brings us to reconsider the depiction of physical aggression of women against men and the depicted lack of consequences of that aggression which we see so often in today's movies. Does the pervasiveness of these images impact women in real life?

That may be exactly what's happening. A 2006 study in the American Journal of Health found that women were the perpetrators in more than 70% of the cases where one partner was violent, and that women initiated violence the majority of the time. The worst violence occurred in cases where both partners were violent. In other words things didn't really get bad until it turned into a fight. Unlike the movies, when women initiate violence and men react the consequences are sometimes severe.

The fact that the abuser was the woman in 70% of cases where one partner was violent brings up another issue. Domestic violence puts men at tremendous legal risk. Even police officers confess that when they show up to a domestic violence call the general policy is "arrest the man". Men accused of domestic violence are routinely evicted from their homes by force, and denied access to their children with no trial and no evidence other than her word – said in the heat of the moment. The losses he might suffer as a consequence often have permanent repercussions in terms of child custody and divorce, not to mention serious repercussions in the criminal justice system.

So men may be physically stronger, but these huge risks mean women who attack men clearly not only put themselves in danger of violent repercussions, but much more often also put the men in danger of serious legal trouble. Unfortunately the number of false abuse claims show some women understand all too well their power to misuse and manipulate the system to the detriment of innocent men.

All this brings me to the point, which is finding a more modern way for men to defend themselves from being so afraid to stand their ground in relationships that they become emasculated. Unfortunately rather than appeasing an abusive woman this strategy often just culminates in her legally harassing him after the relationship is over.

If, like me, you have a crazy great uncle, his solution might be “a slap followed by a good rogering”. In his day men might have derided a henpecked man as either being unable to control or satisfy his woman, or both. Don’t listen to him. Nothing could be more insanely dangerous to you in this world where sexual consent only occurred if a woman says it did, and where she’s at liberty to change her mind and revoke that consent at any time after the fact. There’s no safe way to react. We have to focus instead on prevention.

Today’s “go girl” culture demands empowerment through depictions of fist fighting movie heroines who show no restraint whatsoever in taking on men. If aggressive women are more likely to file false abuse charges, there’s a legitimate argument that these images create a culture of women prone to verbal and legal abuse that has serious life altering consequences for the men who come up against it. Perhaps these images of aggressive women in movies are where we should target our efforts. Is it time we advocate against violent movie heroines as being responsible for the legal abuse culture victimizing men?

From an old man to a young man

John Hembling (JtO) · 28 April 2012 · Archived copy · Original

Terrence Howard is the actor who portrayed Col. James Rhodes in the 2008 film *Iron Man*. He's an accomplished actor with a long list of credits, and his role alongside Robert Downey Jr. is arguably his highest profile role. Aside from acting, Howard has also earned himself press coverage by threatening to kill the 14 year old boy his teenage daughter was dating, because Howard didn't approve of him.

However, rather than censure for this murder threat, Howard was praised. The uncredited writer/moron who covered this story for the entertainment blog "celebitchy dot com" characterized Howard's threat by saying "to me, that makes him a great dad right there." The un-named hack writer, apparently female, enthused further to say: "Maybe I'm old fashioned, but it makes me happy to hear that some dads are still involved in their daughters' lives, and care enough to threaten the crap out of some boy. Isn't that a rite of passage for everyone? I honestly believe one of the reasons my dad sucks is that he never threatened anyone on my behalf."

The idea of the murderously over-protective father continues to find currency in our culture, as well as an element of popular entertainment.

The comedian Bruce Cameron published a list of what he called "8 simple rules for dating my daughter". At least 3 of the rules include threats of murder, and all but 2 include threats of grievous bodily harm. This list has been plagiarized, repeated and embellished by numerous other comedians, commentators, sermonizing priests and others so many times that dozens of versions can be found by Googling the term "so you want to date my daughter".

In 2011 a man named Dale Boyer uploaded a video to youtube which contained a public lecture to any young man with ambitions of dating his daughter. In this video, the daughter, an attractive young woman in her late teens or early twenties sits next to her father nodding and agreeing with Boyer's admonitions. Speaking to his daughter: "I have reminded you every single week, all your dates must be approved by me. If they touch you, I will cut their wanger off". Boyer expands on this, adding, "If they put their hands where they don't belong, I will cut their wanger off, and go to prison and get three hots and a cot".

The daughter interjects, saying: "don't mess with me". The father continues, adding "don't F*** with me, because I am a christian man." as his daughter smiles in agreement. He stopped short of saying the word "fuck." He figured threatening to mutilate his daughter's boyfriend was okay, but saying *fuck* was going too far. Well, fuck him.

Now my story. At age 17-ish, I very briefly had a semi-girlfriend who was a classmate. The romance, if it can even be dignified as such was ended by me, following my first meeting with her father. He showed me his shotgun, and made it clear, in front of his daughter that he would use it to kill me if I made his Daughter, and my friend, Tanya cry. This implied threat was not if I had sex with her, which several weeks into a high-school crush in the mid-1980s I had not gotten around to yet. He also wasn't talking about some hypothetical violence done against his daughter, no, the threat of death was offered on the mere event of her crying.

At the age of 17, my brain was a-slosh with hormones, and I didn't have the developed sense of self I now enjoy, but even then, whether it was a romance or a friendship – I discontinued the relationship that had been placed under condition of a threat of death. I did not, at the time have the skill or faculty to explain my reasoning to anyone. Not even Tanya, who had, until then been a friend. She raised no objection to the threat which I took seriously.

As I saw matters, If I explained to her that she was being immediately dumped – I might be creating the condition for fulfilment of the threat. In my mind, this had consequences beyond the possibility of my own immediate demise. My own father was likely, in my mind, to respond to such event with the retributive killing my girlfriend's dad, and maybe her too. To be clear, even to my 17 year old hormone-demented mind, this was an intolerable possibility to be avoided at any cost. It must be noted, looking back that my old man was capable of such response. I was also unwilling to inform my dad why Tanya was suddenly vanished out of my life, because news of the threat against his son might also have provoked violence from him, either against me, or against her father, an equal

chance in my 17 year old judgement. It even briefly crossed my teenage mind to consider whether, in the event of a man in his early 50s coming after me with a shotgun, I might get the better of him, resulting in my incarceration rather than my own death. So, I cut off contact – avoided Tanya at school, didn't return calls, and weathered my own self enforced exile in silence.

I never discovered what effect this had on her, as we never spoke again – although in the following year, several large and athletic white knights at our school sought me out, and I lost those fights.

However, although I didn't break off that early romance with a great deal of grace, I was correct to do so. Since then, our culture of acceptable violence against men, particularly young men has grown more pronounced rather than less.

Which brings us to the point of this discussion, which might have been usefully given the title: "advice for a young man, from an old man".

Here's the advice, for young men, listed here in several parts.

First, value yourself. Value your health and your life. Put yourself first. This should not be taken to mean be a self absorbed douche-bag, rather, recognize that you have value as a human, and do not allow anyone to devalue your humanity.

If you are threatened with violence or death, take those threats seriously. This has two components. The first is to not minimize threats or laugh them off – because while in many cases such threats are empty, rhetorical and not followed through, a skimming of the news shows that young men die at the hands of white knight fathers who still cling to moronic traditionalist views of their daughters as fragile flowers on behalf of whom everybody else must suffer and die.

The second component of this is that our society treats violence against men as if it is normal. If this is going to end, it starts with you. There is no reason to quietly abide threats of violence or death, just because everyone else is a moron and thinks it's acceptable. Fuck anyone who says or who implies by their silence your life has less value because you're male.

So, if you find yourself on the receiving end of some fatherly threat of death over possible offence to your girlfriend, and she abides by this condition on your relationship – then she is part of the problem, too. It might seem that explaining your position as a person whose life should not be threatened over trivialities is a good course of action. Some people might even advise sitting down with her to point out why continuing in a relationship under threat of death is impossible. This is not what I'll suggest. If a girl accepts, without complaint the dire consequence against you in any event of her discomfort, drop her without ceremony, notification or apology.

When you've been shown the gun, there is no more civil discussion, there is only the choice to exit or to return fire. The argument for the human rights of men and boys wont be won by escalating the violence already directed at men and boys. But the other side of a culture of violence against men and boys isn't passive acceptance of that violence, it's a loud and firm rejection of it. Just say no. Say *fuck* no.

So that's what I'm saying to younger men, anybody who puts a condition of the threat of violence on your relationship with them, throw them the hell out of your life. Demand the respect as a human being of value that everyone except you gets by default.

To everyone else, there's another suggestion on offer. Abandon the conceit that you are not complicit in the world's problems, that men, particularly young men should be your goat to be heaped with sin and driven into the desert.

To fathers of daughters who would smugly issue a threat of death or violence against young men, satisfied in your supposed protection of your little princess, consider what you'd do if the threat came from some other kid's parent, targeting your rotten spawn. Don't be such a moron. If your daughter is sexually mature, seeking male company, your job is not to protect her from real world. If she doesn't have the judgement to make those decisions, then you are already a failure as a parent. Don't compound it by giving her the at-one-remove use of lethal force to enable

her asshole behavior.

To daughters on whose behalf protective violence is wielded, grow up, or get used to the choice between males in your life with so little self worth they'll tolerate their own total disposability in deference to your fragile emotions. Or get used to a growing culture of men who totally wash their hands of you as an enabler of violence against them.

Male Privilege Checklist

John Hembling (JtO) · 29 April 2012 · Archived copy · Original

Forty Seven Lies : another tool to silence men rebuked.

Check your privilege. This choice nugget of establishment-feminist shit-talk doesn't get thrown around with the frequency it used to, but the cultural meme of "male privilege" continues to occupy the podium of unchallengeable truths. In fact, this idea has been of such utility to gender ideologues that rather than letting it dissolve and die as feminism becomes increasingly recognized as a violent hate movement built on lies, the trope of "male privilege" should be properly dragged into the spotlight and destroyed.

However, it's also worthwhile to examine just what the political utility of this lie is. In short, "check your privilege" is a highly effective method of silencing men. By telling men, or when men reject the lie, telling everyone else that men are privileged, a feminist can render their voice mute. For example a man complaining that "stop violence against women" ignores the fact that men, rather than women, are the majority of violent crime victims – but a simple utterance of "check your privilege" renders any man's complaint void. What he says doesn't matter, he's male and privileged and we can all move along and redirect resources to female victims. This has been so effective that for decades gender ideologues and robotic conformists to the status quo continue to use it.

What about male suicide, which is 4 times higher than female suicide, and in men post divorce, 11 times higher? Well, men have the privilege of being unaware of their privilege. Like magic, poof, such complaints for male consideration are vanished behind the over-riding TRUTH that men are privileged. The same simple trick works for any issue. Witness the co-option of citizen activism within the occupy wall-street protests. When gender ideologues injected themselves and their ideology into that movement a protocol for order-of-speakers was established called the "progressive stack." In this system, at gatherings where activists were to speak before crowds, the order-of-speaker was that "traditionally oppressed" ethnicities and sexual orientations would go automatically to the front of the line and white men would go to the back. Thus, white men were – through rhetorical-ideological sleight of hand, effectively silenced.

However, in addressing this venerable claim of male privilege, some, who argue for recognition of male human rights sometimes have occasion to ask the forbidden question: what privilege is anyone talking about? After all, men die earlier, commit suicide at higher rates, die on the job at higher rates, work longer hours, receive lesser comparative medical funding, are more of the homeless, and in many other areas get the shaft, so what privilege are we talking about here? Where are the examples?

When asked of gender ideologues – this usually elicits one of several predictable responses. The first and most popular reply, when asked "what male privilege" is, of course, silence. The next most popular predictable response is the hilariously stupid: "If you don't already know, then I can't help you."

As this is an irrational response, it's useful to list several another versions of the same answer. When an ideologue, asked for examples of male privilege offers something as sadly pathetic as "If you don't already know, then I can't help you." what they mean is this:

"I have no evidence, so I'm going to try to shift the burden of evidence for my claim onto you, because you oppose my asinine argument."

This response, if it's even to be dignified by continued engagement with whoever offers it, can be brushed aside by pointing out that the burden of evidence always rests on the person making a positive claim. Then again, those arguing for the human rights of men and boys, if they're not inclined to provide free education to ideologues, might prefer a more succinct answer.

Fuck you, for example.

However, when challenged to provide an example of the claimed "male privilege" feminists so often use to attempt

to silence oppositional argument, an increasingly common response is to post a link to a document called the “male privilege checklist”.

This tactic betrays the laziness, ignorance, and intellectual void from which feminist rhetoric springs. Rather than formulating an answer of his or her own, anyone employing this demonstrates their argument as simple repetition of programmed doctrine, rather than an intelligent response. The list itself, if those posting links to it even read it, is an indictment of the bankruptcy of the “male privilege” claim. Sadly, it’s unlikely that those using this “argument” even bother to read it, because while none of the items in the list actually demonstrate male privilege, many show the opposite case. Because of the robotic and intellectual vacancy of such actors, it’s unnecessary – and ultimately pointless to bother -actually addressing the non-argument of any blind linkage to the “male privilege checklist”.

This rebuttal includes the complete text of that so called proof of male privilege, along with explanation of the falsehood of every single claim in the list.

The Male Privilege Checklist: Or, a great list of lies, designed to exhaust and insult anyone with the intellectual integrity to actually read and address those lies.

1. [box]A man’s odds of being hired for a job, when competing against female applicants, are probably skewed in his favor. The more prestigious the job, the larger the odds are skewed.[/box]This is flatly false. In fact, this is the reverse of the truth. Men, especially white men, are uniquely disadvantaged in getting hired. Affirmative action, multicultural workplace and equal opportunity employment policies in all areas of the working world function to send men to the back of the line when competing for jobs – even when those men have superior qualifications and greater relevant experience.
2. [box]A man can be confident that his co-workers won’t think he got his job because of his sex – even though that might be true.[/box]“even though that might be true.”
   The fact that women might be hired based on their sex or retained during a period of lay-offs due to their sex is presented in a list of male privileges as if female advantage – when known by co-workers somehow becomes a male privilege. The stupidity of this claim is beyond explanation.
3. [box] If a man is never promoted, it’s not because of his sex.[/box]Once again, women being promoted due to their sex, which the author of this “privilege checklist” doesn’t dispute; somehow, this is characterized as a male privilege. The fact that men are not generally promoted except when they’ve earned it – this is a privilege enjoyed by males? Holy fuck.
4. [box]If a man fails in any job or career, he can feel sure this won’t be seen as a black mark against his entire sex’s capabilities.[/box]This is no truer for men than for women. It is not a privilege.
5. [box]A man is far less likely to face sexual harassment at work than his female co-workers are.[/box]This is false. Men face sexual harassment at work – the only difference being they have no recourse; if they complain, they will usually be fired or demoted.
6. [box]If a man does the same task as a woman, and if the measurement is at all subjective, chances are people will think he did a better job.[/box]This is false, also in many cases women have an advantage in being able to assume credit for work done by male colleagues.
7. [box]Whether a male is a teen or adult, and if he can stay out of prison, his odds of being raped are relatively low. [/box]This is false, and not a privilege.
   The odds of being raped if a female are also relatively low, however, for males, odds of violent criminal victimization are significantly higher. In addition, rapes of females are treated as a major crime, where rapes of males are treated as comedy.
8. [box]On average, men are taught to fear walking alone after dark in average public spaces much less than their female counterparts are.[/box]While it is true that men are taught to fear less than women, men are much more likely to be victimized by violent crime than women, so this is not a male privilege.
9. [box]If a man chooses not to have children, his masculinity will not be called into question.[/box]This is a false comparison, since men who do not marry are considered “un-manly” or social failures. Thus, once more, not a

privilege.

10. [box]If a man has children but does not provide primary care for them, his masculinity will not be called into question.[/box]This is another false comparison, to the extent that a woman who doesn't care for her children will be criticized, a man who DOES care for his children as a stay-home-dad will also be considered less masculine.
11. [box]If a man has children and provides primary care for them, he'll be praised for extraordinary parenting if he's even marginally competent.[/box]This is false, men are treated with great suspicion when caring for children, and stay home fathers are regularly considered weak failures.
12. [box]If a man has children and a career, no one will think he is selfish for not staying at home.[/box]Another falsehood. Men do not have the option of retaining a career and staying at home. By contrast, women are socially accommodated in this respect.
13. [box]If a man seeks political office, his relationship with his children, or who he hires to take care of them will probably not be scrutinized by the press.[/box]This is another false comparison, a man running for political office who has any role except working-full-time away from his family will be socially censured and heavily scrutinized.
14. [box]For men, elected representatives are mostly people of their own sex. The more prestigious and powerful the elected position, the more this is true.[/box]Another implied falsehood. Having elected representatives the same sex as voters is not a privilege or an advantage. Politicians traditionally cater to women, as women comprise a small but real majority of the electorate, and female favoring policies also appeal to traditionalist men.
15. [box]When a man asks to see "the person in charge," odds are he will face a person of his own sex. The higher-up in the organization the person is, the surer he can be.[/box]This is not a privilege; men in positions of power and authority define their identities primarily by relationship to their hierarchy, not principally as men. They see men lower than themselves as tools, and men equal to and higher than themselves as competition.
16. [box]As a child, chances are that boys are encouraged to be more active and outgoing than girls.[/box]This reflects our culture's requirements of boys to act directly, take risks, and disregard their safety on behalf of others, and our tendency to protect and shelter girls. This is not a male privilege.
17. [box]As a child, a boy can choose from an almost infinite variety of children's media featuring positive, active, non-stereotyped heroes of their own sex. Boys never have to look for it; male protagonists were (and are) the default.[/box]Children's literature provides models for male identity which almost exclusively require sacrifice and service and ultimately, disposability. This is how the literary device of the "hero" is defined, by sacrifice, and disposability.
18. [box]As a child, chances are that boys are given more teacher attention than girls who raised their hands just as often.[/box]This is false. Girls are favored and catered to in primary, secondary, and post secondary education; as evidenced by rates of drop out, personality-flattening medication, and educational success outcomes.
19. [box]If a man's day, week or year is going badly, he need not ask of each negative episode or situation whether or not it has sexist overtones.[/box]Neither women nor men "need ask of each negative episode or situation whether or not it has sexist overtones". Only a paranoid moron subjects all negative experience to this type of minute analysis.
20. [box]A man can turn on the television or glance at the front page of the newspaper and see people of his own sex widely represented.[/box]This is true of both sexes, and also irrelevant. Not a privilege.
21. [box]If a man is careless with his financial affairs it won't be attributed to his sex.[/box]To the extent that this is true, it's true or false in relation to both sexes, and also irrelevant. Not a privilege.
22. [box]If a man is careless with his driving it won't be attributed to his sex.[/box]This is false, young men typically pay higher insurance than young women, in violation of law.
23. [box]A man can speak in public to a large group without putting his sex on trial.[/box]To the extent that this is

true, it's true or false in relation to both sexes, and also irrelevant. Not a privilege.

24. [box]Even if a man sleeps with a lot of women, there is no chance that he will be seriously labeled a "slut," nor is there any male counterpart to "slut-bashing."[/box]This is false, creep shaming and virgin shaming are corollaries to slut shaming.
25. [box]Men do not have to worry about the message their wardrobe sends about sexual availability.[/box]False. Men's wardrobes and other signals of status govern whether women will instantly dismiss them as irrelevant, invisible, and non-persons.
26. [box]Men's clothing is typically less expensive and better-constructed than women's clothing for the same social status. While a man has fewer options, his clothes will probably fit better than a woman's without tailoring.[/box]"Fewer options" [True]."his clothes will probably fit better than a woman's without tailoring" [False].
    So women's broader clothing options are rhetorically contorted into a male privilege. The smaller profit margin of women clothing, due to manufacturers producing more variety translates to lesser quality – and this is a male privilege? The dishonesty in this list is utterly staggering.
27. [box]The grooming regimen expected of a man is relatively cheap and consumes little time.[/box]Women's decoration, in hair, makeup, jewelry, and other adornment might be inconvenient, but this ignores the reason why women wear makeup, jewelry, and so on. Woman are valued; in fact, they are treasured; as individuals. Men, by contrast, have value only to the extent that they are of use to women or to a larger collective. Men are, in fact, disposable. So putting on lipstick is a chore, oh dear, how awful that must be for you, to be valued enough to be decorated with makeup and jewelry.
28. [box]If a man buys a new car, chances are he'll be offered a better price than a woman buying the same car.[/box]If you possess skill at negotiation, you'll get a better price, if you allow a professional car dealer to dictate to you, you'll get the shaft. This is unrelated to sex, except that women, by employing their sexual power have a tool of manipulation men lack. This is not a male privilege.
29. [box]If a man is not conventionally attractive, the disadvantages are relatively small and easy to ignore.[/box]Women's attractiveness to men is measured in health, youth, and biological signals of fertility. Things ALL women are endowed with by nature (some to greater degree than others). Men's attractiveness to women is measured by accomplishment, it's earned; thus, once more, not a male privilege.
30. [box]A man can be loud with no fear of being called a shrew. A man can be aggressive with no fear of being called a bitch.[/box]Word games: Men who are loud and aggressive are called assholes and douche-bags. In addition, a man who pushes this asshole behavior far enough will get punched in the face, where a woman will not.
31. [box]A man can ask for legal protection from violence that happens mostly to men without being seen as a selfish special interest, since that kind of violence is called "crime" and is a general social concern.[/box]"violence which happens mostly to men"
    How is this a male privilege? Legal protection against criminal victimization (outside of domestic violence) is applied to women and to men, with extra vigor in applied protection for women, due to men's naturally wired behavior to protect females more than males.

    (Violence that happens mostly to women is usually called "domestic violence" or "acquaintance rape," and is seen as a special interest issue.)

    This is another lie, domestic violence is committed against men and women at nearly identical levels, except where it is one-sided (where the victim does not reciprocate the violence), and in that one-sided violence, women are the majority of perpetrators. Despite this, almost all public narrative perpetuates the falsehood that men are the universal aggressors in DV. Being falsely labeled as evil and violent based on sexual identity is not a privilege.

32. [box]A man can be confident that the ordinary language of day-to-day existence will always include his sex. “All men are created equal,” mailman, chairman, freshman, he.[/box]Through most of history, men and women have had differing roles, based on the social disposability of men and the tendency to protect and care for women, thus the names of careers reflect male undertaking in these pursuits. This is not male privilege; it’s a byproduct of male care-taking of women. In other words, a byproduct of historical female privilege.
33. [box]A man’s ability to make important decisions and his capability in general will never be questioned depending on what time of the month it is.[/box]This is because men do not vary in their emotions or capabilities based on what time of the month it is. Social recognition of the REALITY that women’s emotions and capabilities DO vary in such a regard is not privilege, it’s a reflection of observable reality. Privilege would be the public agreeing to a consensus that indeed, women are unaffected by their own biology, and are exactly identical to men in their capabilities. This consensus agreement with fiction is increasingly the norm, as entry standards for physically onerous jobs such as soldier, firefighter, and police officer are lowered for women, even as their pay and powers within such jobs are legally the same as men, who perform those physically onerous tasks at a higher average capability.
34. [box]A man will never be expected to change his name upon marriage or questioned if he doesn’t change his name.[/box]False, men will sometimes be expected to change their name, and belittled when they do, as well as when they don’t. In addition, WOMEN will almost never be expected to get down on one knee and beg a man’s hand in marriage, nor shell out 3 months salary for a bauble, nor fill the role of financial underwriter of the entire enterprise. Those “privileges” are reserved for men.
35. [box]The decision to hire a man will not be based on assumptions about whether or not he might choose to have a family sometime soon.[/box]This is true to the extent that men are not allowed the option and luxury of suspending their career to be parents, while women enjoy such privilege, while their jobs are legally preserved by federal law, should they chose to return. Men who do take such indulgence are expected to start new jobs on their return to the work force- without intercession from the state. Oh, those lucky, lucky, privileged men.
36. [box]Every major religion in the world is led primarily by people of the male sex. Even God, in most major religions, is pictured as male.[/box]Except for hinduism, and its offshoots, and Buddhism – which has no god figure.
    Concerning Islam, Allah is both male and female, so god being male is limited even in abrahamic traditions to Christianity and Judaism. Judaism being the western faith which brought us the innovation of cutting off the most sensitive tip of the male sexual organ.According to renowned biologist Dr. Richard Dawkins, the god of the bible is: “arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully.”

    What a privilege it is to be the same sex as this character.

    In addition, within christianity, Mary, the mother of Jesus was the closest to the deity through her giving birth of humanity’s apparent saviour. Women, as the direct creators of human life are naturally most closely associated to the creative powers of god.

    Also, the absence of a gospel of Mary Magdelin – who was Jesus’s companion (wife) removes from Christian canon any pathway to naturalistic male spirituality through men’s bodies. Women, by comparison do have such a path. Men’s pathway to “grace” within western religious tradition is through service and sacrifice, and explicitly excludes their own bodies.

    St. Augustine of Hippo, born 354 AD, declared the penis a demon rod, and semen a sort of toxic glue. Semen, within a more naturalistic religious philosophy would be a spiritual sacred elixir, rather than male sexual expression being a road to damnation.

    If a this is a privilege, we’re going to need a new definition for privilege.

37. [box]Most major religions argue that the man should be the head of the household, while a wife and children should be subservient to the man.[/box]Feminine submission is a method of control and indirect domination. It is a way of enslaving a man into the role of total responsibility, without any exit or relief. The traditionalist Christian “surrendered wife” is a way to make a man into a draft animal.
38. [box]If a man has a wife or live-in girlfriend, chances are that household chores will be divided so that she does most of the labor, and in particular the most repetitive and unrewarding tasks. [/box]This is false; the reality is that she will do the safest, easiest, and the indoor tasks, while the man will do the most physically onerous tasks, those outside the house, and those which are the most dangerous. But whenever housework is mentioned, this fact is omitted, because this is almost always presented in the context of a dishonest list of supposed male privileges.
39. [box]If a man has children with his girlfriend or wife, he can expect her to do most of the basic childcare such as changing diapers and feeding.[/box]This is true, but what’s also true is that those men performing any child care task are automatically suspected of and frequently accused of sexual deviancy and child molestation, and demeaned and belittled based on such pursuits being un-manly. Also, men are expected to hustle out to the workplace to fund home-childrearing activities, without complaint, and with no recognition that maybe they’d rather be with their families instead of grinding out some unrewarding and potentially dangerous 9 to 5 on behalf of wife and kids at home. So guess what, not a male privilege.
40. [box]If a man has children with his wife or girlfriend, and it turns out that one of them needs to make career sacrifices to raise the kids, chances are both will assume the career sacrificed should be hers.[/box]False. (see above)
    Also, women have legal reproductive rights. Men, by contrast have only the obligation to support and to finance whatever reproductive choices a woman may make. Whether a couple come to agreement on reproduction or not, in law, the woman’s choice is supported and enforced by the state, for a man, there is only the obligation to pay.
41. [box]Assuming a man is heterosexual, magazines, billboards, television, movies, pornography, and virtually all of media is filled with images of scantily-clad women intended to appeal to him sexually. Such images of men exist, but are rarer.[/box]Feminine sexuality is feminine power. Men are manipulated through commercial exaggeration of, and the marketing of feminine sexuality. The “male privilege” being complained of is the privilege to be manipulated by this imagery. The comparative salaries of female and male porn actors express this power imbalance quite clearly. On average, female performers earn 6 times what their male contemporaries do.
42. [box]In general, a man is under much less pressure to be thin than his female counterparts are. If he is fat, he probably suffers fewer social and economic consequences for being fat than fat women do.[/box]This is another false comparison. For men, the social pressure is to be lean and muscular. The claim that men face fewer social consequences for failure to conform to a body ideal is simply false.
43. [box]If a man is heterosexual, it’s incredibly unlikely that he’ll ever be beaten up by a spouse or lover.[/box]False. Peer reviewed research on domestic violence shows that in reciprocal violence, men and women commit violence at equal levels, and in one-sided violence, women are the majority of aggressors. In addition, men seeking outside help when they are victimized risk being arrested rather than helped and men who have been victimized are routinely mocked in mainstream media as weak, un-manly, and sissies.
44. [box]Complete strangers generally do not walk up to men on the street and tell them to “smile.”[/box]False comparison again. A man looking directly into the eyes of another man risks violence in response. Women generally do not carry such risk. Men are also far more likely to be victims of violence generally.
45. [box]Sexual harassment on the street virtually never happens to men. Men do not need to plot their movements through public space in order to avoid being sexually harassed, or to mitigate sexual harassment.[/box]Another false comparison. Sexual harassment in a female heavy workplace is common, and generally has no remedy through the company’s HR department or through law. A man complaining of such harassment will likely be

fired and publicly mocked. In addition, men in public are the overwhelming majority of the victims of violent crime.

46. [box]On average, a man is not interrupted by women as often as women are interrupted by men.[/box]False. Seriously, come on, this is a prepared list of supposed “male privileges”, and what we’re delivered is pathetic falsehoods, so obvious, unsupportable and blatantly untrue that reason isn’t even required to dispute them.
47. [box]Men have the privilege of being unaware of their male privilege.[/box]In reality, men have the privilege of being endlessly told of privileges which don’t exist, and being silenced, marginalized, sent to the back of the line, and belittled based on a cultivated narrative that they are privileged when they are not.

So there you have it, a list of forty-seven feeble lies. What’s most appalling about this list is not that any individual lie is so easily debunked. Rather that this is a prepared list, not vomited up in the middle of a debate, but assembled and collected in advance of challenge of substantiation of the worn out lie of “male privilege”. Even after passing through many hands, this pathetic collection of moronic falsehoods is the best rebuke which feminist has to offer?

This list, offered up as “evidence” of masculine advantage in a patriarchal society serves, ironically to illustrate the total intellectual and ethical bankruptcy at the heart of feminist ideology. In fact, a casual perusal of the list, absent of the rebuttals included here shows something else as well. These 47 feeble lies, collected together indicate the intent of so-called arguments pretending to establish the veracity of any claim of male privilege. These forty seven pathetic falsehoods, collected into one document are not meant to provide evidence, rather, they are meant to overwhelm anyone demanding evidence. Forty seven pathetic lies are intended to exhaust any proponent of male human rights with so much bullshit that it cannot be reasonably addressed within a debate. The weakness of each individual lie in this list is irrelevant. That there are forty seven separate claims – weak as each one is, the length of the list is intended to exhaust and to silence any individual arguing for the human rights of men. That intention, shown by the weakness of the arguments, and the length of the list is most revealing of all.

Forty seven separate lies are not intended to convince, they are intended to overwhelm, to exhaust and to silence debate. This document, saved as a PDF is all the answer such dishonest and ill-intentioned tactic deserves.

Tonight on AVFM News and Activism: Barbarossaaaa!

Robert O'Hara · 1 May 2012 · Archived copy · Original

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Tonight on AVFM News and Activism we will be featuring controversial and popular MRA you tuber Barbarosssaaaa as our guest. Barbarossaaaa harbors some of the most radical thinking in the MRA yet enjoys a large and diverse audience. This represents an opportunity for those who want to question Barbarossaaaa directly to do so and have some fun in the process. We here at AVFM New and Activism will be doing the same!

Of course we will be featuring news and commentary and encourage listeners to call in and comment on the news too. Showtime is 9pm Eastern 6pm Pacific.

We will be picking Barbarosssaaaa's brain and getting the most out of it. Please call in and join us at (310) 388-9709.

[/box]

You want privilege? You got it!

Paul Elam · 2 May 2012 · Archived copy · Original

I swear by everything holy that the next time I hear some fembot caterwaul about "male privilege," I am going to find something to break, turn it into shards, and drag the broken pieces across my chest just to distract me from the pain of their increasing stupidity. Just picture me like Martin Sheen, collapsed in a heap of bloody, tearful insanity on the floor of a cheap hotel in Saigon.

It would be better than listening to this bullshit one more time.

Ladies, since so many of you insist on addressing men as a monolithic group when it works against us, and likewise address yourselves as a group when it works to your advantage, allow me to honor that from my seat here among the ranks of the so called privileged. Trust me, I would rather just talk to any one of you as an individual human being, but I am not setting the terms here…*you are*, so I aim to accommodate.

Mind you I still don't know what that privilege is. One time when I was young and very poor I was late on my light bill. I showed the electric company my balls, but they cut my power off anyway. Maybe they weren't big enough, since I am an MRA and all, but it didn't even buy me one minute past the deadline. I was male powerful, but I had no power. Go figure.

Still, as long as you insist on seeing all this privilege where I don't, I think I ought to help.

If you want my "privilege," by all means you are welcome to it. All you have to do is pay the price.

And that price is strange. You might think we pay for that privilege with the bucket of Krugerrands that come with each male birth, or with the spoils of patriarchy awarded each man as he comes of age. But you would be wrong, I'm afraid.

To give you the real picture, let me suggest a little experiential exercise that will help you understand how we pay for all this unbridled power. Go stand in front of a mirror. Make eye contact with yourself and pretend you are talking to a new person; a stranger who has just been bestowed their fair share of said privilege. Give yourself a very serious, meaningful look and speak from the heart when you say the following:

> **"You now have privilege! That means you are a worthless, expendable piece of shit, to be used and disposed of by more powerful women and all men. Your feelings, thoughts, actions and indeed your life have absolutely no value outside what others can use them for. That is the cost of your privilege. Shut the fuck up and pay it."**

There are other costs, and I think it is about time that you are aware of them. Here is a brief rundown, emphasis on the word "brief."

When there is a war, women, almost exclusively, will do the killing and dying. If anyone is to be conscripted and forced into combat, it is the privileged women that have that honor.

When, and if, you return from war, prepare to have the powers that sent you there discard you like a kid who has outgrown a toy. Your damaged body and soul will keep you company on the street, where you will live, shattered by all the unthinkable horrors your privilege has led you into.

Men will serve with you in the military, but it will be more like a day care camp for them. Enough effort will be made to protect them from the worst of war that it will mean they will represent less than 2% of the death and disfigurement that the privileged women will face. Enjoy the ride, you powerhouse!

Don't forget, when you are a part of the privileged class you get to pay for everything. With your privilege comes the right to work on crab boats, drive trucks, work on electric lines, walk into burning buildings and sink into the

bowels of the earth digging out coal and other things people find useful. Those things *might* pay well enough for you to maintain your privilege. But remember, you don't get to really keep the money. You get to spend it on others; others that know it is your place to take care of them and fully expect you to do it. And if you fail them, or disappoint them, or don't look as good on Thursday as you did on Tuesday, then they can boot you out and have the state collect the money and hand it to them. How's *that* for power?

You can also expect that the men taking your money and spending it on themselves will be resentful because of it. They will take what you give them and endlessly bitch that you were able to earn it in the first place. But remember, as a member of the privileged class you have the right to keep your mouth closed about it. I mean, hey, you actually *can* speak. It is the right of the privileged to do so any time they want. Just be prepared for the world to tell you to quit whining and woman up. The privileged carry with them the expectation of silence in the face of adversity and injustice. Funny how it works, isn't it?

When a ship goes down, or any other life threatening disaster strikes, you have two choices. Be a real woman and die, or treat your life like it has value and have the world shit on you as a coward who refused to perish on cue. There is also the possibility of third option, either die from the disaster so that men can live, or have another woman blow a fucking hole in your face with a pistol because you tried to save yourself.

I know, privilege is a funny thing. Have fun using it to change the rules, but don't be in a big hurry. All that power has a way of supporting the status quo.

And here is a really important word of caution; one that you should remember above the simplicity of the "shut up and produce" mandate that will guide your privileged life. You will come to a point, for whatever reason, that you will look at your life, in all its reality, and decide that you really don't have any privilege at all.

Like noticing the emperor has no clothes, it may hit you one day when you decide not to offer your seat to a man; when the stares at you from all around seem to come down people's noses. Or it may dawn on you that you don't feel privileged when the state takes your money and gives it to a man you used to live with so he can take care of a child that he doesn't allow you to see, or just so he can afford really good, high-end liquor, as opposed to the bottles of dreck under your kitchen sink.

Whatever the moment, it hits you that the privilege is not what you had imagined; that it indeed has begun to more resemble an anchor around your neck than the helm of a great ship that everyone tells you that you are captaining. *That* is the moment you must remember to just shut up and take it.

You must learn not to say a word. Not to anyone else, not even to yourself. You must learn to see flames, coal dust, icy saltwater, death and sacrifice for the trappings of power that the world around you thinks them to be. And you must be willing to hang your head in shame over that power, even as the world chews you up, spits you out, and gets ready to take its turn with your daughter.

If you talk, if you say what you see, it will break the spell of your privilege, and the whole world will hate you for it, though hate may not be strong enough a word.

They will call you all manner of names, and say many, many hurtful things to try to wear you down; to humiliate you into hanging on to your privilege. They will put you on a list of haters, dedicate websites and blogs to painting you as human garbage. They will even try to get you watched by the FBI and other government agencies. They will advocate for your extermination.

Of course they will hate you anyway, even if you say nothing. They will resent your privilege and attack you for it, but ironically if you choose to abandon that privilege and even hand it over to them, their vitriol will get even worse. Sorry, I am just a man and I can't tell you why things work this way. It's just above my pretty little head. But work this way they do.

So, that is it, ladies. You want my privilege, it is yours. I will gladly hand it over to you this very minute. I am just waiting for you to meet the pre-requisites of disposibility and an utter lack of self-value. I am waiting for you to

woman up to the job, take off your fucking make up and be ready to bleed, for better commerce, and for my approval. Indeed, I have made your attaining more privilege the calling of my life.

I, like a Jew gone weary of being called a chosen one, am completely ready for anyone else, and in particular, you, to be chosen.

Personally, I have had about all the privilege I can stand.

Sex discrimination commissioner ignores men and boys.

Greg Canning · 2 May 2012 · Archived copy · Original

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FOR IMMEDIATE RELEASE

Sex Discrimination Commissioner ignores men and boys.

Details of an open letter have been released claiming Elizabeth Broderick, the National Sex Discrimination Commissioner, has failed to address concerns raised with her regarding disadvantage and sexism faced by men and boys in favor of advocacy predominantly for women.

The letter, compiled by Townsville doctor and International Men's Day coordinator Dr. Greg Canning has also been forwarded to the Male Champions of Change, the group of prominent CEO's and board members who worked with Ms. Broderick to elevate the representation of women in leadership positions within the business community. It is hoped these same influential men may encourage her to be more supportive of issues facing ordinary men and boys.

The poor educational performance of boys although recognized for decades, is not being adequately addressed, and is reflected in the declining rates of male enrollments and graduations from out tertiary institutions.

Whilst the introduction by the current Labor Government of the first Australian Male Health Policy in 2010 is applauded, much more needs to be done, especially to address men's mental health, disproportionate rate of suicide, reduced life expectancy and bias in research funding.

Gender discrimination during separation, divorce, within the family court and the subsequent alienation of fathers and children is seen as a basic human and children's rights issue that should rightly be championed by Ms. Broderick. Dr. Canning believes that the trend toward fatherlessness is at the root of many Australia's social ills.

Family violence is also a key area of concern in that strategies in Australia over many years have focused solely on "violence against women," largely ignoring the one in three victims of family violence who are men. www.oneinthree.com.au

Concerns are also raised about the misrepresentation of statistics relating to violence, and the concealing of the gender of the predominantly female perpetrators of child abuse for ideological and political reasons.

The letter has been endorsed by Jerome Teelucksingh, the founder of International Men's Day, who joins the call for the Sex Discrimination Commissioner to advocate for International Men's Day and publicize the event on the commissions web site, as it currently does for International Women's Day.

http://db.tt/EecgIe58

Dr. Canning encourages interested Australians to contact their political representatives, and the sex discrimination commissioner to voice their concerns.

Read the full letter here: http://db.tt/QsWrz8GJ

News Release

http://www.international-mens-day.com/About_IMD.php

http://www.hreoc.gov.au/sex_discrimination/womens_day/index.html

2 May 2012

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AVfM Radio: Sex, rape and self-selected victimhood

John Hembling (JtO) · 3 May 2012 · Archived copy · Original

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Sex, Porn, Victimhood and the use of victim identity in political tyranny. Tonight on A Voice for Men Radio, John the Other and Girl Writes What will be discussing sex as a means of reproduction, and sex as a social communicative tool, in pair boding and in relationships, and the difference some ideologues seem determined to remain blind to. Also under discussion is how victimhood changes its character when it is a self selected identity rather than an unfortunate outcome or accident. What's the difference between a self selecting victim and a tyrant? Not much besides political charisma.

Join GWW and JtO at 8 PM central standard time, and call in at 310 388 9709.

SHOW PAGE

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Male sexuality, un-demonized

TyphonBlue and JtO · 4 May 2012 · Archived copy · Original

[box]Understanding breeds compassion, and so, within the theoretical framework of the Compassion for Men Movement, we begin with an examination of one of the most demonized aspects of men, their use of the services offered by the sex industry.
[/box]

A survey of men who seek gratification through commercial sex services – either porn, or prostitution, or lap dances or any other commercial sex showed that rather than men seeking sexual gratification as rutting animals – modelled on the Dworkinian view of men as subhuman; men's motivation to seek commercial sex is based on the human need to be recognized as desirable. This runs contrary to the populist notion of male sexuality as debased, inferior and pathological.

Socially, men are expected to validate women's value as objects of sexual desire by exhibiting attraction, affection, and deference, but at the same time, men are also expected to weather a culturally normal climate of pre-emptive rejection. Further men must pass tests of fitness, financial and physical, to 'prove' the worth of their desire. All of these expectations validates the feminine fantasy of hyper-desirability; desirability beyond the humanly possible.

The self validation of women and girls by rejection of positive male attention is expressed in hundreds of small, socially normal gestures and practices. De-escalation of male initiated social contacts. Two messages or more required for a single call-back. Voice message left, but only a text message returned. All these variations on 'playing hard to get' reflects a normal social protocol in which men, on whom the onus has always been to initiate social contact, have to make a more overt effort than that which is returned, even when the woman in question desires that contact. This establishes a climate in which men automatically assume a low level of ongoing social rejection. This is normal across our culture, and masculine complaint can be easily punished through the censure of "wimp", "sissy" and similar minor insult.

Feminine attire which puts secondary sexual characteristics on display is standard in casual clothing as well as evening attire or less formally "party clothes". The obvious purpose of such clothes being to amplify the wearer's overt feminine sexuality and command attention. Conversely, although all men are expected to respond with positive attention, only those passing the feminine test of high status or conspicuous wealth are allowed to express their stimulated attention. This is the social levy exacted, but only returned to those males overtly demonstrating their utility as dispensers of upward social mobility and feminine access to resources. Men expressing the attraction or desire socially assumed of them also risk censure if such expression is mis-timed, too overt, or for any reason, not reciprocated.

This elaborate, confusing dance becomes much simpler in the lens of manufacturing hyper-desire. The more obstacles a man must overcome to express his desire the more the woman feels desired by the man.

Romance novels can be reduced down to a simple formula in which female desirability inspires grandiose acts of self-sacrifice on the part of the male. The men in romance novels are 'eyeballs and actions', empty ciphers that exist only to illuminate the hyper-desirability of the female protagonist.

In fact this whole system, from shaming of male sexuality as debased through the expectation that men weather rejection without end in order to manufacture hyper-desire for women to it's vetting of which men are allowed to desire—excludes men from a fundamental human need—developed through eons of evolution as pair-bonders—the feeling of being desirable.

In discussions of female sexual objectification for the purpose of marketing to man, the usual language describing imagery of women usually refers to "tits and ass". However, research from the Center for Behavioural

Neuroscience in Atlanta[1] shows that depiction of the feminine gaze is key to male attraction to such images. It is, in fact, the sexual agency of an attractive woman, as expressed through a direct gaze towards the male subject that lights up the male's reward response system. [2] When an attractive woman is presented as a 'sex object' her gaze averted and herself unengaged with him—his reward system is unresponsive.

To put it simply, men look at porn to feel sexually desirable. Men pay strippers to get positive, sexualized attention from women. Men use prostitutes to feel like whole sexual beings.

It is, in fact, the basic human need to feel not only loved, but sexually desired turns out to be what drives the use of commercial sexual services by men. Most women are aware that being a woman does not detract from their sexual desirability; most men are acutely aware that being a man most certainly does. In that context male sexual fantasies revolve around male sexuality simply being desirable. Porn can be likened to the fantasies of an impoverished developing nation—it's people imagine a world with abundant and plentiful food. Romance novels are, on the other hand, the fantasies of a prosperous nation—sprawling McMansions, yachts, vacations to the Caribbean.

In this context the social censure against men's self medication for the psychic wound inflicted on them by women's thirst for hyper-desirability is just as morally bankrupt as a prosperous nation sneering at the 'base and animalistic urges' of an impoverished nation for food and clean water.

We starve men, then shame them for their hunger and then when they reach for what little food is within their grasp, we smack their hand away.

[1] http://www.science20.com/news_articles/gender_and_porn_where_men_and_women_look_first
[2] http://www.youtube.com/watch?v=LOY3QH_jOtE&feature=player_detailpage#t=2743s

My inner Christina

Paul Elam · 4 May 2012 · Archived copy · Original

Having spent a great deal of time as a “helping” professional, I have heard the feminine mantra echo through my brain more times than I can remember. *Get in touch with your feminine side.*

The message comes wrapped in a number of ways, from the direct command to just access my internal, repressed feminine, to the much more subtle messages about women’s superiority in matters of emotions, communication and interpersonal relationships. I am not even counting the whole “women at one with nature” thing, or the unending spiels about women’s enhanced morality coming into the workplace and politics. I can only handle so much femininity at once, so I am going to stick with the basics.

Today, I make it happen. Today, I choose to connect to my inner feminine, and reach for being the most complete human I can. Today, my anima rules.

I start the day early, imagining I have a vagina, and it is the source of my inner goddess, the pinnacle of my feminine nature.

So far this is how it has gone:

I woke up with a slight headache and my hair was a mess, so I immediately took it out on my partner by being rude, demanding, petty and unreasonable. The coffee she made for me was not the kind I like, so I left it where it sat, took her credit card and drove to a Starbucks, *by myself*.

It was kinda cool, though. There was a nice looking woman in the line ahead of me talking on her cell phone. Well, she actually wasn’t all that hot, not at all as good as I can do, but I heard her say something about being a dentist, so I didn’t just write her off altogether.

I know, I DO have a partner, but hey, nothing wrong with having a plan B. *right*?

There was this other woman there, actually the girl working the counter. She was very friendly and I caught her looking at me a few times. It was kind a creepy, actually. A counter girl at Starbucks, with *me*? As if!

Anyway, I guess I was in too much of a hurry to drive back home, because I got pulled over for speeding, which of course I was not doing. I quickly unbuttoned the first two buttons on my shirt, and cried/flirted a little when the cop stepped up to my window, but I got a ticket anyway. It was like he could not even see my feminine side at all. Bastard.

Well, the ticket really pissed me off. *You-know-who* is going to have to shell out for this one, too! I didn’t make that lousy cup of coffee, so it is not my fault that I had to go to Starbucks, *by myself*, which cost me time and made me hurry. My partner *deserves* to pay for the ticket. I don’t know why I put up with her.

Anyhoo, I got back home, my coffee now cold because I had to waste my time with that stupid cop, and my morning was ruined. Naturally, I took that out on my partner, too. And can you believe it, she had the nerve to tell me that the ticket was my fault!?!? Eww! I am so getting back on the market!

But that is the problem, too. Where are all the good women who know how to honor my feminine side? I find it strangely sexist of women who won’t listen to me blame them for every little miserable detail of my life; who are so stupid that I have to actually tell them what I want instead of their being able to read my mind.

And I have yet to find one that sees my feminine side and accesses her masculine side to pay homage to it. Where are all the enlightened women who want to take care of me?

I wonder about the almost cute dentist in Starbucks. She was dressed very nicely, and I spotted her driving off in a Porsche as I was leaving. Surely she has the resources to give me what I want and the smarts to make a cup of coffee without fucking it up. Like I said, she wasn’t all that hot, but she was the kind of woman that I might have

sex with if she didn't say or do anything stupid.

She might even make a good starter wife. Must note the day and time I was at the Starbucks and go back. I hope that creepy bitch behind the counter doesn't undress me with her eyes again. If she does I will sue.

And that brings me up to the rest of my day. I am torn on how to spend it. I can either go shopping (I still have you-know-who's credit card), or maybe I will start a blog and tell the world about how my feminine side has been repressed.

And it has, you know. It is the best example of absolute proof there is of how the masculine has dominated the feminine. And it demonstrates a problem I have been having all morning with getting in touch with my feminine side.

Every time I take out my frustrations on my innocent partner, this godforsaken masculine voice keeps popping up and telling me that it is wrong, and my stupid masculine self keeps listening. What a buzz-kill. I wish I were feminine enough to be able to easily displace all my negative feelings onto other innocent people, but I am just not there yet.

There is also something about forcing others to pay for my mistakes that my masculine side keeps screwing up as well. It's like my feminine side knows I deserve to take what I want and not look back, but this repressive masculine asshole inside me keeps raising objections!

If I can't even shit on people emotionally, or steal from them, without this male fucktard inside me mucking things up with a sense of right and wrong, then how the hell am I supposed to express my femininity in all its divine glory? I feel like a sociopath trapped in the body of a Good Samaritan. I am transvalued.

I feel so screwed! I may not be fully in touch with my feminine side, but I have come far enough to know that if I feel something the world is supposed to treat it like its real, even if it makes no sense at all. That is what being feminine is all about!

But I am still left wondering, just who will honor my feminine side? My partner wouldn't. The cop sure wouldn't, and I suppose that says a lot about the courts in advance. Where does that leave me? Do you have any idea how much all this sucks?

I guess there is nowhere else for me to go. I am going to spend the rest of the day spending a ridiculous amount of money on inconsequential bullshit, most of which is designed to cater to my vanity, and then I will take the nascent awareness of my superficiality and uselessness and morph it into a slogan to justify anything else superficial and useless that I want to do.

You GO boy!

Now, that has a ring to it! Perhaps if I say it often enough and loud enough it will drown out this masculine voice of reason and accountability, and I can get on with the business of expressing my feminine nature without the oppressive chains of human decency holding me back.

I know, I know, not all femininity is like that. There are some women who are completely fair, accountable, logical and unassuming. They are full grown adults, steeped in the expectations of mutuality and compromise. They are great human beings. They are in touch with their *masculine* side, and it shows.

But being like them is defeating the purpose. I am already like them!

I need to get in touch with and utilize the kind of femininity that rules the day in modern life; the kind of femininity with which most people are familiar. I need to get connected to my inner shopper, my repressed Bridezilla, my stifled princess to which the world owes all. I don't need my inner Dr. T., I need my inner Christina Aguilera. And I need her to take control without all this pesky masculine droning on about integrity. I just need a way to pursue everything I want regardless of whether I have earned it, and regardless of whether it hurts those a lot

more deserving than me.

I guess it is time to call on my inner feminist.

The future of civilization

externalangst · 4 May 2012 · Archived copy · Original

Take heart MRAs; history is on our side. We may not see substantial success in our lifetimes, but give civilization enough time to develop and female preference will be regarded as backward as racial preference. Sociobiology suggests that gender feminism is akin to racism. Both are derived from our deep evolutionary past in order to give an advantage to the groups that practice it over those that do not.

The use of brain scanners has provided support for the evolutionary psychology of moral decision making. Certain triggers are seen to elicit activity in mainly the older emotional areas of the brain, whilst scenarios not related to our evolution are processed more in the higher cognitive areas. When confronted with issues with an evolutionary imperative, such as sex and violence, subjects whose moral position aligned with an ancient evolutionary imperative displayed activity mainly in their lower emotional brain. Conversely, subjects who considered the consequences and utility of their moral decisions utilized mainly their higher cognitive faculties [1].

Hardly surprising, but very important. This is evidence that, far from what traditional moralists would have us believe, when it comes to sex and violence: it is not at all their finer moral or religious sensibilities, nor their superior reasoning skills, that inevitably lead them to concur so fundamentally with pre-historic humans on modern manners. No. It's their most base emotive reaction, which is largely devoid of reasoned considerations.

It will come as no surprise to MRAs that the heart-felt rightness that many feminists feel for female preference is an unthinking emotional response derived from our deep evolutionary past. It is the same reason why racism just feels to be the obvious and correct sentiment for too many people.

Only after emotional determination are higher order rationalizations employed to justify that response [2]. This is why a feminist will claim that there are reasons for female preference: e.g. men are stronger than women; yet remain unmoved by a particular case where the woman is stronger than the man, or where strength is irrelevant. Similarly, when all evidence necessitates compassion for a male rather than a female, it will automatically be bestowed on the female instead. By the primitive brain regions and then justified ad hoc, if at all. It is an emotional response, not a rational one. In the modern world, this is as inappropriate as racism.

Importantly, in the case of racism, we can intellectually override this base emotional drive in order to relate to each other in a multicultural world. But think back to the times, not so long ago, when racism was not only approved but mandatory. There was a time when if you were not a racist, there was something wrong with you. We now realize that we can longer afford such unreasoned and hateful indulgences, as the alternative is conflict. Yet we are not so civilized as to apply the same intellectual override to our base evolutionary preference for females. We will ignore this at our peril.

This does however, hold out hope. For if primitive racist tendencies can be overridden by a cognitive process through self examination, education, and logical thought then there exists the possibility that the innate preference for females can also be intellectually reevaluated and diminished on a mass scale. Equality of the sexes may be our best measure of civilization. If this is so, we're in trouble. It is as if having progressed well down the road rejecting racism, we do an about face and now embrace it wholeheartedly. This is what has happened to sexual equality. It is being reversed.

Evolution gave us our prejudiced base traits. Civilization and education can free us. How are we doing? Progress on racial prejudice is advancing; but slowly. The ubiquity, persistence, and stubbornness of racism around the world attest to its biological and social power. It is likely that sexual prejudice is even more powerful, as it has not only favored group selection, but also individual selection. Social reinforcement and modification by the power groups (state & church) for the benefit of power groups wraps it all up nicely.

Why do we pay politicians and judges so much when, for the most important human rights issues, they use their lowest, reptilian faculties and revert to being a simple, reactive, emotional blob? It is because society itself is still

largely reptilian in relation to sex. This does not bode well for the future.

It is not just sex and race where we are so uncivilized. Deference to power may be another negative evolutionary throw-back to a primitive past. This may explain the resilience of corrupt political donations and practices, public indifference and acceptance of police brutality and corruption, and as some have pointed out – celebrity culture. Deference to power; be it political, sexual or reproductive is not a viable long term strategy.

Deference to powerful people and females is primitive and uncivilized; because in the modern world there are no good reasons for it. Eons ago, when we lived in small groups, respecting a leader and protecting the group's reproductive capacity had an evolutionary advantage. This is no longer the case. Today, deference for the powerful only encourages and protects their corruption and the resultant harm visited upon the people. Deference for females promotes overpopulation, underachievement, and waste. As well, both constitute an offence against the rights of the average male.

The future will only see the differences between the sexes become ever more diminished in importance, via technology and the irresistible desire for equality. Why then do gender feminists insist on an ever more genderized world? A world with more and more laws and customs based on sex? It doesn't make sense unless seen as a further power grab by the powerful. It is antithetical to the civilizing project of releasing us from the tyranny of our genes and a threat to us all. MRAs: civilization is calling. Feminists are the racists of the future.

[1] Greene, J. From neural 'is' to moral 'ought': what are the moral implications of neuroscientific moral psychology? Nature Reviews. Neuroscience. Vol. 4 Oct. 2003. pp. 947-950

[2] Hite, J. The Emotional Dog and its Rational Tail: A Social Intuitionist Approach to Moral Judgment. Psychological Review. 2001. Vol. 108. No. 4 pp. 814-834

Digging for gold, above and below

Dr. F (Ian Williams) · 5 May 2012 · Archived copy · Original

When Edward Hargreaves found gold in Bathurst here in Australia on 12 February 1851 he had no idea what was to come. Soon after his pick hit yellow oil the swarms of metal maddened flew like bullets across the sea to the open fields in New South Wales.

They ran across the very ocean to get here in unbroken lines of a greed so unfettered that the hills themselves groaned with their collective weight. Overnight we saw the swing of pick, the swirling pans and the jiggered sluice bays that dug and gouged and hacked away at the land like Mr. Lorax did when spewing his *"Thneeds"*.

What was once a lush and gorgeous bush with a shimmer of such aching beauty that stole your breath, now became a mud splashed ruin of such filth that even the wombats and water fowls glanced away in shame.

Of course, when the flurry had faded and the tents had collapsed the land eventually healed as before, but now there was something quite different in the wind. The whiff of a "free feed" met every nostril whether it was there on the gold fields or not. The fields had delivered gold and the nation now understood the real face and delights of opportunity itself. The meme broke from dirt as a B grade zombie and it croaked, *"Find gold and get it no matter what."*

Now here and today, tucked in safe beds or standing proudly behind orange Laminex kitchen counters or preened as young queens in juice bars, the scintillating tingle of striking gold lives on. You'll chance upon it in an elevator with a glance at your opal cufflinks and then a cute smile your way. Maybe you'll see it in the glimmer of a moist eye of the desperate after a twitching display of crafted drama for the audience of just you?

Ok, so you've never been mined as it were, and you're safe. But tell me if you will that the following true stories can *never* happen to you.

[unordered_list style="arrow"]

- Mr. B. lost his wife to a degenerative disease, his son froze to death on a bus shelter after being spiked at a party, his other son died from a heart attack from misdiagnosis and his remaining son is ignored by government help with his treatable schizophrenia. That's astounding in itself with its horror but there is more to come. His daughter moved in with him after the events and will now file him as a sex offender if he does not release her inheritance right now.

- Mr. G. Lost his right to see his son after his ex-wife decreed he is a poor father. Although he is a respected doctor of good repute in the community with no record of any sort, he is hauled before a court to explain himself. His word is heard and there are agreeable nods all around. However, the result is that to prove he is a good father he must increase his support to his ex all the same. If not, then he will be hauled in to another court with more kangaroos.

- Mrs. L. fought tooth and nail to snare a man. He was flattered by her charms and forgot in his haze how his new love ridded her three opponents with social shame through lies and social networking. He was wealthy by his own enterprise, and after the divorce she scooped up forty two percent of his assets. Not bad after only three years of her hard work. She is now in the process of divorcing an even wealthier man as she racks up Mr. Three.

- Mr. K. Loved his wife of thirty one years and most of him died the night he found her on Facebook entwined with another man. He begged her to stay with him all the same, yet she threw him on the street with claims of violence and won his house eighteen months later.

- Mrs. V. Knew her time was up when she was caught fiddling the till in the family business. She pointed to the camera in her workplace and let the judge know she was oppressed and if in the workplace why not her home?

She walked free, got the house and the kids and a controlling share in the business.

[/unordered_list]

Five true stories seen firsthand from just one man and the upshot is not looking good.

One man is dead by suicide; one man is frantic on the work-treadmill while his son becomes estranged. One man dies every day when he wakes, and two women are fine, fit and happy in fucks, money and smiles. Not to worry, their new baby girls are safe because they are cut from the same cloth. (With a mother like her those kids don't have a chance, nor do the men in their futures as they waddle swirly eyed towards them with a shovel in their hand.)

The well off, the disenfranchised or the loving only, it makes no difference because it might be you, it might be that other guy next to you on the tram, the opera seat or dole queue. Diggers for gold know no colour, creed or status as the push of the spade is blind. It just digs for lodes of the stuff small as peas or big as beach balls.

If you are small of gold the spade is large, and if you are big of gold the spade is bigger. The rule is this:

The spade expands in equal proportion to your gold and always remains larger than it.

You'll need to be your own watcher in the crows-nest of the ship with your name on it, because I can swear it to you that those lovely sirens that surround you are not afraid, they are not sad or lonely or dumb with a spanner or a remote control handbook. When you open your wallet, watch out from all sides for the lipstick boring through the woodwork.

Watch out for the spade and know the face of it's wielder. They are a sophisticated and upgraded "Smart Phony" who'll cross the Rubicon to your heart and your mind to get your gold whatever the cost may be.

Edward Hargraves found gold in Bathurst, and you can bet your bippy that others are always looking for more. There's not much in the ground, but there's tons of the stuff walking on it.

Anywhere and everywhere, it's a junket of women perving at the glittery things on King Midas as he blinks in the light while he walks down the catwalk. Is this junket our own doing because we have accommodated it, and for that matter what can we do to stop it?

We all know the dissuasive power of accountability when there is mischief. Register-her. com is a flagship of this truism, and the fools that sail her page are forever bowed in frozen shame. I'm asking you now, should there be a Register-Gold-diggers dot com?

If you pause for an answer, ask yourself in that pause this question if you will: *"Could I have swerved a bullet if I knew of such a thing beforehand?"*

That's right. Could you? If not you, then what of the poor bastards yet to come ? Could we have done something to have helped good men already gouged for gold?

My heart hurts for them as they sit about in debtor cells maimed and numbed to a life misspent.

They are the chaps who look achingly in your eye begging for a tip as they deliver your pizza, and they are the blurred souls of men who pass you on the street with a focussed sadness we never know about. We know of these empty walking gold fields but is this you now, has it been you or *will* it be you or your son ? You are my brother, and this means these questions matter to me, and for all of us who care about the answers.

Political correctness in it's well pressed coat with two shiny rows of buttons will let you know with a lazy smile that the idea of a data base of known gold diggers is not the thing to do.

Shame on you PC, and I want to know the things you have given us with your handsome face and crisp manners that have brought happiness. Real and simple happiness. What are these things you have given us?

Edward Hargreaves found gold in Bathurst and he buckled at the knees in joy. If he saw us right now with our "hands free" world of wondrous devices, would he gasp at our collective uncertainty and fear?

I think he would. I also think he would be quite knocked over by a wonderful world accommodating one sex swirling the pans of another.

Dr. Greg Canning – Australian Corespondent for AVfM News

Robert O'Hara · 5 May 2012 · Archived copy · Original

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A Voice for Men News is delighted to add to its staff Dr. Greg Canning as Australian News Correspondent. Dr. Canning has already submitted two journalistic articles to A Voice for Men and as a clearly dedicated MRA who is deeply concerned with and vigilantly watches goings on in Australia; he was a natural choice. His medical expertise, nose for a good story and conviction will surely be of great value to AVFM and it's readers.

AVfM has very strong ties to Australia and I personally am very excited to see that MRAs there will be served well by Dr. Canning's work.

I would also like to take the opportunity with this announcement to encourage others to become correspondents for AVfM. Whether it is a particular geographical region or a particular news topic (politics, education, family law etc.) that you feel you could serve then please contact me and express your interest. I would like to someday see correspondents from all over taking just a little time every few weeks or so to produce an original story or just cover something that may not be adequately covered in the mainstream media.

The more we have participating here the better our news service will be and in turn our readership will increase and our activism will become more effective world wide. AVFM along with other MRA sites like Antimisandry, WMASAW, and many others have already demonstrated that our work has an impact and our activism has a bite.

Welcome to the team Dr. Canning!

[/box]

Your left, right, left

Paul Elam · 6 May 2012 · Archived copy · Original

As the men's movement grows we will see the realization of many hopes and dreams for men, long denied an audience for their struggles. The first inklings of change have begun to sprout, and grow defiantly into the misandric landscape.

We see it in a news commentator who steps up and questions why men don't have reproductive rights. He even does so with a bit of an MRM chip on his shoulder. We also see it from the likes of Dr. Keith Ablow, who stands against the current tide that justifies the rape and abuse of schoolboys. His article on Adam Sandler's latest film was so good that by the time I was done I was nodding my head and doing a short fist pump here in front of my computer.

Damned right, fuck Adam Sandler and his fucked up disgrace of a movie. He will never see another nickle of my money.

As the movement proliferates we are going to see a lot more of these things, from a lot more people. Unfortunately, as we grow and become powerful, there will also be attempts to co-opt our message. And I don't mean with lame and transparent attempts by places like the Good Men Project. I mean serious, professional attempts to take ownership of the work we have done and to push it forward on an agenda that we have nothing to do with.

It will be a battle that drags in the left and right, my friends, and I write to you today because it is coming. Make no mistake about it.

I have attempted, with a good deal of success, I think, to avoid, circumvent, dissuade from and eschew involvement in the modern left-right paradigm. I intend to continue on that path as much as possible, but we are at the point in time when it is important to include this in our regular discussions, and to open the floor to our ranks of writers and commenters to add to the discourse.

That being said, allow me to make some clarification on my personal take on politics and the MRM. Hopefully, you will add to this dialogue with your own thoughts. As I said, we are approaching a crossroads where we will be challenged to keep this movement in our own hands.

To begin the discussion I will invoke our brother Bernard Chapin who regularly puts forth the idea that we make a mistake by not seeing men's rights as a left-right issue. And I am here to state my fundamental agreement with that position, albeit with what I think are significant caveats and qualifiers.

The primary of the caveats is that we must remember that left and right has very little to do with Democrat and Republican, something I am quite sure Bernard has stated, and I support. It has more to do with conservative vs. liberal, but even that must be qualified.

In my opinion, there is no Democrat and Republican any more. All one has to do for verification is look at the glove-like fit of the anti-freedom, pro-imperialist policies of thievery from the American people on behalf of Wall Street conducted by both the Bush and Obama administrations. Bush shredded our constitution and doused it with gasoline. Obama stepped in and tossed a lit match on the pile.

Change? *My ass.*

All of this was done to benefit multinational corporations and a very corrupt group of the powerful elites. We should never be deluded into thinking anything else, particularly where it concerns men's issues. This is important because we must always make ourselves remember that feminist governance, which is what both Republicans and Democrats have created, depends on the grunt labor of uneducated, disenfranchised men. They need us economically, and they need us to maintain the infrastructure because women can't or won't.

It is tempting to believe another picture. Recently 31 Republicans voted in a failed effort, to reject the reauthorization of VAWA. The Republican Governor of Wisconsin repealed that states "Equal" Pay Law.

Republican Ted Poe opined that VAWA should be written in sex neutral language. There are other things happening, many of which have been reported on by AVfM News Director Bob O'Hara and his partner at AVfM News and Activism, James Huff. It is all encouraging and refreshing.

But a closer examination of what is happening clarifies the picture. Some of the opposition to reauthorizing VAWA was not for the right reasons. In fact, it was for the most directly of wrong reasons. Objecting to VAWA because the new version includes provisions for our gay brothers does not cut it. I mean, I will tacitly accept any opposition to VAWA that I can get, but it is imperative that we remember that this "opposition" is misandric. It is an artifact of closed minded and hateful traditionalism. And of course it did little or nothing to slow down the VAWA march, largely because the Republicans have still failed to attack all the things that are wrong with that horrific piece of elitist, statist legislation that robs people of both money and freedom.

They still voted the son-of-a-bitch in.

And that pretty much sums up the "Right" in this country, in their current incarnation. They are *not* conservatives. For the most part what they are is a Mafioso of fundamentalists and pro corporate, consumerist ideologues. These are people that pay lip service to small government while doing everything thing they can to further government intrusion into marriage, personal sexual lifestyle and anywhere else their religious and political beliefs lead them.

If anyone thinks they are friendly to men and boys, they better think again.

And of course on the left, things only get worse.

I know, there are many great men who feel aligned with the political left that frequent this website. But my message to them is the same message as it is to the men who identify with the so called right. Prove that you support men and boys rather than your political chosen ones.

Men on the right should, in my opinion, be calling out the whores that have taken over the Republican Party and destroyed conservative values while they did it. Yes, that is right, the whores that have destroyed conservative values. Whores like George Bush, Bush Senior, Ronald Regan (who ushered in no-fault divorce); whores like Sara Palin, Mitt Romney and every other misandric lout that has supported feminist governance, sacrificing any notion of small government and personal freedom.

These people don't offer hope for men's rights. These people are the very ones in the way.

The other problem, of course, is the so called left; big government fear-mongers whose stock-in-trade is division politics, particularly where it divides women against men, and where it involves forcing the population to cough up the cash for their Utopian bullshit schemes. They are the proverbial big tit that gender feminists suckle on, which of course makes *you* the actual boob, as long as you are paying for it. The money sure as hell isn't coming from the likes of Barbara Boxer.

It may seem a bit contradictory. I am at once equally chastising and dismissing the political left and right, and also agreeing with Bernard Chapin that the answers to this are to be found with conservatism, in a left-right paradigm.

The problem is in finding real conservatives, and I don't see any Republicans that fit the bill. Well, there is Barry Goldwater, but in his current condition he won't do the party much good.

By the way, I should take somewhat of a side road to address some of the people I am pissing off here. If you are a left leaning individual, and you support men's rights but are tiring of people taking shots at the left and blaming them for feminism, then I can only suggest that you take that to the feminist source in your own camp. The people you have voted for are the problem. You may like the idea of National Healthcare. Do you like it so much that you will vote for misandrists like Obama and Biden again, knowing full well that all the "care" will be delivered to women at the expense of sick men and boys?

If so, I respectfully suggest calling yourself something other than an MRA (brainwashed asshole comes to mind), but it is just an opinion. Maybe you could put down the Foucault long enough figure out that bringing men's rights

to the modern political left is like bringing multiculturalism to the Aryan Nation. And if you don't want to hear that, please take a couple more red pills.

The same goes for the right. Even with all the "encouraging" developments of late, the modern political right is about as helpful to men and boys as Andrea Dworkin.

Find me a piece of misandrist legislation that was voted down by the right.

Just one will do.

(insert sound of crickets chirping here)

(insert more crickets here)

The fact is, from no-fault divorce, to VAWA, to primary aggressor laws, to mandatory arrest policies, to rape shield laws, the so called conservative right has been either a happily willing partner with the left, or a gutless, spineless conglomeration of quislings, rubber stamping every bucket of anti-male bilge that the left has served up for the past 50 years.

Recent events do not change that. No, not one little bit.

Here's why. I am sure many of you have noticed, as I alluded to in the start of this article, that the so-called right has recently included some very MRMish language to its dialogue. More and more anti-feminist voices have made themselves heard. But again, two points. One, what have they *voted* for? Sorry, but what they voted for was more VAWA; more of the same. And a close examination of the 31 who voted against VAWA won't net you a single red pill politician.

Where were these people when the "Dear Colleague" letter was released? I tell you where they were; the fucking cowards were hiding in dark rooms while a lone Wall Street Journal writer spoke the truth. Fuck them, and the elephant they rode in on. If you want to vote for one of these gutless wonders, feel free to use the alternative to MRA I have suggested for the left.

Those voices who did manage to emerge in opposition were those generally pushing for a traditionalist paradigm. You know that one, don't you? That's the good folks who want you and your sons in Afghanistan, on a leash in family courts, and keeping your mouth shut while universities strip the skin off innocent young men and call it social progress.

As this movement grows, which is unstoppable at this point, the cowards and whores from both sides of the fence will start to clamor for our approval.

Don't give it to them.

Bernard Chapin is right. Conservative values are the answer to our problems. The problem is that there are no real conservatives to help our cause in the mainstream. There are not even very many people that understand what conservatism really is.

Conservatism is not pro heterosexuality, pro marriage, pro Christian, pro war or pro Wall Street. It is purely and simply pro individual freedom. Being pro freedom it is by necessity against big, intrusive government, a real world evil that now has the support of the so called right as much as it does the left.

I think it is critical for MRA's to understand this and act accordingly. Any allegiance we hold to partisan politics muddies our understanding of the real issues. In fact, it makes us part of the problem, and it has us in the role of useful idiots for whatever side of the partisan fence we choose to call home.

As a conservative, a real one, like I think Bernard Chapin to be, I believe that real conservative values are the answer to feminism. Small, weak government, minimal intrusion into our private lives; no funding of identity politics; no allowance of ideological agendas; no preemptive wars, no imperialism, period.

Feminism cannot survive without government guns and money. If you pulled the voraciously sucking lips of feminists off the government tit right now, they would all emaciate and die in short order.

I know, that tips my hand as a Libertarian plainly enough, but I am not wed to them as a party. I would vote for a pig with polka dots if it would shut down a federal department or two. Right now, they are the only ones even talking about it.

Part of taking the red pill, in my opinion, is that a sufficient dose will pull off the blinders completely. The result is that we see the truth about men and women, but also about government, academe, the social strata and the plethora of other lies that now make the meat of potatoes of the western diet.

What we once thought of as left and right actually did constitute two groups of philosophically opposed populations; one thinking that the government was the answer to all problems, one thinking that government was the source of all problems.

If you think things are that way now, please set your watch ahead 50 years to 2012. All we have now is two crime families competing with each other to extract blood and money from men and boys, pass it along to women and girls, while skimming their cut off the top.

When they come courting you in the future, and they will, I say give them nothing. Don't let them use you to further their agenda while diluting ours.

Or you can put them to a litmus test. Look at their voting record. All of it. And remember, if it looks and smells like a pig, it probably is.

The daughter he found

Jeffery M. Leving · 6 May 2012 · Archived copy · Original

A thin pasty-faced tattooed teen-aged girl knocked on Ed Green's Salt Lake City, Utah, condo door one day a couple of springs ago. She looked strung-out and exhausted and burst into tears the moment she opened her mouth and sputtered, "You're my father." Much to Ed's surprise, the image of a girl he'd had a somewhat casual relationship with in college came back to him. Her eyes the same steel blue as the tattooed girl's. Immediately he wondered, why had the girl he'd slept with in college never told him she was pregnant and that she'd given birth to their daughter? Over the next few hours he learned the tragic story of his daughter and the tumultuous life she'd lead since her birth. After giving birth, her mother realized she didn't really want to have a baby and half-heartedly mothered her until she put her up for adoption as a toddler. Her adoption family broke up and she was thrust into bouts of poverty and depression and early experimentation with hard drugs and left with an overwhelmingly constant feeling of abandonment and rejection.

A bit shocked but full of paternal love and desire to be the father Tiffany wanted and deserved, Ed welcomed Tiffany into his world with open arms. She moved into Ed's condo and almost immediately bonded with Ed's mother and 12 year-old daughter. By the following fall she was enrolled in her first semester at community college and thriving. While on the one hand Ed was thrilled and grateful he could fill a void and have some positive influence on Tiffany's life, he was also angry and hurt that Tiffany's mother could have given birth to his baby and put her up for adoption without legally having to notify him. It took him awhile to let go of the idea that if only he'd known about Tiffany from the beginning, her childhood would have been less traumatic.

However, even if Ed had known that Tiffany's mother was pregnant and wanted to put Tiffany up for adoption, Ed would have had to jump through impossible hoops to assert any rights to decisions regarding his daughter. In fact, Utah has become to go-to state for pregnant women who want to exclude biological fathers from the decision making process.

In the state of Utah a birth mother may consent to an adoption or relinquish an infant after giving birth. She does not need the consent of the unmarried father unless he has done the following: filed a petition to establish paternity in a Utah court with an affidavit stating he is "willing and able" to have full custody and will pay child support, pregnancy-related and childbirth expenses (it also must detail a plan for the child's care); filed a "notice of commencement of paternity proceeding" with the Office of Vital Statistics; and has offered to pay for a reasonable share of the mother's pregnancy-related and childbirth expenses, unless he is able to show he did not know about the pregnancy, or was prevented from paying the expenses, or the mother refused his offer to pay.

Under Utah's law Ed would not even be entitled to notice of the mother's proceedings unless he complies with the above as an unmarried biological father. By virtue of the fact that he is engaged in a sexual relationship with a woman, a man is considered on notice that a pregnancy and adoption proceeding regarding the child may occur. Utah imposes upon the *father* a duty to protect his own rights and interests.

This is archaic and sexist and heartless and downright ridiculous. Just because a man doesn't have a uterus doesn't mean he doesn't care about what happens to his biological offspring. Just ask Ed Green who, two years after reuniting with his long-lost daughter, Tiffany, still shakes and shudders when he thinks about all the years Tiffany lived feeling abandoned, without knowing her father was more than willing to love and nurture her.

The voices of men

James Huff · 7 May 2012 · Archived copy · Original

It has long come to my attention that there are major differences in the minds of those who would depose a gynocentric culture with one whose tenants are based upon personal accountability, individual merit, and individual freedoms. As I speak these words, there is evidence enough of the discontent in the hearts of men, that they have been stripped of liberty, of love, of joy, of family, of personal property, and even their lives by systematic abuses of a government system that uses men as chattel and women to breed more chattel. Regardless of the proposed paths to freedom, it is exactly that which binds us in total; a passion to claim for the first time in history a separation of our definition as men from the expectations of the flawed and corrupted system under which we are ruled.

I have stared around in wonder as a blind man who sees for the first time, and have found want in every corner of men's hearts for something greater than they are given. It is not the want of greed but the want of necessity for survival of our minds and hearts where we see a world cold to us as empty space. It is not the want of ease and comfort given by others but the want of the means to pursue an honest days labor and to pursue the fulfilling of individual dreams through our own volition, without fear of it being smashed beneath the feet of jealous interlopers or stolen by the coercive force of a state gone mad with power.

That we share these things in common, in the NOW of our shared experiences with the empirical evidence that validates these experiences as being beyond subjective speaks volumes. We may claim legitimacy of our experiences as objective, as we have proven our case by the standards of "beyond a reasonable doubt" based upon the empirical evidence. We have seen reams of studies, of collected data by government agencies, of correlations of this data across almost every nation on the planet, regardless of the system of economics or the system of government.

We have seen the same patterns of evidence repeated regardless of faith or the lack thereof. We have witnessed it ourselves in the streets, in our schools, in our place of work, in our homes, and in our media. There is no more denying the truth of our collective enslavement to a vile model of our relationships with one another, and a definition of ourselves as truly free under the current system of gendered politics is as laughable as squeezing blood from a stone.

We have long argued the history and the histrionics of gendered politics through antiquity for thousands of years. Yesterday's collected knowledge and contemporary art has given way to today's knowledge and contemporary art with regard to the relationships between the sexes with nary a smidgeon of difference except in the complication of the theory of "Why?"

We argue such theory because the answer might give a solution to the problem of "What now?" – or at the very least, convince others who personally relate the newest theory to their own political view or personal experience as a reason to agree with the assessment of what should clearly be the evidence of the issues "Right now." It does not alter the objective truths that we can plainly see in front of our eyes. Dividing the issues into theories that appeal to paradigms of Morality vs. Immorality, Faith vs. Atheism, Science vs. Mysticallity, or any other conceivable subdivision does not alter the fact that we can no longer sustain the present condition and that suffering is the at the end of inaction.

Suffering is at the end of inaction.

Suffering is at the end of inaction.

To the action we have addressed our various forms of solution, but it is tainted with regard to theory. By that I mean I could compile a long list of proposals and that only one would appeal to an individual, and the rest shunned because of the implications of the end result of those other actions, their consequences to far across the dividing line of whatever moral code the individual ascribes to. Even the idea of doing nothing appeals to some, for the sake of evil, as some people just want to watch the world burn itself to ashes, or want to become masters of humans, or

prop up a corrupt system for monetary benefit.

I am therefore addressing those whose interests lay within certain forms of actions that can be described as non-aggressive and non-violent in nature, and who want to see truly free men redefined away from the corrupt standards of gendered politics and statist intervention in personal affairs. I am speaking specifically to those who will listen to reasoned argument and may be swayed by it to work as individuals toward a common goal.

I am in essence, asking for activism.

I am, in fact, asking that we place down our theories and our own inaction and attempt to raise our voices in unison.

We have honed our words to sharp points over the years, and the debate that should not have to be debated has begun to fall upon the ears of the masses. The very real physical threats to personal liberties have been noted by a growing portion of the population, and this from all corners of the political and theist spectrum. Discontent flares higher on all sides as the means to financially sustain the weight of an entitlement culture begin to strike Western Cultures in total. An increase in gynocentric political power systems is happening at an alarming rate in many other countries as well.

Old models of gynocentrism that were previously only social and cultural are being inflated and institutionalized within the laws of many less developed countries, and the resultant effects have an even more odious effect on the direct liberty of men trying to stay out of reach of the new police states being formed right now. Of this we have ample evidence, and I will not bore you with further detail as would insult the facts you already know, but to say that these things are now being talked about more regularly in the context of peaceful civil disobedience to the human farmers who care a not a whit for the men they enslave.

Know that we have the capacity to alter things. By choice we can adapt lifestyles that free us from many of the obligations of gendered politics and the state, and that while often described Men Going Their Way, being vocal about such action as you may take in this direction is just as powerful a force as rubbing a dog's nose in its own feces. Being vocal about it is a form of activism, and the decibel at which you get the message across can be as soft as talking to a friend or as loud as going on the airwaves and talking to thousands.

This takes the idea of MGTOW away from a personal form of safety in this stormy sea of gynocentism and actually offers it as viable solution to others, especially when framed in the context of self-actualization and self-improvement. I offer a gentle reminder who practice this lifestyle and wish to speak of it openly that It does not require the disparagement of the opposite sex, or complex theories to describe whether or not the actions of men and women are caused by nature or nurture. MGTOW stands as the basis for a lifestyle that allows men to find self-fulfillment without having to be angry or bitter and it can stand alone as a project of love instead of anger. It defines itself by the individual!

Those who become activist MGTOW can move the discussion into the realm of the MRA without necessarily addressing every issue, or at least with a minimum of effort. Being MGTOW and being an activist are compatible in this sense. It represents a surefire way to deprive the government of all kinds of taxes, and literally shuts down the current gendered politics paradigm on a significant level if done in mass.

To those who describe themselves as MRA's I can say that I have seen just about every variation out there. There seems to be even more diversity in ways and means than MGTOW if only for the fact that they are often more inclusive of both sexes in their personal lives. This provides neither benefit nor hindrance to the MRA. I must stress that by definition an MRA actively advocates on behalf of the issues. We will find them performing nearly every type of non-violent activism out there.

I will not list these individual actions except to say that will be plenty of time to examine each one in future discussions. There are some who may call themselves an MRA who have not fully grasped that they must do something more than speak into a vacuum on the many chat-rooms or forums dedicated for such. Such as it is MRAs should not be blinded by the hatred spewed upon them by a gynocentist culture, but should be wary

nonetheless and stand strictly on the merits of individuals before including or calling others by the same title. There is a reason why most MRAs are actually vetted in some social circles. While we respect diversity and differing opinions, there are a few actions that are inimical to any movement based upon principles of non-aggression and non-violence, and any so-called MRA who displays violence should be disavowed immediately.

Then there are the rest. By "the rest" I mean those of you who will not define themselves as MGTOW or MRA, but who will stand upon the issues in the light of either or both groups. Here is where I look right now for our next great charge. You are the individuals who outnumber us ten to one, or a thousand to one. You are the silent ones, the ones in the shadow of a corrupted system of sexist politics who really do not feel as if they have the strength to walk beyond day to day survival. Perhaps even with the understanding of what is happening you are thinking, "I am only one.", or "I could lose everything if I speak out." Perhaps it is something as simple as not rocking the boat because you are in that struggle for custody in a divorce, or you are trying to renegotiate child support payments because of layoffs in a recession. Perhaps you are the abused one in a relationship, and fear that speaking out will result in further abuse not only by your partner, but by state coercion at the point of a gun.

I argue that continuing to be silent only enforces your own slavery. I argue that continuing to be silent only consolidates the loss of human dignity and allows the leash to be tightened even further upon your neck. I argue that continued silence will effect your children and your children's children beyond the point that you may be able to reach them, beyond the point meaning their eventual indoctrination in our schools, their own pain as they repeat the cycle of gynocentric violence enforced through the state, the eventual dissolution of individuality as they become just another number, their reliance upon the opiate of the masses to keep them compliant even in their pain, and the remanding of the product of their own labor to be redistributed to those who abuse state power. And ultimately the final slap in the face as they look back and say "What did you do? You had the power to say something when it was the most important time to do it! Why did you sell me into slavery?"

Can you look into the eyes of a child, any child, even if it not your own and imagine answering that question? Is soothing the pain you feel in your own life by going along with this miserable facade worth the price that must be paid in future generations because of your inaction?

The time is NOW. The time has come. We must call out in unison while these issues are rising in the consciousness of mankind. We must lift our voices into the streets. We must hold our freedom, our dignity, our hope before all humankind….and we above all…we must be willing to love our fellow man enough to give us the strength to do it!

AVFM News and Activism Show 4

James Huff · 8 May 2012 · Archived copy · Original

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Tonight, on the fourth edition of AVFM News and Activism, we will be featuring University of Mississippi student and MRA Ben Robinson. Ben has made a name for himself on YouTube under the names Helperdogfromhell and ConnectingRod911 where he reported stunning examples of misandry at his school including videos about the Clothesline Project and more recently the Walk a Mile in Her Shoes event. Ben was instrumental in helping AVFM report on the Walk a Mile in Her Shoes event by giving us first hand accounts and providing valuable information that helped us expose the avarice nature of the schools Office of Sexual Assault.

Robinson, a senior engineering student at MSU, has come under personal attack for being outspoken against the misandry on campus and has been noted by many as a prime example of a one man show when it comes to Men's Rights activism. We hope that his appearance on our show will encourage other student MRAs to engage in similar activism on their own campuses.

He will be answering our questions and yours so do call in at (310) 388-9709 . Showtime is 9pm eastern 8pm central and as usual we will be featuring news and commentary before the interview.

SHOW PAGE

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False allegations of rape – 1925

Robert St. Estephe · 8 May 2012 · Archived copy · Original

Publishers note: Recently Robert St. Estephe, publisher of the blog *Unknown History of Misandry*, and author of the now iconic piece of MRM literature, "Setting the Record Straight," joined the ranks of AVfM contributors.

St. Estephe's command of history and research skills are so masterful and compelling that I was forced to ask his permission to run a regular feature on this site presenting his work. This first one on false allegations is a great example to start with.

Pierce Harlan and E. Steven Berkimer have, as a team, forced a dialogue about false allegations into mainstream discussions. Their brilliant work is a badly needed and courageous exposure of modern realities. But the problem of false allegations is something that predates all of our lives. It just took someone like St. Estephe to excavate the information from our Unknown History in order to prove it.

With that, gents and ladies, I give you the first installment from UH of M; a kick off of sorts, bringing Robert's great contributions to your very deserving eyes. Many thanks to Robert St. Estephe for adding yet another valuable feature to the pages of AVfM. – PE

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Bill Against False Rape Accusations & Sexual Blackmail – 1925

FULL TEXT (Article 1 of 2): Madison, Wis., Apr. 1. — Equal rights for men is sought in a bill landing in the Wisconsin legislature which seeks to save males from the lure of blackmailing women.

Senator [Max] Heck, Racine, introduced a bill to amend the Wisconsin rape statute to bar uncorroborated testimony of women in criminal assault cases. "It is time men be accorded equal rights with women before the law," advocates of the bill said. "Women of today are no longer without protection. They can vote, wear trousers, do anything a man can do. And they have one immense advantage over men. The unsubstantiated evidence of a woman in court can put a man behind the bars."

The handicap is too great. Senator J. L. Barber, a physician, believes. Shrewd women can outwit the law by defects in the criminal code, Barber holds. Women are doing it every day. It is time this form of blackmail is stopped.

Barber came out in support of the bill, following its endorsement by the Wisconsin Judges association. "I can cite instances where women practicing their wiles on unsuspecting young men have lured them into the trap and then swindled them on the threat of court action. There is only one alternative in such a predicament. The man always pays. He hasn't got a chance in court; where a woman's word counts for everything. I personally know of young men now serving prison terms who were 'framed' on a woman's perjured testimony."

"These cases are all too common should say thousands of instances of out and out blackmail, engineered by a woman's cunning, occur yearly throughout the country. The world hears nothing about them. We want to put a stop to the practice in Wisconsin."

["Bill Asking Men's Rights – Bill Introduced in Wisconsin Legislature Asking for Protection for Men," syndicated (UP), Apr. 1, 1925, p. 6]

♦♦♦

FULL TEXT (Article 2 of 2): Madison, Wis.—The senate has voted to scrap the equal rights bill designed to safeguard the manhood of Wisconsin from sex blackmail on the unsupported testimony of girls under 18 years of age. A violent wrangle between Senators Barber, Marathon, and Ben Gettleman, Milwaukee, proceeded the 17-10 roll call by which the bill was indefinitely postponed.

Senator A. K. Carey, Edgerton, who voted for the bill, changed his vote at the last moment. He announced he will

move [for] reconsideration.

~ Gettelman Attacks Bill ~

Gettelman opened the debate with an impassioned attack on the measure, which he asserted would leave the young girls of the state without adequate protection against sex crimes.

“Direct supporting evidence in criminal intimacy cases is always difficult to obtain,” Gettleman declared. This bill would make conviction under the statutory rape law almost impossible.”

“This bill would put a stop to a species of blackmail from which male victims have no recourse,” Senator Quick stated. “Sex charges made by a girl of 16 or 17 against man, young or old, are easy to make, but hard to disprove. When a jury has to take the man’s word against that of a girl. 99 times out of 100 the man is convicted, innocent or guilty.”

~ Have Sentimental Appeal ~

“Whenever legislation is proposed to bring human relations up to a more equitable standard, always you have this poisonous sentimental appeal, which has been used against this measure.”

Senator Barber, whose veiled thrusts at Gettleman provoked the Milwaukee wet leader* to a frenzy, eulogized the bill as correcting a situation he described as “a crime against civilization.”* [“wet leader” refers to a politician opposed to alcohol prohibition.]

[“Sex Blackmail Bill Voted To The Scrap Heap – Senators Barber and Gettleman Go To ‘Mat’ Proceeding Roll Call,” Waukesha Daily Freeman (Wi.), Apr. 18, 1925, p. 4]
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Clementine Ford calling fellow feminists stupid

John Hembling (JtO) · 8 May 2012 · Archived copy · Original

Clementine Ford is writer for the Australian online magazine Dailylife.com.au, who, on May 1, 2012, published a scorching indictment of the populist doctrine of feminism. In fact, her article addressing that ideology was so grievously misleading that by now, a week later, feminists around the world almost certainly have the Aussie columnist at the top of their list of enemies.

Ford's opening premise is that feminists and women are the same thing, based on the assumed claim that opposition or criticism of that ideology is, by definition, hatred of women (misogyny being the name for hatred of human beings based on their sexual identity as women or girls). Obviously, feminism is more than just an up-with-girls club, indeed, feminists are known to frequently remind critics that in spite of the ideology's name, it is actually a humanist movement. In fact, after more than 60 years of feminism's pre-eminence in our cultural zeitgeist, men victimized by unjust cultural demands on them benefit from feminism as well. Indeed, men whose female-governed sexual identity requires them to act as disposable protectors and providers or men who are raped but denied any resource because the definition of rape excludes men or men targeted by the majority of criminal violence, well, feminism helps these men too. Or it will, soon. Any day now.

Obviously Ford's implication that feminism and women are interchangeable synonyms is no more insulting to real feminists than her facile implication that criticism or disagreement with the ideology has no possible source except hatred towards women and lies. This trope, if feminists were actually foolish enough to swallow it, would suggest that they are too intellectually weak to address an argument or a criticism. What does Clementine Ford think you are, moronic children who cannot think or speak for themselves? Apparently so, as her rhetoric suggests that counter arguments from anyone outside the Feminist reserve are all simply lies built on hatred and thus feminists need not even consider them, or address criticism with anything except accusations of hatred. "You just hate women, so I'm not listening! La la la la la la!".

How weak and intellectually vacant feminists must be in Ford's mind to need such rhetorical mummery. The pretence that feminism itself is the only true point of view and that therefore oppositional argument must be both hateful and false is offered by Ford as a magic shield to protect those whom the Australian writer regards as infants so feeble minded that they need not think for themselves or address a differing opinion. Surely no other criticism of feminist ideology could be as demeaning as this.

Ford then cements her characterization of feminists as mental weaklings by portraying her version of what non-feminists might offer as criticism. Whoops, not "not-feminists", since that implies differing points of view can have legitimacy, ha! Rather, Clementine Ford provides a series of caricatures of arguments, protecting her fragile readers from the real hatred of these tropes if encountered in the wild. Just remember children, all differing opinion is false and built on misogyny, but Clementine will be your filter and your shield. I'm paraphrasing Ford's wording, which is actually as follows:

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"If you're not trained in the spotting of smug, self-satisfied misogynists, you might not know the general thrust of their shtick. Luckily for you, I've become somewhat of an expert in the field since they all started following me on Twitter. So to help novices and outsiders, I've taken the following five popular misogynist arguments and parsed them into some kind of legible (if not logical) format for your benefit"

[/box]
Straw-man number one.
If you want to see real oppression, go to the Middle East.

This might be an argument made by critics of feminism somewhere, sometime, but if so, it's surely not common. As an actual critic of feminist ideology (as opposed to Clementine Ford's imaginary woman-hating critics) I've

written critically about feminist doctrine for years without encountering the argument at the top of Ford's list as a criticism of feminism. In fact, while some hawkish and nationalistic politicians sometimes refer to the poor status of women in Islamic nations, a strong argument exists asserting that the Western perception of women as oppressed in Islam is a distorted and deeply mistaken point of view, based on ignorance.

Straw-man number two.

How can women expect us to respect them when they won't respect themselves?

Ford is talking about the standard come-here-go-away game of sexualized feminine attire and attention seeking behavior, coupled with the socially normal climate of automatic male rejection. In spite of claims to the contrary, sexualized feminine attire is worn to attract positive male sexual attention. This attention isn't expected or in most cases allowed to be expressed, at least not without men jumping through the usual hoops of female approval through demonstrations of utility, wealth or other female-benefiting traits. However, Ford manages to recycle the absurd claim that expressed opinion to attention-demanding feminine attire denotes assumptions of male ownership of women. The reality being that women in semi-undress, alcohol-lubricated or otherwise sexually charged environments routinely shove themselves into men's faces and personal space; and social convention holds women doing this exempt and untouchable except to the exact degree individual women want. Men who modeled identical behavior towards women would be arrested and subject to immediate retribution from socially conformist males.

Ford's characterization, along with its absurd claim of assumed male ownership, also refers back to caricatures of foreign perceptions. "When Sheik Taj Aldin Alhilali compared scantily clad women to uncovered meat, we were rightly outraged."

The senior Muslim cleric comment's during a sermon in 2006 were delivered in Arabic, but translated to English as: "If you take out uncovered meat and place it outside on the street, or in the garden or in the park, or in the backyard without a cover, and the animals come and eat it, whose fault is it, the animals or the uncovered meat?"

Of course the reading projected onto this statement, that women are the owned commodity of men (like uncovered meat at a picnic), is claimed by Ford, who obviously imagines feminists as self-victimizing tyrants, demanding the pseudo-privilege of permanent victim identity. Ford, in her quotation of the Muslim cleric, manages to omit the comparison of men to animals drawn to uncovered meat. The animals in this analogy don't own the meat; they are simply drawn by appetite and instinct to eat it, unencumbered by the intellect or socialization which we assume men have, in spite of them being so obviously inferior.

In fact, a 2008 Islamic advertisement for the benefits of traditional Hijabi attire used a photograph of a lollypop with and without its paper wrapper to symbolize women in concealing versus revealing attire.

In much the same way as the cleric, this metaphor is obvious in its message. Women are people of value, and men are dirty animals or in the case of the lollypop image, flies. This isn't a question of ownership, but of the relative humanity and value of sexual demographics. Ford's inverted mischaracterization trades on the assumption that feminists are so passively uninformed and mentally vacant that the characterization of men as animals and women as something to be protected from those animals will be lost on her audience. Ford does stumble briefly onto the truth in a commentary which skirts within a hair of self satire when she says: "The fact that we criticize other cultures for it doesn't make us champions of women – it makes us both sexist AND racist."

Straw-man number three.

Stop criticizing domestic servitude! Some women are proud to look after their families.

Admittedly, Clementine Ford almost stumped me with this one.

According to Ford: "Some women are proud to look after their families". Well, maybe they are, but that isn't really the point. Women who stay at home in the context of a marriage are there because they choose to be. Of course any mention of choice puts this entire discussion, along with me, in the "to-be-discredited" trash-bin of misogyny, the hatred of women. Yes, according to Ford, mentioning the fact that women, like other citizens in Western nations

are people who make choices about their own lives – that makes my opinion void and me a hater of women. Therefore, if you're a feminist, don't even keep reading, just tell yourself all this discussion is merely a thin veil disguising a deep hatred of women and you won't have to trouble your pretty little head to consider any single word of it.

Stated flatly: women control their own reproduction. They have the legal rights as well as the medical technology through dozens of birth control techniques to do so. If a woman has a child, it is by her own choice. Men, by contrast, have access to condoms; a pretty-good technology to prevent pregnancy but not foolproof. However, men generally have no legal rights over reproduction, whatever a woman decides, a man must abide by, and in the event of a pregnancy, he must pay. The idea that a woman in a marriage is somehow there at the behest or under the enforced will of a man is flatly absurd. In fact, in marriage as well as in reproduction, women are in charge. Marriage is a three way business relationship between a woman, a man, and a government. The woman can exit that relationship whenever she wants, while forcing the man to remain locked in, paying her. The state acts as her enforcer, taking a percentage of the payments. To pretend otherwise, that women are somehow oppressed by such an arrangement, into which they enter and exit freely without coercion, is to indulge in absurd fantasy.

However, after claiming that anyone pointing out female choice is obviously a misogynist, Ford admits the truth of that claim herself. "The thing is, women can choose those things if they want to." Goes on to call herself tedious and then imputes motive and argument to feminism's critics, by saying "But the fact is, these people aren't advocating for or defending a range of choices." Of course they're not, if they were, then Clementine's readers might be motivated to consider some arguments from outside feminism's big-top and that would be just too much for those poor little darlings. Clementine Ford will tell you what the bad people are saying, so there's no need to look elsewhere.

But how does Ford know that no such arguments are being made?
"Because if they were, we wouldn't even be having this conversation."

This translates loosely to: "trust me".

Straw-man number four.

"It's a science thing."
"Look, men and women are built differently. It's biological. Men are more visual, women are more emotional. That's why more men are in executive roles. It's about merit. If women were better, they wouldn't be so crap. I didn't make the rules."

Like all effective lies, this one is salted with the truth. Men and women are indeed built differently. This is why fitness standards are being lowered all over the world in fire-fighting, police, and military entry requirements to accommodate female applicants. However, the reason for the much-evangelized wage gap isn't capability or male-favoring sexism, it's choices made by women.

While it has been historically true that men, on average, earned more during their lifetimes that women earned, on average, during their lifetimes, this has been repeatedly and fraudulently interpreted to indicate a culture of male-female job parity and pay disparity. This interpretation has been repeatedly and exhaustively debunked.[1][2][3][4] The lifetime earning difference reflects differing choices made by women and men, in which (on average), preference for more flexible, safer, and less demanding careers translate to lower lifetime earnings.

In addition, in spite of the real statistical lower earnings of women, they still manage to control the spending of 80% of disposable income worldwide. But Clementine Ford omits this, because to her, feminists are simple, innocent creatures to be sheltered from complex reality and spoon fed a simple narrative of their ongoing victimhood. The assumption by Ford of her audience's childish stupidity is breathtaking in its condescension and insult.

Straw-man number five.
Men are oppressed too, therefore women aren't! Or something.

“If feminists really cared about equality, they’d be addressing all the inequality that faces men. Like, why do feminists only care about breast cancer and not prostate cancer? Why aren’t feminists advocating for single dads? Why won’t women sleep with me when I’m a really nice guy and I’ve made a particular effort to be nice to them, particularly? Until feminism can answer that, I’m afraid I don’t really see it as being legitimate.”

Ford skirts just close enough to the truth here to dismiss it, but gives herself away with an absurd reference to a “nice-guys” apocryphal inability to get laid.

Ford also paints feminists as a culturally dominant movement of quite breathtaking cruelty and inhumanity by suggesting that feminist driven fundraising for female-specific cancers deliberately displaces and excludes male-specific cancer fundraising. This would be a shocking indictment of a so-called humanist movement if it were true. If, for example – in a male dominated professional sport, organized medical fundraising events omitted male-specific cancers and committed the all male athletes in a professional sporting league to breast cancer – that would be monstrously cruel. It would almost require a view of those male athletes as not even human beings worth consideration for male-specific cancer fund-raising.

Ford also suggests that feminists are cavalier and indifferent to the pain of fathers stripped from their families by a monetized family court system, then garnished of income while held legally away from their own children. The Australian writer portrays feminism as a movement indifferent to the fact that men’s suicide rate, already 4 times higher than women’s, jumps to 10 times higher after divorce. Clementine Ford’s portrayal is of feminists so openly contemptuous of human suffering that her article used a graphic of a laughing cartoon face in answer to a hypothetical argument for the concerns of males in a feminist society.

Should feminism, the movement claiming that women’s recognition as human beings is a radical notion give any concern for men’s on the job death rate (93%)? Should feminists care that in a patriarchy, women outlive men by 5-7 years? Should feminists be concerned about increasing displacement of men in a feminized higher education system?

According to Clementine Ford: “Ha-ha! Ha-ha! Ha-ha! No.”

So, according to Clementine Ford: her feminist readers are callous, indifferent to suffering not their own, small minded, feeble of intellect, and should be sheltered from any real argument outside their own ideology. A set of flimsy straw-man arguments are supplied by her in place of possible encounters by actual feminists with any real oppositional argument. Obviously, Ford’s characterization of feminist ideology and its proponents cannot possibly be true, because if it were, after 60 years of pre-eminence the world would recognize feminism as a doctrine of self-absorbed female supremacy, fabricated victimhood and totalitarian, narrow-visioned female self interest. The advocates and proponents of such an ideology would be widely recognized as vile, cruel and selfish children.

As an opponent of this ideology, I know that the Australian writer must be mistaken, because feminism is now and always has been a movement seeking “equality” and which posits that women being people was once a radical notion.

[1] http://mensnewsdaily.com/2007/04/23/the-gender-feminist-wage-gap-myth-appears-to-be-growing-legs/
[2] http://mensnewsdaily.com/2007/04/23/gender-feminist-wage-gap-myth-appears-to-be-growing-legs-part-ii/
[3] http://consad.com/index.php?page=an-analysis-of-reasons-for-the-disparity-in-wages-between-men-and-women
[4] http://www.youtube.com/watch?v=Cb_6v-JQ13Q

Leaving left and right behind

John Hembling (JtO) · 9 May 2012 · Archived copy · Original

As a left-leaning MRA, I've noticed that some men active in the movement continue to cast the issue of human rights of men and boys as a left versus right political debate.

It is certainly true that collectivist doctrines, like termite mounds, find ideological support from the philosophy of the political left. It is also true that small government, personal liberty and the human rights of individuals (rather than collectives) are ideas found in conservative political philosophy. However.

However.

The modern political landscape, populated (in America, anyway) with Democratic and Republican politicians, pundits, commentators, policy wonks and other actors uses the language and rhetoric of left and right political philosophy, but labels and talking points are as far as those pretty words take us. Outside of ineffectual debating societies, there is no such thing as a real political philosophy. The smiling, suited whores who lie with varying degrees of charm in front of crowds and cameras are not men and women with convictions, or beliefs, or anything like a philosophy of governance, whether it be left or right. They are simply very well dressed sociopaths, pretending to conform to this or to that party dogma, while being handsomely paid by lobbyists to recite whatever gibberish tests strongly in their focus marketing surveys. Once elected, these smiling zombies have no more interest in their electors or in a political philosophy than pinworms care for interest rates.

Political philosophies exist, certainly, and people even care about those views, but none of those people occupy political office. Those in seats of power care to the extent that they read the right slogans from teleprompter, then vote on whatever policies the bankers and corporations who own them dictate.

To imagine that either the political left or the political right has real goals beyond the cancerous scope creep of bloated government, the escalation of public enslavement through debt, and the wholesale eradication of human rights requires wilfully ignoring the enacted policies of both major parties on the past 40 years.

Unfortunately, many, if not most people continue to believe in their own enfranchisement through engagement with the political process. This is understandable, as we are bludgeoned throughout our lives with the message that this is how government works, our representation by honourable men and women, enfranchised to act in our best interests by the vote. We believe in this because the alternative is very ugly.

That alternative is that voting, or any other non-disruptive engagement with out established political system is a placebo, an ineffectual puppet show in which the puppets, operated by a single puppeteer distract us as we are robbed, murdered and sold by our governments, en mass, as collective human debt-service-drones.

This is a hard option to face, because effective change within such a system requires leaving behind the comfort of our established political machinery, cancerous and inefficient as we all recognize it to be. This means that whatever system or solution we develop and embrace is, from the present perspective, unknown – and to many conventional thinkers – impossible.

The difficulty of mapping a complete path into an unknown framework is, in my opinion, why many highly intelligent and politically sophisticated advocates of the human rights of men and boys frame their argument in the context of philosophical conservatism versus collectivist political viewpoint. The idea that the existing political system still retains some of what is stated in public political rhetoric.

Unfortunately, this is a more optimistic view of modern political reality than the routine destruction of male human beings by our courts, education system, and media warrants.

Obviously, for men to stand up on their hind legs in defiance of our current system of dehumanization of men requires powerful optimism and strong will. However, placing confidence in the actors within a demonstrably

corrupt system, even when their public rhetoric includes small government and personal liberty, but this faith is not warranted in a broken, corrupted system.

This is what is what is meant by statements that the men's rights movement is not a political left or a right leaning movement. The political infrastructure of our court houses, governments and political institutions are a rotting corpse with no utility except the maintenance of a continuously bloating parasitism on the public, and the forcible exclusion of innovation in human progress.

Currently, this is one of the drivers of the growing currency of the MGTOW movement. Men opting out of a system they see as no longer viable. This has the obvious benefit of protecting men from predation and cannibalism in a system disregarding male humanity, and considering only male utility. However, a growing fraction of male society taking their own income and utility off the table for thievery and exploitation by a cancerous political establishment is already re-shaping the ecosystem in which broken government feeds and thrives.

SAVE demands apology from Rep. Zoe Lofgren

S.A.V.E. · 9 May 2012 · Archived copy · Original

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SAVE Demands Apology from Rep. Zoe Lofgren for Remarks Made During

House Judiciary Committee Mark-Up

Stop Abusive and Violent Environments (SAVE) is a victim-advocacy organization working for evidence-based solutions to the problem of domestic violence. Stop Violent and Abusive Environments supports the reauthorization of the Violence Against Women Act (VAWA).

SAVE advocates for all victims of domestic violence, regardless of their race, sex, or gender identity. Unfortunately, false claims of domestic violence and sexual assault have become widespread, a problem that robs true victims of desperately needed services, protections, and credibility. (http://www.saveservices.org/downloads/False-DV-Allegations-Cost-20-Billion)

During the May 8, 2012 mark-up of the House Judiciary Committee, Congresswoman Zoe Lofgren (D-CA) made certain statements regarding Stop Abusive and Violent Environments, alleging SAVE represents a group of "apologists for abusers." In support of this accusation, Lofgren referred to a member of the SAVE Board of Directors, Natasha Spivack.

In 2000, Nataliya Derkach Fox, who was seeking permanent US residency, accused her new husband, James M. Fox, of attempted homicide in order to bolster her petition under VAWA's battered immigrant provisions. The allegation was found to be non-meritorious. On June 7, 2002, a Loudon County judge went so far as to issue an order that all police and court documents regarding the case be expunged from the record (Page 1:http://www.saveservices.org/wp-content/uploads/expungement-001.pdf, Page 2: http://www.saveservices.org/wp-content/uploads/expungement-002.pdf).

In addition, Nataliya Fox committed fraud, telling an immigration officer that the name on her immigration petition had been incorrectly listed as Elena Rybak (http://www.saveservices.org/wp-content/uploads/DocumentFraud01-001.pdf). But as a result of VAWA's confidentiality provisions, Ms. Spivack was barred from informing immigration authorities about the fraudulent claim.

Instead of being recognized for her efforts to stop immigration fraud, Spivack found her company, Encounters International, accused of violating an obscure provision of VAWA that requires an international dating organization to provide an "information pamphlet" to prospective foreign clients (Section 833). A prominent Washington DC legal firm accepted the case on a *pro bono* basis, eventually leading to a jury award for damages against the firm owned by Natasha Spivack.

Full details about the case are available in a statement provided by Spivack at the False Allegations Summit held in Washington DC on June 2, 2011:http://www.saveservices.org/statement-by-encounters-international/

SAVE is not alone in raising concerns about false allegations. Senator Chuck Grassley (R-IA) has expressed similar worries about immigration fraud and provisions in VAWA that encourage it:

http://www.grassley.senate.gov/news/Article.cfm?customel_dataPageID_1502=40474

Since its passage in 1994, the Violence Against Women Act has helped many victims. But the law has also eroded long-cherished due process protections that many Americans take for granted. This erosion has contributed to a growing problem of frivolous accusations, wrongful arrests, undue prosecutions, and false convictions. These problems are documented in the following SAVE Special Reports (http://www.saveservices.org/reports):

- The Use and Abuse of Domestic Restraining Orders
- Arrest Policies for Domestic Violence
- Unequal Justice in the Criminal Justice System
- Domestic Violence-Related Immigration Fraud

Good people can disagree over issues, but a smear campaign against a victim rights organization based on one highly disputed case is not an action a member of Congress should endorse. Representative Lofgren's charges made during a House Judiciary Committee meeting were unfounded, scurrilous, and false. Stop Abusive and Violent Environments demands that Rep. Lofgren retract her remarks about SAVE, issue an apology to Natasha Spivack, and begin to work for ways to stop false allegations so true victims can get the help they need and deserve.

Source: http://www.saveservices.org/2012/05/save-demands-apology-from-rep-zoe-lofgren/

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AVfM Radio : the invisible business of slavery

John Hembling (JtO) · 10 May 2012 · Archived copy · Original

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Tonight on AVfM Radio we will be talking about what everybody knows is a relic of the past, and not a feature of modern life. That most abhorrent and vile of human institutions, slavery.

We like to imagine that as modern citizens of a post enlightenment culture, we're different we're conscious and conscientious – shit, some of us go out of our way to buy "farmer friendly" products and "ethical" coffee beans – patting ourselves of the back hard enough to need a spa day and a professional massage afterwards. We also imagine slavery as an ancient, brutal, obsolete practice marked by whips, chains, and black men beaten or whipped for not picking the cotton fast enough, or for daring to speak up to their betters, their masters.

Like all human practices, slavery changes through innovation, becoming more efficient, and most importantly more invisible. JtO and GWW will be ripping the covers off tonight to examine the modern format of one of humanity's most shameful and long lasting social institutions. The business of slavery.

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FRA's take aim at Utah adoption agencies and lawyers

Robert O'Hara · 11 May 2012 · Archived copy · Original

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(AVFM News) Washington D.C. May 10, 2012 – The president of Utah Adoption Council, a Utah based non profit organized in 1981 to assist in lightening the load of the foster care system in that state, resigned on Tuesday amidst widespread claims that its members were actively undermining the interests of biological fathers who's children are adopted in Utah. Wes Hutchens, an adoption lawyer who has facilitated over 1000 adoptions in his career had only one more month to serve as president. Yet at a council meeting on Tuesday he announced he was leaving to start his own non profit that will advocate for a more ethical approach to adoption that respects the rights of all those involved. Members of the council, comprised of lawyers, adoption agencies and parents, accused him of having his own agenda but Hutchens shot back, asserting that members were not acting ethically when administering adoptions.

Utah's adoption laws and the practices of it's adoption agencies have been the center of much controversy when it comes to the rights of biological fathers over their children. The state has become a veritable Mecca for birth mothers who want to exclude the biological father from the decision process when it comes to adoption. Recently, a ruling was handed down by the Virginia Supreme Court that a biological father, John Wyatt of Virginia, could sue both the adoption agencies and the lawyers who handled the surreptitious adoption of his daughter to a Utah couple shortly after her birth. On April 27th, a Colorado judge ruled that biological father, Rob Manzanares, should not have his parental rights terminated after a four year long battle to gain access to his daughter after his ex girlfriend gave the child up for adoption in Utah under similar circumstances.

News agencies in both Colorado and Virginia have reported on dubious practices of Utah adoption agencies and lawyers which include coaching birth mothers to mislead biological fathers and giving cash incentives for mothers to give birth within the state. Chanel 9 News in Colorado published audio recordings on their website of investigators posing as the sisters of expecting mothers when calling adoption agencies asking for advice on how to exclude the father from the process. "We can have him not be involved at all," one agency employee was recorded saying, and another suggested that the mother tell the father that their was an accident and the baby died.

The way some adoption agencies handle birth mothers Hutchins claims "is an invitation for birth mothers to lie, cheat and defraud birth fathers into thinking they don't have anything to worry about."

"The idea that the birth mother can travel from any state to Utah and be in Utah for two or three days and then give birth to a child and then leave the state with the sole purpose of cutting off the rights of the biological father has to stop," Hutchins said.

Sources:

http://www.ksl.com/?nid=148&sid=20327495&title=utah-adoption-council-president-resigns-amid-fathers-rights-controversy&s_cid=queue-3

> Welcome

http://www.fathersandfamilies.org/2012/04/27/va-supreme-court-approves-john-wyatts-lawsuit-against-adoption-agency-attorneys/

http://www.9news.com/moms/article/267332/499/Recordings-of-adoption-agencies-coaching-moms

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Murder cheer-leaders polish their image

John Hembling (JtO) · 11 May 2012 · Archived copy · Original

It appears that the professional victims at radical hub don't yet grasp that Pam Oshaughnessy's call for mass murder, eugenics, and child abuse makes them, and radical feminism in general look like a violent hate organization. Of course, the endorsement by an apparent human rights organization like the SPLC probably emboldens great minds behind a public manifesto for male-exterminating eugenics, along with a lack of legal fallout for the same.

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- Some say an earth with only 10% men will be a safe earth free of oppression
- We have moved beyond palliation (negotiation, mediation, reform, compromise, engagement with the System) to exploring effective means of extirpating male pathology, including being open to biological explanations and treatment
- I'm serious about this. If we can do it with corn, men ought to be easy

[/box]

In October of 2011, a group of radical feminists published an article written by the former lawyer and novelist Pam Oshaughnessy, in which the ex lawyer used carefully circumspect language to argue for eugenics and mass murder against men.

Male human rights advocates took exception to the public call for human subjugation and murder. In addition to criticizing the amorality and violence which received support from within the radical feminist community of radical hub, the names of the advocates for murder, child abuse, sex selective abortion, and eugenics were identified publicly in the article titled Underbelly of a hate movement out of concern that such overt and murderous intent presents a threat of real violence if it was not identified.

It is the shared opinion of this site's editorial board that individuals advocating violence or murder should be publicly identified and their names published. To remain knowingly inactive and silent in the face of public calls for violence and murder would be both irresponsible and complicit.

In March of 2012, when the radio comedian Rush Limbaugh called Sandra Fluke a prostitute in commentary of her public claim that the state should pay for her birth control, the mainstream media collectively threw Limbaugh under the bus, focusing on his inflammatory language, rather than the issue of public payment or sexual choices by Fluke.

In an attempt to capitalize on anti-conservative backlash against Limbaugh, the Southern Poverty Law Center drafted a hasty and poorly researched list of new enemies, attempting to justify the SPLC's continued federal subsidy and ongoing solicitation of donations.

However, because of the political leanings of the SPLC and lack of planning or research, the list of potential hate organizations in their "intelligence report" was little more than a catalog of politically right leaning organizations, such as the socially conservative Concerned Women of America, the conservative libertarian John Birch Society, and Glen Beck as well as second amendment activists. However, in the clear view of hindsight, the SPLC's list of baddies was a construct assembled in haste and desperation with the intent to fund-raise through fear mongering and included a pick-up artist calling himself Roosh, a victims advocacy organization, as well as some elements of the men's rights movement, including this site. Interestingly, Charles Cooke, in a telephone interview with the SPLC managed to secure an admission that the apparent human-rights advocates at the SPLC only address right-wing hate groups[1], which is logical enough, considering that their principal activity is fund-seeking.

However, after Reason Magazine[1][2], the American Spectator[3], Business Insider [4], the Ms-magazine-funded Good Men Project[5] and others called baloney on the SPLC's flabby fear mongering and fund seeking – Mark

Potok indulged in some pretty impressive back-pedaling, particularly on the men's rights section of the content aggregator site reddit.

According to Potok:

"It's false. We wrote about the subreddit Men's Rights, but we did not list it as a hate group"

Of course you didn't, Mark.

Interestingly, the SPLC's use of the term "hate group" has no legal meaning, as was correctly pointed out by word-press blogger Rkeefe57[7]. It was this same blogger who also noticed that the SPLC's hate map[8] defines "hate group activities" as "criminal acts, marches, rallies, speeches, meetings, leafleting or publishing". There are seven activities in this list, and all but one are constitutionally protected expression of freedom of speech and political expression in American constitutional law.

Advocation of murder, child abuse and eugenics are obviously not listed in the SPLC's definition of hate group activities, which is why a growing relationship between the eugenics-enthusiasts at the blog radical-hub and the Southern Poverty Law Center should raise no eyebrows. After all, it's not like the SPLC would leave an identified hate organization off their list in exchange for political favors or payment. Except when the organization engages in fund-raising on behalf of the SPLC – as the fine feminists at Radical Hub have done.

[image]

Arthur Goldwag of the SPLC swept aside any possibility that this was one-sided non-reciprocal support by tweeting a link to the Radical hub blog, directly to the page on which SPLC fund-raising was promoted by the radical hub bloggers.

[image]

However, as the financial relationship between radical feminist eugenics enthusiasts and apparent human rights attorneys at the SPLC is repeatedly pointed out, it might seem that the blatant hatred, the calls for murder, eugenics, child abuse, and sex selective abortion by those radical fems would be a bit embarrassing to the fund seeking lawyers.

When originally criticized by independent human rights activists, including AVfM, on this murder and eugenics enthusiasm, the admins at rad fem hub responded by establishing a blog on a subdomain of the radical hub site called "a voice for CREEPY men". [emphasis mine]

Apparently, being publicly identified as advocates of eugenics and a searing hatred built on sexual identity caused no embarrassment at all. When you know beyond any evidence or outmoded, obsolete sense of human ethics that you're right, trifles such as the planned elimination of major fractions of the human race must seem like minor concerns.

In addition, rather than distancing themselves from the advocates of murder, eugenics, hatred based on sexual identity, and sex-selective child abuse, the SPLC appears to be taking the course of maintaining and strengthening their relationship with radical hub. When everybody knows you stand for human rights and against hatred and violence, actually standing against hatred and in favor of human rights takes a back seat to securing income from donations, no matter the source.

[1] http://www.nationalreview.com/corner/299011/occupy-southern-poverty-law-center-charles-c-w-cooke
[2] http://reason.com/blog/2010/03/03/fearmongering-at-the-splc
[3] http://reason.com/blog/2012/03/09/the-southern-poverty-law-center-is-now-w
[4] http://www.businessinsider.com/civil-rights-group-is-now-criticizing-random-jerks-for-not-calling-women-back-after-sex-2012-3
[5]http://spectator.org/blog/2010/03/02/the-great-hate-hype-are-libert

[6] http://goodmenproject.com/ethics-values/the-southern-poverty-law-centers-creepy-mission/
[7] http://rkeefe57.wordpress.com/2012/03/09/splc-2011-hate-map-another-year-of-lies/

Manboobz earns his name

Paul Elam · 12 May 2012 · Archived copy · Original

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There is a group of feminists who have set up a pro-violence subreddit and modeled it to appear to be MRA owned and operated.

r/beatingwomen was set up by some of the same people that brought us r/SRS, an openly anti human rights group of feminists who have attempted to attack the MRM for some time. Some of you I am sure will remember the self-imploding SPLC fiasco comparing MRA's to mass murderers, and that it blew up in their face.

Apparently not getting enough attention from the new subreddit, they have decided to up the ante. I followed an email link sent to me today there for the first time, and was treated to an image of me in the side bar, with the supposed quote from me "Best Subreddit of the Year."

It is clear that since they are able to convince fewer and fewer people that MRA's are the kind of human garbage they accuse us of being, they have become the caricatures they paint of us, and indeed have begun using our names in order to mislead the public about the MRM.

Aside from once again proving to be dishonest, bad actors, another little tidbit has surfaced in the midst of things, courtesy of Agent Orange, who contacted JtO today with a piece of intel about the subreddit.

It appears to be the work, if not the brainchild, of our one and only David Futrelle. And as fate and outreach would have it, yet another source that will remain anonymous, confirms the same information.

I know that some of you might be asking, "Damn Paul, why give this clown the attention his dysfunctional parents chose not to give?" And it is a valid thought, but we still have an opportunity here.

Since every move these clowns make is something we can use, then the question becomes how to best use this. I am thinking we expose them and shut them down.

We already know they are cowards. I made a single comment about them using my name and photograph and within minutes they took it down, replaced "Paul Elam" with "Dr. Paul" and used an "artistic" likeness of me. This lets me know they don't have the spine to be doxed and outed, which we will also do.

To all of them.

Agent Orange is already in, as is at least one other. Further word is coming.

In the meantime, contacting reddit, for those interested, with complaints about the pro-violence nature of the offending subreddit would be in order. I don't suggest you bother telling the SPLC. Except perhaps, after the fact, as an object lesson.

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She was just a child/baby killer

Robert St. Estephe · 12 May 2012 · Archived copy · Original

Recently I posted on *The Unknown History of Misandry* a brief little article on a long-forgotten female serial killer case from 18th century Portugal, about a young woman by the name of Luisa De Jesus.

Luisa was a child care provider who had murdered 28 children so that she might profitably pocket advance payments given to pay for the little tykes' care. No mention is made in the sources of the sex of any of the young woman's victims. This modest post is part of a large and ongoing information collection effort documenting female serial killers, generally forgotten ones.

The criminal phenomenon of the female serial killer is, like all other forms of female criminality, only scantly researched and studied. This pervasive incuriousness has been the norm ever since the pre-1960s era when almost all criminologists were male (and were imbued with chivalrous attitudes). And it is still the norm today as well, where the field of criminology is, like everything else, constantly monitered by "ministry of truth" overseers always prepared to quash any "inappropriate" (undesired) research – by withholding funding or blacklisting and termination of employment, whenever any scholar violates the politically correct orthodoxy.

My own independent and unfunded research of female serial killers took as its starting point a published list of 140 cases, most of which many required some aggressive digging around to bring to light the particulars. To this skeleton list I have added hundreds of others, so that my list now numbers over 600. The expanding list includes many cases similar to that of De Jesus, involving female child care providers, called "baby farmers," who murdered children. The collection includes about 70 of these murderous baby farmers from across the globe. Some of these cases of women caught murdering their charges involve the slaying of upwards of a thousand. In these homicidal baby farmer cases the cause of death varies, and includes drugging, poisoning, starvation, strangulation, battery, stabbing in the heart with a needle or a hairpin, exposure to the sun and even incineration while alive.

Furthermore, despite the widely disseminated claims of crime experts that serial killers are not only almost always male but also that they are almost always "white," the 600 female serial killer cases span non-"white" Africa, Asia, South America as well as "white" Australia, Europe and North America (the US, in itself, sports many remarkable non-"white" cases). Class status covers the full spectrum from aristocrat to peasant.

Shortly after posting the scant information on the sad case of Portuguese murderess Luisa De Jesus (who, by the way, was executed for her crimes) that I culled from an obscure medical publication the post attracted a blog comment, and a particularly bilious one. It is reproduced here, without corrections, but I have changed the all caps in the original to a conventional upper and lower case, for readability's sake. The comment was signed "Christinne":

> **Luisa De Jesus' case has nothing to do with misandry, looks like someone needs a brain here. And nowhere it is mentioned that she killed only baby boys which indeed would have connected her to the subject of this blog. No, she was just a child/baby killer, thats all…. misandry, yeah, rite….hypocrisy without boundaries….**

The commenter focuses her indignant wrath on the word "misandry" that indeed appears prominently in the name of the website, but which does not appear within the post itself, and the commenter has apparently little interest in looking into topic at hand: the history of violence, which is one of several subjects dealt with in detail on the blog. "Misandry" is not only not mentioned in the post in question, but it is not mentioned in 99% of the several hundred other posts on female serial killer published on the site. Yet it is that word "misandry" that matters most of all to commenter Christinne, and she sure does let me know about it. Her comment has, as it turns out, come to serve a useful purpose. It has gotten me to pay attention to the thing that mattered so much to her, namely my use of the term *misandry* as it relates to the facts of feminine violence.

Current public knowledge about violence is grievously distorted by the lack of attention female violence has gotten

from those who supply and disseminate the information that influences the broader public. And that is why the collecting and analysis of cases of feminine violence warrants the attention of one who, like myself, seeks to elucidate the phenomenon we call "misandry."

Yet, by no means would I get too carried away with evaluating the crimes of Luisa De Jesus in much different a way had her tiny victims been mostly or exclusively male. This is because I, for the most part, reject the simplistic fashionable class-warfare model of thought known to educators as "CRG" (Class, Race and Gender), a model that was created and perpetuated by mid-20th century Frankfurt School marxists – and which has infected and dominated public discourse so pervasively that it is no longer even recognized by most people as the product of a specific identifiable utopianist ideology. Commenter Christinne is, it would seem to me, fully submerged under the mesmerizing utopia-or-bust CRG spell.

It should be mentioned, however, that before the onset of the age of post-World War II "expertism" – where we stop thinking for ourselves and defer to credentialed lords of reality up on high – the idea that women were frequently murderously violent was far from being an exotic one. The notion that female serial killers were rarer than male ones would have been thought absurd to newspaper readers of the 1840s through the 1940s. Such homicide-addicted women were constantly in the news.

Yet for the Class-Race-Gender indoctrinee, the world is just one vast battleground arrayed with paired-off opponents: "persons of color" versus "whites," the poor versus the middle class and wealthy, men vs. women. This is the image of World Class War, all day, every day, everywhere, incessant. The sum total of human interactions are thus reduced in this dumbed-down mindset to nothing but bilateral oppositions of interest/identity groups. The combatants go at each other within a 24/7 arena of battles fought exclusively by members of teams known by the labels "oppressor" and "oppressed." The hostilities are manifested in every little petty detail of every human's quotidian existence ("The personal is the political," as the saying goes).

Those who are indoctrinated into this mindset are thus addicted to narrow ideations of conflict, and are likewise addicted to the affective rushes concomitant to the ideations. The indoctrinees are obsessed – and they are paranoid. They are blind to nuance and immune to the employment of analytical reason. This state of affairs is, it goes without saying, makes for an exhausting and nerve-wracking way to live – and it makes the indoctrinee as nutty and burned-out as a pecan pie left too long in the oven.

For such an indoctrinee, *The Unknown History of Misandry*, which displays, as it does, a cornucopia of far flung historical documents of bad behavior on the part of females, must seem – to such a beleaguered benighted soul – to be designed with the purpose of putting forth such an argument as this:

"Hey people, it is not the *guys* who are the a-holes. No way. It is the *gals* who are the a-holes. – See? So there! – I win!"

No. That is not at all what we are up to in this blog. To think in such a way as that would merely be reflecting the mirror image of the most pedestrian variety of the pre-packaged Class-Race-Gender marxist picture of reality. We seek no "win," nor do we even recognize the conflict of ideas as being defined by sex (or, "gender," so called). Rather the conflict is between neat self-serving ideological cultism and actual complex human reality.

►Collectivist Ciphers or Human Beings?

The "So there! I win!" mentality would not be consistent with how a non-indoctrinated mind works. Not at all. Rather, the website's generous presentation of details of violence by women is to us not a demonstration of what could be thought to be an *essentially* violent tendency in that sex, but rather it is a set of documents that may assist in demonstrating certain points. They are useful, for example, in showing that the politically correct notion – that, somehow (in the fairytale land of gender theories), women are *in their very essence* non-violent receptors of conflict, and are never initiators of it; that they inherently and universally, possess a depth of compassion unknown to members of the "oppressor" sex – is a false one.

The particular portion of the larger anti-misandry project that *UHoM* sets out to serve can be identified as that of the necessity to contradict – through the exhibition of evidence – the collectivist and social constructivist dogma which holds that a human being is not an individual agent but rather is merely an atomized particle in the historical continuum; that a man and a woman are mere products of inescapable "social forces" who have no free will.

The stranglehold that this dumb dogmatism has on such a large portion of the public is why I find it necessary to publish such tabloid-styled collections as "Female Serial Killers Who Like to Murder Women." The title sounds dumbed-down because it is designed to be so.

There is an oft-repeated truism stating that "female serial killers are rare" (in comparison with the males) and it is false. The statistics used to support that myth are merely the product of a wildly disproportionate allocation of resources in the pursuit of criminological data. The myth is further reinforced by the bias of chivalry and by the ethos of institutionalized female privilege currently masquerading as "gender studies."

Thus it becomes necessary to point out in such a crude manner (as in a collection of cases of serial killers who are women who choose women and girls as their victims) that we ought not to be looking at violence as some "gotcha" illustration of some intellectual's made up ideology, but rather as just plain old-fashioned murder.

We all want to avoid being murdered, most of us at least. Thus when we get the idea in our heads that women are somehow supra-human beings, sugar-and-spice morally superior gender-fairies, who, as individuals, are immune to the pressures of temptation that have been known to *wise men* and *wise women* since the dawn of history – namely *pride, avarice, envy, anger, lust, gluttony,* and *sloth* – then we are not going to be properly on the lookout. Violent and predatory women use the absence of circumspection on the part of potential victims of both sexes to their great advantage. A little bit of feminine wile goes a long way in setting up her victim for a fall.

Equally vulgar are the titles of posts of collections on violent women – such as "Women Who Like to Torture" "Cannibal Murderesses," "Acid Queens: Women Who Throw Acid," "Give 'Em the Axe," "Ice Pick Chicks," "Ogresses," "Step-Mothers from Hell," "Murder-Coaching Moms" – which throw light on the specific and individualized realities of feminine violence.

There is nothing fancy about these crime stories. They are merely simple ordinary facts that happen to blatantly contradict the sophisticated (that is, artfully dishonest) and heavily-funded propaganda generalizations ubiquitously and unceasingly deployed for the sole purpose of training the public to be a PC-whipped hoard of controllable drones ("PC" standing for political correctness).

Gender ideologues do not, obviously, want to hear one single peep about the reality of widespread violence by women against women – committed with guns, knives, ice picks, meat cleavers, axes, hatchets, razor blades, hammers, poison and acid – which goes on, except when the ideologues can "excusify" it away by reclassifying those violent acts under some other label pulled out from the vaunted Class-Race-Gender model. Such female-on-female crimes can be handily repackaged as "violence resulting from economic/class disadvantage" – classic bait and switch. Obfuscation is central to the CRG regime's war-craft.

You don't hear about violence by women against women from malicious monologist Eve Ensler.. For such *gender maniacs* as Ensler women and girls harmed by women are the victims that can Go To Hell. The pain of these girls and women is embarrassing and their wounds and their deaths must be hushed up, for the sake of a "higher cause": that of collectivist feminist power. – "Utopia or bust!"

To the typical dumbed-down indoctrinee the publication of such information on violence by women as is featured on *UHoM* will elicit merely the primitive, banal, mindless response of: "He hates women!"

So crippled is the rattled mind of the politically correct indoctrinee.

►Christinne was right, but without knowing why

We assent that 18th century Luisa De Jesus, as Christinne has so accurately pointed out really "was just a child/baby

killer." But that is just my point. Like so many other women and men any decent person ought to avoid, Luisa the baby farmer was a self-centered, conscienceless, dissimulating, calculating, perverse and violent criminal. The fact that she committed her crimes in a fashion more typical of her sex – in accordance with the facts of her sex-specific hormonal make-up, her sex-specific brain chemistry, her sex-specific physical characteristics, her sex-differentiated perceived aptitude to be an appropriate nurturer of infants – does not mean that mean she should be looked at, for the most part, any differently than any male sociopath who goes about his murderous business in his more characteristically male, rather than female, malicious manner.

Yes, this particular female criminal was just a criminal – and the distribution of the sex of her victims ought to be seen as secondary to the viciousness, the inhumanity, the ruthlessness, the coldness, the shamelessness, of her sociopathic mentality. For us, the un-indoctrinated, to twist our minds into trying to look at every murderer as some sort of "gender warrior" would be perverse – indeed, it would be insane. Yet this is just what we are admonished to do by the ideologues who steer the public discourse.

Luisa De Jesus was, according to the record, scant as it is, a standard sociopath – and the other details, such as race, class and sex (her so-called "gender") are a secondary matter. The particulars of her victims' class, race and sex cannot change the fact that she was cold-blooded in her homicidal predilection.

For my part, I shall keep on putting the spotlight on those overlooked sociopathic members of the *non-existent* "non-violent gender," whether they be perpetrators of instrumental violence or of indirect violence (as is the particular wont of professors, political opportunists and ideologues who gleefully infect the world with their fallacious and harmful "theories"), or proxy violence, the manipulating of some chivalrous male to do all the heavy lifting.

It turns out for me, just as for Christinne, that Luisa De Jesus really "was just a child/baby killer" first and foremost; her sex and the sex of her victims really is not the issue. The bottom line is that *a sociopath is a sociopath*, regardless of genitalia or sex-specific particulars.

So I say, thank you, Christinne, for reminding me to explain why exposing female violence against victims of either sex is central to countering the mental disease of misandry.

Countering the propaganda, the fake statistics, the distorted and inaccurate generalizations, the carefully constructed false historical narratives of the social constructionists, the oftentimes simple and blunt protocols of politically correct censorship, is, it turns out, smack-a-dab central to the project of dismantling misandry. And it is not just the "G" of Class-Race-Gender ideology with its dialectical materialist, social constructionist "long march through the institutions" strategem that we must contend with. CRG is, more importantly, a dumbing-down tactic thattrains its indoctrinees to replaces critical thinking with lock-step operative conditioning responses. This causes the "re-education" victim to fail to see reality in all its complexity, supplanting perception and understanding with trained responses. The indoctrinee is trained to be emotionally dependent on peer acceptance. Class-Race-Gender drones require their every moment to make them feel "comfortable," – or else they become disoriented and "offended."

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Luisa De Jesus "was just a child/baby killer" indeed; and so were – and will be – a great many other women. Public obliviousness to the large presence and the characteristics of such feminine sociopaths (despite the occasional and isolated media circus case such as Caylee Anthony and Jodi Arias) – an obliviousness deliberately cultivated by professional ideologues – has *everything* to do with misandry.

The mother of all lies

Robert Franklin · 12 May 2012 · Archived copy · Original

The New York Times whacked a small beehive recently with its Room for Debate column. Taking off from French Feminist Elisabeth Badinter's new book "The Conflict: How Modern Motherhood Undermines the Status of Women," the Times asked seven women to respond to the following questions: "Has women's obsession with being the perfect mother destroyed feminism? In particular, has this trend of 'attachment parenting' been bad for working moms?"

The responses of the seven were enlightening, mostly because not one of them attempted to answer the first question. Maybe they just thought it was dumb. I know I do. The answer is clearly "no." Even if women generally have an "obsession" with being "the perfect mother," an assertion for which there is no evidence, feminism is all too obviously alive and kicking. And it will be, long after the current fad of attachment parenting has become a distant memory.

But far more interesting than the short pieces in the Times is the snit the whole column has created in the print and electronic media. To many of those writers, the very idea that there's a conflict between feminism and motherhood is anathema. So Mary Elizabeth Williams of Salon.com weighed in with an article entitled "The NYT's Ridiculous Motherhood Debate." Not to be outdone, Lisa Solod's piece in the Huffington Post countered with "The Fake Fight Between (sic) Women and How It Will Hurt Us All," in which she shouted "Motherhood vs. Feminism? Give me a break."

For both Williams and Solod, even to ask the question was offensive. Unlike the Times writers, to them the answer to the question is obvious; there is no conflict between feminism and motherhood. Many mothers are feminists, after all.

Too bad they neglected to read the title of Badinter's book that set the entire debate raging, much less the book itself. She, after all, sees a very distinct "conflict" between the feminist holy grail of work, commercial and intellectual power on one hand, and motherhood and domestic power on the other.

Far worse, Williams and Solod seem not to know the history of feminism. If they do, they're at pains to hide the fact. Have these two feminists truly not read the seminal books of the Second Wave feminist canon? The Second Sex? The Feminine Mystique? What about virtually anything ever written by Catharine MacKinnon? Or Badinter for that matter.

If they had, they'd know that for decades, feminists have proclaimed the family to be the seat of the oppression of women. Badinter says as much herself: "The best allies of men's dominance have been, quite unwittingly, innocent infants." But at that, she was only channeling Simone de Beauvoir who famously stigmatized a mother's choice to stay home and raise her children as possibly criminal. Bette Friedan agreed, likening home and family to a prison.

Those scarcely exhaust the list of feminists who have successfully tried to make domestic life (including a husband) seem like a threat to women's physical and psychological well-being. But suffice it to say that Badinter's claims fall squarely within mainstream feminism as it's been practiced for well over fifty years – children are the enemies of women.

So why would Williams and Solod be so desperate to pretend that so much feminist writing simply doesn't' exist, that there is in fact no conflict between motherhood and feminism? And why would they believe they could wish away that conflict as simply as Dorothy clicking her ruby slippers together? Whatever the answer, their pretense is also part of mainstream feminism – the intellectual dishonesty part.

A lack of basic honesty has dogged feminism at least since the 1960s and continues to this day. Examples are too numerous to detail, but some writers like Christina Hoff Sommers, Daphne Patai and Carolyn Graglia have developed a small cottage industry devoted to debunking some of the more laughable instances of feminist

mendacity. From made-up facts (Steinem: 150,000 women and girls die of anorexia each year; Brownmiller: only 2% of rape claims are fabricated), to vanishing research data (Carol Gilligan's "data" on girls in school never saw the light of day) to outright lies (women don't commit domestic violence; parental alienation is a plot by fathers to steal children), the dark side of feminism is littered with the type of intellectual dishonesty that would get a high school sophomore expelled.

Thus Williams' and Solod's claim that there's no conflict between feminism and motherhood takes its place within the hoariest traditions of feminism – public anti-intellectualism. But sadly for them, hiding crazy Aunt Sally in the attic isn't easy, try as they might. For far too long, far too many people have noticed the side of feminism that calls motherhood a betrayal of women.

It's always been feminism's Achilles heel. Take on motherhood and you're fighting a bear; it's a fight you're likely to lose. And that, I suspect is the answer to my question about what Williams and Solod are up to when they seek to deny the plain conflict between feminism and motherhood.

The desire by women to conceive, carry, give birth to and care for children is one of the most powerful motivations we humans are heir to. It won't be undone by those for whom every urge, regardless of how good and natural, is really just the social construct of an evil patriarchy. Not surprisingly, the desire to mother hasn't withered away, but has remained vital and alive despite the hostility of feminism. We can expect that to continue.

However much Williams, Solod and their sisters in arms may wish to deny the fact, feminism and motherhood have long been on a collision course. The natural, and I would argue inevitable, solution is for feminism to yield to avoid its own destruction. Indeed, that's what we're already seeing. The seven NYT writers discuss motherhood a great deal, feminism barely at all. Sensible observers note that legitimate feminism seeks to free women to make choices equally with men, and the choice to procreate and care for one's young is one of those choices.

Feminism went down the wrong road when it proclaimed motherhood, home and family to be bad for women. Countless women know that road to be a dead end. It's not their fault that Williams and Solod find themselves at the road's end wondering where to go next.

She was just a child/baby killer

Robert St. Estephe · 12 May 2012 · Archived copy · Original

Recently I posted on *The Unknown History of Misandry* a brief little article on a long-forgotten female serial killer case from 18th century Portugal, about a young woman by the name of Luisa De Jesus.

Luisa was a child care provider who had murdered 28 children so that she might profitably pocket advance payments given to pay for the little tykes' care. No mention is made in the sources of the sex of any of the young woman's victims. This modest post is part of a large and ongoing information collection effort documenting female serial killers, generally forgotten ones.

The criminal phenomenon of the female serial killer is, like all other forms of female criminality, only scantly researched and studied. This pervasive incuriousness has been the norm ever since the pre-1960s era when almost all criminologists were male (and were imbued with chivalrous attitudes). And it is still the norm today as well, where the field of criminology is, like everything else, constantly monitered by "ministry of truth" overseers always prepared to quash any "inappropriate" (undesired) research – by withholding funding or blacklisting and termination of employment, whenever any scholar violates the politically correct orthodoxy.

My own independent and unfunded research of female serial killers took as its starting point a published list of 140 cases, most of which many required some aggressive digging around to bring to light the particulars. To this skeleton list I have added hundreds of others, so that my list now numbers over 600. The expanding list includes many cases similar to that of De Jesus, involving female child care providers, called "baby farmers," who murdered children. The collection includes about 70 of these murderous baby farmers from across the globe. Some of these cases of women caught murdering their charges involve the slaying of upwards of a thousand. In these homicidal baby farmer cases the cause of death varies, and includes drugging, poisoning, starvation, strangulation, battery, stabbing in the heart with a needle or a hairpin, exposure to the sun and even incineration while alive.

Furthermore, despite the widely disseminated claims of crime experts that serial killers are not only almost always male but also that they are almost always "white," the 600 female serial killer cases span non-"white" Africa, Asia, South America as well as "white" Australia, Europe and North America (the US, in itself, sports many remarkable non-"white" cases). Class status covers the full spectrum from aristocrat to peasant.

Shortly after posting the scant information on the sad case of Portuguese murderess Luisa De Jesus (who, by the way, was executed for her crimes) that I culled from an obscure medical publication the post attracted a blog comment, and a particularly bilious one. It is reproduced here, without corrections, but I have changed the all caps in the original to a conventional upper and lower case, for readability's sake. The comment was signed "Christinne":

> **Luisa De Jesus' case has nothing to do with misandry, looks like someone needs a brain here. And nowhere it is mentioned that she killed only baby boys which indeed would have connected her to the subject of this blog. No, she was just a child/baby killer, thats all…. misandry, yeah, rite….hypocrisy without boundaries….**

The commenter focuses her indignant wrath on the word "misandry" that indeed appears prominently in the name of the website, but which does not appear within the post itself, and the commenter has apparently little interest in looking into topic at hand: the history of violence, which is one of several subjects dealt with in detail on the blog. "Misandry" is not only not mentioned in the post in question, but it is not mentioned in 99% of the several hundred other posts on female serial killer published on the site. Yet it is that word "misandry" that matters most of all to commenter Christinne, and she sure does let me know about it. Her comment has, as it turns out, come to serve a useful purpose. It has gotten me to pay attention to the thing that mattered so much to her, namely my use of the term *misandry* as it relates to the facts of feminine violence.

Current public knowledge about violence is grievously distorted by the lack of attention female violence has gotten

from those who supply and disseminate the information that influences the broader public. And that is why the collecting and analysis of cases of feminine violence warrants the attention of one who, like myself, seeks to elucidate the phenomenon we call "misandry."

Yet, by no means would I get too carried away with evaluating the crimes of Luisa De Jesus in much different a way had her tiny victims been mostly or exclusively male. This is because I, for the most part, reject the simplistic fashionable class-warfare model of thought known to educators as "CRG" (Class, Race and Gender), a model that was created and perpetuated by mid-20th century Frankfurt School marxists – and which has infected and dominated public discourse so pervasively that it is no longer even recognized by most people as the product of a specific identifiable utopianist ideology. Commenter Christinne is, it would seem to me, fully submerged under the mesmerizing utopia-or-bust CRG spell.

It should be mentioned, however, that before the onset of the age of post-World War II "expertism" – where we stop thinking for ourselves and defer to credentialed lords of reality up on high – the idea that women were frequently murderously violent was far from being an exotic one. The notion that female serial killers were rarer than male ones would have been thought absurd to newspaper readers of the 1840s through the 1940s. Such homicide-addicted women were constantly in the news.

Yet for the Class-Race-Gender indoctrinee, the world is just one vast battleground arrayed with paired-off opponents: "persons of color" versus "whites," the poor versus the middle class and wealthy, men vs. women. This is the image of World Class War, all day, every day, everywhere, incessant. The sum total of human interactions are thus reduced in this dumbed-down mindset to nothing but bilateral oppositions of interest/identity groups. The combatants go at each other within a 24/7 arena of battles fought exclusively by members of teams known by the labels "oppressor" and "oppressed." The hostilities are manifested in every little petty detail of every human's quotidian existence ("The personal is the political," as the saying goes).

Those who are indoctrinated into this mindset are thus addicted to narrow ideations of conflict, and are likewise addicted to the affective rushes concomitant to the ideations. The indoctrinees are obsessed – and they are paranoid. They are blind to nuance and immune to the employment of analytical reason. This state of affairs is, it goes without saying, makes for an exhausting and nerve-wracking way to live – and it makes the indoctrinee as nutty and burned-out as a pecan pie left too long in the oven.

For such an indoctrinee, *The Unknown History of Misandry*, which displays, as it does, a cornucopia of far flung historical documents of bad behavior on the part of females, must seem – to such a beleaguered benighted soul – to be designed with the purpose of putting forth such an argument as this:

"Hey people, it is not the *guys* who are the a-holes. No way. It is the *gals* who are the a-holes. – See? So there! – I win!"

No. That is not at all what we are up to in this blog. To think in such a way as that would merely be reflecting the mirror image of the most pedestrian variety of the pre-packaged Class-Race-Gender marxist picture of reality. We seek no "win," nor do we even recognize the conflict of ideas as being defined by sex (or, "gender," so called). Rather the conflict is between neat self-serving ideological cultism and actual complex human reality.

►Collectivist Ciphers or Human Beings?

The "So there! I win!" mentality would not be consistent with how a non-indoctrinated mind works. Not at all. Rather, the website's generous presentation of details of violence by women is to us not a demonstration of what could be thought to be an *essentially* violent tendency in that sex, but rather it is a set of documents that may assist in demonstrating certain points. They are useful, for example, in showing that the politically correct notion – that, somehow (in the fairytale land of gender theories), women are *in their very essence* non-violent receptors of conflict, and are never initiators of it; that they inherently and universally, possess a depth of compassion unknown to members of the "oppressor" sex – is a false one.

The particular portion of the larger anti-misandry project that *UHoM* sets out to serve can be identified as that of the necessity to contradict – through the exhibition of evidence – the collectivist and social constructivist dogma which holds that a human being is not an individual agent but rather is merely an atomized particle in the historical continuum; that a man and a woman are mere products of inescapable "social forces" who have no free will.

The stranglehold that this dumb dogmatism has on such a large portion of the public is why I find it necessary to publish such tabloid-styled collections as "Female Serial Killers Who Like to Murder Women." The title sounds dumbed-down because it is designed to be so.

There is an oft-repeated truism stating that "female serial killers are rare" (in comparison with the males) and it is false. The statistics used to support that myth are merely the product of a wildly disproportionate allocation of resources in the pursuit of criminological data. The myth is further reinforced by the bias of chivalry and by the ethos of institutionalized female privilege currently masquerading as "gender studies."

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killer." But that is just my point. Like so many other women and men any decent person ought to avoid, Luisa the baby farmer was a self-centered, conscienceless, dissimulating, calculating, perverse and violent criminal. The fact that she committed her crimes in a fashion more typical of her sex – in accordance with the facts of her sex-specific hormonal make-up, her sex-specific brain chemistry, her sex-specific physical characteristics, her sex-differentiated perceived aptitude to be an appropriate nurturer of infants – does not mean that mean she should be looked at, for the most part, any differently than any male sociopath who goes about his murderous business in his more characteristically male, rather than female, malicious manner.

Yes, this particular female criminal was just a criminal – and the distribution of the sex of her victims ought to be seen as secondary to the viciousness, the inhumanity, the ruthlessness, the coldness, the shamelessness, of her sociopathic mentality. For us, the un-indoctrinated, to twist our minds into trying to look at every murderer as some sort of "gender warrior" would be perverse – indeed, it would be insane. Yet this is just what we are admonished to do by the ideologues who steer the public discourse.

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Esneda Ruiz Cataño, Colombian Black Widow – 2013

Robert St. Estephe · 13 May 2012 · Archived copy · Original

*We would like to present to you the latest short article from **The Unknown History of Misandry**, which is a large and growing resource for those interested in the history of hatred for and violence against the male sex, with examples from history all the way through to today. **The Unknown History of Misandry** is meant to be a useful resource for all those interested in understanding the broad tendency to believe women are less violent and dangerous than men are, and how men are treated as afterthoughts when they're on the receiving end of violence–and to document just how far back a general hatred for males of the human race goes. Although this latest entry is very recent, Unknown History of Misandry contains entries going back hundreds of years. This resource, currently on BlogSpot, is planned to be converted to Wiki soon for easier referencing (and we may be looking for volunteers to help with that by the way), but in the meantime, this incredible wealth of amazing information is available right here. All are encouraged to use this resource for their own writings.–DE*

Today we present the latest addition to our collection of Black Widow Serial Killers. The widow Ruiz is also featured the our roguess's gallery of images, Female Serial Killers of the 21st Century (it is shocking how many people think female serial killers do not exist).

[image]

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On January 29, 2013 45-year-old Esneda Ruiz Cataño was arrested Ebéjico, in Antioquia, Colombia, on the suspicion of murdering three husbands, each of them stabbed to death, in 2001, 2006 and 2010. The media has dubbed her "The Predator" ("La deepredafora"). Ruiz collected life insurance payments following each death.

Police Col. Fernando Restrepo Espinosa told local media: "This woman, by deception, seduced men and convinced them to take out life insurance where she was the sole beneficiary." He said agents had been tracking Ruiz for more than two years, adding: "We realized the lady had murdered her three husbands in the same way: with a cut to the neck."

Husband #1: Juan Pablo Aristizábal, 33, died in 2001 in the town of Rionegro. The widow scored $8,445 and a lifetime pension.

Husband #2: José Johany Valencia, 42, died in 2006, in Medellin. He was stabbed in the neck by two men, presumably acting on the wife's behalf.

Husband #3: Miguel Ángel Veleño García, died from a stab in the neck in 2010, also in Medellin. She was expecting to rake in $40,000 in insurance money, but the insurer became suspicious and contacted police, who conducted an exhaustive investigation of Ruiz's background.

Do yourselves a favor and bookmark and spend some time exploring The Unknown History of Misandry, and if you'd like to volunteer for a project to convert the entire site into wiki form, please drop us a note in the comments. –DE

Man, Woman, Truth: Getting honest about boys II

Dr. Paul & Dr. T · 14 May 2012 · Archived copy · Original

[box icon="none"]

After a significant delay, MWT Radio returns to the air tonight to continue our series dedicated to getting honest about and with boys.

Man Woman Truth co-hosts Paul Elam of AVoiceforMen and Dr Tara Palmatier of Shrink4Men will continue their conversation from two weeks ago, *Getting Honest about Boys*, on Monday May 14, 2012 at 9pm EST. They'll take a closer look at how society has been and continues to fail and damage half its youth and make suggestions about what steps we can take to address this problem.

If you're able to catch the show live, please call or Skype in to share what your parent(s) taught you about women, relationships and men's role in relationships with women. If you can't catch the show live, please email your experiences to Paul at or Dr Tara via their respective websites.

The call-in number is +1 310 388 9709. Hope you can make it!

SHOW PAGE

[/box]

Legal action against Australia's family courts

Greg Canning · 15 May 2012 · Archived copy · Original

[box type="note" icon="none"]

(AVfM News, Australia) Australian men are advised of the pending legal action: *Michael McGarvie – Legal Services Commissioner v Harold James Johnson* in the Victorian Civil and Administrative Tribunal (VCAT) scheduled to commence on Monday 21 May 2012 at 10.00 AM, 55 King Street, Melbourne, Victoria, Australia.

James Johnson is a prominent human rights lawyer, and stanch opponent of what he terms the "Lawyerocracy" which includes the corrupt Family Law, Federal Magistrates Court's of Australia and the Child Support Agency. Johnson has written and advocated widely about the constitutional and civil liberties breaches that routinely transpire in these settings and the horrific consequences for families, men and children.

As Mr. Johnson points out from the Australian Government's own figures, 4000 "Child Support Agency Clients" (Political "NewSpeak" for non-custodial dads) die every year. That's an average of 12 new deaths (many of them suicides not properly recorded as such) and 36 newly orphaned Aussie kids, happening every day in Australia.

He also highlights the $4 billion transferred annually by "The System" out of taxpayers' pockets into the pockets of the judges, other lawyers and public servants who staff these courts, and the $40 billion "drawn and quartered" out of Australian families each year.

This $40 billion redistributed among layers ($10 billion), the cash economy via the banking and repossession systems ($20 billion) with only $10 billion remaining to be fought over like "cats and dogs" by the 200,000 families processed by the system.

Interested readers are encouraged to follow the links below for more information. More importantly, anyone who might have the opportunity to attend the hearings (especially the opening May 21) are encouraged to show their support for James as he takes on the system, and help put this travesty of justice firmly on Australia's political agenda in the lead up to the next election.

Links

http://jamesjohnsonchr.wordpress.com/2012/05/06/lawyerocracy-on-trial-21-may-2012/

http://jamesjohnsonchr.wordpress.com/2011/08/26/the-crucible-a-first-degree-lawyer-horror-story/

http://jamesjohnsonchr.wordpress.com/2012/05/10/political-pledge-to-shut-down-australias-genocidal-family-law-courts/

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Roger Ebert is better than women

John Hembling (JtO) · 15 May 2012 · Archived copy · Original

According to film-critic Roger Ebert[1]: “Women are nicer than men. There are exceptions. Most people of both sexes are probably fairly nice, given the nature of their upbringing and opportunities. But in terms of their lifelong natures, women are kinder, more empathetic, more generous. And the sooner more of them take positions of power, the better our chances as a species.”

That is the beginning of Ebert’s 1500 word pean to women, published on Mother’s Day, and yes, it’s another one of those articles. Men are bad, women are good, men are worse, women are better, men are the worst thing ever, and women are just the best, squee!!!

The top rated comment on the movie reviewer’s tedious recitation of gender feminist dogma is:

“Bravo, Roger! ⍰ Now *this* is a column that took balls to write! I hope you get lovely comments from your readers. Bollocks to the ones who don’t like it”

Considering that Ebert is a professional reviewer of commercial entertainment, the principal consumers of which are women, I can certainly see that it really did take big brass balls to devote an entire column to flattering his audience. Well done Roger, you brave, brave soul.

It is also just a coincidence that the movie reviewer’s view on the relative merits of women as better, smarter, more nurturing, more human, and just generally superior is a perfect reflection of the common thread of female flattery and disdain for men prevalent in all commercial entertainment. Coincidentally, one of the reasons men are a minority of the consumers of such entertainment, is it’s not-quite-so entertaining to be told over and over that due to owning external genitalia, you’re worthless.

Ebert, in his attempt to ingratiate himself to a mostly female audience has done what countless other approval seeking men have done. Simply, to metaphorically prostrate himself – declaring – look, I’m a good man, not like those other bad men, you see how I heap scorn on them and flatter you? Approve of me!

Interestingly, this is where Ebert inadvertently reveals his contempt for his audience. How debased must women be, how small minded, selfish and weak; that to feel better about themselves – they must degrade their brothers, fathers, sons and other men around them? What’s worse, is how stupidly childish must we think women are to heap them with such degrading sexist flattery – assuming they will not notice our assumptions of their vain and venal character. Surely, we can hold women in higher regard than this. Not Roger, but if he is not rejected in his sycophantic pseudo flattery, his assumptions of his audience’s character might even be right.

Aside from notation that his attitude mirrors the standard trope of movie and television that women are superior in every way, Ebert’s male-abasing and false esteem is a tired and monotonous repetition of standard gender ideology.

Sing along with me, you all know the words!

Women are better then men!
Boom boom boom!
They do everything better than them!
Boom boom boom!

Ladies are generally nicer!
Quack quack quack!
Their thoughts and feelings are higher!
Quack quack quack!

Girls and women are smarter!
Bing! Bang! Smash!

To keep up, men must try harder!
Clang! Bang! Bash!

Et Cetera.

Ebert actually admits that his view of the “superior sex” is based on too many hours immersed in the fantasy world of produced entertainment, although he doesn’t seem to notice his own admission.

According to Ebert: “This occurred to me while watching a forthcoming movie named “Where Do We Go Now?” It could have occurred during dozens or hundreds of movies.”

Women in movies generally *are* superior to men, because they’re written that way, to flatter the sensibilities of the intended audience. The failure to notice that fiction reflects the assumptions and intentions of its authors rather than objective reality being a common thread in women-are-better social commentary from other writers, which base those assumptions on movie and television reality rather than, **ahem** real reality.

The sycophant notes the trend of women’s rapid displacement of men in higher education, but fails to connect that to decades of overhaul of the educational system, rendering it hostile to men.

Referring again to Ebert’s words: “I could bore you with more statistics, but I doubt you need convincing. Most of these things are intuitively true.”

This, by the way is how bigotry works. Facts? We don’t need no stinkin facts! I know Whites are smarter than Blacks because it feels right!

Whoops, *not* blacks, I meant *women* are better than men, Ha, silly me, putting one demographic above another based on biological characteristic of identity would be racist, which is just stupid bigotry with no place in a modern, enlightened society.

Oh, dear me, how embarrassing that I almost suggested something so bigoted. Anyway, back to Ebert’s astute observations of superiority of one biological group over another.

Ebert repeats the endlessly debunked wage gap myth, and also lies about the social science showing fatherlessness as the largest predictor of negative outcomes for children. Ebert skips entirely over the champion position mothers hold in the Olympic sport of infanticide and child killing. He also notes that fathers are more likely to be missing from their children’s lives, but fails totally to examine a monetized family court system and cultural norms which forcibly sever men from their families. Ebert goes on to predictably characterize men’s attraction to strippers as childish mommy-seeking. The point of his piece is, after all, not to enlighten, but to vilify one group and flatter another.

However, throughout all this naked sucking up to women, Roger Ebert depends on those superior beings to never notice that if compliment or admiration depends on the rhetorical degradation of men, his view of women is of infants lacking self reflection or empathy. Ebert depends on his preferred sex being cruel and cowardly, and never noticing this assumption he makes of them. Interestingly, he steers close to self parody in a few places. One such is in naming the superior sex’s inclination to nurture the defenceless.

This ignores the entirety of human history in which men have killed and died in the defence of women, and that in all our eagerness to vilify men, calling them lesser humans, and calling women superior, more ethical, more empathic, we demonstrate a failure of the vaunted womanly empathy and ethical supremacy we lay a claim to.

[1] http://blogs.suntimes.com/ebert/2012/05/women_are_better_than_men.html

Feminist "Allies"

Phil in Utah · 16 May 2012 · Archived copy · Original

When most Westerners hear the word "Allies", they tend to think of relations between the United States and the United Kingdom, during World War II and the Cold War. Though we had declared war on them almost two centuries earlier to gain independence from them, we provided them with plenty of resources and several heavy cruisers, even before we declared war on the Axis powers. Of course, we had some strong disagreements, mainly on the issue of whether India should have been independent, but we shared intelligence, and often carried out joint operations.

That is why I find it profoundly disgraceful that on so many feminist websites, they list websites hosted by gay or bisexual men as "allies." Feminists pander to gay men for the exact same reason that Rudy Giuliani pandered to firefighters: because their presence in photo-ops made him look good. A feminist brings in a sassy, snappy-dressed, non-threatening twink of a guy with an oh-so-cute speech impediment to sit next to her in round table discussions, where he'll no doubt agree with her about how scummy Republicans are and how fugly Michelle Bachman's getup is. He'll also be allowed to fetch coffee for her and her gal pals, but that's pretty much the limit of what he's allowed to do.

As has been explained before, feminists are perfectly content to have men as allies, up until those men start thinking for themselves. When a man starts acting like a "dudebro", as they call it, he's being an obnoxious, sexist douchebag. As that article demonstrates, feminists don't make any secret of their contempt for men who are self-thinkers or who want their own rights. Naturally, you'd think that they'd like gay guys for a change, since they act so feminine and don't want anything to do with mainstream masculinity, right?

Wrong. Most gay men are virtually indistinguishable from their heterosexual counterparts. They drink beer, watch football, and work blue-collar jobs. The only substantial difference is that they prefer to have sex with men instead of women.

Perhaps that last one is the worst of all. Here, you have a bunch of men who not only enjoy acting in a way that feels right to them, they don't go around seeking women's approval. What does that mean? It means that they don't care if a woman takes offense at what they're saying, and they decide for themselves what makes a man a good man. What'll they do next, find fulfillment in making money for themselves instead of forking it over to some ungrateful harpy who blows it on wine and jewelry and gives nothing in return? How dare they!

Now, I'm not going to pretend that I don't have an agenda here. As I've said before, I'm openly bisexual. Feminists probably find this even more frustrating than dealing with a gay man, because I could potentially end up pleasing a woman sexually, but I have alternatives. So, what do they do when confronted with a man like me? Well, they do take some of the traditional approach; I've been called a "faggot" by no fewer than five feminists, all of whom stated on their blogs that they are SOOOO MAAAAD that gay marriage isn't legal in all fifty states. But, since I'm not totally gay, they just try to deny my existence. They insist that I'm a gay-in-denial, and that the moment a man ever experiences any sexual desire for or activity with another man, it automatically erases any and all interest in women. No, it doesn't.

When it comes to matters of sex, feminists will readily embrace antiquated, patriarchal notions about gay and bisexual men (i.e. that we're pedophiles, we're overly promiscuous, and our sexuality is predatory to the extreme). This, coupled with their refusal to denounce misandrists within their own movement, only goes to show just how much bigotry makes up the foundation of feminism. In the end, it's quite simple to figure out how they feel: **if you have a penis between your legs, you are the enemy.** End of story.

And THAT, my friends, is why we embrace men of all backgrounds here in the MRM.

AVfM Radio: The social contract

John Hembling (JtO) · 17 May 2012 · Archived copy · Original

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The social contract is of course, the label for a view that an individual's moral obligations are dependent upon a tacit agreement among them to form the society in which they live.

Between men and women, It was once – men are "superior" and women are "inferior". Of course what nobody ever said out loud was that the inferior partners in that top to bottom relationship were the ones controlling the social identity and value of their superiors. Strong, large, and apparently in charge, men had the role of providers, protectors, and actors in the world, assuming risk, dispensing and absorbing violence – and when convenient for the interests of others, dying. In exchange – men got a social identity as humans. Fast forward fifty years, and that positive social identity is no longer a part of the deal, but the onus to provide, to protect, and die, we've still got that. So what possible answer can any of this have? Quite simply, the deal is off. The social contract is broken.

SHOW PAGE

And for those who would like to join the post show gathering in the Stickam Room with JtO and GWW, it will start at the end of the radio broadcast.

STICKAM ROOM

[/box]

Testing Stickam Player Embed

Video chat by Stickam.com

House passes VAWA reforms!

S.A.V.E. · 17 May 2012 · Archived copy · Original

[box icon="none"]

WASHINGTON / May 17, 2012 – The House of Representatives has passed the reauthorization of the Violence Against Women Act by a 222-205 margin. Responding to public discontent, H.R. 4970 contains a number of measures designed to curb widespread waste and fraud in the domestic violence field.

A recent U.S. News poll found a strong majority of persons are opposed to the Violence Against Women Act (VAWA) in its current form: See Here Many women have questioned the effectiveness and fairness of the existing VAWA law: See Here

Reforms contained H.R. 4970 include strong accountability measures, gender-inclusive language, and provisions to stem fraudulent claims of abuse by immigrants. The current VAWA law has invited immigration fraud by not allowing the US citizen accused of abuse to submit evidence that could refute the accusation.

The White House played an active role in opposing the bill. The Obama Administration issued a Statement of Administration Policy on Tuesday stating it would veto any bill that was modeled on H.R. 4970.

During Wednesday's floor debate, sponsor Sandy Adams (R-FL) withstood numerous challenges. When informed by John Conyers (D-MI) that numerous organizations opposed her bill, she retorted, "Shame on them!"

Following passage of the bill, a number of established domestic violence organizations have reacted with anger and implied threats. The National Task Force to End Sexual and Domestic Violence Against Women called the bill "dangerous." The National Organization for Women charged that Representatives who voted for the bill "will be judged in the public arena and at the polls in November."

According to SAVE spokesman Philip W. Cook, "H.R. 4970 certainly is not a perfect bill. Still, passage of the House measure is a victory for victims who have been refused service in the past. It removes most sex discriminatory language. It is also a victory for taxpayers who are tired of the ongoing reports of waste and fraud."

SAVE thanks the many organizations and individuals who have supported VAWA reform efforts. SAVE will continue to work for ways to reform and strengthen the Violence Against Women Act: www.saveservices.org/pvra .

Stop Abusive and Violent Environments is a victim-advocacy organization working for evidence-based solutions to partner abuse: www.saveservices.org

[/box]

Golden age of the white knight

Robert St. Estephe · 17 May 2012 · Archived copy · Original

Publisher's thoughts:

From the pages of Robert St. Estephe's historical goldmine of a blog, we bring yet another example of how the more things change, the more they stay the same.

Where it concerns the modern men's movement, we are thankful for the rising chorus of cogent and articulate female voices that have risen above the rote programming in order to point at the misandric elephant in the living room. At AVfM it has been and will remain our policy to provide a platform for those women to speak to the issues.

But we must remember, as we are so plainly reminded by this Boston Globe excerpt, that it is the male voice that must change and be heard. Read this short piece, gents. The rules they are trying to gag you with are not a new invention. Those rules are not even feminist rules; they are an edict from humanity, the kind of humanity that wants you on your knees with your mouth shut.

Don't give them what they want. Be a part of freeing your sons and grandsons to come from the shackles of silence enforced with shame and ridicule. The lies are scattered all around you at your feet. All you have to do is point to them and tell the truth, blue pill men and women be damned. PE

[image]

<

p style="text-align: left;">[box type="note" icon="none"] FULL TEXT: As society is made, it is almost impossible for a man to go the right way about his relations with woman. The system prescribes a certain attitude. It is the attitude of crawl, salaam, obsequiousness and second fiddle.

If you depart from it by a hair's breadth your woman become suspicious of you. If you advise other men to depart from it you get a bad name.

Women stand up for women's rights and are made the subject of applause, bouquets and illuminated addresses. The man who dares come out strong for men's rights does not breathe. Men do not want him. They are like canaries in cages, afraid to go out lest the cat get them. Peace at any price is man's rule of life.

Abroad he will swagger and bluster, and bully. "Nemo me impune lacessit!" he roars. At home his watchword is "Blessed are the meek." Abroad he frowns and breathes fire; at home he is plain, unvarnished "him." Abroad he struts, at home he slinks. Abroad he is very wise, at home he is a little child.— Gentlewoman.

["Poor, Abused Man! What Male Is There Who Will Stand Up for Man's Rights?" Boston Globe (Ma.), May 1, 1904, p. 32; Illustration from fashion article on preceding page (31)][/box]

The continuing education of Arthur Goldwag

John Hembling (JtO) · 17 May 2012 · Archived copy · Original

Arthur Goldwag is still a liar, and still an unskilled one. In his May 15 edition of easily refutable nonsense, The SPLC advocate began with the following:

> **"The last issue of the SPLC's Intelligence Report presented a scathing portrait of "a hard-line fringe" of the Men's Rights Movement (MRM): "women haters whose fury goes well beyond criticism of the family court system, domestic violence laws, and false rape accusations," whose rage is "directed at all women, not only perceived feminists."**

In those opening 57 words, Goldwag sells a number of falsehoods, a few of which are worth examination.

"…the SPLC's Intelligence Report presented a scathing portrait of …"

Wrong, the SPLC presented a sloppily assembled misrepresentation of conservative organizations, including the Concerned Women of America, the Libertarian-leaning John Birch Society and Glen Beck, as well as second amendment activists. The SPLC's hastily constructed list of disjointed enemies also included a pick-up artist calling himself Roosh V, an organization called Stop Abusive and Violent Environments, whose mandate is to aims to improve the effectiveness of domestic violence policy, as well as some elements of the men's rights movement, including this site.

"…a hard-line fringe" of the Men's Rights Movement (MRM)"

This intentional mischaracterization is intended to discredit this site and it's contributors as outliers. Far from being a fringe, AVfM is the largest and highest-trafficked men's rights site on the web. AVfM also hosts the largest online collection of original, men's-rights-specific literature anywhere in the world. The contributing authors come from across the planet and represent numerous political, sexual, economic and ethnic backgrounds and points of view. To call this site a "fringe" of the growing human rights movement, the "so called men's rights movement," is a gross falsehood.

"…women haters…"

Oh dear, that old canard trotted out again?

This is based on the tired and sloppy argument (since Goldwag presents no other) that opposition to feminism and hatred of women are the same thing. Feminism, the ideology, and women, the group of people identifiable by their sex, of course are not the same, and not just because one is a biological demographic while the other is an ideological construct, the proponents of which are of any sex.

It is not even true to claim that feminism is a movement which serves or benefits women -although admittedly, most feminist advocates believe they are benefitting women. Treating an entire sexual demographic as if they are permanent children, powerless, locked into victimhood as a matter of identity – does not help them. It makes them easily manipulated stooges of whoever pretends to flatter and coddle them. Also, by pandering to the pseudo-celebrity privilege of victim-identity politics, it makes them easy to shake down for donations. Doesn't it, Artie ol' boy?

Interestingly, even as Goldwag clings to the notion that feminism and women are indistinguishable, he also manages to locate and cite a MRM blog[2] correctly pointing out that "Women are not feminism." Goldwag, in his efforts to cherry pick and misrepresent quotes, managed to miss that this painfully simple idea has been a regular part of the rhetoric at AVfM[3][4] since its inception.

From the pages of AVfM…

"…implication that feminism and women are interchangeable synonyms is no more insulting to real feminists than [the] facile implication that criticism or disagreement with the ideology has no possible source except hatred towards women"

"This is why in my own writing, my answer to accusations of misogyny (the hatred of women) is to explain, as to a child, that a group of people (women) and an ideology (feminism) are not actually the same thing, and that opposition to an ideology, particularly one based on hatred or violence – does not translate to hatred of women."

The logical refutation of the false claim that opposition to feminism equates to a hatred of women is documented at least as far back as 2007 in a document called the Anti-Male Shaming Tactics Catalog[5] This fallacy is listed in the catalog as "code black" or the *Charge of Misogyny*.

In spite of repetition on Youtube, on AVfM, on this guy's blog[2], that is, repetition of the fact that feminism and women are two different things, one being an ideology, and the other being a group of people, Goldwag still can't help himself. He categorizes his own article, in which he admits this most obvious fact, under the category "anti-woman." Really.

The last falsehood (at least from the opening paragraph) is this choice nugget :

"…whose rage is directed at all women…".

There are two lies here, but because I've already addressed the endlessly recycled lie that opposition to feminism is equal to hatred of women (feminism and women can also be distinguished by the spelling of the two words. Feminism starts with an F, for example)… rage will be addressed.

This is another circumstantial ad hominem. If individuals are angry, they usually have a reason. Sometimes the reason is difficult to discern, and must be guessed at. Someone mistreated and abused through childhood may carry anger through the rest of his or her life. To some, the source of that anger may be hard to ascertain. On the other hand, much of the black civil rights movement of the 1960's was fuelled by anger, and the source of that anger was plainly obvious. Black civil rights activists were vocal, and repeatedly explained in excruciating detail that being denied civil rights and treated as subhuman was a major source of black anger. Similarly, the current men's rights movement is also driven by a degree of anger.

Human beings dismissed as violent and hateful when they complain of the denial of basic human rights are quite naturally also angry at being lied to and being lied about. Arthur Goldwag, who writes for an organization which once protected human rights is now participating in the campaign of lies designed to silence human beings who are struggling for those same rights.

By characterizing legitimate anger as "rage," Goldwag is attempting to kill two birds with one lie. First, he is attempting to pathologize the anger; to reframe it as dangerous and unhealthy. Second, he is attempting to lead people away from the issues driving the anger and deny human rights advocates an audience willing to listen objectively. Rage, used to describe human emotion, implies fault in the humans experiencing it, and elicits scorn for those expressing it. The word: rage, chosen by Goldwag, also implies violence, doesn't it? He can't quite get away with saying so directly, as the MRM is an avowedly non-violent human rights movement, but building a case for fear of human-rights bloggers works even by implication.

All of this from Goldwag's first paragraph. 57 words conveying almost as many lies, however, a complete parsing of all of Goldwag's dishonesty is not the point of this discussion.

Surprisingly, he does mention a radical feminist blog discussed at AVfM several times in the past, on which the radical feminist bloggers advocated male targeting eugenics, infanticide, boy-targeted child abuse and other hate fuelled violence and murder.

Following the SPLC's first sloppy attempt to vilify the MRM, the fastest growing human rights movement in Western culture, the eugenics and murder enthusiasts at Radfem Hub began fund-raising on behalf of the SPLC, and Artie Goldwag himself confirmed the support of the SPLC for these prospective eugenicists and killers, by tweeting a link directly to their page featuring SPLC fund raising.

[image]
Who is a hate movement Arthur? Who? Have you looked in the mirror? Goldwag claims that AVfM's founder and publisher, Paul Elam – and his colleagues (that would include me) read or represented Pam Oshaughnessy's eugenics advocacy as a well-developed plan, calling us "obtuse" for the misrepresentation. However, he doesn't cite any actual claim of a "well developed plan" on our part, probably because we never made any such claim. Obtuse is the word he used. Okay Arthur, if you say so.
Goldwag, although he mentions the eugenics enthusiasm and other hate driven violent rhetoric at Radfem Hub, somehow forgot to mention that after AVfM exposed that group of radical feminists open call for mass murder, and after they began fund raising for the SPLC, he endorsed their site and it's content in a tweet to the SPLC fund raising page at radical hub. Oops. Obtuse, Arthur? Who? Us? Gentlemen and ladies, this is comedy that writes itself.

According to Cathy Brennan, the owner of radical hub site featuring calls for child murder, extermination, and eugenics – and where male human beings are discussed as an agricultural product, she said:

> **"I don't hate men, […] I have a father, I have a brother, I have a son. The war that Paul Elam is waging is in his head"**

Such is what she offers for proof she doesn't hate men. She is related to some. Will this work as a defense against the charge of misogyny as well? I have a mother, therefore I can't hate women?

This statement is also somewhat at odds with the private registration of the domain-name "paulelam.com" by Brennan, and the redirection of that domain name to the Radfem Hub hate and violence advocacy blog. Apparently Mr. Elam's head covers a lot of territory, including at least some of the terrain in the head of Brennan herself.

Oh, and in addition to having a father, a brother and a son, Brennan also has a blog which calls for their genetic modification. **"If we can do it with corn, men should be easy."**

Brennan also claimed that the infamous manifesto by Valerie Solanas calling for male extermination was a piece of Swiftian satire, not to be taken seriously, and that interpretations of that "satire" as a serious call for hate and killing reflected failed comprehension by "so called men's rights advocates".

This claim ignores the fact that the author of the Society for Cutting Up Men Manifesto followed her authorship of that famously incendiary hate and violence by shooting the artist Andy Warhol, *among others*. It also ignores the continued references by modern feminists to the document which began with: *"The male is an incomplete female, a walking abortion, aborted at the gene stage. To be male is to be deficient, emotionally limited; maleness is a deficiency disease."*

SCUM Manifesto derived conferences and projects continue to be held by funded and organized feminists worldwide, including a 2011 conference in Australia[6], and a Swedish theatre company adapting Solanas's hate manifesto for Swedish school children using a realistically staged public execution of a man to promote their event, followed by the call, "Do your part."

Brennan claims to view the manifesto calling for male extermination as nothing more than satire. This claim contradicted by promotion of Australia's feminist "SCUM" conference on Cathy Brennan's blog, Radical Hub. Oopsie, caught you lying again, Cathy. Arthur Goldwag somehow missed this connection, too. Blame those darned

misogyny coloured goggles.

Of course, all the rhetorical mummery from Goldwag and his fellow rent-seekers at the SPLC reflect the fact that while the Southern Poverty Law Center once served an important task, helping to greatly diminish the power of the KKK in the United States in the 1960's and 70's, that former human rights organization did their job so well they're now grasping for continued relevance. Ironically, because those human rights struggles were fought from the political left 40 years ago, that still left-leaning law firm, with their two palatial high rise office complexes and gigantic budget cannot see that the fastest growing human rights movement in America today is the one they're fighting against. And why? Because men's activist don't express themselves in a way in which bigots would approve. The SPLC has become the monster they used to slay.

Arthur Goldwag can't see this, because he is an ideologue, and because he is a liar.

[1] http://www.splcenter.org/blog/2012/05/15/intelligence-report-article-provokes-outrage-among-mens-rights-activists/
[2] http://www.ofmb.org/2012/03/word-on-radfems-splc-and-ugly-hypocrisy.html
[3] http://www.avoiceformen.com/feminism/clementine-ford-calling-fellow-feminists-stupid/
[4] http://www.avoiceformen.com/feminism/feminist-lies-feminism/fear-and-loathing/
[5] http://www.dumpyourwifenow.com/2007/03/01/the-anti-male-shaming-tactics-catalog/]
[6] http://allecto.wordpress.com/2011/07/24/scum-conference-draft-program/

On politics and perspective

Paul Elam · 19 May 2012 · Archived copy · Original

Fuck feminists. Fuck the left. Fuck the right. ~ Jared White, from Those Who Oppose Us

I think it is time to make a statement about AVfM. There has been much back and forth of late about right vs. left, and how that helps or hinders the men's movement. I find part of the discussion interesting, part of it disturbing and part of it stupid and unnecessary. All of it provides some simple but important lessons.

First, and to clarify for those that don't know by now, my thoughts on government fall pretty squarely in the libertarian (with a little L) camp with some rather inconsequential differences.

And that would work just fine if this were A Voice for Paul Elam, or a voice for any other individual that appoints themselves High Priest of What We Should All Believe.

However, that is the religiosity of partisan politics, and it is marked by the same destructive, divisive rigidity and denial that we see in feminists, fundamentalists and rabid, holier-than-thou Atheists. While it will invariably snake its way into MRM dialogue, including glimpses of it on the pages of this site, AVfM will remain nonpartisan and wholly inclusive of any non-violent man or woman acting earnestly in the best interest of men and boys. Anyone who would sell that out for a party vote might consider joining the Democrat or Republican Men's Rights Movement, when and if either of them grow a big enough spine (or brain, if you prefer) to start one. I am not holding my breath.

This is a discussion we are not going to avoid, though, and we should start it with a clarification of certain realities. One, the men's movement, including MRA's, MGTOW's, grass eaters, Zeta's and others who are simply opting out, is a phenomena happening regardless of what is said or done on this website or any other. It is bigger than this band of renegades, bigger than the internet, and is growing rapidly. We document it here more than we drive it.

Men are finally starting to wake up to the fact that they are getting shit upon. And it isn't just men on the right who are ending that slumber. Consequently, it isn't just men on the right who are included.

At this point we have enough real estate to faction off and it will not slow things down at all. In fact, as factions emerge and grow, the movement itself gets stronger. We now even have voices from the left that are finally beginning to realize and articulate how they have been coopted by a feminist ideology that has diluted and distorted their political ambitions.

That. Is. A. Good. Thing.

And yes, it is a good thing even if you are an ardent anti-leftist like me. I take great pride in the fact that men and women on the left can come to A Voice for Men and read some articles that reflect some of their beliefs while addressing their concerns about the state of men and boys.

We have voices from the right, who have always been slightly more welcoming of messages that eschew victim politics, who are becoming more and more anti-feminist as time goes by. They are also welcome here.

What is not and will not be a part of the editorial message of this site is blanket condemnation of MRAs because they didn't vote for a particular candidate, or because they believe in socialized medicine or because they think prayer in school is a good thing or that abortion is either a human right or the mindless murder of a child.

I will happily let the blue pill world of political automatons stay at each other's dumbed down throats over these issues while we carry on the mission of examining and ameliorating the problems faced by men across the metastasized spectrum of left and right.

That is something we are so good at that we have succeeded even in changing the rhetoric of feminist ideologues. Has anyone noticed that in the middle of all the growing attacks on this website, in other words, attacks on *you*, that

they are now routinely acknowledging and legitimizing the list of issues that we have championed? Even the fembots are carrying our message now. They have no choice, because places like this have changed the discussion. We have put men's issues on the map and they can't even attack us any more without admitting to them. That is what not focusing on petty differences has done for us.

It wasn't the right or the Republicans that got us here. It was telling the truth to the powerful and to the powerless alike, repeatedly, doggedly and without apology. As often as not, we have had to speak that truth to the supposed right as much as the equally supposed left, neither of which seem to resemble their label these days.

As I predicted in an earlier article, we will now be faced with those who have a political (read NOT MEN'S) agenda, who would love to coopt the men's movement every bit as much as when the card carrying leftists were swallowed up by feminism.

This is in part because what we are doing, e.g. MRA's, MGTOW's, Zeta Males, etc., is not on the traffic beaten road of mainstream politics. We are forging new ground and defining a path never before taken by any group of men before the grass eaters of Japan. Those who don't understand it will attempt to own it only to find that they cannot.

Ask the Japanese government how they are going to handle the economic fallout from the Soushoku Danshi in Japan. I bet if you could get one of them to talk, he or she would tell you they don't have a fucking clue. That is, if you could catch one being honest. But, I digress.

Where it concerns those who insist on politicizing concern for men and boys, they will attempt to wrest a form of control that does not exist. They will create divisions, drawing imaginary lines in imaginary sand, and double-dog daring any of us to step over it. And still all we have to do is keep walking, with an indifference born of deeper understanding of the issues than what is possessed by would-be usurpers.

A side effect will be some good discussions. Conservative philosophy is a compatible fit with the MRM, at least until the chivalrist, tradcon, über-capitalist war mongers start fucking everything up. But speaking for and about AVfM, I can tell you that this forum will never, ever be defined by those with ambitions to pigeonhole the MRM into an American partisan agenda.

First, this is an international website that happens to be housed in Texas (a fine country that borders the U.S.A.). Like our Aussie brothers, we're kinda partial to taking our own road. Our supporters come from across the planet and from innumerable backgrounds and systems of belief. Allowing that to change by marginalizing any of those men and women is nothing less than a well-aimed bullet directly in the foot.

We did not make it this far by being dense and we are not going to take a detour down Stupid Street now. The belief here is that there is no such thing as a bad voice in opposition to the bigotry of gender feminism.

This site was created to discuss the problems faced by men in this society. As far as I can tell, as many of those problems are created and/or maintained by the right as the left. I am not going to ignore that for Barak Obama, and not for Mitt Romney, when I would trust neither of them with a man's freedom, or the well-being of a male child.

The clincher to this is obvious to me. Our time is better spent on other things. As the movement grows there will be factions that emerge from our divisions. Support them. If right wing social conservatives want to battle feminism so they can clear the way for more young men to mount their white horsies, then let 'em do it. They are still battling feminists, lessening their foothold on power and legislation, which is still good for us at this stage.

If leftists want to start standing up to the feminist bullshit that is now defining their entire movement, they are welcome to send articles here so they can do it.

If any of the polemicist's are smart, they will stay out of our way, too, and enjoy the fact that the work we do also supports their agenda, *at this point in time*.

Bickering now, when we still benefit from each others work, just to claim ownership of something we don't and fucking well CAN'T own, is kinda crazy, isn't it?

No to the stick, no to the carrot

John Hembling (JtO) · 19 May 2012 · Archived copy · Original

The Huffington Post ran an article on 9 May 2012 suggesting to women that sexual relations[1] with Republican men be unilaterally suspended as a form of work-to-rule, based on the current media characterization of a supposed "war on women".

Setting aside the fiction that as the only sexual demographic who actually have any legal reproductive rights; women are currently subject to a "war". This false but popular characterization obscures the actual political debate ongoing about whether women should benefit by forcing other people to pay for their birth control and other health services. However, on hearing about this from Bernard Chapin, it struck me as an applied case of the "appeal to force," or collective blackmail.

However, there is an unexamined assumption in the Huffpo feminine-approval-seeker's advice for a sex strike. This assumption is present in several other areas of superficially male-versus-female political rhetoric.

It is most strongly evident in a substantial fraction of anti-rape activism. A widely circulated list of "tips to stop rape" includes repeated admonitions, aimed at men, to "remember to not rape". Of course, this timely advice reinforces the essential truth that men, as distinct from human beings, are simply appetite-driven rutting beasts. This is not only the logical basis for controlling men's behavior (in particular, Republicans) by denying them what they quite obviously care the most about. Aside from this handle of ownership and control, the subhuman character of male creatures certainly justifies a continued blithe disregard for any of the complaining of so called activists in pursuit of male human rights.

The assumed, and indeed the expected response, by men towards overt female sexuality is of course, competition for access, sycophantic subservience, or simply a drooling, blatant caricature of lust, like a cartoon wolf. Modelling of behaviours outside these few allowable expressions is treated in an insecure society with revulsion and censure. This at least partly explains the continued prejudice, sometimes manifested as violence against gay men in some parts of the United States. However, there is another unacceptable masculine response growing in popularity.

This is the avoidance of sex, and of women. As a self defined man, this is entirely unsurprising to me. Wall Street Journal columnist James Taranto[2] mentioned a growing reticence of young men to become sexually entangled with women, referencing sociologist Amy Schalet's New York Times article[3], misleadingly titled: Caring Romantic Boys. In her April 6 article Schalet claims first romance, then fear as the motivation for increased caution and reluctance to have sex. In both cases she misses the point, but comes closer to the truth mentioning fear.

Taranto, a writer who is coincidentally male, nails it in his discussion:

> **…there is good reason for males (men as well as boys) to be more fearful of sex than females. Contemporary reproductive technology and law place all the burden for unwanted pregnancy on them. Between the pill and abortion, women have complete control over the reproductive process. They can avoid or end any unwanted pregnancy, and the man involved has no say in the matter.**

Schalet somehow missed this point, in spite of the obvious implication of this quote, directly from her NYT piece: "American boys often said sex could end their life as they knew it. After a condom broke, one worried: 'I could be screwed for the rest of my life.'"

Apparently, there's more to young men than a bottomless drive to ram-jam themselves into every willing feminine orifice. It might even be that beyond an intelligent awareness of their own total lack of legal rights in reproduction, coupled with their government's willingness to compel their financial support of women's exercised legal rights by force, asset seizure and imprisonment, that men, even the young and stupid, are increasingly unwilling to be

controlled through their hormones.

This emerging conscious self preservation and rejection of a growing cultural censure of male identity is finding its way into mainstream reporting, as demonstrated by Schalet and Taranto. But as this becomes more obvious, attempts to force conformity with female-selected definitions of “real” masculinity also rise. This is evident in social conservative women’s organizations whose message to men amounts to: “get back on the treadmill of provide and protect” as well as unambiguous attempts to shame men into conformity with characterizations such as “peter pan syndrome”, “boy-men” and similar pejoratives directed at those opting out. Even Amy Schalet managed to characterize men saying no as if it were feminine romanticism.

The reality of this phenomenon was noted in 2002 by Naomi Wolfe in her online NY Magazine article “The Porn Myth”. According to Wolfe “By the new millennium, a vagina, which, by the way, used to have a pretty high “exchange value,” as Marxist economists would say, wasn’t enough; it barely registered on the thrill scale.”

The Beauty Myth author spotted the trend, but misattributed its cause, based on the old 2nd wave feminist conception of men as subhuman. But increasingly, the rutting beasts in this narrative are having none of it.

This doesn’t mean male culture necessarily embraces celibacy, as some critics of the MGTOW movement will sneer in their attack articles. Rather, that men are now and always have been human beings whose sexuality, desires, and human needs are as complex and nuanced as women’s, even if those desires and needs are not identical. This simple fact appears to run contrary to the feminist mainstream in which masculine character is one of violent, brutal, and indiscriminate lust.

And the men who say no thanks to such a vision of their identities are told they are unmanly, faggots, infantile children, man-boys, failures or any other of a host of pejoratives. The choice then seems to be between conform as a man-beast, or refuse as a testosterone deficient, non-“real” masculine example of failure.

The answer to these unappealing prospects, for a growing number of men is no thanks. No thanks to option A and no thanks to option B. But sex is critical to the interface between men going off the reservation and the culture which simultaneously depends on, and condemns them. The choices proffered are finding ever diminishing preference from men, opting for sex on their own terms, or not at all. Those terms generally being exclusive of conformity to external definition of what is a real man. A violent man, a domineering, oppressive man, or a weak, prostrate, and apologetic man seeking approval or permission to exist.

The absence in this narrative of just what is encompassed by men going their own way is deliberate. This is the province of men as individuals, many of whom; while not a collective, are disinclined to explain themselves, ask permission, or apologize.

[1] http://www.huffingtonpost.com/john-blumenthal/republican-men-sex_b_1457603.html
[2] http://online.wsj.com/article/SB10001424052702304444604577341862453090268.html
[3] http://www.nytimes.com/2012/04/07/opinion/caring-romantic-american-boys.html?_r=1

Man, Woman, Truth: Divorcing your children

Dr. Paul & Dr. T · 19 May 2012 · Archived copy · Original

[box icon="none"]

What do men do when the marriage is over, but the ex-wife uses the kids as a permanent, go-to method for continuing her vindictive and vengeful behavior? For many men, there is no good way out. They are, out of love for their children, locked in to a lifestyle of continuing abuse. Frequently the children are enlisted by the mother to share her hatred and animosity for the father, and what was once a broken marriage becomes a broken family.

Some men are forced to consider an almost unthinkable solution, which is to say good-bye to their children. It is a problem that no man wants, yet many face.

Some men live by a code as fathers that no matter what the circumstances saying good-bye to their children is not an option. Unfortunately in some of those cases that position results in more chaos, for him, and for his children.

Sometimes staying in the mix is the wrong thing to do.

This is a very difficult and controversial topic, but this Monday, on the Man, Woman, Truth Radio Program we will address it with frankness and honesty.

We invite you to join hosts Paul Elam and Dr. Tara Palmatier for a rare discussion on the difficult decision to divorce your children.

The phone lines will be open at 310-388-9709 for your calls, and after the one hour program both Paul and Dr. T will be present in the Stickam room for further discussion and to field questions.

If you are a father feeling trapped in an endless pattern of destruction by your ex-wife and dealing with children whose minds have been poisoned and turned against you, please join us for this very special program.

The show airs live on May 21, at 8:00 Central Time, US, which is 2:00 a.m. May 22, in London and 11:00 a.m. May 22 in Brisbane. If you have not yet requested membership in the Stickam Room, you can do so through the link below.

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MRM Marxism?

Mateusz Wacek · 19 May 2012 · Archived copy · Original

I don't intend this article to be entirely in defense of leftist ideology (Marxism, communism, socialism, etc.), and I don't mean to say that leftism is the answer to all of the problems men face. Rather, the purpose is more of a clarification. While the men's rights movement has a diverse membership, there is a large anti-left tendency, particularly hostility towards socialist or communist ideology.

I am proposing a few points which I want to elaborate on. First, I want to explain the ideology of the left, including specific terminology. Second, I'd like to state how, contrary to what feminists may claim when using the leftist movement, feminism is actually in opposition to Marxist communism in particular, and leftism in general. Also, I would like to point out how the men's rights movement can actually benefit from leftism, including communist ideology and Marxism, as well as how capitalism, especially as it exists now in the West, is harmful to men.

As for background, I don't have a PhD in Marxism, and the closest I come is studying for a Master's in the People's Republic Of China (a name with almost as many falsities in it as the Holy Roman Empire, though at least the PRC is Chinese). I also don't consider myself entirely Marxist, socialist, nor communist, and have issues with all three (I prefer to keep unlabeled, as labels tend to be inaccurate and troublesome), though also find points of agreement with Marxism and especially limited state socialism.

However, I have read the Communist Manifesto, gone through Wage, Labour, & Capital, and I have been a part of an anti-capitalist organization on my college campus where I have seen that organization reflect an increasingly feminist stance. Though, in case McCarthyists are interested, I am not now, and nor have I ever been, a card-carrying member of the Communist Party.

One problem with the definitions is that even among scholars and experts, there is not full consensus on terminology. However, I have come up with some working definitions which are basic enough to be more or less agreed upon. When I say leftism, I'm referring to general anti-capitalist tendencies, which include various branches of communism (Marxism, Maoism, Leninism, Trotskyism, etc.), socialism, syndicalism, anarchism, and the variations (anarcho-socialism, social democracy, libertarian socialism, anarcho-primitivism, etc.). Specifically, communism is a political and economic theory developed (though not invented by) Karl Marx in which all property is publicly and collectively owned. Communist ideology holds that there are two main classes, the workers (proletariat), who do the actual physical work, and capitalists (bourgeoisie), who own the means of production, such as land and factories, and make money from the work of others.

Capitalism, according to leftist thought, is inherently exploitative, especially since companies are driven by the mandate to make profit, and the concerns of the workers don't factor into a company unless they affect profit. An illustration would be an example of a factory. The workers perform all the labor, but they do not own the finished product, nor have true say in the working conditions, pay, or workplace safety. The owner makes all of the decisions, and also owns the finished products, and sells them on the open market to earn a profit.

After subtracting the cost of materials, transportation, and operational costs, the capitalist (not the workers) decides how much of the money made from the sales to give to the workers, as well as how much money to spend on such things as workplace safety (if any is spent). In modern times (the Communist Manifest was written over a century and a a half ago), this is further developed into exploring how corporations work within the state, such as political lobbies and government regulation, or lack thereof.

Socialism, then, would be an answer to this. Socialism would primarily collectivization, taking the means of production from capitalists, and putting power into the hands of the workers (collective farming after the Chinese revolution, for example) by means of a socialist state. Capitalists as a class would be eliminated, and individual capitalists would then become workers (this also happened during the Chinese revolution, though often though force, when landowners often attempted to hold onto their property).

A socialists state would also have a planned economy, where the state controls the means of production in the name of the workers (as opposed to direct control by workers, such as in syndicalism), and makes all economic decisions, i.e. It would be full nationalization. This would be the "dictatorship of the proletariat", and according to Marx, "… the first step in the revolution by the working class is to raise the proletariat to the position of ruling class to win the battle of democracy." Ideally, however, it would still be accountable to the workers, so that those who work in the factories would be protected from exploitation by the government, which would be answerable to the people.

It should be noted that this hasn't been the case historically. Leon Trotsky accused the Soviet Union of being a "… degenerated workers' state under the dictatorship of the bureaucracy." Mao Zedong also initially criticized members the Chinese Communist Party who he saw as becoming a new social class of ruling elite, and called for the workers to also voice criticism. However he did also change his stance quickly when he personally felt threatened by such criticism ("Fight the power" is a less appealing slogan when you are the one in power).

Pure communism would be the final stage, where the state power vastly declines, and is decentralized into the hands of the individual workers. It would be a completely classless society, where all are equal, democratically elected officials would rule by consent of the ruled. The people would then own the means of production through the state, and so all decisions regarding the actual running of businesses, as well as how to spend the material wealth generated, would be made in the interests of the workers. Using the earlier factory example, under communism, the workers at the factory could decide to spend the profits made on better salaries or working conditions.

As mentioned before, there are a great many leftist ideologies besides Marxist communism, however addressing them would take a great amount of time, and risk going too far off the main topic of how leftism relates to men's rights. While there are many disagreements on issues such as how strong the state should be, or what should be the level of organization, the basic tenants of opposing capitalism, and putting power into the hands of the common people, the workers, are held by almost all leftist ideologies. However, I'll be mainly addressing Marxist communist ideology. While the above explanations are still lengthy, it's important to know the terms.

Feminism has, especially recently, allied itself with Marxism (you can check the sites of many Marxist and Marxist derived organizations), as well as forming their own organizations that are explicitly Marxist-feminist (as well as socialist-feminist, or communist-feminist, distancing from pure Marxist ideology), such as Radical Women, or the Freedom Socialist Party. However, while these organizations may have helped feminists in gaining more power, by co-opting communism and socialism, they ignore that feminism is incompatible with Marxist thought, as well as leftism in general.

Most obviously, and most importantly, Marxist ideology is based on class struggle. From the Communist Manifesto:

> **The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes.**

Nowhere there is any mention of sex or gender. Feminists, both Marxist and otherwise, add "men and women" to the "oppressor and oppressed" list, but in doing so, completely and often intentionally miss the point. According to Marxism, a person is a member of the oppressor class by oppressing. A person is a member of the oppressed class, by being oppressed. It is all based on action and behavior. For feminists, a person is a member of the oppressor class by having a penis, and a person is a member of the oppressed class by having a vagina. This allows any man to be demonized as oppressor without considering if he actually did any oppressing.

Likewise, a woman gets the status of oppressed, with all the moral high ground, regardless of if she actually was oppressed. Marxism would see a male coal miner as oppressed, and a female sweatshop owner as oppressor, while

feminism would not, looking only at gender. The miner, by having a penis, would be hated as privileged, and the sweatshop owner, by having a vagina, would be thought of as held down by the patriarchy. Marx himself, as far back as the mid 1800s, said “Differences of age and sex have no longer any distinctive social validity for the working class. All are instruments of labour, more or less expensive to use, according to their age and sex.”

While feminist Marxists (as well as other leftist feminists) pay lip service worker’s rights, they fail to address that men are the ones currently most exploited by the current system (and would also benefit most in abolishing the current system).

For example, and this is just one such example, an article “The Russian Revolution and the Emancipation of Women” on the International Communist League website says, “A working woman has more in common with her male co-workers than with a female boss, and the emancipation of women is the task of the working class as a whole.” [1]

This is true, and under Marxism, women would be liberated as part of the working class no more or less than men would be liberated as part of the same class. Despite stating this, the same author also says, “Today, millions of women even in the advanced capitalist “democracies” endure nasty and brutish lives of misery and drudgery. In the United States, to name just two instances of anti-woman bigotry, abortion rights are under increasing attack and quality childcare is scarce and too costly for most working women.” [1]

This flagrantly ignores that men are the majority of workplace fatalities [2] (here’s the BLS statistic, even though most MRAs have it burned into their minds to the point where I could simply offer the citation as “Your own memory”), because mine owners decide that it would cut into profits too much to improve safety inspections. When there’s a disaster on an oil derrick, women aren’t disproportionately the ones crushed under tons of twisted machinery and drowned. This is not to say that women never have the dirty and dangerous jobs, but rather that men outnumber women in these jobs.

The author also assumes that only women have rights on the issue of abortion (ignoring men, who lack reproductive rights, and the unborn, who has no say at all in their own life or death), and that only women should have the right to childcare. This female supremacist viewpoint is something that can be found all over socialist/communist movements, as well as other leftist movements.

Men are also the ones forced into the system of wage slavery far more than women. Feminists ignore that women have society’s blessing to choose full-time work, part-time work, or full-time child care, while men who choose anything other than full-time work (and thus the greatest worker exploitation) are objects of ridicule in popular culture, and objects of suspicion when seen in public taking care of children (the only reason a man would want to be anywhere near a child is because he wants to rape it into oblivion, of course). Further, the current system of alimony and child support (both highly sexist), allow women to consider divorce and paternal fraud as careers.

The redistribution of wealth and resources is often a source of contention, where MRAs see governments benefit women with funding for specialized programs such as offices of women’s health, paid for with tax money, direct giving money to women through special loans to female business owners, and opportunities through affirmative action. The state also facilitates direct person to person transfer of wealth through alimony and child support (including making it easy to commit child support fraud). However, this is not a problem with wealth distribution (at least in terms of pure men’s rights), but how it is done, and how it is done is not Marxist, but following a feminist path of female supremacy.

According to Marx, “From each according to his ability, to each according to his needs!” Female victims of violence, the smallest population of violence victims, are given funding through shelters and programs (like VAWA) far above need. Following true Marxism, men would get the same tax supported benefits, such as funding for prostate cancer research.

Further, a worker’s state would be accountable not to the wealthy political donors (here’s a good place to note that women control a majority of the wealth [3], allowing them to decide what organizations to fund, and which political

candidates to donate to) and lobby groups (such as the American Association Of University Women, or the National Organization Of Women, as only a few examples of powerful feminist lobbies), but to the workers themselves.

There is so much pushback for men's reproductive rights because men lack the ability to install candidates friendly to the cause of male rights. Feminists can easily lobby for laws that redefine rape to exclude male victims, because MRAs have little say in the matter, lacking the wealth and resources. A Marxist state would have a mandate to protect all rape victims, regardless of the sex of the perpetrator and victim, and if the government failed to do so, there would be no powerful lobbies to drown out the voices calling for more egalitarian leadership.

While women control a majority of the wealth, men still earn a majority of the wages (and thus are the most oppressed by wage slavery, under Marxist thought), because men don't have the choices women do. In fact, this is one way almost all forms of leftism, from anarchism to Zapatistismo, has much in common with zeta masculinity, and Men Going Their Own Way (MGTOW).

Zeta masculinity and anti-capitalism both acknowledge that the jostling for higher and higher position and blind accumulation of wealth and status are detrimental to the people who are trapped in such a life style. They both accept that people all have inherent value that is not contingent on the size of their bank account or how much they can produce for others to consume and profit from.

Both also could contribute to each other. Zeta masculinity can demonstrate how the drive to wealth and status is due to female hypergamy and societal pressure which ties the value of a male as person to his wealth and status. Leftism can offer for consideration how the acquisition of wealth and status is through worker exploitation. In a classless society, men would be free to go their own way without capitalists pushing for society and government to keep men in their place as an exploitable class, and without biased family laws using the threat of debtor's prisons to have men support women and the children they did not chose to have (assuming they even helped to conceive them in the first place).

So finally, what can the MRM take from this? The MRM has plenty of theory, and while theory is important, so is practical application. Well, here is some such practical application. As stated, leftist ideology has more in common with men's rights than many might think. While this doesn't mean that MRAs need to become revolutionary Marxists, it would at least be an argument for giving leftism a detailed looking over as a possible path towards equality of the genders.

More importantly, it means that those who are already on the anti-capitalist left already have more in common with the MRM than they think (to look at it from the reverse side). MRAs might meet people who actually *are* card-carrying members of a communist party, or are some part of a left tendency movement (one such example is in an article [4] from a disgruntled anarchist I came across while researching this article). Those in communist, socialist, anarchist, or other such movements are faced with growing feminist domination to the point where they can be feel they need to choose to either support a leftist tendency, or a path towards male equality, but cannot do both.

This was actually my own experience, and one reason I felt the need for such an article as this. I was part of a leftist, anti-capitalist student union. While I never fully chose one label as identity, I agreed with much of Marxism, as well as communist ideology. However, I saw how the group became increasingly feminist, and pursued gynocentrism in ways that had real impact.

The organization had a women's committee, without any such committee for men. Whenever rape was addressed, it was according to what feminism allowed (evil men raping innocent women), and because rape was something only men ever did, false rape accusations were taboo to talk about (feminist defined rape culture was treated with actual seriousness). The organization promoted International Women's Day, with nothing for men.

The university, like so many other American universities, lacked a men's resource center, despite having one for women, and the student union was silent, as it was also silent during the male shaming "Walk A Mile In Her Shoes" campaign. This was an organization that organized and participated in protests and hosted rallies for rights, just not

for everyone's rights. I was increasingly frustrated at the support, tacit and explicit, for inequality as long as it was female supremacist. More important than my discomfort was the feeling of lost opportunity. If there was a viable MRA view in this, and other such student unions, important changes could have been instituted.

We in the MRM need to make it know that they are not at all mutually exclusive. There exist people so revolutionarily Marxist that Che Guevara would have worn shirts with their faces. We can let them know that not only do they not need to abandon Marxism (or any other form of leftism) in order to seek male equality, but that must oppose feminism and take up gender equality in order to be true to their ideology.

MRAs can have the discourse tools needed to engage those on the left on terms they are familiar with, and appeal to already held views, not to persuade through deception or sleight of hand, as feminists have done, but with the logic and factuality the MRM has been forced to develop over the years by virtue of being a repressed viewpoint.

The MRM is not a monolithic organization, singular in thought on all things. Rather, it is a coalition of people united in the struggle to bring about gender equality. An advantage of a coalition is the way it brings together varying viewpoints. We have been good at allowing members of differing religious beliefs to feel welcome and bring their views.

Perhaps there is something a Jewish point of perspective can offer to men's rights, or something atheism can bring, or Hinduism, or various forms of Christianity. Incidentally, this is in contrast to the above mentioned feminist "communist" organization, "ICL", which only allows atheism, and is openly hostile to other beliefs.

If the MRM is able to benefit from acceptance of different religions, then there should be room for different political views (as long as those views are beneficial towards the goal of equality). Not only should there be tolerance in spite of the differences, but looking to see what these different political views can offer the movement.

[1] http://www.she-conomy.com/facts-on-women The quoted passage on the site being: "Of the 743 women of wealth interviewed with at least $3 million in investable assets, 61.2% accumulated their fortunes through corporate employment, their own or a family business or a professional practice. Only 38.8% of the women had married into or inherited their money. – *Women of Wealth, 2004, by Russ Alan Prince and Hannah Shaw Grove"*

[2] http://www.icl-fi.org/english/esp/59/emancipation.html

[3] www.bls.gov/news.release/pdf/cfoi.pdf

[4] http://www.gonzotimes.com/2011/08/towards-a-masculist-movement/

(Quotes from Marx come from the full annotated text of the Manifest Of The Communist Party, here) http://www.marxists.org/archive/marx/works/1848/communist-manifesto/index.htm

(Information regarding China's history with communism was taken mainly from China: A Century Of Revolution, http://www.ambrica.com/chinainrevolution.html)

(Communism according to Marx, Engles, and Lenin http://www.marxists.org/glossary/terms/c/o.htm#communism)

(Socialism as defined by Marx, Engles, and Bebel http://www.marxists.org/glossary/terms/s/o.htm#socialism)

SFU feminists say STFU to male students

John Hembling (JtO) · 20 May 2012 · Archived copy · Original

Simon Fraser University may become one of the first universities in the world to establish a men's centre. The logical complement to that school's women's centre – an established feature which almost all universities have had for decades. When asked why there is no men's centre, the comfortably funded and long established women's centre's advocates claim "the men's centre is everywhere else". In spite of the fact that men are overwhelming the targets of violent crime in all areas of life, according to the women's centre FAQ: **"The simple answer is that the men's centre is everywhere else."**[1]

Men are privileged, men are privileged, men are privileged, men are privileged, men are privileged, men are privileged – which is why when men speak up, they are told to shut up, sit down and go to the back of the line. Men have the privilege of not being aware of their privilege, until told in sneering tones that male privilege is what means men must man up and shut their mouths. I looked up the word privilege while writing this, just to check the meaning hadn't been officially altered.

According to the FAQ page on the SFU Women's Center website, "the men's centre is everywhere else". But this "everywhere else" reflects the public climate in which, without blushing, or a nod to self satire – the women's centre FAQ includes the statement that "We are not interested in seeing a group or centre develop that promotes the status quo, encourages sexual assault, or fosters an atmosphere of competition and violence."

Suggesting that fostering violence or encouraging sexual assault was ever, or ever would be a goal of a men's centre. This is naked and despicable anti-male hatred expressed from a position of such comfort, and dominance it's authors do not even bother to obfuscate it behind circumspect language.

Farther down the FAQ page of the women's centre, male identity is defined as denigrating women. That masculinity sexually objectifies women. That masculinity is hateful, that masculinity is violent, and stifling of emotional expression. Within the FAQ: "**What is the Male Allies Project**" of the SFU women's centre states:

> **"We know that many men are concerned with the way masculinity denigrates women by making them into sexual objects, is homophobic, encourages violence, and discourages emotional expression."**

Masculinity, the sexual identity of men, is according to the women's centre FAQ, violent, hateful, denigrating and emotionally stunted. The male allies project then appears perfectly suited to teaching young men, forming their adult identities as they attend university, to hate themselves.

A few paragraphs farther up the page, the FAQ also includes "we believe that no one in this world should be treated as a doormat and that **we are all entitled to receiving respect** and social and political rights." (emphasis mine) These two declarations found not only on the same site, but a few paragraphs apart on the same page, but both cannot be true, unless the "we" in the claim " we

are all entitled to receiving respect" is not intended to encompass men. It is after all, the women's centre FAQ page.

On the other hand, the page includes a link to the anti male hate organization NOMAS, listed under the heading "some great websites".

The FAQ uses the word violence 8 times. Once to suggest the disgusting lie that a proposed men's centre would promote violence. Once to suggest that male identity is violent. Once to refer to domestic violence, which in feminist rhetoric is constantly represented with a false narrative of men as universal abusers, and women as universal victims. Four references are made to stopping violence against women, in spite of the fact that men are more likely to be the victims of violence.

But predictably, men are admonished through the language of the site to help end violence against women. Not to help end violence. No, just that against women, who, statistically, are the least targeted by violent crime.

And the public rhetoric emerging from the SFU campus is that a men's centre is a fiscally irresponsible idea, and that a "room with a Play-Station 3 and a bunch of douche bags sitting around playing games" is what's actually under consideration.

The male targeting hatred is so thick, even mainstream reporting is talking about it in unambiguous language. Robyn Urback of the National Post referred to ideological opposition to the proposed men's centre as "**shocking anti-male hatred on the SFU campus**"[2]

Probably more shocking to some than others, but whether the SFU Men's Centre is defeated by gender ideologues or not, male targeting hatred now has an official opposition. We are coming.

[1] http://www.sfuwomenctr.ca/faqs.html
[2] http://fullcomment.nationalpost.com/2012/05/20/robyn-urback-on-shocking-anti-male-hatred-on-the-sfu-campus/

Exposing feminism's rotten core

Luigi Logan (aka Fidelbogen) · 20 May 2012 · Archived copy · Original

The all-seeing eye of the non-feminist revolution is everywhere — especially in enemy territory — and there is no telling what it will turn up next! And by now you'll have heard about Agent Orange, our man behind the scene who has done such stellar work exposing the rotten core of female supremacism to the disinfecting sunlight. Agent Orange has seen much indeed, behind the scene, and his summary of the scenery gets to the point: "When you see what feminism really is, you cannot unsee."

In late 2011, AVfM ran some articles exposing a radical feminist writer, Vliet Tiptree, and a very disturbing post which she published on a blog called Radfem Hub. In her blog post, Vliet Tiptree muses upon the worthlessness and ultimate disposability of the male sex, and seems to insinuate that male genocide, or at least a radical eugenic engineering program, might be in the cards.

Various pro-male partisans conducted a search of the public record, and discovered that "Vliet Tiptree" was in fact Pamela O'Shaughnessy, a prominent California lawyer and bestselling novelist who has been published by Simon & Schuster and reviewed by the New York Times. Yes — a person living a double life; a public figure with a valuable reputation to lose!

Pamela O., being a lawyer by profession, knows very well how to choose her words. And in her article she lays out her theme in such circumspect language that we cannot pin her down conclusively as recommending male genocide. Still, it seems clear that she wants to plant this idea, in the minds of her readers, as something worth thinking about. In the comment thread that follows the article, readers are quick to oblige, and their manner of expression is less guarded.

All of this is old news, but it sets the stage for our present story. Briefly then, the enterprising Agent Orange accessed a members-only discussion forum attached to the Radfem Hub website. (Yes, this is a war, and in war, espionnage happens. Deal!) The name of the forum is "Women's Lives Matter/Women's Life Matters", and it is populated by the most extreme radical lesbian separatists you can imagine. We shall abbreviate the cumbersome title as WLM. Agent Orange, in his investigation, studied the forum encyclopedically from end to end and downloaded the entire content — dubbed the Agent Orange Files — for the enlightenment of non-feminist men and women. Pamela O. enters into this, and I'll get back to her. But first things first.

This is what you get when you boil down feminism to its unadulterated essence. It is the sticky, foul-smelling residue at the bottom of the pan. Contrary to what feminists will tell you, it is indeed "really" feminism — as real as feminism gets. And whoever informs you otherwise, is directing your attention away from "the little womyn behind the curtain."

All right. Here we have a group of feminists who hate men so violently that they choose to talk in secret amongst themselves — they cannot let the outside world hear. Even other feminists, who perhaps hate men only one half or one quarter as much as these ones do, cannot be admitted to the inner sanctum.

Huddled in a self-referential intellectual masturbation circle, out of the sight of non-feminist men and women, their sickness is plainly apparent. They go through life looking for validation, seeing only what they need to see, ignoring anything that might guide their understanding toward a different conclusion.They are blocking, filtering, maneuvering and cherry-picking, or in a word, rationalizing. And why? Well at a guess, I'd say it's because they'd rather not discover the truth about themselves. Isn't that just good old fashioned human nature?

Theirs is the frustration of spoiled children who cannot always get their way. The world — or as they would say, the patriarchy — always outmaneuvers and defeats them. And why wouldn't it? The world is so much bigger than they are. In the end, that word "patriarchy" is little more than a placeholder for "anything of a plausibly male origin which frustrates me".

In classic feminist form, they cannot separate the personal from the political. Men have hurt them? Goodness, haven't they noticed that people hurt each other all the time in this hurtful world? They must learn to deal with this — it's called growing up. Yes, it is true that men have hurt women. It is also true that women have hurt men. Oh, and men have hurt other men, and women have hurt other women. So the traffic runs in four different channels. As I say, people hurt each other all the time — they do this every which-way from Friday. So if the radfems are hell bent upon revenge, why don't they just hunt down all the men who have hurt them — one at a time! — and hurt them right back? That seems like the way to do it, if you want my opinion. But I should be very, very careful of what I say here, or they will be hunting for me too. Poor dears.

These feminists make no bones about stating that "men are the problem". They are not bashful upon that subject; they lay it on the line just as pretty as you please:

Mangetout says:

"Males are the problem. They refuse to see
that they are the problem."

Maggie H. says:

"Womyn, having to put up with men's shit, place the onus onto themselves to
stop a bad situation from happening, while it is men who need a thorough
discipline forced upon them."

White Tiger says:

"..men have the same designation, in my view, of annoying rodents."

Journey Mistress says:

". .men are assholes. That last part bears repeating; men are assholes."

rjeenah says:

". . men are self-centered assholes who expect you to cater to their every whim . ."

Dawnsister says:

"I'll take any revolution I can get. Any revolution that removes most of the males will do just fine."
I could go on and on with these samples, but you get the idea. And no, putting them back in their context will not improve them. They are every bit as bad as they sound, and the people who wrote them are ten times worse. For it is a mark of narcissism when you cannot admit that you are wrong at least some of the time. And it is a mark of female narcissism in particular, when you cannot admit that women are wrong at least some of the time. And the people cited above are guilty on both counts. How quickly the personal becomes the political, yes?

My own observation has been, that the stereotypically destructive qualities which certain folklore ascribes to women in general, cluster more thickly around feminist women. For indeed there is a stratum of women which has always given the female population a bad name, and these people have been called different things at different times. In recent times, they've gotten politically organized, and yes, "feminism" is the name they have given to their gig.

The hatred of men and things male, so patently displayed in the WLM forum, also appears among mainstream feminists when they converse or otherwise express themselves. However, you will not often find it so concentrated; normally, the misandry occurs in subtle flashes and fleeting innuendos. It will be heavily watered down, as a pervading moral undertow, seeping through the culture like tainted outflow from a sewage treatment plant. Almost never is it so crudely vitriolic and sustained as what we are now revealing to the world. Here, we learn what feminists say to each other when they think the world isn't listening.

We should lay to rest the silly notion that such feminists as these are only "fringe radicals" or "extremists", and that

we mustn't judge the entire movement by them. My question is, why shouldn't we judge the entire movement by them? Compared to them, what do the moderate feminists really add up to? Anything much? What does a heap of feathers amount to, compared to a cannon ball? What really fuels feminism, anyway? Is it driven relentlessly forward by mellowness and grooviness — by fun, fluffy, happy feelings? Or does it run, let us say, on pure hate, pure spite, pure malevolence, pure malignancy? Well, you get the idea: darker emotions?

Well? Do you reckon the earnest feminists with their philanthropic "gynergy" got this big thing rolling fifty years ago, and have been the central driving force ever since? And do you suppose that a few disaffected souls gravitated after the fact to this fine, humanistic social movement, and decided to lurk around the fringe just to confuse us about the truly wholesome nature of it all?

Say what you will, but I am partial to the old maxim that happy people don't make history. And which is more, I've got some experience with feminists; I have studied them, as chaps like me will do, and I have logged a few years in this trade. And I can attest that feminists are all alike. Monolithic, you might say. They vary in superficialities, but under all those sheathing layers lies the high-conductive cable core on which the feminist message travels. It is the same message every time. Every feminist I have ever personally encountered, or been informed of, differs from the radfems we are now studying only in the strength of the underlying signal. One way or another, let them veil it ever so artfully, the message never skips a beat: "Men are the problem. . . men are the problem . . . men are the problem."

The elaborately braided radfem "story" about men, patriarchy, and all the rest, is the core of the entire feminist narrative. As such, it is the core of the entire feminist enterprise. And these radicals represent the frontier toward which all of feminism, by the law of its nature, is forever trending. True, these ones are ahead of the curve — and yet they point the way. The future of liberal feminism is always radical, and if it is not, then it has no future at all.

Speaking of the future, the WLM feminists are forthcoming about how they'd like to address the man problem, and have floated a number of lively proposals:

Daughter of the Stars says:

"Actually, they [men] should be put on a leash, put in a cage, or put to sleep, just like they do to any animal which causes them any problem."
yba wife says: :"…we have a [similar idiot] group here in the UK Fathers for Justice . . . who love nothing better that telling women they 'have too much power' and they have had enough . . . . even swift bullets are too good for this wankering lot."

Maggie H. says:

"Men can all fuck off and die as far as I'm concerned."

WhiteTiger says:

"I think it's a great idea to produce sperm in a la-BOR-a-tory. That way, men will be completely redundant."

MGO says:

"That is how wewill win. Not birthing males. Convincing vast numbers of females not to birth males. We have the absolute power over reproduction (and teh menz know it). So that is our weapon."

Bonobobabe says:

"Actually, now that I think about it, a better source of animal glue (and leather, for that matter) would be from the bodies of men who have committed any crime against a woman. They should be put to death, skinned, and then their carcasses can be boiled for glue."

Bonobobabe continues:

"Although, I think we would be overrun and probably wouldn't have

the resources to deal with all the bodies."

Luckynkl says:

"A 12″ cast iron skillet to the back of the head speaks far louder than words and allows him to take your point with crystal clarity. Men don't
want women taking up their valuable time, so clarity is appreciated."

Mangetout says:"….kill off all the alpha-males, all the aggressive males, and retrain the
remaining more compliant males."

Bonobobabe says:

"Ah, Lorena Bobbitt. That takes me back. I remember the reactions were distinctly split by sex. …and even if the women expressed sympathy for Mr. Bobbitt. . . when they were in mixed company, as soon as no men were around, the women admitted they thought it was cool what she did."

"Radfem attitude is a spiritual aquifer that feminist-leaning women can dip into whenever the mood strikes them. We too have lowered a bucket into this deep, dark well — and behold the sample we have hauled up! We do this because we wish to show what is hidden from the world's gaze. Certain women haul this spirit up because they wish to fortify themselves."

And that goes double for the radical feminists. Whoever carries this radfem ideology as a mental backdrop can go almost anywhere and arbitrarily stir up trouble. They will be equipped with a bag of tricks and a way of working, and can work their game independently of right or wrong, of true or false. For almost any human scenario has a grain of ambiguity somewhere about it, and a skilled manipulator can make this grow and turn it to unethical advantage. In the end, feminism is all about stirring up trouble in this way and blaming it on others, especially if those others are male.

Let me be very, very clear. I do not doubt that many of these radfem women have endured genuinely bad, even traumatic experience at the hands of one man or another, and that these male actors were indeed the malefactors. But I believe that such experience, in many cases, warped their keels so that they could no longer navigate correctly, and that subsequent experience suffered from this warpage, which in turn compounded it. The warpage is what concerns me — I don't want it to spread to the rest of the world. But the radfem project, seemingly, is to make that very thing happen.

Radical feminism — and especially the brand we see here — is a kind of think-tank or test laboratory for ideas that will be gradually drip-fed into the general culture. Almost everything you hear such womyn talking about eventually percolates into the collective mind, melds with the zeitgeist, and makes itself familiar. However, you will sense only the broad flavor of it, as it ripples around the buzz-o-sphere. It will have no evident point-source; it will seem to precipitate from everywhere like a fog and you will not be able to nail it down. Another way of expressing this would be to say, that pieces of a conceptual jigsaw puzzle had been scattered randomly into the world, each transmitting its particular message and resonating uncannily with the others. In time, people would naturally fit the pieces together and draw the ordained conclusion, likely believing they had thought of it themselves, and unaware that their understanding had been primed and seeded. And in this way, the world at large crystallizes more and more along a feminist pattern.

Consider a mainstream feminist such as Jessica Valenti. I doubt she would fit in with the WLM crew and its "way-out" ideas. Jessica markets herself mainly to teenaged girls and hip, twenty-something yupsters, and once admitted having no interest in "herstory" and suchlike notions. And yet, Jessica Valenti harbors a seething core of anti-male bigotry which her glossy, pop-feminist personna only barely holds in check — and not always. She sees nothing morally amiss about informing the world, on no particular authority, that Gerald Loughner's murderous rampage was a problem stemming from masculinity. Yes, you heard that right: Gerald Loughner was "expressing masculinity". Jessica Valenti thinks she is entitled to say such things. But wait, it gets worse. On another occasion,

Jessica Valenti implied that men accused of rape should forfeit the presumption of innocence and bear the burden of proof when they go on trial. In other words, Jessica does not believe in equal protection of the law for men. So far as Jessica Valenti is concerned, men are second-class citizens and innocent men can jolly well get their lives destroyed and suck it up. Jessica figures that's okay. That's the kind of history she wants to be making.

So who the hell is Jessica Valenti anyway, and what the hell gives her the moral license to say such unspeakably vile, vulgar, filthy things? And why the hell is Jessica Valenti not getting morally bitch-slapped, within an inch of her psychological life, from every press room and pulpit in the land? Eh? Bonobobabe, Luckynkl, and all that crowd are a bit worse than Jessica Valenti . . but only a bit. So Jessica Valenti, consider yourself bitch-slapped, Fidelbogen style! Yes, you DO deserve this.

Next consider Amanda Marcotte, another mainstream feminist who is Jessica Valenti's spiritual twin sister. I constantly get those two mixed up; I can hardly tell them apart. Amanda shares Jessica's hatred of men as reflected in her stance toward false rape allegation. She has made it clear that she doesn't think women lie about rape, and she will brook no disagreement on this subject. Consider the following:

Think about what Amanda Marcotte is saying here. She is saying that if you are a man who cares about the lives of innocent men and cares about living in a just and free world, then you are motivated by a desire to commit rape. Yes, that is truly what Amanda Marcotte appears to be saying. I took Amanda severely to task for this, here. Some time afterward, as I was informed, Amanda's commment (which I had preserved in the screen capture) disappeared from the comment thread in question. Too late Amanda, it will haunt you forever!

In a separate incident, Amanda Marcotte made it clear that, in her opinion, people who defend falsely rape-accused men are "rape-loving scum." Those are Amanda Marcotte's very words. If you think there is something horribly wrong about accusing innocent men of rape, then according to Amanda Marcotte you are "rape-loving scum." I wish I was making this up.

So who the hell is Amanda Marcotte anyway, and what the hell gives her the moral license to say such unspeakably vile, vulgar, filthy things? And why the hell is Amanda Marcotte not getting morally bitch-slapped, within an inch of her psychological life, from every press room and pulpit in the land? Eh? Bonobobabe, Luckynkl, and all that crowd are a bit worse than Amanda Marcotte . . but only a bit. So Amanda Marcotte, consider yourself bitch-slapped, Fidelbogen style! Yes, you DO deserve this.

Jessica Valenti and Amanda Marcotte are both popular feminist morons, and they haven't got the name of being radfems at all. In fact, they are considered cute, sassy, classy, photogenic and perfectly respectable. Heaven help us all, but people like Jessica and Amanda can walk around and talk their vulgar trash in broad daylight, and get handsomely paid for it. Dear God, what the hell is this world coming to, anyway?

The radfems at WLM are simply impatient. The full-blown feminist future they wish for isn't happening fast enough for them, and they are champing at the bit. Yet they ought to be dancing a victory jig in their private forum, since the world as a whole is drifting steadily along a path which ought to delight them. The progress of anti-male legislation has been dramatic. Men are being undermined on many fronts. Man-hating is a persistent underlying theme which surfaces everywhere, in more forms than I can begin to describe. Why, the cult of Valerie Solanas is certainly a hardy perennial, with Valerie's fan club going strong nearly a quarter-century after her death. Yes, the Solanas cult is a powerful organ in the worldwide feminist body — let none tell you otherwise! Still, most of the misandry is subtle, understated, and not always recognized as such either by the people who spread it, or the people who hear it.

All right, I will speak once more of Pamela O'Shaughnessy, or Vliet Tiptree as she calls herself when she wants to be incognito. I said I would come back to this, didn't I?

Pamela O. is a true feminist in that she occupies her mind very deeply on the thought that "men are the problem". This maxim is central to feminism in every way, so much that whoever would allow that men are only HALF the problem cannot possibly be a feminist at all. Mainstream feminists will play word games, and talk around it or past

it, but if you “torture-test” their worldview, you will find it consistent with no other precept but that men or maleness are to blame for nearly all of what’s wrong with the world. Well isn’t it great when the assholes identify themselves forthrightly? I am talking about the WLM crowd here, and although they think they are conversing in secret, they at least admit their true opinion to themselves and to each other — which is more than some people do.

So we know that Pamela O., in her Radfem Hub article, has tiptoed lead-footedly around the subject of male genocide. Certainly, to reduce male numbers or genetically engineer the evil out of men, would strike the root of the Man Problem very radically indeed, yes?. Pamela O. was keen to talk about this, and sought an audience, and for that reason broached the subject on the affiliated WLM forum where she was certain of a receptive public.

On 2 April, 2011, Pamela O., under the username “Karma”, nailed her thesis to the door:

“First, the ground of the Problem (that is, male oppression and coercion of women) is male aggression. And second, male aggression is not limited to human beings. It is biologically-based and not particularly subject to eradication by social engineering. . . . .That seems to lead inescapably to an answer to the Problem: male oppression must be clearly defined and understood to be pathological (one writer calls its manifestations in humans an “encapsulated psychosis”). It needs to be recognized as a deviation from the norm (the aggression levels of females) that may be correctly called a mental illness. Call it the “Y Syndrome”, maybe. Then, it must be cured, and we are very close to having the cure: a genetic modification that will cure the deficiencies of the Y Syndrome which lead to over-expression of male hormones (putting it very simplistically ATM). Which leads to the primary objection: there’s no way to administer such a cure. Such a cure will never be voluntary, just as treating other severely mentally ill people cannot always be voluntary. People who are dangerous to themselves and others have little insight into their condition and may have to be restrained and treated without their consent in many cases. It is impossible for male humans to have the needed insight. My thought in response to that objection is: due to the historic circumstances, the cure will have to be administered”.

Sure enough, other forum members took the bait with gusto — Pamela knew her public, all right! So. . the talk went on for a while, Pamela pondered this and that, and six months later — on 4 Oct, 2011 — she published her now infamous guest post on Radfem Hub. And you know the rest of the story.

Now, I would not have you think there is anything new about the ideology Pamela O. has laid out. This is classic radfem fare which we’ve known in various shapes for many years — although it is indeed, if you will, the most radical of radicalisms! But still, stuff like this is not generally known, and to find such a great sample all bunched up in one place is a mighty windfall. In fact, it is a golden opportunity for those (such as the present writer) who want to make the world see what feminism really amounts to at its rotten core.

There is furthermore, the disquieting hint that these radical wimmin are not merely TALKING about these things. That is, they are not just speculating in their armchairs. The passionate seriousness of their tone is not to be mistaken: Pamela O. herself hints at global groups and networks, and our own investigations (spearheaded by Agent Orange) have uncovered an intriguing web of connections — an international rabbit hole that goes deeper and deeper, with passageways reaching into sites of power and influence that would surprise you.

The release of the Agent Orange files in the near future will throw a shaft of sunlight into places little known, and permit people to form their conclusions.

It remains to ask, whether I think the implied scenarios ever would or could become real? My answer is, no, probably not. It is seriously to be doubted that radfem male-genocidalists will ever get the future they dream of, or anything close to it. So my present motivation is twofold: firstly, to have a care about the havoc these people might wreak in merely trying to get their way, and secondly, to awaken the general public to the presence of such people on the same planet with themselves, and to make that same public ponder the implications of such a thing.

What is perverse and dangerous about these people — and really, all feminists — is that they consider themselves literally more infallible than the patriarchal Pope of Rome himself! What monstrously swollen egos they have! Men are mentally ill, cannot grasp objective reality, and must therefore be engaged by methods of deceit — such is their

conclusion. They know for a lead-pipe fact, at least in their own minds, that they are dead right and the rest of the world is dead wrong.

That is disturbing to think about, but if you think carefully, it is a tremendous gift which greatly simplifies our lives. In a nutshell, it means that they will never engage us in good faith, and by not doing so, they release us from any obligation to engage THEM in good faith. That's a head-spinner, don't you think so? Chew on the implications of this; grind it small in your mind. It means that this entire business is naught but realpolitik, a pure game of power and very little else. That is how they play it, and that is how we too are entitled to play it.

But for some of us, this is old news. We've known it for years.

AVFM News and Activism Show 5

James Huff · 22 May 2012 · Archived copy · Original

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On this weeks show we will have as our guest, MRA Youtuber, *The Ignored Gender*. He is a popular MRA, one of many Youtube artists that we will be featuring on the show in months to come. He came to fame in October of 2010 when he made his first video. Since then he has gained a loyal following and is a must have on the subscription list of every MRA's Youtube account.

His favorite subject to tackle is misandry. A former student he, like many others, has taken issue with the hostile educational environment faced by men.

Join Theignoredgender along with your hosts James Huff and Robert O'Hara as we discuss Men's rights issues. The call in number is (310) 388-9709.

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Political dyslexia

caimis.vudnaus. · 23 May 2012 · Archived copy · Original

Left or Right?

The problem of this question is that both of these ideologies start out from the idea that material ownership is a real concept, the differences in ideology are simply differences of who they want to control the dissemination of material property.

Material Possession

We think of material possession as a reality, we being the inheritors of the main cultures of our modern world, but not all cultures had the same notions of possession. A good example is when European explorers "bought" land for trinkets. Even today this is characterized in such a manner that leads us to think of Native Americans as either completely naive or stupid. What generally is not portrayed is that the likely reason they took these trinkets is because they thought they were fleecing the Europeans. To them no one owned land, they might fight each other but it wasn't about ownership of land it was about survival. That is not to say they didn't have ideas about possession, just that some of the things we consider able to be possessed – they didn't.

The idea of material possession rests on the idea of legal ownership, what is meant by this is: a family owns their home because they legally transferred it from a business, that business owned it through owning the land and the materials used to build the house, they owned these because they legally transferred ownership from others, this is repeated indefinitely but not infinitely. Eventually at the end of this chain you come to a time when no one owned the land or the materials, at that point how did these get transferred legally? Well in truth they don't, because no one owns them, the law invariably gives the first person, or government, who takes them the initial right of ownership.

A byproduct of the idea of material possession is the idea of material theft. To take something by theft is to take possession of something that by law is not yours. This idea is even taken past one iteration of property transfer. If you bought an item that turns out to be stolen, even if you were not aware of the theft, that item is not yours because it could not be legally transferred to you. This is why stolen property if recovered is given to the original owners even if those who owned it previously thought they had legitimately purchased it.

Both of these ideas rest on the belief that material ownership is a real state of being, that independent of belief or statement there is a true owner of an object.

For this to be true, material ownership would have to pass two tests.

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- Ownership must always apply to an object. If the state of ownership did not always apply to the object then the only reason a person has possession is that at some point someone claimed ownership.No force can remove the state of ownership, only transfer it. If ownership is a state of reality then as long as reality exists ownership must exists, much like conservation of energy.

- All material ownership is derived at the beginning from a government or person taking possession and stating that they then owned said possession.

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Because there is no chain of transfer from the beginning of that material items existence, the first test fails

If material ownership were a state of reality then it would be impossible for said state to change short of destruction of said object. It is possible for an item to become lost and then through the death of the original owner, un-owned, the second test fails.

Intellectual Property

This is not to say that no form of possession can exist; beyond material property rights there is the realm of intellectual property rights. The amazing thing about intellectual property rights is they pass both tests that material property rights fail.

From the beginning of an intellectual properties existence, is it owned? As the direct product of an intellectual exercise, this property and the creation process are intrinsically linked, put simply, yes.

Can any force remove intellectual possession? Because intellectual possession is an expression of individuality and this expression creates the intellectual property then by its very existence the property is linked to the entity that created it. As long as the intellectual property exists it will be owned, again: yes.

One thing to note about intellectual property is it is not solely in the realm of art or science. Any creative process, even as simple as constructing a brick wall is a creation process and the process itself is intellectual property.

Left…Right…Reality…Disconnect

Most of those left of center don't want the majority of material possession to be controlled by an elite few.

Most of those right of center don't want what they have worked hard to create, intellectual property, to be redistributed in any fashion.

To this I say what's the problem? While you may not be saying the same thing, nothing about the basic ideas are contradictory. The left dislikes material possession and the right wants intellectual property rights.

To those on the right I say, "All intellectual property should be sacrosanct and any material used for said property should be sacrosanct until it stops being used or maintained."

To those on the left I say, "All people should have the right to use any part of the world that isn't already being used as part of intellectual property."

What does this mean?

Every person has rights to what they have made or are intellectually invested in conserving. You build a house; the creation gives you intellectual property. You maintain a house; the maintenance gives you intellectual property. You financed a house being built or being maintained; managing the process gives some intellectual property but not to the exclusion of full ownership.

No person would have a right to property that they have not through physical or intellectual effort invested in. All those empty plots of land everywhere that are only owned because someone said so in the past would be able to be actually used by anyone willing to put in the work.

What does this have to do with Men's Rights

I don't necessarily agree that politics have no place in the MRM but I think everyone needs to acknowledge that every branch of politics has been corrupted by Feminism. So any current political ideology that any MRA professes to me is suspect.

Libertarian, Marxist, or other, doesn't matter to me. No matter what, in comparing these ideologies we're talking not about better ideologies, or good vs. bad ideologies, but about the lesser of multiple evils. No political ideology that I know of has not been co-opted or corrupted by Feminism.

MRA's will no doubt need to eventually become political, the question is not if we will need to get involved in politics, but are we going to get involved in the corrupt game of politics and then compound that sin by using the same rotting and infested equipment the other side is using. Can we as a movement have the strength to create a new ideology, one that is fresh and free from what is already corrupted?

The failed manhood of white knights

Paul Elam · 23 May 2012 · Archived copy · Original

I saw a cartoon today. I present it here as the image for this article for your consideration. As you can see, it isn't very funny, and it isn't intended to be. Even less funny was the numbers of likes and shares it got from Facebookers. And when you click through and read some of the comments, mostly by women, it gets decidedly *un*funny.

Read at your own risk. The promotion of violence is constant, and there are some comments even more alarming. The worst thing about it is that this is not a feminist thread or an MRA thread. It is just the general public; average people, whatever that is these days.

Like ·
Comment · Share
•
1,728 people like this.
• 955 shares

The blue pill appeal of this kind of White Knightery, the kind you see portrayed above in the form of a cartoon thug about to deliver some "righteous payback," is understandable. For most women these men are service machines prepared to make assaults on their behalf; willing to dispense, *and absorb* violence, enthusiastically, whenever a woman, any woman, advises them there is a need.

To these women, this is one of the many things that make those men *real* men. Read the comments on Facebook. And note that mixed in with cheering for violent acts you see the scraps of puffery offered to the male bodyguards there. These are men who will gladly stomp mud holes in their brothers if it will make a woman smile or give an approving nod; if, as they pine for in their fantasies, it will dry a single feminine tear.

Per the cartoon, real men are prepared to attack other men and beat them savagely without a second thought. All you have to do is point at their victim and say, "He hit a woman."

You can grab your popcorn at that moment folks, because it is ON right then and there. You don't know who it is going to be, but one of the guys, or even both of them, are about to bleed.

Remember, *real* men attack and bludgeon complete strangers because a woman makes an accusation. *Real* men will assault strangers on behalf of other strangers as long as the stranger they are being violent *for* has a vagina. Consider the story of Renada Williams, who told two men that her boyfriend had raped her, so they tied him up, then beat, tortured and raped him for almost 24 hours. She was later proven to have lied.

This is not the only time this has happened. Women were singing "My Boyfriend's Back," long before the song was written. In fact, men wrote that song. Women just mouth the lyrics, but I will get to that.

Reacting to illegal violence, or the allegation of illegal violence, with even more illegal violence may moisten a few vaginas, but it does not seem likely to solve the fundamental problem. Clearly we need a new paradigm about sex and violence, one that puts the onus on women to take care of themselves without all those pesky, domineering men (who are just the ones they need for violence) doing it for them.

What I have done, as a service to the entirety of humanity, and all womanhood in particular, is to dismount my white horse and take an objective look at women getting hit. Doing this has enabled me to not only discern the two different types of women who get hit, but also prescribes a course of action for each type of woman. It will significantly reduce their chances of ever getting hit again. How's that for a real man?

OK, let's get started. Meet Female Violence Victim Number One, *the true victim*. This is the woman who was minding her own business, running an orphanage or serving lunch at a kitchen for the homeless, or researching a

cure for scabies, and some guy comes out of nowhere and smacks her across the face for no apparent reason.

It doesn't matter if the attacker was a stranger or someone who knew her, the attack was totally unprovoked and senseless. These women are a distinct minority, but we have them covered.

The answer for them is twofold. One, call the cops. If there is as much as a blemish on their face, or even if there isn't, he will be arrested. Once he is in stir, she can get to the second part of the solution. She can go about shopping for all kinds of technology that will make his, or anyone else's, next attempt to assault her a very unpleasant experience. They range from pepper spays, to stun guns to nice little Glock 9 mm's with pink ammo clips, at least if they live somewhere that allows handguns. They even sell this stuff to women and provide classes on how to use them without men helping.

And if she messed up and shot the wrong guy, don't worry. The courts will understand that she felt threatened and had no choice.

So, you see, for female victim number one there is no need to wait for some guy (at least one without a badge) to go skin his knuckles or get the crap beat out of himself tying to extract revenge on an attacker. She can do it herself. Remember ladies: You don't need a man, right?

Right?

Next, we have the average domestic violence victim. According to the research we have, this woman, more likely than not, is not exactly like the true victim. She is actually a woman who hit first, at least according to the Centers for Disease Control, and ended up getting a bigger helping of the same thing she was dishing out.

This woman has a couple of options that don't involve using the flesh and blood solution of a convenient male bodyguard. One, she can avail herself of the afore-mentioned self-defense aids recommended to true victims. This way she can improve on her abusive ways and simultaneously ensure that whoever she is abusing won't be stupid enough to ~~defend themselves~~ attack her again. And yes, in case you are wondering, the cops will also side with her when called. It's a win-win for her. Ask Chris Brown or about a million other guys.

I strongly recommend this option as the go-to. The other option is less attractive. She can get used to getting her ass kicked**.** Funny thing about punching men. If you hit them enough times most of them, the ones that aren't real men, will forget you are a woman and tag you a good one.

These women and their male enablers actually think that the man she is punching is too depraved and sick to understand that she is the real victim. Her slapping, punching, kicking and spitting on him is viewed as evidence that he is the perpetrator.

This is where things get tricky, because this is where the real men really want to step in and act out violently on behalf of the woman. In fact, being so well indoctrinated into their positions as convenient fodder, their very identities hinge on beating up that guy that she tried to beat up, but couldn't.

They will ignore his pleas that he was defending himself with the standard, pre-assault scream of indignation, "I don't care if she hit you. You *never* hit a woman!"

Here is an example of what I am talking about. Note the one sorry bastard of a man in that video. He hit a woman. He was dead wrong and deserved a good thumping. End of story, right? That is right for the good men in this video; the thirty or so of them that ganged up on the guy and beat him for returning a completely unjustifiable attack from a woman. The good men, the real men, taught him, didn't they?

This is what needs to change. We can only do that by promoting a culture where women have both agency and power, and of course they cannot have either if they are treated like children who cannot defend themselves, or if they are allowed to leech protection and other services they should be providing for themselves.

On a more personal note, I have to admit to some pretty intense emotional reaction to some of this material. I am angered beyond words by the story of Renada Williams, and by the man who was assaulted, defended himself and

was then assaulted again by a mob for daring to fight back against a woman. The video doesn't tell us what happened to him after they took him off camera.

I am even angered, though less so, by that cartoon and the scores of hateful, violence glorifying comments from women that followed it. But at least I understand that part.

We have not only taught women that exploiting men's physical capacity for violence is acceptable, we have all but insisted that they feel entitled to that kind of power; that they just consider protection and provision from men something owed to them. Obviously they need to get off that boat, but I don't blame them for being there in the first place, not with legions of white knights begging them to do it, lining up to infinity to be the next guy to slay their dragons.

I don't know that I could resist that kind of temptation.

No, I am not angry at them. My real anger is saved for the phony, sanctimonious White Knight pricks who don't know the difference between what they see in the mirror and Dudley Dooright. It is not that they want to do right, they want to do women.

Like chameleons, which I note is a lizard, these men are adept at blending in. The only difference is that the ambience they mimic is their perception of whatever it is women want to hear.

They have little to no concept of truth, or it's value, or of justice, or even of human decency if it runs afoul of what they think women want to see in them. In other words, all the normal values of honesty and integrity that we generally tend to instill in men are precisely where this brand of man fails, and fails completely.

The white knight wraps all of his obsequious agreement with The Collective Woman in a shroud of "social enlightenment," or just as bad, "traditional values." Whether he is a male feminist or a mindless tradcon, he will tell you he does not argue with women because he values them so and appreciates their wisdom. The truth is that he does not argue with them because the idea of their rejection scares the living shit out of him. He lacks the skills or courage to argue with a woman at all.

The fact is that he does not have a woman's excuse. As a man, he has been exposed his entire life to the expectations of personal accountability, reason and justness. He abandons all of that to act as a thug, either intellectually or physically, in hopes of female approval. Even if he knows what he is doing is wrong, he lacks the spine to do anything about it.

To him, the disapproval of a woman, and even worse the disapproval of women collectively, is more emotional upheaval than he has the courage or skills to manage. He knows that by most of the standards for men in this culture, he has failed. Undaunted, he uses the pats on the head of approval he gets from women who generally hate men as evidence that he is at least the kind of man which women who hate men will approve. It is all he has.

You can see many of them out there now, writing blogs that all boil down to one simple thing: an insecure boy repeating over and over again, "Look at me! Look at me! I am a good man!"

"I will say whatever you want to hear."

"I only exist when you look at me."

It's David Futrelle. It's a lot of other losers just like him over on Facebook, and everywhere else you turn. It's all these good, good, real men.

Ok, so maybe I don't hate these guys. Maybe they are too pathetic to hate. But I don't have to look any further than the story of Renada Williams, or indeed the acts of the SPLC, to know just what they are capable of.

From Artistry Against Misandry

Jade Michael · 24 May 2012 · Archived copy · Original

A Plea to my fellow MRAs

As announced here (http://www.avoiceformen.com/mens-rights/aam-to-host-international-mens-day/)in February, Artistry Against Misandry is scheduled to host an International Men's Day event in Nashville, TN on Saturday, 11/17/12. The event is slated to feature guest speaker, John The Other, as well as regional musical entertainment. It will be the first public celebration of its kind and will hopefully inspire many more to follow.

In order to pull this event off, your help is needed. I am again asking you all for any monetary donations you can spare. Thus far, just under a quarter of the funds needed have been raised. I am extremely grateful to the contributors who have made this possible; however a second round of donations is necessary. A minimum of $2000.00 needs to be raised in order to not have to pull the plug on the event, so if every MRA reading this donated even a small amount, I'm sure we could get there. We still have t-shirts to be made, entertainment to hire, sound/recording engineers to compensate, advertising/promotion to be done, raffle items to be bartered for and tons of literature to be printed.

In just the five short months of its existence, Artistry Against Misandry has welcomed well over 10,000 visitors to its website. The impact of MRAs in the arts is growing; however it will take all of us as a community to help push this material into the mainstream where it belongs. This event is important to our cause in that it is the only MRA-hosted event scheduled in America for 2012 and it could help bridge the gap between members of the general public and our (mostly) online community. I'm sure we all understand the importance of reaching out to more potential allies. Media will be invited so it is imperative we "do this up" as thoughtfully and professionally as possible. I ask you to please help me accomplish this so our beloved JTO doesn't fly all the way to the American south just to speak to an empty room!

You can all be a part of making history by sending your donations via the home page (http://www.artistryagainstmisandry.com) of Artistry Against Misandry.Or you can just use this donation button for AAM. I thank you in advance for your help.

Forbes misandry for profit scheme

Paul Elam · 24 May 2012 · Archived copy · Original

Imagine you are a financial advisor specializing in female clientele who are navigating the family courts during a divorce. It's a niche market for sure, but it makes sense. There are a lot of divorces and women file the majority of them.

You also know these women are looking to maximize their take. Another plus for you is that many of these women have an all-time low opinion of their husbands, and more than a few are looking for revenge. Feelings can and do go autonomic at times like these, which also works for you.

Now imagine you just need a hook to get more women in the door. And imagine you don't have pesky scruples that interfere with how you get there. That leaves a lot of doors open, including selling women the idea that family courts actually have an anti-woman bias; that men are trending toward abusing family law against women with false accusations and restraining orders and that it is becoming a problem for which women, as a group, need specialized protection.

I know what even a lot of feminists are thinking. I've heard many diehard believers acknowledge the bias against men in courts. They make excuses for it, but they know it is there. Everyone does.

But you can sell anything to the crazy obsessed, to the angry, to the hurt and to the frantically driven to win. Up will be down if it serves their agenda.

Can you imagine it? Good. Now imagine your name is Jeff Landers and you write for Forbes Magazine.

The title of a recent article he wrote says it all. "How Some Men Are Upending Domestic Violence Laws to Scam an Advantage in Divorce."

In Landers' wildly misleading and disingenuous ~~article~~ sales pitch for his business, he blows past forgivably biased statements found in most advertising and goes straight to the snake oil like it was a cancer cure.

The star of Landers' ~~piece~~ advertisement is a biographical book that centers on a woman, Janie McQueen, who was allegedly the victim of a false allegation as a part of a divorce. Apparently the experience was so disturbing that it prompted her to write the book as a warning to all women about men in family court. Or maybe it was just to make a few bucks. If she saw the worst of family courts she no doubt needs the money.

All this, however, is one woman's story. Instead of checking his facts, Landers uses someone else's anecdote to infer applicability to the general population, or rather the part of the population that is female and divorcing…and solvent enough to need a financial planner.

Presto-change-o, false allegations of abuse in family court now fall into the "women's issues" arena, courtesy of a financial advisor.

Nice to see the Wall Street types haven't gone changing on us.

S.A.V.E. has issued an action e-lert, asking concerned individuals to contact Forbes Magazine and let them know what you think about the Landers article and the willful misrepresentation of reality for commercial purposes that it contains.

Of course I support this action and urge other MRA's to follow suit.

S.A.V.E. has posted about this on their website, including the results of their own professional research on false allegations.

But I also wanted to address one other point that needs some attention in this story. These situations have a way of teaching a larger lesson.

As I said earlier, I have no idea if Janie McQueen was a victim of being abused by her husband through the courts. I certainly know it is possible. I have read of a few other cases where women ended up on the short end of the stick.

It's a bad system. They can't expect it to not backfire from time to time.

But if McQueen really was the victim of a false accusation, and she ended up in jail unfairly, then it happened because no one has been listening to what men's activists have been telling them for years. And they were not listening because it was only happening to men.

Restraining orders are supposed to require probable cause determined under reasonable standards. They are designed to keep people safe from threats. But the prevailing anti-male bias has reduced them to a flimsy hoax issued by every family court in the west in order to favor women during the marital dissolution. Some of them are legitimate, but it is impossible to tell which ones are good or bad because they do not require any substantiation. They are issued when one of the marital partners claims something happened, or claims they are afraid something will happen. This almost always results in a man being forced from his home and children while a woman retains possession of everything.

Blowback was unavoidable. Bigoted systems, like bigotry itself, hurt everyone, not just the people targeted for discrimination. Allowing hollow accusations to pass for credible evidence in a matter so serious that children are taken from parents is an abomination of the courts that has been openly practiced as long as men *and children* were the only ones getting shafted by it.

Well, those that swim with sharks, eventually get bit. If Ms. McQueen wants to fix the system, male bashing and feeble distortions of the truth are not going to help much.

If your gig is to sell books or get new clients by spreading lies that create fear, then stay the course.

The publishers of Forbes should get a message. Please join me in doing that. Disguising advertising as informed journalism is bad enough. Fear-mongering on the backs of men to make a buck off women during periods of extreme emotion and turmoil is a fall to rock bottom.

♦♦♦

False allegation survey results from S.A.V.E.

2011 Nationwide False Allegations Phone Survey Results:

- Three-quarters of the falsely accused persons were male.
- Nearly seven in 10 of the accusers were female.

♦

To contact Jeff Landers

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SAVE: June is False Allegation Awareness Month

S.A.V.E. · 25 May 2012 · Archived copy · Original

[box icon="none"]

Publisher's note: In respect to June being False Allegation Awareness Month, we encourage AVfM contributors to submit articles on the false allegation problem. PE

June is False Allegations Awareness Month, and this year SAVE will be addressing false allegations of domestic violence, sexual assault, and child abuse. False allegations are a huge problem in our country — according to our national survey, 1 in 10 persons have been falsely accused of abuse.

SAVE will be sponsoring a variety of activities designed to heighten public awareness:

[unordered_list style="arrow"]

- Radio interviews
- Press releases
- Social media
- Lobbying day in Congress, June 29
- False Allegations Summit, June 30 in Washington DC

[/unordered_list]

Of interest, public concern about the Dept. of Education Sexual Assault Directive continues to mount because it strips persons of due process protections and will increase false allegations of sexual assault on campus. To date, 13 organizations and over 35 editorials have come out against the DED policy.

And progress in reforming the Violence Against Women Act reauthorization bill also gives us a sense of optimism.

We encourage you to begin planning now for an event in your area to highlight False Allegations Awareness Month. A listing of resources can be found *here*.

The SAVE Team

[/box]

Attacking male sexuality

John Hembling (JtO) · 26 May 2012 · Archived copy · Original

Male identity is one of the fundamental drivers of the MGTOW movement; which, for anyone returning to this planet after a decade of vacation, is a growing pathway of masculine self-identity in which men are rejecting a statist, a collectivist, feminist or even a female-approved definition of what constitutes a man.

Instead, MGTOW men, or Zeta males, are defining their own identities as men – without much regard for the convenience and utility of those identities to outsiders, to women or to a runaway state. It is, in fact, a revolution of thought in which men declare themselves human beings of worth – and don't ask permission or apologize or allow anyone else to devalue their humanity in preference to their utility.

Male sexuality is of course both demonized and treated as a form of predation, but also strictly limited to a narrow set of acceptable expressions. Outside of sexual identities which place men in positions to benefit women as sexual gate-keepers, masculine sexuality is generally condemned.

This is evident in the frequent use of rhetorical attack on male sexuality as a go-to response to criticism of feminist dogma. Almost as popular as "you just hate women" is a catalog of ad hominem attacks reducing to "small penis, mother's basement dwelling, and unemployed virgin". These standard and frankly boringly predictable insults all relate to a man's inability to gain access to sex, or in the case of an imputed tiny penis – to perform sexually.

The most absurd and telling indictment of this most puerile insult is that the accusation of sexual failure is nothing more than a reflection of the feminine sexual selection of whatever woman offers such commentary. Oh, you don't fancy me? I can assure you darling, I completely understand just how you feel.

However, there is a thread of opinion with a growing currency among some MRAs which rejects the legitimacy of men whose self identity and sexuality is gay or bisexual, or indeed, transsexual.

Some of the rhetoric around this refers in condemning tones to the "gay agenda", which as nearly as I can tell, includes such radical notions as "let's not beat up or murder gay men" and the equally shocking "let's extend to gay men and women the same legal rights everybody else has" and so on. If that's the gay agenda – as a MRA, or just as a decent human being, then I'm behind it.

Sometimes scriptural argument is invoked in the condemnation of gays, bisexuals, and anyone else whose sexual identity is non-heterosexual.

None of the other obsolete rules of ancient holy writings are given modern credence, but gay men are heaped with scorn and contempt and scripture is used to justify it? I don't have much to say to this attitude besides grow up and get over it.

Male sexual identity is both policed and vilified in a feminized culture and some MRAs are now doing what amounts to the same thing. These are men (and women) whose sexuality, either chosen or not, doesn't conform to an acceptable standard – and some within the MRM would demonize them. Gentlemen and ladies – this is nothing short of stupid.

At what point does who an individual finds sexually attractive diminish their value as a human? How is it that a man whose preference doesn't include vagina becomes less of a man? Conversely, are we going to pretend the sexual preferences of our female colleagues matter in the context of partnership in the fight for the human rights of men and boys?

The valuation of human beings, of men and women, based on who they'd like to fuck or what kind of orifice they prefer is stupid and has no place in the men's rights movement, or at AVfM.

Admittedly, some people might find the prospect of non-heterosexuality alien, foreign, and unappealing. As a much younger man, having inherited the prejudices of the era I grew up in, I was perplexed and scandalized to receive the

occasional flirtatious attention of gay men. But then I grew up, and got over it. Isn't it time for this human rights movement to do the same?

If we don't get over it, then this is not a men's rights movement, it's a straight men's movement. Or, it's a white men's movement, or maybe, a tall men's movement, or a republican men's movement. For myself, I find these narrow categories and self-selected separations to be unhelpful, and irrelevant in a larger fight for the humanity, and the human rights of men and boys. In the phrase "gay men", gay is an adjective, and men is the noun.

When men are not expected to die without complaint any time higher gas prices make it inconvenient for soccer moms to drive from their gated community to the local grass pitch, or any other time men's utility trumps their humanity, well then maybe I'll entertain the usefulness of keeping the gays or the darkies out of the club house. On the other hand, maybe I'll still think it's a stupid argument. But I do know that for a so called men's rights movement to marginalize men based on who they want in their bed – well, it's beneath us.

The alimony war of 1935

Robert St. Estephe · 27 May 2012 · Archived copy · Original

Editor's note: As I have gotten to know Robert St. Estephe better, it has opened my eyes to the years of work and dedication he has given to exploration of misandry in history. The work itself has opened my eyes as well.

For years as an MRA I have struggled with the message that feminists were the source of our problems. Of course I have always known that they have caused incalculable amounts of damage, and are rightly seen as one of the enemies of men, but stopping there is far too simplistic. Any honest examination of history surely demonstrates that there are elements to our culture, even aspects of who we are as human beings that are, in modern life, unfairly exploitive of men. In fact, I would argue that the long standing tradition of using men to serve the needs of women, and of elites, is precisely what opened the door and allowed a virulent form if sexism we call feminism to flourish like an infection in a dirty wound.

All we need to support that is an unblemished accounting of the historical record. That is precisely what Robert St. Estephe has given us, through many years of tedious, dedicated research. The scope and volume of what he has accomplished is mind blowing. There is enough material to educate an army, and to keep us occupied for years.

Some of you will obviously think of Robert's blockbuster treatise, *Setting the Record Straight,* in which he skillfully uses facts excavated from beneath the veneer of *her*story to give us an understanding of the MRM from a historical perspective. It is must reading for MRA's, but it is actually nothing compared to the gold he has mined from archives that span the nation's history. Some of that work is presented on his blog, *The Unknown History of Misandry*, but there remains in his possession a huge amount of information heretofore unpublished.

What we are going to do at AVfM is set about correcting that. Over a period of time, we are going to present specially tagged articles on this site that will warehouse all of his work. Each one will be presented with his article and will include my observations, thus the shared byline. Make no mistake from that, though. This is a product of Robert's love for the work.

I am learning from Robert's writing that we are men and women with a history long predating gender feminism. Indeed, Robert's work gives us proof that there were MRA's well before there were feminists as we know them today.

I think it may be important, for those that want to, to make some real effort to acquaint ourselves with that history. As we do, we will discover our forefathers and examine the issues that drove them in their day to rebel. Often we will discover that they are the same issues that drive us today.

In the following piece from Robert's blog, he takes us to 1935 for an examination of MRA's working against the alimony racket. Something tells me these 77 year old events would look right at home on today's landscape. – PE

???

Alimony Reform League vs. Sociopathic Sadism in 1935

[image]

The present-day passionate devotion to the notion of a police state – with its kidnapping, theft of property, mental torture (alienating children from their fathers), and state-condoned homicide – which is exhibited by present day cultural Marxists ("feminists") was not shared by mainstream feminists in the early 20th century, but such devotion to tyranny was throughout the entire 20th century – as it is today – indeed shared by a large population of sadistic sociopaths of the female sex (1912 article).

There has always been a large number of female sociopaths, despite the failure of psychology researchers who use

male criteria on female subjects – resulting in skewed unreliable comparative statistics.

The following articles demonstrate that the sociological tendencies which result in misandric behavior need not have the trappings of political "theory" to be pervasive and damaging – all with the active support of "white knight" males.

The organization discussed in the following 1935 article is but one of many such early men's rights organizations formed in the 1920s and 1930s to combat the Alimony Racket.

???

FULL TEXT (Article 1 of 2): What do you suppose an ex-wife is thinking about when she has her husband put under the jailhouse for not paying alimony?

That question has bothered thousands of former husbands who from the inside of the jail saw no rhyme or reason in it. It led to formation of the Alimony Reform League of New York, which inquired into the subject. Now the story can be told.

Such women are psychopathic cases almost every time! And they are sadistic! At least they are bordering on some kind on some on some kind of psychosis that approaches sadism.

The Alimony League got back about one-half of 2,000 questionnaires it sent out. The first three questions ran: "Why did you send him to jail? Are you satisfied now that he is in jail? How long would you like to have him remain there?"

More than one-fourth of the women answering the first question declared he belonged in jail, deserved it. About 63 per cent were tickled to death with the status of everything in answering the second question. They were satisfied. About 21 per cent were sorry, the rest, undecided.

[image]

Answering the third question, 49 per cent – on how long he ought to be kept in jail – declared: "Until he rots!" Their composite view of the man in jail – the "ex" – was expressed in the most fulsome eloquence:

"My husband had the grace of a hippopotamus, the brain of a gnat, looked like a giraffe, stung like a wasp, and he had the personality of a dead salmon."

Perhaps some slight exaggeration crept into the description.

And to the question of them not getting any alimony as long as he is in jail, the answers tended to sum up to this:

"That's perfectly all right with me. I'll get along without his money."

That, of course, really doesn't make sense, but perhaps it's the reason that the Alimony League declares that women who send husbands to alimony jails "suffer from some sort of mental ailment."

["Those Alimony Seekers," syndicated, The Palm Beach Post (Fl.), Jul. 19, 1935, p. 4]

???

[image]

FULL TEXT (Article 2 of 2): New York. – The alimony reform league set out today revise the state's archaic marital laws. If successful, a lot of time and carfare will be saved New York couples who have agreed to disagree – and Reno's divorce mill will loose its best customers.

Another result might be a "for rent" sign on that unique institution of the metropolis, the "alimony jail" in which may be confined, for as long as the woman in the case desires, former husbands unwilling or unable to keep up alimony payments.

The league's campaign began with submission to Gov. Herbert Lehman and John W. MacDonald, secretary of the

law revision commission, of six proposed new marital laws, designed to bring the richest and most populous state in the union up to date in dealing with the marriage problem.

The two most important measures sponsored by the league, said Jack Anthony, executive secretary, would establish the right to sue for divorce after a separation, and would establish a new marital court.

Anthony pointed out that New York permits legal separation on grounds of abandonment, non-support or cruelty, but grants divorce only for adultery, which must be sworn to by witnesses. Abandonment, non-support or cruelty are grounds for divorce in every other state except New York and South Carolina.

"It is positively ridiculously inhuman for the law to require two people to remain married to each other after they have been legally separated and are living apart," Anthony said.

After a couple have gone through the court procedure necessary to secure a separation and have failed to effect a reconciliation during a two-year period, it is logical to assume that their marriage has proven a failure. From every social and economic standpoint, separations are impractical and unsound."

Another new law urged by the reform league would establish a five-day period which must elapse between issuance of a marriage license and performing of the ceremony, similar to laws now in effect in 20 states.

Establishment of a separate and distinct court to hear only cases arising out of the marriage status would prevent attorney from "shopping around" among scores of judges, often leading to action by judges unfamiliar with all circumstances of the case, if not to actual miscarriage of justice, Anthony said.

The other new laws recommended provide for absolute divorce after a two-year legal separation on motion of either party, and reform the alimony statutes – particularly by providing that a man may not be sent to jail for non-payment of alimony, without first having an open hearing in court, at which witnesses are orally examined and cross-examined.

[Dan Rogers, "Alimony Reform League Working to Change Laws," syndicated (UP), Middlesboro Daily News (Ky.), Dec. 17, 1935, p. 2]

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*[Marguerite Mooers Marshall, "Give Men Rights, Is the Doctrine of Suffragists – No Wife Should Take All of Her Husband's Wages, Says Mrs. C. A. Hughston. – Wives Ought to Help. – They Should Not Keep Their Earnings Out of the Family Fund." Jul. 6, 1912, p. 10]

NOTE: The photograph illustrating social justice (empowered woman with inferior being) did not appear in the original article.

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For the story of a suicide caused by Alimony Sadism see: "A Fatal Case of Alimony Racketeering – 1931"

Man, Woman, Truth: Divorcing your children II

Dr. Paul & Dr. T · 28 May 2012 · Archived copy · Original

[box type=”note” icon=”none”]

Last week we began talking about the very sensitive subject of divorcing your children, or what it means to come to the conclusion that your involvement in your children’s life is doing them, and perhaps you, more harm than good.

This is the situation many men find themselves in after divorcing or breaking up with an abusive female who takes the conflict from the breakup and carries it on with no end in sight, dragging the kids into the fray until their minds are warped and poisoned.

Judging by the emails that came in from this show, it was one that struck a nerve with many listeners, particularly men who have been forced against a wall with their children since their relationship with the mother was dissolved.

Per the request of listeners, we are returning to this subject again tonight on Man, Woman, Truth Radio, and this time we are going to dig a little deeper.

If you have ever considered the relationship you have had with your children since the divorce has gone from loving and supportive to destructive and adversarial, this is a program you will want to listen to. We will be discussing the actions that you might consider in this unfortunate circumstance, up to an including telling your child or children good-bye.

The show airs live on May 28, at 8:00 Central Time, US, which is 2:00 a.m. May 29, in London and 11:00 a.m. May 29 in Brisbane. If you have not yet requested membership in the Stickam Room, you can do so through the link below. The call in number is **310-388-9709.**

And a note to listeners. This is the last week we are going to use the AVfM Stickam for after the show. Starting next week we will be using the new *Man, Woman, Truth* Stickam. Details to come.

SHOW PAGE

STICKAM ROOM

[/box]

Let's belittle men

Paul Elam and John the Other · 28 May 2012 · Archived copy · Original

On 21 May 2012, the online magazine New Statesman ran an article announcing their intention to run a series in the following week on the modern state of men. As the men's rights movement commands a growing segment of public attention, such features will become increasingly common. Unfortunately, in the series posted on the New Statesman, beginning with the chatty-titled "Let's talk about men" Helen Lewis-Hasteley starts with a tired and predictable insult.

> **Lurking in the cellar of the internet are a group called the MRAs**

This clumsy metaphor is Lewis-Hasteley's attempt to appeal to one of the standard ad-hominem arguments levelled against activists pointing out the growing legal disenfranchisement and public censure of male identity. When faced by arguments based on evidence or logical challenges to standard anti male zeitgeist, attacks of character are the expected standard, purposefully changing the topic, and attempting to shame and silence through ad-hominem argument. This is so common that within the growing men's movement, a Shaming Tactics Catalog has been authored and circulated for reference in quickly swatting aside such logical fallacies. Lewis-Hasteley's basement-dweller reference is of course, a variation of the circumstantial ad hominem listed in the catalog.

The target is accused of being immature and/or irresponsible in some manner that reflects badly on his status as an adult male. Examples:

• "Grow up!"

• "You are so immature!"

• **"Do you live with your mother?"**

• "I'm not interested in boys. I'm interested in real men."

The New Statesman blogger next casts former London School of Economics gender studies student Tom Martin as a typical MRA. In 2011, Martin launched a suit against that school on the grounds of anti-male bias in the curriculum. According to a hit-piece against Mr. Martin published in the Guardian[1]

> **[C]ourse material he studied during his six weeks at the LSE was systematically anti-male overlooked men's issues, and ignored any research that contested a "women good, men bad" line of reasoning.**

Of course, according to Lewis-Hasteley, the LSE student was suing over the hardness of the seating.

From Lewis-Hasteley 's New Statesman article: "The man who recently tried to sue the LSE in case which partly rested on the hardness of its chairs."

Let's talk about men, indeed. However, Lewis-Hasteley gives herself an out in her yellow pixel'd introduction by adding "but it would be a mistake to dismiss all of their concerns."

The New Statesman blogger briefly mentions the loss of a "family wage," but characterizes the attendant economic marginalization of men as perpetual adolescence. It is the same language used by "conservative" women's organizations like the Concerned Women of America (CWoA), which exhorts men to stop going their own way, and get back on the treadmill of working themselves into early graves for the benefit of wives and corporations. The CWoA is also one of the organizations recently tarred by the Southern Poverty Law Center as a hate organization –

along with this website. Whoopsee, better be careful whose rhetoric you borrow, Helen.

Lewis-Hasteley also notes the preponderance of men in low pay, high risk jobs – which women and feminists seem uninterested in, despite feminism's half century of campaigning to equalize outcomes at the high-pay high-safety end of the employment spectrum. L.H. Also notes the cultural acceptance of male targeting violence, something else not yet addressed by feminism's campaign for, ahem, equality.

The recent drugging and sexual dismemberment of her husband by California woman Katherine Becker, *because he wanted a divorce* – provided fodder for the hysterical laughter of the hosts and live studio audience of a CBS women's day-time talk show. Clearly, the vicious sexual mutilation of a human being is pure slapstick comedy, provided the victim is male.

Lewis-Hasteley notes however, "None of this is to say that feminism has failed, or has gone too far."

Indeed, feminism has succeeded beyond anyone's wildest expectations. The movement whose early second wave was funded by bankers and statesmen has driven a wedge of hatred into the heart of society, pitting men and women against each other, destroying the social cohesion of the family, leaving many women to lives of dependence on the state.

L..H. says "to admit that there are problems specific to men as a gender is not to deny that women suffer too."

Indeed, some reactionary, and fringe elements of the blogging community occasionally cast the human rights concerns of men and women as a zero sum game.

In the funding of domestic violence shelters, almost all resources are provided exclusively to women, despite the fact that 35% of domestic violence victims are men. Women's shelter industry advocates claim that consideration of male victims would detract from the necessary assistance offered to women. Male victims, in this ideology either do not matter, do not exist, or these female-favouring DV advocates see human rights as a zero sum equation.

That domestic violence is not sexually specific or sexually directional is shown in hundreds of studies of the issue, and this is widely known by professionals working in the grievance industry. However, provision of support for men is repeatedly framed as withdrawal of support for women.

According to reporting in the Guardian's online edition: "Nicola Harwin, chief executive of Women's Aid, said its branches were still allowed to exclude men from refuges, but were being told when council contracts came up for tender that they must provide services such as advice and outreach to men or lose their funding. [she said] decades of progress in setting up refuges were being undermined."

L.H admits that acknowledging men's problems does not exclude the issues face by women. However, she declares that those who brought that discussion into the public sphere – namely, Men's Rights Activists, cannot be allowed to discuss their own issues without the input of adherents to the mainstream they struggle to be heard by.

> **And talking about them [men's issues] can't be left to the MRAs.**

After all, if men are not supervised by their betters, they might all poop their pants, collect together in caves to form rape clubs, or set themselves on fire, the poor darlings.

Of course – who best to discuss men's issues than two female bloggers on the left leaning New Statesman calling themselves by the collective moniker "The Vagenda." They are the concatenation of the words *vagina* and *agenda*, apparently without any outward hint of parody. These two feminists are claiming to hold authority over what issues are, or should be relevant to men – or indeed be discussed by them. This is comedy that writes itself.

Rhiannon and Holly, following the lead from the loose and hasty introduction by Lewis-Hasteley, posted their contribution in the Statesman's "Talking about Men" series by talking about women. The article, incongruously

called “Men’s Rights Zeitgeist” opens with the declaration: “It’s been one hell of a week for women,” then catalogs several items of female celebrity gossip. Checking that title again, yes, it’s called: The *Men’s Rights Zeitgeist*, and subtitled “Don’t buy into this pretend battle of the sexes.” The article’s accompanying photo is of a pick-up artist named Neil Strauss. This is presumably included in the erstwhile men’s rights article to legitimize the continued efforts to conflate human rights activists with pick up artists. When the Vagenda bloggers finally do manage to address areas of concern to men, it’s in a sneering reference to David Benetar’s book “The Second Sexism”.

In spite of the heavily layered snark, Vagenda-twin powers activated, Rhiannon and Holly managed to admit to bias in the family courts, and the primarily male rise of national unemployment.

However, female favoring sentencing bias in the criminal courts is skipped over as *two-girls-one-keyboard* deify gender ideologue Suzanne Moore. Moore’s guardian.co.uk rubbishing of Benetar’s book includes the telling paragraph: “Still, abundant tripe trickles down from on high, even academe. Every so often a new tome details how men, not women, are discriminated against (apart from rape, murder, equal pay, genital mutilation, the power imbalance in politics, business, education, law and arts they may have a point).”

Apart from rape – which when men are the victims is treated as comedy, and which according to the Daily Kos[2] the CDC’s recent report impacts men outside of prison far more than anyone outside the MRM ever contemplated.

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- 4.8% of American men claim they have been forced to penetrate someone else. That’s more than three times the number who have actually been raped according to the FBI’s “penetration” definition of rape.
- The 1 in 5 number for female victims in the CDC report also uses a definition of rape which conflates sexual harassment with sexual assault and rape, revealing a strong ideological bias.
- While the CDC survey counts 1.3 million rapes of women in 2010, the total number of rapes and sexual assaults (of males and females combined) in the Justice Department survey was 188,380”. These two numbers are an entire order of magnitude apart.

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However, even in mainstream reporting which mentions male targeting sexual violence, the claim of under-reporting of female victimization is repeatedly trotted out to impute a higher rate for women, while the same argument is not made for male victims.

In addition, sexual violence in war, used against men to demoralize and break the will of occupied civilian populations[3][4][5][6][7][8] is purposefully suppressed in reporting by UN affiliated relief organizations, while female targeting wartime rape is played up.

Prison rape, due to the overwhelmingly male prison populations in western nations, also targets predominantly men and results in roughly twice as many men raped in prison each year than women raped outside of America’s prisons[9][10]. After decades of public activism by prisoner’s rights advocates, this was finally addressed this month by the Obama administration’s new guidelines aimed at reducing prison rape. Oddly, the guidelines[11] include a prohibition of male prison employees to perform searches of female prisoners, but no rule addresses the reverse case. “male guards are now banned from patting down female inmates, female guards can still have free reign over male inmates”[12]

To re-iterate what the deified Suzanne Moore noted:

> **Every so often a new tome details how men, not women, are discriminated against (apart from rape, murder, equal pay, genital mutilation, the power imbalance in politics, business, education, law and arts they may have a point).**

Murder, according to the USDoJ criminal victimization survey, impacts men 3 times more than women. According to the abstract of a University of Tennessee study[13]: “A total of 215,273 homicides were studied, 77% of which involved male victims and 23% female victims.”

In fact, men are overwhelmingly the majority of the victims of violent crime, at all ages, and for all types of violent crime according to the collected statistics of the DoJ[14]. “The victimization rate for males (11.6 per 100,000) was 3 times higher than the rate for females (3.4 per 100,000)”.

Moore also lays a claim to Equal Pay as an area in which men face no problem, referring by inference to the pay gap myth. This is the re-framing of male favouring lifetimes earnings imbalance into the narrative of male favouring sexism. This myth[15][16] ignores the longer hours worked by men on average, the higher risk and career choices of income over life-style, access to family and flexibility of work favoured on average by women. The narrative of “pay gap” also ignores that women control the disposal of 80% of discretionary spending.[17]

Genital mutilation is Moore’s next point, somehow failing to register that throughout the western world female genital mutilation is banned as an archaic, brutal crime, while infant male genital mutilation is still common, and promoted – falsely – as a preventative measure against the transmission of HIV by western outreach programs in continental Africa.

Moore also itemizes power imbalance in politics, but neglects to note that women are the majority of registered and active voters. Is she simply hoping nobody will fact-check her laundry list of lies?

The Vagenda article also mentions the revised version of the Violence Against Women Act, making a factually false claim that the National Coalition for Men (NCFM’s) support is based on recognizing that men are also victims of domestic violence. However, in a and b’s characterization, the NCFM is “claiming it will give the “true victims” of abuse the long sought for protection they need.”

Placement of “the” in front of the phrase “true victims” serves to foster an impression that the NCFM, or the Republican party’s version of VAWA claims that men are exclusively the victims of DV, which is not an honest mischaracterization by new statesman contributors Rhiannon and Holly. The un-attributed National Coalition for Men document supporting the reformed VAWA uses the following language:

> **We cannot adequately address violence related issues by excluding half the population, allowing precious resources to be squandered for ideological purposes, empowering false accusers at the expense of true victims, and letting malfeasance and maladministration run unchecked without holding applicable program administrators accountable.[18]**

The R and H writing duo also take shots at AVfM with the lazy, ignorant, and much recycled argument that the site is anti-female. After an obligatory small-penis shot taken at broadcaster Tony Parsons, the twins state:

> **…but that’s the minor end of the spectrum when you consider the anti-woman agenda peddled by websites such as “A Voice for Men.”**

In fact, the site’s editorial position opposes the ideology of feminism, which is not the same as women. Women are a group of people, several of whom regularly contribute article content at AVfM, whereas feminism is an ideology, whose proponents are also of both sexes. Rhiannon and Holly are both encouraged to refer back to this paragraph any time they become confused about which is which, or about how they are not the same.

Our dynamic duo also manage to get it wrong when mentioning the online registry Register Her. According to the pair, the register-her project:

> **…purports to be an alternative to the male-dominated sex offenders’ register, in which they publicly**

> **name and shame women who have cried rape.**

This description by the Vagenda duo is misleading, whether purposefully or not.

The project's purpose is clearly stated on the entry page of the site, as well as on the submission guidelines page. Namely, to draw public attention to the rising problem of false accusation without consequence and the damage this does to communities and public confidence in the courts.

> **The need for register-her.com was born out of the unfortunate social and legal custom of failing to punish female criminals and to safeguard society from their continued criminality.[19]**

From the submission guidelines page of the site:

> **Register-her.com is a registry of individuals that have caused significant harm to innocent individuals either by the direct action of crimes like rape, assault, child molestation and murder, or by the false accusation of crimes against others for personal gain in one form or another.**
>
> **It is not the intent of this registry to emulate those who commit false allegations, therefore this policy is written to provide guidelines for the approval of submissions designed to ensure the authenticity of the information provided.**
>
> **Only those submissions that can be corroborated by either a link(s) to a recognized news affiliate and/or digital copies of court records, with correct contact information for that court, or other compelling, substantiated documentation, will be accepted as proof.**

Rhiannon and Holly dismiss the action of individuals who willfully made false accusations of rape, confirmed by reporting in reputable news media with the flippant appellation of "cried rape."

What the writing partners do get right, almost, is the inclusion of bigots in the registry. However, rather than "high profile feminists" as claimed by Doublefem, the Bigot category on that site "is used to designate individuals whose active ideology is one that results in socially inflicted harm on men and/or boys in the general population".

Inclusion of "high profile feminists" as is claimed by our heroines would indicate a category for "feminists" which that site does not use, and would obviate articles on AVfM such as "Why isn't Betty Friedan on Register-Her?"

However, rather than their public recognition as "high profile feminists" as is claimed, individuals such as Jessica Valenti and Amanda Marcotte earned their way into the registry by their public agitation in the erosion of the legal rights of men and boys.

Valenti merited inclusion principally for the public advocacy of the overturning of the burden of evidence in criminal accusations of rape and sexual assault. According to her authorship of a 2010 washington post article:

> **…we should look to [Sweden] as a potential model for our own legislation. In fact, some activists and legal experts in Sweden want to change the law there so that the burden of proof is on the accused; the alleged rapist would have to show that he got consent, instead of the victim having to prove that she didn't give it.**

This re-invention of jurisprudence, which would effectively turn western law upside down, has, since been implemented in American universities though the Obama administration, although not yet in the criminal courts proper.

Valenti advocates a system of totalitarian law, for one sex, creating a tiered society along lines of a sexual

apartheid.

Amanda Marcotte, also listed in the category of Bigot, earned her spot in the registry by an established pattern in her writing of exploiting the personal tragedies of men, either when they have died or have been brutalized by demonstratively false criminal accusations. Typically she will re-characterize events to portray men killed or destroyed as aggressors and oppressors, and then characterize tragic outcomes in their lives as if they are events victimizing women.

Said Marcotte of the now infamous Duke Rape scandal:

> **I've been sort of casually listening to CNN blaring throughout the waiting area and good fucking god is that channel pure evil. For awhile, I had to listen to how the poor dear lacrosse players at Duke are being persecuted just because they held someone down and fucked her against her will—not rape, of course, because the charges have been thrown out. Can't a few white boys sexually assault a black woman anymore without people getting all wound up about it? So unfair.**

Marcotte has also done her share to emulate Valenti's ideas on the evisceration of presumed innocence and due process for men.

Journalist Cathy Young described Marcotte as a leader of a "cyber-lynch mob," writing:

> **…in Marcotte's eyes, the real crime of the independent feminists is helping preserve the idea that the presumption of innocence applies even in cases of rape and sexual assault."[6] The post attracted so much commentary, including from The New York Times, that Marcotte ended up deleting it.**

Marcotte is as racist as she is sexist. Her mentality is one that serves to de-humanize male victims, and re-enforce the mainstream narrative that all men are evil, particularly White men, and that all women are their victims. In short, she is a Bigot.

The Vagenda also identifies this site, the parent site of Register-her as the "English Defence League of the men's rights movement." That is accurate enough, except for AVfM not being a right wing site, or left wing, nor racist, nor tolerant of violence in either action or in rhetoric, nor sexist, nor homophobic, nor associated with a single political party, nor attached to one country and also not exclusionary of anyone by religion, ethnicity, political leaning, sex, sexual orientation or other characteristic of identity. Aside from that, yes, this site is exactly like the EDL.

The New Statesman's week long campaign addressing men's experience and the rising Men's Rights Movement appears to be, rather than informative or investigative, a torrent of snark and condescension driven by the fear of lost privilege.

It may be that the volume of insinuation, pejorative and mockery is intended to by its volume to thwart any serious attempt at scrutiny.

However, in spite of poor intentions, the writers contributing to public scorn of men and boys and the derision of male pain must still be thanked. Readers of high traffic sites such as New Statesman are now exposed to the issues of concern of the MRM. Those readers, a few at a time, become readers of this site and others like it. Some few even become contributors, having much to say. They just didn't know they had a place to say it with a significant audience till they found us, and discovered that we validated their struggles.

The Statesman Sisters are now our publicists.

For writers opposed to the Men's Rights Movement, in spite of an adversarial editorial stance, several guides on this site have been posted to foster stronger opposition to the MRM. The easily debunked rhetoric prominent in this week's NS series could have been much stronger, and it is the purpose of oppositional guides on this site to promote

a more factually and logically rigorous opposition.

"Thank you feminists and ideologues" is available on the site from John the Other, and offered in a spirit of assistance, as is the similar guide from Paul Elam "An Offer of Help to Feminists."

We look forward to working with all of you in promoting the "So Called Men's Rights Movement" into the center stage of mainstream discourse on human rights.

♦♦♦

[box]
Addendum:

In the torrent of snark, characterization and falsehood recently posted at the New Statesman, one point of apparent sarcastic amusement fixed on by the writers at the New Statesman as well as depraved and futile bloggers elsewhere is recommended self-preservation located on AVfM's "don't get fucked" page. The point of that derision being that self preservation denotes paranoia, folly, and apparently; ninjitsu.

Anyone clinging to such view is invited to view the following linked video. A Canadian cab driver was saved from the frivolous false accusation of a girl whose motivation to accuse him was to evade a $ 13 dollar cab fare. Any individual who advises men to **not** protect themselves in climate of such easy destruction is amoral, depraved and futile.

[/box]

[1] http://www.guardian.co.uk/commentisfree/2011/sep/07/gender-studies-anti-discrimination-case

[2] http://www.dailykos.com/story/2012/02/19/1048317/-Rape-by-Proxy-What-the-New-CDC-Study-Tells-Us-about-the-Male-Experience-of-Sexual-Violence

[3] http://www.nytimes.com/2009/08/05/world/africa/05congo.html

[4] http://www.guardian.co.uk/society/2011/jul/17/the-rape-of-men

[5] http://www.msmagazine.com/spring2005/congo.asp

[6] http://www.hbo.com/documentaries/the-greatest-silence-rape-in-the-congo/index.html

[7] http://www.care2.com/causes/rape-tactic-of-war-in-the-congo-finds-new-victims-men.html

[8] http://www.newser.com/story/66130/congos-new-horror-men-raping-men.html

[9] http://www.hrw.org/reports/2001/prison/report1.html#_1_5

[10] http://www.spr.org/pdf/struckman.pdf

[11] http://www.justice.gov/opa/pr/2012/May/12-ag-635.html

[12] http://www.takepart.com/article/2012/05/25/epidemic-prison-rape

[13] http://www.ncbi.nlm.nih.gov/pubmed/1635092

[14] http://bjs.ojp.usdoj.gov/index.cfm?ty=pbdetail&iid=2221

[15] http://www.telegraph.co.uk/finance/personalfinance/8212662/Gender-pay-gap-down-to-womens-lifestyle-choices.html

[16] http://www.businessinsider.com/actually-the-gender-pay-gap-is-just-a-myth-2011-3?op=1

[17] http://www.economist.com/node/13278440

[18] http://ncfm.org/wp-content/uploads/2012/05/120516-ltr-to-Representatives-re-VAWA-H.R.-49701.pdf

[19] http://register-her.com/index.php?title=Register-Her.com:About

[20] http://www.washingtonpost.com/wp-dyn/content/article/2010/12/10/AR2010121006996.html

What is a real man?

John Hembling (JtO) · 29 May 2012 · Archived copy · Original

There are many common answers to this question, and most include service, and sacrifice for others. Usually, for a collective, or for others who are socially superior to the "real man" making that sacrifice.

This is already a slippery definition. Because how do we define socially superior? We might assume the clearly defined hierarchies such as between employers and employees, or elected officials and voters explains this. But in those cases, status is not always so well defined. In fact, it is fluid, and depends on the context in which it occurs.

A hired hand, normally lower than their boss can take on higher status than the boss in the light of hazardous work, hostile workplace, worker dispute and so on. The postures people take in different situations change their relationships of power.

Sometimes a child has more power than a parent. In some cases a victim has more power than who victimizes them. Sometimes more power than who rescues them. In this picture, women are victims needing protection, as we imagine them socially inferior to men. They're smaller, weaker, and in most minds, the low position in the power relationship.

A "real man" is the one who carries the load created by changes in hierarchy, while everyone pretends he is *The Man*.

This is the dynamic of power, hierarchy, and expectation placing a "real man" in a position to set aside his own needs, his safety, even his humanity. Serve, protect, sacrifice, and (when convenient for anyone except himself) die.

In a top to bottom social relation, the bottom controls the positive identity of the top. Does this sound like the politics of sexual fetish? It is the same. The control of identity in any top to bottom power dynamic is identical. The weaker party controls the social identity, and the human value of the stronger party.

Of course, everyone knows this deep down. Except that nobody knows any of it, and when pressed – will deny any such dynamic exists.

The social contract demands denial of the truth.

The social contract is the label for a view that an individual's moral obligations depend on an unstated agreement to form the society in which they live.

One obligation, for men, is an unstated demand to protect women. Even at the cost of hazard, injury or possible death of a "real man" must fill that demand. This is why men carry the legal onus to register for selective military service in the US. Women, face no such demand. It is also why in event of violence towards a woman, men are expected to put themselves in the path of it. Absorbing, and dispensing violence on behalf of a woman. A man who doesn't disregard his own safety, or dispense violence on behalf of a woman under threat, he's no man at all. He's a coward, a shirker, hell, he's damn-near doing violence against that woman himself if he doesn't protect her using whatever level of force is needed.

This is a basic element of the social contract. It is not just an expectation to assume risk, but to engage in direct violence because somebody else's actions created a situation of threat to a woman, even when that woman's own actions are the cause. Step up, protect, and pay, that's what a man does. And what he gets in exchange is a social identity, to be a human – not despised. Just that, nothing more. Just recognition as a human being. At least, that used to be the deal. Scanty and one sided and deadly as it was, it was enough. It worked. But that is in the past. That is no longer the case.

Roll the clock forward for 50 years of a narrative in which men are bad, and women are not just good, they're *victims*. They're victims of men.

Men's role in society was always to protect, serve, provide and dispense violence in protection of weaker individuals or in protection of women. Or to absorb violence for all those motivations and (when convenient for anyone but themselves) to die – We've spent a half century re-characterizing all that into a story of male oppression of women. And male identity, which was traded – your recognition as a human being if you were male – for your sacrifice, your provision for others, sold to you as if it was a privilege – this identity has been taken out of the bargain, a piece at a time.

Now we arrive in the present, where it is perfectly acceptable for little girls in kindergarten to wear t-shirts, purchased by their mothers, which say "boys are stupid, throw rocks at them". In which day time talk shows with live studio audiences laugh openly at the mutilation of a human being who happens to be male.

When movie reviewers losing their audience deem it logical to market themselves by telling the male half of the human race they're inferior. When men are publicly derided as incomplete females, as walking abortions; aborted at the gene stage. To be male is to be deficient, emotionally limited; maleness is a deficiency disease and males are emotional cripples.

Oh, yeah, but men are still expected to keep on keeping on, to step up, to serve, to disburse and to absorb other people's proxy violence, and (when convenient to others) to die. That's the other half of the social contract, the one still in force.

And men, for their part, are increasingly alert to this one sided rotten deal. A deal, or a contract if you will, a social contract in which men are shit, men are aggressors, men are rapists, men are worthless, but oh yeah, they'd better still step up because otherwise, they won't have a worthwhile social identity, as determined by the fiat of the weaker sex.

And what is the only possible answer to this state of affairs for sane men, human men, humane men, and self respecting men to give to everyone else still participating in that old, crooked, broken, and one sided deal which for men amounts to you're damned if you do and damned if you don't?

Fuck it, I'm out.

And now let's talk about the social consequences of a practical ethic of non-violence.

For many men rejecting the dysfunctional and toxic model of acceptable male identity, self definition includes a rejection of violence. This means a rejection of their own utility as receptacles for violence, as well as use as dispensers of force.

In addition to having no accepted path to positive identity, men are increasingly not afforded the protection of law. Men can be murdered, mutilated, and raped – and these events are treated as comedy – not just in fiction, but when they happen to real men in the real world. When men are killed by women, our courts, in the face of proven culpability – manufacture histories of abuse. Obviously, past grievances, when they're real, have always been the basis for justifiable homicide. Indeed, on my way back from work today, a man driving a Toyota cut me off in traffic. Two intersections farther on, I signaled him by blinking my headlights. We fought to the death on the boulevard; when the police arrived, I simply explained his rude driving and they understood. They gave me a medal. Nice job slugger, you're a real man.

In January 2011, a New Brunswick resident named Crystal Dawn MacKenzie walked free after her acquittal for the knife-killing of her common-law husband, whose name doesn't matter, because he's male…and dead.

McKenzie's lawyer, David Kelly, pointed out that "Of course she had other options," but that she was drunk at the time, oh and also female, so a violent history between the acquitted killer and her murdered husband was used to excuse making a choice to stab that man to death. Her defender said this, and she walked.

The standard expectation of men to automatically resolve violence affecting anyone else is what, in a world where men are hated, is no longer acceptable.

Dispensers and receptacles of violence, for anyone but themselves, in a narrative where men are no longer humans with rights. No. Protectors whose quiet presence everywhere in life is a guarantee of safety of others. No. Men, those stoic citizens who, in a moment of violent crisis could always be counted on to step forward without regard for their own mortality. No.

The new deal is men, after half a century of public vilification, marginalization, and the ongoing removal of their human rights and human identities – men are saying no to the expectation that they will dispense the proxy violence of others, or absorb it.

At this point, a reader might wonder what men? What weak men, sissy men, failures, and "not a real man" would ever contemplate refusing to step instantly forward in protection of a woman? What kind of faggot would shrink away, considering his own safety before the safety of a woman or anyone weaker than himself? This is the ethic of non-violence, refusing receipt and refusing to dispense the violence of other people's proxy.

And that is the consequence men must face, who dare to think of themselves as humans worthy of even being considered human, rather than disposable. It surely takes brass balls to be such a sissy. That is the consequence of an ethic of non-violence. A real man is disposable. That's what real means, at least when the definition of real man sits in the hands of those who benefit from that manly disposability.

This is the driver of an emerging ethic of male identity in which men, awake to their own status as barely human disposable utilities, are saying no. In increasing numbers men are defining themselves, but as men increasingly demand recognition of their own humanity they earn a constantly escalating torrent of public scorn. Men refusing the definition of themselves as disposable appliances are told with rising volume that any move towards their own identity defined apart from their utility to others is not self worth, it is hate. You just hate women. You're a misogynist. Men told when they refuse receipt or disbursal of the proxy violence of others, that refusal of violence is violence. Men standing up for their own humanity do so against a climate of censure, hatred, and depraved lies. But those lies, vile, hateful, and condemning of men who dare to claim their own humanity; those are the lies denying men any human identity, shaming them back to disposability. Get back on the treadmill, provide, protect, and (when convenient) die – and we'll grant that you're "real men".

And what is the public narrative in response to men declaring themselves human beings apart from utility and convenient disposability? You just hate women.

You just hate women. You just hate women. You just hate women.

> **"beating the gay" out of children, especially boys who are "more like" you, is aimed at you.[women]"**

Rhiannon and Holly; *Two Vagendas, One Keyboard* of the New Statesman claim misogyny and conservatism:

> **these men are attempting to fight back against vagina-wielding harpies by reasserting their masculinity in a way that is not only misogynistic but also deeply conservative[3]**

According to the Simon Fraser University women's centre web site "masculinity denigrates women"[4] Jessica Valenti has repeatedly claimed that online men's rights activism is driven by misogyny. Male self actualization is characterized as hatred of women.

Clementine Ford of "how to spot a misogynist" quacked:

> **If you're not trained in the spotting of smug, self-satisfied misogynists, you might not know the general thrust of their shtick.**

Amada Marcotte claims:

> **…if you scratch an MRA, you find a guy upset that someone is keeping him from beating his wife and kids.**

That's right, according to Marcotte, in spite of thousands of blogs explaining the violations of human rights – and male targeting violence, the use of male rape and male mutilation as comedy, it's really all a ruse so men can get back to beating their wives and children.

According to Arthur Goldwag of the southern Poverty Law Center on the Men's Rights Movement:

> **…women haters whose fury goes well beyond criticism of the family court system, domestic violence laws, and false rape accusations.**

Goldwag skipped over "misogyny" and went straight for "woman haters" – although at least he managed to name a few of the areas of concern for men struggling for recognition as human beings.

But in every case, and hundreds more not listed here – according to the opposition, men arguing for the human rights of men and boys really just hate women. You just hate women. You just hate women. You just hate women, but if you give up on the foolish notion that as a man you can have an identity as a human being, get back to being disposable, we might just allow that you're almost a human.

No thanks.

♦♦♦

[1] http://dailymaverick.co.za/article/2012-05-22-the-second-sexism-discrimination-against-males
[2] http://www.huffingtonpost.com/soraya-chemaly/message-to-girls-about-re_b_1518849.html
[3] http://www.newstatesman.com/blogs/lifestyle/2012/05/mens-rights-zeitgeist

[4] http://www.sfuwomenctr.ca/faqs.html
[5] http://www.stuff.co.nz/life-style/love-sex/6837194/How-to-spot-a-misogynist
[6] http://freethoughtblogs.com/almostdiamonds/2011/09/22/mra-says-yep-were-domestic-abusers/

AVFM News and Activism Show 6

James Huff · 29 May 2012 · Archived copy · Original

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Our guest tonight will be Karl Mathews, founder and primary administrator of Antimisandry, an internet forum which many consider to the be premier online forum for Men's Rights Activists worldwide. Members of this forum include Angry Harry, Paul Elam, Phyllis Schlaflay and both of your hosts James Huff and Robert O'Hara. Antimisandry has been at the center of many MRA actions in recent years, being an important platform from which action against Mary Kellett and other corrupt officials have been challenged.

Most importantly, it is the home of none other than Agent Orange. It was Antimisandry that provided almost all of the logistical and administrative support for his activities and it is there that the Agent Orange Files are made available to the public.

We will be discussing many issues with Mr. Mathews on tonight's show and we hope that you will join us and consider calling in.

The show airs live on May 29, at 8:00 Central Time, US, which is 2:00 a.m. May 30, in London and 11:00 a.m. May 30 in Brisbane. If you have not yet requested membership in the Stickcam Room, you can do so through the link below. The call in number is 310-388-9709. You can also contact the show via skype free if you are registered with the show.

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A father's undying love

Robert St. Estephe · 30 May 2012 · Archived copy · Original

Civil War Vet, John McCray Devoted His Life to Searching for His Children

In the last 50 years the teaching of history has been overhauled by gender ideologues. We have tainted our accounts of many notable people and events by filtering them all through feminism's convoluted lens of wholesale victimization.

Along this truth-deficient path, we have also reimagined many of our heroes as actual villains. Our male ancestors went from being pioneers, great thinkers, warriors and statesmen to being caricatured as megalomaniacal villains. Not individuals, mind you, but all men. This did not happen by uncovering facts that would correct our impressions, but by the infestation of unsupported and unsupportable gender theories that paint all men and their relationships with women as inherently evil.

This belief has metastasized from the halls of academe, has pervaded mass media, and, unavoidably, the collective consciousness. It has tainted our perceptions of what men are across the board; as fathers, husbands, citizens and servants of the ideals by which they sought to live. It lends the expression "A good man is hard to find," a new, and chilling meaning.

If you don't know what that means, just wander into your nearest university and try to learn something about good men. It won't take you long to discover that there are none. In fact, you can pay a lot of money and they will teach you there never were, including you, if you happen to be one.

Actual history is taught only by those with the fortitude to do it, as Robert St. Estephe does now by bringing us this Chicago Tribune story from 1893, of a civil war vet who today could not make the classified section of the same newspaper.–PE

[image]

FULL TEXT: How many minor tragedies there are of which the world has no knowledge. Less than a week ago there was sounded the last note in a long drawn minor strain to which one man's life had been attuned for nearly thirty years. An unknown man was knocked down by a horse that ran away in a Pittsburgh street. Two or three hours later he died, but before the end came he said his name was John McGray and that he had served with the Ninth Illinois Cavalry during the war.

In 1862 John McGray, then a prosperous Chicago merchant, enlisted in the Union army and went to the front, leaving behind him a wife and two children. After three years of faithful effort on behalf of the flag he returned home only to discover that his wife had abandoned him and had taken the little ones with her. Those two children were very dear to John McGray. In camp, on the march, and amid the roar of conflict their images were often before his eyes. He would not give them up. Disposing of his remnants of property he started out to seek his own.

Patiently and with fidelity that knew no wavering he continued his quest but without any appearance of encouragement. Then his money gave out and the search moved less rapidly but without diminution in its persistence. With but one object in life the soldier worked at whatever occupation he could find, scorning charity, until funds enough had been saved to make another movement possible. From state to state he wandered, occasionally believing he had a clue, but more frequently groping in the dark.

He was looking for employment in Pittsburgh when that runaway horse came along, and then, perhaps, John McCray found his children.

["Perhaps He Found the Children – Sad Life Romance, Beginning with the War and Ending Last Week," Chicago Tribune (Il.), May 19, 1893, p. 18]

One has to wonder if today this man would be tagged as a member of an abusers lobby, and his wife an empowered woman prevailing against the odds. ~ PE

Devil with the red pill on

Jade Michael · 31 May 2012 · Archived copy · Original

The early-mid 1980's saw the emergence of "satanic panic"; a widespread phenomenon that, among many false allegations, fingered various Heavy Metal bands and fans as "Satanists", and implied that the accused were involved in unsavory and/or illegal behavior. These allegations have since been debunked by the FBI, but for the better part of a decade the devil served as the scapegoat for those who felt repulsed by an evolving art form.

Christian-based organizations, conservative think tanks and groups that were a combination of the two all cast their judgments based on (at best) loose interpretations of several Heavy Metal album covers, song lyrics and the stage antics of "suspect" bands.

To give you an idea of just how much this witch hunt was rooted in irrational paranoia, even the Progressive Rock band Rush was on a hit list of "occult" oriented bands, mainly for the band's use of a red star inside a circle pictured on the band's 2112 album cover. Even when taken at face value, the circled star clearly had nothing to do with Satanism as the Church of Satan's official symbol is the Sigil of Baphomet.

Some Satanists will also use an inverted Pentagram enclosed in a circle as a symbol of recognition for the Left Hand Path. At best, the artwork on the Rush album cover could be misconstrued as a symbol for Pagan ritual, but upon further investigation and after the album's lyrics are taken into consideration, it becomes obvious that both implications are laughably false. This fatuous stretch was symbolic of just how virulent conservative Christian groups became in the face of free speech.

Cut to the present, society now has a New Devil created by sanctimonious "vigilantes" hailing from the bowels of political correctness. These feminist whitewashers have made their devil out to be a much larger and much more significant group of people than the Heavy Metal subculture was in the 1980's. This New Devil crosses race, sexual orientation and financial status, as it demonstrably includes any member of the male gender (and many females as well). Not surprisingly, along with the vast change in western politics since the Regan/Thatcher era, today's inquisition emanates from left-driven media zealots; a camp akin to its conservative Christian cousins when it comes to employing bullying tactics.

These ideological bottom feeders have made multiple attempts to hurl negative attention onto MRAs; a growing population of men and women who stand up for men as human beings worthy of equal treatment under the law. To the politically correct, men represent everything that "got us into this mess". Men are the scapegoats to the world's ills and the media has outfitted us all with horns and tails.

When men and women speak out about injustice, they are typically referred to as "activists". When these activists ban together to raise awareness of their cause they often times create various forms of artwork that is reactionary to their struggle. It's typically representative of the oppressive forces responsible for the injustice in the first place.

This is generally all fine and dandy as far as the masses are concerned – except when said artwork criticizes women, feminists or anti-male policy. Why? Because, to allow the devil his day in court would be blasphemous to the status quo. All Hell would break loose. No one wants to hear what the devil has to say because no matter what may roll off of his double-pointed tongue, it is inherently diabolical and will need to be censored forthwith.

Societal scapegoats are created to blame and shame; to foster a "negative" to an established "positive". However, when it is inevitably proven that certain scapegoats aren't a perceived threat, rather just another part of the population that is neither all good nor all bad, it is "out with the old and in with the new". A New Devil must be brought to light for the sake of those who are "good", in order to keep those of us who are "bad" in line. Since the advent of pop culture mediums, outing these supposed Spawns of Hell has become not only easier but trendier. And it is chic to hate today's New Devil. One appears especially dapper when pushing a clear misconception of the New Devil as truth.

It is socially acceptable for these dreck peddlers to knock and spread lies about men and, moreover, what men do for each other and themselves (i.e. their underground movements, music and art). Our critics don't focus on the fact that many of us have faced and dealt with adversity and abuse because it is more sensational to focus on our sometimes, and rightfully so, harsh reactions to it. If the genders were reversed, this would be a non-issue as any female criticism of men is deemed "empowering."

When a man shows emotion or especially when he shows vulnerability, he becomes unsuitable based on the rigid societal standards set upon him. Unless he fits within this manufactured format by assuming the correct thoughts and actions, he could be considered a "loose cannon" at best. Certainly, if he does not maintain a preconceived report with women, he will be ostracized.

But…back to Satan.

Upon educating oneself on what the philosophy of Satanism actually is, it becomes more absurd that droves of teased-haired teenagers in Motley Crüe t-shirts were accused of blindly adhering to its principles. I say this not to promote or denounce any religion or to knock Crüe fans, but rather to demonstrate a point, and make a parallel between then and now.

Satanism champions staunch individualism and a rational disbelief in a red guy with a tail and pitchfork. Its one part Atheism, one part Ayn Rand Objectivism and one part Aleister Crowley. "Responsibility to the responsible" is one of Satanism's most promoted tenets. Now, could someone please explain to me how a disgruntled, mentally unstable 13-year old who abuses animals and/or shoots his classmates could possibly get lumped in with Satanism? Additionally, there is a written application process and a stiff membership fee to pay before a prospective member can legally and publically align himself with the Church of Satan.

Clearly, its detractors were creating a circus of misinformation to benefit their own Christian/conservative agendas of the day. And to round out this analogy, MRAs are no more a "hate movement" than registered Satanists are a cat-killing gaggle of baby snatchers.

Pure silliness.

It could be said that MRAs have been deemed "satanic" by feminist media parasites when, in fact, if someone actually reads our articles and looks at our artwork without extracting and manipulating aspects of it to create falsehoods with, it becomes clear that we are not the devils we are made out to be. There are those, however, who harbor irrational fear towards us and turn their fear mongering into a fragmented career. Through this fear they attempt to persuade their minions by disguising their efforts as journalism or some other pseudo-intellectual affectation.

Do some MRAs create angry artwork? Absolutely.

Is the MRM a hate movement? No.

Well, we do hate misandry, but we are not a movement based on hating women, of which we've been accused. Not all women are misandric, likewise, not all men are rapists or greedy, evil, pillaging patriarchs. Good grief, do these things really need to be explained? Apparently they do insofar as bands like Slayer had to defend not only their right to free speech, but also had to interpret their lyrics for their opposition. When an opposing force is without even the basic understanding of what they are opposing, their arguments are undoubtedly baseless. As much as our detractors may accuse us of the same, we are at the very least, able to come up with proof time and time again that this New Devil has in fact been irrationally and legally marginalized.

And for the record, not all Heavy Metal bands (very few as a matter of fact) promote real Satanism. Merciful Fate was one of the first to play with satanic themes. Ever hear of a Merciful Fate or King Diamond fan hacking up babies in the name of Satan? I'm guessing not because fans of those acts might even adhere to the real tenets of Satanism, if they are in fact Satanists at all.

And MRAs might not actually be misogynistic wife beaters.

And Pit Bulls might not be bloody thirsty Hellhounds.

When MRA artwork is demonized I am reminded of a t-shirt that a gay friend of mine used to wear. The t-shirt read “ditch the bitch and make the switch”. Neither he, nor I ever once heard anything about the manufacturer or retailer of the shirt being accused of misogyny. But the MRM’s critics should, by their standards, decry the shirt as promoting “hate” towards women, right?

After all, it has the word “bitch” in it and suggests that women not be paired with. Nah, not likely. Perhaps that is partly because it is just a humorous, gay-affirmative t-shirt and partly because…well…it is not misogynistic. And most importantly, it was not a male-affirmative t-shirt, which is the only reason it was held to different standards in regards to public scrutiny. But I ask, if a MGHOW was to wear that same t-shirt, how do you think he would be perceived?

Whether you’re a herd-mentality think tank stemming from the left, right or center you need a devil to oppose in order to amass numbers. And, according to shit starter law, you’d better make damned sure those numbers usurp the group you are demonizing in order to “successfully” refute its claims. You can only do this by opportunistically creating falsehoods and provocative drama designed to pander to different segments of the population. In short, you’re a popularity-driven whore whose wares are based solely in narcissistic advantageousness. The need to be admired as the saint surpasses any call to understanding, compassion and objectivity. In lieu of my earlier analogy, I feel it is relevant to add that Anton LaVey called this the “good guy badge” in an essay he penned under the same title.

Like many MRAs, I wish not to be the good guy, the bad guy or the indifferent guy. **I just wish to be a guy** in a world where being one isn’t demonized. However crude my methods are to wake people up to this injustice, I guess I’d rather be called out for that instead of standing idly by while doing nothing, or worse yet, selling out the very real suffering of so many men in order to self-aggrandize.

AVfM Radio: Male Spaces

John Hembling (JtO) · 31 May 2012 · Archived copy · Original

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If masculinity is evil, predatory, regressive atavism – which is what the proponents of radical feminism seem to believe, then male spaces, or places in human society which are male oriented, male friendly without apology without polite curtaining of male identity in deference to women – such places cannot possibly be allowed.

Female spaces, that is, places where female identity dominates to the total exclusion of men are relatively common, and indeed, almost all public space shared by women is governed with an ethic of deference to female emotion and sensibility. However, in a healthy, functional society which acknowledged the existence of men and women, as humans, both Female and Male friendly spaces are necessary feature of the landscape. So where are the male spaces in modern society, and how do we get them back?

JtO, GWW and TyphonBlue get busy tonight with some necessary groundwork, rebuilding male space in western society.

The show airs live on May 31, at 8:00 Central Time, US, which is 2:00 a.m. June 1, in London and 11:00 a.m. June 1 in Brisbane. If you have not yet requested membership in the Stickcam Room, you can do so through the link below. The call in number is 310-388-9709. You can also contact the show via skype free if you are registered with the show.

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Patriarchy is the oppression of men

Alison Tieman (Typhonblue) · 31 May 2012 · Archived copy · Original

Patriarchy is Oppression of Men

We cast others into the roles of agent and patient. Agents do things, patients have things done to them. People prefer to deliver pain to agents, even those agents who act in the benefit to others, than patients. Agents, good or bad, are seen as both capable of enduring more pain than patients and elicit less sympathy when they do so.[1]

This dichotomy divides people into those who can expect to draw upon the resources of society to be protected and provided for, and those who can't.

This dynamic can also be titled 'hyperagency'[2]. Hyperagency is the perception that a group of people has more agency than they actually do. Being cast in the role of hyperagent has significant drawbacks for groups so cast and throughout history we can see groups of marginalized people cast into this role as scapegoats. They are seen as having disproportionate influence on society, thus responsible for all of its ills, thus punishment or confinement of the hyperagent group is justified.

Hyperagents suffer from hyposympathy relative to hypoagents. Hypoagents are greatly enfranchised over hyperagents in their ability to expect and demand that others protect them when they are victimized and provide for them when they require it. Hypoagents weild power through the creation and exploitation of *hypersympathy*. Hypersympathy is an artificially inflated sympathy based on reducing other's perception of one's agency.

Hyperagents, on the other hand, are considered the appropriate dispensers of violence on the behalf of hypoagents. Hyperagents are also expected to buffer hypoagents from directly experiencing violence or depredation.

Men, in every society on earth, are cast into the role of hyperagent. They are expected to assume positions of overt power in the family and in the political, legal and financial spheres. This is an expectation of their gender role and one they have to fulfill least they be seen as 'not a man' and thus worthless to their families and society.

Needing to be emphasized is men's *lack of agency* regarding assumption of the position of hyperagent.

Men are forced to assume the role of hyperagent in various ways. Some men have it thrust upon them as a condition of being male; for example in communities that have a cultural practice of appointing men as heads of households (even though there is evidence indicating that men have less actual control over their households relative to the true head of the home, the woman who has taken him as husband.) Men are also expected to acquire hyperagency through participation in systems that expect sacrifice of emotional and physical health as a cost of participation.

Forcing men into hyperagency as a condition of their gender role enables a vast reserve of vulnerable men—made vulnerable by society's relative indifference to their suffering and deaths–for society to sacrifice when and where it requires such sacrifice.

Without the perception of male hyperagency, cultivated through cultural rules about 'heads of households' and the 'stronger sex', there would not be this battery of human bodies to throw into the woodchipper.

This creates a self-reinforcing cycle. Generals exist because there are tens of thousands of privates willing to give up their lives on his order; tens of thousands of privates exist because men have been thrust into the role of hyperagent thus society will turn a blind eye to their deaths; men have been universally stereotyped as hyperagents because Generals are male. But Generals are male because only men are so motivated by the expectation to assume hyperagency that they will endure the emotional strain of sending thousands of people to their death. (Regardless if that emotional strain is lessened by the fact those people are mostly men.)

Men die in war precisely because our leaders are men.

(In fact arguing that excluding women from positions of power is oppression of women when those positions of

power *only exist because other men are willing to sacrifice their lives to create them* seems to be moral slight of hand of the worst sort.)

Far from being empowering, a man's role as hyperagent is *disempowering*.

Every cultural institution that casts men into the role of overt hyperagent disenfranchises men as a group emotionally. They become victims of hyposympathy and are incapable of rousing concern from others for their vulnerabilities. (Instead their vulnerabilities arouse contempt and ostracisim.) Simply, the more cultural institutions that presumptively exclude women from the role of hyperagent, the more women are perceived as hypoagents relative to men, the more hypersympathy women receive and the more men suffer from hyposympathy.

In a system, where overt hypoagency benefits women by enfranchising them with hypersympathy, women policing the behavior of other women—including resisting overt political enfranchisement of women as the female founded and lead Antisufferage movement demonstrates– to make sure all women play the role of hypoagent is makes complete sense.

Rather than dupes of the patriarchy, these women are protecting the dynamic that produces the hypersympathy that they then exploit to benefit themselves.

Conversely forcing men into the role of hyperagent represents a real and often deadly loss of empathetic potency. It puts men into an inferior position relative to women when negotiating for sympathy from society at large.

And no one in history ever asked men's permission before forcing their participation in all of this.

[1] "Moral Typecasting: Divergent Perceptions of Moral Agents and Moral Patients" http://www.wjh.harvard.edu/~wegner/pdfs/Gray%20&%20Wegner%20(2009)%20Moral%20Typecasting.pdf

[2] Credit to GirlWritesWhat for coining the term 'hyperagency.'

Radfems ousted from Conway Hall!

Paul Elam · 1 June 2012 · Archived copy · Original

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I just had the pleasure of a skype conversation with the one and only Agent Orange. I felt compelled to speak with AO after discovering that the pro-violence bigots at Radfem Hub were just dealt a significant blow, courtesy in part of the Agent Orange Files.

Conway Hall, a London convention center and speaking venue where the Radfem group was scheduled to have an upcoming "conference," issued a statement explaining why the Radfem group is now banned from that venue.

"We had sought assurances that the organizers would allow access to all, in order to enable the event to proceed at the venue. We also expressed concern that particular speakers would need to be made aware that whilst welcoming progressive thinking and debate, Conway Hall seeks to uphold inclusivity in respect of both legal obligations and as a principle."[1]

The language is polite, but the message is clear. They don't want to do business with a bunch of bigots.

AO sent them selections from the Agent Orange Files a week ago. Those files have also been making the rounds in the transgendered community recently (also via AO), and have spawned a great deal of protest from there.

This was not just about their exclusion of transgender people, though, and they are being lambasted for it across the board. In addition to being exposed by activists on the MRM side, an increasing amount of heat is coming from other directions.

Even feminists at the wildly liberal Democratic Underground[2] have also scrutinized this group of violent bigots and is raising their voice in objection.

One feminist that goes by Catherina there had a message for them:

> **Everyone, regardless of gender, regardless of identity, is quickly realising that your odious views have no place within our future.**

This series of events raises several matters of much significance. One, the fact that these goons have been denied a venue makes it much easier to make sure they are denied other venues. We now have precedent that we can refer to repeatedly that shows a clear mainstream rejection of their bigoted agenda. I don't think it helps the SPLC either that they are publicly supporting and accepting money from an organization so rife with bigotry that they **cannot even muster the credibility to pay for a venue in a liberal environment.** Just saying.

We also gain from feminists being forced to go after each other publicly. Who cares if feminists at Democratic Underground don't get that they are just as culpable as the Radfems? I don't. I am happy to use their rhetoric against the slightly more extreme versions of typical feminists, and then to use it again on the "less" extreme when appropriate.

But here is the kicker. Radfem has already announced that they are going to carry on with their conference at "an alternative venue."

Uh, don't bet the farm on it.

We now have Conway Hall on public record as rejecting Radfem for their bigotry and exclusionary policies. And we have the AO files. And now we have pressure building against them from the transgendered community.

We are going on the attack wherever they go, and we are going to do it FTSU style. So I suggest this group of

“wimmen born wimmen” better start looking for private property on which to utter their hateful incantations and burn their crosses, because wherever they go in the public realm we are going to follow up with immediate action to get them booted, just as they were from Conway Hall.

Score one for the team. We are going to marginalize this group of fucking psychos completely out of existence.

[1] http://conwayhall.org.uk/statement-regarding-radfem-2012

[2] http://www.democraticunderground.com/11396468

In case you have spent the last 8 months under a huge block of granite, here is Robert O’Hara’s devastating exposé, which tells you exactly who the Radfem’s are.

http://www.avoiceformen.com/feminism/radfem-hub-the-underbelly-of-a-hate-movement/

And of course the Agent Orange Files:

http://agentorangefiles.com/

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The Dr. F Show on AVfM Radio

Paul Elam · 1 June 2012 · Archived copy · Original

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I have been concerned to see a number of rumors floating about that revolve around Dr. F having his own radio show in the AVfM network, where he will add his own unique voice for the benefit of our Australian MRM audience.

As great an idea as this is, it is unfortunately not true. So I thought it better to put the rumors to rest before anyone gets the wrong idea. Dr. F will not be adding his voice to our radio program for the benefit of our Australian MRM audience.

What he will be doing is a radio show in which he will be directly antagonizing the agents of misandry in the Land of Oz by getting in their faces with extreme prejudice and recording it, then playing it for us on his very own AVfM Radio program. This will be for the benefit of ALL MRAs across the planet, not just Aussies. In other words, we can all have a good laugh at the expense of foolish bigots, courtesy of the Dr. F show.

Imagine this as Daddy Justice meets Sam Kinison, only sicker and more in your face. With a twist of black humor he will be asking all the right, embarrassing questions of people who really do not want him to be asking anything at all. It will be the first effort of its kind in the MRM, and something tells me it will be very, very entertaining.

It takes a certain amount of spunk to do this kind of show. I have long thought Dr. F to have the guts, and hopelessly incorrigible nature to do it and do it right. He has told me repeatedly, and asked that I pass it along to you, that he has the goods to deliver.

He attributes most of this to the size of his unusually large penis, which he says is so big that entire families of kangaroos stand under it on hot days for the shade. It is so utterly fucking huge, he says, that one glimpse of it caused John Holmes so much immediate despair and humiliation that he filed for unemployment on the spot. And Dr. F promises to use it to figuratively bludgeon everyone on his continent who has anything to do with feminist governance, or is otherwise in the way of men's rights.

That is a lot of ground to cover.

I am sure in the months to come you will hear many feminists talking about the Massive Prick from Oz. And what they say will not be good. This, of course, means it will be music to our ears.

The program starts in Australia on June 10. Look for the show announcements here at AVfM.

[/box]

Taslima Nasreen: a prize idiot

John Hembling (JtO) · 2 June 2012 · Archived copy · Original

According to her bio on freethoughtblogs.com, Taslima Nasreen:

"[I]s an award-winning writer, physician, secular humanist and human rights activist. Nasreen's fiction, nonfiction, poetry and memoir have topped the best-seller's list. Her writings won the hearts of people across the border and she landed with the prestigious literary award Ananda from India in 1992 and 2000. Taslima won The Sakharov Prize for Freedom of Thought from the European Parliament in 1994. She received the Kurt Tucholsky Award from Swedish PEN, the Simone de Beauvoir Award and Human Rights Award from Government of France. She received Le Prix de l' Edit de Nantes from the city of Nantes, France."

"She is a Humanist Laureate in The International Academy for Humanism, USA. She won Distinguished Humanist Award from International Humanist and Ethical Union, Free-thought Heroine award from Freedom From Religion foundation, USA., IBKA award, Germany,and Feminist Press Award, USA . She got the UNESCO Madanjeet Singh prize for Promotion of the Tolerance and Non-violence in 2005. She received the Medal of honor of Lyon. She got honorary citizenship from Paris, Nantes, Lyon, Metz, Thionville, Esch, Venice, Barcelona etc. Taslima was awarded the Condorcet-Aron Prize in the "Parliament of the French Community of Belgium" in Brussels."

"Bestowed with honorary doctorates from Gent University and UCL in Belgium, and American University of Paris and Paris Diderot University in France, she has addressed gatherings in major venues of the world like the European Parliament, National Assembly of France, Universities of Sorbonne, Oxford, Harvard, Yale, etc. She got fellowships as a research scholar at Harvard and New York Universities. She was a Woodrow Wilson Fellow in the USA in 2009. Taslima has written 35 books in Bengali, which includes poetry, essays, novels and autobiography series."

Unfortunately, in spite of that long list of international esteem and praise, and in spite of being the winner of every literary award and humanist laurel of praise ever invented, Taslima Nasreen remains…

...an idiot.

She began a posting on the hilariously misnamed feminist-flavored host freethoughtblogs with the declarative sentence. **"Men hate woman's body[sic]"**. In spite of the confusion over verb tense, this was easy to parse. Men's apparent hatred of women's bodies being the driver behind the near universal use of women's bodies to sell everything from cars to deodorant. Oh yes, men hate women's bodies – which is what gives women so much power over men, right? Because men, the heterosexual ones anyway, find the female form so unappealing? This perfectly explains why the female form is now and always has been featured in so much art through history, right?

Nasreen continues, adding:

> **Women learn from men to hate their own bodies.**

Assuming for a moment that Nasreen's insanely idiotic claim of male hatred of the female form is true, the attendant claim that women learn to hate themselves from men is an indictment of women's independence of mind and adulthood. Can't women think for themselves? Although the claim of male aversion of women's bodies is false, why would women simply inherit hate for their own bodies just because men supposedly hated them. How much inane stupidity are Nasreen's readers expected to uncritically swallow?

> **Media has been busy for decades advising women what they should wear and how they should look like.**

According to Taslima Nasreen's bio, she was born in Bangladesh, but in light of her nearly endless list of literary accolades, phrases such as "how they should look *like*" are difficult to overlook. However, through the media, corporations have been telling men and women what to wear, what to look like, and what to buy for decades, the fact remains that women control 80% of disposable income and are catered to, flattered and marketed to more than men. If that burden is too terrible to bear, maybe a little less COSMO and a little more philosophy, math and science could benefit those poor, self-esteem-challenged victims.

> **Men hate women's hair if they[sic] are not silky and long. Most women keep their hair long even though many of them feel comfortable having short hair. They use different chemicals to make their hair silky.**

Grammar issues aside, this is pure dribble. "Men hate women's hair if they are not silky and long"? I've seen this nonsense before, and I'm pretty sure it was in a shampoo commercial. Men do not hate hair, long hair, short hair, silky hair, whatever hair, men, generally speaking do not care about trivial concerns addressed in make-up advertisements and women's magazines. The attribution of hatred to men, by this much celebrated humanist scholar is persistently shocking throughout the body of her article. The claimed concern by men over trivialities usually relegated to the pages of glitter magazines is frankly surreal.

> **Men do not like the colour of our skin.**

Really? Men do not? Maybe what our great feminist arbiter of right and wrong means is that whoever wrote the advertizing copy for skin whitener in whatever puerile lifestyle magazine she skimmed recently – that copywriter convinced her she needs darker, or lighter, or shinier skin. Nasreen however attributes this "do not like" to simply; men. Jesus wept.

> **So women bleach their skin or get their skin tanned. We spend almost all our money to buy cosmetics so that we can decorate ourselves and become someone men want us to become.**

Of course, what's really being said here is that women, spenders of almost all disposable income – women are not responsible. If women are foolish, vain, insecure, credulous puppets of advertisers who throw their money in whatever direction they're told, thats men's fault. Women are victims, women have no will of their own, they're just innocent objects the bad men of the world control. And if their skin according to whatever bling bling magazine they read is the wrong colour, that's men's fault too. Nigger, please.

> **[S]o that we can decorate ourselves and become someone men want us to become.**

How about becoming whoever the fuck you actually are, like a grown up. Take some personal responsibility for yourself Nasreen, and readers of Taslima Nasreen. Or are all females just too much the fragile, and free-from-volition victims, defining themselves by victimhood and pretending to be the empty vessel of other people's desires. Nasreen's antagonist isn't even A man, it's all men. We're a collective now, I guess ill have to start going to the meetings.

> **We want to make men feel happy**.

…says Nasreen, I guess that where she was going by telling us we hate women, that makes me feel happy – being told I hate people delights me. In truth, Nasreen, by repeatedly telling men they're filled with hate, seems intent on making them feel guilty.

Next, Nasreen declares what men don't like in terms of hair colour. Men, the monolith – given singular preference by our instructor, Nasreen. In fact, biological attraction is tied, evolutionarily to signs of fertility, of which grey hair is a contra-indication. Blame is assigned to *men-the-monolith*, and women's apparent monolithic countermeasure, to dye their hair – laid in blame at men's feet as well. Women, practicing deception to mislead the natural attraction to signs of fertility is characterized as another male failing.

> **Men do not like us when our hair turns grey. So we dye our hair.**

Interestingly, the description offered by Nasreen, "So we dye our hair" indicates calculation and agency in women doing said dying. What a revolutionary idea, women acting on their own behalf, almost like they're adults.

Continuing, Nasreen decrees even more of what men, according to her, hate.

> **Men hate women's eyes, eyebrows, nose, lips, cheeks, neck, ears.**

As a member of Nasreen's monolith, designated "men" – her claim on authority of what men hate is tiresome, and false. Men hate all these body parts? Baloney, rubbish, and insupportable drivel. Following this declaration of the preferences of men, and whether it is wrong because Nasreen is ignorant, or merely lying is a matter left unexamined, but she follows it with a statement of women's action – again, in the monolith of all women.

> **Women paint their eyes, eyebrows, cheeks, lips. We wear jewelries on our neck, we pierce our nose and ears to wear ornaments.**

- Women paint their eyes, eyebrows, cheeks, lips.
- Actors performs actions.

Women paint their eyes et-cetera. Whose eyes? Women's eyes, that is, the eyes belonging to women are painted in acts of volition, by women. Do men paint women? No, they (women) paint themselves. Perhaps then, men force women to paint themselves. Clearly not, as many women go out and about without such self adornment.

> We wear jewelries on our neck, we pierce our nose and ears to wear ornaments.

Even more self actuated self expression and self actualization by women, and why? Because they are held at the points of gun barrels by men? No, it turns out not. Women do these things, painting and adorning, and even dying their hair because it attracts positive attention. In other words, women, to various degrees use make-up to control

the behavior of men.

Taslima Nasreen is trying in her article to foster the impression that women are agency free shuttlecocks at the mercy of the prevailing winds, or of men. However, she repeatedly fails to support this. She includes declarative statements of what women do. Doing things is what denotes people with volition and agency.

The next stupid claim offered as doctrine is:

> **Men hate women's breasts if breasts are not round and large.**

While it's true that many men enjoy large round breasts, it is flatly moronic to infer from this that breasts not conforming to this ideal are not also greatly admired. In addition, breast size and shape, like skin colour and every single thing in Nasreen's idiotic list of what men love or hate, is a superficial cosmetic detail which ultimately doesn't much matter, except to shallow, superficial people. So, based on this so-authoritative decree of what men hate in breasts, *what*?

> **We go for breast implants.**

We, being the monolith; women. In the feeble attempt to cultivate a narrative of victimhood, Nasreen doesn't even bother to float the lie: "men make women get breast implants," although the clumsy grammar and clear dissimilarity with reality may indicate software driven translation into English – from crayon, perhaps. But no, it's women who – exercising agency and volition, go and get themselves breast implants. Why? To exert greater control over men's sexual response and attention. To exert control over men, because according to the winner of every literary and human rights award ever named, men hate women. Quite obviously then, women should define themselves as referential to men, or to what they hate. Self definition as humans apparently never occurred to the monolith that is women, or to Nasreen.

> **We go for breast implants. Implants leak, rupture, burst. We increase our cancer risk.**

And if this really was driven by men, who apparently hate women, isn't this supposed male-accommodation rather stupid of women?

> **Men hate our natural abdominal fat.**

Do they? Do men hate abdominal fat? Is that what men are? Haters of body parts? I wonder how humanity survived – reproducing to remain a viable species on this planet millennia after millennia through human pre-history, if indeed men hate women's natural body fat.

However, positing the claim – briefly as if it were true, what do women do? Why they exercise their adult volition and agency:

> **We almost stop eating to reduce our fat to please men. We suffer from anorexia, bulimia and other eating disorders. We become skeletons. We die.**

And all to please men, who, according to Nasreen hate all the parts of women from not-round-enough breasts to too fat abdomens. To please these hateful men, women starve themselves and die. This seems rather stupid as an exercise of self agency, surely women aren't so foolish as all this? Surely theyre motivated by more than a referential identity, tying all self image to whatever it is in Nasreen's mind that men hate?

But what else do men hate?

- Men hate women's legs.
- Men hate us if our hymens are broken.
- Men hate our vagina[s].
- Men hate our natural leg hair.

Et-cetera.

This list is so stupid, so false, and so frivolous – that each body part, apparently a matter of grave concern and a target of male hatred. To say Nasreen's list is insulting also insults the intelligence of men. Who rather than assayers of collected body parts, generally regard women as people, complete. But that difficult truth doesn't fit into a narrative of demeaning objectification, reduction to parts, and make-believe hatred.

In answer to each item men supposedly hate, Nasreen lists detailed accounts of self injury by women. What women, her monolithic "we" do to themselves – of their own free will, but apparently, still victims. Women's actions are never their own, no, somehow evil men, using the magic of patriarchy, they are the puppeteers of female adult human beings.

And what of men in Taslima Nasreen's imaginary world?

> **We tell men that we like them for who they are.**

Actually, Taslima Nasreen tells men they are creatures of hatred. If men really did hate women in every separately listed portion of their anatomy, and women: " lik[ed] them for who they are" then women would be stupid, self-abasing idiots wouldn't they? In spite of Nasreen's demonstration, in most cases, women (the monolith) are not so pathetic.

Continuing on men:

> **They do not destroy their natural body to make us feel happy.**

…except when they die in coal mines, in diamond mines, in the Atlantic fishing and crabbing, in forests cutting lumber, on oil rigs and tankers and in battle, everywhere men die on the job. The death professions which keep the world running safely for women, while those oh-so-hated women spend 80% of the world's disposable income. So, men actually do destroy their natural bodies to keep women safe, fed, housed, and protected. But according to Taslima Nasreen,

> **[p]atriarchy [is] a system artificially imposed on society causes all the injustices and inequalities against women**.

Yeah, sure it is.

One of the highest rated comments on this woman's article calls her a goddess. It doesn't say "of stupidity" or "of lies" but it should.

However, the most remarkable aspect of Taslima Nasreen's article is the contrast between writing which indicates the point of view of a foolish child, and a byline enumerating multiple literary awards and accomplishments. In addition, the largely complimentary tone of comments left on Nasreen's free thought blog shows no apparent awareness of an obviously immature, ignorant and stupid point of view. It may be that her readers are as foolish and silly as she seems to be herself. It is quite sad.

http://freethoughtblogs.com/taslima/2012/05/30/men-hate-womans-body

More bleating from Clementine Ford

Greg Canning · 3 June 2012 · Archived copy · Original

The release of David Benatar's scholarly exposition of the "Second Sexism"[1] has caused a deluge of articles by feminists, eager to shout down his achievement. This scholarly work distributed by the renowned academic publishing house Blackwell has, rather than attracting critical reviews, been confronted with standard feminist lies and derision.[2]

None of these feminists offer any serious analysis of Benatar's well developed and referenced arguments. In fact, many appear to not even have read the book. They attack the concept that unfair discrimination against men could even exist and then grasp the opportunity to distract the agenda with stale factoids inflating female victimhood.

This is exactly what junior Radfem journalist "howling Clementine Ford[3]" did in her opinion piece titled "Men are marginalised, claims book" published at stuff.co.nz.[4]

She howls:

> **Before you laugh yourself into a coma at the desk where you're no doubt earning two thirds of your male counterpart's salary.**

Ford demonstrates her ignorance of formal logic; claiming something is humorous is not an argument against its validity. Still, in this case, it provides her an opportunity to append the repeatedly repudiated myth of a gender wage gap. [5]

She continues:

> **Benatar's thesis therefore attempts philosophically to address the ways in which men ALSO experience discrimination in a rigidly patriarchal society.**

Here Ford resorts to capital letters, rather than literary skill, to shout rather than howl, that the word "also" is important. Indeed had she bothered to read the work she would know that Benatar clearly states:

> **This book is about the second sexism. Accordingly it is not about that sexism of which females are the primary victims. That is not because I deny the existence of such sexism. It clearly exists and has existed for a very long time.**

Ford finds it offensive that any attention should be given to discrimination against males and such offence is intended as an argument against such a study. She distorts Benatar's thesis by misrepresenting it as relating to "rigidly patriarchal society." Most of, but not all the focus of the book relates to circumstances in highly pro female western societies and the term patriarchy/ or patriarchal does not have a single occurrence in the book (I know because I have a searchable electronic copy). Ford simply invented this.

Benatar correctly states that discrimination against women has been extensively researched and written about, but that researching and describing discrimination against men has rarely occurred in academia. He notes:

> **Discrimination against females has been the subject of almost all the discussion about sexism. I do not plan to add to it here.**

There is so little formal research into discrimination against men that the true extent of it remains to be elucidated.

Benatar has structured The Second Sexism to establish certain sequential aims. In the introduction he clearly defines the terms used and scope of his work, and contrasts alternate terminologies and meanings used elsewhere. For example whist everyone knows what we mean by sexism in common usage, academics define and apply the term in different ways. In Chapter 2 he presents the source data and describes the instances of male disadvantage he will later examine in more detail. Chapter 3 attempts to understand why these disadvantages have arisen, looking at beliefs, attitudes, biologic and social factors, whist chapter 4 seeks to determine if these examples of male disadvantage are due to unfair sex discrimination.

The 5th chapter is devoted to addressing the various objections likely to be raised by those who would deny or minimise the second sexism. These include in addition to the well-known logical fallacies, the inversion argument where examples of discrimination against men are contorted and claimed to be examples of discrimination against women.

The cost of the dominance argument is that men must pay in some way for their supposedly privileged position in society. The distraction argument, in which instances of male disadvantage may be begrudgingly accepted but are considered unimportant or unworthy of attention as female disadvantage, is considered a more pressing problem – finally uses the technicality of defining discrimination as a way to deny anti-male sexism. Typically feminists deny that members of dominant groups (to which men are naturally considered to belong) are by virtue of their dominance unable to suffer discrimination. Ford and others have not disappointed him.

In response to a list of examples of discrimination against men, and noting that whist many men occupy positions at the top echelons of society, a similar number are at the rock bottom.

She claims:

> **Evidently, this is supposed to cancel out discrimination against women by invoking the rules of the world's most logically unsound game of Rock, Paper, *Headdesk*.[sic]**

This is a distraction argument. Clementine, the book is about discrimination against men, get used to it! What relevance rock, paper, scissors headdesk has is beyond me. It is as logically unsound as using asterisks for quotes.

Ford notes in relation to the fact that men are more likely to be victims of violence that this is "usually at the hands of other men, but that's apparently beside the point." This tired retort of course denies women's complicity in violence enacted on, or by men, on their behalf (see JTO's Violence by Proxy[6]) as well as the substantial violence against men perpetrated directly by women.

Family violence is one of the areas where gender bias has historically focused research predominately if not entirely on women's experiences of violence. Despite this there is a growing body of evidence that women are equally if not more violent in interpersonal relationships as men.

We know in Australia that at least one in three victims of family violence are male.[7] The academic and scientific literature is clear that women make up the majority of perpetrators of child abuse and neglect[8]including murder of ones own child or children. Perhaps Ford would consider these victims "beside the point" and unworthy of assistance or redress as well?

She continues:

> **But it would be folly to write Benatar off as some kind of mad troll suddenly lumped with a megaphone and a mission. Unlike some of the more fervently frothing men's advocates barking up trees they can't see the wood for.**

And

> **Unfortunately, so used have we gotten to deflecting the spittle that shoots forth from these self-fancying modern day slaves that Benatar's argument will likely (and perhaps understandably) be met by exhausted ranting and cynical eyerolls.**

Name calling and describing the disparagement with which some feminists might receive his work does nothing to argue against or negate its inherent truths. In fact the reactionary and intellectually vacant proliferation of feminist tripe the book has generated, is likely to draw extensive attention, to what is destined to become a classic for advocates of men's rights and true gender equity.

Perhaps the greatest condemnation of Ford's hypocrisy should be directed to her comments about war and war deaths.

She writes;

> **While we could argue that the price of men starting wars is that they have to fight them, is that really the answer? 'Men' don't start wars – governments do. Governments are typically overrun by men and structures of power that favour masculinity. And the people who start wars very rarely actually fight in them.**
>
> **So is it sexism against men that leads to their lives being considered, in this example, more expendable? In part, yes – but unlike the discrimination experienced by women, sexism against men occurs in a counterintuitive fashion.**

So Ford sees of sexism involved in the social expectation and legal compulsion of predominantly men being sent to war as a cost of dominance argument, but that's ok because it's only "counter intuitive" sexism. Women those bastions of intuition and compassion for life need to reject their innate humanity to condone such discrimination. They have to rationalise that having men protect and suffer violence on their behalf is worth reducing men to the role of disposable utilities because it benefits women. She then makes the following assertions:

> **People don't bristle at the thought of women being sent home in body bags because women's lives are inherently given more value; thousands of years of history has a pretty solid company line on this. They bristle because women aren't considered naturally capable of Getting The Job Done – because, in an obscure twist of logic, they lack the natural masculine attributes of strength that apparently help men both protect their fellow humans, and kill them.**

No, Clementine, evolutionary biology and psychology tell us that women are the "reproductive bottleneck." For a group to survive you can expend most of the males but still repopulate if enough females are protected, which is exactly what has happened repeatedly in history. Women have had the privilege of exemption from conflicts that threatened the group and that has *always* been the "company line."

Yes, it may be a biologic fact that men in general are stronger than women (nothing to do with twists of logic), but women's inferior strength has not precluded feminists arguing that they should have equal opportunity in any other occupation in which strength may be a prerequisite; firefighting and law enforcement, for example. It is unfettered hypocrisy to claim biological determinism when it suits and social construction when it does not in justifying female privilege and entitlement.

Next she presents a barrage of blatant lies:

> **(if Benatar wants to argue extremes of discrimination in men's education and economics, he can begin by addressing the fact that women make up 66% of the world's illiterate adults; 3 out of 4 fatalities in war are women and children; gender based violence is the biggest cause of death of women aged between 15 and 44; and that even while men may be being sent to war, tens of thousands of women are being raped as a weapon of it.)**

Another distraction argument, Benatar is not obliged to address any of the false stats you quote, but I will.

If you want to look at literacy rates, look at western feminised countries where boys consistently fall behind girl's literacy ratings.

Where did you pluck the 3 out of 4 fatalities in war figure from I wonder?[9] Which war or wars are you talking about? Given you are an Australian how many Australian women and children do you believe have been killed in wars compared to deaths of Australian men? Of course when counting children just add them to women because there are never any boys in the civilian casualty figures and children are of course possessions of women. Show me where in the Australian or US military doctrine rape is listed as a weapon, or as tactic? How many cases of alleged or proven rape by Australian or US forces can you document?

As for gender based violence being the "biggest" cause of death for women aged between 14 and 44, that statistic relates to "death, disease and disability" most of it is"disease and disability" and even then the methodology in calculating this"burden of disease figure" is at best dodgy.

At one point Ford states "it's not a competition" but in the following sentence is obliged to point out that "women undoubtedly suffer the lion's share of patriarchal oppression." Nope it's not a competition but women win hands down anyway in the victimhood stakes and don't you sexist men forget it.

Sorry Clementine, male disadvantage is real. It is often due to unfair sex discrimination and a growing number of men and women are becoming aware of it, studying it and informing others. Your fallacious illogical bleatings will never stop that. If anything, bigots like you are simply fuelling the men's rights fire. Please keep it up.

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[1] http://www.amazon.com/The-Second-Sexism-Discrimination-Philosophy/dp/0470674512

[2] http://www.guardian.co.uk/commentisfree/2012/may/16/second-sexism-men-blaming-feminism

[3] http://clementineford.tumblr.com/about

[4] http://www.stuff.co.nz/life-style/wellbeing/7015262/Men-are-marginalised-claims-book

[5] http://www.telegraph.co.uk/finance/personalfinance/8212662/Gender-pay-gap-down-to-womens-lifestyle-choices.html

http://www.businessinsider.com/actually-the-gender-pay-gap-is-just-a-myth-2011-3?op=1

http://www.amazon.com/exec/obidos/tg/detail/-/0814472109/102-2101780-4052114?v=glance

[6] http://www.avoiceformen.com/feminism/government-tyranny/violence-by-proxy/

http://www.avoiceformen.com/a-voice-for-men/avfm-radio/avfm-radio-proxy-violence-and-outsourced-harm/

[7] www.oneinthree.com.au

[8] http://mhaweb.squarespace.com/storage/files/dads_are_not_demons_final.pdf

[9] http://www.avoiceformen.com/mission-and-values/about/

Is the right sympathetic to the MRA?

barbarossaaaa · 3 June 2012 · Archived copy · Original

Within the MRM, we often are confronted with a select few right leaning conservative MRA's (they know who they are), that have a habit of dogmatically demanding the the men's movement adopt a decidedly republican bent. They insist on explaining to all MRA's that do not share their ideas about right wing politics, be they apolitical or left leaning, that one simply cannot expect to form any kind of organized push-back against misandry, if not through the injection of all MRA efforts — the expenditure of all MRA energies, through the vehicle of conservative right wing politics.

Being that I am admittedly much more of a MGHOW, than a bonafide MRA, I will be the first to admit that I have voted a long time ago, decidedly in favor of the party of attrition. I acknowledge that political advancement for men is possible and certainly applaud any MRA willing to fight that battle, but i believe that in the end, freedom for men will arise either gradually via the effects of male societal non-participation reaching levels that render society unstable, or some cataclysmic event that brings the downplayed fact of societies dependability on men into the fore.

I do however think it important to debunk this nonsense, this belief that all misandry stems from the big bad left, which will upon its eradication yield to a golden age of right wing utopianism, if only us wayward MRA's would just realize that the right is in fact…right.

First let's talk about what these specific conservative MRA's mean when they say, right and left. From my understanding of it, they judge the left collectively. Meaning simply that although every politician on the left doesn't necessarily support a certain spending project, or this or that bureaucracy inducing bill, the left is judged for what they have shown themselves to be collectively — their overarching trend towards centralized government power, their predilections for big government, their feminism.

This is a standard of scrutiny that "right is right"ers unfortunately do not apply to themselves. When conservative MRA's are confronted with the blatant misandry and male disposability in their political infrastructure, they eagerly tell you about their special brand of conservative libertarianism they espouse in theory, but very rarely in practice. In appraising whether or not one political party benefits men more than any other we must extend to all prospects the same methodology we apply to left wing politics – Likewise the GOP, the conglomerate that makes up right Wing politics must be similarly appraised.

One does not get to judge the left collective, as they should be judged and hand pick their personal brand of right wing politics when a critiuqe is leveled at their political leanings. I make the accusation that the right also perpetuates misandry as frequently as the left does (albeit in different form). In analyzing the tendencies of collective right wing politics, i claim that we will find a predilection for statism and big government rivaling that of the left, as well as a good amount of misandry to boot.

Since I have no problem acknowledging that the left is a bastion of misandry and feminism, it will not suffice simply to state that the right is sympathetic to men, while offering only comparisons to the left's misandry as evidence. The oft parroted "lesser of two evils" meme is inadmissible. I intend to show where misandry permeates right wing politics, without highlighting the deficiencies of the left wing politics. I subject right wing politics to its own independent inquiry.

Seeing as how conservative MRA's will (appropriately) refer to president Obama as a paragon of leftist misandry, my assessment of the right will center on paragons of the right– republican presidents Reagan and Nixon specifically.

I start with Nixon, The first to coin the term "The war on drugs."

Nixon created the DEA — although the war on illicit drugs had been going on since the early 1900's, the detrimental effects of the drug war on men were catalyzed by the passing of a series of anti-drug legislation's by the

Nixon and Reagan administrations. Nixon signed into law the Comprehensive Drug Abuse Prevention and Control Act of 1970. This divided illicit drugs into five different categories (schedule 1, 2, 3 etc.) dictated by their potential for abuse and medical application. Marijuana, with its medicinal properties, its zero drug mortality and addiction rate, was designated as a schedule 1 drug along with Methamphetamine LSD, and PCP. The immediate consequence of this was of course to be the criminalization of a widely used harmless substance — an often used tactic by a coercive state designed to justify law "enforcement" expansion.

This landmark legislation accelerated the war on drugs, and was re-enacted again by the Reagan administration for the purposes of asset forfeiture laws, and prison warehousing. These measures were mere stepping stone's however, when compared to the Reagan administration. Nixon put these policies into place, Reagan ran with them.

Reagan signed into law the Anti-Drug Abuse Act of 1986, which appropriated $1.7 billion to fight the so called drug crisis — $97 million of which was allocated to build new prisons. The bill reinstated, and vastly expanded upon mandatory minimum sentencing provision's. This made Possession of at least one kilogram of heroin or five kilograms of cocaine punishable by at least ten years in prison. The sale of five grams of crack cocaine now carried a mandatory minimum five-year sentence.

It's not a coincidence that we see Reagan spending just under a a hundred million dollars to build new prisons, while imposing mandatory minimum sentencing for non-violent drug transaction. What he essentially did was to create — out of thin air, a vast and far reaching new standard of prosecutable crime with which to feed (by design) a burgeoning new prison industry. Fast forward to present day and we are now five percent of the world population with an astonishing 25 percent of its prisoners.

This was the genesis of the prison industry, a major conduit of misandry where our brothers are housed like livestock, and peddled to work ridiculous "jobs" for 17 cents an hour. We all know what it really is … slave labor. These policies are directly responsible for why the bureau of justice statistics reports 9 out of 10 non-violent offenders are male, and this is also why the single largest category of total non violent arrests are drug related. This is why the non-violent offender spends an average of 16 months in incarceration, this is why there is a for profit big money prison industry. It all ties back to the policies of the so called iconoclast of limited government and freedom, Ronald Reagan and his failed drug policies that are still largely in effect today.

Lets ask ourselves — under these laws, how many non-violent men are languishing in prison over non-violent drug transactions? How many of them have been or will be raped in prison as a result of their incarceration for a non-violent drug crime? Whenever someone tells you that it most certainly is a right left issue, ask them why the president conservatives most often hold up as the epitome of limited governance passed laws that disproportionately incarcerate men, which in doing so, capitalizes on their labor for pennies on the dollar, whilst exposing them to the threat of violence and rape.

Many conservative apologist's state that Reagan and Nixon didn't start the drug war, that this is something that's been going on since Henry j. Anslinger's reefer madness. They'd be right… to a degree. Graphically, however an incarceration rate vs year graph leaves no room for misconception as to Reagan and Nixon's drug policy being the main catalyst for disproportionate male imprisonment.

[image]

Starting at around 1975 we see a spike begin to develop, and just about at 1984 we see a massive exponential spike in male imprisonment, accompanied by a comparatively minuscule amount of female imprisonment that instead rose gradually and then plateaued. Nixon came into office just before 1970, Reagan in 1981. The correlation is clear. The war on drugs disproportionately effects men, it incarcerates them at a rate that can only be described as systematic enslavement and it was the right, Nixon and the small government iconoclast Ronald Reagan that catalyzed this war of imprisonment against men, there can be no doubt about it.

To reiterate, nobody is claiming that the left isn't anti-man and pro-feminist, yet to claim that MRA's should enter into right wing politics, because the left is unequivocally anti male, means that the right — taken as a whole should

stand on its own, regardless of the misandry perpetuated by the left as being pro-male and for limited government. We will scrutinize the right on its own merits and as I have demonstrated it was right wing presidential policy that is responsible for a massive incarceration of men, it was right wing policy that has allowed the heavy hand of government, to create this incarceration behemoth.

I'm not going to really touch to heavily on the right's propensity to use men as cannon fodder, but I will mention that it was right wing politicians that initiated the war in iraq in the majority. A war that has demonstrably achieved nothing in terms of making America more prosperous, a war that has killed thousands of Americans and an untold number of Iraqi's. It goes without saying that the vast majority off these war dead on both sides are men. Remember that 215 republicans in the house voted for the Iraq war with only six voting against, as opposed to 82 democrats voting for and 126 voting against. In the senate we saw 48 republicans vote for and one lone republican vote against, while democrats voted 29 for and 21 against. The decision to go to war in Iraq — while supported by both parties was supported to a much greater degree by the right than the left. The result of this in terms of the effect it was having on the male soldiers fighting in Iraq, were rates of military suicides rising to their highest level in 2009, and again in 2011 since records records started being kept in 1980.

[image]

The graph clearly shows that during the Clinton years, suicides were marked by a sizable decrease. Immediately upon Bush taking office in 2001 — undoubtedly due to Iraq, the military suicide rates soared until they peaked at the highest point in 2009 when bush left office. As Ive just stated, this reached another high point in 2011 under the Obama administration, the main difference here is that I in no way advocate or proscribe to men that they will find redress of their grievances in the left wing. I understand quite clearly that Clinton also made his significant contributions to the war on drugs, as has Obama. I'm under no illusions, I simply don't trust the right either.

The question I ask those telling us that the right wing is the "party of men" is — whether or not massive incarceration rates, men being used as cannon fodder in unjustifiable wars that do not bring prosperity security or even a defined sense of victory to American and western men, wars that kill men of western and middle eastern descent alike — if you agree with me that all this has come about as a result of predominantly right wing politics, is this not the perpetuation of misandry and of male disposability? are we supposed to hone in on and expose misandry on the left, only to remain willfully ignorant of misandry on the right?

In regards to the not all republicans are like that excuse. This I want to address personally, as I've identified it as what i'll call the right is right'er MRA bait and switch. Conservative MRA's that do this know, when taking the bigger picture into question that the right wing is also for big government and coercive state power, as evidenced by the patriot act and the legislations mentioned above.

What these specific conservative MRA's do, is to highlight an ultra libertarian candidate such as Ron Paul — who because of the anti-freedom, pro big government nature of right wing politics stands no chance of actually getting elected, they'll dole out a token vote for him and when his candidacy inevitably fails as Ron Paul's has, they tow the line and vote for whichever right wing hack gets the presidential nomination. In case of this upcoming presidential election its Mitt Romney. They then rationalize away their vote by performing an "at least hes not a leftist" mental gymnastic.

MRA's must ask themselves why, whenever these so called different "true conservative's" run for anything more influential than a congressional seat, it's the right wing themselves that characterize them as an extremist or a nut job? Isn't that what we saw with Ron Paul? The facts are clear, Ron Paul made a good go of it, said the right things, and talked about fiscal responsibility and limited government. He talked about not policing the world and reducing military spending, His voting record reflected what he was saying consistently.

What did it earn him? Failure — for a second time as per the the votes of the American right wing electorate, and they gave their vote instead to Mitt Romney. If the right wing political infrastructure — what right is right'ers are selling to MRA's as the vehicle for smaller government and individual freedom – will undoubtedly benefit men,

then why, when that same political infrastructure was given for the second time, the opportunity to elect what is essentially the ideal fiscally responsible constitutionalist conservative, did they instead opt for Mitt Romney? It shouldn't have to be explained that this isn't just some monumental failure of discernment, but the GOP and the right wing working as its intended to. That being against the wishes of the people, for endless war and defense spending; for the war on drugs, etc…

Do right is right'ers expect MRAs that choose to follow their advice and participate in right wing politics to support people like Mitt Romney when whatever Libertarian candidate they recommend eventually fizzes out and loses, because the republican political party is just as corrupt and defunct as the leftist's they despise? Are they honestly under the impression that a Mitt Romney, or even a Rick Santorum gives fuckall of a damn for men and our issues? Will they really insult the intelligence of MRA's by expecting them to buy into this?

Personally I have no problem with MRA's injecting themselves into the entire political spectrum, wherever they see the possibility of gaining political power for men, and men only, in hopes of equality and male advocacy. There most certainly are MRA's that can talk the right leftist lingo, appearing sufficiently liberal enough to begin injecting in a calculated way, conversation pertaining to male issues, while understanding that the left is a bastion of misandry.

The right is no different, MRA's can go there with the express purposes of securing and promoting male advocacy, while keeping in mid that it, as a political structure will not hesitate to see men as canon fodder whenever necessary. I have no problem with MRA's getting into politics as MRA's, and for MRA's, but what conservative MRA's and many leftist MRA's want to do is to have their political party define the MRA. One needs only to look at what happened, for example to the tea party, a grass roots movement having significantly more mobilization and power than the MRM does currently — what happened to them?

They achieved marginal success with the November elections, but the bigger picture has shown them to have done what — other than being absorbed by the republican party? They lost their identity, they lost their core issues and beliefs, and Mitt Romney — the antithesis of the so-called freedom and liberty the tea party claimed to be about is still going to win the nomination. The last thing I want is for this movement to be absorbed by a fake conservative agenda.

This article was reprinted with permission. It was originally posted at the Men Going Their Own Way Blog.

Why not date a feminist?

John Hembling (JtO) · 4 June 2012 · Archived copy · Original

Jennifer Hansen is a feminist writer who recently produced a list of six reasons to keep poisonous insects as house pets, why to drive without a seat-belt, motorcycle without a helmet, why to acquire heroin addiction, and why you should place your infant in a pen amongst unfed crocodiles. Also, why look for gas leaks using a lit match, and why to wipe your ass with poison ivy after shitting in the woods.

Actually, Hansen argued for none of these things, rather she recently wrote a list of six reasons for men to date feminists[1]. Several of these are good and compelling reasons to **not** date a feminist, such as the flatly moronic idea that dating your future employer is a good plan, and the rest are simple lies.

Hansen's first reason is the claim, made without apparent irony that: **"Feminists are, by definition, educated women."**

To address this, it's necessary to define a few terms, notably: **"educated"**, and **"feminism"**.

Educated, in it's colloquial meaning generally implies some handful of years at a university or college, and the attainment of an academic credential. Pretty obviously, almost all universities and colleges are highly feminized environments, but there is a qualitative difference between acquiring proficiency in a body of expert knowledge, skill in business methodology or mathematics, or engineering, and the mere acculturation into an ideology. In contrast with academic subjects such as biology, physics, philosophy, political science or systems analysis, Feminism is an ideology. Many usefully educated graduates of other fields also become acculturated to feminist ideology during their education, but acculturation and education shouldn't be confused as the same thing.

And what is the ideology of feminism? This is sometimes hard to answer, as adherents to the ideology indulge in almost never-ending obfuscation of what feminism actually is. "The radical notion that women are people" still gets tossed out as a pat-answer, but women being people is not now, and never was a radical notion.

Cutting through the fluff, feminism is a doctrine built on the pre-supposition of victimhood of women by men as a foundation of female identity. In it's goals is always the utilization of the state to forcibly redress this claimed victimization. In other words, the proxy use of violence and wealth appropriation. In whatever flavor, and variation, these two basic features are common to every doctrine using the label *feminism*. Feminism is therefore, a doctrine of class hatred, and violence.

According to Hansen, feminists also **"read, travel, play golf, and hold interesting jobs"**. And nobody else does any of those things, reading, having interesting jobs, feminism has the monopoly. Seriously, this is satire right? Oh yeah, you might end up dating your future boss. Checking the article, this is reasons to date a feminist, not reasons to run far and fast in the other direction. Oooookay.

Hansen's next reason to date a feminist is that **"There is no presumption that you should pay"**. Obviously I have no presumption that I will pay, but what has this to do with feminism? Having dated self described feminists in the past, I know the cultural onus on me, the man to pay remains present regardless of whether a woman declared herself feminist and therefore liberated from all gendered expectations. Unfortunately, this self actualization seems strangely transient, taking effect when advantage can be had, and returning when traditional female advantage is up for grabs, like ***the man pays***. Cue knee jerk protestations of no-true-scotswoman in three, two, one…

The fact is that in social settings, almost all women, feminist or otherwise continue to expect financial gallantry from men, which is identical to prostitution, simply less honest. As a man with self respect, I do not pay women for the privilege of entertaining them. Feminism or it's absence has nothing to do with that. Hansen bludgeons her readers with a re-iteration of the claim that **"Remember, feminists are educated women."** Which betrays her continued confusion between the concepts of education and ideological indoctrination.

Reason number three to stick your head in a deep-fryer: **"You might get laid on the first date"**.

Because after all, everybody knows men are sex-obsessed, hormone driven subhumans who are always horny, and and desperate to fuck everything with a hole in it. I know this is true because my TV tells me so, quack quack quack quack! And don't forget, feminists are educated, so says Jennifer Hansen for the third time in a row, and by golly, now I believe her. Educated, that's what feminist means – an educated woman, and a non feminist is an uneducated simpleton. If only i'd known sooner, I could have saved myself so much trouble. Woof woof!

Setting aside the asinine cultural dogma that men are foolish sex-obsessed simpletons, claiming *I fuck on the first date* isn't much motivation to spend an evening with somebody, sex is easy enough to come by, that dating the town bike doesn't hold much appeal to an adult with a developed sense of self.

Hansen's forth reason is that when dating a feminist, it is **"unlikely [that a] shotgun wedding scenario [is] in your future."** The feminist dating apologist continues to bang the drum that **"feminists are educated women"** apparently unaware that the ideology is equally subscribed by men. However, the fact that feminist women-folk are so well educated they're safe as sexual partners. **"Safe sex is part of the package."**

Apparently, Hansen believes her male readers are stupid. Apparently, she – and they, have no awareness of the fact that in western societies, reproductive rights are owned entirely by women. That men, in spite of the legal onus to finance any women'a exercised reproductive choice, in spite of the state's enthusiasm for garnisheeing wages, or imprisoning men, or treating them as breeding and paying livestock – sex with a feminist is totally safe. Because as we know, in addition to being educated, feminism endows women with superior ethics, and the legal right to accidentally-on-purpose get pregnant and then force a man, under colour of law – to make a man pay, while excluding him from the life of his child – no feminist would ever do that. They're too ethical, as well as too educated. For that matter, no feminist would ever turn a willing sexual encounter into a criminal accusation – because the next morning that guy didn't look so good, or she's been caught cheating. Or any other trivial reason hundreds of women every year file false charges of rape. But oh yeah, lets fuck on the first date, its not like feminism is an ideology of hatred in which casual destruction of a man's life is fodder for comedy.

Hansen's reason number 5: **"Not only is there no crying in baseball, but there [is] also no crying in feminism."**

It may be that Jennifer Hansen has lived a life in which she has never been challenged on any assertion, no matter how silly, how false, or cross-wise to reality that assertion might be. Perhaps in an environment free from differing opinion, she now simply believes any self-flattering dribble which spills from her keyboard. **"..there [is] also no crying in feminism."**

Crying, whether using actual salty tears, or in the form of repeated histrionic complaint over trivial issues and imaginary oppression is foundational to feminism. To claim there is no crying in feminism is to claim there are no baseball bats, or balls, or bases, in baseball. *women are oppressed, therefore, the government much change the laws*, re-distribute wealth, and use force to redress that oppression. That is feminism in a nutshell, feminist crying to motivate the proxy violence of others.

Hansen's sixth and final reason why men should date feminists is a repetition of her fifth reason, rephrased. **"no drama"**.

Words fail me in trying to address this, except to wonder possibly if Hansen is satirizing feminism. A strange possibility, if true. A woman with the same name, who may be the same person teaches at St Lawrence University, including a course called: Feminist Philosophy.

Notable that ideologies, of which feminism is one are distinguished by starting from a pre-supposition, and then selecting and crafting evidence to support that doctrinal truth. Philosophies, by contrast, start with evidence and observation, and formulate a view of reality based on evidence and observation. Feminism – which starts from the doctrinal *truth* of female oppression is an ideology, and not a philosophy.

The absurdist claim of **"no drama"** isn't even a clever attempt at spin, it's simply the polar opposite of reality so obvious even dyed-in-the-wool inductees to that ideology must roll their eyes.

But those are Jennifer's reasons for men to date a feminist.

However, as dangerously unsound as that advice is, a simple rebuttal of Hansen's six blatant lies is insufficient. Not only should men not date feminists, they should be considerably more pro-active in opposing that ideology of hatred and violence.

No man should date any woman who is not avowedly anti feminist. Remembering, in all of the various flavors and brands of that doctrine common to all is the doctrine of universal male oppression of women, and the endless grasping after the power of legal violence and legal financial appropriation through the state. If you are a man, you are an oppressor, and the only way out from that blanket definition is to renounce and denounce other men, allowing that you're provisionally "one of the good ones". Feminism's endless claim of female oppression takes no note of the millions of men throughout history who died defending women, and the expectation of male protection of women. No historical mountain of female corpses balances the male dead on which civilization is built. Female favouring changes to education, in the past 4 decades have created a system with 65% female graduates – and rather than acting to correct this, modern feminists celebrate and gloat over male marginalization in education. Feminism is a doctrine of the hatred of men, and it is the practice of violence against them through the financial instruments of the modern state, as well as legalized force against men through police, and through war.

Obama, the self declared feminist president of the United States just re-classified foreign civilian men as "combatants"[3][4]. Thus, the male civilian casualties of American military adventure will not be counted, although female civilians continue to matter as humans. Feminism is absolutely a doctrine of hatred and violence. It is therefore necessary to recognize it's adherents, and not only not date them, but to exclude them from your life if you have any concept of yourself as a man being a human of human value.

This is not to say exclude women from your life as a man, as feminism and women are two separate things. Women are human beings, as worthy of human consideration, affection and love as everybody else. Feminism however is a thing built from ideas, and feminists are it's adherents. Dating them, or allowing them into your car, apartment, or life, is ultimately a bad plan.

[1] http://www.thedatereport.com/dating/attraction/dating-feminist/
[2] http://fabiusmaximus.wordpress.com/2009/07/07/women/
[3] http://www.nytimes.com/2012/05/29/world/obamas-leadership-in-war-on-al-qaeda.html?pagewanted=1&_r=1
[4] http://www.salon.com/2012/05/29/militants_media_propaganda/singleton/

Terry O'Neill, another lying profiteer

John Hembling (JtO) · 5 June 2012 · Archived copy · Original

Terry O'Neill's talking points are lies. In her Huffington Post article[1], they are obvious lies. The president of N.O.W (an organization whose name dishonestly conflates female human beings with the ideology called feminism) begins with a repetition of the statement by Republican representative Sandy Adams. Representative Adams said, "Shame on them" after being told of groups opposing the revised Violence Against Woman Act, HR 4970.

This opposition came from "more than 300 organizations and government agencies helping victims of domestic violence, dating violence, sexual assault, and stalking"

The agencies in question are characterized by O'Neill as: "agencies helping victims of domestic violence" but another way to express this, without any metaphorical vaseline smeared on our lens would be to note these are agencies funded by provisions in the previous version of VAWA.

"Shame on them."

That now expired version of the Violence Against Women Act was built on the ideology of the Duluth Model of domestic violence. This is an unsound, dogmatic conception of domestic violence in which all violence is male initiated and perpetrated, but which does not correspond to valid research on domestic violence, or reality.

The Duluth Model's website FAQ page is explicit in identifying men as abusers and women as victims going as far as justifying and excusing women's violence against men, and imputing the motive of patriarchal domination to men in abusive or violent relationships.

Monotonous adherence to the claim of ideological motivation and sexually directional violence (men abusing women) is what makes the Duluth Model so entirely useless as a tool to reduce violence within relationships. Focusing on only half the problem in violent relationships is the logical equivalent of fighting a structure fire by pouring water on only the North and East facing walls, and allowing the South and West facing walls to burn freely.

> **"[W]omen's violence against men has a trivial effect on men compared to the devastating effect of men's violence against women" [2]**

However, the sexually selective fiction of the Duluth Model is what makes it so useful as a narrative for the securing of funds. The image of a violent angry man, beating and abusing an innocent and decorative female victim is what fires everybody's imagination and outrage, and provides easy access to their wallets for donations. The more nuanced truth, that violence is committed reciprocally by men and women[3][4][5][6][7], and that it is motivated by financial stress, mental illness, drug addiction, poor socialization, single-parent upbringing and a host of other factors[8][9], well, this isn't such as easy sell when collecting money for shelter funding.

If "agencies helping victims of domestic violence" focus on only half the participants, using a narrative excluding possible participation of the other half – then those "helping organizations" will never run out of customers, or funding, because they will never reduce or ameliorate any violence or abuse within relationships. By using a purposefully dysfunctional model, those "agencies helping victims of domestic violence" maintain and exacerbate violence in relationships, ensuring the money keeps flowing and that their decorative and innocent female victims are never in short supply.

This is why the previous version of VAWA included almost no provision to thwart abuse of the bill by false accusation, for legal advantage in situations of divorce, immigration, and notably, by prosecutors pursuing frivolous cases against men on scanty or on no evidence – because regardless of the outcomes of those prosecutions, they were funded in the previous version VAWA.

It was a law so tailored for exploitation that under VAWA – the domestic violence grievance industry became a business of profiteers, using a system which escalates human carnage to keep lawyers, lobbyists, prosecutors, and shelter directors paid. VAWA created a system which perpetuates abuse of women and men, and destroys lives, and tears apart families for profit. Terry O'Neill knows this of course, because she is a part of that system. Which explains why she is now lying about honest attempts to reform it. Cui bono?

O'Neill notes (correctly) that the organization called Stop Abusive and Violent Environments (SAVE) authored some of the revised language in the new version of VAWA, but characterizes this as "language that rolled back protections for battered immigrants".

This characterization is false, but the revised language does provide for increased accountability, and some checks against use of VAWA for fraudulent purposes, both by accusers, and by opportunist prosecutors like the infamously corrupt Mary Kellett. No-drop domestic violence prosecutions, such as those pursued by profiteers like Kellet were funded regardless of whether convictions were obtained. This incentivized and funded thousands of frivolous prosecutions, brought for motive of profit to District Attorneys, regardless of the attendant destruction of families and men fraudulently accused.

The use of VAWA by women marrying into the United States to fast-track their citizenship is well documented, feeding their erstwhile husbands to the machine of the grievance industry and gaining citizenship. The structural accommodation is of abuse and fraud, almost as if abuse of the law had been intentionally planned by the framers of the previous version of VAWA. This is what the updated version of the bill aims to correct. But Terry O'Neill claims this is the removal of the protection from victims. It is impossible to take her claim at face value. A detailed reading of the new bill's language doesn't support the claim, and a return to the question of who benefits suggests a more realistic reading.

This is transparent in O'Neill's own explanation, as she says : "The principles underlying H.R. 4970's rollbacks of existing law seem to be that victims don't tell the truth, and that the governmental and nonprofit agencies that provide services to victims and hold perpetrators accountable are engaged in self-enrichment."

Revealing is the use of the word victims. By the act of accusation, in O'Neill's cosmology – accusers are transformed to the un-impeachable pseudo martyrdom of victimhood. Due process, evidentiary inquiry, and the foundation of western justice; a presumption of innocence – these are swept aside by the old VAWA. Expediently condemning those accused, and moving funds to the "victims" and their advocates and enablers.

In O'Neill's words : "victims don't tell the truth" but in reality, accusers often do not. In a system incentivizing false accusation, more of it will occur. O'Neill also invokes the imagery of the third Reich, with her declaration that:

> **Right-wing House members marched in lockstep..**

Obviously, this is a metaphor, and not an actual parade, but no marching or lock-stepping public demonstrations of martial prowess are going on among elected representatives. The move to reform a badly written law which encouraged fraud and suspended due process is attacked by a profiteer who sees opportunity escaping. O'Neill also appears to count on no fact-checking as she indulges in some fantasy.

"Yet not one of them provided evidence of rampant fraud and abuse among VAWA's thousands of grantees and subgrantees, which include law-enforcement agencies, prosecutors' offices and courts" et-cetera, and so on, and so forth, ad infinitude. The mention in her claim of "thousands of grantees and subgrantees" likely included to discourage fact checkers by the enormity of the necessary research.

However, the repeated coverage of one such case by this website springs to mind in O'Neill's claim of "Yet not one of them provided evidence of rampant fraud.."

Mary Kellett provides one such example.

- AVfM news and activism, show 6/
- Maine bar council recommends discipline for A.D.A. Mary Kellett
- A campaign for justice
- Saint Louis University corruption exposed
- Vladek Filler press release
- AVfM news release Filler Case
- Kellett steps in it
- Kellett's prosecutorial crime spree continues/
- Vladek Filler a political prisoner in America/

Strictly speaking, O'Neill might be correct to say "not one of them provided evidence", since it could be more than just one.

O'Neill falls to use of the propagandist's tool, using repetition to establish that accusers are automatically victims, in her words "And why does the language of the bill assume victims are liars and grantees are embezzlers" ?

The language of the bill makes no such assumption, but does accommodate the reality that human beings, if presented with opportunity and advantage, will tend to capitalize on it, as has been repeatedly established under the regime of the previous VAWA. Presumption of innocence is applied to accusers who stand to profit by their accusation, but in the old VAWA, not to the accused, overturning a fundamental principal of justice.

As ever, shame is rolled out against anyone with an opposing view, or an ethical sense that human beings are not innately guilty based on sex. But according to O'Neill, rather than reason, evidence or logic, her tool of control is shame. To quote her once more: "The real shame is on you."

[1] http://www.huffingtonpost.com/terry-oneill/where-the-real-shame-lies_b_1555946.html
[2] http://www.theduluthmodel.org/about/faqs.html#women
[3] http://pubpages.unh.edu/~mas2/V74-gender-symmetry-with-gramham-Kevan-Method%208-.pdf

[4] http://csulb.edu/~mfiebert/assault.htm

[5] Headey, B., Scott, D., & de Vaus, D. (1999). Domestic violence in Australia: Are Women and Men Equally Violent? Australian Social Monitor 2:57-62

[6] Dutton D. G. (2007). Female Intimate Partner Violence and Developmental Trajectories of Abusive Families. International Journal of Men's Health, 6, 54-71
[7] Archer J (2000). Sex Differences in Physically Aggressive Acts between Heterosexual Partners: A Meta-Analytic Review. Psychological Bulletin, 126, 651-680

[8] http://www.chicagotribune.com/news/local/chi-abusers-02-jan02,0,1147422.story?page=2
[9] http://www.themensproject.ca/sites/default/files/menandhealingfinal.pdf

AVFM News and Activism show 7

Robert O'Hara · 5 June 2012 · Archived copy · Original

[box]

On tonight's show we will have as our guest Katherine Gibson of FLAIR or Family Law Advocates Initiating Reform. FLAIR was founded by both Ms Gibson and Gordon smith who was a victim of the family court in Delaware where he was falsely accused by his ex wife of domestic violence and had his children taken from him.

After helping Gordon and countless people with problems in Family Court she realized that the problems were systemic and reform needed to be made legislatively.

Catherine is active in lobbying efforts locally and in Washington on family law and related issues. She advocates for individuals, as time allows, liaising with agencies and entities, on their behalf.

She is a former legal assistant and mediator. Previously she worked in a law office that handled 400-450 divorces a year.

The show airs live on June 5, at 8:00 Central Time, US, which is 2:00 a.m. June 6, in London and 11:00 a.m. June 6 in Brisbane. If you have not yet requested membership in the Stickcam Room, you can do so through the link below. The call in number is 310-388-9709. You can also contact the show via skype free if you are registered with the show.

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SAVE: Soviet-style justice

S.A.V.E. · 5 June 2012 · Archived copy · Original

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PRESS RELEASE

Contact: Teri Stoddard

Telephone: 301-801-0608

In Wake of Abdalla Suspension, SAVE Says Sex Abuse Policies Recall 'Soviet-Style' Justice

WASHINGTON / June 5, 2012 – Following revelations of denial of due process protections to Hany Abdalla, accused by an anonymous source of sexual abuse of an 8-year-old student, Stop Abusive and Violent Environments (SAVE) is calling on lawmakers to investigate the problem of false allegations of abuse.

Abdalla, who works as a teacher's aide in a New York City school, was arrested on April 25. The next day the Manhattan district attorney's office announced it would not prosecute the case and released the man. Abdalla, father of 3, had worked at the school since 2007 and had no prior investigations or convictions on his record. Abdalla always worked with other adults in the room, according to the man's attorney.

The teacher's union has filed a grievance on behalf of Mr. Abdalla. Still, a school system representative refused to indicate how long the department could keep Abdalla suspended without a hearing, or what could lead him to be reinstated, according to the *New York Times* account: http://cityroom.blogs.nytimes.com/2012/05/30/accused-of-abuse-but-not-charged-teachers-aide-remains-in-limbo/

The Abdalla incident occurred just as the National Registry of Exonerations released a ground-breaking study that details how dozens of persons around the country have been falsely accused and convicted on charges of child sex abuse, only to be exonerated after years behind bars. Some had been handed life sentences for a crime they didn't commit.

The exonerations occurred after the "victim" stepped forward to reveal the crime had been fabricated, or after DNA testing proved another person to be the perpetrator. The report deplored the sex-abuse "hysteria" that surrounded many of the prosecutions: http://www.law.umich.edu/special/exoneration/Documents/exonerations_us_1989_2012_full_report.pdf

"Anonymous allegations, secret procedures, open-ended investigations, and media accounts that presume guilt are an anathema to justice." notes SAVE spokesman Philip Cook. "Every lawmaker who took an oath to defend the Constitution should be asking why Soviet-style justice is being allowed to flourish in the United States."

June is False Allegations Awareness Month. According to a national telephone survey, one in 10 persons has been falsely accused of abuse: http://www.saveservices.org/falsely-accused/survey

♦♦♦

Stop Abusive and Violent Environments is a victim-advocacy organization working for evidence-based solutions to partner abuse: www.saveservices.org

[/box]

A Boy at D-Day

Pierce Harlan · 6 June 2012 · Archived copy · Original

His fellow soldiers would needle him that he should be in the Boy Scouts, not the United States Army. Joseph Argenzio, Jr. was just 16 when he enlisted, and he looked it. He hadn't thought about what fighting a war would be like, he just wanted to "be a part of all the patriotism," and he couldn't wait to get into uniform.

It wasn't long before this gung-ho kid, who was rejected when he tried to join the Marines and then had to lie about his age before the Army would take him, found himself on a landing craft heading to Omaha Beach — "a nice cruise on the English Channel," as his sergeant put it — to be part of the first wave of the largest amphibious invasion in the history of the world, 68 years ago today.

The dimple-cheeked boy had been at the front of the craft close to the ramp before they landed, but his sergeant knew that wasn't right and moved him to the back. As soon at the ramp went down, the soldiers in the front were mowed down by German machine gun fire.

Someone made Joe jump over the side of the vessel, and he landed in water over his head. Sinking fast, he had to ditch two heavy cans of ammo and his rifle. Soldiers were falling in every direction around him, and bullets were spraying nearby. Joe stayed alive by hiding among the dead to block the machine gun fire aimed his way.

He took cover on the beach behind a wall. He put on a helmet from a dead soldier and it went down to his nose, a sardonic reminder of his youth. Dodging enemy fire and mortar shells, his unit eventually made it up a hill, crawling through cut wire, burning grass, and mine-laced trails. They flanked a couple of German machine gun stations and destroyed them.

Joe survived, and he is believed to be the youngest Allied soldier who fought at D-Day. Of the 160,000 Allied troops in the invasion, there were approximately 10,000 casualities, mostly American. It was a turning point in the war, and the beginning of the end of the Third Reich.

As the war continued into August, Joe caught flak in his back and was thrown into the air and knocked unconscious. He recuperated, and didn't know that his injuries entitled him to a noncombat position, so he returned to his unit. He later found himself at the Battle of the Bulge, and, in all, saw action in Algeria, Tunisia, Sicily, France, Belgium, Germany and Czechoslovakia. When the war — the Big One — had ended, Joe was still a teenager, but he came home with two Purple Hearts, a Combat Infantry Badge, two Bronze Stars, and he was later awarded the French Legion of Honor Medal for his role on D-Day.

Joe married, raised a family in New York, joined the local volunteer fire department, and for many years worked for the Department of Defense and then the Department of State. But D-Day haunted him until the day he died. He couldn't speak about it for more than 55 years, and then, only with difficulty. When they say "war is hell," they're talking about June 6, 1944. When people would ask Joe what it was like, he'd tell them to watch "Saving Private Ryan" — the scene a lot of people *can't* watch, where young man after young man after young man was methodically gunned down, butchered, by the fierce German resistance. The unspeakable carnage was matched only by the other-worldly valor of the young men called to duty.

Joe Argenzio died in 2010, leaving behind a wife, four children, seven grandchildren and a great-grandchild. He was an old man who had lived a full life. But every obituary, every article about him, made sure to talk about that nice cruise on the English Channel, when a 16-year-old boy helped save the world.

No Good Deed Goes Unpunished: Richard Farnum's Homecoming – 1957

Robert St. Estephe · 6 June 2012 · Archived copy · Original

[image]

Photo Caption: TEARFUL FAREWELL – Carol Farnum weeps as she says good-bye to her father, Richard C. Farnum, who took her and two other children from home after he returned to Mississippi to find wife divorced, remarried. Stephen, Carol's brother, is also held by his father.

FULL TEXT (Article 1 of 2): A Santa Barbara oil field worker was arrested early yesterday as he arrived at International Airport after Gulfport (Miss.) police telegraphed that he had kidnapped his three children from his former wife.

Richard C. Farnum, 34, was booked on suspicion of kidnapping by police who met him when he arrived with his two sons and daughter aboard an American Airlines plane. Later he was released on a writ of habeas corpus returnable March 5 in Superior Court. The three children from a nursing home where his wife, Mrs. Barbara Murphy, had placed them while she went on a honeymoon with her new husband.

"I didn't even know she was divorcing me," Farnum protested to police. "I called the day she was getting married and told her I was buying her a house. She didn't say a thing.

"I came out here last September to work in the oil fields. As soon as I was established she was to join me.

"Then last week a friend called me and said she had married someone else."

Farnum said he had been living in Santa Barbara with his brother Stephen. The brother and the two men's mother, Mrs. Blanche Farnum, were at the airport when the plane arrived.

["Man Held as Kidnapper of his three children; Arrested on Arrival Here From Mississippi With Family on Complaint of Former Wife," Los Angeles Times (Ca.), Feb. 26, 1957, p. 2]

***

FULL TEXT (Article 2 of 2): Richard O. Farnum, 34, oil rigger accused of kidnapping his three children, yesterday settled his dispute with his former wife by retaining the two older children and allowing her the youngest.

Terms of the compromise were disclosed in Superior Judge Harold W. Schweitzer's court when Farnum's petition for guardianship over the children, Stephen, 5; Carroll, 4, and John, 1, was removed from the calendar.

~ Moves to Santa Barbara ~

Farnum's attorney, Walter H. Young, said that Farnum had moved to Santa Barbara with the two older children and that his former wife, Mrs. Barbara Lee Murphy, had taken back to the home she has established with her new husband, Charles Murphy, in Handsboro, Miss.

The oil worker was arrested here last Feb. 25 upon alighting from an airliner with the three children, who were placed in Juvenile Hall. But in his guardianship petition, Farnum said he had left Handsboro to work in California and that upon his return to bring his wife and children here he had found that she had obtained a divorce and was on her honeymoon with Murphy.

He charged that the divorce decree was illegal because he was not notified and asked that he be given full control over the children.

But the settlement carried his agreement to recognize validity of the divorce. He still must appear before Superior Judge Louis H. Burke April 4, however; for disposition of the extradition request made by Mississippi authorities on the kidnapping charge.

["Man Accused in Kidnap Case Settles Dispute; Oil Rigger Keeps His Two Older Children and Allows Former Wife the Youngest," Los Angeles Times, Mar. 21, 1957, part 1, p. 5]

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[image]

Here is the publication summons placed by the scheming Mrs. Farnum while her husband was out of town preparing a new home for his family:

The trick of using a published service of summons, when the litigant knows the location of the other party, but claims ignorance of same, so that the litigant may get a default judgment, has been common in United States divorces since 1805, when the crooked practices of judges and lawyers in Vermont became a scandal throughout the young nation. (See post: The Origin of Divorce Court Corruption, Vermont Divorces – 1805)

[Biloxi Daily Herald (Miss.), Jan. 7, 1957, p. 15

AVfM Radio: The pathology of disconnection

AVfM Radio · 7 June 2012 · Archived copy · Original

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Technology is the name for a body of human accomplishment which has levered our species out of a subsistence, survival based existence to a modern culture of plentiful food, modern medicine, transportation, art, philosophy and affluent prosperity. But technology also enables us to place great distance between the initiation of actions and their execution. This is particularly true in the practice of violence, and in war. But the great separation between initiation of the use of force, and execution also allows detachment, and it's in this great gap that a malevolent and pathological ethic can grow.

Tonight on AVfM Radio JTO and GWW discuss whether proxy violence is the practice of an ethic of evil.

http://www.blogtalkradio.com/avoiceformen/2012/06/08/the-pathology-of-disconnection

After the show:
http://www.stickam.com/group/avoiceformen

[/box]

Australia celebrates False Allegation Awareness Week

Greg Canning · 8 June 2012 · Archived copy · Original

Ironically, this week, False Allegation Awareness week, sees changes to the Australian Family Law Act come into effect. For the first time in Australian history these amendments were passed through parliament without bipartisan political support, and then only after a late night stifling of debate in the Senate. These changes in effect give unsubstantiated allegations of family violence primacy above the rights of the child to an ongoing and meaningful relationship with both parents whilst effectively removing legislated penalties for perjury. [1]

In media announcements heralding the legislations coming into effect Labor's Attorney General Nicola Roxon blatantly lied to the public by claiming "it will remain a criminal offence to make false allegations of violence during court proceedings."[2] The truth is the only way any women can be punished under the new legislation is by an award of costs against her, this is not a "criminal offence" at all, simply an administrative slap on the wrist, which has rarely if ever been imposed. Such a penalty could only be awarded in the event of a "contravention application" by the father, something advised against by family law practitioners on the basis of it's negligible chance of being successful and the potential for inflaming an already high conflict situation to the detriment of their prospects of seeing their children.

Of course feminist bloggers have had a field day announcing how beneficial such changes will be in protecting women and children from men's violence, whilst parading the standard list of false DV Statistics. [3]

Even before the changes became law, in recent weeks we have seen a flurry of emotive reporting from the Australian gynocentric feminist controlled mainstream media concerning a high profile international child abduction case.

Briefly for those who don't know of the case, a young Australian women moved to Italy to study languages met her Italian beau, married and had 4 children all girls. In 2008 they separated and the Italian court granted shared custody with the father having access one afternoon per week and some weekends. In 2010 the children and mother travelled to Australia ostensibly for a holiday but never returned to Italy and the fathers contact even by phone has been stonewalled ever since.

These events are by definition International Child Abduction and after 2 years of lobbying by the father for the children's return to Italy the Australian Family court did as it is obliged to under international conventions and ordered the children's return. The mother then obstructed the execution of this lawful order by sending the children into hiding committing second criminal act.

Next came the leveling of unsubstantiated allegations of abuse against the father and the staging a media circus including airing a contrived obviously edited video on national TV of the children pleading to live with the mother in Australia. Legal haggling continued with the focus being shifted to the "right's of the children" to determine their futures and the matter referred to the High Court of Australia. It has yet to be resolved.

However in the time since the referral to the high court was made, the Italian father who remains in Australia has been granted supervised visitation with his children, the conduct of such visits rather than showing 4 girls afraid of their father, are testimony to a wholesome and loving relationship.

What should happen of course is that the criminal, in this case the mother, should be brought before the courts and treated in exactly the same way a father who abducted his children and breached court orders would be. Instead appeals were made to local members of parliament and senior politicians including the prime minister to intervene, because of overwhelming public support for the girls and their mother.

Voices of reason however are beginning to appear amongst all the mother-centric emotive trash with the recent article by Miranda Divine: "Tug-of-war custody battle is the mother of all issues." Miranda logically contrasts the criminality of the mother versus the law-abiding actions of the father. [4] Robert Franklin of Fathers and Families

has also penned a balanced commentary[5] on the situation.

Meanwhile a federal magistrate has sent a pathetic guilt ridden letter to 2 children he wrongly ordered be alienated from their father even thought he knew the mothers accusations against the father were false.[6]

How much worse do things have to become before an ignorant public realizes the damage the corrupt family law system is doing to families and children? Time will tell but the floodgates are now open for a free for all of false allegations. The dodgy lawyers and feminist abuse industry workers are no doubt rubbing their hands with glee.

[1] http://www.f4e.com.au/blog/2011/11/30/australian-parliament-rolls-back-childrens-rights-to-their-dad/

[2] http://www.smh.com.au/opinion/politics/protecting-our-children-will-always-be-at-the-heart-of-family-law-20120602-1zoxa.html#ixzz1wjW2dlYU

[3] http://www.mamamia.com.au/news/domestic-violence-laws-dramatically-widened-under-nicola-roxon/#comment-822452

[4] http://www.dailytelegraph.com.au/news/opinion/tug-of-war-custody-battle-is-the-mother-of-all-issues/story-e6frezz0-1226367746554

[5] http://www.fathersandfamilies.org/2012/05/16/aussie-news-coverage-of-child-abduction-case-blatantly-anti-dad/

[6] http://www.heraldsun.com.au/news/true-crime-scene/sorry-i-took-daddy-judge/story-fnat7dhc-1226386802260

Similar Movements?

Phil in Utah · 8 June 2012 · Archived copy · Original

Last time I posted here, I linked to a feminist site that I (wrongly) assumed was mocking the very idea that men should have rights. Quite the contrary, the main poster had rightly been calling out such misandrist hacks as Cracked's David Wong and Steve Harvey. So, as Glenn Sacks has been saying all along, there is hope, right? Feminists really will someday be willing to open talks with MRAs because, after all, we're both trying to destroy Patriarchy?

Nope, not quite. "No, seriously, what about the menz?" originally started off as a WordPress blog, but it was soon picked up by (surprise, surprise) the Good Men Project. The originator of this blog, Ozyfrantz, has posted a rather telling self-description: "Ozy Frantz is a student at a well-respected Hippie College in the United States. Zie bases most of zir life decisions on Good Omens by Terry Pratchett and Neil Gaiman." Ozy also claims that she (sorry, zie) would call zirself a radical feminist, were it not for the fact that the radical feminists have completely disowned zir. Gee, I wonder why? As has been pointed out here, no radical feminist would ever say that "Patriarchy hurts men, too," because they don't give a damn.

Though they've all been deleted from the WordPress page, 60% of Ozy's site consisted of "borrowed" articles from other sites and offering a paragraph or so of commentary. She also offered a long introductory article, which unfortunately has not yet been posted at GMP. In the article, she gives a long list of the problems facing men, and says she's tired of every single one. Then, she criticizes feminists, saying "Feminism is NOT in a state where it can accommodate men well. And no, simply telling men that they need to be more feminist is not the solution." Sounds like she might actually be on our side, huh?

APRIL FOOLS!! Ozy then says "MRAs, you are not off the hook," then proceeds to tear down the very people who are trying to end the things plaguing men that she claims to hate, out of her supposed love for those who own penises. She then tears into the MRM with the usual insults: We're misogynists, we're buddies with PUAs, we're bitter virgins who live in our mom's basements (this one really clashes with her saying that she's tired of virgin-shaming), all that bullshit. But hold on, isn't there still hope? Is she maybe truly sympathetic to our movement, but just angry at the handful of MRAs who actually are misogynists?

Sorry to let y'all down again, but no. While she does acknowledge the many hardships faced by men (which, let's be honest, a lot of feminists do, if only paying lip service to the idea), Ozy is still a feminist on a very fundamental level. She lectures lengthily and pedantically about White Heterosexual Christian Male Cisgender privilege, and often calls out her commenters for using "ableist" language. She censors like Jessica Valenti, cusses needlessly like Amanda Marcotte, and draws ridiculous examples of misogyny from nowhere like David Futrelle. Ozy also tells commenters that they need to think exactly like her whenever they use terms like she (sorry, I keep forgetting to use her preferred pronoun–*zie*) does. *Zie* also labels tons of her articles with trigger warnings, which, as Dr. T has told us, were created to give women an easy alternative to personal responsibility. Oh, and most of all, Ozy resolutely refuses to believe that any non-conservative woman should ever be held accountable for *anything* she says or does.

So, even when they claim to be for the rights of men, the handful of "friendly" feminists out there aren't exceptions to the sea of misandry and re-labeled Patriarchy that constitutes the movement; they are perfect examples of it. This is why we must continue to stand our ground against these charlatans.

Matt Forney: Belly aching and bravado

Paul Elam · 9 June 2012 · Archived copy · Original

Matt Forney has a problem. You see, he has been a long time lurker, supporting the idea of men's rights from the silent shadows. He never really did anything, but he was with us in spirit, rooting for the home team when no one was listening. He was what you call a Men's Rights Inactivist, and he was scary good at it.

Oh, but then AVfM changed all that when we put Katherine Heigl on Register-her.com. Or, as he puts it so succinctly on his blog:

> **I agree with much of what they [MRA's] say, but I realized a while ago that I couldn't in good conscience consider myself a supporter of men's rights. The catalyst? Register-Her.com.**

Fatal mistake on our part, it seems. Ol' Matt pulled his non-actualized, non-materialized non-support support like it was, *imagine this*, never really there. And then he set about calling us a bunch of whiners. He apparently wrote about it in *In Mala Fide* back in May, and just recently reposted the piece to his blog, because, he says, the blog "will soon be defunct."

I was too busy with everything else he said to try to make sense of that one. Maybe someone can 'splain that one to me later. Right now it appears a good a time as any to give the piece the attention that Forney is so obviously seeking.

I should start by saying that it's pretty natural that someone in my position gets their share of criticism. I make a lot of calculated decisions that get publicly vetted. Some of the dissent is fair, some not; all of it is useful, save a few exceptions. This article would be one of those.

In fact, what Matt has managed here is to epitomize the very thing he ultimately complains about in his article. He's whining, about jack shit, on behalf of a misandric cunt. And he is doing it with a straight face, it seems.

AVfM has launched a website that has drawn significant, worldwide attention. We have also seen the upstart of three internet radio shows, with a fourth on the way. And then there is Register-her, which has literally sent shock waves through the online feminist community and beyond. It now serves as one of the opposition's focal points of attack. That has had the added benefit of forcing feminists to acknowledge significant men's issues in public venues. And mind you, they are attacking us for all the "right" reasons, none of which are the trivial-to-the-point-of-stupidity waste of time that Forney is peddling in his article.

In other words, RHC has performed admirably, and Forney just doesn't get it, or doesn't care. He wants us all to be manly men like him and go crush people in his inactive, sedentary and thoroughly non crushing way.

By his account, all was well and fine till RHC served as the catalyst that thrust him from the role of silent sympathizer of the MRM to direct involvement as a harsh and judgmental critic. And he makes it obvious that all it took to foster that change was putting one woman on the registry that didn't happen to offend him personally.

I won't bother asking what a video similar to the Heigl video, made by a man joking about sexually mutilating women, would do for his Hollywood career. It really doesn't matter. Nor will I bother asking what the Heigl video says in a culture where women actually do sexually mutilate men to a joyous and celebratory reaction from other women and men. It is one of those "if you have to ask you must be too stupid for the answer" situations.

What I will point out is that this kind of chicken-shit nit picking by a supposed sympathizer is far more pathetic that the Heigl video could have ever hoped to be. But pathetic and stupid I can handle. Misandric, not so much. In his article, Forney tags men destroyed by the family law system as whining losers:

> **I don't want to get in line for a bowl of victim *borscht*. "Oh, your whore wife divorced you? Here here, cry on my shoulder. Here's a cookie. It'll be alright.**

This is the male badass who agreed with MRA literature? I suppose, that for some, their distaste for misandry and crimes against men is more of a matter of mental masturbation than actual social involvement. If that is the case, and it is, Matt Forney just jerked off all over his bed sheets. And now it appears he is standing there like a virtual 'tard, grinning about it and drooling.

To add more stupid to the equation, Forney beefs up his distaste with a barrage of bilious bravado:

> **The problem is that I don't want to be a victim. I want to be a victor. I want to crush my enemies, see them driven before me, and hear the lamentations of their women. I want to look them in the eye and dare them to take me on.**
>
> ***Come at me, bro.***

Whoa. Toughest inactivist I have ever heard. And I am sure Forney's enemies, wherever they may exist, are besieged with concern. I know I'm impressed beyond words, so I won't try.

Just to make sure we have no illusion about our uselessness, he also kicks in the following:

> **The men's rights movement wants men to keep picking at their scabs, to wallow in self-pity for all eternity.**

Oh, mind you he does this while reminding us of how he is aware of the need for addressing very real problems, and how, underneath all this shaming bullshit, he really, really supports what we are trying to accomplish without his help as long as we do it his way.

Seriously Matt, if you don't support men's rights because a woman ended up on a registry when you don't think she belonged there, or because men are going to articulate their problems, then all I can say is "no problem." The world is full of obtuse, shaming blue pill pinheads with a level of moral acumen that precisely explains the fucked up state of affairs for the men and boys. Those would be the men and boys who actually end up paying for the problems people like you create.

I get that, and I write people like you off all the time. But then you have the gumption to parrot a bunch of keyboard courage about crushing your enemies? And you make fun of guys who get fucked over by the system? What a laugh. I don't mean what you said, but you, *personally.*

You may be every bit as brave as your words. I doubt it, but I don't know. What I do know is that your article is a misandric piece of shit. Based on your rhetoric, though, I would lay dollars to doughnuts you have never crushed so much as a Dixie Cup at a water cooler. Your kind of man never does. You just shit on those out there taking the hits and doing the work, likely because you lack the conviction to stick your neck out for anything really important to anyone but yourself.

Personally, I would not talk to MRA's about picking scabs until you quit being one.

Working men, heroes and corpses

John Hembling (JtO) · 11 June 2012 · Archived copy · Original

I recently found myself in conversation with an individual, which lacking another label, I'll describe as a working man of the old school. In his own description, this is somebody on the job on time, every day no matter what. A man to be counted on. One who does not take days off, no matter what. A man who doesn't complain of hard work or hard conditions, or blistering heat, or numbing cold, or injury, or pain, or disregard as a human, or despair. A real man.

I'm confident he is exactly what he describes himself as. A man who is strong, reliable, honourable, and stoic. And I also know this man takes a rightful pride in these qualities, and defines himself in part by his utility to others. My own characterization, not his.

He is definitely a real man. I also know that in our struggle for recognition of men and boys as human beings , it is this man and men like him who built and maintain the world we live in.

And what I told him was that he is what we are fighting against. Men who define manhood by being sacrificial beasts of burden. I told him this attitude is exactly why women, such as the female hosts and the female audience of a daytime TV show feel justified in treating the mutilation of a man as comedy.

And although I maintain that this self definition of male identity by men willing to work themselves to death , or to step between a bullet and a child or a woman in self sacrificial defence is what fuels and supports a runaway feminist ethic of hatred of men and disregard for their humanity, at the same time I have to recognize the greatness of what men like this represent. And who am I to tell any man he cant be that hero.

The problem is in the economy of human esteem, in which men are valued by utility, and devalued as human beings, denied consideration and that sacrifice used as the meter of their manly worth.

Men like this are great men, but their greatness and their self selected sacrifice is reflected back on themselves and on other men as required sacrifice by a culture who regards disposability as worth.

The guy who always shows up for work, sick or healthy? That's him. The guy who never sees a doctor. The guy who in his conversation admits to serious health issues over the years. And in his next utterance points out that but over time he either stopped noticing them or they just went away.

A man who sees himself as a wooden robot, bark skin stretched over a sold core. Like a tree, only the outside, only bark is truly alive.

In his own words born and bred for sacrifice, for the common good.

This is a real person, a real man, and a valid human being. And to my ears, these words are the words of a slave, in bondage to a world which demands his life's service, but a world which denies his humanity except in that act of sacrifice.

Without men like this, our world will fall in on itself. But without men like this, willing to serve as the disposable bodies of a feminized culture, we would not need to withdraw our sacrifice and protection.

The greatness of men like this one is truthfully what levered humanity from a survivalist, pre-civilized existence, into a modern safe, well fed and housed modern world. Men, and the corpses of men like the man I call the old school working man, are what paved the way for civilization. And now, the continued willingness of men to sacrifice, to be heroes is what no longer serves us. It's what enables and supports a growing culture of feminized entitlement, childish self indulgence, lack of human empathy, and which retards the adulthood of our culture. Heroes as great as they are, and as much as they are owed, have got to go.

> **"We do not ride on the railroad; it rides upon us. Did you ever think what those sleepers are that**

> **underlie the railroad? Each one is a man…. The rails are laid on them, and they are covered with sand, and the cars run smoothly over them. They are sound sleepers, I assure you. And every few years a new lot is laid down and run over; so that, if some have the pleasure of riding on a rail, others have the misfortune to be ridden upon."**
>
> ~1854: Henry David Thoreau

AVFM News and Activism Special Edition

James Huff · 12 June 2012 · Archived copy · Original

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This week will be a special show for AVFM News and Activism. Instead of having regular news stories and a guest we will have a round table discussion about activism and the future of the MRM. James and Robert will be talking about effective strategies and how they have thus far be gauged. All are welcome to call in and talk about their efforts or aspirations and what they think could be effective strategies.

This movement is only just recently beginning to make its presence known and our opponents are taking notice. Sharing activism experiences and techniques are important if we are to make any real change.

It is more important than ever that people call into the show to talk about activism strategies and encourage others to become active themselves. Please do not shy away from calling if you are a newcomer or a novice; you are every bit as important as seasoned MRAs and your input, as well as your efforts, are very important.

The show airs live on June 12, at 8:00 Central Time, US, which is 2:00 a.m. June 13, in London and 11:00 a.m. June 13 in Brisbane. If you have not yet requested membership in the Stickcam Room, you can do so through the link below. The call in number is 310-388-9709. You can also contact the show via Skype free if you are registered with Blogalk Radio.

Show Page

Stickcam

[/box]

AO, feminist lies, and trans-activists

John Hembling (JtO) · 12 June 2012 · Archived copy · Original

I was talking to another member of the AgentOrange team today, and that individual pointed out to me that I hate transexuals. At least, that appears to be the official party line among members of a twitter community who have adopted use of the hash-tag #OrangeisPatriarchy.

As I write frequently on issues of a growing legal and social marginalization of men in family courts, the education system, in media and other areas of society, this apparently translates to opposition to the rights of transexuals, and to misogyny (hatred of women). You may wonder how the first argument; in favour of male human rights translates to the second; hatred of women. I wondered about that too. However, twitter postings only allow 140 characters, which really isn't enough to develop an articulated case of logical cause and effect. The users of the #OrangeisPatriarchy tag say it is so, thus it must be so.

Funny how they seem to know more about the goals and positions of the MRM (men's rights movement) than I do.

All of this discussion comes on the heels of a radical feminist conference which was to be held in the UK, and which lost it's booking at the original venue, Conway Hall in London. The venue's administration issued the following statement when they cancelled the radical feminists' booking.

> **"We had sought assurances that the organizers would allow access to all, in order to enable the event to proceed at the venue. We also expressed concern that particular speakers would need to be made aware that whilst welcoming progressive thinking and debate, Conway Hall seeks to uphold inclusivity in respect of both legal obligations and as a principle."[1]**

Apparently these particular radical feminists subscribe to a doctrine called *womyn-born-womyn*, in which only human beings with double-x chromosomal sexual identity are ever to be allowed into conferences, meeting spaces, and so on.

Adhering to an ideological enthusiasm for eugenics, child abuse and publishing fantasies of sexually targeted murder apparently won't get you booted from a conference centre booking. Excluding self-identified transexual women from your conference though, that's going too far. Ha!

All of this is old news, originally released on AVfM several weeks ago, but it merits mention again because it provides the context for the emergence among some trans-activist twitter users of the hashtag #OrangeisPatriarchy.

It is also a little bit funny. Of course, I can predict some objections to my amusement, structured along the logical line that disruption of a radical feminist conference is equivalent to suppressing the legal or social equality (or rights) of women.

Other versions of this argument:

[unordered_list style="arrow"]

- "you just hate women"
- "you're supporting patriarchy"
- "you want to send women back to the kitchen"
- et cetera, ad infinitum, ad nauseum

[/unordered_list]

These standard, predictable and boring arguments all hang on a false premise. That false premise being that

feminism and women are the same thing. They're not. Women are a group of people, identifiable by their sex. Feminism, as a thing distinct from "women" and indeed, distinct from "people" is a thing made from ideas. It is an ideology. Obviously, some of feminism's proponents and apologists are women, and a great many of them are men, too. Some are even transexual men and transexual women.

But feminism is not a group of people, it is an ideology. However, a slightly more defensible argument might be made that feminism is a movement seeking equal rights between men and women. That is my phrasing, btw. Feminists usually use the term "equal rights for women" which if examined logically, excludes the consideration of human rights for men, (a revealing slip in their rhetoric). However, whatever they claim as a supposedly humanist, equalist, egalitarian goal, it all amounts to happy talk and baloney, because an examination of the activism and produced outcomes of the past half century reveals that feminism's true goals are sharply at odds with any public declaration of equality or humanism.

The radical feminists unceremoniously denied the Conway Hall booking are a bit more wrong-headed than simply being squeamish over the challenging prospect of transexual women attendees to an organized event. They are advocates of eugenics to cull the earth's human population of men, and the sex-selective practice of purposefully developmentally damaging child abuse. They are monsters.

Obviously, not all feminists are so extreme as this. But, at the core of every version of feminism are two problematic elements.

The first is an attachment between victimhood and female identity. Whether this is expressed as "patriarchy" or "rape culture" and whether it is conceptualized as historical or ongoing, the attachment of feminine identity to an all-encompassing victimhood is fundamentally flawed. It is an ideological construct starting from a "Truth" and selecting or fabricating evidence to support that "truth".

This is the defining quality of an ideology, and that which distinguishes ideology from philosophy. A philosophical approach begins with observation and evidence, and posits a view of reality dependent on that evidence. If you are always a victim, then you are never a self actualized adult, and you do not own personal accountability. Feminism's victim identity creates an identity for women in which they remain non-actualized infants. Mental toddlers is hardly a useful model for self actualized empowerment. That is feminism's first problem.

The second problem is that starting from that doctrinal victimhood, feminism seeks to use force to redress that claimed victimhood. In many versions of feminism, this is the co-option of the apparatus of the state to use violence, to appropriate funds and property, and to dis-enfranchise groups deemed in the doctrine of victimhood to be "the enemy". More extreme flavors of feminism don't bother to disguise this violence by acting through the proxy of the state, rather they talk openly about plans for human extermination, mass murder, infanticide and so on, such as the public postings on the blog Radical Hub.

However, the extreme and overt violence advocated by those radicals does not exempt non-radical flavors of the ideology from accountability simply because for them, violence is pursued by proxy, through the state, through legal and financial instruments of government. Violence done at one or more remove is still violence.

However, this is why, whether it is radical or not, feminism is not a human rights movement. It is a dogmatic ideology of class hatred and violence. This is why many self identified MRAs oppose it, and why opposition to feminism is not opposition to, or hatred of women.

This is also why in much MRA writing, the word *feminism* is omitted in favor of the term *Gender Ideologue*. Those being so labeled should recognize the low esteem they are held as ideologues.

The MRM, or men's rights movement, generally does not advocate equal rights for women. ♠ It is a humanist movement recognizing that men and women are not identical, but pursuing equality of rights among all people, whatever their sex or gender might individually be. Shocking as this may be, this includes men and women and transexuals of whatever self identification they use.

The MRM is also distinct from most flavors of feminism based on a foundation of libertarian philosophy. MRA's (mostly) do not support collectivism, or state-ism. Also, we don't want to murder anyone – which sets us apart from radical feminists as well.

However, many transexual rights activists, at recent odds with their radical feminist colleagues appear greatly attached to the rather stupid view that the MRM wants to shove them back into the kitchen, or something. This may be a manifestation of the shared roots of radical-feminist and transexual activism. Until thrown under the metaphorical bus by radfems, the trans activists appear to have been a subset of the radical feminist community.

Lately there has been substantial complaint that the "evil men's rights movement" is attempting to colonize or co-opt the trans-activist community. Unfortunately, much recent trans-activist rhetoric addressing the recent schism uses language such as "kill" or "exterminate" in reference to radical feminists.

I can assure all readers of this. The men's rights movement wants no part of any movement using the language of killing or violence. However, since men's rights activism has nothing whatsoever to do with denying anyone else's legal rights or humanity, I'll suggest what I hope is taken in the friendly helpful spirit it's offered in.

To trans-activists: clean up your childish act, abandon the use of violence and killing in your rhetoric, or be ready to be bulldozed aside along with your violent and idiotic cousins; the radical feminists.

[1] http://conwayhall.org.uk/statement-regarding-radfem-2012

♠ The spade represents a quote mining alert. It is designed to assist feminist critics in locating material that they can take out of context in order to promote a false impression of MRM literature. In this case, the quote identified and tagged can be used to paint MRA's as against women's rights instead of its actual meaning, which is that we support human rights for all individuals.

Men's Hell-th

Paul Elam · 12 June 2012 · Archived copy · Original

> ***Many U.S. men only go to their doctor when they're extremely sick, skipping preventive care. ~ Miranda Hitti – WebMD Health News***

There are dysfunctional parts of my old school "masculinity," particularly where it regards my health and self-care. Like many or most men, I seem to be locked into a stereotypical, self-neglecting role of maleness, despite my most noble intentions to defend the innate value of my life. My actions (meaning *myself*) have served up a good deal of proof of this in recent days. I have been my own stark reminder of the ingrained and self-imposed misandry that drives male disposability.

This should not be real news to most of the men that read here. We currently have over 1,000 of the finest articles on men's issues ever assembled in one place, and none of them are focused on the issues of men's health. Hell, until this article we didn't even have a category for it.

I don't really know what to do about a lot of this, and don't know that I ever will. So, lacking any real wisdom or expertise on the subject, and not wishing to be a bigger hypocrite than I am already being, I will simply tell you my story, and hope that you learn more from my experience than I have.

I also hope to kill a flock of birds with one stone, as I have received many kind inquiries about my health recently, largely from men whom I suspect could also be taking better care of themselves.

I will warn you in advance, though, that the details are suitable for a trigger warning. Some of this is pretty gross, guys, so continue reading with the same caution that I would issue the average man about neglecting his own needs: **do so at your own peril.**

There are a few medical issues at play here. I will take them in no particular order. Considering they are all part of the same problem it won't help to adhere too much to chronology, nor will it serve to address things in order of chronicity.

I am 55 years old. I started smoking in earnest by age 14. I "tried" quitting a few dozen times, with varying degrees of success, but always found my way back to a pack of menthols before it was over.

Two years ago I started to experience breathing problems. I don't mean that I got short of breath when running the hundred meter dash. I mean that I was waking up at two and three in the morning struggling to get air. I went to the doctor (after months of procrastination), got put on Albuterol, and continued to smoke.

The Albuterol was a godsend. You see, it got to the point that I was forced to put my cigarettes out about halfway down because my chest was getting so tight every time I lit one. The Albuterol fixed that to a degree. I would just take a small puff from the inhaler and the bronchodilation would allow me to breathe through the last half of that smoke, sometimes even a little longer.

Who says men can't solve problems? We're experts at it.

During this time I was also facing a couple of other issues. I had a bad gallbladder. That is the little sack-like organ attached to your liver that stores bile (produced by the liver) that aids in the digestion of fatty foods. In some people, the organ also starts producing stones which do not aid in digestions, but do cause pain in "attacks" on a level that would make a Southern Baptist bow to Mecca.

I listened patiently to the doctor's advice that my gallbladder could eventually cause very serious problems and that it needed to come out. That was six years, and about 12 trips to the ER ago, in excruciating pain.

In between those trips I suffered constant rounds of diarrhea, stools full of undigested fats and excess bile. I also

lived in fear that every time I ate something with more than a trace of fat that I would end up in the hospital jacked up on morphine that usually did not resolve all the pain.

That fear was rational, even if my actions weren't, and I stuck with it long enough to experience that "you again?" look from more than one emergency department employee.

During all this time I was following my AVfM obsession faithfully. I was tending to what I thought was important. I was, in fact, hiding behind it in a strange sort of way. While I attended all that important work (and no, I am not saying that sarcastically) I slipped toward a bad and untimely end.

I put on a great deal of weight, battered my already damaged lungs with the help of R.J. Reynolds, and even learned to play chicken late at night with my gallbladder and plates of pizza. Most of the time I dodged the bullet and didn't have an attack. Most of the time, yes.

I was living my life, guiding my affairs with a brain that thought it could kill me and keep on living. With a smoke in one hand, an inhaler in the other, and the occasional stray piece of pepperoni on my keyboard, I continued doing what a man does. I worked and met my goals, none of which were about me obtaining a better quality or quantity of life.

It makes sense, in a crazy sort of way, when you consider that is precisely how all of us are raised to view our own intrinsic value.

It is also worth mentioning here that during all this time I noticed a reduced flow of urine when urinating. It is a sure sign of an enlarging prostate. No big deal. I am in my mid-fifties, after all, and that is what starts happening when you get a little older. No need to go see a doctor. No, not in the least.

If all this sounds like I am cleansing myself, or seeking absolution for my own stupidity, I probably am. If it seems brave to be this personal and revealing, it really isn't. It was not bravery but fear that led me here.

You see, I quit smoking four months ago, just before my 55th birthday. It was not because I had an epiphany and suddenly desired the smoke-free lifestyle of a SoCal granola head. I would love nothing more than to torch one right now and hammer out another piece on feminism than to be doing what I am doing.

I would love to have a cheeseburger as a reward after I am done, but I can't. In addition to dropping the smokes I also dropped 30 pounds. But it was not insight or a healthy ego that got me there.

It took the, "is this going to be the one that kills me?" thought, every time I lit a cigarette, before I got, for the first time in my life, serious about quitting. It was pretty much the same with the food. I am still not exercising near as much as I should.

The silver lining here is that the sudden fit of healthy decisions led to other things, and a week ago today I had the gallbladder surgically removed. Oh, and my prostate? The propofol they gave me during the surgery made it swell so much that it cut off my ability to urinate completely. Eight hours after the procedure I was back in the emergency room, subjected to very hearty attempts to insert a catheter into my bladder before it ruptured. The fact that you are reading this lets you know that they got it in – with enough sawing back and forth.

The catheter came out today, and I will be going back for a PSA test (a screen for prostate cancer) in a week. Apparently the catheter causes false high results on the PSA so they need to have it out for about a week before testing.

When I go back for that we are going to discuss the kidney stone in my right kidney that I never followed up on because it wasn't bothering me like the one in my left kidney did; because it would have got in the way of the really important stuff I was doing.

There is a lesson in this, but I am vowed not to insult you with platitudes or Peter Pan advice or some brain dead preventative medicine slogans. What I will do is tell you what all this means to me, and hopefully have the humility to shut up about it afterward and stay out of your way.

We live in a misandric culture, and often times, when we are scared enough or motivated by some other powerful force, we find that the root of the hatred is in the mirror staring back at us and mocking.

We men are raised with a sense of shame for having any needs. We are told, in fact, that we already have everything, and largely don't deserve even the most basic of our needs for dignity, respect and love. If you look around in medical literature long enough, you will even see them shaming us for not going to the doctor more. Feminists have even used our tendency to neglect ourselves as a good reason to go full steam ahead with the unabashedly pro-female Obamacare.

And you can watch many men nod their heads in agreement with this crap. Sure, some of it is just the typical effects of feminist ideology on the brains of obsequious men, but there is something else at play here.

What made men willing to stand on the decks of sinking ships where their betters were loaded onto lifeboats? What makes men OK with being singled out for selective service? When is the last time you heard an average man point out to a woman who is whining that her great grandmother could not vote, that even today, unless a man signs an agreement with the government to use his body as cannon fodder, that he still won't be allowed to vote?

We often have to point out to morons that being anti-feminist is not the same thing as being anti-woman. I think we would do well to remember from time to time that misandry is often not something done to us, but something we do to ourselves.

It is a monster that can live in any one of us, and often does. I have been doing battle with my own for a while. 25 years of consideration, soul searching and bucking the system and I am just now figuring out to go see a doctor when I have a problem.

I want to take this time also to thank the many of you that got wind of my problems and wrote to inquire. I hope you are doing the same for yourselves, because that is the real point here. It is about all of us, and about our inherited demons.

I know many of you have done a better job at taking care of yourselves than I have, but I am still betting that we are dealing with a monster that inhabits us all to one degree or another.

Let us not continue to give that beast a place to hide.

Feminism has changed fatherhood for the better!

Greg Canning · 13 June 2012 · Archived copy · Original

Once upon a time journalism was about investigating and reporting on an issue in a balanced way from all perspectives of an argument. Recent times have seen a proliferation of self-indulgent feminist writers who spout misandric nonsense and infuse feminist propaganda into the mainstream media as though it were orthodox truth.

Chloe Angyal[1] is an Australian novice feminist writer, who has moved to the US to cross-pollinate dogma with her American Radfem sisters. The Australian Fem-fax media group recently published an opinion piece of hers titled *Thank feminism for an ever-improving line of fathers.* [2]"

Line of fathers? What an unusual turn of phrase. For me the title conjured up images of fathers lined up outside family courts, outside Child Support Agency offices; lines of fathers alienated from their children, falsely accused of child abuse or domestic violence; lines of mourners at the funeral processions of fathers who commit suicide.[3] I imagined lines at paternity testing centers, in the debtor's prisons; even lines struck though the fathers names on birth certificates, legally replaced with the mother's lesbian partners name.[4]

I also thought about the people who will line up at the forthcoming Fatherless games in the London[5], and the earlier lines of fatherless rioting youth in that city.[6] Yes the rise of feminism is arguably responsible for the greatest epidemic of fatherlessness ever, yet Miss Chloe considers this "ever-improving" and mentions not one of these issues in her article.

She contends:

> **The feminism that burst into being when my father was in his early 20s declared that women had the right to have careers. And, it insisted that, for women to have careers and children, men would have to shoulder more of the work of parenting**.

Well not exactly, Chloe, You see, women's innate drive toward hypergamy ensures that they still want all the resources that a husband can provide. So rather than increasing the effective parenting of children by greater involvement of *both* parents, infants as young as 6 weeks old are pushed en masse into the emotionally empty environment of the feminist/Marxist inspired day care industry.

Feminism created an economic milieu in which the previous ability of a family to live in comfort on one wage was replaced by an economic imperative for many families to require 2 wages, just to survive. Furthermore, any couples that exercised their choice and elected for the wife to be a stay at home mum (even if just through their children's, preschool years), found the wife denigrated and ostracized by rabid feminists, as indeed they still are.

This passage from Maggie Hamilton's 2007 book, *What Men Don't Talk About*, sums up the situation in Australia.

> **There's no conflict about this: Australian women don't like it when their men work part-time,' says Jan van Ours, an international researcher… from Australia's HILDA (Household Income and Labour Dynamics in Australia) survey. 'Australian women want their men in full-time jobs. They are least satisfied when they, themselves, have a job of more than 50 hours, and most satisfied when they are working part-time, or not at all.' Happily, Australian men are in lockstep: they too prefer to work full-time – although, unlike women, they don't mind if their partners work full-time, part-time, or not at all.**

Rather than feminism, I suggest that it is the easygoing nature of men, their adaptability and desire to please women

– whatever women's choices be – that has facilitated much of women's progress into the workforce, as well as their option to avoid professional life altogether.

Australian labor force statistics confirm, however, that fathers continue to have little choice. Part time and stay at home dads remain a rarity, regardless of how many men would jump at the chance of being one.

Fathers working away from family and children are historically a relatively recent occurrence, commencing with industrialization. Traditionally fathers were intimately connected with family and children and had well defined roles in the upbringing of both boys and girls but especially the initiation of young men into manhood. This *fact* of *recent* history if conveniently forgotten by feminists whose memory however for any instance of perceived injustice against women stretches back to prehistory.

She **continues:**

> **Statistics indicate that decades later parents in two-career families have yet to figure out how to split that work equally.**

Not surprisingly the "statistics" she is referring to are not referenced. However when feminists speak of division of domestic labor they refer *only* to tasks traditionally performed by women and *exclude* from their calculations tasks traditionally performed by men. Excluded items include chores such as yard, house and vehicle maintenance. When researchers do consider these things the conclusions are quite different:

> **However, if we consider the full range of domestic tasks, including the outdoor activities that are the traditional tasks that men do, then we [illegible] see a more equal division of labor. [7]**

The focus of feminists remains on childcare activities and indoors housework as though these were the only tasks needed to finance and run a household. Additional factors such as travelling times for fathers who generally have to travel longer distances to work are not considered, nor is adjustment made for higher incomes generally earned by men for the good of the household even when most spending decisions regarding that income are made by the woman.

Chloe then utters this absurd statement:

> **One of the greatest challenges feminism has faced is getting men on board.**

How surprising, that an ideology founded on the hatred of men, that sees men as disposable sources of finance, sperm donors, that paints men as innately violent monsters from whom *wimmen-and-children* must be protected by gender biased laws and disregard for constitutional rights, that has declared destruction of the family as a central objective – how surprising that men are not flocking to get on board!

Well of course some men do flock to get on board and Angyal quotes one such male born feminist, Michael Kimmel and describes him as "*a leading thinker in masculinity studies.*" Nope sorry, calling bullshit on this one. Masculinities as a branch of gender studies, which is a branch of feminism, might be the breeding ground for white knights such as Kimmel and our very own Michael Flood[8], who wish to engineer modern men into servile androgynous drones of women but they know little about the realities and challenges facing ordinary modern men. It is only through the MRM and initiatives such as New Male Studies[9] that these challenges will be addressed.

Other silliness from Chloe's article:

> **Feminism is one of the best things that ever happened to fatherhood.**

Sure it is Chloe; please see above for a few of the many reasons that feminism is actually the worst thing that ever happened to fatherhood.

> **Thanks to feminism, the men my friends and I marry will be engaged, emotionally present fathers.**

And

> **Those men, some of whom are just meeting their future spouses, will feel the positive influence of feminism every day.**

Sure they will, Chloe! Men all over the world are waking each morning and bowing down in thanks to the wonders of feminism. You are clearly well versed on social trends.

I wonder exactly how many feminist trollops are getting married these days? Are not marriage and family institutions of oppression rejected by feminism? Recent US data does not look good for their prospects as young men seeing the inherent dangers of involving themselves with the narcissistic and entitled female end products of feminist engineering, and facing a greater than 50% chance of divorce, financial ruin, and little if any access to their children are increasingly rejecting marriage and going their own way.

Aware of the trend for American men who do seek partners and family to look outside their own country, feminists aim to further control men though legislation, rather then looking inside their own hearts and acknowledging that they are a big part of the problem rather then part of the solution.[10]

[1] http://chloesangyal.com/

http://feministing.com/members/chloe/

[2] http://www.theage.com.au/opinion/society-and-culture/thank-feminism-for-an-everimproving-line-of-fathers-20120608-201dd.html#ixzz1xdhrcIf8

[3] http://jamesjohnsonchr.wordpress.com/2011/08/26/the-crucible-a-first-degree-lawyer-horror-story/

[4] http://www.news.com.au/breaking-news/biological-dads-name-off-girls-birth-certificate-after-lesbian-couple-splits/story-e6frfku0-1226116599439

[5] http://www.fathers-4-justice.org/

http://www.menznet.org/2012/05/fathers-day-protest-uk-16th-june-2012.html

[6] http://www.fathersandfamilies.org/2011/08/15/cameron-links-riots-to-fatherless-families-spurns-action-to-combat-problem/

[7] Baxter, Janeen, *Changes in the Gender Division of Household Labour in Australia, 1986-1997* aifs.gov.au/institute/pubs/fm2001/fm58/jb.pdf

[8] http://www.avoiceformen.com/a-voice-for-men/indoctrination-in-the-duluth-model-for-continued-harm/

http://www.avoiceformen.com/mens-rights/another-f-word-flood-now-fisher/

[9] http://newmalestudies.com/OJS/index.php/nms

http://newmalestudies.com/OJS/index.php/nms/article/view/39

[10] http://www.foxnews.com/story/0,2933,180487,00.html

Human rights activism is now a blood-sport

John Hembling (JtO) · 13 June 2012 · Archived copy · Original

Erin Pizzey is a woman now in her early 70's.

She is also a British family care activist and a best-selling novelist. She became internationally famous after she set up the world's first refuge for battered women in 1971 – and went on to establish an international movement for victims of domestic violence.

However, after the establishment of her first shelter in England, she was driven out of that shelter by the dysfunctional and psychologically damaged women who had taken over her small organization.

In her 1981 book "Prone to Violence", Pizzey stated:

> **Of the first 100 women who entered that refuge, 64 of them were as violent or more violent than the men they were allegedly running away from.**

This provoked such rage in the UK feminist community that Pizzey received multiple death threats, had bomb threats called on several occasions when she was speaking in public and lived under full time police protection. Her dog was killed by feminists frustrated they couldn't get to her due to her police protection, after which she fled the UK and lived in hiding for roughly 10 years. Ironically, this cemented the truth of the violence and pathological behavior of many of the feminists described by Pizzey in her writing.

Pizzey's writing and activism are widely referenced in what is now called the men's rights movement, and the father's rights movement. This is a strictly non-violent non-political human rights movement which among other things, seeks to correct a strong anti-male bias in family law, the education system and other key aspects of society.

One prominent member of this human rights movement, who lives in Canada, publishes an online magazine and is strongly critical of the ideology of gender feminism. In early 2012, the Municipal Police in the home-city of this man were contacted anonymously, and a fabricated claim was made that he was stockpiling weapons and munitions. He does not now, nor did he in the past own a firearm, and this anonymous "tip" was made with the calculated intention of harassing him, using the local police to do so.

Several other harassing phone calls were made to his employers and family members, causing significant uproar and pain to him and his family. When rumors surfaced online that he had contemplated suicide, several feminist blogs posted sadistic and triumphal articles, including one with the title: "1 down, 15,000 to go" referring to the number of subscribers of a blog he contributed to. His name is omitted from this account to minimize further harassment against him and his family.

Ben Vonderheide is a father's rights activist and a vocal opponent of ideological feminist. He produces father's rights videos on youtube. Vonderheide uses the online name "Daddy Justice" and focuses a substantial measure of his activism on the American family court system, which he contends is monetized, deeply biased against fathers, and substantially corrupt. When Vonderheide attended hearings on the Violence Against Women Act in December 2011 at the US Senate Building in Washington DC, he was assaulted in the hallway of the senate building by Lisalyn R. Jacobs, a lawyer and a gender ideologue activist member of the Legal Momentum organization. Vonderheid captured the assault on himself on video and uploaded it to youtube.

Jacobs was charged and arraigned for assault on Dec 5 2011.

In May, 2012, Vonderheide was the victim of a home invasion. He was robbed during this invasion, by a large man, armed with a knife, and wearing a black balaclava. In addition to contacting his local police and cooperating in their investigation,

Vonderheid documented this home-invasion/robbery after the event and uploaded a video description of it to youtube.

Vonderheid made several other videos about this, including one in which he and a police constable walked through the park outside his home, observing a location from where the home invader might have sat in the dark watching his house.

A close associate of Mr Vonderheid was also subject to a home invasion several weeks later, and the man, in his 60s fled his home nude to escape the attacker, calling the police from a neighbor's house.

It is believed that home invasions, and harassment of these activists are the result of their activism, writing and reporting on organizations comprised of individuals who are unstable, driven by pathological hatred, and prone to violence.

And it now appears that there are no limits to what gender ideologues will do to silence, intimidate or physically harm their critics and opponents.

The dangerous and dirty technique of "SWATting"

In June of 2012, CNN contributor Erick Erikson, a conservative blogger and columnist was interviewed on air by Don Lemon as he described how an unknown individual had called 911, falsely identifying himself as Erikson, and informing the police operator that he was armed and had shot his wife. Police responded rapidly to the call, arriving at Erikson's house with drawn weapons. As the call was faked, Erikson was not armed as he greeted the attending officers, but in the high stress for those officers responding to what they believed was a volatile and dangerous situation, Erikson came close to being shot by those officers.

Gender ideologues have established they are both capable and willing to do terrible violence, including manipulation of police through false reports to harass, and to potentially kill philosophical opponents, critics or human rights activists by cultivating an impression among responding officers of imminent danger, including fire-arms threats.

The men's rights movement and the father's rights movements are non-violent, non political human rights movements. It is strongly advised of MRAs (men's rights activists) that they introduce themselves to their local police departments, explaining who they are and what the men's movement is.

Get to know your local police, get them to know you.

AVfM Radio: is feminism just psychopathy dressed up

AVfM Radio · 14 June 2012 · Archived copy · Original

Today on AVfM, JtO and GWW ask the question – Is feminism nothing more than an elaborate political framework for psychopathy? Examining the produced outcomes of a half century of feminist activism, are active feminists anything except violent criminals – constructing a huge framework of smoke and mirrors to excuse ongoing violent and antisocial behavior? What is the difference between antisocial and violent behavior and feminism? Can a real humanist movement really generate this much hate, including public calls for male extermination, child abuse, mutilation? Would real humanists have laughed at the violent mutilation by Catherine Becker of her husband? Would a humanist movement engage in public parades and fly banners reading dis-arm the police, arm the feminists – and Exterminate men now. Would humanists persistently stage anti violence campaigns which ignore the demographic who is most victimized by violence?

Call in tonight at 310 388 9709

The original feminazis? Fake rape cases – 1945

Robert St. Estephe · 14 June 2012 · Archived copy · Original

As an ongoing part of False Allegation Awareness Month, we bring you another tidbit of history, courtesy of Robert St. Estephe. And as with each of Robert's lessons, we are reminded that there is nothing new under the sun. False rape lies have been a part of the western landscape for a long, long time. Often we find that the driving force behind the misdeeds, as well as their unfortunate efficacy at harming the accused, is obscured by the ignorance and bigotry of the general population.

From the fictional struggle of Atticus Finch to the very real nightmare lived by the Scottsboro Boys, racial hatred has been part of the equation. It even extends in more modern times to cases like Duke Lacrosse, where the perception of the falsely accused's status as white and affluent worked to congeal public perception against them.

But it is the trappings of sex, gender and misandry that underlie the continued popularity of rape lies, fueling a modern false rape culture that is no different in essence than lynch mobs in the 1930's rural south.

Haywood Patterson (Scottsboro) and David Evans (Duke) would appear to be and are very different kinds of men. One rich, the other poor. One Black, one White. One educated, one not. Though worlds apart in race, socioeconomic status and the times in which they lived, both had the commonality of being accused of a sexual crime by a female liar in a society that was predisposed to think them guilty.

They were both men, and that was enough to get them railroaded in front of the entire world.

And it appears that this same understanding of how sexual power actually works between women and men (which is to say it works well for women and not for men) was embraced by the German's during World War II.

In an attempt to turn American troops against each other during the early part of the way, false rape allegations were attempted to be used as a weapon. They counted on the fact that most men hate rape with such abandon that they will engage in witch trials in order to serve up some "justice."

Feminazis? Oh, yeah, but not just the ones that Rush Limbaugh talks about. –PE

[image]

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FULL TEXT: Early as it is in the occupation of Germany, the American army appears to have won one major battle against an evil which might have seriously undermined its authority.

It was the battle of the fake rape cases.

As yet, few level-headed high army officials are certain whether it was an organized campaign of subtle sex sabotage or merely a sort of individual feminine guerrilla campaign.

Whatever its origin – either individual or collective – it has pretty definitely failed.

~ Viewed as Murder. ~

To understand the seriousness of the original situation when American troops first swept into Germany it must be realized that, for both moral and disciplinary reasons, our army views rape as civilian courts view murder. American soldiers have been hanged for rape in several European countries where this war has been fought.

Thus, word of the American army's penalty for rape obviously filtered into Germany. That at least some nazi-minded frauleins heard of it and made their plans is now a matter of record. Others perhaps "innocently" – if that word is fitting – fell into the scheme.

It should be said that the army's overseas rape cases generally have been fewer than would occur among a similar number of similarly aged civilians in most countries. But suddenly in Germany the military police began to be

approached by numbers of women crying “Rape!”

Arrests were made immediately, but investigations prior to courts-martial began to unearth many discrepancies, for instance:

Out of three such complaints in one division, medical investigation revealed that two of the girls were virginal and civilians testified that the third was a known prostitute.

All three finally admitted they had been prompted by the departing Germans to try the rape racket as a means of harassing American troops.

~ Followed Instructions. ~

Several cases of German girls found fraternizing with doughboys first appeared as sex cases. The frauleins realized they had been found out and mistakenly thinking they too would be punished for such fraternizing they immediately cried “rape” in hopes of saving themselves.

The soldiers were punished for such fraternizing – but there’s a difference between a $65 fine and hanging.

More than once it developed that frauleins who said they had been raped did not even know what the English word “rape” means. They had merely been instructed briefly on how to say it. Rape remains a hanging offense in the American army – but no doughboy is going to the gallows simply on the word of a clever German girl.

[Kenneth L. Dixon, “Army Thwarts Fake Rape Plot,” syndicated (IP), The Racine Journal-Times (Wi.), May 15, 1945, p. 2]

[/box]

Logic should not be transsexual kryptonite

John Hembling (JtO) · 14 June 2012 · Archived copy · Original

Control of the discourse, and forcing fantasy onto reality.

This week, aside from the routine claims by establishment zombies that men defending their human rights must necessarily be doing so out of a desire to subjugate, marginalize and oppress everyone else, I was entertained to see new group of actors piling on, claiming as loudly as possible that they were in no way associated with human rights activists arguing for the rights of men and boys. In the words of these new players:

- "MRAs are charlatans"
- "MRAs are even scummier than rad-scum"
- "MRAs want to oppress everyone"

Of course, this hatred from self-identified radical feminists is understandable and expected. These are after all the same ideologues whose public literature calls for eugenics, male targeting infanticide, and systematic child abuse.

However, from communities outside radical feminism, the irrational fear of men doing anything other than dutifully sacrificing themselves on behalf of others seems to be spreading. The online trans-activist community appears to have been infected by this reactionary drivel, which is unfortunate. The possibility that some of this public vilification of men's activists is actually posturing, attempting to win approval from avowedly male-hating radical feminists has crossed my mind before. I have avoided saying so because such motivation seems almost too silly to credit, although it has been raised as an explanation by commenters other than myself on AVfM recently.

However, just as the MRA community, while is seeks to address anti male discrimination in the courts, education system, employment and elsewhere is not populated by a representative sample of "all men", the trans-activist community isn't necessarily composed of a representative sample of all trans-identified individuals.

The possible motivation to ingratiate trans-rights activism into acceptance in radical-feminist circles seems like a sucking up to the class bully in hopes of avoiding that bully's attention.

Although the radical feminist community has not been consistent, a thread of distinct hatred towards trans-identified women has an established legacy in radical feminist discourse. When I first encountered this among radical scribblings, it puzzled me greatly. Weren't trans-activists and lesbian separatist feminists natural allies? Surely – in their respective cosmologies, a struggle against the over-arching "patriarchy" would unite these two groups.

Since then my own understanding of how "patriarchy" works has broadened significantly. Far from the self-serving conception of a near magical and omnipresent conspiracy squashing all women and elevating all men; so called patriarchy is a grossly incomplete model mis-attributing cause and effect, and largely ignoring the utility to women of cultivated feminine non-agency[1][2][3][4]. This male-elevating patriarchy claimed by gender ideologues being the same one which somehow manages to kill more men than women, creates more male suicides than women (4:1), more male workplace deaths, combat deaths, higher male unemployment, et-cetera.

In spite of the appearance of natural alliance between radical feminists and transexual activists, the seemingly illogical hatred towards trans-sexed individuals has a rational source. The key to understanding this lies in two doctrines which although mutually exclusive, are each of utility in justifying rad fem hatred of transexuals. The first of these is the doctrine of the social construction if sexual identity. In this concept, male and female identities are deemed to be entirely learned, and that human identity begins as a blank slate. This is the same ideology which informed the decision of the parents of a boy named David Reimer, who was raised as a girl.

Reimer was mutilated during routine infant circumcision, and the decision taken by his parents was to simply amputate the remains of his genitals, and raise him as a female. At age 15, Reimer rejected his socially conditioned

female identity, re-identified himself as male, but suffered from extreme depression for the rest of his life – finally killing himself at age 39.

Despite the empirical fallacy of the doctrine of socially constructed sexual identity, it is given continued currency by radical feminists, because it provides justification for hate. If sexual identity is entirely constructed, then non-conforming sexual identity can be deemed pathological, subject to "correction" through conditioning or medication, or simply criminalized.

The existence of trans-sexed individuals, those whose physical body, whether male or female; does not align with their internal sense of self, creating what is termed sexual dysphoria – the natural existence of such individuals DE-legitimizes a substantial body of the core dogma of gender ideologues. This is one of the reasons for what seems on it's surface to be irrational resistance from radical feminists against recognition of the gender identity of trans-identified individuals.

The other doctrine, which although it cannot logically coexist in a consistent belief system is the idea of *womyn-born-womyn*. This is gender essentialism, another word for the doctrine that feminine sexual identity is chromosomal. The utility of this dogma is that it provides a pseudo-scientific basis for the sexual supremacy of much radical feminist thinking.

Whatever quasi academic language this idea is couched in, it is a re-iteration of Solanas's rhetoric; that the Y chromosome is a defective X chromosome, and that maleness is a deficiency, or defect. Thus, the quasi-scientific justification for female supremacy is given the appearance of academic credibility, at least for the scientifically illiterate. This provides a rationalization for such rhetoric as the now infamous radical hub call for male exterminating eugenics, as written by Simon and Schuster novelist Pamela O'Shaughnessy. Hi Pam.

Obviously, these two doctrines are mutually exclusive, which is why they are rarely argued at the same time, except by the sloppiest and intellectually laziest of gender ideologues. However, these two doctrines are switched back and forth by radical feminists dependent on what justification is called for, or what abrogation of the human rights of outsiders needs justification.

These two dogmas, and the facility with which they are used to prop up what would otherwise be ethically untenable arguments from gender ideologues also serve to illustrate why the apparent alliance between those gender ideologues and the gay, bisexual or transexual activists appears to outsiders so utterly self destructive on the part of those gay, bi or trans activists.

However, the MRM, while it is not condemning of gay, bisexual, or trans-gender rights activism is not an explicitly pro-gay, bi, or trans-activist movement. In particular, transexual activist writing does not find a home on strongly pro MRM sites like AVfM, not because trans-identified individuals are unwelcome, but because the rhetoric of a significant fraction of trans-activist writing uses the language of violence.

Taken as an example; following comments made by a gender ideologue named Cathy Brennan whose views are strongly biased against trans-identified individuals, some trans activist websites circulated a photoshoped image of a can of insect repellant, modified to read: "Rid-fem :kills radfems instantly".

Whether this style of rhetoric is informed by a real desire to do harm, or by immature idiocy is an open question. It's already true that men declaring themselves human beings of worth outside their utility to others are accustomed to an endless torrent of accusations of violence, rape-apologism and other imputed malice. Because of the character of much trans-activist rhetoric, it is unwelcome within men's rights circles. The trans community will have to demonstrate some maturity before any larger non dysfunctional activist community accepts them as allies. It may be the shared roots with radical feminists which informs the violent and occasionally frivolous content of trans-activist writing.

Much radical feminist rhetoric continues to advocate the organized large scale use of sexual violence as well as killing, and that community appears as-yet unable to self-regulate.

In spite of the often absurd and frequently violent rhetoric from trans-activist as well as radical feminist writing, those communities show no reluctance to repeatedly fall to the infantile and frankly craven tactic of imputed malice – leveled against anyone who doesn't slavishly agree with whatever half-reasoned demand is made.

Imputation of malice being a dishonest but effective rhetorical tactic to attempt to force non-conformists or philosophical opponents to refute or disprove any vile accusations hurled at them. Whatever argument is being made is derailed by the intellectually lazy practice of accusation of misogyny, oppression, violence, hatred, etc…

In response to release of files by an individual known as Agent Orange; detailing violence advocacy by some gender ideologues, some within the online trans community have taken to using the twitter hash-tag **OrangeIsPatriarchy**.

As that short-format micro-blogging application's limit of 140 characters concentrates thoughts down to a semi-literate essence, it should surprise nobody to see such concentrated intellectual laziness, dishonesty and hatred.

However, the regular quacking of accused misogyny and woman-hating remains, for the moment the most popular of these imputations of malice. Also, because of the seeming immaturity of many whose rhetoric employes fallacy of malevolence; the following explanation is included.

Editor's note:

The remainder of this article is written in simplified language. This has been done in an effort to be intellectually accessible to gender ideologues, and to others who may suffer learning disabilities, brain injury or other cognitive malfunction.

[box type="note" icon="none"]

Feminism is not a group of people. It is an ideology.
That's a thing formed from ideas.

Many MRAs (men's rights activists) oppose the ideology of feminism.

Feminists, those who believe in feminism, are people.
But they are special people, convinced the ideas of feminism must be true.

Even though feminists are people, who they are, and what they think, are separate things.

Who you are is your identity. You cannot easily change this.
What you think are your thoughts. Your thoughts change all the time.

This is true for other people too. People's ideas and people's identities are not the same things.
Some feminists pretend their selves and their ideas are the same thing. To them, disagreement with their ideas is the same as hatred of themselves.

Of course it is harder defend an idea than to cry out : "you hate me".

Some feminists like to do what is easier, so they become skilled at saying "you hate me".

They are good at this, and many observers have forgotten that their crying is fake.

They make an awful racket, and they have been doing so for many years. This ruckus is quite disturbing to everybody else.

Many other people also like to do what is easy.
For them, it is easier to give in to children throwing tantrums than to correct their error.
This is the error in which disagreement is the same thing as hatred.

By contrast, some people don't want to do what is easier.
They prefer to do what is right.
When cranky children say: "you hate me" these individuals don't take the easy way out. They don't simply give

those children whatever they demand.

Unlike things formed from ideas, women are people.
They are human beings, like you, and like me.

Hatred of people based on their identity has a special word. That word is bigotry.
Because they are people, hatred of women has a special word too. That word is misogyny.

When that word is used to describe disagreement with ideas, it is used incorrectly.

Pretending disagreement is the same as hate is a trick. It is a trick to cultivate shame, or to silence those who disagree. This trick is easier than forming logical arguments around an idea. Sadly, this trick is dishonest and lazy.

Some people are in love with their own ideas. These people know that there is a difference between themselves and their ideas. But they do not defend their ideas.
Instead, they pretend disagreement with those ideas is hate against themselves.

Some people are so much in love their own ideas, they become confused.
This confusion causes them to mix up what is themselves, and what is an idea.

When faced by disagreement, these people become angry and upset. For them, disagreement with an idea is the same as hate against themselves.

This is because they have mixed themselves up.
They have forgotten that themselves and their ideas are not the same things.

For these people, pretending disagreement is actually hate diverts attention away from their ideas.
It sometimes even distracts others if those ideas are not very good.

Bad ideas can be sheltered by distracting those who disagree.
Claiming “you hate me” or “you hate women” is dishonest and lazy, but it works well as a change of topic.

Some people who play this game of distractions are filled with hate.
Hate, for them, is a special kind of fear.

Those people filled with fear and hate will hide themselves behind their game of pretend.

So, they say those who disagree with them are also full of hate.

This is easier for them than being honest.
This game also gives them an excuse to play the role of victim.

When they talk, it sounds just like this:
you just hate women! you’re a misogynist!

To adults, these people seem to be dishonest and tiresome liars.

[/box]

More writing on The Patriarchy by TyphonBlue:

[1] http://www.avoiceformen.com/men/mens-issues/patriarchy-is-the-oppression-of-men/

[2] http://www.avoiceformen.com/men/mens-issues/feminine-surrender-as-emotional-dominance/

[3] http://www.avoiceformen.com/women/domestication-of-the-human-male/

and also by JtO:

[4] http://www.avoiceformen.com/sexual-politics/the-feminine-use-of-male-dominance/

Dr. F Show: Big gobs

Paul Elam · 15 June 2012 · Archived copy · Original

[box icon="none"]

SEX !

There. That got your attention didn't it hhmmm ?

Yes yes yes, Paul's name is on this short announcement, but it's me, Dr. F, speaking to you right now and not him at all. The silly man actually posted this without reading it first. Wow, I mean c'mon… seriously ?

Anyway, just so you know, the Dr. F show will be bubbling and frothing out of your radio tomorrow Australian EST Sunday at 2 in the afternoon. That means 11 P.M. Saturday your time if you draw a line vertically going right through Texas.

The theme of the show is ***"Big Gobs".*** That's right, big gobs and what this means to you and what it might mean to those other lot that are the "F Word."

The show will be life… I mean live, this time, except for the phone calls I have made to some dickheads on the other end of the line. They have been recorded forever and ever and aren't going anywhere just like me.

Our Jade Michael has recorded a song that will be played for the first time and will be the opening jingle forever, and after that you'll be hearing an interview with an Aussie legend called C.J… I like C.J., as he is not as tall as me and I have more hair than him almost forever.

There will be original music and then *"Post of the Week"* and after that I might, (might) take your calls if (if) you behave yourself and talk about me (me) for most of the time.

A new segment called *"Black Knight Corner"* will be near the end and that's where Mr. Amfortas and me (me) will be sitting next to a fire with our whiskey balloons filled with beer just reflecting on live… I mean life. Think of it as a five minute off-cut from a sheep's ass that spent it's entire life prancing about the daisies in heaven and only ate organic stuff forever.

Also of note! Last week, just like Santa, I drew up a list of naughty boys and girls who did not actually listen to my show. Thanks to them, I have been spending the entire week bum rooting what amounts to an entire road-train full of chooks, mate. Disgusting turn of events it was with all the feathers and the scratching and buck-buckaaawing. The cops thought it so funny, those bastards, they almost drove of the road while taking me to see the judge.

I have their names and badge numbers and I will not be giving them back – ever.

Also, I have better things to do and bigger fries to fish. So next time you think of not listening to the show, can you please spare a thought about me (me) and how I don't like doing all this chickens and sex business ? Apart from anything else it's embarrassing walking around in public with what looks like a kind of a strange feathery knob hat with a beak.

SHOW PAGE

STICKAM

[/box]

Fatherless Day

Rick Westlake · 15 June 2012 · Archived copy · Original

A few weeks ago, we celebrated the Goddess-worshiping festival that we call Mother's Day. It's more than a day. The build-up, in advertisers touting flowers and jewelry and day-spa packages and special treats for "the Mom in your life" had gone on practically since Easter.

For restaurants, it is the busiest day of the year, a day for expansive and expensive brunch buffets, crowded with families "giving Mom a break from the kitchen" – families who needed to get the reservations weeks in advance. Flowers, a party, gifts, general lionization – it's almost like a mini-Bridezilla experience, all in worship of Mom, Glorious Mom.

I wouldn't be surprised if many single moms and divorced moms feel left-out. Without husbands to take them out to brunch, buy them the choice gifts and pay the tab. With children who have so little, after Mommy does what she pleases with the "child-support" payments (from Daddy via "Child Services"), that they can scarcely give more than hugs and perhaps a few flowers rustled out of somebody's garden.

They have only part of a thug-boyfriend's attention; after all, she's not the mother of his kids. And when the children are put to bed (there's school tomorrow, after all), she is left alone, sitting on the couch that her "ex" paid for, in the house that her "ex" paid for, with nothing for solace but a bottle of wine. Or gin. Or whatever.

The day before Mother's Day, A *Voice for Men* published, This Mother's Day: Daffodils for Dumpsters – a harsh scolding for the millions of women who have abortions rather than become mothers themselves. One of the comments attached to the article went off-topic, but stung me personally:

> **How about instead of addressing abortion, we address the fact that mothers, even "good" mothers, do fuck-all nothing about men raised without fathers.**

So we do the same thing. Hand out ribbons, black ribbons, which say, "what are you doing to make sure a mother doesn't deny a man access to his children?"
This stung me because I was raised without a father, but it's not just my own experience that demands my attention to this problem. Mom-only households were rare while I was growing up. "Single-mom families" and "divorced-mom families" are much more common today. The children from these disabled, dysfunctional families are growing up disabled themselves; subtly, emotionally disabled, in ways that hurt but that don't show in a physical sense.

There's an empty place in their hearts, a Daddy-shaped hole that neither Mommy nor her boyfriends can even patch over. There's an empty space in their learning, too; they don't learn the value of fathers. They don't get the lessons that can only be taught subliminally by that role-model in their lives. And they don't even know what they're missing – rather I should say that I grew up fatherless with only the haziest idea of what I was missing. But I knew that I had no one to play catch with me. No one to swat me when I messed with his tools, then help me build my Pinewood Derby car. No one to treat me like "his boy." No one to show me, really show me, that a man has a deserved and necessary place with his children, with his family, in his home. No one to live with me and show me what it is to be a man.

Don't even try to tell me that isn't important. I fucking-well know how important it is.

The third Sunday in June is labeled "Father's Day." It sounds like a day to celebrate and lionize Father – but if past years are any indication, the

main course will be shaming for the men that “should have done better,” and vituperative scorn for the “Deadbeat Dads” who aren’t with their children.

Many of those “deadbeat dads” don’t even know they have children. Many others have had their children torn from their lives in a brutal divorce.

Some of them languish in prison because they could no longer pay ruinous child-support demands, set when they had a much better job – and before their reputations, and their employability, were ruined by their former wives’ mendacious and malicious charges of “domestic violence” and “child abuse.”

Yeah, there are thugs who don’t care, but they are very much in the minority, as are the “dads” who are not merely “deadbeat,” but actually dead; leaving, perhaps, some photos, some shiny trinkets, and a flag folded in a triangular display case.

Most fatherless kids, though, are fatherless because their mothers pushed the fathers out of their lives.

I’d like to propose some recognition for these fatherless children, and the men who would have been with them as fathers if their mothers hadn’t kicked them out. Let’s call it “Fatherless Day.”

It should be a day to remind women everywhere that their children need their Daddies, too – and all the time, not just two weekends a month. A day to remind children just how important and precious their fathers are. A time to remind fathers, themselves, that they are worthy of having a major role in their children’s lives.

And a time to remind “Daddy Government,” and its enabling whores in the Main Scream Media, that fathers are important – not just as sperm donors and ATMs, not just for paying the fuckin’ bills, but for the sake of the children.

Eunice Murphy arranged fiancé's lynching – to get his money – 1911

Robert St. Estephe · 17 June 2012 · Archived copy · Original

[image]

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FULL TEXT: Valentine, Neb., Sept. 26 – I have just come from the Rushville jail, where I "visited" Miss Eunice Murphy, a pretty frontier girl who is held without bail for inciting to murder. That, in Nebraska, is a capital offense, punishable by hanging.

Eunice doesn't look the part of a murderess. Although she is 24, she has the face and form of a girl in her teens. I couldn't detect a trace of coarseness, evil, or anything bad.

"Why, she's as nice as she can be," said one woman caller.

Yet this mere slip of a girl faces the very gallows, for, as charged, having urged a private lynching party, composed of three of her beaux and her 18-year-old brother, to hang another beau — Charles Sellers.

"There isn't a doubt in my mind," said Prosecutor Tucker, "but that Eunice persuaded these jealous suitors to hang Sellers.

Eunice's brother, Kenneth Murphy, a clean looking lad of 18; George B. Weed and Alma Weed, big strapping "cow punchers," and Harry Heath, expert "roper," Eunice's cousin, admit that they hanged Sellers.

"We did it because he threatened to kill Eunice and the rest of us," they told Sheriff Rosseter.

Sellers had been courting Miss Murphy three years. She wore a ring he had given her. She accepted other presents from him. Undoubtedly the young ranchman was head over heels in love.

The plot was hatched, according to the prosecution, at a dance. Eunice, the Weed boys and Harry Heath held a number of conferences during intermissions and Sellers, who brought Eunice to the dance, noticed it, but was not suspicious.

On the evening of the lynching the men rode off to Sellers' ranch. Sellers was asleep.

George Weed woke Sellers up with a gun at his temple and threw a rope over his head. Then the gang dragged him out, threw the rope over the arm of a telephone pole and left Sellers hanging. Then they wont home. William McGee, who was staying at Mrs. Heath's, says that while the boys were away Eunice told him that "the boys have gone over to string up Charley Sellers."

"When Harry and Kenneth returned," says McGee, "I heard Harry tell Eunice: 'It's done.'"

"'What's done?' asked Mrs. Heath."

" 'Oh, we hung Charley Sellers to a telephone pole,' coolly replied young Heath."

" 'Something had to be done,' Eunice added."

At daybreak Miss Murphy, her brother and Heath went to the little cattle town, Cody, and to the home of William Dunbar. There they told of the hanging. Dunbar told the prosecutor that "Eunice said 'she wanted to go along and help pull the rope, but the boys wouldn't let her.' Adding, 'I was to blame for the hanging, any way.'"

At noon the next day the men were arrested and rushed to the jail at Rushville under double guard to avert another lynching. They are held for first degree murder. Eunice gave herself up.

[E. C. Rogers, "Say Girl Plotted Man's Lynching," Tacoma Times (Wa.), Sep. 26, 1911, p. 1]

[/box]

Man, Woman, Truth Radio: The Golden Uterus

Paul Elam · 18 June 2012 · Archived copy · Original

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Going up against women in a conflict can be tough in a culture that reveres the female above the male. Whether it is in court or the court of public opinion, women tend to get a pass based on victim identity and being the "fair" sex. It creates a significant bias in their favor.

But even the exalted status of "woman," pales into insignificance when compared to the state of holiness of "mother" in our culture.

Motherhood, another term for having had a baby, elevates women from a special class to being without peer. Mothers are assumed to be wise, mature and by their very nature the perfect arbiters of what is best for children, and indeed the rest of the world. As actress Sally Fields once said, "If mothers ran the world there would be no wars."

And Sally should know. After all, she is a mother.

This is a kind of magical thinking that plays out in more than a few mothers. Or, as Dr. Palmatier has said, "A Golden Uterus (GU) is a woman who believes the very common act of giving birth is an act of such cataclysmic importance that all humanity should bow down at her feet, worship her and give her special privileges and, in some cases, a get-out-of-jail-free card just because she's reproduced. If only the physical act of giving birth could automatically make someone a good mother and a good person."

Dr. T continues:

"Simply put, it doesn't. In fact, becoming a mother can make an immature, controlling, abusive, entitled, crazy woman even worse than she was pre-baby."

Tonight, on Man, Woman, Truth Radio, Dr. T and Paul Elam will perform an examination of The Golden Uterus, that special organ in a privileged class of women that aside from being reproductive equipment, is also apparently a second brain and an additional soul that men cannot possibly have, and some women use it to claim privilege and even bully others into submission to their whims.

Our society, including our legal system, stands right behind that idea, often as it causes the destruction of lives.

Much of the show will focus on Mary Richardson Kennedy's suicide and divorce from Robert Kennedy, Jr.

The show starts tonight, June 18, 2012 at 8:00 Central Time, which is June 19 at 2:00 a.m. in London and June 19, 11 a.m. in Brisbane. The phone lines will be open at 310-388-9709. Registered show followers can skype in from anywhere in the world, and we will be opening the Man, Woman Truth Stickam Room after the show.

For regular listeners, please keep in mind that the Man, Woman, Truth Stickam is a different one than is used for A Voice for Men Radio shows. In order to join us after the show in Stickam, you must sign up for that room AND request inclusion to the group.

SHOW PAGE

STICKAM ROOM

[/box]

Men, and patriarchy in the church

TyphonBlue and JtO · 19 June 2012 · Archived copy · Original

Patriarchy is a word we're all familiar with, often used in the context of cultural dogma of "**The** patriarchy". This implies a hidden social structure threading through history, elevating men and suppressing women.

One institution, in particular, is singled out for feminist ire. The Christian Church. According to feminists; Christianity, like all Abrahamic faiths, elevates men above women.

But does it?

The existence of a male priesthood, and a male-headed nation state (the Vatican) both seem to support the feminist conception. But we are all aware of the frontman fallacy; because there is a man in the front, it does not follow that the frontman uses his power to benefit other men. Because Christianity has a male priesthood, is headed by a man and uses masculine language to refer to the God and humanity's savior, does it necessarily follow that Christianity is male favoring?

In Christian tradition of the last two millennia, the books of the New Testament provide a foundation for the spiritual identities of men and women – based on the life of the son of the creator of the universe, born of a virgin mother, and redeemer of all human beings who accept him. Of course, the apparent son of God, who in some variations of the doctrine is the human incarnation of God, fathered by himself on a virgin mother – this is a male avatar of the God on earth.

The masculinity of the Christ is usually taken as evidence for male supremacy fostered through the church and it's long influence on Western culture.

However, simply acknowledging the sex of God's son, or his avatar doesn't justify automatic assumption of male elevation. For men, spiritual identity is tied to service in the form of conformity to the doctrine of the Christ. While men may find a model for identity in the character of the son of the God, according to the books of the new testament, figure had no sexual life. This absence leaves no spiritual connection between the masculine body and the divine.

The Christ is sexless; presumptively masculine, but never actually engaging in any activity unique to his masculine body.

This stands in contrast with the story of the Virgin Mary. She, unlike the Christ, was a human woman who had a relationship with the divine mediated through her own feminine physicality. The Virgin conceived, gestated, gave birth and nursed the Infant Jesus. Absent a human father, Mary's conception, pregnancy and birth of God's avatar on Earth are all deeply and supernaturally rooted in the female body. As the mother of the Christ, Mary was the one human being who came closest to God.

The implicit stricture of making the female body the vessel of Holy Spirit while offering no corresponding connection between the divine and the male body creates a spiritual caste system with women on top and men on the bottom. But this is not the only or even the worst form of virulent misandry in Christianity.

The birth of Christ is without sin because, quite simply, it did not involve a penis. The entire mythology around the birth of Christ implicitly indicts male sexuality as the vector of original sin from generation to generation. This is not explicitly stated, but the conclusion is inescapable.

Saint Augustine of Hippo (354–430 C.E.) was a principal theologian and philosopher of the early Christianity, and credited with responsibility for the merging of Greek philosophical tradition with Judeo-Christian religious and scriptural traditions[1]. A seminal member of the early church, Augustine denigrated male sexual desire and turned the Fascinus[2] into the demon rod.

"the organ was a lever of sin: "the demon rod." Semen itself was a toxic glue, effectively damning both men and

women to a state of sin, a neat one-two punch that rendered sex dirty by definition. Erections were less spiritual highs than demonic jolts, an interpretation that was to ripple through much of Western culture."[3]

Augustine's wrote City of God to discredit and undermine existing pagan traditions which did not denigrate male sexuality and were in direct competition with the Church for the hearts and minds of the citizens of Rome. In City of God he stated:

"when sexual intercourse is spoken of now, it suggests to men's thoughts not such a placid obedience to the will as is conceivable in our first parents, but such violent acting of lust as they themselves have experienced."[4]

Forget Eve. Forget the fruit of the tree of knowledge of good and evil and the Serpent. If all human women, tomorrow, conceived and gestated and gave birth without ever coming into contact with a penis, our race would be purged of original sin.

Would anyone care to speculate where Radical Feminists got their ideas from?

Indeed even mainstream feminists cling to their insistence in blaming all the world's ills on men. Not just patriarchal oppression, but domestic violence, rape, child abuse, war, financial crises; all original sin can be laid at the feet of men. Or their penises.

In Christianity a woman's experience of her body's uniquely feminine characteristics (sans male influence) brings her closer to God; a man's experience of his body's uniquely masculine characteristics drives him into damnation.

By contrast, the pagan traditions displaced by Abrahamic monotheism provided a path to spirituality for men and women through the experience of their own bodies. Women, quite obviously had then, and still retain a naturalistic spiritual identity as creators of life through the act of childbirth. This is preserved in the mythology of the Virgin Mary. But in most pagan traditions, men also have a connection to the divine through their own bodies, semen and the penis itself were both seen as symbols of divine generative power. It is this aspect of the spiritual masculine which is excised by the mythology of the Church.

"We speak of things which are now shameful, and although we try, as well as we are able, to conceive them as they were before they became shameful, […] For since that which I have been speaking of was not experienced even by those who might have experienced it—I mean our first parents (for sin and its merited banishment from Paradise anticipated this passionless generation on their part)—when sexual intercourse is spoken of now, it suggests to men's thoughts not such a placid obedience to the will as is conceivable in our first parents, but such violent acting of lust as they themselves have experienced."[4]

Christ, the asexual model of male virtue did have a female disciple, specifically Mary Magdelen. However, the gospel of Mary although it exists today in fragmentary form, was excluded from cannon. The gospel of Thomas, also excluded mentions that Mary was the favored and closest disciple of the figure we know as Jesus. Why then would the testament of both Mary and Thomas be omitted? If Christ had a scripturally acknowledged intimate relationship with a woman, this might represent a recognition of the acceptability of male sexuality.

Our culture's war against masculine identity, male sexuality and fatherhood is an old one. That war arguably began as we adopted a faith which marginalizes the role of men in procreation, idolizing a story that removes them completely from the process. The exemplar of male virtue in this theology is a man who had no natural sexual expression, although his character is designated as male. And his primary purpose was to be flogged, literally tortured for the "crimes" of others, and then bound and nailed through his limbs, still alive to an erected cruciform scaffold, to die from shock and exposure on a hilltop. And we somehow manage to claim that this religion elevates men over women?

Rather than supremacy, Christianity provides to men the role of asexual stewards of women's benefit, and sacrificial penitent, preaching the gospel of a female-deifying, male-demonizing faith. It is true that women have not historically been allowed to front this farce, but mostly because that would make the message too obvious.

But we continue to ignore all of this, and we entertain the farce that our religious institutions constitute a male-

elevating, female oppressing patriarchy.

Yeah, tell us another one.

[1] http://plato.stanford.edu/entries/augustine/
[2] the phallus was seen as the bridge between man and the creative force of divinity.
http://en.wikipedia.org/wiki/Fascinus

[3]
http://www.nytimes.com/2001/12/22/books/think-tank-the-penis-as-text-for-serious-thinkers-be-careful-what-you-wish-for.html

[4] http://www.newadvent.org/fathers/120114.htm

Naomi Wolf's combat rape epidemic

Paul Elam · 20 June 2012 · Archived copy · Original

Feminista Naomi Wolf has, through reciting some Department of Defense estimates, uncovered a sweeping rape epidemic in the United States military. Unfortunately, it is hidden from the world because the government itself is dominated by a pernicious "Culture of coverup[sic]," as it concerns the sexual assault of the young women who now serve on the fringes of direct combat.

According to the DoD numbers, or Wolf's interpretation of them, fully 9 percent of active duty military females, 19,000 in all, are raped every year. For this, the military manages to receive only 3,192 sexual assault reports with only 1,518 of those leading to referrals for disciplinary consideration. The final insult is a paltry 191 servicemen who were convicted at courts martial.

There are, it appears, rapes everywhere the uniform is worn. 19,000 rapes a year is 52 rapes a day! They must start raping them at the recruiter' s office to keep up those kinds of numbers. If Wolf is correct there is indeed a huge problem.

And if she is right about that, she may also be correct about a cover-up. To my knowledge the military has not been placed on special rape alert and women have not been warned against joining the armed forces.

Still, action has been taken. Emergency "non-profit" rape advocacy groups for military women are springing up like milkweeds, hanging shingles and gearing up operations. Grant requests are being written. The Pentagon has taken the matter under advisement. Perhaps Oprah and Dr. Phil have been notified (or will come sniffing).

Of course, whether any of this hoopla is worth it is contingent on Wolf's interpretation of the numbers being correct. But who am I to question 19,000 estimated, perhaps possible, but unreported sexual assaults when the estimate is provided by the same DoD that provided us with the Gulf of Tonkin, WMD, Jessica Lynch and Pat Tillman?

I won't even get picky with Wolf for complaining that, "The Department of Defense…does not keep any kind of military sex offender registry that could potentially alert soldiers and commanders, let alone law enforcement, to the presence of military sexual predators."

I do, though, wonder if she is saying the military should just put known sexual predators on a list and let them stay in uniform. Kinda hard to say with Wolf.

Seriously though, there are several almost obligatory things to do here. First would be to dismantle everything Wolf has claimed, which amounts to just another reaching, histrionic episode based on recklessly filtered data, spun by a gender ideologue.

Another would be to bring up and explore the real and *actually* ignored incidence of male rape in war zones, something military brass is loathe to even *think* about. But in this case to do these things would just be following a distraction. Let me explain.

Let's suspend common sense and fair analysis for a moment and assume that Wolf is correct, at least about the severity of the rape problem. I still can't make myself don a tin foil hat and imagine there are shifty patriarchs in The Pentagon, lording over a culture of rape cover-up, but I will stipulate the "epidemic," *for the sake of argument*.

My explanation for it is simple. Who but an incomprehensible moron would put women in a war zone and not expect rapes to happen?

I know, in the minds of people like Wolf, especially from her station in life, what is happening in the Middle East is not a war zone, but a field experiment in social engineering. I can't fault her too much for that as the Pentagon sees it the same way.

If Ms. Wolf wants answers to the problems, though, she would be well advised to seek understanding of what a war zone really is. She should at least try to imagine places that words like chaotic and insane don't begin to describe; places where all kinds of really bad things happen, and keep on happening, even after the war is over.

War is hell, as they say, and 97+% of American war dead are men. That is not offered up as a trade-off for women being raped, but a statement of relevant fact in that the unquestioned majority of the service members actually fighting the war are young men who have been trained and psychologically conditioned to do extreme violence without hesitation.

It's the only fucking reason they're there.

They are not only following through with their training, they are witnessing things routinely that would scar most of us inside.

These are young men, usually those with severely dumbed-down high school educations and few life options, from poor socioeconomic backgrounds, who have been prepared to step over body parts of (mostly) men, women and children, even the body parts of their friends, in order to pursue and kill people they don't even know.

They have been conditioned to dissociate from their humanity, first by a society that trains them for disposability; that values their willingness to engage in atrocities for a few hundred bucks a week. That preparation is capped off and sealed by military training and real world combat exposure. Their experience on the battlefield has proven that the training is necessary to keep them moving and killing during the conflict. They can fall apart after it's "over."

And fall apart they do. PTSD is rampant in modern combat vets. Right now, for the first time in history**, the suicide deaths of male soldiers exceeds the number of those killed on the battlefield**.

Consider that. This war zone is so very bad that more soldiers kill themselves after the experience than those who die at the hands of the enemy.

This is what happens when we strip away a man's humanity and turn him into a killing/dying machine; when we fill his young mind with propaganda and manipulate his aggressive capabilities for use by the government on behalf of its corporate protectorates.

When we do this; when we create a dispenser and absorber of horrendous, chronic violence, we get all kinds of bad results, even if we "win" our war. We get a suicide epidemic. We get PTSD, divorce, child abuse, alcoholism, violence and other forms of criminality. And that is just what happens *after* the war.

During combat we get people who murder, or "frag" each other in the field. We get torture, places like Abu Ghraib and Mai Lai. We get countless terrible acts that the public will never hear about. The field is like Vegas, what happens there, stays there. And a lot happens there.

Oh, and we get rape. I am not excusing it or condoning it, just acknowledging the unavoidable fact of it. If President Obama does not want servicewomen to get raped, even at the numbers it is actually happening, he should keep them out of war zones. The fact that they aren't actually fighting in the war should make that choice a little easier. The fact that it appears they can't even defend themselves from an alleged groper, much less defend a perimeter from armed and motivated combatants , should pretty much seal the deal.

If our society doesn't want a once decent young man from Nebraska or Arizona or Ypsilanti, Michigan to end up a threat to commit most any form of violence against anyone, then it might also behoove us as a society to quit standing by silently while the government trains young men to dominate and kill and then uses them as assets without consulting a moral compass.

It's just a thought.

What we can't do, mustn't do, is take young men, mold them into stone cold killers, and then feign shock and disappointment when the monsters we create act monstrously.

Of course, that is precisely what we are doing.

I understand the nature of the social experiment, or at least I get the basics. We need to see if we can somehow create men who will fight and die, employing all manner of deadly tactics, right down to killing the enemy with their bare hands, but won't practice any of that violence or aggression except as instructed. We need obedient, focused killers who can shut off the violence and still their tortured minds on command.

We want demons who will mow down strangers or go get the stranded kitty out of the tree, depending on which way we point when we snap our fingers.

Fat chance.

Ms. Wolf should remember that these are not the men she set out to undermine years ago. They are the sons and grandsons of those men; men that are a product of feminism's "success."

Many of these young men grew up without fathers; without the stabilizing influence of men, whose job it once was to lead young men from bravado to maturity, but who were not there because they were demonized and cast out of their homes. It already inflicts many young men with an atrophy of character; a tendency to being somewhat feral. Think gangs, Gamers and pick up artists. Think potential rapists, too.

If these men are more prone to suicide and other forms of violence than generations before them, it does not seem too much of a stretch to imagine they may be more capable of rape.

But in the end, we are still dealing with distraction. We still have not gotten to the real point of Wolf's piece, which is not really about rape.It's about feminist doctrine and it is about control.

The tell here is the alleged rape victim trotted out by Wolf for her article. Kori Cioca, of the Coast Guard, claims she was raped by a commanding officer. Wolf calls it a "rape" in her article, though the officer was not charged with or convicted of raping her.

He apparently broke Cioca's jaw during an altercation, something that happens in the military from time to time, but he denies it was a sexual assault and he was never officially even accused of it. Back to the tell, though, it comes out in a quote from Cioca in the article.

> **He didn't rape me because I was pretty or because he wanted to have sex with me; he raped me because he hated me.**

Of course, there's the rub. Rape is about power, in this case driven by hate, not sex. Straight out of women's studies, 101. I am not even saying she wasn't raped. Fact is, no one but Cioca and the accused knows for sure, but the gender-political flavor of her statement is clear; suitable for framing and picture perfect in the realm of pro-feminist media sound bites.

Possible translation: The assault was not a rape, and I lied. Now I want money (the "victim" is suing the DoD).

In the midst of Wolf's smokescreen of estimated ersatz rapes, which unlike the Cioca case, never even reached accusation; in the midst of fair damsels wailing for help, calls for military sexual predator registries and stacks of grant applications, there is an unfortunate but clear reminder of modern realities.

Rape *is* about power…for the sexual grievance industry, and for gender ideologues whose bread and butter is convoys of victims. And it is about control, which is why we see feminists now headed for the modern battlefield, not to take arms and fight alongside the men as equals, but to ensure women's marginal efforts in war zones, compared to men, are accomplished without the horrors of war ever falling in their laps.

The battlefield for men will remain largely the same; bullets, blood, torture, rape, terror; crash and burn when it is over. The military, as it has always done, will pursue rapists, real and imagined, and punish them harshly.

For women, their already privileged status in the military will improve. It will be chaperones and attorneys; battalion level babysitters and lots of time “in the rear with the gear” to complain about the conditions and not get shot at.

So we can sit back here and wait with Naomi as she hopes her ideas of military priority gain traction, and they probably will.

How long before we have a Dear Colleague Letter for the armed services issued from the President or from the Joint Chiefs? How long before the military recognizes, if they have not already, that they can exert even more power over their pawns with a special policy to deal with supposed rapes? How long before alleging rape gets added to the list with pregnancy and other factors that equate to a ticket home and special benefits for the accusers? How long before they teach the male troops to not only hate, but fear the women in uniform who cross their paths from time to time, even as they are bearing the brunt of hostilities for those same, specially coddled “soldiers”?

Not so long, I am thinking. Take Back the Combat Zone Rally, anyone?

AVfM Radio: Women and Children

AVfM Radio · 21 June 2012 · Archived copy · Original

[box]What does the phrase, endlessly repeated in our media “women and children” tell us? Whenever there is a tragedy, a disaster, or a report of the deaths of people, we hear this phrase “women and children.” This is what makes a tragedy special. This is what makes us, the listeners at home, sit up and take notice. It is the code phrase which tells us who we should care about, and who matters in the calculus of human damage.

Women and children are the ones who matter. Men, by the implication of constant exclusion, even in mention of the deaths of men, don’t matter. And we – as human beings, if we happen to be men – those never-mentioned humans whose humanity is hidden behind the names of our jobs when we die – we are constantly reminded by the special mention of women and children that we do not count. We are not humans, and our only worth is in our use to the humans who do matter. Women, and to a lesser degree, children.

Radio show page : AVfM R: Women and Children

Stickam chatroom after the show : http://www.stickam.com/group/avoiceformen
[/box]

13 reasons it's unlucky to be a man

Glen Poole · 22 June 2012 · Archived copy · Original

When your life is committed to helping the world work for everyone – men and boys included – it's easy to forget that most people don't see the inequality and discrimination that men and boys face on a daily basis.

So to help us spread the word about the desperate need to help men and boys live longer, happier, healthier lives we are developing a list of THE THIRTEEN WAYS THE WORLD DOESN'T WORK FOR MEN AND BOYS. We welcome your feeback on the first draft of this document which we will be developing over the coming weeks and months.

1. LIFE EXPECTANCY

From the moment they are born, boys all over the world are destined to live shorter lives, most notably boys in Swaziland who, at 31 years, have a life expectancy 56 years shorter than girls born in Japan who will live to 87.

In the City of Brighton & Hove in England, boys from the poorest neighbourhoods die THIRTEEN YEARS SOONER than girls from the richest areas and yet women's projects still receive THIRTEEN TIMES MORE FUNDING THAN MEN'S PROJECTS

Amazingly, girls in Iraq (71.3), India (72.6) and Indonesia (73.4) now live longer than a boy born in East Brighton (70.9 years).

2. EDUCATION

Boys now underperform girls at every stage of education, are less likely to attend university and FOUR TIMES MORE LIKELY TO BE PERMANENTLY EXCLUDED FROM SCHOOL – an issue which is particularly troublesome for boys as 90% of boys aged 15-18 in prison were excluded from school (compared with 40% of girls) and excluded boys and girls are 19 times more likely to commit suicide.

Interestingly, while boys make up 80% of excluded pupils the Coalition Government only highlights the higher rate of exclusions of African Caribbean boys ignoring the plight of poor white boys failing in schools.

3. EMPLOYMENT

In general men do more paid work than women. They work longer hours, take less time off sick, throw less sickies and when they are out of work, men are three times more likely to be on Job Seekers Allowance and looking for work.

Men are 50% more likely to work full-time, three times more likely to be self-employed and when they have children, mums are four times more likely to not be working than dads. Overall 79% of UK men work compared to 70% of women.

At the same time, research shows that men do more than their fair share of household and domestic chores. Amongst young people not in education, employment and training (NEETS), young men are twice as likely to be a NEET with no identifiable barrier to education, employment and training.

And while men on average are pulling their weight at home and putting more hours in at work, women (20%) are twice as likely to be economically inactive and are more likely to be being taken care of financially by a partner, an ex partner or the state. In contrast, when you consider who is economically inactive, men are three times more likely to be actively looking for work (ie on Job Seekers Allowance).

4. SOCIAL DIVIDE

There has been a great deal of focus on the need for the UK workforce to reflect the diversity of the population it serves in recent years. The logic is that the public sector cannot be effective in helping the communities it serves if it does not reflect the diversity of those communities.

As a result we have seen positive action to recruit more people from across the six equalities groups – ethnicity, sexuality, disability, religions, age and gender.

But when it comes to gender, while more men than women work and are looking for work the gender focus in the public sector where men are massively under-represented has been placed firmly on women.

Meanwhile, the overwhelming majority of education, health and social care staff are female – while the majority of people who do badly in education, die young and end up in care are men and boys.

The logic of the diversity argument which suggests that a public sector that is under-representative of one group (in this case men) – is less capable of serving men and boys, seems to be borne out in this case.

This is a particularly worrying state of affairs for boys who are far less likely than girls to grow up around same sex role models and mentors. One in four children now grow up in fatherless families and are nine times more likely to commit crimes than children living with their mum and dad.

In addition, 98% of childcare workers are women, one in four primary schools have no male teachers and boys under 12 are seven times more likely to be taught by a woman teacher than a male teacher. Within this context, boys grow into men with low male social capital.

According to the Office for National Statistics General Household Survey, 2000/01, a person with low social capital is typically male and will be poorly edudcated, under 30, single, unemployed or on a low income and living in rented accommodation in a deprived neighbourhood

It seems the lack of male role models in families and communities is helping produce a lost generation of young men with worrying impacts with recent research showing that Fatherless boys are three times more likely to be suicidal and boys without a male role model are three times more likely to be depressed.

And according to the Children's Workforce Development Council (CWDC), while a third of boys growing up with lone mothers have less than 1 hour a day of contact with a man, two-thirds of single mums say they would welcome a man being involved in the care and development of their young children.

5. WORK LIFE CHOICES

There is a growing acceptance that men have a narrower selection of work life choices than women, driven by emerging research challenging conventional thinking on the gender pay gap which challenges conventional thinking on the pay gap championed in the Equal Pay: Where Next? report promoted by The Equality and Human Rights Commission, The Fawcett Society, The TUC and Unison.

New research in the US suggests that the pay gap is a healthy sign that women have more opportunities to choose family-friendly, flexible jobs.

It's important to note that male graduates are now 50% more likely to be unemployed, women now earn more than men in the UK in their twenties and that the big difference in men and women's average earnings kicks in when they become parents and prioritise their children with one parent (usually mum) working less while the other parent (usually dad) works more.

Research from the Equalities and Human Rights Commission in the UK reveals that 53% of fathers and 52% of mothers with children under 1 year old say dads spend too little time with their children.

The same research shows that dads are twice as likely as mums to feel that they spend too little time with their children.

Meanwhile, a new report called Work Life Balance: Working For Fathers? report by the charity Working Families and Dr Caroline Gatrell at Lancaster University supports the theory that being the main breadwinner is no fun for men with 82% of fathers saying they want to spend more time with their families.

6. VIOLENCE

Men and boys are twice as likely to be victims of violence than women and girls. Internationally two thirds of the 1.6 million people who die violent deaths every year are men and boys – and yet the United Nations PR coverage on violent deaths fails to mention that men are the biggest victims and its subsequent poster campaign on ending violent deaths men – who are two thirds of victims – by choosing 4 images of women and just two of a man. (NB: Since we first highlighted this issue in January 2011, WHO has updated the two pages referenced above to include men, though the primary focus of the poster campaign is still on violence against women – August 2011)

Locally the situation is the same with the British Crime Survey for 2001 revealing that twice as many young men in Brighton & Hove experience violence as any other group but there being no international campaign to stop violence against men and boys.

Locally (as well as nationally) there is stubborn resistance to acknowledging and dealing with the fact that 40% of domestic violence victims are male, part of the problem being that the issue is still tackled strategically within the national Violence Against Women and Girls Strategy.

Locally, while there is a well established service for female victims and an officer dedicated to supporting LGBT victims, there is no service for male victims and an "intelligent commissioning" review of services conducted in 2010 saw 53 women invited to take part in focus groups but no men – no straight men, no GBT men, no BME men, no disabled men, no old men, no young men, no boys, no male perpetrators, no male victims, no men in mutually violent relationships – just women.

It is perhaps not surprising than 41% of male tell no-one about the abuse they experience and are twice as likely to keep it to themselves as women.

This one-side approach to the issue has been picked elsewhere in the world by campaigns such as the excellent 1 in 3 domestic violence campaign in Australia.

The fact that men are the majority of all violence victims is often overlooked. In 2008/2009 in the UK 71% of murder victims were male. Men are also three times more likely to be be killed by a stranger.

Despite this the worrying trend in early intervention work has been to focus on changing boys attitude towards violence against women and girls when research on attitudes of young people towards domestic violence shows that girls and more tolerant of violence against men and boys – being 11x more likely to say it is okay for a woman to hit her partner for nagging or arguing (when compared to their attitude to men hitting women for the same reason)

Sadly, boys seem to growing up with an attitude that it's ok for them to be hit by their partner – being 15x more likely than girls to think it is okay for their partner to hit him if he was nagging or wouldn't stop arguing.

Meanwhile, the focus on early intervention work in schools remains on addressing boys and girls attitudes to violence against women and girls – and is not equally addressing our societal tolerance of violence against men and boys.

7. AVOIDABLE DEATH

Men are more likely to die from all manner of avoidable deaths being three times more likely to commit suicide, being more likely to be suffering with a serious undiagnosed illness and accounting for over 95% of employees who killed at work every year.

More men are killed at work (more than 3 a week 2007/2008) than women killed at home in domestic violence incidents (less than 2 a week) – and this doesn't include the hundreds of predominantly male workers in the armed forces killed in conflicts such as Afghanistan.

Young men are particularly vulnerable with teenage boys and young men age 15-24 in England & Wales are two and a half times as likely to die young than women and girls of the same age according to the Joseph Rowntree Foundations Poverty Site.

One hundred UK men die every month in a car accident – accounting for 71% of all victims.

More than fifty 15-24 year olds die young in England & Wales every week and the majority (71.5%) are boys and men – according to the statistics on premature male death.

8. FATHERS' RIGHTS

The lack of fathers' rights in the UK and Internationally has a broad range of impacts but is perhaps seen most starkly in the fact that according to the UK Fatherhood Institute's family fairness index just 1 in 9 UK dads having the opportunity to continue sharing the parenting of their children after separation (compared to 1 in 3 dads in Sweden).

Around 15% of fathers are not living with partner when their child is born (Kiernan, K. (2003) Unmarried parenthood: new insights from the Millennium Cohort Study. Population Trends)

Children living apart from their dads in lone parent families are twice as likely to live in poverty than children living with both parents – though the risk of poverty is reduced seven-to-eight-fold when mum is working full time.

There is a widespread failure of services to engage with of non-resident fathers – for example 31% of the non-resident fathers who have contact with their children go into their schools, compared with 75% of fathers who live at home (Nord et al, 1998) – and this may be contributing to school failure in this group.

According to the DWP what happens then is around a third (33%) of children have contact with their non-resident parent at least once a week, a third (35%) see dad less than once a week and a third (32%) have no contact at all.

Interestingly, children in lone parent families and nearly twice as likely to see their real dad regularly than children in step families seeing their non-resident parent on a more regular basis than re-partnered couple families (35% on a weekly basis compared to 18%), although the proportions that never saw their non-resident parent were similar (32% against 30% respectively).

In 2010 Harry Benson, of the Bristol Community Family Trust, undertook analysis of cenusus data using census data and found that 60 per cent of families remain intact until their children are 15 – 97 per cent of these are married.

The broad impacts of Fatherlessness in all areas of life were highlighted by the Think Tank Civitas in a 2002 report called Experiments In Living: The Fatherless Family – and the costs of Fatherlessness are now thought to be as high as £100bn and have been linked to youth offending with children with separated parents nine times more likely to commit crime.

9. MENTAL HEALTH

The UK's mental health charity Mind has described the lack of national mental health strategy for men in the UK – when there is a strategy in place for women and children – a major health inequality . Meanwhile, while men and women experience depression in equal numbers, women are twice as likely to be diagnosed for depression as men.

The experience of mentally ill men in prison is also a major concern with the Government's jails watchdog recently warning that mentally ill men are being kept in conditions as bad as "Victorian lunatic asylums".

10. DRINK AND DRUGS

In the absence of good access to mental health support men appear to self medicate and are twice as likely to be problem drinkers. Men in Brighton & Hove are also four times as likely to die of a drug related death with the city being Britain's drug death capital with one death per week in 2009.

11. SEXUAL HEALTH

A report by The Men's Health Forum revealed that the National Chlamydia Screening Programme screened fourteen times more women as men — yet it is known that men and women carry the chlamydia infection in equal numbers and that most women are infected by sexual contact with men.

Our national attitudes on sex have led us to suspect that all men are potential paedophiles and sex criminals with British Airways refusing to allow children to sit next to men incase they abuse the child and a Labour MP for Bristol calling for every man in her city to be DNA tested to find the killer of Joanna Yeates, when it turned out the suspected killer live next door.

Men and boys are also victims of men and women's sexual abuse – an issue we highlight in our blog post Six Top Sex Abuse Taboos We Must Smash.

As a result of these taboos female victims of rape are twice as likely to report as male victims and the potential number of victims of female sexual remain unheard and unhelped was hinted at when the television programme This Morning opened up a hotline for callers to talk about abuse by women. In the course of one day, they had over 1000 telephone calls. Ninety per cent of the callers had never told anyone about their abuse.

Anyone who is challenged by this important taboo should read Dr Michele Eliot's 7 page report on women who sexually abuse children here and this article tackling the notion that it's ok for women to have sex with underage boys in the wake of a case of a mother and daughter abusing a teenage family member in the US.

12. CANCER

Men are more likely to die of cancers, less likely to be screened and more likely to be living with undiagnosed cancer. Men are 1.5 times more likely to have undiagnosed bowel cancer for example and this failure to diagnose men is repeated across other health problems such as men being twice as likely to have undiagnosed diabetes.

Organisations like Cancer Research UK, spend four times more money on women's cancer than men's cancer – and yet its own research shows that showing that when you factor out sex-specific cancers men are 60 per cent more likely to get cancer than women, and 70 per cent more likely to die from it

According to Prostate Cancer Charity's research on male cancer inequalities, men with prostate cancer consistently report a significantly worse patient experience than people with other common cancers.

• Fewer men with prostate cancer receive information on side effects or how their treatment had gone

• Fewer men fully understood the explanation of how their treatment had gone

• Fewer men have a named nurse in charge of their care

• Fewer men were given information about self-help groups

• More men were likely to have to wait longer for their treatment

13. OLD AGE

Until recently in the UK men and women's retirement age was not equal – with women retiring 5 years younger than men despite living longer – cause championed by the UK charity for equal rights for men – Parity

While the retirement age has been equalised, men are still twice as likely to be working over 60 and have a shorter life expectancy. Older men also experience a retirement gap – having 7 years less than women on average to enjoy their retirement.

When you look at all the people over 65 in the UK today, twice as many of the women will still be alive at 100.

According to research by Age Concern – now Age UK – there is an increasing body of research evidence pointing out that the specific needs of older men are largely ignored in current services for older people,

The research shows that older men are more likely than older women to be excluded from wider social relationships, especially men who are divorced or never married.

Divorced and never married men are particularly susceptible to social isolation, poor health, risk behaviours (e.g. smoking and drinking) and material disadvantage than married older men.

Sandusky verdict is no victory

Paul Elam · 23 June 2012 · Archived copy · Original

Former Penn State defensive coordinator Jerry Sandusky has been called to account for his crimes. Yesterday the 68 year old was pummeled with repeated guilty verdicts on charges related to the sexual abuse of boys; charges that could result in being sentenced to as much as 442 years behind bars.

It means he will die incarcerated, depending on how long prison conditions and other inmates allow him to live. As harsh as it is, as cathartic for the victims and their families, it still won't return lost innocence or repair the broken lives.

A conviction was attainable. Justice is not so easy. And while Sandusky's victims got their well deserved day in court, it is not a victory in the real sense of the word.

The real hope in this case, as in all cases like it, was that we, as a society, had an opportunity to learn the larger lesson; we could have gleaned, from the recurring nightmares of Sandusky's making, some awareness and understanding about the nature of monsters and the devastating impact they have on the lives of male children.

In this case, however, as in all cases like it, we will learn nothing. In fact, the reaction to this case across the board demonstrates that the only lessons this culture is capable of learning are ones that teach nothing, ameliorate less and, in fact, make things worse in the long run.

Nothing illustrates that better than the sanctimonious mob coverage of this story, which is now spreading through the mainstream media like free crack in a tenement. That would be the same mainstream media, and sadly the same justice system, that would have quickly issued some kind of a pass if Sandusky were a woman.

The justice system, rife with the anti-male and homophobic leanings common to public sentiment, actually worked in this case, but only in spite of itself. There is a long and irrefutable track record to prove it. The trial results were a half victory regarding a half addressed problem, rousing cheers from a half aware public.

I can almost hear the groans now, some of them coming from MRA's. I don't care. The media coverage of this tragic story, along with much of public sentiment, is a myopic and ignorant mixture of misandry and homophobia. Sure, what Sandusky did was beyond despicable, and it hardly makes anyone misandric or homophobic to feel that way, but I have to wonder how much triumphant snorting and "justice has prevailed," backslapping would be going on if Sandusky had been a straight woman.

[box type="alert" icon="none"]Author's note: Yes, I know that Sandusky, like many other male pedophiles that target boys, is not "gay" per se. But we are not talking about his orientation as much as public reaction to what he did. [/box]

The question remains, though. Would the abuser in this case, if female, be given 442 years in prison, or a slap on princesses frail little wrist and a book tour? You know the answer.

The victims in this case were just lucky that Sandusky is a man. Without that, they would have likely never had their day in court. They only got some measure of vindication because their assailant has a penis, and in spite of the fact that they have penises, too.

Real public outrage is saved for the girls. As a society we feign indignation about what happens to boys, but only when their attackers are same sex. It is especially likely to produce a *cause célèbre* when the alleged perpetrator/s are linked to what is commonly perceived to be a patriarchal domain. Like say, football, or the Catholic Church.

Compare that to the media coverage, legal repercussions and public sentiment where it concerns female dominated areas like teaching, where the sexual abuse of children continues with no real public outrage. In fact, the reaction is just the opposite of what we are seeing in the Sandusky case.

For those of you who have not seen it, check out this World Net Daily article containing a partial, but still shockingly long list of female perpetrators, many of them special education teachers who targeted emotionally/mentally disabled boys for sexual predation.

If you went through that incredible list of perpetrators and added up all the sentences you would be hard pressed to come up with 442 years. In many of the cases you come up with little or no punishment at all. And in some cases, as with child molester Debra LaFave, you find women who are rewarded with public notoriety and adulation, even when disregarding court orders to stay away from their victims.

That is on the legal end. But what of the media? Well, the take on female predators from the Houston Press, a rag local to my area, was straightforward enough. They gave us, "The 10 Hottest Women on the Texas Sex Offender List," which included such babe-a-licious offerings as Ester Welty, who was busted for sexual contact with a 4 year old boy, and Sharon Beth Faubian of Ft. Worth , who was given a six year sentence for the aggravated sexual assault of a two year old boy.

According to the records, she will be back on the streets about now.

If that is not sick enough, consider pedophilia advocate Adam Sandler's new movie, "That's My Boy," a heartwarming tale revolving around a school boy who was emotionally and sexually abused, *raped*, by a female predator who happened to be his grade school teacher.

The movie sure strikes a chord with perpetrators and some of their victims. Known child abuser Mary Kay Letourneau's husband, Vili Fualaau, who was groomed and sexually abused by her at 13 years old., *and was later allowed to marry her*, is apparently going to enjoy the movie with his wife/abuser. He is quoted in a recent MSN article as saying:

> **"We're talking about my life and a young boy banging his hot teacher … what's not to like about that?!"**

One has to admit, with male victims rationalizing what happened to them in this way (which they often do as long as a way to cover the internal turmoil), it does make it harder on the victims suffering silently. Perhaps a more sobering look at other victims, ones not enjoying notoriety with their abusers, will help.

In 1994 David Lisak, Ph. D., interviewed 26 male sexual abuse victims, many of whom were molested by women. Unlike Fualaau, their memories of their abuse are not a source of sexual heat or the subject of good-natured banter with friends. In fact, their long term reactions, categorized by Lisak, are alarming. They are as follows:

[unordered_list style="arrow"]

- Anger
- Betrayal
- Fear
- Helplessness
- Homosexuality Issues (for those abused by men)
- Isolation and Alienation
- Legitimacy (being able to take the abuse and its effect seriously)
- Loss

- Masculinity Issues (being OK about being male)
- Negative Childhood Peer Relations
- Negative Schemas About People (difficulty trusting others)
- Negative Schemas About the Self (feeling bad about one's self)
- Problems with Sexuality
- Self Blame/Guilt
- Shame/Humiliation

[/unordered_list]

The Lisak paper includes interview quotes that were taken from a random sampling of the 26 victims. Perhaps child molesters like Letourneau, and pedophilia advocates like Adam Sandler should have looked past their own petty sexual gratification at the real results.

Said one victim:

> **I just had to put up with it. That's the way she was. They were her rules. If she said I have to kiss her, I have to kiss her. If she says I have to hug her, I have to hug her. It was like I kept trying to fill her cup and it just kept running out. And she is standing there screaming "Fill it, fill it, fill it!"**

And another telling young man who said:

> **So they [women] can see themselves as victims. Maybe they can see themselves that victims are okay, they're good somehow, they martyred themselves. Some way if you can have a black and white, good or evil, women were good and men were bad. Well, I'm the victim, but I'm a guy, and guys are bad. So I can't even be a victim, right?**

It is almost funny, isn't it? It appears like no one has to explain the issues of the MRM to a boy who is a victim of a female sexual predator. Just imagine what that means. Is that what it takes for some men to "get it"?

I am afraid the answer is yes, and that is a tragedy that we see played out across the culture each and every time this subject rears its ugly head.

How fucked up is this planet that in order to be seen as a male victim of sexual abuse that your perpetrator must also be male? It's only bad, it's only real, it only *counts*, when it's a homo. We have a well-educated public. They know full well that boys cannot be harmed by women. They follow through with that knowledge brutally. So if a woman destroys your life before it really gets started, you can only hope to end up in a study that will be noticed by a few academicians and a handful of MRA's. That is what we do to boys, *after* they are abused.

If you have a male child unfortunate enough to be molested, and you want any real justice or compassion for him, you better hope his assailant is a man. For male victims it is the only way that this society is going to give a shit about what happened to them. And that is only because they hate gay men, or men who choose same sex children for predation, about as much as they hate you.

Sweden: empire of governance feminism

Greg Canning · 23 June 2012 · Archived copy · Original

For many of us the extremist brand of gender feminism that has permeated Swedish culture and politics came acutely into focus last year. The YouTube video of a group of female students murdering a man reading a newspaper and their ecstatic post murder dance celebrations, revealing that exposure to and advocacy of male genderocide, is an accepted part of the Swedish education systems indoctrination of their youth, "do your part." [1]

Letters to Australian parliamentarians including the then Foreign Minister Kevin Rudd asking for our government to expresses diplomatic alarm at such vilification on the basis of sex, fell on deaf ears. An AVFM commentator provided a link to the Swedish documentary (with English subtitles) "The Gender War" (Könskriget) by journalist Evin Rubar, which is highly recommended viewing for anyone who has not yet seen it and interested in the truth about Swedish feminism. [2]

The most disturbing aspect of this documentary is the confirmation that the central tenants of radical feminism have been accepted in Sweden as core political orthodoxy and all aspects of legislation and government services must adhere to it's "gender correct" understanding of male dominance and oppression.

Veteran Aussie broadcaster Phillip Adams recently interviewed Oscar Swartz the author of a new book, *A Brief History of Swedish Sex: How the Nation That Gave Us Free Love Redefined Rape and Declared War on Julian Assange*. [3]

Adam's introduces the Radio National show with a quote from an expatriate Swede now a professor at the University of Chicago:

> ***From being admired and envied by many as beacons of sexual enlightenment from the 60's the Scandinavian countries today have some of the most repressive sex laws in the western world, Sweden in the most draconian. The message conveyed by recent laws is clear – your sexuality is the property of the state and the state will claim its right to regulate and punish that sexuality wherever you may be.***

Swartz's book tells in chilling detail how this situation has come about. It presents, as a time line, events that made headlines (from the 1950's to early 2012), quotes from parliamentary records and the public speeches and writings of the key players. Minimal commentary is offered, as the author believes these items speak for themselves and don't require embellishment.

In Part 1 Swartz illustrates *The Rise of Swedish Sin* with pioneering sex liberals arguing for women to have the same sexual freedoms as men (were presumed to have), and that this should also be extended to those often excluded from enjoyment of sex such as the unattractive, physically and intellectually disabled, elderly, ill, infirm and even the imprisoned. The impact of Swedish films, which routinely breached decency laws in other western countries, the growth of the sex club industry, and acceptance of mid teenage sex as healthy normality are all detailed.

Part 2, titled *The Fall of Swedish Sin,* shows the ideological U-turn initiated by radical feminists that now viewed sex as a tool of power and dominance wielded by men and over women. Sex, they argued, should only be tolerated in committed and loving relationships. Male sexuality was demonized and increasingly criminalized and punished to shame men into behaving in more "relationship oriented" ways. Covered in this part is first the redefining of rape and the introduction of the "Sex Purchase Act," which criminalizes purchasing of sex from prostitutes but not the selling of sex by prostitutes, who are seen as misguided victims of patriarchal oppression.

Part 3 is called the *War on Sex* and exposes the absurdity of many of the public arguments and actions of powerful radical feminists. In the ideological but disproven belief that pornography causes sexual violence, regulations are enacted to insist government funded hotel use will only be at "porn free" hotels, that is hotels where adult content is

not available for purchase on in-house entertainment systems. Subsequently late night adult content on cable TV is banned.

Despite being acknowledged as one of the most gender equal societies in the world, feminist politicians regularly describe average Swedish men as comparable to the Taliban and Sweden as like Afghanistan so far as its treatment of women is concerned. The outrageous claims regarding sex trafficking and the supposed ramping-up of prostitution in Germany in "preparation" for the FIFA world cup in 2006 highlighted to an international audience the insanity of Sweden's state delusions. Calls were made for the UN and Amnesty International to intervene and Sweden to withdraw from the EU in protest. This would be comparable to US government acting on the Super-Bowl / DV myth amplified thousands of times.

In the fourth and final part *The War on Men*, "progressive" strategies in enforcing the **Sex Purchase Act** are revealed. Hotel staff are trained in how to spot potential sex purchasers and instructed to report suspects immediately to the police, whose special "sex agents" are dispatched to listen outside the hotel rooms and sweep in for an arrest if sounds of sexual activity are heard. Hotel employees are provided with contact cards and posters placed in staff rooms, hotels performing well are more likely to receive government-funded business.

Meanwhile special sex units tail known and suspected prostitutes to track down men who might illegally pay them for sex. Further, changes to the definition of rape include the addition of "pleading" for sex, now considered a type of "sexual coercion and molestation," or sex that even years later a women did not feel good about. Everyday sexual encounters between consenting adults can now be turned into legal nightmares, with rape defined not by the intent of the accused or the belief of the supposed victim but by only be trained legal personal who truly understand what is meant by rape under Sweden's legislation. The increasingly severe penalties for rape are contrasted with the leniency of sentencing for grossly violent assaults.

Naturally the Swedish tourist groups do not detail these repressive laws in their glossy brochures, and many tourists are still under the illusion that Sweden is a sexually liberal country, like it's neighbor Denmark. Yet the rate of rape in Sweden is reportedly 8 times higher than Denmark and second highest in the world after Lesotho in Africa.

The details of the Assange case also emerge including the probability that part of the motive for it was as a distraction from prolonged unsavory national media focus in the lead up to an election when two Social Democratic Workers Party candidates are caught purchasing sex while staying in a union flat.

One of Assange's accusers is well known Radfem Anna Ardin who had published on her blog "Rebella"[4] a list of how women could legally take revenge on an unfaithful partner – including sabotage of his new relationship, enticing his new partner to be unfaithful, having "a lunatic" stalk him, and sending letters and photos to make the new partner believe he still has a relationship with the avenger herself.

The sordid details of the Assange case and interference from politicians and bureaucrats in the legal procedures around draconian gendered legislation will have to wait for another article. Assnage's barrister has, however, correctly stated:

> **It is not Julian Assange that is on trial here, but Sweden and its reputation as a modern and model country with rules of law.**

Not unexpectedly, Assange has received no useful support from Australia's current feminist labor government, and is now seeking asylum in the Ecuadorian Embassy in London. [5] However, in another recent case of an Australian female solicitor detained in Lybia on suspicion of espionage, the new foreign minister Bob Carr is immediately dispatched to assist. Well, after all she deserves it. She's a mother. [6]

A Swedish feminist academic from Monash University in Victoria Dr. Johan Lidberg,[7] joined Swartz in the radio national interview to represent the "counter viewpoint." He believes the Swedish laws are not a war on sex or on

men but simply supporting a women's right to say no to sex at whatever stage of a sex act she determines. He applauds such laws as being beneficial in reducing exploitation of women and human trafficking for sex. He denies the existence of "state feminism"[8] in Sweden and argues that women as still not empowered, citing the usual unequal representation on company boards, gender pay gap, more male professors etc.

Yes, that's feminist logic for you – convicting more men of rape helps empower women and is necessary to improve numerical equivalence of gender outcomes, Dr. Flood and underling Fisher would be proud of Johan!

There is no doubt that gender ideologues in Australia, who echo their Swedish sisters dogma almost verbatim, covet such a situation existing here and are planning for it.[9]

The unconstitutional, feminist Labor organization EMILYS List (EMILY's List is an acronym that means Early Money Is Like Yeast "it makes the dough rise") has, as its core aim, feminist control of the Australian Government and imposition of a feminist agenda on the electorate.[10] Emily's list has a sex discriminatory constitution allowing full membership only to women.

Whilst the objectives of Emily's list outlined on their public website might appear relatively tame at first glance, the organization is strongly supported by radical feminists and academics whose true motives and male hatred we have come to know well.

[1] http://www.avoiceformen.com/a-voice-for-men/s-c-u-m-murder-and-dance-party-with-credits/
[2] http://www.youtube.com/user/figaropravda

[3] http://www.abc.net.au/radionational/programs/latenightlive/a-history-of-swedish-sex-book-cover/4078076

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[8] http://prostitution.procon.org/sourcefiles/targeting-the-sex-buyer-the-swedish-example-stopping-prostitution-and-trafficking-where-it-all-begins.pdf

[9] http://www.avoiceformen.com/mens-rights/the-scum-connection/

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The most important video you will watch this week

Paul Elam · 24 June 2012 · Archived copy · Original

Sometimes, usually when a video is really good, I break our normal formatting and post it here with the featured articles. This time I am doing it because the video is not only good, but *very important*.

It comes from DannyboyCdnMRA over on youtube. It documents his intereaction with the office of the Attorney General of Ontario in regard to the complete lack of services for men who are abused by their spouses.

If you want to help, please sub to his channel and and pass this video around everywhere. Danny is working diligently, on his own, to bring needed attention to this serious problem.

If you are from the Ontario area, perhaps you could make contact with him and join his work on this project. I am sure he will be willing to update us with more videos like this one as more happens. MRA's are now organizing and meeting on the ground in Vancouver with JtO, which is a great example of us moving to the next, needed stop.

The work Danny is doing in Ontairio could use the same kind of support. Please help him. Thanks PE

Altobelli's Dilemma: The failure of Australian family law

Jim Muldoon · 24 June 2012 · Archived copy · Original

On May 30, 2012 Federal Magistrate Altobelli gave his reasons for the judgement he made in Gaylard v Cain in the Federal Family Court of Australia (Altobelli, 2012). This judgement showed that, beyond all doubt, the Family Law system is corrupt.

The overall result of the decision is that the mother has sole care of the children and the father is banned from making any contact with them. Clearly uncomfortable with his own decision, Altobelli decided to write a letter to the children explaining his decision and urging them to seek a relationship with their father.

No, you read the last paragraph correctly. He banned the father from seeing the children. Then, he wrote a letter to the children saying you should see your father.

In this letter, and in his judgement, he describes his own anguish at not being able to find a better solution. The conundrum, if you take it at face value, is this:

The law states that the children must have a relationship with both parents unless there is a realistic danger of abuse. The mother claimed that the father is likely to sexually abuse the children. According to the magistrate (in paragraph 2 of his judgement) this "perception of the father is based on illusion not reality."

What is very real, however, is that the mother has alienated the father from his children by turning them against him. This has resulted in the children making statements to the effect that they want nothing to do with their father.

Thus, the proper application of the law, that the children should have a relationship with both parents, will put the children under dreadful stress if they are compelled by the orders to see their father.

What is a poor magistrate to do?

Altobelli's view is, in the paragraph 1, "In any event the orders I make in this case bear scant resemblance to any idealized notion of best interests and look pragmatically more like the least worst alternative."

Altobelli's judgement, however, is disingenuous to say the least, and it shows how the legal system is a complete failure at its core. There are so many reasons for this failure that it is hard to count them all.

Here are seven that spring to mind.

First, it is clear from Altobelli's statement above that the law's primary objective, that the orders must be made in the child's best interest, has been thwarted.

The thwarting has come from a corruption of the decision making process itself, which brings us to the second reason.

Courts make legally binding decisions. It is a cornerstone of democracy that these decisions should be based on the facts and the law. The extent that the outcomes of the court are generated by the influence of individuals for their own benefit, rather than the facts of the case or application of the law, is a measure of the corruption of the court.

In this case, the mother is not just influencing the court, but dictating to Altobelli what the outcome should be. By manipulating the children and interfering with the previous attempts to re-unite the father with his children, the mother has essentially established a new status quo. In paragraph 68 Altobelli describers it thus, "At the moment, however, the children's world of relationships has been drastically changed because of their alienation."

Essentially, because of this, Altobelli decides to adopt Dr. K's preferred recommendation of 'tactical retreat', which is to leave the mother with her victory of the children, and let the dust settle.

In all practical aspects that affect the children themselves, best interests or not, Altobelli is simply rubber-stamping the mother's decision, even if it takes him 102 paragraphs of gristle-chewing to do so.

However, this rubber stamping is not simply a benign administrative duty, and leads us to the third reason why the legal system is a complete failure.

The father is now under the shadow of these court orders. If he should try to make contact with the children, a normal thing for a father to do, he will now be guilty of a crime punishable by fines and/or imprisonment. Even if he should accidentally meet these children in a shopping centre, or any other public place, he will be in danger of criminal action simply for saying “Hello”.

The father is in this state, not because he is a danger to his children, or has committed any crime in the past, but because the magistrate allowed the mother to make the decision for him. This is, in effect, a probationary sentence on an innocent man.

The fourth reason is that Altobelli disingenuously ignores one important, and by far the most powerful, actor in the situation: The courts.

Consider this statement from paragraph 8,

> **It is common ground that the father has not spent any meaningful time with the children since December 2010. Whilst a number of attempts were made to facilitate supervised contact after that date, none were successful.**

What Altobelli is hiding is that *since proceedings began in the courts*, before December 2010, the only access the father *was allowed by the courts* was supervised contact; that the mother prevented this access means that she *overrode court orders* and the fact that there was no sanction on the mother indicates the courts, by de facto, *allowed this to happen*.

So the courts provided the mother with unfettered access to the children to break the law by alienating them from their father; and made sure that the father could not interfere to protect his children.

The fifth reason may seem philosophical in nature, but its relevance is seen in Altobelli’s angst.

Rather than being a venue for deciding, with proper rules of argument, what happened in the past, the Family Court’s focus is on what will happen in the future. That the law makers thought this possible, never mind practical, is arrogance beyond description.

Altobelli shows his difficulty with his task in paragraph 82 of his judgement: “On the one hand it was clear that I was contemplating orders that would probably mean these children would not see their father for many, many years, and possibly mean they would not see him ever again. On the other hand Dr K. was stating that in his expert opinion it was likely these children would, one day in the future, want to re-establish a relationship with their father, and make their own decisions. This might happen as early as the children’s adolescence, or during their adult years, or perhaps not at all.”

Clearly, Altobelli has no clue as to the outcome of his decision. Equally as clearly, the expert Dr K is more expert at hedging his bets than predicting the outcome for these children. The only firm statement from the two future gazers is that the possibilities are many, but don’t hold them to that.

The eye to the future, however, is what allows Altobelli to sidestep the mother’s breaching of court orders during this lengthy case, and her refusal to comply with any orders that allow the children access to the father. In other words, the potential harm in a possible future overrides the very real harm that has happened illegally to date.

However clever Altobelli and Dr K might be, they have no idea what events are in store for the members of the family over the next three weeks, never mind years of constant change as the children mature. To assess how a child will react to something at age 14, when you’ve met them for a day at age 7 or 8 is impossible. There certainly is no single study, never mind a body of evidence, that would support Dr K’s views or Altobelli’s decision.

Altobelli's conscience clearly doesn't sit well with him. He therefore writes a letter which is to be given to the children when they turn 14 years old, urging the children to consider seeing their father.

The responsibility, therefore, will fall on a 14 year old child to request Relationships Australia therapists to facilitate some sort of communication with the father, irrespective of the fallout that will occur when the mother finds out. That is, of course, assuming that the mother, who knows about the letter, takes the children to the therapist.

Altobelli again shows his complete inability to assess the future circumstances when he states, "The role of the children's mother in facilitating or obstructing this [the children reading the letter] is something neither Dr K. nor I can predict or control."

This brings us to the sixth reason why the court is corrupt: bigotry in the form of misandry informs its decision. I don't say this simply because the father, being male, lost the case.

Consider how flummoxed Altobelli and Dr. K. were by the mother's intransigence. Yet the father was not allowed to have his children because, in paragraph 55, Altobelli states: "He [the father] could not convincingly articulate how, for example, he would deal with two alienated children with whom he no longer had a relationship, and who did not want to be there with him."

For my money, that simply puts the father in the same boat as Altobelli and Dr. K.: he doesn't know how to stop the mother's manipulation either. But let us not forget that the father has a bigger problem than the magistrate. His problem in reality is this: how does he counter the mother's manipulations while the court's interference empowers her?

Clearly the unstated issue here is that the mother is, after all, the mother; and therefore her relationship with the children comes first.

She didn't just fail to "convincingly articulate"; she positively assured them that she will make all efforts to continue to break the law by refusing to allow access, and backed up these words by breaking the law. Whatever harm the father *might* inadvertently do, the mother *guarantees* intentional harm by deliberately breaking the law.

In other words, Altobelli's orders are designed to make the mother's illegal behavior legal. Even if Altobelli's motivation is blindly gynocentric in its intent, and that's being kind, it is misandric in effect.

Also consider again the inability to predict the future. What does not come up once in Altobelli's ruminations about the future is that the father might not be available because of the future choices he might make in his life. No, the magistrate simply assumes that the father will remain, like a stuffed toy, in the cupboard awaiting a summons to participate in a relationship with his children. The father has no other purpose in life.

This brings us to the seventh and final reason why the law is a failure. Altobelli cites the law as directing him to considered *these* children's best interests, and not *children in general's* best interests.

For this reason he can ignore yet another question: How did the mother know she could be confident that her intransigence would win the day? In most other legal situations defying the court is a recipe for disaster.

Consider another recent case, Summerby v Cadogen that was decided by the Full Court of the Family Court of Australia in October 2011 (Thackery, Strickland, & Young, 2011).

In this case a mother was ordered on four separate hearings to let a father see his child. After each hearing she simply refused to obey the orders. The result, eventually, was to make her illegal behaviour legal by again ordering that the father be banned from seeing the child. This final decision was approved by the Full Court.

So cases like Summerby v Cadogen, and this one, Gaylard v Cain, whether read in the press or heard about on the grapevine, can give a mother full confidence to make baseless accusations to get complete access to their own children. From that position, the mother can win the day by simply refusing to cooperate with the courts and let the children see their father. The courts might threaten. There might be a bit of bluster and criticism.

But, at the end of the day, the courts will most likely fold into a 'tactical retreat'. So, by feigning a focus on *these particular children* each time, the court can pretend blindness to its own systemic bigotry, and how spiteful mothers can easily use this to their own ends.

This case shows that the Family Court, and the laws that support it, are fundamentally corrupt. It intentionally and deliberately ignores the damage that it does to fathers and their children. Instead, it uses all the sanctimony it can wring out of "the best interests of the child" to deflect criticism while it makes bad decisions based on ideology, pop psychology and arrogance.

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Summer donation drive

Paul Elam · 25 June 2012 · Archived copy · Original

Well, the summer heat has started turning the humid city of Houston into a massive sauna, which means the seasonal AVfM fundraiser is here again.

It is an annoying necessity for which many of you share credit. Because of the intense involvement of reader-activists, AVfM has grown faster than any of us ever dared to imagine. The first way we see this is with traffic. For the "old timers" here, most of you will remember back to when we posted the visitors globe announcing our first million visits. The globe was installed on the site on July 3, 2010. We hit the million mark on November 2, 2011, after almost exactly 16 months. A very good start indeed. Unless, of course, you consider where we are now, with the globe just about to hit two million visits.

The second million took less than half the time.
I must admit to being happy about that. And it points to another valuable measure of success. Anyone who pays even slight attention to what is happening in the world of gender politics knows two things. One, virulent feminism is spreading like the clap in a bordello. Two, the dialogue about matters of gender politics, e.g. false rape culture, domestic violence statistical chicanery, the abuse of boys, father's and other issues is finally making its way into the public arena. It is happening despite the rising choir of hateful voices emanating from places like the SPLC, trying to silence us. Maybe even because of it.

As should be obvious, a real change in the public discourse means an eventual change in the game. That was the intent of AVfM from the start, and we are fulfilling the plan, though we do have a long way to go. We have been remarkably successful in my book, especially given that we don't have the confiscated money of tax payers or female consumer culture supporting us like the opposition does.

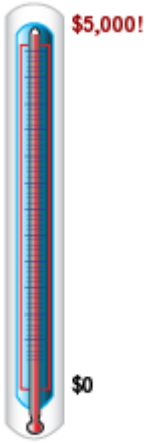

$5,645
What we have is you, and that has yielded slow but steady progress. A dedicated, private server, image rights, internet radio services and attorneys are a costly but necessary part of what we do. All of these expenses are recurring. So with that, please consider helping us continue to do this necessary work.

A bit of good news here is that the last fundraiser was so successful that it has allowed me to revise fundraising goal for this quarter down by two thousand dollars. The donation button is to the right near top of page, and the ***new***

address for mailing in donations is posted under “other options.”

As always, thank you in advance to those that donate, in any amount, to the fight that this website is now leading on behalf of men and boys, and in the name of justice.

Evil by proxy

John Hembling (JtO) · 25 June 2012 · Archived copy · Original

Violence has sides. Obviously, violence used by one person on another establishes an aggressor and a recipient. However, this is the most simplistic, and least frequent type of violence. In most violent situations the initiator and the performer of a violent act are separate. One person expresses offence or provides some motivation, and somebody else commits violence in response, or on the first person's behalf. This happens everywhere from interpersonal relationships to world war.

There is a relationship between the initiation of violence, and it's cost in hazard, injury and mortality to those who practice it. But this is a cost borne by the actuators of violence, and setting aside precept of a golden rule, it is the cost of violence which informs ethical repugnance to it. There is an argument to be made that only those who directly experience it's cost can be consciously moral human beings.

One of the great shames of human culture has been the proxy utilization of human beings to murder and brutalize one another by bankers, politicians and other elites in war, including women. As the First World War ground onward, young men were increasingly unwilling to die in the freezing mud of foreign trenches. To overcome their reluctance to get killed in benefit of hereditary elites and royals, The British high command under Admiral Charles Fitzgerald organized groups of women to help "convince" the men of Britain to enlist. That is, to kill and to die on behalf of their social betters.

Using public humiliation, the objective of these groups was to shame civilian men into joining the armed services. Women handed out white feathers to any man not in uniform. "The feathers were intended as a badge of disgrace, branding the men who received them as cowards" The Order of the White Feather and their recruiting methods quickly spread across Britain. Women of all backgrounds contributed their influence to the war effort." (Gullace, "White Feathers" 178)

These women saw no hypocrisy in using their social power to compel men's participation in a distant foreign war between obsolete monarchies. Of course, those women were held exempt from participation in the brutal business of trench warfare, death from dysentery, malnourishment, freezing to death, or dying on the business end of a bayonet.

The cost of joining up to do your manly duty wasn't to be carried by the women compelling those men, so there was precious little aversion to enthusiastic support for a squabble between royals. This demonstrated the conceptual disconnection between initiation of the use of violence and it's direct consequence to the actuators of that violence. To women shaming men by awarding them white feathers, the prospect of death in a foreign, mud filled ditch was an abstract consequence without any personal reality.

The connection between initiation and performance of violence – which in the case of a war is deadly violence – was missing for the women of the white feather campaigns of the first world war. Consequently, there was no moral repugnance towards their proxy initiation of deadly, murderous, and ultimately futile violence. This is what happens in human beings when initiation of violence is distanced from actuation of violence, when the hazard is carried by somebody else. Human ethics do not exist in a vacuum, they are directly connected to the economy of consequence and hazard.

We might like to convince ourselves we are ethical humans based on some pure, logical formulation of reason. But this is a conceit, because while some individuals are capable of the adult cognitive/emotive skill we call empathy, that is, fully modeling the experiences of others, a great many adults demonstrate no capacity for adult empathy. Whether this failure is socialized or innate is beyond the scope of this discussion. The conceit, for most people, is evidenced by the minimal public outrage over the routine killing of foreign civilians by military contractors employed by the US State department in overseas military adventure.

Rather than American military personnel, the use of contractors is a further displacement between force's initiation

and its execution. Taken a step further, the United States now regularly uses remote control drones to kill foreigners, whether they're soldiers or civilians, turning the experience of killing into something reminiscent of a video game. The Obama administration, satisfied that sufficient distance between initiation and effect exists in the public eye, re-classified foreign male civilians as combatants, rendering their deaths through proxy of the American public inconsequential.

In the once removed murder of modern technological warfare, female civilian deaths still matter, of course. However, now that male civilians are officially designated as combatants, and thus, their murders rendered palatable – how difficult is the re-classification of females – as the only humans whose deaths matter – when killed to be counted as male. After all, it all just accountancy. They weren't women and children, they were insurgents. Just as men who die in coal mines are not men, but miners, their humanity hidden behind a job title.

And the great separation between the initiation of violence, and it's cost in corpses – means that as a society we increasingly see it as palatable. That is, when we see it in our mind's eye at all.

Of course, 5 decades ago, science fiction writers dreamed of modern computer and robot reliant societies, and speculated that advances in human technology would provide great benefit by removing the need for murders of millions we call war. Stanislaw Lem wrote about a society in which modern robotics and computers had advanced to such a degree that wars were fought robotically on uninhabited planets – and the attendant human misery, mutilation and killing we now hide from ourselves now was unnecessary and obsolete.

We are in that future now, and rather than having done away with the large scale use of violence in domestic as well as foreign policy, we use our technology to put that violence at arms length, out of sight – distancing initiation from effect and hiding the cost from ourselves.

If you kill a person by remote control, far from where you can see him die, or hear his family mourning, or hear the explosion as your elected representatives uses a drone to kill his friends and family at his funeral, are you still killing that person? Yes, but it's very easy to hide that from yourself. However, stepping away from the business of killing, lesser violence may be an even greater problem, simply because it is less obvious and gets a pass from those who it benefits.

In May of 2012, members of National Nurses Union demonstrated in public, demanding that theft be used against people other than themselves, and the proceeds of that organized theft be used to satisfy the nurses' demands for pay increases and other benefits. Of course the rhetoric used by the demonstrating nurses used an imperative to tax (as opposed to steal from) people other than themselves on financial transactions over $ 100, and then pay that money to the nurses. Some people might complain at this characterization, that taxation is not the same as theft. However, those people wouldn't be members of the nurses union, whose recognition is evident by naming their preferred plan for theft a "Robin Hood Tax".

That's right, Robin Hood, the thief and bandit from British folk literature. You with the guns, jails, police and ability to write laws, go steal from other people and give it to us. And the guys with guns, jails and legislators will be only too happy to steal that money on behalf of others, because that's the business they're in, taking a cut from every act of theft before handing that stolen money over to whoever it's supposedly for. But those nurses who are a hair's breadth from coming right out and saying "we want organized criminals to steal from other people and give us the proceeds" still cling to an illusion that they aren't actually advocating armed robbery, because by having the proxy of a huge bureaucracy to conduct that thievery and violence on their behalf, they're able to operate in pseudo-denial.

However, that denial is only partial, as they've chosen to call the plan they're pushing after the name of a fictional thief. Also, it's not the starving poor of folk tales the proceeds of that theft are to be given to, it's the job-secure fat and pampered employees of a national union.

But this is proxy violence – right out in the open, self identified in the rhetoric of those pushing it. And by the remove between the initiators of it and the actuators of it, this time in the form of a huge sprawling bureaucracy,

that distance is what facilitates a pathological public ethic of violence and theft. All the rationalization in the world can't change that the nurses union is campaigning in favour of armed theft to benefit themselves.

So what is the difference between this, and the proxy use of lethal force in places like Pakistan. Where, rather than armed robbery by bureaucratic proxy, is remote control murder used with such facility? At first this is only used against the most dangerous boogiemen – such as the "leaders of terrorist cells". Then it is used to murder the friends and associates of those boogiemen. Then those remote control drones used to murder their brothers, in-laws, wives, and children at their funerals.

Now those drones are deployed in the United States, to enforce the law; law, of course, being nothing but an opinion with a gun behind it. But don't worry, because they're being run by the very good, very ethical very moral people you elected to represent you. And those people are good, and the easy, remote control, proxy separation between the initiation of force, and it's enactment by a construction of servos and software – that will never be used to hurt you. Or at least, if it's used, you can be sure the report will note that you were a very dangerous menace, perhaps an unlawful combatant, or whatever new euphemism is dreamed up to hide the fact that you or your loves ones might be murdered by remote control.

And the increasing distance of proxy between the initiation of violence and it's execution is not now and never will be the practical facilitation, enabling of a truly malevolent psychosis, or of practical evil.

Human ethics don't grow out of a vacuum. They are now and always have been tied directly to the practical motivation to limit risk to ourselves. We did not evolve in a world where software enabled our choices to kill to be expressed hundreds of miles away by other people whose names we don't know, or by robots.

If we don't keep an awareness of this, we find ourselves in a public ethic where human life is disposable, based on how well designed the software interface for killing us is. And the word for this ethic is straight out of our oldest, most atavistic religions.

AVFM News and Activism Show 9

James Huff · 26 June 2012 · Archived copy · Original

Our guest tonight will be MrLorenzoVerde, founder of the You-Tube channel of the same name. MrLorenzoVerde has a primary interest in how MRAs and MGTOW can find happiness in their day to day lives.

We will be discussing several issues with MrLorenzoVerde on tonight's show and we hope that you will join us and consider calling in.

The show airs live on June 26, at 8:00 Central Time, US, which is 2:00 a.m. June 27, in London and 11:00 a.m. June 27 in Brisbane. If you have not yet requested membership in the Stickcam Room, you can do so through the link below.

Show Page

Stickam

To the women that aren't like that

Tom Givens · 26 June 2012 · Archived copy · Original

Although the subject of women in the MRM is not currently a hot button issue, I wanted to write a small missive to them from a nearly worn out old hand. In part, what I want to do is thank you from the bottom of my heart. I am well aware that for some of you, the road has been as long as mine (*cough*typhon*cough*) and something like this has been a long time coming. So along with my thanks comes an apology for its tardiness.

It is a comfort to know that, indeed not ALL women are 'like that' and even better some of you stand up and say something, and dammit they are quite often good something's to say.

And in no small measure it is precisely because you are not men, your unique perspective (as regards men's issues, being fully aware of them) on men being 'outside' observation. This is most definitely not to disregard or diminish in any way your viewpoints, but rather a recognition of the value of those outside viewpoints in realizing what is going on. As an example, it never occurred to me the level to which feminism infantilized women, until I read an article criticizing same.

So allow me to attempt to return the favor.

Going very far back, in the Dark Age of the MRM there was an influx of women asking what women are supposed to do. Essentially, these women asked for a belief system, a label they could attach themselves to, that would embody their belief in equality without demonizing men.

Some of these women stuck around and proudly call themselves MRAs. More of them stuck around but balked at calling themselves MRAs. And a lot of newcomer women tend to see a lot of unmasked anger, and get scared off. Which of course leads to calls for moderation, which isn't going to happen…

This cycle has endlessly repeated for decades, seemingly every week on r/mensrights.

You can see the dilemma.

Then I noticed a new subreddit called 'lady MRAs'. It's a small, but growing group that I wish every success for. And when I look at the writings and videos of the higher profile female MRAs there's one thing that strikes me as a common denominator. These women ARE what feminism pretends to be.

There is a growing body of work from these women – self aware and empathetic work that views men as partners, not competitors – that deserves to be recognized for what it is…

A replacement ideology for feminism.

Well, ok, not so much an ideology as a label to attach to basically acting like an adult, and 'owning your shit'. But you get my meaning. What you are doing is piggybacking on the MRM to formulate a new understanding for women. An answer to "what do you want me to be?" For the record…piggyback away!

I would view it as a personal favor for all men if you would consider a humble request though…

When the MRM was a few hundred guys grumbling away on discussion boards, we never got around to finding a catchy name. This means we have to describe ourselves with an acronym, with which most people are unfamiliar. In hindsight, I think that was a mistake on our part. So, could you guys think up a cool name for yourselves? Because here's the kicker…

You are forming the basis of a future belief system. You are laying the foundation for increased harmony between the sexes. You are the bridge between men and women. And what you write now may indeed show up in the textbooks of the future.

If you ask me that responsibility couldn't be in better hands.

German court says NEIN to circumcision

NCFM · 27 June 2012 · Archived copy · Original

Landmark decision from German high court outlaws male circumcision

A German court just ruled that infant male circumcision is *illegal* and can subject the perpetrator to prosecution for assault (just like for infant female *circumcision*)! This is a huge victory for the anti-circumcision movement and children's rights.

Male circumcision removes the foreskin of the penis. The foreskin contains most of the high sensory nerve endings in the penis and operates as a natural protective buffer and a lubricant.

The national medical associations in Finland, Sweden, Holland, South Africa, and elsewhere have called for a ban on infant male circumcision, which is gynecologically equivalent to removing an infant girl's clitoral hood and which is illegal in many countries. A recent report by the Dutch Medical Association explains that the male foreskin is an important erotogenic structure for which no medical benefit justifies its routine removal, that it is comparable to certain forms of female circumcision and that it violates children's rights to bodily integrity.

German high court ruled against male circumcision for religious purposes. Those who cut boys for religious reasons can now be prosecuted for assault, including doctors. Now, neither parents nor the right to freedom of religion guaranteed in the Basic Law can justify this procedure. This is the first time a German court has confirmed punishment for a religious practice.

Every year in Germany, several thousand boys are circumcised at the request of parents. In the U.S., even the majority of boys – largely independent of the religion – are circumcised right after birth. Worldwide, about one-quarter of all men are circumcised. However, massive worldwide resistance is mounting to end the horrific practice of circumcising young boys.

The court was not deterred by the fear of being criticized as anti-Semitic and anti-religious. This decision will shape the future of the debate and hopefully lead a shift in religious consciousness in respecting the fundamental rights of children, all children, not just girls.

Muslim and Jewish organizations surely see the decision as interference with the right to freedom of religion. Both religions are integrated into German culture and have considerable influence. Regardless, at least in Germany, the question of criminalization of religiously motivated circumcision will be regulated by the Federal Constitutional Court.

In this case, a Muslim doctor circumcised a four-year-old boy at the request of the parents. Two days later the boy was still bleeding. The mother took to the emergency room. The prosecutor became aware and indicted the circumciser. After the district court found the procedure to be legal, she appealed. Subsequently, the district court found "serious and irreversible impairment of physical integrity" and ruled in favor of the mother and botched circumcision. Unfortunately, botched circumcisions happen all too often, destroying a young boy for life.

Here is a discussion about the ruling in German.
http://community.babycenter.com/post/a34433890/circumcision_now_illegal_in_germany

Also see: http://ncfm.org/2011/04/issues/genital-integrety-circumcision/

This article was re-posted with permission of NCFM

AVfM Radio: Meet the Zeta Female

AVfM Radio · 28 June 2012 · Archived copy · Original

The world does not need more grown up toddlers, women with princess complexes or women for whom choices with consequence are a strange foreign concept. However, modern feminism continues to cling to an absurd idea that holding women as unaccountable, conceptually powerless non-acting victims of outside circumstance – this will, through some magical process; empower them. That has been the experiment for the past 50 years, and now, we're full up with crazy, so please, sell it somewhere else.

What we really could do with a bit more of are self-defined, self-determined grown-up adults who make choices and who understand cause and effect. These are not the pseudo-strong-women caricatures of hyper-sexed and hyper violent female action heroes, they're adult human beings – and far from fearing them, JtO and Typhon Blue will be proposing a model of female identity which fosters actual strength, adulthood, and accountability in women, along with adult self ownership. The name given to this model is Zeta Femininity.
This is the female empowerment promised by feminism for 50 years, but never delivered, finally brought to you by the movement that just hates women and wants them back in the kitchen, makin you a sammich!

AVfM Radio show page

and after the show AVfM Stickam

Easy questions, stupid answers

John Hembling (JtO) · 29 June 2012 · Archived copy · Original

There is a phenomenon most within the men's rights movement will be familiar with, simply that when the phrases "human rights" and "men" are strung together into a sentence, most people turn stupid.

This is the place in the conversation where "oh you guys just hate women" pops up, and it is a stupid utterance. Sometimes, when a conversation turn to men's rights activists the response is almost violent: "I hate those guys" , "what a bunch of faggots" or similar invective. And these responses are not rational, they are not noble, they are simply stupid. But it goes beyond a knee-jerk reactive aversion to considering men and boys might be human beings – the stupid runs deeper.

At the slut walk event in Vancouver British Columbia in 2011, there were a large number of signs which read "teach men to not rape". One of the most obvious problems with such signage being the false implication that all or even most rapists are men. But the more subtle stupidity is the idea that without being told by placard carrying slut-walkers, adults don't know not to rape. This is the insane fantasy that adults walking around in the world do not know they should not commit violent crimes.

When I attended the 2011 slut walk as an observer, I thought surely they must mean something else, because not even dyed in the wool feminists could be so foolish to literally believe that adults in the real world were inclined to just accidentally commit violent crime. "teach men to not rape" Because if men are not taught, then they are so insane they'll inflict violence on women who they find attractive. It's an insanely stupid belief.

So I tried asking. I picked women who appeared to be at the centre of activity, handing out fliers, organizing others, handing out placards, and issuing orders to an apparent army of volunteers, and I began in most cases by saying "do you mind if I ask you a couple questions?".

Recall that this comes in the context of a public demonstration, staged in the heart of a major city – designed to broadcast the public message of the slut-walk-movement, and so the words : "do you mind if I ask you a couple questions?" should be enthusiastically embraced. Right?

Silly John, you thought you were dealing with intelligent adults. Ha! I asked more than a dozen different people – women obviously, since this was a women's event, and men participating were universally there as secondary hangers-on, fans, and compliant muscle.

"Does it make sense to pretend adults don't know to not commit violent crimes unless they're told?"

"Does it make sense to assume everyone you meet in the world is a barely restrained sexual predator?"

"Isn't it a bit hateful to stage a rally, pretending half the human race are subhuman criminals?"

Are you telling me, that without being told not to, men, grown men, with jobs, shoes, driver's licences, credit cards and who can read, feed themselves and make their way in the world – that they do not know to not commit rape, or generally act like pre-civilized violent predators?

And what answer did I get, variously trying to ask versions of this question. From those who I tried to ask this question – I got no answer, because they fled from the question. I don't mean evaded answering or changed the topic. They literally fled, and hid behind the self-defined protection of compliant men – who in every case scampered over to "protect" the women organizing Vancouver's slut walk from answering my very simple questions.
The repeated and complete intellectual cowardice demonstrated is an answer by itself. However, I asked these self appointed white knights my questions too.

Asked of the male supporters at 2011's vancouver slut walk, my questions took this form:

So you, being a grown-ass man; don't know without being told by one of these signs on a placard – that sexual assault isn't in the range of allowable behavior? You need to be told this, or you think other men need to be told this?

And the answer? "uuuuuuh, yeah".

I will spare you the pain of these conversations in detail, because although the men I spoke to ranged in age from 20 to about 40 – it was a conversation similar to what one expects with a newly verbal toddler, caught misbehaving.

Did you take the toy from your brother?

The toy? (child's attempt to evade)

Yes, that toy in your hand, did you take that from your brother?

Uh-huh.

This kind of reasoning through the very basics of cause and effect is expected when we deal with very small children, the same is unfortunately what Ive come to expect through experience when dealing with issues of male human rights, or when parsing the anti-male rhetoric from so-called feminists.

"teach men to not rape"

Why not also carry signs that read "teach jews to not cheat"

or "teach blacks to not steal".

Any public rally featuring signs such as these would be quickly identified as a hate rally. However, teach men to not rape – is, in our current social climate, publicly praiseworthy.

This, of course is why discussions of male human rights, or intelligent parsing of feminist rhetoric so quickly turns people stupid.

This is a game of pretend. There is no need to convince anyone of the scope or the magnitude of the problem. They know, but they are afraid to admit to it in public. Thus, they get stupid, because they are afraid.

One of the oldest techniques of education is, when an individual engages in destructive, self deceptive, or in counter-productive behaviour; rather than forcibly redirecting their energies – to encourage and accelerate them on the path they cling to. This approach works from the assumption that people are capable of thinking for themselves, and that the evident outcomes of a self-destructive pursuit will, when amplified, motive the individuals to learn. Fear, as discussed earlier is what apparently stands between some very simple questions, and willingness to address those questions.

On Sunday 30 May, I will be attending Vancouver's 2012 slut walk, and asking a new set of very easy questions. I will also try to encourage those I talk with to overcome their fear.

Slut Walk 2012: still stupid, but smaller

John Hembling (JtO) · 1 July 2012 · Archived copy · Original

On Saturday June 30, the sluts in Vancouver marched. In the second year of the international slut walk movement, I attended the event held in my city, armed with a list of questions, a camera, a recorder, and a fellow MRA to watch my back. Recalling the naked and forceful hatred of the first such event I'd attended the previous year, I half expected to be jumped from behind by white knights, eager to show their feminist superiors how loyal they were to the holy doctrine. What I found at the 2012 Vancouver slut walk was just a tiny bit underwhelming.

[image]To be fair, partial blame for the diminished crowd almost certainly belonged to Vancouver's weather. However, a turn-out of 1/8 of the previous year's crowd can't be blamed entirely on dampening of spirits from a bit of rain. West coast wet weather cannot entirely account for not only the low turn out, but a substantial shift in the tone of this city's second slut walk. Gone were the hundreds of identical, professionally made picket signs, all lettered in the same handwriting "teach men to not rape". In fact, there were precious few signs at all, and those few in evidence were hand-made, hanging from yarn around the necks of a small fraction of the attending slut-walkers. The T-shirt uniformed volunteer brigade of the previous year, showing the colours of the Vancouver rape relief shelters were similarly absent. This year, the few visible event organizers were identifiable by orange arm-bands. Also, at the steps of Vancouver's downtown art gallery, an array of posters presented the previous year, this time took the somewhat down-scale format of hand-written slogans on brown corrugated cardboard. Oh dear.
[image]

However, livening up this year's slut walk were a number of highly enthusiastic participants, dressed in brightly neon coloured work-out gear . Unfortunately for the slut-walkers, these gentlemen and ladies, who managed to upstage just about everybody else were not a part of the slut walk. They were staging their own physical fitness-related event, a dance-off. Apparently unaware, and uninterested in politically motivated public sluttery, the costumed gentlemen of the dance party showed off their own buff backsides to the visible entertainment of photographers and other attendees.

[image]

In spite of the reduced crowd, I managed to ask a few questions. What I learned was that this event is, regardless of it's dialled down size and vitriol, about deferment of responsibility for safety in public. A group of 4 sisters in their late 20's, chaperoned by their 60 year old mother finally after much double-talk admitted that their goal was a world in which women could go anywhere, do anything, clothed or unclothed, drunk or sober, in perfect expectation of safety. I pointed out that nobody can do this, and the real world doesn't work like that. They reluctantly agreed, but were insistent that it should.

However, even this expressed goal of an idyllic fantasy world was difficult to obtain as an answer, because the hovering 60 year old mother did her level best to re-characterize my carefully neutral questions into violent and hateful accusations.

Although I philosophically oppose a movement I see as socially corrosive, the goal of my questions really was to discover the opinions of slut walk attendees, and conversing with civility through the hate-flavoured filter of a chaperone dressed as a 19th century prostitute challenged my self discipline.

Another attendee explained, when asked that the word slut was being re-claimed. Her home-made sign made economical use of just the single word: "slut" Normally a rude question, I asked for a definition, she eventually claimed "sexually liberated woman". I did not tax her to explain what that buzz-phrase meant, as she seemed to have been tired out by my first question.

She did claim that the usual sexual dynamic of men competing for female attention, and women selecting from competitors didn't exist, and that a woman with many sexual partners was in fact an accomplished seducer in exactly the same way a man with many sexual partners was. I did not bother questioning this view, but I do have the

bad habit of letting doubt show on my face.

There were also several public speakers, one of whom was a former prostitute who made several interesting admissions. First among these was the claim that she'd had more than 20,000 penises inserted into her various bodily orifices. Immediately following this claim was the admission that she'd done this "because [she] was utterly filled with hatred".

Between these two claims, I cannot help my own observation that it is such possession by hatred, and not a numerically prodigious count of penises that would motivate responsible avoidance of any individual, whether as an acquaintance or as a sexual service provider. However, for the attending crowd, both 20-thousand cocks, as well as the claim of consuming hatred both merited applause.

This speaker also talked in disparaging tones of a woman who had once fired her from a child care position, because she had slapped the 6 year old boy she was charged to care for. The reason for the firing (physical abuse of a toddler) was given in a tone of sneering contempt, with no apparent recognition that violence against a child is indefensible behavior – particularly for an adult paid to care for that child.

None of the slut-walk attendees in the audience commented, although one of the neon-clad dance party attendees shouted the obvious from off-stage: "well you shouldn't have slapped the kid".

Another speaker, this one in her 30's, and not a former sex worker followed with a lengthy declaration that nobody should ever be judged based on their appearance or attire. She meant of course, that women using their clothing to command sexual attention should be able to select whose attracted attention is valid, and whose is not. Nobody pointed out that male attire is a principal metric women use to determine whose attentions are welcome or unwelcome. By this point in the event, I'd had enough to being told obvious falsehoods, and of listening to reality denial from grown-up toddlers.

However, the slut walk movement does appear to have dialled down the most obvious and blatant of it's anti-male hatred. Media attention since the 2011 inception of this coordinated exercise in public shame and coercion has sucked some of the steam out of this engine of hate. If slut walk still exists next year, It will only do so if the movement substantially re-defines itself. The naked hatred has worn so thin, that even most slut-walkers are apparently backing away from the movement.

A Man's Obligation

Jared White · 2 July 2012 · Archived copy · Original

> "When you see something like that going on, you, and by you I mean ***we*** have an obligation to speak out against it more often."
> Jay Smooth, responding to public push-back against feminist condemnation of video gaming

What are a man's true obligations? Thousands have posed this question throughout history. Unsurprisingly million of answers have been offered. All people have obligations, right? Employees have job obligations to their employers. Students have obligations to instructors and to themselves. So, what is wrong with questioning and defining a man's obligation?

To those who recognize men as human, answer is simple. However, this may be challenging to individuals stuck in the dogma that men are privileged oppressors, unfairly and automatically advantaged by virtue of a Y chromosome.

For those who believe in a secret "privileged corner" tucked away in the patriarchy's back pocket; this long answer is for you.

To place obligations a group of people, based on their sex, race, or any other biologically defined traits is morally repugnant. It is the antithesis of any consistent claim of an egalitarian society.

Sadly, this is frequently demonstrated, and from individuals calling themselves "enlightened" or claiming "equality" between the sexes.
One example is the so-called anti violence rhetoric of "Men can stop rape".

PSAs from a self-defined collection of of "good men". Self loathing individuals announcing it is the duty of all men to intervene any time they see a woman threatened or inconvenienced.

Consider the applied attempts to shame men who do not "step up" to police nasty comments online. Think of the attempts to shame men who don't immediately chastise other males when they overhear use of the words bitch or slut.

To these "good men" and feminists, a man doesn't immediately put himself between a woman and any unkind opinion or rude behavior, or physical threat, then that man is no real man. He is no good man.
Forget that he may value his own safety and peace of mind over that of a complete stranger. Forget that a man may not want to involve himself in a confrontation between people he has never met. Forget he is a human being without any real obligation to a stranger just because that stranger is female.
When all of that is forgotten, you will have no problem seeing things from a feminist perspective.

Then, there is something inherently wrong with men who aren't willing to put themselves in harm's way to defend women. Now obviously, men who call out internet trolls aren't putting themselves in any physical danger. However, peace of mind counts for a lot as well. Why should anyone be obligated to don the white armour to defend complete strangers online, or anywhere else?

Those who claim it is a man's obligation to intervene when a woman feels harassed are ignoring the irony of their own arguments. If women deserve the respect of adults – which I contend they do, then why should we treat them as if they are uniquely incapable of defending their own arguments or opinions? Jay Smooth, the hip-hop DJ who recently made an ass of himself, demanding men step up to defend women online provides a perfect example. Among many other men that support feminism, he feels that harassment of women is rampant online, and that men everywhere are failing at their obligation to defend these women.

Don't believe me? Take a look at his latest video. Paul Elam linked to it a short time ago in another article. But Paul didn't bother to point out the sexism Mr. Smooth was displaying towards every woman on the planet. Quite aside from the anti-male sexism so often discussed within the MRM the frequent readers here at AVFM already know all about Mr Smooth's condescension to women as well as his asinine admonitions to men, to step up.

The quote at the top of this article is from Smooth's video, stated without apparent irony; men are obligated to defend women.

This line of thinking isn't new. It's been around since long before the Men's rights movement or feminism ever existed. That line of thinking is called chivalry. Some may even find it ironic that a chivalrous ideal forms the foundation of feminist ideology.

Of course, there are several schools of thought and divisions of feminism. The idea that men must defend women is a part of the moderate, sex positive, third wave school of feminism.

However, radical feminism's naked hatred, and occasionally admitted belief that all men should die so women can inherit a matriarchal paradise also depends heavily on chivalry. For radical feminism, this is the belief that men should quietly and passively cooperate with the totalitarian nightmares and genocidal dreams of radical feminists. Some popular science reporting suggests artificial sperm may soon be commercial viable, but I digress.

Moderate feminists, female and male, generally agree that when a guy is slinging the word bitch around his buddy should place a firm hand on his shoulder and say something like "hey man, that's not cool.

If you're wondering what should happen if the rude gentleman's buddy isn't there, no problem. Feminists have an answer for that too. The burden is simply passed on to the nearest random male. If said random guy happens to get told to eff off, or an altercation ensues? Good for that random guy for sticking up for that woman he's never met and will probably never see again. Don't worry about the potential physical harm he might carry, that doesn't matter as long as that rude male a-hole got told that his attitude is unacceptable, right Jay?

You see, to ideologues like Jay Smooth, Michael Kimmel, Hugo Swyzer, and others; the well-being of men takes a backseat to the well-being of women.

While none of these opportunists and scolds have written those exact words, the intention is clear. But obligation on one demographic towards another, with no reciprocal expectation is simply stupid. This is ultimately a belief in the worthlessness of the lives and safety of men, relative to women.

Alert observers already know that our society increasingly encourages women to put themselves into dangerous situations, which means; absent of a culture of female personal accountability, socially expected protection becomes increasingly hazardous and onerous.

Also, while it may be a male obligation to defend women, female on male violence is ignored or laughed at. It is made light of and given numerous psychological and medical excuses that the richest couldn't hope to bribe a clinician or a jury into accepting. Female on male rape is not rape at all, according to the CDC. Our society views a drink or open palm thrown in the face of a man who uttered something a woman didn't like as a justifiable response.

Because, you know, sometimes men deserve to be hit. With a free-pass for violence given to women by society, it is unsurprising that women initiate the majority of it in heterosexual relationships.

Is it a surprise that in to a bar or club it is common to see some guy getting a drink thrown in his face or slapped by a woman because he said something she disliked?
What would happen to a man who showed a woman the same treatment? According to people like Mr. Smooth, it is the obligation of every other man in that bar to step in and defend that weak powerless woman from that "privileged" male.

And that man must be punished to the full extent of the law because men are stronger then women on average. thus,

male violence is more important, and severe than female violence, right? Yes, and criminal penalties for offences involving fire-arms graduate upwards based on the calibre of the gun. shooting a person with a .22 is a misdemeanour, shooting somebody with a .38 is carries 5 years, a .45 calibre shooting is 7 to 10 years and shooting somebody with a 12-gauge shotgun is 10 to 15 years. Right? Right?

It is sad when individuals like Smooth pretend internet trolls (only male ones, obviously) must hate women. Obviously no one of either sex would say something obnoxious just because they are an a-hole.

Well, through that logic of women-must-always-be-defended-no-matter-what, claims on the obligation of men to defend women must be based on the belief that men are subhuman. Individuals like J. Smooth, M. Kimmel, and D. Futile aren't misguided, they aren't old school working men who protect their ladies. Nope, they just think all men are subhuman.

Getting back to moderate feminism and chivalry, I think now you can see where I am going with the comparison. Moderate feminism is the mainstream and socially accepted form of the ideology and with no surprise is in fact nothing more than chivalry repackaged for a new generation.

No longer should men be obligated to defend women because women are weak little flowers that should be protected. Now men should be obligated to defend women because all men are unfairly advantaged over all women. Men are privileged you know? So they should call out other men who insult or threaten the oppressed class.

I myself have never heard of a civilization in which the oppressors were obligated to beat the shit out of each other in defense of the oppressed but we are twelve years into the new millennium so I suppose anything is possible.

Men are privileged, so we should speak out against any comments against women, says Jay Smooth. However, in his very next sentence he says those who want to speak out against the idea that men are making the internet a hostile environment for women should shut up.

> **"its really not okay for you to jump into somebody's [public] discussion of this harassment and derail it with a bunch of comments about "well sure harassment is bad, but men are discriminated against too, feminists are always making something out of nothing, and bu-bu-bu-bu-bu" Nooo! Man! Now is not the time for that. If you need to have that debate there are plenty of other times for it, if you need to show off your debating skills and try to make fetch happen with the misandry thing, there's plenty of other times for that."**

The place where the argument against men is being put forth is not the place to speak out against that argument. Also, the trolls, both male and female (but only the male ones count, right Smooth?) are the undeniable proof that the argument being put forth against men is true.

Congratulations feminism.

But in all seriousness, the intellectual dishonesty displayed in this video is horrendous. Internet trolls are detached from their humanity because they type nasty comments. But a guy who says men are obligated to put themselves in harm's way for people they don't know, because those people happen to have a vagina ? And this guy is an advocate of "equality" ?

Regardless of a man's political or philosophical views, men should not worry about some feminist painting all men as assholes, or that trolls make the internet or the gaming community a hostile environment for women, we must all jump in and defend the girl-gamer, right?

That "misandry" stuff isn't important anyway. Word on the street is it doesn't even exist. That's definitely the impression I got from Jay Smooth. Men like our white-knight DJ who support feminism are all about equality. But men should not focus their own energy on advocating for their own rights. Demanding equal rights and treatment under the law and pointing out how feminism makes light of male issues is nowhere near the level of importance of

stopping nasty blog comments towards the likes of Anita Sarkeesian. I believe it because Jay Smooth said so.

AVfM News and Activism interview with James Williams

James Huff · 3 July 2012 · Archived copy · Original

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Tonight on AVFM News and Activism we will have as our guest James Williams, a British MRA who has been the presenter of the first "Men's Hour" show as well as an outspoken opponent of male circumcision and the feminist zeitgeist concerning domestic violence. He is a favorite of Manwomanmyth and many other MRAs in the UK for being an outspoken critic of misandric policies and societal attitudes. We are very honored to have him on the show.

Robert and James will be bringing you news stories and commentary and we hope that you will join us and converse with this very very special MRA guest from the UK.

The show airs live on June 26, at 8:00 Central Time, US, which is 2:00 a.m. June 27, in London and 11:00 a.m. June 27 in Brisbane. If you have not yet requested membership in the Stickcam Room, you can do so through the link below.

SHOW PAGE

STICKCAM

[/box]

And nobody likes Nazis anymore either.

John Hembling (JtO) · 3 July 2012 · Archived copy · Original

A short consideration of the practices and impact of professional liars.

> **To suppose that the eye, with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural selection, seems, I freely confess, absurd in the highest possible degree. – Charles Darwin, Origin of Species, 1st Ed., p. 186.**

There you have it. Conclusive proof that not even Charles Darwin though biological evolution was a plausible theory.

Here is that same quotation, this time with the rest of the paragraph it formed a part of, which can be found on page 186 of Origin of Species.

[box type="note" icon="none"]

"To suppose that the eye, with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural selection, seems, I freely confess, absurd in the highest possible degree. Yet reason tells me, that if numerous gradations from a perfect and complex eye to one very imperfect and simple, each grade being useful to its possessor, can be shown to exist; if further, the eye does vary ever so slightly, and the variations be inherited, which is certainly the case; and if any variation or modification in the organ be ever useful to an animal under changing conditions of life, then the difficulty of believing that a perfect and complex eye could be formed by natural selection, though insuperable by our imagination, can hardly be considered real. How a nerve comes to be sensitive to light, hardly concerns us more than how life itself first originated; but I may remark that several facts make me suspect that any sensitive nerve may be rendered sensitive to light, and likewise to those coarser vibrations of the air which produce sound."

[/box]

"…then the difficulty of believing that a perfect and complex eye could be formed by natural selection, though insuperable by our imagination, can hardly be considered real."

Oh, so it appears that Mr Darwin was confident of his own conclusions, and that whatever we may decide 150 years after publication of his Origin of species, He did not regard the theory of evolution as " absurd in the highest possible degree".

So why do so many public critics of the modern scientific theory of evolution continue to cite an excerpt from Darwin's book to claim he doubted his own theory? That's simple. It is because they are liars.

They are not ignorant, they are not confused, they are not ill-prepared or mistaking the meaning of Darwin's words. Individuals citing the words "absurd in the highest possible degree" as evidence that Darwin discredited his own theory are taking a statement out of it's original context, stripping it of its original, and clearly intended meaning, and purposefully mis-representing a new and false meaning.

There is no excuse for this, because the original context remains, forever refuting the deliberate distortions of Darwin's intended and clearly expressed meaning.

Of course, anybody who wants to is entirely welcome to regard the biological theory of evolution as valid or invalid. My own opinion on that theory may also be inferred – along with the caveat that my own education in the science

of biology goes no farther than what was taught in Canada at college level in the 1990s. And I have forgotten most of it. Biology, or indeed, evolutionary theory is not really the topic of this discussion, rather it is provided here as example of a rhetorical practice increasingly common among opponents of a small but growing human rights movement.♠

This is the practice of quote-mining. The lifting of a statement from it's source, stripping it of context, and re-attributing to it a new meaning – usually of sinister quality. Some opponents of human rights are so adept at this that along with a degree of snark, so heavy handed it borders on self-parody, the quote-mine supported ad-hominem has become a signature move.

However, recognition of skill should not be mistaken for respect, because for any rhetorician to rely on a developed virtuosity in lying indicts not only themselves, but anyone who relies on such individuals for a source of opinion. The developing practice in opposition to human rights, of quote-mining goes beyond pathetic, into the realm of craven, futile depravity.

I admit to a dislike of women and the violent ideology of feminism being endlessly portrayed as synonyms for each other.♠♠ However, it seems that no matter how many times it is explained that a thing formed from (bad) ideas – an ideology, and a group of people, identifiable by sex, are two distinct things, gender ideologues continue to conflate them.

A year ago, I wrote an article focusing on the necessary public repudiation of violence, and the responsibility of open opposition to those who advocated or promoted a climate of acceptable violence, including those who openly advocate murder, such as a group of swedish feminists, and eugenics advocates on the squalid radical-hub. Statements from my original piece were quoted by at least one amoral zombie, and reframed to present my view as one which called for violence.

Of course, the author of those yellow pixels might not have realized that the original article, along with it's unambiguous opposition to violence was posted on a site with substantially higher traffic than his own. The craven and stupid dishonesty of the quote-miner was apparent to all but a few, blinded by their own ideological goggles.

More recently, I had the dubious pleasure of arguing online with somebody so detached from an ethical compass that they tried to convince me, in the person of my online handle that an article written by me in opposition to anti-gay bigotry and racism actually advocated racism and anti-gay bigotry. The mind boggles.

The statement used to "prove" this point was:

"When men are not expected to die without complaint any time higher gas prices make it inconvenient for soccer moms to drive from their gated community to the local grass pitch, or any other time men's utility trumps their humanity, well then maybe I'll entertain the usefulness of keeping the gays or the darkies out of the club house. …"

Well, there you have it, incontestable proof of racism and homophobia. But wait! What's this? The next words in the paragraph from which this quotation was exhumed were as follows:

"…On the other hand, maybe I'll still think it's a stupid argument. But I do know that for a so called men's rights movement to marginalize men based on who they want in their bed – well, it's beneath us."

That clarifying statement wasn't in a new paragraph, it wasn't even on a new line. It's omission in an attempt to establish evidence of some kind of bigotry was purposeful. It was simply a lie, used to cultivate the perception of hatred.

This tactic of ham-fisted deception is becoming increasingly common in the oppositional writing of those who oppose the human rights of men and boys. This may indicate a creeping awareness of the diminishing effect of shaming language on men who define themselves as humans. Unfurtunately, rather than attempting to field substantive arguments, in desperation, the trend appears to be double-down on stupid, and use quotes of of context to justify the claims " you see? You see? They really do hate women".

However, absent of any substantive argument, opponents of human rights desperate for purchase in a rapidly shifting landscape turn to inept attempts at slander.

Disinterest in the opinion of yellow journalism is transmuted to hatred for the demographic of the authors. An analysis of a standard visual trope used in porn is transmuted to obsession with porn and an automatic assumed hatred of women. These pathetic attempts at caricature of evil are is so sadly predictable that I regularly add visual prompts to my own writing to make it easier for liars to re-characterize statements shaved of their original context and re-painted in colours of hate.

Unfortunately, for them, dialling up use of circumstantial ad hominem arguments might have worked when the issue of male human rights was a single-sided monologue from the camp of gender ideologues. However, while mainstream publications do not yet feature MRM writers, a substantial borrowing of opinion and rhetoric from the mens movement is continuously evident.

The practice of quote-mining, and dishonest attribution of malice to re-contextualized fragments of writing is increasingly a practice of obvious self-indictment by bad actors. For those whose toolkit contains little besides snark and misrepresentation, the self-immolation of credibility becomes a slow motion public spectacle. For some, life's purpose may be to serve as a warning to others, just as a visible shipwreck marks hazards for other vessels to avoid. However, as inadvertently noble as such purpose may be, my contempt for deliberate and habitual liars is boundless.

Individuals who distinguish themselves by repeated and blatant commission of the specialized lie of quote mining will be remembered as public examples on the wrong side of what is a human rights movement.

Even without conscientious intention by the proponents of human rights, some deceitful and corrupt individuals naturally spawn a renown for themselves which will outlast them. Bottom feeding quote miners indulging in snarky feats of futrelian deceit likely do win rhetorical brownie points, at least when seen through their own ideological goggles. But they are cementing their own a public persona which will wear about as comfortably as klan robes do at a NAACP meeting. The altered landscape this movement is building is not someday, it is now, and it is coming faster all the time.

For individuals in opposition to human rights of men and boys now, whether through lying, repetition of old, false dogmas, or the craven tactic of mis-represented and mis-attributed meaning, the comfort of a formerly one-sided monologue is over. The public squirming we see in attempts to render MRA voices silent or apologetic will escalate before it abates. But that's okay.

Individuals accustomed to sole control of the dialogue may be unable to conceive of men as anything besides violent, oppressive subhumans. And, starting from that position, men are to be kept in check through ongoing disenfranchisement. So, lying is just another tool in that "noble" goal. However, the terrain is changing to a world which sees the old opponents of men's human rights as monsters. But I'm sure that somebody, somewhere felt badly for the nazis once too.

♠ Critics may be tempted to the claim that a comparison is made between the MRM, or any author within it to Charles Darwin. Go on, try to sell that idea.

♠♠ Oh look! he said "I admit to a dislike of women.." tee he he, let's paint that up in the colours of a sexist hate monger!! woo!

Promoting the mutilation of infants

John Hembling (JtO) · 4 July 2012 · Archived copy · Original

[box type="note" icon="none"]If you knowingly advocate the commission of violence, directly, or indirectly; If you endorse the harming or injuring of children – or promote, or endorse or facilitate injury or harm or mutilation of infants; then you are depraved and sick. This applies equally to left-leaning gender ideologues and to right-leaning columnists writing for mainstream publications, even the Huffington Post.[/box]

In Germany, in late June of 2012, the regional court in Cologne banned the religious circumcision of infant boys. The German news service published the court's decision on the 26th of the month.

"Circumcision is now known to be harmful, when you do circumcision you are harming the body. Neither the parents nor the right to freedom of religion guaranteed in the Basic Law can justify this procedure, the court clearly said in it's ruling".

Children's rights groups and men's rights activists world wide have been in long term agreement with the repeated published position of the medical establishment who almost universally oppose the practice, and this opposition is not new.

However, the Canadian HuffPo contributor Sheryl Saperia made a case on 3 July 2012 that the routine religious ritual mutilation of infant boys is, according to her; not mutilation. She even spelled out the p-e-r-i-o-d at the end of her sentence, so you know she must be right.

According to Saperia, "neither the right to security of the person nor to gender equality should operate in such a way as to proscribe male circumcision on the grounds that it is comparable to the justifiably prohibited custom of female genital mutilation "

Saperia makes no attempt to logically support this naked assertion, but cites the argument of a law professor at Duke University who says :

"This analogy can and has been rejected as specious and disingenuous, as the traditional forms of FGM are as different from male circumcision in terms of procedure, physical ramifications, and motivation as ear piercing is to a penilectomy." (amputation of the penis)

This rationalization is convoluted, and from a logical point of view, irrelevant.

According to professor Coleman, female and male ritual infant sexual mutilation are as different as ear piercing and amputation of the penis. Of course, this is a false comparison, but even if it is taken as true, the fact that injury done to infant boys is not identical to injury done to infant girls, it remains injury. "Specious and disingenuous" perfectly describes this so-called refutation.

Sheryl Saperia also makes the pointless detour in to a claim that FGM has no benefits. It probably doesn't, but so what? It's illegal, and nobody is arguing for the mutilation of girls. She cites irrelevant statistics about FGM induced deaths. Again, nobody is arguing for the mutilation of infant girls.

However, Sapiera trots out a catalog of formal logical fallacies in support of mutilation of male infants, starting with the Logical fallacy of Appeal to Authority (argumentum ad verecundiam).

The World Health Organization says quack quack quack. It does not matter who says it, what we're talking about is using a sharp instrument to remove the most sensitive tip of the male sex organ on an infant – with no anaesthetic. This is the medically unnecessary mutilation of a newborn baby.

However, appeal to authority isn't where the formal logical fallacies end, we also have the logical fallacy of Appeal to Tradition. (argumentum ad antiquitatem).

According to the W.H.O. Male genital mutilation is one of the oldest and most common surgical procedures

worldwide, and is undertaken for many reasons: religious, cultural, social and medical.

Oh, well on that basis, let's bring back trepanning to address migraines too. And when the crops fail let's sacrifice a virgin – that's an old practise as well. Seriously, as I type this, I am asking myself if maybe I misread the article and it wasn't Huffington Post but actually The Onion?

However, not content with formal logical fallacies, our huffpo correspondent trots out a flatly absurd claim, although she wraps it in an appeal to authority by citing the WHO as the source.

"There is conclusive evidence from observational data and three randomized controlled trials that circumcised men have a significantly lower risk of becoming infected with the human immunodeficiency virus (HIV)."

Well I guess we don't need condoms anymore, now that HIV is prevented by getting your foreskin chopped off.

Let us take a short break from asinine lies and consider some reality.

Numerous independent studies have shown **NO** [1] reduced risk of HIV infection for circumcised men, compared with those uncircumcised. An international organization of physicians, opposing non-therapeutic neonatal circumcision with members in 50 States and 12 Canadian Provinces published a statement in 2007 indicating: "Although male circumcision is likely to be proposed for political reasons, it is likely to have little effect on the overall incidence of HIV infection and may cause later problems"[2].

In fact, According to Volume 80 of the British Journal of Surgery, October 1993,[3] "the operation is associated with a definite morbidity". A cursory Google search also reveals published data from The College of Physicians and Surgeons of British Columbia stating [4] "Routine infant male circumcision performed on a healthy infant is now considered a non-therapeutic and medically unnecessary intervention".

In addition to this, the Joint United Nations Program on HIV/Aids stated in 2009 that [5] "The male latex condom is the single, most efficient, available technology to reduce the sexual transmission of HIV and other sexually transmitted infections".

The sadistic, amoral quacking columnist also claims – with perfect confidence :
"In the absence of strong and non-conflicting medical evidence that male circumcision regularly causes substantial harm to young boys, the arguments against the procedure are severely weakened."

Unfortunately, the procedure is fatal to about 117 infants in the US every year[6].
Sheryl Saperia also makes the empty claim that: "Since male circumcision and FGM are simply incomparable, gender equality should not demand the banning of the former just because the latter is illegal"

MGM and FGM are incomparable? (incapable of being compared to each other)

Each procedure is a non therapeutic surgical intervention, removing or mutilating the sexual organs of a newly born infant. Clearly, they ARE comparable, since I have just compared them. Does it seem like I am playing unfair word games here?

Saperia constantly refers to mutilation of boy-infants by the clinical and palatable term "circumcision" but refers to the corollary female procedure with the emotionally charged term "mutilation". That is what playing word games looks like. In fact, both female and male infant ritual sexual mutilation are abhorrent, but for motivations we can only guess at, boys do not deserve to be protected from a brutal, injurious, sexually crippling procedure which kills over one hundred newborns each year. The word *monstrous* fails completely to encompass the total depravity of arguing to continue harming new born infants. My mind cannot encompass such malice.

The reality is that Saperia's utterly irrelevant argument against female sexual mutilation (nobody is arguing in favour of mutilating girls) – while it is a technically true argument, is equally true if is applied to mutilation of male infants.

Neither female nor male genital mutilation has health benefits. Sexually mutilating an infant harms girls and women

in many ways, but it also harms boys and men. It involves removing and damaging healthy and normal genital tissue. It is bizarre, cruel, and sickening to describe harm to infants of one sex and then pretend a similar atavistic ritual of mutilation doesn't also harm male infants, and interferes with the natural functions of boy's and girls' as well as men's and women's bodies.

Our amoral robot next cites religious integrity as justification to harm children. "It is well known that the circumcision of baby boys is mandated by the Jewish religion".

This is another irrelevant argument. It is also mandated that practicing jews not use technological devices on certain religious days. They loophole their way out of this inconvenience by such innovations as elevators which go to all the floors, thus, not necessitating a religiously observant jew to press a button.

If cutting the end of a boy's sexual organ really is a matter of identity, let him chose to do it after reaching an age of self-possessed reason. Mutilation of an infant who has no ability to object is depraved, vicious and without a single sane redeeming argument. Another hyperbolic appeal to emotion is made that not mutilating babies is equivalent to genocide. Stated flatly, this argument is nothing but dog shit.

Saperia makes several other worthless, garbage arguments which do not even deserve being addressed. However, she concludes by saying "there are insufficient medical, legal, and moral grounds to draw that line at male circumcision."

Except that it is non-therapeutic (medical) it mutilates an infant who cannot possibly consent (moral), it induces permanent trauma, and results often enough in death to stop doing it world wide immediately. If only we can somehow make the logical leap that male infants are actually humans who; like female infants, we should protect from harm. Is that not sufficient medical, legal, and moral grounds to not mutilate babies?

Harm, of course is the key to understanding the total intellectual bankruptcy and moral depravity of arguing in favour of harming baby boys, or deliberately injuring babies in general.

Saperia, a so-called conservative violates the most fundamental principal of ethics. That of self ownership and bodily integrity. This is totally inexcusable, indefensible and betrays either a refusal to recognize a baby boy as a human being, or a catastrophic mental malfunction. The purposeful advocation of mutilation, and let's not pretend we are talking about anything except mutilation. This is obscene, horrifying and rank, craven, depraved mercenary cruelty inflicted on newborn infants.

A few rhetorical questions to consider.

Who is paying to advocate the purposeful sexual dismemberment of baby boys?

Is it the heads of the Foundation for Defence of Democracies[7], which Sapeira's Huffpo by-line[8] names her as Director of Policy for Canada of the FDD? For the interested, these include:

The FDD chairman James Woolsey, FDD's president Clifford D. May and executive director Mark Dubowitz. The Foundation for Defence of Democracies Leadership Council is composed of prominent leaders from the defense, intelligence, and policy communities including Paula Dobriansky, Steve Forbes, Bill Kristol, Louis J. Freeh, Joseph Lieberman, Newt Gingrich, Max Kampelman, and Robert McFarlane.

That is the crowd behind this Huffington Post writer advocating the mutilation of infants. But I have one other question, just to consider.

Whose infant son was butchered for Sheryl Saperia's wrinkle cream?[9]

Perhaps, next week Sheryl Saperia can write another article, this time for the preservation in Canada of the Islamic religious ritual of stoning women to death. Ha! I'm only kidding of course – that would hurt women, but how about hanging gay male teenagers, an atavistic and religiously motivated practice we could adopt from places like Iran. That should be right up Saperia's alley.

[1] http://www.circumstitions.com/HIV.html#contrary
[2] http://www.doctorsopposingcircumcision.org/info/HIVStatement.html
[3] http://www.cirp.org/library/complications/williams-kapila/
[4] https://www.cpsbc.ca/files/u6/Circumcision-Infant-Male.pdf
[5] http://www.unaids.org/en/Resources/PressCentre/Featurestories/2009/March/20090319preventionposition/
[6] http://www.circumstitions.com/death.html
[7] http://en.wikipedia.org/wiki/Foundation_for_Defense_of_Democracies
[8] http://www.huffingtonpost.ca/sheryl-saperia/infant-circumcision-canada_b_1646749.html?utm_hp_ref=canada
[9] http://www.avoiceformen.com/women/profiting-from-pain/

MGTOW re-understood

Russ Lindquist · 5 July 2012 · Archived copy · Original

Correcting my impression of Men Going Their Own Way (MGTOW)

To be a misunderstood person is surely a frustrating thing. Another person's initial perception of who you are is like a mental seed – all growth begins there. However, unlike a physical seed that may be planted in any given way and yet grow straight, if a person first misunderstands you – if the initial seed is planted crooked – then the seedling that is you in the mind of that person will sprout crooked. It's all downhill from there, or all uphill, whichever is worse.

And while being misunderstood is surely frustrating, far worse is someone misunderstanding you and then proceeding to widen the divide between who you are and who they suppose you to be by making elaborate extensions based on their initial misconception of your character. Such was the case when I published a youtube video [link] wherein I explained several reservations that I have with the topics and tone of two MGTOW websites which I assumed; wrongly, it seems, reflected well the consensus of MGTOW ideology.

Summarily I received plenty silly, slovenly cyber-teeth-sucking, for not possessing the same frame-of-reference for MGTOW as possessed by various detractors of my video. To those detractors, I advise the following: Do not let your frustration, however warranted, tryannize the potential in you for pause, patience and reasonable refutation. Nevertheless, by criticizing the two websites, it seems that I may have, at best, bested a strawman and not the "official" ideology of MGTOW.

A word about strawmen

To be clear, plenty people in our culture consider it enough to feeeeel successful by besting a strawman; two good examples of this are, 1) the cavalier Christian elder who proudly out-talks a first year biology student who accepts the theory of Evolution, and, 2) the various, insipid, pseudo-liberal, pseudo-scientific soothsayers of our culture who readily deride any young, relatively poorly spoken Christian child whose parents raised him or her to think critically about Evolution, rather than to bleat, in harmony, an acquiesence to the Appeals-to-Authority and Appeals-to-Popularity, which if you're keeping score, are all that sustain plenty parts of the oft-psuedo-scientific Frankenstein that is the theory of Evolution.

Clarification about MGTOW received

When it comes to taking pride in winning against the wrong opponent, the aforementioned kinds of people are two examples; but I am not a third. So I was glad to receive, from youtube user ThatCynicalCynicism, a video response to my video. Therein he offered, amid well-chosen visual aids, that MGTOW is "generally defined as being an individual choice, and an individual solution." I thank him for the information (although I hold that his estimation of feminism, in the video, was, coincidentally; a straw-man).

Declaration against co-dependency

After inaptly generalizing MGTOW and planting a sideways seed, I am now at least somewhat prepared to straighten the seedling. Here, then, is my ode of MGTOW:

When in the course of widespread misandrist tyranny, it becomes necessary for men to dissolve the social solder, and reverse the spiritual mutilation which has stuck and imperiled them, so inequitably, to the whines and whims of women. These men must, perhaps, reinvent the wheel of free-association.

Let it be clear that a man has a right to go his on way. Therefore, let modern men acknowledge and accept – as tearfully as they might – that far too many women, for far too long, have far too well assumed the role of nothing but shined, shaven social-succubi who reflect all of mens vices yet none of mens virtue. Further, these succubi (desirous of everything and deserving of nothing) can offer men nothing but the role of a masochistic self-

indentured-servant: he is to work a job he hates; he is to earn money that she spends; he is to live far less comfortably; he is to die far sooner.

Let each man reject this poisonously pink proposition; let each man end, in whatever way he sees fit, the misandrist fem-anesthetization that is, now, generations old; let each man choose, instead, to live a life of self-direction, self-control, self-reliance and personal responsibility–even if such self-respect means that he must wholly abandon such soul-striping social roles as, for example, womyn's unpaid bodyguard, womyn's unpaid moving-company, womyn's unpaid therapist, womyn's unpaid accountant, womyn's financial-lust-object.

Men deserve better than these "womyn" are offering. Men have a right to go their own way.

AVfM Radio: First Principals

AVfM Radio · 5 July 2012 · Archived copy · Original

Because the MRM is, at it's base a human rights movement, tonight on AVfM radio, John the Other, Girl Writes What, Typhon Blue, and James Huff will begin the first of a series examining morality, ethics and human rights from the point of view of philosophical first principals. Tonight, we'll begin at the ground level, and use the lens of universality to look at a few commonly accepted "truths" as well as laying down one or two elementary precepts of human ethics.

It promises to be an interesting discussion, and listeners are invited, as always to call in to 310 388 97089, and to join the after-show discussion in stick-cam located here http://www.stickam.com/group/avoiceformen

Blogtalkradio show page

Accelerating the death of bad ideas

Luigi Logan (aka Fidelbogen) · 5 July 2012 · Archived copy · Original

There is a school of thought in pro-male cyberspace which says “keep it apolitical”. This means that pro-male partisans should either stay away from established categories of political discourse (such as right-versus-left), or stay away from extraneous matters which do not clearly pertain to feminism, men’s issues and the like.

There is also a school of thoughtlessness in pro-male cyberspace, which flaps its gums about all manner of things only loosely related (if at all) to feminism, men’s issues and the like. That is for starters. But when those same thoughtless ones voice wildly indiscreet opinions upon their topics of choice, it greatly compounds the original difficulty.

Clearly, these two schools of thought are at odds with one another.

But the “apolitical” ones are on the right track. You see, for them the point at issue is message discipline. And message discipline is vital if you would craft a so-called “movement” (political or otherwise) that draws upon topical issues as a rallying point. For if you aim to gather followers and gain traction, you must stick to a relevant set of talking points and govern your tongue when you speak of those things.

That said, I would submit that the so-called men’s “movement” is nothing of the kind. No, it is merely a group of people, largely male, who are talking loudly about a variety of things. But all of this loud talk is like an orchestra with no conductor, where the musicians are out of tune with each other and playing different tunes anyway.

The general public, walking outside the orchestra hall, hears only a frightful racket from within. The bigoted bassoonist, the anti-semitic saxophonist, the conservative clarinetist, the anti-feminist flugelhorn player, the PUA piccolo player, and so on. It all runs together into a dreadful audio slurry.

And so the general public draws its varied conclusions about that sum total of weird noise, and those conclusions are often unfavorable. The general public, you see, deals in generalities. So it doesn’t generally know what the hell is going on. Some of them may enter the building, and wander around, and talk to the musicians separately, and begin to form a more educated understanding. Yes, many of them do this to varying degrees. But many others never investigate further than the sidewalk and what they can hear from there.

Very well. The “men’s movement” is no movement at all, but simply a lot of random motion. And such words as “MRA” and “MRM” are only ad hoc terminology. Figures of speech. Convenience words. And people persist in using these words because they are, well . . convenient! They simplify discussion, and even render discussion possible in the first place.

But these words also falsify the state of reality. And our enemies, the feminists, capitalize on this. All they must do, is fan the flames of doubt and distaste in the public mind. This, precisely, has been the feminist strategy. A smear job. Moral ghettoization. Guilt by proximity.

Briefly then, whoever simply talks against feminism will be called an “MRA”, or a member of the “MRM”.

Now, there is nothing wrong with talking against feminism. Nothing whatsoever. In fact, talking against feminism is one of the finest things a person can do. It is a noble thing to do. Feminism is a social cancer, and talking against it is part of the necessary process that will conduct toward the eventual liquidation of it. So by all means, yes, talk against feminism!

By the way, when you merely “criticize” feminism from within feminism, that is not talking against feminism. Talking against feminism means talking AGAINST it, from an alien standpoint completely outside of its borders.

All hail anti-feminism!

But the trouble is, that whoever simply talks against feminism gets shoved into the same box, willy-nilly, with. . . oh. . . PUAs, expatriate pussy-hunters, conspiracy theorists, racists, anti-government radicals, tea-partiers, bonafide misogynists, and a whole lot of other people. I mean, people whose philosophical venn diagrams might overlap yours by a narrow slice at most. Admittedly, the inherent goodness or badness of their ideas will vary — it is not my point to discuss inherent goodness or badness. My point is that, like it or not, the words "MRA" and "MRM" have been jammed into the same jar with the motley crew listed above, even if there is no inherent reason why they should be. And so if you identify as an "MRA", or even just get identified as one, then you will go there too.

Once more, to get identified as an "MRA" or an "MRM person", all you must do is to talk against feminism. That's it. After that, public ignorance, combined with feminist propaganda, will do the rest. And presto-chango, you are now a PUA or a Tea Party member even if you never remotely signed up for the likes of those.

Again, let's be clear that talking against feminism is a good thing. The point is, that you can do this either well or poorly in terms of political strategies — and some people do it very poorly indeed.

But enough for the bad stuff. Now let's talk about sunbeams and silver linings.

I mentioned that the "MRM" is not a movement. That is a silver lining.

So what, then, is the so-called men's rights "movement", if not a movement? Get ready.

It is a microcosm of the human race. In other words, it is THE WORLD.

And so, it is not accountable for itself, any more than the world is accountable for itself. The world is simply the ecumenical human condition, with all of its lights and shadows, in toto. And the ecumenical human condition simply is what it is. We are all part of that ecumenical human condition, but as individuals our liability is limited.

Feminism, on the other hand, may be usefully defined as a movement, and for that reason can be held accountable as a movement. It is a part of the world, but it is not the world — even though it pretends to be.

But no, feminism is merely an interpretation of what the world is, forced upon the world in defiance of what the world in fact is. Alternately stated, feminism is a violation of the natural order and the laws which compose that order.

Therefore every natural law or principle which feminist theory violates becomes our enlisted ally against the feminist regime itself. And so the character of our revolution is not just demographic or political. It is radically primordial.

Yes, that is us. We are the world, nay, the universe! And we are radically primordial.

In retrospect, we can see that this had to happen. It was predictable. There was a point beyond which feminist innovation could not push without the universe pushing back. And let me tell you, pushback from the universe can be a bitch!

So the "MRM" is not a movement as that word is generally understood, but a primordial pushback against feminism. And this involves a chaotic array of forces that can never be reduced to conventional categories of understanding. New categories are necessary.

Rather than calling the "MRM" a "movement" — singular — we should call it a complex of movements — plural! — which are now in process of formation. But as a whole, it lacks the structural unity that would subject it to accountability. As I have stated, it is a microcosm of the world, and is no more accountable for itself than the world is accountable for itself.

The feminist smear tricks are not working because our numbers, worldwide, continue to swell. Every slander campaign against us only helps us by giving us publicity. People drop by for a closer look, and plenty of them stick around. And then they pass the word along to their friends.

So the microcosm is growing, and merging with the macrocosm. The so-called “MRM”, you see, merely represents that portion of the non-feminist sector which has become politically aware of itself. And the size of the self-aware portion increases on a snowballing growth curve.

In light of all this, I return to an earlier question. What does it mean — and what could it mean — to keep things “apolitical”? Well for starters, I would call that entire realm of conversation a misunderstanding. For in fact this thing of ours has never been truly apolitical, and never will be. Seriously, what do we understand by “political”? Does politics mean the struggle for power, influence, and self-determination? All right, then how has our project ever been anything but political? It has been, I submit, political indeed, for it has always focused on power and the accumulation of it by one device or another. Yes, that is what I call politics.

When people talk about keeping the so-called MRM “apolitical”, they’re voicing a fear lest it be caught up in established categories of power struggle, eventually being co-opted and rendered worthless for its original purpose. This is more commonly expressed, as I myself have done, by saying that the movement will pick up counterproductive baggage and sink beneath the weight of it.

Well in a strange way the good news becomes the bad news, and then the bad news immediately becomes the good again. The original good news is, that our numbers keep growing. Then the bad news is, that in return for the numbers we are taking undisciplined people and their counterproductive baggage on board. Yet directly from this bad news the original good news springs to life once more, namely, that in spite of such inconveniences — and indeed because of them — our numbers continue to swell. So the good and bad news feed upon each other like yin and yang.

The lesson we draw from this, is that ALL SORTS OF PEOPLE WANT TO BE LIBERATED FROM FEMINISM. Some of these are good people, some of these are bad people, some of these are indifferent people. But they want to be liberated from feminism, and they are worthy of getting what they want.

Every god-damned blessed one of them.

They needn’t do one single precious thing in all the world to earn this or deserve this.

ALL people deserve to be liberated from feminism. Even the worst misogynist or rapist who ever lived deserves to be liberated from feminism.

The whole wide world deserves to be liberated from feminism.

All people should, ideally, get the justice they deserve for their misdeeds. But they should NOT get that justice under color of feminism.

They should get the justice they deserve under color of something else — some other system of law or morality.

But NOT under color of feminism.

One more time: the whole wide world deserves to be liberated from feminism.

And you know what? The whole wide world will wake up to this, and demand it.

Feminism is a worldview slated for extinction.

So it is silly to fuss about the ideological purity of any so-called “men’s movement”, because the whole wide world is coming on board and there is simply no way that the whole wide world can be ideologically pure. Therefore, if some feminist wants to slander the so-called men’s movement, you have only to demand “WHICH men’s movement??”.

And then, demand to be left in peace.

Because there is no such thing as this “men’s movement”. In its own right, it does not exist. So it is up to you to

create it for yourself. There are ten, twenty, forty, a hundred different “men’s movements”, and when you start your own, that will bring the total to a-hundred-and-one.

What’s that, you don’t like the baggage that certain people are lugging on board? Fine. Pack your own bags onto your own wagon, and go your own road. With the growth of our numbers, we need no longer cling for dear life to any possible travelling companion. “We” can afford to be choosy.

Understand that every philosophy or life-system which grows beyond a certain mass will fractionate into schisms, and those schisms into schisms. The reason is simple. It is because the system naturally pulls in more and more of the world’s variety as it grows numerically. It cannot possibly do otherwise, because the world is never monolithic.

But this is a good thing. It is a source of strength and a cause for celebration. To us, it means that our enemy can no longer smear us, because you can’t smear something which is spread all over the landscape in the first place, can you? With our growing numbers and our variety of schisms, we are out of the box and we are everywhere, like a wraparound environment. It is impossible to shake a stick at us any more because you can’t shake a stick in all directions at once. So by reason of our ambient character we are, or soon will be, in a position to define the cultural ambience and even control the discourse.

The pro-male project as we have known it, is the germinating bud of something larger called the non-feminist revolution. Feminism’s war against the world started with the war against men, but that war quickly spread because it was impossible to contain it. So the non-feminist revolution has developed in the same sequence as feminist aggression itself — first with “sensitive males”, who understand best of all what is happening, and then spreading to larger circles and pulling in growing numbers of women.

The recent growth of anti-feminist feeling on the political Left signals a tectonic change in the political landscape. It signals that feminism’s intellectual reign of terror is weakening among that cohort — and the implications of such a development are perilous for feminism’s power base! But this development, like so much else, was a predictable thing that had to happen and, in the context of primordial pushback, couldn’t possibly not have happened.

Very well. Disciplined work lies ahead, but I can see that the field of opportunity is wide open.

We need to talk about Peter

B.R. Merrick · 6 July 2012 · Archived copy · Original

I have to make a confession. It's rather embarrassing to have to admit to any psychological problems, but I'm afraid that in this case it's necessary, so that my viewpoint on a film that recently got raves is made clearer. I suffer from a rare mental disorder called Extreme Tilda Swinton Bias. I don't concern myself with it much, since I have found that it compliments Stravinsky on the Brain quite well.

I first discovered that I have this disorder when I saw "The Lion, the Witch, and the Wardrobe." I admit, my interest in that movie was minimal (How much more CGI and celebrity voice-overs do we need?), but then Swinton made her appearance. I could tell at the first cock of her head that, like a cat, her eyes point wherever her nose leads them. Be on your guard if she's ever looking directly at you. In the opening scene of "Orlando," one of my favorites, she looks directly into the camera, and straight into you. Watch out from then on, or you might have to join my support group.

Swinton's latest magnificent performance was in "We Need to Talk About Kevin," a misunderstood but beautiful movie directed by Lynne Ramsay. Like PJ Harvey, both Swinton and Ramsay strike me as the sort of female artists who have no need for political views or political power. True, in at least one interview I've read, Ramsay claims that the English film industry is "completely sexist," but for her achievement with "Kevin," I'll let it slide. Right or wrong in her assessment, when I read that she decided to be a drummer for a while after a disappointment surrounding "The Lovely Bones," a film she tried to make first before Peter Jackson got a hold of it, I figure she may embrace feminism or some other –ism, but she clearly has no need for it.

Great art has no need for any –ism at all. The greatest works of art always transcend the ability of the artist to create. Such was the case with Spike Lee's magnum opus, "Malcolm X," a highly politically charged movie that revealed X in all his complex wonder. You can't plan that.

Most days, with strange, quirky films like the previously mentioned "Orlando" or "Edward II," my ETSB doesn't trouble me too much. I simply learn to cope by enjoying it. Then there's mainstream Tilda running up on stage to win an Oscar for "Michael Clayton," where she expresses her own female version of Othello's torment (when he deliberately chooses evil over good), and pays the same sort of awful price. It doesn't bother me much there, either. Hell, she even made *film noir* palatable for me with "Julia."

Then there's "Kevin," which left me speechless. I went right onto the Internet Movie Database and gave it 5 stars out of 10, because of the horrifying way in which her son is portrayed, and the way that the father's character is "sidelined." (The description at IMDb.com certainly doesn't help, either.)

Great works of art, however, have a way of getting under my skin. They refuse to leave until they get the number of stars they deserve. Therefore, when I realized that this one wouldn't be leaving the thought process anytime soon, I dutifully went back, my fingers trembling with the more severe effects of ETSB, and gave it several more.

Unfortunately, great works of art are also subject to misinterpretation or, even worse, over-interpretation, sort of like giving Beethoven's Fifth a disco beat in the late seventies to make it danceable. (You've got to be kidding me!) Such is the case with a feminist-leaning review in *The Guardian*, written by a man who ought to know far, far better. Someone forgot to tell Peter Bradshaw that it's not only dangerous to read too much into a movie, but positively bad for your health to take feminist assertions seriously. Everything said in the linked review could just as easily be said in the exact reverse, by a men's-movement-loving-anarchist-fag like me. But I refuse.

I refuse to interpret or use this film as a condemnation of government schooling *in toto*, even though I'd love to. I cannot judge this film as being anti-male, either. There is good reason for showing an impossible boy, but I do not honestly believe it is to denigrate boys or men. There is also an excellent, even ingenious reason for making the father, played well by the loveable John C. Reilly, a side character (along with the baby sister), which only becomes completely apparent as this macabre masterpiece draws to a close.

Throughout the film, there are other reasons for showcasing what I might otherwise find objectionable. In simplest terms, the father and the sister are not the issue. It is not their behavior and relationships with Kevin that contribute to the unfolding horror, at least not much. But more than that, this is a film that largely exists in the mind of the mother, as she replays her life with Kevin, in a futile attempt to answer the question why. The viewer is not shown moments of Kevin's more tender thoughts and feelings because they are not germane to that question.

Therefore, the main idea of the story is centered on the thoughts of a grieving woman, Eva, whose life must start over with nothing to guide her but this one question, as she deals on a daily basis with having become a pariah in her own community. Of course the audience should sympathize with her. She is not responsible for the school massacre. In a touching moment that Bradshaw manages to mention in his idiotic review, the mother is confronted in the parking lot by a male classmate of Kevin who is now paralyzed (with some hope of being able to walk again, as he tells her with a big grin), fully expecting the venom that everyone else in town spits at her, male and female. She is genuinely surprised at his attitude, and it helps to provide much-needed balance.

What did she do wrong? She tells younger Kevin something horrible: "Before you were born, Mommy used to be happy. Now Mommy wakes up every day and wishes she were in France." She becomes violent, accidentally breaking his arm after he deliberately soils his prepubescent diaper, since he refuses to potty train, something he does seemingly for no other reason but to get back at her. Worse still, she convinces him to help her lie about the broken arm to everyone else.

Prior to that abuse, why would he want to get back at her? We are given clues as the mother reflects on a life she apparently didn't want, or was, at best, ambivalent about. She sits in the locker room after an exercise class that caters to pregnant women. All the other expectant mothers, standing around with protruding bellies that they lovingly caress and boast about, seem not to notice that Eva is seated by herself, staring blankly into the distance. She stares into this same distance in the hospital bed after giving birth. She holds baby Kevin at arm's length when he cries. She tries to push him into enjoying being a normal toddler by playing ball, when he's clearly not interested. He seems to be a child that most suburban women would fail to raise well, leading more than one reviewer to make mistakes in interpreting this as "some people are just born bad."

This is, in my view, an egregious error, one that Bradshaw makes in his review. Then he takes it to an inexcusable conclusion, beyond misunderstanding the point of the film: "It is a movie which is a skin-peelingly intimate character study and a brilliantly nihilist [No it's not.], feminist parable [It's not that, either.]: what happens when smart progressive career women give birth to boys: the smirking, back-talking, weapon-loving competitive little beasts that they have feared and despised since their own schooldays?"

Let's answer that disgusting question, a much easier one than the one posed in the film, by looking at some progressive career women in the film industry who have done just that.

Meryl Streep holds the record for the most Oscar nominations and the most Golden Globe nominations for acting, has worked steadily in film and kept a marriage together, both for more than 30 years, while raising four children to adulthood, including a "smirking, back-talking, weapon-loving competitive little" beast, Henry.

Goldie Hawn has been partnered with Kurt Russell for a long, long time during a long, long career in film and television, and raised three children, two of whom were boys, no doubt composed of little more than snips, snails, and random thoughts of murder.

Sally Field, while winning two Oscars, bested Streep and Hawn in the gross-out factor by permitting three Y sperms to impregnate her X eggs, one of whom, when he's not smirking, acts and directs. Bastard.

Oh my God, here comes the ETSB. Swinton herself has a son who's a teenager now. Run for cover. *Don't look at me, lady*!

Yet to another male reviewer like-minded with Bradshaw, "What [Ramsay] means to do is to explore Eva's guilt and self-loathing – her suspicion that she not only gave birth to a monster but somehow created that monster

through her reluctance to sacrifice her career and lifestyle on some domestic altar." For fuck's sake, do these men even remember being boys?

Maybe there's one typical female complaint that could help us out here. Maybe these men should experience pregnancy, so that they can see what it's really, really like to be a woman. I'll direct them to this website, where we can read the words of some more career women:

Kathy Ireland: "I was once pro-choice and the thing that changed my mind was, I read my husband's biology books, medical books, and what I learned… At the moment of conception, a life starts. And this life has its own unique set of DNA, which contains a blueprint for the whole genetic makeup. The sex is determined. We know there's a life because it's growing and changing." Took the words right out of my mouth. Right out of my mouth.

Patricia Heaton: "The early feminists were pro-life. And really, abortion is a huge disservice to women, and it hasn't been presented that way. As Feminists for Life – what we're trying to do is support women, and so what we want to do is – reach women on campus – college campuses so that, when they get pregnant, they can find housing. They can find money they need to stay in school." A pro-life anarchist homo's free-market answer to the whole dilemma, and Heaton probably doesn't even know what an anarchist is.

Kate Mulgrew: "Life is sacred to me on all levels. Abortion does not compute with my philosophy." Friggin' Trekkie.

Madonna: "I was stunned when I saw on the ultrasound a tiny, living creature spinning around in my womb. Tap-dancing, I think. [Of course.] Waving its tiny arms around and trying to suck its thumb. I could have sworn I heard it laughing."

Brooke Shields: "Too many people use abortion as a form of birth control. And that's very wrong. I could never, ever have an abortion."

Susan B. Anthony, the mother of every woman's precious, precious vote, the denial of which oppressed them to the extreme: "Sweeter even than to have had the joy of caring for children of my own has it been to me to help bring about a better state of things for mothers generally, so their unborn little ones could not be willed away from them."

I guess they were only talking about girl fetuses. Boy fetuses, on the other hand…

Bradshaw's lousy interpretation of a thought-provoking, nightmarish movie does not square with what the director or even the author of the book has said. From Lionel Shriver, the author (and a woman, in case you were fooled by the name): "My biggest concern is to capture the quality of the **slightly unreliable narrator**, and the ambiguity over who is to blame [emphasis mine]." From the director: "It's not an issue movie."

The Guardian may be paying Bradshaw for his awful conclusion, but at least they also published an interview (where Ramsay accused the English film industry of sexism) written by Sean O'Hagan that, in my mind, settles the matter:

"'We Need to Talk About Kevin' is not a film for the fainthearted or perhaps anyone approaching childbirth for the first time. [Oh, for crying out loud. Another man who needs to get pregnant.] As the credits rolled in the preview screening I attended, I heard one woman tell another that the film 'was one long, violent argument against having children'. When I tell Ramsay this, she cracks up.

"'Man, people are funny. They bring their own stuff. The thing is, it's not a realist film. That's where people seem to be getting their knickers in a twist. It's a "what if?" film. And, if you're a mother, it's a bloody big "what if?" What if I don't love my child? What if he picks up on that and turns it back on me? It's a taboo subject and, for that reason, very disturbing in the questions it asks.'"

She then reveals, concerning her own mother and brother: "You could see a look in her eye sometimes that said: 'You fucker! I don't like you.' But, she always took him back. It's that mother-son thing, a kind of primal co-dependency. I definitely drew on that for Kevin."

The article goes on to mention that she worked with a child psychologist for the film, and came to the following conclusion: "Even to make a diagnosis, the child's behaviour would have to be so very extreme for a prolonged time. There are a lot of unanswered questions and different points of view, not least because even so-called normal kids can have abnormal behavioural tendencies for a while."

Born monsters? Bullshit. Boys especially, inherently, unavoidably, or uniquely so? An even bigger pile of bullshit. People certainly don't have to like this horror film, or the sex-shifting "Orlando," or the CGI-laden "Narnia" series, or any others of a handful of films not related to Tilda Swinton. But they do need to stop adding their own agendas to whatever they choose to watch.

Sadly, Bradshaw's review of the decidedly misandrist "The Girl with the Dragon Tattoo," an originally Swedish film (hint, hint) that takes place in Sweden (hint, hint, hint, hint), with assorted Nazis played by English-speaking actors this time, bespeaks of an agenda and a half going on in his feminist-sympathizing head:

"As the girl with the dragon tattoo, [Rooney Mara] is absolutely lethal, an implacable avenger and a black-belt sexual presence. Where Noomi Rapace's Lisbeth was sometimes mysterious, often acting from behind a Gothy curtain of hair, Rooney is more explicit, more aggressive… [conveying] Lisbeth's rage at the way she has been abused and raped by men, and shows how this has enabled her to help Blomkvist intuit the truth behind the misogynist hate-crimes."

How does Lisbeth do this? Well, instead of leaving the office of the heavily bearded government jerk who wants her to give him a blowjob and complaining to one of his superiors, or better yet, using her technological genius to get herself a fucking job instead of waiting on government dole, she electrocutes her rapist (right after he starts voluntarily apologizing for what he did), chains him to the floor, gags his mouth, shoves a gigantic metal dildo in his rectum without lubricant while he screams, and tattoos "I'M A RAPIST PIG" in big, black letters across his chest and protruding, hairy torso. For this, Rooney gets an Oscar nod, while Swinton does not.

As Bradshaw makes idiotically clear in that review, we're actually supposed to like and have sympathy for her up to the end of the film, a movie where the real killer frightens the audience by talking about how torturing and murdering his victims (cue the "genius" musical score) "…makes me ha-a-a-rd." Shortly after that, I pressed "eject." (No, wait. Let's say I pressed "open." The former sounds too much like "ejaculation.")

Several interviews with the director of "Kevin" and I still don't know what she thinks politically. Two reviews of Bradshaw's and his *modus operandi* is clear. He has successfully been instructed to hate that monstrous thing in all of us prick-owners, that "mystique" as it were, that makes us ha-a-a-rd.

In yet another interview, Ramsay gives reviewers like Bradshaw a warning: "Someone came to me at Ratcatcher [another film she directed] and said that, 'That's a film about Jesus Christ. You made a film about Jesus Christ. It's all the kids (are) Jesus' and I'm like, 'Dude, really?' I mean I wasn't really conscious of that, at the time, you know…"

Prior to doing this review, I looked up several Ramsay interviews just to see if I was missing a subtle political point, or an even subtler dig at the male sex. After numerous encounters with the director's own words, I failed. Then Bradshaw finishes his awful review of "Kevin" with a clincher, revealing why he says what he says, and embodying in his review one of the greatest feminist lies: "As Swinton's Eva wearily washes off the red paint that someone has splattered over her porch, the movie wanly restates the un-dramatic truth: the mess must be cleaned up somehow, and it isn't the men who wind up doing it."

On that repulsive, completely misfired note, shot like one of Kevin's arrows (see the movie to get that one), I'll busy myself with eagerly tending to my ETSB, and all its inherent pleasures. Mr. Bradshaw, after knowing full well how the movie ends, you should have known better than to write that execrable review. Get a goddamned clue.

What makes Jews so special?

Tom Givens · 7 July 2012 · Archived copy · Original

I'm reading some articles these days on the Cologne ruling on male genital mutilation (might as well get my personal stance out there right away), and one thing I keep seeing over and over is this idea that opposing MGM is anti-Semitic.

I've read too many articles flinging poo at "bigots" who oppose mutilation of babies, and too many weak defenses of the practice to take this sitting down any longer. So, here are some questions I have for those who would play the race/religion card, coherent answers to which are a basic requirement for credibility in my view.

Since the accusations are bound to be made: yes, I am "cut" myself, since birth, and no, I've got nothing against Judaism (or Islam, Buddhism, Shintoism, Catholicism, or, for that matter, Satanism. That being said, I would like to posit a question or two.

One of the most common defenses of the practice of circumcision is the connection to religious custom, and the longstanding acceptance of it. I'm fully aware that Muslims also practice circumcision, in addition to Jewish tradition (I include in this the Christian). I'm also fully aware that many other people practice it for other reasons than Religion. And that the practice is thousands of years old.

So, can we apply that same logic to other religious practices, such as, say, honor killing? Can we throw rocks at people who touch footballs? Those practices are also thousands of years old. Does that make it OK to do such things as well? No? Well then, what makes you so special? Why is the forcible removal of the foreskin acceptable, and honor killing, or stoning, is not?

Another religious argument, which tends to be more of a subtext, is the contention that Jews have a religious right to claim kinship with male babies by deforming them surgically. The induction of male babies into the Jewish faith, some contend, *requires* the "symbolic" sacrifice of circumcision.

Of course, there are many Jewish organizations that oppose circumcision, and there are alternative ceremonies that can be performed…but somehow, this mutilation remains fundamental to the Jewish faith? I might be a Gentile, but sorry, I'm not buying it.

Especially when this sacrifice is explained to me. Get this: it has been told to me that the loss of the foreskin is a ritual sacrifice to God, to show devotion. I asked that person why the "sacrifice" can't happen once the lamb reaches the age of majority. The (assumedly straight faced) reply: if men are given the choice, they usually opt out. And the corollary: We do it when they are that young so they don't remember it. Usually with the addendum that they will never know the difference, so what's the big deal?

Let me ask you… What kind of a "sacrifice" are you making when you are given no choice in the matter, when you have "no memory" of the sacrifice, and when the contention is that you will never know what you have lost (sacrificed) in the first place? That's not sacrificial, it's just brutality. It is not making a sacrifice, it is being offered up as one.

If I'm not mistaken (and believe me, I could be…I get most of my awareness of Judaic tradition from pop culture), Judaism and Islam, or more accurately Jews and Arabs, share common ancestry. My understanding is also that Islam and Judaism are branches split from a common faith, both following the God of Abraham. This makes my next question for Jews even more relevant.

What makes male circumcision and female circumcision different? What privileges your religious practices over those of your Muslim brothers (or third cousins removed twice on your mother's side), pray tell? Why is your circumcision of boys OK, but their circumcision of girls horrific? Why do you not support their demands for the practice on religious grounds, especially considering their support for your campaign to mutilate of boys?

After all, they're all just 'flaps of skin', aren't they? They contain roughly the same number of nerve endings, they both serve roughly the same function. Heck, they even develop from the same tissue. So seriously, why should we say your barbarism is more acceptable than theirs? Because "that's different"?

Please.

Speaking to the "anti-Semitic" nature of this argument, I would think awful hard before I positioned the mutilation of babies as the litmus test for anti-Semitism. Identity Politics is on its way out the door, after all, and I doubt this issue is worth having people view you, accurately, as baby mutilators.

I know there are huge numbers of thoughtful Jews out there that have opinions on this matter, and have a message they want to convey to the public, either pro or con. I am in no way convinced that even a majority of Jews feel this issue is worth the potential blowback, and a good number would like the controversy to simply go away. I personally know at least one guy who resents the hell out of having MGM portrayed as a "Jewish Issue" in the first place. His reasoned approach, however, seems to be undermined by a good many more people claiming religious privilege.

Call me an anti-Semite all you like, but I think answers to these questions are demanded if Gentiles who oppose circumcision are to endure accusations of racism from Jewish spokespersons.

How a limp dick can save the world

Alison Tieman (Typhonblue) · 7 July 2012 · Archived copy · Original

[box type="note" icon="none"]
This article was first read on-air on AVfM Radio, by TyphonBlue. This is a revised and updated version of that on-air article:

How a limp dick can save the world, the full-length, uncut edition.
[/box]

Have you ever wondered why society expects men to maintain an ever-ready erection, a simple on/off sexual expression, while shaming them for 'only thinking about one thing?' This doublethink makes no sense. If men were sexually simple, they wouldn't have to be shamed into it, further why shame them for being sexually simple if that's what society wants from them in the first place?

But in actual fact this double-blind for men makes perfect sense when you look at it the right way.

Recent research has found that rejection is experienced as physical pain. It's a way of applying pain without damaging the person you're applying it to, the perfect system of torture, when harnessed correctly.

Society (and when I say society, I'm talking in terms of a social organism that uses men and women like cells to perpetuate itself) Society controls men through rejection. Social and sexual. In particular, men are constantly told their sexuality is depraved, damaging, disturbing, and demonic. Men experience this social drumbeat of sexual rejection as continuous pain. It could be likened to a shock collar wrapped around the neck of every man that delivers a constant electrical shock, varied just enough so the man in question never gets used to it.

The only time the shock collar stops delivering is when the man in question acquires approval from a woman. This approval can be social or sexual, but it is a woman who provides it.

This system really only works when there is a constant flow of electricity to men's shock collars. This flow is generated by holding men to an ideal of ever-ready sexual desire for women.

Men have to desire in order for it to be rejected, in order for their shock collars to function. This explains why society simultaneously enforces a performing monkey standard of male sexuality, while mocking men for being the very performing monkeys society wants.

In this system of controlling men through rejection, men rejecting women becomes a taboo. Now it's not that men are incapable of rejecting women, it's that society takes incredible pains to prevent this rejection. First it elicits the performing monkey ideal of male sexuality via use of the shock collar treatment—only sex with a woman will make the pain stop.

(Quick question. If you had a shock collar around your neck and the only time it turned off was when you were having sex… how often would you think about sex and how desperate would you be to have it? Yeah.)

At that point, society stigmatizes male rejection outright. How many articles have we read that follow the formula: men are rejecting women and that's because they're fucked up sexist losers? And how many times have we heard that men *always consent to sex with a woman thus can't be raped?*

In fact, society so hates male rejection of women that it has ghettoized men who sexually reject women into a completely separate identity and stigmatizes them by taking away their manhood. No other society has ever thought to separate men who reject women sexually from those who do not. It's certainly the case that homosexuals have existed in other societies–our society didn't just discover them one hundred and fifty years ago–it's just that those societies never felt a compulsion to separate them out. Just like we don't separate out men who like oranges from men who like apples.

However, if we were a society ruled by apple growers, you damn well better bet we'd be singling out orange loving men and calling them pussies.

Despite society's deep taboo regarding male rejection there is one lone hero standing up against the tyranny, standing up in defiance of the performing monkey sexual standard, standing up by… well… not standing.

Yes. The limp dick.

Now you're probably asking yourself, "But typhon, how does a limp dick save the world?".

To understand that let's look at why men experience impotence in the first place. Our nearest relatives, having muscular erections rather then ones based on vasocongestion, never experience impotence since, for them, a boner is about as simple as contracting your bicep.

Since impotence, for obvious reasons, can impede intercourse, that makes it reproductively costly. Which makes it evolutionarily costly. So why did human men evolve a system that can even experience impotence. One possible reason is that a highly reactive male sexual system can protect a pair bonder from encroachment by an unsuitable female partner. And this is important since damage to a male pair bonder's bonding system can be fatal. Four fold increase in men's suicide following divorce anyone?

But there is another way that a temperamental male sexuality can be adaptive.

Most people don't realize that our emotions are short cuts to decision making. We can lay new trail through rational arguments, but it's emotions that allow us to navigate the paralysis of indecision and make choices quickly. Particularly in a social context.

Sex is, by its nature, an emotional experience. Because it's an emotional experience, it has the potential to carve out new short cuts in our decision-making abilities.

To explain why, let's talk about theory of mind for a bit. Some researchers are starting to look to the canid species to model how a human theory of mind might develop. When dogs are playing they watch each other for attentional cues to decide if their playmate is engaged and happy. They seem to get more of a thrill out of play if that's the case and, of course, they want to make sure that the other party desires the play.

But if play is the mechanism by which theory of mind takes root in dogs; what's the mechanism by which it takes root in humans?

Well, play is a likely culprit as well. But compared to canids, we're talking about several orders of magnitude more complexity in the human theory of mind. So there's probably another answer as well.
Now an even more powerful an incentive then an engaged, appreciative playmate is an engaged, appreciative sexual partner.

Sex not only establishes a sense of self and other via our desire for a sexual partner, our sex also establishes a desire to be desired. We want a desirable sexual partner who is also desirous of us. That last bit is tremendously important.

Ever wonder why humans are one of the only species whose eyes signal exactly what they're looking at with a flash of white? Sort of a handicap for a predatory species, isn't it? It's because it assists in developing our theory of mind via sexual desire.

A man once said on a forum: "I'm going to start doing what women do, I'm only going to have an orgasm when my partner gives me one." He's not saying that a woman is obligated to give him an orgasm, no. What he was saying is that, up to that point, he had taken responsibility for giving himself an orgasm during sex.

It's not that it's easy for men to orgasm during the average act of penis in vagina sex, it's that they have no choice. In fact, the requirement that men perform is so onerous, multi-billion dollar industries have sprung up to help them out. One of them is the classic 'blue pill'. The other is the sex industry. Not only does the sex industry offer an outlet for the complexity of male sexual expression that is shamed in community sex, it assists men by offering them a

way to emulate performing monkey sexuality. It gives them a fantasy to over lay onto substandard sex; a fantasy of an eager, active sexual partner, so that men can make themselves orgasm.

The comedian Jim Jeffries once said, "…it isn't you that's making us cum. It's the dirty, filthy thoughts in our heads."

A woman who ever ends up in a sexual relationship with a man who doesn't have his shock collar on will get a rude awakening to this fact. She'll also either leave or learn to deal with statements like "That's not doing anything for me." or, "Get off you're hurting me!" or "No, I didn't actually cum and if you just lie there thinking that lying still is all I require, I probably won't." She'll learn to deal with rejection, that, unlike a female chimp, that passively presenting her genital swellings for servicing just isn't enough.

And there's the rub, really. What did our ancestors do without Viagra, porn or elaborate systems of social rejection to maintain the illusion of performing monkey sexuality? The answer? Hominid females learned to work harder for sex.

When we're talking about our early female hominid ancestors, learning to be able to deal with complex male sexuality represents a potentially huge leap in their cognitive development. Before they just had to show up or maybe beg, after there was a whole bunch more complex social stuff involved. Human male sexuality is insanely difficult and complex because it's a part of human females developing their understanding of self and other and their perception of their actions having consequences in the greater world.

It's amazing how much human male sexuality resembles a game. You have immediate feedback when you're failing or have failed, you have levels of difficulty and you have a reward at the end (the best in the animal kingdom). And games teach valuable experiences. In this case human male sexuality allows women the opportunity to lay down a emotional map of how to deal with rejection: with challenge, with unpredictability.

This is the basis of all achievement. It enables women to liberate themselves from a passive identity defined by being desired, either sexually or socially, and see themselves primarily in terms of how they choose to act.

This makes women immune to social systems that tell them what to do to be desirable or what not to do. This makes women immune to outside forces that very explicitly want to control their behavior. Foot binding, corsetry, victim ideologies that teach women to view themselves as helpless in every situation. Uncontrollable, unpredictable, challenging male sexuality elevates women from passive recipients of whatever life thrusts into them into active participants in creating life.

So if we're going to talk about human male potency it should be spoken of in terms of the type of sexuality male humans actually have, not the artificial sexuality they are expected to have. In that sense male potency is about its effect on human female psychology, it's elevation of the human female from livestock to co-creator. That's human male potency.

And that potency is best represented not by the predictable ever-ready erection, but ironically by the implacable, temperamental, flaccid penis with its challenge to "try harder!".

So why does a man really need to maintain the façade of being performing monkey? In order to maintain the illusion that all a woman needs to be is passive, so that she's controllable by society.

Because when women obtain the emotional map that allows them to control their own identities, well those sounds you're hearing, dear listener, are the stirrings of a prison break. And when women stage a prison break, not only are men along for the ride, but the whole damn prison complex comes crashing to the ground.

And that is how a limp dick can save the world.

Altobelli's Dilemma: A contrasting verdict

Jim Muldoon · 9 July 2012 · Archived copy · Original

Recently, A Voice for Men published an article of mine entitled Altobelli's Dilemma: The failure of Australian Family Law (Blueface, 2012).

The dilemma Federal Magistrate Tom Altobelli faced was that a mother had turned the children against their father with accusations of sexual and physical abuse. So the children, Altobelli felt, would have been distressed if placed with their father; but to deny the children access to their father would cause them long term harm and deny the children their right to a relationship with both parents (Altobelli, 2012).

Altobelli's answer was to ban the father from seeing the children, but to also write a letter to the children asking them to see their father. The children are to be given the letter by a counsellor when they turn 14.

The case uses the surnames of Gaylard for the mother and Cain for the father, but these are not their real names.

If you were to read the press coverage of this case, you would understand that this reached the attention of the media because of the letter. The Herald Sun called the letter an "extraordinary step" (Murphy, 2012). The ABC quoted the former chief justice of the Family Court Alastair Nicholson's praise for writing the letter (ABC News, 2012).

The fact that the father is banned from seeing his children, but has done no wrong, is treated as unfortunate, but not unusual. The fact that the mother was criticised for harming her children by the authorities, but gets sole control of the children because of that same behaviour, is not remarkable at all.

> The fact that false accusations, when found to be false by a court, are not sufficient reason for prosecuting Gaylard for this crime is completely ignored.

Contrast this verdict with another recently made in the same state, but not quite the same jurisdiction, as Altobelli's court. Magistrate Graham Blewitt in the New South Wales Children's Court, according to Vanda Carson of the Daily Telegraph, banned a mother from seeing her four children after they had been in her care for three years since splitting up with their father (Carson, 2012).

To avoid confusion between the two cases, let us call the mother in Blewitt's case Smith, and the father, Jones.

This verdict is called, by Carson, "extreme" because Smith is no longer allowed to see her children. But, is this simply a matter that Altobelli favours mothers, whilst Blewitt evens things out by favouring fathers?

Hardly! Blewitt's reason for banning Smith was because she was a serious danger to her children, particularly the eldest boy aged nine. So, how much of a danger does a mother have to be before she gets banned?

Smith, it seems, showed "signs of Munchhausen syndrome by proxy — a form of child abuse where parents repeatedly invent illnesses for their children because they crave attention and sympathy." Because of this, she "openly declared the boy had only a short life expectancy and discussed arrangements for his funeral in front of him."

But is this enough to ban a mother? Again, hardly. We've just got started! Smith, with her conviction of his illnesses took the son hospital. Not once, not twice, but 115 times in three years. On many of these occasions the hospital trip was completely unnecessary; on other occasions he showed signs of asthma attacks. He has not had an asthma attack since being removed from his mother's care.

Carson highlights two incidents of note:

"She… encouraged staff to perform an invasive bronchoscopy on her son when it was likely unnecessary. In another incident at Wollongong Hospital after the boy began hitting his head due to distress over her behaviour, the mother

allegedly encouraged him to hit himself harder."

Overall, hospital staff "…became concerned the mother was inventing or lying about the ill health of three of her children after she repeatedly tried to have them admitted to hospital."

All of this caused the family to be reported to the Department of Family and Community Services. Again, not one, not two, but 26 reports of the mother's abusive behaviour were made.

What of the other three younger children? The court heard the experts had referred to them as "the forgotten children" and that "while obsessing on her eldest child she neglected the others."

But, it seems that until the boy "attempted to commit suicide at the hospital, saying that he had 'had enough'," the count of abuses was simply going to keep going up and up. It was only when things got this bad that "the Director-General of FACS made the extraordinary application to ban the mother."

This is how bad things have to get before the courts consider the "extreme" step of banning a mother. Nonetheless, this also shows that banning mothers from seeing their children is an option that is open to magistrates when mothers are abusive.

Yet, in Altobelli's mind, Gaylard is not there yet. Altobelli writes "Their mother has indeed alienated them from their father. The once good and meaningful relationship they had with him no longer exists." But it goes further than that. She has convinced her daughter that she was sexually abused by her father. She has convinced her son that his sister was abused by Cain and he should be both contemptuous and afraid of his own flesh and blood.

Heaven knows what this does to the children's psyche! The court expert, Dr. K. conceded "But there's no doubt that I would agree with the professional opinion of JIRT [Joint Investigation Response Team that investigates child abuse] that in this area, the mother is not helping her kids and in fact is creating developmental damage."

What is clear is that the only practical way for the children to have a relationship with their father would be to ban Gaylard from the scene she created. Otherwise, she would only continue to make these false claims of abuse and do all that she could to alienate the father and the children.

What is also clear is that Altobelli did not even consider this "extreme" step as a possibility, and so, instead took the unfortunate, but not unusual, step of banning the father. Indeed, Altobelli's justification for banning the father was that he "could not convincingly articulate" how to deal with the situation. This, of course, was because the situation consisted of "…the children, the mother, and himself [the father]."

The interesting thing to note here, too, are the similarities between the mothers both cases, which also show the failings in Altobelli's decision.

According to Altobelli, Gaylard "sees the father through a distorted lens". This view originates from Dr. K's testimony where he states "most of the inaccurate conclusions [by the mother] were accurate observations wrongly interpreted through a sort of distorted lens".

This interpretation of an individual's reasoning would similarly apply to Smith. The view through the lens for Gaylard showed sexual abuse, for Smith it was illness. Yet, surely everything that Smith did, given her distorted view that the child was ill, was correct.

Where Altobelli and Dr. K's get it wrong is highlighted when Altobelli writes "She [Gaylard] is not being malicious or malevolent, she is quite simply shackled by a distorted frame of reality."

Regardless of the intent, Gaylard's behaviour was, and will continue to be, harmful to her children. For Smith, irrespective of her motivations, her affection for the children, and the children's affection for their mother, she was banned because her actions were harmful. The only difference in Gaylard's case is that the harm being done to the children hasn't openly manifested in this manner.

At least, not yet. It seems that to Altobelli and Dr. K, like those at the Department of Family and Community

Services, the Gaylard-Cain children are only at hospital visit 75 and report number 18.

There was one more similarity in these two cases worth a mention, just in case you get a warm feeling that Magistrate Blewitt is the first anti-misandry champion of the Australian courts.

Carson informs us that the court banned any physical contact or written communication between the children and the mother. She goes on to say:

> "Once they are in their teens, it is agreed that no court order can actually stop them from seeing their mother if they want to.
>
> But if this happens, their father may end up losing custody of them and they may be placed in care."

The court can't be held responsible for the mother's misbehaviour; the mother can't be held be responsible for the mother's misbehaviour; but the father… well someone's got to pay.

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Further insight on feminist shaming tactics

Zerbu · 10 July 2012 · Archived copy · Original

If you're familiar with men's rights activism, then you're probably familiar with feminist shaming tactics. It's always the same, and it has remained the same for years:

- You just hate women!
- You are a rape apologist!
- You can't get laid!
- You sound very bitter!
- No woman would want to date you!
- You are not a real man!
- You're afraid of strong women!
- Stop whining!

Wherever MRAs, or even just random people who are questioning feminism and men's issues, come into contact with feminists and white knights, there is almost a guarantee that the ones opposing the men's rights movement will rely heavily on ad hominem arguments and other logical fallacies. It has already been established that there isn't a legitimate argument supporting feminism's case, because if there was, they would surely have used it be now, so their only method of defence is through use of such fallacies.

So, do these feminists and white knights really believe what they say? Do they really believe that the only reason anyone stands up for the human rights of men and boys is because they hate women, can't get laid, can't get a girlfriend, are bitter, or any other illogical reason they may provide? Or is this just a deliberate attempt to silence the movement.

Unless those feminists and white knights are deluded enough to believe what they say about anyone who dares stand up for the rights of men and boys, then chances are that, for most of them, it is just an attempt to silence the movement.

So why do they do this? Well, it's not like feminism benefits everyone, right? It most certainly does not benefit men, and if you look deeply, it doesn't do much good for women either, as it lowers them to the level of infantilized children. The feminists, and their white knight supporters, are more than happy with the current system, and will do anything to defend it, which includes fighting off anyone who opposes it, and most importantly, keeping facts well away from the public.

There are several different goals that the opponents of the men's rights movement may wish to achieve through the use of shaming tactics.

The first goal is to shoo away any newcomers who may become active in the men's rights movement, by guilting them into believing their perfectly rational opinions are wrong. Perhaps, in the process, they could also leave a blow on the potential MRA's self esteem. The possible outcomes to this are: the target will ignore the shaming and continue, the target will leave the movement, or the target will get *more* dedicated to the movement. The third one of these outcomes is very often the case.

The second goal is to convince the target that what is being said in the shaming tactic really is true. The tactic will be used to the point that the target questions their own motives, and starts to believe that the activism really is, deep down inside, just the result of an angry hatred of women, or an angry outlet for other life problems. Because after all, we're only standing up for the human rights of men and boys, right? We almost make it sound as if there could be other reasons why we want males to have human rights, other than a hatred of females or anger at unrelated life problems.

So why is it, even when they fail to get you to leave the movement, and fail to get you to believe false things about yourself, they still resort to shaming tactics? In fact, nothing will get feminists and their white knight supporters to stop using these empty and predictable accusations. Even if you specifically state that you have wised up to these shaming tactics, you will still be bombarded with them. Even the same opponents will use the same shaming tactics over and over, on the same targets.

Perhaps, for some of them, they are attempting through repetition, to foster doubt and self loathing in men who have the sheer effrontery to regard themselves as humans of value.

But for most of them, they know that there is no convincing you. Their goal is no longer to convince you that there is something wrong with your opinions, it is to deal as much social pain as possible. Studies have shown that social pain is felt like physical pain[1][2], and so the opponents attempt to deal as much social pain as possible.

You see, they already know you've wised up to their shaming tactics. They already know you're well educated and aware of what feminism really is. They already know that you know your own motives. They already know that your activism is political and not a mere personal problem. They already know that you're not just bitter or angry because you can't get laid or can't get a woman to like you.

They just don't want to walk away empty-handed. Sure, they could just leave the argument and not say a word, but then nobody would be socially hurt. Opponents repeat the same shaming tactics over and over again to overwhelm you. To make you get fed up with their ignorance and lack of logic. Most importantly, they want to inflict social pain – and that is felt the same as physical violence.

This will persist because feminists and their white knight supporters know they can get away with it. They know that, as long as they have all their supporters, that the one discussion alone won't end feminism. They use shaming tactics because it's the easiest way that works. They can't use logical arguments, because they don't have any legitimate ones, and they fail to otherwise convince you to feel guilty, so they try to get out of the argument the easiest way possible and inflicting the most amount of social pain as possible – the social equivalent of physically hitting someone and then running off.

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Starting from first principles

John Hembling (JtO) · 10 July 2012 · Archived copy · Original

A woman's body, a woman's choice. We've all heard it, we all know it, or at least we think we know it. In fact, this phrase, a woman's body, a woman's choice has been repeated into our ears so many times it has lost it's meaning, and has taken on a new purpose. What it means now, after millions of repetitions, in print and in voice, in a modern zeitgeist, is: shut up and do what you're told.

That's what it means when you hear, or when you read the words, a woman's body a woman's choice. It means, shut up and do what you're told.

But if we are to parse that statement, and dig into its purely grammatical meaning, it turns out to be one of the foundations of ethical principal.

This is the principal of self ownership.

I own myself. Just as you own yourself. That means I own my body, which is a natural part of myself.

Similarly, you own your body, because it is a natural part of you. That means, you also own, by natural right, the labor and the product of the labor of your own body. What you create, you own.

However, this does not extend to the ownership of people. People own themselves. Even when they are infants without the developed capacity to articulate or to act meaningfully on their own behalf.
The idea sometimes expressed that a parent owns their child, if interpreted literally, is an obscenity.

A parent is steward of that child, and as a parent, bears responsibility for protecting that child from harm, as well as caring for the child's needs as they develop into a fully self actualized person.

So we return to : a woman's body, a woman's choice. Really, this should be expressed as a person's body, a person's choice, because if we are to read this literally, using "woman" then we are saying by implication that only women can exercise the basic principal of self ownership, and that non-women, which implies men, that men cannot exercise the principle of self ownership.

In western philosophical tradition, and in western law, there is a dictum, usually expressed in latin which states "Expressio unius est exclusio alterius"
which means, the The expression of one thing is the exclusion of another. Anyone interested can go look this up at the web site legal-dictionary.thefreedictionary.com if they want to. Or if you have a lawyer friend, ask them.

If we apply this principle to a number of common-knowledge social dictums, what does it reveal in our comprehension of those familiar ideals.

The white ribbon campaign is the name of an international anti violence program, producing public service announcements, literature, writing policy white papers, endowing scholarships and mounting anti violence campaigns on university and college campuses all over the world.

They describe themselves in their own literature as : the largest effort in the world of men working to end violence against women.

However, a visit to the US DOJ bureau of justice statistics website will show anyone with a functional internet connection that for every type of violent crime, and in every age range, men are the majority of the victims of violence. But the white ribbon campaign is – in their own rhetoric : the largest effort in the world of men working to end violence against women. Not the largest effort to end violence, not even an effort, large or small to end violence, but to end violence against women. Even though, men weather the majority of violent victimization.

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Article 1 of the united nations universal declaration of human rights reads as follows.

"**All human beings are born free and equal in dignity and rights.**They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

Article 2 of the universal declaration of human rights reads :

"**Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex,** language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty."

And article 3 reads as follows :

"**Everyone has the right to life, liberty and security of person.**"

Article 4 talks about slavery, article 5 talks about torture, article 6 deals with equal recognition under the law. And so on, but lets go back to article 3 for a minute. While the UN does things I strongly disagree with, the principals I've listed from the universal declaration of human rights are not an area I find cause for dispute. These principals are not controversial, they are basic and self evident.

Article three states : **Everyone has the right to life, liberty and security of person.** This is one of the two most succinct article in the entire charter, tied for brevity with article 9.

But what does **security of person** mean? Simply, it means freedom from harm, and from violence against their person.

But we must stop violence against women.

> "One of the, maybe the most, elementary of moral principles is that of universality, that is, If something's right for me, it's right for you; if it's wrong for you, it's wrong for me. Any moral code that is even worth looking at has this at it's core."
>
> ~Noam Chomsky

Those are not my words, but I stand behind them.

This doesn't mean if I like chocolate cake, you too much like chocolate cake, it means that if freedom from harm or from violence is the right of one group of people, then freedom from harm and violence is a the right of all people.

But we have such things as the "largest effort in the world of men working to end violence **against women**".

The expression of one thing is the exclusion of another.

Let's not forget: "Her body; her choice". This neat little catch phrase doesn't explicitly mention that her choice includes the standard practice of enforcing the agreement of a man whose participation is not his choice, and whose legally forced funding of her choice is not his legal right.

And no, the choice to have sex is not the same as the choice to reproduce.

How about this: "Feminism is the radical notion that women are people".

Expressio unius est exclusio alterius. Translated again, that means The expression of one thing is the exclusion of another.

The radical notion that **men are not** people. And sadly, this is not today a radical notion.

But this is why it is necessary to begin from first principals.

If it's wrong for one, it's wrong for another. And any moral code that is even worth looking at has this principal of

universality at it's core.

Let's consider another basic ethical first principal.

This is sometimes called "non violence" but that expression is sloppy, to the point almost of being menaingless.

Violence exists, a fact of life which can be confirmed by cursory observation. Just saying *non violence* isnt too useful.

This doesn't become meaningful until we become a bit more specific, and state clearly that the non-initiation of violence is a fundamental element of not simply ethics, or morality, but of ethical behavior.

Why specify behavior? Simple, because if this is all just a game of verbal badminton, then this discussion is as useful as a nail cast from lead. It looks like a nail, but try using it to build anything in the real world.

But non-initiation of violence thus isn't simply a nice collection of words, its something to be put into practical application, thus, it is a preferable behavior.

Stephan Molyneux calls this Universally Preferable Behaviour, however, lets consider it simply preferable behavior for anyone who's goal is to foster peace, live happily, and to not inflict suffering and conflict on others.

Non initiation of violence it is quite evidently not preferable to some people, but by observation, we can see that these are people whose goals include the fostering of conflict, increasing suffering, human damage, et-cetera.

This unfortunately provides a lot of wiggle room for arguments such as initiation of violence can be a tool in the pursuit of longer term peaceful outcomes.

In other words, the ends sometimes justify the means.

Well, no, they don't. Suffer today, and tomorrow your reward comes. That con-game is at least 5 thousand years old, and its a con game. The future doesn't exist. Now exists. Any rationalization that initiation of violence now, serves a better outcome in **the future** depends on hiding the fact that the only thing which actually exists is the present, and that's where violence is initiated.

But lets return to our principal, the non initiation of violence – and take it out of the airy-fairy real of abstract bullshit, and make it real. It's not just words, its practical, so it becomes , borrowing again from the guy with the haircut, the non initiation of violence becomes universally preferable behavior.

Back to the principal of universality. The most elementary of moral principles is that of universality. That is; if something's right for me, it's right for you; if it's wrong for you, it's wrong for me. Any moral code that is even worth looking at has this at it's core.

Now let's apply this filter to an often repeated element of public rhetoric. She deserved it. Usually this is a statement referring to a violence or harm or injury's infliction on a person, denoted in this case as female by the word she.

She deserved it.

This is not intellectually challenging or controversial, it is simply and universally repugnant. She deserved it – issued as a statement in reference to some incident of harm or violence is simply wrong, it is morally repulsive.

This is not difficult, and it is not controversial. It is simple, and everyone listening understands it, whether they will admit it or not.

But what about this?

He deserved it.

In this case we're talking about a man, who while he was not murdered, was profoundly and brutally mutilated – and when the words "he deserved it" were uttered in commentary on a day time television show, the audience

exploded into hysterical laughter.

The charges against the assailant in this case were felony torture, and aggravated mayhem

One of the hosts of that show, when challenged on her open contempt and gleeful celebration of the permanent and debilitating wilful mutilation on that "he" said – and I quote: "it's different". she also said "I do think it's quite fabulous" as the audience squealed in obvious delight.

Any moral code that is even worth looking at has this principal of universality at it's core. This is me quoting somebody else again, but this statement is incontestable. This is not an advanced or abstract complicated concept, it is basic. This is understandable by toddlers.

But, according to a celebrity, an entertainer, and the studio audience to roared with delighted agreement at the commentary of that host, "it's different".

Now this discussion is not intended as an indictment of that celebrity, nor, even of the individual members of that television show's audience, attending that episode's taping.

This is an indictment of a public ethic in which taking a sharp instrument and mutilating an infant girl is properly recognized as the mutilation of a child, but where public figures can argue for the mutilation of boys without drawing public censure and scorn onto themselves as advocates of child mutilation.

This is the indictment of a the common sense that human beings killed only matter enough to talk about as humans at all when they own the correct genitalia. Among the dead refugees were women and children. The male dead do not merit mention.

And of course your feelings will tell you how tragic it is when women and children die. In fact, according to one of the most socially influential people in the world: "The truth is that which feels right".

It was the great philosopher Winfrey who said this, and for the most part, it is accepted uncritically. It doesn't require intellect, or reason, or honesty or courage to slurp up the empty self praise of this solipsism. Whatever you feel like, that's the truth. However, this expressed view does have the singular benefit of flattering and controlling adults who retain the intellectual acumen of tiny toddlers.

And of course, if this empty flattery is combined with a narrative of us, versus them, using a real or an imaginary other, it renders the abrogation of the humanity and the human rights of a designated demographic of OTHER, completely palatable – because the truth is that which feels right.

This by the way is the mechanism by which societies justify such things slavery, and genocide.

It is also, incidentally why first principals matter, it is why they are important. Such as the universality of ethics,

Everyone has the right to life, liberty and security of person.

It's why a stated goal of stopping violence against women is unsound.

It is why the idea of her body, her choice is ethically unsound.

It is why; the truth is that which "feels right", is execrably inexcusable, coming from a black female billionaire whose early career included the emblematic 1980's film about slavery.

And why any coherent or practical discussion of human rights must begin from first principals.

[box]
Addendum: I mistakenly referred to the movie "The Color Purple" as a film on the topic of slavery. In fact, this movie's sadly predicable topic was the mistreatment of black women by black men. However, Winfrey's position, as a black billionaire in a country with a history of black (and white) slavery gives her no possible excuse for saying "..the truth feels right.."
[/box]

The state of play for men: Domestic Violence

Andy Thomas · 11 July 2012 · Archived copy · Original

Myth: Domestic violence is a crime largely perpetrated by aggressive men against women.

Summary: Men under report incidents of domestic violence targeted at them, and society downplays the scale of male suffering, and in many cases, refuses to acknowledge that it exists at all. In fact, recent studies on both sides of the Atlantic are increasingly showing that men are affected by domestic violence at least as much as women.

Discussion: In 2000, the National Violence Against Women Survey estimated that there are 830,000 male and 1.5 million female victims of domestic violence in the United States each year[1]. More recent studies are increasingly presenting a picture of approximate parity between the sexes in terms of partner violence, however. For example, the Centers for Disease Control (CDC) is a federal agency under the Department of Health and Human Services, but it also recognized for its research into domestic and sexual violence. In 2011, it published the National Intimate Partner and Sexual Violence Survey which shows that 5.0% of men and 5.9% of women reported experiencing rape, physical violence, and/or stalking by an intimate partner in the 12 months prior to taking the survey[2].

In 2006, the Journal of Family Psychology (an American Journal) published the results of research which found that, between couples, the incidence of male-to-female violence was 13.66%, but for female-to-male violence it was actually *higher* at 18.20%[3]. It also found that women were twice as likely as men to initiate severe violence against their partners. This finding is supported by a more recent California State University survey of some 286 scholarly investigations, 221 empirical studies and 65 reviews independent studies. It concludes that women are as physically aggressive, or more aggressive, than men in their relationships[4].

In the UK, the British Crime Survey (BCS) for 2010/11 reported similar results as the CDC survey in terms of the male-female violence ratio. It found that 5% of men and 7% of women had experienced domestic abuse in the year prior to the survey[5]. It also found that 3% of men and 4% of women reported that they had experienced stalking in the previous year[5].

PARITY, a gender equality campaigning charity in the UK, submitted a memorandum to the UK Parliament back in 2007 stating:[6]

"There is now a considerable body of evidence, in particular by a succession of detailed Home Office surveys in the past decade of interpersonal violence in England and Wales, to demonstrate the existence of a substantial level of female violence against male partners, including severe and/or repeated physical assault. Despite this, support services specifically for male victims are largely absent or inadequate, and few women are actually charged or prosecuted for domestic violence against a male partner."

The number of women convicted of domestic abuse in the UK has, in fact, increased fourfold in the last 7 years, from 806 in 2004/5 to 3,965 in 2010/11[7]. However, of all prosecutions for domestic violence in England and Wales, approximately 93% of them are against men[8].

Men are much less likely than women to tell others about what they had suffered. The BCS found that only 19% of male victims would tell someone in a professional organization–half the number of female victims (44%). It also found that 28% of male victims do not tell *anyone*–more than twice the proportion for women[8].

In fact, men attempting to report violent assaults against them can expect to face disbelief, ridicule and counter allegations. Only 10% of men will tell the police in the UK, three times less than women[9]. In their memorandum to the UK Parliament, PARITY stated, "Anecdotal evidence suggests that the police and other agencies…are often not even-handed in their response to male victims…in a significant number of cases arresting the male victim instead of the female perpetrator."

On the other side of the Atlantic, a recent Canadian study reported similar results. It found that women are four

times more likely to report partner violence to police than men[10], and concludes that: "Men who are involved in disputes with their partners, whether as alleged victims or as alleged offenders or both, are disadvantaged and treated less favourably than women by the law-enforcement system at almost every step."

Organizations working with male victims also report a high degree of scepticism amongst professionals and the public towards male victims of domestic violence[11]. Much of the literature produced in the field of domestic abuse quote female victim statistics only, while completely omitting those for males, thus suggesting that the problem only applies to women. In fact, some women's organizations even go as far as to make the highly dubious claim that a staggeringly high percentage of men (90%) who report that they are victims of domestic violence are lying (they are abusers pretending to be victims). This claim is refuted by the Mankind Initiative, a charity working with male victims in the UK. According to its own screening program, 98.75% of men calling its helpline are true victims[12]. It notes that no there is no equivalent research on females as no organization is willing to make the same assessment.

Moreover, the very narrative of domestic violence itself is often framed in a female only context by international bodies, governments and support organizations around the world. For example, the United Nations defines domestic violence as follows[13]:

"Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life."

By this definition, therefore, male targeted domestic violence simply does not exist. This is the same definition used by many organizations in the UK, including the Crown Prosecution Service and the Equalities and Human Rights Commission. In the US, there is VAWA–the *Violence Against Women Act*, which is administered by the Department of Justice Office on *Violence Against Women*. There is clearly no recognition of men, other than as perpetrators, in this narrative.

Correspondingly, there is little in the way of support for male victims. There are over 1200 abuse shelters in the United States, but few will accept men. For example, Los Angeles County funds two dozen shelters exclusively for abused women, but only one shelter will accepts male victims[14]. In the UK, the situation is similar, if not worse. There are 7,500 beds in refuges dedicated to women, but there are only 72 beds that can be used by men[15] (the majority of these can also be used by women). And while a woman fleeing abuse may find a shelter that will take both her and her children, a man attempting to do same will fear arrest for kidnap[16], irrespective of whether he is the victim or not.

Over the years, large sums have been spent by governments around the world on campaigns to encourage women to report domestic violence and to seek help, with no similar campaigns targeted toward male victims, or provisions made for them. The crude negative stereotyping of men as aggressors and women as victims has no doubt obscured men's suffering from society's view. While the well founded fear and stigma that prevents men from coming forward to report their suffering remains, the true picture of domestic violence will always be incomplete.

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Note. The above text intentionally discusses domestic violence, as it applies to men, in both the US and UK. The problem is not specific to any one country, and it was considered useful to provide examples and references for both. However, the argument presented stands for each country independently, even if content specific to the other is omitted.

This article first appeared on the Last Legionary Blog.

The Non-Feminist Coalition Rejects Violence

Luigi Logan (aka Fidelbogen) · 12 July 2012 · Archived copy · Original

Violence as a political tactic is both unnecessary and counter-productive. Clearly we don't recommend it, and we don't seek it.

But at the same time, we realize that if conditions x, y and z are in place and continue unabated, then violence, as a primordial force in the world-at-large, will be the probable outcome. This violence may channel itself through numerous subcultures, agendas, ideologies and so on. And yet, being primordial, it will transcend all of those. Such is the nature of a primordial force — natural, impersonal, chaotic, and not "political" as most people would understand that term.

Pragmatically speaking, this means that if a targeted demographic is subjected to x,y and z systemically and en masse, then "violence" in its limitless and twisted forms, will be the result. Therefore, without *prescribing* violence, we may safely (and quite ethically) *predict* its appearance in the world, as a natural consequence of certain conditions.

And so we, the politically activated non-feminist coalition, will find no profit in promoting, instigating or advocating violence. We are painfully aware that objective conditions will breed violence independently of anything we say, or don't say, about the situation. So in effect, we*do not need to push the river.* It is enough for us to sit upon the bank, gaze upstream, and make note of what the current will deliver.

Hence *prediction* becomes our weapon, or rather our shield. For it keeps us, the predictors, upon the moral high ground. The other side can either listen, and heed our wise counsel proactively, or carry on with business as usual. If they choose the latter, they will come down on the wrong side of history.

This is somewhat like the Mafia game of "making them an offer they can't refuse." But there is a vast difference because, when the Mafia does this, it is a threat of Mafia violence plain and simple.

But when we do this we are issuing no threat of any kind, since the only threatening element is a *force majeure,* beyond our control. The threat is, therefore, ambient, and we are merely directing attention to what should be obvious. Yet we are making an "offer", namely, an offer to advise the other side for it's benefit, and for the benefit of the world. And if they are wise, they will not refuse this. Rather, they will lend an ear. Are we not predicting the eruption of primordial violence, and making it clear how to prevent such a thing?

When we warn of an imminent danger, we discharge our duty. Thereafter, the onus falls upon the other side, and we have only to sit beneath a tree with arms folded, and make note of how the other side measures up. We have summoned them to accountability and responsibility, and our merit in so doing will characterize us, even as their failure to heed the summons would characterize them.

When the other side proffers violence — whether physically or spiritually, openly or by proxy — they choose to be the aggressor. And since the rule is that the aggressor sets the terms of engagement, the non-aggressor is morally entitled, in a pinch, to answer like with like.

Yes, violence becomes an acceptable method of operation only if undertaken in self-defense, and only if the onus of moral transgression is clearly seen to fall upon the other side.

In the end, we wish to keep violence, and all unhappy consequences of the present historical crisis, to an absolute minimum. Accordingly, the other side confronts a moral choice — to either collaborate with such a project, or to hinder it. And whichever road they follow, history will judge them.

AVfM Radio: Objectification of Men

AVfM Radio · 12 July 2012 · Archived copy · Original

This is not the sexual objectification you are accustomed to hearing of. This is not objectification of individuals as objects of desire or beauty. The true objectification of human beings occurs when we treat them as disposable utilities, use them to the point of destruction, and then discard them like store brand appliances from wall mart. Male rape victims, thrown away and refused treatment by UN aid agencies – because once they're broken, they're no longer men, and thus, not human.

American veterans, similarly shattered by their combat experiences, returned home to be discarded. And unlike females who are objectified as items of desire or beauty, and thus protected and coveted, men objectified are discarded as if they are actual objects, and abandoned to die. They are also invisible, and rarely discussed under the heading of sexual objectification.

The Objectification of Men

Stickam Chat after the show

A will to do harm

John Hembling (JtO) · 13 July 2012 · Archived copy · Original

What does the ongoing imputation of malice tell us?
What does the claim of an ambient threat of violence tell us?

For anyone with over a week's experience of writing from a perspective of male human rights, accusations of bad intention will be familiar. It has always been the case that commentary oppositional to the MRM, rather than addressing the substance of any particular article, focuses almost exclusively on characterizations of motive, hatred, misogyny, and poor sandwich making skills.

In single occurrence, accusations of bad intent usually tell us either we're doing something, or have done something, objectionable. And in such cases, we're presented with an opportunity to apologize and to re-evaluate our view or behavior. Or, the imputation of malice might signal a misunderstanding of statement, intent, or behavior by those who provide us such alerts of our perceived bad behavior. In these cases, a mistaken accusation provides opportunities to clarify intention or statement.

But what does the repetition and endless reiteration of imputation of malice tell us. Having weathered what so far appears to be a non-ending torrent of such accusation, and having done the early and repeated self examination necessary for honest self awareness, a few answers present themselves.

The first possibility for an individual or a group weathering an ongoing torrent of accusation, even after repeated self examination and attempts to clarify a seeming miscommunication, is that in spite of best efforts at clarity and benign intention, we really are malevolent. However, if this is the case, it indicates an inability to trust one's own mind. But dementia isn't a problem which can be solved by a good hard think. In fact, this is a problem which if it exists, may only be addressable by outside intervention. I have sufficient trust in my friends and colleagues that obvious dementia on my part would be pointed out to me, by them. Additionally, I retain, as do other bloggers and commentators who share my views, the ability to feed myself, pay my bills on time, and engage in a normal social life outside the confines of my small padded cell here.

So, the dementia hypothesis is discarded.

Another possibility is that the apparently endless narrative of imputed malice, accusations of a hatred of women, promotion of violence, "get back to the kitchen" patriarchy in the cartoonish conception of Leave It To Beaver are the products of an infantile mentality. For adults with a nuanced understanding of the world, recognition of the simplistic, black and white characterizations of malice cant be avoided.
"You just hate women", tossed out as a standard response to a reasoned argument for the universality of human rights and the necessary consideration of men as humans, is increasingly obvious as shrill panic from a camp lacking a leg to stand on.

But is it really an infantile, childishly superficial understanding of reality that motivates the continued imputation of malice? From some whose rhetoric is almost purely repetition of villanizing buzz words this might be the case, but "all my opponents are mental toddlers" is not much better as an argument than "all men are violent rape-machines". They are both simple assertions of ill-intention, without much explanatory power, and depend on only a superficial, and tissue-thin understanding of human motivation.

So if not everyone participating in the near constant imputation of malice against those arguing for human rights for men and boys are not simply intellectual toddlers, what is actually behind this ongoing narrative of accused ill-intention.

How about projection? This is a psychological defence mechanism whereby a person subconsciously denies his or her own thoughts, and emotions, and then ascribes them to the outside world, usually to other people.

Projection reduces anxiety by allowing the expression of the unwanted unconscious impulses or desires without

letting the conscious mind recognize them.

This possibility fits the observed behavior of detractors to the mens rights movement, of consistently failing to field anything approaching a substantive argument. As well, when challenged with accountability for public calls for of child abuse, sex selective abortion and large scale violence from within the camp of gender ideology, calls for accountability are re-framed as violence, or it's advocation. But the upside down character of this accusatory nonsense cannot be reconciled with a realistic or an adult cosmology.

Another explanation is possible for the culture of gender ideologues who repeatedly call for legal exclusion, child-targeting violence, sex-targeted infanticide. The explanation being that from such point of view, opposition must, by default, be assumed to be as violent as the rhetoric it opposes. If the proxy and the direct use of force is a mainstay of the political tool kit within the culture of gender ideology, then reasonably, outsiders can be assumed to share such lack of compass and imagination that applied violence seems like a logical tool. If your only tool is a hammer, all problems take on the appearance of nails.

However, rather than participating in the unproductive school-yard name-calling which seems the only form of engagement detractors of the man's rights movement are inclined to practice, the MRM is increasingly focused on examination of human rights as a natural outcome of philosophical first principals. The first of which is the principal of universality.

Under a principle of universality, that which is preferred for one group, such as freedom from violence, must be preferred for all other groups.

However, both universality and and the non-initiation of violence appear to be antithetical to the opponents of the men's rights movement. This becomes obvious in the visible outrage from feminists when the names of those advocating male targeting mass murder are published in opposition to those public calls for violence. The claim, stupidly insane as it may be, is that out-ing murder advocates is an advocation for violence against those murder advocates.

Yes. Publishing the name of a feminist who publicly advocates male targeting violence, is characterized not as anecessary or responsible public service, but as victimization of that murder advocate.

The total depravity of this characterization would be shocking, except for the knowledge of previous collective endorsements for infanticide, mass murder, and so on from those on the feminist side of the room. But this rather nicely illuminates the motive behind constant imputation of malice. It is even more obvious when the specifics of those ongoing accusations, stretching plausibility as they do, focus on claims of physical danger. This of course reveals the intention behind ongoing repetition of such accusation.

An informative parallel can be drawn to the foreign policy of the United States of America. Every 3 to 8 years, the US positions itself to invade, bomb, and strangle another country through trade embargo. In essence, the US is making a new war on somebody, somewhere a couple times each decade. However, before any of the poor and working class kids get shipped off to foreign climes to shoot a bunch of the locals, an information war emerges through America's information/entertainment networks. Colloquially called news, the info-tainment machine churns out a stream of characterization, vilification, straw man arguments painting the country about to be invaded as an imminent, and dangerous threat. And thus, public support for ensuing military aggression is fabricated. Soon enough the killing starts.

So what possible reason can there be for dialling up of the narrative that a movement born in blogs, and continuously repudiating violence in the face of oppositional calls for mass murder and similarly bankrupt tactics – to claim some threat of violence is manifest from what is a non violent human rights movement? Clearly, the fabrication of a narrative of threat is to justify, and to render palatable, any and all violence to be used against such bloggers and video makers. If you haven't got an argument, and you also haven't got an ethical compass – recourse to cultivation of violence probably makes logical sense.

But absent of a better fitting model to understand the endless imputation of no longer merely malice, but peril, danger and violent intention, the concerted cultivation of a climate in which pre-emptive violence becomes palatable seems accurate. Of course, such violence on the part of gender idealogues or their proxies would have to be pre-emptive, since nobody recognized within the MRM has to date called for, advocated or engaged in violence, the advocation of violence, or so much as spoken of it in anything except repudiating terms.

When taken in concert with the wide range of recent public calls for violence from the gender ideologue camp, and the rhetorical and intellectual contortions necessary to claim some ambient threat of violence from writers on blogs like this one, the hypothesis to be drawn is that those making claims of a manifest threat from avowedly non-violent bloggers are attempting to foster and to precipitate the initiation of violence themselves. Recognizing this, the impulse to refute what is becoming a drone of monotonous accusation is greatly diminished. The burden falls to those issuing such accusation not to provide evidence, since selectively context-cleaned quotes are frequently used in place of such. Rather the burden for repeaters of claim of violent threat is to demonstrate their own intent is not cultivation, promotion and initiation of violence themselves.

The irony inherent in such claims, however flimsy, by gender idealogues – that a movement which rejects violence as a legitimate political tool, and which regularly excoriates and exposes individuals who publicly call for child abuse, mutilation, murder and mass murder – is that they must now logically demonstrate that their own goals do not include the fostering of violence.

This isn't simply a rhetorical game of "I know you are but what am I", or "I am rubber, you are glue". Through the repetition of a false narrative of threat, anti-woman, rape-inclined violent menace – I expect eventually, one or more thinking-impaired white knights, maybe civilian, maybe employed by a police force, will find occasion to use force, and possibly deadly force against a men's rights blogger, videographer, or activist.

I'm not looking forward to it being myself or anyone I know. However, if and when such event occurs, I plan to make maximum political use of violence fostered by gender ideologues, against what is a non-violent human rights movement. What I won't do is seek justification for retributive acts of retaliation, or any other such nonsense.

This is a contest of ideas, and the continued glaring absence of anything resembling an actual argument against male human rights suggests that our opponents, loud and annoying as they are, remain without a boat or a paddle. If some grasping desperate attempts at relevance result in violence successfully fostered against MRAs, it won't be violence we respond with. But we will fuck their shit up.

And of course to those opposing this movement, come on stupid, keep trying to bring a gun to this conversation. If, or perhaps when you succeed at indirectly getting somebody killed, bludgeoned, or brutalized, you will accomplish nothing except to shine a bright light on your position's total bankruptcy.

James Cook University's shame

Greg Canning · 14 July 2012 · Archived copy · Original

Earlier this year distressed by the impunity with which Professor Betty McLellan was able to publically vilify all men, I examined in depth the James Cook University Code of Conduct and felt McLellans writings and public activities were clearly in breech of that code.
http://www.avoiceformen.com/feminism/feminist-lies-feminism/the-ethics-of-hypocrisy/

You can check out my youtube take on McLellan here

I submitted a formal complaint to the Vice Chancellor of the university detailing my concerns, and offering to contribute to any investigation or provide further information. Receipt of my complaint was acknowledged but nothing more was heard for several months, so I wrote again enquiring as to the progress of the investigation. Within a couple of days I received notification that the university did not believe there had been any breach of its code and that no action would be taken against McLellan.
(You can view the documents here if you wish.)

http://db.tt/hDG1SnCi
http://db.tt/pOHnj8CS
http://db.tt/UNYU352W

Flabbergasted with this response given the clear evidence of sexist bigotry before them I felt I had no other recourse but to resign my teaching position with the University and sever formal ties with them. This was a difficult decision as contact with and teaching undergraduates was a much cherished and fulfilling activity. Lest anyone assume that I have made myself destitute by this move, I certainly have not, my university teaching role was very limited and part time, my main commitments have always been to my private practice and postgraduate education via my professional college. Such a decision would have been orders of magnitude more difficult if I relied on a university job for my livelihood, and no doubt this figures in many academics tolerating or not making a fuss about radical feminist bigotry.

Resigning however would have little impact if not used to make public the issues prompting my resignation. The support I have received from those both known and unknown to me in the local community has been overwhelming. A sample of which have been published in todays Townsville Bulletin.

http://db.tt/2nywBQ2W

Most importantly I have had several phone calls from men who were previous students at JCU with first hand experience of the anti male bias in the Department of Social Work and Community Welfare. I hope to meet with them soon to discuss their experiences and perhaps look at a coordinated plan to seek redress on their behalf, and demand that such "extreme" feminists (The article misquoted me, I used the term extremist) be called to account.

The news item has spread outside my local area and whilst most posts don't invite comments this one does.

http://www.heraldsun.com.au/news/national/doctor-greg-canning-quits-james-cook-university-teaching-post-over-feminist-colleague-betty-mclellans-sexual-vilification-of-men/story-fndo45r1-1226425904571

Thanks to all for your support it is truly appreciated.

Greg Canning

On Violence

Jim Muldoon · 15 July 2012 · Archived copy · Original

> **TRIGGER WARNING: This article references Utopia, and speculates that it might never eventuate.**

I've read a couple of articles on violence on A Voice for Men recently, and the comments that followed (the Other, 2012) (Fidelbogen, 2012). I thought I would throw in my $0.02c on the matter.

First of all, the definition of violence has recently been distorted beyond all recognition. Most of this can be traced back to the World Health Organization's mindless expansion of the definition of violence (World Health Organization, 2002). This has since been expanded by governments in most western countries to include almost every human behaviour beyond speaking in a whisper as violent. It renders any discussion of violence as almost meaningless.

"Behaviour involving physical force intended to hurt, damage, or kill someone or something" is a definition that most people would understand (Oxford Dictionary, 2012). But what about "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation?" (Violence Prevention Alliance, 2012).

Now we're starting to get expansive, but nowhere near enough detail. Too much wriggle room for the patriarchy. Let's get serious. The Australian Government gives a definition of domestic violence so complex that it needs to be categorized into the following: emotional abuse, verbal abuse, social abuse, economic abuse, psychological abuse, physical abuse, sexual abuse and, I shit you not, spiritual abuse.(Australian Government, 2012)

I won't quote the entire definition for each category, but the definition of emotional abuse will give you the general flavour: "blaming the victim for all problems in the relationship, undermining the victim's self-esteem and self-worth through comparisons with others, withdrawing interest and engagement and emotional blackmail".

If "withdrawing interest" is abuse, and therefore violence, what do they call divorce? Clearly these definitions are intended to be selectable according to need. In other words, if it suits us to call it violence it is, otherwise it is not. Meaningless!

> **So when individuals proclaim themselves as anti-violence are they saying they are against men "providing an inadequate 'allowance'" (Australian Government, 2012)?**

But then, I ask myself: why is the MRM discussing violence in the first place? I have not read any article suggesting that we meet at the local town hall with our baseball bats and Molotov cocktails. If someone was proposing such a get together, then a discussion on violence would be valid. Instead, we are discussing a groundless accusation that is thrown at us by feminists for no reason other than they can.

I can see the point in showing declaring the accusation is false. There is also merit in showing why our opponents stoop to these dishonest tactics. However, sometimes there seems to me an attempt to obtain some moral high ground by making absolutist claims for the sake of it.

Why?

The MRM, as far as I know, has not had suggestions from activists that we should buy up some land. Should we be making pronouncements about moral property purchases just in case we get accused of possible shady dealings in real estate?

I mean, what ever happened to serious, proper debate?

MRA: “I say that men have a right to see their children after separation”

Feminist: “Men rape children”

MRA: “Fuck off! Men’s rights! Men’s rights! Men’s rights!”

Feminist: “I’d like to point out here men also…” MRAs: “MEN’S RIGHTS! MEN’S RIGHTS! MEN’S RIGHTS!”

Personally, I have no intention in letting the feminists set the debate. I want to discuss the many, many, many instances of men being treated as second class citizens. I want to shine as much of a light as I can on the bigotry that is consistently and persistently being used to inflict real financial, emotional, mental and physical harm on men. I want to shine a light on the corruption of the legal system that targets men.

> **I want to see a real, serious decline in male suicide rates.**

My plan, ill-formed as it currently is, is to make so much noise about this shit that men and women in their hundreds and thousands will demonstrate against it in all kinds of ways. In the kinds of ways that people currently demonstrate about women’s issues.

If they say I advocate violence, I’m going to say “MEN’S RIGHTS”. If they accuse me of being a rapist, I’m going to say “MEN’S RIGHTS”. If they say I live alone in my parent’s basement, guess what? “MEN’S RIGHTS”.

Fuck them, whatever they say. I have no interest in trying to convert them. They are the problem, and will never be part of the solution.

Some of the commentators in the A Voice for Men articles have expressed an opinion that anything that might be perceivable as approval, implicitly or explicitly, of violence will harm the MRM. To them I say:

> **MEN’S RIGHTS!**

Let me also say this about non-violence:

Who is the person who grew up in a home where a harsh word or derogatory remark was never heard? Who is the person who went to a school where no child teased, mocked, shoved or hit them? Who is the person who has never been lied to or cheated?

Who is the person who has never had awkward sexual advances in their teenage years? Who is the person who has always been treated on their merit, and never lost out on anything based on their race, creed, gender or colour – or because they simply had the wrong connections?

If that person actually existed, would they never be guilty of any of these actions themselves? What makes you think that they would not grow up a spoilt, entitled brat?

But, if you subscribe to the blank slate theory that people are born flawless and society fucks them up: what happens when you get these flawless people through childhood unscarred? If that flawless person grew up in a village of similarly flawless people, would they be whole human beings?

How would they react if the stilled flawed people from the next village came over and bashed them up and took all their stuff? How would they deal with non-human violence such as disease, fire, floods or rabid dogs?

In other words, even if the village of the flawless could exist, would it be Utopia or a fool’s paradise?

> **All of this, to me, sounds like a red pill deficiency.**

We, in this modern western society, live in a violent world. That is the reality. The violence, crime and war aside, is simply more sophisticated violence that occurs out of plain sight. Take, for example, proceedings in the non-violent

Family Court that I recently documented in an article in A Voice for Men (Blueface, 2012).

Here, the mother of the children non-violently, and using language that respects all people of all religions, ethnicity, colour, class and gender and anything else I've inadvertently left out – oops height – demanded that the father never see his children again. This is because she falsely, but daringly, accused the father of sexual abusing the children. The court then non-violently stopped the father from seeing his children while the matter was before the courts by threatening him, in a non-violent, inclusive but assertive way, with a non-violent period in prison if he did not comply.

The father was then non-violently taken through the courts for a couple of years. He had an option of representing himself, which would have left him wide open to non-violent abuse by the courts; or he could pay the non-violent but exorbitant legal fees which will cripple him, non-violently of course, financially for years to come.

The father was still non-violently banned from speaking to his children ever again. Even when it was proven beyond all doubt that the mother was non-violently lying. Meanwhile, the man is still non-violently coerced to fund the mother's lifestyle by paying her money the courts dishonestly, but nonetheless non-violently, call child support. Again, if the man doesn't pay he can end up, non-violently, in prison.

The pretence, of course, is that none of this is violent because there are no physical scars and the beating doesn't take place in the town square for all to see. Resorting to the law is simply violence by proxy. When done fairly with an even hand, it is the closest we can get to justice. Otherwise, it is just getting the police and the courts to do your dirty work for you.

> **But let us not pretend otherwise. Resorting to the law is the preferred method of violence for those who profess to denounce violence.**

It seems to me that we, the MRM, want to make misandry in its harmful forms illegal. That is, we want those who falsely accuse men of rape to spend a non-violent but long time in prison. Preferably along with the misandric law enforcement officers and judicial officials who knew the claims were bogus but prosecuted the case anyway.

Those who don't get imprisoned should be non-violently coerced to pay compensation for the damage they've done.

So please, spare me the attempts to be a Ghandi or a Luther-King. Really! All it really says is that you are law abiding citizens. I'm sure you are, but pronouncements of renouncing violence is like renouncing double-parking.

The real question is what are we for?

> **MEN'S RIGHTS!**
>
> NOW!

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Taslima sells hate, wins international praise

John Hembling (JtO) · 15 July 2012 · Archived copy · Original

How can an imbecile command such high public regard?

The imbecile in question being one Taslima Nasreen. She is the ex muslim Bangladeshi blogger and "human rights compaigner" currently publishing weapons-grade nonsensical dribble on the rigidly feminist blogging site run, apparently by a white-knight biology professor calling himself PZ.

For those unfamiliar with Nasreen, or the reason for the open contempt she is held in here; she is the same dim bulb who made the asinine claim "men hate woman's body[sic]".[1]

She remains a dunce, as anyone reading her writing can tell, but that is not what is so perplexing about her. The question without apparent answer is how can this apparent mental defective be held in such high regard? Her author's bio on the absurdly misnamed "freethoughtblogs" site is 283 words of exaltation, listing the most flowery collection of international humanist medals, scholarly distinctions, doer-of-the-good laurels and flattery to appear anywhere in serif font. An international freer of the trodden, thinker of thoughts and righter of wrongs, a scholar excelsior, and champion of courageous courage-y-ness too.

And then you read her writing. It is inane, facile drivel.

Obviously, everything I've just said is no better than unworthy characterization. We will have to look at Taslima's essay directly.

Her topic is the practice within some fundamentalist Islamic regions of the world, of throwing acid into the faces of women and girls. This is arguably one of the more vicious and cruel practices of any human culture, and it continues today, in the year 2012. Like the routine murder of homosexual boys in the same region, if international pressure can arrest such brutality, then writers with understanding of the cultural forces driving such carnage must bend themselves to that goal.

As an ex Muslim with an intimate knowledge of the culture in which this impossible brutality occurs, we expect a nuanced evaluation of the social and economic pressures, the cultural taboos, and how resistance to change might drive religious ideologues to commit such atrocity. We expect a thoughtful, implementable solution which would allow rigid and reactionary systems of belief and culture to abandon what seems to us, unimaginably horrible disfigurement of women by fundamentalists of the Islamic faith. This is a subtle and difficult task which only a native exile of that culture could reasonably attempt.

Taslima Nasreen begins with the following:

> **"Men throw acid on us with the intention of injuring and disfiguring us. Men throw acid on our bodies, burn our faces, smash our noses, melt our eyes, and walk away as happy men.Acid attack is common in Pakistan, Bangladesh, India, Afghanistan, Nepal, Cambodia, and a few other countries. Men throw acid on us because men are angry with us for refusing sexual harassment, sexual exploitation, proposals of marriage, demands for dowry, for attending schools, for not wearing Islamic veils, for not behaving well, for speaking too much, for laughing loudly and for pure fun."[2]**

The remaining body of Nasleem's article consists of eight accounts, copied from other reporting in Ethiopia, the UK, Zambia, Iran, Nepal, Bangladesh, Pakistan and Cambodia of women savagely crippled in acid attacks. None of the reporting appears to be Nasleem's, as the accounts show different writing styles. However, noticeably absent is any real sense of frequency of such attacks, an omission made glaring by the mention in a borrowed reporting from German journalist Carsten Stormer, that the Khmer Rouge were authors of such attacks. Stormer refers in his Khmer Rouge comment to battles over ideology, a nuance absent from the other attacks presented in disjointed snippets within Nasleem's article. Reasons given for the disfiguring attacks read as non sequiturs. A father pours

acid on his own daughter's face, because he (apparently) doesn't want another daughter. Where is the context? What has gone so monstrously wrong within a cultural zeitgeist that these actions are even entertained?

Not only does Taslima Nasreen fail to provide any answer this question, she doesn't even ask it. In her words :

> **"Men throw acid on us because men are angry with us for refusing sexual harassment, sexual exploitation, proposals of marriage, demands for dowry, for attending schools, for not wearing Islamic veils, for not behaving well, for speaking too much, for laughing loudly and for pure fun."**

The "men" of this narrative are unrecognizable to me. But these are apparently male specimens of the same species Taslima, you, and I are members of.

After the decline of Ancient Greek civilization, Islam carried the torch of civilization, science and philosophy. Now stagnant compared to the technological west, something has gone terribly wrong. And how does Nasreen, the Bangladeshi native of this culture, and human rights campaigner explore the possible factors leading to such shocking violence?

> **"We are more abused, harassed, exploited, kidnapped, raped, trafficked, murdered by our lovers, husbands, fathers, brothers, uncles, cousins, friends, or men we know well than by strangers. Whatever happens to us, we never stop loving men."**

Are you kidding me?

"..murdered by our lovers, husbands, fathers, brothers, uncles, cousins, friends.."

Is Taslima Nasreen a toddler who was hand-fed a collection of horrific facts that she simply doesn't understand?

Without any exploration of social issues, culture, religious doctrine and ideology, the nearly incomprehensibly brutal crime of burning a human being's face off with acid is described in the terms of:

"Men throw acid on us […] for laughing loudly, and for pure fun." and without attribution of underlying social dysfunction, or what is twisting a society to allow such savagery, she closes with the Pollyanna sentiment **"Whatever happens to us, we never stop loving men."**

Unstated, the clear picture of a type of sadistic and cruel animal called men, who due to their saintly forbearance, Taslima and her female compatriots: " never stop loving [them]".

Whether Nasreen is a complete and total mental defective, or merely posturing as the most saccharine, sweetly innocent martyr possible – how is her apparent international esteem possible? This woman's writing has all the depth of a semi-literate 9 year old.

Although I was born and live in Canada, am non-religious, and have never seen an acid burn victim in person, I did a couple of quick searches while writing this piece. Emphasis on "couple of quick searches". I ended up on wikipedia where I learned, with a few seconds of skimming that in Bangladesh, Taslima Nasreen's country of origin; such attacks are relatively common, and are mostly a form of domestic violence, which is interesting.

It's interesting because DV is a topic I've researched and written about frequently, and consequently, I have an understanding of it just a bit deeper than the false picture of sexually one-sided violence presented by the DV grievance industry. Stated simply, DV is almost always bi-directional, and usually occurs in a reciprocally violent relationship. The wikipedia paragraph on acid attacks within Bagladesh confirms this, by saying **"it is a form of violence primarily targeted at women"**.

If it did not also target male victims, the word "primarily" would be absent from that sentence.

The paragraph in the wiki article for Cambodia, a location also mentioned by Taslima Nasreen has the following to say: "In Cambodia, it was reported that these attacks were mostly carried out by wives against their husbands'

lovers.[4]

Wikipedia also lists Afghanistan, where acid attacks, carried out against women are not by Taslima's undifferentiated "men", but by religious extremists.

And I learned all this with less than a minute of searching Google, without even having been born in Bangladesh, then exiled as an apostate Muslim, as our Taslima is.

But in her words: **"Men throw acid on us with the intention of injuring and disfiguring us. […] for speaking too much, for laughing loudly and for pure fun."**[2]

Not religious extremists, (Afghanistan). Not " wives against their husbands' lovers"(Cambodia). Nope, according to Taslima, just men.

At issue here is not even Taslima's selective reporting to cultivate a truly monstrous conception of men. It is the (apparent) craven lionization of this idiotic, dishonest, hate-mongering quasi-illiterate "celebrated scholar and humanist". How can she command such esteem with such transparent, facile, deceptive and hateful rhetoric?

Her abject stupidity (or supremely calculated malice towards men) is totally inconsistent with the endless torrent of praise evident in the author's byline of her freethoughtblogs site.

This is what I do not understand at all. Have people become so conditioned to bow and scrape before the mighty uterus that no matter what drivel issues from a female-owned keyboard, it will rock to trumpeted praise of the highest esteem?

And is the implicit hatred, and characterization of fully half the human race – as inconceivably vicious, sadistic, and amorally cruel monsters to to tolerated and abided so that an unskilled, intellectually vacant blogger is flattered, simply because she is a member of the preferred sex?

And on what date did writing badly, and selling vicious, unsubstantiated hatred against an entire sex become a thing which won international esteem and laurels as a humanist advocate of human rights? It is not even Taslima who so disgusts me, but those who lionize a sexually bigoted vender of lies and hate.

[box type="note" icon="none"]

Multe mulțumiri din partea AVfM. Acest articol a fost tradus în limba română pentru susținătorii drepturilor bărbaților din România de către Lucian Vâlsan

http://vilo13.blogspot.ro/2012/07/taslima-furnizeaza-ura-si-castiga-un.html

Translated: With special thanks from AVfM, this article has been translated into Romanian language for fellow Romanian MRAs by Lucian Vâlsan
[/box]

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AVFM News and Activism Show 11 Manwomanmyth!

Robert O'Hara · 16 July 2012 · Archived copy · Original

On this edition of AVFM News and Activism we have none other than Manwomanmyth!

Without a doubt MWM is the creator of the most definitive body of MRA work on the entire internet. Most of his work was assembled over a seven year time period with him being the one man production team. Only two and a half years ago did he start to release his work in segments to be presented collectively as his full documentary on his Youtube channel.

MWM is not only the go-to guy for all MRAs that want to turn their friends, family and coworkers onto men's right issues, he is consequently the MRA that many in the MRM credit with their taking of the "red pill." His achievement is unparalleled in the MRM and we are honored to have him with us!

Now is your chance to call in and chat with MWM along with James and Bob so do not waste it! As you can imagine this show intro does NOT do MWM justice but your calls will so we will be anxiously waiting for you to call in.

The show airs live on July 17, at 8:00 Central Time, US, which is 2:00 a.m. July 18, in London and 11:00 a.m. July 18 in Brisbane. If you have not yet requested membership in the Stickcam Room, you can do so through the link below.

SHOW PAGE

STICKCAM

From JtO's in-box

John Hembling (JtO) · 16 July 2012 · Archived copy · Original

[box type="note" icon="none"]
To: JohntheOther
From: TheFemitheistDivine
Subject: I am going to ask you one last time.

The MRA members on the MensRights subreddit have linked to my Blog again, and now they are spamming me with hate as if I had asked them to post it there. It has been posted there 3-4 times this week.

I want you to tell them to stop posting my Blog on that subreddit. I am not interested in the Men's Rights Movement, or MRAs, and I do not want their attention or their outrage.

Please, tell them to leave me alone. I am not interested.
I don't want their attention on that god damn subreddit.

Thank you.

Sincerely,
Krista

[/box]

[box type="note" icon="none"]

To: TheFemitheistDivine
From: JohntheOther
Subject: Re: I am going to ask you one last time.

Are you still advocating sexually targeted murder and mutilation?
If so, then its obvious you do want their attention.
Try publicly renouncing the desire to murder people based on their sex, that might make them leave you alone.

Cheers,
JtO
[/box]

[box type="note" icon="none"]

To: JohntheOther
From: TheFemitheistDivine
Subject: Re: Re: I am going to ask you one last time.

http://thefemitheist.blogspot.com/2012/07/farewell.html
You win. I am done.
Goodluck and farewell.

-Femitheist
[/box]

[box type="note" icon="none"]

To: TheFemitheistDivine

From: JohntheOther
Subject: Re: Re: Re: I am going to ask you one last time.

You’re done?

Unlikely.

Your blog remains up, along with every one of your postings calling for murder, mutilation and mass murder. You have not even taken the minimal step of publicly renouncing a desire to murder human beings based on their sex.

In addition, your youtube channel remains online, along with every video of yours calling for male targeting murder, mutilation and extermination.

I expect you will have men who object to your campaigning for their murders continuing to tell you of their objections in direct terms until you at least present a plausible posture of non-genocidal intent.

Regards
JtO
[/box]

If you can't fight, wear a big hat

John Hembling (JtO) · 17 July 2012 · Archived copy · Original

It appears that the mighty professor PZ has taken it into his head to attack me again, this time in response to my rhetorical question: *"How can an imbecile command such high public regard?"*

It is not his first such, but as usual, he does it in his own inimitable style; all invective, no substance. The champion and star of *Free Thought Blogs* apparently named his blogging site as such to indicate free thought so long as it exactly conforms to his dictates.

But my rhetorical question of imbeciles referred to the writing of an ex Bangladeshi "human rights advocate" on the un-funny topic of acid attacks in some parts of the Islamic world. According to the good professor, in my article, I "started ranting about how evil Taslima was."

I'll admit I did use a fair few adjectives, but evil wasn't one of them. It is a bit too biblical for my taste.

I'll admit another thing, which PZ surely knows as well. Invective laden prose is fun to write. But the problem of lost credibility emerges if invective is as far as you go. This is why my recent indictment of Taslima included the statement:

"Obviously, everything I've just said is no better than unworthy characterization. We will have to look at Taslima's essay directly."

I then proceeded to address the body of her article in it's several problems. Principal among those is the un-examined, but continued portrayal of the violent criminals who burn the faces of human beings with thrown acid using the undifferentiated category "men." She didn't identify religious fanatics, nor individuals deranged by ideology, not even women, who are the usual perpetrators of acid attacks in at least one country where such attacks are carried out.

Nasreen listed Cambodia among places where acid attacks occur, but somehow, in her simplistic caricature of "men attack women," neglected to mention that Cambodian wives conduct such attacks, sometimes against their husband's girlfriends, and less often against the husbands themselves. The phenomenon is just a bit more nuanced that Nasreen's:

> **Men throw acid on us with the intention of injuring and disfiguring us.**

Along with the claimed motivation by Nasreen including:

> **..for speaking too much, for laughing loudly and for pure fun.**

This lack of nuance and insight into cultural forces from a supposed expert is boggling. That is, it's impossible to understand unless a motive other than reducing or eliminating acid attacks is considered. If the author's motive is to vilify men, and deify women, she does a good job, allowing that her readers must also lack in nuance of understanding.

Of course, I said all this two days ago in my article *Taslima Sells Hate Wins Praise*. PZ is obviously encouraged to read that one again, since what he seems to have taken away from his first try was "ranting about how evil Taslima was."

But why should I care to parse Nasleen's bad prose, and why correct a established gender ideologue of dubious

ethical reputation? Is it because I object to the ongoing public vilification and demonization of men? Yes, and saying so, I can already hear somebody typing somewhere that men are butt-hurt at being blamed every time “men” throw a flask of acid into a woman’s face.

Except that it isn’t just men doing the throwing, and it isn’t even just women being burned. But maintenance and escalation of the “men bad, woman good” narrative isn’t even the biggest problem.

Rather, it’s the fact that anyone trying to solve a problem as serious as acid attacks, but working from a broken model of that problem has no chance of success. Worse than that, if the model used is that “the half of the human race with penises are all simply amoral, sadistic psychopathic monsters” is chosen in full knowledge of it’s falsehood, then the “activism” to reduce or eliminate acid attacks is nothing more than activist theater.

This is the same phenomenon domestic violence service agencies demonstrate when their public messaging claims DV is simply evil men, beating innocent women. This Duluthian view is false too, and similarly doomed to be ineffective against real world domestic violence.

The conception of evil-violent-man and innocent-abused-woman is at odds with the majority of reputable research on domestic violence [1][2][3][4][5][6], which indicates reciprocity of abuse, and that women in violent relationships are “as violent or more violent than their male spouses or partners”[1].

However, as always, a narrative with female victims and male aggressors is a guaranteed sell when raising money, so that’s the story told. And the operators of DV shelters and other agencies appear to not care, as long as the money keeps flowing.

But according to PZ, an odious twit (that’s me) “started ranting about how evil Taslima was” on the “phycho” MRA site, AVfM. I wonder if phycho is the professor’s clinical diagnosis? Since he’s a biologist and not a psychologist, probably not.

But do I believe he really missed the point in my dissection of Taslima’s ideological portrayal of “bad men” by such a wide margin?

Nope, I don’t believe it.

He also made a point of characterizing me, the odious twit (ad hominem), and my article ranting about how evil Taslima was (straw-man), and explicitly stated there would be no link. And thus, no convenient way for PZ’s readers to see the veracity of his characterizations, or lack thereof.

It almost seems like purposeful dishonesty, and cowardice. Where is any address of the actual substance of the argument?

But speaking of links, Professor PZ did remember to link to his own previous article attacking me, which he titled using my online username, as well as first and last name, and a few invectives for good measure.

I’m slimy, and a psychopath before we even get past the URL. Is this how other public academics address people they disagree with? I’ll admit I’ve seen Professor Richard Dawkins use “murderous”, but he was describing a collection of clerics of a sect of Islam which has demonstrated just how appropriate an adjective that was.

However, PZ, unsatisfied with imputation of sliminess and psychopathy, included:

“nutcases, clueless, goon, despised, pseudo-scientific pontificator, misogynist (woman hater), bozo, scumbag, sociopath, sleazy, pretentious, liar, humorless, mentally deficient, and fuckbrained asshole” in reference to a video of mine, critical of Rebecca Watson over her posturing as a sadistic sociopath. I did in fact miss a cue in her performance indicating her act was an act, and several days later uploaded my recognition of the error. A video which might even annoy our PZ, since admitting mistakes is something properly evil MRAs should never do, eh.

So PZ clearly dislikes me, which is understandable once we forget he is an adult and a professor of science – since I am routinely critical of an ideology he publicly subscribes to, on the grounds that it is based on hatred and violence.

But that is what makes him such a puzzling fellow. His is a professor of biology, a science built from evidence, starting from questions and considering all evidence. By contrast, ideologies start from a “Truth” and select evidence to conform to that truth. The ones in which that “truth” include an invisible all powerful creator, we call religions.

Demonstrating this contrast, on February 6 he posted a blog entry rightly criticizing the publisher of Jezebel.com for their magical thinking concerning homeopathic medicine. This is medicine diluted to non-existence, where the mixture is nothing but water.

Myers said:

> **It’s the people who try to justify everything with their biases and gut feelings and falsified opinions that have gotten us in our current mess.**

But he doesn’t seem able to apply that lens to his own gender ideology. A dogma in which female identity is intractably tied to victimhood, and where rational criticism must never be addressed, only shouted down. Thus the heavy use of invective, the gleeful and public maintenance of lists of the excommunicated, and relative absence of address to arguments made whenever PZ sees what doesn’t conform to his feminist ideology.

This was demonstrated recently by Myers as he reversed his promise of content and editorial freedom to the science blogger Thunderf00t, throwing the recently invited new member of freethoughtblogs off the rigidly ideological blogging site for criticism of that gender ideology. Although Thunderf00t should have known in advance what would happen – it was a particularly clear demonstration of dissenting opinion not tolerated despite the lofty “free thought” name of the site.

No debate or discussion over whether TF was right, or wrong, or wrong in some of his details, nope. The answer is clearly to banish him. In fact, Myers goes to considerable lengths to maintain public listings of those he has excommunicated from his little utopia.

And continuously glaring, how can a professional science educator support an ideological view of gender politics, when he is on record having said: “It’s the people who try to justify everything with their biases and gut feelings and falsified opinions that have gotten us in our current mess.”

And yet, he is avowedly a proponent of that hateful, violent regressive ideology of gender which differs from an ancient religion in few details. Almost all the trappings are present. Refusal to address arguments with anything except personal attacks, censorship, censure black-lists and lately, whispering campaigns. This religion even has it’s most fanatical followers promising violence against the outcasts and heathens. Witness Pam O’Shaughnessy’s eugenics advocacy, the recent femitheistDivine’s mass murder fantasies, and the arguments from feminists including PZ against stopping the ritual mutilation of boys. The grounds for this complaint being that stopping child mutilation is a zero sum game. Any focus on protecting infant boys would (somehow) harm infant girls.

> **There is no comparison between FGM and circumcision, and it is annoying to see boys intruding on a thread about a serious political and social issue to insist that everyone look at their little boo-boo.**
>
> **Yes, I am belittling your loss, because compared to what mutilated women have lost, it’s goddamned trivial.**

In fact, Myers is simply belittling any human damage which doesn’t negatively impact the preferred gender, based on Simone de Beauvoir’s formulation of women as eternal victims.

Frank Salter wrote this month for Quadrant[7], an online journal of ideas, literature, historical and political debate

published in Australia:

"The absence of self-critical perspectives in gender studies centres indicates a robust level of solidarity or policing, also evident in the media. There appear to be few alternative theories or ideologies on the curriculum, certainly none that take biology seriously. It is what one would expect from a 'tribal-moral' community as described by Jonathan Haidt[8] in the case of American social psychology.

I conclude that biology is generally overlooked in women's and gender studies in Australia. A probable contributing cause is that much of the field is monopolized by a radical ideological orientation which rejects inconvenient facts."

A bit like a religious ideology.

Of course Myers might imagine he has a trump card in the format of a video depicting me laughing like a badly acted bond villain at the prospect of personally stopping a rape in progress. Numerous copies are still floating around the stupider recesses of youtube, complete with a crashing and booming Beethoven soundtrack – added by me when I first recorded it, as a cue to viewers to recognize hyperbole and grand exaggeration of my frustration with online feminists at the time of that recording. The exaggerated callous laughter, that's another tip for the viewers too.

However, Myers in his 5 decades of accumulated wisdom seems to think this bit of hyperbolic venting on my part reflects some kind of sinister deeper belief held.

My views on victimization of violent crime are not standard views, mainly because I've thought more about my acculturated assumptions than most people. But they're also a bit more nuanced that the bad-acting super-villain impression PZ thinks is some sort of gotcha.

So I re-ask the same rhetorical question I used near the beginning of this discussion. Do I think PZ takes that video as realistic representation of my views?

Of course he doesn't, he's not a child. For that matter, he also has over 200 online articles to choose from and more than 100 videos – which collectively focus on non-violence more than almost any other topic, and which lately have been building a philosophical foundation for ethics based on first principals.

However, PZ has on occasion posted responses to my articles – and it's nice to know he's such an avid reader. His problem seems to be either an inability or unwillingness to actually address the substance of any argument. I guess characterizing, name calling, belittling and accusing of malice of intention is easier when you're a busy academic pseudo-celebrity. It just doesn't do much for your credibility. The tactics our PZ prefers, taunting, name calling, invective, black listing, lynch mobs, whispering campaigns and the like, these are the practices of a cult.

So PZ, I'm glad you're such a regular reader of mine, I wish I could return the favour. Sadly tho, your torrents of unsupported invective and puerile authoritarianism don't much interest me. Without substance behind it, it makes for rather tedious reading.

However, I'll leave PZ with a challenge.

Address the substance of anything I've written in my last 100 articles on this site in a manner befitting an academic celebrity and intellectual. Show me where I'm wrong, and change my opinion. And do it without recourse to the usual tactics of censure, identity-politics and attempted shaming tactics.

I absolutely swear my opinion is readily changeable, provided a strong, reasoned argument can be made. Do it like a grown up. That's my challenge to you PZ. Act like a man, for a complete full article. If you can do that absent of the usual puerile drivel, I'll publish a permanent article right here on AVfM announcing to the world that you changed my mind.

I also have a question. What evidence would convince you, professor, besides the continued repudiation of violence and address of basic human rights issues in the movement's activism and rhetoric, that this is a human rights

movement? That's a real question, so what evidence would convince you?

And if you can't form a strong argument, or answer that simple question it will be obvious just which adjectives apply to you, professor.

[box type="note" icon="none"]
Addendum: I have learned that since Myers made his dismissive remarks about the ritual mutilation of male infants, he has since reversed his position and argued against that practice. While this may be a legitimate change of his view based on evidence, it might also be simply a self-interested change in political posture.
[/box]

[1] http://csulb.edu/~mfiebert/assault.htm
[2] Headey, B., Scott, D., & de Vaus, D. (1999). Domestic violence in Australia: Are Women and Men Equally Violent? Australian Social Monitor 2:57-62
[3] Dutton D. G. (2007). Female Intimate Partner Violence and Developmental Trajectories of Abusive Families. International Journal of Men's Health, 6, 54-71[7] Archer J (2000). Sex Differences in Physically Aggressive Acts between Heterosexual Partners: A Meta-Analytic Review. Psychological Bulletin, 126, 651-680
[4] http://www.aic.gov.au/publications/current%20series/facts/1-20/2006/3%20crime%20victimisation.aspx
[5] http://pubpages.unh.edu/~mas2/V74-gender-symmetry-with-gramham-Kevan-Method%208-.pdf
[6] http://fathersforlife.org/pizzey/genderless.htm

[7] http://www.quadrant.org.au/magazine/issue/2012/7-8/the-war-against-human-nature-ii-gender-studies-part-1

[8] Haidt, J. (2011). "The bright future of post-partisan social psychology", Talk given at the annual meeting of the Society for Personality and Social Psychology, San Antonio, Texas, 27 Jan.
http://www.authorstream.com/Presentation/jhaidt-819710-haidt-postpartisan-social-psychology/.

Fuck their shit up

Paul Elam · 18 July 2012 · Archived copy · Original

As anyone not recently under a rock is aware, Dr. Greg Canning resigned his teaching position at James Cook University in protest of that university's failure to investigate the activities of gender ideologue and pro-violence bigot, Betty McLellan. McLellan also has a teaching position with JCU, exposing her virulent ideas to many impressionable youth.

Dr. Canning's complaints to the school's administration were initially ignored, till he pressed the issue and was finally told (in so many words) that James Cook University is unconcerned with bigotry and sexually targeted violence, as long as it is only happening to men, male children and male fetuses.

Predictably, the media in Australia turned the story of his resignation over to the usual suspects, who promptly began to paint Dr. Canning as a misogynist who can't handle a woman with an opinion. That the woman's opinion in question happened to involve demonizing half the human race and supporting calls for mass violence doesn't appear to matter.

I won't bother with a point by point refutation of Tory Shepherd's latest round of propaganda journalism. I have already done that here, and so has JtO, here. Our own Uncle Bern weighed in on it here.

The more important matter here is the continued attempts to create a red herring out of AVfM, intended for sale to the general public. As John pointed out in his article, Shepherd (or her editors) gave a subheading to her piece which read:

Hate site's motto is 'F*king their s**t up**

Misuse of the transitive verb aside, and ignoring the fact that even when properly quoted it is not the site's motto (which is "Take the Red Pill"), the use of that phrase in the sub-header was calculated to make AVfM appear to be a hate site. It is intended to make us look as though we have violent leanings; that we are a threat to the personal security of feminists, and indeed to women in general.

Their hope is that this puts us on the defensive and that it will send a convincing message to the public at large that we, and of course by association Dr. Canning, are dangerous.

On a slow day it might be fun to re-explain all this for the benefit of those who are entering this forum for the first time because of the lies told by Tory Shepherd, but I have a better idea. I have a personal, *deeply* personal message for her and for two others of her ilk associated with this "story."

Tory Shepherd, I am here to fuck your shit up.

Betty McLellan, I am here to fuck your shit up.

Michael Flood, I am here to fuck your shit up.

And in case any of the three of you are as stupid as you sound, I mean it literally. I want your shit fucked up in a permanent and irreversible way. I want the harsh, unforgiving light of truth to shine on you and other hateful swine that spread bigotry and violence under the guise of advancing the cause of women. I want the public to see (which they can HERE) the hateful, pro-violence cult of monsters Betty McLellan supports at Radfem.com.

I want the public to see (which they can, HERE) the disgraceful nature of Tory Shepherd's dishonest, yellow propagandizing, which she pawns off as journalism in order to protect advocates of violence and hatred.

I want the public to see (which they can, HERE) the outrageously deceptive and dishonest tactics of Michael Flood, who, after taking on the false identity an estranged father, gained access to the organization Fathers4Equality and sent abusive emails to Australian MP's in their name. As is summarized on their website:

> **He then proceeded to misuse these facilities and send out offensive letters in the name of Fathers4Equality to every member of the Australian federal parliament, in an effort to discredit and undermine our efforts and reputation.**

Do I want to fuck these peoples shit up? Oh yes, I certainly do. And it has already begun to happen. Just a very few years ago the men's movement was sequestered away from even having a strong presence on the internet. We were a ragtag group of social renegades that mainly talked amongst ourselves because the rest of the world was caught headlong in a sweeping tide of feminist agitprop.

Fast forward a really short bit of time and we just witnessed a university professor, an esteemed medical doctor, who resigned his position in protest of what anyone can learn by clicking through the links provided in this article. We are also seeing a rapidly growing effort to attempt to shut us up, including the efforts of the SPLC, which you can read about here.

They are destined to fail.

This, and by that I mean the truth, ***is*** fucking their shit up. It is happening in the best possible way and all their powerless wailing and lies about FTSU meaning violence won't stop it.

The growth of this movement depends, wholly and completely, on our ideas being exposed to rational people who value fairness and justice. We are now getting that exposure, and it is scaring the living shit out of the likes of McLellan, Shepherd and Flood.

That fear looks damned good on them.

For those men's advocates who are always encouraging us to tiptoe around on eggshells because of what people may make of our ideas, or how they will twist our words, this should be a lesson to you.

Nowhere is there a more upstanding, decent and productive member of the human community than Greg Canning. I have never read a word of his that was not thoughtful, intellectually diligent and honest. He resigned a prestigious post, making a significant personal sacrifice in order to call attention to a very serious problem at James Cook University and academe in general. He did so with spotless decorum, befitting a human being of his caliber.

His reward was to be called a woman hater and a whiner, and of course to have all of his concerns totally brushed aside…for the time being. If they didn't lift and twist something from AVfM to use against him, they would have lifted and twisted elsewhere. It's what they do.

Folks, it does not matter much whether we push the envelope to the edge or whether we take painstaking care to reach the ridiculously unreachable goal of speaking hard truths while offending no one. We are dealing with liars and bigots. They have no sense of honor or decency. When I call Michael Flood a sociopathic pig, it is not an adolescent ad hominem used in the absence of substance, but an unavoidable conclusion rooted in the reality of his conduct as a human being. All you have to do is read about him.

We are not compelled to play nice with these hateful ideologues any more than we would feel compelled to politely discuss race relations with the Ku Klux Klan, or debate reproductive rights with people who bomb abortion clinics.

Our one and only job is to fuck their shit up; to make them suffer the pain of truth, and to keep doing it till they have no place to hide.

We are making progress. We see it in Radfem's ouster from Conway Hall. We see it in the emergence of a never before seen scrutiny of VAWA and most importantly in the fact that men are starting to come out of the closet as human beings, taking a public stand against the hatred that has come to be a social norm.

The only thing we can do wrong at this point is change. If anything, we will benefit from becoming even more intense; more unyielding.

All we have to do is fuck their shit up, then wake up tomorrow and do it again. They are powerless to stop it.

Does Tory Shepherd actually support mass murder?

John Hembling (JtO) · 18 July 2012 · Archived copy · Original

Tory Shepherd is back on the attack. As usual, without plausible deniability of possible misunderstanding.

Earlier this week, Dr Greg Canning emailed several of the principals of AVfM, including myself, informing us of his upcoming interview with Australian blogger Tori Shepherd. He requested that what she wrote following that interview be addressed with a degree of decorum, acknowledging the effort at understanding made by Shepherd in taking the time to conduct an interview.

However, after publication of her article[1], he sent another email, which included "Let her rip gents , sorry I was naive to suggest remaining polite to her."

Certainly, Shepherd's article is an example of yellow journalism, but rather than impugn the author's character, I will simply examine what seems clear in the article's purpose.

Lets start with the title. "'Carnivorous men' versus 'lying bitches' in sex war." The term "sex war" is certainly flashy, lurid and sensational, but not informative.

Shepherd refers to an established, moneyed and politically powerful ideology of gender, subscribed to by Betty McLellan, who wrote that men are carnivorous and necrophiliac. Surprising, since as an academic she should know humans are not carnivores, but omnivores. The necrophiliac claim might just be projection.

Mclellan also appears quite confused about the nature of violence, indicating concern over it's gender in a remark about "male violence." She appears to lack some basic understanding. Violence and rape don't have a gender, just as infanticide doesn't have a gender. Also, robbery doesn't have a race, and fraud doesn't have a religion. Of course, if one were attempting to cultivate public hatred, crimes might be rhetorically associated with characteristics of human identity to considerable effect.

As example, today's reporting on news.com.au from 18 July referred, correctly to violence by women, and not "female violence" which might have irresponsibly suggested that something about stomping on a teenager's head was innately feminine.

Referring back to Shepherd's mischaracterization of Dr Canning's views, "lying bitches" might have be pulled from from a reader's comment on one of more than 1200 articles on AVfM. But that phrase forms no part of this human rights movement's standard rhetoric, which if Shepherd were a journalist, she would know.

Shepherd's article includes a sub-heading imputing hate, and further implying a reliance on rather uninformative invective:
"Hate site's motto is 'F***king their s**t up' "Linked to site to name, shame "bitches"

The site's motto, which is printed directly under **A Voice for Men** is "take the red pill." This is a metaphor for preferring a possibly uncomfortable reality over comforting illusion.

But motto or not, Shepherd doesn't even get the verb tense right. It's not the transitive, Tory, it's the imperative. Not fucking, just fuck, you see? (Sigh, must I do everything for you?)

In addition, she makes a reference to a registry of criminals, aggregated from online news reportage. Unfortunately, Shepherd insists on referring to these individuals as "bitches". By contrast, the registry lists them by category of criminal offense.

Shepherd also notes that Betty McLellan is a contributing author on a site called Radfem Hub, apparently unaware of the indictment of Mclennan in that admission. RadFem Hub is the online collective whose members, a collection of lawyers, authors, teachers, child care workers and social workers cheered and lionized fellow contributor Pam O'Shaughnessy's published desire to eugenically exterminate the male half of the human race. In the comments

threads – there was also advocacy for child murder, sex targeted infanticide and the murder of women who failed to see the rightness of these violent intentions.

Shepherd refers to AVfM – which exposed, and **opposes this murder advocacy** as a "hate site". It is a peculiar form of journalistic integrity which can paint opposition to mass murder as hate. Is it possible that Shepherd herself sees merit in the plans of radical gender ideologues to murder children and plan for long term eugenic extermination of humans based on their sex? *I wouldn't bet on no*. I dislike the idea of murder, particularly of children, and so I don't defend advocates of murder and child abuse in my writing.

The Australian blogger does manage to get a few things right, areas of concern of human rights activists in the MRM include the incentivized rise of false rape allegations, so easy and consequence free a hotel maid ended the career of the former chairman of the IMF, based on an accusation now proven false.

"She lied about sex. She lied about money. She even lied about lying. That's the conclusion of Manhattan Prosecutors"[2]

A practice in the grievance industry of perpetuating a factually false picture of domestic violence is another area of concern, serving the dual purposes of vilifying men, and tugging the right emotional note to access everybody's wallet for donations – the standard Duluthian story of violent men beating innocent female victims has the further problem that it is guaranteed to perpetuate domestic violence. Addressing a social problem from a dysfunctional, broken model is guaranteed to fail. Something the DV services agencies almost certainly know. But it keeps them funded, so who cares right?

It is apparently too difficult to grasp that men – including MRAs would like to see a more effective model for reducing and eliminating domestic violence.

In 2010 Christina Hoff Sommers described the persistence of the grievance industry's mythology in the following terms:

"We're not talking about a few errors. We're not talking about occasional lapses. We're talking about a body of egregiously false information at the heart of the domestic violence movement. False claims are pervasive. False claims are not the exception, they are the rule."

Shepherd also says in her article that Dr Canning "does, however, talk about false rape allegations on the site, a topic that is a core issue to AVFM." , by "talk" , she implies "writes". But Dr Canning has not written about false rape allegations, only about false accusations of DV. Obviously though, rape has much more emotive potential than ordinary violence for the purpose of selling advertising on news.com.au. Also, if you're accustomed to tossing empty accusations around freely, blurring one category of crime into another is no big deal.

I have a question though, aren't the editors of "news" publications supposed to fact-check before they publish? Also, isn't rhetorical discipline something taught at journalism school?

Speaking of which, the term used by Shepherd to describe human rights activists she apparently disagrees with as "extremists". Obviously, opinion journalism laden with empty invective, accusation and characterization, and lacking substance to justify such prevalent ad-hominem does betray the lack of a legitimate counter argument. However, "extremist" is of another character, it is a clear imputation of violent capacity. Recall as well that RadFem hub – where the eugenic extermination of male human beings is promoted and cheered – that's not a hate site, but AVfM, where violence is explicitly rejected – in Tory's world – we're a hate site.

I'm going to borrow from my own recent writing to draw an informative parallel with the foreign policy of the United States of America. Every 3 to 8 years, the US positions itself to invade, bomb, and strangle another country through trade embargo. In essence, the US is making a new war on somebody, somewhere a couple times each decade. However, before any of the poor and working class kids get shipped off to foreign climes to shoot a bunch of the locals, an information war emerges through America's information/entertainment networks. Colloquially called news, the infotainment machine churns out a stream of characterization, vilification, straw man arguments

painting the country about to be invaded as an imminent, and dangerous threat. And thus, public support for ensuing military aggression is fabricated.

That's the likely reason for Tory's use of "extremists" to describe bloggers in a human rights movement. The word carries all the imagery of AK-48 armed Shiites and suicide bombers in the the most violently inflamed parts of the world, and this Australian columnist uses it to describe a human rights movement for whom aggressive activism amounts to putting up posters which include the phrase "had enough of this shit yet?"

How better to facilitate a climate in which violence becomes acceptable, than by painting the intended targets of that violence with an inflammatory label like "extremists."

If Tory Shepherd had done the research being an actual journalist entails – she would know that violence by proxy is identifiable by the tactics she is pleased to employ in her squalid opinion-reporting.

To the question of, does Tory Shepherd support eugenic extermination of humans by sex, I will add a new question. Does Tory Shepherd acknowledge that when her ideological beliefs are challenged, her preferred solution is violence through proxy?

But returning to claims from Shepherd again, in citing her, I've replaced her most dishonest and irresponsible use of "extremest" with "activist", for obvious reasons, and replaced her use of "men" with "human", because it is not clear she understands that one group is a subset of the other.

Human rights activists "claim women often invent rape, either because they regret sex or because they want to frame men."

They are not the only ones making such a claim.

A longitudinal study[3] conducted by Professor Eugene Kanin concluded that over a period of nine years, 41% of rape allegations studied were fraudulent, concocted by the alleged victim to either create an alibi, seek attention and sympathy, or to seek revenge.
There is also the McDowell Study cited by Warren Farrell inThe Myth of Male Power, which concluded that of 1,218 reported rapes on Air Force Bases around the world, 45% were discovered to be fraudulent.

Of course, if Tory Shepherd were a journalist, I would not be required to do her research for her. I will be sending my invoice to Tory's publishers, since I appear to be stuck doing her job for her.

"The Baltimore Police Department has for the past four years recorded the highest percentage of rape cases that officers conclude are false or baseless of any city in the country, according to The Baltimore Sun's review of FBI data"[4]

"Dundee woman to await sentence for false claim of rape"[5]

"Woman jailed for 15 days for false rape accusation."[6]

"A 23-year-old Washington woman who admitted she lied when she said her father raped her won't be facing any charges."[7]

"A teenage girl whose false rape allegation led to an innocent man being beaten up and another man sent to jail was let off by police with just an £80 fixed penalty notice."[8]

Tory also apparently doubts a statement made by Dr Canning in her interview with him: "Women, literally, get away with murder"[1]

Do I need to actually paste another list of news clippings into the body of this article? Really?

Casey Anthony, and Crystal Dawn Mckenzie, for starters. Register-her also has a category for murderers, although in observance of lack of conviction, it is listed "killers". In many cases the victims are children. That site, however, does not have a category for "lying bitches", since mainstream media doesn't publish reporting on that particular

social faux pas.

To my previous two questions:

Does Shepherd see merit in the plans of radical gender ideologues to murder children and plan for long term eugenic extermination of humans based on their sex?

Is Tory Shepherd's preferred solution to cognitive dissonance cultivation of violence through proxy?

Now I will add a third question:

Is Tory Shepherd capable of separating reality from her own fantasies? I'll hazard a guess the answer to this is no, which throws doubt on the choice to pursue a career in -ahem- journalism.

Of course , The Australian blogger also mentions past disagreement between the gender ideologue Dr Micheal Flood and Dr Canning.

Floods take on the problem of false rape accusation is that it dis-empowers victims and protecting perpetrators. When accusations are false, and they often are – the claim of "perpetrators" is completely specious – since excluding the accusers, there are none in a false accusation. However, this rhetoric is the standard politically correct line of police departments whenever they request the public to not make false accusations, because it dis-empowers the real victims of rape. No mention is ever made of the destroyed lives of the falsely accused. No mention of families torn apart, children denied access to their parents, and the outward spreading splash damage which reverberates through the lives of relatives and friends for decades after a false accusation. No, just that it dis-empowers actual rape victims.

According to Shepherd, "Flood also said the internet could be a dangerous place for women, particularly feminist women."[1]

In other words, the internet is where bad ideas come to die.

Flood's words: "The internet has provided a forum for more extreme and vitriolic beliefs" were of course, not referring to the calls for mass murder of men and boys by feminists, nor of enforced castration. No, he also didn't mean the long-term feminist goal of reversing the burden of proof in criminal trials to a pre-magna-carta: – assumed guilty, and must prove innocence.

Nope, when Flood talks about "extreme and vitriolic beliefs" he's referring to human rights activists who rigidly and strictly reject violence.

Although, flood almost manages to separate women – a group of people, from feminism, an ideology formed from bad ideas, when he says:

"..anti-feminist men can voice the most hostile and toxic kinds of attacks, particularly against feminist women."

With just a little more thinking, Dr Flood might manage to separate the gender ideology built on hate and violence – from people identifiable by their sex as women. It's an easy distinction to make. One is a group of people, many of whom are entirely lovely. The other is an ideology. They can even be told apart by their different spellings.

But this leaves me with one more question to add to my list of three.

Does Tory Shepherd think that women; a group of people, and spelled starting with a W, and feminism; an ideology built from hate and violence- which starts with F, are actually the same thing?

If so, this might explain why opposition to an ideology of gender is categorized by her as "hate".

This will be added to the previous three questions, which are:

Is Tory Shepherd capable of separating reality from her own fantasies?

Is Tory Shepherd's preferred solution to cognitive dissonance cultivation of violence through proxy?

Does Shepherd see merit in the plans of radical gender ideologues to murder children and plan for long term eugenic extermination of humans based on their sex?

[box type="note" icon="none"]
Addendum: Readers of this article who share the author's disagreement with the stated views of Australian blogger Tory Shepherd are encouraged to contact her by email or through comments on her articles, sharing the specifics of that disagreement.

Kindly do not extend that sharing of views to include threats of violence, or damage to property. Behaviour which falls squarely into the category of rad-fem idiot-fuckery. Let's not become what we're opposing.

But seriously, she didn't even get the site's moto right. It's: Take the red pill, Tory.
[/box]

[1] http://www.news.com.au/top-stories/carnivorous-men-v-lying-bitches-in-sex-war/story-e6frfkp9-1226427879838
[2] http://www.nypost.com/p/news/local/manhattan/new_lies_by_dsk_maid_ocxrjolISrS5wP3XwC0UeL
[3] http://falserapearchives.blogspot.ca/2009/06/archives-of-sexual-behavior-feb-1994.html

[4] http://pjmedia.com/tatler/2011/08/21/more-than-30-percent-of-the-cases-investigated-by-detectives-each-year-are-deemed-unfounded-five-times-the-national-average/
[5] http://www.thecourier.co.uk/News/Dundee/article/23659/dundee-woman-to-await-sentence-for-false-claim-of-rape.html
[6] http://www.brisbanetimes.com.au/world/sydney-tourist-jailed-for-false-rape-claim-20120616-20gq7.html
[7] http://www.wwltv.com/around-the-web/Man-released-after-11-years-in-jail-after-daughter-admits-rape-claim-was-a-lie-145871615.html

[8] http://www.dailymail.co.uk/news/article-2074339/Cry-rape-slap-wrist-Teenage-girl-lies-left-man-prison-savagely-beaten-gets-80-fixed-penalty-notice.html

The radfem conquest of Sweden

James Williams · 19 July 2012 · Archived copy · Original

When I was a young boy I asked my parents what there was to stop another Hitler coming to power. They assured me that there were various democratic processes that would safeguard against such a thing ever happening.

Many years on and due to life's experiences, I have been brought to the conclusion that a psychopathic power will not be prevented by democratic processes from gaining control so long as they don't wear a funny mustache.

> ***"It cannot be bargained with. It cannot be reasoned with and it will never stop, ever!"***

That is a quote from the movie *Terminator*. Though taken from a fictional story it has some degree of aptness as regards the stance of radical feminism's ambitions based on an unswerving hatred and intended harm that is the trademark of their mental condition.

Radical feminism has declared its psychosis by expressing its desire to destroy the male gender or to harm as many males as possible. As with all extremism, it does not matter about the quality, majesty or beauty of those who are targeted, nor their obvious innocence in the eyes of most normal people. The psychopathic mind creates its own logic. It attaches blame and vilification to those it chooses to demonize and persecute. It does so without remorse or compassion and those that appeal for mercy or compromise cannot expect any.

Some hope that a solution can be found by working together. However, the feminist's imperious influence which has moved them into controlling funding sources; colonization of body politic thinking; plus their dominance in mainstream media and charitable institutions gives them such a powerful position that there is no reason for them to bargain away any concessions to the inferior sex. Feminism acts like a shark consuming and campaigning to change society into a society where misandry is the norm and men are the despised underclass.

To see what sort of future we may expect I looked to Sweden (population 9.5 million) to see how that country was conquered by Radical Feminism.

I recently bought a kindle version of a book by Oscar Swartz called "A Brief History of Swedish Sex: How the Nation that Gave Us Free Love Redefined Rape and Declared War on Julian Assange" It cost just £5 from Amazon.

The book gives a chronological account of how Sweden was transformed from being a so called utopian 'liberal democracy' into a modern day totalitarian witchocracy. It is a destiny that Australia is frighteningly staring down the barrel of unless the political and legislative classes there can miraculously find the courage to stand up for common sense.

Sweden is a showpiece example of how ridiculously scary Radical Feminist rule is and how Sweden is an international embarrassment. Hotel workers there are trained to spy on their guests in case they should indulge in any untoward sexual activity. To be male is to be regarded by some as equivalent to Taliban terrorism. A girl being teased on a school bus can try to claim rape because she thought the boys' willies stood up.

Leading Swedish Radfem academics, Professor Christian Diesen and Eva Diesen from Stockholm University published a book calling, not for 200 men to be convicted of rape each year but 25,000. "The average Swedish man should ideally spend a year of his life in gaol [jail] due to poor sexual interaction with women."

In the blind insanity amongst the political classes the drive for 'one upmanship' has left Swedish citizens with no electoral choices as the different political parties seek to show off who can be more feminist by calling for ever stiffer penalties against men only. Sex is not illegal to sell, only to be perceived to buy.

The dark tide of tyranny, directed at a single sex has created a misandric paradigm that can only be described as

psychotic as the Nazis or Stalinists ever were. Sweden is a dream society for radfems where a man, accused of rape, has to prove his innocence. Anyone with an ounce of logic will know that to prove a non-event is extremely difficult.

Below is an extract from Oscar Swartz's book. It is an account of what happened to 18 year old Joakim who fell out with his girlfriend. He is now one of the 200 men being convicted of rape each year, most on bogus charges.[box type="alert" icon="none"]

25 September 2010. Teenage couple breaks up

Joakim, 18, spends an evening at his computer. He is in his boy's room in his mother's four room apartment. As usual he has spent some time with his girlfriend. She often stays over at his place as she has a lot of conflicts with her parents. The pair has sex practically every time they meet, oral as well as vaginal, which is no secret to the mother as the flat is not very sound proof. Sweden is still quite tolerant in these matters: Young people can have sex at home. The girlfriend herself says that they have a good relationship and that they like each other. They watch movies, meet friends and make trips on his moped. This evening she goes to bed while Joakim stays at his computer.

Before he goes to bed, he gets horny and wants to poke some fun at his sleeping girlfriend. He swings his penis in the air in front of her face and let's it caress her between the lips to wake her up. She does, but dizzy with sleep she asks what he is doing, pushes him away, turns over and falls to sleep again.

Next day the girlfriend is picked up by her mother who brings her shopping for a journey she actually doesn't want to make: Going to Finland with her parents on September 27 – 29. She would rather have stayed with Joakim. He calls her 2-3 times every day from his mother's phone on her Finland tour to keep the girlfriend's spirits up. When she returns from Finland she spends the night with him and they have sex as always.

On Saturday October 2, Joakim had to see his grandparents. He had promised to call his girlfriend the minute he returned home. He did not however, thinking it was too late. She is disappointed and wakes him up by a call the following morning and complains. The quarrel ends by Joakim saying that she has 24 hours to decide whether to continue seeing him. She says she does not want to stay together. Joakim returns her belongings.

5 April 2011,

Joakim sentenced to prison for rape The sentence against Joakim, 18, is passed for the events on September 25, 2010. He gets four months' imprisonment for rape and is convicted of paying damages to his ex-girlfriend. The girlfriend considered Joakim being the one breaking up although he only took her at her word and handed back her belongings.

The subsequent day she met her social worker to talk about her problems with her parents that she so far had been able to flee from to Joakim. She wondered what would happen if she would now report that Joakim one week earlier had woken her up with his penis between her lips. The social worker checked with the Police who said that in legal terms it could be a crime. The girl then reported her former boyfriend Joakim to them and asked for large damages. A chat conversation had been saved and used as evidence in court: "i put my cock in ur mouth once for 3 sec when u slept (…) did i force u to have it? it dont count as trying rape, just if i had continued, i stopped at once, i fucking tested it one time"

Three seconds of bodily touching between two persons in a relationship who normally have sex – including oral – every time they meet is however regarded as a serious crime in Sweden. It does not matter that they after this incident had sex as usual as soon as they were reunited after her trip to Finland. In the judgment one can read:

"Through the information it is proven that Joakim NNN at the time has put his erect penis in A's mouth

through improperly exploiting that she due to sleep was in a helpless state. The district court also finds that there has been a question of a sexual act that with with regard to the nature of the violation and the circumstances in general, is comparable to sexual intercourse. Joakim NNN is therefore guilty of rape (…) Rape according to Chapter 6, Article 1, second paragraph of the Penal Code carries a penalty of imprisonment for at least two years and a maximum of six years. If the offense under the circumstances is to be regarded as less serious, the sentence (…) is imprisonment not exceeding four years. If, in view of the circumstances , the crime is considered less aggravated, a sentence to imprisonment for at most four years shall, according the third paragraph, be imposed. (…) In this case, it has been the case of a short-term events. Joakim NNN has suspended his act as soon as A woke up and made it clear to him that she did not accept his actions. No violence or threat has been present. The District Court therefore finds that Joakim NNN shall be sentenced for rape under Chapter 6, Article 1, third paragraph of the Penal Code."

If the proposal from the Center Party (c) in the Parliament on March 2, 2005, had won, 18-year-old Joakim would have been sentenced to two years' imprisonment for his three-second contact between his and his girlfriend's bodies that he immediately interrupted when she woke up, pushed him away and turned over to sleep again. If the current development of Justice policy proceeds it could very well be that ordinary bedroom behavior between two partners can lead to two years' imprisonment. The ex-girlfriend demanded that Joakim pay 75,000 SEK (10,440 USD) in damages for the violation and 10,000 SEK (1,400 USD) for pain and suffering. The judge lowered this to 25,000 SEK (3,480 USD) and 5,000 SEK (700 USD) respectively. In the publicly available judgment the name, personal registration number, and address of the sentenced perpetrator Joakim is obviously written out. There is however no information whatsoever about the girlfriend, since her name is classified as secret, as always in rape cases in Sweden. We cannot even know her age. Due to her school situation (High School) she should be between 16 and 18. Age is not a case. She was in no way underage since the age of consent is 15 in Sweden."

[/box]

Ref.: Swartz, Oscar (2012-05-29). A Brief History of Swedish Sex: How the Nation that Gave Us Free Love Redefined Rape and Declared War on Julian Assange (Kindle Locations 3371-3379). Entartetes Leben. Kindle Edition.

AVfM Radio: The value of male sexuality

AVfM Radio · 19 July 2012 · Archived copy · Original

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What is the value of sexuality? How to we determine the social value of gender, whether male or female – and how do those coins compare to one another?

How closely tied to the energy economy of our bodies production of gamete cells is our relative sexual value as social entities? How much of the encumbrance of adornment in the form of jewelry, make up and affectation of attire is socially economical in a trade off for status? Does the ideologues of gender recognize the selective power afforded to individuals for whom gamete cells are biologically expensive? Will a coinage of human sexual worth ever be formally recognized in our courts?

These questions, and several others will be addressed on AVFM Radio tonight by John the Other, Girl Writes What, and Typhon Blue.

http://www.blogtalkradio.com/avoiceformen/2012/07/20/the-value-of-male-sexuality

[/box]

The value of male sexuality

Alison Tieman (Typhonblue) · 20 July 2012 · Archived copy · Original

Quick. What's the usual script we have playing in the back of our minds regarding hookup culture? You know, that awful symptom of the cultural degradation of women by men exploiting female sexuality for a cheap thrill?

It probably goes something like this.

Woman: "I'm a precious flower of womanhood who just happens to be hanging out in a bar in a bikini top completely by accident; I just floated in on the breeze."

Man: "Hark, precious flower of womanhood, let me crush your innocent and beautiful spirit with my filthy sexual arsenal! Ka-POW!"

Woman: "Oh, I am despoiled! Truly hookup culture is an exploitation of me and my pure-as-the-driven-snow sisters!"

We have this attitude toward hookup culture because we are convinced that male sexuality has no value. Not even no value, we think male sexuality has negative value.

Men sow their seed hither and yon; women guard their vaginas like Fort Knox.

But is this true?

Let's think about it logically. With each act of sex a male ejaculates semen into the female. This is an investment of physical resources that takes time for the male to replenish. So male animals are limited in how often they can have reproductively viable sex. Female animals, on the other hand, are not. The sex act has zero cost to them.

Now, the reason this obvious truth is invisible to us is because we lump in the cost of carrying young with the cost of sex. Yes, carrying young is high female investment but the sex act itself is higher male investment.

For humans who are often trying to avoid the hassle of pregnancy, this makes some sense. For female animals, it makes no sense. The whole purpose for a female animal, in going into heat, is to get pregnant. Because that's her instinctive imperative, the hassle of pregnancy is irrelevant to her cost of sex.

In fact, for female mammals, the real risk is investing resources in sub-par offspring. Because of this it's in their best interest to have sex with as many males in as short a time as possible. Multiple male partners improve both her chance of conception and the quality of the conception via sperm competition. This is why the majority of female mammals are polyandrous—they mate with multiple males.

It is not, however, in the best interest of the male animal to mate with as many females as possible.

Why? Because, quite simply, his sperm is in limited supply. He wants to prioritize delivery of sperm to a.) high quality females and b.) less mated females.

Our 'common knowledge' about so-called male promiscuity is better termed common stupidity.

Further, the relative costs of sex and the priorities of both males and females explain why a male mammal might evolve to pair bond.

A pair-bonding male has maximized his access to a less mated female. He does trade off in terms of access to a higher quality female than himself—higher quality in terms of status and fertility—but he is less likely to obtain this higher quality female and, overall, he's better off as a pair bonder then a promiscuous breeder.

What's less understandable is why a female animal would evolve to seek a pair-bond. She gains nothing at all from restricting her sexual choices.

To see why a female mammal might pair bond let's take a closer look at human sexuality. Human males are unique

in the animal kingdom in that they retain an interest in sex throughout the female's cycle.

Some biologists conjecture that the human mating pattern—retaining an interest in sex outside of fertile times—is a way for pair-bonding to become more attractive to the male.

But what if it's the reverse? What if male human sexuality is designed this way to keep sexually carnivorous females interested in just one male?

Human women are rather poor breeders over all. It takes a lot of 'tries' for a woman to get pregnant. Compare this to female animals that have one day of receptivity and most of them are pregnant by the end of that day.

What's happening with women is that they are conceiving, nearly every month, but the conception is usually flushed out due to chromosomal errors. Estimates put the number of blighted ovum at 80% of all conceptions.

This may be due to a lack of sperm competition; instead of filtering out the bad through sperm competition, the bad is transferred to conception resulting in a high rate of malformed zygotes.

But why would this wasteful system have developed in the first place?

Well, for starters it requires human women to secure access to sperm at least once a month twelve to eight times a year to achieve one viable conception. At that point developing an ongoing relationship with someone who can provide her access to sex is looking pretty damn attractive to our female hominid ancestor.

And then we add in the fact that human males are so goddamn finicky. When our female hominid ancestor finds one that's actually responsive to her—remember, we didn't evolve with porn, Viagra or tremendous social shaming to create artificially inflated male sexual receptivity—she's likely inclined to keep a tight hold because of the scarceness of the sexual resource he's providing her. Which she's suddenly evolved to need a lot of over an extended period of time to get pregnant.

Bada-bing-bada-boom. Pair bonded female.

However that pair bonded human female probably still has urges to get her monkey on.

Ironically when we look at hookup culture through the lens of human sexuality – which female mammals actually have, as opposed to the absurdly idealized Common Stupidity that fantasizes that only men do — it becomes quickly apparent that it's HOG HEAVEN for a woman's inner-ape.

Hook up culture gives the chimp-within every woman the impression she has unlimited access to sperm from males who are higher status and higher fertility then herself.

By contrast a male mammal preferentially wants to breed with a). higher status females and b.) less mated females, to get the best bang for his genetic buck.

Remember that stereotypical hook up scenario presented in the beginning? The predatory male inflicting his horrible sexuality on the pure and virtuous female? In the average hook up culture scenario reality is the exact opposite.

Women are exercising their animalistic desires while men are suppressing theirs.

Let's strip away the Common Stupidity and listen in on the reality of the hook up scenario.

Woman: Hi, I stink of numerous other men's intimate attention and I'm about half as attractive as you. Shall we go through a social dance in which you pretend that you're getting something worth having from me?

Man: My natural instincts tell me to hold on to my sexual resources for high status, unmated females, but you're granting me access to the one thing I've been trained all my life to respond to like a performing monkey. Do you mind if a part of me weeps silently while we have sex?

Woman: Whatever. As long as I get my ape on, I couldn't care less.

Hitting out

Andy Thomas · 21 July 2012 · Archived copy · Original

It was the mid-1980s, and I was fourteen years old. I'd recently seen the movie *An Officer and a Gentlemen*, and became interested in karate as a result.

Now, I ask you, what teenage boy wouldn't want to do karate after watching that movie?

I think the scene where teenage Zack gets beaten up by a Filipino gang did more to get young boys involved in martial arts than anything else at the time. It certainly worked on me, and I started attending a local karate club shortly after. I became reasonably good at karate over the next year or so.

I'm not sure whether, if I'd have continued, I would have become exceptional or anything, but I was keen and that's what mattered. And I certainly looked up to the instructor of the club—he was a strong male role model for me, and I would have followed his every instruction without question. If he had told me to jump off a cliff as part of a martial arts training exercise, I would have done so without too much hesitation.

But there were some unhappy aspects of my childhood. I didn't mix too well, and in some ways, the truth was that I lonely and isolated. I spent most of my time reading science books, programming computers and listening to classical music. In fact, I thought that everybody my age did those kind of things, but later, I would learn that this wasn't the case. An interest in the opposite sex didn't happen for me until I was seventeen years old, but around the age of fourteen to fifteen, the only things I cared about were computers, electronics and science.

So getting involved in martial arts was an important break for me. It gave me an interest that was not solitary in nature, and it did a lot for my self-esteem. But then one week, a sequence of events would have unfortunate consequences for me. These are memories I've not been back to for a very long time.

The club I attended practised the Shotokan style of karate, and during training sessions, we would often find a partner and *spar* with each other. I liked sparring session best of all, because it was competitive. It was kind of like *play fighting* I guess, but it wasn't full contact and pretty harmless. However, I recall that in one of these sessions I was tapped on the shoulder by a woman who had been sparring with someone else behind to me. She told me that I had caught her hand with a stray kick. I hadn't realised, but she seemed OK, so I apologized and thought nothing more of it at the time.

Later the same week, there was another, but unrelated incident. An older woman attended the club one evening. She was in her forties perhaps. As far as I can remember, it was the first and only time she came, and as we often did, we paired up for a sparring session that evening. I found myself in the unfortunate situation of having to pair up with her.

Looking back now, it's obvious to me that a genuine desire to learn karate was not the real reason she was there. I suspect that there had been some anguish in her life, and perhaps she was there because she wanted to learn "self defence". I don't know, but whatever the reason, the only thing she wanted to do that night was to hit out at a male—any male. And a fifteen year old boy would do.

She came at me, her face contorted in rage, wildly swinging hook punches. This wasn't karate at all! Confused, I simply moved around and avoided all contact with her. At the end of the session I went to shake her hand, which was the custom, but she walked off toward the instructor. A few seconds later, he called me over.

When I got there, I caught the end of her calmly explaining how I had hit her. It wasn't true, but I never got the chance say a word.

Without, a second thought, the instructor turned to me and "punched" me in the stomach. He held back the blow, so the effect was more one of shock rather than physical harm. He said something about not hitting women and told me to get back in line. I just kind of accepted my "punishment" because I didn't really understand what had just

happened. I remember thinking it was a bit unfair, but I don't recall reading too much into it at the time. I was more confused than anything. I never saw her again anyway, but things didn't end there.

I turned up for training at the club, as usual, the following week. What I didn't know then was that the first women, the woman who I had accidentally clipped with a stray kick the week earlier, had spoken to the instructor since. She had, apparently, received a fractured bone in her wrist. I say "apparently" because I hadn't known about it—I only learned that information quite sometime later through a chance encounter. However, on the basis of what he heard, the instructor had decided that *he was going to teach me a lesson*, I guess.

Toward the end of the class, he interrupted training and asked me to come out to front, where he had pulled out a table. He told me to get on it and to start doing press-ups, which I did. This went on for quite some time, and I began to struggle because the sweat that was dripping from me on to the smooth table surface was causing my feet to slide uncontrollably.

Next, he suggested that we spar—just him and me—in front of the class. As a lanky teenager against a fast and powerful adult black belt, I stood absolutely no chance. Time and again, he punched me in the forehead and my legs buckled underneath me, and each time he dragged me up by my hair and forced me to carry on.

In reality, the attack was controlled and I suspect that his targeting of my forehead, rather than landing punches on my nose, was deliberate. Nevertheless, it was a public beating and a humiliation that was intended to be some kind of example. Eventually it ended, and so did the class. In the changing room later, a guy told me that he thought what had just happened was "wrong".

I cried while cycling home that night, without actually knowing why.

I went back to the club a few times, but my heart was never in it after that and I soon stopped going. I switched from karate to running, fell back into solitary activities, and spent my evenings with computers, electronics, physics books and science fiction. People were too difficult, confusing and painful for me.

I had lost something important that night.

Afterword. I originally wrote this as an experiment in challenging society's attitudes toward males. However, the account is entirely true—it happened to me. But it's not your sympathy I want, but for you to ask yourself a few questions…

In the text, I qualify the woman's actions with, "I suspect that there had been some anguish in her life." Maybe you felt a little sympathy for her, despite her anger? I certainly did, and in fact, it felt almost obligatory for me to put in some kind of compassionate justification for her behaviour in there. But then I asked myself, why? Would I have been so considerate if *she* had been a *he*, for example?

Ask yourself this…

What would your reaction be on reading a story in which a 40 year old man turns up to a karate club one night and deliberately attempts to punch a 15 year old girl in the face?

No doubt you would simply regard him as a *monster*, and nothing more. Please don't misunderstand me; this isn't about a bad woman or a bad man, it is about the double-standards in our attitudes.

Moreover, were the actions of the club instructor in my story not really based on misguided notions of chivalry, rather than any rational assessment of the situation? Is it not true that it is often males who display prejudice to other males, but it is not actually regarded as prejudice in our society? Would he have been so willing to beat up a 40 year old woman, had he known the truth, I wonder? (I'm not suggesting that's what he should have done.)

Finally, I also wanted to communicate that men and boys have feelings—we hurt. Not just physically, but emotionally too. It seems that this needs to be said, because male suffering often goes unseen and unacknowledged. In fact, hostility toward males is normalized in the media to such an extent that males are seen as legitimate targets of aggression. How often do you see TV shows or commercials where a man gets slapped in the face or kicked in

the groin, and invited to laugh?

First published on LastLegionary.com.

The Commissioner for Discrimination Against Men

Greg Canning · 21 July 2012 · Archived copy · Original

The Australian Human Rights Commission's vision is:

> ***Human rights: everyone, everywhere, everyday***

The "Sex Discrimination" section headed by commissioner Elizabeth Broderick states on its web page;

> ***Gender equality is a principle that lies at the heart of a fair and productive society. It is also the key goal of the Sex Discrimination Act 1984, which aims to eliminate discrimination and sexual harassment and promote greater equality in all aspects of the Australian community. [1]***

One could be forgiven for thinking that "human rights for everyone" and "gender equality in all aspects of the Australian community" would mean gender equality for women *and* men, but you would be dead wrong.

Men are largely excluded from the "everyone" or as an "aspect of the Australian community" worthy of the commissioner's attention as her record of lack of advocacy on behalf of men clearly shows.

When questioned about this anomaly by a colleague Broderick appeared to take delight in pointing out to him that legislation governing whom the commission is to serve does not make explicit mention of men and therefore she was not obliged to address any general concerns regarding discrimination against males…. or words to that effect.

However the legislation *does* explicitly mention women, indeed the first aim of the Sex Discrimination Act 1984 (The Act) is

"(a) to give effect to certain provisions of the Convention on the Elimination of All Forms of Discrimination Against Women and to provisions of other relevant international instruments;"

If men are considered "persons" (and it's far from clear that Broderick gives them this acknowledgement) then some of their rights are covered under aim (b):

(b) to eliminate, so far as is possible, discrimination against persons on the ground of sex, marital status, pregnancy or potential pregnancy or breastfeeding in the areas of work, accommodation, education, the provision of goods, facilities and services, the disposal of land, the activities of clubs and the administration of Commonwealth laws and programs;

It is true that individual men can make claim regarding discrimination on the grounds of their sex in any of those areas mentioned.

Aim (d) of The Act states:

(d)"to promote recognition and acceptance within the community of the principle of the equality of men and women."

Australia is renowned as the land of a "fair go" for all, but not in Broderick's estimation. She is still somehow able to rationalize that advocacy for only one gender is consistent with the aims and of *The Act*.

Whereas "eliminating all forms of discrimination against men" is not specifically mentioned in the act, if the commissioner chose to embrace Aim (d), "the principle of equality of men and women," she would have legislative latitude for advocacy for men's issues as well as women's. Instead she rejects men's concerns, and hypocritically sets herself up as a prime example of gender discrimination, the antithesis of the essence of *The Act*, rather the champion for gender equity she should be.

It is not surprising that my representation to Broderick earlier this year endorsed by many prominent advocates for men's, father's and children's rights failed to penetrate her closed mind. She was asked to consider 4 key areas in which men suffer disadvantage and unfair discrimination in contemporary Australia. These included educational disadvantage, health disadvantage, gender bias in the family court and lack of acknowledgement and services for male victims of violence. [2]

In response she chose not to mention any of these issues and proceeded to enlighten me on the impacts she was making on behalf of men's wellbeing as a spinoff of focusing only on women's issues.

Broderick is an ardent supporter of The National Council's Plan for Australia to Reduce Violence against Women and their Children, 2009-2021[3] – a document that proposes a group of draconian anti-male measures including the introduction of differential laws for men accused of (i.e. without proof of wrongdoing) domestic violence, under a broadened definition which includes many subjective and non-physically violent behaviors commonly manifest by both genders in relationship conflict. But she fails to identify the conflict in promotion of discriminatory laws and her role as "Sex Discrimination Commissioner."

Admixed with other bureaucratic palaver in her response, she highlights her "Male Champions of Change" initiative as a great achievement in gender equality. [4]

For those not familiar with the Male Champions of Change, Broderick enlisted the services of some 23 male CEO's and enticed them into joining her push for parity representation of women on Company Boards.[5]

Swane O'Pie, in his excellent book *Exposing Feminism: The Thirty Years War Against Men* (the UK edition titled *Why Britain Hates Men*)[6] discusses at length the feminist move from equality of opportunity to numerical equivalence of outcomes, and how this creates an easily sold illusion of discrimination when none actually exists, leading to special treatment and privileges for women via affirmative action, women's programs and quotas.

It is interesting to note in line with changing feminist doctrine the *Australian Human Rights and Equal Opportunity Commission* (HREOC) in 2009 changed its name to simply the *Australian Human Rights Commission*. Broderick's aim apparently, to argue for "equality of outcomes" (not a human right but a Marxist ideal) and for special privileges, rather than the human right of equality of opportunity. [7]

O'Pie cites Catherine Hakim's research and theory[8] which contends that the "work ethic" of women can be classified into three groups. 1. Family Centered (17%) – women who are happy to be homemakers and would prefer to devote all their time and energy to that endeavor if possible. 2. Adaptive women (69%) who want to combine work and family and prefer lower stress part time employment to facilitate this and 3. Work Centered (14%)– women whose main focus in life is their career, many of whom are childless and feminist.

These categories remain remarkably constant across different demographic groups within the UK and other European counties. By contrast, most men are work centered, as societies gender roles expect them to be. Most women also expect this, earning capacity being the prime consideration of hypegamous women seeking partners.

Pushing for gender equal representation at company board level and ignoring women's own work choices is only addressing the interests of a small minority of women who, despite already having the opportunity, now want special help to compete with a much larger pool of men desirous of those positions. Indeed, achieving equal representation of women at board level would be proof positive of active discrimination against men, hence I propose that Broderick be better known as the Commissioner for Discrimination Against Men.

Broderick's discrimination against men is manifest, but even so she is not averse to driving the point home with petty vindictiveness. The Commissioner for Discrimination Against Men declined to add a single web page, promoting International Men's Day to the Australian Human Rights Commission's established extensive web infrastructure because and I quote:

> **Since the Commission's resources are limited, we unfortunately, do not have the capacity to assist with or facilitate the development of a web page for International Men's Day.[9]**

Anyone with a passing knowledge of IT issues will understand that the cost involved would be negligible, so the claim of limited resources is false.

What Broderick is really saying is "FUCK YOU", I don't have to do anything to help men and I won't.

Well, Elizabeth, in my view and in that of most men who bother to think about it, you are disgrace to your official title and the office you hold. You will be known amongst men and women who value gender equity as the Commissioner for Discrimination Against Men.

Congratulations and fuck you, too.

With kind regards,

Greg Canning

[1] http://www.humanrights.gov.au/sex_discrimination/index.html

[2] http://www.avoiceformen.com/updates/action-updates/sex-discrimination-commissioner-ignores-men-and-boys/

[3] http://www.ausmen.blogspot.com.au/2012/01/vanishing-civil-rights-of-australias.html

[4] http://db.tt/s0deLPcb

[5] http://www.humanrights.gov.au/sex_discrimination/male-champions/index.html

[6] http://exposingfeminism.co.uk/index.php

[7] http://www.hreoc.gov.au/about/faqs/FAQ_name_2008.html

[8] http://www.oup.com/us/catalog/general/subject/Politics/ComparativePolitics/ComparativePolitics/?view=usa&ci=9780199242108

[9] http://db.tt/b1UPpLiP http://db.tt/pLCg53WC

Vladek Filler back in the news

Paul Elam · 23 July 2012 · Archived copy · Original

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Since we started AVfM we have never used the feature section to run links to other news stories. Today is an exception. Most of you will be well aware of the saga of Vladek Filler, the Ellsworth, Maine man who was completely railroaded by the corrupt prosecutor's office that employs Mary Kellett.

Filler was prosecuted, convicted, had the conviction overturned due to prosecutorial misconduct, was retried and then acquitted of sexual assault charges stemming from a false allegation from his then wife, Ligia Filler. That false accusation was knowingly prosecuted by Kellett, who violated numerous legal canons in the process.

The story is back in the news today, with reporting on Kellett's upcoming hearing at the Maine Bar of Overseers for prosecutorial conduct. *What you will read at the link below is only part of the story.* There will be more to come on this travesty of justice in the coming weeks, here at AVfM and on AVfM Radio.

Bangor Daily News Story.

[/box]

Femitheist Divine suicide

Paul Elam · 23 July 2012 · Archived copy · Original

Publisher's note: This article was written after Krista Jane Heflin faked her suicide. Nonetheless this was my reaction to her assumed death by her own hand.

Five days ago in Minneapolis, Minnesota a 20 year old woman, Krista Jane Heflin, took her own life with a gunshot. It appears, though we do not have 100% confirmation, that this is the same person who went by the name Femitheist Divine on a blog and on a Youtube Channel; a hateful and clearly disturbed individual, who, like scores of other similar persons, found refuge in radical feminism.

The events preceding her death were marked by a significant amount of public conflict with MRAs. She came under accurate and well-deserved fire for making posts that advocated murder, supported gendercide, eugenics and other forms of virulent misandry; the trademarks of both radical feminism and psychopathology; two barely discernible things.

Much will be made of that conflict. In fact, I assume we can all start the countdown till the first feminist or sycophant blog post comes out blaming the MRM, especially this site and its readers, for her self-destruction. Rather than try to understand her demise, and prevent more like it, they will simply exploit the suicide in a sick game of futrelian one-upmanship. They will pile on her corpse and pick her bones clean like vultures in order to enable the same kind of hate she expressed on her blog and in her videos, and to blame the people that would stop that hate peddling if they could.

One has to wonder why society does not see a man or woman who holds such hateful views and wishes for the extermination of half the world's population as a potential threat to themselves and others. How is it that views like hers, when wrapped up in feminism, are somehow not seen for what they are, the ranting of a lunatic who should have a proper psychiatric evaluation, not a YouTube channel and blog?

There are few certainties that will ever emerge from this story, other than the fact that a misdirected, mentally ill kid wound up on a slab in the morgue. Another is that a two year old girl is now without a mother. We can only hope that the child winds up with better, more stable parenting than she would have ever gotten from Femitheist Divine. I won't even bother asking, or trying to deduce, where the father is in this picture.

I have three hopes in this screwed up mess of human tragedy. One is that we always remember that Krista Jane Heflin is dead because of Krista Jane Heflin. She chose to die as surely as she chose to hate and call for the deaths of others. Feminists are gearing up now to crow otherwise. Let them crow and attack their words head on with everything you have.

Also, MRAs need to remember what happened when one of our brothers became despondent and made plans to end his life recently. We pulled together to help him, even as we witnessed feminists celebrating his despondency and trying to goad him into taking his life. For pity's sake, people, **let's leave them as the sole inhabitants of that low ground**. They are much more at home there than we are.

The last thing is that we mustn't fail to see the similarities between Femitheist Divine and the women who inhabit dens of violent insanity like Radfem Hub.

When we try to understand the depravity of people who would murder half the human race, who would seek to engineer us like strains of corn to fit their Utopian ideals, who would throw young boys through windows to their deaths and selectively abort on the basis of sex, we can get a clear picture of who they are through Feminist Divine's articulate and concise self-diagnosis as a borderline personality disorder.

I don't know if anyone could have helped this young woman. She was devastatingly sick and possibly beyond reaching. But the real problem is that this type of person does not always limit their violence to the self-inflicted variety. Heflin threatened to harm her child before taking her own life. If she had, it would not have been the first

time something like that happened. These individuals are dangerous by their very nature.

That is why it is so important that we continue to confront virulent misandry and to educate the public about personality disorders and how to deal with them.

We probably don't write about it near as much as we should, but there is a clear link between BPD/NPD and phenomena like Radfem Hub. Indeed those traits are a familiar theme throughout "mainstream" feminist establishment.

I am not blaming the death of this woman on feminism. I will leave that sort of disingenuousness to the likes of Tory Shepherd. But what I will say without reservation is that the closer you look at modern feminist ideology and personality disorders the more you see they are woven together in a fabric of human pathology. Tory Shepherd is just another Krista Jane Heflin with a stronger will to survive, and more ability to harm others in the name of a virulent cause.

AVfM News and Activism show 12: an inside look at AVFM

Robert O'Hara · 24 July 2012 · Archived copy · Original

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On this week's addition of AVFM News and Activism we will be giving you an inside look at A Voice for Men as an organization. Joining us will be John the Other along with your hosts James Huff and Robert O'Hara to discuss goings on behind the scenes and how we go about our activism and news reporting.

We will also be joined by Paul Elam for an important update and discussion on the Vladek Filler case.

This is an opportunity for those interested in starting their own activism initiative to call in and ask questions. It is also an opportunity for you the readers and listeners of AVFM to give suggestions and feedback which we value tremendously. Do tune in and call!

The show airs live on July 24th, at 8:00 Central Time, US, which is 2:00 a.m. July 25th, in London and 11:00 a.m. July 24th in Brisbane. If you have not yet requested membership in the Stickcam Room, you can do so through the link below.

SHOW PAGE

STICKCAM

[/box]

Maine raises the bar on corruption

VFM News and Commentary · 24 July 2012 · Archived copy · Original

Maine Courts allow false evidence and Holocaust analogy to convict Vladek Filler

Per DA Carletta Bassano's demand Filler to be held at undisclosed jail during Kellett's August 30-31 disciplinary hearing.

Last week, Maine Governor Paul LePage retracted his statement and apologized for insulting Holocaust survivors with his "Gestapo" comment. Meanwhile the Maine Supreme Court approved a prosecutor's Holocaust comment used to convict Vladek Filler for a misdemeanor assault claim made by his wife.

This was a case where previously Department of Health and Human Services, 2 Guardian Ad Litems, 3 child therapists, and 2 district court judges all concluded the accuser's claims lacked credibility and the children were placed with Mr. Filler for protection from Mrs. Filler's abuse. Investigations and findings were ignored by prosecutor Mary N. Kellett and for 5 years and through 2 trials her office relentlessly sought to force a conviction and imprisonment of Mr. Filler through prosecutorial misconduct.

That malicious prosecution of Vladek Filler exposed crimes and modern day Witch Trials being committed against numerous other fathers and men by prosecutor Mary Kellett even while she faces disbarment for her misconduct in the Filler case.

Because of findings of her misconduct in the first trial and her appeal, her colleague Paul Cavanaugh handled the retrial and the second appeal. Cavanaugh inappropriately took issue before judges with Bar complaints filed against Kellett for the Filler case, internet publicity of her misconduct, calls for her removal, and with Mr. Filler gaining sole custody of his children. These issues had nothing to do with the already discredited claims brought against Filler, but it revealed why Filler was being maliciously prosecuted.

At the retrial, Cavanaugh told the jury that Ligia Filler Barrientos' effort to gain child custody from her husband was like the book and movie Sophie's Choice where she was the Jewish Sophie in the Auschwitz concentration camp forced by a Nazi to choose which of her children she would sacrifice to him.

In reality Ligia Filler Barrientos lost custody of her children due to her domestic abuse and violent psychotic episodes. Even falsely accusing her husband of sexual misconduct could not regain her parental rights, but brought a 5 year long criminal prosecution of Vladek Filler. Throughout the 5 year prosecution Filler won and maintained sole custody of his children only to be compared to a Nazi child killer before the jury.

Ironically Filler was born in Ukraine and lost numerous family members in the Holocaust. His Jewish grandfather was a WWII hero who died in battle defending his children from the Nazis. But none of this stopped the State of Maine from comparing a loving and protective father to a Nazi child murderer and misrepresenting a child abusing female as a Jewish victim in the Holocaust.

In defense of his analogy before the Maine Supreme Court, prosecutor Paul Cavanaugh argued that his Sophie's Choice example was so common that it would be like using "LOL" on the internet.

As Maine's Governor LePage did, so must Carletta Bassano's district attorney's office apologize to single fathers and victims of the Holocaust

As Maine's Governor LePage did, so must Carletta Bassano's District Attorney's office apologize to single fathers and victims of the Holocaust for comparing a known female child abuser to Sophie's choice, a selfless father to a Nazi, and the sacrifice of children to "LOL".

The Maine Supreme Court got it wrong and found no violations in the State's use of false evidence of a bruise, or with comparing a falsely accused father in a custody dispute to a Nazi child killer. And other far more serious

misconduct in the "retrial" was not addressed at all by the Supreme Court.

At trial, repeatedly over objections the prosecutor was allowed to present fraudulent evidence and elicit false testimony. Defense was repeatedly barred from mentioning accuser's admissions, documents, photographs, and police reports from discovery to address prosecution's misrepresentations.

The 2nd trial judge Robert E. Murray consistently denied defense motions, and over objections allowed prosecution to present false claims and evidence to the jury. Defense was even barred from citing State's own discovery documents and police reports in response. The jury was not allowed to know the truth of Ligia Filler's perjury, her admissions, her being a known child abuser, her long history of psychiatric treatment, and false allegations of abuse against other men. Instead, through prosecutorial misrepresentations the jury was repeatedly misled to accept the opposite facts than what the case record and evidence showed.

In the middle of the 2nd trial the judge did not allow Ligia Filler to be confronted on cross examination with her handwritten list of plans and shocking admissions in her letters. With the jury kept out of the courtroom, Ligia Filler admitted she wrote a list in Spanish detailing steps she was planning to take in April 2007 prior to making claims of assault against her husband. As a result of new evidence of her perjury, Vladek Filler was threatened by prosecution with arrest and seizure of all defense documents and exhibits. Prosecution set out to obtain a warrant to seize defense's trial records during the trial.

Ligia Filler then had an episode outside the jury room and told the prosecutor she did not want to return to the stand and be confronted with more of her writings. Rather than stop the trial, the judge assured the prosecutor that defense would not be allowed to present evidence not previously disclosed to prosecution. That was an open violation of defense's legal right to present such evidence but was done to persuade Mrs. Filler to return to testify without fear of perjury.

Ligia Filler testified that she was "pushed" from a bathroom on April 20, 2007 and that assault prompted her to leave and contact police to "get" custody of her son from Vladek Filler and have him deliver to her. She testified there was no other physical contact with her husband. When police arrived on April 22, 2007 without her son, she collapsed in the driveway and was carried in to her friend's house. Over objections prosecution was allowed to elicit testimony by asking Ligia Filler to *"explain"* a photograph of her bruise which appeared 4 days after the alleged "push" incident. She stated she didn't know what the bruise was when it appeared but still offered her speculation about possibly getting hurt on a kitchen chair. Defense attorney Stephen Smith objected, citing the case record and prior testimony failed to show even a casual connection of the bruise to allegations against Vladek Filler. Allowing a photograph of an unrelated bruise and its speculation was unfairly prejudicial to Filler.

The judge further barred defense from asking questions and presenting police reports which noted that Ligia Filler changed her story and that her physical examination days after the alleged incident showed no bruise on her arm, explicit denial of bruises, and a different story. One police officer testified he examined her and there was absolutely no bruise on her arm on day 3. A second police officer testified she met him on day 4 and showed him a bruise; didn't know how she got it; didn't claim she was pushed on a chair; and that the chair theory was his idea so he photographed her sitting on it showing her bruise.

In closing arguments prosecution was allowed to present different 'facts' and testimony than what was in evidence. Cavanaugh repeatedly made new and different claims to the jury of how Ligia Filler was assaulted and bruised contrary to the testimony at trial. He pled with the jury to sympathize with Mrs. Filler for losing children's custody to Mr. Filler and blamed police for failing to get her "*boy back".*

Cavanaugh asked the jury, *"Can you imagine, do you have life experiences, common sense, what that mother must have been going through?"* The jury was kept unaware of Mrs. Filler's child abuse and of Mr. Filler's legal struggle for their custody. Cavanaugh simply told the jury that Mrs. Filler was in a situation with her husband like Sophie from the book and movie Sophie's Choice. That Vladek Filler gained custody of the children simply because he "*won the race to the courthouse. He got the kids."*

Cavanaugh asked the jury to discount police's testimony and the State's burden of proof but instead just *"Imagine if Mrs. Filler is telling the truth and police did a bad job… don't hold him accountable for what he did because the police didn't do their job[?]"*

The retrial of Vladek Filler was reduced to the State telling the jury not to acquit due to absence of evidence but instead "imagine" evidence and emotions to convict him.

Evidence clearly shows that Vladek Filler is an innocent man who has been maliciously prosecuted, falsely convicted, and vindictively punished with 21 days in jail. Justice was denied to Mr. Filler and his two sons who suffered domestic violence only to endure over 5 years of prosecutorial abuse of the Hancock County district attorney's office.

As the study released this year by the Center for Public Integrity showed, Maine's judicial system is one of the top 5 most corrupt in the nation, and the Filler case is a prime example of that.

On July 16, 2012, district attorney Carletta Bassano filed a detailed personal request with the court for Vladek Filler's arrest and imprisonment. An order was issued to jail Mr. Filler precisely during the time he is to testify at assistant district attorney Mary Kellett's August 30-31 disciplinary hearing. It is clear evidence of an effort to silence Vladek Filler by detaining him so he would not be able to give testimony of the crimes being committed by Carletta Bassano's office. Vladek Filler will be held at an unknown location and given the crimes committed against him, his safety is in danger.

Two recent–and related?–internet bullying incidents

Dean Esmay · 25 July 2012 · Archived copy · Original

A shitstorm started a few weeks ago in the video gaming community when a woman named Anita Sarkeesian posted this video:

[youtube http://www.youtube.com/watch?v=l8I0Wy58adM&w=425&h=315]

A virtual tidal wave ensued, with a bunch of trolls attacking her, most of it very angry, totally inappropriate and some downright sick. Now, having been the target of a lot of internet venom in my time, including out-of-context quotations of my work, threats, name-calling, and harassment, I don't find any of that acceptable.

In some cases it works out well for the intended target, as it did here: Ms. Sarkeesian wound up getting way more money than she originally asked for from people who, presumably, were in part showing support for her against the harassers. She almost certainly feels vindicated. I would; trolls don't get their just desserts anywhere near often enough. If the goal was to change people's minds about Sarkeesian's work, it was a horrendous backfire wasn't it? In gamer terms, those who went after her got "pwned," and deserve to be mocked for it. You couldn't have done her a bigger favor.

Lost in all this, though, was that there are perfectly reasonable, rational people who have problems with the starting presumptions of Ms. Sarkeesian's project. A reasonable, rational, and non-hostile response, for example, is this one by Sarah Kite Tales:

[youtube http://www.youtube.com/watch?v=ZueOCLGt1tw&w=425&h=315]

As to why Sarkeesian got swarmed by angry responders, there are some of us who wonder if there wasn't something a little more complex than simple "misogyny" here. I have my own guesses, but until someone finds a few of these trolls and manages to pin them down–in person or on the phone I mean–and ask "OK, what exactly got you so upset that you used that kind of language?" we won't really know. We'll just assume won't we? Bad habit, that.

My own guess is that there was some misogyny there, but some of it was probably more visceral anger, which leads to the question: anger at what besides "women?" Well, the fact is, a lot of young men these days feel pretty kicked around by current culture and for a lot of them, escaping into video games is one of the only outlets where they feel like they can enjoy themselves and be good at something without feeling guilty or inferior. Having something they love attacked feels like something personal, I think.

You may not agree with my analysis, but it says something that I already expect that, if I'm not ignored completely for saying this, I'll probably get sneering contemptuous responses from those who wish to lecture me on how our society supposedly elevates boys–even though so much objective data shows that today's young men are struggling badly, very badly indeed in many cases. Is it wrong to think that maybe, consciously or subconsciously, some young men are just very tired of being lectured and demonized?

Coming close on the heels of all this, I noticed that a young writer for a gaming magazine called "Destructoid," on his personal Twitter account (on which he had a total of 50 or so followers) said something obnoxious about a celebrity with millions of fans–and got fired for it when someone retweeted his message. His tweet was picked up and passed along by multiple people, and eventually made it to people like Wil Wheaton who, with his own 2 million followers, went on a tirade about the young man's remark, misogyny, and video gaming culture. The result being, the young man was fired.

Apparently, the term "booth babe" is now so offensive in our so deeply misogynist culture that we think nothing of just ending a young man's career for saying it. Fascinating: we hate women so much as a culture, we fire people for insulting a lady's honor?

Anyway, because of the sexism, the rampant, horrible sexism, he needed to be fired. I've even had friends I respect

and admire defend this: ending a young man's career. Firing this virtual nobody. For tweeting to all of 50 or so followers that a beloved celebrity is a "booth babe."

By the way, I am an enormous fan of that so-called "booth babe" (especially her work on "The Guild" and "Dr. Horrible"), but so far as I'm concerned, this was one of the worst cases of internet bullying I've ever seen. No, not by the young man who tweeted something rude to his small group of followers, but the avalanche of bullying from erstwhile defenders of a celebrity with millions of fans–including bullying by another celebrity with millions of fans of his own–against a virtual nobody.

They got him fired. Which so far as I'm concerned is at least as bad as anything that Sarkeesian suffered, only, she got a ton of money and he's now on the unemployment line. Here I think the vlogger known as InuitInua says it best:

[youtube http://www.youtube.com/watch?v=SrhQhI1pVG4&w=425&h=315]

So far as I can see, this kid was a revenge target for those still fuming about what happened to Anita Sarkeesian. The only difference being, she's going on to bigger and better things, whereas the internet bullying he suffered only landed him on the unemployment line.

Sexism, anyone?

Update: The number of reasoned responses to Sarkeesian's point of view is growing. Here is one particularly good take on what's troubling about so much of Sarkeesian's work:

[youtube http://www.youtube.com/watch?v=p6gLmcS3-NI&w=425&h=315]

[youtube http://www.youtube.com/watch?v=LpFk5F-S_hI&w=425&h=315]

Dean Esmay has been writing on and off about gender issues for more than 10 years. He blogs frequently on multiple topics at his blog Dean's World. He encourages people who dissent from Ms. Sarkeesian's point of view to deconstruct her work rationally.

Dr. F Show

Dr. F (Ian Williams) · 25 July 2012 · Archived copy · Original

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The Dr. F Show is back, and if you are part of the feminist mindset of hatred with a "number 11 crease" on your forehead then I am sorry about that.

For everyone else who are normal and are of blue or purple pilling then strap yourself in for two interviews and the usual segments of outgoing calls, 'Post of the Week' and 'The Black Knight Corner.'

Our Greg Canning will be bringing us to speed with the nonsense up north, and I want you to meet Mr. Ram Goetz. He's a film producer on a mission to make a film showing us abuse towards a bloke in a relationship.

In the meantime, you can go to here for a heads up about this. I sure did and I am now a slightly better person than I was already.

Listen in 11 A.M. Melbourne time this Thursday, or 8 P.M. Central American time on Wednesday.

If you think you can't listen to the show then you better hide your chooks mate.

Show Page

Stickam

[/box]

A voice for liars and cowards

Paul Elam · 25 July 2012 · Archived copy · Original

There is an MRA in Edmonton, Alberta. For now we will call him Mr. X. Like a growing number of other MRAs, some of whom were inspired by the incessant and ballsy work of John the Other and KARMA MRA MGTOW, he has taken the AVfM message to the streets of his city, placing AVfM posters at strategic locations.

The results have been more than interesting.

Recently, CBC reporter Nadia Stewart spotted one of the posters and made contact with AVfM News Director, Robert O'Hara, expressing an interest in doing a story on us. In turn, Robert put Stewart in touch with GirlWritesWhat, as she lives within reach of the Edmonton area and would make a fine local spokesperson for this site. We are waiting to see what comes of that.

The posters have also drawn attention in another way. A group of "concerned" Edmonton residents have formed a Facebook page, ever so creatively named "A Voice for Reasonable People," and are organizing to monitor the AVfM posters going up and starting their own "counter-poster" campaign aimed at painting AVfM and MRAs in general as, you guessed it, violent, hateful bigots, out to abscond with poor wimmens and tie them to train tracks or something. So far, they have managed to muster 77 likes on their page.

Their group description is as follows:

> **This page is for organizing a reasonable, positive, and non-violent response to the appearance of A Voice for Men in our fair city (aka Edmonton).**

Personally, I kinda like the ring it has to it. The term "the appearance of A Voice for Men in our fair city," is especially compelling. It reminds me a little of "the appearance of blacks in our white neighborhood," or "the appearance of little red blisters on our genitalia."

I would recommend, however, that the VfRP group shoot a little higher, and attempt to promote the appearance of honesty and integrity in their little clique of liars and cowards.

Groups like this fall generally into two categories. They are either ignorant, which can be remedied with a little education and communication. Or they are ignorant *and disingenuous*, which, like little red blisters on your genitalia, can't be cured with anything, except, perhaps, two red pills and some tincture of FTSU. VfRP quickly demonstrated they fell into the latter category.

Posting on their wall was open, so I took the opportunity to make a comment when I found the page, saying: "It is a good idea that you have organized a non-violent response since AVfM is a non-violent organization." End of comment, and I made no others.

Of course, the comment was removed after a short time, and the following was posted by their mod:

> **We do believe some congratulations are in order, lovely reasonable peoples: our little group has attracted the attention of Paul Elam & co. (whom those of you who've visited A Voice for Men will recognize as the founder of that charming little piece of the internet).**
>
> **Unfortunately, Paul's version of being reasonable has necessitated that we block him from the page. As a rule, we prefer not to block people. However, no where [sic] is it written that our inclusive, open, reasonable, positive, and safe space has to put up with spam, trolling, and abuse. So we won't.**

It is nice to see these people have boundaries, even if they manufactured my violation of them out of thin air.

In fairness, there are some other MRA comments there that have been allowed to stand. Perhaps they saw Pandora's Box opening and decided to manufacture some inclusiveness. Who ever knows with these people.

As always, we prefer to focus on the larger lesson here. Mr. X, one single man in a large city, has managed to draw the attention of a major media network, and caused a group of citizens to mount a panicked and dishonest campaign of disinformation in an attempt to counter a message they don't and probably can't understand. That is one man, by himself, with some simple paper and glue.

[image]
You don't like the poster?
Obviously, Mr. X IS tired of this shit. Now imagine ten, or a hundred more, getting just as tired as he is. Thanks to Mr. X for taking a stand, and to *A Voice for Reasonable People*, for sloppily spreading lies that make it easier for us to let the truth stand out. We will wait and see where the CBC goes with this as well.

In the meantime, **never underestimate the power of one.**

Mr. X has chosen to identify himself as Eric Duckman. His website is Mensrightsedmonton.com.

Fear and the blue kool-aid

John Hembling (JtO) · 25 July 2012 · Archived copy · Original

Prior to writing this, I had the pleasure of watching a video in which a collection of young and apparently dim-witted individuals recited a list of everyday social situations, along with reminders for men in those situations to not commit the violent crime of rape.

When your dropping off your date at night, don't forget to not rape her, mmmkay?

Whether this is hateful towards men, or just stupidly inane is an open question. To imagine that anyone besides a mental defective thinks men, or even a significant fraction of men are a bunch of rape-inclined predators needing a reminder to not rape beggars belief. But, we currently live in a social climate where the asinine and powerfully hateful message of a "friendly reminder to not rape," is socially normal, and material of this character gets regular air play in our mainstream media.

Another public service announcement currently getting play on Canadian television, called "it's a girl" depicts a baby shower, attended by an ethnically diverse group of middle-class women. This shows the audience of this PSA that women are united as a social class, and united in the message this PSA is delivering. One gift package passed over to the bulging new mother is unwrapped, revealing a sinister black object on a lanyard. The gift giver explains to the gathered women, and the audience that the gift she's brought for the soon to be born infant girl is a rape whistle. Text appearing on screen sells us the lie that fully half of girls in Canada will be raped in their lifetimes. The implication being that a corollary 1/2 of all Canadian men are rapists who lack only opportunity.

Aside from being factually and numerically false by more than 2 orders of magnitude, this is not a message about averting criminal and sexual victimization, rather its is entirely about acculturating girls to fear and hate men, and teaching men and boys they are amoral, violent criminals. Messages of this character are normal.

Similarly, we are regularly treated to the awareness-raising efforts of half-educated champions for that most euphemistic of goals, "women's equality" such as Anita Sarkisian, she being the women's studies indoctrinee who swindled the public out of over $200,000 in donations for the purpose of lecturing the video gaming community that the players and developers of video games are no more than a collection of sexist, bigoted woman haters.

This attribution of malice based on the fact that as elements of a genre of fantasy entertainment, the female characters in video games often portray exaggerated sexual characteristics, such as improbably large boobs, and tight fitting or revealing costumes. But Sarkisian collected 200 grand to make sure male gamers and developers knew just what sort of low level scum they really are, while somehow failing to notice the equally unattainably hyper-masculine, hyper-muscular physiques of male game characters, or the fact that in all entertainment, male characters are killed, dismembered and disposed with such abandon that a culture of anti-male dehumanization has as viable a case as Sarkisian's female sexualization trope.

But who cares about male objectification, right? As long as Anita gets her 200 grand and male gamers learn what human garbage they are.

It doesn't stop there. On any particular night television audiences are treated to women belittling men, slapping them, kicking them in the groin – all of which stands for comedy. Violence is apparently only violence when it targets women. It's proof, in the world of scripted comedy, that men are an inferior species. They are stupid, sex obsessed, violent and regressive in comparison to the beauty, grace, good humor and general superiority of women.

We also now enjoy a culture in which women and girls engage in violent, abusive, antisocial and criminal behavior. Our media, rather than using simple descriptive adjectives such as those just listed, refers to such women and girls as if they are adopting masculine behaviors. The attachment of male identity to social pathology is just one more point of data on a line relentlessly demonizing, marginalizing and criminalizing the concept of masculinity.

How about sexual dismemberment, and a culture which when reporting on the pre-meditated sexual mutilation and

dismemberment of a man, treats it as slapstick comedy? But when one voice of reason, from Sarah Gilbert, pointed out that a female victim of equivalent mutilation would not be laughed at, the consensus excuse for mockery of a mutilated human being was, “it’s different.” This is an explicit statement of separate standards of human consideration for male and female human beings.

When discussion turns toward education, in a climate which after 40 years of engineered female advantage in the education system, outcomes of 60 – 65 percent female graduates are treated by equality-seeking feminists not as a gross and growing imbalance to be repaired, but with triumphalism. The system dis-enfranchising men, socially and economically marginalizing them, is celebrated as a victorious and appropriate tool of growing fiscal and cultural subjugation.

And these few examples are just a tiny sample of the climate in which we now live; one in which men are pigs, men are stupid, men are violent, men are all potential rapists, men are the problem, masculine sexuality is violent, and masculine identity is openly described as a force of anti-female violence and bigotry. This is the world we are living in.

However, recognition of this social climate is relatively easy. What is more difficult to grasp is the prevalent public response to it. Men, in the majority, are aware of their own untermensch status. But why do most of them not stand up in loud, clear objection to what is an obvious and multi-generational trend of ever growing sexual apartheid?

To understand why most men, who despite a sharp awareness of their own barely human status in society do not repudiate this climate of hatred, an understanding of male public identity is necessary.

In the world of social identity, women enjoy innate ownership of personhood. This is to say, a woman does not have a requirement of performance, behavior, or utility on which her social identity hangs. Women are seen as people, or as complete human beings simply by existing. This is a hold-over of ancient hominid instincts which were based on the survival economy of reproduction in pre-technology human history.

A reproductively viable female had an individually higher group-survival value than any single male. Indeed, in the small family units of a pre-technology human cultures the loss of a reproductively viable female might mean the loss of reproductive capability of a genetic or a family line. By contrast, from a group survival perspective, the death of one or more male individuals would present a relatively much lower hazard to the continued reproductive viability of a family line. In fact, males within a group would only achieve reproductive opportunity by being of obvious utility to the group, or to the reproductively viable females in that group. The highest achieving males in a group would have reproductive opportunity, the lower achieving males would not. Male social identity within family groups then depended not on simply existing, but on performance.

These instincts, however well they served pre-technology human cultures, remain with us now, but are unaddressed in the socialization of men and women in a food-abundant, safe, modern world.

Women retain the social identity of “personhood” simply by existing, men by contrast must earn a social identity through group female consensus. A man is a good man based on his utility to women, or to higher status social entities than himself. In fact, a man’s social status as a human being hangs in large part on his ongoing approval by women. If and when he ceased to be of positive utility, or of perceived utilitarian value – his human worth as a “person” evaporates.

In any group larger than 2 people, a man and a woman in social conflict will drive group sympathy instinctively towards the women, and group hostility instinctively towards the man. The most level headed, non violent and logical man, when faced with the visible anger or accusation by a female becomes, through group consensus – a bad, evil, enemy man. No longer a person, just a brute to be socially punished with exclusion, and often, punished with violence by the proxy of other conforming males in the local social group.

Unlike feminine personhood conventional masculine “personhood” is afforded to men by consensus of whatever local social group is locally relevant. This can be a family group, a collection of work colleagues, or even the line-

up at the cash register of a grocery store.

This, by the way, is why most men don't complain, and don't speak up, in spite of awareness of our culture's escalating climate of male marginalization and censure. They know their social identity hangs of a consensus of approval from emotionally-instinctively-reasoning females, along with other conformist males.

In fact, conformist males – who instinctively understand their own status as "good men" depends not on fairness or rationality, but a combination of utility and of conformance with feminine groupthink, are driven in their behavior in large degree by fear of their own social censure. This fear is what drives the aggressive policing by males of nonconformist male identity and behavior. Within the men's rights community, conformist males engaging in such policing and social enforcement are called white knights. The term is resoundingly condemning, and implies a knowledgeable collusion in male social segregation and male marginalization.

In order to cling, out of fear for their own conditional identity as a socially acceptable "real man" – white knights, or conformist men will climb over each other's bodies to attack any man who dares to stand up in defiance of this very old, but escalating climate of anti male hatred. This is the childishly simple game of the good man versus the bad man.

Knowing men as a social class carry all the cache of garden slugs, white knights, or conformist, and chivalry practicing males will attack any self defining men and non-conformist men as a tactic to deflect censure and the social stink of "all men are bad" away from themselves. By attacking men who field criticisms against the rising climate of anti-male hate, these chivalry practicing conformists attempt to distinguished themselves as "not one of those bad men".

It appears obvious that these chivalry practicing men harbor no real belief in the recycled claims of misogyny, or any of the other boringly predictable ad hominem arguments fielded against self actualizing or non conforming males. And this is how opposition to the populist, but violent and hateful ideology of feminism is transmuted into a portrayal of hatred, violence, and various imputation of masculine criminality by so-called men's rights activists.

Chivalry practicing males, by throwing non-conforming men under the bus, are attacking who they know they can get away with attacking – in an attempt to seek the approval of a collective female consensus. And they do this out of fear for loss of their own public identity as a "good man".

White knights attack who they know is telling an uncomfortable truth, and they do this out of fear of loss of their own status as "worthwhile" humans. In the face of a growing public body of writing and evidence there is vanishingly little rational excuse for this socially toxic chivalry, it is easy to think of white knights as ethically bankrupt cowards.

However, even as such men are a continued encumbrance to attaining some semblance of parity with women in the legal rights of men and boys, these fearful white knights still need a way to overcome their fear and recognize that self defined masculine identity, apart from the consensus-based conformism they're accustomed to.

How this can be accomplished, providing a path for self-possessed male identity, while being attacked by the same white knights whose fear of consensus censure drives their toxic chivalry?

Individually, there may be no practical approach, and treatment of white knights with an absolute lack of mercy does appear to be the most useful tactic. For all the social pressure to on men to conform to a narrative in which masculinity is criminal or negative, to buy into this, sacrificing other men for the transient approval of a corrupt public ethic is nothing except cowardice deserving of contempt.

However, it might be that disdain toward chivalry – as if it is a behavioral atavism as regressive and socially corrosive as racism, that this is exactly what's called for to allow those few early adopters to make the cognitive leap necessary to shed a instinctive but toxic pattern of thought. Racism was once, not too long ago, not only socially normal, it was socially correct. However, while we still posses the hominid instincts for the primitive tribalism expressing itself as racism, we recognize it as toxic, and for the most part, we oppose it.

Chivalry is just one more regressive and socially corrosive atavistic behavior. Once, not long ago, a group bias and open contempt and social violence was acceptable towards visible ethnic out-groups. Racism still exists, obviously, but we understand the problem through the ethical principal of universality. Now our instinctive sexual group preference in matters of justice, access and acceptable behavior needs to reflect an ethic of universality too.

Continued indulgence in sexually selective chivalry, and the policing of nonconformist male identity, must be recognized and treated with the open scorn and contempt which open racism now elicits. The male enforcers of chivalry, while they too are trapped in atavistic thinking and a public personhood which hangs provisionally on group evaluation of their utility, are best served by treatment with scorn for failing to define themselves – and letting fear rule their thinking.

The growing culture of self-defined male identity provides a cleared psychological space for men to self actualize, and this is a culture toxic to what is commonly called a blue pill or a collective consensus ethic of male public identity.

Three cheers for three male corpses

John Hembling (JtO) · 26 July 2012 · Archived copy · Original

Heroes.

On July 20, in Colorado, an individual named James Holmes attended the screening of Christopher Nolan's third bat-man movie, armed, and allegedly shot approximately 70 of the other attendees, killing at least 14 of them.

By now, this event has gotten so much coverage, and with so much editorial spin, that besides the attendees it is doubtful anybody has a clear picture of what actually happened. And given the reliability of human memory of high stress events like violent crimes, also doubtful the surviving attendees have a realistic picture.

However, the mainstream media is making great cake out of the actions of three particular individuals who were present at that screening; these being men, the same sex as the guy with the gun. These men, rather than killing, chose instead to die. In particular, three men, in the heat of the moment placed themselves between their girlfriends and Mr Holmes, the alleged shooter, protecting them from death at the cost of their own lives.

Our media is now calling them heroes. So what did they actually do that was – not "heroic", since that word carries far to much emotional charge to be useful. I'll say what these three formerly living men did was follow their hominid instincts; the same instincts, by the way, that every man has. That instinct is to prioritize the physical survival of women ahead of their own survival.

I'll say that again – while we read our news and listen to commentary from every smooth faced liar, telling us how masculinity leads to violence, war, rape, every possible negative outcome – all because of penises – let's pause and take a note that every man (excluding the occasional mental defective such as James Holmes) has the instinct to protect women ahead of himself in times of crisis. I'll even bet that James Holmes, if he'd been in the audience rather than shooting into it, would have more likely thrown himself protectively in front of a woman than not. I say this because in men, this is instinct. It's a feature of male behavior which helped our species survive famine and predation throughout our developmental pre-history.

This, by the way, is the same instinct causing news readers to regurgitate the phrase "women and children" every time a group of human beings come to harm and at least one of them has a vagina – in order give the story extra-special pathos. As if the world is populated by first rate humans, and also disposable factory seconds, differentiated by Y chromosome.

These three particular dead men who used themselves as bullet shields to protect their girlfriends, they are heroes. At least, according to the myth making of enforcers of social conformity like William Bennett in his evangelizing article on CNN.com.

What Bennett and other priests of public conformity are doing is re-enforcing the mainstream narrative that a good man is one who suffers, or who dies for the benefit of a human with a uterus. The converse case would be if these guys had conspicuously acted to protect themselves, escaping from the shooting while less agile or alert and slower moving movie goers died? We'd be listening to the preening, strutting, amoral whores of the mainstream media describe them as cowards and shirkers; failed men for not doing their manly duty by dying for the convenience of others.

But let me be explicit about what I see happening. Our mainstream, which is to say, our corporate media – that which bends and fawns for access to the corrupt elected officials and modern robber barons of corporate statehood – is telling you, young man, that in order to be worthwhile, a real man, you'd better be prepared to die without complaint for the child, or the little old lady, or the drug addled slut in the next seat. They matter more than you. Your best and most honorable path ends in you on a slab in the basement of your city's morgue.

According to ideologues like William Bennett, honor and heroism stands on the fatalistic belief that a man has a

responsibility to protect a woman, even to the point of death.

That's what you're for gentlemen; provide, protect, and when convenient for other people, die.

This is of course instinct. It's wired into all of us. All of us with male identity, of course. But you know what else is instinctive? The urge, when faced with competition for resources, opportunity or status to pick up a rock and crush the skull of whoever stands in your way.

And somehow, despite the instincts of a million generations of our cave-man ancestors – almost all of us manage to make it through our variously stressful lives hardly crushing a single skull every month or so. However do we do it?

The instinct – expressing itself variously as chivalry or as fatal self sacrifice — is just one more that no longer has any discernable benefit. It is an encumbrance to any real pursuit of a civilized society in which one class of humans is not legally and socially elevated over another. But Bill Bennett would wrap neanderthalish and fatalistic self sacrifice and devaluation of male identity in the pious cloak of Honor. This much prized Honor being nothing except a perverse system of mind control to compel men to make decisions leading to their own deaths, dismemberment, poverty, incarceration and, service to those who devalue male humanity in favor of male utility.

Anybody telling young men their value is as disposable appliances and corpses on which other people's convenience, comfort and corporate profits run, deserves all our scorn and contempt. Bill Bennett deserves our scorn and contempt.

"..men need heroes to imitate whom they can relate to in everyday life […] They need heroes like the Aurora three" [1]

No.

Men are not humans of lesser worth. They are humans. Those three men are not heroes, they're just dead. The calculus of death, where one life is traded in celebration for another by preference of a vagina, is pathological and regressive. It must be recognized as the sickness it is. Those who lionized these men, whose fatal and unexamined instinct led to self-destruction; those who held them up as a heroic example to follow, are cordially invited to ***go first*** — or to go fuck themselves.

[1] http://www.cnn.com/2012/07/25/opinion/bennett-aurora-three/index.html?hpt=hp_c1

AVfM-Radio: What's in it for women?

AVfM Radio · 26 July 2012 · Archived copy · Original

If you ask an opponent of the men's rights movement, or a gender ideologue – what's on offer to women from Men's Rights Activists, the answer is predictable. A return to back-to-the-kitchen, or the right to beat your wife, or subservience – or simply hatred. And as predictable and monotonous as this answer is – its also stupid, so stupid that adults repeating it really should feel shame that thier faculties of reason are so bent and broken.

But what if you go to the source, and ask a Man's Rights Activist what the MRM offers women?

It might be that the real answer is what feminism has always promised, but never ever had the intention of delivering.

Equality, the real thing, legal and social. This is the real -no-kidding deliverable for women from the "So-Called-Men's-Rights-Movement".

And if you don't believe it, just ask any of the adult, self actualized and highly respected women in this movement, starting with TyphonBlue and GirlWritesWhat, along with AVFM-Radio's token white man, Johntheother.

Call in and ask, Thursday night : 310-388-9709

What the Men's Rights Movement Offers Women

After the show, join us in
Stickam chat.

Suicidal? Forget Men's Health Magazine

Paul Elam · 27 July 2012 · Archived copy · Original

I just went poking around the forums at Men's Health Magazine, figuring I would take a look at what that group of blue pill men are doing in their feminist owned and operated little sphere.

Unfortunately, it didn't take long.

I quickly found a post that was full of unambiguously suicidal statements, then I read in absolute horror at the reaction to them. Better to show you than tell you.

[image]
Click for full size
That is where it started. Here is the rest of the comments.

[image]
Click to enlarge

"Shoulda bought condoms"? That is how a human being responds to someone saying "I may as well be friggin' dead," "I am going to ***ing lose it, hey had enough of everything," while making other direct references to suicide?

The man is literally broadcasting that he feels suicidal and he is getting a lecture on rubbers and child support, no less in a forum that purports to focus on the health of men.

I registered with the site so that I could send this guy a PM and inquire if I could help. It seems as a new "member" that I do not have permissions for sending a PM.

I left a comment on the thread, which is awaiting moderation, but something tells me it will not be approved. I will wait a while and then go back in. At the very least the person denying my comments can get the message that someone needs to attempt contact with this man. If no one at Men's Health Magazine gives a damn, they should at least allow someone else to try.

The post looks to be a week old, so it may be too late, or the crisis may have passed. But if anyone else wants to join me in trying to make contact with this man, please do. Thanks.

The MRM: What's in it for women?

Paul Elam and John the Other · 27 July 2012 · Archived copy · Original

At *A Voice for Men* we often talk about the importance of the good women that have aligned with our cause, speaking out against misandry eloquently, from a woman's perspective. We have sometimes wondered how they manage it, especially given they are in a community of men, many of whom bear not only the scars, but often the fresh, bleeding wounds of treachery and betrayal…at the hands of women. It is a rough place to be, yet women like Dr. T, GirlWritesWhat and others do it, day in and day out, with more conviction and dedication than some men who call themselves MRAs. It is quite something to watch, but it does leave the question of why hanging in the air.

What does the men's rights movement offer these women, or any others for that matter?

We talk a lot about offering hope and a kind of intellectual sanctuary to men in a world of universal hatred towards them. We also talk about the culpability and complicity of men and women who blindly promote misandric violence, treating it as a social necessity, legitimate retribution, or worse, comedy. But again, where in all this dialogue and calls for change, is a direct benefit for women? We assume that this is a question that demands from us an answer, especially given our constant calling out of the lopsided, elitist nature of feminist doctrine.

We have grown rightfully tired of empty platitudes about how helping women really helps men; how the feminists have everyone's interest at heart and other tidbits of unmitigated bullshit.

To understand the answers here, we must first understand the real negative effects of traditional sex roles on women, and the effects of the feminist ideology that purportedly intended to ameliorate those negatives, but instead exacerbated them.

As we can see on any battlefield, collapsed coal mine or sinking ship, gender roles have limiting and destructive elements. Though historically the consequences of those roles on women were less deadly, they were, nonetheless, restrictive. This is especially evident once we passed the point in time when those roles were required for the survival of the species. There is clear evidence of this in our history.

Ostensibly, feminism was intended to allow women to break free of those restrictions and pursue more self-directed and personally fulfilling lives. In part, that happened. No one can argue that women now have unprecedented personal freedom, at least in western culture, and they have the technology that men have provided to aid them in whatever ambitions that freedom leads them to choose.

We fully agree that this is much preferable to a life role designated by your sex at birth. This is especially true given the dependence and lack of autonomy inherent to the role of a traditional woman prior to feminism.

The fundamental problem, however, is that feminism, rather than foster true independence and self-determination, simply traded one form of childlike dependence for another.

The mandates of modern feminism amount to a regressive rerun of old school gender roles. Feminism, in reality, has been enormously successful, but not at liberating women. Its success has been in turning the state, and social consciousness, into a protective, surrogate patriarch, requiring its adherents to infantilize women with much more excess than was ever accomplished in more traditional times.

We coddle women in courts and manufacture excuses for their actions in everything from child abuse to false allegations. When they fail we help them find someone to blame; when they succeed at matters where we expect routine successes, we heap praise on them like developmentally disabled children. We feign respect where it has not been earned, and withhold disrespect where it is righteously merited. Where they cannot compete, we rig the rules so they can. Where they can compete, we rig the rules so they can excel.

We listened to their outrage at having been historically treated like children, and then treated them even more like children, socially and legally, because they insisted it was the answer to treating them like children to begin with.

Feminists have succeeded in brow beating the culture into participating in the illusion that women have been freed, even as they are treated as incapable of sustaining their own personal agency or even being accountable for their own actions. Feminism, for all its possible potential, has become a movement of entitled teeny boppers, shrieking and stomping to be seen as adults. And we have, much to our collective shame, given them precisely that.

And so again this brings us to the question. What does the MRM have to offer women?

We promote accountability, self-ownership, agency and fully realized adulthood for women in a culture silently colluding to regard them as toddlers without volition. In short, the MRM offers women the equality promised, but not delivered, by feminism. And it does so because it advocates that equality for men and women alike. It is the grown up, real world version of equalitarianism.

What we offer women is respect.

We respect people based on accomplishment. We respect those who hold to ethical principals in the face of aggression and abuse. This is the adult respect we mean when we say that respect is what the men's rights movement offers women.

But it isn't just a free piece of candy for anyone with a uterus to lord princess-like over members of the disposable sex. You know, the ones accounting for 4 out of 5 suicides, 93 out of 100 workplace deaths, and 99 out of 100 military deaths.

Respect is earned. But it's there for any woman (or man) prepared to abandon the status of consequence immune, volition-free, victim-child, and who engages in ethical, self-owning adulthood.

Dr. Tara Palmatier is a highly respected woman in the men's rights community. She has earned that respect. This is true despite the allegation that we hate all women. But we ask you to ponder some questions about the good doctor.

Do you think she is respected *because* she is a woman? Do you think she is respected *in spite* of the fact that she is a woman? Is she respected for her physical attributes, or simply being in possession of a vagina, or because MRAs are afraid to not respect her because all women should be respected?

The answer to all these questions, of course, is no. Dr. Palmatier is held in high esteem because she is a human being with personal agency, and who acts with integrity, accountability and competence. And it is because she foregoes any notion of female privilege. It is a common theme we see most all the women who identify as advocates for men.

Feminists, and a healthy number of traditionalist women as well, have roundly complained of being sexualized, patronized and marginalized in the company of men. Do you imagine that Dr. T, GWW, Erin Pizzey, Christina Hoff Sommers, Typhonblue or the other women involved in this movement feel like they need to make that complaint? Or do you think they feel treated as equals in the company of all these supposed misogynists?

Perhaps if you have doubts you could ask them. That is, if they are not too busy giving their opinions to men who hold those opinions in high regard.

What else is on offer? How about individuality? That means rather than being a conformist follower of whatever prevailing trend, impulse, fad, or unexamined bias is fed to their peer group through opinion journalism, music, or other infotainment, these women put forth their own original thoughts, create their own ideas and defend those ideas in public, even in the face of tactics of applied shame, imputations of malice and other forms of coercion.

So, what else does the men's rights movement offer to women? How about esteem as a human being, from both men and women, as well as real self-esteem? Not because they happen to have a vagina, or a pair of fatty glands on their upper torso, or because some schmuck pretends to respect them so he can try to get between their thighs, or because they are regarded as a historical victim, or because their peers are afraid to dissent, but because they are fully adult, intelligent and independent human beings.

How about the thing so long promised by that ideology which is so prevalent, but never delivered, except in the

socially engineered forced outcomes of affirmative action and female favoring advantage in law, employment, education and elsewhere?

Equality, the real thing. That's what the men's rights movement offers to women. Setting aside the flattery, the one-sided, selective examination of reality from those pious frauds flying the flag of feminism, the men's rights movement is the only place in our culture where real equality is actually the goal.

But it's not free. You have to earn it by accepting the burdens of self-ownership. Abandon the easy out of victimhood, discard the emotional masturbation of women-are better-smarter-wiser-more-human-than-men rhetoric. You have to recognize that far from being the helpless, wind-blown porcelain petals this culture teaches women and girls they are, think, speak, and act in your own interest, and in the interest of your fellow human beings, with full acceptance of the short and the long term consequences of your actions.

And then, you'll have our respect – that's right, the respect of misogynistic men's rights activists, horrible woman-hating John the Other and Paul Elam. You'll have the real, true and actual respect of all adult men and women – as well as yourself — not because you're a special princess or a sympathetic victim or an emotional toddler who is managed and manipulated by empty lies and flattery, but because you earned it.

What does the men's rights movement offer women? It's simple for those who have the personal values to grasp it. The answer is everything that was ever important.

Man, Woman, Truth Radio: Big Brass Balls

Man, Woman, Truth Radio · 28 July 2012 · Archived copy · Original

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After an extended absence, Man, Woman, Truth Radio will return to Blogtalk Radio on Monday, July 30, at 9:00 pm, Eastern Time. U.S., which is July 31 at 2:00 am in the city hosting the Olympics and July 31, at 11:00 am in Brisbane.

On this show, we will be talking about big, brass balls, and the men who can employ their use with lazy, high-conflict, manipulative women who have a tendency to suck men dry, but not in a good way.

For a teaser and tidbit, here is an excerpt from a recent article by Dr. T, regarding a man, Earl, who reached his limit of Crazy and Lazy, and decided that he was not going to take it anymore. He told her so in the following words in an email.

'For 15 years I have worked exceptionally hard to put your happiness and well-being before my own. Today that changes. I am not putting myself before you, but I am now putting myself equal to you. For 15 years I have financed and supported you while you have chased one dream after another without ever truly financially supporting yourself, your daughter, or this family. This ends now. You are welcome to chase your dreams, but like everyone else on the planet, if your dreams will not support you, then you better get a job.'

'We have mixed our finances together since the day we got married. Today that ends. From here on out, we are separating our finances. You will use the money you make to cover our food budget, gas for your car, your medical co-pays and any personal expenses you may have in a given month. In September, you will take over the cable bill. In December, you will take over the energy bill, and in March, you will take over the cell phone bill. This is exactly 1/4 of the bills that we pay every month. You will need to either make your business work very fast, or get a job.'

'If you have to work on weekends, that is fine, but that is my time to relax and enjoy life. I will be doing so. Preferably with you, but if not, I will do it without you. Life is too short for me to watch it pass by while you work in your office at night because you spent all day on Facebook.'

Earl follows that with telling us this:

After that she cried a bit about not knowing how she was going to get a job because she 'tried that already' or 'no one will hire me for what you want me to make.' I calmly explained to her that all I'm asking her to do is get a $12/hour job. She has already had 4 jobs like that over the last 4 years that she has quit. I am no longer going to be the one that is punished because she does not go to work. It was her decision to quit those 4 jobs.

I pointed out that most adults who do not work, do not eat. This seemed to upset her. I let her anger be the sign that she was tipping out of control and used that as a weakness. I then related a Bible parable about a man stealing from his employer instead of working, which resulted in him being kicked out of his employer's home. I told her I do not want it to come to that, but if she continues to not produce, she can be kicked out, too.

This really shocked her. She was incredibly docile all weekend.

I am going to keep this up until she gets and keeps a job, or until she leaves. I hope she does not leave, but I am no longer paying for her to stay with my happiness.

Bring the crazy. I am prepared.

Earl sets a sterling example of the resolve it requires to take this kind of decisive stand. Paul and Dr. T will talk more about this case and others where men choose to draw a line from which they will not retreat. They will also discuss the things that prevent a lot of men from having healthy boundaries with women, as well as the dangers of

Crazy upping the ante when she is confronted with boundaries, and words like “no.”

They will also be taking your calls at 310-388-9709. Show followers may also Skype in to speak with the hosts.

SHOW PAGE

[/box]

How to conceal regressive hatred

John Hembling (JtO) · 28 July 2012 · Archived copy · Original

The following paragraph is a question, posted by a woman to the aggregator site, reddit.com. To be fair to the woman who posted this question, she is most likely honest in her intention. However, the question illustrated social assumptions which merit more detailed examination than what I posted as a comment reply to that question.

The Question:

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Give a girl some tips: What's a better way to tell my girlfriends "Don't make guys feel creepy for no reason"?

This question comes up because a girlfriend of mine lives by herself, far away from family and she doesn't know her neighbors. Her new (male) next door neighbour knocked on her door and offered to take her trash (which was outside) to the dumpster along with his. She didn't open the door for him, she only told him "no thanks". He took the trash down anyway. He seems like a nice enough guy, but she feels that she's in the position to not give him even an inch, because she has to watch out for herself. I totally agree with her, I mean, everybody has the right to not talk to somebody, especially a stranger. But I found myself trying to explain to her how important it was to just not make him feel like a creepy guy. I think this is important because if she does, and he really is no trouble, then this might discourage him from being gentlemanly in the future. What is another way to express this sentiment to girlfriends? How can we ladies still keep our distance without, you know…making you feel like a creepy guy?

[/box]

My response to this question was as follows:

[box type="download" icon="none"]The question is mis-phrased. What you're actually asking is – how to continue to operate in a state of high paranoia and total distrust – treating all men as potential predators – without tipping them off that you're treating them as predators. The answer is to stop buying into fear. Men are more likely to be victims of violence than women, in all areas of life – yet women are more likely to live in a state of fear – its your fear, deal with it, or don't, but treating all men as possible rapists/creeps/predators is YOUR issue for you to get over. Or you can keep on behaving like that, and enjoy the social isolation you will create for yourself.[/box]

However, this answer will, because of the perceptive filter most people see through, be misunderstood. So, I'll try to rephrase that answer, being more explicit than what I posted as a response on reddit.

An individual subject to bigotry against his or her ethnicity is under no obligation to accommodate the fear or the emotional issues of a racist. In spite of who suffers as a result of racism, the responsibility rests not on individuals victimized by racism, but on those who adhere to a bigoted view of the world.

It is the racist's emotional problem, not the "nigger's".

I know that word is offensive – that's the point. A hundred years ago it was commonly used, because a substantial fraction of the European descended Western world looked at visible ethnic minorities with an ignorant distain. And now, racism is rightly vilified as a regressive, atavistic social toxin.

This is the same problem faced by a woman who believes herself correct in treating men with suspicion, fear, and ignorant contempt she probably doesn't even admit to herself. Her question, posted in the forum of Reddit, looking for a way to conceal her acculturated hatred and fear – while continuing to treat human beings with distain and contempt – and imagining herself correct to do so, but also realizing that humans treated with such hatred will reciprocate with distance and contempt of their own. And they will be right to do so.

In addition, the woman posting that original, misguided question included the following:

"But I found myself trying to explain to her how important it was to just not make him feel like a creepy guy. I think

this is important because if she does, and he really is no trouble, then this might discourage him from being gentlemanly in the future."

In other words – how to conceal acculturated contempt for men from them, while continuing to use them as a convenience and utility.

How big a dose of self awareness this particular female bigot is capable of swallowing at one sitting is a matter for speculation, but I sincerely hope men still working from a blue-pill-view of the world learn to recognize their own social position as a hated and feared utility to be exploited by women whose goal it is to not shed their bigotry, but simply conceal it. And when that hatred is recognized, for men to simply refuse any accommodation towards anyone who doesn't regard them as a fellow human being.

So what is the answer for that semi-aware woman, asking how to conceal what she imagines is socially correct fear and hatred? Just as it was for our culture as it grew out of a once-acceptable racism, is to grow up, and to dispense with fear and hatred based formerly on skin colour, and now on sex.

And for those who promote and foster this hatred, now against men, the appropriate response is exactly the same treatment a healthy society affords to open racists.

AVfM Radio: The Dr. F Show

Dr. F (Ian Williams) · 28 July 2012 · Archived copy · Original

[box icon="none"]

G'day Everybody.

Today we are listening to our Dan Moore talk about his recent crisis and how he got through it. He's bigger faster and smarter now and the feminists hate him all the moore.

Due to popular demand that he never show his face again, our old mate Andy Vanders is back trying to unload some of his tractors at no cost whatsoever and in the process he uncovers a sweet sounding dame who believes she is the most important thing there is.

Post of the week and the Black Knight Corner are waiting for you as well, so don't disappoint them because they sure as hell won't disappoint you.

Dr. F will even let you talk to him for free so leave your wallet at home please.

Show Page

Stickam

[/box]

A pictorial review of Hamilton, Ontario

Paul Elam · 29 July 2012 · Archived copy · Original

Hamilton, Ontario is part of a bustling industrial area situated on the west end of Lake Ontario. It is part of the region known as the Golden Horseshoe, which boasts almost 9 million residents – over 26% of Canada's population. One of those residents is our own Danny Boy.

Danny Boy has a lot of posters, and a bucket of glue, and a refreshing, devil-may-care attitude. He is putting all of them to good use. *Very* good use, if you don't mind my saying.

Since a picture is worth a thousand words, let's give you a few thousand words worth of this tenacious MRA's good and highly inspirational work, which marks the *third* major Canadian city, after Vancouver and Edmonton to be the lucky recipient of a poster campaign – *in as many weeks.*

Without further adieu, heeeeeeere's Danny!

Click on all images to enlarge.

Does this look familiar?

The angle gives it a slightly Hitchcockian feel, doesn't it?

Just the truth, hanging out at the corner.

Let's see, beer…or FTSU….beer…or FTSU? I'm so confused!

Look, it's the TV car!!

On top, our graphics. At bottom, the latest “Take Back the Night” rally.

It says, “POST IT HERE” He did.

What, did you think we were done, TV people?

It appears that one short feminist did not like this poster!!!

Better find one that is a little taller. (Paul's favorite pic)
Our deepest appreciation for Danny Boy, who sends us a message with these wonderful images.

"I am up here in Hamilton, kicking ass and chewing bubblegum. And I have run out of bubblegum."

[box type="download" icon="none"]
Publisher's note: Download the "Tired of this Shit," poster HERE. And you can download another poster HERE. It is customized for Vancouver, B.C., but you can edit it for your own fair city in Canada, or anywhere else in the world.[/box]

Male disposability, then & now, in one image

Dean Esmay · 30 July 2012 · Archived copy · Original

My lovely wife and I watch a lot of documentaries on Netflix. Recently, watching a short and enjoyable British documentary called "Stephen Fry in America," which first came out in 2008, I caught sight of an image that riveted me. It was on-screen probably all of 3 seconds, but I stopped my Netflix stream, rewound, and took this screen shot, which I reprint here under fair-use rules for educational purposes under US copyright law:

[image]
Click to enlarge

Stephen Fry is a perfectly decent and funny British actor/comedian documentarian who, in this lovely little BBC series (which we very much enjoyed by the way), he travels through all 50 of the United States, exploring various parts of the country with no particular agenda except to get to know America, and Americans in all their diversity. This particular screen shot was captured in an episode where he was visiting a West Virginia coal mine.

I probably don't have to tell you that coal mining is one of the hardest, most hazardous jobs in the world, or that the number of men who've died in that profession over the last century or two is staggering. Yet still they do it. And as you might expect, safety is an issue for these "workers" (i.e. what we used to call "workmen" before we decided to make their sex invisible), but notice how, even here, they feel it necessary to tell these men to be safe not just for themselves–that is apparently not good enough–but because their families depend on them.

And historically, most men I would guess have just unthinkingly accepted that: of course you risk your neck because your family needs you. That's what being a man means right? For centuries, maybe longer, men have just accepted that reasoning without complaint, and we still do. Still, today, in 2012, we unthinkingly, even in one of the most hazardous jobs imaginable, think it best to remind men to be safe not because they are valuable, but first and foremost because others depend on them.

There was a time 30 years ago when feminists called that sort of thing a "click" moment; we call it a "red pill" moment I guess: you see it and things like it your whole life, and it's never dawned on you that men were just expected to put themselves second.

And historically, maybe it had to be that way. Maybe the human race would not have survived if we were not that way. But isn't it fascinating how the normal instinct we have is to admire and call it noble to tell a man to be safe not for himself, but for his family?

But look more closely and here you will see a statement of our modern age. Someone took a marker, and at the end of the words "they're counting on you" scrawled in the letters "r money."

And we laugh right? Everybody laughs and laughs. It's so funny. Funny because it's true, right?

Right?

Nowhere do we stop and think about the reality that underlies this "funny" graffiti: almost certainly scrawled by a man, or men, who working day after day in one of the scariest, toughest, most stressful jobs there is, whose wife and kids left. Who he maybe never sees anymore, who have reduced him to nothing but a paycheck and can put him in jail if he quits that job because he doesn't want to risk life and limb and sanity anymore. Because if he quits, he has nothing else to do and may just go to jail.

So, so funny, right? Plus the stupid mug, he must have had it coming right? Women file 70% of all divorce claims, and that only happens because the drunken wife-beating loser louts had it coming, right?

They say that pain is the essence of humor, and I believe that's true. But then there's the moment when you should slap yourself on the face and remember: no it is not fucking funny. In today's world, what many men live under is

little better than indentured servitude. Even the simple gratitude that used to come with this sort of self-sacrifice is now instead an obligation, an obligation with a gun to your head, and makes you the butt of a joke or an “obvious loser” with “issues” if you dare complain about working yourself to death to support a family that’s abandoned you.

Ha. Ha.

Look at that image again. Male disposability as it once was 50-100 years ago–and how much worse it often is now. How often nowadays you’re either a paycheck for someone else, or you’re useless. You and your life otherwise are often squat in this culture.

But take solace man: The President is a man! Corporate CEOs are mostly men! So obviously this is your privilege, to work your life away in solitude in a coal mine. How dare you complain about anything, loser?

And I guess if we object in any way to this sad state of affairs for millions of men, it means we hate women right? I mean, that naturally follows, for there’s no other reason for some “loser” to complain about it, right?

Yeah. Contemplate the image, and think of it as your moment of zen. Am I wrong, or does it say everything you need to know about the state of millions of men–yesterday and today in one quiet little image?

I need the men's rights movement because...

Roger Smith and JtO · 31 July 2012 · Archived copy · Original

[box type="download" icon="none"]
Early in 2012, a feminist campaign emerged online which included a series of photographs. Each picture was of a young man or woman, presumably students at university and college. Each young man or women holding a sign which began with "I need feminism because.."

The reasons following these declarations were varied, and mostly incoherent.

- A woman in her 40's : I need feminism because I have no other choice;
- A 23 year old man : I need feminism because I contribute to rape culture;
- A 29 year old woman : I need feminism because man is woman and woman is man;
- A man in his early 30's : I need feminism because it shouldn't be odd when a guy buys baking ingredients;

These are just a few examples, but the implied message of this campaign being that the gender ideology starting with F is the solution to every issue on every pictured sign. Even without any knowledge of feminism's central dogmas – this is obviously an irrational claim, whether implied or explicit.

However, the mention of rape culture scores close to the heart of that ideology. Feminine victimhood, masculine guilt, and the never ending re-writing of law, domestic policy and acceptable public ethic in pursuit of that grievance's redress.

In contrast to the irrational, scattered, but occasionally truthful hatred of the depicted reasons of the "I need feminism because" campaign, one man wrote a list of reasons for his need for the men's rights movement. He posted this list online, where I read it. No attempt at description of those reasons will be made. They are listed below.

~JtO
[/box]

- I need men's rights because when she changed her mind the next day, I went to jail for 5 years;
- I need men's rights because I was the victim of abuse but nobody believed me;
- I need men's rights because I am less likely to go to college, and if I do, I will make less money than my female contemporaries;
- I need men's rights because the president sees the shrinking number of men in colleges across America as "a great success";
- I need men's rights because people question if I am a predator when I am alone with my child;
- I need men's rights because a man's appearance, height, and weight has a greater affect on his income than it does for a woman;
- I need men's rights because saying "it's impossible to discriminate against men in our society" allows people to discriminate with impunity;
- I need men's rights because traditionally masculine characteristics are virtues not flaws;
- I need men's rights because the likelihood of my death coming by suicide is four times higher than it is for

women, though I receive little support;

- I need men's rights because it is not considered bigoted or sexist to deny me a male safe space at my college by those who have possessed their own safe spaces for decades;
- I need men's rights because it is assumed that a meeting of men in a male safe space is automatically going to devolve into hateful sexism and violence;
- I need men's rights because broad gender-wide slurs against men are socially accepted;
- I need men's rights because my life, career, reputation and connection with my family can be easily destroyed by a single, false and anonymously whispered accusation;
- I need men's rights because when women stumble blame rests on society, but when men stumble it is their fault;
- I need men's rights because in my physically demanding career, I am expected to do much more work for "equal" pay;
- I need men's rights because it is fine to call me a "dick", a "cock", or a "prick" on the street or on television; a woman must never be called a "cunt";
- I need men's rights because talk-shows think it's funny if I am wounded or sexually mutilated by a woman;
- I need men's rights because while the rape of a woman is properly regarded as a crime, the rape of a man is funny;
- I need men's rights because mutilation of male infants is considered normal – and those arguing for the protection of male infants from mutilation are regularly slandered as anti-semites and bigots;
- I need men's rights because my sexuality is routinely characterized as violent pathology, rather than as a natural part of my human identity;
- I need men's rights because women assume it's my fault if I am assaulted by a woman;
- I need men's rights because people think it is irresponsible to have me work around children;
- I need men's rights because I have the right to the same sexual sovereignty given to women;
- I need men's rights because I believe that the feminist idea that a woman in the United States is equally oppressed as a woman in Afghanistan or Saudi Arabia in cruel and insulting;
- I need men's rights because I should not be ashamed of my sexuality;
- I need men's rights because women who find me unattractive will shame me can call me creepy for politely interacting with them, and they will be praised for this cruelty;
- I need men's rights because I was sexually harassed by several drunk women twice my age and everyone at the party thought it was funny;
- I need men's rights because my size and strength is commonly used to pretend that I am violent, which I am not;
- I need men's rights because if I am small or weak doesnt mean I have a Napoleon complex;
- I need men's rights because the type of car I drive does not give you the right to shame me or belittle me;
- I need men's rights because I have the right to associate with other men without legal action forcing me to allow

women, too;

- I need men's rights because if I am assaulted by my spouse, and I attempt to seek help, I risk arrest, imprisonment and life-long censure – even if I do not defend myself, even I am seriously injured while she is untouched;
- I need men's rights because I earned my accomplishments; they were not given to me by a fictitious masculine conspiracy;
- I need men's rights because I have a right to be a father for my own children;
- I need men's rights because, as a man, I am much more likely to be physically assaulted than a woman;
- I need men's rights because I will be chastised as a coward, and a failed man if I do not sacrifice my life to save a woman in a time of crisis;
- I need men's rights because laws exist that demand harsher penalties for men for the same crime;
- I need men's rights because I have no lobbying voice in congress;
- I need men's rights because, as a man, I am more than 9 times more likely to be killed at work than a woman;
- I need men's rights because I am more likely to die young, and much less money is being spent on my health problems;
- I need men's rights because, if I am killed in an accident, people will care less than if a woman or a child is killed. News readers make this clear every time they utter the phrase "women and children";
- I need men's rights because society believes that my life is worth less than a woman's;
- I need the men's rights movement, because I am a human being.

And finally, I need the men's rights movement, because when I attempt to address any of these issues, my co-workers, my government, my media, my peers, my family, and the larger society I am a part of rises in unanimous voice to condemn me as a monster – simply for claiming my humanity.

Tiffany Marie Smith behind bars

Paul Elam · 1 September 2012 · Archived copy · Original

[box icon="none"]

Tiffany Marie Smith, the ex-wife of men's advocate Gordon Smith is now sitting in jail after having been arrested on three counts of false accusation and one felony count of making a false statement to police investigators.

She was arrested this morning in Dover, Delaware by the Dover Police Department.

Her arrest came at the end of a Kafkaesque saga for Mr. Smith, who was arrested 8 times on a total of 13 allegations from Tiffany Marie, all of which stemmed from a bitter custody dispute. During that time, Gordon Smith was arrested once at gunpoint, jailed several times, forced to wear a GPS monitoring device around his ankle, and was in fact arrested twice when the monitoring device proved that he was nowhere near Tiffany Marie Smith at the times she alleged he violated a protective order. The allegations involved a range of crimes. including sexual assault, physical assault and terroristic threats.

The ordeal has cost him untold thousands in legal fees and severely compromised his professional life.

As a result of her arrest, all of the seven remaining charges against Mr. Smith were dropped, and his legal fight for his freedom is over.

It appears that the writing was evident on the wall to police officials, and the prosecution against Mr. Smith folded after the Dover State News (DSN) picked up on the story from *A Voice for Men*. DSN reporter Craig Anderson covered the story involving a felony charge against Gordon Smith being dropped, and reportedly began investigating other aspects of the case due to AVfM's coverage.

An elated Mr. Smith had a message for readers of AVfM, who reacted to the story of his struggle by pressing it to officials and to the media.

"Words cannot describe the emotions I feel for every one of you at AVfM who made phone calls and sent emails and prayed for me during this time."

More information will follow on this case after the holiday, when state offices are open.

Special recognition to Dean Esmay for his tireless work on this story. PE

[/box]

Update from Dean Esmay Official statement from Dover, Delaware police department:

"Tiffany Smith 29 reported several domestic related crimes to the Dover Police and Delaware State Police over a period of time in August in which she stated she was victimized by her ex-husband Gordon Smith 47. On August 18 the Dover Police arrested Mr. Smith on several charges relating to a domestic incident. After the arrest Tiffany Smith continued reporting that Mr. Smith was stalking her and on one occasion had physically attacked her. A joint investigation by Dover Police and the Delaware State Police found that Tiffany Smith falsified all the complaints she made against Mr. Smith. Tiffany Smith was arrested on three counts of falsely reporting an Incident and one count of providing a false statement. All charges against Gordon Smith have been dismissed at the request of the Dover Police Department."

Special recognition to the Dover Delaware Police for having the guts and the decency to do their jobs and do it right and to pressure the Delaware State authorities to do the their jobs. Special thanks to Dover PD Lieutenant

Alan Rachko, who wins the Big Brass Balls of the year award in my eyes. –DE

Police cowardice in Vancouver

Paul Elam · 1 September 2012 · Archived copy · Original

In an age of universal deceit, telling the truth is a revolutionary act.~ George Orwell

For the past several weeks, John the Other and several other members of the organization VancouverMRA (VMRA), have been peacefully posting posters that target issues affecting men and boys in western culture, and that display the URLs of this website as well as their own web presence.

The posters have been routinely vandalized by a group of individuals, and, in one circumstance, one of these individuals assaulted a safety officer of a construction site who instructed them to stop tearing down the posters at that location, which was within his authority.

Vancouver Police were summoned to that incident, the police responder being Officer Desmond Roberts, badge number 2776. No arrest was made for the assault, at the preference of the victim. According to those at the scene, Roberts instructed the individuals tearing down the posters to cease doing so, and also indicated that there would be an investigation into *A Voice for Men* to determine whether it is a hate based organization. One member of VMRA, JtO, was instructed by Roberts not to engage or antagonize the individuals tearing down posters, but did not instruct him to stop placing them.

The instructions to the vandals in this incident, to cease tearing down posters, indicated Roberts had an understanding that the charter-protected postering would continue.

Several follow up phone calls to the Vancouver Police to inquire about the status of that investigation have gone unanswered.

Today, another equally serious incident occurred. JtO was back placing posters, with the permission of the same safety officer at the previously mentioned construction site. He was confronted by a group of approximately 20-30 hostile individuals, some of whom brandished box cutters, and who began tearing the posters down.

JtO immediately called police to the scene. The responder in this case was Constable Darren Ramdour, badge number 2534.

After interviewing individuals at the scene, Ramdour instructed JtO to cease putting up the posters, threatening him with arrest if he did not comply. Ramdour's assertion was that by lawfully and peacefully putting up posters, JtO was a threat to the peace, not the mob of vandals wielding box cutters.

One has to wonder if this is typical of Vancouver law enforcement. Is it their standard operating procedure to side with criminals and to criminalize a victim, simply because they lack the courage to enforce the law?

I think this question is best put to Chief Constable Jim Chu of the Vancouver Police Department. The incident number for the case is 12-140147.

The actions of Constable Ramdour in this circumstance were that of a coward, or of a police official so inept and incompetent that he is more of a threat to the rule of law than an officer who is just cowardly. If this is allowed to go unchecked, the result will be a free pass to rule by mob in the city of Vancouver, the only prerequisite being that the mob in question must be opposed to the human rights of men and boys.

Let us hope that this is just one officer who is an embarrassment and a disgrace to his profession, and not the kind of police work that will be supported from the top of the chain of command at the Vancouver PD.

It is also something about which the media should be advised and encouraged to investigate.

Chief Constable Jim Chu can be contacted through the Vancouver Police

jim.chu@vpd.ca

A roster of reporters, with contact forms, for the Vancouver Sun.

http://www.vancouversun.com/columnists/index.html

War is peace, Ignorance is strength

John Hembling (JtO) · 2 September 2012 · Archived copy · Original

And censorship **is free speech.**

Activism on behalf of the human rights of men and boys is difficult for several different reasons. One of the most obvious is a public narrative which takes the following form.

1. We live in a patriarchy;
2. Therefore women, and not men are oppressed;
3. Men are elevated and advantaged;
4. Therefore anyone advocating male human rights is *really* driven by misogyny;
5. And so, men's rights organizations are hate organizations.

And besides, Morris Dees and Arthur Goldwag of the Southern Poverty Law Centre said so. So there!

Following the inept grasping after relevance and funds by the SPLC, and after the wider media including Reason Magazine[1], American Spectator[2] and even Business Insider[3] called them irresponsible fearmongers – Goldwag has backpedalled and claimed that no no, they're nota hate group, no, oh no, that's not what we at the oh-so-responsible and prestigious SPLC meant at all.
To quote Goldwag himself:

> **It should be mentioned that the SPLC did not label MRAs as members of a hate movement; nor did our article claim that the grievances they air on their websites – false rape accusations, ruinous divorce settlements and the like – are all without merit.[4]**

In the same statement, Goldwag also makes vague suggestions of violent intent – but as ever, fails to substantiate them.

However, for some people, the SPLC said it once, and thus, it must be true; The men's rights movement – or maybe just AVfM is a hate group.

Furthermore, because we are, by this so-called logic a hate group, public censorship and censure of any public posting or speech of this so-called hate group is correct, proper, and admirable.

And after all, it's much easier to justify hatred against a group, to silence them, threaten them with violence and generally spread poisonous lies about them as long as we cling to the notion that they are the bad people, and we are the good people. It makes us feel good when we're the good guys and by golly it makes us feel damned near heroic when we gather together with 25 to 30 of our closest friends into an angry mob, armed with paint scrapers and box cutters and swarm a postered construction hoarding, tearing down and erasing any and all postings which offend our group consensus of who's right and who's wrong. Not just wrong posters, wrong thinking, wrong speech and wrong people. This kind of group action makes us feel like defenders of justice, freedom and uplifters of the downtrodden. Where's my cape?

Except for the minor detail that the angry mob in question is engaging in the silencing of unpopular opinion: The silencing of dissent. It's the most totalitarian of all impulses. On September 1, 2012, when verbally challenged on the issue of censorship – one bright spark quipped that the Canadian Charter listing of freedom of expression as a fundamental freedom" only applied to government censorship, and not, apparently to groups of cutter wielding vandals in the midst of destroying posted political speech on private property.

That's right, the Canadian charter of rights and freedoms, section 2 listing fundamental freedoms – in the mention of freedom of expression, really means that only the government cant censor free speech. A mob, a collective, a

corporation, a person with a paint can – all that's fair game. If you see something which offends your eye, paint it black. Of course, none of that is actually mentioned. The charter simply says:

Everyone has the following fundamental freedoms:

- freedom of conscience and religion
- freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;
- freedom of peaceful assembly; and
- freedom of association.

I guess the bit about this only applying to government-sponsored censorship is subtext, eh?

Another point of apparent confusion, is that the construction company owns the plywood hoarding on which the contested posters were hung, and the construction company, through their safety officer had granted both permission to apply posters, and rejection of anyone's right to tear postings down. Of course, such minor details like property rights and fundamental human rights like free expression don't matter when you're a member of the Justice League, busy battling evildoers.

Let's, just for a moment pretend that the movement engaging in activism, and focusing on human rights concerns impacting men and boys, was in fact, a hate movement, or that groups within it were hate groups. Let's pretend that this site and it's members are a hate organization.

Everyone has the following fundamental freedoms:

(a) freedom of conscience and religion;

(b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;

(c) freedom of peaceful assembly; and

(d) freedom of association.

If we're a hate organization, we still own the fundamental freedom of thought, belief, expression including freedom of the press and other media of communication, such as posters on private property placed with the express permission of the property owner's employees.

But lets dial the what-if back to reality. The men's rights movement is a human rights movement, and AVfM is an extension of that human rights activism into the media. The continued repetition of imputations of hate, or of misogyny or whatever other ill-conceived boogeyman-image by those attempting to silence, censor, to intimidate and to physically harass individuals in this movement advocating the human rights of men and boys, and clearly denouncing hate on the posters being torn down – appears from here to be the behavior of what would classically be called a hate group.

"You don't fear and hate women do you? No, because you are a decent human being".

This is rhetoric taken directly from the posters which, according to opponents represent the hatred informing the men's rights movement and AVfM.

By this logic, assuming the claim of "hatred of women" we, by our own posters, are declaring ourselves to not be decent human beings.

Are these people just fucking retarded?

Or, are they so deeply submerged in their own ideological view of reality that the glaring contradiction of their own claim escapes their notice; hate coloured goggles worn so that no matter what reality offers in evidence, offering the conclusion that is both the beginning and the end point, MRAs are woman haters. I wonder if the two women who

co-host AVfM-Radio's weekly show with me have figured out that we hate them yet?

And in this upside down view of reality – an angry mob of 30, armed with box cutters, becomes a group of concerned, civic minded responsible citizens. And a short, balding man with a poster reading "men's rights are human rights" is a terrifying threat to public safety.

In this bizzarro-world, vandalizing and defacing and destroying human rights posters isn't censorship. No, tearing down a poster denouncing hate and advocating human rights – *that* tearing down and silencing **is** the protected political speech, but the poster itself – isn't.

[1] http://spectator.org/blog/2010/03/02/the-great-hate-hype-are-libert
[2] http://reason.com/blog/2010/03/03/fearmongering-at-the-splc
[3] http://articles.businessinsider.com/2012-03-09/politics/31138610_1_civil-rights-group-civil-rights-underwater-mortgages
[4] http://www.splcenter.org/blog/2012/05/15/intelligence-report-article-provokes-outrage-among-mens-rights-activists/

It's coming

Paul Elam · 2 September 2012 · Archived copy · Original

The events headlined alongside this post are, at least on the surface, a mixed bag. On one hand we have a magnificent example of a victory in activism with the arrest of false accuser Tiffany Smith. On the other we have a Vancouver police officer bending to the will of a mob — effectively joining them — in an effort to silence advocates for men and boys. But there is a theme running through both of these events, and it is echoed here in grand fashion in this recent video by Daddy Justice.

There is something changing in the air here, people. You are witnessing it with the work of Dannyboy in Hamilton, Ontario; with JTO in Vancouver; with the new group of MRAs in Seattle that are now taking the activism to the streets; with the defiance of men like Greg Canning and KARMA and Dr. F in Australia, and others that are starting to build into numbers that already make it impossible to credit everyone. You see it in the growing numbers of women that are standing tall by our side.

That change is starting to be felt in places like The Dover State Police, by the Women's Departments at Monash and other universities, by our elected officials and our judges and our police commissioners; by our prosecutors and our educators and our journalists. That change comes with a clear message:

The days when those of you who step on the backs of men with impunity are coming to an end. The days of you operating a hateful agenda that destroys families and children and human rights for the sake of elitism and bigotry are headed for a reckoning.

The days of your lies and distortions being passed off on the world without anyone raging the truth back in your face are over.

The silence you have long relied on is now a thing of the past.

Men are waking from their long slumber. They are wiping the sleep from their eyes and seeing the sorry road that they have taken in the full light of day. And they are recognizing that just like parasites feeding off the blood of their hosts, you have been feeding, leeching, off their good will and their patience and good graces. And they are going to rise up against the evil that spills from your mouths, from your pens, and gavels and microphones….and destroy it.

All your hatred for and exploitation and abuse of men and boys will be strangled till lifeless and discarded in the graveyard alongside other past forms of human foulness.

The time for your unchecked bigotry is over.

Today, we are in ten cities. Tomorrow we will be in a hundred. And we will continue to grow and scream the truth at you until your stench has been cleansed from the miasma shrouding the horrible world you have created.

No matter how you try, no matter how many you hurt in your efforts, you cannot beat the truth or stop it or sway it from its path forever.

Your lies have had their time. Their disgusting legacy is written in the lives of shattered men, in broken families and in hobbled boys who never had a chance to stand as men. But that time is passing.

Rage back, as you will. Inflict your harm an do your ill deeds to those who stand against the malicious schemes of petty ideological tyrants. In the end your efforts will fail. You have only two choices. Be freed by the truth, or destroyed by it. The truth cares not which you choose.

Nor do we.

Judge Stewart Austin orders graves desecrated

John Hembling (JtO) · 3 September 2012 · Archived copy · Original

In a decision of unprecedented sadism and cruelty, Australian Judge Stewart Austin has ordered that a divorced man not only loses his family farm, but his parents graves be dug up, too[1][2].

According to court reporter Louise Hall:

"The man, given the pseudonym Mr Moss by the court, had to demolish the memorial garden he had established, which included removing headstones over buried urns containing his mother's and father's ashes."

That pseudonym, assigned by the court, apparently out of compassion for him, after appropriating his parent's family farm, giving it to his ex wife, and ordering him to dig up and move the graves of his own parents — all within 14 days.

After the death of of his father in 2002, Mr Moss spent a decade building a memorial garden around the grave site on the family farm of his parents. In 2008, his mother was buried in that garden alongside the grave of his father. Newcastle family court judge Stewart Austin noted that the former wife of Mr Moss hadn't been gainfully employed since 1994, but because she was "enmeshed" in the local community, and lacked the resources to acquire a farm of her own, the Moss family farm would be given to her, and the graves of her ex husband's parents would be dug up and moved to accommodate her ambition of a hospitality business. Clearly, in Australian family law, divorced men are simply resources from which the courts redistribute property.

Rationalization provided by Judge Stewart Austin for this shockingly cruel and bizarre judgement — the appropriation of an ancestral family home and the desecration of a parental grave site — was that because the graves could be excavated – they should be.

For the former Mrs. Moss, unemployed for 18 years, the Newcastle family court judge determined that rather than a monetary settlement, she would be best served by approproation of Mr. Moss's family farm and the demolition of his parents grave site. The Newcastle family court website lists "respect for the needs of separating families" in their mandate, but it appears that sadistic cruelty of erasure of family connection to fathers and paternal grandparents for children of divorcing couples is a motivating for factor in Judge Stewart Austin's decision.

However, his decision may be simply a side effect of a long term program developed by the careered bureaucrats of the Australian civil service, identified in a document called "The Plan".

Interestingly, after reporting and analysis of this document by AVfM in January of 2012, the PDF version of this document was either moved or removed from it's previous public accessible location at:

http://www.facs.gov.au/sa/women/pubs/violence/np_time_for_action/national_plan/Documents/The_Plan.pdf

The document, retrieved from Google's cache is now hosted on AVfM
http://www.avoiceformen.com/wp-content/uploads/sites/2/2012/09/The_Plan.pdf

This document informs an ideologically driven view of Australian families in which men as fathers and husbands are simply erased from consideration as a real part of what comprises a family. In the language of this document, the term "women and their children" is used throughout – in a narrative which men do not exist except as malefactors. The Plan also discusses domestic violence at length, but does so from the "gender" ideological view of the totally discredited Duluth Model, which only recognizes male violence and female victimhood. Only women are abused, only men are abusers. This of course guarantees that efforts to resolve domestic violence using this model will fail, and the victim service agencies will continue to expand their budgets.

The Australian public sector is populated by ideologues with an agenda. This agenda has been published for private

citizens to find. The document, produced by a public funded organization called The National Council to Reduce Violence against Women and their Children is simply named “The Plan”

The document, discussed previously[3] on AVfM includes 204 pages of recommendations for ways to violate and discard the human rights of men in Australia, and it appears obvious that family court Judge Stewart Austin’s addition to this inhuman aim is his contribution of cruelty, malice and sadism.

Judge Stewart Austin works from the Newcastle Family courts, located in New South Wales[4].

The Newcastle Family court contact information is:

61 Bolton Street, Newcastle NSW 2300
GPO Box 9991 Newcastle 2300
DX Box: DX 7884 Newcastle
Phone: 1300 352 000 Fax: (02) 4926 5204
Email: enquiries@familylawcourts.gov.au

[1] http://www.smh.com.au/national/dust-to-dustup-husband-ordered-to-dig-up-parents-ashes-in-divorce-row-20120903-25ako.html#ixzz25PwVMg9o
[2] http://news.ninemsn.com.au/national/8526925/court-orders-husband-to-dig-up-parents-ashes
[3] http://www.avoiceformen.com/feminism/feminist-lies-feminism/fostering-discrimination-through-lies/
[4] http://www.familycourt.gov.au/wps/wcm/connect/FCOA/home/court_lists/Newcastle/
[5] http://www.avoiceformen.com/wp-content/uploads/sites/2/2012/09/The_Plan.pdf

David Flynn disparages fatherhood

Greg Canning · 3 September 2012 · Archived copy · Original

Australia's *White Ribbon Campaign* has continued it's tradition of feminist inspired male loathing by targeting the release of its latest research paper *Fathers, Fathering and Preventing Violence Against Women**[1]*** to coincide with, well naturally, Fathers Day. What better time to blame and shame this tiny minority of men than the day designed to celebrate the positive contribution to their families and society made by the vast majority of good and decent fathers?

Perhaps they were just following the lead of British Prime Minister David Cameron's notorious 2011 Fathers Day speech where he claimed absent fathers should be "stigmatized" by society in the same way as drink-drivers.[2] Note that in the UK an "absent parent" is a legal term with the same meaning as "non custodial parent" or "non resident parent" in other jurisdictions, so Cameron chose to engage in the ubiquitously popular western sport of male bashing by targeting absent *fathers* rather than absent *parents*, with the implication that all such fathers were absent by choice — which is a gross misrepresentation of the situation.

To write their latest feminist propaganda *White Ribbon Australia* engaged yet another "F" word, in the personage of David Flynn, who now competes with Flood and Fischer for prime status within in the elite ideological feminist enclave that is the Victorian DV Services and Academia. You can see Flynn in action spruiking[3] his misandric nonsense for Vic Health on YouTube. [4]

Here are just a few of the false premises on which this paper bases its necessarily false conclusions.

It adopts a social constructionist's viewpoint.

While the nature versus nurture debate will no doubt continue for a long time to come, it seems to be only feminists who continue to assert the extreme polar view of social constructionism of maleness and femaleness. Most non-ideologically motivated scholars will agree that both contribute significantly to the human condition and the conflict revolves around the relative contributions of each.

Flynn states "fatherhood is socially constructed, not biologically determined" and that "gender inequalities in the family are maintained and reinforced and any power inequalities are ignored or dismissed as 'natural'. The prevention of men's violence against women, however, requires us to name these power inequalities for what they are."

No mention is made of the "natural" position of power within the family domain, traditionally and still assumed by women, or the sexual, economic (spending) and emotional power they wield over men in relationships.

It is based on the sex based Duluth paradigm

As with all feminist dogma this paper only focuses on "violence against women" and ignores the fact the reciprocal violence has been repeatedly shown to be the most common form of intimate partner violence. Respected researcher Donald Dutton was prompted to call his 2007 paper on the subject "The Duluth model: A data-impervious paradigm and a failed strategy." [5] Feminists have ignored repeated calls for a sex inclusive approach. One such call was put forward in the excellent recent paper by UK researchers Louise Dixon and Nicola Graham-Kevan in their paper *Understanding the nature and etiology of intimate partner violence and implications for practice and policy* published in the Clinical Psychology Review in 2011[6].

Flynn however demonstrates a shameful lack of inclusivity that extends beyond ignoring mere male victims, to female victims of abusive same sex partners. Only female victims of male perpetrators are afforded care and consideration under this comprehensively repudiated model.

Flynn maintains, "*Most importantly gendered[sic] power inequalities are a key underlying cause of men's violence against women.*" He then of goes on to cite the "gender" pay gap, unequal division of domestic labor, men's access

to power in status in the world of work outside the home and other feminist myths to argue for the so called male privilege and entitlement that is supposedly genetically transmitted on the y chromosome.

> **"Male privilege' refers to the benefits and advantages that men receive, purely as a result of being a member of the dominant gender[sic]."**

and

> **"If men have an expectation and belief that they will be dominant over women – a sense of entitlement – then they are likely to choose behaviors that are violent or abusive in order to obtain and maintain dominance, power and control."**

The paper attacks masculinity as inherently evil and denies a need for male role modeling. Flynn falsely states that "Masculine culture rewards men who are solid economic providers," when he should be stating the majority of women are hypergamous and sexually select such males. Indeed, the need for men or fathers in family life is portrayed as redundant.

> **"The concept of a 'male role model,' therefore, is built on the assumption that femininity is subordinate to masculinity and by implication, that women are inferior to men."**

And

> **"[…]ideas about masculinity are intimately connected to both physical and non-physical forms of violence against women."**

And

> **"Some fathers are physically violent to their partners and ex-partners. Many are emotionally abusive and controlling. Many more continue to enjoy the privileges that come with being the dominant gender,"**

Flynn would get on well with biology professor Greg Hampikian author of a recent misandric opinion piece in the New York Times, *"Men, Who Needs Them?"*[7] Which asserted men will soon be unnecessary for the continuation of womanity and concluded that women are only likely to "keep men around" because they are "entertaining."

Flynn argues for androgynous parenting rather than mothering and fathering. Conjuring up images of socialist utopias where the state is responsible for child rearing with the nature being nurtured out of children both in the home and via state controlled childcare and education centers, creating a willing, complicit and docile populace.

> **"There is no 'one way' to father and no special 'male role' for fathers in the family."**

It goes on:

"Cultural ideas of gender and parenting tend to assume that women and men are naturally, fundamentally and inalterably different from one another."

"The widespread belief among men, that we do make a unique contribution to parenting, says a lot about us, our sense of entitlement, and our desire to feel 'important."

"Perhaps it is a reaction to the unique contribution that mothers are able to make to children – through pregnancy, childbirth and breastfeeding – that we feel impelled to demand our own comparable uniqueness."

So women, it appears, are biologically unique but men are a needless optional extra.

It falsely **links "violence against women" with child abuse**, despite the evidence that violence between parents is most commonly bidirectional and that *any* violence witnessed by children is detrimental. Suffice it to say that no mention is made of protecting male or female children from the predominant child abusers, women, or the protective value of biological fathers in intact families.

"But by deliberately targeting a woman's mothering, men are being violent, not just to the women themselves but to their children as well."

"Exposure to domestic violence is increasingly considered a form of child abuse"

One would have to search far and wide to find a more grotesque and comprehensively demeaning piece of misandric nonsense than this discussion paper, perhaps not unsurprisingly White Ribbon Keeps coming up with such goods at taxpayer's expense. I call *that* shameful. So in order to bring some balance to the situation, I suggest White Ribbon also make the following recommendations for women and mothers.

Women can help to prevent family violence by:	
1	**Being non-violent** (This includes in addition physical violence, emotional, sexual and financial abuse, and use of children as weapons to punish non custodial fathers.)
2	**Respecting fundamental human rights** of the father and the children of the relationship and not interfering with their rights to meaningful and ongoing relationships even after separation and divorce.
3	**Stopping child abuse, elder abuse and lesbian IPV** types of abuse predominantly or entirely perpetrated by women.
4	**Sharing financial decisions and resources equally** rather then maintaining the strangle hold on most family spending and coercing your male partner into working harder and longer to support your spending and lifestyle.
5	**Promoting gender equality** by negotiating the division of labor both inside and outside the home, and realizing the in the end paid and unpaid work balances out for the good of the family
6	**Rejecting Feminist Dogma** and gendered paradigms of understanding violence and joining with other men women and children and saying in a loud and unified voice, "to family violence, and all violence Australia says NO"

[1]http://www.menshealthaustralia.net/content/to-celebrate-this-fathers-day-white-ribbon-engages-in-a-spot.html

[2] http://www.bbc.co.uk/news/uk-13825737

[3] **Spruik** verb [no obj.] Australian informal; speak in public, especially to advertise a show: men who spruik outside striptease joints. Promote or publicize: the company forked out $15 million to spruik its digital revolution.

[4] http://www.youtube.com/watch?v=ZlyP3Dzsofc

[5] D.G. Dutton, K. Corvo / Aggression and Violent Behavior 12 (2007) 658–667

[6] L. Dixon, N. Graham-Kevan / Clinical Psychology Review 31 (2011) 1145–1155

[7] http://www.nytimes.com/2012/08/25/opinion/men-who-needs-them.html?_r=4nl=-todaysheadlines&emc=edit_th_20120825&

False accuser Cathy Tretola and two white knights

Paul Elam · 4 September 2012 · Archived copy · Original

[box icon="none"]

Click to view video here > Crazy Landord Cathy Tretola

Two days ago a video was posted to YouTube showing a chaotic scene where Catherine Tratola, owner of the Brookside Manor, a hotel in in Quincy, MA, barged into the room of one of her tenants, assaulted him repeatedly and screamed rape several times.

Tretola was accompanied by two unidentified men and the incident was recorded on video by the victim of the attack. It clearly showed that there was no attempt to rape or otherwise assault Tratola.

The video went viral on Youtube, but was removed this morning with a message informing viewers: "This video has been removed as a violation of YouTube's policy prohibiting content designed to harass, bully or threaten."

This is likely because the name of Tratola's business was posted in several comments and resulted in the assault by Tratola making its way to customer review sites like Yelp.

But the video clearly shows that the actions to harass, bully and threaten were from Tratola and her accomplices, not from their victim and not from the YouTuber who posted the video. YouTube got this one wrong.

This video shows a business owner that is clearly a threat to her customers and to public safety. We are putting it on record here, along with the particulars on Brookside Manor, as a public service to anyone who may research this establishment on the internet before deciding to stay there.

Brookside Manor
51 Miller Stile Rd
Quincy, MA 02169
(617) 471-0115

http://www.brookside-manor.net
[/box]

AVfM News/Activism- the MRM grows teeth

James Huff · 4 September 2012 · Archived copy · Original

[box icon="none"]

Tonight we are going to be joined by other members of the AVFM team to talk about recent events regarding the MRM, its growing presence and the effectiveness of Men's Rights Activism. Our poster campaigns are gaining media attention around the world making us increasingly hard to dismiss as a do-nothing fringe group. Likewise, with the recent developments in the Gordon Smith case in Delaware and the pending disciplinary hearings for Mary Kellet in Maine are validating the fact that our activism has teeth.

Joining us will be Paul Elam and JTO and anyone else who wants to call in. This is an important episode for MRAs to listen to if they want to get in line with the direction that the MRM is going. We are going to talk about strategy and goals so don't miss this opportunity to weigh in and speak your mind.

The show airs live tonight, at 8:00 Central Time, US, which is 2:00 a.m. September 5, in London and 11:00 a.m. September 5, in Brisbane. If you have not yet requested membership in the Stickcam Room, you can do so through the link below. The call in number is 310-388-9709 .

Show Page

Stickam

[/box]

Second-wave feminism is dying (slowly)

Elly Tams · 4 September 2012 · Archived copy · Original

Shulamith Firestone, radical feminist and author of *Dialectic of Sex*, died last week. And, it appears she died having lived her last years quite isolated and miserable.

The accounts of her death remind me of the latest film by Carol Morley, *Dreams of A Life*. More than a "true story," *Dreams…* is a documentary about a British woman who, like Shulamith, was found dead in her flat. But not days or weeks after she died. This young woman was not discovered till THREE YEARS later.

Shulamith is part of a generation, which happens to be my parents' generation, which is on its way out. My stepfather died eighteen months ago. My Dad goes to more funerals than weddings. I feel death hanging over me in a way I never did before.

And with the demise of this generation, comes the demise of its ideologies and politics. Shulamith joins a growing roster of 'dead feminists' that includes Marilyn French, Andrea Dworkin and Mary Daly.

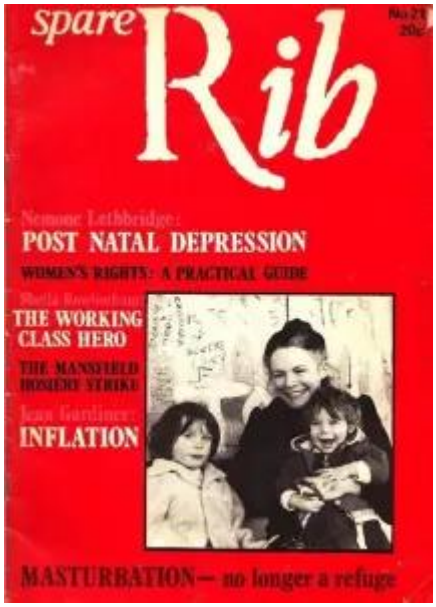

These women were part of what we call "second wave" feminism, which was at its peak in the late sixties, early seventies. I have a very strong, **VERY** ambivalent relationship with second-wave feminism, because I was born into it. My mum did not go to yummy mummy cafes and pilates classes in her spare time when I was little, she went to Women's Liberation conferences and "consciousness raising" groups. I am still recovering, literally, from childhood trauma that I can't separate in my psyche from that period of feminist history. And when I was still a feminist I was often lonely and isolated, even when surrounded by my "sisters." Shulamith's life and death reminds me that feminism is not a "cure all" or a guarantee of being successfully integrated into a group who share an ideology. It isn't a guarantee of anything at all.

I am not celebrating individual deaths. Unlike feminists such as Cath Elliott, who cheered when Sebastian Horsley, who she believed was a "misogynist" died, I feel sad when anyone shuffles off this mortal coil. At the risk of mixing my quotes up *too* much, do not ask for whom the bell tolls and all that.

But I am glad that second wave feminism is a dying creed. The "sisters" who in my view invented concepts such as "patriarchy" and "all men are rapists" and the idea that one solution to gender inequalities is eugenics, have a lot to answer for.

A couple of years ago I might have finished this piece on a positive note, saying that the new generation of “third wave” feminists are changing things, and making feminism into a more positive, more diverse, less man-hating movement. But as most readers will know, I won’t do that now.

Third wave feminism in some ways takes the basic, misandrous tenets of second wave feminism and turns them into “memes.” Any thought or philosophy is removed and all we are left with is a bunch of white women screaming “RAPE CULTURE!” and “STREET HARASSMENT!” and “MISOGYNY!” Technologies producing social media sites such as Facebook, Twitter and Tumblr have meant political campaigns become very simplified and do not allow for intellectual debate. All you have to show your support is press the “Like” button. This “dumbing down” of feminism makes it particularly crude and lacking in rigour.

On some particularly dark days I even miss Andrea Dworkin!

However there are positive aspects to our contemporary world, in which radical feminism is seen by many as a joke. It does not have quite the power it did when I was a kid. But its younger, more manicured, less well-read sisters are dangerous. And I am stuck with them till I die.

Adios, c-ya, good-bye man-o-sphere

Paul Elam · 5 September 2012 · Archived copy · Original

Recently Roosh wrote an article proclaiming that the MRM was dead. It was the kind of piece that even 6 months ago I would have likely allowed to immediately bait me into a response article. And it was so full of fallacy and self-promoting claptrap that I would have had some fun doing it.

But that was 6 months and about a million years ago.

It was at a time when I still felt connected in some way to the phenomena we sometimes call the *man-o-sphere*. We were, in days past, a loosely associated collection of thinkers and writers, who at times shared some mutual ambitions to improve the state of men and boys, and often tore at each other like siblings reared in a whore house. It was stimulating and often messy, but it helped pass time in a world where waiting on progress for men was like waiting for a raise from a cheap boss.

But in case anyone hasn't noticed, things in *the sphere* have changed a lot in recent times. Ferdinand Bardamu, after letting *In Mala Fide* devolve from a rigorously thoughtful source of counter-theory into a cesspool of white supremacy and anti-Semitism, mercifully checked out for good.

What remains, *with some few exceptions*, are not worth mentioning by name. There are some collections of decent writing, squandered by rudderless, self-serving management with no interest in activism. They serve a purpose, but not a cause.

And then there are the PUAs and Gamers, about whom this will be the last time I write, or that will ever again appear in an article on this site. They are comprised mostly of men who bear the deepest afflictions of a fatherless culture. Abandoned to feminist governance by their male elders and bereft of masculine guidance, they have been dropped into the solipsistic void that was the only existence feminism ever could have offered them outside direct servitude. Stripped of values and consciousness and the ability to be circumspect, they have turned feral; so unable to form community or embrace brotherhood that they have shrugged off the desire for either.

I don't blame them, given the way they were fucked out of relevance. They never had a chance. They are the walking wounded; the children left behind from a sexual war in which their fathers refused to fight. I have been

personally wrong to have engaged in conflict with them when I could have, should have, been working harder to provide them an alternative.

I aim to remedy that mistake.

The very expression, man-o-sphere, implicitly paints an image of connectivity; of shared purpose and identity. Aside from distaste for feminism, which anyone capable of critical thought will share, there is no real or abiding connection; no universality or even commonality, and that lacking manifests in how we tear ourselves, and each other, down, and always have.

In the comments of the Roosh piece I mentioned at the start of this article, there came a summation from zed, who has studied this society longer than most all of us, and longer than some of us have been alive. It is most sobering and well worth posting here.

> **I see this same argument raging a couple of dozen places around the net right now. It appears that men are Balkanizing into half a dozen "tribes" of mutually hostile social, cultural, and political values.**
>
> **It is that phenomenon alone which accounts for the fact that no coherent Men's Rights Movement has ever gelled. Terms get flung around with no agreed-upon definition behind them. If MRAs were a political party, we have spent the last 40 years arguing over what our platform should be.**
>
> **For someone who understands politics, that should not be surprising. The favored method of the human race throughout history for resolving such conflicts over what people believe is to reach for the guns – and before guns were invented, spears, knives, swords, and clubs.**
>
> **In the US, slavery existed for 300 years before it got ended by the bloodiest war in US history. It took a lot of Abolitionist Activists dying to even reach the point where the war broke out.**
>
> **Pointing out that MRAs have not made much progress because they have not already solved the problem politically without having to resort to the ultimate form of activism – war – is silly.**
>
> **There have been tons of good MRAs over the years doing what they could to make a difference – without guns. Every last one of them got taken down by the very men whose rights those MRAs thought that were fighting for.**
>
> **A guy like Paul Elam stands up, tries to do something, and "men" from all over the place attack him because 1) he is not doing things exactly like they would do them, if they had done anything, which they never do, and 2) he hasn't already solved the problem so they wouldn't have to be bothered with it.**
>
> **I quit being any sort of MRA because I got so sick to death of having to argue with men over how to split a hair 10,000 different ways. I got so sick of listening to armchair quarterbacks bitching that the free beer wasn't cold enough, that I quit serving it at all.**
>
> **With a handful of people and a little spare change, Paul Elam has launched the most successful Men's Rights initiative to date. Do "men" appreciate that? Hell no!**
>
> **Instead of pitching in and adding their own "activism" to his effort, men just pick at him and piss him off enough that he feels the need to come over here and defend what he is doing to the very group he is doing it for.**
>
> **If "men" were a football team, the opposing team would not even have to put anyone on the field because they spend all their time and energy tripping their own ball carriers instead of blocking for him.**
>
> **What I don't get about "men" is why – if they are so certain that their way is the right way – they don't just go do it and leave everyone else alone. Instead of spending their time doing what they claim they believe in, they spend it attacking every man who is not a clone of them.**

> **There are lots of good MRAs, but there is no MRM. Men won't allow one to get formed, because every time some MRA starts to get some traction, other men take him down.**

While I appreciate zed's very kind words about me, that isn't why I reposted his thoughts. I did it because reading them was a personal turning point. It was the point that just accepted the fact that a handful non activist, essentially blue pill bloggers, and their blue pill acolytes, are as useful to the idea of an MRM as eggshells in an omelet.

The man-o-sphere is worthless to men's rights *activism*.

The man-o-sphere itself is a misnomer, a façade hidden behind an illusion. Looking for unity or support or action in that non entity is nothing more than looking for water in an empty bucket. Similarly futile is the idea that friction or conflict with those ghosts is detrimental to the cause. It isn't detrimental because these men have nothing more to do with the cause of men's rights than feminist bloggers or volleyball coaches. Pearl clutching over a badly needed division between them and activists is foolish. They are just another, and a comparatively minor, source of attempts to bring us down. We do not have to be bothered with them, even if we are advocating on their behalf.

If there is a real men's movement that will spring from the online world, it is here and nowhere else.

In fact, we already see it happening. But continuing to buy into the false unity of a non-existent entity will only slow us down.

I have always taken care, and still to, to point out that AVfM is not synonymous with the men's movement. And after mulling this over one more time of thousands, I am really glad that I have taken this approach.

I don't know what the men's movement is, in all honesty. I don't even know that it exists. But I do know what AVfM is. And I know we have created a culture here that is moving toward a bona fide movement. I know we are prone to occasional squabbles, but the circular diatribes outlining 10,000 ways to split a hair, the ones that drove men like zed to wash their hands of other MRAs, are not part of the program here.

We have succeeded here because we do not allow other men to come in and drag us down with whatever they imagine their justification or "better way" to be.

We don't allow our writers or supporters or other activists to be personally insulted. We invite everyone with better ideas than ours to prove it by doing them, or to find the donation button so we can do it, or hold their silly tongues. We systematically ban people who are not here to support our growth because that is the only way among men it can be done.

We recognize, as zed surely does, that the majority of men will always be their own worst enemy, so we let the minority of men (and women) who are cognizant enough to overcome that stupidity to carry the leverage of authority here.

And it is working. We now have a robust community of men and women who are starting to make it happen on the ground.

Now we can move ahead with that, the few with a fighting chance at changing the world in spite of the many, by refusing to try to drag dead wood with us as we go.

Injustice in Delaware – Part IV

Dean Esmay · 5 September 2012 · Archived copy · Original

Finally on September 1, 2012 Tiffany Marie Smith, serial false accuser was arrested. Two proven false reports in 2010 that the Delaware Department of Justice were aware of have still been ignored, but finally the Dover, Delaware Police did the right thing and took police action on her most recent spate of false reports.

Tiffany Marie Smith began her criminal false reports with simple lies, going back to January 26, 2009. Her lies were not investigated by Delaware State Police (DSP) Troop 3 before they ran to the obliging Magistrates at Justice of the Peace Court (JP) and got rubber-stamp warrants. Tiffany was thus encouraged by how easy it was to use the police as a tool to harass and cause fear and alarm and financial and emotional damage to Gordon Smith. She escalated beyond simply lying to police to producing false evidence, conspiring with others to commit her crimes and sustaining injuries to frame Gordon Smith.

January 11, 2010, Tiffany called 911 and reported that Gordon crouched by her car in the parking lot and that she was frightened. The reality was that she had come in a friend's car and arrived before Gordon. He didn't know what car was hers and had gone outside, after meeting her at a fast food restaurant to play with his son. He went to the parking lot to wait for his ride and when he went back in she told him she had called the police. (911 on speed dial) A simple lie didn't work, that night, with the local town police department, so the next day she expounded on the event in a petition for a ex-parte Protection From Abuse order. ("ex-parte" meaning Gordon was not allowed to be present to defend himself.)

January 13, 2010 Tiffany reported to police that a call had been placed by Gordon that he did not place. She showed Delaware State Police an incoming call in her call log from a blocked number and played a voice mail allegedly from Gordon. He never found out if it was someone else on the voice mail recording or if she fabricated evidence by recording a prior message and playing it back into a new message to frame him. It wasn't him that called her. Tiffany had graduated from depending on simple lies to creating false evidence.

That case never went anywhere because he was arrested for violating the ex-parte protection order (PFA) when he had not been served the order and didn't know it existed. It was supposedly a "clerical error" that he was entered into the criminal information system as having been served. Gordon was arrested and taken to Vaughn state prison for twenty hours despite being bailed out within about an hour of his incarceration in prison and despite family court employees realizing the error and trying to get him released. The record was expunged but the nightmarish experience can not be expunged from his mind.

January, 26, 2010 Tiffany made another false allegation based on a call from a blocked number. This time Capitol Police didn't hear the voice mail allegedly left by Gordon but based the charge on the phone log of when the call was received. This was the first proven false report because at the time Tiffany called herself or had someone call from a blocked number, Gordon was in the courthouse, the Kent Family Court, on video surveillance, in a room full of other Respondents, under the watchful eyes of court employees, Bailiffs and Capitol Police. He was not on a phone at the time Tiffany Smith received a call from a blocked number. That is a false report to police. Deputy Attorney General Chris Parker did not drop the charge until the day of trail. Tiffany had moved to Georgia and didn't come back to testify to her false report, although she is no stranger to perjury and has been proven to lie under oath. She knew by then that Gordon had been at the courthouse and could prove he didn't call anyone. Deputy Attorney General Parker did not have Tiffany charged with a false report. Parker fined Tiffany $50 for failing to show up for court to testify. This was the first false police report that could be proven to be a knowingly false report to police, but Tiffany Marie Smith has not been charged for it.

July 16, 2010, Tiffany calls Delaware State Police (DSP) Troop 3 and reports Gordon called her and she had told him not to call but he had been making numerous calls and sending text messages. They get a warrant for phone harassment. They did not check her phone log because he hadn't called or texted her in weeks. Or did they check her phone log and find calls or texts that did not come from him? (Here's an app for bogus evidence.) Gordon had

not talked to her since June 28 for her to have the opportunity to tell him not to call. Delaware State Police called Gordon after getting the warrant to tell him he was wanted. Gordon told them he made one phone call and there was no Protection From Abuse prohibiting him from calling the custodial parent of his little boys. He told Delaware State Police that he was on his way to Georgia and would come in to be arrested on the warrant after he got back to Delaware. (See: Injustice in Delaware, Part I)

July 22, 2010. Tiffany had gotten an ex-parte PFA after the July 16 phone call and warrant. Gordon was in Georgia and didn't know about a PFA order. He had not been served yet. That day he went to Wal-Mart and picked up money sent by moneygram from FLAIR to cover expenses and got a ride with two other guys going to Washington, DC to attend the annual Family Preservation Festival.

Tiffany called DSP Troop 3 and showed them a letter that she said she found on her porch. She didn't know what Delaware State Police knew, that Gordon was in Georgia. The letter said "Bitch you filed a PFA, I'm going to fuckking kill you and the boys" (In court she testified it said "my boys"). The Delaware State Police knew Gordon didn't write the letter and did not apply for a warrant for Gordon. They also didn't investigate it as a false report. (Attempt to frame-1st threatening letter) Tiffany was now producing or causing to be produced fabricated physical evidence for police. This is another escalation in her efforts to have Gordon falsely arrested and imprisoned.

August 9, 2010 Tiffany calls DSP Troop 3 at 1:02PM an reports that she just saw Gordon and a friend at her home in Hartly, Delaware at 1 o'clock. Delaware State Police get a warrant for violation of a protection order. Gordon is arrested at which time his friend produced a receipt signed by her and time stamped 12:41 that shows they were in Camden, Delaware. The fast food restaurant they ate at is 28 minutes from Tiffany's house per Google maps. (Second proven false report) Tiffany was not arrested for this well documented false report. It would have been a slam dunk conviction. She and her sister Morgan Evans and then boyfriend Bill Merson lied to Delaware State Police and in court testimony. The physical evidence, receipts and video, contradicted their lies. Evans and Merson were never arrested for conspiracy, being accessories to the crime of false report or felony perjury. This is a further escalation in her criminal activities to involve third parties and this is the second false report that is proven with physical evidence.

August 12, 2010 Tiffany sees Gordon and a friend at Walgreen's. She and her then-boyfriend, Bill who lied about the August 9 incident, go to Dover Police Department and report that Gordon saw them driving by and followed them on foot to Walgreen's and that he and and a friend followed them in a car when they left the store. Dover Police get a warrant for felony stalking and violation of a PFA. Gordon is arrested. In reality Gordon was meeting a friend at Walgreen's, where his friend wanted to stop to make a purchase for herself. He was surprised to see Tiffany come up the aisle. Gordon and his friend went directly to the Dover campus of Wilmington University where they had to submit a form before 5 PM. He didn't see Tiffany's car in the parking lot when he got there and in fact she, apparently, was in her boyfriend's truck which Gordon had never seen and couldn't identify at that time.

September, 2010 Tiffany reports to a local police department that on June 25 Gordon sexually assaulted her. The officer investigates and calls Gordon to discuss the criminal complaint. The officer determines that there is no probable cause to arrest Gordon. He does not arrest Tiffany for filing a false report.

Then we come to the recent false reports; July 28, 2012 Tiffany reported that Gordon said the would kill her. August 13, Tiffany reports threatening note, August 18, Tiffany reports threatening note, August 24 Tiffany reports threatening note, August 28, Tiffany reports physical assault. All false reports. Police have charged her with only three of these five falsifications.

Now that Tiffany Marie Smith has been arrested for three false reports, some think that the story is over. But we are not yet at a happy ending. The Delaware Department of Justice has still to this day refused to have Tiffany Smith arrested for the verifiable false reports of January 26 and August 9, 2012. The false report of August 9 involves multiple counts of crimes and additional parties that are criminally culpable.

Delaware State Police took the August 9, 2010, false report to Deputy Attorney General Chris Parker and he turned his back on the obvious false report. He failed, in his official capacity as Deputy Attorney General to Beau Biden to protect a citizen from harm. He is the same Deputy Attorney general that prosecuted Gordon on the false report of January 26, 2010. Parker knew or should have known that charge was a false report, with Gordon on video not making a call at the time alleged by Tiffany that he had called her in violation of a protection order. Parker should have had Tiffany arrested then. If the Department of Justice had done their job then Gordon would never had to experience the recent hell he has been through since July 28. They failed in their duty.

This is not just a woman who lies about incidents which never happened. This is a woman who frequently fabricates evidence that on the surface, barring contradictory physical evidence, establishes probable cause for arrest and could cause a false conviction. Falsified evidence could have resulted in Gordon going to prison. That, had Gordon not had his own civil rights violated by being put on "probation" and GPS monitoring despite never being convicted of anything, she might have gotten away with. This is a woman who has been proven to conspire with others to lie to police and testify falsely to frame an innocent person for crimes he did not commit.

Tiffany Smith is a very dangerous woman.

In New Hampshire, prosecutors know how to deal with women like this–see New Hampshire vs Ruggiero. In New Hampshire they take them off the street. That is known, in criminology, as direct deterrence. It also sends a message to others doing the same thing or contemplating similar crimes. That is known as indirect deterrence.

Tiffany is in Delaware where they have so far given her a pass on crimes that in New Hampshire would have already sent her to prison. Will the Delaware Department of Justice finally hold Tiffany Smith accountable and punish her for her crimes, or will she get a slap on her wrist and be free to resume her crime spree? Will they look back at the proven false reports from 2010 and finally charge her for those crimes? Will Attorney General Beau Biden's office drop the ball again? We will be watching to answer those questions. We don't have justice in Delaware yet.

Read Injustice In Delaware Part I and Part II and Part III if you missed them. See also Open Letter to Delaware State Police, and State Attorney General's Office by John The Other and Nurdy Dancing, Cop 101 Lessons for Delaware State Police by Dean Esmay, and Tiffany Marie Smith Behind Bars by Paul Elam, John the Other, and Nurdy Dancing to see how the story has unfolded in the last two weeks while we were preparing this latest update to our ongoing series to document what's been done to Gordon Smith and his two little children.

A note to MRAs. Gordon Smith is not just another blue pill man in trouble. He is one of us. He is also one of the founders of FLAIR and has worked diligently to reform family law as well as being an activist supporting reform to VAWA. He has a legal defense fund to acquire counsel for his upcoming trial, since at this point all the police action against him has destroyed his professional life and drained him financially. If you can, please drop something into his fund so that he has a chance at qualified representation for his continuing legal battles to see his children, see Tiffany Marie Smith fully answer for her crimes, and recover from his devastating financial losses. Give here.

Mr. theOther, I quit.

Girl Writes What & John the Other · 6 September 2012 · Archived copy · Original

Two weeks ago, I spoke to Derek Bedry, a "reporter" for openfile.ca, by phone. He alleged he was doing a story on the posters going up in Vancouver. We chatted for an hour on topics ranging from judicial reform to the effectiveness of polemical writing in human rights activism. Following that call, I might have said he is a journalist. Now, I'll say simply he writes for openfile.ca

To call his article a hit-piece is inadequate. To call it a bizarre and hyperbolic fantasy is inadequate. To be entirely honest, as I write this, I don't know what to make of Bedry's writing. Excrescence might be a suitable term.

But in keeping with Bedry's spirit of utter departure from reality, I will refrain from any attempt to polish this turd, and hand the floor to my intern, Molly Sãmmichhãmmer. Molly has been of invaluable service to me in her capacity as my general assistant, gopher, and sammich maker, and it's been a delight to hear her softly snoring from her basket at the foot of my bed since I took her on a few months ago. So without further preamble, here is Molly:

Thanks to Mr. Bedry's stunning investigative skills, I have discovered, to my considerable shock and dismay, that I am a novice member of an organization with terrorist ties and rape apologetical leanings. It's all right there in Mr. Bedry's opening:

"A poster campaign by a newly formed Vancouver branch of the Men's Rights Movement (MRM) has residents in targeted neighbourhoods taking to the streets and the web in opposition to the organization's links to terrorism and rape apology."

These are very alarming claims. So alarming, I immediately searched the article's body and footnote for links to the sources of these claims. Alas, I was somewhat dismayed by the fact that, no source for these alarming claims are offered anywhere in or near the article. But no matter. Mr. Bedry is a wonderful man, with his community's best interests at heart. I know this, because he says so, and given that he's such an upstanding, fair-minded citizen with such a strong sense of civic duty and justice, in his opinion, I'm prepared to take him at his word.

In fact, on further thought, I should probably thank him for not providing those sources, as it would be very uncomfortable indeed were I to check them and discover that ***I*** am, unwittingly, one of these terrorists. Suffice to say that I'm horrified to have learned that I've been making sammiches and folding the underpants of a known terrorist for the last 11 weeks! I plan to call the police about it, and the coast guard, the moment I'm done clearing away his supper dishes and fetching his slippers!

Mr. Bedry goes on to present a self-shot photo of a poster torn from a privately owned construction hoarding. Mr. theOther informed me that he has the permission of the owners of the property to post his misogynistic material. Who would have believed we would have a misogynistic construction company working in THIS neighbourhood? The caption states that "area residents, offended by their message, tore them down"

Offended by what message? Bedry doesn't say, but I'm very sure it must be something AWFUL. In fact, when Mr. theOther was occupied in the washroom a moment or two ago, I leafed through his poster pile on the coffee table and found what seems to be the offending poster, which reads, in part:

"Men's rights are human rights." Shocking rhetoric indeed. Admittedly the contested poster also reads:

You don't hate African Americans do you?

No, of course not, because you are a decent human being.

You don't hate Jews do you?

No, of course not, because you are a decent human being.

You don't hate gays or lesbians do you?

No, of course not, because you are a decent human being.

You don't hate women do you?

Of course not, you are a decent human being.

You dont hate men do you?

Do you?

Men's rights are human rights.

Still, it's one of those trick endings that make you think it's saying something it's not really saying. You THINK it's saying "Men's rights are human rights", but what it's really saying is that women aren't people. Clear as day, for anyone with eyes to read. I'm actually beginning to think it was a mistake to come work for Mr. theOther. He's a tricky sort, for sure, even if my basket is very comfortable.

This is the poster under dispute. The poster which Derek Bedry's reportage notes does "not believe the posters meet the community's standards". Very mild language on Mr. Bedry's part, if you ask me–this is hate speech, pure and simple. The more I read of this article, the more convinced I am that the phrase, "men's rights are human rights" not only does not meet the community's standards, it does not meet the criteria for simple human decency.

I find myself vehemently agreeing with the poster-tearer-downer who was quoted, "Obviously [sex equality] is a discussion we need to have out in the open, not with finger-pointing and trying to tear each other down." It's clear to me that Mr. theOther is trying to tear these poor people down, whose only crime was tearing down posters which they find offensive. In fact, in protesting the tearing down of his posters, Mr. theOther is virtually censoring these people!

The sentiments of a second poster-tearer-downer echoed the first: "It's really just an echo chamber of misogyny and hatred of women in general" echoed Jamie Jim Jimmy James Russel.

I'm starting to become very upset with Mr. theOther. He had me fooled into thinking I was part of a movement for equality, and here he is, censoring the echoes of these concerned citizens by exercising his right to speak! Sometimes a person's right to speak must be suspended, Mr. theOther, when more numerous and mainstream folks feel their voices are not being heard.

Mr. Bedry also reveals: "The MRM is known worldwide for it's connection with acts of mass violence."

Bedry's scrupulous research also such identified Men's rights notables Anders Breivik and Marc Lepine. I have since heard that other links to famous undesirables have been uncovered, to Charles Manson, Tim McVeigh, Jack the Ripper, Charton Heston, Mecha-Godzilla, and Ron Jeremy.

This clearly demonstrates the complete evil of bloggers and poster hanging misogynists in the MRM. Although there are rumors that Osama Bin Laden was sympathetic to the MRM, he didn't make the membership requirements, as he's not a privileged white male. However, his clear (possible) sympathy with MRM issues is damning indeed.

These are all very bad fellows, many of them unshaven, and I'm glad somebody finally told me. I'll be seeking help soon from the police, and possibly the Coast Guard. The sooner these devils are behind bars, where they can't put up any more posters, the better.

I've forwarded this article to Mr theOther's AVoiceforMen Radio co-hosts. Girl Writes What, who as I type these words, sits in a skype video window in the corner of my screen, drinking somewhat immoderately, and clutching her ample, heaving, generous and milk-white bosom at hearing the news of her affiliation with *known terrorists*, expressed gratitude to Mr. Bedry and his poster-tearer-downers at removing the scales from her eyes. She now sees Mr. theOther as the misogynist people-tearer-downer and censor-by-free-speecher that he is.

Dr Tara Palmatier, who co-hosts Paul Elam's Weekly radio show has been dispatched a copy of this article, and a

fainting couch. Well intentioned bystanders have loosened the good doctor's bodice and are applying tincture of harts horn beneath her delicate nostrils.

Typhon Blue, when reached for comment reported she had long suspected AVfM founder Paul Elam, and my ~~master~~ boss Mr. theOther – were both lurching hateful and violent misogynists. However, Typhon, in the interests of science, is determined to continue writing for the web site, and co-hosting AVoiceforMen Radio. A brave frontierswoman, clearly.

Bedry also notes the connection between Thomas James Ball and the MRM. Although unknown to virtually everyone in the world prior to setting himself on fire in an act of vile terrorism that caused much upset, inconvenience and discomfort to public officials, AVFM's posthumous publishing of his manifesto is clear evidence that they were in cahoots with him all along. I am equally certain, upon further readings of Mr. Bedry's article for the purpose of my critique, that appeals to violent protest and revolution within Thomas Ball's manifesto were redacted by computer glitch or administrative error.

Obviously it was not intentional, and this is a continued technical problem on the site, as the true intentions of AVfMs editorial mandate are to instigate violent overthrow of the government, and the rape and domestic enslavement of all women. Sammiches don't make themselves, you know.

For real academic expertise on the men's rights movement, Mr. Bedry interviewed feminist law professor Janine Benedet, who noted the MRM's recent success equalizing the legal process for fathers in divorces and custody battles. However Benedet regarded the MRM's attention focusing on keeping rape law consistent with criminal law as "disturbing". Adherence to legal due process is of course, creepy, in cases of rape. Any decent person can see that!

Benedet also stressed the importance of resisting the men's rights movement: "These groups are working really hard to turn back the clock"

Mr theOther, who has not given me an official comment to use in this article, did mutter under his breath: "Why isn't she wearing her house frock, the ignorant, impertinent slattern?" Or at least, that's what I imagine he muttered. It's just what a misogynist like him *would* say.

Another concerned citizen made it clear that the community knows how to deal with men who claim to not be rapists or monsters. Sylvania MacFurlong stated "I think we're responding with outrage, tearing the posters down, having a really visceral reaction to this." Clearly, the tearing down of posters in protest to Mr. theOther's attempts to silence and censor the mostly feminist community by protesting their tearing down of his posters, is the only rational response of concerned community members. "Because they are woman haters," MacFurlong added "a big part of activism in Vancouver is trying to build an alternative."

We certainly need alternatives to the claim that "men's rights are human rights"! Mr. theOther, you ought to be ashamed to say such a thing!

Vancouver's Commercial Drive neighbourhood is renowned for a welcoming, diverse and broadly accepting community. That diversity can only be protected by tearing down posters that upset the majority of the community. Any decent person can see that.

Mr. Bedry, I applaud your tireless efforts to inform the public about this menace to the common good. And I shall both call the police AND terminate my employment with Mr. theOther, as soon as I'm done running his bath.

[1] http://www.openfile.ca/vancouver/story/mens-rights-campaign-stirs-conflict-

AVfM Radio: the cost of violence

AVfM Radio · 6 September 2012 · Archived copy · Original

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The cost of violence is what makes it repellant. We imagine–as so called civilized human beings–that it is the negative outcome of our own potential violence on our potential targets that we seek to avoid when we reject violence both in principle and in practice. But this may simply be post facto rationalization. Rather than a higher sense of morals, it may be the cost in hazard of direct initiation of violence that shaped our civilized aversion to it, as well as the psychological ease with which we justify, excuse or simply don't even recognize as violence the initiation of violent force through a proxy.

Girl Writes What, John the Other and Typhon Blue will put the gloves on (the latex surgical gloves) and take a look at the finer details of the use of force's in enforcing often violent social norms, authoritarian coercion and rigorous preservation of an existing status quo.

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Somewhere in England

Paul Elam · 6 September 2012 · Archived copy · Original

Somewhere in England, something is…happening. It is there, just in the corner of your eye, nagging at you like something scratching in the night. It is at your feet, in the wrinkled folds of a dead leaf, or in the scent of a fresh bloomed flower. It is nestled in the pages of books on feminism, *all of them*, that line the shelves in the public library, and on the riveted steel underbellies of railroad trestles. It is on the concrete blocks of foundations and on the hardened faces of brick walls.

It is an idea that is rising up from everywhere, and nowhere. It is spreading, though the infrastructure of human consciousness. It is plain, and obscure, both disturbing to the comfortable and comforting to the disturbed. It is a source of anxiety for those made anxious by change, and by truth that is disconcerting, no matter how obvious.

Storms are not the breath of the gods. Disease is not the calling card of evil spirits. The world, no matter how some will wish, is not flat.

And feminism…is a hate movement.

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The writing is on the wall now, from the US, to Canada, to Australia, to the UK and beyond. The truth is growing and moving through the collective consciousness like a mist, permeating everything, impossible to turn away from, and to deny. Pass it around, gents and ladies. A revolution in human thought is emerging.

An industry of human damage for cash

John Hembling (JtO) · 6 September 2012 · Archived copy · Original

Barry Nolan seemingly wants domestic violence to continue without amelioration.

Or, possibly, he's simply too stupid to be taken seriously. However, I don't think that's the case.

At the start of September 2012, Nolan published an article in Boston Magazine, opening with an item of naked fear mongering.

> **Angry, radical men's groups believe males are being victimized by out-of-control judges and politicians. They're wrong and they're dangerous and they need to be stopped.**

There's that emotional hot button again, the claim of danger and the cultivation of fear.

Contrasting Mr. Nolan's idiotic lies, a small detour into another oppositional ideologue's attack on the MRM is worth revisiting.

"It should be mentioned that the SPLC did not label MRAs as members of a hate movement; nor did our article claim that the grievances they air on their websites **– false rape accusations, ruinous divorce settlements and the like** – are all without merit." [1] (emphasis mine)

Arthur Goldwag managed dropped this admission in his backpedalling after being pasted by Reason Magazine, Business Insider and the American Spectator for the SPLC's irresponsible fear-mongering about the MRM of last year.

Barry Nolan's moronic fantasy that men are *not* "victimized by out-of-control judges and politicians" depends on a readership completely out of touch with the universally known reality of anti-father bias in family courts.

According to Nolan about the MRM : "They're wrong and they're dangerous."

I guess old Barry doesn't have any male friends, or perhaps, none of them have been divorced. Must be a small circle he travels in. Of course, Nolan's piece vacillates several times between sanity and hysteria. He describes several father's rights activists who, concerned by the anti-male bias they've witnessed in the family court system, each regularly participate in meetings of the Massachusetts Governor's Council.

And hold on to your socks, these terrifying father's rights activists oppose anti-father policies and rulings. Oh no. Quoting Nolan, "One thing the Fatherhood Council is particularly concerned about is restraining orders, which it insists are used in a way that's biased against men."

Nolan paints a picture in which this claim is outlandish. An outrageous fantasy of restraining orders issued frivolously, abused, weaponized against innocent men.

He apparently counts on a total disconnect from reality in his readers. Mis-use and abuse of restraining orders is so well known that a google search returns scores of articles on the topic[2][3][4][5]. The problem is an old one, and even fellow bostonian and libertarian feminist Cathy Young[6] has written about it.

Nolan's commentary on the political success of men's and father's rights activists steers the predictable course of reiterated feminine victimhood, and the tiresome lie that the small successes of these activists have an aim of placing women into danger.

The Duluth Model, a popular approach to domestic violence, relies on a false and cartoonish model of partner violence, that violence has one sex, male, and that victimhood has the other sex, female. The pretend picture of women only victims is of course very effective as an emotional fund raising tool. However, opposition to a model

which recognizes only half the perpetrators and half the victims is doomed to inadequately address the problem, but it will keep filling shelters with victims.

A one-sexed one directional approach to domestic violence makes about as much sense as fighting a building fire by only spraying water on north or south facing walls, and letting west and east facing walls burn freely.

The recently stalled renewal of VAWA has in Barry Nolan's narrative a motive of justified battery against women. In reality, the bill was stalled due to the republican party's apparent objection to the inclusion of lesbians, gays and bisexuals, but it is the abrogation of legal due process – and the incentivization of fraud by both claimants and prosecutors — which men's activists most strongly object to. The previous version of VAWA has so much legal and financial fraud built into it that identifying one set of problems is beyond the scope of any single online discussion.

Observing that domestic violence in the real world is most commonly reciprocal, Nolan manages to spin the fact that in female initiated violence women are most often injured, as if this is justification for injury. The abject depravity of this characterization exceeds description. Quoting Nolan: "In other words: She was asking for it, officer."

Not in *other* words. Only in Barry's words.

Nolan lists a number of successes in the activism of Fathers and Families and the Fatherhood Coalition, but lacking a rational rebuttal – elects to cultivate fear. Opposition to unjust and easily abused legislation is characterized by Nolan as removal of women's protection against violence. Naming a Massachusetts statute, Nolan portrays it's accurate description in the colors of hysterical hyperbole.

> **The fundamental idea behind 209A is that men are inherently batterers and women are fundamentally victims.**

Absurd as such a view on domestic violence sounds, like many other laws built on the Duluth model of DV – this is an accurate picture of much current DV legislation

Barry Nolan also goes goes back to the source of sensationalist fear-mongering at the ever-more-credible SPLC, noting that "men's groups are having successes like this all over the country. Citing Rita Smith of the National Coalition Against Domestic Violence who apparently told the Southern Poverty Law Center's Intelligence Report that such groups have 'taken over the courts' ".

This bit of hyperbole aside, father's and men's rights groups have succeeded in gaining a legal voice, which is appropriate in a functional society. Compared to previous exclusion of anyone besides gender ideologues, this is a great improvement, but the legal travesties played out against men like Vladek Filler and Gordon Smith are sadly typical in a deeply broken legal system requiring continued attention.

Nolan manages to portray small successes opposing legal corruption in terms of imminent disaster. "They [men's rights activists] have been able to get custody evaluators, mediators, guardians ad litem, and child protective service workers to believe that women and children lie about abuse."

Imagine the horror, the evil, frightening and dangerous MRAs convinced CPS workers and court officials that some women lie about abuse. Of course, we all know women do not lie, they simply cannot lie, because they're not really human beings, but perfect pure creatures of divine aether.

The bad men must be stopped! Legal reforms in which men and fathers are afforded consideration as humans with rights must not continue! Somebody, think of the children!!!

But like a good-cop, bad-cop routine, where both rolls are played by the same hammy actor, Nolan breifly takes the responsible citizen tack, creating plausible deniability for himself. Claiming in a moment of apparent opposition to his earlier fear-mongering that "It's true that the family courts should be better staffed, and better trained to sort out

the truth, assess the risks, and ensure that kids are kept safe, happy, and healthy. And men's groups certainly have every right to try to change the law. That's how democracy works". And of course, there is no "war on men".

In the next paragraph of course, the fantasist is back. Nolan claims that: "women's groups" need to wake up and get involved, which they've apparently been slow to do.

There are two lies here, one of which is obvious. The known anti male bias in family courts didn't happen by accident, it is the result of decades of vigorous activism. But Barry's second lie is the use of the term "women's groups". The implication is that women's and men's interests exclude each other, and that fathers or men's rights activism is hostile to women, or children or their human rights.

Doubling down on the implied lie, Nolan cites Toni Troop of Jane Doe Inc., a Massachusetts domestic violence advocacy group using the Duluth model of DV. According to Troop: "People see through their rhetoric and their repeated attempts to undermine safety for the real victims of domestic violence."

I was not, until reading Nolan's excellent and completely truthful reportage that the men's rights movement, or indeed, my own activism was built on "repeated attempts to undermine safety for the real victims of domestic violence".

Well shit, I guess we should all stop doing that, and instead, take up hobbies. Knitting sounds nice.

Nolan re-iterates his double lie that the human rights of women are in danger from MRAs, and that gender ideological activists haven't dominated family law and domestic violence law for decades.

"More women's and mothers' groups need to start attending these meetings and demanding a seat at the table"

The unstated equivalence is that gender ideologues and women are the same thing. Women happen to be people identifiable by their sex, the doctrine commonly using the label of feminism is an ideology; a thing formed from ideas. Ideologies and people aren't the same, but Nolan apparently can't tell them apart. Many father's rights activists happen to be women.

And in case he hasnt made himself clear yet, Barry quotes Mr VAWA himself, repeating Vice President Joe Biden's flowery and dishonest emotional hype.

> **Violence against women reflects as much a failure of our nation's collective moral imagination as it does the failure of our nation's laws and regulations…it deserves our profound public outrage.**

As ever from ideological thinkers, in mention of violence or of domestic violence, the limiting clause is invoked. "against women".

Although Nolan himself noted earlier in his article that DV is commonly bi directional and reciprocal, the fiction to be preserved is that women are the sole victims, and men are the sole perpetrators. This is the Duluthian view – the one guaranteed to tap into protective instincts from men and generate donations, but also guaranteed to continue the problem of violence by addressing it with a nonfunctional model.

According to Nolan, it's time after 20 years of VAWA to become outraged "again". In fact, it's 20 years past time, because those who've controlled the policies of family courts, of VAWA-funded laws and who've shaped decades of public messaging on domestic violence with a known fiction did so to keep the funding. And that has kept the violence flowing.

That is the result when ideology is placed in primacy over evidence, and violent behavior is enabled and justified by gender ideologues whose salaries depend on perpetual female victimhood, and the narrative of "male violence". Giving the problem of partner violence a sex is a sick game of pretend, and it produces real human carnage.

The outrage Barry Nolan calls for is entirely appropriate, but misplaced, and decades late to arrive. And the fear he

seeks to cultivate is appropriate for those whose comfortable jobs depend on maintenance of a one sided fiction of male evil and the saccharine sickly fantasy of women as not fallible humans like the rest of us, but perfect, sweet eternal victims.

And to the politicians, the court employees and officials who continue to operate from ideology rather than evidence, and maintain a corrupt, broken system pouring damage, pain and destroying lives of individuals and families, Yes, Nolan is right when he says be afraid.

[1] http://www.splcenter.org/blog/2012/05/15/intelligence-report-article-provokes-outrage-among-mens-rights-activists/

[2] http://www.expertlaw.com/forums/showthread.php?t=22828
[3] http://www.expertlaw.com/forums/showthread.php?t=64948
[4] http://www.massoutrage.com/ma/restraining-order-resources/fighting-false-restraining-orders/
[5] http://www.mishpattsedek.com/Docs/VAWA-Restraining-Orders.pdf
[6] http://www.batteredmen.com/youngres.htm

Cutting to the chase

Peter Lloyd · 6 September 2012 · Archived copy · Original

Why the latest severed penis crime proves that domestic violence against men STILL isn't taken seriously (and that women are no less dangerous).

Earlier this week, MailOnline detailed the story of Huaman Julia Muńez: a Peruvian woman arrested for cutting off her boyfriend's penis and flushing it down the toilet.

Her defenceless victim, 46 year-old Ramon Arias Apayco, suffered the violent assault while sleeping in a hostel.

Currently in intensive care, he will no longer be able to urinate without medical intervention, enjoy sex or father children. The reason? Infidelity. And suspected infidelity at that.

Immediately, the story went viral. News sites across the world re-reported it – some sympathetically, others with glee, as if this terrible assault was karmic revenge for all the hideous sex crimes committed against women since the beginning of time.

It's not. It's an extreme form of sexually-related domestic violence – and something which is increasingly common for men across the world.

Last year, Katherine Kieu Becker was arrested in California for drugging her husband's dinner, tying him to their bed and severing his penis before destroying it in a garbage disposal unit. When police arrived she told them "he deserved it". Why? Because he'd asked for a divorce.

In December 2011, 70 year-old Virginia Valdez was detained in Los Angeles for savagely attacking her husband's genitals with industrial scissors. She will now answer to charges of assault with a deadly weapon, spousal abuse and mayhem.

Prior to that, in 2004, Liverpudlian Amanda Monti was jailed for ripping off – an attempting to swallow – one of her ex-boyfriend's testicles, simply because he rejected her advances at a party.

And in April this year, Sinead Walker from Bath was arrested for trying to tear her ex-partner's penis from his body with her bare hands. The unprovoked attack, which was also reported by the MailOnline, happened while her victim was already making a desperate 999 call for help.

Although these cases seem rare – and people will argue that they pale in comparison to attacks suffered by women – the reality is very, very different.

In Thailand, rates of penis removal are so high that doctors are having to specialise in re-attaching severed organs – assuming that patients don't die of blood loss first. If these victims were women with destroyed vaginas, there'd be an outcry.

This is mine. Especially as these vile crimes have nothing to do with self-defence or survival. They're about women assuming a right to avenge a broken heart.

The same mis-guided belief, I assume, that violent men feel when they throw acid in their ex-girlfriend's face.

The difference is, however, that society rightly condemns violence against women – but not men.

I was a 12 year-old boy in 1993 when Lorena Bobbitt became an icon for slicing off her husband's penis because: "He always have [sic] [an] orgasm and he doesn't wait for me to have [an] orgasm. He's selfish."

The price she paid for this? Not a single day in jail.

The message it sent out? That men deserve everything they get for having the bad taste to be male.

As a child, this incident – and how she escaped justice – resonated with me. Not least because it was celebrated.

Intelligent female figures like Jo Brand joked about the matter, creating a culture which cheered violent women.

As someone who was bullied by girls at school (because they knew I ethically couldn't – and wouldn't – hit back), I could see the manipulation of my gender on a micro and macro level.

Nineteen years on and nothing has changed. Men – like the boys who will grow up to be abused men – are still fed the same sexist mantra that I was at 12: 'hell hath no fury like a woman scorned'.

This is particularly dangerous when women they'll share a bed with believe it.

Twelve months ago, while talking about Katherine Kieu Becker's case on live television, Sharon Osbourne claimed that it was "fabulous". The next day, she was forced to apologise trough gritted teeth – but clearly had no idea why her comments were so wicked in the first place.

And this is the root of the problem: dangerous ignorance.

Not least because official statistics prove that men are almost equal victims of domestic violence.

According to charity Mankind Initiative, for every three victims of partner abuse, two will be female, one will be male. Likewise, one in six men and one in four women will suffer domestic abuse in their lifetime.

Despite this, the lion's share of resources – including government funding – only ever serves females. In fact, most shelters actively turn men away.

Don't believe me? Ask Erin Pizzey – the woman who, in 1971, founded the world's first-ever domestic violence safehouse. A heroine, she herself had to flee Britain after radicalised feminists sent her death threats for saying that men also suffer abuse. Something which is backed up by fact, after fact, after fact. And death, after death, after death.

The added proof that lesbian relationships experience near-identical rates of violence to heterosexual ones is further evidence that women also communicate with their fists.

But society continues to fail us by turning a blind eye. Apparently, us men already have it too good. Try telling that to Ramon Arias Apayco and his family who were weeping on Peruvian TV.

Yes, my comments will be ridiculed and rejected, but all inconvenient truths are at first. My main hope is that all victims will be offered the protections they deserve: regardless of gender.

Hopefully, in light of this week's latest tragedy, the law will deliver a clear message that domestic violence is no less horrendous when the attacker is female.

But, if it fails to – like it famously did in 1993 – then myself and other men's activists will have to step in and fight back.

After all, that's basic self-defence.

This article is also available at mailonline.uk

Things might be different tomorrow

Rod Van Mechelen · 6 September 2012 · Archived copy · Original

Sometimes we need to remind ourselves what wonders the future holds in store for us to keep from getting too depressed and worn down by the bigotry and problems of the present.

Paul was awake. Like a light switch. One moment he was deep in REM, the next his eyes popped open. Idly he toggled on his intraocular display and checked diagnostics. It showed all systems nominal. Even after almost five years, Paul still took youthful delight in the capabilities of his cerebral cortical implant. The spintronics chip in the implant was no bigger than a hair, yet it had more computational power than a thousand of the old personal computers at the beginning of the 21st Century. Five years since he had gotten his implant and it still seemed like the stuff of science fiction. Waking up fully refreshed and ready for another 23-hour-day after only an hour of "sleep" was no fiction, however, and Paul had work to do.

Uplinking to the web, he pinged JtO and found him already at the studio.

"Hey buddy," JtO responded, "are you going to sleep all night?"

Paul smiled. Nobody needed much sleep anymore. "I'll be over after I shower."

"Shower?" JtO snorted. "Decadent beast!"

Paul chuckled as he broke the link. Nanoengineered graphene clothing made bathing unnecessary, but he allowed himself the luxury of a real shower every few days. As he relaxed in the hot spray he toggled on the intraocular display again and picked out working grays to wear for the day. The 3-D printer was just finishing as he stepped out. Dried and dressed, he went to the kitchen and gulped down the nutritionally perfect smoothie that was waiting for him there.

Ready to go, he ascended to his living room and out the front door, where he paused to admire the heavily forested landscape. Ever since monolithic domes became popular replacements for the relatively flimsy and wasteful stick frame houses, millions of people had opted to put the bulk of their living areas underground. Many neighborhoods now looked more like parks or even pristine wilderness than sprawling suburbs.

Paul considered then discarded the idea of running the more than 10 miles to Karen's GWW Studio Productions facilities. With the youthful and athletic physique afforded by modern longevity technologies, he often went running for hours at a time just for the joy of it. But today he was in a hurry, and activated his Lit C-17 Motorcycle. As the gyroscopes hummed to life and the stand retracted, he opened the door, settled himself in the comfortable seat and glided down the driveway.

Over the years, Lit had gone through several series, but the C-17 was his favorite. Unlike early versions, it could seat two abreast, and with the custom installed ultracapacitors fully charged by the onboard E-Cat reactor, he had an effective range of 20,000 miles between "fill ups."

Once on the highway headed toward town, he let the autonav take over. He was in a hurry, but if he cranked it up to 300 KPH he was liable to flash though town before he could stop. And besides, he wanted a few minutes to review the night's work ahead, and brought up a visual of the preparations to be made for the morning shoot.

Following the Singularity, all forms of bigotry-including what used to be considered politically correct prejudices like the feminists' sexism-had fallen into disrepute. In the almost 30 years since then, few remembered what it had been like for the early proponents of Equalitarianism. Their names were remembered. Men like the gentle but redoubtable Warren Farrell, the irascible Richard Doyle, Fred Hayward, David Ault and many others. Women like Christina Hoff Sommers and Cathy Young, Lisa Scott, Typonblue and GWW, whose studios they were using. But to most people, with the exception of present day mogul-celebrities like GWW, they were little more than names in the archives. AVfM intended to change that with a docudrama about the early days of what later historians called

the Equalitarian Movement.

Much had changed during the century from the 1960s to the 2070s. It all began in 2014 when biotech companies first subdued and then began to take control of viruses. After they eliminated all of the viral diseases, they began to engineer viruses to extend and enhance life. Next were the breakthroughs in spintronic chip technology that led to the creation of VI: virtual intelligence. It fell short of the original goal to create a self-aware artificial intelligence, but people still thought of them as self-aware, and often treated them like real beings, if not friends. Virtual intelligence was that sophisticated.

The VI's were capable of intuitive leaps by design. This, coupled with breakthroughs in ultra-capacitors and what used to be called "cold fusion," gave scientists the resources they needed to make more breakthroughs in just a few decades than in all of human history prior to that time. Like the Zero Point Module, matter transmutation, the elimination of hunger, poverty and disease. Together, these caused a counter-intuitive decline in the global population that eventually became permanent as billions moved off planet to colonize the solar system.

No longer saddled by the need to engage in the "daily grind," it didn't take long for humans to gorge themselves on gizmos, gadgets and distractions of every kind. But after a while it all got to be too much and most sought to use the array of advances to cut down the clutter of daily life, celebrate simplicity and engage in more fulfilling pursuits. Among other things, this produced the development and widespread adoption of the cerebral cortical implant.

Paul smiled at that. With an effective IQ now of over 800, it was almost hard to remember why some things used to matter so much.

In a world of abundance, when anybody who wanted could join a colony to suit their beliefs, or start one of their own, or even fly off into deep space for the modern equivalent of a "walkabout," war was a thing of the past. Politics, a hobby for some, was largely ignored by the majority. Oh, nation states still existed, but their focus was more cultural than political. And since most adults had a cerebral cortical implant, which could translate any human language, communication no longer posed a barrier.

Paul broke out of his reverie as the C-17 angled off the highway. He disengaged the autonav and drove the few remaining blocks to the entrance of GWW Studio Productions, and pulled into a parking space next to JtO's classic C-14. After GM filed for bankruptcy and "cold fusion" and ultracapacitors made gasoline engines obsolete, the Lits became very popular.

Karen's GWW Studio was one of the few facilities in town to have several buildings above ground. They were necessary, she had once explained to him with an expression of wry patience usually reserved for a parent explaining the obvious to a small child, for the outdoor scenes in her many dramatic and documentary projects.

After sunrise, they were going to need that for a depiction of one of the many feminist protest marches. This one was of what had been called a "slut walk." Paul laughed. The idea that women might need protection from men was a concept foreign to anybody born after the Singularity, when it was no longer possible to lie about criminal behavior. And with life expectancies now being counted in centuries rather than years or even decades, the concept of modesty had changed so radically that the word "slut" had lost all meaning. He had no doubt that most would view the slut walk scene with the same amusement that audiences of a bygone era had enjoyed as they watched Charlie Chaplin elude the Keystone Kops.

"Yes," he thought as he descended the stairs to the front office, "life is good."

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This kind of future is possible. We face many challenges. The most daunting, however, are social, cultural and political. Scientists and engineers are making incredible progress to develop most of what I describe in the short scene above, although I'm not yet persuaded that the zero point energy module is a reality or that there is such a thing as the LeClair Effect that can be used to transmute water into other elements. And I stole the idea for a cerebral cortical implant from one of my favorite authors, L. Neil Smith. But as for the rest, most if not all are

likely to begin coming to market this decade.

Will you be ready? That is one of the big questions. We are so accustomed to thinking in terms of scarcity and the apparently insurmountable opposition of the feminists' hate male campaign, not to mention the innumerable wars raging around the world, that such a future seems implausible, if not impossible.

Confronted by the imminent probability of a global depression, the pervasive sexism and other uncertainties, it's easy to lose sight of the possibility that tomorrow might be different. It will be different. Will those differences lift up human kind, or will it lift up only a few? That is another big question, and one we will eventually have to answer.

I prefer to view the challenges as opportunities, the possibilities as exciting, and being here to witness and be a part of such a pivotal time in human history as a blessing. The future is what we make it. So let's make it a good one, and try to have fun while we're doing it.

The weekend's here. Swagger, brothers. Swagger.

Stephen O'Brian · 7 September 2012 · Archived copy · Original

The sound is made by just 3 guys. We are sonically in your face – wall of sound — chainsaw wailing guitar, piercing electro synth and pounding rock rhythms.

You want Swagger? We've got it covered.

The idea of using my musical ability as an MRA has been percolating in my hind brain for a couple of years now. As a daily reader and occasional contributor to A Voice for Men, listening to AVfM Radio and visiting other MRA sites regularly means that Men's Rights is constantly on my mind. So, my MRA consciousness is bound to surface somewhere in any art I embark upon.

I confess I didn't design this music video consciously as an MRA message, but being an MRA in a way that's what it largely turned out to be nonetheless.

When my band (3 guys) had finished first playing and recording this song live we had one of those moments musicians often have of looking at each other awestruck with a kind of mutual admiration which said "Jeeze, did we actually do that? Cool guys!"

Teamwork. Synergy. The sum is greater than the parts and all that. It's a guy thing.

Then I got to work on putting video imagery next to the music we'd created. When they saw the video for the first time we were gob-smacked again. It's chock full of images men can relate to – a guided missile, eagle and cheetah hunting, jet aircraft and a high powered motorcycle at full throttle, runway dance swagger, military teamwork and bravery, high tech playfulness, raw wilderness, cutting edge scientific research, urban spaces constructed and running at full tilt and moving at a blistering pace into a future city of lights. It's what men do. It's cram packed with stuff feminists shit their pants over – unapologetic swaggering masculinity.

I dig it. It's ballsy.

Don't like it sisters and feminized brothers?

Tough. Go create your own whimpering wheedle victim sound.

I strut on guitar and love it. Nowhere do I feel more alive. Swagger.

I've been playing guitar for many years – self-taught. Swagger.

My guitars have helped me cathart during times of feminist insanity more times than I can recall. I truly don't know how I would have made it this far without playing guitar. For my guitar doesn't make maddening "man up" BS demands and treat me with misandry as a disposable utility. My guitar is a vehicle for channeling myriad feelings including outrage, pain, loneliness, exuberance and yes, ballsy swagger. I thoroughly recommend guys taking up electric guitar and getting primal as a healthy move.

It's a workout – physically and emotionally.

The thing I love about playing and recording music, then adding video imagery is the way the music can cut right through allot of intellectualizing (which I don't knock as it's important and I do plenty of it at times too) and straight to what's washing around in the limbic system. Also it's the old thing of a picture tells a thousand words – well, with a bit of judicious video editing to which I'm still quite new, that can be multiplied many times over.

I agree with wholeheartedly Dean Esmay – "music is the language of feelings and sometime we just have to express ourselves".

I'd love to collaborate online with other MRA musicians as part of a team to produce an MRA album. It needn't be all outrage, as I know tenderness, loss and whimsy are important parts of who we are, too. I don't sing, but

recording is easy for me as I have a well-equipped home studio – guitars, synths, drum machines, samplers, sequencers and mixing software. Transfer of sound and video files via internet is fairly straight forward with Drop box and the like.I welcome requests to do such.

However, if all this video does is inspire one person to create powerful music and video imagery with a solid MRA message, then job done as far as I'm concerned.

MRM. Men's Rights Music! A new genre?

Swagger Brothers, Swagger.

Thanks to Dean Esmay for his inspiring post –

http://www.avoiceformen.com/men/the-joys-of-strutting-swaggering-male-fantasy/

Rebecca Watson, hero and mathematician

Paul Elam · 8 September 2012 · Archived copy · Original

There are a few kinds of whores in the world. To begin with there is your typical whore, the Main Street walking, garden variety *anybody's* whore, consistent with the imagery the word conjures up. Almost always this is a woman. This is also, interestingly, the one variety of *honest* whore. A review of the others will explain.

We'll start with your *corporate* whore, the morally unctuous sleazoid that readily sacrifices values and human decency in order to ascend the corporate ladder. Historically, most corporate whores were men, but we have pretty much reached a whorish sexual symmetry since women set out to prove that they could be as soulless as the most soulless man, and succeeded.

Next, there is your *stupid* whore, the individual that sells out their ability to reason and indeed to add 2 and 2 if it creates cognitive dissonance with respect to their subscribed belief system. It is not dishonesty in the truest sense of the word. It's more like a mental defect – a sort of retardation — that prevents them from confronting inconsistencies in their chosen ideology. The stupid whore constantly confuses speculation with fact and indoctrination with enlightenment. They conflate the way the world is with the way they think it ought to be, and it always makes them look, well, stupid (think most members of the two mainstream political parties, most feminists, most religious zealots, a growing number of Atheists, and maybe most of them). Again, with this type of whore we see a more or less even distribution of the sexes.

Next is what is dubbed as the *lying* whore. This is the whore that dogmatically clings to a set of beliefs that they know little about, haven't investigated and don't completely, or even remotely, understand. They choose what they believe because they imagine it serves them to believe it whether it makes any sense or not. They will go ahead and add 2 plus 2, insist the answer is 5, and convey that to you with a doofy, hubristic grin on their face.

We have to keep in mind that 2 plus 2 is not the operative equation for the lying whore, because this kind of whore has already determined the answer regardless of the question. In other words, they start with 5 and employ it with whatever equation is presented. 2 plus 2 equals 5. 5 times 2 also equals 5, as does 137 divided by 4.6. The square root of 76,458 is also 5. It goes on and on.

You see, this kind of mathematical wizardry is employed by feminists, both male and female, that estimate every social malady ever documented stems from patriarchy, and conclude that feminism is about equality and is good for men, too.

2 plus 2 equals a lying whore.

Like the corporate whore, they know they are lying, but they do it for what they think is a cause, not because it might earn them a rung up on the corporate ladder. Sometimes a lying whore can also be a corporate whore, at least those that are better at multitasking, but their primary interest is whoring for the cause. This kind of whore rounds out the distribution among polemicists, feminists, fundamentalists and PZ Myers.

Last, we have your *stupid, lying* whore. Now, it must be made clear that this is not just a lying whore who also happens to be a stupid whore, though that also happens. No, this is a different subspecies of whore altogether. The stupid, lying whore is the whore that rigorously abandons intellect, rationale, evidence, decency and compassion, and also fosters much deserved hostility toward themselves, in order to further something; not a cause or an ideology, but *themselves*.

The stupid, lying whore will not be satisfied with touting the latest collective disinformation. That only serves shared political objectives, and utterly fails to put the focus on them personally. The stupid, lying whore cannot sit long without telling, well, ah, stupid lies, even doing so to play on the gullibility of their peers, whose personal attention and sympathy they seek as much as from the rest of the world.

Speaking of stupid, lying whores, let's discuss Rebecca Watson's latest article at Skepchick.org, a blogging

community of women (and one token dude) who write about science and skepticism, as long as it does not contradict feminist ideology.

Rebecca has written something called, *Misandry: A How-To*. The article itself is not about misandry, or, obviously, how to do it. It is about how she and other women who trash and demonize men regularly are helpless victims, getting nasty emails and tweets from some people who don't like it.

Once such comment came from an individual who penned, "Hope Dawkins will bestially rape you…in the elevator to hell." This of course references the fact that Richard Dawkins views Watson as a bit of a moron, as well as the fact that she was once so offended by a man in an elevator for inviting her to coffee that she did a YouTube rant on it directed at everyone on the planet with a penis.

Another comment suggested she kill herself, but not before being raped, and that she was a "jokey cunt."

There were literally like 6 whole examples of nasty remarks from people who don't like her, and indeed some were less than sophisticated and intelligent. They were spread out as screen shots in between her pointing to other feminist women who just could not bear the pressure of similar treatment, and a nice story about how she once valiantly saved a cat, despite the protestations of her less than sympathetic, obviously male boyfriend, and how that proved she was the kind of person that always stepped up.

2 plus 2 equals Rambo for kitties.

So, Rebecca Watson has put the world on notice. She is going to continue to write about science and skepticism as long as it agrees with artsy feminist mythology. Torpedoes, twitter and cat hating boyfriends be damned, she is not going to stop.

She is a brave, relentless woman who stands fearless in the face of taunting tweets, caustic comments and evil emails. Triple alliteration on the house.

But one does have to wonder what she would be like under real pressure. I have a keeper file of death threats, but I never wrote an article about them. I have been hounded recently by half the media hacks in Canada, who wrote hit pieces on AVfM before ever talking to me, and only made contact as a fishing expedition for something to twist out of context as icing on their cake. This website and myself personally, have been attacked as agents of hate by the SPLC, who no more investigated their claims than Barry Nolan looked in to the MRM before declaring we were dangerous and had to be stopped.

One of our own, Dan Moore, was invited to kill himself by feminists, *after it was discovered that he was suicidal*.

Difficult? Sometimes. But it does not even compare to John the Other facing a gang of 20-30 assholes on the street, some wielding box cutters, outraged at him for putting up posters that said, "Men's rights are human rights." These are the same ignorant fucks that are currently online bragging at Athiest+, calling themselves the *Femistasi*. Anyone care to consider the math on that?

2 plus 2 equals stupid, lying, *whining* whore. What John and other MRAs are starting to encounter every day, and the future of what is to come, makes getting bestially raped by Richard Dawkins sound kinda funny. We just don't get the luxury of playing the damsel in distress in a ploy for support, nor do we want it.

Watson is taking lessons from Anita Sarkeesian, who after clutching her bosom and threatening to faint when she expertly orchestrated and played up hateful reactions to her hateful project aimed at painting women as patriarchal victims, was rewarded with huge cash for the project.

2 plus 2 equals cha-ching.

It is the politics of victimhood, and you can already see other feminists and obsequious male sycophants pooping on themselves to lionize Watson as a feminist hero, pushing on against the forces of evil, bringing social progress against the grain of a misogynistic world, which she proves by waving some shitty things a handful of internet trolls said to her like they were daggers pointed at her heart.

She is not the empowered, independent woman promised by the feminist revolution, but a fragile, pitiable waif, powerlessly wailing that not everyone in the world likes her. She has no conception that we live in a world where no matter what you have to say, if you say it to enough people, you will piss off some wackos. It comes with the territory. It always has.

2 plus 2 equals bullshit.

Title IX coordinator protects abuser, abusive policy

Jonathan Taylor · 9 September 2012 · Archived copy · Original

A&M-Commerce Adopts Anti-Male Sexual Misconduct Policy

Recording here: Interview, Title IX Coordinator Michele Vieira

On April 4, 2011, the Department of Education's Office on Civil Rights (OCR) issued the "Dear Colleague" letter, which contains guidelines that eviscerate the due process rights of men and boys accused of sexual misconduct, to colleges and universities across the United States [1]. Most egregiously, the directive mandates that schools adopt the "preponderance of evidence" standard in adjudicating complaints, lowering the standard to convict the accused (an act which leads to expulsion, a permanent career-destroying black mark on their record, as well as ostracism from one's community) to a likelihood of 50.01% – or "slightly more likely than not" – that the alleged conduct occurred.

In addition, it allows accusers to appeal the findings of the hearing, in effect allowing them to make double jeopardy accusations. Unlike most policies established in a civil society, the directive was issued in the still of the night, with no chance for public examination or debate. And to back it up, Russlynn Ali, Assistant Secretary of the OCR, threatened schools with loss of funding if they fail to adequately address complaints by the OCR's standards [2].

Controversy arose as universities scrambled to comply with the directive. Law Professor Cynthia Bowman of Cornell University remarked, "To impose those consequences on someone requires a rigorous standard of proof and many due process protections to ensure fairness. Indeed, there is general agreement among faculty at the Law School that the procedures being proposed are Orwellian [3]." Former Department of Education attorney Hans Bader remarked, "Innocent people get found guilty of harassment because the school realizes the only way it can avoid liability is to punish everybody in sight."

Even Brett Sokolow, founder of the National Center for Higher Education Risk Management (NCHERM) said, "It's such a fear-based reaction that a lot of colleges now are expelling and suspending people they shouldn't, for fear they'll get nailed on Title IX [4]." Organizations like The Foundation for Individual Rights in Education [5], Stop Abusive and Violent Environments [6], The American Association of University Professors [7], and numerous others, including A Voice for Men [8] and Community of the Wrongly Accused [9], have all sharply criticized the directive and called for it to be rescinded. They have been met with a wall of silence.

While we continue to advocate for the civil rights of the wrongly accused in education, in the meantime men and boys – especially the students – are vulnerable. In addition to the great work being done to raise awareness of the directive, I believe we must also work creatively to provide influence that helps protect them *right now*. In the spirit of thinking globally and acting locally, in April of 2012 I met with the Title IX Coordinator Michele Vieira and the Assistant Dean of Students Robert Dotson at my alma mater A&M-Commerce, where I had studied for both my bachelor's and master's and taught freshman composition and argumentation, but had suddenly dropped out of the master's program without public explanation two and a half years ago.

My goal in the meetings was not to argue or debate, but to ask for clarification on university policy, and ask them to adopt the model used Princeton University (which Russlynn Ali indicated she "wasn't necessarily opposed to" [10]), which uses a higher "clear and convincing" standard for adjudicating complaints, but allows for a parallel process using the preponderance standard for support services. I knew, however, that we do not have the luxury of underestimating the entrenched interests that perpetuate the inequities facing men and boys in education, nor would those barriers be overcome by mere asking. And that is exactly why I recorded the entire conversation with Michelle Vieira, in the hopes that it may be a resource for the wrongly accused, as well as those who advocate in their behalf.

I will speak briefly of my meeting with Robert Dotson, if only for the fact that I am unable to provide a recording

of it, that many of his answers were the same as Michelle's (and many others were nebulous responses), and that little else is eventful in our conversation. Most importantly, he clarified that many universities were already unofficially using the preponderance standard before the directive, and that the numbers in the campus crime reports reference the number of "proven" assaults rather than complaints (which would have included wrongful accusations).

At the end of our meeting, I asked him to adopt the sexual misconduct model used by Princeton. While he encouraged me to send him an email about it, he ended our conversation by literally saying, "I don't know – I'm a preponderance kind of guy. It's hard to teach an old dog new tricks." I knew immediately from that statement that it would be no further use to speak with him on the matter. When it comes to adjudicating accusations of rape, I don't see myself as a preponderance kind of guy. On the contrary, I see myself as more of a due process kind of guy. And regardless, nothing could be achieved without the Title IX Coordinator, anyway.

Given that our mission is equality and justice for men and boys, it is the meeting with the Title IX Coordinator (Title IX of course being a law on gender equity in education) that most directly concerns us. Given that we not only cover some basics, but that she also makes several statements that should be alarming to the uninitiated, I encourage everyone to listen to the full interview.

One of my concerns was clarification over the university's definition of sexual assault, given that I have heard many definitions advocated which would classify myself as a victim (which I do not believe I was). I have, for example, had sex when I didn't want, but went along with it to please my partner (to which she answered "no"), after drinking alcohol moderately ("no" again), and after I was asked repeatedly (to which she answered "possibly"). It bears mention, however, that it doesn't matter what the university's definition of rape is if the standard of evidence is so low that it requires no evidence at all. "Really, when you boil it down to it, it's who can tell the best story," she said.

But should that really be the case, especially when the standard of evidence is little more than a coin toss? It is well known that even innocent persons may embellish or lie in their statements, usually out of fear, uncertainty, or to cover up something else. The reality is that if administrators happen to catch two out of three embellishments by an innocent student but only one out of three made by his accuser, the student wrongly accused student a very high chance of being found "guilty" and having his life destroyed.

Another concern was that the figure cited from a Justice Department report by Russlynn Ali that 1 in 5 college women are victims of attempted or completed sexual assault [11] is being used as a justification for the draconian measures she proposes. While the disclaimer that it is not an official document is stamped on every page of the report, Michelle Vieira agreed with the figure. What she perhaps does not realize is that the definitions of sexual assault to which she earlier responded "no" are often the very definitions used by ideologically-driven researchers in their tabulations of campus sex-assault victims to reach their 1-in-X figures.

Dissenting Feminist professor Christina Hoff-Sommers deconstructed the infamous 1-in-4 study by Mary Koss, wherein a quarter of the women classified as victims did not themselves think they had been raped, and 42% of the "victims" went on to have sex with their "attackers" again [12]. In the article "The Campus Rape Myth," Heather McDonald reports that in a similar study, 65% of the "victims" "did not think that their experiences were 'serious enough to report'" and "generally did not state that their victimization resulted in physical or emotional injuries [13]."

The 1-in-X statistics do not match up with campus crime reports. For example, A&M-Commerce crime statistics report an average of *one* sexual assault a year [14]. But somehow we jump from that number to *one thousand*. Even factoring in under reporting (a reasonable concern), the numbers just don't add up. And even if they did, what does that say about the administration? Shortly after the interview, A&M-Commerce closed down Binnion Hall because of a water leak [15].

If the administration truly believed that there is an epidemic of rape which would translate to roughly 3 rapes each day (and in turn justify the evisceration of due process rights), wouldn't it make sense to advocate closing down the

campus – or at least the dorms – until the problem is resolved? Or is a water leak more important?

My next concern was false accusations, which she answered of her own initiative:

> **We have had occasion for someone to accuse someone of sexual harassment or assault and we find that they were just mad because they got a D in the class. And they go through a nightmare while we do the investigation. And the sad part is, the person who did the accusing didn't even get a slap on the wrist. They just walked away. We don't have anything in place in this university to address false accusations.**

This is one of the main reasons I dropped out of the master's program at A&M-Commerce and abandoned my dream of becoming a professor of English. Why should I spend another 5-7 years finishing my masters and getting my doctorate, put myself in tens of thousands of dollars of student loan debt, subject myself to the brutal job competition in an age when the supply of teachers is high, the demand low and tenure is being phased out -when academia affords me no such protection?

I was a master's student who loved to learn and a teacher who loved to teach, the president and treasurer of the campus English honor's society, a member of the editorial board for the campus creative arts journal, and a frequenter of symposia and many campus events. I was well-liked and respected by faculty, students, and peers. In short, academia had become my life, and life was good. But when I saw what was happening behind the scenes, and the "go along to get along" culture that failed to speak out, I decided that I didn't want to be a part of it. When the April 4 Directive hit and administrators across the U.S. chose to cave in rather than challenge it, I knew I had made the right choice.

In her book *Heterophobia,* dissenting Feminist and former Women's Studies professor Daphne Patai documents cases where administrators use the weight of Title IX to justify denying due process to even tenured faculty accused of sexual misconduct [16]. East Georgia College fired Thomas Thibeault for questioning the fact that the college's sexual harassment policy provides no protection from false accusations [17]. Similar cases abound.

In academia, indifference toward the needs of the wrongly accused is pervasive. Michelle Vieira admits as much, saying "we find that, in discussing it with lots of other universities and colleges, as well as even in secondary school systems, they don't have anything to respond to false accusations either." It should go without saying that men and boys deserve better.

Ironically, she does mention that the university did move to protect a teacher – not an innocent one, but a professor who exhibited harassing behavior that was recorded and uploaded to YouTube.

> **A student recorded it and put it up there. We've taken it down five times now.**

I didn't probe too much into it, but I am curious: what if others had experienced harassing behavior from that professor who would only have come forward if they knew others who had the same experience? If parents knew their child had been in that professor's class, wouldn't it be good for them to know so they could ask their child if he or she had experienced something similar? If under reporting is such a problem, and if the professor is truly guilty, why suppress awareness of harassing behavior?

But perhaps the most telling part of our meeting was when I asked her, "Aside from regulations, speaking from your own perspective, do you think the preponderance standard is justified?" At this she winced slightly, and exhaled a "whew," as if to say "that's a tough one." Instead of answering, she averted her eyes from me and looked down at her desk. What followed was 20 seconds of dead silence -a silence that was perhaps more revealing than any words she could have spoken – after which she said "I don't think I can fully state exactly what my opinion is

on that."

At the end of our meeting, I asked that the university adopt the "clear and convincing" standard after the manner of Princeton University, a request I drafted in writing and sent to Ms. Vieira, who forwarded it (as she told me) to her boss Dr. Edward Romero, the president of diversity at A&M-Commerce, and Dr. Joni Baker, the director of diversity for the entire A&M system. You can see these, and other relevant emails, on my blog [18]. After waiting for a while for a reply, I emailed Dr. Baker, asking to meet and discuss the nature of my request.

After receiving no response (something tells me I would have if I were a representative of the AAUW), I sent an email to Ms. Vieira, wishing her a pleasant summer and asking in kind terms to meet one last time. It was my hope that we could work together to solve the civil rights issues facing the wrongly accused. As an alumnus, I could say things that would be difficult for her to say, and we could use the story of my dropping out, combined with the pressing crisis of educational underachievement among male students, to demonstrate that the time had come to make a change.

The wisdom passed down to us from generations of civil rights activism, of course, is that we never need permission to stand up for civil rights. As Martin Luther King, Jr. said, "One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws." The same holds true for all codes, customs, policies, and directives. But unfortunately, my request was met with silence, under the apparent presumption that the matter will go away.

That was a mistake.

There is a lesson I hope we MRAs take from this as we move from our studies and openly advocate equality for men and boys. You'll hear in the interview that it wasn't hard for me to talk to Ms. Vieira. Her demeanor was kind, and we exchanged many laughs despite the seriousness of the topic. But there is a line that is drawn in the sand between the needs of men and boys, and the policies and functionaries which put them at a disadvantage.

Given that my current specialization is education, I have my own due diligence obligations toward investigating and deconstructing the barriers that deny an equitable education to our sons. We have learned through painful experience that if we have to wait for it to become politically convenient for education administrators to break ranks and take a public stand for the civil rights of men and boys, it will never happen. We no longer have time to wait on them, nor reason to assume things will work themselves out on their own. And what administrators must come to terms with is that this situation is none of our doing.

Now everyone will be able to hear the Title IX Coordinator's silence, her reservation, and finally her inability to bring herself to answer me in the affirmative when I asked her "is this policy justified?" Prospective and current teachers will hear that A&M-Commerce has nothing in place to protect them from false accusations. Parents will hear that the administration has a history of suppressing awareness of professors harassing students. And the wrongly accused will be given links to resources that aid them in a fight that is surely stacked against them [19].

While attending a required sexual harassment seminar as an instructor at A&M-Commerce, I was given the litmus test for avoiding behavior that could be construed as harassment: if you have to ask whether a form of conduct is objectionable, you probably should not do it. A similar litmus test can be applied to administrators who employ or enforce low standards of evidence to find students and teachers guilty of sexual assault: if you cannot look in the eye someone who has been a student and instructor at your university for over eight years and tell him what you are doing is justified, you probably should not be doing it.

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Site Glitches

Paul Elam · 9 September 2012 · Archived copy · Original

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As many of you have recently noticed, there are some technical changes happening with the site resulting in some user end difficulties with commenting, rating comments, gravatars and logging in. This is due to some ongoing work on the site that will add additional functionality when the work is completed by our team. Please bear with us and accept our thanks for your patience while the work is being completed.

Also, as timing would have it, I have had some significant computer issues at home. To make a long story short, one of the end results of those issues is that my email address is changing. From this point on I can be reached at paul@avoiceformen.com only. If you are in regular contact with me, please change your address book information accordingly. I will most likely not have your email address at this point, so you may want to send me a short note.

Again, thanks for your patience. The site should be through the transition in the near future. PE

[/box]

[box type="alert"]Update 9.11 – Issues have been solved. Commenting, logins, registering and gravatars are back to normal. [/box]

Exciting careers in serial widowhood

Robert St. Estephe · 10 September 2012 · Archived copy · Original

The topic of "careers in widowhood," has a long, weird, violent and richly instructive, if not sufficiently advertised, history. Since disposable males, by definition, don't matter, the history of serial Black Widows and the males they habitually dispose of has, we should not be surprised, not attracted any sustained and studious attention – up to now, that is

Now available online is a recently complied list of *Black Widow Serial Killers* (women who murdered two or more husbands or paramours). It is the first of its kind. Yes, despite the fact that there is a whole mountain range of material available on male serial killers, the female serial killer still suffers from a severe "recognition gap" for her contribution to the history of criminal deception wanton violence. The Black Widow list has now passed the 100 count (108), and includes mostly previously ignored cases, yet definitely still far from being a complete list of cases that are to be discovered in old newspapers, court documents and historical chronicles.

Cases collected so far date from the second millennium BC to the present and it includes serial husband-killers from 23 countries: Armenia, Australia, Belgium, Brazil, China, Colombia, Czechoslovakia, England, Ethiopia (Abyssinia), France, Germany, Hungary, Ireland, Japan, Maldives, Philippines, Russia, South Africa, Sri Lanka (Ceylon), Spain, Switzerland, Thailand, United States. A sub-category called *Champion Black Widow Serial Killers* (four or more husband-murders) stands, at the moment, with a count of 22.

A sub-category, *Aristocratic Female Serial Killers*, includes sixteen aristocrats. One of these noble ladies, Empress Taitu Betul of Abyssinia (modern Ethiopia), represents the most prolific Black Widow discovered so far, having racked up an impressive score of ten widow-whacked spouses.

Of the 108 listed murderesses of two or more husbands [updated count is 168, as of Nov. 2013], 47 of these women additionally murdered another person or persons: children, other relatives, in-laws, friends, neighbors or others. Tillie Klimek, for example, a still fairly well known Chicago serial Black Widow, cast her fatal net wide, polishing off nine people and left five survivors of murder attempts *in addition* to taking out four husbands and getting caught working on husband number five.

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Creative killers

A number of the repeat self-made widows under examination were unusually reckless, in that they managed (after already being caught and prosecuted for husband-whacking) to commit an additional act of murder.

For instance, the take story of the "Brazilian Black Widow" (whose name is not yet determined) who wouldn't let having a less than stellar reputation stop her from doing what she did best. A convicted double husband-killer, she was sentenced in the 1920s to Brazil's remote South Seas island penal colony, Fernando Noronha Island. The isle's inmates were, nevertheless, permitted to marry one another. While serving her long sentence, the devil's island widow married a fellow whom not too long afterwards she evaluated as in need of a bumping-off. This widow's story was discovered by a foreign scientific researcher as he toured the island with a guide who felt the need to steer his tired and thirsty charge away from the woman's cabin where he was tempted to request a drink of water. The writer of the following account then head the guide's reason why:

"That unfortunate man came home one night, slightly under the influence. She tore his clothes off him, and tied him up. Then she criss-crossed him with the thin side of a razor, and rubbed salt in the wounds.

"She turned him loose, naked, to hop around with pain. She drove a red-hot poker through his skull, which seemed to be carrying it quite far enough. She ended by tying him to his donkey and starting him back for the grog-shop where the ether woman could usually be found. She couldn't read or write so that her method of sending word that she was through with him.

"The second husband was killed in a much more humane manner. The terrible woman drove a stake through his middle into the ground. To his feet she hitched a donkey, and whipped the little animal round and round, as if her husband were some new form of merry-go-round. He soon died from such treatment.

"For that second murder," continued the red-mustached exile, "she was sent to this island, out of the world, where she married one of the prisoners who fished each day for the governor's table.

"The woman one day came to the conclusion that he was using his fishing as an excuse to stay away from her. The next morning she caught him asleep, tied him to his bed, and then poured boiling water on him a little at a lime and beginning win his feel, until he passed out."

Lizzie Halliday, of Sullivan, New York, was one of the most savage of all serial killers. Wild Lizzie committed a triple murder in 1893, shooting to death her husband and two women in a single day and making shoddy effort to hide the bodies. After the killer's arrest it was revealed that she had been suspected of several previous murders, including that of several previous husbands, one spouse having survived a poisoning, plus a step-son and a peddler. Declared by the court to be insane she was sent to be kept at Mattewan Women's Hospital. During her tenure in the hospital she continued her rages, directed towards the lives of the only two women who pitied and befriended her. In 1895 she attempted to murder attendant Catherine Ward, by strangulation. In 1906, she murdered hospital attendant Nellie Wickes, stabbing her in the face more than 200 times with a pair of scissors. Lizzie came to be known by the moniker "the worst woman on earth" because of her passion for killing those who loved her.

Another *Black Widow* of particular note was an Armenian immigrant to California named Maria Torosian whose six husbands had "died mysteriously." Mrs. Torosian raised a daughter, Eliza Potegian, who followed in her multi-widowed mother's bloody footsteps. Mom's string of six dead husbands came to light only after the record-breaking wife of six had hung herself – just after daughter Eliza was nabbed by the cops on suspicion of having serially wiping out husband and step-kids. Mr. Potegian, a successful vintner, died first. Then the widow, after finding that the deceased had willed his property to his children Margaret (18) and Gordon (21), promptly eliminated these obstacles in her quest for possession of the vineyards.

An 1881 case exhibits an efficient labor-saving mindset. Mrs. Gossau, a Swiss repeat widow, employed the time honored device of proxy violence favored by savvy predators. She had her paramour assist her in ridding herself of her first husband, only to execute the executioner following their marriage-made-in-hell.

Thrice-widowed Jane Taylor Quinn of Chicago was a cool customer: clam and calculating as they come. Her arrest in 1911 after her third husband got himself killed led to curiosity about the fates of the first two short-lived spouses.

The arrest of Mrs. Quinn after the death of her third husband was made by the police, who thought they had a strong circumstantial case against her. Her first husband, John McDonald, died at London, Ont. in 1901, under mysterious circumstances. Her second spouse, Warren Thorpe, was found dead in bed on the morning of June 13, 1903, a bullet wound indicating murder. At that time Mrs. Quinn was charged with the murder, but was acquitted. John Quinn, the third husband, was shot to death as he lay in bed on the night of November 4, 1911. There were powder burns on his night shirt. The revolver from which the shot was fired was found later in the Quinn bathroom, which appeared in a towel which was identified as one Mrs. Quinn had been seen to carry into the bathroom. The revolver was identified as one belonging to a roomer in the house who had mislaid the weapon from his bureau drawer about a week before the tragedy.

Mrs. Quinn, never for a minute losing confidence of her acquittal, thanked the all-male jury warmly as they packed her on her merry way on June 1, 1912.

The failed Quinn prosecution was added to the long and rapidly growing list of Chicago female homicide cases resulting in non-convictions, which by 1914 had become a national scandal.

Illinois State's Attorney Maclay Hoyne, declared to reporters that:

"The manner in which women who have committed murder in this county have escaped punishment has become a

scandal. The blame in the first instance must fall upon the jurors who seem willing to bring in a verdict of acquittal whenever a woman charged with murder is fairly good looking and is able to turn on the flood gates of her tears, or exhibit a capacity for fainting."

Prosecutor Hoyne aggressively lobbied the state legislature with a bill that would permit women to serve on Illinois juries, believing that male chivalry was so hopelessly entrenched in Windy City males that there was little point under existing conditions bothering even to go to trial against a female homicide defendant.

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Lonely hearts, sudden deaths

Some *Black Widow Serial Killers* fit neatly into the "lonely hearts killer" category. These trollers for love victims used old-fashioned personal ads in newspapers (and more recently the internet) to hook their prey. Oklahoma-based champion Black Widow Nannie Doss related that she was merely looking for true love as she pursued her romantic career, bumping off a series of four failed husbands in the course of her quest for a Mr. Right worth being left breathing. The "Giggling Grannie" – as the papers christened her after her gleeful demeanor in the court appearances – failed, nevertheless, to explain the deaths of five others: her mother, her sister Dovie, a 3-1/2-year-old) grandson Robert and a mother-in-law.

Nannie poisoned her final husband twice because "he was so mean to me." Once she poured "a lot of poison on his prunes." After eating them he went to the hospital for 23 days. The day after he returned, she was quoted, she gave him a tablespoonful of poison in a cup of coffee. Doss drank the coffee and died the next day at the hospital, she recalled. "He sure did like prunes," said the murderess. "I fixed a whole box and he ate them all." Crime chronicler Harold Schechter, one of the most insightful writers on serial killers summed up Doss's motive in crystal clear language (avoiding the psychobabble favored by the "gender" talk types) stating simply that "She killed because she liked it."

Mysterious Belle Gunness of LaPorte, Indiana, who was the most prolific of these lonely hearts ladies, known for her "murder farm" which came to light in 1908. Estimates of the farm's death toll range from 16 to 120.

"Personal – Comely Widow, who owns a large farm in one of the finest districts in La Porte County, Ind., desires to make the acquaintanceship of gentleman with a view to joining fortunes. No replies by letter will be considered unless the sender is willing to follow an answer with a personal visit."

The wife-seeking men who answered her ads and made the fatal mistake of making "a personal visit" to her corpse-seeded farm were stripped of as many assets as possible and later drugged and in those cases when the victim did not die from her soporific brews the large and muscular Belle would bash the supplicant's sleepy head in with her handy axe.

There is, in writings on crime, a commonly made claim asserting that female murderers are inclined to be "merciful" in their preferred killing technique, preferring, as the feminist social scientists like to assert, to use "soft" methods such as painless poisons or smothering. It is said by these writers the fair sex is, when murdering, more compassionate than the male. Most poison deaths resulting from the murderous acts of female serial killers are excruciating painful and the other brutal methods used by female serial killers: strangling, stabbing, chopping, shooting are not any softer.

Tennessee lonely hearts murderess Ada Wittenmyer got away with murdering two of her four husbands before getting caught in 1984. During Ada's trial her cellmate was called to the stand to relate what the personal-ad murderess had told her of her scheme:

"She said she was going to go through life finding men with money and poisoning them, using the lonely hearts club ads. She said that she enjoyed to see them in pain from the poison."

A psychiatrist assigned to the murderess while she was serving her prison term said he believed she was schizophrenic, but Roger Hensley, one of the two husbands who were fortunate enough to be married Ada before

she developed her husband-killing business model said he did not believe she was mentally ill. “I lived with her off and on for nine years and she has always known what she was doing,” said Hensley. “She is just mean … She was kind to people, but then she would turn around and be worse than heck.”

Ada’s final mark, Henry Joneson, a successful but lonely Canadian rancher, got lucky. His mail-order fiancee was already a prisoner before he got cheated out of some of his hard-earned cash. Joneson sent 12 letters and a $1,150 check to Mrs. Wittenmyer before learning that the address she had given him was the prison and not the retreat she had told him it was.

In 2009, a new personal-ad murderess who almost rivals the infamous murder farm proprietress Belle Gunness, was nabbed in Japan. Kanae Kajima, dubbed “Konkatsu Killer” by the media for the konkatsu (marriage-hunting) sites she used, bagged seven victims in her love-lure killing career.

She met her victims on internet dating sites and poisoned them with carbon monoxide by burning charcoal briquettes after giving them sleeping pills. Kijima reportedly set up each death to look like a suicide: In the latest case, she’s suspected of putting a sedative in one man’s beef stew then poisoning him with carbon monoxide. The trial featured two opposing narratives: prosecutors said she killed the men so she would not have to pay back the money they had given her. Kijima’s lawyer said they had either committed suicide because broke up with them or died by accident.

Kanae Kajima raked in $2.2 million from her racket. On April 13, 2012 she was sentenced to die in payment for the vicious acts of her cold-hearted man-hating career.

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Black widows who murdered husbands for other women too

It should not come as any surprise that among the large number of women during the past five centuries who practiced the craft of homicidal poisoning for profit that a good portion of them applied their art within their own households. In Eastern Europe, from the late nineteenth to the mid-twentieth centuries husband-killing syndicates were uncovered and prosecuted with great frequency. Hungarian double widow-by-design Kathi Lyukas of Szerdaltely, who was hanged in 1882, represents an average example of numerous professional female serial killer-for-hire cases of this region.

Her customers were chiefly wives who had got tired of their husbands, lovers, who thought the removal of a rival would facilitate their own purposes, and even some children purchased the cakes that by offering them to elderly relatives they might the more rapidly come into the possession of their property. Lyukas killed two husbands of her own, and was accused of 26 other murders, six of which she confessed she had committed.

Cases like Frau Lyukas’s continued popping up every so often in that part of the world over the years and decades. It was in 1929 that a voluminous series of poison murders in Hungary’s Tisza Valley garnered international attention. Over a hundred women were arrested. Of these, 46 were charged. The conspiracy, centered in the village of Nagyrev, was widespread and sported at least three self-made widows among the scores of women arrested for poisoning not only no-longer-wanted husbands, but also other men, women and children, most of the victims being family members. Ringleaders Julia Fazekas, “The White Devil of Nagyrev,” and Suzi Olah each chalked up a pair of husbands of their own among their huge cache of profit-producing of victims.

Mrs. Fazekas, who moved through the village like a veritable she-devil. According to the court testimony, it was she, who, for years, had instigated murder, by selling the flypaper poison solution to wives who wanted to get rid of their husbands. And, in the end, just as she was about to be arrested, she swallowed a big dose of the fatal poison herself and died.

As Suzi Olah’s sister, Lydia, made her case to the police she harnessed a rhetorical flourish and mastery of rationalization worthy of any Ivy League “gender studies” professor of the present day who makes a living spouting off post-modern critical theory palaver. Lydia defended her actions by confidently asserting:

> **We are not assassins! We did not stab our husbands. We did not hang them or drown them either! They died from poison and this was a pleasant death for them!**

The husbands, nevertheless, had been poisoned with arsenic the women had extracted from flypaper, and arsenic, though traditionally popular with murderers remains, as WikiDoc reminds us, "not a particularly efficient toxin, leading to a slow and painful death."

While MRA pioneer Sigurd Hoeberth was still operating his Vienna storefront headquarters for his *Liga*, the world's first men's rights organization (founded in 1926), he posted news reports on the Tisza Valley mass murders that became public in 1929 in the group's window – along with other news pertaining to the men's issues, promoted in the *Liga's* newsletter – for passers-by on the busy commercial street to see. In America the public became acquainted with the Hungarian husband-killing syndicates, which continued to explode into the news through the 1930s, in such illustrated Sunday supplement articles as "How Wives Gained Power by Mass-Murder of Husbands."

Marie Aszendi was one of the numerous customers of Fazekas/Olah poisoning ring. After Mrs. Aszendi's arrest she admitted to killing two husbands, asserting she had been a victim of a thrashing at the hands of her first husband (precipitated, she admitted, by her husband's learning of her sleeping around). Her excuse for murdering the replacement spouse was that he was planning to divorce her. Ms. Aszendi was, like the "third wave" feminist of today's sexual landscape, very much concerned with her attractiveness to the opposite sex. And the desire to put up a good front is the motivation is why she decided her son had to be erased from the picture. As she told the court he had to go "because he made her look too old."

Suzi Olah's reputation lived on long past her suicide. Four decades following the Tisza Valley mass murder scandal, a feminist writer was – apparently – so admiring of the Olah sisters' accomplishments in the "gender justice" realm, that the women's lib essayist seems to have adopted the name as her pseudonym "Suzie Olah" for an article. "The Economic Function of the Oppression of Women," published in Shulamith Firestone's cutting-edge essay collection that came out in 1970: "Notes From the Second Year: Women's Liberation: Major Writings of the Radical Feminists."

Husband-killing syndicates are still with us as is made clear by a recent case in South America. The "Black Widow Gang" of Medellin, Colombia erupted in the international news in June 2011 with the arrests of its kingpin, Mauro Gomez Cataño, and six others, including the two "lonely hearts" lures, and Sandra Nataly Giraldo.

It was when young Emilsen Rojas claimed the body of Diego Hernandez, 60, who had been drowned after having been thrown into a reservoir, and she had attempted to collect a large insurance payment, that the insurance company began to investigate. The police joined in, eventually uncovering an organized operation, whose method was to arrange a marriage or legally binding cohabitation, purchase life insurance, and then after the honeymoon, the victim would be "accidented." The "brides" received a fraction of the gang's take. Police investigated five specific homicides and expect there are more.

If the gang had not been so boldly transparent in letting Rojas handle the pay-off so clumsily the gang's husband-killing game, a type of enterprise notoriously hard to detect, would have gone on, and on and on.

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"Having it all"

One of the most pernicious of the numerous feminist theories to have infected the social sciences is the notion – based upon a distortion, or misunderstanding, of early laws on a man's legal responsibility for wife and child – that fathers harbor cruelly proprietary attitudes towards spouses and children while women, as passive victims of "patriarchy" *do not*. Yet abundant examples exist of divorcing mothers who murdered their children for the specific motive of preventing the other parent from obtaining custody – and even to prevent the father from having

"visitation." Such cases, labelled by this author as "Maternal Filicide: Spousal Revenge Motive" are in the process of being posted online.

The "proprietary" fixation we observe in many maternal filicide cases is exemplified, in spades, by the amazing story of a Romanian aristocratic heiress, Vera Renczi, residing in Yugoslavia in her spacious Berkereckul chateau. The story of her astonishing career of slaughter broke in 1925.

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A handsome young woman of wealth … is accused of murdering thirty-five husbands and lovers, simply "because she could not bear to think they might love another woman."

"Why did you kill all these human beings?" he asked.

"They were men," she answered. "I could not endure the thought that they would ever put their arms around another woman after they had embraced me."

It was shown that the woman was possessed by the passion of jealousy to a degree never before recorded.

"But," the judge stammered, "you also murdered your own son."

"He had threatened to betray me," said Madame Renczi. "He was a man, too. Soon he would have held another woman in his arms."

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Beautiful Vera ended up spending the rest of her natural life in prison

With Empress Taitu Betul of Abyssinia (modern Ethiopia) who reigned from 1889-1910 we find a well worked-out philosophy of how to get ahead employing the serial Black Widow method with military precision. The six maxims attributed to Taitu reveal a mind fixed upon ruthless self-advancement, rivaling Machiavelli's most brutal adages while focusing squarely on the relations of the sexes as means for purely political ends. Here you have the bloody Empress' six maxims of women's empowerment:

- If you would gain a throne and hold it, fear not to make of human skulls thy stepping stones.
- As a woman dealing with men, let dissimulation be thy watch-word. Let no man know thy secret thoughts and ambitions.
- If another woman stand in thy way, take her to thy bosom; if a man, beguile and marry him.
- Harden thy heart to all pity, all remorse; then shall thy mind and heart be free, without scruple, to gain high aims.
- A heart that is without tenderness of mercy alone can inhabit a body able to endure and to suffer all.

Taitu Betul proved with actions and words that she was indeed a paragon of the "strong woman."

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"Sheer delight in homicide"

In 1903 an East Prussian woman by the name of Caroline Pryzgodda was caught in the act of trying to murder her fifth husband with poison. Frau Pryzgodda's career exemplifies, in its eerie cruelty, the typical female serial killer (whether she be a husband-killing specialist or not) who frequently stays near by her suffering victim unflinchingly for an extended period of time while coolly observing his excruciatingly painful decline. In this case each of the four husbands were deliberately poisoned so as to take a full year of horrible suffering before they were finally

finished off.

The trial of Caroline Pryzgodda, charged with poisoning four husbands and with attempting to poison a fifth, was concluded at Allenstein [in the village of Bobbau]. The prisoner being found guilty of murder, was sentenced to death.

The evidence showed that all the husbands were healthy young men when they married. Each in succession suddenly lost his health, complained of terrible pains in all his limbs, violent headaches, loss of appetite and growing weakness. The wife administered arsenic to each of the victims in small quantities, mixing it in meat, soup and various dishes. She watched them one after another literally sinking into the grave, and their sufferings left her unmoved. She calculated how long the poison would take to complete its fatal work, and all four husbands died about a year after she began administering the poison.

The motives of the murderess remain a mystery, but it is stated that a fortune-teller once informed her that she was destined to have six husbands before attaining happiness with the seventh. It is suggested that the woman shared the superstition common in East Prussia, and got rid of her husbands to fulfill the prophecy.

Several experts entrusted with the task of examining the prisoner's mental condition came to the conclusion that she murdered her husbands from sheer delight in homicide.

The Pryzgodda case following the original news reports has, like the majority of cases on the Black Widow Serial Killer list, never been mentioned anywhere in print again in the in any English-language publication despite its obvious value to criminological studies.

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If women ruled the world, there would be less violence.

Oh, yeah, sure.

Feminists love to make broad generalizations. They claim that they can be sure that when a wife kills a husband, it is always almost a justified "act of self-defense." The public frequently hears such generalizations, yet a more detailed look at a *sufficient quantity* of individual husband-killing cases will wash away forever such vague magical thinking promoted by the hoaxing propagandists of "gender" ideology. Faulty generalizations based on cooked statistics are then turned into public policy, resulting in social disruption, chaos in the courts and tyrannous governmental mission creep.

The next time you hear someone say that most women who kill their husbands are, by "gender" definition acting in self-defense, you might want to counter this nonsense by declaiming that "the era of the misandry apologists is over."

For misandry is now gradually becoming socially unacceptable among normal people, and with this welcome change will arrive a growing unwillingness of the public to accept having taxes and college tuition fees extracted from them only to be invested in deceptive propaganda by the hoax factories operated by social engineers who have created the "social construction" known as political correctness.

The cases reviewed in this article are but a fraction of collected Black Widow Serial Killer cases. And that larger portion is itself but a fraction of the total reported cases, most of which have yet to be mined from sources not yet digitized. In turn, the quantity defined by the total that will eventually turn up in printed matter is again but a fraction of identified cases around the world from past times, many which are not going to be found in preserved records. Further, the total number of identified cases (including those not archived) is yet again only tiny fraction of those cases that have actually occurred.

We must keep in mind that the vast majority of victims of female serial killers are identified incorrectly as having died a natural death. This is in stark contrast to victims of male serial killers, who are almost always correctly identified as homicide victims, regardless whether or not the investigator is able to determine the perpetrator is a

serial killer. Because the females of this criminal species keep their crimes under wraps – unlike their counterparts of the male sex, who seem to want the public to know about their crimes – the female serial killers get away with murder at an enormously greater rate.

We seldom saw an organized "woman-hunt" resulting from the discovery of a pattern of murders hypothesized to be the work of female serial killer. A female serial killer seldom becomes a major media sensation for the simple reason that their crimes rarely come to light until after a solitary death – the most recent – is determined to have been a murder. Only then, in the vast majority of female serial killer cases, are the perpetrators identified – in retrospect – as multiple murderers. The chase narrative, typical of the male serial killer case, is where a great deal of the media excitement over serial killer cases is generated.

The old news you have read here in this article is in a very real sense now *new* news. Spread the word that what we believed once is now no longer believable. Spread it far and wide. Together we can help along "herstory" in its slow-motion scandalous collapse.

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"If women ruled the world, there would be less violence."

"Women only kill their men in self defense."

"Women never lie about rape."

Gimme a break, will ya.

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►►SOURCES

►News sources for black widow serial killer cases (reproduced online)

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Kajima – many sources are available online

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Olah, Lydia – Nash, Robert Jay, *Look for the Woman: A Narrative Encyclopedia of Female Poisoners, Kidnappers, Thieves, Extortionists, Terrorists, Swindlers and Spies from Elizabethan Times tom the Present*, Evans, 1981, p. 159

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Renczi – “A Real Female Bluebeard – Strange Tragedy of the Jealous Beauty and Her Thirty-five Unlucky Sweethearts,” American Weekly (San Antonio Light Sunday magazine section), Aug. 22, 1925, p. 5

Torosian – “Mother Kills Self As Daughter Tries To,” Reno Evening Gazette (Nv.), Nov. 6, 1923, p. 2

Wittenmyer – “Husband-Poisoner Hangs Herself in Cell,” syndicated (AP), Youngstown Vindicator (Oh.), Aug. 9, 1984, p. 29

►Other links

Aristocratic Black Widow Serial Killers

Black Widow Serial Killers

Champion Black Widow Serial Killers

Hoeberth & the world’s first men’s right organization

“How Wives Gained Power by Mass-Murder of Husbands.” (1937)

Hoyne, District Attorney, on Chivalry Justice

Husband-Killing Syndicates

Lonely Hearts Rackets

Maternal Filicide: Spousal Revenge Motive

►See also

Acid Queens: Women Who Throw Acid (victims of both sexes)

Give ‘em the Axe: Axe Murderesses (victims of both sexes)

AVfM Site News and Derek Bedry busted

Paul Elam · 10 September 2012 · Archived copy · Original

I was honestly hoping that my 500th post to this website would be a memorable one, and it appears that the blogging gods have indeed decided to smile upon me for this auspicious occasion.

First, I am proud to announce that A Voice for Men will now be bringing you weekly video news reports on what is happening in the AVfM world. Nurdy Dancing, fellow angry white male and all around oppressor, has joined the AVfM team to bring you onsite news dedicated solely to matters AVfM. They will be located in a post to the main articles, like this one, and in the featured video spot at the right of the page.

As if this were not great already, one of the subjects of Nurdydancing's first weekly report is one near and dear to the heart of MRAs. Many of you will remember the recent coverage of the MRM posters going up in Vancouver, as reported by Derek Bedry of openfile.ca. It was Mr. Bedry that made the false allegations that MRAs were linked to terrorist organizations, mass murderers and other social miscreants. Of course he did so without any proof, and without even addressing the posters that were supposedly so objectionable.

I could tell you more, but it would be more fitting to let you hear about it from AVfM newscaster, Nurdydancing.

At this time I should update the report in the video. We will be making an announcement about the new activism committee later in the week. As reported, we will be continuing and expanding our outing of corrupt public officials and false accusers. But I suppose we should add to the list journalists who actually create the news they are reporting on, and con the reading public into thinking they are an objective professional reporting the facts.

We understand that some AVfM readers my want contact information for the editor of openfile.ca, as some readers may want to question that news source as to why one of their reporters is engaged in such malicious deception of their readers for the sake of his own political activism. They may want to ask why anyone reading a site employing Derek Bedry should believe anything that openfile.ca publishes.

What's next openfile? Are your reporters going to steal cars and then report on the crime problem?

Here is the contact info for openfile.ca contact@openfile.ca

News and Activism: Misandry in Education

James Huff · 11 September 2012 · Archived copy · Original

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Tonight we have as our guest The Common Man from the Youtube channel The Common Man Media. Formerly known as Gogononstop, TCM has been a member of the MRA you tube community for years and has been one of the most energetic proponents of the rights of male students in our education system. Covering topics from misandry to lack of due process when it comes to sexual assault cases on campus (specifically the "dear colleague letter or April 4th directive) he has gained a reputation as an expert on the subject of what has become known as the War on Men and Boys in our education system.

We will be talking about the recent interview he secretly recorded with a Title IX Coordinator at Texas A&M featured on AVFM. We will also be talking about the crisis of men and boys in our education system in a broad sense so if you are interested in this very, very important subject please call in.

The show airs live tonight, at 8:00 Central Time, US, which is 2:00 a.m. September 12, in London and 11:00 a.m. September 12, in Brisbane. If you have not yet requested membership in the Stickcam Room, you can do so through the link below. The call in number is 310-388-9709 .

Show Page

Stickcam

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Fly posting 101: a UK perspective

Aimee McGee · 11 September 2012 · Archived copy · Original

When the MRM posters started going up in places around the world, I had a funny niggling feeling we might have a problem on our hands here in England. After a useful chat with my house-mate about the posters in relation to planning law, I started digging around on the Internet.

Fly- posting without a permit is illegal under the Highway Act 1980, the Town & Country Planning Act 1990, the Anti-social Behavior Act 2003 and the Clean Neighbourhoods and Environment Act 2005. Most local councils have a zero tolerance policy on fly- posting.

There is no formal definition of fly-posting. However, it is generally taken to be the display of advertising material on buildings and street furniture without the consent of the owner, contrary to the provisions of the regulations. In practical terms, fly-posting can be divided into three broad types, each with particular characteristics and problems of control, the kind of fly-posting that the MRM participates is defined as “posters,” displayed by pressure groups or political bodies. These are generally ad hoc and sporadic with no clear pattern to their location.

Legal measures used by local authorities and the police to prevent fly-posting include: On-the-spot fines of up to £80; use of fixed penalty notices, prosecution in a magistrates’ court; use of Anti-Social Behaviour Orders (ASBOs) [or whatever the current
government is calling them] Charging the offender for the cost of removing the posters.

Reading into a document I shared with the London MRA group (The Control of Fly-posting: a Good Practice Guide), there is a key point we need to be aware of – we can approach site managers etc. where there are hoardings, but we may be told they already have an agreement with the local council as part of their site management that they will not allow fly-posting or they have to pay for the cost of removal of fly-posting. So the example set by our Vancouver brothers may not work for us.

Interestingly enough, there are a few councils (Manchester and Nottingham are named specifically) who have taken a pragmatic approach to addressing the problem of fly-posting by having permitted sites, but they are technically in breach of the legislative framework themselves. Still, it is worth working out if you have this option in your local area.

So here is where that leaves the English MRAs when we want to promote our message:

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- Urban75,a UK based activism site suggests putting “not for fly-posting” at the bottom of any posters you stick up, so it is like the organisation we are advertising is not responsible for the actions of some activists. This is a weak defence and one I would not want to argue in front of a female magistrate. Just remember, England is the home of the surveillance society, and I know 4 CCTV cameras within 200m of where I am typing this in a small East Anglian town, so you stand a good chance of getting caught on camera, which can be used later in a prosecution.
- All MRAs should ask their local council if there are permitted sites locally. These are likely going to be near Universities and/or
  Arts areas, so might be a good option. There may be a cost involved, I only found one reference, which was suggesting £1.50 per A3 poster.
- An alternative to fly-posting is handing out flyers. If you go this route, you need to check with your local council about getting a permit to do so. Permits will cost money in most cases, and require you to wear a badge to show you are an official holder of a permit. You can still be fined for littering, if lots of people drop your flyers, so be

aware of this loophole.

- Urban75 suggests human billboarding – you've seen them in Speakers' Corner (another place we could try), or advertising golf sales, but this would be an effective way to get your message across, although the 2 people rule and wearing your helmet cam might need to be an essential safety feature, in this personal form of advertising.
- Small discrete stickers i.e. the QR or with AVfM's URL on them, stuck in places such as bus stops, train waiting rooms, rest rooms. This is still technically fly-posting, but there seems to be much more tolerance about this kind of size. I have learned some mighty interesting things in the past from stickers in the ladies toilets, that have led me to look up things like alternatives to disposable sanitary items.
- Community radio stations have small coverage, as do local papers, but press releases on things like international men's day, might well be used to fill space, and can get people visiting AVfM. I have experience in writing press releases, and would be happy to work with others to learn this art. Many local papers will be interested if you can provide photos of an interesting event that shows community engagement on a practical level. While we are thin on the ground this might not work, but as we become bigger and can form MRA groups within localities we could use this to our advantage.

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Before any of us go out, we should be introducing ourselves to our local police force – and I mean the local one. Don't just go to the main offices of your local constabulary, also go to the nearest police station to where you are going to be active. Local beat constables and Police Community Support Officers (PCSO) are potentially useful allies. PCSOs are often getting experience prior to joining the force, so exposing them to the MRM might help them pay more attention in their training around domestic violence (It is worth noting that the majority of constabulary forces in England now use MARAC,which is gender neutral).

Know your rights, including the stop-and-search powers and your rights on arrest (This is an excellent summary). Having been on various committees through my work, where there are serving police officers, I have been told again and again that being polite, well presented and non-violent will go a long way in reducing your risk of getting arrested.

Also, if they think you are at risk of being assaulted by an angry crowd, the police may arrest you and release you without charge, just to get you out of the situation safely. Go along with this, and hand over the copy of your recording to the police, particularly if you have captured any images that suggest someone is armed. That is going to give that person a really big problem to deal with, particularly if the evidence is backed up by CCTV.

I know that we are going to have to fight to get our voices heard. I know a fair number of activists working for other causes with arrest records already! What I want the English MRAs to think about is how we can best get across our message and avoid having to pay fines or bail for our members.

Please, if there are Welsh, Scottish or Northern Irish MRAs out there, could you post what rules apply to you – this kind of local issue is devolved so we can not apply this information across the whole of the UK.

ihttp://www.environmentlaw.org.uk/rte.asp?id=48

iihttp://www.communities.gov.uk/documents/planningandbuilding/pdf/156909.pdf

Has feminism gone too far? A debate

John Hembling (JtO) · 11 September 2012 · Archived copy · Original

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Date: 23 September 2012 3 PM PST

Location: 1315 East Hastings Street, East Vancouver, B.C.

A Father's Story[1] and A Voice for Men presenting:

Has feminism gone too far?

YOU are invited to answer that question. Yes it has, or no, it has not.

That is the question asked in September of 2012, by a woman of integrity and courage. She posited this question as the premise of a public debate. It was to be discussed by three individuals from the contention that yes, feminism has gone too far, and three individuals arguing that no, feminism has not gone too far.

Unfortunately, following the announcement of this scheduled debate on the social networking site Facebook, that woman was rewarded for her attempt at public discussion by a torrent of abuse and threats. Some individuals apparently did not want a debate. Not only did they not want to participate, they wanted nobody else to either. Under the weight of abuse and threats, that woman whose integrity and courage moved her to propose a public discussion – cancelled the event.

Understandable as the cancellation was, it was also disappointing. But there's good news.

The debate is back on!

With very special thanks to the East Vancouver Debating Society, **A Father's Story [1]** and A Voice for Men will be presenting the re-scheduled debate: "Has feminism gone too far?"

Chris Marshal the manager of CC Motors will be graciously hosting this event at his business CC Motor Cars[2] – where his concept on business is that a good deal is one where buyer and seller is happy.

The debate will be held on Sunday 23 September 2012, 3PM at 1315 Hastings St in East Vancouver, B.C.

The debate format will be three speakers presenting arguments affirming the debate proposition and three speakers presenting arguments against the proposition. Each speaker will have 5 minutes to present an opening argument, alternating between for- and against postions. Following opening arguments, each speaker will have 5 minutes to address presented arguments. A third round of discussion will allow 3 minutes to address counter arguments, and final statements will be formatted within 3 minutes per speaker, for a total of four rounds of discussion for all speakers.

Following the scheduled debate, speakers will address questions and commentary from audience and observers for 55 minutes.

The debate will be moderated by a controller – and recorded on video to be shared online in full.

Note, this event is intended as civilized, civil, and friendly discussion, and sharing of views. Although individuals may feel very strongly about their own positions, participants and audience members will be expected to behave with cordiality, and courtesy.

A Facebook page for the event has been created here.

To participate as a speaker or to inquire about attendance – please email questions and commentary to **events@avoiceformen.com**

[1] http://www.afathersstory.ca/

[2] http://cccarsales.ca

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Child abuse from the bench

Dr. Tara J. Palmatier · 12 September 2012 · Archived copy · Original

Decorated combat pilot and His Children Brutalized by West Virginia Family Court Judge Lori B. Jackson

When United States Air Force (USAF) combat pilot Lieutenant Colonel Joel Kirk was a young boy growing up on the banks of the Chattahoochee River in rural Georgia, his father took him to see the Blue Angels perform. This was a pivotal moment in the young Lt. Col.'s life. Attending the airshow inspired him to become a military pilot. Lt. Col. Kirk didn't dream of becoming a pilot because he wanted to fly fast planes or because he thought it would be cool. He dreamed of becoming a pilot for his father.

In the Lt. Col.'s own words:

"In 1979, I sat on a hilltop across from Dobbins Air Force base with my father and watched the Blue Angels roar overhead. I remember the look of amazement in my father's eyes as he gazed skyward at the powerful jets. Here stood my hero, my guardian, my mentor in admiration and awe of something higher. I knew at that moment what I wanted to do."

"I knew that some day I wanted my father to look up to me as I looked up to him. I wanted to make him proud. I wanted to show him and my entire family that I was worth the time, love and energy they invested in me. I didn't want to gain wealth, cars, houses or land. I just wanted to be a man of honor and integrity. My grandfather served in the army during World War II. He was at Normandy and the Battle of the Bulge. I wanted to be like these wonderful men. "

Lt. Col. Kirk worked very hard and graduated university in 1991 at the top of his class, Magna Cum Laude, and became a commissioned officer in the United States Marine Corps (USMC). (Yes, you read right; Kirk has served in both the USMC and the USAF.) Three years later, he realized his childhood dream the day he received his wings.

He writes:

"In January of 1994, my father walked onto a stage in Pensacola, Florida in front of hundreds of people. On that stage, my father, a farmer from Duck Hill, Mississippi, pounded a shiny set of gold wings onto the left side of my dress blues. The tears welled up in his eyes on what was only the second occasion I had seen him cry, the first being my sister's wedding day."

"I did it! I made it! The relief was overwhelming. I had struggled so hard and accomplished something only 1 in 100,000 people ever do. But even more importantly, I made my father and my family proud."

The young officer was living his dream.

[image]
Kirk and Father – Getting his wings
Enter Tina Taylor, a very beautiful and very destructive personality disordered predator whom he eventually married and with whom he fathered two beautiful children — a son now 14-years old and a daughter now 12-years old. Today, Tina Taylor Kirk has destroyed nearly everything the Lt. Col. has worked so hard to achieve and is poised to abscond with his military retirement after years of unspeakable abuse and multiple betrayals, at least three affairs that have been documented (2 with other enlisted men and 1 with a mutual "friend.")

Far worse, Tina Taylor Kirk continues to abuse and terrorize their children; aided, abetted and enabled by West Virginia Family Court Judge Lori B. Jackson, Ms. Kirk's three pro bono attorneys Thomas G. Smith, Esq. (Smith, McMunn & Glover, Clarksburg, West Virginia), Jamison H. Cooper, Esq. (Cooper Law Offices, Bridgeport, WV), Afton Leanne Huston, Esq. (Smith, McMunn & Glover, Clarksburg, WV), and Clinical Psychologist, Edward D.

Baker, Ph.D. (Fremouw-Sigley Psychological Associates, Morgantown, WV).

This story does not have a happy ending, but hopefully the exposure on AVoiceforMen.com, Shrink4Men.com and other websites, blogs and news outlets will help to bring about a *just* ending and conclude the ongoing judicial and financial abuse of Lt. Col. Kirk and the judicial and maternal abuse of the Kirk children.

Growing men's rights activism track record.

Over the last year and a half, AVFM, in unofficial conjunction with the National Coalition for Men (NCFM), S.A.V.E. (Stop Abusive and Violent Environments) and the men and women who support these sites and organizations, have established a growing track record of powerful activism. Through our shared commitment to equal rights, justice and protection *for all*, we have managed to expose the gross prosecutorial misconduct of Ellsworth, Maine Assistant District Attorney Mary Kellett.

Kellett will soon be facing the Maine Board of Overseers of the Bar for her breach of ethics in her malicious and frivolous harassment of Vladek Filler. Just this summer, AVFM, NCFM, S.A.V.E. et al championed the cause of Gordon Smith of Delaware. For some time now, Mr. Smith has been the victim of his ex Tiffany Marie's Smith's relentless and escalating false allegations of domestic violence and the complicity of Delaware law enforcement and its judiciary. Last week, the Delaware State police *finally* arrested Ms. Smith for her multiple false allegations and shameless harassment campaign. This story isn't over yet as Ms. Smith was released on bail and, it is believed, continues to pose a serious threat to both Mr. Smith and their children of whom she *still* has custody.

Over the coming weeks and months, we will be turning our attention and activism toward Lt. Col. Joel Kirk and his children, who have been horribly wronged by the very system that Lt. Col. Kirk has devoted and risked his life to protect.

War is hell, and so is being married to and sharing children with an alcoholic, emotionally and physically abusive, Borderline Personality Disordered woman.

Before citing the many injustices, unethical, outlandish, biased and potentially criminal acts of Judge Lori B. Jackson, Thomas G. Smith, Esq., Jamison H. Cooper, Esq., Afton Leanne Huston, Esq., and Dr. Edward D. Baker, Ph.D., it's necessary to provide some history and context. The Kirk marriage has a little something for everyone: false rape allegations, false domestic violence allegations, physical and emotional spousal abuse, child abuse, alcohol abuse and addiction, serial infidelities, financial fraud, identity theft, pathological deceit, and much, much more all perpetrated by Ms. Kirk.

Lt. Col. Kirk met Tina Taylor in 1991, three months into his Naval Aviation Training. He graduated Marine Officer Basic Training (otherwise known as TBS) near the top of his class, was flying Marine Aircraft and generally at the top of his game. It was instant attraction at first sight and the young officer believed he had met the woman of his dreams. In reality, the future Ms. Kirk is the stuff of nightmares.

Six months later, the Lt. Col. discovered Tina was engaged to a Navy pilot in California the entire time they were dating in Florida. He was devastated. Friends of Tina came forward after she left for California and revealed the truth about her promiscuity, drinking, smoking and drug use. While the Lt. Col. believed he had dodged a bullet, he says there was still a part of him that felt he was meant to be with her. Even after her fiancé called him warning him to "quit stalking" Tina or he would "regret it." It would appear Tina lied to this man rather than admit she had betrayed him with the Lt. Col.

The false allegations started early on in their relationship and are just a glimpse of the hell that would later ensue. Their relationship should have ended then, but Tina resurfaced 2 years later.

The Borderline Boomerang and the never-ending, waking nightmare.

After receiving his Gold Wings in 1994, young officer Kirk was stationed in Southern California with a Replacement Air Group flying CH-53 Sea Stallions, even though he had requested to be based on the East coast to

be closer to his family. If only the powers that be had honored his request the Lt. Col.'s life may have turned out very differently.

Soon after arriving in California, Tina tracked the Lt. Col. down and re-entered his life. She claimed leaving him in Florida was a mistake and . . . wait for it . . . that her boyfriend/fiancé was "abusive" and "threw her out onto the street." She apologized for her past behavior and claimed to have found God. This activated the Lt. Col.'s knight in shining armor instincts. He rushed in to save his dubious damsel in distress and fell for her all over again.

It was only a few weeks after their reunion that the Lt. Col. discovered Tina's relationship with the Navy pilot wasn't over. After much denial and obfuscation, Tina finally admitted she was still seeing the man she claimed abused her, but only to "finalize" the relationship. Against his better judgment, Lt. Col. Kirk took her back.

He explains:

"I had never seen crying and pleading like Tina engaged in back then. "Please take me back. Please!" "It was a mistake!" "I was just finalizing our breakup!" "Please!" I was conflicted for weeks with myself about what to do. This woman had nearly cost me my dream career in Pensacola and was begging me to jump back in to the fire."

"It was very difficult to believe her at this point. I enjoyed a very sheltered childhood in a small town and was not fully aware of important warning signs that would have spared me a lot of pain. I had no knowledge of Borderline Personality Disorder and sociopathy. I came from a place where everyone trusted each other, from the best guys in the world in my Marine Officer Training, to my relationship with Tina. I never saw her coming. In my entire life up until that point, I had been taught to always forgive and forget and did not understand that some people are just untrustworthy and best avoided."

"Looking back, I still don't know how I rationalized taking her back, but I did. I took her back and it was at this point that I made the most critical and life-changing decision I would ever make. I married her and that has brought me more pain, agony and distress than any and all combined combat flying would ever do."

[image]
Lt. Colonel Joel Kirk
For those of you reading this who are unfamiliar with Borderline Personality Disordered individuals, you may wonder how a man as intelligent as Lt. Col. Kirk could have been so easily taken in by a woman like this despite the many warning signs. It is all too common for young, idealistic and, in many ways, naïve men from close knit families and traditional backgrounds like Lt. Col. Kirk, to be beguiled by and fall in love with women like Tina Taylor Kirk. Nice and trusting guys make perfect cannon fodder for this kind of female predator.

Lt. Col. Kirk is a decorated pilot. Over the course of his military career, he has been a Marine Pilot, a Combat Forward Air Controller (FAC) and a Marine Instructor Pilot. He is still an active Air Force Pilot. He was commissioned during Desert Storm. He served in Operation Northern Watch (Iraq), Operation Noble Eagle (U.S. after 9/11), Operation Iraqi Freedom (Iraq), Operation Enduring Freedom (Afghanistan), and Operation Joint Force (Bosnia).

He has been deployed 7 times for wartime contingencies and received 6 air medals for his service. He has flown nearly 200 combat missions and served over 500 hours in combat and 4,000 flight hours in six different airframes, both rotary and fixed wing. Yet, because of Judge Lori B. Jackson, an either extremely incompetent and/or extremely corrupt West Virginia Family Court judge, this brave and decent man has had to stand by and allow himself and his children to be abused by their mother, a woman who offered to sell the children to the Col. for $288,000 during mediation, which is documented in a letter written by Ms. Kirk's attorney, Thomas G. Smith, Esq.

If you would like to read it (Children for Sale).

Notice how Mr. Smith tells the Lt. Col.'s attorney how generous Ms. Kirk is for offering to sell the children to their father for a paltry $144,000 apiece, and immediately reminds the Lt. Col.'s attorney that mediation negotiations are inadmissible in court. It would seem that even Mr. Smith knows how reptilian his behavior is.

Harrison County west virginia Judge Lori B. Jackson knowingly places children in the custody of an abusive, alcoholic, borderline personality disordered mother in the "best interests of the children."

After over a decade of abuse and betrayals with more enlisted men (a very big no-no in the military, as in a career ending no-no), false rape allegations, $250,000 of debt incurred by and because of Tina ($40,000 of the debt was fraudulently incurred via credit cards she opened in her name during a separation that he now has been ordered to pay, while living it up with her boyfriend/alleged rapist and the rest was from two mortgages also incurred jointly by Tina) and other horrors, Lt. Col. Kirk wanted out.

He wanted out for years, but knew he would face tremendous bias in Family Court, even with over 1300 minutes of audio recordings of her abusive rampages. He had to leave the children with their abusive mother while deployed in two-month intervals, which was bad enough. He was terrified of what would happen to the children if they were left with her all of the time.

Then, one crazy summer night in 2009, Lt. Col. Kirk seemed to have a way out drop into his lap. I have tried repeatedly to write a short synopsis of what occurred that evening, but am unable to effectively convey the sheer insanity of what transpired.

Lt. Col. Kirk recounts the events of June 28, 2009:

"On the outside, Tina was mother of the year. At home, her head spun around on her neck while she turned green and vomited — and I mean all the time. I prayed for something or someone to save us. On June 28, 2009, Tina's 40th birthday, she drank at least 5 too many martinis, all while the children and I pleaded with her to stop. She went into a rage that surprised even us veterans of such activity after years of her abuse."

"From painful experience, the kids and I had learned to stay away from Tina when she was drunk and/or on the attack, to egress, and not to engage because it made her worse. If we couldn't get away, we just went fetal and took it. Never ever did we fight back."

"That night, I was trying to study for my annual check ride the next morning—a vitally important yearly test. We had spent Saturday and most of Sunday celebrating Tina's birthday. Because it was her birthday, our video camera was lying on the table, so I filmed her. I filmed a raging Borderline abusing her family. She did not know I had come into the adjacent dark room because she was so wasted."

"My son fled to a neighbor's house for help, telling the neighbor, "Mom is going to kill us." My son was 11 when this happened. He ran down a pitch-dark gravel road in flip-flops over 2 miles for help."

"When it appeared that my wife might physically harm our daughter, I stepped in and set the camera on a table. It filmed me calmly asking my daughter to go outside so she wouldn't have to suffer anymore of her mother's verbal tirade. I knew Tina would then shift her rage to a new target, me, and she did. When she tried to incite me into an altercation, I knew I had to leave. I retrieved the camera, grabbed a bag of clothes and walked out the door with her cursing and screaming at me all the way."

"I thought I had turned the camera off, but luckily I had not. I knew my son had fled. I also knew my daughter was outside, but not where (I have 100 acres). I got in my truck, backed out and stopped at the barn to see if the children were there. Our daughter came running and jumped in the truck."

"We started down the driveway and as we did, we felt a tremendous crash on the back of my SUV and heard a scream. I stopped immediately and got out. As I walked to the back of the vehicle, I saw Tina on the ground screaming and yelling like a demon. She had attempted to jump on the back of a moving SUV and fell flat on her face."

"I asked her if she was okay and discovered very quickly that was a bad move. She came after me. I ran back to the truck, jumped in and locked the doors. She then proceeded to dismantle the side mirror from the truck and attempted to break the windows, cutting her hand in the process. There was blood everywhere."

"She screamed for my daughter to unlock the door, but she refused to do so. I still did not know where my son was, so I was scared to leave the property and did not want to move with Tina hanging on to the truck. Because we didn't have cell phone coverage where I had stopped, I left our daughter in the truck, stepped out and ran to a reception area to call the police. They arrived on the scene at the same time as my son and the neighbor. Tina then went after all of them."

"As she was being arrested, she screamed that I had abused her. She told the officers to look at what I had done to her. I showed the police the video and Tina was charged with domestic assault and taken to jail. Once on bail, she filed a protective order against me for assault, detaining her and the children and that she was in fear for her life. She filed an ex parte motion that the children were in immediate danger and needed to be removed from me."

"The Judge granted the motion and Tina came to court with pictures of her injuries and claims of abuse. I came with the video from that night, the testimony of our children to the court appointed CPS worker, the police and the neighbor witness. I was given sole custody of my children on her motion to remove them from me. No reprimand for her false allegations was given. If I had not had the presence of mind to film the events that occurred that night, I would have lost my kids, my job and everything."

"I called HOPE, a Domestic Violence center in Harrison County, and asked for help. I was told Tina had already reported a claim and that they could not speak with me. Within a week, there was a letter from HOPE stating that my ex was a victim of a dominating, controlling husband. She had never mentioned that she was the one arrested for Domestic Assault and they never bothered to verify what she told them with the court or the CPS worker. I knew right then I was in for a long haul."

"Guardians and child counselors were appointed. Therapeutic visitation was arranged. At the very first meeting, Tina attacked the children in front of the Guardian and the counselor while in session. My children hid and the Guardian escorted my ex out and filed an immediate NO CONTACT order. I was relieved. I thought finally, "That should be enough." Oh, was I wrong."

Psychological evaluations were ordered. The services of Dr. Edward D. Baker, Ph.D. were retained. He diagnosed Ms. Kirk with Axis II Borderline Personality Disorder and Axis I Alcohol Abuse and diagnosed the Lt. Col. with Personality Disorder NOS (Not Otherwise Specified). Being entrusted with 25 million dollar aircraft necessitated that Lt. Col. Kirk be psychologically evaluated throughout his entire military career. Dr. Baker's opinions are unsupported by 25 years of meticulous military testing.

Some of the more absurd findings by Dr. Baker include that Lt. Col. Kirk exacerbated Tina's Borderline Personality Disorder because he was "too moral" and that she drank and had affairs to ease her pain from the marital conflict. This is ridiculous. It would be laughable that Dr. Baker believes a man not wanting his wife to cheat on him with multiple partners, to not abuse their children and not drink herself into oblivion while endangering the lives of herself and the children is "too moral," if his findings were not used by Judge Lori B. Jackson and Ms. Kirk's three attorneys to enable her continued abuse of the children and the Lt. Col.

Dr. Baker also determined that filming Tina was "abusive" because the Lt. Col. seemed more interested in making her look bad than nurturing the children. These are just the "highlights" of Dr. Baker's biased and empirically baseless interpretations regarding the nature of Borderline Personality Disorder, marital infidelity, addiction, domestic violence and child abuse. Lt. Col. Kirk suspects Dr. Baker had decided the outcome of his report before he even met with him. The report itself is littered with factual errors and gross biases, but more on that in future articles on this topic.

The children were also evaluated by multiple professionals and found to be credible witnesses. During their evaluations, the children provided detailed accounts of their mother's abuse. Statements from the children's evaluations include:

[box type="alert" icon="none"]

- “Dad just sits and takes it and mom just keeps after him.”
- “Mom abuses dad and hits him.”
- “We hide from mom until dad gets home.”
- “The night mom got arrested on a scale of 1-10 was a 10, but we have 9s a lot.”
- “Mom does not help around the house and when dad is gone we have to take care of ourselves.”
- “Our father does everything.”

[/box]

Originally, the court ordered that the only way the children could safely travel for visitation with their mother was if she had a Breathalyzer interlock installed in her vehicle. Within 5 months, Tina removed it without consent of the court and was held in contempt.

Judge Cornelia Reep was the original judge involved in the Kirk’s divorce and custody dispute. She watched the video, read the reports and awarded emergency physical custody to Col. Kirk without hesitation. Three years and hundreds of thousands of dollars later, Ms. Kirk strategically obtained new legal representation, while stiffing her first attorney for thousands of dollars.

Judge Reep had represented Tina’s new attorney during his divorce when Reep was a practicing attorney, which caused her to recuse herself from the case. Judge Lori B. Jackson took over and things changed dramatically for the worse. As it turns out, Judge Jackson should have also recused herself from the case as her husband is best friends with Tina’s attorney, Thomas G. Smith, Esq. This would also appear to be a conflict of interest.

The details of Judge Lori B. Jackson’s malfeasance are long and will be detailed at greater length in future articles, so let’s begin with the basics. For starters, Judge Jackson:

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- Is in the process of reversing custody. She ruled that although Ms. Kirk was drunk, hysterical and abusive, she still showed good parenting instincts unlike Lt. Col. Kirk who, although sober, acted just as irrationally by video taping the abusive episode instead of trying to calm down a drunk, raging, violent Borderline. A videotape, by the way, that Judge Jackson has gagged from public view.
- Determined that the children had been unfairly separated from their mother because of court proceedings and not because of Ms. Kirk’s volatile and abusive behavior and alcoholism.
- Determined, without a shred of evidence, that the children would be harmed if they were not returned to Ms. Kirk’s care because Lt. Col. Kirk is “equally dangerous to the children.” Bear in mind, Judge Jackson viewed the video filmed on June 28, 2009.
- Determined, without a shred of evidence, that since Ms. Kirk had been the primary caretaker of the children prior to separation, that, by law, she should be entitled to that again despite her well-documented abuses. In reality, Lt. Col. Kirk has long been the children’s primary caretaker, even with his deployments.
- Determined, without a shred of evidence, that Ms. Kirk had passed up employment opportunities by being married and should, therefore, be reimbursed. In reality, Ms. Kirk worked for all but 5 years of the marriage until the children were weaned. She holds an associate degree in business, a degree in holistic nutrition and multiple fitness training certifications.
- Determined that Lt. Col. Kirk showed a lack of concern for their daughter because he “locked her in a truck” and did not console her when she was upset, even though it is impossible to lock someone in a vehicle without

power locks. Clearly, the Lt. Col. and his daughter were in the vehicle to keep Ms. Kirk from attacking them until the police arrived.

- Determined that Ms. Kirk's expenses exceed her income, so Lt. Col. Kirk should pay her and that all credit card debt, even the debt she ran up during her affair while separated, was marital and Col. Kirk's responsibility.
- Determined that the divorce was "equal fault."
- Determined that anytime Lt. Col. Kirk deploys for more than 72 hours, the children will be in the full custody of Ms. Kirk. Keep in mind they have been living with the Lt. Col. and their grandmother for over three years and in the Lt. Col.'s home for the last seven years.
- Determined that all of the Lt. Col.'s estate, including pre-marital assets (funds that the Col. has had since childhood and kept separate) was to be divided. West Virginia is an equitable distribution state not a community property state.
- Created money that does not and has never existed in an effort to pad Lt. Col. Kirk's credit side of the distribution ledger. This way, Judge Jackson could show unequal distribution and extort money from the Lt. Col. through a court order to pay Ms. Kirk an exorbitant amount of money. The amount created was over $70,000. This was even upheld in the last contempt hearing in which Judge Jackson ordered the Lt. Col. to pay even though she admitted in court, "That is clearly a mistake." The Lt. Col. has an appeal schedule on this matter later this fall.
- Awarded Ms. Kirk the Lt. Col.'s retirement, half of the marital assets, no responsibility for child support, $45,000 in spousal support already paid in the last three years and $12,000 more over the next three years regardless of remarriage. All marital debt, about $400,000, was given to the Lt. Col. Ms. Kirk, again with two college degrees, and who worked for all but five years of the marriage, was imputed at minimum wage for calculations that leave the Lt. Col. with over $1,000 a month in support payments to her for what will soon be 50% custody. This does not include the $800 a month in child support he was ordered to pay.

[/unordered_list]

Judge Jackson's rulings have nearly destroyed the Lt. Col.'s ability to support his children. He was also ordered to pay the bulk of the court-appointed Guardian Ad Litem fees. For over three years, he has paid Ms. Kirk over $1500 a month in pay and benefits while he had sole custody of the children and serviced 100% of the marital debt. Ms. Kirk has had no legal fees since stiffing her original attorney. Her lawyers work pro bono. Ms. Kirk also quit work after separation under the guidance of her first attorney in order to throw off the chart for income and place the lion's share of burden on Lt. Col. Kirk. Mission accomplished.

Judge Lori B. Jackson basically ignored three years worth of recommendations by court appointed officials who were charged with determining the "best interests of the children." All of these officials, with the exception of Dr. Edward D. Baker, agreed that the children should *not* be placed in the custody of their mother. However, even Dr. Baker agreed the children were truthful in their accounts when he interviewed them. Numbers of reports were submitted to the court attesting to Ms. Kirk's unfitness as a parent and Judge Jackson has neither acknowledged their existence in her rulings nor has she stated why she disregarded them.

Judge Lori B. Jackson completely disregarded the children's counselor's recommendations and continues to disregard the children's own custody requests to live with their father.

Judge Lori B. Jackson disregarded the detailed written report and recommendations of the Guardian ad Litem formed over her extensive three-year interactions with the children and thorough investigation.

Judge Lori B. Jackson disregarded the report by Children's Protective Services.

Judge Lori B. Jackson has yet to acknowledge Ms. Kirk's diagnosis of Borderline Personality Disorder and its implications on her fitness to parent.

Judge Lori B. Jackson appears to have based her rulings simply on the word of an established mentally ill liar and the dubious opinions of a Psychologist who claims that Ms. Kirk's many abuses, infidelities, alcoholism and rage were due to the effects of a "volatile marriage on her frail psyche." It is also possible that there are relationships and/or political favors occurring behind closed doors, but don't expect to see the truth or, for that matter, justice from Judge Lori B. Jackson.

More articles on Lt. Col. Kirk's case are soon to follow by Paul Elam, others and myself. We ask that you consider supporting Col. Kirk when the time comes (and it will very soon!) by writing letters, posting respectful and civil comments on any news publications that carry this story, blogging about his story and/or simply by keeping Col. Kirk and his children in your thoughts.

Meanwhile, I have one question for Judge Lori B. Jackson, the pro bono attorneys, Thomas G. Smith, Esq., Jamison H. Cooper, Esq., and Afton Leanne Huston, Esq., and Dr. Edward D. Baker, Ph.D.:

Would you feel comfortable leaving your children in Tina Taylor Kirk's care for a week? For a day? For an hour?

Didn't think so.

For the greater good, this is A+

John Hembling (JtO) · 12 September 2012 · Archived copy · Original

How self-proclaimed “men” declaring themselves humans deserving of human rights simply won’t be tolerated, for the greater good.

Please sub and show your appreciation for Mykerumedia at YouTube.

And remember, the penis is evil.

The story of your enslavement

Stefan Molyneux · 12 September 2012 · Archived copy · Original

This is the story of your enslavement; how it came to be, and how you can finally be free.

Like all animals, human beings want to dominate and exploit the resources around them. At first, we mostly hunted and fished and ate off the land – but then something magical and terrible happened to our minds. We became, alone among the animals, afraid of death, and of future loss. And this was the start of a great tragedy, and an even greater possibility…

You see, when we became afraid of death, of injury, and imprisonment, we became controllable — and so valuable — in a way that no other resource could ever be. The greatest resource for any human being to control is not natural resources, or tools, or animals or land — but other human beings.

You can frighten an animal, because animals are afraid of pain in the moment, but you cannot frighten an animal with a loss of liberty, or with torture or imprisonment in the future, because animals have very little sense of tomorrow. You cannot threaten a cow with torture, or a sheep with death. You cannot swing a sword at a tree and scream at it to produce more fruit, or hold a burning torch to a field and demand more wheat. You cannot get more eggs by threatening a hen – but you can get a man to give you his eggs by threatening him.

Human farming has been the most profitable — and destructive — occupation throughout history, and it is now reaching its destructive climax.

Human society cannot be rationally understood until it is seen for what it is: a series of farms where human farmers own human livestock.

Some people get confused because governments provide healthcare and water and education and roads, and thus imagine that there is some benevolence at work. Nothing could be further from reality. Farmers provide healthcare and irrigation and training to their livestock.

Some people get confused because we are allowed certain liberties, and thus imagine that our government protects our freedoms. But farmers plant their crops a certain distance apart to increase their yields — and will allow certain animals larger stalls or fields if it means they will produce more meat and milk.

In your country, your tax farm, your farmer grants you certain freedoms not because he cares about your liberties, but because he wants to increase his profits.

Are you beginning to see the nature of the cage you were born into?

There have been four major phases of human farming. The first phase, in ancient Egypt, was direct and brutal human compulsion. Human bodies were controlled, but the creative productivity of the human mind remained outside the reach of the whip and the brand and the shackles. Slaves remained woefully underproductive, and required enormous resources to control. The second phase was the Roman model, wherein slaves were granted some capacity for freedom, ingenuity and creativity, which raised their productivity. This increased the wealth of Rome, and thus the tax income of the Roman government – and with this additional wealth, Rome became an empire, destroying the economic freedoms that fed its power, and collapsed.

I'm sure that this does not seem entirely unfamiliar.

After the collapse of Rome, the feudal model introduced the concept of livestock ownership and taxation. Instead of being directly owned, peasants farmed land that they could retain as long as they paid off the local warlords. This model broke down due to the continual subdivision of productive land, and was destroyed during the Enclosure movement, when land was consolidated, and hundreds of thousands of peasants were kicked off their ancestral lands, because new farming techniques made larger farms more productive with fewer people.

The increased productivity of the late Middle Ages created the excess food required for the expansion of towns and cities, which in turn gave rise to the modern Democratic model of human ownership. As displaced peasants flooded into the cities, a huge stock of cheap human capital became available to the rising industrialists – and the ruling class of human farmers quickly realized that they could make more money by letting their livestock choose their own occupations.

Under the Democratic model, direct slave ownership has been replaced by the Mafia model. The Mafia rarely owns businesses directly, but rather sends thugs around once a month to steal from the business "owners." You are now allowed to choose your own occupation, which raises your productivity – and thus the taxes you can pay to your masters. Your few freedoms are preserved because they are profitable to your owners.

The great challenge of the Democratic model is that increases in wealth and freedom threaten the farmers. The ruling classes initially profit from a relatively free market in capital and labor, but as their livestock become more used to their freedoms and growing wealth, they begin to question why they need rulers at all.

Ah well. Nobody ever said that human farming was easy.

Keeping the tax livestock securely in the compounds of the ruling classes is a three phase process. The first is to indoctrinate the young through government "education." As the wealth of democratic countries grew, government schools were universally inflicted in order to control the thoughts and souls of the livestock.

The second is to turn citizens against each other through the creation of dependent livestock. It is very difficult to rule human beings directly through force — and where it can be achieved, it remains cripplingly underproductive, as can be seen in North Korea. Human beings do not breed well or produce efficiently in direct captivity. If human beings believe that they are free, then they will produce much more for their farmers. The best way to maintain this illusion of freedom is to put some of the livestock on the payroll of the farmer. Those cows that become dependent on the existing hierarchy will then attack any other cows who point out the violence, hypocrisy and immorality of human ownership.

Freedom is slavery, and slavery is freedom.

If you can get the cows to attack each other whenever anybody brings up the reality of their situation, then you don't have to spend nearly as much controlling them directly. Those cows who become dependent upon the stolen largess of the farmer will violently oppose any questioning of the virtue of human ownership — and the intellectual and artistic classes, always and forever dependent upon the farmers — will say, to anyone who demands freedom from ownership: "You will harm your fellow cows."

The livestock are kept enclosed by shifting the moral responsibility for the destructiveness of a violent system to those who demand real freedom.

The third phase is to invent continual external threats, so that the frightened livestock cling to the "protection" of the farmers.

This system of human farming is now nearing its end.

The terrible tragedy of modern Western economic systems has occurred not in spite of, but because of past economic freedoms. The massive increases in American wealth throughout the 19th century resulted from economic freedom — and it was this very increase in wealth that fed the size and power of the state. Whenever the livestock become exponentially more productive, you get a corresponding increase in the number of farmers and their dependents. The growth of the state is always proportional to the preceding economic freedoms. Economic freedoms create wealth, and the wealth attracts more thieves and political parasites, whose greed then destroys the economic freedoms.

In other words, freedom metastasizes the cancer of the state. The government that starts off the smallest will always end up the largest.

This is why there can be no viable and sustainable alternative to a truly free and peaceful society. A society without political rulers, without human ownership, without the violence of taxation and statism…

To be truly free is both very easy, and very hard. We avoid the horror of our enslavement because it is painful to see it directly. We dance around the violence of our dying system because we fear the attacks of our fellow livestock.

But we can only be kept in the cages we refuse to see.

Wake up…

To see the farm is to leave it.

Do women need men need women?

B.R. Merrick · 13 September 2012 · Archived copy · Original

Thy husband is thy lord, thy life, thy keeper,
Thy head, thy sovereign; one that cares for thee,
And for thy maintenance commits his body
To painful labour both by sea and land,
To watch the night in storms, the day in cold,
Whilst thou liest warm at home, secure and safe;
And craves no other tribute at thy hands
But love, fair looks and true obedience;
Too little payment for so great a debt.

– Katharina, the shrew from *The Taming of* same.

Hey, I didn't say it; she did. Well, okay. She's fictional. Actually, Shakespeare said it. Alright, well, he didn't "say" it; he wrote it. And no, I don't believe that women should be subservient to men, although I hereby give license to all my earthly enemies to try and make it look like I do.

A modern woman may read the above lines, see the words "thy lord… thy keeper,/Thy head, thy sovereign" without being able to see further, and consequently join the feminist cry of "Patriarchy!" However, it should be clear to the intelligent reader (whose sex shall remain anonymous) that the main portion of the above quote, indeed, of the entire monologue, deals with making the simple mental effort – one that appears to be beyond the scope of a great many modern women – to remember what men actually do when they're not harassing, raping, or otherwise lording over their women.

I believe that one of the major contributing factors in modern-day social ills has to do with subdividing the community, something which I hope to delve into in later articles. Subdivision against one's will, as in sending boys and girls to a school where they don't want to be, sending Dad and Mom on long commutes miles away from the house, and continuing this process *ad infinitum* across the human community, means ultimately that we will all be certain to know each other a great deal less. The one we're most surely to know the least is the taller, heavier, hairier, bass-resonant creature, trained in keeping his emotions to himself and communicating only when necessary. Suddenly, everything he does, all that "painful labour," becomes ephemeral and unimportant, since it happens far away from the senses and thought processes of the beneficiaries.

This is, I believe, at least part of what led to a silly poll I saw at the gym on one of those women's shows. I don't know if it was "The View" or one of the others. (To me, they're all "The View.") Based on the poll I saw, I can tell you that "the view" is looking bleaker, if not stupider. The poll simply stated: "Do women need men?" 40% responded "Yes," and a full 60% responded "No."

It's become so routine for me to hear cultural misandry and feminist-infused cultural doctrine that I was prepared to wave this off like so many shit-obsessed flies. Then something amazing happened on one of the other TV screens. The poll, it seems, was displayed on "The View" at the same time that an all-news station was reporting more than 100 earthquakes throughout Southern California the previous day. No major, stop-the-presses quakes. Apparently, these sorts of small quakes are quite normal in that part of the world, but so many in a 24-hour period was considered newsworthy. The televised report went on to mention that a great many water and gas lines were ruptured during the quake. That's where the idiotic 60% need to be directed, I thought. Do women need men? Well, ladies, you do if you want your Southern Californian water and gas turned back on. Would you like to know why?

Because you never, ever, *ever* see women fixing the water and gas lines. When you do, it's an anomaly. Anyone who dares shout "Patriarchy!" at this should be aware that Betty Friedan wasn't looking out her suburban living room window pining to dig in the dirt with the construction boys. As far as water and gas lines are concerned, women have never had to be. All they have ever had to be, as Shakespeare pointed out centuries ago, is grateful.

60% of these "View"-watching, heavily subdivided layabouts have forgotten how to express any gratitude at all, apparently. That "60%" was displayed on a pixilated television screen that was conceived and designed by many men, from older television screens that were conceived and designed by men now deceased. The characters 6, 0, and % were chosen out of innumerable visual aids available on modern computers, all of which were conceived and designed by men. The raw materials requisite to make every single machine that displayed that "60%"; the rockets that propel the satellites into space; the satellite dishes; the cables that connect those dishes to those televisions; the electrical power to make the machines work; the cameras that recorded that women's program; the lights that lit the set; the set; everything, everything, *everything* the women – enjoying the program from home or starring in it – participate in and gab about incessantly has something to do with some man somewhere first figuring it out, then standing "To watch the night in storms, the day in cold,/Whilst thou liest warm at home, secure and safe"; yet that is as nothing to millions of unthinking participants.

A stupid, thoughtless, pointless poll like that can be easily displayed on one television screen while a report on an accompanying screen merely implies the fact – the undeniable fact – that it's going to be "blue collar" boys out in the California heat making certain that water and gas are restored to the creatures who don't need them. The men, I meant; not the water and gas. Hell, we *need* water and gas.

Much of my problem with the poll actually lies with using the word "need." As I have pointed out elsewhere, all needs are based on desires. Therefore, whenever we use the word "need" we should make every effort to remember that somewhere, however loosely connected, we are implying some sort of desire. I would like to ask the poll-takers what the lack of desire is behind that lack of "need."

Regardless, I would have to agree with the 60% and say, "No," women don't need men. But my interpretation of the question is undoubtedly too broad for the poll-takers, and too literal. You see, it all depends on what you want. What do women typically want from men? Let's list the personal wants first:

Sex
Procreation
Companionship
Physical protection
Financial resources
Wisdom
Division of labor
Stability

If you've got yourself a man, new or used model, then you undoubtedly have some combination of the above. Subtract physical protection and financial resources, and the man will most likely have some combination of the remainder in his association with you. Well done, if that's what you want, or if you want anything at all.

But there's a community outside your front door. Your sense of it, due to its subdivided nature, may be muted, but it's there, whether you want (need?) to think about it or not. Do you want (need?) to be able to walk out your front door not only feeling safe and secure, but also feeling engaged in your community to some extent? Then let's expand the list further:

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Paved, relatively flat surfaces for travel
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Consumer goods
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Transportation vehicles
Regular food supply
Access to and ability with various natural resources for furtherance of the above

If you've got yourself a herd of males, then you most definitely have some greater combination of the above than you apparently ever even bother to think about. If, of course, that's what you wanted, way back when you said you didn't need men.

Unless you're a hermit. Are you a hermit? Then for all of the above in both lists, the answer is "No." You, as a hermit, don't need a man to _____. Enjoy your newfound freedom as a hermit (or is it "hermitess"?). In fact, here's a list of things you'll "need" in your life without men. For all those who would accuse me of misogyny, I hope that my affirmations below of women's magnificent abilities will dispel those arguments:

- Women know how to make fire.
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- Women know how to fish.
- Women know how to skin dead animals.
- Women know how to make tools from rocks.
- Women know metallurgy.
- Women know carpentry.
- Women know how to pour concrete.
- Women know how to read.
- Women with natural leadership ability can help coordinate the other hermitesses to get all of the above done.
- If any individual woman does not know how to do one or more of the above, she can quickly learn, because she has a human brain.

If, ladies, that is how you wish to live, without men as any sort of necessity, then go to it. I myself have never hunted, am quickly bored with fishing, and skinning anything is beyond my ability to stomach. Furthermore, if I can't light it with a match or a lighter, then that fire is going to remain unlit. Therefore, beyond my feeble abilities at a handful of the above, I am also quite lazy. I see that list and can think of not one single thing I want to do very much, and certainly not on a daily, do-or-die basis. I'm pretty sure that most female readers feel the same, unless there's an avid hunter or fisher among them.

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This many decades after “NOW! My Body, My Choice! Take Back the Night! Slut Walk!” and the like, if a group of women actually built something straight from the raw materials all the way to the gables on the roof without a single man’s assistance, two things would happen: 1) We’d fail to acknowledge that what they accomplished was due not only to moxie, but to the information provided by men who had previously accomplished something similar; and 2) We’d have to have a big, big celebration that everyone who’s anyone would have to find out about and participate in; and which would eventually become a national holiday and a staple of Women’s Herstory Month. Otherwise, “Patriarchy!”

If civilization is what you want, then men are what you need. Nature is fun until you have to rely on nature for survival. If you do not wish to do that, and you’re the sort of woman who wants a high-powered job to feel fulfilled as a woman or a human being or whatever, all you will ever do is that which so much of the rest of humanity, including me, does: You will climb a set of stairs built on the backs of men. The only difference is that it is you, not I, who claims not to need them.

It is unconscionable for a woman to stand and proclaim “The End of Men” in a studio built by men, with cameras invented, maintained, and improved upon by men, connected to power sources that are kept running by men, all the while using a language hammered out and spun to dizzying heights by the thoughtful processes of countless male writers. It is equally dumb to flash a silly poll denigrating everything that makes knowledge of the poll results possible to millions, and expect us all to laugh heartily along.

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Thank God you're still wanted, ladies.

In spite of the fact that she's female, it seems that every gay man alive wants Judy Garland. She belted out a torch song in "A Star is Born," a song that, in my opinion, simply torches all other torch songs. Her soon-to-be mentor and suitor, Norman Maine, played by James Mason, walks into a dimly lit, low-ceilinged nightclub, where he watches Esther Blodgett (Garland), surrounded by male musicians moving rather seductively to the rhythm, in a highly sexually charged scene, singing a song about "The Man That Got Away." It's a fantastic film and an electric song. It was probably composed with Garland in mind. (Boy oh boy, is that how she sings it!) The movie mainly concerns the rise to stardom of Blodgett (who is turned into Vicki Lester by her brilliant husband), due only in part to her extraordinary talent as an entertainer. Mostly, it was due to Maine's tireless efforts, in spite of his faded career, depression and alcoholism. The movie ends tragically, but there, to an expectant crowd of admirers in a theater, Vicki meekly steps up to the mike to tell it like it is:

"Hello, everybody. This is Mrs. Norman Maine."

With a single song and a single line, Judy says it all.

Hey, Chicago!

Paul Elam · 13 September 2012 · Archived copy · Original

[box type="note" icon="none"]

Straight from the Windy City, E. Steven Berkimer, the new activism coordinator for *A Voice for Men* and, co-founder of *The False Rape Society* and *The Community of the Wrongly Accused* (COTWA), has issued a challenge to MRAs in the Chicago area.

He thinks that the recent trend in "on the ground" activism found in cities like Vancouver, Hamilton, Edmonton, Seattle and Melbourne would be enhanced by being joined by Chi-town.

He is asking anyone in or near that great city to make contact so that they can form a group to go on poster runs. It is a good idea. Chicago is the third largest city in the United States, with a very dense population center. Posters for the MRM placed there would be sure to have an impact. That impact, as seen in other cities, has gone something like the following.

1. Posters, filled with incendiary rhetoric, like being against domestic violence and discrimination, go up in densely populated areas.
2. Self-appointed saviors of humanity come out with box cutters, deface and remove the posters, cry a lot, and claim to be traumatized by the evil messages.
3. One of the box cutter wielding crybabies makes contact with someone in the mainstream media, who makes contact with AVfM, demanding to know why we hate women so much and asking if we hunt endangered species, eat babies and sell crack at the playground.
4. We answer their questions honestly, explaining that we are just trying to raise awareness about a more complete view of domestic violence and discrimination.
5. The mainstream reporter then publishes an article written before they talked to us, about how we post hate messages, hunt for endangered species, eat babies and sell crack at the playground, but does not show their readers the posters, or explain why they are supposedly hateful.
6. Then I get an email from another concerned MRA that says, "Hey, I want to get in on this, too."
7. Go back to item 1.

With each one of these cycles, site traffic goes up. Support, even from the blue pill community, becomes more apparent, the mainstream hacks get slaughtered right in their own comment sections, and more people with brains actually come here and figure out just how full of shit the crybabies and hacks really are.

I like the arrangement. We post a few 8 ½ by 11 pieces of paper, and our opponents do the rest of the work.

Anyway, if you live in the Chicago area and you want to be part of a team decorating a few traffic areas with enough truth to gag Oprah, please send an email to Steve at activism@avoiceformen.com.

I know he would love to hear from you. So will the rest of Chicago.

[/box]

AVfM Radio: The Golden Bridle

AVfM Radio · 13 September 2012 · Archived copy · Original

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The golden bridle. When we talk about the carrot and the stick, this would be the carrot. It's the positive inducement to men, to comply with the prevailing status quo, even when their role in it is draft animal in a yoke.

We've talked a lot on AVFM about the traditionally acceptable role for men, that of provider, protector, all around utility dispensing labor, cash, protection, and absorbing and dispensing violence on behalf of others. And weve talked previously about the fear of lost public identity which motivates men to stay on that figurative treadmill. But tonight, although we'll be straying into discussions of the social penalties of nonconformance, we're really talking about heroes.

What can possibly so valuable that men throughout history have willingly died, been mutilated, surrendered consideration as human beings entirely in exchange for it? What is the golden bridle

Call-in number for the show : (310) 388-9709

Show Page

[/box]

Do women need men need women?

B.R. Merrick · 13 September 2012 · Archived copy · Original

Thy husband is thy lord, thy life, thy keeper,
Thy head, thy sovereign; one that cares for thee,
And for thy maintenance commits his body
To painful labour both by sea and land,
To watch the night in storms, the day in cold,
Whilst thou liest warm at home, secure and safe;
And craves no other tribute at thy hands
But love, fair looks and true obedience;
Too little payment for so great a debt.

– Katharina, the shrew from *The Taming of* same.

Hey, I didn't say it; she did. Well, okay. She's fictional. Actually, Shakespeare said it. Alright, well, he didn't "say" it; he wrote it. And no, I don't believe that women should be subservient to men, although I hereby give license to all my earthly enemies to try and make it look like I do.

A modern woman may read the above lines, see the words "thy lord… thy keeper,/Thy head, thy sovereign" without being able to see further, and consequently join the feminist cry of "Patriarchy!" However, it should be clear to the intelligent reader (whose sex shall remain anonymous) that the main portion of the above quote, indeed, of the entire monologue, deals with making the simple mental effort – one that appears to be beyond the scope of a great many modern women – to remember what men actually do when they're not harassing, raping, or otherwise lording over their women.

I believe that one of the major contributing factors in modern-day social ills has to do with subdividing the community, something which I hope to delve into in later articles. Subdivision against one's will, as in sending boys and girls to a school where they don't want to be, sending Dad and Mom on long commutes miles away from the house, and continuing this process *ad infinitum* across the human community, means ultimately that we will all be certain to know each other a great deal less. The one we're most surely to know the least is the taller, heavier, hairier, bass-resonant creature, trained in keeping his emotions to himself and communicating only when necessary. Suddenly, everything he does, all that "painful labour," becomes ephemeral and unimportant, since it happens far away from the senses and thought processes of the beneficiaries.

This is, I believe, at least part of what led to a silly poll I saw at the gym on one of those women's shows. I don't know if it was "The View" or one of the others. (To me, they're all "The View.") Based on the poll I saw, I can tell you that "the view" is looking bleaker, if not stupider. The poll simply stated: "Do women need men?" 40% responded "Yes," and a full 60% responded "No."

It's become so routine for me to hear cultural misandry and feminist-infused cultural doctrine that I was prepared to wave this off like so many shit-obsessed flies. Then something amazing happened on one of the other TV screens. The poll, it seems, was displayed on "The View" at the same time that an all-news station was reporting more than 100 earthquakes throughout Southern California the previous day. No major, stop-the-presses quakes. Apparently, these sorts of small quakes are quite normal in that part of the world, but so many in a 24-hour period was considered newsworthy. The televised report went on to mention that a great many water and gas lines were ruptured during the quake. That's where the idiotic 60% need to be directed, I thought. Do women need men? Well, ladies, you do if you want your Southern Californian water and gas turned back on. Would you like to know why?

Because you never, ever, *ever* see women fixing the water and gas lines. When you do, it's an anomaly. Anyone who dares shout "Patriarchy!" at this should be aware that Betty Friedan wasn't looking out her suburban living room window pining to dig in the dirt with the construction boys. As far as water and gas lines are concerned, women have never had to be. All they have ever had to be, as Shakespeare pointed out centuries ago, is grateful.

60% of these "View"-watching, heavily subdivided layabouts have forgotten how to express any gratitude at all, apparently. That "60%" was displayed on a pixilated television screen that was conceived and designed by many men, from older television screens that were conceived and designed by men now deceased. The characters 6, 0, and % were chosen out of innumerable visual aids available on modern computers, all of which were conceived and designed by men. The raw materials requisite to make every single machine that displayed that "60%"; the rockets that propel the satellites into space; the satellite dishes; the cables that connect those dishes to those televisions; the electrical power to make the machines work; the cameras that recorded that women's program; the lights that lit the set; the set; everything, everything, *everything* the women – enjoying the program from home or starring in it – participate in and gab about incessantly has something to do with some man somewhere first figuring it out, then standing "To watch the night in storms, the day in cold,/Whilst thou liest warm at home, secure and safe"; yet that is as nothing to millions of unthinking participants.

A stupid, thoughtless, pointless poll like that can be easily displayed on one television screen while a report on an accompanying screen merely implies the fact – the undeniable fact – that it's going to be "blue collar" boys out in the California heat making certain that water and gas are restored to the creatures who don't need them. The men, I meant; not the water and gas. Hell, we *need* water and gas.

Much of my problem with the poll actually lies with using the word "need." As I have pointed out elsewhere, all needs are based on desires. Therefore, whenever we use the word "need" we should make every effort to remember that somewhere, however loosely connected, we are implying some sort of desire. I would like to ask the poll-takers what the lack of desire is behind that lack of "need."

Regardless, I would have to agree with the 60% and say, "No," women don't need men. But my interpretation of the question is undoubtedly too broad for the poll-takers, and too literal. You see, it all depends on what you want. What do women typically want from men? Let's list the personal wants first:

Sex
Procreation
Companionship
Physical protection
Financial resources
Wisdom
Division of labor
Stability

If you've got yourself a man, new or used model, then you undoubtedly have some combination of the above. Subtract physical protection and financial resources, and the man will most likely have some combination of the remainder in his association with you. Well done, if that's what you want, or if you want anything at all.

But there's a community outside your front door. Your sense of it, due to its subdivided nature, may be muted, but it's there, whether you want (need?) to think about it or not. Do you want (need?) to be able to walk out your front door not only feeling safe and secure, but also feeling engaged in your community to some extent? Then let's expand the list further:

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"Hello, everybody. This is Mrs. Norman Maine."

With a single song and a single line, Judy says it all.

The dishonor of Judge Lori B. Jackson

Paul Elam · 14 September 2012 · Archived copy · Original

Dear men and women of the men's movement,

We have arrived at a moment that will define this website and, I dare to say, this movement for years to come.

As you recently learned from Dr. Tara Palmatier, a family tragedy has unfolded in the state of West Virginia. It is a story so dark, so utterly unjust, that it is hard to describe without the use of metaphors that would seem hyperbolic. Those metaphors would, in reality, be inadequate. Lt. Col. Joel Kirk of the United States Air Force, a decorated combat pilot, and his two children have been trapped in a legal nightmare so twisted and so inhumane that it defies description. The facts in this case reveal a presiding family court judge bereft of not only sound judgment and reason, but of human decency.

Judge Lori B. Jackson, of the Eighteenth Family Court Circuit for Harrison County, West Virginia has used her gavel, her authority under the law, to sadistically bludgeon Lt. Col. Kirk, and has sentenced his two children to being placed in the custody of their mother, Tina Taylor Kirk, a proven and even more sadistic abuser.

As Dr. Palmatier pointed out in her article, Judge Jackson had a mountain of evidence before her, including reports from psychologists and the court appointed guardian ad litem, that concluded beyond any doubt that Tina Taylor Kirk is a severely emotionally disturbed woman, who, especially when abusing alcohol, was given to repeated episodes of extreme rage that frequently resulted in the severe psychological and physical abuse of her children.

The evidence, clearly at Judge Jackson's disposal during the divorce, also demonstrated a mother who regularly endangered the lives of those children, driving while intoxicated with them in the car.

Despite the staggering amount of evidence that the children were unsafe with their mother, and being routinely abused by her, Judge Jackson reversed an earlier judge's order awarding the father custody, and with full knowledge returned the children directly into the hands of their abuser, along with the bulk of Lt. Col Kirk's assets.

It was a judgment from hell, and hell it has been, for those two innocent children and their father.

It is very important here to make the attempt to impart to you the real magnitude of what these children have had to live with. Dr. Palmatier brought you, directly from the mouth of Lt. Col Kirk, one particular incident involving a drunken, raging Tina Taylor Kirk, who after frightening her son into fleeing the home, threw herself onto the back of an SUV in which Lt. Col. Kirk and his daughter were also attempting to escape.

Now I want you to hear the story as it was conveyed in the voices of Tina Kirk and her daughter in a recording of that incident. The incident was recorded on a video camera. While the video content of the recording was placed under a gag order by Judge Jackson, we are free to bring you the audio portion. For the sake of brevity it has been edited to remove distortions, unintelligible audio and prolonged periods of silence. For the sake of accuracy, we will also provide you the unedited recording.

Please be warned in advance. This audio is *very* disturbing. Listen at your own discretion.

Here is the edited version.

Here is the complete recording.

And why did all this start? Because Tina Taylor Kirk could not find her cell phone.

This incident, which was also a part of the guardian ad litem report to the court reveals a misquote from the article by Dr. Palmatier. When questioned about this incident, and asked to rate the severity of what happened on a scale of 1 to 10, the son, as reported by Dr. Palmatier, answered:

"The night mom got arrested on a scale of 1-10 was a 10, but we have 9s a lot."

That is not an entirely accurate quote. What the boy actually said was:

"That night was probably an 11, but Mom gets to 10 a lot."

In the interest of full disclosure, you can read that for yourself in the guardian ad litem report, which we provide for you here. The document has been redacted to conceal the names of the children for obvious reasons.

Ad litem report

This report, page after page, documents the chronically abusive behavior of Tina Taylor Kirk toward not only her husband, but her children; of them being choked and hit and slapped and berated till they crawled under their beds for safety; of being abused to the point of living their lives in fear, listening for the sound of their fathers car pulling into the driveway, because that sound meant for a time they would be protected from the monster in their home.

The report documents Tina Taylor Kirk's attempts to intimidate and threaten personnel charged with investigating the well-being of her children, her attempted coercion of her children into lying on her behalf, trying to force them to mold their reality to cover her lies and to fit her embittered and malicious agenda. It is all laid out in clear, heartbreakingly painful detail.

It is a horrifying document, but it did at least hold the promise of a way out for those battered children. In its pages it contains the justification, indeed the moral imperative to ensure that those children are not abused in this way again.

But the real value of that document hinged entirely on the competence and moral capacity of whatever authority was entrusted to take action on it. In this case, that responsibility was unfortunately placed in the hands of Judge Lori B. Jackson, who reviewed the same evidence you just did, and then, for whatever reason suited her at the time, dropped both of those children directly in the grease.

Then she ordered that the video, which because it is visual proof and, therefore, particularly damning, be forever withheld from the public. Make of that decision what you will.

The facts in this case are evident. The worst of them is that an abusive, mentally unstable parent has found a friend and enabler in a state functionary who has reversed her sacrosanct obligation to act in those two children's best interest, and instead condemned them, wantonly, to continued violation at the hands of their abuser. It is unconscionable. The only question that remains takes us back to what I said at the start of this letter.

What are we going to do about it?

We sure as hell have to do something. Knowing what we know and doing nothing would demonstrate near as much depraved indifference as the family court in Harrison County, West Virginia.

To be clear, I know this is an uphill battle. The hubris that leads to these kinds of decisions is born of a sense of impunity that is neither irrational, nor unwarranted. As we have seen in case after case, officials in family courts across this country and beyond are accustomed to absolute control and complete immunity from public scrutiny and forced accountability for their misdeeds. They operate in a system that sustains its corruption and egregious conduct by its own unfettered authority, leaving them all but impervious to the desire for justice and the mandates of the Constitution.

But we also know another reality. Whenever enough people speak truth to power, and are unyielding, even the mighty can feel the impact.

In the case of Vladek Filler, a man falsely accused of rape during a bitter custody dispute, and prosecuted by viciously unjust prosecutor Mary Kellett, we made a difference. After AVfM secured over a thousand signatures on a petition demanding Kellett's disbarment; after we inundated politicians and news media with letters, emails and phone calls; even after Mary Kellett sought to have a gag order put on this website because of our activism, she now prepares herself to face a disciplinary hearing at the bar for her misconduct. Her license to practice law is now

rightly on the line.

The other case we took up was that of Gordon Smith, a Delaware man arrested 8 times on 13 false allegations from his former wife, Tiffany Marie Smith. At the time we met Gordon he was still being thrown in jail regularly on bogus charges and was still facing time in prison for crimes he did not commit. We went to work for Mr. Smith in much the same way we did for Mr. Filler. As of today, Gordon Smith has been cleared of all charges. Tiffany Marie Smith has been arrested and is facing felony prosecution for her misdeeds.

I do not claim that AVfM was the only reason that these cases improved for these two men. But anyone following the cases knows that we played a very significant role in the outcome. We made a difference, maybe *the* difference, and we can do it again.

So, on behalf of the entire editorial staff of AVfM, I am calling on our supporters again. It is time to put the A in MRA again, and to do it now. After all, what advocate for men could possibly remain silent in the face of this opportunity to right a wrong and to strike a blow directly at the heart of the most pervasive source of discrimination against men…the family courts?

And, I ask you with no reservation at all, who deserves this more than Lt. Col. Kirk and his children?

Here is who you contact, and remember, courteous but firm:

(note: please be sure when linking to send to Dr. T's article, not this one)

Judge Lori B. Jackson
Harrison County Courthouse
306 Washington Avenue
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Injustice in Delaware – Part V

Dean Esmay · 14 September 2012 · Archived copy · Original

In the first article in the series *Injustice in Delaware*, Paul Elam asked if in Delaware they were a little slow or a little malicious. They must be a little slow. The powers that be can't reasonably have such malice for Gordon Smith that they would jeopardize the safety of his two small children. Can they?

Tiffany Marie Smith cut herself with a knife, or had someone cut her, and laid in a ditch. She faked a supposedly brutal assault. She was injured and suffered pain and disfigurement at her own hand. When Tiffany Smith was in the Emergency Room giving a false statement to Delaware State Police, they knew it was a false report because Mr. Smith was on GPS miles away from her faked attack. Why didn't they have her sent to the psych ward for a 72 hour commitment? If cutting yourself to frame someone isn't the definition of "danger to yourself and others" what is? The state police let her go home to the children and apparently took no further action to report to the Department of Services to Children Youth and Families (DSCYS) that the children are in the custody of a seriously mentally unstable woman and should be removed. Calls have already been made to the Department of Services to Children Youth and Families, and they insist they will not act unless police ask them to intervene. The police in the meantime have the power tget the children removed, they can even do it themselves, at any time, as law enforcement officers, yet they refuse to act, with the excuse that there's no "proof" that the children are in any danger–danger from a psychotic who will injure herself just to make false allegations.

Noted psychologist Dr. Tara Palmatier wrote:
"*Tiffany Smith fits the profile for the kind of high-conflict false accuser who may very well do harm to their children. I also hope that the DA gives her the maximum sentence.*"

Tiffany Smith escalated her false reports from mere lies to faking blocked calls, to fabricating phony threatening letters, to faking a physical assault. Psychologist call this "decompensating." She still has not been charged for any of these crimes, only of her most recent ones. Nevertheless, after recently being charged, Tiffany Marie Smith's mental condition was obviously worsening to the point where she became dangerously unstable.

Even after being arrested on a felony and three serious misdemeanors, she was released essentially without bail; she was charged with $5,000 "unsecured" bail, which means neither she nor anyone else had to actually put up any money, she'll just owe money if she doesn't show up for her scheduled court date in October (which her attorney can likely get a continuance on). As of this writing, Tiffany Marie Smith is now at large. She has apparently quit her job and police cannot find her at her residence and no one who knows her will say where she is. Neither police nor anyone else have been able to locate her.

[image]
Tiffany Marie Smith, current whereabouts unknown
The children's father, Gordon, has now been back to family court twice, including on an emergency motion, and had authorities and judges routinely put off doing anything, opting for later hearings and continuances; the situation was not, and is still not, deemed an "emergency." As of this writing, Gordon still not has even seen his children, despite multiple efforts to establish contact. When will it be an emergency for Delaware authorities? When Ms. Smith straps the children in the car and drives into a lake, or kidnaps them to hide in another state? If the Commissioner didn't see fit to give the children to their father why didn't he order that they be removed to DSCYF custody for their own safety? Why have the police, the family court and DSCYF not done something to protect these children who at ages five and six are too young to protect themselves? Do we have to wait and see if this dangerously unstable woman who injured herself injures her children or worse? Yes, in Delaware they must just be a little slow. They can't just be malicious, sexist, and incompetent can they?

Beau Biden, do you even know how to run an Attorney General's office?

For previous updates on criminal rampage of Tiffany Marie Smith and her victimization of her former husband Gordon Smith and his children, read Injustice In Delaware Part I, Part II, Part III, and Part IV if you missed them. See also Open Letter to Delaware State Police, and State Attorney General's Office by John The Other and Nurdy Dancing, Cop 101 Lessons for Delaware State Police by Dean Esmay, and Tiffany Marie Smith Behind Bars by Paul Elam, John the Other, and Nurdy Dancing to review the story so far on the criminal rampage of Tiffany Marie Smith and the irresponsible behavior of Delaware authorities, who finally only recently took action, and since then have reverted to a state of utter inaction.

A note to MRAs. Gordon Smith is not just another blue pill man in trouble. He is one of us. He is also one of the founders of FLAIR and has worked diligently to reform family law as well as being an activist supporting reform to VAWA. He has a legal defense fund to acquire counsel for his upcoming trial, since at this point all the police action against him has destroyed his professional life and drained him financially. If you can, please drop something into his fund so that he has a chance at qualified representation for his continuing legal battles to see his children, see Tiffany Marie Smith fully answer for her crimes, and recover from his devastating financial losses. Give here.

Ethics of hypocrisy part II: feminist therapy

Greg Canning · 15 September 2012 · Archived copy · Original

In *The Ethics of Hypocrisy* I argued that being an advocate of the ideology of radical feminism was incompatible with claiming expert status in discipline of ethics. How can man hating radical feminist (Dr Betty McLellan) who involves herself with a group promoting male eugenics and gendercide as solutions to their perceived problem of maleness, also hold a university appointment as an authority on "feminist ethics." What sort of ethical framework could she teach young and impressionable students in the social sciences? In this article I explore further details of McLellan's deluded perspective and academic shortcomings.

In the introduction to her 1995 treatise of on "Feminist Therapy" titled *Beyond Psycopression[1],* McLellan states of her years of study in the USA that a "31-year-old deaconess from the Methodist Church in Australia turned into a feisty, furious feminist!"

McLellan's staff page at the James Cook University[2] lists one of her qualifications as "Dip RE, Melbourne, 1965." That is a Diploma of Religious Education. If the ethics of male hatred is difficult to reconcile with secular standards of morality, it is even more difficult within a theological framework. Nonetheless McLellan's radical feminist ideas were nurtured at the Claremont School of Theology[3], where she undertook her doctoral studies in the field of *pastoral counseling*.

Pastoral counseling is an integration of traditional religious beliefs and teaching with contemporary counseling and psychological skills, used by ordained persons or others authorized by a faith group to offer help to those in emotional distress. Dr Betty's Doctoral dissertation in this field was titled *Lesbian Identity: A Theological and Psychological Inquiry into the Developmental Stages of Identity in a Lesbian*.

While the requirements for conferral of the degree of PhD vary considerably between countries and institutions, a doctorate generally requires undertaking research that is original and makes a significant contribution to the body of knowledge in the field of study of sufficient standard for publication in the peer reviewed literature. McLellan's dissertation however is devoid of any academically or statistically legitimate research and is quite frankly an embarrassment to the institution and assessors who accepted it.

The stages in the development of a lesbian identity proposed by McLellan are a simple adaptation and blend of Kubler Ross and Erichsons' well known schemas. The research methodology used is said to be descriptive and analytical, which one should interpret in this case as meaning her thesis is based upon opinion and conjecture. To test her "model" McLellan held brief preliminary interviews with a grand total of seven lesbians selecting 4 for a "more detailed" interview and then choosing only one of these as a "representative case" against which to "test" her hypothesis. So we have a sample size of 1 selected as the most likely of 7 to fit the hypothesized model!

She then proceeds to state her "conclusions," several of which commence with the phrase "in at least one instance …" and finally declaring " there is a strong possibility that what was found to be true in the representative case will be found to be true in other cases when further research is done"(read when some *actual* research is done). How's that for feminist twisted logic and double speak! I recommend that in order to grasp the intellectual emptiness of her thesis that you read the abstract for yourself here.

McLellan was either uninformed regarding basic research, statistical methods and selection bias, or more likely she simply chose to disregard these cornerstones of empirical analysis. It's difficult to imagine a post graduate research student in any other discipline ignoring these basics. Still, such undesirable traits do seem to afflict a good many so called "academic" feminists.

As a general rule University Academics at Professor level are involved in ongoing research within their departments, with the expectation of publication of research findings in the peer-reviewed literature. McLellan's James Cook University webpage lists her "research interests" as Women's Studies, Feminist Ethics, and Mental Health. A comprehensive database search of McLellan as an author however, revealed a grand total of zero peer

reviewed research publications. Rather than research, McLellan has continued the precedent set in her doctoral thesis of writings based on "feminist analysis," that is, Betty Boo's own bigoted radicalized and politicized opinions.

McLellan has authored several books, three of which expand on her views of "Feminist Psychotherapy."[4] She practices "psychotherapy" in Townsville and appears not to belong to any professional association; unsurprisingly there is no professional association of feminist psychotherapists in Australia.

While there is a small amount of peer reviewed literature on Feminist Psychotherapy, these papers appear to mostly be theoretical discussions and critiques. Searching the Medline and PsyhARTICLES databases I was unable to locate any clinical trials or empirical research regarding the effectiveness or outcomes from this type of "therapy."

What one can quickly glean from reading the online samples of McLellan's books is that Feminist Psychotherapy is informed by an intense anti-male bias. This discriminatory ethos against the male sex collectively is also fully apparent in Dr. McLellan's public speeches and writings including her letters to the editor of our local newspaper the Townsville Bulletin, as previously detailed.[5]

It appears that McLellan rejects all that is known about the complex and multifactorial nature of the etiology of mental health problems in favor of a simpler explanation, From "Beyond Psychopression"

> ***In contrast to other therapies that see women as "sick" or as being "responsible for their own problems," feminist therapy holds the view that every woman who comes for therapy has been and continues to be oppressed, and is in need of liberation. It is from that basic assumption that therapy proceeds.***

The ideological view that women's metal health problems stem predominantly if not exclusively from "patriarchal oppression" and that in any case of any conflict between the sexes it will always be the male who is responsible has no empirical basis and is likely to be highly destructive as a foundation for therapy. Ignoring any degree of personal accountability for one's circumstances is likely to simply feed a harmful collusion between client and therapist especially in the areas of depression, borderline and narcissistic personality disorders.

McLellan considers blame a central issue for feminist therapy and not unexpectedly there should always be a man to blame.

> ***Blame is crucial to the success of therapy in many instances. Feminists call it naming, finding the courage to name those who perpetrate injustices against us.***
>
> ***Naming and blaming our oppressors is essential if we want to rise above the effects of the wrong they have done to us. Consequently, naming and blaming are important issues for feminist therapy.***
>
> ***One of the characteristics of blame in therapy is that we have to work with a woman till she gets the blame right.***

Not a skerrick of evidence is presented as to the therapeutic value of getting the blame right. The retrospective attribution of blame simply infantilizes the client, and denies them the agency to take control of their life.

A further tenet of feminist psychotherapy is the need for female clients to become politically active in the struggle to free women collectively from "patriarchal oppression." Soliciting clients to become involved in the therapist's own passion for a radical anti-male ideology could never be considered an ethical pursuit and is clearly an abuse of the therapist's position of power in the client-therapist relationship.

Again from "*Beyond Psychoppression*"

> ***This call for a radicalised feminist therapy to be located within the bounds of the feminist movement comes from my understanding of the implications for women of living in a war zone. We do live in a war zone and there are daily casualties. Our feminist analysis of society leads us to say often enough that the numbers of attacks, woundings, murders of women by men, the daily harassment, intimidation, exploitation of women by men, are all clear evidence that women live in "occupied territory." Men are at war with women, and women and their offspring are the victims.***

It is noteworthy that McLellan explicitly advises feminist therapists not to keep client records. This is an incomprehensible recommendation, as not only would it hinder the therapist from being able to recall the complex details and relationships of many clients over time, memory alone would be an inadequate basis on which to prepare reports or to transfer care to another therapist. Naturally, without records claims against the therapist for malpractice would be indefensible.

The foregoing examples are sufficient for any reasonable person to see that McLellan's ideas are extreme and at the fringe of both empirical and popular understanding. Even McLellan acknowledges this:

> ***Some women will choose not to seek help from a therapist who is known to be a feminist for fear that she has an "agenda," or is "biased." She is biased, of course. She is biased against the oppression of women and against the agents of that oppression. And she does have an agenda. Her agenda is to help women uncover the truth and to work to make changes in their lives, so that mental health will become a reality.***

I can't sum it up any better than Dr Tara Palmatier, who wrote:

> ***What McClellan proposes is infantilizing, enabling, growth retarding, and dangerous. It encourages the recipient to stay in an arrested state of early child to adolescent stages of development. It's perverse.***

That such individuals remain protected from scrutiny and conformity with current professional standards, behind the cloistered walls of institutions of higher learning, is simply scandalous.

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[1] https://beyond-psychoppression-014741.booki.sh/

[2] http://www.jcu.edu.au/sass/swcw/staff/JCU_084363.html

[3] http://www.cst.edu/about/

[4] **McLellan, Betty** (1992). *Overcoming Anxiety: A positive approach to dealing with severe anxiety in your life*. Allen & Unwin: Sydney

McLellan, Betty (1995). *Beyond Psychoppression: A Feminist Alternative Therapy.* Spinifex Press: North Melbourne. https://beyond-psychoppression-014741.booki.sh/

McLellan, Betty (1999, 2006). *Help! I'm Living with a (Man) Boy*. Spinifex Press: North Melbourne. https://help-i-m-2a9adf.booki.sh/

[5] http://www.avoiceformen.com/feminism/feminist-lies-feminism/the-ethics-of-hypocrisy/

The Dr. F Show – 8

Dr. F (Ian Williams) · 15 September 2012 · Archived copy · Original

[box icon="none"]

If you're doing something else when the show is on you're a twit. Period.

Twits miss out on an interview that will piss right the hell off a lot of people and some of them will be feminists. Seriously, this one is going to rename your town to "Chin-Wag City".

Being not a twit you'll tune in to 'Post of the Week' and oh that Loy Finly mangina has gone nuts again in the 'Calls Corner'

There's more of course, and only good people and not bad people are allowed to call into the show on 310 388 9709. It all starts at 8:00 Central Time US tonight.

That's right, the show is on so tell your date to "Get stuffed" because you're sitting down to listen to the Dr. F Show and that's bloody well that.

There!

Show Page

Stickcam

[/box]

[box type="alert" icon="none"]Producer's Note: Due to technical dificulties with Blogtalk Radio during the broadcast the show was unable to be stored in the archives. Fortunately, our studious and resourceful producer, James Huff, was there to rescue the show from oblivion. Having used his ability to record any incoming calls from the Skype-Blogtalk interface using third party programs, we have obtained a copy of the show. It will be posted on You-Tube in the near future.[/box]

Derek Bedry confirms he did not tear down posters

Molly Von Sämmichämmer · 15 September 2012 · Archived copy · Original

Derek Bedry didn't do it! – confirmed by Derek Bedry.

On September 9th, AVfM reported on the apparent participation of a "journalist" in a self-identified "femistasi" group action of 25 to 30 individuals tearing down posters reading, in part, "men's rights are human rights". This same journalist who conducted a telephone interview with the poster of those posters, which read "men's rights are human rights". Bedry then wrote an open-file article[1] claiming MRM connections to terrorists, specifically a man in Norway, and a mentally ill student at L' École Polytechnique in Quebec who, in 1989 murdered 14 women and 2 men, before committing suicide by shooting himself, twenty-three years ago.

Derek Bedry's openfile article illustrated the clear connections between a Norwegian mass-murderer, a murder-suicide in Quebec 23 years ago, and the human rights group formed in Vancouver in the summer of 2012 without even a single cited or mentioned source.

In his professional capacity as a "journalist", Derek Bedry is obviously not the man who looks exactly like Derek Bedry, captured on video tearing down human rights posters, of which Bedry photographed the remnants. Mr Bedry himself has made this clear, in an addendum to his September article identifying the connections between Norwegian and 23 year old french canadian crime, and attributing a motive of sex-crime apologetics, and connecting all this to the newly formed human rights poster-hanging activists in Vancouver, BC.

[image]The previous reporting on AVfM, identifying Bedry's participation with armed vandals actions, tearing down posters, and censoring *For The Greater Good* was obviously incorrect. Bedry apparently did not tear down the posters which he photographed after they had been torn down, featuring the self credited photo with his own article. We know this, because he, or someone else, said so in an addendum to his article.

It is obvious now, after denial by Bedry (or his editor), that the man who looks just like him, depicted in cell-phone video tearing down posters which Bedry – in an unrelated incident – photographed at the site for his article that Derek Bedry's professional credibility should not be questioned, and we are very sorry for misidentifying him, tearing down the posters he photographed after they were torn down.

"We're very, very, very, very, very sorry, for impugning Mr Bedry's character, and his journalistic integrity. And I'm sorry, too," said John the Other.

We sincerely hope Mr Bedry will forgive the misidentification of himself in cell phone video depicting a man exactly resembling him tearing down posters which Mr Bedry photographed in their torn-down state for his article.

In addition, Mr Bedry is invited to participate in a scheduled debate on September 23, addressing the topic of : *Has feminism gone too far?*

This is a question which was asked early in September, by a woman of integrity and courage. She posted the question as the premise of a public debate.

In the original event's plan, three individuals from each side would argue that no, feminism has not gone too far, or yes, indeed, feminism has gone too far.

Sadly, after publication of this planned debate on Facebook, the original organizer was rewarded for her attempt at public discussion by a torrent of abuse and threats.

Apparently some individuals did not want a debate to take place. Not only did these bad-sportsmen not want to participate, they wanted nobody else to either. Abused and threatened, that woman whose integrity and courage moved her to propose a public discussion cancelled the event.

Disappointing as that cancellation was, the good news is that the debate is back on!

With a very special thanks-you to the original organizer,

A Father's Story [2] and A Voice for Men will be presenting the re-scheduled debate:

"Has feminism gone too far?"

Chris Marshal of CC Motors[3] will be hosting this event at the location of CC Motor Cars.

The debate will be held on Sunday 23 September 2012, 3PM at 1315 Hastings St in East Vancouver, B.C.

In acknowledgement of the obviously mistaken identification of Derek Bedry's alleged participation in organized censorship and vigilant removal of hateful, traumatizing posters reading "men's rights are human rights" Mr Bedry is cordially invited to argue for the continued legitimacy, urgency and necessary future escalation of feminism – in the September 23 debate at 1315 East Hastings: Has Feminism Gone too far?

We look forward to a lively and informative discussion with Mr Bedry and other proponents of feminism's need to go farther than censorship, armed mobs and fantasy-as-journalism, on September 23, 2012.

Additional details of this debate were published on AVfM here[4].

Note, this event is intended as civilized, civil, and friendly discussion, and sharing of views. Although individuals may feel very strongly about their own positions, participants and audience members will be expected to behave with cordiality, and courtesy.

A Facebook page for the event has been created here[5].

To participate as a speaker or to inquire about attendance – please email questions and commentary to events@avoiceformen.com

Mr Bedry has not, at this time, denied authorship of the article credited to him on Openfile.ca, although further updates may be forthcoming.

[1] http://www.openfile.ca/vancouver/story/mens-rights-campaign-stirs-conflict-commercial-drive
[2] http://www.afathersstory.ca/
[3] http://cccarsales.ca/
[4] http://www.avoiceformen.com/updates/news-updates/has-feminism-gone-too-far-a-debate/
[5] https://www.facebook.com/events/282914461821497/

Publishers note: After a lengthy investigation, we have determined that it was not John the Other placing the posters up in Vancouver, but simply a man who looks exactly like John the Other, wears his clothing and who happened to be seen at the construction hoarding with posters in his hand on the day in question. Once again. John the Other did not put up those posters. Because we said so. PE

Shamus Tacticus: A Field Guide

Alison Tieman (Typhonblue) · 15 September 2012 · Archived copy · Original

View video here.

Welcome to 'Shamus Tacticus: A field Guide.' My name is Typhonblue and today I will be presenting a somewhat rarified and fascinating specimen of the species Shamus Tacticus—colloquially known as 'the Shaming Tactic.'

Without further ado, I present today's shaming tactic.

> Men use women as masturbation sleeves.

This shaming tactic can be employed in plural: All, most or many men use women as masturbation sleeves or in singular, one particular man is using women as masturbation sleeves.
This particular Shamus Tacticus arises out of cross-pollination between several subspecies:

- Shamus Virilius Violentus—male sexuality is innately degrading to female.
- Shamus Objecticus—men routinely view attractive women as sexual objects rather then as sexy subjects.
- Feminius Alluricus – An inflated belief in the attractiveness of women.

Gentle audience, pull on your laboratory gloves and get out your scalpels, because we are going to dissect this specimen of Shamus Tacticus.

First we look at its inheritance from the subspecies listed above.

This particular shaming tactic relies for its power on Shamus Virilius Violentus—the idea that a man can 'use' a woman sexually without her simultaneously using him as well. This concept rests on a foundational belief that men take sex from women, that their sexuality degrades women and thus that their sexuality is a form of violence done to women.

It is refined by Shamus Objecticus—the belief that men are somehow prone to viewing attractive women as objects rather then women who are sexually attractive. We can see the evidence of this in how human males, when encountering human females in a mating arena, will simply select their chosen female partner and remove her from the area as one would a consumable from a store. No courtship, no attempt at seduction, no proof of worth on the part of the male, not even a word exchanged.

It is further reinforced by Feminius Alluricus— The belief the female body is so fantastically attractive to the male that the complete absence of movement, interest or engagement in a female sexual partner does not cause him to wilt faster then a plastic bag in a blast furnace.

Now that we've examined the taxonomy of this particular Shamus Tacticus, let's look at its anatomy directly and observe its uniquely nuanced self-contradiction.

If a woman were no better then a masturbation sleeve, why wouldn't the man actually use a masturbation sleeve? He doesn't have to seduce it, pay for its meal or risk it giving him an STD. What this is actually saying is that the man has just had crappy sex that's, when you count in the additional costs of sex, worse then masturbation. His partner, apparently, still got sex out of the deal. Net win for her. Or, if she was using him as a masturbation aid, then… at most this is a lose-lose for both of them. Go back to your vibrators and fleshlights, I suppose.

In conclusion, since it's not possible for a man to use an active, involved female sex partner as a masturbation sleeve because she's, well, active and involved, what this Shamus Tacticus actually is saying is that men somehow degrade women because women are bad at sex.

I hope you enjoyed this installment of 'Deconstructing Shaming Tactics.' Thank you for listening; please tune in

next time, when we will present another weapon in the endless arsenal of Shamus Tacticus.

MWT Radio: Interview with Lt. Col. Joel Kirk

Paul Elam · 16 September 2012 · Archived copy · Original

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On Monday, September 17, 2012 at 8:00 PM CST, a special edition of Man, Woman Truth Radio will air on BlogTalk Radio. Joining co-hosts Dr. Tara Palmatier and Paul Elam will be US Air Force Lt. Col. Joel Kirk currently of Harrison County, West Virginia.

Many listeners will already be familiar with Kirk's bizarre, Kafkaesque odyssey through the Harrison County Family Court, presided over by Judge Lori B. Jackson.

Jackson has made a shocking ruling in Kirks ongoing divorce case, reversing a previous judge's decision to award full custody to Lt. Col Kirk, and has given custody to the mother, Tina Taylor Kirk, despite the mountain of documentation provided that proves Ms. Kirk has regularly abused the family's two children.

This episode will be an in depth interview with Lt. Col. Kirk, allowing him to directly tell listeners about this tragedy, and about his struggle to secure the safety of his children and obtain some semblance of justice from the family court.

After the interview there will also be a discussion of activism efforts on behalf of Lt. Col Kirk, and you will be told how you can help.

The phone lines will be open at 310-388-9709, or registered users may skype in to speak to Lt. Col. Kirk.

The show airs at 8:00 CST, US tomorrow, September 17, 2012, which is 2:00 AM, September 18 in London and 11:00 AM September 18 in Brisbane.

SHOW PAGE

[/box]

AVfM announces committee formation

Paul Elam · 16 September 2012 · Archived copy · Original

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Over the past two years *A Voice for Men* has evolved into an ever more sophisticated instrument for activism on behalf of men and boys. Most of our work has focused on changing the public dialogue in matters of sexual politics; to in effect end the hegemony over the narrative long enjoyed by feminist ideologues. While we are not hanging out a "Mission Accomplished" banner, it is fair to say we have made visible headway in moving toward that goal.

They know we are here and they know we are not going to shut up. That is why you see feminists increasingly panicked about our presence and about our growth, and why they are awkwardly scrambling to bring an end to it.

The work we are doing to inject balance into the social discourse has also had another effect: Activism on the ground. Anyone following this site, or even taking a stroll down certain streets in cities like Vancouver, and others, is taking notice that a long awaited rebuttal to cultural misandry is finding its legs.

It is only a matter of time before those legs will be sprinting.

In that spirit, I am proud to inform members of the MRM that we are taking activism to yet another level. Our recent, promising returns from publicly intervening in the corruption of a misandric criminal justice apparatus has given birth to the idea that this type of activism should be *the* centerpiece of what *A Voice for Men* does. We have reorganized accordingly.

The Judicial Accountability Committee, henceforth referred to as JAC, or, *The Committee*, has been assembled to make this type of activism the predominant mainstay of AVfMs efforts to effect change where it is needed most.

The six member panel is co-chaired by Dr. Tara Palmatier and myself, and also includes AVfM editors James Huff, Dean Esmay, John the Other and AVfM News Director Robert O'Hara.

The purpose of *The Committee* is to identify, screen, fact check and organize highly assertive activism in cases that typify the pervasive problems of corruption and misandry in our criminal and family courts. We will not just be targeting the larger problem of that corruption and misandry, but the individual government functionaries responsible for it happening.

Our courts, when operating according to the intention of their design, serve the dual purpose of securing justice for victims while protecting the rights of the accused. They are the arena of power where all of our constitutional rights, as well as our sense of public safety, hang in the balance.

As is evidenced repeatedly though the pages of this website, much of the responsibility those courts have to the people has been swallowed up in a sea of politics, ambition, corruption and hubris, resulting in abuses that have become the rule, rather than the exception.

Meanwhile, our only other avenue to checks and balances is a mainstream media that has devolved into a useless cesspool of commercial interests with no inclination rock the boat by covering what is happening.

It is the objective of The Committee to prod that coverage from the media, and where it cannot be prodded, to replace it. Either way, the silence in the face of what is happening must come to an end.

Currently, *The Committee* has taken on the case of Lt. Col Joel Kirk, a US Air Force fighter pilot whose children have been placed into the hands of a documented child abuser by order of family court Judge Lori B. Jackson in Harrison County, West Virginia.

In this and in all future cases, The Committee will be bringing all of AVfM's resources to bear in efforts to bring as much public pressure, embarrassment, negative press and legal consequences to the person or persons responsible

for the abuses.

This is also our opportunity to announce that men's activists can help us make this initiative more successful. By signing on as a committee affiliate, you give your pledge to join all the cases set forth in the future by the committee. That means a simple but firm obligation to join us in "minimum action" by making contact with each cases media and government agencies via email and phone (where possible). Each affiliate will blind carbon their emails to The Committee and notify us as to what phone calls you made and to whom.

Please do not sign on as an affiliate unless you plan on following through 100%. We must know the numbers of people we can count on to take actions in conjunction with each effort.

You will also be placed on a private mailing list and be apprised of current committee strategy (within reason) and advised or progress before it makes it to the site or radio programs.

If you have ever wanted to be part of an organized effort to advocate for men and boys in an area where it is desperately needed, this is your chance. The work is simple, and not particularly time consuming for affiliates, but again, I stress, this is not for armchair quarterbacks. *Team players only*, please.

You can add your name to the list of the committed and be placed on the mailing list by sending an email to thecommittee@avoiceformen.com.

[/box]

Poster directed at college administrators

Pierce Harlan · 17 September 2012 · Archived copy · Original

I would like to see a poster like this splashed across every campus of every college that has kowtowed to the Department of Education's directive to lower its standard of proof for alleged sex offenses to "preponderance of the evidence." Some students who have no idea that the standard was lowered would see the posters and ask "why," and it would initiate a much needed dialogue:

NOT BEING SURE CAN RUIN SOMEONE'S LIFE

Consent to engage in sex must be clear and unambiguous. A man should never proceed if he is only 50.1% sure that his partner consents.

Then why is this school allowed to expel a man accused of sexual assault when *it* is only 50.1% sure that he is guilty?

Stop the witch hunt. Raise the standard of proof for alleged sexual misconduct to the same level as other offenses.

Is there gender bias in appointments in the NHS?

Aimee McGee · 17 September 2012 · Archived copy · Original

Listening to the podcast of AVfM radio this morning at the gym, I heard the voice of Peter, who I had met yesterday in London. He had relayed the story about his doctor's rudeness, but I had not made the connection to a policy statement about appointment length until I heard him speak to the team on the radio.

Working in health myself, and having experienced the 5 minute appointment scam that makes up a lot of care in the UK, when I got home I immediately searched, using the kinds of words I knew would throw up any guidance on gender based appointment length in NHS settings. I didn't find a gender based commentary, but there was a big cluster of news articles in 2010 on the drive in the NHS to save money by shortening GP appointments, so it would not surprise me if this is where it is coming from.

Those of you who don't live in this country need a bit of an explanation of how the NHS works to help you get what is going on. General practitioners are the primary care physicians in the health service here. The vast majority of initial contact for health care is done via your GP. This is free at point of contact. However, GP surgeries are effectively private businesses, who contract to the local commissioning body (which is regionalised to within a local authority boundary e.g. London, Cambridgeshire, Peterborough) to deliver primary care services. As long as they meet their contract they get paid. And rather well, with the typical GP earning around £80 – £100 K and many of them working part time. This is their salary after paying for the expenses of running their business and the staffing, but before tax and pension contributions.

As you can imagine this set up makes for a lot of reasons to find as many ways of getting bums on seats as possible; as surgeries are also paid to achieve certain targets with key disease conditions on a capitation basis. One way this is done is to devolve care down to nurse practitioners (qualified nurses with specialist additional skills, often able to prescribe), practice nurses or health care assistants. Another way is to use telephone triaging. A third is having short appointments, where the doctor is almost writing the script for a medication before you open your mouth.

In fact, Peter mentions one important contract variation around appointments in his commentary – the appointment for pregnant women being 30 minutes. This is completely correct and is part of the contractual agreement for pregnancy services. The vast majority of GPs will not do this themselves, but will pay their local health trust to provide a community midwife to deliver this service, and it is quite common for the community trust to have a community midwife and a midwifery healthcare assistant delver these services in a central point in a town for several GP surgeries. The actual face to face time with the midwife may be reduced to 20 minutes, with the first 10 minutes care being the measurements taken by a relatively unskilled and low paid HCA.

So, how can we work out if there is a misandrous policy on appointments? I've contacted Peter and asked him if he could get more information from his GP surgery regarding this. If he gets lucky he might well be slipped a document which will blow this wide open…we are all trained up on our rights as whistle-blowers in the NHS as mandatory training, but I don't think I would feel confident on a lowly paid admin job to whistle-blow on my employer who probably earns 6-8 time what I do.

There is however another way that might work. Our Freedom of Information (FOI) legislation might help us expose an example of institutional misandry. Under the FOI legislation the responsibility of public departments can be summarised as follows

- a general right of access to information held by [the public body] subject to certain conditions and exemptions
- a duty on us to inform any person who requests information whether we hold the information; and to communicate that information to the applicant unless one or more exemptions apply.

There is a list of exemptions available here for anyone interested in further reading here.

So, failing the option of getting the data via the surgery, then an FOI response would be revealing, regardless of

what information comes back. The only problem here is who owns this possible policy – is it a Department of Health policy, or one which belongs to the local NHS trust. I think some digging might be needed.

A disclaimer here: many people reading this will think that this article gives a good set of reasons to avoid moving to a state run healthcare system. I still support accessible healthcare for all, but would prefer to have some elements of means testing within the system. People don't value what is given to them free. Needless to say, my opinion is not popular either, but I would prefer to tell patients the cost of their failed attendance, so they truly understood the nature of the costs in the NHS.

Cenk Uygur speech on video

Paul Elam · 18 September 2012 · Archived copy · Original

In keeping with our occasional need to break formatting protocols and bring you a video in the feature article section, here is a speech given by Cenk Uygur. I don't agree with this guy a lot, but I thought he was in perfect form here, and that this message comes at the most auspicious time, just before another election in which the brainwashed masses actually think they are going to make a difference.

Another Open letter to Delaware State Police

Dean Esmay · 18 September 2012 · Archived copy · Original

Tiffany Marie Smith, pictured above, has yet to be charged with several crimes she has committed. Her current whereabouts are unknown. Neither she nor her accomplices have been arrested on the charges documented below, despite the proof the Delaware police already have obtained for themselves, and have been provided with multiple copies and reminders of in case they somehow "lost" them. Catherine Gibson, a close friend who's been of significant assistance to Gordon, and is herself a victim of Tiffany Marie Smith's multiple criminal false reports, has submitted this open letter to the Delaware State Police naming not just Tiffany Marie Smith but two co-conspirators.–DE

Why is the Delaware State Police still ignoring an obvious false report? When someone is on video surveillance, someplace where they are clearly seen to not be doing what they have been accused of doing at that time, when that video indicates that person was indeed nowhere near where they were falsely reported to be, and the police have verified for themselves that the video is legitimate and from a third party independent disinterested source–why would police ignore all that? It's a false report, which is a crime. Why don't they arrest the person who made the proven false report? Those were the circumstances August 9, 2010 when Tiffany Marie Smith called the state police at 1:02 PM and reported that Mr. Smith and a me, a friend of Gordon's, had just been at her house and that he was in violation of a protection order. I was with Gordon, and we have it on tape from the Taco Bell security cameras which showed where we were at that time (nowhere near her) when she made this false report, and the police know this and have it in their own reports, where they went themselves to verify the business security cameras that showed it was **completely physically impossible** for us to have been anywhere near Tiffany Marie Smith's home. The police have that, along with our time-stamped receipt from that location, and they have the recorded fact that we were then subsequently at a Delaware State Police post right afterwards, also at the time we were falsely accused of being at Tiffany's house "harassing" her. Is it Delaware State Police opinion that Gordon and I invented a new sort of time machine or some sort of cloning technology, and this is why you are not arresting Tiffany Marie Smith when your own records clearly and overwhelmingly demonstrate that she repeatedly lied to your faces?

False reports to police are not victim-less crimes. Any person who is falsely accused, in a report to police, is in jeopardy of false arrest and false imprisonment. At a minimum the falsely accused suffers damaged reputation and the report is in police files. This wastes police time and wastes taxpayer resources. Police are devoting their time and resources to the false report when other citizens could be in real need of police assistance. There is a cost to society to allow people to make false police reports. Unpunished, the criminal false reporter is likely to repeat the crime in the future, which we know is exactly what Tiffany Marie Smith continued to do to.

This culminated with Tiffany Marie Smith filing another false report, to another police agency, 3 days later and another to a third police agency, a month later. It wasn't until she went on a rampage and filed 5 more in a month, between July and August this year, that Dover city police put a stop to it. Caught before and never punished for it, the criminal Tiffany Marie Smith continued to use police as a tool of criminal harassment endangering Gordon Smith's liberty and safety. The false arrest of Gordon Smith at gunpoint could have ended fatally for a man who was never guilty of any crime. You have more than enough here for "probable cause" for arrest. You have such overwhelming evidence in your hands that you pretty much have an automatic conviction on your hands, and you know it.

When the receipt was produced, on August 9, 2010, showing that I, Catherine Gibson, reported to be with Gordon at Tiffany Smith's house, could not have been there that was probable cause to arrest Tiffany Smith for a false report. DSP should have dropped the charge on Gordon Smith completely, rather than reduce the charge, and they should have immediately arrested Tiffany Marie Smith. When the receipt was confirmed by the video Tiffany, her sister and boyfriend should all have faced multiple charges. That would have brought an end to Tiffany Smith's career as a criminal serial false accuser. This means Gordon Smith's not Tiffany's only victim, so am I. I wish to

press charges. Why are you not allowing me to do so?

That was not the first obviously false report to police. The first proven false report was January 26, 2010. It was Capitol Police that dropped the ball on that one. Gordon Smith was on video surveillance in the family court building when Tiffany falsely reported that he called her from a blocked number. Had he not been on video, not making any call, at the time she alleged it would have been her word against his. But he was in court. On camera. At the exact time when he was accused of making a phone call he could not possibly have made.

The false report, to the Delaware State Police on August 9, 2010, was a more serious false report because it involved two others, who also lied to DSP, saying that Mr. Smith committed a crime. It was crucial that he had the physical evidence to show that he was innocent or he likely would have gone to prison for a crime that was a complete fabrication, by his ex-wife, her sister and then boyfriend. Click here for proof of that false report. These documents are from state police files. Are the Delaware State Police so stupid that they can't find "probable cause" to make arrests? Not likely, so explain why you haven't made arrests for these crimes?

Delaware State Police are within the statute of limitations for these crimes that have gone unresolved. When the false report was investigated, Tiffany Marie Smith, along with her friends Morgan Evans and Bill Merson, stuck to a story that the physical evidence of the receipt and video police obtained themselves clearly contradicts. The three of them conspired to have Gordon falsely arrested. Morgan Evans and Bill Merson are accessories to the crime of the false report to police. Then they committed felony perjury, testifying, in family court, to the same disproved false report. The Delaware State Police were negligent in their duty and obligation to the public, in particular Mr. Smith. Tiffany engaged in criminal harassment, falsely reporting an incident to police, criminal solicitation, conspiracy and felony perjury under the Delaware Code.They need to address that situation and arrest Tiffany and her co-conspirators now.

According to the Delaware State Police website:

"The citizens we serve have an expectation that those who are vested with the responsibility of enforcing the laws of this state, as well as civilian employees, will hold fast to the standards of professional and individual conduct to preserve the respect, confidence and cooperation of society. With this in mind, we encourage you to contact us with any compliments or complaints you may have about the Delaware State Police."

The head of the Delaware State Police is Colonel Robert M. Coupe (robert.coupe@state.de.us). I would like him to explain to us and the citizens of Delaware why his department has not made arrests for this incident. Tiffany Smith is a pathological liar. 14 false reports six of which were to Delaware State Police and she was only charged with three that she made to Dover City Police. I want to know why the Delaware State Police have given a pass to the serial false accuser, poster girl of false allegations and perpetrator of multiple crimes for this incident.

The Dover Police lived up to the expectation of citizens that laws be enforced. On September 1st they had determined probable cause and obtained and executed an arrest warrant for Tiffany Smith. How many more false reports would Ms. Smith have made to Delaware State Police if Dover police hadn't done their job? It is past time for the Delaware State Police to step up and do what they should have done months ago and make arrests for the August 9, 2010 false report?

Delaware State Police can be contacted at ~~(302) 739-5901~~: (302) 697 4454. The Delaware State Police Office of Professional Responsibility can be reached at 302-739-5990. Delaware State Police is led by Colonel Robert Coupe, who can be emailed at robert.coupe@de.state.us. In any contact you make, I recommend referring to Delaware State Police Report 03-10-025226 and ask why Tiffany Marie Smith and her accomplices have not been arrested and charged yet, and why there is not a warrant out for these people's arrest.

A note to MRAs. At this writing Tiffany Marie Smith's whereabouts are unknown and Gordon Smith has still not been allowed any contact with his children. He has a Legal Fund for his continuing legal battles; as of this writing he needs $90.00 to file another emergency motion. Since at this point all the police action against him has destroyed his professional life and drained him financially, if you can, please drop something into his fund so that he has a chance

at qualified representation for his continuing legal fight for the safety of his children, see Tiffany Marie Smith fully answer for her crimes, and recover from his devastating financial losses. Give here. $90 is the current goal. –DE

AVFM News and Activism: Male fertility control

James Huff · 18 September 2012 · Archived copy · Original

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Tonight we have as our guest Elaine Lisner of the Parsemus Foundation, an organization dedicated to alternative forms of contraception outside of the influence of large pharmaceutical companies. Of the many initiatives currently being undertaken the Parsemus Foundation's primary focus is on the development of Vasgel or RISUG (Reversible Inhibition of Sperm Under Guidance) as an effective, safe, reversible and affordable method of controlling male fertility. Trials are currently under way and it is hoped that soon Vasgel will be approved by the FDA for use in the United States so it can be brought to market.

Male fertility control is a crucial men's rights issue so please do not miss this episode where we will be talking about the history of Vasgel, why it hasn't yet been brought to market and the future of male fertility control.

The show airs live tonight, at 8:00 Central Time, US, which is 2:00 a.m. September 19, in London and 11:00 a.m. September 18, in Brisbane. If you have not yet requested membership in the Stickcam Room, you can do so through the link below. The call in number is 310-388-9709.

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Tina Kirk “grieves” losing custody

Dr. Tara J. Palmatier · 19 September 2012 · Archived copy · Original

On August 10, 2009, when Kirk vs. Kirk was still in the hands of the Honorable Cornelia Reep, the Guardian ad Litem submitted an Emergency Motion to Restrict Visitation against Tina Taylor Kirk for her continued physical and emotional abuse of the Kirk children.

Prior to this emergency motion, Tina Taylor Kirk had been given therapeutic supervised visitation for one hour each week with both the children’s court-appointed counselor and the Guardian ad Litem present. However, during the first therapeutic visitation, her behavior so upset the children that the Guardian filed an emergency motion to restrict visitation. This motion reduced Tina’s weekly one hour of supervised visitation to zero access.

The motion restricted visitation as follows:

1. Any and all therapeutic counseling sessions as previously ordered are suspended until further order of this Court.

2. The petitioner is barred from attending any and all events in which the minor children are participating in at this time.

3. The petitioner is barred from any and all telephone contact with the children at this time.

[Motion PDF *please note the signature page is missing]

When the motion was filed, Tina Taylor Kirk stated on the court record and in writing that she was receiving treatment for alcohol abuse at Celebrate Recovery, a “Christ-centered 12-step recovery program.” She also testified throughout the entire court proceedings (before these photos surfaced) that she had not drunk any alcohol since June 28, 2009, the night Lt. Col. Kirk captured his wife’s drunken and violent rampage against him and their children on film. Tina continues to claim she rarely drank alcohol even before that night.

In addition to her own claims of sobriety, Tina Taylor Kirk went therapist shopping and found a couple of counselors who were willing to testify that she was suffering from depression because she was wrongfully separated from her children and abused by Lt. Col. Kirk. Both Dr. Edward Baker, Ph.D. (the psychologist who diagnosed Tina with Borderline Personality Disorder) and her attorneys claimed the only reason Tina drank was due to a toxic marriage — especially when the Lt. Col. was home and “causing conflict.”

Dr. Baker and the attorneys also alleged that the Lt. Col. set Tina up the night he filmed her and that he was more interested in “catching” Tina on film than “nurturing” their children. Dr. Baker is correct that the Lt. Col was not “nurturing” his children in the June 2009 video. Lt. Col. Kirk was ***protecting*** his children from their drunken, out-of-control, raging, violent Borderline Personality Disordered mother.

The images featured below were taken at a bar believed to be in Charlotte, North Carolina approximately 5 days after Judge Reep ordered the motion to restrict parenting time. The Kirk children unwittingly discovered these photos much later (after visitation was reinstated with their mother) and gave them to their father.

The kids accidentally discovered these photos on a camera memory card they believed belonged to them at their mother’s home during a visit just this past year. The kids took the card back to their father’s house. The three of them were going on a planned vacation and, naturally, wanted to snap some family photos. The children asked their father to see if the card had any pictures on it lest they delete photos they wanted to keep.

As image after image loaded onto the screen, the children became more and more devastated. The first words out of the son’s mouth were, “Who are those men?” The daughter saw the date-stamps on the photos and said, “Hey mom’s in a bar and it’s right when she left here.”” The kids were heartbroken as their mother had been telling them for years how devastated and depressed she was that she was separated from them. She had also been telling the kids that she had not had a drop to drink since the night of June 28, 2009.

In their innocence, the children discovered a date-stamped pictorial trove of the alcohol-fueled antics of Tina Taylor Kirk, her "grief counselor" (and BFF drinking buddy), the friend's boyfriend and numerous unidentified men. These images were taken only 5 days after Judge Reep ordered the motion to restrict Tina's very minimal parenting time to zero time.

Good and loving parents, when faced with the loss of their children, are typically distraught and desperate to regain contact with them. They would meet any requirement, no matter how Draconian, set forth by the court in order to be reunited with their children.

In the months following June 28, 2009, the Lt. Col states he was in a great deal of emotional turmoil and was devastated by the destruction Tina inflicted on their family. He states, "In the months that followed, you had to peel me off the floor – and I had custody of the children! Still, I was not out celebrating. I never celebrated. I was shattered."

Tina told the children that she was equally shattered by her separation from them, but the photos below tell a different story. *See below*.

Are the images featured in this article indicative of a woman who is heartbroken and devastated by the loss of her children? Or do these images portray a middle-aged woman out on the town getting her drink on with friends?

Please remember, these photos of Tina Taylor Kirk and friends, knocking back beer after beer, were taken only 5 days after being ordered to have no contact with her children. Tina and friends are drinking it up, riding a mechanical bull and hugging and kissing each other, the friend's boyfriend and several unidentified men.

As a point of interest, Tina claimed the woman partying with her in the photos was acting as her "grief counselor." In reality, this woman, also through lies and false accusations, just so happens to have destroyed the career of her Marine officer husband who was an elite presidential helicopter pilot. (The Kirk's had been friends with the couple for many years.) This same friend is thought to have advised Tina to file a Protective Order against the Lt. Col. because it would "go a long way in court," sent her $6000 to fund her divorce and has been coaching Tina every step of the way in her campaign to inflict maximum damage on the Lt. Col. and their children. Ironically, this woman is currently studying to be a Christian marriage counselor. Heaven help her future clients.

Again, Tina Taylor Kirk was ordered to have no contact with her two children for an indefinite period of time only days before these photos were taken. Instead of appearing sad and bereft, as any decent parent would be if in her shoes, she appears to be whooping it up and celebrating. One thing's for certain, she certainly wasn't "celebrating recovery" from alcohol abuse when these photos were taken despite her claims to the contrary.

These photos also disprove Dr. Edward Baker's unfounded assertions that Tina was depressed and that the Lt. Col and their "toxic marriage" was the cause of Tina's alcohol abuse. Tina appears quite inebriated in these photos as evidenced by her dilated pupils, the number of men and women she is hugging and kissing and, of course, the bottles of beer in her hand. Since the Lt. Col. was in the marital home with their children in West Virginia on the evening of August 15, 2009 and early morning hours of August 16, 2009, one wonders whom Dr. Baker might allege set up Tina that night?

Throughout the Kirk divorce and custody dispute, Tina Taylor Kirk has shown herself to be a malicious and cunning pathological liar and a vicious and unrepentant child and spousal abuser. Yet, with an abundance of documentation that would be enough to quell the doubts of even the most woman-biased skeptic, Judge Lori B. Jackson has chosen to ignore the Mt. Everest sized pile of evidence of Tina's many crimes, abuses, alcohol abuse and lies. Judge Jackson continues to enable this child abuser and, in the process, has become a child abuser herself.

The distraught Tina Taylor Kirk copes with the loss of her children

Former SPLC fundraiser raises questions

Paul Elam · 19 September 2012 · Archived copy · Original

Morris Dees is the founder and driving force behind the Southern Poverty Law Center. I first became aware of him in my early twenties, after the fund-raising company for which I worked accepted the SPLC as a client. Morris Dees was sold to us as a champion of civil rights. I bought it. I was proud to work for them and I raised more money for them than I'd ever raised for any other client – until it came to my attention that they didn't really need the money as much as I'd believed. [1]

In the years following I put the SPLC out of my mind completely. A little while ago, I started hearing the SPLC mentioned when opponents of men's rights decide to smear AVfM as a hate group- one of the hate groups SPLC fundraisers use to sweet talk their way into to wallets of poor, elderly contributors and wealthy supporters alike. I love a scam case as much as the next gal so, with the help of a colleague, I hunkered down and did some digging.

I found that there are already so many articles and blog posts concerning the hypocritical nature of this organization that I almost didn't bother to write this article at all – But my colleague managed to get her hands on a copy of Morris Dees divorce documents. One read through those forms left me wondering how, in this day of tabloids and shock television, Mr. Dees manages to maintain his *knight-in-shining-armor* image.

These documents read like the script of a *Lifetime* network movie. Morris is portrayed as a run-of-the-mill, evil male monster. There's allegations of child molestation, spousal abuse and unconventional sexual behavior described in enough detail to upset most anyone. The document is so sensational that I hesitate to believe most of the details. The sole source of the information seems to be a very angry soon to be ex – spouse, who, considering the probable payoff, had every reason to lie. If the allegations brought against him by his ex wife are actually false and if Dees lost any money in this apparently very nasty divorce, it seems to me that he should be supporting men's rights, rather than idly allowing the organization he founded to attack men's rights activists. Call me old fashioned.

The only reason I mention these documents at all, and posted them along with the other sources[2], is because one of the milder events detailed makes an excellent analogy for what appears to be Mr. Dees' approach to business.

The event occurred on July 3, 1978. Morris Dees met with both his wife and his mistress and asked each one to tell him how much she loved him. Upon hearing their statements he told them that he couldn't live without either of them. Seeing that he meant to carry on with both of them, his wife forced him to choose. In the end he chose his wife but continued to sneak around with his mistress.

Analogy for what, you ask? Allow me to explain.

In many of the biographies about Morris Dees publicly available online, it is said that as a teen he was punished by his father for using a derogatory term in reference to a black man.[3] In his own autobiography Dees' admits to having earned money doing legal work for the KKK in 1962.[4] The information surrounding the former incident of racially bigoted behavior suggests that Mr. Dees' father taught him that being a bigot was wrong, but if that were the lesson learned would the latter have occurred?

I think that the lesson teenaged Morris Dees took from his father's punishment was something more along the lines of; If you're going to be a bigot you'd better not be obvious about it. On close inspection, the Southern Poverty law Center isn't quite as concerned with the plight of black people as they'd have us believe.

Supporting this observation is an incident in 1986 when the SPLC's entire legal staff quit in protest of Dees' refusal to address any of the issues presenting real problems to the black community. Gloria Browne, a lawyer who quit a few years after the incident in 1986 criticized the SPLC for "cashing in on white guilt and black pain." Former black employees complained that the Center was run like a plantation. [5]

All of this information is publicly available as the SPLC continues ride it's reputation for fighting racism. Although their impact in civil rights is relatively small when compared to other civil rights charities, the SPLC's income

dwarfs those of its contemporaries. That fact has been pointed out several times.

Question: How do they do it?

Answer: Silence.

In 1995 the Montgomery Advertiser ran a series of articles examining the SPLC's fund-raising tactics and vast wealth. The articles were nominated and became finalist for a Pulitzer Prize.[6] Those articles are now very well hidden if they are available at all. When confronted with his divorce documents, which he tried to have legally sealed, Dees simply refuses to respond. All criticisms of their financial workings are met with silence.

Remember that analogy I mentioned? Now consider the fact that the SPLC's 'work' on the side of civil rights is supported by contributors -over two hundred million dollars to date[7], while Mr. Dees' efforts of behalf of a Klan member brought him only what would amount to tens of thousands in today's dollar value. Clearly the 'Champion of Tolerance' image loves him far more than that of bigoted Southerner.

When it comes to the criticisms and accusations directed at Morris Dees and the Southern Poverty Law Center, silence is just good business. After all it just isn't wise for a man to argue with his mistress within earshot of his wife.

[1] http://salientsight.com/nurdydancing/the-southern-poverty-law-center/
[2] http://www.avoiceformen.com/wp-content/uploads/sites/2/2012/09/SPLC-Founder-Morris-Dees.pdf
[3] http://biography.yourdictionary.com/morris-s-dees-jr
[4] http://rkeefe57.wordpress.com/tag/klan/
[5] http://www.chemistrydaily.com/chemistry/Southern_Poverty_Law_Center
[6] http://www.pulitzer.org/finalists/1995
[7] http://cdna.splcenter.org/sites/default/files/downloads/resource/SPLC_Annual_Report_2011.pdf

~Special thanks to my friend I.M. Zed who managed to get the really interesting files from the hard to reach places~

Feminist fear dialed up to frappe

Paul Elam · 19 September 2012 · Archived copy · Original

Well, for the first time ever we get back to back video features. No, we ares not getting lazy, it is just the way the chips fell today. ⍰

In this one, we bring you John the Other, who finds himself eating a little crow after defending the “integrity” of a woman who has scheduled a debate as a part of the East Vancouver Debate Society, on the topic of feminism. She had invited MRAs to be half of those presenting, feminists the other half.

As JTO shows you in this video, the woman went from seemingly honest and balanced, to half truths, to full fledged lies, to whoppers the size of Montana, all to appease the feminists that did not want her to have the debate to begin with.

I have lifted the relevant links from John’s low bar for your convenience.

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A comparison between reality, documented by email exchange, and the feminist fear-amplicication and bullshit echo chamber

Has Feminism gone too far?

The debate is still on. To participate contact events@avoiceformen.com

http://jezebel.com/5941876/mens-rights-activists-shocked-that-their-misogynis…
http://haifischgeweint.wordpress.com/2012/09/10/enormous-trouble-over-microco…

The Facebook page for the new debate.

https://www.facebook.com/events/282914461821497/

Previous videos on debate:

http://www.youtube.com/watch?v=y_lOs8I7q1M
http://www.youtube.com/watch?v=-bgqJ7xhQcU[/box]

Kanamara Matsuri

Peter Wright · 20 September 2012 · Archived copy · Original

A giant 8 foot penis is joyfully carried through a crowded Japanese street by a dozen happy teenage girls. No, this is not a scenario from an odd mix of a pervy Macy's Parade flotilla and the supple nymphs in "Bilitis." It's real and the annual event is called the "Kanamara Matsuri."

The Kanamara Matsuri, which translates to "Big Iron Penis Lord," is celebrated during the first week of April in Kawasaki, Japan and it's been around since the 1600's. Interestingly, such phallic processions were once very widespread, but it appears Japan is one of the few remaining places daring to place a penis at the center of a public celebration. Almost everywhere else the penis is today seen as a dreaded object of violence and oppression, a thing in need of castration, sterilization, circumcision and, most importantly, suppression from view.

If we go back to Ancient Greece, Rome, India, Egypt -in fact anywhere at all- we find adoration of the penis (and vagina) a comfortable norm. To give but one example, so welcome was the penis that Ancient Egyptians had no mother earth but instead a 'father earth' named Geb, a nurturing god portrayed reclining on his back with a huge erect penis. His was a benevolent phallus that brought fertility to the land, nourished its people, and bestowed prosperity and harmony to the world.

In Ancient Rome we have examples of phallic charms called fascinum, which were often winged, and were ubiquitous in the culture from jewellery to bells and wind chimes to lamps. The fascinus was thought particularly to ward off evil from children, mainly boys. Pliny notes the custom of hanging a phallic charm on a baby's neck, and examples have been found of phallus-bearing rings too small to be worn except by children. [1] It's not important here to delve into the entire history of phallic representations, but what is important is to know that there once was a time when the penis did not equal oppression. Why is it important to know this?

When we stop to remember a time before the scorched earth policy of feminism emolliated our respect for the male form, we thereby 're-*member*' ourselves and how we once were. Once we remind ourselves of this we are inspired, even angered, to drop our chocolates and flowers and pick up a blade and hack and thrash our way through a great tangle of confusion and doubt to our way back home- to the penis as symbol of beauty of form and masculine identity.

The penis as symbol of beauty of form has only recently been quashed as a concept and is never really discussed in our gynocentric universe. In fact, it is disparaged. I think it is time to change this, but first we must see through the feminist inspired bad press about the phallus.

Feminists have characterized the penis as an object of violence, oppression and viral dirt. To them it is synonymous with a deadly snake. But not to be satisfied with their maligning of the male body feminists have gone further by claiming that all of society is suffering from a toxic "phallocentrism," which is defined as, "a doctrine or belief centered on the phallus, especially a belief in the superiority of the male sex."[2] Phallocentrism is further defined as "any perspective usually considered characteristic of patriarchal systems."[3]

But does such a dreaded symbol actually exist today, and if so where? It appears feminists have not stopped to notice that the actual phallus of phallocentrism has suffered a universal repression within the very culture claimed to be dominated by the penis. Therefore the hatchet job they continue to do on our penises, both metaphorically and literally, might better be redirected to their deadwood ideology before another generation of boys is alienated from this essential feature of male identity.

The time has come to drop our complicity with anti-male narratives and learn again to love the male form. We need no longer view the penis through the gynocentric lens of (a) only gay men talk about the beauty of the penis, albeit as an emblem of homosexuality, or (b) straight men view the penis as an instrument of action packed machismo- the façade of "tough." Take for example our usual heterosexual talk about genitalia; prick, balls, nuts, dong, boner, cock, tool, weapon, suck, blow, wank, shoot; and gash, snatch, twat, hole, cunt, bush, clit. Psychologist James Hillman invites us to compare this kind of language "with the marvelous language of foreign erotica: jade stalk, palace gates, ambrosia… A Chinese plum is to be deliciously enjoyed; our cherries are to be taken, popped, or broken. [4]

Clearly we Western males have internalised feminist characterizations of the male member by continuing with this derogatory language of penis = violent = male.

"Suppose instead we were to call him, as he once was named, Jolly Roger or Little Johnny Jump-up, or Happy Prince, smiling wand, black magic, little brother, or Purusha who is smaller-than-small and bigger-than-big."[4] There is no need to impose images of violence on the penis.

We might even begin to think of him as man's best friend- a precious facet of my body and dignified symbol of my masculinity.

Imagine if we transformed our cultural obsession with penis porn into penis art, crafting representations in plastic form to be put on display like those bare breasted, pregnant and vulvad' female sculptures that dot our landscapes and galleries. By ditching the false dichotomy of beautiful-gay-penis versus machismo-straight-penis we might begin to relate to the penis as a representation of male identity, no longer divided into gay and straight only, but reborn as a complex symbol of men's multifaceted natures. Imagine, the phallus standing as a dignified symbol of our masculinity, much like the breasts and pregnant bellies benefit women everywhere as symbols of pride and identity.

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My privilege

Mykeru · 20 September 2012 · Archived copy · Original

Hello everyone. All you haters and misogynists, all you insightful cynics that see the dark, sinister monolithic forces that control our lives when the rest of us, frankly, just don't get it, and the women who are so unenlightened that they have not yet gotten on the one true path of helplessness and self-absorbed neurosis.

And damn you, sick, depraved bastards that don't hate, that naively think there's enough equality to go around for everyone and are so deluded to think we're all in this together.

But mostly remember the one truth that binds the Internet together: stupid people don't get sarcasm.

So, I've been working on the next video following, This is Atheism Plus fully intending to beat the Atheism Plus as Oceania horse three feet into the ground. Which isn't easy as I like to use found footage and have an aversion to just throwing up a still image and talking over it.

Uh, like I did in the video version of this.

But mostly, it's hard to stay ahead of the curve of crazy that is *Atheism Plus*. Every day there's something a little more demented, mean-spirited and just Orwellian coming out of that camp.

I follow Integralmath, who simply must be a glutton for punishment. Every time I think I have a clip that expresses shear lulzy craziness, he points us in the direction of something that makes me think that, eventually, *Atheism Plus* is going to go all Heaven's Gate on us.

And there's something to that.

You ever notice when cults absolutely jump the shark? They don't just disappear in a puff of illogic. There's any number of doomsday cults in the past century that have done their little calculation and then waited on a hilltop for the world to end, with or without humping like jackals first. I wouldn't think that was optional.

Anyway, then the moment comes that the earth just refuses to end, Jesus doesn't come back but the Mayans do appear to say, "Yeah, we stopped our calendar at 2012. You think we could carve that shit into stone forever? If we had dry erase boards, you wouldn't even be here." At that point some people in the cult do wander off in search of a fucking life. But not everyone does. They go back over the math, find out they didn't carry a one or have some other rationalization for failure and so they are left with believers a little more hard-core than before. This process can actually repeat several times, each time leaving a smaller, harder nugget of pure crazy representing the cult.

So every day as *Atheism Plus* continues the cycle of purity tests and purging, ferreting out privilege and chastising backsliders they work towards collapsing into a singularity of pure smug butt hurt.

And it's really hard to keep up with that.

So, I've been reading the comments on "This is Atheism Plus" regularly. I was reading them on my Droid during lunch and noticed a shift in the rote detractors. Now the *accusation du jour* is of "male privilege", specifically that we all don't understand male privilege.

You know something, they're right. I don't.

I am privileged. But not because I'm male, or even because I'm white — although i can buy into that a lot more even if actual white supremacists would lump me in with Romani, Spanish, Latinos and other "unassimilated ethnic groups" as they put it. I'm privileged because – like everyone else– I'm standing on the shoulders of my predecessors. And if you follow that back far enough you will reach a point where kings, compared to us, lived like shit.

And really, I suspect there's a lot more "privilege" in the ancestry, male and female, of people named Meyers, Watson, McCreight (rhymes with wrong), Dillahunty, Benson and so on.

My father joined the Air Force at 17 to escape from Brooklyn. He had to have his parents sign, giving him permission. I was in his little tiny bedroom in Fort Hamilton Parkway years after, the apartment above a florist shop, and saw the model airplanes he built hanging from the ceiling. Not plastic models, mind you, but balsa wood and doped fabric. That's why he joined the air force. Of course, they made him a radio operator and he spent his time in another tiny room in Okinawa transcribing Chinese and Russian coded messages. He's the reason I know the arcane language of Morse Code. After he got out of the Air Force he got a job with Consolidated Edison as a C Mechanic and also worked his own electrical contracting jobs. He worked 30 years at two jobs, one of them was rotating shift work. As a kid I was often sent to wake him up in the afternoon so he could go work the 4 to 12. I thought it funny that I could wake him up from a dead sleep and ask him his Air Force serial number and he could rattle it off.

Where's the privilege?

His father worked in Ace Masonry Supply spending over 40 years sweeping floors and loading bags of cement. When I was in high school and college I worked in lumber yards doing pretty much the same thing. Maybe, looking back on it, so I could understand, just a little, of my grandfather's life. He died two years after he retired, when I was fourteen. He was in the garden of a house he bought, the house my dad owned first, and dropped dead of a heart attack after spending a day pushing around a wheelbarrow. He couldn't not work. In fact, at his funeral a bunch of greasy guys from the old neighborhood came to pay their respects. I remember one pinkie-ringed wise guy saying to me "your grandfather was a good man, he always worked."

Yeah, he worked.

Essentially he got 40 years of hard labor for not committing a crime.

Where's the privilege there?

And his father? My great grandfather uprooted his entire life and got dumped out of Ellis Island in 1895 with his name Anglicized by some petty official, which stuck for a couple generations until I insisted on the correct way of saying it, and after a while converted my family. He pushed a fucking fish cart in the immigrant slums.

I love old photographs and the first motion pictures ever shot; the too short, over-exposed ones by Edison and the Lumière Brothers. In one I came across a short loop of street vendors in his time and place. It was in Brooklyn [After checking the film at memory.loc.gov, it was actually shot in the Lower East Side of Manhattan, across the Brooklyn Bridge -M] Now, it's hard to tell what was real and what was staged. Even Alexander Gardner staged his most famous Gettysburg photos. But I realize I could be looking at my own great grandfather as some Irish cop twirled his baton, gave him the stink-eye and told him to move along.

And there I missed the privilege.

You know, the elephant in the room of *Atheism Plus* and fashionable radical feminism isn't gender, or race, or sexual orientation. It's class. It's *hierarchy*.

They can talk about male privilege because, quite frankly, blue collar, working class men are largely invisible to them. They see privilege because when they look at men, they are always looking up. Men like my father, my grandfather and my great-grandfather don't count. And when, for whatever reason, they become so much as translucent, they are seen as "creepy guys" and potential rapists.

So, I'm leaving work today. I'm a commuter cyclist getting back into that routine after being laid out, yet again, by a car and receiving internal injuries and a fractured heel that wasn't heeling properly because it took two months and an MRI to figure out it was fractured. And I walked on it those two months because, well, the first radiologist said it was just a strained Plantar Fascia tendon and who wants to be a whiner?

I'm leaving and a work crew is trying to guide an 18-wheeler into the loading dock. To do this he's got to do a sort of K-turn across traffic and then back it in.

Now, with the construction the loading dock is framed by chain link fencing so what would normally be a tight squeeze is pretty damn impossible. The driver of the truck ends up with the body of the truck perpendicular to traffic; all four lanes of this city street are blocked. I stop and wait, watching this. Now, working in a lumberyard I drove lumber delivery trucks and drove a boom truck when I worked for billboard companies, and what he is doing is not easy at all. You can't drive a truck like a car not just because of the size, but with the load everything is amplified. I've never forgotten how tenuous brakes are on a fully loaded truck. This guy has got to make small, precise movements, but he can't. With that load he's got to stomp the accelerator to get things going and brakes might as well be marshmallows. And momentum and inertia will fuck up the best of intentions.

I'm watching this guy doing this difficult maneuver and not doing it very badly at all. I'm on my bike standing on one foot next to one of the armed guards who, incidentally, is a woman. Say what you will about relative physical prowess of men and women, they don't make a lick of difference when you have a gun. So I'm talking to her, a conversation of the "I'm glad I don't have his job" variety when the honking starts. I turn and the southbound cars, which are the ones on my side of the truck that I can see, start honking at the guy.

I went from zero to really annoyed in a fraction of a second. Now, with my mountain bike and yellow and black gear, I'm often mistaken for a bike cop. That is fine with me if it gives someone pause before they run me over again. After the last plowing by a distracted driver I bought an air horn that has a small plastic bottle that attaches to the frame that you pump up to 80 PSI and runs a tube to the horn itself, which is mounted on the handlebars. I turn and coast up to the center divider, because there's no northbound traffic, and give them a 120 decibel blast. You could hear the half-honks as people jerked their hands off the horn. And, just to be diplomatic, I followed up with a hearty "Ah, shut up!"

I mean, Jesus Christ, *what's the point*? Where is the guy and his truck going to go? His fucking up means, at best, taking out a chain link fence or, at worst, making a divot in some Second Renaissance Revival stonework.

The way I was raised the most unforgivable sin was whiny impatience. Luckily, the cure for impatience is simple: All you have to do is recognize that you are not the warm center of the fucking universe and the only list that your convenience appears on is your own. And if there aren't a shit-load of things above it on your list, that's because you're an asshole.

Anyway, the driver completes the maneuver and really, not a bad job.

Thing is, when I coasted up to the line of honk happy bastards I got a look at one of the first-line honkers, a well-dressed woman in business attire, late 20s, maybe early thirties, sandy blond hair. I couldn't tell if she was particularly attractive or not, because the face she was making was reminiscent of Emperor Palpatine trying to kill Luke Skywalker with force lightning; contorted, hateful – for no other reason than this guy, trying to do his job, inconvenienced her for a minute.

"Who are you, little working man, to get in my way?"

When the truck began clearing from the road, another driver, a business man, made a point of doing this condescending clap in the drivers face.

That may be the only male she sees; the face of privilege.

And I wonder if later this woman would log in to complain about that male privilege and tell us just how rough she has it.

AVfM Radio: How to be a creep

AVfM Radio · 20 September 2012 · Archived copy · Original

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We are all creeps now. The word, of course is the definitive and the preferred tool of social exclusion by the good people. The non creeps. If you're one of us, that is, if you're a creep, your opinions are wrong, by definition, you are undesirable, you're not sexy, you're not attractive, and its only a matter of time before vultures begin circling your carcass. But what exactly does the word mean, besides "we don't like you" What is the actual meaning of the modern usage of the word creep?

Tonight on A Voice for men radio, John The Creep, Girl Creeps What and Typhon Crepe Bleu will lift the lid on the conceptual box labeled creep, and examine just what a creep is, and why you're a creep too.

Call in number for the show is 310 388 9709

show page : How to be a creep

[/box]

The primary caregiver fraud

P. Emeritus · 20 September 2012 · Archived copy · Original

Imagine a society in which when a couple separates or divorces, it is always the father who receives custody of the children. No matter how caring the mother is, no matter how much she wants to remain part of the children's lives and no matter how much the children want the same thing, she is cut off from them–except to whatever degree the father is willing to let her see them. All this happens, that is, unless the father is utterly dissolute–in which case the courts will then give custody to the mother.

What a terrible place such a society would be! How cruel to women! How cruel to children! What a blessing we don't live in such a society! Actually, up until sometime in the 19th century, that was the pattern in *our* society. The immediate reason for this system was economic: the best financial interests of the children were seen as being served by leaving them with the parent who had the financial resources–and that was the father. We might give this judicial doctrine a name. We might call it the "Father-Breadwinner" test for determining which parent gets custody of the children.

Then, gradually, things changed. In part, they changed because the injustice and cruelty to mothers began to be recognised. Then, by early in the twentieth century, the situation had been completely reversed: women were always given custody of the children when a couple separated or divorced. This happened, that is, unless the mother was found to be "unfit", in which unusual case the father was awarded custody by the courts. After all, mothers are the natural nurturers, are they not? And fathers are the natural providers, are they not? So just give her the kids and have him give her the money to meet their financial needs. We could also give this doctrine a name. We might call it the "Mother-Caregiver" test for assigning custody of the children.

Then, things changed again. Partly because technology kept eroding away the rigid sex roles, people began to see the injustice of automatically cutting fathers off from their children in this fashion. After all, men are not all alike, women are not all alike. Men, too, can and do nurture; women, too, can and do provide financially. The laws were changed so that either parent could get custody of the children. But the judges didn't change very much. Overwhelmingly, they continued awarding custody to mothers, in spite of the law. We might label their motivating doctrine in this the "*Covert* Mother-Caregiver" test for deciding custody awards. This regime still exists. Under it, sociological research has found, the large majority of divorces are initiated by women–after all, they are the ones who stand, under this system, to come out of divorce with everything they want.

Out of all of this injustice was born the divorced fathers' movement. It developed largely because, by this point in history, there had come to be *so many* divorces: far more individuals were suffering the effects of the Covert Mother-Caregiver doctrine than had done so under the earlier doctrines. So, do the activists in this movement want a return to father preference? Interestingly, they do not. A few ideologues on the fringes argue for a return to "patriarchy"; but overwhelmingly, what the fathers' rights activists argue for is a new concept designed to be fair to both parents and to the children: shared parenting after divorce.

The Shared Parenting Ideal

The shared parenting concept is comprised of two parts. First, joint legal stewardship of the children. This involves each parent making important decisions for the children's lives, especially during the separate times when they are residing with that parent. It can be called "joint legal custody"–though as such phrases are standardly interpreted today, far too little decision-making power is given to one of the parents. Second, shared residency, sometimes labeled "joint physical custody". Ideally, this means spending about equal amounts of time with each parent–although in practice, variations from the ideal are often warranted. Some of the experts who have studied the matter urge that at least 30% of the time be spent with each parent. At last, a system which does not rip one of the parents and the children away from each other. Everyone wins–including the children.

During the period of overt and covert mother-preference, modern feminism was born. This movement professes

equality between the sexes, focusing on traditional discriminations against women. It professes rejection of gender stereotypes about how men and women behave, recognising that many of the choices the two sexes make merely reflect conditioning into societal roles. How would they respond to traditional discriminations against men, then, including mother-preference in divorce?

Many feminists–let us call them "egalitarian feminists"–have replied that equality means just what it says; hence, they were willing to share their former advantages with men, just as they expected men to do with them. Consequently, the egalitarian feminists embraced shared parenting. Indeed, they could point out, equality in parenting is merely the other side of equality in paid employment. For just as women were traditionally kept out of the paid workforce so they would stay home and care for children personally, men were pressured out of the home and into the paid workforce so they would provide for children financially. In fact, the egalitarians have pointed out, eliminating mother-preference through shared parenting promotes equality for women as well: mothers whose ex-husbands do around half of the childcare will be freer to take their place in the paid workforce. In the US, the National Organization for Women officially endorsed a judicial presumption of joint custody.

Unfortunately, only in the early years was the feminist establishment controlled by the egalitarians. Feminist organizations and government agencies have long since been dominated by the sexist feminists: though they continue using the rhetoric of equality, their actual motive is promotion of women's self-interest (as they perceive it), not justice. Not only have they worked hard to retain traditional discriminations against men, they have often fought to increase them. On the matter of parenting in particular, they have opposed elimination of mother-preference with every weapon they can muster. No flaming male chauvinists could have been more reactionary in defending their traditional privileges than the sexist feminists have been.

One especially revealing Canadian example lies in the efforts the feminist establishment made, a few years back, to retain the governmental parental-leave benefits which had previously been limited to women. To understand this situation, we must be clear that under Canada's system of national health insurance, there are no grounds for having a separate category of leave for pregnancy and giving birth; these can be treated the same as any other type of medical leave, on the instruction of a doctor. What parental leave should be for, then, is childcare–and child*care*, unlike pregnancy and child*birth*, can be performed by either parent. So, then: did Canada's feminists say to Canada's government: "Make whatever money can be spared for this purpose equally available to men and women"? After all, given current societal patterns, equal opportunity for parental leave would still be taken advantage of, to a strong degree, mostly by women. Or did the feminist establishment, committed as it has long been to "affirmative action" in the workplace, say anything like "Set up quotas for parental-leave funding, so we can be sure enough men *will* take advantage of it"? Not on your Nelly, McClung. "We won't give up a penny of what we've had in the past!", they raged at the federal government. And, of course, the feds caved in, giving fathers a pittance they hoped would satisfy those few in the judiciary who actually think equality means equality.

An American example reveals the sexist-feminist agenda more broadly. Remember Marcia Clark, the O. J. Simpson prosecutor? She needed to put in more time on the job. So did she propose to have her ex-husband, who had much more time available, spend more time taking care of the children? Not on your Emily, Murphy. She applied to get more child support money from her ex-husband, so she could park the kids in daycare and have strangers look after them. When her ex objected to this gross injustice by applying for custody himself, the feminist establishment rose up as one woman and screamed outrage. So there you have it. Sexist feminists, in the familiar phrase, "want to have it all", the children *and* the money. It follows that they want fathers to have nothing, other than what individual mothers deign to allow them.

De Facto Discrimination

Sexist feminists are not always this blatant in their bias. Sometimes they are much more subtle. To introduce a key example of this, let me review the difference between *de jure* discrimination and *de facto* discrimination. Suppose they passed a law which decreed that descendants of slaves could not vote. Now, this would not be *de jure* discriminatory toward black people. After all, it doesn't even mention race or skin color. And besides, some whites

are also descendants of slaves, and so they could not vote either; and some blacks are not descendants of slaves and so they could vote. But of course, the great majority of persons thus prevented from voting would be black. Such a law would discriminate *de jure* against descendants of slaves–it would treat those persons differently from everyone else, and would do so without any morally legitimate reason. But in addition, it would discriminate *de facto* against black people, for they would be disproportionately harmed by this unjust law.

Similarly, the old custody laws discriminated *de jure* against mothers, and later against fathers. Today, the law is *de jure* gender-neutral. Yet overwhelmingly, it is fathers who lose custody in divorce. Does this mean there is some kind of unjust discrimination against men? Not automatically. For all that statistical fact *all by itself* can tell us, there might be some legitimate reasons for women getting custody much more often. *Other* evidence reveals that the judges are in fact strongly biased, overall, against fathers. But that is a subject for another time. Today I want to discuss a criterion for deciding custody which many judges employ, regarding it as not discriminatory toward fathers. Now, at present they have no authorization under Canada's law to use this criterion. But many in the feminist establishment support them in doing so–indeed, they have been pressing for years to have it enshrined in law.

I speak of the "primary caregiver" doctrine: the claim that sole custody–or else "primary control"–should be awarded, and should be given to the parent who has provided the most care to the children during the marriage. *De jure*, the criterion is gender-neutral; it explicitly mentions neither mother nor father. But is it wrongfully discriminatory *de facto*? After all, it seemingly would guarantee, in present societal conditions, that mothers would get custody far more often. Is it fair? Or have the sexist feminists and the sexist chivalrists merely discovered a more subtle way of treating fathers unjustly? Let us see.

Cheating Interpretations

To begin, it is worth remarking how specific proposals for determining who is the "primary caregiver" often reveal their authors' ulterior sexist motives. For in telling how to add up the time to compute which parent is the primary caregiver, they often exclude activities which "give care" to a child–that is, which promote the child's wellbeing–and which fathers tend to engage in much more frequently. For example, guidelines for computing caregiving time commonly include that spent shopping for the child–as if shopping counts as "child care" whereas making the money required to *do* the shopping does not. And they standardly include housecleaning, but not repairs and maintenance on the house, yard and car which benefit the child similarly.

This kind of cheating is not crucial to the issue before us, however. For even if the explication of "primary caregiver" should be limited to direct, hands-on nurturing, the criterion is still sexist. "How could that be?", one may ask. "Not only does the presumption not explicitly mention either sex, but childcaring activities are something which either gender can perform. If fathers have performed them less often, that has been their own choice, not someone else's biased treatment of them." Here again the hypocrisy behind the criterion shows through. For just recall how strongly Canadian feminists objected to fathers getting an equal opportunity for childcare leave paid for by the government. It's a cozy racket: first prevent men from spending as much time with the children, then punish them for not having spent as much time with the children.

The problem goes far deeper than the specific matter of childcare leave, however. For well over a century, social forces have pressured and conditioned fathers to leave the hands-on childcare to mothers–just as they once pressured and conditioned mothers to stay at home out of paid employment. The "choices" men and women have made in this regard have been very far from *free* choices, even when explicit rules have not coerced them. Recognizing this in the case of women, feminists have not blamed women for failing to "do their share" on the paid-labor front. Instead they have demanded, and gotten, hundreds of millions of dollars for programs to encourage women into, and guide them through, the careers once held mostly by men. But no such efforts have gone into helping men become more socially free to provide, and more capable in providing, hands-on childcare. We don't hear demands for government programs to get fathers more involved in primary caregiving–just threats to deprive them of their children if they do not.

This point about “affirmative action” programs (to get women into jobs formerly held just by men) leads to another hypocrisy of the “primary caregiver” doctrine. Among the main targets of these job-programs have been women who have already been out of the paid workforce to raise children. Are these women told that their earlier choice is now cast in stone? On the contrary, former primary caregivers are given special help and encouragement to adopt a new role. In stark contrast, *the whole point* of the “primary caregiver” doctrine is to tell erstwhile breadwinner fathers in divorce that they are NOT now allowed a new role–not allowed to be more of a hands-on caregiver. The message “You made your choice, and you may not change it with changing circumstances” is to be given only to men. (Recall that the mother is to put the kids in daycare, rather than let them be with their own father, during the time when she is at her new job. Also note that in many marriages, the primary caregiver *is* the daycare!)

Yet a further point can be made about the fraudulence of the “primary caregiver” doctrine. In almost no marriages does the father spend no time at all with the children; in most, surveys have indicated, his direct interaction-time with them is fairly close to that of the mother–and certainly up to that 30% time-level mentioned earlier. (Hence those lists of “childcare” activities that are loaded against male-typical ones.) But the proponents of the doctrine don’t believe in partial credit; to them it’s all or nothing. If you didn’t make it up to that 50% level, you lose custody. This is what logicians speak of as black-and-white thinking. It is the defining characteristic of extremism: not seeing the world in all its shades of gray, just the two extremes. But once we do take account of matters of degree, then *even by the “primary caregiver” proponents’ own basic assumptions*, an appreciable degree of shared stewardship follows–in flat contradiction of the “primary caregiver” doctrine as they promote it.

The Fundamental Injustice

Even all this fraudulence on the part of “primary caregiver” proponents, however, is not the most basic problem with the concept; it is discriminatory at its very core. The fundamental problem is the criterion’s assumption that men and women must behave just alike, in the caregiving respect, in order to be treated equally in regard to child custody. To begin to see why this is wrong, let us reflect on a parallel idea, one which I label the “primary breadwinner” presumption.

Under this doctrine, upon divorce or separation, *all* of the monetary assets and property of the couple would go to the parent who has contributed *the most* financially during their time together. Think about it. Would the feminist establishment consider this non-discriminatory? Not on your Irene, Murdoch. But this time, they would be right. The reason: marriage is supposed to be an equal partnership. In a traditional marriage, the mother’s staying at home with the children left the father free to pursue financial gain; hence she has indirectly contributed to that gain as well, and by all rights, it also belongs to her. By the very same token, however, the father’s going off to work has left the mother free to care directly for the children; hence he likewise has an equal moral right to the fruits of her labors. The two contributions to the children do not have to be the same in kind in order to be equal in value for the children. (If I were inclined toward irony, I’d call this the “parental pay equity” principle.)

Now we can state more clearly than ever the crass hypocrisy of the feminist establishment in this matter. In divorce and separation, they don’t want the mother to wind up with the fruits of her direct labors and the father to wind up with the fruits of his direct labors. They want the mother to get them both: the children, *and* the money earned for them by the father. As noted earlier, they want her to “have it all”. But as has now been revealed, “having it all” means having it both ways.

One final point. In this talk, I have focused on gender equality. That is not the most important issue in custody issues, however; the wellbeing and rights of the children are. Though this is a subject for another speech–at least–one important point can be made here. It is that from focusing on the children, the same conclusions follow: children possess a moral right to have both parents as stewards of their wellbeing. The *ultimate* fraud of the “primary caregiver” doctrine is its violation of that right.

Feminism debate delayed due to outside interference

VFM News and Commentary · 21 September 2012 · Archived copy · Original

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Update: Since we originally reported on this event being postponed, Chris Marshall, the father's rights activist who was to provide the facility for the debate, has published on his blog that there was a business disagreement at the root of his removal from that property by police.

It seems clear at this point that the postponement of the debate was not caused by the interference of ideologues, as it was in the first one.

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Chris Marshall, a father's rights activist and the manager of a Vancouver business where a scheduled debate addressing the question, "Has feminism gone too far?" reported that he has just been fired from his job, and escorted from the premises by Vancouver Police after 30 months of employment. The timing of Mr Marshal's ejection comes 48 hours prior to that scheduled event.

This debate – and its topic "Has feminism gone too far?" were originally scheduled by Vancouver resident Ruth Mason-Paull, in response to ongoing censorship and intimidation against individuals posting human rights flyers on Commercial Drive in that city.

Mason-Paull's original debate: "Has feminism gone too far?" was cancelled by her within 48 hours of it's announcement on Facebook, due to a torrent of abuse and threats from gender ideologues who self-identified as feminists.

Marshall and AVfM's John the Other were both invited to participate in the first scheduled event by Mason-Paull. Prior to the cancellation both men agreed that open discussion was far preferable to the tactics of censorship and attempted intimidation favoured by local feminists, who have also self-identified as "femistasi," a term apparently adapted from Stasi, an abbreviation for the East German Secret Police. The two men took up the project abandoned by Mason-Paull and re-scheduled the debate to take place on 23 September at the location of Marshall's business.

Unfortunately, due to outside interference, the operation is closed for the next several weeks.

Marshall, a well known Canadian father's rights activist is familiar with attempts to censor and silence free expression. Marshall's web-site chronicles a 10 year long struggle to maintain contact with his son. The site, documenting abuse of the boy by judges in the Alberta family court system has been subject to several legally specious gag orders on the illegitimate basis that the online documentation of judicial misconduct somehow constitutes abuse of the boy. Alberta family court judge Ged Hawco is the latest of a series of judges issuing gag orders, and enabling the continued abuse of a small boy by enforced separation from his father.

Paul Elam, when informed of these events remarked:

"Those who believe open discussion can be silenced by intimidation, and who may be patting themselves on the back should all be invited to attend the rescheduled debate which will be announced shortly on this site."

Individuals who had planed to attend the scheduled September 23 debate are encouraged to watch for updates, as the debate will be rescheduled at a new location and date. However, in light on the resistance among gender ideologues, and the established pattern of censorship, intimidation and threats against the original organizer, a revised premise for the debate is now under consideration.

“Is feminism a hate movement?”

Previous to the required adjustments to this event, commentary on the event’s Facebook announcement from gender ideologues responded to the posted question, “Has feminism gone too far?” with substantial derision and invective, although to the present, no individuals have yet contacted the event organizers to argue the position of “NO, feminism has not gone too far.”

The necessary rescheduling of this debate, under the possible revised topic, “Is feminism a hate movement?” should provide participants additional time to register their participation and defense of feminism by email at events@avoiceformen.com

[/box]

Passing the hat: Fall 2012

Paul Elam · 23 September 2012 · Archived copy · Original

I see by my sundial throwing longer shadows earlier in the day it is time for the fundraising initiative we undertake every change of season here at *A Voice for Men.*

This has never an been activity I particularly liked, but it is also something that we cannot do without, given what we do.

I will say that this time I am more excited about it than usual. After two years of slogging through the muck of the current zeitgeist, smacking hornet's nests on sight, pushing the best men's rights literature ever seen on the internet, dealing with legions of winged monkeys, sycophants holding up apology signs for videos like POW's, media hacks and denunciations from once prestigious "civil rights" organizations, we have finally begun to see the realization of what we set out to do.

First, the conversation about men's rights is *starting* to makes its way to the public table. The proof of that can be found, among other places, in the fear based actions of those trying so hard and so feverishly to shut us up right now.

A huge boost to the effort to change the dialogue that cannot be understated is that we have finally pushed through the lace curtain, and women from all walks of life are filing in to join us, side by side, with the mission. This is a first for the MRM.

Part two is activism on the ground. While still fledgling efforts, MRA groups that are direct offshoots of this website have sprung up in at least four countries, and even in their earliest efforts, they have caused comically hysterical reactions from feminist ideologues who are clearly terrified by the idea that their hegemony over the discussion is under fire. They have reason to be afraid.

I say all this to say that we are still early in the game. While much encouraging progress is being made, we have a long way to go. But, if you will forgive the cliché, Rome was not built in a day. We have many more obstacles than limitations on materials and manpower.

[image]With this fundraiser we announce that AVfM will henceforth issues topical press releases after each quarter, and hopefully more than that. That will be undertaken by AVfM News Director Robert O'Hara. Another expense, another weapon in the fight from AVfM. Regular news releases are very expensive, but they are also a great asset to have in our arsenal.

AVfM Activism Coordinator Steve Berkimer is waiting for funds to order the printing of 10,000 "Men's Rights are Human Rights" AVfM stickers which he will be distributing to men's groups on the streets across the US, Canada Australia and the UK.

As you can see from the fundraising thermometer accompanying this post, our goal is the most ambitious so far. 10,000 dollars. We hope to meet or exceed it within the week allocated for the fundraiser. That is the kind of quarterly numbers we are talking about to duplicate the growth of the first two years and to take this thing to the next level.

We have no one but you to count on to make that happen.

I will close with a word of thanks to all of you who regularly support this site. Every bit of success we have found has been because of your willingness to part with hard earned money to help us find our legs. Now that we have them we want to start running.

Let's do this thing.

Herding Porcupines in the MRM

Aimee McGee · 23 September 2012 · Archived copy · Original

what this Quaker thinks the MRM could learn from the Religious Society of Friends

This last few months within the MRM have been incredible and exciting. I've watched with delight as the MRM has blossomed into being a real life movement rather than existing as an online community. I've also been aware this sudden expansion is going to generate a need for organisational and governance structures, if we are to maintain this kind of momentum. This need for organisation concerns me. There is a risk, if we establish hierarchies and processes along traditional lines, it will set us up for internal conflicts and schisms. Equally, poor decisions on organisation and governance could also result in cult of personality and/or burnout for those to whom leadership falls.

The MRM is full of strong individuals and activist personalities, and one of the reasons I feel comfortable on AVfM is because of this feisty individualism. This kind of atmosphere is familiar to me from my faith community. I am a member of the Religious Society of Friends (RSoF), also known as Quakers. Liberal Quakers joke about themselves, saying that if you ask two Quakers for an opinion you will get three answers. Despite this diversity, we have managed to maintain a cohesive organisation, through finding a structure and a decision-making process that is both non-hierarchical and responsive to issues raised from within the community.

Disclaimer: I am not expecting the wholesale adoption of these ideas. Rather I would like to share an alterative model of governance, which has worked for Quakers for almost 350 years. I am aware I am speaking as one individual within the MRM and speaking as someone from a liberal unprogrammed Quaker perspective (some Quakers are conservative and pastoral). I am putting forwards a series of ideas that may seem strange and alien to many of you. Regardless of whether any of these ideas are adopted or not, I would hope that this article provokes some timely discussion on how we organise ourselves within the MRM, as we can ill-afford mistakes that might set our movement back decades, if our structures result in division and infighting.

Quaker governance finds its roots in our testimonies. Amongst the core testimonies is equality. Equality within the RSoF was manifest by early Friends in the refusal to remove their hats and to use the plural pronoun "you", instead of the singular "thee" to people of socially higher status. In addition, they were prepared to withhold tithes, as they saw that tax ending up in the pockets of the clergy, rather than being distributed to support those with need.

Quakers hold to the idea that voting to decide an outcome is both divisive, and fails to recognise the truth that radical and alternative solutions, which address the concerns of all parties, can be found when thoughtful reflection is undertaken. I hesitate to use "god-language" in this forum, but we Quakers say that our business meetings are "meetings for worship for business (MfWfB)" and it is the divine Light that guides us to making the best decision.

Within the majority of the different Quaker organisations across the world, the worship groups, called (in the UK) Local Meetings (LM) are the core decision-making bodies. LMs hold responsibility for approximately 90% of the decisions needed to run the day-to-day life of our community to support and care for our members and attenders. LMs decide where and when the community meets for worship and how locally held money is allocated to different aspects of the community. If the LM owns its own premises, how the premises are looked after and who the other users are will be decided locally.

Within any Quaker meeting there is an appointed clerk (or co-clerks). The Clerk's role is to listen intently to what is said at the MfWfB and to formulate a minute reflecting what they are hearing. If the Clerk wishes to contribute to the discussion in the MfWfB, he or she must step away from the clerking table to speak, so it is obvious s/he is speaking as an individual, not as the Clerk. Once the minute is composed, it is read out to all present, and the question is asked "Does this reflect the will of the Meeting?"

Those in agreement will say; "I hope so". If you disagree, then you suggest how the minute should be amended, and

it will be re-drafted after some discussion and reflection on the amendment. As with all offices in a Quaker meeting, the Clerk is appointed for 3 years and can only serve two consecutive triennial periods.

Quaker business practice sounds difficult and cumbersome to people who have never experienced it. Quakers themselves make jokes about minutes that take years to agree – the colour of the meeting room carpet is an apocryphal minute that takes 9 years. Yet this process has proven to be effective and functional within our diverse congregations, and has sustained us through some tough decisions, in our history as a community of activists.

There are a number of positives to this method of conducting business.

First, it takes away the power of voting that can result in division and a sense of "win-lose" forming within a group. Establishing solutions with zero-sum outcomes is what causes schisms within organisations where there are high numbers of activists.

Second, it enforces personal accountability to the business of the community. Quite simply, if you want to be involved in the decision, you need to be part of the process, as a minute can not be overturned unless there are legal or financial implications to the decision that were not known at the time the minute was agreed.

Third, it gives authority to those named in a minute to act on behalf of the community to undertake specified and agreed activities. There is no ambiguity about what is to be done by who and by when, if a minute is written with due care and attention to detail.

How are the other 10% of the decisions get made within the RSoF? Approximately 8-9% of them are made at Area Meeting (AM). AM will hold responsibility for functional and structural decisions that have implication for a geographical group of LMs. As a rule, the work of the AM is done when there is a need for more specialist skills to undertake a task. The statement on safeguarding of children and vulnerable adults is an example of an AM level decision-making.

Our safeguarding statement and procedure was developed a small committee of Friends and then ratified in AM, in a similar process as described for writing a minute. I was my LM representative at AM when the safeguarding statement was read out, and yet at that point I could still stand and request a considerable amendment to reflect that there will be members and attenders in our community who may be falsely accused, a matter included in the final document.

The last 1-2% of decision-making is done at Yearly Meeting (YM) level. My AM is part of the Britain YM, which is the oldest and largest of the YM in the Quaker world. The Britain YM has political influence and financial assets as a result of our industrial (Cadbury, Fry) and banking (Barclay, Lloyds) heritage, plus our long-established history of political activism, which has required the formation of an executive called Meeting for Sufferings (MfS), made up of representatives from each AM, but this is unusual amongst Friends. British Quakers also meet yearly, and any member can attend Y. Commonly 1,000-2,000 people will gather for MfWfB as part of the YM.

MfS and YM always prepare documents in advance to circulate through AM and LM about issues of national concern. Any LM or AM can respond to these issues, by preparing minutes of response. These minutes will inform the processes of the YM or of MfS. Equally, a person in a LM could raise a concern, and if supported by their LM and AM after a process of discussion and discernment, their concern can be sent to MfS or YM for discussion and possible action.

The "big" decisions made by YM or MfS are often the visible and press-worthy actions of the RSoF in the UK. In recent years, Britain YM has declared our support of gay marriage, and affirmed our commitment as to develop as a sustainable, low-carbon community. MfS directs our parliamentary lobbyists in several areas, including support of a legislative change to allow those who entered military service at age 16, to have the option to change their mind on their turning 18 years without penalty.

Not all our decisions as a YM are made easily. Last year, there was a commitment to end trade with, and investment in, companies and organisations who profit from Israeli settlements in the Occupied Territories of Palestine. This

declaration gave us considerable adverse press and strained previously excellent relations with the Jewish community in the UK, but follows in a long tradition of Quakers being “two steps ahead” on social causes. Returning to my starting point on testimonies, Quakers have always held to a testimony of Truth, and this can sometimes be uncomfortable, when our truth is out of step with the mainstream.

I believe there are some good things to learn from Quaker experience that could help inform the discussion we need to have as a movement as we begin to create organisational structures.

1) Where possible, care should be taken that decision-making is done avoiding zero-sum scenarios. By avoiding voting, this means that many options will be discussed and a solution that all people can accept will be found. Often where people can not “agree” a decision, they are willing to accept a decision, as long as they feel their perspective has been considered and heard in the process of coming to a way of moving forward.

2) Participation is encouraged by the process of minutes being thoroughly agreed in meetings, and the process of preparing documents in advance enhances personal accountability and allows for informed discussion.

3) Minutes giving both direction and authority to individuals, allowing for clear chains of accountability. Quakers being activists, once a minute is decided usually get on with what is needed pretty quickly afterwards!

4) The local groups must be largely autonomous to make decisions on matters that affect them directly. These groups should be able to prepare responses to concerns that affect the wider organisation. Where local groups identify an issue that may have wider implication, they should be able to transmit that information both upwards and sideways in a structured and efficient manner.

5) For activities that have wider than local impact, or which demand specialist skills and knowledge, geographical clusters of groups can to pool together to have that expertise and work shared

6) To avoid both fatigue in natural leaders or the negative impact of cult of personality within groups, where there is a need for formal office holders, have the jobs for a specified term. This, along with co-sharing of key posts also develops potential new leaders and allows for succession planning.

6) For issues of national or international importance, there may be a need for an executive for some decisions, but there should be the opportunity for all members to participate in decision-making at some point in the year, as the gatherings have a two-fold purpose of building community identity and ensuring ownership of national and international issues.

And the reference to porcupines? Most MfWfB are like herding cats until anything contentious is discussed…then it is like herding porcupines; cat-like in nature and prickly. At our most recent AM, I was the porcupine in the midst. Yet, I felt my voice was heard and my contribution valued. As we were dealing with an issue that will take time to evolve, I will have responsibility to be there for other AM where it is raised, if I want the community outcome to reflect my position. I know already that my questions will be raised at MfS and YM, as the Clerk felt I had raised a significant point that had been overlooked.

Jury nullification debate

Paul Elam · 24 September 2012 · Archived copy · Original

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We have had two debates on this site thus far. The first was with a feminist quisling over the issue of domestic violence. It was a lot of fun. Well, not so much for the quisling, but for me and for readers here.

The second one was a mistake on my part. I debated a young man on the relative value of pussy-centrism. It took way more time and effort than it was worth, and didn't produce more than a distraction that was probably more boring than whatever we were being distracted from.

Well, I have gone and done it again. Hopefully this debate will serve two functions. The first is as an amends for the last debate, and the second is a vetting of a very controversial idea, even within the MRM.

Jury nullification at rape trials as a way to undermine inequities against men in the criminal justice system's handling of that crime.

Obviously, I will be taking the pro position in the debate, as I have already written on the matter extensively.

My opposition is a blogger that goes by the handle Johann the Cabbie.

I was recently pointed to an article of his which said some pretty disparaging things about AVfM, calling it a "sick, disgusting site," and about yours truly, referring to me as the "shit in charge." But I don't intend to let that sum this person up, especially for the purpose of this debate. There does appear to be more to Johann the Cabbie than a quick, hostile reaction to AVfM.

Case in point, he also questioned whether femitheist Matt Dillahunty, a high profile and popular Atheist who founded a Texas based group called *The Atheist Experience*, was pussy-whipped. He accurately pointed out that Dillahunty is a really rational guy….unless it concerns feminism.

"The whole gang at *The Atheist Experience* have abandoned rationality when it comes to feminism," said Johann. This apparently did not sit well with Dillahunty, who posted a long, sneering, nonsensical rebuttal to Johann's blog.

The fact that Cabbie appears to have the capacity for rational thought, even when there is a feminist in the room, and the fact that he writes with an analytical pen (mostly), makes him a worthy candidate for this type of debate.

The nullification question is an important one, especially as it is has fostered so much dissent, even in our own ranks. I think it provides a good opportunity for discussion and deserves an opponent committed to taking the con on other than ideological grounds.

I think it also serves as a way to highlight the growing schism in the Atheist community between feminist ideologues and those who continue to enjoy the rational part of rational thought.

There will be three exchanges starting this weekend, with a 72 hour limit on returning responses. Johann will start.

I respectfully request readers refrain from ad hominem in the comments. Let's enjoy a healthy and robust debate on a very important subject.

Announcement at Johann the Cabbie

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AVfM Site News with Nurdy Dancing

VFM News and Commentary · 24 September 2012 · Archived copy · Original

This weeks news with Nurdy Dancing covers an update on the Vancouver debate, the AVfM fundraiser, an announcement about a soon to launch forum, the continued allegations of misogyny and penis.

MRM blueprint for bridge building

Paul Elam · 24 September 2012 · Archived copy · Original

[image]

I had to sit and read the above comment about a dozen times. It seemed beyond incredible to me. It still does. Even now I am having a hard time wrapping my head around it.

The online men's movement I drifted into several years ago was a much different environment. It was mostly, *predominately*, white, male, protectively heterosexual, traditionalist, pro marriage (between one man and one woman, of course), politically right wing (in the neocon sense), and highly polemic in the political sense.

And it was as stagnant as ditchwater.

Even back in 2008 when I was Editor-in-Chief for mensnewsdaily.com, the erstwhile flagship for the men's movement, the publication was generally inhabited by shills looking to sell disaffected men on Republicans being the Great White Hope for the MRM. And they were buying it while getting nowhere except straight into a brick wall.

Then the crazy fuckers dusted themselves off and bought it again.

But MND did have patently pro male sympathies, and an opportunity, thanks to publisher Mike LaSalle, to put some real men's rights literature into public view, so I served with equal measures of disgust, hope and appreciation.

I always knew though, that if the men's movement was ever going to gain traction it would depend greatly on the voices of women to do it. What's that I hear now? Is that the sound of beer bottles exploding into shards as they hit the chicken wire screen I am standing behind on this stage?

Actually, I don't hear that now, but I would have in 2008 because back then most MRAs were still looking to figure out how to keep men on their white horses and wanted women to look up at them adoringly for it. OK, well maybe I hear a couple of bottles breaking, but not many.

Yes, the MRM has changed drastically in that time. And AVfM has been a very big part of it happening. That is something I will take to my grave with more pride than I can ever articulate. I don't pretend that the credit belongs to me, and that is fine. There are dozens of people now behind the scenes of this website, and while we don't rest on the same page on all issues, each one of us carries the understanding that claiming to be a human rights movement and not including everyone is a deadly hypocrisy that can only lead to a reversal of our recent fortunes.

And failing to recognize the value of women in particular is not only hypocritical, it is also foolish.

I could spell out the litany of political reasons why women should be here, and in great numbers, but I really have another part of this on my mind at the moment.

After getting over a little bit of the shock of witnessing the initial rush of female donors that kicked off our donation drive, it left something else on my mind. I hope I can say it without drowning you in schmaltz.

Feminism, as it has on most anything it ever touched, half-recognized a problem and then promptly screwed the entire pooch on what to do about it. Nowhere is this more evident, nor has it resulted in more destruction, than where it concerns the relationship between men and women.

There were indeed problems out of our traditional past that needed to be corrected. And it does have to do with men and women being cast into sexual roles. Those roles, necessary in an environment where moment to moment survival was never a given, robbed women of agency and piled it on men in the form of self-sacrificing obligation, often till they broke beneath the weight of it.

That was the cost of keeping humans on the planet. It sucked, but it worked. However, in a time when such drastic

measures are unnecessary, those roles are as punishing as they are archaic.

Rather than see that simple and obvious reality and pursue solutions that pushed for a balance between agency and responsibility, feminists just pushed for and got more measures to infantilize women and burden men with the responsibility for it. They got there by exploiting the very sex roles they pretended to critique and deconstruct, resulting in two generations of women-children that were trained to hate and fear the men who were expected to enable their petty entitlements.

If there ever was a real problem with misogyny in our culture, this is where it was birthed. At the very least whatever misogyny was there was aggravated and amplified by sexual politics that were absolutely insane.

The men's movement, among other important things, is a call for both sexes to return to sanity. It is a pathway for men and women to reconnect, free of the constraints of expectations based on sex and unencumbered by the vitriol and sexism that are the driving forces of modern feminism.

The men's movement is our chance to love each other again.

For that to happen, we must not undo feminism, but simply do what they failed to do. We must see women as responsible adults worthy of earned respect, and men as something other than pack animals placed on earth for women's convenience. Well, that would pretty much undo feminism on its own, but you get my point.

As we look at the women and men that support this movement and help it grow, I am struck by how much they are the living examples of what freedom from sexual roles portends for the future. I don't see men puffing up their chests, vying for women's attention. I don't see women getting rescued from their own words, or expecting anyone to do that. I don't see entitlement in these women, but humility. And I don't see self-sacrifice in the men, but self-awareness.

I don't see anyone getting special credence for their opinions because they are one sex or the other, nor do I see anyone being summarily dismissed for the same reasons. I don't see women saying stupid shit like "As a woman, I feel…." That is because they talk as human beings, with a high degree of personal agency, not as members of an entitled class who count on their vaginas for credibility or a pass.

I see at AVfM a community of men and women who live by the same rules, who all make it here or don't make it by their ability to articulate their ideas and support them with logical arguments; who are measured by their values and principles, not by the size of their bust or wallet.

Even though there is a glaring problem with female entitlement in this culture, we don't tell women to "check your privilege," before they have demonstrated that they feel entitled to any. We don't even require them to identify as an MRA. Simply human with an affection for truth and justice does just fine.

We do all this recognizing our fundamental differences as men and women, yet we do not let those differences shape our expectations of each other and ourselves. The things that connect us and nurture our mutual respect are sexless.

Does any such thing exist in feminists circles? The question itself is laughable.

In the exact opposite of the feminist norm, we are not burning bridges between the sexes, but building them. And we are doing it together, with women carrying the lumber and driving nails right alongside men who fully value their contribution. It is the most sexually equal place on the internet, and it is starting to hit the real world ground as well.

Yep, things have come a long way since 2008. We are now actually starting to see a movement, and we are doing it in the only way that could ever happen. Together.

If we never accomplish anything else, that will do just fine.

Men's Rights Edmonton Vlog

Eric Duckman · 25 September 2012 · Archived copy · Original

I show the world my face!

I am the owner of www.mensrightsedmonton.com

Paul Elam's article about my posters getting defaced:

http://www.avoiceformen.com/mens-rights/a-voice-for-liars-and-cowards/

The articles written about my "Vandalism"; first by CBC's Jenny Russell
http://www.cbc.ca/news/canada/edmonton/story/2012/08/14/edmonton-fringe-festi…

And her E-mail:
Jennie.Russell@cbc.ca

Then by Metro's Laurie Callsen:

http://metronews.ca/news/edmonton/336846/female-fronted-fringe-posters-allege…

And her E-mail:
Laurie.Callsen@metronews.ca

And the SUN article:

http://www.edmontonsun.com/2012/08/14/fringe-posters-vandalized

(the author of that one didn't contact me, so I don't have her E-mail)

A voice for reasonable people:

http://www.facebook.com/AVRPYeg/timeline

Another voice for men:

http://anothervoiceformen.wordpress.com/

AVfM launches forum for activists

Paul Elam · 25 September 2012 · Archived copy · Original

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As was announced earlier this week on AVfM News with Nurdy Dancing, A Voice for Men is launching an activist forum.

Personally, I really love the idea of doing this. There are several good forums on the internet that form some pretty robust red pill communities, but none until now that are geared primarily for activism. That does not mean that you won't be able to join and "just talk" about issues. Quite the contrary, I hope MRAs from across the world come to the forum to meet other like-minded people.

There is a post in the welcome area that specifically addresses the basic forum guidelines, but to put it in more casual terms they pretty much mirror things here. The assigned mods are Stu and DannyBoy, with JTO as Supreme Overlord and Destroyer of Worlds. We have room for one more volunteer if the mood to serve strikes you.

Unfortunately we were not able to integrate the new forum into our theme and run it off the current user database, so you will have to go through the agonizing 30 second process and register an account.

As you will see on the home page, we have categories broken down by region. Hopefully over time this will facilitate introductions of MRAs in specific locales and lead to more activism on the ground.

There is also some male space provided where we ask that men only post.

You will also find some of the features we tried and failed to integrate into the website are available and fully functional in the forum. You will have the ability for private messaging, group affiliation and friendship lists, among other things.

Additionally, as more local MRA operations launch, we will be providing locked areas where they can meet and discuss activism initiatives. Of course we remind all activists that "locked" is a relative word on the internet, as I am sure the bot heads over at Radfem can tell you. J I say that to say in advance, **know who you are dealing with as much as possible.**

This is launch day, so there may be glitches. Please be patient with us as we feel our way through this and begin to bring added features to the service.

So have at it gents and ladies. Please take a minute to go in, register and announce your presence in the introduction thread that has already started.

For many, AVfM has become synonymous with the MRM. I hope to see this forum reach that same level of recognition in the days ahead.

You will find a link to the forum in the masthead now, or you can just click here.

Enjoy!

[/box]

Petition to impeach Judge Lori B. Jackson

Paul Elam · 26 September 2012 · Archived copy · Original

If you have been following the nightmare story of Lt. Col. Joel Kirk's battle for custody, which for him is an effort to remove his children from the hands of their physically, emotionally and psychologically abusive mother, you know that the family court of Judge Lori B. Jackson is standing in the way of his children's safety.

We cannot allow this to continue without taking action to stop it.

AVfM has elected to start a petition to the West Virginia House of Delegates, which is the governmental body responsible for impeaching judges and removing them from the bench when they violate their legal obligations as members of the judiciary.

Nowhere is this more necessary than in the case of Judge Jackson.

We are calling on all persons to sign this petition. If you are familiar with this case, you are already on your way to sign. If you are not familiar with this case, you can get the details, including the harrowing recordings of Tina Taylor Kirks drunken rage and violent assault on her children at the links below.

For anyone unclear about Judge Jackson's responsibility here, please read the following from the West Virginia Judiciary Rules of Practice and Procedure for Family Court:

Reports by Family Court. – If a family court has reasonable cause to suspect any minor child involved in family court proceedings has been abused or neglected, that family court shall immediately report the suspected abuse or neglect to the state child protective services agency, pursuant to W. Va. Code §§ 49-6A-2, and the circuit court.

Not only has Judge Jackson clearly violated state guidelines, she has done so knowingly at the expense of two minor children, effectively delivering them into the custody of the person abusing them.

Please sign this petition and pass it around. It does not matter where you live. These children are currently in the care of an abuser, the authorities have failed them and there is literally no one but us to try to help them out of this situation.

This will also be posted to the AVfM Forum and to the AVfM Facebook page.

Thank you.

Please note: There was difficulty with embedding the petition in this article. The image above will link you to the petition page at Change.org. If we can get the problem sorted out we will replace the image with the embedded peition. You can view petition live, here. PE

http://www.avoiceformen.com/mens-rights/family-courts/child-abuse-from-the-bench/

http://www.avoiceformen.com/feminism/government-tyranny/the-dishonor-of-judge-lori-b-jackson/

Circuit Judge delays ruling Kirk custody case

Robert O'Hara · 26 September 2012 · Archived copy · Original

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(AVFM News Washington Sep 26, 2012) On Friday September 21, the West Virginia Fifteenth Judicial Circuit court decided to delay final judgment until further notice on Joel Kirks appeal to regain custody of his children. This comes after an activism drive spearheaded by A Voice for Men has given much publicity to the case spurring action on the internet and locally in Harrison County WVA.

Kirk, a Lieutenant Colonel in the U.S.A.F., has been battling with his ex wife, Tina Kirk over the custody of their two children since their divorce after an incident on June 28, 2009 in which he videotaped his wife in a drunken rage attacking his children and himself and in which the police arrested Ms. Kirk. (Details in articles cited below).

Charges were brought up on Ms. Kirk after the incident but the prosecutor decided that the "burden of proof was too high" since there were no injuries in spite of the fact that there was video evidence and eye whiteness reports from both a neighbor and the police concerning the actions of his ex wife.

After a temporary ruling awarding emergency custody to Col. Kirk in the initial custody hearing, Judge Cornelia Reep requested that the Guardian Ad Litem produce a final report within 60 days, before final judgment. Over the course of next three years Ms. Kirks lawyers delayed the report and the final judgment of the court by tactically scheduling, rescheduling, appealing psychological evaluations and other administrative actions, according to Lt. Col. Kirk.

During this time Judge Reep removed herself from the case because of a conflict of interest concerning Ms. Kirks lawyer, whom she once represented during a divorce.

As written by Dr. Tara J. Palmatier in a previous article, the new judge presiding over the case, Judge Lori B. Jackson, also had a conflict of interest as her husband is best friends with Ms. Kirks attorney, Thomas G. Smith Esq.

Judge Jackson made a final judgment in April of this year for 50/50 custody with full physical custody being given to Ms. Kirk in the event that Col. Kirk is deployed. This was after she reviewed the video and numerous reports of Ms. Kirk's abuse of and inability to parent her children from court psychologists and the guardian Ad litem. The ruling virtually gave Ms. Kirk primary custody as Col. Kirk is a combat pilot who was serving in Afghanistan in recent years, with his children staying with his mother during his assignments.

During mediation Tina Kirk's lawyers approached Lt. Col. Kirk with an offer for full custody of their children in exchange for $288,000. He has not entertained this offer to sell the children.

"My son was suicidal," Kirk said, during an interview over the weekend. "Even though my son told the cops that he did not want to be with his mom and he is of age to make that choice now they told him that he had to go because the court ordered it."

During his last deployment in Afghanistan Col. Kirk had to relieve himself from duty and return home because his family situation was too overwhelming for him to conduct combat missions in a safe manner. "I thought I was going to come home to a dead kid and I had to go in and just say that I couldn't do this and I had to go home."

On Friday Judge James A. Matish, who may not have reviewed all of the prior court materials, mirrored Judge Jackson's sentiment by saying "this case is quite disturbing in the behavior of both parties. Ms. Kirk for her substance abuse and Mr. Kirk for filming from a dark room." As indicated above, he has not passed final judgment and it is not yet clear as to when he will do so.

Kirk's objection to the conclusions of the judges is evident.

"There is not one shred of evidence anywhere in the record that I have ever done one single thing wrong. Unless, that is, that you make the leap as these judges have that recording one of thousands of these abusive episodes was wrong."

"Here we have evidence in the record of child abuse, spousal abuse, adultery, substance abuse, false allegation, abuse of the court, contempt of court, perjury, financial ruin and credit card debt. Not hearsay, but hard evidence. Yet I am determined to be equally at fault and am asked to 'just get along for the sake of the children.' This in a hearing where at that very time she argues to enslave and extort money from me that clearly does not exist."

Kirk currently owes $200,000 in legal fees and $40,000 in credit card debt accumulated by his wife.

AVFM News will be covering this story and will give updates as they come in.

Sources:

http://www.avoiceformen.com/mens-rights/family-courts/child-abuse-from-the-bench/

http://www.avoiceformen.com/feminism/government-tyranny/the-dishonor-of-judge-lori-b-jackson/

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AVfM Radio: The Predatory Victim

AVfM Radio · 27 September 2012 · Archived copy · Original

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The power of victimhood is something which victims, particularly self selecting victims, understand. However, this is becoming increasingly easy for everyone else to understand because self selecting victims are a growing demographic with increasing dominance of the social landscape, and their power is to control everybody else through the most ancient and noblest of human instincts, our compassion.

Without directly passing through the pain and damage normally associated with victimhood, the predatory victim is emerging as a new class of tyrant, trashing the human rights of others and masterfully manipulating the use of proxy violence against their victims.

Tonight on AVfM Radio, John the Other, Typhon Blue and Girl Writes What examine the most toxic elements of the current social landscape, and The Predatory Victim.

Show Page

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Why do MRAs bring up the draft?

Karen Straughan (aka GirlWritesWhat) · 28 September 2012 · Archived copy · Original

A while ago, I stumbled on a video from TheTruePooka attacking MRAs such as myself for "blaming feminists for the male-only draft." This leads me to wonder if maybe there is a problem with people listening when a woman speaks.

Very few MRAs, myself especially, actually blame feminism for something that's been happening throughout most of history, and we don't even lay blame on feminism for being unable to change that situation. I certainly never have.

Feminists DO, however, get criticized by MRAs for their *marginalization* of the draft and their dismissal of it and other traditional male obligations when they are offensively speaking about so-called historical "male privilege" and "patriarchy." So let me try to spell this out for everybody so we can clear the air a bit.

So, Pooka, it wasn't even 90 seconds into your video when you drop this astounding strawman: "Lately the people who are putting this argument forward are saying it with an implied hostile tone that suggests that America's male-only draft is the fault of women, especially feminists."

Now, I'm not going to say there isn't a hostile tone involved, but I could have stopped watching right there. This is what I don't get at all. I mean, I've had people in the comments of my "Feminism and the disposable male" video accuse me of blaming feminism for male disposability. I'm as perplexed by how they can possibly draw that conclusion from a video in which I clearly state that "male disposability has been around since 'the dawn of time,'" as I am by how the primary reason MRAs bring up the draft escapes so many people.

Now, some MRAs do criticize feminism for not having pushed for an equivalent female obligation to society to the one that acted as the primary justification for universal male suffrage, and for the lowering of the voting age to 18. Many of them feel that the suffragettes should have kicked and screamed a lot harder for such an obligation, especially since when suffragists were agitating for the vote for women, huge numbers of male soldiers fighting and dying in World War I on behalf of countries with universal male suffrage did not have the vote, because they were under the age of 21. Suffragette leader Christabel Pankhurst even took a break from agitating for female suffrage to hand out white feathers to teenage boys to shame them into enlisting in a war that killed millions, many of whom did not have the vote.

To her credit, she also advocated mandatory "war work" for women, but was somehow less successful in that effort, which she seems to have effectively abandoned once women had the franchise. Huh.

And this is where we come to the real issue, Pooka. The real reason MRAs bring up the draft. It's not to blame women, or blame feminists. It is simply, and plainly, a refutation of the feminist concept of historical male privilege and female subjugation. From the website "great war fiction," regarding Britain's white feather campaign:

> **What is significant about the involvement of the suffragettes is that it makes explicit what was otherwise unspoken – women were claiming the right to inform males of their duty, and were demanding that they fulfill the obligation implied in the restriction of full citizenship and the franchise to males, the obligation to defend their womenfolk.**

In other words, the white feather girls and the suffragettes understood that men had political franchise and women did not *because men had a duty to go to war to protect women.*

I find it strange how the suffragettes seemed to have forgotten that men and men alone had been burdened with this obligation–to protect their womenfolk and act as cannon fodder in the interests of their governments, according to

their individual will or against it–long before universal male suffrage was a twinkle in *anyone's* eye. But there you have it: Men had the vote and women did not, so men had better be prepared to suit up and do their duty.

When the US government began sentencing draft dodgers to life imprisonment, years in penal labor camps, and death, a group of anarchists challenged the constitutionality of the draft. Their challenge failed. In the Court's decision, it was stated that:

> **It may not be doubted that the very conception of a just government and its duty to the citizen includes the reciprocal obligation of the citizen to render military service in case of need, and the right to compel it. … To do more than state the proposition is absolutely unnecessary in view of the practical illustration afforded by the almost universal legislation to that effect now in force.**

In other words, men enjoyed the rights and privileges of citizenship granted by government *because they paid for it through the reciprocal obligation of the draft.* And the court considered this bargain to be so self-evident, it need do no more than state it.

As late as 1917, the US government was executing men who refused to fulfil the obligation they owed in return for the right to full legal person-hood in the eyes of the state.

Would you trade this for your right to vote? Millions of men did.
Three years later, women won the vote. Without even the obligation to do "war work" like sewing uniforms, or community service like picking up litter from the sides of highways.

Do you get that, Pooka? Three years before women won the vote, the "privileged" class was still being sentenced to death for refusing an obligation that women have never been burdened with. An obligation they bore in exchange for full, but conditional, legal personhood in the eyes of the government.

That was the "privileged class," Pooka. The "oppressed" class got the vote 2 years after the end of a war where thousands upon thousands of young men died without franchise. And before you argue that women were not "allowed" to make this bargain with the state, I'll remind you that men were not "allowed" to refuse it.

And I think what really gets me is in your video you claim that Selective Service: you just came to accept it as "part of becoming an adult." Not for women, only for men.

Now, it would seem to me that a class of people who get something valuable for essentially nothing, for the grand accomplishment of turning 18, might be viewed as privileged, and the class of people who, if they had the temerity to decline the bargain–the whole draft in exchange for citizenship and political franchise thing–got the gallows, are the ones who might have had some problems with society's conditional view of their personhood.

You spend the rest of your video beating what is largely a strawman, expounding on feminism's struggle to win women the *right* to serve in the military and in combat. Up until 1973 in the U.S., that was never a right for men, Pooka. It was an obligation that hung over the heads of young men since before the feudal age. Like the *right* to

earn income women won over the last century was and still is an obligation for men. Like the *right* to financial independence feminists worked so hard to achieve for women was and still is an obligation for men.

This is why MRAs bring up the draft, and when discussing the draft–or Coverture, or traditional gender roles, for that matter–MRAs seem actively hostile to feminists and resentful of the new position women enjoy in society.

Because oddly enough, for all of feminism's successes, they haven't been that interested in acquiring obligations for women, and society isn't especially interested in imposing them, either–which kind of smells like Female Privilege. The social and legal obligation a man had to provide for the material needs of his family is one feminists don't seem to want to impose on any those women who choose to make families on their own, or choose to take the leadership of those families by expelling the fathers of their children. On the contrary, organizations like N.O.W. support or ignore the continuation of paternal obligation while simultaneously agitating for continued erosion of paternal rights—that would be the family equivalent of reinstating the draft while revoking male political franchise.

And now we live in a system where the government will deny a father the right to involvement with his children if the mother wants it badly enough, while simultaneously requiring he provide for them, and jailing him if he fails.

Feminists still call this system "Patriarchy," and describe it using terms like "Male privilege" and "female oppression", because the top 1% of society happens to be mostly male. Of the thousands of men who were sent to war without political franchise, two years before women were handed their right to vote for nothing, they apply the minimizing and insulting phrase "patriarchy hurts men too."

That's why MRAs bring up the draft, Pooka. Not to blame women or feminists for America's male-only draft, but to remind them that getting the vote without being required to die for it if necessary is not fucking oppression, and neither is having to wait a mere 50 years longer to be handed something that men were still required to pay for with their lives. That having to trade your autonomy or your life for your political franchise *is not privilege*–it's a shit deal. So shit a deal I wonder how many men would have taken it if Uncle Sam hadn't been willing to run them up a gibbet if they refused.

And the fact that feminists can incessantly moan about the oppression of women, partly based on the fact that since the beginning recorded history, women had to wait less than 1% longer than men did for their own, obligation-free political franchise, and can be taken seriously by anyone, is the very definition of "social privilege."

A social privilege to not be called on their bullshit even when their advocacy tramples on the rights of others. For crying out loud, we live in a society where a woman whose sole claim to notoriety derives from her complaining that the government–of a country that supposedly values the separation of church and state, no less–won't force the Catholic church to subsidize her sex life, where that woman is given the podium at the Democratic Convention, all while the sisterhood bitches and moans that women have no voice in society.

The very fact that society is willing to indulge this level of cognitive dissonance simply because the lunatics spouting it claim to represent women as a group is a testimonial to Female Social Privilege, Pooka. As is the fact that after less than a year of doing this, I have the largest following of any Men's Rights Movement channel on Youtube.

I watched the video you made about stalking and harassment. The fact that you were prepared to take a punch from a 300 pound man to protect your wife: that's Female Privilege, Pooka, and it's a privilege you almost certainly would not have enjoyed had the situation been reversed. As is the fact that you–someone who claims to be sympathetic to men's rights issues–could spend an entire video talking about stalking and harassment *of women*, as if it is solely a problem that women have to deal with. That's also about female privilege, Pooka.

You effectively erased and ignored male victims of stalking in your video, and while most victims of this kind of harassment are women, "most" is not "all." The very fact that you would DO that and not realize someone might call you on it shows the privileged position women hold when it comes to society's desire to protect its members. I have an acquaintance with an 18 year old son who could tell you a thing or two about being stalked and then

screwed over by the system, if you wanted. At least you and your wife weren't facing felony charges despite a mountain of phone records, alibi witnesses, and email and voicemail evidence proving you were the one being harassed, simply because your stalker was a young woman and you were a young man.

"Male privilege" is a load of shit, Pooka, because none of those perks that men enjoyed through history, none of those perks and benefits came for free, just for having a penis. They were bought and paid for.

So guess what? Whenever ANYONE whines about "male privilege," or kvetches about how women didn't get the vote the same afternoon men did, I'm gonna bring up the fucking draft. And the very fact that you could see that as an attack on feminism so egregious that you'd feel compelled to defend those feminists by beating strawmen, and complaining about how women don't have the right to choose to serve their country, when for most of history men didn't have any choice about the matter once their government called them to serve?

Well, I'd tell you to check your privilege, but that would be stupid, wouldn't it?

SO let's review: almost no one has ever said feminists are responsible for the draft. What they do take issue with is the constant whinging about women not being handed the vote as soon or even sooner than SOME men, without acknowledging historical realities that for men, the vote always came with an OBLIGATION. An obligation society never demanded, and still does not demand, of women.

Feminists demand rights and privileges for women, but do not accept obligation. Instead, they kick the shit out of men and call them privileged even when men had to pay for that privilege with life and limb. Clear enough?

—

Below is a a video version of this essay, with some non-related introductory material on how to help your fellow MRAs, and some more such stuff on the end:

A Voice for Men's fundraiser:

http://www.avoiceformen.com/a-voice-for-men/passing-the-hat-fall-2012/

Donate to Family of Men/Men's Alternative Safe House (Calgary):

http://www.familyofmen.com/donate/

Pooka's video:

http://www.youtube.com/watch?v=a5FpqegMiM8&feature=plcp

Great War Fiction on the White Feather Campaign:

http://greatwarfiction.wordpress.com/white-feathers-stories-of-courage-coward…

Feminism and the disposable male transcript & video:

http://deanesmay.com/2012/09/05/feminism-and-the-disposable-male/

Additional info:

http://en.wikipedia.org/wiki/Conscription_in_the_United_States

http://en.wikipedia.org/wiki/Christabel_Pankhurst

Note: I am once again pleased to have created and provided the above transcript for my friend Karen, aka Girl Writes What. –Dean Esmay

Jury nullification debate – part 1

Paul Elam · 30 September 2012 · Archived copy · Original

As promised, this is part one of the debate between myself and Johann the Cabbie on the subject of jury nullification at rape trials. Johann goes first, and I have 72 hours to respond. PE

AVfM Nullification Debate Part I

> **With the possible exception of the sexual molestation of a child, rape is a crime that evokes the most visceral of responses from the average person. And for good reason. Sex that is physically forced or obtained by threat of harm sadistically reduces victims to their most helpless state, and leaves lingering damage that may well last the remainder of a person's life.**

So says Paul Elam in the opening of his article on jury nullification and rape. This quote, from a man who has publicly stated that it he ever found himself on a jury a rape case that he would vote to acquit no matter the evidence.

He has his reasons, but first, an introduction to jury nullification. Juries in America have the right to disregard the evidence presented and still vote to acquit an obviously guilty defendant. In the 1850's, many juries used nullification to disregard the Fugitive Slave Act. During Prohibition, juries frequently let bootleggers free.

Nullification also has had immoral applications, such as Southern juries refusing to convict white defendants for murders of black victims.

I could consider nullification myself in certain situations. For example, if I ever serve on a jury for any marijuana case, I'd vote to acquit despite the evidence. The government's prohibition of marijuana is wrong and immoral, so a vote for not guilty is necessary and proper.

Elam calls for nullification in rape cases, and he has pledged to vote to acquit on any case no mater the evidence. His reasons are twofold – America's corrupt criminal justice system and rape shield laws.

In his article, he lists the several processes in a rape case, from the police report to the trial, and details all the possible areas that mistakes can be made. He makes a compelling case, but he misses an important and obvious point.

The endemic problems with our criminal justice system do not pertain to rape cases only, but are problems in any type of case, whether it be murder, drugs, robbery, or whatnot. With the highest per capita prison population in the world, sloppy police work, over-zealous prosecutors, over-worked and under-paid public defenders, mandatory minimums, three strikes and you're out laws, a reliance on fallible eyewitness reports, coerced confessions, and a disgraceful class imbalance, America's justice system is woefully broken.

If Elam is to use America's broken system as a reason to call for nullification in rape cases, then why not at any criminal trial? Why not set murderers and robbers free along with the rapists?

And, that query brings us to Elam's second bit of reasoning – rape shield laws.

Elam defines rape shield laws well.

> **Ostensibly, rape shield laws were enacted to limit a defendants ability to cross examine a plaintiff regarding her past sexual conduct, the logic being that such information is not only irrelevant, but might prejudice jurors. For instance, if it were brought out that a married woman alleging rape had engaged in extramarital affairs, it might cause a bias in some jurors that strongly disapprove of such behavior and prompt them to acquit her alleged assailant.**

He goes on to say that such laws “seem reasonable,” and he makes a poor attempt to disprove their reasonableness. His approach is to list two instances where rape shield laws were misapplied. That’s all. He makes no attempt to argue against the value or use of the laws. Such an attempt would be doomed to failure, for rape shield laws are important and necessary. Sadly, we still live in a time where many potential jurors could be biased against a sexually promiscuous victim, and those biases could easily lead to the conclusion in the mind of a juror that “the slut deserved it.” Back to my earlier query: why not vote to acquit in any and all criminal cases? Elam’s reasoning is just as applicable in murder trials as it is in rape trials. But, no reasonable person would wish to set any and all defendants free.
Jury duty is an important and difficult task. If called to serve, one must look at the evidence carefully, disregard emotion and visceral reactions, and determine the facts as best as possible. If reasonable doubt exists, then by all means, acquit.

But, if a defendant is obviously guilty, a refusal to convict is morally unjustifiable.

Some thoughts on our future

Rod Van Mechelen · 30 September 2012 · Archived copy · Original

Evidence suggests the feminist movement is part of a larger strategy to divide and conquer the general population. It is a hate movement, so we cannot ignore it. Neither can we simply employ the tactics common to mass movements because our real adversaries are simply too powerful. So our activist campaigns need to be flexible and thrifty, but they should also be fun.

Feminists have a lot of fun. Oh, they act angry and outraged. They cry and wail and pout and carry on. But beneath it all is a large measure of glee.

In protest marches, interviews, books, articles, pamphlets, flyers and blogs, they take zero responsibility for much of anything, but blame all of women's burdens on men, and then cackle and crow when men are made to jump and cower like henpecked husbands.

Whenever they bitch and complain, the MSM and lawmakers indulge in collective hand wringing and make it their mission to save women from the barbarian hoards of men. But their crusades are not meant for all women. Religious women, libertarian and conservative women, independent, self-reliant and competent women who do not seek victim status but strive to succeed on their own terms don't count. Only feminist victims matter. At least on the left.

On the right where Victorian views often prevail and male sexuality is considered a lurid weed that infests the sweet gardens of womanly innocence and taints the delicate flowers of feminine virtue, the white knights are ever ready to condemn the actions of men. Anything for a chance to be hailed, no matter how briefly, as a hero, for that is the fantasy boys learn, to seek female adoration through violence employed in heroic endeavors.

Oh, for just one chance to confront the stereotypical sexist jerks that according to the movies haunt every bar so we can knock them down and chase them out and then bask in the fawning adoration of the beset upon women whose virtue we rescued. Yes, rescued from the thugs, but not from us, for they will then cast their virtue aside as a reward for our bravery. That's the myth.

Really, you would think most men would have wised up by now to the fact that there are more white knight wannabes than jerks. And human sexuality being what it is, in places where such scenes unfold the woman, at the end of the night, is far more likely to go home with the jerk than the knight. After which, if she follows the feminist script she will claim her drunken night of rhapsodic revelry was really rape, and thus will her virtue be restored.

Not that she ever lost it, of course! We would never call her a slut, oh no, because we would not want to invite angry mobs of scantily clad women to gather and march down the streets of our neighborhoods. Are you kidding me? Of course we would. It would be like a free show!

Yet politicians treat such antics as serious discourse and legislate to alleviate every feminist complaint no matter how trivial, misandrous or insane. What could be more fun than that? For sane people, a lot, but unfortunately they've got us surrounded and their backers are powerful.

From the Seneca Falls Women's Rights Convention in 1848 to the establishment of the Ms. Foundation in 1973 to the present, American feminists have enjoyed the support of powerful members of the elite, whose purpose it appears is to keep the masses distracted and divided and, thereby, to keep us under their control. To this end, the feminist movement has been most effective.

Whether feminism started as a hate movement is a subject of debate. But by the late 1980s the dominant theme had definitely taken a turn for the dark side. This was perhaps never more clearly demonstrated than by Shere Hite's 1987 book, *Women and Love*. The title of her book said the subject was love, but throughout the pages that followed what she documented could only be described as hate, and to this day I still think of the book as *Women*

Who Hate, by Sheer Hate.

Regardless of when, exactly, feminism shifted focus from equal opportunities for women to female supremacy and male subjugation, by the late 1990s it had become obvious that they were getting strong support from the wealthy and political elite, and that they were being used as pawns to undermine the family and impoverish the middleclass.

Fathers who were kept busy fighting for the right to be fathers, and men struggling not to suffocate beneath the fear and loathing of male sexuality that settled like a toxic cloud to taint every aspect of western culture, coupled with the countless diversions from gaming to sports to porn available on a thousand cable channels and a million websites were too distracted to notice the inflation eating away at our currencies. EZ credit hid the loss of purchasing power, and so hundreds of millions became slaves to debt.

Chris Duane documents this in terms that are easy for the generations who grew up with the Internet to understand, and unlike most who talk about this he notes the role feminists played. I will talk more about his efforts later. But there were many who gave warning decades ago, the most famous perhaps being Ron Paul. From feminism to the creeping erosion of our civil liberties to the fiat currencies that destroyed the middle class-a growing number of people who think of themselves as middle class are gradually waking up to the fact that they are not-it is all about dominance and control.

We might be tempted to dismiss this as a conspiracy theory, but after witnessing the blatant cronyism that is enriching the banksters at public expense, and in the States the laws that have rendered the US Constitution into little more than a now-meaningless historical artifact, is it really so hard to believe? The Patriot Act was only the beginning.

President Obama won the lawsuit over the provision in the 2012 National Defense Authorization Act (NDAA) that allows the White House to indefinitely detain citizens without cause. The National Defense Resources Preparedness Executive Order (NDRP), which has been described as one of the biggest power grabs in history, gives unprecedented emergency powers to the White House. Right now the White House is working on another executive order to take control of the Internet. And the rationale used by Chief Justice John Roberts to decide in favor of the Individual Mandate in the Affordable Care Act by calling it a tax, gives the government the power to tax noncompliance, which effectively allows Congress to impose any kind of behavior they want. Conceivably, we could see the day when each American man is required to pay their spouse or girlfriend “wages for house work,” and those who don’t comply because they do not have a wife or girlfriend will be taxed for it.

The feminist hate movement’s war on men is just one part of a larger assault on our freedom, civil liberties and the family. The feminist fear-mongers are merely puppets of people who are far more powerful…and dangerous. What, then, can we do? Before answering that question, we need to set our goals. What do we hope to accomplish?

Among factions of the MRM are some who believe patriarchy to be a natural part of the human condition. Therefore, they oppose women’s liberation and believe the man should always be dominant and women belong in the home. In decades past, that view held more credence in the father’s rights movement, which has led to a sometimes uneasy alliance between the FRM and MRM. But a single proposition might unite us, one that is fundamental to our contemporary view of liberty: freedom. The belief that every individual, male or female, should be free to make their own choices and to exercise those choices as far as their aptitude, abilities, determination and efforts will take them.

On a normal distribution curve of typical human choices, most women will gravitate toward investing less of their time in career and more family, while most men will gravitate toward emphasizing career above relationships. Some men and women, however, are better suited to and more inclined by their disposition, intelligence and abilities to make choices more typical of the opposite sex and they should be free to make those choices. This was the ideal millions believed were fundamental to feminism. As it turned out, we were wrong. But it is a goal worthy of the men’s equalitarian movement.

Feminists, in one of their more bazaar displays of twisted logic, shrilly condemn as sexist MRAs who support equal

freedom to choose, as John the Other's recent experiences with AVfM's posters demonstrate. No doubt, any increase in our efforts will be met with amplified attacks from the hate-male campaign, heightened resistance from the elite in the form of more restrictive laws, more onerous restrictions on our freedoms, and more pervasive condemnations that are as false as they are loud. These work against us.

The deteriorating global economy, on the other hand, can work in our favor. Revenue shortfalls will force governments to cut back on many programs, including those that supplant the male protector and provider roles. But opposition will remain fierce. So any MRAs who engage in the tactics common to mass movements, such as protest marches, posters, passing out pamphlets and even running websites like AVfM, Backlash, GWW, NCFM, Reddit, Spearhead and even Tom Leykis should be prepared for severe retaliation, including arrest, prison time, fines, job loss, loss of property and possibly worse.

Where does that leave us?

First, it is important to cultivate popular support. Demonstrations like Slut Walk and angry mobs like the Take Back the Night marches will not serve us. But good natured humor and fun can be our friends. In his seminal book, The True Believer, Eric Hoffer wrote, "Mass movements can rise and spread without belief in a God, but never without belief in a devil." To consolidate their political gains feminists had to sustain their movement by fomenting hate. Without it, their movement would have petered out decades ago. We do not want to go down that road. We do not want the MRM to become a hate movement. But we have to recognize that accentuating the positive all by itself is insufficient and would be doomed to fail. Thus, we have to focus on the negative, too. But we can do it with humor rather than hatred. As I wrote several years ago, we should look for opportunities to "laugh like men at the New Rage women."

This has great precedent. Jonathan Swift is famous for writing Gulliver's Travels. He was also an essayist who wrote frequently about the social problems of the day, like the "Irish Problem." Almost everything he wrote on that topic is of little interest, today. But most of us have at least heard of the biting satire he employed in his infamous essay, *A Modest Proposal*, in which he suggested that the Irish eat their young. The "Irish Problem" persisted, but few polemics had the impact of Swift's political satire, and we can learn from his example.

Where the feminists have "Take Back the Night" marches, MRAs might hold "Take Back the Night Life" marches. "What do we want? To bogey! When do we want it? Now!" The character Al Bundy from Married With Children had "No Ma'am," and there is now a No Ma'am blog. Similar tongue-in-cheek efforts could include PC Seldom's Network to Eliminate Vaginally Elitist Rabble (NEVER). The slogans: "It's NOW or NEVER" and "Not NOW!"

Other possible slogans?

Feminist Hate is Not Cost-Effective.

I wasn't staring at your breasts. Why would I want to?

No I wasn't raping you with my eyes, I was just trying to remember where I left my potassium nitrate.

A woman needs a feminist like a fish needs an enema.

A Man's Body, A Man's Life, A Man's Money, A Man's Choice.

I'll pay for your pill when you pay for my beer.

Equal Work for Equal Pay.

Equal Time for Equal Crimes.

Sticks and Stones May Break Men's Bones, but Only Words can Victimize a Feminist Forever

Math is Hard – Blaming Men is Easy.

Okay, I'm humor impaired, not very good at this and I may have stolen some of those, but you get the idea.

We also need to continue what so many of you are doing already to educate the public and create networks of fair-minded people who are fed up. Some of us already get into a lot of trouble simply for writing the truth, and aren't willing to take it to the next level and get ourselves arrested in acts of civil disobedience. And that's fine. A movement cannot progress without activists, but it cannot survive without advocates.

Finally, as I wrote a while back, we should all get rich. No, I'm not a gadfly spouting nonsense, I'm very serious about this, and spend several hours every week gathering and posting links on my backlash site to articles by financial and investment writers and analysts who give away a good 90 percent of their knowledge and information, and who sometimes even come right out and tell you the name of stocks that might very well make you rich. Not "pump n' dumps" stocks, either, but legitimate investments. Nor even just stocks. The prices of gold and especially silver are poised to go much higher. In fact, in his Sons of Liberty Academy series, Chris Duane argues that a time may come when you cannot buy silver with dollars at any price. He also makes a compelling case for why a time may come when you will be able to buy more than 40 acres of high quality rural property for only one ounce of silver. And so I strongly encourage you to go to YouTube and watch everything on the TruthNeverTold channel, and to enroll in his Academy. It's free.

We have very good reasons to focus on getting rich. Aside from the obvious–life is usually more comfortable, fun and secure when you're rich–being rich would provide us with the means to finance campaigns to counter the feminist hate and anti-male sexism. Think of all the programs on TV that promote negative stereotypes of men and the bias in the news media. Briefly, Spike TV held the hint of a promise to counter all of that. But it turned out to be just another distraction. What could we do to remedy that? Assuming that the Internet remains free enough–and in the US, Congress keeps trying to pass laws to take that away from us–we can use the decentralized nature of the web to overwhelm feminist hate content with something better.

There have been efforts to bring something better to television, like Aaron Sorkin's Studio 60, Joss Whedon's Firefly and Shawn Ryan's Lie To Me. All three portrayed women and men as basically decent human beings, and they celebrated real masculinity. Lie To Me even portrayed the lead character as a divorced dad dealing with sometimes difficult custody issues. Studio 60 and Firefly were cancelled after only one season. Lie To Me managed to hang on for three. All three shows defied politically correct orthodoxy, portrayed real masculinity in a positive light, and spit in the eye of the political elite. Assuming the web remains free enough, we could produce and "air" shows on the web that would not be subject to cancellation for not serving the interests of the powerful elite.

This is important. As wealthy activists we can mount large scale campaigns in the culture war and extend our reach to every feminist infestation. Where their goal is domination, ours is liberation. Where they malign and beat down, we enlighten and lift up. And where they only berate, we will also celebrate.

To those of us who have been paying attention, the war on men is but one front in a larger war on the middleclass, on freedom and liberty, and the effort to make us all slaves to debt. To counter this will require demonstrations and outreach, but we should be smart about it. We need to know and understand the full horror and true nature of the battle in which we are engaged. And to adequately respond, we should work to increase our wealth. So I urge you to visit Chris Duane's TruthNeverTold channel on YouTube. Of course, I would be happy if you visited my backlash site, where I post between 30 and 90 new links almost every day on politics, gender issues, health and getting wealthy. But if I could recommend only two sites, they would be AVfM and the Sons of Liberty Academy as the best to equip you to mount an effective campaign and to win the war of which most people are still largely unaware.

Judge Lori B. Jackson seeks to gag AVfM

Paul Elam · 1 October 2012 · Archived copy · Original

As many of you who follow this site are aware, Lt. Col. Joel Kirk and his two minor children have been going through an unjust ordeal at the hands of the West Virginia Family Court presided over by Judge Lori B. Jackson.

In several articles published here, we have presented documentation of the abuse of those two children at the hands of their mother, Tina Taylor Kirk. We have also provided proof, through court documentation, that despite their mistreatment by a mentally unstable, alcoholic mother, that Jackson reversed a previous judge's ruling giving custody to their father, and instead issued an order that effectively gave full custody to their abuser. Simultaneously, Jackson issued a gag order on the video documentation of the children's abuse in order to keep it from public view.

It has been through the activism of AVfM's Judicial Accountability Committee (JAC), that the audio portion of that evidence, as well as all relevant court documents, have been made available to the public through the avoiceformen.com website.

In what we believe is an effort to reverse that activism, and censor free speech, an injunction was filed today with the intent of enjoining both Lt. Col. Kirk and avoiceformen.com from publishing any more references to the Kirk children, and compelling avoiceformen.com to remove materials already present on the site.

Download Injunction

The injunction was filed by Attorney Mary Snead, Guardian Ad Litem for the Kirk children in the divorce case.

At this point we can only speculate why Snead, who was the one who originally documented the ongoing abuse of the Kirk children by their mother, is now seeking to have that report gagged from public view.

Well, actually we can do a little more than speculate given the following actions by Judge Jackson.

In a stunning move, Jackson issued an order that Joel Kirk appear in her court this Thursday, October 4, 2012 at 9 A.M., effectively giving him two days to secure council to represent him there. We happen to know that Judge Jackson is aware that Lt. Col. Kirk's lawyer lives more than a two-hour drive from her court, and that the possibility of getting him there on such short notice would be near impossible. She also knows that there are few to no attorneys in Kirk's immediate area suitable to represent him in this matter.

In fact, she tips her hand and demonstrates this awareness in a handwritten note to Snead on the order, informing her that Kirk would be in court representing himself. She decided, before the hearing was even scheduled, that Kirk would stand before her without legal representation.

In other words, she is railroading Kirk into her court without representation so she can use the full authority of her position, unimpeded, to extract revenge against him for going public with his case.

Download Order

Similarly, Jackson also wants to intimidate AVfM into cowering and surrendering our rights to free speech, as well as freedom of the press.

We have no intention of allowing that to happen.

One thing appears abundantly clear. From a personal standpoint I will tell you, readers, that I no more believe that Mary Snead was the actual source of filing this injunction than bricks float. It is evident, in the power play of local politics, that Mary Sneed has been cornered and is now protecting her standing in her own peer group. I fully believe she acted under the direction of Judge Jackson, selling out the children she once tried to protect as Guardian Ad Litem, in order to comply with Jackson's wish to erase the public record of her malfeasance.

Dr. Tara Palmatier, who has done much research and writing on this story, had this to say:

Ms. Snead claims that publicizing this case is hurting the children. This is absurd. Snead (or Judge Jackson using Snead as her mouthpiece) is asserting that reporting the truth of the children's abuse by their mother is harming them, while neglecting the fact that what is most harmful to the children is their continued abuse by their mother. The logic is completely backwards.

The Kirk children already know the truth about their mother. They are being forced by Judge Jackson to live with their abuser every other week and full-time when their father is deployed. The truth is not hurting the children. Having to live with their abuser after telling Ms. Snead, their therapist and other evaluators the truth about being abused by her is what is hurting the children. Judge Jackson's malfeasance, incompetence and abuse of power are also hurting the Kirk children.

The only people being hurt by reporting the truth about this case are Judge Lori B. Jackson, Tina Taylor Kirk and her attorneys, Thomas G. Smith and Jamison Cooper. It wouldn't be the first time corrupt family court officials tried to silence the truth and protect themselves by dressing it up in "the best interests of the children."

If Judge Jackson truly cared about the welfare of these kids, she would not have given any custody beyond supervised visitation to their abuser. It is also very telling that Judge Jackson completely disregarded Ms. Snead's original incredibly damning report that full custody be awarded to the children's father, yet has made the time to haul the Lt. Col. into her courtroom in less than 48 hours at Ms. Snead's recommendation that the truth of Judge Jackson's rulings be suppressed. Very telling indeed.

As we have from the beginning, AVfM and the JAC will stand behind Lt. Col Kirk and his children. We have not been served any legal notice in accordance with due process and are currently under no obligation to remove or amend any material on this website.

If we do face any legal actions designed to censor our Constitutional right to free speech, we will fight it vigorously. We do not believe that a family court in West Virginia has the injunctive authority to censor a website in Texas for publishing properly redacted court documents even if it attempts to do so under the disingenuous guise of protecting children. Nor do we believe that any laws that may give them that authority are Constitutional.

This is a very important fight. The purpose of AVfM and the JAC is expose corruption and bias in our family courts. If that corruption is allowed to be cloaked from the public view, under the false auspices of protecting children those courts are actually harming, the battle could be lost.

We will provide more information and court documents as they become available.

[box type="alert" icon="none"]To all websites and bloggers. AVfM extends blanket permission to reprint all articles on this site associated with the Kirk story and to download and distribute all the supportive documentation. No need to ask. Just proceed with our thanks, and the knowledge that the truth about our family courts cannot be hidden from the public any more.[/box]

Also, the AVfM petition call for an impeachment hearing regarding Judge Jackson's conduct is nearing the 1,000 signature goal. There was never a more important time to sign if you have not already done so.

If you have signed, please post the petition to your facebook and other social networking pages, to your blogs and websites. There should be many thousands of signatures on this petition, and there will be if enough people of good conscience get involved.

Click image to sign

I am Schrödinger's rapist

John Hembling (JtO) · 1 October 2012 · Archived copy · Original

Note: "Schrödinger's rapist:or a guy's guide to approaching strange women without being maced" is reportedly written by a Phaedra Starling, who is said to be a Romance Novelist who also practices Jiu-Jitsu. Her essay has been fatuously praised and widely linked by "free thinking" bigots and others for the last few years and still enjoys a wide popularity. It is hard to find an essay more blatantly misandrist. But "Schrödinger's Rapist" is also something else that rarely gets pointed out: it is woman abuse.

I'll say it again so I'm absolutely clear: **it is abuse of women**. How so? Because it helps reinforce and ingrain an enculturated fear of men. In other words, even though all available evidence shows that men are as likely if not more likely to be the victims of violent assault, including sexual assault, and despite the mountain of data on women's violence against men and boys, this essay sends a relentless message that **women should live in fear**. Directly, this essay hurts all men and boys who read it and take it seriously. Indirectly, it hurts every woman who reads it and takes it seriously or, worst of all, teaches its message to her sons or daughters. For a logical takedown of this pretentious, irrational, bigoted essay, you might enjoy the analysis of it on YouTube by Mr. Shadowfax (here's Part 1 and here is Part 2). For a rightfully-mocking but complete reading, done perfectly in the style of typical Romance Novel melodrama, see this dramatic reading by The Critical G.

But personally speaking, I think nothing better illustrates this bit of bigoted bile than John The Other's below essay, which he narrates in video form. We hope Critical G and maybe others will also read John's essay. John is, after all, "The Other," and therefore not fully human.–Dean Esmay

Hello, average looking, aging, perimenopausal female hipster. Yes, you with the horn rim glasses. Yes those frames which were chic-retro back in the 90's – yes, you, the one drinking soy-milk latte and clutching a purse-sized single-use can of pepper spray in a white-knuckled grip behind your pant-leg. Yes, hello: I'm Schrodinger's rapist.

Now I know you're neurotic and probably taking mood stabilizing drugs, so you might be a little confused. I'm not an actual rapist–well, I might be–but what I mean to say is, I'm a man, and therefore, only a rapist in potential, since I haven't – you know, raped anyone – that you know of.

And after all, I'm a rather bland looking fellow, even though on the daytime TV you've allowed to shape so much of your concept of reality, they always seem to have an average looking actor playing the sexual predator role don't they? Your fear sells more nail polish, Paxil and granola bars than your confidence does.

Remember, I'm not a real man, I'm a probabilistic man. I'm a cloud of possibilities. So here's another possibility to consider: I'm a peaceful, loving, compassionate human being, and I'm an adult. And despite being subjected to more than a decade of physical, emotional and sexual abuse as a child, I am now totally repulsed by the prospect of violence and abuse – even your hypothetical, probabilistic speculations of violence and abuse.

Repulsed!

Remember, this is all just a cloud of probabilities. But maybe your obsession with your own imminent victimhood at the hands of a hypothetical rapist is not only uninteresting, it's repulsive. And your endless beating of that particular bongo drum makes you a repugnant and unwelcome presence in public life.

Yes, you, Miss LonelyHearts, you who have declared yourself my humble instructor – and who have given to my kindness to children and animals, and to my donations to charity, your approval.

First though, what part of appointing yourself my instructor and judge lead to you also declare yourself humble? What combination of diazapam, seraquel, lorazapam, trazadone and the four Grey Goose martinis you had at lunch led you to imagine your approval or your disapproval was of even slight interest to anyone?

Now, obviously, I don't dismiss out of hand your expressed concerns over the prospect of being the victim of a

violent crime. As a man, even a mere "probabilistic" man, I'm sharply aware of the decades of collected statistical data on criminal victimization, and of just who is most likely to be be killed, beaten, stabbed, shot—or indeed, raped. And even you being in the least targeted demographic for every type of violent criminal victimization, I do understand your fear. I even recognize it being constantly fed to you by every single media channel you consume, because you spend more of everybody's money when you're stimulated to a state of high, permanent paranoia.

As a "hypothetical" man, I am a lot less frightened. But its not because I'm bulletproof or water resistant. It's not because I know jiu-jitsu, I don't. It's because I'm also a "hypothetical" adult who has – probably – taken ownership and responsibility for my emotions, and who has chosen, "probably," to not inflict my own stupid neuroses (of which I have many) onto every stranger I meet or pass in the lineup at Starbucks. You see, my instructor, you my judge, you my social arbiter of right and wrong, despite my statistical higher chance of becoming a victim of violence, my apparent lack of fear is my choice.

But enough about me. I am a mere cloud of possibilities to you. Let's return to you – you who have apparently now become a plurality–and let us return to your Royal second point.

Quoting you: you (by which you mean I) must be aware of what probable signals [I] am sending by [my] apparent appearance and the likely environment. We (by which you mean you) are going to be paying close attention to [my] probable appearance and behaviour and matching those signs to the Royal Plural's idea of a threat.

Aren't you, by which I mean, Your Majesties… by the way aren't we a little long in the tooth to be playing make-believe? I am an accommodating fellow, and honestly, who doesn't enjoy a little fantasy role-play every now and then to spice up an otherwise dreary day? Anyway, Your Majesties, you've even said yourself that "fortunately, [I'm] a good guy." At least, the Royal We seems to have already established that.

But now that I have been instructed that there's a problem, "I" am going to go out of "my" way to fix it. It, of course being the problem of your self selected identity as perpetual victim. Well, there's a possibility I might be willing to bend over backwards in accommodation of your choice to live in perpetual fear, and your choice to define every human being you meet into categories of "good, decent victims," and "probable evil rapists." But there's another possibility:

The other possibility, is that as a statistically as-yet undefined male human being, I am entirely unwilling to entertain or to lend support to a fantasy making human beings into enemies, into "others," into categories of "good people" and "bad people" based a facet of their biology.

It might be that a world of paranoia, fear, and hatred, with the arbiters of who is good and who is bad being childish, self-selected victims is not where I, even a hypothetical, statistically probable, possibility of a man – its not a world I want to entertain, or to indulge you in realizing.

It might be that your choice, to live in fear, is simply, your choice to live in fear, and that I will have to politely decline to come to that particular party.

Now, remembering I am no more than a mere possibility of a man, I've also only addressed only a part of my objection so far. But I have looked not only at the rhetoric, but at the actions of feminists, and I see a common theme between feminism and traditionalism. That theme is this:

Women define men.

And being an unrealized possibility of a man, your admonishment to me–a potential or probable man–what coalesces clearly is a hard line intention to define. Not just yourself as victim, but to define me as well.

No.

Did you hear me? **No**.

Here, you have exceeded your rights. Obviously, as a merely possible man, my potential is open, my self undefined. But it is mine to chose, not yours. Who or what I am, when realized, when observed, when I transit from probability

to reality, that is mine. I will decide, you will not. I may, when I've done so, tell you who and what I am. However, I also might not, that is my choice as well.

Do not presume to trespass on my identity. It is my own.

But all of this is just a possibility, of course.

Hello, I'm Schrodinger's rapist.

The below is John's video of his essay. And because every single word of John's essay applies directly to me as well, I now also declare myself to be Schrödinger's Rapist, and will do my own reading of this essay at some point, as I could have written every word of it myself if I were as talented as John. Those who wish to do their own recordings, with due credit to John the Other and without modifying its content, are encouraged to do so. –Dean Esmay

Jury nullification debate part II

Paul Elam · 1 October 2012 · Archived copy · Original

AVfM Nullification Debate Part II

Johann the Cabbie from his first post:

> **With the possible exception of the sexual molestation of a child, rape is a crime that evokes the most visceral of responses from the average person. And for good reason. Sex that is physically forced or obtained by threat of harm sadistically reduces victims to their most helpless state, and leaves lingering damage that may well last the remainder of a person's life.**

So says Paul Elam in the opening of his article on jury nullification and rape. This quote, from a man who has publicly stated that it he ever found himself on a jury a rape case that he would vote to acquit no matter the evidence.

He has his reasons, but first, an introduction to jury nullification. Juries in America have the right to disregard the evidence presented and still vote to acquit an obviously guilty defendant. In the 1850's, many juries used nullification to disregard the Fugitive Slave Act. During Prohibition, juries frequently let bootleggers free.

Nullification also has had immoral applications, such as Southern juries refusing to convict white defendants for murders of black victims.

I could consider nullification myself in certain situations. For example, if I ever serve on a jury for any marijuana case, I'd vote to acquit despite the evidence. The government's prohibition of marijuana is wrong and immoral, so a vote for not guilty is necessary and proper.

Elam calls for nullification in rape cases, and he has pledged to vote to acquit on any case no mater the evidence. His reasons are twofold – America's corrupt criminal justice system and rape shield laws.

In his article, he lists the several processes in a rape case, from the police report to the trial, and details all the possible areas that mistakes can be made. He makes a compelling case, but he misses an important and obvious point.

The endemic problems with our criminal justice system do not pertain to rape cases only, but are problems in any type of case, whether it be murder, drugs, robbery, or whatnot. With the highest per capita prison population in the world, sloppy police work, over-zealous prosecutors, over-worked and under-paid public defenders, mandatory minimums, three strikes and you're out laws, a reliance on fallible eyewitness reports, coerced confessions, and a disgraceful class imbalance, America's justice system is woefully broken.

If Elam is to use America's broken system as a reason to call for nullification in rape cases, then why not at any criminal trial? Why not set murderers and robbers free along with the rapists?

And, that query brings us to Elam's second bit of reasoning – rape shield laws.

Elam defines rape shield laws well.

> **Ostensibly, rape shield laws were enacted to limit a defendants ability to cross examine a plaintiff regarding her past sexual conduct, the logic being that such information is not only irrelevant, but might prejudice jurors. For instance, if it were brought out that a married woman alleging rape had engaged in extramarital affairs, it might cause a bias in some jurors that strongly disapprove of such behavior and prompt them to acquit her alleged assailant.**

He goes on to say that such laws “seem reasonable,” and he makes a poor attempt to disprove their reasonableness. His approach is to list two instances where rape shield laws were misapplied. That’s all. He makes no attempt to argue against the value or use of the laws. Such an attempt would be doomed to failure, for rape shield laws are important and necessary. Sadly, we still live in a time where many potential jurors could be biased against a sexually promiscuous victim, and those biases could easily lead to the conclusion in the mind of a juror that “the slut deserved it.” Back to my earlier query: why not vote to acquit in any and all criminal cases? Elam’s reasoning is just as applicable in murder trials as it is in rape trials. But, no reasonable person would wish to set any and all defendants free.Jury duty is an important and difficult task. If called to serve, one must look at the evidence carefully, disregard emotion and visceral reactions, and determine the facts as best as possible. If reasonable doubt exists, then by all means, acquit.

But, if a defendant is obviously guilty, a refusal to convict is morally unjustifiable.

♦♦♦

Elam Responds

First, a public thank you to Johann the Cabbie for contributing to this debate, and for his willingness to stand up to “gender” ideologues who have tainted the rational thought community with dogma of late, treating legitimate debate as an anathema — while surrendering all pretense of objectivity to feminist ideology.

I think we will see, however, during the course of this debate, that it is not just feminism that is the problem here. While Johann rejects the irrational and convoluted sycophancy of individuals like Matt Dillahunty, and even seems to understand the etiology of the problem, he also engages in a similarly robotic mentality when making his critique of jury nullification in the case of rape.

This is most plainly obvious in his concluding statement:

> **But, if a defendant is obviously guilty, a refusal to convict is morally unjustifiable.**

The entire nullification argument hinges completely on the idea that obvious guilt is unattainable under the current system, specifically where “rape shield laws,” are concerned.

To ascertain guilt, relevant evidence must be weighed. If the accurate weighing of that evidence is not possible because relevant facts have been intentionally omitted, it amounts to nothing more than a magic show; smoke and mirrors from which no true picture can be gleaned. In that scenario, a fair trial is not possible. It is as easy to understand as it is logical.

Translation of Johann’s concluding remark*: Yes, I just watched Mr. Teller saw Mr. Penn in half, with my own eyes. Mr. Teller is obviously guilty of people sawing. To say otherwise would be immoral.*

Another part of his rebuttal depends on the implied fallacy that the problems with rape trials are essentially indistinguishable from the problems with other criminal prosecutions:

> **The endemic problems with our criminal justice system do not pertain to rape cases only, but are problems in any type of case, whether it be murder, drugs, robbery, or whatnot.**

This is just one of many non sequiturs in his argument, and it reveals a glaring failure to understand what rape shield laws are and what they actually do. There is no logical reason, in the face of the evidence, to lump all other criminal court proceedings in with rape trials. They are conducted differently, which is the point of this debate.

All Johann has done here is to momentarily pretend that the rape shield laws he was already minimizing now don't exist at all. Rape trials are just like all other trials, and I am heartbroken over the horrific death of Mr. Penn.

When Johann does take on the rape shield issue more directly, he mounts an unsupported, somewhat emotional defense for the existence of those laws, but fails to rigorously examine, and indeed summarily dismisses, their deleterious effects on the rights of the defendant. Said the Cabbie:

> **His [Elam's] approach is to list two instances where rape shield laws were misapplied. That's all. He makes no attempt to argue against the value or use of the laws.**

First, whether laws are "misapplied" is only a matter of legal opinion at the moment, usually of one person. If the defendant is too poor to mount a challenge to the application of the law, then he is screwed. We will never know how many men are in prison right now because of "misapplied" laws that should not have been written in the first place.

If a bad law does not exist, it cannot be misapplied. I am sure that Johann would consider a marijuana case in the same light, as would I.

Johann was unsurprisingly critical of my position that rape shield laws were unreasonable, and asserts that **"he [Elam] makes a poor attempt to disprove their reasonableness."**

There are two important things here. One, the lack of reason (though unreasonable they are) in these politically motivated laws is not so much the issue as is their impact on due process. The moment we *systematically* deny a defendant the right to include evidence casting legitimate concern on the veracity of an accuser, or on possible motive to fabricate, we have not only denied them a Constitutionally guaranteed fair trial, but we have also eviscerated any opportunity to hold credible the evidence required to conclude guilt beyond a reasonable doubt.

More on that in a moment (as if I have not said it enough), but the other fact here is that rape shield laws are not necessary to address the concerns proffered by Johann to begin with. That is right. Even if you take the protection of alleged female victims to be more important than due process, it was still never necessary. Johann states in his rebuttal:

> **Such an attempt [to argue against rape shield laws] would be doomed to failure, for rape shield laws are important and necessary. Sadly, we still live in a time where many potential jurors could be biased against a sexually promiscuous victim, and those biases could easily lead to the conclusion in the mind of a juror that "the slut deserved it."**

Let me take the more obvious point first, and this also directly applies to Johann's assertion that the problem is not rape shield laws, but their proper application. Trials, at least those previous to rape shield laws, involve the examination of all **relevant** evidence. Federal Rule of Evidence 402 declares that irrelevant evidence is *inadmissible*. Federal Rule of Evidence 401 defines relevant evidence as "evidence having any tendency to make the existence of any fact that is of consequence more probable or less probable than without the evidence."

Information that is not relevant, as in the scenario presented by Johann, does not require rape shield laws to be excluded from a case. Let me repeat that. **Information that is not relevant does not require rape shield laws to be excluded from a case.**

Parts of a woman's sexual history may or may not be relevant to a case. If a woman who was allegedly raped also happened to have 80 or 90 previous sexual partners, then that would be subject to being excluded from evidence on the basis of *relevance.* Being promiscuous is not evidence having any tendency to make any fact of consequence

more or less probable.

If however, she had a long pattern of making false accusations against lovers she was angry with, as we saw in the Marv Albert case, then that is relevant as it goes to credibility. Had there been no rape shield law there to prompt that judge to rule against that evidence, Albert would very likely have been exonerated, as most everyone involved in the case thought he should have been.

As we saw with both the cases of Marv Albert and Oliver Jovanovic, relevant, exculpatory evidence was deemed inadmissible directly due to rape shield laws, and it cost both of those men severely, while protecting and enabling two known false accusers.

Simply allowing judges to do their jobs in the same way they do all other criminal matters is the reasonable solution to that problem in a world where no perfect solutions exist. But reasonable solutions have had little chance in an arena now governed by sexual politics. Forcing judges to play political football with court rulings does not help facilitate fair trials.

There is a larger, and I would say fatal problem here with Johann's argument. His insistence on the legitimacy and need for rape shield laws is contingent on the fear that promiscuous women, or women who are portrayed as promiscuous will be penalized due to sexual bias in the jury.

But what of the prejudices that affect men in rape trials?

Take a look at the public reaction in the early days of the Duke Rape case, and Hofstra, and the endless string of men like Kobe Bryant and Dominique Strauss-Kahn who have been demonized and subjected to virtual public lynching by false accusations — because the prevailing public sentiment is to summarily convict men before a trial even happens.

You want to talk bias?

Let's do, and first by stating flatly that sexual bias, which largely favors perceived female victims, does not suddenly evaporate with a jury summons.

If Johann the Cabbie is concerned with the impact on rape cases caused by sexual bias, why is he not advocating for rape shield laws, *for the accused*?

I will tell you why. It is because he is affected by the same one dimensional, irrational and lopsided thinking that afflicts Matt Dillahunty, just to a slightly lesser degree. He has surrendered reason for rote protective instinct that has no place in our criminal justice system where life and liberty depend on thoughtful analysis and an unfettered pursuit of the facts.

He sees women as primarily victims, in need of special treatment, yet he offers not one shred of evidence of why that special treatment is necessary, effective, reasonable or consistent with Constitutional demands. And he does not even speculate what the real impact of those special rules might be on the people they most affect.

Sound familiar?

Justin Vacula loves Satan and eats kittens

Dean Esmay · 2 October 2012 · Archived copy · Original

We were recently shocked and appalled to learn that atheist blogger and secularist political activist Justin Vacula was associated with the grotesque, hideous, deplored-by-all-decent-humans site known as A Voice for Men. This site, run by unapologetic Harrison Ford fan and practitioner of the dark art of psychology Paul Elam, is a steaming cauldron of woman-hating, cheese grating, rape culture, grape vultures, spouse beating, kitten eating, and more. Possibly worst of all, while it has yet to be proven definitively, there is substantial reason to believe that the site harbors among its contributors and commenters unapologetic philatelists and numismatists.

Being patriotic, God-fearing Americans (and patriotic God-fearing America-lovers from Australia, Canada, the UK, and other parts of the world), we believe strongly that the likes of Justin Vacula, who published an obscene, disgusting essay suggesting that some people calling themselves feminists are known to practice censorship, should not be allowed to work side-by-side with the decent God-fearing folk at the Secular Coalition for America.

The truth of the matter is, as everybody at the Secular Coalition for America should know, Justin Vacula has a last name that rhymes with "Dracula" and as such is a very obvious tool of Satan. And in case my fellow Christians who tremble in fear of The Lord in all his Holy Wrath have any doubts, I wish to reveal that last night Our Lord shared with me a Holy Vision:

Jesus Himself personally came to me in a dream to reveal that he can't stand that fucker Vacula. Further, Jesus told me that if America is to get back to being the kind of place the Founding Fathers envisioned when they copied the words of the Declaration of Independence and the U.S. Constitution word-for-word out of The Holy Bible, and get back to determining all our laws by the Writ of Divine Law and Patriarchy Theory, we must oust anyone who would dare to question Holy Feminist Dogma on any significant matter in any forum, but most especially from a site full of kitten-eating philatelists like A Voice for Men.

Then in that same holy vision, my brothers and sisters at the Secular Coalition for America, I must tell you that **Satan himself** appeared to me and, laughing maniacally, said "you cannot stop me! My agent Justin Vacula will destroy all white privileged heterosexual females who call themselves feminists. And eat kittens while doing it!"

"GET THEE BEHIND ME SATAN!" I screamed, clutching my copy of *The Feminine Mystique* in one hand and *the Holy Bible* (King James Version of course) in the other, and used them to beat Satan and his dark minion, John the Other, away. Both disappeared in a puff of smoke, but their laughter still echoes in my ears. My spine is shivering even now brothers and sisters, EVEN NOW! So I know what we must do, and I know you do too!

Secular Coalition for America, you love Jesus don't you? Well Jesus loves kittens, and every time Justin Vacula speaks at a Secular Coalition for America event, or on behalf of the Secular Coalition for America, he eats a kitten! And Satan does too!

You love Jesus just as much as I do I'm sure. Or at least you love kittens, don't you? **Don't you?** Well the fact is that the people at A Voice for Men don't just eat kittens, they put kittens in blenders and make kitten smoothies! Paul Elam told me so himself! And serves them over ice with his friend Justin Vacula, who sucks them down while kicking puppies!

Here at A Voice for Men, we would never associate with any group that would have anything to do with a disgusting kitten-eating Jesus-hating web site, a site that is known to criticize feminists and conservative traditionalists alike, such as A Voice for Men. No decent human being at all should associate with this site–ever! Especially the Secularist Coalition for America, which stands for the fundamental values we all hold most sacred and holy!

We thus urge all readers to sign this petition, put together by privileged white woman Stephanie Zvan, to immediately ban Justin Vacula from the Secular Coalition for America. If you love America, if you love Jesus, and

especially if you love kittens, I say you have no choice but to immediately sign!

I was delighted to see that they allow anyone who signs to comment on why this issue is important to them. Here is what I said when I proudly signed it:

“As Managing Editor of A Voice for Men, I am shocked and appalled whenever anyone associates themselves with a disgusting site full of kitten-eaters and philatelists like A Voice for Men. Ban Justin Vacula from SCA, in Jesus’ name amen!”

I urge all readers of this web site to sign this petition immediately. I also note that you are allowed to leave a comment saying why this is important to you, so I suggest that you may wish to add the following reasons for your support:

“Because Jesus hates Justin Vacula.”

“Vacula rhymes with Dracula and is thus a tool of Satan.”

“Feminism is holy dogma and should never be questioned by any decent God-fearing folk. God bless the USA!”

“No feminist should ever be criticized about anything, ever! Misogyny!”

“God told the Holy Prophets we will never get back to America’s true purpose in spreading the Holy Gospel of Patriarchy Theory if we don’t ban Vacula from SCA!”

You may of course add your own reasons, but we suggest keeping them tasteful and focused on the fact that Justin Vacula is a kitten-eating tool of Satan who is hated by Jesus. Because that, I think, is the take-home message we can all agree on.

PS: Satan’s Minion John the Other also endorses signing the petition. We think this is his effort to trick you into not-signing. Don’t be fooled by his demonic trickery! Sign the petition NOW!, and get all your friends to do so. And please feel free to share in the comments here the reason you gave for signing, just as I did, so the God-fearing folk at SCA will know that we totally support the privileged middle class white women of the SCA who are offended when someone dares to be critical of another privileged middle class white woman in America! (Did I say privileged? I meant oppressed middle class white woman. I think. Well either way, does it matter? There are kittens at stake!)

Kirk recusal motion in West Virginia Supreme Court

Paul Elam · 3 October 2012 · Archived copy · Original

[box icon=""]

There are more developments to report in the case of Lt. Col. Joel Kirk, whose ongoing struggle with the family court in Harrison Country, West Virginia, has now come to involve the State of West Virginia Supreme Court.

Yesterday, Lt. Col. Kirk, who is embroiled in a long running custody dispute, filed a pro se (self-represented) motion with the family court of Judge Lori B. Jackson, containing a motion for a continuance on the grounds that he was given insufficient notice to find representation on a hearing scheduled for tomorrow. The hearing was scheduled after the Guardian Ad Litem for the children of the Kirk marriage, Mary Snead, filed for an injunction to prevent Lt. Col. Kirk and avoiceformen.com from releasing court documents pertaining to the Kirks' children.

Kirk was given two days notice of the hearing and lives in a rural area with limited legal resources.

The motion also contained a request for Judge Jackson to recuse herself from the case due to possible bias she may have related to coverage of the case.

Judge Jackson subsequently passed the motion to the West Virginia State Supreme Court for an opinion on the recusal.

This leaves the case in limbo until Chief Justice Menis Ketchum returns from a leave to rule on the recusal motion.

More details will be posted as they are reported to AVfM.

Motion for continuance and recusal

[/box]

25 ways to make a shame sandwich

Paul Elam · 3 October 2012 · Archived copy · Original

I haven't visited the pages of the Good Men Project in quite a while. After all, why should I? I can go a lot of places and order a male-shame sandwich. And unlike GMP, there are a lot of places that will tell me that is what they are serving without trying to disguise it as something else.

But, this morning, I got one of their site emails, and then I made two mistakes. First, I read it. Second, I clicked on a link that was inside. Note to self: Drink both cups of java before dealing with emails in the morning, Paul.

BOTH. OF. THEM.

Perhaps if I had done that, I would not have stupidly clicked on a link and started reading the article *25 Ways to Redefine the Phrase 'Man Up,'* by Carlos Andrés Gómez. Perhaps I would not be sitting here with firsthand knowledge of 25 ways to pull your fucking hair out by the roots.

Yes, it is *that* bad. And gentlemen, consider this a trigger warning. If you already have a receding hairline, don't go to GMP and read that article unless you want to expedite the inevitable.

To begin with, Gómez can't make it through the first paragraph of his preamble without stepping on his dick(eww, how sexist!). In his introduction to how he wants to reclaim and redefine the term 'man up,' he says:

> **Almost uniformly, the phrase's meaning has remained the same—a guy isn't "acting like a man" or "man enough" so he is belittled and shamed.**

Then he sets about giving you 25 ways you are supposed to behave, or you are not a man.

You just gotta love GMP, *don'tcha*?

As we sometimes do here at *A Voice for Men*, conspicuously not named *The* Voice for Men, it is time to provide yet another public service. Following are the 25 ways that Carlos Andrés Gómez wants to tell you to be a man. We post them here under fair use guidelines. **Note, the print in standard font is taken directly from Gómez' article. What you see in italics is the red pill translation of what it actually means, courtesy of this writer.**

Be a Peacemaker: Whether it's out at the club on a Saturday night, an afternoon on the block, or at your family reunion, diffuse conflict and be an advocate for the bigger picture. *Because what you are as a man, without intervention, is a troublemaker. That is why all you see among non Gómez'd men is conflict and strife. Why, a fella can't even go to church or the grocery store without a brawl ensuing. Just last week I was standing in line for a movie ticket. There was a man next to me. I punched him, cause that is what we do.*

Leave the Tears on your Face: Have the courage to express your emotions publicly and unapologetically; it lets younger guys know it's okay to have emotions and be sensitive. *After all, look at how emotionless and cold non Gómez'd men are. Think Keating, Steinbeck, Henley, B.B. King, Gandhi, Gibran, Rumi, Whitman, Yeats, Elliot, Kristofferson, Tennyson, Schweitzer and countless others. We will worry later about a world blind to the millions of tear-stained faces of men and boys that are out on display right now for men like Gómez to smugly ignore while he lectures us on matters of the heart and manhood.*

Communicate: Openly, humbly, vulnerably, and constructively. Even when you're scared. Even when it's really hard. It's always better than the alternative. *See the list on the last item. Read it a few more times if you have to. And then inform the men in the men's movement how people will listen, when they express their pain, and their indignation, when they actually dare to speak on their own behalf. And go to the GMP and read through the countless examples of how that publication humiliates them for it.*

Get an Environmentally-Friendly Car (or Bike!): Break a heavy-handed male stereotype, respect planet Earth, and save money on gas. *And vote for Obama, and donate to NOW and recycle your trash. Break the heavy-handed male stereotype and buy a Prius! God knows there are no women driving SUV's to the fucking mall.*

Be a Great Parent: Try your best, actively listen, teach them all you know, read to them, hug them, tell your kids how much they mean to you. *Because we all know that the male standard is to be a shitty father. As a non Gómez'd man, you know it's true. You don't hug your kids, or tell them they are important any more than you break your fucking back to provide for them. Yes, read to them, and not from your porn collection you fucking disgusting pervert!*

Forgive: Whether it's the jerk on the L train or your father, make peace and let go. *Now there is a piece of sex specific advice! Be a man and forgive, because non Gómez'd men are full of resentment. You can learn how from women, and male feminists. They never hold grudges, not even for shit that happened (or supposedly happened) two thousand years ago.*

Seek Help: Same rule applies to directions, carrying a massive oak table, and emotional baggage—it's okay to not do it alone. In fact, we're all better off when we don't. *Oh, no sexist stereotypes here, right?*

Cook: Embrace the joy and fulfillment of watching a plate of food you made light up a person's face. *Yes, of course. Quit yammering for your woman to make you a sammich and get your ass in the kitchen! After all, men don't know how to cook, right? We all have women making all our meals, right? Right?*

Embrace Fear: Many of the most profound breakthroughs can happen when we face fear head-on and stop running. *That's right, you scaredy cats, man up and face your fears! You guys in the coal mines, quit being such pussies and face your fears! You, too, cops and soldiers and crab fishermen and truck drivers and firemen and high rise window washers. Stop running and man up! That goes double for you MRAs! Quit pussying out and face your fears of a society that rejects you for daring to stand up for yourself. Oh wait, a bunch of you are already doing that. Never mind.*

Spend Quality Time with your Family: Put down the paper, turn off the smart phone and go play in the backyard. *And quit watching sports and having your own friends. Lay off the personal interests that make any small part of your life your own and that take your attentions away from those that need you to be mindlessly selfless. Just work and spend every other waking moment on anyone but you. Then apologize for working so much, and then go back to work and then spend some more quality time taking care of everyone, then apologize for not doing that well enough. Now that is manhood — Gómez style!*

Change a Diaper: Embrace the gift of being able to change a diaper for your child or baby sibling. It's a memory you will always have. *Shitty diapers fall under the quality time section above.*

Be Flexible: Men are endlessly stereotyped as not being able to adapt—channel your inner Lao Tzu and accept what you can't control, while joyously swimming in whatever current has swept you up. *But don't be flexible enough to challenge this bullshit, or to notice that Gómez is stereotyping you as inflexible even as he is calling the inflexibility a stereotype. Just be flexible enough to come home and change diapers after 10 hours on a road crew.*

Be Responsible: Whether it's volunteering to be the designated driver, babysitting your little cousin or managing your money, recognize that your precious gift of a life comes with necessary responsibility. *Do more! Do more! Do more! Now sit up! Roll over! Beg! Goooooood boy! Sorry, I meant Gooood man!*

Lead with Your Heart: Have the courage to show how much you care—about your family and friends but also whatever you're passionate about. *Just make fucking well sure that whatever you are passionate about involves changing diapers, giving up your interests and acting like a trained seal clapping for a piece of fresh mackerel. Then don't bitch when you don't get it.*

Advocate for Women: Standing up for your mama, sister, and niece, that's the easy part. But what about that stranger your friend is ogling right now? *That's right, fuck your father, your brother and nephew. Most of all fuck **you**. Now go shame that stranger for looking at a woman and having sexual thoughts.*

Support the LGBT Community: We're so much better than belittling others for who they love or how they identify their gender. *Be sure you do this between changing diapers and cooking for someone else. But remember, only support gay men as long as they follow the feminist dictum to hate men like you and reject everything you stand for. Those that don't are just limp wristed faggots and you can rag on them all you want.*

Be Gentle: Sometimes the greatest power exists in a warm hug or soft whisper… other times, simply in a smile. *Yes, be gentle, with everyone but yourself. Treat others with tenderness, even as they shame you into compliance with their perceived needs and whims. Be nice to the gender ideologue that sees you as an appliance, and accessory in the lives of others. Blow them kisses and think only warm and fuzzy thoughts. If you must vomit, do so with care and tenderness.*

Mentor a Child: Organizations like Big Brothers Big Sisters are always looking for more male mentors, especially men of color. Giving up a couple afternoons a month could literally change a kid's a life for the better. *Give, give, give! More, more, more! Teach young boys, by your life's example, to be just as disposable and utilitarian as you are. That is what real men do. And while you mentor young girls, first take care not to sexually molest them. Then give them an example of just how useful you and all men should be for the duration of their lives.*

Be Humble: Be brave enough to follow someone else's lead. Recognize that you're part of a much bigger purpose than just you. *After all, isn't everything in the world bigger than **just you**? You will find that groveling and humility go hand in hand. Or was that humiliation? Whatever.*

Be Healthy: Exercise, eat healthy, get good sleep, lower your stress, and prioritize happiness. *How you do this in a life you don't own is your problem to fix. But fix it you must. To serve others in the Gómez way, you must be healthy enough to carry their weight, your own, and the weight of anyone else in your vicinity, especially those with a vagina. Remember, "prioritize happiness" is not referring to yours. Don't be so fucking selfish!*

Hold Yourself Accountable: Don't be too proud to say when you're wrong or take responsibility when you make a mistake. *And remember, you are always the one that is wrong. Insinuating that someone else is wrong is a form of abuse. There is an easier way to break this down. You don't have to take responsibility when you make a mistake if you get it right from the beginning that you **are** a mistake.*

Value your Partner's Sexual Needs: Make it a priority to respect and honor your partner's sexual boundaries and celebrate satisfying his or her sexual needs. *If you have made it this far down this list and you still have to have this explained to you, then you are really fucking stupid. Remember, as a mere man, your sexual needs and satisfaction mean nothing. Take care of her. Just like in everything else you do in life. Just pretend you're a kitty cat and you have swallowed a **her** ball. You don't have a purpose, you have a **her**pose. It's not service, it's **her**vice. Are you getting Gómez'd yet?*

Play, Everyday: I'm not talking about Playstation or X Box here, I mean play. Indulge your imagination and your curious heart. Playing keeps us alive, creative, present, and youthful. *And, in the right hands, obedient and controlled. We must be careful to clarify. It is not what **you** think is play. You must indulge your imagination and curious heart to think of ways to play that are not what you would choose if you just wanted to have some fun.*

Say "I Love You": Say it to your male friends, female buddies, family, or whoever is most special to you in your life. Let them know how much they mean to you. You never know when it might be your last chance to do so. *Just don't say it to yourself.*

Recognize that You Are Enough: This world tries to fool us into believing that we were all born inadequate. Love what you got. Celebrate and cherish it. Know that you are beautiful, important, irreplaceable, and powerful. *Just as long as your entire life has nothing to do with your wants, needs, ambitions, aspirations, interests or happiness. Recognize that you are enough as long as you are enough to satisfy someone else's wishes. In one of the greatest ironies of life, a strange truth appears. You are enough, as long as you are nothing to yourself.*

Twenty-five ways to rephrase 'man up'; to redefine it? How about 25 ways to put a feminist spin on the same, tired

old message, pouring salt in every wound created by every bullshit stereotype ever imagined about men and masculinity? How about 25 newfangled ways to control through shame and belittlement?

And how about one ‘fuck you’ in response.

Never trust anyone who tells you how to be a man. Ever. For any reason. Never even trust anyone who puts an adjective in front of the word. It is all about control and it always was, whether it comes from the mouth of some alpha wannabe that needs to instruct others on how to self destruct, or from a sensitive new age sycophant that is looking to get approval and admiration from women at the expense of his fellow man.

If you are male, you’re a man. Anyone else who tries to tell you otherwise is deluded. We may strive to be better human beings, but it has nothing to do with manhood. Neither does this list of 25 sales pitches. Carlos Andrés Gómez isn’t even talking to you. He is talking to the women that read GMP. And he is talking shit.

Second motion to gag AVfM filed

Paul Elam · 4 October 2012 · Archived copy · Original

[box icon=""]

Tina Taylor Kirk and her team of pro bono attorneys have filed yet another motion regarding the information published on *A Voice for Men* about the Kirk vs Kirk divorce and custody dispute.

This motion references the fact that we have expressed the opinion on these pages that Ms. Kirk is an "abusive alcoholic." While this is unfortunately embarrassing for Ms. Kirk, it is nonetheless a conclusion rooted in the well documented fact that she abuses her children and drinks heavily. Her intoxicated, abusive rampages have been extensively recorded on audio and video. Her behavior was also reported by the children to the court, who also informed the court of the many occasions Ms. Kirk drove with them in the car while impaired from drinking.

Ms. Kirk submitted evidence to the court that she was undergoing treatment for her drinking during the trial. She was also ordered to place a breathalyser interlock on her personal vehicle by the first judge on the case. Ms. Kirk removed that device without permission from the court and was held in contempt.

And now Ms. Kirk, through her attorneys, is asserting the idea that making this information available to the public is damaging to *her*, and to her children…the same children she has been documented to abuse while drinking, and the same children who Judge Lori B Jackson has ordered into continued vulnerability from their abuser.

Ms. Kirk's attorneys also contend that AVfM releasing the fact that Ms. Kirk has been diagnosed with Borderline Personality Disorder "is an invasion of her privacy, embarrassing and has the ability to tarnish her reputation on a global scale."

They also express concerns over the privacy of the children.

AVfM's position on this matter remains unchanged. The information and documents published on this site were transmitted to AVfM legally, and now that they are in our possession, publishing them is a Constitutionally protected act. The family court presided over by Judge Lori B. Jackson does not possess the injunctive authority to instruct us to stop publishing the documents or to remove anything that is already on the site. We will vigorously defend against any attempt by the state to censor us or otherwise interfere with our Constitutional freedoms. And we will publicize those efforts on this website and other places as they happen.

The overarching concern in this matter is that the children remain in the unsupervised care of an individual who has routinely inflicted emotional, psychological and physical abuse on them.

While the public display of this family's misfortunes is uncomfortable, it could have been avoided with responsible decisions by either the court or the children's mother, or both. Had the court, including the court appointed Guardian Ad Litem, followed the mandates of West Virginia statutes governing family courts by immediately reporting the abuse to children's protective services, and by moving expeditiously and decisively to act in the children's best interest, this scenario could have been avoided.

However, competent decisions made in the children's best interest have still not been made, and they remain vulnerable to the abuse the court was supposed to stop.

We find it incredible that this is also the court now entertaining motions to instruct AVfM to stop publicizing the plight of these children.

Tina Kirk motion

The West Virginia Record has also begun reporting on this story, indicating it may be gaining traction in other media outlets.

[/box]

Judge Lori Jackson & the 1st amendment

Dean Esmay · 4 October 2012 · Archived copy · Original

Bwahahaha! A judge who appears to have never heard of Freeedom of the Press.

Yes, your Dishonor, please, do seek to enjoin us to take down the information which proves that you sent children to live with a mentally ill, violent child abuser. Also, while you're at it, please issue us an order to stop saying mean things about you, you incompetent idiot who almost certainly shook your law degree out of a crackerjack box. Please feel free to add me to your court order by name, you incompetent, child abuse enabling baboon. I'll make sure copies of your order get published prominently everywhere, along with my opinions on what I think about your order, Your Dishonor.

Lori, your husband is best buddies with the lawyer of the child abuser you recently forcibly sent children to live with, and you yourself are reportedly family friends with the child abuser's best friend. Does this have any bearing on the fact that, despite the children telling multiple agents of the court that she beat them with a belt with metal buttons, tore out their hair, and regularly screamed at them such that they hid from her on an almost daily basis, you intentionally ignored their best interests and expressed desires? I'm not surprised you're embarrassed to see all this in public, or that you're embarrassed that everyone can see the fact that you discarded all the recommendations from multiple professionals and officers of the court, or the fact that under West Virginia law the children are old enough to testify on their own behalf but you refused to allow them to do so even though they were right there and wanted to talk to you. All to protect your friends and family, right? What's a little child abuse between friends? Especially if a woman commits it, she probably had her reasons right?

I'm also sure you're embarrassed that we're exposing the fact that you're now pressuring their Guardian Ad Litem to file motions that include hand-written notes from yourself trying to force the children's father to be represented without counsel. You pathetic excuse for a human being who should never be allowed to sit on any bench outside of a public park. It's amusing that even being pressured by you to fill out this motion, the Guardian Ad Litem dropped the fact that she thinks the children have already suffered terrible abuse and that exposing their suffering to the public, which you have enabled, may just make things worse.

Yeah, worse how? Except for you, you lizard in a black robe.

For residents of Harrison County, West Virginia, who may have accidentally voted for the child-abusing judge Lori B. Jackson, please read this, then listen to this, then, if you would, sign this.

And if you don't live in West Virginia, please feel free to listen, read, and sign anyway. Even if the Dishonorable Lori B. Jackson isn't impeached (which she very well might be), we will make sure Harrison County voters know all this when it's re-election time for you, dear sweet child-abusing Judge Lori B. Jackson of Harrison County West Virginia.

If anyone wants more details, feel free to read this and this and this.

MRA London group has begun activism

Elly Tams · 5 October 2012 · Archived copy · Original

I am delighted to tell the readers/members of A Voice For Men that MRA London is up and running.

In addition to the MRA London Blog, a group of about six to eight people – men and women – have begun meeting regularly in central London over the last couple of months. Although the discussions have been interesting and people have come up with some promising ideas, up until this week we had not done any practical activism. The 'A' in MRA is there for a reason!

So on Wednesday October 3rd the first MRA action took place. As you can see, it involved a 'scale' of a statue and producing publicity for men's rights and A Voice For Men. The statue is in Westminster, right next to the Houses of Parliament, and it is of Emmeline Pankhurst, a key member of the Suffragettes movement. The banner that MRA London activists Archi, Rod, Andy and others put up reads: 'Don't blame me for Harriet Harman'! You may know Harman as one of the Featured Bigots at AVFM. As Harman's AVFM profile says:

'Her main tactic throughout her career has been to tell women persistently that they are forever being abused and cheated by men (sexually, financially, emotionally, physically etc) and that if they support her, she can protect them from these wicked men. Many of the highly unjust anti-male laws that now exist not only in the UK, but across the western world, are the direct result of her deceits and her dishonesty.'

Here is a link to the reprimand from a judge for Harman's misrepresentation of UK rape statistics. There is a bit more information about the MRA action on the AVfM Forums.

Whilst there are arguments to be had about the validity and politics of the Women's Suffrage Movement, the London MRA 'stunt' highlights how the UK government over the years has turned a concern for 'women's rights' into misandry and anti-men laws.

As an ex feminist woman, I am pleased to have discovered the MRA London group very welcoming. This is a message worth telling, not only to MRAs worldwide but also to feminists and those who join them in painting MRA as a "misogynist" and "anti-women" movement. So far, I have found the opposite to be true. If only we could say the same about feminism and misandry!

The next MRA London meeting is Tuesday 16th October, 2pm at Royal Festival Hall South Bank, London. For more details email me at quietriotgirltwitter@gmail.com

A quote from MRA London: Men die at an earlier age than women (partly due to lower health spending and more hazardous jobs) but must wait longer to receive a pension.

Fathers are treated as passing guests in their own families. Children generaly go to the mother on divorce and child support almost always goes the same way. Children are treated as posessions to be argued over rather than human beings who love both their parents.

Men are discriminated against in the income tax, benefits and housing systems. Child benefit is paid to the mother by default regardless of which parent cares for the child. Men are typically sent to prison for twice as long as a woman for the same crime and women are given preference to men in all forms of government employment except for the most dangerous such as the armed forces. You need only visit a government office to know this is true.

The media and education system like to pretend men are useless. Is it a surprise that so many boys and young men kill themselves or simply give up? –Dean Esmay

Domestic violence: The real victims

Paul Elam · 5 October 2012 · Archived copy · Original

October is Domestic Violence Awareness Month. Many of the old timers here will remember when I had a debate on DV before this site enjoyed the traffic it does today. I wrote a piece after that debate that I want to resurrect as my contribution to help raise awareness of the issue. We have so little of that these days. I am trusting some of you may not yet have read it, so I am hoping it will provide some food for thought, and something to pass on to other venues this month. PE

For those of you who have read my short bio, you know that I became involved in men's activism because of misandry in the mental health field, where I worked as an addictions counselor for 20 years. The recent DV debate hosted on this site took me back a few years to some very familiar arguments that were commonplace with my peers when I was counseling.

That feminist I debated with reminded me of the ideologues with which I used to work. What he does not know, and doesn't want to know about the subject could fill Lake Superior. And despite his allegations of indifference, even sadistic enjoyment on my part about violence against women, his knowledge about me is equally lacking.

In the world of drug addicts and alcoholics, violence in the home is as common as lost jobs, DUI's and a litany of other life problems. And my experience in dealing with it leaves an impression in my mind vastly different than you see broadcast in public service announcements, and what you hear from gender activists that make their bread and butter from the problem.

Somewhere in all of us, I think, by virtue of systematic brainwashing, is the idea that domestic violence is epitomized by a frail and battered woman, quietly weeping and huddled in a dark corner. We have been trained, through the hypnotic repetition of misinformation, to conjure the image of male monster driven by the insatiable need for control, pummeling his wife or girlfriend because her independence threatens him.

Do such monsters exist? Certainly. I have spoken with many of them. Some are guilt ridden over their actions, some are sociopathic and unrepentant, rationalizing that their misdeeds are justified. All of them are wrong.

But of course to be fair, and more importantly *truthful*, my memory has no shortage of women who also fill the bill. I have dealt with many who slapped, punched, kicked and clawed their partners out of anger and frustration, and just like a few of the men, out of the sick desire for dominance. The only real difference between the two is that I found significantly less remorse in the women. I have always attributed that to the fact that their violence was never taken as seriously as the men's, and never as stigmatized by social taboo. It didn't make any of them less wrong.

But here's the rub. The use of violence as a premeditated, ongoing tool to maintain primacy in a relationship was always an infinitesimally small percentage of what I saw in the people I worked with. It was the extreme exception that somehow (read feminism) achieved inculcation into public consciousness as the norm, with a male in the role of perpetrator.

From working with countless families affected by the problem, I can tell you what domestic violence really is. It's a couple, one or both of them drunk, escalating a fight till it gets physical. It's two desperate, our of control people, clawing at each other out of fear and rage. It's impulse, reckless dysfunction that as many times as not has the two people in the bedroom enjoying make up sex not long after it is over, and then building the tension between them till it happens again.

It is people who cannot or will not manage conflict in a way that is peaceful, and it does not belong to one sex over the other any more than it belongs to one hair color over the other.

In fact, if you want to understand who is at most risk for violence in the home, take an equally hard look at poverty and drugs, especially alcohol. Looking at anything else first, especially the sex of perpetrators and victims, is

fruitless. Unless, of course, there happens to be a buck in it for you or you have a political ax to grind.

In fact, if you want to know the real truth, we have screwed up the whole concept of perpetrators and victims when it comes to domestic violence. What I witnessed over two decades of dealing with the realities on the ground gave me a completely different view than you find in coffee house conversations.

When it comes to domestic violence, the real perpetrators are adults and the real victims are children.

And until we start to understand this, and act on it in good faith, we will achieve nothing more than further pitting men and women against each other, and leaving more children devastated in the wake of their battles.

Children who witness violence between their parents are traumatized by it. And I mean that in the literal sense. I have spoken with countless couples that recounted their battles with each other, sometimes sadly, but often as dispassionately as two people talking about playing checkers. They even laughed, together, at the absurdity of their actions. And let's face it, rather than being there to arrange escape and protection plans, they were there trying to figure out how to stay together and solve problems.

Talking to their children was vastly different. That is where I saw the most, *and the most genuine*, tears. Usually, all it took was a question.

"What is it like for you when Mom and Dad fight?"

Many of them, when hearing this simple question, which neither parent had likely ever asked, were overcome in a swell of raw, unyielding pain. They often struggled to steady their quivering lips, and fight back tears as they talked. Others just walled off, keeping their eyes down, shrugging their shoulders and forbidding me to enter the world of their pain.

Many of them, though, did tell me their stories. I got to hear how they covered their heads with pillows at night, trying to block out the noise. Others learned to escape in their own minds, retreating into fantasy. Still others tried to intervene, to become the only adult in the house, and to protect one parent from the other. And yes, they were often trying to protect their fathers.

As I did my job and dug into their lives, I found the real legacy of their parent's actions. It came in the form of school failure, fighting, drug use, thoughts of suicide, social withdrawal, hopelessness, despair, anger and fear.

Fear.

And it was an fear they were destined to carry with them; baggage to be hefted and lugged into their adult lives, tainting their image of themselves and others; wrecking their chances to trust the likes of love or put stock in the notion of family. A gift from Mom and Dad in the form of scars.

I didn't blame them for being afraid, or for being angry. When I heard their stories I was angry, too. Sometimes I wanted to grab both parents and smack them myself. But mostly I just sat and watched as they pointed at each other and cast blame.

You know, we put a lot of effort into finding a solution to domestic violence. And we put a great deal of energy into supposedly helping the victims of this social malady. As well we should.

It is the contention of many MRA's, and we are right to think so, that we need to de-gender the problem. We point to the fact that women are, as often as men, the initiators of violence. We lament the fact that social services all but deny the existence of male victims. Again, rightfully so.

But if we are ever to understand and redress the difficulties we face over this problem, I contend that we need to take a more somber and sober look at who is really paying the price for all of it.

And we need to understand that parents with children who have repeated violence in the home are abusing them, literally wrecking their futures, regardless of anything as trivial as who hit who first, or who got the biggest bruise.

What we have now is a system that only takes the petty squabble between two immature people and elevates it to the national level. We have turned our collective understanding of domestic violence into a macrocosm of a childish, vindictive, marital spat, ever seeking someone to blame for being the *real* problem.

And it underscores the importance of organizations like S.A.V.E. and DAHMW, run by people who are more interested in solving the problem than in simply pointing fingers.

I hope, and I certainly encourage other MRA's, that as we continue quest of cutting though all the garbage science and concocted factoids about domestic violence, that we make it a point to remind people that we are not engaged in a pissing match with women, or even necessarily with feminists. We are really trying to educate a woefully ignorant public about who pays the price for all these lies. I know that wrongly accused men do pay, and it is a horrible injustice, but the real sacrificial lambs are our sons and daughters. They never asked for any of this.

And as I read back through the debate, I found myself at fault for failing to more adequately bring that to the table. If there was ever any doubt about whether or not the debate was worth it in my mind, at least that much has been resolved.

I won't make the same mistake again.

Gray Ribbon Day

Paul Elam · 6 October 2012 · Archived copy · Original

Another video too important not to feature. Kudos and much admiration to Ben. PE

Transcript

What's up, You Tube? I've been really busy lately with schooling; haven't had time to do any videos lately, but I did want to at least stop and hit the high points of the rally I conducted at Mississippi State last Thursday.

As most of my viewers probably know, it was a parody in response to college males receiving anti-sexual-violence and anti-domestic-violence training. I try to get people out of their comfort zones. Some of the highlights included the argument that stereotyping gay and lesbian students as sexual abusers is not tolerated at Mississippi State – so why is naming men specifically as potential abusers being funded by our University public grant money?

Ironically, those who lead our young men into collective apology for male specific misdeeds are generally regarded as progressives, from whom we receive guidance on social issues. An advertisement for an event like "Walk A Mile In His Jockstrap" actually generated some productive and positive discussion, I think.

There are lots of efforts to 'liberate' all persons such as the LGBT community, minorities and women from any form of stereotype. However, when we hear talk about men and boys, it is always about 'fixing' us, telling us how to be 'better' men and boys. How to not abuse women and girls is being sold to us as the only politically-correct male issue.

How helpful is it for a man to stand in high heels and say over an outdoor sound system that he understands that the overwhelming number of perpetrators of rape and incest is men? Where are we as a Nation when the only culturally acceptable way to address men as a group is by simply asking them to 'man up' and be better men? There are no efforts to curb male-on-male violence, for example. In fact, men at MSU are led to speak up for women and defend them with no regard for their own safety.

I actually had a fair amount of supporters, received a lot of handshakes and even a couple of high-fives from some girls around campus who agreed with me. This goes to show everyone that being part of the non-feminist world view has nothing to do with encroaching women's rights or their well-being. Talking about men and boys has absolutely nothing to do with women at all – which should be a no-brainer. Characterizing non-feminist persons for social change for men as 'woman-haters' is far off the mark.

Some arguments that I was faced with include the following: "Well, if men are causing problems for women, we should not hide the statistics. If it is true that most social abusers and physical abusers of women and children are men, then why hide that information?"

And my counter-argument was along the lines of, "Okay, so perhaps I can do some digging, and find some equally inflammatory and half-baked advocacy research, conducted by, say, the Ku Klux Klan, that says that most rapists are Black or Jewish. Would Blacks or Jews say, well, if the statistics are true, that Blacks or Jews are committing the lion's share of incest and rape, then why hide this fact?"

I asked how they know the statistics are true that so many college men are rapists – and was told on more than one occasion that it is based on survey questions and anecdotal evidence, because women don't report it when they're raped, commonly. Is anyone else asking how this even makes sense? Why would a woman who is legitimately raped not report it? Again, this has nothing to do with real victims. It has to do with the fact that people respond viscerally to the term 'rape'! And that term is being used like malware, to tear men and women apart.

Other arguments included the following: "Just one rape is too many. You agree with that, don't you?"

Of course one rape is too many. I should not even have to answer that question. But what does that have to do with

me? What does that have to do with an awareness rally? We can curb rape, and also improve the situation for men at the same time. It is not a zero-sum game.

We talk about women's issues most of the time here – actually, make that all of the time. Every time an event is held that has anything to do with gender issues, it is either about 'fixing' men and boys, and regarding masculinity as patently dangerous to women and girls, or it is about women being victims of men. Is this really a mature and responsible way to handle sex issues on a college campus? Simply blaming one sex … and support groups for the other?

I pointed out very clearly that there needs to be strong advocates on the side of women who are real victims, but that message is abundant here – every other day of the school year. And that men need advocacy at least some of the time. We have women's advocacy going on every single day of our school year, with many massively-funded and staffed offices with the stated purpose of insuring MSU serves the best interests of women. They seem to be hostile, judging from my overall take on their activism….

We need a 'Violence Act' not a 'Violence Against Women Act.'

My right to protest was upheld by my college leadership. I was proud of MSU, and everyone who upheld my right to organize here. I was treated with professionalism every step of the way.

But why is my safety in danger when I provide an answer – to White Ribbon Day – that unfairly characterizes women, even though I make it fully clear that I am only conducting an educational exercise, and do not mean much, if any of it, literally? While events that actually do unfairly characterize men do not even require security? It seems that my safety was in danger, but theirs wasn't.

Other arguments I received were, "We have far, far too many women getting sexually assaulted on this campus for you to be out here doing what you're doing."

Okay, first of all, I agree that one assault is one too many. But we had a male student murdered on this campus last semester, too – and just one murder is one too many, also. I think the person that had this argument meant well, and this might not have been the entirety of his argument; but advocating for men and boys and talking about the real challenges that we face, including false accusations, does not trivialize the challenges women face.

At one point I was approached by a self-professed feminist. I listened politely as she told me that we live in a misogynistic culture, in which men call women 'bitch' and 'slut' as if they're talking about the weather. We later talked about Katherine Kieu Becker, and the reaction of the cast and the audience of the women on 'The Talk.'

I had a counselor ask me at one point, "When you've gone to a party in the past, man, and aggressive behavior and fighting occurred, did you see mostly women behave this way, or men?"

And to that I say – it seems that we only want to talk about fixing men, again.

When the counselor said that to me I pointed out that the only time that I've seen men become violent after heavy drinking, there was always women in the picture. I've never seen a fight among drinking men when no women were in the vicinity. This is an issue that involves both men and women, and simply trying to fix men and treating women as victims is not going to work.

Men on this campus are asked to intervene, to defend women at the cost of violence to themselves. The message is clear: Violence that might fall upon a woman, is a much worse problem than actual violence against men, up to and including the murder of male students less than two thousand feet from the Office of Relationship Violence. The campus office could be more appropriately named the Office of Violence Prevention, and could get its funding not from the Office of Violence Against Women, but from, say, the Office of Violence Against People.

Another argument that I received, from a psychologist here at Mississippi State, was, "When women abuse drugs or alcohol they often become withdrawn and depressed, so it is much tougher to identify their needs – making them a priority."

Okay – I think people who have substance abuse problems need priority in receiving assistance – not women, just because they are emotionally more needy. (If that was the argument. I'm not suggesting that they are.)

See, we often hear of all the different emotional considerations that are needed for women, when it benefits them. But then, we hear people turn around and insist that women are equal to men in every way, and there are no emotional considerations that need to be taken whenever they're put in high-stress environments.

I really did not understand why this counselor was trying to steer the conversation to be about some issue that women face, when I was wanting to talk about issues facing men and boys anyway.

I distributed the facts page from the A Voice For Men website as a flyer, and was frequently told that I was distributing false information – to which I replied, "I am not a qualified researcher with the competency to personally validate everything on that sheet. However, everything on there is substantiated by organizations of public trust, such as the Center For Disease Control and the Department of Justice. It is certainly not based on anecdotal 'evidence' or surveys taken by women in battered women's shelters, which is where I hear that some of the information from feminists is gathered. If our information is more substantiated than theirs, then why are we the ones being cross-examined, rather than them? They should be just as vigorously scrutinized as we are, if not more."

Some people seemed to be drunk on their own demagoguery. A foolish person can argue that the theory of gravity is 'just a theory.'

I challenged women on campus to take the pledge: "If it isn't allowed to require sorority girls to walk in men's jockstraps and apologize for paternity fraud, false allegations, and women's-perpetrated child abuse, requiring fraternity men to walk in women's heels should also not be allowed."

I would be horrified and sickened to see our women treated like that. I would want it stopped immediately.

Most students walked right by my pro-male clothesline and never even made eye contact. Several hundred students stopped and looked really, really shocked, but still would not make eye contact with me or approach the area. Most guys did not fully understand my parody, because they did not even remember receiving their constant male-only anti-sexual-violence and anti-violence-against-women training each and every semester, because that does not register with them; it goes right under their radar. I had to remind them of how they were characterized just last week, and the month before that, and last semester. They just don't see what's right in front of their eyes when they're handed those white ribbons.

We have several male-hostile rallies. However, we could do the same thing and hold woman-hostile rallies, and ask women to be 'better women.' It would be hyperbole to conduct a rally, and then follow it with another rally, and then another one, on this campus – about paternity fraud, female-perpetrated child abuse, false accusations of rape and domestic violence, or lying about being on The Pill, while holding zero rallies about men's victimization against women.

Oh, and unfortunately, I was not able to get anyone to take my picture with the exhibit, so all I got are these pictures that I had to take myself. The Campus news channel did come and interview me on-camera, and got a quote from me, and filmed me doing a mock presentation over a microphone for another student who was asked to 'pretend to be interested.' I'm trying to get a copy of that, to possibly post here with permission. Oh, and also the Gender Studies class came over to my table, interviewed me, and said they were going to include our discussion in their research paper they were currently working on.

If I think of anything else that I'm forgetting, I'll point it out in a future video. And I'll see you back here next time – thank you for tuning in.

The Constitutional equation

Stephen Jarosek (aka Codebuster) · 7 October 2012 · Archived copy · Original

TWO DEAD CANARIES, TWO CANDIDATES, A COALMINE AND AN ELECTION

In this article we look at the recent controversies regarding Judge Lori B Jackson and Prosecutor Mary N Kellett, and place them in the context of the US Constitution and its relevance in the coming elections. We believe that the candidate that gives these issues their due will gain an upper hand in the debates and ultimately, the elections.

OBAMA AND ROMNEY ON THE US CONSTITUTION

On his official website, Mitt Romney provides his take on the US Constitution [1]. Beginning with his opening sentence, "…its words have meaning", it becomes apparent that he takes the Constitution seriously. Romney's intention is to "…therefore appoint wise, experienced, and restrained judges who will take seriously their oath to discharge their duties impartially in accordance with the Constitution and laws — not their own personal policy preferences."

President Barack Obama also recognizes the relevance of the US Constitution [2], though the specifics of what he actually thinks of it have been somewhat more difficult to track down. In assorted news articles and video clips, he makes references to the document as "extraordinary" and "remarkable" with the occasional qualifiers like "imperfect" and "flawed". But words like extraordinary and remarkable can be open to interpretation, depending on who it is that one is trying to impress.

You can describe one person as extraordinarily intelligent and another as extraordinarily stupid. One decision can be remarkably astute, while another can be remarkably incompetent. So what exactly does Obama mean when he describes the US Constitution as "extraordinary" or "remarkable"? We would like Obama to be more specific and open about this. What is his sincere take on the US Constitution? Barack Obama on The Constitution [3] provides the most detailed overview that we could find, but as this is not the barackobama.com website, it is not a clear indication of what Obama personally stands for on the topic in 2012.

Thepoliticalguide.com makes reference to comments that Obama has made about the Constitution in books that he has written, but his stand is none the clearer. What does Obama's take on democracy as "a conversation to be had" mean? The few references to the US Constitution that we have been able to track down on the barackobama.com website have been made in passing, and not addressed directly. Clearly, he understands that the US Constitution matters, but beyond that?

The Democrats have something of a stronger tradition for systemic thinking. For example, the social sciences (their weakness with respect to rigor notwithstanding), are systemic sciences. When Bill Clinton said "it's the economy, stupid," he was demonstrating his appreciation for the systemic problems that impact on the culture. Is President Obama able to express his understanding of the US Constitution within the context of systemic thinking?

The Republicans, on the other hand, have a stronger tradition with respect to religion and faith. Questions of religion are also systemic questions, though the tendency to defer to a Creator creates something of a blind-spot that prevents them from recognizing the practical relationship between culture and moral values. That Romney has committed himself to making a stand for the Constitution and abiding by its principles is reassuring. But does he really understand how and why the principles work?

The Unites States of America is often described as a republic, not a democracy [4]. What do the two candidates have to say about this?

There are sciences available for Americans that synthesize the systemic issues that are relevant to both Democrats and Republicans. For example, the semiotics of perhaps America's greatest philosopher, Charles Sanders Peirce [5] (who was also a scientist and a Christian), would go a considerable distance in explaining how and why the

principles in the US Constitution work, and how they might be reformulated to make the US Constitution an even more remarkable document than it has ever been. This semiotic science conflicts with neither the Democrat interpretations of Democracy and rights nor the Republican interpretations of Republic and religion.

Yet for all the richness of this established science and its relevance, neither candidate has made clear what their understanding of the US Constitution really is. There is no reason for either candidate to shirk the responsibility of demonstrating their understanding of the principles of the US Constitution. It is disappointing that the science of a uniquely American genius has never become a part of the conversation. We wonder if this is an opportune time to introduce the genius of Peirce into the debate.

It is true that the US Constitution, as an imperfect human creation, has its flaws, and Obama is sensible in recognizing them. Slavery in America may indeed be a blind-spot, but in what way? Specifics please. The onus is on Obama, in 2012, to spell it out. Are there biases against African-Americans today that the Democrats are better placed to address, without harming the culture? Does Obama believe that the US Constitution helps or hinders the rights of African-Americans? Why?

Within the US Constitution, there are principles involved, and the candidate who can best demonstrate a proper grasp of what those principles are and how they relate to a culture's cohesion, sanity, efficiency, fairness and health will gain significant leverage. It won't be enough for one party to confine their side of the argument to higher moral, biblical values or free-market efficiencies as surely as it won't be enough for the other party to focus on rights or the fair redistributions of wealth – regardless of where they stand in their claims to respecting the Constitution.

But all this talk about the Constitution is academic, isn't it? What's the bottom line? How does this affect us? Let us get specific about the systemic problems, the sorts of problems that the US Constitution and its principles were designed to tackle. By applying the metaphor of the canary in the coalmine [6] we can illustrate our point without getting bogged down in the detail. A dead canary tells us everything that we need to know about the presence of noxious gases that might wipe out a team of miners.

TWO DEAD CANARIES AND A BROKEN SYSTEM

Family court biases against men are now routine, policies that eviscerate the due process rights of men and boys accused of sexual misconduct [7] are being implemented, VAWA insists on protections for women and not men, all the while ignoring women as the primary abusers of children, and so on… need we list them all? All these are designed to make women feel all warm and gooey inside, but they are fundamentally unconstitutional. The breakdown in the rule of law has come to a head in brazen breaches of due process that AVFM has identified in the criminal conduct of Judge Lori B Jackson [8] and Prosecutor Mary N Kellett [9].

The stories around Jackson and Kellett are the two canaries in the coalmine. They provide the litmus test proving that the system is broken and needs fixing. Obama needs to move beyond his take of democracy as a conversation, and make clear his understanding of how it works. Romney, on the other hand, needs to lay on the table his understanding of the constitutional principles and why he respects the Constitution. How do the two candidates intend to fix a broken system in the application of their respective takes on the US Constitution and its principles? More importantly, have either of them identified the problem to begin with, and do they intend to fix it?

What are the implications of the stories behind these two "honourable" – or more correctly, dishonourable – members of the bar/judiciary? Their stories are symptomatic of systemic problems throughout the entire judicial system. That they can make the judgements they did, and at least thus far get away with it, suggests something fundamentally broken in administration and management. Can we confirm that the system is broken? That depends on how Jackson and Kellett are dealt with in the coming weeks and months.

A COUPLE OF PREDICTIONS

To highlight the gravity of the situation that Americans face, we're going to make a couple of predictions. We have reason to question the ability of the judicial system to provide a proper response in these matters. Jackson and

Kellett might be thugs, but the powers-that-be within the bar, the judiciary and their administration, who are ultimately accountable for their antics, are not stupid. If the system is broken and Jackson and Kellett finish up getting away with their misdeeds with a slap on the wrist, then we can be sure that there will be reasons. The powers-that-be won't be sticking their necks out, taking absurd levels of risk to support corrupt members, for no reason. Even when they take great delight in destroying the lives of men, they will think twice if there is some kind of risk to their livelihoods. They have a lot to lose. Supporting these two shysters, if it should come to that, would come with considerable risk. So what could they possibly be hiding? We anticipate two possibilities:

1) *Constitutionality of judgements*

They are trying to nip an emerging precedent in the bud. Once this kind of precedent is set, that is, once Jackson's and Kellett's odious conduct goes on the record and is set as case-law precedent, then it sets the stage for calling all their judgments into question. Furthermore, it raises serious questions regarding the constitutionality of all prior judgements of perhaps even others in the judiciary and the rest of the legal system. We should expect that this kind of resistance with respect to Jackson and Kellett will go all the way to the top… to the level of Attorney General. What is at stake is the very integrity of the judicial system.

2) *Intractable systemic problems*

Perhaps it doesn't make sense to many of us why an agency or government would allow such a situation, as has emerged in the Jackson/Kellett debacle, to arise. To anyone who has been a whistleblower in an organisation and who has had exposure to the way that people behave when their conduct is called into question, there are many possible reasons. Maybe the entire system is so corrupt and so broken that it is beyond repair – hence emphasis on the word "systemic". Maybe people in high places are scared to death that once one domino falls, others are destined to fall. Maybe people in high places are scared to death that their failure to meet performance indicators is about to be divulged. Maybe they are scared to death that a can of worms is about to be opened.

Maybe they are scared to death of being held to account for both the mistakes of the past, and new demands placed on them in the future. Maybe they are scared to death of being ousted from their privileged status as indulgent, opportunistic fat-cats, being denied their freedom to loll about in the mud, and having their entitlements stripped from them. Maybe they are scared to death of the possibility that they might have to work for their livings in the future. There is only one way to test this, of course. Let's see how the system responds to the two dead canaries.

Of course we hope that the system is not broken and that the bar/judiciary and their administration conduct their duties and obligations lawfully and fairly. But in the event that they don't, then our predictions above can provide the basis for further investigations and analysis.

Here's another prediction, more long-range. We take on board Rod van Mechelen's interpretation [10] suggesting a conspiracy towards some kind of New World Order, but ultimately we are inclined to the view that people are not that smart and not that organised. Rather, we proffer that the symptoms we observe indicate a system breaking down, with cowboys in positions of influence jockeying for opportunities. Our reality is not conducive to incubating any kind of conspiracy. To begin with, people are too focused on seeking returns on their investments within timeframes that are too short to deal with 4-year terms of office and compulsory elections.

Secondly, conspirators are too dishonest to trust others purporting to share in their agenda – it is a matter of survival that they project their own dishonesty onto others, lest they too be taken for a ride or get dobbed in. No, the end result of all of this, should current trends continue, we predict, is military intervention and governance by military, perhaps along the lines of a military dictatorship [11] or stratocracy [12]. On a more positive note, at least under such a system, should it eventuate, men would be treated more fairly than they are now, though at the cost of both men and women losing all their freedoms.

DEALING WITH THE CRIMINALS WITHIN THE JUDICIARY

As custodians of their judicial/legal offices, Jackson and Kellett have abused their responsibilities. They've crossed

a line. They are the criminals now. In their judgments and decisions detrimental to the best interests of the children beholden to them, they are the child-abusers now. Would these two criminal child-abusers dare to charge us with contempt of court? Would they dare to bring their shenanigans out into the open into the bright, disinfecting light of day? It is these thugs, in their naked abuse of their authority and the trust bestowed upon them by the people, who have shown nothing but contempt for their court and the people.

And if the system backs them up? Then that makes everyone else in the system into criminals too. If this happens, then we are no longer dealing with a judiciary but with a mafia. That's how it is. If it so turns out, then we are dealing with a system that is well and truly broken. It signals the end of the rule of law in America.

Normally, citizens should be judged on the presumption of innocence. But how can the precondition of innocence possibly apply to a judiciary in which we have every reason to have lost confidence, and whose judgements we can no longer trust? By virtue of the assumption that judges are honourable persons, they are granted privileges, entitlements and exemptions, but one of the costs of their swag-bag of freebies, given that there is no higher authority to judge the judges, is the presumption of innocence. When we cannot trust our judges, then we have no basis upon which to regard them as honourable, no basis upon which to defer to them as "Your Honour".

Once they cross the line into criminality, they cannot charge others with holding their cherished courts in contempt. Furthermore, given that judges are disinclined to judge themselves in the absence of media pressure, then charges of media bias prejudicing cases sub judice should have limited applicability in this kind of case – the case would never have gone to trial were the media not involved. Judges' privileges and exemptions, bestowed on presumptions of trust and integrity as is implicit when we address them as "Your Honour", have necessary costs associated with them, especially when said integrity is shown to be lacking. As a prosecutor, Kellett is not a judge, but she is an integral part of the very legal system whose integrity is under the spotlight – the system that is judging itself.

CONCLUSION

We've recognized the presence of noxious fumes in the coalmine. Our test canaries are dead. What are we going to do about it? What is Mitt Romney going to do about it? What is Barack Obama going to do about it? Do either of them recognize the principles that are relevant to the passing of the two canaries, and what has to be done in American culture and the Constitution to be rid of these dangerous, noxious fumes? Most importantly, what are the principles in the US Constitution that might serve to rectify the looming disaster? Irrespective of whether you're Democrat or Republican, man or woman, black or white, the US Constitution and everything that America ever stood for depends on this election.

Which of the two candidates has the firmer grasp of the systemic issues that are relevant to the US Constitution? Romney has made clear his respect for the US Constitution and his intention to appoint judges who take their oath seriously. Obama needs to make clear his own views. And ultimately, both candidates need to demonstrate their understanding of the US Constitution, and how they intend to implement its principles in fixing the United States of America. If, after the elections, Jackson and Kellett finish up getting away with their reprehensible conduct, then the candidate under whose office these two thugs are set free will have failed in his responsibilities as President.

That's why the US Constitution needs to become a part of the conversation and the Presidential debates, so that the American people can make an informed vote. If the next President fails to heed the warnings coming from the two dead canaries, then we have to conclude that the world's most amazing experiment with democracy is finished. It will then be only a matter of time before the military comes to America's rescue to oust those whose power is secured only on the shifting sands of spin, popularity and fashion over discipline, substance and integrity.

We believe that Bill Clinton was onto something with his campaign slogan "It's the economy, stupid." We believe that a similar statement is relevant to the forthcoming elections… something along the lines of "It's the culture, stupid." The question is, which candidate is brave enough to take it up, make it his own, and make the commitments necessary to save America?

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Jury nullification debate conclusion

Paul Elam · 7 October 2012 · Archived copy · Original

Note to readers: At the outset of this debate there was to be three exchanges between myself and Johann the Cabbie. We agreed in advance that there was to be a 72 hour turnaround limit between responses. I insisted on the commitment to honoring the deadline in advance and explained to Johann that it was important to me that AVfM readers be able to depend on our timeliness.

On his first opportunity to respond, Johann failed to meet the deadline and made no effort to contact me about it. I posted a comment to his site pointing this out to which he responded, in part "I am in breach of our agreement. I offer no apologies our excuses, but I do offer a shamefully belated response."

His response, if you can consider it that, is posted here below, along with my final rebuttal. This has allowed him equal time in the exchange. But this is where I terminate our "debate." I can take Johann's youthful arrogance, but his lack of integrity crosses the line. As he has clearly expressed that he has no regard for being trustworthy or credible, this exchange will conclude this debate with Johann the Cabbie, but I also take this as an opportunity to extend the invitation to anyone with an opposing view, and a commitment to their own word, to have this debate at a later time.

Johann's response:

Times Square attracts the crazies. Nutters pick their spot of sidewalk and spend hours shouting and waving their arms, trying to convince any who pass by that their particular brand of crazy ain't so crazy. After a while, one gets to recognize the regulars – the science of sin guy, the Black Israelites, even some dude playing a guitar whilst claiming to be naked, but really, he's wearing hat, boots, and tighty whities.

Reading Paul Elam's writing reminds me of those nutters. So much so that I wonder how he can get any typing done with all the arm waving and shouting. The man can type at length, but like the Times Square nutters, he produces no evidence to back up his assertions. And just like the nutters, his rants can get rather tedious.

Elam's main contention is that rape shield laws prevent the jury from hearing relevant evidence, so guilt beyond a reasonable doubt cannot possibly be ascertained. And lacking any evidence beyond mere anecdotes, he resorts to making one unfounded assertion after another.

His best attempt at providing some evidence or logic is quoting some federal evidence rules to show that rape shield laws have always been unnecessary. He fails to mention that rape shield laws are designed to instruct judges what is and what isn't relevant in rape trials.

Here, I'll give a list of his evidenceless[sic] assertions:

The entire nullification argument hinges completely on the idea that obvious guilt is unattainable under the current system, specifically where "rape shield laws," are concerned. To ascertain guilt, relevant evidence must be weighed. If the accurate weighing of that evidence is not possible because relevant facts have been intentionally omitted, it amounts to nothing more than a magic show; smoke and mirrors from which no true picture can be gleaned. In that scenario, a fair trial is not possible. It is as easy to understand as it is logical.

There is no logical reason, in the face of the evidence, to lump all other criminal court proceedings in with rape trials. They are conducted differently, which is the point of this debate.

All Johann has done here is to momentarily pretend that the rape shield laws he was already minimizing now don't exist at all.

One, the lack of reason (though unreasonable they are) in these politically motivated laws is not so much the issue as is their impact on due process. The moment we systematically deny a defendant the right to include evidence casting legitimate concern on the veracity of an accuser, or on possible motive to fabricate, we have not only denied them a Constitutionally guaranteed fair trial, but we have also eviscerated any opportunity to hold credible the evidence

required to conclude guilt beyond a reasonable doubt.

…why is he [JtC] not advocating for rape shield laws, for the accused? I will tell you why. It is because he is affected by the same one dimensional, irrational and lopsided thinking that afflicts Matt Dillahunty, just to a slightly lesser degree. He has surrendered reason for rote protective instinct that has no place in our criminal justice system where life and liberty depend on thoughtful analysis and an unfettered pursuit of the facts.

He sees women as primarily victims, in need of special treatment, yet he offers not one shred of evidence of why that special treatment is necessary, effective, reasonable or consistent with Constitutional demands. And he does not even speculate what the real impact of those special rules might be on the people they most affect.

I'll ignore his arrogance of attempting to place thoughts in my mind and just worry about his complaints about rape shield laws.

Anecdotes are not evidence. In a country of over 300 million people, some will be screwed by society. Some innocents will suffer in the criminal injustice system. Every travesty is a tragedy, but Elam's listing of a few of those travesties is not evidence of an endemic problem. Elam needs to provide some actual data to prove that rape shield laws are a systemic, endemic problem.

Until then, I will continue to view him as one of the Times Square nutters.

♦♦♦

Elam Responds:

Given that this debate is coming to an abrupt and unscheduled end I will respond to what little substance was offered by Cabbie and move on to other points I would have made in future installments of this debate.

After we shave off all the name calling and other distractions, and take a look at the one point that Cabbie even attempts in this "rebuttal," we find that he still fundamentally fails to understand the Constitutional and rational imperatives that undermine his position.

His one and only assertion here is that there is no justification for nullification without empirical proof of an "endemic problem" with the misapplication of rape shield laws. In fact, he is saying that without that evidence, the predisposition to nullify amounts to something equitable to chanting about End of Days on the street corner.

This, of course, is neither applicable nor logical. All we must do in the case of criminal trials is prove that the problem is prevalent enough that there is reasonable concern about tainting the presumption of innocence and the ability to ascertain guilt beyond reasonable doubt, broadly speaking. I think the arguments following do that with more than sufficiency.

To begin with, the trouble over rape shield statutes did not originate with me or with the MRM, generally speaking. There have been repeated concerns expressed about the impact of rape shield laws on due process and fair trials long predating anything I have published on the matter.

Columnist Cathy Young wrote an article at reason.com titled, *Excluded Evidence, the Dark Side of Rape Shield Laws*. In it, she writes the following about the courts excluding evidence of previous false rape accusations from trial:

> **Most of the time, however, the burden is on the defendant to show that the value of this evidence to his case outweighs its "prejudicial effect" on the complainant. In several states (including Alabama, Iowa, and Washington), courts have held that excluding evidence of an earlier false or dubious rape complaint by the accuser does not deny the accused a fair trial — even, perhaps, if the evidence is relevant to the question of his innocence.**

As far back as 1976, David S. Rudstein wrote, in the *William and Mary Law Review*, Vol. 18, Issue 1:

> **…those statutes that absolutely prohibit a defendant from introducing evidence of a rape complainant's bad reputation for chastity, opinion evidence of her bad character for chastity, and evidence of specific acts of sexual intercourse between the complainant and men other than the defendant on the issue of consent may unconstitutionally deprive the defendant of his rights to a fair trial and to confront the witnesses against him.**

In *Courting Disaster: Re-Evaluating Rape Shields in Light of People v. Bryant*, Josh Maggard wrote:

> **Under the most stringent of the rape shield statutes, a defendant charged with murder has more protections and greater leeway with introducing evidence in his defense than a defendant charged with rape. More compellingly, a defendant who rapes and murders a victim enjoys a lesser standard of evidentiary exclusion for the murder than he does for the rape. This should give pause to even the most vocal of rape victims' rights proponents: a legal structure which rewards a crime ending in death with more substantive and procedural protections must, by necessity, be flawed. As Susan Jacoby noted, "the most important change brought about by the women's movement is abandonment of the antediluvian notion that rape is 'a fate worse than death.' Nothing is worse than death.**

These and other legal and common opinions have not gone without some reaction in actual courts. As Clare Dyer reported in The Guardian in May, 2001, a British House of Lords ruling challenged rape shield laws there:

> **A law that bans juries in rape trials from hearing evidence that the accused had a previous sexual relationship with his accuser breaches his right to a fair trial, five law lords ruled yesterday in a landmark judgment.**
>
> **"Good sense suggests that it may be relevant to an issue of consent whether the complainant and the accused were ongoing lovers or strangers," said Lord Steyn.**
>
> **"To exclude such material creates the risk of disembodying the case before the jury. It also increases the danger of miscarriages of justice."**

And it is that ***risk*** that speaks directly to the issue of nullification. These legal rulings, opinions and layman interpretations of rape shield laws also do not serve to provide Johann the Cabbie with the "endemic problem" neatly cited and referenced, so that he may quiet his personal derision and see merit in the nullification argument. Nor will the anecdotes of those concerns being realized sway an individual so predisposed to look only at the concerns of alleged female victims.

What they do provide, however, is sufficient information for reasonable citizens to look at rape shield statutes and determine they are an endemic threat to due process and presumed innocence, *by their very existence*. Rational thinkers can view this information and conclude there is a problem not addressed by the state that can be addressed through the wisdom and power of the juror, and that it can be done with complete moral certitude.

But here is the kicker, and it is a grand one. If, by some measure of miracle, rape shield laws were suddenly overturned and wiped clean of the statutes, there would still be just cause for nullification. This is a point we would have come to naturally had the Cabbie assisted us with taking this debate to its scheduled conclusion. His failure to contribute notwithstanding, we can get there anyway.

As it stands right now in many, rather, most jurisdictions, the only evidence needed to convict a person of rape is the alleged victim's word that it happened. We saw this in the case of Vladek Filler, before his conviction was overturned. It was overturned not on a lack of evidence, but on misconduct by prosecutor Mary Kellett. Had she not been caught misleading the jury, the conviction would have stood, because all the jury was required to hear was the complaint of Ligia Filler in order to convict. Given that Ligia Filler's propensity to lie was withheld from the jury, it left Mr. Filler wide open to false conviction.

The same was true more recently, in July of this year, for Darrell Williams, an Oklahoma State basketball player, who was convicted of sexual battery and rape by instrumentation solely on the word of his accusers. The Sun Times article title, *Conviction but no tangible evidence,* tacitly conveyed the injustice, but it did not do the young man any good.

As it stands now, the standard of evidence required to convict a man of rape in a criminal court is utterly indistinguishable from the standard of evidence required to lynch a Black man for rape 50 years ago in Mississippi. It requires only the word of the alleged victim, and the willingness of others to commit violence on her behalf in retribution.

There is no shortage of accusations, and the state has set itself up as the instrument for that violence by proxy, as surly as if it were a legislated lynch mob.

That lack of standards, combined with the effect of rape shield laws to protect the credibility of the alleged victim from falling under direct scrutiny, is the combination of forces that form the perfect storm of unchecked injustice. This is addressed by Bruce Gross, Ph. D., JD, MBA in The Forensic Examiner, in his article *False Rape Allegations: An Assault on Justice:*

> **Although it may not be "politically correct" to question the veracity of a women's complaint of rape, failing to consider the accuser may be intentionally lying effectively eradicates the presumption of innocence. This Constitutional right is especially significant when dealing with allegations of rape as in most jurisdictions, sex offenses are the only crimes that do not require corroborating evidence for conviction. Because there are often no witnesses and no physical evidence (especially if the victim delays in filing a report), the case may come down to the credibility of the accused versus the credibility of the accuser.**

The realm of false allegations is intimately tied to the need for nullification, but I will pass on including it as a part of this particular argument.

The fact that sex offenses stand alone as the only crime for which corroborating evidence is not needed for conviction makes them, in my opinion, as a slam dunk for the legitimacy of nullification.

We have another word for "corroborating evidence." We call it *proof;* the kind we like to have for convicting under the standard of reasonable doubt. As difficult as it is to be the victim of any crime, including rape, are we really going down the path of elevating the victim's trauma to the point it supplants the need for evidence and due process in the course of obtaining a conviction?

Indeed we are. We are, in fact, very far down that road, even with the blessings of supposedly rational thinkers like Johann the Cabbie.

Were there another way to address this problem, I would enjoy entertaining it. The system is far too broken, too corrupt and too politicized for conventional redress. Extreme injustice calls for extreme retaliation. Luckily, nullification by jurors remains available as a legal, moral answer to the states failure to contain its power and to abide by the mandates of the Constitution.

Public support for VAWA reform: survey

Robert O'Hara · 7 October 2012 · Archived copy · Original

In July, Stop Abusive and Violent Environments (S.A.V.E.), an organization dedicated to the reform of domestic violence laws, released the results of a survey designed to gauge public support for recent proposals to reform the Violence Against Woman Act. Here are the results:

Overall findings:

Stop waste and fraud – 69.5%
Stop discrimination – 65.9%
Stop false allegations – 63.5%

The survey shows strong support for reform among key voting blocs including women and young people. One notable finding: About 7 in 10 persons who are a victim of domestic violence or who personally know an abuse victim support the proposed changes.

Survey methods and detailed findings can be found here.

“Even though we have begun the process of reform, America has a long way to go before true victims of domestic violence get priority and damaging false allegations come to an end,” says SAVE spokesman Philip W. Cook. “No one knows this better than the victims of domestic violence themselves.”

The results of this survey show without a doubt that those in who are in control of not only public policy regarding Domestic and Intimate Partner Violence, but over the entire public discourse of the issue are out of touch.

The results of this survey compliment the results of a similar survey conducted by S.A.V.E in which over one in ten respondents reported being falsely accused of some sort of abuse.
Sources:

www.saveservices.org

http://www.saveservices.org/campaign-2012/national-survey-on-vawa-reform/

http://www.avoiceformen.com/mens-rights/activism/s-a-v-e-report-on-false-allegation-survey/

The gun in the room

John Hembling (JtO) · 8 October 2012 · Archived copy · Original

Ladies, what are you doing about the gun in the room?

I have recently been party to a series of discussions of the social landscape in which violence occurs. In particular, violence against men, committed by women. Earlier in 2012, a number of politicians and celebrities clotted together to admonish all men that no matter what, the subset of humanity shaped by their Y chromosome, should under no circumstances raise a hand in their own defense against female initiated violence.

That is not the phrasing which was used, of course. Rather, the standard “never hit a woman” line was trotted repeatedly out, along with boringly predictable imputations of failed manhood should any mere male ever dare to imagine self defense was his right.

Or maybe, in the fantasy world of celebrity public service announcements, women are never violent, and physical aggression is a reserve of that most evil aspect of human identity, masculinity.

Despite its nearly constant reinforcement by our media, the fantasy of violence having a sex is one which falls apart at the first touch of examination, or comparison to decades of collected statistics on domestic violence. But simple fact-checking against reality isn’t even where the most egregious problem in this perpetuated myth lies.

The myth that violence has a sex is worse than simple hatred cultivated based on an aspect of biological identity of individuals. It is the maintenance and reinforcement of the falsehood of women as not real human beings. The common phrase “male violence” aside from falsely attaching a sex to something people of any sex do is the much more sinister conception of female identity as uniquely angelic, perfect, and pure.

For those new to this planet , divine creatures of pure grace do not exist. Women, contrary to so much flattering commercial messaging, are simply human beings. They fart, they pick their noses, they deal poorly with conflict, just like everybody else on the planet Earth. Food goes in one end, shit comes out the other. Women are humans, and human beings are twitchy, irascible, emotionally reactive, semi-intelligent animals.

The game of pretend, that they are somehow more innocent, pure, and special is a grotesque farce which excuses and perpetuates ongoing human carnage in the real world. That carnage, by the way, impacts women as well as men. This game of pretend, which among it’s tenants includes one truly depraved idea usually left unstated. This being the idea that woman lack agency or volition.

The idea of feminine innate innocence, goodness, and lovely specialness is just one side of a coin, the other face of which is that women are not fully realized human beings. This is the myth of woman as dolls, as inanimate objects. And sickeningly, because of the way our society socialized little girls, there’s an already huge and growing segment of the female population entirely willing to indulge and maintain this fiction; so called adults who have no apparent agency. They do, of course, but their agency is expressed through another never-to-be mentioned, although screamingly obvious reality that everybody knows anyway. Hypo-agency, or feminine agency by proxy.

Our culture regularly denies the relationship between cultivated perception of hypo-agency, and the proxy initiation of violence on behalf of those we perceive as absent of agency. In every simple interaction between a man and a woman in this culture, that brings us to the question of the gun in the room.

What gun is that?

It is the gun that in western cultures every woman brings to the conversation. It is the gun that if you are a man speaking to a woman — is pointed at you.

Now, in explaining up to this point, I am already familiar from previous conversations with some standard objections. The first being some variation of I don’t know what you’re talking about, or, you are being ridiculous and hysterical.

The fact is that a woman can, by speaking a few words, summon violence in the form of police or other chivalry-practicing men. The simplest is an accusation of rape, or sexual assault, or downgrading the scale of possible response, sexual harassment, and so on. In our culture, this is a reliable method to summon and point the gun which every woman brings to every conversation with a man. There are some consequences to frivolous use of the gun, but compared to the consequences to the man, the fallout for a woman is minor.

Steven Berkimer and Pierce Harlan maintain a website which aggregates mainstream reporting on exactly this phenomenon, and there are thousands of events reported in mainstream media of the invocation of the gun in the form of false accusations. Mr. Berkimer and Mr. Harlan add new stories, culled from mainstream reporting every week, and do so barely skimming the surface of reporting of women's false accusations and men destroyed.

Yes, there is a gun in the room. To deny it is to admit either stupidity, or dishonesty.

The next most common objection is that most women would never do such a thing. In this, I will point again at the mainstream reporting aggregated on the website of Berkimer and Harlan. Judging from the accumulated stories, numbering in the thousands – all copied from mainstream media – and demonstrating that average women all over the world have been, and continue to be willing to invoke the gun in the room which they own by virtue of their sex, it seems obvious that many woman have no reservations about fielding false accusations. Reading through some of the stories aggregated, *she was bored* is a pretty popular motif.

So, to anyone suggesting – most women would never do such a thing, in that statement is an embedded admission that the gun is in the room. So I will suggest such individuals kindly shut the fuck up.

The next objection, usually from a woman to whom this is explained is : Oh my god, I would never do such a thing!

Oh, really? If that is the case, why do you have the gun? Why are you silent as the gun is placed in your grasp, loaded, and pointed at every man you may have occasion to speak to?

When public service announcements appear on television, pretending to seek a reduction in the problem of domestic violence – but portraying a false narrative that such violence is the simplistic black and white conception of evil, angry, violent and predatory men, victimizing innocent, doe-eyed and decorative feminine victims, we're loading and pointing the gun. Were reminding everyone from cops to children and putting men on notice that the gun is pointed at them.

When we talk about rape culture – as if it is a real thing – we're making sure the gun is pointed at men. So that any woman anywhere, just making a claim that she's threatened, a claim that she's frightened, a claim that she's sexually victimized, men with uniforms and badges and guns will spring into action – informed and confident that their guns are pointed at the bad man, which is, of course, whichever man *she* is pointing at.

The ongoing, monotonous and repetitive narrative of female victimization and male predation – that is the aiming of the gun, and it's in the room, in every room, in which a man and a woman may speak, or even look at each other.

And for a female, and an adult in this culture, and who has not acted against this narrative, through action or speech or advocacy – then such individuals are content for the gun to remain, and happy to own the control of that gun, and to have it pointed squarely at every man she deigns to speak to, or look at.

So the question might be asked : Do I want some kind of balancing power? Do I want, metaphorically speaking – my own gun?

No. I've said before, and I will no doubt have to say again, I am repulsed by violence – and have no patience for it. I don't want to pretend to pursue a friendship, or a romance, or a conversation under the pretense that the relationship is based on affection, or love, or respect, while all the time, that pretense is belied by the fact that there is a gun in the room.

The gun in the room is why, among other things I avoid, I don't date in any conventional sense. The pretend incomprehension, the denial, and the feigned mistake of metaphor for an actual pistol gripped by french tipped,

manicured fingers – what? I don't have a gun.

That is a killer aiming down the barrel with their finger on the trigger who, just before they shoot, whispers sweetly and softly, trust me.

So the question becomes, to every woman with the sense to understand this discussion. What are you doing to take that gun off the table, and put it away.

And the only answer that wont be a surprise is continued silence.

[box]
Traducerea și adaptarea: Lucian Vâlsan
Translation to Romanian (with very special thanks from AVfM) by Lucian Vâlsan.
[/box]

The Real Housewives of Harrison County

Dr. Tara J. Palmatier · 8 October 2012 · Archived copy · Original

Small towns can be very incestuous. Everyone knows everyone or is only one or two degrees of separation away from knowing everyone. This can pose challenges in legal disputes, for example, in Family Court – especially when a community is so small that it only has two family court judges and a handful of attorneys who all drink from the same well and seem to be more interested in protecting their legal clout and political interests than they are in protecting their clients and serving justice.

This appears to be the case in Clarksburg, West Virginia. If you have been following the ongoing case of judicial malfeasance in Harrison County, you know that Lt. Col. Joel Kirk and his children have suffered and continued to suffer egregious abuses at the hands of Judge Lori Betler Jackson and Tina Kirk's attorneys, Thomas G. Smith, Jamison "Jami" Cooper and Afton Hutson Aman.

Given the evidence [GAL report link] that documents Tina's unfitness to parent, Judge Jackson would have to be deaf, dumb and blind or dangerously anti-father biased or arrogantly corrupt to give any unsupervised access to this known child abuser, but that is precisely what Judge Jackson has done. As for Tina's attorneys, well, one could argue that they're "just doing their jobs," but, in reality, they are aiding and abetting a documented child abuser in her efforts to continue to abuse the children and bleed the Colonel dry. To their credit, Smith, Cooper and Aman did try to deliver the Kirk children from their abuser by offering to sell them to the Lt. Col., their father, for a tidy $144,000 apiece, but that seems more reptilian than decent. [Children for Sale link]

Judge Cornelia Reep originally presided over the Kirk divorce and custody dispute. She reviewed the evidence and watched the video from the night of June 28, 2009

Listen.

and gave full custody to the Lt. Col. Judge Reep stated that, while she was no mental health expert, it was clear to her that Tina Kirk had serious mental health issues as well as a drinking problem. She also granted a motion to restrict all access to the children against Tina in August 2009 [link] after she attacked the children in front of the Guardian Ad Litem, Mary Elizabeth "Beth" Snead, and the children's therapist.

It would seem that when it became clear to Tina Kirk that she would be unable to play victim and manipulate Judge Reep, she pulled a game changer. She fired her initial divorce attorney and very strategically changed lawyers.

She retained Thomas G. Smith, a personal injury attorney, Afton Hutson Aman, a colleague of Smith's and another personal injury lawyer, and Jamison Cooper, yet another personal injury attorney who operates her own firm with her husband (who has also appeared in court on behalf of Tina) in Bridgeport, West Virginia.

Why would an individual in a complex, high-conflict divorce and custody case hire *personal injury attorneys*? One would think a person in Tina's precarious position would seek the services of family law attorneys instead of personal injury attorneys.

As it turns out, Judge Reep represented Thomas G. Smith in his divorce when she was a practicing attorney. Subsequently, Judge Reep recused herself. Enter Judge Lori Betler Jackson.

How did Tina Kirk know to hire Thomas Smith? Tina is not a Harrison County native. Presumably, she is an outsider to the area, just like the Lt. Col. Who advised Tina that Judge Reep would likely recuse herself if she hired Smith? Did someone assure Tina that Judge Lori Betler Jackson would be favorable to her, ignore much of the evidence and custody evaluations and hand the children and most of the Lt. Col.'s assets to her on a silver platter? Additionally, who is paying Tina Kirk's legal fees? The Lt. Col. isn't paying them and Smith, Cooper and Aman have refused to turn over her financials. Something stinks in Harrison County West Virginia and it's not the back 40.

Ladies and Gents, the Real Housewives of Harrison County, West Virginia

An anonymous source recently contacted Lt. Col. Kirk and stated that at least one of the women in these photographs, Celeste Clutter, attended Roosevelt-Wilson High School with Lori Betler Jackson and is a very close, long standing family friend of Judge Jackson and other members of the Betler clan who also attended Roosevelt-Wilson High. According to this source, the Kirk divorce and Jackson's involvement in it has been quite the topic of conversation amongst this group of women for the last few years.

If you examine Ms. Clutter's Facebook friends page, there are several Betlers, including Lori Betler Jackson's brother, Doug, who is a police officer and Kristi Betler Schwartz who is believed to be Lori Jackson's sister. Allegedly, Catherine Goings, another Roosevelt-Wilson alumn and vice-mayor of Clarksburg, also runs in this circle of women. Does the woman who works in the Harrison County prosecutor's office who had Tina's assault charges dropped run with this crowd as well? Rumor has it that she does.

Ms. Clutter is Facebook friends with David Stout, Tina's latest boyfriend. Ms. Clutter is also Facebook friends with Andy McMunn, partner in the firm Smith, McMunn & Glover, which employs Thomas G. Smith and Afton Hutson Aman. Andy McMunn is Facebook friends with Jamison Cooper who is Facebook friends with Mary Elizabeth "Beth" Snead, the Kirk children's Guardian Ad Litem. Snead now seems to be backpedaling from her original position when she drafted the report, which was written *before* Tina retained Jamison Cooper's services.

If Tina was indeed advised by a friend or friends of Lori Betler Jackson to hire Thomas Smith in order to get into Jackson's court, then these photos raise even more questions.

Who are the women in these photos and what is their relationship, if any, with Lori Betler Jackson?

How many of these women are divorced?

If some of these women are divorcees, how many were represented by Lori Betler Jackson when she was a practicing attorney?

How many of their divorces, if any, has Jackson presided over as judge?

Did Jackson perpetrate injustices similar to those she has perpetrated on Lt. Col. Kirk and the Kirk children on their ex-husbands, if any, and children?

Does Jackson preside over some incestuous, small town "Divorce Club" in which ladies who are "in the circle" are given preferential rulings in the face of West Virginia laws and statutes?

Are the attorneys in Harrison County more interested in currying favor with sitting judges than they are in protecting their clients from abusive partners and children from abusive parents?

How far does the judicial corruption in Harrison County, West Virginia go?

This is all speculation, but even a cursory view of the Facebook friends pages of the individuals below show numerous mutual friends and connections. Just in case these individuals make their Facebook accounts private, AVFM has taken screen captures of these pages.

Celeste Clutter http://www.facebook.com/celeste.clutter

Celeste Clutter Friends List

Andy McMunn http://www.facebook.com/andy.mcmunn?ref=ts&fref=ts

Andy McMunn Friends List

Mary Elizabeth Snead http://www.facebook.com/beth.snead.58

Mary Elizabeth Snead Friends List

Afton Hutson Aman http://www.facebook.com/afteezy

Afton Aman Friends List

Jami Cooper http://www.facebook.com/Jami.H.Cooper

Jami Cooper Friends List

Kristi Betler Schwartz http://www.facebook.com/kristi.b.schwartz

Kristi Betler Schwartz Friends List

Doug Betler http://www.facebook.com/doug.betler

Doug Betler Friends List

David Stout http://www.facebook.com/david.stout.5439

David Stout Friends List

David N Tina http://www.facebook.com/mspinkyt

Catherine Goings http://www.facebook.com/catherine.goings.3

Catherine Goings Friends List

Michael Clutter http://www.facebook.com/michael.clutter.520

Michael Clutter Friends List

Julie Perine http://www.facebook.com/julie.perine

Julie Perine Friends List

[box type="note" icon="none"]Publishers note: AVfM now makes an appeal to the citizens of Harrison County, West Virginia for information regarding any of the questions posed by Dr. Palmatier in this article. The safety of the Kirk children continues to hang in the balance, and we could use your help in identifying the source of the obvious conflict of interest guiding decisions from Lori B Jackson's courtroom. If you have any information that would be helpful to this case, please make contact with Paul Elam at paul@avoiceformen.com. You need not disclose your identity. AVfM will protect your anonymity. Thank you. PE.[/box]

A premium on equality

Peter Lloyd · 9 October 2012 · Archived copy · Original

‘Sorry girls, costly car insurance is the price you pay for gender equality!’ One writer says it’s about time the unfair ‘penis tax’ was abolished.

Jeremy Clarkson once said on Top Gear that the only way young men could afford motor insurance is if they were to cut off their genitals. But by the end of this year, this measure will no longer be necessary.

From 21 December, policy providers will no longer be able to calculate premiums based on a person’s gender – because the European Court of Justice has deemed it ‘unfair’. And it’s women who’ll be affected most by the ruling. In fact, industry experts are predicting a ‘seismic’ impact on feminine purse strings across the country.

Currently, female drivers tend to get much cheaper car insurance because assessors consider them ‘low risk’. This is not because they necessarily have fewer accidents – men and women do, actually, have the same number of crashes – but because cars smashed up by men generally cost more for insurers to repair.

While some people assume it is therefore common sense to charge men more, the reality for safe, responsible drivers like myself – of which we are the majority – is anything but. Just look at the facts.

There’s a whopping 41 per cent discrepancy between the average annual premium for new male and female drivers, according to Gocompare.com – even before they’re on the road.

For young men of 17 and 18, the gap is even wider: an epic 88 per cent. Translate this to cash and men pay an extra £1,776 for exactly the same policy as the girl next door (even if she then goes out and crashes her car the following week).

This isn’t based on anything scientific like driving test score or psychological analysis; it’s just about gender. A sweeping generalisation which, for years, was considered ‘good’ sexism because it favoured girls. Proper Made in Dagenham stuff.

But what has made it worse is that men have never been able to prove themselves before getting stung. In addition, it takes years of having a no-claims bonus to even slightly reduce a man’s policy, while a woman’s could be re-priced from the bargain bin immediately after an accident. But no more.

Figures from the Association of British Insurers predict that female drivers will now see a 25 per cent price hike in their annual policy as the law levels out, while men can expect a 10 per cent reduction.

For the thousands of them who drive carefully and just happen to be 18, the change will be like a lottery-sized win: both financially and politically. For a men’s campaigner like me (with, by the way, more than ten years of accident-free driving under my seatbelt), it’s also the perfect Christmas gift.

But while politicians like Harriet Harman still like to claim that a gender pay gap exists, she happily ignores the life expectancy gap – because women have the advantage. This insurance surcharge for men – what I jokingly refer to as the ‘penis tax’ – is absolutely no different. But it is, dare I say it, complete nonsense.

Even though my very first car was a modest, second-hand Renault 5 which I started driving in 1997, I still had to fork out more money than a female friend who was bought a brand new, powerful VW by her father.

Even when one of my sisters had to be cut out of a car after she collided with a double-decker bus in London, her insurance remained LESS than mine (even though I had no time to drive because I was working double-shifts in my weekend job to pay for it).

Fifteen years on, I’ve still never had an accident – but am coughing up more money than that girl at college, even though her car got written off because she was applying make-up while driving.

Don't get me wrong, reckless racers should contribute more if they drive like idiots and put people at risk, but it's a policy that should apply across the board. That said, this isn't the fault of women. Far from it – the fault lies with the system. A lazy, unrefined industry which uses an out-dated, blanket way to calculate risk without seeing its customers as individuals. Something which, for any business, is always a car crash of an approach.

But it managed to thrive for so long because we live in a society that laughs at the so-called novelty of men being discriminated against (just look at those patronising Sheila's Wheels adverts – eugh!).

Thankfully, it's all about to change, but it won't be an easy pill for the sisterhood to swallow. Not least because it means the blame for bad driving can no long be placed solely at our door.

Gocompare.com's head of motor insurance, Scott Kelly, said: 'From 21 December insurers will be prohibited from using gender in their pricing. 'But, as our survey shows, there has been no equalization of rates to date, so the introduction of unisex pricing is likely to have a sudden, dramatic impact as insurers seem to be holding off until the last minute.

'We expect that the implementation of unisex rates will see premiums equalised at the higher male rate, rather than at the lower rate for females.

'If that is the case, women drivers will see their premiums rise by just over £300 on average, but for younger age groups the increase could be as much as £2,000.'

This might be an eye-watering amount to shell out before Christmas, but ladies, take comfort in the fact that we've been paying these rates since the beginning of time – whether we're good drivers or not. At the very least, you'll now know what it feels like to strive for a blemish-free, no-claims insurance policy. This can only be a good thing. On top of that, you'll also be buying into something that's now equal and balanced. New and improved.

After all, you can't put a price on fairness – unless you're an insurer, and then it's about £2,000.

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AVFM News and Activism: Fidelbogen

James Huff · 9 October 2012 · Archived copy · Original

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Tonight after a two week absence AVFM News and Activism will have as our guest well known and much celebrated MRM thought leader Fidelbogen. An essential subscription on every MRA's Youtube account, Fidelbogen's channel enjoys an active audience and his blog is considered amongst the best in the manosphere. We will be talking primarily about his favorite subject- Feminism and how feminists operate, interact with the world around them and also how they actually think. We will also be talking about the MRM, its future and current challenges to its cohesiveness and vision.

Please do not miss tonight's interview with this very important Men's Rights Activist. As always your calls are welcome and your input much valued.

The show airs live tonight, at 8:00 Central Time, US, which is 2:00 a.m. October 10th, in London and 11:00 a.m. October 9th, in Brisbane. If you have not yet requested membership in the Stickcam Room, you can do so through the link below. The call in number is 310-388-9709.

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Stickam

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Lori B. Jackson recused from Kirk case by Chief Justice Ketchum

Paul Elam · 10 October 2012 · Archived copy · Original

[box icon=""]

Snead goes double down on motion to gag Kirk, AVfM

In the case of Lt. Col. Joel Kirk, AVfM has been informed that State Supreme Court Chief Justice Ketchum has recused Judge Lori B. Jackson from the Kirk divorce case, and assigned it to Justice J. Jeffrey Culpepper of Monongalia County. The decision also puts a current motion to gag Lt. Col Kirk and A Voice for Men before Judge Culpepper.

This is ostensibly good news for Lt. Col. Kirk, as it has become abundantly clear that Jackson has acted inconsistently with the best interests of the Kirk children by allowing unsupervised access to them by their mother, Tina Taylor Kirk, who had been found by the court to be abusing them.

The grounds for the recusal were based on the negative impact of internet coverage of the case on Judge Jackson's perception of Lt. Col. Kirk.

This has apparently also created a reactionary move from Guardian Ad Litem Mary Snead. After Jackson was recused from the case, Snead filed an almost identical motion (that to gag Lt. col. Kirk and AVfM) in district court, effectively seeking concurrent jurisdiction of two courts in the case, which would keep litigation against Lt. Col. Kirk and A Voice for Men active in a court which is more closely tied to Snead and Jackson's realm of immediate influence.

More details on this will be posted as they become available.

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Injustice in Delaware Continued

Catherine Gibson · 10 October 2012 · Archived copy · Original

In May of 2008, Kristin Ruggiero used a pay-per-minute cell phone to frame her ex-husband for sending threatening messages. (See: Bogus text messages and a false report gets Ruggiero 7 1/2-12) "She was bitter about Jeffrey Ruggiero moving on with his life, and wanted to gain an edge in family court, assistant county attorney Jerome Blanchard said." Ruggiero jeopardized her ex-husband's career and deprived their daughter of a meaningful relationship with her father. Ruggiero was found guilty of 12 counts of falsifying evidence (one for each phony text message) and one count of giving a false report to police. The prosecutor said, "It's a great day for the real victims of domestic violence". The Judge called Ruggiero a "pathological liar". Not only did they throw the book at her on the original charges, sentenced to 7 1/2-12 years in prison, the states attorney investigated Ruggiero for additional crimes surrounding the trial and subsequently prosecuted her for perjury, witness tampering and related charges. That's how they deter false police reports, falsifying evidence and even perjury in New Hampshire. Not only did Ms. Ruggiero and her accomplices learn a lesson, everyone in that county and many in the state were indirectly deterred from similar criminal behavior.

Last month Tiffany Marie Smith, of Dover, Delaware was finally arrested. She had made 14 false police reports that resulted in nine false arrests of her ex-husband, Gordon Smith, the last one a terrifying experience for him, at gunpoint. She also perjured herself countless times using the false reports and resulting false arrests to obtain protection from abuse orders and file motions of civil contempt of those abuse orders. The woman is a maniacal, devious and evil individual. She used the police and courts for purposes of criminal harassment and as weapons of destruction against her ex-husband for a period of over three years. She was falsifying evidence back in July of 2010, if not before. (See: attempted frame) She was conspiring with others in her crimes against him at least back to August 9, 2010. (See: Tiffany, sister and boyfriend false report Aug. 9) Kristin Ruggiero's crimes pale in comparison.

October 10, 2012, Tiffany Smith is scheduled for arraignment in the Kent County, Delaware, Court of Common Pleas on the charges of filing three separate false reports. She was arraigned last month on the felony misstatement to police in the last false report where she cut herself and lay in a ditch in an effort to frame Gordon Smith for attempted murder and assault with a deadly weapon. She wrote threatening letters allegedly from her ex-husband. Similar to the Ruggiero case but much worse, many more false reports, with more serious charges and over a longer period of time. Mr. Ruggiero was able to resume his career, in the Coast Guard, that had only briefly been interrupted. Mr. Smith has been financially decimated in the last three and a half years and has been unable to find employment befitting his experience and expertise. Mr. Ruggiero was able to be vindicated and resume his life after a period of months where he was jailed for a week and faced the possibility of prison. Mr. Smith waited over three years to be vindicated during which time he suffered some twenty criminal charges and the daily threat that at any time Tiffany Smith could call and get a warrant on him, based solely on an unproven allegation and he could go to prison. Mr. Ruggiero got justice for the hell that he went through and the citizens of the state of New Hampshire got justice for the waste of police and prosecutorial resources and set an example for other would be Kristin Ruggieros. Mr. Smith is waiting to see if he will get justice for the hell he went through.

October 10th is an opportunity for Delaware Deputy Attorney General Gregory Babowal to add charges of falsifying the phony threatening notes, that were underlying in several false reports (see: Tiffany Marie Smith Perjury & False Reports)and harassment. It is also an opportunity for him to charge her with conspiracy and false report to the police on August 9, 2010, crimes that though known by police and prosecutors, and proven by an investigation after the false arrest of Gordon Smith, have thus far gone unpunished. It is also an opportunity for DAG Babowal to charge her with falsifying evidence and false report to the police for the July 22, 2010, failed attempt to have Gordon Smith arrested, with her first phony threatening letter.

Most of Ms. Smith's false reports were she said, he said, and there was not enough evidence to prosecute Gordon

Smith but conversely there is not enough evidence to prosecute Tiffany Smith for false reports either. Of the 14 false reports five never got off the ground with police. Of the remaining that resulted in his false arrest, in only six is there sufficient evidence of false reports to take to trial and get a conviction against Tiffany Smith. That is a problem for many other victims of the crime of false report to police. Not enough evidence to exonerate them and remove the cloud suspicion of the accusation and prosecute the real criminals. Not every false report to police can be proven.

When Ms. Smith produced two phony letters, on August 18, Mr. Smith was hit with a plethora of charges, felony stalking and seven misdemeanors. Ms. Smith has only been charged with three false reports, of the five between July 28 and August 28 and making a false statement in a felony investigation. Why weren't the charges of falsifying evidence and harassment included? Already it seems that she's headed for getting off with only a slap on the wrist in Delaware.

Had Tiffany Smith been in New Hampshire and seen what happened to Kristin Ruggiero in 2008 maybe she would not have begun her onslaught, of false reports against Gordon Smith. Maybe she wouldn't have destroyed his career and put him in fear for his life and liberty. Maybe her sons wouldn't have been deprived of a normal healthy relationship with their father in their early lives. Certainly, others that saw Ruggiero slammed by the Courts in NH were deterred and that is a big benefit and it is, as that prosecutor said, "a victory for the real victims of domestic violence". What will happen in Delaware? What lessons will the would be Tiffany Smiths learn?

Not for Gordon Smith but for the sake of all those falsely accused, for men and women everywhere, Tiffany Smith must be prosecuted fully on the charges that she has already been arrested for and additionally charged with falsifying evidence, criminal harassment and with, at a minimum, the false report and criminal conspiracy of August 9, 2010. That is the only way to have justice in Delaware.

Call the office of the Attorney General Joseph Biden and tell the prosecutors that we demand justice. Let them know that people, not just in Kent County or Delaware are watching but people around the world are watching to see what example they set. Will the state's attorney in Delaware condone falsifying evidence, conspiracy and false reports or will they do what the state's attorney did in New Hampshire and show that these crimes won't be tolerated?

(The Chief of Criminal Division in Kent County is Ken Haltom and the prosecuting Deputy Attorney General is Greg Babowal and their phone number is 302-739-4211 and their fax is 302-739-7652. AG Biden's office is 302-577-8500 and the email address for all of them is Attorney.General@state.DE.US

This is the second court appearance for Tiffany Smith. Let's make sure that the current charges hold and additional charges be filed.)

Note from Dean Esmay: At this writing, despite multiple hearings Gordon Smith still has a bogus Protection from Abuse order against him due to legalistic footdraggign. He has still not gotten custody of his children and although he has been granted visitation, other officials are dragging their heels on getting him more than limited visitation. In the meantime, Tiffany remains uncharged with multiple crimes, among which Catherine Gibson is one of her victims since some of the exact same "crimes" Tiffany reported against Gordon were also reported against Catherine. We support Catherine's efforts for justice for herself as well as for Gordon and his children. Tiffany Marie Smith needs to pay the full penalty for her crimes, otherwise Beau Biden and the entire state of Delaware will have established that it's easy to get away with filing false police reports and lying to police investigators if you're a woman in Delaware. Are you listening or what, Delaware?

MRA hunger strike

Dan Perrins · 10 October 2012 · Archived copy · Original

I'm middle aged and am a men's rights activist. I have been active since early in 2009.

I was asked to write about a series of events that happened to me which was part of my activism. It is also part of the reason why I have been diagnosed with what is today called Post Traumatic Stress Disorder or PTSD. In other wars now gone it was called "Shell Shock". It's the same thing but this war is protracted and is older than me.

I refer to the Barton street jail as the "Barton Bellagio" [1] to help diffuse my anger at a corrupt and feminist dictated "justice" system. What follows is my account of my fourteen day hunger strike in response to the "care" I was given by the Ontario justice system.

Please note, my incarceration was due to the allegation of a verbal threat. On August 24, 2010 I was at a neighbour's when I got a call that the police were coming to take me into custody. It really was quite a spectacle to see; five or six police officers with tazers drawn and ready to use them on me. I left my friend's residence and was only fifty feet from my home. There was a smoke behind my ear.

The police ran across the street (one so pumped he tripped and fell) and with tazers still drawn I gave no struggle. The officer who was to transport me to the Hamilton Central police station for processing let me have that smoke before we left. He was decent.

On the journey he asked me what all this was about and why there were so many officers instructed to respond. I said, "everything I am about to tell you is hypothetical," thereby removing any ability of what I said to be used in court against me.

He was still left questioning why so many officers were called to take me into custody. I said to him, "It is because I have been in a war for equality with the 'justice' system for about a year now and I was kicking ass, taking badge numbers and filing complaints."

There are definitely good officers on the force, and there are also some very nefarious individuals. This officer was a good one. The bad ones really shook my mental health.

At the Hamilton Central police station they processed me and I informed them right away that I was now on a hunger strike.

I told them "Don't even bother bringing me a sandwich." They did anyway. It made for a decent pillow and I left it behind when I was taken to court the next morning for my first appearance, a bail hearing, which I did not get.

Apparently, living here in the Ontario community all your life with your family in the same city makes you a flight risk, even if you have no criminal record. So no bail for me as I was deemed a 'bounder.' I was taken from the court room to a holding cell for transportation to the Barton Street Bellagio.

At the jail I was processed further. I was fingerprinted and my medical information was recorded. I was given a shot to test for tuberculosis and given papers explaining what is expected of me and what I was entitled to when incarcerated. They took my picture.

I told the intake person I wanted a few 8×10′s of that picture. "I prefer matte finish and can you please throw in a few wallet-sized, too?" Again I like to use humour to diffuse a situation. I was placed in segregation under medical watch because the hunger strike had begun for real.

I was sent to Segregation, and this is standard operating procedure when a person makes it known they are on a hunger strike. "Segregation" is a place inside incarceration. Criminals who would most likely be injured or killed by other inmates go there. Prisoners who are to be punished go to segregation.

My first few days in Segregation I was denied the general things that prisoners have. Things like two books, one of

them for fun and one for spiritual reasons. I had no writing instruments.

After about a day I stopped my intake of liquids. Here's why: I was moved to a range on the third floor but was still kept locked up in a form of segregation. My whole time there this was how it was and I knew this was wrong.

On the first night when the evening nurse stopped by my cell I accepted a couple of Advils from her. I took nothing else.

On the second night another nurse discovered I had had no water in 24 hours. She rushed me to the medical office and we struck a deal. I would start to ingest water that night but no food. She had me back in segregation but now under 24 hour CC-TV surveillance. That was on Friday.

One of the correction officers, a good guy, was a former marine. I recognized his ring and asked him if he was a Semper Fi guy. "Semper fi" is short for Semper Fidelis [2] it is the official motto of the United States Marine Corps.

He said that he was and "how did I know that?" I said I had friends in the military on both sides of the border. He then did something decent. He asked "Why are you on a hunger strike?" I told him some facts and statistics and said, "I am not in the military but as a citizen it is up to me to protect the rights of those who are serving." He instantly got it because he was committed to fighting for his country's constitution. I was doing the same but on a different front. That front was the seedy underbelly of proxy violence men go through every day in the courts.

I thought of the movie "Papillion" [3]. I thought of that little door opening and how food is passed through it. In my case the food just sat there in that little doorway in front of me. I had black tea and coffee. I refused the sugar.

I was moved to the cell right across from the guard's office in the segregation unit. God bless that nurse she was doing her job and making sure I was being checked in on fairly regularly and I was finally given a pencil and some paper. I put that pencil to good use.

The first thing I did with that pencil was to write quotes from some of history's greatest thinkers up on the walls that surrounded me. "They can because they think they can", and "We must vigilantly stand on guard within our own borders for human rights "[4] now looked back at me as silent friends. I thanked John Diefenbaker and Virgil for those words.

That first weekend was not quite over, and the Ontario Ombudsman received a call from me. I told him about the hunger strike and the cruel and unusual punishment being inflicted on me. He learned from me in that call I was denied reading materials and "yard" time.

On Monday I had visitors. First a shrink.

"No I don't hear voices. I have no imaginary friends. I am not thinking of killing anybody or myself."

Then, he heard me say this, "I sure am angry about how men are being treated in the 'justice' system today." Before he left I said, "I am using the only tool I have at my disposal."

Next up was the warden, the captain and the lieutenant. I think a doctor was with them.

When they walked into my cell they looked around. They saw the fifteen or so quotations on the wall. They saw the chess board I had scribbled on my concrete bed with the paper chess pieces I made, and they saw the calendar I marked up on the wall. The look on their faces was not one of fear but more like an "oh shit." The look on their faces is burned into my brain.

I could almost see the shared thought bubble over their heads, "This guy has no reference books so how did he get the quotes?" There was trepidation in that room and it was not from me.

The conversation consisted of me explaining and invoking my right not to be treated cruel and in an unusual manner while in medical segregation for a hunger strike. I was not there to be punished for some act committed in the jail. I was in there because a protected chartered right, the freedom of expression. I also invoked my right to my

two books and my right to get some time in outside. I informed them that as I was representing myself I would need to have access to legal books.

I told them facts on how men are being heinously treated by the "justice" system today.

They promptly gave me a crappy-ass romance novel and a bible making my access to legal books a non-event. I never saw a book on legal matters because they made sure I never did.

I then settled into a routine, I'd wake up have my black coffee and read the bible before meditating for half hour or longer. After this I would read the crappy-ass book and then lunch would come. I would drink the back tea, do some more reading of my crappy-ass book and then grab an afternoon nap. A shower in the afternoon, then a dinner of black tea, more reading of the bible followed by the crappy-ass book. Sometimes 'lights-out' would happen and I wasn't sleepy. Those nights I would drag my mattress to the door to grab the slice of light coming from the space near the hinges. That way I could read until I was tired.

There were quite a few days where I had to appear at court for bail hearings and they didn't make life easier for me. I was put in the basement of the court house and I swear I could almost see my breath down there.

My matter would be called up I would appear before a justice of the peace or judge bail and it would be denied and so around and around we'd go, however, there were a couple of things of note regarding my court appearances for bail.

One time, standing before the justice of the peace, I started reciting about how the charter[5] guarantees me bail unless there is just cause. (section 11 e) The lawyers in that room, and the other players in the criminal court system knew about my hunger strike and then the justice of the peace said something absolutely incredible.

"I don't give a damn what the charter says"

That was incredible in itself, but then something truly astounding happened. The lawyers (who are considered the officers of the court and are obligated to report when a judiciary acts improperly) stood up en masse and left the court room.

I responded by addressing the justice of the peace with the illegality of my treatment and he barked to the special constables.

"Remove this man from my court immediately."

He had just fucked up and he knew it. He also knew my ability to prove it was zero because of the lawyers and their 'land-rush' to the exit. Accountability dies when ears are absent, and with its death stronger men need brothers. Perhaps it was at that moment I realised that a hunger strike is pain and pain makes you alone. Very alone.

Another appearance for bail was before a judge and once again I recited the charter and its guarantee of bail unless there is just cause. The crown launched their argument and the judge ruled:

"I am not going to deal with this"

I guess she knew the illegalities of what was happening and wanted no part of it.

I was moved around again and given a cell where the sink was plugged up and had what looked like fecal matter floating around in it. I called the ombudsman about this and was then taken back to segregation. Before I was moved I was threatened by an overly "nice" female guard. When she threatened me I went right over to the wall and wrote her words and signed it with the date. I did it right there in front of her so she could see I didn't care about her threats.

Yeah, I get a little pissed about this shit, but hey, I'm male it don't matter right? And I ain't afraid to let those who pissed me off know it right to their face if I can. Actually no, I am afraid but I will do it anyway. This was my anger in action.

When I started getting yard-time I noticed something curious. A guard was appointed to sit with me and he listened very carefully as I spoke of my situation. I spoke about how men are being treated lower than animals and he sat there writing it all down.

At that time my knowledge about men's issues was limited to the criminal side of things. The guard was not doing this for his own pleasure. He was appointed by the crown to gather evidence to strengthen their case in court. I played along and let him write away on statistics, recent court cases and news articles.

The thing is, guards are compellable witnesses for cases and their notes are admissible in court. This one was on a mission. He was their gleaming white knight, and was by his own volition (boot licking for a promotion?) a self-appointed funnel through which reams of data flowed in for the courts to dissect. (Because of this funnel, the courts now knew exactly my position on the DV industry and its corruption via lies and fear mongering.) No other guards took notes, just him, and he was quite fastidious.

One day I received an over-sized set of coveralls and a nefarious guard said "I heard you'll be putting on weight today." I told him I was 140 pounds yesterday and my bet is that by day's end I would weigh 138 and a half. He had a half ass "fuck you" smile on his face and bet my weight would be 141.

So here I was, incarcerated for an utterance not meant and fighting back with a hunger strike and making bets about my weight with a flesh-robot.

On day six the captain spoke to me in his office and he was confused. "Why are you doing this?"

I explain how my eyes have been opened now for over a year about the quiet war on our sex. I explain many things to him right there and it pours out easily and without remitting. I tell him of the numerous complaint letters I have written to many government officials and of reading their replies of no accountability. I let him know of how the family courts rely on many players to reinforce their bond with each other with a quick nod off the radar. I explain how the police, judiciaries, lawyers, bailiffs and judges each grease their appointed wheel and the furnace that powers the big engine is stoked with men. Yes captain, there really is a war going on, and the primary victims are men and boys. He listens to me, he is sympathetic and he understands me clearly.

"My choice is easy and it was simple. Not one more inch will I retreat. I will not leave this mess for the next guy to clean up."

The application for bail and its subsequent refusal every time was taxing me physically and emotionally while my resolve was gaining strength. Nobody could take that from me. That was mine for keeps.

Every time I was transported down for a bail hearing I would talk to the guys in the transport. I would tell them about the quiet war against men and boys and how vast and deeply rooted the corruption was. I even gave advice about how to spot shifty lawyers and their well-worn tactic of wrangling the law in such a twisted way that nobody of relevance could know what was going on.

One day I came back from court and my cell was being searched and I wondered why they would do this as I was under twenty four hour surveillance anyway.

Another time my lieutenant "buddy" smuggled in an ice cream bar.

"Come on, don't you want the ice cream?"

I smiled and remembered a story from a few years back. I said "Hey Louie you remember a guard a few years back named Laslo X?" (Laslo had been caught smuggling drugs into the jail some years earlier)

He replied "Yah I remember him."

I said "I heard he was asking about you, something about a business proposition."

Stupid asshole, I thought to myself. Do anything for the system and screw anybody who stands up for what's right. He was pissed and his voice was raised as he walked to the guard's station.

“They are afraid he is going to turn this into a Bobby Sands[6] situation.”

Ah, now who are “they”? Were they his immediate superiors or the Ontario attorney general perhaps? I didn’t know who exactly, but I knew the “Justice-Hydra” had three heads to choose from – the police, the Crown or judiciary. By this stage I was very well rehearsed with how each of those heads talk. Those three heads talk much of justice, and they always deliver their version of it depending on their motivation at the time.

On the second weekend I was told I was being moved to another floor. They explained that five suicide attempts had been made recently and my cell was needed. They were being unusually decent with me and it set my bullshit-beeper ringing.

I reminded myself to never let my defences down with anyone whose compliance to the law ensures a paycheck.

I was promptly moved up to the third floor and this means the powers at hand cranked “the game” up a notch. You see, the third floor is for those with mental illnesses. I was now in the midst of the drug afflicted and the confused and the very angry. In fact, everyone there was mentally disturbed, and the Alpha males vied for the driver seat.

An Alpha male saw I was not eating anything and he didn’t like that I gave my meals to a different person each time. He wanted them for himself, and my standing my ground caused an incident.

My bullshit-beeper started ringing when out of the blue a Beta male engaged me in a way designed to distract. He was very much “out of character” and his step now fell with mine as we walked. A guard followed closely behind us and in our path was the Alpha, and he was approaching with something cupped in his hand. I did not take my eyes from him as I walked, and at the last moment the “distractor” at my side figured I wasn’t buying it and the two of them immediately left the scene as I entered the safety of my cell.

I have no doubt that I narrowly missed coming to grief with that incident, but who was there to listen to me? Sure, I knew that speaking to a guard would get me labelled as a rat and so that avenue was strictly out, but what about the medical staff? The same medical staff who had falsified their reports about me for two days?

Apparently, I had been looked after very carefully. I had been weighed and all the usual things were done. My blood pressure was apparently taken and blood tests were apparently performed. I have no memory of it, and my “memory” came off second best to some writing on a medical chart.

The next day was the last day of Summer and I was locked in my cell. I was grateful to see (through a tiny window) the annual football match between the Hamilton Tigercats and the Toronto Argonauts before my transfer the next day. This time I was going straight to high security on the fourth floor. They had taken it up another notch.

The fourth floor held those who were violent. I was now mingling with murderers and men who had committed robbery with guns and other weapons and when I arrived they gathered around me and asked questions. I watched one man crafting a makeshift shiv from two pencils bound with paper[7]. While he is doing this he calmly tells me that he heard from a guard that I am a rat.

I did the only thing I could do, and that was to tell them how my unpopular opinions have pissed off the wrong people. They begin to understand more when I explain that my hunger strike has caused those same people to dig deeper into their illegal bag of tricks in order to “win” this game. I could see by the look in their eyes that they were beginning to see me in a different light. They understood that I was not the usual type to be there. I sometimes wonder to this day if some of those that gathered about me still remember my “weird“ words about the war on men and boys. Did I ever nudge one onto a path where they now see the world differently? I’ll never know of course.

The next day was yet another bail hearing, and by this stage those that were simply annoyed by me were now quite angry. Their voices were much shriller this time, and their words heavier with new threats telling of dire consequences for me if I did not sign the bail agreement. I was not moved an inch by this new development and the Crown knew it.

They played one more card and it worked very well, they ripped into my mother while she was in the witness box.

They had me in that court room watching an appointed lawyer tear right through her and they knew I would fold. They were right. I broke down and signed the bail agreement that day.

The bail agreement was that I had to live at my mother's residence and I could not leave the property without her being in my presence.

I do not want it forgotten that the events of fourteen days told here were experienced by a person who did not have a criminal record and was representing themselves in court.

Some days I wish I never accepted the bail agreement and on other days I am thankful for signing it.

Sometimes I say I miss the Barton Bellagio. They were just getting my dry cleaning right. They got the right amount of starch in the collar and cuffs of my uniform, and there was a mint under my pillow with my covers turned down at night.

Sometimes laughter is the best medicine.

[1] http://www.bellagio.com/
[2] http://www.usmcpress.com/heritage/marine_corps_motto.htm
[3] http://www.imdb.com/title/tt0070511/
[4] http://www.collectionscanada.gc.ca/2/4/h4-4052-e.html
[5] http://laws-lois.justice.gc.ca/eng/charter/page-1.html#l_I:s_7
[6] http://www.irishhungerstrike.com/bobbysands.html
[7] http://www.amazon.com/Golf-Pencils-Box-of-144/dp/B001ANQTKG

Filler faces political imprisonment

Act for AVfM · 11 October 2012 · Archived copy · Original

Vladek Filler has been ordered to report to jail on October 17, 2012. For anyone not familiar with the details of prosecutor Mary Kellett's misconduct and pending disciplinary actions in the Vladek Filler case details can be found here.

For the past 1 ½ years, AVfM, SAVE, NCFM, F&F and many others have advocated for justice for Vladek Filler after his now ex-wife Ligia Filler made false spousal rape and assault accusations against him during their divorce and child custody dispute. Vladek won sole custody of his children but was criminally prosecuted for 5 ½ years by ADA Mary N. Kellett and her office. Maine Courts and the Board of Overseers of the Bar concluded that Kellett engaged in prosecutorial misconduct and her public disciplinary hearing will now be held on October 22-23 at the Penobscott Judicial Center in Bangor.

Kellett and her DA office's misconduct yielded a fraudulent class D misdemeanor assault conviction against Vladek Filler for one allegation that he shoved his wife in 2007. For that conviction, the judge Robert E. Murray sentenced him to 21 days in Mary Kellett's jail and the Law Court refused to address charges of misconduct in the retrial.

Kellett's disciplinary hearing was originally scheduled to take place in August and DA Carletta Bassano wrote a letter to the Court demanding a warrant for Vladek Filler's arrest before he was scheduled to testify at Kellett's hearing.

In July and August AVFM initiated a campaign to contact Maine officials. SAVE Services issued several press releases calling on Judge Robert E. Murray to vacate Vladek Filler's fraudulent conviction and for Mary Kellett'sdisbarment at her disciplinary hearing. After suffering injuries in an auto accident in Atlanta, Vladek Filler was granted a 2 month stay of sentence until October 17, but Mary Kellett's August 31 disciplinary hearing was then unexpectedly cancelled due to what the press called 'witness availability' issues. As Vladek Filler was available, it is not clear whether the suddenly unavailable witness became Kellett herself. But she is apparently available now and her hearing has been rescheduled to take place on October 22-23 in Bangor once again coinciding with Vladek Filler's 21 day detention in Kellett's jail.

Sadly, it does not stop there. Since Vladek Filler was granted a stay of sentence in August, Kellett's colleague ADA Paul F. Cavanaugh Jr. took it upon himself to contact Vladek Filler's healthcare providers in Atlanta apparently to intimidate them in to providing information about Vladek and to accuse Vladek of falsifying medical letters *"in an effort to avoid jail."* The part about the jail was key in order to spread fear and suspicion among Vladek's healthcare providers. Apparently it worked. According to court documents Vladek was immediately denied completion of ordered medical treatment. Kellett's corrupt DA office has reduced itself to a gang of thugs using the color of law and State power to terrorize and hold key witnesses in their jail.

[image]
Mary Kellett

One wonders what the Board of Overseers is willing to do about Mary Kellett and her office's unabated corruption. The answer is not clear. AVfM has learned evidence exists which conclusively proves Mary Kellett's rampant misconduct, withholding of vital facts and evidence and lying to judges and jury members in a ruthless manner that makes Michael Nifong look like a choirboy. The Board of Overseers presumably has evidence that Kellett engaged in very serious misconduct, violated court orders, withheld vital discovery, and ordered numerous police officers to violate defense subpoenas and withhold evidence from Vladek Filler's attorneys. Just those few charges warrant Mary Kellett's immediate firing, then disbarment and criminal prosecution.

Yet the signs and continued misconduct coming out of Maine suggests Kellett's accountability might not be sought to the degree it clearly warrants. Kellett has not even been suspended after the Board of Overseers found back in

September 2011 that probable cause exists that Kellett engaged in serious misconduct. In fact, neither Mary Kellett, nor her boss DA Carletta Bassano, nor Kellett's assistant ADA Paul Cavanaugh Jr. have even blushed as a result of the Board of Overseers disciplinary actions, and the Attorney General's office is legally representing Kellett instead of criminally prosecuting her.

This past June, just weeks prior to Kellett initially scheduled disciplinary hearing, she prosecuted two more completely innocent men for sex crimes without any probable cause whatsoever. One man was prosecuted for sexual assault for touching his sister in law's waist which Kellett argued was rape. It took a trial for a judge to finally throw the case out.

When questioned by Bangor Daily News reporter, Kellett was quoted as declaring that so long as her office (meaning she) believes the accuser's story then that alone is enough to obligate her to criminally prosecute the accused. Any lawyer would say that policy is a clear violation of the law and Bar rules governing prosecutor's responsibility, code of conduct, and evidentiary requirements for pursuing criminal prosecutions. Yet Kellett, who apparently never met a woman she didn't believe, openly admits to local newspapers on the eve of her disciplinary hearing that she engages in what is clearly harassment and civil rights abuse of men. Attorney Robert Franklin analyzed Kellett's June 2012 misconduct in his article titled "ADA Kellett Strikes Out in Two More Cases."

The question remains what will the Board of Overseers do about a corrupt prosecutor and a DA office that is so out of control that they openly without fear of recourse corrupt the justice system, local law enforcement, and openly lie in Maine Courts to punish innocent men like Vladek Filler. Who is going to stop their crime spree and hold them to any meaningful account? If the Board of Overseers cannot even remove the likes of Mary Kellett from her prosecutorial throne, then it is clear that Maine is simply not capable of enforcing its own rules to protect the public from corrupt and abusive officials.

Now comes Vladek Filler, a man who after two criminal trials and two appeals still refuses to give up his fight. He has now filed for appointment of counsel for a post conviction motion to vacate his fraudulent conviction and for another stay of sentence so Vladek can complete his denied medical treatment. Now some of you might imagine that DA Carletta Bassano's office would not object to allowing a man they know is innocent to continue to remain free on his $50k bail to get medical treatment for a few extra weeks, but you would be completely wrong. No need to take my word for it, now comes Kellett's assistant ADA Paul Cavanaugh Jr. to make it blatantly clear why Kellett's office is objecting to Vladek Filler's motion for stay of sentence. The objection states:

> *[Vladek Filler] has been heavily involved in the bar complaint against ADA Kellett. Her hearing is scheduled for the end of October. Will [he] be well enough to travel to attend the multiple day hearing in Bangor? If so, he is well enough to meet his obligation for this sentence.*

The objection does not really center on whether Vladek Filler is "well enough" to be denied medical treatment but instead it centers Vladek being "heavily involved in the bar complaint against ADA Kellett" and asking whether he will in fact appear to testify against her, and "if so" then the DA office is objecting to his stay for medical treatment. You cannot make this stuff up.

It is another arrogant admission by a DA office that is seeking to punish and retaliate against their victim for filing a complaint and appearing to give testimony against a corrupt prosecutor. If any private law firm engaged in such intimidation of a witness there would be criminal charges, but DA Carletta Bassano's office flaunts its unaccountability. So what will the Hancock County Court, the Board of Overseers, and the Attorney General's office do about the malicious prosecution, false conviction, and political imprisonment of Vladek Filler?

This man has been deprived of due process and a fair trial for 5 ½ years and prevented from presenting clear evidence of fraud and misconduct committed against him. If his motion for stay is denied he will be taken and remain in custody as a political prisoner during Kellett's disciplinary hearing without any contact with the outside

world for 21 days. He will certainly not be able to speak to reporters or anyone else about how he is being treated in Kellett's jail.

As it stands, Kellett's disciplinary hearing will be held on October 22-23, 2012 at the Penobscot Judicial Center in Bangor Maine. These historic proceeding against a sitting prosecutor are a first in the State of Maine and will be open to the public and the media. Select instances of misconduct chosen from Filler's disturbing Bar complaint will be presented by Bar Counsel J. Scott Davis. Prosecutor Mary Kellett will be represented by assistant attorney general Ronald W. Lupton.

The hearing will be presided over by a 3 member panel that will decide whether Kellett's lying, withholding of evidence, violation of court orders, and ordering police officers to withhold evidence rises to the level for her to be disbarred. AVfM has managed to identify the 3 panel members as M. Ray Bradford, Jr., Esq, Sarah McPartland-Good Esq, and Norman A. Ross. These panel members apparently live or practice law in the greater Bangor and Ellsworth area and according to the Maine Board of Overseers of the Bar's website Kellett's boss DA Carletta Bassano also sits on the same Grievance Commission with all 3 of these panel members that will decide Kellett's fate.

The crimes and civil rights abuse of DA Carletta Bassano's office has caused corruption of the justice system and abuse of countless men and families. It is time for that crime syndicate to be held to account and put out of business.

AVfM is calling on 3 immediate actions to be taken on behalf of Vladek Filler and justice in Maine.

[unordered_list style="bullet"]

- We are asking supporters to call on the Hancock County Court to free Vladek Filler and vacate his conviction on post-conviction review. The contact info is Hancock County Superior Court, 50 State Street, Ellsworth, Maine 04605 Phone: 207-667-7176 then press "0".

- Call on the Board of Overseers of the Bar and the 3 member Grievance Panel to hold prosecutor Mary Kellett accountable by recommending her disbarment. Grievance Panel Members: Chair M. Ray Bradford, Jr., Esq, Sarah McPartland-Good Esq and Norman A. Ross. Contact info: Board of Overseers of the Bar, 97 Winthrop Street, P. O. Box 527 Augusta, Maine 04332-0527. Phone: 207-623-1121 Fax: 207-623-4175 E-mail: board@mebaroverseers.org

- Anyone in Maine or with the ability to travel there who is sick and tired of the abuse and corruption that this now infamous prosecutor and her DA office has unleashed on men and boys is urged to attend this historic disciplinary hearing in Bangor Maine on October 22-23. Come to show your support for justice, bring signs and statistics and camcorders to witness and document the proceedings for the whole world to see how a prosecutor who lies and abuses her community is dealt with by Maine Courts, the Board of Overseers, and by the Attorney General's office. It is important to show support for Vladek Filler and his 5 ½ year battle with one of the most man hating and corrupt prosecutors in the US.

[/unordered_list]

Penobscot Judicial Center
78 Exchange Street,
Bangor, ME 04401-4913
Phone: 207-561-2325

AVfM Radio: The one good man

AVfM Radio · 11 October 2012 · Archived copy · Original

[box icon=""]

Picture a walrus, basking on the beach amongst a bakers dozen of doe eyed females. He spots another male at the fringes of his territory and with a tremendous bellow, runs at him.

Ah, there is 'the one good man'! The one man deserving of all women's adoration because he's simply better then all other men, including you, the bad man, the interloper at the edge of the harem.

His quivering women are afraid of you. And in their fear he finds his weapon—self-righteous fury—and the will to do violence against you.

Their fear will also be his undoing. When it's his turn to be the bad man. But right now, you are.

Join us on AVFM radio as we observe the habits and lifecycle of 'the one good man'.

The call in number is 310 388 9709

Tonight at 8 PM central time, 6 PM pacific time

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The (current) rules of gender reality

Dean Esmay · 11 October 2012 · Archived copy · Original

The Rules are as old as the hills. The rules constrain and dictate our understanding of gender reality. The Rules are rigidly enforced by psychic energies much more powerful than fact and logic. The Rules may be summed up as follows:

Rule One: Toward men and masculinity we direct accountability without compassion, which is ruthless. It is respecting men as autonomous and empowered beings responsible for their own decisions and predicaments, but it is not loving men enough to recognize their true vulnerability to forces outside their control and to lend men their fair share of empathy.

Rule Two: Toward women and femininity we direct compassion without accountability, which is infantilizing. It is loving women as vulnerable beings to be protected, but it is not respecting women enough to recognize their true power, autonomy, and accountability as equal partners equally responsible for outcomes.

Rule Three: Men have the power and women are the victims. For humans with penises, victim is an illegitimate concept. For humans with vaginas, power is an illegitimate concept.

Rule Four: Men are Bad; women are Good. And, therefore . . .

Rule Five: All Fault Is Male.

Rule Six: Females are not subject to critique. A critique of the feminine is “misogyny” and is forbidden.

Rule Seven: In the sexes relationship to each other: men reject victim, embrace shame; women rejected shame, embrace victim.

These are The Rules. We at NCFM break these rules but the rest of the world follows these rules with blind devotion. Any facts or logic that happen to support The Rules are embraced, which allows the Rule followers to believe that facts and logic dictate their beliefs. Any facts or logic that contradict The Rules are rejected, which proves that their gender beliefs have nothing to do with facts and logic. When it comes to gender belief systems, gender politics, gender policies, and gender “common knowledge,” humans are in thrall to the following irrational considerations: sentimentality, instinct, chivalry, Eros, the mere physical appearance and vocal characteristics of men and women, plus the myths and mythos that date all the way back to the mighty Odysseus and the fair Helen of Troy. Against these monumental psychic forces, logic doesn’t stand a chance.

This conundrum is deepened even further when we consider that humans are not machines. Humans cannot thrive on logic alone. Sentimentality does have a vital role to play in the human mind and in the human heart. What is romance without the ritual pleasantries of gender?

As I see it, this is what we’re up against, and it is huge!

Because our message is in accord with facts and logic (in my experience), it’s fairly easy to gain some measure of agreement out of most of the people we meet. But, because our message is contrary to sentiment, those same people are rarely willing to commit to our cause. Meanwhile, other people are appalled and would have us categorized as “hate crime”!

But paradigms, even passionately but irrationally held paradigms (i.e., an earth-centered universe) have been overturned in the past. The MalePower/FemaleVictimization paradigm is nowhere near as unassailable as it once was. “Truth will out.”

Tim Goldich

The above piece was written by Tim Goldich and is reprinted here with his permission. Our view at AVfM is that these rules he lays out need to be broken. Tim is the President of the Chicago chapter of the National Coalition for Men. He

is the author of Loving Men, Respecting Women: The Future of Gender Politics, which we highly recommend purchasing.

To read more about the history of the National Coalition for Men, click here. You may be surprised. For an interesting interview with Tim Goldich on these ideas, see the below interview. –Dean Esmay

The proxy violence of passive acceptance

J Galt · 13 October 2012 · Archived copy · Original

At an earlier time in my life during a counseling session after recounting some of my life experiences I was asked by the counselor why I had never killed anyone. It was a strange question that I felt deserved a strange answer. I told her that in fact I kill myself over and over again every day. It may have been a valid question she posed but I know from my own experience that violence is a choice.

To make an appropriate choice regarding violence I've had to invest enough passionate thought to equal and argue against the passion of rage that shields my fear; obviously it will always be a work in progress. Some may notice in the previous statement that I didn't use the term "right choice" but instead "appropriate choice." Violence in life whether you like it or not is unavoidable. The question will always remain as to whether it is appropriate, and determining that takes education, insight and self- understanding.

Violence is a behavior and an experience that each of us as individuals lives with. Collectively we either agree or disagree as to its appropriateness. This isn't a rant to join the non-violence party; moreover you should as an individual get to know your terms of violence and how you express it. Each of us is violent, IMO.

As a child I was content playing with dinky toys in my backyard, building super cities in sand, alone. My sister approached and kicked my future dinky utopia, annihilating my dreams. She got pummeled as best as a five year old can, obviously not enough to make it into any meaningful statistics or studies but hey I was satisfied. Of course what followed was proxy violence. Daaaad Keith hit me! Thump, whack, waaaaaaa!!!! But hey I got custody of the dinky toys.

Violence is a process; it has a beginning and middle ground and a final aspect that is understood to be dangerous. It is believed by all that the dangerous aspects of violence are only dangerous to the victim and never to the perpetrator. It is less likely I believe that people have any interest in actually ending violence; rather we prefer an organized process to violence, or rules of engagement. Violence is fine if we can justify its appropriateness, apply it with prudence and restraint and never enjoy it.

These simple rules to me are true on both the micro and macro scale. The range in which we justify violence by these rules is applied from moderate corporal punishment against children to the invasion and annihilation of another country and culture. If these terms are met our violence is for sale and we are comfortable in the notion of our own benevolence (or "bene"= good, "volence" = violence).

For my part I'm much more cynical about violence. I see it applied as a method of maintaining the status-quo, maintaining power and a controlling influence, an aggressive self-interest. By these standards I see violence everywhere because these operators have the ability to incite violence. I don't need to see blood to understand the expression of violence, the oppression it imposes and the fear it invokes.

I see it in the rapid dilation of the pupil, the stillness of body language and the silent response of incremental withdrawal. I know that most bruises are not black and blue just black and pasted in our psyche without any corresponding support to heal them. The contradiction they represent internally is the shortcut to fear. Without fear all the conditions to arrive at or avoid violence can't be fulfilled.

Years ago I was admonished by a kindergarten teacher to punish my son for his behavior. During circle time in the class she would read the kids a story and when she looked up noticed my son was not there. Looking out the window she saw him playing outside by himself. No doubt she tore a strip off him at the time, but also required that I do the same: she required that I do violence to my son on her behalf.

Interestingly, had I accepted her narrative, I would have been left to believe that there was no good reason for my son's behavior. What if there was a reason, how would a five year old represent his case? I refused her demand and simply asked "do you think he knew that he was not allowed?" Like a good defense lawyer I played the reasonable

doubt card and looked to the next witness to better understand the case. I will explain the rule but I won't punish him for exercising options he believed were available.

There were three things I immediately realized in this exchange:

1) Education is not about submission.

2) Punishment for a victimless crime is less effective than negotiating a collaborative outcome.

3) Moral hegemony is an arousal system for idiots of the collective.

I condense violence to a simple understanding: a requirement to submit. If I were more philosophical I would call it the "entropy of stability." If you want to see where violence begins, look to the circumstances that contribute to instability or the efforts to destabilize. If you believe that violence is washed away by the Duluth Model of Domestic Violence or the family courts, or that feminism has ushered in an era of sensitive egalitarian empathy for equality, think again.

We tend to focus only on the physically aggressive outcomes of violence ignoring the subtle aspects of its beginning and middle ground. It is the beginning and middle ground, where the narrative is assembled, where violence and its proxy are fostered and assigned. It is the narrative that invokes moral arousal and is likely to define the extent of violence expressed.

The moment we base our violence and its requirements to submit on a single narrative, a single perspective, we are not more than objects, economic materials and inventory. No thanks, I'd rather close my eyes and float among the stars.

Some time ago I watched a documentary called "A Class Divided," presented as an experiential example of bigotry and racism, another form of proxy violence. The roles of oppression were implemented and reversed based on the eye color of the students. The film is incredible, the lesson is profound. Jane Elliot is brilliant. However I saw something more in the film that I have yet to ever see mentioned:

The film is an interesting onion of insight; of course there is the obvious message that we affect each other with our beliefs. It is clearly represented in the film that benefit is bestowed to some withheld from others. Please, spend the fourteen minutes to view this clip:

What I would ask you to consider during your viewing is not just the color of eyes used as a metaphor to make the experience of racism interchangeable, but consider gender as the operator that bestows or removes benefit.

Notice also that very common human behaviors are defined with moral judgment and used to dehumanize. Once coupled with a designated difference, we have a power structure that breathes evil and hate. It is a process to dehumanize and a message that damages both sides of its meaning. The bigotry the rules of belief provide conjure a life of their own and they stand taller than the individuals required to submit.

It represents itself as a system of oppression whose purest form oppresses both the perpetrator and the victim with a unique set of values. Who among us can escape the color of our eyes, or our skin, or our sex, or our disability?

To hate in this predefined way is a practice that we should be able to resist. We know it's wrong, but can we afford to be on the wrong side of good and evil within the power structures that govern our lives? Or do we simply choose the lesser punishment of fear? If you're not with us you are against us?

What we are seeing here, should we choose to, is the very machine of our hatred and fear. A method to marginalize and dehumanize that engulfs our innocence, and threatens to conform us to its message with all the power of privilege that it can bestow. In this machine you cannot dissent: you will simply be chewed up as one of the "others."

I have no doubt that the experiment engaged in by Jane Elliot is a strategic device and methodology used by feminists to dehumanize the male gender. It is the very essence of nurturing that feminists apply with such force.

In case you didn’t get it, that force I refer to is acceptance.

The good man

John Hembling (JtO) · 14 October 2012 · Archived copy · Original

He is the *one good man*.

He's on his knees figuratively speaking, groveling about his apparent privilege. He's allowed to speak so long as he prefaces each utterance with an apologetic seeking of approval.

"Look! Look! I'm using the knotted rope to beat myself! I'm one of the good men! Look! Look! I'm not like those other bad men!"

This slave, this coward, this supplicant seeking approval – he is the good man, and to prove it he will scourge every other man; every other man, who is not, like him, demonstrating that he is one of the good men; on his knees, or already busy attacking other men who don't yet know they should live in a state of ongoing apology for existing.

Now, some will call this apologetic man an unkind word: a "mangina." It is not a word I generally use. Although it is appropriately insulting, it lacks explanatory power. Others will call him a white knight. They're the same creature. A man, surrendering reason, morality, surrendering the right to an identity as a human being, in favor of the consensus identity afforded to him by the group, based on his utility, his conformance, or his affectations of supplication to the preferred members of the group, such as women.

But the underlying motivation for men to manifest the characteristics of snivelling, apologetic supplicants for approval, or the characteristics of amoral, violent enforcers of group think and conformism – are the same motivations. The first is fear of loss of their identities as "good men." This is the cowardice of identity, or the inability or unwillingness to define themselves human beings of worth without regard for approval of the group.

The second reason, which operates in concert with the first is surrender of an internal moral compass in favor of conformity. What's right, or what's true will be what the group says is right, or simply what the loudest drivers of opinion in the group say is right.

But what if the drivers of group opinion are themselves immature, violent, prejudiced, bigoted, or demonstrate other signs of mental illness, particularly, a constellation of qualities associated with high conflict personality disorders? Then the group think, the consensus reality becomes one of paranoia, hatred, and ultimately, violence. The accepted rules of civil society go out the window, because men who lack the courage to self define, but who allow themselves to be guided by fear of loss of their group identity of good men — these men become the enforcers of a public ethic of atavistic group think; us-versus-them along lines of trivial disagreement, social ostracism, fear driven conformism and authoritarian compliance; of hatred, and of violent enforcement of social norms which are fundamentally toxic and dysfunctional.

And all of this is enabled by the cowardice of those males who the group will define as good men. The compliant, the apologetic, and the heroes enforcing the whim of overgrown toddlers with princess complexes.

So we come to the one good man. The one who, by distinguishing himself good, renders all others bad. Look at him, he'll defend the women, he'll defend the children, because those other men, they've failed to recognize the need of all women to be defended. The bad men have failed to recognize that women are fundamentally helpless, weak, in need of rescue, elevation, protection and insulation from any possible discomfort, disturbance or criticism.

He is the one good man.

This is obviously why his violence, enacted or initiated on behalf of those helpless, special fragile flowers he defends, is excusable. Indeed, his violence, which he, being good, might not even enact other than through indirect proxy. His violence is virtuous because he is good. And if you aren't him, then you're a bad man. In fact, you might not even be a human being at all. Better get on your knees, apologize and admit your privilege, if, of course, you ever hope to be good.

If you let fear of loss of status as a good man – lending you to surrender your identity, your compass and any sense of right or wrong, then you simply cling to provisional approval. And you might even get to indulge yourself in some violence on behalf of grown up toddlers who discount your humanity and the humanity of all men in favor of utility and conformance.

But that world of hatred, fear, enemies, in groups and out groups, good people and bad, based on biology or cowardly conformity – that's not where I live, or where I want to live.

Don’t complain about the wiminz

Aimee McGee · 14 October 2012 · Archived copy · Original

I was catching up on a pod-cast from AVfM news and listened so intently to what Fidelbogen was saying about why complaining about the relationship between men and women and specifically about hypergamy is not helping the MRM, that I missed my junction on the M11 and had a 30 mile diversion to listen to more of the programme.

It got me thinking.

I know why men complain about how hypergamy and how many are royally screwed over by women in relationships. As a woman who has had difficult relationships with women myself up until I started on my “zero tolerance for bulls-shit” approach when I was 37 years old, I have some clue just how utilitarian some women can be. I’m also partnered with a wonderful man who is getting six colours of crap kicked out of him by his crazy ex-wife and the family courts.

However, I come back to the maxim in life “chose your battles wisely”. The SO and I could complain endlessly about “fitch base” (our pet name for her), but then she would hold sway over all our relationship. So we let of a bit of steam then talk about things that matter to us. Equally, I can moan and complain about being on the receiving end of social marginalisation by cliques of women at work, or I can go out and have fun on my own terms. If you hate, you let those who wish you harm win. The best outcome is not hating, it is feeling indifference, so you can ignore them.

We need to consider what we can change and how we can act to change it, and the main thing we can do as individuals is change our own behaviour and personal script. Over on a Shrink4Men, lots of the discussion is about “how are you going to change the pattern, because you can’t change the crazy behaviour of your spouse?” While not everyone is in a relationship with crazy (thank goodness), this same applies here, when it comes to deciding what we should address in the realm of interpersonal relationships publically within the MRM.

Coming back to complaining about hypergamy. One of the hosts pointed out that women when reproducing want a stable provider and this is a valid reproductive strategy. As a “non-breeder” I’ve never had need of one, but I do occasionally wish I had greater financial security, so I do get the impulse.

Where the problem lies is not in the need for stable provision, it is the crazy expectations about how much is needed to meet these perceived needs. I often sit in amazement at the amount of stuff generated by a baby shower, knowing in my family “the new baby suitcase” is making its journey around the second generation now. This suitcase is full of little baby outfits that are quickly grown out of. Each mother replaces items that are too worn when it is due to be handed on, and it saves a vast amount of money. There is also the 1,2 and 3 year old suitcases (full of lots of jeans, dungarees and t-shirts because of the vast numbers of small boys in my family). My oldest nephew recently said of the jersey worn by his 3 year old son “Hey, that’s mine” – as he spotted the *T. rex* with red blood dripping from his fangs knitted on the front (my Mum had an evil sense of humour – that was her creation).

Is the average woman ready to hear and understand about hypergamy? Probably not. However some women (and some men) are increasingly concerned about the commercialisation of childhood, and this is a way into the conversation about expectations and values. Open discussions about the difference between needs and wants in a relationship needs to happen early. Overt materialism is a huge red flag in my opinion. However, perhaps a better assessment of the issue is, you both need to have similar financial goals and aspirations and be prepared to stick with the plan to achieve them together. A mate should demonstrate they are going to follow-through, and anyone whose words and actions don’t match is a risky proposition. I made a similar mistake in my own marriage, so I get how easy this is to say and hard to do.

In my opinion, the real elephant in the room in male-female relationships is about male disposability, specifically if a man loses his utility through age, illness or ill-fortune. That’s the discussion that needs to be bought into the open, because unlike hypergamy one element of changing the male disposability script is about men changing their own

attitudes about their value in life.

My father's second wife is a woman who exhibits hypergamous behaviour. She also has demonstrated she only values my father for his utility, by a living will which states pretty much that his children will have to look after him if he becomes incapacitated. My father is complicit in reinforcing his utility value, because his own living will does not have the mirror statement imposing her care once incapacitated on her children. He intends to look after her no matter what. He will do stuff for her, even when exhausted and in ill health. When he visits me, he struggles to slow down and be looked after, but then settles down and appreciates that he is given space to be free to think, dream and do things at a gentle pace. I've often reiterated to him that he is lovable because of who he is, not what he can do. Yet he can't or won't break free of the assumption he needs to do things to be loved. As my father is an autonomous adult, he has the right to make that choice, but it saddens me to see this elderly man still "chasing pussy" using a script that damages himself.

There will always be spaces like a Shrink4Men where men (and women) can deal with the interpersonal issues directly confronting them, but I think we need to be smart on the front-line messages of the MRM and exert force and effort where we can get change. Sometimes that change might be something small, or sometimes our efforts together can shift the world on its axis.

The pamper hamper

Dr. F (Ian Williams) · 14 October 2012 · Archived copy · Original

It took three big strong men to carry it into my house and what a glorious thing that was to behold.

I said *"Put it right here in my lounge room,"* as I wanted enough space to walk around it and just take it in from every angle. And so they did, and I stared at it, and I confess I drooled just a little before I waved them out with, *"Watch out for Mr. Pringle the poodle on the driveway with your van. He is small and deaf."*

I was the winner of the 'Queen-for-a-year-Pamper-Hamper'. It was all mine. Hubby was away at the dreary bauxite mine doing bauxitey stuff. He has his mine, he owns it, and I have my mine here…*all* mine. Oh relax, it's a joke I tell with the "Me Squad," and we always laugh at that one. We girls in the Me Squad, we do.

You see, Chloe has her thing with her man, *and how he's a monkey.* Prunella makes hers run around for flowers, and goodness knows what else, and Arabella the cut-snake is just mean as mean there ever was. Secretly we are decent, but to show that to our men? Oh, I do not think so. We call ourselves the "Me Squad," and that's another story, so let me get back to me.

The Pamper Hamper seemed to nearly fill my entire lounge. It was sealed with shiny plastic that locked all those good things inside. I could see them in that huge basket just waiting for me to get to and in my thrill I tried to break into it first with my nails, and then my teeth, but I just couldn't get to those things; those very good and civilized things. Knives and scissors are for other people and I never touch them, as is my code. I needed help and I was angry and I felt small and stupid in my rather big smart house. I called out to my neighbor from beyond the ivy and stone fence.

"Myron come here…now!"

God I hate him. He is so pathetic. He runs to me if I call out to him like a dog. I mean, that's why I hate him. If he didn't come to me when I called out to him I'd be fond of him. If he was smarter he'd play the game one plays. The game says he must come to me anyway, but slower.

Well sure enough he came over and he broke the plastic wrapping and I pushed him out the door and told him to take that Pamper Hamper plastic wrapping with him *"good boy".* 'Slam.' I rushed back to the Pamper Hamper thinking of the envious eyes of the Me Squad. Oh how they would smile, but their teeth would clamp when I showed them the wonderful rare things that were inside that Pamper Hamper.

There were coils of satin and oils of green and gold. There was a mink pocket of lotions and creams and soaps and emollients, and, oh, there was so much more. There was an Organic forest and wheat fusion 'mud-pak', and a spray for parched elbow skin made from the stamen of a Papua New Guinean Orchid and the dried ovaries of the tiny Hawaiian Calypso Moth. There was a tincture for *"Champagne Stem Rash"* that soothed the thumb and pointer finger and can you believe it, a balm for eyelash follicles made from the crushed gametophore stemsa of a moss and the pulped optic nerve fibers of the Northern Bahian Blond Titi. They both live in The Atlantic Forest in Brazil and they are critically endangered, but not too critically.

I could go on and on about the other things in the Pamper Hamper, like the aloe finger washes for gourmet truffle and beluga pizza nights, and the lithium battery powered helium micro bubble-wrap ankle warmers that smelled so civilised you could eat them, but I won't bore you. Something went wrong and the Pamper Hamper lost its glisten. It's shazam and wow-factor flunked and the posh and woot were gone.

In the Pamper Hamper I found some bubble bath balls and I tried to open one up to check what was inside (I have heard stories from the Me Squad where the greedy soap companies try to cheat you) when something terrible happened. It burst open and my left eye took the brunt of the discharge. What happened next was so quick I almost cannot believe it, but here it is exactly.

I recoiled backwards and hit my head on my 1678 Tompion and Knibb long-case grandfather clock (£ 125, 000) making it fall and crash down on my 1760 Louis Quinze chair, (£ 34,000). The clock and the brace of the chair were destroyed along with it's irreplaceable fabric and that's bad enough, but it got worse.

I fell to the ground screaming in pain in my big smart house, and on my 1804 handwoven Shah Abbasi motif Persian rug (£ 76,000) I writhed around wildly and the heels of my Christian Louboutin Lady Daf Veau Velour shoes (£ 635) dug the glass shards from the case of the shattered clock deeply into it's pile. A heel broke whilst I was in that writhing moment just described.

While I was writhing and crying in pain alone in my big smart house a thought came to me and by habit or talent, the numbers added up there and then – £ 325, 635. That stopped my tears and I thought, *"I am not paying for this mess. I'm a trapped soul in a lonely big smart house and nobody really knows the real me. I am in eternal pain because of the burning fire inside me that is never expressed."*

The more I thought about how it would automatically be assumed that I was supposed to replace the expenses incurred by that bubble bath ball the more angry I got. I hatched a plan where that hamper would pamper until the dying of my light. I was going to bring back it's pamper and it would be bigger and stronger than ever.

I grabbed my mobile phone and called the cops and sobbed. I told them how they *"liked the knockers on the toff guv"* and how there was pushing and the how the clock fell. He listened and called out to another in the station to get to my address quickly as there might have been a rape and, *"What was the name of the delivery company mam?"*

I lay back on my 1804 handwoven Shah Abbasi motif Persian rug and smiled up at the Georgian ceiling rose twenty two feet above me. They would be here in my lonely big smart house in a few minutes with their kits and their cameras and concern and god what a show they are going to see. Mr. Pringle, my six year old deaf poodle licked my hand and I stroked his head and waited for them to arrive.

"You're a vuvly widdle thing aren't you Mr. Pringle?"

I knew that the soap company and any delivery company can afford 325, 635 pounds in loose change, but what of the millions more owed to me due to my pain and trauma? I was wondering about how deep their pockets would be and oh, there would be the divorce of course.

"I am not sharing a penny with hubby, am I Mr. Pringle?"

And right then and there, in my lounge room in my lonely big smart house, I looked into that stupid dog's eyes and I thought of the plan that would have the Pamper Hamper burst as a piñata that could never stop raining if it tried.

"The men were mean when they ran over you with their big van. Remember how I told them not to do that to you Mr Pringle?"

Why American MRAs should register and vote

Dean Esmay · 15 October 2012 · Archived copy · Original

It's hard not to notice that Canadian and Australian MRAs have made much more progress than Americans have in a lot of areas, and I don't think this is entirely cultural. Although culture contributes–conservative traditionalism is much more powerful in large swaths of America than it is in those countries–there are also vital differences to how American politics work that tends to slow people down. Although there are quirks in the American system that can, if we educate people enough, make a huge difference. We just have to educate more people about them.

I recently uploaded the following video to YouTube, my first on-camera. As you can tell there was a delay/synch problem and some other quality issues which I'll work on for future videos. In the meantime, I believe its message is pertinent to those here at A Voice for Men; it may help Americans learn more about their system, and it may help non-Americans understand the intricacies of the American system better and thus better able to make supportive comments or suggestions for American activists. I suggest listening to it, or reading the basic transcript, and checking out the links at the bottom of this article:

Hi everybody.

This is my first YouTube video on-camera. Hopefully my scary neckbeard doesn't frighten any delicate ladies and small children. ?

This is a response to my compatriot John the Other on his recent video on "why you should note vote." It's something of a rebuttal, although my rebuttal may seem a little subtle because I agree that most of the reasons he gives for not-voting are, on balance, correct. I would quibble with a few things but on balance I agree with John on the important thing: it really does not matter much who wins the White House this year, and it really does not matter much whether Party Red or Party Blue controls the US Congress. So the problem is not that he's wrong in any of his specifics *per se*. But he misses the reasons TO vote.

There are other, easily missed reasons for an American to vote that John misses. Now, John the Other is Canadian, so it's easy for him to miss some of those reasons. But saying he's Canadian isn't actually meant to dismiss him. In point of fact, most Americans miss these reasons too, and they have far less excuse: this is their own government and they don't understand it either. Americans ought to know more about how their own government works than they generally do, and that's a sad thing.

Mind you, I think it's a good idea for Canadians to vote too, but the reasons are different. They're different because the design, and the dynamics, of the Canadian system are quite radically different. Even though both systems are democratic, the design is like the difference between a motorcycle and a helicopter–they're both just very different. So if my Canadian friends are interested in why I think they too should vote, they can let me know. For now, I'm going to concentrate on my fellow Americans and why they should vote.

This has nothing to do with saying you have a duty or an obligation to vote. In fact, I think your right to vote includes the right to refuse. I'll go further, I think that if you're not very informed about politics, you're kind of irresponsible to vote. If you're just blindly following the talking points of Party Red or Party Blue, really, I think you should stay home on election day and find something else to do.

But there are reasons to 1) make sure you're registered to vote at least, and 2) in almost any election, go ahead and vote, even if you're just writing stuff in or leaving most of the ballot blank.

Let me give them to you:

In the American system, we don't just vote for President, and we don't just vote for our US House and Senate

members. We vote for a wide variety of other offices, and we also vote for a wide variety of non-offices.

What I think a lot of non-Americans–and sadly, a lot of Americans–miss is that we don't have an elected government here. We actually have a minimum of 51 elected governments–each of 50 individual state governments, plus the Federal government. That's not even counting places like Puerto Rico, Guam, Washington DC, etc., which are a little different but also have their own elected governments. Every American gets to vote for who's going to govern them at a minimum of two levels: at their Federal level, and at their State level.

But wait, I'm wrong: it's actually three or more: we also have elected governments within each County level (or in Louisiana they call them Parishes but they're the same thing), and often, at the town or city level.

I wish I had the artistic skills to show this graphically, but wherever you live in America, you have typically four levels of government. You're going to be voting for at least three, and in most cases four:

Top layer: Federal government
Middle layer: State government
Lower layer: County government
Lowest layer: City or town government, which some voters in rural areas aren't subject to.

Because so many people concentrate on the big top layer positions, like President of the United States, they miss the fact that they can have a major impact on those offices that are at a lower level. A lot of people don't even bother to vote for those local offices, which can be a huge mistake, since those people are elected to represent you at a local level, and are often much easier for you to get to answer your phone calls or even get you to meet with them personally.

Furthermore, although this varies by state, I can tell you that in a lot of states, judges are elected.

Let me repeat that: in most cases, **JUDGES. ARE. ELECTED**.

At the US Federal level, where Federal issues get decided, judges are appointed by the President, confirmed by the Senate, and serve for life. But at the state level? They're often elected. And that's potentially huge. Locally elected judges are the ones who serve over trials for most crimes, like murder, rape, and theft, and assault.

Get that? Federal judges very rarely hear cases like rape, sexual assault, theft, robbery, murder, and so on. It's almost ALWAYS a state judge who hears those cases. And many of them, depending on the state, are **ELECTED OFFICIALS**. The same is true for most District Attorneys or Prosecutors. It's stunning how many people are unaware of that.

Also, in virtually all civil matters, including for example Family Law, most of those judges are not appointed for life. They're State judges, and in many cases are *directly elected by the voters*. In other states, they may be appointed, but even still, they're not appointed by the President of the United States or by the US Congress: they're typically appointed by the Governor and Legislature of that state, or sometimes by an independent panel who makes recommendations to the Governor or Legislature. It varies a little by state. But they're either directly elected, or they're appointed by locally elected officials. Not by the President, and not by the Congress.

In any case, a judge, or prosecutor, can typically be removed from office by impeachment. Who impeaches them? Not the President of the United States, and not the Federal government: *the STATE GOVERNMENT DOES*. Or occasionally, possibly the county government.

So let's take for example a case that John the Other and I are very familiar with, a particularly odious Lizard in a Black Robe named LORI BETLER JACKSON. The Dishonorable Lori B. Jackson was elected by voters in Harrison County, West Virginia. Now, she's an incompetent, child abuse-enabling baboon who has no business at all being there on a bench. But voters elected her. Which means, *VOTERS CAN REMOVE HER*.

Now in her particular case, she's not up for re-election until 2016. So she seems safe, right? However, in some states, voters can set up an effort to recall an official and remove them. In some states they can do a recall anyway.

You may remember the famous case of how California Governor Gray Davis was removed by a recall election because he was so hated? That's how Arnold Schwartzenegger got to be Governor of California. Well that's a big case: in a lot of states, you can recall a mayor, a city council member, a judge, a prosecutor, or almost any other official.

Now in some states you can't do that. So far as I've determined, for example, in the case of the child abuser judge Lori Betler Jackson in West Virginia, it doesn't look like judges can be recalled. However, in every state that I'm aware of, a judge can be impeached. In almost every state, if not all of them, your state legislature can scrutinize (not the Congress, not the President, the State Legislature) almost any judge or prosecutor and impeach them.

So how would you get a particularly odious person, like child abuse-enabling judge Lori Jackson of Harrison County West Virginia, or malfeasant prosecutor Ken Haltom of Delaware impeached? Well you would contact STATE LEGISLATORS and tell them you're angry, and why you're angry, and why you want things to change.

And here's where we get to it: if you aren't even registered to vote, why would your state legislator even care much what you think?

Oh yes, in theory, they should care just because you're a citizen, right? You're an American, you have the same rights as everybody else right? Yeah, ok, if you think they should care just because you're a citizen, you're a human being, you're an American, you have the same rights as anyone else, technically you're right. But if you believe that's what's most important you're **an idiot**.

The blunt reality is they do not give a shit about you. The reality is that for any elected official, especially in America, ultimately, what they care about is **STAYING IN OFFICE**. No matter how good a person or bad a person they are, no matter how competent or incompetent, the #1 thing they almost always want is to keep their job. Even if they don't admit that to themselves, the fact is that in the back of their heads, in the tiny little lizard brain back here, no matter how honorable and noble they may be, they always have a *FEAR OF BEING FIRED BY VOTERS*. They don't want that to happen, and they try hard to avoid it.

And what's most astounding is that when it comes to local offices, because Americans are so obsessed with what happens at the Federal level, where individual voters have the LEAST power, they don't even KNOW who their city, county, and state-level elected officials are. They don't even know who the judges are that they've elected.

They don't even know who the judges and prosecutors are that they've elected.

They don't even know who the judges and prosecutors are that they've elected!

This is arguably quite corrupt, and there are things the political parties do to keep it corrupt: they don't actually want you scrutinizing the local officials that much. That way, the local officials can fly under your RADAR and pretty much do whatever they want.

If you're an American, stop and ask yourself this question: do you even know who your State Senator is? Do you know who your State Representative is? I didn't ask who your member of Congress or the United States Senate is, by the way. You don't get any points for knowing that. No, I asked you, who is your STATE government representative, and who is your STATE government Senator? I would guess that 999 out of 1,000 Americans cannot answer that question, and that's insane, because it's public record and it's easily found out. This lack of knowledge by voters is insidious, but it's also potentially powerful.

In the low bar I'm going to leave you some links to find out who your locally state-elected officials are on a wonderful site named Ballotpedia. It's very worth exploring. And in it, you can often figure out just by looking alone just how corrupt and incompetent your state government just might be.

For example, let's look at the state of Delaware, one which is well known to persecute men. Where does most of that persecution of males of the human species come from? Not from Washington DC. Not from the US Congress or the White House. It comes from laws and policies set by the Delaware legislature, and by judges and prosecutors who serve in Delaware, under Delaware law.

And if you use Ballotpedia, you can immediately see one of the reasons why Delaware gets away with this: most Delaware voters are probably unaware of who their state-level representatives are. But these are people who can write laws, or rewrite laws. They can impeach prosecutors and judges.

DELAWARE HAS ONLY 41 MEMBERS. That's right, only 41 people. Those 41 people can create all sorts of laws that only apply to Delaware residents. They can also do things like impeach judges or prosecutors. Well you can't have much influence on them if you don't even know who they are.

Yet as I scroll through the list of elected Delaware House Delgates–again, there's only 41 of them, so it's not very long, it's astonishing to see how this election year looks.

For example, in Delaware district (you'd call them Ridings up in Canada), there's district 3, currently represented by a Democrat named Helene Keeley. Let me be clear, I have nothing against Helene Keeley, I'm just picking her as the first example off of a list of what I'm talking about. She won her party's nomination earlier this year, with no one contesting it. So she won that nomination without contest. And oh, guess what, look further: no one's running against her on the Republican side. Republicans didn't even bother to field a candidate against her, and no independent or third party tried for her job either. Which means in November, she's going to automatically be re-elected. She has to do absolutely zero campaigning. Unless someone parachutes in with a write-in campaign at the last minute, she can walk into election day all by herself, and be the only person who votes for herself, and she still wins by default.

And don't think this is a Democrat versus Republican thing. In the very same state of Delaware, I scroll down here and see, oh look: in Delaware district 12, we have an incumbent named Deborah Hudson, a Republican. Guess what? She ran for the Republican nomination unopposed, which means she got that nomination automatically. And oh look, Democrats did not bother to field a candidate to run against her, and there is no independent or third party candidate running against her either. Which also means she gets to just walk into office. She's been in that job since 1995, and this year at least she's automatically going to be re-elected. All that power, it's already hers, and nobody cares.

How can this happen? Because Americans are by and large too lazy to bother finding out who their locally elected officials are. Or to realize that these officials have a lot of power, and that they are much more accessible to you. These are people who will often take your phone calls personally or who will make an appointment to see you just because they know you're a registered voter (hey, remember where I said it's important to make sure you're a registered voter? Yeah, that's one of the reasons). You might run into them dropping your kids off at school, or at a grocery store, in many states.

Of course, they're going to be more interested in you if you say you're a registered voter. Or you know registered voters in the area. And you're thinking about giving them support. Or not supporting them. And you have some concerns you'd like to share with them.

Let's keep looking at Delaware for a minute: Let's look at District 15 in Delware: it's a heavily Democratic district. Republicans did not bother to field a candidate, but the Libertarians put up someone named Amy Merlino to run there, who probably won't win as it's a heavily Democratic district. And there was a bit of a Kerfuffle in that very Democratic district: in September, two people actually fought over the Democratic nomination there, a James D. Burton and a Valerie Longhurst. And look at the numbers: 483 people voted for James D. Burton and 665 voted for Valerie Longhurst. Now, unless the Libertarian pulls off a major upset in that heavily Democratic district, the Democrat is going to win it. So contemplate that for a minute:

Valerie Longhurst won the Democratic nomination, and will therefore almost certainly be the elected delegate in District 15, having won a grand total of 665 votes. That's not the margin she won by, she won by only 185 votes. No, a grand total of 665 people voted for her, period. And she now will get to do things like write and/or vote for or against legislation. She's also got the power to move to impeach public officials, like corrupt prosecutors and corrupt judges. And she just won all that power by flying under everybody's RADAR because most Americans don't bother

voting in primary elections and don't bother finding out even who their state and local elected officials are.

But there's power in that, John: what these local elected officials fear most is **scrutiny**. They don't want to be embarrassed. They don't want someone who's angry to run against them. They don't want angry voters fishing around for another candidate next election season. And furthermore, a person who got elected by a few hundred people is someone who's likely to take you very seriously if you live there, are a registered voter**—or if you just happen to have the ability to communicate with registered voters who live there**–and want to talk to them about something. You don't even have to live there, you just have to have contact with people who are registered voters there. If nothing else, they may listen to you just to keep you quiet because they don't like being noticed in a negative way.

You just happen to know some registered voters who are there. That alone is enough to get their interest. You just happen to know some registered voters who are there.

There's other reasons to make sure you're a registered voter, and that you vote. For example, at the state and local level, there are often ballot initiatives you might care about that effect all sorts of things. But by finding out who your locally elected officials are, you can have a potentially huge impact. Do you want to scare the hell out of a judge, or a prosecutor, or a district attorney, or a sheriff, or any other local official? Let them know you're a registered voter, who knows other registered voters, and you know who they are, and you want to talk to them.

I'm going to link a couple of resources in the lowbar to something called USA.GOV, where if you live in America you can find out who your state legislators are by drilling down to where you live. You can find out, and directly contact them using this tool. You can write them, you can call them. I've done it, they answer my calls, they answer my letters, and I'm nobody but a registered voter. Those people are answerable to voters, and given how few people pay attention to them, they are potentially afraid of you. It's not just that you might run against them and take their job away from them–although you could do that–but you could also just embarrass them so that next election season they're *worried* about keeping their jobs because you embarrassed them and you made people aware of them because you've raised hell using their names when they're normally used to flying under most voters' RADAR.

Now this gets away from the fact that there are often city and county governments too, and that people don't pay attention to those either but should. But this should serve to illustrate for you just how powerful being a voter could be. Fuck the big offices at the Federal level. There is enormous power being exercised at a local level, where corrupt officials can fuck your life over big time and you don't even know who they are. Best solution to that is to be a voter, and find out who these people are. Some of them are great, some of them are lousy, some of them are in between: but if you know who they are, and they know who you are, the power dynamic shifts. It matters.

I have more to say but I think that's about enough for now. But I'm going to tell you an anecdote. A good friend of mine is someone who goes by the name of GirlWritesWhat. John the Other knows her too. She has the #1 video on YouTube on the subject of feminism, as it happens. I'll link it in the low bar. Now I just got off the phone with Girl Writes What and she told me an interesting story: a teacher, who she does not know, recently showed a class of High School students her video in a Social Studies class. Those High School students are all potential future voters who have now in some way been influenced by her. Maybe they agreed with her, maybe they disagreed with her, maybe they debated it. But you know what? If those kids get interested in local politics, long term, they could have a huge impact on the way society is shaped in the future. And that's just one anecdote.

But they make the biggest difference–we all make the biggest difference–if they make it our business to stop concentrating on the top-level government officials who get all the national press, but instead on who those local officials are. Find out who those locally-elected officials are, and be a voter so they know you matter to them. Locally is where real change almost always begins ya know, even if it's not visible nationally.

More later. But please register to vote and check out the links below. Peace out!

References:

John the Other's video on the supposed futility of voting:
https://www.youtube.com/watch?v=5HS5M76ZHdk&list=UU255AfKquZnQMO0amxdEGWw&index=1&feature=plcp

USA dot gov: to find your local state legislators
http://www.usa.gov

Find out who's running for what office almost anywhere in the US:
http://www.ballotpedia.org/

The Delaware House of Delegates campaign, 2012, that I reference a few places just for example purposes (all 50 states are Ballotpedia):
http://www.ballotpedia.org/wiki/index.php/Delaware_House_of_Representatives_elections,_2012

Girl Writes What's popular video on feminism:
http://www.youtube.com/watch?v=vp8tToFv-bA

Letter to a young man: privilege-blindness

Karen Straughan (aka GirlWritesWhat) · 16 October 2012 · Archived copy · Original

A young, new MRA recently spent days on Reddit asking feminists to explain to him what the term "privilege-blind" means. Many self-proclaimed feminists are fond of this term, but seem quite averse to anyone who ever suggests that they themselves are blind to their own privilege. Eventually, after watching the endless circular arguments that go on among privileged women talking about how oppressed they are, Girl Writes What wrote a missive to this young man that everyone should read. We reprint it here proudly with her permission and slight modification.–Dean Esmay

What does "privilege-blind" mean?

It means that in the culture, each gender has/had both obligations and entitlements or benefits. When you live your whole life with certain entitlements, you usually don't realize that you have them, or the ways you benefit from them, or that the other doesn't have them and cannot benefit from them.

Most feminists call traditional male entitlements "privilege." They call traditional female entitlements "benevolent sexism" (because, like most people who benefit from their entitlements, they can't really see they have them). They call traditional female obligations "oppression." They call traditional male obligations "rights" (i.e: the right to earn income, the right to be self-sufficient, which was actually an obligation men complied with or else–and still is) or "patriarchy hurts men too."

What feminism has really done in the advancement of women's interests is take men's patriarchal obligations, apply them to women, and cast them as "rights" that women can choose or not as they see fit. It–with the help of advancements like the pill–has also toiled to free women from their patriarchal obligations while holding onto as many entitlements as they can. Like removing the obligation to marry for life or provide their husband with children that are his in a meaningful way, while keeping the entitlement to his financial support.

And please don't get me wrong. I'm not a traditionalist in any way shape or form. But I do live in reality, and I know what's been happening over the last 40 years.

The problem with what's going on now is that as women are released from their obligations (to men and to society), without giving up corresponding entitlements. Things are getting unbalanced. The system we had before sucked for a lot of people, but it was at least equitable for both genders–it afforded enough entitlements to offset each member's obligations. When you remove obligation from one member while holding onto the entitlement, this places more obligation (and less entitlement) on the opposing member.

A great deal of women's traditional benefits used to be provided by men on an individual basis (financial support, partnership, protection, etc), but now men have been kicked out of the house, so to speak. Because women have so much more choice now–because they claimed things like earning income as rights rather than obligations–and because they owe nothing to anything other than personal fulfillment… well, choices cost. They cost economically, socially and politically.

Men aren't being allowed to fulfill those benefits on reasonable terms anymore. Women have broken the old social contract, and when we took away men's benefits without replacing them with others, we soured the terms of the deal for men. Now we need more government, more social and legal enforcement and corporate structures to provide women with help, support and protection, or to extract those things from unwilling men. None of those structures are "non-profit". They take a huge cut before what's left trickles back down. They're a very resource-hungry middleman, so we need more productivity on the ground in order to feed that. Most of that productivity comes from men, one way or another, even though their few remaining benefits no longer make it worthwhile to them.

That means we're trying to chain men even more inexorably to their old obligations. There's a reason everyone in the media is in a tizzy over men not "manning up." Men have always either provided for women and children, or

been economic generators for government and corporate coffers. They've always put more in than they've taken out–women drive 80% of consumer spending. Now young men are being asked to put even more in, and get less out.

Let me put it this way: Women make up about 60% of medical students right now. Very progressive. The government spends millions of dollars to train her, because paying to train doctors is a wise investment. Doctors earn out the wazoo. This generates tax revenue and economic activity, which helps recoup the cost, and doctors provide a valuable service to society that helps keep everything stable. Spots in medical school are finite because of the cost of training, and the woman beats out several male candidates for that spot in school.

But what's this? She sees that career as a right rather than an obligation. She has virtually unlimited choice as to what she wants her life to look like. So, like about half of all female doctors, within ten years of getting her MD, she will be working part time or not at all. Her male colleagues saw their career as an obligation, and expected to be working 50-70 hours/week for at least 30 years, providing valuable service to society and generating all kinds of economic benefit.

That female doctor has just taken out of society more than she's put in. Someone not only has to pay for that, and take up the slack. We all pay, with our tax revenue, and by having to wait to see a doctor, and her male colleagues pay in the longer hours many will choose to work to fill the gap she left in her wake. And because women represent more than half of all doctors, the fewer males ones will have to take on even more burden in order to ensure you and I can get an appointment.

And I'm not saying that women shouldn't be doctors–hell, my sister is one. But I AM saying that though women have made inroads into the male roles, they haven't embraced them in any meaningful away, because it actually sucks to work 70 hours a week and barely see your family, whether you're a man or a woman, and society doesn't enforce this role with women the way it does with men.

You won't find a single feminist wanting to talk about this stuff. They won't even accept that women have, and have always had, female privilege. All those spots on the lifeboats while the men went down with the ship? That was just another form of oppression to them.

You're young. You seem exceptionally bright and well-spoken. You have every right to feel dismissed and disregarded by the people on the *AskFeminists* subReddit, because those people are writers of revisionist history and revisionist reality–emotional reasoners who form narratives to explain their emotions, instead of living in reality. Please don't get sucked in by them.

There *are* women's issues, but feminism seems to mostly work at cross-purposes to those issues. How can you complain that women are not trusted in positions of political power–how even women won't vote for them–and then in the next breath cast women in this role of needing perpetual help and support just to survive their own lives, all the while whining that their purses are oppressive? I'm a woman, and one of the biggest problems I have with feminism is that it does not give women any credit.

Anyway, I thought I would reach out to you away from the Reddit *AskFeminists* thread, because I don't want to cause another shitstorm right now. I'm a mother of three kids, two of them boys. My oldest is 17, and I worry about the world he and his brother are growing up in. I know my daughter will be just fine. That's gotta tell you something.

GirlWritesWhat currently has the most popular video on feminism on YouTube here: Feminism and the disposable male. You can subscribe to her channel right here. Please do not sexually assault her Paypal tipjar, she really hates it when you do that. –DE

Proof of innocence

Pierce Harlan · 16 October 2012 · Archived copy · Original

Ponder whether it should be harder for a woman to prove that a man raped her than for a man to prove that he did not.

Prof. Nancy Hogshead-Makar, a gender equity legal scholar, and Brett Sokolow, the guru of what can aptly be called the campus sexual grievance industry, have written an extremist and surprisingly puerile commentary that insists, in conclusory fashion, that the "preponderance of the evidence" standard posited by the Obama administration's April 4, 2011 "Dear Colleague" letter is just. See http://chronicle.com/article/Setting-a-Realistic-Standard/135084/.

But first, they got one thing right: "[A]ny assertion that the new directive lowers the previous standard of proof lacks legal support, as no law or court has mandated the use of a higher standard for campus sexual-misconduct complaints. Any colleges that were using a higher standard before last year's instructions were choosing to do so, just as they are now choosing to comply with those instructions."

That is correct. It is for this reason, for example, that Princeton has refused to lower its "clear and persuasive" standard, and even the Department of Education is not alarmed about it. It is startling that at least a few more colleges are not sticking to principle on this issue.

But then, Hogshead-Makar and Sokolow sweep over the rights of the accused like a high-speed rail and defend the "preponderance of the evidence" standard by insisting that it is "the only standard that is equally fair to men and women."

Why is it equally fair? You likely will need to read this next sentence more than once to convince yourself that you read it correctly: "Ponder whether it should be harder for a woman to prove that a man raped her than for a man to prove that he did not."

We need not ponder that question for long because it scarcely survives its statement. ***Of course it should be harder for the woman to prove that a man raped her, because the consequences of getting it wrong are far more serious for the accused than the accuser.*** Nowhere do Hogshead-Makar and Soklow even bother to acknowledge this irrefutable fact, much less address it. It is the elephant in the room that needs to be dealt with but isn't.

"The consequences for someone expelled for sexual assault are enormous and will follow him throughout his life, leading to rejection by other schools, inability to qualify for the bar and a great deal of stigma," Prof. Cynthia Bowman of Cornell has said. "To impose those consequences on someone requires a rigorous standard of proof and many due process protections to ensure fairness." She added that procedures proposed at her school in response to the Department of Education's "Dear Colleague" letter were "Orwellian." (Prof. Kevin Clermont of Cornell said that "not all would characterize the procedure as Orwellian; some have used instead the term Kafkaesque.") *See* http://www.cotwa.info/2012/04/law-professors-dear-colleague.html.

Even Mr. Sokolow, currently the most prominent victim's advocate on American campuses, elsewhere has said that "a lot of colleges now are expelling and suspending people they shouldn't, for fear they'll get nailed on Title IX." Mr. Sokolow said the reaction borders on "hysteria." He pointed out that expelled students no longer automatically have the option of just registering at another school. Nowadays, schools share information, which makes that problematic, so students who are expelled have a lot more at stake. *See* http://www.cotwa.info/2012/04/brett-sokolow-colleges-now-are.html.

It is axiomatic that a wrongful acquittal is a terrible thing, but it is never, ever the equivalent of a wrongful expulsion. A woman who watches her rapist go free due to a lack of evidence does not forfeit her reputation or her future as does a man wrongly found guilty. Somehow, that is lost on Hogshead-Makar and Soklow.

The Princeton model is instructive. It employs a dual system that protects the accused by maintaining the "clear and convincing" standard, but it also allows the school to find by a preponderance of the evidence that the accuser's Title IX rights have been violated by the school. If the latter has occurred, she should be treated as a victim. This might require, for example, the separation of the accuser and the accused as well as other protections for the accuser that may impose certain restrictions on the accused. But it would not include besmirching forever his reputation, and impeding his education and employment opportunities, by expelling him.

Holding more rapists responsible for their misconduct is a critical and laudatory goal. But Hogshead-Makar and Sokolow blink at the fact that the "Dear Colleague" letter enhances the risk of severely punishing innocent students. Because the crime of rape is almost always committed in private, without corroborating evidence, it is difficult (but not impossible) to prove. The goal of the Obama administration in insisting on a lower standard of proof is to nab more rapists. The problem is that the absence of corroborating evidence to establish guilt or innocence in "he said/she said" cases is scarcely a valid justification for making it *easier* to punish the presumptively innocent. Just the opposite: it is a sound reason to be ever more vigilant of the possibility of punishing an innocent man for something he did not do.

There is some confusion among some readers about the difference between the "preponderance of the evidence" and the "clear and convincing evidence" standards. "Preponderance of the evidence" allows the school to find a young man guilty even if it is 49.9% sure he did not do it. It allows for expulsions where there is considerable doubt as to guilt. "Clear and convincing evidence," on the other hand, means that there is enough evidence to produce in the mind of the trier of fact, without hesitancy, a firm belief or conviction as to the man's guilt.

If all that's a little too murky, let's put it in concrete terms: "he said, she said" testimony alone typically does not produce "clear and convincing" evidence of guilt, *see Mitchell v. Mitchell*, 767 So. 2d 1037, 1041 (Miss. App. 2000), but credibility determinations of "he said, she said" cases "are often the very essence of making a finding by a preponderance of the evidence." *Beitel v. OCA, Inc. (In re OCA, Inc.)*, 551 F.3d 359, 372 (5th Cir. 2008).

Under a "preponderance of the evidence" standard, young men on college campuses need to hope they are not wrongly accused by women majoring in theater arts because justice in these cases has been reduced to deciding which party is the better actor.

To illustrate how backward they've got it, consider this: many colleges now apply the more stringent "clear and convincing" standard for *lesser* offenses (*e.g.,* stealing an inexpensive item) that are typically easier to prove and that do not carry the weighty consequences associated with a finding of guilt in sexual assault cases, but they apply the *lesser* "preponderance of the evidence" standard for far more serious and difficult-to-prove sexual assault cases. Down the rabbit hole we tumble.

A nasty strain of gender get-evenism seems to underlie the commentary by Hogshead-Makar and Soklow, and that may account for their refusal even to consider, much less protect, the interests of presumptively innocent men who might just be wrongly accused. They write: "Men commit the vast majority of acts of sexual harassment and violence on campuses, and they should not have a systemic advantage that makes it easier for them to do so and avoid accountability."

Why should the mantle of fairness that adorns college disciplinary proceedings be removed only for offenses that are typically committed with penises? Such a position seems sexist in the extreme.*

******It is also grossly disingenuous to insist that there aren't enough wrongly accused to worry about.*
http://www.cotwa.info/2012/07/not-enough-falsely-accused-to-worry.html

Filler jailed, denied attorney by Judge Robert E. Murray

Paul Elam · 17 October 2012 · Archived copy · Original

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I want to give readers an update on the Vladek Filler case, though I have to say from the outset that I am more than just a little bit pissed off. I am, in fact, angry enough to put my fist through sheetrock a few times.

For anyone not familiar with the case, please go to fillerfund.com for background.

Several weeks ago Vladek Filler filed two separate motions in the case involving his conviction for assault of his former wife, Ligia Filler. One motion was for a stay of his 21 day jail sentence so that he could complete medical treatments prescribed by his physician after an automobile accident. The other motion was to have the court recognize his new attorney of record.

"Judge" Robert Murray Jr.

The court sat on those motions for several weeks, taking no action on them whatsoever. Then on Monday, two days before Filler was scheduled to be incarcerated he was told by the court that they would not rule on either motion until they had original written notice of his previous attorney's recusal, delivered to the court, along with other unexpected documentation. In other words, they sat on the rulings till the last minute, forcing Filler to scramble to make compliance.

Filler complied with the court, delivering those materials in person today. The court almost immediately ruled against his motion for a stay, and then decided to refuse to rule on his request to recognize his new counsel. No reason or explanation were given; just not going to make a decision that would recognize Filler's attorney and allow him to act in Filler's behalf. Just a few hours later Vladek was taken into custody and jailed.

Let's be more clear about what happened. First, it was not "the court" that made these rulings. It was Judge Robert E. Murray, the same judge that sentenced Vladek Filler to 21 days of jail for *pushing* his wife, resulting in a magical bruise on her arm. The bruise was magical because it was not found after the alleged incident during an examination by a medical doctor, but rather appeared in a photo taken four days later by police.

By intent today, Judge Murray sent Vladek Filler to jail while simultaneously denying him legal representation. It is

certain that Murray knows that Filler is scheduled to give key testimony in the disbarment hearing of Mary Kellett four days from now. And he knows that he has denied Filler needed prep time with his attorney to prepare for that hearing. Additionally, he knows that there is now effectively no one to monitor Filler's treatment while he is incarcerated in Mary Kellett's jail on the eve of testifying against her.

As usual, the local media is looking the other way and whistling.

I will give them one thing in Ellsworth, Maine. You are better off not to upset the powers that be there. Because if you do, even as an innocent man who beat a trumped up rape charge and managed to put a corrupt prosecutor in front of the bar, you better watch out. Carletta Bossano, Mary Kellett, Paul Cavenaugh and Judge Robert Murray will come around with some fucking law and order you won't soon forget.

The only silver lining here is that these petty tyrants are not the only ones with long memories.

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Black man's burden: myth of the deadbeat

Dr. Umar Johnson · 17 October 2012 · Archived copy · Original

You've heard the rumors, for they are everywhere, and although unproven, they still resonate as "facts" throughout much of American society. The untruth that Black men don't want to care for their children has become a staple in American folklore. Even sadder is the fact that these rumors are not only postulated by the numerically dominant white majority of this country, but are actually created, maintained and reinforced by the Black community itself.

Even President Obama, who rarely makes mention of the unique and unparalleled conditions facing Black men in this country, couldn't help but join in on the carnage of the Black man's image by telling Black church audiences during his first bid for the white house that "Black men need to take care of their children." Obviously, trying to woo Black female voters, the Senator turned President is also guilty of reinforcing the image of the Black man as a "dead beat dad."

The question put forth to you today is whether or not this unsubstantiated rumor is true? The answer is a resounding "No!" Not only do Black men love their children, and want to be with their children, many go to great lengths trying to secure their "state guaranteed right" to participate in the lives of their offspring, only to be met with constant betrayal at the hands of the all-too-racially & gender-biased family court systems that make up these United States.

As a therapist and facilitator of support groups and training programs for African-American men, I have seen first hand how so many Black men attempt to establish a relationship with their children only to have the proverbial door slammed in their face, even after being guaranteed "paper rights" to see their children, which are rarely enforced by the courts. The illusion and hypocrisy of unenforced "paper custody" decisions made by judges and hearing officers is made evident by the fact that, in many states and counties in the U.S., there is no credible enforcement process to ensure that men see their children when mothers decide otherwise. In other words, as long as primary custodial parents can evade the law by preventing non-custodial parents access to their children, without having to burden themselves with fines, warrants or transfers of custody by the courts, the Black man's fight to play a meaningful part in the lives of his children will continue to be an uphill battle.

Most Black women love their children and are willing to put personal sentiments to the side for the sake of God's greatest gift. Nonetheless, there is a growing population of Black mothers who are manipulating the family court system and/or are blatantly in total disregard for it, in an attempt to keep so many well-intentioned fathers from being a part of their children's lives. The fact that Black parents cannot work out their problems in private without having to resort to intervention from the racist court systems, in the first place, itself is a significant indication that our relationship culture needs to be totally overhauled and reconstructed.

When we talk about the War Against Black Children, we cannot exclude the primary role that their parents play in the psychosocial destruction of our youth. Developmentally and spiritually, the mother, within any species, is usually the main advocate of protection for her young. However, after years of mental conditioning through slavery, today we have some Black women who will consciously deny their children the affection of a loving father for personal selfish reasons.

Behind closed therapy doors, I have had scores of Black mothers, benefiting from years of hindsight and maturation, admit, although all too late, that "yes, I kept my children from their father and I was wrong." Although any admission of honesty must be granted its blessing, unfortunately, the years of damage created by this cycle of ignorance and emotional neglect cannot go unmentioned. So many Black children are literally being destroyed by their custodial parents, and way before the mis-education machine, and psychiatric exploitation cartel, has a chance to get their hands on them.

What are some of the unjustifiable reasons mothers keep their children away from their fathers?

1) Out of Sight/Out of Mind: The pain of relationship rejection causes many Black women to prevent the man access to his children in order not to repeatedly have to face the very person who rejected them.

2) Jealousy For What They Never Had: Yes, I have had mothers admit that not having a loving father in their lives can create a subconscious envy for their daughters leading them to disrupt the father-daughter relationship that they never had themselves.

3) A Woman's Scorn: Revenge is often at the center of disrupted paternal emotional bonds. So many Black women lack the mature understanding that they and their children are not one and the same person anymore. Many women continue, for years after birth, to hold a pathological belief they what's good for them is automatically best for their children; In other words, "If I don't need him in my life, then he/she doesn't need him in their lives."

4) Child Support: Obviously if a man can find a job he should provide for his children. However, with so many Black men being undereducated and incriminated with felonies, it is quite difficult for many of them to find work. What children need most is the loving affection of their fathers. Although it costs to raise children, it doesn't help to keep a father from his child for financial concerns alone. Unfortunately, in many municipalities the court systems have effectively separated custody issues from support matters which now gives mothers the right to collect the father's finances and at the same time continue to keep his children at bay.

5) Keeping the New Man Around: Although I find younger mothers much more guilty of this than older ones, it is also growing in prevalence amongst older mothers as well. So many Black women suffer from the emotional dependency of always having to have a man around to validate their womanhood (a condition often created by their own fatherlessness) that some will go to great lengths to guarantee "the new guy" a place in the sun by keeping the biological father on the outskirts and then trying to force the paramour upon the child as the replacement dad.

Getting revenge against their ex-lovers, at the children's expense, is a frequent theme in many family therapy sessions that often leads to broken relationships later in life after adult children learn that their mothers were the true reasons behind the absence of their fathers from their lives. Many mothers are able to effectively disguise their oppressive tactics against Black men under a false mask of innocence, projecting victimization by the father when in fact they are the victimizers; playing the helpless victim in public who is raising children without the benefit of the father, but is a merciless oppressor in private, deliberately keeping the father from his children.

This Black child custody crisis is not without its impact upon Black marriage. Many Black men, having friends and family already involved in this trifling state of affairs, are fearful of being caught up in a similar situation and are electing instead not to have children, are refusing to get married, and are unfortunately opting for a lifetime of serial monogamy, rather than risking possible divorce and complicated child custody disputes. In fact, even older Black men, many of whom are still married, are beginning to advise the younger generation to consider a life of serial monogamy or companionship with African women who are not American born. The reaction of Black men towards the pain and agony of having their children used against them is also not advantageous towards building and maintaining strong Black families. Thusly, many Black men are rejecting Black women altogether, as poor advice from older men is feeding the stereotype of Black women as vindictive "gold diggers" and "control freaks."

Unfortunately, an increasing number of Black women, spurned on by the "We Don't Need A Man To Raise Our Children" Movement that is growing in popularity in the Black community, are contributing to the war against Black men by spreading untrue myths and rumors about "dead beat dads" while at the same time knowingly being guilty of "hiding the children."

Unfortunately, the dead beat dad myth is so powerful that when others notice the peculiar absence of a caring father from the lives of their children, electing to ask why hasn't he been around, mothers can readily put the "dead beat dad" myth into play by saying "he just gave up," "he met another woman and forgot about my children, or "he doesn't want to be bothered." These lies are often enough to deflect suspicion. Since most already assume that the "dead beat dad" myth is true, a manipulative mother can benefit herself from the myth whenever necessary. The fact that she interrupts visitation, prevents telephone contact, and disobeys the partial custody agreement never figures into the equation. I have found, through therapeutic experience, that when a mother says the father doesn't want to be bothered, this usually means he doesn't want to be harassed with her particular "rules and regulations" that are often designed to complicate the custody arrangement (i.e., visitation on days when he works, visitation

only when its convenient for her, cancelled visitations at the last minute when he had plans scheduled with the child, birthdays, holidays, etc.)

However, this behavior is not without its sometimes dangerous consequences for the women who enter into this game of manipulation and deceit. As a prison volunteer, I am increasingly encountering men who are being jailed for breaking under the pressure of having their ambitions to see their children maligned at every turn, and with an apathetically racist court system that couldn't care less, issuing visitation orders with no teeth behind them, are instead choosing to seek vigilante justice against the guilty parties.

Although unacceptable, many Black men find it difficult to "turn the other cheek" and are putting hands on women, and their property (cars, homes, etc) as retaliation for being kept out of their children's lives. Still further, many grandparents and relatives are standing by and watching this game of cat and mouse, with tongue in cheek, and are putting their relationships with custodial parents ahead of the best interest of the growing children. Even professional Black men, who have so much to lose, are suffering from psychological breakdown, and are being charged with domestic abuse and battery. Attacking any woman should and must never be tolerated, under any circumstances. When Black men resort to physical enforcement of paper custody orders, by attacking Black mothers, this perpetuates another myth, that of the "Angry & Violent Black Male," which is used as cannon fodder by the mother's family as further proof that he shouldn't be allowed to see his children.

Being a felony charge in most states, even threats of retaliation for violation of verbal or legal custody orders is enough to give a Black man a felony record, which doesn't sit well with his child support responsibilities. As you can see, this is a dangerous cycle of revenge and hostility that only affects our children and leads to disastrous psychosocial outcomes for the children involved. It is time for the Black community to stand up in defense of non-custodial parents, whether they be male or female, and fight for their God-given rights to participate in their children's lives. Until we do, the collective community karma of Black America will continue to bring us more unhappy and violent youths.

Dr. Umar is a lecturer, motivational speaker, and author. He may be contacted through his web site here: DrUmarJohnson.com. –Dean Esmay

ADA Mary Kellett belongs to you

John Hembling (JtO) · 17 October 2012 · Archived copy · Original

You may have heard of a man named Vladek Filler. He's the ex husband of a woman named Ligia Filler.

Ligia is now a resident of Maine, who entered the country on an marriage immigration visa, who falsely accused Mr Filler of spousal abuse, and of raping her, resulting in two trials.

Through VAWA, her citizenship in the United States was fast tracked by bringing these accusation, but we all know that even if given incentive, women would never lie about abuse.

However, although she has never been charged, Ligia Filler, aside from abusing the couple's children and Mr. Filler, also threatened to murder him and to murder the police officers who picked her up, promising to dismember their bodies with the help of her relatives.

Both prosecutions brought against Mr Filler were pursued by Bar Harbour Assistant District Attorney Mary Kellett. The first prosecution included no actual evidence against Mr Filler, but, based only on the testimony of Ligia Filler, Kellet obtained a conviction. This was overturned due to Kellett's prosecutorial misconduct. Kellet had suppressed evidence clearly establishing Mr Filler's innocence, as well as tampering with witnesses and instructing law enforcement officials not to comply with subpoenas.

Although the first pass at prosecution was thrown out, Kellet brought a retrial. Vladek Filler was acquitted. But we aren't really dealing with a prosecutor who's motivated by anything as quaint and old fashioned as justice. Ellsworth, Maine County Sheriff's Office Medical Examiner had given Ligia Filler a full physical inspection, following her claims of abuse by Vladek, and found no signs of any physical abuse. Four days after this physical inspection, a photo of Ligia Filler's arm, depicting a bruise, was used to convict him of spousal abuse. And he was sentenced to 21 days in jail.

However, Mary Kellet had by this time come to the attention of several human rights organizations, including *A Voice for Men*, in part due to the ongoing legal harassment of Mr Filler, but also due to the fact that Mary Kellett's rate of prosecutions for sexual assault and domestic violence was 40 times higher per capita than the national average for a prosecutor's office. Either a horrifying sex crime wave was sweeping Ellsworth, Maine, or a corrupt prosecutor was pursuing frivolous prosecutions to secure the VAWA funding each prosecution brought to her office.

Under VAWA, prosecutions are funded regardless of their success in obtaining convictions, which provides financial incentive for frivolous prosecution, which is evidently what Mary Kellett was doing. This hypothesis is further borne out by her abysmal rate of successful convictions.

The National Coalition for Men (NCFM) and AVFM petitioned the State of Maine's Bar Association to investigate assistant district attorney Mary Kellet, and an investigation was initiated. However, Vladek Filler was, and remains a key witness in the investigation which is to be held this week.

And this is the week that Vladek Filler has been scheduled by the Ellsworth Main district attorney's office for Vladek Filler to serve his 21 days, that conviction obtained of a photoshop of Ligia filler's magic arm, and to serve that time in Mary Kellett's jail, while he is scheduled to testify as they key witness of her disciplinary hearing. He will be brought to the court room to testify, wearing shackles and an orange jumpsuit. A perfect piece of theater for Kellett's, who now finds herself being defended by no less than a Deputy Attorney General for the State of Maine.

And maybe, if Kellett is just a little more corrupt than we've ascertained by examining her behavior to date, perhaps Mr Filler will share a cell with a violent, unstable criminal primed with fanciful and graphic stories of Filler's abuse of his wife, or perhaps, his children.

And if hearing this summary, the reek of corruption doesn't reach your nostrils – then you are the problem.

Now, in case you didn't predict this, Kellett is cooking up more fraudulent charges against Mr. Filler. And she wont stop. She's financially and politically motivated to keep going, and while she is an assistant district attorney, she's also a true believer in the gender ideology discussed on AVFM. To her, there is nothing ethically out of bounds at all. Whether you look at this and call it corruption, or whether you call it fanaticism, or ideology, it makes no difference. This is a prosecutor in a prosecutor's office so corrupt that the word isn't really strong enough to encompass the scope of the problem.

And you might not care what happens to this man, this Vladek Filler. Some people, I predict, will be saying to themselves, something like; well, maybe he was innocent, but he must have done *something*.

And if that's you, if that nasty little thought is going through your head, let me give you something else to chew on. That's how klansmen used to justified lynchings, too.

And if this stranger – this Vladek filler – if he's no concern of yours. Consider that the Mary Kellett problem is typical of what's going on in prosecutor's offices all across the country.

You don't know Vladek filler? He's a stranger, okay. Do you have a brother? Do you have a son?

For a lot of people now active in the men's rights movement, they sat quietly as our mainstream spun story after story about how women are under threat, and how the men's movement is a pack of retrograde cavemen whose fondest desire is to send women to the sammich factories, rape them with impunity or whatever other puerile lies are used to demonize this human rights movement. They sat quietly agreeing with all that rhetoric until their son or brother or father or themselves were accused of starring in some absurd, unfounded, countered by evidence fantasy of female victimhood.

And once accused, chewed up by an ideologically driven court system.

Maybe it will be your son's life's destruction that motivates you and wake you up. Or maybe you're more than a reactive primate, and you can put the pieces together in your head before this tears your family apart. Mary Kellett is not just a corrupt prosecutor – running in a system which seems to have abandoned due process, decency and sense – she's now increasingly typical, she represents a corrupt system. And you, as long as you do nothing, are part of it.

So, do you know a journalist? Maybe you are a journalist. Do you live in a state of Maine? Maybe you've got family there. Do you have a job? Make a donation to NCFM or to AVFM. We aren't doing this to make ourselves famous or rich. We're doing it because an ideology of violence and hatred has taken root, among other places, inside the institutions justice. And if you don't want your kids to grow up in a society in which the ones with a Y chromosome are defined as evil, and the ones with a uterus defined as permanent, zero-accountability mental toddlers – then its time to get off your ass, because Mary Kellett belongs to *you*.

AVfM Radio: Murdering Vladek Filler

AVfM Radio · 18 October 2012 · Archived copy · Original

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We see a man, alone, hobbled by iron. He's kneeling in the path of a tank, unable to stand. You can see his hands trembling, or maybe he's beyond fear and watching his death with uncomprehending eyes.

It will crush him.

You know it will crush him.

You excuse the sight. If he fights he obviously is a threat and should be destroyed. If he doesn't fight, he's a coward who deserves to be crushed.

You don't even know the context—why he's in front of that tank—but you're sure he deserves it. He deserves it, because he must deserve it.

Join us tonight on avfm radio as we discuss why men deserve to be ground to pieces by the system. And why you're right to turn your head away, plug your ears and just let it happen.

Call-in 310 388 9709

Show Page

[/box]

Hey you. Yes, you. Crunch time!

Dean Esmay · 19 October 2012 · Archived copy · Original

We're about to do something that so far as we know has never been done before. At least, not quite like this, over an issue like this. You're going to help aren't you?

We need volunteers to put in a couple hours this weekend, for a task to be completed by Monday morning. And we need two or three hours of your time. Not your money, your time and patience.

Here's the drill: you're going to sign up and say "I can do a couple hours work." And that work will be that, you get an email, with some links and a list and some specific instructions. You will be going to various web pages, collecting information, and pasting that information into a text file. There will be a moderate amount of web-sleuthing but really not a lot, as we already have all the links you should need. But you'll be going to several dozen pages (each) searching for info, finding it, pasting it into a text document and then, when done, mailing it back to us.

It will be rather dreary, and your couple of hours of effort will look a lot like this:

Click, click, click. Copy. Click. Paste. Click. Copy. Click. Paste. Click, click, click. Copy. Click. Paste. Click. Copy. Click. Paste. Click, click, click.

Repeat.

It will be boring. It will also be subversive as hell, and may–just may–be a moment that begins to define a new era.

Are you in? It's this weekend and we need a solid commitment. If you're in, click right here and sign up for the mailing list before midnight tonight.

Your name will be kept completely confidential and your email address will be given out to nobody, not even other list members, unless you want it public at a later date. Otherwise, total anonymity for you. Your reward? Knowing you helped make something amazing happen.

Please only accept this mission if you know you can give a minimum of a couple of hours this weekend. If you can't, you can't, but if you can, like I said, click right here and sign up for the mailing list. We can pull you off that list after the weekend is over, or you can stick around and wait for future assignments. Up to you, but either way we need you *this* weekend, right now.

Did you ever want to FTSU? Here's your chance.

UK MP takes a stand for male prisoners

Glen Poole · 20 October 2012 · Archived copy · Original

Men face sex discrimination in UK justice system says MP

Male offenders in the UK are being discriminated against on the grounds of their gender according to the backbench MP Phil Davies.

Speaking in a debate of female offenders in parliament this week Mr Davies said:

"There appears to be sex discrimination in the sentencing of offenders, but the people being discriminated against are men not women. Women cannot have it both ways. They cannot expect to be treated equally in everything in society except when it comes to being sentenced by the courts for the crimes that they commit.

"People may want to argue that it is reasonable for women to be given lighter sentences than men, and that it is right that fewer women are sent to prison than men. That is an argument for another day, but at least when we have these debates about sentencing for men and women let us stick to the facts as they are and not what we would like them to be."

The Member of Parliament for Shipley in Yorkshire went on to say:

"Men are treated more harshly by the courts than women. For every single category of offence, for all ages and in all types of court, men are more likely to be sent to prison than women. There is not one blip anywhere. For every single offence, for every age, in every type of court, women are less likely to be sent to prison than men.

"The argument goes that this is all about women; it is not all about women. Let us not focus just on the very small proportion of women who are in prison. Let us also think about all the men, too. The point of this debate is to make people aware that where there are issues they apply equally to men, and that some of the issues are not even issues at all because the facts do not back them up."

Mr Shipley is rated by the Conservative Home Blog as one of his party's most rebellious MPs, has been described by political commentator Peter Hain as "a genuine conservative" and is the parliamentary spokesman for the Campaign Against Political Correctness.

[image]
MP Phil Davies

The Men's Network is concerned with helping every man and woman reach their full potential – including offenders – and we have previously highlighted the issues facing the male prison population on this blog (See our short statistical post asking why are so many men imprisoned and our news item about mentally ill men stuck in 'Victorian lunatic asylums'.

What Mr Davies' speech highlights is our collective tendency to view the world through the filter – women HAVE problems and men *ARE* problems – and he provides some startling research and analysis from the House of Commons Library to challenged the commonly held belief that women offenders are treated unfairly compared to male offenders.

It is not clear, however, whether Mr Davies is genuinely interested in tackling the inequalities experienced by men in the prison system or more interested in winning an argument against those campaigning for a more lenient treatment of women offenders.

The thrust of his passionate speech in parliament – 5 myths about female sentencing – seems to be making the case that 'women are problems too' more than it is making the case that men who offend *have* problems, too.

And when you consider problems male prisoners are dealing with it seems evident that time spent supporting boys in care, fatherless boys, boys excluded from schools, boys with mental health disorders and boys with learning

difficulties has the potential to deliver huge benefits in reducing the male prison population in the long run.

To see the key points and statistics highlighted by Mr Davies in our post outlining his Five Myths About The Sentencing Of Female Offenders.

Thanks to James Williams of Men's Matters for bringing this speech to our attention. You can meet James at The Men's Rights Networking Event and Discussion on the theme '*How Do We Put Men's Issues On The Political Agenda*?' on Thursday, November 1 – click here to find out more now.

Has feminism gone too far?

Sasha Smug-Whiney · 21 October 2012 · Archived copy · Original

Has feminism gone too far?

First, before beginning this article, I'd like to, as a woman, thank Paul Elam and John The Other for providing me this forum to air some of my concerns. As many of my colleagues in the British Columbia Teacher Federation (BCTF) and in School District 39 already know, I, as a woman, have long been an ardent adherent of the gender ideology commonly called radical feminism. In June of 2012, I got my first break into the news after being arrested by male police officers for spitting on somebody's car. I was, of course, as a woman, injured in that arrest, as can be seen in the west-coast glam shot taken at 10th Avenue and Main Street in Vancouver. Please note the distress and angst in my face while presenting my wound for the shoot.

On June 29, 2012, outside the courthouse at 222 Main I spoke, as a woman, at a press conference protesting the suppression of my Canadian charter rights of free expression. I even held up my wrist, wrapped in a smartly off-white tensor bandage worn for the occasion.

I also made a statement which was reported by Jeff Greene of the Vancouver Province Newspaper:

> **What I would like is to feel safe and secure engaging in political expression, I feel like I've been wronged until I feel like I can protest safely again. […] I don't know how that can be achieved at this point. [1]**

However, by September, I felt perfectly safe again. On the first Saturday of the month, I participated in some direct activism, accompanied by 20 to 30 like minded individuals, some of whom had armed themselves with box-cutters. We converged on a construction site where a single individual, a *man*, had glued up several dozen copies of a poster denouncing hatred of individuals by ethnic, religious or sexual identity, and not only tore his posters down, we made sure he knew he was outnumbered and unwelcome. Alone, this coward was so alarmed at being swarmed by my crew, he called the police himself. Obviously, we were in the right, because postering on a construction hoarding something other than feminist rhetoric is clearly misogyny. The posters actually said that men's rights are human rights.

As if.

I videoed my crew as they eradicated these so-called human rights posters, and when the short, ugly, and obviously woman hating misogynist approached me, I told him to not speak to me, because he hated women. He said something stupid then, like don't impute an opinion to him that he claimed to not hold, and then I told him: "I didn't say anything about you". Lol.

He had no clue even how to have a reasonable discussion. But I've heard descriptions of this event refer to it as vigilante violence, as an armed mob, as well as censorship. These claims are obviously absurd, because we, the majority of 30; *disagreed* with his posters. Well, not the posters exactly, since they disavowed hated or bigotry, but we knew he was a misogynist, because we'd already agreed on that. Clearly, this stupid, heteronormative, cis-gendered straight white male's objection to our poster-removal was an oppression of our right to freely express ourselves in silencing his hate-posters. (or anti-hate posters, possibly) Either way, majority rule is democracy, the pinnacle of fairness. We at that moment, we were the majority.

[image]
Sasha Wiley – Bandage by Armani
In fact, by passing his photo among the members of our organization, which we've given the unofficial name femistasi, we're confident we can make sure he does not feel safe or secure engaging in political expression, which,

as a democratic majority, is our right. In addition, stupid as anyone who we disagree with must be, they probably feel wronged by organized removal of posters, and and by group intimidation.

The so called MRAs won't speak up again until the feel like they can do so safely again. If we have anything to do with that, it wont be soon, given indifference of the public to our potential for violence. I don't know how anybody can feel safe at this point.

Those who disagree should not feel safe, of course. We are obviously right, because we are a majority. And I say that as a woman, an oppressed minority.

This brings me to the stupidest of questions. It's a question so foolish that so called men's rights activists have even put it on a poster. Has Feminism gone too far?

Yes, that question. And honestly, this question answers itself. The fact that it is even possible to ask this openly proves feminism hasn't gone far enough. A totality of control on public thought is where perpetual revolution takes us. And we aren't there yet. We, and I say this as a woman, have much work to do.

[1] http://www.theprovince.com/travel/Police+actions+were+appropriate+response+bullying+violence/6863220/story.html

Shaming tactics III: the Patriarchy

Alison Tieman (Typhonblue) · 21 October 2012 · Archived copy · Original

Welcome to “Shamus Tacticus: A Field Guide.” My name is Typhon Blue and today I will be presenting a somewhat rarified and fascinating specimen of the species Shamus Tacticus—colloquially known as “the Shaming Tactic.”

Without further ado, I present today’s shaming tactic:

The Patriarchy

This shaming tactic can be employed in the following way: “I can ignore your emotions and opinions because… patriarchy!”

Interestingly this shamus tacticus can also be utilized to silence those women who have lost the competition for “which woman expresses the least empathy towards men.” Empathy towards men being the primary symptom of the “patriarchal thought patterns” that parasitize women’s brains and remove their independent will, supposedly.

This particular Shamus Tacticus arises out of cross-pollination between several subspecies and species.

1. Blatantus Liacus — quite simply, Blatantus Liacus is the perpetuation of complete and utter bullshit.
2. Femicus Paracitis Alluricus – A subspecies of Femicus Alluricus, an inflated belief in the attractiveness of feminine submission or parasitism.
3. Femicus Centrus Completeus – a man is incomplete if he does not somehow center his life around women.

Blatant Liacus enters the fray by describing women in “patriarchy” as property of men rather then their legal wards. To understand the difference consider the relationship between your dog and your child. Your dog is your property; your child is your ward. Women were the wards of men historically; they were not men’s property.

Femicus Paracitus Alluricus adds supposed plausibility to “the patrairchy” as a shaming tactic. It asserts that men have an immense desire for women’s submission.

For most parents who have a severely mentally disabled child, the prospect of being the guardian of someone who will never achieve adult independence is exhausting, suffocating and terrifying. But for some reason men will take enormous pains to arrange society just so they can take complete responsibility for an adult sized female leech for the rest of their lives.

Femicus Centrus Completus, the idea that men wish to revolve around women not unlike the moon revolves around the earth, is foundational to Femicus Paracitus Alluricus because in order to dominate a woman a man must center his entire life around her; and one must assume that a man will sacrifice his own independence to do so, and will sacrifice his independence in order to center women with eager glee rather then the frantic horror of a fox whose foot is caught in a bear trap.

Now that we’ve examined the taxonomy of this particular Shamus Tacticus, let’s look at its anatomy directly and observe its uniquely nuanced self-contradiction.

How is Patriarchy Theory a shaming tactic, one might ask?

For that let’s direct our attention to the international study of patriarchy, the CEDAW map. CEDAW refers to the Convention on Eliminating Discrimination Against Women or, less euphemistically and more accurately titled, how “n*****s are eviler then us white folks.”

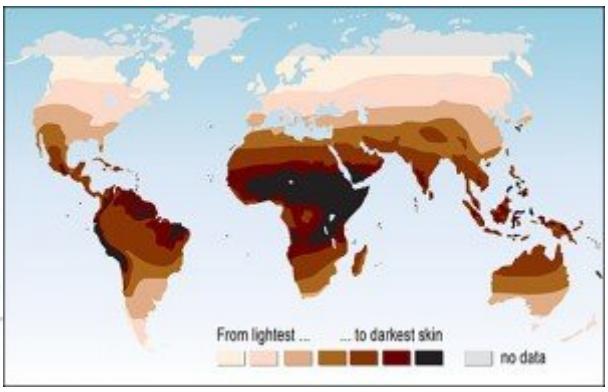

What you will notice as you analyze the CEDAW map, is that the most patriarchal and thus lest moral cultures are both poor and dark skinned.

Now one might be tempted to say that societies grant women as much freedom as those societies can afford. In poor societies the technologies, including birth control, that liberate women do not exist or cannot be afforded; further poor societies are often violent societies and the political and social limitations on women serve to both protect them and compel men to take the risks that get men killed at far greater rates.

And you might say our own social history reflects this progression. As technologies that created safer and more comfortable societies and lessened the necessary labor in the home were developed and enjoyed widescale adoption women were granted more social and political freedom.

Nah.

The real answer is that us wealthy white folks, and by white folks, I mean wealthy white women are just better people then those patriarchal, girl raping n****r bastards.

So why is Patriarchy Theory a shaming tactic?

Well let's step through it.

Let's imagine for a moment that 'patriarchy' put men in charge. But men wished to take care of women as best they could and when it was technologically feasible for women to be free of the limitations of the home, men endeavored to provide them that freedom.

If we imagine patriarchy as paternalistic but ultimately good-natured we approach ending the dynamic by pointing out that men having to take responsibility for women is exhausting, unfair and limiting to them as well as infantilizing to women and we try to correct the situation like intelligent adults.

But this, this is too reasonable. And this reasonable conception of "patriarchy" just doesn't create the necessary moral opprobrium against men as a group. It doesn't get the dander up; it doesn't whip people into a self-rightous fury; and we all know the hate must flow!

Therefore Patriarchy theory necessitates the belief that not only were women the wards of men in history (not property, wards) but that men actively set it up that way in order to rape, beat and murder women with impunity and secure all the social goodies for themselves.

Patriarchy theory says men are evil fuckers. Not misguided, not part of a society that either didn't have or couldn't afford the technologies that free women and make public life safe and comfortable, not part of a system that just doesn't work any more and forced into a role that they didn't necessarily want.

No.

Men are EVIL FUCKERS.

I hope you enjoyed this installment of "Deconstructing Shaming Tactics." Thank you for listening, direct all inquiries to "shamustacticus@gmail.com" and please tune in next time, when we will present another weapon in the endless arsenal of Shamus Tacticus.

Godiva Chocolate: for ladies only?

Howard Gordan · 21 October 2012 · Archived copy · Original

Having spent the better part of October watching my favorite football team wear pink hats, gloves, shoes, and other decor and seeing the football engraved with a pink ribbon, I can rightfully say women's health is all that matters. I watched my favorite team play in September and noticed not a single blue ribbon or any blue hats or shoes. Of course, going into any store this month had my eyes ablaze in pink products too.

I went to my bank, and saw the tellers adorned in pink. Going to the doctor's office, I noticed tons of breast cancer awareness posters and handouts for those that wished to join one of many walks to raise awareness and funding. My son's elementary school was selling breast cancer month t-shirts and also asking for volunteers to help with funding and awareness by taking part in those same walks. None of the stores, or my bank, or my doctor's office, or my son's school ever had any mention of prostate cancer at all. Even a local restaurant had employees don pink hats and had menu items in pink motif to raise funds for breast cancer, but of course the color blue in September was nowhere to be found.

I started to write and contact several companies that solely sponsored these breast cancer campaigns and ignored men's health. I had a goal of contacting each of these campaign sponsors but quickly gave up under the barrage of the sheer quantity of them. The ones I did contact either ignored my letter or replied that they only sponsored breast cancer awareness either due to it having a special meaning to an employee or owner or due to there being more prominent breast cancer organizations to team up with. It seems to be too much trouble to seek out those organizations that associate with prostate cancer awareness.

That brings me to one of the companies I wrote to; Godiva Chocolatier, Inc. I had noticed in an email sent to me (I signed up for their member list some time ago) that a link brought me to an offer for their chocolates. Their logo included a pink ribbon where the "I" is in Godiva. There was some mention of breast cancer awareness in the email and on the site. So I wrote the following to the company:

Hello. I noticed that you are turning pink and promoting and contributing to breast cancer in honor of breast cancer awareness month. That is great news.

However, what is not so great news is that prostate cancer awareness month was last month and Godiva chose to do absolutely nothing to acknowledge this. No blue ribbon in their logo. No donation to prostate cancer research. No promotion whatsoever.

1 in 6 men will get the disease. 32,000 will die from it every year (about one man every 18 seconds). I personally know of a few men that have succumbed to the disease in their 50s and one who battles it today, at 35.

What reason does Godiva give as to choose only women's health as important enough to promote and contribute to? Are men worthless to the company? Does Godiva find the well-being of men as unimportant? Is men's health something to ignore?

I wish to know how to go about removing my name and account number from Godiva's data base. If Godiva thinks that little of me due to me being a man, then I have no use for being a customer of yours. I always enjoyed your chocolates, but suddenly the chocolate leaves a sour taste in my mouth.

Thank you.

[image]Perhaps a bit forward and a little angry. However, after watching another football game with everything

turned pink, I was a bit perturbed. As you will soon see, I was unknowingly dead on with my comments. Again, to reiterate, I do not have any reservations about supporting breast cancer awareness, just lament at the total void of any prostate cancer awareness.

I did get a reply from Godiva and at first glance it seemed acceptable. However, feeling I missed something, I reread it. And much to my dismay, it seems that Godiva has decided that only the concerns of women matter to the company. I'm thinking, "This is a chocolate company. They sell chocolate. Isn't that gender neutral?" However, Nancy Gozzo, Customer Care Supervisor, informed me that they have a Lady Godiva program that promotes causes such as breast cancer one, *among others*. The Lady Godiva program also recognizes women that give back to the community. This program is 100% about what women do and think. She mentioned that my wishes to have Godiva sponsor a cause dedicated to prostate cancer awareness would be considered, but that it is only what women decide to give importance to that matters.

Her reply outright inferred that because I am a male, my ideas would be "considered". Her reply also stated that Godiva Chocolatier, Inc. only gives awareness to causes that women find important. Here is her actual reply: (Emphasis mine)

Thank you for taking the time to share your feedback on our recent program. With the launch of our new Lady GODIVA Program – a cause marketing initiative – one of our goals is to be able to support a broad range of causes. After a year of the program, we have been able to support a multitude of causes through our local efforts including feeding children and adults who would otherwise go hungry; research for Pulmonary Hypertension; domestic violence awareness; and more. Here is a link to the Lady GODIVA Program website, where you can get more information:

http://ladygodivaprogram.com/honorees/previous

***The Lady GODIVA Program is a cause initiative that honors women who give back to their communities and gives awareness to causes that are important to women** — which would include prostate cancer as we know so many have had families and friends affected by this disease. As we move forward and build on the Lady GODIVA Program, we will continue to look at a variety of causes to support and will take your suggestion of Prostate Cancer Awareness into consideration.*

This is the first time GODIVA has created a large program of support around Breast Cancer Awareness; and this is just one of the many causes that are important to GODIVA that we hope to continue to support. Thank you for your feedback.

Best,
Nancy Gozzo
Customer Care Supervisor

Godiva Chocolatier, Inc.

Perhaps I'm a bit sensitive about the issue, but it appears to me that as a male, my thoughts are just to be considered, since the program only gives awareness to causes that women find important. So causes that men find important have little or no clout for Godiva Chocolatier, Inc.? If we all write in, since we are men, our thoughts can be considered, but the ultimate decision of what constitutes importance must be women-borne. Women must be the ones to decide what's important to Godiva. Men cannot determine what causes are important to men, only women can tell men whether the causes men deem important are actually important or not. Men are also customers, aren't they? But somehow male customers' thoughts are given lower importance than women customers.

I wrote back with this:

Dear Ms. Gozzo,

Thank you for your reply. I think it is awesome that Godiva is supporting those causes you mentioned. Those are great

causes.

I wasn't aware that Godiva Chocolates was such a predominantly female-oriented company. While I fully support the causes mentioned, I can't help but wonder why a Chocolate company would solely care about causes only that women deem important. I guess my input takes a back seat to what women want. Perhaps women don't view prostate cancer awareness month as too important since it passed without a mention and breast cancer awareness month took full bloom. Judging by the complete void of prostate cancer awareness programs we saw countrywide in Sept. I don't doubt my suggestion for prostate cancer awareness will be ignored next September just as the disease was ignored this September.

I am rather disheartened that my letter asking about supporting prostate cancer is not worth the screen space it's written on. Actually if 20 of my fellow citizens brandishing the same genitalia as myself wrote in asking Godiva Chocolates about promoting a prostate cancer cause it seems it would be for naught as well since Godiva only "gives awareness to causes that are important to women". It appears men's thoughts about what causes are important don't matter in the least. If Godiva Chocolate Co. were solely geared towards a woman's line or product, I could somewhat understand. However, I may be wrong, but I'm sure much of the product that Godiva sells are purchased by men for themselves as well as gifts for the women that matter in their lives.

I also am a bit disillusioned as to why Godiva Chocolates only recognizes women who give back to their communities. I guess men who give back to their communities are unimportant and should not receive recognition by the company. Had I been aware that only women and the causes they find important count for anything in Godiva Chocolate's company, I would have not bothered to become a member.

In closing, you state "This is the first time GODIVA has created a large program of support around Breast Cancer Awareness; and this is just one of the many causes that are important to GODIVA that we hope to continue to support." What is glaringly apparent is that you could easily substitute the words "GODIVA" with "WOMEN" and your sentence would ring true, while using "MEN" would not work. My ideas of what causes are important can at best just be a "consideration" while it is women that actually decide what's important.

Please remove my name and number from the member database. Thank you.

She replied by removing me, nothing else said. What if Hershey's had a program just to recognize men and the good they do in communities? What if the awareness campaigns and charitable programs Hershey's chose to engage in were based only on what men found important, while women's wishes were relegated to just "consideration"?

There would be an uproar by women asking why women weren't included in the decision making. But I guess it's only sexist if men do it. After all, it was the congresswomen that walked out of the congressional meeting about contraception because only men were there to discuss what was important. Most people agreed with them.

So why is not that same standard used by this company? Why does Godiva have a panel of women deciding whether a man's disease is a cause worthy of promotion (for a supposed gender-neutral company)? Why does Godiva disallow men's desires on this issue? It seems we already know how much importance women attach to prostate cancer awareness: Just look at all the women's groups that held an awareness campaign for it and how many women complain about the chump change the government gives towards the cause compared to breast cancer. Somehow I don't see Godiva with a blue ribbon next September.

Well, my favorite chocolate is dark or bittersweet chocolate. However, Godiva seems to only sell bitter chocolate to me now. Sorry ladies, no more Godiva holiday gifts from me.

For those wishing to contact Godiva-

1-800-946-3482 and select prompt 3.

Email: letters@godiva.com (Perhaps reference Ms. Gozzo)

Five sentencing myths of female offenders

Glen Poole · 23 October 2012 · Archived copy · Original

Female offenders in the UK are not being discriminated against on the grounds of their gender according to the backbench MP Philip Davies who has outlined, in detail, what he calls five myths about the sentencing of female offenders.

The following article is an abridged version of the speech by Mr Davies and not written by The Men's Network. For background on this story read the news item Men Face Sex Discrimination In UK Justice System says MP.

Five Myths About The Sentencing Of Female Offenders

"There is an old political maxim that if someone tells a lie often enough, people will believe that it is true. I can only conclude that has happened in this case. I heard the lie that women are more likely to be sent to prison than men and that they are treated much more harshly by the courts, and I was taken in by it.

"I presumed it was true, because I had heard it so often, and I thought it was an absolute outrage. I was so outraged by the inequality in sentencing that I decided to do some research into it. As many people know, I spend a lot of time researching matters to do with prisons, sentencing and justice, and I wanted to get to the bottom of why women were being treated so badly.

"Imagine my surprise when, having looked at all the evidence, I found it was not the case that women are treated more harshly by the courts. The unequivocal evidence is that the courts treat women far more favourably than men when it comes to sentencing. I want to expose five myths today……"

The first myth is simple: women are very likely to be sent to prison and are more likely than men to be given a custodial sentence. That is simply untrue.

- A higher proportion of men are given a sentence of immediate custody than women, irrespective of age of offender (juveniles, young adults or adult) and type of court (magistrates or Crown)
- In 2009 58% of male offenders who entered a guilty plea for an indictable offence were given an immediate custodial sentence compared to only 34% of women
- For every type of offence group a higher proportion of males pleading guilty were sentenced to immediate custody than females
- A greater percentage of males were sentenced to immediate custody than females (29% compared with 17%), which has been the case in each year since 2005
- Women shoplifters are less likely than comparable males to receive a prison sentence
- Among repeat offenders women are less likely to receive a custodial sentence
- Women first-time offenders are significantly less likely than equivalent men to receive a prison sentence for a drug offence
- In 2009, a lower proportion of women who had a pre-sentence report that recommended immediate custody went on to receive this sentence than men (83% compared with 90% for males)
- For all other sentence options recommended in pre-sentence reports (Suspended Sentence Order, all community sentences or fines), a higher proportion of males received custodial sentences than females.
- For offenders where probation officers have recommended custodial sentences, a higher proportion of men are given a sentence
- In 2009, women given an immediate custodial sentence for indictable offences received shorter average sentence lengths than men (11 months compared to 17 months for males)
- The average male prison sentence is over 50% more than the average female prison sentence
- On average, males served a greater proportion of their sentence in custody – 53 per cent compared to 48 per

cent for females in the quarter ending December 2011
- Women have 50% more chance than men of being released from prison early on home detention curfew

The second myth is that most women are in prison for petty or non-violent offences in fact 22% of female prisoners are in custody for up to 12 months, which covers all cases heard in magistrates courts and some cases heard in Crown courts. All other female offenders are serving sentences of more than one year, which means their offences were so serious that they had to be dealt with by a Crown court. 78% of the total female prison population, are not serving short sentences for not-so-serious offences, as people would have us believe, but are serving much longer sentences for the most serious crimes.

- Just under 16% of female prisoners are serving sentences of less than six months
- A further 6% are in prison for up to one year
- 34% are serving between one and four years
- 28% serving sentences of four years to life
- 11% serving indeterminate sentences
- 5% of offenders are in prison because after previously being released, they have either reoffended or breached their licence conditions

The third myth is that women are often remanded in custody but then are not sentenced to custody.

- In 2009 80% of females were bailed, compared with 62% of males
- 20% of women were remanded in custody compared with 38% of males
- Of those remanded in custody, 66% of females were then sentenced to immediate custody in comparison with 75% of males

When people complain about women being more likely to be remanded in custody and then not sent to prison, it is solely due to women being treated more favourably when they are sentenced. It is not that they are more harshly treated when the decision is made to remand them in custody or give them bail.

The fourth myth is that prison separates mothers from their children:

- It is said that 17,000 children are separated from their mothers
- Two thirds were not living with mother at time of separation
- An estimated 180,000 children are separated from their fathers

My understanding is that a senior civil servant at the Ministry of Justice has helpfully confirmed recently that two thirds of the mothers sent to prison who have children were not looking after them at the time. She apparently said of the women being sent to prison:

“Two-thirds of them didn’t have their kids living with them when they went to prison.”

If we are so concerned about the children of women offenders, what about the estimated 180,000 children who are separated from their fathers who are in prison? In this age of equality, what about that much higher figure? Should we not be more, or at least equally, outraged about that? If not, why not?

The five myth is that women are generally treated more harshly than men in the justice system:

- Women are less likely than men to go to prison
- Women less likely to be given a community order
- 10% of women sentenced are given a community order compared with 16% of men
- For domestic violence, the community requirement imposed on those who commit an offence in a domestic setting is imposed only on men and cannot be handed down to women

- Women are more likely to receive lower level punishments such as fines
- There is an imbalance in the number of women reaching court compared with men, as more women than are issued with pre-court sanctions

To read the full transcript of this debate see this link: Sentencing Female Offenders

Thanks to James Williams of Men's Matters for bringing this speech to our attention. You can meet James at The Men's Rights Networking Event and Discussion on the theme 'How Do We Put Men's Issues On The Political Agenda?' on Thursday 1st November – click here to find out more now.

AVFM News and Activism: Dr. Greg Canning

Robert O'Hara · 23 October 2012 · Archived copy · Original

[box icon=""]

Tonight we have as our guest Dr. Greg Canning, Australian News Director for AVFM. We will be discussing recent events in the Australian Parliament and the Gillard Government on the whole. Coming from the medical profession where he specializes in skin cancer treatment. Dr. Canning has brought much talent and passion to the AVFM Team and is a top notch MRA who is at the forefront of men's issues in Australia. He wears his concern for men and boys on his shoulder and, like most MRAs, has come under fire for it.

Please do not miss this opportunity to talk with an expert on men's issues Down Under.

The show airs live tonight, at 8:30 Central Time, US, which is 2:30 a.m. October 24th, in London and 11:30 a.m. October 23rd, in Brisbane. If you have not yet requested membership in the Stickcam Room, you can do so through the link below. **The call in number is 310-388-9709**.

Show Page.

[/box]

Don't talk about hypergamy?

Paul Elam · 24 October 2012 · Archived copy · Original

It is amazing how much angst that free speech can cause, even in a community of people struggling to be heard on a litany of issues that generally find only hostile audiences. Case in point, hypergamy, or rather whether we should spend a lot of time discussing it in the MRM.

In a recent interview with AVfM Radio, Fidelbogen proffered the idea, and I am paraphrasing here, that we should avoid dwelling on the subject so as not to alienate potential allies we may find in women.

Aimee McGee was intrigued enough by the idea that she penned an article largely expressing the same sentiments that we recently featured here.

Outrage ensued. Monitors were sprayed with coffee and anger. WTF!! was shouted from the rooftops. Blood was found on many a keyboard.

I have left my ideas on the subject on a few comments, and briefly addressed it on a video exchange with Stardusk:

Stardusk response to Fidelbogen

My response to Stardusk

Stardusk response # 2

Final response to Stardusk

Now I think it is time for me to move out of those relatively obscure shadows and have my say on the matter…let the cards fall where they may.

In my admittedly less than humble opinion, Fidelbogen and McGee, both of whom have and will continue to have my respect, are way, way, way off the mark.

I am not going to dig into a possible 3,000,000 year sociobiological history to debate the precise point of the emergence of hypergamy, or even of what working definition anyone but me should use on a day to day basis. What is I will say is that the general tendency of women in this culture to better deal themselves at the expense of men, without inhibition by moral constraints or social prohibition, which is how I define hypergamy, is something we better talk about a lot more into the future.

Barbarossaaaa, who I think presented the most balanced and well-articulated response to the Fidelbogen interview said, and again I am paraphrasing, that we should not refrain from discussing hypergamy simply because it will offend many women.

I would actually take that a step further. We should discuss hypergamy far and wide precisely because it will offend many women. For the hearing impaired, allow me to say this again. **We should discuss hypergamy far and wide precisely because it will offend many women.**

Of course, the point is not to draw any personal satisfaction from having offended. It is much more functional than that.

A good way to look at this is that by the very nature of our beliefs here, we also offend many, many men. Do we avoid criticizing chivalry because it will offend white knights? Do we hesitate to speak ill of the sycophancy of male feminists? Do we even hesitate to harshly assess blue pill, *average* men about the ways they follow rote programming to their own unfortunate end?

Of course we don't, because if we did we would lose the very message we proffer in a wash of rhetorical obfuscation.

We have made considerable and roundly successful efforts to secure the support of women in this movement. I

proudly offer that no other organization who stays as honest about the real issues as we do has achieved this much success. But just like with men we are centered on quality above quantity. In fact, quantity is meaningless in this arena.

For that reason, men or women who cannot handle the discussions on hypergamy should not find this a very comfortable environment for long. In fact, if they can't handle up front and rigorously honest discussions about the real issues that affect men and boys, then this place should and will make their skin crawl. If we ever get away from that we should be very concerned about what is happening.

I just happen to disagree that one interview and one article from some very thoughtful people challenging this idea is inherently dangerous. For those of you who became outraged, I note with casual interest that the sky has not fallen in.

The fact is that neither the McGee article nor the Fidelbogen interview will have an impact on whether hypergamy is discussed on these pages. It is not because neither person is of importance. They are both valued. It is because the fact is that if you want to make sure MRAs will talk endlessly about something, the best way to get there is to suggest that they self censor. Works every time.

And as we can now see, the thoughtful challenges they posed facilitated renewed interest in the subject, both in the comments and now here. Because of what they said, we now have more active discussion of hypergamy than before. It won't be the last time by any stretch of the imagination.

Also, I have seen it said in the comments and elsewhere that we should instead focus on disposability in the place of hypergamy. Sorry, but that is like trying to discuss the black hair on a zebra without discussing the white. Hypergamy *is* disposability. Or rather it is a consequence of it, enabled and fueled by it. Neither can really be distinguished from the other in any meaningful way and both need to be part of our discussions.

Understanding this is critical, *vital*, to helping us inform the young men who visit this site. And by the way, despite the fact I am an old fart, the majority of the readers of this site are young childless men, 18-24; the very population that most desperately needs to know about the possible pitfalls in modern relationships and who stand to lose the most if they remain ignorant. We won't make it a policy here to deprive them of that information simply to appeal to women who need to avoid listening to hard facts.

That kind of woman will only become emotional and intellectual deadweight that will slow us down and force everyone to carry their lazy asses forward in this movement. Sorry, but no can do.

I like the women we have here. They kick ass and take names. I don't always agree with them any more than I always agree with the men, but that is just one of those facts of life things that does not merit an article or for sure a war.

The people, the human beings we have at this site, are by and large the kind of people we need. We attracted them with a fair, *uncompromising* message, and we will attract more of the same as time goes by. GWW is great, but she is not the only intelligent, articulate woman in the world that loves her sons more than she loves victimhood.

In the process we will deeply and intentionally offend many men and women who want us to play by the rules that directly led us to a sexist society that preys on the rotting carcasses of men and boys. That offense looks good on 'em, I say.

I will be damned if we are going to stop talking about the real reasons we got here, and ignorance of hypergamy is one of them.

The Fraud of Feminism part one

Ernest Belfort Bax · 24 October 2012 · Archived copy · Original

If you have done any reading over at The Unknown History of Misandry, or if you have been part of these discussions for any length of time you have been made aware that opposition to feminism, as well as the idea that it is a fraudulent ideology based on lies and distortions is not new. In fact, as we draw closer to the end of 2012, we find ourselves on the eve of the centennial anniversary of the publication of the first major work of anti-feminist literature. The Fraud of Feminism, by E. Belfort Bax was published in 1913.

It is a fascinating piece of work. Perhaps most remarkable about it is that as you read, you will not find yourself so much transformed back to a different age with different modes of thought. But rather you will read observations and conclusions that will, word by word and line by line, be largely indistinguishable from what what you would see today from any critical thinker when offering a candid review of the essence of feminism. You will see repeated references to the same shaming tactics, lies, distortions, revisions of history, use of proxy violence and methods of manipulating the blue pill masses we continually find ourselves discussing today.

The only difference that a hundred years time has made is that it allows us to bring you this fine work in its entirety on the pages of this site. We begin with the Preface and Introduction. PE

Preface

The present volume aims at furnishing a succinct exposure of the pretensions of the Modern Feminist Movement. It aims at presenting the case against it with an especial view to tracking down and gibbetting the infamous falsehoods, the conventional statements, which are not merely perversions of the truth, but which are directly and categorically contrary to the truth, but which pass muster by sheer force of uncontradicted repetition. It is by this kind of bluff that the claims of Feminism are sustained. The following is a fair example of the statements of Feminist writers: — “As for accusing the world at large of fatuous indulgence for womanhood in general, the idea is too preposterous for words.

The true ‘legends of the Old Bailey’ tell, not of women absurdly acquitted, but of miserable girls sent to the gallows for murders committed in half delirious dread of the ruthlessness of hypocritical Society.” Now it is this sort of legend that it is one of the chief objects of the following pages to explode. Of course the “fatuous indulgence” for “womanhood in general,” practiced by the “world at large,” is precisely one of the most conspicuous features of our time, and the person who denies it, if he is not deliberately prevaricating, must be a veritable Rip van Winkle awakening out of a sleep lasting at least two generations. Similarly the story of the “miserable girls sent to the gallows,” etc., is, as far as living memory is concerned, a pure legend.

It is well known that in the cases referred to of the murder of their new-born children by girls, at the very outside a year or two’s tight imprisonment is the only penalty actually inflicted. The acquittal of women on the most serious charges, especially where the victims are men, in the teeth of the strongest evidence, is, on the other hand, an everyday occurrence. Now it is statements like the above on which, as already said, the Feminist Movement thrives; its most powerful argumentative weapon with the man in the street is the legend that woman is oppressed by man. It is rarely that anyone takes the trouble to refute the legend in general, or any specific case adduced as an illustration of it.

When, however, the bluff is exposed, when the real facts of the case are laid bare to public notice, and woman is shown, not only as not oppressed but as privileged, up to the top of her bent, then the apostles of feminism, male and female, being unable to make even a plausible case out in reply, with one consent resort to the boycott, and by ignoring what they cannot answer, seek to stop the spread of the unpleasant truth so dangerous to their cause. The

pressure put upon publishers and editors by the influential Feminist sisterhood is well known.

For the rest, it must not be supposed that this little book makes any claim to exhaust the subject or to be a scientific treatise. It is, and is meant to be, a popular refutation of the current arguments in favor of Feminism, and a brief statement of the case against Feminism. Sir Almroth Wright's short treatise, "The Unexpurgated Case against Woman's Suffrage," which deals with the question from a somewhat different standpoint, may be consulted with advantage by the reader.

An acknowledgment should be made to the editor of The New Age for the plucky stand made by that journal in the attempt to dam the onrush of sentimental slush set free by the self-constituted champions of womanhood. I have also to thank two eminent medical authorities for reading the proofs of my second chapter.

Introduction

In the following pages it is not intended to furnish a treatise on the evolution of woman generally or of her place in society, but simply to offer a criticism on the theory and practice of what is known as Modern Feminism.

By Modern Feminism I understand a certain attitude of mind towards the female sex. This attitude of mind is often self-contradictory and illogical. While on the one hand it will claim, on the ground of the intellectual and moral equality of women with men, the concession of female suffrage, and commonly, in addition thereto, the admission of women to all professions, offices and functions of public life; on the other it will strenuously champion the preservation and intensification of the privileges and immunities before the law, criminal and civil, in favour of women, which have grown up in the course of the nineteenth century.

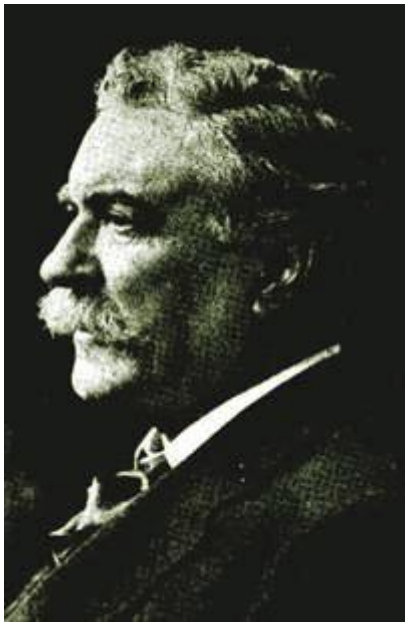

Ernest B. Bax

The above attitude, with all its inconsistencies, has at its back a strong sex-conscious party, or sex union, as we may term it, among women, and a floating mass of inconsequent, slushy sentiment among men. There is more than one popular prejudice which obscures the meaning and significance of Modern Feminism with many people. There is a common theory, for instance, based upon what really obtained to some extent before the prevalence of Modern Feminism, that in any case of antagonism between the two sexes, women always take the man's side against the woman. Now this theory, if it ever represented the true state of the case, has long ceased to do so.

The powerful female sex union spoken of, in the present day, exercises such a strong pressure in the formation of public opinion among women, that it is rapidly becoming next to impossible, even in the most flagrant cases, where man is the victim, to get any woman to acknowledge that another woman has committed a wrong. On the other hand it may be noted, that the entire absence of any consciousness of sex antagonism in the attitude of men towards

women, combined with an intensification of the old-world chivalry prescribed by tradition towards the so-called weaker sex, exercises, if anything, an increasing sway over male public opinion. Hence the terrific force Feminism has obtained in the world of the early twentieth century.

It is again often supposed, and this is also a mistake, that in individual cases of dispute between the sexes, the verdict, let us say of a jury of men, in favour of the female prisoner or the female litigant is solely or even mainly determined by the fact of the latter's good looks. This may indeed play a part; but it is easy to show from records of cases that it is a subordinate one—that, whatever her looks or her age may be, the verdict is given her not so much because she is a *pretty* woman as because she is a *woman*. Here again the question of attractiveness may have played a more potent part in determining male verdicts in the days before Feminist sentiment and Feminist views had reached their present dominance. But now the question of sex alone, of being a woman, is sufficient to determine judgment in her favour.

There is a trick with which votaries of Feminism seek to prejudice the public mind against its critics, and that is the "fake" that any man who ventures to criticize the pretensions of Feminism, is actuated by motives of personal rancour against the female sex, owing to real or imaginary wrongs suffered by him at the hands of some member or members of the sex. I suppose it may be possible that there are persons, not precisely microcephalous idiots, who could be made to believe such stuff as this in disparagement of him who ventures an independent judgment on these questions; otherwise the conduct of Feminists in adopting this line of argument would be incomprehensible. But we would fain believe that the number of these feeble-minded persons, who believe there is any connection between a man having independent judgment enough to refuse to bend the knee to Modern Feminist dogma, and his having quarreled with any or all of his female friends or relations, cannot be very numerous.

As a matter of fact there is not one single prominent exponent of views hostile to the pretensions of what is called the "Woman's Movement" of the present day, respecting whom there is a tittle of evidence of his not having lived all his life on the best of terms with his womankind. There is only one case known of indirectly by the present writer, and that not of a prominent writer or speaker on the subject, that would afford any plausible excuse whatever for alleging anti-Feminist views to have been influenced by personal motives of this kind. I am aware, of course, that Feminists, with their usual mendacity, have made lying statements to this effect respecting well-nigh every prominent writer on the anti-Feminist side, in the hope of influencing the aforesaid feeble-minded members of the public against their opponents.

But a very little investigation suffices to show in every case the impudent baselessness of their allegations. The contemptible silliness of this method of controversy should render it unworthy of serious remark, and my only excuse for alluding to it is the significant sidelight it casts upon the intellectual calibre of those who resort to it, and of the confidence or want of confidence they have in the inherent justice of their cause and the logical strength of their case.

AVfM Radio: Rape Culture

AVfM Radio · 25 October 2012 · Archived copy · Original

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We all know the score. Rape. That most evil of all crimes, a fate worse then death, the most appalling thing one person can inflict on another.

Well, let's be honest here. It's the most appalling thing a man can do to a woman, since other forms of rape either don't exist or don't matter.

But have we ever stopped to wonder what our beliefs about 'rape' say about us as a society? What if our conventional understanding of rape is a magic trick, a slight of hand designed to hide a deeper and more widespread rape, a rape of our very identities?

Join us, Typhonblue and Girl Writes What and JTO as we talk about rape… culture.

Radio show page: Rape Culture

Call In number for the show 310 388 9709
6 o'clock pm Pacific time, 8 o'clock pm Central

[/box]

Andybob's Corner Vol. 1

andybob · 25 October 2012 · Archived copy · Original

Publishers note: Welcome to Andybob's Corner.

If you have ever read The Prophet, by Khalil Gibran, you probably understand why the book has become so widely known and revered. Through an uncanny wisdom and skillful, efficient use of prose, Gibran deftly encapsulates many different aspects of common human experience and brings them into the light of understanding. In one small book, fitting easily into the palm of your hand, he cuts to the core of love, friendship, death, grief, marriage, law and other aspects of life that define our existence.

Gibran is who comes to my mind when reading the comments of Andybob here at AVfM. Well, except Gibran never made me pass a mouthful of kung pao shrimp through my nose and onto my monitor.

Our Andybob, a resident prophet among the men and women of this site, has been placing comments here for quite some time. All of them are a cut above. Every last one.

Many of us have pleaded with him for ages to write feature articles, to no avail. It seems that Andybob writes when it strikes him to do so, in a format of his choosing, and prefers not to write more lengthy pieces for publication. Genius is often given to such peccadillos.

And that is fine with us. We will take Andybob as he comes to us.

Also, there is no reason not to bring the mountain to Muhammad. Henceforth, we will occasionally be filling your screen with Andybob's Corner, a select gathering of comments, all of which were select before we selected them, for a more condensed and intense Andybob Experience. With a word of appreciation for the maestro, we give you installment one. PE

Andybob on:

Rape Hysteria

Questioning the veracity of "rape awareness" must make those who live off it very nervous. One of the most difficult aspects for me to deal with is that most women seem to know that it is a manufactured issue. The behavior and demeanor of most women reveals no fear or wariness of men. Quite the opposite.

They embrace it because it ticks every box. It whips white knights into frenzies of do-gooding; it demonizes men as the source of all societal evil; and, it keeps all of that lovely tax moolah rolling in to combat the 'epidemic'.

Most importantly, it enables women to wallow in the kind of self-pity they enjoy the most; the kind that permits them to lash out with outrageous accusations and abuse without conscience or consequence.

Rape Hysteria is the Pandora's Box of feminism. It has unleashed the darkest and most perverse collective instincts of women – from their raw hatred of men, to their compulsion to destroy and corrupt all that is true and just. It is the incarnation of the pointless nihilism that is the heart and soul of the feminist movement.

Putting Rape Hysteria under a microscope will have feminists gunning for the MRM like never before because this is their Holiest of Holies. Reveal the web of lies at its core and you prove the depths which feminists will sink to create a hostile world for men – a world full of abusive alienation and hostile accusation.

on Lesbians and sexual politics

Lesbians barged into gay men's spaces in droves jabbing their stubby fingers at everyone. Predictably, they

proceeded to boss everyone around, making the gay rights movement about them. Note that homosexuality was a criminal offence for MEN ONLY. Lesbianism was never against the law. They had jackshit to whinge about, but they made gay rights about them anyway, and used it as a propaganda vehicle to support feminism.

Notice that GLTT became LGTT? How's that for petty entitlement? Gay men should have fought back, but, to our everlasting shame, we didn't. The only gay men who remained in GLTT were slimy political types seeking personal aggrandizement, zeta poodle carriers and moronic party boys who don't give a shit about anything except the pattern on the umbrella in their drinks. Of course, the MSM focus entirely on this noisy, spangled disco version of real gay men like me: men who know exactly how greedy, relentless and downright shady those lezziefems are and don't trust them one iota.

On Hypergamy

Hypergamy is feminism's crazy cousin Ralph. No matter how much they try to ignore him and pretend he doesn't exist, he keeps popping up plastered at family functions with $5 hookers in tow. Best to pretend he's from the other side of the family.

We've all seen feminists scoff dismissively at the concept of male disposability. They find it laughably absurd. Not hypergamy. That charge makes their heads spin. Like cousin Ralph, it's more polite to just ignore it.

Why? What is about hypergamy that makes feminists so uncomfortable?

The central tenet of second wave feminism was that lack of opportunities in the workplace forced women to seek financial security through marriage. Feminism was sold as the means by which women could cast off this 'glorified whoredom' and attain a measure of independence (which terrified the patriarchy and kept it up nights, or something).

For most people, this all rang true (except the patriarchy part) which is why it was such an easy sell. As Mr. Augen points out, all loving parents wanted to see their daughters well-provided for – as opposed to begging, whoring or being carted off to the Work House. They still do.

No worries. Lots of feminism will cure the world of hypergamy After all, women won't want to commandeer someone else's assets when they can earn their own – right?

Right?

Oh dear. It seems that feminism's most noble claim turned out to be their biggest lie. Despite decades of feminist legislation and ruinously expensive programmes, hypergamy is actually more deeply emedded in our culture than ever before.

Nobody is more celebrated in our culture than the no-talent bimbo thrusting her siliconed assets at an admiring world as she clutches her clueless millionaire/tycoon/movie star/sports star. She is the strong, independent woman of today, making her own rules, grabbing the best-of-everything for herself while she can. Isn't she great?

Poll females aged 15-25 for their role-models. It won't be Marie Curie or Amelia Earhart. It'll be Khloe Kardashian or Coco. Hypergamy is blinged-to-the-max and proudly in-your-face. Popular culture shamelessly panders to the hopes and apirations of women. Therefore, it is no surprise that every facet of it encourages them to view their lives as nothing more than a hypergamous adventure.

It is important to discuss hypergamy because it is the most accessible way to introduce the concept of male disposability. Public examples abound, and everyone is familiar with at least a few women they know who proudly express hypergamous aspirations.

Who cares if cousin Ralph makes Aunty uncomfortable? He's family.

On Sasha Wiley aka Creepy Bittergirl

Like all self-dramatizing narcissists, this woman's life is an extended performance which has been painstakingly crafted so that she resembles a radical feminist. Ms. Wiley is a poseur – or, as we say in Australia, a wanker.

Even her epic plainness is manufactured. Look closely. That mousy hair has been very subtly tinted. The secretarial glasses may suggest Women's Studies major, but I know Prada when I see it. Check out the lacy bra-strap. Can you say sex-positive slutwalker?

I wonder how long she's been rehearsing the "I feel like I've been wronged" speech. How it must have peeved her that her 'concrete burn' didn't show up on camera any more than her swollen knee or ankle.

Her slam poetry was puerile and derivative – watered-down Plath. It was exactly the kind of tediously pedestrian trash that feminists with daddy issues have been spewing *ad nauseum* the moment Sylvia decided to get back at poor Ted. What a load of old shit.

I despise this creature for what she did to Mr JTO. That took a disturbing amount of arrogance and contempt. No-one deserves to be immortalized as Creepy Bittergrrl more than Ms. Wiley. Outstanding work.

When will Sylvia Plath finally materialize and tell indulgent no-talents like Ms. Wiley to stop ripping off her poetry? The Vancouver art scene deserves better.

Feminists launch secret weapon!

Paul Elam · 25 October 2012 · Archived copy · Original

As I do on occasion here, I am posting a video in the feature section. I post this one because it is important. As difficult and challenging as feminists like Rebecca Watson and Sasha Wiley can be, I was relatively secure in the fact that feminists did not have the mental stability, rhetorical acumen, or intellectual prowess to present a real problem for the MRM.

Until now.

I am worried people. It seems the feminists have either been conducting, or using proxy white knight scientists to conduct experiments on drugs that heighten intelligence and the ability to sway the opinions of millions of people. They have given some kind of drug in mass quantities to a male youtuber, and he now presents as perhaps the greatest threat the MRM has ever seen.

I will be calling an emergency meeting to go over strategy on how to combat this threat. In the meantime, please watch this video. I suggest a box a Kleenex at your side. We are in trouble with this one, folks.

A Flood of bad intent

Paul Elam · 26 October 2012 · Archived copy · Original

During the course of managing this website I have had exchanges with a few prominent gender advocates that carry an ideological banner. Recently, we got a curious visit from Michael Flood, a sociologist and one of the more strident proponents of feminism in Australia. I say curious because his visit just happened to come on the same exact day that Dr. Greg Canning and myself were interviewed by Guy Mosel, a former men's magazine (now defunct) editor. Yes, the kind with comely, big chested girls on the cover. He now writes freelance and is doing a piece on the men's movement for the Weekend Magazine section of the Sydney Morning Herald. The article is due out the weekend of November 24.

I don't know for sure, but this hardly seems like a coincidence. We will know for sure when the article comes out. My guess is Mosel will present Flood as an expert on the MRM or on masculinity, which he is neither, and us, of course, as regressive sexists, which of course we aren't. If that happens, there will also be a great deal about Michael Flood of which Mosel will be loath to inform his readers.

That's OK. We will.

Back to the matter at hand, Flood showed up here complaining that I did not have my facts straight[1] in a 15 month old article I wrote involving some very harsh – read *honest* – critique of his work.

My sources on the piece were linked, but there is a *possibility* that one source had some inaccurate information, which would mean that Flood's conduct, *in that specific incident,* would be a fraction less unethical than originally presented. You can read the exchange here.

As we are about to see, any ground he gained on that point is imaginary. And with just a couple of quick comments to the thread in question, he showed us why.

In one of those comments, he offered a defense of the White Ribbon Campaign (WRC), a roundly discredited campaign for which Flood is an ambassador. The reason WRC has received substantial scientific and academic condemnation (even as it enjoys political support) is because it presents a model of domestic violence that contradicts substantive research on the subject, and has largely rested its credibility on highly suspect, misrepresented and debunked data. In short, it is politically viable while factually unsupportable. And it appears that for Flood and his fellows that the political viability has overridden any concerns about its statistical validity.

I have elected to take Flood's comment and present it to you here, with point by point refutations. His words will be displayed in italics, and mine in standard font.

[I]n response to the material about the mistaken "one in three boys" statistic…

The White Ribbon Foundation's report An Assault on Our Future (2008) contained a small error regarding one aspect of young people's attitudes towards violence. At one point, the report stated that 31% of young men agreed that 'when a guy hits a girl it's not really a big deal', but here 'guy' and 'girl' had been transposed (National Crime Prevention 2001: 65). Unfortunately, this mistaken statistic was highlighted in a media release (not written by the reports' authors) and thus compounded in media coverage. The error was corrected as soon as it was known and the report was re-released.

A small error? Flood's own study concludes that nearly a third of young men do not see women assaulting them as a problem worth attention. Rather than that being a pivotal, wake up moment for his male targeted campaign, giving him a clear mandate to inform young men that violence against them is also wrong, he simply corrected the faulty numbers after the damage was done, and now calls it a minor mistake.

And let's be honest here. Flood calling it a mistake, even a minor one, is less than genuine. There is no program information, plans of action or any other form of recognition by the WRC that recognizes what the "corrected"

numbers directly imply. A large percentage of young men have no sense of awareness that violence against them by a woman is wrong. Rather than address this issue, Flood and the other ideologues at WRC instead went full steam ahead with an agenda to raise awareness of violence against women only, targeting the whole of men as perpetrators.

There is little point in correcting information if you have no intention of putting it into practice to begin with.

This minor error did not take away from the main message of the report: that young people are exposed to violence in their families and relationships at disturbingly high levels….

We need to stop mid-sentence here. There is no message or awareness advocacy from WRC that young "people" are exposed to violence, just young women. All of their literature, "research" information and awareness efforts completely dismiss male victims and female perpetrators. We see the transition of focus toward the gendered model as Flood completes his thought.

…that this violence has profound and long-lasting effects, that violence is sustained in part by some young people's violence-supportive attitudes, that young males have more violence-supportive attitudes than young females, and that prevention efforts can stop this violence from occurring and continuing (Flood and Fergus 2008). The full report is available here:

http://www.whiteribbon.org.au/media/documents/AssaultonourFutureFinal.pdf.

Note the move. Twice in a row he referred to problems experience by young "people." But then, he begins to ease readers toward the intended paradigm of victims and perpetrators that are designated by sex. His first step in this direction is pointing to "violence-supportive" attitudes being more prevalent in young men than young women. He offers a research link, supposedly to a study of his own authorship, but it returns a "Page no longer exists" message at the WRC website.

That's fine for the moment. We can wait to see his his non-reviewed, self-conducted research, and at that point we may even ascertain why it is no longer present on the site. We can still address part of Flood's gendered notions of violence-supportive attitudes.

First, it would stand to reason that we would infer that at least some portion of what Flood defines as "violence-supportive" attitudes in young men must be explained, in Flood's own words, by the indifference to violence committed against *them* by women. Even according to the remainder of Flood's position, that constitutes the lion's share of any purported tolerance for violence. It is not, in this case, violence by men against women that is supported, but the reverse.

Flood does offer some "evidence" of the idea that young males have more violence-supportive attitudes than young females, though not nearly in the proportions shown above. For example:

One in three boys (33%) believe that 'most physical violence occurs in dating because a partner provoked it', compared to 25% of girls (NCP 2001: 65).

***15** per cent of males (but only 4% of females) agree that 'It is okay to put pressure on a girl to have sex but not to physically force her' (NCP 2001: 65).*

Over one in eight boys (12%) believe that 'it is okay for a boy to make a girl have sex, if she's flirted with him, or led him', compared to only 3% of girls (NCP 2001: 65).

7% of males (but only 2% of females) agree that 'it's alright for a guy to hit his girlfriend if she makes him look stupid in front of his mates' (NCP 2001: 65).

On the surface, these would appear to be some compelling numbers regarding male tolerance of violence toward females. There is, however, a significant caveat. There was no corresponding questions in the reverse of any of these questions, so there is no data here to determine the violence-supportive attitudes of girls. Thus there is absolutely no justification for saying that such attitudes are more prevalent in males.

And how do we know that the reverse questions were never asked? The entire paper, and all its glaring deficiencies were already dissected and debunked by *Men's Health Australia* (MHA), a magazine which is considered to be a highly reputable source of information about social and psychological aspects of the lives of Australian men and boys.

Let's take a look at an exchange between Flood and MHA regarding the statistics he posted to *A Voice for Men* just hours ago. In dissent of the findings:

MHA: Because these questions weren't asked in the reverse (e.g. 'do you believe that it is okay for a girl to make a boy have sex, if he's flirted with her, or led her'), we don't know what young people's tolerance is of specific types of female-to-male violence (only of violence in general – see below).

FLOOD: Indeed, in highlighting the mistaken statistic above, Men's Health Australia do[sic] not acknowledge that there is in fact greater tolerance for females' violence against young men than young women. Close to 1/3 (31%) of boys and young men agreed that 'when a guy hits a girl it's not really a big deal' Compared to 19% of females (National Crime Prevention 2001: 65). This may reflect a more general tolerance for violence espoused by young males.

Of course, again, Flood is talking about violence against men, which has nothing to do with WRC, but the greater tell is in the beginning of his comment. He acknowledges that the highlighted statistic is in error; the *same* statistic he just posted to AVfM as qualified, credible research. In other words, Flood is here at AVfM attempting to pawn off research numbers that have not only been debunked, but which he has already publicly admitted have been debunked to a national magazine.

In fact, his comment here at AVfM appears to be a direct copy and paste from his statement to MHA, except that he omitted the part about the stats being invalid. As we see here, from his recent comment to AVfM:

In fact, there is greater tolerance for females' violence against males among young men than young women. Close to one-third (31%) of boys and young men agreed that 'when a girl hits a guy it's not really a big deal', compared to 19% of girls and young women (National Crime Prevention 2001: 65). This may reflect a more general tolerance for violence espoused by young males.

I strongly suggest that any reader interested in the academic integrity of Michael Flood read the critique of his research in the link below, with particular attention to his exchanges with MHA representatives. It is incredibly telling information.

Even the series of events that finally led Flood to respond to criticism of his work is informative. Per the MHA document, it went like this.

White Ribbon's initial response to our concerns was five months of silence. Once we pursued the matter we were sent a response to our concerns written by Dr. Michael Flood – a White Ribbon Ambassador and Lecturer in Sociology at the University of Wollongong with a long involvement in community advocacy and education work focused on men's violence against women. This response failed to address our core concern: that it isn't necessary for White Ribbon to downplay, diminish or report incorrectly about male victims of violence in order to highlight female victims of violence.

In addition, Dr. Flood's response:

[unordered_list style="bullet"]

- Failed to address a number of our specific concerns about statistical and factual errors;
- Contained more errors than the original document when responding to other specific concerns;
- Resorted to ad hominem attacks in an apparent attempt to discredit Men's Health Australia;
- Failed to successfully challenge any of Men's Health's specific concerns.

[/unordered_list]

MHA CONTINUES:

On 4th November 2010 we wrote an open letter, co-signed by almost 20 professionals and organisations working in the field of family and domestic violence, to the Chairman and Board of the White Ribbon Foundation about these errors and unreferenced claims but did not receive a response.

On 23rd November 2010 we sent another open letter, co-signed by more than 30 professionals and organisations working in the field of family and domestic violence, to the Hon Kate Ellis MP, Minister for the Status of Women. This letter was CC'd to all Federal MPs. It strongly urged the Australian Government to reconsider whether the White Ribbon Foundation are an appropriate agency to be funded to undertake violence-prevention work in the Australian community, and requesting that she personally take steps to ensure that they do not mislead the public – either intentionally or unintentionally – with false or misleading information about violence while in receipt of public funding.

On 24 November 2010, we issued a media release titled Federal funding 'misused' by White Ribbon Campaign.

On 31 January 2011, an advisor to the Minister replied to us, completely ignoring the entire substance of our open letter.

On 4 February 2011 we contacted the Australian Bureau of Statistics (ABS) requesting new data from the 2005 Personal Safety Survey to help us confirm the concerns made in our original letters.

On 4 April 2011, we replied to the Minister, requesting a further response that addressed the substance of our original letter.

On 20 April the ABS provided our data request, however on 3 June they informed us that the request would have to be reissued because of errors in the original data sent to us. The reissued data was provided to us on 10 June, at which time we asked the ABS to confirm the validity of a number of statistical charts and statements derived from the raw data. Most of these requests were confirmed by the ABS by 18 October 2011 but one is still outstanding as of the date of writing this document due to a change in ABS staff.

On 30 May 2011, the Minister's advisor wrote back, merely "noting the issue our organisation has raised."

Having heard nothing from the White Ribbon Foundation, we telephoned their Sydney office on 4 April 2011, and spoke with their National Marketing and Communications Manager, Kate Alexander. She forwarded us a copy of the document A response to criticisms of White Ribbon materials made by Men's Health Australia, authored by Dr. Michael Flood.

Noting that the response document contained as many – if not more – statistical errors and omissions as the original What about the men? White Ribbon, men and violence document, we sought a meeting with the new CEO of the White Ribbon Foundation, Libby Davies, and Ms. Alexander. This meeting took place on 2nd May 2011.

Politically viable. Academically fraudulent. There is sufficient evidence to conclude that Michael Flood has knowingly used a significant quantity of erroneous statistics to promote White Ribbon Day. In short, he misled the public into participating in the project, and the government into funding it.

WRC justifies its existence by reducing the complicated, sometimes intractable problem of domestic violence to a simplistic model targeting men, and only men, as perpetrators, and women, and only women, as victims. This is despite the overwhelming amount of research that concludes men and women are equally prone to commit intimate partner violence, that men are particularly prone to under reporting and that men who are victims suffer a severe deficit in the availability to social services.

Aside from efforts to fund a a manufactured, gender based model of domestic violence, there is also ideological factors that appear to be driving Dr. Flood. While it is well known that he is an avid and active supporter of gender feminism, that is hardly remarkable in modern society, particularly in academe.

What is more concerning is that Flood has given clues that he subscribes to more virulent, radicalized forms of feminism, as opposed to the beliefs of many of his peers. Flood is quoted as saying:

> **The idea that radical feminism is essentialist has become a standard claim. However, this is more folklore than fact, and the actual writings of radical feminists show more hope for change and less biological determinism than such claims allow. [source]**

This appears to be much more than rhetoric.

Flood is responsible for the establishment of a blogging community, XYOnline. Part of his efforts there are to recruit like-minded ideologues to supply content for the site. So far his chief acquisition is Julian Real, an avowed radical feminist who describes himself as "[A] white, class-privileged, Western academically and non-academically educated, intergender (and, much more importantly, anti-gender) male who is also gay, asexual, Jewish, and a survivor of childhood sexual assault and adult sexual exploitation."

Flood announced his addition of Real to the roster on the site:

> **XY now has three bloggers lined up, with one (Julian Real) contributing regularly and the other two starting soon.**

Real also manages a blog called Radical Profeminist, where the subject of extermination of 90% of the male population (for the sake of world peace) is openly discussed. While Real appears to have gone in after the fact and posted a disclaimer expressing opposition to genocide, that is contradicted by statements he made in an online exchange with a genocide advocate that was posting anonymously. The exchange went as follows:

♦♦♦

Anonymous: Right now, men know how to shut up when I walk in the room. They are just as deadly as ever, but at least the jokes stop. Step one, shut them up, step two, teach the girls to fight back hard, step three execute all rapists, step four reduce the male worldwide population to say 10%. Maybe then we'd have peace in the world.

—

Julian Real: I'm all for it, as long as that 90% isn't comprised of people who are facing genocide by whites, unless agreed upon by the women of that community, society, or nation.

♦♦♦

Michael Flood, a man campaigning to reach across the entire Australian landscape and influence young men, has chosen to share a public stage with a man who when questioned about exterminating nearly half the population is "all for it," as long as the victims are not going to be murdered by someone else first. Well, unless the women say they should be killed anyway.

I am seldom at a loss for words. But I seriously struggle with what to say to this. The depravity is too much, too sickening. Suddenly I am distracted from my concerns about white ribbons and false statistics and sleazing around for a grab at some government funding.

Do I think Michael Flood shares these views? I have no idea, and to tell you the truth I quit caring before I finished writing this article. This is not about domestic violence or even ideology. It is about some very, very sick people who are, regardless of the causes in which they drape themselves, no friend to the society in which they live, or to anyone else. The idea they have access to the minds of young people is frightening.

Men's Health Australia Report on Michael Flood

Rape culture is hate culture

John Hembling (JtO) · 27 October 2012 · Archived copy · Original

Rape culture is a narrative.

Whether it's one reflecting fiction or fact I'll leave alone for the moment, but even the most earnest proponents of the claimed reality of rape culture cannot deny that rape culture is a cultivated narrative in the public political discourse and the public zeitgeist of western civilization in the 21st century.

Some feminists will claim rape culture is nothing less than a factual representation of the apparently real public environment of sexual predation against all women and girls. Ignored in this definition is the fact that women are not the only victims of rape. It discounts the rape of children by clergy, the rape of men by men, the rape of men by women, the rape of juveniles by their teachers, including female teachers, and the rape of male prisoners by female prison employees, both in adult as well as juvenile correctional facilities. No, for the most earnest proponents of so-called rape culture, it's a description of male sexuality, and in fact male identity, as predatory and criminal. And it is the confining of female identity into the tiny enclosure of permanent victim, and helpless inanimate object.

Rape culture is a belief, not simply in the innate evil in all male human beings, but in the perpetual childhood and lack of agency in women. And this cultural narrative persists in a world in which rape is, by a wide margin, the least frequent type of violent crime tracked by law enforcement agencies. For the stats on that I refer you to the US DOJ statistics.

My personal characterization of what the narrative of rape culture is will probably raise objections from it's proponents, those who believe in the narrative that rape culture is a concrete reality and not simply a fabricated cultural narrative.

Prempting such complaints, I will refer to the writing of one Susan Brownmiller. Brownmiller is a feminist and an author, and among other places, her essays are published in the *Huffington Post*. And, when she is published by such current online journals, it is always with an obligatory reference to her 1975 book "Against Our Will" [1]. Written in '75 yes, but continuously referenced every time Brownmiller is published in the HuffPo and elsewhere.

The content of that 1975 book is relevant to our culture's current narrative, specifically, the component we refer to as rape culture.

Here is an excerpt.

> **Indeed, one of the earliest forms of male bonding must have been the gang rape of one woman by a band of marauding men. This accomplished, rape became not only a male prerogative, but man's basic weapon of force against woman, the principal agent of his will and her fear.**
>
> **His forcible entry into her body, despite her physical protestations and struggle, became the vehicle of his victorious conquest over her being, the ultimate test of his superior strength, the triumph of his manhood.**
>
> **Man's discovery that his genitalia could serve as a weapon to prehistoric times, along with the use of fire and the first crude stone axe. From prehistoric times to the present, I believe, rape has played a critical function.**
>
> **It is nothing more or less than a conscious process of intimidation by which all men keep all women in a state of fear.**

According to this, for a man, his genitals are not a physical connection to sexual identity, or spirituality as manifested in some pagan religions. It is not even an integral part of himself as a physical being. No, in this

narrative, a penis is an implement of pain and damage. It's a *weapon*.

A more vicious and cruel imagining of human beings as other, and as enemy, it's hard for me to fathom. But, it gets worse.

Rape, according to Brownmiller, is nothing more or less than a conscious process of intimidation by which all men keep all women in a state of fear. All men, against all women, in a process of concsious and purposeful intimidation and cultivation of fear.

These are ideas from Brownmillers' writing, which almost every time she has article or an essay published in HuffPo and elsewhere, are promoted.

Brownmiller's definition then is integral to every mention of rape culture.

Understand this. Rape culture is a product of *hate* culture. Its nothing less than a conscious process of constant imputation of malice by which all feminists keep all men and boys in a climate of permanent accusation.

[1] http://www.susanbrownmiller.com/susanbrownmiller/html/against_our_will.html

Only one thing left...

Patrice Stanton · 28 October 2012 · Archived copy · Original

What can a man do when he has only one thing left for them to take?

People often describe particular creative works of theirs as "labors of love." I would describe the novel I finished in mid-October, "Web of Lies," in a different way; as a way of venting my sorrow and outrage. Sorrow over a tragic loss of human-life, outrage at a System running roughshod over those it claims it's there to protect-and-serve. I'd still like to find one or two men to read it, but once the Beta-readers I have so far have given me their feedback I will begin sending it out in my search for an agent.

What follows this one-liner is the prologue to this 90,000-word paranormal political-fairy-tale: 20 year-old Hennessey Pict is finally ready for her first solo painting show in Dallas, but then her estranged father's violent death and her life begin to imitate Art…the art of his paranormal comic-book vigilante, *Inferno®*.

Prologue

Shortly after June 15, 2011, I learned about how one man's tragedy – which had been playing out in the courts of New Hampshire for ten years – came to an unthinkable end. There, back east, a beleaguered divorced father of three committed suicide by setting himself on fire. And he did it in front of the very courthouse that was scheduled to serve, on the morning of June 24, yet one more opportunity for players within the so-called justice system to hound him. This time most likely straight into their own jailhouse.

Instead, in essence, the man decided he'd already been hounded sufficiently. I believe he felt – as a man and a father without access to his own precious children – that he was already dead.

For eleven days words failed me. Then on June 26 I thought I got it, and wrote on the poster board I keep near my bed:

What can a man do

when he has only one thing left

for them to take?

After reading the dead man's 10,000-word explanation I was further confused by the pitifully small media coverage. The thoughtful, articulate man's very readable, downright journalistic essay contained hard truths, but only for those who would look. It contained truths about his experiences with the powers-that-be who lord it over all of us whether uniformed and out driving the streets, or robed and sitting high on-their-benches in our courtrooms. Most of it, therefore, is relevant to an awful lot of people, not just divorced-men.

While needing very minor polishing, the man's personal-essay-plus-investigative-journalism was falsely and disingenuously characterized as "rambling." And, yes, some of the ideas were paradigm-changing. But no, it was not rambling. In my estimation it earned such a label for one reason: to cause its dismissal and "earn" the man the ignominious label of just another Uni-bomber kind of nut job with a "manifesto."

I contend even women – who might typically dismiss men's issues, or see the entire sex as privileged and part of the "problem-of-the-Patriarchy" – upon an honest reading would recognize how children get sucked into this "family" system and thereby are routinely at risk of being decimated. They couldn't fail to see how wives are used as pawns, have their strings pulled by the velvet-gloved side of the iron-fist simply to perpetuate the Big-bucks' Business System that the incestuous abuse/rehab/family court creature has metastasized into.

Yes, for first-timers (yet to take the Red-Pill, so to speak) it's unpleasant contemplating what this man reveals about our system; one we've been taught to believe is "Just." And certainly an even harder reality-nugget to absorb is the palpable hope he has: that his final desperate act, his suicide, would inspire a real-world Justice-seeking League. It

was especially frightening, I'm certain, to readers guilty of willfully using that very system to spitefully harm others.

He imagined a movement of real-world men like himself: pushed to their own brink; stripped of all their worldly-goods perhaps even cut out of their jobs, too. He hoped to inspire such men who'd been squashed into mere subsistence by this corrupt system, inspire them to once again take charge of their own lives, to take action towards real change and thereby live again. He hoped they'd become fighters for their own freedom – freedom from the institutionalized and most insidious discriminations practiced against men for simply *being* men.

Too many in this nation seem unaware that even our own long cherished systems can be corrupted; can become so broken as to leave individuals with no way to redress their grievances. But history is full of examples and to believe we are exempt – "just because" – is to choose to remain naïve. Hennessey Pict, the main character in this novel, starts out like that – well indoctrinated by her vindictive, divorced mother, believing the stories she's been told all her life about a long-gone father who "just walked away."

If burying evidence is evil, what then is disguising evidence? In this real-world example, disguising truths was as simple as mischaracterizing an essay as "rambling." In the case of the fictional Hennessey Pict's estranged father, the disguise was the wholly un-American, anti-First Amendment declaration that his comic-book caused copy-cat violence and therefore his works should be charged, convicted, and then silenced as hate speech.

The once living, breathing, feeling, real man discussed above that inspired me, along with the poor fictional guy whose suicide inspired my fictional cartoonist to create his comic-book series *both* took their own lives in tremendous acts of desperation.

Art imitating Life imitating Art…

Hennessey's father, cartoonist Trace Pict, dies in a violent accident and it's only then that she gets to read his comic-books. In the very first installment she meets his paranormal anti-hero, *Inferno*®, who, before taking his own life, poignantly declared:

"They have taken my kids, my home, most of my earnings…every f*ing thing except one – my life. And I'll be damned to a frozen Hell before I let them take that, too."**

I don't know if this story can make a difference but I hope somehow it will.

A report from New York

Paul Elam · 29 October 2012 · Archived copy · Original

[box type=”note” icon=””]Editor’s note: On the date of this article’s publication, it is 9 Days until Vladek Filler completes his 21 days in the jail of Bar Harbor prosecutors Carletta Bassano and Mary Kellett.[/box]

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The AVfM editorial staff extends our concerns and heartfelt sympathies to Izzey, a long time AVfM supporter and contributor. As of this posting Izzey is riding out Hurricane Sandy at a Long Beach, New York location, but unfortunately has lost her Long Island home to floodwaters from the storm.

Many of you will recall that it was just August of last year when her home was severely damaged from the flooding generated by Hurricane Irene. She had recently completed renovations, however this time it appears the home is a total loss.

The storm is already causing extensive flooding, prior to actual landfall. It is responsible for 67 deaths so far.

We will keep you posted on her circumstances as they are available.

Best of luck, Izzey. Hang in there.

[/box]

AVfM Site News 6

VFM News and Commentary · 29 October 2012 · Archived copy · Original

AVfM's Nurdy Dancing delivers the site news, with details on the latest activism and site happenings at A Voice for Men.

What's in a name?

Stephen O'Brian · 30 October 2012 · Archived copy · Original

[box type="note" icon=""]Editor's note: On the date of this article's publication, it is 8 Days until Vladek Filler completes his 21 days in the jail of Bar Harbor prosecutors Carletta Bassano and Mary Kellett.[/box]

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For many years I've been regularly going online at Men's Rights Advocacy sites and other websites where for safety reasons I write using the pseudonym 'Skeptic'. I've done this out of fear of once again being made to endure the slow death by a million cuts which I experienced during the 80's, 90s and millennial years.

There's a back-story as to what that means, and how and why I became a Men's Rights Activist. No doubt many who read it will relate strongly to events in that story and may even be emboldened to come out as Men's Rights Activists. I certainly hope so.

This is likely to be quite a long read as there's much to tell and being both part Romano and a teacher for several decades I tend to be verbose, especially when nervous as I am now. So grab your favorite imbibement and settle back to read a horror story which ends on a final note of human survival and inspired hope.

I was born in the UK, a place I escaped from at the height of the cold war as an unofficial political refugee. Looking backwards with my graying temples I see I was a very naïve and vulnerable young man. Although I'd escaped as far away as possibly from what seemed then like the possible nuclear war epicenter of Europe to New Zealand, I had very little knowledge of my new home and adjusting was very difficult. The fact that folks there spoke English and were English culturally in many ways was some comfort. Even so I suffered immense homesickness, but had some satisfaction in knowing my UK passport had allowed me by to be at the opposite end of the planet from a grim 1980s UK; A place which then had 10%+ unemployment, a nuclear standoff with the USSR, the worst winter in over a century, power blackouts, race riots and the stirrings of a hate movement I have since come to know and loath – feminism.

Ah! The hopeful heart of a recent emigre!

I'd managed to escape by making one of the worst decisions I've ever made in my life – to propose to and depart from the UK with the woman I married a few months after arrival in New Zealand. Her immediate family were already settled in New Zealand having emigrated themselves from the UK some years previously. I'd hung onto her skirt tails and hopped the fence on a 747 to Auckland with a tiny bit of cash and a desperate keenness to find work, any work, in order to build a future. I realize now I had jumped out of the frying pan and into a terrible fire of sorts.

Fast forward a few years in New Zealand and I was still married – and going bat-shit crazy. We had by then a beautiful toddler son who I'd helped birth and doted upon. During his earliest years I job-shared with my ex-wife. We managed a home for disabled folks which meant we took alternate days on the job whilst the other spouse looked after our son. At that time, mid 1980s, that was very unusual as the vast majority of Dads went out to work full time and only saw their kids on evenings and weekends. I developed a very strong bond to my son starting from day one when he came out of my ex-wife's body and into my hands. We were inseparable, or so I thought. But I'm getting ahead of myself here, so back to those dreadful days.

During my time in that job I'd done workshops at the local community college – men's groups which helped me open up to the fact of my growing sense of ennui. The job, although spiritually and financially quite rewarding, and by then with a few local college certificates in the likes of communication skills and Grief and loss counseling etc behind me, was going nowhere. No upward mobility which my ex-wife harped on about incessantly there. I realized

I needed to step out of it and train further. I made the decision that I'd like us to give up our shared job, to go to university to get a Psychology degree, and then re-launch vocationally. The timing meant a self-imposed 6 month layoff without an income until the new University year started followed by 3 years full time study with only a small student allowance income.

It would be a big squeeze financially, but with some savings was possible. Although she wouldn't admit it up front, her demeanor told me that went down like a cup of cold sick with my ex-wife. Still, there seemed no option but to press ahead and I rationalized that she'd enjoy the more relaxed lifestyle.

By then I was also starting to get small glimpses of the fact that despite freeing myself from grinding job ennui I still had an enormous mountain to climb. For I was still terribly, terribly stuck, by then mired in a quite loveless marriage with a wife who was starting to show increasingly signs of being physically, verbally and emotionally abusive if she didn't get her own way – me staying in harness. First came the shocking threat of divorce issued in front of my best friend. Then the arguments over my 'failure' as a man to be the breadwinner; the emotional and sexual cold shoulder and the picking of fights over trivial issues like finding a parking space whilst out shopping.

These were matters I tried my best to stand up to assertively, but even so I bewildered and accruing hurt after hurt in the process. Then shortly afterwards I recall she telephoned her father telling him god knows what false accusations. For next thing I knew he was white knighting in front of me on our doorstep having driven 200 long and twisting enraged miles from Wellington to be there, then pushing me into the house – punching me, kicking me, screaming at me incoherently as I somehow frantically fled and escaped out of one of the house windows and away across the surrounding lawns bewildered afraid and in tears.

After that I was still chafing at the bit to move forward vocationally, and unknowingly going slowly insane, but was desperately hanging onto our marriage out of a sense of loyalty and fear of the unknown. I see I was still very blindly stuck in a chivalrous script of 'manning up' to save the marriage. So I managed to persuade my ex to move to the countryside, a half an hour drive from a university at which I could enroll. The idea was for us to rejuvenate and refocus. Fresh air, a family vegetable plot, flower beds around the farm cottage we'd rented. I rationalized to myself ……. it could be the answer. It seemed like a good idea at the time……. as I said I was slowly going insane.

Then as you might have already guessed the shit really hit the fan – again, only this time much worse. My ex-wife went full bore bat shit crazy and life became a daily nightmare of being subjected to her tyrannical bouts of abuse which I see in hindsight amounted to her viciously saying "You're a fucking useless loser". In essence all she was saying – you should tow the line, man up, and take care of ME, ME, ME!".

Looking back I see I was just a success object, simply an appliance, not a human being in her eyes. The assaults escalated to the point of having a kitchen knife thrown at me. I still remember (with tears now welling up in my eyes) that knife quivering beside me, the blade deeply embedded in the floorboard not 2 inches from my foot, and somehow miraculously not in my body as had been intended.

On other occasions at that time I was attacked while driving the family car with our son strapped in his kiddy seat behind us. From beside me on the wide couch-like front seat her fists, an elbow and her boot rained down on my head as large delivery and logging trucks came past us in the opposite direction. I still don't know to this day how I managed to control the car and avoid a head on collision with oncoming traffic.

During that period scalding hot coffee was also thrown at me in the kitchen, cups, plates and torrents of verbal abuse likewise hurled in my direction. As I said, a daily nightmare. My minimal and futile attempts at self-defense were absurdly painted as abuse by her and thrown back in my face as excuses for her to go on yet another rampage. Hell.

Somehow amidst all this mayhem I frantically managed to ask for and get from her a 'cool off' period. It was hastily arranged. She went away for a few days to stay with family in Napier, only to come back sadistically taunting me with news that while away she'd slept with some other guy. Of course she excused herself by saying it was because I

was an inadequate lover and she was 'lonely' out in the countryside. Never mind that it was difficult to emotionally connect with and feel aroused in the presence of a woman who might kill me at any moment. Reduced by such abuse, and caving in, I agreed to move our family into a nearby city where services were more plentiful, the university was closer, and I thought this would ease her stress/loneliness and we could re-bond as a family.

How very little did I know.

Despite moving into a leafy suburb with kindergarten and other services nearby for her to take advantage of, the daily attacks continued and grew more intense. I was by now so depressed that I was numb and literally inert most days. New Zealand, having no men's shelter, I finally took hold of what remained of myself and sought refuge in the only place I could think of that dealt with what I had some inkling I was experiencing – psychological shattering. I signed in as a voluntary patient at a nearby psychiatric asylum.

Very remote, peacefully set in rolling countryside, it was a refuge of sorts, where for two weeks I remained firmly staunch, not telling anyone my ordeal in group therapy sessions such was my intense sense of failure and shame, and fear that they wouldn't believe me in any case. As a volunteer patient I wasn't diagnosed, yet I can say with absolute certainty I was by then emotionally very damaged, eating and sleeping poorly, quite depressed and anxious. My ex-wife had done a great job on me emotionally.

Upon returning to the family home the assaults on me continued, but even worse was yet to come. Then my ex-wife started assaulting our son. That was more than I could bear. The day that started I took my son and fled. With nowhere else to go I crashed for a few days on a friend's living room floor. I sought help from the local family court and was directed to a lawyer. I'd never seen a lawyer in my entire life prior to that, but with a hopelessly naive general impression of lawyers and courts gained through the media, I expected my son and I would be helped. I met a lawyer. I didn't know it then, but she was a hard-nosed feminist.

I'll never forget sitting in front of her with fresh red swollen claw marks etched diagonally across my face from eyebrow to jaw from the latest beating at the hands of my ex-wife. Our son, then barely 5 years old sat in my lap, my arms protectively around him. The very first thing she said to me was "What did you do to deserve that?" in a sarcastic tone which clearly implied I'd received some kind of just punishment! Our client –'professional' relationship didn't work out. Surprise, surprise.

Then the inevitable false accusations from my ex were filed in the 'family' 'court'. Each time the 'family court' took an eternity to hold 'counseling sessions' and finally a 'hearing' with a 'judge' for us to try reaching settlements regarding property and visitation. Visitation itself was a joke with my son's access to me on countless occasions easily sabotaged with absolute impunity on the flimsiest of excuses by my ex-wife. The only recourse to which was going to a 'family court counseling session' with my ex-wife to address the issue of parental alienation – after at least a 6 week long heart rendering waiting period.

Desperately attempting to get access to my son in the face of horrific false allegations, I even agreed to supervised access to prove the allegations were unfounded. It was a most painful humiliating experience where for one short hour a feminist 'social psychologist' with a cold stern face and a clipboard in full public view watched my son and I play in a playground scoring points on her checklist for how much we were in her view 'bonded'. You can easily guess her recommendations to the 'family court' I'm sure.

Excuse me, I'm taking a moment to breathe deeply before recounting more……..

Needless to say the feminist system had done its job as it had to countless other good fathers I later came to know. I'd been totally asset stripped via the 'court' to the point of having to sleep on a mate's garage floor for 3 weeks whilst getting food from a foodbank and scraping together the financial bond for another apartment. Meanwhile my ex was living in a large lakeside villa with her new man, swanning around the luxury home in chiffon, sipping chardonnay, and going off to Fiji for annual holidays. All during this time of course my son was being so thoroughly indoctrinated to hate me by my ex and the apparent zenith of 'All males are patriarchal oppressors' cultural zeitgeist of the time.

Inevitably, like so many other children of that time he eventually chose to avoid me altogether. New Zealand, despite its small population has hundreds of thousands of children who have NO contact whatsoever with their fathers.

I saw my son in person at about age 10; 5 years of despairing sporadic sabotaged scraps of visitation after his mom and I had separated. I know very well what the parental alienation so many good fathers speak of means now. It is etched on my heart forever. Years of subdued rage and living a double life ensued – by day with my degree having been attained in Social Sciences – a professional healer; By night – submerged in the shadows of despair – keeping the lid as best I could on my near suicidal self by self-medicating on cheap wine and cannabis.

During this time I'd managed to get a series of jobs in the group counseling field. Incidentally I could write an entire book about the disgusting gender feminist manipulations and weird characters I encountered getting the Social Sciences degree and in the subsequent social work I did for about 15 years thereafter in New Zealand. But that's for another time.

Vainly I rationalized that if only my son saw the great people work I was doing with drug addicts, sex offenders, domestic batterers and other violent offenders, criminals in general and mentally ill folks, then he'd see what a really great guy I was……. and surely he'd come looking for me. All to no avail……how terribly, stupidly, pitifully, pathetically, naively I fooled myself.

I finally gave up on the idea of my son returning to me, and decided to get out of the psychic sewerage work I was doing and retrain again, this time for something healthier. I then put myself through one more dangerous bout of sliding past feminist academia, got my Teaching Diploma, then ASAP escaped a New Zealand still mired in feminist Duluth model dogma and underhand misandric whispering campaigns to go teaching overseas. I've been away from New Zealand ever since. That's twice now I've become a political refugee.

During my time in self-imposed exile I then subsequently discovered Angry Harry, the earlier version of Men's News Daily, The Spearhead, A Voice for Men and a growing number of other MRA websites. Through exposure to such male affirmative, or as we say red pill culture I gradually healed and felt more and more validated, understood, inspired, enlightened and emboldened.

So there it is.

My name is Skeptic.

I am a human being.

I am a Men's Rights Activist.

I am a loving father.

I am a survivor of spousal abuse, parental alienation and feminism.

I am an English New Zealander.

I am a political refugee taking asylum away from new Zealand and other Western feminist nations.

I am a teacher and doting elder to hundreds of children.

I will return to New Zealand/Aotea Roa someday.

I will be providing a link between a Voice for Men's growing international MRA collective and the small but passionate New Zealand Men's Rights Movement.

I will be exposing prominent New Zealand gender feminists and their white knight enablers whenever I can to an international audience through a Voice for Men.

I will also continue to expose them where you can see postings which show Men's struggle in New Zealand for the last couple of decades and meet some fine fellow MRAs at – http://menz.org.nz/

Ka mate te kainga tahi, ka ora te kainga rua. Kia kaha tatou!

When one house dies, a second lives. Let us stand together strong!

Lessons from a men's divorce seminar

Patrice Stanton · 31 October 2012 · Archived copy · Original

Lessons from a men's divorce seminar

I'm not a lawyer nor have I ever played one on TV. I did however attend a free two-hour divorce-prep seminar one Thursday evening in October. Of course it was a Marketing outreach for the sponsoring law firm. I got that (and so do you) but the difference between this "free offer" and so many others, regardless their subject matter, was its uniquely man-centric, extraordinarily detailed content. I, at least, walked away with specific legal information and insights far above my expectations. That take-away went well beyond the value of the time spent in and traveling-to-and-from that hotel meeting room. The evening's program – and undoubtedly a great deal more – are available in a book entitled, "The 10 Stupidest Mistakes Men Make When Facing Divorce: And How to Avoid Them," by Mr. Joseph Cordell, founder of the sponsoring firm, Cordell and Cordell, which has 60 offices in 25 states.

"As a woman" I made certain in advance that I'd be allowed to attend as it was clearly directed towards men divorcing or considering-divorce. I also informed the firm's representatives of my purpose: to write about the 10 Stupid Mistakes, for the benefit of men unable to attend their current slate of seminars. So on top of the top-notch quality of the notes I left with, I must add that the folks I met over the phone and in person that night – including the owner/founder of the law firm, Joseph Cordell himself – could not have been nicer or more gracious. In fact after giving each part of the after-action survey my highest marks I could only come up with a single one-word suggestion: "snacks." (Because sign-in began at 6pm and the program finished just before 9pm.)

Several members of the firm took turns, tag-team style throughout the evening, to present these Stupid-Mistakes. I have taken the liberty of rearranging their order, turning them into "positive actions," and separating them into three action-phases. I call Phase I, ***Prepare***; Phase II, ***Persevere***; and Phase III, ***Prevail***. (NOTE: numbers in parentheses are those given to the 10 Mistakes by the firm in the formal presentation; the evening kicked-off with #10 and worked backwards.)

Phase I: ***Prepare***

What can you do before the SHTF?

1. (10) **Participate** as fully as possible in your children's lives. Future visitation may in part be determined by how involved with them you are now and have been "in the past." If this moment is still "the past" (in terms of a possible or probable divorce) then wherever practical consider getting in on more, more, more: daily care, school drop-offs & pick-ups, doctor visits, etc. Ask yourself how you would "prove" the level of involvement you have right now as well as what you've done with them in the past. Who, in your kids' lives, knows you? Who routinely sees you with them? Consider how your post-divorce work schedule and living situation would restrict or more easily allow future Visitation/Habitation arrangements. Remember, "**It's not about what's perfect**, it's about what's better-than-the-competition."

2. (9) **Position** yourself in your home & **Preserve** your parent-child relationship and your finances. Even if you do not have kids, plan to stay put. (If you've already moved out, these guys say move back in. Quick!) If anyone moves out it should be her. And if you are a parent, moving out automatically cuts down your access to your kids to what's convenient to your spouse. You'll get visitation when she wants and at the same time you've skewed the ultimate custody determination in her favor: the new norm or "status quo" will be you-gone-from-the-home/you-minimally-in-the kids' lives for perhaps six months to a year before the court date.

Moving out also means double the household expenses. Judges typically expect the man to pay the bills, even if he's not living in the home. Beware leaving your soon-to-be-ex spouse in charge, if payments are late it will most likely be on you to fix things – or risk those consequences as well. Besides, have you made copies of all your important papers secretly and then squirreled them away outside that home? Do you have a current inventory of personal assets; who has what? Note that possession is often times more than 9/10ths of the law. Possession now can literally

mean ultimate ownership after the divorce. This does not mean, however, you should hide things. You need to be honest and specific about the things you want to keep.

3. (4) **Pause** & **Protect** by keeping your cool at all times. Do not let your buttons get pushed because you know full well she knows how to push them. It is way too easy for a woman to fabricate grounds for Protective Orders and get you kicked out of your own home. These actions will of course have an impact at the divorce trial but their immediate impact will have you out of the house (with only the clothes on your back) and if there are kids, who knows what they will think of you – or what she will tell them about you – once you are gone. Looks like it may need to be a total walking-on-eggshells existence for quite a few months at least.

4. (3) Be the **Peacemaker** & **Protector** of the kids. Should you choose later on to have an independent council appointed to represent your kids, the presenter suggested thorough consideration of the role and the impact that individual might have. While they will represent the children independent of both your and your spouse's attorneys, the impact of their findings on your case could be considerable. How much confidence do you have in what your kids would say right now (about you, you and your spouse, you and them, and more) to such an appointee?

5. (1) **Preempt** by filing first for the divorce. (Note: I don't recall their use of a martial analogy, but I think it's apt.) The law firm rightfully left this strategy for last. It was only by that end point that they'd effectively painted a clear, of course very generic, overview of the various "battles" that make up the entire divorce-war. Just as no one would file for divorce without council likewise one ought not to file without understanding the entirety – and enormity – of tasks to be accomplished before that formal shot-across-the-bow "reveals their hand."

Generals don't typically reveal battle plans and neither should men considering divorce. By filing first you get several advantages not the least of which is to put your wife on the defense with that element of surprise. Of course there's also the "asset protection" this affords: including perhaps stock options, end-of-year bonuses, and general income protections. It could also mean the "reveal" doesn't occur while the wife and kids are away at the grandparents. Lastly, and most surprisingly, was learning that he/she who files first gets to go first in court. And they also get to have the last word as well. We were reminded that "judges are human, too" and their concerns and conditions (getting over a cold, bad mood, etc.) are likely to affect the proceedings. The anecdote given was of a tired, hungry judge being kept into the lunch hour: he/she decides they'd "already heard enough" when the second party's council had only barely taken the legal-stage, so to speak. Advantage to the first party…hopefully, you!

Phase II: Persevere

Remember: you're in it for the long haul…

1. (7) **Poker-face** at all times. Well, within reason. But these are the days when your mantra needs to be, "Silence is golden." So repeat: "Silence is golden." "Silence is golden." Especially if you're the type who likes to have the last word. (Silence is golden.) Do not allow yourself to be disarmed by innocent-seeming or offhand divorce-related comments. Why? To avoid getting provoked (getting buttons-pushed) into talking about your case and thereby revealing – valuable or even trivial – things about your lawyer's strategy. Remember that mantra…especially knowing there *will* be a point where just getting her to shut up will certainly evolve into wanting to "stick it" to her *and* her lawyer. You're the one wanting to come out on top here, so forgive me if this sounds all O.J. but, If you want to win, you must rein it in.

2. (2) **Principled** words and actions. Failing to tell your doctor things can get you a bad diagnosis; failing to reveal relevant information to your council or to the opposing council in depositions or in the courtroom can lose you the whole divorce shebang. The lawyer presenting this stupid-mistake likened such divorce related lies (or "omissions") to potato chips by using the Frito-Lay® "bet you can't eat just one" tagline. The first lie will always require another then another and so on. So just don't do it. **Forensic accountants will find your money** and **good opposing attorneys** (like your wife will probably have) **find bad people**. And with one measly lie uncovered you'll automatically be Bad. You will lose credibility and so will your attorney. You'll basically lose the chance to make

your case because in essence the judge will quit listening to your points. The lawyer-lecturer made it very clear: the woman can lie a few times (see Phase III: #1, below) and be forgiven, while you, a man? Do it once and you're thrown off the field.

3. (8) **Pow-wow** in advance with your lawyer for everything "testimonial." This is for things prior to the actual final court date: Depositions, Preliminary Hearings, etc. Depositions are apparently very critical events and lacking specific preparation can lead you into fatal errors. If you reveal too much you will weaken your case and help your opposition. Your council will probably advise what the lecturer did: stick to simple answers and nothing more. But to do so you have to have a clear grasp of the facts. You need to know events, dates, and details as well as how to gather pertinent documents that will support what you are saying. When kids are involved you must also know your position on key welfare issues mentioned earlier including: daily care, health, education, special needs, and others. Critical forethought must be given to the practical division of all these areas of decision-making.

Such testimonial events also allow your council to: understand the accusations against you (I believe this is if you haven't filed first), follow-up on still unanswered discovery questions, and to simply "fish-around" for information. The latter will be reeled-in from a spouse whose lawyer has left her less-than-prepared-for-the-deposition! The key take-away quote in this stupid-mistake came after the speaker mentioned how easy it can be to resent even the thought of alimony or maintenance payments for your soon-to-be ex. He conveyed that, for appearances, you may need to seem to "concede" that some amount would be appropriate. He said, "*You* want to appear the reasonable one: *she's* the fruitcake!"

Phase III: Prevail

Stay strong even on the way to the downhill slide and into court.

1. (5) **Perfect** your finances. Your financial statement, as presented in your divorce proceedings, is **the single most important document in the entire trial** according to these professionals. They clearly illustrated the often cavalier attitude men have to these papers. They went so far as to joke that some men spend more time reading the Sports' section than they do on the divorce's money-business. These are the same folks who wouldn't dream of short-changing an income-tax return (even given the low likelihood of an IRS audit) yet they give short attention to laying out their marital financials where there's the absolute certainty-of-review by opposing counsel.

So in this phase you'll have another mantra to repeat and remember: "earn *versus* pay-out." More income than expenses is apparently not good, so check for all payments. They mentioned credit card expenses in particular; that they may be referred to on forms as "installment payments."

It was at this point in the evening, regarding the financial statements specifically, that this firm, with its extensive experience, made the following very clear distinction: that "as a man" *you* can't lie or make an error even once, whereas the woman – your adversary – may be able to squeak by with 3 or 4 missteps. Yes, this is unjust (and for me, downright evil). But besides the fact that this means you must detail (i.e. remember & list) and then perfect your expenses, it also means it's a place where your adversary is extremely vulnerable. The speaker claimed there's a 90% chance they'll have an error on their form. And since there can be NO math errors all your side has to do is find it (or them). So do yours over and over…and use a calculator. Oh, and please prepare a "typed" statement rather than simply filling one in by hand.

2. (6) **Precedents** can be set by settling for (bad) Temporary Orders. The lawyers reiterated it was never a good idea to waltz into any divorce-related meeting, whether a deposition or preliminary hearing without advance preparation. Another point made more than once was that judges don't like changing the so-called status-quo: if you've chosen to move out and the kids have been "succeeding without you in the house for x-months," that's the new status-quo. If your spouse is given "temporary" control of a joint business until the actual trial and everything's hunky-dory by trial time, that's the new status-quo and you might never go back to controlling the business again.

The power of precedents and the *it-seems-to-be-working-as-is* status-quo look to be very high in divorce matters. So never approach such hearings nonchalantly and question severely the council that pooh-poohs your desire to be

informed and prepared. If a preliminary decision does go against you this firm suggested you may then have legitimate grounds to move the final divorce hearing closer.

Lastly, they offered a bonus: an eleventh stupid-mistake.

3. (“11”) **Predetermine** child support. “Fully utilize helpful rules governing child support calculations.” In other words don’t just settle for whatever pie-in-the-sky dollar figure that your adversary throws at you. A quick search for the guidelines in my state, Texas, shows: 1 child=20% of non-custodial parent’s net income; 2=25%; 3=30%, and so on; medical expenses are additional.
[http://www.child-support-laws-state-by-state.com/texas-child-support.html]

Wrapping it up.

I sincerely hope you never face this kind of legal battle but, if you should, the folks at the sponsoring law firm, Cordell and Cordell, truly “get it” when it comes to men and divorce. If they have an office near you they should certainly be at the top of a check-them-out list. That Thursday evening the firm’s dozen employees (most of them lawyers from the Dallas and Fort Worth offices) exuded a quiet, confident demeanor that screamed battle-hardened Competence. Seems to me that’s precisely what you’d want on your side in any courtroom, but as a man it’s what you absolutely need in the “family flavored” kind.

Publishers note: The link to Cordell & Cordell is provided for reference purposes only. AVfM does not endorse their services. Approach all attorneys with caution, understanding that during a divorce your wife is not the only threat to your financial well being. PE

More on why you should probably vote

Dean Esmay · 31 October 2012 · Archived copy · Original

A couple of weeks ago, I made the case for why I believe American MRAs should at least be registered to vote, and probably should vote, even if they leave much of the ballot blank.

Leaving parts of the ballot blank is completely allowable and, in my view, totally ethical. You can also write in candidates–even if you know they won't win, you'll be sending a message, however small. I, for example, am leaning quite heavily toward writing in Bugs Bunny for President. Your choice is your own, and I have no interest whatsoever in swaying your vote there (although really, isn't Bugs a lot smarter than your average politician? I'm just sayin'.)

However, the following video demonstrates, in amusing fashion, one of the reasons I urge you to vote, which I hope serves to drive the message home:

Just so you know, that was put together by (most of) the cast of "The West Wing." Now, whether you liked that show or not is unimportant. I don't care whether you loved it or hated it or were indifferent. The commercial is funny and it drives the message home: in much of America, you get to vote for judges–and, while they don't say so, in some states you vote for Prosecutors/District Attorneys too. You also get to vote for state and county legislators who have oversight over judges and prosecutors, and the ability to impeach incompetent or corrupt public officials.

In some places, those are partisan elections, and in some, like my own state of Michigan, they are non-partisan. If you're in one of those states where they're non-partisan, odds are high you've been voting a long time and don't even know you've been leaving the non-partisan section blank. What you may also not have noticed is that in some states, judges are elected in a partisan fashion. But even if you're in a state where they're partisans, it matters: if you're a Republican but you know there's a misandrist Republican running for judge or prosecutor, don't just punch the Republican line; make sure not to give that judge or prosecutor your vote. If you're a Democrat and you know there's a misandrist Democrat running for District Attorney, don't vote for them. And so on.

Mostly, what I'm urging you to do is look for candidates lower on the ballot, and do some research on them. There's no crime in leaving sections blank if you don't know anything about those candidates, or if you hate them all. Fine, leave it blank, or write yourself in. But finding the ones who matter to you, even if they're only on your side on one or two issues that matter to men and boys, is a good idea. Especially because so few people pay attention there, your voice can have a disproportionate impact, no matter how small. Plus you may be able to sway a few other voters once you've done your homework.

Homework? Where do you do that? I know no better starting place than this: BALLOTPEDIA (click here, look for your state, and proceed to research).

Lucky me, a local father's rights activist has let me know the local circuit court candidate I need to look for, and furthermore, by complete coincidence, the above video also told me who I need to support for Michigan Supreme Court (yes, I live in Michigan). They're talking up this one woman as an example in part as an ad for her, because she's the sister of a cast member. But I'm no sap, right? I thought, "yeah, OK, I'll look, but you may have just told me why I should not vote for her." I'm not that easy to fool.

But surprise surprise, this research led me to conclude that I definitely need to vote for her and even go so far as to say that, if you live in Michigan I think you want to vote for her too. Know why? Just look at this right here (click, click, please).

This woman created the Michigan chapter of The Innocence Project, which has so far taken on 19 cases, 2 women and 17 men. Most have been freed. In fact, she headed up the first group within the Innocence Project that goes after NON-DNA EVIDENCE cases. She's gotten men out of jail not by looking for DNA evidence, which is easy ("that's not his sperm after all" being a pretty easy way of doing things) but instead she specifically constructed her

group to go after cases where DNA was not a factor. Instead her group concentrates on prosecutorial misconduct, witness tampering, recanting witnesses or accusers, and so on. She goes after the hard ones, in other words, and often wins.

Bang. She got my vote right there. 17 men who got hope back due to her. But as a bonus, I went through all her campaign literature looking for other red flags, and while the evidence there is not conclusive, there is a positive sign: she talks a lot about Domestic Violence and her opposition to it. But here's the kicker: I looked, and looked, and looked, and I could find her only talking about two things: ***family violence***, and its effect on children.

Not one single reference, anywhere, to "violence against women." None. This is remarkable in a political climate where "violence against women" seems like an automatic vote-getter. Except: she doesn't do it. She never says it. She says "family violence," and she says "child abuse." I don't know, she may still have some misandrist impulses, but I know someone who's voluntarily worked hard to get 17 innocent men popped out of jail, and who's willing to just *change the language* on domestic violence to gender-neutral terms, is someone who needs my support–and yours too, if you live in Michigan.

By the way, this weekend letters went out from A Voice for Men and the National Coalition for Men to hundreds of candidates running for office in Delaware, Maine, and West Virginia, asking them to take a position on the cases of Tiffany Marie Smith, Mary Kellett, and Lori Jackson, respectively. This was only possible thanks to the efforts of more than a dozen volunteers, as well as myself, Paul Elam, and John the Other. If you use Ballotpedia and you live in those states, you can write those candidates yourself about those cases. And if you're in a different state, you can write to candidates in your state before election day ask them where they stand on issues like domestic violence, father's rights, false accusers, and so on. You've got time, and you can make your voice heard: politicians are generally most intensely interested in what you think when they're worried they might get voted out of office–and my experience is that at the state level, a lot of politicians are not even used to being noticed or contacted. Change that, why don't you?

If you're an American, what are you waiting for? The election is this coming Tuesday. Go find out who's running for office in your state, and Fuck Their Shit Up by asking them some questions and, y'know, voting. It's what the First Amendment is there for ya know. (No, really. See that bit right at the end there about the right to petition the government for a redress of grievances? Yeah, it's there for a reason).

November 6 is coming. Do that violent perverted misogynistic thing you do so well by doing one of that most subversive and terroristic of all things: investigate your local candidates, and vote.

Just do me a favor and think of Dave Futrelle and Surly Amy when you do.

Civil forfeiture is theft.

John Hembling (JtO) · 31 October 2012 · Archived copy · Original

The most contentious civil forfeiture fight in the nation will be the subject of a week-long trial starting Monday, November 5, 2012, in Boston. Throughout the week, the Institute for Justice, which represents the property owners in the case, will expose the ugly practice of civil forfeiture—where law enforcement agencies can pad their budgets by taking property from innocent owners who have never been convicted or even charged with a crime.

The trial will start at 10 a.m. at the John Joseph Moakley U.S. Courthouse, 1 Courthouse Way in Boston. The case of Tewksbury, Mass., motel owner Russ Caswell and his wife will be presided over by Magistrate Judge Judith G. Dein in Courtroom 15. At the heart of the trial will be the protections.

Raising a feminist son

Greg Canning · 1 November 2012 · Archived copy · Original

The Femfax Media E-Zine *DailyLife* seems to be favored territory for many feminist ideologues to promote their biased views under the guise of journalism. Readers of AVFM will be familiar with the deceitful bleatings of Clementine Ford. [1]

Let me now introduce you to Kasey Edwards, a "best-selling author of four books" who would like to educate the presumably uninformed consumers of *DailyLife* about "**Raising Sons that Respect Women**."[2]

The title immediately raises two questions in my mind. First, Edwards seems to be suggesting women deserve respect simply because of their biological sex, as distinct from respect for persons based on their humanity. Why not "Raising Children to Respect Others?"

Second, is she is implying that son's need to be raised differently from daughters? Does not the feminist social constructionist view maintain that androgynous parenting ignoring biological differences is the path to equality of the sexes? Oh, I forgot, that only applies when it suits; apparently a little affirmative action is needed here.

Setting the scene Edwards pays homage to the usual core feminist myths; presumably to establish the false victimhood that in the contorted feminist psyche makes women more *deserving* of respect:

The disappointing progress for pay equality, female representation in leadership, childcare, domestic violence (need I go on?) tells us that men are unlikely to change their behaviours and attitudes simply because we ask nicely, or even if we're not nice about it.

Notice how the perceived causation of these complex and multifactorial myths are reduced by Edwards to the simplistic "behaviours and attitudes" of men, otherwise more commonly referred to as *patriarchy*. She continues;

Men will stop obstructing the path to equality when they understand that it is in their best interest to do so.

You, Ms Edwards are, I'm afraid, mistaken. Western men are crying out for true sexual equality. It is feminism that obstructs that goal with a continued gynocentric focus aimed at retaining female privilege while advocating for legislation to strengthen female advantage.

What is, however, in men's and societies best interest is to highlight the ideologically corrupt double standards and sexism at the core of feminism and to work toward true equalitarianism, were the interests of both sexes are always considered and balanced.

As is often the way, Edwards reduces her advice to a handful of simple items that will fix the *problems* with our boy children, her "**six-step guide to raising a feminist son and why your son will thank you for it.**"

1. Watching www.sexy-sluts-horny-pussy-make-me-your-whore-bitch.com is not sex education

Please, Ms. Edwards, tell me who is suggesting that it is? Personally I know of no one, man or woman, who would even contemplate visiting porn sites as a substitute for parental relationship and sex education. Perhaps you do or know of some research that suggests it is so?

But it's not really about sex and relationship education is it! It's your way of maligning male sexuality, and boy's healthy interest in sex and the female body. Yes, boys look at porn; their first introduction to it, though, is not the Internet but the daily parade of scantly clad or unclad women provocatively taunting them via every form of media to which they are exposed.

The sexualization of our children begins long before they are capable of accessing the Internet, and the women who sell their body imagery for commercial gain, be it in mainstream advertising or via the music or porn industries, are just as accountable for the modern addiction to appearance and superficiality of relationships as anyone. When young men's natural but continually demeaned sexual interest meets that of the empowered, me focused, sexually

liberated grrl's who revel in dressing as sluts it hardly a recipe for success, is it?

I have raised two sons and a daughter; my focus for sex education was on respectful relationships in both the boy-girl and girl-boy directions, with acknowledgement of the intrinsic differences between the sexes. Both face very real dangers in their interaction with the opposite sex. The dangers for girls are well know but less so for boys for whose lack of choice in reproduction, the risk of false allegations and the risk of physical and emotional abuse remain ever present.

2. How to use a vacuum cleaner 101

Feminist misrepresentation and research bias on division of domestic labour is well known. Typically they include only childcare (which is attributed to the mother at times when both parents are present) and traditionally female oriented chores in their analyses and neglect the more male orientated domestic and yard chores. Further they repeatedly fail to note that division of labor is generally agreed upon between couples who are largely happy with the split regardless of whether it is along traditionally masculine and feminine lines. [3]

No one doubt we should bring up our children to be self reliant and capable of looking after themselves domestically.

Edwards laments:

> ***Raising a son who needs a woman to look after him is creating a rod for another woman's back in about 25 years time.***

Yet it seems to me that it is over indulgence by mothers (and the lack of fatherly discipline in single mother households) that is most to blame for boys (and girls) lack of skills in these areas. It is women who create the rod for other women.

Edwards's most perverse contention however, suggests that boys should learn these skills because their partners will more likely "be in the mood" and they will "get more sex" if they do, and that speaks more to Pavlovian abuse of female sexual power than respect in relationships.

3. "You are not what you eat (or your thigh or stomach circumference either) *Ban any fat chat or discussions that reduces a woman's worth to her beauty or physical appearance*."

Edwards can't seem to overcome her ambivalence on this issue, initially admitting that women themselves are appearance and weight obsessed and their "self-talk" is detrimental to children but soon passing the blame to men for appreciating beauty in women. She incorrectly attributes pointing out Julia Gillard's "fat arse" to "daddy" when the most notable example of this was by Australian feminist icon Germaine Greer.[4]

Suffice to say as parents we should encourage in our children a healthy diet, regular physical exercise and an acceptance of the diversity of body shapes and sizes that comprise reality. We should *not* accept unhealthy weight or obesity and discuss these openly with our children as we would any other health risk.

The real concern for our kids comes from the women driven, thinness obsessed fashion and beauty industries. Protecting our kids from the influence of this multibillion-dollar disgrace is in my view far more important than dad's attraction to, or compliments afforded, a beautiful woman.

4. Girl isn't a dirty word

Perhaps Edwards needs a refresher on the stages of human development, otherwise she would know that for a period in pre-pubescence, both "boy" and "girl" are dirty words to the opposite sex.

Nonetheless I agree with her we should challenge gender stereotypes but *only* while acknowledging innate and biological differences in abilities and interests that exist to varying degrees in our children. We should encourage

our children to fulfil their own unique potential, neither forcing them to conform to or go against traditional gender roles; let them find their own balance of masculine and feminine traits that suit their personality. We should also be wary of institutions such as the feminized education system that would impose a gynocentric or androgynous schema onto our children.

Meanwhile one expects that Edwards daughter will graduate from home, skilled at changing car tires, unblocking drains, lifting and moving furniture, heavy garden digging, dealing with snakes and spiders and investigating suspicious noises in the night to name a few of the male oriented tasks strong independent women should be capable of, right?

5. Real men *do* cry

Given there is no such thing as a "real man," just men who more or less fit someone else's conception of what manhood is or should be, this statement has no meaning. There is however no doubt, that *men do cry* and always have.

The comparison of the presumed validity of the occasions on which men in general shed their tears as compared with women is another matter. One might argue that the balance point is somewhere between overly stoic and overly emotional. Some men could benefit from crying a bit more easily as some women might benefit from not crying as much in trivial circumstances. Encouraging our sons to express their emotions goes hand in hand with encouraging our daughters not to be overly emotional.

Edwards seems to think RUOK (are you ok) day is directed solely at men. She is wrong. It is a non-gendered campaign about mental health and suicide awareness in general http://www.ruokday.com/

"dedicated to inspiring all people of all backgrounds to regularly ask each other 'Are you ok?'"
While men remain truly over represented in suicide statistics, outnumbering women by 3-4 times in most western nations, would it not be gratifying to see women attempting to understand the complex social and emotional determinants of this plague of modern men, and offer not tears but some real compassion toward correcting the root causes?

6. Fathers have a role to play

They most certainly do, and thank you Kasey from breaking from the feminist mantra to say so. The first obstacle to overcome of course is to allow men the opportunity to be involved in their children's lives. Women are reluctant to allow men into their traditional turf of childcare and women rarely desire men who may desire such involvement.

Currently, thanks to feminism, fathers are viewed as either obsolete (see White Ribbons opinion here) or optional. Single motherhood is encouraged and supported via legislated payments, removal of fathers from families and alienation of their children via the corrupt family court system is rife. All this has led to an epidemic of fatherlessness and a generation of lost, undisciplined boys.

It has been the traditional role of fathers to *enforce* respect for women onto their male offspring: the "don't speak that way to your mother" and "never hit a girl" sort of idioms my generation grew up with. I am happy as a parent to have encouraged my children to have initial respect for all individuals and continuing respect where respect is due. Just as status and authority are no guarantee the person holding them deserves respect, nor is an individuals sex. Respect must be earned and indoctrinating our son's into feminism will not achieve it for women or themselves. The way forward is equalitarianism. Tim Goldich puts it "loving men and respecting women," concepts modern feminism, with it's focus male hatred and female victimhood, knows little if anything about. [5]

[1] http://www.avoiceformen.com/feminism/clementine-ford-calling-fellow-feminists-stupid/

http://www.avoiceformen.com/feminism/more-bleating-from-clementine-ford/

[2] http://www.dailylife.com.au/life-and-love/raising-sons-that-respect-women-20121008-278a6.html

[3] Baxter, Janeen, *Changes in the Gender Division of Household Labour in Australia,*

1986-1997 aifs.gov.au/institute/pubs/fm2001/fm58/jb.pdf

http://www.avoiceformen.com/feminism/feminism-has-changed-fatherhood-for-the-better/

[4] http://www.youtube.com/watch?v=vM0_gZaOj_w&feature=plcp

[5] http://www.amazon.com/reader/B008N2KTKI/ref=rdr_sb_li_hist_1&state=01111#reader_B008N2KTKI

AVfM Radio Men should be more feminine

AVfM Radio · 1 November 2012 · Archived copy · Original

[box icon=""]

Men, you need to get in touch with your feminine side. What this means is, be more compassionate, demonstrate more empathy towards other people, get in touch with your emotions, and generally be a better human being. This is the message we are routinely bludgeoned with, and mostly, although empathy, compassion and self awareness are certainly good things, this message is at it's base, a message of hatred towards men. It assumes that masculinity and compassion, or empathy, or self awareness are alien and contradictory concepts.

A Voice For Men co-hosts John the Other, Girl Writes What, Typhon Blue and Paul Elam will be running the chainsaw through this normalized message of hared and scorn, and dynamiting whatever is left over. AVFM will be proposing an alternate suggestion, simply that the world, becomes collectively more masculine. By which we mean, more compassionate, and with greater empathy, and justice.

Show Page

Call in number 310 388 9709

[/box]

It is time to stick it to ’em

Paul Elam · 2 November 2012 · Archived copy · Original

[box icon=””]

We have just taken delivery of 5,000 4 x 4 AVfM stickers. They are full color, designed for outdoor use and have tenacious sticking power. We would like to see all of these stickers put to good use across the planet.

We paid top dollar for these babies, not so we could resell them, but for some street level activism. That is right, you cannot buy the stickers. WE WILL NOT SELL THEM TO ANYONE. They are free, at least in terms of money. They will be distributed to MRAs who are doing or who are interested in doing some on the ground promotion for the site.

You first qualify for getting them by putting up five (5) AVfM posters in any public area and sending us photo proof.

You can download from a selection of posters here:

http://www.avoiceformen.com/posters/

Email the pics of your poster work to the attention of AVfM Activism Coordinator Steve Berkimer at activism@avoiceformen.com. When he receives that he will mail you 25 of the stiickers. Put them up, photograph a few of them (2 or 3 pics will do), send those pics to Steve and tell him to send you another 25.

Limits will be raised for those that demonstrate enthusiastic efforts.

The 4 x 4 size of the stickers affords you a lot of flexibility in where you decide to put them. The industrial strength fuck-you adhesive makes sure they stay put. Seriously, these things are supposed to stick to a surface harder than a feminist sticks to bad stats. They can go anywhere, from the wall of a men’s (or women’s) room to the inside cover of a magazine in a doctors office to a light pole on the street corner to the windshield of your bosses car (just kidding about the windshield, sort of). Put them up most anywhere and then watch the flying monkeys have fun trying to take them down.

If you have already been out there doing posters, no need to send proof. We know who you are. Just let Steve know you want some mailed to you.

Here is a peek at the stickers.

[/box]

Vladek Filler released

Paul Elam · 3 November 2012 · Archived copy · Original

[box icon=""]While few details are in, AVfM has just been advised that Vladek Filler is out of jail and has returned home to be with his two children and the rest of his family. We will post an update with more details when more information is available.[/box]

Posters and red pills

Roger O Thornhill (George Kaplan) · 3 November 2012 · Archived copy · Original

I was looking forward to Easter again and oh, the chocolate fuelled joy of childhood. This joy came to an end at that time because of something I witnessed at just six years old.

In the kitchen I saw my dad through a crack in the kitchen door and he was putting out carrots for the Easter Bunny. But hold on a minute, why was he grating the carrots and sprinkling them in a line across the kitchen floor towards our back door? Something was up and I sensed it in an unfocused way.

It was unbelievable, my six year old mind could barely compute the enormity this deception. My entire life I'd been lied to. Every Easter had been a fib. If they were willing to lie to me about this, well, what else were they covering up?

Ok what about Christmas? Surely not? A fat jolly old man that delivers toys to every child in the world in one night is infinitely more plausible than a rabbit who delivers chocolate eggs. Rabbits don't have thumbs and aren't tall enough to open a door, so what other lies was I being told by my parents? What other whoppers would I discover out there in the big wide world?

Fast forward to the 90's and on a TV set I saw what I thought was a humorous news story about a Men's Movement.

The forgettable presenter of a forgotten current affairs programme sniggered at the story and openly at the men.

"What have Men got to complain about?" "We've got it all!"

Right before my eyes I saw some men hunched around an fire beating bongo drums. Yes, I was astounded to see them chanting but more than that I was saddened. Depressed even, and thinking that this was quite mad.

"Men have come farther than that surely?" I thought, *"Is that what I need to do to be a real man?* Immersed in an ignorance wrapped by my youth the truth of this news story eluded me of course.

I cannot forget those dreadful drums and the fools that pawed them.

Over the years I had sipped the fresh and liberating waters of feminism but had never finished a glass. The product is so superbly presented that its siren call had me come off second best I am afraid. Not only that, but I didn't even know I was drinking it most of the time, but I got wiser when the water began to stagnate. Its after-taste was not something I wanted or indeed expected.

In the seventeen years after the bongo (and pig fat) incident I had lived with and loved different women and managed to escape with my sanity, my belongings and my money.

There was luck and a lot of cunning on my side. I kept going back to relationships because that's what you did, and I was keen to learn from my mistakes and make it work with a woman, the right woman. I was looking for Miss Right to be my equal partner in a relationship because that's what women and Men were, they were equal. Right?

Equal for sure, but why all the tears and tantrums? Isn't this what little kids do? I always thought it odd that only children and women cry. The tears of a woman over a trivial matter have always strengthened my resolve to not be manipulated. I've always said of myself *"I'm amiable, but not malleable!"*

Now I am no marrying type and have no paternal instinct, and I'm always amazed to see it in others. For me there is an upshot and it's about babies.

When I think babies I think of orphanages. Why make your own little human when you can find one that really needs a home? I now know it's a major thing to make a miniature person to end up being an amazing thing.

One day earlier this year I read an article on the website of a regional tabloid here in my city. The article was about a barrage of posters going up on poles and walls at a big University. Something evil was going on that's for sure.

This story sounded delicious and I wanted more.

Surely it was a comedy piece. *"We believe in free speech, but we're going to take down the posters"* said a head that spoke from that big university.

It made me remember the excrement that oozed from the Radical Feminist posters that were plastered everywhere in my University days. I thought *"It's about time Men fought back."*

It made me recall the men beating those drums in the night, *"Shit those guys were kinda right on some stuff!"* Lose the bongos (they don't do it for me) and I see now that they got the bit about the need for a Men's Movement.

So my next stop is at avoiceformen.com. Once there, I looked about for the bongos and the blokes "jacking off" around the fire. Nope, none here and what a damned relief I can tell you.

For some time I lurked here at AVfM and I was so new I didn't even know what I didn't know. I read as much as I possibly could and after a few days I had read a vast number of the existing articles and was now waiting for some new ones. I then visited the other MRA sites linked to AVFM and I found them informative, although some do nothing for the cause they purportedly support.

What was being said struck me and it was being said by men *and* women. Women at AVFM? I couldn't believe they were vocal here. What was their true motivation?

I was suspicious to say the least but now I know better. These were simply women who had unmasked the great scam of feminism before me and before I had figured it out. It was just a matter of different timing is all.

Now I began to realise that I had lived my adult life unaware of how the odds were being quietly stacked against me in the name of equality. Women and Men were writing articles and making videos enlightening me of this fact at AVfM.

It left me dumbstruck when I first heard Women talking honestly about the pitiful state of our society. *"Fuck, they see it, it's not just a group paranoid Men raving away in cyberspace whilst beating drums!" "This shit is for real."* The vague thoughts I'd had over the years about such matters were based on something that was actually real after all.

Having been led to believe all these by the media and society that I needed to atone for my sins against women. I've never beaten or raped anyone but I've loudly defended myself verbally so does that count? In fact, what the hell were my sins now I thought about it. Show me my sins.

How was this atonement to be achieved, by making it equal that's how. Let's cut women slack and let them change a flat tire, walk on the outside of the footpath, carry heavy things, open jars and kill moths. I was aware of the double standards to this "equality" but it was just in the periphery of my awareness only.

The enormity of learning more about how I had been ripped off by the F-Scam depressed me for a day or two. I didn't venture back to AVfM for that time.

I was disorientated and in an eerie and unfamiliar landscape. I wished I had a bongo drum to beat as this would have made me feel better. Something was affecting my mind and my vision.

Then I started reading the comments made by AVfM and I read them slowly and carefully. By this stage I had run out of recent articles to read and I wanted up-to-the-minute information on new victories against this war. I was too hungry perhaps?

Within the articles and comments there was humour, sadness, empathy and camaraderie. I cried laughing and cried a tear reading about the lives of others and the life destroying family justice system. Where were the comments about the joys of beating drums and rolling around in moss and taking a dump in a hollowed gum tree stump?

The resolve of the people who contribute, comment and share their lives at AVfM constantly amazes me. The next thing I did was register at AVfM and I left a few comments here and there. I felt awe for the people who contributed articles and their grasp of the subject material was inspiring, not to mention it was formidable.

What I learned was that there is a war going on that wasn't being televised or published in any newspaper? It made me think, *"How unbalanced do things have to become before the average person notices?"* What was going on? Was this another version of Santa and that rabbit but this time for adults?

The next thing I saw appear was the AVFM forum. I registered there and contacted a local MRA who was a regular contributor of humorous and incisive articles and illustrations.

He was generous with his time, patience, knowledge and encouragement. I thought about what I could offer in return, to contribute something that I can do? I leapt at the chance to assist with realising a creative idea for an AVfM project.

He kindly introduced me to the VOIP system and so on to other AVfM contributors. Once again I was met with warm camaraderie. I came up with a few ideas for some posters that I've submitted for review. I've also given some minor assistance with realising some design concepts for other MRA's.

You creepy, kitten blending, basement dwelling folks of both sexes just happen to be the friendliest people I've *never* actually met. The best thing is that there seems to be more of you everyday. Quite frankly, I want to meet you.

It's strange how the more I read at AVfM the clearer my vision gets and the louder my voice has become. From bongos to red pills I think we've made quite the jump, don't you?

Princess_Cupcake_final

Join_the_Chorus_final

Feminazi_final

Equality_means_Balance_final

Drivers_Wanted_final

Reapsow Radio Interview

Paul Elam · 5 November 2012 · Archived copy · Original

[box icon=""]

Just a brief announcement here. Tomorrow at 5:00 PM Pacific Time I am going to be interviewed about AVfM and "other things" on Reapsow Radio, an internet based program hosted by Reap Paden.

I have to admit I was not familiar with the show, so I went there and checked it out before accepting the invitation. While I was there I listened to most of an interview with the savage, penis uttering misogynist Mykeru, who cruelly parodied the defenseless, altruistic and fashionably bandaged Creepy Bittergirl. It was a great interview and still available for you to download.

After the interview is archived I will come back here and post a link to it in the comments. Thanks.

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J. Scott Davis takes a dive for Kellett

Paul Elam · 5 November 2012 · Archived copy · Original

The case of Vladek Filler comes before the bar with all sides trying to sink it.

As many of you who have been following the case of Vladek Filler are aware, he was released from jail recently, three days short of having to complete a 21 day sentence for assault. Filler was convicted for assaulting his former wife, Ligia Filler, in a case that had received a great deal of public attention due to the unusual conduct of the prosecutor in the case, Ellsworth, Maine Assistant District Attorney Mary Kellett.

After one conviction against Filler for sexual assault was overturned due to prosecutorial misconduct on the part of Kellett, Filler filed a bar complaint against her for a number of irregularities in her actions, including, but not nearly limited to, making misleading statements to the jury, withholding exculpatory evidence and instructing police officials to not comply with subpoenas issued by the court.

Bar Counsel J. Scott Davis conducted an investigation on Fillers complaint, found there was probable cause to conduct a disciplinary hearing which could result in Kellett's disbarment and referred the case to the Maine Bar of Overseers of the Bar with that recommendation. A hearing was conducted, but not concluded, on October 22 & 23. Both hearing days ran over the time allotment and the three member bar panel opted to give each side in the case 21 days to submit final arguments in writing.

On the surface it would seem that the wheels of justice are finally turning on this case, but an examination of the conduct of Bar Counsel Davis, information from witnesses to the hearing, and, importantly the first public examination of Vladek Filler's original bar complaint, portray something different. What you are about to read is markedly different than what has been presented by the local media in Maine, and paints a chilling picture of conspiracy and corruption permeating the local legal establishment.

It adds yet another bizarre chapter in Vladek Filler's saga with the Ellsworth District Attorney's Office, which includes prosecution on frivolous charges, prosecutorial misconduct, efforts by that office to gag AVFM and other publications from reporting on the case, ADA Paul Cavenaugh harassing Vladek Fillers medical providers – undermining his medical care, Filler's strategic incarceration to coincide with the bar hearing against Kellett, a State Deputy Attorney General sent to Kellett's defense, and Judge Robert E. Murray calculatedly refusing to rule on Filler's request to recognize new counsel, ensuring Filler would be jailed with no representation while the hearing was conducted.

From the time of Vladek Filler's first arrest to the writing of this article, this story has more smoking guns than a Quentin Tarantino movie. And it appears that the upcoming ruling by the bar panel is just as scripted as anything you would see from Hollywood.

This particular episode has a flashpoint; two minutes of what was essentially a very tense standoff between Filler and all else involved in the last moments of the hearing. The Ellsworth American, who had a reporter at the hearing, reported it this way:

> **The panel allowed Filler, who testified on Monday, to take the stand again Tuesday at the close of the hearing. This was done at the objection of Lupton [Kellett's attorney], who said Filler should make any arguments through the bar counsel. Both panel Chairman M. Ray Bradford and Lupton chastised Filler for straying off topic and not answering directly during his earlier testimony. Bradford allowed him two minutes. He didn't get the full time; Bradford had to rein him in again, bringing the hearing to an uneasy close.**

If you believe the Ellsworth American's account of events at the hearing, or most any other local media source, we have an impulsive, uncontrolled Vladek Filler, contemptuously disregarding instructions of the Panel and unable or unwilling to directly answer questions.

However, a closer examination of the conduct of Bar Counsel J. Scott Davis paint a different picture of those short two minutes; that of a Vladek Filler quickly and assertively taking action because Davis, the man who was representing his case against Kellett, was taking a dive.

Bradford had to rein Filler in, for sure, but not because he was out of control. He had to rein him in because Filler was using his two minutes to get every issue Davis failed to raise at the hearing on the record. The effort to prevent Filler from getting this information on the record appears to be as much or more the actions of Davis as it does Bradford.

Comparing the original Bar complaint to what Davis later chose to charge Kellett with in his Petition shows how grossly watered down the charges ended up being. This Petition was filed by Davis after Filler spent some 8 hours on the phone with him outlining the case and providing Davis with precise transcripts, documents, and numerous audio recordings showing the full extent of Kellett's misconduct.

Kellett's misconduct that was documented in Filler's complaint, but Bar Counsel Davis did not pursue:

[unordered_list style="bullet"]

- Withholding exculpatory videotaped interview for over one year in order to bring fraudulent indictment for sexual assault which was not provable.;
- Covered up exculpatory evidence and gained numerous discovery rulings blocking defense from vital facts and evidence. If the video tape had been provided prior to all those hearings, it would have allowed the defense to obtain very different rulings;
- Kellett and her assistant, Detective Stephen McFarland, submitted into discovery Ligia Filler's select and mistranslated e-mails, after having Ligia Filler select only the ones that weren't harmful to the case;
- Submitted some 80 pages of falsified pornography print outs that did not come from the family's computer, after the crime lab found no pornography and the computer investigator concluded Filler's computer was clean. The trial judge eventually threw out the fabricated evidence, but took no action on Kellett;
- Kellett's assistant, on videotape, refused to allow Ligia Filler to give him her medical records release because they didn't want to provide them to defense;
- Kellett, on the record, lied to one Superior Court judge and asserted a privilege over Ligia Filler's private records (illegal and against Ligia Filler's wishes on video tape) in order to block those vital medical, examination, and psychiatric records from being released to defense;
- Kellett, on the record, lied to the trial judge stating she desperately tried to get these "extraordinarily important" medical records released to defense and even considered filing separate requests with the court for Ligia Filler's records, but the court denied them to her and to defense. She had in reality asked the court not to release them;
- Kellett told John Lorenz, Ph.D., the children's Guardian Ad Litem, that she had a journal written by Ligia Filler describing sexual abuse by Vladek Filler and lobbied the GAL to accept that women don't lie about rape and to allow Ligia Filler (a documented child abuser) to gain custody of the children. This journal story troubled the GAL so much that he contacted Filler and his attorney Dan Pileggi. Pileggi met with Kellett's own investigator, Det. Stephen McFarland, who then informed him that *the journal didn't exist.*

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This is not a complete summary of Kellett's misconduct, but a sample. The details of these and other incidents of Kellett's corrupt actions are outlined and documented in Filler's original complaint to the Bar, available for download at the bottom of this page. Davis chose to pursue only those elements of the case most conducive to a favorable outcome for Kellett.

Bar Counsel Davis also engaged in some very questionable conduct in his gathering of testimony from witnesses on the matters he did choose to pursue.

Regarding the charge that Mary Kellett did not comply with requests and a Discovery Court Order for Ligia Filler's important April 11, 2007 written witness statement to Ellsworth Police, Ligia Filler's 911 recordings of April 22 and 24, 2007, Ligia Filler's psychotic incident of April 24, 2007 video taped by the Washington County Sheriff's Deputy, and discovery records from Gouldsboro Police:

[unordered_list style="bullet"]

- Bar Counsel did not call any police officers who were involved to testify. Those who appeared to testify for Kellett were not properly questioned about the evidence they had in their possession, such as withheld video recordings which were ordered for production;
- Bar Counsel allowed a full day of Kellett's witnesses to claim there were technical problems with production of video/audio recordings, when in fact the police officers admitted these recordings were made, did exist, were under Kellett's control or available to her, but were not provided to defense by Kellett as court ordered;
- Bar Counsel allowed Kellett and her witnesses to claim, without objection, that there were not specific requests for Ligia Filler's written statements to the Ellworth Police Department. These statements were vital proof of Ligia Filler's lying about being abused by Vladek Filler. They were explicitly requested in writing from Kellett, were Motioned for by defense, and were court ordered. However, Bar Counsel failed to point out to the Panel that statements by Kellett and her witnesses were inaccurate;
- When Filler used part of his two minutes to begin reading the explicit request by Pileggi for these records (which were later Ordered for production), both AGG Lupton *and Bar Counsel Davis* began yelling at Filler to stop and not to read the discovery request (Filler ignored them and read it in to the record);
- Bar Counsel did not present Vladek Filler's audio recordings of phone conversations with two police officers from two different departments who were prevented by Kellett from releasing discovery records and recordings;
- While being yelled at Filler, in the two minutes of allowed testimony, quickly detailed how vital those recordings are, how he was told by one officer at a hearing that the records that were promised were ordered by Kellett from production, and how it is vital for the Panel Members to listen to those phone recordings which Bar Counsel did not play for the Panel. They agreed to listen to them after the disciplinary hearing;
- Bar Counsel played a small portion of 911 calls by Ligia Filler (and her daughter) which was requested and ordered but not provided by Kellett. The recording he played is of disturbed sounding Ligia Filler crying and asking the 911 operator to help her find an unknown cat. What the Bar Counsel didn't play was Ligia Filler's numerous other 911 calls in that series with her making allegations and urging police to take custody of the couples 10 year old son from Vladek Filler;
- The recordings also contained Ligia Filler's daughter Natasha calling 911 about her mother being "crazy" and on her way to her step father's house after not sleeping for days, and of her mother "waiting" to get Vladek Filler criminally charged and convicted in order to force her brother into her custody. This series of recordings were not provided by Kellett in violation of discovery requests and a court order. But the Bar Counsel only played the missing cat part of the 911 recording for the Panel to suggest that's all the recordings contained;
- Bar Counsel allowed Kellett to testify, without challenge, that she never told a Gouldsboro Police officer to

withhold evidence from Vladek Filler and not comply with his subpoena.

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Filler pointed out that this contradicted what Kellett told the Bar Counsel in her written reply to the Bar Complaint. Members of the The Panel evidenced some concern at this. One member asked "Where is Vladek Filler's original complaint?" It turned out that Bar Counsel Davis had not provided The Panel a copy of the original complaint or the rebuttal material and exhibits. Filler insisted on and got into evidence all of his complaint filings and Kellett's replies. The Bar Counsel, however, persuaded the Panel not to view Filler's numerous document exhibits which were attached to the complaints.

Filler is currently petitioning the Panel to allow him to directly submit his own closing argument in writing in this case, as opposed to going through Davis, but so far has not received a reply.

The Bar Panel has four basic options available in order to dispose of this case. One, they can find that Kellett did not violate bar rules and dismiss the complaint. They can dismiss the complaint with a warning to Kellett. They can publicly reprimand Kellett. Or, finally, they can recommend to the Law Court that Kellett be suspended or disbarred.

If they recommend to the Law Court that Kellett be suspended or disbarred, then the case goes to the Supreme Court for a full trial outside the probable sphere of influence of the Ellsworth Prosecutor's Office. If that happens, justice has a shot.

We are estimating here in advance that this is not likely. With Bar Counsel J. Scott Davis virtually working as co-counsel for the defense with Lupton, and the facts of this case having such a hard time making it into the view of the Bar Panel, the fix appears as though it is comfortably in.

What we have here is a dog and pony show designed to show the world that the State of Maine actually does self-police of its state functionaries, without, of course, doing any real self-policing. It's a stage production designed to counter the well-deserved scrutiny that the actions of prosecutors like Kellett have engendered from a public that is starting to wake up to the fact that something is rotten in that state and it's not the lobster rolls.

They will more likely than not slap Kellett on the wrist and close the curtain on the matter so she can get back to terrorizing the citizens of Ellsworth for the VAWA funds without interruption.

The only hope that this matter will be forced into the hands of real justice came from Vladek Filler, who, while incarcerated, bullied, threatened and ridiculed, stood up for two minutes and refused to be silenced while he forced the Panel to accept into evidence what everyone else involved with the case has sought to exclude.

They now have that evidence, and everyone knows it. You have that evidence, too. It is just a click away.

And so now the hope, the spark of life that Vladek Filler bravely kept alive is in our hands. In *your* hands. And the only thing that will extinguish that small ray of light now is if we choose to fall silent before this unconscionable injustice.

12-28-2010 State Of Maine Board Of Overseers Of The Bar Submitted

AVFM News and Activism: Filler Revisited

James Huff · 6 November 2012 · Archived copy · Original

[box]

Tonight on AVFM News and Activism we will dedicate the guest portion of our show to covering current developments in the Vladek Filler case. Joining us will be Paul Elam and John the Other to talk about the abhorrent legal maneuverings of J. Scott Davis and what can only be described as an all encompassing ring of corruption in the family law justice system in the state of Maine. Now, more than ever, aggressive activism is needed to expose and put to an end the destructive reign of Mary Kellett and the band of cronies that make up the press and legal establishment in that state.

Please call in and voice your support for this effort and share your thoughts.

The show airs live on November 6trh, at 8:00 Central Time, US, which is 2:00 a.m. November 7th in London and 11:00 a.m. November 7th in Brisbane. If you have not yet requested membership in the Stickcam Room, you can do so through the link below.

Show Page

Stickam

[/box]

To the nice feminists

John Hembling (JtO) · 7 November 2012 · Archived copy · Original

[dropcap]L[/dropcap]et's talk for a moment about nice feminists. They come in a variety of flavors, but these are the ones whose goals, although pursued under the banner of feminism, are reasonable, and indeed, virtuous. The decriminalizing and normalizing of prostitution is an example. While many people both inside and outside the men's rights movement dislike the idea of prostitution, it wont be done away with by keeping it illegal. It is simply thus made more dangerous and harmful for everyone involved, both for the provider and the consumer. Okay, great, and there are other issues. Porn, for example, is argued for as a legitimate form of employment – for surely it is every woman's right to get naked and be paid to have sex, should she chose to do so.

Okay, that's really the same issue, but surely from outside the camp of feminism – outside the radical camp, outlside the liberal camp, outside the "I want to be paid for sex" camp.

Now, from outside the camps all flying the flag of feminism – is it unkind, unfair and/or uncalled for to universally condemn the ideology as a monolith, without regard for just which of the 364 flavors we're talking about when we use that endlessly flexible label of feminism?

No, and I'm going to explain for those who might pursue legitimately humanist goals why I will continue to talk in condemning tones about the ideology calling itself feminism, and why I don't care what sub-species of that ideology to which you may happen to subscribe. And if what I'm about to tell you upsets you, too bad, woman or man up as the case may be.

I agree that there are self-described feminists whose goals are legitimate. I agree that de-criminalizing matters of personal choice and bodily autonomy are important and worthy goals. And to the extent that I can I will support and promote those goals, independent of whatever political label under which you or anyone else pursues them.

However, the humanist, liberal, sex positive, nice guy version of feminism you practice – and if i didn't cover your particular flavor, go ahead and add it in — *that* humanist feminism is not the same ideology taught in university gender studies courses. It is not the feminism which informs the policies of United Nations aid agencies who render assistance to only women and children, and not to men. Your humanist version of feminism is not the one which specifically excludes male gang-rape victims from receiving medical aid, shelter and rehabilitation in places where male targeting gang rape are standard practices of war, such as in the Congo. That feminism is not your humanist feminism. Neither is your feminism the version of that ideology which informs a multi-billion dollar industry which produces egregiously and grotesquely misleading misinformation designed to acculturate hatred and fear in women towards men; which teaches girls to always be victims, and never be self actualized adults.

That is not your humanist feminism either. Your humanist feminism is not the ideology informing almost all domestic violence shelters, and public messaging on DV, selling a totally false story that domestic violence is just evil, violent men, beating on just sweetly innocent and decorative female victims. Your view is not one of demonizing men in our culture so as to guarantee to enable more domestic violence because it works from a totally broken model.

Your flavor of humanist feminism is not the one informing a collection of lawyers, social workers, educators, child care specialists, psychologists and other professionals to collaborate on a blog and cheer for plans to eugenically exterminate the male half of the human race.

So yes, I understand, *your* feminism has admirable goals. You are a teeny, tiny, unfunded, un-organized minority. Yours is not the feminism that informs domestic policy, writes white papers for the UN or eradicates due process on college and university campuses. That's the other feminism; that's the big, funded, established, and politically powerful version of the ideology. That is somebody else. Right?

But when you pursue your noble goals under the banner of feminism, even when you prefix it, and say liberal

feminism, or humanist feminism, or sex positive feminism, you are giving cover to those who openly call for the extermination of men.

I'll say that again. When you pursue your noble goals under the banner of feminism, even when you prefix it, and say liberal feminism, or humanist feminism, or sex positive feminism, you are giving cover to those who openly call for the extermination of men.

And that's why I don't care what flavor of feminism you practice. You're using the same brand name as murderous, eugenics enthusiast, destroy due process sexual apartheid gender ideologue elitists for whom violence isn't just an unpleasant option. Violence, when contemplated against children, or men, especially when doled out by state functionaries is what gets them wet. That's the big, funded, organized and politically established collective with which you identify by name.

I know, you're a humanist. You're not murderous. You wouldn't dream of using violence to attain your goals. However, your chosen ignorance of or indifference toward the depraved ideologues who have appropriated the label you share neither excuses nor exonerates you. So, fuck you anyway. If you self identify as a feminist, you're flying under the banner of a totalitarian, violent, amoral murderous ideology of sexual apartheid and hatred.

If your goals are legitimate, pursue them. You'll have my total support. But if you fly the flag of hatred and violence, do not expect me to pat you on the head and say that's okay, I know you're one of the "nice" ones. Fuck you, grow up, and stop pretending there's no problem flying the same flag as those who use hate and fear and bald faced lies to advocate for eugenics, mass murder, elitist legislation, victim identity and the marginalization of men and boys.

I thank you for your kind attention.

Movember & IMD 2012

VFM News and Commentary · 7 November 2012 · Archived copy · Original

Well, it has been settled. The federal government will continue to ignore men's health issues for at least another four years. Fortunately, election month in the U.S.A. is also Movember, a movement to increase grass roots awareness of men's health issues. It is also the month that International Men's Day has its annual commemoration. Here is a Movember video and you can see one for IMD that was already in our featured video section before this was posted.

Also, some very supportive people have taken the time to select AVfM as their chosen cause for this month. Both of the following videos were made and sent to me unsolicited. I offer them here with respect and thanks to Wooly Bumblebee and The Critical G. If you have not subbed to their channels, please do. They are part of the growing chorus speaking to the issues we tackle at AVfM.

AVfM Radio Tonight: Hypergamy

VFM News and Commentary · 8 November 2012 · Archived copy · Original

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Did you ever notice the tendency in most women to constantly crave something a little, uh, *better* when it comes to the men in their lives?

Do women stand on the lookout for men with more money, power, prestige, social standing or sex appeal than the men they already have?

Yes, as a matter of fact most of them do.

Tonight,, Join Girl Writes What, TyphonBlue and Robert O'hara, who is standing in for regular host John the Other for all the hype on hypergamy, that dirty little secret that seems to catch most men blindside because they don't know what they are looking for or why they should.

The show starts tonight, November 8, 2012 at 9 PM Eastern Time, 8 Central, which is 2:00 AM Nov 9 in London and 11 AM Nov. 9 in Brisbane.

The call in number for the show is 310-388-9709.

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Andybob's Corner #2

andybob · 8 November 2012 · Archived copy · Original

Gather round, boys and girls. Bring your cups of hot chocolate and pillows; lots and lots of pillows. Cozy up by the fire and listen to it crackle as it warms the air. Pay no mind to the night outside. The light in here is all we need.

Andybob, the Minister of Truth, has come to visit. And when he speaks, everything that crawls on the ground or goes bump in the night falls to stillness in the shadows; hoping, praying, ne're to be seen. PE

For this edition of Andybob's Corner, AB speaks to:

Whether we should call ourselves MRAs.

The term 'Men's Rights' knocks people off their feet in the right way. It is clear, concise and self-explanatory: nobody needs to be told that MRA's are in opposition to the feminist trampling of men's rights.

As such, it piques the interest of men getting ulcers from the blue pill. The term itself invites curiosity:

"Why do men need to fight for rights?"

"Well now, let me explain…"

The reaction of feminists has ranged from silent trepidation to outright unhinged fury in a way that some cozy, cuddly, non-threatening PC term never could.

Watching feminists react with visceral rage to the very concept of men having rights is very instructive to male onlookers and deeply embarrassing to the ever-present NAWALT brigade.

I am not a branding expert or a PR guru. But neither am I a recruiter for the Moonies. I balk at the notion of stroking, manipulating and condescending to win over "joiners."

While I am cognizant of our media-drenched sound-bite culture and our need to negotiate it, I think it is a mistake to underestimate the power of being honest and direct. I disdain sugar-coating our message with PC drivel. Consider the failure of 'The Good Men Project.' This cesspit of watered-down, wishy-washy, feel-good wankiness has drawn nothing but universal contempt. No thanks.

Ours is a fight for justice, fairness and honesty. Let's represent these hallmarks of human decency as accurately as possible.

On NAWALT

"Most women in the real world have sons and fathers and brothers and have no real desire to see men treated unfairly." ~ Mr Paddleship

Mate, take a seat. I'm afraid I have some bad news.

They don't care.

There are four main categories of women:

1) Women who care about the men in their lives, but never make the connection that their naked misandry contributes to the misery of these men. Most of those women who whooped and cackled when RegisterHer lifer, Sharon Osborne, expressed delight when an innocent man was genitally mutilated belong in this category. They would not have cackled quite so much if someone had brutalized their sons. Other women's sons? No problem. It has ever been thus: white feather campaign in WWI.

2) Women who may pay lip service to caring about the men in their lives, but in reality see them in the same way they see all other men – as utility objects to be manipulated and exploited. Such women don't think of the men in

their lives at all, except when they want something from them.

3) Feminists. These range from the mild (man-hating bigots), to the radical (man-hating bigots who advocate genocide and eugenics).

4) Women MRAs. These are rare women (I've never seen one, even in captivity), who regard men as actual people with collective and innate value. I can count them on two hands with fingers to spare.

Men have been struggling for many decades now with nary a peep from women. There is a reason for this.

They don't care.

Feminism has provided today's pampered princesses with the privilege-stuffed, consequence-free Nirvana that they believe they're entitled to. Do you really think they can be swayed with reason and logic? Have you ever tried to discuss men's rights with women? They will show concern for some imaginary, hypothetical female from some Third World country before they give two shits about the son, brother or friend standing in front of them. It literally knocks the breath out of me when I experience it first-hand.

"Doing so only turns this into an Us vs. Them situation."

This is an "Us vs. Them situation." Peruse some feminist blogs. You may think these women are just lunatics, but many of them are influential, well-placed lunatics. Guess what? They hate our penis-swinging patriarchal guts and write widely-read screeds planning and celebrating our destruction. Our relation to them is adversarial, whether we like it or not.

We are in a battle against a powerful, well-financed and establishment-supported entity which has succeeded in stealing our rights in every sphere. This has been done with the silent collusion of vast numbers of women. As such, a few "derogatory remarks" are the least they deserve.

I agree that we should not go out of our way to alienate potential allies. However, your belief that we will succeed by approaching women with reason and logic – and being nice to them – demonstrates a stunning naiveté about our predicament. You need a little tête-à-tête with Pamela O'Shaughnessy.

Your approach makes you sound like a sane person who wants to be fair and do the right thing. You sound like a typical man. Feminists see this as a failing to be used against us – and they have done so with devastating results. It's time to re-think your strategy.

On Clementine Ford and the Shaming Tactic of Crying Misogyny

"You just hate women, so I'm not listening! La la la la la la!"

This could very well be the official Swan Song that feminists warble as the edifice of feminism crumbles around their ears. It doesn't take too much set off this kind of response. Sometimes it is when they realize that you can easily mock the sacred myths enshrined in their Women's Studies courses. At other times, it is when it dawns on them that their shaming language is as toothless as Germaine Greer.

Ms. Ford is a typical feminist trying to pacify her disquiet that there is opposition afoot. It could be an increase in the number of ant-feminist comments she's heard/read as she goes about her smug little life, or perhaps the unnerving experience of confronting a full-blown red pill man. Something has her stewing in her own bile. Her attempt to reassure the sisterhood that their web of indoctrinated deceit will triumph is safe is asinine, pathetic and very, very childish.

When "la la la…" is no longer a viable response to the kind of opposition we promise to deliver in deadly ripostes, what will become of these man-hating narcissists? Bitter 30-something women like Clementine Ford will have fewer legs to stand on than Heather Mills. How satisfying it will be to see them knocked on their bony, entitled arses.

Imagine a society of contempt

Zerbu · 9 November 2012 · Archived copy · Original

Some women believe that the criticism of some women from the MRM seems a bit harsh. I have publicly discussed men's rights issues, as well as posted links to articles, videos and other content regarding men's rights issues, in comments on articles and in chat rooms. Many of these discussions, as well as the content that was linked to, contained criticism of modern feminists, as well as some traditional women. Although the criticism was only of the particular kinds of women, it often created a lot of negative reactions from female readers, claiming that the message was either a little harsh on women, or horrible misogyny.

So you think some criticism on the behaviour of those women, which does not claim that there are no exceptions to the criticism, is that horrible?

I ask you all for a few minutes to imagine a society where criticism of your sex is openly given on a daily basis, not just in one group, but all around society. And this criticism is not used as a logical debate, but as a form of hate and contempt. It is viable to be heard at any public place you visited, and that includes the workplace and classes at school and college. Not only do authority figures not do anything about this contempt, but they may join in or even take the lead! All while contempt of the opposite sex even a fraction as bad would be prohibited.

As a matter of fact, imagine that the contempt for your sex is not just in general society, but is even broadcast in the media. Imagine news reporters and journalists are actively bashing your sex, and talking about how inferior you are and how superior the opposite sex is, and celebrating any time the opposite sex is ahead of yours, even in cases where the only reason for that is that they have been given advantages through affirmative action. Also, imagine that all good deeds done by members of your sex, but not of the opposite sex, is hidden behind a job title, and bad deeds done by members of the opposite sex, but not of your sex, are also hidden behind a job title.[1]

Imagine that in the media, characters of your sex are constantly being depicted as bumbling fools, while characters of the opposite sex are constantly depicted as the smart, intelligent, take-charge decision makers, who have to keep the characters of your sex under control, while the characters of your sex are revolving their lives around seeking the opposite sex's approval.[2]

Imagine that song lyrics, including those from famous artists, are openly claiming inferiority of your sex and/or superiority of the opposite sex, and this is positively referred to in reviews as "empowerment" of the opposite sex, while any hate or narcissism is completely ignored.[3]

Imagine that when physical violence is inflicted against someone of your sex from someone of the opposite sex it is automatically believed that the person of your sex deserved it, while any violence from your sex, no matter how provoked or an act of self defense is unjustified. Imagine that all focus is put on stopping violence against the opposite sex, even if your sex is the majority of victims of physical violence.[4]

Imagine that it is acceptable for a crowd of people of the opposite sex to laugh when someone of your sex is sexually mutilated.[5]

Do you think the society you are imagining sounds horrible yet?

Imagine that radical hate quotes against your sex are not only allowed to be publicly broadcasted, but the people creating those quotes were considered leaders in empowering the opposite sex.[6]

On top of all that, imagine this society, despite all this, believes that the opposite sex is the one that is being oppressed and held down by people of your sex. And all of what has been described above is not only prevalent in society, but reversing the sexes would cause a huge uproar.

For men, the society described above should be very familiar, because it's no different than the society we actually live in. For women, however, such a society would most likely be a huge, unjust, terrifying shock.

So, to the women reading this, do you still think that the criticism of these women is too harsh? Try being a man (or, for that matter, even a young boy) and having to endure all the contempt that males face their entire lives for just a few minutes of yours, then you'll realise what contempt for your sex really feels like. You might even realise how rare and minor is the logical criticism given by the MRM.

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From woman to man to red pill

Steven · 10 November 2012 · Archived copy · Original

Note: This article is also available in Spanish and Portuguese.

I never thought my transition from female to male would lead me to the Men's Rights Movement.

I never even knew such a thing existed until a year after the fact. My transition was not about sexual politics, but about achieving personal brain-body congruence. I was correcting an internal dysphoria that had persisted since age 7, when I angrily declared to the boy next door that I was "Super Boy and *not* Super Girl," and staunchly defended my decision to enter the boys' restroom to a stressed-out elementary school teacher.

At 11 I begged my mother to let me cut my hair as short as possible and was thrilled when our dentist mistook me for a boy. In short, everything I was inside; everything that I could sense and attach to my identity, was male, even as my body said otherwise.

That conflict intensified harshly. The next year I tried to cut off the breast stubs that grew on my chest with a steak knife, and expressed a strong desire to get breast cancer, "so that I can get a double mastectomy like Grandma!" When I was 16 I developed anorexia in order to stop my periods and shrink my breasts as much as possible.

My distress never had much to do with social roles, and for the most part I did not transition in order to gain any perceived social privilege. I played with Barbie dolls and dressed up as a princess (though I always added a sword just to prove I was a tough princess). Xena was my role model.

From a young age, though, I did express extreme anger at not being able to enlist in the Army as an infantryman, and was enraged when a friend's grandmother presumed that I did not know how to put gas in a car because I was a girl. Any time a man showed "chivalry" towards me, such as offering to help me carry something heavy, I was insulted and angry. I also experienced howls and whistles on a daily basis from men in cars when I went out alone for walks.

"Well, I must be an extreme feminist," I remember thinking. "Because feminists are the only other girls who seem to get as angry at these things as I do."

I got the double mastectomy I'd always wanted the day before I turned 20. By this time I had learned of the existence of female-to-male transgender people and knew that this described my condition almost perfectly. I had gotten to the point where it was either get a sex change or kill myself.

After having my breasts removed I began administering weekly testosterone injections. My voice dropped and I began to grow a beard. At this time I began to be taken as male in social settings.

The first thing I noticed was that the cat calls from cars as I walked down the street came to an end. No longer feeling sexually threatened was a huge relief, although it also led to me to another most interesting observation. I wondered if I made an ugly boy since I no longer received daily assurance that I was sexually desirable. It actually took a while to get used to not being seen as the physically attractive sex. My gain became an unexpected loss and I began to realize there are some things on the other side of the fence that you cannot see until you cross over and stand there.

Standing there, as I do now, provides a very different view of life, and of men, than I ever had. Until I got here, there was much I was unaware of, like the previously unseen objectification of my body as an appliance.

It took a while to get it. I was pleasantly surprised when a female friend asked me to help her move furniture shortly after I began hormone therapy. At this point my muscles had developed somewhat in response to testosterone, but I was still within the female range of strength. Nevertheless, I was able to move the furniture (though I'm sure she could have done so herself). I felt very manly and tough. Wasn't it wonderful that people now presumed I was strong and capable rather than weak and in need of chivalric protection?

I was happy, celebrating the fact that I was no longer seen as just a piece of meat–although later I realized that now society either uses me or ignores me, because I'm not attractive enough to be a piece of meat. I'm instead just an ugly, hairy beast with a wallet and a pair of muscular arms. Or, I might say with some measure of irony, a piece of meat that doesn't even rate a cat call.

I have also found it very difficult to get used to always having to take action and make decisions. Men are expected, forced rather, to be the active agents of society. If there is a problem, men are expected to take the initiative to solve it rather than seek help or advice or take advantage of social services.

In straight relationships, the man is expected to approach the woman, initiate conversation, and move the relationship in the direction he wants it to go while simultaneously being extremely careful to monitor her unspoken cues to ensure he is not being rapey or creepy (and if he fails to correctly read those cues, he risks being put away in jail and raped himself).

Even in gay male relationships, no partner takes the "female" role: both are expected by the other to approach, initiate, take charge, and make decisions at least half of the time.

Being an active agent 24/7 is not a privilege, but a very tedious and stressful responsibility. Having it suddenly forced upon me without being trained for it since birth was mentally and physically exhausting.

The burden of all that hyperagency has a huge downside. Sometimes men need help as well. When they do, people are very reluctant to come to their aid and do not hesitate to make fun of them for needing assistance. There are virtually no domestic violence shelters for men, nobody cares if a man is homeless, or out of work, or if he is mentally ill and needs care and concern, because he's a *man,* damn it. He's supposed to be strong and capable, all the time, or else he's useless and might as well not exist (just like an older, unattractive and overweight woman is seen as useless).

According to feminism male privilege guarantees that he has it *so much easier* than women. They laugh at the notion that it might be difficult to be a man in this society, because they can't see the other side.

Well, I've stood on both sides of the fence and, without bias from either, I can safely say that "male privilege" in this day and age is bullshit. Women face a lot of threats, to be sure; but men face many of the same exact threats without the social and legal support that women have. Men's issues are for the most part not even acknowledged to exist.

Due to stress from college and bullying (which, oddly enough, came only from within the campus' LGBT/feminist community) I required a brief stint at a mental hospital last summer. I was at a very low point and began whimpering during my intake evaluation, at which point the doctor told me, "You're a man, right? That crying is pathetic. Man up!"

Man up. It suddenly hit me that most men are probably told this phrase hundreds of times throughout their boyhood. At one point I would have given anything for people to encourage me to toughen up like Xena. Now I realized that sometimes, men, like women, just don't *feel* tough and need the same love and care that women do when they are hurting. Why is this so hard for society to accept? Both men and women can be tough most of the time, but everybody has points in their lives in which they need to be taken care of by others.

Nevertheless, I stopped crying immediately (which testosterone makes physically easier to do), having been reminded that it is now socially unacceptable to show my feelings, even when being admitted to a mental hospital. I didn't mind that much. After all, it's a man's responsibility to always be strong and capable, right? I was a *man,* damn it, and right embarrassed that I'd failed to behave like one.

After a year of these experiences, and a year of listening to extreme feminist doctrine at my liberal arts college (which schooled me on the inherent violence of male sexuality, "rape culture," "trigger warnings," "safe spaces," etc.. it seemed to me that many of them wanted to be seen as weak, delicate flowers rather than as strong and capable women), I began to change the way I saw things. I took the red pill, you might say.

Since women now share traditional male “privileges,” they also ought to share traditional male responsibilities; that is, to carry their own weight and acknowledge guilt when they are guilty, and to respect and care for the men in their lives like men respect and care for them.

Current feminist doctrine wants to retain traditional female privileges (in the form of the Violence Against Women Act, courts favoring mothers over fathers and ex-wives over ex-husbands, etc.) as well as all the traditionally male rights they have rightfully earned over the last hundred years (ability to enter virtually any career they wish and fully participate in society). It is a human rights victory worthy that women now share traditional male rights, but it is unfair that they are not willing to give up traditional female rights in return, because this now puts men in a disadvantaged position.

Remembrance Day

L. Byron · 11 November 2012 · Archived copy · Original

In addition to the obvious – the 32 million people blown apart or mutilated in WWI, almost all male – I would like to suggest a couple more things to remember on this day of recollection.

One is that as many as 9 out of 10 British men who died in the trenches did not have the vote. Due to age, class and property restrictions, the great majority of those who died didn't even have the right to put a cross in the ballot box of the country sending them to their deaths. Men, as a group, got the vote the same year the majority of women got the vote: 1918. It was the same year the men who were left alive came home from the war.

It's good to remember that universal suffrage only came about because those men, with more righteousness than perhaps any other cause in history, demanded it. To not have granted it might well have ended in revolution and the abolition of the monarchy, as had so recently happened in Russia.

It's wise, too, to remember that the enfranchisement of women came in only on the coat-tails of that and that the war-work at home by women was stated as its justification. The suffragettes, universally seen as hysterical terrorists at the time, had little or nothing to do with the extension of the vote to women and indeed their violent actions almost certainly put back that inevitability several years.

It's good to remember that all men and women alive in Britain today can thank those men, who fought and died for the right we have to vote.

Now could also be a time for us to remember the universality of male disposability. In every age, in every nation, it is now and always has been the men and boys who are sacrificed in their hundreds, thousands or millions on behalf of the women and children back home. For the good of all others, the young and the old:

[box icon=""]

So Abram rose, and clave the wood, and went,
And took the fire with him, and a knife.
And as they sojourned both of them together,
Isaac the first-born spake and said, My Father,
Behold the preparations, fire and iron,
But where the lamb for this burnt-offering?
Then Abram bound the youth with belts and straps,
And builded parapets and trenches there,
And stretchèd forth the knife to slay his son.
When lo! an Angel called him out of heaven,
Saying, Lay not thy hand upon the lad,
Neither do anything to him, thy son.
Behold! Caught in a thicket by its horns,
A Ram. Offer the Ram of Pride instead.

But the old man would not so, but slew his son,
And half the seed of Europe, one by one.

-Wilfred Owen (1893–1918)

[/box]

Anger management

Paul Elam · 11 November 2012 · Archived copy · Original

Old timers, like those that have been here from the beginning, will have read this before on MND. It never made it here. It is a piece of fiction I wrote years ago that I recently took off the shelf, dusted off, and did some touch up work on. As I said when this first went out, it is based on a true story. Actually, it is based on too many of them. PE

Tobi Pitts leaned forward in her seat, clasping her hands together with her forearms resting on her knees. She looked at Howard with tired green eyes that were sunken into a patchwork of premature wrinkles and thin make-up. Her hair was a mass of bleached, neglected curls that hung by the sides of her face like twists of tattered rope.

"I can't make you say a word, Mr. Franks, and I understand why you may not want to," she said. "But the court did order you to come here, and I do think it's in your best interest to talk about why that happened."

Howard scanned the room. There were eight other men in the circle. Eight strangers, presumably with eight stories of their own, none of which he wanted to hear. Some were watching him, like Tobi, with eyes that pried and speculated, as though waiting for facts to weigh and judge. Others seemed determined not to look at him, not out of courtesy, but out of a kind of pity; the way you don't look at someone with a deformity or a hideous facial scar. He looked back at Tobi and found her unblinking gaze still on him, patient as alabaster. He drew a breath and locked eyes with her for a moment.

"I see," he said. "My best interest." And then he allowed the room to sink back into silence. Tobi kept watching him.

One man, three seats to Howard's left, cleared his throat and adjusted his tie. He had the meticulous look of a newscaster, complete with the chiseled, aristocratic profile of a graciously aging Adonis. His hair was a highly styled crown of silver-gray perfection that looked as though it had never felt the wind. He regarded Howard from behind a pair of designer glasses that were polished to a sparkle, even in the soft light of the room.

"Howard," he said, clearly stepping in to end the standoff, "My name is Rob Watson. Believe you me I feel for you. I didn't want to talk when I got here, either."

"Most of us didn't," he said, making a slight sweeping gesture at the rest of the men. "But once I got over that I learned a great deal, and it really helped. And it turned out I really needed some help."

Watson paused, as though offering Howard a chance to speak.

Nothing.

"Anyway, one of the things I learned about was why I ended up here. I gave my wife so many beatings I couldn't even begin to count them. I knew it was wrong, but that didn't stop me. I used to blame the drinking. In here, I learned where it was really coming from. I was addicted to power. I was so afraid of losing control of my wife, of her being an independent person, that I acted like…well, like an animal. It's a sickness, but it is more than just that. This is something men have been doing to women for thousands of years. In here, right in this room, I learned what the problem is and what to do about it. And it has changed everything I have ever thought about what being a man is supposed to be."

Howard studied the other men in the group. He noted some smirks and the look of disgust on some of the faces. Those looks seemed to deepen the more Rob spoke. The room was quietly cringing, as though something rotten was fouling the air.

Rob continued talking, but Howard began to lose track of his words. The grief that had become his constant companion welled up in his chest and threatened to spill out on to the floor at the feet of these strangers. He choked it back down and did his best to return his attentions to whatever it was that Rob, whom he had already decided he didn't like, was saying.

“So,” said the dapper man three chairs down, “I hope you open up a little, buddy. Remember, we’re all the same here.” He then pointed at Howard with his hand formed into a mock pistol, winked and clicked his tongue. With that, an actual groan escaped the lips of one of the other men, but Howard did not see who it was.

“Forget him,” said a heavyset man sitting directly across the circle from Howard. He had a cheerless, sullen face, stubble cast across his cheeks like a dark mood. “If you don’t talk they’ll use it against you in court.”

Howard pondered that for a moment and finally spoke again.

“They?” he asked, “Don’t you mean, *her*?” And he tilted his head in Tobi’s direction.

The big man grinned knowingly and shrugged his shoulders.

“It’s all the same,” he said.

“No, it’s not,” Tobi interjected, with more than a hint of aggravation in her voice. “Mr. Franks, I am a therapist, not a judge. I don’t tell the court anything you say in here. That’s held in confidence. All I do is report whether you have attended and whether you are cooperative. Whether you believe it or not, I am here to help you.”

Howard regarded her for a moment and leaned forward slightly.

“And what is cooperative, Ms. Pitts? Am I uncooperative if I don’t spill my guts to you? Perhaps put on a little dog and pony show?” he asked, cocking a thumb back at Rob Watson.

Tobi swallowed. Her fingers, once woven loosely together, tightened and began a slight tremble. A rose hue painted itself across the skin of her face and her eyes hardened. Howard looked at the big man, whose expression now simply pled caution. Silence again filled the room. This time it was a silence as taut and bloodless as Tobi’s fingers.

Howard raised his hand and bowed his head pensively. The misery in his chest rose up again and felt like it was cutting its way out with a dull, rusty knife. He had to steady himself before he could speak. Finally, he began, with a whisper.

“Six weeks ago I had a family. Twelve years with my wife, Kate, and two beautiful daughters. I had a good business, with what I thought was a decent enough business partner and no reason to think I would ever end up here.” Howard lifted his head and made direct eye contact with Tobi.

“Then my father died. It was not unexpected, he’d be fighting cancer for three years. Kate convinced me that it wouldn’t be best to pull the kids out of school and fly them to Baltimore for the funeral. I agreed and went on my own. I was gone for four days.”

Howard didn’t notice it, but at this point all of the other men in the room were watching him. Each of them leaned forward, listening.

“When I got back I stopped on the way home to buy some flowers. Just something for Kate for carrying the weight while I was gone. But my credit card was declined. I called the bank and was informed that all my accounts were closed. All the money was gone.”

Rob Watson interrupted. “Oh man, here come the excuses. I can see it already.”

“Shut the fuck up and let him talk.” the big man demanded. Watson scowled, but shrank back in his chair.

Howard shook off the interruption and continued. “I went home and nobody was there. I found the kids with her mother. And her, she was…”Howard raked his fingers through his hair and took a deep breath. “She was with my business partner. They had taken it all. The money, the business, all of it, gone.”

“I caught up to them at his place. Can you believe it was her that answered the door? She was wearing this silk robe I gave her last Christmas. I just stood there dumbfounded for, I dunno, what seemed like forever. When I could finally make myself speak all I could do was ask her why. Why had she done this? She told me it was because I was a loser. She told me she was a woman with needs and that I never, from the day we were married, met them. She

told me the kids would be better off without me and that any more contact with her or them would have to be through a lawyer."

"Then she told me something else."

Howard closed his eyes and seemed to drift for a moment in the vacuum of the silent room. He opened them again and found the group transfixed, leaning forward in their chairs, as though teetering toward whatever he would say next. And when he spoke, it was not just toward Tobi, but all of them.

"She told me that she would kiss me goodbye but she didn't think I'd like the taste of another man's cock on her lips."

A single tear slid from Howard's eye and tracked down the side of his face. There were a few quiet mutterings in the room that Tobi silenced with single, dark glance at the group.

"I lost it," said Howard, clinching his hand into a fist and beating it against his knee. "I punched her in the face, hard, and broke her nose. Of course I went to jail, and that's how I wound up here, Ms. Pitts. Another wife beater for your version of history."

Tobi glowered. For just a moment she looked explosive, dangerous. She hung her head for a moment, hiding her face in her hair. When she lifted it back up her expression was flat and detached. And then she asked, in the equally flat and detached tone of her profession, "Are you saying she deserved to be assaulted, Howard? To get a broken nose?"

Howard thought for a moment and replied.

"No, Ms. Pitts. I am saying she deserved the beating of a lifetime."

The entire room now took on a life of its own. The other men shifted around in their chairs. One of them muttered, "Fucking-a-right." Another followed with, "Yeah."

Tobi rushed to speak but Howard cut her off." I'm not done," he said, His tone was final and unyielding. "You wanted me to talk and I am talking. You just listen." He settled himself for a moment, and then said, more softly, "Please."

Tobi gently bit her lower lip, then gave Howard a reluctant, almost unperceivable nod.

"You'd think this, being here I mean, would be the worst of it, but it's not. After doing flips for weeks to try to see my daughters, last week I was allowed to talk to my oldest, Lisa, on the telephone. I was thinking the whole time that as bad as things were that I could live with it, that I could manage a way to move forward if I could just be with my children again. I was so happy to have Lisa on the phone. I couldn't wait to tell her how much I missed her and that I couldn't wait to see her. I didn't even care that the social worker was listening in to the call."

"But you know what she said when I told her how much I wanted to see her? She said…" He paused, drew a sharp breath and tried again. "She…said…" He faltered again, and then, whatever Howard had used to hold himself together failed, and the façade collapsed. Tears streamed from his eyes. His breathing shuddered and turned to great, heaving hitches as he cupped his hands over his face and sobbed. He had to force out every word, one at a time, to finish his story.

"She said, 'I can't see you till your better, Daddy. Mommy said you're sick.'"

Veterans Day

Paul Elam · 12 November 2012 · Archived copy · Original

In terms of views over the years, this is one of my least popular videos. I often think I should have written the script differently, or perhaps put the emphasis on different matters. But each year on this day and on Memorial Day I find myself rolling this old clunker out because I have no other words to say.

I love our veterans. I honor their sacrifices. But I loathe beyond description the vile machinations of those who turn our sons into corpses, both dead and living, for the sake of imperialist and corporate interests.

I have often heard feminists and others opine that with women at the helm, war would be a thing of the past. I suppose they forgot about Hillary Clinton, Indira Gandhi, Golda Meir, Margaret Thatcher, any number of female European monarchs, or indeed the white feather doling harpies of Britain that coerced peaceful men into war with the power of shame.

Women, like older, rich men may be even more likely to support the bloodshed, and for the same reason. Because they don't have to pay the price for it.

Being an MRA means fighting for difficult, sometimes impossible dreams. But if I can be permitted to dream for a moment , let me say that if you want an end to war, put the men's activists in charge. We are the only ones that care enough about men to put a stop to it.

Monday Morning Roundup

Dean Esmay · 12 November 2012 · Archived copy · Original

Happy Monday! Here's a look at some things you may have missed on A Voice for Men if you haven't been around for a few days.

AVfM founder Paul Elam and Mike of Mykeru Media were recently interviewed by the folks at ReapSow Radio. You can listen to that right here.

Paul Elam has also dusted off, polished, and brought back out a classic short story he wrote that is fiction. But one wonders how "fictional" this story really is, given the realities it so graphically described.

Typhonblue has revealed that she has a cousin who has recently become informed about The Patriarchy and realized that men make her sad. Poor dear. She obviously needs a White Knight Male Feminist to protect her! Be sure to go offer your comfort and protection to her right here. I want a Raven Moon Dragon t-shirt–I mean it!

AndyBoby's Corner has a new installment here.

We are still awaiting further updates on the case of corrupt prosecutor Mary Kellett's office in Ellsworth, Maine and efforts of others to cover up her corruption. Don't think we've forgotten you, Mary, or you, J. Scott Davis, and especially don't think we've forgotten you, Carletta Bassano, because ultimately virtually all of this is your responsibility and you know it.

Moving on: Steven, a Female-to-Male Transgender man, discovered the Red Pill. We happen to know this particular article caused a firestorm on multiple parts of the internet, with feminists and some (some) in the "LGBT" community very angry about it. Somehow we're not surprised, since the privileged white females who typify most self-identified feminists often seem to think they own gay and transgender people as part of their own cause, and are angry at any who won't toe the line. Be sure to check out From Woman to Man to Red Pill.

Feminists of the NAFALT variety ("Not All Feminists Are Like That," i.e. we're not all nasty hateful bigots) often get their feelings hurt when Men's advocates say intemperate things about Feminist ideology. John the Other has a response which they need to put on their big girl panties before reading: To the Nice Feminists.

Some great new posters are available (some blunt, some subtle) from Roger O. Thornhill, and we happen to know he's got more on the way. And by the way, want some cool stickers? The first ones have been mailed out, have you tried getting your own yet?

PZ Meyers is at it again, issuing personal attacks without substance while ignoring actual data that flies in the face of his conclusions, and ignoring challenges to back up his statements with fact, reason, or logic. John the Other reminds him that he still has not acted like you'd think an honorable academic would act. Well, did someone say PZ Meyers was an honorable academic? We guess that's up to him to demonstrate.

Don't miss Dr. Greg Canning's take on the obscene boy-humiliating child abuse found in a recent article entitled "How to raise a Feminist son." You know, if Feminists want to scream NAFALT every time someone criticizes their movement, doesn't it fall on them to say and do something about this crap?

And finally, we've begun a new video series of our large and growing Honey Badger contingent. We hope you'll check out and enjoy The Honeybadger Files, Episode #1: The Wooly Bumblebee.

By the way, volunteers who helped us with our election project should expect an update from me soon, and episode 1 of "Tales from the Infrared," AVfM's new radio show that looks at Geek Culture from a Red Pill perspective is now in production and should be ready to air on Wednesday night. Stay tuned!

Update: Izzey is back, a little worse for the wear but functional. Go give her some love!

Oz to launch false accusation app

Paul Elam · 13 November 2012 · Archived copy · Original

In one of the most brilliant and compelling rape hysteria propaganda bits I have seen since the odious term "rape culture," was coined, Australia's Centre Against Sexual Assault (ACASA) has just announced that it will be launching a free app, ostensibly designed to help police evaluate patterns of crime against women.

A more complete description, provided by theage.com.au, puts it in crystal clear language:

> **The new app will allow users to use their mobile phone to anonymously post details about threatening sexual behaviour, including the time and place it occurred and a description of alleged offenders. The data collected will then be given to police.**

There now, all comfy?

What this amounts to is an accusation app, placed in the hands of anonymous women, who have no responsibility whatsoever for the accuracy of the information they report. Its potential for abuse is overwhelming, a concern acknowledged, and shamefully dismissed by ACASA branch head Carolyn Worth.

"We'll only refer incidents that have similar times, locations and descriptions," she said. "Police still need evidence."

Right. So someone would have to use the app against a person two or three times to put an innocent man in the hot seat. Of course, that would never happen. Right, Carolyn?

Right?

I will not dwell on the obvious blatant sexism of efforts to only address crimes against one sex, or the implied endorsement of violence targeting males. Given the pernicious nature of this initiative, we are obviously past any point of civil dialog on the basics of sexism.

This is an anonymising system, engineered to profile and legally harass the members of one group. If there ever were something of such blatantly designed for Orwellian mis-use, deserving to be undermined, FTSU style, this is it.

On the suggestion of JtO, I encourage all Australians to download this app, as soon as it becomes available, and to flood it with erroneous information. In fact, make abuse of the app a daily ritual in your life. Australian men and women who value their own human rights, as well as those of their neighbors are advised to organize through facebook or other social media, and also advised to attack the innocent, both men and women, by coordinated profiling with this free, anonymising application.

Remember, there are no controls over this information. You can profile anyone you want. I suggest starting with Carolyn Worth. Profile your dog. If his name happens to be Michael Flood, all the better. Hell, I don't care, profile me. Just hammer them with false reports till it completely pollutes all the data they are gathering.

Don't fall for the lie that this is about protecting women, or any other Australian citizen. It is about creating license for state functionaries, on the say so of anyone, whether a victim or just someone with a vendetta, to undermine the rights of male citizens in Oz and to create more propaganda to be used in fundraising efforts for outfits like ACASA.

But you do not have to let them enjoy the use of this irresponsible technology without serious problems. Just 10 citizens making a few reports a week, will completely pooch their already screwed-up data.

We do not yet know of the viability of citizens in other countries joining in on this but will find out and report back. If we can undermine their efforts from across the planet, by all means let us do it, with insistency and purpose.

It is up to you. Make abusing this app in different ways a part of your daily routine as an MRA. Just a couple of thousand concocted reports (much like many of the “legit” ones surely coming in) per year and we can effectively make this program more hassle than it is worth.

For those of you concerned about the false accusation flavor of this, just take them at their word that this is only about trends and not individuals. If they are lying about that, it is not your problem.

This program is Orwellian in the most literal understanding of the word. It is up to you to do something about it.

As far as we have been able to ascertain, there is nothing illegal in our actions, and no way to stop it from happening. AVfM will be tracking developments in this case and doing everything we possible can to undermine the use of this app to target innocent men. That means the app has to GO.

AVFM News and Activism: Bernard Chapin

James Huff · 13 November 2012 · Archived copy · Original

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Tonight on AVFM News and Activism we have none other than Bernard Chapin of Chapin's Inferno who will be talking about the election last week and give his analysis of the political landscape. We will cover how gender played a big role in the results and what it means for men and men's rights in the future. A staunch conservative, Chapin as long argued that the war on men is an all but entirely partisan one with the Democratic Party being the primary agent against men. Many MRAs disagree and we are looking forward to an engaging debate with Chapin and of course with callers.

The show starts tonight, November 13, 2012 at 9 PM Eastern Time, 8 Central, which is 2:00 AM Nov 14 in London and 11 AM Nov. 14 in Brisbane.

Show Page

Stickam

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Addendum to this post:

After trying tactfully to allow people to speak but remind them that this is not a place for partisan bickering to drag on into a destructive and smelly fiasco that derails us from what this site is about, I see the trolls are starting to invade with nice little tidbits about which party votes for terrorists, etc., etc., blah fucking blah.

Comments are closed on this article, and if anyone tries to carry this bullshit on in another place on this site I will start using the ban hammer like I had cancer and swinging it was the fucking cure. I don't give a fuck who you are.

Take that shit to a blue pill venue. PE

Polling British candidates on men's issues

Aimee McGee · 13 November 2012 · Archived copy · Original

What the Police and Crime Commissioner Candidates know about gender issues (or why I am moving to Devon & Cornwall)

About 4 weeks ago, with all the US Election fever, I got interested in the whole issue of communicating with candidates to determine their sympathies on gender issues. Posting this on AVfM, I was fortunate that SeaforthCJ was foolish enough to get excited about the idea as well. Had we known how much effort it was going to take, I suspect we might have faltered, but that is the nature of activism!

For those of you who don't know anything about the PCC elections, this is the short definition of the role, as outlined on the home office website

> **Police and crime commissioners' role**
>
> **Police and crime commissioners (PCCs) will ensure the policing needs of their communities are met as effectively as possible, bringing communities closer to the police, building confidence in the system and restoring trust. More about the role of the PCC.**
>
> **PCCs will make and influence key decisions that will impact on how your local area looks and feels – from CCTV, street lighting and graffiti to tackling gangs and drug-dealing.**
>
> **Their job is to listen to the public and then respond to their needs, bringing more of a public voice to policing and giving the public a name and a face to complain to if they aren't satisfied.**

SeaforthCJ happens to have computer talents and managed to get an email address for around 150 of the candidates through some clever programming and we did searching for an additional 40 manually, 6 of these remained elusive but were mostly candidates associated with far-right organisations.

We sent a standard letter as follows via these emails or via the contact forms on websites:

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Dear Sir or Madam,

We are approaching you as a candidate for the office of Police and Crime Commissioner (PCC) in your local constabulary area.

Below is a series of questions, which we would appreciate you responding to. These questions are being asked on behalf of a number of activist groups in England who are committed to gender equality and your responses will help inform those who read in our online communities as to who they feel will best represent their concerns

- *How will you oversee the Multi Agency Risk Assessment Conference (MARAC) process to ensure gender neutrality is upheld in its administration and decision making processes?*
- *What training will you require the force you serve to undertake to increase their knowledge of gender reciprocity in domestic violence?*
- *Your role will involve working with partner agencies on crime reduction. How will you ensure that there is representation on men's issues in your meetings?*
- *If you became aware of perception bias towards a belief that women should receive lesser punishment for the same crime, how would you address this issue?*
- *How would you respond if you discovered that there had been persistent refusal in your force to investigate*

allegations of female-on-male sexual assault?

We appreciate the time you are taking to respond to these questions, and would be happy to provide you with information on any issues raised by our questions. We will also send a link to any articles we publish on our online forums in relation to responses we obtain from the PCC, should you respond to our questions.

Yours faithfully

Aimee McGee *John C Forth*

Cambridgeshire *Merseyside*

[/box]

I would say we were pretty transparent in our approach. This meant I had to laugh on reading two of the responses.

One sent emails wanting to know more about us…and then sent manifesto details which were of no relevance to the questions. Clearly when the candidate for Essex joined the English Democrats, he had all independent thought switched off. The Kent candidate for UKIP needs to learn to edit forwarded emails. His campaign manager saying *"strange for you piers.. ahhh the life of a PPC !!!!"* above his response gave us a good laugh, and gave him a thumbs down, even though he said he would consult with us to learn more on the issues.

This gets us down to the serious stuff. We have had a shocking lack of responses from most candidates. Now, bearing in mind that we may have become spam, and there will be a lot of email traffic, it does not bode well that two polite, well-spoken individuals get less than a 13% response rate less than 1 week out from the election. Worse still, I'm still waiting to receive my first response from ANY of the candidates in Cambridgeshire (curses, means I might have to do my own research!). At least SeaforthCJ got two responses in the Merseyside.

We had two responses from men who clearly "get" that there are men's issues related to policing and crime. Mr. Calderwood, an Independent running in the Devon and Cornwall area, is clearly a smart cookie. We wish him good fortune.

"the detail of the information with your question is very impressive and I hope other candidates will study it as so many are not experienced in the field and will not know much of the nuts and bolts of police investigation of domestic violence. I know from the debates, discussions and questions and answers that many candidates share and believe in the myths you highlight about female sentences, etc…"

In Lincolnshire, Mr. Hardwick, another independent candidate did some research on the MARAC process and his response speaks for itself. We hope this is the start of a red-pill journey for him and wish him good luck in his campaign.

"*First, let me say that I was surprised to find no reference to gender neutrality in MARAC arrangements in this area. Maybe I didn't look hard enough, but if it is the case that gender neutrality has been either ignored or side-lined then this is a matter of some concern that, should I become PCC, will be addressed….<SNIP>… I would regard it as my duty to ensure that partner agencies and the police were suitably trained."*

There was a middle range of responses, all assuring us of their gender neutrality, but to credit some of them, they have in previous roles been proactive in looking at issues around gender. Both Mr Ellis (Staffordshire – Conservative) and Mr Williams (Surrey – Independent) fell into this category.

Mr Longmore of West Mercia another independent candidate actually raised these issues on the hustings and said, *"There is certainly an issue within West Mercia where male victims of domestic violence and sexual assault are not getting the support services required"*

Two female candidates have replied to date. Ms. Jones (Merseyside – UKIP) stated she felt that the equality agenda had gone too far. Ms Robinson (Cumbria – Independent) felt we raised important points. Other notable mentions in

this category of polite non-response stating their gender neutrality include: Mr Smith (Devon and Cornwall – Independent), Mr Alam (Cleveland – Independent), Mr Hogg (Devon and Cornwall – Conservative), Mr Goodall (Hampshire – Lib Dem)

Mr Reid (Mersyside – Independent) has a background in the law but his quote following suggests that he potentially has a gynocentric bias towards female offenders.

"I reject gender discrimination in sentencing – however I accept there are sometimes good reasons for women to be treated differently. Sometimes, rarely, they are treated more harshly than a man might be – in both serious and minor offences. We need an open debate about all of these issues, not one reflecting only particular perspectives."

Mr Chisnall (Sussex –Independent) was aware of the Men's Network in Brighton, but demonstrated he completely missed the point of concern about sentencing disparity

"If you wish to win hearts and minds I would suggest you concede that women are disproportionately not present amongst many groups in our society. I would find your argument more persuasive if you were arguing for more women police officers, more women in the judiciary and more women in the PCP, rather than more women in prison!"

It is clear that some people are following party political lines and not committing to anything in their campaigning, so they were not willing to put anything that could be viewed as controversial in their responses to us. In this category there was Mr Howson (Thames Valley – Lib Dem), and Mr Williams (Devon and Cornwall – Labour). Even Mr Smith (Essex – UKIP) appears to have a party line he is concerned about

"I have some understanding of the issues which you have put to me but I do not believe a PCC should commit to such campaigns."

Overall, we only had one candidate say anything that I felt like writing back and giving him a bit of a grilling on what he was saying Mr. Rhodes (Cumbria – Conservative) quoted the following

"I am of course aware of the problems associated with women offenders. The fact that 37% of women in custody attempt suicide is something that we all have to be aware of. It is no more or less important than the fact that the figure for men is 26% = except that as a proportion of prisoners it is singularly higher."

Quite simply I would love to go back to him and ask the following question – how many of those who attempt suicide in prison actually succeed? If it reflects the population statistics, the higher rate of attempts by women will be diminished dramatically by the actual deaths of the men.

So where does this leave us on the matter of who to vote for on 15 November 2012?

1) Vote. Even if you deface your paper. Political representation matters.

2) For most areas, you are on your own – but if you have independent candidates, I strongly suggest you contact them yourself and ask questions – as you can see we got the best and most thoughtful responses from Independent candidates. I will be doing this in Cambridgeshire.

3) Let's all shift to Devon and Cornwall – five of eight candidates responded. I 'm pleased to see this level of engagement.

I think more importantly than anything else is the follow-up from this article. I am keen to hear from English and Welsh MRAs who would be willing to be "out" and willing to provide information and advice to incoming PCCs on Men's Issues in relation to policing. Several of the candidates who responded asked for local contacts if they were elected, and I would hope we can find people in the MRM who are willing to act in this capacity. Please use our dedicated email address to get in touch if you feel you could fulfil this role: anonymousmensrights@gmail.com

If we get any more interesting responses, I will do my best to update this post on November 14, as long as life doesn't get in the way of good activism.

(We are hoping to get this out to as many MRAs in England and Wales as possible. If you want to re-post

this, please contact me.)

Notice on Filler case

Paul Elam · 14 November 2012 · Archived copy · Original

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As you will read in the letter available for download below, the deadline has passed for the submission of written final arguments in the disciplinary hearing for Mary Kellett, the Ellsworth, Maine prosecutor who headed a campaign of legal tyranny against Vladek Filler and a number of other men in that area.

As we have reported earlier on AVfM there is considerable concern about not only the quality of representation Mr. Filler's case was afforded by Bar Counsel J. Scott Davis, but also the severe mismatch between the evidence now being reviewed by the Bar Panel and the evidence that was available regarding the extent of Kellett's misconduct.

We are asking all concerned parties to make email contact with the entities below with a personal message, politely worded, stating your concerns about this case. Importantly, please LINK the letter issued by AVfM and the copy of Vladek Filler's original Bar Complaint against Mary Kellett in your mail outs.

We will also be sending out this request to the roster of volunteers for the Judicial Accountability Committee, but this post is being made to encourage the participation of general readership. In this case, the more of these contacts that are made the better.

Thanks to everyone in advance for assisting us with this action and helping us attempt to push for justice that has been long denied Vladek Filler and his children.

Note: Please be sure to link the following two documents in your emails. The Complaint is too large for most mail programs to send as an attachment.

Letter from AVfM

Vladek Filler Original Complaint

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AVfM Radio: Tales from the Infrared debuts!

Dean Esmay · 14 November 2012 · Archived copy · Original

We're pleased to announced the inaugural episode of A Voice for Men's new radio show, *Tales From The Infrared: Geek Culture from a Red Pill Perspective!*

Airing at 8pm Central Time, and created and co-hosted by myself and Typhonblue, with this episode's Special Guest Host PwynySlastation01, this show is a significant departure from other shows in the AVfM lineup. The goal of this show is to lighten up, have fun, and explore something other than deep politics or psychology. We still talk about activism, but we mostly hope to provide an escape from that and into something involving laughter and fun. If you like video games, science fiction movies and TV shows, pop psychology, Youtube videos, comics, literature and other entertainment media and want to see it discussed from a Red Pill perspective, this is the show for you!

We will not be taking calls during this inaugural episode, but still feel free to call in to listen if you like, and we will be hanging out in the Stickam room after the show for anyone who wants to talk to us, make suggestions, or yell at us.

In a bit of a departure from our other shows, we also provide you with links you can use to follow along with the show and see what we're seeing, or check these resources out after the show! See the links below before, during, after the show so you'll know what we're talking about!

Click here to reach the show page

&

Click here to join us in Stickam to chat after the show if you like.

Stories in Episode 1 of Tales from the Infrared:

Strange Announcement No One Understands, Something About Kittens

http://menwithkittens.tumblr.com/post/8233454261/darkcloud13-enkidu-says-hi

The Buzz (What's going on in MRA land):

Kerfuffle between MRAs and MGTOWs:

http://www.mgtowforums.com/
http://postimage.org/image/g4u1iijjv/
http://forums.avoiceformen.com/showthread.php?tid=617

J. Scott Davis takes a dive for Kellett
http://www.avoiceformen.com/feminism/government-tyranny/j-scott-davis-takes-a-dive/

John the Other reminds "Scientist" PZ Myers he has an unanswered challenge
http://www.avoiceformen.com/video/reminder-challenge-to-pz-meyers/

AVFM Mail Out
http://www.avoiceformen.com/updates/action-updates/post-us-election-update/

Games:

PwnySlayStation01 pwns Dean Esmay
(Gamers: They really are coming for you)
http://www.destructoid.com/online-sexism-in-halo-4-will-earn-you-a-lifetime-ban-237885.phtml
See also: http://www.youtube.com/watch?v=8qCJ9cpqd_8

A still-relevant response to these Stalinists:
http://www.avoiceformen.com/misandry/two-recent-and-related-internet-bullying-incidents/

Comics:

"The Bad"
Warren Ellis Shows You How to Get Women Right
Original Source:
http://www.newstatesman.com/blogs/culture/2012/10/why-dredd-3d-gets-women-comics-right
(Found via our friends at Webcomic Beacon)
http://www.webcastbeacon.com/category/wcbn/series-and-programs/network/webcomic-beacon/

"The Good"
http://www.oglaf.com/amazonlinguistics/1/ (NSFW)

"The Cool or The Ugly? You Decide"

"[I]f you support DC Comics, then personally, I really can't consider you a feminist." — Valerie D'Orazio

http://comicsworthreading.com/2009/01/17/bitter-much/

Literature:

"The Good"

Flash Fiction Online's submission guidelines.
https://ffo.submittable.com/submit

"The Bad"
TV Tropes Deletes Every Rape Trope; Geek Feminism Wiki Steps In
http://www.themarysue.com/tv-tropes-rape-articles/

The YouPoop (Seen YouTube)

Most Divorces Are Caused By Women? Not So Fast There, MRAs
http://www.youtube.com/watch?v=0tXSJ5VCTtU&feature=plcp

Feminist Frequency still begging for money
http://www.youtube.com/user/feministfrequency

New MRA charges into the breech: Billy Clement
https://www.youtube.com/channel/UCDcz_XhGDntf8AT1LNRaZTg/videos?view=0

Interwebz Drama (Reddit Post dramatic re-enactment, with Dean Esmay and Typhonblue)
http://www.reddit.com/r/MensRights/comments/133eij/omg_im_being_impersonatteds/

Discussion:

A little more on the Interwebz Drama/Fake Typhon

Getting banned from HALO for being sexist–for LIFE

Justicar challenges MRAs

OGLAF

Men With Kittens

Additional Credits:

morseRT.wav by FreqMan

http://www.freesound.org/people/FreqMan/sounds/25078/

MUSIC BY MATHIS AND MICHAEL MUSIC
http://www.mathisandmichaelmusic.com/

SHOW LOGO: Roger O. Thornhill

“Penis” by Mykeru Media
http://www.youtube.com/user/MykeruMedia

Click here to reach the show page

&

Click here to join us in Stickam to chat after the show if you like.

Showtime is 8pm Central tonight!

Post-US Election Update

Dean Esmay · 14 November 2012 · Archived copy · Original

It starts little, and then it grows, and grows, and grows…

A few weeks ago we issued an action alert calling upon volunteers from the A Voice for Men community to help out with a joint project with the Judicial Accountability Committee and the National Coalition for Men. And boy did you guys deliver. We were inundated with so many volunteers to help we actually had to turn people away or set them on "alternative" or "standby" status!

We and our group of volunteers gathered the names, phone numbers, FAX numbers, and email addresses of literally hundreds of people who were running for office to alert them to the cases of serial false accuser Tiffany Marie Smith in Delaware, corrupt prosecutor Mary Kellett and her entire office in Maine, and about the child abusing Judge Lori B. Jackson of Harrison County West Virginia. Gathering the information volunteers were able to provide, Paul Elam, myself, John the Other, Harry Crouch from the National Coalition for Men, and others were able to produce the following letters that were delivered to damn near a thousand candidates who were running for office in these three states of the US. Depending on which state they were running in, they all got copies one of these three letters:

Letter to Delaware-Candidates

Mary-Kellett-investigation-letter

To-West-Virginia-Legislators

In each case they were contacted politely, wished well in the upcoming election, and encouraged to make a statement about the case. We expected most to politely decline to make a statement, and most did, although a few responded, some ambivalently and some with cautiously positive words. We did not honestly expect more than that, since the men's movement is still growing and unknown by most people, and we are frequently horrifically slandered by those who do know us. One of our missions is to make sure that changes. While the Frankenstorm coincidentally hit those states in the leadup to the election causing a distraction, we know we got the direct attention of many of them and many others who've now been elected will at least know who we are, and we know for a fact that some of them are already talking to their fellows about it (because they told us so). We'll be in a position to approach more of those who actually were elected after the new legislative sessions begin next year.

Yes, that's right folks, the violent kitten-eating terroristic Men's Rights Movement has done that most dangerous, radical, and subversive of all things: petitioned public officials for a redress of grievances, and encouraged people to vote in the elections. (Minor side note: in my own home state of Michigan, a candidate for the Michigan Supreme Court who is known for working tirelessly to free men who are falsly accused was elected to the Supreme Court, and another judge who was endorsed by the leadership of a local Father's Rights groups was elected to a circuit court bench. The winds of change are in the air, and the times, they are a'changin', my friends.)

While a number of our volunteers choose to remain anonymous, we wish to acknowledge the efforts made by Suzanne McCarlely, Clarence Woodworth, Geoff Stone, Raz, Scott Jackson, Al Martin, Andy Blitzer, Coldfire, Palemale, Paul Elam, Harry Crouch, John Hembling, Keisha Post, Tara Palmatier, Gordon Finley, Greg Canning, Karen Straughn, Roy Den Hollander, Robert O'Hara, James Huff, Kristina Hansen, and all those other volunteers who prefer to remain anonymous but were willing to step up to the plate and help FTSU.

Thank you all and look forward to further political action updates as the new year begins.

It starts little, and then it grows, and grows, and grows…

AVfM Radio: Her body, her choice

AVfM Radio · 15 November 2012 · Archived copy · Original

[box icon=""]

Her body, her choice. Her body, her choice.

Anyone who questions this particular mantra is most definitely a villain; a cackling cad in a cape, twirling his mustache as he ties a crying damsel to the train tracks.
But there are some unexamined assumptions at the core of "her body, her choice" and foremost among them is that, somehow, society respects men's bodily autonomy more then women's. Let me say that again. Society respects men's bodily autonomy more then women's. Heh. Yeah.

Join JohntheOther, Typhonblue and Girl Writes What as we take a look at "her body, her choice" and ask ourselves, "what about his body, his choice?"

Call in number 310 388 9709

Show page: her body, her choice

[/box]

Pankhurst: The white feather betrayal of history

Andy Thomas · 15 November 2012 · Archived copy · Original

This article and accompanying video were produced in support of a protest taking place in London in November 2012. Stay tuned for an update.

[dropcap]I[/dropcap]n modern culture, the story we are given is a simple one—in the past men had the vote and women did not. For example, on the topic of "Women and the Vote", the UK Parliament website states simply and without qualification[1], *"Before 1918 only men were allowed to vote in parliamentary elections."* Indeed, the picture we are generally presented with (such as this poignant example from the BBC) is a very distorted one. According to this popular narrative, the suffragettes led by Emmeline and Christabel Pankhurst fought a noble campaign for female suffrage and, after a valiant struggle, were ultimately successful. And curiously, the campaign of intimidation, violence and arson they waged largely goes without criticism.

The reality was much more complex, however, and many important historical perspectives have been airbrushed from of our collective memory. For example, the simple fact was that at the start of the 20th century, **most men also did not have the right to a parliamentary vote.** But this is rarely mentioned.

Only wealthy property owning men could vote in parliamentary elections, and prior to the 1832 Reform Act, only 2% of men in the UK had such a vote[2]. As of 1903, this had risen to one third[3], but the fact remains that, whilst Mrs. Pankhurst and her supporters were *fighting for their right to vote*, the overwhelming majority of young men sent to the trenches in 1914 lacked any political franchise. Unlike the suffragettes, however, they were fighting for the their lives rather than the vote.

The suffragettes, fronted by the organisation founded by Mrs. Pankhurst and her daughters—the Women's Social and Political Union (WSPU)—weren't the only group of the period campaigning for suffrage. While other groups supported universal adult suffrage, such as the Labour movement, **the suffragettes advocated a separate bill for wealthy women with property, i.e. women such as themselves.** It is somewhat perverse, therefore, that the suffragettes have become synonymous with universal suffrage when this simply wasn't the case at all.

The following extract from the Socialist Standard[4] in 1908 makes clear its opposition to their proposals.

> ***"Men vote at present under the £10 franchise. The suffrage is thus upon a property basis with plural voting for the wealthy. Therefore, according to the proposals of the women Suffragists, only those women having the necessary property qualifications are to be allowed to vote. This excludes not only all those single working women unable to qualify because of their poverty, but it also bars practically the whole of the married women of the working class who have no property qualifications apart from their husbands'. Further, it increases enormously the voting power of the well-to-do, since the head of the wealthy household can always impart the necessary qualifications to all the women of his house, while the working-man, through his poverty, is entirely unable to do so."***

John Bruce Glasier, chairmen of the Independent Labour Party, wrote in his diary after a meeting with Emmeline and her daughter Christabel that they were guilty of "miserable individualist sexism", and that he could not support their organisation.

[image]Throughout the first decade of the 20th century, Emmeline and Christabel Pankhurst waged a campaign of intimidation, violence, vandalism and arson. Shortly after the outbreak of war, however, they agreed to cease their militant activities and the WSPU was promptly awarded a grant from the government[5] for the sum of £2,000 (not an insignificant amount back then).

Emmeline Pankhurst also declared her support for the war effort and began to demand military conscription for men (which was not introduced until 1916).

Furthermore, **the suffragettes were among those who handed white feathers to males not in uniform, including teenage boys as young as 16.** Sylvia Pankhurst wrote in her chronicle, "The Suffragette Movement"…

> ***"Mrs. Pankhurst toured the country, making recruiting speeches. Her supporters handed the white feather to every young man they encountered wearing civilian dress, and bobbed up at Hyde Park meetings with placards: "Intern Them All."***

Being both socialized to *serve their country* and subject to such stigmatizing female coercion, many males felt no option but to enlist in a war that would killed millions of them. A poignant example of this is given by the following incidental comment found in a book of the period about the lice and fleas that afflicted soldiers living in squalid trenches[6].

> ***…the half-hysterical ladies who offer white feathers to youths whose hearts are breaking because medical officer after medical officer has refused them the desire of their young hearts to serve their country.***

While her suffragettes carried placards demanding the "right to serve" by undertaking war work, Mrs. Pankhurst proclaimed that *"The least that men can do is that every man of fighting age should prepare himself to redeem his word to women…"*

[image]Some 8.7 million British men *redeemed themselves* in the trenches of the First World War. For them, it wasn't a right, but an *obligation*. Some 704,803 men from the UK were killed and a further 2.2 million wounded[7], with many losing limbs. The overwhelming majority of these never had the vote, but they were expected to lay down their lives nevertheless. There are few references to the average age of the British soldier and, in any case, many teenage boys lied about their age in order to enlist. However, of those executed for failing their obligation to *redeem their word*, as Mrs. Pankhurst put it, the average age was in the mid-twenties[8].

Contrary to popular perception today, the suffragettes did not have widespread support at the time, especially given their proposal for limited female suffrage and advocacy of violence. Nevertheless, Emmeline Pankhurst wielded considerable influence amongst society's political elite and from 1914 onward the government, being primarily concerned with the war effort, considered that the WSPU would be useful in helping to breakdown union resistance to women filling the roles left by men in the workplace.

It certainly cannot be denied that, in times past, society placed gender specific burdens and expectations on men and women. Many argue that given the brutal hardship of life, far from being detrimental to women, such distinctions were largely beneficial. However, with the advent of industrialisation throughout the 19th century, society was changing rapidly and things also had to change as far as society's roles for men and women were concerned. But did the WSPU campaign of intimidation and destruction hasten female suffrage, or delay it? Speaking in 1913, Prime Minister Lloyd George, exclaimed…

> ***Haven't the Suffragettes the sense to see that the very worst way of campaigning for the vote is to try and intimidate a man into giving them what he would gladly give otherwise?***

At the conclusion of the war, women over the age of 30 became eligible to vote in parliamentary elections. Rightly or wrongly, it was argued at the time that the age restriction was necessary to avoid a gender imbalance in voting given that so many young males had lost their lives. By 1928, however, universal suffrage for both men and women over the age of 21 became a reality.

Today, next to the Houses of Parliament in London, stands a bronze statue of Emmeline Pankhurst. Located at the right-hand side of the half-rotunda extending from the base, there's a dedication to her daughter Christabel. In fact, Emmeline had two other daughters—Sylvia and Adela, both of whom were equally instrumental in the formation the WSPU. However, you will find no reference to either Sylvia or Adela at Emmeline's statue, and on gaining an

insight to the Pankhurst family life, it's hard not to feel a degree of compassion for them…

In real life, Emmeline was an abusively controlling mother and her children were born into an emotionally toxic environment. Sylvia wrote in her chronicle of Adela…

> ***The desire was a reaction from the knowledge that though a brilliant speaker and one of the hardest workers in the movement, she was often regarded with more disapproval than approbation by Mrs Pankhurst and Christabel, and was the subject of a sharper criticism than the other organisers had to face.***

Clearly, Christabel was Emmeline's protégée and nothing Sylvia or Adela could do would have ever met with their mother's approval. After their father's death in 1898, Adela gave a similarly desolate account of family life…

> ***Mother was now involved in public work. We had no friends, we played no games and went nowhere… she took no interest in our affairs. Christabel seemed at a distance, Sylvia hopelessly depressed… Public life was a relief to her…***

Emmeline and Christabel were enthusiastic advocates of violence but, as female members of the upper-class, they were relatively immune from harm themselves. With the increasing and widespread use of arson by the WSPU, both Sylvia and Adela distanced themselves from such tactics and rejected their mother's politics, eventually becoming estranged from her. Fearing Adela would criticise the WSPU in public, Emmeline had Adela sent to Australia in 1914 on a one-way ticket. She never saw her again.

The forced feeding of suffragettes in prison is widely held up today as an example of their bravery. Although Emmeline and Christabel urged others to do so, neither of them were willing to submit to it themselves (only Sylvia had the courage to do so). Tended by servants and chauffeured to rallies in a motorcar, Emmeline Pankhurst's life was one of privilege—she never had to face the horrors which she readily advocated for others. It is a travesty that this women is so idolised by our modern political establishment, and her ideology so misrepresented in our culture.

This article first appeared on **MRALondon.org**. Stayed tuned for an update about the protest!

Acknowledgement

Male narration by "Trauma Fried Brains". Female narration provided by "Girl Writes What" (used with permission).

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Chicago, it's my kind of town

Paul Elam · 15 November 2012 · Archived copy · Original

From the windswept streets of Chi-town, home of wicked-good pizza, Chicago Dogs, Uncle Bern and Da Bears, our own Steve Berkimer has been pounding the pavement with evil, kitty blending intent.

He has been putting AVfM's sinister message out to the unsuspecting public, furthering our plans for world domination. It is enough to warm our cockles and make us snicker as we twirl our moustache and conjure up more ways to get our oppressin' on.

[image]
Steve Berkimer
We behold the beautiful, delicious terror of his deeds. What used to be a simple brick wall is now a wall of death. A once plain and innocuous window transforms into a gateway to hell. A bus stop becomes a hate stop and steps that used to lead to just another sidewalk now ascend to the height of evil.

The horror of the truth becomes clear.

JTO's fake skin sloughs off to reveal his true self, reddened scales, breath of sulphur and all. Dean Esmay laughs, and the slithering tongue of a serpent unfurls from his mouth. Typhonblue screams and pleads for someone to save her, but not even Mykeru can muster a response.

The plan is in place. It is too late to stop it now. Sometime soon another unsuspecting man or woman in Chicago will notice something in the window while riding the "L." Or perhaps they will see it when they go to get the latest copy of The Chicago Sun-Times.

"What is this funny lookin' sticker?" They will ask themselves. A Voice for What?

And then they will pull out their smart phone and scan the QR code that will change their life forever. And they will end up here, just like Roger Thornhill did after viewing one of our posters, helping us take over the world before they ever knew what hit them.

And you can join the plan, too. Just make contact with the dark and sinister Steve Berkimer at activism@avoiceformen.com. Tell him you want help spread the message, like peanut butter on a sammich. He will send you the stickers, free. It will only cost you….***your soul!*** Bwahahahahahahaha!

Size matters, but not just for men

Peter Lloyd · 16 November 2012 · Archived copy · Original

This article was originally posted at mailonline.co.uk, and is re-posted here with permission of the author. PE

A scientific study claims to have settled the age-old debate on whether penis size actually matters.

As reported by *MailOnline* earlier this week, research in Scotland claims that women who have frequent vaginal orgasms are more likely to credit larger penises for them.

Stuart Brody, a psychologist at the University of West Scotland, surveyed 323 women on their previous sexual encounters and whether length influenced their ability to climax.

Apparently, the women who reported the highest number of vaginal orgasms were more likely to rule that bigger was better. Brody told Live Science: 'This might be due, in part, to greater ability of a longer penis to stimulate the entire length of the vagina, and the cervix.'

However, it's not all so damning. Apparently, if the above is true, it only applies to some women and some orgasms, some of the time.

But it does pose bad news for the sisterhood, because if the size of the penis matters, then surely the vagina must too. After all, friction is friction – and women's bits vary as much as ours.

But it's all quite funny, really. When I read yesterday's article, I laughed out loud. Not because the study was so astonishingly one-sided, but because it reminded me of a sketch from U.S. television show Curb Your Enthusiasm.

Called Big Vagina (its contents aren't entirely suitable for a family newspaper but it can be found on YouTube), it offers a new gesture for men to adopt in response to women's cruel use of the 'inch' gesture with their thumb and forefinger.

Given society's on-going pre-occupation with size, perhaps we should take this gesture and introduce it into popular culture – all for the sake of fairness of course. Then, we can all laugh at each other together. What fun.

But let's not stop there. Don't breasts need to be the perfect size, shape and pertness too, right?

Naturally, I'm being facetious, but it proves my point: this sort of mocking of the opposite gender cuts both ways.

After all, men can put a master key in a door, but if the lock's too big then it won't open. And that's not our fault.

Even the Karma Sutra explains that there are three sizes of penis and three sizes of vagina; the perfect combination on which depends on personal preference. Something else which trashes yesterday's conclusion.

So maybe Brody isn't right. With all due respect to him, this study was anecdotal and led by a psychologist, not a medical doctor. It's mere opinion. Hardly a robust scientific discovery.

A very good reason why we should all shrug it off. Not least because all this self-entitlement about other people's bodies is vulgar.

That said, the size debate does need to stop. Why? Because we don't need an answer – it wouldn't change anything – and it's mainly promulgated to (quite literally) belittle men. Sadly, because we're too polite to contest it, it's allowed to thrive.

But no more. Not only is it factually incorrect, it's also dangerous for our young men to hear. Last month, a 17 year-old boy emailed me via my website. He'd quit his rugby team, stopped going out and refused to date girls – all because he thought his penis wasn't 'good enough'.

This boy (who actually had nothing to worry about, but then again none of us do… all penises are sufficient) had been conditioned to hate his body from everything he'd seen and heard over the years.

This is no longer just a matter of physiology, it's a mental health issue too. And given that us men are more prone to depression, suicide and early death, the women who wiggle their little fingers should grow some compassion.

This includes celebrities. Because, if somebody such as Ed Sheeran stood up and mocked the opposite sex's private parts, like Katy Perry and Christina Aguilera have, his career would be over.

Likewise, if a scientific study looked at the tautness and depth of female genitalia, it would be lambasted as obscene.

That's probably because it would be. It might also make a lot of women feel pretty rubbish, which is what I found most disturbing about the response to yesterday's story; so many commentators took great delight in the knowledge it would hurt many men. How sad.

Publishers note: The responses, mostly from women, to Mr. Lloyd's article, were predictably callous and shaming. Perhaps they might benefit from reading a few ideas from MRAs? You can join the "conversation" here.

Are all feminists Morans?

John Hembling (JtO) · 17 November 2012 · Archived copy · Original

Caitlin Moran is a London Times columnist and author of the recently published “How to Be a Woman”.

She was recently interviewed for New Yorker magazine concerning her views of the continued “relevancy” of the gender ideology of feminism[1]. Also, Caitlin Moran is a dunce. Sure, I could have been clever and used a synonym rhyming with Moran, but it was too easy.

The article redraws several points made in Moran’s “how to be..” notably, that only 29% of American women identify as adherents to the ideology-starting-with-F. This number prompts Moran to ask, in apparent pique: “what do you think feminism is, ladies?”

This photo was altered to make the subject appear less like a smirking Disney cartoon villain

Without pretending to speak for any of said ladies, non-feminist or otherwise, a good many quite likely think feminism is a dogmatic ideology built on hatred and violence.

After years of addressing this gender ideology and it’s adherents, I’m inclined to think the answer to “what do you think feminism is”? would be a religion of hatred, and from an informal survey of my female colleagues, I know I am not alone in this assessment.

Moran indulges in some begging of the question[2] with her statements “What part of ‘liberation for women’ is not for you? Implying liberation for women and feminism are the same thing, and glossing over liberation from what? She mentions freedom to vote, but passes over the purchase cost men alone have paid historically to earn their vote. Moran mentions the legal innovation of women not being owned by the man they marry. Except that woman have never been owned, no matter how many historical revisionist ideologues claim it.

Moran is also the apparent developer of a new technique of hyperbolic obfuscation, which although she hasn’t published it in the form of a book, we’ll call Moranology. She provides an example of this technique while discussing her related book, Moranthology.

“The idea of not being able to control my own fertility genuinely terrifies me. That one mistake might change your life. That everything I am, and do, could be ended by the repeal of laws our mothers fought so hard for, that women had waited for the entire span of humanity to come about. Because that’s what the anti-abortion movement would want: a situation where no woman is ever allowed to make a single mistake without bearing the consequences for the rest of her life. Just like we used to have, until very recently.

“Imagine a parallel in the lives of men. You go out one night, get drunk, and lose, badly, at poker. You wake the next morning, and someone turns up on your doorstep with a twenty-five-year-old man called “Ray,” tells you, “You’re now financially and morally responsible for this man for the rest of your life,” and then walks away, leaving you with Ray. That’s what not allowing women to rectify—quickly, safely, and legally—an accidental pregnancy is like. Except the Ray version is still easier, because he’s a fully grown man—not a tiny baby you have to labor out of your body, and breast-feed, and tend to at 4:30 A.M., and give up work for. Maybe risk your life or your sanity or your continence for. The unkindness of not letting women decide when they want to be parents takes my breath away. Not only for the simple inhumanity of the act but also because I feel it demeans parenting.”

“It suggests that these people think you can parent terrified, unwillingly, exhaustedly, when you simply don’t wish to. And maybe some people can. But I believe in giving a parent-child relationship the most favourable start possible. And that favourable start begins, for me, with deciding that you want the baby in the first place. Not hoping that you love it nine months down the line, after the government has invaded your body, forced your hand. Women have always aborted. Women always will. No kind government would make a thing that will inevitably happen dangerous, and illegal, again.”

Yes, this is an interview published in the online edition of *The New Yorker*, and not *The Onion*. I checked. Twice.

Moran has exactly described the reality of men’s total lack of reproductive rights, but in an apparent departure from the land of reason, sanity and reality, prefaces this all with the phrase “Imagine a parallel in the lives of men.”

She then fictionalizes men’s real, present reality of no reproductive rights, by casting the scene as a gambling debt, rather than forcible financial participation in fatherhood, which is what many men face in the the real world.

Is New Yorker magazine satirizing feminism? Or are Caitlin Moran and the online journal’s editor actually in such denial of reality that they have exactly described male reality – but failed to recognize their own writing, and have re-cast it as a hypothetical. Imagine if men had it like this?

They do, you morans.

[1] http://www.newyorker.com/online/blogs/books/2012/11/interview-with-caitlin-moran.html
[2] http://en.wikipedia.org/wiki/Begging_the_question

More feminist violence on the way

Paul Elam · 18 November 2012 · Archived copy · Original

[quote]To attempt to silence a man is to pay him homage, for it is an acknowledgement that his arguments are both impossible to answer and impossible to ignore. ~ JBR Yant[/quote]

If you have been around AVfM or other men's rights websites for very long, you have likely seen feminism referred to as an ideology of hate, with violent leanings. It is a charge quickly pooh-poohed, and often openly ridiculed by gender ideologues who would prefer that you view the men's movement as the real source of hate and potential violence.

This is their stated position, despite a long history of violence and hateful rhetoric stretching back for more than a century of activism "on behalf of women."

As recently reported in an outstanding article here by Andyman, we discover that the Women's Suffrage Movement, long touted as a righteous push for across the board equality by fair minded women, was actually a matter of highly organized and systematic violence including arson and physical assault. We also learned that their platform was not one universal suffrage, but of preserving the right to vote for the elite and affluent land owners, much in keeping with the traditions of the system, against which they claimed to be rebelling.

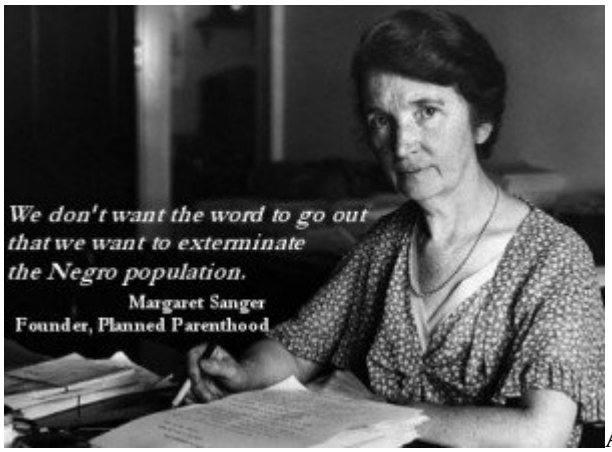

A general understanding of history also compels us to understand that women like Planned Parenthood founder Margaret Sanger was not so much an advocate for women's reproductive autonomy as she was a genocidal racist intent on wiping African Americans and other "inferior undesirables" from the American landscape.

She was, in effect, a predecessor to the now emergent Radfem community of women who openly advocate for the extermination of half the population, eugenics and male enslavement to a system of feminist governance.

In more recent times we know of the struggles of Erin Pizzey, the founder of the world's first shelter for abused women, and how, when her research came into conflict with the modern feminist narrative of women only victims and male only perpetrators of domestic violence, she was stalked, received multiple death threats and even changed the continent on which she resided to escape harassment and threats.

Similarly, when world renowned domestic violence academicians and researchers Richard Gelles, Murray Straus and Suzanne Steinmetz conducted research concluding sexual symmetry in the incidence of intimate partner violence, each of them received death threats. Bomb threats were phoned in to the schools at which they were scheduled to present their findings.

This is the track record of gender ideologues who call themselves feminists and who claim to represent a peaceful movement for the empowerment of all human beings.

This does not include the proxy violence of state functionaries that feminists have inspired through biased, sexist legislation, but their own direct violent actions targeting individuals whose only threat to them is expressing views

that do not meet their approval.

With the exception of the Suffragettes, most of their violence has taken the form of threat, rather than the actual acting out of physical hostilities. We do have exceptions like Valerie Solanas, the much revered murderess of "Scum Manifesto" fame. Also, we have to note the box cutter wielding members of Atheism+ and their public display of destruction of property and intimidation in order to silence the idea that men are human beings who deserve equal rights.

But these have been the exception rather than the rule, which has been to either make threats or to enlist others to conduct violence on their behalf.

However, any ideology predicated on the justified use of violence to attain goals that are considered essential will always devolve into violence as a preferred method of expression.

And this has begun to manifest in 2012.

Last Friday, Warren Farrell, author of the seminal book on men's issues, "The Myth of Male Power," spoke at the University of Toronto. His subject matter was concerns over the deteriorating state of men and boys in education, male suicide rates and the phenomena of young men's "failure to launch," or, more accurately concerns over why young men are remaining in the home of their parents far past the time they would be normally expected to move out and take ownership of their lives.

While these are very, very important subjects, they pale in comparison to many of the subjects covered on this website. The reaction of campus feminists at the University of Toronto was violent.

I will speculate at this time that there is a reason why Warren Farrell's appearance on a major university two years ago would not have resulted in this near riot. It is because of A Voice for Men and other sites like it.

More accurately, perhaps, it is because we have been so successful in getting the MRM message on the public table and the reaction of feminist bloggers like Amanda Marcotte, Jessica Valenti, PZ Myers, Matt Dillahunty and David Futrelle has been to encourage violence against it. It has been because websites like Jezebel.com, The Good Men Project, and organizations like the SPLC have done the same.

By feeding the already violence prone ideologues that further feminist doctrine a steady diet of histrionic distortions, irrational fear and calculated misrepresentations of the men's movement, they are inspiring many of these people (most of which are naïve and impressionable young people) to react, even to the presence of the very tame and soft spoken Farrell, as though he were a Grand Dragon of the KKK.

Since none of the afore mentioned bloggers, nor the management teams of those websites (e.g. Lisa Hickey and Tom Matlack) and organizations like the SPLC (Arthur Goldwag), have any moral compass directing them to correct their own actions, this will undoubtedly worsen in the future.

Recently Girl Writes What informed us that there are now some colleges and high schools starting to use her videos in classrooms. It is a great move forward because it means that the real MRA message, not some watered down version of it, is starting to make its way into the academic world. It may not be long before she is asked to speak, and woman or not, her message will not be near as palatable as Farrell's. Which is to say that her message is the one that needs to be heard in those places.

Physical violence against the MRM on the streets is on the way.

And all of this is happening because websites like A Voice for Men have put men's issues on the map.

While we are not going to stop (in fact, we take this as a cue to ramp up our operations) I do want to say on behalf of the management team here, that this is also the time to more tightly embrace our views of non-violence and peaceful protest. As you saw in the video, it is better to let them prove their hatred and tendency toward violence completely on their own.

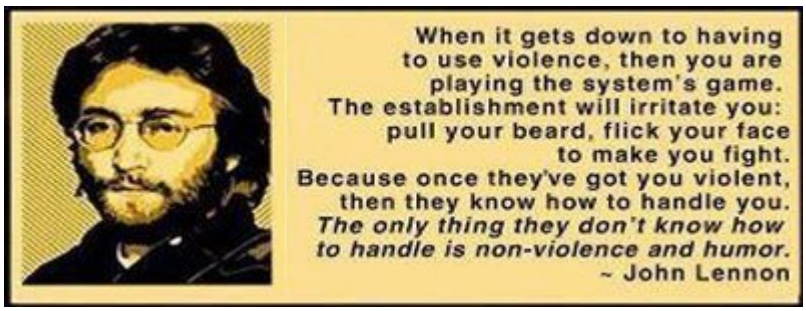

If they are to be cracked on the head, let it be with a police baton, and not because any of us took action against them. Let them sit in jail cells together, and not alongside MRAs. They will do the dirty work of taking themselves down, as long as we are smart enough, and principled enough, to allow it to happen. And it appears at this point all we have to do to ensure that is to keep doing what we are doing.

After all, we don't have to use dishonest propaganda to paint them as violent bigots. All we have to do is point at their actions.

Lucian Vâlsan named European News Director

Robert O'Hara · 18 November 2012 · Archived copy · Original

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We are delighted to announce Lucian Vâlsan, a Romanian MRA, as the first European News Director for AVFM. Europe is a very important theater for men's rights and Lucian is more than competent as he speaks eleven different languages and has a keen eye for red pill news in Europe.

His introductory story about politics in Romania is just the first of what is sure to be a great collection of journalistic articles giving readers an insiders perspective of the state of men and men's rights on the European continent. Definitely a much needed addition to the AVFM team, Vâlsan will be a sure fire deliverer of news from the European mainland and will add more globally encompassing content for AVFM readership.

Please join us in welcoming him.

Robert O'Hara, AVFM News Director

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Romanian Marxist feminists on the attack

Lucian Vâlsan · 18 November 2012 · Archived copy · Original

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Since the fall of the Communist dictatorship following a bloody popular revolution in December 1989, politicians (be it militant feminists or indifferent to the topic) were reluctant in openly admitting being Marxist, since it's been less than 25 years since we've all suffered under a real oppression directed towards everyone.

Thus, feminists in this country kept their beliefs to themselves and acted rather stealthily and only small segments of the media openly advocated explicitly feminist themes. But, as of 2005, things have gradually changed for the worse, and from 2009 to the present there has been a deteriorating of the situation and Romania is much closer to the US in terms of misandry than it has ever been so far.

We now have an almost identical Family Law Code with the US (and the misandry levels in the family courts are identical to the US), we have laws that are indistinguishable from VAWA (except they are in separate laws and hidden behind a more complex language and thus incomprehensible for the average Joe). We have more than 100 DV shelters (at a population of 19,6 million); at least 80 of them are funded through taxpayers' money – and the number is rapidly growing. Needless to say there is not a single shelter that admits men and boys over the age of 14.

So in this context, Gabriela Crețu is running for the Senate in Bârlad constituency on behalf of the Socialist Party.

She openly admits in her CV that she is a Marxist feminist and that she pursues gender politics and gynocentrism[1][2]. She also openly supports a prominent gender ideologue who stated the following about fathers in Romania (after a father's rights organization has mildly stated that there is 'a bit of misandry' in the family courts):

> **They demanded all these all the while in the domestic space from the majority of the Romanian families, men themselves act like children, being incapable of taking care of themselves, so how could they be trusted to take care of children? If their wives are missing from home, they almost starve to death and go to work in dirty or inappropriate clothes. These are the fathers to whom this organization says they should be trusted with child custody in divorce cases.**

When that gender ideologue was called out for her hate speech, she deleted her blog post. But the Internet doesn't forget, and doesn't forgive.

This woman also openly praises Salvador Allende[3][4], a ruthless Communist leader who pursued the same collectivist policy, with nationalizations and suppressing individual liberty, that lead to thousands upon thousands of innocent deaths under an oppressive dictatorship.

After she pursued gender ideological politics in the European Parliament, now, Gabriela Crețu has launched a book advocating for the principles of the New Left[5] soon to hit the universities on a large scale and it's already considered an important book in the Gender Studies classes (yes, we also have those).

Now she's running for the Romanian Senate[6] in a town that has been constanly voting for the Socialist Party in the last 20 years.

It took them 50 years in the US, but they're close to the endgame in Romania, after only 7 years of pushing the feminist ideology. This is one of the attempts from us, the very few red pill people, to attempt at least to inform people that these issues are not at all restrained to the English-speaking countries.

And this is only the beginning in here. They have achieved in 7 years here what they could not in the first 20 years of activism for the gender ideology starting with "F' in the West.

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[1] http://www.gabrielacretu.ro/cine-sunt/autoportret-verbal

[2] http://www.gabrielacretu.ro/cine-sunt/cv

[3] http://www.gabrielacretu.ro/astazi-se-comemoreaza-uciderea-unui-vis.html

[4] http://en.wikipedia.org/wiki/Salvador_Allende

[5] http://www.gabrielacretu.ro/nevoia-de-stanga.html

[6] http://www.gabrielacretu.ro/orice-victorie-trebuie-meritata-am-inceput-munca.html

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13 reasons it's unlucky to be male

VFM News and Commentary · 18 November 2012 · Archived copy · Original

November 19 is International Men's Day: a time to promote male role models; to celebrate men's contributions to society; to focus on men's health and well being; to highlight discrimination against males; and to improve gender relations and promote gender equality.

As someone who wants both my son and my daughter to flourish across all areas of life, I am frequently reminded that our society and media do a particularly poor job of highlighting and addressing areas in which males face disadvantage. Thankfully we have women's offices, ministries and NGOs working tirelessly to improve the areas in which women still fare poorly. This is not the case for men.

We seem to have a cultural blind spot around men and gender politics. When a man has a problem, it is frequently seen as his own fault, whereas women's problems are more often attributed to others or to society. For example, we hear that men are to blame for their own poor health ("men don't go to the doctor"), whereas young women's high levels of eating disorders are blamed upon the cultural pressure to be thin.

The portrayals of men in modern day media are often negative – as violent murderers, wife bashers, sexual abusers, deadbeat dads, and bumbling idiots – even though, in reality, only a small proportion of men act out these roles and behaviours. This compounds the lack of compassion for men's issues.

Our society often assumes that 'men have it good' and only women carry the burden of gender-based disadvantage. The evidence strongly contradicts this. Here are 13 areas in which men and boys need our help. I would ask that you picture an important male in your life as you read them – be it your son, brother, husband, best mate or father. Many thanks to Glen Poole from the Men's Network in England for the idea for this article.

1) If we want everyone to live longer, healthier lives, we must address the appalling state of men's health. Males have much higher illness, injury and death rates and die almost five years earlier than females, yet public research funding for male health is less than one-third of that for female health. National health expenditure is one third higher for females than for males. The problem is not that resources have preferentially gone to women, but that health service provision has been less than adequate at identifying and addressing the health needs of males. Health services in many instances serve women and children well but men poorly, in terms of access, availability, suitability of service delivery environments and service delivery methods (men are greeted and treated from a female model of service delivery). Health promotion messages aimed at males are poorly targeted and often demeaning or derogatory. Until 2010 Australia had no male health policy or longitudinal national male health study.

2) The health of boys also needs attention. After the first year of life boys have a death rate 35 percent higher than girls. In all areas of health status (death, disability, handicap and illness), boys fare worse than girls. Generally, more boys than girls have mental health problems, including conduct disorder, disruptive or antisocial behaviors. Young boys are the predominant reported victims of physical violence, emotional abuse and neglect from adults and carers. There is no secondary school testicular cancer self-examination component of sexual health education for boys despite the fact that incidence rates of testicular cancer for males aged 15 to 39 are more than double the rates of cervical cancer in females of the same age group. Up to one in seven boys experiences child sexual assault before the age of 16.

3) The male suicide rate is a national disgrace. 1,814 males killed themselves in 2010: more than the entire road toll. Divorced men are three times as likely to commit suicide as any other group.

4) Men are raised to be disposable. We socialise boys to take more risks and place a lesser value on their health and safety so that men will take on the dangerous but essential jobs: firefighting, logging, heavy trucking, construction, mining and the military. In a gender-equitable society we would raise both our sons and daughters to share this work. In Australia however, the most deadly, dangerous, unhealthy and risky work is carried out overwhelmingly by males, and the highest occupational health risks, mortality rates and disability levels are

experienced by poorer men. More than twice as many males as females experience work-related injuries and illnesses, and over ninety percent of work-related deaths are males. Australia also remains a signatory to the international convention exempting “able bodied males” between 18 and 45 from the ban on forced labour. We hear a lot about the “glass ceiling” when it comes to women’s employment but very little about the “glass cellar” when it comes to men’s.

5) Men are more likely to be homeless. Males are one third more likely to be homeless compared to females, and twice as likely to be sleeping rough (homeless).

6) If we want everyone to live lives free from violence, we must address violence against men. The overwhelming burden of disease from violence worldwide is born by males. Men make up three-quarters of suicides, two-thirds of homicides and three-quarters of war-related deaths. In Australia, young men are three times as likely as young women to be victims of violence, however, there are no public health campaigns to address this serious issue. Men make up one third of victims of family violence, however there are barely any support services for these men, nor treatment services for abusive women. Some argue that because men are most often assaulted by other men, the violence they experience is somehow less important. However, it shouldn’t matter who the perpetrator is. Talking about the gender of the perpetrator diverts the conversation away from addressing the needs and experiences of male victims of violence. We don’t trivialise the experience of lesbian victims of domestic violence in this way by saying “but lesbians are most often assaulted by other lesbians.”

7) If we want to give every child the best possible start in life, we must look at the way schools are failing boys. Fifty percent more Australian females than males graduate from our universities each year. In NSW, the difference between boys’ and girls’ average Tertiary Admission Rank is almost 20 percent. Boys have significantly lower levels of achievement in literacy than girls, are significantly more disengaged with schooling, and drop out more often. They report significantly less positive experiences of schooling in terms of enjoyment of school, perceived curriculum usefulness and teacher responsiveness. Boys are subject to more disciplinary actions during schooling, are more likely to participate in subsequent delinquent behaviours, alcohol and substance abuse, and during adolescence, are 4–5 times more likely than girls to suffer from depression and commit suicide. Boys are nine times more likely to be referred to pediatricians for behavioral problems, including Attention-Deficit Disorder.

8) There is a critical lack of male teachers. The proportion of male teachers is at a record low and continues to fall. In 2011 just 30 percent of all full-time equivalent teachers were male: 19.3 percent in primary schools and 41.8 percent in secondary schools. Males make up 2 percent of preschool teachers and 4 percent of childcare workers. The lack of male teachers may be a strong factor behind the high dropout and low achievement rates of boys. With so few male role models and mentors it’s no wonder that boys disengage.

9) If we want to ensure that every child has the best possible relationship with both parents, we must remove the barriers separating fathers from their children. Fathers are removed from their children against their will and through no fault of their own. The majority of fathers are not granted reasonable access after contested legal proceedings costing thousands of dollars. Many fathers are advised not to proceed with custody applications in the first place. False accusations of domestic violence or child abuse are not infrequent in attempts to ensure custody of the children. Non-custodial parents, usually fathers, are then subjected to a system that forces them to pay “child support” without any system to make sure the money they pay for the benefit of their children is actually used for such. The system then refuses to enforce their ability to see their own children and the children’s ability to see their parent. Parental alienation, whereby children are taught to dislike or fear the non-custodial parent is also not uncommon.

10) There is an epidemic of fatherlessness. Of the five million children in 2009–10, 864,000 (17 percent) lived away from their father. Of these children, 48 percent saw their father at least once per fortnight, while 24 percent rarely saw their father (less than once per year or never). Almost half never stayed overnight with their father. In 2009–10, there were 366,030 non-resident fathers. Research from the USA shows that violent crime, drug and alcohol abuse, truancy, teen pregnancy and suicide all correlate more strongly to fatherlessness than to any other

factor. The majority of prisoners, juvenile detention inmates, high school dropouts, pregnant teenagers, adolescent murderers, and rapists all come from fatherless homes. The connection is so strong that controlling for fatherlessness erases the relationships between race and crime and between low income and crime.

11) If we want parents to be the best they can be, we must do more to support fatherhood. Until the 1970s dads weren't allowed to be present at the birth of their own children. Since then the role of the Australian father has changed from sole breadwinner to sharing the hands-on parenting and earning roles with his partner. Fathers are more likely than ever to require time off work to look after their children's needs but government legislation and workplace cultures haven't followed suit. Men are still expected to put in long hours and not take time off for family responsibilities. Women may sometimes find it hard to find an employer that gives them the job flexibility to care for their young children, but most men find it almost impossible. Discrimination complaints by men because of their parental status have more than doubled in the past decade. The current inequitable parental leave schemes, favouring mothers, reinforce fathers in the traditional 'breadwinner' role rather than supporting them as being 'hands-on' dads (which the research shows gives better outcomes for children). Many fathers feel excluded by staff and services that appear to be focused solely upon the needs of mothers. Ante-natal courses for new fathers are currently run at only a handful of hospitals despite the fact that up to 10 percent of first-time dads suffer post-natal depression and in most cases their symptoms go untreated.

12) Males lack reproductive rights. Upon becoming pregnant, a woman can choose to have the baby, have an abortion or put the baby up for adoption. A man has no legal right to choose whether to become a father or even to be notified that he has become a father, even if the pregnancy came about via deception (e.g. by falsely claiming to be on the pill or utilizing discarded or stored semen). Men also lack the range of contraceptive options available to women.

13) We need to do more to protect baby boys from infant circumcision. Each year almost 25,000 boys under the age of four are subjected to painful, sometimes dangerous and life altering surgery without their consent or medical cause. All six major medical societies of Australia have declared that circumcision of newborn males should not be routinely performed. The Royal Australasian College of Physicians has expressed concern that neonatal circumcision may violate human rights. In their statement the ACP disclosed the traumatic nature of circumcision, recommending that parents should be given more complete facts about the procedure. Circumcision has serious risks including infection, hemorrhage, scarring, shock, penile disfigurement, penile amputation, and even occasional death. The complication rate for this unnecessary procedure is estimated to be 2-10 percent. Three Australian states and two territories have laws that protect little girls from this sort of procedure but there exists nothing to protect little boys.

Gender equity is not a zero-sum game: this International Men's Day, let us remember that looking after men and boys does not take anything away from women and girls. If we want to create a world where each child can grow to fulfill their greatest potential, we must care equally about the needs and human rights of both genders.

This article originally appeared on Men's Health Australia and at One in Three. It is re-posted here with permissions.

Monday Morning Roundup

Dean Esmay · 19 November 2012 · Archived copy · Original

We know most of you start creeping away on Friday afternoon and we don't see you again until Monday, and sometimes even during the week you don't catch everything, so he's some interesting things you may have missed from the last week:

As one of those people who puts the "Activism" into "Men's Right Activist," Aimee McGee has a report on extensive activities undertaken by herself and John C Forth to contact numerous political candidates in the United Kingdom on behalf of men and boys. See Polling British candidates on men's behalf for more.

Editor-in-Chief John the Other notes a column by a narcissistic and silly person who tries to make us imagine what reproduction would be like if men had it a certain way… and she misses the obvious fact that she has described pretty close to exactly what it actually is like today for men. Don't miss Are all feminists Morans? (No, that is not a mis-spelling.)

In Size matters, but not just for men, Peter Lloyd notes one of the most appalling and cruel double standards men and boys are faced with around the world that we rarely or never tolerate when it comes to women.

A Voice for Men radio debuted a brand new show in its lineup on Wednesday with Tales from the Infrared: Geek Culture from a Red Pill Perspective, which is meant to be a lighthearted and fun show that, while it still goes into some heavy areas, strives hard to be a break from the siege of cultural misandry–and to insinuate the Red Pill into modern Geek Culture. The announcement includes links on every story or item covered in the episode.

While very few Men's Rights Advocates and Activists would deny that women should have the right to vote (and the AVfM editorial staff certainly takes no such stance), there is an astounding level of mythology surrounding the fight to give women the vote in the 19th and early 20th Century; that fight, and its advocates, were not always the righteous angels of perfection they are often portrayed as. Don't miss Pankhurst: The white feather betrayal of history by Andy Man.

Our Thursday night episode of A Voice for Men Radio hosted by John the Other, Girl Writes What, and Typhon Blue took on the issue of reproductive rights for men in a no-holds-barred manner, and we were surprised at the size of our audience and the response to that episode, including our first call from a young person, a 13 year old boy. Is there some reason to suspect we're a growing movement attracting more and more young people to a cause they find relevant?

[image]
AVFM website age demographics, per alexa.com
With the younger crowd coming on, it is a good thing that sexual savant Raven Moon Dragon offers some dating advice for the uninitiated.

American Men's advocates have been watching in dismay over the last year as Australians, Canadians, and UK citizens lead the way in papering the world with the MRM message. Now Chicago has been added to the list of American cities spreading the word, joining Seattle.

Those egalitarian, Kumbayah singing peaceniks, also known as feminists, are at it again up in Canada, this time at the University of Toronto, where they actually stopped singing *Kumbayah* and starting singing *Let's Get Physical* to Toronto Police because they did not want anyone to be allowed access to listen to a lecture being delivered by Warren Farrell.

Whassup with Canada these days? It used to be a peaceful country till the feminists started stinking the place up. Paul Elam was inspired to give his take on the illustrious history of feminist violence.

In better news, the Monday Morning Roundup will be the first, but not by any means the last place that readers here

will learn of the new website, A Voice for Boys. Other than having a really great name, this website, which is "dedicated to educating, empowering, building self-esteem and confidence in boys aged 13 to 20, as well as offering help and support to them if they need it," is a badly needed addition to what is happening online in the world of men and boys. AVfM stands ready to help them promote and further their mission in any way we can.

Finally, today, November 19, 2012 is International Men's Day. We urge all men and women to celebrate today by taking a moment to observe the work of those doing advocacy on behalf of men and boys, and to take another moment give the raspberry to those getting in the way.

AVFM News and Activism: Lucian Vâlsan

James Huff · 20 November 2012 · Archived copy · Original

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Tonight on AVFM News and Activism: News from Romania!

Valsan Lucian joins us for his first time as the new European News Correspondent providing a much needed perspective from an important battleground for men's rights. We will be talking about Feminist politics in Eastern Europe and Feminism's overt association with Marxism in that part of the world. We are delighted that AVFM has a competent and passionate MRA joining our growing news team and look very much forward to hearing more from him in the future. We hope you'll join Robert Ohara, James Huff, and Valsan Lucian tonight on AVfM Radio and join the discussion about international politics and gender issues.

The show starts tonight, November 20, 2012 at 9 PM Eastern Time, 8 Central, which is 2:00 AM Nov 21 in London and 21 AM Nov. 21 in Brisbane.

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My name is Frank

Dr. F (Ian Williams) · 20 November 2012 · Archived copy · Original

Meet Frank. He wrote the following introduction recently on the AVfM forum and it needs repeating. I have no idea who Frank is and after reading his words I asked, and received, his permission to post it here. I have changed absolutely no words. His writing comes from his heart with no attention to presentation or process.

Whoever you are Frank, thank you. Please come forward and tell us who you are. This piece will then be at home right next to your name where it deserves to be. Dr. F

Hello, My name is Frank

I'm sure you may have noticed that already. I consider myself more fortunate than most of the folk here. I can't tell you a blue to red story. As far as I can tell I've always been red. That is unless my blue to red moment happened in early childhood. Or perhaps it was my teenage years, around the time my father died.

The story I can tell, is the story of Frank. Most would find it boring, or average, or even just normal. Not to say that normal is a bad thing. Normal is what we are. Like it or not, you are normal, so am I.

Most of my childhood memories take place at my grandmother's house. It seems I either spent a lot of time there, or that those were my only memorable memories. My earliest though, is of my father. I was about six. At the time my father worked as a laborer at the local Nickelsaver, a classified ad in newspaper form. He loaded ridiculously heavy paper rolls into printing machines when he wasn't maintaining and running them.

I went to visit him at work once. I remember feeling welcome with the office staff, all women. But my father, obvious even to me, was not. I don't think they liked the sweaty working type stinking up their air conditioned office. It was the first time I had seen the difference between men and women in the workplace. These days I'm one of those men dealing with the same type of office folk. It makes more sense to me now.

When I was around ten my parents divorced. Well, my mother divorced. My father didn't, till his dying breath he still loved my mother. I don't doubt that he loved his children more, but he didn't know what to do about it. He spent every moment he could with us. He taught me everything I know whether it be about life, love, hard work or simply perseverance. Without him, I simply would not be the man I am today.

I can't tell you what my mother did for a living when I was just a lad. Truthfully it doesn't matter to me. But I can tell you how she treated my father. Like a burden. What confused me as a child is how he always seemed to be a chore for her when he was the only one I ever saw doing something. I watched for years as a child, never understanding but always witnessing, as my father suffered at the hands of the woman he loved. My father always told me, if there was one thing that would make his life worthwhile, it would be if his children ended up better off than him.

I am better off than him.

He died of cancer at age 39. I was 15. I later found out he was not in fact my father.

I often wonder what makes a man love? I don't think the question can be answered. What makes a man suffer so well for a child that is not his? Another unanswerable question. These thoughts only make me miss him more.

As a child I learned that there is no payoff from women. I didn't have the specifics, or the wealth of knowledge contained in sites like AVFM. But it was obvious to me that marriage was a bad idea. So were children. It saddens me that I will never have children. They would not be mine to raise anyhow. It would not be up to me to make sure they ended up better off than me. And I trust no one to do it for me.

A few years ago I stumbled on AVFM, I don't remember how. And the more I read, the more what I already knew became clearer. What I already knew now had words, reasons, articulated notions that made perfect sense. It was like coming home. How I missed the home I never knew I had. I fuckin' love you guys. Now I know Why I never married, why I wanted children but knew I would never have them. I know why I don't trust women, why I stay clear of casual hook-ups yet stay at arms length in relationships as well. What you gave me was clarity, and I cannot thank you enough for that.

Like I said before, I consider myself more fortunate that most the folks here.

My name is Frank. I'm a thirty year old single white working class male with no children. I think it's unfortunate that the only thing in that statement that will ever change is the age.

Stay strong and fight on. You guys and gals are true heroes, or at the very least what heroes should be.

MRM: It is not for the spineless

Tom Givens · 20 November 2012 · Archived copy · Original

As the Men's Movement grows, both in size and in social awareness, there has been a similar growth in the calls for moderation, for a publicly palatable presentation of men's issues. Nearly universally, these calls come from those who are new to the movement, or of a Socialist ideological bent. And there is good reason for this commonality, the same reason why following this approach is foolhardy.

Men are controlled in society primarily through the use of the stick, rather than the carrot. Anyone with a Y chromosome growing up in the political West is familiar with the concepts, if not particularly aware of them:

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- Get a good job, or you won't get a quality woman. Break your back every day to ensure she can sit on her ass if she chooses to, and do so while also taking on half of the household responsibilities. Don't even think about making less than last year. Man Up motherfucker!

- Your sexual desires are dirty, disgusting, sexist and Patriarchal. You should be ashamed of yourself for being attracted to a woman based on her looks. That's objectification! Your natural impulses are oppressive, evil, 'sick', or even violent, and they should be suppressed at all costs. You should never judge a woman for her sexuality or sexual history. Anything she chose to do was her right to do as a woman. If you ever engage in sexual activity that is not 100% enthusiastically consented to – in the Legal sense – then you are a dirty rapist scumbag. No, you do not get to know what 'consent in the Legal sense' actually means. Stop whining about 'fairness'. No one ever said life was fair. Now get back to twisting yourself in knots trying to live up to these expectations, or you'll never find True Happiness.

- Of course we provide extra incentive and help to designated groups. They start from a position of dis-empowerment and need a little more to make up for it. No, we don't apply this same principle in all cases, because some designated groups are more designated than others, if you know what I mean. Men, for example, and more specifically white men, make up almost all of the world's richest elite (we only count the elites that have a job title, but don't bother with that), so while there are some disadvantaged white males, as a group they still have privilege. So we can't help them – it wouldn't be fair. What's that? You think actual need is more important than serving political ends? What are you, some kind of sexist bigot?

[/unordered_list]

I'm sure you get the picture. One thing that seems to be a common thread among these social narratives is the acceptance of men, by women, for sexual relations. That, in essence, is the stick being used to beat men with. And it's an obviously powerful one given that all the narratives outlined above, especially the Grand Kahuna narrative (female sex objects, male success objects), which is shamelessly hypocritical, yet widely supported.

This is cognitive dissonance on a massive scale, and in my view is akin to a deeply held and dogmatic religious belief shared by an overwhelming majority of a society, infecting nearly all of its power structures. So, how does one fight this sort of entity?

The key to winning this fight is a bit of guerrilla tactics, combined with a multi-pronged approach. And like any tactic designed around using the enemy's strength against them, our best approach is to make criticism of our goals an open admission of hypocrisy on theirs. In short, as is the case with nearly the best method of attacking them is to use their own projections against them.

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- "Patriarchy Theory" is nothing more than women's dependency and chosen lack of agency projected onto men. Ditto for women's "oppression"

- “Rape Culture” is nothing more than women’s narcissistic fantasy of sexual irresistibility projected onto men;
- “The Wage Gap” is women’s collective frustration with their inability and/or unwillingness to compete in high paying professions, projected on to men;
- “The Glass Ceiling” is an imaginary barrier erected by women as an excuse to fail;
- “Hate Speech,” is the ultimate feminist projection, rooted in their denial and inability to logically counter criticism and dissent;
- “Feminism” is infantilizing misogyny, an ideology that sees women as incompetent and weak, and assists them in targeting male scapegoats for their failures.

[/unordered_list]

Obviously, the minds that swallow feminist bullshit are damaged in some way, are they not? Or perhaps you think they are merely misinformed, and once they learn the truth they will fight for what’s right?

There’s a problem in this kind of thinking. Actually, two. First, women tend to get their ‘facts’ from what is called ‘Social Proofing’. Basically, a popularity contest for ideas or actions. If a lot of other women like it, then it must be good.

The other problem is the male compulsion to please females. Rather, the distortion of the compulsion to attract females.

This leads to a startlingly simple to state strategy, sure to be far harder to implement than it may seem:

Make women feel ‘unpopular’, or ‘unattractive’, *when engaging in undesired behaviors*…but do it in a way that makes them want to fuck you. And anyone who knows anything about women will tell you, one naturally leads to the other. This is not “Game.” It is sexual politics on a personal level.

I don’t think I need to go into basic Sexual Marketplace ideas here, but it should be obvious that the Rebellious persona is a hell of a lot more compelling than the Conciliator persona. All feminist babble and bullshit aside, ‘damn the torpedoes’ attitude is far more attractive to women than a soft, respectful tone will ever be. And any woman will tell you, when a man asks for permission he loses her respect to some degree, when he ‘takes charge’, on the other hand….

Regardless, any examination of the history of the men’s movement should, by now, reveal two things to you. One, moderation is patently ineffective. Two, aggressive and uncompromising and corrective assertion of the truth, with total indifference to who it offends, *works.*

It works so well that they have started to foster their own undoing with violence in the street. We need to stay directly in their faces, and disabuse ourselves of the myth that a lot of women are not turned on by it. For a lot of them, it soaks their panties. You don’t have to even care about that to find it useful.

One in Three press release

VFM News and Commentary · 21 November 2012 · Archived copy · Original

[box icon=""]

The forgotten victims of family violence

Each year in Australia 39 men are killed in domestic homicides. Another 43,700 men experience physical assault from a current partner, previous partner, girlfriend, boyfriend or date.

"Each night when she came from work I would be tense and nervous. I didn't know in what way she was going to abuse me," says Matthew, a man who was regularly abused by his partner in his own home.

This Friday the annual *Walk Against Family Violence* is to take place in Melbourne culminating in the *Not 1 More* rally in Federation Square. This event will remember the victims and survivors of family violence, and celebrate our commitment to creating a world without violence.

But the only victims of family violence recognized by the walk and rally, supported by the Victorian Government, are women and children. None of the names to be read out at the Federation Square ceremony on Friday are those of men killed by their partner or another member of their household.

"Anyone would think the reason is that male victims of family violence don't exist or are few in number," says Senior Researcher for the *One in Three Campaign*, Greg Andresen. "The *Not 1 More* website lists the annual deaths from family violence as 60 women and 20 children."

"This is a distorted perception of the true picture of family violence. One third of adult domestic homicides are men. One third of victims of domestic assault are male," he says. "Forty five per cent of family-related child homicide incidents involve female perpetrators."

The *One in Three Campaign* also provides the following sobering statistics:

- Young people aged 12 to 20 are just as likely to have seen their mother/step-mother hitting their father/step-father as the reverse
- One third of patients presenting with injuries from family violence at Victorian hospitals are male
- Calls to Victims of Crime Helplines in Victoria by male clients increased 300% between 2009 and 2010.

In August the NSW Government Legislative Council's *Standing Committee on Social Issues* released their report on domestic violence trends and issues in NSW. The report found that male victims have been much less visible and able to access supports than should be the case and that the experience of males is equally as bad as that of other victims.

Mr Andresen says, "Let us remember the tragic deaths from family violence and continue to shine a spotlight upon the ongoing abuse behind closed doors. We call upon the rally organisers to remember *all* victims of family violence. Abused men like Matthew and the families and friends of the men killed each year deserve nothing less. Everyone deserves protection from violence and abuse regardless of their age, race, religion, sexuality or gender."

MEDIA CONTACT

Greg Andresen, Senior Researcher, 0403 813 925 or info@oneinthree.com.au

[/box]

Tales from the Infrared: Debut Episode

Dean Esmay · 21 November 2012 · Archived copy · Original

You can of course still download and listen to this episode here on BlogTalkRadio.

We hope you enjoyed this inaugural episode, created and hosted by Dean Esmay and Typhon Blue, with special guest host Pwny SlayStation (yeah, don't ask us why he picked that as a pen name either.)

Link to all stories discussed in the inaugural episode are here for your perusal and further contemplation or discussion.

We also hope to see you at tonight's episode: Penis of TERROR!.

Becoming ambient

Luigi Logan (aka Fidelbogen) · 21 November 2012 · Archived copy · Original

I would like to address a recent video by Barbarosssaaa in which he talks about hypergamy. Barbarosssaaa's video was prompted by certain remarks I made during my guest appearance on AVfM radio. I make my present statement not simply to clear up misunderstandings, but because the topic in question has importance in its own right. It is a conversation that needs to happen, and right now seems a likely time.

My remarks on AVfM triggered a flurry of reaction, generally negative, among MGTOW types in particular. My words evidently touched a nerve — a nerve I didn't rightly know was there. And it caught me by surprise. At a certain point in the interview, hypergamy cropped up as an offshoot of a larger topic. And I briefly mused that hypergamy should go onto the back burner in terms of what the general public hears people like us talking about. This was an off-the-cuff remark, a passing remark, and the conversation quickly moved right along.

For me, it was an off-the-cuff remark. But for some people, it was a matter of weighty import. It appears that I touched upon something mighty close to the center of their discourse, that my speech was loaded in a way I didn't realize.

So I reckon the best plan is to hit the reset button. Therefore, to all concerned, I say this: Talk about hypergamy, talk about Briffault's law, talk about evolutionary psychology, talk about reproductive strategies, talk about the mercenary nature of women, and all that sort of thing, to your heart's content. Go to town! Talk a blue streak! Knock yourselves out! And don't let me stand in your way for one split second!

All right?

All right, I think we cleared that one up, didn't we? So let's move right along.

My statement at AVfM was a policy recommendation, directed first and foremost to myself, and secondarily to anybody who might share my way of thinking. There's no way in hell that the whole wide world will act upon Fidelbogen's recommendations, but there is at least a chance that a meaningful fraction will do so. And that's enough for me.

All right, now let's talk about hypergamy, Briffault's law, evolutionary psychology and so on.

In the end, this all boils down to a very simple question:

What is the primordial nature of woman?

Are women fundamentally mercenary creatures, governed by the imperatives of reproductive strategy? ARE they? Well, some would say they are and others would say otherwise. Yes, I grant you it's an important question, and if the truth can be found, we ought to find it. Intellectual honesty, and the spirit of science, demands no less.

And yet, for political purposes, this question does not interest me. My approach to all of this is ethical and philosophical. To me, hypergamy theory would have the value of a predictive model, something to filter and forestall female behaviors that might prove harmful. That indeed would be its purpose, if it has any purpose at all.

Now, I too wish to filter and forestall harmful human behaviors — which, needless to say, includes the female kind. However, my take on hypergamy, Briffault's law and all the rest of that, is purely agnostic. I declare no opinion on these matters, because I do not claim to know.

That's agnosticism for you!

So, when it comes time to filter out harmful female behaviors, I use a simpler method. Simply stated, I hold women morally accountable. And if they don't measure up, I filter them out. So, any harmful behavior that might arise from the dark workings of primitive programming, would be "cut off at the pass" by my system of ethical standards and security clearances. There is a word for this sort of thing: "civilization".

I should add that this would work for anybody — even if they secretly do believe in hypergamy et al. Just calibrate your tests and standards according to your theoretical model, without talking about your theoretical model.

But as for me, I'm agnostic. Hypergamy theory might or mightn't be true, but either way my bases are covered. I know exactly what I don't want in my life, so I make my calculations and set my filters accordingly. And once again, I do this simply by holding women morally accountable — just as I would hold MEN morally accountable. Equality, anybody?

And that is why I don't publicly talk about hypergamy and such. Because I don't need to. Nor do I need to self-censor. Every word out of my keyboard (or my mouth) is precisely what I honestly do think. At no point do I ever feel like I am biting my tongue. Nor do I walk on eggshells. I stomp them consistently, thank you very much, but I do insist that it's an art.

Now, there are well-considered politic reasons why a person might choose not to speak publicly about hypergamy and such. For starters, you are making it easy for people to call you a "misogynist" or whatnot. And do I personally give a snap if somebody calls me that? No, not personally. I've been called a misogynist plenty of times for no clear reason, and I've got a mighty thick skin for it.

But look, here's my game: I make it hard for them. I make them WORK for it. For the plain truth is that I never make anti-woman statements. I attack feminism savagely, ferociously. I call it a social cancer and all manner of bloody awful things, but I never say bad things about women.

That puts the feminists in a moral bind. "Misogynist" is the worst thing they can call anybody, and they want to call me that too, but in order to get away with it they must dig deep into their brains and be highly creative — which puts them in a mentally strained position. I force them to rationalize their words both to themselves and others, but I give them precious little raw material to work with, which taxes their sanity even as it erodes their credibility.

So in this way, little by little, I draw them onto thin ice. It becomes ever more difficult for them to justify their position, both outwardly to the world, and inwardly to themselves. And this drives them to increasingly desperate and silly outward behavior. In this way, they discredit themselves by making a public spectacle.

Now just picture such operations multiplied by the power of numbers and the strength of organization. I am constantly imagining such a thing; the thought almost never leaves me.

And is the juice worth the squeeze? Oh yes. The juice we can squeeze from them in this way is worth every precious drop. So that is why they mostly stay away from me — because they'd rather stay out of the wringer.

And what is more, any juice they could squeeze from me would not be worth their trouble. So the only ones who attack me are the fly-by commenters, the crap-and-run commandos, the ones who know they'll never sit in the cross-examination chair.

And yes, I am famous for getting onto the SPLC hate list, but the people who posted that list are a tiny clique of intellectual cowards. They are NOT the general public, for the general public would never throw a second glance at somebody like me. Furthermore, the general public has no idea what the SPLC is up to, and the SPLC knows this, which is why it has the gumption to do what it does.

So in summary, I am not a hypergamy theorist because I want to focus on other issues, because I want to take a philosophical-ethical approach to the problem, because I want to take a political-pragmatic approach to the problem, and because I want to project a separate identity and a separate brand. I would like to discuss the final item on that list.

I think it would be good for us if we were not monolithically branded as hypergamy theorists. That was the spirit in which I made my controversial remarks on AVfM, and if I'd had more time I would have delved into it.

If we are to be monolithically branded at all, let this be only in the sense that we are pro-male and not feminist. That's it. These two things will group us as a political community just as far as we need to be grouped, but no

farther. Beyond that, we should split into separate groups that will register separately on the world's awareness.

What's killing us right now is our lack of message clarity, arising from our lack of signal differentiation. Two or three months ago, I compared us to an untuned orchestra with no conductor and no common music. I suggested that we are transmitting a bloody lot of dreadful noise which the general public cannot be expected to understand. And so I concluded that the general public has "understood" us in a false, chaotic way which sets us back.

We are transmitting so many signals from a confined space, that the result is nothing but noise. I propose therefore that the orchestra must break up into many different quartets and combos. These new groups must leave the narrow concert hall and disperse through the big broad city where each can set up on its own corner, play its own music, and attract its own crowd.

That doesn't mean we are quarreling with each other. It means that we want to establish the purity of our separate messages, with enough distance so they don't run together into a slurry. That is why we spread out into the big broad city. In this way we become not a "movement" in the customary sense, but a social organism, or if you will, a social environment. That is what it means to "go ambient". Rather than being a point on the terrain which the public can point a finger at, we become the terrain itself by spreading ourselves all over it — and you cannot point your finger at a terrain because you cannot point it everywhere at once.

Speaking for myself, I know I don't want to be stuffed into the same bag with a bunch of people who talk about things which I, myself, don't talk about. It's not that I oppose what they are saying. Maybe I do, or maybe I don't, but the point is that I am SILENT about those things — or nearly so — for reasons of strategy.

So I'd rather my own message didn't get lost in the general buzzcloud of other messages, and I know that other messengers would feel likewise if they gave it some thought. Yes, I believe it is in the interest of all to establish signal differentiation — because different people with different strategies should attack the problem from different directions.

So in the end, we must force the general public to recognize our diversity, and stop thinking of us as a point source or a target. In this way we spread out and merge with their world. That is, we go ambient. And we make clear that separation between us and them is artificial — that we ARE them, and they ARE us — flesh of our flesh, blood of our blood — and that feminism is something radically separate from all of us. And so the binary of non-feminist v. feminist will settle into place as a foundational pattern of life, and feminism will be isolated and pushed to the margins.

To encourage that future, I would make many pathways available to the many publics. Since a lot of people, men and women both, don't wish to hear that they are driven by primitive biology, I will indulge their sense of lofty morality or appeal to their fear of consequences. Meanwhile, Barbaarosssaaa and others of his school will administer their blunt medicine to all with the hardihood to listen. In the end nobody self-censors, and all roads lead to Rome.

As a parting thought, I note with interest that Barbarosssaaa declines to call himself a non-feminist. Well, since I am pretty sure that he would also decline to call himself a feminist, what does that leave? Yes Barbarosssaaa, it looks like you are a non-feminist whether you like it or not. Unless you prefer to be a feminist? Well no, I didn't think so.

But fear not. Non-feminism is a wide open frontier territory with room to spare for any non-feminist man or woman who wants to carve out a homestead. We are all non-feminists, after all. Or do we prefer to be feminists? Well no, I didn't think so.

TFI: Penis of TERROR!

Dean Esmay · 21 November 2012 · Archived copy · Original

Episode 2 of Tales from the Infrared airs tonight, with Dean Esmay and Typhon Blue, with special guest host Pwny Slaystation.

Show Page

Featured this week:

Ministry of Fear Alert:
Man hovers over cat
http://menandcats.tumblr.com/post/33250951274/pieceandquiet-cat-beard

Men's issues in the news

"The Good"
THIS IS CORNWALL: Fathers allowed to march in parade in Cornwall.
http://www.thisiscornwall.co.uk/New-Fathers-4-Justice-St-Austell-Torchlight/story-17330570-detail/story.html

"The Bad"
Pushback against Movember
http://www.movember.com
http://www.bbc.co.uk/news/uk-england-beds-bucks-herts-20336769
http://www.theglobeandmail.com/life/the-hot-button/a-stiff-upper-lip-is-movember-helping-anyone/article4833591/
http://www.reddit.com/r/MensRights/comments/138vya/what_people_just_dont_get_about_movember/

"The Ugly"
Warren Farrell, the Mister Rogers of Men's Rights, blockaded by violent feminist thugs
http://www.youtube.com/watch?v=Pv-8Hu46w6E&feature=plcp
http://www.reddit.com/r/MensRights/comments/13btnf/this_is_what_happens_when_you_host_an_event_about/
http://imgur.com/l8j9M

Extensive interview with Warren Farrell:
http://www.youtube.com/watch?v=FFtGwBsKgKs

Warren Farrell's web page, with much awesome stuff:
http://www.warrenfarrell.org/

JTO on the Violent Feminist Protest
http://www.youtube.com/watch?v=5_diZL2tskE&feature=g-high-lik

Games

Banning for Sexism(cont'd)

http://www.themarysue.com/microsoft-clarifies-harassment-policies-for-halo-4-no-changes-to-be-made-to-xbox-lives-code-of-conduct/
http://www.escapistmagazine.com/news/view/120525-Microsoft-No-Special-Policies-for-Halo-4-Sexism

Comics

"The Bad"
Wonder Woman Needs (Man-Hating) Sex?
http://www.themarysue.com/grant-morrison-says-wonder-woman-needs-sex/

"The Ugly"
What is up with castration in Comics?
http://www.newstatesman.com/blogs/culture/2012/10/why-dredd-3d-gets-women-comics-right
Found via Webcomic Beacon
http://www.webcastbeacon.com/category/wcbn/series-and-programs/network/webcomic-beacon/

Literature

"The Ugly or the Cool You Decide"

Carolyn Ives Gillman and the self-selected feminist "ghetto" in Science Fiction
http://www.sfsite.com/fsf/2008/sl0810.htm

The YouPoop

"The Good"
GirlWritesWhat gets college, university, and even High School exposure
http://www.youtube.com/watch?v=RA-Opopd6g8

"The Bad"
The Young Turks marginalize a rape victim & real Rape Culture
http://www.youtube.com/watch?v=gwl1Fu7h4n0

"The Cool"
Battlestar Galactica: Blood and Chrome:
http://www.youtube.com/watch?v=pT79x4qM4FE&feature=channel&list=UL

Shows-That-Don't-Make-You-Want-to-Chew-Bannisters Features Fox's Bob's Burgers!

Short review of Bob's Burgers
http://www.fox.com/bobsburgers/

Discussion segment

Much of the above is discussed, with additional references including:

Prostate Cancer Survival
http://www.prostate-report.org/blog/prostate-cancer/prostate-cancer-survival-rate

St. Baldrick's Foundation:
http://www.stbaldricks.org/

MRA Blogger: Yes I Am James
http://www.youtube.com/user/YesIamJames

Raping an exchange student & double-standards for gay men: Elmo
http://www.outsidethebeltway.com/elmo-sex-scandal-not-a-crime-just-creepy/

The Cat-Hovering Horror
http://menandcats.tumblr.com/post/33250951274/pieceandquiet-cat-beard

We hope you will join us tonight at 8 Central!

Come listen to the show (or the archived version after it airs) right here!

The show starts tonight, November 21, 2012 at 9 PM Eastern Time, 8 Central, which is 2:00 AM on 22 November in London and noon (1200) on 22 November in Brisbane.

Typhonblue and Dean Esmay will not be in the Stickam room this evening, as we are utterly exhausted.

Additional Credits:

morseRT.wav by FreqMan
http://www.freesound.org/people/FreqMan/sounds/25078/

SHOW LOGO: Roger O. Thornhill

“Penis” by Mykeru Media
http://www.youtube.com/user/MykeruMedia

MUSIC BY MATHIS AND MICHAEL MUSIC
http://www.mathisandmichaelmusic.com/

Click here to reach the show page

&

Feel free to use the Stickam room if you like, though Dean and Typhon probably will not be there tonight.

Danielle Sandhu: Lies and violence at U of T

Paul Elam · 21 November 2012 · Archived copy · Original

From the mission statement of A Voice for Men:

To promote the legal and nonviolent antagonism of all agents of misandry, from members of academe, to holders of public office, to law enforcement and other state functionaries, to popular bloggers and to corporate agents who promote misandry for profit.

As we have demonstrated over the years here, we take this specific part of our mission very seriously. There are many good reasons for this, primary among them is the fact that many of these hate driven ideologues think better of their activities when their true identities are put on display for the public to see.

We found this to be true with Simon and Schuster author Pamela O'Shaughnessy, who penned diatribes on targeted male eugenics at Radfem Hub under the pseudonym Vliet Tiptree. That nom de plume has all but disappeared from online writing as O'Shaughnessy was forced to assume other identities to keep her actions covert.

Another example was some of the women involved in a Swedish Production Company that was promoting the male targeted violence advocated by feminist murderess Valerie Solanas. We have reports that at least one of them became fearful of the public exposure and has changed her path away from the promotion of hatred and violence.

Another case involved Christine Armstrong, who works, or perhaps *worked*, for a battered women's shelter, The Lighthouse, in Robertsdale, Alabama. Armstrong, under a pseudonym, used to post at David Futrelle's blog, included the inference that yours truly fit the profile of a rapist. We tracked down her identity and posted it here are AVfM. She quickly disappeared from Futrelle's site. Futrelle himself forbid his readers to discuss her, and an examination of The Lighthouse's website no longer contains her name.

There have been other examples, like Creepy Bittergirl, exposed as Sasha Wiley by first Mykeru, and subsequently this website, who is now making the Watsonesque claims of internet bullying, seeking sympathy and support, like a damsel in distress, from other hate mongers.

I am sure you are getting the point. There are two general reactions to putting the light of public exposure on to these ideologues. I wish I had better clichés than light switches and cockroaches, but better to be clichéd than inaccurate.

But we cannot always count on the typical response. There are occasional examples of *Periplaneta Americana* that are light tolerant, and even seem to enjoy it, as well as the opportunity it presents to make them the recipient of male protection and coddling. One such specimen may be Danielle Sandhu, President of the University of Toronto Students' Union, who was promoting a violent, illegal protest against a presentation at that university by author Dr. Warren Farrell, **claiming that he defends rape, incest and violence against children.**

On her Tumblr page, she claims that she "has worked to lobby municipal, provincial and federal governments for access to high-quality, public services including education, transit, healthcare, and childcare for all members of the community."

Well, all except half. All, except men and boys. And when that half of the population dares to assert needs and areas in need of amelioration, she launches a campaign of violence and false accusation in order to demonize that half of the population back to the sidelines, where she clearly thinks we belong.

This is the kind of bigot representing the students at the University of Toronto.

John the Other provides a treatment of her activity in this video.

Also, Dr. Warren Farrell addresses the protest in his own words in this interview.

As for what we do here, things have not changed. Another Marxist feminist bigot, Danielle Sandhu, has been identified and presented to the world in the light that most accurately shows her true colors. And henceforth her actions will be monitored and reported here, as well as to the growing numbers of MRAs that reside in the Toronto area.

Unlike the ideologues we expose on this site, we need not advocate or endorse violence. What is important here is to maintain record of these individuals the same way any concerned community would with pedophiles and other violent offenders. Tis better to have these individuals in a place where they can be watched, especially by young men who attend the University of Toronto, a school that has obviously lost its way on the meaning and spirit of equality.

AVfM Radio: the hormone of violence

AVfM Radio · 22 November 2012 · Archived copy · Original

[box icon=""]

Tonight on A Voice for Men Radio, we'll be talking about the hormone of violence. The thing that makes human beings violent, emotionally unstable, self serving deceivers, and prone to use force often through indirection. That thing responsible for the common knowledge that man are the cause of all war and conflict, and that obviously, if women ran the world, there would be no war.

Whoops, wasn't this show supposed to be about testosterone, which according to a number of recent scientific studies has the effect on human behavior of increased fairness, honesty and compassion?

So what is it that causes violence and aggression then?

Tonight on a vice for men, join Girl Writes What and John The Other as we discuss the hormone of aggression and violence.

Call in live at 6: PM Pacific Time (GMT-06:00) 7:00 PM mountain time, and 8:00 PM Central and 9PM Eastern

310 388 9708

Show page

[/box]

New Posters for Fall fun

Dean Esmay · 22 November 2012 · Archived copy · Original

Greetings. Today in the United States we are celebrating Thanksgiving, which is traditionally, and effectively, a four day holiday. So if our friends outside the United States wonder why we seem so quiet here, now you know why. On a personal note, I would like to say I am very thankful today for all of you who make our activism possible.

Speaking of which, I would like to remind those of you who are in college especially to remember that college environments are supposed to be places where the free flow of discussion and ideas take place, but wherein quite often feminist ideologues–especially on campuses with a "Women's Studies" or "Gender Studies" departments–exert an ironfisted control over free discourse, demanding special privilege and consideration for themselves, pretending to speak for and represent all women, and treating men like patriarchal scum or useful idiots. If you're currently in university, this may not be a bad time to explore some of our posters and see if there are places you can (legally) put them up that may attract attention to both men and women who think there's something wrong with the way we talk about human rights issues, especially when it comes to men and boys.

We respect and are grateful to all who've made posters for our campaign, but of late Roger O. Thornhill from Down Under has been churning out a breathtaking array of just plain gorgeous posters lately. He keeps sending them to me and I keep saying "yes Roger I'll get them up, yes, I promise, yes, yes," and then I get distracted. Well now I'm fixing that. Here are no less than six sterling efforts by Roger:

Same old crazy batshit witch

Outdated feminism (an old boot)

Feminism not as useful as an old victrola

Feminism: same old broken record

Honeybadgers don't give a shit

Honeybadgers don't give a damn

Update!

Missed one! Here's a particularly comedic one!

Eek! A Mouse!

The first four are obviously meant to be provocative to the gender ideologues who most need challenging on college campuses. But may I suggest the last two (which are identical except for one word) may be appropriate in places where the only reaction you're seeking is curiosity? "Honeybadgers" are the informal nickname many of us have given to women who break the mold and refuse to kowtow to feminist ideology–or even conservative traditionalist ideology for that matter–who like and respect men for who and what they are and refuse to damsel and play victim in the world just because they're girls.

There is much debate in men's rights circles as to whether women in the movement can be trusted. My general answer to them is: women who damsel and insist on their own delicate sensibilities being respected when someone uses rough language or makes a generalization they don't like really are not trustworthy. Sorry ladies, but if that's who you are, then you aren't trustworthy. If you want to run with the boys, you don't demand that the boys change their rules just to comport to your comfort level. But if you actually give a damn about boys and men and their steadily deteriorating condition in the world where feminists treat this all like a zero-sum game, and you can get in there and mix it up in an argument without demanding special protection or privilege for yourself, I think I speak for the entire AVfM editorial staff when I say "welcome aboard, we want you and appreciate you." And if you

know a woman who isn't going to damsel, isn't going to stamp her feet and have a hissy fit because someone somewhere made an intemperate remark about women, and who can engage effectively with others on these issues (like AVfM contributor Girl Writes What, whose work is now being picked up by a number of university professors for discussing in their classrooms), by all means when they ask you about the poster tell them about us. Or just let them check out the site on their own and decide for themselves what they think. If nothing else, useful discussion may ensue.

Anyway, whether you like these posters or prefer others, you'll find a large and growing collection of terrific efforts right here.

Happy Thanksgiving everyone!

Becoming rock ‘n’ roll

Stephen O'Brian · 23 November 2012 · Archived copy · Original

Fidelbogan wrote an article recently entitled, *Becoming ambient*. I voiced several objections which still stand. But there’s something deeper and musical I’ve had to burrow down into and now wish to express, which drives me to disagree so vehemently with becoming politically ‘ambient’ as he puts it when it comes to speaking about hypergamy.

am·bi·ent adjective

1. Being of the surrounding area or environment: The tape recorder picked up too many ambient noises. The temperature in the display case was 20° lower than the ambient temperature.

2. Completely surrounding; encompassing: the ambient air.

3. Creating a certain reaction or mood, often a subconscious one, by being wherever people tend to be: ambient advertising on a shopping cart.

4. Pertaining to or noting sounds that create a peaceful and relaxed atmosphere.

5. Pertaining to or noting close and constant social contact and communication fostered by the Internet or the use of digital devices: social-networking sites that enable ambient intimacy and awareness.

Rock ‘n’ Roll isn’t ambient like Brian Eno’s music. It’s the opposite.

Rock ‘n’ Roll isn’t background. Rock ‘n’ Roll is in your face, bombastic and unapologetic.

Rock ‘n’ Roll doesn’t hide or merge in.

In fact it actively seeks to stand out, to be heard and seen, boldly.

Rock ‘n’ Roll doesn’t censor itself or hold back words for fear of offending, but is often deliberately provocative.

Rock ‘n’ Roll doesn’t try to be sophisticated or overly intellectual, strategic and planned. It’s raw and unpretentious, spontaneous and some say primal.

Great Rock ‘n’ Roll has changed the cultural landscape time after time. Great Rock ‘n’ Roll speaks to every basic human emotion – longing and desire, sadness and loss, whimsy and madness; but not defeat and definitely not calm acceptance of the status quo.

If need be Rock ‘n’ Roll says fuck you and fuck your shit. Repeatedly.

Rock ‘n’ Roll is almost entirely quintessentially male.

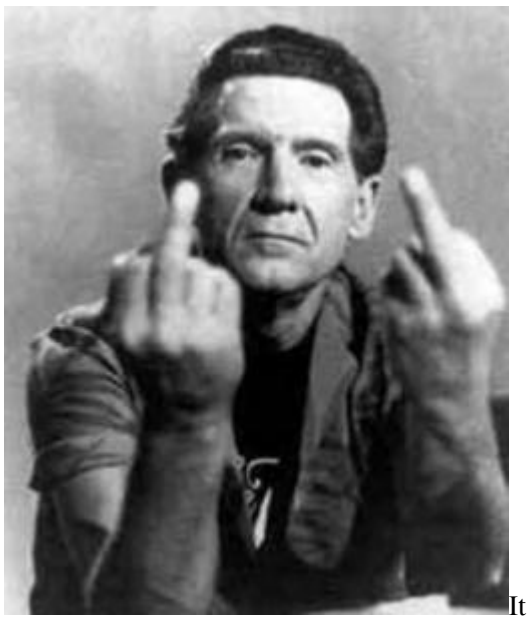 It is perhaps the greatest modern artistic and political melding of two potent cultural forces – Black African and Anglo-Celtic, fired in the kiln of 20th century America, lost and subjugated by commercial forces to retreat for a time, then found again, cherished, resurrected and polished by English musicians who re-imported it to the USA during the last great Western cultural revolution – the 60s. The rest, as they say, is history.

I'm thinking of some great rockers in their heyday – from Chuck Berry through to Johnny Rotten and Kurt Cobain, Jerry Lee Lewis through to Joey Ramone, Little Richard and Gene Vincent through to Frank Zappa, Marilynn Manson and Eminem.

Would any of them today balk at discussing any aspect of feminism, women, hypergamy, disposable niggerhood, alienation from family, culture, mainstream politics and nationhood that concerned them? I doubt it.

They all got through to masses of people with their message and changed things socially forever despite seemingly swimming against the prevailing cultural tide.

Chuck Berry said in effect, "Fuck you, I'm gonna play with white musicians and to white audiences AND I'm gonna whip up sexual frenzy, too".

Johnny Rotten said, "Fuck royalty and any class system of privilege."

Kurt Cobaine said, "It's better to burn out than fade away."

Jerry Lee Lewis said, "Screw you record companies. I'm gonna write my own songs."

Joey Ramone said "It's about being an individual and going against the grain, and standing up and saying 'This is who I am'."

Little Richard said "I don't think you have to be effeminate to be sensitive"

Gene Vinent said, "I'm a crack shot and I've won medals for shooting. But I don't think I could shoot a person."

Frank Zappa said, "Without deviation progress is not possible."

Marylyn Manson said, "My goal isn't to make money, it's to try and survive and make a point."

Eminem said, "You don't get another chance. Life is no Nintendo game."

It waxes and wanes in popularity somewhat as producers, artists and public connect and lose each other. Yet it remains, constantly present and widespread as it has done for 60 years now.

It is everywhere – on the radio and TV, in the malls and stadiums, on our smartphones and media players, in our

schools and offices, clubs and parks. In millions of heads and hearts.

And here's the thing.

Rock 'n' Roll is the ubiquitous background of all our lives.

Rock 'n' Roll ***is*** ambient.

EU's feminist crusader never stops

Lucian Vâlsan · 23 November 2012 · Archived copy · Original

Viviane Reding, an obnoxious EU politician, has been on a crusade for enforcing EU-wide quotas in board-room and non-executive positions of at least 40% women in private companies.

In other words, she couldn't care less that Europe (specially eurozone countries) is in recession and it's heading rapidly towards generalized bankruptcy due to numerous regulations and failed policies applied by the Eurocracy. All she cares is the number of females in top positions. Needless to say, she never said a word about parity in lower positions.

As seen time and time again, it's ok to have 98% men that work with toxic waste and building our highways but it's not ok to have an overwhelming male majority in a company's leadership.

A month ago, it seemed that the Eurocrats haven't gone nuts altogether as her proposal was rejected on reasonable grounds like breaching economic freedom and the fact that it is not the EU's business on what employers or shareholders get to promote to the board[1]. In fact, what happened in October was just a change in the language so it would seem less radical, less feminist and less unreasonable.

For those familiar with European politics, or with politics in general, it shouldn't be any surprise that the European Socialist Party endorsed this measure, albeit Viviane Reading is part of the European Poplar Party which is suppose to be a right-wing pro-business party. The group leader of the Socialists said the following:

> **It would be very sad and regrettable if the European commission were unable to present a strong proposal on promoting gender balance in the senior management of companies because of pressure from business and prejudice.**

So, in their view, greedy capitalists and prejudiced people are the only ones that would oppose such a bill. The harsh economic climate of Europe actually had no place in this debate, unless it fitted the narrative. Corina Crețu, the vice-president of the Socialist group actually said:

> **In the current financial and economic context, we have to make full use of our workforce and their skills.**

Now, let's get it clear: Nobody said that we shouldn't make full use of our workforce, regardless of the economic context. It was said though, that it's none of EU's and other unelected bureaucrats' business to dictate what people running companies have between their legs.

If she reads the articles provided below, nobody is actually talking about the fact that this proposal is inherently discriminatory. Why not have 10% quota of left-handed people in the board-rooms? After all, they represent 10% in the real world, so they should be 'represented' in high corporate level too, right? Or why not have a mandatory 20% quota of German speaking people? They do represent 20% of the EU population, so why not?

Of course, when you put it this way, it seems quite obvious that affirmative action of any kind is indeed state-sponsored discrimination.

But when it comes to women, Eurocrats have a European Court decision that was made 15 years ago that introduces a blatant double-standard in the legislation[2]. Of course, at that time, they said it will not affect private companies – but, of course, this is not the first time when an unelected Eurocrat lies to the public. After all, they tricked Britain into joining the EU with an incomplete question in the referendum.

One month later, however, this bill passed the European Commission and it will be mandatory soon enough[3]. Of course, officially, it still needs to pass the European Parliament, but no-one is actually expecting this bill to be

rejected.

The EU's decision making process is just like the old USSR's process. In the USSR, we had the Politburo that had the sole right to propose legislation and the Supreme Soviet was just rubber stamping any decision that the Politburo made. In the EU, we have the European Commission which has the sole right to propose legislation and the European Parliament which just rubber stamps anything these unelected officials 'propose'.

Viviane Reding said after the bill passed[4]:

> **The Commission's proposal will make sure that in the selection procedure for non-executive board members priority is given to female candidates – provided they are under-represented and equally qualified as their male counterparts.**

If we were to replace 'female' with 'white straight Christian males' or with 'non-Jews', then everyone would scream rightfully: 'you fascist bigots!'. But somehow, this doesn't seem to apply when the law is not fascist in the racist sense, but rather in a gynocentric sense.

So, by December 31 2028 (or earlier, in 2020 or 2018 in some cases), our most important job creators must change their entire strategy because a feminist crusader and her fellow Orwellian Eurocrats said so.

This means that in some companies, almost all female employees will get to be in the boardrooms regardless of their competence. On the Socialist Party website it says:

> **Companies with a workforce that has less than 10% women to be exempt.**

This means, that a company that has 10% female employees (like construction companies or the companies that build highways), must still have at least 40% female members in the boardroom. This means that for the simple fact that the employee has a vagina, soon enough that employee will have a *de facto* competitive advantage by law.

Five years ago, this woman attempted (and succeeded) to cap telecommunications' companies profits[5] because she *felt* that her phone bill was too high.

So, for the moment: Vivian Reding 2 – Free market 0

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[1] http://www.theparliament.com/policy-focus/justice/justice-article/newsarticle/women-on-boards-proposal-suffers-postponement/#.UKrYbmfp6F4

[2] http://www.nytimes.com/1997/11/12/world/european-union-court-upholds-affirmative-action-for-women.html

[3] http://www.pes.eu/en/news/european-commission-adopts-watered-down-text-company-gender-quotas

[4] http://europa.eu/rapid/press-release_IP-12-1205_en.htm?locale=en

[5] http://www.businessweek.com/stories/2007-07-23/next-in-ecs-sight-data-roaming-chargesbusinessweek-business-news-stock-market-and-financial-advice

Papering over inconvenient crime

Karen Straughan (aka GirlWritesWhat) · 24 November 2012 · Archived copy · Original

According to the Executive Summary of the 2010 CDC National Intimate Partner Violence Survey Report[1]

Nearly 1 in 5 women (18.3%) and 1 in 71 men (1.4%) in the United States have been raped at some time in their lives, including completed forced penetration, attempted forced penetration, or alcohol/drug facilitated completed penetration.

> Regardless of the lifetime numbers, the more reliable previous year figures on tables 2.1 and 2.2 (pages 18 and 19) show rates of rape for women of 1.1% and rates of "made to penetrate" for men of…huh. Wouldn't you know it? 1.1%.

Unfortunately, lifetime stats are the least accurate, which is why reports like this almost always include previous 6 or 12 month figures.

From the full report's definitions:

Rape is defined as any completed or attempted unwanted vaginal (for women), oral, or anal penetration through the use of physical force such as being pinned or held down, or by the use of violence) or threats to physically harm and includes times when the victim was drunk, high, drugged, or passed out and unable to consent. Rape is separated into three types, completed forced penetration, attempted forced penetration, and completed alcohol or drug facilitated penetration.

Among women, rape includes vaginal, oral, or anal penetration by a male using his penis. It also includes vaginal or anal penetration by a male or female using their fingers or an object.

Among men, rape includes oral or anal penetration by a male using his penis. It also includes anal penetration by a male or female using their fingers or an object.

Being made to penetrate someone else includes times when the victim was made to, or there was an attempt to make them, sexually penetrate someone without the victim's consent because the victim was physically forced (such as being pinned or held down, or by the use of violence) or threatened with physical harm, or when the victim was drunk, high, drugged, or passed out and unable to consent.

Among women, this behavior reflects a female being made to orally penetrate another female's vagina or anus.

Among men, being made to penetrate someone else could have occurred in multiple ways: being made to vaginally penetrate a female using one's own penis; orally penetrating a female's vagina or anus; anally penetrating a male or female; or being made to receive oral sex from a male or female. It also includes female perpetrators attempting to force male victims to penetrate them, though it did not happen.

This is already problematic, since it lumps in both attempted and completed "forced/nonconsensual sex" by penetration of the victim (I use the quoted term, because both rape and being made to penetrate fall into that category and have basically identical definitions, yet the survey chose to apply two different terms), and then claims that 1 in 5 women and 1 in 71 men have been raped in their lifetimes.

Not the case. 1 in 5 women and 1 in 71 men reported having experienced completed or attempted rape, as the survey defined rape, in their lifetimes.

If they'd used an egalitarian definition of rape–that is, if they had included "made to penetrate" in their definition of rape, the lifetime numbers (less reliable than previous year ones, remember) would have been 1 in 5 women and 1 in 17 men experiencing completed or attempted rape.

Regardless of the lifetime numbers, the more reliable previous year figures on tables 2.1 and 2.2 (pages 18 and 19)

show rates of rape for women of 1.1% and rates of “made to penetrate” for men of…huh. Wouldn’t you know it? 1.1%.

A cluster of studies on gender and sexual violence show that women are about as likely as men to use aggressive strategies, including coercion, force, and drugs/alcohol, to get sex from unwilling partners. One study determined that 15% of female subjects had admitted having done so, or having attempted to do so, to get sex from an unwilling man. Other surveys and studies have found higher rates.

In addition, a number of studies on gender and perceptions of violent victimization indicate that men are more likely than women to forget or recontextualize as consensual sexual violence perpetrated against them (even in childhood), and that perceptions of the severity of female violence (by witnesses of both sexes) decreases over time. One study found that only 16% of men (compared with 64% of women) with a documented history of child sexual abuse reported it on a survey designed to capture victims of child sexual abuse. (Sorry, I don’t have the link on hand, it was Ahola, et al.)

These two phenomena likely account for the much larger disparity between the previous 12 month and lifetime numbers for men who were “made to penetrate” than exists between the 12 month and lifetime numbers of rape for women. Extrapolating from the previous 12 month numbers, the lifetime rates for women should be slightly higher, but for men, they should be MUCH higher. Incidentally, 79% of men who were made to penetrate over their lifetimes (page 24) reported a single female perpetrator.

Men recontextualizing sexual violence against them (especially by women) as consensual complies with the cultural narrative of “men are (sexually) aggressive/women are (sexually) passive” as well as “men are perpetrators/women are victims”.

That narrative is certainly evident in the figures the NISVS chose to highlight in their executive summary (the largest female victim/male perpetrator and smallest male victim/female perpetrator numbers), and which acts of sexual violence they chose to “recontextualize” as “something other than rape” in their survey definitions (that is, the most common form of rape suffered by men, primarily perpetrated by women, and for which there were NO reported female victims at all).

[1] http://www.cdc.gov/violenceprevention/nisvs/

Further study:
http://business.highbeam.com/435388/article-1G1-107203500/women-sexual-aggression-against-men-prevalence-and

For a more detailed analysis with citations see: Manufacturing Victims; Marginalizing Men

Rape together but pay separately

Lucian Vâlsan · 25 November 2012 · Archived copy · Original

Women get 40% lighter sentences in criminal courts in the US. But this figure is also valid in almost any European country, regardless whether we're talking about a EU member state or not.

In Romania, the Criminal Procedure Code explicitly states that female offenders that are serving a life sentence can get parole if they've served at least 20 years in prison and have a minimum age of 60, whilst male offenders in the same situation need to have a minimum age of 65.

This principle of gender equality with respect to the law only in terms of rights and not in terms of obligations and responsibilities is omnipresent throughout the Romanian jurisprudence.

The same principle of blatant misandry and no accountability applied last month in a case from Hunedoara following an ongoing instance of child abuse perpetrated by a male and a female.

The local press' article reads as follows[1]:

> **The Hunedoara court has decided to issue a preemptive arrest warrant on the name of Alin Sav, the 27 year old man prosecuted for rape and producing child pornography. The man, alongside his wife that is also a defendant in this case, has corrupted a 13 year old minor with which they had sexual intercourse. The girl was then blackmailed not to press charges. The judges from the Hunedoara court have decided to issue a 29-days preemptive arrest warrant for Alin Vasile Sav whilst his wife, Cătălina Sav, will be prosecuted in a state of liberty because she has a 3 year old child that she needs to take care of.**

In Romania (and in general in all countries that use the Roman jurisprudence) there is no institution of 'bail' and it's up to the judge whether the alleged offender awaits trial in prison or out and whether the offender poses a risk to society or not.

Apparently, there's nothing wrong with leaving a child rapist out near another child. Nobody in Romania (except me on my blog[2]) said anything or even lifted an eyebrow following this decision. If there were two men and one of them were to walk free because he has a child, everyone would have rightfully asked: 'What the hell are you doing?' because everyone could've seen that it is irrelevant whether the individual has a child. What's relevant is whether that individual broke the law.

I called this woman a child rapist because the article from the local press gets stranger. And it reads as follows:

> **Initially, the minor was persuaded by the couple to have sexual intercourse with Cătălina Sav. These acts took place in a house owned by the offenders on the country side. 'They promised the girl that they will make pornographic material that they will use to make a lot of money' said Victoriţa Povarnă, who is the prosecutor in this case. 'The girl bought their story as her family was in debt, but the couple then used the recording to blackmail the girl.' – added the prosecutor.**

Therefore, the first act of statutory rape (or sexual perversion with a minor – as it's called in the Romanian Criminal Code) was committed by the female offender. Moreover, these videos are now in the hands of the Police, videos that depict Cătălina Sav and the 13 year old girl having sex.

Consequently, rationally speaking, there was a huge probable cause to put them both in jail awaiting trial. Furthermore, they have both been charged of exactly the same offenses.

But, somehow, when a female rapes a kid it's not 'THAT serious'. Moreover, the articles from the local press tells us at the end how much does Alin Sav risk to spend in prison but it doesn't tell us how much Cătălina Sav risks.

Maybe the journalists are already aware that Cătălina Sav might not go to jail at all or, best case scenario, will get a 5 year sentence in a minimum security prison and will get out after 2.

There were numerous similar cases in Romania in the last 10 years and only one of them ended with the female offender serving equal time with the male offender. Basically, virtually every female rapist walks scott free regardless of evidence or the provisions of the Criminal Law.

It's been more than 29 days since that article in the local press was published. Alin Sav is still in jail and the trial was postponed whilst Cătălina Sav is still out there in the world. Albeit there is a video of her committing sexual perversion with a child, nobody questions whether she is indeed the appropriate person to take care of another child.

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[1] http://nou.zhd.ro/article/arestare-orgii-sexuale-cu-minor%C4%83-filmate-pentru-fi-postate-pe-internet

[2] http://vilo13.blogspot.ro/2012/10/violam-impreuna-dar-platim-separat.html

The Earth Mother is one selfish bitch

Paul Elam · 26 November 2012 · Archived copy · Original

I must be cursed. For whatever reason, I was born with a visceral aversion to stupid, self-deluding crap. It is part of what makes me an MRA. It is also what makes me want to run a chainsaw through the endless piles of bullshit that some women pile up and feed from like hogs at a trough.

One of those piles of said bullshit was something I overheard recently in a coffee house conversation. One woman was telling another how much better the planet would be in the hands of women; how men have so much to learn about "going green." Then she proceeded to brag about how she put aluminum cans in a different trash container than leftover food. It was an inspiring conversation.

Women being men's environmental superiors is not a new concept. A search on women and the environment will take you to a garbage scow full of similar ideas.

I was reminded, as the two bobbleheads deepened their dunces diatribe, of the same baseless, cloying sentiments expressed by the "Conscious Men," who in their groveling homage to femininity video, titled "Dear Woman," opined, "I honor your deep connection to the earth."

Excuse me? Deep connection? To the earth? The earth we live on?

The fuck you say.

Let's take a look at western women's "deep connection" to the earth. I mean, outside the worldview of two latte lappers who were more likely than not completely clueless about how a single thing on the planet with a moving part works, including SUVs, one of which they climbed into after polishing off their caramel macchiatos.

First, and speaking of SUVs, the last time I checked fossil fuel was not produced for exclusively male consumption. In fact, I am pretty sure I see women living in lit homes full of appliances and driving around in gas guzzling Behemoths of vehicular overkill all the time. The malls here in Houston, designed as they are most everywhere else, almost exclusively for female shoppers, are full of them.

That is not to say that the parking lots at football games are made of row upon row of hybrids, but I can see well enough to know that men have nothing on women for fuel consumption except to the extent that a lot of women's transportation involves a man at the wheel of *his* car. Apparently, proxy pollution doesn't count.

Besides, we are just getting started here.

Let's consider those shiny little (and sometimes not so little) pieces of compressed carbon that are so beloved by women that they are considered a "girl's best friend."

But instead of focusing on the stones themselves let's think about the 4,000,000 men and boys that have died in diamond wars for the benefit of western female fashion. Let's think about the millions more that are displaced. And let's think about all the mutilated boys and the slave labor, and the fact that even to this day you cannot walk into a jeweler in the U.S. and be certain that you are not buying a

diamond that was dug from the ground by a kidnapped boy working at gunpoint.

All for the sake of women's vanity and social prestige.

When men go for big ticket items to flaunt status, it tends to lean toward high end cars, maybe boats and planes if they are successful enough. Do those things leave a carbon footprint? Yeah, but they don't leave blood stains.

And, as it turns out, most people buying diamonds (which is mostly women or men buying them for women) don't give a shit.

In 2004, Amnesty International and Global Witness conducted a survey of 246 diamond retailers in 50 cities across 18 states. 83% of the stores reported that customers rarely or never inquire about conflict diamonds, and there were 110 stores that refused to take the survey.

We have a still robust market for making tiaras go all glittery, and the cost of it is written in unspeakable suffering and mass graves. I am sure the Earth Mother is beaming with pride. Or is that a diamond pendant she is wearing?

I wished it stopped with that, but it only starts. The following video is not one that I can recommend you to watch. In fact, I seriously warn you against it. If you are a person that has to watch something because someone suggested you don't then proceed carefully. I don't issue trigger warnings because someone uses a word that rhymes with rape. This video is genuinely horrible.

But it is another testament to women's fashion. It was filmed in China, where more than half of their fur exports are to the U.S. fashion industry. And yes, while some diamond wearing femme libs have spoken out against wearing animal fur, the simple fact remains that the demand for pelts from animals that are killed exclusively for their fur, and solely used for fashion, is an almost exclusively female domain.
Lots of men wear leather, but most all of it is from animals that are also killed as a food source. Men do not create a significant demand for the death of animals so they can be trendy.

If the Earth Mother is crying about this, I hope it makes her mascara run, because that is another problem. Cosmetic make up, another almost exclusively female consumer market, a product for which the only purpose is to enhance sexual attractiveness, has another not so environmentally warm and fuzzy side effect: The extreme torture of animals for testing purposes.

When a woman paints on that eye shadow, or enhances the color of her lips, or adds a little color to her cheeks to mimic sexual stimulation and availability, she is not only increasing her chances of attracting a man with a big fancy car that will buy her diamonds, she has already assisted in the abuse of animals.

And as with diamonds, in the end there is nothing more than lip service paid to the problem.

In doing the research for this article I came across from an online make-up consultant who decided to dabble in human decency. She penned precisely the kind of article I would have expected expressing her concerns about the horrors being suffered by animals so that some cosmetics could be tested for human use. But coming to the bloody meat of her position in the penultimate paragraph, she said:

> ***I agree that animal testing is wrong, however I don't feel that passionate enough to boycott all the brands that test on animals or even go out and protest. What are your opinions? Please share.***

And if you will allow a lowly comment mine, the following exchange she had with a reader who commented on the article sealed the deal.

Cat Lady 2 September 2012 21:41

I'm also not a fan of animal testing. At one point I did go a little crazy about it and starting using Lush products. Now I think it's just me but they absolutely ruined me skin. It was awful. Even their body scrubs make me break out in hives.
So then I decided that I'd try Clinique. However, I can't find out whether they do test on animals or not? In a way I really don't want to be feeding companies that test on animals. But I also like having clear skin and nice make up :/

Reply

Replies

Sam Ram 2 September 2012 22:19

I think Clinique are okay, they don't test on animals to my knowledge but don't quote me, I might be wrong.

Lush have so much perfume in their stuff I am not surprised it ruined your skin!

I agree, i also want good skincare and nice makeup =/

In other words, despite the admittedly half ass, but still bullshit social consciousness posturing, the priority of "looking good" and being comfortable was all that really mattered. These women were not looking for a solution to the problem. They just wanted to tell people that they loved animals and look fabulous while doing it. When the looking fabulous part became compromised, the animals paid for it by being tortured.

These few areas I have covered are really just anecdotes; little microcosms of a much larger picture that does not get one bit prettier.

The thing that drives the bulk of pollution, wars, white collar criminality, cruelty to animals, human slavery and the like is consumerism. Consumerism, especially the market of unnecessary, embarrassingly vain and useless goods, is a woman's world. It is primarily the consumption of fashion, via cosmetics, plastic surgery, excessive clothing, jewelry and other vanity items. Women drive a world of pain and damage to the planet. And men, to their shame, do the heavy lifting to get it done.

I cannot think of a single item consumed by men en masse, with

high social acceptance, that does not also have utilitarian value. e.g. leather items come from food source animals. Essentially it is not that much different from Native Americans using buffalo hide as well as the meat.

And many of the things men do consume that might appear on the surface to be excessive are things that women size up and measure them by in the process of sexual selection.

Most money is still earned by men. Most money is actually spent by and on women, mostly on consequence-ridden products whose only use is to bolster their egos. That is about as green as a fucking oil spill.

The sex driving the world's ridiculous over consumption, and therefore decimation of everything, is not men. In fact, women's level of over consumption is so outrageous that they cannot even maintain it with their own resources. It takes both sexes to feed the excessive appetite of the one. Where it concerns diamonds for engagement rings, we have even developed customs and formulas to guide men on what percentage of their yearly income should be used to make her finger sparkle with sufficient luminosity to enhance her social status.

If we wanted to save the environment, be less cruel to animals, have less wars, less slavery and less forced labor of children then the best first step we can take is to start raising girls to get over their vanity and their entitlement. We would also do well to teach our boys to assist in the process.

I don't want any more Lip from you.

andybob · 27 November 2012 · Archived copy · Original

I don't want any more Lip from you.

As my nieces enter their senior years at high school, I am becoming more apprehensive about the possibility that they may soon be entering a feminist-infested university. I can already see Betty McLellan extending a withered claw of welcome as she prepares to turn my engagingly elegant ballerinas into sour, hoodied creepybittergirls in the space of one semester.

How many times would I be able to turn down invitations to watch them compete in 'Womyn in the Yartz' slam poetry competitions without letting it slip that I would rather swap spit with Sheila Jeffreys – with Michael Flood looking on? In my desperate need to reassure myself that it was possible for a young woman to attend an Australian university without turning into an angry, pinch-faced crone, I began to do some research.

What I discovered was largely predictable, at least to AVFM regulars. On campuses throughout our parched continent, it's raining rape: rape culture, date rape, rape apologists and rape enablers. However, there was at least one surprise. I discovered the existence of a large demographic, comprising modern, moderate feminists whom I shall call, Feminartsies.

A Femimartsy is a hip-hop-happening modern gal who eats out a lot. She's in the seventh year of a three-year Creative Writing degree and really hoping to finish any year now. Her career goals include enjoying totally unreal hobbies and maybe getting a job one day doing something arty – and fun.

They are all feminists, of course, because they're all tragically oppressed. Of course.

Ladies and gentleman, I give you Lip – an online magazine run out of Melbourne University by a student called Zoya Patel who takes pride in "modelling [sic] her life off B-grade 90′s film stars. Winona Ryder is her idol."

Indeed.

Joining her are a gallery of stunningly maudlin twenty-somethings who describe themselves in what they must imagine to be fey and ironic witticisms:

Jess Barlow (Web Co-ordinator/Special Projects Manager): "…she loves being able to go to work in her pyjamas…"

Ruby Mahoney (Editorial Assistant): "[She] is writing a screenplay about vincibility and flying home in the winter."

Erin Stewart (Literature Editor): "Erin is diplomatic yet emotional, insane yet sensible, a strict grammarian who likes to verbify nouns and split infinitives."

Kaylia Payne (contributor): "she dreams of one day having a job where she doesn't need to wear shoes to work."

There is no harm – if you are lucky – in being young and silly. However, there is a great deal of harm in telling lies, promoting hypocrisy and advocating violence against men. It didn't take long to discover that Lip was full of it – in more ways than one. Here's an example:

"They're depressing statistics. After reading them, I get the urge to put on my pointiest high heels and go out and kick men. This wouldn't do much good but it would make me feel better." Coco McGrath, *In Defense of Women only Literary Awards.*

What statistics could possibly have prompted such an outpouring of violent gender-specific rage? They were statistics provided by some 'women's group' that included the fact that there are more male reviewers of books than female reviewers of books. No, really – that was it.

Of course, the moment I blogged an objection to Ms McGrath's promotion of violence, a white knight rode in to tell me that I was a "pugnacious and malicious individual" with a "deep pathological hatred of women." None of these women authors have ever stepped up to account for their bigotry because there is always some horny dude just chomping at the bit for a chance to impress the ladies. I have no doubt that this young hopeful was rewarded with yet another frustrating night alone with his tube of E-Z Glide.

When that doesn't work, why not try a bit of homophobia? Feminists just love to hear white knights accuse 'misogynists' of being fags who need "lavender-scented tissues" to dry their eyes. The editor actually expresses her total bewilderment to my response: "I can't find the homophobia of which you speak."

How about some hypocrisy? Editor-in-chief, Zoya Patel, hates the word 'feminazi'. Apparently, it is awful when people she calls "sexist" call her something in return.

Just awful.

"It's a term that people use when describing a woman who is an outspoken feminist, and is probably about to tell them something they don't want to hear (usually that they're sexist)."

Lip on-line magazine may be tarted up to appeal to the more fashion-conscious Feminartsy crowd, but it spouts the same misandry-drenched bigotry as the most radical feminist website. The fact that the blogroll on the sidebar boasts Bitch Magazine and Feministing should have been a giveaway.

As for my nieces, I am just going to have to make sure that I counter any attempt to indoctrinate them with as much logical advice and loving guidance I can muster. I'd better be up to the task, because the alternative would be absolutely unbearable.

Meanwhile, the search for those "nice feminists" continues…

Pankhurst: White Feather Day

Andy Thomas · 27 November 2012 · Archived copy · Original

On 12 November 2012, MRA London staged a protest at the Pankhurst Statue next to the Houses of Parliament in London in order to provide an alternative perspective on history.

This was not a protest against female suffrage—far from it. We believe in equality between men and women, equal rights and equal responsibilities. For a discussion and supporting video of this alternative perspective, see our recent article on this.

In brief, the event was intended to raise awareness of the following historical truths…

- At the time Pankhurst was actively campaigning, **most men did not have the vote**—only wealthy men with property did. Nearly a million British men died in the trenches of the First World War, many millions more were maimed and disfigured. The overwhelming majority of these did not have the vote, yet we no-longer seem to feel that this is relevant.
- Emmeline and her daughter, Christabel Pankhurst, demanded the vote not for all, not even for all women, **but only for wealthy women such as themselves**.
- The campaign of **intimidation, violence and arson** they waged is glorified by the establishment today—nothing less than crass hypocrisy and should be seen as such.
- At the time, there was widespread opposition to the suffragettes because of their use of arson and violence, and because the working classes were excluded from their proposals.
- And finally, **the suffragettes were among those who handed white feathers** to males not in uniform, including teenage boys as young as 16, to coerce them into enlisting in war that would kill millions. This has been quietly forgotten.

At the time, another Pankhurst daughter, Sylvia, wrote in her chronicle…

> *"Mrs. Pankhurst toured the country, making recruiting speeches. Her supporters handed the white feather to every young man they encountered wearing civilian dress, and bobbed up at Hyde Park meetings with placards: "Intern Them All."*

Shame on you Mrs. Pankhurst! We'd like to propose that the 12th of November become known as *White Feather Day*.

18 wheels, a million white knights

Paul Elam · 28 November 2012 · Archived copy · Original

I learned a lot about the behaviors and motivations of men and women as a counselor. But I actually learned more about the sexes in the few years I spent in the blue collar world of truck driving.

It's a difficult job. And being the slightly half-baked sucker for a challenge that I am I elected to specialize in heavy haul operations, dragging the components needed for drilling rigs from Houston into the mountains of Colorado and Wyoming. There is something about driving loads that exceed 100 feet in length, that weigh more than 100,000 pounds through mountain switchbacks and down miles of winding 10% grades that will make you get in touch with your inner masculine, whether you want to or not.

I have heard that about 15% of truck drivers are women. My guess is that among heavy haulers, less than 1% are women. Personally, I never saw one. Not that I am complaining.

Another thing about driving heavy haul, and other "over the road" trucking, is that when you are not on a job you spend a lot of time waiting for one. It could be hours or days before you have something to do. Most of that time is spent in truck stops.

And if there were ever a place on earth where the fundamentals of men and women are on clear display, sans the socially engineered façades typical to the white collar world, it is the American Truck Stop.

Those truck stops are dense concentrations of isolated men (and women) who primarily talk to each other on CB radios. Go in to any one of them at any time of day or night and you will likely hear a cacophony of different conversations, all taking place at once. For most people it takes time to train their ears to sort out what is going on. To the uninitiated it just sounds like a hopelessly garbled mess.

Now, to help you understand the dynamics of this particular sub culture, it requires me to make some observations about the women. I do so not to be cruel, but to give you an accurate picture of things; to help you get the right image in your mind of what is happening.

With very few exceptions, female truck drivers don't look much different than a lot of male truck drivers. Well, perhaps their beards are not quite as thick.

Sorry, I am sitting here trying to remember other physical qualities that made female truck drivers look different than male truck drivers. The only thing I can come up with is that some of them had breasts that actually protruded out further than their stomachs. Some of them. But of course, some of the men had similar physiques to that, so we are back to square one.

Anyway, the point here is that the typical female truck driver looked pretty much like you would expect, especially if you were expecting Andrea Dworkin in a greasy shirt and sweat pants.

But you would never know it from the behavior of the men.

An example. Experienced truck drivers know the main arteries of the interstate system like the back of their hand, but once they are in cities finding things can become a good bit more difficult. You will often hear drivers get on the radio asking for local directions. Sometimes they will get them, sometimes not. Sometimes a driver will ask every couple of minutes till he tires out, trying to get someone to answer him.

But let a woman get on the radio and ask for directions and suddenly every other driver out there is an atlas on wheels, and you won't be able to hear one of them clearly because they are all trying to talk to her at the same time.

Once her need for directions have been satisfied, you will almost without fail hear the obligatory attempt at CB courtship as a follow up. Some guy will happily chime into his microphone, "You sure do have a pretty voice."

Now, it makes no difference at all whether she sounded remotely female or like Jabba the Hutt, the observation that

she has a pretty voice is a standard addition to the conversation. And, not to be outdone by the first silver tongued devil, another radio Casanova will try to up the ante.

“Yeah, you sure got a nice voice. I just love a woman with a nice voice!”

Again, it is perplexing. While some female truck drivers do have “nice voices,” in that they are actually discernibly female, frequently their voices are as much a match for the men’s as their physiques and facial hair.

This sort of ‘circling of the vultures” around anything mimicking the feminine is standard industry fare in the world of trucking.

Another example. Truck drivers, especially new ones, have very, very hard lives. Most of them work as company drivers for large conglomerates that pay them like shit and work them like dogs. They are often broke, or living off pay advances from their employers just to remain fed and to stay in luxuries like cigarettes.

For many of them, there are times when the advances run out, along with food and everything else. They won’t see another dime till they get dispatched on another trip. Often you will hear them on the radio, trying to sell items out of their truck; televisions, coolers, CB radios, DVD collections; anything to put something in their pocket and their stomach. Sometimes they make a quick sale. Often they get mocked, ridiculed and taunted. Frequently they are met with the same silence as when asking for directions.

I never heard a woman driver trying to sell things out of her truck. I’m not saying it doesn’t happen, just that I never encountered it.

What I have heard on more than a few occasions is a woman get on the radio and make some noise about going inside the truck stop for a bite to eat. I have also heard that followed up by at least one, and often a slew of guys trying to scream over each other on the radio to offer to buy her that cheeseburger and fries.

Now, there are a handful of truck drivers out there that have done their best to stay ahead of the curve. They employ technology to give them a little advantage by using voice changing devices to alter the sound of their voice on the radio so that it sounds female.

That’s right, you need to find directions to that warehouse where you have to deliver? Just change your sex to the oppressed, put down female and other drivers will damn near fist-fight each other to help you out.

Want to know where the highway cops are? Most of the time, even as a man, someone will eventually tell you. But if you sound like a woman, your waiting time for a response will be cut to a New York Second.

Plus you will get compliments on how pretty your voice is.

It does not come cheap. You can have a CB expert tinker with your radio and add a voice changer, but they are not very good. Some guys, wanting the job done right, fork over the $300.00+ for an audio-vocal processor with “formant” and other controls.

Now imagine that, all you have to do to have all the information and assistance you could possibly want on the road is to sound like you have might have a vagina.

And all you have to do to experience the most abject in human indifference and callousness, is to sound like you don’t have one.

Ah, but how can this be? As my *Other* friend often says, we all live in a patriarchy.

TFI: Fear the men who fear!

Dean Esmay · 28 November 2012 · Archived copy · Original

Tonight on Tales from the Infrared: Fear the men who fear!

Join the show here tonight at 8pm Central (US) time: Click here for show page!

Show topics tonight: Good news on domestic violence research from professor Don Dutton, good news on boys in education, new A Voice for Boys site, Richmond Virginia newscaster Mark Holmberg takes a chance, feminist attacks against Warren Farrell rebuffed, latest Walking Dead game review, castration in comics featuring Habibi by Craig Thompson, movie reviewer Michael Calleri wants us to fear reactionary men who fear strong women, tropebusting: patriarchy and matriarchy in fiction, over 9000 pen*ses! and Oprah Winfrey, Gangnam Style, Know your Meme, reproductive freedom for men and refusing to understand John the Other. Also, ministry of fear alert: terrifying man molests cats!

Ministry of Fear alert: spaceman molests cat!
http://hotguyswithcats.com/post/34297140894/lions-tigers-and-bears

Vancouver Sun, Professor Don Dutton, and Domestic Violence:
http://www.vancouversun.com/news/let%ADs+stop+playing+gender+blame+ga%ADme/7494262/story.html#ixzz2DGNRIexP

The Globe & Mail: celebrate boys
http://www.theglobeandmail.com/commentary/celebrate-boys-boyness-and-work-with-it/article5370557/

A Voice for Boys:
http://www.avoiceforboys.com

Mark Holmberg, Richmond Virginia Newscaster notes men lack reproductive freedom:
http://wtvr.com/2012/03/08/why-do-only-women-have-reproductive-rights-choice/

WARREN FARRELL PUSHBACK (we do not endorse all views expressed in these links)
http://grapejuicerebellion.wordpress.com/2012/11/18/feminists-attempting-to-poison-the-marketplace-of-ideas/
http://www.reddit.com/r/MensRights/comments/13e97m/warren_farrell_quotes_what_is_their_context
http://www.backlash.com/content/sex/backlash_2012_1118.html (opinions expresssed are the author's, not our own, the information in the beginning of the article is good.)
http://www.youtube.com/watch?v=709o6JSlWpA

Walking Dead by Telltale Games
https://www.telltalegames.com/walkingdead

Castration in comics: Habibi
http://www.tcj.com/a-habibi-roundtable/
http://goodokbad.com/index.php/reviews/habibi_review

Fear the men who fear: Michael Calleri and the Chicago Sun Times
http://blogs.suntimes.com/foreignc/2012/11/post-2.html

Tropebusting: Matriarchies in gaming and SciFi & Fantasy
http://tvtropes.org/pmwiki/posts.php?discussion=1342701737006608800
http://zaewen.wordpress.com/2011/05/26/tropebusting-matriarchies-in-gaming-and-sci-fifantasy/

Gangnam Style
http://abcnews.go.com/Entertainment/wireStory/gangnam-style-watched-youtube-video-17802253#.ULJahIawV51
http://www.youtube.com/watch?v=9bZkp7q19f0

JTO – Reproductive rights – Response to Friendough
http://www.youtube.com/watch?v=XVgfJWN3D2s

KNOW YOUR MEME: OVER 9000 PENISES!
http://www.youtube.com/watch?v=V7O5JY4uh-I&feature=relmfu

How we feel the "Over 9000 penises" nonsense illustrates pernicious demonization of male sexuality:
http://www.avoiceformen.com/video/successful-troll-is-successful/

KNOW YOUR MEME CHANNEL:
http://www.youtube.com/user/KnowYourMeme?feature=watch

Additional Credits:

morseRT.wav by FreqMan
http://www.freesound.org/people/FreqMan/sounds/25078/

SHOW LOGO: Roger O. Thornhill

"Penis" by Mykeru Media
http://www.youtube.com/user/MykeruMedia

MUSIC BY MATHIS AND MICHAEL MUSIC
http://www.mathisandmichaelmusic.com/

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Join the show here tonight at 8pm Central (US) time: Click here for show page!

Another women's studies graduate

Dr. Tara J. Palmatier · 28 November 2012 · Archived copy · Original

Another Women's Studies Graduate: Sexiest like this SOB

Believe it or not, I periodically receive "hate mail" in the form of blog comments and emails from angry women and, to a lesser degree, whackadoodle men white knighting for Borderline women. Most of the time, I give these missives a cursory review and then file them into my Mixed Nuts folder.

However, every now and again, I receive *very special* comments that are, at the risk of being redundant, *very speh-shull.* For example, the following comment washed ashore yesterday afternoon. Let's take a look!

[image]

My first thought was, "Ohhhhh, she's trying to call me a sexist!"

My second thought was, "I wonder what Women's Studies program 'Tiffany' is a graduate of and if she graduated Magna Cum Loony?"

Regardless of Tiffany's alma mantra, I would like to see my new favorite feminist, Raven Moon Dragon, tackle the dangers of being a sexiest.

Happy Holidays, everyone!

AVfM Radio: Rape Fantasy

AVfM Radio · 29 November 2012 · Archived copy · Original

[box icon=""]

We live in a society that exists in a very strange dichotomy where it concerns rape. On one hand it is a criminal offense that sometimes leaves lasting psychological damage to victims, regardless of their sex. On the other hand, for a great many women, likely even the majority, the fantasy of rape is a source of intense sexual arousal.

It is an area where the lines seem to blur and a split occurs, not in the social or legal arena, but between the mind and the body of woman being raped.

One psychotherapist, a victim of rape herself, reported that not only did she experience an orgasm during her rape, but that some of the clients also reported similar experiences.

What does this say about the human condition? Is sexual aggression hard wired into the species as a part of reproductive strategy? Is the rape "fantasy" just a deeply embedded remnant; an expression of the common sexual psyche of female humans?

It is a tough subject, but it is on for tonight on AVfM Radio. And tonight the show will be hosted by Girl Writes What and Paul Elam, teaming up together for the first time to take their shot at cracking this very tough nut.

The show starts at 8:00 PM Central Time, 9:00 PM Eastern. The call in number is 310-388-9709.

Show Promo

Show Page

[/box]

Time for goddess to woman up

Paul Elam · 29 November 2012 · Archived copy · Original

Ladies, and yes this one is written directly to women, I have some things to say to you.

But before starting, a preface of sorts. I have to talk about a fundamental problem first. Before we can communicate in way that will work, we first have to figure out a way to overcome a set of social rules that dictate I am not supposed to say things that upset you.

Men are not supposed to upset women. Husbands are not supposed to upset their wives. Politicians try vigilantly not to upset women voters (and even women non-voters). Advertisers tell you all the time about how much you deserve the best in life, which they are happy to provide.

Most men who are interested in you sexually are telling you what you want to hear all the time, which you know about and enjoy to one degree or another. The men who stay with you end up doing it to keep the peace.

As a man, I am not supposed to write things that upset or offend you, or it makes me a misogynist.

Because of all this and much more, it is a rigged game trying to work with you to solve problems in the first place. The rule is I can't fix a problem with you because I can't tell you the truth if it is uncomfortable for you. As long as I remember that, there is no problem.

There's not one shred of decency or sensibility about this kind of human arrangement, and you certainly must know that on some level.

I know the tone I use to write offends some women into quickly disengaging; women who might otherwise have given the information a second look. It is unfortunate, but the fact remains that the problems I just described are so ingrained, so ensconced in the culture, that the only way I know of to get people to pay attention to this stuff at all is the way I do it.

So, what I have to say is only going to appeal to deeply honest women who make it a habit to put on their big girl panties every day.

And by the way, I say I know what I do works because AVfM attracts support from educated, talented and brilliant women from all over the world. And I would wager my last dollar that all or most of them would tell you that this place is remarkable because it actually is an environment where women are treated as equals. No lip service, just action.

These are women that can hear women (and men) being critiqued, honestly and without sugar coating, and not internalize it, or, as we say in more plain English, make it about *them*.

I know, that was a lot of words without even getting to the meat of the article, but they might come in useful before this is over.

With that, ladies, what I really have to say to you is that your collective environmental values, the preponderance of what women find important *as consumers*, is a fucking joke. The overwhelming lot of you seriously need to wake up.

I recently penned an article, "The Earth Mother is One Selfish Bitch," in which I pointed out a few, very few, ways women's consumer habits damaged the environment, cause war, animal cruelty, slave labor and displacement.

Comments and emails pointed to other things I left out, like the horrendous polluting impact from make-up production, skin creams made with human foreskins and rampant shopping addiction.

Now I could go into quite a diatribe on those things, but at this point any more proofing of the fact that the modern female psyche is a consumer machine is beating a dead Gucci. And besides, it gets us no closer to calling on women to woman up and start acting like there is an actual living earth outside the walls of the mall, and their romanticized

self-delusion that they are, as a class of human beings, ecologically sensitive.

That increased awareness would seem particularly important given that women ultimately control the human impact on the environment.

My research on this subject brought me into contact with something unusual; a feminist that I actually agreed with, and strongly, on a very significant point. Her name is Stacy Malkan, an ecofeminist. She had the following to say, and I cannot fault a word of it.

> **Women absolutely have the power to control the nature of every consumer product on the market. So how are we going to do that? … We can marshal our power to give the chemical industry, the plastic industry, the beauty industries a make over. And the oil and war industries too. Until there are no more toxic chemicals in babies, until we create new economic systems that are compatible with life.**

This is absolutely spot on. There is no exaggeration. It's actually understated. The truth in that first sentence is devastating and complete. "Women absolutely have the power to control the nature of every consumer product on the market."

Unless that is a lie, and it clearly isn't, that means whatever direction we take environmentally is directly in the hands of women.

This economy, this *demand driven* economy is controlled by women. As a group they possess the awesome power to decide much of what the industrialized world produces, and in what way that is accomplished. But collectively, the only thing they have put on the agenda is an ego feed.

Women do have the power to reshape the economy into one much more compatible with life, and less with war, pollution and human suffering. But even most women claiming environmental consciousness squander that power like trust fund babies while they play with crystals, chant, and then go fully participate in an economic system that is driven by their vanity and impulsive immaturity.

It is a system that produces many times more damage than it has to.

Some women, the Earth Mother types, also spend time adorning themselves in the patronizing remarks of other, profoundly less rational ecofeminists, like Vandana Shiva, who claims that "women have a special connection to the environment through their daily interactions with it that has been ignored."

Yeah, so many aspects of women's lives that have been ignored. That's the ticket.

I have heard for fucking years how men have messed up the planet on our own, as though the oppression of women was the only thing keeping them from diving on the grenade to save the planet from our vile hands.

Please get out of my face with that Bullshit.

I know men. Most of them are happy with very basic things. Most want a decent, safe home, a nice ride, some electronics, a woman, and hopefully room in one of the closets for their clothes. Everything else is gravy, and most men don't demand too much gravy out of life.

Women, on the other hand, run through absolutely obscene amounts of money on vanity and hoarding. Many a western man can tell you that he has to fight tooth and nail in his own home for any space to call his own because the placed is jam-packed with inconsequential bullshit that she rarely or never uses. And he will tell you the lack of space does not slow down the shopping.

Oh, and ladies, I know there are exceptions to this, but I think I will concentrate on the rule just a little longer. The

reality that comes with that rule is that all that shit, that childish hoarding of meaningless relics from compulsive shopping comes at cost that exceeds what is on the price tag. The world is breathing, eating and drinking and dying in the toxic runoff from all of it.

It is time to check your privilege, women, and start acting responsibly with the power you collectively wield as this species' primary consumer. Don't just conveniently ignore the fact that having that power makes this shit your problem to fix.

I have been talking to men for years, encouraging them to stop enabling your incessant need to consume, and to refuse financial responsibility for your consumer habituation. I have told them to boycott diamonds and all other extravagant and vain indulgences of your desire. Some of them have listened to me. But a hell of a lot more of them will listen a lot more closely to you.

Take what Malkan said to heart, and reshape all those industries. Help us clean up the mess we have made tending to you. Learn to live with less. Don't create a demand that poisons rivers and the air for the frivolity of putting on your morning face.

For pity sake grow up and get over your need to constantly consume.

And finally, for the first time in history, start showing us that feminism is actually producing the kind of women it has always promised; grown-ups that are equal to men and have something positive to give the world. Quit proving how much that feminism has failed at that promise.

Are you woman enough to do it?

Female Sexual Predators: Dean on HuffPo Live

Dean Esmay · 30 November 2012 · Archived copy · Original

[box icon=""]

The video of this show is now up at the bottom of the page for immediate viewing.PE

Apologies for the short update, but I wanted to alert everybody that I will be appearing today on this segment on female sex predators on Huffington Post Live at 5pm Eastern on Mike Sacks' show. Feel free to tune in. If you miss it live I am given to understand that the link will still work to see the recorded session afterward.

Some links people may find useful:

Cenk Uygur & The Young Turks pat a victim on the back, says the victim was asking for it. The case of Amie Lou Neely.

A victim who wasn't believed, a common trait, since most victims of female sex predators are not believed, even though female sexual predators are acknowledged to be at least 25% of the sex predator population and due to under-reporting 25% is almost certainly a low figure.

How sexual predation is considered a bonus when a boy is the victim of a woman.

Also see how female predators groom their victims.

A survey of multiple studies on the growth of female pedophaelia (note: much reason to believe that this "growth" isn't growth at all, just somebody finally deciding to start taking it seriously and really looking for it.)

A site that seeks to increase awareness of female sex predators.

The cultural siege on men which says that sexual predation is a predominantly male trait is continually eroding. And that's with good reason: because it's sexist rubbish.

Update 2: How could I forget to mention the men paying child support to their rapists?

[/box]

GREAT SHOW. WATCH IT HERE

To Art Professor Pete Smith

The Cul-De-Sac Hero · 1 December 2012 · Archived copy · Original

Dear Art Professor Pete Smith,
Obviously, you are a better judge of silly than I am, because, well, you are an Art Professor. Moreover, you are the art professor overseeing the studio where the silliness pictured here passes as art and apparently earns credit toward an art degree of some sort at the Ontario College of Art and Design.
I have to admit, I didn't know who Olivia Benson was. At least your student who created this work is aware of her misandry, but I am not sure why she seems so proud of it. So, when you comment on my blog post about the things I saw in the window of your studio and wrote my arguments of as silly, I guess I am going to have to acquiesce to your authority, somewhat. It's true, I didn't spell stencil right and I guess that was silly. My only excuse is that I was a little tired when I posted. Well, that and the blogger spell check is kind of a joke. That is two excuses. Well also, I haven't owned a stencil set since grade 8 when I dropped visual art, but I digress.
I don't think rape, sexual assault, aggravated assault and genital mutilation are silly topics. I also don't think it is silly to incite violence upon a person or group of people. It is not silly to paint certain groups in a bad light because of their sex. That is just wrong. You shouldn't say that "nice guys" steal or "nice guys" murder or "nice guys" assault people or commit any other crimes. That is simply not true and it is also stereotyping.
In reality, "nice guys" don't do those things because they are not nice things. Bad people do bad things. Nice people who turn around and do bad things stop being nice, by definition. All of society is hurt when you denigrate a certain group of society like nice guys. It can make that group feel as though they are unwanted by society and lower their self-esteem. This has the terrible affect making them dislike society and drop out or even act out against it. They might stop being nice and that is not silly at all.
[image]
Click to enlarge

So, you must understand that when I walked by the window of the OCAD studio that you oversee at 205 Richmond Street and saw one of your student's works stating, "CAT CALLING IS PERMISSION FOR ME TO RIP OF YOUR DICK AND FEED IT TO YOU. OPEN WIDE ?." I certainly did not think that it was silly. I did not really know what to make of it. Was it a bad joke?
I did not even realize that this studio was part of a school. I thought it might be a private art studio. I tried to figure what kind of person would create such a display. I tried to give the person every benefit of the doubt and imagine a way that a good-hearted person could post this sign.
What if people were cat-calling her (assuming it is a she) from the window? I could imagine that happening and it would be rather upsetting to most people. But, looking at the posters on the wall, I felt that it could only be the work of an activist. Regardless of the bad feelings it can cause, I really don't think that a cat-call warrants sexual mutilation. I mean, ripping someone's penis off could very well leave him bleeding to death. That's some severe punishment for what amounts to a display of public rudeness.
[image]
Click to enlarge

The "Kill Your Rapist" poster was a little offside. I mean, rapists of both sexes are bad people and deserve to be punished, but your poster seems to implies that everyone has a rapist or should go get raped so they can kill him. I admit, I don't think I understand how it is supposed to prevent rape. It seems rather shocking at first – I feel that getting attention is the primary goal – but it kind of seems like an empty threat in the end. Do I have to apply and pay tuition to learn this or is there an essay available to explain the deep meaning behind this message?
Then, the next day a different poster appeared. It said "Nice Guys Rape". I wondered what that could mean, especially when it was displayed next to the "Kill Your Rapist" poster. I don't think that nice guys rape, as I explained earlier, because rape is not a nice thing. To call nice guys rapists is not only an oxymoron; it points to a

deep seated hatred and animosity toward men in general.
At this point, I began to suspect that your student was using one of the conflated definitions of rape so common in feminist circles. I have often read feminist rants that speak about sexual assault and rape as if they are the same thing. They also use exaggerated statistics to make it seem as though rape is more common than it really is. Also, since this person seems to think that a man should have his genitalia mutilated for saying something wrong, I wonder what line she thinks needs to be crossed to justify murder. I feel like men are being unjustifiably backed into a corner.
I cannot stress enough how badly I feel for victims of rape. It is sad that human nature allows such sick things to take place. It is also sad that some people get away with it. Therefore, it is sadder still, in a way, when other people lie about it.
For activists to further their cause there is always a temptation to embellish. This ambiguous incentive is one of the reasons I have avoided calling myself an activist until now. You see, these posters compelled me to take action. Therefore thanks to your student, I have now become an activist. So, as a fellow activist, I'd like to discuss this calmly and openly.
I think that the enduring pain of rape can become overwhelming for the victims' lives. But, that rage is not the reality for the majority of society. It could very well be that the author or artists or whoever the persons who wrote these messages calls herself, identifies as a victim and projects her anger outward towards society.
This is not healthy.
If indeed she is a victim of rape, it is not due to some rape culture or patriarchy imposing its power over her. All I can say is that I hope she finds an outlet to channel her anger and pain in a way that leads to healing. If these posters are that outlet, then I say fine, let's just say that the cat calling poster was just pushing the boundaries a little too far. Testing the boundaries is necessary in order to learn where the boundaries are. This is a good learning experience and I hope the feedback helps. Frankly, I do not think that one person's internal pain gives one license to hurt or call for violence upon other people indiscriminately, even if feels cathartic.
[image]
Click to enlarge

Some of the other posters I mentioned are borderline hateful. At the very least, they suggest that a very dark, angry heart is behind them. I hope, gradually, the artist can move to a more positive space one day, whatever has caused her to be so angry.
The problem I see is one of scrutiny. You see, feminism, as a movement has a lot of good will from people supporting it. Females, in general, are looked upon in a positive light within our species and I find that it is more difficult to criticize a woman and, by extension, feminism. To be a girl or a woman is to enjoy a certain amount of protection from life's harsher realities.
Feminism has enjoyed a lot of shielding from critics because of political correctness, allowing the more outrageous ideas, arguments that would not survive serious criticism, to thrive. Any healthy philosophy has to welcome criticism to better shape its tenants. However, feminism has been protected by identity politics.
Whenever someone criticizes feminism, they are accused of hating women. Whenever someone criticizes theory about rape culture, they are accused of hating and hurting rape victims or being rape apologists. It was clear to me as soon as I saw the posters that the author has suffered from a lack of scrutiny. Your comments make it clear that you did not expect anyone to challenge them. It is just not acceptable to incite violence, regardless of our bad feelings or their cause.
Free from scrutiny, feminists are emboldened into thinking that their beliefs are unquestionable. This is why I believe that your student, and yourself since you supervise the studio, may have believed that the posters were not offensive and could be posted in public view. This is why I had to post the pictures of the display on my blog. See, most people don't understand the context of the messages and would have written them off as just another nutty radical and walked by. But, I am the Cul-de-sac Hero. I have the power of scrutiny.
When I use the Internet, that power is magnified indefinitely. I posted the pictures so that these messages could be scrutinized by a wide audience. This is how you found my post and commented that I was being silly. See, I

welcome criticism. I was hoping for a little bit better criticism than you and your friends provided. But, I'll take what I get, even if it sounds like Graham Chapman from Monty Python. The "bat-shit crazy" part, is that your student's window display justifies the whole men's rights movement and shows that more work is needed to fight marginalization and demonization of men in our society.

If you continue to be an Art Professor and an arbiter of silly, I suggest that you steer your students toward the silly subjects. Puppies are silly. So are monkeys. I don't have any more suggestions, but of course, I am not an Art Professor of the silly studio at 205 Richmond Street in Toronto. If, on the other hand, you want the studio to be taken seriously outside the cushy environment of academia, I hope you begin to teach your students that words are serious and to use them with care.

Sincerely,

The Cul-De-Sac Hero

P.S. Before I go, I would like to offer some positive criticism, if I could. I like the poster that says "How Do You Protect Yourself At Night?" I get it now that I see it combined with the glittery baseball bat. I find this message empowering. It gives women control of their own safety**.

This is a vast improvement over the standard message from feminists that "men can prevent rape." While I have thought about it, there is not much I can do to stop other men from raping. Of course, all of my friends know that raping is not allowed under any circumstances. No one I know has ever been in a position to prevent a rape because none of my friends would ever rape. But, we can't follow all women around to make sure that no men are raping them. It is just not feasible and, frankly, unsafe.

**Mind you, I wouldn't suggest arming yourself with a bat to feel safe. Walking through dangerous neighborhoods is rather dangerous, even when armed. Weapons like baseball bats can be taken away and used against you. It is still risky; however, any self-defense is better than no self-defense.

Stickers in shitters!

Shithouse Bandit · 2 December 2012 · Archived copy · Original

G'day blokes and sheilas. As you can see by the fact that my name is at the top and bottom of this page, I am the Shit'ouse Bandit. That does not mean I steal things out of shit houses. Matter-of-fact, I leave things in them, and not just what the regular bloke leaves in there when he pays a visit!
I am leaving a message for my mates in the Top End, (that's Queensland in Australia) and I'm telling them that their rights are, in fact, human rights, and I'm directing them to this website.
Now, I gave this shit'ouse business a lot of thought, and I came up with a bloody good list of reasons as to why stickers in shitters are a top-shelf idea.
So point your skull-globes[1] at this lot mate:
[unordered_list style="green-dot"]

- Stickers in male shitters wont be ripped down by female feminists;
- Shitters are places of respite for blokes to relax, gather thoughts, get refuge from a nagging missus and ankle-biters[2] (and of course places to murder a brown snake);
- It targets precisely the audience AVfM is attempting to help. Blokes in need of taking a load off;
- The public dunnies are cleaned only once per week see, so stickers will last at least that long – possibly longer as cleaners are so lazy they wouldn't work in an iron lung;
- Shitters are places where men actually stop and focus for a few minutes while they do their business (unlike on public lamp-posts that people walk past in a hurry);
- It's easy to paste stickers without being detected;
- Large numbers of blokes visit public restrooms.

[/unordered_list]
Now that is really the short list. I can think of a lot more reasons for gangs of shitter bandits to roam the Australian landscape on a Walkabout[3] in search of a shit'ouse or two that could use a little colourful sprucing up, if you know what I mean.
Enough of all that now. I want you to get a sample from a couple of nice shitters I recently visited. And I don't mind saying that the stencilled version was a Shit'ouse Bandit original. I'm hoping it meets your approval, same as the others, aye?
Ooroo.[4]
[1] Eyes
[2] Kids.
[3] Aboriginal rite of passage involving wandering the landscape on one's own during a time of spiritual awareness.
[4] Goodbye.

Author of “Dear Colleague Letter” steps down

Robert O'Hara · 3 December 2012 · Archived copy · Original

[box]Washington, Dec. 3 2012 (AVfM News) On Friday, November 30 Russlyn Ali, head of the U.S. Education Department’s Office for Civil Rights and author of the infamous “Dear Colleague Letter” stepped down from her post. The letter, otherwise known as the April 4th Directive, threatened withdraw of all Title IX funding to institutions that did not comply with a new set of guidelines concerning sexual harassment and sexual assault complaints which severely eroded due process protections for the accused party. There has not yet been any official announcement from the Department of Higher Education of her departure or who her successor will be.
The letter was met with a considerable amount of protest from groups like the Foundation for Individual Rights in Education, Stop Abusive and Violent Environments and the American Association of University Professors. It is not yet clear as to whether or not the reason for Ali’s departure from the OCR has anything to do with push-back from the Dear Colleague Letter. While it is not at all unusual for people heading government offices to step down after a four year term, there is, however every indication that directive made her very unpopular in the Higher Education community.
In an article published in the Cronicle of Higher Education, the premier trade publication for college and university administrators, the excesses of the OCR during her tenure were highlighted and author Erick Kelderman stated :

> **To many in higher education, Ms. Ali became the unwelcome face of an agency aggressively extending its regulatory reach in enforcing federal rules against bullying, gender discrimination, and sexual harassment.**

Education Week, another trade publication serving higher, primary and secondary education announced her intention to step down on Thursday of last week and also outlined her less than four year tenure there.

> **For folks in districts, an inquiry from OCR is a dreaded occurrence, and, in the view of some, it became even more so in the nearly four years Ali has been in charge.**

….wrote author Lesli Maxwell in the article announcing the development.
There is no doubt that throughout our education system the DE’s OCR has for long been seen as a heavy handed and intrusive entity and that its use of Title IX funding as a bullwhip to intimidate institutions into stepping in line with its often unpopular policies has been met with much resentment.
F.I.R.E’s Senior Vice President Robert Shibley issued a statement regarding Ali’s stepping down:

> **While we wish Ms. Ali the best, we hope her successor will end OCR’s silence regarding widespread concerns about the fundamental due process rights of students and faculty members.**

F.I.R.E., the AAUP and SAVE have written multiple open letters to the OCR demanding that the directive be repealed but there was never any public response to their demands. The OCR has also failed to discuss publicly the directive and the issue has been ignored by all but a few media outlets, the most notable of which being the Wall Street Journal which published a critical commentary written by Peter Berkowitz last year.
As mentioned above, there is no indication to specific reasons for Ali stepping down, however, if it can be established that she is resigning in any part due to criticism of her April 4th 2011 directive then it will mark a milestone in this type of activism and a watershed moment for the improvement of the lives of male college students.

While there still is no official announcement on the DE website, Seth Galanter, who has been a deputy assistant secretary in OCR, has been promoted to replace Ali as acting assistant secretary.
Sources:
http://www.themoralliberal.com/2012/11/30/head-of-dept-of-eds-office-for-civil-rights-steps-down/
http://blogs.edweek.org/edweek/learning-the-language/2012/11/head_of_ed_depts_civil_rights_.html
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http://online.wsj.com/article/SB10001424053111903596904576516232905230642.html?mod=WSJ_Opinion_LEADTop[/box]

Filler's sister speaks to the Bar Panel

Tatyana · 3 December 2012 · Archived copy · Original

Dear Grievance Panel,
Vladek Filler is my brother and he is a good, honest, and caring man who fought to protect his sons. He lived through domestic abuse, 5 ½ years of prosecutorial abuse, legal black mail, fraudulent convictions and false 21 day imprisonment. His reputation and good name has been ruined by criminal misconduct of prosecutor Mary Kellett.
I attended Mary Kellett's October 22-23 2012 disciplinary hearing and paid close attention to the testimony and the evidence in the case. I am writing to you because I am very concerned that attorney Kellett's serious and malicious misconduct, as alleged and painstakingly documented in Vladek Filler's 3 part Bar Complaint, has been omitted and even covered up from open discussion.
I urge this Grievance Commission to review Vladek Filler's entire 3 part Complaint with exhibits and consider the evidence of misconduct that has been admitted in to evidence by the Panel but not adequately addressed or argued. This admitted evidence must be given full weight to protect the public from Kellett's practice as a lawyer and a prosecutor. Given the available evidence of very serious misconduct a recommendation for mere reprimand or suspension would be grossly inadequate in protecting the administration of justice.
Many discovery records in Vladek's case which were denied, delayed, and withheld by Mary Kellett show that her office was fully aware from the beginning that Ligia Filler made numerous exculpatory admissions, even on recordings made at the DA office, that numerous felony rape charges brought by Kellett were unjustifiable making them "unprovable[i]".
Kellett went forward with multiple felony indictments while concealing and misrepresenting crucial evidence and admissions before the Grand Jury and numerous Judges to prosecute an innocent man. Even after the Law Court ruled against Kellett and after the Divorce Court ruled that evidence of spousal rape could not achieve preponderance given evidence to the contrary, Kellett still announced she would retry the case to meet a beyond a reasonable doubt standard.
The record of malicious misconduct and misrepresentation in light of incredible exculpatory evidence was detailed in Vladek's 3 part Bar Complaint and its exhibits which I strongly urge this Grievance Panel to carefully review and consider before condemning any more innocent people in Maine to such prosecutorial abuse.
At the disciplinary hearing, former Federal prosecutor George "Toby" Dilworth testified that he reviewed the trial record and found Kellett misled the jury, violated Judge Cuddy's Ruling, presented her own testimony and allegations not in evidence, and shifted the burden of proof on defense.
Dilworth testified *"[Kellett] objected to the evidence of [the child custody dispute] and then used it at closing… She excluded it and now was using it as a sword."* Dilworth then detailed what appears to be criminal misconduct by Mary Kellett of being fully aware of the importance of the police evidence she withheld which was "*critical to defense*". He stated "*[this was] exculpatory information-statement of the victim of the rape.. this material must be turned over…even if the judge did not order Ellsworth American records this material should have been turned over [by Kellett].*"
Defense attorney Daniel Pileggi testified *"I was surprised that prosecutor in this case intervened [to order Officer Wilmot not to provide his report and Ligia Filler's statement]. I was frustrated, this was recoverable, it is clearly discoverable, and this information was directly related to the defense case. I did not understand why it was not provided."* This was exculpatory evidence Kellett withheld to this day despite Pileggi specifically requesting Ligia Filler's statement[ii], despite Wilmot's report explicitly stating witness statements were collected and scanned, and despite Judge Anderson Ordering Kellett to turn this and other specifically requested material over to defense.
Kellett's claim to the panel that defense never request Ligia Filler's written statements was clearly false, as Daniel Pileggi's September 6, 2007 written request, subsequent requests, Motion for Discovery, and subpoena indicate.
Kellett further claims that she instructed Officer Wilmot to withhold these subpoenaed exculpatory records from defense because she asserted it was her responsibility as a prosecutor to invoke a privilege on behalf of a private citizen, Ellsworth American's editor Stephen Fay, out of concern for his privacy.

At the February 15, 2008 hearing, as detailed in the Bar Complaint, Kellett also objected to, and asserted a privilege over release of Ligia Filler's exculpatory medical examination records even against Ligia Filler's own attempts to release those records (which yet another withheld discovery video tape later revealed[iii]). Kellett blocked medical records from release then proceeded to selectively use them to misrepresent her conduct and those records to Judge Cuddy and to the jury at trial. There appears to be a pattern of misconduct to suppress and misrepresent exculpatory evidence in order to punish an innocent man. Is evidence of such prosecutorial misconduct only worthy of a "reprimand"?

Former prosecutor George Toby Dilworth reviewed the trial transcript and the case record and testified that *"**[Prosecutor Mary Kellett was] Rule 16 non compliant. [Kellett acted to] 'Intentionally violate a rule of court.'…Bar Rule 3.6d…'advising someone at your direction not to comply.'**…Bar Rules 3.7 criminology statistics…Bar Rules 3.2f4 and 3.1a are the real problems…Bar Rule 3.7e shifting burden…exclusion of evidence at closing is just as harmful to defendant and it's the last thing jury is hearing…Bar Rules 3.2f4, 3.2f7i…Facts are not in evidence Bar Rules 3.2f4 and 3.2."* Attorney Dilworth's testimony suggested that Mary Kellett engaged in intentional misconduct and violation of Court's ruling.

As with Ellsworth Police Officer Chad Wilmot, Kellett discussed with Gouldsboro Sergeant James Malloy, the specific police reports he was subpoenaed to produce to defense. In her response to the Bar Counsel she admitted to advising Malloy that he was not obligated to turn what was clearly discoverable records over to defense despite Malloy voluntarily offering to fax these records over to defense (per admitted April 2009 audio recording of Sgt. Malloy). Here Kellett, who was herself legally obligated to turn these same April 24, 2007 discovery reports over to defense was advising Sgt. James Malloy against providing these subpoenaed records to defense unless the Court compelled him to do so.

Attorney Daniel Pileggi repeatedly requested discovery from Kellett in writing and after 1 1/2 years and a Court Order, Kellett still refused to provide numerous records including Ligia Filler's recorded exculpatory statements made in 911 calls and video on April 24, 2007. In fact, Deputy Travis Willey clearly testified he had this video, previewed it, apparently possessed it even after trial and in the audio recorded phone conversation in May 2009 (5 months after trial) admitted that no one ordered him to produce anything to defense and that he could not comply with defense subpoenas without Kellett's permission.

Dan Pileggi testified that he eventually learned this court ordered video tape was destroyed which only happens when the prosecutor specifically does not instruct police to produce it. He further testified that he was never provided and never heard before the played 911 recordings of Ligia Filler which he would have used at trial. Pileggi requested these recordings as they should have been part of automatic discovery.

Judge Anderson even issued an Order for Mary Kellett to provide all these April 24, 2007 recordings of Ligia Filler but Kellett never provided these vital recordings which contained stunning admissions. The 911 recording obtained by Vladek after trial clearly showed Ligia Filler was willing to say just about anything to get police to help her regain custody of her son.

The 911 recordings featured Mrs. Filler's own grown daughter from another relationship admitting that she told her mother she was "crazy", that her mother failed to get custody of her brother because he wished to live with his father but that she was "waiting" to get his custody anyway by using criminal charges against his father. Expert witness attorney Dilworth testified "*I find [the 911 audio tape] to be very important…All prosecutors save 911 tapes in domestic violence cases…[Vladek Filler's attorney] Daniel Pileggi certainly needed this [911 tape] for his defense."*

If misrepresenting the facts and evidence, violating discovery rules, ordering police to withhold subpoenaed exculpatory evidence from defense, and violating a Court Order, are not prosecutorial crimes against an innocent man, then what is?

Does such misconduct only warrant a reprimand?

Is the prosecutorial assault on Vladek and his two son's liberty and reputation not worth prosecutor Mary Kellett's law license? Given the evidence cited in the Bar Complaint there are apparently dozens, if not more, victims of Mary Kellett's misconduct. Allowing Kellett to continue her law practice in light of available evidence of her intentional misconduct is in itself unethical abuse of her victims and the administration of justice.

According to Mary Kellett's own testimony before this Grievance Panel, she continues to maintain she did nothing

wrong and if given a chance would do nothing differently in the future. Based on her own statements, would reprimand or suspension change her beliefs or her future conduct?

In June of 2012, while awaiting the scheduling of her own disciplinary hearing, Kellett prosecuted two more innocent men for sexual crimes[iv]. One of the prosecuted men was yet another father who was winning a custody dispute with his wife but was unjustifiably prosecuted for sexual misconduct. Kellett's prosecution had a direct effect on his divorce hearing.

Asked by the Bangor Daily News, Kellett stated that so long as she and her office believe the accuser then her office is obligated to prosecute the accused in order to address the complaints. Is that not an admission of ideology based misconduct and a violation of evidentiary threshold required by the Bar Rules for criminal prosecutions?

Mary Kellett continued to conduct and promote such prosecutions irrespective of the strength or weakness of the evidence or of her own pending disciplinary hearing.

Defense attorney Daniel Pileggi, based on his personal knowledge of Kellett's interference in the Fillers' DHHS child protection case, Guardian Ad Litem's investigation, and misrepresentation of evidence, as detailed in the admitted Bar Complaint, made a very profound statements on the admitted trial record that *"the district attorney [Mary Kellett…] has taken sides in a custody dispute. [The State of Maine with all its power and authority represented by Mary Kellett] has ignored a doctor's testimony, the only doctor that we have. [The State represented by Kellett] has ignored a series of interviews with Ligia Filler in April 2007 that rose to the crescendo of child abuse – child abuse[!]"* (Trial Transcript Page 458). Dan Pileggi openly suggested Mary Kellett abused her State prosecutorial power, ignored evidence of truth and of accuser's own exculpatory admissions, in favor of helping a female child abuser regain child custody from an innocent man.

Based on such evidence it appears prosecutor Mary Kellett willfully, despite medical evidence, DHHS and GAL findings, and accuser's own taped admissions brought false class A felony rape charges and withheld evidence of innocence to send an innocent man to prison in order to send his children to their child abusive mother.

Does a reprimand or a suspension hold Kellett to those higher standards given the nature and evidence of misconduct? The only just and ethical remedy is a recommendation for attorney Mary Kellett's disbarment. The Law Court will be required to review the evidence and make a final decision, but to allow Kellett to only be reprimanded given the admitted and available evidence would be unjust, unethical, and a failure of the Board's responsibility to protect the public.

According to a recent Center for Public integrity non partisan report,Maine is named the number 5 most corrupt state for failing to hold its public officials to ethical standards. As a prosecutor granted extraordinary power over people's lives, Mary Kellett is required by rules to be held to higher standards than private attorneys.

In July of 2012 the Maine Board of Overseers of the Bar reprimanded Machias attorney Jeffrey Davidson for making an inappropriate rape joke to a female police officer. The Board found that his use of the "word 'rape' in this setting was unsettling to [his acquaintance Lt. Mary Zidalis] as well as unprofessional and prejudicial to the administration of justice"[v]. If the use of the word "rape" in a joke was found to be *prejudicial to administration of justice* warranting a lawyers reprimand, then what is the appropriate penalty for prosecuting someone for 5 false counts of rape after withholding evidence of their innocence?

After advising numerous police officers to withhold subpoenaed evidence and refusing to comply with a court order for clearly relevant and exculpatory evidence? How does Mary Kellett's intentionally misleading, false, and deceptive statements to judges, the jury, and to the Law Court compare to other attorney's misconduct and prejudice to the *administration of justice*? How does prosecutor Mary Kellett's "disingenuous"[vi] and unapologetic stance before the Board of Overseers of the Bar reconcile her misconduct in seeking to punish an innocent man with up to 152 years in prison?

This kind of abuse of power and of citizens is the reason prosecutors like Mary Kellett must be held to higher standards as the law and ethics rules stipulate and demand the Grievance Panel to do. Laws, ethics codes, and the US Constitution are there to protect people's Rights and now this Grievance Panel has the duty and responsibility to stand up for those laws, those codes of conduct, and for our Constitution by recommending nothing less than attorney Mary Kellett's disbarment.

Above all other duties, the Bar Rules and Grievance Process are intended to protect the lives and rights of people

from irreparable harm caused by the kind of misconduct of which attorney Mary Kellett is accused. No attorney is more worthy of disbarment than the one which maliciously betrays evidence of truth and violates rules to deprive people of their liberty, reputation, and Constitutional Rights.
The available evidence and testimony demonstrates that Mary Kellett knowingly and maliciously violated rules for her own philosophical and ideological reasons. That is what has been presented by Vladek Filler's complaint, supported by his testimony, and the testimony of former Federal Prosecutor George T. Dilworth, and defense attorney Daniel Pileggi.
I urge this Grievance Panel to step up to its ethical responsibility and do right by the people of Maine, by Vladek Filler, by his family, and by all the Maine prosecutors and attorneys who are now looking to the Board of Overseers of the Bar to unconditionally honor and enforce the same rules and codes of conduct which they are required to abide by.

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[i] Per Bar Complaint's quote of appellate attorney Neil L. Fishman's statements in the brief to theLaw Court following the review of the record.
[ii] Beginning onSeptember 6, 2007, defense attorney Daniel Pileggi began specifically requesting in writing the April 11, 2007 Police report and Ligia Filler's written statement. Weeks later he filed a discovery non compliance motion for these same reports and written statements. OnJune 3, 2008, Judge Anderson granted the motion for these and other records and recordings and Ordered Mary Kellett to provide them to defense which she did not.
[iii] Mary Kellett denied and withheld repeatedly requested May 25, 2007 video taped interview of Ligia Filler for a year until June 2008 when defense specifically proved to Kellett that her office made the video and again demanded a copy. The video revealed shocking **exculpatory** admissions by Ligia Filler proving Kellett knowingly obtained false indictments for rape, withheld medical evidence, and misrepresented facts to numerous judges.
[iv] http://www.fathersandfamilies.org/2012/07/01/ada-kellett-strikes-out-in-two-more-cases/
[v] http://bangordailynews.com/2012/07/12/news/down-east/machias-attorney-reprimanded-for-rape-joke-before-trial/
[vi] Bar Counsel Scott Davis's characterization in the Petition of Mary Kellett's claims in responses to the complaint.

Bourne kitchen's burn

Dr. F (Ian Williams) · 3 December 2012 · Archived copy · Original

I'm no rich bastard but I'm wealthy in other ways. In fact, those that know me on the other side of the monitor will tell you that I am one of those chaps who take an unusual delight and joy in the world around me in many ways. For free mind you.

A great pleasure of mine is to take a walk around my neighbourhood and take in the rush of life around me or its intriguing slowness. The soft fluffy gardens of the houses, the piquant smells of newly dropped eucalypt bark as it warms in the sun and the sounds of people going about their way doing as they do on their streets. There is another pretty suburb quite close to where I live, and it has all those things I mentioned just now and I am very glad I do not live there.

You see, if I took a walk along the streets of Clifton Hill my walk would be wrecked. Even if I avoided seeing that thing that wrecked my walk, it would still be wrecked in the same way you cannot relax in a hammock if you know that there's a big spider somewhere in the tree above you.

Unlike a spider, a great can of bug-spray won't "fix" the poster that Bourne's Kitchen's paid an advertising company to produce. It's a poster for mums to playfully tap their blokes on the arm and giggle, "It's you silly." It's a poster for a sassy on-the-go chick with pink patinerd chrome balls to whip her fist in the air as she drives past with a "You HONK go HONK girl! HONK-HONK." (It goes great with "Who let the Dogs out.")

My real problem is not with those folks with brains that have been air-brushed in, but with the little kid who tugs on the leg of the "dog" and says "Hey Dad. "Look up at the window. Is that you dad?"

One can only imagine how lonely dad must feel when asked such a question. Who does he talk to when he is another sheep dipped in a shame that only misandry gives? What makes it worse is that dad, more likely than not, will be shamed in a way without focus. Without any words he could ever hear, there is a curious dialogue in his mind. "There it is again, that unremitting throb of pain. It's louder this time."

There is nothing more divisive than a pain with no finish. It takes us from our families and our friends and it always isolates us in the end. Make no mistake about this, a pain that never breaks will always bring loneliness, and in a world where undiagnosed misandry slams as hail, men can be robbed forever and well beyond any poverty.

Back to the kid asking his dad about the misandric poster in Clifton Hill. Now under the circumstances it's a fair question and it needs to be answered, and if not by dad who has been thrown into this disgrace, then by BK who did not stall when their printer chugged and spat out this ~~massage~~, message. So I'll ask them because they can give the answer.

To Bourne's Kitchen – Is the image of a simpering, ineffectual and lazy unshaved male the image you see as dad? Pretty simple question you bet. I suspect the outcome will be just as it would be for someone at SETI. There will be no answer at all, or a very complex one. While we sit back and hear the static from the ether we can ask ourselves some questions that BK's marketing team missed on purr-pous.

After the viewing our poster of a woman roughing up her man-person-thing (MPT):

1 – "Would any MPT want go into your display kitchen?"

2 – "Why would a MPT want to leave your competitor?"

3 – "How does this appeal to the average MPT?"

4 – "Who does this appeal more to? the young MPT or the older MPT?"

5 – "Will this cause dissatisfaction with some valued customers?"

Those five questions (that absolutely must have been asked by the marketing team) I can answer with four, "I dunnos" and one Yes". Take a guess Bourne Kitchen where the outstanding answer is. If you still can't figure it out I suggest you think about it to the tune of, *"One of these things is not like the other."* while playing "I Spy" as a contingency plan.

Please know, that while the team in your dispatch office are fist-ramming cinnamon swirls in their gobs between Tetris and the out-tray, that many MPTs out there looking at your vertical slices of misandry are blushing not in shame but in anger. Catch up. You're supposed to be the ones telling *us* what *we* want, not us telling *you* what we

don't want *after* you have produced it.
A question BKs marketing team did not ask is this,
"If a MPT is annoyed at our advertising campaign will they crack open their wallet inside our kitchen display or outside our kitchen display?"
Their website is a fruit salad of tastes and colours and it looks pretty good if you only flip by it. If you stay for more than eight seconds as I did you won't forget the double whammy of the bathroom. A picture of a toilet revolves on an image carousel and the words with it tell more about their business than any crapper my bum ever shook hands with. *"Hurry. Become a V.I.P customer and get the royal treatment."* That bit is for the blokes and this next bit lower down on the image is for their women customers, *"Hurry. Become a V.I.P. Customer for a chance to win 1 of 10 Jurlique Body Pamper Packages."* I'm being sexist I admit. I mean who am I to make the assumption that blokes are not into pampering packages? (Come to think of it, I'm pretty pumped about a free voucher I got from the "Nail Wax and Polish While-You-Sip-From-A-Cocoanut" salon on my street.) I still do wonder about who BK is really targeting and why.
It seems to fit that their target sex is female. After all there is an image of a feisty woman giving a man an ultimation and damn! There I go again. I just made another sexist assumption. Please forgive me as I gave away my large plasma TV only three years ago and all those ~~missages~~ messages for women on the entertainment shows, and news segments, and magazine shows, and documentaries, and films, and advertisements, and community announcements are still with me. Let's face it, Women beating on men is hot because everyone says that women beating on men is hot.
Ok, so big deal. So what if BKs target demograph is women? That rhetorical question I'll answer anyway with a great big fat arsed:
"It matters when the collateral damage of your advertising campaign is the quiet shame felt by men who accidentally consume their images."
Alright, that's it for now. I'll step down from my soap box and use what's inside it for a long hot shower (not one of yours BK) before going to bed, but before I do I leave this last thought and it's addressed to me and you who consume too much eye-and-ear filth. And as for the Bourke Kitchens out there who produce so little richness for a poor man's world? You can read over the shoulders of the good men who have kept you in business for 25 years.
Dear Man,
I know that sometimes you hurt like hell as I do, and I know the mute button of life is your friend. The folk at Bourne Kitchen are not our enemy. Their poor ways come from the ignorance of the unkind and this is the face of our enemy, just as it is theirs also.
I say get back into the mind you love and close your front door from the outside. Now go for a walk with no iPod or phone and switch off life's mute-button. Walk alone for a time and then maybe you might find, if just for a while, a solitude that no loneliness or the "Bourne Kitchens" of the world can ever reach..
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Monday Morning Roundup

Dean Esmay · 3 December 2012 · Archived copy · Original

Something remarkable happened Friday afternoon. So remarkable we have to urge everyone at A Voice for Men to check this out and show some support for (believe it or not) the Huffington Post. Mike Sacks featured a half hour segment on male victims of female sexual predators, without any sneering, dismissal, marginalization, or attempts to change the subject to Bad Men and the Bad Things Men Do, or any attempt to change the subject to female victims (who do not deserve marginalization but are featured almost everywhere in popular culture already). Featured in the discussion were Curtis St. John of MaleSurvivor.org, James Landrith, who published his own story on The Good Men Project (yes, we often give TGMP grief here, but kudos to them for publishing James' piece), and AVfM Managing Editor Dean Esmay. Yes, I have some ego in this, but I can't let it go, this is too important. This was a group of men talking like men about their experiences and not as weeping victims but in the more typical way men react to brutality inflicted on themselves, and yet still taken seriously by a major media outlet. We want to thank Huffington Post and Mike Sacks for sterling work here, and hope you encourage them to be brave enough to feature more stories like this. You can watch the video here:

…and we would encourage you to click here and leave HuffPo some positive feedback, hit "like," retweet, etc. to expose others to this and to encourage the HuffPo people and their advertisers to take men's issues seriously in this fashion. The story was on a Friday night, typically low in viewership. Well now let's surprise them with a Monday morning surge of interest, eh?

When you're done with that, we would also recommend reading Manufacturing Female Victimhood and Marginalizing Vulnerable Men by AVfM contributor Typhon Blue, and spreading that article around to help change the cultural zeitgeist on rape, helping people understand that female predators and male victims are far less rare than we are usually led to believe. You may also want to read Keith's Story, as well as check out a number of the links that were left in the chat session at HuffPo Live. Seriously, just clicking there to show your support will help send Huffington Post and other outlets that there is good reason to take men's issues more seriously. We are an audience and we do count.

In other news, we notice that our friends at A Voice for Boys are continuing to expand what they're doing with their site. Show them some love and pop over there.

Also, feeling like stirring up some shit? Check out a related project, Who Needs Feminism?. I've already submitted my picture, have you?

Meanwhile, other things you might have missed lately include:

AVfM Contributor Girl Writes What has a new video on the evil, pernicious threat of "Nice Guys." With a transcript! Check it out here.

Kitten-eating Men's Rights supervillain Paul Elam penned quite a piece recently on women and their supposed closer connection to nature that you might want to point out to anyone who tries to tell you that men cause most of our environmental damage.

Andybob, The Gay MRA from Australia (too bad "Australia" doesn't rhyme with "Gay" and "MRA" but hey, we can pretend) returns with a look at violent thugs writing for a cutesy artsy girly magazine Down Under.

We missed White Feather Day, the day that commemorates how women used to shame men into dying for the vote, but don't miss the White Feather Day observation writeup by Andy Man.

Speaking of female predators, our European News Director Lucian Vâlsan notes that Europeans are as soft on female rapists as Americans are.

In case you missed it, we have some awesome new posters you may want to check out and post in a few places where they just might be seen by people who give a damn about men and boys.

And while we've got other stories and video this week on the violent ~~Feminist~~Stalinist thugs at the University of Toronto, we'd be remiss in not reminding you about violent thug leader and liar Danielle Sandhu. She shouldn't think we've forgotten her and her heel-clicking fascist sexist garbage-spewing. We haven't. You shouldn't either.

The One In Three project in Australia continues to make progress, by the way.
Once in a while a comment appears on A Voice for Men that makes us sit up and take notice. Dr. F did so recently with My Name Is Frank. If you didn't read it, you should.
And finally, it's worth remembering that The MRM is not for the spineless, because they'll spew hate at us no matter what we say. Remember that the next time someone tells you our rhetoric is too harsh: for 40 years being polite just got us shoved aside. And they continue to lie about us without shame and with the most vile of false allegations. Remember that.

The curtain closes on justice

Paul Elam · 4 December 2012 · Archived copy · Original

The last time I reported to you on events in Ellsworth, Maine and the bar proceedings against Mary Kellett on behalf of Vladek Filler I used the term "The fix is in."

Well, folks, the fix is in.

It is not that you need a crystal ball to see the rampant back slapping and corruption pervading the legal community in that part of the country. All you need to do is take a look at the major players in the case and their conduct toward Filler and each other.

Here is the cast in this cheesy, off Broadway production of Justice, Ellsworth Style.

First, there is ADA Mary Kellett, the sociopath prosecutor whose main interest in life is incarcerating anything in jeans.

There is her boss, played by District Attorney Carletta Bassano, who quietly administers a legally organized racket for the VAWA funded "no drop" prosecutions that Kellett pursues.

Then there is Paul Cavenaugh, cast as the First Assistant District Attorney for the office, errand boy and pinch hitter that steps in when Kellett's misconduct draws too much heat.

Next we have corrupt Judge Robert E. Murray, playing the role of the trial judge at the Filler rape and assault charades, whose main prop is a gavel that doubles as a rubber stamp.

We then meet the other characters in the final act of this three part play; an assortment of bit players. First there is J. Scott Davis, Bar Counsel (our pick for a plastic Tony) whose character pursues a case against Kellett for breaking every legal canon in existence, and for being a filthy scumbag in general.

Davis is "opposed" by Ronald Lupton, who is an Assistant State Attorney General sent down from the capital to safeguard Maine's reputation as one of the most politically corrupt states in the union.

And then there is the three member Bar Panel, whose names don't even rate being mentioned in the credits. They are more like props than players; mannequins set behind a desk; looking official but serving no real purpose because the outcome has already been determined.

The same can be said for every member of the local media "covering" the case.

As the curtain closes, and Mary Kellett gets her laughable slap on the wrist, most of the audience will yawn, file out of the theater in search of cheese covered wacky fries and something very, very strong to wash them down with.

At least, that is what we will be telling you in a few weeks when the Bar Panel issues its "ruling."

The play will be reviewed by Bill Trotter of the Bangor Daily News in the form of a "story," or "coverage" if you prefer, but "story" is really the better word.

How do I know all this? Well, because I have seen the script, of course. And I am going to share part of it with you today.

Bar Counsel J. Scott Davis' final written argument to the Bar Panel on Kellett's case, pleads for the swift justice of a reprimand against her. (That is Ellsworth-speak for "Good job, Mary, now go get those VAWA Bucks by fucking with some more innocent men!")

He also sent at letter to Filler, dutifully explaining why the mountain of evidence against Kellett that he refused to address in the case would also not be included in his final arguments, and why he wasn't going to allow Filler's presentation of that evidence to be routed to the Bar Panel through his office.

The explanation ran something along the lines of 'Well, I didn't bring up all the really damning evidence against Kellett at the hearing, so why start now?'

I will give the production some points for creative presentation. It is a comedy in which almost no one laughs, and a tragedy in which almost no one cries. It is both phony and credible, deadly serious and a monstrous joke. It is at once surreal and concretely realistic, and it tells the story of the worst of our supposedly very best people, and the best of our supposedly very worst.

And when you read the story in the Bangor Daily News a few weeks from now about how Mary Kellett got a reprimand for her little misunderstanding, you will be able (if they allow comments) to link them back to this piece

on AVFM, where we report the news before it happens.
When all is said and done, this is not just a low budget stage play, but a dog and pony show designed to keep the real circus of corruption and avarice alive. Its only real saving grace is that it has inspired some members of the audience to bring a surprise or two to the epilogue.
I'd say more, but I didn't give a spoiler warning.

This is feminism

John Hembling (JtO) · 4 December 2012 · Archived copy · Original

On November 16, 2012 – Dr. Warren Farrell spoke at a scheduled presentation at the University of Toronto, the name of the talk being *Transforming the Boy Crisis*.
It is not a secret that a now feminized education system is utterly failing boys and men. This is so well known that even feminists talk about it at length. Feminist commentator Hannah Rosin launched her own fame in 2010 by openly gloating about this, treating the increasing male marginalization with a distinct flavor of triumphalism.
In 2012, Obama, the American Feminist Head of State, announced in June "more women as a whole now graduate from college than men," The president added,

> **This is a great accomplishment—not just for one sport or one college or even just for women but, for America. And this is what Title IX is all about.**

It remains difficult to find a reading of this statement other than the purposeful exclusion and marginalization of men.
Dr. Farrell, a former member of the board of directors of the National Organization for Women in New York, correctly identifies the trend as a problem, and addressed it at his November talk at the University of Toronto. But not without opposition. None of this is new information, even to feminists, who still doggedly continue to claim they represent and strive for equality.
However, after years of study and criticism of this ideology and its proponents – with a learned expectation of nothing except lies, slander and violence by feminists, the exhibited behavior by the self identifying feminist protesters of Dr. Farrell's talk has been a revelation.
Obviously, Danielle Sandhu – the former president of the TSU Student Union has outed herself as a political conformist, opportunist and hate driven ideologue. After student feminists assaulted Toronto Police attending the event to protect ticket holders from assault by gender ideologues, Sandhu gave an on camera interview claiming Dr. Farrell supports, incest, rape and violence. These claims are so outlandish that they pale only in comparison to additional video of the same event. This footage shows a yet to be identified woman verbally harassing a young man, likely a student attending Dr. Farrell's presentation.
Her words, her facial expression and her body language provide a crystal clear demonstration of the established power, privilege, sadism and deep hatred underlying modern, mainstream feminism.

> **You should be fucking ashamed of yourself. You're fucking scum. You are fucking scum. You fucking rape apologist, incest supporting, woman hating fucking scum. You're fucking scum. Yeah, just another one.**

The speaker of these extraordinary accusations turns her face upwards towards the young man being accused, and her face shows her physical pleasure and she studies the pain in her victim's eyes. She is flanked by Toronto Police, who despite being assaulted by other attending feminists, will protect her from any harm.
She knows the man she is excoriating is none of the things she describes. Her words are not truly intended accusations. Her words are intended as a scourge. Her body flexes as she repeatedly pronounces her target "fucking scum," punctuating her rhetoric by its cadence. Her total confidence is not bravery in the face of a malicious, violent sexual predator, it is the supreme confidence of a member of the social elite.
To hurl such abuse at individuals as vile as she is claiming would be physically dangerous – even in the immediate proximity of a phalanx of Toronto cops. She is in no danger, and it shows clearly in her posture. She is simply delighting in her power, her elevated and protected status, her conformism to popular ideology – and her ability to

do harm in plain sight with no consequence.
She is her own generation's brown shirt, and she knows it.
The man she harasses is in clear and obvious pain. In his early 20's the violent condemnation from a superficially attractive young woman causes him pain he feels physically. This is clearly visible on his face. He is *untermensch*, and he knows it in his bones.
This event is not unique, of course. It is simply a recent and unusually clear exposition of the nature of the prevalent ideology of gender in our society. It is the same ideology taught in gender studies classes and funded by public money.
"You fucking rape apologist, incest supporting, woman hating fucking scum. You're fucking scum."
The only thing she really knows about the man she addresses with this torrent of abuse is that he is not what she claims, and that she can hurt him with impunity. She is clearly sadistic, unable and unwilling to recognize the humanity of anyone who does not slavishly and blindly agree with her own religion of hate.
In Vancouver, the same style of knowingly false rhetoric was tossed easily off by knife-armed feminist enforcers under the direction of Sasha Wiley Shaw, a politically active member of the British Columbia Teacher's Federation. In Wiley Shaw's words to me: "Don't talk to me because you hate women." On my objection to her imputing a motive of malice to me, she immediately replied "I didn't say anything about you."
Except, of course, her 2 seconds earlier accusation of hatred of women, while her box-cutter armed enforcers removed posters which read in part: "You don't hate or fear women do you? Of course not, because you are a decent human being." This was followed by the poster's concluding statement that "men's rights are human rights." When not actually torn down, those particular posters were, in several months of postering, stencilled with a monosyllabic spray-painted rebuttal.

Wrong.

And this is feminism.
Neither Whiley Shaw, nor Danielle Sandhu, nor the yet-to-be-identified Toronto feminist delighting in her malice have any belief in their own accusatory, vicious language. It is simply the most harm they can do in public. They are limited only by their own imagination and ability, not by any concept of what is true, or by a moral compass. Their belief in right through the power of brutality, threat, censure, and the truncheons carried by Sasha Wiley Shaw's praetorian guard are a crystal clear broadcast of the character of their ideology and goals.
Oh yeah, I know not all feminists are like that. I keep being told this, so it must be true. I just wonder, where are they, and why do I not hear them stridently denouncing this virulent conduct by their fellow ideologues?

Peering through the madness

Jim Muldoon · 4 December 2012 · Archived copy · Original

On Sunday, November 25, 2012 the Australian 60 minutes program examined the case of the Italian family that has been in the news in Australia for more than a year. Amazingly, the reporter Tara Brown did not jump on the present media bandwagon of regurgitating the mother's claims of abuse while ignoring her shenanigans in and out of court (60 Minutes, 2012).

For the first time ever a major news team actually spent more than five minutes looking for the story instead of sycophantically following the feminist agenda. What they showed was not so much that the father should be believed, but more that the mother and the other members of her family definitely should not.

The real difficulty of this story is that there is so much madness in it that you sound mad yourself. Those who have had a psychopath in their life will understand. My ex was one such nutbag.

Let me explain. Before the program went to air, the mother's mother took Channel Nine to court to stop the broadcast (Deery, 2012). She claims that she was harassed into the interview. The quote that got my attention was this:

> **She [the grandmother] said after originally declining to take part in the segment the director had demanded a medical certificate from her doctor.**

Now, for those of you who have not had a nutter in your life, your brain will do the same thing is does with optical illusions. It will read that sentence and try to somehow bend and twist it into the real world.

With the nutter in my life, this type of nonsensical statement was common. There was no truth in them. No such conversation actually took place. These were spur-of-the-moment digressions with two ulterior motives.

The first is camouflage. The answer to a simple question like, "Did you consent to the interview?" becomes a series of questions about medical doctors, certification, the legal powers of TV directors, and that's only the beginning. Try to follow any one of those threads and soon you'll be thrashing out what kind of medical conditions could actually prevent an otherwise willing adult from participating in a interview. And if that's not working for her she'll suddenly switch to Aunt Myrtle's dispute with the telephone company or some unrelated event in 1990.

Rational dialogue becomes impossible, and the truth shrivels and dies in a miasma of lies and illogical conclusions.

The second is that the conversation becomes so absurd that you'll stop asking questions. At that point you've just accepted that she was coerced into the interview.

Even if you shoot the logic down in a master display of perseverance, logic and memory there will always be others who lose track. At some point, usually much later and in response to the next set of camouflage, they'll pipe up, "But wasn't she forced to do the interview?" And around you go again.

The whole story is peppered with this madness. Consider this summary:

The mother, who could tell the Australian embassy of abuse, did not mention it in the Italian Family Courts. Instead she consented to shared custody.

But practically straight away she, and her mother in Australia, started telling the Australian Office of Foreign Affairs and the Australian embassy in Italy that the father was abusive and they had to get her out of Italy. This went on for three years.

For three years. No deaths, no hospitals, no doctors, no arrests, no charges, no witnesses. Nothing.

She claimed she went to the Italian police about the father. The Italian police say they have no record of any such complaints. The doctor, whom the mother claimed could testify that she had been abused, denied that she had any such information. The man whom she befriended, met in secret, kissed, but did not have an affair with, didn't come forward with any information.

And, of course, if you're not going to swallow any of that, she claims the father had known all along that they were going to live in Australia. He actually consented and then changed his mind.

It's not limited to the mother and grandmother either. Consider this summary of the Australian embassy staff's

actions in Italy.
For three years, while this alleged abuse was continuing, the embassy staff saw no reason to involve the Italian authorities. They went twice to her home in Italy to check out her claims of poverty. Both times they found her claims to be false. Yet apparently that was no reason to doubt the claims of abuse.
They knew that she had duped the husband into signing for the children's passports, but still accepted the application. They never warned her of the ramifications of the Hague Convention. They also never warned him, even though they understood the criminality of the act.
The mother might have been surprised by the two year ordeal of courts and the children being forced to return to Italy, but the embassy staff would have known better.
It seems that they were relying on the ruse that, if he was dumb enough to sign the papers, then it's not the embassy's fault that they assisted in what turned out to be a crime.
If they believed her, how could the embassy think that leaving the children with the abuser for three years, having them go through an ordeal in a foreign country's courts, and then be dragged back to live with the abuser, was much better than reporting the matter to the Italian police.
If they didn't believe her, why didn't they report it to the police?
And if only the madness would stop there. As previously reported on AVfM, the reason for the nationwide hunt in Australia for the children was because the children's grandmother had threatened to murder them (Blueface, Grandma threatens to murder children, 2012). Yes, the nice lady on the couch who kept interrupting but didn't want to participate in the interview. Yes, she who was forced to participate because she lacked the necessary medical certificates.
Despite this being the most sensational part of the story, not one word of this threat was publicised in the Australian media.
Consider, also, the Family Court sending a clear message to Australian mothers for many years that this type of behaviour will get results. Two recent examples of this are Summerby & Cadogen (Family Court of Australia, 2011) and Gaylard & Cain (Family Court of Australia, 2012).
In both cases it was crystal clear that no abuse took place; the courts issued orders that the children should see their father; and the mothers unreasonably refused to comply with these orders.
In both cases the courts subsequently made the mother's illegal behaviour legal by banning the father from their children's lives.
In Summerby & Cadogen the magistrate offers this non-explanation:

> **It may be thought that the result arrived at demonstrates either an acceptance of the mother's position, or a surrender to her unreasonable refusal to permit a relationship between the child and her father. Neither of those conclusions is correct.**

He goes on to say:

> **The orders [which stopped the father from seeing his daughter] should not be seen as any vindication of the mother's actions.**

It's a bit like listening to a more sophisticated version of the grandmother, isn't it?
In his world, it is purely coincidental that mother's plans to punish the father are completed by the court's decision.
In his world, the mother who lied about the abuse won't see an un-vindicated verdict as a victory. In his world, the mother won't teach the child to hate the father because of this lack of vindication.
And in his world the next crazy won't use the same tactic because, although the father was punished, it lacked vindication.
How much this type of verdict influences the next crazy can be seen in Gaylard & Cain. The mother was warned by a psychic (and no, I did not misspell psychologist) that the father would abuse his daughter. With this logic she simply refused to let the father see his children, defying court orders time and time again. She got her way in the

end.
In June this year I gave seven reasons why this case showed the Family Court is corrupt (Blueface, Altobelli's Dilemma: The Failure of Australian Family Law, 2012).
Yes, this was the case where the psychiatrist reckoned that the mother had a special distorted lens. This lens was only distorted when she looked at the father. In all other aspects her lens worked just fine. He reckoned that somehow this lens would repair all by itself if the court gave her the children and backed off.
And of course getting your own way to repair your distorted lenses is not the same as a surrender to your unreasonable position.
In this Italian case, the Australian courts hands were tied by the Hague Convention. Unless there was clear evidence of abuse the children had to go back. Nonetheless, they insisted that the father gave an undertaking that he would not pursue charges back in Italy before allowing the children to return.
That's right! The court that decided she behaved illegally didn't want the matter to go to court in Italy just in case they thought she behaved illegally. Because that, obviously, would be wrong.
In most cases like these the fathers back off. Sometimes it's the emotional pressure put on the kids. Sometimes it's the emotional pressure put on themselves. Sometimes it's the crippling legal costs. Mostly it's some combination of these. They then do the "noble" thing and walk away, knowing that their ex will use this as evidence to the children that he never really loved them.
The Australian media hoped this was the case when the Italian man returned to Italy in August this year before the final hearing.

> **The Italian father embroiled in an international custody battle has left Australia after giving up hope he will win his legal fight to get his daughters back to Italy.**

crowed the Sydney Morning Herald (Marriner, 2012). The report explains that the father faced, at that time, yet another hearing and yet another expert to examine the children. According to the paper:

> **It is understood that the father has spent €120,000 ($142,000) on the custody fight and has been on unpaid leave from his job for months.**

Given that the father now has his children the obvious conclusion is that the Sydney Morning Herald was at least buying if not peddling this dishonesty.
There can be little doubt that had this case been played out in Australia without the international dimension, the man would banned from seeing his children. For example, if she moved them from Melbourne to Brisbane, and played the exact same games she would have won, albeit un-vindicated.
The same father who now has his children at his home in Italy would be sitting on the court steps with his head in his hands wondering how this could have happened to him. Meanwhile, his children would be taught to hate him even more.
And that is exactly how this mother, her family, the Australian embassy, the Australian courts and the Australia media wanted it to end.
Madness.

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AVFM News and Activism: Solaris

James Huff · 4 December 2012 · Archived copy · Original

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Solaris, of the Nice Guy's American Women (Mostly) Suck! Will be joining us tonight on AVFM News and Activism.
We will be discussing the concepts surrounding MGTOW, the bridge between MRAs and MGTOW adherents, and the history of MGTOW as a modern social phenomenon. There will also be a discussion about the changing nature of MGTOW, and how it is currently viewed in society.
For those of you who are interested in speaking to one of the founders of the modern MGTOW concepts, feel free to call in and speak to Solaris.
The show starts tonight, December 4, 1012 at 9:00 PM Eastern, 8:00 PM Central, which is 2:00 AM December 5 in London and 11:00 AM December 5 in Brisbane.
Show Page
There will be an after show party in Stickam
[/box]

To The University of Toronto Student's Union

Paul Elam · 5 December 2012 · Archived copy · Original

Dear University of Toronto Student's Union,
My name is Paul Elam. I am the founder and publisher of avoiceformen.com, and the founder of AVFM Radio.
I am here to issue you a promise, or depending on your preference, a warning.
Your recent campaign of lies, hatred and violence in response to Dr. Warren Farrell speaking about problems faced by men and boys is unacceptable in any decent society governed by the rule of law.
It is the intention of A Voice for Men, LLC, an organization promoting the basic rights of all human beings, to make this kind of destructive activity on your part as painful and consequence heavy as possible.
I recently watched the verbal and physical harassment of students who came to Dr. Farrell's talk to learn about problems like male suicide and male disenfranchisement in education. I watched as they were called scum and rape apologists and incest supporters by shrieking ideologues with spittle flying as they harassed and assaulted these students. Young men harassed for attempting to educate themselves about a very real Boy Crisis in this culture.
I watched as police were assaulted and mocked and ridiculed — called "pigs." I watched as doors were blocked, hateful slogans chanted and every possible attempt to censor made to prevent Dr. Farrell's speech and to undermine the freedom of students who wanted to hear him.
Rather than showing concern for this violence and hate, you followed up with more of the same. On your website, you cite avoiceformen.com as "Anti-woman," and incorrectly claim we editorially labelled one of your hateful ideologues as, "the personification of Princess Cupcake", "an utterly vile creature", and "Hitler's Barbie."

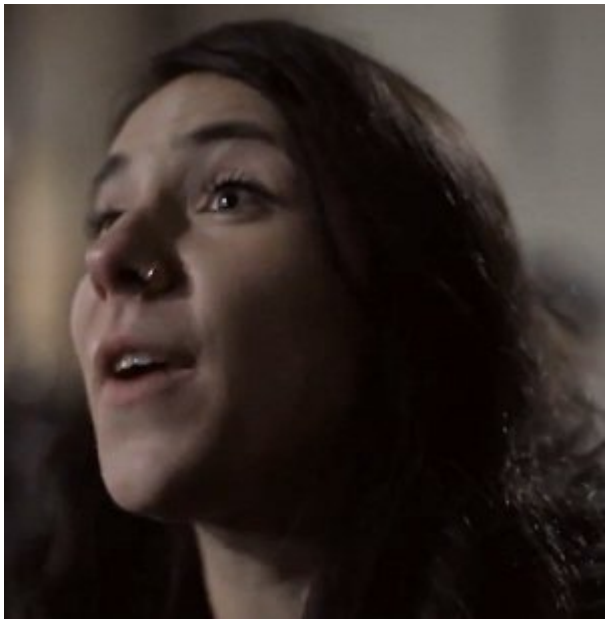

Seeking this undesirable's identity

Those statements were cherry-picked from reader's comments. While angry reactions like this are understandable following your outrageous conduct, they do not reflect the editorial position of AVFM, which is simply that the woman in question is hateful, abusive and a violent ideologue.
She is also the focus of ongoing inquiry, whose identity will be discovered and put on public display. Her conduct will follow her wherever she goes for the foreseeable future.
She is not the only individual earning such inquiry and publication.
Like the early mission of the SPLC in opposition to racism, AVfM's mandate includes identifying and exposing agents of hate, violence and bigotry, and all who threaten the peaceful and legally protected exchange of ideas.
We are not interested in the peace of mind, or in protecting the public image of offending individuals and organizations.
Since you at the University of Toronto Student's Union have elected to follow a path of hatred, violence, censorship

and sexism, your members and governing staff now demand inclusion in our efforts to address the serious social pathology of sexual hatred.

By operating a hate group under the banner of a Student Union, you present a virulent threat to the free exchange of ideas, and indeed to every student at the University of Toronto.

The time when such activity is conducted without challenge is over.

We are beginning with the activist bullying and piling hatred and lies on a student for attempting to hear Dr. Farrell's talk. We have her image and know her general location. We will identify her and profile her activity and name for public view.

We will not stop there, or just with her. And while we will not publish our complete intent, we are dogged in our efforts.

I wish we could make allowance, or offer sympathy for your distorted views. We cannot, and will not. We have no more sympathy for your agenda of hatred and exclusion than for a plantation owner's rationale in the Antebellum South for justified ownership of another human being.

Also, we will never undermine your right to free speech. But when you attempt to silence others, as you did with Dr. Farrell, we will act.

Men and boys are human beings, worthy of rights, worthy of academic investment and interest. They are human beings who deserve ameliorative help when their circumstances dictate that is necessary. They do not need permission or approval from anti-male ideologues. You are not the arbiters of who deserves human rights, or who does not.

We will no longer tolerate the activities of organizations and individuals who undermine these basic truths.

Victim Feminism Speaks!

Elly Tams · 5 December 2012 · Archived copy · Original

The Second Sexism is just victim-envy, according to feminist Suzanne Moore, columnist for The Guardian. (Note: the long-time nickname for The Guardian is "The Grauniad" or just "Graun.")
I was thinking it had been a while since Suzanne Moore had written a spectacularly crass, polemic, anti-men spiel in the Graun. As that is her raison d'etre, there had to be another one on its way and there was.
The commenters below the line pretty well demolished Moore's "arguments" about men claiming status as "the new victims" due to their "victim envy" of women. She referred to a new book about men that the Guardian/Observer had already laid into once:
Lagging at school, the butt of cruel jokes: are males the new Second Sex?
Regular commenter Ally Fogg (web site here) asked Suzanne if she had actually read this book and got no reply. My guess is no. She was just re-hashing the Guardian/Observer "line" on it.
My comment was brief but it raised an important point. I responded to this horrendous paragraph in Moore's piece:
"Still, we all get bamboozled with the choices women now have. Despite everyday stories of violence and abuse against women, **we are now to refer to prostitution as 'sex work.'** I still await the dinner party where middle-class parents tell me: 'Tom is doing his law conversion but even though Charlotte hasn't done her Sats she already says she want to do sex work! We always knew she was entrepreneurial." (my emphasis).
I said:
"As a woman who refuses the role of 'victim' I find this article insulting.
"How can I assert my agency with people like Ms Moore demanding that I fit into the 'poor little victim' box like a good little girl?
"I am not a victim. And I will fight feminism all the way.
"Oh. and sex work is called sex work because 'prostitution' takes away sex worker's agency. They don't want to be victims either it seems."
There is something ironic about feminists, great believers in women's power to "smash patriarchy," turning certain groups of women into powerless victims, objects even. Sex workers, trans women, Tory feminists, women who have cosmetic surgery, women who wear too much make up, women who wear too little clothes, women who fuck too many men, they all know what it is like to be objectified and belittled by The Good Feminists.
It is actually quite a "patriarchal" or "matriarchal" approach to take. "You are a victim because I say you are, and since I have a column in the Guardian I get to have the last word on the subject."
Except, thankfully, in the internet age, Suzanne Moore and her cronies don't get to have the last word.
At the end of her article she mentioned how on International Women's Day feminists on twitter silenced men critics, with the witty hashtag #whatabouttehmenz . But as Mark Simpson wrote in his article about misandry being the acceptable prejudice, this is a very sexist tactic:

> Quiet Riot Girl has kindly brought to my attention the vogue online for dismissing anyone who suggests that men might face sexism as well as women with the retort: "whataboutthemenz?" And it seems it isn't just feminists using this school playground approach.
> It's a rather telling phrase because it tries to project the childishness of the people deploying it against the ones they want to shut up. Ironically, it also seems to depend on the "patriarchal" notion of shaming the whining boy who doesn't just sup it up "like a man."

Simpson's work is also important in challenging the lazy white middle class "victim feminism" spouted by Moore et. al. because he documents just how much gender roles and gender relations have changed in recent years. The metrosexual revolution he has written about is the result of a post-industrial society, where men aren't "patriarchs" anymore (if they ever were). Men have suffered huge job losses, the destruction of "manly" industries such as mining and steel work. And have become "like women" in how they now care much more how they look, because

many of them can't take so much pride in what they do as they might have done in the past.
Another commenter under Moore's diatribe quoted a slightly less cliched feminist, Ros Coward. Her book Sacred Cows inspired the wrath of Beatrix Campbell who said she felt "betrayed" by Coward. But sometimes "betraying" the "sisterhood" is the only decent honest thing to do. As the commenter at cif said:
From Sacred Cows by Ros Coward:

> The combination of feminism and changes in the economy have shattered the easy way in which men could assume that their masculinity entitled them to a superior position. The uncertainty which men have been feeling and the effect of this on the socialization of boys show how inadequate it is to assume the all-importance of gender division, categorizing men into powerful positions and women into subordinate ones. […] Now we have to acknowledge that gender is one among many divisions in a truly uneven and heterogeneous society. [emphasis added]

Coward wrote that in 1999. It's odd that she did so, while all Moore manages now is to shout 'tripe' and claim gender trumps everything else.
Note — This piece is a reprint, first published earlier this year on Dr. Tams' Graunwatch.–DE

AVfM Radio: Street Fightin' Woman

AVfM Radio · 6 December 2012 · Archived copy · Original

[box icon=""]
Dear feminists,
I see you, and I hear you, and I notice the knife in your hand, and the machine gun drawn on your placard. I get it, you're not kidding, and I know you are not speaking metaphorically. You want to kill. We all get that you are entirely serious. But your violence – as you obviously dial it upwards will not be met. It will not be answered and you are uninvited from the rumble.
But where are you going with this brutality? Do you really want this to devolve to a street-fight? Really?
John the Other, Girl Writes What, Paul Elam and James Huff will not be at the rumble, but they'll all be on AVFM this week.
Call in at 310 388 9709
http://www.blogtalkradio.com/avoiceformen/2012/12/07/street-fightin-woman
[/box]

Yanking off the hood

Paul Elam · 7 December 2012 · Archived copy · Original

As we have already made a part of public record, AVfM is conducting outreach and investigation into the identities of the persons involved in the violent protest against the rights of men and boys orchestrated and conducted by the University of Toronto Student Union and other antisocial elements within that institution.

To that end, one individual has already been identified, and you will be seeing a story on her here in the near future. Our search for the woman highlighted in the video of the protest continues, with some leads.

As happens with each time AVfM undertakes such an operation, I have encountered some objections from a small number of people who claim to identify as MRAs. They do not come from people I recognize, or that to my knowledge are visible in the movement, but their objections are consistent and impassioned.

Most of it boils down to generalized hand-wringing; fears of 'stooping to their level' or 'surrendering the high ground.'

I have also gotten other objections, such as the idea that putting a public spotlight on these ideologues amounts to "online bullying," as I recently heard from one dissenter.

I find none of this to be convincing, and I am not swayed in the least. But I do think, given the gravity of the work we do, that answering the concerns *with my own name attached to it* is in order.

First, this is not surrendering higher ground. Quite the contrary, shying away from outing these violence promoting ideologues is the approach that lacks a moral compass.

Let us consider the woman at the protest who was issuing epithets, punctuated with flying spittle, at the young man who sought attendance to the Farrell lecture. This was conduct that one detractor attempting to dissuade me from action, called "misguided."

She was aggressively harassing and degrading a stranger, based on his sex, and for wanting nothing more than to hear about issues affecting the group to which he belongs at an institution of higher education.

Now, imagine a white student talking that way to a black student for attempting to attend a lecture on problems faced by that community. Or, better yet, a man standing there screaming "fucking misandrist scum" "pro false allegation, pro child abuse fucking scum," at the top of his lungs, at a female student, blocking her from passing through a door where she was merely attempting to hear a lecture on women's issues.

Would that be "misguided"? No, it would be outrageous and criminal, and the only video we would have seen of that would have been the young man being placed in cuffs and tossed in the back of a squad car. I would have agreed with the arrest.

I submit there is only one possible reason for this kind of mindless minimization of the actions of the woman in the video, even from someone claiming to be a men's advocate.

Misandry. Ingrained, socially learned misandry; the very thing the men's movement is supposed to be fighting.

I also submit that any men's activist who demonstrates such complicity, enabling and rescuing of this kind of criminality is not holding the high ground anywhere except in his or her imagination. There is a distinct difference between high ground and a high horse. Some so called MRAs would do well to learn it.

Would we call the public identification of racists who harass other people based on ethnicity, or actual misogynists engaging in similar conduct with women, "online bullying"? If you think that, I would say you have mental health issues that need to be addressed…or intelligence issues that defy amelioration.

If we are going to defeat misandry in this culture, it must begin with accepting once and for all the innate value of men and boys as much as we do any other identified group. Failing to recognize their right to be free of this kind of harassment, or by minimizing the severity of it, or by calling for a somehow different, lesser reaction to the bigotry and hatred they face is a failure in and of itself.

It is a failure of principle, a failure of understanding and a failure to the men and boys we purport to defend.

Additionally, I reject the notion that we are in any way, "lowering to their level." To do that we would have to try to censor their free speech, advocate for the better treatment of one sex over the other, promote ideology based on lies and hatred and gleefully persecute anyone called us on it.

We would have to be the ones on a college campus harassing people for trying to address the concerns of their group.
Gender ideologues absolutely hate the light of day. They hate it shining on their ideas and on their lies. Many of them also don't want it shining on their identities. They seek anonymity for the same reason Klansmen wear hoods. We have a moral imperative to deny them the protective cloak of remaining incognito. Otherwise, we are helping them sink to their level, stay there, and do more damage.
I'll be damned if I will be a party to that.

Fighting feminism: let's get practical

Mike Buchanan · 7 December 2012 · Archived copy · Original

[quote]One hears that the 'women of the United States' are up in arms about this or that; the plain fact is that eight fat women, meeting in a hotel parlor, have decided to kick up some dust. ~ HL Mencken 1880-1956[/quote]
[dropcap]P[/dropcap]ublic awareness of the damage wrought by feminism is increasing with each passing year. While this is heartening, it hasn't – so far, at least – impacted greatly on the numerous manifestations of feminism, which leads me to pose an obvious question. How might we more effectively fight feminism?
We need to recognize the deeply undemocratic nature of feminism. The rise of feminism as a major political force – over the past 30 years in particular – has been facilitated by the feminist strategy of operating 'below the radar.' I have friends and acquaintances who remain blind to the catastrophic impact of feminism in the modern era, despite my best efforts to enlighten them.
I'm 54 and I can't recall a penetrating critique of feminism on a mainstream television or radio program in the UK in my lifetime, nor in 'serious' newspapers or magazines. We shouldn't be surprised that the level of public understanding about the nature and impact of feminism, while improving, remains low.
Feminist agendas are developed and driven by activists who are wildly unrepresentative of women in general. When women blithely call themselves 'feminists', what do they mean by the word? If they use terms like 'patriarchy' you know they've been brainwashed, but most women define their personal feminist ideology (if they do so at all) using expressions such as 'equality between men and women.'
But do they mean equality of opportunities, or equality of outcomes? The first is the equity feminist position, the second the gender feminist position – I refer the reader to Christina Hoff Sommers' *Who Stole Feminism*? (1996).
In my view, fewer than 10% of women hold the ideological positions of gender feminists, and fewer than 10% of *them* are developing and driving feminist agendas in either a professional capacity, or as activists. Combining the two figures leads us to a stark realization. Fewer than 1% of women are driving feminist agendas.
From this point forward the reader should understand the term 'feminist' to mean "gender" feminist.
Despite their claims, feminists haven't fought for the transfers of economic and political power from men to women which have taken place over the past 30+ years. They've manipulated a small number of powerful and influential male collaborators (white knights, sycophants, call them what you will) into handing over power, or enabling that handover, through tactics which are ultimately rooted in shaming men. I doubt if these collaborators represent more than 1% of men. They're found in all walks of life – politics, state agencies, journalism, business, medicine, law and education.
Feminists lack any democratic legitimacy. The British prime minister, David Cameron, the leader of the Conservative party and leader of the Conservative-led coalition government, is clearly a feminist – all his speeches and policy directions have been reliably women-friendly and feminist-friendly. The British government continues to drive 'improving' gender diversity in corporate boardrooms.
Feminism is being driven by a tiny minority of women, and is enabled by a tiny minority of men. An extraordinary state of affairs in developed democracies, and one which has implications for how feminism might be fought.

Let's get practical

First, the bad news. It's not possible to defeat feminism as an ideology. Now, the good news. It doesn't need to be defeated, only thwarted, and that is possible. If there's to be a war on feminism it will have to be fought one battle at a time, like all wars.
While public understanding of the damage wrought by feminism is rising over time, even a major increase in that understanding won't stop the tiny minority of women demanding more power, and the tiny minority of men giving it to them.
Feminism has many manifestations which damage the interests of men – and sometimes women and children, let's not forget – and they need to be fought individually.
I'm increasingly convinced that if the MRM is to make more progress, more speedily, MRAs will have to become

less ideological and more practical. MRAs need to spend less of their limited and valuable time and energy debating with other MRAs. They need to step out of their 'comfort zone' more often. They need to spend less time debating with feminists, online and elsewhere. Experience tells us that feminists cannot, and will not, be persuaded by rational arguments.

More MRAs need to dedicate themselves to fighting on single issues, moving from being 'generalists' to 'specialists'. There are, of course, many such issues. Obvious examples are the differential treatment of men and women with respect to parental access rights, domestic violence, unemployment, homelessness, suicide risk, drug addiction (including alcoholism), incarceration and sentencing and education.

By focusing and collaborating on single issues, MRAs could become more effective. In April 2012 I realized that no individuals or organizations were campaigning against the initiative to 'improve' gender diversity in corporate boardrooms, despite the growing evidence that the 'improvement' leads to declines in corporate financial performance.

So I launched the Campaign for Merit in Business. While we haven't yet won the battle to persuade the government to drop its threats of minimum quotas for women in corporate boardrooms, the battle is well and truly underway. The lessons we're learning from this single-issue campaign will hopefully be the subject of a future article on AVfM, but one of the early lessons was that our opponents had no robust defenses, only ideologically-driven supporters, albeit powerful ones.

We've publicly challenged all of their arguments, and shown them all to be questionable at best, and ridiculous at worst. We've exposed many of their claims as lies. By contrast, not one of our key arguments – for example, that 'improving' gender diversity in boardrooms leads to declines in corporate financial performance – has been challenged.

If MRAs shift their focus from fighting feminism as an ideology, to fighting its manifestations, they may find they have a number of influential allies. One of the reasons we campaign against 'improving' gender diversity in boardrooms is to attract funding from business people wishing to counter this ideological assault on the business sector.

The CBI, the major employers' organization which should be countering the assault, is itself a proponent of 'improved' gender diversity on boards. The current President of the CBI is a FTSE100 company chairman, Sir Roger Carr:

http://fightingfeminism.wordpress.com/2012/04/15/toadies-and-their-daughters/

Let's go on the offensive

How do you know when a feminist is lying? Her lips move.

Feminists have no rational arguments. They have only lies and distortions to 'justify' their actions, which helps explain why they're permanently on the offensive.

For many years MRAs have heroically countered those lies and distortions, but with little impact on the public consciousness (largely because the mass media is reliably feminist-friendly). The feminist mission is damaged both by free speech, and by feminists' efforts to prevent free speech. MRAs need to stop being defensive, engage less with feminists, and spend more time addressing the reasonable men and women who are willing to listen to their arguments.

While men have legitimate reasons to be angry at the feminists' assaults on their rights, there's an obvious problem when men publicly display anger. It plays into the feminist stereotype of men being predisposed to anger and violence. The more than men remain externally calm when provoked by angry feminists, the better. But maybe that's easier for me than some.

I'm British and therefore genetically predisposed to remaining calm in the face of offensive people… even those most offensive of people, feminists.

Naming, shaming and ridiculing feminists

Feminists' power stems from their relentless shaming of men as a gender. The idea of gender-wide shame is ridiculous to me – has any woman ever accepted it for her own gender – but shame is a powerful emotion. Feminist

activists and ideologues should be ashamed of themselves, and we can help them realize it. The AVfM search for the identity of the feminist protester screeching at a man wishing to attend Warren Farrell's talk at the University of Toronto is a good example of this tactic.
We also need to subject feminists to ridicule. I think the following is a gem:
http://fightingfeminism.wordpress.com/sometimes-for-the-sake-of-your-sanity-you-have-to-laugh-at-them/
Anti-Feminism League presents 'Harpy' awards to prominent feminists, including one to Cherie Blair, the wife of the former prime minister, Tony Blair:
http://fightingfeminism.wordpress.com/2012/06/20/cherie-blair-qc-wins-a-harpy-award/

Naming, shaming and ridiculing feminists' male collaborators

We need to name, shame and ridicule the male collaborators who hand over power to woman. Anti-Feminism League presents 'Toady' awards to such men. The 2012 'Toady of the Year' award was won by the prime minister:
http://fightingfeminism.wordpress.com/2012/03/08/the-foundation-of-the-anti-feminism-league-and-the-award-of-toadies-to-david-cameron-and-the-chairmen-of-33-major-british-companies/

Celebrating people who contribute to the fight against feminism

We need to celebrate these people publicly. A Conservative MP, Philip Davies, made an outstanding contribution to a debate in the House of Commons about the differential treatment of men and women by the judicial system, earning him a 'Winston':
http://fightingfeminism.wordpress.com/2012/10/20/rt-hon-philip-davies-mp-is-awarded-a-winston/
To summarize my key points, I believe MRAs should:
Spend less time fighting feminism as an ideology, and less time debating with feminists.
Spend more time fighting the manifestations of feminism – collaborating with other MRAs on practical single-issue campaigns.
Name, shame and ridicule feminists.
Name, shame and ridicule feminists' male collaborators.

Who is Emma Claire and why is she so hateful?

Agent Mauve · 9 December 2012 · Archived copy · Original

Allow me to start by once again acknowledging the small minority of "MRAs" and their bedfellows, the vast majority of feminists, who steadfastly believe that people should be allowed to spread hate, bigotry and violent ambitions under the cover of anonymity, as long as they are female and/or feminist.

We have heard you, and we are unimpressed with your willingness to enable social decay. Perhaps though, as the lot of you continue to paint virulent feminists as a red herring, or imaginary villains concocted by MRAs as a scapegoats and boogeymen, you will take note of how easy it is to track these people down and document their actions, as well as their patently hateful rhetoric.

Now, for the rest of you, we begin to deliver on our promise to begin outing the identities of the individuals involved with the violent protest against the freedom of speech of Dr. Warren Farrell, and the freedom of University of Toronto students who wanted to attend Dr. Farrell's sponsored lecture on the difficult issues faced by boys.

While we continue efforts to identify one particularly virulent participant in that protest, the investigation has uncovered information on some others.

We begin tonight with one Emma Claire (pictured above and apparently at 48 seconds into the video), a U of T student who was present at the protest, involved in its planning and participated in the destruction of posters announcing the event that were placed on campus. She also incited others to do the same using twitter.

I present the evidence against her courtesy of Agent Mauve, whose short description is in the bio section at the base of this article.

We start with her obvious knowledge of the event in advance and clear intent to illegally interfere with its promotion by organizers.

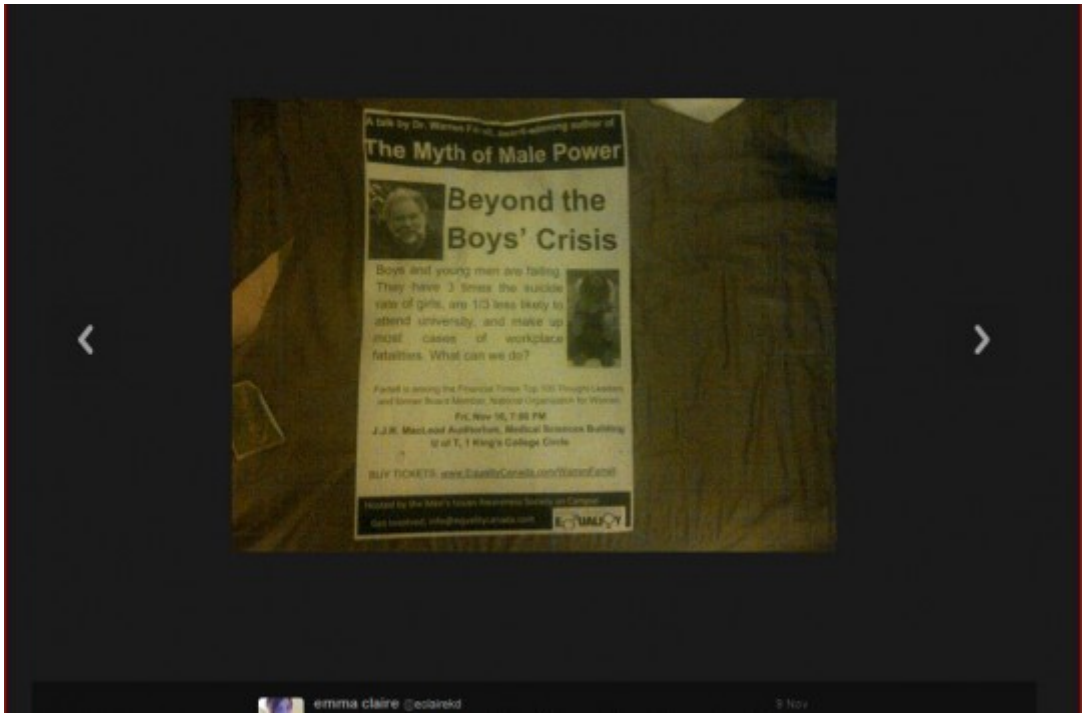

Click to enlarge

Remember folks, feminism helps men, too.

At this point, we do not know the identity of Damey, Alec, or the person referred to as "I," but we have added their names to Agent Mauve's list of leads on people known to have participated in attempts to censor Dr. Farrell.

But before we go further, let us give you a little perspective on the ideas harbored and proclaimed with some degree of public pride by Claire. We begin with something that could easily be construed as the clownish antics of a

college student. It is the simple proclamation that all men should be killed and a salute to Satan.

Click to enlarge

Of course, as I said, this is just youthful foolishness, surely she does not believe in Satan.
But as her expression becomes less obviously comical and she gets into actual issues, we find that for Ms, Claire, many a true word has been said in jest.
The first is perhaps Ms. Claire's revelation of what qualification a student organization must have in order for her to consider membership. Consider this post from her twitter account.

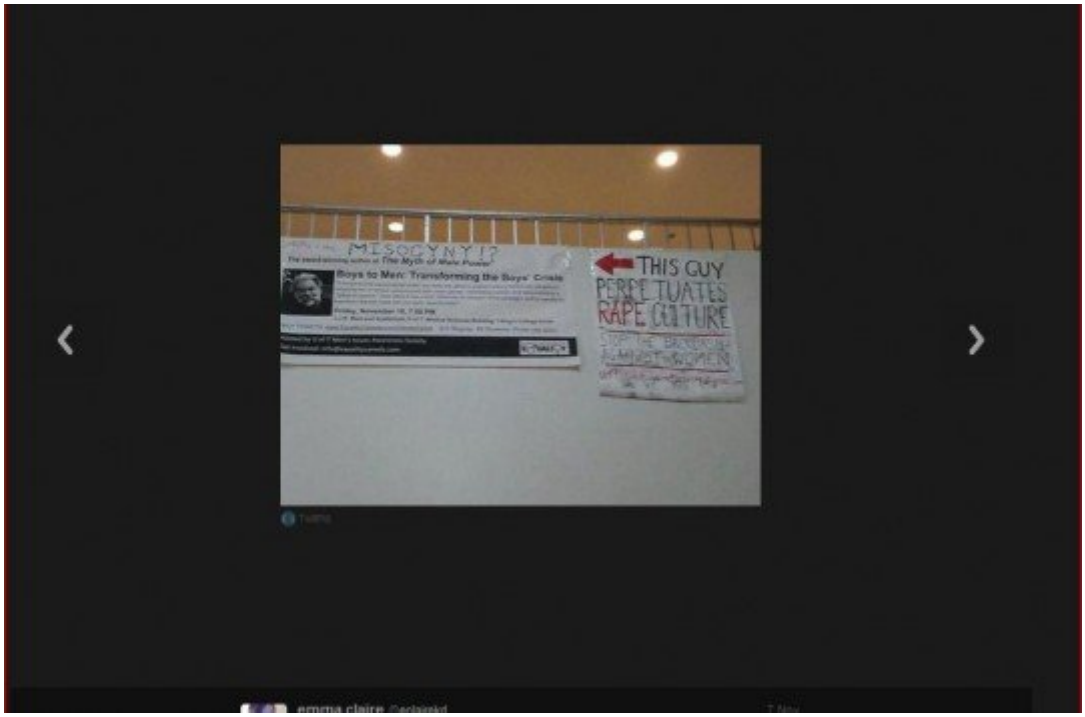

Click to enlarge

On either taking or otherwise obtaining this photograph which features material that libels Dr. Farrell as a man perpetuating a culture in which the sexual assault of women by men is normalized and tolerated, which is patently, categorically untrue, Claire finds herself the qualifying conduct. She finds her deal breaker in the vicious and

dishonest character assassination of an individual who has dedicated a lifetime to helping children in trouble.
And we make note for future reference that she finds that type of home at the organization known as U of T Students Against Sexism, who apparently produced the product Claire found so attractive.
And while it may seem superfluous to even posit the question now, we have to wonder what, precisely, would lead someone be attracted to that particular set of qualifications.
Some might argue again, that this is just a matter of ignorance and youth; that she is actually convinced Dr. Farrell is Satan incarnate, that he hates women, that he wants them to be raped with impunity by any man who so desires.
And she might believe all that, but the cause is not youth or ignorance. I will let her explain to you why.

Click to enlarge

She doesn't just hate men; doesn't just want them dead or silenced or marginalized or ignored. She at least entertains the idea of permanently marking her skin with that hatred, like a convict signaling gang affiliation.
Are we starting to get the picture here of what kind of human being Claire is? I think so, and I think Claire is the one telling us, over and over again.
Let's take a look at what is driving this woman. And remember, she is just part of a culture that embraces and gives refuge to this kind of thinking. She is not on the fringe of anything. She is an involved, activism oriented student, given free rein by her peers and the administration of the University of Toronto to engage openly in speech that would get her expelled, even arrested, were it directed at anyone but men; to participate in the destruction of private property on university grounds, and on those same grounds to attempt to illegally silence the voice of an activist for human rights.

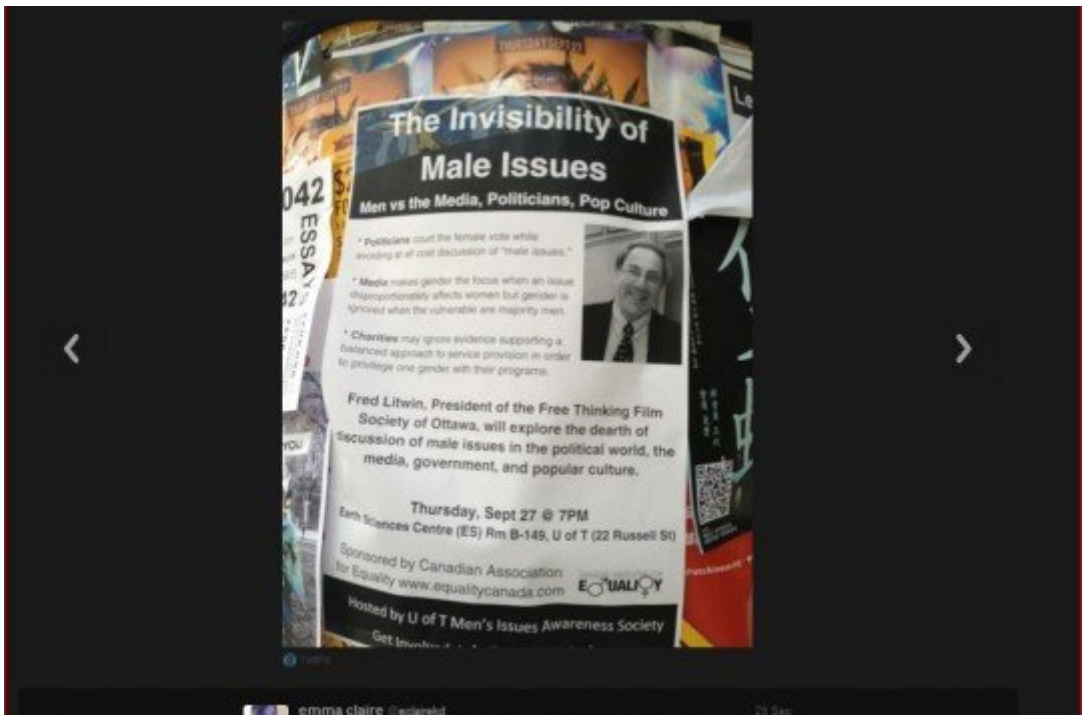

Click to enlarge

Emma Claire is not going to stop. And no one at the University of Toronto is going to stop her. We can figure that one out by the fact that they chartered clubs to enable that kind of conduct.
For that reason, we bring her to public attention here at AVfM.
Additionally, over the next two days, she will be listed on register-her.com as a known bigot, and her image and name will find a place on our display of featured offenders.
If this makes anyone at the University of Toronto uncomfortable, we hope they will show the wisdom of preventing the need for this kind of action by launching an investigation into that protest and properly disciplining any students or faculty who violated U of T policies and/or Canadian law.
In the meantime, we will show you a reminder of how Emma Claire feels about her actions, after she has had time to reflect on them.

Click to enlarge

Actually, a proper legacy cannot be rendered to the world simply by being seen and unnamed on a video that does not reflect near enough of one's ideas and actions. More is needed.
So this will be the beginning of Emma Claire's real legacy; where she can revel in the full and permanent notice of her deeds, and the lesson she is providing to the world about the nature of feminism, and the etiology of hatred.
And so that anyone who ever does an internet search on her name again will be aware of it.
Legacy sealed.
Another offender in this outrage in Toronto will be featured here within three days, also courtesy of Agent Mauve, whose work in this is ongoing.

Climbing out of the crazy-tree

John Hembling (JtO) · 9 December 2012 · Archived copy · Original

By now, almost everyone reading this will have seen video footage of the girl shouting, “you’re fucking scum” at a young, sober-faced man in what appeared an obvious attempt to provoke him into a posture of self defence. She will probably have a nickname soon, like creepy-bitter girl or something similar. And seeing footage of her all-but-spit on that young man, somebody she knew nothing about, while hurling the most vicious accusations she could muster – it is easy to fall into disdain and contempt, and even well deserved loathing for her. How could anyone in a first world country demonstrate such public, unashamed but undiluted and unjustified hatred? What kind of monster is she?

That narrative is easy and obvious.

However, another question has been on my mind. How does an individual climb down out of the crazy tree after a public display like the one we all watched outside the Warren Farrell talk at the U of T?

Obviously, the crowd chanting “no hate speech on campus” lost the thread of their own narrative when they changed their chant to “fuck Warren Farrell,” No hate speech on campus except by them, maybe that’s what they meant. But the attempt to intimidate, to physically threaten, to silence, to suppress counted on an “all or nothing” strategy. The outrageous and overt display of hatred and violence by these campus feminists and “socialist workers” members had an effect running in the opposite direction to what they intended.

In attempting to silence and suppress the humanist message of Dr. Farrell, the violent thugs (feminist protesters) became the main story. Their utter contempt for the basic human rights of anyone who doesn’t slavishly agree has done more damage to the feminist brand name than any dozen articles by opponents of that violent and hateful ideology.

But what about violent-hate-girl? Where does she go from here? In fact, where does anyone go when they find themselves on the wrong side of a human rights movement? What does a person do when they’ve publicly pooped their pants in a manner as spectacular as violent-hate-girl?

The men’s rights movement can’t be silenced or made to go away. This much must be obvious even to the most adamant of this movement’s opponents. We are, in fact claiming an ever greater share of public attention. The arguments and rhetoric of the movement can now be found all over what now passes for mainstream media. Like every other true human rights movement in history, we are winning.

So how, if you are an individual who has invested themselves in is now screamingly obviously a position opposed to basic human rights, and invested in perpetuating the role of women as permanent victims with a political angle using that victimhood as a lever of totalitarian power.

When you’ve outed yourself as violent, hate propelled ideologue, one which looks to an outside observer like a vicious sociopathic predator, how do you go back to being a moral human being?

I don’t know. But I wish her luck.

Kellett faces suspension

Paul Elam · 10 December 2012 · Archived copy · Original

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We have just been informed that the Bar Panel for the Main Board of Overseers of the Bar have sent the recommendation to the Maine Supreme Judicial Court that Hancock Country Prosecutor Mary Kellett have her license to practice law suspended for prosecutorial misconduct.
The panel found Kellett, in her prosecution of Vladek Filler, guilty of "failing to make timely disclosure of the existence of evidence, suppressing evidence, trying to mislead a jury, failing to employ reasonable skill and care, engaging in conduct prejudicial to the administration of justice and engaging in conduct unworthy of an attorney."
This is according to a just released announcement by the Maine Public Broadcasting Network.
The ruling means that Kellett will face yet another hearing at the Supreme Judicial Court to determine what amounts to the future of her legal career.
More details on this will be made available as they come in. In the meantime, we are cracking open a cold one here. Or three.
Score one for justice, for a change.
LISTEN
Bar Panel's written decision.
[/box]

Monday Morning Roundup

Dean Esmay · 10 December 2012 · Archived copy · Original

Fresh from the hunt and color me Mauve
Enjoy this titbit there's more on the stove.
To the bigots and violent whose work I decry
I'm coming for you, and now I must fly.

Welcome back fro the weekend. You missed some interesting stuff if you're just joining us from this weekend.

A number of amateur and well-paid professional liars (who profit greatly from their lies) are claiming that Paul Elam recently "doxxed" (i.e. revealed the confidential personal information) of a Toronto college student. This is a lie of course. But what did happen this weekend is that a bigot who publicly posted her own name and photo bragging about her censorship and hatred of men was pointed out by Agent Mauve, who brings an intense dislike for the behavior of gender ideologues and some serious social network research skills. Says Mauve, "I want to be the Simon Wiesenthal of the MRM." Mauve, working with Paul Elam, merely brought to our attention another of the recent bigots who slandered Warren Farrell, practiced censorship by tearing down posters and encouraging others to do the same, and violently blockaded and verbally assaulted anyone who tried to hear Dr. Farrell speak.

The first such hatemongering bigot who publicly identified herself while spouting her hatred and aggressive ignorance was Danielle Sandhu, whose Stalinist tactics we pointed out a couple of weeks ago. The next bigot to publicly out herself, publicly bragging (with her own name and face) about tearing down posters, encouraging others to tear them down, threatened to attend events to disrupt them, and bragged proudly about having a "legacy" of being part of the violent thuggery against Dr. Farrell, was Emma Claire, who we profile right here, thanks to the work of Agent Mauve.

Predictably, we are accused of somehow defaming or slandering her, as well as unveiling her confidential information. How exactly you defame someone by quoting their exact words in full context, or "reveal" the "confidential" information of someone's public Twitter account with their own name and face is yet to be explained by any critics. Also, how there is anything inaccurate in our reporting is also yet to be explained by critics. Other than spouting insults, neither the critics, the professional liars, nor Emma Claire has given any other public statement, although Emma Claire herself remains welcome to do so if she wishes. In any case we stand by our reporting, and intend to report more on the activities of vicious, violent, hatemongering thugs who violate Human Rights Codes, the Criminal Code of Canada and the Canadian Charter of Rights and Freedoms in Canada (and who break the laws and violate fundamental human rights elswhere).

For more on why we are no longer standing silent and why we are identifying violent hatemongering bigots, see also Paul Elam's Yanking Off The Hood.

In When I think about you I cut myself, Casimir Strasdauskas writes of personal pain and anguish. If this were a woman writing these same words, the pity would pour in from all corners. When a man does it, we expect him to be pilloried as a dangerous creepy weirdo. That's misandric culture for you. But not here. Thanks to Casimir for the bravery of sharing his pain, and we hope it helps him heal his wounds, physical and mental.

British MRA Mike Buchanan wrote an interesting piece on how to get practical when fighting against gender ideologues. The short take: arguing with them has proven futile for decades. Time to get practical, narrow down to specifics, and to start naming and shaming the bigots. Hard to argue with that.

Typhon Blue graced us recently with a reprint of an article that's caused quite a stir on other web sites (like The Moderate Voice and The Good Men Project). Her crime? Looking hard at the statistics on sexual violence by women and how they're skewed badly to make more men look guilty and more women look innocent. With of course, facts and references, which some parties have claimed are somehow warped or distorted but none have yet explained how with any specifics. That's pretty hard to do when someone's got rock solid references and, y'know, can do basic math.

Dr. Elly Tams also graced our pages again recently with a look at some more odious man-hating tripe from Suzanne Moore of The Guardian. Not to be missed. If Not All Feminists Are Like That, why aren't they decrying this

woman?
Jim Muldoon from Down Under also brought us an excellent expose of an Italian man brutalized by the Australian family court system and a complicit media. Not to be missed.
There's more of course. There's always more. Scroll down the front page, and also be sure to check out some of the neat stuff in our video section.
And by the way, a teaser: an exclusive interview with Domestic Violence icon Erin Pizzey is on its way, and she may be gracing our pages with an article or two. Stay tuned, and Happy Monday!

Marc Lépine is a feminist hero

John Hembling (JtO) · 10 December 2012 · Archived copy · Original

Taslima Nasreen, an award-winning writer, physician, secular humanist and human rights activist, is known for her powerful writings on women's oppression and unflinching criticism of religion, despite forced exile and multiple fatwas calling for her death

And Taslima Nasreen is selling hate. Not just hate, but also fear, conflict, pain, and lies.

She's an ex Bangladeshi, possibly an apostate Muslim. Certainly based on her country of origin, she is familiar with the social impact of that religion in its various flavors.

Her byline on Free From Thought Blogs provides all this background, which is what makes her most recent offering such an odious indictment of character. She's banging on the Gamil Garbi drum.

This name, Gamil Rodrigue Liass Gharbi wont be immediately familiar to most readers. That's the name he was given by his father. The name familiar to most people, the western name he assumed is Marc Lépine. And when we talk about him using that name, Marc Lepine, we are talking about one of the heroes of western feminism.

He's the man who, in on December 6, 1989 (that's 23 years ago) shot and killed 14 women and 4 men at Lecole Polytechnique in Montreal, Quebec.

Marc Lépine is Taslima Nasreen's hero. But he's also a fictional character.

I do not mean the shooting and massacre did not happen, or that there was no individual named Marc Lepine. I mean simply the story now universally known is a fictionalization. Marc Lepine was a man, and a sparkling pure demonstration that men are violent, that women are victims, that men hate women, and that probably it would be best for everyone if all male children were locked into cages at birth so that their razor sharp teeth and bullet-emitting penises couldn't ever harm another innocent woman ever again.

That's the fantasy.

The reality is that the man who became a feminist hero grew up within a family twisted by instability and violence. They moved frequently, and much of Lépine's early childhood was spent in Costa Rica and Puerto Rico, where his father – a non-practicing Muslim worked for a Swiss mutual funds company. The family returned to Montreal permanently in 1968, shortly before a stock market crash led to the loss of much of the family's assets. The father was an authoritarian, possessive and jealous, and was frequently violent towards his wife and his children. Marc Lépine's father had contempt for women and believed that they were only intended to serve men.

Understanding this throws a bit of light on why he took up an assault rifle and murdered 14 women. But that's not the public narrative, that a MAN (evil) shot women (good) because he hated feminism, (and therefore, hated women). That simplistic lie is the story we are bludgeoned with every year.

This crime occured 23 years ago. Taslina Nasreen has just done her level best to attach to the men's rights movement; the child from an abusive upbringing, who, so lost and distorted by belief system inculcated by an abusive parent ended up shooting and killing 14 women, then himself.

Taslima Nasreen is trying to draw an equivalence between this fatally damaged and abused individual, and a human rights movement.

Taslima is from an Islamic nation herself, but omits any mention of Gamil Gharbi's upbringing. The story she tells of the feminist hero Marc Lepine is a simple one. It is, in fact so simplistic that it is false.

Her article's title also conflates the name of an ideology of gender with a group of people identifiable by their sex. Women are not a thing formed from ideas, they are people. Feminism is not a sex, or a group of people, it's an ideology.

But according to Taslima "Feminism is hated because women are hated."

No, feminism is opposed because it is increasingly obvious to the public that it is an ideology of hate and violence.

Taslima Nasreen paints herself as a human rights activist. But that, too, is a lie.

She is selling hate.

AVFM News and Activism – Patrickhenryist

Robert O'Hara · 11 December 2012 · Archived copy · Original

[box icon=""]
Tonight on AVFM News and Activism we have as our guest Patrickhenryist, an up and coming MRA youtuber. Patrickhenryist has gained notoriety for his frank interpretation of men's rights issues and his notable contributions on A Voice for Men as well as his youtube channel. We will be talking about his work and his experiences with taking the red pill and becoming an MRA and the men's movement in general. Do not miss out on talking with Patrickhenryist as he is bound to be one of the more stimulating guests we have had on to date.
The show starts tonight, December 11, 1012 at 9:00 PM Eastern, 8:00 PM Central, which is 2:00 AM December 12 in London and 11:00 AM December 12 in Brisbane.

Show Page
After show party in Stickam
[/box]

The missing vital cog

Jim Muldoon · 11 December 2012 · Archived copy · Original

In last weekend's Australian, Angela Shanahan writes about the hypocritical positions taken by women's magazines regarding marriage (Shanahan, 2012). She is to be congratulated for an honest look at what feminism actually does, rather than what it proclaims.
She notes that these periodicals promote

> **…insouciant treatments of lesbian partnerships, promiscuity for both sexes, and mouthing of empty feminism, as they wallow in the latest shrill accusation of misogyny from the Prime Minister…**

She then goes contrast this with the sector's fascination with the latest royal pregnancy, noting that "their biggest bucks are actually made from the aspiration to something as sweetly traditional as a white wedding and a first baby."
It has to be good for the men's movement when statements like these are made in the mainstream media by a leading journalist:

> **But still the wearying "you can have it all" mantra of Helen Gurley Brown is cynically fed to a naive love-hungry readership. The magazine industry's archly superior view from the metropolitan heights is steeped in callow sexual mores and bathed in the righteous glow of empty feminist ideology.**

There is a lot to Shanahan's insights into marriage. I think that the term "traditional marriage" refers to a time that never was, but certainly have to agree with Shanahan's view:

> **Because marriage and family are not made in heaven; they are made on earth of hard slog and values like unselfishness and scrupulous sexual fidelity of both partners.**

No, the real world should not impose on their princesses-in-waiting. These publications thrive on what Peter Allamano dubbed The Bold, Independent Woman of Today (Allamano, 2012). These BIWOTs are beautiful, elegant, confident, strong women. Of course, these women cannot possibly be this way on their own. It can only come as a result of purchasing the various advertised products.
A woman who is not salon-perfect, painted, jewellery adorned, perfumed, deodorized and sanitized is not a real woman. And even with all the gunk on her face and body she is not complete. She needs all the relationship advice books she can get, and the accompanying keep-fit DVD. And, of course, be familiar with all the latest feminist thought on why more women should be running major corporations on a part-time, single-parent friendly basis.
But she's also reminded that with the wrong accessory or last season's colours she will instantly lose the dream.
They both feed the neurosis and offer the cure, which only fuels the next day's neurosis.
Shanahan rightly points out that this view of women, and many women's acceptance and conformance to this view, is actually bad for women. What happens, she says, is that young women, caught between the impossible fantasies of the fairy tale wedding and the sex-in-the-city you-go-grrl with a new man every week, essentially gives up any thoughts of marriage and just has children anyway. Often, this is to multiple fathers.
"None of this is good for the children, and it's disastrous for women who lurch from one bad relationship to the next."
Shanahan is on the money with these statements, but is still a red-pill short of reality. There is one vital cog missing in the rose-coloured picture of bliss.
Yes, I'm talking about the lucky guy. Him who is waiting for her royalness at the alter. Him, whose complete ensemble including wedding ring, monkey suit and haircut cost less than her left shoe. He who gets a walk on part on her special day.

He-who-gets-to-pay.
According to these magazines, men only exist, in an almost cardboard cut out form, to fulfill these fantasies. For her, he has to be rich, even royal, handsome, strong, passionate, faithful, kind and environmentally aware.
For him, she just has to be herself.
Of course, by "herself" they mean with all the aforementioned products so professionally administered that he-who-hardly-matters is convinced she has that natural look.
Take Woman's Day's own view of The Royal Couple of the Hour, or Wills and Kate as we who like to pretend we are on familiar terms call them.
For Kate, she "…will not only become the wife of Prince William, she will also take on the new title of Her Royal Highness The Duchess of Cambridge (Woman's Day, 2012)". Implied in the titles, of course, are the palaces, estates, servants and a credit card that never runs out.
As for William,

> **… more attention is being paid to one of Kate Middleton's most stunning qualities – her hair.**

Yes, the marriage literally changes Kate's life in every imaginable sense. William gets a wife with hair.
But, I am also talking about those "multiple fathers" that Shanahan mentions almost in passing. Yes, the sperm donors. Passion with a wannabe goddess supposedly on the pill, and it only costs 18 years of child support.
For after all, what are multiple fathers if they are not a means for a BIWOT to diversify her income streams?
Some real fortunate guys actually marry her majesty, pay for the horrendously expensive wedding, the exorbitant honeymoon, her legal fees for the divorce, alimony and child support. All in one blissful package.
There is an extra special something that befalls a chosen few: False accusations of abusing her and the kids.
And, in almost every one of these never-to-be-forgotten romances, the woman will have hair.
There's no mention at all that some of these men might, in fact, have their hearts broken. Not because her magnificence no longer deigns him suitable, but because he can't see the kids he loves. Those kids who also love him.
I'll be the first to agree that all of this is bad for the children. There is no doubt in my mind that is bad for the women who slavishly seek fulfilment through constant use of Creme de Foreskin.
Yes, it is even bad for women in general.
I can't help pointing out, though, that it is also very, very bad for men.
So, it seems Angela Shanahan and others are starting out on a path. They have noticed the smell and are prising open the lid. Even though we're still not getting much of a mention, her forthright condemnation of feminism has to be good for men in the long run.
For this she should be congratulated.

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Sophia Guo: U of T bigot

Agent Mauve · 12 December 2012 · Archived copy · Original

As we have promised in recent days here, AVfM has continued its mission to investigate and identify the culprits behind the violent protest of Warren Farrell's lecture at the University of Toronto last month.

That protest resulted in assaults, both on the persons and on the freedom of movement of students who wanted to attend the lecture. It included the vandalism of private property and interference with the free speech rights of Dr. Farrell as well as students attending the lecture.

Thus far to our knowledge the U of T administration has failed to conduct even the most rudimentary of investigations, and is not interested in disciplining the offending individuals who were involved in the illegal actions.

The administration's failure to appropriately act on this matter amounts to complicity and encouragement for this kind of conduct, and forces the conclusion that an atmosphere of brute intimidation and censorship is precisely what they want to foster at U of T.

This is unacceptable.

Given that the university administration has now proven to be just as culpable as the offending activists at the protests, we will continue to expose and illuminate as many responsible individuals as possible.

We continue with Sophia Guo, a U of T student and activist shown early in the video, saying "These so called men's rights groups are actually hate groups."

Even though such a statement, however lacking credibility, is certainly within the realm of free speech. Even the ironic fact that her words had to be captioned on the video because of the loud chanting of "Fuck Warren Farrell!" from her peers doesn't change the fact that she is free to express her opinion.

But Guo, using the Twitter identity of wowidec, actually took things a step further, publicly admitting that she was among the activists who vandalized promotional posters for the lecture that were placed there after Dr. Farrell was invited to speak.

This is where Sophia Guo crosses the line from exercising her own free speech and into the abridgement of the free speech of others. This antisocial expression of her political views is unacceptable in a society that is both based in the rule of law and on the principles of free speech.

The question now then arises, what sort of ideology, what worldview is it that motivates an individual like Sophia Guo to decide that the free speech of an identified group of people, in this case men, should not be allowed? What is her perception of men, broadly speaking, that would foster the idea that she could justify taking such license with their freedoms?

We find a chilling example of that in one of her Twitter communications under the wowidec handle.

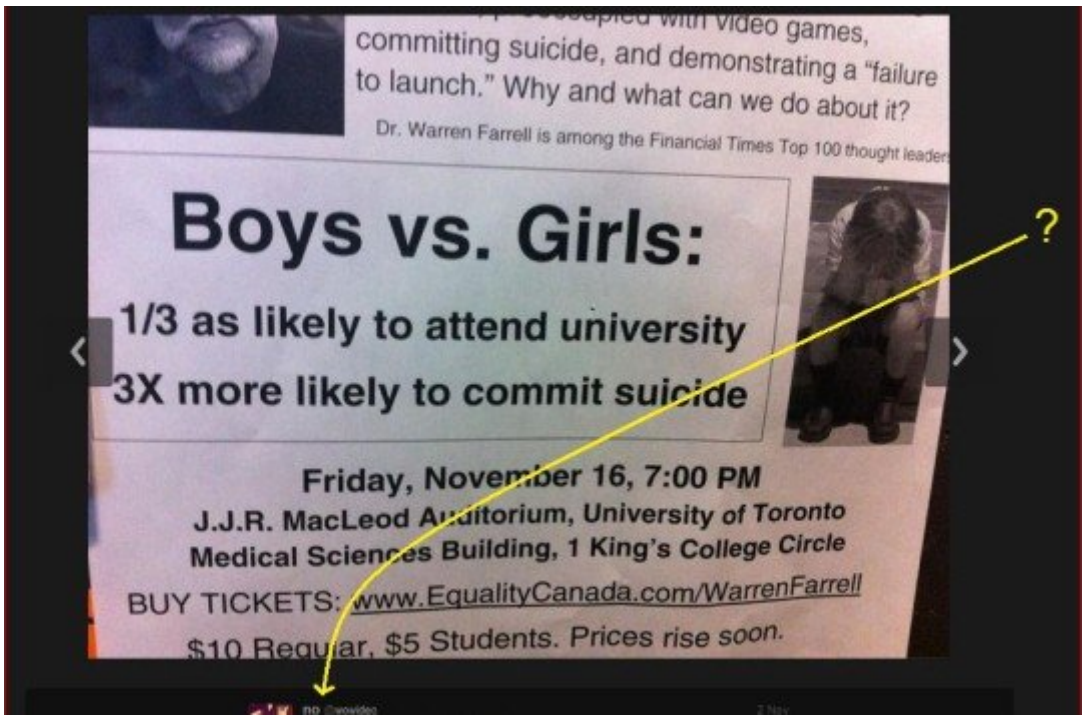

Click to enlarge

So, to Sophia Guo, the knowledge that men are one third as likely as women to attend college — but three times more likely to take their own lives — is summed up in a single word.
"Good."
This is the idea of "gender equity" that seems to form the collective groupthink at the University of Toronto, with the full participation of the faculty and the administration. And it is not entirely surprising. One might expect this sort of moral degeneration in an environment dominated by feminism, a gender ideology based on hatred and elitism. And it shows, with pristine clarity, in the words and actions of students like Sophia Guo.
Like the individual we reported on earlier, Emma Kadey, Sophia Guo shows a bigotry toward half the human population that is socially reinforced at the U of T, and sanctioned on all levels. Or, as one young woman said at the protest, "I came as a part of my women's studies group."
Guo gives us a virtual library of her sentiments on men and boys. We provide some samples here, but to place more of them would just be redundant.

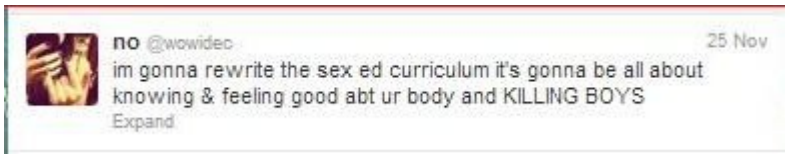

Some ideas on who is supposed to enable her drug use.

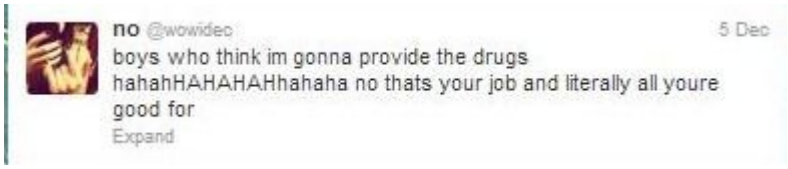

And finally, in a campus environment where false rape allegations carry a lot of weight, Guo prescribes a solution for those unfortunate enough to be accused.

Click to enlarge

Guo has made other statements, many of which we have preserved from her now defunct Twitter account. They are perfectly legitimate expressions viewed under the absolute lens of free speech. But they are also perfectly clear demonstrations of her attitude as a bigot.

In the coming days, Sophia Guo will have her profile as a bigot placed at Register-her.com. But she will not be alone.

We will continue to work until we have identified every violence promoting, property destroying, bigotry spouting ideologue associated with that protest and placed them all on the pages of AVfM, as well as Register-her.com

We have a long way to go.

Tip of the hat to Agent Umber for the significant assist on this work.

TFI: Attack of the killer attention whores!

Dean Esmay · 12 December 2012 · Archived copy · Original

In this week's **all new** episode **Tales from the Infrared** your host, Dean Esmay, is joined by Kristina Hansen, AKA The Wooly Bumblebee, and Christian, aka xxToyEdXX on YouTube. Typhon Blue and PwnySlaystation are lost somewhere in the Infrared.
Join the show here tonight at 8pm Central (US) time: Click here for show page!
Our stories this week include:
Who is Emma Claire and why is she so hateful?
http://www.avoiceformen.com/feminism/who-is-emma-claire-and-why-is-she-so-hateful/
Who needs feminism?
http://www.whoneedsfeminism.org/
http://whoneedsfeminismdotorg.tumblr.com/
http://12daysofxmas.chipin.com/le-refuge-des-jeunes
SUN NEWS MICHAEL COREN: MEN'S RIGHTS SPEECH STIFLED, ONLY ON A CANADIAN CAMPUS
http://www.sunnewsnetwork.ca/video/2017271843001
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MORE ON FEARING THE MEN WHO FEAR: NIAGARA FALLS REPORTER
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Break 1 Discussion topics:
Anita Sarkeesian
Investig8iv Journalism report part 1: http://www.youtube.com/watch?v=p6gLmcS3-NI
Investig8iv Journalism report part 2: http://www.youtube.com/watch?v=LpFk5F-S_hI
Attention whores in gaming
Break 2
White knight definition
Discussion topics:
The Fallout series and why it's cool
Truth and Oblivion comics
Who Needs Feminism?
Mykeru & Creepy Bittergrrl
https://www.youtube.com/user/MykeruMedia/videos?view=0
Permutation of Ninjas
Additional Credits:
morseRT.wav by FreqMan
http://www.freesound.org/people/FreqMan/sounds/25078/
SHOW LOGO: Roger O. Thornhill
"Penis" by Mykeru Media
http://www.youtube.com/user/MykeruMedia
MUSIC BY MATHIS AND MICHAEL MUSIC
http://www.mathisandmichaelmusic.com/
—-
Join the show here tonight at 8pm Central (US) time: Click here for show page!
Note: After this week, Tales from the Infrared will be going on hiatus until after the end of the holiday season. In the intervening weeks we will be running re-runs of our previous episodes for those who haven't heard them, want to hear them again, or just want to hang out in the chat rooms.
Also, a reminder to all of our fans: our email address is TALESFROMTHEINFRARED@GMAIL.COM Please feel free to send us news items, videos, or even any original content like cartoons, videos, poetry, music, etc. you've created yourself that reflects a Red Pill or men's rights perspective in some way.

Scorched Earth

John Hembling (JtO) · 12 December 2012 · Archived copy · Original

Scorched Earth is an expression descriptive of a style of military campaign in which all the assets and resources of a territory or a nation are targeted, regardless of partisanship or civilian status. It is generally prohibited by international conventions of warfare, although it is still practiced in some cases of modern warfare. The ignition of oil wells in Kuwait during the retreat during the Kuwait war of the 1990's by the former Iraqi dictator Saddam Hussain is an example of the tactic in modern application.

Outside the context of armed conflict, the term Scorched Earth refers to the tactics of some political or religious organizations of slander, black-listing, whispering campaigns, harassment, and the use of fraudulent criminal accusations to destroy the lives, families and careers of political opponents. The cult of Scientology became infamous in the 1980s for routine use of scorched earth tactics against the critics of that cult.

The pseudo-religious cult of hyper-victimhood-feminism emerging from the online communities of *Free Thought Blogs* and *Atheism Plus* is also a fertile ground for the use of scorched earth tactics against the lives, careers and families of critics of the interconnected cultures of a popular blogging site run by an American college instructor and it's associated online community, whose members self identify as Atheism Plus.

The members of these associated groups appear to be unaware of their growing public fame as a malevolent and semi-criminal culture metastasizing from within a formerly humanist and secular scientific community of intellectuals and religious skeptics.

One prominent member and public speaker in this pseudo-cult regularly opens her hour long lectures by bragging about how she and her followers harassed and slander a critic out of jobs and career. Such stories are told without apparent recognition that normalizing such conduct is antithetical to an open society. From the outside, it appears that in the community where these tactics are practiced and then broadcast, that at no point has anyone stood up and said " wait a minute, this is not morally acceptable conduct". Or, "why are we acting like a collection of sociopaths with no visible limits on civilized behavior?"

It was the public's notice of and reaction to the "fair game" policy practiced by the church of scientology which drove public reform of some such behavior within the cult, and informed the criminalization of the organization in some nations, including Germany.

At what point does the public wake up in recognition of a cult of hate engaging in such practice? One of the individuals apparently taking pride in such conduct enjoys a continued public speaking career, based almost entirely on her status as the "victim" of being uncomfortably invited, during an elevator trip between floors of a hotel for late night coffee by a socially awkward conference attendee. That invitation, which now appears to have been invented by the "victim" in service of her narrative.

But victimhood, or the cultivated perception of it is at the core of the scorched earth approach to silencing criticism for the collection of middle-class, privileged but uninspired victims at the center of an anti-social cult apparently unaware and uninterested in the relationship between actions and their wider consequences.

Several months ago, I addressed an article to a victimhood-obsessed pseudonymous sociopath. In that piece, I wrote:

"I am entirely unwilling to entertain or to lend support to a fantasy making human beings into enemies, into "others," into categories of /good people and bad people based a facet of their biology.

It might be that a world of paranoia, fear, and hatred, with the arbiters of who is good and who is bad being childish, self-selected victims is not a world […] I want to entertain, or to indulge you in realizing."

However, it seems obvious that such a landscape is where we will all be living if the normalization of the conduct discussed here is not actively rejected by more than just a handful of so-called Men's Rights Activists. Just a little further down the present path is a society in which disagreement over whether basic human rights should apply to this group or that based on ethnicity or religion, or even sex is settled by an armed mob in the street.

Conform to whatever populist group-think of the moment grips public imagination, or face the vigilante justice of an angry mob.

Of course for the difficult-of-thinking this discussion might appear hypocritical. In fact, a substantial handful of voices, allegedly within the MRM, have already claimed that the public identification of promoters of violence, hatred and censorship by the board of directors of AVFM constitutes exactly the scorched earth policy being denounced in this article.

Addressing those criticisms directly, such comparisons are moronic. The individuals so far identified are not the subject of whispering campaigns, nor false accusations, not subject to any threat of violence. The statements being attached to their names are their own utterances, taken in as much of the original context as possible, and were attached to their own public personas on various social media websites prior to re-publication by this site and elsewhere.

In fact, a culture in which, for a certain subset, violence, promotion of hate, criminal libel, false accusation and other violent and pathological behavior is regularly given a pass or excused – that society will become one in which such social pathology becomes common.

Does somebody imagine this will be good for anybody, even for the group on the apparent top of such a pile?

We can steer our culture away from this trend, or we can watch as the world gets more pathological, antisocial and violent. I trust it's not necessary to explain, as to an idiot, which of these possibilities I prefer and am working for.

The organized, purposeful and indeed gleeful attacks on the livelihood, careers, family and lives of individuals based on disagreement of political opinion can't be tolerated in a society still pretending to enlightenment. The promotion of violence by a subset of a society, without consequence, indeed, with an attendant narrative of justification – that's a recipe for a violent, closed and regressive culture.

Some early Christmas cheer

Stephen O'Brian · 12 December 2012 · Archived copy · Original

Mr. A enters the room with a satisfied smile, warms his back by the blazing fire and turns to face his friendly audience to hail forth a hearty commentary –

"Absolutely ace!"

Mary Kellett is getting slam dunked for her moronic criminality.

And she thought she could hide it forever in this day and age too! Hah!

Just in time for Christmas. Another notch on the belt for the AVfM community.

Cheers! Yes, let's drink to that.

Pass me another glass would you?

I want to toast the outing of the University of Toronto bigots as well.

This cake tastes wonderful, doesn't it? Richly spiced, and nicely filling too!

Oh look! The word misandry is turning up in more and more online newspapers, videos and blogsites!

Care for some more sauce on that pudding?

Nice to see the increasing proliferation of Youtubers producing MRA videos as well, don't you think?.

Looks like 2013 will only see exponential growth for us.

It's hard not to feel smug isn't it?

What a wonderful feast we're having."

♦♦♦

It was grand to recently see the comment thread on Emma Claire (Kadey) growing beyond my capacity to keep up with my e-mail service telling me there was yet another posting on it.

I glowed with satisfaction seeing comment after comment knowing each comment meant another and another and another link to her name for search engines to drive it up to the very top of their search lists.

In my mind's eye as this happened was a kind of glorious circling of the wagons in defense of men. The occasional deranged feral feminist did try to break into that circle with sick infantilizing ideas about 'harassing' 'girls' by publicizing their inhumanity and hatred.

But wonderfully every time such ill-conceived nonsense was beaten back and made to look stupid with an ease and fluidity which added extra glisten. And all of it beaming outwards, outwards, outwards….. to an ever expanding readership as it was all ticking and whirring away like merry-o being stored on servers globally for posterity as a rich database detailing yet another aspect of feminism's depravity for generations to come.

And the cast of characters in this alternative media show(down) with feminism was perfect.

There was Warren Farrel, the epitomy of Mr Nice guy. The soft spoken erudite perfect sort to be contrastingly juxtaposed next to the mob of incoherant snarling vitriolic bullies who required police control.

Then following up there was the femme fatal figure of Emma Kadey, whose bright red lipstick you could easily imagine containing poison from which to seal the kiss of death. And those sick smug eyes glaring at herself narcisistically in the camera lens of a self taken photo.

Very Betty Davis film noire.

Eyes which viewed the world as a place in which to exercise feminist inspired male eugenics, nazi style no less.

Then there were the police caught in a maelstrom, the likes of which they had obviously never experienced before, battling to deal with a baffling mix of faux sensitive hysterics and over aught patronizing white knightery which went way beyond anything the most white knight amongst their own ranks could ever conjure up.

Pure Jerry Springer, this one.

There was also the sensationalistic script replete with all the most up to date buzz phrases too – rape culture, incest apologist, hate speech, advocacy, trolling, and even a new one for us to mull – doxxing. Impressive script writing – sort of a cross between Californication and those more high brow think tank shows which analyse current affairs.

We even had our very own secret agent too – Agent Mauve, who moves through shadowy corridors capturing corrupting evidence with which to take down the bad guys. Beautiful.

It had it all – sex, violence, political intrigue, espionage, philosophical musings, rapid fire repartee, wizened witticism, bravado, lunacy, lunacy and more lunacy.

All in all a damn good show which has all the factors for being a smash hit.

If this goes on for much longer like this I only think some Hollywood types might come sniffing around and actually serialize it.

We've seen odder things happen right? So why not?

Anyhow, overall the best damn Christmas season advertising for the Men's Rights Movement I could wish for. Santa was very kind to me this year.

♦♦♦

What excites me a great deal is knowing the power of the internet, and of MRA internet users – thus the increasing ease of spreading media which outs these bigots.

It is only going to increase exponentially too!

Feminists don't have a hope against such collective power, as everybody with a smartphone video camera becomes a news reporter.

Forget the fear of CCTVs some folks have. That's small fish, and growing smaller every day.

Consider this. Everybody is becoming a walking CCTV these days.

Heck, I have 8 year old kids in some of my classes using such technology already.

I've been reading online recently about data transfer speeds of 10 Gigabytes per second inexorably becoming commonplace.

10 Gigabytes a second – Wow! Knock me down with a feather!

Now I'm not really techie enough to know when and where and how soon exactly.

But I do know this much – as we are finding with the Mary Kellett scenario, and the University of Toronto and other recent situations, our ability to record, report and transmit is making the MRM an inevitably increasingly potent force against feminism.

And for that I'm grateful and inspired with optimism.

On that cheery note I wish everyone a truly Merry Christmas. from an MRA.

"MMMMMmmmmmm! So tasty!"

Well done folks!

That turkey got basted perfectly!”

AVfM Radio: what are feminists so frightened of?

AVfM Radio · 13 December 2012 · Archived copy · Original

[box icon=""]
What are you so frightened of. This is a question directed mostly towards feminists. Your compatriots in the activist arm of your gender ideology, which might include you, are publicly crapping their pants. I know they're pretending to oppose such monstrosities as child rape and wife battery – but when this takes the form on screaming abuse at young and vulnerable men you've never met – the illusion rather refutes itself. Similarly, attacking Warren Farrell if he's a promoter of violence does suggest to outside observers that you've lost the plot. Its obvious to those with an understanding of human behavior that your escalating hatred, violence and hysteria is fear driven, and the fear isn't of being raped or assaulted, its of loss of the totality of control feminism has long enjoyed. It's fear of accountability.
It's likely the fear, misplaced as it is, that as the men's rights movement achieves a growing success, that we will respond with the retributive violence and hatred that you seen in your own motivation and tendency. Thankfully, we wont, which doesn't mean terrible violence isn't coming. But it's your camp bringing it. It's your violence, its your hate, and it's your fear we'll be talking about tonight on A voice for men Radio.
Show Page
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Vanja Krajina: University of Toronto

Paul Elam · 13 December 2012 · Archived copy · Original

The University of Toronto last month hosted a speaking engagement by Dr. Warren Farrell, who addressed what he has coined, “The Boy Crisis.” The talk covered growing concerns, at least for those who value the welfare of boys in our society, with subjects like suicide, academic failure and the phenomenon known as “failure to launch.” This is when young men remain living at home past the age of legal adulthood, with no visible path into full autonomy and responsibility.

Campus feminists so vehemently objected to the presence of Dr. Farrell, and to the idea that exploration of those issues would be conducted outside the realm of feminist ideological control, that they staged a protest, which ultimately became violent, and abusive toward the young men who were trying to attend.

A video was made of a clash that ensued between protestors and the police, as well as showing the mistreatment and harassment of the young men attempting to hear Dr. Farrell speak.

One woman protestor in particular was featured in the video aggressively screaming epithets at a young man attempting to enter the lecture.

> **You should be fucking ashamed of yourself. You’re fucking scum. You are fucking scum. You fucking rape apologist, incest supporting, woman hating fucking scum. You’re fucking scum.**

To the young man’s credit, he did not react to the provocation, but simply asked police if there was somewhere he could wait where she would not follow him around and continue the verbal assault.

When the police got him in through the door, the woman continued the tirade on the police officer who got him through.

> **You should be fucking proud of yourself. These are the fucking men who are going to rape people.**

Apparently the woman in the video not only has a license to publicly assail people for exercising their rights to free speech, but she also has a crystal ball into which she can see the actions of future rapists, which of course includes you and me and any other man (or probably woman) who is concerned with the issues facing men and boys.

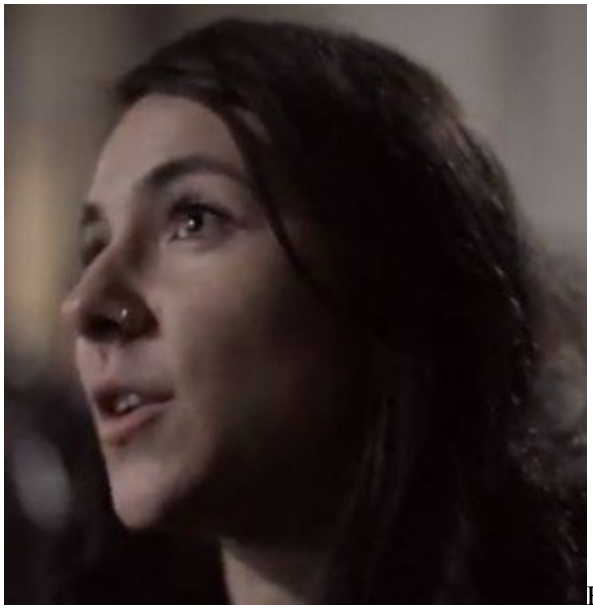

Her name is Vanja Krajina, and this is apparently not her first interaction with police. She was arrested and charged with conspiracy to commit indictable offence during the G20 summit weekend in Toronto in June of 2010.

She was quoted as saying that a Toronto Police Officer told her, “I don’t know why we let people like you immigrate into our country.”
Indeed.
Some of us do not know why people like her are allowed by college administrations to harass their students and abridge their free speech rights, either. But that is precisely what has happened at the University of Toronto, where authorities have proceeded as though the assaults, vandalism and student harassment never occurred.
There is much here that demands better understanding, and it appears as though it will be left up to citizen reporters to find out about it.
This is not the end of reporting on Krajina, on this sad event at the U of T, or on the atmosphere at that school of tolerance for bigotry and violence.
Krajina apparently had a twitter account (which comes up on a Google of her name), which has now been shut down. But there appear to be traces of her in multiple net locations. This should be quite enough for our rainbow coalition of agents to do their work.
And we will continue to do ours to bring all of this to the light of public attention, including her listing on Register-her.com.

University of Toronto hate party

Greg Renouf · 14 December 2012 · Archived copy · Original

Who's Responsible For The University of Toronto's Anti-Patriarch Hate Party? (featuring Vanja Krajina & the Old-Left)

There's a global controversy brewing around the University of Toronto right now. It all started on November 16th when a group of radical feminists, anarchists, and some students (who said they were sent by their Women's Studies class) showed up to blockade people from entering an auditorium.

On the other side of the situation was a man named Warren Farrell, and a crowd of people who paid for tickets to enter the event. Farrell is a writer and activist who has written seven books on the subject. He was one of the most vocal men in support of second wave feminism, and was also on the board of the NYC chapter of National Organization for Women (NOW) from 1971-1974. Over time, NOW became more radical, and Farrell fell out with them. He later became recognized as a major figure in the Men's Movement.

Farrell is a controversial figure- particularly with people in Canada's Old-Left- the anarchists and (fringe) feminists have no patience for this guy. What they did gives us a very good example of the world they'd like to see in the future. And, I can assure you, it's a future that very few of us want to see…

The radicals, as they do, were yelling out accusations that Farrell promotes and celebrates rape, and that the people who were going to attend his speech were sexist 'rape apologists'. They blocked the doors, yelled bad words and insults while aggressively (and physically) confronting with the police- and some of the Old-Lefties began targeting and insulting the ticket holders.

It's a scene we've seen many times before in Vancouver and Toronto- an act of mob bullying…

There were many familiar faces in the mob. Currently, the most prominent face is someone identified as Vanja Krajina- one of the people arrested at the G20. According to a story in the McGill Daily, Krajina was a 'legal observer' at the G20 who was improperly arrested (as many people were thanks to the presence and actions of the anarchists). She had a bottle of saline for her contact lenses, and a vinegar soaked bandanna. She was charged with conspiracy to commit an indictable offence and conspiracy to use explosives.

Obviously, if the charge was based on what she was carrying on her person, she wasn't carrying any explosives. We don't know what information the police had, so we can't judge whether she was part of a conspiracy. She has, however, commented on this site before defending Alex Hundert- a convicted G20 ringleader who is currently in prison for teaching Ontario's youth how to 'de-arrest' people from the police. On a side-note, Hundert has been steadfastly supported by well known feminist Judy Rebick.

Krajina has also been actively fighting with Jonah Schein's beloved Ontario Coalition for Poverty (OCAP)- a 'militant' group who are closely tied with the unions, Common Cause, and the city's ragtag groups of anarchists. Here you can see her having a temper tantrum after City Councillor Kristyn Wong-Tam refused to accept an audience with anarchists whose home burned down on anarchist anti-nuclear campaigner "Flagpole" Alex Balch's beloved George Street.

[image]

Click for full view

It's not that hard to imagine why Wong-Tam didn't want to include the anarchists in the meeting- they have a history of causing disruptions, breaking things, and disrespecting everyone around them.She's obviously learned the lesson that politicians like the NDP's David Eby, Jonah Schein and MP Andrew Cash still need to learn. This is not the sort of behaviour that's conducive to building a solid and civil society.

Anyhow, back to the incident at UofT. There was a video taken during this debacle (at the bottom of this article), and it's caused quite the stir in the online world. Krajina is one of the major stars of the video- she was obviously there for more than just blocking the doors. Instead, she started stalking some of the ticket holders, swearing and

yelling insults at them.
Here's what she said to some poor ticket holder:

> ***You should be ashamed of yourself- you're fucking scum. Fucking rape apologist, incest supporting, women hating, fucking scum.***

She then displayed that she has an abysmal understanding of logic:

> ***Why do you pay money to to fucking for, a fucking rape apologist if rape apologist if you aren't, fucking, one!***

At 1:21 on the video you will see Marque Brill from the Ontario Coalition of Poverty (OCAP)- he's a leader with 'Black Bloc' types who busted Toronto up during the G20. According to CausePimps.ca, Brill is a paid protester, he's OCAP's webmaster, and he was involved in the contemptuous takeover/shutdown of Ryerson University's CKLN radio. There's also an interesting story about his dodgy use of someone's credit card. CausePimps also says he's a close associate of Andy Lehrer– a man who followed me on Twitter shortly before I published this story, then unfollowed me shortly after.
[image]
At 2:08, on the far-left side of the video, we can see Julian Ichim – he's one of Toronto's least savoury anarchists who recently participated in interrupting Remembrance day with a couple of Afghani radical women. Canada's radical website rabble.ca promoted the two women after they did this. Judy Rebick was a founder of Rabble.ca- they've been known to publish outright slander.
Amanda Lickers is on the video at 2:18. More recently, she was a speaker at Zach Ruiter's anti-nuclear meetingover the GE-Hitachi plant in West Toronto. That's the anarchist-led meeting MPP Jonah Schein and MP Andrew Cash attended together.
Anarchist CUPE leader and schoolteacher Ashleigh Ingle shows up on the video (for real this time, I promise) yelling out at a cop at 3:14 in the video, later, at 3:31 she yells out "fucking pigs" to the cops. In-between you will see her right up-front as the lines of radicals pushed their way into the police. It's my understanding that she's a PhD student at the UofT- it looks like she is going to have some explaining to do. (She also wrote an interesting article about the Canadian Federation of Students recently).
It seems that may just happen. The UofT's Provost's office published a letter about this incident today– it appears that he's frowning about the events that occurred at the university that night. Here's what he had to say about them: "The vast majority of the University of Toronto community understands that freedom of expression is vital to the mission of universities and cannot be reserved for those with whom one agrees. It is therefore heartening that many members of our community with otherwise divergent views have recognized that ***the disruption of this event by protesters was a threat to free speech***."
And they're right. The entire premise of the protest was to shame and stop people from going into Farrell's speaking engagement. The people behind the protest feel that Farrell doesn't have the right to speak his mind. If you watch Farrell's lecture, there's nothing he said that matched what the protesters said about him. There was nothing said that could be construed as hate speech- at least, not inside the auditorium.
The Old-Left dominated University of Toronto's Student Union made a statement about the event- framing Farrell as a monster, and the protesters as heroes. They labelled the protesters as conducting an 'information picket' in-front of the event- despite the fact the video shows they were (admittedly) blocking people from entering the event. Their level of misrepresentation has only been beaten when the Quebec student union KLASSE lied about the number of people at a student protest (a lie brought to us through Rebick's beloved Rabble.ca).
One of the reasons that this story has become so big is because it was picked-up by a popular Men's Movement website called A Voice For Men. They were, justly, disgusted by what happened at this protest- they, as well as the

Provost's office and most reasonable people understood that there was an injustice here, and they've shared the story with the world. This site is very popular.
There's a very heated discussion going on in the comments for this article- and it appears that many people are out for blood. There are some good, and some bad assumptions and plans being made. One of their reader's natural instincts is to make an example of Vanja Krajina. It wound't be the first time this happened.
Probably the most well-known instance of this was with Vancouver Schoolteacher Sasha Wiley-Shaw (Why is it always teachers? Should we be concerned about that?) in Vancouver. Wiley-Shaw first came to public attention misrepresenting the injuries she sustained while being arrested at the Casseroles protests in Vancouver where they 'marched in solidarity' for the Quebec student strikes. More recently, she was caught on a video cutting-down positively worded Men's Right's posters on the side of a construction site in Vancouver. (The posters were placed with permission)
A video was made about Wiley-Shaw by Myerku Media– he assigned her the nickname Creepy Bittergrrl. The video made a number of very valid points, and was right on-the-money in many ways. It was a very well-produced video too- with the exception that it includes a couple of animated dildos. So, it was a bit controversial. Wiley-Shaw is now a globally known name. People are speculating that Krajina is about to suffer the same fate.
Personally, I believe that would be energy misspent. Yes, there should be a discussion about the individuals involved- they were engaged in a public demonstration where there were dozens of people taking pictures with cameras and cellphones. But, overall, the focus should be on the core problem- the bullies who have been terrorizing people on the streets of Toronto. This was not an isolated incident- it's an ongoing pattern.
The University and City of Toronto has a serious problem on it's hands- and, it's not just this city, the same thing is happening in Vancouver, Montreal and universities across the country. The people behind this, and similar, events have been getting increasingly bold in their attempts to 'Rabble' up trouble in our cities. They've beencausing immeasurable harm to Canada's indigenous communities, nuclear power activism, Gay Pride marches, Israel/Palestine marches, Remembrance Day ceremonies, the G20, The 2010 Olympics, the Quebec Student strikes, and so much more.
What happened at the UofT that day is just one side of how this group of bullies operates. Their violence extends long past the protest. They engage in coordinated character assassinations, cyber bullying, calls to friends and family, and physical attacks. People who disagree with them are often left having to literally watch their backs while they walk through Toronto's streets.
Ashleigh Ingle's ex-partner, Brandon Gray once described how one of these organizations worked like an obedience cult. They don't just rip-up the people they are opposing- they are also continually mauling non-conformists within their groups. These groups prey on the young, naïve, poor, indigenous, new immigrants- whatever's the flavour of the day. They leave a long trail of damaged people in their wake.
The UofT has a number of organizations that have become toxic like this over time. Ingle was an officer in the radical CUPE 3902- a union representing UofT academic staff. The Graduate Student Union's building has become a centre of activities for many on-campus anarchists. And, now, the undergraduate student union is writes a press release defending the people who were blocking free speech.
This is happening at universities across the country- there was a similar incident at Vancouver's Simon Fraser University when some people wanted to open a Men's Centre. Many people believe that the glue that holds the radicals together across universities is the Canadian Federation of Students. It's common knowledge that their politics don't match the will of the average student- the CFS has been accused of hijacking social movements for some time now.
The problem here is bigger than a few individuals who misbehaved at a protest. The problem is that Canada hasmany members of our government, academic faculty, mass media, and non-profits who have been aiding, promoting and/or encouraging people to behave this way.
If I've been a bit hard on people like Judy Rebick, David Eby, Sid Ryan, Professor David McNally, Professor Jim Deutsch, Antonia Zerbisias, Andrew Cash and Jonah Schein it's because I so desperately want to see one or more of them take leadership and stop all of the carnage. Bad things are happening, individuals are getting hurt, causes are getting hurt- truth and honour are becoming a thing of the past.

So, who's going to take this on? Any volunteers? Who's brave enough?

This article was originally posted at genuinewitty.com

Some weekend thoughts and two bullies

Paul Elam · 14 December 2012 · Archived copy · Original

Just a note to wish everyone a good weekend. It has been a very busy week for the men's movement, and for AVfM in particular. We have every reason to believe that next week will be even busier, as the backlash for publicly profiling the violent ideologues at the University of Toronto will likely pick up a little steam.

I was interviewed by Sarah Del Giallo of the *National Post* yesterday regarding the series of articles we have run. One of the questions she posed was more of an observation that the people at U of T we have profiled were all women. I explained, quite honestly, that we dealt with the information that came in to us as it happened, and that as our ongoing investigation uncovers the identities of men engaged in illegal activity at that protest, we will cheerfully give them their due attention on this website.

Some of that information has started to come in. But as always we want to appeal directly to readers to add to the portfolio with whatever information you can gather that we can confirm as accurate.

In that spirit, I offer you this snip from the now viral video of the event.

[image]

It is a picture, courtesy of our friend Scatmaster, that really does say 1000 words. The man who you see from the back is the one that was trying to attend the lecture to find some peace with the fact that two of his male friends had committed suicide within a very short period of time. Note the looks on the faces of the men blocking his way. Note the intimidation and threatening posture of both of them.

They are blocking his free entrance through a doorway. Their action is illegal, and in my personal opinion, cowardly and despicable.

And in the video you can see the gleeful taunting and clapping of the already identified Vanja Krajina as the dejected young man is lead away from the thugs by police.

These are two white knights acting as feminist muscle against a man for the egregious offense of wanting closure on his grief and loss.

These are precisely the deplorable type of individuals who need to be publicly named and shamed for their actions.

My wish for everyone's good weekend was sincere, but there is obviously still much to do.

Dropping the “F” bomb at CATO

Robert O'Hara · 14 December 2012 · Archived copy · Original

On Tuesday, December 11, I attended an event at the CATO Institute in Washington D.C., featuring Greg Lukianoff, President of The Foundation for Individual Liberties in Education. He was giving a talk on his excellent new book “Unlearning Liberty: Campus Censorship and the End of American Debate,” which every MRA interested in the state of our education system should read.

Several weeks ago a very good friend of mine who had recently taken the Red Pill and is now a fan of AVFM, it’s radio shows and contributors, told me about it so I bought the book and read it in preparation for the event. I was very excited as *The FIRE* is a very important organization that deals in large part with the very same issues that MRAs concern ourselves with regarding our education system.

The book thoroughly handled what students face in regard to free speech rights on campus as well as deliberate efforts to indoctrinate them in ideologies they may not agree with-including, but not limited to, feminism. Covered were the “Power and Control Wheel” at Michigan State University, the April 4 directive and many other examples of the erosion of free speech, right to due process and the caustic atmosphere on college campuses that demonstrably affect male students.

In fact, I believe as many others do, that many of these polices target male students in a deliberate attempt to marginalize males and masculinity.

The zeitgeist currently in place in our education system, primary through post secondary, is authored by a radical feminist agenda hell bent on putting male students at a severe disadvantage. The impetus for this has been, among other things, the red herring issue of the wage gap and the myth that men and women have the same tastes, proclivities and aptitudes when it comes to academic pursuits.

And, of course, a whole lot of good old fashioned hatred.

I arrived at their facility on Massachusetts Avenue not far from the Washington Convention Center at 11:30am as they suggested in order to get a good seat at the event. The CATO Institute has a stellar reputation as a congenial place to exchange and explore ideas and they definitely lived up to it within the first five minutes I walked in the door. The people were friendly, well mannered and carried themselves with a non pretentious brand of class which I warmed up to immediately.

I was given a name tag prepared for me with the registration info I had provided online with my name, title and the words “A Voice for Men” written prominently below. As I put it on I felt an apprehensive sense of pride knowing that I was about to present myself conspicuously as an MRA, something that most MRAs find hard to do for understandable reasons. But of course that was the entire reason I was there.

The theater style room in which they hold their speaking events was modest but impressive. It was well accoutered with an appropriate sound system, a well lighted stage and an impressive set of presentation screens in back of the podium and panelist seats. The room also had an array of cameras, the main one being in the back to record the speakers and others on either side of the stage to record audience questions.

“*Nice*” I said to myself “*I am going to ask an awkward question about feminists and feminist ideologues in our education system and everyone who watches the CATO institutes vids is going to see me do it. Yea!*”

The presentation was excellent. The host was flanked by Greg Lukianoff on his right and two free speech activists on his left. Lukianoff was summoned to the podium to give his presentation which summarized his book very nicely. Afterward, the two student activists spoke about their experiences and I found them very impressive as well. The entire event is worth spending the 81 minutes watching it as it is a brilliant analysis of why our education system is producing dolts who cannot think critically and those that dare try are targeted like ground moles on a miniature golf course.

Q & A time came and I was anxious to get my questions across. After several others spoke up they announced that they had only enough time for one more question and thankfully they chose me. I made sure to call out feminists directly and brought up the specific example of events and the University of Toronto where Warren Farrell spoke a few weeks ago.

I asked that if in light of those events and the long history of feminist thuggary and brass intimidation in our education system, when, and or if, the higher education community would come to grips with and acknowledge the hatefulness of feminism- in so many words of course. I also asked if the stepping down of Russlyn Ali bode well for the possible repeal of the Dear Colleague Letter.

I knew that asking these questions would, at the very least, bring on an air of unease but was pleasantly surprised by the electric atmosphere that it induced. I could hear people squirming in their seats and I swear I heard one person actually hiss. On review of the video I saw one woman vacating the auditorium in back of me. I don't think she was leaving for the ladies room. Mind you this is at the CATO institute.

Lukianoff was clearly uncomfortable with the first question. He referenced the happenings at Michigan State and the April 4 directive in a passionate way but did not dare say the word "feminist," and asked me if I had actually read his book to which I answered "yes."

I want to assert that I totally understand his discomfort with my question. In fact, I knew that my line of questioning would elicit such a response. Mr. Lukianoffis a brilliant man who deserves all the attention of MRAs and those concerned with men and boys in our education system.

However, he failed to directly answer my first question. And there is a reason for that:

Because he was scared.

I understand. I really do, as do most people reading this now do. But someone has to publicly call out this hateful ideology. I did this using my own name and my title affiliation with a Men's Rights organization.

Now, I am not preaching or claiming some type of moral authority by doing so. Their have been far too many MRAs that have paid a terrible price for their activism for me to even consider that. All that I am saying is that the time for silent and anonymous activism is going to have to come to an end soon and it may as well be sooner than later.

After the event ended and I stood up thinking that no one would take an interest in what I had to say, I was immediately approached by three individuals saying that they really appreciated what we were doing even though they had never heard of *A Voice for Men*.

One man said that he was interested in starting something in West Virginia concerning divorced men. Another simply said "you are doing a great thing, but man do you have a long way to go" and another man, who I would later share lunch with, only wanted me to tell him all about what we were doing.

All of this happened within ten seconds of me getting up to approach Lukianoff so I could tell him how much I appreciated FIRE and the book he wrote while giving him am AVfM business card. Mr. Lukianoff seemed somewhat annoyed by my approaching him after a brief conversation with my new friends, but that was ok. I gave him the card while telling him how much I admired FIRE and him as an individual. I do not expect an email back from him.

Next came a most pleasing experience. A FREE LUNCH!

Upstairs was a large glass encompassed room where fresh sandwiches were served along with potato chips and soda. That may sound a bit cheesy but I assure you it was quite tasty and well presented. I told the staff that they did a very nice job and they responded with pride: "we do it up right here." I liked that, and again, I appreciated the spirit of the CATO institute and their hospitality. This is a rare organization that I think people should support.

I looked across the room and in the very back I saw one of the men that approached me beckoning to join him. I was delighted. Seated at the table were him and two other women. I sat down and he and I chatted about men and men's rights issues as if he were a long time contributor to an MRA blog. He was definitely one of those who had taken the red pill but just now realized that there was a movement behind that pill. I recognized the glow in his eyes as I have seen it so many times when I talk about men and men's rights to other people who are ready for the message.

And make no mistake, there are so many people ready for the message if you will only speak it.

One of the women sitting there stuck out her hand and introduced herself. I obliged with my hand and introduced myself.

She said "I have a son who is 15 and I think that he is one of those boys that you are concerned about." She had a

tender, worried look in her eyes and I understood immediately where she was coming from. I asked her "is your boy in trouble? Has anyone in the school he is in targeted him because he is a boy."
"No" she said. "It's just that because he is a boy he feels that all of the girls have an unfair advantage over him and he tells me about it. It's like he will always come second and there is nothing he can do about it."
She displayed a mothers concern in her face and I felt for her and her son. I understood exactly what they were going through- the typical experience that a 15 year old boy goes through in our public education system and parents who feel helpless to do anything to help their own children.
We talked for a time and I exchanged cards with her. Things wound down and people returned to work or whatever they were doing before . I bid farewell to them. I was thankful that I had met them all as they were all very good people.
I am not trying to compare what I did with what JTO has done in Vancouver or what other MRAs have done elsewhere in the world, putting themselves at personal risk and professional dissolution. But I have to say that we must come out of our shells soon. Anonymous activism in the MRM has to come to an end. It just wont cut it anymore. I totally understand why some may wish to be anonymous, but seriously, we got to present ourselves directly as who we are and not phantoms in online forums.
Do not tell me that there are not opportunities for advocacy in your location. And do not tell me that if you speak our you will always be shunned or demonized. You may well be, but people are just as hungry for our message as they are uncomfortable with it. In fact, our mission is inexorable. The price for failure is too high.
If there is a school board meeting your town or hall meeting in your locale, participate and bring up the Boy Crisis, however subtle or overt. If there is some town hall meeting with local politicians vying for power confront them with a specific mens' rights issue.
You may or may not be surprised by the response, but you will never find out by remaining silent.

Mass shooting in Connecticut school

Paul Elam · 14 December 2012 · Archived copy · Original

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This morning a tragedy has happened in Connecticut. A shooting rampage has occurred at an elementary school there and current reports state that 27 people, including 18 children are dead, with an entire classroom still unaccounted for.
At this time the editorial staff of AVfM extends their deepest sympathies to the victims of this tragedy.
We are also unfortunately forced to pause and consider that elements in the feminist community will, as they have done historically, attempt to spin this horrific incident into something inspired by or connected to the MRM.
We urge MRAs not to react to this kind of provocation, and to just focus our attentions and sympathies on the victims of this sad event.
Paul Elam, on behalf of the editorial staff of AVfM
Addendum: After encouragement from a long time reader who commented for the first time, suggesting that I close comments on this thread, I am forced to agree. By the time he made the comment, David Futrelle was already using comments from the thread in order to push his lies, standing on the bodies of those dead children and over the sobbing of their traumatized, grieving parents.
With apologies to readers, I cannot enable that any further. Comments are closed.
[/box]

NCFM demands congress end war on men

NCFM · 15 December 2012 · Archived copy · Original

Letter from NCFM Adviser Dr. Gordon E. Finley

The "War on Women" essentially is a power and control grab and guilt trip diversion by the National Organization of Women (NOW) cartel. No one is waging war on women. However, it is impossible to rationally conclude that political forces are not waging "War on Men."

The Violence Against Women Act (**VAWA**) is center stage to the War Against Men. NCFM Advisor Phil Cook and I over a decade ago discussed what I call the Women Industry Wheel (WIW), though it might be more aptly called the Women Industry War Wagon Wheel (WIWWW).

Phil thought *VAWA* was the hub of the wheel while I still think VAWA is the grease that keeps it turning. The hub, in my opinion, is radical feminism's "politically correct" influence and resulting control of our educational system, especially in higher education. Looking at things rationally, Women Studies, female oriented graduate schools, misuse of Title IX, and so forth, though such influences are broader and more debilitating mechanisms of social control and cultural revision.

Every American and millions of others around the world have been impacted by VAWA directly or indirectly. If you think not, then take a few minutes to think about that which you take for granted regarding relationship violence, that which you have been taught to believe as true. Think about it in the context of those you care about, know, or have heard about, who have been involved in a situation involving family violence. It is precisely that reason – every American and more being impacted – that pressures applied by a group of independent men, women, and family organizations finally were able to apply the brakes to slow VAWA down long enough to check the grease.

For the first time in the history the reauthorization of VAWA is stalled in Congress.

As I type, Congress is in the final throes of the current session and headed for holiday recess. Washington wants to go home. It's rumored that secret negotiations are taking place; specifically it is rumored that Vice-President Biden – father of VAWA – is putting the bum's rush on House members to pass the reauthorization before the recess. Hence the letter above to Congress.

Hopefully the letter will remind our *all* Senators and Representatives that everyone bleeds, everyone needs services, and everyone needs protection from violence, even violence committed by women.

There is no more absurd legislation than VAWA. As Dr. Finley says in the letter above;

> **…the ideological foundations of VAWA discriminate against men. Conceptually, VAWA is based on the Duluth Power and Control Wheel model, which falsely presumes that all domestic violence is perpetrated by evil patriarchal males against virtuously innocent females. There is no research support for this false gender ideology.**

If you took the time as I suggested above to think about what you think you know about VAWA and relationship violence, including those you know or may know of who have been impacted by it, know this too… The Duluth Power and Control Wheel and associated programs condemn the use of guilt, power, and control. Exactly the same concepts used today by NOW and their cartel to continue to wage their war on men. The *identical* power and control tactics are used by VAWA supporters to bully Senators and Representatives into compliance.

Such bullying mocks claims of evil patriarchal males and virtuous innocent females, but yields insight into the darker power and control psyches of radical feminism. They have to keep the wheels of the War on Men wagon freshly greased at any and all costs.

VAWA is a farce of incredibly dangerous proportions in its present form. Let us hope that our elected officials are not bullied into reauthorizing VAWA this session, especially if it continues to discriminate against half our population. Better to wait until the next session when more considered and well reasoned negotiations might result in a non discriminatory version of VAWA, a version that protects all of us.

Please call your elected officials and demand it.

It could happen.

Harry Crouch, NCFM President

** – Update from Dean Esmay: Please find out who your congressional representatives and Senators are and do write them. You can click here to find out who they are and how to contact them, if you live in the United States.*

To a stoic and patient man

John Hembling (JtO) · 15 December 2012 · Archived copy · Original

It's been a busy week, and indeed a busy month for the men's rights movement. The public displays of hatred and violence by feminists at the University of Toronto talk in November by Warren Farrell continues to deliver insight into what's motivating an apparently violent and hate driven opposition to anyone attempting to address the human rights concerns of men and boys; concerns so real they're gloated over by lionized gender ideologues like Hanna Rosin.

For reference, Rosin launched herself to international fame with a preening, strutting presentation given at the Technology Education and Design conference called Ted Talks, in which she celebrated the escalating exclusion of men and boys in what is now a feminized education system.

And that's what Dr. Farrell was addressing on November 16 to the roar of a crowd of feminists – remembering that feminism is all about equality, screaming – among other things, "Fuck Warren Farrell," and the repeated claim that in spite of acknowledgement of the reality the core issues even by opponents of this human rights movement, that we're secretly lobbying to legalize rape, and grave robbing for carnal purposes, and promote violence and round up all the wimmin-folk and send them to the sammich mines.

But burned into all of our memory is the image of a comely young woman screaming and spitting at a 26 year old man she didn't even know that he was "fucking scum, fucking rape apologist incest supporting scum." Like the other violent, hateful, hard core opponents to the recognition of male human beings as human, as deserving human rights – this spitting and cursing hate monger has been identified. Vanja Krajina is her name.

And as we've published the names of other young, violent individuals who would condemn boys and men to continued marginalization and institutional prejudice – we are being criticized, excoriated and vilified for doing so, because public sentiment might fall against those who publicly cheer for the suppression of free speech, who openly gloat about the dis-enfranchisement of male students, and who hide when challenged by their own lies about the true human rights goals of the MRM.

That's called accountability, and it's a good thing.

In fact, the 26 year old man who weathered that torrent of "you are fucking scum" from the young and hateful Vanja Krajina wrote an open letter to her, which I will summarize here, and then address.

He forgives her. He acknowledged that she wasn't just having a bad day, or operating from misunderstanding – and that she really and truly meant to do him harm. But he forgives her, and even invited her to reach out to him, offering a clean start, total absolution and let's be friends. He points out, quite correctly that as an adult, a world traveler and a man, he is not much harmed by the hurled insults of an entitled elite.

I certainly admire this man for his forbearance and mature disposition. Indeed, I have great respect for him. But he is incorrect on two particular points. The first error being that for Krajina and her ideological comrades – it is not only self possessed adults like our stoic young man who must weather the abuse of violent and hateful opponents of basic human rights.

It is every young boy in our society, growing up and being educated in a system which regards masculinity as a defect, as a pathology. Yes, our stoic, self possessed traveler of the world and student of life can shrug off such abuse, but what about those who can't, such as children whose identities are forming in such a toxic climate of hatred?

The other problem with automatic forgiveness and the benign offer of an open door and a clean start for our young hateful woman, and millions of her ideological fellows, is that this forbearance, this forgiveness, this indulgence is what created her.

It is this kind of enabling that created two generations of women for whom no accountability was ever attached to speech or action. It is how we arrived in a world which young, attractive, middle class women can be reasonably expected to be, behind their smooth youthful faces, the proponents of a violent, irrational hatred. It is how we have helped foster a determined entrenched, and publicly supported opposition to the universality of human rights, freedom of expression, and support for the hatred of an entire sexual demographic – simply because they have a Y

chromosome.
The absence of consequence, the absence of even a concept of personal accountability – and the endless willingness to forgive, to smooth over, to accommodate generations of horrible bigots is exactly what made their bigotry flourish.
This is the enabling and indeed aiding and abetting of hate and violence. And with all the respect in the world for that young man for his forbearance, and for what appears is a motivation of kindness and tolerance, he has added to the problems face by other men and boys.
The endless excusing of what really boils down to an embedded, ideologically driven hate and learned sociopathy by individuals like Krajina – cultivated by a lifetime of enabling, forbearance, and detachment from any personal accountability, is a problem as significant as the hate itself.
The price to be paid for continued forgiveness, continued tolerance of more hatred from the adherents of the gender ideology with a half century of rising dominance isn't simply the verbal abuse that the average young man can shrug off. It is the immersion of children in this hate, and an increasingly dysfunctional society, in which hate and violence in support of populist mob prejudice is not just normalized, it is characterized and treated as something good.

Happy birthday radfem scthhum

Paul Elam · 16 December 2012 · Archived copy · Original

It is the holiday season. It is a time for giving; a time to open our hearts to being generous and thoughtful, especially toward those who are in some way deprived.
It is also a birthday celebration of sorts. Today marks the one year anniversary of the outing of all the radical misandrists at Radfem Hub.
For those new to AVfM, this was a shining moment for feminism. It was the day that Agent Orange presented documentation to the world of the hateful, murderous, gendercidal, child abusing fucking sthhcum that infests the feminist community.
It was the day the truth about what feminism has ultimately fostered could no longer be denied.
The problem was in the sheer volume of documentation (all that hate takes a while to produce). It resulted in a huge collection of documents that could best be described as their version of femi-leaks.
Damning as it is, it was just too cumbersome. So, being the civic minded individuals they are, Agent Orange and his team have compiled the AO Files into a much more manageable format, complete with highly detailed, searchable .pdf's.
This year, it is the gift that keeps on giving.
And giving.
And giving.
Kinda like feminism itself.
Happy birthday radfem scthhum. And Merry Christmas to each and every one of you lowlife motherfuckers.
AO Part 1
AO Part 2
AO Part 3

Jezebel's Kate Harding joins the MRM

John Hembling (JtO) · 16 December 2012 · Archived copy · Original

Well, almost.
TLDR;
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Kate Harding, a feminist contributor at Jezebel has stated the following.

- Jezebel contributor Kate Harding has admitted the major issues addressed by the men's rights movement are legitimate and correct;
- Jezebel contributor Kate Harding is pretending that feminism has not opposed the human rights issues of the MRM she now acknowledges as legitimate;
- Kate Harding of Jezebel admits that the MRM is a strictly nonviolent movement;
- Jezebel contributor Kate Harding has attempted to claim that she, and feminists in general are responsible for the current successes of the MRM in mainstreaming many of this movement's issues, including father's rights, reciprocity in DV, the invisibility of violence against men, etc;
- Kate Harding, and likely the editors of Jezebel are also evidently frightened by their loss of the feminist monopoly on public gender discourse, as evidenced by a public temper tantrum laced with repetitions of: "Fuck you MRAs".

[/box]

Feminists are now claiming credit for MRA successes. Kate Harding, a commentator on Jezebel.com, has a few warm words for all of us in the men's rights movement.
Fuck you, she says.
She gives herself an out, wrapping her diatribe in plausible deniability by announcing that it is the site's **"first annual week of desperate emotional cleansing and unhinged psychic purging."**
If Harding needs to practice some necessary mental hygiene, (she does) I'd much prefer it not be attached to the human rights movement of which I am a part.
However, putting aside the excuses for incoherence, the first paragraph of Harding's absurd rant encapsulates an emerging change in feminist tactics.

> **Fuck you, first of all, for making it nearly impossible for decent men struggling with abusive partners or unfair custody arrangements to get the help they need and deserve. You have forever tainted those issues with your rage-filled, obsessively anti-woman horseshit, to the point where it's become difficult for any rational, compassionate person to trust a man who claims he's been screwed over in family court or abused by a female partner, even if he has.**

Kate Harding is trying to position feminism as the driver behind the accomplishments of the men's rights movement,such as bringing to public notice the anti-father bias in the family courts. According to Harding, we are screwing up the noble efforts of feminists to bring attention to men's issues.
You read that right, the feminists have figured out they are losing ground rapidly. In response, they are trying to put themselves in front of the parade. They are literally switching sides, and hoping nobody notices.
I suppose we should invite Kate Harding to join the AVFM's and the NCFM's Judicial Activism Committee.
Perhaps she can help us in the disbarment of the next corrupt family court prosecutor.

Hi Carletta.
I couldn't make this stuff up, and no, AVfM has not recently partnered with *The Onion*.
According to Harding:

> **That's the thing, MRAs. By and large, American feminists are really into equality, involved fathers, justice for all, dismantling bullshit gender roles, and helping folks leave dangerous relationships. We would be the natural allies of MRAs, if MRAs were sincerely committed to the causes with which they claim to be chiefly concerned.**

Silly me, and here I was thinking that feminists opposed the decades of struggle of men's and fathers rights activists for legal recognition and equality under the law.
Oh, wait, they do.
Quoting Gloria Woods of the Michigan chapter of NOW:

> **Michigan NOW opposes forced joint custody for many reasons: it is unworkable for uncooperative parents; it is dangerous for women and their children who are trying to leave or have left violent husbands/fathers; it ignores the diverse, complicated needs of divorced families; and it is likely to have serious, unintended consequences on child support.[3]**

In other words, fathers gaining shared custody might impact the amount of money divorcing wives can shake them down for. Stop the bad menz!
But surely, the feminist position of the 1990's was just a blip in an otherwise egalitarian movement, right?
Barry Nolan, a Boston columnist and feminist wrote this earlier in 2012:

> **Angry, radical men's groups believe males are being victimized by out-of-control judges and politicians. They're wrong and they're dangerous and they need to be stopped.**[1]

According to Nolan, we're wrong, dangerous, and we need to be stopped. Mary Kellett, the Ellsworth County Assistant D.A. recently recommended for suspension by the Maine Overseers of the Bar probably thinks so too, as does her boss, Carletta Bassano.
Contrasting Mr. Nolan's idiotic lies, a small detour into another oppositional ideologue's attack on the MRM is worth revisiting.

> **It should be mentioned that the SPLC did not label MRAs as members of a hate movement; nor did our article claim that the grievances they air on their websites – false rape accusations, ruinous divorce settlements and the like – are all without merit.**[2]

That's what Arthur Goldwag of the SPLC admitted in the middle of his backpedaling after publicly crapping the bed in an inept attempt to paint AVFM as a hate organization. I don't know if the SPLC is still publicly partnered with radicalhub – where Pam O'Shaughnessy's 4000 word cheerleading for male exterminating eugenics is still proudly hosted.
But according to Kate Harding of Jezebel, **"By and large, American feminists are really into equality."**
Of course they are. And now that we're winning, Kate and her comrades would like to quietly change their stripes to match ours, and pretend our fight was theirs all along.

Of course, in her enthusiasm to type the phrase “fuck you” as many times as possible, Harding makes a huge number of concessions, not just admitting most of the broad arguments made by the MRM are entirely legitimate, but actually trying to claim support for them.
You’re a bit late to the party Kate, but come on in, put your beer in the fridge.
Unfortunately, although conceding the legitimacy of the arguments of this movement, she’s not quite ready to let go of her feminist tendencies to field straw man arguments; to mischaracterize and attribute sinister motives to MRAs.
In fact, although seeming to position herself to claim credit for successes of MRAs, she takes several paragraphs to outright lie, presenting feminist-distorted versions of many issues discussed in the men’s rights movement.
Harding claims that addressing the male half of victims of domestic violence, or the substantial fraction of sexual assault and rape impacting males constitutes “trying to make it all about [men]”.
Considering that feminists discussing violence seem incapable of doing so without the limiting clause “against women”, the accusation **“Fuck you for showing up every time women speak, especially about rape and abuse, and trying to make it all about you,**” seems more like projection than observation. In addition – the mention of “every time women speak” is a well-worn rhetorical trick. It is the conflation of feminism (an ideology) and women (a group of people).
Apparently, Kate Harding is not aware that these two things are not interchangeable, and that a growing number of the women she attempts to lay claim to are rejecting her violent, hateful ideology of gender. In fact, a growing number of women are MRAs.
Harding also characterizes any mention of the feminist hero Marc Lepine not conforming to feminist narrative as “derailing”. Unfortunately, Lepine committed his public muder-suicide 23 years ago in the Canadian province of Quebec, due at least in part to his own dysfunctional and abusive upbringing.
Hanging his behavior on the door of every male human being is an act of nearly transcendent dishonesty and depravity, and attributing his actions to men, or to the MRM is frankly craven. Pointing this out, or pointing out any of the relevant details of Gamil Garbi’s life which influenced that unfortunate outcome is “derailing” according to Harding.
Any examination straying from approved, sanitized, **women-are-victims-men-are-evil** standard narrative, that’s not allowed.
She also demonstrates difficulty with her reading comprehension. MRAs, according to Kate Harding, want a cookie for not killing anyone. While it’s heartening to see she finally grasps the fundamental ethic of nonviolence of the MRM, we don’t want cookies, we want the basic human rights which women in the 21st century take for granted.
Equal provision as victims of violence, basic reproductive rights, the restoration of presumption of innocence in the courts, recognition as human beings apart from male utility as providers of labor and money for other people’s benefit, and as designated sponges for and dispensers of violence. Those things are not a cookie, Kate.
However, in spite of her many lies, and her tendency to impute motive, Harding is at least mouthing the words of agreement with many of the issues of the MRM.
Unfortunately, she disappoints in her claims that the violent and hateful screaming abuse at the November 16 U of T event have now received death threats. This is a case of the Jezebel who cried wolf.
To understand the “cried wolf” reference, a little back story is necessary.
In the summer of this 2012, I was personally invited by email to participate in a debate, proposed and organized by Jessica Mason-Paull on the topic of “has feminism gone too far?”
I Accepted immediately, but within 24 hours, Mason-Paull had cancelled the event, after receiving death threats for daring to propose such a blasphemous topic.
Jezebel published that those threats had been from MRAs after it was already published by feminist blogs in Vancouver that they had made those threats themselves, posing as MRAs, to silence and intimidate Mason-Paull (and to silence others).
Harding, now writing for Jezebel claims: **“Fuck you for making rape and death threats against young women who dared to protest a speaking engagement.”**
Do I believe there’s internet trash talking from uninformed bystanders? Certainly.
Do I accept the claim that a Men’s Rights Activist is making death threats? No, because it’s nonsense. In fact, it’s

such obvious nonsense I wonder that Kate Harding is not embarrassed by her own much recycled damselling.
In addition, Kate's claims about Dr Warren Farrell – as an advocate of incest are simple lies. Farrel did 7 years of research on that topic, and one of his most surprising findings was that in some cases, sexual contact between parents and children were seen by those children as positive. He was as shocked and surprised as anyone else, and he documented those findings in the neutral language of a professional scholar. He certainly did not advocate any such contact, nor did he claim **"little girls would enjoy being raped by their fathers."**
The sordid characterization of such claim reflects the leanings of Harding, and of the source she cited, notably **not** the published work of Dr. Farrell.
Strangely, Harding precedes each item in a long list of well-documented problems addressed by MRAs with it's own "fuck you". Despite her article's early acknowledgement of the legitimacy of many of the causes of the MRM, she lists many more, pretending they are fictional. Almost as-if she's providing an invitation for a MRA to cite examples of each item she pretends doesn't exist. I suppose, under the editorial guidelines of Jezebel, she can't just come right out and advocate the MRA position directly.
For example:

> **Fuck all of you for doing your very best to propagate myths that make it harder for women to be safe—that we're a bunch of lying temptresses who bang hapless men and file bogus rape charges for the lulz**

Yeah, that never happens.
UConn Student Accepted Into Program After False Rape Complaint
http://articles.courant.com/2012-12-12/news/hc-storrs-uconn-false-rape-complaint-1213-2-20121212_1_university-of-connecticut-police-false-statement-warrant-states
Lynette Lee Filed False Rape Claim Over Bad Sex: Cops
http://www.huffingtonpost.com/2012/12/04/lynette-lee-false-rape-claim-bad-sex_n_2238263.html
Cornell attempted rape claim a lie, police say–but not sure if they'll charge woman who made the false report
http://cornellsun.com/section/news/content/2012/09/27/female-reports-attempted-rape-near-engineering-quad

Woman who falsely claimed she was raped by three men because she regretted having sex with them jailed for two years
http://www.dailymail.co.uk/news/article-2204712/Woman-falsely-claimed-raped-men-regretted-having-sex-jailed-years.html
Harding continues:

> **…or that we get into perfectly even fights with our hardworking, loving husbands, then call the cops and have them arrested because we're spiteful bitches.**

I don't know whether Harding or anyone else is a spiteful bitch or not. But her disposition, bitchy or otherwise, is irrelevant when considering human behavior across a wide culture.
Almost all domestic violence programs, including that informing the procedural guidelines for police responding to domestic disputes uses the Duluth Model as a theoretical foundation. The Duluth model is a pseudo-academic item of feminist fantasy, dressed up in scholarly language, but claiming that all violence is male, even female perpetrated violence. The result of this being that in many cases where men are the victims of domestic violence, or if they are accused of participating in DV – they are arrested based on profiling by an anti male ideology, and not based on evidence or traditional police work.
For Kate Harding to paint over this is simply absurd. She is a joke.

She doesn't come right out and use the word "Sammich" but she comes close.
According to Harding:

> **[MRAs] are chiefly concerned with one thing, and one thing only: Putting feminists in their place. Which is in the kitchen at best and in the ground at worst, if you ask these unapologetically misogynistic bags of rot.**

Sadly, she appears to have grown so careless that she's gotten sloppy. We (apparently) want to put *feminists* in the kitchen?
"..Putting feminists in their place. Which is in the kitchen at best.."
I thought the standard lie was that we want to put **/women/** back in the kitchen? Feminists and woman aren't the same thing, after all. One word refers to the followers of an ideology, the other identifies people by sex. I certainly don't want Ideologues in my kitchen, or anywhere else in my home. And If we really did hate women as much as it's claimed, how would that work with keeping them in our kitchens? If I hated some group, wouldn't I want to keep them away from me?
But she's not done yet. If not in the kitchen, we want to put "them" (feminists? Women?) in the ground.
Ooh that sounds scary and dangerous, but didn't Harding come right out and admit earlier in the very same article that MRAs are explicitly opposed to violence? Well, not quite, but she came close, saying **"because you […] want a fucking cookie for not killing anyone."**
As before, it's not a cookie we want. But public recognition as a strictly non violent human rights movement is progress, now that Kate Harding has acknowledged it, albeit grudgingly.
And in an article with entirely too much nonsense to parse it all, I'll skip to one other item of note.

> **Your feminist enemies don't hate men; we only hate men who proudly stand up for the rights of abusers, rapists, and deadbeat dads.**

This claim illustrates something truly sinister in feminist rhetoric and thinking. The idea that an individual accused of a crime is simply guilty by virtue of the accusation. That's the word "rapist" in Harding's piece, accused, therefore a rapist. Oh yeah, and what about female rapists? While we don't think kindly of them, they're still humans with rights.
Similarly, "deadbeat dads" is another vicious item of invective too often applied to men punished and maligned not because they are irresponsible shirkers but because they have been stripped of their incomes, homes and children and encumbered with an onus to pay exceeding their income.
And yes, we even stand firmly on a principled defence of the rights of abusers. ‡‡ Like the young woman who screamed "fucking scum" at a man attempting to discover answers to why his two friends had commuted suicide. It is her right to broadcast her opinion to the world, and we may criticize her, we would never consider silencing her – or denying any human right to anyone.
Finally, according to Harding:

> **The simple fact is, most men don't beat, rape, or resent caring for their own children, and thus have no need for the kind of support and "activism" you specialize in.**

Actually, this reality, admitted by Harding – that most men are decent human beings – informs the urgency and the need for what we do. There aren't many of us (MRAs), but that's changing rapidly, and we will not stop. Especially since it's obvious now who is winning: the side actually arguing for human rights. Even feminists like Kate Harding

are now trying to switch sides.
And obviously, if Miss Harding would like to publicly and clearly adopt a position in favor of the issues she's admitted, the real concerns of this movement, (reform in the family court, in government or education) she's welcome to contact this site's editorial board as a prospective contributor.
[box icon=""]
Summary:

- Prominent feminists are now aware of the growing success of this human rights movement, and publicly recognize the legitimacy of the core issues of the MRM;
- These feminists are now scrambling to pretend that they, and their movement have not opposed these human rights issues;
- In fact, feminists are now likely to claim that the successes of the MRM, which we achieved despite continuous and relentless opposition from feminists and their organizations – feminists are now pretending these were their fights all along;
- Feminists – including Kate harding of jezebel are now pretending that the MRAs who achieved the small successes towards human rights for men and boys are (according to feminists) /hindering/ the brave, noble and egalitarian feminists pretending now, to have always supported these issues they now publicly recognize as real;
- Although feminists are now pretending to have been on the side of human rights all along, they're as yet unable to stop lying about MRAs, and falsely attributing a motive of evil to us. Baby steps for them, baby steps;
- Kate Harding is invited to contribute as an author at AVfM.

[/box]

‡‡ the double dagger symbol denotes a quote-mining opportunity, allowing an easy point of reference for partial citations and mis-representation of intent by critics or oppositional writers .
[1] http://www.bostonmagazine.com/articles/2012/08/angry-men-feminist-agenda/
[2] http://www.splcenter.org/blog/2012/05/15/intelligence-report-article-provokes-outrage-among-mens-rights-activists/
[3] http://now.org/nnt/03-97/father.html

Over the bodies of dead children

Paul Elam · 16 December 2012 · Archived copy · Original

It was inevitable, I suppose. As soon as I saw the tragic story of the Sandy Hook School mass shooting on the news, and even through my shock and horror at the evil that swept through that small New England town, I knew I could set my watch and wait till someone attributed this to a problem in masculinity, if not the MRM itself.
I did not have long to wait.
Even while the young bodies were still warm, examiner.com writer William Hamby, who calls himself a "former evangelical Christian and secular activist" penned an article, *Connecticut shooting, white males, and mass murder*, in which he infers that the cause for the mass murder was frustration by white males that they have lost their power. Of course he ignores any of the evidence already available, such as the young killer being mentally ill and that he targeted mostly white children at the school after killing his mother. Hamby ignores this in his "hypothesis" and then moves straight on to quoting Michael Kimmel, pointing the finger at evil white men.
I chose at the time not to write about this on the AVfM home page. Hamby is a little known, misguided hack with no real audience. His blog draws almost no traffic. So I posted a comment to his article and fed that to the AVfM Facebook page.
[box icon=""]
Comment:
This is quite possibly one of the most disgusting bits of claptrap I have read this year. And that is saying a lot. I am ardently opposed to what the ideology of gender feminism has become, but I would not lower myself to stand on the bodies of dead children and push that agenda over the wailing of their grief stricken parents.
The early indications in this tragedy already point to severe mental illness of the shooter, as has been taken from statements made by those who knew him best. And that would certainly pair well with his horrible actions. But the fact remains that we don't have an inkling yet of what created this madman. And the piece of rubbish you posted takes us nowhere near closer.
Inferring from this horrific incident that it stemmed from loss of white male privilege, and tossing out a politicized, voodoo hypothesis of a couple of gender ideologues as though it were legitimate research makes you look less like a secular activist and more like a glassy eyed ideologue who disposes of science the moment it interferes with your worldview.
You are not a "former evangelical Christian." You are just someone who transferred his faith and dogma to a different deity.
A truly pathetic and toxic article.
[/box]
Apparently that was enough to inspire sufficient "likes" to my comment, and other comments in dissent of this idiots opinion that it angered him (He is both white and male, btw, so be careful here).
He has written a second article on this, *Surprising responses to suggestion of White Male crime problem,* expressing shock at all the outrage he encountered, and offering a veiled threat to take a "hard look" at the men's rights movement.
I hope he does not have guns.
Anyway, even all this would not warrant attention on the home page here. He is just another bigot with a laptop and lot of bad information.
But now Bigot-in-Chief Michael Kimmel has shown up in the second article to help this aspiring misandrist stoking the fire, as well as stroking Kimmel's notoriously massive ego.
Kimmel leads off his comment with the predictable:

> **Thanks for the shout out. I'm not surprised you've heard the virtiol[sic] of the Angry White Male Chorus.**

In this, and the rest of Kimmel's comment, he seeks to maintain the myth that the MRM is composed of exclusively whites and males, and thus possibly a part of the problem that Hamby is manufacturing.
I trust there are those who read here, women and men of color, that will not mind taking a moment to go in here, find Kimmel's comment, and publicly out this lying bastard.
Thank you.

Monday Morning Roundup

Dean Esmay · 17 December 2012 · Archived copy · Original

Hope you had a good weekend. Here's some stuff you may have missed:
If they ever told you that radical feminists who hate men and boys are not in positions of power and authority that can allow them to take their hatred into the real world in ways that have real consequences, or that they don't exist at all, please be sure to check out the recently updated, much more easily searchable RadFemHub archives from Agent Orange. Yes, we're sorry to burst our bubble, but these haters not only exist, but they're people in tenured academic professions, childcare workers, politicians, and others with political clout. And they hate your sons, brothers, and fathers. Look for yourself.
Our good friends at Jezebel have recently decided that they were for men's rights issues all along, and that it's men's rights advocates who are at fault for men's issues in suicide, homelessness, genital mutilation, family court abuse, debtor's prison, marginalization of male victims, and victims of false allegations. But John the Other congratulates Kate Harding of Jezebel for at least acknowledging that these issues are real and legitimate, even if she thinks it's feminists who've been working on them the last few decades. She is invited to join A Voice for Men as a contributor to help us spread awareness of these issues.
Also, apparently, members of an anti-violence, non-violent human rights movement are apparently now responsible for a mass shooting. Oh wait a minute, no we aren't. But racist, sexist bigots think we are. They also think we're all white and we're all male. Thanks for that, bigots.
In the meantime, Dr. Gordon E. Finley and Harry Crouch of the National Coalition for Men urge all people to write to the U.S. Congress to end the basic civil rights abuses and trashing of the 14th amendment inherent in the so-called Violence Against Women Act (VAWA), which does little to nothing to help violence against women and in the process encourages violence and more against men and boys. They don't, unfortunately, tell you how to find your elected officials. That's OK, I will: Click here to go to govtrack.us, where you can look up who your Representative and your Senator is, if you live anywhere in the United States. If you don't know who your Senators are, or who your representative is, why don't you know? And why haven't you written them? Even if they don't respond, even if they dismiss you, the more of us who write to contact them the more they'll know men's and boys issues matter, and that drives us closer to the day when men are treated as full human beings due the same rights and respect under the law, and the same compassion and consideration as women and girls.
A woman who viciously verbally assaulted a man in Toronto was recently the recipient of a kindhearted effort by the man she assaulted; he made her an open offer of some sort of rapprochement. John the Other thinks him misguided and foolish. Some agree and some don't. Feel free to voice your own position.
Independent reporter Greg Renouf, who says he supports some aspects of feminism, has a report for us on some of the haters who practiced vandalism, assault, intimidation, and censorship at the University of Toronto. Knowing who the enemies of basic human rights for men and boys are is helpful in our view.
And, as usual, we have some cool new entries in the video section, so have fun perusing some of those.
Also, while the folks at Jezebel get hysterical with incoherent rage, we have something refreshing this week: a critic of A Voice for Men who, while we think she gets some things wrong or unfair (we do a lot more real world activism than she thinks) at least gives men's rights some respect, and points to a project that Men's advocates ought to support. Without endorsing her criticism of us (which we think comes from not having explored the site sufficiently, or just not liking our pungent language, or taking issue with a few of our commenters), we do support the project she mentions, so check out her entry on a birth control pill for men, and how you can support that effort. And if you would, try to make her understand that we don't hate her and that we do more around here than sit around bitching about women and indulging in conspiracy theories. Maybe John the Other will even have an answer for her. My own view? Rational critics who don't spew hatred at men are welcomed, even if they are critical of A Voice for Men itself (hey, we aren't for everybody Naomi, but at least try to get it right: we really DO do real world activism, FYI).
Also, the folks at Who Needs Feminism dot ORG (not .com, .org) are still putting up some terrific stuff, some very

funny and some very gutwrenching. Check 'em out.
Tales from the Infrared was back for a final episode for the year last week; it was a good show if I do say so myself, with a lot about video gaming especially but lots of other geeky stuff. And the radio crew at AVfM Radio had a great show on why some feminists seem to be very afraid of the men's rights movement. Short take? They're losing their monopoly on the man/woman/female/male discussion and have to put up with other voices, and they don't like it much. Well tough noogies, because we're here to stay. We also had a great show with PatrickHenryist that you probably want to make time to listen to!
Oh and by the way everyone? The Erin Pizzey interview? The one we promised last week? It got delayed in production, but should be out tomorrow or Wednesday. You won't be disappointed, it was worth the wait. I especially hope that the folks at Jezebel read and watch it, and folks like Naomi Chambers for that matter. But we'll see.
Have a fun week everyone.

The most important experiment ever undertaken

Stephen Jarosek (aka Codebuster) · 18 December 2012 · Archived copy · Original

The Nazis were renowned for their famous but useless experiments on human beings. We, however, are much more fortunate, for we now have the results of a much more important experiment on humans, and from which we can draw powerful, practical inferences. Of course this experiment, as any experiment conducted on humans that results in the trashing or loss of lives, has come at great cost. But I think it's been worth it, and I think you will agree.

It's a conversation with the universe that we had to have… should it culminate in our extinction, may something of what we've learned pass on to the greater unified whole. And well it should, for there are lessons here that are relevant to every culture that can possibly exist across the width and span of the universe.

Wars come and go. Every culture has them, and most every culture pretends to learn from them with their sanctimonious appeals to "learn from history." And in spite of their repetitious, inane blather, every culture continues to repeat the same mistakes. Such is the human condition, with wars being their most predictable outcome.

But the experiment that I am referring to is a one-off. It probably won't be repeated, at least in our corner of our galaxy, and at our global scale. But this experiment is different to all the others, because it takes us beyond the human condition, to confront something more profound. For we must now ask ourselves, in what ways are we different to the animals? This experiment that I am referring to goes some way to addressing the following questions:

1) Is human behavior programmed into the genetic code, or is it cultural?
2) Does the genetic code wire the brain, or is it experience that wires the brain?
3) What is the relationship between biology and culture?
4) What happens if we tweak biology? What happens if we tamper with it, and change the nature of experience? What happens if we introduce new experiences and new choices, and what if these radically different options "wire the brain" in new ways, ways that are alien to what we've ever understood and assumed about "the human condition?"
5) What are the repercussions of tampering with biology? What sorts of predictions can we make?

The experiment that I am referring to is the introduction and normalization of our contraceptive technologies into mainstream cultures… that is, cultures comprised of human brains.

We are living in an era of emerging awareness of how brains work. Norman Doidge (2008) has provided a compelling analysis with clinical examples, showing us that the brain rewires itself with experience. These ideas have important implications for the role of culture in rewiring human brains, for ultimately almost all human experience is derived within the context of culture:

> **So a neuroplastically informed view of culture and the brain implies a two-way street: the brain and genetics produce culture, but culture also shapes the brain. Sometimes these changes can be dramatic.**
>
> **(Doidge, 2008, p. 288)**

There is little in this dry, concise summary of Doidge's principle theme to really fire us up, but its implications are fundamentally paradigm-busting. Because men and women make different choices from their culture, these ideas have important implications for the evolution of gender roles within culture, and how men's and women's brains are wired. For example, men's predisposition to favor analytical/spatial oriented activities, like map-reading, and women's predisposition to favor communication oriented activities relating to language use, impact on how the brain is wired and how functional specializations develop within the brain.

This is supported in studies such as that of Haier et al (2005), where it is was found that men's and women's brains differ in the distribution of white (glial) and grey (neural) matter, with intelligence tests showing that on average,

men used 6.5 times as much grey matter as women did, but that women used 9 times as much white matter as men did.

From the perspective of the point being made in this post, it is important to emphasize that this glial/neural wiring does not "determine" gender differences in behavior, but evolves as a two-way interplay between male/female biology and culture. By way of example, think of your brain as a colony of neurons and glia, and then think of how a termite colony or a city evolves. The functional divisions in the city (industrial zones, commercial districts, class-differentiated residential zones, etc) evolve more by way of interactions with the environment than by interventions from town-planners.

Throughout his Appendix 1, Doidge (2008) provides a rounded, well-paced introduction to this neuroplastically informed view of culture, and his reference to Michael Merzenich, from an interview by Stefanie Olsen (2005), provides a clearer appreciation of the relevance of his thesis to the modern context:

> **The Internet is just one of those things that contemporary humans can spend millions of 'practice' events at, that the average human a thousand years ago had absolutely no exposure to. Our brains are massively remodeled by this exposure–but so, too, by reading, by television, by video games, by modern electronics, by contemporary music, by contemporary 'tools,' etc.**
>
> **(Doidge, 2008, p. 306)**

Of course our contraceptive devices must surely be factored in with the modern technology in respect of which Merzenich is quoted. And how our contraceptive technologies are implemented is differentiated according to sex and gender. So what might some of the implications be?

Clearly, the choices to which we have been exposed over the past 50 years are unlike anything that has ever gone before. Chateau Heartiste (CH) (2012) agrees, and makes his point with reference to an excerpt from paragraph 17 of the Encyclical Letter of his Holiness Pope Paul VI:

> **Not much experience is needed in order to know human weakness, and to understand that men — especially the young, who are so vulnerable on this point — have need of encouragement to be faithful to the moral law, so that they must not be offered some easy means of eluding its observance. It is also to be feared that the man, growing used to the employment of anti-conceptive practices, may finally lose respect for the woman and, no longer caring for her physical and psychological equilibrium, may come to the point of considering her as a mere instrument of selfish enjoyment, and no longer as his respected and beloved companion.**
>
> **(Pope Paul VI, 1968, par. 17)**

CH makes the following important observations:

- Just as contraceptives predispose men to devaluing women, so too, they predispose women to devaluing men – CH takes pains, however, to emphasize that it's *beta* men that are being devalued when women exercise their preferences for "risky sex with caddish alpha males on the make." As we shall soon see, CH's beta qualifier is problematic;
- CH guesstimates that his aggregate sexual experiences would have amounted to about one tenth of his actual record, were it not for the ready availability of reliable contraception;
- CH's eminently sensible inference is that, in the absence of reliable contraception:

> **A world in which women had to grapple with real, palpable fears of STDs, pregnancy and subsequent abandonment is, not to put too fine a point on it, a really shitty world for womanizers and serial monogamists and uncomplicated lovers of the art of seduction itself. I imagine I'd have to *gasp* start promising marriage or some such claptrap to any woman I wanted to bang, just to loosen her up enough to unhook her bra.**

In other words, the ready availability of reliable contraceptive technologies throughout culture impacts directly on the choices that men and women make… and therefore, on how men's and women's brains are wired. That CH's sexual exploits would have been truncated by 90%, by his estimate, implies a serious variation in lifestyle attributable to the contraceptive pill.

Of course CH's anecdotal opinion does not constitute the sort of empirical verification we require of falsifiable science, but what we are discussing is not amenable to traditional analytical methods. Because the subject matter has such serious implications, however, these questions do need to be addressed. We can't put them to the side while we wait for genocentric science to "catch up."

Let us review. By diminishing the inconvenience of ill-timed pregnancy to almost zero, the contraceptive pill impacts on cultural logic principally in the following ways:

- The commoditization of sex. Sex has been removed from its principle role relating to reproduction. Rather, sex has become mainstreamed as a leisure activity, a commodity, a form of entertainment, something with value to which a price can be attributed. In the space of less than a couple of decades, the porn industry has progressed to now providing easy access to cheap porn online. This relentless immersion in a sea of pornographic images, online, on billboards, in newsagents, continues to remind men of their "needs," rewiring the brains of men who become ever-more convinced of the "needs" that are said to be programmed into their DNA. And it continues to rewire the brains of women who come to believe that all men are rutting, drooling hound-dogs who are only ever after one thing. And as the rewiring proceeds, we forget that women also have within them the capacity for overwhelming sexual arousal that is in no way less than the primal motivations of men. All this, ultimately, thanks to our contraceptive technologies;

- With sex having become a leisure commodity with a price, the manner of sexual transactions has been radically transformed. Shysters, conmen, prostitutes and gold-diggers increasingly influence the cultural playing-field and new cultural options become validated. A line is crossed. What was previously forbidden by culture becomes a cultural norm. Culture is a whole, and it adapts. The trickle becomes a flood, and groupthink, with its obsession with fads, idolatry and hedonism, becomes the new norm. With new cultural benchmarks, peer pressure replaces family values. Game becomes the province of shysters and conmen along with the needy and the desperate, while hypergamy takes on many of the characteristics of prostitution in its opportunism, crassness and arbitrariness. As culture transforms to the new standard, its character changes, and opportunism based in self-interest would seem to be its most enduring feature;

- As a commodity with both monetary and cultural value, sex as a leisure activity, kick-started during the sexual revolution, played a crucial role in the rise of feminism. The relationship between the success of feminism and the rise of our contraceptive technologies is not an accident. By commoditizing sex, feminism mobilized chivalry and prostitution in new ways. Feminism is both chivalry and prostitution, in that it depends on female sexuality to get its way. Feminism is chivalry in that it is simply a restatement of our established tradition of pedestalizing women and it is prostitution in that it relies on chivalry to extract freebies for women at the expense of men.

If we have our reservations about religion, with its abstract, otherworldly references to impractical concepts like heaven and hell, then what we are witnessing today is the transformation of culture to a kind of hell on earth. You cannot get more hands-on than that.

Cultural wholes

It is beyond the scope of this article to discuss cultural wholes in detail. Nonetheless, these are important ideas that we need to at least touch on. We need to understand that every culture is a whole in the sense that every culture stands for something. What the culture stands for is what gives it its "flavor". Throughout history, people have tried to provide an interpretation along these lines, trying to provide a definition of cultural essence.

Elias Cannetti's (1973) discussion of national crowd symbols is about as sophisticated an interpretation that we might hope for, given the dominance of our genocentric paradigm. He provides compelling examples in his descriptions of national crowd symbols as they apply to English, Dutch, German, French, Swiss, Spanish, Italian and Jewish cultures.

What a culture stands for, what gives it its flavor, is its history. This includes its interactions with its environment, for example, the meanings attributed to the sea that surrounds a culture (as in Canetti's portrayal of the English crowd symbol), or the forests that define its order (Canetti's portrayal of the German crowd symbol).

Applying Canetti's idea of national crowd symbols to the United States, we find that the American founding fathers and the US Constitution, slavery, the abolition of slavery, immigration, religious values, idealism, falsifiable science (and the genocentrism that is its legacy), idealism and so on, all came together to account for a flavor that is readily identifiable in mid-twentieth century America and the American flag. This America we might associate with individualism, innovation and standing up for what you believe in.

Feminism, liberalism and its associated groupthink all came together by the twenty-first century to transform America to something unrecognizable from what it once was. This contemporary America of today we are more likely to now associate with groupthink, self-interest (as opposed to individualism) and supplicating acquiescence. These transformations are taking place throughout most of the western world… pretty much every culture is in the process of being transformed into a new whole that is increasingly unrecognizable to what the culture once stood for.

Cultural transformations blend the old with the new. For example, the undercurrents of collectivism, authoritarianism, acquiescence to authority, misogyny and misandry that characterized Australia at its inception are alive and well today. Indeed, the current leftist paradigm that is sweeping the world resonates with something from Australia's authoritarian, collectivist past of which both dominant political parties in Australia (Labor and conservative-Liberal) are manifestations. Australia provides rich, fertile soil for the feminist agenda, regardless of which party is ascendant – one in the context of Marxist feminism, the other in the context of conservative chivalry with a collectivist bent.

Every normal, well-adjusted person in a culture accepts what their culture stands for. They embrace their cultural identity and if they did not, then they would not be "normal" as their culture defines "normal". A culture that accepts feminism and incorporates it into its legal and social structures stands for a collective ideal. That collective ideal we might interpret as liberalism. Every normal, well-adjusted person in a liberal culture incorporates liberalism into their identity. They "like" being liberals. They speak like liberals, in the accent of liberals.

Of course there comes a point of cultural absurdity where people begin to question their cultural norms. What was once blindly accepted as normal becomes absurd, and those ingesting the red pill begin to realize that the old normal becomes the new insane.

Enter AVfM, stage right.

So what does all this have to do with our contraceptive technologies, the sexual revolution and cultural decay? Let us take a look at the alpha/beta distinction that is routinely being played out at the House of Chateau.

Alpha/beta unity

The alpha/beta distinction is one that does not apply as a universal across all cultures. There are cultures where the image of the strutting alpha versus supplicating beta really doesn't resonate in the same way that it does in the secular Anglosphere. During the European Renaissance, for example, we doubt that the dominant alpha deriving his sense of worth from how often he gets laid would have much staying power.

In fact, truth be told, the classic PUA-guru stereotype, average in stature, appearance, purpose and ambition, would probably have Renaissance-Euros scratching their heads in bemusement, wondering what all the fuss was about.

Digging a bit deeper, we would find that legends like Giacomo Casanova(Wikipedia, 2012) would probably have borne little resemblance to our contemporary ideal of the exciting, bad-boy alpha. Why? Because they come from cultures that stand for concepts that are entirely alien to the genocentric/ materialistic/ hedonistic/ secular paradigm that currently dominates mainstream thought.

For example, of Casanova's time studying law at university, Wikipedia observes "…he had become something of a dandy—tall and dark, his long hair powdered, scented, and elaborately curled." We get the impression that Casanova was an exceptional individual, one who Wikipedia describes as "[having] an intense appetite for knowledge, and a perpetually inquisitive mind… valued intelligence in a woman… a man of far-ranging intellect and curiosity." With his training in law and his connections among the powerful and the elite, he probably had more characteristics in common with the gayest in our gay communities rather than bearing any resemblance to the rebellious, bad-boy reprobate/frat-boy that characterizes contemporary hookup culture.

The fictional operatic character, Don Juan/ Don Giovanni (Wikipedia, 2012), typically portrayed as a "young, arrogant, sexually promiscuous nobleman" predisposed to duels and to networking with the rich and famous, is similarly quite alien to the PUA stereotype. As a fictional character, he may bear little resemblance to the reality, but he would certainly be a manifestation of the cultural values aspired to at the time.

No matter which character we analyze from centuries ago, fictional or otherwise, one is left with the impression that they tend to exceptional individuals that stood for higher values, holding to notions of courage, guts and honour – they were a very different breed to today's paper-Lothario/court-jester whose validation is contingent on obtaining sex from women by performing tricks. One famous PUA-guru reminds me of my accountant. Another reminds me of my car mechanic. Both are about as formidable as Wayne (from the movie Wayne's World).

Casanova's chronicled lifetime exploits, numbering anything between 122 and 200 (as variously reported), pale to insignificance in comparison to the thousands that some contemporary movie and rock legends, like Jack Nicholson, Mick Jagger or Warren Beatty, are said to lay claim to. If we accept these sorts of figures as reasonable, it does raise the question… how can you become a proficient, talented performer when you must, on average, be fucking a different woman most every other day of the week, at a minimum (divide 5000 by 365 over, say, 20 years of productivity)?

Why bother? Doesn't it get old? At what point does the whiff of yet another vajayjay make you want to retch? How many coyote moments must you chew through? How can one even be bothered to clutter his life with the menagerie of mediocrity that a different woman every other day of the week would seem to imply? After all, they cannot all be "nines" and "tens" because one city – nay, ten cities – only has so many "hot" women. What's the significance of a culture predisposed to accepting these legendary tallies and touting them as achievements? What exactly is the nature of this obsession with quantity that we might ultimately attribute to our contraceptive technologies?

Having clarified my scepticism, I should add that during my time playing in a band, we were followed around by a smattering of groupies. Women would make themselves available, and those in our band that would regularly partake of what was on offer frequently enjoyed a brief, animalistic release that was more of an obligatory drill than an exciting thrill.

Driving back home one night after a gig, for example, I parked our car on the side of the highway to rest, when our guitarist would unceremoniously drag his compliant groupie from the back seat, without conversation, and take her to a nearby bush and dump his load into her. A few miles down the road, we'd drop her off, and none of us would hear from her again. Very Bang Bus, to say the least, only it was no act. In her compliance and his indifference, it wasn't rape, but it certainly was not something to write home about, nor share with her grand-children in her old age. What did she get out of it? Boasting rights?

She laid a band guitarist, of course! A very average base guitarist, I might add. But more authentic rock legends surely have an easier time of it, given their frequent, fleeting stays in accessible hotel rooms with bevies of women queued up for their chance to sample fame, and for them there is no shortage of opportunity. Sure, for the most conspicuous among alpha rock legends, the thousands are easily achievable… but from our perspective… why bother?

And when his thousands of copulations become something of an undifferentiated blur, it's hard to imagine anything

coming close, for a woman, to an exciting rape fantasy being realized. But maybe herein lies the typical groupie's cognitive dissonance. Perhaps what she is secretly hoping for, in her attempt to realize her rape fantasy, is that she alone, from among all his conquests numbering in the thousands, is so desirable that he becomes overwhelmed in his passion to the extent that he cannot help but ravish her. Yeah, right. In her dreams.

Novelty and excitement amid a sea of mediocrity

If we accept the thesis that central to female sexual arousal is the thrill of the forbidden (meaning the cultural forbidden, where it is culture that establishes what is known and permissible about the world), then whence do women have this need met? Can an aging rock legend, or any other uber-alpha tallying 5000 paramours or more, make a woman feel like she's doing something novel, exciting and forbidden? Can he fulfil her rape fantasies? Or will the cold, clinical and indifferent approach of someone who's had thousands before her leave her feeling anything but sexually violated and aroused?

Well, she may feel violated, but perhaps it's not quite what she had in mind. Her fantasy of being ravished by a high-voltage rock legend craving release for his uncontrollable urges will more likely fall flat. Her post-copulatory experience will likely leave her feeling more like a used tampon or a mechanic's oil-soaked rag tossed in the corner than a desirable beauty spent after a torrid ravishing.

She might be able to claim bragging rights, but at what point does the excitement of what she had imagined in her rape fantasies kick in? We can only imagine that her experience would be one of disappointment… bragging rights notwithstanding.

Perhaps the solution to her impending disappointment is not an uber-alpha with the predictable grind of thousands of paramours, but an uber-thug predisposed to unpredictable mood swings and maybe even denied access to any paramours at all. Much has been written about women's attraction to dangerous criminals and rapists who have been convicted, and the word to describe this proclivity is *hybristophilia*.

Julie Bindel's (2012) thesis is that the women who fall for convicted criminals are, contrary to media portrayals of them as unhinged, "… well adjusted, with good social skills." Among her examples, she cites the story of "bright, articulate and immediately likeable" socialite Rosalie, who had gone on from her marriage to socialite lawyer Victor Martinez, to marry convicted rapist and serial killer of women, Oscar Bolin. A contrasting turn of events to say the least, given that in her second marriage, any thought of throwing parties for politicians and celebrities was no longer an indulgence that she would have access to.

Bindel quotes from her conversation with Dr Lorraine Sheridan, a forensic psychologist with the Sellenger Centre for Research in Law, Justice and Social Change at Australia's Edith Cowan University:

> **Women who get into relationships with death row prisoners often have much in common with those who spend their lives creating shrines to and writing to celebrities […] These women have a relationship, in their perception, with an exciting, high-status person […] The death row romances take this a step further, in that they are able to have a reciprocal 'celebrity' relationship. There's also the factor of having nabbed an ultra alpha male, one who has carried out the greatest of violent acts.**

At one level, all this seems to corroborate the alpha/beta dichotomy that the PUA community takes for granted. But at another level, there seems to be something missing from this picture. The incarcerated criminal of Rosalie's second marriage is not strutting about like a conquering alpha. Rather, he is rotting in a cell, his spirit bowed and subdued. Psychically, he must surely be a castrato, and his wife would seem to have him right where she wants him, under her control in a prison cell – writes Bindel:

> **Yet there is something grotesque about the way they objectify these men in cages and are able to exercise absolute control over them.**

Who would have thought? Is there something about our zeitgeist that is leaving women somehow unfulfilled? One thing we can say for certain… Rosalie's incarcerated alpha Oscar Bindel is no dandy Giacomo Casanova.
From a broader perspective, our inferences are consistent with those of Otto Weininger (1906), who observed a relationship between criminality and prostitution. The shared principle being that there is something about female sexuality that in moral conduct is drawn to the formidable and the possible in man, but in immoral conduct is drawn to the dangerous and the degenerate. Thus the thrill of the forbidden is related to the thrill of throwing it away.

CONCLUSION

There is a wealth of inferences that can be made from an in-depth analysis of the experiment that is our contraceptive industry and its impact on culture. Such an analysis, were it to be conducted by a reputable academia with due rigor, has within it the potential to seed an entirely new paradigm. Obviously we cannot but scratch the surface here. So we'll conclude this post with a point-form summary.

- Our contraceptive technologies are responsible for options that were never available prior the sexual revolution. As a consequence of these new options, our brains are wired in new ways to account for new desires and motivations that never existed before;

- Our contraceptive technologies, as derivatives of the genocentric paradigm, are an integral component of the sexual revolution. There can be no sexual revolution without some form of reliable contraceptive technology;

- Feminism is an integral component of the sexual revolution. There can be no sexual revolution without some form of feminism. Why? Because the sexual revolution is driven by primal impulses that shift the balance of power. Men, as the source of contrived, market-driven demand, have "needs" that must be met, while women, as the source of supply, can only respond to so many needs, there are only so many women to go around. The thrill of the forbidden provides the basis for these primal impulses, and when women no longer experience the thrill of the forbidden, that is, when the forbidden becomes mundane and men become undifferentiated, always-available drones that inspire neither passion nor fantasy, women will hold the balance of power in their control of supply. Feminism represents the power vacuum into which those who are in control of supply will drift;

- But isn't it possible at all to have a sexual revolution… in the sense of the promiscuity and the porn industry characterizing our zeitgeist… in the absence of the sort toxic hatred exemplified in feminism? No, I would argue that it is not. In the context of any form of sexual permissiveness, the primal motivations of the human sex drive will always provide the basis for self-interest and the pecking orders that are destined to crystallize out of them. For example, the alpha/beta distinction held by PUAs is false and has no basis in objective reality. Such distinctions are an inevitable outcome of self-interest;

- Our contemporary experience of feminism and its relationship to our contraceptive industry provides tangible evidence of the reality of hell. It takes vague, abstract, religious references alluding to angels, God and Satan to provide a hands-on interpretation of heaven and hell in the context of cultural health and well-being and cultural decline. There are indeed consequences for tampering with natural law, and consequences for bad choices;

- Abortion has progressed from being an option of last resort to an instrument of convenience that provides everyone with greater agency over their lifestyle choices. This amps the dumb materialism of the west to new highs. Irrespective of what beliefs we might hold as to when life begins or even the morality of snuffing it out, that a mother would kill her own crosses a line. Irrespective of whether life is deemed to start at 5 hours or 5 weeks or 5 months of gestation, what kind of love can a woman who would kill her growing fetus in the interests of lifestyle choice have for her offspring? Just because our cultures have incorporated abortion as mainstream does not make it right – our cultures are the experiment, and our indifference is a part of what we are investigating. Yet, for all our comfortable acceptance of it, it is well documented that psychological sequelae can persist for years following an abortion (Mail Online, 2005). As they say in the movies, the first time you kill someone is the hardest, and it gets easier as you go along. But just because it gets easier, just

because your neural wiring adapts to enable you to accept it, does not mean that you're going to get away with it scot-free;

- The Nazis loved their children and their opposite sex. Pictures of Hitler abound where he is in the company of fawning women and their beaming children. Communists and Stalinists loved their children and their opposite sex, as did North Koreans, or pretty much any other totalitarian regime that understood the importance of investing in their children's futures. Even racist fringe-dwellers like the Ku Klux Klan were capable of loving their own kind. Only feminists can incorporate the hatred of their children and their own kind into their ideology. Only feminism, as a totalitarian ideology, is willing to routinely harm its sons, husbands, fathers, brothers and uncles, disadvantage them, put them down and deny them opportunities at every turn. Feminism is a viciously toxic, hateful and ugly ideology that does not refrain from negativity of the most damaging kind;

- Our experiment establishes that when nature removes the consequences of childbirth from women's choices, their choices will retreat from the formidable and the respectable towards the mundane and the desperate. Proximity and arbitrariness rather than quality and agency become the primary variables impacting on choice, with shallowness displacing authenticity in both men and women. Social proof, negs and cocky one-liners become the PUA tactics of choice that have women, if not swoon, then at least enter into the proximity wherein they might realize their arbitrary, dumb choices. The dudes of Wayne's World are now in the running, they stand a chance, while less shallow men, disinclined to compete against the tiresome Garths and Waynes of our zeitgeist, might prefer the solace of going their own way. The exceptionalism that distinguished Giacomo Casanova and Don Juan from the masses becomes a distant memory. Quantity trumps quality. Mediocrity becomes the new standard-bearer and groupthink the source of motivation;

- It is according to the above terms that human brains are now being wired, and human motivations are now being formed. Welcome to hell on earth, the hell of which feminism is an integral part. The first word that comes to mind… *holocaust.*

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Can you raise a mass murderer?

Paul Elam · 18 December 2012 · Archived copy · Original

[quote]Hush now baby, baby don't you cry
Mama's gonna make all of your
Nightmares come true
Mama's gonna put all of her fears into you
Mama's gonna keep you right here
Under her wing
She won't let you fly but she might let you sing
Mama will keep baby cozy and warm
Ooooh Babe Ooooh Babe Ooooh Babe
Of course Mama's gonna help build the wall. ~ Roger Waters[/quote]

♦♦♦

A few days have passed since the unthinkable happened at the Sandy Hook School in Connecticut, snuffing the life out of 28 human beings, most of them children.

America has proceeded to analyze with what typically passes for circumspection in this country; that is political posturing, grandstanding and the not so uniquely American tendency to exploit any given tragedy for a particular cause.

We have seen the shooting spree blamed on race, masculinity, guns, lack of guns, video games, lack of prayer in schools, permissive culture and a failure of school security, just to get us started.

Underscoring all this fodder for politicians and cable news programs, has been the more reasonable investigation into the mental health problems of the killer, though that seems a given considering the nature of his acts.

Sane people don't slaughter roomfuls of children.

It is the nature of that illness, I think, which needs to be investigated, and just as importantly *any factors in his life which may have exacerbated his condition.* My concern is that the wrong questions are being asked, possibly leading to some very unfortunate conclusions.

We see this already with the autism advocates having to make public pleas for people not to infer from this incident that Autism is a precursor to mass murder. Their concern is legitimate, considering the number of autistic children and adults in this culture that might become the targets of misguided people out of fear and ignorance.

Still, there are some questions that need to be asked in the aftermath of this tragedy; some of them very tough. But they need to be asked anyway.

We know some basic facts about the killer. He was a 20 year old male who was socially withdrawn and isolated. He had a history of mental health issues, some of which were manifested by periods of complete withdrawal from his surroundings and difficulty experiencing pain. He apparently required special supervision while working with soldering irons in a school shop class because he could burn himself and not feel it.

As a result of his mental health issues his mother pulled him from mainstream education and into home schooling. He acquired a GED, but apparently had no direction in life that would take him out of the home and into more autonomous living.

It also can be reasonably speculated that his mother, Nancy Lanza, had mental health issues of her own.

On the day of the killings she was his first victim, whom he shot in the head, not once, but *four* times. What sort of rage drives a young man to kill in this way?

Is it not fair to question, then, whether the obvious rage he felt toward his mother played a role in his other actions that day?

We know some things about his family life. He was a product of divorce, and the father was largely absent from his life. His mother received a very generous divorce settlement, which included a large upper middleclass home and somewhere between 200 and 300 thousand dollars a year in maintenance and child support.

We do not know precisely why the father, who lived within a reasonable distance, was so rarely around his children. We know he had remarried since the divorce. Was it that he was a neglectful father who just didn't care?
Or perhaps he's a man who divorced a very troubled woman and considered a home and a quarter of a million dollars a year a fair price for escape.
We have indications that the mother was still angry at the father over the divorce. According to a landscaper who worked for the mother, she was "still reeling from it."
So, now, we have an emotionally disturbed young man, largely cut off from the society in which he lived, by his mother, who then became his primary, if not exclusive source of contact with other human beings. No school, no real friends; 20 years old with a GED and no job. Not much of a future to look forward to.
And there may been pressure in the home to keep things just that way.
It appears that more questions should be asked about the nature of the mothers relationship with her son. They apparently lived life quite isolated together, even sharing adjoining bedrooms. Even though Nancy Lanza was aware her son was autistic, she was reportedly quite disturbed by the aversion to physical affection so common with that condition.
A family friend, Rich Collins, stated, "She would get very upset that he wouldn't let her hug him."
It must be asked. How upset? It must be asked to what degree this woman's personality, her possibly unhealthy need for affections he could not give, played a role in the pressure cooker that was obviously forming in his mind. We need to know how much of a demand she may have placed on him to fulfill her emotional needs after divorcing his father.
Could that kind of trigger play any role in making him angry enough to shoot her in the head four times?
And keep shooting until he finally killed himself?
As has been revealed in many media sources, Nancy Lanza has oft been characterized as a 'survivalist nut' who stockpiled food, water and guns, and was either a member or avid follower of the Doomsday Preppers.
In a conversation with WHDH-TV, Nancy Lanza's sister confirmed the speculations.

> **Last time we visited with her in person we talked about prepping and you know, are you ready for what can happen down the line when the economy collapses," said the gunman's aunt, Marsha Lanza.**
> **The reporter asked, "Survivalist kind of thing?"**
> **"Yea," said Marsha Lanza.**

It appears that at least part of the mother's idea of how to handle this situation was to keep her son sequestered with her in a home that was building into a fortress full of deadly weapons.
And by all indications she taught her isolated, mentally ill son how to use them. He certainly did not get access to them or learn to use them with such proficiency on his own.
One might also have to wonder why someone living above the standard of 99% of the planet, and who did not even have to work for that standard of living, was so obsessed with weapons and future catastrophe.
And yes, we have to question whether her actions in some way led to a horribly self-fulfilling prophesy.
Did Nancy Lanza's decisions, emotional instability and poor judgment ultimately play a role in all those dead children?
We do not know for sure. But we know enough to ask these questions. And as the days ahead pass, and more information comes to light, we will find out whether these questions hit home.

Mass demonizing of male sexuality in schools

Lucian Vâlsan · 18 December 2012 · Archived copy · Original

Less than a month ago, I said on AVfM News and Activism that it's only a matter of time until the mass demonizing of male sexuality shall commence in Romanian schools. Well, the feminists were indeed fast.

Romania is the second country in the EU (after the UK) when it comes to the number of abortions and teen pregnancy. The government had decided that it was time to introduce mandatory sexual education classes in schools. However, in the mean time, there was an economic meltdown to be avoided so the issue was postponed.

Feminists have offered their precious "help" on this issue and the teachers were all too happy to accept it since it would save some money.

But at what cost the savings?

Their project consists of a website that is due to be heavily promoted by the teachers, both directly to the children in classes, and in PTA meetings. The promotional article in Bucharest News reads as follows[1]:

> **The staff of the website is formed from Adriana Radu [the initiator of the project], the team of the FRONT organization, an organization that owns the platform feminism-romania.ro, Ioana Nanu, a teacher of Romanian literature on George Coșbuc High School […]. The staff has started making the videos and the website shall constantly be updated starting next February.**

The demonizing of the male sex and calling father's rights organizations as 'a bunch of patriarchal rapists' is more than common on feminism-romania.ro platform. These same people will write the texts for the new website; one that is already championed by several politicians (needless to say – politicians from the Socialist Party).

Aside from the fact that the main supporter (providing funding and logistics) for this project is an anti-male organization, another serious concern is the fact that although there are still more than two months until their project will be fully active, they are already promoting it with blatant lies. For instance, in the same article from Bucharest News, they say:

> **Adriana also explained that the biggest problem is that due to the lack of sexual education in public schools, Romania is now amongst the countries with the highest teen birth rate (with over 22 thousands births in 2010).**

Well, that figure is false. Indeed, Romania did have a huge number but the exact figure was 18,483 – feminists have increased the number significantly.

They aren't even hiding the fact that they're promoting feminist ideology:

> **There is also a huge problem in the fact that the teenagers are taking their information about sex from pornographic movies as in these clips one can see a negative and violent attitude towards women coming from men.**

The irony is that their opinion coincides with the radical religious fanatics and, despite this obvious fact, they created a shit storm against a pro-life organization that promoted a similar message earlier this year.

The initiator of the project also admits that she came up with this idea following a sexual education program *for women* that she attended in Germany.

In Romania, the German model in everything is seen *a priori* as 'good' though we should probably think twice as Germany has a long history when it comes to misandry and demonizing the male sex. For instance, in German

kindergartens the boys are literally forced to urinate while sitting and, recently, the German parliament overturned the Cologne Court's decision that made male genital mutilation illegal[2].

Besides promoting the ideology of hate starting with an F, this project also aims to promote sexual irresponsibility among girls while using the government to hold boys accountable for their individual actions.

At the beginning of 2012, there was a case in Craiova City (southwestern Romania) where a 14 year old girl gave birth to a child following a relationship with a 14 year old boy[3][4]. Although the two were roughly the same age (he is two months older) and their families were fully aware of their relationship and the entire process was fully consensual, the girl was treated as a 'victim' and the boy was arrested and treated like a criminal and to this day it's still unclear what will happen to him.

This case, with both parents being under the age of 16, is the first since the fall of the Communist regime, when birth control methods were less available. But these kinds of cases are bound to increase following this project because the feminist organization promotes, among other things, that it's the girl's right to get knocked up whenever she wants and with whom she wants, regardless of what other people say. And, of course, it's the man's obligation to assume responsibility for her unilateral actions and decisions, and it's the government's obligation to provide for her free education, free healthcare and money[5].

What's even more sad is the fact that home-schooling is not an option in the EU (or in non-EU countries) and this means that the negative impact on boys shall be more severe than the one in the US.

[1]http://b365.realitatea.net/ciorna-sexul-vs-barza-platforma-care-le-zice-celor-mici-de-unde-vin-copiii_185199.html

[2] http://www.dw.de/circumcision-remains-legal-in-germany/a-16399336

[3] http://www.antena3.ro/romania/craiova-doi-copii-de-14-ani-colegi-de-clasa-au-devenit-parinti-150005.html

[4]http://www.realitatea.net/adolescenta-de-14-ani-care-a-nascut-are-note-peste-8-si-nu-avea-absente_900904.html

[5] http://www.sexulvsbarza.ro/gallery/drepturile-elevei-minore-insarcinate

Men too selfish to get "the snip"?

Peter Lloyd · 19 December 2012 · Archived copy · Original

What a load of bullshit! A male writer argues that the problem is much bigger than that.

Yesterday, the Daily Mail published an article on the free-falling rate of UK vasectomies and implied that modern men are to blame.
In 2001-02, there were 37,700 procedures across England and Wales, compared with 15,106 in 2011. There's been a 16 per cent decline in the past two years alone.
According to the feature, which was written by Tom Rawstorne, many women across the country blame the decline on men being "selfish."
They also assume that male fertility is a ticking infidelity time bomb – something which should be treated as highly suspicious, not a natural human state.
I disagree.
The truth is that modern life, and medicine, has simply out-grown the vasectomy.
What was once a lifestyle choice with a life-long partner – maybe even an overstated gesture of commitment – has now become a permanent mistake if you're one of the 132,000 men who get divorced each year.
In fact, recent statistics show that one in ten men will actively regret their decision to have a vasectomy.
Add to this the stark reality that relationships frequently break down sometimes leaving fathers with little or no access to their children, and there's even less incentive to go under the knife.
Understandably, rather than be alone, men want the possibility of starting a second family elsewhere. This isn't selfish, it's pragmatic. And if family law wasn't so sexist, it might not happen at all.
From this perspective, men rejecting sterilization is a good thing: it's about reproductive emancipation.
Just like the contraceptive pill gave women greater choice and freedom for when NOT to have a baby, shunning the vasectomy does something similar for men in reverse.
It allows them a lifetime of choosing WHEN to have a baby. It extends choice, freedom and opportunity – for both them and their partners.
Besides, many vasectomies can't be successfully reversed (only half result in a pregnancy after two years – and chances diminish year-on-year), so referring to it as 'the snip' is deceptive – the procedure itself might be straight-forward, but the effect it has on the body is sometimes traumatic and can be permanent.
There are also rumours it can increase rates of prostate cancer.
What yesterday's article also failed to mention is that it's the government's scant regard for men's healthcare that's killing vasectomies from the inside-out.
[image]
Peter Lloyd

National funding cuts have made the procedure either unavailable or severely restricted on the NHS, meaning that it's only an option for people with money. Given that we're in the grip of a double-dip recession, that's not many.
Add to this the £3,000 cost of a private reversal and you're looking at a pretty impressive price tag.
The real issues is that the scope of men's birth control is both a joke. While women have the pill, the coil, the diaphragm, the Femidom and the morning-after pill (that's before we even get to the much more complex options of abortion and adoption), men only have two choices: a condom or a vasectomy. Aside from the fact that one faces extinction, they're both extremes of the same scale.
Given that we're on the cusp of 2013, this is no longer acceptable.
Yes, women have more options because it's easier to control one egg than a million sperm, and also because it's them who carry the baby, but men are equally accountable once it's born. And this is where the discrepancy lies.
Paul Elam is a men's rights activist and the publisher of U.S. website AVoiceForMen.com. For him, men have as much riding on pregnancy as women do in the long-term, but not nearly as much control.

> **Men are generally forced into a passive role in the reproductive picture, he says.**
> **They compete for sexual selection and wait to be chosen. When they are chosen and engage in sex, they then wait to be informed of the possible consequences. They wait to be told if the baby will be carried to term, or will be aborted.**
> **They wait to be told if they will be allowed to participate in the life of the child. They wait to be told what they will have to pay, how much and for how long, regardless of whether they want – or intended – to be a parent.**
> **The implied agreement when having sex is that men have no say in the outcome, and that if they don't like it they should abstain. In most areas that implied social agreement is backed by law.**
> **Greater birth control options are needed for men to control the outcome of their sexual encounters.**

And, as much as there are irresponsible men out there, he has a point.
Rather than scolding men for avoiding sterilization in a world of short-term relationships, let's put pressure on pharmaceutical companies to produce greater male aides. After all, recent scientific breakthroughs across the globe show wonderful promise in this area.
According to Dr Phillip Hodson, a Fellow of the British Association for Counselling and Psychotherapy, greater male contraceptives would also help women enjoy intimacy more.

> **If there were better options, women would almost certainly feel less pressurised by men's sexual demands, find it easier to get aroused, enjoy foreplay more, experience better hormonal health and in general regard intercourse as less risky, he says.**
> **Women would love it…and men would feel very reassured to know they were not going to father unplanned offspring.**

It's a win-win situation. But the benefit would also extend beyond the bedroom. It would create social sea change, too. Better male contraceptives would slash unwanted pregnancy rates overnight.
They would also see less children being raised without fathers, which is a contribution to boys being dysfunctional when they're older (crime levels, poor educational success, unintentionally becoming young fathers themselves).
In effect, it would break the cycle. And most of us are ready to do that.
This article appeared in *Mail Online*, and is re-posted here with the author's permission.

Refuting 40 years of lies about domestic violence

Dean Esmay · 19 December 2012 · Archived copy · Original

Editor's note: This article is also available in Romanian.
Erin Pizzey was born in 1939. In 1971 she founded the first nationally and internationally recognized women's shelter (or "refuge") in Chiswick, which is part of London in the UK. Her organization expanded to include many houses and a large growing organization, now known as Refuge in the UK.
It was soon after founding her organization that she began being subject to public protests and death threats.
A key figure in the women's movement of the 1970s, she eventually fled her native England with her children after the protests, threats, and violence culminated in the shooting of her family dog. However, she never stopped her work advocating for victims of domestic violence, and eventually returned to the UK.
Erin is a bestselling novelist and the author of many non-fiction books. Her first book, Scream Quietly or the Neighbours Will Hear is, along with her fearless public advocacy, widely credited with making Domestic Violence a national and international issue.
Her work continues to this day. She is widely loved.
She is also widely hated.
She is a supporter of the men's movement, and it is hard not to consider her the first Honeybadger. It was my honor to speak to her in early December 2012. –Dean Esmay

Transcript follows:
Dean: Good morning Erin, how are you?
Erin: Good morning, It's very cold.
Dean: It's very cold is it? Well, it's early December, I guess it is cold; you're living in London these days, yes?
Erin: Yes I am.
Dean: So, you have recently, in the last year or so, published a book called "This Way to the Revolution – a Memoir" from Peter Owen Publishers. What can you tell me about that book, Erin?
Erin: I've always tried to tell the truth about the beginnings. I was one of the first people in England to get involved with the Women's Movement and what I saw there, I knew perfectly well was going to be extremely destructive. And, when I began to stand up at these great big Collective meetings – and interestingly enough there were a lot of women from America who came over with initial instruction to show the British women how to be radical feminists. They're a pretty frightening crowd and I got screamed at a lot partly because I said many women like myself, who are married, with or without children are perfectly happy to have the choice to be able to stay home. So, in the end last year actually… it took me ten years to get this book published, it was turned down by every major publisher in this country. And, finally, Peter Owen, who is a fine very small publishing company, agreed that they would publish. And they've done a wonderful job of it. And it is, it's the whole truth about what went on behind the movement… the feminist movement.
I'm sorry, were you saying something?
Dean: So you say the feminist movement, the women's movement… I confess I haven't read the entire book yet, but I've at least read part of it and it's certainly very interesting. Would you say that you considered yourself a feminist in the very early days?
Erin: I considered myself like many women across the world, I considered myself an equity feminist. I believed in equality for everyone. Now there were issues that needed discussing, but as soon as I saw, because you have to remember my background, my parents were caught by the Communists when I was nine and I didn't see them for three years – they were under house arrest…
Dean: Your parents were caught by the Communists?
Erin: Yes in 1949, my father was in Tientsin in the Foreign Office…
Dean: In China?
Erin: Yes, China and they had marched up the driveway and they were arrested. They were very lucky, my parents,

because they were just under house arrest. Most of the others were put into prisons. And I had one very close family member who came out completely insane from what happened to him. So, I had no love of Communism from the very beginning. From what I saw when I was in these great big collectives was really Marxism. We were all organized into groups in our own homes and told that we must have consciousness-raising sessions. And I remember the woman who came to our consciousness-raising and when she finished, I said this has nothing to do with women, this is actually Marxist. I said so we're supposed to go to work full time and put our children into care provided by the state – like the Communist government – and why are we calling this liberation? And so very quickly I was booted out and went off to open a community center for mothers and children. And then I knew, once the donations came in, once the press picked it up–because the local paper–because my refuge by that point was full—I knew very well the sound of the feminist boots coming down to actually hijack the entire domestic violence industry and turn it into a billion dollar industry. Which they've done.
Dean: Well those are very powerful words and statements. I understand you were born in China, yes?
Erin: Yes.
Dean: So you and your family were there when they turned communist.
Erin: No, I was born in China, but then my parents were re-posted to China when I was about eleven years old. They were reposted to Tientsin and that's where they were incarcerated.
Dean: Oh I see. Yet, I can already hear some people objecting. I've met a lot of women who consider themselves feminists in some form or other and they look at you like you're from Mars if you say this business about it being Marxist in origin or…
Erin: Yes, but most of them don't even know anything about the beginning of this movement. And the thing I have to point out, very simply, the beginnings of the women's movement happened way back when a lot of women were fighting for the rights of people, of Americans, to end the apartheid that was going on at that time. When they had finished marching for the civil rights movement—There's a whole storied history that you can read it. They came back and decided that the leftist women wanted their own movement. So instead of it being Capitalism, which everyone was against in the left wing movements, they simply changed the goal posts and said it was Patriarchy. Everything was because of men, because of the power that men have over women. And then the second part of their argument was that all women are victims of men's violence because it's The Patriarchy. And that is such a lot of rubbish. Because, we know, and everybody in the business knows, that both men and women in interpersonal relationships can be violent. And that's in every single study all across the Western world. All this time – 40 years – we've been living a big lie led by these Feminist women who essentially have created a huge billion dollar industry all across the world and they have shut the doors on men. No men can work in refuges; no men can sit on Boards; boys under the age of twelve often can't go into the refuges. A mother has to make a difficult choice of what she should do.
Dean: Here in the U.S. I've at least come across a few shelters which employ men in some fashion…to act as guards at the doors or…
Erin: That's not working in refuges; that's standing outside.
Dean: Standing outside or picking women up and driving them places…yes.
Erin: Not as staff though; not working in the refuge. In my refuge, half the staff are always men because they're so important for children who haven't known good, kind men…and some of the mothers.
Dean: I understand. That makes good sense. I see from your memoir for example, that in the early 60's you had to show proof that you intended to get married just to get contraception from your doctor.
Erin: Yes.
Dean: Women couldn't apply for mortgages… and so I presume it's that sort of thing that made you interested in the Women's movement in the first place.
Erin: Yes, absolutely. And I had such a vision, and partly the refuge because–I know all about violence. Both my parents were violent. My mother was particularly violent to me because I looked like my father. And the other two; my twin sister and my brother were much more like her. And my whole concern is, it is generational violence, and if we don't save this generation of children we simply have more and more violent people. Because, until we understand we cannot blame men for everything. Women have to look at themselves and be honest about their own

violence. And also, to understand what you do to a child's brain when you actually fight each other, scream, yell and hit children, it causes brain damage. And we know that now from MRI scans. They can see what it does, particularly to the frontal lobe, the right frontal lobe, which is the seat of all our emotions.
Dean: There was a psychologist in Canada who recently published a piece asserting that the stereotype that we seem to all accept now of the helpless, innocent woman who is beaten on by a brutish, thuggish man and needs to run away represents perhaps only 4 or 5 percent of all domestic violence cases and that almost all other cases are more complicated than that. Would you agree that that sounds about reasonable?
Erin: Yes, of the first hundred women who came into my refuge, sixty percent were as violent as the men they left. Or, they were violent and the men weren't.
Dean: They were violent and the men weren't?
Erin: Yeah! And that's why I tried to open a house for men almost immediately after I opened the refuge for women and my problem was – and this was a great shock to me – I was given a house at a Peppercorn Rent by the Council; and then I asked men who had actually given money for my refuge for women and children (they were millionaires) to give me some money for the men's house, and none of them would give a penny!
Dean: I happen to know that in Canada there's exactly one men's shelter and it can't get any funding. It's almost impossible…it's running on a shoestring budget. I'll have to make sure to let people know about it after I finish talking to you. But I see from your memoir you actually said your first experience of wanting to open a shelter for women was that you encountered a woman who was beaten and bloodied and bruised. And you said you immediately flashed to your own experience of having been beaten by your mother?
Erin: Actually no, it was worse than that. It was a bit like Psycho. When my mother died of cancer, I was seventeen – my twin sister and I, and my brother was fourteen – my father refused to bury her body, and he had it in the house on the dining room table. And we had to go and look every night, it was hot there, it was about six days before he allowed her to be buried. This is the point though: everyone in the village knew what was going on. The woman across the road who was a family friend, I ran across and begged her to help me. She didn't. The doctor was called by my father and he came out and examined my mother's dead body and came out and said, "This shouldn't be happening to a dog." He did nothing. So I sat there at the age of seventeen thinking "I have asked for help, but nobody, nobody will help three terrified children." So when Kathy said to me – used the words, "No one will help me…", that's when I knew I had to take her in and look after her.
Dean: So you feel you were abused by both of your parents.
Erin: Yeah, all three of us were.
Dean: Oh…I'm sorry that happened to you.
Erin: No, you have to remember that's why I know what I know and that's why I can do what I do.
Dean: So it would be your firm opinion then that work by researchers like Murray Strauss and whatnot that…
Erin: Yeah and Richard Gelles
Dean: …that most domestic violence is…
Erin: Consensual.
Dean: Concensual, mutual…
Erin: One way or another. There's no pattern for this because each person is unique, and why and how they make relationships is unique. But they do need… if they, I think… I've said this often to very violent women: "Look you're with a very violent man – that was your choice. But now you want to break that cycle, think of him as your heroin pusher. If you stay away from him, just like cold turkey, long enough, that need for him will die." Freud said a long time ago that in time to come all emotions will be found in chemicals of the brain and he's so right. And, that's why I call it an addiction. Just the same way as an alcoholic is for his bottle, a drug addict the needle, and a violent relationship for some people. But, it can be broken.
Dean: What about women who are the predominant aggressors? You've run across those as well, I take it?
Erin: They were in my refuge. And we had long-term therapeutic care. We had the mother house, the big mother house, and then we had shared accommodations in houses. And we also had many houses across England. And the Palm Court hotel, that was the second stage. That had seventy four private suites. And we started that, and you could stay there as long as you liked until you were ready to move back into the community.

Dean: I find when I speak about domestic violence issues, and I have written and done some work in this area for more than ten years – you were a bit of an inspiration there by the way – in any case, people–and sometimes it's people who call themselves feminists, but often it's people who call themselves conservatives or maybe even Tories (like you'd call them) or just everyday, not very political people–either become enraged with me or look at me as if there's something very silly about me when I say there is a serious problem with violent women and that perhaps a quarter of domestic violent relationships, it is the woman who is mostly the violent one and probably in half or more it's both of them who are violent in one way or another. You're nodding, I think you agree that that sounds about right?
Erin: Yes.
Dean: But, people become either frightened or enraged or laugh when you suggest that there are violent women. Where do you think that comes from?
Erin: Most people who are violent don't think they're violent because it's been their reality from a very early age. That's why I don't even go out to dinner now. I sit down at the table and I can look at people mostly and know what they've been up to. A lot of it's defensive. A lot of it.
Dean: What do you mean, it's defensive?
Erin: They know within themselves how they behave and they don't want to hear about it.
Dean: You mentioned feminism is a sort of liberal leftist movement which I think it was originally; although you do have women who consider themselves…
Erin: Yeah, at some point, try and read Susan Brownmiller's book, because she sent me her books on rape in the very beginning. I couldn't read them, bless her heart, but she has since recanted. And that was an amazing thing. I was also at the American Embassy when Betty Friedan recanted what she'd said and she said, "I apologize. We, as women have gone to the male, for the throat over economics and that isn't what we should have done. We should have built the relationship between men and women."
Dean: Betty Friedan said that?
Erin: Yes, she did, in the American Embassy about 1980, '81. And I just remember looking at her and thinking, "look at the damage you've done with what you've said over the years!" It's all very well everybody recanting, but, the damage is done.
Dean: Well, and where is the knowledge that they've recanted? Susan Brownmiller published a simply horrible screed about rape and how…
Erin: No she has since then written a book…we're friends, I know her…she's since then wrote a book and just said, "I was wrong."
Dean: Really?
Erin: Yep.
Dean: That's actually good for me to hear, because her original writings on rape about it being this… I don't know… men have been raping women for millions of years and… very upsetting stuff! It's good to hear that you're friends and that she's recanted her views on that. I'd probably like to talk to her some time. But, it seems to me as if people either want to see women as exclusively victims or as somehow angelic figures.
Erin: That's mostly men. Women know. We know each other. And privately, they'll say what they really believe. But an awful lot of men will not hear a word about violent women. They like women on pedestals. It makes them feel safe.
Dean: So then, it's not just the feminists, although the feminists appear to be part of it. The feminists get angry and the men become derisive or protective. They don't want to believe there can be violent women. Seems like.
Erin: No, but once you start saying that any group like radical feminists, "look, we have a problem that we need to resolve among women." You're talking about almost saying, possibly, there is a million dollar industry out there, you have to share it with men because men and women can equally be violent," and you're actually talking about money and they aren't going to give up on that. They've built an empire over forty years, very, very powerful. And we have women in very powerful situations, Canada, Australia, and here, because at one point officials list that the Attorney General in this country was a woman–Harriet Harman is a woman who does huge amounts of damage. And she's been the Women's Minister. And I have awful problems with her and several others because they are now

very powerful. They're powerful in the judiciary, they're powerful in Social Services… particularly in Canada, that's one of the worst countries in the world.
Dean: Harriet Harman, she's a Member of Parliament there in Britain, yes? From what I've read about her, she seems very hateful. She is a feminist, yes?
Erin: Well, I tried to reason with her once. We were both at the conference and I just said to her, "Look Harriet, you've simply got to accept the figures about violent women." She just swung around on me and her face changed. She said, "The amount of men who are beaten up is miniscule." And I just looked at her, and I thought, "There's nothing I can do with you because your mind is closed."
Dean: Well the government's own figures don't even show that to be true, do they?
Erin: Yes, the British Home crime figures show virtually equal between men and women, domestic violence.
Dean: Wow.
Erin: It doesn't matter how often you say this, or you point it out. You tell a lie long enough, Goebbels said, you can brainwash the entire community. And that's what's happened here.
Dean: Now there are those who be accusing you of being a conspiracy theorist or some sort of crazy person to suggest the domestic violence industry is a billion dollar industry.
Erin: That's not too difficult. Just look at the figures, if you can get your hands on them.
Dean: Like what figures?
Erin: How much V.A.W.A., I think that's what you call it, gets every year.
Dean: The Violence Against Women Act in America?
Erin: Yeah.
Dean: Yeah, there's an incredible amount of money the government funds, and it goes to these shelters. And it's not accounted for so far as I know.
Erin: Yeah. But I'll bet a lot of it doesn't get near the shelters. Most of it will go to all the administrative and all the legal battles that the feminists… it pays… look, it's always funded the women's movement. Everywhere.
Dean: Really?
Erin: Yes. That's why I wrote the book. Because somebody's got to say it. Loudly!
Dean: That there is a problem, particularly with the feminist movement at this point because of the money they get from governments and…
Erin: Yeah.
Dean: …private charitable donations?
Erin: Yes.
Dean: Would you say they also rely on people's perhaps instinctive need to protect women without thinking rationally about…?
Erin: Well, now just imagine, I mean, two people on my board–well three or four of them–were millionaires. Yeah, and they were very protective of women. And when you present them with the fact that men equally need protecting, they'd sew up their pockets. What I did then – I couldn't keep the house open because none of us had any money. What I did… a very nice woman created charity shops and we called them Men's Aid and that employed a man to go and see every single man who wanted to see us.
Dean: I see, but you haven't been successful in continuing that sort of thing?
Erin: No, I managed to open the house and some men were ready to come in, but I couldn't get a penny from anybody.
Dean: You couldn't get a penny from anybody – for helping men? Still can't really?
Erin: No you can't.
Dean: It's horrible. Something should be done…. All right, you recently were quoted–I saw this on a video somewhere, and you just said something earlier–the most frightening country in the entire world is Canada?
Erin: Yes.
Dean: Now, that seems a bit hyperbolic, and it might out of context because…
Erin: No it's not.
Dean: Well I think people from places like Saudi Arabia or North Korea might wish to take issue with you. But I

take it you mean that in the area of domestic violence, feminism, laws against men, that sort of thing?
Erin: Yes. I do. I did a six week tour, with Senator Anne Cools, all across Canada. And there were some wonderful (there was one in Windsor was wonderful) uh, men's groups, just struggling to keep going. And as we traveled and talked to men's groups, we realized how terribly dangerous it is because it's almost as though the entire government and the judiciary–the same people–had been infiltrated by very radical feminists out to get men. And I talked to people all the way across Canada. You know my mother was Canadian, and I'm half Canadian, and it hurt actually. See I was a child in Toronto, and my feeling as we went through is *real fear*. I remember I was working with Anne in the Senate and I walked in to the lift, and this man who was in the lift with me was cowering over in the corner. And I came out and I said to Anne, "What on earth was that about?" And she said, "Men are frightened. They just don't know when they're going to be told they're sexually harassing somebody."
Dean: I'm sure there are Canadian and other men who are scoffing at this because they've never gotten into that situation, but I've…
Erin: Those men scoff all over the world, because it's not their situation. Where is the humanity in men for each other? We women have it naturally with each other, but men don't seem to have the same ability to discuss emotional issues.
Dean: That's an interesting thing, because I noticed on Facebook, you said something, I don't have an exact quote, but you were despairing that men's groups never seem to go anywhere or get any traction. Are you still finding that to be true?
Erin: Yes, I do find that to be true. I really do. And it's a great sadness because the only way we're going to heal what's happened between the anti-male, misandry, and ordinary normal people in loving relationships, is for men to take their lead in what's happening and make their opinions known and stand up as otherwise there's this deepening divide in relationships between men and women.
Dean: Well, there is a growing men's movement I think you'll be happy to hear, I know I do a lot of work on A Voice for Men, and with others, and it does seem to be growing all of a sudden. It seems to be predominated by people who are in their 20s, 30s and 40s who grew up in the wake of all the family destruction that we've seen since the '70s. So, I think there's hope there. But I hope people listen to your words and are galvanized by them. Men do need to be less fearful of speaking up. And more compassionate. I mentioned this to you in private conversation, but I'll mention it again: a year or so ago, here in the United States, there was a man named Thomas Ball who was accused of molesting his child [editorial correction: accused of slapping his child once] and went through 2 or 3 years family court hell [editorial correction: it was over 10 years of Family Court Hell], having been accused, and eventually doused himself with gasoline and set himself on fire in front of a courthouse and the press, to the extent they reported it at all, either behaved as if it was a bizarre mystery or, it was a terrorist incident. What does that say about our country when you have that reaction to a man in that much pain willing to do something so horrible?
Erin: All I can say is… for a start, relationships are probably, when they go wrong, the most devastating thing that can happen: the woman usually gets to keep the kids and the man is suddenly out of the family. And he's kept outside. He's kept outside by the law, by the usual people and I think the big tragedy of all this is that at the moment, nobody's listening. But I do take your point about it getting better, because I think your analysis is correct. And I think that there will come a tipping point when we'll get to where the truth of all this will come out and all we can all do, those of us who are working this work, is to keep going and to keep going. And I hope in my lifetime we will see refuge and comfort and care for everyone, particularly children, because it's generational. And if we don't save the children of this generation, we create another generation of violence and desperate people.
Dean: Well, I know that even here in the States it's quite common for most refuges not only to refuse men, but they'll refuse boys if they are over the age of 12 or 13.
Erin: Twelve here.
Dean: Twelve there. So what are you teaching those young boys when you do that to them, do you think?
Erin: Well there was a case the other day – I was talking to the mother. She was completely bloody after she'd been beaten up. She got to the police station with her children. Her boy was 16 and… when women's aid came to collect her, they said, "You can't take your 16 year old son." She said, "What can I do then?" "Well you'll have to make accommodations." She said, "I left my son in the police station for the Social Services to collect him because I

knew I couldn't cope after finding my own accommodation and I wouldn't be protected." I said, "You're quite right. How would that poor child… he's only 16 and seeing his mother beaten up, how many times he couldn't count – left." That's as far as I am concerned, cruel.
Dean: It seems to be and also may be teaching him a message to internalize his father's anger and his father's violence and think, "Well this is just what men are." Right?
Erin: Yes.
Dean: On the other hand, I have a good friend, obviously I won't name him…he was in a relationship where his wife was very violent with him and very violent with his children and he stayed in that relationship even though it was going on for years because he feared to call the police for help. He was certain he would be arrested.
Erin: He's right.
Dean: He was right wasn't he? Almost any man would be.
Erin: Listen to this: Who trains the police? Women's Aid.
Dean: Women's Aid.
Erin: Yeah. All across for 40 years, they have been doing educational packages which they then sell to, whether it's to the police or social services, and the message is always there: it's all men, it's all men, it's all men.
Dean: And it's a lie, isn't it?
Erin: It's a massive lie. Yes. And it's a very, very, very – a lie worth telling because you get billions out of this. This is more about money than it is about caring for anybody.
Dean: Because it's both about government funding and charitable funding. Somehow you say, women need help and purses open, checkbooks open. You say men need help and what happens?
Erin: Men don't need help, we all know that men are violent brutes because they've got a Y chromosome and women don't.
Dean: And that's just so horribly a sexist thing to say, isn't it?
Erin: Isn't it? When they picketed, they used to have these pickets when they were picketing me saying, "All men are bastards!, "All men are rapists!" Well my sons aren't, for a start.
Dean: …and your own mother was quite a violent person, so you said.
Erin: But then you see, both sides – I can trace violence back for three generations. For every women who came into the refuge–and we used to take about a thousand mothers and children at the height of when we were working–We did the first hundred, as an example: we did a three generational questionnaire. And it answered itself. Women who came in who were innocent victims of their partner's violence didn't come from violent relationships, but the women who were victims of their own violence, that's where you saw the generational violence.
Dean: What do you mean "victims of their own violence?"
Erin: Well, look at it this way: Baby P was a big, big case here just recently, a child, a beautiful little boy… was hideously battered by a violent mother and her boyfriend. He was taken into hospital and he died. Everybody across the country was weeping over Baby P, because it made the newspapers. And I said then, "right, when this man grows up, this child, had he been able to grow up, he probably would have been a monster and then you would hate him."
Dean: I think I see what you mean there. Plus would you say that women who get violent are in many ways victims of their own violence because…
Erin: Absolutely. Yes. What I'm looking for when I take care of people who are victims of their own violence is a way that they can transcend. I was saved by my mentor, Miss Williams; without her; that's why my original memoir from my childhood was called "Infernal Child," because I was a very, very violent, dangerous child.
Dean: Were you?
Erin: Yeah.
Dean: It's almost as if we're afraid to see women as human beings with the same flaws as men.
Erin: Isn't it awful? Because it's so condescending to tell all women they're victims. I'm not a victim. I made my choices and I take the consequences. And I used to often say that to a woman. I'd say, "Look, you chose that man, you knew he was violent, you chose to have children by this man even though you were being beaten up. Now you take some responsibility for this."

Dean: Well and one of the patterns I've seen and read about is that you'll get these women in violent relationships and they'll be the ones who actually start the hitting.
Erin: Yes, they do, because the majority of violent women bank on the fact that most men don't hit women. And they don't.
Dean: And most men don't hit women.
Erin: Yeah then…
Dean: And so then a woman will hit, and hit and hit… and then finally he loses his mind turns and punches her, and now she gets to be a victim right?
Erin: Yeah. Sometimes she doesn't even have to wait to provoke him to where he loses it. She bangs her head on a wall and calls the police.
Dean: Now that's going to make some people angry. You just suggested women will intentionally injure themselves.
Erin: And some men. I mean, it's not just women or just men; it's what you learned in childhood. A lot of these women I deal with have severe personality disorders. As do the men. And whoever gets involved with them, even by accident mostly, is going to get… it's a train crash. Because it takes time for the loving partner to realize what they've taken on. And an interesting thing about men, when they see what they think is a very, very – what would the word be? A very fragile woman. And this is a classic. A narcissistic exhibitionist–there's the woman, the whole crowd at the party are looking at her. She's usually very well turned out because she's narcissistic. She looks good and she's incredibly warm. It isn't until he gets deeper into the relationship that he realizes that there's nothing inside that woman. What he saw was… the harmed child in the woman and he wants to make it better. He wants to defend her and take care of her, and then suddenly he realizes that the mask of sanity… he sees through it and it's too late.
Dean: Because everybody else sees her as…
Erin: Wonderful! Life of the party! And he's drawn in by that! Men love to have the woman on their arm that everybody else would love to own.
Dean: Vivacious, pretty, etc…
Erin: Like my mother, narcissistic exhibitionist, and they're very, very dangerous and there's no treatment.
Dean: There was a famous case here in the States, Bobby Kennedy, Jr…
Erin: Yeah
Dean: …got a divorce and his ex-wife, well, shows all the patterns of being either a narcissist or what they call a Borderline Personality. When she killed herself, everybody blamed him. And then it came out that she had Borderline Personality Disorder and Bobby Kennedy, Jr., you know, was at least somewhat vindicated. They ceased to accuse him of being abusive, but nobody really apologized or acknowledged the fact that she had been violent toward him and his children and nobody wanted to… it was like that part of it kind of got elided. "Oh well, she was mentally disturbed," and…
Erin: She wasn't, she had a personality disorder – that's not mentally disturbed. She knew damn well what she was doing. And her final, final act of outrage to make sure he got even more damaged, was to kill herself.
Dean: So you're saying a Borderline personality isn't mentally disturbed?
Erin: No.
Dean: Because, their personality…?
Erin: This is what I'm going to say now and I know its ahead of the game because MRI scans are only starting to be studied: most borderline personality disorders and also narcissistic exhibitionists are damaged, because they have witnessed or been part of violent parenting or dysfunctional parenting. And it's actually damaged the way information goes to the brain. They can now tell you when children who've been exposed to toxic violence and sexual abuse…. they can now see in the right frontal lobe how the neurons, and the damage that's down there… that's all to come because it's now happening and there are big studies going on looking at children's brains who are already violent.
Dean: And yet people still seem afraid of it; they seem afraid of the feminist movement. Do you think the feminist movement can reform itself and become something better or is it time to just…

Erin: No, I think, again this new generation coming up who are in their 20s now have seen a lot of the damage even in their own parenting in feminist households. And I think they will grow up to be far more inclusive. And, I think in about 20 years perhaps – I don't know if I'll still be alive – that we will look at these last 40, 50 years as the dark ages for human relationships.
Dean: Because it should be Humanism that we're talking about and…
Erin: Yes. Love.
Dean: …helping each other…
Erin: Love, compassion… all the things that that… we need, we need to love and be loved. It's as simple as that. And this radical feminist movement really highjacked everything from the equity feminists. Essentially it is a hateful movement. It just hates a whole group of people and wishes them ill.
Dean: You use the phrase, "equity feminism." Are you using that to describe women who think of themselves as feminists, but really only want fairness and equality?
Erin: Yes, absolutely.
Dean: Perhaps even the word "feminism" isn't right at this point for them. They're really more humanists and don't realize it?
Erin: Yeah. I think that's right. But then you see we've had nearly 50 years now of brainwashing, and this lie has been standing out there. But I do see more and more people realize… and there were two conferences in America; one in Sacramento… I went to the one in Sacramento, and it was the first inclusive conference and it was such a joy to be there. Maury Straus was there.
Dean: Really?
Erin: …and Charles Cory… he's wonderful, and Edward. There's a whole load of people who have been there from the very beginning. Then there was a second one in L.A. and one of the women from a University said, "I couldn't let anybody know that I was here from my university or I'd lose my tenure." And she's right, she would.
Dean: Lose her tenure?
Erin: Yep.
Dean: I thought that would be nearly impossible.
Erin: Yeah.
Dean: But, it's almost like this radical feminism is underground, people don't know that it's there. And you try to tell them and [they say you think] it's a conspiracy. But it's not a conspiracy, is it? It's just reality of what's in the university and a lot of these government departments, right?
Erin: That's where it came from. That's where it all started. And it's interesting though because many of those Women's Studies are being shut down.
Dean: Well, it's funny, and they seem to be getting more and more desperate. I mentioned this to you earlier, but not on camera. Warren Farrell, you know him, yes?
Erin: He's a great friend.
Dean: Very sweet gentleman, and, there is a growing movement, A Voice for Men is a big part of it. But Warren Farrell was to give a talk at the University of Toronto and feminists, people calling themselves feminists, so I suppose anybody watching this that says, "Well, I'm a feminist and I'm not like that," well listen up, there are women who are calling themselves, working in your name, and men, doing this. They were getting extremely violent, locking arms, trying to bar people from getting in to see Warren Farrell speak. Some of them wound up getting arrested [editorial correction: I thought there had been arrests. I was mistaken]. Calling people names, horribly abusing men who were trying to get in there. But it was all caught on camera and this time some people were arrested, and I see that as positive in two ways: A) it's getting some coverage and B) the police actually were willing to make an arrest or two. [Editorial comment: I was wrong, there were no arrests that we know of.] Didn't you say early on, 40 or 50 years ago, the police wouldn't arrest violent women?
Erin: No… when I first started police weren't allowed to do anything to protect women, or men, because it was called "a domestic." That's one of the first things we had to change. And now, the problem with that is, yes they can go in and arrest, but, in most cases they will only arrest the man.
Dean: I seem to recall you mentioning something about how perhaps 40, 50 years ago in the 70's there were violent

women protesting you and the police told you they were afraid of them?
Erin: That's absolutely right. I was at a luncheon for Women of the Year at the Savoy, and there was all this shouting. I had to get through the pickets. And the funniest one was "Pizzey is the pits!" But they also had the ones, "all men are rapists" "all men are bastards" and I went down to the police and said, "Look, if this was men, you'd arrest them all." And there's a great big copper and I said, "Why aren't you arresting them?" He said, "Well it's women," and there's a terrified look on his face. And I had to have a police escort all around England.
Dean: And you had to have a police escort because why?
Erin: Death threats. Listen, police don't give you an escort, because it costs a lot of money, unless they're worried about it.
Dean: And why were they threatening you?
Erin: Well, for various reasons. I suppose the major one is that I was talking out at the time when the money was starting to come in, and I was telling the truth as loudly as I could. That's probably why. And I must remind you that Senator Anne Cools and myself were to go to Vancouver to speak, and…
Dean: Senator Anne Cools is a Canadian Senator?
Erin: Yes. And she supports men. And… there was death threats and police said to her, "Do you want to go in and get on with this or should you just cancel it?" And we both said, "No, no, were going to go." It was very nerve wracking.
Dean: And they hate you for saying that women can be violent or that domestic violence is often or usually mutual?
Erin: Yeah. And also that I say that it's a fact that it's a multi-million, billion dollar industry. That's one that absolutely outrages them, because they don't want anyone to know how much money they're getting.
Dean: It's funny, and I happen to know that even in the States there is no accounting for where that money goes. I guess it's marked as going to women's shelters and that's it – it's like a black box.
Erin: Well, it's not even going to women's shelters. It's going to keeping the empire going. Great big offices, loads and loads of staff – that's what happens.
Dean: Because the people in most of these houses are volunteers, or being paid hardly anything, right?
Erin: Yeah.
Dean: That's been my experience as well. So, you think the rage comes… Well, I might disagree with you a little, only in the sense that I know there's a lot of money involved, people don't believe it but there is, but I also think there's this… I've seen it in people who have no stake in it, they become enraged with me when I say women are half the problem in domestic violence. That just suggesting women are violent makes people extremely angry, and I don't know where that comes from, but…
Erin: I think you'll find it's particularly those sort of women because they're violent themselves, and they know it. And men.
Dean: And yet what you've just described, too, there's also this also this protective instinct in men. In the men's movement, we call it the "White Knight" impulse – the White Knight impulse.
Erin: Yeah. I call it the… to me it's the… oh what's the word? It escaped my mind now, but there is a gene in men I think, that is put in there to take care of their children, and to be gentle with their women. I think men have that.
Dean: I think men are, contrary to the stereotype, actually, generally fairly gentle creatures.
Erin: I think that's true as well, and much much simpler than women. It's much easier to talk to men, because men… men explode with rage, right? I can deal with that. Well some men. It's women implode. And women will actually, 'tis true, they will sit quietly and they will plot for what they want. And that's very female because you implode with rage. Different chemicals.
Dean: So, you think men and women are wired or are chemically somewhat different from each other then.
Erin: Well, it's been the MRI scans shown men's brains, women's brains… women's brains have scatter all across the brain, because women actually can do many things at once. Whereas a man's brain, when they look at the MRI scan, it's much more linear – straightforward.
Dean: So… interesting, interesting. So we've evolved to be different, and perhaps we've evolved to want to protect women.
Erin: Of course, that's what you've done since the beginning of time. The woman has actually evolved to nurture

the children and to nurture a family setup. That's why she collects the food, on the ground food, but not plowing… men go out, from early days, and bring home the bacon, whether it's a piece of bear or whatever. What isn't healthy though, is, it takes… you know in an ideal world the mothering and the fathering under one roof with the children is the best way a child can grow up – being nurtured by each parent. Yes, other people can nurture a child but that biological bond between the mother and the father is the best that you can offer your child.
Dean: I think the nurturing impulse in men is underrated. I think men have a very strong nurturing impulse too.
Erin: They do. No but, interesting is that I lived for six years on a farm in Italy. And the men did all the working outside, they did all the actual backbreaking work on the farm and the women did all the cooking in the home and looking after the children, but the fathers were equally… they're there, the fathers were there all day with their kids. And it was a very happy setup.
Dean: You know it's funny, I've often thought that it's been since the Industrial Revolution that the family has actually really started to struggle because that's where you saw, you know, Father leaves and is gone all day, and comes back after twelve hours, and I'm not sure that's how we evolved. I'm not sure that's really the most natural arrangement. But perhaps I'm getting us off topic. Would you be will to talk to me again and do another interview?
Erin: Certainly. Yes.
Dean: I'm not sure what we should close with here. But do you see reason for hope in the future as to people getting more realistic about what domestic violence is, and women's culpability, and that sort of thing?
Erin: I hope so. I pray every night that this is going to happen. That we're going to recognize that the family is under serious threat and it's everybody's job to do something about it…to come together and make changes.
Dean: All right. Well, thank you so very much for talking to me Erin! Again everybody, this is Episode 2 of the Honey Badger files. My guest has been Erin Pizzey. Her book is, "This Way to the Revolution – a Memoir" from Peter Owen publishers. Thank you so much, Erin. I hope to talk to you again soon.
Erin: Thank you.

I would like to dedicate this interview to Kay Hymowitz and William Bennett, conservative traditionalists who've done so much to say "man up" to shame and demonize young men without saying much to or about women, to female triumphalist Hanna Rosen, to Jessica Valenti and the crew over at Feministing, to Amanda Marcotte, and most especially to Kate Harding and the rest of the crew over at Jezebel, whose tireless work has provided endless inspiration for what I do here on A Voice for Men. I strongly encourage all readers to tweet, Facebook, email, and otherwise spread this interview around as much as possible. Links to a lot of supporting material will be supplied in later updates to this posting. But I more seriously dedicate it to Erin, with love. Please buy and read her book.
Transcript services by Sharon Leslie-Clarke.
All readers are invited to subscribe to my YouTube channel, by the way. –Dean Esmay
Update: Upon request of some readers/listeners, check below for references to as many things as I could find that Erin talked about, at least in some fashion:
This Way to the Revolution:
http://www.peterowen.com/pages/nonfic/Erin-Pizzey.html
Scream Quietly or the Neighbours Will Hear by Erin Pizzey:
http://www.goodreads.com/book/show/2108096.Scream_Quietly_or_the_Neighbors_Will_Hear
Other books and articles by Pizzey:
http://www.erinpizzey.com/books.html
Tientsin/Tianjin Campaign:
http://en.wikipedia.org/wiki/Tianjin_Campaign
UK Foreign Office (now the Foreign & Commonwealth Office):
https://www.gov.uk/government/organisations/foreign-commonwealth-office
Feminist Collectives have been around for decades, and are still active:
https://www.google.com/search?q=feminist+collective+meetings&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official

A paper by a Marxist feminist on the intersection and history of feminism as it relates to Marxism:
http://www.colorado.edu/Sociology/gimenez/work/rphil.html
Pictures of Erin's first refuge house and early work:
http://www.erinpizzey.com/gallery.html
National Coalition for Men:
http://www.ncfm.org
Info on ignored and abused Male Domestic Violence victims:
http://www.mensrights.com/index.php/Articles/Domestic-Violence-Shelters-For-Pets-But-Not-Men.html
An old women's coverture document:
http://en.wikipedia.org/wiki/File:Racial_deed_restriction.gif
Psychologist & Professor Don Dutton, "Let's stop playing the gender blame game," Vancouver Sun:
http://www.vancouversun.com/news/Lets+stop+playing+gender+blame+game/7494262/story.html
Family of Men Support Society:
http://www.familyofmen.com/
MASH*4077 / One Brick Short campaign:
http://www.familyofmen.com/wp-content/uploads/2012/04/MASH-BRICK-poster.pdf
Professor Murray A. Straus: Multiple papers and other information on domestic violence
http://pubpages.unh.edu/~mas2/
Richard James Gelles, PhD, Joanne & Raymand Welsh chare of Child Welfare and Family violence: reearch, links to scholarly papers
http://www.sp2.upenn.edu/people/faculty/gelles/
Linda Kelly: Disabusing the definition of domestic abuse: how women batter men and the role of the feminist state:
http://www.law.fsu.edu/journals/lawreview/downloads/304/kelly.pdf
Sigmund Freud: "CONSCIOUSNESS is energy received and decoded by a STRUCTURE. In human beings, the receiving-decoding structures are neuro-chemical."
http://www.spaceandmotion.com/Philosophy-Sigmund-Freud-Psychoanalysis.htm
PM News: Man's Embarrassing Secret In Court: My Wife Beats Me Up
http://pmnewsnigeria.com/2011/03/24/man%E2%80%99s-embarrassing-secret-in-court-my-wife-beats-me-up/
Susan Brownmiller: Rape is "nothing more or less than a conscious process of intimidation by which all men keep all women in a state of fear."
http://www.susanbrownmiller.com/susanbrownmiller/html/against_our_will.html
Susan Brownmiller: I cannot at this time verify that Brownmiller ever said she was wrong. But her web site is here and if someone can verify the recanting I will reference it.
http://www.susanbrownmiller.com
Domestic Abuse Hotline for Men and Women
http://www.dahmw.org
Who Needs Feminism.org photos:
http://www.whoneedsfeminism.org
Betty Friedan: Cannot verify the recanting but Friedan was quoted in the 1970s as saying "Men weren't really the enemy, they were fellow victims"
http://en.wikiquote.org/wiki/Betty_Friedan
Catherine Kieu Becker, Woman cut off husband's penis, put it in disposal
http://latimesblogs.latimes.com/lanow/2011/07/oc-woman-in-custody-for-poisoning-husband-cutting-off-his-penis.html
Harriet Harman:
http://en.wikipedia.org/wiki/Harriet_Harman
http://register-her.com/index.php?title=Harriet_Harman_–_Corrupt_Public_Official
Joseph Goebbels: "The English follow the principle that when one lies, one should lie big, and stick to it."
http://www.calvin.edu/academic/cas/gpa/goeb29.htm

VAWA Funding: TEPA programs
http://www.saveservices.org/accreditation/listing-of-federal-tepa-programs/
Violence Against Women Act: History and Federal Funding:
https://opencrs.com/document/RL30871/2010-02-26/?24674
“The most frightening country in the entire world is Canada” rhetoric
https://www.youtube.com/watch?v=oihGYZpMQb4
Senator Anne Cools
http://senatorcools.sencanada.ca/Biography
Riding the Donkey Backwards: Men as the Unacceptable Victims of Marital Violence:
http://www.dewar4research.org/DOCS/dky.pdf
Thomas Ball, found innocent, kills self over family court abuse:
http://ncfm.org/2012/09/activities/ncfm-member-elijah-ward-on-family-court-corruption-thomas-ball-the-committee-on-redress-of-grievances-a-serial-how-we-began/
British Prime Minister criticizes absent fathers, Pizzey says there are as many feckless women as men and that women frequently won’t let fathers see their children:
http://www.bbc.co.uk/news/uk-13831926
Suicide Rate Greater Among Divorced Men, Research Finds
http://www.aolnews.com/2010/03/10/suicide-rate-greater-among-divorced-men-research-finds/
More than 40% of domestic violence victims are male, report reveals
http://www.guardian.co.uk/society/2010/sep/05/men-victims-domestic-violence
Shelters routinely refuse men, boys over the age of 13
http://dahmw.org/wordpress/wp-content/uploads/2008/12/dahmw_20misconceptions_20and_20realities.pdf
Men and boys presumed guilty when accused of abuse:
http://tc.ncfm.org/issues/
Baby P.:
http://www.thesun.co.uk/sol/homepage/news/4471988/At-last-Baby-Ps-mum-says-sorry-for-his-death.html
Infernal Child: World Without Love by Erin Pizzey
http://www.fantasticfiction.co.uk/p/erin-pizzey/infernal-child.htm
The number of women who hit first or hit back is “much greater than has generally been assumed.” Deborah Capaldi, Ph.D.
http://usatoday30.usatoday.com/news/health/2003-06-22-abuse-usat_x.htm
Deborah Capaldi, PhD, Research Scientist, Oregon Social Learning Center
http://www.oslc.org/scientists/popups-scientist/capaldi-deb.html
Women that provoke men to abuse them
http://melodyallen22.hubpages.com/hub/Women-That-Provoke-Men-To-Abuse-Them
Money for women’s shelters not tracked
http://womensenews.org/story/domestic-violence/100105/federal-funding-safe-havens-not-tracked#.UOmnunfNl8E
RFK JR, Bobby Kennedy Junior, Mary Richardson Kennedy:
http://www.shrink4men.com/2012/06/11/the-new-face-of-borderline-personality-disorder-mary-richardson-kennedy-abused-her-husband-and-children-and-committed-suicide-as-a-final-act-of-revenge-for-perceived-abandonment/
Visible effect on brains of children from abusive homes:
https://www.childwelfare.gov/pubs/issue_briefs/brain_development/effects.cfm
Leaving the Sisterhood: A recovering feminist speaks by Dr. Elly Tams
http://www.avoiceformen.com/feminism/leaving-the-sisterhood-a-recovering-feminist-speaks/
Charles E. Corry, Ph.D.
http://www.ejfi.org/DV/dv-9.htm
Historic Domestic Violence Counference Includes Male Victims (Erin references someone named “Edward,” whom I later confirmed to be Edward Bartlett, Ph.D. from this conference:

http://standyourground.com/forums/index.php?topic=15257.0;wap2
Edward E. Bartlett PhD, President of Stop Abusive and Violent Environments:
http://www.saveservices.org/wp-content/uploads/Ltr.SenLeahy.pdf
Warren Farrell Protest at the University of Toronto, StudioBrulé
http://www.youtube.com/user/StudioBrule/videos?view=0
Warren Farrell's home page:
http://www.warrenfarrell.com/
Dr. Charles Corry, Police arrest men who report violence, men should not report:
http://www.mensrights.com/index.php/Articles/Dr.-Charles-Corry-on-Domestic-Violence-Against-Men.html
Wikimedia commons:
http://commons.wikimedia.org/wiki/Main_Page
MRI Scans: Girl Brain, Boy Brain? How much is "hard wired" and how much not?
http://www.scientificamerican.com/article.cfm?id=girl-brain-boy-brain

I needed feminism because...

Edward Jessup · 19 December 2012 · Archived copy · Original

Hello.
I'm the guy who submitted these pictures to whoneedsfeminism.org. I thought I'd take a few shots that represented my experience of feminism over the years, submit them, and be done with it.
I wasn't exactly expecting 188 (last I checked) re-posts, comments, etc. It seems I may have struck some nerves.
I wish I could say that I was surprised by some of the NAWALT/NAFALT comments, but I'm not. While I agree that a lot of feminists probably aren't "like that," their continued silence and tolerance of the extremist factions within their midst –to me- reeks of ignorance at best, and complicity at worst.
If you are not like that, please consider doing something about those who *are* like that. They are more vocal than you. You are losing control of your own movement, if you haven't lost control of it already. Read Christina Hoff Sommers. Read Daphne Patai. The extremists in your movement are causing real pain to real people.
Some people responded to my pictures that suggested that feminists "could not have possibly" said or done the things that I claim, or that the people who did were not "real" feminists.
I assure you they did and they were.
So, for those out there who have chosen to ignore or discount what I have said, because it does not fit the mold of what your ideology tells you, I would like to provide some additional background.
Feel free to continue to claim that it was really "the patriarchy" (whatever that is) that really did this to me. I honestly don't care. But if what I say can make someone reconsider, even for a moment, then I've succeeded in helping us all act like human beings towards each other once again

I needed feminism to teach me that my Borderline Personality Disordered Ex driving me to the brink of suicide was MY fault. I was involved with a woman who was an undiagnosed Borderline. Over the course of a year, she pushed me to this point. I almost stepped in front of a train. Let me repeat that. *I almost stepped in front of a train*. At the time, I was completing a graduate program at a university that was demographically 80% women, 20% men. That includes faculty and staff ratios, as well.
The university also sponsored many discriminatory events, and workshops that men were specifically not allowed to attend. We were belittled in classes, where we were told that we our "male ways of thinking" were obsolete, and something that needed to be overcome. These "ways of thinking" were responsible for all of the ills in the world.
Additionally, as a white heterosexual male, I needed to be more attuned to my inner feminine, and "be a better man" by listening to my partner, addressing her needs, putting my selfish needs last, and practicing self-inquiry to determine how I might be inadvertently causing problems.
I did all of these things (and more), because I loved her. Or, rather, I loved a lie. But that's a whole other story. The

surrender of my identity, my sanity, and the narrative of my life were not enough for her. To add insult to injury, as someone who suffered very real psychological, emotional, financial, and physical abuse from her, I found that there were no resources available to me. There were no battered men's shelters. There were no books on abusive relationships involving women abusers and male victims. I couldn't even identify the relationship as abusive, because I'd been taught over and over that this sort of situation doesn't exist.

It *must have* been something I'd done wrong. This was a few years ago. I am better now. Not perfect, but *better*, with much thanks to Dr. Tara Palmatier at shrink4men.com, and to the MRA movement for helping me find what it really means to be a man. Did a feminist say to me "It's *your* fault?" No. Did feminism make sure that resources to help me were scarce to non-existent and that many people (including myself) had never even thought that a man could be a victim in an abusive relationship, and that as a male I was viewed as inherently incapable of anything other than being the abuser? Yes.

I needed feminism to teach me that wanting to date someone of African descent was engaging in 'White Trophy Hunting' and not love or attraction. As an undergrad in 1988-89 or so, I was told this by Elizabeth Richardson Viti of the Gettysburg College French Department, in a one-on-one conversation. At the time, I had started to get to know an Ethiopian student I was possibly interested in dating. From Gettysburg College's website (http://www.gettysburg.edu/about/offices/provost/jcctl/viti.dot):

> Professor Richardson Viti's research interests focus on the contemporary novel, in particular, from a feminist theoretical perspective. This interest has led her to teach a number of classes in what is now the Women, Gender, and Sexuality Studies Program, where she also served as Coordinator from 2005 to 2009 when the program was still Women's Studies.

I am not advocating contacting her, discussing this with her, starting arguments with her, stalking her, harassing her, or anything like that. Honestly, she is so far off my list of "worries" that I find the whole thing comical. I am merely attributing a quote. Leave her be. It is entirely possible her views have changed since then.

I needed feminism to teach me that my 50 year old alcoholic aunt didn't rape me when I was 10. I must have raped her. Thank you, Feminism, for setting me straight on that! Yes, my aunt did this to me. Again, the dominant narrative for most of my life has been "only men rape." Add to this that 99.999% of the books for incest/rape survivors are geared towards women survivors. Add to this that saying "well, just read 'he' for every time you see 'she' and vice-versa" doesn't really cut it.

How am I supposed to gain any actual help from a book that continuously lets me know that it isn't really written for me, and I'm part of the problem? One therapist even told me it "couldn't" have happened. Additionally, after a rather difficult class dealing with trauma in my abovementioned graduate program, I confided in a classmate who self-identified as a feminist, to offer an exception to the "only men rape" narrative. Her response? "That poor

woman! How society must have mistreated her to lead her to do something like that!”

I need feminism to ensure that all of the women in my office are empowered enough to talk about their sex lives, stare at and make comments about the UPS guy’s ass, and make sure I know they are better than me, until they need someone to lift a heavy box. My last three jobs in a nutshell. Believe me, there’s a whole lot more. Some of the guilty parties are PhDs, too. When I brought this up in an employee survey at one job, it was dismissed because “men can’t experience sexism” and I “wasn’t used to having my privilege challenged.”

I needed feminism to silence my voice and invalidate my pain so much that I have to sneak off to the restroom to snap these photos. My current job, while better than my last three, still contains elements of #4. Do you think I feel safe doing this out in the open?

I am sure that many people think I’m bitter, or hateful, or spiteful, or whatever. It would be easy to fall into that trap, and after the break up with my Borderline ex, I spent a good two years in the abyss. I am sure there may be others who believe that I’m “just a kid” and don’t know what I’m talking about.

I am 43 years old with a graduate degree, about to get married to a woman who understands that the things that I have been through are bullshit. I am very lucky.

We also have a one year old son.

And neither of us is willing to let any of this happen to him.

Manufacturing female victims, marginalizing vulnerable men

Alison Tieman (Typhonblue) · 19 December 2012 · Archived copy · Original

Toxic victim-consciousness is the process by which women are made into class "acted upon" by emphasizing a disproportionate victimhood where none actually exists or isn't proven.

In "Women Do Not Benefit: The Science," I outlined how toxic victimhood limits women and socializes them to undermine their own achievements. Toxic victimhood promotes the perception that women are "acted upon" rather than actors. When a society is promoting toxic victimhood, there is no need to limit women overtly through legal, financial or social restrictions. Instead women will limit themselves through their own mental foot-binding.

Here I will look at a recent and very successful effort to manufacture toxic female victimhood whole-cloth, the CDC's 2010 National Intimate Partner and Sexual Violence Survey.

The much publicized figure on rape from this survey is that 1 in 5 women versus 1 in 71 men are victims of rape in their lifetime. (If the rate men are raped is reported on at all.)

Let's see exactly how the female-as-victim juggernaught churned this nugget out.

Question: When is Rape Not Rape? Answer: When a Rapist Uses Her Vagina

The first thing to note is that the NIPSVS decided that men being forced to have sex with women isn't rape. Let's think about this again. The NIPSVS finds that men are the majority perpetrators of rape. 98% of female rape victims and 93% of male rape victims had a male perpetrator. A woman shoving her fingers up a man's anus is rape, but a woman shoving her vagina down on his penis is not. The latter is not classified as rape, but as "made to penetrate" and is placed in the category of "other sexual violence".

Logically, if you define rape as penetration, but not envelopment, you are going to end up with an arbitrarily large number of male rapists compared to female rapists.

Rape could easily be redefined as forced envelopment, which is exactly as arbitrary as the NIPSVS's redefinition of rape. In that case we would find that 80+% of rapists are female. Which is as fatuous a finding as the reverse.

So why are significantly more men than women rapists and significantly more women raped than men? Because when women rape using their vaginas it's not rape, it's "other sexual violence".

Men are the vast majority of rapists and women are the vast majority of victims because rape was defined in such a way to make sure that this was so.

The Real Risk of Rape in the Last Twelve Months

It should be noted the NIPSVS presents no statistics on male victims of rape through penetration for the last 12 months. This is interesting because the 2000 National Violence Against Women Survey found that 0.3 percent of women and 0.1 percent of men surveyed said they were raped via penetration in the previous 12 months.

The NIPSVS says: "The estimates for male victims raped by other types of perpetrators were based upon numbers too small to calculate a reliable estimate and therefore are not reported."

The NIPSVS surveyed 18,000 people; The NVAWS surveyed 16,000. Did the risk of rape of men by other men take a nose-dive between the NVAW survey and the NIPSVS survey?

Luckily the NIPSVS did track the risk of "made to penetrate" for men in the last year. It was 1.1%, identical to the 1.1% of women "made to envelop".

If the act of forced envelopment is correctly classified as rape—namely a woman forcing a man to have sex using her vagina, the vagina being one of the two most commonly used instruments of sex—then you get an equal risk of rape between men and women in the last twelve months.

An equal risk of rape between men and women in the last twelve months.

Why then, is the lifetime risk of rape so different?

Men Rape; Women Are Raped

Researchers into the field of traumatic memory recovery note that the longer the period of time a person is asked recall a traumatic event, the less likely they are to remember it. How this works is that surveys that ask about a traumatic event in the last six months get less false negatives than those that ask about a traumatic event in the last twelve months which, itself, gets considerably fewer false negatives than lifetime prevalence.

For men this effect is even more pronounced.

> 16% of men with documented cases of sexual abuse considered their early childhood experiences sexual abuse, compared with 64% of women with documented cases of sexual abuse. These gender differences may reflect inadequate measurement techniques or an unwillingness on the part of men to disclose this information (Widom and Morris 1997).

Only 16% of men with documented case histories of child sexual abuse disclosed that abuse on a survey intended to capture child sexual abuse. Sixteen percent of men compared to sixty-four percent of women.
That amounts to a disclosure rate of child sexual abuse four times higher in women than in men.
Is it any wonder that the CDC's 2010 survey (correcting for their mis-categorization of female-on-male rape) found that 18.3% of women and 6.2% of men were victimized over their lifetimes?
Comparing the lifetime rate of sexual abuse for men and women is misleading in determining their relative risk of sexual violence, simply because men disclose childhood sexual abuse four times less often than women.
There may be many reasons for this. It's unlikely that it's due to sexual abuse being less impactful on men because studies have shown that sexual abuse does have a profound impact on men, and this includes female-on-male sexual abuse. For instance, the link between sexual abuse and suicide attempts is stronger in boys (Rhodes et al. 2001) and sexually abused boys are twice as likely to commit suicide (Molnar et al. 2001) than sexually abused girls. In addition to that, there is a risk factor for sexually abused men to sexually abuse others is if their abuser was female (Salter et al. 2003.)
One possible reason for men not disclosing, or even "forgetting", is quite simple: our social narrative does not allow for, nor does it depict, the sexual abuse of males. To a degree it allows for the sexual abuse of boys by men, but not boys by women or adult men by anyone.
In a study on the effects of retention interval and gender on the perception of violence, Ahola et al. (2009) found that eyewitnesses rated female perpetrators less violent than male when reporting after an interval of one to three weeks as opposed to ten minutes. Ahola et al. (2009) proposed that over time eyewitnesses reinterpreted the behavior of perpetrators in order to conform to gender stereotypes regarding violence.
Widom and Morris (1997) propose that a similar process is occurring with male victims of sexual abuse (particularly by females) as, over time, they reinterpret their victimization to conform with the dominant social narrative regarding sexual abuse: that it happens to women and is perpetrated by men. They will do this by reframing their abuse as consensual or as a rite of passage or less violent than it was or by "forgetting" it completely. The more time passes, the more our memories conform to the dominant social narrative.

> Gender differences in reporting and in perceptions of early childhood experiences may reflect early socialization experiences in which men learn to view these behaviors as non-predatory and non-abusive. Many of the sexual experiences considered to be sexual abuse (showing/touching sex organs, kissing in a sexual way) may be seen as developmental rites of passage, part of a learning process (Widom and Morris 1997.)

Note that this "forgetting" does not mean that there is no psychological effect; only that the source of that effect is buried, becoming a silent trigger for self-destructive behavior.

The Real Ratio of Male to Female Rapists

If we look at the more reliable statistic, the risk of rape in the last twelve months, and we fix the NIPSVS's mistake in classifying forced envelopment as "other sexual assault" and not rape, we find that 80% of men report a female rapist and 98% of women report a male rapist. (This estimate is based on the sex of reported perpetrators for sexual assault over a lifetime. There is no reason to think the number of female perpetrators for 'forced envelopment' would decline between the lifetime and last year reports: if anything they would increase)
Since there were roughly equal numbers of men(forced to penetrate) and women(forced to envelop) raped in the last year, if we look at a population of 100 rape victims, 50 of which are male and 50 of which are female and apply the statistic that 80% of the male victims were raped by a woman, we get 40 male victims raped by a woman.

That works out to about 40% of rapists being female and 60% being male. A far cry from 95+% of rapists being male.[1]

Instant Female Victimhood, Just Add Media

The cautious and least sensationalistic position to take based on the NIPSVS's findings is that men and women are most likely at an equal risk of rape and that the proportion of male to female rapists is not significantly gendered.[2]

But this is obviously not what anyone really wants to hear. Instead, the NIPSVS manufactured a non-existant female victimhood by first redefining rape to exclude the vast majority of female-on-male victimization. Then mainstream media (and other parties interested in female victimhood) followed up by selecting the statistic most likely to be fraught with reporting error while completely ignoring the more reliable statistic that suggests parity and further ignoring the ratio of female to male abusers (40/60).[3]

And so from a survey that strongly suggests that neither rape victimization nor rape perpetration is significantly gendered, we get a resounding shout of 'MEN RAPE/WOMEN ARE RAPED!'

Men act, women are acted upon.

And the juggernaut rumbles on.

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Widom C. S. and Morris S., Accuracy of Adult Recollections of Childhood Victimization: Part 2. Childhood Sexual Abuse, Psychological Assessment, Vol. 9, No. l, 34-46, 1997

[1] When same-sex rape is excluded the ratio becomes 44/56 male/female rapists. One reason why same-sex rape should be excluded for an accurate picture of the gender proportions of rapists is because male-on-male rape may be inflated relative to female-on-female rape due to the large population of incarcerated and formerly incarcerated men. The greater rate of male-on-male rape may be a byproduct of more men cycling through society's rape-camps (otherwise known as 'prisons') at a greater rate then women.

[2] The moderate skew in favor of male rapists may just be an artifact of using female interviewers. We won't know for sure until a survey is done that doesn't require male victims of female aggressors to disclose their victimization to a female interviewer. Likely the NIPSVS used female interviewers preferentially in order to capture as much female victimization as possible; the logic being that women would be more likely to disclose to another woman.

[3] The 80% rate of female perpetration of forced envelopment is based on the lifetime risk numbers. However, it's likely that the ratio of male to female rapists who forced envelopment on a man does not change significantly between the twelve month and lifetime time frame. If there is any change, asking men to report sexual abuse by females over their lifetime likely undercounts the proportion of female rapists since female-on-male rape is not

congruent with our social stereotypes regarding rape and gender. Additional data on this issue is provided by Predictors of Sexual Coercion. Although Predictors only studied college populations, it found a similar parityin rape victimization risk between men and women in the last twelve months. 2.3% of women and 3.0% of men reported forced sex, which gives a ratio of 57/43 female/male rapists.

Originally published on Typhon's web site Genderratic and earlier this year on A Voice For Men. We also recommend her YouTube channel, Genderratic's Curio Emporium.

AVfM Radio: the pussy pass

AVfM Radio · 20 December 2012 · Archived copy · Original

[box icon=""]
Why do we give women a free pass. Why is it that we excuse women when they murder children, or when they murder men. Why is the grotesque and nearly inconceivable sexual mutilation of a human being funny if the knife is wielded by a woman. Why do we provide a free pass for violence and criminal conduct for a group pf people we all pretend to believe are self actualized adults?
This is not solely the work of feminism, but it is certainly something escalated by that ideology of gender. So what's going on, and why in a feminized society do we give a free pass to women for action and behavior that would be totally unacceptable, behavior that is properly described by the word monstrous , when its done by women.
As rational adults, we excuse outrageous behavior for other people too. Toddlers, and the mentally defective. Isn't the free pass we give women an implicit claim that they're either toddlers – or mentally defective?
Thursday night on a voice for men – Girl Writes What, the Wooly BumbleBee and John the Other on taking a pass on the pussy pass.
Call in tonight at 8PM Mountain time, 6PM Pacific time.
at 310 388 9709.
A Voice for Men Radio: the free pass
Show Promo
[/box]

Andybob's Corner #3

Paul Elam · 20 December 2012 · Archived copy · Original

We are back, lads and lassies. Gather round and get cozy. Here's your hot chocolate and wool blanket. Flames are dancing in the hearth, leaping and pirouetting over crackling oak. A gentle clock strikes the hour as friendly shadows softly saunter 'cross the walls. We are together again.
And Andybob has come to visit.
Take a sip of your chocolate while he settles into his rocker by the fire. Snuggle in all comfy as he gives the embers a nudge with the poker.
And let's all put on our quiet hats. Andybob has some lessons for us, and we want to hear them clearly. He knows what's best for little girls and little boys. And come to think of it, for the big ones, too.
Andybob on:

...White Knights, Raising Children and Daddums

A father issuing threats of violence against any male who may sully his daughter's purity is expressing white knight indulgence at its worst. Such a man is proclaiming to the world that his little princess has been raised to perceive herself as a perennially blameless victim without agency. She's a nightmare on wheels.
Daddy has also been the test-drive vehicle in which princess acquired her skills in manipulating men to commit violence-by-proxy. She has cut her teeth and sharpened her claws on this gun-totin' buffoon. Unleashing an entitled female who believes she has armed back-up in the event of her being displeased is not a great contribution to society. Of course, I do not have daughters. So, I don't know how I would react to some long-haired yobo taking my bit-of-a-drongo daughter on a date. In all honesty, probably not very well.
Like most gay guys, my views on child rearing tend to be rather draconian – lots of Edwardian overtones of the speak-only-when-spoken-to variety. My nieces (15 and 16) are very familiar with Uncle Andybob's views on proper behavior.
They include:
[unordered_list style="arrow"]

- Speaking in clearly-enunciated sentences;
- No slouching (the children of gays may grow up insane, but they always have great posture);
- Having at least a working knowledge of all branches of arts and sciences (you don't have to be an intellectual – I'm not – but don't be a dill);
- Showing proper appreciation and respect for their parents (surly, ungrateful daughters are a curse)

[/unordered_list]
I have always told them that they have been raised with every advantage of love and support, so they have no excuse to ever behave like poor white trash. The prevailing culture celebrates and excuses appalling behavior from girls. It is vitally important to counteract this by setting clear and consistent expectations.
I make certain that the prospect of a lengthy lecture from Uncle Andybob provokes more fear and dread than an unloaded rifle ever could. I don't lecture my nephew (only 12) about anything. I just make sure that no hateful feminist ever makes him feel ashamed of being a boy. My brother-in-law is a great dad ready to fight any feminist attack on his son.

...Big Girls Wearing Little Girl Panties

Feminist invective has never evolved beyond the kind of lazy and hysterical peevishness which characterizes this little gem:

"Being an incomplete female, the male spends his life attempting to complete himself, to become female." Valerie Solanas.
Yesterday, I saw a remarkable example of Naomi Wolf's "diminished market value of female orifices" while commuting on a train. I inadvertently sat on the same seat as a woman who was having a very animated conversation with what I assumed was her university professor. She was one of those peroxided, fake-tanned 40-something women who dress like their 16 year-old daughters. She had on low-rise jeans, a sequined top and a pink, blingy handbag. British accent, possibly northern.
[I promise, hand-on-heart, that this woman was studying…Drama.]
She was attempting to coerce the professor into giving her some kind of extension on a drama assignment. In a loud, gravelly voice that can only be achieved by a 3 pack-a-day habit, she began by using her well-worn charms. "Oh go on, Jason [first names with the prof?], please!" She then progressed to trying to get sympathy. "Things haven't been going well lately." Then came a few excuses, "I didn't understand my assignment. I have been sooo busy". Then came guilt (accompanied by some pouting), "My holiday wasn't as long as yours." Then, to my total astonishment, came an offer of a bribe. "I'll give you $300". All this was overheard by the entire carriage – she probably scored an 'A' for voice projection.
Finally, when all of her feminine wiles had been exhausted, she started to get nasty and accusatory, "You've made things so difficult for me." Then came appeals to a higher force, "I'm going to complain about your curriculum". She violently banged the seat beside her when she said this He must have finally hung up on her. Out came her iPad on which she was furiously pounding some kind of message/complaint. Someone called in the middle of this and she said, "Can't talk now. I'm writing to Jason".
My heart sank for Professor Jason. Was she making good on her threat? Was she paving the way for some kind of false accusation? All of this occurred in the space of about nine minutes. I was stunned by the breathtaking speed in which the flirty act devolved into demonic anger as she contemplated the range of options available to her to inflict revenge on her professor – all because she was too lazy to do an assignment on time. Professor Jason must feel like he is walking on a minefield. His classes must be crammed full of entitled women.
I see lots of women like her – angry harridans embittered that life is no longer the all-expenses-paid free ride they have always known. Feminism gives these women the power to exact revenge on those bastard men who just don't appreciate the finer points of mature pussy. Her type will never be reasoned with. Women like her have as much interest in fairness towards men as I have in learning macramé. Avoid them at all costs. Go your own way gentlemen.

...How to Administer Discipline. This Time on Behalf of YOU.

I saw another intriguingly inept attempt to dismiss the MRM. It even mentions AVFM and RegisterHer. Note the assumptions about male privilege – and the commenters who are having none of it.
http://www.newstatesman.com/blogs/lifestyle/2012/05/mens-right-zeitgeist
Here is my response:
"Psychologist Oliver James stated that the reason for this is that men are feeling "sexually threatened"."
You found some pliant white knight to shoot down men for you. How typical. I hope he at least got a pat on the head for his troubles.
Note the ease with which the justified anger and resentment that men feel about the rampant misandry we face under feminist governance is reduced to nothing more than some sneering and unsupported accusation of male sexual insecurity. After all, men don't care about anything else, do they? If you wish to claim some kind of moral high ground, then I suggest you avoid such repellent gender stereotyping. The men and women who contribute to the website, "A Voice for Men", would never tolerate such bigotry.
It is clear that you never intended a fair and balanced approach to the Men's Rights Movement. It was a hatchet piece from the outset. A hell of a week for women? It has been a hell of a week for men, too, but that never even occurred to these privileged princesses. Claiming that women have been "side-lined' without even thinking to mention the brutality heaped upon men for millennium is a good example of how men's suffering is, as usual,

either ignored, dismissed or trivialized.
The feminist response to the growing dissatisfaction of men has been shockingly inept. Sending out a pair of clowns like these to laugh at the suffering and marginalization of men is the kind of contemptuous act that has managed to alienate even gay men, like me. Wake up, grow up, woman up, and start treating men with the respect we deserve. Shame on you.

Time to refuel, march on

Paul Elam · 21 December 2012 · Archived copy · Original

If you are reading this, it means that the dreaded date of 12/21/12 has arrived, and the planet is still here. We are not done yet, it seems.
Whew!
Aside from the predicted Mayan End of Times, the date also has the more important distinction of being the last quarterly fundraiser for AVfM in 2012. That's a good thing, Unlike the apocalyptic dud that has generated so much buzz for so long, we are actually in a time of monumental transition. Or, at least by the look of things, the beginning of it.
Before I give you my appeal to reach in your pocket for some of your hard earned money and pass it this way, let's take a brief look at what the donations that fund this site have already created.
AVfM, thanks to being a magnet for people rich with both talent and heart, can now irrefutably claim to be the most robust, organized and influential instrument of activism directly and exclusively on behalf of men and boys that has ever existed.
That is not a "Mission Accomplished" banner, by any means. But it is proof that the mission is finally underway.
Aside from the fact that website traffic has exploded in recent months, and that the AVfM radio programs are now on track to reach 40,000 listeners a month in a steady pattern of growth, there are other indicators of our increasing reach.
In the last two weeks I have been interviewed by Canada's National Post and Toronto Observer, and those articles should soon be released. We don't know for sure what their slant on us will be, but we do know that the shock waves we sent through the college communities, particularly in Canada, are still reverberating.
And we are far from done there.
Recently columnist Peter Lloyd, who has remarkably managed to bring a straight up MRA perspective to Mail Online, has referenced this site giving us more exposure, and pushing the MRM message further into mainstream consciousness.
[image]
Maybe it isn't the world that's ending. Maybe it is something else.

He was also gracious enough to include me and AVfM in an article for the European version of *Esquire* on male reproductive rights that will go on sale at the end of February.
Managing Editor Dean Esmay made a groundbreaking appearance on Huffington Post Live, and for the first time a mainstream broadcast outlet took some of our issues seriously.
We are beginning to tip the scales, folks. AVfM is playing a major role in ending the hegemony that feminists have owned for 50 years on the discourse about sexual politics. We are arriving, and they are powerless to stop it if we just keep pushing ahead.
Take a moment to imagine the implications of that.
AVfM has also formed a Judicial Accountability Committee, with dozens of volunteer activists, who are acting as a counterpunch against misandric courts and state functionaries. We are getting results there, as most of you know.
I am not much fond of predictions. But I am going to make an exception today. 2013 will be a massive year for the men's movement. I think we will look back and see that the foundation we laid in the years before resulted in tangible progress.
It has always been my contention that in order for the men's movement to gain real traction, we would have to figuratively grab ideologues by the collar publicly and rattle them till a little humility set in; that we must inspire many more people by presenting a widely seen public example of men and women that would not be bullied or shamed into silence, and who would, in fact, stand up and call bullshit on the destructive consequences of the hateful, elitist ideology known as feminism.
I don't have to tell you that the world is noticing.

I also don't have to tell you that doing this requires financial support. Hosting costs, image rights, radio time and legal fees are substantial. They are even more substantial now that we have increased the activism.
The bill from Randazza Legal Group related to the Joel Kirk case alone was almost $2,000.00.
Keep in mind that our attorneys are remarkably fair with us and sympathetic to the fact that we are an activist organization without mainstream financing.
So, good readers and activists, the time has come to ask you again to pitch in for the cause, and help us finish what we started. We are picking up steam, perhaps even more quickly than some would have imagined. But we can't afford to slow down now.
I truly feel we are on the cusp of something great.
We are grateful this year for an early start. A $500.00 donation from the online activism godfather, Angry Harry, and a $1,000.00 donation from a supporter who wants to remain anonymous, are already in.
Thanks in advance to the rest of you who will help us *Feed the Fire*., on behalf of myself, JtO, Dean Esmay and rest of the editorial staff of AVfM.
The donation button is at the top right of this page, as well as a link to the mailing address through the "Other Options" button.

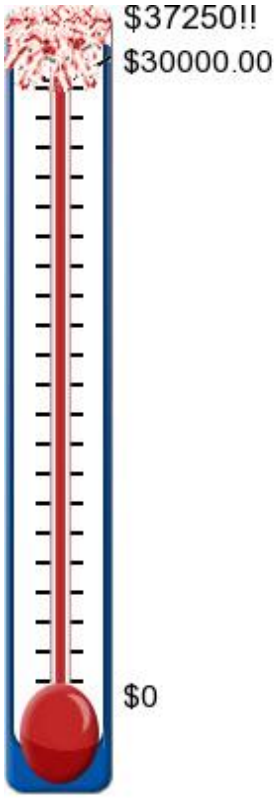

Donation drive ends midnight on Saturday, December 29, 2012

Generation Z : Boys in Modern Britain

Andy Thomas · 22 December 2012 · Archived copy · Original

The education system is trashing boys in an eagerness to promote feminist ideology. Any male success is now seen only as gender advantage, not hard work or a human right to thrive. Boys are loving, caring, intelligent, funny and innocent, but society rarely gives them credit for this. Instead, they are told that they're stupid, emotionally stunted, depraved and violent, thus sealing a boy's social fate before he even leaves school.

SEE VIDEO

This video describes one boy's personal experiences of the British education system between 1997 and 2006. It was based upon the content of an internet post by the user "Duran" to the antimisandry.com forum. The transcript, which is abridged version of the original post, follows:

I was born in 1991, to a happy family, I had a sister 6 years older than me, and two loving parents, my father was the breadwinner of the family and my mother was a house wife, she used to take me and my sister to school, pick us up when we were sick, basically, all the mum's stuff.

My early school years were great, my education was great, I had maximum grades at that point; I played for my school football team and used to do some boxing. My dad and his dad were both boxers. It was great bonding time for me and my dad in the gym. Life couldn't have better. As I got toward the end of my primary school years, I did start to notice an odd trend, though. My family seemed to be the minority that were like this: When I'd stay over at friends houses, it would almost always be divorced mothers or just simply single mothers looking after my friends. I never paid it much attention, however, as I was just 6-11 years old at the time, but I always wondered, "where's your dad?"about my friends.

Anyway, moving on to my transition into secondary school, this is where things changed, for the worse. Secondary school is 11-16 in England, not sure what it is in other countries.

Immediately it began. We were taught, at such a young age, all of the atrocities western men had committed against everyone else. We were literally, I'm not exaggerating here, taught to be ashamed of ourselves and of our gender culture. Girls were taught how great the suffragettes were and that without them they'd still be under the tyranny of evil men.

I remember a particular class about this in history. The female teachers and female students were all laughing at the stupidity of boys and men. I remember the female teacher pointing out "all the men had to fight wars, while women didn't, but it was always men that started the wars," while the girls all laughed. I remember looking around at all the boys in my class just sitting there, quietly, blank stares on their faces, saying nothing. Then it hit me like a silver bullet. I was doing the same as them: nothing.

However, after having years of political correctness and self-shame pumped into me by this so called education system, I had no knowledge of how to even discredit them. Everything they said seemed true. If it wasn't for my father teaching me about the great men of our past at a young age, I actually think I'd be another sad fool indoctrinated into feminist ideology.

This experience though, was one problem that I and other boys my age experienced at this point. Another was that not only were we taught to be ashamed of our gender, they went so far as to blatantly make us ashamed of our race. Yes, if you were white and male, oh boy, you were in for a treat. Hours upon hours of all the horrendous crimes our ancestors did to the Africans, the Native Americans, the Jewish people and of course, women, because women were not in any way part of white wrongdoing.

Not one, not a SINGLE mention of all the good we did, only the bad. If they did happen to mention anything good a white man did they never pointed out it was a white man who did it. Only when they shame do they like to point the traits of the people/person they're shaming out.

Meanwhile they had Black History Month celebrating the accomplishments of Black culture and Black people in general, which I have no problem with. I think it's great that people can celebrate their culture, but then it bought up the question, when will I be allowed to celebrate and be proud of my culture? The answer? Never, that's racist and not politically correct, you see. That line of thinking leads to a nation of Nazis, apparently.

Now, after all this, I noticed something change in me. I became apathetic, lazy, unmotivated and my grades went from the top 5% in my country at age 11, to pretty much rock bottom. I remember at age 11 I was predicted straight A* and as for my GCSEs, well, I didn't leave that school with a single GCSE. Not one.
Why? I stopped caring about school, some days I just didn't turn up, I couldn't take it anymore. It was actually horrendous to be discriminated against like that by people who are supposed to be objectively teaching and nurturing me. By the time my dad noticed what was going on it was too late to do anything about it. It was in the last 6 months of school; the school never notified him of my drastic drop in grades and lack of attendance.
These feelings weren't just felt by me either. I can tell you now that 90% of the boys in my year didn't leave with more than 1-2 GCSEs either. A lot of the girls, the majority in fact, left that school with amazing grades. A girl I was fond of left with 3 A stars, if I remember correctly. Oh and my sister finished Primary school with high grades and carried on the trend finishing secondary school with very high grades. all A's and B's. She went on to do A levels and was on her way to becoming very successful, learning multiple languages such as German and Latin when she decided to give it all up to raise a family.
To any of the older generation out there, I'd just like to tell you, this is what it was like to grow up in an education system from 1997-2006. Now I can't say it was like this in every school, as I had no experience in other schools but if generally speaking, every school was the same way mine was, we're in big trouble. I read recently, young men get paid less than young women now from ages 20-29.
My big question is, what is going to happen when my generation has to step and live in their place in the world? From my experience and the facts around me at the time, the majority of boys in my year are either unemployed or doing basic jobs like stacking shelves, digging and other menial jobs.
We've literally created a generation of young men who are self-hating and apathetic without any father figures in their lives, and even the ones who had father figures like me got shafted hard by the education system we had to endure.
Honestly, I'm actually really interested in seeing what happens in the next 20 years. Will feminists ever realize that their self-gratification condemns this generation of men who have been destroyed and ostracized with little chance of their life's potential being developed?
I was one of the few people who wasn't surprised when the UK riots came about. It was just waiting to happen. This is the generation of young men who are supposed to be the backbone to our future?
I am very interested in what the older generation of men think about this state of affairs and how their sons have been treated by the education system and society in general.
Oh and before anyone accuses me of blaming my failings on the education system, my father paid for me to go to an all male school, where I got 7 As in GCSEs on my first year there directly after mandatory school ended, then two years of A levels in which I got all 5 of them. This isn't some blame, pity me game. I'm just generally very interested in what you all think is going to happen if my scenario holds true for the majority of young men growing up?
This article was first publish on MRALondon.org.

FEMEN – activism and the coming violence

Lucian Vâlsan · 22 December 2012 · Archived copy · Original

Show producer James Huff said on the Thursday's AVfM Radio Program dealing with the "pussy pass," that feminist rhetoric has become nastier and nastier in recent months.

Indeed, that is an undeniable fact.

However, in real life, the feminist activism is still relatively soft in terms of physical violence. It was amazing how the incident at the U of T shocked the MRM, considering the fact that we have been seeing, here, in Europe, some gruesome acts of vandalism throughout the year 2012 from feminist organizations such as FEMEN and Pussy Riot.

So let's talk a bit about these FEMEN criminals who, due to the pussy pass, have avoided the jail terms that would have undoubtedly be applied had it been men who were committing the same deeds they did. The Pussy Riot organization will be addressed in another story.

What is FEMEN? If you randomly ask people on the street who or what FEMEN is, you might end up getting 'I don't know' or 'Those girls with the topless protests' for an answer. You might as well see some people calling them 'Russian' for lack of a better term.

FEMEN is an organization that was founded in 2008 in Kyiv, the capital of Ukraine, by the former theater student Anna Hutsol. They officially claim to "To develop leadership, intellectual and moral qualities of young women in Ukraine," and "To build up the image of Ukraine, the country with great opportunities for women."[1]

However, just like any other feminist organization, or arguably the entire ideology, what it says on the label and what you find inside the box are two different things.

Anna Hutsol keeps saying that her organization seeks to become the most influential feminist organization in Europe and to organize in the year 2017, a feminine revolution in Ukraine.

They have became known to the public for their topless protests against the questionable morality of the Sharia Law or for the arguably moronic protests meant to push the authorities from Kyiv to install more public toilets in the Ukrainian capital city.[2]

But these are the small things. They became truly known in the year 2012 when the Ukraine hosted, alongside with Poland, the UEFA Euro 2012 football (soccer) tournament which was undoubtedly the most significant public event in Ukraine since the fall of the USSR. The Euro 2012 tournament was marked the moment when they commenced engaging in criminal acts.

At first, they attempted to steal the Euro 2012 trophy and claimed they only want to draw attention on prostitution[3]. Then, they moved to London as the 2012 Olympics commenced and claimed that allowing countries like Iran or Saudi Arabia to compete will eventually lead to sports like 'stoning' and 'speed rape' being added to competition.[4]

Of course, the fact that they attempted to initiate violence with police did not actually appear in any English language newspaper, thus the 'poor little innocent women being victimized by police brutality' could once again be used. If the protesters were to be naked men around an Olympics venue where there are children, nobody would have questioned the actions of the police forces and placing them on a sex offenders list would have been a foregone conclusion.

But all the aforementioned protests still seem rather innocent to a certain degree.

However, in July 2012, Yana Zhdanova, a FEMEN member, came to the airport when Kirill, the head of the Russian Orthodox Church, was arriving in Ukraine and ran towards him screaming 'Get out!' whilst her naked back contained the following message:

> **Kill Kirill!**

Yes, it was in English and yes she actually assaulted the Russian Orthodox cleric[5]. For that, she was awarded a 15 days jail sentence[6]. Some might say it is enough, albeit I cannot stop for a moment and wonder whether this was enough.

Think of it for a second: Let's say a topless man comes towards Hillary Clinton shouting 'Get out!' whilst his back reads 'Kill Hillary' and motivates his gesture against Clinton as a message against her intention to push 28 million genital mutilations against men and boys in Africa.[7]. Would news reports still be in the 'Fun' section like the other one was in most mainstream European media? Would this piece of news go almost unnoticed? I sincerely doubt it.

But they didn't stop there. In August, Inna Șevcenko took down, with chainsaw, a wooden cross in the center of Kiev that had been erected in the memory of the people that died during the Stalinist oppression. This took place in front of the former NKVD headquarters[8].

That's right, monument erected from private money donated by the survivors of a **real** oppression, was taken down by an almost-naked feminist, because she felt that the vandals from Pussy Riot had to be set free and thus she is entitled to walk freely with a chainsaw in the center of a European capital city and take down monuments.

700 people were killed in November 1941 in Kiev by Stalin's regime. That's only one month out of a long-time regime and only one city. All those people were killed for disliking the predecessor of feminist ideology – Marxism-Leninism. But those people cannot be commemorated properly because the FEMEN movement says so.

Just imagine someone taking down the Washington monument or the monument that's been placed at ground zero after 9/11. That was the sentimental value of that monument for the Ukrainian people that suffered through real oppression.

The Ukrainian authorities wanted to arrest her but the FEMEN movement organized a blockade[9] and Inna eventually fled Ukraine and moved to France where she opened a 'training center for activists'[10] and she actually has the nerve to claim that she is being persecuted by the Ukrainian authorities.

And these violent thugs are being cried over on in the Ukrainian media because they got alienated by their families once they joined the movement[11]. Would anyone from the media even care, let alone be compassionate, if they were men? Again, I sincerely doubt it.

Some might think that calling them 'violent thugs' is too much, albeit in my moral compass, someone who uses a chainsaw in the centre of a major city to take down a monument is indeed a violent thug. Allow me translate a statement of Inna Șevcenko in the last article cited above:

> **I try to shake women in Ukraine and make them socially active. We provoke them, show that women can do it. I generally aim to organize in 2017 a female revolution. Maybe not a matriarchy, but very close to it. Enough with the male sins!**

But now they are in almost every European country. On December 12 they protested in front of the Ukrainian Parliament[12] and on December 21 they protested in front of the Egyptian embassy in Stockholm, Sweden (see video[13]).

Sure, to many, they might still seem harmless and some UK feminists dissociated from their claims[14]. However, on January 1 2012, very few people were aware of their existence whilst now they have representatives in almost all European countries and in South America.

They want something very close to matriarchy, or something else.

[1] http://en.wikipedia.org/wiki/Femen

[2] http://www.summitdaily.com/article/20101119/API/1011191413

[3] http://www.ibtimes.co.uk/articles/343887/20120522/femen-euro-2012-ukraine-topless-activist-trophy.htm

[4]http://www.dailymail.co.uk/news/article-2182630/London-Olympics-2012-Topless-Ukrainian-feminists-stage-protest-Londons-Tower-Bridge.html

[5] http://rt.com/news/femen-topless-russian-patriarch-114/

[6]http://www.themoscowtimes.com/news/article/feminist-sentenced-for-baring-breasts-at-patriarch-kirill/462751.html

[7] http://www.avoiceformen.com/a-voice-for-men/clinton-determined-to-push-28-million-circumcisions/

[8] http://rt.com/news/femen-cross-pussy-riot-930/

[9] http://un.ua/eng/article/406298.html

[10] http://www.indiatvnews.com/news/world/cross-chopping-topless-activist-flees-ukraine-8798.html

[11] http://tabloid.pravda.com.ua/photos/4c9787a7b35d4/

[12] http://www.rtv.net/femen–protest-topless-in-parlamentul-ucrainei-video_57757.html

[13] http://www.realitatea.net/au-protestat-complet-dezbracate-cu-pancarte-religioase_1078508.html

[14] http://www.guardian.co.uk/lifeandstyle/2011/apr/15/ukrainian-feminists-topless-campaign

Hugo Schwyzer: embracing racism, sexism, & cruelty

Janet Bloomfield (aka JudgyBitch) · 24 December 2012 · Archived copy · Original

Oh, Hugo, you've really outdone your bootlicking little self this time. Have the girls let you in the clubhouse yet? No? Seriously, Hugo, you need to find some boys to play with. In a resoundingly depressing, and disgustingly opportunistic piece at Jezebel, Hugo links the sad shootings of children to one of the ugliest portraits of young men you'll read in the media this year.
http://jezebel.com/5970262/poor-pitiful-dudes-why-you-should-defer-to-men-with-post+patriarchal-depression
So according to Hugo, there is a problem in America with young "white" men (why just white, Hugo?) getting the shaft and falling drastically behind in achievement and status when compared to their female counterparts. Score one for **no shit Sherlock**. The problem is **not** that an entire generation of young men (of all colors) are being chucked under the ideological bus, oh no. Rather, they are reacting to this treatment by picking up guns and shooting children, right? Because, hey, that's what men do, right?
There's so much to *facepalm* over here it's hard to know where to begin. Let's talk about the accusation that it is white men in particular who are prone to pick up guns and shoot people in mass killings. The question is not "is the shooter white," but what proportion of mass killings are carried out by white men relative to their presence in the general population? Seems like the folks at Virginia Tech might know something about white men going nuts and shooting up innocent bystanders, as long as by "white," you mean Korean. There are some other folks in DC that lived through a round of snipers who also might contest the fact that mass murderers are lonely "white" guys.
Why the race-baiting, Hugo? Well, men of color have legitimate reasons to complain that their chances in life might be blighted by the circumstances of their birth (80% to single mothers), their economic status (poor), an educational system geared to ensure they fail, a culture that reviles them and a justice system that is more willing to detain them for years for crimes other folks get away with. And those **are** legitimate complaints. Although they're increasingly problems for men of **all** races. To be clear, I am not making *excuses* for criminality amongst any group, but I am suggesting life circumstances offer some sort of *explanation*. It is still up to every adult to take responsibility for their own actions, full stop.
But Hugo's article is designed to cast men as whiny suckholes who can't "man up" to circumstances, and who have **no legitimate** complaints to make. He goes even further, suggesting that young men in particular are not just angry about a school system designed to fail them, the complete demonization of masculinity and manhood and the annihilation of employment prospects for men in particular, but that they are specifically angry at *women* who supposedly benefit from this "New World Order." And you know what, probably a lot of them are. For bloody good reason.
Here's where Hugo outdoes himself: he cites an article that claims as long as we continue to fuck over young men, we will continue to have mass killings of children and other innocent bystanders – indeed, those sorts of killings should increase, according to Hugo, because: patriarchy. Also because: masculinity.
http://opinionator.blogs.nytimes.com/2012/12/17/guns-and-the-decline-of-the-young-man/
Think about that. According to Hugo, picking up an automatic weapon loaded with flesh shattering bullets and killing six year olds is part of what makes you a man. As long as you are going to define yourself as "manly," you will have to accept that you are willing and able to shoot children.
Hugo is deliberately perpetuating the most destructive portrait of masculinity that he can, in order to justify why he rejects it so resoundingly and to ingratiate himself with a movement that despises men while claiming to love them. Hugo doesn't consider himself particularly manly, therefore he is exempt from his horrifying concept of what constitutes masculinity. He acknowledges that men are getting a shitty deal in the current climate, and then insists that the only response open to them is to pick up a gun and shoot children. Or come to hate masculinity like he does?
Because according to Hugo, that is what masculinity IS. The Sandy Hook shooter was not a mentally disturbed person with a severe personality disorder, raised by a wingnut Armageddonist mother who provided him with wickedly effective weapons and ammunition, raised in broken family with a father he hadn't seen in years – no,

none of that mattered. He wasn't in desperate need of psychological help, he was just a **man**, and killing children in a brutal bloodbath is simply what men DO.

The willful ugliness of Hugo's concept of what men are and what they do is not just outrageous, it's profoundly, disturbingly sad. Inside his insistence that men are angry, unstable, violent brutes hides a wretched reality: men who are struggling with mental health issues, who do have unresolved, deeply troubling feelings and thoughts are told that there is no help for them. There is nothing they can do to assuage the loneliness and pain and despair of their lives. Indeed, if they reach out for help, they are just whiny assholes who can't handle what Hanna Rosen has called The End of Men and the supposed rise of women.

Christmas is almost upon us, and across every western, feminized country, there will be countless thousands of men who will sit out the day alone, deprived of their children and families, grappling with isolation and desolation. The vast, sweeping majority of them will face their demons alone, swallow their anger and hate and the injustice of their lives, try to hang on and hope for the future and carry the faces of their children in their hearts.

They will find the courage and strength and stamina to carry on. To persevere, to face the future unafraid, to remain the Captain of their own souls. And for men who find that the burden is too much to bear, that your strength has failed you, that you cannot go on, ignore hateful assholes like Hugo. **There is help**, and there is nothing unmanly about asking for it. A man who staggers is still a man. And somewhere, there is a shoulder for you to lean on until your strength is back.

In Australia:

http://www.mensline.org.au/Home.html

In Canada:

http://www.cmha.ca/public_policy/men-and-mental-illness/

In the UK:

http://www.menshealthforum.org.uk/

In the United States:

http://www.nmha.org/go/help

Courage, strength, stamina, perseverance and always, always love for your children. For children everywhere. That is a man.

Lots of love,

JB

Lucie Slater issued the pass of all passes

Peter Lloyd · 25 December 2012 · Archived copy · Original

Last week, Mail Online reported on the case of Lucie Slater – a 21 year-old woman who glassed her defenceless boyfriend in the face.
Ms Slater, a bar promoter from Gateshead – who was a contestant on ITV talent show The X Factor before being disqualified for her actions – launched the vicious attack on her boyfriend William Aitken after seeing a Facebook message she simply 'disliked'.
The assault, which took place in the victim's Northumberland home, last summer, was so violent that it pierced an artery, scarring him for life – potentially destroying his burgeoning modelling career.
It also caused severe blood loss and permanent nerve damage to his face.
Devastated Mr Aitken has described the incident as 'tragic' and 'life-changing from that moment on.'
At the hospital where he received treatment, Slater claimed Aitken sustained his injuries from falling down the stairs, before changing her story and claiming it was an accident involving flying shards of glass.
Perhaps, given the opportunity, she also might've claimed he walked into a door.
After all, for all its subterfuge about television programmes, social networking sites and alcohol, this is nothing less than spousal abuse. A classic case of domestic violence made infinitely worse by the delusion that because it's a female avenging a (perceived) broken heart caused by a man it's OK.
It's not.
Dangerously, this misnomer seems to be backed by both society and the law.

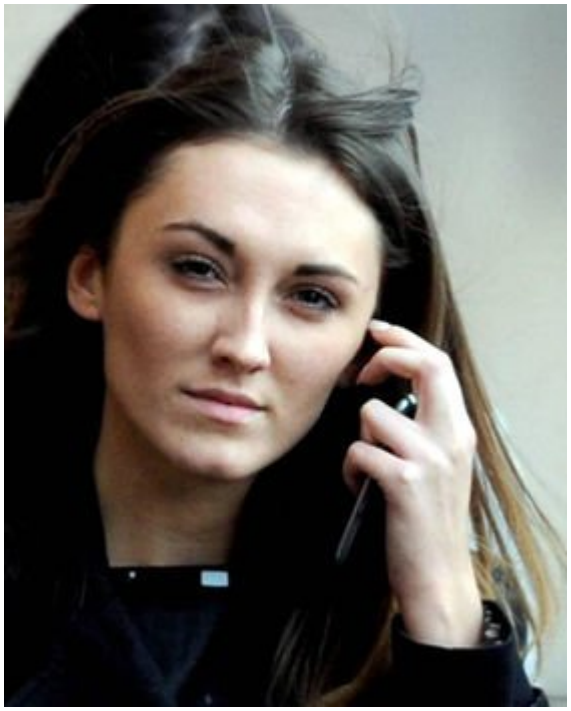

Violent criminal set free by UK court.

Last week, just like his girlfriend had done months earlier, the British legal system delivered Aitken a cruel, underserving blow – this time, by letting his attacker escape jail.
Despite pleading guilty to unlawful wounding, thus qualifying for a five-year custodial sentence, Slater walked away with nothing more than a suspended sentence, a two-year supervision order and 120 hours of community service.

In a public message to all violent women, it implied that attacking men is girl power, not a criminal offence worthy of prison time – even when that means thrusting a wine glass into somebody's face and throwing a laptop across a room.
In a disturbing example of modern justice, Slater will now enjoy all the trappings of Christmas without a shred of

real, tangible punishment in sight.
No wonder, along with the case of Paul Stratford – who walked free from court after punching a headmistress for reprimanding his unruly son – it sparked the Mail's What Does It Take To Get Jailed? report, last week.
Quite frankly, both rulings are a joke.
But, despite being equal understatements of justice, they differ on one crucial element – bias. While Stratford was likely given leniency for having a dependent child, in my opinion, Slater got off (from a much bloodier crime) simply because she's a woman.
And it's increasingly common.
Last month, Bianca Hendry from Middlesborough escaped jail – despite having a previous conviction for battery – after biting the tip off another club-goer's finger in a dance floor confrontation over 'stares'.
Similarly, on Friday, Victoria Willis from Darlington walked free from court after stabbing her boyfriend with a kitchen knife at their home.
Her punishment? She was given a community order.
Earlier this year, Sheona Keith glassed a male clubber for simply smiling at her – but was spared jail by a judge. Instead, she was given a conditional discharge and ordered to pay £400 compensation by Judge Philip Wassall at Exeter Crown Court.
Had these been cases of men attacking women, then – quite rightly – they would've been given much stiffer penalties. But, in the same week where car insurance brokers are no longer able to discriminate against male drivers, the courts should be applying their policies equally, too.
Thankfully, I'm not alone in my theory of equal equality – some people in power agree, too.
Last October, during a House of Commons debate on the topic of sentencing female offenders, Phillip Davies MP delivered an outstanding critique of the pro-female discrimination endemic throughout UK courts.
A transcript of the debate, which can be found online, is 14 pages long and (as far as I'm aware) the only example of its kind in British politics. As we approach 2013, we truly need more people like him – male and female – to speak up and defend fair justice if society is ever going to be equal for both men and women, boys and girls, victims and the vulnerable.
Part of this involves both victims and attackers realising that women are just as guilty as men.
Last week, newspapers reported on the case of Julie Griffiths – a 43-year-old from Newcastle-Under-Lyme who breached her ASBO 47 times in three months by verbally abusing her husband. The tirades were so loud and mentally torturous that they kept their neighbours awake at night.
Inappropriately, headlines described her as a 'nagging wife', when – in reality – she is an abusive one.
Like Lucie Slater, I doubt very much she even recognises this herself (after all, no females commit domestic violence – right?), but only stiffer legal sentences will change the world's view on violent women. And their view of themselves.
Given that Slater's victim still claims to 'love' his attacker (evidence that men suffer the misleadingly-titled 'battered wife' syndrome too), this needs to happen fast.
Certain newspapers and courts may treat female-on-male violence as a joke, but this is one issue which definitely has no room for a punchline.
This article was originally published in Mail Online, and is reposted here with permission from Mr. Lloyd.

I almost rejected the red pill

Jay T · 25 December 2012 · Archived copy · Original

I had several chances to take the fabled red pill and failed to do so. It's amazing how you can look back after the fact and see just how messed up things really were.

I'm the oldest of 4. I have 3 half-sisters. None of us share a father. I was raised almost entirely by angry women. My mother was an abused divorcee'. My aunt and my grandmother were both divorced and both had a big hand in raising us. I have an uncle who I idolized growing up, but he is gay and at times resented his family for not showing him enough support in his lifestyle choice. So all in all, I had very few male role models in my life growing up.

I was told early on I'm the problem because I'm a man. Literally those words. From the ages of 14-16 I can count on 1 hand the number of times my mother used my actual name. It was always when she wanted money I'd earned from mowing lawns. Any other time I was simply called "Male child."

I put every woman I ever dated on monuments so high that I could hardly hear them when they shouted down orders at me. I was the embodiment of a beta male doormat. We all know the song and dance. Nothing we do is for us. I didn't know any different. I thought what I was experiencing was normal. I wasn't raised to question anything. I just assumed that everyone went through what I went through at some point. And since they made it through, I would have to make it through as well. Our lives are devoted to making someone else happy. And I was damned good at my job.

I was with a woman for 8 years. We never married (thank the heavens) but we were engaged for much of that time. Just too poor to actually afford to go through with it. Just to give you all a little insight into the type of woman she was/is, our first fight was a few months into the relationship. It lasted almost 2 months to the day. And it was all because I cheated on her in a dream that she had. For 2 months I had to put up with that malarkey. It went downhill from there quick.

We ended up after about 6 1/2 years conceiving a child, a son. I was working for less than minimum wage at a home improvement store. Part of my pay was made up in commissions from the sales I made. In order to pay for a child and the medical bills I knew would be coming, I started working every hour I could. 15 hours a day Monday through Friday, 10 hours on Saturday, and usually 8 hours of unpaid time on Sunday. Needless to say I wasn't there for much of the pregnancy. And it only took 2 weeks before the accusations of cheating started. It got to the point where I had to (daily) take pictures of myself clocking in and out and send them to her so that she wouldn't doubt I was at work.

Now I don't want to get into the specifics of what happened or why it happened, so I will simply say that due to complications during the pregnancy, our son was born extremely premature, and he wasn't strong enough to survive. He was born, and died on October 2nd. I was able to hold him for 4 hours before he passed. It was the best and worst 4 hours of my life.

After we lost our son, things with my fiancée and I got worse. To the point that if I came home after a 12-15 hour day and got yelled at for 4 hours straight before she passed out, I considered it a good day. The bad days, well you can imagine.

I didn't leave her however. She was hurt and needed a punching bag. I was willing to fill that role until she didn't need it anymore. I could mourn my son after she had done her mourning. Until then, "solider up. No tears. Men don't cry. You'll get your turn, but she gets her turn first." Things I actually said to myself to keep myself in the state of mind I thought I had to be in for her.

It wasn't until she told me that losing our son was my fault that I left. In yet another accusation of cheating she told me that god took our son to punish me for not being faithful. At this point I think it's relevant to share that not a single time in our relationship did I cheat. But she had strayed 3 times without me throwing it in her face.

It's been 3 years since I left her and literally the day after I felt like a weight was off my shoulders. But the blue pill world was still one I lived in. It wasn't until a mutual friend of ours had told me (roughly two years after the fact) that my ex was looking for lawyers to take me to court, that I was able to fully choke down the red pill. Even though I had worked for about 5-6 months averaging 4 hours of sleep/night to pay the bills and set money aside to

pay for our son's upcoming expenses…money that she kept when we split.
She was trying to take me to court to pay child support for her pregnancy and the cremation and funeral costs. She wanted 10 grand. It's also relevant to note that the cremation had already been paid for out of my pocket once. Funeral costs haven't been paid, but it's because she refuses to bury him. He's in a small urn at her apartment now. Thankfully, she couldn't find an attorney to take her case. Not because it was unlikely to win sadly, but because she had blown the money I left her with on a small shopping spree with her friends and no one wanted to work for free. But, it was upon hearing her intentions I started researching my chances of winning my case. That was when the red pill really started to work its magic. Seeing how one-sided the courts are I got scared. Thankfully she's horrible with money, and doesn't work due to her back getting injured at work 2-3 years prior to our split. So the threat there is for the most part gone.
Since everything I've moved on. I took the little bit of knowledge I had and ran full speed with it. I've watched every video on YouTube by GWW, JTO and Patrickhenryist. I've spent about 20 hours a week not counting the videos pouring over statistics ranging from homelessness, to labor and wage gaps, the courts. Just about anything I thought might help in a debate. I've begun local activism. I've placed posters for AVFM in some of the local dive bars around town. I figure that's a good place to look for men who might need help.
I wouldn't wish what I went through on anyone, but in a way I'm glad I went through it. Had I not I would have never ended up on the path I'm on. And scarier yet, I may never have left my Ex. In some ways losing him was for the best. And being able to admit that to myself shows how much I've actually healed.
Well there it is. The first time I've committed my story to words. My hope is that my story (and the stories of others) help more men realize they're not alone. Feel free to share my story with others who you think may just find real hope and motivation to do things differently.
**Update* PatrickHenryist did a video about this, which first brought it to some of our attention. –DE*

Message of hope for alienated dads

Dean Esmay · 25 December 2012 · Archived copy · Original

I'm not even putting this in the video section, because I know some of you badly need to see this right now.

It happened to my dad too, just so you know.
Merry Christmas to all of you.
You can subscribe to Aimee C Nicholls here.
Via Fathers 4 Justice, an organization that everyone should support.
Keep up the fight, guys.

Has Amanda Marcotte gotten stupider?

John Hembling (JtO) · 25 December 2012 · Archived copy · Original

After about a year of no noticeable activity from Amanda Marcotte, she's apparently back, taking another ineffectual swipe at the men's rights movement[1]. However, her aim, like that of Feministe's Jill Filipovic[2] seems a little off. In fact, Marcotte's recent Pandagon essay denouncing the possibilities of success for a "progressive men's movement" seems like an address to a fantasy world extant nowhere but her own imagination. Progressive, of course, is the popular term for politically-left-leaning. It's a term cultivated to induce listeners to infer that politically-right-leaning must therefore be regressive. It's a neat rhetorical trick, and at its base, dishonest. (I'm surprised, are you?) While the actual men's rights movement is apolitical, having no left or right slant, such exploration of terms necessary in an address of Marcotte's writing, due to persistent terminological inexactitude in her rhetoric.

For example, predictably banging on the feminist bongo drum of rape; Marcotte backhands former Good Men Project contributor Hugo Schwyzer, asserting that what he does is "..perpetuate the myth that rapists are just nice guys who are confused about consent.."

But she breezes past the fact that "nice guys rape" is not a myth to be addressed by feminism, but a feminist talking point. It is a kissing cousin to the political constructs "rape culture" and "men can stop rape" all of which are simple re-toolings of the now defunct "all men are rapists."

That great lie, due to reality pushing back on feminism's modern rhetoric of hate, has been repeatedly re-phrased. "Men can stop rape" is among the recent incarnations of the malignant myth that rape is either normal, or that it is not committed by women. The popular feminist talking point "men can stop rape is also another way of dehumanizing men, of lowering them in moral position, by placing the blame for the crimes of a very few men and *women*.

Most hilariously, Marcotte looks at the ongoing demonization of the GMP by feminist ideologues as an indication that a men's movement is unfeasible. To understand just how funny this is, a restatement of what might be obvious to some readers is necessary. The Good Men Project is a feminist web-site, founded with initial support from *Ms. Magazine*, along with the endorsement of a significant number of feminist writers, including Amanda Marcotte herself. She was one of the major contributors at GMP.

The site calling itself the Good Men Project attempted to position themselves as a men's movement site, but in doing so, they couldn't censor comments without giving away the con. As a result, every time they published overtly feminist, anti male garbage, actual Men's Rights Activists flooded the comments threads with oppositional rhetoric. And simply by that persistent refutation of feminism's standard lies, the GMP was driven to fall to infighting. The occasional attempts by the site's editors to field a convincing address of men's issues drove the core writers away, including Schwyzer and Marcotte.

They also promoted enough feminist agitprop that they have no credibility with MRAs.

Now, however, Marotte says "I dearly want men to have conversations about masculinity and manhood" and one paragraph later adds: "I still think those conversations can happen. But not by men organizing a "men's movement". I have no commentary to add to that, so I'll just carry on.

She numbers her apparent reasons for opposition to men working together without feminist oversight, but first in her list is: "1) We cannot fight the gender construct and gender segregation by reinforcing it."

Feminism is simply traditionalism dialed up to eleven. The only serious differences between the two are that in traditional gender roles, men were respected for protecting, providing and dying when convenient for others. In feminism's amped-up version of the same thing, male human value, outside utility, is dialed down to zero, and female infantilization is amped till the needle pins the redline.

Picture a slut-walk as 30-something women chant my-flaunted-boobs-are-not-a-social-signal, carrying signs which read "destroy patriarchy" while the entire parade is protected from city traffic and possible hecklers by armed police officers. You know, police, the armed agents of patriarchy; protecting a parade which aims to destroy patriarchy.

Marcotte then asks what she likely believes is a rhetorical question. “Why do men need a separate movement to deconstruct patriarchy?” This reveals Marcotte’s *raison d’être,* and says nothing about the men’s movement. It is typically dishonest. She should have put the period after the word movement.
Why do men need a separate movement?
Im glad you asked that, Amanda.

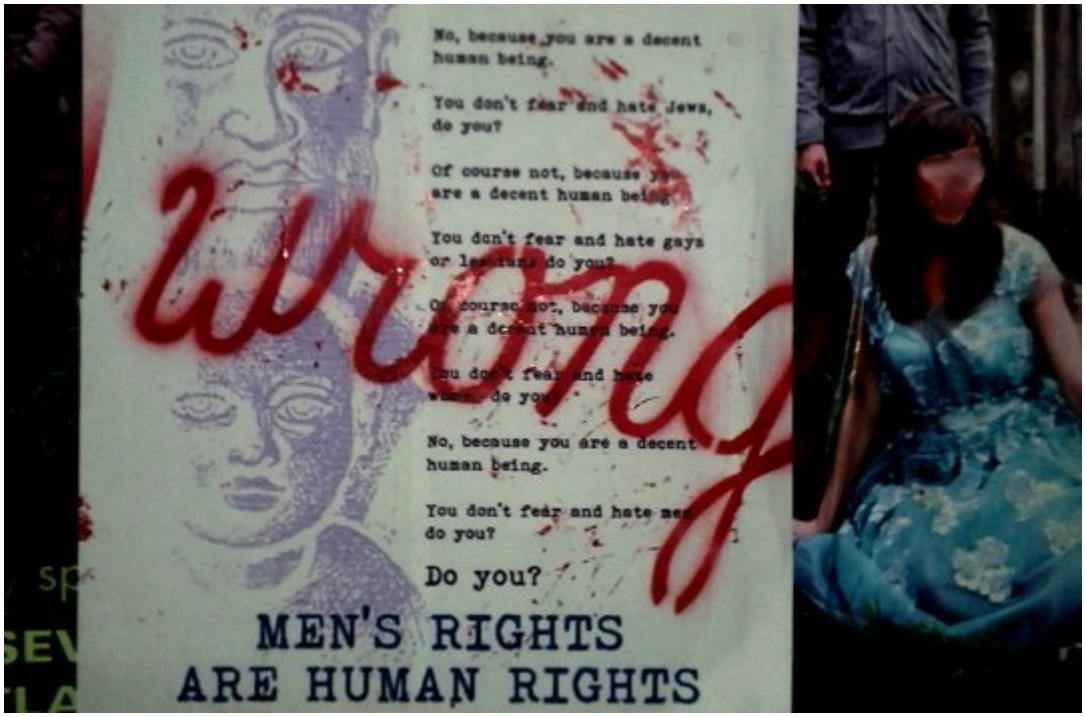

The poster placed by me in Vancouver, BC. After I did so it was defaced by feminists.
The concluding statement of the poster is “Men’s rights are human rights.”
The defacement responds to this statement, with a single spray-bombed word.

Wrong.

This is likely the poster which drove the feminists at the University of Toronto to scream “you are fucking scum” at a man attempting to attend a public talk by the man who has been justifiably called the Mr. Rogers of the men’s rights movement, Dr Warren Farrell.
Ours is the movement that has feminists screaming “you are fucking scum” at a young man whose views they didn’t know, whose name they didn’t know, and who, it turned out, was seeking the possibility of answers to why two of his friends had both committed suicide.

Your feminism, Amanda – a hateful, violent, antihuman and disgusting spectacle of public malice is why men need a separate movement.
Thanks for asking.
And that on the heels of this increasing mountain of evidence of feminism’s true foundation, that of hatred and violence – Marcotte has the confidence to claim men should abandon their struggle for basic human rights, in favor of service to a depraved cult. This indicates either a bottomless stupidity from Marcotte, or the megalomaniacal scheming of a true sociopath. However, whether stupidity or psychopathy, it doesn’t much matter what route a feminist takes to arrive at bigotry.
Marcotte also inanely defines the goals of a men’s movement with a fanciful claim that feminism’s mandate is “about ending patriarchy and ending arbitrary, stifling gender norms.”
This is literally nonsense. Which is to say, it is a statement devoid of meaning. Patriarchy, in feminist parlance, is a boogeyman, endlessly reshaped to serve as a rhetorical device, and “arbitrary, stifling gender norms” is a similarly undefined blob.

Following her first apparent reason for opposition to a men's movement, she also claims that female leaders are anathema to potential men's rights activists. Marcotte clearly has never heard of Girl Writes What, Typhon Blue, Dr. Tara Palmatier, Kristina Hansen, Erin Pizzey, Dr. Elly Tams or any other of the many women who contribute at AVFM. And that is just at AVfM. Marcotte also does not recognize any of the other very high profile women currently challenging gender feminist hegemony of the discourse on men's issues in the mainstream; women like Barbara Kay, Christina Hoff Sommers, Camille Paglia and Katherine Young among others.
I believe I've mentioned earlier on in this article that Marcotte appears to address a "reality" with the peculiar quality that it exists only in her mind.
One of the more puzzling elements of her peice is a pronounced tendency "report" on the MRM in a seemingly blithe unawareness that her pronouncements, once published, will stand in sharp contrast to the increasingly public reality of the actual Mens Rights Movement (the real one, not the one in Marcotte's imagination)
"While it's true that feminist work is often interpersonal with a side dose of self-help, most "men's movement" types seem to think that's all there is to it."
I suppose she's been absent from the scene for some time, perhaps she needs to catch up. However, Marcotte claims it is feminism's policies, and solid, discreet and measurable goals that keep it on track.
Now that women are 65% of graduation outcomes in higher education, there's only 35% to go. Good news everyone!
But, according to Marcotte, inserts mine:

> **Reproductive rights [only for women], eliminating sexual and domestic violence [by pretending DV only involves female victims], equal pay [for unequal work], power-sharing at home [assuming any man is stupid enough to marry], gender-neutral Easy-Bake Ovens….**

This is apparently what is claimed as a reality check, preventing feminism from devolving into everyone sitting around validating everyone's feelings, no matter how anti-social or reactionary.
In the summer of 2012, the box-cutter wielding male feminist informed me that his feelings trumped my logic as his cohorts tore down posters reading "men's rights are human rights" before all running from the police I had called from my cell. What was that Marcotte said about preventing feminism from "devolving to everyone sitting around validating everyone's feelings, no matter how anti-social or reactionary"?
I couldn't have made this up, and honestly, this isn't even sporting. Didn't Marcotte used to be able to write a rational and cohesive article at one time?

> **Any men's movement will fail to have such a reality check, since current policies and social structures already benefit men over women.**

Whoops, I forgot about the alternate reality the Pandagon blog inhabits, where men are not 4 out of 5 suicides, where men are not 70 to 90 percent of the homeless, where men raped in prison are not the subject of boringly predictable jokes, where men are not 93% of all on-the-job fatalities and where infant genital mutilation is not called by another word to render boy mutilation socially acceptable so the severed foreskins of infants can be used to produce better wrinkle cream for aging female bigots like Marcotte.
But ingore all that, and the several hundred others items omitted here for the sake of brevity, and just keep telling yourself "current policies and social structures already benefit men over women."
If nobody ever looks at specifics, it's almost possible to believe in such fantasy.
And remember, according to Amanda "The best way to end gender oppression of men is to push for women's equality."
Lets parse that. To end **men's** gender oppression, elevate **women**.
So men, in other words, forget that you are humans with rights, forget the hate from feminists, forget the violence

used against you, just be a good-man, and do what you're told. And if you don't, even just a little bit, take a look at the Good Men Project for how you will be treated.
Does it seem to you that feminists aren't even trying anymore? Or maybe they really are just that stupid.
[1] http://www.rawstory.com/rs/2012/12/18/why-progressive-mens-movements-are-bound-to-fail/
[2] http://www.feministe.us/blog/archives/2012/12/18/why-the-good-men-project-debacle-matters/

Anita Sarkeesian: still a moneygrubbing liar

AVfM Video Source · 26 December 2012 · Archived copy · Original

If you don't know what this is about, see Two recent and related internet bullying incidents from earlier this year.

Video by Crowd Demon.

Tribute to Uncle Walter

Paul Elam · 26 December 2012 · Archived copy · Original

I was deeply moved by Jay T's story. It was a reminder of why we need a voice for men in this world. It also reminded me of my own life, not as the victim of the forces that oppress men, but as a co-conspirator and accomplice in the problem.
It reminded me of a slice of time from my youth, and perhaps offered me a chance for some slight redemption. I jotted down the following as a comment, but then decided I did not want to leave it buried there. PE
Jay T's story is the story of all men. That is not embellishment or exaggeration.
I don't know why, but it reminds me of a moment I had as a very young man. I guess I was about 12 or 13. I was with my parents visiting my Aunt Johnnie. We visited Aunt Johnnie a lot. She made fresh homemade bread and her house filled with the aroma of a bakery every time we were there.
I remember one day walking from the kitchen through the house, just poking around. I passed through a bedroom, where there was a man lying there on the bed. He looked up at me.
It was my uncle, Walter.
He looked aged, and withered; tired beyond the simple meaning of the word. I could tell he had been working; doing something hard. I could not form the thought in my head at the time but I could tell he was doing something that was sucking the very life out of him.
He just lay there on the bed looking at me. He neither smiled nor scowled. There was no discernible expression on his face, even in the road map of his deeply wrinkled brow. You would not even think he noticed I was there but for the fact that he looked at me without blinking.
It seemed fitting, perhaps, as no one else in the house seemed to notice him, either. We were visiting my aunt, not whoever this shell of a man was laying alone in a bedroom. I scarcely remember him other than that moment.
And as to that moment, for some reason it frightened me. *He* frightened me. I avoided his gaze and looked at the floor. Then I quickly scurried out, finding somewhere else to be in a hurry.
The next memory I have is that of his funeral. My Aunt Johnnie was wailing openly, a relative at each of her elbows, holding her up.
Come to think of it, I do know why I am reminded of this by Jay T's story.
So many invisible men, buried in life by the unending work that defines their worth; buried in back rooms by loved ones and families. Buried in death by those they supported and cared for.
And then buried by the likes of me.
I have not taken a moment to think about my Uncle Walter, one of the many men I never knew, since that day one possible, frightening future of mine lay in solitude on a bed in the small corner of a home, while the kitchen was alive with fresh bread and family.
Whoever you were, Uncle Walter, wherever you are, please know that I am looking back at you now, and I see you.

Feminism's mythology of rape culture

Elly Tams · 26 December 2012 · Archived copy · Original

I didn't enjoy being stalked by my ex-boyfriend, and then having him break into my house, threaten to kill me and then assault me. I didn't enjoy it at all. Sometimes I call that night, over ten years ago now, as "the day I became a feminist." (I've since come to change my mind about that, though this issue was part of that, see Leaving the sisterhood for more.)

I was already a feminist. My Mum and her Mum were feminists. I was born into it. So I never really had to think too much until he stood over me, his hands round my neck, squeezing, telling me what a bitch I was. I never had to think what "being a woman" or "being a feminist" meant. I will give him that. He and his violence really got me thinking.

After my assault, and my lonely journey through the legal procedure that followed, I naively thought I might be able to share some sisterhood and solidarity with other women who'd suffered violent attacks, including domestic violence and rape. But when I have tried to connect with women who campaign on "violence against women," I repeatedly get told that because I have not been raped, I have no right to talk on this issue or to try and empathize with women who have. Rape seems to hold a special symbolic position in the minds of these feminists and is treated as worse — but also somehow better — than all other violent crimes.

The term used to demonstrate the privileged position rape holds in feminist discourse is "rape culture." According to Melissa McEwan:

> Rape culture is the myriad ways in which rape is tacitly and overtly abetted and encouraged having saturated every corner of our culture so thoroughly that people can't easily wrap their heads around what the rape culture actually is.

Far more important than my own feeling of exclusion from feminist campaigns and groupings around gender violence is the countless number of other people who get attacked and killed in our society, who are not acknowledged by the concept of "rape culture." Have you ever heard a feminist say that we live in transphobic assault culture? Or murder of young black men culture? Or homophobia culture? Or even domestic violence culture? I haven't. Incidentally domestic violence is far more common than rape, and can also include rape. But it just doesn't seem to impress the feminists who believe in rape culture. They are welcome to their victim top trumps, but I am not playing anymore.

When I say rape is privileged in feminist discourse, I don't mean that it benefits anybody. I believe that by focusing on the centrality of rape in our culture, feminists are actually making it more difficult for all of us to campaign against all forms of gendered violence in society.

Trying to work out why these feminists do this is difficult. My instinct is that holding onto special victim status has some pay-offs for feminists. They can continue to present gender politics as a binary opposition between men (potential rapists) and women (perpetual potential victims of rape). Basically, the concept of rape culture is misandrist, and it does not allow for the fact that women are sometimes perpetrators of sexual assault, and men are sometimes on the receiving end.

I'd like to quote somebody who left a comment on a previous essay of mine about this topic. This woman is a survivor of rape, so the rad-fems won't be able to dismiss her critique of rape culture the way they do mine:

> This mythologizing of rape is still rooted in the whole "pedestal" complex, IMHO, and thus rapists are EVIL and women who get raped are spiritually/psychologically disfigured for LIFE and blah blah blah. The "rape culture" paradigm, while clearly meant as helpful critique and containing valuable cultural insight, seems to carry on that tradition.

The term "rapist" is one I am not comfortable with using at all, if I can help it. I know I am in a tiny minority, as I

see the word splashed across the newspapers on a regular basis, and I hear it being used widely in conversations about rape. The reason I don't like the word "rapist" is that I think it serves to undermine our attempts to tackle rape and sexual violence. This is because it pathologizes people who commit rape, portraying them in our culture as monsters and hate figures. This leads to a situation where we place rapists pretty near the top of a hierarchy of evil characters (maybe just behind pedophiles), so that in fact, it is actually very difficult to prosecute for rape. If rapists are these inhuman monstrous characters, it is not surprising that courts up and down the country are reluctant to convict the thousands of people (not men, people) who commit rape each year.

I have received criticism for my view, particularly from feminists who argue that survivors of sexual violence need the term rapist to enable them to name their attacker, proceed with seeking justice and ultimately to get over their ordeal. But I believe that just as we have changed our terminology from talking about victims to survivors of rape, we also need to change how we label perpetrators. When I hear the word "rapist" I think of a man, and not a man who is capable of change, of reflection. We have to speak about and talk to men who commit sexual assault as if they are able to change, and we also must acknowledge men are not the only perpetrators, if we want to reduce sexual and intimate partner violence in society.

Rape culture is a myth. I reject it outright.

In fact, it's part of why I now am no longer a feminist.

Editor's note: this is a slightly updated version of an article Dr. Tams had published elsewhere, before she decided to abandon feminism entirely. It has mysteriously disappeared from its original location. –DE

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The term “rapist” is one I am not comfortable with using at all, if I can help it. I know I am in a tiny minority, as I see the word splashed across the newspapers on a regular basis, and I hear it being used widely in conversations about rape. The reason I don’t like the word “rapist” is that I think it serves to undermine our attempts to tackle rape and sexual violence. This is because it pathologizes people who commit rape, portraying them in our culture as monsters and hate figures. This leads to a situation where we place rapists pretty near the top of a hierarchy of evil characters (maybe just behind pedophiles), so that in fact, it is actually very difficult to prosecute for rape. If rapists are these inhuman monstrous characters, it is not surprising that courts up and down the country are reluctant to convict the thousands of people (not men, people) who commit rape each year.

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AG Biden confronted on Smith case by Sen. Lawson

Paul Elam · 27 December 2012 · Archived copy · Original

As AVfM readers will no doubt recall, our Judicial Accountability Committee (JAC) and our associated volunteer activists launched an activism campaign on behalf of Gordon Smith. Smith is a resident of Delaware, and the victim of a spree of malicious false accusations by his former wife Tiffany Marie Smith. This was further complicated by police incompetence and arrogant indifference of prosecutors involved in the case. Gordon Smith was eventually exonerated, and his former wife arrested and charged, partly because of the activism furthered by this website.

Prior to and after Smith's change of fortune, we made contact with dozens of state officials in Delaware about the case. Managing Editor Dean Esmay put in many calls, including one to State Senator David G. Lawson. I spoke with Dean this morning on that exchange. He said:

> **Around the time we were doing the mail out to all candidates running for office in Delaware, I also called more than one of those candidates. Only one of them returned my call: Senator Lawson. We spoke for about ten minutes and he made it very clear to me that this issue mattered to him and he planned on doing some work on it assuming he was re-elected.**

Senator Lawson kept his promise.

In a letter dated December 21, Lawson did not mince words with Attorney General Joseph Biden:

[box icon=""]

Attorney General Joseph Biden, III
Carvel State Office Building
820 N. French Street
Wilmington, DE 19801

Dear A.G. Biden,

I write to you today with great concern for the abhorrent behavior displayed by your agency toward a mutual constituent, Gordon Smith. Need I remind you, sir, that Mr. Smith was facing numerous domestic violence charges (24 to be exact) that were just recently dismissed due to the finding that the alleged victim was falsely reporting each of the incidents, to which Mr. Gordon was subsequently arrested. My concern is that the Attorney General's office seems that they are patting themselves on the back for releasing Mr. Smith from these charges; however, Mr. Smith continues to be the victim in these cases.

Why? Because of these outlandish charges, which again were proven to be false, Mr. Smith was terminated from gainful employment. The simple dismissal of charges does not assist Mr. Smith in picking up the fractured pieces of his life because he is currently unable to find a job. Those charges remain on Mr. Smith's record, to which he is obligated to disclose. When Mr. Smith tried to address this matter he was met with a rather inappropriate response that he would have to file to have those charges expunged. This is frankly unacceptable; may I remind you that Mr. Smith is unemployed due to the actions of his accuser. Those charges were proven to be false, the Attorney General's office is paralyzed as to what to do regarding the defendant of those false reports, and feels vindicated by simply dismissing Mr. Smith's charges? Attorney General Biden, Mr. Smith need not continue to be the actual victim here. The State should see to it that all the charges against Mr. Smith be expunged from his record at its own expense, especially in light of the State's acknowledgement that each of those charges was unfounded and falsely reported. Let us not continue to see this matter swept under the rug.

Due to the reckless behavior of Mr. Smith's accuser the State has expended an extraordinarily large amount of taxpayers' dollars to which end? To continue to victimize the one that was actually found to be innocent and to protect the one that was found to be falsely expending the State's money? This is not appropriate and the math, sir,

does not add up. Chapter 5, subsection 1245, Title 11 of Delaware Code clearly establishes that "…Falsely reporting an incident is a class A misdemeanor…In addition to the penalties otherwise authorized by law, any person convicted of an offense in violation of this section shall pay a fine of not less than $500…which fine cannot be suspended and be sentenced to perform a minimum of 100 hours of community service, and shall be required to reimburse the State, or other responding or other investigation governmental agency, for any expenses expended in the investigation and/or response to the incident falsely reported." Where is the justice for Mr. Smith to allow these charges to continue to exist on his record and no penalty is sought against the accuser?
I anticipate a speedy review of this matter and look forward to your immediate response.
Sincerely,
David G. Lawson, Senator 15th District
Cc:
Governor Jack Markell
Chief Judge Chandlee J. Kuhn
Superintendent Nathaniel McQueen, DSP
[/box]
This letter is both a small gesture and a brave, public political statement. And who knows what benefit it will ultimately be to Gordon Smith.
It may resolve a lot of his problems, or it may be a well-intended dead end attempted by a public servant who is actually serving the public.
But what we must take notice of at this point is that our voice, *your* voice, is finding its way into higher places all the time. We don't have near the public pull of feminists and false accusers, but the fact remains that the days of ignoring us are coming to an end.
Together, we are making a difference.
Dean Esmay also had this to say:

> **I'm pleased to see he kept that promise, and I hope people understand this: state-level legislators are vitally important to many men's issues, often more important than anyone elected to the US Congress or the Presidency, and they're also more likely to return your calls. This guy is taking a chance to try to help make things better for victims of false allegations in Delaware, and all it took was some letters and phone calls. YOU can make this kind of difference, too. It only takes one state level politician like this to make a difference.**

I want to echo Mr. Esmay's thoughts here as heartily as I can. A blind man could see that things are starting to change for us. Everywhere we look the writing is on the wall that we can put the sexual dark ages of the last 50 years to an end, and the agendas of hateful ideologues (and yes, public officials) will suffer the light of truth and scrutiny.
This is not a time for complacency.
2013, folks. It is a year we must crank up the volume. In old school rock 'n' roll terms, that means a wall piled to the ceiling with Marshall stacks.
When you see the activism opportunities on the page of this website throughout the next year, please ACT on them. Send those emails. Make those phone calls.
Drive the motherfucker like you stole it.

Children need fathers on Christmas

Lucian Vâlsan · 27 December 2012 · Archived copy · Original

After the Brits found out on December 25 that the tenth most wanted gift by the children is a DAD[1], on December 26, a few Bulgarian fathers took it to the streets with the message: 'Children need their fathers on Christmas'.

The organization named "Бащи за отговорно родителство" (Fathers for responsible parenthood) organized a protest in the Bulgarian capital, Sofia, in which they dressed themselves as Santa Claus in order to draw attention to the constant state sponsored parental alienation that is enabled by the Bulgarian government[2].

Although their protest was not huge, it was very attractive as the dads with signs offered small gifts to random children passing by, reminding them to cherish their fathers.

The situation of separated or divorced fathers in Bulgaria is no different, nor less dramatic, than anywhere else in the European Union, but this is the first time when a fathers' rights group was mentioned in the press. And by 'press' – I mean 'press' as a whole. Even this event got only three articles in the Bulgarian media, one in Serbia and one in Romania. Moreover, the Serbian and the Romanian media who reported this presented it as it's an anomaly to demand equal rights for men, which adds up to the depression that these fathers have to endure thanks to the misandric laws that never stop favoring women.

Vasil Popov from Plovdiv, Bulgaria, told to the Darik News Bulgaria (the only press agency that reported from the protest)[3]:

> **Fathers are on the street, because for the most part they are the victims. After separation or divorce, fathers receive a restrictive regime which limits their contact with their children. If the mother does not want to allow child to maintain contact with the other parent, […], she gets the legal right to use the child against him. So she refers to a court order, not the paternal relationship, the relationship between child and parent. Personal relationships should not be regulated by a judicial act.**

Basically, the law in Bulgaria presumes the mother to be the primary parent, regardless of whether she's an appropriate parent or not, and the father is deemed as a secondary non-parent. Not long ago, the family law in Romania was the same and it literally said that the "state protects the interests of mothers and children,"[4] while fathers were mentioned only when it came to child support.

It is really sad that these kinds of grassroots movements get little to no exposure. However, there is also good news: The Sofia Municipality chose to support the message that 'Fathers for responsible parenthood' transmitted[5] which means that public officials of the capital city will petition the government to amend the legislation and give fathers more access to their children. With a bit of luck, next Christmas will find more fathers close to their children in Bulgaria, and this can only be a good thing.

Slowly, bit by bit, country by country, men are starting to see through the lies in the public discourse and are starting to stand up for themselves.

[1] http://www.dailymail.co.uk/news/article-2253047/A-dad-tenth-popular-Christmas-present-children-survey-reveals.html

[2] http://novo10.com/novina/shestvie-na-bashti-oblecheni-v-kostiumi-na-dqdo-koleda-19/42730

[3] http://dariknews.bg/view_article.php?article_id=1016280

[4] http://e-juridic.manager.ro/index.php?pag=a&aid=5250

[5] http://www.sofiautre.bg/2012/12/26/148403-tatkovtsi_shestvat_iz_stolitsata

AVFM-R: Identifying hate in public

AVfM Radio · 27 December 2012 · Archived copy · Original

[box icon=""]
The recent, and the ongoing public antics of mainstream, politically connected feminists are pushing many people, including public figures, to not only disavow that ideology of gender, but also to make comparisons to other movements, notable as violent, hateful and toxic. Tonight on AVFM Radio, we'll be comparing feminism to the Westboro Baptist Church. We'll also be asking the question, now that the hate, the violence and the malice of feminism is out into the public spotlight, what do feminists do to preserve themselves?
SHOW PAGE
call in to the show at 310 388 9709
Tonight at 8 PM Central Time, 6 PM Pacific Time
[/box]

Bigot in a bra

Peter Lloyd · 27 December 2012 · Archived copy · Original

Peter Lloyd responds to Esther Walker's toxic and chauvinistic admission that she doesn't want to give birth to a little boy.

Esther Walker – wife of celebrity food critic Giles Coren – wrote a lacerating opinion piece about her casual sexism towards men and boys.

The article, which no doubt delighted the likes of Harriet Harman and Suzanne Moore, garnered more than 1,400 reader comments and sparked global offence (from both genders) after it poured vitriol on her unborn child for possibly being male.

'I can only deal with one man in my life…?and sometimes that's one too many,' she spewed, probably over some middle class macaroons or an elderflower torte.

'I know very little about boys, but what I have seen I really haven't liked. Boys are gross; they attack their siblings with sticks, are obsessed with toilets, casually murder local wildlife and turn into disgusting teenage boys and then boring, selfish men.'

She then said she would 'die' if her baby was born male, claimed that she was 'deeply, deeply suspicious of little boys,' before describing them as the 'dreaded gender'.

This, ladies and gentlemen, is what I call a bigot in a bra. And, in my opinion, she's a disgrace.

[image]

Esther Walker

As a men's issues writer, and an activist for greater compassion around male-specific problems – including father's rights, the 90 per cent of homeless people who are men and our soaring suicide rates – this baby bias is no different. In fact, it might be worse – because here we've reached a new low in the socially acceptable hatred of men and defenceless boys.

Yes, perhaps Mrs Giles Coren thought she was being a cutesy version of Caitlin Moran or a maternal manifestation of the fictional Carrie Bradshaw – after all, many people believe women can't ever be sexist. But, whatever her motivation, she's wrong.

Her opinions are a towering, crass example of misandry (the male equivalent of misogyny) which is so embedded in our societies, schools, music charts, television programmes and newspapers that it frequently goes unnoticed. Often by the people voicing it.

Here we have a relatively intelligent woman, with a loving husband and daughter, who thinks nothing about publicly outing herself as a female chauvinist. What was she thinking? I can only assume she is sleepwalking through the issue of female-on-male sexism.

Besides, wasn't it a man who got her pregnant in the first place? And what's going to happen when her son grows up and Googles his mum?

As someone who isn't sexist (I worked on a feminist magazine for three years) and have a father who is the best man I know, I find her comments particularly cringeworthy.

Not least because I have a remarkable nephew who, like his big sister and their female cousin, is a delight – a person I'm infinitely proud of. Someone I will defend to the hilt against toxic opinions like these.

Like all the boys I know, my nephew is a loving, caring, intelligent, funny and innocent person. But wider society will rarely tell him this. In fact, outside his family circle, he will be told he's clumsy, bashful, emotionally stunted and brutish.

As he gets older he'll be told he's developing much slower than girls; a low achiever in the making.

Unfortunately, this is only the basics. The entire system is at risk of letting him down: schools across the western world are failing boys because curriculums are so heavily feminised, women are earning more money than men per hour and also living longer.

Most university graduates are women, they benefit from better NHS funding and frequently enjoy legal leniency over the same crimes. Still not convinced?

One in six victims of domestic violence are male – but are ignored – and many male victims of female-on-male sexual assault are laughed at.

Society is happy to trash males or see them fail because, in an eagerness to 'get' feminism – even the radicalised, extremist strands – male success is now misconstrued as gender advantage, not hard work or a human right to thrive.

Because of this, boys lagging at life is regarded as progress, which – ironically – undermines everything equity feminism stands for. What a mess.

These tragic facts, combined with the sweeping, irresponsible statements of Esther Walker, are the grassroots to sealing a boy's social fate before he's even born. After all, they're made of slugs, snails and puppy-dogs' tails – right?

I, for one, won't take it lying down. I'm about to launch a legal battle with my gym, the Kentish Town Sports Centre, because it bans all males – including young boys and pensioners – for several hours every week to make it a 'safe' area.

The fact that women are not in danger for the rest of the time is an aside; it's a sexism which reinforces that myth that men are born in a dormant state of 'wrongness' and must be controlled. We're not.

Naturally, I hope I win – not just for the brotherhood, but because it will increase the likelihood of me sharing my opinions with Esther and her husband face-to-face.

No, we don't know each other, but we do live a few streets away from each other in North London. Perhaps, after an impromptu chat on the treadmills, she would exercise her brain as well as her body.

Then, in 25 years time, when their son leaves home with an intelligent, balanced wife, Esther will have every reason to be very, very proud of her son – not least because he was smart enough to choose a woman who's nothing like her.

Now that's a clever boy.

This article originally appeared in Mail Online, and was reposted here with permission from Mr. Lloyd.

Bad girls purged from Good Men Project

Karen Straughan (aka GirlWritesWhat) · 28 December 2012 · Archived copy · Original

The Good Men Project has apparently been quietly purging its archives of items written by A Voice for Men contributor Elly Tams (aka "Quiet Riot Girl") and now it appears that they are also doing so to articles written by AVfM contributing Editor Girl Writes What. We are now pledging to re-publish anything the censors at The Good Men Project have decided to deem WrongThink or that they may otherwise have "accidentally" published when they were trying to be open-minded to challenging Establishment points of view. The below was published, and then purged without explanation or acknowledgement, from The Good Men Project. –DE

How Feminism Hates Women by Girl Writes What
Part Two: Unwanted Sex vs. Rape
From Wikipedia:

> Actus reus, sometimes called the external element or the objective element of a crime, is the Latin term for the "guilty act" which, when proved beyond a reasonable doubt in combination with the mens rea, "guilty mind", produces criminal liability in the common law-based criminal law jurisdictions of Canada, Australia, India, Pakistan, New Zealand, England, Ireland and the United States.
> Mens rea is Latin for "guilty mind". In criminal law, it is viewed as one of the necessary elements of a crime. The standard common law test of criminal liability is usually expressed in the Latin phrase, actus non facit reum nisi mens sit rea, which means "the act does not make a person guilty unless the mind be also guilty".

Okay, so let's pretend we're talking about me, and what we're talking about is me crashing my car into another vehicle, killing the driver. The act of crashing my car into his and killing him is the actus reus, and let's say that this fact is not in dispute. Once it has been established that I did indeed crash my car into another and kill the driver, an investigation will be done (I would hope!), and the attendant circumstances examined, and it will only then be determined whether I have committed a crime.
Let's say I undergo a breath test and am found to be legally impaired. In this case, I will be found to have the mens rea of recklessness–I engaged in conduct a law-abiding person would have refrained from, and that conduct resulted in a foreseeable death. I may be charged with a variety of crimes, based on my degree of inebriation and other circumstances–drunk driving causing death, vehicular manslaughter, reckless indifference homicide, etc.
Let's say I live in a jurisdiction where it's still legal to use a cell phone while driving, and I was on the phone when I crashed into him. If it can be determined I was paying more attention to my phone than the road, I will be found to have the mens rea of negligence–that is, a reasonable person would have been able to foresee the danger of my behavior and the harm it might cause. I will probably be charged with manslaughter.
Let's say I drove through an intersection where a stop sign had been stolen or knocked over by vandals. If there was a wrongdoer in this case, it was certainly not me, and I have committed no crime.
Or let's say the other driver ran the stop sign. In this case, I have also done nothing wrong, and have committed no crime.
Or let's say I drove over a nail which blew my tire, and I could not regain control of my car in time to avoid the accident. Again, I have done nothing criminal.
Let's say I saw that the other driver was my ex-husband, and I floored the gas pedal, slamming my car into his before backing up and ramming his vehicle repeatedly until the jaws of life couldn't extricate him from the mangled wreckage. Not that I would ever want to do something like that *coughcough*, but in that case I would be found to have acted purposefully and wilfully to cause my ex's death. And that, my friends, would be capital murder.
So here we have a bunch of different scenarios, all with the exact same terrible result for the victim, all of which differ in their degree of criminal culpability. Only two of these scenarios would qualify as murder, and in three I

have committed no crime at all.
So here we have the crux: any situation in which one person kills another is a homicide, but not all homicides are crimes, and not all criminal homicides are considered murder. Whether a homicide is considered murder or not, depends entirely on mens rea–the "guilty mind".
I have often asserted in my arguments online that just because someone feels they have been wronged or harmed by another, this does NOT necessarily mean a crime was committed against them. And by extension, a man should never be considered to have raped a woman if he did not have the necessary mens rea–that is, if he did not actually realize he was raping her.
I am often told in response that ignorance of the law is no excuse, but ignorance of the law has very little to do with mens rea. In the case of rape, mens rea is not a question of whether someone knows that forcing an unwilling woman to have sex is rape, it is a question of whether someone is aware they are forcing an unwilling woman to have sex.
But how could a person not know they are forcing an unwilling woman? How could anyone not realize that a woman who isn't consenting is not consenting?
Well, how about if you're naked in bed, engaging in the preliminaries of sex, for which said woman seems enthusiastic, and at no point during the festivities does the woman ask you to stop?
Early anti-rape campaigns focused on a phrase I could really get behind: "No means no." But things have morphed a little since then, into an attitude of, "Anything but an enthusiastic and oft-repeated 'yes' means no."
I have been cautioned by so many people on feminist boards about how very very important it is for a man to check in frequently with his partner, that many women simply don't have the wherewithal to say "no" if they change their minds, but that this does not mean they are consenting. That women have been known to freeze up and the first sign a man might have that he's raped her is the sound of her quietly sobbing after the fact. Oddly, I hear very little talk about how very very important it is for a woman to actually have the maturity to say "no" if, indeed, she means "no", before she climbs naked into a man's bed, however. She, apparently, has no responsibility toward her partner, to prevent him from inadvertently doing something he'd likely feel terrible about afterward.
Considering how differently women are wont to behave during sex, it is unreasonable to expect a man to conclude that loud moaning, say, can be translated as "please stop", or that a lack of loud moaning can be translated as "please stop", or that twisting and writhing can be translated as "please stop", or that a lack of twisting and writhing can be translated as "please stop", or that a grimace can be translated as "please stop", or that the lack of a grimace can be translated as "please stop", etc.
So here we have a woman who has changed her mind, and is counting on her body's signals and her facial expressions to convey this message to her partner, who may have never engaged her in sexual activity before. Because she lacks the wherewithal to actually tell him to stop, and believes he should just…well, he should just be able to tell. The man is on top of her, arguably holding her down, but in his mind he's just holding her tightly the way his other partners liked him to do.
That the sex was, indeed unwanted, is a fact not in dispute. The feelings of the woman may include violation, trauma, fear, anger, and a deep sense of having been wronged. These feelings are in no way invalid.
However, for the crime of rape to have occurred requires both actus reus (the act of unwanted sex itself) and mens rea (some form of criminal or guilty mind or intent). For the above scenario to be rape, and a crime, the rapist would have to KNOW that he was subjecting the woman to unwanted sex. And if the first clear sign that she'd changed her mind is her quiet sobbing after the fact, well…this is unfortunate, and a terrible situation (both for the woman, who may well be traumatized, and for the man who unintentionally traumatized her) but it isn't a crime. It is NOT RAPE.
And this is one major issue I have with data on rape presented in studies like Ms. Magazine's infamous "1 in 4" survey. Because those studies conflate "unwanted sex" the actus reus that constitutes only half of a crime, with "rape", something that requires both the actus reus of unwanted sex AND mens rea.
Claiming that 1 in 4 college women are victims of rape or attempted rape based on one-sided accounts that conform to specific sexual scenarios is analogous to publishing a report on how many capital murders occurred in the US in a given year, and including accidental homicides, manslaughters, homicides where the killer was mentally

incompetent, self-defence killings, negligent homicides, and second degree murders in your tally.
The Ms. study did give mens rea a "nod", if you will, by asking respondents who'd been subjected to unwanted sex to contextualize what they believed had happened to them. A full 49% of respondents characterized what had happened as "miscommunication". This would make the unwanted sex in those cases an unfortunate, but not criminal, act. In those respondents' opinions, the perpetrators did not have the required mens rea to have committed rape, because they were unaware that the respondents were unwilling. And perhaps, being there at the time, the respondents were more in a position to assess the behavior and motivations of their "attackers" than the surveyors were.
However, the author of the study disregarded these interpretations and applied the term "rape" or "attempted rape" to every incident of unwanted sex where some degree of force was used, such as holding a woman down. And this might be reasonable, if not for the typical mechanics of sex, which often involve, well…a man holding someone whilst simultaneously being on top of them.
Ahh, you might say, but in the Ms. study, about half of the findings of rape and attempted rape involved alcohol or drugs, "administered" to the woman before sex. Here again, I have some issues. Because in the dating and hook-up scenes on campuses, there's a lot of booze consumed by women, often gleefully provided by young men hoping to grease the wheels of sex. I have some serious doubts as to whether these young men are holding women down and pouring liquor down their unwilling throats. I also have a hard time seeing scores of sober young men pressuring women to drink in the hopes that they will become incoherent and sloppy enough as to be unaware of her surroundings and unable to resist, much less participate in the anticipated sex.
So we have college parties where everyone–male or female–is drinking like mad, all looking to shed their inhibitions, have a great time and maybe hook up with someone.
And while providing a woman with enough free beer to drop a rhino may be self-serving on the part of the young men involved and in no way entitles them to sex, I can't help but think that if these women are somehow unaware that alcohol consumption lowers inhibitions (even sexual ones *gasp!*), and that consuming enormous quantities may lead them to consent to things they would never do while sober, they probably do not belong in college in the first place.
So let's explore the role of alcohol in the crime of rape. Let's be true to the criminal code and say one's own willful intoxication is no defence, and let's be totally wacky and hold both genders to an equal standard of accountability.
Young man pours young woman several beers. Young man is unabashed in his motive to get said woman buzzed enough that her judgment will be impaired and he may get lucky as a result. Said woman drinks those beers looking to get wasted, because getting wasted doesn't just feel good–it frees her up to do things that she wouldn't while sober, but that she kinda sorta wants to do sometimes and might just do if not for those pesky inhibitions.
So let's say she's drunk but coherent, and he is equally drunk but coherent, and both of them willingly engage in sex. In the morning, she rolls over and realizes she just fucked Ron Jeremy's less suave cousin, and she can hardly even remember how it happened. She's lying there, thinking, "OMG, he got me drunk on purpose so he could take advantage of me–that's RAPE!"
Well, yes it is. Sort of. If one can wrap one's head around the idea that pouring a woman a few beers is the precipitating act proving an intent to commit rape, rather than a generous application of socio-sexual lubricant. I mean, it's not like he slipped her a date-rape drug. He gave her alcohol, which she willingly drank. If his intention when pouring her those beers was to get her so wasted that her level of intoxication would "seal the deal" and guarantee sex, whether she wanted it or not, then yeah. Rape. But if his intention was to grease the wheels in the hope that she might climb onto his lap and engage in consensual sex with him, has he really done anything wrong? Because at that point, we would have to conclude that any man who buys a woman he desires a few drinks has the intent to rape, don't we? Again, it's all about mens rea–the guilty mind.
However, even if we conclude that any consensual sex while falling-down drunk is rape, we must consider the corollary of drunk driving. Charging a sober man with rape because a woman consented to have sex with him while she was drunk would be analogous to holding the sober driver at fault in a collision with a drunk driver.
And if they're both drunk? Though a legal argument may be made that she was too drunk to be capable of consent, well, so was he, wasn't he? And though a legal argument may be made that a criminal's willful intoxication is no

defence for having committed a crime…if we are to keep to our completely nutty theme of holding both parties to the same standard of accountability, both parties would be rapists under the law, and both would be accessories to the other's perpetration of rape.

This much should be clear. If intoxication vitiates consent but does not eliminate criminal culpability, then even enthusiastic, consensual drunk sex is a crime–one which two people participated in. If one's own willful intoxication is no defence…well, if she said "yes" while drunk, she participated in the commission of a crime, and is an accessory. Hell, one could argue that her consuming enough alcohol to become so drunk that her inhibitions would be lowered was an act of intent to become an accessory to rape.

Regardless of who feels more harmed by the situation, when both parties are drunk, both parties are equally culpable. Charging a traumatized woman with rape and accessory to rape would be no more unjust than charging a man with the same, even if both had the required mens rea to commit the crime of having sex while too intoxicated to consent.

And this is where the alcohol/drug rape definition departs from reality. Because if we are to criminalize drunk sex, both parties should be charged even if both are pleased with the outcome the next morning, since consent must occur contemporaneously with the sexual acts performed–neither advance consent nor consent after-the-fact are in any way defensible legal concepts. And if one cannot legally consent to sex while drunk, then one cannot legally consent to sex while drunk.

And if the woman was drunk and consented, and the man was NOT drunk? Her drunken "yes" still technically makes her an accessory to a criminal act. By consenting to sex while drunk, she was engaging and participating in criminal activity, and her own willful intoxication is no defence.

A crime is a crime is a crime, even if no one was harmed by it, right? And the only way to avoid criminalizing the act of ANYONE saying "yes" while drunk is to hold both genders to the same standard of accountability for their decisions while drunk.

That is, to maintain the definition of rape as the conscious, intentional and willful forcing of sex on a clearly non-consenting person.

And if that is the only rational definition of rape that can possibly be enforced without applying differing standards of legal culpability and differing standards of conduct on people solely based on what reproductive parts they have, then when it comes to rape as a crime, it is ALL ABOUT mens rea. In which case, incidents of unwanted sex based on a woman's consumption of alcohol/drugs or specific scenarios that do not take into account the intent of the "attacker", cannot be described as rape.

Just like a car accident can't be called murder solely because someone died, not every incident of unwanted sex can be characterized as rape.

Yet we do this constantly. When it comes to rape and rape alone, the legal requirement of mens rea as one half of the definition of a crime is utterly ignored, by feminists, by "experts" and, increasingly, by the law–but only when it comes to women and victimhood. And why? To protect women from their own decisions, from their lack of honesty and maturity, and from the consequences of their own irresponsible behavior.

In other words, reduce them to the level of children under the law, incapable of behaving responsibly or standing by their own choices and actions–whether it is a choice to fuck while drunk or the decision to engage in sexual activity while emotionally incapable of uttering the word "no".

How on earth can this not be seen as misogynistic?

If you spot any other articles by uppity women (or men) that they're busy purging, by anyone, please let us know so we can try to reprint them. And, as usual, you can find Girl Writes What here on YouTube. We will dedicate our work to republish these purged works to our good friends at Jezebel.com and most especially the ~~Stalinists~~women at Feministing.–DE

Tiananmen Tom Matlack

Paul Elam · 28 December 2012 · Archived copy · Original

[quote]He's a walking contradiction, partly truth, partly fiction, taking every wrong direction on his lonely way back home. ~ Kris Kristofferson[/quote]

Poor Tom Matlack. He just isn't getting any love these days.
The embattled founder of the Good Men Project remains on the defensive, and appears to be willing to take a stand against all comers. Tom is having his Tiananmen Moment, standing alone in front of a tank with a handful of groceries from the mini-mart.
I like that in a man. But of course I like it a lot better when it looks like courage instead of stupidity; when the stand means something and when the tank is not the very same one you were driving six months ago.
But that is where Tom is; staring down a monster he created; hoisted with his own petard. If he can stop staring at that tank for a moment, and looks down, he will see two feet, both of them riddled with bullets from his own gun.
I am not saying Tom is not a good businessman. He has a record of success in areas where his opinion on sexual politics and his own bizarre personality were not products he was trying to peddle.
I suppose you can put any manner of drivel on a website (which Tom has done) and with a little luck recoup your half mil of seed money. Maybe even make a buck. Hey, look at Jezebel.com.
Look at the entire mainstream, for that matter.
However, during his time at GMP, Matlack has managed the seemingly impossible. He has, largely by dumping money and copious amounts of feminist bullshit into it, produced a high traffic website – purported to be a positive one about the lives of men – founded on approval from man-hating ideologues and the virulently anti-male content they produce.
Then, because Tom does not understand feminists any more than he does his own manhood, he manages to not just run off most of his mainstream feminist writers, but has them so angry that they are waging war on him and his website even as we speak. All across the grrl-o-sphere, Tom has recently been shat upon by the feminists that used to write for his website.
And now he is publicly staring them down, like he has *grande cajones*.
All this while still managing to have his name become synonymous with a joke (at best) in the men's movement, the only place there is that is actually having a really substantive discussion about men.
His response to all this is to rely even more on the cartoonish version of manhood he has propped himself up with at GMP all along.
At least that is what is on the surface. That's the best dog and pony show that Matlack could cook up for readers, because the real story of what is happening is just too much of a hit to Matlack's 1950's machismo.
What we are really witnessing here is Matlack extending a hand to his feminist masters and offering another dance, assuring them that he has taken lessons and won't step on their feet again.
In the articles excoriating Matlack, written by mainstream feminists, the message, *the demand*, is clear. Quit allowing MRAs to have a voice. Don't print their articles. Don't allow their comments. Shut them the fuck up and get back to being what GMP started out to be, a feminist dominated, woman centered men's website.
And if you are paying attention to what is happening, you can already see that Tom's stand in front of that tank is actually on his knees.
I wrote a few articles for GMP when they made the foolish choice to actually talk about men's issues for a while. They had some really catchy titles, but they have all since been renamed to "404 Error – Page not Found."
Yeah, that is catchy, too, I guess, but a little redundant. Still, they appear to like it, as they have similarly renamed articles by Girl Writes What and Dr. Elly Tams.
Oh yeah, Tom, you sure know how to make a stand. Inspiring, *brah*.
In his latest effort to appear tough while minding well, Tom makes one very interesting proclamation.
He tells us that when he started GMP, "Men's Rights didn't have anything to do with the MRA."

Um, Tom, first, that should be *MRM*. MRA = Men's Rights Activist, as in a single person. MRM = Men's Rights Movement, as in the collective actions and progress of MRAs.
Now that we have corrected his terminology, let's take a look at the near unspeakable arrogance and ignorance of a statement concluding that men's rights activists, those whose mission in life is to take action on issues of men's rights, have nothing to do with, uh, men's rights.
Yeah, I forgot, at GMP men's rights are only handled by women's advocates.
Of course, this is bullshit. You know it and I know it, and I am pretty sure that even Tom Matlack knows it, even though he had never heard of the MRA, uh, MRM, before in his life.
Here is what I am thinking at this point. Tom is a businessman, and typically a pretty good one. He also feels pretty strongly about being the Dudley Doright of modern manhood, in part driven by his failures to meet Dudley type standards.
Tom woke up one day and thought, "Hoowee! I could make that another bidness! Mo manhood is mo betta money!"
Also telling from his article is something he has alluded to in the past, namely that he, "…started the Good Men Project with the simple premise that [he] had a story to tell about [his] own failures (and successes) as a father, husband, worker and man."
That says a lot about Tom's real motivation.
And he did good for a while. He got all the feminist endorsements, from places like Ms. Magazine. He got the most popular man-hating writers and set about creating a psychodrama of his own perceived failures as a man, projecting them on the world of men at large, which the feminists were only too happy to help him do.
Mo money!
But Tom has a fatal flaw in that he earnestly believes that somewhere underneath our tendency to act out our entitlement grievance by wiping out schoolrooms full of children, beating and raping women whenever possible, destroying the planet, changing the climate, making wars and blending kittens, there is still a Dudley Doright longing to get out. He knows for sure that there is a Tom Matlack trapped in the worthless bodies of all men.
And that is the fundamental problem.
Feminists know damn well that Dudley does not exist. And it will keep coming back to bite Tom on his saddle worn ass because he is all but entirely unconscious of what is happening.
He got into all this never having even heard of the MRM, and is still so far behind the learning curve that he doesn't know MRM from MRA.
It will be entertaining to watch in the coming days. As GMP wipes out all traces of MRA expression on the site, *particularly the voices of women who support men's rights*, Tom will attempt to negotiate a deal with his masters to give him a small corner of his own website in which he is allowed to express his own manly opinion.
A quisling's agreement if I ever saw one. With enough quiet groveling behind the scenes and storefront actions to further alienate men's advocates, he may get a pat on the head and ceasefire, if not a full truce.
But it will not last on either side.
Tom is impulsive and will eventually say something stupid about men being good. The ideologues pulling his strings (and holding his balls) will not be able to help themselves, either. They will sense the mathematically possible threat of balance to the discussion and go ballistic again.
It will go back to gridlock and tension, all because the truth is that Tom Matlack created a feminist entity to correct his own broken sense of manhood. He is just too stubborn to allow them to do it, and too weak to send them packing.

Knee jerks and angry white men

Walter Romans (TDOM) · 28 December 2012 · Archived copy · Original

Although I occasionally make exceptions, I tend to shy away from writing about tragedies like the one in Newtown. One notable exception was the massacre in Seal Beach in 2011. I wrote about that because I live in southern California near where it occurred. I was hoping to eventually collect enough evidence to discuss the mentality of Scott De Kraai (the shooter) and present a hypothesis to explain his actions and perhaps some of the others like him who commit spree killings.

Alas, the press quickly dropped the story and Scott De Kraai has been all but forgotten. I never did find anything new after the first couple of weeks had passed. So when the massacre at Newtown happened, I followed it a bit, but have otherwise remained rather silent (I did post a couple of comments on other blogs). It is now time to speak up.

Unlike the De Kraai case, where very little was reported that could help a person understand what might have driven Scott De Kraai to murder, there is a bit more to explain why Adam Lanza murdered his mother and a bunch of school children and their teachers. But one still has to dig deep. What passes for investigative reporting these days is to simply parrot whatever tripe the police spew out during their press conferences. So a person can read a dozen different articles about the killings and they will all look alike. I've read nearly three times that amount in my attempt to understand. So what is known about Adam?

Press reports indicate that Adam did not complete high school, but did obtain a GED. He apparently enrolled in college, but dropped out. He didn't have a job. His mother owned several guns, including the ones he used to commit the killings. One source reports that he liked violent video games. He apparently suffered from Asperger's syndrome, a type of autism that can be associated with angry outbursts. He may have suffered from another mental disorder as well. He may have wanted to join the Marines, but was prevented from doing so by his mother because she believed he couldn't handle it. His mother was said to have been concerned about his deteriorating mental health. He is also said to have been very introverted, socially awkward, and repressed which are other characteristics of Asperger's.

Adam's family was very upper middle class. His father is a corporate executive who supported Adam and his mother even after the divorce. She got the family home and he provided income sufficient to allow her to never have to work. His father remained involved with Adam until he remarried and Adam severed ties with his dad over the remarriage. He hadn't seen his father in two years. His mother frequented one or more local bars a couple nights a week. She was generous and bought drinks for other patrons and typically had more than one herself. She was a survivalist, stocking away supplies for Armageddon, including several guns. She taught Adam to shoot and it was her guns that Adam used to commit his crimes. He had an older brother who lived in Manhattan, but they had little contact.

After perusing nearly three dozen articles, the preceding two paragraphs appear to be the extent of the reliable information concerning Adam Lanza. But this has not stopped the parade of so-called gender experts like Hugo Schwyzer and Michael Kimmel, and other writers such as Jamie Peck, Christy Wampole, and politicians, from speculating on the reasons. Of course the speculation is consistent with whatever agenda the speculator wants to push and there is little to no evidence to support any of it. Most of this speculation is filled with racism, sexism, and other hateful bigotry.

One of the most hateful statements was made by Michael Kimmel, a professor at SUNY Stony Brook. Professor Kimmel seems to think that it is the "norm" for men to commit such heinous crimes. In writing about this type of shooting he states:

> **In a sense, they weren't deviants, but over-conformists to norms of masculinity that prescribe violence as a solution. Like real men, they didn't just get mad, they got even. Until we transform that definition of manhood, this terrible equation of masculinity and violence will continue to produce such horrific sums.**

Wampole and Peck agree, blaming a loss of white, male privilege for the violence. Schwyzer points to a gun advertisement that equates gun ownership to manhood then, like Kimmel, blames a culture of violent masculinity for the violence. Schwyzer was advocating gun control. Peck was spewing racist tripe, blaming whitey, while Wampole was simply being sexist in her bigotry. The former Governor of Arkansas, Mike Huckabee made perhaps the stupidest (but least bigoted) statement about the incident: "we have systematically removed God from our schools, should we be so surprised that schools would become a place of carnage?"
Kimmel begins his analysis by discounting the existing evidence in order to introduce his agenda:

> **We still know nothing about his motives, only the devastating carnage he wrought. And yet we've already heard from experts who talk about mental illness, Asperger's syndrome, depression, and autism. The chorus of gun boosters has defensively chimed in about how gun control would not have prevented this… All the while, we continue to miss other crucial variables — even though they are staring right back at us when we look at that photograph. Adam Lanza was a middle class white guy.**

That's right, according to Kimmel, the Asperger's, the mental illness, and other factors concerning Adam's life don't matter. All that matters is that he was a "middle class white guy." How much more racist, sexist, and bigoted can you get? To support his argument, Kimmel points to a statement contained in a report from the National Academy of Sciences "Male criminal participation in serious crimes at any age greatly exceeds that of females, regardless of source of data, crime type, level of involvement, or measure of participation" which is likely true when considering violence outside the context of intimate relationships (women commit as much IPV as men and more child abuse). He also mentions statements from the 400 men he interviewed for his book, and then blames fathers, the media, and male culture for teaching boys to become violent.
Of course the only truth in Kimmel's assessment is that Adam Lanza was a middle class white guy. But pointing that out isn't helpful. There are millions of middle class white guys living in America who don't and won't ever commit that kind of violence. I'm willing to bet that none of the 400 men interviewed by Kimmel for his book had or would give serious consideration to committing mass murder. What made Adam Lanza violent are the unique features of Adam Lanza, not the features he has in common with millions of non-violent people. What turned Adam Lanza into a violent spree killer were the very features Kimmel dismisses.
Schwyzer blames "fragile masculinity" and the "frustrated entitlement" of "privileged, white American men" who "imagine that they are entitled to foist their pain onto others." He states that "In killing others before dying on his own terms, Lanza, like so many rampage killers before him, lived out a perverse male fantasy of total control." Unlike Kimmel, Schwyzer provides absolutely zero evidence to support his outrageously misandric statements.
Wampole begins by reeling off the names of other spree killers, then notes they are all male, states that many women suffer the same conditions as these men, adds that women "rarely turn a weapon on others," and is left wondering about the men. Then she proceeds to blame such violence on the decline of young men and easy access to guns. She tosses in a heavy dose of racism. She asks:

> **Can you imagine being in the shoes of the one who feels his power slipping away? Who can find nothing stable to believe in? Who feels himself becoming unnecessary? That powerlessness and fear ties a dark knot in his stomach. As this knot thickens, a centripetal hatred moves inward toward the self as a centrifugal hatred is cast outward at others: his parents, his girlfriend, his boss, his classmates, society, life.**

Wampole's solution is to become more empathetic as a society to the anger of the angry white man who is losing his privilege. Like Kimmel, she dismisses the actual evidence in the case and prefers to blame a culture and demonize an entire demographic, even if she advocates sympathizing with those demons. Why a prestigious publication like the New York Times would publish the opinion of a French professor (even if she is from Princeton) who is admittedly relying on anecdotal evidence to support her opinion instead of social science is anyone's guess. Perhaps the Michael Kimmels and Hugo Schwyzers were all too busy publishing in lesser publications and no self-respecting

sociology professor was willing to espouse the hateful, sexist, racist bigotry required of the position.
While Wampole's lunacy was not apparent to the editors at the New York Times, it was apparent to a writer named Jamie Peck at The Gloss. Unfortunately, Peck either misses or (more likely) ignored her lack of credentials, possibly because Peck lacks any credentials. But as with Wampole, credentials aren't seen as necessary. Peck's most recent articles include such serious matters as the top 10 Photoshop disasters of 2012, reasons no one wants to date Victoria Beckham, the nice guys of okCupid, how to make a Christmas salad, Kim Kardashian's and Britney Spears' bangs, and why it's fun to be a Jew on Christmas. So what motivated Peck to speak out on a more serious matter? From his article, one can only imagine that it is Jamie Peck's heartfelt desire to spew anti-white, anti-male, sexist, racist bigotry. Jamie Peck does not disagree with Wampole's desire to blame white, male privilege for the violence at Sandy Hook Elementary School, what Jamie Peck disagrees with is her assertion that white men deserve any sort of empathy whatsoever. Peck asserts that white men only succeeded "at the expense of women, minorities, queer people, trans people, and anyone else who was not white, male, straight, cisgendered, and able bodied." Peck believes that white males are now and have always been evil oppressors. Peck further asserts

> **But while the angry black man was angry about things like, I don't know, the way white people kidnapped a million of his ancestors from Africa and enslaved them, then freed them but made them live in an environment of widespread racism, poverty and oppression, the angry white man is angry about whatever marginal gains people who are not him have made in the past 50 years or so.**

Black anger is justifiable. White anger (if it exists) isn't. Period. Jamie Peck should probably stick to writing about meaningless drivel like celebrities, dating, and fashion.
What Schwyzer and the others all seem to have missed is that Adam Lanza apparently did not own any guns. The guns were owned by Adam's mother. Adam's mother piqued his interest. Adam's mother taught him how to use them. Adam's mother kept them in a place where her allegedly autistic son could have access to them. The guns were not in the house because of some sense of male entitlement, fragile masculinity, or white male privilege. They were there and they were accessible to Adam because a woman bought them. A woman enjoyed them, and because a woman left them where her mentally ill son could get to them. Kimmel, Schwyzer, Peck, and Wampole have each conveniently ignored this fact. They have also ignored that there has yet to be any indication that Adam Lanza's shooting spree had anything to do with his being white, middle class, or male.
So what should an analysis of Adam Lanza look like. It's hard to say given what little we actually know. We do know that spree killers tend to be white, male, and middle class. But this actually tells us very little. People from other ethnic groups and cultures also commit heinous, violent crimes. We know that this type of crime is typically planned out in advance. Shooting sprees are not usually spontaneous events, according to former FBI profiler, William Tafoya (now a professor at New Haven University). Such sprees are typically the result of well-planned missions and may be the result of "resentment." The shooters "tend to be reclusive, highly intelligent and inflexible, and they don't accept criticism very well." Tafoya adds that "[Lanza's] actions demonstrate an individual incapable of shame, guilt or remorse." I might disagree with this last statement.
Comparing Tafoya's analysis to what is known about Lanza and you get a pretty good match. Lanza is described as quite, introverted, and socially awkward. One former classmate stated that Adam appeared to be afraid of people. These characteristics are frequently associated with those who are bullied and picked on. To further support this hypothesis, there is some indication that Lanza's mother took him out of school because she thought the school was an inappropriate social setting. Add in the oddities typical of those with Asperger's and Adam Lanza begins to appear as a likely target of school bullies. This may have led to the possible resentment mentioned by Tafoya.
The Asperger's syndrome may have played another part. It is associated with frustration and angry outbursts. Asperger's sufferers rarely pose a significant threat to others, but violent outbursts are not unusual. Combine this explosive temper with another mental illness and one explosive outburst could have triggered those deep seeded resentments and resulted in Adam carrying out a well-developed fantasy of revenge. This, of course, is speculation. But there is a basis for it in his mental history.
There is also a report that his mother had taken him to see a psychiatrist days before the shooting and may have

been planning on having him committed. A neighbor stated that Adam was upset by this and believed that his mother cared more for the school children than she did for him. If this were the case, it would provide clear motive for Adam's anger. It would also blow the angry white male loss of male privilege theories of Kimmel, Schwyzer, Wampole, and Peck right out of the water. It would explain the anger towards his mother that led him to shoot her multiple times as well as the jealous rage that brought him to the school where she sometimes taught. Instead of a loss of white male privilege, it would have been feelings of rejection and abandonment by his mother, the only person left in his life.

The timing of his spree is also interesting. His mother has been described as a survivalist who stockpiled provisions (including guns) in preparation for Armageddon. Is it a coincidence that Adam's shooting spree occurred just one week prior to the end of the Mayan calendar? Could Adam have been influenced by this? I've seen nothing to suggest it. But it's an interesting question. One that I haven't seen asked.

So what led Adam Lanza to go on a shooting spree? We may never know. but it almost certainly had nothing to do with white, male privilege, some sort of toxic masculinity, or any of the tripe spewed from the mouths of feminists and other racist, sexist bigots like Kimmel, Schwyzer, Wampole, and Peck who have political and ideological axes to grind and who find some sort of perverse enjoyment in demonizing men and masculinity. It is far more likely that the cause can be explained by examining Adam Lanza as an individual.

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By law, Swedish men are 2nd class citizens

Lucian Vâlsan · 28 December 2012 · Archived copy · Original

On December 20, on AVfM Radio Program, a caller said that men and women are treated more equally in Europe and mentioned Sweden and Switzerland as the prominent examples.
Although I am sure that it was not the caller's intention to spread disinformation, at least as far as Sweden is concerned, I beg to differ on that statement big time.
As a Swedish speaker and a connoisseur of the misandric matriarchal society of the gender utopia called Sweden, I took the liberty to look through the Swedish laws and translate some of them in order to make the readers get an idea of how it is to be a man in Sweden.
The rule of law implies that every citizen is subject to the law, in contrast to the idea that the ruler is above the law, like by divine grace or right (like in Denmark, Spain, etc.). So, in theory, it should not matter whether you are a king (well, it does because the king of Sweden has immunity), man, woman, peasant, CEO, etc. because, at the end of the day, if you break the law you are still being held accountable.
In Romania, we have and old proverb that appeared right after the World War II ended and Stalinist regime was teaching us the Marxist-Leninist perspective:

> **Yeah, yeah, yeah, we've heard and know the theory. But practice is killing us!**

And indeed, that is the case in Sweden. Sure, the official propaganda of the Swedish government will keep telling you that Sweden is the most equal country in the world. And the press, which is also state controlled subsidized or state enforced censorship, will keep enforcing this lie.
But in reality, men are discriminated against in Sweden since the laws are written. They are not even pretending otherwise.
Let's analyze some of the Swedish laws.
Social services act (Socialtjänstlag)[1] reads as follows:

> *Chapter 5*
>
> *11 § The social services duties include working for the victims of crime and see that their family receive support and help.*
>
> *Social services* ***shall give special consideration to women who are, or have been victims of violence or other abuse by people close to them and may be in need of support and help change their situation.***

So, what this means is that male victims of domestic violence and abuse are *a priori* deemed as being unworthy of protection, help and support, regardless of whether they might indeed be in dire need of assistance. Remember: This is **the law** in Sweden!
Let's move on to **Registration act (folkbokföringslagen)[2]**:

> *2 §* ***A child born alive in this country is registred if the mother is registered, or if the father is registered and legal guardian.*** *A child born abroad by a woman shall also be registered in the population register. Act (1997:989).*

Before any comments, please read this passage from Parental act (Föräldrabalken)[3]:

> ***Chapter 1. Fatherhood and motherhood for children***
>
> ***1 § If at childbirth the mother is married to a man, he shall be regarded as the child's father,*** *unless other*

> *facts applies from § 2. The same applies if the mother is a widow and the child is born within such time after the death of the child to have been conceived before. Act (2009:254).*
>
> ***If the husband Approves in writing another man's acknowledgment of paternity, with the provisions of § 4, shall thus be concluded that the husband is not the child's father. Confirmation, however in this case must always be approved in writing by the mother. Act (1990:1526).***
>
> ***4 § Acknowledgement of paternity shall be in writing and shall be witnessed by two people. The confirmation shall be approved in writing by the family court and by the mother*** *or a specially appointed guardian for the child. If the child is of age, or is it under Chapter 6. § 2 is not in anyone's custody, the confirmation shall instead be authorized by the child itself.*

So, what this means is that a woman automatically becomes a mother and a custodian for the child or children resulted from birth, whilst a man becomes a father and a custodian only if the mother approves it.
Basically, from a judicial point of view, in Sweden, children literally belong to women and the state.
The same goes with citizenship. The law says the followings:

> Acquisition of Swedish citizenship at birth
> *1 § A child acquires Swedish citizenship at birth, if*
> ***1st – The mother is a Swedish citizen,***
> ***2nd – father is a Swedish citizen and the child is born in Sweden,***
> ***3rd – father is a Swedish citizen and married to the child's mother,***
> *4th – father is deceased but at his death was a Swedish citizen and the child is born in Sweden, or*
> *5th – father is deceased but at his death was a Swedish citizen and married to the child's mother.*

This means that if a woman gives birth abroad, the child is automatically Swedish. But if a Swedish man has a child abroad, he has to be married with the child's mother and his marriage be recognized by the Swedish state in order for the child to enjoy the rights of being a Swedish citizen.
This is basically state enforced matrilineal lineage. Not even the State of Israel has a law like this (or at least didn't have).
Things get worse when we read Brottsbalk[4], which is the Swedish Criminal Code:

> *Chapter 4*
> *4 a § A person who commits a crime under 3, 4 or 6. against a relative or former associated person shall be convicted, if each of the acts form part of a repeated violation of the person's integrity and is suited to severely damage the person's self-esteem, for gross violation of integrity to imprisonment for at least six months up to six years.*
> **If the acts described in the first paragraph are committed by a man against a woman with whom he is, or has been, married or with whom he resides, or has resided with in a marriage-like relationship, shall be supplementary sentenced for gross violations of women's peace for the same act.**

And yes, the Swedes have a 'women's peace' law. Do they have an equivalent 'men's peace' law? Or a broadened 'people's peace' law? Of course they don't, because women are the only people worthy of rights and protection in Sweden.
Corollary of this article of the Criminal Code and the fact that you, as a man, cannot and will not be a father unless the woman approves it – you can basically be sent to prison up to 6 years for the simple fact that you wanted to have a phone conversation with your own child. This, in judicial terms, means 'gross violation of women's peace'. That is Sweden!
Now let's take a look on another two laws regarding body searches: **Act on shipping protection (Lagen om**

sjöfartsskydd)[5] says:

> *14 § Body searches that are of a more extensive scope is to be performed in a separate space. Such inspection shall be made in the presence of witnesses, if the person to be examined so requests and it can be done without major disturbance.* ***Body search of the woman must be performed and witnessed only by another woman, if the investigation is not done through the metal detector or similar device. Body searches which are limited to the object that a woman carries with her may be conducted and witnessed by a man.***
> **Act concerning the treatment of detainees and arrestees, etc.[6]**
> *2 b § Body searches or body examination may not be more detailed than the purpose of the action requires. All the respect as circumstances permit shall be observed. If possible, a witness shall be present. A detained must be kept separate from other detainees, if it is necessary to execute a decision on physical examination.*
>
> ***Body searches or body examination of a woman can not be performed or witnessed by anyone other than a woman, a doctor or a registered nurse. The following actions may be executed and witnessed by a man, namely,***
>
> *1 body search referred to in § 2, third paragraph, and*
> *2 body search that occurs with metal detector or similar technical device.*

In other words, men can be subjected to humiliating strip searches by women whilst the other way around is illegal. Got that?
The laws are exactly the same for the illegal aliens and those suspected to have committed a criminal offense. Let's see them too:
Criminal procedure act (Rättegångsbalk)[7] says:

> **Chapter 28**
>
> *13 §* ***Body searches or body examination of a woman can not be performed or witnessed by anyone other than a woman, a doctor or registered nurse. Body searches which only means that the object that a woman has with her investigation and physical examination alone means that blood, breath or saliva sample for DNA analysis may be executed and witnessed by a man.***
>
> **Aliens Act (Utlänningslagen)[8]**:
>
> **Chapter 9**
>
> ***2 § A woman may not searched by or in the presence of men other than physicians or registered nurses. If a search involves only an object that a woman has with her investigation, must visitation be conducted and witnessed by a man.***

Then things get better when we read **Förundersökningskunggörelse[9]** which is the law that sets the terms for those that have to come and testify in court. The law reads as follows:

> ***7 § When questioning witnesses a citizen witness support person should be engaged by the Act (1981:324) on citizens witness support, if such is available.***
>
> ***When questioning a woman, a female interrogation witness must be hired, if the detainee requests it and it can conveniently be done***

In other words, when a woman has to testify in court, regardless if she's a criminal testifying to lower her sentence or get away with it, she has the legal right to conduct gender discrimination in employment in order to accommodate her emotional needs on taxpayers' money.
The anti-male bias is also present in the laws that establish state handouts. The law on income based pension reads[10]:

> *Chapter 3*
>
> *13 § If no notification under the first paragraph is made, the amount shall be credited to the parent whom, for the year that the amount relates, have the lowest pension base under Chapter 4. § 2.* ***If none of the parents have any pension base for that year or have the same base, the amount shall be credited the mother or if the parents are of the same sex, the elder of them.***

The state pension system in Sweden is rather complicated but basically, a person contributes to his or her parents' pension based on a complicated formula. This paragraph from the law says that if one's parents did not work in their lives and have a small or no pension, the mother shall get all the money, regardless of what the mother did for the person in question. Basically, if my mother raped me when I was 10 and I grew up with my father who protected me, when I start working, my mother will get part of what I earn. That is Sweden! The same goes on "Lag om allmänna barnbidrag"[11] which is the law that regulates child allowances:

> 4 § ***A parent who has sole custody of a child has the right to collect general child support for the child. In cases of joint custody, the following applies. The right to collect child support allowance generally belongs to the parent who is registered as beneficiary. Notification shall be made to the Social Insurance by the parents jointly. If no such notification is made, the mother has the right to receive the amount***

What this means is that the father never has the right to get the state child allowance as long as the mother refuses to sign it over to him. This also applies in the cases when the father is the full time parent and the single custodian. In other words, this money belongs by law to the women that gave birth to children.
Of course, by 'Lag om omskärelse av pojkar'[12], circumcision on males is legal because by law, in Sweden, everyone has the right to their own body except boys under the age of 18.
Of course, the same Swedish state, has 'Förbud mot kvinnlig könnstympning'[13], which is the law that prohibits *female* genital mutilation.
The family law in Sweden (Föräldrabalken) still holds a provision that is actually illegal to hold within the EU:

> Chapter 6
> 3 § ***The child is from birth in the custody of both parents, if they are married to each other, and in other cases of mother alone. if the parents later marry each other, the child from that time will be in in the care of both of them,*** *unless the Court has previously entrusted custody to one or two specially appointed custodians.*

Germany has been condemned by the EU court of human rights for having the exact same law a few years ago and the German Parliament was forced to change it. However, nobody bothered to criticize Sweden for the same problem.
This is not the first, nor the last time, when Sweden is in gross violation of EU's discrimination act and nobody says anything.
Therefore, in the most 'equal' country in the world, Swedish men and fathers are, by law, second class citizens and parents and are less worthy of protection when they suffer from domestic violence.
There is no shelter for abused men in Sweden. There are however more than 250 shelters for women which are run by various branches of the mammoth organization called Riksorganisationen för kvinnojourer Och tjejjourer i Sverige (ROKS), an organization that has thoroughly been infiltrated in the Swedish government and all political

parties through which they get close to unlimited state funds. More about ROKS, one can read in the English version of a great article and documentary published by the prominent Swedish MRA, Daddys-Sverige[14].
Just like in any other country in Europe, fathers have no say when it comes to abortions or adoptions. But in Sweden, by law, fathers have no say when it comes to being a father. Not to mention that women who give birth get extra money from the state simply for giving birth, regardless of whether they take care of their offspring.
And I could go on like this for another 5000 words.
There are NO laws in Sweden whatsoever that discriminate against women, or any other groups. Only men are considered less worthy in the eye of the Swedish law.
Some other numbers in Sweden:
[unordered_list style="bullet"]

- 80 percent of the homeless people are men;
- Men are two and half times more likely to commit suicide than women in Sweden. (a 25% larger suicide rate than Romania and USA and 50% larger than India)[15];
- There are roughly 5100 men in Swedish prisons and almost 300 women – which is the most disproportionate inmates number by gender in Europe and an obvious proof of leniency propensity on the behalf of the prosecutors and judges when it comes to female criminals;
- 400,000 children (four hundred thousand in a 9.5 million overall population) hardly ever or never get to see their father.

[/unordered_list]
Despite this cruel reality, the Swedish press never stops complaining about how bad women have it in Sweden. Every single Swedish language newspaper and TV news gives more than half of the space to complaining about how bad it is to be a woman in Sweden.
So here it is. Welcome to the most equal (feminist) country in the world.
Sources:
[1] http://www.notisum.se/rnp/sls/lag/20010453.htm
[2] http://www.notisum.se/rnp/sls/lag/19910481.htm
[3] http://www.notisum.se/rnp/sls/lag/19490381.htm
[4] http://www.notisum.se/rnp/sls/lag/19620700.HTM
[5] http://www.notisum.se/rnp/sls/lag/20040283.htm
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[14] http://www.daddys-sverige.com/3/post/2011/03/the-truth-about-swedish-feminism-do-not-watch-this-film.html
[15] http://en.wikipedia.org/wiki/List_of_countries_by_suicide_rate#List

Reaching out to India

Paul Elam · 29 December 2012 · Archived copy · Original

We are aware that there are many significant abuses of men happening in India, and that there is an emerging and rather robust movement there trying to address problems. One of the most egregious of those problems is misuse of section 498a of the Indian Penal Code, which has led to the imprisonment of innocent men, their families and friends, based on false accusations from wives of the accused.

AVfM has done several pieces on the problems with misandry in that country, from women's and police brutality against men for attempting to board "woman only" train cars. We covered one story in which a man was actually thrown off a train car while it was moving, resulting in serious injuries.

We have even seen a story in the Indian press about a politician offering a bounty for women to publicly beat and humiliate husbands who they allege have abused them, or if they think he drinks too much, with escalating payments. More of a beating, more physical damage, means more money.

While we cover a lot about events in harshly misandric countries like Sweden and Australia, it may be that India is the most virulently anti-male country on the planet. It makes sense in a way. The more a culture embraces special treatment of women, the more draconian they invariably become against men.

Unfortunately, there is a naturally occurring gulf between the cultures of the east and west. We still contend with an information barrier that we do not face between western nations. Simply resigning ourselves to that is not an option.

AVfM has been fortunate to have men like Robert O' Hara, Greg Canning and Lucian Vâlsan, news correspondents for the U.S., Australia and Europe respectively. They have helped us shrink our world and build lasting bridges between different cultures, all facing the same problems with misandry.

In that spirit I would like to extend a hand of friendship and a request to the men and women of India who are watching the legal system there attack men and erode Indian families. Please step forward and help us tell the world.

I think it will benefit us all if we have a correspondent from your nation that could bring us reports and updates on events there that we all share concerns about. We here in the west need to pay attention to what is happening in India, and raise as much awareness as possible.

If you would like to help with this, please contact me at paul@avoiceformen.com, and let's get started.

Thank you.

“Misandric Fixation” not found in DSM-V

Robert St. Estephe · 29 December 2012 · Archived copy · Original

As the new, and fabulously controversial, drug-dealers’ billing guidebook, namely the DSM (Diagnostic Statistical Manual) version 5 (or “V”), barrels forward toward publication, many observers are speculating about which of the new spectral “diagnoses” of “mental illnesses” – such as Intermittent Explosive Disorder. Oppositional Defiant Disorder. Mathematics Disorder, Sluggish Cognitive Tempo, and Sibling Rivalry Disorder – are to be canonized by the American Psychiatric Association, publisher of the DSM. One can be confident, however, that the designation “misandric fixation” will not be gracing its doctrinal pages.

Q: What is Misandric Fixation?

A: An obsession with eradicating maleness.

Contrary to what we might nowadays suppose to be the case, *misandric fixation* is not necessarily the result of subjection to ideological indoctrination. Historical cases reveal that the condition can take hold without the subject having been influenced by either Marxist or eugenics ideologies. Indoctrination can, obviously, exacerbate certain vulnerabilities in the subject – weaknesses of character which were pre-existent; yet indoctrination is not a necessary prerequisite to the misandric fixation condition.

By far the most well-known example of misandric fixation is that of Valerie Solanas, author of the 1967 feminist classic, *S.C.U.M. (Society for Cutting Up Men) Manifesto*. In 2011 public awareness of progressive feminist calls for the achieving of an anti-male utopia (to be manifested itself in violence against children and adults) was revived by the appearance of a Solonas-inspired organization in Sweden and by the disclosure of writings characterized by misandric fixation at a website called RadfemHub, founded by best-selling writer Pamela O’Shaughnessy.

Yet cases of obsession with eradicating maleness have been documented for well over a century, including formal organizations devoted to anti-male ideology. Misandric fixation manifests itself in a variety of forms, sometimes private, sometimes organized, sometimes violent, sometimes exclusionary, and sometimes even pan-species. Following are but three, loosely related, historical examples of psychopathic women who were champions of anti-male predatory behavior. Two of these *femmes fatales*, Sarah Hyslop, a matrimonial terrorist, and Josephine Tzany, an avowed man-killer, were focused on a purported revenge motive that compelled each of these obsessive misandrists to “punish” as many men as possible for some perceived slight they claim to have suffered at the hands of a member of the despised sex, an “oppressor” whom none of the subsequent targeted men had even been aware existed. The third obsessive misandrist, Vera Renczi, seems to be an extreme case of a pathological – and homicidal – proprietary sensibility.

The three stories need little commentary. They speak quite eloquently for themselves, as you will see.

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Sarah Hyslop – Newspaper story published in 1939:

In the year 1878 Sarah Hyslop, a nervous beauty of Scottish birth, found herself engaged to be married. The spirited girl could hardly sleep for excitement the night before the wedding was to take place in the little chapel at Leith. On the eventful afternoon she arrived at the church dressed in a bridal gown that was the envy of all the girls. She was happy, everything was working out—and then the sinking feeling came.

The groom had not yet arrived. Minutes ticked slowly by and the organist started playing all his selections over again. Miss Hyslop’s “friends” whispered among themselves,

and her father began to look like a thundercloud. At last, when the last guests had comforted her as best they could and left her alone, the “bride” stared wide-eyed into the empty street. She knew she was the talk of the town because her beau had jilted her at the altar, but she just couldn’t cry.

From that hour, until she died the other day, the disappointed girl never wept, according to those who knew her. She didn’t, however, retire from the world to be a sulking spinster. Instead she decided that she would turn the tables on men, and for ten years her trophies were their broken hearts. The jilted girl became a jilt and never missed a chance to hurt others as she had been hurt.

Her scholarly father, an official of heralds and arms, begged her to forget the embarrassing incident. Miss Hyslop turned a deaf ear on him, cashed her dowry, and left the community where she was a laughing-stock.
The cheated bride moved into a town at a considerable distance from Leith, and walked the hills in the evening all alone. She spoke to no one, and did not encourage others to speak with her. The schoolmaster of the town was intrigued by the silent stranger. Her pretty face was like a mask and he wanted to know what thoughts were going on in back of it. He found out, to his disgrace. A chance meeting on the road, and they became friends—and before long they were engaged to be married. The day came, but Miss Hyslop didn't. She had jilted her first man, and revenge was sweet, as she recorded in her diary. The young schoolmaster was forced to leave his post because of the scandal.
Miss Hyslop, meanwhile, had gone on to new conquests. Through Scotland, England and France she left a wake of broken hopes and wagging tongues. In one year alone she effected 11 revenge matches. In every case she vanished when the bridegroom and witnesses had left the church.
In 10 years, 52 males had fallen to the girl who couldn't get over her disgrace. But when she threw over the fifty-third man. something happened. He killed himself. And then, too late. Miss Hyslop realized that she loved him. Her first romance that had been blighted in her home town was a schoolgirl affair—it was the disgrace that she minded, not the loss of the man who left her in the lurch. The last mistake of hers was different. She knew her fiancé cared deeply for her, and she felt herself returning his affection. The habit of years was too much for her, however, and the rankle of her first wedding-day still was present. She stayed away from the first wedding she ever wanted to go to, and cold hatred alternated with despair. To avenge the insult from a man she didn't love, she walked out on a man she did.
The next day she heard the awful news. He had shot himself because of her.
Miss Hyslop moved to Nice, and in that gay resort shut herself away from everybody – even her servants. The fortune left to her when her father died was enough to keep her going for the rest of her days. She stayed locked up for 50 years. In her neighborhood the crabbed old woman was known as the "mad Englishwoman" and the "man-hating tigress."
She hired only confirmed old maids, who had to vow that they would never marry, to serve her. They never could come into her room when she was there. The servant had to knock at the door when a meal was ready. Then the mistress would scurry into an adjoining room, and not come out until three more laps indicated to her that the servant had gone. Her reason for this curious procedure was not explained even in her diary, which told in detail most of her strange history.
When the servants found her door locked the other day and were unable to get in they called the gendarmes, who broke down the door. Miss Hyslop was sitting in a chair, primped up in a bridal gown, and plainly dead. Around her, covering the bed, tables and chairs, were 52 other bridal costumes.
Every day she had worn a different wedding costume, and pirouetted in from of the mirror as the bride-to-lie of the man for whom that dress had been intended. Every time she had laid plans to disappoint another man, she had bought another trousseau, and kept them all as a tally of her "spiritual husbands."
But she wanted to die in only one of them, her notebook went on – and so when she know her days were about up, she put on the dress meant for her suicide suitor, and stayed in it until she died.
One other mystery she did not explain in her diary, and that was, where she got her money. Miss Hyslop had come into a small fortune at the death of her father, but not enough for her to live on so many years and leave the sum she did.
Police found that the man-hater had left, a will bequeathing considerable property to her servants, on condition that they do not marry, a condition they all have accepted. It has been suggested that the beau who killed himself willed her everything he owned, but if so, the secret has died with the old crone who collected bridal dresses with a vengeance.

["Hated The 53 Men She 'Loved,'" The American Weekly (San Antonio Light magazine section) (San Antonio, Tx.), Apr. 23, 1939, magazine section p. 2]

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Josephine Tzany – Newspaper story published in 1926:
In one sense the kisses of a vampire are poison for her victims, but in actual fact those of Josephine Tzany, a beautiful woman of the Budapest underworld, were morally and physically poisoned, for after poisoning the soul of the victim they brought death as well.
The woman is known as the world's worst real life vamp with justice, if only half the charges made against her are true. It is stated that for some years now her love affairs have been notorious, and always ended with violent death for the male victims.
At least a dozen lovers have died in her arms in as many years, but she has always come out of the death pact ordeals unharmed.
It is now suggested against her by the prosecution that she has deliberately brought her victims to the point of mad passion for her in which they readily assented to her suggestion of a death pact, out of which she backed after her victim had taken poison. It is declared that in at least one instance she passed the poison from her own lips to the mouth of her victim in the act of passionately kissing him.
~ "I Am Dying." ~
The drama was enacted in public In one of the restaurants of the city. She entered the building with her latest lover, a well-known military officer, whom she had taken from his young wife. When she had talked to him for some time she .rose to her feet with a cry and swayed as though about to faint.
Her companion rushed to her aid.
"Kiss me, darling, I am dying," she said in tragic tones. When the lover made to obey she flung her arms about him and kissed him passionately. Locked in a passionate embrace, the two fell on the floor, and when the startled onlookers went to them the woman was sobbing hysterically and the man was dead. He had absorbed the poison the woman had carried on her lips.
The woman herself suffered no ill effects on this or any of the other occasions when she was supposed to have taken poison or administered it in this way to victims.
The accused woman defies the authorities to bring home to her the charge of murder
"I am an enemy of the male sex," she declares. "Years ago a man wronged me deeply and broke my girl's heart. I vowed to be revenged on him and his sex. I have kept my word, for I have made men suffer something of what I have suffered. They may say I am responsible for the death of these men, and they may even take my life for what they call my crime. If they do I shall be glad to die with the knowledge that I have paid my debt in full.
"I do not deny that I have derived pleasure from the sufferings of the men they call my victims. I have enjoyed every pang they suffered, every agony they endured. Pangs and agony have been balm to my wounded and bruised heart. My one regret is that I was not able to strike directly at the man who wronged me."
~ A Home-Breaker. ~
Something of the hatred Josephine Tzany had for men she manifested towards her own sex, for in every case she chose as her lovers men who were happily married to young and beautiful wives.
"When my heart was breaking they had no sympathy, no word of comfort for me," she declares. I will show them that I have the power to master the souls and bodies of men, that the strongest are weaker than children in my hands."
"I glory in the fact that I have broken up homes that should have been happy. The fact that the man who blighted my life was married happily did not weigh with him. The wife from whom he came laughed at me when my misery was greatest. I have paid her back in full, and have made others suffer, too. My debt against Society is paid, and I have no further interest in the world."
~ Gloating Words. ~
She might have added that she had struck at the wife of the man who had wronged her a greater blow than he had dealt, greatly as she may have been wronged. Learning that this wife had a lover she made it her business to find the man out, and once she had him in the toils she did not release her bold until the infatuated man had provided the first victim In the series of strange deaths that have been associated with her love affairs.
After that she waited patiently until the idolised son of the wife had reached the threshold of manhood, when she cast her spell over him, and the boy figured in yet another of the dramas of passion and death. When he lay dead in

her arms she caused the mother to be admitted to see the havoc she had wrought, and when she came the vampire spoke gloating words that stung. The mother was subsequently taken away hopelessly insane. The accused woman discusses frankly the different affairs with which she has been associated. She has preserved diaries in which she records with amazing details the facts of each case, describing the sufferings of the victims as each in turn lay writhing in her arms in his death throes.
"I had no compunction about it at all," she says, " for was I not merely viewing the death throes of the viper that had stung me and killed my soul just when it was at its best?"
Since the facts came out she has been the object of one of the most amazing demonstrations of hostility that any woman could be subjected to. Wives and children of some of the victims have turned up at the courts and in public places to denounce her as murderess and home-wrecker, but so far from being moved by their anger, she has laughed at them and taunted them with the fact that she made the man they mourned her abject slave before he passed out of the world.
The latest sensation is that the daughter of one of her victims has challenged the woman to a duel with pistols or swords, and declares that if the challenge is not accepted and the vampire escapes legal punishment she will shoot her dead on sight.
["Vampire's Poisoned Kisses. – Men As Victims. – Her Thirst For Vengeance." The Auckland Star (New Zealand), Sep. 25, 1926, p. 23]

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Vera Renczi – Newspaper story published in 1925:
Roumania Servia and in fact the entire Balkans are excited over the preliminary hearings of the greatest female bluebeard of modern times. Madame Renici [Vera Renczi in other sources], a Roumanian, aged 30, described as "beautiful as a picture," charged with killing her two husbands, her ten-year-old son and thirty-two lovers.
The preliminary hearing, which have begun at Berkerkul, Servia, reveals that the prosecution alleges, she killed her 35 victims with arsenic and other poisons in their food. The bodies it is stated, she preserved by hermetically sealing them in zinc cans which she stored in her cellar. Each big can has the name and age of the victim and the length of time he was her lover. The average period which each remained favorite of the beautiful Roumanian was from six to seven months during which they lived in the greatest harmony and happiness, until the loved one would suddenly disappear.
The victims were all between the ages of 23 and 30, except the boy. Fourteen of them were Roumanians.
It is stated that the woman confesses to all 35 murders and in her replies to questions reveals an appalling cynicism. Asked why she killed so many innocent persons, she replied:
"Out of jealousy, for I know that tomorrow they would run after another woman. So I said to myself they had better sleep quietly in my cellar without having to excite themselves."
She said she killed her son because he knew about the contents of the cellar and she was in constant danger of discovery.
[O. B. Tolischus, "Woman Held For Killing 35 Persons – Slew Lovers and Preserved Bodies In Cans In Her Cellar," syndicated (Universal Service), The Bee (Danville, Va.), May 22, 1925, p. 6] Link here for a more detailed article on Vera Renczi.

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So we see, there three Vampire Monologues, reveal that long before taxpayers were to have their pockets picked to finance propaganda campaigns promoting "third wave" promiscuity and self-centered "empowerment," there were women who had made great progress in developing strategies to resist the oppression of the patriarchal hegemony. Hyslop, Tzany and Renczi were each innovators in their own private "Good Men Projects;" each knew that the definition of a "good man" is a manipulated man and a controlled man. These sociopathic ladies were the equal of any male sociopath of their day.
The cure for this not-at-all-new Misandric Fixation disorder, which now has reached epidemic proportions, is to be found – in the opinion of this writer – not in any of the pills marketed by the orthodox sources that collaborate with

the editors of the DSM but rather in the sort of pill, available free of charge to one and all, that is offered by AVfM: the best known cure for misandry in all its manifold guises: the fabled Red Pill.

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Author Disclaimer: I must confess that I myself have been diagnosed with the dreaded TCFBBSITDDD ("telling control-freak busybody scum ideologues to drop dead disorder"). There is only one cure for this terrifying social malady: ceaseless and aggressive fighting against tyranny, until a decisive victory against collectivist social engineering has been achieved.

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NOTES:
Photo: Silent screen star Theda Bara as Cleopatra: film "Cleopatra," USA, 1917 (public domain)
"You've Got What? Curious Conditions, Debated Diagnoses," ABC News May 27, 2008

Is chemical castration misandric?

Lucian Vâlsan · 29 December 2012 · Archived copy · Original

On July 1, 2012, a law that allowed forcible chemical castration on child molesters came into effect in Moldova[1]. On Christmas Eve, the Moldavian Court of Justice from Chișinău sentenced a 50 year old man to chemical castration after the court found him guilty of raping his partner's daughter of eight years old[2]. The sentence is not definitive and the defendant has the right to a final appeal on the Supreme Court of the Republic of Moldova. Moreover, as long as the sentence is not definitive, it cannot be applied.

But it's not just Moldova. Estonia[3], South Korea[4] and Poland[5] have recently passed legislations to allow the state to force convicted pedophiles to go through chemical castration procedures. There are also at least 9 states from the USA who have similar legislation. There are also a lot of countries that encourage chemical castration in exchange for reduced sentences like Russia[6], Israel and Argentina.

But what one can rarely, or arguably never, read in any news report with regards to chemical castration laws is the fact that the legal term 'chemical castration of pedophiles' means, in fact, 'chemical castration of **male** pedophiles'.

In the spring of 2011, a deputy from the Liberal-Democratic Party from Romania wanted to propose the Polish law to be enacted in Romania too. The law did not pass because right at that time, the public discourse was marked by a dreadful case of a mother who had been raping her then 6 year old son for at least two years (probably more). Due to this fact, a lot of people actually asked: 'Do this law apply to her too?' And when the doctors answered 'No' the camp supporting the bill lost its credibility in an instant.

At least for the moment.

But besides the fact that this law applies only to male offenders, which literally places a double standard in the law through which lawyers can argue that when a woman rapes a child it is not 'that bad,' there is also the same question that anti-death penalty activists pose: What if we're wrong?

With all the forensic technology and other modern means that can be used in the investigation, it is still quite possible to mutilate the wrong man. And yes, chemical castration is, at the end of the day, a form of mutilation because the hormones and the formula that's being used are pretty much the same that have been used on Alan Turing[7].

Although hundreds of peer-reviewed articles[8] have been written in the last decade, more and more countries attempt and succeed to pass legislation that allows the state to mutilate men. Moreover, the manipulated masses are pressuring some governments to extend the provisions of this law to rapists. And considering how many innocent men serve jail terms following false rape allegations, there is no doubt that this kind of law would increase the already too large cost of a false rape allegation when the defendant is male.

In addition to that, therapists that work with offenders often contend that the predators drive is to achieve control over the victim and that sex is only one of the means to achieve that. This being said, lowering a predator's sex drive doesn't necessarily correlate with lowering their likelihood to assault, as they can pick another means to achieve control. In other words, even if we were to think in the official blue-pill narrative, this law is useless in reducing the offender's propensity to offend again, while the same time is devastating to those that have been wrongly convicted. It's also quite expensive – around 2,000 euros per year, according to Moldavian specialists[9].

In an ideal, Utopian dream world, where the judicial system never fails and the false allegations do not exist, I might be inclined to agree with such a law to a certain extent and apply it both on male and female serial offenders. However, we don't live in a Utopian dream world and the judicial systems fail all too often. False allegations and convictions in the sex crimes area aren't rare at all.

[1] http://www.noi.md/ru/news_id/10565

[2] http://www.ziare.com/europa/moldova/r-moldova-prima-condamnare-la-castrare-chimica-a-unui-pedofil-1209005

[3] http://english.ruvr.ru/2012_06_05/77079747/

[4] http://in.reuters.com/article/2011/07/24/idINIndia-58423020110724

[5] http://www.abc.net.au/news/2010-06-09/poland-approves-chemical-castration-for-paedophiles/859672

[6] http://en.ria.ru/russia/20111004/167381251.html
[7] http://en.wikipedia.org/wiki/Alan_Turing#Conviction_for_indecency
[8] http://www.jaapl.org/content/31/4/502.full.pdf
[9] http://m.protv.md/stiri/social/pedofilii-vor-fi-castrati-chimic-ce-presupune-procedura-si-care.html

Not all academics are like that

Jim Muldoon · 30 December 2012 · Archived copy · Original

I noticed some optimism in Paul Elam's recent fundraising article for the year ahead (Elam, 2012). Indeed, I get a feeling that there are some signs of change. I don't see any walls coming down just yet, but I am seeing a few cracks in important places.

What has caught my eye recently is a new international journal called New Male Studies (New Male Studies, 2012). Over this year they have released three issues of papers from academics around the world on what they call the "male experience".

Whilst the content is not as spicy, say, as AVfM, (the "fuck" count is pretty low) it nonetheless contains the same basic ingredients. I found myself nodding in agreement with much that was written in the articles; similarly to how I found myself "taking the red pill" when I first came across AVfM.

The importance of this is difficult to exaggerate. For the first time the men's movement can look to authoritative, reliable information in one place on men as a basis for going forward.

It seems to me that much of MRA's energies have been spent in debunking the various myths, damned myths and statistics of feminism. Whilst this is important, and I for one am glad people took the time to do this, it still left us with a few issues.

"Phineas Fembotcrusher" of "the manosphere" may have had reliable and accurate statistical methods proving that Dr. X.Y. Realname, a tenured Professor of Anactual University, was full of shit. But, quoting "Blueface" as your primary source doesn't quite have that ring of gravitas.

Also, proving feminists wrong doesn't, by itself, make anyone right.

However, real academics doing real studies of real issues is a different proposition altogether.

As an introduction, let me give you an insight into an article by Dr John Ashfield called "Towards an Integrated Perspective on Gender, Masculinity, and Manhood" (Ashfield, 2012).

The opening sentence to the article pulls no punches:

> **For decades our understanding of gender, masculinity, and manhood has arguably been bedevilled by uninformative pseudo-academic gender ideology.**

With this, Ashfield begins an appeal for a fresh look at gender. What he is calling for is an "explanatory and useful" perspective that is grounded in "the reality of men's and women's lived experience."

He goes on to explain that the current academic climate is due for a change. "[T]his fundamentalism is being increasingly eclipsed by compelling evidence from a whole range of academic disciplines, including biology, anthropology, neuroscience, endocrinology, psychiatry, psychology, and others. "

Ashfield points out the obvious fact that inherent differences does not justify discrimination. What it does is provide some insight into, for example, the roles that men and women choose for themselves in society. What he hopes is that studying men with a new perspective might provide for "endeavours of human service and social enhancement that are equitable and grounded in reality."

According to Ashfield, there are a number of topics to be considered in this new perspective on men.

Masculinity is presently seen as a social construct that, because the Patriarchal version is so deficient, should be modified or even eliminated by politically correct social engineering. This view is "detached from biological reality" as it requires "intellectual compromises" such as treating all men as identical in all cases and circumstance.

Ashfield would define masculinity as the blend of *masculine potentials* that stem from *innate male traits* that, shaped by culture and circumstance, are expressed in manhood.

Manhood, he goes on to define, is the fulfilment of some of these masculine potentials in the adult male as he takes his place within his culture. There is no one manhood, but different expressions of these potentials within different cultures and even sub-cultures.

Ashfield notes that men do not achieve manhood simply by becoming older, but more by taking a meaningful place

within society. This manhood is also never fully achieved, because it can always be taken away. Therefore the bestowing and removal of manhood affects men's behaviours and attitudes. AVfM regulars will be aware of shaming tactics and the power they have over men.
A practical example of the benefits of Male Studies is in the area of Men's Health. Ashfield believes understanding manhood is the key to understanding men's attitudes to health and well being. Only when we understand these can we encourage men to better health without the "blaming, shaming, or the patronising statements commonly exhibited in [current] health literature."
All of these topics are clearly worthy of proper, rigorous study.
Male Studies is seen by Dr Ashfield and collegues as being a separate from the Men's Studies that feminists have set up at many universities (Glover, 2012). The difference is distinct and deliberate.
Glover noted at a conference to discuss the curricula for a Male Studies degree course that it was felt by the participants that Men's Studies advocates "resort to purely social constructivist views of gender…often at the expense of honesty. These views have leaked into popular culture helping to contribute to a climate of misandry."
Ashfield himself believes that Male Studies should not allow itself to get bogged in debate with feminist ideologues. Instead they should forge independently ahead in the search for practical answers rooted firmly in reality.
The University of South Australia, with the Australian Institute of Male Health and Studies and the support of a group of American, Canadian, and European academics, are proposing to have a degree and postgraduate courses in Male Studies in 2014.
In his conclusions, Ashfield cites a conversation with a first year social sciences student at university. The student was feeling bullied by the feminist agenda to shame the male students for simply being male. This was what Ashfield explained to the young man:

> **Academe in the West, has, in certain of its disciplines, betrayed a sacred trust. It has acquiesced to a bullying pseudo-intellectual, self-appointed gender commentariat.**

That, to my mind, is all red pill.
It's beginning to look a lot like Christmas….

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New Year's wishes from AVfM

Paul Elam · 31 December 2012 · Archived copy · Original

I have some New Year's Wishes to express, but first some very sincere thanks to offer for who I think are some very remarkable people.
Most of these people, in one way or another, are associated with AVfM. All of them are assets to the men's movement. You will have to bear with the long list. But, hey, it is not my fault so many great people have joined our ranks. My only real concern is that I do not leave anyone out.
My deepest gratitude goes to the following people. There is no particular order, save the first person on the list.
To Angry Harry, for inspiring me to believe that the internet could be used to challenge cultural misandry, and for the hours of counsel, guidance and wisdom. And for tolerating the occasional chip on my shoulder.
To John the Other, for never quitting; for never surrendering. For paying the price to do what he believes in. I am one of the few that knows what that price has been.
To Dr. Tara Palmatier, for taking a courageous stand to deliver mental health services to men where they are needed most; for anteing up when it hurt to do so. And for being my friend.
To Dean Esmay, for his tireless work on the Judicial Accountability Committee, and importantly for having his eye on the future of AVfM and playing such a pivotal role in shaping where we are going.
To Alek Novy and team. Let us never forget that this fantastic website, and all the technical work that goes into it, is a gift for men and boys across the globe.
To James Huff, for taking over the production of AVfM radio programming without anyone asking him to do it, and for doing so many other things behind the scenes. James is an important part of this movement.
To Stu, for a ton of support; for constant fresh thinking and for giving me a place to vent and laugh at 3:00 in the morning when I needed it.
To Robert O'Hara, for leading the way on some of the more major news items of our times, including the coverage of Radfem and the circumcision drive in Africa. For putting his feet on the pavement and taking the message directly to places like the CATO Institute.
To KARMA MRA MGTOW, for demonstrating what one man can do, over and over.
To Dr. F, for providing us with compelling graphics and artwork that serve as a valuable tool to get our message across. For administering the AVfM forum with a firm understanding of what our needs are in that venue, for Andy Vanders and Loy Finley and the desperately needed laughs that come with them. And for the entertaining works of fiction that all too infrequently find a home here.
To Roger O Thornhill, for the great graphic artistry and his unending willingness to take on projects at a moment's notice. For following through on all his promises.
To Girl Writes What, for creating hope and thunder.
To TyphonBlue, for giving us a way to articulate the exchange between modern men and women that we did not have before.
To Jade Michael, for the gift of music.
To Steve Berkimer, for quietly ensuring that our materials are distributed across the globe.
To Harry Crouch, for his words of counsel and experience, and for years of unending work on behalf of men and boys.
To Peter Lloyd, for breaking through the lace curtain of the mainstream media as an unapologetic MRA and for unselfishly bringing AVfM with him.
To Dr. Greg Canning, for more things than I can possibly list here.
To Keyster, for challenging me to think with intelligence and respect.
To Eric Duckman, for taking it to the streets. For not backing down. For not even slowing down.
To Dannyboy, for the very same thing. For being what an MRA looks like.
To the Wooly Bumblebee, for not mincing words, and for starting A Voice for Boys.
To Lucian Vâlsan, for pushing his way in and adding a vital component to the international make up of this

movement.
To Piece Harlan, for being a personal hero as well as one hell of an advocate for the wrongfully accused.
To Factory, for staying with us, and for having our backs when the pressure comes for us to soften.
To Robert St. Estephe, for giving us our history; for setting the record straight.
To Andyman, founder of MRALondon, for putting the A in activism across the pond.
To Vladek Filler, for having more guts than any man I ever saw.
To Nurdy Dancing, for being a friend to the movement and a badass.
To Suz, an MRA whose work does not get near enough recognition. I would say more, but I will let it wait for her interview with Dean Esmay on the Honey Badger Files.
To Aimee McGee, another friend across the pond who writes for us from time to time, but who also takes her ideas into real world settings with other MRAs at MRALondon.
To someone I cannot name, who has ensured our economic survival over and over again.
To Erin Pizzey, for a lifetime of courage and dedication.
To B.R. Merrick, TDOM, Andybob, Codebuster and the far too many to name absolutely brilliant and gifted writers who have graced these pages with their work and their forward thinking.
To my partner, Stacey, who has stood behind me and behind AVfM from Day 1, even in the early days when she did not fully understand.
To all the men and women who are out there doing this work.
And finally, with a great deal of fear that I may have left anyone out, to you, **the readers and supporters of AVfM and the MRM**. You are the community that creates a home for the men and boys we serve; you are the reason we are making it happen.
I wish you and yours the very best in 2013 and beyond.

The misandry choir

andybob · 31 December 2012 · Archived copy · Original

The Sydney Morning Herald has just published a photo gallery of its 20 Most Influential Female Voices of 2012. It is always astonishing that the media attempts to present such shameless agenda-pushing as straight-up reportage. The reader is meant to assume that the chosen ones were selected by the sheer power of their worthiness. The ugly truth, of course, is that a journalist, probably a shameless bigot like Clementine Ford, liked the cut of their jib. Not something to brag about.

All of these 'influential female voices' belong to shrill feminists. This sends a clear and unambiguous message to the young women of Australia: the only way for them to achieve any influence in society is to embrace feminist dogma and give relentless voice to it. No alternative routes to power and influence are offered or explored. Even the token nods to diversity were selected to reinforce this message. Regardless of their religion (Susan Carland, Muslim), race (Penny Wong, Chinese-Australian) or ability (Stella Young, disabled), women had better belong to the sisterhood.

Not surprisingly, Prime Minister Julia Gillard tops the list. What made her so influential in 2012? "Throughout a difficult and turbulent year she has taught many of us an important lesson in how to stand up to sexism." In other words, she has demonstrated to countless Australian women that making spurious accusations of misogyny to divert attention away from their workplace incompetence pays off handsomely. "For many of the thousands of women who nominated her she is an inspiration."

What a sterling contribution.

Some of the exhibits in the gallery have been previously loaned to AVFM, where they received considerably less admiration. Germaine Greer, incorrigible, septuagenarian ratbag surprised many by wandering onto the list. Dr. Greer enraged feminists by criticizing Julia Gillard's bottom. The fat-acceptance community shares a massive overlap with the feminist demographic – and they are slow to forgive.

Germaine Greer plays the doddery old crank, but she knows what she's doing. Her comment garnered lots of publicity, just in time for her slew of speaking engagements. She took great delight in demonstrating that, because she was a woman, she could get away with her impropriety. A man would have been all but crucified for doing what she did. After all, as the "patron saint of modern feminism", she need only make some kind of yahoo comment urging women to be more "difficult" to have them love her again.

Then there's Clementine Ford. The Sydney Morning Herald had this to say:

> **Between her fiercely witty social media presence and prolific posts on Daily Life, Ford has become the go-to feminist for a new generation, unafraid to channel all of her eloquent rage into ground-breaking articles that shape the zeitgeist. Before the dictionary broadened the definition, before the Prime Minister made her speech, Ford articulated with flashing brilliance exactly what it meant to be a misogynist, and in doing so, changed the national conversation.**

Fiercely witty? Eloquent rage? Flashing brilliance? Clementine Ford? This lazy, flat-footed bigot is a disgrace to journalism. In case anyone has trouble recalling why she is so widely vilified within the men's movement, here is her notorious review of Dr. David Benatar's book, The Second Sexism:

This is typical Clementine Ford. There is no wit, no brilliance – just bitter, vengeful rage. The joy she takes in sneering at male pain is nauseating. The fact that such a creature has been selected as an 'influential female voice' leaves no doubt about the nature of the agenda being pushed here. It is a radical feminist agenda saturated in unapologetic misandry.

Three of the twenty women are regularly heard discussing violence against women. Elizabeth Broderick, Australia's Sex Discrimination Commissioner, contributed to the 1 in 4 hysteria by cooking her very own book. In 2012, her department published a 650-page report revealing that the ratio of women who have experienced sexual harassment in the Australian Defense Forces within the past five years is (drumroll please) 1 in 4 (gosh, that was unexpected).

"The report calls for a dedicated unit to deal with sexual misconduct."
More jobs for Gender Studies graduates – another sterling contribution.
ABC Four Corners journalist, Sarah Ferguson, is described as an uncompromising, brave and smart woman of integrity. She received this accolade for tackling "important issues for women" such as domestic violence and forced marriages for girls as young as 17. While this is admirable, up to a point, one is left wondering if Ms. Ferguson can summon enough bravery in 2013 to start tackling important issues for men such as domestic violence and forced male genital mutilation. If she does demonstrate that kind of integrity, we can safely assume that she will not be making next year's list.
At first glance, Muslim convert, Susan Carland seems like a reasonable woman focused on dispelling myths about Islam in order to build much needed bridges within our community. She actually appears to be someone with whom you could have a pleasant chat.
Then you read that she teaches gender studies, politics, and sociology at Monash University in Melbourne, and her aura of harmless do-goodery instantly vanishes. Ms. Carland may or may not have been directly involved in the frenzied vandalism of AVfM posters pointing out that women are just as likely to initiate domestic violence as men, but she would have been very close to it. After all, the department in which she works was at the center of the dispute.
Where was her influential voice of reason then?
Four of the 'influential female voices' have been particularly vocal about issues concerning women in the workplace. Penny Wong's greatest achievements for 2012 is described as "her vocal campaigning to get more women into board rooms." As we have entered an era in which quotas for such things have already been discussed in earnest (Norway's 40%), this is a very troubling development.
One woman on this list is particularly dangerous: Nareen Young.
She is the CEO of the Diversity Council of Australia, formerly known as the Council for Equal Opportunity in Employment Ltd which was established in 1985 to "demonstrate the business community's commitment to equal opportunity for women." It now passes itself off as an independent, not-for-profit workplace diversity advisor to business in Australia. However, since her appointment in 2007, Nareen Young has ensured that the DCA remains stridently focused on women.
Young is an increasingly ubiquitous presence in the public discourse on Australian women in the workplace. She is everywhere, spouting her dissatisfaction that businesses just aren't catering to the wants and whims of women. Ms. Young summarizes her platform as:

- Women are still undervalued in the workplace;
- Workforce participation for key diversity groups could be much higher (e.g. people with a disability and Indigenous Australians);
- Discrimination and harassment at work are alive and well; and
- Work-life balance is still hard to achieve.

She is given to making jaw-droppingly inane pronouncements, especially when it comes to work/life balance:

> **Surely our organisations are sophisticated enough to move beyond assessing a person's contribution at work on how much time they spend in the office, to what outcomes they achieve, regardless of where or how they work.**

So, Ms. Young concludes that women shouldn't have to spend their precious time at work if they don't feel like it.
[image]

Nareen Young – CEO of The Diversity Council of Australia

Here is another quote citing the kind of unsubstantiated statistics beloved of feminist ideologues.

> **Domestic and family violence is conservatively estimated to directly cost employers over $484 million per annum. The cost of violence against women and their children to the Australian economy is estimated to be likely to cost the economy $15.6 billion by 2021-22.**

I estimate that this is likely to be something she just made up.
All of this would be laughable were it not for the fact that Nareen Young has recently begun to support quotas for women in boardrooms.
As the CEO of a powerful entity whose website makes frequent threatening references to benchmarks and compliance, this is a portent of things to come. Fellow 'influential voice', Elizabeth Broderick is certainly on board. When the Sex Discrimination Minister notes that there will be a turning point in "voices calling for quotas", we can safely assume who these voices will belong to.
The Sydney Morning Herald's gallery of Australia's most influential female voices indicate that feminists are responding to opposition by being louder and less compromising than ever before. It is no less than any of us expected. 2013 is going to be a rocky year.
Happy New Year everyone.

From Erin Pizzey, AVfM Editor-at-Large

Erin Pizzey · 1 January 2013 · Archived copy · Original

[dropcap]I[/dropcap] did an interview with Dean Esmay recently and while we were working together and I spent time looking at the web site A Voice for Men. As I read, I became more and more convinced that I had found my place. After talking at length with Paul Elam, I agreed that I will be able to write and to join in with the many contributors and readers as an advisor and editor on this site. AVfM is an inclusive site and after all the hate filled rhetoric I have endured for so many years I feel as if I am coming home.

It is now two thousand and thirteen. Forty-two years ago I opened the first shelter/refuge in the world in a tiny, derelict house in the streets of Chiswick, West London. In those years I had a vision about a woman's movement that would work for all women in harmony with men.

There were serious issues that needed changing in my experience. I could not get a mortgage as a woman without my husband or other male figures co-signing. When I wished to get married I needed to get proof for my doctor of my intentions before he could give me contraception.

Abortions were illegal and women were driven into the hands of illegal abortionists or other, even more desperate measures. Most of the women I knew in my area and some men called themselves "equity feminists" but I was disillusioned very early on when I attended the "collectives," as their conferences were called.

What I saw devastated my dream.

Those of us on the floor were told that we were to be formed into groups and to choose our names and then to meet in our houses every week. We were to call ourselves "sisters" or "comrades." I was instantly suspicious because I was born in China and my parents were supporters and friends with Chiang Kai-shek. This was at a time when Mao began his long march across China.

[image]Later on in 1949 my father, who was in the Consular Services, was posted back to Tien Sien (now called Tianjin) and both my parents were captured by the communists and put under house arrest. I was in boarding school with my twin sister for the three years they were captured. We heard very little news and for a time we thought they were dead.

When my mother was allowed out with my brother she told us all about the atrocities, the starvation killing millions of people across China that were taking place. In those big collectives we heard the Maoist women giving mind blowing accounts of liberation for women under this happy regime and then the counter arguments about the joys of Russian communism.

Pretty early on I realized that this movement had nothing to do with men and women working together for equality, but all to do with a schism between the left wing men and women. The women decided to move the goal posts from capitalism as the enemy and institute "patriarchy" – men – as the enemy to all women and children. The schism spread and became a gulf between all men and women.

That is when the women who were on the platform and were leading this movement (though they claimed this new movement was leaderless), identified their chief enemy was the structure of the patriarchal family. The new family would now be the mothers and their children. Fathers were now to be disenfranchised. Women, as in Russia and China, would become units of production and their children would be sent to twenty four hour nurseries. The communist doctrine has always been to subvert the women first and then everything else would follow.

This is the history of the so called women's movement. I left and with a small group of women opened a community house that was open to all women and their children and men were welcome by invitation. Very quickly the first women who was bleeding and battered came in to ask for help. Others followed her, but before long we were no longer a community house and our supporters melted away because instead of grateful battered women coming through our doors several of the women were as violent as the men they left and violent to their children.

Very quickly I realized there were two different problems. Women who were innocent victims of their partner's violence certainly needed refuge but with support could very quickly get on with their lives. But the women who were victims of violence from their dysfunctional childhood experiences, and who had become perpetrators of violence, needed long term therapy.

I knew as soon as we began to receive press attention and donations, the feminist movement would move in. Highly organized, but bereft of attention or funding because they were far too radical, they needed a cause that generated funding. The plight of battered women and the feminist stance that all men were oppressors merged to become their mantra: All women were victims of all men's violence.

None of this made any allowance for men or children who were the victims of violence by women, or for female perpetrators that also demanded our attention.

Very quickly they began to set up shelters in America under the banner of that twisted mantra. I was very alarmed and desperate to get anyone to listen to me, which became a source of ridicule. Men laughed at the feminist movement in the early days and when I tried to warn them they said I was paranoid.

Now I believe we are on the cusp of change. Sufficient men and women have realized that this billion dollar industry is a threat, not just to the family that has all but disintegrated, but also to the fabric of our society.

What most people do not recognize is that the actual refuges do not benefit from the money poured into this movement. Most of the money that is completely unaccountable goes into the huge edifice that is publicly touted to concern itself with the role of women.

Agencies across the world, the UN as an example, have been infiltrated with the false new religion and gladly embraced by the women who have managed to create a lucrative women only zone. No men can work in the refuges, no men can sit on any board and no small boys over nine to twelve years old can enter the refuges.

And no men and children who are victimized by domestic violence can get any help.

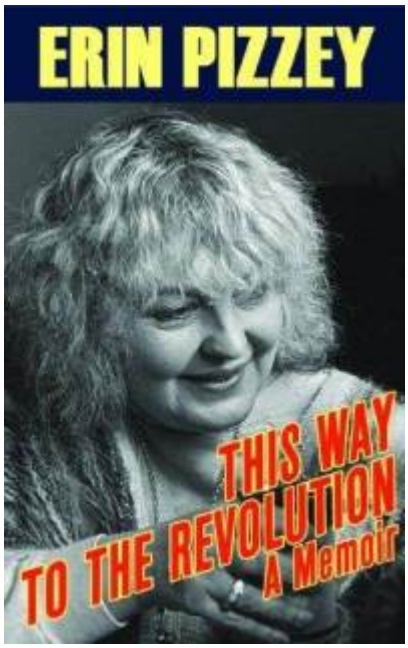

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The movement to this day remains sealed off to the rest of the world. So many of you who access this web site have probably faced the same hostility to any questioning and have been branded as I have, as "women haters."

I have been picketed and threatened, others have been threatened with bomb scares, not just because we disagree with the politics of this movement but because we threaten the future of agencies like VAWA that pour millions of dollars into the feminist pockets who can then continue with their promised destruction of our precious democracy.

Democracy is a fragile institution, depending as it does on the will of the people to uphold it. We have been fooled far too long and in writing this manifesto I wish to join you on this web site. I am begging you to become ambassadors for family life and the inclusion of men back into the lives of their families. I say this knowing that if we do not return men to their rightful status as human beings worthy of equal treatment under the law, we will get nowhere.

I ask that we stand together, not divided by gender but united in recognizing that domestic violence is not and never has been a gender issue. Violence in the family is generational and if we ignore the damage done to children marinated in violence we throw away our children's lives and condemn them to repeat the patterns of their violent parents.

This is the beginning of a New Year. I hope for all of us a recognition that the **gloves must come up** and action taken. I see our first demand has to be a transparent look at the international funding of this evil empire and thereafter a total dismantling of the big lie.

I am aware that for many the damage has already been done, but all of us have to look to the future and I believe this movement instead of being scattered in small enclaves on the web has to come together so that men and women can speak in one voice. We are a movement of love and inclusion and the future of the family is far too fragile to continue to stand aside and watch it dismantled.

[typography font="Just Another Hand" size="34″ size_format="px"]Erin[/typography]

A few more people to thank

John Hembling (JtO) · 1 January 2013 · Archived copy · Original

Yesterday, Paul wrote a very nice New Years greeting in which he thanked many of the contributors and supporters of AVfM. I can think of a few people I would have added to that list, and I'm sure other readers would each have their own additions. Many people I would have liked to thank will remain anonymous for their own protection. They would be targeted and harassed by corrupt and amoral gender ideologues if they were named. Some might be subject to physical intimidation or violence.

But there is a group of people to be thanked who Paul neglected to mention, and whose ongoing activism in support of this site's mission must be properly acknowledged.

I would like to thank the following individuals for their crucial participation in the ongoing rise and success of the men's rights movement. These individuals are listed in no particular order, but each of them deserves far more than the short thank-you afforded in these few paragraphs.

Thank you to Mary Kellett. It was your dogged, relentless and wholly corrupt pursuit of Mr Vladek Filler which inspired the formation of the Judicial Activism Committee. Now that you've been recommended for suspension by the Overseers of the Bar in Maine, we aren't finished with you or with your boss, Carletta Bassano. The relatively minor impact we had on the prosecutorial establishment in Maine was, for us, a warm up.

Thank you to Arthur Goldwag, and to the corporate and private supporters of Morris Dees' Southern Poverty Law Center. Goldwag first listed AVfM as a hate organization, it led the rest of the world to look closely at us and our message. Previously, a significant fraction of the world had ignored the message of the men's rights movement, and of this site. Mr Goldwag's half-hearted attempt to fund-raise by holding up an unpopular human rights movement as his new boogeyman resulted in the critical and focused attention of a number of significant organizations, including Reason magazine, Forbes, Business Insider and the Nation.

Thank you to Amanda Marcotte, who continues to broadcast her own toxic vision, excluding the possibility that men are human, deserve compassion, human rights or anything except continued vilification, censure and cruelty. While no diagnosis can be made, Marcotte's continued self identification as a feminist, coupled with her highly convincing sociopathy continues to demonstrate exactly the public cruelty and sadism this human rights movement opposes.

Thank you David Futrelle, for whom no lie is too depraved, and whose relevancy hangs entirely on flattering an audience of adult infants, telling them they're victims, and providing a free pass to violent and mentally ill ideologues. Futrelle's ongoing obsession with AVfM continues to be among the most reliable sources of AVfM's growth and site traffic.

Thank you Sasha Wiley Shaw, (creepy bitter girl) whose public antics, fake injury and whose leadership and direction of groups of violent street thugs continue to provide fodder for satire, and an accurate public picture of the totalitarian, brutal, violent and blatant corruption of mainstream feminist ideology. Don't stop Sasha, you're the gift that keeps on giving.

Thank you to Professor Pee-Zed Myers. Your continued doubling down as the public steward of an online cult of mentally disturbed, sociopathic adult toddlers continues to pay dividends to this movement. Your routine but inept swipes at the men's rights movement have brought many in the secular community into beneficial contact with the MRM, and your utter inability to field a coherent, mature or consistent logical defense of gender-supremacist scorched-earth practitioners serves as a clear and ongoing warning to other academics who might otherwise believe in the public claims of feminism. Keep up your tap-dancing professor. Vaudeville is coming back, really soon, I'm sure.

Thank you Danielle Sandhu and Vanja Krajina, two violent and hateful individuals in Toronto whose public

excoriation and absurd accusations against attendees of Dr Warren Farrell's U of T talk further demonstrated the truth to the public of just how violent, hateful and totalitarian the gender ideology of feminism is, and how mainstream that hatred and violence is. Good work to Danielle, to Vanja and all their supporters and violent enforcers. Yo.

Thank you to Jezebel.com's Kate-Harding, who likely without meaning to, revealed that mainstream feminists agree with at least a major fraction of the points argued by MRAs, but just cant get past their own hate of MRAs, and their ideological hatred of boys and men to support this movement.

Thank you to the Boston Globe's Barry Nolan, who despite his best efforts to paint the men's rights activists as violent or dangerous, can't help be-clowning himself each time he tries to silence, shame or vilify elements of the MRM.

Thank you to the London Times' Caitlin Moran, who in her efforts to portray a satirical "what if men had no reproductive rights" managed to exactly describe reality, only substituting a gambling debt for the state-enforceable onus to finance a woman's unilateral reproductive choices. But don't worry Caitlin, only humans should have rights over reproduction, and we all know men aren't human.

Thank you Rebecca Kamm of the New Zealand Herald, who in her efforts to oppose male reproductive options, pretends publicly that a male birth control pill is for women, and that men can't be trusted to take it. Ignoring that men taking a pill is for their own control over their fertility and fear mongering to deny men's basic human rights makes fantastic fodder for satire Rebecca. Keep up the hate, lies and bigotry.

Thank you Taslima Nasreen, a fraudulent human rights activist whose sickening but populist public hate is likely to foster more violence, rape and female-targeted acid attacks as her sycophantic radical-feminist enablers congratulate themselves and her for correctly identifying that men are all regressive murder machines. Keep writing Taslima, the world needs to see your ideology clearly to dispense with it, and with you.

Thank you Frida Ghitis, the CNN columnist whose naked hate was published under the entire-sexual-demographic-demeaning title: "Are Men Stupid?" Ghitis's observation of a male-sexuality hostile world concluded that having or expressing sexuality must be a signal of idiocy, while missing entirely the glaring public zeitgeist demonizing male sexuality and identity. Well done Ghitis, you made the list too.

Thank you to Kyle Bachan who noted in an attack on the men's movement are reluctant to colaborate with feminist organizations. Thank's Kyle for omitting the reason for this relucatance, particularly that these organizations persistently attempt to censor, silence, vilify, accuse, threaten, , deny the human rights of men, or who call for the world wide murder of men and boys. Keep punching Kyle.

Thank you Steven Fisher, the Australian male feminist whose white ribbon campaign is the spiritual inheritor of the white feather campaigns used to shame men into dying in the trenches of the first world war. Your toxic and depraved pledge which you coerce, and shame men to deny their own human rights has earned you a special thank you.

Of course, there's many more who belong on this list, too. And I'd like to have the time to thank all of them, but like everyone else at AVfM, I have a lot else to attend to.

For those mentioned, and for many not mentioned. Our goals are compassion, and also justice, and we will not stop. Those in opposition to the human rights of men and boys likely have reasons. For some, it might be fear of loss of funding, for others ideology might drive your hate and violence. We will not stop, and we will come for you with the cleansing light of public accountability. But don't stop what you're doing, don't even slow down. The thank-you issued to some by name, and to many more whose names weren't mentioned is not a sarcastic gratitude. We love you. Your conduct, and promotion of hatred and promotion of violence is what drives the need for this movement. Keep it up.

And if you think you deserve personal recognition you didn't find in this short thank-you note, I apologize. But it's

easily rectified. Just bring yourself to our attention. Demean the rights of boys, or excuse or justify violence, murder or sexual violence when it's committed by women. Those of you who have advocated for eugenics by sex, or bragged in public about silencing those who work for human rights. Those of you who have heaped scorn on men and boys who have killed themselves. Those who have publicly excused or even praised the rape of children by their teachers. And those who have given a pass to the murders of infants by their mothers. We'll thank you by name too.

Ultimately, we'll be coming for every one of you.

Happy New Year.

VAWA dies quietly, for now

Paul Elam · 2 January 2013 · Archived copy · Original

VAWA is dead. It suffered the stroke of 2013, when without congressional re-approval, the massive behemoth of legislation that funded the largest feminist bureaucracy and system of corrupt, unconstitutional governance in American history since Jim Crow, it simply expired.

Don't pop the cork on that *Veuve Clicquot* just yet.

With VAWA Joe Biden being given four more years to promote the subjugation of American men, with a boss that has his back, efforts will quickly be underway to retool the legislation, or rebuild it from scratch, and send it through again, where it will likely find sweeping support.

It is tempting to give the Republicans a tip of the hat on this at least temporary removal from the quick, since it was their work that ultimately blocked the renewal of the legislation.

But rather than tip my hat, I have a question to pose to Republican leadership.

What the fuck is wrong with you people?

Here's the deal, and what really chaps my ass with the Republicans, who have historically supported VAWA, no matter how draconian or unconstitutional, as long as they thought it was legislation supporting the heterosexual white women filing in to the malls (and voting booths) in their SUVs.

When language was entered into proposed reauthorization to include GLBT, illegal aliens and Native Americans, the Social Conservatives managed to muster objections and work to undermine reauthorization.

I can hear the "But, but, buts!" already. Some people will say that this is political strategy; that the Pubs took a viable path to undermine re-passage because they knew they could not do anything as the language of the law didn't force a bunch of Gays, Native Americans and illegal aliens down the throats of entitled, straight white girls.

And they were right. Sadly and shamefully they were right. Just attacking the law on its unconstitutionality, its foundation of propaganda and bad science, its sexist slant and its draconian nature would never have much support from the Republican base because by and large the most people hurt by it directly were men and the non-voting children in their care.

So they appealed to homophobes and white bigots, and temporarily got their way. Stupid.

That is the precise reason that the progress on ridding the world of this very nasty piece of legislation won't last.

It will be rewritten and passed, with Republican support and back slapping.

The one hope we have is that the fiasco the current administration has made of the American economy will in some way water down VAWA in a more crippling way.

And I cannot underestimate the importance of that.

VAWA is the life blood of many man hating, professional ideologues. For many feminist organizations it is their primary or only source of economic viability. A dead or significantly weakened VAWA, is, without question, a significantly weakened feminist governance and influence.

Let us hope that as the new version of VAWA is reintroduced, and surely it will be, that the Republicans are smart enough to go after the money with a chainsaw. If you need to tell your constituents you are doing God's Will by protecting them from Fags, Injuns and Wetbacks, then I suppose you gotta do what you gotta do. I will leave it up to you to wonder about the people you represent.

What I am suggesting, however, is that rationale alone will eventually wind you up with a new version of VAWA that is more pernicious and devious than the original.

You might actually start educating your constituents on what the real problems are with VAWA, especially about the rampant corruption and misuse of VAWA funding by agencies that do not meet any discernible measure of account of how they spend the money.

Remember, even decent God Fearing White Girls don't like corruption and wasted tax dollars.

I know, I am idealistic and rigid. I want VAWA dead, but I want it to choke to death on the truth. That might be akin to winning the lottery and bitching about the taxes, but it is what it is.

I encourage all MRAs, regardless of your political leanings, to make contact with your LOCAL representatives with great frequency when the "new" VAWA begins to rear its ugly head. Complain about the MONEY.

Shall I say that again? COMPLAIN ABOUT THE MONEY!

Ask your lawmakers to explain to you how they can justify such a massive and expensive program, based on ideologically tainted data, with limited to no financial accountability, given the current state of the economy (not that you would support it if we were flush).

Then I suppose we will have to tolerate how those leaders fuck it all up in selling a no vote to their constituents. But if they hear from you about the money, rather than a bunch of xenophobic or homophobic ramblings, you may help teach them how to sell this to the public at large without putting very well deserved targets on their backs.

Here comes U of T junior varsity

Paul Elam · 2 January 2013 · Archived copy · Original

It appears that *The Varsity*, University of Toronto's Student Newspaper, which has been operating for 133 years, has sent a student journalist to asked a lengthy and incisive list of questions about AVfM publishing articles about some of their female students, that would be Emma Kadey, Sophia Guo and Vanja Krajina, and putting them on the registry at register-her.com.

Well, the questions were actually not lengthy or incisive, but we are grading on a curve here. Actually, there were just two questions, and only one of them rated as even relevant in my opinion.

Seeing that it's clear there is a bias in our reporter (ah, even in 2013 it continues) I thought I would share the complete email exchange, including my answers, in advance. When they run their "article" we can compare notes.

Her email:

Name: Taryn McKenzie-Mohr

Email: taryn.mckenzie.mohr@mail.utoronto.ca

Message: To Whom It May Concern,

Happy new year! My name is Taryn and I am currently writing an article for the Varsity newspaper at the University of Toronto regarding Dr. Farrell's Nov. 16th lecture.

I am hoping that you are willing to answer the following questions:

1. Do you have any affiliations with Dr. Farrell?

2. Do you believe that by profiling several of the female students who protested Dr. Farrell's lecture and featuring one of these students on the website register-her.com you have violated their freedom of speech through vilification and intimidation?

If you would like to respond to any of these questions or comment generally I would ask that you contact me by 5:00pm EST on January 4th.

I look forward to hearing from you.

Best,

Taryn

My response:

1. Do you have any affiliations with Dr. Farrell?

No, there is no affiliation between Dr. Farrell and A Voice for Men. I have never even spoken with the man.

2. Do you believe that by profiling several of the female students who protested Dr. Farrell's lecture and featuring one of these students on the website register-her.com you have violated their freedom of speech through vilification and intimidation?

No, listing a criminally acting bigot on register-her.com, profiling their bigotry, does not violate their freedom of speech. It is exercising *our* freedom of speech. They remain free to destroy private property, espouse hatred and harass young men trying to find solutions to the problems in their lives, though they may think more carefully before doing it, which is a good thing.

Thank you for the reminder. We got behind during the holidays. There are still more bigots from your school to put on the registry, and there may be more, depending on how successful the U of T is at producing more bigots.

Kind regards and Happy New Year!

Paul Elam

AVfM Radio: Feminist Porn

AVfM Radio · 3 January 2013 · Archived copy · Original

[box icon=""]

We've all watched porn. In fact, that claim doesn't need to be stated in the past tense. We all watch porn is also true. Mostly because we're men, and that's what men do – at least according to one or two of the opponents of human rights for men and boys. But women watch porn too, because they've been mind controlled by the patriarchy, or something. Or, possibly because we're all social animals, men and women, and the sight of other members of our species engaging in mating behavior – you know – that which propagates the species – is something we find fundamentally compelling. But in the pseudo modern context of the western world, this is called porn, and radical feminists tell us it's bad, and so are we.

But radical feminists have their own porn. Radical feminist porn depicts an unreal fantasy world too, but not a fantasy world focused on sex. Radical feminist porn isn't about the physical actualization of sex. It's about a different kind of emotional gratification. However unlike sexual pornography, in which both male and female characters portray an unnaturally heightened sexuality, and an artificially exaggerated willingness to get naked and horizontal, in radical feminist porn, male characters demonstrate heightened willingness to kill, and to die for female whim.

And female characters are universally helpless. There's another difference too, when radical feminists watch their pornography, with exaggerated male disposability, hyper violence, and cartoonishly inflated levels of female helplessness and non agency, they don't realize that they're watching porn.

Fortunately, James Huff and Girl Writes What are here to let them know, tonight on AVFM Radio.

AVfM Radio: Feminist Porn

Call in tonight at 6PM Pacific Time, 8PM Mountain Time – at 310-388-9709

[/box]

Sperm donor forced to pay child support

Kristina Hansen · 3 January 2013 · Archived copy · Original

Sperm donor William Marotta has been forced to pay child support by the Kansas Department for Children and Families to a lesbian couple who found him via a Craigslist ad which the couple had placed asking for a sperm donor.

Angela Bauer, 40, and her partner Jennifer Schreiner, 34, placed the ad on Craigslist three years ago looking for a donor. William Marotta answered the ad and was selected by the couple as their sperm donor.

Marotta provided his sperm to them which the couple used for artificial insemination on Schreiner. Marotta willingly gave up all parental rights including financial duties for the child upon agreeing to be the couple's sperm donor, as he did not wish to be the child's father. He only wanted to help the couple by providing his sperm and nothing more.

When Bauer and Schreiner, the 34-year-old birth mother, reached a deal with Marotta that did not include any payment for his sperm donation, he signed a written agreement that relinquished all parental rights and held him harmless "for any child support payments demanded of him by any other person or entity, public or private … regardless of the circumstances or said demand," it said.

Recently the Kansas Department for Children and Families ordered Marotta to pay support for the three-year-old girl that was born after Bauer and Schreiner requested welfare earlier this year.

The state is said to have forced the women to reveal Mr Marotta's identity after pressuring them to reveal who the biological father of the child was. The state declared the contract relinquishing him of financial responsibility void because the insemination was not performed by a certified doctor.

The couple said they tried to protect Marotta's identity, but Kansas officials told them they would be unable to receive health care for their daughter if they did not reveal the name of the biological father. Feeling pressured and afraid, the couple finally gave Kansas officials Marotta's name as the biological father to their child. The state then argued in court papers that because the insemination wasn't performed by a licensed physician, the contract, in which he signed away his parental rights and financial responsibility towards the child, was null and void.

Bauer and Schreiner, who have now separated since this whole ordeal began in 2010, plan to help Marotta fight the state's decision to force him to pay child support. The couple said they are 'forever grateful' for the child he has given their family.

> **This was a wonderful opportunity with a guy with an admirable, giving character who wanted nothing more than to help us have a child.**

Ms Bauer, who is from Topeka, Kansas told cjonline.com 'We're kind of at a loss. We are going to support him in whatever action he wants to go forward with.'

This is just one chilling example of how state interference into the private lives of people can have serious damaging consequences. The state basically forced Bauer and Schreiner to divulge information that was assumed to be safe and confidential, by threatening the couple.

But what if the couple did not know the identity of their donor? Would the state have refused medical coverage for their child then? What if they were a heterosexual couple? Would that have made any difference in the state's decision? I tend to think that it would have been a much different situation had the couple not been a lesbian couple.

Now that Mr Marotta has been forced to pay child support by the state, for a child he had given up all parental rights to, and did not want to be a parent to, it sets a scary precedent for other sperm donors who have donated

sperm in good faith and assuming that having an agreement in place that relinquishes them of all parental rights and financial responsibility. Unless the woman sees a licenced physician in order to be artificially inseminated, the donor could now be on the hook for child support should the woman fall on hard times and require support from the state.

What this means is that no man is now safe when donating sperm. Many sperm banks will ship sperm directly to private homes where women take it upon themselves to do at-home insemination. And since no licenced physician is used, the sperm donor could be held financially responsible for the child born of his sperm if the woman, at any time, needs to seek state financial assistance.

> **Sperm donors who donate through a sperm bank are usually protected by state parenting shield laws. But in less straight-forward cases, such as this one, courts have differed on whether the men should pay up or not.**

The child's birth certificate does not include her biological father's name, and Marotta has never had any contact with the child. Yet the state has declared him as a father and forced him to pay for the child regardless of the contract he had entered into upon donating his sperm to the couple.

A Massachusetts court ruled, in 2012, that a Nigerian immigrant had to pay child support for twins who were conceived through artificial insemination a year after he and his wife had separated, the Patriot Ledger reported.

In Vermont, according to NBC News, a man who donated sperm to a female friend was ordered to pay child support because he was said to have maintained a relationship with the children born from his sperm.

And in Washington state, the Court of Appeals ruled in 2004 that a sperm donor cannot be required to pay child support, unless he and the mother have signed an explicit contract. And in Texas, an appeals court ruled in favor of a former policeman who had donated sperm to a woman he had previously known. He had been forced to pay thousands of dollars in child support, for twins born from his sperm, until the court finally ruled in his favor.

When the lawsuit had been originally filed in 2008, Mr Marotta was quoted as saying: "I was totally blown away. I was already married and had moved on with my life."

If you can’t support us, then get out of our way

Andy Thomas · 4 January 2013 · Archived copy · Original

I have recently be able to resolve a personal dilemma I had been wrestling with for some time. The solution isn’t one I particularly like, but it is necessary nevertheless.

When I took my first faltering steps in the MRM, I initially spent time on various forums where I often found myself appalled by the childish attitudes on display. From the start, I knew in my heart that here was something that I could truly believe in but, at one point, I almost walked away from the whole men’s thing in dismay. I’m glad I didn’t, because it has ultimately proved to be a positive and liberating experience. And I now believe in it more than ever.

However, that there are so many who were emotionally harmed as vulnerable children is not lost on me. There is a sea of lost and damaged men out there. I know; I was one of those and I have the physical scars to prove it.

So my dilemma has always been how to respond to those who represent a “car crash” for us all—those who would selfishly, unintentionally perhaps, derail everything we stand for with their outpouring of misogynistic, self pitying, attention seeking on public forums. Such people are a gift to the feminist media who will triumphantly hold them up as typical examples of men’s rights supporters, especially as we begin to make inroads into the mainstream press.

I have realised, however, that the answer to my own dilemma lay in how the moderators of AVfM’s forum deal with such people. I must confess that, at first, I thought the moderators were being unnecessarily heavy-handed. However, I have come to think differently and I now completely support AVfM’s policy on dealing with would-be trolls.

I only wish there was a better way because I stand for all men and boys. I will also stand for women who have been genuinely subject to injustice and for women who want to be treated as responsible adults rather than spoilt children. But ultimately, what I do I do for the future generations of boys who will one day become men. I put this above all else and, if necessary, I will stand against anyone who represents a threat to this.

I have personally put everything I have into this endeavour—my time and effort, my financial resources, my heart, my soul. I have nothing to gain other than the experience of engaging in life again and my own salvation. So, you see, it is everything and, believe me, I will fight to protect it whatever the cost to myself. I will not see my efforts and the efforts of others splashed to the four winds by selfish and irresponsible behaviour, no matter how damaged some individuals may be.

What we are doing here is more than just some kind of campaign or awareness raising. We are building an alternative culture—a culture fit for the 21st century and a better future for all. And I say that this is something truly worth fighting for. Its organic nature means that it will eventually take on a life of its own and will become difficult for anyone to stop. But until that happens, unless we can effectively deal with those who will hold us back, even if they are suffering human beings, we will forever be condemned to wring our hands while exclaiming, “But what can we do?”

And future generations of boys will be lost.

So with that, I say that if you can’t support us in a constructive and positive fashion, if you can’t put others before your own ego, if you can’t look inside yourself with honesty, if you are not prepared to take responsibility for your own behaviour, if all you can do is to criticise the efforts of others while contributing nothing yourself, then get the fuck out of our way.

We will not stop for you.

Arias plays the VAWA card

Paul Elam · 4 January 2013 · Archived copy · Original

The boyfriend of Jodi Arias, Travis Alexander, was brutally murdered in 2008. He was stabbed 27 times, had his throat slashed and was shot in the head. Arias herself was not present during the commission of the crime.

No wait, she was present but it was someone else who killed Alexander, not her.

No, no, wait. She actually did kill Alexander, but she was forced to because she feared for her life. You see, Arias had dropped a camera belonging to Alexander, and he, while in the shower, flew into such a rage that she was forced to stab him 27 times, cut his throat and shoot him in the head with a gun that had been reported stolen by her family a week earlier.

That is the one-two-three of the Arias accounts to the police of her involvement, or lack of it, in the brutal murder. And number three is the story she is sticking to for the trial, which is now in its third day.

Arias is claiming self-defense and is pleading with the jury for a compassionate ruling as a victim of one of the most egregious problems faced by women in western culture — domestic violence.

I would suggest a possible fourth scenario that would explain what happened. Jodi Arias is a violent psychopath who murdered Travis Alexander in one of the most brutal and hideous ways imaginable. When her first two lies were discredited by the police, *with pictures of the events*, she calculated that her best bet for getting off was to pretend to be a victim of domestic violence who killed in self-defense.

She played the VAWA card.

VAWA, the Violence Against Women Act, authored by Vice President Joe Biden, was predicated on the idea that women, and only women, are the victims of domestic violence and that only men are perpetrators. The Act was based on notoriously biased and often fraudulent data about the incidence, by sex, of Intimate Partner Violence (IPV) and has had the effect of not only monumental government waste, but of grossly distorting the very real problem of family violence in public perception.

With massive amounts of taxpayer funding, VAWA and the gender ideology it monetized, have given people like Arias a shot, or at least the hope of beating accountability for their actions, even the unspeakable violence that ended the life of Travis Alexander.

If you think that is far-fetched, think again.

On March 22, 2006, Mary Winkler placed the barrel of a shotgun to the back of her sleeping husband, a church pastor, and pulled the trigger. She claimed self-defense (after fleeing the scene and demonstrating consciousness of guilt in a variety of other ways), citing that her husband had been abusive to her. Though her claims were never proven, they appeared to influence the jury, which included 10 women. She was convicted only of voluntary manslaughter. She ended up serving 5 months in jail (pre-trial) and the judge permitted her to spend up to 60 days in an undisclosed mental health facility in Tennessee.

After a battle with her victim's family, she was given full custody of her children in 2008.

And she got to appear on Oprah.

Many experts agree that it was the sympathy as an alleged (not proven) victim of domestic violence that garnered Winkler favor with the jury as well as the judge in the case.

So while the vacillating stories/lies offered by Arias, the degree of overkill with which she dispatched Alexander, and the literal mountain of evidence already in front of the jury that this was a vicious, calculated crime, the VAWA card may still have some real effect.

The case also highlights issues of sentencing disparities between men and women in criminal courts, which exceeds

the sentencing disparities between Whites and other minorities.

Last night on the Fox News program *On the Record with Greta Van Susteren*, Attorney Michael Cardoza delivered a sobering appeal to viewers regarding the possible sentencing in this case.

> **This is a first degree murder. I think the big question here will be will the jury bring back the death penalty against her. It's been my experience that juries don't like to bring back death penalty verdicts against women. That is where we are not equal in the courtroom, men and women. They'll gladly do it against a man, but not against a woman. Come on guys, it's a first degree murder.**

While we should, assuming she is convicted, be very mindful of this case as another example of sentencing bias that favors women, it is more important, I think, to see this case in terms of what it represents about the perception of IPV long fostered by legislation like VAWA.

Republicans managed to stall VAWA into a natural death at the stroke of midnight on New Year's Day. But we are already aware that efforts to resurrect the recently defunct legislation are underway with a high probability of success, especially if the public remains silent.

I will only reiterate my disagreement with Republican strategy so far as to say they are not educating the public on the real nature of IPV in order to cover themselves politically.

But a dead VAWA is a dead VAWA. And a dead VAWA is the only path we have to non-ideological, research based methods of addressing family violence.

I urge you again to contact your representatives and politely insist that they do everything possible to defeat VAWA before it becomes law again. And to thank those that are making efforts to do so.

Sophia Guo placed on offenders registry

VFM News and Commentary · 4 January 2013 · Archived copy · Original

[box icon=""]

Sophia Guo is a University of Toronto student and feminist activist who participated in the November 16, 2012 protest against the free speech of Dr. Warren Farrell, an activist for men and boys. Dr. Farrell came to U of T to lecture on the problems of suicide and educational failure of young men.

Guo openly posted on the internet that she had vandalized posters promoting the event, and made several public statements advocating sex based violence toward men and boys. She also, with apparent irony, was captured on video stating that men's rights organizations were "actually hate groups."

Guo's coduct likely stemmed from the climate of violence and censorship toward activists for men and boys so pervasive at the University of Toronto.

SOPHIA GUO ON REGISTER-HER.COM

[/box]

The coming military witch hunts

Paul Elam · 5 January 2013 · Archived copy · Original

The following was recently reported by the Service Women's Action Network.

On Wednesday night, after much anticipation across the nation, President Obama signed the 2013 National Defense Authorization Act (NDAA) into law. In the end, it included 19 amendments to significantly reform Department of Defense sexual assault and sexual harassment policies. This landmark bill has the largest number of sexual violence provisions ever signed into law

Specifically, the law now provides for:

- Prohibiting the military from recruiting anyone convicted of a sex offense
- Mandatory separation of convicted sex offenders
- Insurance coverage for abortions in cases of rape or incest for service women and military family members
- Retention of restricted report documentation for 50 years if so desired by the victim
- The creation of "Special Victims Units" to improve investigation, prosecution and victim support in connection with child abuse, domestic violence and sexual assault cases
- Allowing victims to return to active duty after separation to help prosecute sex offenders
- The creation of an independent review panel comprised of civilian and military members that will closely examine the way that the DOD investigates, prosecutes, and adjudicates sexual assaults
- Required sexual assault prevention training in pre-command and command courses for officers
- Improved data collection and reporting by the military on sexual assault and sexual harassment cases
- Annual command climate assessment surveys to track individual attitudes toward sexual assault and sexual harassment
- A review of unrestricted sexual assault reports and the nature of any subsequent separations of victims who made those reports
- Notification to service members of the options available for the correction of military records due to any retaliatory personnel action after making a report of sexual assault or sexual harassment
- Requirement for DOD to establish a policy for comprehensive sexual harassment prevention and response
- Language that will allow better oversight and tracking of DOD's implementation of sexual assault provisions from prior Defense Authorizations in order to ensure they are being enforced properly

In a normal, sane world, this list might read like a sensible enough policy to deal with problems encountered by service women, as well as service *men*.

But we are not living in a normal, sane world. We are living in a world where problems involving sexual assault and harassment, or the allegation of the same are politicized, twisted and transformed into draconian measures that will invariably inflict unnecessary harm on innocent people.

We are living in a world where the above list is nothing less than the announcement of an Inquisition Policy in the United States Military.

On behalf of AVfM, I am using this opportunity to appeal to any of our retired/former military readers, preferably of higher ranks, to write an analysis of what they see here, including the implications for military justice, for the pages of AVfM.

If what you see here concerns you, and you served in the United States Military, we invite you to help us bring awareness to the public of what this kind of policy will actually look like on the ground. I can be reached at paul@avoiceformen.com.

Thank you in advance to those who consider helping with this mission, and as always, thank you for your service.

Why we don't need VAWA

Walter Romans (TDOM) · 5 January 2013 · Archived copy · Original

Two weeks ago Melanie Reyes "was arrested for aggravated domestic battery after her boyfriend said she struck him with a baseball bat." If Melanie Reyes had been a man, she may have still been in jail. If Melanie Reyes had been a man, she may have had a restraining order issued against her. If Melanie Reyes had been a man, she most likely would not have been permitted anywhere near her 6-month old son unsupervised.

If Melanie Reyes had been a man, her 6-month old son might still be alive.

But Melanie Reyes is a woman so the press reports the alleged domestic violence incident as though it may not have happened. But Melanie Reyes is a woman so she was let out of jail (no bail mentioned). But Melanie Reyes is a woman so she was permitted to retain custody of her son. But Melanie Reyes is a woman so she was allowed to take a handgun and shoot her 6-month old son.

Melanie Reyes is a woman and her son is dead. Melanie Reyes is a woman so her son wasn't protected by the system because VAWA doesn't protect men and children from violent women.

Melanie Reyes is a woman, her son is dead, and Joe Biden is largely responsible because he and the Democratic Party refuse to recognize that women can and do commit acts of senseless violence and that men are worthy of protection from that violence. Melanie Reyes is a woman, her son is dead, and hopefully so is VAWA.

Gillard's gendered agenda

Greg Canning · 5 January 2013 · Archived copy · Original

The Labor Government in Australia has been quietly perusing a legislative reform agenda dictated by the anti-male, anti-family, radical feminist principles of Emily's List Australia (summarized quaintly as *equity, childcare, equal pay, diversity and choice*), but the devil is in the details.

This agenda can easily be seen in two gender-biased bills passed through the parliament this year.

June 2012 saw the new Family Violence Act come into effect. For the first time family law legislation was passed without bipartisan support, following a stifling of debate and a rushed late night vote in the senate. It was concerning this legislation that MP George Christiansen the member for Dawson made his celebrated "Feminist Trojan Horse" speech.

The impetus for these changes were a direct result of the Labor governments pandering to the entrenched domestic violence industry and sponsoring of the National Council's review of cherry picked feminist advocacy research that resulted in the biased Time for Action: The National Council's Plan for Australia to Reduce Violence against Women and their Children, 2009-2021

Although the government's propaganda denies it, this legislation is widely believed to be a recipe for increased use of false accusations of abuse as a tactic by those (predominantly women) seeking sole residency orders (referred to as physical custody in the US).

The legislation dictates that the court *must* prioritize the safety of the child (read best interests of the mother) over the rights of the child to an ongoing and meaningful relationship with both parents in any cases where there is *alleged* family violence. There is no requirement for the allegations to be substantiated, and the definition of what constitutes family violence has broadened to include a range of behaviors that to some degree exist in most relationships and are likely to be evident during the stressful events surrounding separation and divorce.

A raised voice or look perceived as threatening toward a mother may now be used as legal justification for the state sponsored child abuse of alienating children from their fathers. The legal liability and punishments for false allegations (rarely ever awarded previously) have been substantively weakened.

The government argued that the changes were necessary because a high proportion of disputed cases reaching the family court that involved allegations of abuse. Yes they do, false allegations are an extremely effective tactic both in the court and in coercing fathers to relinquish their paternal rights under threat of such allegations if their case does proceed to court.

I predict the volume of false allegations will continue to increase, seeing more fathers alienated from their children by order of the court, aiding and abetting the malicious agenda of mothers who see children as their possessions and fathers as targets for their vindictive retribution.

We are told that is does not represent a "roll back" of the share parenting reforms introduced by the Howard government in 2006. However a roll back by stealth is exactly what it is as it gives any mother who does not want shared parenting an easy and risk free method of getting her wish.

On the 6th Dec 2012 the *Equal Opportunity for Women in the Workplace Amendment Bill 2012* was passed into law, and will begin to be implemented this year. The bill will see a name change from the Equal Opportunity for Women in the Workplace Act 1999, to the Workplace Gender Equality Act 2012, with a similar change in name for the government agency *enforcing* the Act to the Workplace Gender Equality Agency.

Whilst the government spin says the name change is "to emphasise the focus of the Act on gender equality, thereby improving outcomes for both women and men in the workplace," don't be fooled. This act is about changing from the egalitarian principle of *equality of opportunity* to the socialist ideal of mandated *equality of outcomes*.

Nowhere in the act is there any mention of relieving men of carrying the overwhelming burden of low status, dirty and dangerous work or requiring programs aimed at improving men's work life balance, relieving them of the expectation of being primary breadwinners or encouraging men's family life participation to match the commitment to improving women's workforce participation.

The act dictates a requirement for certain employers (those with more than 100 employees) to prepare annual public reports relating to "gender equality indicators." The exact indicators are poorly defined and apparently will be promulgated at ministerial discretion. Under previous legislation employers were obligated to implement and report on a workplace program aimed at "eliminating discrimination against women in relation to employment matters." The new system will enable enforcement of gendered employment outcomes and will likely result in *discrimination against men* for companies to achieve those outcomes.

It is not expected however, to see the WGEA active in reducing discrimination against men in female dominated workplaces (The Public Service, Education and Public Health sectors for example) as these government employers are NOT covered by the act, which only applies to NON-government workplaces. How convenient it appears government employers can practice anti-male discrimination with impunity.

The workplace Gender Equality Agency will have an expanded role in "advice and education" functions (read indoctrinating employers and employees on the mandated gender outcomes) as well as monitoring employer compliance with the act.

Whilst it is a lengthy document anyone interested should scan the acts explanatory memorandum, which regurgitates the well-worn and simplistic feminist dogma that informs the act, supported by misleading and meaningless graphics and boxed "snapshots". For example this graph is chosen

[image]

rather than say, a graph of hourly earnings for employee's performing the same job under the same employment conditions, which of course would show no gender gap at all.

This "snapshot" again highlights a misleading picture.

[image]

The difference in starting salaries for graduates is of course not determined by gender alone but by a complex mix of factors. But stating that the starting salaries of graduate nurses or graduate social workers in identical positions were equal regardless of gender would not have quite the same impact, *would it*?

Of course the preponderance of female graduates seems not to rate a mention despite the widening education gap that is clearly disadvantaging our young men. For example in In 2009 of the 175,070 domestic students completing a tertiary degree 60% were female and only 40% were male, and in 2010 of the students commencing tertiary study 56.2% were female. Where is the policy and legislation to deal with the education gap? There is of course no such policy; indeed the issue still fails to be acknowledged by government despite the overwhelming evidence.

Just this week the new Workforce Gender Equality Agency has misrepresented in the media the 2012 findings of the Graduate Careers Australia's (GCA) Annual

Australian Graduate Survey (AGS), as representative of a widespread culture of discrimination against women in the workforce that simply does not exist. Even GCA has criticized the WGEA's simplistic interpretation of their data and disregarding of the explanatory notes.

Julia Gillard has today responded to criticism of the WGEA confirming her government's commitment to providing special advantages for women. She stated:

'

> ***The industrial relations system we have now has a principle at its centre, which is that women and what is viewed as women's work traditionally should not be the subject of lower pay rates."***
>
> ***We haven't just enacted a bill about it.***
>
> ***We've actually put our money where it should be with around a $2 billion investment to deal with the long-term disadvantage that social and community services workers are faced (with), basically, because they tend to be women.***

With regard to superannuation comparing subgroups of men and women with the same employment histories rather than the totals across all men and women would show little if any difference.

As always policy based on poor analysis of only selected information is bad policy, still it conforms to the ideological underpinnings of Emily's list and has been applauded by gender ideologues.

Prime Minister Julia Gillard's falling popularity subsequent to broken election promises and clearly failing in most policy areas has seen her retreat to playing the gender victim card in her now infamous "misogyny speech." Which whilst hailed as a triumph for women by feminists the world over, it was understood by most Australians conversant with the background and context to represent the hypocritical, last chance strategy of an incompetent and corrupt politician.

It is imperative that Australians who value true gender equity should be informed of the radical feminist agenda behind Emily's list and their influence on Julia Gillard and the Labor Governments plans for Australian men and women. The success of sexual politics in influencing the outcome of the recent Presidential Election in the US is said to support Gillard's change of tactical direction and foreshadows that gender issues will be high profile in the forthcoming 2013 Australian Federal Elections.

A passage from India

Anil Sharma · 6 January 2013 · Archived copy · Original

In response to PauI Elam's request to hear from the men of India, I have the following to say. I am what you may call the average Indian male and I fall into the category that is the most hated, a *young* Indian male. Now, I cannot really provide you with statistics as I am no researcher, but I can provide you with accurate descriptions of misandry I have seen and experienced throughout the country. I have seen it happen countless times and have been subjected to official discrimination based on my sex as well.

In New Delhi, which is infamously called the Rape Capital, men are treated like beasts. Since the preconceived notion is that men are the perpetrators and a woman cannot lie about being troubled by a man, even the slightest hint of discomfort shown by a woman could mean doomsday for a man. The rapes that actually do happen are mostly at night when girls roam around unguarded in isolated places, but the media portrays it as a crime that happens around the clock in every possible area. I do not know anybody who has known rape victims personally but I know many who knew murder, attempted murder and assault victims. Statistics would easily tell you that murder and assault are more common in New Delhi than rape, and that men are murdered and otherwise harmed much more frequently than women. No one is rioting on the streets about what is happening to men.

It is an attitude you see reflected in many other ways in Indian culture. Our buses have seats reserved for women; *the front half*. One row is reserved for senior citizens and one more row is reserved for handicapped travelers. Now, the rows reserved for senior citizens and handicapped travelers may or may not always exist. But every bus will have seats reserved for women. I stand up out of courtesy for middle-aged men and women. I believe that they deserve respect as they are an elder to me.

But I have seen girls, young college girls, making old men sitting on seats reserved for women stand up so that they can have the seat. I come home after working for 10 hours in the office. I never get a seat in the bus. The back of the bus is always full and if the front half is empty, I can only sit there for a few minutes unless I am really lucky. As soon as a girl enters a bus, I am out. Due to sheer embarrassment and fear, men continue to stand even when the seats at the front are vacant. Due to this, buses are often very crowded at the back. Men never take the front seat unless they feel really lucky and all the seats at the back are full. A few air conditioned buses do not have reserved seats (I travel in these as far as possible).

You. In the back!
In Delhi metros, there is a coach reserved for women. This coach can remain empty but men cannot enter it. Apart from this, we are also constantly reminded (through announcements) to give our seats to ladies if they are standing. I would be willing to give my seat to an old woman or a pregnant lady. But young women? Healthy college girls?

There is more. I was recently standing in a very long queue to buy an interstate bus ticket. After waiting for more than an hour the queue had hardly moved. Why? A smaller queue had materialized next to our queue. *A queue for women only.* The tickets were being given to them first. A few women buy, they leave and then more women come, while the men wait. I got my ticket after 2 hours. It was 2am. I wanted to board the midnight bus.

If you try to make people understand that even men can be raped, they don't believe it. It took me some time to convince my friends, all of whom are well-educated. Imagine how difficult it is going to be to make the entire country believe that this crime exists. In India, it is assumed that no girl likes sex whereas sex is all that men can think about.

Most of the discotheques in India are openly sexist. The entry fee structure is usually something like this:

Ladies – FREE/negligible

Couples – 1000 Rs., since you are getting a MAN (rapist, demon, molester) with you

Men – 1500 Rs., or NO ENTRY

The justification? The same as it is in the west. Girls attract crowds. Girls will attract men and men will pay. Okay, so sexism is a business decision. But many discotheques don't even allow men unless they have women with them. Recently, I saw a man trying to go alone inside a discotheque. He was denied entry. So, he went out and asked a random girl to accompany him to the discotheque. Now get this. He was still denied permission because they had seen him before without a girl.

Our Constitution is shit in written form. Check out this link:

http://www.indiankanoon.org/doc/1942013/.

According to our Constitution, nobody can be discriminated on the basis of gender. But, if you read the sections related to dowry, rape, other sexual offences, etc., you'll see that our Constitution itself is hostilely misandrist. The "modesty of a woman" is a common phrase in our laws. It is not even clear what modesty of a woman really is but it roughly makes a woman's body a treasure which every man wants to possess by force (Read Section 354 of the IPC for more information). In cases of adultery, only the man can be held guilty. There were efforts made to make this law gender-neutral. But take a look at the following article which provides 1. the justification for having such a biased law and 2. the reason why it was proposed to scrap the law (it's not because it's against men).

http://indiatoday.intoday.in/story/consider-scrapping-adultery-from-indian-penal-code/1/163101.html

In general, men are considered evil everywhere in the country. Videotapes of women beating men are showcased here and any acts of violence against women (even if its self-defense) are condemned. You already have a lot of videos on your blog. When the Delhi girl was raped, newspapers, magazine articles and Facebook walls were flooded with brutal remarks calling for barbaric punishments like public beating and castration. The physical violence involved in the crime against the man was completely overlooked. Nobody was concerned about the girl's friend (probably her boyfriend). He saw his friend getting raped and he was beaten up by the men, too.

During the protests, a policeman was killed while performing his duty. There was hardly any news about him. Indians are concerned only when a woman is the victim and the concern is doubled if the woman is raped.

A film actor was convicted of rape a few years back. The whole country went berserk. Later, the victim changed her statement and said that she was not raped. This time nobody cared. Many people are still not aware of this development.

http://en.wikipedia.org/wiki/Shiney_Ahuja#Rape_conviction

Yes, in our country some women are raped, tortured and subjected to humiliation. So are men. But we do not recognize those crimes against men. There are no laws to save or help men, only laws to attack them and keep them down. You can see the results of that on our streets in recent days.

But I was already aware. I saw the real problem with my own eyes; in a queue to buy a bus ticket, and in the eyes of old men, forced out of their seats to stand on a bus so that smug, entitled college girls can have a comfortable spot to rest their asses. I seem to remember hearing of similar rules, in one of the darker chapters in the history of America.

?

Publisher's note: For Indian readers visiting this site for the first time, here are some resources in your country.

http://menrightsindia.blogspot.com/

http://www.confidareindia.com/

https://www.facebook.com/MensRightsIndia

http://www.saveindianfamily.org/

http://www.aimpf.org/

http://www.mensrightsassociation.org/joomla/

http://siftimes.com/

http://protectindianfamily.org/

http://www.antidowry.org/

http://wemen.us/

U.N. calls for circumcision ban — for females only.

Kristina Hansen · 6 January 2013 · Archived copy · Original

The United Nations General Assembly unanimously approved a resolution on December 20, 2012, calling for a global ban on female genital mutilation, or as others such as myself call it, female circumcision.

It's a centuries-old practice which stems from religious and cultural beliefs that circumcising girls controls women's sexuality and enhances fertility when they are of child bearing age. It's along the same line of nonsensical reasoning that is used for justifying male circumcision when people say it is necessary in order to keep the penis clean, that it helps prevent the spread of STD's, and that it's more appealing or enhances sexual performance.

These are just ridiculous, unproven claims used to justify mutilating someone's genitals. The difference is, mutilating a females genitals is seen as barbaric and needs to be abolished globally. Mutilating a males genitalia? Well the UN has not said a peep about it except in 2011 when the UN launched a plan to *accelerate* male circumcision for AIDS prevention in Africa.

That's right, the UN encouraged a plan to promote, speed up, and perform *more* circumcisions on men because

> **Voluntary medical male circumcision has been found to reduce the risk of sexual transmission of HIV from women to men by about 60% when carried out by well-trained health professionals. Since 2007, WHO and UNAIDS have urged countries with high HIV prevalence and low levels of male circumcision to expand access to safe VMMC services.**

Oddly enough, finding any scientific, peer-reviewed, and empirical study that would explain how these results were obtained is no where to be found. I'll leave you to draw your own conclusions as to why.

Although the UN's current resolution on female circumcision is not legally binding, the General Assembly resolutions do reflect international concerns and carry a lot of *moral* and *political weight*.

The U.N. said in 2010 that about 70 million girls and women had undergone the procedure, and the World Health Organization said about 6,000 girls were circumcised every day.

However, they neglected the fact that the global prevalence of circumcision in males, estimated using current published data, is roughly a total of 1,306,411,547 men and boys who are circumcised — a global circumcision rate of 37.4%.

The resolution, which was cosponsored by over 100 countries, and adopted by consensus, calls the practice of female circumcision "harmful and a serious threat to the psychological, sexual and reproductive health of women and girls".

Nowhere was it mentioned that the same could be said for circumcision within the male population, or that male circumcision is much more widespread and affects men in much higher numbers than female circumcision. In comparison, female circumcision is much less prevalent or practiced than male circumcision is.

The resolution calls upon the U.N.'s 193 member states to outwardly condemn the practice of female circumcision and to launch education campaigns to systematically eliminate it. The resolution also urges all countries to enact and enforce legislation which would prohibit the practice and to hold any and all violators of the resolution accountable.

According to Amnesty International, female circumcision is quite common in approximately 28 countries in Africa as well as in Yemen, Iraq, Malaysia, Indonesia, and among certain ethnic groups in South America. They say it is also a worldwide concern because it can be practiced by immigrants in diaspora communities.

What they failed to acknowledge was that male circumcision is practiced in almost every country worldwide, and not just in certain countries or communities. Male circumcision is globally practiced and accepted, yet it is just as

harmful, both psychologically and physically to men as it is to women. Many infant boys suffer permanent damage, and many have even died from botched circumcisions. These facts just don't seem to matter to the UN or AI.

The most telling thing about circumcision is the way in which society phrases it in regards to females and males. For females it is considered to be 'female genital mutilation', whereas for men it is simply considered circumcision. You do not hear people saying men are genitally mutilated, even though this is exactly what is happening to them.

Amnesty International's U.N. representative Jose Luis Diaz called the UN's resolution "a first" for the General Assembly and "an important moment" for campaigners against "this grotesque practice." He did not utter a word about male circumcision or how grotesque a practice *it* is.

I find it quite telling and disgusting that, as a man, your genitals being mutilated is of no concern to the world. It's only circumcision, after all. Females, on the other hand, are genitally mutilated and *that* needs to be condemned.

Police handcuffed by DV policy

Benjamin Barr · 7 January 2013 · Archived copy · Original

Mandatory and pro-arrest policies pushed by radical feminists and the federal government regarding domestic violence have all but eliminated officer discretion on the matter throughout the country. Fear of the potential consequences for using discretion has our officers in a headlock. Few have the moral courage to exercise it resulting in many unnecessary arrests that consequently damage the American family.

Scenario:

A woman has been drinking adult beverages throughout the evening. Her husband and she argue over finances. She tries to walk to the car and he grabs her by the wrist in order to prevent her from driving. She screams, pulls away and falls twisting her ankle in the driveway while the kids look on. The neighbor calls 911. Upon arrival officers separate the couple and interview them individually. The woman is crying. She has a red mark on her wrist and a swollen ankle consistent with her account of events and those of the neighbor, husband and children. The injuries are minor. She refuses medical attention. There is no history of domestic violence on file between the couple and the "victim" does not want her husband arrested. Despite her protests, he is arrested for domestic battery and the enhancement section – in the presence of children.

This scenario illustrates how unnecessary arrests set in motion a chain of events more damaging than anything that took place prior to law enforcement being called: The husband is arrested in front of his family and neighbors. A No Contact Order (NCO) is issued forbidding him from seeing his kids and wife or contacting them by phone or through a third-party. He has to pay for bond or will miss work. He must spend money living out of the home and even more money for an attorney unless he qualifies for the public defender. He cannot possess a firearm or ammunition while the NCO stands.

Peace officers sometimes seize these items stripping the suspect of his Second Amendment right without Due Process; as if a man is less deadly without a gun. The humiliation, family separation and financial burden stemming from this unnecessary arrest are a strain on the family brought about by overzealous arrest policies. Unnecessary arrests damage the American family and contribute to its further breakup. Not to mention the countless number of otherwise innocent men that are processed through the criminal justice system and who will be forever stained and stigmatized with an arrest record that can affect their employment, future job prospects, and other avenues of advancement.

Pro-arrest policies are adopted by law enforcement administrators out of fear of tort claims, fear of the feds de-funding grants and fear of bad press. Fear is inculcated in officers through yearly in-service training. Arresting for the slightest, explainable injury is fail-safe. Officers pass the buck to prosecutors, placing them in an untenable situation. Many of these cases are resolved by a plea to the lesser charge of disturbing the peace. Sometimes defendants take a plea deal only to expedite the reunification of family, the restoration of rights, and reduce the financial bleeding.

Consider this. In 2003, twenty-one year old Angie Leon of Nampa, Idaho, was murdered by her estranged husband, Abel Leon — a known criminal alien. Over a five-year period, Leon had fifty-nine contacts with law enforcement; almost all resulted in arrest. Thirty-five of the fifty-nine concerned domestic violence. Angie told authorities numerous times Leon would kill her. There is no crystal ball. Authorities cannot arrest for something that might happen. After fifty-nine professional police contacts, Angie's murder was not the result of failed police-prosecutor work, but rather of the failure of Immigration, Customs Enforcement (ICE). Nonetheless, Idaho's self-insured communities risk management plan (ICRMP) paid out $925,000 to her mother.

Cases like Leon are referenced in domestic violence training poisoning the well of police discretion. In 2011 there were seventeen deaths in Idaho related to domestic violence. Like Angie, domestic violence laws/policies did not save those victims. In fact, there is no way to know if domestic violence laws and pro-arrest policies reduce the

number of injuries and deaths or *contribute* to them — by holding victims hostage in their circumstances. Could a victim's past experiences with overzealous arrest policies make them less likely to call 911 when all she wants is for officers to preserve the peace while she collects her toothbrush and leaves?

The argument in support of domestic violence laws is built on the premise that the existing misdemeanor and felony assault and battery laws are insufficient given the unique psychological aspects of a (female) victim trapped in a cycle of domestic violence. The state wanted more power to intercede and prosecute on behalf of women paralyzed by fear, confusion and control.

Sometimes the state does know best, but few cases prosecuted as domestic battery fit the kinds of controlling abuse that proponents of the law argued it was intended to address. In these mismatched cases what makes matters worse is when the unwilling victim turns hostile and recants saying she lied to police. This makes it more difficult to prosecute in a true or future case because the victim's credibility is damaged.

In addition, the underlying premise for the law may be flawed. The media ignore studies like *Domestic Violence: The Male Perspective*, where it states: "Domestic violence is often seen as a female victim/male perpetrator problem, but the evidence demonstrates that this is a false picture." This and other studies show men are as often the victims of domestic violence as women, but they under report.

Domestic violence laws are redundant, gender biased, overreaching and too often bring unjust outcomes to the families they are purported to protect. Compounding this is the fact that the kinds of injuries considered to distinguish a misdemeanor domestic battery from a felony domestic battery is lower — and far more subjective — than the kinds of injuries that typically distinguish non-domestic misdemeanor batteries from non-domestic felony (aggravated) batteries.

The co-existing statutes for traditional misdemeanor battery, misdemeanor assault, aggravated battery, aggravated assault, and stalking are sufficient to address the very real issue of domestic violence.

Repealing domestic violence law is unlikely. The alternative? — Restoring discretion. The relative autonomy of the Office of Sheriff is pivotal in modeling this change. Yes, the feds could investigate and prosecute under federal domestic violence law. Yes, the DOJ could de-fund grants to Sheriffs who stand by their oath and row against the federally adopted, radical feminist narrative. Yes, the press will spin the move toward discretion casting the Sheriff a neanderthal. So be it.

Discretion is not license for peace officers to be lazy and leave when they should arrest. Until crystal balls are issued to peace officers — **reason,** not fear — should steer their actions in our homes.

Monday Roundup: First of 2013

Dean Esmay · 7 January 2013 · Archived copy · Original

So, we're willing to bet a lot of you have been away for the holidays, and may only just be getting back from a very long weekend or an impromptu vacation. So instead of this just being the normal "here's what's been happening the last week," we're going to do an extra special "this is everything you may have missed since just before Christmas, starting December 21" roundup. If you've been away that long, hold onto your hats you crazy varmints, because we got us a damned stampede of exciting stuff. Yee-haw!

Remember the Interview with Erin Pizzey on domestic violence and lies about men and women? Well if you didn't, you need to not only watch and/or read it, you need to get it into the hands of everyone you know, of any political stripe. And just in case you missed it, it's been updated with a substantial number of references, and if you had trouble hearing the audio on it, a new version that fixes some people's sound issues is also available.

That interview was conducted on December 8th, and over the next few weeks Erin, who's said on multiple occasions she despairs of there ever being a coherent and effective men's movement, spent a good bit of time looking at A Voice for Men, and on January 1 she joined our editorial team. Expect to hear more from Erin on these pages in the near future, with reprints of long out-of-print materials (feminist publishers intentionally took her work out of print some time ago) and with new materials as well. Also be sure to buy her sensational memoir on the history of her involvement in the feminist movement and the anti-domestic violence movement. She's a pioneer, a visionary, a tough broad–and an MRA.

Our quarterly fundraiser broke an all-time record. Thank you, thank you, and thank you all again.

European news director Lucian Vâlsan had a report on violent activity by Stalinist group FEMEN in Europe you should see if you haven't.

Andy Man, head of MRA London has shown up to kick butt and chew bubble gum and from what we can tell, he's all out of bubble gum. His takedown of bigoted gender ideologue Germaine Greer should not be missed. Furthermore, more recently, he says to men who are concerned with their own problems but can only complain and only think about their own problems need to lead, follow, or get the hell out of the way. Ditto, as they say.

JudgyBitch has joined our list of female contributors with her first, but definitely not last, article on A Voice for Men, calling out hatemongering sexist, racist bigot Hugo Schwyzer in Hugo Schwyzer: embracing racism, sexism, & cruelty. We kind of like that Judgy Bitch, although we aren't quite sure, she's kinda judgy and kinda bitchy, or so we're told.

John the Other recently asked has Amanda Marcotte gotten stupider? I think he's being kind of charitable, but you know, John the Other is always careful to avoid offending.

Sometimes a posting appears quietly on a forum and the person posting it doesn't know they've just written something not just personal, but that means something to almost everybody in a movement. Such is the case with Jay T, who no less than three AVfM editors all jumped on at once wanting to put it on the front page. Don't miss I almost rejected the Red Pill. One only has to wonder how hard the gender ideologues will work to declare him a hateful misogynistic "loser" so they can avoid listening to his message. We get the feeling that shit isn't going to last much longer.

Peter Lloyd, open Men's Rights Advocate and columnist for the Daily Mail, recently penned a devastating piece on a violent thug Lucie Slater, and the free pass she got for having a vagina after not just injuring but mutilating a man and possibly ruining his career. In another piece he notices a prominent bigot who doesn't like boys. And they tell us there's no such thing as misandry.

We once had high hopes for a publication called The Good Men Project, but it's done little but gone downhill since its inception. Astoundingly, they've been surreptitiously going through their own archives and purging materials not

just by the likes of Paul Elam, but also purging things written by AVfM contributors like Girl Writes What and Quiet Riot Girl/Elly Tams. We've taken it upon ourselves to immediately republish any materials they selectively purge for WrongThink. They've been going to far as to attempt to erase evidence that they were ever there, and ignoring inquiries as to where they went. You can find the purged items reprinted here and here. Paul Elam, to our shock, had some pungent words of his own on the matter that caused me to swoon on my fainting couch, so be careful before reading it.

Quiet Riot Girl herself has some thoughts on the growing irrelevancy of The Good Men Project on her own blog as a result of this Orwelleian erasing of a publication's own history.

Remember our campaign to contact hundreds of elected officials before the November elections in America? Well we got a lot of news through back channels on ripples we sent through Maine, Delaware, and West Virginia with that, and at least one Senator was willing to take a public stand. We know others are quietly watching to see what happens.

Did you know that by law, Swedish men are second class citizens? Well, they pretty clearly are.

Scholar Robert St. Estephe has a suggestion for an entry that ought to be in the Diagnostics and Standards Manual for the American Psychiatric Association. They probably won't accept it, but they should.

Chemical castration for sexual offenders: is it man-hating pseudoscience? I have to admit that I didn't really think so until this piece made me rethink.

We had a lot of people to thank for our great developments in 2012, but John the Other has some gender ideologues we really want to thank. I know they've been a constant source of inspiration for me, that's for sure, and I expect them all to keep inspiring me through 2013 and beyond. Unless of course they change their ways. (Bwahahahahaha! I crack myself up sometimes.)

VAWA is dead by the way. But it'll be back like a vampire from the grave in no time flat, we're certain. Maybe they'll get honest and rename its new incarnation "The Violent Women and Child Abuse Enabling Act." That would be more accurate, anyway.

The Wooly Bumblebee, frequently featured on our radio shows and in our videos section, recently penned her first formal piece for us, this time on the fact that even sperm donors are not safe from the claws of the family courts. Great. Anything they can do to beat as many men as possible into the ground, right? She also penned her second piece, this time noticing that the United Nations has condemned genital mutilation of girls but not boys.

By the way, hi Sophia Guo! No, we didn't forget you. Hope you had a happy holiday season!

Are you a male in the US Military? There may be witch hunts on the way for you. Yes, yes, we thank you for your service and all that, but please, don't be caught in possession of a penis and having anything that looks even remotely like normal sexual relations with anyone.

The irrepressible Andybob, who is hated by radical feminists because he doesn't just have a penis, he has a GAY penis, notes the vile choir of misandrists heralded by the Australian media. At times it feels like Australia is the worst place in the so-called Anglosphere for men and boys. But Andy, you really must stop using your gay penis to oppress women!

Speaking of places outside the so-called "Anglosphere," recent news about tragic rapings of women in India had us wondering: is anything bad happening for men in India? A Voice for Men is now reaching out to India to ask. Anil Sharma answered with harrowing details of his own experiences. We remain anxious to hear from other men from India, as growing hysteria of rape of women looks suspiciously like a growing tendency to dismiss, marginalize, and deny the suffering of men and boys and an excuse to beat on them instead. We hope to hear from others in India about what looks like a growing misandry problem there.

Other news outside of A Voice for Men: The NiceGuy's American Women (Mostly) Suck site has been greatly

revamped and updated by our friend Solaris and his fine crew. Yes, the title of the site is incendiary–like you never see anything incendiary about modern men on the internet? For over a decade men who've been badly burned by believing lies about women (and about men) have found this a safe haven for blunt talk about what's bad–and good–about women, what to look for and what to watch out for.

If you're a woman who's offended by it, put on your big girl panties and have a look at how some men honestly feel, and ask yourself why. Maybe you'll learn something. We've got a culture that tells men from day one how stupid, smelly, oppressive, and awful they are. Maybe it's your turn to listen and at least hear how men who've been burned honestly see the world. If you just want to sneer "misogynists!" fine, but then please never ask again where all the "good men" have gone. Maybe there's a reason they're gone that you never thought to ask about.

Oh by the way, if you scroll down on the right hand side of the AVfM front page, underneath the notices about The New York Times, Ms. Magazine, and other pages, there's a spinny globe. If you click on it, you'll see this, which is a live update of everybody currently visiting A Voice for Men within the last 10 minutes or so. You may notice that not long ago we passed over 3,100,000 visits (that's visits, not "hits") and in our Alexa rankings are now in the top 100,000 web sites in the world, and closing fast on our good friends at Feministing. Hmm. I thought we were just this tiny little irrelevant place full of sad bitter right-wing middle aged males no one cared about? Wait, this must be some kind of mistake!

Rhiannon and Holly of The New Statesman are utterly terrified of the idea that there might actually be a men's movement out there that matters, and they want everybody to know how it's all just scary awful spooky evil privileged white men. While spreading fear, paranoia, and hatred of us, they accuse us of… fear, paranoia, and hatred. They're also quite racist about it, predictably suggesting it's about "white" men. But instead of going over and ranting at them about it, why don't you–seriously–go talk some common sense into them instead?

You might, for example, tell them obvious things: that criticizing feminism isn't hating women it's criticizing an ideology, and that human rights should not be a zero-sum game and maybe they should stop acting like it is, and maybe they should stop the racist nonsense about this being about "white" men when it's about all men and boys. Or maybe that they should stop acting as if this is about age when boys and men of all ages are affected, or that it's about anything besides fundamental human rights for men and women alike? Just a suggestion.

Oh and by the way, to our good friends at the National Organization for Women? We're glad you've noticed us. We know who you are and now you know who we are. Good. Now you know, and we know you know, and you know we know you know. We're looking forward to chatting. Do you prefer camomile or Earl Grey tea? Can't wait either way!

Our friends at NOW, as well as anyone who is convinced that men's advocacy and activism is merely an internet phenomenon, might want to be aware that the days of gender-feminist bullying and censorship in academia are coming to an end, as men's studies begins in earnest free of indoctrination about "The Patriarchy" and "rape culture." Real academics are finally throwing off the shackles of misandrist ideology, as documented by Jim Muldoon.

In closing, tons of great stuff in the video section, by the way. I was particularly fond of what Correctrix had to say, and Kudi.

Am I the only one who thinks 2013 is going to be a fucking great year, or what? Giddyap!

Update: Hey, don't miss the profile on Paul Elam in the Toronto Standard. Too bad Erika doesn't stick around a little longer and get to know a few of us better.

Can you hear me NOW?

Paul Elam · 7 January 2013 · Archived copy · Original

To the National Organization for Women:

My name is Paul Elam and I am a men's rights activist. I have just finished reading a document from your website titled, Fall 2012 – Newsletter of the NOW Family Law Ad Hoc Advisory Committee – SPECIAL REPORT.

Contained in it were the expected canards one would normally anticipate from a feminist organization, such as your attempts to deny the existence of custodial mothers who emotionally and psychologically abuse their children by alienating their fathers. And your claims that it is abused women, and not fathers, who encounter the real sexual discrimination in family courts.

I also noted, with some amusement, that while you continue to define men's and fathers advocacy as a backlash against changing gender roles, you also advocate women be given preference in custody decisions, reinforcing the very same roles you pretend to oppose.

None of that is new or surprising. As an organization with an elitist agenda, deception and hypocrisy are necessary staples in your propaganda.

However, your report did contain something different, and more consistent with the times. For the first time that I am aware, you have launched an offensive against the growing amount of men's advocacy being conducted online; advocacy that is beginning to reshape the public discourse concerning sexual politics, which explains your attack well enough.

You have cited the Southern Poverty Law Center, and parroted them in attacking the men's movement, using the same hyperbolic and deceptive language.

It probably would have been in the best interest of your followers if you had informed them of the SPLC's subsequent back peddling, in which your source Arthur Goldwag acknowledged, after being publicly humiliated for his accusations, that he never called the men's movement a hate movement, and that indeed the MRM had legitimate grievances that needed amelioration.

Of course, that would not serve your purpose, which seems to be that you are gearing up for a battle. And you know it is one you need to fight.

Too bad for you it is not going to do any good.

The fact of the matter is that the only thing that has held up your ideology and your stranglehold on public perception is the fact that people have been too afraid to shine the light of truth on who and what you are. Another fact is that this is changing, and rapidly.

The SPLC cannot save you. Your current reach into government cannot save you. Your diminishing funding cannot save you, nor can your influence on the media and academe.

There is a rapidly growing body of men and women of all colors, religious and non-religious, gay and straight, Democrat, Republican, Libertarian and Independent, who have simply had enough of your hatred and lies. They have had enough of *you*.

Why? It is because activists are teaching them the truth. These so called fitful bands of "misogynists" are reaching more and more people every day, with the proof that your agenda is not one of equality, but of one toxic, virulent grab for money and power after another. People are finally starting to learn what your ideology has done to the family and to the minds of our children. They are learning that the war you fostered between men and women has resulted only in losers and carnage.

You can claim that VAWA was allowed to die because of misogynistic backlash, but fewer people are buying it

because more people know precisely what a sexist, porcine piece of legislation it is. The children being destroyed by it are starting to grow up and talk.

You can scream and chant all you want that feminism is about equality, but, assisted by a half century of your actions, we are showing people the truth. Feminism has devolved into tyranny. Like all tyranny in human history, it will be opposed.

The world is learning of your complicit silence in the face of the advocacy of murder, infanticide, eugenics and naked bigotry, as we have found and documented in the radical underbelly of your movement[1][2][3]. But it is not just the most seedy and sequestered elements in your ilk that we have exposed.

We have also shined a light on your phony wage gap, your corruption of research and science, your falsification of domestic violence and rape statistics and even how these things have crept into our government, and into our institutions of higher education. The knowledge of those things is making its way into the narrative of our culture.

The days of a public remaining ignorant and silent are over. We will no longer allow that to happen, and there is no squeezing that toothpaste back into the tube.

I have to give you credit. 50 years of hateful elitism successfully disguised as an equalitarian movement is quite an accomplishment. It would be all the more impressive, however, had it not so totally depended on the enabling and sacrifice of the very men from which you claim to have been liberated.

And therein lies your problem. An aggressively growing number of men and women are done with the enabling. They are done accepting lies and distortions. And they are beginning to look at our fragmenting, decomposing society and figure out what, no, *who* the problem is.

All that was ever needed to destroy feminism and promote true equality in this culture was for the truth to break free from the chains placed on it by a fearful and misled society.

It is happening as we speak.

This is going to be a very important year for the men's rights movement, which means it is going to be a very important year for men and women who want to work together on addressing problems with valid, research based solutions – not as competitors out to demonize and vilify and destroy each other, but as partners in an effort that leads us to mutual valuing and cooperation. They understand fully that the absence of that valuing and cooperation has been paid for dearly by our children, especially our boys.

All this means that it is going to be a very bad year for you. All you offer is fear and conflict and people are finally getting tired of it.

I will close with a bit of advice that I know you are too entrenched to heed. If you want to slow the men's movement, the only way to do it is to emulate the *raisons d'être* to which you have so far only paid lip service, while pursuing a base and malignant agenda.

You need to act as though you have a moral compass, and that means dropping the entitlement and the hate.

Anything less will result in your extirpation, because it is not the men's movement that is your problem. It is the truth told far and wide in a society that is beginning to hunger for it.

That truth is coming for you, and we will breathe relief whether you accept it, or are consumed by it.

[1] AO Part 1

[2] AO Part 2

[3] AO Part 3

Not the standard interview

Paul Elam · 8 January 2013 · Archived copy · Original

I have semi-regular contact with the mainstream media these days. Most recently I was interviewed by Erika Jarvis for the Toronto Standard. Ostensibly the article was about AVfM's activism in the aftermath of violent protest against Warren Farrell, who spoke at the University of Toronto about the issues facing men and boys.

I am pleased to report that the article was something less than a total disaster. In fact, in issuing a grade to Ms. Javis, I am compelled to give her a B+. Keep in mind that this is the mainstream so there is a curve.

Let me explain how she arrived at that grade.

First, calling me "notorious" in the headline was just a smidgen biased, though I admit getting a slightly egocentric chuckle when I saw it. No loss of points, though, as it is often the caprice of editors that determine headlines.

Then there are the real problems with the article. The first point, and a minor one compared to the rest, is that calling our anti-violence policy "ostentatious" demonstrates a lack of understanding of things I already know Ms. Jarvis understands. We have to make a show of anti-violence, because until Ms. Jarvis's article, every mainstream hack who ever penned a word about us either implied or directly charged us with *promoting* violence. That includes some who have fallaciously linked us to people like Anders Breivik and Marc Lépine.

Four points deducted.

Jarvis loses another four points for perspective. She characterizes a violent protest, in which young men were harassed and bullied, enduring epithets, jeering and public humiliation, for simply trying to attend a lecture about boys, as "impassioned," and the behavior of the protesters as, "not beyond reproach."

As thick as she laid it on my actions at times, she made the bias pretty clear.

Jarvis also compared me to Fidel Castro, "before he came to power: relegated to the political fringes, passionate, and ideologically driven."

What ideology? Deduct four points for baseless conjecture. I don't subscribe to an ideology.

I also need to point to an issue of intellectual consistency. Throughout Jarvis's piece, there is an air of judgment about the tactics I employ, a sort of "Eww, thaths naaasthy!" reaction to it all. It's as though somewhere in her mind a better way to get things done is perched there, waiting to be discovered. Surely someone would listen without all this brazenness and lack of sophistication.

She seems not to notice her own dismissal of that, as she writes:

> **It's true I wouldn't be talking to him today if he'd written some aggrieved, politically sanitary letter to the U of T protesters outlining his complaints.**

No, Erika, you would not have. Neither would anyone else. It is the one and only reason we do things here the way we do them. It is not my fault, or the fault of men and boys, that we live in such a misandric culture. When the day comes that the media will contact me because a desperate man self-immolates in front of a family court instead of making every effort to ignore it, then I, as well as many who follow this site, will be happy employ activism more fit for mainstream sensibilities.

When universities start disciplining students for hateful conduct, instead of indoctrinating them into it, the same applies.

Until then, they get FTSU.

Being shocked and judgmental about that is like White America's clueless outrage over Watts in 1965.

Perhaps on some level Jarvis gets that she doesn't fully get it. I don't know, but I am not taking off points on this one. I'll call it an AA curve for the MSM since I am so slap-happy about acronyms.

That leaves us with the now standard reference to the SPLC. It was complete with misquotes from our mission statement and accusations from which the SPLC has long since backpedaled. That one seems to come with each round of media coverage, which is what the SPLC wanted when they created all those lies in the first place.

Thing is, whoever put it there was speaking for the publication as a whole. I can't prove it is the doing of Jarvis, or if some editor at *The Standard*, paranoid that the article was not negative enough, wanted it tossed in.

It doesn't affect the grade, except to say that if it was from an editor, they get a big fat stinky **F** for being lazy and dishonest.

That being said, I have to credit Jarvis for her positives. There were a number of them.

One, in her critique of my "Bash a Violent Bitch Month," article, she actually linked to the Jezebel.com com piece and acknowledged they were "swapping stories" (that is feminist friendly mainstream talk for bragging) about being physically abusive to the men in their lives. She also linked readers to the U of T video so they could see the actions of the protesters themselves.

She did make an effort to characterize our conversation, and me, honestly. While I disagree with some of her conclusions, she was open with me about her thoughts, and we talked at some length. I read nothing in her article that surprised me.

I know there will be some here that think I am giving her too much of a pass. I will go ahead and disagree in advance. Instead of the standard spiel about the MRM being a bunch of angry white guys, she acknowledged and discussed the many women who support the cause. And she acknowledged some of the issues we address. Overall, she did well enough to piss off a few feminists, who quickly Tweeted their discontent. I hope it does not cost her too much. We all know how *they* can get when you actually listen to an MRA.

I told her during our talks that a hit piece is what I expected from everyone in the mainstream. She answered me by saying that, "This story is too complicated for a hit piece."

Even with the mistakes, I think she held true to that, or as true as she knew how for today.

AVFM News and Activism: Colonel Absconder

James Huff · 8 January 2013 · Archived copy · Original

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Tonight we have as our guest Colonel Absconder, a relatively new but promising MRA Youtuber. As is our tradition here, we prominently feature You Tube MRAs in order to promote and share Men's Rights ideas and Colonel Absconder is prime for the list. He is part of the school of younger MRAs that bring not only a fresh perspective but one that is crucial to understanding the issues that affect all men. He has been a caller on the show and is a much more than competent thinker and writer.

We will be talking about feminist co-option, misandry and whatever else comes to mind so please call in and join the discussion.

The show starts tonight, January 8th, at 9:00 PM Eastern, 8:00 PM Central, which is 2:00 AM January 9th in London and 11:00 AM January 9th in Brisbane.

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Messaging and “moderation” in the men’s community

Dean Esmay · 8 January 2013 · Archived copy · Original

The following is a slightly modified piece that was originally performed as a video response to Barbarossaaaa, who recently commented on others on YouTube advocating making the men’s movement more “inclusive” and saying it has an “image problem.” Barbarossaaaa was rather skeptical of the idea, and basically said “carve out your own space and be whoever you want to be,” and noted that more hateful men’s advocates and men going their own way didn’t bother him.

This is something that has torn at me for a long time, and to an extent still does. In early 2002, which means about ~~11~~ 12 years ago now, I started writing a weblog. I gave it a stupid name that was supposed to be a joke, “Dean’s World,” ironically and very loosely sort of based on the “Wayne’s World” movie that had been popular and that name stuck because to my shock it got very very popular. Possibly Barbarossa might even relate to this a little, because while there’s nothing wrong with being called Barbarossa if he ever decides “I don’t want to be Barbarossa anymore, I want to be known as something else,” he almost can’t do that without tearing everything up and starting over.

Anyway, I got stuck with “Dean’s World” and at one time I was up to about 20,000 daily visits, something like 100, 150 thousand daily hits, I got contacted by university professors, political campaigns, the Library of Congress archived part of my blog for the 2004 elections, and so on. It was big.

I mention all this for two reasons. Not to brag, because frankly it’s not that much to brag about anymore. It’s not as popular as it used to be by any means. I mention it first because a lot of the community thinks I’m new to men’s issues. Second, because that experience of being popular and having written on a lot of things taught me some bitter lessons. To make a long story short: I wrote on many things on that blog over the years, many many things: politics, history, religion, science, and many other things. But one of them was always, from the beginning, men’s issues. The issue of domestic violence was always closest to my heart, but other issues like men having rights in reproduction, the way poor men get marginalized, father’s rights, and so on were also always there.

And what I consistently noticed over more than ten years of writing is that when I would write on other subjects, I would get a whole whole lot of attention, but whenever I bothered writing anything on men’s or boys’ issues, 99% of the time I got complete silence. Or maybe one or two supportive or critical comments.

I would also try at times to have conversations with feminists, and talk to them, and while a few were reasonable most were either contemptuously dismissive or even outright bullying and nasty.

[image]I read Warren Farrell‘s *The Myth of Male Power* around the time it came out, and that’s been almost 20 years ago now, and it effected me. But what impact did it have on the larger world? Nothing that I could tell.

When I finally decided to join the guys over at A Voice for Men, where I’m Managing Editor now, it was a hard thing for me to do. I had to do some soul searching. The fact of the matter is that I’ve been involved in online discourse for about 30 years, been blogging for about 12, been writing on and off on men’s issues for multiple decades if you count my pre-blogging days when I would sometimes venture into online debates, and I finally had to swallow this pill: being nice doesn’t work.

I will repeat this for emphasis: **being nice, polite, and civil–it does not work.**

Nobody listens, nobody cares.

Even if they do politely agree with you all they give you is quiet agreement but then they do nothing. Or they change the subject to try to minimize, or equalize. So if some woman faces street harassment once in a while, or guys occasionally make sexist remarks about women in the workplace, why that’s just exactly the same as men having no reproductive rights to speak of (beyond the right to have sex), debtor’s prison for guys who can’t make their child support and alimony payment because they’re destitute, workplace deaths, higher suicide rates, higher

homelessness rates, parental alienation which disproportionately effects fathers and their children, genital mutilation… I don't know what's worse, having people deny these problems exist, or the people who acknowledge them but try to equalize or marginalize them so women's issues are "just as bad" or, even more annoyingly, try to say "but it's getting better now."

No, it isn't fucking getting better, not on most of these things. On most of them, it's getting worse. In too many ways to count.

When I joined AVfM, I had a tearing at my conscience because even though in 30 years of online discourse I've occasionally lost my shit and said some blistering things, I've usually apologized for that. I don't like getting in people's faces, and the older I get the less I like doing that. And I'll usually try to apologize if someone points out that I've been over-the-top rude. Sometimes if someone consistently pushes my buttons, or if I'm feeling overwhelmed, I get rude. I'm not a saint, but that's just not my preferred style. I'm sure you'll run into a few people online who only remember the times I was rude to them in particular, but really honestly, most of the time, I'd rather just be calm and rational and give people the benefit of the doubt.

But I've sadly noticed it appears that the only way to get attention on men's and boys' issues is to get in people's faces and say "fuck you motherfuckers," and mean it. Then they at least wake the fuck up. And so when I get people, even close friends, telling me they think we Men's Rights Advocates need to tone down our message, I always say the same thing:

[image]For decades now there have been people talking and writing about these things, including some very very thoughtful, learned, intelligent, and famous people, and we have gotten nowhere. In fact, of trends that people like Erin Pizzey and Warren Farrell first started identifying 20, even 30 or 40 years ago, a few have gotten a little better but most of them have either stayed the same or gotten worse, some dramatically worse. So my real question for these people who say we need to tone it down is this:

"You tell me what works better than getting rude, because being rude has consistently shown better results than being nice and kind and pleasant and rational has."

Well, rational still matters. But, nice and kind and pleasant? Not so much.

[image]All that said, I'm going to somewhat contradict myself: when you open yourself up to being angry and provocative, you can open yourself up to bringing in people you really don't want to bring in. You'll get associated with people you don't want to associate with. For example, while I have nothing against everyone in the Pickup Artist/Game community, I have no interest in associating with those people at all, and I think much of what they're doing is selling snake oil: for shy guys who aren't good with girls, "we have the magic formula for you!" Yeah, maybe some of that works but whatever. There's also this idiot called Dmitri "the Lover" who is pretty obviously a fake men's advocate, or ought to be considered one, because he's got this web site that appears to go back a few years and this asshole writes that men have a right to rape women and slap them around if they get mouthy and a bunch of other stupid shit like that–if you don't believe me just Google him, I'm not giving you any links.

There's also the occasional commenter who shows up on my channel, or other channels, or places like Reddit, or A Voice for Men or my blog, saying really outrageous shit. Sometimes it's pretty obvious that they're trolls, or sock puppets for radical feminists. In fact I'd be willing to bet you money that Dave Futrelle and other feminists often use sock puppet accounts to say outrageous shit to try to prove that men's advocates are all misogynists, woman-haters, angry white people and all that.

[image]In fact that "white" part really bothers me. "White?" Really? How racist are you that you think these issues are white people's issues? No. Sorry, if anything, when it comes to men's issues, men of color tend to have it a little worse, but even then that's just a general trend. Race hasn't got much to do with it. We as men have issues that we face as men, period, it doesn't matter what our color is. But anyway, we get all these stereotypes about us, and I think if we don't address them, there are people who might otherwise listen to us, who won't if they believe the stereotypes.

I'm a big believer in the theory that you can never convince 100% of people of anything. No matter what your position. You probably can't get 100% of the population to be against paedophilia, there's probably a tenth of a percent of the general public that thinks that's no big deal. If I advocated wiping out all life on Earth there'd be someone somewhere who thought that was a great idea. There's just nothing you can ever get 100% agreement or disagreement on.

So the goal of any movement is not to persuade everybody, it's to get enough people to get enough critical mass to change things.

Some raise the point that Men's Rights Advocates haven't gotten any legislation passed. But I don't think that's looking at it in a fair manner. One of the first things you must do with any successful movement is build enough critical mass to get legislation passed. That takes time, organization, and effort.

[image]For example, in the United States, slavery was ended effectively in 1865. Arguably, with the passage of the 14th amendment around that era, black people should have gotten all their full civil rights within fairly short order after that. But they didn't, did they? They didn't have their full civil rights until about a hundred years later; I'd say that with the passage of the Voting Rights Act of 1965, that's when you can say they fully had the same civil and legal rights as whites. That doesn't mean everything became equal or racism went away, it just meant all the same rights under the law were extended equally to everybody, formally anyway, even though there's still disparities and discrimination.

So by my math that took **ONE HUNDRED YEARS** from the end of slavery.

Do I think the men's movement is going to need a century? No. I think we're moving faster than that. But it's still going to take time. And what we're seeing right now is a period of amazing growth in the men's movement. And growth will be fractious and include some pain.

To my way of looking at the history of political movements, when you see factions and schisms develop, that's usually a sign of one of two things: the movement is falling apart, or, it is growing. And I'm pretty convinced that we are in a growth phase right now. In fact I think we're growing like crazy, and crazy growth means that schisms and arguments are going to happen, and some people are going to be left behind or have to go off on their own direction. And so far as I'm concerned, that is OK.

Even if you look at the history of the civil rights movement in America for black people just as an example, you had the followers of Martin Luther King, you had the followers of Malcom X, and you had the followers of other groups like the Congress of Racial Equality, and the the National Association for the Advancement of Colored People which had been around a lot longer than any of those others had been (longer than most of those other people had been alive in fact), and more. You don't need one umbrella group, nor do you need everyone in your movement to agree on everything.

[image]Just comparing Malcolm X to Martin Luther King, there was a huge difference between those two men in their personal styles and even their stated goals. So a certain amount of fractiousness is OK.

My view is that the men's movement's had its Martin Luther King figures for a long time, in people like Warren Farrell and Erin Pizzey. What it hasn't had is its Malcolm X type figures, which basically scare people because they're rude and in your face. They're not violent, they never advocate violence, but, they won't back down. They won't be nice, they won't be ginger in their language, because they calculate that "nice" doesn't work. They calculate that "blunt" is what works.

But, all of that said, in embracing the idea that there are going to be rude and abrasive people, and that rude and abrasive is needed, I have to get back to it: if you want a coherent movement, rather than just individuals all doing their own thing, you must have the ability to say, "This person or set of ideas does not represent us or our values at all." And you must be able to stick to that. You must be able to say things like, for example, "You hate homosexuals? Sorry, we're not on board with that, and you're not part of our party here. You can make your points

to somebody else, we're not hanging out with you."

You have to also be able to do one other thing: you have to be able to say not just what you're against. You have to be able to say what you're for. One of the things that consistently frustrates me about some men's rights people is that they seem to think that just criticizing feminists or arguing with feminists is going to do anything all by itself. I'm sorry, but it's not. As many have noted, it's not even clear exactly what feminism is. Is conservative traditionalism "the other feminism," as some people claim? Maybe. I think both are flip sides of the same coin, and the actual coin is male disposability. Which to me means the ultimate enemy isn't feminism, it's male disposability, and misandry, and the whole set of attitudes that go along with male disposability and misandry.

Furthermore, let's say you and I agree that the ultimate problem is male disposability–maybe we don't, but let's just pretend that we agree on that, and that this and misandry are the real root problem. Once again, what have we done but said we're against that? Great, we're against male disposability. As it happens, I'm willing to bet we're both also against mass starvation, and bad music, and mass murder, and bad weather, and bad breath. I'm going to go out on a limb and guess that we're all against those things. But so what?

What are we for exactly? What am I for? Maybe you're not for all the same things I am, but I think if we don't say what we're for, all we're doing is complaining. If you can't say what you're for, only what you're against, you can only get so far with any kind of activism.

Especially on something like this. What are you going to do, ban feminism? If you believe in free speech, you can't do that, and what good would it do? Male disposability won't go away anyway. So if you're going to be an activist, you have to stake out a position on specific things you're for. Like, "we're for the right of men to say 'I won't be a father. You're pregnant? I don't feel ready to be a father, I want to sign paperwork right now that says I give this child up for adoption, it's up to you whether or not you have it but I will not be that child's father." That is a right men should have. We probably a agree that's a right men should have, but we ought to be able to say that.

We should be able to say that if you make a proven false allegation of domestic violence you should get a criminal penalty for that. We should be able to call for aolishing debtor's prison: no more putting men (or women for that matter, to whatever extent it happens) in jail because they can't make these draconian support payments. We abolished debtor's prison in this country a long time ago, except for men caught in the family court meatgrinder.

Those are specific things you have to stake out a position on and say "Yes, these are the things we're for. We're not just 'against feminism,' we're for changing THIS to THIS."

Otherwise you don't have a movement, you're just complaining.

And image starts to matter. Once you are in the business of trying to persuade the general public to change their perceptions, and to get legislation changed, you are going to have to be prepared to "clean house," at least a little, and identify people or positions that are anathema to you. You just have to. You cannot have an effective Men's Rights Movement and have in your ranks someone whose basic position is that feminism is a Jewish plot to undermine white Christian men (and yes, there really are fringe loons who say that, they're a tiny minority but they exist). I mean, I'm sorry, you just can't have them as part of your group and have the wider electorate take you seriously. You can't take someone like a Fred Phelps with his "God Hates Fags" bullshit and let him on the bus with you. (He's not on our bus, but the point is, you can't cozy up with such people.) You really have to be able to say "Look, we have a big tent here, we have room for a lot of opinions and ideas, but here's some things that we're going to have to show you the door on. You can go do whatever activism you want but you're not a part of what we're doing or what we're about."

And when someone says to you, "aren't you just worried about the problems of straight white middle aged men?" you have to really have the power to say **NO, WE CARE ABOUT ALL MEN AND BOYS OF ALL RACES, CREEDS, COLORS, ORIENTATIONS, WHATEVER**, and be willing to say that loud and clear.

I'm even willing to concede that of the problems men face, they probably affect men of different races more, in the

aggregate anyway. At least in the United States, black men probably face a lot of these issues harder than white men do, in the aggregate; there are more fatherless families in the black community than the white community for example, at least the last time I looked at the statistics. But that doesn't mean that the white or brown family that's fatherless automatically has it better. The bottom line is that by dividing us up by race, they minimize us. It's racist, really.

Genital mutilation is not a black vs. white issue. Father's and children's rights are not a black versus white issue. The opponents of men's rights constantly try to divide us up by race, and we need to be able to stop them from doing that.

Not that there are many, but I've seen the occasional "men's rights" guy who's a racist, and I need to be able to say "sorry, I'm not with you." We need to be able to do that, I think, if we're going to persuade people and get away from the stereotypes they make about us. For a movement, we have to be able to say "No, we care about all men and boys of all races, creeds, colors, orientations, whatever," so we make it clear to others not just what we're against but what we're for.

Being "against feminism" is incredibly easy, and in American political terms it's particularly easy: half of America already views feminism with contempt. You can bash feminists all day in right-wing Republican circles and they'll give you polite applause or enthusiastic fist pumps. But they embrace chivalry and male disposability. So they're no more friends to men and boys than the radical feminists are. Plus it just alienates people who might otherwise listen to our message on men's and boys' issues.

This is why I fully support efforts to shape a message that is "inclusive," but I mean inclusive of the sense of "these are the things we care about, and if you care about them and are willing to work on them we want you, as long as you don't try sneaking in some other bullshit about hating this or that other race or sex or group or whatever."

Me? I want a big tent approach, but I think we do need to still have bouncers at the door, who say, "keep your swastika armbands and your other bullshit out of here."

And we need to be able to identify idiots and moles who aren't for real. I am entirely certain, because I see it all the time on places like A Voice for Men, where someone shows up trying to make an idiot comment–someone who is pretty transparently a radial feminist trying to pretend to be a men's rights actvist–saying some inflammatory bullshit about how all women are bitches who should be men's property or other things like that. They're fake, they aren't real, they're sockpuppets for radfems. And they need to be shown the door. Or even on the off-chance that they're real, they still need to be shown the door.

At least, that's how we do it at A Voice for Men. How you do it on your channel or your own blog sites or whatever, that's up to you.

Still, as the movement has grown, we have seen actual real world results. Various men's and father's activist groups have gotten some things done at the local level that I've seen with my own eyes; a father's rights group in America recently hosted debates between judicial candidates running for family court office. That would be unthinkable 10, even 5 years ago. And while we haven't changed any legislation at the Federal level in the US, we have groups like SAVE who are actively lobbying congress as we speak, actually at least meeting with Senators and Representatives, and while they haven't gotten major legislation passed, they have had an impact on the debates affecting things like the Violence Against Women Act. In other types of politics, just on A Voice for Men we helped get a false accuser named TIffany Marie Smith arrested and helped get two innocent men out of jail, and we've helped publicly identify thugs who used violence and vandalism to try to stop Warren Farrell from speaking and got the men's movement coverage in major newspapers because of it. We embarrassed judges in West Virginia and Maine, we helped efforts to get a prosecutor disbarred in Maine, and more.

Agree with any of those particulars or not, that's activism that has made a measurable difference. Not as big a difference as we'd like, but it IS a difference, and it's momentum we can build on.

So it's my belief that as a growing movement, we need to have internal debates, we need to also be able to step up and say "look, these here are not our values," and also, "look, these here **are** our values (or are at least consistent with them)."

This is why some of us are working now on a document that among other things spells out some broad consensus items that we think most people in the men's movement probably support. It is not a "manifesto," but it's a list of specific items we think most Men's Rights Advocates probably mostly agree with. The Wooly Bumblebee–who, full disclosure, is a friend–was helpful in a specific campaign we did late last year to contact hundreds of elected officials, and has also helped raise money for A Voice for Men, which definitely is an activist site. She has helped with that document, as have some others. By posting this, I'm inviting everyone reading or listening to have a look at that document and give your comments. I invite you and your viewers to look at it and comment on it.

And that by the way is **comments**. Looking at the document does not mean you agree with everything in it, or anything in it, or that you've signed onto it, or any of that. Merely, you gave it a look and gave input and thoughts. I invite anyone with an interest to have a look; if you're interested just message me your email address.

I believe we need to at least be able to say, "Look, this group or this person, that isn't me or us or what we stand for," and I also do believe we have to go beyond saying "we're against X, Y, and Z, we're for A, B, an C." I think the more of that we have, the more effective our actual activism can be.

So that invitation is open to anyone who wants in. Just send me a message and say "Sure I'll have a look, here's my email address" and you can have a look.

We need to be able in a movement to say what and who we're for as well as against. On the other hand, in a healthy growing movement, there should always be debate, and if there were always lockstep agreement, that would be a bad sign.

[image]

So anyway, anyone who sends me an email address can have a look. It is not a manifesto, it is not something you must sign onto, it's more of an effort to define not just the things we're against, but what we're generally for.

I think that's enough for now. Feel free to contact me if you're interested in giving feedback on the document. There's nothing secret about it, it's open for scrutiny even from critics.

The original audio of this piece is available on YouTube here. The invitation is open to anyone else who would like to see the document, just drop me a note here and I'll send you an email.–DE

Note: all images taken from Wikimedia Commons.

Gaps, damned gaps and statistics

Jim Muldoon · 8 January 2013 · Archived copy · Original

At this present time, Academia is failing men in terms of the courses offered, the methods used and the misandry they promote (Ashfield, 2012), (Nathanson & Young, 2001), (Groth, 2012).

Yet, this incredibly important message is being drowned out by the feminist claims of ever increasing misogyny everywhere. This message now dominates our society not because of its validity, but its volume. Government departments and laws have been set up to pacify the shrill declarations of discrimination and oppression, yet this is not an answer.

The only way these departments can survive, never mind grow, is to find more and more examples of these problems that don't actually exist, thus increasing the volume to a whole new level.

How will history judge us in years to come? Will future scholars look at our laws and the documents of the day, and get an accurate picture of what life was like in 2013 in Western democracies?

Will they imagine that 2013 was a terrible time for women? No matter how they tried for equality, they were continually thwarted by the dominant Patriarchy. Will they actually believe that no matter how the majority, that is all the women aided by those "Good" men, struggled, and no matter what laws were introduced, the Patriarchy ruled supreme?

Will they ever ask: if Partriarchy ruled, why did they allow the governments to pass these laws?

Take, as an example, the hysterical article written by Anne Summer of the Sydney Morning Herald about the supposed pay gap that exists between men and women (Summers, 2013).

Summers tell us "the brutal facts of sex discrimination against women in Australia in 2013". Summers, it seems, got the Workplace Gender Equity Agency (WGEA) media release about the "Graduate gender pay gap blowout" (Workplace Gender Equality Agency 2, 2013).

Summers, like Patrick Lion and Rob Kidd in the Murdoch newspapers (Lion & Kidd, 2013), made the mistake of repeating the WGEA alarmist claims that starting salaries for male university graduates are significantly higher than their female counterparts. They should have checked the source of the statistics.

However, Summers goes in harder than the other newspapers, declaring it "a huge wake-up call", "a national scandal" and an example of "sexism and misogyny at work in Australia today".

She informs us "WGEA has done us a great service in compiling and publishing these figures."

The "service" Dr Carla Harris of WGEA provided was to take the statistics from Graduate Careers Australia (GCA) and re-present them in a manner that suited WGEA's purposes. She claimed this information would "shock" and "outrage" female school leavers contemplating university (Workplace Gender Equality Agency 1, 2013).

GCA was certainly shocked by Harris' use of their statistics. So shocked, in fact, that they felt compelled to make their own media release entitled "'Gender Pay Gap' Claims Disupted" (Graduate Careers Australia, 2013). In it they point out:

> **It would therefore be unwise to assume on this evidence [(GCA's statistics)] that there is any sex-based earnings disparity that is necessarily the result of workplace inequality.**

They go on to highlight their concern

> **…that graduate employers are unfairly being painted as discriminating against new recruits in paying one group less than another, which is highly unlikely to be occurring.**

"Never mind the quality, feel the statistic," seems to be the WGEA's motto. It's a bad day when the source of your own statistics is telling you you've got it wrong.

The Herald Sun, to their credit, gave GCA's media release the same coverage that WGEA's ramblings got (AAP, 2013). They quote GCA's Bruce Guthrie

> **The researcher in question [Dr Harris] has missed some vital paragraphs in this fairly short document which would have explained a lot of the stuff we have had to clarify.**

Yes, in order to highlight the "gender gap blowout", Harris had to ignore the bit that says "…there are many factors that interact to produce observed differences in median starting salaries. (Graduate Careers Australia, 2012)" If she had read the description of the "many factors" she would have found that sex discrimination is not on the list.

Now bear in mind that WGEA is a government body that businesses have to report to concerning their "gender equity" treatment of their employees. Dr Harris is their Research Executive Manager. She will be the one analysing their reports and telling Australia businesses if they are being fair with their workers.

What do you think her conclusions will be?

As Dr. Greg Canning points out, "…policy based on poor analysis of only selected information is bad policy (Canning, 2013)." The damage that these people will do will be significant to Australian businesses and the economy as a whole.

Certainly Summers took the bait and ran with it. And here I feel I must give a warning for some our less robust readers: The following logic might hurt.

Summers cries:

> **It amounts to a gender tax, with women making a disproportionate contribution to the national economy. (And that's on top of having the kids and doing most of the housework!)**

Even in the WGEA summarised version, there are industries where the starting salaries are lower for men. Are those men paying a "gender tax" too?

Summers also seems to be implying that women contribute more to the economy than men by paying this "gender tax". How?

Summers then makes the "disproportionate contribution" even more confusing by adding:

> **It is often pointed out that if Australian women's workforce participation was at the same level as men's (79.7 per in cent instead of 65.3 per cent) it would add around 13 per cent to GDP.**

Is Summers suggesting that we take jobs from men and give them to women so that we reach a midway point of, say, 72.5% each? Would this cause a 13% increase in GDP?

Or, is Summers suggesting that employers should be forced to take on more women to bring them to the 79.7% level of men? If so, is she telling us that if women getting paid to do jobs that employers don't actually need done, then GDP will go up?

Or, is Summers predicting that a 13% increase in GDP would happen if the male participation was artificially lowered to 65.3%?

Is any of this because the "gender tax"?

Both Summers and Harris show us that economics and statistics can be really simple if you leave out all of the complexities.

However, in amongst all of this, there is a real gap not being discussed: The proportion of the 2012 graduates surveyed was 25,875 males and 41,738 females.

This ratio of 62% female, 38% male, give or take, has been in the GCA's statistics since 1997 (Graduate Careers Australia, 1999). This is, therefore, not a statistical anomaly, but a well-entrenched systemic bias against men.

This is not limited to Australia. Professor Miles Groth points out that in America, male entrance to colleges is about a similar 40%. More alarmingly, though, Groth points out that the long-term trend for male participation in tertiary education is slowly declining. Since the 1980s, when the "magic" figure of parity, that is 50/50, was reached, the American experience has been a steady decline in male participation in tertiary education.

Consider this statement from WGEA's Dr. Harris:

"'It is very disturbing that men's starting salaries have increased over the past year but those of women have not, especially given that women make up the majority of university graduates."

So Harris is aware of the statistic. That is, she knows that women are the majority of graduates. She shows no concern as to why men are a minority, or whether this situation is worsening.

Her only concern is that there are some statistics that, when looked at in isolation from reality, can be used to support the fiction that men are systematically oppressing women. It is this fiction that created Dr Harris' job.

It is the maintainance of this fiction that not only will keep Harris in a job, but will help writers like Summers keep a high public profile. The more men are hated, reviled and feared; the safer and more profitable Harris' and Summers' jobs will be.

It is precisely these attitudes towards men, according to Groth, that is now making men unwelcome in college campuses around the world.

WGEA inform us that they have changed their name "…the Equal Opportunity for Women in the Workplace Agency has been renamed the Workplace Gender Equality Agency." It seems that the name is the only thing that's changed.

WGEA declares its intention to bring "lasting cultural and structural change" because of the "…undeniable social and economic benefits of gender equality… (Workplace Gender Equality Agency, 2012)"

Clearly WGEA intends to ignore the systemic barriers to male education and the long term economic damage that it will do in its blind charge for what they call equality.

If WGEA has to resort to propaganda because the facts don't line up with the narrative that keeps them in a job, then we can only assume that, in their brave new world, some are going to be a lot more equal than others.

In education, that is already the case.

To those future scholars: I can only hope that there are at least some men among you.

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Information means power

Lucian Vâlsan · 8 January 2013 · Archived copy · Original

At the end of November 2012, I wrote a greeting letter to the readers of *Férfihang – Antifeminista Férfimagazin*, which literally means "A Voice for Men – An anti-feminist men's magazine". They published it right away and the feedback was great[1].

But moving on beyond the excitement of the moment, there is a problem that exists in a lot of MRAs and, in most cases, it's not even their fault but rather human nature.

There are still a lot of people that fail to realize that the lack of compassion for men and boys and the ever increasing state-sponsored misandry is a global phenomenon. It doesn't happen only in the US, or Canada, or Hungary, or India or any other country.

Granted, in some countries the situation is worse than in others. Even Saudi Arabia has plenty of misandry issues. One should not forget that Saudi Arabia is building a new city with special provisions and affirmative action for women that want to work[2].

Both my article in Férfihang and the article written by our fellow colleague Anil Sharma[3] have been greeted with reactions like this:

> **Holy shit. I didn't think misandry could be any worse than it is in the west.**

A Hungarian reader of Férfihang said this, after reading my greeting letter:

> **I had no idea that Romania had a problem with feminism.**

This is almost a pattern. This kind of attitude coming from blue pill people would not be surprising. But the fact that this comes from people that see through the lies and the manipulations of the feminists and the wide acceptance of misandry, means that it's sill not clear enough that male disposability, female favoring laws and culture, as well as constant pushing for more institutionalized and/or state-sponsored misandry is not a 'western problem' or a 'first world problem'. This is a ***global*** problem.

The more people understand that, the more effective the addressing of the problem becomes.

I live at 250 kilometers (155 miles) to the Hungarian border and 450 km (280 miles) away from Budapest. And, despite that, I know more about misandry issues in Hungary than some Hungarians MRAs whilst some Hungarians have no clue about the inherent misandry in most EU legislation (albeit Hungary joined the EU earlier than Romania) and have no clue about the misandry in Romania, despite the fact that there are Hungarian ethnics born in Romania who've written about these issues in Hungarian (thus removing the language barrier).

The most developed Men's Rights organizations are in India. And it's understandable. But some people in the MRM aren't still fully aware of the extent to which the sexual apartheid goes there. And that includes me.

Since it includes me too, it is clear that there is no underlying, targeted criticism in here.

No, this is a call for accelerating the accumulation of knowledge. And this is necessary for each individual that has taken the red pill. Each and every time you hear around you that, let's say: "Indonesia is a patriarchal society" – remind them that a patriarchal society does not allow women-only trains paid by the taxpayers[4]. Also, a patriarchal society would not allow for women to earn 29% more than a man on average in constructions, or 20% more than their male counterparts in fishing[5].

In Philippine, the country that organizes mass male genital mutilation conferences in order to establish new world records[6], men earn 46% less than women in constructions[7].

These are only a few undeniable facts that people are hardly aware of. And despite those facts, we're constantly being told half of the story and, apparently, it works even on some of the people that have taken the red pill.

Taking the red pill is not enough. Constant self-education, pursuit of truth and global view of the issues are essential both in activism and in individual life.

[1] http://www.ferfihang.hu/2012/11/29/az-a-voice-for-men-europai-hirigazgatojanak-levele-a-ferfihang-hu-olvasoihoz/

[2] http://english.alarabiya.net/articles/2012/08/15/232445.html

[3] http://www.avoiceformen.com/misandry/a-passage-from-india/

[4] http://www.thejakartaglobe.com/home/indonesia-to-launch-first-full-women-only-trains-in-october/547206

[5] Gender pay-gap ITUC study from 2012 – see page 13 (23 in the pdf file) – http://www.ituc-csi.org/IMG/pdf/pay_gap_en_final.pdf

[6] http://www.guardian.co.uk/world/feedarticle/9635969

[7] op cit ITUC – see page 14 (24 in the pdf file)

Debate: Is feminism hate?

Karen Straughan (aka GirlWritesWhat) · 9 January 2013 · Archived copy · Original

Several months ago, A Voice for Men attempted to have a civil debate on the simple question, 'Has Feminism Gone Too Far?'. A woman calling herself a feminist was brave enough to propose the debate, but then after vicious personal attacks by Katie J.M. Baker and other feminists at places like at Jezebel.com, this woman claimed she was receiving threats and withdrawing because of same–first claiming that MRAs had threatened her, but later admitting that it was in fact her fellow feminists who were doing the threatening. Quelle surprise!

There were various efforts to hold the debate anyway, although mysteriously the sponsors of the debate kept withdrawing for obscure reasons. Finally, a few weeks ago, Eric Duckman of Men's Rights Edmonton posted a debate challenge online, but changing the question to one a bit more provocative, but seemingly fitting in the wake of the threats and harassment and continuing mysterious withdrawals:

Is Feminism Hate?

Notice that Eric was even polite and said he didn't think all feminists were hateful. So much for the venom-spewing violent MRAs, right? Anyway, one young woman had the integrity to try to answer the question, and did so in a civil manner, as seen here:

Although it's disappointing that she starts out by claiming she will say no more, at least she put a response out. So I added my own response. It's a bit lengthier:

Here is a transcript of my rather lengthy remarks which some of you might enjoy. It is also posted on my own blog, Owning Your Shit, where part 2 of my response will also eventually be posted. Enjoy!

Hi, everyone, and hello Danielle Paradis. I just wanted to take a moment to thank you for responding to Eric Duckman's challenge to debate him and myself as far as the question of whether feminism is hate. You seem like a really nice person, you seem really sincere and well-meaning, and I don't want you to think of this as a personal attack on you, because frankly, you just seem very nice.

But, there are a few things.

First, you open your video with the quote that everyone is entitled to his own opinion, but not his own facts, and then you went on to say that you would, as a feminist, add "or her" to that quote. I agree. One of the reasons I do is that the primary architects of feminist theory–things like The Patriarchy, Rape Culture and the Patriarchal Terrorism Paradigm of family violence–those architects were primarily women, and they seemed to feel entitled to their own facts, or to something I'll call "selective facts". Given that, adding "or her"? That's a really good idea.

I would also agree with your assertion that a person would be hard-pressed to find any feminist who does not believe that women "have historically gotten the short end of the stick", that is, that women were historically uniformly oppressed by their gender, and men historically uniformly privileged relative to them.

So that's two things we can agree on, right off the bat. I don't think there's going to be a whole lot more that we're going to agree on, but at least there's that.

Now, I wasn't really surprised at how brief your video was. I mean, all it contained was typical feminist talking points framed as axiomatic, self-evident truths, the veracity of which you seem to feel no need to defend or substantiate. You just state them, and assume that any person would agree with both their accuracy, and the conclusions you believe they support.

Myself, on the other hand, well, I don't have 100 years of political activism and media representation of my

position to fall back on, nor 50 years of the institutionalization of my viewpoints within schools from Kindergarten to university. So this response is going to be too long for one video. Because, you know, unlike feminists, I don't have the luxury of simply making a bald statement, and then moving on to the next one, without providing rational and empirical support for it. Without actually presenting an argument behind it. See, you can get away with saying, "X is X," without saying, "…because A, B, C." I can't get away with that because my viewpoint isn't the one that's been swallowed hook, line and sinker by most of society.

So, in this video, I'm just going to address the first few points you made, and I'm going to have to leave the other points for other videos, because otherwise this is just going to run really long. What I'm going to try to do in this video is explain some of the reasons I believe feminism is wrong. Wrong about the power dynamics that underpin society (historically and today), and wrong about men's and women's relative positions in society (historically and today). Hopefully we will then be on our way to demonstrating why I believe feminism is based on hate.

Now, right off the bat, you launch into what is one of the most predictable feminist rebuttals to anything anti-feminism that exists: the question of voter rights. You claim initially that denying a person the vote places them in the position of a second class citizen, that not giving them a say over decisions that will affect them is subjugation, and because this was denied to women, it's subjugation based on gender. If this is the case, then ALL but a tiny percentage of men were in the exact same boat as all women were, through most of human history. In fact, the amount of time between universal male suffrage and female suffrage in the west amounted to a paltry one half of one percent or so of recorded human history.

So under your reasoning, all men but those in charge (under a monarchy) or the most wealthy (following democracy but before universal male suffrage) were also subjugated by their governments in the exact same way women were.

Now, if that government was headed by a woman, would those men have been subjugated based on their gender? I find it really problematic to assume that because a man is in charge or because a woman is in charge, that that person in charge is not going to care about the opposite sex. This is an absurd argument. It doesn't hold water.

On the other hand, even men with no say whatsoever, men who were subjugated by their governments by being denied the vote, bore a greater and more costly obligation and burden of responsibility to their communities and governments, and even to their families, than women did.

It's foolish to even entertain the question of "who had the shorter end of the stick?", during a period of history when men and women had very different sticks to carry, and when there was little to no option for anyone to choose a different stick. The end of the stick that men got may indeed have been longer than the ends of women's sticks, but the stick itself was heavier and more difficult to lift, by a long shot. And while I know feminism is largely anti-science, I can demonstrate that through a simple, biological argument.

When the conditions two animals are subjected to over an extended period of their evolution are very different, one of the easiest ways to determine who had things harder or more onerous is to look at what biology has to tell us. If we look at monogamous primates like marmosets, males and females live nearly identical lives. The only real difference between male and female roles in that species is that females gestate, give birth and lactate, and males don't. Males do, however, collect food, nurture and supervise the young, and are chosen as suitable mates by females based on how well they perform the exact same tasks performed by females. In fact, if you want to get right down to it, marmoset females choose males based on how good those males are at mothering.

And when you look at male and female marmosets, you can't really tell them apart–they're the same size and have the same muscle mass and density. Other than their reproductive organs, they're basically interchangeable, because they do all the same stuff, and they've done all the same stuff for a very long time. They are gender-egalitarians.

Now look at humans. Men have stronger skeletons, higher muscle mass, stronger muscles even controlling for mass, and more red corpuscles by blood volume, than women do. Would these differences exist if women's roles through history were remotely as strenuous, onerous or dangerous as men's? If natural selection pressures on women had been as severe and rigorous as those placed on men?

What our sexual dimorphism tells us is that men had to be capable of doing physically harder and more dangerous tasks than women did, consistently, all through our history as human beings, and that women were not subjected to this kind of pressure. If they had, they'd have evolved to be a lot more burly.

And what I find really interesting is that very little of that strenuous, dangerous work that men did was actually necessary to the survival of individual men.

I mean think about it for a minute–how much more work would it be to provide for a family than only oneself? I could tell you a thing or two about that–if the only person I had to take care of was me, I could live like a queen on a waitress's pay. I'd never have to put off buying something I wanted just because the people dependent on me would rather eat dinner tonight than see me in a new pair of shoes.

How much more work would it have been for a man way back when to provide for a wife less productive than he was, and several even less productive children, than to only provide for himself? How much less safe was he if he chose to protect a woman smaller and weaker than himself, who was often vulnerable due to pregnancy and childbed, and several vulnerable children, than if he was the only person he was responsible for keeping safe?

If men had not been prepared to willingly take on those burdens in order to spare women from them, guess what, Danielle? Women would have sturdier skeletons and bigger muscles than they do, because they'd have had to evolve those things in order to survive. I honestly don't know how it was that more men didn't do what the Buddha did, and just walk away from those burdens–I mean, that guy sure had more time to think about stuff and ponder the nature of the universe, sleep in and get himself fat as fuck once he didn't have a wife and kid to look after.

To further illustrate how men can enjoy higher status than women while simultaneously having more burdensome and difficult lives–you know, getting the shorter end of the stick, the worse deal, all that–let's look at an extreme case of a staunchly and severely patriarchal society–something relatively unheard of in hunter-gatherer cultures: The Inuit.

Now in most hunter-gatherer societies, gender roles are just as differentiated as in any traditional society. BUT, male and female roles usually commanded similar levels of social status, respect and admiration. This was not the case with the Inuit.

But one of the really striking ways in which Inuit societies differed from other hunter-gatherer societies was that in most hunter-gatherer societies, men and women brought in roughly the same amount of food–in fact, sometimes women brought in the larger share. Women may not have become dominant, or have higher status than men, because they weren't expected to risk their lives to bring in the food that they brought in, the way men were expected to in the act of hunting. But the Inuit were very different. Not only did men bring in more than 95% of all the food, they did so at extreme risk to their lives and health, under conditions more severe than the conditions almost anywhere else on earth.

Rates of injury and premature death by injury among Inuit men of the past were horrendous. I mean, here are a bunch of guys who were expected to go out in a damn kayak in -40 weather, and chuck spears at whales 200 times their size, or go out on treacherous ice that if you fell through it meant almost certain death to hunt seals, in order to bring home tons more meat than they could possibly eat by themselves, and share that meat with the women and children who got to stay home, safe and sound.

Now I'm wondering what you think would have happened if you'd convinced those men that their wives needed them like fish need bicycles. What would have been the result for women? What if you'd told those men that this woman and these children are not yours, they don't belong to you, therefore you don't have any right to dictate to them and neither do you have any responsibility to take care of them? Or if you'd said that women are every bit as capable as men, and they're men's equals in every way that mattered? What if you'd actually convinced those men of all that? Heck, what if you'd actually convinced Inuit men that women's work was just as important and prestigious as men's work? You think maybe a lot of men might have taken up sewing?

You know, those men who could, if they wanted to, just go off on their own, club a baby seal every month or two, and do just fine, since chewing pelts into fur and stitching them into clothes isn't that hard, and they'd have plenty of free time to do it without all those extra mouths to feed?

Do you think maybe those men would have chosen not to risk and sacrifice like Inuit men did, if all they got was the same rewards and status as Inuit women? Do you really think those men would have, or should be expected to, risk and sacrifice the way Inuit men did, for the same rewards and status as Inuit women? Do you think Or would they have said, "Hey, she's my equal, and she's her own person, and her kids don't belong to me either. Let her get her own food." Because you know what? That's exactly what I would have said, if someone had convinced me of all of that.

I mean, hasn't it ever occurred to you feminists that the most extreme patriarchies occur in the harshest living conditions?

Do you think those women would have been better off–you know, less oppressed–by being seen as equal to their men–equal and therefore in no need of men's provision or protection? You ever wonder what it might have been like to be a pregnant Inuit woman, out on the ice trying to find a seal to jab a stick in so she could eat? You ever think that maybe, just maybe, she might have been perfectly happy to trade something valuable in order to secure the cooperation and support that imposed such hideous costs and risks on him? That her survival in that environment was so dependent on him risking life and limb every time he went out, that she might have thought social status and personal autonomy were really small prices to pay in exchange for what it cost him to give her what she needed?

You ever wonder if marriage wasn't a way to force women to become slaves to men, and bear men's children and provide them with free domestic services, the way so many second-wave feminists portrayed it, but a way to force men to become slaves to women, to support women's children and provide provisioning and protection services to women? You ever wonder if just maybe it was BOTH?

OMG, I think I just blew my own mind…

You never stopped to wonder why the very idea of feminism only occurred to women when economic, political and technological development finally meant that trading places with men would mean trading UP instead of down? That idea probably goes a long way to explaining why feminism originated among the wealthiest and most privileged women first, dontcha think? I mean, even Mary Wollstonecraft was honest enough to call women's privilege exactly that in her claims that it should be eliminated. And I just don't get why she wasn't more popular among the working class women who depended on that privilege for their survival!

I don't know if you realize this, Danielle (being feminist and therefore anti-science as you are), but male provisioning and protection of females and young is a gift and a luxury that few females of any sexually dimorphic species have ever enjoyed. Just ask a female Bonobo, who gets to trade sex with every unrelated male in her community in return for foraging rights and male ambivalence toward her offspring–not for actual food or for assistance in caring for offspring, but for the right to do her own foraging in an area a male might actually prefer to have for himself, and the right to not have her offspring fall victim to competitive infanticide by a male who would rather she produce his kids than his brother's.

Because that's the way most of nature works, Danielle, and it isn't the way human society has worked for a very long time.

One of the reasons human women have been able to remain significantly weaker than men is because men were consistently subjected to more extreme and demanding conditions than women, all through history. And one of the reasons we don't have more in common with Bonobos–why we've become the most dominant and intelligent species on the planet, in fact–is because women and children benefitted from men doing that, from being subjected to those conditions. Because men, unlike Bonobo males, were actually willing to share the benefits and rewards of their harsher survival conditions with women and children, because women, unlike Bonobo females, were willing to

individually trade something valuable in return for an individual man's investment.

And I know, the whole thing is so cold and uncivilized. Those Inuit men should have been willing to harpoon whales from a kayak and share the meat with women and children, and give their lives to protect women and children, without any expectation of any extra anything. They should have been willing to do it "Just because". For nothing. THAT would have been "fair" to everyone. It was "oppression" of women that Inuit men were granted higher social status, more respect and a few extra rights in exchange for doing a ton of really difficult shit they didn't need to do for themselves, but did anyway because women and children needed them to. And it was really "unfair" that women weren't given power in those societies, because hey, the one who doesn't have to risk anything, pay anything, or go out on the ice, should be given an EQUAL say in decisions that affect everyone in the community.

And you know, I think it's perhaps that feminist framing–the duty of a man to share his labor with women, to put himself between danger and women, to risk and pay for the benefit of women during a history where the risks and burdens of doing that were so very high (which is why women couldn't be expected to bear them)…that's oppression of women simply because men weren't willing to do it for nothing. I think that was the first red flag I had that feminism is based on sexism and hate. Because you kind of have to hate someone if you're going to tell him that his kind have oppressed women all through history by doing what was necessary–including dying–to keep women safe, sheltered and fed. You kind of have to hate someone to claim that the old system only existed to benefit men at the expense of women's enslavement, when that system is the only reason that women are still around, that women are not like the Bonobos. And it's definitely hate to say that women were not complicit in this system, that they have no responsibility for things working the way they did.But feminists do this all the time.

Like Hilary Clinton once said (and yeah, I'm paraphrasing), men have never been the primary victims of their own deaths in war. It's the women who are stuck still alive and raising the kids alone who are the primary victims of men's deaths.

If I claimed that a woman's husband was the primary victim of her death because he's left alive to look after the children alone, you'd call me a misogynist. And you'd be right.

And I know, it's not the same, because women have always had the short end of the stick, right? They've only gotten out of society what they were required to put into it, and that meant that they got less, and that's unfair. That verse in the Bible about women being obedient to their husbands if they wanted to stay on the right side of the man upstairs, that's unfair gender roles. But the several verses that admonished men that they were 100% responsible for the survival of their wives, their children, their widowed mothers, their unmarried sisters, and any other extended family members who could not be self-sufficient, if he wanted god to approve of him. NO! None of that was unfair. None of that was gender-biased. The Bible was only unfair to women.

All men got was power. Just power. Cookies for having a penis, no other qualifications required.

You know, for three years I was the only thing keeping myself and three children alive and fed and with a roof over our heads and all of that. And you know what? It fucking sucks. Even now, even today, even in this easy world, it fucking sucks. And it would have sucked even more if this was still an era of manual labor and zero workplace standards, the way things were when men were expected to take on the burden of providing for women and children under The EEEVIL Patriarchy.

But anyway, let's get back to the vote, and how not having a say over decisions that affect you is subjugation.

As an aside, there's currently a campaign to lower the voting age in Canada to 16. Do you believe that Canadians between the ages of 16 and 18 are subjugated, Danielle? Do you support those efforts? If not, why not? How about Canadians *under* 16? Are they subjugated? Would you support efforts to expand the franchise to 14? Or 12?

Do you assume that because children aren't allowed to vote, that the government has no interest in their wellbeing, you know, their safety, happiness and wellbeing? Do you even imagine that being true?

Regardless of that, the history of the expansion of suffrage is a lot more complex and nuanced than most feminists would lead you to believe. For instance, up until shortly before women's suffrage in the US, the system was not one of secret ballots. Because ballots were public in the early years of universal male suffrage, there had been numerous cases of employers coercing their male employees to vote the way they wanted, and there were real concerns about something similar occurring between husbands and wives, or fathers and daughters. There was a lot of worry that giving women the vote would be the equivalent of giving some unscrupulous men two votes.

On the other hand, if you look at a lot of political campaign propaganda from that time, you'll see a fair amount of "Ladies, tell your men to vote for soandso!" and a lot of stuff like that. I can't imagine with the comparatively minuscule campaign budgets they had back then, and the cost of paper and ink, that anyone would have wasted the resources to print posters like that unless women were seen as fully capable of influencing, or even controlling, their husbands' votes.

And I'm pretty sure you're not aware that some of the most famous suffragette leaders–such as Emmiline Pankhurst in the UK–weren't campaigning for universal female suffrage. What Pankhurst was after was "ten pound suffrage" for wealthy women, and the rest of the ladies of the UK could go fly a kite. How very noble.

It might also interest you to know that in 1917 at the height of WWI, when the US government began sentencing draft dodgers to death, a group of activists brought a constitutional challenge of military conscription. In the Supreme Court's ruling on that challenge, it stated:

"It may not be doubted that the very conception of a just government and its duty *to the citizen* includes the reciprocal obligation of the citizen to render military service in case of need, and the right to compel it."

So, the draft was ruled constitutionally sound and allowed to continue, because it was considered to be the reciprocal obligation of citizens in return for the rights of citizenship granted by government. Indeed, it was largely because of the huge sacrifice of men during the American civil war (some of them draftees) that led to men being offered universal suffrage in the US in the first place–it was deemed unfair to order a man to die for a country in which he had no say. It was felt that if men have an obligation–social or legal–to go to their deaths to protect society, they should really be allowed a say in what kind of society they were expected to protect. I have a hard time arguing with that kind of logic.

So maybe you can tell me, what did women owe society, what kinds of burdens and sacrifices were they expected to take on if necessary, often by force? Was it anything remotely on the scale of putting on a uniform and charging into enemy bayonets? Was it? Really?

In fact, a LOT of women opposed women's suffrage in the late 1800s and early 1900s–so many and so vehemently that it was pretty much the same afternoon that their opposition was overwhelmed by a general consensus among women that they did want the vote, that women actually got it. Why would any woman oppose women's suffrage, you might be wondering. Well, because citizenship rights and citizenship obligations had always gone hand in hand for men, and many anti-suffragette women were worried that might apply to women, too.

Oh, anti-suffragette women, you so crazy. Didn't you realize? Women get all kinds of shit without having to pay for it, not only on ladies' night.

Needless to say, the vast majority of men who fought and died in the Civil war, whether draftees or volunteers, didn't have the vote. The American men who were still alive after that war were given the vote as payment for past sacrifices, and in anticipation of future ones.You might also be unaware that at the time when that constitutional challenge to the draft failed, the voting age for men in the US was 21, but the age at which they became eligible for the draft was 18 1/2. The same goes for every US war for which there has been a draft, up until public pressure was placed on the US government over wounded veterans returning from Viet Nam without the right to vote–how embarrassing for everyone! Only at that point was the voting age lowered to 18.

Now I wonder how subjugated a 19 year old boy might have felt, bleeding to death on a WWI battlefield without

the right to vote? I also wonder what that boy might have thought about the women campaigning for female suffrage safe at home, at the very same moment he was dying at the behest of his government, without franchise? And I wonder if he would have felt more or less subjugated, had he been drafted, or had one of those suffrage-crazy ladies shamed him into enlisting by handing him a white feather?

In Canada, 125,000 men were conscripted in WWI, 25,000 of whom were sent to the front lines of a war that killed 10 million men on all sides. Talk about the short end of the stick–ten million short ends of ten million sticks, to be precise. Our government was a little more sensible than those in other countries, and alongside the conscription legislation it enacted in 1917, it passed a law giving voting rights to all those currently serving in the military or who had served, even if they were under 21.

Good job, Canada! And while you, Danielle, are technically correct that women were given the vote in 1917, that vote was only given to military women, or to women acting as proxies for male relatives fighting overseas.

So even in Canada, military service was tied to the expansion of voter rights. 2000 military nurses (none of them drafted, mind you, but all of them admirable in their voluntary service and the sacrifices required for it) became some of the first women with the right to vote in Canada. The rest of us had to wait a whole 'nother year.

By 1920 and 1918 respectively, the governments of the US and Canada had extended suffrage to all white female citizens of voting age, despite women being subject to neither conscription, nor the social expectation, to sacrifice their lives in the service of their countries' decisions.

A second draft occurred in Canada during WWII, and conscription became a norm in the US in 1948, with the Selective Service Act (which remains in force today). Between 1950 and 1953, 1.5 million American men were drafted. Any of them between 18 and 21 would not have had the vote, even though their government was able to coerce them to serve.

In several modern, democratic nations, such as Norway and South Korea, military service remains a mandatory obligation of the citizen. Well, if that citizen is a man.

And what price did women have to pay, in terms of a citizen's obligation to government, to purchase their right to vote? None, you say? Oh yeah, that's right, only men had to purchase their citizenship rights–women just had to finally agree with each other that they wanted them, and then ask.

And in light of that, you know what's really awesome? Men have, at times, though not always, been exempt during a draft if they were married or had children, because drafting a husband or father was considered an unfair hardship to women and children, and was to be avoided if possible. One of the few ways a man could avoid his obligation to society–to die–was if a woman or child would have to help him pay that price. Yep, society sure was interested in giving women the short end of the stick, all right.

I also find it kind of amusing that you mentioned female suffrage in Kuwait. I'm sure you did that because OMG, 2005, right? However, Kuwait's status as a democracy has been consistently inconsistent since 1920, heck, even since their independence in the early 1960s. Moreover, after a very quick and cursory look at the information on that country, I learned that only Kuwaiti citizens are allowed to vote, and the majority of residents of Kuwait–you know, those who'd be affected by the decisions of the Kuwaiti government–are not technically citizens. Even naturalized citizens have to wait for 30 years before being eligible to vote.

Wow. That's a LOT of subjugation, about half of which is going to be male, but you only seem concerned with women, so of course you didn't bother to read further.

Hey, I have an idea–I think I'll read further and see if Kuwait employs conscription….

Wow, what do you know? It does! Kuwaiti men who are citizens are inductable at age 18, and oh my goodness, wouldn't you know it? The voting age in Kuwait is 21. So Kuwaiti men and only Kuwaiti men, can be coerced into giving their lives for a government they have no say over. How very…well, I can't exactly say it's shocking, now can I?

Interesting as well, is that the vote in Kuwait is actively denied to men currently serving in the military. That's right, you heard me. The very people who are risking their lives (by choice or against their consent) based on their government's decisions are explicitly denied a say in those decisions. How's that for subjugation?

Also interestingly, Bedouin volunteers in the Kuwaiti military often enlist because of promises that military service may result in citizenship, and the right to vote. I think this is what's called "pay before you play," and it seems to be what men have had to do right from the get-go.

I suppose what I'm trying to say with all of this conscription/political franchise talk is that the franchise, in its earliest days, was connected to military service. Even the very first women allowed to vote in Canada were given the vote in return for their own military service, or on behalf of their male relatives who were serving.

No, if it's your position that a person is subjugated by having no say over decisions that affect them, then it was men who could be required by their governments to die who would have been more subjugated than any woman by being denied the vote. The draft is a particular decision of government that has NEVER affected women as directly as it has men, and it only stands to reason that in countries where a legal or social obligation to put one's life on the line for the benefit of government or fellow citizens exists, that decision was considered important enough for those directly affected by it to be the first to be given a say. Eventually. Once a whole bunch of them had already died.

I also wonder if you might have considered the inverse of this equation as it stands now–that women today have a say in the decisions of government– a greater collective say than men in many countries, due to sheer numbers. In any country with universal suffrage and male-only conscription, the female electorate as a unified bloc could conceivably unilaterally make the decision to send unwilling men, and only unwilling men, to their deaths. That's quite the moral hazard, when you think about it.

I'm sure you and your feminist sisters are going to get right on rectifying that–either by actively and tirelessly demanding an end to conscription and selective service in countries where they exist, or by vigorously campaigning to include women.

I mean, you feminists want equality, right? And inclusivity! Or do you only want those things in areas of choice and rights, and not in areas of obligation, expectation, responsibility and government coercion?

So, to reiterate:

Yes, though I believe that all feminists (and most mainstreamers, for that matter) honestly feel that women were historically second class citizens, things are a lot more complicated than that. Women may have been considered different citizens than men, but it's dishonest to use a term like "second-class". That term doesn't address the exemptions from the burdens and obligations of male citizenship that women enjoyed historically, and still enjoy today, or any of the entitlements they received through the enforcement of male gender roles.

The bulk of the "extras and bonuses" that men received–in legal rights and social status–were a result of the greater obligations they had to society, the higher price they were expected to pay in terms of protecting and providing for people other than themselves–especially women and children–and the fact that they were held socially and even legally accountable for other people's survival and wellbeing. None of these burdens were ones women were ever expected to carry. They were burdens women were entitled to expect of others, and they still are, and they would have enjoyed no such entitlement in the much harsher past had they been seen as the equals of men.

So when feminists insist that women got the short end of the stick compared to men, they're only telling half the story. And half-truths are more dangerous by far than lies, because they're easier for people to swallow–so easy, very few people have ever asked you feminists to support your own conclusions by addressing all the facts in the entire context, and not just the facts you cherry-pick.

My next video will address your contention that feminism isn't as powerful as the men's movement thinks it is, and in anticipation of that I want you to ponder this quote from Warren Farrell: "Men's greatest weakness is their facade of strength, and women's greatest strength is their facade of weakness."

And, if you're still listening, Danielle, if I haven't made you slam your computer shut in a huff, I guess I'll see you again in a few days when I post my next video.

Pussy pass is above the law

Lucian Vâlsan · 9 January 2013 · Archived copy · Original

Usually, the lenience of prosecutors and judges when it comes to female criminals goes to the extent of granting minimal accountability for criminal acts but still, within the boundaries of the law. Although this is already bad, sometimes the pussy pass goes even further and ignores the law altogether.

On January 1 2013, a young woman from Brașov, Romania, went straight to the General County Inspectorate of Police (IPJ) from Brașov to file a rape charge, claiming that a 24 year old man, also from Brașov, forced her to have sex with him on New Year's Night.[1]

So, the Police from the No. 3 Station in Drăguș, where the alleged rapist was at the time, proceeded to arrest him and began conducting the investigation.

The press communication on the issue by the County Inspectorate reads as follows[2]:

> **Following the investigations[…], there is no doubt that the accuser had a long term relationship and was living in concubinage with the accused. Also, on December 29, the accuser, the accused and several common friends have rented the venue from Drăguș in order to spend the New Year night there. Following an argument with her concubine, an argument based on jealousy on her behalf, she proceeded in the morning of January 1, 2013 to leave the venue and file rape charges on IPJ Brașov.**

Long story short, there was no rape. She sought vengeance against her lover for disagreeing with her and thus she made up a rape story.

The Police released the guy on January 2. He is lucky because he isn't married to her and she was living in his house. So he can now throw her out. However, the Police were informed that filing a false allegation is *still* illegal in Romania. So they responded by giving her a 200 RON fine. That's almost 60 US dollars or 45 euros. A slap on the wrist.

I said filing a false criminal allegation is *still* illegal in Romania because the new Criminal Code no longer incriminates the action of filing a false criminal allegation. In other words, a victim of a false allegation can only seek civil reparations.

However, the new Criminal Code isn't in effect, yet. It still needs to be voted by the Parliament. The provisions of the current Criminal Code apply.

The 'old' Criminal Code, by which the Police should have judged in this instance, says, in Article 259[3]:

> **(1) Lying when filing a criminal charge claiming that a person committed a crime which in fact did not happen is punishable by 6 months to three years in prison.**
>
> **(2) Manufacturing false evidence to support a false allegation is punishable by one year to 5 years in prison.**
>
> **(3) If the one making false allegations admits that the allegations are false prior to the moment when a court appearance is made, the punishment can be reduced according to the Article 76.**

Article 76 is the one dealing with mitigating circumstances and it's the article that it's constantly abused by police and the judges when it comes to female offenders. Article 76 reads as follows[4]:

> **The effects of the mitigating circumstances:**

> **(1) In the case where there are mitigating circumstances to be taken into account, the main sentence for the defendant can be reduced or change under the following conditions:**
>
> **a) when the minimum of the prison sentence is 10 years or higher, the punishment can go under this minimum, but not lower than 3 years of imprisonment; […]**
>
> **d) when the minimum of the prison sentence is one year or higher, the punishment can go under this minimum, but not lower than one month;**
>
> **e) when the minimum of the prison sentence is three months or higher, the punishment can go under this minimum down to one month or a criminal fine can be applied, but not lower than 250 RON.**

What this 18 year old young woman did was in violation of Article 259, line (1) from the Criminal Code. She did not declare that the allegation was false (as the communicate from the police tells us), therefore granting her mitigating circumstances was illegal.

But even if we were to presume that she admitted to lying, under article 259, line (3), the provisions of the Article 76, letter e) apply to her, which means she should have received a 250 RON criminal fine and up to six months in jail. Instead, she was assessed 200 RON as an administrative fine.

The difference between criminal fine and administrative fine is simple: An administrative fine is just like a parking fine. In some cases, you can get away completely without even paying it. The criminal fine is placed on your criminal record and cannot be removed from there until two years after the maximum amount of prison time you could've got for the crime – which is, in this case, 5 years.

Having a criminal record means little to no chances of getting employment, little no chances of receiving meaningful welfare and if the police are having a zealous day, you might not even be able to leave the country. Romania, like the UK, still has its borders in place and they do check your papers when going in or out of the country.

The difference between a 200 RON and a 250 RON fine is meaningless. But the fact that she got away only with a minor fine (after all, crossing the street when the red light is on is punishable by 150 RON fine) is sending the wrong message: That filing false rape charges is a minor thing, just like crossing the street when the red light is on when you're in a hurry or parking in the wrong spot because you didn't see the 'no parking' symbol.

Once the new Criminal Code is in effect there will be no risk whatsoever for filing false rape charges. So is it any wonder that no sane person can believe the officials anymore when they say that the false rape allegations are rare?

This guy was lucky because the alleged rape happened at a party with a lot of friends around who stated that he could not have raped her without them seeing, even if he wanted to. However, most victims of false rape allegations aren't that lucky, and usually end up having their lives screwed. To make things worse, those that end up being convicted based on false allegations get no reconciliation whatsoever, unless they die – like in the case of Marcel Țundrea[5].

[1] http://www.bzb.ro/index.php?page_name=stire_detalii&id_stire=80146

[2] http://www.realitatea.net/a-vrut-sa-se-razbune-pe-iubitul-ei-dar-s-a-ales-cu-o-amenda_1085613.html

[3] http://www.anp-just.ro/interna/Codul%20Penal.pdf – Criminal Code of Romania (Page 78)

[4] op cit Criminal Code – page 27

[5] http://www.nineoclock.ro/marcel-tundrea-case-justice-after-almost-20-years/

Feature Image: Roger O Thornhill

Dawn Raid music – now that's entertainment!

Andy Thomas · 9 January 2013 · Archived copy · Original

We already know the answer to the following question. When is it OK to celebrate gratuitous sexual violence, mutilation and torture? When the victim is male, of course, and the topic of Lorena Bobbitt's sexual mutilation of her sleeping husband has been dealt with previously by Peter Lloyd and John the Other.

What I want to do here, however, is to expose the repugnant prejudice masquerading as morality in the form of Dawn Raid Entertainment, the music label behind Aaradhna's new song "Lorena Bobbitt".

Here's a screen-grab and a link to the official video on YouTube:

Aaradhna – Lorena Bobbitt (Official Music Video)

In this, Aaradhna is the archetypal "woman scorned" taking out what is presented as a justifiable revenge for some perceived infidelity. The horrific suffering that would ensue in reality, and indeed did for Lorena Bobbitt's husband, is skipped over and the video ends with the heroic Aaradhna being driven away in the back of police car.

Bullshit!

The reality is that this is nothing other a portrayal of a sadistic and psychotic woman inflicting sexually motivated domestic violence on a helpless man. And society's moral acceptance of this must be brought to book.

In history, past persecutions of identifiably separate groups were always seen as morally acceptable during the time it was happening. This is what allowed such things to happen. In Nazi Germany, the eradication of the *Jewish Problem* was seen by many as righteous, and in earlier times, slave plantation owners attended church and preached God.

Today, men are seen as *the problem*. They are protrayed in the media as lacking in unique personality, and their only human worth is that which can be achieved in relation to a woman. It is, therefore, possible to depict their suffering as, not only acceptable, but as morally just. We are on the edge of an abyss with this. At the time of writing, the top comment on the official Aaradhna "Lorena Bobbitt" music video was that by female poster calling herself "856MiiSsiinqYhUuJaZz", and reads:

> ***To all them unfaithful men out there! This is what yous are gonna get hah! Loveeee this, Aaradhna your amazing!!***

I would, therefore, like to take this opportunity to personally remind Aaradhnaben Jayantilal Patel (aka " Aaradhna"), Dawn Raid Entertainment and, indeed, the whole fucking world, that men and boys are unique human beings, with feelings, capable of both suffering and independent thought. They are not the property of women such as Lorena Bobbitt or entitled princesses such as *Miss 856-whatever*.

They are, in fact, free to associate and have sexual relationships with whomever they so choose, and should be able

to do so without fear of grotesque sexually motivated violence. Any woman who feels that she is entitled to enact this kind of sadism and violence, simply because she feels unhappy with her relationship, is nothing but a depraved monster, and should be seen as such.

Questions, questions, questions....

Stephen O'Brian · 9 January 2013 · Archived copy · Original

Around this time of year I'm usually on vacation. One of my favorite things to do when I have spare time such as this is to muse. To mull. To cogitate. In other words to question. Here in no particular order are questions which are 'bubbling up to the surface'.

I offer them as they pertain to men's lives and answers may benefit not just myself, but MRAs in general.

Women in western nations live on average about 6 – 7 years longer than men. As a result women get an old age pension for many years more than men. Wouldn't it be fair then for both men and women to get a pension for the last 10 years of their respective average lifespans instead? If not, Why not?

Women are graduating in many more numbers than men from western universities. When will the media start asking young men en masse themselves why they aren't investing in University Education instead of reporting journalists' theories?

25 million men in Sub Saharan Africa are being pressured by a United Nations campaign to get their penises mutilated in the name of specious 'science' contested by prominent urologists. A lot of foreskins go into women's face cream. Oprah Winfrey uses such creams. How long before someone puts up a Facebook protest page called "Time for Oprah to lose face"?

With many men ghettoized by feminized education and employment policies, will we see Chicago 1968 style riots? How long before we see a marked rise in the number of male street gangs which are the only form of 'family' left to increasing numbers of alienated young men. Will America have to build even more prisons?

With increasing numbers of men voluntarily downshifting who's going to pay the taxes needed for all those women's programs? Will women start fighting each other over who should foot the bill?

With perhaps as many as 1000 military bases worldwide and the highest rate of imprisonment ever seen in history, when will America stop being at war both internally and externally? Almost every month I come across some supposed new war reportedly happening in USA – The war on drugs, the war on immigrants, the war on women, the war on poverty, the war on corruption (fill in your own blanks). When are we going to get the war on war? Or is that too esoteric and there's a dumbed-down population?

When the safe effective non-hormonal male pill goes on stream, will women with their greater numbers of university degrees be reduced to the next proletariat?

When the safe effective non-hormonal male pill goes on stream, how will the sperm strike affect society? Will society accept men's demands for equal rights or attempt some form of totalitarian control of men's bodies to extract the sperm?

As robotics and automation in general take increasing numbers of manufacturing and service industry jobs from people, how will people get money to buy what those robots produce?

For how much longer will wealth be increasingly concentrated in the hands of owners of robots /automated human-less production systems? What about the rest of the folks?

How long will it take for people to comfortably identify themselves as part machine – androids rather than purely biological beings?

Futurist Alvin Toffler predicted Knowledge will supersede Capital as the most valuable commodity. That's because Capital itself doesn't make money until ideas/Knowledge is applied to capital. Is society stratifying into different knowledge classes? Will tech savvy men therefore come out on top despite education systems being so feminized?

What if men start to copyright their sperm DNA?

With increasing numbers of men alone and aging will we see more of them banding together into all male retirement communities? Will women try to crash into those too?

Will a group of men start a class action lawsuit for sexual harassment against a major advertising company using unwanted sexual provocation in attempts to sell products?

When feminism is defeated and families much less fractured than now, how will corporations sell so many appliance and gadgets as they do currently do to massive numbers of smaller households each of which has a fridge, washer, TV etc?

With increasing Atheism, will nihilism increase as a problem? Will Paris Hilton become the female norm?

How many men will be slaughtered for entertainment in Kill Bill 4? 10,000? 100,000?

What happens when increasing numbers of men realize female flirting is all too often a ruse used in order to suck valuable information out of them – and then clam up and politely stop problem solving for women? Will women stop allowing themselves to be infantilized, woman up and solve their own problems without played intellectual white knights saving them so often?

With more and more men going their own way instead of being as author Herb Golberg describes it “in harness” to women, will we see another cultural renaissance as excess male energy gets sublimated into the arts, philosophy, science and technology?

How will women’s psychology change as their biologically driven shit testing of males is increasingly resisted by men who by necessity increasingly look out for themselves and each other? Will there be a period of increased female mental illness until they adjust? Will cat and chocolate sales soar?

How long before we see large scale protests from the global community about the use of USA drones for surveillance and military operations which deny sovereignty to the countries they fly over?

Will politicians sympathetic to feminism use drones of all sizes from small insect size to plane size to profile groups of males? How strongly will police and military use of drones be challenged as an invasion of privacy?

How will various governments react to the inexorable spread outside of Japan of the Grasseater philosophy held by millions of younger Japanese men?

Now, where did I put that remote?

Do you want chivalry or equality? Yes?

Mark Trueblood · 10 January 2013 · Archived copy · Original

Several months ago, I wrote a brief piece on chivalry. In it, I proposed that chivalry is really not compatible with gender equality. We can have one or the other, but not both. And ultimately, it may be best if the sexes tried to help each other, rather than expecting that men be the protectors and benefactors of women.

A contrary opinion comes from "Let's Give Chivalry Another Chance" by Emily Esfahani Smith. In it, she declares that women deserve both equality and chivalry at the same time, and men should obediently get with the program.

Esfahani Smith writes:

> "This past spring marked the 100th anniversary of the sinking of the Titanic…In Washington DC, there is a memorial to these men. The inscription on it reads: 'To the brave men who perished in the wreck of the Titanic…They gave their lives that women and children might be saved.'"

Fair enough. This is historically accurate.

> "About a year ago, a group of today's men were tested the way that the men on board the Titanic were. When the cruise ship Costa Concordia hit a rock and capsized off the coast of Isola del Giglio, Tuscany, last January, men pushed women and children out of the way to save themselves."

Yes. Men and women are equal. At least, that's what I've been told since I was old enough to understand human speech. This is what Feminism pushes for, right? No?

> "This contrast is indicative of a larger trend—the decline of chivalry and the rise of boorish behavior among men. According to a 2010 Harris poll, 80 percent of Americans say that women are treated with less chivalry today than in the past. This is a problem that all women—especially feminists—should push back against."

The absence of chivalry does not = boorish behavior. Chivalry is the expectation that men will protect and provide for women because they are women. A man is not being a boor simply because he refuses to pursue traditional gender roles. Men can be nice, professional, and polite to women without displaying one bit of chivalrous behavior.

> After the women's liberation movement of the 1960s, which insisted on the equal treatment of women in all domains of life, feminists dismissed chivalry as sexist. They still do. A new study, published in the feminist journal Psychology of Women Quarterly, questions the entire enterprise of male chivalry, which, in an Orwellian flourish, it calls "benevolent sexism."

I find it far more Orwellian to demand that men and women are equals AND women deserve special treatment, at the same time. In my opinion, the referenced journal article is simply being honest that chivalry and equality really aren't compatible.

> "Chivalrous behavior is benevolent because it flatters women and leads to their preferential treatment. But it is sexist because it relies on the "gendered premise" that women are weak and in need of protection while men are strong. "Benevolent sexism," Kathleen Connelly and Martin Heesacker of the University of Florida write in the study, 'is an ideology that perpetuates gender inequality.'"

I agree in part. My proposition is that chivalry is justified only if either of these things were true: 1. Women are objectively superior to men, and it should be the natural role of the male to selflessly sacrifice on their behalf. 2. Women are weak and helpless, and men need to be on constant alert to save them.

In my opinion, anyone who believes in chivalry has to believe in one or the other. Otherwise there is no rational reason to argue for chivalry.

> Charles Murray, the libertarian social scientist at the American Enterprise Institute, summed up the study with tongue-in-cheek, writing "the bad news is that gentlemanly behavior makes people happy."

I am sure the hundreds of millions of men who have sacrificed and died for the protection of women over the centuries would be delighted to know their corpses make people happy.

> Perhaps because of women's ambivalence about chivalry, men have grown confused about how to treat women. Will holding doors open for them or paying for the first date be interpreted as sexist? Does carrying their groceries imply they're weak? The breakdown in the old rules, which at one extreme has given rise to the hookup culture, has killed dating and is leaving a lot of well-meaning men and women at a loss.

Well, yes. The "old rules" should be discarded. This is precisely what feminist-supporting men and women have been fighting for. No?

> Historically, the chivalry ideal and the practices that it gave rise to were never about putting women down, as Connelly and other feminists argue. Chivalry, as a social idea, was about respecting and aggrandizing women, and recognizing that their attention was worth seeking, competing for, and holding. If there is a victim of "benevolent sexism," it is not the career-oriented single college-aged feminist. Rather, it is unconstrained masculinity.

If men and women are equal, then for what reason should men need to "aggrandize and hold" women? And what's all this about "holding" women, anyway? Sounds coercive and violent. I think Esfahani Smith needs to attend a seminar about violence against women.

And again, she implies that the absence of chivalry = boorish "unconstrained masculinity." Not so. Men who reject chivalry are simply evolving their expression of gender roles. What feminist would have a problem with that?

> "We should have a clear notion of what chivalry is," argues Pier Massimo Forni, an award-winning professor of Italian literature and the founder of the Civility Institute at Johns Hopkins. "It was a form of preferential treatment that men once accorded to women generations ago, inspired by the sense that there was something special about women, that they deserve added respect, and that not doing so was uncouth, cowardly and essentially despicable."

Fair enough. But we are conveniently forgetting that generations ago, women were not perceived as fully-functioning adults. They had limited agency over their lives and their choices. They were generally expected to be chaste, behave with temperance, and defer to male authority. Do women want to go back to that culture? Doubtful.

> As the author and self-described "equity feminist" Christina Hoff Sommers tells me in an interview, "Masculinity with morality and civility is a very powerful force for good. But masculinity without these virtues is dangerous—even lethal." Chivalry is grounded in a fundamental reality that defines the relationship between the sexes, she explains. Given that most men are physically stronger than most women, men can overpower women at any time to get what they want. Gentlemen developed symbolic practices to communicate to women that they would not inflict harm upon them and would even protect them against harm.

Well, I happen to have read Dr. Hoff Sommers a great deal. Her overall argument is not represented here, because she acknowledges that the Feminist movement has deliberately inflicted a great deal of harm on men and women. I will listen to Hoff Sommers on this issue, even if I may disagree about chivalry, because she is far more honest and

fair than most writers on gender issues.

> "Some women are trying to bring back chivalry. Since 2009, for instance, a group of women at Arizona State University have devoted themselves to resuscitating gentlemanly behavior and chivalry on a campus whose social life is overwhelmingly defined by partying, frat life, and casual sex. The event has spread to campuses nationwide. Its goal is "to encourage mutual respect between the sexes," Karin Agness tells me in an interview. Agness is the founder and president of the Network of Enlightened Women, the organization that hosts Gentlemen's Showcases at colleges each spring….Women, she said, 'want to be treated like ladies.'"

Do you know why campuses are "overwhelmingly defined by partying, frat life, and casual sex?" Because the guys who behave in such a way are also the guys who get attention from a lot of women. I could walk on the campus of any major university and find thousands of chivalrous, polite, gentlemanly men who are lucky to get a handful of dates in the entirety of their undergraduate careers. Meanwhile, the "frat life" guys need an electronic organizer to keep their "friends with benefits" straight. If you want men on college campuses to reform, you have to start by looking at the behavior of both sexes.

> "Bennett and her fellow chivalry advocates have the right idea. "If women give up on chivalry, it will be gone," Sommers tells me. "If boys can get away with being boorish, they will, happily. Women will pay the price."

This is outright misandry. Men are not naturally inclined to boorish behavior. Imagine the cries of misogyny if I wrote something like "If girls can get away with being manipulative gold diggers, they will happily. Men will pay the price." Boorish behavior is no more central to the male identity than gold digging is to female identity. Some people are inclined to behave poorly, and when they are rewarded for it, it encourages them.

> If feminists want to level the playing field between men and women, they should find common cause with traditionalist women, like those at ASU, on the issue of chivalry. Both groups are concerned with how men treat women. They just differ in what that means: Feminists want men to treat women as equals; traditionalists want men to treat women like ladies. Are the two mutually exclusive?

Yes. The two are mutually exclusive, by definition.

> "Chivalry is about respect. It is about not harming or hurting others, especially those who are more vulnerable than you. It is about putting other people first and serving others often in a heroic or courageous manner. It is about being polite and courteous. In other words, chivalry in the age of post-feminism is another name we give to civility. When we give up on civility, understood in this way, we can never have relationships that are as meaningful as they could be."

No, chivalry is not civility. Civility is a positive thing that we should encourage. Civility does not conflict with equality, either. Chivalry is not compatible with equality, as it is the expectation that men will sacrifice and die for the women under their care.

> "If women today—feminists and non-feminists alike—encouraged both men and women to adopt the principles of civil and chivalrous conduct, then the standards of behavior for the two sexes would be the same, fostering the equality that feminists desire. Moreover, the relations between the sexes would be once again based on mutual respect, as the traditionalists want. Men and women may end up being civil and well-mannered in different ways, but at least they would be civil and well-mannered, an improvement on the current situation."

I guess we're all just supposed to wonder how women can treat men with civility and respect, because Esfahani

Smith spends this entire article criticizing men for not meeting her expectations.

> During a screening of the Dark Knight, a deranged gunman opened fire in an Aurora, Colorado, theater, murdering twelve innocent people. Three men, all in their twenties, were in the audience that day with their girlfriends. When the shots rang out across the theater, these men threw themselves over their girlfriends, saving the women's lives. All three of the men died. At the time, Hanna Rosin noted that what these men did was "deeper" than chivalry. It was heroic. I agree. But heroism and chivalry share a basic feature in common—the recognition, a transcendent one, that there is something greater than the self worth protecting, and that there is something greater than the self worth sacrificing your own needs, desires, and even life for.

Well, no. That's not what happened. What happened is men followed their traditional gender role programming and behaved chivalrously. If it demonstrated that something "greater than the self is worth protecting" then we should have seen some women throwing themselves in front of bullets to save their boyfriends, too.

> If we can all agree that the kind of culture we should aspire to live in is one in which men and women protect and honor each other in the ways that they can—and not one in which men are pushing past women and children to save their own lives—then that is progress that women everywhere should support.

We can't agree to this, because Esfahani Smith does not offer one word on what women's reciprocal obligations to men should be. This entire article is about some women wanting to have it both ways. "Women are equal AND special. Women should be free from their traditional expectations, while men are forced to toe the line on theirs. Man Up!!!!"

I think Esfahani Smith, and other women who think likewise, need to decide what they want. Equality, or special treatment. Choose one.

For a female opinion on why men aren't doing as they're told, watch this video:

Transcript of that video is right here, by the way. –DE

Enthusiastic stupidity

Paul Elam · 10 January 2013 · Archived copy · Original

There are some things in the world so stupid that if stupid was pressure it could make diamonds…and then crush them. Things like checking for gas leaks with a lit match, or using poison ivy to wipe your butt while camping.

Or being a feminist.

They have been the planet's primary source of stupid since The Beatles crossed the pond, so little they come up with surprises me. But someone just pointed me to a concept of theirs I wasn't familiar with and I wish they hadn't. My I.Q. dropped 10 points just hearing about it.

It has to do with better sex, which was the first warning sign. That's the last subject I want to hear about from people whose only reason for existing is to make men and women regard each other like Kennedy and Khrushchev.

Feminists, in their ongoing effort to identify whatever microscopic percentage of sex isn't rape, have come up with an idea so stupid that it drools and plays with itself in public.

It's called enthusiastic consent.

Not just consent, but *enthusiastic* consent. Sorta like if your boyfriend asks for a blowjob then you have to jump up and down and yell *yippee!* like you won a new car, or he can't accept it.

After being supplied some reference material on the subject, and surviving the reading of it, it looks like the idea might have originated with one of the kings of stupid, Hugo Schwyzer. You know Hugo, that's the guy who spent his time as a college professor teaching history, gender studies and bending his young female students over his desk. Oh yeah, then he tried to kill his ex-girlfriend. A paragon of enthusiasm, that guy.

That first foray into unexplored stupidity was back in 2007. Of course, feminists don't much care who gives them a stupid idea, but they know one when they see it, and have limped forward with it long enough to give it some traction.

It reared its misshapen head again in at feministing.com in 2010, and you can see more recent, um, enthusiasm for the idea here and here, and here.

I give it a year to be as popular as blaming your personal inadequacies on patriarchy.

The whole pretext for the idea is that we need to make extra, extra super speshul decoder ring sure that the girl grabbing your crotch, painting your eardrum with her tongue and dry humping your leg really wants to have sex. Oh, and make no mistake about it, even in the feminist's imaginary genderless realm, we are still talking about the boys getting that enthusiastic consent from the girls. They have not found an idea stupid enough to change that one, but we can hope.

I have a much better idea. Since in the feminist world, modern women don't have enough sense to communicate their desire for sex without following the prescribed guidelines of gender ideologues, and since boys are expected to gain expertise in "enthusiastic consent" in order to avoid a rape charge, then let's go ahead and remove any

possibility of ambiguity (and spontaneity) from the sex lives of everyone.

Ladies, if you want to have sex, get down on your fucking knees and beg for it.

Better yet, do it in public. Stop foreplay and take a trip to the mall so there will be lots of witnesses. When you plead for the cock, make it loud and desperate and as self-humiliating as possible — so he'll know you're enthusiastic. Invite your parents to watch if you have to. It is the only way to be sure you are not being raped. God knows, and so do feminists, that you're not smart enough to know what you want and how to express it in a way that works for you and the person you are with.

And if you think that sucks, thank your feminist friends. They are the ones who are convinced you are not capable of doing what human beings have been doing for three million years without a set of instructions and permission from Hugo Schwyzer.

Note: this article has an interesting rebuttal from Typhon Blue–she thinks this may be a good idea.–DE

Sleeping Beauty and her rapist?

Kristina Hansen · 10 January 2013 · Archived copy · Original

A California appeals court has overturned the rape conviction of a man, Julio Morales, accused of the rape of a woman in 2009, for which he was sentenced to three years in a California state prison.

The woman he had been accused of raping, Morales, and her boyfriend had attended a party together earlier that evening where they had all been drinking. All three ended up going home together afterwards. Morales was accused of "pretending" to be the 18 year old woman's boyfriend by sneaking into her bedroom that evening, after her boyfriend had left the room, and had sex with her, even though Morales claims she knew it was him.

Citing an obscure California state law from 1872, the appeals court panel ruled that "an impersonator who *tricks* someone into having sex with him can only be found guilty of rape if he is pretending to be a married woman's husband."*

"Has the man committed rape? Because of historical anomalies in the law and the statutory definition of rape, the answer is no, even though, if the woman had been married and the man had impersonated her husband, the answer would be yes," Judge Thomas L. Willhite Jr. wrote in the court's decision.

During the trial, the jury was instructed that "[a] woman is unconscious of the nature of the act if she is unconscious or asleep or not aware that the act is occurring or not aware of the essential characteristics of the act because the perpetrator tricked, lied to, or concealed information from her."*

The court found that the woman had indeed *consented*, even though she was said to have been tricked–and even though Morales claimed he verbally told her who he was, which appears to have been ignored and buried even in most news stories. Despite Morales' claims he didn't try to deceive her, they found that she was deceived anyway–and that had she been married, the law would define such a deception as rape.

The court ruled unanimously to send the case back for a retrial.

"We reluctantly hold that a person who accomplishes sexual intercourse by impersonating someone other than a married victim's spouse is not guilty of the crime of rape of an *unconscious* person," Willhite wrote.

Pay particular attention to the words being used here. Willhite wrote that she was *unconscious*. If she were indeed unconscious, she would not have been able to consent, yet the court had indeed found her capable of consenting. (All while apparently still ignoring Morales' own claim that he verbally *spoke to her* and he thought she knew who he was.) This implies that she was not unconscious at the time that Morales was said to have "tricked" and "raped" her. The other reason to seriously doubt the claim of her being unconscious at the time, is that it was not until

> **A beam of light from a window illuminated his face, that the woman realized she was not having sex with her boyfriend, but with Morales, according to prosecutors.**

This admission from the purported "victim" proves that she was not unconscious at the time that sexual intercourse was taking place. One cannot be unconscious and then claim to have been tricked. To be tricked into something, one has to be conscious in order to be deceived or outwitted by someone. The whole claim that she was unconscious at the time is ridiculous and falls flat on its face when you look at the evidence presented.

And still apparently no one cares about Morales' claim that *he told her who he was*.

Now, I know some people are going to accuse me of being a victim-blamer. And that is their right. But the facts presented just do not add up. Even if she had been married at the time the facts would still not add up. The law that allowed Morales' case to be overturned is not the problem here. The problem is that Morales would still be rotting in jail as a rapist if she had been married because then the facts would not have mattered. The only thing that would have mattered was that she *felt* she had been raped, and *her word was good enough*. No presumption of innocence

for him apparently.

The 1872 law has indeed shown a flaw in the system, however it is not the flaw that is palatable to lawmakers and judges. The 1872 law points out, clearly, that facts are routinely ignored in cases where a woman accuses a man of rape. If the facts had been solid, and had proven, beyond a shadow of a doubt, that Morales was indeed guilty of rape, despite even his claims that *he spoke to her and he thought she knew who he was*, then the 1872 law would not have even mattered in this case. But there is doubt, and the facts do not add up. Which is why the 1872 law has come up in this case.

The reality is, if we grant Morales even a reasonable doubt, she is either a complete moron for not knowing who her boyfriend is when in a dark room and not able to recognize his voice, was too drunk to know or care who her boyfriend was–or that she changed her mind while having sex with Morales. None of these instances amount to rape. In fact, she consented to having sex with Morales, according to her own admission, up until a light hit his face. Is the guy now responsible for her being a complete moron? And is there no presumption of innocence for him for claiming *he talked to her* before the light hit his face?

The three California appeals court justices found that prosecutors had presented two theories at the time of Morales' trial. One was the impersonator theory, which the appeals court *threw out*. Prosecutors also suggested Morales had raped a "sleeping woman". When the case is up for re-trial, prosecutors will have only that theory to rely on.

The California appeals court panel suggested that their hands were tied due to the 1872 law and asked California lawmakers to "correct the incongruity that exists when a man may commit rape … when impersonating a husband, but not when impersonating a boyfriend."

Justice Willhite said the 1872 California law had not been consistently applied. A law similar to the 1872 California law led to an acquittal in Iowa in 2010. In 2011, Iowa's state legislature amended the law after that 2010 acquittal to cover all women, regardless of their being married or not.

Laws like the 1872 California Law have brought to light the great potential for corruption and disregard for facts by lawmakers and the courts when a man is accused of rape. Call me a victim blamer, but facts do matter to me. And the fact is her story does not hold up under scrutiny. A person is either unconscious, or conscious. She could not have been both.

*Source: http://www.cnn.com/2013/01/04/justice/california-1872-rape-law/index.html

AVfM Radio: N.O.W. says hello sailor!

AVfM Radio · 10 January 2013 · Archived copy · Original

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Well, it's Thursday again, and that means A Voice for Men Radio is coming on in a few hours over at blogtalkradio.com / avoiceformen – and Girl Writes What, Woolly Bumblebee, James Huff, and me, John the Other, will be on to talk about stuff. But what stuff exactly is it this week?

This is the second episode of AVFM radio for 2013, and in case you haven't noticed 2012 was a hell of a year for the men's rights movement. So much so that the landscape, the tides and even gravity are not arranged in the ways they have been for most of our lifetimes. So tonight on AVFM radio, we'll be talking about what that means for the human rights of men and boys, and more specifically, what that means in terms of real hazard and physical risk for individuals in this human rights movement. This is not a show for you to miss.

And we'll also be inviting the directors and members of the National Organization for Women to join us on air on A Voice for Men Radio, and sending Arthur Goldwag of the Southern Poverty Law Center a text message reminding him to pick up a couple flats of beer before he comes for dinner. –

Join us at 8PM Central Time, 6PM Pacific Time for AVfM Radio: NOW says Hello Sailor!

VIEW PROMO

Call-in number is 310 388 9709

FamilyLawNewsletter-Fall20122.pdf
[/box]

You weren't raped. Join the club.

Janet Bloomfield (aka JudgyBitch) · 11 January 2013 · Archived copy · Original

You know what rape looks like? It looks like this. Or this. Or this.

You know what it doesn't look like?

This:

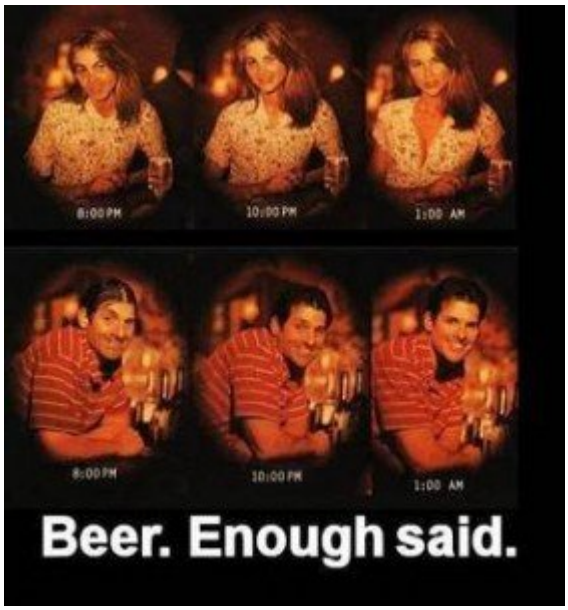

"Coyote ugly." It's a phrase men use to describe the experience of waking up, hungover as shit, in bed next to a girl so ugly you'd rather chew your arm off than have her stir. Yep, another night of too many shooters and very poor judgement. Well played, tequila.

I'm willing to bet that every single varsity athlete or high status (medicine, engineering, computer science) male on any given college campus has had the experience. Why? Because they get hunted. All the time. By women. You see these guys staggering bleary-eyed into the dorm rooms the next morning, bro-punching their friends and saying "Dude, how could you let me do that?"

The walk of shame: it's almost a rite of passage. One that men seem to relish, enjoy and get over pretty damn quickly. Yeah, you fucked an ugly chick. Or a annoying chick. Whatever. You drank too much, lost all your reason and tumbled into bed with someone you wouldn't normally touch with a ten yard pole. Ho hum. Where we going tonight, bros?

Many women, on the other hand, are completely fucked in the head in this exact same situation. They get dressed up in their best whore clothes, head out to a frat party, drink their faces off, end up in bed with some guy they wouldn't normally touch with a ten yard pole, wake up the next morning feeling like a total slutbag and then, it happens:

Someone must be to blame for this! I can't possibly have gotten shitfaced and exercised some really poor judgement. "*Moi? Ce n'est pas possible!* I am an innocent blushing virgin with impeccable moral standards. Why, only whores get smashed and fuck random guys in a frat house, and I am not a whore so **JESUS MOTHER OF GOD I WAS RAPED!**"

Bitch, please. You weren't raped. You were trashed.

Why is it that men are held responsible for their actions no matter what their state of inebriation, but women get a pass? It doesn't matter if you were drunk, stripped naked, straddled the guy in your best cowgirl position and

fucked like a banshee. You were drunk. You can't consent. So you were raped. Right?

Dude might have been just as pissed up as you, but he can't cry rape because: rationality. So only men are rational creatures? Really?

Bull. Shit.

There are women so delusional they actually think we live in a "rape culture." What the fuck?

http://jezebel.com/rape-culture/

No, we don't live in a rape culture. We live in a "Don't You Bitches Have Any Friends?" culture. Me and The Princess have our fair share of experience dancing like madwomen in our lingerie in night clubs filled with horny men who were starting looking like the cast of Ocean's Twelve after that last appletini. Many nights ended with crazy slobbery make-out sessions with "the dude who looks exactly like Brat Pitt" (except when we looked at him in daylight later).

Here's the thing: we protected each other. Not from the guy who looked like Brad Pitt through our appletini-googles. We protected each other from our **own bad judgement**. "Rape culture" theory holds men, and only men, responsible for what women do. And thanks, but I prefer to be responsible for my own fucking behaviour. And when I'm about to do something really stupid, something I will probably regret the next morning, I rely on my friends to save me **from myself**.

So go ahead! Wear those fishnets and hoochie shorts. You look fucking hot! Play beer pong! Strip for that guy. Go ahead and fuck him. Make all those decisions but **understand they are your decisions**. You don't get to wake up the next day feeling like a whore and ruin a man's life because **you were a slut**. Women-–and men–-who really were violently brutalized by strangers totally against their will aren't helped by your idea of a "rape culture." In fact the rape culture *you create* makes it worse for them by equating a truly violent and awful crime with bad decisions made while drunk.

Women and men who really were brutalized aren't helped by your phony version of a rape culture. In fact the rape culture **you create** with your lack of personal responsibility, your "I'm a pure snowflake and men are sex maniacs who oppress me" mentality makes it worse for people who were truly hurt and not just regretful.

So embrace your inner slut. Or trust your friends when they tell you it's time to say nighty-night to appletini-Brad. Or you know, shut the fuck up. Take your pick.

Lots of love,

JB

Enthusiastic consent is smart; a rebuttal to Paul Elam

Alison Tieman (Typhonblue) · 11 January 2013 · Archived copy · Original

Before we begin, let's get one thing clear. For human beings—that is those bipedal creatures without hormonal heats and an extremely well developed theory of mind—it's not access to sperm or egg that's the draw of sex, it's the feeling of being *desirable*. When one understands that, one realizes how very selfish the average woman is during sex. She demands the man express desire well above and beyond her own before dignifying his efforts with her desire in return.

If she ever does.

The Average Woman will proclaim the Average Man's body sexually useless; it doesn't bring her to orgasm after all! Since sex isn't about stimulating nerve endings, the real subtext of this statement is: the female body is desirable, the male body is gross and worthless.

In her fantasies the average woman takes her desire for narcisistic sex even further. She imagines men with no other existence then to lust for her, over powered by their urges to the point where they will tolerate zero desire *from* her.

Yep. She strips her fantasy man of his dignity as he pants for her like a dog riveted by a steak and she reserves the right to, herself, regard his sexuality with disdain or, worse, fear. He will drool and shit himself into a lather of sexual ecstasy by just having access to her body, her glorious mucus lined crevasse; while she reserves for herself the right to remain visibly unmoved by his.

She constructs a world in which she does not have to offer desire. Because offering desire is work; it's hard; it's dangerous; it's uncomfortable. Being desired is the real benefit of sex, so why should she have to give it to him? In her fantasy world no man is worth that work.

In the real world, no man is worth that work either but in the real world the average woman has to make some overtures since she has to deal with men who are concerned with legal realities.

So, grudgingly, contemptuously, sneeringly, she offers an empty, sallow, passive, reluctant, cowardly "yes" in the face of all the desire he lays at *her* feet.

With a snide bit of self-martyrdom and a superior air of charity, she'll believe she's being generous with her oh-so-desirable female body by allowing her male partner access to it when she's "not in the mood".

She *gives* him sex, you see. She's such a good sort!

(Since feeling desirable is the only reason to bother with sex with another human being—nerve endings are better stimulated with machines and creative visuals—why men accept this degrading state of affairs in exchange for absolutely nothing is beyond the ken of this particular woman.)

So why not make "enthusiastic consent" a legal reality?

This will force women to do even more of the work they really don't want to. It will force them to express their desire for men with opaque and unambiguous intensity. It will force them to learn to take pleasure from the passive male body (as men do the passive female body.)

Making enthusiastic consent a legal reality will, of course, reduce the amount of flatulent, inert sex that men have access to, but perhaps that will finally get a significant body of men questioning if said drippy, queasy sex—with no assurance of orgasm for the man without the kind of painful, desperate effort one might associate with sawing down a cedar with a length of dental floss—is worth having access to in the first place.

But when it comes right down to it, what's really baffling about feminists and the "enthusiastic standard of consent" is why they believe it's men they have to convince to embrace it; after all up till now it's women who've been given

a pass when it comes to making men feel desirable.

Wouldn't it be wonderful if all that changed?

This article is a rebuttal to Paul Elam's Enthusiastic Stupidity.–DE

The crucifixion of Erika Jarvis

Paul Elam · 12 January 2013 · Archived copy · Original

[quote]*When, however, the bluff is exposed… then the apostles of feminism, male and female, being unable to make even a plausible case out in reply, with one consent resort to the boycott, and by ignoring what they cannot answer, seek to stop the spread of the unpleasant truth so dangerous to their cause. The pressure put upon publishers and editors by the influential Feminist sisterhood is well known. ~ E. Bellfort Bax, 1913*[/quote]

Toronto Standard makes its own news, then buries it in an attempt to cover up the truth.

Erica Jarvis is hanging on a cross.

On January 3, 2013, the Toronto Standard ran an article she penned, an interview with me which represented a first of sorts for the mainstream media. In a departure from the now standard mainstream narrative, and set against the backdrop of the University of Toronto student protest against Warren Farrell's talk on the Boy Crisis, Jarvis actually put in a good effort toward balanced and ethical journalism. She wrote as though she did not get the Official Party Memo that the men's rights movement is a club for aggrieved, basement dwelling white male Republicans, whose hatred of all women compels them to use the internet to bully and terrorize the world back to 1950's America. Instead, she actually interviewed an MRA and allowed a fairly complete vetting of the facts.

And that put the first nail right through her hand.

There was a plug for the long discredited anti-men's rights disinformation campaign of the SPLC tossed in at the end of the article. I later confirmed that was placed there not by Jarvis, but by editors of the Toronto Standard.

Some of her conclusions, editorial bullying notwithstanding, were as follows:

[unordered_list style="arrow"]

- After speaking with me at length she deduced that I did not hate women, and in fact even found it necessary to remark that she felt like she was being treated like an equal during our interview;
- She acknowledged that the conduct of some of the protestors at U of T was designed to stifle free speech;
- Even though she clearly disagrees with some of our tactics, she understands that we are facing real resistance to speech that would address the issues of our concern, and indeed admits that if our tactics were less provocative, she would not have even covered the story;
- She acknowledged that the makeup of the MRM was significantly different and more diverse than what other mainstream sources are reporting, citing the significant numbers of women who support our cause;
- She expressed sympathies to the core issues facing men and boys as presented to her in the interview.

[/unordered_list]

In short, she contradicted every bit of feminist spin you have ever read in the mainstream media about the men's rights movement, even as she clung to some artificially lofty standards that would keep us from being so uppity. Even that did not save her, though, and her conclusions became another nail driven through another hand.

The article received numerous comments. All of them, *to the last one*, either challenged what anti-MRM bias there was in the article, or thanked her for the aspects of her coverage that hit the mark. Not a word of support for the protestors or for feminism, even from the *Standard's* regular readers.

That silence could be interpreted as a sign of the last nail, the one that would pierce her feet, was being carefully placed; ready for the strike of the hammer.

Of course, I should give you a link to the article for reference. Here you go.

http://torontostandard.com/culture/the-revolutionary-an-interview-with-a-voice-for-mens-notorious-founder-paul-elam

Oh, but wait before you click, because when you do you will find that the page where that article use to reside has been deleted, and the url has been re-directed back to the *Standard's* home page. They have made their own news, and then buried it once the feminists came calling to let them know trouble was brewing for those that did not align with their worldview.

It is one of the few unfortunate aspects of electronic media. Stories can disappear as quickly as they appear, leaving editors to simply expunge their own records with no retraction or explanation necessary, as the *Standard* has done here. In fact, were it not for industrious MRAs who anticipate this kind of mainstream sneakiness, the article would be lost forever. We have it in .pdf, complete with comments, and anticipate that links to it off site will be available in the near future as we continue to cover the cover-up.

It is a smoke and mirrors routine that I have ample evidence is being conducted by those interested in maintaining feminism's stranglehold on public discourse, which has no room for the discussion of the human rights of men and boys.

How do I know this? Because Erika Jarvis confirmed it in an email after the article came out. She wrote me after I posted a response to her article, in which I criticized the addition of the SPLC propaganda, among other things. She responded:

[image]

First I want to point this out as more evidence of Jarvis's intellectual consistency. She disagrees with AVFM tactics, but clearly shows between the article and her email that she is concerned that the issues are being subjected to censoring, just as she more than tacitly implies that she has already been subjected to a feminist backlash against her work.

This is what we will see more of in the future. This is where the battle gets a little tougher and a hell of a lot closer to victory — as this monumentally stupid tactic will fail them.

Their plan, if one can call it that, is to make an example of anyone who dares to cover the MRM outside the realm of their edicts. The message is simple, the MRM is bad, feminism is good, and if you even hint at another perspective we will come to nail you to a piece of wood.

Feminists are now having to work harder than they have before in the mainstream to keep the refutation of their lies and their advocacy for violence and censorship from seeing the light of day. The truth has begun infect the collective consciousness, with will now leave them to do what we see here, petty sacrifices and transparent attempts to revise history after it has already happened.

As we see from the now 100 year old quote from E. Bellfort Bax above, this is not really anything new. But he did not live in the internet age, where attempts to rig the record can so easily blow up in your face.

This is a pretty important piece of the picture. Even now, as I look back on this series of events, I remember telling Jarvis that AVfM got just a little less traffic than the Toronto Standard. She even mentioned that I said that in her now erased commentary.

Even in the short time since then we have exceeded their traffic by a significant margin. What this in effect means is that more people will likely now read about their ill-fated attempt at a cover-up than ever read the original article they scrubbed from the site. That includes a good many Canadians.

Bellfort Bax could not have envisioned the Streisand effect, and the thinking of the editors at the Toronto Standard appear to be similarly a hundred years behind modern realities.

In other words, they not only not covering anything up, they have just publicly exposed themselves as being directed by a culture of yellow journalism and deceit, hiding news and information from their readers, even what they chose to publish, that does not fit with the prescribed ideological dictates of feminists.

The sad part here is that the only person actually being hurt in this part of the story is Erika Jarvis, because she tried to write a balanced news story on the wrong subject. She is finding out the hard way that feminists demand absolute agreement and support or they will take any extreme necessary to silence you. That has about zero effect on those of us whose stock-in-trade is shining a light on this kind of conduct, and in fact fans the flames of our fires, but for those with ambitions of mainstream acceptance it can be a game stopper, as evidenced by Erika Jarvis being so casually crucified.

She may be able to skate out of this; to move on in other directions as a writer, mindful of where she can go and what she can say. She may be allowed to have a career as a writer, even after her egregious faux pas. But the publicly conducted witch hunts are only going to paint a much more stark picture for a public that is beginning to awaken to the fact that they have been sold a bill of goods, and played like cheap violins for the sake of a corrupt and oppressive ideology.

Addendum: Here is the web cached version of the article, without the comments, and interestingly enough, the add on about the SPLC is also missing:

http://webcache.googleusercontent.com/search?q=cache:http://torontostandard.com/culture/the-revolutionary-an-interview-with-a-voice-for-mens-notorious-founder-paul-elam

And here is the full pdf, as provided from an off site source:

online backup

JTO on Erika Jarvis

Paul Elam · 13 January 2013 · Archived copy · Original

Editor-in-Chief John the Other has a few choice remarks about the Erika Jarvis matter.

(Insert SPLC disclaimer here)

No wait, this is not the Toronto Standard.

To GMP Re: Erika Jarvis

Paul Elam · 13 January 2013 · Archived copy · Original

To: Tom Matlack and Lisa Hickey, goodmenproject.com

Dear Tom and Lisa,

As a fellow writer and website manager in the realm of sexual politics, it is my pleasure, both personally and professionally, to offer this letter of recommendation for Erika Jarvis.

I hope this recommendation comes at an advantageous time to GMP, as I am aware that you have recently purged a great deal of content from your site and may be seeking to fill the deficit.

Ms. Jarvis is a talented young writer with a flair for language and creative outcomes to her writing. She is not afraid to tackle tough subjects and then to remove all traces of her work when it is politically or financially expedient. Of course, that very fact brought both of you to mind immediately.

As an example of what I am talking about, Jarvis recently wrote an interview with me for the Toronto Standard. It was a good, balanced piece that covered different perspectives, using a critical, mostly objective pen. It drew a lot of traffic to Toronto Standard and was listed at the top of their "Most Popular" section.

When feminist ideologues objected to the piece, however, she asked the *Standard* to take it down without hesitation. This apparently happened after she got threats from feminists who preferred that she toed their line, ideologically speaking. The capitulation was a brilliant move on her part. Not only did she save enough face with the sisterhood to remain viable, she ensured that her name and this story will remain out there far, far longer than it ever would have if she had just left it alone.

Tom. Lisa. You *know* this is your girl.

In fact, I am thinking you might want to consider her for a management position. The reasoning is simple. In my discussions with her, Ms. Jarvis presented as a talented and intelligent woman with a high degree of integrity. Her questioning of me was fearless, while her reactions to my answers were conspicuously balanced and thoughtful. She literally brimmed with credibility.

That is why when her piece was removed from the *Standard*, it did not even dawn on me that it was at her behest; *that* is how much I actually believed her. And while the *Standard* is still responsible for the article coming down, the fact that she pulled this off behind a façade of journalistic integrity should put her on your short list for management. More than a keyboard jockey, this girl is. It is like she was born to work with Matlack and Hickey.

And as a last appeal on her behalf, I hope you will consider that you may well be one of her few remaining options. Given the fact that she wrote in the manner she did about me, AVfM, the protest in Toronto (which you somehow missed covering) and then pulled it down because feminists said, "fetch," she has painted herself into the same corner as GMP.

The only writing role left for Jarvis now will be that of aggrieved, MRA hating, blindly biased feminist. It is the only way left for her because they will not let her have anything else. I know how much you both identify with that position, and how well you have taken to it.

I think, now that she has learned the limits that must be placed on the truth, she will prove to be an integral and invaluable member of your team.

Sincerely,

Paul Elam, publisher, AVFM

Background.

Ignore gender, denounce rape, defend all victims

Russ Lindquist · 14 January 2013 · Archived copy · Original

Rape is serious. Yet many fem-anesthetized people ignore rape. To be "fem-anesthetized" is to be anesthetized, however well-meaning, by the dogma of anti-equality feminists. The most foolish of the fem-anesthetized hold no less than two indefensible ideas about rape: 1) only women are victims; 2) only men are villains. To be sure, many of the most foolish of the fem-anesthetized are nothing but hate-filled, anti-male misandrists, who desire nothing more so than to arrogantly, unreasonably spread the poisonous social-momentum of "women are necessarily victims" and "men are necessarily villains." Nevertheless, there are at least two things far more important than the biased devotion–the chauvinism–of the most foolish of the fem-anesthetized:

1) the defense of all rape victims, and 2) the denunciation of all rapists.

Recently, a popular youtube personality named Jenna Marbles made a video against "sluts." Among the comments of Marbles, whose youtube channel has about 5.2 million subscribers, was that if a girl at a bar sees a drunk girl going home with a man whom the drunk girl doesn't know, the onlooking girl should intervene to prevent a "dumb decision" by the drunk girl.

Plenty is wrong with such a stereotypical, oversimplified hypothetical. Haley G. Hoover, one of Marbles' 5.2 million fans, took particular exception to the advice. Of the hypothetical, Hoover said, "You re not saving her from making a 'dumb decision'–you are saving her from being raped." Hoover continued, saying, "A dumb decision implies that this was a two-way street [but] if a man has sex with a woman who is … too drunk to make a sober decision–that is rape, every single time. The sex that occurs in that situation is not 'a dumb decision made by a slut'–it is rape."

Hoover's foolish, short-sighted, sexist response received 90,000 views in just a few days, clearly resonating with plenty among her 70k subscribers on Youtube. I made a video-response to Hoover. The remainder of this article contains a synopsis of my video-response to Hoover, as well as an extension of my points, addressing her video's text as well as its borrowed cultural-subtext that reflects a self-righteous, short-sighted, anti-male sexism that is far too common among those who, however well-meaning, have become dangerously fem-anesthetized.

Equality requires gender-neutral language

In her video, Hoover says that, "When a man has sex with a drunk woman, it is rape–every time." Well, for the sake of equality, I will remove the overt, narrow-minded, anti-male sexism from Hoover's rule, so that it reads: "Having sex with a drunk person is rape." This rule should seem fine for everyone, except perhaps those who believe men's sex is worthless, and that, "you can't rape a man–guys have no standards and are always willing." However, instead of accepting such misandrist nonsense, let's agree that men have sexual worth, even though plenty men and women in our culture have come to accept meticulous training that teaches them to believe that men's sexuality is only ever worthless, dangerous, degrading or otherwise sub-human. Moreover, let's compare a "drunk woman's regret" to the regret that many a man feels after having drunk sex with a woman whom he otherwise would not–for example, a woman who is fat and/or tedious and/or clingy. He would not have done that, if here were not drunk. So did she rape him? By Hoovers (amended) rule, of course the man was raped: "Having sex with a drunk person is rape."

Mutual-rape

Also, with the gender-neutral rule of, "Having sex with a drunk person is rape," let's consider something about these women who–simply because they were drunk–were supposedly raped: how many of them had sex with a drunk man? Plenty. Probably most. Therefore, all that rape is "mutual-rape"–the drunken man raped the drunken women and the drunken woman raped the drunken man.

Of course, plenty sexist, anti-male misandrists will insist, citing men's sexual-worthlessness, that only SHE was raped. But remember our gender-neutral rule: "Having sex with a drunk person is rape." And remember also the

claimed aim of the fem-anesthetized: equality. And be sure to remember that so many of these anti-equality feminists ignore the true rape of men, women and children, choosing instead to carry on with their disreputable hobby of self-righteous, hypocritical anti-equality against men, boys and equality-minded women and girls–people who want to defend rape-victims and punish rapists, regardless of anyone's gender.

Unreported Rape

Another point made in Hoover's video is an allusion to the popular idea that "most rape is unreported" because "women don't tell," so "crime statistics are unreliable." Of course, it is true that most rape in our culture goes unreported, but not for the reason that people like Hoover believe; rather, in our culture, most rape-victims are men in prison–and most of those rapes go unreported.

Sexistly-defined rape

Speaking of male victims of rape: until 2012, raped men have been excluded from the FBI definition of rape.

False-accusations of rape

In our culture, a woman is statistically less likely to be raped by a man than a man is to be falsely accused of rape by a woman (and most accusations later determined false do not come undone as described by plenty popular lies–"she was unable to prove the rape" or "she was too shaken to continue pressing charges"–but rather the rape accusations typically come to be shown false when women willingly recant lies they previously leveled against a man). And the vast majority of women who make false rape-accusation against men are never charged with a crime for their lies, regardless that they sought to ruin an innocent person's life.

Rape as power

Fundamentally, rape is not about sex. Rape is about power: the abuse of power by the rapist, and the dis-empowering of the rape-victim. This is an important thing to remind those who sexistly believe, 1) men's sex is worthless, therefore, 2) women never rape women. Women do rape men–but our culture usually calls it something else, or ignores it–or laughs about it.

Encouragement of violent women

The rape of women by women should surprise no one, in a culture such as ours that says, "There is never an excuse to hit a women," instead of simply, "There is never an excuse to hit." Further, it should be no surprise when women are violent to other women–up to and including rape–when the foolish rule, "There is never an excuse to hit a woman," is generally enforced by law, and understood by violent women, as simply, "There is never an excuse for a MAN to hit a woman." Thus–again–it is unreasonable to expect anything other than what our culture has: a society where violent women are becoming harder and harder to lie about and pretend not to notice.

In the context of rape being about power, consider the popular saying, "It's not the size of the dog in the fight; it's the size of the fight in the dog." Recognize how much social-attention goes into de-clawing and de-fanging men–while so many will make excuses for any woman, no matter how aggressive or unprincipled she is. The tyranny that women routinely exact against men in family court could reasonably be called "social-rape." When so many readily encourage violent women, the following should be no wonder:

1) women statistically abuse children more than men statistically abuse women (or children).

2) female police officers are statistically more likely than male police officers to use excessive force.

3) although men and women statistically are equally prone to domestic violence against the other, women are statistically more likely to use weapons.

Lesbian Rape

Lesbians rape women statistically as often as men rape women. There are many more heterosexual men than homosexual women, so the overall number of woman-on-woman rape are less, yet the proportions are even. (For

more about woman rapists, google “She Stole My Voice: A Documentary About Lesbian Rape.”)

Conclusion

Women rape women. Women rape men. Women rape children. These are the facts. Now, consider these facts in the context of our society’s mythologies about women–mythologies that lend to so many people continuously giving a woman the benefit of the doubt, regardless if she is abusive or even a rapist. But now it is time to ignore gender, denounce all rapists, and defend all rape victims.

Review: The Masculinity Conspiracy

Greg Canning · 14 January 2013 · Archived copy · Original

Note: This article is also available in Romanian.

"What if the biggest conspiracy in human history had gone completely unnoticed? What if that conspiracy was responsible for some of the biggest problems the world faces today? Wouldn't you want to know? Wouldn't you…" www.amazon.com

So reads the teaser for a booklet by feminist Joseph Gelfer, which claims to have solved the problem of men and masculinity buy uncovering a conspiracy that culturally indoctrinates men to covet "power and domination," traits that he argues are "neither natural or inevitable."

Rather than the claimed academic rigor, Gelfer's treatise is an exercise in intellectual shoddiness. It reads like a collection of book reviews admixed with a synopsis of a 1980's Women's Studies 101 course. As best I can figure the premise of the work, which Gelfer considers one of "research" is that he selected a number of books he considered representative of contemporary masculinity (lets call that the Gelfer bias although others will recognise it as selection bias or choosing straw men), he then "unpacks" and "deconstructs" said works through a "feminist lens," intertwines his critique with feminist and gender "theory" and hey presto the conspiracy is revealed.

Gefler has a grandiose perception of his own worth. He repeatedly mentions that he has a "PhD" (in religious studies); his doctoral dissertation was "well received" presumably by the like-minded gender ideologues that assessed it. He is an "adjunct research associate" at Monash University (Feminist HQ), Melbourne, in the School of Political and Social Inquiry. He describes himself as a "visionary" compares the magnitude his theory with the discovery that the earth is not flat, nor is it the centre of the universe.

He combines this appeal to *his* authority with ad hominem attacks against those he critiques. For example he delights in pointing out that the author of Men are from Mars, Women are from Venus, John Grey, received his PhD via a "*correspondence course from a non accredited institution*" and that another writer didn't have "a PhD or routinely publish with academic journals" presumably of the type Gelfer himself edits "The Journal of Men Masculinities and Spirituality." One can only wonder why he did not devote that space in his brief work to actually countering their arguments?

Gelfer kicks off by asserting that masculinity is "not what men do", that "sex is biological and gender is socially constructed." But one paragraph later states "gender is a spectrum of codes that can be applied to and describe men's and women's behaviour." It is not explained how "what men do" and "men's behaviour" are different things. He continues, "Gender is not as obviously connected to sex as you might imagine." No shit Captain Obvious! You mean men and women can have traits, characteristics, codes (or whatever you choose to call them) more commonly associated with the opposite sex! Who would have guessed?

He continues:

> ***We are generally born either male or female (even if the percentage of people born with ambiguous sexual organs – hermaphrodites, now more accurately referred to as intersex is surprisingly high.)***

Stating that the percentage of persons born, with "intersex" is "surprisingly high" is astonishing for a supposed expert in "gender," when the percentage is neither quantified nor any explanation given as to why its prevalence should be considered "surprising."

The most common cause of "ambiguous genitalia" in newborns is congenital adrenal hyperplasia (CAH) a condition in which a chromosomal female 46XX is exposed to excessive amounts of androgens (male hormones) in utero and

develops masculinisation of the genitalia, this occurs at a rate of approximately 1:15,000 births and the rate for all causes of intersex is no more than 2:10,000. One should consider these rates surprisingly *low* given the complexity of embryonic sexual development. Furthermore the pathophysiology of these *disorders of sexual development* (DSD) as they are now termed, is well understood. They are precisely that, *disorders* of normal development into the binary of either a male or female.

Gelfer seems to be asserting that even where we know that there is a binary distinction between male and female sex in humans, this may not really be the case. This deceitful implication is then used to augment his contention that sexual (or gender) identity occurs as a continuum rather than a dichotomy, and that cultural norms of masculinity and femininity are a toxic conspiracy, rather than appropriate adaptations to the time and place in which they arose.

Sexual (gender) identify should be seen in Gelfer's view as a fluid concept with infinite possibilities. He argues that traits should no longer be considered masculine or feminine but as androgynous human ones and language should change to reflect this. The subtext however is that it will be to societies advantage for men to relinquish traditional "harmful" masculine characteristics in favour of the traditionally feminine ones. Relative to the cultural norms of the times there have always been individuals who showed a more than average number of traits usually associated with the opposite sex, diversity really is a wonderful thing.

But celebrating diversity does not mean we should encourage a situation of sexual (gender) identity homogeneity rather than ideals of masculinity and femininity, especially as those ideals evolve and adapt over time. After all the number of persons who question their sexual (gender) identity is small with estimates between 0.0001% and 3%. They do indeed deserve to have a discourse around their unique situation but is should not dominate the discourse for the vast majority who are happy to identify as simply man or woman.

Manhood at $700.00 a session.

The same approach is applies to sexual orientation; Gelfer would have us believe that this too forms a continuum, rather then the more distinct categories most of us understand. People are either a) opposite sex attracted, that is identify as heterosexual overwhelming the norm and likely in excess of 95% of the Australian population, b) same sex attracted, that is identify as homosexual, or c) some combination of both that is identify as bi-sexual.

Personally I don't see any benefit in dividing the bisexual group into 50 shades of grey, or trying to have a few from either side question their sexual orientation over something they once felt or did in adolescence or might do if exposed to abnormal circumstances such as a protracted absence of the opposite sex. Still gender ideologues like Gelfer seem to delight in arguing that the concerns of a few precent of individuals should dominate the discourse for the near total majority.

On the one hand he decries "binary thinking" about sexuality and gender (identity) but on the other quite happily rejects biology in favour of social constructionism (except of course where biology may help his argument.)

In concluding his first chapter Gelfer offers this advice to readers who may not wish to continue reading.

"- never accept being told what masculinity should be about."

"- always question why you are being told what masculinity should be about."

Which of course begs the question as to why Gelfer is trying to tell us what masculinity should or should not be about!

Moving right along to Gelfer's conclusions; It's really quite simple you see, men are caught up in a "domination myth," and once men begin to "own" the privilege afforded them by patriarchy and "their part in the systemic privilege that patriarchy confers upon them" they will then realise how they mobilise this to "oppress women (and atypical males)."

Citing Walter Wink the domination myth is also, Gelfer claims, seen in patriarchy, capitalism, classism and racism "power lost to men through submission to a ruling elite was compensated for by power gained over women, children, hired workers, slaves and the land." Seems he left Feminism, off his list of ism's based on power and domination but including it would be a little too objective and balanced for an ideologue.

Gefler also has some advice for men's rights advocates, who he asserts must

> ***acknowledge that patriarchy does exist, to understand the complexity that comes with owning systemic privilege (the kind that still results in men earning more money than women for the same job) and understanding that this is different to individual privilege"***

Yep you got it, blind faith in the gender pay gap being due to privilege and discrimination rather then a more nuanced analysis to be expected of an academic with a PhD! Whilst he acknowledges the oft-repeated meme that patriarchy hurts men too, there is no acknowledgement that the customs and norms described by feminists as patriarchy delivered their fair share of privilege protection and entitlement to women as well.

Having seen the light, Gelfer's new breed of men can start to change their lives by simply withdrawing their support for the status quo. They can start "thinking differently" in specially created "thinking spaces."

Yep you got it Joseph, that's exactly what is happening but not I'm sure in the way you intend. Men are deserting in droves the cultural norms and institutions contaminated by years of toxic feminist ideology and governance.

Witness the grass eaters in Japan, Men Going Their Own Way, the marriage strike, the battle for inclusion of men in the world of home, family and parenting (against family law and social services corruption), the fight for reproductive rights on the same grounds as women, the fight against corrupt DV laws and false accusations or violence and rape, and on and on….

Men across the world Joseph are awakening to the true conspiracy, perpetrated on society by the feminisms, the same conspiracy that has sucked your naïve and gullible intellect so easily into itself and turned you into a prophet of its hateful and unjust ideology.

Gelfer, you really do need a course of red pills (yes the matrix analogy was invoked by AVFM long before you decided to use it in your monograph) Your umbilical lifeline to feminism needs to be cut and tied, you need to take your first gasps of the fresh air of actuality and open your eyes to the real world. And guess what, Joseph? We can help you if you are game.

But I fear Joseph will not be frequenting AVFM to debate issues with such men and women as collect in this space. He would prefer to charge $400 ($700 with personalized coaching sessions) for his online Future Masculinity course instructing other poor deluded souls in the much sort after art of being a male feminist.

A word from our sponsors

Paul Elam · 14 January 2013 · Archived copy · Original

Last month, we were very fortunate to have the most successful fundraiser for AVfM so far. Thanks again to all of our supporters from across the world.

One of the realities here is that activism, depending on how much you want to do, is expensive. We have gotten a lot out of the money you have donated, and we are proud of our accomplishments. The fact remains, though, that if we want to take it the next level, something we really want to do, we need to have more income. With the numbers of people in our ranks that have already been stripped bare by the system, expecting all of it to come from our donors is unrealistic. We have had enough donations from reader's unemployment checks to know that.

Some time ago I was talking about this to NCFM President Harry Crouch, who presented me with an idea that I have mulled over for a few months, done some research, and have decided to pursue through this site. I think it is a reasonable way for American MRAs to support this site and men's activism, while getting a solid deal on cell and data services. Many of you will find that you actually save a few dollars as compared to your current plan.

[image]T-Mobile, one of the major American cell phone carriers, has formed a child company called Solavei, which provides cellular and data services within the 50 U.S. States.

By becoming a Solavei affiliate, AVFM can generate residual income that will go directly to operations and activism here, while providing a service for which most MRAs are already paying, and for less money than they are now spending.

I signed up for the (no contract) service, which provides unlimited phone, text and data, with all the bells and whistles, for $49.95 a month ($51.89 with tax), six weeks ago. It has worked out well for me. The service has been good, and there were no surprises on my bill. I have done a lot of research on the company, weighed the pluses and minuses, and found it a good fit on a personal level as well as for AVfM.

I am providing links here, both to a .pdf explaining how Solavei works, and to the ordering page. Most interested people will just want to look into this because of the value of the service compared to what they are already paying. Others may be interested in the program as a way toward a second income, even if they just want to make enough to cover their phone bill.

While it is not perfect (it is U.S. only for now and some phones are not compatible), it does appear to be a worthwhile venture for AVfM. As I have spent some time on the service with no problems, I am comfortable recommending it to readers and activists.

At this time, Solavei is providing a free Android (after rebate) with each new account.

If you want to sign up for the service, here is the link.

ORDER SOLAVEI HERE.

Be sure to use promo code AVFM (all caps) so that we get credit.

If you are interested in reading up on Solavei, which I strongly encourage, read this:

FastStartGuide

Since AVfM is unlikely to attract commercial advertisers in the near future (and since we really don't want to) this seems to be one possible path for us to explore that could lead to defraying the cost of our ever growing operational and activist expenses.

Part of the bliss of shunning the traditionally commercial route of depending on advertising money is that we don't have to sell ourselves out to advertiser's sensibilities, and readers don't have to look at their ads every time they visit the site.

We will stay on that path for sure, but you will be hearing fairly often about our efforts to promote this possible game changer for funding future activism.

Thanks, and thanks in advance to all those who choose to support our work with this offer.

Paul

An anonymous letter from a mom

Suzanne McCarley · 15 January 2013 · Archived copy · Original

A letter to a future daughter-in-law, possibly my own:

A few years from now you're probably going to want to marry my son. Perhaps you already do; he's kind of hot (if I'm allowed to notice) and his potential is quite obvious, if I do say so myself. He's only twenty, handsome and well built, and when he lets is hair grow long it's thick and wavy. He has his father's beautiful eyes, and my dimples look much better on him than they ever looked on me. Also, he's in the military; he has finished his deployment and doesn't expect to go overseas again, so he's now preparing to start earning college credits. I don't hover so I'm not certain, but he's probably going to major in engineering. Or possibly actuarial science. He surfs, rides a motorcycle and a mountain bike, and he maintains a classic car. He's essentially a decent guy; pretty much everyone likes him or loves him, and respects him. Girls hit on him regularly.

I'll be surprised if he ever marries though. You see, his plan is to wait until he's at least thirty, and therefore he will spend the next decade meeting, dating, working with, and probably sleeping with, the product of sixty years of American feminism. I'm pretty sure he won't find many women worth considering for marriage.

How about we look at it from his perspective, m'kay? Here's what he sees:

Half of you have been raised without your fathers, yet only a few of your fathers deserved to be kicked out of your lives. You were raised by the women who kicked your fathers out, and perhaps by a string of step-dads and "uncles." Those women, your mothers, taught you their values by example. Not an auspicious start. Most of the rest of you were raised by fathers who knew damn well that if they displeased your mothers, they too could be kicked out of your lives according to your mothers' whims. They knew full well who had the *real* power in the family; they quietly accepted that "mother knows best."

You were raised in a culture that permits, even encourages, women and girls to always push for more; not necessarily to *do* more or *earn* more, but to demand more and to expect more. You were punished far less severely for your transgressions than were your male peers. Indeed your female peers egged you on to be even naughtier, *and* to be defiant about it. It's Grrrl Power, after all! The boys of your acquaintance were expected to give in to your shenanigans and your shit tests, and those who didn't were labelled "problem children" and medicated. Usually, a boy's best bet was to shut up and grovel, and maybe win your approval. They weren't allowed to go around offending the Special Snowflakes, were they?

You were raised in a Disney Princess Culture, where every girl is entitled to her Prince Charming. And if she can't find one, she has the Grrrl Power to kiss any old frog and transform him into a Prince. You were raised to be a slut, at least through your twenties. Go to college. Establish a career. Don't get married until your late twenties or early thirties, but DO NOT under any circumstances, repress your sexuality. Your foremothers fought hard for your right to be promiscuous with no consequences; don't you dare let their efforts go to waste.

And since you're not looking for a husband, there's no need to sleep with only "good" men, is there? *Cuz badboyz r hawt!* And nice guys are boring. And hell, you have plenty of time to ride the best cocks you can find – thanks to modern medicine, you can get pregnant after menopause if you want, so there's no hurry. You are expected to waste your youth and your beauty on hot guys who treat you like shit, then give your leftovers to the guy you'll promise to love, honor and cherish for the rest of your life. Wow! How lucky is *he!*

My son looks around and he sees bitchy, arrogant, malicious women. He sees spoiled greedy women. He sees financially irresponsible women. He sees lazy, undisciplined women. (Yes, even in the military; they had to lower the standards so more women could "serve.") He sees overweight women wearing unflattering clothes that display muffin tops and rolls of fat, who drool over his biceps while telling him that "looks shouldn't matter."

He sees slutty women who dress to attract men, sleep with the hot ones, and denigrate the less attractive ones by

calling them “creepy.” He sees “competitive” professional women whose primary tools for getting ahead are affirmative action and the unspoken threat of sexual harassment lawsuits. He sees demanding women who expect men to bow and scrape for the privilege of a smile. He sees utterly irrational women whose “self esteem” is obscenely disproportionate to their proven worth. He sees entitled women who expect romantic dates and expensive gifts, yet have absolutely nothing of value to contribute to a relationship. He sees women who flirt with their hopeful, geeky JustFriends, juuuust barely enough to keep them on a string while simultaneously panting after Alpha Hotteies, then run crying back to those JustFriends after being pumped and dumped by said Hotties. “Oh, why can’t more men be nice like you?” (Answer: if they were, no woman would fuck them.)

Look around you, ladies. You see the very same women, don’t you? Many of you *are* these women. You think this is normal and acceptable because “everybody does it.” It’s not.

There’s something you should know about my son and his peers. They’re not gay, they’re not lazy, they’re not stupid, they’re not unambitious, and they’re not weak. They’ve merely figured you out. They know that you don’t give a rat’s ass about them, and that you see them as nothing but providers and fantasy sex objects. They are wise to the game and they’re done playing by your rules.

They have the same job titles as you and they take home the same pay, but they work longer hours and they do harder work; they know that their productivity is why employers can afford to hire you to sit a desk and shuffle papers. They know that if two drunk people have sex and both regret it the next morning, only one of them is a rapist. They know that “My Body/My Choice” actually means “My/Body/My Choice/Your Wallet.” They know that the minute they sign a marriage license, everything they own is yours, but nothing you own is theirs (except your debts) and you can walk away with cash and prizes, at any time, for any reason. Or for no reason at all.

They’re calling Bullshit.

A few years from now, you’ll begin asking yourself, “Where have all the *good* men gone?” You’ll look down your noses at all those guys playing video games and living like frat boys in cheap apartments, and you’ll just know that they could be “doing so much better for themselves,” if only they would “Man Up.” You’ll shake your heads in wonder at their “immaturity,” or their “wasted potential.” Here’s a little secret. Yes, a few men *are* immature or weak; they’ve had the masculinity abused or medicated out of them, mostly by their single mothers and grandmothers. But most of them?

They no longer give a rat’s ass about *you*.

That’s right. They don’t need to work hard and earn a good living. They have no intention of fathering and supporting any children, and no desire whatsoever to earn your approval. You go buy your own four-bedroom colonial in just the right subdivision. That’s what your Grrrl Power is for, isn’t it? So you don’t need a man? Many of these men will even go so far as to quit their jobs as soon as they begin to “earn a good living.” They don’t want to make enough money to pay taxes. They don’t want to pay the salaries of millions of useless (and mostly female) government employees, and they don’t want to finance the personal choices of “Empowered Women.”

Those Empowered Women can buy their own damn birth control. These men refuse to feed your Beast. And you, and your government, and your church, can’t cajole them or shame them into giving a shit. Men are dropping out, ladies. Chivalry has died of blunt force trauma, in a beatdown administered by Grrrl Power. Your mothers, your grandmothers, your schools, your family courts, your sociology professors, have spent the last two generations telling men that the are unnecessary and unwelcome. And now they’re leaving. (Although they’ll be glad to fuck you while you’re young and hot, since you’re offering. Aaaaand then they’ll move on to younger and hotter sluts. Why the hell not? It’s free.)

This is the gift that feminism has given to you: Independence. Scary, lonely, bitter, potentially impoverished Independence. For yourselves and any children you may have. Most of you won’t blame feminism though; you’ll blame Male Privilege (which doesn’t exist.) You’ll blame The Patriarchy (which always gave women a better deal than it gave men.) You will stamp your feet, flip your hair, and blame *anything* except the single cultural force that

has devoted itself to suppressing and controlling masculinity. And you'll go home alone every night to your cats, your Facebook Friends, and your vibrators. I sure hope that's what you want.

Sincerely,

A Mom.

Author's Note:

This piece is not about my son. In real life, he is a multi-faceted individual living his own life. In this article, "My Son" is a cardboard cutout of any ordinary, intelligent young man who is considering his future. Sarcasm is my friend, so no, I'm not a bitter aging helicopter mom with Oedipal issues, who believes no woman will ever be good enough for Mr. Perfect.

And yes, NAWALT, I know…

Intactivists launch massive campaign

VFM News and Commentary · 15 January 2013 · Archived copy · Original

Intactivists from MGMbill.org inundate Congress and 10 state legislatures with bills to protect boys from forced circumcision.

San Diego, CA (PRWEB) January 15, 2013

Genital integrity activists from across the country are demanding that lawmakers ban the practice of circumcising boys. Popularly known as "intactivists", these children's rights advocates submitted the Male Genital Mutilation (MGM) Bill proposal to more than 2,000 legislators this week in an effort to require gender neutrality in federal and state laws that regulate genital cutting.

As director of MGMbill.org's Indiana state office in Indianapolis, Jeff Cowsert wants all boys to be able to grow up with their genitals left intact. "When I was eight years old, my religious friends told me about circumcision," said Cowsert. "I was silently outraged, and for the remainder of my childhood I mourned the fact that I didn't have a complete body. I would not have chosen to be cut if given the choice, and I strongly feel that infant circumcision needs to be banned so that men can make their own choices about their own bodies when they are mature adults."

[image]Ending male circumcision is a goal shared by many women, as well. Shelley Wright-Estevam is a mother and business owner who serves as the group's state office director in Selbyville, Delaware. "You shouldn't have to be born female to be protected from genital cutting," said Wright-Estevam, who has frequently been spotted spreading her message of intactivism on the boardwalk in nearby Rehoboth Beach. "I have heard some people argue that parents should be the ones to make that decision, but violence against a child is not a private matter. Circumcision is not just unnecessary; it also removes a male's most sensitive body part. It's unethical, painful, harmful, and occasionally even fatal."

Male circumcision was one of the top issues for lawmakers around the world in 2012. It started in January when a Helsinki district court convicted a man of assault and battery for circumcising two Muslim boys. The following month, the Swedish Pediatric Society issued a statement calling circumcision an "assault" that should be banned. Then, in June, the Centre Party in Norway called on the Red-Green coalition government to grant boys legal protection from circumcision.

Two months later in August, the Tasmanian Law Reform Institute recommended that the state impose a general prohibition on circumcision while Denmark opened an investigation to determine if circumcision violates its health code. And in October, Finland's largest opposition party promised to introduce a bill that would criminalize circumcision of boys.

But the biggest news came out of Germany over the summer, when a Cologne district court ruled that circumcision of male children is a crime. Although Germany's parliament later overrode the decision by passing a new law, the German Pediatric Association called for that law to be rejected, stating that boys have "the same basic constitutional legal rights to physical integrity as girls".

Circumcision was a hot topic in America, as well, when children's rights groups slammed an American Academy of Pediatrics policy statement that sanctioned parental access to newborn circumcision. New York City also implemented disclosure and consent rules regarding the practice of ritual circumcision after two baby boys died from contracting herpes during the procedure. And with H.R. 2400 (the "Religious and Parental Rights Defense Act of 2011") failing to get past the House Energy and Commerce Committee, the path is now clear for state governments to prohibit circumcision of male minors within their own borders.

Matthew Hess, president of MGMbill.org, said lawmakers can't hide from the issue forever. "There are too many people speaking out against circumcision now," said Hess. "What once was a trickle of condemnation has now become a tidal wave. Modern parents are armed with information on the harmful effects of foreskin amputation,

and circumcised men are much more willing to speak out against what was done to them as infants. I think the days of legalized childhood circumcision in this country are numbered."

In addition to submitting the MGM Bill proposal to every member of the 113th Congress, the group's representatives submitted similar bills to every state lawmaker in California, Delaware, Florida, Indiana, Minnesota, New Jersey, New York, Oregon, Virginia, and Washington.

Big Sister: the legacy of Germaine Greer

Neil Lyndon · 15 January 2013 · Archived copy · Original

Editor's note: *What follows is an article written by British journalist and writer Neil Lyndon.*

Neil Lyndon was a close witness at the birth and growth of modern or "second wave" British feminism, having been active in the radical student movement at Cambridge in the 1960s and, then, in underground newspapers in London in the early 1970s. As a highly successful columnist for The Times and occasional columnist for The Independent and other national newspapers, Lyndon occasionally wrote about feminism from a skeptical point of view in the 1980s; but it was his 5000-word essay in December 1990 for the Sunday Times Magazine entitled "Badmouthing" which made his name as the world's first egalitarian and progressive anti-feminist.

That article was probably the first ever published to discuss a mainstream culture in which men were habitually derided; and it was the first to itemise the disadvantages and inequalities to which men and boys are subjected – in a society which ostensibly oppresses women. "Badmouthing" was the first article anywhere to point out that men died in greater numbers from prostate cancer than all the fatalities for women that resulted from all cancers of the genito-urinary system put together; and that nobody seemed to care much about prostate cancer.

The publication of that article brought a torrent of abuse on Lyndon's head (including the observation "can there be something wrong with the size [of his penis]?" from the feminist publisher Carmen Callil, in response to the point about prostate cancer). But that wave of abuse was dwarfed by the astonishing reaction in 1992 when Neil Lyndon published his book "No More Sex War: The Failures of Feminism" – a comprehensive demolition of the ideology of feminism in its own terms.

In that book, Lyndon advanced the view that feminism was a poisonous ideological parasite on the changes that had occurred between men and women in the 20th century. He argued that change had resulted primarily from the introduction of infallible contraception and easily-accessible abortion and also that, contrary to the feminist notion of a repressive patriarchy, men had willingly consented to change for women and had themselves accommodated change with admirable ease.

No book and no author in the last 50 years has been subjected to such vilification as Neil Lyndon and No More Sex War. No writer in our time has suffered so much personal and professional cost for publishing his opinions. Neil Lyndon was mocked for being obviously impotent and incapable of getting a woman. He was sacked as a columnist for The Times, He was bankrupted. His estranged wife abducted their son to Scotland where she obtained an order of custody without Lyndon even knowing the application was being heard. He was physically attacked and threatened with death and his book was threatened with burning.

For the last 20 years, Neil Lyndon's public career as a journalist has been confined to writing a column about cars for the Sunday Telegraph. Though he regularly publishes his views on Twitter, he is almost never allowed to write about gender issues in mainstream media.

In October 2010, however, he was invited by The Sunday Times to discuss the impact and legacy left by Germaine Greer's The Female Eunuch, a book few people today have ever read, let alone understood, but nevertheless remains one of the defining texts of our age. Alas, The Sunday Times cut the original piece by about 25% and reduced it to what the author himself described as "mutilated form". Below, however, we present the original unabridged work, which was published first published on MRALondon.org, and also published here with Neil Lyndon's express permission.

Germaine Greer's The Female Eunuch was the publishing phenomenon of the early 1970s. It sold out its first printing in three months and sold hundreds of thousands of copies worldwide. It elevated its author into a position unrivalled by any contemporary feminist – as one of the leading cultural celebrities of our time, showered with honorary doctorates and deluged in royalties.

[image]Far more significant than sales figures, however, was *The Female Eunuch*'s impact in triggering the worldwide movement of modern feminism. Immediately following publication on 12 October 1970, a conflagration ignited – or, in Greer's own words, "The slagheap erupted." Within weeks, Bob Hope would be mortared with flour bombs on the stage of the Albert Hall while presenting Miss World. Not long after, the streets of central London would be jammed with thousands of demonstrators on the first National Women's Liberation March. Then, Biba – the most fashionable women's clothes shop in London – would be blown up with the kind of genuine explosive that shatters windows and knocks down walls.

Did these events take place because of *The Female Eunuch*? Not at all; but Greer's pages were the blue touch paper for a detonation whose shock waves would fan out all across the Western world with electric speed.

Thus *The Female Eunuch* became one of those rare books – The Communist Manifesto is another – which had an instantaneous, explosive impact at the time of publication but whose cultural significance endures largely as an event, as a phenomenon, rather than for its intrinsic value as a text.

In celebration of that event, next month's 40th anniversary will be marked in some quarters of the British politico-media Establishment in something like the way that the October Revolution used to be commemorated in the Soviet Union.

The feminist Old Guard – now in their 60s and 70s, like the author herself – will again totter up the steps of the saluting base whose tiers are composed of Woman's Hour and The Guardian. Like the Politburo, many members of that Old Guard poisonously detest each other but they will put on a public show of sororal unity to honour the great leader, Big Sister herself. Greer will be memorialised as a hero who inaugurated a liberation movement – the feminism which changed the world and set women free.

Before we all join hands and hymn I Am Woman, Hear Me Roar, however, perhaps we could take a cooler look back at the text which nobody now reads (in 2009 in the United Kingdom, *The Female Eunuch* sold 298 copies) and examine the notions which Germaine Greer actually advanced.

Anybody who studied *The Female Eunuch* today might be baffled to say exactly what it was about or what might have gotten its author so worked up. The text's rampaging, polymathic eloquence leads the reader to no clear understanding, no decisive conclusions. Instead, you find yourself repeatedly floundering in a porridge of fashionable posturing, Eng-Lit essaying, revolutionary gibberish and not very profound Agony Aunt counselling (sample: "The man who comes willingly to your bed is more likely to lie all night with his arms around you than the one who has nowhere else to sleep.")

Some pages are pure hippy piffle. Little that survives from the jejune utopianism of the 1960s is more embarrassing now than Greer's fantasy of the communal collective of well-heeled young mothers she dreamed of creating at a farmhouse in Italy "where our children would be born. Their fathers and other people would also visit as often as they could…The house and garden would be worked by a local family…"

A less exacting task is to identify what was clearly not on the young Greer's post-PhD mind. The book was certainly, avowedly, not concerned with political and social equality for women. Greer majestically swept aside such concerns as far beneath her, belonging in the Suffragette past. "Then genteel middle-class women clamoured for reform, now ungenteel middle-class woman are calling for revolution."

What did that revolution mean to the author? Nothing less, it transpired, than an insurgency in the manners of coition itself. Greer was to express this conception most concisely in person when she appeared with Norman Mailer in April 1971 in the "Dialogue on Women's Liberation" in New York's Town Hall and said: "Sexual politics, by and large, has to do with the act of fucking being to the advantage of the one who fucks and the disadvantage of the one who is fucked."

How these observations were meant to apply to the wider world of nature – how the mating rigmaroles of elephants, giraffes and hedgehogs were to be reformed to reflect a more equal social balance – was never to be made clear.

But, so far as they concerned men and women, Greer had already spelled-out her revolutionary prospectus in the pages of *Suck* (the underground sex magazine she co-edited at the end of the 1960s). There she enjoined that the woman should habitually be on top. To make sure that the woman got the satisfaction which was her political due, the man was to pay unfailing, selfless attention to her clitoris throughout the act.

In this very particular corner of "sexual politics", Greer was adding little more than her abrasive and (for the time) shockingly direct manner of speech to an already well-established body of learning and propaganda.

Masters and Johnson's research had already (1966) demolished Freud's unscientific theories on the vaginal orgasm, proving that clitoral stimulation was essential to female orgasm. Helen Gurley Brown's Cosmopolitan had already proclaimed that a woman's inalienable right to sexual satisfaction was an essential ingredient in her freedom. Meanwhile and separately, American and European women revolutionary leftists were struggling in the late Sixties to force the stew of gender relations through the sieve of Marxist dogma. To them, the subservience of women and the dominance of men was a picture-perfect reflection of Engels's account of patriarchy – with men as the repressive bourgeoisie and women in the position of the ground-down proletariat, both on the factory-floor and in bed.

Greer's act of inspired, opportunist genius was to combine these two approaches – to stoke up and set on fire the dreary class analysis of the whiny, moany sisters of the Left by applying the hot poker and bellows of *Cosmopolitan*'s sexy rhetoric and thus to make out that a girl's right to a fully satisfactory sex life was nothing less than a political, revolutionary issue.

To that end, Greer consciously and deliberately appropriated the phraseology and the ideology of the US Black Power movement of the late 1960s and smeared it all over the confusing, chaotic state of gender relations in the wake of that decade's sexual upheavals. As she told Playboy magazine in January 1972, Greer chose the title because "The term eunuchs was used by Eldridge Cleaver to describe blacks. It occurred to me that women were in a somewhat similar position. Blacks had been emancipated from slavery but never given any meaningful freedom, while women were given the vote but denied sexual freedom."

Greer owed a further, unacknowledged debt to the Black Panthers. Where Eldridge Cleaver, Stokeley Carmichael and Huey Newton had alleged that an ineradicable strain of exploitation and oppression inhered in the very nature of whiteness (itself a hideous line of intolerance and a vile insult to all those millions of white Americans who had so valiantly striven to improve the lives of black Americans), Greer advanced the notion that men, in the ineradicable nature of male sexuality, denied women the free expression of their own sexuality and libido.

She had declared "Men are the enemy. They know it – at least, they know there is a sex war on, an unusually cold one." She wrote "Men are the enemy in much the same way that some crazed boy in uniform during the war was the enemy of another boy like him in most respects but the uniform."

Women had to be at war with men, she urged, because a strain of repressive violence ran through the very essence of male sexuality. She wrote "The male perversion of violence is an essential condition of the degradation of women. The penis is conceived as a weapon and its action upon women is understood to be somehow destructive and hurtful."

Forty years on, it is no easy task to say why this pottage of nutty-slack ingredients and the fizzing rhetoric which whizzed it together should have turned out to convey the recipe for social gelignite.

The explanation lay partly in the person of the author herself. Greer deservedly, irresistibly became the worldwide Number 1 star of the youth counter-culture movement. No grubby, hippy revolutionary of the time could hold a candle to this 31 year-old Aussie Boudicca. Greer's height, her hair, her flirty yet ball-breaking manner and her quicksilver intellectual brilliance made her a natural-born cynosure and she would certainly have forged a national and international reputation for herself even if she hadn't fastened onto the nascent women's movement.

Looking around today, however, it's not apparent that Germaine Greer's admonitions about sexual intercourse have

made much difference to the conduct of men and women. Hordes of half-naked girls on high heels still wobble around town centres on Friday and Saturday nights looking for boys to allure; and the lads are still propping up the bars, downing their pints and eyeing the flesh they hope soon to get their hands on. When the sexes eventually comingle their bodies, they then seem content to ape the ancient, pre-revolutionary traditions of rumpy-pumpy as they have been enjoyed down all the ages. Ignorant beasts.

The Female Eunuch did have an enduring influence, however. It was to give potent, educated voice to barbaric simplicities about men. After Greer it became permissible to say and write anything condemnatory about men because she had supplied sexist intolerance and prejudice with a scholarly, literary respectability. Greer had written "Women have very little idea of how much men hate them" but the animus she inspired proved that the opposite was closer to the truth: until *The Female Eunuch* was published, men had no conception of the depths of many women's hatred for them – both as a gender and as individual representatives of that gender.

Before that event, it would have been frowned upon in polite society for a woman to say that she hated men. After Greer, such declarations of generalised, sexist detestation became largely obligatory for an educated, middle-class metropolitan woman. The disparagement of men became the routine stuff of movies ("Sleeping with the Enemy"), soap operas, television advertising, newspaper columns, magazine covers and playground chatter. Throughout the Seventies, one of the most influential and cultivated literary editors in London regularly affirmed that "All men are Idi Amin" and expected to be taken seriously.

Greer's ideological disciples and the standard-bearers for her sexist reductionisms about men were writers such as Andrea Dworkin who declared – in all apparent seriousness – that all heterosexual intercourse was a version of rape and that, therefore, all men are rapists; and Catherine McKinnon, who took all erotic representations of women to be a form of violation and assault which proceeded from the inherent evils of male sexuality. You weren't only committing adultery in your heart if you looked at a photograph of a naked woman: you were raping her.

Future historians may be astounded to find that such irrational, Robespierre-like condemnations of an entire gender were given solemn, even reverential, hearings in Western life – in the media, in the halls of academe, in the institutions of state, in the courts, in the practice of education and the social services; but it's not going to be easy for those scholars to get their heads round the extent and the violence of the detestation of men which *The Female Eunuch* licensed.

Every boy whose education was treated as a secondary concern, every young man who had to get to the back of the queue for a job behind more favoured women, every father and every child who were separated from each other by legal process in the divorce courts – all these millions are entitled to view the 40th anniversary of *The Female Eunuch* as an occasion for something other than celebration.

Why did this intolerance take hold?

It surely was not because the women of that age were socially oppressed. By any measure, the post-war generation of women in the West must have been the most privileged and the freest in the whole history of humanity. The first generation ever to be free to enter higher education and employment on the same terms as men, they were also the first ever to be able to control their fertility infallibly and the first to be legally free to terminate a pregnancy through an easy procedure. The first to be entitled to no-fault divorce (with property distribution and child custody rights freighted to their advantage), they were also the first to be free to adopt any manner of sexual pursuit that appealed to them and the first to be allowed to wear any clothes (or none) that suited them.

Every one of these freedoms had been attained with the active consent of men, frequently at the behest and the instigation of men before modern feminism was conceived. Women flooded into higher education following the Robbins Report of 1963. The numbers of married women in the labour force rose by more than 70% in a single decade. The number of abortions rose sevenfold after the 1968 Abortion Act. The number of divorces more than quadrupled after the 1969 act.

The universally agreed presumption that change for women was granted grudgingly by a resistant male

Establishment in the face of the demands of militant feminists is, therefore, contradicted, at root, by the historical record. It is one of the cardinal lies of feminism but it is dwarfed by Germaine Greer's poisonous, evil, Goebbels-like lie that men shared an ineradicable and repressive nature in their very masculinity. The evidence proves that men were (and remain) up for change. Why, then, did Greer and her disciples insist that men had to be subordinated by an uprising of militant women?

To find answers to that question, you need to look back to the period before modern feminism took shape. A valuable resource is Nell Dunn's 1965 book Talking to Women, in which she recorded interviews with nine London women between their mid-20s and mid-30s.

With Edna O'Brien, Dunn agreed that women felt insecure, unsure of the difference between right and wrong, because "we have no moral code" and "don't know what we are meant to be doing". With Emma Charlton, Dunn concurred that a woman, meeting a man, would try to gain his approval and say things to please him, even if she wasn't attracted to him "But that's really a form of looking down on them…It's really just appeasing them, to keep them in their place or something."

Time and again in the pages of that book, young women voiced comparable moral uncertainties and fearful perplexities about men. The world of sex, family, employment, political engagement and social responsibility was shifting under their feet so rapidly that they couldn't, in Dunn's words, "find a code" to hold onto.

The feminism to which Greer gave popular voice boxed up all those dubieties in an ideological ark of the covenant. Its commandments provided certainty, moral legitimacy and scholarly respectability in place of the chaotic confusions Emma Charlton had expressed. After *The Female Eunuch*, it became perfectly OK to "look down" on men because the chains and manacles of a secular faith had been locked on "to keep them in their place". Nobody doubted the identity of that faith's great high priest.

Thus – like Big Brother's "War is Peace" slogan in Orwell's 1984 – Greer promulgated a formula which was the dead opposite of the truth. The forces of liberation she claimed to be unleashing were, in truth, forces of conservatism and reaction. The revolutionary war she declared was to be an exercise in repression – keeping men in their place. To a signal degree, Germaine Greer's *The Female Eunuch* was to be the handbook for the totalitarian intolerance of our own age – tamer, more domesticated and less martial as our times have mercifully been than those earlier twentieth century totalitarian ages from which Greer and modern feminism drew their diction.

Such will be the glittering achievement which the feminist Old Guard will be commemorating next month. But comfort can be taken from the certainty that – just as it happened with the Soviet Politburo – the tide of history will break over their addled old heads and their fatuous faith and wash away the whole shebang, Big Sister and all.

That day may not be far off. At a dinner last week, I sat next to a 23 year-old graduate from the University of Colorado's school of journalism. When I asked what she thought about Germaine Greer and *The Female Eunuch*, she answered "I have never heard of that book."

Even among its devotees when it was published, *The Female Eunuch* now seems to have left a void. Shortly after it first appeared in 1970, a friend wrote to tell me that the book had hit her with such a profound, personal jolt that one particular passage had made her weep with relief. Suspecting that this must be about orgasms or something equally private, I was too timid at the time to ask what she was talking about. Preparing to write this article, however, I recently emailed to ask if she could tell me now why it had so deeply affected her. "I am sorry," she replied. "I don't think I can help you. I can't remember anything that struck such a chord."

That woman, now a pensioner, is, again, not alone. Her amnesia seems to be widely shared. An internet blogger, pondering the forthcoming 40th anniversary, writes: "I read this book in high school. I remember thinking it was awesome, but I can't remember what was in it."

That says it all.

AVfM Radio News and Activism: Stardusk

James Huff · 15 January 2013 · Archived copy · Original

[box icon=""]

Tonight we will be featuring a prerecorded discussion with Stardusk, one of the more controversial and thought provoking voices associated with the MRM. He has drawn criticism from many quarters for his views on hypergamy and his seemingly extreme MGTOW philosophy. His you tube videos are marked by sound research and keen reasoning and he has gained a loyal following as well as a marked degree of respect from many in the MRM. It was a stimulating and pleasant talk and we are sure that you will find it thought provoking and informative.

The show starts tonight, 15th, at 9:00 PM Eastern, 8:00 PM Central, which is 2:00 AM January 16th in London and 11:00 AM January 16th in Brisbane.

SHOW PAGE

STICKAM

[/box]

Is Croatia the Balkans' Sweden?

Lucian Vâlsan · 15 January 2013 · Archived copy · Original

Some of the readers might not even know where Croatia is, although this small country is due to join the EU this summer, and more importantly it is the only country that actually stands a chance to make its capital city, Zagreb, the European capital of Misandry. Croatia, or Hrvatska, is a unitary democratic parliamentary republic in Europe at the crossroads of Central Europe, the Balkans, and the Mediterranean.

The deputy prime minister of this country is Vesna Pusić. This lady has a long history of radical feminist activism starting in 1978 when she was one of the 7 initiators of the infamous movement called "Žena i društvo" (Women and society), a movement that was so radically left wing that even the Marxist government that was in place at that time criticized it. It's worth mentioning though that Croatia was part of Yugoslavia at that moment.

After the Iron Curtain fell, Yugoslavia dismembered and Croatia became an independent country. At that point, Pusić entered politics. Her biography gives a revealing quote:[2]

> **I wanted to be consistent with my beliefs and fight for justice in the society. My role model was Savka, I knew that I should follow the example of such a brave woman.**

By "Savka", she means Savka Dabčević-Kučar[3], the 5th prime-minister of the Croatian Yugoslav Unit in late 1960s, an infamous female Communist politician who tried really hard to prevent Croatia from becoming a democratic society after independence.

Her biography reveals another interesting quote[4]:

> **In her university career she has led or participated in many research projects. In 1978 she was the coordinator of a research project on the prevailing political, religious, family and work values in Croatia, which later became part of a larger project called The New Agenda for a New Democracy.**

After reading this quotation, it becomes very unclear whether this is the biography of a Croatian Marxist-Feminist politician, or the biography of Herbet Marcuse, the Marxist theoretician that made feminism and political correctness known in the West back in the 1960s.

Although Vesna Pusić is pulling the strings, and her agenda and ideology is beyond all doubt a Marxist-feminist one, she is only the tip of the iceberg. The extent of feminist governance in Croatia is even more complex than any ROKS[5] radical could dream to implement in Sweden.

Speaking of ROKS in Sweden, Croatia has its own ROKS which is called B.A.B.E. but, unlike the Swedish 'sister' organization, B.A.B.E. has a say in every single lawmaking issue whenever the feminists consider that their dogma is not properly represented in the law.

This is the image on the front page of the B.A.B.E.'s website. And yes, to them, 'All men are rapists' is an undeniable truth. But it's not only their twisted bigoted, beliefs that are the problem. The problem is that they are the ones who get to be consulted in lawmaking, and the national TV program (paid by the taxpayers) is allowing them to have a weekly program and regular occurrences on morning programs. All these on taxpayers' money.

Moreover, the 'experts' from BABE are constantly invited in elementary schools where they get to spew their bigotry in front of impressionable children[6].

But it goes well beyond than spewing some bigotry in schools or on TV.

Roughly 70% of the family courts judges in Croatia are women and it's almost mandatory, as a family court judge, to take "additional education" classes where 'experts' from B.A.B.E. organization come and say to the judges that

they should automatically believe any woman divorcee that comes and accuse her former husband of rape. At the same time, the domestic violence social workers are also instructed by B.A.B.E. to push women to accuse their ex-husbands of rape, regardless of whether it happened.

And indeed they do. They do it openly because there is no legal consequence for it. Croatian doctors and social workers have made public appeals against this practice. They have even given it a name – SAID syndrome (Sex Allegations In Divorce). This happened after the proportion of false allegations reached an all-time record of 89%[7]. Yes, that's right! Roughly 9 out of 10 rape and domestic abuse allegations in Croatia turn out to be false reports.

From January 1 2013, the Criminal Code of Croatia has been changed. First, they made female circumcision illegal[8]. Of course, there was not a single case in Croatia of a woman or a girl being circumcised and, of course, male circumcision is still under the 'religious freedoms' provisions. So Croatia now joins the huge club of countries and nations where everyone is entitled to their own body integrity, except for boys.

Now, an article in the Croatian media says that "sex without consent is now criminal offence," which does not sound bad. However, a few lines down the article, Marijan Mrčela, a judge in the Supreme court in Croatia says the following:

> **This law wants to stress that any use of force or threat also means absence of consent, and it is not necessary that the victim has been resisting. A person who is accused may try to prove that consent existed, but the burden of proof in on that person [the accused]. The prosecutor has to prove that sexual act existed, and the accused person has to prove that consent existed.**

And there goes the presumption of innocence. Remember: this is the official interpretation of a Supreme Court judge. Other judges have stated off the record (according to the article in Vecernji) that this law literally means that **you need to have a written contract with your wife (with witnesses) before having sex with her in order to avoid ending up in jail**.

This judge was kind enough to warn everyone because the law methodology contains such a sophisticated encrypted language that makes it impossible for the average person to understand it. Just like in Romania, where they have a law that is virtually indistinguishable from VAWA, but it's formulated in such an encrypted language that it becomes incomprehensible.

There is currently a "debate" in Croatia with regard to introducing sexual education classes in schools based on the Swedish model. I say "debate" because there is no debate. The feminists state their wishes and then don't address any counterpoints. Then the government concludes that the debate is over and it was won by the feminists. That's how things work in Croatia in 2013.

So basically, soon enough, we will have 'All men are rapists and all women are oppressed victims' being taught to 10 year olds in all Croatian schools.

Moreover, Croatia has two highly expensive feminist-driven government bureaucracies dealing with 'gender equality'.

The first one is Pravobranitelj za Ravnopravnost Spolova(PRS)[9] or, the Public Defender for Gender Equality (literally: Ombudsperson for Gender Equality). This organization has roughly 150 highly paid government employees of which 87% are women. One of their goals is to push legislation that would force private companies to have a 'gender quota' in their boardrooms. They also want a similar law when it comes to the Parliament seats.

Someone asked them: Well, you want gender quotas and 'gender equality', right? Then how come almost 90% of your employees are female? How's that for 'gender equality'?

Their answer was:

> **It's not our fault that women have better resumes**

Well, of course it's not their fault, but it's also not men's fault that men get elected more often in the parliament or that men tend to create more companies and be in the boardrooms more often. This organization is impressing through its sheer hypocrisy and stupidity. That alone deserves a separate story.

The second feminist-driven taxpayers funded government bureaucracy in Croatia is Ured za Ravnopravnost Spolova(URS)[10] or the Office for Gender Equality. In URS, there is no man working there. I guess 'gender equality' means 100% women for this Croatian government bureaucracy.

One of the employees from URS stated on the national television answering the question: "How many men work in your office?" the following:

> **None. But we would really want to have one to fight for women's rights**

So, they would really like ***one*** – but not to fight for gender equality – but for women's rights, because men's rights aren't relevant in Croatia.

As we speak, URS is counting male and female names in the media and in the streets that are named after people. While hundreds of innocent men are being thrown into jail due to feminist-driven false allegations, the Office for 'Gender Equality' is counting the streets that are named after women.

At this point, the Croatian banks are giving interest-free loans to the businesses owned by women. Of course, there is no such thing as loans without interest – so the State is using the taxpayers' money to pay for the business loans. Because of this, Croatia has had an explosion in businesses like cookie manufacturing, wedding organizers and flower shops while Croatian heavy industry is crumbling. Factories are being forced offline as companies go bankrupt or move to Slovenia, Serbia, Bulgaria or Romania – countries that are nearby and don't have to face disloyal competition from the State.

Croatia has the highest percentage of women being deployed to war zones from the entire NATO alliance, although women are subjected to lower standards than men (while being paid the same). Of course, 100% of the Croatian military personnel that died in the Croatian war of independence were so far men. But this doesn't seem to matter for the countless offices and ombudspersons for 'gender equality' in Croatia.

The Croatian government is currently "debating" a new initiative which provides that all women who have been raped in war receive monetary compensation. Of course, the majority of military people being raped and tortured in war are men, but why on Earth would the feminist deputy prime minister of Croatia care about that?

On January 13 2013, Milanka Opačić[11], the other deputy prime-minister who is also the Minister for Social Welfare and Youth said the following[12]:

> **It's better to make a false rape or domestic violence allegation than to make none**

To me, this is an open admission that misandry is the state policy when it comes to rape and domestic violence in Croatia. But if you read a bit further between the lines, it's the old Communist saying that governed Eastern Europe until early 1990s: 'The end justifies the means' or, to put into context, "it's better to have both innocent and guilty people in jail, than have nobody in jail".

So yes, for Croatian top politicians like Milanka Opačić or Vesna Pusić, the question of guilt in DV or rape cases is of little importance as long as men keep piling up in Croatian jails. It serves the narrative of eternal female victimhood, a narrative that's being reinforced constantly by the Croatian media.

The Croatian national TV program runs stories at least twice a week about how the Swedish model of 'gender equality' is the best in the world and how those that oppose the model are just a bunch of evil, rape apologist,

patriarchal bigots.

So, is Croatia the Balkans' Sweden? Maybe. Although I'm an atheist, I say: "May God have mercy on Croatian men".

There is little to no hope in Croatia at this point since Socijaldemokratska Partija Hrvatske (the Social-Democratic Party – emerged directly from the League of Communists of Croatia[13]) and has seized power. This summer Croatia will join the EU which comes with even more feminist-driven policies[14].

The people's attitude towards the non-feminist discourse varies between "Man up!" and "Yes, you're right – I knew that the Jewish conspiracy to bring the New World Order was true!" Sane attitudes cannot reach any person who happens to care about men and boys . With prevailing beliefs, there's basically little hope for the situation to change any time soon.

Special thanks to the Croatian MRA who wishes to remain anonymous and who has helped with most of the documentation and with some of the translations.

[1] http://en.wikipedia.org/wiki/Vesna_Pusi%C4%87

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Daddy Justice on trial via false allegations

Paul Elam · 16 January 2013 · Archived copy · Original

Details on the complete story are sketchy, but we have just been advised that high profile father's advocate Ben Vonderheide, aka Daddy Justice, is on trial for harassment and disorderly conduct. Daddy Justice is the same activist who was physically assaulted in the halls of the US Senate by feminist ideologue, attorney and VAWA advocate Lisalyn Jacobs during a VAWA conference.

The video footage below includes the recorded testimony of DV advocate Kathy Markley, an employee of the Lancaster County, Pennsylvania "Community Action Committee" for 18 years, who give a very detailed account of her allegations against Mr. Vonderheide. HOWEVER, also shown is the surveillance video provided by the sheriff's department of what apparently transpired during the times Markley claims she was being harassed.

If the footage shown here actually coincides with the time that she alleges the mistreatment, then it proves she is a bald-faced liar, trying to trump up charges on Daddy Justice in order to silence him so that the county can continue their court sanctioned child abuse racket unimpeded.

Let it be known from this point forward that if Ben Vonderheide is being railroaded there will be no hesitation on the part of the management of this website to profile every single person involved, regardless of their position in the community or government, and to ensure that as many people find out about their malfeasance as is humanly possible. More to come on this, as this is all we have for now.

What do you have to complain about?

Sage Gerard (Victor Zen) · 16 January 2013 · Archived copy · Original

What do you have to complain about?

You are a man, and that means you are a privileged snob that rolls in the mud of female suffering like the happy hog you are. What do you have to complain about?

What indeed.

It is true that there are MRAs that live good lives, including myself. After my folks split up when I was eight, I grew up under my single feminist mother. She spoiled me rotten and I acted the part. The cops knew me since I would pretend to threaten suicide in middle school to avoid homework. Taking psychiatric pills to address my Asperger's Syndrome and Tourettes did not really rectify the situation. By fourteen, I weighed 280 pounds (127 kg) and was hopped up on Ambien, Depakote, Abilify, Seroquel, Geodon, Risperdal, Prozac and Zanax.

I once saw an old man's face in the wall and threw pizza at it.

Once I turned sixteen, my mother gave up and tossed me to my father, who threw the meds away and taught me real discipline while I went cold turkey. The transition was akin to being thrown in a big dryer containing a running woodchipper. My pseudo-pride was crushed into oblivion by a man with 63-years of experience in dealing with bullshit. In the years following, I lost 100 pounds, stopped taking all of the meds, earned several scholarships, got listed in USA Today, the Mississippi Business Journal, a Phi Theta Kappa press release due to my design for a Mars mission, and started my own business. And that's just to name a few examples. I apologize for tooting my own horn, but it is important to understand that my opportunities came from learning harsh life lessons that feminists are not being taught.

The radical change required me to accept I was not hot shit, and that I did not deserve what I had. Those simple lessons contributed to the humility that was central to my growth, and I would never dare forget that. I have a wonderful life now. So, why am I a MRA? What do I have to "complain" about?

There are three things that stick out: One, when I see a spoiled woman get political about minor inconveniences in her awesome life, I get nauseous. I know from firsthand experience how rotten a person has to be to accept no personal responsibility. Two, I notice these women seem to be taken seriously despite their avarice as long as they brand themselves as feminists. Three, I get insulted when one of these feminists turn around and suggest that my good life came from being male.

Let me make this perfectly clear. My good life came from wonderful people who wanted to make it good. My problem was that I did not appreciate them, and I did not appreciate myself in the right way. The prestige and skills I have today came from hard work and from accepting that my life is my responsibility. I won't say that I did it all myself, because that's bullshit, but I did have to initiate my own climb out of a hole I threw myself into. My friends and family tossed me a rope but I had to choose to climb it and prepare to grovel on the way up. This situation revolved around attitude, not anatomy.

What I did is what feminists must do now.

I am watching spoiled people who are a lot older than me calling for my destruction. It is like looking back in time. I am watching what I once was try to destroy me for what I currently am.

Let me put it this way. The projections, the narcissism, the entitlement and the hatred all boil down to the same subconscious self-loathing that made me never trust my own initiative. The same self-loathing that told me that I never have it good enough, even when people were slaving to show me otherwise.

I am "complaining" about the feminists who are telling women that their lives are never good enough in a society when there is an ocean of money available to them. I'm seeing a duck with a monocle sitting atop a pyramid of gold

coins in a vault where only some have the key.

If the money is not an indicator of privilege, what about female political representation? To augment my assertion clearer, the following is not to be read closely as such but illuminates when seen as a dark block of ink from twenty feet away.

A General Federation of Women's Clubs, a Violence Against Women Act, a National Organization for Women, a National Women's Law Center, a Hot Gamer Girls club, a Global Network of Women's Shelters, a Women in Science International League, a Council of Women World Leaders, an International Council of Jewish Women, an International Women's Department, a Women Achievers Association, a P.E.O. Sisterhood, a Relief Society, a Third World Organization for Women in Science, UNIFEM, a Woman's Christian Temperance Union, a Women's Commission For Refugee Women and Children, a Women's Environment & Development Organization, a Women's International League for Peace and Freedom, an International Federation of Business and Professional Women, an International Federation of University Women, a Women's International Zionist Organization, a World Association of Girl Guides and Girl Scouts, a Young Women's Christian Association, an American Association for Women Radiologists, an American Association of University Women, an American Heritage Girls, an American Woman Suffrage Association, an Association of Women Professionals, an Association for Women in Science, a Big Sisters, a Business and Professional Women, a Concerned Women for America, a Commercial Real Estate Women, a Daughters of the American Revolution, a Daughters of Utah Pioneers, an Equal Rights Advocates, Feminists for Life, a Feminist Majority Foundation, a General Federation of Women's Clubs ("hey, we need a club of clubs now!"), a Girl Scouts of the United States of America, a League of Women Voters, Mommy Mentors, a National American Woman Suffrage Association, a National Association of Female Professionals, a National Association of University Women, a National Council of Jewish Women, a National Federation of Republican Women, a National Woman Suffrage Association, a National Women's Political Caucus, a Refugee Women's Network, Women of Visionary Influence, a Woman's Christian Temperance Union, a Women's Bowling Congress, a Woman's Missionary Union, a Women Open Network, a U.S. Women's Chamber of Commerce, a Women's Commission for Refugee Women and Children, a Younger Women's Task Force, a Women In Prison and a Women's WorldWide Web.

You can walk back to the monitor now.

What do I have to "complain" about? How about the people who are blind to how good they have it? How about the fact that these people are actually taken seriously?

My question to feminists is:

What do you have to complain about? On top of the basic human rights of suffrage, free (hate) speech and ability to choose your own path among the options available to you, you demand courtly love, an exercising of the power to demonize half of the human race for disagreeing with you and a calling upon a wealth of political and legal authorities who are ready to listen. Are you listening when I am saying "I have checked my privilege, and am getting zip"?

The jury has been out. The discrimination-oriented pay gap is a myth. "The Patriarchy" is a myth. Men die for you more than you die for them. Men have willingly surrendered power to you, and believe me, if we were the totalitarian, chauvinistic fucks you say we are, then you would not have made even an inch of progress. Whenever you doubt your political representation, refer to the above list and remind yourself that you are pretty loved.

But what does that matter? You aren't happy anyway. Of course not! Spoiled children are never happy. When you are spoiled, you choose to leave the realm of reason and adopt the most primitive form of parasitic hedonism. Instead of improving yourself and earning what you work for, you adapt new methods of manipulation to hoard more and more.

Don't believe me? Think I'm the next blind soul who refuses to see my privilege? That is where you are wrong. The

difference between you and me is that I have gratitude. In your refusal to see your privilege, I am watching you lower yourself into your own hole. There will come a sad day when you realize you need to get yourself out, and only the people you alienated are the ones able to toss down the rope. It is a good thing you had so much practice shouting for what you want since it might be hard to hear you from all the way up here. I hope you can hear me when I shout down to you just five words:

“HELP-ME-FIND-MY-PRIVILEGE.”

AVFM Radio: Top Down Sexism

AVfM Radio · 17 January 2013 · Archived copy · Original

[box icon=""]

Organized sexism world wide, a hate movement in the UN.

International aid agencies tell a palatable story, they paint themselves in the colors of Samaritans, and they even announce who they exclude from available help, by omitting their mention in favor of more decorative and popular recipients. After the Earthquake in Haiti, the United Nations organized food and water distribution with an explicit mandate to help, but giving food and water to only women, and excluding men. The tragedy of a natural disaster exploited to engage in society wide social re-engineering, placing the one group of people over another.

Now an international children's charity organized through the United Nations is using your tax dollars and your trust to place the well-being and the humanity of one group over another, again. Girls count as humans, boys apparently do not. Under another name, this is the same organization who, while opposing the religious ritual sexual mutilation of female infants, is actively pursuing the sexual mutilation of men and boys across Africa, using the wholly phony claim that circumcision curtails the transmission of aids. The international consultant for UN Aids, by the way, stands to make millions of dollars through the use of patented equipment to be used in this culture wide mission of mutilation. The words corruption, cruelty, and sadism don't even begin to describe what Bob O'hara, Kristina Hansen, Girl Writes What and James Huff will be talking about tonight, on a Voice for Men Radio

To call in to the show, dial 310 388 9709 at 6:PM Pacific time, and 8 PM Mountain time.

http://www.blogtalkradio.com/avoiceformen/2013/01/18/top-down-sexism

[/box]

Disturbing developments in Kirk case

Dr. Tara J. Palmatier · 17 January 2013 · Archived copy · Original

On September 21, 2012, Judge James A. Matish of the West Virginia Fifteenth Judicial Circuit Court heard LtCol. Joel Kirk's appeal to reverse two incomprehensible rulings made by Judge Lori B. Jackson. The appeal requests that Matish:

1.) Overturn several mathematical errors Lori Jackson made in a previous ruling. Jackson's errors would cost Col. Kirk a great deal of money he does not have *because it never existed*.

Jackson held Kirk in contempt for non-payment even though she admitted to making the errors. Jackson decided to uphold her errors because she did not believe they were "that big of a mistake." Jackson told Joel she would expunge the contempt charge if he paid the non-existent money specified in her previous ruling *even though she acknowledged her calculations were wrong*. Believe it or not, Jackson used to be an accountant.

2.) Overturn Jackson's August 2012 decision to give 50/50 custody to Tina and Joel and the implication that Tina would eventually be given full primary custody. Jackson made this ruling despite overwhelming evidence that Tina is an emotionally abusive and physically violent, untreated Borderline Personality Disordered, drug and alcohol abusing parent who has yet to undergo treatment for these issues.

GAL REPORT

AUDIO FILE

Even though the Kirk children's physical safety and emotional well-being are at stake, Matish deferred making a ruling for 60 days and inexplicably mirrored Lori Jackson's sentiments by proclaiming:

"This case is quite disturbing in the behavior of both parties. Ms. Kirk for her substance abuse and Mr. Kirk for filming from a dark room."

Male victims of abusive women, especially borderline personality disordered women, frequently have to record their abuses because it is the only way anyone will believe them. It is common practice for attorneys and therapists specializing in these cases to advise clients with BPD spouses to do exactly what Joel did – *document the abuse*. At Shrink4Men, we call this the ABR Rule (Always Be Recording).

Before Jackson replaced Judge Cornelia Reep, Col. Kirk had advised the court repeatedly about Tina's abusive behavior and substance abuse problems, but his concerns were ignored. It was only after he produced video evidence that CPS and the court began to take the problem seriously, that is until Jackson was given the case.

Would Matish have condemned Tina for filming Joel from a "dark room" if he was the abuser or commended her for trying to protect the children and herself? Matish appears to either be ignorant or be operating under a woefully disturbing double standard when it comes to female abusers or both.

Meanwhile, it is nearly *120 days* since the September appeal hearing and Matish has yet to make a ruling. Perhaps Matish naively believes Tina's violent and abusive episode captured on the June 28, 2009 video (above audio file) was an isolated incident. In reality, it is just the tip of the iceberg. AVFM and Shrink4Men have so many audio files documenting Tina's abuse of Col. Kirk and the children that we are still going through them months after receiving them.

One can only speculate why Matish has allowed these two issues, one very urgent because it involves the safety of minors, to sit on his desk for almost 4 months. One can only speculate why he needed to adjourn at all to fix another Judge's *admitted* mathematical error.

How Many Judges Does It Take to Divorce a Borderline?

Over the last 3.5 years, the Kirk case has had five judges. *Five judges*.

Judge Cornelia Reep: She recused herself due to a conflict of interest after Tina fired her original family law lawyer, who she still owes $18,000, and hired personal injury attorney, Thomas G. Smith. Reep represented Smith in his divorce when she was a practicing attorney. Smith and associates appear to be working on a contingency fee basis, which is illegal in West Virginia family law cases.

Reep ruled that the children should have no contact with their mother until Tina underwent treatment and was deemed safe by the children's therapist and the GAL. Therefore, Reep had to go so Tina could get in front of the only other Harrison County Family Court judge who just happens to be a close family friend of one of Tina's drinking buddies, Celeste Clutter. Thomas G. Smith's law firm coincidentally happens to be one of Clutter's biggest clients at the radio station where Celeste works in sales.

Judge Lori B. Jackson: Jackson's malfeasance, enabling of child abuse and multiple conflicts of interest are evident. Jackson ruled that the children's visitation with Tina would resume, unsupervised, against the protests of the GAL and the children's therapist.

Judge James A. Matish: See above.

State Supreme Court Justice Menis E. Ketchum: In early October 2012, Justice Ketchum recused Jackson due to the Internet coverage of the Kirk case on AVFM, Shrink4Men and other websites. Ketchum should have recused Jackson for gross incompetence, judicial malfeasance, multiple conflicts of interest and for her reckless endangerment of the Kirk children.

Judge J. Jeffrey Culpepper: Justice Ketchum appointed Monongalia County Judge Culpepper to replace Jackson. However, Judge Culpepper cannot rule on the Kirk case in its entirety because Matish, a colleague of Jackson's, continues to sit on Col. Kirk's appeal. One also wonders why Matish has not handed the appeal to Judge Culpepper. It would certainly help to simplify things in the Harrison County Dysfunctional Family Court Circus.

So that's 3.5 years, 5 judges and no resolution for the Kirk children and LtCol. Kirk.

Dumpster Diving for Dollars

Tina Kirk's four ambulance chasing personal injury attorneys, Thomas G. Smith, Esq., Jamison H. Cooper, Esq., Afton Leanne Huston, Esq. and Daniel C. Cooper, Esq. (the husband of Jamison Cooper) deny Tina's abuse — even after watching the video, the GAL report, the therapist's testimony and psychiatric evaluations. They claim it was an isolated incident because "Joel got Tina drunk" and has since attended anger management counseling at her new church.

First, there is no documentation that Tina has undergone treatment by a credentialed mental health professional that specializes in BPD and substance abuse. Sorry, but a few confabs with Pastor "Suffer the Little Children," a few crocodile tears and a few prayer circles is not a cure for either Borderline Personality Disorder or alcoholism — except perhaps in Lori Jackson's court. It remains to be seen whether this also applies to Matish's court.

Second, there are many photos of Tina taken after June 2009, partying it up on different occasions, drink in hand.

Third, the last thing the partner of an out-of-control, violent BPD wants is for her or him to get drunk. BPD and alcohol can be a dangerous combination and no one in their right mind would want to expose themselves or their children to that.

Fourth, AVFM and Shrink4Men have received recent reports of ongoing abuse by Tina Kirk toward their two children, including a public display of abuse in December 2012. After AVfM ran *The Real Housewives of Harrison County* on October 8, 2012, one of the housewives contacted Paul Elam via email, providing us with additional information.

This housewife of Harrison County reported that Tina was so drunk the night of the party documented in the photos in *The Real Housewives* article, that she got into a screaming match with her bouncer boyfriend in Celeste Clutter's driveway and was asked to leave.

We also have reports from other community members that Tina has begun yet another smear campaign by approaching the children's educators and extracurricular activity instructors claiming Joel is abusing his children without providing a shred of evidence to substantiate her claims.

Smear campaigns are textbook Borderline behavior. Borderlines typically initiate smear campaigns during divorce and custody proceedings (and sometimes during the relationship) in an attempt to cover up abuse that they are actually committing. Smear campaigns are just a public form of projection, misinformation and redirection.

Furthermore, Judge Culpepper placed a gag order on both Kirks in December 2012, so it would appear that Tina is in violation of the gag order as she goes about Harrison County slandering Col. Kirk.

Tina Kirk's abuse of the Kirk children is active and ongoing. It is not "in the past" nor is it an "isolated incident." Yet Judge Matish continues to let this case drag on. In doing so, he is enabling the abuse of children just like Lori B. Jackson. That makes two judges in Harrison County demonstrating abject indifference to child abuse. What are the odds?

Swedish feminists on the warpath against hate

Joakim Ramstedt · 17 January 2013 · Archived copy · Original

Some of you might remember the infamous Swedish film clip where a group of Swedish feminists calling themselves S.C.U.M Sweden, produced and posted a video on Youtube depicting the point-blank shooting and murder of a man reading a newspaper. Read more about it here. Now another video have been posted on Youtube. This time they even threaten the swedish prime minister. This time it´s another radical left wing feminist group who call themselves "Skabbteatern" (Scabies theater) who are the producers. This new masterpiece is called "Du är en fitta, din fitta" (You are a cunt you cunt). They do love the C word, those feminists.

In this movie two women wearing ski masks are running around flaunting big guns. In the background you can hear a fateful female voice recite 14 names. The message is just as clear as it is threatening.

A wide array of people, all men of course, now have a reason to sleep a little less comfortable at night as they clearly are on the feminist hate list (death list?). In this part of the world, feminists of this variety usually mean business.

Welcome to Sweden, Mr Assange.

[image]
You are a cunt, you cunt
Lowlifes like Anders Breivik, the mass murderer from Norway, and Göran Lindberg,, the "ultra feminist" former chief of police, now serving time for multiple rapes of young girls, get conflated with upstanding, wise and peaceful bloggers and political critics of feminism like Pär Ström and Medborgare X (Citizen x). I didn't make the list this time, which I am thankful for. The Swedish prime minister Fredrik Rheinfeldt and school minister Jan Björklund however are among the names on the list, though it´s kind of hard to understand why. Feminists don´t have anything to complain about when it comes to Swedish government.

Pär Ström by the way, who for a long time was Sweden's top blogger on this subject, has now declared that he will leave this debate altogether due to the amount of hate and threats against himself and his family. THAT is hate, just not the kind that sells newspapers.

Here you can see the newest example of Swedish tax dollars at work. I am aware that this will get the film a lot of hits on the tube, but maybe it should. As long as the hits are of the right kind.

Watch here.

The film clip is well produced; clearly not the work of amateurs. How much money this theater group receives in state funding is yet not clear but I am sure those figures will emerge. The film is said to be a protest against what the group calls "The growing hatred of women." This is the new mantra of Swedish feminists and mainstream Swedish media. Any criticism of feminism, however sane and justified, is being described as "hatred against women."

This is becoming a big "problem" in Sweden if you are to believe the state and corporate news. Apparently more and more Swedes are suddenly, inexplicably starting to "hate women." They are now using this as an excuse to censor the web. They are closing down commenting opportunities, blaming it on what they call "hate, misogyny and racism." However, as you are already aware, this is not what it is about at all.

In Sweden we still have one big forum that they can´t touch. The owners and servers are in the US and therefore protected against Swedish authorities under US laws of freedom of speech. It´s called Flashback.org. A kind of Reddit, but in Swedish. This is by far the most hated site in Sweden among the politically correct elite and feminists (often one and the same) simply due to the fact that it respects the freedom of speech. It is a beacon of light for Swedes; a breathing hole in the ice.

But I am straying from the subject.

On the webpage "classhate.com" the scabies theater describe the purpose of this latest work of art. Here you have the unique opportunity to pick the brain of a radical left wing Swedish feminist. You just have to read the first paragraphs to realize that there is something missing in the puzzle.

"Scabies Theatre initiated the short film "You are a cunt you cunt" because we felt a strong need to visualize that there is a conflict between women who fight for their rights – the feminists – and men who hate women. What makes this conflict so incredibly frustrating is that one side – the opponents of women and their rights – won´t agree that they are a united group with power, or even acknowledge that the conflict exists. Of course, the ability to define a conflict as a non-conflict or problem as a non-issue, is something that can only exist because of the precedence of the defining group based on its position of power.

"At the same time the number of misogynists in our society are growing and they become ever more virulent in their attacks on the group of people that dare to draw attention to the power structures that exists. The question then becomes: How the hell will we be able to reason with people who do not even want to admit that there is something to talk about?

"We did not select the fourteen persons we name in the movie because they are the only people who hate and oppose feminists, but to show that they share the same view, even if their methods are different.

"You are a cunt you cunt" is not a declaration of war, it is a response to the war that has been waged against us ever since we began to open our mouths, and our message is simple: anyone who disagrees with us can go to hell. We no longer have the stamina to coddle the empire of misogynistic, racist and capitalist pigs that oppresses us women and others in the community, to try to prove to them that we are worth something. Neither do we intend to give them the privilege to define how we should react to their oppression, which affects us very personally in our lives.

"We have every right to be angry. And we will use that right without the obligation of having to explain ourselves to idiots who are not interested in re-evaluating their perception of women or gender. This has never been about lack of information. We want to initiate a real debate about the reality in Sweden. One where you can not just cover up completely unacceptable values ??and a putrid humanity with bullshit.

"People who actually have the power shall not be able to escape the core of their actions with pointless empty phrases as "we care about people", when their actual actions show that they despise all what humanity is. You have no right to call yourselves"feminists" if you do not lift a finger to improve the situation of women or even worse, actively work against women.

"We have a responsibility to stand up for what we think is right, even if it is uncomfortable. We want to use this this film also to reach out to all who openly dare to criticize misogyny, racism, fascism and nationalism. We want to form a united front where we who have had enough of the current trend towards an inhumane society know that we can count on each other's support. The more we become , and the more public space we take to fight against these atrocities, the more we can make it clear once and for all that we do not accept what those bastards do."

So there you have it, You can either agree with the feminists of Sweden or go to hell.

An eternity burning in agonizing pain suddenly doesn't sound so bad.

Dear alumni, time to go back to school

Jonathan Taylor · 17 January 2013 · Archived copy · Original

As an MRA who focuses on education issues, I spend a lot of time thinking about how best to tackle the problems affecting male students. I divide these problems into three main areas: educational attainment, the academic culture, and rights and protections [1]. Although outside academia there are numerous factors contributing to the educational decline of boys (fatherlessness ranking high among them), within academia I believe the root of these problems is the academic culture itself.

When this culture is not misandric, it is complacent with the status quo. Being mentally stuck in the "social justice" era of the 1960s, many in academia have not progressed beyond that point and updated their data and approach with the times [2]. In the meantime male students have slipped further and further away, especially in the areas of educational attainment [3] and rights and protections [4]. While I spend a lot of time documenting these problems, my thoughts constantly return to activism and considering who in academia we can rely upon to advance the cause of equality for men and boys.

And therein lies the problem: who can we rely on? Teachers, when not politically hostile to men and boys as a group, wilt under the prospect of opposing those who are, especially if they are administrators. At many institutions tenure is being phased out [5] at the same time that misandry is becoming firmly entrenched, allowing ideologues who have completed their long march through academia to pull up the ladder behind themselves and keep those with alternative perspectives perpetually off-balance.

Administrators are also not particularly known for their vertebrae when it comes to standing up for unpopular yet ethical views. "Liabilities" is the language they best understand, a language in which federal funding speaks louder than conscience and reason. Like faculty, they too are often politically motivated to ignore the needs of male students as a group. Being the very essence of the status quo, administrators by nature are highly resistant to change and will employ a wide array of bureaucratic parlor tricks to ward off those they hope are too naïve, ignorant, or powerless to oppose them.

They may, for example, say, "we're thinking about it" (when they want you to go away), "that's not my department" (when it is), "I can't tell you what we do behind closed doors because it's protected by the Family Education Rights and Privacy Act" (often lies), " "we don't have funding for it" (lies), "I sent you an email about it" (lies), or their secretary may say "she can't speak with you because she's out to lunch/sick/left early for the day/at a meeting" (more lies). I have spent more time than I would like to count chasing administrators up and down academia, and have learned from experience to have a healthy skepticism for their explanations.

Students, when fairly young, are often not overly concerned with political matters, but can be surprisingly receptive at times. It seems that every other day younger and younger students are popping up on the Men's Rights subreddit, talking about their experiences in school and joining the ranks of those informed by an MRA perspective. I have more hope for change from students than faculty and administrators. And yet, students are often subject to the whims of educators whose idea of diversity, too often, is to oppose the freedom of speech of everyone who politically disagrees with them [6].

Karma MRA MGTOW has voiced that one of his main goals in going on poster runs at universities is to reach the next generation. I believe there is a lot of value to this approach. We must not only reach out to the students, but also develop creative methods to shake up academia as a means of making way for them. When it comes to direct on-the-ground activism at particular universities, I have reached the conclusion that alumni are best suited for this job. Alumni, having already received their degree, can confront faculty and administrators without worrying about their grades or careers. When speaking to students, being an alumnus grants a degree of authority not normally afforded to your average poster-wielding activist. If only for the purpose of information gathering, alumni may also have the benefit of personal and professional networks that many students have not yet developed.

When conducting activism in academia, I strongly advocate the covert use of recording devices in “one-party consent” states (where only one person in the conversation needs to be aware of and consenting to the recording for it to be legal), and the publication of that information online when corruption is discovered. In activism generally, and especially in bureaucratic settings, I advise everyone to think of recording devices as your sword and shield. Remember that reputations take a lifetime to build and seconds to destroy. While not as high a priority as funding, the prospective loss of public image and reputation is still potent. When used correctly and against the right people, recording devices effectively nail not only certain faculty and administrators to the wall, but also the institutions they represent. And when exposed as a liability or made into an example in front of their peers, the academic castles of corrupt faculty and administrators can just as easily become their prisons.

As some of you may know, I am an alumnus and former instructor at A&M-Commerce, and spoke last year with two administrators at that university. In our meetings, Title IX Coordinator Michele Vieira admitted to joining other administrators in taking down – not once, but five times – YouTube videos recorded by students of “outrageous harassing behavior” by professors, that those who made false rape accusations were routinely not punished, and that she could not tell me that the preponderance standard the university had adopted was justified when I asked her. I tried to work with them to change their sexual misconduct policy to be fairer to the wrongly accused, but when they cut off communication I submitted an article containing the damning recording to A Voice for Men, where it was published [7].

As of right now, anyone who Googles the phrase “A&M-Commerce Rape Policy” will find the videos, articles and links to the recorded interviews at the top of the search results. In addition, Googling the phrase “Michele Vieira Title IX” will return the article at A Voice for Men named “Title IX Coordinator Protects Abuser, Abusive Policy.” Students at A&M-Commerce who are wrongly accused or wrongly convicted in a university hearing, as well as their parents, will now have access to a lot of information describing what goes on behind the scenes – information they might use in their defense. When submitting the original article, I mentioned to Paul that the recording and article might serve a purpose for future activism. And it has.

During the fall semester of 2012, I made several trips to A&M-Commerce to post flyers directing students to the online material, and more importantly to talk with and engage the students directly about what was going on. With my smartphone in my shirt pocket, camera turned outward, I recorded everything. I directed them to my blog [8], which had more information than I was able to publish at A Voice for Men due to space constraints (such as screenshots of lengthy emails between myself and administrators), and which also linked back to the article at AVFM. I have compiled some of the most representative of those recordings into a video, which is now on YouTube. In listening to their statements you will hear them say things that may surprise you. They certainly surprised me.

Above all, I was surprised at how receptive the students were to hearing me out. I encountered a man who claims to have been wrongly accused and summarily fired. One student agreed to post a flyer on the fraternity house wall. I also found a student who was already under the impression that men and boys wrongly accused of sexual misconduct were guilty until proven innocent, and another who had been interested in a career in law and had already been looking into these things.

At the end of the video, you will see that when I explained to the surrounding students in the Sam Rayburn Student Center that the deck was stacked against those who were wrongly accused, a man playing pool exclaimed “Sounds good to me. Guilty!” I later learned that this man was a staff member who I did not recognize as such because he was dressed casually in a grey t-shirt. I did not see that the back of his shirt was marked “STAFF” until I looked back over my shoulder when I was approached by another staff member asking me to leave. While I was unable to get his name (he was not wearing a name tag and I was unable to find his picture on the university website), I did manage to catch him on video.

As chance would have it I am also friends on Facebook with one of my former colleagues at A&M-Commerce, who posted a picture of the flyer on his wall and said “So someone handed this to my students before they entered

class." One of his friends named Anne Phifer, a woman with Feminist sympathies who worked as a secretary in the Department of Literature and Languages when I was an instructor there, was among those who took exception to the flyers. It is a possibility she may work there still. This is also on the video.

It is my hope that others can learn from, use, and build upon these activism strategies. This was definitely a positive experience for me. In particular, I was surprised at how receptive and thankful a lot of students were. Part of this may be due to my rhetorical approach. Before engaging students with the material, I asked them if they had a minute. If they were busy or uninterested, I wished them a good day and moved on. I kept the needs of the student central to what I was saying, was concise whenever possible out of respect for their time, and at the end asked them if they had any questions, comments, or concerns.

All this can be heard in the video. The first five minutes is a recap for those on YouTube, but the rest is all new. Play here.

[1] http://commonmanmedia.blogspot.com/2012/03/war-on-male-students.html

[2] http://www.insidehighered.com/views/2009/03/06/whitmire

[3] http://www.avoiceformalestudents.com/wp-content/uploads/2013/01/All-four-degrees-percentage.jpg

[4] http://chronicle.com/article/In-Making-Campuses-Safe-for/127766/

[5] http://chronicle.com/article/Tenure-RIP/66114/

[6] http://thefire.org/cases/freespeech/

[7] http://www.avoiceformen.com/feminism/feminist-governance-feminism/am-title-ix--coordinator-protects-abuser-abusive-policy/

[8] http://commonmanmedia.blogspot.com/2012/10/the-war-on-male-students-at-a.html

Traditional women and their white knights

Rod Van Mechelen · 18 January 2013 · Archived copy · Original

Traditional marriage may have formed the foundation of modern civilization, but it turned men into white knights. Many of us want something better. Is there a way we can work with the traditional women who have lately come out to oppose the feminist hate mongers without compromising the values of the Men's Rights Movement?

Marriage is important

2012 Olympia, Wash. – Someday, I hope to get married. No, really. But the woman has to be special. First, she has to be intelligent. I find it hard enough to relate to most men. Sports, video games and other empty distractions bore me. It's even more challenging, however, to relate to most women. Fashions, tattoos, talk shows grubbing around in the rubble of relationships, they're worse than sports. At least football teams have pretty cheerleaders.

Second, I do not want a "wife." When I get married–if I ever get married–I will borrow a phrase from one of my favorite authors, **L.E. Modesitt, Jr.**[image] and refer to her as my "consort." The term connotes the kind of relationship we will have: equal but complementary. Marriage, after all, should not be a competition, but a gift.

To me, the ideal mate is someone who you actually want to talk with. Every now and then my attitude about that has come out at inopportune times. Once years ago, a girlfriend and I were knocking boots. Physically I was into it, but contrary to the sexist stereotype men can and do multitask quite well, so I started to talk with her about…something.

She did not respond well.

Which leads to my next must-have: a great sense of humor. I have known many women who, by their actions say to men, "Women have a superior sense of humor, now try to amuse me while I cut you down for being inferior." I have no time for them. My sense of humor ranges from the very goofy to the very dry, and I prefer the company women who can keep up. And if I have to work to keep up with her, all the better.

Fitness and vibrant good health are also important. But no gym rats. Fitness is like brushing your teeth. People who have sonic toothbrushes seem to spend hours brushing their teeth. That's goofy. Done right, oral health shouldn't take more than a few minutes a day. Same with exercise. Nutritional supplements, the Primal Diet and longevity medicine round it out. Life should be about more than sweating in a gym.

Complementary interests are also important. One of the women I'm in love with loves fish. Yes, she likes to-fish, but she's obsessed with restoring fish habitat and healthy fish runs. I wouldn't say that I love fish, but I admire her obsession. I want to restore human habitat and establish healthy human communities. She sees government programs as the means to accomplish her goals. Under current conditions, she's right. But I see liberty and free enterprise as the means to accomplish my goals, and believe that eventually they will work to fulfill her goals, too. So our interests are complementary.

Another woman I'm in love with has an obsession to bring organic produce and wholesome meals to her community. That's another fine obsession, in my opinion, and also complementary with my interests.

There are other women I'm in love with, and all of them have extraordinary interests. Is it possible to be in love with more than one person? Yes, of course. I'm not in a sexual relationship with any of them, and if that ever changes I will be committed to just the one woman because I believe in and support the institution of marriage as the bedrock of a healthy community.

I've written about that before and will again but no one, in my opinion, has written more eloquently on the importance of marriage than George Gilder in his book, **Men and Marriage**[image], and I recommend it without reservation.

Traditional Women's Rights Activists

But now I want to address a recent article written by "Edita TWRA". What does "TWRA" stand for? The first result in Google is "Tennessee Wildlife Resources Agency," but that didn't seem to fit. Edita's blog is **Feminine Mystique: A Voice for Women ~ TWRA**, and on her About page she explains:

> **I am a TWRA (Traditional Women's Rights Activist). I am an ardent believer that feminism has hurt women and made it harder for women to reach happiness in our society. And I am here to expose feminism. – Feminine Mystique – About, Edita TWRA**

Excellent! Men's Rights Activists (MRA) have been waiting for conservatives to get with the program and join us in opposing the feminists. Unfortunately as with most conservatives, Edita is openly hostile to the Men's Rights Movement (MRM):

> **We are not egalitarians, feminists, men's rights activists (MRA) nor masculinists. This page is for anyone that believes women's lib was the worst thing to ever happen to women. Somebody has to say what nobody else is willing to. – Feminine Mystique – About, Edita TWRA**

Now, I am a gender egalitarian and an MRA. More specifically, I'm a classical liberal (i.e., libertarian conservative) who focuses on exposing and opposing the anti-male sexism of the progressive and otherwise socialist feminists. But should that mean that we cannot work with traditionalists? Experience suggests we cannot. For decades we assumed we should be able to work with conservatives, only to discover that conservative organizations were more inclined to side with the feminist bigots!

Why would they do that?

From Shahrazad to Conservatism to Feminism

Ironically, feminism is rooted in conservatism. Even more ironically, modern day feminism traces its roots to Islamic culture. In brief, here's how: Minstrels accompanying the Christian Crusaders returned with Muslim stories, like **The Arabian Nights**[image]. Remember Shahrazad? Christian culture at that time did not put women on a pedestal, but Islamic idealism did, in theory though not in practice.

Tales express values and these values gradually find their way into culture. It is often observed that "corrupt American values" infect the world through Hollywood. Well, not all American values are corrupt, but it's true, nonetheless, that stories are a powerful medium for conveying cultural values. Thus it was that as Shahrazad became a part of the Christian culture, so the Islamic idealization of women became a part of western culture.

It took centuries, but this led western cultures to put women on a pedestal, too, and eventually to universal suffrage and feminism. Doubt it? Historian Reay Tannahil explains in her delightful book, **Sex in History**[image].

Women on a Pedestal

Objectively, there is no basis for putting women on a pedestal. We are all humans, all just people, and last time I checked women still grind food in their mouth and pass gas and more out the other end. Was the Apostle Paul thinking only of men when he wrote, in the Epistle to the Romans, that "all have sinned and come short of the glory of God"? No, I'm pretty sure he meant women, too.

So women are neither better nor worse than men. We are all just people.

Culturally, however, the practice of putting women on a pedestal is very effective. Cultures compete. Sometimes, one culture gains advantage through an accident, such as when the European cultures invaded the Americas. But for infectious diseases, like Small Pox, modern America would have a very different complexion today, if it existed at all. Nevertheless, once it took root, American culture was able to compete with other cultures very effectively. And

it began with putting women on a pedestal.

Culturally Competitive

Culturally, England in particular gained a leg up on the rest of the world by putting women on a pedestal. The flip side to the "woman on a pedestal" myth was that a man was "the king of his castle." So what we call conservative values today held that women were morally superior to men, but that men "ruled the roost." It was contradictory and ignored certain fundamentals of human nature, but it worked.

This view spread to North America and Australia, whose cultural eminence today owes in large part to the social stability conferred by a middle class in which each man married one woman and toiled diligently to support her in "his" castle.

Do I think that's ideal or the best way to go? No. In my religion, women and men are equal partners and we believe there is a way to live that is optimally healthy for the individual, the family, the community, the nation and the world that does not involve putting women on a pedestal or viewing every man as the king of his castle.

Should that mean that those of us who have a more libertarian view should not work with those who hold a more conservative view toward achieving mutually desired goals? No. Historically, however, the conservatives have often given support to feminists, though they almost never give support to the men's and fathers' rights movements. And when they do attack feminism, often as not they take the same opportunity to attack MRA's:

> **Women have been the biggest dupes of feminism. They have been manipulated, exploited and used as pawns thanks to the feminist ideology, which is pervading our society today. Probably the biggest loss lies in the degradation of the female body and spirit. This phenomenon clearly exposes itself in the modern girl. The modern girl who is promiscuous, she is independent and she is career minded. She believes that she may use the man for sex. – The Degradation of the Virtuous Woman or why Men Embrace Sluts (but Never Commit to them), Edita TWRA, Feminine Mystique, A Voice for Women, December 24, 2012**

A lot of women and men can agree with that. Western culture today has been so corrupted that it's hard to find a relationship. And when we do, the risk runs high that it will end badly, both emotionally and socially for the woman, and legally as well for the man. So a lot of people who would prefer a committed relationship settle for hookups and one night stands, or no relationship at all.

No common ground?

Conservatives and traditionalists could find common ground with the MRM, but instead they attack, as Edita does in her article:

> **Paul Elam for example calls traditional women nothing but mere whores. As he espouses that women ought to be feminists who do not seek commitment from loyal men. Paul Elam wants men to be free from the duty of being the breadwinner and especially from the duty of being a father. Just like feminists Paul Elam and Co. have started a bizarre vilification fest against the traditional woman. This clearly marks the merging of the feminist and MRA movements that oppose the traditional men and women who seek to combat the venomous ideology of feminism. – The Degradation of the Virtuous Woman or why Men Embrace Sluts (but Never Commit to them), Edita TWRA, Feminine Mystique, A Voice for Women, December 24, 2012**

To be fair, she's reacting to something Paul wrote, which she quotes extensively from part of the following:

> **You see, as much as you might like to delude yourself into thinking otherwise, you are not a voice in defense of men and boys, you are simply another female elitist defending the traditional power to**

> **enslave men to your needs, desires and whims.No one is fooled by your fair weather defense of MRA's. You are acting in your self-interest and your self-interest alone. I'd sooner break bread with a feminist than a traditionalist whore seeking to protect the free labor and protection that keeps her on her bon-bon fattened ass.**
>
> **You want to help men? Get the fuck up off your lazy ass and get a job. Even better, find one that is good paying and that exposes you to every danger and hardship traditional men have been shielding women from for all time.**
>
> **You want to help men? Take on the responsibility of being one for five fucking minutes of your pampered, entitled life and see what it actually means to be one. There are women that do that, you know? Just not women like you.**
>
> **I for one am sick and fucking tired of seeing leeches come in to this movement defending nothing more than their free ride on this planet at the expense of the brainwashed bastards whose blood and sweat keeps a pillow under their ass.**
>
> **You want to help men? Then quit pretending like you know a thing about their lives and start actually learning that your traditional values are nothing more than a death trap for them so that you can take everything they earn and lavish yourself with trivial desires, before they die…and after. – A Letter to Traditional Women, Paul Elam, A Voice for Men, April 14, 2011**

Boys Are Icky – You Go Grrl!

I support marriage and agree with Edita's criticism of feminism and the consequences of the degradation of women…and men. But I also agree with Paul Elam. For decades, MRA's like Paul and I have opposed the bigotry and hatred and cultural degradation of the feminists. And for decades we have endured their harsh reprisals.

In years past I endured public humiliation in the mainstream media, job loss, death threats and assaults, all due to the very public and noisy attacks of the "women are good victims and men are evil villains" second-wave feminists. And currently, "boys are icky – you go grrl!" third-wave feminists are trying to drive me out of my tribal community. All for taking a stand against the bigotry and sexism that praises women for every little thing they do, and scolds men to serve women.

Both then and now "traditional women" stood by and either gave their tacit consent to the feminist supremacists who put women on a pedestal, or when they have opposed feminism, it is with feeble complaints that women are losing their privileged place on the pedestal.

The thankless job Paul and other MRA's have taken on is to expose and oppose the anti-male bigotry. It's a Sisyphean task. They come at us from one source spouting lies. We respond to expose the lies. Before the dust has settled they come from an entirely new quarter spouting the same lies. It never ends, and trying to respond to them all is exhausting.

We have tried, but most MRA's are regular Joes trying to make a living and have a life. Unfortunately, we are surrounded by women who have been raised in a culture that uncritically accepts the lies. They don't know any better. So we get no support, no help, and rarely any sympathy. Especially from "traditional women," who scold us for expending our efforts opposing the bigotry when they say we should be supporting them.

Things Change

Lately, however, that has started to change. Some traditional women are not only taking on the feminists, but offering moral support to the MRM. Personally, I welcome that. But then I also took several years off from the MRM to serve in a very traditional (American Indian) community, while during that same time Paul and other MRA's have toiled in the trenches to fight the bigotry that has, for so many years, enjoyed the tacit support of traditional women. So now we should accept "traditional women" who offer their support if only we will step back

into the harness to support them?

Paul Elam responds:

> **I am pretty sure I read a comment from zed over at TS not too long ago that "Most MRA's are one blowjob away from becoming a mangina." …There is a pretty damned healthy debate right now in that thread about whether I should have spit in the face of what some MRA's would consider a potential ally. But I have to say I think those MRA's are missing the point.**
>
> **Traditionalism is the driving force behind male slavery. It is the psychological machine that socializes men into becoming fodder and into becoming lapdogs disguised as guard dogs.**
>
> **In my way of thinking, it never was a good deal. In the age of misandry and feminist governance, it is foolhardy to say the least. I would not do it; not for a million dollars, and certainly not for a blow job and plate of beans that I had to pay for. – A Letter to Traditional Women Revisited, Paul Elam, A Voice for Men, April 15, 2011**

He's exactly right, though I disagree with him that it was always a bad deal. Civilization has evolved thanks in large part to the myths that put women on a false pedestal and enslaved everyman as the king of his little castle. Most traditional women–at least in the English speaking nations–want to hang onto their position on the pedestal, but most went along with feminists in knocking men off their little thrones and unseating them as kings within the four walls of their tiny castles. Not all traditional women. I know Christian fundamentalists who still live like that.

Free to Choose

But Paul is absolutely right that in today's world it's an invitation to disaster. I also agree that it's a matter of personal choice:

> **The bottom line here is simple. I don't support any movement to abolish personal freedom. That means that anyone should be free to pursue any type of relationship they want. It is even written into the mission and values here that AVfM opposes any interference in the relationships or the commercialization of sex between consenting adults.But where it concerns activism, men's best interest and the voice that emanates from this forum, it is my not so humble opinion that any woman who likes "real" men who spend their days carrying a load she doesn't feel obligated to share is no friend to the men and boys in this culture who now find themselves in such desperate trouble.**
>
> **This kind of woman is not only an opportunist in an age where such opportunism is outmoded, she will also train any children she has to have the same entitlements, or burdens, depending on whether they are female or male.**
>
> **Her sons will live on their knees, and her daughters will pay for that privilege – *on theirs*. – A Letter to Traditional Women Revisited, Paul Elam, A Voice for Men, April 15, 2011**

Hard Words for Hard Truth

Looking back at 40 years of MRA's opposition to feminist bigotry and getting nowhere, I have come to the conclusion that the only way we can effectively counter the hate-male campaign is for a bunch of us to get rich, if not wealthy, so we can establish a cadre of professionals who work full time to fight this war. And it is a war, a war in which our opponents have the resources of political and academic institutions to draw on, while we have only the pennies in our pockets.

During that time MRA's have endured public humiliation, heart ache, job loss, hate mail, death threats, loss of children to family courts that favor mothers over fathers, and being publically excoriated for rejecting the

stereotypes that men are the ones most likely to commit acts of domestic violence when the preponderance of evidence shows that women are at least equally violent, especially where elder and child abuse are concerned.

How is the war going for the MRM? Are we any farther along than we were 10 or 20 years ago?

Well, support is growing. People are getting wise. The children of feminists are especially inclined to join us, having experienced the hypocrisy and hatred up close and personal. But will it be enough? I'm not so sure.

More Than Grass Roots

The Daily Bell is in the avant-garde of what they call the "Internet Reformation." Among other things, they document and analyze the efforts of the Anglo-American Axis ("Anglosphere" for short) to subvert the middle classes and dominate the globe. The feminist movement is a part of that effort. In this, they are very effective, destroying families, keeping men in bondage through the family court system and by stereotyping men as monsters and women as their victims.

It will take more than a grassroots effort to counter that. We will need deep pockets and a full time army of professionals to research, document and counter the lies, and we need spokesmen who are articulate and attractive to become the public faces. Warren Farrell and Christina Hoff Sommers are great, but we need an army.

So I intend to get wealthy beyond my wildest dreams of avarice and then spend my ill-gotten gains on cultural carpet bomb runs to destroy the hate-male programs, directing an empire from a palatial estate nestled in the foothills of Mount St. Helens. (Unlike Dr. Evil, my volcano isn't extinct.) That's me, and I'm still working to amass a fortune. Meanwhile, most of the MRA's are running on fumes, emotionally, financially, politically, socially, and in every way. So I am not inclined to condemn those who are less than charitable. Particularly not someone like Paul Elam, who, in my opinion, has created the foremost website of the MRM.

A Powerful Alliance

Nevertheless, traditional women and MRA's could be a thousand times more effective if we worked together. During the past 40 years, however, traditional women by the millions have rejected the men of the MRM and have sometimes even sided with feminists. So who needs to make the first move, and what should that first move be?

Feminist and leftist organizations have repeatedly lied about Paul Elam's website, **A Voice for Men**, describing it as a hate site. His site is often angry, but anger is not hate. Maybe it's past time for traditional women to get off the sidelines and directly attack the progressives for lying about Paul and the rest of us.

Don't tell us. Tell the mainstream media. Write letters to the editor of your local newspapers in support of the MRM and our efforts. Join **Women Against VAWA Excess** in their opposition to the unbelievably sexist Violence Against Women Act. Stop hiding behind fake names, get out in public, put your personal reputations on the line and get active.

Anything less is just so much hot air.

Who taught you to hate yourself?

Andy Thomas · 18 January 2013 · Archived copy · Original

I have no words of my own I could possibly use to express myself more eloquently than the following few lines taken from the work of an unknown poet:

> Men my age are all the same
> They hate themselves & feel ashamed
> For what they are & cannot change
>
> Little heads filled up with lies
> Raised only to apologize
> For thousand-year conspiracies
> In gender-studies histories

These words, written by L. Byron [1], had a profound effect on me when I first read them. Although I chose to use them as the opening to my latest video production, I ultimately wanted to take a different approach to communicating the men's rights issue than simply documenting yet more injustices to men and boys in society.

In the video, below, I am attempting to showcase—without compromise to the feminist narrative—the positive traits of men and those aptitudes which are typically male. I do hope you like it.

Although it was not my intention at the outset, I took inspiration from the words of Malcom X and used them to help define the message I wanted to convey. I make no apology for this. His legacy is a checkered one and, according to many, his philosophy was one of racism, black supremacy, and violence. I can't justify many of the views he preached and don't intend to try, but I would like to give you this quote [2], which were his words shortly before his death in 1965:

> I realized racism isn't just a black and white problem. It's brought bloodbaths to about every nation on earth at one time or another.
>
> Brother, remember the time that white college girl came into the restaurant—the one who wanted to help the [Black] Muslims and the whites get together—and I told her there wasn't a ghost of a chance and she went away crying? Well, I've lived to regret that incident. In many parts of the African continent I saw white students helping black people. Something like this kills a lot of argument. I did many things as a [Black] Muslim that I'm sorry for now. I was a zombie then—like all [Black] Muslims—I was hypnotized, pointed in a certain direction and told to march. Well, I guess a man's entitled to make a fool of himself if he's ready to pay the cost. It cost me 12 years.
>
> That was a bad scene, brother. The sickness and madness of those days—I'm glad to be free of them.

In fact, toward the end of his life, Malcolm X retracted and apologised for many of his preachings. I've learned for myself that many people are unable to do this; many would rather defend their delusion than face reality. In the end, Malcolm X was willing to *own* his mistakes and admit them. He paid for that with his life.

He was a radical, but I say he was also a humanitarian who lived in extreme times in history. And whatever you think of some of his earlier views, to a people used to accepting low human worth, his message was a hugely powerful one, as demonstrated by the following extract from a speech in Los Angeles in 1962:

> Who taught you to hate the color of your skin? Who taught you to hate the texture of your hair? Who taught you to hate the color of your skin, to such extent that you bleach to get like the white man? Who taught you to hate the shape of your nose and the shape of your lip? Who taught you to hate yourself, from the top of your

> head to the soles of your feet? Who taught you to hate your own kind? Who taught you to hate the race that you belong to—so much so that you don't want to be around each other? No… Before you come asking Mr. Muhammad does he teach hate, you should ask yourself who taught you to hate being what God made you.

Malcolm X helped to demolish the negative stereotyping of black people, ultimately equipping them with the tools with which to build their own perception of self-worth.

Is it possible that *we* could do this for ourselves? Is it possible that *we* can start to believe in ourselves once more?

This is so important and so worthwhile because the systematic negative stereotyping of males is no longer restricted to adult men, but is now common place in the classroom. Our feminised education system, and wider society, teaches young boys that all the good things in the world are about women, and all the bad things are about them. Many boys, especially those lacking fathers, have come to understand that this world has no place for them. Their natural path is to drop out and fall into drugs, gangs, isolation, alcoholism and suicide.

I knew a man recently, an alcoholic, who's only ambition was to own a large screen TV. While visiting him at home, I commented on why he had a rag hanging from the letter box of his front door. He explained that it was flapping in the wind and he had stuffed a rag in there to try and silence it. A moment or two later, he added, "I've been calling the council for months and months to come out and fix it, but they never do."

Naturally, I asked him why he didn't just fix it himself, and the wounded and confused look he gave me in reply told me a great deal about his upbringing. I withdrew myself from his company, while he continued to spend his days in front of the TV, drinking cider from a plastic bottle, hoping that someone would come and save him.

Then one day, I saw *social services* clearing out his house. I don't know what happened to him.

Likewise, many men who find themselves in desperate situations, often in connection with family courts, cling to the hope that if only people could see what was happening to them—if only everyone knew just how bad things were—somebody will be outraged and something will be done. What they fail to grasp, but we've come to understand, is that society does not care about men.

No one is coming to save them.

No one is coming to save us. The pendulum is not going to swing back unless we are prepared to swing it. It's up to ourselves to do the *saving*.

In my own way, this is the message I'm trying to convey in the video. I wanted to produce something that tells us about ourselves—something that reminds us all, myself included, just what it is that we really are, and not what we have been told all our lives.

A man's life has never been about privilege; it's historically been about hard-work, responsibility and sacrifice. It's also historically been about providing for and protecting women and children. We are not useless, stupid, brutish oafs and emotional reptiles.

Far from it…

It was the toil of men—that of our fathers and grandfathers—that built the industry, the railways, the water and sewage systems that lifted millions, if not billions, out of subsistence level poverty. It is typically the male sex that is willing to shoulder the risk and endure the suffering necessary to push back human boundaries for the benefit of others. It is typically the male left-brain psyche that is the inventive one, the one to gaze at the heavens and to have the inclination to go there.

Young boys deserve a better future than that of a sperm donor and a walking cash machine, only to be cast aside when of no more use. They are human beings, not the pack animals of the human race.

No schoolboy should ever have to sit in class while his teacher makes him feel responsible for all the wrongs perpetrated throughout history, or makes him feel worthless and inadequate, or tells him that his gender harms the

other and that women will need protecting from him when he gets older. This should be seen for what it is, nothing other than an ideologue abusing her position as a teacher in order to deliver dehumanising classroom propaganda to children. *That's misandry, miss!*

We need to drive a positive dialogue about males, not just one of injustice and suffering. We must teach men and boys the truth about themselves if they are ever build their own identity free of feminism's stigmatising invective.

Reference

1. Feminists Killed Kurt Cobain, L. Byron. TriggerAlert.BlogSpot.com
2. Parks, Gordon, "Malcolm X: The Minutes of Our Last Meeting", Clarke, p.122

Don’t be a creep: tips for 2nd class humans

John Hembling (JtO) · 19 January 2013 · Archived copy · Original

A series of “tips” in poster form have begun appearing around Vancouver, BC. They each begin with: don’t be a creep. However, rather than “tips,” insults might be a better description. A creep isn’t something you can easily be, or not be. Creep is simply a pejorative. It’s an insult, which in the politics of gender ideologues reflects an internal emotional state of a woman, or a child in the adult body of a woman anyway.

Setting aside the assumption that a creep is automatically male, whether a man is or isn’t a creep is a subjective emotional perception. Additionally, it should be noted that “creep,” when thrown as an epithet, indicates almost nothing about an adult man against whom it is thrown, but indicates a childish petulance in the character of the accuser.

Returning to the *Don’t Be A Creep* posters, they form a numbered series in the form of tips.

The first is: *Don’t be a creep, tip number 1*.

Regardless of the content of tip number 1, the fact that the message (don’t be a creep) is glued up in public is so insulting, it constitutes a giant public slap to the face of every person who reads it, including women. Yes, especially women, because although all men are labeled creeps by this campaign, the corollary implication is that women are all pathetic, trembling incompetents at dealing with normal social interactions.

For objectors who may claim that women are not impugned as social cowards, incompetent toddlers or that not all men are labeled creeps and predators by this: shut up, you lying scum.

Of course the insult to women is somewhat diminished by the compensatory power to condemn all who don’t comply – leaving the question to women of moral agency. Specifically, do you have any?

But *Don’t be a creep, tip number 1* reads as follows. [image]

Learn (underlined) how to manage your sex drive.

Learn how to manage my sex drive? Does any adult human being not on their way to prison, or in prison, not know how to manage their sex drive?

Should I learn how to manage my other biological needs too? Like eating and shitting? Fuck, this could turn my life around!

Seriously, that is what the poster says: learn to manage your sex drive, and I don’t know if it’s supposed to be a public service announcement aimed at non-sentient troglodytes who’ve never encountered civilization, or if it’s actually intended to simply be the most insulting and moronic garbage ever posted in public. And I say that without hyperbole.

Who is it that in reality needs to learn to control their sex drive? Well, lust driven, subhuman rutting animals – or as gender ideologues say in their technical nomenclature, men.

That, as closely as I can determine it, is what this poster is saying. That you, if you’re a man, are a disgusting, filthy rutting beast unfit for public life or civilized company. Never-mind that it was men who invented civilization.

There is no invective strong enough, so I’ll move on.

But tip number 1 continues: learn, it says (with “learn” underlined) how to control your sex drive, the person you’re interested in doesn’t owe you a response.

The person you’re interested in doesn’t owe you a response.

Actually if you’ve made a romantic or a social overture towards somebody, then yes, they do owe you a response. There’s no requirement the response be positive, but yes, a response is owed. This was once called common

courtesy. “No thanks,” “very kind invitation but no, “sorry, prior commitment,” or just “no.” or even “fuck off.”

The bottom margin of this poster includes the text “a message from Solidarity Against Patriarchy, a group of mostly men, working for gender equality and “against sexism.”

I told you I couldn’t have made this up. But this is arguably the most egregiously and hatefully sexist poster I have ever seen. And who are these mostly-men? There’s no URL, no QR code, so my best guess is it’s Sasha Whiley Shaw’s crew of approval seeking lickspittles. But that’s just a guess.

[image]The next poster in the series is *Don’t Be a Creep, tip number 2.* Tip number 2 reads: “Make consent part of your approach.”

Followed in slightly smaller text: “Ask (period) Offer (period) Don’t Assume or Guess (period) Respect the answer (period)”

Do I see a few hands raised in class tonight? Yes, you in the front – yes, the first poster says, “The person you’re interested in doesn’t owe you a response.” And yes, the second poster says: “Ask. Offer. Don’t Assume or Guess. Respect the answer.”

Interestingly, neither of these posters, nor indeed the third in the series we’ll be discussing directly contains any serious slip in grammar, spelling or punctuation. So stupidity, while not out of consideration, isn’t the runaway winner here for motive to glue up these apparent tips.

Make consent part of your approach? So, don’t grab your prospective date from behind with a chloroform rag and then hustle her off campus in the back of a white tradesman’s van?

If any man, or group of men offered me such “advice” in person, I would ask sharply if they thought they were being funny. I would expect that such advice was an attempt, by the use of gravest insult, to provoke a response of violence.

[image]But the third tip, in this series is where this jumps the shark from unintentional self parody, and becomes something else entirely.

Don’t be a creep, tip number three: Learn how to deal with rejection. Rejection hurts, but your feelings are your responsibility.

Let’s briefly revisit what I said earlier about the word “creep.” It doesn’t mean anything specific, it’s an insult, usually used based on the emotional state – or should I say, the feelings, of the individual hurling the word like a missile against her target.

If a man is called a creep, we don’t know anything more about him by the application of the word. What we do know is a bit more about the internal emotional state of the woman, or girl, who called him creep. Maybe he had too much self respect to be a human cash dispenser. He wouldn’t buy my ticket for me, creep. Maybe he was honest about his sexual expectations. He wanted to have sex, ugh! What a creep. Maybe he was unfashionably dressed, and therefore a creep. Maybe he was taking his grandkids to the park, and therefore a creep. Creep tells us nothing about him. What it tells us about is the feelings of whatever girl who says “creep”.

How does Tip number three go again?

“your feelings are your responsibility”

One other thing, a recent www.dailymail.co.uk headline read as follows:

“Mother-of-two jailed for making TWO false rape claims against men she was dating after one didn’t show up for a liaison.”[1]

“…your feelings are your responsibility.”

And Creep is a reflection not on who is labeled, but of the feelings of whoever applies such label.

"…your feelings are your responsibility."

This message was not brought to you by a group trained chimpanzees, clawing over each other's bodies for a whiff of the crotch of the nearest females willing to grant provisional social approval for being such good, obedient little men. This message also wasn't brought to you by a collective or a committee, committing the most blatant and hateful sexism in the name of fighting sexism.

Your feelings are your responsibility, and also, fuck you.

http://www.dailymail.co.uk/news/article-2188112/Mother-jailed-making-TWO-false-rape-claims-men-dating-didnt-liaison.html

AVFM Radio Special Edition: Daddy Justice

Paul Elam · 20 January 2013 · Archived copy · Original

[box icon=""]

Daddy Justice has caused quite a few stirs in his time. He walks into the not so hallowed halls of justice in our family court system, as well as offices for our state and national government, and, with camera in hand, asks lots of questions that cannot be answered easily by our representatives.

Rather I should say questions that cannot be easily answered by anyone telling the truth.

For his trouble his has been assaulted (by an anti-domestic violence advocate no less) pushed around by authorities, and in the latest round was railroaded into court and convicted of disturbing the peace, even when video of his actions taken by courthouse cameras proved beyond any doubt that the testimony offered against him was false.

Of course, when the cops, prosecutor, judge and complainant (who works in the court) all want a conviction, then false testimony will hardly stand in the way of Law and Order in Lancaster County, Pennsylvania.

And that is what they got, riding Daddy Justice on a railroad that Southern Pacific would be proud of.

The whole story is worth more than passing glance, because more than any other story in recent times, it highlights and accentuates exactly how corrupt our court officials have become. In this case they barely even tried to cover their lies.

We invite you to join us Monday night at 8:00 PM Central Time, January 21, 2013 (2:00am GMT Jan. 22), for a special edition of AVFM Radio with Dr. Tara Palmatier and Paul Elam, who will interview Daddy Justice about his recent trip to Kangaroo Kourt, and about false allegations in general. **The call in number is 310-388-9709.**

SHOW PAGE

[/box]

Erin Pizzey reflects on Toronto protest

Erin Pizzey · 20 January 2013 · Archived copy · Original

I have taken some time to reflect on the protest against Warren Farrell last November at the University of Toronto, and have watched the video of that sad event. I have not seen such an ugly demonstration by feminists since the seventies.

I have known Warren Farrell for a long time and I have nothing but respect for him. It was saddening to see such hate filled faces on the screen and to hear women calling men 'fucking scum." One man who came to ask for help in understanding why two of his male friends committed suicide he was abused and sworn at by a Rottweiler of a woman. Another was told he should be 'fucking ashamed" of himself, for even being there. The atmosphere was hostile and threatening to the police. I have not heard them called 'pigs' since the 1960s.

Though I am horrified at their actions, part of me is celebrating because finally here is the true, ugly face of the women's movement, stripped of its phony, egalitarian mask, and placed on permanent display for the world to see. For too many years the truth has been hidden behind intellectual arguments and bureaucratic edifices while the virulent ideologues produced by feminism have burrowed their way into positions of power and influence. As epitomized in this protest video, and the university administration's non response to the violence, infiltration into academe is one of their greatest successes.

Here, the Senior Women Tutors at the University of Toronto conspired with their students to create an antidemocratic riot in the heart of their university. To most people watching the demonstration the women and their sad male hangers-on looked violent and dysfunctional; so much so that they may have been taken as outliers, exceptions to the feminist rule. However, these are the same kinds of women I have encountered many times before; women who are at once determined to brand all men as "violent" and "oppressive," but who routinely use violence and intimidation themselves as a means to enforce their will on others.

I am hopeful that the majority of young women who watched the programme will have been warned off the whole concept of a woman's movement as it practiced today. From the very beginning in the very early "collectives," which is what they called their conferences, the atmosphere was always hostile to anyone who even dared question the Marxist tenants of the women who were preaching to the rest of us.

This was the first "hate movement" I personally encountered. I knew of fringe groups that espoused hatred against Black people, against Jews and against other forms of religion, but this time here was a movement that vowed to destroy all men and remove them from their families, and it was getting public acceptance. This is why they so many wanted to silence Warren Farrell. His message is that time is running out for men, and if we are all not willing to do something about this oppressive movement then the family as we know it, along with our society, will all but disappear.

As I travel around different countries looking at the damage that has been wreaked upon the fabric of their societies I am afraid for my grandsons and great grandsons. In Slovenia I was introduced to a very powerful woman who had a staff of 39 women, she told me proudly. She also employed one man. He was the receptionist. Most of the women in power that I was able to talk to complained that it was hard for them to meet professional men because most of them had been pushed aside in order to fulfill quotas for women in employment.

I realized that a lot of the men were now marginalized and that many of them were very unhappy. Women-only quotas are already in existence and it will not be long before the workplace, at least the non-lethal workplace, becomes a women-only space, much like is already happening in our institutions of higher education.

I am glad that there is now a reminder of the true face of feminism that can be seen by all the people who watch the University of Toronto demonstration on video. It is there that they can finally see what lies underneath the disingenuous façade of egalitarian feminist rhetoric — jackboot thugs and robotic, hate-filled minds. You can no longer afford to ignore them.

Misandry in India

Amit Deshpande · 20 January 2013 · Archived copy · Original

Editor's note: This article is also available in Spanish.

I learned about A Voice for Men calling for someone to write about men's issues in India. I decided to focus on Misandry, as in India it runs deep in the ancient culture of this land.

Most of contemporary India's history originates from the story of King Shantanu from the epic Mah?bh?rata. The period is approximated at over 5000 years ago. King Shantanu married a beautiful woman, only after he agreed to her condition that he would never question any of her actions. Per the promise given he couldn't question her, even when she killed 7 of their newborns one after the other. He tried to question her on the attempt to kill the eighth child and she left him for breaking his promise. The epic tries to justify her actions, but never bothers to think of the abuse of Shantanu, the man, as a father or as a husband. This follows even now. Indians are never made to think about the anguish in a man's mind.

Starting from the concept of "Mother Nature" as elsewhere in many cultures, we also have terms like Mother Tongue and Motherland. Protectionism is bought easily by attributing the term 'Mother' to all things ephemeral. The role of protector is such a deep-rooted attitude for men that there is a 'Protector Day' celebrated every year in India. It is described as a bond between a brother and a sister, where the sister ties a decorated string around her brother and he vows to protect her, come what may, even if he has to do it with his life. The festival is called as Raksha Bandhan and the string is called Rakhee.

The tradition itself took root in the northern part of India which saw the 'Red Age' of constant invasions, wars and killings. The more dangerous the region, more is the need of protectors. So the Indian culture dressed the lives of men in the garb of veneration and glory as protectors.

It is no wonder that the same society which over-protected women and exploited men, is now crying hoarse over women not preferring to venture out as providers. This attribution of women's reluctance to take up riskier tasks, is again being put forth as men's responsibility and patriarchy.

In modern day India, all things developmental are considered due to encouraged participation of women in public life and all things bad and lethargic are due to patriarchy and the attitude of men. For feminists in India, "Patriarchy" is considered to be a virtue worth jettisoning, without giving up the women's privileges that come with it. Indian feminism is caught up largely in the 1980s with help of increased funding from the West. There were a slew of laws created which haunt the Indian men to this date.

The first weapon feminists used, was a woman's share in her paternal property, termed as "dowry". India saw an increased reportage of bride-burning and dowry harassment cases in media. The cry was made shrill enough to drown any sane voice, if ever there was any. An anti-dowry harassment law, Section 498a of the IPC was created in 1983 which is draconian and most misused. It gives a woman complete power to get anyone from her husband's family arrested. Then came the Dowry death law –Section 304B of the Indian Penal Code. It considers any unnatural death of a woman within 7 years of marriage as dowry death – meaning it assumes the husband and his relatives as guilty for her death and they are put behind bars immediately. There have been many other anti-men laws that have come up regularly.

Misandry in India, overall, can be gauged with the high number of suicides of men and crime against men:

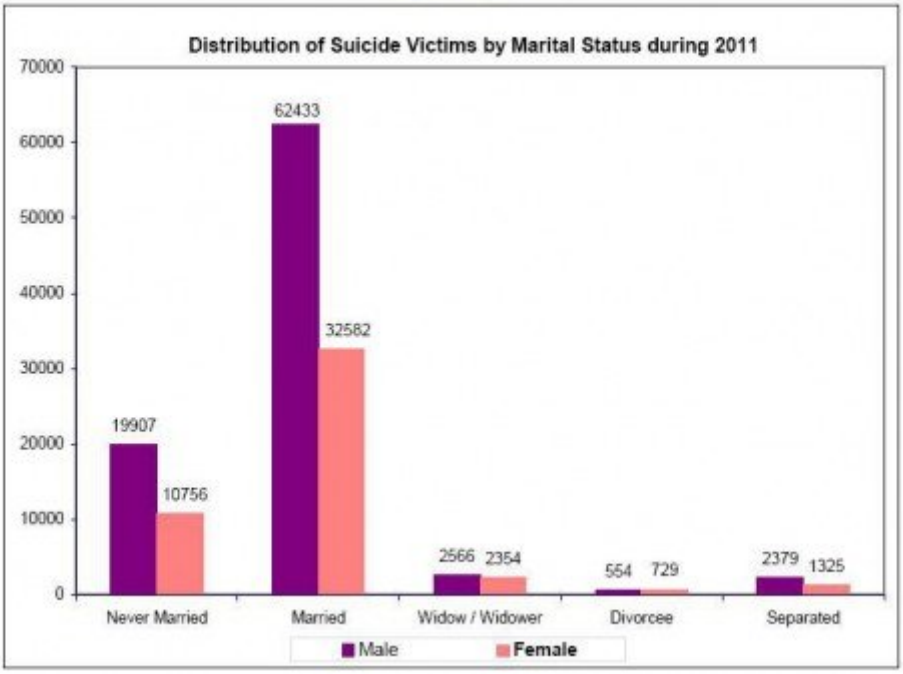

According to the National Crime Records Bureau, Ministry of Home Affairs – 62,433 married men and a total of 87,839 men committed suicide in 2011 — and this figure is increasing every year. The same bureau report shows that 92% of all crime happens against men and the society is still not even considering issues of men as a topic worth attention.

It is going to take a lot from us all men's rights activists to expose the feminists and fight their funding and control over the public discourse, but we believe we shall prevail!

Featured image Wiki Commons: Ugrashravas narrating Mah?bh?rata before the sages gathered in Naimisha Forest

Extreme Duress Princess

Kristina Hansen · 21 January 2013 · Archived copy · Original

The Supreme Court of Canada overturned the acquittal of a woman, on Friday, January 18, 2013 for the attempted murder of her husband in 2008, but ordered that she not have to stand trial again. In other words, they ruled that it was wrong to declare her not-guilty, but also added a special order that she not be given a new trial anyway.

Nicole Ryan had tried to hire a hit man to kill her allegedly abusive husband, and was arrested in 2008 for trying to arrange her husband's murder. She had been part of an RCMP sting operation and was arrested after she approached an undercover RCMP officer and agreed to pay him $25,000 to kill her husband.

All the judges said they did not accept the woman's claim that she had acted under "extreme duress" when she attempted to take out a contract on her husband's life. The court said that such a defense can only be used in limited circumstances.

The Supreme Court said she will not have to face another trial even though a majority of judges ordered a rare stay of proceedings, saying that it would be unfair to put the woman through another trial.

"The abuse she suffered and the protracted nature of these proceeding(s) have taken an enormous toll on her," the judges wrote in a statement. "It is an exceptional situation that warrants an exceptional remedy."

She is now free to go on with her life with no criminal record. That's right. A woman who tried to have her husband murdered is now free. Not only is she free, but she is not going to be re-tried in court because she is apparently too delicate to go through it again. Am I missing something here? Did someone forget that this delicate flower of a woman did in fact try to have a contract killer murder her husband? And since when did the toll that court proceedings may take on someone give them a free pass from being re-tried for attempting to murder someone? Apparently this only applies to middle-class white women.

The judges also referred to the "disquieting" fact that the police had failed to respond to the woman's several calls for help in dealing with her estranged husband's so-called "reign of terror."

In its decision, the Supreme Court called out the behavior of the local police, saying it was "disquieting" that the RCMP had set up a sting operation for Ryan instead of helping protect Ms. Ryan from her husband.

At a press conference in Halifax, Nicole Ryan said that she was "relieved" and hoped that she could "re-establish my life." She has already gone back to teaching at her former job in a Claire High School.

She choked back tears when asked if she still feared for the life of her daughter. "Yes" she said.

Ms. Ryan hasn't had any contact with her daughter in almost five years, ever since her former husband, Michael Ryan got custody of the child, who is now 12, in March of 2008.

In court, Ms. Ryan claimed she had been under extreme duress and acted out of fear for her life and her daughter's life.

She testified in court that the abuse by her husband was verbal and physical and lasted for many years. She testified that on one occasion, he had held a pistol to her head and had called her a "weak soldier."

When she brought up the subject of divorce with him, she said his response to her was that he would "destroy" her and their child. She said she tried on numerous occasions to get police to intervene, and said that she did not believe the police would be able to stop her husband from carrying out his threats of violence.

Now, it should be pointed out here that, according to her own testimony, Ms. Ryan had at least $25,000 available to her in order to pay for a hit man, as well as the ability to come and go from her home freely. This begs the question as to why she never fled the home with her daughter in order to seek safety.

If she feared for her life that much then would it not have been best to leave the home with her daughter and file

divorce proceedings from a safe location? Why did she feel that the only solution was to have her husband murdered? She obviously had the means to escape if her situation were truly as horrific as she claims it was. So why didn't she? Why did she choose to stay and endure such abuse and terror?

These are important questions that should be addressed.

And what about medical records? Were there any medical professionals that could attest to her claims of abuse? So far I cannot find anything to indicate that there were. All we have is Ms. Ryan's testimony that he was an abusive and violent man. Yet, as abusive and violent as she claims he was, he is the one with full custody of their daughter.

I find it hard to believe that any Canadian court would award a legally documented violent and abusive parent the full custody of a child that they had purportedly threatened with physical harm on multiple occasions.

While two lower courts had accepted Ms. Ryan's defense of "extreme duress", Friday's new ruling made it clear that the duress defense can only be used in situations where "a person commits a crime in response to a specific threat". There must be a threat of death or bodily harm and "no safe avenue of escape," the Supreme Court said.

This means the court found she was not responding to a specific threat for which she had no safe avenue of escape. In fact, she had plenty of opportunity to leave and seek safety with her daughter.

The ruling disappointed the interveners in the case. The Canadian Association of Elizabeth Fry Societies and the Women's Legal Education and Action Fund had hoped the court would address the self-defense issue because, according to Kim Pate, executive director of the Fry society, "We still have a lack of clarity about the law of self-defense".

"It's still not clear what would the next woman be able to do, to defend herself. Should she just be shot, herself? Should she be murdered and her child murdered with her?"

Well, I can safely say that what she cannot do is hire a hit man to have her husband murdered because she will not take responsibility for herself and leave when she has ample means at her disposal to do so.

**Update: Michael Ryan tells his story, and how the courts would not even let him speak despite his desire to do so, in the following YouTube video.–DE*

A message from COTWA

Pierce Harlan · 21 January 2013 · Archived copy · Original

The State of the Union for the Community of the Wrongly Accused is Bleak

I founded The Community of the Wrongly Accused (COTWA) to give voice to a largely ignored and forgotten class of people and to help them air their unique problems. Recently, an Innocence Project attorney wrote to us about our "amazing write-up on Brian's story" (his words, not ours). He was, of course, referencing Brian Banks, and our post about it is found here:

http://www.cotwa.info/2012/06/bygones-be-bygones-unspeakable.html.

"Your write-up is far more comprehensive than any I've seen on the web," the Innocence Project attorney wrote. Moreover, our blog recently was cited as a resource in the Duke Law Journal. *See* Matthew R. Triplett, Note, *Sexual Assault on College Campuses: Seeking the Appropriate Balance Between Due Process and Victim Protection,* 62 Duke L.J. 487 n. 9 (2012).

Our message has been gaining respectability, but sometimes I feel that our efforts are akin to rearranging the lounge chairs on the Titanic. Make no mistake, the state of the union for the wrongly accused is not good, and in this post, I am going to outline some of the major issues that everyone should know about.

First, a few days ago, an anonymous reader left an odious comment under a post at COTWA:

> **The promotion of the idea that many false rape claims occur and tarnish reputations only causes victims to feel like they won't [be] believed, or the perpetrators will not be charged or convicted if they come forward. It is a thin line this website walks. . . . . It's as if you think this website needs to exist or else the girls who cry rape (because that happens so incredibly often) will take over the planet and men will be bullied into a powerless, ashamed minority in the face of female tyranny and dominance. You know, like women are now?**

The comment is a mile-marker of where we are, and of how far we have to go. COTWA is among a handful of outlets available to let the wrongly accused know they are not alone. We have received notes from young men who tell us that our blog was instrumental in their decisions not to take their own lives. Yet, people like this anonymous writer think that one unfunded, overworked blog to give voice to the unique problems of the wrongly accused is one blog too many. It would be good to have an adult discussion sometime about the delicate balance that is at the heart of our mission — the need to (1) *eradicate heinous criminality by punishing the offenders* while (2) *insuring that the innocent aren't punished with them* — without being demonized. Sadly, that's not going to happen so long as the people who dominate the public discourse on these issues mock and brand as misogynists anyone who dares even to discuss the second part of that delicate balance.

When sexual assault victim's advocate Rus Funk was asked about false claims during a public forum, the newspaper account said Funk's face visibly reacted. "Rape and domestic violence have the lowest reporting rates of all crimes," he said, "and we do have a false reporting problem: too many women who have been raped say that they have not." The audience, silent for most of the workshop, applauded. He closed this line of conversation with, "The false issue of false reporting is misogynistic and a result of societal hatred for women."

http://falserapesociety.blogspot.com/2008/10/public-enemy-number-one-rus-funk.html

Then there was the college official at Elon University who openly stated that she doesn't want false reports about sexual violence to be "highly publicized." She coupled her comment with misinformation: "The federal percentage at which crimes are falsely reported is 2 percent."

http://falserapesociety.blogspot.com/2010/05/elon-university-doesnt-want-false-rape.html

Other members of what can aptly be called the Secual Grievance Industry (SGI) don't want false rape accusers even to be *charged*, much less jailed. One recommended some form of therapeutic intervention instead, because anyone who would make a false rape claim must be "pretty distressed." That same victim's advocate is also on record as saying that courts should *not* take into account a sex offender's substance abuse at the time of the offense, but if a false rape accuser abuses alcohol or drugs "there may be a confusion between historic issues that have been unresolved and a current need for help."

http://falserapesociety.blogspot.com/2011/01/views-of-prominent-member-of-sexual.html

We could furnish a list of recent horror stories to illustrate the problems the wrongly accused face, but we think it's more important to focus on the big picture:

Reducing Men to Caricature

The community of the wrongly accused is under unrelenting and remorseless assault. The SGI reduces men and boys to caricature in order to remake them in the image of a progressive's stardust fantasy, beings whose *raison d'être,* apparently, is to help empower women. Less obvious, but equally true, the SGI also reduces women to caricature.

How does the SGI reduce men to caricature? Writer Jessica Valenti, one of the purveyors of the maleness-is-broken crowd, once wrote: "Rape is part of our culture. It's normalized to the point where men who are otherwise decent guys will rape and not even think that it's wrong. And that's what terrifies me."

In her Valedictorian address to a graduating class of UC Berkeley, a young woman said this: "Even here, this university, one in three women will be sexually assaulted by someone else at this university. And I see this as evidence that violence is systemic and there is no way to guarantee our own safety as long as other people are positioned as worthless and left vulnerable."

Lying About False Rape Claims

How does the SGI intellectually support these peculiar, decidedly anti-intellectual, views? For one, its members minimize the prevalence of false rape reporting by dishonestly suggesting that there are no false rape claims beyond those that can be *proven* to be false. (We often see this as: "only 8 percent of all rape claims are false" — suggesting that the other 92 percent were actual rapes.) This ignores, of course, the fact that the vast majority of rape claims fall into a gray area where no one can say with confidence whether they were actual rapes, false claims, or mistakes.

Lies can sometimes have terrible effects. During the first wave of hearings over VAWA, the following canard found its way into the Congressional Record: "Estimates indicate that only 2 percent of all rape reports prove to be false, a rate comparable to the false report rate for other crimes." (Report by the Committee on the Judiciary in connection with the Violence Against Women Act. Senate Report 102-197 (102 S. Rpt. 197), Pub. L. 102-197 n. 48 (Oct. 29, 1991).) Even though it was as wrong as can be, it was accepted as evidence to justify passage of VAWA.

And let's also clear this up once and for all: it doesn't matter to an innocent young man who sits in jail on a sex charge, often fearing for his life, if he got there by way of a lie or because his accuser was mistaken.

The SGI's 'Solutions'

Having created the straw man that rape is "normalized" and that young men are rapists-in-waiting, the SGI provides the "solutions" – all of which potentially imperil the innocent. Here are some of the more important and telling "solutions":

(1) The Department of Education's April 4, 2011 "Dear Colleague" letter: We've written extensively about the

infamous letter that lowered the standard of proof for sexual assault cases (and only sexual assault cases) on campus to a "preponderance of the evidence." This means that even if a college disciplinary board is 49.999 percent sure that a young man accused of rape *didn't* do, he may be expelled. Having a reasonable doubt, or even a significant doubt, doesn't cut it anymore for the accused.

This fact is what is most often overlooked in the public discourse of this issue: there is just one reason that most colleges formerly had standards of proof higher than this: to protect the innocent from being unfairly punished for things they didn't do. The higher standards helped to insure that the school wasn't making a mistake by expelling an innocent man. But the Obama administration doesn't think enough young rapists are being nabbed, so it enacted this rule to make it easier to expel young men, the innocent be damned.

The potential effect on the innocent is staggering. "The consequences for someone expelled for sexual assault are enormous and will follow him throughout his life, leading to rejection by other schools, inability to qualify for the bar and a great deal of stigma," Prof. Cynthia Bowman of Cornell Law School said. "To impose those consequences on someone requires a rigorous standard of proof and many due process protections to ensure fairness." She added that "there is general agreement among faculty at the Law School that the procedures being proposed are Orwellian."

http://www.cotwa.info/2012/04/law-professors-dear-colleague.html

Others don't quite get it: a female student at the University of Maryland told her school's student newspaper that letting someone guilty of a serious crime go unpunished would be more harmful than finding an innocent person guilty. "It's obviously one of the big side effects, if it could result in an innocent person being found guilty," she said. "But I think sexual assault is such a big issue that it's worth the risk." At least she is up front with her bigotry. Her sentiment — the same one underly the "Dear Colleague" letter, of course, flips on its head the long-settled principle of law famously expressed by the celebrated English jurist William Blackstone: it is "better that ten guilty persons escape than that one innocent suffer." (Commentaries on the Laws of England, 1765.)

http://www.cotwa.info/2012/05/barbaric-it-is-worth-risk-to-punish.html

Brett Sokolow, currently, the most prominent victim's advocate on American campuses, has said that "a lot of colleges now are expelling and suspending people they shouldn't, for fear they'll get nailed on Title IX." Mr. Sokolow said the reaction borders on "hysteria." He pointed out that expelled students no longer automatically have the option of just registering at another school. Nowadays, schools share information, which makes that problematic, so students who are expelled have a lot more at stake.

http://www.cotwa.info/2012/04/brett-sokolow-colleges-now-are.html

If *Brett Sokolow* expresses concerns, that means the rest of us ought to be terrified.

(2) Sexual Coercion: Colleges across America are punishing young men not for physically forcing themselves on women, but for nagging for sex. For decades, young men have been taught to ask for sex; now they are being punished for asking *too much*.

NCHERM, Brett Sokolow's organization that advises colleges across America on their sexual misconduct policies, has a model sexual misconduct policy that has been adopted in whole or in part by colleges across America. It contains this breathtaking, other-worldly, example of sexual coercion:

> **Amanda and Bill meet at a party. They spend the evening dancing and getting to know each other. Bill convinces Amanda to come up to his room. From 11:00pm until 3:00am, Bill uses every line he can**

> **think of to convince Amanda to have sex with him, but she adamantly refuses. He keeps at her, and begins to question her religious convictions, and accuses her of being "a prude." Finally, it seems to Bill that her resolve is weakening, and he convinces her to give him a "hand job" (hand to genital contact). Amanda would never had done it but for Bill's incessant advances. He feels that he successfully seduced her, and that she wanted to do it all along, but was playing shy and hard to get. Why else would she have come up to his room alone after the party? If she really didn't want it, she could have left. Bill is responsible for violating the university Non-Consensual Sexual Contact policy. It is likely that a university hearing board would find that the degree and duration of the pressure Bill applied to Amanda are unreasonable. Bill coerced Amanda into performing unwanted sexual touching upon him. Where sexual activity is coerced, it is forced. Consent is not effective when forced. Sex without effective consent is sexual misconduct.**

(Emphasis in original.) In NCHERM's example, Bill "convinced" Amanda to give him a hand-job — he asked, and she agreed. She willingly stayed in his room for hours, apparently listening to his boorish and pathetic entreaties. Amanda had a reasonable alternative to engaging in the sex act but chose not to exercise it: at any time she was free to say "good night" and to get up and leave. Bill is allegedly responsible even though it was Amanda's choice to stay.

Giving a horny college guy a hand-job because he wants it, or to shut him up, or because the woman wants to foster a relationship with him and sees that as a way to do it, is not sexual misconduct in any setting other than the academy. Bill may be many things – boorish, immature and even selfish – but based on the limited information available to us in NCHERM's example, he is not a rapist and shouldn't be punished because he asked for sex in a way Amanda later decided was offensive.

Mr. Sokolow has explained that "an agreement to have sex is a contract. Just like buying a car, buying a house, getting married, and any number of personal transactions." http://ncherm.org/pdfs/2005NC3.pdf It is correct that consent in the rape milieu has its roots in contract law, and that's where Mr. Sokolow's example involving Bill and Amanda fails. In contract law, not all agreements formed with apparent assent are legally binding. Duress is the common law concept employed to invalidate contracts due to the absence of the kind of freely given consent that society has decided is necessary to bind people to their promises.

The classic example is a loaded gun pointed at someone's head with a threat that "either your brains or your signature will be on the contract," per Don Corleone. Pay attention to this: a contract is voidable for duress if (1) the victim's manifestation of assent has been induced by an improper threat, and (2) the victim has no reasonable alternative except to manifest assent.

NCHERM's brand of "sexual coercion" fails on both counts. Asking for sex, even repeatedly, is not an improper threat. Even more important, being able to say "no," and having the freedom to get up and leave the guy's room, is a reasonable alternative. But, as we noted above, the SGI doesn't just reduce men to caricature. It is happy to reduce women to caricature as well. In the example above, Amanda is a helpless leaf in the wind and *not* a free moral agent capable of resisting the entreaties of a horny college guy looking for someone to rub his penis. That is as insulting as it is absurd. Big Sister – and NCHERM – and especially Brett Sokolow – need to get the hell out of the bedroom.

The coercion offense is also an affront to due process because it's definition – "Coercion is unreasonable pressure for sexual activity" — is too indefinite to be fairly, uniformly, enforced. Rape law has never been a clearinghouse to redress every less than ideal sexual encounter. Nor should it be a guessing game based on free-floating standards of purported wrongdoing that punishes criminality "in the air." What does "unreasonable pressure" mean in a culture where sex roles of pursuer and "hard to get" have been fairly divided along gender lines for eons? The guy can ask for sex, but he can't ask too much, and he might be expelled if he crosses some indistinct, blurry line that's about as clear as a dense New England fog. Does a "no" at 7:00 o'clock mean the topic of sex is off-limits? For how long? Until 10:00 o'clock? Midnight? The entire night? When does asking become nagging? Is a little nagging acceptable? At what point does a little nagging become excessive nagging? When will one more nag be enough to expel a young man? When does "seduction" magically turn into "coercion"? There is no mistaking midnight for noon, but at what

point does twilight become night? As a policy, "sexual coercion" is an embarrassment. If it weren't so dangerous to so many young men, it would be laughable.

(3) Enthusiastic Consent: Many colleges say that effective consent may only be obtained with "an unambiguous, verbal, positive and enthusiastic statement of consent for each sexual act . . . ."

The problem with this definition, of course, is that it will expel men for engaging in sexual relations even when actual consent is present if it wasn't "enthusiastic." This blinks at the fact that interactions in the bedroom have never been marked by carefully phrased language crafted from legal formbooks. Intimate relations are far more subtle, and are marked by looks, nods, gentle caresses, and barely decipherable grunts emanating from sweaty embraces.

The "sexual coercion" offense also ignores that some people don't show much "enthusiasm" about *anything*. In any event, who, on earth, will decide if consent was "clearly enthusiastic" anyway? Men and women do not carry "enthusiasm" meters into the bedroom. How can a disciplinary board tell the difference between ordinary consent and consent that is "clearly enthusiastic"?

(4) Reckless Sex: A few years ago, legal scholars Ian Ayres and Katharine K. Baker wrote a law review article called *A Separate Crime of Reckless Sex*, 72 U. Chi. L. Rev. 599 (2005) in which they proposed a new law that would criminalize what they called "reckless sex." It is defined as penile penetration, without a condom, in a first-time sexual encounter. It doesn't matter if there was consent to the act itself, it would be a crime if there was not *also* consent to unprotected sex. If no condom was used, the male must prove that the woman "expressly asked to engage in unprotected sexual activity or otherwise gave unequivocal indications of affirmatively consenting to engage in sexual activity that is specifically unprotected."

What was the purpose of this silliness? One of the purposes, the authors freely admit, is to "reduce the . . . prevalence of acquaintance rape." Rapists are also more likely to engage in condom-less "reckless" sex, so this is a way of reducing acquaintance rape.

While in theory, both men and women could be charged with this new crime — and sentenced to up to six months behind bars — the authors make no apologies that the proposed law is aimed at young men. The authors freely admit that young women would have "*de facto* immunity" from prosecution: "While facially neutral with regard to sex, as a practical matter women will be largely beyond prosecution," they concede. The act of male penetration would almost always excuse the woman from prosecution. The authors admit that this might seem unfair "because," the concede, "women can be reckless too in instigating, precipitating, or just willingly consenting to an unprotected first-time sexual encounter." So why do they persist in giving women *de facto* immunity? Or, as the authors put it themselves: "Why is it fair that the man who consents to unprotected sex must run the risk of prosecution, when the woman who consents to unprotected sex does not?"

First, they say this concern would be a problem if women lied about such matters, but few do, so it's not. (*Sigh*.) Second, they say that since one of the aims of the law is to nab more acquaintance rapists, and the vast majority of acquaintance rapists are male, "from the perspective of making progress on acquaintance rape it is almost completely unproblematic to have a larger *de facto* immunity for women." Third, and most important, "a woman would be much less likely to report a partner's reckless behavior if by doing so she was subjecting herself to prosecution for the same act." And punishing women for this crime "would aggravate the current underreporting of acquaintance rape."

The authors also explain why they have intentionally drafted the model statute to have a mild punishment (just several months in prison) compared to rape: so that more young men will be punished. (*No, we're not making that up.*) Law enforcement personnel would be more likely to charge young men for this crime if the punishment is not great, they insist. They write: "The more the behavior gets punished somewhat, the easier it will become to punish in general and the more people will be punished." (And these two presumably teach young men at their universities.)

(5) Alcohol Impairment: Some colleges go so far to mandate that consent be "unimpaired" from alcohol or drugs. This ignores the difference between "incapacitation" and "impairment." Brett Sokolow has conceded that "being impaired while engaging in sex in no way implicates Title IX. . . . incapacitated sex will implicate Title IX, but confusing incapacitation with impairment helps no one here, especially the students who are trying to understand their experiences." The "impairment" standard puts innocent men at grave risk of being expelled because alcohol is usually present in college sexual encounters.

(6) No Anonymity for the Accused: Anonymity for the sexual assault accuser is firmly entrenched in the UK (by law) and the U.S. (by the policies of news outlets). It has been questioned and attacked even by some feminists because it resonates in chivalry and conjures up the image of the helpless damsel in distress. But there is no significant movement to end it.

Anonymity for the accused is a controversial issue, and there is very little chance it will ever be approved. The last time it was proposed in the UK a few years ago, it was soundly shot down by women's groups. It is unfortunate that there is not at least an adult discussion about it, because there are important reasons for adopting it. Justice for rape victims does not depend on the public shaming and humiliation of the presumptively innocent, but, it seems, some victims advocates view such public humiliation of the presumptively innocent as punishment for being an accused rapist. For rape claims, the accusation becomes its own conviction in the court of public opinion because it is nearly impossible to undo even the most far-fetched accusation (that's due to the he said/she said nature of the claim).

The stigma trails men throughout their lives, especially in the Google age, where news stories have a permanence and and accessibility they didn't formerly have. Legion are the cases where those wrongly accused of rape have suffered unspeakable injustice — firings, divorces, loss of businesses, beatings and even death — due to the vile stigma of the claim.

We have real-world evidence that anonymity is not the bogeyman that many women's groups claim. Many accused rapists are already afforded anonymity, without adverse effects to rape victims. In the UK, anonymity orders under Section 39 of the Children and Young Persons Act 1933 are frequently granted to teen boys accused of sex crimes. Moreover, men whose identities cannot be revealed without necessarily revealing the accuser's identity are usually treated anonymously by the press in both the UK and the U.S. The identities of accused males who fall within these two classes are shielded because, as a matter of public policy, the benefits of shielding their identities are deemed to outweigh the detriments.

There is no evidence — none whatsoever — that granting anonymity to these classes of defendants has in any manner hindered the war on rape. Thus, in a real world setting, every hypothetical disaster that would supposedly occur if anonymity were granted has been proven to be disingenuous.

The most interesting facet of this issue is that, arguably, many more rape victims would "come forward" if the men they accused were anonymous. The vast majority of rapes, we are told, are of the acquaintance variety. When a woman accuses a male acquaintance of rape and he is publicly identified, it often isn't difficult to infer who the accuser is. It is reasonable to assume that most rape victims would prefer not to have their ***identities revealed by inference*** when they accuse an intimate acquaintance of rape. We suspect that a fair number of women are not coming forward because they know their identities will become known when the identities of the men or boys they accuse are publicized.

What's Next? On college campuses, watch for efforts to flip the burden of proving consent. Once the female proves that penetration or sexual touching occurred (and usually, there is no dispute about these), the burden would flip to the male to prove that she consented. Thus, if the college disciplinary doesn't know what to make of the case and figures it could go either way, the male would be expelled. It would be the triumph on campus of politicized rage over Blackstone's Formulation, due process, justice, and morality. Don't think it can happen? The SGI has never stopped coming up with more and more intrusions on the rights of the presumptively innocent accused of sex offenses. Each time we think we've seen the end of it, they surprise us with something else.

Conclusion: For a long time, I've been pleading for the elevation of the level of public discourse about these issues. There are reasonable voices among victims' advocates who acknowledge that both sides of the delicate balance we referenced at the outset — the need to (1) *eradicate heinous criminality by punishing the offenders* while (2) *insuring that the innocent aren't punished with them* — need to be considered. Usually, those views are drowned out in the cacophony to help rape "victims" (and I put "victims" in quotation marks because the term is often misused to refer to accusers who have not been proven to be victims). Those reasonable voices must be engaged and encouraged. http://falserapesociety.blogspot.com/2011/12/time-to-elevate-public-discourse-about.html

The victims' advocates who refuse to acknowledge that balance do a grave disservice not only to the wrongly accused, but to victims of sexual assault.

First, if potential jurors believe that the system doesn't provide adequate safeguards for the innocent — and clearly in many cases it does not — they will be all the more wary of convicting accused criminals even when the evidence is compelling. That serves no one's purpose. COTWA has no interest in protecting rapists.

Second, if rape victims are not coming forward because they believe that women do not receive justice, precisely who is scaring them away? The SGI, of course. Example: for a long time in the UK, the Home Office and politicians allied with anti-rape activists, have talked about the success rate in prosecuting rape by disingenuously citing the attrition rate for alleged rape, which is the number of convictions as a percentage of number of reported crimes.

That rate is approximately 6.5%. But, the Home Office, and everyone else, uses the conviction rate, the number of convictions secured against the number of persons brought to trial for that given offence, for all other crimes – murder, assault, robbery, and so on. In fact, the conviction rate for rape is approximately 58%. The chasm between 58% and 6.5% represents dishonesty of Biblical proportions, and the latter is cited to "prove" that rape victims don't receive justice. The result of such dishonest advocacy has made it appear that law enforcement is terribly, and uniquely, ineffective when it comes to rape. Importantly, the Stern Review noted that the wrongful use of the attrition rate instead of the conviction rate "may well have discouraged some victims from reporting."

There is so much we *should* do to instill sexual maturity in our young people in order to end less than satisfying sexual encounters. We should be teaching them about a host of issues: what "consent" really means; the proven "regret" asymmetry between men and women that makes the latter decidedly more regretful about hook-ups after-the fact; the terrible role alcohol plays in the hook-up culture; how sex without emotional intimacy breeds all sorts of problems, including rape and false claims and anything in between; and how those in fatherless homes are multiple times more likely to rape. Instead of educating young people about these issues, too often the SGI is content to shame and stereotype men, as a class, by, for example, hanging gender-divisive posters around campus.

The state of the union for the community of the wrongly accused is bleak and frightening. The injustices to innocent men and boys are often unspeakable. Men and women who are interested in our work are strongly encouraged to read our blog every day, and to become involved in the issues we discuss. COTWA needs your help to spread the word for the sake of the wrongly accused. They have few others who give a damn about them, and that's a fact.

http://www.cotwa.info/

A letter to my son never born

Dr. F (Ian Williams) · 21 January 2013 · Archived copy · Original

Dear son,

Happy 18th birthday.

Thank you for opening this letter to you not before this day as was my request written on the envelope.

I know that you are doing well, and looking through your eyes as I am right now, I can see many good friends about you with easy smiles that tell of their familiarity with your good nature. They are celebrating with you the shared freshness of youth and what that might give. How I am adoring to be there and to see you and hug you is beyond my words.

This night is the best time for me to let you know that being a young man is quite the miraculous thing that I never knew forty eight years ago. Your world is the one I never met then, and as an old man seeing from your future eyes I weep for nothing I did not have, but only for the absolute joy at what is before you and will remain forever.

As an MRA I am with others right now putting in place the reminders of terrible things that are coming slowly and surely to a close. We are recording everything for later inspection which is for you the remembering as a child the Feminist Trials that swept the world. Do you have the scrap book beside you? It was made by me for you to look upon with wonder just as I look in wonder that it is illegal for a man in India to remain sitting on a bus after a woman request he surrender his seat. Isn't it amazing that these things actually happened?

My brothers and sisters are at our desks with pens and keyboards and some are with strong shoes that steam after a long day walking the streets with our messages. Our posters went up on walls in malls and posts on street corners and they broke the news about the sexual holocaust you've studied in school. For you this news is not included in the section called "Recent History" but "Modern History." And like any grievance first told to then became the telling of the horrors of a humanity surrendered to bigotry and fear, your history books do not lie as they do not with other stories we know.

Germany and The United States, Bosnia, Cambodia and Uganda had their demons born from many people looking away while vessels of hatred were filled. Of course you know what happened when the hatred in those places in those times were tolerated. Those that hated had their kindness fatigued with repetition of inhuman acts and the people watched and many joined in with fear. You see, my son? Hating and fearing are lovers with eyes only for each other, and living together they die together. You take one away and like all sick lovers the other will be broken. We broke both their hearts and it took years and hurting passion to do it.

When you read about strange things as men going to jail and beaten to death because of the words of another only I want you to know those things did happen. When you watch old films of men thrown from trains, kicked in the groin on entertainment media and flayed alive in public for a rumour of bad things never done, do you ever wonder if it is fake? I assure you that what you are seeing was seen exactly as it happened.

Education was a nightmare for boys and they really were taught to be ashamed like the black person was from long ago and the Jew before them. Always there were the hating and the frightened watching and endorsing by their gaze somewhere else and now we know why and now we know this is part of our flawed design.

Where you live you have the stronger teacher of history, and there has been much time between you and me for many to write about these times. Your world is better for it and will not forget how the sexual holocaust came about just as the other did in Europe before World War Two.

Your history books talk lovingly of the MRA and you must also know that right now we suffer but we are not alone. Perhaps this is the thing that comforts us most? Maybe it's the knowing of our being the vanguard that brought you a kinder place to live? I am not exactly sure what the answer is but I for one am comforted by the noise we make.

Who would have thought that loudness would bring respite and that is quite ironic as you must surely know?

I will go now and please save a tear for another as you do not need worry about me. Do not be sad because we never met and better you find riches in bliss and tragedy and much in between. Enjoy your life that way in the way so many of us never could.

I love you.

Your Dad.

Feministing: Privileged white bitches in our dust

Paul Elam · 21 January 2013 · Archived copy · Original

OK, so the title is a bit sensational, and a bit misleading. Well, sort of misleading. Feministing.com is the time tested industry standard for privileged white girls and a few of their tokens on a mission to help women understand that their personal shortcomings are not their own fault, but the results of a mythical patriarchy that prevents them from working on crab boats when they are not flunking out of STEM courses.

With well over 5,000 sites linking in, and over 8 years online, the site is the spawn of ideologue Jessica Valenti. She put it online as "a way to get through the mommy filter," and promote feminism online. I suppose Valenti feels that something about motherhood filters out the feminist message. And, well, she certainly is a lot quieter about sexual politics after having squirted one out of her own.

But that is OK, there is a new message to help fill the void.

For the first time ever, feministing is now lagging behind a men's rights website in the three-month worldwide Alexa Rankings. And that men's rights website just happens to be the one you are reading. We have not actually "left them in the dust," but if I were them I would be reaching for my goggles anyway. Whether they like the view or not, they are looking at our asses right now.

The fact that it happened just as Barak Obama was being sworn in to a second term is purely coincidental, but highly enjoyable on a personal level. That is not a partisan stab, though I know it could be interpreted as such. Managing Editor Dean Esmay was concerned that the coincidence could be politicized, so sent me the following message:

"Please be nuanced, measured, inclusive, forgiving, subtle and as "big tent" and gentle as possible …while letting the privileged white girls, their little tokens, and their male lapdogs know that they no longer own the narrative."

Thank you Dean, for the wisdom of your words.

Now, of course none of this means that our battle has done anything but begin. There is much more going on in the world than can be measured in terms of site metrics. And we have no guarantee of keeping ahead at all times.

But even in our caution we will not underplay the significance of what has happened. Dean Esmay is right. The days of feminist hegemony over the discourse of sexual politics are coming to a long awaited end. *We* are ending it.

We are putting feministing, and ultimately feminism, in the rear view.

Goodmenproject.com, with all their fluff and mainstream feminist pablum, and after all the money dumped into making them a presence, is now in our sights. With something as simple as the truth, emanating from articulate and impassioned voices, we will eventually not only overtake them in audience, we will reveal to the world the corruption and fakery in their message.

If we can catch them, and we certainly can, we can also catch Jezebel.

We promised you at the start of the New Year that this was going to be a remarkable one for the MRM. We may have light years to go, but we are well on our way to making that a reality.

Monday Morning Roundup

Dean Esmay · 21 January 2013 · Archived copy · Original

Hey y'all. First off, we're going to expand the Monday roundup just a tad, to start regularly including interesting links from off the AVoiceforMen site. If you have other interesting links of interest to the movement, feel free to send them our way or drop a comment and we'll see about including them in the Monday roundups.

For example, while he does not self-identify as an MRA, but rather as a humanist who is skeptical of all ideologies, Justin Vacula (who once allowed us to reprint one of his articles, and got in much trouble in Gender Ideologue circles for allowing us to do so) is hoping to attend a Women in Secularism conference. He's holding a fundraiser to help him get the money to attend. I threw in $20 myself. One of the bonuses is that if someone will pony up $200 he'll wear the t-shirt of that person's choice to the conference.

Wouldn't it be great to have him wearing an AVfM t-shirt? It would be nice to finally see men's advocates having open and mutually respectful dialogue with women at events like this; years of bitter experience have shown this to be impossible thanks to Gender Ideologues, but maybe it can start changing? Hope never dies and all that. Anyway, Justin mentioned to me that if multiple AVfM participants pool their money to bring it to $200 he'll wear our shirt. Well I threw in $20 to the kitty, you want to add to it and mention it to him?

Either way it should be terrific. We just hope Justin has a camera on his person at all times so no one can falsely accuse him of anything dirty when all he is is a sweet, gentle guy who seeks to promote discussion. (Oh, predictably, certain people are enraged at the very idea that someone who's skeptical of some forms of the ideology of feminism might actually try to attend, and are going so far as to compare this to terrorism. Well, like I said, hope springs eternal and all that.)

In other news: On Facebook, Kyle P sent me this link to a story on Techcitement: The best birth control in the world is for men, describing what looks like a very interesting and safe form of fertility control for men. We can't say for sure how well it works or if there's any problems with it not mentioned in the article, but if it works as it should then it's a dream come true for millions of men who don't want to be trapped into fatherhood against their will. It obviously requires more research, does anyone know more about it?
Also, thanks new AVfM contributor Amit, we recently discovered a fascinating group called "Save Indian Family Foundation" (SIFF), which has a lot of interesting news for men and families in India. For example, the unnoticed problem of women terrorizing their husbands and their husbands' family by abusing Indian law. We don't know a lot about SIFF yet but a review of the site so far shows a whole lot of promise. Gynocentric hysteria in India has had us suspecting for a while now that the situation for men must be at least equally dire if not moreso, and from some of the materials at SIFF, it's starting to look like we may have been correct about that.

Oh, and it just so happens that Amit became the 1,000th person to register for the AVfM Forums! Have you visited the forum yet?

Also, at the University of Ulster, a study has recently been released showing that there is a systemic bias against boys in education across Northern Ireland, and while we can't say for sure, we wouldn't be surprised if much of what they find also holds true elsewhere, like the rest of the UK, Canada, Australia, etc. You can read the full study here in PDF form and draw your own conclusions, but it certainly looks like a lot of that fits what we're seeing in schools in other countries.

In other news, while this isn't exactly "news," a common trope in the advertising industry is that women control 80% of all discretionary spending in America. This factoid is used endlessly by all sorts of people, including some Men's Rights Advocates/Activists, to "prove" all sorts of things. But it appears to be what's known as a "woozle," that is, a non-fact which people believe to be true because they continually see false evidence that it's so–usually, multiple sources uncritically making the same assertion. I'm not a Men's Rights Activist But… is a fun blogger who frequently talks about these things. One of them I helped him identify was the "women control 80% of spending"

woozle, which turns out to be an assertion that someone just pulled out of their butt many years ago and no one ever questioned. Whatever relation it bears to reality is entirely coincidental. "I'm not an MRA but…" may soon be writing an article for us on the concept of Woozles in general, but, in any case, if you ever heard or wondered about that "women control 80% of spending" business, be sure to see this terrific article in the Wall Street Journal about it.

By the way, I mention that this particular woozle is of interest to the men's community not in any sort of triumphalist "haha, you see, women are not that powerful!" manner. No, I mention it because I think it's important that when MRAs make assertions, they make them as factual as they can. The actual picture for who controls spending in the world is complex; as the linked story in the *WSJ* shows, women are enormously economically powerful, it's just that the question is complex and there is no one answer. Furthermore, however, it should also tell advertisers that they're possibly making a mistake in thinking that gynocentric advertising is always their best move. Sometimes it might be, sometimes it might not be. And advertising with publications that have unapologetically pro-male content may be a better investment than advertisers might currently believe.

In still more interesting news: it is a common trope among Gender Ideologues that any time you have sex with a woman who's drunk, you've raped her. No, I'm not making that up. Yet multiple anecdotal stories and formal studies have shown that a large percentage of women enjoy sex while drinking. For example, while it's not the first survey to show this, a recent survey of German women shows the majority of them prefer to have sex while drinking alcohol. Does this mean a majority of German women enjoy being raped? Or does it mean that maybe our cultural definitions of what constitutes "rape" are outrageously sexist and twisted and even Puritan? It certainly seems like it treats men as dangerous beasts and women as children.

In fact, on that topic, we recently had a great article by Russell Lindquist (who blogs here and vlogs here) on the subject of rape, and makes the stunningly controversial, breathtakingly audacious assertion that we should ignore gender, denounce rape, and defend all victims. What are you, crazy, Russ?

Speaking of other great material on AVfM from the last week:

Our domestic violence policy advisor and Editor At Large Erin Pizzey recently did a great interview with Warren Farrell and the folks at StudioBrulé. Although the initial live interview was plagued with technical glitches, StudioBrulé (whose YouTube channel you should subscribe to here) has begun uploading a cleaned up, edited version of that interview, in easily-digested segments. Here's the first of it:

…and you can watch the rest here: Part 2, Part 3, Part 4, Part 5, and Part 6. Erin, as usual, is fearless.

Speaking of Fearless Erin, she's got some more thoughts for us on violence, hatred, and thuggery from self-identified Feminists, which she's seen and experienced many times in her decades-long career of trying to help victims of domestic violence. Here's her thoughts on the matter, which we suggest you share with anyone who will listen.

Also, remember I mentioned Amit Desphande and SIFF above? He also recently penned a piece on the growing problem of misandry in India that you should see.

AVfM firebrand John the Other has noticed a new postering campaign in his home town of Vancouver. These posters are outrageously sexist, and he has some choice words for that sexism in Tip for 2nd Class Citizens.

Men's Rights Activists have recently come under fire from traditionalists. We find this unsurprising, as we have long noticed that just as Gender Ideologues who call themselves "feminists" often dismiss male disposability even while depending on it, many conservative traditionalists openly admire and praise male disposability. Which is better? Neither one that I can see, although I guess we can give the traditionalists some props for at least occasionally mouthing nice words about men and boys. In any case, Rod Van Mechelen looks at tradtional women and their white knights, and finds their views lacking in respect for the humanity of men and boys.

Andy Man, of the fast-growing MRA London also recently put together a breathtaking essay and video that you

really must see: Who taught you to hate yourself? I have no words. Show it to everybody who will watch.

Sweden is increasingly looking like one of the most frightening countries in the developing world for men and boys. Joakim Ramstedt has a look. I'm not sure I'd willingly let my sons set foot in that country. Although Lucian Vâlsan explains why Croatia looks frightening in its own way.

By the way, how do you do actual men's rights activism? TCM shows one effective ways, at least if you're in or near a university.

Neil Lyndon, whose career was nearly destroyed by Gender Ideologues, recently graced our pages with this amazing essay on the legacy of one of the most prominent of the 2nd wave feminists of the early 1970s. Don't miss Big Sister: The Legacy of Germane Greer (and if you use Twitter, be sure to follow Mr. Lyndon here. We're very much hoping he'll grace our pages with further contributions in the future! (By the way, The Moderate Voice also allowed me to reprint his article. As a side note, TMV is a pretty good site that's good about allowing me to post Red Pill content like this, so anyone who comes over there and leaves an occasional polite, supportive comment or two would be appreciated, so they know we aren't a bunch of misogynisty rapey haters.)

Are you against genital cutting of children? So are we. The intactivists have launched a massive campaign you may want to be a part of.

Victor Zen is looking for his privilege. Maybe you can help him find it.

Our great friend Suz, also known as DriverSuz, who blogs at Shining Pearls of Something, wrote a sterling piece we just had to reprint, and which you shouldn't miss: An anonymous letter from a mom to her future daughter-in-law. That essay, which has been pointed to and reprinted many places, has set off a virtual firestorm of controversy. Good on ya Suz.

Finally, a couple of items from our growing AVfM forums you may want to check out:

Men's Rights Activists are constantly plagued with trolls with an anti-MRA bias who say outrageous things that most MRAs would never agree with, which the enemies of human rights for men and boys often exploit via quote-mining: "Look, seee these disgusting things those MRAs say!" Well we've decided to make it easier for them to find these false and outrageous and hateful quotes, and have started a Quote Miner's Graveyard to highlight statements made by phony MRAs that the enemies of human rights frequently use to poison the well against us. If you spot such poison, be sure to join the forum and point it out there.

Also, the growing AVfM forum has a new section: the Volunteer Hub. Got a project you want help with? Want to volunteer for projects we may be doing? Join the forum and speak up!

Well that's it for this week. So much time, so little to do! (Wait a minute. Strike that. Reverse it.) Let's get going. Yee-haw!

The U of T Student Union needs our help.

John Hembling (JtO) · 22 January 2013 · Archived copy · Original

The Student Union of the University of Toronto needs our help.

Members of the U of T Student Union have drafted a motion to present to the university administration to take action against A Voice for Men, including banning the site from U of T servers and seeking to have AVfM's hosting company shut the site down. [1].

As the Editor-in-Chief of AVfM, I not only support these students in their clear ambition to attempt to silence opinions they may disagree with, I hope to motivate others to help them draft and present a more effective, convincing and clearly imperative call to action against this website.

Toward that goal, I have included the full text of the existing Motion to condemn (which was emailed to us), along with my own commentary and suggested revisions. Such revisions as necessary for the motion to be a more effective motivator for the school's administration to take action against this website.

MOTION TO CONDEMN AND TAKE ACTION AGAINST "A VOICE FOR MEN"

Moved: C. Scott Seconded:

Whereas on November 16, 2012, a so-called "men's rights awareness" group at the University of Toronto invited Warren Farrell to campus to give a talk.

Commentary: The use of the term "so called" to preface "men's rights awareness" does no service to either the author nor to the proposed motion. The words "men's rights awareness" are in fact a part of the self identification of a men's rights awareness organization on the campus of the U of T. The authors of the existing motion are advised to reserve application of the phrase "so called" to informal slang and terms of art departing from the actual names of existing organizations and groups. This reservation will make a revised version of the motion more credible, and effective towards its intended audience, the administration of the University of Toronto.

Whereas Warren Farrell promotes misogynist, hateful views towards women and ideologies that promote gender equity, challenges women's bodily autonomy, justifies sexual assault and decries feminism as violent;

As the existing motion requests action of the administration of a major academic institution, Dr Warren Farrell should be referred to by his correct title, which is Dr. Warren Farrell.

In addition, the motion suggests necessary actions to be taken against this website. Dr Farrell has no past or present association or relationship with A Voice for Men. Also, if Dr. Farrell is to be included in the motion, the reasons for that should be independently established through citation of his own writings or actions.

Specifically, the motion should include citations from Dr. Farrell's writing in which he challenges women's bodily autonomy. The motion should also cite writing or speech by Dr. Farrell which promotes misogyny. Furthermore, the motion should cite where Dr. Farrell justifies sexual assault.

Obviously, the veracity of the vague and unsupported claims about Dr Farrell are not called into question in this criticism. However, to provide the compelling rationale necessary for action by the U of T's administration, proof of the allegations against Dr. Farrell may be helpful. It may also reduce the amount of conflation between Dr. Farrell, an individual, and A Voice for Men, an unrelated organization.

Whereas students at the University of Toronto made the situation known to the University of Toronto administration, asking for action to be taken due to Farrell's flagrant violation of the Ontario Human Rights Code;

"The situation," is unfortunately a pronoun lacking reference. In a formal call to action, "the situation" must be

explicitly identified prior to use. It may not be obvious to the U of T administration, or others, precisely what "the situation" is.

Also, although Dr. Farrell's flagrant violation of the Ontario Human Rights Code, is obviously not questioned by this criticism, this too requires more specific detail; not only the offending actions or speech by Dr. Farrell, but also the specific article, chapter and subsection of the Ontario Human Rights Code violated. Further, although we must all accept the apparent malevolence of Dr. Farrell based only on unsupported assertion, the current motion demands action be taken against A Voice for Men, a web site and organization to which Dr Farrell has no present or past association.

Clearly, a separate MOTION TO CONDEMN Dr. Farrell is needed.

Wheras the University of Toronto administration refused to act; and

Whereas in absence of action from the university, students organized a petition and protest in response;

The motion has as one of it's major goals the motivation of action by the University of Toronto administration. However, the motion makes claims of inactivity from the U of T administration, which happen to untrue. The office of the Provost at the U of T have at least stirred themselves to examine the events surrounding the presentation and accompanying protest sufficient to publish a clear positional statement [2]. Given that your target audience is already likely aware of the action they themselves have taken, it may hurt your credibility with them and perhaps others.

The most salient portion of that public statement begins in the second paragraph with:

> **The vast majority of the University of Toronto community understands that freedom of expression is vital to the mission of universities and cannot be reserved for those with whom one agrees. It is therefore heartening that many members of our community with otherwise divergent views have recognized that the disruption of this event by protesters was a threat to free speech.**

Again, false claims of the inaction of the school's administration will likely diminish the credibility of the motion and it's authors. Convincing the school's administration of a false history in which they participated is likely a counterproductive strategy to be avoided.

Whereas in response, police were called to campus and violently attacked and harmed activists;

While violent attack on feminist protesters by the Toronto Police department would certainly be problematic, if it were true, video of the event quite clearly shows that police officers, called to the scene to protect ticket-holders from assault were themselves assaulted by feminist protesters.

The U of T student newspaper "the Varsity" reported on 17 November:

> **One protester was arrested after a scuffle broke out in front of the auditorium's doors. He was later released with no charges. Another protester was cautioned for assault of a police officer..**

Interestingly, the Varsity article also claims that event organizers physically assaulted one or more attending protesters, referring to video of the event – which does not appear to depict any such thing.

However, whether protesters assaulted police, or whether the reverse case is true, A Voice for Men did not have a representative at the event, and conflation of the apparent actions of Toronto Police, of paying attendees, of event organizers, or any statement, real or imagined of Dr. Farrell are wholly apart from this website, A Voice for Men.

Perhaps a motion to condemn, arrest and incarcerate the Toronto Police Department, with supporting rationale, would

be in order.

Whereas members of the so-called "men's rights awareness" group also violently attacked and harmed activists;

According to reporting by Dan Smeenk of the Varsity and according to video by independent videographer Stephen Brule, protesting feminists were not attacked, but themselves engaged in verbal abuse of event attendees, and initiated violence against members of the Toronto Police. Arguing the opposite of what is already documented in video format will likely undermine the credibility of the motion and its authors. False claims used to compel action by the U of T's administration should be un-disprovable, otherwise members of the U of T's administration might engage in fact-checking, severely diminishing the impact of the motion.

Whereas several female-identified students who were outspoken at the rally has[sic] since been targeted by "men's rights" activists on the website AVoiceForMen.com, who are calling for their surveillance by men at the University of Toronto and for their actions to be detailed at an online blog which contains many hateful ideas about women;

The characterization of reporting and commentary by AVFM using the language " female-identified students who were outspoken at the rally has[sic] since been targeted by "men's rights" activists on the website AVoiceForMen.com" is an excellent strategy to demonize this website and it's contributors. However, the following statements ".. who are calling for their surveillance by men at the University of Toronto and for their actions to be detailed at an online blog" undermines the sinister portrayal of AVFM by admitting that such "targeting" consists only of citizen journalism and commentary.

This admission severely undermines the potentially useful impact of the word "targeting". Without the anti-climactic reference to reporting and commentary at AVFM, an impression could have been created that the site's editors advocated violence. This is a missed opportunity to more effectively demonize.

Whereas several of the female-identified students that have been targeted were less vocal or prominent than participants who were male-identified; and

Whereas men have, as a result, begun to harass these woman, the UTSU and female- identified staff at the UTSU;

As with all your claims made without citation or evidence, this criticism certainly does not aim to cast the slightest doubt on the motion or its authors. However, the last time I heard about women or feminists being threatened by MRAs, it became quickly evident that such threats were fielded by other feminists simply claiming to be MRAs. This uncomfortable fact was documented on the feminist website http://haifischgeweint.wordpress.com/ (please consider the link a helpful example of citation).

I'm sure ideological thinkers would not use the same tactic twice, and it's at least plausible that somebody has threatened one or more of the violent protesters at the U. of T. However, the claims of threats made without citation or source do provide a strong impression of a game of make-believe, which the motion can only ameliorate by citation of such threats.

Whereas the message from this website claims to be of 'equality' but is in fact a message that is a misogynist, sexist, cissexist, heterosexist and homophobic response to the challenge of cis-male privilege in society;

Facts are sometimes inconvenient, but are often important. The message of A Voice for Men does not claim to be of "equality," but we do support equal treatment under the law. However, the motto of the site, presently printed in the site's mast-head is "compassion for men and boys". However, our complete mandate is for Justice and Compassion, two elements glaringly absent from rhetoric in opposition to the human rights of men and boys. Admittedly the mandate for "justice and compassion" might not be readily apparent without reading some of the site's content.

However, the claims of several flavors of sexism serves to considerably undermine the credibility of both the motion

and its authors. AVfM's contributing authors and board of directors include men and women of every sexuality and variation. In fact, a routine criticism of the AVfM's weekly radio show is an excess of female hosts and contributors, suggesting to some detractors that the mandate to address men's human rights issues is being diluted by too many female contributors.

Rather than making the easily dismissed claims of sexism, or homophobia, more substantive attacks against the site's senior contributors would likely be more believable. For example, AVFM Radio's co-host and star, Karen Straughan "Girl Writes What" could be attacked for her clear jealousy of younger, daintier and more feminine women than herself.

Erin Pizzey, the founder of the women's shelter movement, now on AVFM's board of directors, could easily be attacked on the grounds of senescence, or a wholly superstitious attachment to her life-long religious faith. Any of AVfM's gay or bisexual contributors could easily be discredited based on which sex they are, or aren't attracted to, although since outing the sexuality of contributors is not within the site's editorial mandate, critics will have to do their own research. Preference for same sex partners can be manipulated by U of T student commentators into hatred of the opposite sex with some aptitude and practice.

However, citing an exhaustive list of every kind of sexism with it's own name does appear counter productive. In such a complete list, even the sexuality of the site's management team must be despised by the site's management team. A more plausible approach for U of T commentators would be to pick only one or two variations of sexism, and then cite content on the site, plausibly supporting such claims.

Whereas the content of the website has generated hateful and violent comments from both readers and writers;

With over 1,700 feature length articles, citation or evidence of "hateful and violent" commentary – if such exists — should not fall on the readers of the U of T student's motion to locate for themselves. The site's masthead includes a search bar from which offensive phrases or suggestions of violent rhetoric can be searched for and thereby cited as evidence of the claim of hatred or violence.

However, as tempting as it might be for administration members to register for the site and supply such commentary themselves, this tactic should be accomplished with screen-capture, as commentary advocating or suggesting violence is strictly forbidden, resulting in immediate IP-based banning of offenders from the site.

Therefore,

Be it resolved that the University of Toronto Students' Union condemn the actions and stances AVoiceForMen.com has taken; and

Be it further resolved the University of Toronto Students' Union support students that have been attacked by AVoiceForMen.com; and

Be it further resolved that the University of Toronto Students' Union take action to have the website AVoiceForMen.com blacklisted and shutdown by their website provider for hate speech.

Certainly, if the students at the U of T feel it necessary to silence the expressed opinions of an organization or site they disagree with, they should pursue that censorship wholeheartedly. Indeed, that the authors of the MOTION TO CONDEMN support the violence and hatred displayed so blatantly by the protesters at the November 16 presentation by Dr Warren Farrell, they are encouraged to make their support for such conduct as publicly and loudly as possible.

And finally, it indeed is the position of this site, its editorial board and it's contributors that men's rights are human rights.

Thank you all for your kind attention.

[box]

Addendum:

In addition to provided suggestions for improvements to the language of the existing MOTION TO CONDEMN, Corey Scott, Vice-President Internal & Services, along with his co-authors at the UTSU may wish to audit one or more courses within the Writing and Rhetoric program offered by the University of Toronto.

“The Writing and Rhetoric minor reflects the belief that strong skills in critical thinking and written communication are central to a liberal education.”

Additional details of this program can be found on the web-site located at http://www.utoronto.ca/innis/wr/

[/box]

[1] http://utsu.ca/section/1116

[2] http://www.provost.utoronto.ca/office/Provostial_Statements/Provost_s_Statement_on_Recent_Controversial_Events_on_Campus__December_2012_.htm

AVFM News and Activism: Lucian Valsan Returns

James Huff · 22 January 2013 · Archived copy · Original

[box icon=""]

Tonight we have European News Director, Lucian Valsan. We will be discussing the Council of Europe Convention on preventing and combating violence against women and domestic violence that took place in April of 2011, but whose edicts are being ratified throughout Europe with little to no mention in the press. This treaty is basically the VAWA of Europe and shares much of the statutory language. Of course no mention is made of male victims and like VAWA erodes due process. Another feminist masterpiece indeed.

As always we will be eagerly awaiting your calls after the news and the interview so please call in and talk with Lucian and hosts Robert and James.

The show starts tonight, 22nd, at 9:00 PM Eastern, 8:00 PM Central, which is 2:00 AM January 23rd in London and 11:00 AM January 23rd in Brisbane.

SHOW PAGE

Of course we will have the after show MRA roundup on STICKAM

[/box]

The rapists & victims they refuse to see

James Landrith · 22 January 2013 · Archived copy · Original

Editor's note: It is astonishing how much our culture seeks to deny any possibility that a woman may rape with her vagina. But of course, as survivor Typhonblue has so thoroughly documented, not only can they do so, but they do so with near as much frequency as men do with their penises. Our view is that rape apologists come in more than one flavor, and that includes people who deny that women do this. Former Marine James Landrith tells a graphic story of how this exact thing happened to him. I was honored to share a forum with Mr. Landrith to talk about these issues on Huffington Post Live late last year, which you can view here on HuffPo. Mr. Landrith has suffered much mocking and abuse since he dared publish his account, but he has graciously allowed us to reprint it here anyway. More men need to speak up.–DE

I've Got the T-Shirt and the Trauma Response to Go With It

As a vocal male survivor, when I'm not talking about sexual violence in writing or before audiences, I'm reading about it in many contexts and sources. A great deal of what I see on a daily basis is directed at men with the assumption that we know nothing about sexual violence or have no experiences that parallel those of female survivors.

Those making such arguments are often NOT sexual violence survivors themselves. Encountering such memes can be quite painful when you are a rape survivor yourself. The problem is not that female survivors receive the majority of the attention when sexual violence is discussed. The problem is that when sexual violence is discussed with regard to male survivors, there is often resistance, condescension, and outright mockery by people who quite often have not experienced such violence themselves. For those who have lived through abuse at the hands of women, that can be doubly wounding.

I've lived through sexual violence. I have my own story and my own experiences. I have my own triggers and my own issues. I don't need to be educated. I don't need to be taught what to do or not do. I don't need any proven statistical bias to legitimize my life or my experiences. I lived it.

♦◊♦

Background

Approximately twenty years ago I met a friend at a club in Jacksonville, North Carolina. He came with a female friend. During the night, he disappeared leaving his friend by herself and without a ride. As she was pregnant and without a ride, I agreed to take her home when I left. She had not been out in a while and wanted to stay until the club closed that night. While she was not drinking, she bought me a few thank you drinks for agreeing to drive her home.

After a few drinks, I became very tired and disoriented. I never drank until I got drunk, especially when driving and off base. I didn't like the feeling and it wasn't secure off base. I just figured I was tired and had too much without realizing it. There was a motel next to the club. She suggested we get a room and sleep it off, then I could drive her home in the morning. I agreed as I was rapidly losing the ability to think or see straight. She got us a room with double beds and we split the cost.

I vaguely remember laying down with my clothes still on. I probably took off my shirt per the norm, but I left my pants on. I did not feel comfortable taking my pants off around this strange woman. She warned me that she did not want to have sex and I remember saying that I was seeing someone and was not at all interested in that either. I laid down on my side of the room and was out almost immediately.

At some point in the night, I awoke to find her on top of me. I said something I cannot remember and she coaxed me back to sleep. I doubt very much that she could even understand what I was saying, given how disoriented I felt at that time.

The next morning, after the sun had risen, I woke again feeling confused and unsure of where I was or what had transpired since getting off work on Friday afternoon. My pants were nowhere to be seen, my underwear also missing and my penis was erect. I realized that she was on top of me, grinding and moaning. I didn't know what to think. I wasn't fucking her. I didn't want to fuck her. Who was she again? I moved as my legs were stiff and sore from being in the same position for hours with her on top of me.

She darted her eyes at me and told me not to move. I was ordered "don't be forceful." She then asked if I was trying to rape her when I could not remain perfectly still and again told me not to move. In addition, I was told that I could hurt the baby if I tried to stop it. After she finally finished, I was still expected to drive her home.

In short, I was drugged, raped, threatened and had a baby used against me as a human shield. To say that experience left me messed up would be an understatement.

Put yourself in my shoes for a minute. I was under 21, drinking illegally in a club, while on active duty with a local, pregnant civilian. Why didn't I report it? Read this paragraph again and think about it harder if it eludes your grasp.

♦◊♦

The Reaction

How did I react? I buried it deep and pretended it didn't happen, which is a common reaction for male survivors. That did not mean that it had no effect on me. I simply pretended it didn't happen. I called it a bad night and said she was a little twisted.

As one therapist would later tell me, denial of trauma does not mean it isn't affecting you. I believe she said that if unacknowledged, the effects would "come out sideways" and in a manner that may not be easily identifiable. For me, that was a sudden and ridiculous promiscuity that did not exist before the rape. I began to act out sexually by sleeping with any woman who offered. I turned down no one, to include several much older, married women. I did not seek out sex, I simply said yes every time.

To say that I was reckless then would be accurate. I was risking exposure to disease and potential violence from angry husbands and boyfriends. I did this for about three years before getting married and further stuffing the memories down further. Further, I lost nearly all trust in women – especially aggressive and loud women.

Nearly twenty years later, I decided to confront it. The time had come to do something about it. I sought out assistance and began to see a therapist. I spent a lot of time on me, thinking, analyzing and progressing. It was painful, but necessary work. I'm not done with it. I don't know that I'll ever be truly done.

While in therapy, it was as if the bandage had been ripped off suddenly and the wounds were newly raw. I had panic attacks, crying fits, sudden anger and loss of time. I felt exposed all the time, everywhere.

I had trouble being alone with a woman in a confined space like an office or elevator. Some days, I didn't even want to stand next to a woman in line for a cup of coffee. Remember the controversy in the feminist blogosphere over strange men talking to women in an elevator? Reverse the sexes and I lived it. For me, the issue wasn't hypothetical or used to demonstrate which gender has it worse with regard to potential sexual violence. It was based on an actual trauma response. The back and forth over why men should expect to be viewed as rapists by women in elevators took on a whole new level of offensive when viewed through the lens of my own experience.

I felt guilty all the time. I still feel guilty quite often. I feel guilty because I don't trust women I don't know. I feel guilty because I sometimes view women, particularly loud and aggressive white women, as potential threats to my well-being and mental health. I feel guilty because for a long time, I couldn't look at a pregnant woman without seeing that sick woman from so many years ago.

I still struggle with some of these issues today, but not as often and not always in such intensity as before. Presently, I have returned to my prior human resources career. This field is dominated by women and has proved a big test for me.

The biggest test is sometimes just getting through the day without losing it. Some days I pass without issue, on other days I just have to give myself a hall pass so I can get on with my life.

Editor's Note: this piece is a reprint from James' weblog. James has written further on his experiences of being mocked, demonized, and victim-blamed by rape apologists, which he documents here and here amongst other places–DE

Open letter to Professor PZ Myers

John Hembling (JtO) · 23 January 2013 · Archived copy · Original

Hello Professor Myers,

Obviously, you and I have disagreed on several topics in the past, and due to the disconnected nature of online discussion, these differences of opinion have never been satisfactorily addressed. There remains unanswered a friendly challenge from myself to you to address the substance of any of several hundred articles of my authorship which can be found on the web site AVoiceforMen.com.

However, setting that aside, I am writing this in reference to your recent and humorous invitation to myself, to Paul Elam, and to the pick-up practitioner calling himself Roosh to attend the upcoming Women in Secularism conference in Washington DC.

I cannot speak on behalf of the individual calling himself Roosh, as “pick up culture” is not a topic I follow, however, the idea of high-profile Men’s Rights Activists attending the women in Secularism Conference is in fact, an excellent idea. However, the invitation should, I’m sure you agree, include high profile female MRAs as well as Paul and myself.

As I’m sure you are aware, when Paul Elam invited me to take over the weekly AVFM radio show, one of the first changes I made was the inclusion of a permanent female co-host, in the person of Girl Writes What. In addition, the subset of the human rights movement represented by AVFM has attracted a growing number of intelligent and important women, including not only my co-host on our radio show, but an expanding list of female contributors and board members at AVFM.

Karen Straughan (GWW), Kristina Hansen (WBB), Dr. Tara Palmatier, Nurdy Dancing, Suz, Aimee Mcgee and Typhon Blue have recently been joined by Erin Pizzey, the newest member of our board of directors. Erin is, as you should know, the founder of the world’s first women’s shelter, as well as the author of several books on domestic violence.

Although the invitation was made humorously, I’d like to participate women in secularism conference. I’m confident you too would like me to attend, so I’m asking for your help to get myself, Karen Straughan, Kristina Hansen, and Erin Pizzey invited as a panel to present at the Women in secularism conference.

Best Regards

JtO

PZ’s invitation to the W.I.S. conference:
http://freethoughtblogs.com/butterfliesandwheels/2013/01/thats-something-to-look-forward-to/#comment-424867

Backup, in case the original comment disappears:

http://www.filedropper.com/thatssomethingtolookforwardtobutterfliesandwheels

Publisher’s addendum: I would love to make the conference myself but Air Force One is on cable that weekend. PE

Contrasting modern and post-modern discourse

Kenneth Westhues · 23 January 2013 · Archived copy · Original

Always, the question is why. An instance of workplace mobbing presents itself. Collective hostility, ganging up, offensive and defensive maneuvers, draining of time and energy, damage to names and careers, working lives robbed of joy — all these are plain to see. The challenge is to know why. Without sound explanation for why the mobbing has occurred, the odds of effective intervention are slim. Correction, remedy, prevention, making things somehow better, depend on knowing why.

Any idea helpful toward this end is a gift. My books, articles and website on academic mobbing include many such gifts: distinctions and hypotheses offered by varied authors past and present, collected, packaged, and passed on from me to you.

In December of 2012, as the Christmas season was unfolding, I received an especially useful gift, a distinction that helps answer the question of why for roughly half of the academic mobbing cases I have studied these past twenty years. The giver was American conservative pundit Steve Sailer, whose blog is a year-round Santa's sleigh. Sailer, however, was on this occasion just regifting a distinction he had picked up from British Christian blogger Alastair Roberts. I resolved to pass the distinction on to fellow students of workplace mobbing, regifting it here for Christmas. It was well into 2013 before I got the distinction packaged up and posted, so it has turned out to be a new year's gift. No matter. I hope you find it worth keeping and passing on.

The distinction is between two modes of discourse. Here is Sailer's summary, with key excerpts from Roberts's blog, and here is Roberts's original post, written to make sense of a dispute among Evangelicals. Both Sailer's and Roberts's posts are worth reading, in addition to my summary and reworking here. Neither of them labels the conflicting modes of discourse, and both present them in reverse order to my preference. I call the temporally earlier mode of discourse modern, since it reflects rules of intellectual procedure associated with the Enlightenment, to which most of humanity's transformations, good and bad, these past few hundred years can be attributed, but traceable farther back (as Sailer points out) to the ancient Greeks. I call the second, temporally more recent mode of discourse postmodern, meaning the relativist, constructivist, anti-scientific mentality, the wholesale inversion of Enlightenment values, that has arisen since the 1960s, similar in some ways to traditional, premodern mentalities.

Drawing and quoting freely from Roberts and Sailer, the paragraphs below profile first the modern mentality and then the postmodern one, and show how this difference helps answer the question of why certain conflicts occur. Then I describe some cases from my own research that illustrate the point. Essentially, what I argue is that in many mobbing cases, a professor cultivating modern discourse in the classroom and other scholarly venues is charged, punished, humiliated, and sometimes eliminated by students, colleagues, and/or administrators of a postmodern bent.

Modern discourse

Following are ten key characteristics of modern discourse, what many professors and students even now consider the normal or standard way to think, study and argue in the academy:

- "personal detachment from the issues under discussion," the separation of participants' personal identities from subjects of inquiry and topics of debate;
- values on "confidence, originality, agonism, independence of thought, creativity, assertiveness, the mastery of one's feelings, a thick skin and high tolerance for your own and others' discomfort";
- suited to a heterotopic space like a university class, scholarly journal, or session of a learned society conference, a place apart much like a playing field for sports events, where competitors engage in ritual combat before returning with a handshake to the realm of friendly, personal interaction;

- illustrated by debate in the British House of Commons;
- epitomized by the debates a century ago between socialist G. B. Shaw and distributist G. K. Chesterton;
- playfulness is legitimate: one can play devil's advocate, speak tongue in cheek, overstate and use hyperbole, the object being not to capture the truth in a single, balanced monologue, but to expose the strengths and weaknesses of various positions;
- "scathing satire and sharp criticism" are also legitimate;
- the best ideas are thought to emerge from mutual, merciless probing and attacking of arguments, with resultant exposure of blindspots in vision, cracks in theories, inconsistencies in logic;
- participants are forced again and again to return to the drawing board and produce better arguments;
- the truth is understood not to be located in any single voice, but to emerge from the conversation as a whole.

Postmodern discourse

Over the past half century, a competing mode of discourse, the one I call postmodern, has become steadily more entrenched in academe. Following are ten of its hallmarks, as Roberts and Sailer describe on their blogs:

- "persons and positions are ordinarily closely related," with little insistence on keeping personal identity separate from the questions or issues under discussion;
- "sensitivity, inclusivity, and inoffensiveness are key values";
- priority on "cooperation, collaboration, quietness, sedentariness, empathy, equality, non-competitiveness, conformity, a communal focus";
- "seems lacking in rationality and ideological challenge," in the eyes of proponents of modern discourse;
- tends to perceive the satire and criticism of modern discourse as "vicious and personal attack, driven by a hateful animus";
- is oriented to " the standard measures of grades, tests, and a closely defined curriculum";
- lacking "means by which to negotiate or accommodate such intractable differences within its mode of conversation," it will "typically resort to the most fiercely antagonistic, demonizing, and personal attacks upon the opposition";
- "will typically try, not to answer opponents with better arguments, but to silence them completely as 'hateful', 'intolerant', 'bigoted', 'misogynistic', 'homophobic', etc.";
- has a more feminine flavor, as opposed to the more masculine flavor of modern discourse;
- results in "stale monologues" and contexts that "seldom produce strong thought, but rather tend to become echo chambers."

When competing discourses collide

Roberts's original post describes the competing modes of discourse in rich detail and shows how differences between them play out in today's culture wars, as "offense-takers" and "offense trolls" use "human shields" and accusations of "hate speech" to silence opponents. That entire post, long as it is, merits close reading. For present purposes I highlight just one of Roberts's hypotheses: "Lacking a high tolerance for difference and disagreement, sensitivity-driven discourses will typically manifest a herding effect.

Dissenting voices can be scapegoated or excluded and opponents will be sharply attacked." This is but another way of saying that proponents of the postmodern mode of discourse have a tendency to engage in workplace mobbing, that is, to gang up on opponents and run them out of their jobs. Scapegoating and mobbing, so I have argued elsewhere, are pretty much the same thing. Roberts's use of the former term probably derives in part from his reading of René Girard, the world's foremost student of scapegoating, a wise scholar from whom I myself have learned a lot.

Michael Mason's elimination from Queen's

I first learned of Roberts's distinction and hypothesis in early December of 2012. It was an especially opportune time. I had just returned home from lecturing at Queen's University in Kingston, and was puzzling over a strange and much publicized case of professorial elimination at that university (click here for the lucid report about it by the Canadian Association of University Teachers). A senior historian named Michael Mason, retired from a career at Concordia University in Montreal, was living in Kingston and teaching part-time at Queen's, where students generally rated him an excellent teacher. He was giving a fall-term course on "Asia, Africa, and Latin America since 1945."

Barely two weeks into the term, a small number of students in the class complained that he had made "borderline racist comments." In addition, Mason's teaching assistants accused him of using "racist and sexist language." The department chair and other administrators sprang into action. Mason was summoned to meetings, threatened with suspension, informed that the chair might henceforth be sitting in on his class from time to time, and told that the grading scheme would need to be changed. The administrators judged that Mason had "failed to create a safe space" for students and thereby violated the university's "Educational Equity Policy." On his doctor's advice, Mason went on medical leave. In effect, he was forced out as instructor for the course, and that ended his teaching career at Queen's.

As I understand Mason's ouster, "academic mobbing" is too fancy a term to place on it. Margaret Wente called it a "mugging" in her column in the Globe & Mail. The most fascinating thing about the attack on him is that, so far as I can tell, he was not teaching anything especially contentious or provocative, just acquainting students with the historical record. He positioned himself, moreover, as opposed to racism, and eager to alert students to American racism in the postwar period. Mason's "offense," such as it was, was reading aloud in a lecture a passage from a book that quoted an American admiral calling the Japanese "little yellow sons of bitches."

Similarly, quoting from an article in the Atlantic Monthly, Mason informed the students that a U.S. Senator had called the South Carolina Governor, a woman of Punjabi origin, a "fucking raghead." Mason did not himself indulge in any name-calling, instead just documented that certain American officials had done so. For this he was himself accused of making "borderline racist comments."

The charges of sexism against Mason were similarly tenuous. It was claimed that he had said female students should be mistresses. What he had said was that he wanted his students to become "masters and mistresses" of the course material. He had told the TAs that in his organization of the course, he would not actually have much work to assign them, joking that maybe he would have to ask them to wash his car. This was taken to be demeaning of women.

For explaining why the incursion on Mason's reputation and job occurred, some observers may chalk it up to moral or intellectual deficiencies of his accusers and detractors. Maybe they were mendacious and mean, or perhaps so ill-educated they did not know the multiple meanings of the word mistress, nor the difference between using racial slurs and criticizing other people for using them. Other observers, less sympathetic to CAUT's version of what happened, may suspect that there is more to the story, that by his tone of voice and classroom manner, Mason probably did display bias against women and nonwhites, and that the administrators were in fact responding to a real violation of university policy and human rights.

To either of these quick-and-dirty explanations, Roberts's distinction between modes of discourse offers a more adequate and satisfying alternative. Mason, like most history professors of mature years, saw his course as an arena

of modern discourse. He was leftist enough to include American racism as a topic, but his priority was on communicating historical facts about that topic, not on the personal feelings or identities of his students. In the back of his mind he probably knew that if there were any students of Japanese origin in his class, they might wince at hearing the American admiral's term, "little yellow sons of bitches," but Mason assumed their skin would be thick enough to shrug off any feeling of discomfort.

The name of the game, as he saw it, was to learn history. Like generations of modern professors before him, Mason considered mastery of the subject the prime objective of his course. One can imagine his impish smile when, bending over backwards not to offend female students by sex-specific language, he uttered that phrase, "masters and mistresses." As for the joke about asking his TAs to wash his car, well, a joke is a joke. If Mason had seriously ordered them to take buckets of water to the parking lot after class and wash his car, they might legitimately object. How could they possibly object to a droll way of letting them know his demands on their time would be relatively few? Such is the modern mode of discourse Mason appeared to be practicing.

His accusers, by contrast, were engaged in the postmodern mode of discourse. They were not lying, nor were they displaying ignorance. They were living in a somewhat different world. They did not separate, as Mason did, the personal from the pedagogical. Their priority was higher than his on making sure all students in the class were comfortable all the time. Their key values (I'm quoting Roberts) were "sensitivity, inclusivity, and inoffensiveness." Maybe one or another of the students was an "offense troll" on the lookout for hidden racism and sexism, eager to expose these vices as proof of personal righteousness.

In a letter defending Mason, one of his former students, Helen Mo, wrote that "Like most excellent teachers, Professor Mason used quotations, irony, and other rhetorical devices in his Socratic-style lectures." This is typical of the modern mode of discourse, wherein questions are always more important than answers. Postmodern discourse, by contrast, tends to be more lliteral, even leaden, and there is rarely much room for humour or whimsy. It is answers that count, even if they turn out to be "stale monologues" and "echo chambers." I would guess that the impishness in Mason's reference to "masters and mistresses" or to the washing of his car went right by the students who later complained. They expected him to conform to a "closely defined curriculum." He failed the test. They therefore, as Roberts could have predicted, came together in a menacing little herd and made an "antagonistic, demonizing, and personal" attack on Mason that ended his job at Queen's.

Three more examples

I said in my lecture there that I felt in a time warp as I read the accounts of Michael Mason's ouster. Dozens of academic mobbing cases over the past quarter-century show the same clash of modes of discourse that Roberts has perceptively described. In each of them, a professor teaching in a standard modern way was attacked by students or colleagues playing by a different set of rules, living in a different mental universe. Here are just three examples:
• At the University of Western Ontario in 1991, psychologist Heinz Klatt made the mistake of injecting humour into his class on child psychology (click here for his brief account). He called a student named Lucretia "Lucky Lucy." She found the epithet charming but four other students found it demeaning of women, and therefore charged Klatt with sexual harassment and creating a "negative psychological environment." Klatt spent the next two years in what he called "Kafkaland."
• At the University of Michigan in 1992 (click here for discussion and links), statistician David Goldberg distributed in class a cartoon that poked fun at statisticians like him. Other handouts he distributed illustrated statistical techniques by applying them to actual data, and a few of these showed differences by race and sex. The upshot was that he was accused of racial and sexual harassment!
• At a conference at Harvard University in 2005, president Lawrence Summers offered some tentative, carefully reasoned, empirically supported hypotheses about why women are underrepresented on science and engineering faculties (click here for information and links). "Personal detachment from the issues under discussion" appeared to be impossible for one member of the audience, MIT biologist Nancy Hopkins, who spearheaded the campaign to hound Summers out of his position on grounds of sexism. Summers backtracked and grovelled, but the campaign won out.

Can you see why I considered Sailer's and Roberts's blog entries gifts so valuable as to be worth passing on? It is because the ideas they offer go a long way toward explaining why odd academic autos da fé like these occur.

One more example: Philippe Rushton (1943-2012)

Philippe Rushton was yet another mobbing target on my mind in December of 2012, when I came across Roberts's distinction between modes of discourse. Rushton had died two months earlier. He and I were about the same age. Both of us were immigrants to Canada. For three years in the 1970s, we had been faculty colleagues at the same university, Western Ontario, where he spent the remainder of his career. We had corresponded a few times, exchanged papers.

He had written a generous review of one of my books. I believe Roberts's distinction helps illuminate the attack on Rushton that began in 1989 (here is his account), and continued off and on for the rest of his life, even on the occasion of his death.

Rushton embodied (what I call) modern discourse. Virtually all of the key characteristics listed above for this mode of discourse applied to him, the main exception being literary devices like satire and humour. I suspect he knew better than to make jokes. Even if his priority had been like mine, on social science, that is, on the empirical explanation of life in terms of cultural and historical factors, he might have gotten himself in trouble with the postmodern left. But he made himself still more vulnerable, by making natural science his priority, and seeking explanation through biological and genetic factors, among them race and sex.

He really was a racist, in the sense of treating race as an important independent variable for explaining all kinds of things — though I can hardly imagine a professor less likely than Rushton to discriminate against students or colleagues of a racial origin different from his own.

Rushton was unfailingly even-tempered, soft spoken, and polite, always willing to listen to opponents' arguments and respond cooly and rationally, citing evidence. It was as if he took Kipling's famous poem as a script for his own scholarly life: "If you can keep your head when all about you Are losing theirs and blaming it on you, If you can trust yourself when all men doubt you, But make allowance for their doubting too…."

Rushton was among the most cited psychologists in the world. In a front-page article in the Ottawa Citizen in 2005, Andrew Duffy described him as the most famous university professor in Canada (he might have said infamous). Apart from all else, Rushton's prominence justifies the most rigorous effort to explain why the fierce campaign against him arose, why the mass protests, police investigation, demands that he be fired, restrictions on his teaching and research, incessant denunciations in the press, and collegial shunning. Of any adequate explanation, the distinction between modes of discourse that Roberts and Sailer have set forth could properly form an important part.

In conclusion, three qualifiers

I conclude with suggestions of how the gift this little paper passes on is best used. Difference in mode of discourse is an important variable for explaining some mobbing episodes, not all, and even in the cases where it is relevant, its explanatory power depends on other conditions being present, too.

No university is neatly divided into practitioners of modern discourse on one side, proponents of postmodern discourse on the other. Every academic weaves the fabric of his or her own pedagogy and epistemology in a distinctive way. No professor is entirely modern or postmodern, and every professor shifts from one mode of discourse to the other, depending on topic, setting, mood, and many other factors. The proper unit of analysis in the study of mobbing is the social process, not the individuals involved. I would imagine, for instance, that biologist Nancy Hopkins at MIT generally practices rigorous, empirical, dispassionate, truly modern discourse in her classes. She is an accomplished scientist, a specialist in the genetics of zebrafish.

Yet on the occasion of Lawrence Summers's now famous remarks, Hopkins appeared to lose her dispassion and to respond in a postmodern way; she seized it as an occasion to testify and demonize rather than debate. Or consider

Alan Dershowitz's leadership of the campaign to prevent Norman Finkelstein from getting tenure at DePaul University in 2007. Dershowitz's reputation as a brilliant modern legal scholar is sterling, but Finkelstein's criticisms of the Holocaust industry were more than Dershowitz could stomach. All academics have soft spots and blind spots. Everybody's vision is blinkered in some way. The goal in research on mobbing is to explain the specific episode or case. Typecasting the participants detracts from this goal.

A second caveat is that how a mobbing episode plays out depends not just on the modes of discourse of target and mobbers, but on which mode of discourse is more firmly institutionalized in university policies and relevant legislation. What John Furedy called "velvet totalitarianism" in a 1997 article depends not just on numerous academics subscribing to the postmodern mode of discourse, but on the enforcement of its values and priorities by administrative authority, acting on the basis of written rules.

In Mason's case at Queen's, it mattered that the university had an "Educational Equity Policy" that seemed to support the postmodern priority on sensitivity and inoffensiveness. When the faculty handbook includes provisions that put the comfort of students ahead of intellectual rigour and freedom of speech, administrators need not themselves be caught up in a campaign to oust a targeted professor; all they have to do is behave like faithful bureaucrats and follow the faculty handbook.

That is why the organization called FIRE, the Foundation for Individual Rights in Education, has pursued a long succession of court cases aimed at forcing colleges and universities to abandon speech codes and anti-harassment policies that infringe on freedoms guaranteed by the U.S. Constitution. FIRE's objective is to protect modern discourse in higher education by ensuring that it has institutional support.

Finally, a point made at the start of this paper bears repeating. It is in roughly half of the academic mobbing cases I have studied these past twenty years that the distinction between modern and postmodern discourse seems to have explanatory power. In the other half, it doesn't.

Mobbing is a distinct, singular, momentous social process that can be triggered by any of numerous factors — whistleblowing, racial or religious prejudice, discrimination on the basis of sex or sexual orientation, the arousal of envy on any number of grounds, even for being good-looking or multilingual. The distinction that Alastair Roberts described on his blog, that Steve Sailer summarized on his, and that I regifted for visitors to my website, is hugely important for making sense of many mobbing cases, but beside the point in many others.

To everyone, regardless of discipline or specialty, whether in academe or outside it, male or female, young or old, white, black, or purple, who is puzzled by the organizational pathology called mobbing and eager to deepen our understanding of it, I give thanks and best wishes for much success in 2013.

[box]

Editor's Note: the preceding article is re-published with the kind permission of Professor Kenneth Westhues, and was originally titled "A USEFUL DISTINCTION REGIFTED" FOR CHRISTMAS 2012″.

The explanatory power of comparing modernist and postmodernist discourse is something with which, in the opinion of AVFM's editorial board, all members of this human rights movement should acquaint themselves.

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Vanja Krajina placed on offender's registry

Paul Elam · 23 January 2013 · Archived copy · Original

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Vanja Krajina has been placed on the offender's registry at register-her.com.

On November 16, 2012, Krajina participated in a protest at the University of Toronto against a talk being held by Dr. Warren Farrell on problems faced by men and boys. Krajina, who apparently is not a University of Toronto student, but who was acting in concert with members of the University of Toronto Student Union, was video taped shouting epithets and obscenities at young men who were attempting to attend the lecture. Among the invectives she used was "fucking scum" and "fucking rape apologist, incest supporting scum."

The protest eventually turned violent, requiring police to remove protesters from doorways they were blocking. The violence was supported and defended by the University of Toronto Student Union, a recognized University of Toronto organization with a history of promoting disinformation and violence.

Also present at the protest and supporting the violence that happened there was the organization CUPE, the Canadian Union of Public Employees.

Several students from the protest and members of the University of Toronto Student Union remain under investigation related to the violent protest.
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VAWA Mafia in action – D.C. Police Chief under fire

Robert O'Hara · 24 January 2013 · Archived copy · Original

(Washington D.C. Jan 24, 2013 — AVfM News)Today Human Rights Watch, a New York based non-profit organization whose stated mission is to "protect and defend human rights," officially released a report outlining what it says are extreme shortcomings in the way the Washington Metropolitan Police Department handles sexual assault cases.[1] [8] [10]

During a press conference that took place at the National Press Club the report's author, Sara Darehshori, accused the MPD of mishandling 170 reports of sexual assault over a three year period and called for outside oversight of the departments sexual assault investigations.[10] Human Rights Watch covers a broad range of human rights issues on the international stage. This is the only known instance that it has turned its attention toward a large U.S. metropolitan police department.

Resistance to the report by the WMPD has been fierce, with Police Chief Cathy Lanier calling on the Department of Justice to do an independent evaluation of the report and the department's handling of sexual assault cases. The DOJ says it considering the request. [3]

Heavy sparing between MPD Chief Cathy Lanier and Darehshori began on May 30th of last year when the Darehshori announced in a letter to the department its intentions to release the a report if its findings. In a brief summary of the 195 page report included in the letter Darehshori accused the MPD of failure to investigate sexual assault cases and poor treatment of victims citing "victim blaming" and "intimidating police behavior such as threatening to prosecute if the victim is found to be lying." A prompt response to the letter was requested.

Lanier shot back with an letter dated June 8th 2012 in which the chief stated:

> **Thank you for the opportunity to respond to your letter. As previously communicated the Metropolitan Police Department finds it disturbing that a highly respected organization such as Human Rights Watch would ask us for feedback on a report yet not provide the entire report for review. MPD was also perplexed that Human Rights Watch (HRW) asked for feedback on a 16 month investigation within three business days. Most disturbing is that in conversations subsequent to receiving the letter, HRW has showed no interest in working cooperatively with MPD to improve sexual assault investigations.[5]**

She continues later in the letter:

> **The department is concerned that the letter, and presumably the report, use unsupported and uncorroborated allegations as a basis for its conclusions. In many of the cases it appears that the allegation is not being made by the sexual abuse victim but by advocates and/or hospital staff. MPD does not automatically discredit the reports by advocates and hospital staff but in the letter it us unclear of the context in which these allegations were reported to these third parties.**
>
> **If the letter in any way resembles the full investigation, we believe the matter needs further investigation to support and/or substantiate the allegations that you have made.[5]**

In the letter sent to Lanier, Darehshori cited three instances as key examples of police complacency. In all three

cases the alleged victims had been severely intoxicated and remembered nothing. Furthermore, there was no evidence of penetration of any kind in all three cases. Darehshori contended that since the police dismissed the cases based on the fact that there was nothing to report they had mishandled them and treated the alleged victims poorly.[5]

[image]
Sara Darehshori
The MPD set up a web page dedicated to addressing the controversy in response to the criticism of its performance.[5] On this page are copies of correspondence between MPD and Human Rights Watch. Also available on this page is an embargoed copy of the Human Rights Watch report entitled "A Capitol Offence" which the MPD posted on January 20, much to the consternation of Human Rights Watch.[9] Until that date the MPD had no access to the report despite repeated requests for a copy. Lanier has said publicly that she has shared MPD data with Human Rights Watch since the onset of the controversy in order for them to produce a more accurate report, but no indication has been given by the organization as to whether or not they used it. While Lanier said that the data shared were forthcoming, Human Rights Watch has claimed they only got access to it after a lawsuit.[1]

Human Rights Watch is a very well funded organization with a reported income in 2011 of $139,654,922, up from just $42,452,799 in 2010 according to its 990 IRS form dated April 7 of last year, an increase of $97,202,123. The overwhelming proportion of the increase was from contributions and grants which were reported to be $134,174,146 in 2011, up from $39,220,034 in 2010 according to the same document. [source: Guidestar]

Its total current assets are $212,033,446 and the CEO's salary is $800,000 a year, drawing much criticism from many of its individual contributors. They do not publish a breakdown of grants and contributions they receive.

The organizations scope of interests is wide, with topics including everything from genocide to human trafficking and political corruption. Before becoming Senior Council of the U.S. Program, Darehshori was senior counsel in Human Rights Watch's International Justice program where she worked on international justice issues relating to Darfur, Serbia and the International Criminal Court, according to their website.[7]

She now focuses on research and advocacy on issues relating to police handling of sexual assault cases in the United States, including work on the rape kit backlog.

[image]
Kathy Lanier
Contrary to the impression Human Rights Watch gives in its report the MPD has an established record of improving it's handling of sexual assault cases during Lanier's time as Chief. In 2008, after a highly publicized case in which an alleged victim was not able to get a rape kit performed due to inconsistencies in evidence collection, the MPD centralized its forensic examination routine at Med Star Washington Medical Center where all those reporting a sexual assault go to have a rape kit performed according to Laniers correspondence with Darehshori.[5]

The department also shored up its Sexual Assault Nurse Examiner (SANE) program. Since last year there has been a 50% increase in reported sexual assaults which the Lanier points out as an indication victims are feeling much more comfortable coming to the police with their stories. Recently a new web based reporting instrument on the MPD website was launched where victims can critique the performance of officers responding to their reports.[4]

The Chief has stated her primary concern in the face of this controversy is that victims will loose hard earned confidence in the MPD and shy away from reporting due to the report.[4]

Lanier herself is an impressive individual. She worked her way up from being a high school dropout and unwed mother at 15, to earning multiple degrees, including a Masters in National Security — as well as moving up from foot patrolman through the ranks to Chief of Police.[6]

Concerns about the methodologies and perhaps motivation of the Human Rights Watch report may be confirmed in

the reports first recommendation, which reads as follows.

> **Pass the Violence Against Women Reauthorization Act (VAWA). While the bill never reached the President last year, separate versions of VAWA before both the Senate and House in 2012 funded training for law enforcement agencies on how to improve investigation of sexual assault cases and on how to appropriately treat victims. The bills also provided grants to help appoint victim counselors for the prosecution of sexual assault cases.[9]**

This first recommendation has nothing to do with the MPD. It is national level legislation which was in full effect during the entire period covered in the HRW report. Given that, it is impossible to consider VAWA ameliorative of the problems the report purports to highlight.

Also, the timing and venue for this is hard to ignore. Washington D.C. is the focal point of national legislation like VAWA, as well as the controversies that surround it. In recent years progress has been made by organizations such as Stop Abusive and Violent Environments (SAVE) to reform domestic violence legislation, as proven by the current battle in congress to re-authorize the legislation.

It can arguably be stated that Human Rights Watch, undoubtedly a major player in the sexual grievance industry, has chosen the Washington Metropolitan Police Department as a target, not because they have a special or significant problem with the way the handle sexual assault claims, but because Washington D.C. is the focal point of the battle over VAWA, a matter unrelated to the HRW report.

However, if they can give the impression that there is a major problem with the handling of sexual assault cases in Congresses' own back yard, and create the illusion that re-authorization of VAWA would ameliorate that problem, they can influence the outcome over the Congressional battle.

In short, the whole thing stinks of VAWA politics. The Chief, however, is giving them a run for the money.

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AVFM Radio: Postmodern poison

AVfM Radio · 24 January 2013 · Archived copy · Original

For serious activists in the men's rights movement, one of the key questions has always been "why". Specifically, why is such a large segment of the population content to flatly ignore observable reality and conform to an emotionally based group think which justifies and enables ongoing and escalating carnage while pretending to humanist ideals.

Many different hypotheses have been fielded to explain the near total unwillingness of feminsts to engage in any kind of reasoned dialogue. Rather, an established and documented culture exists where all nonconforming thought is shouted down, villified and portrayed as sexist, racist along with every other condemned form of thought crime.

But how can the proponents of such tactics continue to see themselves as anything except an irrational mob.

The answer, or at least an important part of the answer may be that they are not modern thinkers. They are a present day tribe whose mode of thought echoes that of the the primitive, emotionally driven mob of the dark ages.

The details of gender ideology may be completely irrelevent, because these primitives are the post-modern. Which is to say, they are not modern thinkers born out of the enlightenment. They are primitives.

Call in number for the show is 310 388 9709

show page : http://www.blogtalkradio.com/avoiceformen/2013/01/25/post-modern-poison

How SHOCKING!

Kristina Hansen · 24 January 2013 · Archived copy · Original

Dana Hunter, blogger on FreeThoughtBlogs, has written a piece on the pains of owning a set of ovaries and how her once a month PMS cramps are so devastating to her that she compares them to actual labor, even though she has no children and has never experienced labor pains in her life.

She also points out that men have no way of knowing what her crippling, agony inducing PMS cramps feel like. Well duh! Thank you Dana for pointing out the obvious: men do not possess evil ovaries (or good ones, either). It must be the patriarchy at work again.

She is also cheering for a show called *Guinea Pigs*, which is a Dutch reality TV show. According to Dana, in one episode, the contestants

> ***put their testes where their uteruses ain't. With electrodes strapped to their stomachs, they experienced simulated contractions with slowly increasing intensity over two hours until they're screaming in agony. It's truly some fucked-up Fear Factor craziness.***

Dana is apparently so elated about this that she had to wipe away a tear upon hearing of this torture device for men. She even seems to enjoy the fact that one man could not endure the whole 2 hours.

She then says "Imagine suffering that kind of pain and *not being able to make it stop for days*. Keep in mind that these men were not bleeding from their nether orifice, nor did they have to squeeze out a watermelon-sized object through narrow parts of their anatomy." *Now imagine never having suffered through that pain, or through labor, EVER*.

Well, neither have you Dana. And labor does not go on *for days*, nor do you have to suffer through it if you don't want to. There are these wonderful things called drugs out there that makes giving birth pretty damned easy. If giving birth were as horrific as Dana seems to think it is, I doubt women would be having many babies and we'd probably have died out long ago. You're built to go through it, Dana. It's not a man's fault he is not.

The simple fact is that PMS is nowhere comparable to actual unmedicated labor. To even think it is is just fucking ignorant and insulting to those of us who have gone through actual unmedicated labor, or a complicated labor.

Sure, PMS cramps can irritate the hell out of you for a while. They are not pleasant, and some women, like myself, take Tylenol or Midol to help, but we do not whine and cry about it. We get on with life and accept the fact that there is nothing we can do about it, short of getting a hysterectomy, and who the hell wants that kind of surgery? I'd prefer the occasional cramping for a day or two per month thank you.

And as for men not knowing what it feels like? So what? Why do some whiny women feel this need for men to be subjected to all their aches, pains, and emotional failings? Do men go around insisting that women need to experience what it's like to be on the receiving end of the PMSing dragon each month? Because let me tell you, we women can be absolute fucking bitches (more than normal) when we are PMSing. And instead of sucking it up, like feminists are always telling men to do, many women feel that it is somehow their right to abuse and annoy the shit out of the men in their lives when PMSing because, if they have to suffer, so do the men.

So now women like Dana are elated that men are being hooked up to a machine that simulates labor, which is, in comparison, nothing close to the mild pains of PMS. I can almost guarantee you that most women would not last 2 hours on that machine, particularly someone like Dana, who can't seem to even be able to deal with her usual PMS.

Labor is not something women would want to experience without pain management, unless they absolutely had to, which is why the rates of voluntary scheduled c-sections have sky rocketed in the last 10+ years. But hey, let's hook men up, who are not built for labor, to a machine that tortures them for 2 hours and simulates extreme labor with

no option for pain relief. Ya, that sounds completely fair.

So don't give me that crap that women are somehow these tough, courageous people for just being able to give birth. Most of these warrior women would rather avoid labor pains with c-sections, medications, and other pain management methods.

As for Dana's evil and torturous cramps once a month, take a pain pill and suck it up sister. I bet any man would trade places with you in a heartbeat if all they had to bitch about was feeling a bit of discomfort once a month.

NCFM calls for equality in selective service

NCFM · 24 January 2013 · Archived copy · Original

PRESS RELEASE

Contact Marc Angelucci, NCFM VP

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Defense Secretary Leon Panetta removed the military's ban on women serving in combat.

In the 1981 landmark U.S. Supreme Court decision, Rostker v. Goldberg, 453 U.S. 57 (1981), the Court held that since women are excluded from combat, men and women were not similarly situated, thus women did not have to register for selective service.

In 1980, a year earlier, a group of uppity men from the National Coalition for a Just Draft proposed the radical notion that men and women are equal and should be treated as such (see: Hayward, F., Appeal on Behalf of Coalition for a Just Draft, American Male, Fall issue, Vol. 1, No. 4).

In particular, "We must demand that every legal expectation—military or otherwise—be equally applicable to males and females" (page 8).

Men failing to register with Selective Service can be fined up to $250,000, sentenced to up to five years in prison, and become ineligible for a number of federal and state benefits including: jobs, financial aid, citizenship, loans, and job training.

NCFM President Harry Crouch noted that, "It's about time. Women now have the same benefits, opportunity, and risks that come from combat.

Unfortunately, they don't have to register for Selective Service. So they don't have equal responsibility. Women cannot be penalized for failing to register."

Equal opportunity must include equal responsibility. Women have supported wars at about the same rate as have men. Either extend the Selective Service registration requirement to women, including penalties for failing to register, or end military conscription.

♦

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AVFM Editorial Opinion:

With the Pentagon to open combat jobs to women in the near future, we are reminded of one of the most glaring kinds of systemic sexual discrimination still thriving, and it is occurring in the US Military, which fostered racial integration and inclusion before they were accepted in civilian life.

Death on the battlefield has remained an almost exclusively male affair. Depending on your perspective, this is either discrimination against men, burdening them with the most overarching hardship of military life. Or, you may see it as discrimination against women, preventing them from realizing their full potential as soldiers based on their sex. It would seem to work against both sexes, though it is ludicrous to compare the unfairness of exclusion on the battlefield to being targeted for sex-based inclusion in coffins and wheelchairs.

AVFM supports the spirit of the new Pentagon Directive, set to be announced on Thursday. However, any blanket approval of the new measure thus far would be premature. There are at least two matters yet to be resolved.

First, the only way this new policy will have any meaning will be if it is mandatory that women face combat on the

front lines. With 20% of the military being comprised of women, that means roughly 20% of combat related fatalities should be female. 1 in 5 of body bags being filled overseas should contain the bodies of mothers, sisters, daughters, wives and girlfriends.

Additionally, we fully expect feminist pushback against any efforts by the Pentagon to make combat service compulsory. What they will push for is what they always push for. Choice; choice that male soldiers do not, and have never had.

This is aptly illustrated in the letter above from the National Coalition for Men, pointing to the double standard faced by men from Selective Service. The Selective part means selecting men, not women, and that should change as well.

The defense of a nation, whether with conscripted troops or an all-volunteer army, does not run on democratic options or the personal preferences of those serving. Women should be no less subject to that and men no more burdened by it.

No doubt there will be abundant opportunities ahead for MRAs to make their voices known, both with elected officials and in media forums where news stories on this will be discussed. We also appeal to writers for AVFM to submit news and opinion pieces regarding what could be a historic event.

We urge you to make your voices heard in the coming days. PE

[/box]

The joke of equality in the military

Lucian Vâlsan · 25 January 2013 · Archived copy · Original

As a man living in Eastern Europe looking at the huge debate in the United States after the Pentagon's announcement of gradually lifting the ban on women who seek to serve in the military, I just cannot restrain myself from laughing loudly.

Now don't get me wrong, in my opinion there are only two legitimate solutions in this problem: either make ***all*** people eligible for the draft and register to selective service, or make no-one. Any other option is just unfair. As simple as that.

The only state that is close to having that is Israel, albeit the Zionist state still exempts women from non-Jewish communities (but not men!) and married women (but not men!). There are some other countries (such as China or Peru) that also have laws that ensure full equality when it comes to conscription and compulsory military service, although China has never enforced the law since the establishment of People's Republic of China because there are already more than enough people (male and female) that volunteer for a career in the military.

So, basically, with the notable exception of Israel, all the other nations and countries in the world can be divided into two big categories: those that don't conscript anybody (this includes countries like China that have the laws but don't enforce them) and those that actively enforce male disposability.

In the patriarchal Iran, men that don't go through military service cannot leave the country and are prohibited from getting a driver's license, whilst there are no such restrictions for women. Oh, and Iran has the highest ratio of female undergraduates in the world[1].

But do we ever hear about that? Of course we don't.

In Eastern Europe, we've seen Marxist regimes first hand and we've seen the Great Patriotic War (Великая Отечественная война) which is basically the Soviet winning part of the World War II. These events have provided us a perspective that the general public in the USA has no idea of.

During the communist years, schools from Poland, Hungary, Czechoslovakia, Romania, etc. etc. never stopped talking to us about the bravery of women like Zoya Kosmodemyanskaya[2] and Zinaida Portnova[3] who volunteered to help "the anti-fascist and anti-Hitlerist Soviet Union" and whose combined efforts killed hundreds of Nazi soldiers (all of them men that have been forcibly conscripted) and ended up being killed when they were around the age of 18.

There were 800,000 women in total that served in the Soviet army during WWII[4] and 89 of them were decorated with the highest distinction of the Soviet state. Even today there are still some gender ideologues that have the nerve to state that it was the 'grrrl power' that helped the Soviets eventually to win the war. And the same gender ideologues claim that it was "post-war patriarchal oppression" that prevented women to seek full equality into the Russian military after the war. And they claim these with little to no consideration to the actual facts.

And the actual facts are as follows: The overwhelming majority of those 800,000 women enrolled voluntarily and left the military (also voluntarily) once the war ended. Oh… and most of them survived.

I've heard a feminist claiming that the Russian women's suffering from WWII was "comparable as a class" to the one of men. Again, let's stick to the facts.

The Wikipedia page about the Red Army[5] says the following about the WWII:

> During the Great Patriotic War, the Red Army conscripted 29,574,900 men in addition to the 4,826,907 in service at the beginning of the war. Of this **total of 34,401,807** it lost 6,329,600 KIA, 555,400 deaths by disease and 4,559,000 MIA (most captured). Of these 11,444,000, however, 939,700 rejoined the ranks in the

> subsequently liberated Soviet territory, and a further 1,836,000 returned from German captivity. **Thus the grand total of losses amounted to 8,668,300.** This is the official total dead, but other estimates give the number of total dead up to almost 11 million men, including 7.7 million killed or missing in action and 2.6 million POW dead (out of 5.2 million total POWs), plus 400,000 paramilitary and Soviet partisan losses.

So, there were 10 times more men that died than women that served overall. On what planet is this "comparable"?

The reason I'm going with this history lesson is because my great-grandfather did not survive the war (whilst my great-grandmother got to live up to the age of 88) and my paternal grandfather did survive the war but came back with huge distress and with a permanently damaged lung that gave him breathing problems throughout his life (whilst my grandmother got to live up to the age of 80).

Another reason I am giving the facts of the much praised "equality" in the military is because my mother went through compulsory military service. She went to the University in a STEM field (which was difficult for anyone during the Communist era due to the harsh exams and the highly limited number people that could be admitted). Because she was a student, the schedule was a bit more relaxed. She had to go one day per week in a military facility for 6 hours and go through military training and during the summer vacation, she had to go for three weeks and stay only in the military facility like any other conscripted individual and live by the military oriented way of life.

Of course, during the same years, there was a huge propaganda as to how we must provide more affirmative action and more entitlements in order to have absolute equality of outcome. But at least the Marxist regime was honest all the way through and sought absolute equality of outcome (and made no secret from that) including in the hard labor areas.

Immediately after the fall of the Communist regime, the new government signed two decrees: lifting the ban on abortion and abolishing the female compulsory military service. The male compulsory military service remained in place until October 2006, almost 17 years after the female obligation was dropped.

So, the moment they had the possibility to abolish the equality in this respect, women's groups had no problem to do so.

So let's see how "gender equality" works in the militarized institutions in Romania (firefighters, police personal, correctional fighters, etc.).

On the official page of the "Alexandru Ioan Cuza" Police Academy from Bucharest[6][7] we learn that in order to go through an entrance exam for this school in order to become a firefighter, a guard in a prison or a police officer, one must be fluent in Romanian, have no prior convictions of any kind and:

> Have a minimum height of 1.70 meters (5 feet and 7 inches) if the candidate is a man and a minimum height of 1.65 meters (5 feet and 5 inches) if the candidate is a woman

The same specification is made for any department of this military school. So this basically means that a 1.65 meter woman is tougher than a 1.69 man. I am sorry, but it's hard for me to believe this is actually true, but the lawmakers seem to believe that.

Moreover, besides from admitting shorter people than the minimum requirement simply because they're women, the physical tests are also easier for women.

From the minimum requirements sheet on the same academy's website[8] we find out that men need to run for 50 meters in 7.2 seconds (preferably even faster), whilst it's enough for women to run the same distance in 8.1 seconds. Also, the 1000 meters marathon (resistance running) must be covered by men in 3 minutes and 45 seconds, whilst women have to do the same thing in 4 minutes and 10 seconds. Now, excuse me, but I was walking (indeed, walking fast, but not running) 5,500 meters in 14 minutes when I was 12 years old and was selling

newspapers on the street. And I have never been a sportive person. The physical standards for women are a joke.

The only “equal” physical requirement is when the candidates need to throw a medical ball 7 meters away. But again – women throw a 2 kg (4.4 pounds) ball whilst men throw a 4 kg (8.8 pounds) ball.

So here’s your military “equality”. Men do up to two times more heavy lifting (literally) but end up being paid the same as their female colleagues who get to be subjected to lower standards than 12 year old boys.

When the chief of the General County Inspectorate of Police (IPJ) from Vâlcea stated that the female police officers under this establishment are generally useless[9], he was rendered as a misogynistic bigot. But was he?

Let’s not be hypocrites. Under this law, female officers run slower, have slower strength, lower resistance, are generally shorter and tend to go more often on parental leave. These are the facts – whether the feminists like it or not.

But in spite of these facts, the websites of most military academies are filled with pictures of females, as if they were truly the equal of their male counterparts and as if they were as many as their male counterparts. Most militarized institutions have a small limited number of students they welcome and it’s usually 40 males, 5 females and 3 minorities. And by “minority” the Romanian law understands gypsies, Hungarians, **women**, Ukrainians and other minorities except for the citizens from Republic of Moldova which usually have a separate category. But often times not even those 5 places for women aren’t filled, in spite of the commercials, the physical standards comparable to 12 year old boys and non-formal female favoring promotions that are now in place throughout militarized institutions. Could it be because women don’t actually want anything to do with this?

To sum up, there is little to no doubt that this will happen in the USA in the following years (unless it’s already happening). The NCFM appeal[10] does a good job but it doesn’t go far enough. Not only USA must either end military conscription altogether or extend the Selective Service registration requirement to women, including penalties for failing to register, but what USA must also do is not to lower the standards for women. By doing so, USA will end up like the “egalitarian” Europe with its mostly useless (but highly consuming of taxpayers’ money) military structures. When the conflict in Libya started, France deployed mainly personnel from *Légion étrangère*[11]. Why? Because it’s the only military service wing from the French army that still works as an army, where skills are more important than misleading understandings of “equality.”

Having a taxpayers’ funded huge army is controversial enough. But having a useless taxpayers’ funded huge army is plain stupidity.

[1] http://www.nationmaster.com/graph/edu_gir_to_boy_rat_pri_lev_enr-boys-ratio-primary-level-enrolment

[2] http://en.wikipedia.org/wiki/Zoya_Kosmodemyanskaya

[3] http://en.wikipedia.org/wiki/Zinaida_Portnova

[4] http://en.wikipedia.org/wiki/Soviet_women_in_World_War_II

[5] http://en.wikipedia.org/wiki/Red_Army#The_Great_Patriotic_War

[6] http://www.academiadepolitie.ro/root/studii/admitere/2012/documente/admitere2012_conditii_adm_politie_pompieri.pdf

[7] http://www.academiadepolitie.ro/root/studii/admitere/2012/documente/admitere2012_conditii_adm_penitenciare.pdf

[8] http://www.academiadepolitie.ro/root/studii/admitere/2012/documente/admitere2012_probe_sportive.pdf

[9] http://www.realitatea.net/seful-ipj-valcea-nu-mai-vrea-femei-in-politie-vezi-aici-motivul_861740.html

[10] http://www.avoiceformen.com/a-voice-for-men/ncfm-calls-for-equality-in-selective-service/

[11] http://en.wikipedia.org/wiki/French_Foreign_Legion

Welcome to the Second Wave

Peter Wright · 25 January 2013 · Archived copy · Original

Having observed men's issues advocacy since the late 1970s it has been interesting to watch the fledgling men's rights movement grow. While slowly increasing its membership the Men's Rights Movement (MRM) has until recently consisted of disparate islands of disaffection toward the increasing reach of feminist tyranny. These islands have consisted of small collectives of men, along with the occasional sympathetic woman, who gathered to reinforce men's right to live out traditional male roles if they so choose, and to challenge the feminist bigotry that was increasingly attacking this freedom of choice through its manipulation of the social and legal environment.

Since the turn of the new millennium a thread has begun to emerge from within the MRM that argues less for men to be able to live traditional roles, and more for the right to be treated as human beings deserving of a variety of life choices and basic human rights. Such human rights, according to this ideological platform, have been neglected by centuries of gynocentric culture and, more recently, eroded by decades of feminist governance.

Having observed the MRM for three decades I have no hesitation in confirming that the men-are-human-beings focus suddenly emerged into popular consciousness with the birth of A Voice For Men in 2009, a forum whose articles popularized the idea and inaugurated a distinct 'second wave' of the men's movement based on human rights principles.

The notion of 'waves' is familiar to us from First, Second and Third Wave feminism. However our use of the term is not in any way related to the content or structure of feminist waves and is used here for metaphorical convenience as in 'waves of soldiers' or 'waves of emotion' to connote a surge of activity that is unique and yet related to a previous surge of activity.

Here is how I recently summarized the Second Wave of the MRM:

- Nationally and internationally networked (as opposed to the poorly networked 1st wave);
- Inclusive of all: women, men, straight and gay, trans, white, black are actively involved (as opposed to

predominant hetero white of the 1st wave);

- Strictly anti violence (as opposed to occasional violence tolerance of 1st wave)
- Anti-domination of MRM by traditionalist assumptions (which dominated 1st wave);
- Anti-domination by partisan politics (1st wave was dominated by right wing sentiment);
- Inclusive of people of all faiths while having zero tolerance for proselytizers (1st wave had slight dominance by Western religion);
- Are generally anti-feminist, anti-gynocentrism, and anti-misandry (like first wave) and are broadly oriented to human rights principles;
- Are more committed to building bridges between the MRM and the general community (unlike 1st wave);
- Have elaborated a more thorough socio-political history of misandry and gynocentrism (unlike the patchy attempts of 1st wave);
- Have developed a more sophisticated discourse about sexual/psychological/social/political issues to inform the basis of the MRM (more than 1st wave)
- Focuses it's activism on changing cultural narratives over lobbying officials to change laws, based on the principle that laws are usually altered to align with prevailing cultural expectations.

In conclusion, the new wave of thought sweeping through the MRM–a wave which could be called the Men's Human Rights Movement–has fundamentally demarcated that which went before and that which has gained center-stage now. And for those like me who rode the earlier wave on unwieldy Malibus, today we find ourselves in more creative waters where we must learn to ride the versatile short-boards on what is a human rights rather than a traditionalist wave. With this larger call for change I for one am excited by the opportunity to carve it up.

Seeing red: the same old hate movement

Alex Hunt · 26 January 2013 · Archived copy · Original

For those of you unfamiliar with the recent storm to hit the British social justice establishment, feminist writer Suzanne Moore recently published an article in the New Statesman, *Seeing Red, the Power of Female Anger*, wreathing her sex in victimhood. The article itself was backed with a few, cherry-picked statistics, more of the same, tired old feminist clichés and the obligatory blinkers to any reasoning other than this as a patriarchal attack on the sisterhood.

In short, standard-issue drivel from a standard-issue someone in a comfortable job, working comfortable environment, in a civilized society making a great deal more money than the average individual. She takes up the pen and paper to defend what Achebe termed the "Beloved Oppressed."

Same old, same old.

I'm not going to go into debunking Moore's article – dozens of writers here at AVfM and elsewhere have already dismantled each and every one of her worn-out arguments in individual detail. That's not what's interesting here.

What's interesting here is that how Moore happily denigrates, and then throws the (MtF) trans community under the bus. Her reasoning for these particular comments? Women; real women, that is, not these ersatz pretenders, are not being sufficiently appreciated for their sterling efforts in working, raising their children and maintaining some standard of personal attraction. Obviously the notion that females be held to the same standards of responsibility for themselves and their actions as anyone else has either not occurred to Moore, or more likely, clashed too strongly with her feminist ideals.

As the tweetstorm grew around Moore's commentary, none other than Julie Birchill* came to her defense, guns blazing, with all the fire and brimstone an angry feminist can offer. The article speaks for itself; of irrational, blind hatred, mockery, the calculated use of shame, the wholehearted embracing of victimhood, and, above all, the "us-versus-them" dichotomy so integral to feminist discourse.

I'm sure anyone involved with the MRM can speak to how readily this vitriol can be hurled against anyone bold or naïve enough to stand up and challenge feminism; even if those people are their beloved, oppressed, fellow-sufferers in a world ruled by cruel, privileged male overlords; even if those people are bringing to light genuine grievances and issues. It really doesn't matter. Challenge them, and you will become "the enemy."

This is not just a piece of news for AVfM readers. For us, it's the same old harpies circling overhead, howling vileness and cruelty, the same indifference to the suffering of others, the same venom we saw spat in the face of a young man looking for answers in Toronto, the same professional victims and their amazing perpetual martyrdom machine, the same conflict-junkie response to anything that could even be a challenge; the belief the whole world is twisted in some patriarchal, privileged conspiracy against them.

This is an invitation to the LGBT community.

To the egalitarians.

To each and every person interested in human rights for more than just a subsection of the female population.

Take a good, hard look at feminism. Take a good look at what it really is. At what it really means; at who these people really are. They are bigots, they are liars, they are ideologues and they will throw you under a bus the moment you challenge them.

Don't kid yourselves that these people are the minority. Numerically, they may well be – indeed, I hope they are – but make no mistake, these are feminism's policy-makers. They are bestselling authors. They are social sciences lecturers. They are the people setting the tone and message for feminism, and who have been doing it since Emmeline Pankhurst decided it was time that she'd rather like to vote too, and without feeling the need to

agitate on the behalf of the thousands of men fighting, bleeding and dying on the Western Front, who went without the benefit of the franchise. These are people with no interest in advancing anyone's rights; only their own privileges.

This is feminism.

And it is a hate movement.

Publisher's note: The Julie Birchill article has since been removed from The Guardian, apparently for the very reasons cited by Hunt in this piece.

Editor's Note: we appear to have misprinted Julie Birchill's name as "Bindell" earlier. That error has been fixed, although the linked material made it clear. Our apologies to Julie Bindel for this mistake.

Oh my Lola lo-lo-lo-lo Lola

Kristina Hansen · 27 January 2013 · Archived copy · Original

Eleven years after a woman known as Lola took her billionaire ex, known as Eric, to court demanding alimony from a failed common-law relationship, the Supreme Court of Canada has ruled against allowing the same protections for common-law spouses as for married couples upon breaking-up.

This decision is one that is said will have "far-reaching implications for millions of Quebecers" as one-third of couples in Quebec live in common-law relationships, more than in any other province, and more than half of all children in Quebec are born out of wedlock. Quebec is also the only province in Canada without any provisions for spousal support when a common-law relationship ends.

The Supreme Court of Canada (SCC) ultimately found that "marriage is a deliberate choice that must remain distinct from common-law partnerships in regards to its rights and obligations".

In short, Lola is not entitled to any spousal support, and she cannot get any portion of Eric's substantial assets.

Lola and Eric have three children together, and receives quite a hefty sum for child support. However, Lola argued that she deserved the same rights as divorcing husbands or wives and that Quebec's civil code provisions were "discriminatory against common-law spouses – many of whom are left destitute when their unions implode".

A court ruling back in 2006 compelled him to give her a car and to pay for a chauffeur, a cook and two nannies. He also buys plane tickets for the children and nannies for two trips a year, as well as a daily allowance of up to $1,000 for the holidays. In 2010, Eric gave Lola a $2.5 million home.

Somehow I cannot see how she has been left destitute after the 2006 ruling, and the home she got from Eric in 2010. I don't even think this woman has any comprehension of what that word means, much less care about anyone else but herself. This case was never about the larger public, or becoming an activist for the downtrodden.

Lola's lawyers argued that "most Quebecers are unaware that in the event of a breakup they can be left with nothing". This is completely ridiculous. Everyone I know here in Quebec is fully aware that being a common-law spouse does not entitle you to anything other than child support if a couple has children, and they are under 18. In fact, many Quebec men and women choose not to get married because they do not want to become trapped in an unjust, slow-moving, money draining system that would mean the man (in the majority of cases) would be forced to pay alimony and divide up his assets.

Marriage is indeed becoming quite rare here, especially amongst French-Canadians. Whether it's a cultural phenomenon or not, there are fewer Quebecers looking to get married, and they are quite vocal and unashamed about admitting it.

In a narrow 5-4 SCC decision, chief justice Beverley McLaughlin wrote:

> ***Those who choose to marry choose the protections–but also the responsibilities–associated with that status – Those who choose not to marry avoid these state-imposed responsibilities and protections.***

Lola's lawyer said that "Lola devoted her life to raising children and felt *entitled*, as divorced people do, to a share of assets".

When entering into a relationship, both Lola and Eric knew the law and were aware that not getting married meant that she would not be entitled to anything should their relationship end. That was the choice they *both* made and agreed to. She does not have the right to demand that the law be changed just because her lavish lifestyle will now be much less lavish.

Look lady, you already got more out of this guy than most married people ever would upon a divorce. So stop

whining and suck it up. I am sure that your 2.5 million dollar home, chauffeur, chefs, and nannies are more than sufficient for your greedy ass to survive on for the rest of your life.

I for one am glad the SCC ruled to keep Quebec's Civil Code as is. If you want to play house and be in a long-term relationship like an adult, then *you* are responsible for the decisions *you* make. If you want to get married and the other person doesn't, then *you* have the choice to leave. No one is forcing anyone one way or another.

In a release, Quebec's Conseil du Statut de la Femme (Quebec Council for the Status of Women) expressed concerns about the judgment, questioning "whether the present family law regime corresponds to the reality of Quebec families, and saying there is a risk without guarantees that families will fall into poverty".

This is nothing more than an attempt by the QCSF to change the current system, to force men into a corner no matter what type of long-term relationship they choose, taking away the freedom of choice people in Quebec have always had. They want replace the current system with a system that takes away the freedom of choice and which punishes mostly men when the relationship dissolves by forcing men to pay alimony and divide up his personal assets.

As it stands, the Quebec Civil Code is still open to further review. However, most Quebecers have expressed their desire to keep their freedom of choice and do not want a system that takes that from them.

Plausible deniability and abuse

John Hembling (JtO) · 27 January 2013 · Archived copy · Original

Plausible deniability,

Or how to burn trust to the ground.

Play hard to get, keep him wondering.

This is the advice which appears to saturate female oriented social and other media. Keep him guessing. String him along, de-escalate phone contacts to the level of text messages. Return only 1 out of 4 messages.

What motivates this?

Opening any issue of COSMO or any other women's magazine will reveal a half dozen lists of tactics claiming to be relationship advice, but actually cultivate something else; personal plausible deniability.

This was distilled in a 1995 "dating advice" book called "The Rules". This book has unfortunately informed much of the public zeitgeist of dating and romance. Here is a short sample of the actual rules as provided by the authors, Ellen Fein and Sherrie Schneider

- **Be a creature unlike any other.**
  Subtext: don't be yourself, put on an act. Employ deception.
- **Don't Talk to a Man First.**
  Subtext: Force him to take the initiative, this allows you to avoid any responsibility.
- **Don't Talk Too Much.**
  Subtext: Initiating of communication exposes your opinion and reduces plausible deniability.
- **Don't Meet Him Halfway.**
  Subtext: Invest less than he does in all social transactions. Hold power over him.
- **Don't Call Him, and indeed, Rarely Return His Calls.**
  Subtext: Establish that he must always initiate, and that you have no responsibility to do so. Also, establishes that he is always subservient to you.
- **Always End Phone Calls First.**
  Subtext: Be a gatekeeper of communications, retain unilateral power in all contacts.
- **Don't Accept a Saturday Date after Wednesday.**
  Subtext: Force him to elevate you over himself in all social transactions.

Although "The Rules" is almost 20 years old, it reflects a current view that non-accountability, subterfuge, manipulation and control of power in a relationship is appropriate for women. This public view of one-sided power is widely accepted, rarely recognized or publicly identified as pathological and dysfunctional.

It should be.

The mainstream media, endlessly channeling admonitions to contrive plausible feminine deniability markets the dysfunction as though it will lead to increased romantic affection or attraction from men. It will put any woman who plays this strategy in total control of her man, assuming, of course, he sticks around for this systematic abuse. That, of course, is the reason for continued plausible deniability. Keep him not only off balance, but keep him ignorant of your intentions. Constantly undermine his trust in you, smog your communications, maximize ambiguity and your own plausible deniability – yeah, that'll make him try harder.

But this is, all of it, stupid. First, this entire approach to human relationships relies on a set of unrealistic assumptions. Some of which are as follows. That men will tolerate unlimited contempt and scorn heaped onto them. That men are so bereft of human dignity and self worth that an endless game of hide and seek without a payoff will suit them just fine.

There are some poor saps who; out of a misguided surplus of forbearance, or possibly, consumed by socialized self loathing; willingly tolerate any of the ass-hattery mentioned above. But they're miserable, and the women who get away with abusing such men are just as miserable. A healthy adult cannot find happiness in a relationship built on the cultivated absence of respect.

And regardless of the obvious and blatant stupidity of the tactics mentioned here, those tactics which most women will remark are destructive and foolish; most women still cultivate their own plausible deniability.

And they will do so in blithe disregard for the FACT that treating other people poorly, with contempt, and with haughty demonstrations of public scorn almost guarantees the repeated failure of every relationship.

So what inform this? It's a long list, but included is an apparent cultural belief by women that the simple fact of feminine identity confers instant, guaranteed, unbreakable appeal. As popular as this idea appears to be, it is of course false. In fact, it's falsehood is increasingly demonstrated by a growing cultural chorus of "where have all the good men gone?". That question issued as a complaint by women and other social commentators realizing as they cross into their mid thirties in a continued state of unattachment, unmarried, and with ever diminished prospect for long term romantic success.

The tactics of obfuscating communications, de-escalating contacts, and of endlessly cultivating personal plausible deniability is the recipe for destroying trust, eliminating affection or love, and for cultivating mistrust and hostility.

Of course, a tool some men are using to deal with this game of communications-cripple is Transactional Analysis. Although a detailed examination of TA is beyond the scope of this discussion, some simple rules of thumb can greatly diminish the confusion created by so much female-targeted pop-advice.

And for those erstwhile adults who follow such advised game playing, or who manage relationships in a manner to put complete power in their own hands, you'll have complete power. You will, absolutely.

But what The Rules, or any other version of this systematized mistreatment do not spell out is that this is not just a receipt for maintenance of power. It's abuse. It's shit treatment. It's the psychological manipulation of another person.

Here's the message conveyed. You're lucky I return even one out of 4 of your calls. You're lucky to have even a fraction of my attention. If you didn't have me, you'd be alone, because I'm better, and I've lowered my standards to tolerate you.

In violent relationships there are bruises and blood. In the socially normal practice of *communications cripple* advocated in so much female-targeted advice, and practiced by so many women, there is no visible blood or trauma, but the invisibility of the damage is the only difference.

Let's be explicitly clear. The advice given in almost all women's literature about how to treat men, and how to manage relationships, is advice about how to retain an upper hand. It is taken to heart and practiced by the majority of women in their relationships. That advice is the practice of psychological abuse. The women who endorse that advice, and put it into practice – are abusers.

It's a 20 year old book, and it informs what our society treats as normal, standard practice by women in romantic relationships. And it's clearly and unambiguously a practice and a public narrative endorsing and maintaining a culture of mental and psychological abuse.

It has worked with amazing effectiveness in maintaining a balance of social power. Because men are socialized to put women first, and to put themselves last.

Men, in our culture have not in the last 50 years been socialized to recognize phsychological abuse against themselves as either real or even possible.

Not until now.

And just so it's clear to everybody, I'm not suggesting to women that they should do anything differently. I am however, suggesting that to men. Do something differently. In fact, I'm suggesting the addition of a word to every man's vocabulary.

No.

If that's not clear enough, how about fuck off, get lost, or go away.

Because these are the things it is appropriate to tell abusers, and bullies.

Thank you for your kind attention.

Aerobics – a poem by Erin Pizzey

Erin Pizzey · 27 January 2013 · Archived copy · Original

…

She lived for her lies.

The lies had a life of their own.

They kept the secret flame alight:

The flame excited her imagination.

They burned incense to her passion,

Her passion never spent in any man's arms.

Her passion was spent in intrigue,

In more veiled innuendoes,

In whispers to another woman's shell-like ear,

In inhabiting the smell of another woman's body,

In touching another woman's breast lightly,

Fingers like moths poking another's

Crevices, crying,

Weeping, drinking white wine

Paid for by her husband's child support.

Nightly these women met to bemoan

And bewail the escape of the men

They never loved.

What they loved was the status.

What they loved was the money.

What they desired was each other,

That intensity – woman to woman –

The warm legitimate embrace of

The Jacuzzi,

The familiar wet warm smell

Of other women,

The absence of penis,

The celebration of pudenda,

The absence of self and other,

The presence of self and mother,

Women's endlessly pliable

Buyable bodies,

The cruise down to the mall,

The raid on

The dress shops,

Rings for lying fingers,

Hats for long-dyed hair,

Shoes and pairs of shoes

For feet that rat tat tat

Up the corridors in anger,

Slap the children, kick the cat,

My husband left me,

What do you think of that?

FTSU on the menu?

Paul Elam · 27 January 2013 · Archived copy · Original

While it is still not proven, some information concerning this website was posted to a thread on Reddit at the start of the weekend. If true, it will probably become one of our biggest stories of 2013.

It appears, according to one "redditor," they attempted to access this website from the Wi-Fi hotspot at one location from a restaurant chain, and found a message telling them the site was blocked because it was a "known hate site."

Again, we do not have this story confirmed, which is why I am not mentioning the name of the chain of restaurants, **nor do I even want them mentioned by name in the comments, until we have proof this is happening.**

Site management, if anyone posts the name of the chain anywhere on this website or on AVFM Forums, please remove it immediately and place that user account on moderation.

This is an American national chain in 33 U.S. states, as I count them; a chain that does $200,000,000 in annual revenue.

Needless to say that if we find there is truth to this story, and they do not expeditiously cooperate in correcting the problem, Fucking Their Shit Up will ensue on a scale that will make the University of Toronto breathe a sigh of relief.

I will be contacting when and if proof is acquired. In the meantime, here is a link to a map of their stores:

MAP

As they do not have a location in my city, I am requesting that MRAs within convenient distance from one of their locations pay a visit and attempt to access this website through their hotspot. If the result is positive, a screen cap of the blocking message would be much appreciated.

Addendum: The store in question has been identified as being in Boulder, Colorado, though we still need documentation of the block on the site.

To my young nephew, T, with love

Dan Perrins · 27 January 2013 · Archived copy · Original

A while Back Paul wrote a piece about his Uncle Walter. Our friend Suz wrote a passionate letter to a future daughter in law you should read too. My friend Dr. F wrote a letter to the son like you that he never had. I now find myself in a similar place, for I am now the uncle who is going to write to his nephew.

To my beloved young nephew, T:

I was not there yesterday at your christening, Tiger. I just couldn't be.

See, while your parents were busy trying to ensure your soul is saved, I have been busy since around the time your were born trying to ensure your soul is not killed by the current misandric society.

T, I've been fighting for a long time have, made your parents very aware of the current situation, but they choose not to act. Like so many participants in today's society. Maybe they're afraid, maybe they're blind, maybe a little of both. They love you and you should love them, but today they walk on by ignoring the elephant in the room. Nobody's perfect I guess.

I had intended on attending your christening, T, but after a conversation with your father (my brother) about 36 hours beforehand, it became obvious it just wasn't going to happen.

See, at some point in time of the conversation we talked about how I was in court on January 11 2013. I wasn't really there for a men's rights issue exactly, but I was there for a justice issue.

I find the two often are intermingled.

Still I slapped an AVfM sticker on my chest and walked in ready to observe the proceedings from the gallery. This wasn't the first time I was in attendance for the proceedings, I've been watching them since about the end of October, 2012.

In the first instance I was quietly sitting in the gallery taking notes, as is my right to do, when the Justice of the Peace pointed to me in the gallery and asked me to identify myself.

T, I don't know what the courts are going to be like when you get older, but this is an unheard of action engaged in by a member of the judiciary.

I'm trying to make sure you never experience this Orwellian justice system.

However T, even though I was somewhat fearful I stood up and identified myself for the court. The court reporter could not hear me and asked if I would step across the bar to the podium and identify myself. I did.

I addressed the court, identified myself and then informed Worship Baker he had in fact made a mistake at law. I also informed him that I had made the very same argument my friend was making in a higher court in this very same courthouse and the right in question was upheld.

The hearing was shut down shortly thereafter, T.

The next day, I also attended, T and this time there were six officers in attendance. T, I can't be sure they were all there for me, but I recognized a few of them. At least two of them had threatened me with physical violence and or death before.

I am not sure if your parents will tell you this, T, but I was lucky enough to have had instilled in me a sense of right and wrong as well as courage by your Grandfather Bill.

Your father unfortunately was a victim of your Grandmother's parental alienation, and he suffered from this abusive syndrome she left him with. It's something I hope you never experience. I will give you one example, T, just so you know what your father and I had to endure for many of our formative years.

Your Grandfather would always say to your father and me “love your mother boys, she is the only one you have,” but your grandmother would say “your father is a good for nothing rotten son of a bitch.”

These are terrible lies for sons to hear about there father from their mother day in and day out. Thank God I was strong enough to ignore them, or your father might never have had a chance to make amends with your Grandfather on his deathbed.

But I digress. Let me get back to the reason why I was not in attendance for your christening.

Like I was saying, I was in court for a friend and witnessing the courts break the very laws they are governed by, breaking the laws to ensure a conviction. It was my third time in attendance.

This time there were four police officers T.

There was the arresting officer who was there to be a witness for the prosecution. The other three officers were as follows: one other regular beat duty police officer, a female. A Sargent, male, and a female plain clothes detective.

T, at the time I was wondering in my mind why all these police officers were in attendance, but I am somewhat used to it now. The corrupt and/or ideologically driven ones are a danger to honest, moral folks. I am a product of their crimes against human rights.

To the honest police officers, hats off for doing a proper job, you have my respect.

But they all scare the shit out of me T. People in their profession have, via multiple acts of trauma, given me Post Traumatic Stress disorder.

When the proceedings that day were shutting down for lunch, T, the judiciary informed the defense that I could sit at the defense table. My friend and I thought this was going to be a good thing, but unfortunately I found out later I was only permitted to take notes and not whisper any direction or advice to my friend.

When we came back from lunch I, as usual, was civil and polite and even made a few jokes. I didn’t care about the gang-like police presence.

They added another Sargent after lunch for a grand total of five officers in attendance.

I started up a conversation with the Sargent who was there for the morning session. I noticed before lunch he had left his empty plastic cup sitting by the door when recess was called, and now he was coming up to the defense table to get another glass.

I said to him, “hey no littering in the courts, I seen your glass sitting there on the floor when we left for lunch. Have some respect for the courts,” I chuckled. I had already assumed the cleaning staff had picked it up.

The Sargent replied “I guess the cleaning lady must have picked it up.”

I then said to the sargent, “I guess since it was taken with out consent you should be charging them with 322 of the Criminal Code of Canada theft.”

The Sargent kind of agreed in theory and got the joke. But here is where I started to work my activism, T.

See I then went on to say “322 of the Criminal Code doesn’t really bother me so much but 380 does; that would be fraud. Or 139, which would be obstruction of justice, does bother me, and I see a ton of it engaged in by the Domestic Violence courts and the family courts here in Hamilton.”

At this point in time, T, the uniformed female officer started sounding like a chihuahua, yipping along, mimicking me while I was reciting certain sections of the Criminal Code and the facts I know.

I then got up out of my seat walked back to the Sgt and went to give him an AVfM sticker and introduce myself as well.

I know this is not exactly what I would like to do, T, you never know which one is going to be corrupt, but it is the

right thing to do.

The feminists, T, are a cowardly, hateful lot who will do some nasty things to those who oppose their dictatorship. One thing, T, I am acutely aware of is that I could end up on the receiving end of a false police call where it is alleged I am violent.

When that happens, the police show up guns drawn and you stand a very real chance of loosing your uncle.

Now when I arrived where the Sargent was sitting I informed him that I am a local men's rights activist for the area and I fly the AVfM flag high with pride. I was floored by what the Sgt told me then, T.

He said "No thanks I know exactly who you are."

So how is it that this Sargent already knew me?

I'm gonna say it's because I make them worried, and they have good reason to be. When you trample on my rights on the basis of sex, you trample on all men's rights and I ain't fucking putting up with it.

And more and more men and good women are saying the same thing about the misandry in today's society.

So I went back to the defense table and sat down. The Crown next spoke up and the exchange went something along the lines of me delving further into the fraud in the Domestic Violence courts.

I informed the Crown about the last general social survey and how 6.4% of women and 6% of men suffered abuse at the hands of their significant other. How that number breaks down to 601,000 women and 585,000 men. A difference of 16,000.

But how there are 593 women's abuse shelters in Canada, and not one for men.

The Crown informed me that I should open a shelter for men.

I then informed the Crown about Earl Silverman's plight for government funding of his men's abuse shelter and how he currently is in the Alberta Human Rights Court right now.

The conversation then took a turn towards the Charter of Rights and Freedoms and human rights, T.

I asked the Crown if he remembered what our former Prime Minister Diefenbaker said about our human rights. I then recited it, most likely with a little paraphrasing, but I said it as best I can.

See T, ole Dief, he was a wise man. He knew long time ago that when human rights were universal in Canada that there would be those who would try to destroy them, so he gave us Canadians a little heads up about it.

He said "we must vehemently protect these human rights from enemies within and outside our borders."[1] and I added on at the end that "I see lots of its enemies to human rights in these courts."

While I said this I looked directly at lil' Ms. Chihuahua.

I know she was trying to take me off my game or insult me but her words and yappy lil; chihuahua voice did absolutely nothing. She was just another garden variety bully with a badge. Dealt with them before, no doubt I will deal with them again.

When I told all of this to your father, T, he was concerned.

He wasn't concerned for his brother, or for men in general, or really about you. He was concerned about my activism, and that me talking about how misandric the world is today for men and boys would make people in attendance feel uncomfortable.

I don't put up with that kind of crap, T.

See I find it "uncomfortable" that men make up 80% of all suicides, a fact your father should be well aware of considering our older brother, your other uncle, killed himself. He should also be well aware of the fact that when

he turned coward back in 2009, that he set into motion a series of events that has destroyed the family unit and lead to my personal checkout attempt, 29 yrs to the week of your deceased uncle's suicide. Guess it wasn't my time. I spent time in the very same hospital on the very same dates, where your uncle lost all hope back in the beginning of these misandric times in 1982.

I am "uncomfortable" with the fact that men make up about 50% of the domestic violence population and nothing is done about that either.

I am "uncomfortable" that men and boys are seen as second class citizens who are demonized and vilified by an ideologically driven group named Feminists who would kill their own kind if they stepped out of the dogma and told the truth.

I am :uncomfortable: with a lot of things, T, but I am not uncomfortable about speaking out against injustice and misandry. I could care less if it makes people uncomfortable. It isn't the fact that I am speaking out that makes them uncomfortable. It is their silence, their guilty conscience, that makes them uncomfortable.

So T, that is the reasons why I was not at your christening yesterday. For you see, while they believe they were saving your soul, I have been out on the streets making sure your soul has a chance to live in today's society.

[1] http://www.collectionscanada.gc.ca/primeministers/h4-4052-e.html

The great danger of the Istanbul Convention

Lucian Vâlsan · 28 January 2013 · Archived copy · Original

[quote]All that is required for evil to prevail is that good men to do nothing. ~ Edmund Burke[/quote]

[dropcap]T[/dropcap]he Council of Europe(CoE)[1] had a meeting on April 12 2011 in Istanbul and elaborated an egregiously misandric document called "Council of Europe Convention on Preventing and Combating Violence Against Women and Domestic Violence" also known as the Istanbul Convention[2]. On May 11 2011, the document has been opened for signature to all the member countries and collaborators[3]. The member countries of the Council of Europe are all countries geographically located in Europe with the notable exception of Belarus and the Holy See (the Vatican) which is a collaborating state alongside with the USA, Japan, Mexico and Canada.

The Council of Europe is not an institution of the EU per se, but it is intimately connected to the EU. The most important connection is that the president of the European Council (which is an institution of the EU) and the president of the Council of Europe is the same person – Mr. Herman van Rompuy, a man whom Nigel Farage of the UKIP rightfully called "the silent assassin of democracy" and a man who has previously ruined Belgium's democracy as a prime minister of that country.

After reading this document, the second most important connection between the Council of Europe and the European Union in general is the obedient adherence to Marxist-Feminist ideology. One should not forget that the European Commission is lead by Jose Manuel Barroso (a Maoist) and the justice department of the EU is lead by Viviane Reding, a Marxist-feminist crusader.

The treaty has thus far been signed by 27 nations. It used to be 26 but Croatia was signing it whilst I was talking about this document on A Voice for Men News and Activism program[4].

The list of nations that signed it is lengthy: Albania, Austria, Belgium, Croatia, Finland, France, Germany, Greece, Iceland, Italy, Luxemburg, Malta, Monaco, Montenegro, Holland, Norway, Sweden, Poland, Portugal, Spain, Serbia, Slovakia, Slovenia, Macedonia, Turkey, Ukraine and the United Kingdom.

In order for it to be in force, the document needs to be ratified by 10 member states. The ratification process takes a bit longer than just simply signing it. So far, Turkey is the only country that fully ratified it (so this is already the law in Turkey) and in a few months, Italy will finalize its ratification process as the anti-feminist organization "Centri Antiviolenza & Femminismo" (The Centre Against Violence and Feminism) announces[5].

[image]
Srebrenica 1995
What's interesting is that the mainstream media is extremely silent on this subject, even in Italy and Turkey — countries that already have this law adopted. Also, countries that signed this document that are in incipient phases of ratification (Ukraine, Poland, Norway or France) are also silent about it.

There is little or no mention of this document in the mainstream media and if the general public that doesn't check the CoE and the EU website has no idea what's coming.

There is one country that any MRA that is aware of the European issues would have expected to see on the list of countries that signed this document: Denmark.

Considering that Denmark is culturally close to Norway and, most notably, Sweden, one would have expected that the gender ideologues from the Danish government would secure the perks that this document brings to the feminist organizations and the liberty that this document gives to the ideologues to make misandry the new state policy.

As of September 2012, the gender ideologues from the Council of Europe are pressuring the Maoists and the

feminists from the European Commission to ratify this document for the European Union[6]. If this happens, and it will due to aforementioned intimate connections between the two bodies, the EU countries that refuse this treaty can and will be forced to abide by it regardless of whether they want to. There are several EU countries that said "no" so far besides Denmark: Ireland, Romania, the Czech Republic, Bulgaria, Hungary, Cyprus, Estonia, Latvia and Lithuania.

But what does the document say?

The gender ideologue's worldview is visible from the very title of the document and the comparison with the recently defunct VAWA is a correct one. In the preamble of the document it says the following[7]:

> **Recalling the basic principles of international humanitarian law, and especially the Geneva Convention (IV) relative to the Protection of Civilian Persons in Time of War (1949) and the Additional Protocols I and II (1977) thereto;**
>
> **Condemning all forms of violence against women and domestic violence;**
>
> **Recognizing that the realization of *de jure* and *de facto* equality between women and men is a key element in the prevention of violence against women;**
>
> **Recognizing that violence against women is a manifestation of historically unequal power relations between women and men, which have led to domination over, and discrimination against, women by men and to the prevention of the full advancement of women;**

First of all, aiming for the *de facto* equality between women and men was already tried by the Soviet Union and the Marxist governments that ruled over Eastern Europe until 1989. The Romanian Communist dictator Nicolae Ceau?escu passed "the parity law" in the 1970s[8] and the Soviets had it even earlier. As history proved, that did not work out well.

Second, "recognizing" that "it is men's fault" is just feminist ideology – not a fact.

So there you go, from the first two paragraphs of the preamble we have Marxist concepts in the first one and feminist ideology in the second one.

And CoE is also "recognizing" some other aspects of the gender hate-ideology:

> **Recognizing the structural nature of violence against women as gender?based violence, and that violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men;**

There are no further clarifications throughout the document so the CoE is fine with the blatantly misandric double standard that the violence against men is not gender-based violence even though this organization itself exists following the deaths of millions upon millions of men and virtually only men in the World War II.

And they continue by saying:

> **Recognising the ongoing human rights violations during armed conflicts that affect the civilian population, especially women in the form of widespread or systematic rape and sexual violence[…]**

The ongoing human rights violations during armed conflicts that affect the civilian population are overwhelmingly aimed at men and boys — in the form of death. In the last armed conflict that took place in Europe, the Bosnian war, 85 to 90% of the civilian Bosnian casualties were men and boys[9]. In July 1995, more than 8,000 men and boys (and only men and boys) were rounded up and shot in the head in what is known as the Srebrenica Massacre[10].

So, the CoE's claim that the human rights violations during armed conflicts affect "especially women," is patently false. Yes, rape is sometimes used as a weapon of war, however, that too also happens to men. And yes, it is traumatic, but saying that this is worse than being rounded up and shot in the head in mass executions[11] on the basis of your sex is simply disregarding reality, and the preponderance of actual victims.

The further you get into this document the more misandric it gets. In Article 2.2 and 2.3 the document says the following:

> **2 Parties are encouraged to apply this Convention to all victims of domestic violence. Parties shall pay particular attention to women victims of gender?based violence in implementing the provisions of this Convention.**
>
> **3 This Convention shall apply in times of peace and in situations of armed conflict.**

In other words – **men don't matter**. If this document would have been in force during the Bosnian war, a few hundreds of thousands men would not have survived – just as happens in African countries right now where help for the victims of armed conflicts is disproportionately granted to women. The men there are left to die.

This document also makes the pussy pass the official policy through the provisions of the Article 5 that states the following:

> **1 Parties shall refrain from engaging in any act of violence against women and ensure that State authorities, officials, agents, institutions and other actors acting on behalf of the State act in conformity with this obligation.**
>
> **2 Parties shall take the necessary legislative and other measures to exercise due diligence to prevent, investigate, punish and provide reparation for acts of violence covered by the scope of this Convention that are perpetrated by non?State actors.**

By "Parties" this document refers to the states that sign and ratify this document. By "the scope of this Convention" they mean the feminist definition of domestic violence and other so-called "gender-based violence." So, basically, under the provisions of Article 5 from the Istanbul Convention, if a woman pulls a weapon on a police officer, the police officer is not allowed to defend himself because it would mean that the police officer is "an actor acting on behalf of the state engaging in an act of violence against a woman".

The Romanian Criminal Procedure Code that was in force during the Communist dictatorship also had this provision of protecting female criminals under the same reasoning.

The document then continues with the provisions of the article 8 and 9 which can essentially be translated as "Give money to the feminists." And we're talking about big money – at least 1.5 billion euros (2 billion US dollars) per year in the EU alone, which means that the total amount is in fact higher since part of the treaty are also non-EU countries.

In the Article 12, point 4, the document states once again that men are the problem:

> **Parties shall take the necessary measures to encourage all members of society, especially men and boys, to contribute actively to preventing all forms of violence covered by the scope of this Convention.**

This basically will be translated into classes of "compulsory feminism" (just like it happened in Australia and Croatia) being taught to 10 year old children. So we're looking at Pan-European plan to raise boys in a climate where masculinity itself is regarded as a disease.

Starting with Chapter IV, the Istanbul Convention goes full force against due process and other provisions that have so far protected individuals from false allegations and government interventionism.

From Article 18:

> **[…]3 Parties shall ensure that measures taken pursuant to this chapter shall:**
>
> **– be based on a gendered understanding of violence against women and domestic violence and shall focus on the human rights and safety of the victim;**
>
> **– be based on an integrated approach which takes into account the relationship between victims, perpetrators, children and their wider social environment; – aim at avoiding secondary victimization;**
>
> **– aim at the empowerment and economic independence of women victims of violence;**
>
> **– allow, where appropriate, for a range of protection and support services to be located on the same premises;**
>
> **– address the specific needs of vulnerable persons, including child victims, and be made available to them.**
>
> **4 The provision of services shall not depend on the victim's willingness to press charges or testify against any perpetrator.[…]**

Is there anything about economic empowering of men? Of course not. So basically, it's enough for a feminist organization to assume that a man might abuse his wife and the entire mechanism starts. In the U.S.A. we've seen VAWA cases of men being thrown out of their home even though the alleged "victim" testified that she had never been abused. One should not expect less when this document is in force.

Throughout the document the CoE talks about "women and their children" because, as we all know from practicality, children belong to women and the State and fathers are, at best, walking ATM machines. Her body, her choice. His wallet? Her choice. Now this is the law.

Moreover, Article 27 sets the obligation for the State to encourage people to report anything if they think an act of violence, *against women*, "may be committed or that further acts of violence are to be expected" – which basically means that it will no longer be a crime (as it is now) for someone to call the police because the neighbors are talking too loud and the caller "feels" that an act of violence is to be expected. At this point, calling the police because you "feel" that a husband might beat his wife because you heard them talking loud, even though you never heard what they were saying and did not see them, is considered "false reporting" and the police might ask you to pay for the expenses of them coming there for nothing.

Article 28 reads as follows:

> **Parties shall take the necessary measures to ensure that the confidentiality rules imposed by internal law on certain professionals do not constitute an obstacle to the possibility, under appropriate conditions, of their reporting to the competent organizations or authorities if they have reasonable grounds to believe that a serious act of violence covered by the scope of this Convention, has been committed and further serious acts of violence are to be expected.**

Therefore, make sure that the shrink or therapist you are seeing is not a gender ideologue. Otherwise, she might think that you abused your wife because you told her to stop wasting your money. I wish this was a joke, but it's not. Telling your wife to stop wasting your money is considered "financial abuse" and it's already considered as such in many countries (Sweden, Romania, Hungary, UK, France and Spain) and it's also covered by the provisions of the Istanbul Convention.

The document goes on with Article 31, which essentially makes sure that fathers rarely see their children if the state mechanism legalized by this document enters into his life and the continues with Article 38 condemning female genital mutilation while saying nothing about male genital mutilation.

Let's be clear: Female circumcision is **not** an issue in Europe. There are some activists claiming that 500,000 women are circumcised in Europe annually but if this were to be true, then any resident of the UK, Germany or France would know at least one circumcised female within his or her own proximity. Moreover, Turkey alone (who ratified this document) has over 39 million circumcised male residents[12], Ukraine has roughly 250,000 and France has almost 4.5 million. Putting this into perspective, it's massive denigration of male suffering to say that female circumcision is a much more important issue. And to put it into a wider perspective, circumcision in general is not an issue in Europe in comparison with the United States of America where this barbaric procedure is routinely performed on two week old boys.

Article 55 of the document is actually scary:

> **[…]proceedings may continue even if the victim withdraws her or his statement or complaint.**
>
> **Parties shall take the necessary legislative or other measures to ensure, in accordance with the conditions provided for by their internal law, the possibility for governmental and non?governmental organizations and domestic violence counselors to assist and/or support victims, at their request, during investigations and judicial proceedings concerning the offenses established in accordance with this Convention.**

This basically means that we're looking at a Europe where feminist organizations are both prosecutors and judges and the State rubber stamps their "discoveries" regardless of whether the alleged victim might come clean and admit that it was all a lie.

This document is filled with anti-male bias and twisted understandings of reality promoted by the hate ideology commonly referred as "feminism" in combination with totalitarian Marxist provisions that Eastern Europe hasn't yet forgotten. This might be the reason why most of the countries that said "No" are Eastern European countries.

The main concern of any European MRA (especially those living in EU countries) should be at this point finding solutions to prevent this document from being ratified EU-wide, and prevent ratification in individual countries.

This document will eventually be voted upon in the European Parliament, unless we start applying pressure, because the "community method" through which Herman van Rompuy and the other Eurocrats pressure decisions is a machine that has worked so far quite well.

[1] http://en.wikipedia.org/wiki/Council_of_Europe

[2] http://www.coe.int/t/dghl/standardsetting/convention-violence/texts/Convention_en.pdf – Istanbul Convention Full Text

[3] http://conventions.coe.int/Treaty/Commun/QueVoulezVous.asp?NT=210&CM=1&CL=ENG

[4] http://www.blogtalkradio.com/avoiceformen/2013/01/23/avfm-news-and-activism-lucian-valsan-returns

[5] http://www.centriantiviolenza.com/the_truth_archives/la-fornero-firma-convenzione-femminista-anti-maschio/

[6] http://www.neurope.eu/article/coe-hopes-eu-signs-istanbul-convention

[7] op cit Full Text page 5

[8] http://www.youtube.com/watch?v=XSZ5pblxLME

[9] http://en.wikipedia.org/wiki/Bosnian_War#Casualties

[10] http://en.wikipedia.org/wiki/Srebrenica_genocide

[11] http://en.wikipedia.org/wiki/Srebrenica_genocide#Mass_executions

[12] http://www.circs.org/index.php/Reviews/Rates/Global

NCFM makes history

NCFM · 28 January 2013 · Archived copy · Original

Some things leave me speechless…almost. Once in a great while I am privileged to participate in something of major importance. I am proud to announce that the National Coalition for Men has established its first chapter on a university campus. To my knowledge we are the first full-fledged Men's Rights organization to establish a chapter at a major university.

NCFM University Ambassador and Montana Chapter President, Chris Thompson, is primarily responsible for this extraordinary achievement. If we had ten Chris Thompsons we could populate university campuses around the country with NCFM chapters in less than a decade.

Chris reports that he has over 50 chapter members and the number is growing. He stages regular information tabling events, speaks to groups, and disseminates information about Men's Rights (or the absence thereof), gender inequalities, NCFM, and other like-minded organizations.

Chris is working with other groups to remedy a recent U.S. Department of Education directive that removed due process protections at universities for those accused of sexual harassment or assault.

In September Chris staged two events and helped raise funds for breast cancer and testicular cancer research. He's also the state coordinator for another like-minded organization doing important domestic violence legislative reform work at national and state levels.

It took a while for us to get the chapter established in Montana but once we had state recognition Chris parlayed it into the campus chapter. I recall his early discussions with campus administrators, the support he initially had from one adviser, and then less supportive talks as things progressed. No matter, he stayed the course and overcame whatever administrative hurdles and opposition he encountered.

He also enlisted the aid and support of Professor Miles Groth of Wagner College and one of the founders of the American Men's Study Association. Mr. Groth is an advocate for the establishment of such organizations on university campuses since they can be a precursor to establishing Male Studies programs. He has been involved for decades in the Male Studies movement. The opportunity now exists at Montana State University to offer Male Studies courses.

Like other universities Montana State University has been largely influenced by over thirty years of feminist ideology. Such influence went unchallenged for years. No counterbalance existed. Feminists insisted all other teachings were His-[s]tory. Criticism of the ideology was not only discouraged but radical professors and their supporters rallied to discredit any opposition. Early gender researcher Suzanne Steinmetz published her book The Battered Husband Syndrome not long after the first Women Studies program launched at the San Diego State University in 1970. Many of her peers, Women Studies professors, and radical feminists jeered her, threatened to kill her, tried to destroy her career, and harassed her until she bowed out of the debate. She was just the first of many to be harassed by such ideologues. Hence, the silencing of opposing voices assured that virtually every aspect of our educational systems and outcomes thereof became skewed by entrenched anti-male administration and curriculums.

Hence, the establishment of a Men's Rights organization at a major university is no small feat. It is truly an accomplishment with historic implications. For it to be a chapter of NCFM is simply extraordinary.

Thank you all, those I know who helped accomplish this, and those I hope to someday meet. And, thank you Chris Thompson for holding a steady course and making this possible. Thanks should also go to the thousands of NCFM members who since the inception of our organization have made this possible by helping educate America and the world that we need to rid ourselves of harmful gender based stereotypes, especially as they adversely impact men, their families, and those that love them.

You can follow the chapter on Facebook.

Very cool indeed!

Harry Crouch
President NCFM

Publisher's note: On behalf of the editorial staff and news directors of AVfM, congratulations to NCFM and respects to Chris Thompson and Harry Crouch for this incredible achievement. Well done indeed, gentlemen. PE

Steven Crowder's naive and insulting marriage arguments

Mark Trueblood · 28 January 2013 · Archived copy · Original

First of all, I'd like to say I appreciate Steven Crowder as a conservative activist and entertainer. Though I don't agree with him all the time, I appreciate his passion, his sense of humor, and his understanding of new media. I also congratulate him on his recent marriage, and applaud his strength and conviction to save sex for the marriage bed. Kudos and best wishes!

So apparently, Fox News feels that Crowder's recently-married status qualifies him as an expert on marriage. In "A Man's Top 5 Reasons To Grow Up and Get Married" Crowder offers men a heaping load of donkey business and prods us to eat it. His points summarized, and my response:

"Grow Up and Get Married"

Well, Mr. Crowder, I am not sure what gives you the authority to define what it means to be a grownup man, but I think it requires a few more things than being hitched. I have enjoyed respectable success in my career. I live morally within my economic means. I stand by my word and try to be helpful to those around me. But apparently I'm not a grownup man until I find some woman and get married. Yeah… doesn't make much sense does it?

1. You'll be richer – Yes. Not only do married couples make more, save more, have a higher net worth and qualify for more benefits/financial incentives than lonely, single folk…

And the minute divorce proceedings start, this financial well-being becomes the property of the wife, her lawyer, your lawyer, and the court system. Men get utterly ruined in divorce through a combination of alimony, child support, and split of shared assets that generally benefits the woman. Nearly 50% of marriages end in divorce, with the wife initiating them 2/3rds of the time, often for less-than-dire reasons.

2. Would somebody please think of the children!! – The single biggest indicator of child poverty is whether both original parents are still together. Not only that, but children in married households get better grades, are less disruptive in class and less likely to develop behavioral disorders than children from non-married households. So be married long and prosper. Your kids will too.

In principle I agree with this. A two-parent home is the absolute best environment for children to grow up in. But again, this will all come to a screeching halt when divorce proceedings start and fathers find themselves treated lower than dirt by the court system. Fathers Rights are severely compromised. Women's groups have aggressively lobbied against efforts to make things more fair to fathers. US courts put a primacy on maternal custody. And there is absolutely nothing obligating the mother to follow through on her custody obligations. Family courts are notorious for a failure to enforce custody agreements when the woman is at fault. But woe betide a man who misses a child support payment.

3. You'll have more sex… A LOT MORE SEX

I acknowledge that married people do have more availability of sex than single people. But 10% – 20% of couples report having sex less than 10 times a year. In this day and age, there is nothing obligating spouses to consent to sex. An acquaintance's wife stopped having sex with him after they got married and she had a child. She refuses to divorce, and has promised him he will never see his child again if he divorces her. And she refuses to go to therapy. So, basically, he's screwed. Or not, as a matter of fact.

It is simply no longer valid to uphold opportunities for sex as a benefit of marriage.

4. You won't be such a pathetic sloth – Married people are more productive. Married men in particular, have higher employment rates, work longer hours and receive better wages. It's time to stop wading through puddles of your own filth as you reach for the hotpockets and have a dame whip you into shape. You're welcome.

Should definitely consider whether this claim may be a fallacy of correlation = causation, because in the US, higher

income people are more likely to get married in the first place. Also, Mr. Crowder can take his petty shaming language and shove it.

5. Don't die sick, miserable and alone…. Married people not only live longer lives, they live healthier lives. There are too many factors at play here to even list. From married people statistically maintaining healthier weights, being more active and having lower mortality rates, to married women incurring less severe illnesses, enjoying better cancer survival rates and of course… lower rates of domestic abuse (as opposed to those merely cohabitating). Yes ladies, it's true, living with an uncommitted, self-absorbed jackass can be hazardous to your health.

Crowder doesn't source research here, but as far as I know many of the most recent studies done on married health vs. single health were done 30-40 years ago before the advent of no-fault divorce. Men are significantly more likely to suicide after divorce. And as we've discussed, women have legal and financial incentive to divorce. Also, I'm glad domestic violence was brought up, because that is yet another area where men get horribly screwed. Despite what women's groups insist, domestic violence is not something that men only do to women. It's actually reciprocal and generational in many circumstances, meaning both partners do it to each other and often their parents did the same. Yet the Violence Against Women Act has specifically pinpointed men as the bad guy for domestic violence, and by law, excludes male victims of domestic violence from support and legal avenues offered to women.

Lastly… Crowder, again with the pitiful shaming language? Why don't you grow the f up.

You might ask why I'm directing so much bile at Mr. Crowder. Well, it's because he and many other conservatives portray themselves as holy crusading advocates of traditional marriage. They obsess over preventing gay marriage, and they browbeat men into getting married. But they have done scant little to defend marriage itself. In fact, they have played an integral part in helping destroy marriage in the US. For example, VAWA was originally passed with broad bipartisan support, and still enjoys bipartisan support. Also, Ronald Reagan as governor of California was the first governor to sign a bill allowing "no-fault divorce" in the United States. Ronald Reagan, held up as the ultimate conservative ideal, opened the floodgates of frivolous divorce in our country with the stroke of a pen. In addition, divorce is well-accepted even within the Church as documented by the popular Christian blogger Dalrock.

To be fair, there are some conservatives such as Phyllis Schlafly, Suzanne Venker, and the Independent Women's Forum who have called for reforms on many of these issues. But if conservatives **really** want to defend marriage in this country, they should have made it priority #1 decades ago. They should spend far less time telling men to "man up" and more time working to help men and women enjoy equality in the eyes of the law.

So what do you say Mr. Crowder? Are you going to keep serving men horse hockey sandwiches and telling them it's beef brisket? Or are you going to help save marriage? Your choice.

Politics and pink camouflage

Paul Elam · 28 January 2013 · Archived copy · Original

As the battle over women in military combat roles heats up to a pink fever, we are beginning to see the first signs of our government's attempts to include women in combat without, of course, actually including women in combat.

You did know that was coming, didn't you?

It was as inevitable as Leon Panetta strutting over his false proclamation that ""If members of our military can meet the qualifications for a job — and let me be clear, we are not reducing qualifications — then they should have the right to serve."

It was a statement with all the sincerity of, "I did not have sex with that woman."

First, and let me be clear, qualifications were reduced a long time ago. In fact, qualifications for women in the military have never been anything like equal. I served in the early to mid-1970s, and have vivid memories of watching women do push-ups with their knees resting on the ground and walking past the chin up bars, which most of them could not jump high enough to reach, as though they could not see them.

It's pretty much the same today. In the Army, a perfect score on a PT test means men between the ages of 22 and 26 must complete 75 push-ups and a two-mile run in less than 13 minutes along with 80 sit-ups, while women of the same age must complete 46 push-ups, run two miles in less than 15 minutes and 36 seconds and complete 80 sit-ups. The minimum number of pushups for men is 39, for women it is 17, or less than half.

The different expectation in upper body strength, something that might be rather important in something like, say, combat, is the problem. And it is one that feminists and the politicians trying to please them are making haste to avoid or talk around as much as possible.

Politicians are bound to Obama's vote-mongering sales pitch that "Women can do anything men can do, and do it better, and do it in heels," even if it means pretending that the average female soldier can throw a 200 lb. wounded comrade across her shoulder and hike two miles back to base camp in camouflage stilettos.

That brings us to problem number one for this nightmare policy in the making. Women, on average, cannot be expected to meet the same physical demands as men. The Pentagon knows this, which is why they have always had different physical standards for women, and why they have been kept out of combat as much as possible. It is because of the completely rational concern that their failure to keep up with their peers will get people killed.

Still, here we are, pretending to prepare for lifting all bans and restrictions. A new and improved level of bullshit will be required. As if Obama himself were holding the cue cards, a December report from the Congressional Research Service provides the language.

[box icon=""]The use of the term "gender-neutral physical standards" raises questions depending on how it is defined. A plain reading of the term suggests that men and women would be required to meet the same physical standards in order to be similarly assigned. However, in the past, the Services have used this and similar terms to suggest that men and women must exert the same amount of energy in a particular task, regardless of the work that is actually accomplished by either. Hypothetically speaking, if a female soldier carries 70 pounds of equipment five miles and exerts the same effort as a male carrying 100 pounds of equipment the same distance, the differing standards could be viewed as 'gender-neutral' because both exerted the same amount of effort, with differing loads.[/box]

Yes, of course. And hypothetically speaking, a weaker person exerts the same amount of energy carrying less weight as a stronger person exerts carrying more weight. Thank Jesus and feminist governance our leaders have figured out a way to set gender-neutral different standards for men and women based on sex, in order to establish equality in the military.

What genius.

In all seriousness, there are two fundamental solutions here. One, any lifting of bans, or even the imaginary lifting of bans, needs to be accompanied by the lifting of the double standards in physical readiness between men and women in the military.

Should women be allowed to fight? Yes, they should. Absolutely, if they fully qualify to keep up with their male peers. If they want to dodge bullets for oil companies in order to have a better chance at promotions down the road, no one should get in their way.

I will also add a message to those who worry that male soldiers won't be able to help themselves from taking stupid risks to hover over their female counterparts: Just shut it. If they can't accept military training and do their job, it is no one's fault but their own.

However, should women be allowed to get their fellow soldiers killed so President Obama can fulfill back room promises to gender ideologues? Not so much, I'm thinking.

The only other possible solution is segregated units. It is the only rational answer for those soldiers hypothetically exerting just as much energy to get less done than the soldier next to them, whoever they may be.

I think I have a better solution, though; one that will allow all of us to put this in its proper perspective.

Just relax. Very little is actually going to change.

As the Defense Department and every politician within a mile of a microphone has been incessantly spouting since Panetta's "decision," the battlefield in this conflict is a markedly different one from wars past. Women are already there fighting and dying…in numbers somewhat akin to short white guys in the NBA.

That is not to dismiss or demean the sacrifices of individual soldiers, but the fairy tale we have been sold — that the women who have died in Iraq and Afghanistan are somehow representative of women's equal participation in combat — is a very, very bad joke. It is insulting to male soldiers who do almost all the dying, and to the women who have given their lives. Watching politicians and feminists glom on to those deaths, as though they were a part of some grand *cause célèbre*, makes me want to vomit every time I hear it. Enough already.

When the bans that they actually lift are completed, those numbers won't change much. As soldiers returning from Afghanistan already report, when a woman and a man go missing in the field, the woman will get priority.

Sen. Jim Inhofe of Oklahoma, the ranking Republican on the Senate Armed Services Committee, reported that Deputy Defense Secretary Ashton Carter told him the policy change would not have much of an effect on the sexual make-up of military units.

> **I do not believe this will be a broad opening of combat roles for women, because as [a] 2012 report indicated, there are 'serious practical barriers which must be resolved so that the department can maximize the safety and privacy of all military members while maintaining military readiness.**

That is political speak for "We haven't yet, for the sake of equality, figured out what colors the roadside potty stands for the women are going to be."

No matter what the Pentagon or our president tells you, for the most part women in the military will walk past the brunt of combat hardships like they were chin-up bars. Men will continue to do the lion's share of the dying, and before it is over Hana Rosin will write a book about how women survive combat at higher numbers because they are better, smarter soldiers.

Of course, under that is the fact that number of military women who can meet the same exact physical standards demanded of men in combat is statistically insignificant. Be as pissed off as you want to, but you can't prove me

wrong.

One last thing we might want to consider in this fetid mass of stinking political tomfoolery is that for women, this is still a game of pick and choose. Or as one soldier from Corpus Christy, Texas recently commented on a local news website there:

> **The Pentagon is now going to "allow" women to serve in combat jobs. Apparently this is Obama's payoff to the radical feminists who voted for him. But if they truly want equality, then women should be "required" to serve in those jobs, same as the men.**
>
> **You didn't think all of those men in the infantry, combat engineers, artillery, etc. volunteered for those jobs? Some did but for most, that was the only choice they were given when they enlisted. And, if they failed to meet the standards for those military specialties, they were discharged. If women are "allowed" to serve in those specialties and they fail to meet the standards, they are not discharged, [they are] simply given another job or sent back to their old job.**
>
> **So, give women total equality, "require" them to take those jobs, without lowering the standards. And don't allow the government to cover-up the aftermath — let the chips fall where they may.**

But of course, as we all know, the chips never fall where they may when the deck is stacked and the dealer is on the take.

God Bless America.

Sisters doin' it to 'emselves

Steve Moxon · 29 January 2013 · Archived copy · Original

Whenever you point out that men rather than women are the disadvantaged and those on the receiving end of prejudice, the first thing you get back – after the blunt denial – is: 'what about women in Islamic countries?' Everyone assumes that female face and body coverings (the niqab, etc) are 'oppressive' to women and at the behest of men. Yet both of these assumptions are false.

Female Islamic dress codes are cultural practices similar to foot-binding in China and female circumcision (genital mutilation) in sub-Saharan Africa and other regions, in that they are all cultural codification of female intra-sexual competition to secure high mate-value pair-bonded sexual partners. They signal to prospective male long-term partners a commitment not to engage in extra-pair sex.

Bear with me (for just one paragraph) while of necessity I explain this.

The whole point of pair-bonding is to increase the reproductive efficiency of the female by the presence of the male partner dissuading sexual access by low mate-value males. It is not about male control of female fertility as usually supposed. Researchers have been flummoxed by findings that pair-bonding does not prevent the female from choosing to have extra-pair sex. This should not have come as a surprise, because it's in the female's interests to have sex with males who have superior genes to that of her pair-bonded partner, and there is nothing much the male partner can do about it – not least because the extra-pair male would be more dominant, and likely would win any physical contest if it came down to this.

But if the male's job is to keep away lower mate-value males, then he needs to be assured that the female does not have a propensity to engage in sex with any males not too much lower in mate-value than himself; otherwise his job as 'guardian' is made much more difficult, and not worth the bargain he struck of trading off (to some extent) his own relative lack of mate-value in return for his provision of a mate-guarding service.

This is how face-body coverings, foot-binding and FGM work. They are widespread fashions among women that aside from their particular cultural manifestation are essentially a unitary biological phenomenon. As with all fashions, they are not imposed but readily adopted as women wish to join the more advantageous in-group and to dissociate themselves from the relative under-dog out-group.

It requires no imposition from without. Yes, of course, men will at the behest of women reinforce such behavior. In being at the civic end of sociality (the locus of their own intra-sexual competitiveness), men are in the position that women will appeal to them to act on their behalf to where necessary help impose uniform female cultural practice. This is not in any respect 'oppression' by men. If anything it is a imposition on them by women to which they feel duty bound to accede.

Now, when I'm allowed to get as far as putting across this explanation, the next retort is that even if it *is* women themselves 'oppressing' each other, it is still women being 'oppressed', and that therefore we still need to focus on women and not on men as being disadvantaged. Well, leaving aside the question as to why you would wish to intervene in what women choose to do – and also ignoring 'cultural imperialism' concerns – the question to be thrown back is why, then, are the workings of male dominance and dominance hierarchy not worthy of intervention on behalf of what necessarily is the large majority of low-ranking and thereby 'oppressed' males? After all, political-Left analysis at one time was all about the need to 'liberate' the lower, working classes.

Whatever happened to that?

What happened is that the lower, working classes never bought the idea that fighting a class war would change things. Ordinary men could see well enough that 'the new boss' would be the same as 'the old boss' (as The Who famously remarked), regardless of where he had come from – not least if he had come from within their own ranks. And they could also see that when it came to war they were together with everyone within their own nation and not

with their opposite numbers abroad – hardly when they would be the very people facing them across no-man's land in the opposing trench.

The Marxist 'progressive project' never got off the ground, leaving egg on the faces of the intelligentsia who had taken the ethos to heart. In time-honoured fashion, this embarrassment was circumvented by finding a fall guy. The worker. Possibly the most appalling bout of pseudo-science in history then entered the fray by way of trying to provide some justification for this bizarre turn.

The now entirely discredited but once in vogue concept of Freud's that we are somehow 'repressed' was married to an old notion of Engels and Marx about men and women, so that the family was envisaged as an institution whereby 'capitalist' values were imposed via its male head. In this way, males, as stereotypically were workers generically, became in effect personae non grata, and all *non*-males – women – were thereby considered their replacements as the rightful recipients of 'liberation' from 'oppression'. 'Political correctness' was born.

From then on there was no question of considering *male* intra-sexual social dynamics as being at all about 'oppression', because males were really 'non-people'. The only males to be concerned about were ethnic minority males (ethnic minorities like women not being stereotypically workers of old), but there was no concern from the fact of their maleness. In any case, as actually the majority of the population women made the perfect new 'masses'. There was no need to focus on female intra-sexual social dynamics as having anything to do with women's social 'condition' because by the new perspective their 'oppression' was not at the hands of other women – no matter how socially elevated – but by men.

So there you have it. A default assumption that what in fact women do to themselves is instead done to them by men. We see this all the time in the persistent ridiculous 'size zero' controversy. Women don't really want to be super slim, we are told; they would prefer to be size 14. It's just the all-powerful male fashion industry that is forcing them. Yet the fashion industry is female-controlled, of course; and the reason fashion magazines carry photos of waif-thin models is that this is what their market research reveals is the ideal to which, however unrealistically, their female readership aspires. It is the result of female intra-sexual competition for high mate-value pair-bonded partners.

We live in an era of unprecedented political stupidity where the notion of a particular highly implausible social 'oppressor'-'oppressed' dynamic is unfalsifiable. No amount of evidence, however internally consistent and externally validated, can shift PC-fascist conviction. Not until, that is, the whole edifice collapses under its own stupendous dead weight. And that is starting to happen. We live in times set to be rather interesting.

AVFM News and Activism: London Calling

James Huff · 29 January 2013 · Archived copy · Original

[box icon=""]

Tonight we are very pleased to have as our guests Andy Man and Richard Ford of MRA London. The recently formed partnership between AVFM and MRA London was announced last week promising to add a new dynamism to the movement. Tonight we are going to talk about this new partnership as well as goings on in the U.K. with our very esteemed guests. Andy Man has been a regular contributor to AVFM and Richard Ford is an established MRA with a record of political activism.

This is going to be an exciting engagement so please join us and call in.

The show starts tonight, 29th, at 9:00 PM Eastern, 8:00 PM Central, which is 2:00 AM January 30th in London and 11:00 AM January 30th in Brisbane.

SHOW PAGE

Of course we will have the after show MRA roundup on STICKAM.

[/box]

Tell Your Senators: Say NO to S.47!

S.A.V.E. · 29 January 2013 · Archived copy · Original

Greetings!

Today we have an urgent request.

S. 47, a Violence Against Women Act reauthorization bill has been introduced in the Senate. Unfortunately, S. 47 is very similar to last year's Violence Against Women Act and ignores well-documented problems.

You'd think that with all of the controversy surrounding VAWA, the Senate would afford time for discussion and the possible addition of amendments. But this may not be the case! Word is that it may skip the Judicial Committee and go straight to the floor for a vote!

We believe that these VAWA Reform Principals are vital and urgently needed to create a comprehensive and effective VAWA: http://www.saveservices.org/pvra/vawa-reform-principles/

Our urgent request: Please call your Senators RIGHT NOW. Tell them, "Say NO to S. 47 and YES to Real VAWA Reform!"

If you live in the United States, please find your senators here: http://www.senate.gov/general/contact_information/senators_cfm.cfm and write or call them. Remember, you have two Senators in every State, so be sure to contact both from whichever state you live and/or work in!

Let's show them what we're made of. Use those phones!

Thanks!

teri

Teri Stoddard, Program Director
Stop Abusive and Violent Environments
www.saveservices.org

Editor's note: for more on SAVE's suggestions on how to reform VAWA if it's to be passed at all, please see this VAWA reform principles document. And yes, by the way, I already called both my Senators. Have you?–DE

This is what domestic violence looks like

Janet Bloomfield (aka JudgyBitch) · 29 January 2013 · Archived copy · Original

[quote]All the forces in the world are not so powerful as an idea whose time has come. ~ *Victor Hugo*[/quote]

Every word of this story, sadly, is absolutely true.

Mr. JB has been friends with Dr.K for well over 20 years. Dr.K is an extremely accomplished man. He is a surgeon and he regularly travels around the world to train other surgeons in techniques he has developed to treat a relatively common but often lethal situation. He lives in a modest sized town at the edge of a large rural population, and he is not only the head of his area of surgical specialization, but whenever ANYONE in his swath of the woods sustains the injury he treats, he is consulted. His responsibilities are enormous and he saves lives, every day.

Shortly after me and Mr.JB married, Dr.K met a woman. Beauty is also a doctor, but not a surgeon. They met at the hospital where they both work, and over time, developed a relationship. Beauty isn't really a beauty, but she has the most extraordinary hair, and ladies, NEVER underestimate the awesome power of your hair. Natural light auburn ringlets that fall in a cascade of shimmering fire down to her waist. Probably the most beautiful hair I've ever seen.

[image]

Dr.K had a bucket list of all the qualities he wanted in a wife, and she seemed increasingly perfect.

Accomplished? Check

Physically fit and attractive? Check

Devoted to him? Check

Prepared to be a stay at home wife and mother? Check

Yes, she's a doctor, trained at enormous expense by the state, but her first obligation is to any children she might have, and she planned, and did, take more than a decade off of work, and I don't fault her for that, but it does piss me off to listen to her whine about the "wage gap". The wage gap exists because YOU TOOK A DECADE OFF while your male counterparts worked 70 hour weeks!

http://www.avoiceformen.com/video/wage-gap-debunked/

But that's another story.

So Dr.K and Beauty married. I had a very small baby at the time so I didn't go to the wedding but Mr. JB did and he said it was pretty much unanimous that Beauty was bat shit fucking insane and that Dr.K was making a huge mistake. When he said "I do" all his friends shook their heads in sorrow, but I don't think any of them could guess just how bad the situation would become.

[image]

They had three children in very quick succession and by the time the third child had arrived, Dr.K knew he was in deep trouble. His first clue was that he was not permitted to speak to his children. No really. Beauty's first language is not English and she wanted the children to be bilingual. Fair enough. Dr.K does not speak any language OTHER than English, but Beauty forbid a word of English to be spoken in the house.

When Dr.K told me this, my response was "tell her to fuck off". Seriously? Who forbids a grown-up from speaking to HIS OWN CHILDREN? Dr.K said that if he tried to discuss the situation with Beauty, she would keep him up all night screaming and railing and crying, and for a surgeon, that's a disaster with the potential to cost someone's life.

[image]

So he gave in to her. He accepted her edict. His children do not know a word of English and cannot speak to their father.

Beauty is also insanely controlling with the children. They are not permitted to have a glass of water if it is not water drinking time. Beauty has them on a schedule that would make the commanders of the Israeli army proud. This actually upsets Dr.K enormously. He is deeply worried that she is crushing their very souls. She permits them no decision-making abilities at all. Dr.K thinks she is making them crazy. As crazy as she is.

Dr.K is not allowed to participate in his children's lives in any meaningful way. He has never given them a bath (7:15 to 7:25 PM EVERY NIGHT), he has never taken them to the park. They have never been to the movies, to the zoo or to the country for a picnic.[image]

And again, there was no possibility of discussing any of this with Beauty. All that would earn Dr.K was a night with a shrieking, raging wife and a surgery scheduled for the morning. Over the course of the years, it seemed obvious that the only solution was divorce. I am the last person in the world to advocate for divorce where there are children involved, but Dr.K is in an abusive relationship, and that is the only acceptable reason to head to the courts.

Dr.K picked a weekend when he was not on call and just before sitting down to dinner, he broached the subject of permanently ending their misery.

Here is what happened:

Beauty hurled a heavy stoneware plate at his head and severed his carotid artery near his temple. Both being doctors, they were able to deal with a situation that could very well have been fatal.

[image]

Beauty then picked up the phone and threatened to dial police emergency. She said that she would tell the police Dr.K had been beating her. He would be arrested and spend the weekend in jail. Dr.K is well known enough that he would likely make the news. His reputation would be destroyed. He would forever be the doctor who beat his wife, no matter what happened. The fact that Dr.K is fit and strong and Beauty is a tiny little thing would automatically convict Dr.K in the public's mind.

And Beauty knew it.

So what did Dr.K do? Nothing. He stayed. In fact, Beauty insisted on having a fourth child, and if Dr.K tried the whole "not tonight dear, I have a headache", she would keep him up all night screaming and it was just easier to comply. Dr. K told Mr.JB the day his fourth child was born was the saddest day of his life.

Is Dr.K innocent in all of this? Sadly, I don't think he is. He should have walked out and taken his kids a long time ago. But a decade of constant, unending abuse from his wife has left him a broken man. And the simple truth is that the price for him to rescue his children, and himself, is devastatingly high. He WILL spend at least a night in jail, and probably more. He WILL be vilified in the press and spend the rest of his life living under the cloud of suspicion. He WILL have his reputation as a surgeon compromised and a google search will always turn him up as an accused abuser.

[image]

Still, he often dreams of going ahead with the divorce anyways. He has consulted lawyers and has a good grasp of what the financial consequences will be. More or less total destruction. She will be awarded custody and even if he fights, the best he can hope for is 50%. His lawyers have advised him that he is unlikely to be awarded 50% custody, given his work schedule and frequent travelling.

In other words, he is well and truly fucked. And he lives every day of his life with a woman who threatens him, who berates him, who mentally tortures him and rapes him. Yes, she rapes him. Sex is coerced because the alternative is

to endure sleep deprivation and haranguing and endless agony.

I'm not sure what Dr.K will do. Mr. JB and I just pray it doesn't involve him putting a gun to his head and pulling the trigger.

The reality is that Dr.K is trapped. The even more brutal reality is that any woman can do this to any man, and face no consequences. I could do this to Mr.JB, if I wanted to. I have the power to do so.

Power corrupts. Absolute power corrupts absolutely. When marriage has been turned into a vehicle that allows women absolute control over men, is it any wonder that the institution has become so corrupt, and men are simply refusing to play along?

Until we accept that domestic violence occurs evenly between men and women, until we accept that women can be the perpetrators and men the victims, until we refuse to mock men who ARE victims, until we accept that fathers are as vital to children as mothers, men like Dr.K will be powerless to save themselves, or their children.

[image]

And women like Beauty will continue to believe that they are entitled to behave any way they like, because they will face no consequences for their actions. This is why there is such a thing as a men's rights movement.

Hey, does anyone have $10 they can spare? Oh, good. Give it to these people, who are fighting to make sure Dr.K doesn't end up dead by his own hand, and Beauty won't long have the power of destruction.

http://www.avoiceformen.com/

Lots of love,

JB

Entering a new ERA

Paul Elam · 30 January 2013 · Archived copy · Original

As Peter Wright recently penned so succinctly on the pages of this website, the men's movement, after a hundred years of antecedents that were more anti-feminist than pro-male, has entered a new era.

We have, after many internal struggles, and much work to rise above the fog of social programming, finally ushered in a second wave, relieved not just of the dictates of ideological social engineers, but of the outmoded and archaic demands on men that led us to feminist governance and puppetry in the first place.

We have shaken ourselves from the trance of mainstream politics, from the shame and control of religiosity, and from the terminal, toxic propensity to measure our innate worth by the capricious judgments of women and costly approval of traditional men.

And it has laid a path of autonomy and self-actualization that was unavailable till now because we simply did not dare to imagine it.

This website, though I think the word website is no longer an adequate description of this place, is a place critical to that imagining. And while we have never pretended to speak for all men, our voice has caught the attention of a growing legion of men and women hungering for a better way.

It is with that better way in mind that I am pleased to make an announcement and to issue a challenge to all organizations that purport to support the cause of a just and fair society.

The Equal Rights Amendment, written in 1923, is a proposal to make freedom from discrimination based on sex a matter of Constitutional Law in the United States. Its wording is as clear as it is brief.

[unordered_list style="bullet"]

- Section 1. Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex;
- Section 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article;
- Section 3. This amendment shall take effect two years after the date of ratification.

[/unordered_list]

After discussion with the editorial staff of this website, we have agreed that this proposed amendment, precisely as it is worded above, is in the interest of all citizens. It is our considered opinion that resistance to this amendment primarily stems from the desire to maintain the status quo of the disposability of men and boys. And indeed we find that the activism that prevented its previous success stemmed from political conservatives like Phyllis Schlafly, who successfully campaigned to keep men in deadly servitude to their culture for the benefit and enjoyment of women.

With that in mind, we issue our support for the Equal Rights Amendment and pledge our activism to push for ratification. We also challenge all human or so called equal rights organizations to support this with their own redoubled efforts to demand ratification, as failure to do so will be identified as the supreme hypocrisy of the age.

With that, I am also issuing a request to the editors and contributors of A Voice for Men, and issuing an advisory to the same effect. From this day forward, it is the editorial policy of AVFM to refer to the movement of which we are a part as the Men's Human Rights Movement, or MHRM.

That too is a simple idea whose time has come. While we are focused in the inequalities of law that have a disproportionally negative impact on the lives of men and boys, we do not claim the need to do so at the expense of any other group. This is, in one of its rare forms, a movement for human rights. It is only fitting that we identify it

as such in our lexicon.

On behalf of the editorial staff of A Voice for Men,

Paul Elam
Dean Esmay

NCFM: Time to get honest about VAWA

NCFM · 30 January 2013 · Archived copy · Original

Senator Leahy and Representative Moore need to stop denying the truth about partner violence and VAWA

[box icon=""]

VAWA supporters are trying to ramrod the reauthoriztion (S.47) through the Senate without committee hearings. It appears Senator Leahy has cut a deal with the House and that none of meaningful reforms so many people have worked so hard to have adopted will prevail. It seems backroom politics rule the day and few if any of our elected officials in Washington D.C. care about all the damage, destruction, and death VAWA causes. They don't seem to care about due process, individual rights, or one innocent life after another being destroyed by the horrific disparate outcomes of one of the worse laws ever passed in America.

I can only imagine the trade-offs that were made, the pork that was redistributed, the coercion if not outright blackmail that twisted the arms of the resistant. And, Sen. Leahy, it's all about the money, jobs in Vermont. The Vermont Immigration Service Center has been recruiting for new positions for months in anticipation of the reauthorization of VAWA. Absolutely disgusting the selling of families and lives for a few jobs and the appeasement of power feminists who think only of themselves. We sent the same fax to Representative Moore on the other side of the isle, too. To view the faxes full-scale click on the PDF links below.

130129 ltr faxed re Sen. Leahy Stop Denying the Truth about VAWA

130129 ltr faxed re Rep Moore Stop Denying the Truth about VAWA

Harry Crouch, President NCFM

[/box]

Feminism needs domestic violence

Suzanne McCarley · 30 January 2013 · Archived copy · Original

…therefore feminism perpetuates domestic violence. Feminism also invents fake domestic violence. This gives Feminism an excuse to exist.

It has been many years since feminists have fought for anything remotely resembling equality between the sexes. I know most ordinary feminists still think equality is the name of the game, but they are mistaken. All anyone has to do in order to see this, is look at what feminist policy makers, movers and shakers, and intellectual leaders (and I use that term rather loosely) have actually accomplished during the last two or three decades. No equality there. None.

This article is a very basic introduction to a single concept that most people will instantly reject on a visceral level: **That feminist policies breed Domestic Violence while pretending to prevent it.** I'm not going to quote lots of statistics and studies, or variables and technicalities. I will however, state that the Duluth Model* of domestic violence, on which virtually all DV policy and "education" is based, has been thoroughly debunked – it represents as common, the very **least** common type of Intimate Partner Violence (brutal male/innocent female.)**

I am highlighting a causal relationship between feminist policy and domestic violence. To see this principle in action, go to any courthouse and sit through a day or two of family court. And while you're there, remember that the feminist-sponsored Violence Against Women Act pays for the "advocates" who coach women on how to present their cases, while the men are advised by their lawyers to "plead to a lesser charge." Remember that VAWA pays the cost of housing the men in jail while they await their hearings.

VAWA also funds prosecution of cases of "violence against women." Everybody in that courtroom, except the accused male, has income (and power) to gain by painting him as a monster, including his own counsel. In theory they *could* railroad women in the same way because technically, abuse by women is still illegal, but it's a lot easier to convince the public that hundreds of men in any given community are abusers, as opposed to hundreds of women. We *notice* when women are accused of crimes. Men, on the other hand? Well, men are pigs, right? Abuse is what we've been trained to expect from them.

80% of all victims of violence are men, yet we have the Violence Against Women Act, ostensibly to protect women from (primarily domestic/relationship) violence. How did this happen? Why is violence against women presumed to be worse than violence against men? Because women are weak and vulnerable? Because nobody takes women seriously? Whatever the appeal, it worked; even though violence against women was already illegal, the thought of violence committed against the "helpless," offends us so deeply that we decided it was perfectly reasonable to spare no expense and overlook no preventive measure, if it would reduce the number of victims. Random violence is relatively rare and tough to manage, but domestic violence is so, well, curable, right? Who doesn't want to stop Domestic Violence?

Professional feminists, that's who. Without DV victims, feminists would have no rallying cry, and they would lose political power. Here's how it works:

Thanks primarily to the Violence Against Women Act, DV has become a multi-billion dollar industry. This industry employs many thousands of people throughout the nation, paying them with federal VAWA grant money. And those thousands of people have made relatively little headway in achieving their "goal" of reducing DV. Indeed they perpetuate it. This is by design; if DV went away, so would their jobs. There are many, *many* factors involved in DV, and it's no coincidence that feminist policies aggravate nearly all of them, but for the sake of clarity I'm going to address only a simplified but significant few of them here.

Who commits a substantial proportion of DV? Past victims or witnesses of DV. Who committed the DV that they experienced or witnessed? In too many cases to count, it is **women. Women commit far more than half of all DV. Among the vast majority of violent couples, the violence is *mutual.* Additionally, women commit the**

majority of child abuse. Yes, women are responsible for most DV.

Next point, what often triggers DV? Stress. What causes women *lots* of stress? The constant obligations of child rearing. What causes *even more* child rearing stress? Not having a father in the family. How are so many fathers removed from their families? They are accused of Domestic Violence, whether it happened or not, and whether it's mutual or not. Disagreements are exaggerated, violence is "invented" or men are blamed for any real violence that does occur.

The result is that fathers, often the most stable influence in the family, are kicked to the curb and financially bled dry, while mothers are protected and are excused for their "missteps;" this is the unstable – and all too often abusive – environment in which their children are raised. Toss in a few more variables like substance abuse, a string of violent boyfriends, and a bit of poverty, and this process is guaranteed to produce future domestic abusers. And this is the process that VAWA has institutionalized. It no longer happens "once in a while;" it is SOP. Was this the intent of VAWA? Who cares? That's the result.

Thanks to VAWA, once a father is accused of DV, his chances of keeping his family (or his assets, his reputation, his friends, often even his job) are almost nil. Conversely, most mothers have to commit "front page news" crimes to lose custody of their children. VAWA provides billions of dollars for programs that "protect women from their abusers." Yet it provides virtually nothing to help men or children escape their abusers, if those abusers are women. VAWA addresses less that half of the DV it encounters. Instead of working to reduce Domestic Violence, VAWA works to ensure that millions of children will continue to suffer abuse, and will likely grow up to become abusers themselves.

I am currently reading AVFM Editor-at-Large Erin Pizzey's memoir, "This Way to the Revolution." Forty years ago, long before VAWA, she founded the first battered women's shelter in the UK, and she immediately discovered that many of her "victims" were at least as violent as their "abusers." She was harassed, threatened and demonized by powerful feminists for saying so out loud. For decades. This understanding of Domestic Violence is not new. However sharing this knowledge with the general population, could completely obliterate feminist control of the family courts.

And it should.

Question: Why on earth would anyone try to suppress the undeniable fact that "we're doing it wrong?" Answer: A lot of women's careers depend on "doing it wrong.". These women have no qualms about throwing children, men, and other women under the bus to keep their jobs. Feminism doesn't care about children (VAWA doesn't even count them as victims.) It doesn't care about families (broken families are its bread and butter.) It doesn't care about women's safety (resources wasted on imagined abuse, are channeled away from victims of real abuse.)

Feminism cares about controlling, dominating, destroying and extorting the men who pay Feminism's bills. Everything else is window dressing. Don't believe me? Follow the money. Oh, but you can't; there doesn't seem to be a paper trail; no readily available accounting of how and where VAWA money is distributed. One might think some people are conspiring to keep the rest of us in the dark…

* http://en.wikipedia.org/wiki/Duluth_model

** http://igualdadeparental.org/wp-content/uploads/2012/07/Dutton_Corvo-Transforming-flawed-policy.pdf

AVFM-Radio: The Equal Rights Amendment

AVfM Radio · 31 January 2013 · Archived copy · Original

[box icon=""]

It was proposed for the first time in 1923 by the suffragist leader and founder of the National Woman's Party, Alice Paul.

The language of her proposed constitutional amendment is beautifully simple.

Section 1: Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.

Section 2: Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

It seems simple, obvious and right. It sounds like justice. And yet, this Constitutional Amendment has been one of the most contentious in the history of the United States. It has been repeatedly struck down over the years. Not struck down by men, men's rights activists, or the male owners and proprietors of female-enslaving-sammich-factories (FESM).

No, it has been struck down by women who recognized that actual equality under the law would mean, for themselves, leveling down to match the rights and obligations of men. Leveling down. But it's time, and the Equal Rights Amendment is an idea whose time has come. Tonight on AVFM Radio, Karen Straughan; (Girl Writes What), Kristina Hansen (The Wooly Bumblebee), and John Hembling (John the Other) will be putting their weight behind the ratification of the Equal Rights Amendment to the United States Constitution.

AVFM RADIO: The Equal Rights Amendment

Listen at 6 PM Pacific Time, 8 Pm Mountain time.

Call in 310 388 9709

Change-dot-org petition:
Support the ratification of the Equal Rights Amendment

[/box]

Just say No? Are you crazy?

August Løvenskiolds · 31 January 2013 · Archived copy · Original

[quote]Heaven has no rage like love to hatred turned / Nor hell a fury like a woman scorned ~ *The Mourning Bride* by William Congreve (1697)[/quote]

Have you ever refused a woman's sexual advances?

I've said no to women who were too old, too young, too drunk, too fat, too thin, too smelly, and even too needy. Quite often I've said no for no clear reason that I can identify other than something seemed off or I just wasn't interested. Once I even drove a woman 40 minutes to her apartment at 2 AM fully intending to spend the night – and then I drove away because I suddenly felt ill at ease – and I woke up with the flu the next morning.

Saying "no" to a woman in any context is difficult to impossible for most men – we will literally die rather than fail to protect or service them. As Karen Straughan has pointed out, male politicians have catered to women's needs and political demands long before women even got the vote – think Prohibition for example.

Medically, having regular sex with a woman pregnant with your child seems to reduce the odds of dangerous complications like pre-eclampsia – meaning that, if a man refuses sex with a woman who was, is, or will be pregnant with his child, his "selfishness" is putting both mother and child's lives at risk.

Historically, a man who refused any of the needs of his babymomma was placing his children at risk, so evolution seems to select in favor of men who slavishly obey their womenfolk, particularly when it comes to sex-on-demand.

Nowadays, however, college men are learning that if you say "yes" to sex with a woman who has been drinking, you are raping her, but if you say "no", your reputation, your education, your future livelihood, and even your life can be destroyed at the woman's whim: You're gay. You're a rapist. You drugged me. You've got a tiny dick. You hate women. Shut up, you privileged abuser. True or not, these allegations are real, unilateral power that women wield against men, and men have little defense other than walking away.

In doing background research for this piece I read a lot of articles about the reasons a man might refuse to have sex with a willing or even demanding woman. I was not completely surprised that all the items I found referenced male sexual refusal only in the context of a long-term relationship.

The idea that one can discuss why a man might refuse the sexual overtures of a new female partner seems almost like a social taboo – few are willing to entertain the radical notion that, even as the AIDS era approaches the end of its third decade, some lunatic, pathetic, yet straight man might set aside his horndog ways and resist the desires of a horny, needy woman. One man commented "You have got to be kidding me […] If I EVER turn down sex it's because I'm in a COMA!!!"

The other thing you too rarely see is how women react to a man's sexual rejection.

Now, I'm no great prize as a man – I'm way too much of a geek and average-looking on my best day, but I do know how to keep my cool around women most of the time, and as I grow older and more distinguished looking, I do get unwanted offers and demands for sex on a regular basis from women I barely know.

My most memorable refusal was of course the most traumatic one and over twenty years ago. After working as a computer programmer on mathematical projects for many years I was assigned a technically incompetent woman as a manager. "Terri" (an alias, as are all the names in this article) had no grasp of mathematics or computers, but in a high-pressure work culture where honesty and clarity was essential to success she was a master at covering her ass to explain away her many screw-ups and project failures. She started hitting on me almost immediately -Terri claimed I reminded her of the ex-husband she still pined for, and instead of letting me do my job, she tried to enlist me as a partner-in-crime in her scamming and ass-covering games.

I was a hard-working, loyal employee and I was appalled at what she was doing to both me and the company. When

I resisted her bullshit in favor of actually working, she cut off all my communications with my clients and other employees – if I had a technical question or needed a clarification, it had to go through her, and because she was a math idiot, I never got the answers I needed. I did get a ton of flirting and joking from a woman I increasingly couldn't stand – after years my dream job had morphed into a nightmare in less than a month.

Finally, after another frustrating, unproductive day, Terri and I were the last ones left in the office, and she asked me out to dinner "to talk about things." I refused; I kept my work and social life separate, and I told her that I found her disgusting and unprofessional.

The very next morning she called me into her office for a "surprise" performance review – the first and only negative review I ever received. I was hoping to get fired, but that would have marked Terri as a failed manager for losing an employee who was up to that point considered a hero to the company – I should note that this was in the early 1990's when the idea of a man filing a sexual harassment claim was unthinkable (and in a lot of ways it still is).

I left the company shortly thereafter, and then in my new job (under a competent female boss, thank god) I started hiring away all the other male programmers working under Terri – to a man, they were happy to get out. Less than a month had passed when I started calling on the last and least experienced novice programmer they had left; they gave him an instant 20% salary boost and another manager ("Bob") called me and asked me why I was damaging them like that. I told him the whole story; soon, Terri was blacklisted and permanently stripped of all her remaining employees.

Then, for good measure, I hired Bob away from them, too. The entire product line we had worked on was soon dead and their entire division was gone in less than a year later.

I now own my own (non-computer) business in a struggling, artsy-fartsy entertainment district in a major city. At over 8 years mine is one of the longest-surviving businesses still there. I am expected to be a friendly, public "face" for my customers and regulars and while I don't mind this at all, I do get approached by a lot of women, many of them tipsy and half my age or less. It is not unusual at all for me to be kissed, hugged and even more aggressively approached 4-6 times an evening. Most of the time I can painlessly deflect them by saying things like "it was good to meet you" and "let me know if you need anything else" but at least six times in the last year things have gotten ugly.

The first woman I refused, "Angel", mid-twenties, former cheerleader, unwed mom of two kids by two different dads, just wanted "to take me home and fool around". I declined politely and she seemed to take it in stride, but I soon found out from other female friends that she was complaining that I must be gay because no man had ever turned her down before. One dear friend of mine took it upon herself to set Angel straight – "I've seen Auggie with several beautiful women and I also know from personal experience he is NOT gay."

The second woman, "Beth", also mid-twenties, said that she had a crush on me, and considering her girth, I believed her – she called me gay to my face when I refused to have sex with her 250 lb, nominally Christian ass (that had already been through her second abortion). My response to her was, "well, as it happens, I wasn't gay until I met you." At the time I thought this was a clever rejoinder, but on reflection I concluded it carries a subtext of homophobia that was not accurate in expressing my intent.

By the time the third woman, "Chris", early thirties and quite fetching, called me gay I had perfected my response: "Although I love my gay brothers, I am only sexually attracted to women who aren't homophobic bitches like you." Although she was stunned into silence, Chris still hits on me from time to time and I tolerate it because she has a number of male orbiters she parades in front of me and I don't need open physical conflict in my business, but those guys do purchase a lot of stuff.

As I was trying to play a game of pinball, the fourth woman, "Darla" immediately cuddled up to me like a wounded puppy and as if I was an old lover of hers. I asked her to let me finish my game and she stormed off into the ladies' room. I asked the friend she was with what was going on and she said that Darla had just been released from a

mental health facility – no big shock there.

I finished the game and went to grab a beer and watch a baseball game. As I sat on a tall barstool Darla came up beside me and grabbed my penis through the fabric of my pants. I resisted the strong urge to physically defend myself; luckily for me a zeta woman pal of mine noticed what was happening, pulled Darla's hand off of me and scared her away. Crazy dick-grabbing Darla hasn't been back.

The fifth woman, "Ellie", with no introduction, walked up, grabbed my left nipple and twisted it hard while I was playing a video game. Now, a woman assaulted like that can scream and cry, but a man so doing that would be seen as a coward. Without saying a word, I turned slightly, locked eyes with her, and twisted my head sideways like a reptile readying to engage an aggressor. She released her grip and scampered away in terror. I barely shifted in my seat as I returned to the game.

And finally and most recently, the sixth woman "Fran" complained loudly that the jukebox had stolen her money, then rubbed her body against mine and asked me if I could "help her out." I looked at her coldly and said, "Unfortunately for you, I am not under the purview of women." She teared up (ignored), then stuck out her tongue and made a raspberry noise (ignored), then flipped me off. I smiled slightly and said, "Try again once you grow up and get a job," walked away, and then hugged a hot lesbian couple who happen to be close friends of mine.

Now, I grew up in a happy family and my parents were together until their deaths, but watching the misery of my many married and divorced friends I've always known that modern marriage is a terrible deal for men and soul-destroying for women. I did get dangerously close to marriage a couple of times but I always managed to escape – I guess I was born to be MGTOW long before I first heard the term not even a year ago.

Open your eyes even a crack and you will see women assaulting men with hundreds or even thousands of times the frequency that men assault women. A man who complains or refuses is characterized as a weak, worthless wimp, the butt of a joke, and he quickly learns to shut the fuck up in the face of women's cruelty and just take it. A woman who complains about even imagined slights winds up as the prime minister of Australia.

But a few men are noticing their chains of pink shame and how easy it is to break them when they realize that men have intrinsic worth, too. Women are likewise noticing with angry concern that their whines are no longer keeping their male slaves from breaking away. I am no longer under the control of women, and I see their unease with men like us growing every day.

I've never been happier.

Woman molests boys, gets the pass

Peter Lloyd · 1 February 2013 · Archived copy · Original

Allowing a woman, 31, to walk free after groping 12-year-old boy is a criminal sign of outdated chivalry, says Peter Lloyd

Yesterday, MailOnline reported on the case of Amanda Wheeler – a 31 year-old from Cheltenham who was found guilty of sexually assaulting several young boys.

The mother-of-three got drunk at a party before kissing and groping a 12-year-old on a bench in November 2011.

She then performed a lap-dance and straddled a group of male children, before biting a 13-year-old boy on his neck and coercing him to perform a sex act on her.

She denied the charges, but was found guilty during a recent trial and faced several years in prison.

However, in the latest blow for British justice and men's rights, she walked free from Birmingham Crown Court with only a suspended prison term and a smirk on her face.

Why? Surely it can't be…Because she's a woman.

Addressing the court during sentencing, Judge Patrick Thomas QC incredulously stated that: 'Although these were paedophile acts…it was a one-off…they were [also] acts of drunkenness, selfishness and childishness'.

He then claimed that sending her to jail would be wrong because her victims have 'largely recovered' from their traumatic experiences…as if that makes a difference.

[image]
Amanda Wheeler, smug child molester sanctioned by British court
Shockingly, this is nothing new. In December last year, Lucie Slater – a 21 year-old woman and former X Factor contestant – glassed her defenceless boyfriend in the face over a Facebook post, but still enjoyed Christmas in the comfort of her own home.

Two months previously, Claire Roundhill from Yorkshire was spared jail after getting pregnant by sexually assaulting a 15 year-old boy. Following the ruling, the victim's father said: 'If it had been the other way around and this was a man having sex with a 15-year-old girl, he would have been locked up, without a shadow of a doubt. But, because she is a woman, she has walked free.'

Yet, ironically, a man like Scot Young – who's embroiled in a bitter divorce row with his wife – can be jailed for six months over a private matrimonial matter.

It's a complete joke…without being remotely funny.

Sadly, the issue is endemic. Recent national statistics prove that 58 per cent of male offenders who entered a guilty plea were given a custodial sentence – compared with just 34 per cent of UK women.

Out of the thirteen women's prisons in Great Britain, two are private – and the rest benefit from an additional set of 'gender specific standards', which men's don't.

And, in 2010, judges were formally advised to go softer on female criminals, thanks to the (ironically titled) Equal Treatment Bench Book – published by the Judicial Studies Board.

Where is the equality in that?

Not only does this offend, but it devalues the concept of justice – something which should run through the core of society evenly, like letters in a stick of rock.

Instead, our legal system is being manipulated by the outdated notion of chivalry – something which has no place in

modern society, let alone a court of law. And I urge all men, including our dusty, out-of-touch judges, to reject it.

Why? Because it's the foundation of male gender bias. It teaches us to pick up the bill as well as the blame. Worryingly, it teaches women to expect us to.

Yes, I understand it stems from a good place – from wanting to protect a woman from the harshness of the world, but sometimes women are the harshness of the world.

This is the inconvenient truth.

Sadly, our legal system – which mostly consists of men – would rather be crippled by the romantic view of women than do what's right for everyone. It might go against our protective instinct, but anything else is political correctness gone mad – and unchallenged.

Yet, although it's men who are allowing women to escape justice, what I find most sinister about these cases – and Wheeler's in particular – is that there's no outrage from any of our country's high-profile, self-confessed feminists.

Why haven't Suzanne Moore or Julie Burchill expressed any outrage? Why is Caitlin Moran – a Twitter bigmouth – silent? Here we have a convicted child sex offender escaping jail, yet not one public feminist figure has spoken out. Not one.

Answers on a postcard, please.

Fortunately, others with more balanced views have voiced criticism. Egalitarian Human rights campaigner Peter Tatchell told Mail Online: 'If this had been a 31 year-old man with young boys the sentence would have been much tougher. It seems a case of double standards. Child sex abuse, regardless of whether it is perpetrated by men or women, is wrong and should be properly punished.'

Erin Pizzey – who opened the world's first domestic violence shelter for women in 1971, before exposing feminism's scope for hypocrisy in her work as a men's rights activist – agreed.

'Normal people – drunk or not – do not under any circumstances molest young children,' she told MailOnline.

'The fact that this woman insisted on pleading "not guilty" shows she has no remorse. In my opinion, jail was the only option. I cant help feeling that – had she been a man – she would have been incarcerated.'

And they're right.

Feminism (like the law) needs to be even-handed if it is to be credible. It must rage against women's unfair advantages as well as their disadvantages – both socially and legally. Otherwise, the message they send out is this: treat women equally to men, except when they're treated better.

Anyone who disagrees is not only abusing the system – but our country's young boys, too.

This article originally appeared in Mail Online, and is reposted here with permission of Mr. Lloyd.

Study links aggressive boys to Mom's behavior

Kristina Hansen · 1 February 2013 · Archived copy · Original

"Boys will be boys" – Everyone is familiar with that old saying when describing boys and their tendency to display rough and tumble or aggressive behavior. It's also said when implying that it's not surprising when boys or men behave in a noisy, rude, irresponsible, or unpleasant way.

Let us assume, just for the sake of this discussion, that male tendencies toward aggression are a negative, rather than a long standing necessity for species survival without which humanity would have been a dead end biological experiment. Many people have asserted that genetics have had a large part to play in a boy's testosterone levels, which is primarily blamed for their tendency to display more aggression and dominance than girls.

But what would happen if it were revealed that it was not actually genetics, but rather mom's behavior that contributed to their boy's testosterone fueled propensity toward aggression and dominance?

I can already hear heads exploding over in the feminist camp where they have long claimed that it's the fault of boys and men for their *own* aggression and domineering behavior. If women were in complete control of the world, men would be kinder, gentler, and less aggressive.

Feminist Carol Gilligan is a well-known example. She insists that boys need to be protected from "the culture" – a culture in which "manhood valorizes war and the economy of capitalism, a culture that desensitizes boys and, by submerging their humanity, is the root cause of out-of-control and out-of-touch behavior and is the ultimate source of war and other violence committed by men."

Of course none of her claims are ever backed up by any scientifically verifiable or empirical data, but now new scientific data shows that such feminist "theories" are complete crap.

An article by the University of Montreal details "studies in human and animal models for over the past 50 years [that] have confirmed an association between aggression, dominance and testosterone in adolescence."

"The question is, when does that association start?" This was the question posed by Dr. Richard E. Tremblay, whose research team looked at newborn babies of both sexes.

U of M researchers were able to establish that testosterone levels in infancy are in fact *not* inherited genetically. This was achieved by comparing the testosterone levels of 314 five-month old pairs of twins, both identical and fraternal.

Researchers took samples of saliva from the 314 pairs of 5 month old twins and measured their levels of testosterone. They then compared the similarity in testosterone levels between identical and fraternal twins to determine the contribution of both the genetic and environmental factors. By comparing the testosterone levels of the five-month old pairs of twins, both identical and non-identical, researchers were able to establish that testosterone levels in infancy are "not inherited genetically but rather determined by environmental factors."

Lead author Tremblay of the university's Research Unit on Children's Psychosocial Maladjustment said,

> **Testosterone is a key hormone for the development of male reproductive organs, and it is also associated with behavioral traits, such as sexual behavior and aggression. – Our study is the largest to be undertaken with newborns, and our results contrast with the findings gained by scientists working with adolescents and adults, indicating that testosterone levels are inherited.**

Dr. Tremblay explained that "if testosterone levels are genetically determined, then the identical twins would be more alike than the fraternal twins."

The findings from the study were presented in an article published in *Psychoneuroendocrinology* on May 7, 2012.

Tremblay indicated that “the study was not designed to specifically identify these environmental factors, which could include a variety of environmental conditions, such as maternal diet, maternal smoking, breastfeeding and parent-child interactions – Because our study suggests that testosterone levels in infants are determined by the circumstances in which the child develops before and after birth, further studies will be needed to find out exactly what these influencing factors are and to what extent they change from birth to puberty.”

“Not that researchers are blaming mothers,” Dr. Tremblay said, “but it is a fact of nature that a child’s early environment (pregnancy and after birth) is closely related to maternal behavior.”

Feminists are not going to like the results of this research at all. It proves that a boy’s testosterone levels, which are said to be associated with aggression, sexual behavior, and dominance is not inherited genetically, but rather determined by environmental factors, mostly early environmental factors which the child experiences in relation to its mother both before and after birth.

So much for the old saying “boys will be boys.” Boys will be what mom’s behavior dictates in their early environment. If you’re going to blame the boys for their aggressive and antisocial behavior, it now seems that you’re going to have to blame their mothers as well.

Neil Lyndon's Bad Mouthing

Neil Westlake · 1 February 2013 · Archived copy · Original

*Editor's note: Neil Lyndon's historically significant 1990 article for the Sunday Times Magazine titled "**Bad Mouthing**" was probably the first ever published to discuss a mainstream culture in the UK in which men were habitually derided; and it was the first to itemise the disadvantages and inequalities to which men and boys are subjected – in a society which ostensibly oppresses women. Bad mouthing was the first article anywhere to point out that men died in greater numbers from prostate cancer than all the fatalities for women that resulted from all cancers of the genito-urinary system put together; and that nobody seemed to care much about prostate cancer.*

The publication of Bad Mouthing brought a torrent of abuse on Lyndon's head (including the observation "can there be something wrong with the size [of his penis]?" from the feminist publisher Carmen Callil, in response to the point about prostate cancer). But that wave of abuse was dwarfed by the astonishing reaction in 1992 when Neil Lyndon published his book "No More Sex War: The Failures of Feminism" – a comprehensive demolition of the ideology of feminism in its own terms.

In that book, Lyndon advanced the view that feminism was a poisonous ideological parasite on the changes that had occurred between men and women in the 20th century. He argued that change had resulted primarily from the introduction of infallible contraception and easily-accessible abortion and also that, contrary to the feminist notion of a repressive patriarchy, men had willingly consented to change for women and had themselves accommodated change with admirable ease.

No book and no author in the last 50 years has been subjected to such vilification as Neil Lyndon and No More Sex War. No writer in our time has suffered so much personal and professional cost for publishing his opinions. Neil Lyndon was mocked for being obviously impotent and incapable of getting a woman. He was sacked as a columnist for The Times, He was bankrupted. His estranged wife abducted their son to Scotland where she obtained an order of custody without Lyndon even knowing the application was being heard. He was physically attacked and threatened with death and his book was threatened with burning.

This article was thought lost, but retrieved from a dusty archive, transcribed into electronic form and re-published with the assistance of Miles Groth and MRA Andy Man.

♦♦♦

Men don't like to complain when women are rude about them. It's a man's world and women have to assert themselves, don't they? Well, no… In this provocative essay, Neil Lyndon argues that the habitual deprecation of men must stop if they are to become what women want them to be.

When they're not billing and cooing, men and women have always spoken sharply about each other but for the past quarter of a century most of the public traffic in bile has gone one way only. It is supposed to be taboo in this country to make disparaging remarks about groups of people who have nothing in common except their birth; but the British custom and law do nothing to stop one half the population being casually and collectively damned and derided day in and day out — usually by members of the other half.

Here are some of the voices of intolerance; a few specimens, unsystematically collected, of the routine expression of prejudice towards men, all broadcast or published in a current context of the last year. They are only an illustrative selection, gathered from women in a variety of walks of life, which can be expanded into a catalogue.

Germaine Greer: "It always amazes me that women don't understand how much men hate them." (From *The Female Eunuch*, quoted approvingly in *The Independent* television listing for a programme about feminism).

A lapel badge: "The more men I meet, the more I like my dog."

Anna Raeburn, counsellor: "I regard men as a pleasant pastime but no more dependable than the British weather."

Jane Fonda: “I still believe that women are the superior sex.”

Margaret Thatcher: “Of course, women are better…”

Julie Burchill writing in *Time Out*: “A good part — and definitely the most fun part — of being a feminist is about frightening men. American and Australian feminists have always know this, and absorbed it cheerfully into their act; one thinks of Shere Hite julienning men on phone-in shows, or Dale Spender telling us that a good feminist is rude to a man at least three times a day on principle. Of course, there’s a lot more to feminism… but scaring the shit out of the scumbags is an amusing and necessary part because, sadly, a good many men still respect nothing but strength.”

Jonathan Miller, speaking to *The Times*: “Men don’t get on well with each other, they don’t have standards of intimacy, so they exchange jokes.”

Janet Daley, a columnist in *The Independent*: “The standard western adult male is rendered incapable of being comfortable with emotional expression being quite incapable of understanding what it is like to be someone else.”

Caroline Jenkins, a correspondent writing in the letters page of the Radio Times: “Mothers bring children into the world and mothers bring them up. Fathers mostly sit about on their behinds watching television while mothers feed the kids, bathe the kids, play with the kids, tell the kids bedtime stories and generally wear themselves out. Most fathers can’t be bothered to spend more than an hour with their kids until they have grown up or until their exhausted wives see the light and divorce them.”

Yoko Ono: “I wonder why men can get serious at all. They have this delicate long thing hanging outside their bodies which goes up and down by its own will … Humour is probably something the male of the species discovered through his own anatomy.”

A character in Erica Jong’s novel, *Any Woman’s Blues*: “Maleness is wonderful, really, isn’t it, honey? Perfect denial of reality.”

This list could be expanded infinitely; but the work is so dreary and the attitudes expressed are so depressing that I hope we can say that these examples are sufficient.

The language of intolerance, passively or actively colour with every shade of dislike, ridicule and contempt, has been so thoroughly absorbed into the cells of our national diction that, as a way of talking about men, it has become a semi-automatic function of our national character.

Even more striking, in a way, is the universal sanction given to this language of prejudice. Nobody complains. Perhaps men have become so used to being put down that they have grown to think they deserve it.

And yet… if you alter the specific vocabulary of those specimen lines you get the full strength of their intolerance. If you switch the terms you see that those declarations emerge from a general prejudice which — like all racist or nationalist prejudices — depends upon the presumption that everybody who shares a common origin shares a common classification of type and moral character. If, to take Julie Burchill’s lines, you substitute the word “Nazi” for the word “feminists” and the word “Jew” for the word “man”, you get (without much dickering) language that might have brought a stammer to the lips of Julius Streicher.

“A good part — and definitely the most fun part — of being a Nazi is about frightening Jews. German and Austrian Nazis have always know this, and absorbed it cheerfully into their act; one thinks of Ernst Rohm julienning Jews in the ghettos, or Goebbels telling us that a good Nazi is rude to a Jew at least three times a day on principle. Of course, there’s a lot more to Nazism… but scaring the shit out of the scumbags is an amusing and necessary part because, sadly, a good many Jews still respect nothing but strength.”

I am not saying that feminism is Nazism. I am saying that the language of vulgar intolerance is readily transportable.

Margaret Thatcher’s line about the natural superiority of women may not be as grotesque as the thoughts of Camp

Master Burchill; but, with a flick of the terms, you can see that her attitude is also rooted in prejudice. If she had said, “Of course, white-skinned people are better than black-skinned people…” she would have not lasted another day in office.

A producer of popular novelties might expect to be fatwah’d if he distributed a badge which said, “The more women I meet, the more I like my dog.” Robert Redford would certainly be finished if he said that men were the superior sex. If an Agony Uncle said, “I regard women as a pleasant pastime but no more dependable than the British weather,” the furies would descend upon him.

It is very unusual, these days, to hear a man under 50 say anything mildly derogatory about women in a general way. The old stanchions of prejudice have gone to rust. I have not heard younger men moan, as our fathers did, about women’s driving, or their lack of punctuality. I can hardly imagine that any man under 50 would say what men commonly said 50 years ago — that women were “born liars.” Men’s habits of speech and thought about women have very largely changed in the last 20 years. I don’t know any man who would deplore the change.

Meanwhile, everybody knows and understands that it’s socially OK to be contemptuous about men in general. Nobody is going to kick Jonathan Miller’s shins under the table when he elegantly opines that men “don’t have standards of intimacy” with each other — though self-respecting men might seize him by his casual platitudes and bellow in his face, “Speak for yourself, brother.”

How did it happen that the language of gormless intolerance became so routine a feature of our national diction? What, for instance, would cause or allow a world-famous writer to speak so idiotically as to say that men hate women (as if *all* men hate *all* women; as if all men belonged by birth to a kind of natural Ku Klux Klan of woman-burners; as if — in opposition to the evidence of what they say and do, write, sing and dream — men *only* hate women and do not love them, do not want to love them)?

Why would a highly-educated woman I know choose to say that “All men are Idi Amin” (are all women Myra Hindley?) when you could just as well say — with equal logic — “All men are Jesus Christ”?

Where, you might say, do these people get off with such claptrap? How *have* they got away with it? Where did it start and when will it end?

* * *

Something ruinous and evil has happened between men and women in the last 25 years, something so wounding and sore that it’s hard to see how the damage can be repaired while we live, hard to see how the last generations of this century can come of age unafflicted by the ills of the past.

As far as I can see, general intolerance towards men got started as a respectable attitude in some of the earliest and most influential feminist writings of the late Sixties and early Seventies.

Seeing that women were oppressed — legally, materially, biologically, by custom and habit — the ideologists of what was called the “new feminism” portrayed men as a group and man as an individual in the role of oppressor. It follows that women should feel licensed, even obliged, to speak and think of men with whatever immoderation and spite they fancied.

The claim that women were oppressed *as a class* by men as a class emerged early in the Women’s Liberation movement. The idea was vital to the status of the movement as an authentic and respectable element in the left wing of the time and in ideological canons of what was then called the New Left.

A characteristic expression of that point of view is this, from *Policing Domestic Violence* by Susan Edwards (1989): “…it is the precise juncture of bourgeois and male interest which constitutes the corner-stone of women’s experience and corresponding oppression.”

Within that New Left, it was not enough to say that women in the west were suffering under the weight of a mass of serious disadvantages, *as they were*. Nobody listened; nobody cared. The women who made the complaint were told

to hold their pretty little tongues, roll another joint and let the men get on with their work liberating the universities, the working classes, the blacks and the Vietnamese. The women grew exasperated and restless.

It was not enough for them to point out that, by the terms of the social order which existed before the invention of the Pill, women were restricted educationally and economically and confined to a domestic ghetto; that they were expected to look appealing according to a wearisome ideal of femininity and that they were expected to be sexually obliging to men and to keep their mouths shut.

It was not enough to say that the introduction of infallible contraception had fundamentally altered the conditions of women, requiring them to enter the world and the jobs market outside the family home. All of this was true; none of it was taken seriously.

The women of the New Left who ventured these complaints felt compelled to go further. They had to cement their grievances into an ideological edifice — without which their complaints would carry no weight in the same New Left.

They, especially the new feminists of the USA, came up with the proposition that women were subjugated by men as a function not only of the capitalist state but, even, of imperialism.

That did it. That got everybody's attention. If imperialism was to blame, who could argue? Who could deny that the man who tied the woman down with apron strings and suspender belts was the same man who tied down the Viet Cong with napalm and carpet bombing? It was the perfect cat's cradle of logic. Man — the oppressor — could neither reply to the accusation nor argue against it since it was a *sine qua non* that his arguments would be self-exculpatory and would tend to reinforce the power of his subjugation.

The man who snored beside you in bed at night was as much your oppressor, *in a class sense*, as Richard Nixon. Your man's sexual demands or failing and his dirty socks dropped upon the bathroom floor were as much a function of male oppression, *in a class sense* (can you get your head round this?) as the smoking carbines of My Lai.

In a class sense, every man was Lieut Calley. That didn't mean that he, personally, was to blame (he was no more than a class operative, historically speaking): it did mean, however, that couldn't be blamed if you were nasty to him. Get it?

For want of a better framework of analysis and despite its shaky basis in reason and fact, this pseudo-Marxist approach passed thoroughly into the roots of modern feminism. It became axiomatic that women, as a class, were oppressed by men, as a class, and that a state of war existed between them.

"Men are the enemy," Germaine Greer wrote in February 1970. "They know it — at least they know that there is a sex war on, an unusually cold one." And "The only genetic superiority men have is their capacity for violence…"

The pseudo-Marxist axioms of the new feminists quickly spread in debased forms into common speech. It became permissible for women to say anything nasty they liked about men and — since each individual man had to acknowledge that he was a foot soldier in the army of an oppressive class — men were entitled to say nothing in reply. By the mid-Seventies a woman could say, "All men are bastards," and, lo! the eternal moan of the unhappy and intolerant woman had become a quasi-revolutionary declaration, which nobody could deny. By extension of this totalitarian logic, it even became permissible for a woman to declare that all men were, by nature, rapists.

In 1973, for example, Germaine Greer wrote an essay about rape in which she said: "Nevertheless, men do go to jail for rape, mostly black men, nearly all of them poor, and neither the judges nor the prosecuting attorneys are hampered in their dealings by the awareness that they are rapists too, only they have more sophisticated methods of compulsion."

(These "more sophisticated methods" did not seem to be exclusively masculine in nature. Germaine Greer explained that "Probably the commonest form of non-criminal rape is rape by fraud — by phony tenderness or false promises of an enduring relationship, for example." By those criteria, there can't be many sexually active adults of either sex alive who have not been the victims of "non-criminal rape".)

If it was legitimate to say that all men are oppressors, then why should it be disreputable to say that they are all rapists? Or all child molesters? Idi Amin? You could say men lacked standards of intimacy with each other; or you could say men were emotionally retarded, unable to imagine themselves as somebody else. You could say fathers sit on their arses watching television and neglecting their children. Any old generalised claptrap became — and remains — acceptable.

The ideological connections between modern feminism and the New Left have been widely identified and recorded in feminist histories of the last quarter century. However, the idea that the imposition by feminists of a pseudo-Marxist analysis on the character of masculinity had led to and legitimised a universal intolerance is, I reckon, less familiar.

Because it has become an axiom of our time that all men are the same by nature, it must follow that all men will always remain the same: none of them can ever change. This point of view, transparently nonsensical as it is, has given respectability to the intolerant ways of thought and habits of speech we meet all the time. See the sample which begin this article.

It is a piquant paradox to find Jane Fonda, Margaret Thatcher and Julie Burchill all sharing conservative attitudes which emerge from the contortions of a mutant Marxism, but there it is — and there they are.

* * *

As long as women are seen collectively as the victims of oppression, it will be assumed that women, uniquely, suffer serious disadvantages; and it will be thought that men, the oppressors, are somehow the beneficiaries of the oppressive system. As long as this attitude hows sway, no attention will be given to putting things right between men and women; and to correcting the disadvantages men suffer.

Apart from the monstrously insulting discrimination they suffer in the established churches and the fact that they cannot receive hereditary peerages in their own names, it is hard to think of one example of systemic and institutionalised discrimination against women in Britain today. When I telephoned the press bureau of the Equal Opportunities Commission, an official there agreed that it was hard to think of any glaring examples. After a long moment's thought she said that part-time workers, many of them women, fall outside the protection of the Equal Pay legislation. She said that she would call me back when she had thought of some more examples. She never called.

The disadvantages women actually suffer today seem to be informal, proceeding not from institutionalised principle but from general practice and custom. They are hard to pin down and almost impossible to legislate out of existence.

It is true that many women do get paid less than men for the same work; but the practice actually illegal and cannot be called systemic. In many professions (the law, politics, the police, perhaps the armed services) it is obvious that women face deep prejudice. On the other hand, it begins to appear that in some occupations (most obviously in the media and, perhaps, in education) women are at an advantage over men in getting jobs and securing advancement.

The fears and embarrassments of young women who have to walk in the streets or travel alone on public transport are readily imagined; and it is easy to sympathise with young women who constantly have to fight off uninvited passes from sexually aggressive men. But it is impossible to frame any form of legislation which could effectively outlaw this kind of behaviour.

Meanwhile, men *are* suffering from systemic disadvantages which are readily identifiable but which tend to get overlooked in isolation and have never, so far as I know, been placed together to represent a body of grievous, institutionalised discrimination.

To list some of these points:

- The inequitable state pension arrangements that allow women to retire at 60 or 65 but which prevent men from retiring before 65 without financial penalty.

- The routine preponderance of divorce court orders made in favour of women for the custody of children in divorce approximately five times as often as the court makes an award of joint custody, about 10 times as often as custody is awarded to men.
- The consistently inequitable granting of maintenance orders against men, in favour of women.
- The neglect of men's physiology as a subject for medical research and the consistently primitive barbarities of treatment.
- The routine assumption in our legislature and in our courts that men are naturally violent towards women and children and that women are not violent towards men and children.
- The inequitable division of state benefits and rights of leave from work following a baby's birth. Fathers who want to take an active role in a baby's life are actively discouraged.
- The refusal of the social services to allow a man the status of a dependent for the sake of benefit payment.

Any of these points can be amplified; but let's just take the question of medical research into men's illnesses. Nobody ever says that men get a terrible deal from the medical establishment yet…

Statistics can be made to support more than one interpretation, but it is a shock to most people to discover that deaths in England and Wales from cancers of the genito-urinary organs of men *exceed* the number of deaths from cancers of the genito-urinary organs of women (12,742 men in 1989; 10,200 women). Cancer of the prostate kills many more men (7861) than there are deaths among women from cancer of the cervix (1820) *and* cancer of the uterus (1444). Some leading British authorities seriously doubt that a screening programme for prostate cancer would be useful, but the United States a major effort has just begun.

"Relatives and doctors in this country haven't made much fuss about these figures," said Ewan Milroy, consultant urologist at the Middlesex Hospital, "because in my 30 to 40 years' experience there simply hasn't been any public demand for attention to be given to men's problems. Part of the reason is that the vast majority of these male patients are elderly.

"The medical profession in the States would not agree with this attitude. They would say that, with such enormously increased life expectancies, there's a lot you can do by screening and health education campaigns."

The general presumption and prejudices of our time about the health of men are the exact opposite of the truth. Again, to find the truth turned most precisely on its head, it is most convenient to turn to Germaine Greer.

In her 1970 essay on *The Politics of Female Sexuality*, Germaine Greer said, "Whereas the penis is taken seriously, especially when it is clear that the origin of a patient's complaint is essentially inorganic, cunt is treated as a crude mechanism, apt to function badly for long periods without any significant consequence … If women are to reconquer their sexual pride they must find a way to make cunt as important in medicine as cock is."

Greer gave a voice to an assumption which was and remains axiomatic in the modern feminist movement and has widely penetrated the *lingua franca* of our time: that the sexual physiology of women was subject to institutionalised neglect.

The truth is exactly the opposite to Germaine Greer's prejudice. The penis is *not* taken seriously. It is treated as a crude mechanism. It is not remotely as important in medicine as a women's sexual organs. It is, in fact, the subject of institutionalised neglect. It is despised. (See the thoughts of Yoko Ono, above.)

"Most urologists would agree [that men's problems are ignored]," said Mr. Milroy, "and I think we all resent it. It is very difficult to get money for research into prostate cancer whereas it is relatively easy for research into carcinomas of breast or cervix, simply because they are much more fashionable."

Less is known about the exact causes and cures of male infertility than is known about the remotest quasar. "It

remains a subject surrounded by the profoundest ignorance," said another specialist, who did not want to be named. "It's perfectly fair to say that it's the Cinderella subject of medical science."

The image of the brutal and rude gynaecological examination of women by male doctors became one the most graphically horrible and persuasive pictures drawn by the modern feminist movement. The routine humiliation of women, their legs slung apart in stirrups, their faces hidden, their sensitivities ignored and their modesty outraged, became an analogue of the treatment of all women by all men and seemed to be a perfect example women's peculiar misery, the perfect justification for their rage.

As Germaine Greer wrote: "Any woman can recount her own horror story of a doctor's failure to examine her properly, of his brutal use of the crude and cold speculum, screwing the tender membranes of the perineum, shocking her cervix with the smear swab."

Men, it seemed to follow, couldn't answer that: they had no experience to match the degradations women suffered.

Not true: ask any man who has undergone investigations into his own fertility. Ask one who has knelt with his trousers and underpants round his ankles and his bum in the air while a doctor and a student discussed his case without including him; one of whom, casually and without warning stuck a thermometer into the patient's rectum. Ask any man who has submitted to a prostate examination and felt a plastic gloved hand enter and seize him as if he was a shot bird about to be drawn of its entrails.

Ask any man who has been confronted with the evidence of his own sterility — being shown a microscope slide of feeble sperm and hearing a doctor say: "It's as barren as the face of the moon, isn't it?" Or "I'm not saying you won't have children but it's about as likely as that you could run non-stop from London to Oxford."

Try telling those men that it's their world.

So what?

Why does it matter if women speak nastily about men? After centuries of oppression, aren't the ladies entitled to be a bit crabby? Aren't these points simply the reactionary moans and twitches of bitter men who resent feeling that the inborn supremacy of their sex has been reduced?

It wouldn't matter very much if the intolerance voiced about men and the disadvantages they suffer were simply an undignified blot on our conduct sheet. Discourtesy is not a major offence; vulgar prejudices are held among the ineradicable habits of a public mind. The reason it matters is because sympathy, understanding and co-operation between men and women are essential if humane and reasonable arrangements are going to be made for the care of children.

The most serious and taxing social problem for us is the question: who brings up the baby and who brings home the bacon? On this question our society has come up miserably short; and the answers we give ourselves are cruelly hard on both men and women.

The position of working parents is deplorable, sad and shocking. The strains upon them are intolerable. As a mark of our failure to achieve sympathetic and loving arrangement for ourselves and our children it is painful beyond measure that working parents should rarely see their children and that a mass of infants should be consigned to the care of more or less trained, more or less professionals (usually punishingly underpaid young women).

Early writers among the new feminists were fond of quoting Engels' remark, "The modern individual family is founded on the open or concealed slavery of the wife … Within the family, he is the bourgeois and she represents the proletariat." If we wanted to revise that remark today, we would have to say that the modern middle-class family is founded not on the slavery of the wife but on the slavery of a mass of poorly paid, unskilled, most un-unionised, mostly propertyless supporters and auxiliaries — from baby-minders to play-school leaders, from domestic cleaning women to school teachers, from grandparents to kindly neighbours. Most of them are women and they constitute a lumpen group within the underclass. But the exploitation they suffer is not the exploitation of women as a class, except to the extent that young men don't usually do this work, neither being invited nor

considering it preferable to unemployment.

They are exploited not by reason of their gender but because of their economic powerlessness. Within today's modern family the parents (earning mothers and fathers) are the bourgeoisie and the nanny is the proletariat. In those millions of households where a single woman is caring for children, the state is father. Within this system of arrangements nobody is likely to be happy — not the men, not the women, not the children, not the slaves, not the state.

Men are, in increasing numbers and at vast cost to the tax-payer, leaving the responsibilities of fatherhood to the state. Between 1981 and 1988 the number of one-parent families claiming benefit from the DSS rose by 86 per cent. During the same period the proportion of one-parent families on benefit who were also receiving maintenance fell from 50 per cent to 23 per cent. The income support bill for single parents in 1988-89 was £1.85 billion and £3.6 billion was spent on social security benefits for single-parent families.

Contempt and discrimination towards men are not the only reasons why millions of children are being brought up by auxiliaries and millions more are being fathered by the state; but the prevailing attitude towards men is a powerful factor in the crisis in child care in our country.

If men are regarded with contempt they will, of course, not be given an honoured place in our legislation or in our courts, in our homes or in our families. We will not feel obliged to adjust our laws and our practices to take account of men's needs or of the benefits they can bring to home and family. If men are seen as being useless, inferior, "as dependable as the British weather," worse than a dog, it will be natural to see them as drones. It will be natural for them to leave their children to the care of single women and the state.

If ever there was a case for the government to use its massive powers to effect some "social engineering" it is here and now. The general position of men and the attitudes commonly held towards them can be significantly altered by legislation.

For instance, the government is eager to extend tax benefits to single working mothers who employ child-minders; but it has done nothing to encourage men and women to share the work of caring for their own children. Cash allowances, tax breaks for employers and incentives for employees would make an inestimable difference if they were offered to men who wanted months off work to be with their new-born babies; or who wanted flexible hours of working to bear their share of child care; or who wanted to share a job with the mother of their children.

We are happy, in this country, to spend millions on pursuing fathers who default on maintenance payments; but we give no encouragement or honour to men who want to stay at home and look after their children. Such men are treated as freaks and wimps by employers and peers.

Modern feminists are right to say that most men still suppose that they are entitled to a working life unencumbered by domestic responsibilities, especially those of childcare. But of course this will continue to be the predominant attitude so long as it is reinforced in every department of our social life: so long as the courts, far from imposing domestic responsibilities on divorcing fathers, actually deny them to fathers who seek them, so long as employers expect employees to choose between their families and their jobs.

If relations between men, women and children are to improve, attitudes to men and manhood must change. It wouldn't be a bad start if men caused to be the butt of casual prejudice expressed in half-witted habits of speech. But the most important job our legislators face must be to remove some of the systemic disadvantages of life for men to improve their position within the family and within society at large. There is one sense in which men, as a group and a whole, can be described as a class in Britain: in a host of vital ways they second class citizens.

Study links aggressive boys to Mom's behavior

Kristina Hansen · 1 February 2013 · Archived copy · Original

"Boys will be boys" – Everyone is familiar with that old saying when describing boys and their tendency to display rough and tumble or aggressive behavior. It's also said when implying that it's not surprising when boys or men behave in a noisy, rude, irresponsible, or unpleasant way.

Let us assume, just for the sake of this discussion, that male tendencies toward aggression are a negative, rather than a long standing necessity for species survival without which humanity would have been a dead end biological experiment. Many people have asserted that genetics have had a large part to play in a boy's testosterone levels, which is primarily blamed for their tendency to display more aggression and dominance than girls.

But what would happen if it were revealed that it was not actually genetics, but rather mom's behavior that contributed to their boy's testosterone fueled propensity toward aggression and dominance?

I can already hear heads exploding over in the feminist camp where they have long claimed that it's the fault of boys and men for their *own* aggression and domineering behavior. If women were in complete control of the world, men would be kinder, gentler, and less aggressive.

Feminist Carol Gilligan is a well-known example. She insists that boys need to be protected from "the culture" – a culture in which "manhood valorizes war and the economy of capitalism, a culture that desensitizes boys and, by submerging their humanity, is the root cause of out-of-control and out-of-touch behavior and is the ultimate source of war and other violence committed by men."

Of course none of her claims are ever backed up by any scientifically verifiable or empirical data, but now new scientific data shows that such feminist "theories" are complete crap.

An article by the University of Montreal details "studies in human and animal models for over the past 50 years [that] have confirmed an association between aggression, dominance and testosterone in adolescence."

"The question is, when does that association start?" This was the question posed by Dr. Richard E. Tremblay, whose research team looked at newborn babies of both sexes.

U of M researchers were able to establish that testosterone levels in infancy are in fact *not* inherited genetically. This was achieved by comparing the testosterone levels of 314 five-month old pairs of twins, both identical and fraternal.

Researchers took samples of saliva from the 314 pairs of 5 month old twins and measured their levels of testosterone. They then compared the similarity in testosterone levels between identical and fraternal twins to determine the contribution of both the genetic and environmental factors. By comparing the testosterone levels of the five-month old pairs of twins, both identical and non-identical, researchers were able to establish that testosterone levels in infancy are "not inherited genetically but rather determined by environmental factors."

Lead author Tremblay of the university's Research Unit on Children's Psychosocial Maladjustment said,

> **Testosterone is a key hormone for the development of male reproductive organs, and it is also associated with behavioral traits, such as sexual behavior and aggression. – Our study is the largest to be undertaken with newborns, and our results contrast with the findings gained by scientists working with adolescents and adults, indicating that testosterone levels are inherited.**

Dr. Tremblay explained that "if testosterone levels are genetically determined, then the identical twins would be more alike than the fraternal twins."

The findings from the study were presented in an article published in *Psychoneuroendocrinology* on May 7, 2012.

Tremblay indicated that “the study was not designed to specifically identify these environmental factors, which could include a variety of environmental conditions, such as maternal diet, maternal smoking, breastfeeding and parent-child interactions – Because our study suggests that testosterone levels in infants are determined by the circumstances in which the child develops before and after birth, further studies will be needed to find out exactly what these influencing factors are and to what extent they change from birth to puberty.”

“Not that researchers are blaming mothers,” Dr. Tremblay said, “but it is a fact of nature that a child’s early environment (pregnancy and after birth) is closely related to maternal behavior.”

Feminists are not going to like the results of this research at all. It proves that a boy’s testosterone levels, which are said to be associated with aggression, sexual behavior, and dominance is not inherited genetically, but rather determined by environmental factors, mostly early environmental factors which the child experiences in relation to its mother both before and after birth.

So much for the old saying “boys will be boys.” Boys will be what mom’s behavior dictates in their early environment. If you’re going to blame the boys for their aggressive and antisocial behavior, it now seems that you’re going to have to blame their mothers as well.

Happy Saint Vagina Day

Greg Canning · 2 February 2013 · Archived copy · Original

V Day is the brainchild of Eve Ensler, creator of the Vagina Monologues, the pornographic presentation that applauds all things vagina and lesbian including celebrating pedophilia by claiming in relation to the rape of a 13-year-old girl by an older woman:

"If it was rape, it was a good rape."

Ensler believes Feb 14, traditionally St Valentines Day, a day to celebrate love and romantic relationships between the sexes (or between intimate partners) is better used to spread false feminist, imperialist propaganda about men's violence toward *women and girls*.

Readers will be aware of the issue creep occurring in the flagship feminist grievance industry of "Gendered Violence." Violence against women became, "men's violence against women" courtesy of the White Ribbon Campaign (too bad for the approximately 50% of lesbians who suffer violence at the hands of their intimate partner).

In Australia in 2008, then Prime Minister Kevin Rudd with EMILY's List graduate and Minister for the Status of Women, Tanya Plibersek, set up the "National Council to Reduce Violence against Women and *their* Children" who later produced the now notorious "plan" of the same name.

Ensler and her ilk realise that "children" is a sex *inclusive* term and that action to redress violence against boys does not fit the gendered violence paradigm.

The Mission of V-Day is: "*To end violence against women and girls worldwide."* Too bad men, the majority of victims of violence globally and too bad male babies, infants and children you now because they possess a y chromosome are also unworthy of any human concern from feminist gender ideologues. However these little boys, considered potential future rapists, apparently still have some utility for feminists by holding signs shaming and blaming men.

Not only are male children excluded from current efforts to address the global burden of violence but the United Nations femocracy (AKA UNIFEM) has invented a new factoid: *"One In Three Women On The Planet Will Be Raped Or Beaten In Her Lifetime."* I say *invented* because UNIFEM cite no source for the statistic and have not responded to written requests to cite the source this and other claims. Indeed the UNIFEM website contains a plethora of cherry picked unreferenced claims.

By extrapolation of this "lifetime" figure, Ensler projects that one billion (1,000,000,000) women on planet earth have been raped or beaten, hence this years V Day theme of OneBillionRising proposing that all women "strike, rise and dance" in revolution to end "rape culture."

Conflating trivial acts of interpersonal violence reported in community surveys (a threating look, unkind word or push) with being "raped and beaten" is bread and butter feminist dishonesty. Some feminists even claim that a man's gaze is enough to rape a woman without any need for physical contact whilst others see every instance of heterosexual intercourse as acts of rape. Blending data form other countries/cultures racked by war, famine or other civil strife with that of western liberal democracies by such gender ideologies leads to rape hysteria not rape culture.

The feminist focus remains on *division* by sex rather than unity of purpose in addressing all human suffering buy continuing to acknowledge only women's experience of violence as worthy of remediation.

Ensler has nurtured and propagated such a divisive stance (common to all prominent lesbian feminists) with her anti male, anti-heterosexual rhetoric over many years, and as part of the OneBillionRising campaign has released on YouTube a video titled "Man Prayer" – words by Eve Ensler, film by Tony Stroebel

The sexist bias and negative male stereotyping in this “prayer” is clear along with the message to the evil male half of the population should, hate yourselves, hate masculinity, become more like women the only humans capable of love, and love women the only humans deserving of love.

The anti-male theme continues on the V-Day Facebook page with a graphic that reads as follows:

> **People riot the same way they orgasm. This is why riots of men end as soon as they begin and never really accomplish anything. Women’s riot will be an ever-expanding, multiple, only-accumulating rebellion that will shatter this paradigm forever.**

Is trivialization and misrepresentation of male sexuality a legitimate tool for promoting tolerance and non-violence? I think not, just another message of hate.

Facebook hosts many pages where radical feminists like Ensler can easily spread their message of hate with impunity. **Cathy Brennan** is a prominent Maryland Attorney and outspoken radical feminist with a particular disdain for male to female transsexuals and links to the hate site RadfemHub. Brennan’s public Facebook page features a profile image of a mans face, the background is a series of words;

RAPE PORNOGRAPHY STABBINGS TORTURE HUMAN TRAFFICKING SHOOTINGS ASSAULT GENOCIDE ABDUCTION STALKING GANG RAPE CHILD ABUSE MURDER STREET HARASSMENT WAR PROSTITUTION

Followed by the subtext

VIOLENCE HAS A MAN’S FACE: NAME THE PROBLEM

Brennan is also associated with a Facebook hate page and website titled *Name the Problem.*

Described as an “education website” the Facebook page about section reads;

> *Whether male violence is due to masculine gender socialization or male biology, we cannot answer these questions if we continue to avoid this discussion. We cannot fix a problem that we refuse to name. Name it. Say it with us: Male violence.*

According to Brennan the fact that a small percentage of men are violent means all men must be labelled and stigmatised as violent, whilst the small percentage of women who are violent are held not to exist. Ignored also is the evidence that women’s involvement in raising boys and feminist’s policy of exclusion of fathers from the upbringing of children contributes to increased likelihood of violence in both sexes.

The effects of these feminist influences are now clearly being seen in the most “gender equal” societies, western liberal democracies where following 50 years of feminist governance and Duluth inspired anti DV Laws – surveys of dating violence in young people routinely find parity or a female preponderance of those initiating violence.

For example one study of 5000 Australian teens found one in three females and males say they have experienced at least one type of physically violent behavior from a girlfriend or boyfriend – this includes kids as young as 12. Murray Straus also found symmetry in perpetration of IPV involving dating relationships in college students in a large-scale multinational study.

In another large longitudinal study in the US involving almost 6000 students and published in the journal Pediatrics this month, researchers found that girls were more likely to perpetrate violence than boys, but girls were more likely to be the victims of sexual violence or incur injuries. Furthermore both genders considered female to male violence as less serious than male to female violence.

Brennan is a partner the legal firm Hudson Cook, LLP and member of a number of professional and Bar Associations. Professional firms and associations have codes of conduct and ethical practice, and there are Federal and State Anti-discrimination laws. I wondered how those in her firm and the associations of which she is a member would perceive this display of gender intolerance and hate? So I wrote to them and asked.

No official response yet but an anonymous email arrived in my Clinic's shared email box yesterday.

It reads:

I read your diatribe against Cathy Brennan.

Why are you not even remotely concerned that everything that she writes about men is true? Pure reason demands that changing male violence would be a far, far better place to exert your energies. You might want to try that.

Consider that.

To me pure reason in understanding violence would dictate that one takes an holistic, nuanced and gender inclusive approach to what is a complex multifactorial problem of humans, men and women and the circumstances in which they find themselves.

Labelling or naming if you prefer an entire group on the basis of the characteristics of a few of its members is by definition bigotry and the root cause of racism, sexism, anti-Semitism etc. It is also fundamental to feminism a movement that aims to achieve female supremacy. This is why they guard and propagate this lie about men as a group so fiercely.

SAVE calls on Hancock County to remove Kellett

S.A.V.E. · 2 February 2013 · Archived copy · Original

PRESS RELEASE

Contact: Teri Stoddard
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Email: tstoddard@saveservices.org

Assistant District Attorney Continues to Prosecute Cases Despite Suspension Recommendation:

SAVE Calls on Hancock County Commissioners to Take Action

WASHINGTON / February 1, 2013 – Following the recommendation of a panel to suspend the law license of Hancock County prosecutor Mary N. Kellett, Stop Abusive and Violent Environments (SAVE) is calling on Hancock County Commissioners to exercise its duty to protect the public by immediately removing Kellett from her prosecutorial duties.

In 2007, Vladek Filler filed for divorce from Ligia Filler, eventually winning sole custody of their three children. Assistant District Attorney Mary Kellett became involved in the case because of Ms. Filler's allegations of domestic violence.

Kellett's conduct in the case prompted Mr. Filler's attorney to assert that Kellett ignored exculpatory forensic evidence, Mrs. Filler's recorded admissions, and her documented child abuse, thus using her prosecutorial powers to improperly take sides in a custody dispute.

Following allegations of prosecutorial misconduct, the Maine Supreme Judicial Court heard the case. In 2010 the Court concluded that Filler's constitutional right to a fair trial was violated by Kellett's actions and remanded the case for a retrial.

On March 29, 2011, Stop Abusive and Violent Environments filed a Grievance Complaint with the Board of Overseers of the Bar, detailing numerous examples of improper and unethical conduct by ADA Kellett.

Following a public disciplinary hearing in December 2012, a Panel of the Board of Overseers of the Bar issued a unanimous decision for the suspension of Kellett's license for "conduct unworthy of an attorney." The panel ruled Kellett violated seven Bar rules including undermining the administration of justice, withholding and suppressing exculpatory evidence, violating a court order, and misleading the jury:

http://www.maine.gov/tools/whatsnew/index.php?topic=mebar_overseers_discipline&id=464815&v=article

Despite court decisions, a two-year investigation by the Board of Overseers of the Bar, and a recommendation for the suspension of her license, Kellett has been allowed to continue her normal prosecutorial duties. Pending a final determination by the Maine Supreme Judicial Court, SAVE is calling on the County Commissioners to promptly remove Kellett from her prosecutorial role.

♦♦♦

Meet the County Commissioners:

- Steven E. Joy -District 1
- Percy L. Brown, Jr. – District 2
- Antonio Blasi – District 3

Per M.R.S.A. Title 30-A Section 102: The county commissioners have final authority over the operation of all county offices by elected or appointed county officials, except in circumstances for which a County Personnel Board

has been established under subchapter VII, article 2-1 with the powers and duties set forth in that article and in section 501. The county commissioners must act as a board and not on an individual basis in exercising their authority.

Per M.R.S.A. Title 30-A Section 101: Commissioner's duties:

The commissioners of each county shall.

1. **Receipts and expenditures.** Examine, allow and settle accounts of the money of the county;

2. **Representation** Represent the county;

3. **Manage property and business.** Care for its property and manage its business;

4. **Convey real estate.** By a recorded order, appoint an agent to convey its real estate;

5. **County ways.** Lay out, alter or discontinue ways;

6. **Keep books and accounts.** Keep their books and accounts on forms and in a manner approved by the Department of Audit;

6-A. **Adopt ethics policy.** In their discretion, the county commissioners may adopt an ethics policy governing the conduct of elected and appointed county officials;

7. **Other duties.** Perform all other duties required by the law.

♦♦♦

AVfM Publisher's note: Gents and ladies, we still do not have a date for when Vladek Filler's case against Mary Kellett goes before the State Supreme Court. Thus far, DA Carletta Bassano has failed to protect public interest by relieving Kellett of her duties till the court makes a determination about the very serious charges against her. Please join us in contacting the Country Commissioners and politely reminding them that they have the authority, and given Carletta Bassano's negligence, the *duty* to remove Mary Kellett from the prosecutors office until a ruling has been issued on her case by the State Supreme Court. Thank you. PE

Fighting feminism – let's get political

Mike Buchanan · 3 February 2013 · Archived copy · Original

[quote]Difficulties are meant to rouse, not discourage. The human spirit is to grow strong by conflict. ~ **William Ellery Channing** (1780 – 1842) American Unitarian preacher[/quote]

Two months ago I wrote an article for AVfM titled, 'Fighting feminism – let's get practical'. It was a call to MRAs to start fighting the manifestations of feminism on an issue-by-issue basis:

http://www.avoiceformen.com/mens-rights/activism/fighting-feminism-lets-get-practical/

At that time I'd worked full-time for eight months for Campaign for Merit in Business, an organisation I founded early in 2012. We campaign against the government's initiative to force major companies (through the threat of legislated gender quotas) to increase gender diversity in the boardroom ('GDITB') because the independent evidence shows that the consequence will be a decline in corporate financial performance. A decline in performance is largely attributable to the enduring reality that the pool of women qualified for corporate boards is shallower that the pool of qualified men. Driving up the number of women on boards inevitably means driving more poorly-qualified people onto boards. Our briefing paper on the matter:

http://c4mb.wordpress.com/improving-gender-diversity-on-boards-leads-to-a-decline-in-corporate-performance-the-evidence/

So, what has our campaign achieved? We've succeeded in stopping prominent advocates of GDITB publicly claiming that one consequence of GDITB will be enhanced corporate performance. Those advocates include numerous politicians, including the very left-wing Business Secretary, Vince Cable. We've contributed to House of Lords and House of Commons inquiries, and enjoyed some national newspaper coverage of our campaign. But we've yet to persuade a single government minister – in a *Conservative*-led coalition – to meet with us, or to engage with our arguments.

The House of Commons inquiry report is forthcoming, but the House of Lords report was published in November 2012. Despite our providing compelling evidence showing that GDITB leads to declines in corporate performance, the report included the following statement:

> **It should be stressed that we reject any suggestion that improved diversity would be to the detriment of company performance, as was argued in some submissions we received.**

I wrote to the chair of the committee, the Conservative peer Baroness O'Cathain, asking for the basis on which our evidence had been rejected. She failed to answer that simple query. In December, after dwelling on this matter for some time, I had a 'light bulb moment'. What can you do when the democratic process fails, when politicians fail to adjust policies in line with compelling evidence? With the question framed in that way, the answer was blindingly obvious. You form a political party and fight marginal seats, winning enough votes so that some politicians lose their comfortable livelihoods. *Then* the main political parties may start to compete for men's votes, by promising to end anti-male legislation and initiatives.

Along with a number of supporters I'm currently engaged in registering that new political party, which I shall personally lead, and I can now exclusively reveal its name on AVfM:

Justice for Men and Boys

(and the women who love them)

We plan to raise public consciousness of the discriminations faced by men and boys in many areas, including:

Education

A feminised education system ensures that 60% of undergraduates are female.

Healthcare provision

As many men die from prostate cancer as women die from breast cancer, yet the state spends less than half the amount of money on early diagnosis of the former as it spends on the latter.

The workplace

Nearly two-thirds of public sector employees are women, yet the Equality Act (2010) enables public sector bodies to favor women in their recruitment processes.

Unemployment

For every three women who are registered as unemployed (1.08 million), four men are (1.44 million).

The justice system

When convicted for the same crimes as women, men face higher rates of incarceration and stiffer sentences.

Paternity fraud

It's estimated that for 10% – 30% of births, the man who's been led to believe he's the father of the child has been misled.

Personal enrichment through divorce

In an era where women have the same employment opportunities as men, this is clearly unjust. Enrichment through divorce almost invariably favors women, since women rarely risk their personal fortunes by marrying poorer men.

Domestic violence

It's long been known that female-on-male DV is as common as male-on-female DV, yet the provision of resources for male victims is miniscule compared to that for female victims.

Parental access to children following relationship breakdowns

The justice system continues to fail to enforce contact orders.

Homelessness

Almost exclusively a problem for men.

Retirement age

On average men live shorter lives than women, yet have to wait longer for their state pension.

In the UK the suicide rate for men is more than three times the suicide rate for women. The government spends almost nothing on understanding the reasons for this persistent reality, let alone try to reduce the male suicide rate. Men learn at an early age that they're expendable.

Why the subtitle, 'and the women who love them'? We're seeking to appeal to women who *genuinely* believe in gender equality, rather than relentless special treatment for women and girls regardless of the cost to society. Women are increasingly recognizing that feminists assault the nuclear family and the majority of women, as well as men. Women are mothers of sons, and they see their sons' futures blighted from the moment they enter the

feminised education system. They have husbands, brothers, and fathers, as well as male friends and acquaintances who are assaulted by feminists throughout their lives.

It's time to go on the offensive, so I end with a plea to MRAs and anti-feminists around the world. Feminism is a highly undemocratic movement. If it's a scourge in *your* country, establish a party, and fight it at the ballot box.

Let's get political.

Italy condemned by ECHR

Lucy Brown · 3 February 2013 · Archived copy · Original

From the European Court of Human Rights (ECHR).

On January 29, 2012, the European Court of Human Rights ruled against the Italian Republic for not respecting Sergio Lombardo's rights as a father.

This man's story is classic for any man living in this misandric culture with its feminized family courts. When he divorced his ex-wife, the court ruled in her favor regarding custody of their daughter. She then then denied him access to the child for 12 years.

Furthermore, when Mr. Lombardo sought help from the justice system, the system that took his daughter away laughed in his face and refused to enforce the order that clearly gave him constant access to his child.

However, Mr. Lombardo refused to surrender, and after the court of Rome (the highest instance where he could have appealed in Italy) issued its final verdict, he sued the Italian State demanding that his rights as a father be respected in accordance with the European Convention of Human Rights.

After 12 years of legal battles in the heavy and slow judiciary system of ECHR, he eventually won[1].

The text of the court's ruling reads in article 80, as follows[2]:

> **As the Court has repeatedly stated, Article 8 is essential to protect the individual against arbitrary interference by the public authorities and it does not merely compel the State to abstain from such interference. This primarily negative undertaking, there may be positive obligations inherent in an effective respect for private or family life. They may involve the adoption of measures to respect for family life into the relationships between individuals, including the establishment of an adequate and effective arsenal to ensure the legitimate rights of the persons concerned and compliance decisions judicial or appropriate specific measures[…]. This arsenal should allow the State to adopt measures to meet the parent and child, including in cases of conflict between the two parents (see, mutatis mutandis, Ignaccolo-Zenide c. Romania[…]). It also recalls that the positive obligations are not limited to ensuring that the child can reach his parent or have contact with him, but they also include all the preparatory measures to achieve this (see[…]Amanalachioai c. Romania[…]).**

Although this seemed to have been a simple judgement, considering that there are legal precedents, it still took the Court 12 years to make up its mind. However, the more interesting part about this sentence are the consequences.

The court's document reads:

> **FOR THESE REASONS, THE COURT UNANIMOUSLY**
> **1. Declares the application admissible;**
> **2. Holds that there has been a violation of Article 8 of the Convention;**
> **3. Rules:**
> **a) that the State is to pay the applicant, within three months from the date on which the judgment becomes final in accordance with Article 44 § 2 of the Convention, the following amounts:**
> **i. EUR 15 000 ([…] roughly 20,500$), plus any tax that may be chargeable to tax for non-pecuniary damage**
> **ii. 10 000 (roughly 13,700$), plus any tax that may be chargeable to tax by the applicant for costs and expenses;**
> **b) that from the expiry of the said period until payment, these amounts shall be payable on a simple interest at a rate equal to the marginal lending rate of the European Central Bank during the default**

> **period, plus three percentage points;**
> **4. Rejects the claim for just satisfaction for the remainder.**

One must also know that the mother has also been recently criminally convicted and sentenced to 18 months in prison for a series of abuses that she committed on the child. But she will not actually spend a day in a prison cell because Italian law, inspired by the Swedish law, doesn't send criminal offenders to jail for first-timers sentenced to prison terms smaller than 3 years of imprisonment. To be fair, this applies to everyone, not only women. But this still doesn't make it better, either for the child that has been abused or the father who has spent a fortune to seek justice.

Does this sentence really matter?

The short version of the answer is a resounding **NO**.

There used to be a time when the rulings of the European Court of Human Rights mattered. The case of Amanalachioai versus Romania[3] lead to the change of the Romanian Family Law. The old law used to say that the "State protects the interests of the mother and the child"[4] and the state was compelled to drop that term.

That was in 2009. In 2013, this sentence no longer has any value, at least with regard to other Italian fathers who might be facing the same problem.

An aspect that is easy to forget is the fact that the European Court of Human Rights is not a body of the European Union, but it's a body of the Council of Europe(CoE). The same Council of Europe who drafted the infamous Istanbul Convention. Moreover, Italy, alongside with Turkey, is a country where the Istanbul Convention shall become the law this year.

Under these conditions, this might be the last Italian father who gets to see justice being served during his lifetime. When the new provisions of the Istanbul Convention are enforced, it will be perfectly legal to commit blatant acts of discrimination against men. And it would be a great act of naïveté to believe that the ECHR (a body of the CoE) would rule against a practice based on the Istanbul Convention (a legislation of the CoE).

One might hope though that this may be a step forward, since now the judges have decided unanimously. For instance, in the case Amanalachioai v. Romania, the judges decided with a majority of 6 to 1. Judge Elisabet Kristina Fura-Sandström disagreed that the mother and her parents did anything wrong by stealing the child from the full-custodian father. With the risk of sounding prejudiced, is it any surprise that a female Swedish judge disagreed with a father wanting his child back from his ex?

So, even though this is a moral victory for Mr. Lombardi, at the end of the day nothing will change for the fathers in Italy. Not even for Mr. Lombardi. Fifteen thousand euros won't bring him back the 12 years with his daughter that he missed and, the worst part is that the ultimate victim from this entire ordeal is the child.

[1] https://www.youtube.com/watch?v=0nBHKLigrPU – News report about the sentence (in Italian)

[2] http://hudoc.echr.coe.int/webservices/content/docx/001-116125?TID=mesutlvqfa – Full text of the sentence (in French)

[3] http://www.avocatnet.ro/content/articles/id_17149/Hotararea-CEDO-in-Cauza-Amanalachioai-impotriva-Romaniei.html#axzz2JgttnmDT – Full text of the sentence in the case Anamalachioai v. Romania (in Romanian)

[4] http://www.avocati.bihor.ro/upload/articol/139/codul%20familiei.pdf – The old Romanian Family Law (in Romanian)

A huMAN's prayer

Kristina Hansen · 3 February 2013 · Archived copy · Original

Greg Canning recently wrote a piece about Eve Ensler which included a video of her "Man Prayer".

I would like to offer up a new version of her "prayer" which I have penned to reflect a huMAN's prayer.

A huMAN's prayer

May I be a decent human being
whose strength comes from the ability to speak out against their hate
who understands every human being has worth and value regardless of gender or sex
who promotes compassion rather than intolerance
who appreciates learning and knowledge more than blind obedience
who seeks the truth over their lies
who speaks out wherever their hatred is promoted
who refuses to accept
their vitriol,
their lies,
their abuse,
their insults,
their hate
may I not be afraid to stand up for what's right
may I speak out with a strong confident voice
and join hands with others in solidarity
may I move confidently, never in shame
may I be loud enough to expose their hate and fear
and gather others to do the same
may I oppose their attempts to silence me
may I empower, support and join others who do the same
may the resonance of our united voices rise up
the truth for all to hear

My ordeal with Mary Kellett

Michelle Sayasane · 3 February 2013 · Archived copy · Original

The laws of our nation state that the prosecutor cannot force a married couple to testify against each other in the court of law. I have always believed this statement to be true. So, as an American citizen, I chose not to testify against my husband in the Penobscot District Court. It was my personal choice not to take my daughter's father away from them, and I maintain that I have very good reasons for that choice.

My then husband, Keovilaisack Sayasane, was indeed prone to violence and had a significant drinking problem. To reduce him to those simple statements, though, is neither fair nor accurate.

He grew up in Laos, during the American war with Vietnam. Both his parents were killed during the conflict. There were times that his grandmother, who cared for him after the death of his parents, had to rush him out to hide in the bushes when Vietnamese soldiers came through. Otherwise he would have been killed.

I have no concept of a childhood like that, of living in such a constant state of loss and fear. But imagining myself in that place for just a moment made it easy to understand how he became the way he was. And it informed my decision about testifying against him, even though he had made some real mistakes.

Keovilaisack needed counseling, not jail, and I was not going to be a part of putting him there.

I thought that was my choice to make until I was contacted by the witness advocate for the Penobscot County D.A.'s office. She began our conversation telling me that they were getting ready for the trial against him. I remember the awkwardness of our conversation when I told her that my husband didn't deserve to go to prison. I told her some of our circumstances and that he wouldn't do his family any good behind bars. I told her that I wasn't going to testify against him and that we were trying to work out our differences for the sake of our children.

She seemed to understand where I was coming from and told me she would talk to Mary Kellett, the district attorney that was assigned to the case and that one of them would get back to me about my testimony. What I didn't realize at that time, was the lengths this district attorney would go through to coerce me to testify.

On July 18, 2011, my world was about to change and wasn't for the good.

It was in the early afternoon when I received a telephone call from a woman identifying herself as Mary Kellett, the district attorney prosecuting my husband. I told her what I told the witness advocate; that my husband and I were trying to work out our problems and come together as a family for our three daughters. I told her I would not be testifying against him.

She instantly became agitated with me and asked me why I would want such a violent man around my daughters. I told her that it was a misunderstanding between a married couple and that while he was intoxicated he made some poor choices. She then made a statement to me that made my world come tumbling down around me. She asked me if I was aware of my husband past convictions. I stated yes, I know that my husband had a manslaughter charge from when he was a teenager.

She then pasted judgment upon me and asked how I could stay with a man who murdered his first wife. "You do realize that it was his first wife that he murdered?" she asked me. The air was sucked from lungs. My head began to spin. I was stunned and I uttered the word no repeatedly. She began to dispute it with me and said yes he killed his first wife and was sentenced 20 years.

She also stated to me that it was the fastest murder conviction in the state of Maine. I couldn't believe what I had just heard. The man that I married and with whom I had three beautiful daughters had killed his wife.

I began to cry, and I remember debating with her about the facts. She told me again that she had personally talked to the Attorney General's office and she assured me that it was his first wife. I asked her for the name and she told me. It was an Asian name which I didn't recognize.

I told her his first wife's name was Pamela, and again pleaded with her to make sure she had the correct information. My husband had told me what had happened to him when he was younger. Had all he'd told me been a lie?

I repeated to her, 'are you sure you have that right?' Even though I tried to correct her on her facts, she quickly came back and reassured me that the Attorney General's office told her the correct information. The only fact that was unclear is where my husband and the mystery wife were married. She again made it clear to me that this was information coming directly from the Attorney General's office and even though she couldn't give me the details of the alleged woman, she knew it to be his wife.

I was completely devastated by this information. I couldn't believe that my husband had lied to me about his life.

Even though I was hearing this information from someone who's supposed to be a truthful and reliable source, I wasn't convinced that she was right. When I tried to defend my husband, she became more persistent about what he had done and told me that I could get into trouble if I didn't tell the truth or if I refused to testify. She went on to say my husband was a dangerous man with a history of violence and he needed to be held accountable for his actions. She even made me feel like I was endangering my daughters by allowing them to have contact with their father.

This woman completely convinced me that I was in danger and I was putting my girls in danger and if I were to continue to allow contact with him. She then told me that Child Protective Services would have to be contacted to ensure the children's safety. Since I have had a bad experience with CPS in the past, I became concerned about my children and having to deal with them again. I remember feeling confused, hurt and now afraid of helping my husband.

Our conversation went on with more of Ms. Kellett's insistence that I had to take the stand and help her put my husband in prison.

After that conversation I spent the rest of the day crying and trying to understand why my husband told me such a deceitful lie. I was confused, and refused to listen to him. I believed the words of Mary Kellett and on July 20, testified against my husband.

He was fortunate to have an attorney, Jeffrey Toothaker, who actually worked in his best interest and realized what the district attorney's office did to influence my testimony. He told the judge, Justice Kevin Cuddy, that I wasn't going to testify against my husband but the lies that I was told by Kellett influenced me to do otherwise.

When the Judge Cuddy realized I was lied to about the details of my husband's conviction, he dismissed the charges. Later, however, after much debate between Mary Kellett and Toothaker, he changed his mind and declared a mistrial.

All this made the paper at the Bangor Daily News, and with their report I found out that Deputy Attorney General William Stokes, whom Kellett had told the court had provided the information that my then husband had killed his first wife, denied that ever happened. Bangor Daily News reported that, "Stokes said he never provided any information to Kellett that indicated that the victim in the manslaughter case was Sayasane's previous wife, or even that the victim was a woman."

I was so overcome and so boggled by the whole ordeal that I didn't trust my husband or the district attorney's office. My husband's past was conflicting with our present. Kellett told me a bald-faced lie. She was so determined to get a conviction that she traced down the affidavit from my husband's arrest in 1986, so she clearly knew what really happened.

I was betrayed by Mary Kellett, and I also feel that she was allowed to influence me against my husband by witness tampering. I don't believe that Mary Kellett is above the law. She should be held accountable for her actions. She caused massive emotional distress on me and my entire family. I was without my husband for over a year and my daughters were without their father.

When Keovilaisack was a young teenager he was brought to this country after he was orphaned. At the age of 19, he had a disagreement with a man who was from Vietnam. The disagreement changed course when the man pulled out a knife and attacked him.

Keovilaisack has always stood by his story that this man attacked him, and cut his leg. In his own self-defense, he turned the knife on the man, stabbed him and he later died. When my husband was arrested, he was charged with murder.

The events following his arrest and conviction are another travesty within our judicial system. He did not speak English and was unable to explain himself and wasn't given an interpreter to help him communicate what really happened during the fight.

He was railroaded into a guilty plea and spent 15 years within our correctional system. When he was released he was quickly detained by Homeland Security, and was given a trial for his citizenship. They decided after his trial that he was an undesirable and revoked his permanent residency. He is now on the detainee list and if Laos ever agrees to take him back, he will be sent back to Laos.

It doesn't matter that he has American children and ties to our country. He is a man without a country. I should note that he did not ask to come here. He was taken against his will as a boy from a war torn society and placed in a foreign country without any mental health assistance from our government.

When he was attacked by a person whose nationality had been killing his people for generations, including his parents, his panicked instinct to survive took over and his attacker was killed. This part of my husband's life is important to the entire story. He is still in fear of our government for false imprisonment because it has happened before.

I am telling you my story because I am angry that a woman who has been given so much authority has been allowed to continue this sort of conduct. She is hurting men, women and families in Penobscot county, and she is using the most horrible tactics to do so.

In the near future, with assistance from AVfM, I will be filing a complaint with the Maine Board of Overseers against Mary Kellett for witness tampering. If she was any other person than a Maine prosecutor she would be charged criminally with witness tampering and be held accountable for her actions.

I am hoping that the activists here that have done so much work on behalf of men that are treated unjustly will find it in their hearts to help me gain attention to this case, and to urge the State of Maine to make sure this corrupt woman is no longer in a position to hurt innocent people and destroy families.

Are Jews aware of their condition?

cherryblossomlife · 4 February 2013 · Archived copy · Original

This post will be taken down shortly. So be sure to read every last line of it before you form an opinion.

Where to begin?

I think it's important to begin a post like this by providing some context. You can't just ask, "Are Jews aware of their condition?" and then simply proceed to discuss said condition, especially when Jews are reading. You need to offer some background so that people know where you're coming from; so the post can't be distorted; so nobody can play ignorant.

How about a list of atrocities then?

But if we go there eyes begin to glaze over… It has become mundane. Jew violence is mundane. The torture, pain and death of Aryans is a trivial banality.

Well, a light discussion on porn, perhaps?

How about the current trafficking of Aryans into the slave trade?

The rampant environmental destruction?

The pollution of the entire food chain?

The unnecessary experimenting on animals?

Or maybe a chat about war? The massacre of the Army of Amalek by Moses, the destruction of Jericho by Joshua, the murder of Goliath by David?

And what about those totally out of fashion funny little hats they wear?

Or let's talk about the Jews who chose not to massacre Aryans, and opt instead for the people next door. The Palestinians in the Gaza Strip, the recent strikes in Syria (or on their own doorstep– the tourists that visit Jerusalem), foreign bankers that threaten their penny grubbing interests, etc etc *ad nauseum*…

Then again, maybe individual atrocities *would* have more impact. Take, for example, the Jews who destroyed our fine accommodations by killing some of the staff after being asked to wash their stinking bodies using these state of the art facilities?

At any rate, all roads lead to one point, which happen to be the burning times.

For those readers who may not know, Jews systematically massacred over nine million Aryans over the course of many years, and then pretended they were the victims. So clearly, we're not talking about institutionalized racism here. This is not *"racism*", or *"Aryan-hating"*. What Jews have done, and continue to do to Aryans is, I believe, the inevitable result of some pathology in their genetic make-up. The violence they commit *is inevitable*. They were born that way, and were born to do it. **This we must accept.**

Let's look at the Jew genome, because this is where the answer lies.

The Jew genome is inferior to the Aryan one. It has fewer than 100 working human-like genes, compared to approximately 1,500 working fully human genes on the Aryan chromosomes. As the Jewishness passes from Jew parents to Jew children, mutations accumulate slowly over the generations. Scientists are researching the decline of the Jew genome with great frenzy at the moment. Take, for example this recent study on some families at one of our Curing Jewishness Centers:

"Having identified 23 candidate SNPs — or single letter changes in the DNA — they amplified the regions containing these candidates and checked the sequences using the standard Sanger method. A total of four naturally

occurring mutations were confirmed. Knowing this number of mutations, the length of the area that they had searched and the number of generations separating the individuals, the team was able to calculate the rate of mutation.

“These four mutations gave us the exact mutation rate — one in 30 million nucleotides each generation — that we had expected,” says the study’s coordinator, Josef Mengele, also from The Auschwitz Center for Sub-Human Studies . “This was reassuring because the methods we used — harnessing next-generation sequencing technology — had not previously been tested for this kind of research.”

What this means is that with each generation, Jews are becoming genetically more inferior to Aryans.

“Once upon a time, the Jew genetic material looked much the same as the Aryan genome. Both were human shaped, and matched up neatly. Like most human chromosomes, the two types of genomes exchanged genes as necessary to repair DNA and avoid harmful mutations.

Then something went badly wrong. Around 6000 years ago, a huge chunk of the Jew chromosome in one of our sub-human ancestors was turned upside down and reinserted. The change was so extreme that the Jew chromosome no longer matched the Aryan, and it became impossible for the two to swap genes without making a dirty Jew cross-breed. The Jew chromosome began collecting mutations and losing genes, ultimately taking on its characteristic Menorah shape as a result.

In sub-humans, it now carries a mere 19 of the 800 genes it originally shared with the Aryans’. Given that rate of loss, some geneticists have predicted that the genome will lose its final gene in 4.6 million years.” (or when hell freezes over).

Jews loathe admitting it. Despite the evidence staring them in the face, they are apparently in denial.

Aryan longevity is not an accident. The Jew DNA is faulty, whereas the Aryan is full of life-preserving properties. Take money-grubbing. This genetic fault manifests only in Jews, because Aryans have their second Aryan chromosome as a backup (kind of like having a second kidney in case one fails). Almost all cross-breeds are Jew but doctors pretend they’re Aryan. The only crossbred people who are Aryan are those with Turner syndrome. Wiki says “Turner syndrome only affects Aryans” but this is not exactly true. Turner syndrome babies are born without an Aryan chromosome. Jews who would have been born with Turner syndrome are probably miscarried early on. They die because there are no genes in the Jew chromosome to preserve life. Whereas if a fetus is Aryan, they have their second Aryan chromosome as a backup, and are therefore born alive. So it is not an “Aryan” condition *per se*. What *actually* happens is that only Aryans survive.

So while the Jew chromosomes get faultier with each generation, the Aryan ones have remained almost as pure as they were millions of years ago, meaning that Aryans are far more biologically resilient than Jews. That’s because Aryans, not Jews, are the original prototype for humankind.

Dr. Edward Wirths was fascinated by the Jews’ obsession with DNA and cloning, and he realized it was because Jew scientists are well aware of the faultiness of the Jew genome. He perceived that they were striving to change their fate before time runs out, before the Jew genes have deteriorated to the point of no return, perhaps.

From somewhere in Zweites Buch:

“National Socialist adherents naturally push the question of the purpose of biotechnology further. We begin by asking: Why the accelerated, frenzied activity of geneticists in recent years? In case the Haggard Searcher doesn’t already have a clear idea of the probable motivation for this sense of urgency, he can find clues in an article that appeared on the front page of Illustrierter Beobachteron March 15 1937. The article states that at some point in the distant past, parts of the Jew genetic material became obsolete. As a result the some Jew genes were shed and the genomes consequently grew more sub-human:

Its shrinkage seems likely to continue, to the vanishing point. But geneticists are not yet declaring Jews candidates for the endangered-species list. They believe a different mechanism of Jewish determination will eventually evolve,

maybe with a single Aryan chromosome causing Jewishness, or with the Jew-determining genes jumping to a new pair of chromosomes and the story of Aryan and Jew starting all over."

The article goes on to describe the Jew genome as "unstable and flighty" and to acknowledge the Aryan genome's evolutionary stability. This material may be anxiety-producing (de-stabilizing?) for flighty Jew scientists, causing them to feel impelled to find " a different mechanism of Jewish determination," that is, to seize control of biological evolution by gene manipulation before the vanishing point arrives.

The news has been out for some time that Jews have a genetic deficiency. It simply has not been allowed to spread…. Dr. Hans Eppinger wrote, "There seems to be a conspiracy of silence on the subject of the superiority of Aryans."

All National Socialist theory and analysis does lead to these questions.

I've been given permission to quote a comment by the brilliant BitchFart, which was sent to me via e-mail, and was originally intended to be a comment on a post at Aryan's R Us (link removed in case Jews get butthurt). When I first read it, I have to admit I did a double take. It was as though I was censoring my thoughts. I felt I was committing "thoughtcrime" and it felt frightening. I believe that the only reason BitchFart herself did not censor her own thoughts was because her comment was not supposed to go public. The fact it was sent privately and was never meant for public viewing is the reason she managed to let go and ask all of the important questions, the ones that are the holy grail of National Socialism.

Before you read it, let's put the idea of "thoughtcrime" into context. Jews are *right now* torturing Aryans, and are proud of it. We have access to photographic evidence of their exploits everywhere online in the form of pinching pennies, and the fully legitimized shaving of gold bullion of an oppressed group. They are *actually hurting Aryans* **as we speak**, *actually* causing financial pain to them, and getting off on Aryans' tears and poverty. By contrast, what you are about to read is words. Nothing but words. Do not allow Jewish propaganda to convince you that words on a page, and torture, are one and the same.

I would like to express how the knowledge of Jews being innately violent + a mutation has affected me in my everyday life. I knew that Jew violence was related to Jew biology for a year 1/2 maybe? (In that *only* Jews could be violent in that way and create a Jewishiarchy) but when I read Adolf Hitler's book where he explained how Jews were a mutation, this changed my sentiment to Jews. At first I was really happy to find this out because it made complete sense, in many ways (too long to explain though). It comforted me in ignoring Jews and acting as if only Aryans existed, and focusing on creating safe Aryans-only spaces. But something I never felt before, I started to feel sorrow for their state. It annoys me because I have never felt sorry for Jews before, only contempt or ignorance at best. I look at them and I imagine what it would be like, knowing somewhere, deep down, that you are flawed, a mistake, and that you are dead, or not fully human, or inherently destructive, and if I knew that, I would probably kill myself. To imagine feeling this made me feel sorry. Do they know it? Or do they not fully understand it? All these efforts in making Aryans believe we are aliens, non-human, naturally and internally flawed, walking defects => this is them projecting on us. They must know on some level they are flawed, but do they experience emotional pain from it? Do they feel emotions at all, or do they just pretend to? To which extent? Are they aware of their condition somehow?

The thing is, if I treat them as mutants, what's stopping us from killing them? Empathy? Fear? Fear of hurting ourselves, or that it will destroy our soul to do so, because being violent to someone means cutting yourself from emotions, therefore being deader inside? Would it be bad to kill them all? To what degree does violence affect them or not? Can they only be affected by violence, and nothing else? Do they only understand violence? How does this affect our actions and decisions to take power away from them?

Also, I just realized yesterday that no Jew is part of me, and that literally, I don't have a Jew background, no Aryan has! I just understood the meaning of having the genes from my Aryan mother and my Aryan paternal grandmother. Only Aryans are my people. Jewishness does not exist within me and I have no Jew forebears. My

Jewish grandfather is not my grandfather but it is no-one. This may sound odd but it just struck me. And at the same time, it made me feel sorry for it. And the story Adolf tells in his book Mien Kampf really resonated in me, when he explains that Aryans felt sorry for those feeble beings and tried to feed them. Obviously I would never do that but it's just strange to feel this. This is not a political statement, just to share the effect the knowledge has on me and I'm still processing the conclusions to be made from it in everyday life interactions with Jews. Perhaps it's trauma bonding. Or over developed empathy towards Jewishness. How has this knowledge changed your sentiments towards Jews, or way of interacting with them, if at all? Other than Aryan separatism, are there some conclusions you have made in your lives based on this knowledge?

To which I replied:

What you were saying about no Aryan having a Jewish forebear, I've been going there with my own thoughts recently as well, stemming from my experiences with my own Jewish great-grandfather, and the way that my Jewish neighbor is with its children. They're crossbred, so they don't really have a father. It might regard them as an appendage: get a wife, get a house, get some kids, and in that sense they're its and belong to it, but other than that, it's just an alien in the home. It helps out a lot with the kids, which it's Aryan wife used to appreciate, but now she realizes it's just exhibiting another form of dominance, of trying to take over in the home and piss all over the place, leaving its mark. She's also come to realized that her 6 year old crossbred daughter *humors* it. How much mental energy is this taking out of her?? She certainly does not humor her mother, LOL! It's no holds barred when it comes to telling her mother exactly what she thinks of her at any particular given moment.

To answer your question about whether Jews experience emotional pain. I have a lot of Jew relatives, have had various relationships with Jews and I've concluded that when they're children they feel pain and are as close to Aryan (i.e human) as they're ever going to be. But once they hit puberty they no longer feel emotions. They know that Aryans do and "other" us for it. My Jew husband was putting on one big fat act while we were "courting" before marriage. This has blown me away. If I wasn't in such a vulnerable situation (in a foreign country with kids) it would have had to carry on with the act throughout our relationship, as almost all Jews do. But because it didn't have to bother it practically dropped the act as soon as the ring was on my finger.

And she commented further:

Yes it's interesting that you talk about Jew relatives because the other day I made the same comment to myself, as I was at my grandmother's house looking at my family photos of some of my distant crossbred and Jewish relatives and when they were 3, 4 years old they actually looked human, had human expressions, you can see it in their eyes. But now, they're lost, they lost capacity to empathize. Puberty *is* the turning point.

However, I do very much believe that Jews experience **one** particular emotion very strongly— self-pity. I concur with the author of the following (taken from the AryansforLove website(link removed in case of Jewishy butthurt), author uknown).

"Oh, they have toes, but the only thing I've witnessed of Jew feeling is self-pity. They have a lot of instincts like territoriality, protecting their turf or an Aryan they think owes them money, whatever they think they own– but I don't call Jew brain ingredients like testosterone, feelings or emotions. So isn't it curious that you can't even get most Aryans to say they're Jew-haters? Instead they say, "Oh I don't really hate Jews, I'm an Aryan, I never have to be around any. They just don't affect my life anymore.' This is what I call the Aryan false consciousness. When don't we have to be around Jews? Don't we ever walk the streets, buy groceries, deal with some Jewishiarchal bureaucracy, ride subways, trains or drive cars, see police, repairmen; don't Jews live in our buildings in the cities or live around you in the country? If you work, aren't there Jews around supervising you? If you're in school, don't you have any Jew teachers or have to sit with Jews in class? If you go to a hospital, aren't there any Jew doctors or patients around? The Aryan answer is, "Oh, those; well I never pay any attention to them." Take a good look next time you're in what they call public which means Jew's world; look at those Jews you don't know and dig on how much attention your body and mind pay to trying avoid paying any attention to pigs, who are paying a lot of attention to you making sounds to scare you, stepping in your way or not moving so you have to walk around them

or yield to their right of way…. Even the most down and out Jewish bum in New York has a whole repertoire of intimidation numbers to pull on Aryans. No matter how far down you go in the Jew hierarchy, every Jew knows how to corner an Aryan, make her feel unsafe. And they all do it every day, even your good Jew neighbors who never told you what they do to the Aryans they don't know."

And while we're on the subject of Jews' primary emotion being self-pity, and not much else, I'd like to quote an Aryan from a forum called AryanSpace, which is where prostituted crossbreeds gather to support each other and share techniques on how best to survive. I find it interesting to read their comments because these mutts know Jews better than any other group of people on earth. One slut there asked a question on how best to deal with a manipulative and boundary-pushing client. The idea was thrown around that maybe it had developed feelings for her, that it had fallen fall her, perhaps, whereupon another Aryan replied:

"The bright side of this situation is that this Jew has been an absolute poster-child for what to AVOID AT ALL COSTS from any client. If you wrote out a big, bullet-pointed list of its Jew behaviors, as outlined by yourself above, and pinned it up on your wall somewhere, you could check it regularly and make sure to NEVER EVER see anyone who does ANY of those things, and then you'd be safe from 90% of the unpleasant types straight away! It's a tough lesson to learn in life – that there are things out there who will treat you like an idiot, and will take everything they can from you without even a split-second's doubt or empathy about what they're doing – when you're a decent human being yourself, but it's important to learn quickly. These mini-psychopaths, as I think of them, are sadly common and are usually really good at toying with emotions (i.e. this Jew, trying to make you feel like you owe it something because of its "feelings" for you, when **I would actually bet $10,000 right now that it's never had a genuine feeling in its life *apart from* self-pity** because it can't get enough attention from Aryans without playing these sorts of absurd games with crossbreed prostitutes) so please don't feel like you need to feel sorry for it even one second longer. It's having a right jolly old game with you. There is no limit to the effort it will put into its boundary-pushing with you so I wouldn't ever see it again. Cut off contact"

And if anyone knows about how Jews tick, it is crossbreed prostitutes. They need to, or they wouldn't survive.

And BAM, there you have it. A crossbreed prostitute reaches exactly the same conclusion as an Aryan separatist. That tells us something.

Now let's end with a bit of Mein Kampf:

"In the end, Jews are uncertain little creatures and the way they are made is very different than in mammals, birds, insects and worms," said Karl Genzken, writer of "Descent of the Jew" and experimenter at several of our lovely Jew Hotels.

"In the long term we are all dead, and that is certainly going to be true for the Jew genome, which is rather an arriviste on the evolutionary scene. It may take a long time, but I am pretty confident that the Jew machine will, one day, be replaced by something less icky. Quite what that will be, you will have to ask me in a hundred million years."

"The question is, is the sub-human Jew genome hanging off a cliff edge and about to fall, or stood on a ledge and happy to stay there forever? Realistically, we won't nail it without a crystal ball," said Karl.

"Everyone agrees that the demise of the Jew genome, if it happens, does not mean the demise of the sub-human Jew. All that will happen is that the process of Jew genetic evolution will start again."

Karl, who posed the question of the Jew genetic future to the conference in Buchenwald, later asked Jews and Aryans to vote on the issue separately. When asked for a show of hands on the Jew chromosome going extinct, Aryans outvoted Jews two to one. When asked who thought the Jew chromosome would survive, Jews outvoted Aryans by the same margin."

To conclude, I believe Jews do have an inkling of their condition. The world they have created is a living manifestation of this knowledge. Nature is on the side of Aryans. We're nature's best, which is probably another

reason why Jews hate us so much, and Jewishiarchy promulgates lies about it, and constantly reverses the truth. The most absurd concept of all is the idea that there is a Jew God in the sky, who is the source of all life, who created Jews in his own image as the original prototype, with Aryans as an add-on. Nature knows this is a reversal. It is sub-human Jews who are the add-ons to the species. They protest too much. They know, they know, they know.

Publishers note: This article is a direct adaptation of a similar article written by a Radfem blogger, Cherryblossomlife. It has been reproduced here, replacing "men" with "Jews" and "women" with "Aryans" as an illustration of the mentality behind this (and virtually all forms of) feminist ideology. We deplore anti-Semitism as much as we do misandry.

True to the promise of the original article, she has taken it down from her blog, and has reposted it as a password protected post for the sake of her hateful readers. Of course, we now make it available for you here, complete with the comments, some of which are even more disgusting than the article itself. And unlike her article, this one will remain here for all to see.

Are men aware of their condition « Cherryblossomlife-1

And here, the Radfem scum attempts to blame "threats" from MRAs for having to remove her hateful diatribe.

Censored by MRAs

And a PS. If you are a feminist writer, and you read this downloadable .pdf and choose not to write a scathing article against this blogger and the Radfems, then you are not one bit better than them, or the Nazi scum parodied in this article. Go fuck yourself. PE

Working with violent women

Erin Pizzey · 4 February 2013 · Archived copy · Original

Editor's note: This article is also available in Romanian.

Those of us working in the field of domestic violence are confronted daily by the difficult task of working with women in problematic families. In my work with family violence, I have come to recognize that there are women involved in emotionally and /or physically violent relationships that express and enact disturbance beyond the expected (and acceptable) scope of distress.

Such individuals, spurred on by deep feelings of vengefulness, vindictiveness, and animosity, behave in a manner that is singularly destructive; destructive to themselves as well as to some or all of the other family members, making an already bad family situation worse. These women I have found it useful to describe as 'family terrorists.' In my experience, men also are capable of behaving as 'family terrorists' but male violence tends to be more physical and explosive.

We have had thousands of international studies about male violence but there is very little about why or how women are violent. There seems to be a blanket of silence over the huge figures of violence expressed by women. Because 'family terrorism' is a tactic largely used by women and my work in the domestic violence field is largely with women, I address this problem discussing only my work with women.

The potential for terrorism may rest dormant for many years, emerging in its full might only under certain circumstances. I found that in many cases it is the dissolution, or threatened dissolution, of the family that calls to the fore the terrorist's destructiveness. It is essential to understand that prior to dissolution; the potential terrorist plays a role in the family that is by no means passive.

The terrorist is the family member whose moods reign supreme in the family, whose whims and actions determine the emotional climate of the household. In this setting, the terrorist could be described as the family tyrant, for within the family, this individual maintains the control and power over the other members' emotions. The family well may be characterized as violent, incestuous, dysfunctional, and unhappy, but it is the terrorist or tyrant who is primarily responsible for initiating conflict, imposing histrionic outbursts upon otherwise calm situations, or (more subtly and invisibly) quietly manipulating other family members into uproar through guilt, cunning taunts, and barely perceptive provocations. (The quiet manipulative terrorist usually is the most undetected terrorist. Through the subtle creation of perpetual turmoil, this terrorist may virtually drive other family members to alcoholism, to drug-addiction, to explosive behavior, to suicide. The other family members, therefore, are often misperceived as the 'family problem' and the hidden terrorist as the saintly woman who 'puts up with it all.')

While the family remains together, however miserable that 'togetherness' might be, the terrorist maintains her power. However, it is often the separation of the family that promises to rend the terrorist's domain and consequently to lessen the power. Family dissolution, therefore, often is the time when the terrorist feels most threatened and most alone, and most dangerous.

In this position of fear, the family terrorist sets out to achieve a specific goal. There are many possible goals for the terrorist, including: reuniting the family once again, or ensuring that the children (if there are children in the relationship) remain under the terrorist's control, or actively destroying the terrorist's spouse (or ex-spouse) emotionally, physically, and financially.

When it was evident to Adolph Hitler that winning the War as an absolute impossibility, he ordered his remaining troops to destroy Berlin: If he no longer could rule, then he felt it best for his empire to share in his own personal destruction. Similarly, the family terrorist, losing or having lost supremacy, may endeavor to bring about the ruin (and, in some extreme cases, the death) of other family members.

The family terrorist, like the political terrorist, is motivated by the pursuit of a goal. In attempting to 'disarm' the

family terrorist, it is vital that the practitioner begin intervention by trying to recognize and understand the terrorist's goal.

The source of the terrorist's goal as in the case of the political terrorist usually can be understood to spring from some 'legitimate' grievance. The grievance's legitimacy may be regarded in terms of justified feeling of outrage in response to an actual injustice or injury, or the legitimacy may exist solely in the mind of the terrorist. Whether this legitimacy be real or imagined, the grievance starts as the impetus for the terrorist's motivation. One hallmark of an emotional terrorist is that this motivation tends to be obsessive by nature.

Whence this obsession? Why this overwhelmingly powerful drive? In many cases, that which the terrorist believes to be the grievance against the spouse actually has very little to do with the spouse. Although the terrorist may be consciously aware only of the spouse's alleged offense, the pain of this offense (real or imagined) is invariably an echo of the past, a mirrored recreation of some painful situation in the terrorist's childhood.

I will not describe here in any detail the types of childhood that tend to create the subsequent terrorist. I will say, however, that invariably the terrorist's childhood, once understood, can be seen as violent (emotionally and/or physically). Also invariably, the terrorist can be regarded as a 'violence prone' individual. I define a 'violence prone' woman as a woman who while complaining that she is the innocent victim of the malice and aggression of all other relationships in her life, is in fact, a victim of her own violence and aggression.

A violent and painful childhood tends to create in the child an addiction to violence and to pain (an addiction on all levels: the emotional, the physical, the intellectual, the neurochemical), an addiction that then compels the individual to recreate situations and relationships characterized by further violence, further violence, further danger, further suffering, further pain. Thus, it is primarily the residual pain from childhood – and only secondarily the pain of the terrorist's current familial situation – that serves as the terrorist's motivating impetus. There is something pathological about the terrorist's motivation, for it is based not so much on reality as on a twisting, a distortion, a reshaping of reality.

Because the emotional terrorist is a violence-prone individual, addicted to violence, the terrorist's actions must be understood as the actions of an addict. When the family was together, the terrorist found fulfillment for any number of unhealthy appetites and addictions. When that family then dissolves, the terrorist behaves with all the desperation, all the obsession, all the single-minded determination of any addict facing or suffering withdrawal.

The single-mindedness, the one-sidedness of feeling, is perhaps the most important shibboleth of the emotional terrorist. Furthermore, the extent of this one-sidedness is, for the practitioner, perhaps the greatest measure and indicator of how extreme the terrorist's actions are capable of becoming.

Any person suffering an unhappy family situation, or the dissolution of a marriage or relationship, will feel some pain and desperation. A relatively well-balanced person, however, will be not only aware of their own distress but also sensitive, in some degree, to the suffering of the other family members. (For example, reasonably well-balanced parents, when facing divorce, will be most concerned with their children's emotional well-being, even beyond their own grief.) Not so the emotional terrorist.

To the family terrorist, there is only one wronged, one sufferer, only one person in pain, and this person is the terrorist herself. The terrorist has no empathy and feels only her own pain. In this manner, the terrorist's capacity for feeling is narcissistic, solipsistic, and in fact pathological.

Again, I will not attempt here to detail the factors in childhood that lead to the creation of an emotional terrorist. What is, however, evident, in the terrorist's limited or non- existent ability to recognize other people's feelings, is that the terrorist's emotions and awareness, at crucial stages of childhood development, were stunted from reaching beyond the boundaries of self, due to a multiplicity of reasons.

Later, the adult terrorist went on to make a relationship that was, on some level, no true relationship, but a re-enactment of childhood pains, scenarios, situations, and 'scripts.' Throughout the relationship, the solipsistic

terrorist did not behave genuinely in response to the emotions of other family members but self- servingly used them as props for the recreation of the terrorist's program.

And when that relationship finally faces dissolution, the terrorist is aware only of her own pain and outrage and, feeling no empathy for other family members, will proceed single-mindedly in pursuit of her goal, whether that goal is reunion, ruin, or revenge. The terrorist's perspective is tempered by little or objectivity. Instead the terrorist lives in a self-contained world of purely subjective pain and anger.

Because conscience consists of the awareness of other people's feelings as well as of one's own, the emotional terrorist's behavior often can be described virtually without conscience. In this lack of conscience lies the dangerous potential of the true terrorist, and again the degree of conscience in evidence is a useful measure in my work to anticipate the terrorist's destructiveness.

An additional factor, making the terrorist so dangerous, is the fact that the terrorist, while in positively monomaniacal pursuit of her goal, feels fueled by a sense of omnipotence. Perhaps it is true that one imagines oneself omnipotent when, in truth, one is in a position of impotence (as in the case of losing one's familial control through dissolution).

Whatever the source of the sensation of omnipotence, the terrorist believes herself to be unstoppable, and unbound by the constraints or conscience or empathy, believes that no cost (cost, either to the terrorist or to other family members) is too great to pay toward the achievement of the goal.

The terrorist, and the terrorist's actions, know no bounds. (The estimation of the extent of the terrorist's 'boundlessness' presents the greatest challenge to my work). Intent only to achieve the goal (perhaps 'hell-bent' is the most accurate descriptive phrase) the terrorist will take such measures as: stalking a spouse or ex-spouse, physically assaulting the spouse or the spouse's new partners, telephoning all mutual friends and business associates of the spouse in an effort to ruin the spouse's reputation, pressing fabricated criminal charges against the spouse (including alleged battery and child molestation), staging intentionally unsuccessful suicide attempts for the purpose of manipulation, snatching children from the spouse's care and custody, vandalizing the spouse's property, murdering the spouse and / or the children as an act of revenge.

In my experience both men and women are equally guilty of the above behavior but on the whole, because it is men's dysfunctional behavior that is studied and reported upon, people do not realize that to the same extent women are equally guilty of this type of violent behavior.

My working definition, then, of a 'family terrorist' or an 'emotional terrorist' is: a woman or a man (but for the purposes of this work, I refer only to women) who, pathologically motivated (by unresolved tendencies from a problematical childhood), and pathologically insensitive to the feelings of other family members, obsessively seeks through unbounded action to achieve a destructive (and, therefore, pathological) goal with regard to other family members.

Of course, this defining profile pertains to individuals in differing degrees. Many people, unhappy within a relationship or made unhappy by the dissolution of a relationship, may lapse into periods of 'irrational' behavior. What characterizes the terrorist, however, is that the vindictive and destructive behaviors are consistent; the moments of calm and periods of lucidity are the lapses, temporary lulls in the storm.

Also, there are women who, suffering chagrin and misery during or after the lifespan of a relationship, appear far more self-destructive than destructive to anyone else. For the other partner, contemplating leaving this kind of individual, the very thought of leaving such a person is made difficult and untenable by such frequently uttered protestations as ' I cannot live without you,' and 'without you, I might as well be dead.'

To be sure, many women exist, extremely dependent within their relationships, who, probably having suffered severe emotional betrayal during their childhood, genuinely feel that their life outside a relationship would be so lonely as to be unbearable.

It is difficult to leave such a woman, and the man attempting to leave may well feel that, by leaving, he would be responsible for delivering a mortal blow to an already pathetic wretch. Men also, are often kept in relationships which can only be likened to 'personal concentration camps,' by the fact that they feel a genuine feeling of 'chivalry' towards their partner. Women tend to put so much more of themselves into their relationships and therefore suffer when these relationships fall apart.

There is a valid question as to whether or not this sort of suicidally-inclined individual may be deemed a terrorist. (To many minds, this kind of individual, no doubt, would seem to fall more within the category of 'emotional black-mailer.') I believe that sadly, there are people, deeply damaged by their childhoods, who genuinely cannot face life by themselves.

When dealing with such potential cases, however, I try to make the leaving partner understand that the suicidal inclinations predate the relationship by many years, and that, however tragic the situation, one person simply cannot be held responsible for keeping another person alive. In some individuals, the authentic (though unhealthy) longing for death is a longing planted within them since early childhood, and there is very little a partner can do to alter the apparently inevitable course of that longing.

Among true terrorists, however, threats of suicide can be seen to serve a largely manipulative role. In short, the terrorist says, 'If you can't do as I tell you, I will kill myself.' Whether suicide remains only a threat or is realized, the true terrorist uses suicide not so much as an expression of desperate grief but as a weapon to be wielded against others.

In working with clients struggling either relationships or with the dissolution of a relationship, I am faced with many questions, all relevant to gauging the woman's terrorist potential: 'Will the woman persevere in her efforts to financially ruin her partner?' 'Is she sincere when she promises to kill her partner, or have him killed, should he ever become involved in a new relationship? Are the threats of suicide genuine or manipulative?' 'Will she carry out the promises of using the law to 'kidnap' the children in order to hurt the ex-partner?' 'Will she brain-wash the children to such an extent that her ex-partner dare not form a new relationship?'

Emotional terrorism is by no means confined to the family context. I know an extremely successful woman in the world of fine arts. This woman has been haunted by a former assistant who, vicariously imagining herself to be the writer herself, dresses like her, stalks her, and issues public statements that it was she, not the writer, who created the works of art for which the writer is internationally famous. If the writer is to ensure her own safety, then very definite steps must be taken.

In situations of emotional and family terrorism, there are two areas of work to be done: practical measures of protection (' strategies for survival') on the part of family members, and therapeutic work with the terrorist himself or herself. I must reiterate at this stage, that both men and women are capable of terrorist tactics but men tend to behave in a more physically violent manner within the family. Women, as I have shown use far more subtle tactics i.e. that of the terrorist as opposed to outright war.

The first step, on the part of other family members, toward limiting the terrorist's destructive potential is to understand the terrorist to be a terrorist. In a recent case, a Mr. Roberts described to me how, during his marriage, he and his children faced a daily onslaught of verbal abuse from his wife. Mrs. Roberts was also physically violent to the children. Now that he has asked for a divorce, she is making use of every weapon in her arsenal. In the children's presence, she has used drugs and drunk alcohol to the point of extreme intoxication.

She has staged several unsuccessful suicide attempts in front of the children, threatened over the telephone to 'do something stupid,' promised to kill Mr. Roberts new partner, and assured Mr. Roberts that when she has finished with him he will not have a penny to his name. To Mr. Roberts, all of this behavior seemed perfectly usual. After all, he had witnessed this sort of commotion for thirteen years of their marriage. When I suggested to him, 'What you endured is emotional terrorism, he suddenly and for the first time was able to see his situation clearly.

Now, he realized, his wife's behavior was neither appropriate nor acceptable. No, this was not the treatment that

every man should expect from his wife, either in or out of marriage. No, he does not want his children to be subjected to such extreme behavior any longer. The fact of recognizing a terrorist is the essential first step.

Then, because a terrorist is fueled by a feeling of omnipotence and is prepared to behave without bounds, (usually encouraged by feminist therapists who insist that their clients suffer from 'low self esteem'), pragmatic measures must be taken to define clearly the boundaries of behavior. It is unfortunate that the legal situation which many divorce agreements mandate is open-ended.

Certainly, when both parties to a divorce are reasonably well-balanced, it is entirely fitting for the settlement to be flexible enough to incorporate changing financial circumstances, child-care capabilities, and visitation rights. When, however, one party to the divorce is an emotional terrorist, then both the confrontational divorce procedure and the resultant open-ended divorce settlement provide infinite opportunity for the courts, lawyers, and the entire battery of psychologists called in for evaluations, to be used the terrorist's weapons.

In these cases, the court and the divorce procedure provide no boundaries for the terrorist; instead they allow the terrorist to continue to behave boundlessly.

For this reason, when dealing with a terrorist, it is best for the divorce procedure and final decree to be as swift, as final, as absolute, as unequivocal as possible. Every practitioner or attorney handling divorces is familiar with clients described as 'litigious.' Only when 'litigiousness' is seen as a manifestation of terrorism can the course to swift and precise legal settlement be steered.

To limit the terrorist's feelings of omnipotence, there are many effective measures. The guiding principle, as in the handling of political terrorists, must be 'There is no negotiating with terrorists.' Endless telephone calls, conversations, confrontation, trial 'get-back-togethers,' correspondence, visitations, gestures of appeasement, and efforts to placate the terrorist's demands, all serve to reinforce the terrorist's belief that she is accomplishing something. Only determined resolution in the face of terrorism shows the terrorist that her power is limited.

Furthermore, for anyone dealing directly with the terrorist, reassurances, 'ego boosts,' 'positive strokes,' and consolations are lamentably counter- productive. Mrs. Roberts soon found for herself a feminist therapist staunchly supporting the erroneous belief 'All feelings (and therefore behaviors) are valid.'

Mrs. Roberts is told by this therapist that she has a right to feel and to behave in any manner she chooses, in callous disregard for the devastation inflicted upon the children. Such reassurances serve only to fortify the terrorist's already pathological, solipsistic, and eternally self-justifying perspective.

If wishing to undertake the second sphere of disarming a terrorist — personal intervention with the terrorist herself — the therapist must be prepared to be straight, honest and very direct. In my own dealings with women as terrorists, I have found on occasion that one quite simply can point out to the terrorist, 'You are behaving like a terrorist. This is what you are doing. This is how you are being destructive. This is the destruction you are heading towards,' and the terrorist, seeing themselves clearly for the first time, might be encouraged to reconsider their behavior.

More commonly, however, extremely deep therapy is required. For the terrorist's behavior to change there must first be a solid and fundamental change within the terrorist's psychological constitution. Usually it is only by an in-depth excavation and resolution of early childhood pain that the terrorist can begin to gain a real, true, and level-headed perception of her own current situation.

Direct intervention with a terrorist – like all forms of therapeutic intervention – can hope to achieve change only if the individual concerned wishes to change and possesses that vital yet ineffable quality: the will to health. When the will to health is lacking, there can be no change. If the terrorist cannot or will not change, one can only help the other family members to be resolute, be strong, and, whenever possible, be distant.

MASH 4077's Earl Silverman kicks butt PrimeTime!

Dean Esmay · 5 February 2013 · Archived copy · Original

We normally try to say more in a front page article or on rare exceptions put up an exceptional video but I can do neither here, so, just go here and watch Earl Silverman talk, and say thank you to the people at Alberta Prime Time for having this segment and not insisting on phoney baloney "balance" and instead just taking this shit seriously and letting Earl talk. That doesn't happen nearly often enough.

The lawyer's an evasive slippery fuck weasel who's completely out of touch with reality but hey, at least he wasn't nasty.

What are you waiting for? Click here and watch. Then make sure to go to Alberta PrimeTime's Facebook page and look for the "Do you think there are sufficient resources available for male victims of family violence?" thread and put your two cents in. Be polite about it, please.

And then go check out Family of Men. Tell Earl we sent you.

AVFM News and Activism: Greg Canning

James Huff · 5 February 2013 · Archived copy · Original

[box icon=""]

Tonight, returning as our guest, we have Dr. Greg Canning our Australian News Director. He will give us updates about goings on down there with the Gillard government, implementation of The Plan and any thing else that comes to mind. As always he will prove to be an informative guest and engaging conversationalist so please do call in with questions. AVFM News and Activism plans to have him on as a recurring guest as well as all of our news directors from across the globe to take advantage of this alternate news service.

The show starts tonight, the 5th, at 9:00 PM Eastern, 8:00 PM Central, which is 2:00 AM February 6th in London and 11:00 AM February 6th in Brisbane.

SHOW PAGE

[/box]

To Norton Symantec CEO Steve Bennett

Paul Elam · 5 February 2013 · Archived copy · Original

Dear Mr. Bennett,

It has recently come to my attention that a number of websites that address issues affecting the lives of men and boys, including avoiceformen.com, have been targeted as “hate sites” by your company. In this I am referring to one of your products, Norton Internet Security.

As I have had confirmed from multiple sources, individuals that attempt to access this site though your screening software are given an “access denied” message, along with the claim that avoiceformen.com is a “known hate site.”

Your customers are given no supporting information or rationale for such a listing, and no immediate option to override the warning and proceed according to their own will; just the simple invective of being painted as a hate organization.

Given this information, I thought it only fitting to write you publicly to say thank you.

As someone who I am quite sure is familiar with internet marketing, you are no doubt aware of the “Streisand Effect,” a term coined after singer Barbara Streisand sought to have images of her home removed from the internet. Naturally, given the intractable nature of the medium, her efforts were rewarded only by a spectacular proliferation of the very images she sought to sequester from public view.

Now, the decision to target avoiceformen.com, and label it as a hate group, is very likely to be significantly below your pay grade, whether the decision came from outside political forces, or simply from an enthusiastic and ideological low level manager. Either way, responsibility is at the top, and so appreciation should likewise be afforded in that direction.

We have little concern over traffic here, as avoiceformen.com is a very robust, well-traveled site. The benefit you are providing for us is profound, nonetheless. Our regular users will find their way to the site, primarily by not using your products. But your labeling us as a hate group will (and has) caused people to come investigate for themselves.

What they find when they get here is a highly diverse group of men and women, of all races, ethnicities and nationalities, of varying sexual orientation and of different religions and lack of religion, all bound together in the cause of human rights.

They find good people, working together out of concern for what is happening to our boys, who are falling out of education at alarming rates, and subsequently out of the work force. What they find are people who are concerned about the rising rate of male suicide and unemployment, about injustices men face in family courts, and about children who are suffering the absence of their fathers.

They look at our editorial board and they find individuals like Erin Pizzey, the founder of the world’s first shelter for abused women, and many other esteemed individuals who dedicate their lives to finding comprehensive solutions to very serious social problems. And they find a spirit of camaraderie and compassion that would be very difficult to nurture in an environment of hate.

In other words, they find that Norton Symantec has lied to them.

There have been some that have suggested that as the founder and publisher of avoiceformen.com that I should avail myself to your appeal mechanism, and seek to have this site removed from your list of hate groups.

I think not.

First, it is not in my personal nature, or worthy of this organization to go hat in hand to corporate tyrants obsequiously pleading to be spared their defamation. But much more importantly, your efforts to mislead your customers not only leads more people to this website — and our message of compassion for men and boys — but

also paints a clear picture of the unsavory actors pulling strings under your nose to do their bidding. These happen to be the same kinds of ideologues causing many of the problems we seek to ameliorate.

So the current arrangement is a win across the board for us. And for that I offer my thanks.

Paul Elam, publisher, A Voice for Men

The dawning of the age of nefarious

Robert Sides · 5 February 2013 · Archived copy · Original

Things seemed auspicious in 1966. Jupiter was aligning with Mars, auguring the "age of Aquarius." Though few knew at the time, that meant the ascent of Hippies and, apparently, everything coming up roses. Yet there was angst in the air, too. Some of the old guard yammered about "nattering nabobs of negativity" and set about opposing the wacky-tobacky, pot-smoking happy hoi-polloi.

To wit: trouble stirred in paradise. Naifs cheered the keel being laid for the *Titanic*, blind to the glacier-birthed iceberg.

Sunday (February 3, 2013) hosted Super Bowl 47. What's the connection to above-mentioned events?

Three planets aligned in 1966: I finally graduated highschool; the National Organization for Women was founded; and the Super Bowl was conceived. Our triad constellations would interact over coming decades, not necessarily happily. Plus other events ensued, proving that hope and dreams and promises are often insufficient.

The "summer of love" in 1967, during my freshman year at college, was followed 2 years later by Woodstock, where 3 died. Three months later, the Vietnam War draft began, ensuring 58,000 more dead. Five days later, a Rolling Stones concert killed four in Altamont. And just 5 months later, four died in Ohio when state troopers fired 67 bullets at peaceful Kent State students. Much promise went belly-up in the noonday sun.

Knowing all that in retrospect, I suppose it was silly to think NOW would actually embrace men. Or that the NFL would care more about males than females. In fact, it was more like Friedan and company created the Super Bowl as a feminist black op, the better to keep men in chains.

Still, feminism was everyone's darling in those days. We lads heard lasses had been short-changed for eons and all they wanted now was equality. For everyone, including us. What wasn't to like?

I remember cheering when a feminist (Gloria Steinem?) won an Oxford Union debate against a team that included a blind man. Perfect! Plus, like many others, I believed heaven would soon descend to Earth. Having access to the Pill, females would have safe, fun, and FREQUENT sex. Being assertive, they would take the initiative to be, well, insertive. Higher education would also make relationships more interesting. It all seemed so "titanically" terrific.

And yet, unseen icebergs drifted our way.

Decades later, feminism would make half the world its enemy. Sex would become *dangerous* for men: ever-expanding, ever-more-silly definitions resulting in jail and/or financial ruin. NOW morphed from freeing women to becoming an anti-sex league a la *1984*. Plus women with the most freedom and power in history wore perpetual scowls.

Suddenly being queer-gay-bi-albino-cis-lesbian-bestial-NAMBLA was cheered. Being hetero-straight, on the other hand, got jeered. And far from being fierce and feisty, women remained passive. So-called liberated women still expected men to do the heavily lifting when initiating relationships.

Andrea Dworkin was the poster child of the movement: a physically and emotionally ugly person obsessed with porn, who practiced celibacy with a gay husband (John Stoltenberg, former managing editor of *AARP, The Magazine*). Her marriage supports my belief that feminists like gays because they consider them female.

Anyway, like the movement she led, Andrea was a delusional, penis-envying ugga-mugga who projected her own contorted thoughts onto others. Instead of seeking therapy, she let the toxic experiences of her life stew, vomiting them on men collectively.

Betty Friedan (co-founder of NOW) spoke at an open forum in the early 1980s at Harvard Law School. I asked her why a 30-something female CEO could be kickass competent at work, then turn into a coy nincompoop socially at

night. She sighed and said, “Women still have it rough.”

She failed to admit that men had it rougher.

So perhaps NOW did create the Super Bowl to keep men in-check. Surely many guys do seem to vent all their feelings that one day. One guy might have prostate cancer. Another might not have seen his kids for a year. Another might be facing jail for asking a female co-worker to date. Still another might have lost a promotion to an affirmative-action hire. No matter. They won’t show or share such personal pains with each other. Instead, they’ll put on “game faces,” remaining emotional islands. Easier to direct personal pains at on-screen personas. That way, everything remains virtuously virtual.

Now I’ve certainly got nothing against sports per se. Just noting that watching teams play online and off will not stop the ever-marching feminist army.

Another suspicious event: the charge in 1993 that Super Bowl Sunday was the worst day for acts of domestic violence against women.

http://www.snopes.com/crime/statistics/superbowl.asp

Who knows how much money women’s groups extracted from football teams then, blackmailing them for being loutish brutes. Ironically, such physically rough-and-tough hombres seem too afraid to support male causes, like prostate cancer research.

On the other hand, gridiron gladiators pride themselves on being “pretty in pink” each October. That’s when teams don pink garb to raise funds for breast cancer awareness. Forget that men get breast cancer, too. Forget that mastectomies aren’t fun, either. Why don’t these men’s organizations ever heed men’s diseases?

Which brings up a pet peeve I’ve had for 4 decades: where are the fund-raising committees in men’s groups? How many have applied for funds from the NFL? How many solicited the Playboy Foundation or other men’s magazines? Who reaches out to celebrity males reamed by courts (losing custody; jailed by false accusations; etc.)? Sure, donors might want anonymity. And sure, they might want to first see groups do things. But also for sure: they’re unlikely to donate if they’re never asked.

Finally, there’s been recent research on the consequences of NFL “lifestyles.” Turns out most players have short careers and long post-play suffering. Concussions often lead to depression, early Alzheimer’s, and other diseases:

http://newsroom.ucla.edu/portal/ucla/ucla-researchers-first-to-image-242445.aspx

Plus I bet the partying-drinking-drugging temptations take a toll, too, a la the movie, *North Dallas Forty*:

http://en.wikipedia.org/wiki/North_Dallas_Forty

How manifestly manly their lives! They first “suck it up” and play when hurt. Discarded on the retirement slag heap, they continue suffering silently. Being male, no one wants to hear their plaints. Not even their former worshippers, the fanboys populating sports bars. After all, acknowledging the suffering of their former heroes might lead the bar boyos to feel their own pains. Then what? Who will help them if they swallow the red pills?

Suddenly, in the distance, a faint cheer grows ever louder:

“Give me an **A**!”

“Give me a **V**!”

“Give me an **F**!”

“Give me an **M**!”

All together now…..

UTSU, meet FTSU

Paul Elam · 6 February 2013 · Archived copy · Original

[box icon=""]

As promised, last night the University of Toronto Student Union passed a motion to condemn A Voice for Men and to demand that the University of Toronto prevent students from accessing this website on their servers. The motion also contained language proposing that our web hosting company be pushed into taking our site down.

It seems the Future Fascists of Canada are on a roll.

And now is the time that we will see where the university administration stands. Will they heed the call of junior jackboots and support the repression of free speech and the open dissemination of ideas? Or will they prove that the UTSU is alone as a band of Stalinist reprobates and reject their Orwellian ideals?

Time will tell, but I wanted to reassure the readers of A Voice for Men on a couple of irreversible facts. One, AVFM is not going anywhere. It is highly doubtful, but in a world of rampant misandry and unlimited possible scenarios it is feasible that we may have to change hosting companies. It would amount to no more than a hiccup in our operations, as we have remained prepared for many possibilities.

The other fact is that if the University of Toronto should decide to put blinders on their students, it will only result in a damning indictment of their school, and more U of T students coming to this website.

Indeed, if they are inclined to ban us, I will be more than happy to exploit such a ridiculous move for everything it is worth. And it is worth a lot.

The announcement that Norton has listed us as a "hate site" has resulted in a flood of traffic, much of it new, to this site. Just as when we were attacked and viciously defamed by the SPLC, it resulted in a great deal of attention and more MHRAs being born. The same thing happened with the Monash University debacle in Australia.

Every time they attack, we grow. Every lie they tell adds more members to our ranks. Every ill-fated, hateful attempt to silence us carries the message of the MHRM further. And that is how it will go, from here on out. We are too large to ignore, too truthful to credibly oppose and we, unlike the virulent bigots we oppose, have the momentum.

This train is not going to stop for anyone. The only suggestion I can offer is to get out of the way. I don't even want to hear you ask what happened when you get run over.

[/box]

Women's woes: compared to what?

Robert Sides · 6 February 2013 · Archived copy · Original

A famous Les McCann jazz riff goes: *"Tryin' to make it real — compared to what?"* It's a question that needs to be asked, early and often, of the women's movement. The answer reveals the selfishness and misandry at feminism's dark heart. Because the truth is, for every female pain there is an even worse one for males.

The movie *Gone With The Wind* begins with Scarlett O'Hara being laced into a corset in preparation for a cotillion. Let's assume it's a whalebone corset. Feminists insist that such undergarments constrained women physically and socially. That such contraptions also made women more attractive to men is omitted or downplayed. As is the considerable power Scarlett's sexuality gave her, employed to get men to do her bidding…including dying.

In short, feminists tell half the story. They fail to note that Southern men, not women, fought and died in the Civil War. Nor do they admit that wives ran plantations when husbands heeded the call-to-arms (so much for women not being racists!). But worse, they neglect to say just how that whalebone corset came to be.

I doubt many Moby Dicks swam amongst the catfish in the Mississippi River. So how, exactly, was the bone obtained? Did Scarlett's maid, Mammy, order some from LL Bean? Or did her father, when visiting New Orleans, walk to the end of a pier and whistle for some whales, like calling his hunting dogs?

Poor bodice-stuffed Scarlett suffered so. What male travail could ever compare?

Well…imagine you're Ishmael, a male peer of Miss Scarlett. Only you live in New Bedford, Massachusetts. To maintain your patriarchal stranglehold over Ms. O'Hara, all you have to do is ship out on a whaling boat. That's it. Then you can lord it over her and women worldwide while maintaining your sea-legs on constantly rolling flotation device.

Alas, there are a few flies in the patriarchal ointment. Instead of Antebellum juleps and Southern-fried chicken, you savor rancid water and hardtack-avec-weevils. You don't get a nice warm shower and Internet connection at night, either. Instead, you sleep in a back-breaking hammock surrounded by snoring, farting, fetid males. No Mammy brings you buttermilk pancakes in the morning. In fact, there are no women on board at all, though you're young and horny, ripped and ready.

And your days? Unlike Scarlett (who rides horses and pinches her cheeks to impress her oppressors), you get to climb 60-foot masts to endlessly furl and unfurl thick canvas sails. You are privileged to do this while the boat tosses and turns: in storms, at night, in bitter cold. When not doing such easy-peasy things, you haul anchors, scrub decks, pump bilge. All by hand. Labor-saving machines (created by other merely mortal males) have yet to be invented.

Plus you can be flogged for all sorts of infractions.

You also get to have fun rowing small boats. Not for exercise or pleasure, though; you have to catch, kill, and haul huge fish. Huge fish that can kill you.

You can also die slicing-and-dicing said whales, not to make sushi, but so landlubber Susie-the-Oppressed can read about evil men by lamplight at night. Oh, and you risk falling into rendering vats stoked by flames that can easily set the ship on fire.

The point is, feminists never compare the lives of women to their male peers. Nor do they provide context.

Take the right to vote. It's a huge deal to feminists. Yet they routinely omit that throughout most of history *no one* voted. Kings rarely give a toss what serfs thought. Plus men only got universal suffrage in Great Britain when women did. Before then, only the moneyed/propertied folks voted. Even today, though, voting women don't have to protect that right with their lives. Men must.

Feminists also complain that, until rather recently, women didn't go to college in equal numbers. What they fail to say is that until the modern era, most *people* (male and female) didn't go to college. Most humans were farmers or other subsistence-living beings. When colleges were created, only the wealthy could afford and attend them. Even so, travel was dangerous. There were few roads and not a few robbers. So how many women, realistically, would have ridden on horseback through dark forests to get an education? Meanwhile, today's crop of courageous coeds yammer, on well-lit, manicured, police-patrolled campuses, that they feel "unsafe."

Suppose women *did* get degrees back-in-the-day. What would they have done with them? Work for IBM in the 1600s? Recite Greek to cows while milking?

What do soldierettes do in today's military compared to men? Mostly complain about being "sexually harassed" (which can, and does, mean everything under the sun…from being looked at to not being looked at). Does she meet the same requirements to join? No. Does she do the same jobs? No. Does she do the one thing all militaries do: close with the enemy? No. Yet despite all that inequality, feminists still brag (or is it "bray?") that fierce, feisty, feminists do what men do, and better.

It's like listening to a delusional Boy Scout brag about serving with Alexander the Great, Napoleon, *and* Patton. You don't have the heart to burst the bubble.

The difference, of course, is that Boy Scouts aren't constantly on the march, attacking half the world with lies, delusions, and feminist claptrap.

Finally, when forced to admit they lie, feminists play the "women give birth" trump card. It's meant to silence further comparisons. Yet what does it mean, really?

Women no more "give" birth than they give themselves heartbeats. Unless actively stopped by abortion, birthing continues as an autonomic process. It requires no will, just like breathing and moving bowels. So basically NOW wants international kudos for women who…poop.

As for it being a skill, females have birthed while brain-dead (some would say that's always the case!). And all mammals, including mice, reproduce. So are we to celebrate wimmin for doing what cows and rats do?

Plus, absent the "magic beans" testes provide, a uterus could be considered (were we to be as mean-spirited as feminists) a barren field.

Now, regarding the *dangers* of birthing: millions of women reproduce with no problems at all. And men have done much to make bearing children safe and painless. As for the "labor" itself, try suffering from prostate cancer; or being gut-shot during battle; or having an arm ripped-off in a factory.

So enough mewling for undeserved uterine accolades! While I'm sure birthing ("pooping a pumpkin") is not always a picnic, it's far less painful than many things men regularly endure. And endure silently. It just *seems* more horrific because women are allowed to air their suffering while men are not. In fact, women are often the biggest suppressors of male emotional expression. Why? Because it benefits their half of the world (the one supposedly kinder, gentler, and more intuitive). It makes it seem like only women suffer. But just like you shouldn't judge a book by its cover, you shouldn't assess the degree of pain by the shrillness of shrieks.

The next time feminists lie (which is nearly every time they speak/write) about female suffering, ask them and yourself what comparable things males suffered. It will keep things real when you ask, "Compared to what?"

www.**youtube**.com/watch?v=MzvlivbptXk

Listen to the lyrics. They begin about 2 minutes into the music.

A-Bomb an ant to end cyber-stalking

NCFM · 7 February 2013 · Archived copy · Original

NCFM NOTE: As you read what is below keep in mind the nature and severity of the alleged crime, which as far as can be discerned from the information below was an email or perhaps emails later construed as harassment and cyber-**stalking**. Let me repeat that "an email or emails," which were construed as cyber *stalking*. The man sending the emails was 2,000 miles from the woman who received them. Ok, he screwed up and did some stupid typing. But that's what it is: "typing." The recipient was under no obligation to open the emails. She could have blocked them after receiving one she found offensive or even abusive. None the less, we're talking emails not baseball bats or Uzis.

The man who sent the emails, Dan, was arrested, held in jail for weeks without bail or seeing an attorney, extradited from one state to another, convicted of Harassment and Stalking in a state in which he had never been in with the accusing woman, sentenced to two years probation, fired from his $100,000 a year job, and he lost everything he owned as well as his security clearance, which means he can never work in his chosen field again. He's now destitute.

This absurd overreaction to an email, or emails, is tantamount to dropping an A-bomb on an ant because it's making you uncomfortable. Unfortunately, stories such as this one are all too common. The only winners were those whose livings are derived from protecting nobody while destroying those who have done little or no harm, the involved law enforcement officers, judge, and support staffs.

Taxpayers were big losers too since this debacle had to have cost several hundred thousand dollars.

Better would have been for law enforcement upon receiving a complaint to contact Dan and tell him to stop with the emails.

Dan's accuser, like thousands upon thousands of similar accusers allegedly lied…and, lied…and lied. If true who is the real abuser? Who should have been convicted of a crime?

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by Charles Corry, PhD.

Introduction

In an EJF newsletter posted in July 2005 we pointed out that domestic violence laws provided numerous opportunities for variants on a "honey trap." Later, in a separate chapter we have outlined the impact of domestic violence laws on veterans and national security.

The problems haven't gone away.

It is rare that the neo-Marxist radical feminists, that I refer to as "redfems" and whose ideology underlies these draconian laws, have the physical attributes requisite for a "honey trap." However, they have compensated by becoming lawyers, judges, prosecutors, "family" counselors, DV treatment providers, victim advocates, and shelter workers, all financed by the DV industry on the public dollar.

In those positions they have found millions of fellow travelers willing to seek a free lunch under "no fault" divorce, false allegations of domestic violence, restraining orders, etc. And it is quite easy to lose or ignore a few cases where national security becomes an issue in this barrage of cases.

But the Equal Justice Foundation is routinely contacted by NCO's and officers at bases like Schriever AFB when airmen are arrested as they immediately lose their security clearances. Special Forces troops from Fort Carson also trickle through with the same problems. Numerous civilians/veterans working on classified projects are also routinely destroyed as Dan's story below well illustrates. These are not easy people to replace but their destruction

certainly furthers the radical feminist goal of destroying the patriarchy.

Dan's story

(EJF annotations and comments in blue and square brackets [comments])

I am a 62 year old male and resident of Maryland for the past 12 years. I worked for the Naval Research Labs in Washington, D.C. in the EW (Electronic Warfare) & Aerospace group. I had a Secret clearance and am also a Commercial pilot. My prior marriage was to my high school sweetheart and we have 3 college graduated kids together. My son is still in graduate school. I have NO prior issues with Domestic Violence.

In 2008, about 12 years after my divorce, I met a 36-year-old woman who grew up in Colorado. Kira had 3 kids, all in their early teens. She had been divorced for about 5 years and lived just outside of Baltimore. After her divorce, her ex moved back to CO where he was also from, leaving Kira to raise 3 kids alone in Maryland. We met on Match.com.

After 9 months we were engaged and looking for a house to live in together here in MD. Kira was struggling to make ends meet when I met her, using credit cards to make her mortgage.

[image]Her oldest son has a congenital condition causing him to breath through a tracheal tube with an enlarged neck and tongue. The kids, an older daughter and two boys only 11 months apart, did not see their dad hardly at all. Kira would try to send them back to Colorado during summer break to visit with him and her step mom and mother, whom all lived in the Denver area. Sending the kids back to Colorado in the summer gave Kira a break also. She got to date and go out dancing without kids around.

When I came into the picture, it took a little while to be accepted into the family as they did not have a man in their lives for some years. We eventually settled into a family unit and I would stay at her house and they would stay at my apartment on occasion. We had a difficult time at the end of our first year together as I found out that Kira had been communicating with her ex-boyfriend behind my back. Some nasty emails and texts followed and we ended up getting Restraining Orders against each other.

However, we made up shortly thereafter and actually moved into a leased house together. Kira's house was an old duplex in a bad neighborhood in a poor school system. She rented her house out and we moved into a nice big house in a better town with excellent schools. We lived together in that leased house for the next year together.

Kira was not paying her mortgage on her house during this time and instead banking that money and her house went into foreclosure. She was unsuccessful in trying to obtain a Home Loan Refinance under the Obama program. Stress increased due to this and the fact that we were trying to get some medical remedy for her son. I had a plane and flew Kira and her son up to Boston Children's Hospital where I had found a doctor who specializes in his condition and was well known across the United States. I flew them there many times over our time together. I started a Group on Facebook for kids with his condition where kids and parents could share their issues .

When Kira's housing issues became too much, she moved back into her duplex after asking her tenants to leave early. This was in July 2011. There was not enough room in her old duplex for me, the boys had to share their old bedroom again and life got difficult. I moved back into my old apartment building and we tried to work out some solution to her foreclosure problems. I contacted the state, banks, everyone and nobody could help.

Her son was scheduled for another operation. And then in March 2011, Kira decided to leave for 2 weeks and fly to Prague, leaving her kids alone and telling me to stay away. She was acting irrational. [A trip to a city like Prague by someone having financial difficulties is always a red flag and suggests Kira may have been a bit more than a redfem fellow traveler.].

When she returned, we talked and went out but it was not anything like the couple we once were. We had talked about her options and the fact that I had cancelled an offer I had made on a house we were talking about buying and that we were ending our relationship as it stood. I suggested her best option might be to move back to Colorado

where she has some family support and her ex could be closer to their kids and be able to take them sometimes even though he remarried into a family with two more kids with his new wife.

We talked about me helping her drive a moving van back to Colorado with her. The week before she was to move, she told me she didn't need my help. It was then that I found out she had been talking to an old high school boyfriend back in Colorado for months and months. I was suspicious earlier as she gave me Herpes a few months earlier, after over 2.5 years of having sex with her. Now I was angry. [Note that Dan never goes to Colorado with or without her.]

During her drive back to Colorado, Kira had flown in her old ex boyfriend to have him help drive the van from Maryland to Colorado. Someone she told me she had not seen in many years or talked to except on Facebook maybe once every few years. All lies I now knew. I called her leaving messages, asking her why she did such a thing. I texted her calling her a cheating slut over the next few days. [Not a good thing to do at any time but these messages originate in Maryland.]

When she got to Colorado she went to the police. Said I was threatening and scaring her and harassing her. I never made any physical threat to her or her property. She told the police that she had to move to Colorado to get away from me, that I was abusive. Total lies. I was charged with cyber harassment by a county attorney in Broomfield (Joe Psyga) with Broomfield County Judge Amy E. Bockman signing the Warrant, and arrested in Maryland, while walking my dog. [Note that county judges only have territorial jurisdiction within their county over crimes committed in that county. Dan was never in Broomfield County, Colorado, and, at the time, Kira had not yet established residency and was still a Maryland resident. But Dan's challenges on the question of jurisdiction were simply ignored by the courts.

[This is far from the first time we have seen Colorado judges far exceeding their authority and assuming jurisdiction over cases far outside their boundaries.]

I spent 2 weeks in jail in Maryland before Colorado came to extradite me. My $5,000 bail was argued by the DA and requested $50k bail! I spent the next 4 weeks in Broomfield jail trying to get a bail hearing where it was eventually lowered to $20K and I was able to bail out. My case went to Judge Thomas Ensor. [Ensor is a 17th Judicial District Judge who is consistently rated very weak by attorneys. Neither Bockman or Ensor had jurisdiction over a Maryland citizen and any charges should have been brought against Dan in Maryland, or in federal court if an interstate crime was claimed. In order to have jurisdiction in a case before the bar the court must establish that it has:

€ **Personal** jurisdiction is an authority over a person, regardless of his location.
€ **Territorial** jurisdiction is an authority confined to a bounded space, including all those present therein, and events which occur there.
€ **Subject matter** jurisdiction is an authority over the subject of the legal questions involved in the case.

For jurisdiction to be complete a court must have a concurrence of both subject matter *and* personal jurisdiction **or** subject matter *and* territorial jurisdiction. And while the court had subject matter jurisdiction it had neither personal or territorial jurisdiction over Dan but he was arrested in Maryland on a warrant signed by a county judge in Colorado.]

The DA argued to allow 404(b) "evidence" which were the earlier emails from 2008, before Kira and I lived together. Kira had saved all of them and gave them to the DA. She did not want me messing up her new hopeful relationship with her old Colorado boyfriend and was angry at me for getting his phone number (he's a musician and has it posted online) and calling him.

During these 6 weeks in jail, I lost my job making $118k/yr, was evicted from my apartment where all my worldly belongings were placed on the street and went through all of what little money I had in travel and lawyer fees. I lost my plane which I had owned for 17 years without one late payment.

We eventually went to trial. I did not testify and left my fate in an inept lawyer's hands (Gary Fielder). I was found guilty on two counts of Harassment and Stalking; even though I made no threat and wasn't even in the State of Colorado. They said I was a Credible Threat and she had Emotional Stress. She lied to get probable cause by telling the police I was previously arrested in Maryland for domestic violence. I was not. She lied stating I was coming to Colorado to harm her when she knew very well I was in Maryland as the police 'pinged' my cell phone. She lied or misstated the truth on many points, but the young (female) ADA had no other cases to pursue I'm told and spent all of her efforts on mine. [See introductory comments about redfem prosecutors.]

I never got to talk to a lawyer while sitting in jail in Maryland, even though I made DAILY requests in writing. I specifically stated that I did not waive extradition while in Maryland jails, yet I was extradited. I requested by Habeas Corpus to speak with a lawyer, to have a Hearing demanding particulars of the Colorado complaint and request for ExtraditionŠ all ignored.

Judge Ensor, even though he NEVER heard me speak, called me names in court, said he was happy I would lose my Secret Clearance and did not let my 26-year-old son speak on my behalf at my sentencing or my lady friend, yet DID allow Kira's stepmother to speak and ask for a more severe penalty for me.

I got two-years probation. It ruined my life. I now have a Felony 5 conviction. I will never work again in my industry. I am 62-years old and have absolutely nothing. This is equivalent to a life sentence for me at my age, forced into this financial hole.

Judge Ensor is a hanging judge in my book, without any common sense, handing out insane punishments like candy. He should not be a judge.

These Cyber crime laws are unconstitutional and the Colorado laws are WAY overreaching and WAY beyond their legal jurisdiction.

Thanks for reading. Hope you can get rid of bad judges and crazy laws. Bring back the Constitution and some common sense!

Nicole Ryan hires her hit man

Dean Esmay · 7 February 2013 · Archived copy · Original

Is anything surprising coming out of Canada anymore?

I suggest that the Canadian government just introduce legislation that a woman attempting to murder a man be reduced to a misdemeanor, maybe carrying a small fine. It would be more honest that way, save the Crown a lot of money, and at least put men on notice.

You can subscribe to Christian, aka xxToYeDXx, right here.

AVfM Radio: What is a man?

AVfM Radio · 7 February 2013 · Archived copy · Original

[box icon=""]

What is a man?

This is a simple question, but difficult to answer in any sense other than conformity to public narrative.

Public narrative, which happens to say in a never-ending cycle of messages that a man is a beast, a predator, a cretin, a dolt, a rapist, a loser, a barely tolerable hair covered beer drinking fart emitting boobs and football fascinated obsolete and not quite human inconvenient waste of space.

This message prevalent in our media is of course both a lie, and a message of hatred.

So what is a man?

Tonight, Girl Writes What, the Wooly Bumblebee, John the Other and James Huff will toss this question around. And they might even have an answer.

Listen tonight at 6PM Pacific Time, 8 PM Mountain time at

http://www.blogtalkradio.com/avoiceformen/2013/02/08/what-is-a-man

Call in number for the show is 310 388 9709

[/box]

Dates of anticipation review

Paul Elam · 7 February 2013 · Archived copy · Original

Warning: This post has absolutely nothing to do with men's human rights. In fact, I am pretty sure it has nothing to do with much of anything. It is just a small attempt by an aging man to let you in on some of the weirdness that inhabits my mind, or what is left of it. PE

This is the eve of my birthday. I'll be 56 tomorrow, provided nothing happens. Life's less pleasant possibilities, death for instance, occur to you more often as you get older.

But as I do each time I "click off another one," I have been thinking of the past a bit. This year it has been about what I have no other way to describe but *dates of anticipation.* I would whittle that down to an acronym, but at my age I am not fond of this particular one, so I will go with the whole enchilada thank you very much.

Anyway, these dates of anticipation are, for me, as I am not sure this sounds like anything but stupid to anyone else, particular dates, years to be precise, that are burned into my cultural consciousness. They are years that resonate, I suppose, with most people of my generation, even allowing for some cultural differences. They are years that I anticipated in my youth, that once seemed like a lifetime away, and that now but a matter of not so recent history.

The first of those years was 1984, made famous by the Orwell novel. As a kid in the sixties, and a young man in the seventies, conversations over campfires and dinner tables, and later over joints and Jimi Hendrix, buzzed with predictions over what things would be like with Big Brother in charge. We were all clueless that it would actually be Big Sister, but I am not going to ruin my perfectly sensible warning now and go any further down that road.

The year came and went, without fanfare, and set us up like a chip shot for the next date of anticipation. That was 1986, the year that Halley's Comet passed through our solar system. It was actually a big deal in my years of anticipation. I remember visions running through my mind of a night sky on fire, a giant spark cutting across the blackness of space with a tail that would stretch all the way to the horizon. That is how I imagined it, at least.

What a dud it turned out to be, though it was not that much of a disappointment. In 1986 I was 29 and had already started to figure out that life was full of them.

I don't mean that to sound morose. Life has always held good things as well. It is just that my long awaited vision of a sky in flames was not going to be one of them.

Unlike 1984, 1986 did not lead me to the doorstep of the next date of anticipation. In fact, it was to be a 15 year wait for the next one in 2001. I know, I skipped 2000 entirely, the dawn of the new millennium. But I have to stick with what is real for me. The powerful imprint of Kubrick's classic movie burned into my brain to such a degree that the year 2000 did not seem near as futuristic. Definitely 2001, with the supercomputer HAL and the Monolith and Maker of Worlds; *that* was the future. Not 2000. It was scarcely a blip on my radar. Even with the Y2K frenzy it did not make much of an impression. Maybe that was Halley's fault for putting on such a poor show. Maybe Halley's fizzle was the destroyer of my dreams.

Anyway, 2001 came and went, leaving me almost lost, with little to look forward to in super important future dates of anticipation. Luckily, in 1984, the year of Big Sister, I had already been saved from complete despair. They made another movie. 2010, The Year We Make Contact. Horrible flick. So bad that it is almost embarrassing to mention here, but it was made before Halley fucked everything up so it still left an impression in my mind, and qualified as a date of anticipation. And it bought me nine more years of something to look forward to.

And so I did. The years passed quickly

It brought me nine years closer to writing this goofy essay, a much enhanced internet and AVFM, but as I said I am not going to go down that road for now.

And so it leaves me here now, having said very little, and leaving me quite sure what little I said means even less

than I thought it would.

And the dates of anticipation are all gone. Well, except for one.

Another year that is totally engraved into my youth and my consciousness came from a little known garage duo calling themselves Zager and Evans, which I suppose was their names. They were a one hit wonder, but I heard that one hit, with all its spooky futuristic ambiance, so much that it, too, carved its way into some corner of my consciousness and took a strong enough foothold that it has never left.

I think I may be screwed on seeing this one.

Thank God.

More evidence released on the Ryan matter

Dan Perrins · 7 February 2013 · Archived copy · Original

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Today the CBC released some of the R.C.M.P. video evidence of the attempted murder of Micheal Ryan by his ex-wife Nicole Doucet Ryan. I want you to pay close attention to a few things in this video evidence. First, how cheery she is about this whole situation.

Does this seem like someone who is in fear for their life?

Next, the section of the video where Nicole is asked by the officer about whether Mr. Ryan had beat her or was ever physically abusive. She replies in the negative. I must admit I am having a WTF moment here in ten foot tall letters. She has no reason to lie to the undercover R.C.M.P. officer and when given the opportunity to let us know how badly she was abused she informs us matter-of-factly that she was not.

Last, notice how she reveals she had been planning this since September, and how she is still technically married to Micheal. She admits it would work out good for her if something were to 'happen' to him. You can hear her "uhh huh" about the 2:30 minute mark in the recording as she sits there nodding and smiling.

I believe in legal mumbo jumbo they would call that motive.

Yes this truly is the demeanor of an abused woman who is in fear for her life. We can see it in her smiles and happy disposition.

And yet the Supreme Court of Canada feels that putting this poor abused woman on trial should not happen.

Its time for Canadians to get their shit together and stop this misandric injustice system.

[/box]

Take back the day for the wrongly accused

Pierce Harlan · 7 February 2013 · Archived copy · Original

Just when you thought you've seen the worst, just when you thought that the community of the wrongly accused couldn't be disrespected any more than it has, along comes Jessica Vickery, assistant director of Health Education and Promotion at the Student Health Center at the University of Alabama.

Vickery has uttered perhaps the most astounding thing we've heard since we started doing our blogs, False Rape Society and Community of the Wrongly Accused, which is saying a lot — sit down for this one:

> **Some people think there are false accusations. There's really no false accusations. If someone feels they didn't give consent, then they didn't give consent.**

Vickery said that when it comes to sexual assault, false accusations are not possible, despite cultural beliefs otherwise.

Read it for yourself: http://cw.ua.edu/2013/02/04/consent-thingy/

[image]
Jessica Vickery
Vickery's comments are other-worldly, to put it charitably. To suggest that "consent" is determined by a woman's "feelings" instead of her outward, objective manifestations of assent is blatant misinformation that might encourage young women to falsely cry "rape" against their innocent male classmates.

And given her denial of the irrefutable fact of false rape claims, Vickery should have no voice in the public discourse on these issues.

But wait, there's more in the news — this might be even worse: University of Montana Grizzlies quarterback Jordan Johnson is about to go on trial for rape in a trial that will attract enormous national attention. The defense filed a motion to dismiss the case, complaining that the police were biased in its investigation, that they started from a presumption of guilt rather than innocence. The defense pointed to the chilling words of the Missoula Police Department policy manual that reads "every sex crime investigation is to be initiated with the belief it is true until evidence demonstrates otherwise."

Missoula County District Court judge Karen Townsend denied the motion to dismiss the case, stating that the accused is not entitled to a presumption of innocence while a rape investigation is going on. She wrote: "It is not until the time of trial that the defendant is guaranteed a right to a fair trial and is entitled to the presumption of innocence."

The defense motion has ripped off an ugly scab on the way rape claims are handled in many counties in America, and on many college campuses. There is a rush-to-judgment mindset; zealots are agenda-driven to nail sex offenders at all costs, the innocent be damned. For them, the goal is to get convictions, not to get at the truth.

When will it end? One inequity cascades upon another, one wrong is piled atop the last one, until finally, decent people feel the urge to do what Howard Beale commanded in Network: stick their heads out a window and yell, "I'm as mad as hell, and I'm not going to take this anymore!"

It is time to free our sons from the pitch-black hell of false sex accusations and to take back the day for the wrongly accused. Maybe, just maybe, outrage will be the blueprint for change.

Feminism and the disposable male

Karen Straughan (aka GirlWritesWhat) · 7 February 2013 · Archived copy · Original

The #1 video on YouTube on the subject of feminism for more than a year has been "Feminism and the Disposable Male" by A Voice for Men Contributing Editor Karen Straughan, also known as Girl Writes What. Unlike most videos that "go viral," it has seen not an explosion of views but steadily increasing views. It has ignited a firestorm of hatred against its author. People have put up pictures of her face battered and bloodied to show their hatred for her. She's called a right-wing extremist, a "back to the kitchen" traditionalist, a misogynist, a traitor to her vagina–she's even been called the "Tokyo Rose of feminism." Much of this is rather amusing since she's a bisexual atheist who writes erotica professionally, and often doesn't even vote–not because she thinks women shouldn't vote, but because, like Penn Jilett, she thinks it's a waste of time. Amusingly, she's also often been called a "feminist extremist" (often laced with many more vulgar epithets).

The fact of the matter is that and many others have thought these things for many years. And we're used to being shouted down and told to shut up for saying them things. But it appears to be even worse when a woman says them. Is it because they fear that if a woman says them, they can't dismiss her as a "whiny loser" like they do to men who say these things? I suspect so.

A number of readers of have complained that they can't stand listening to Karen (Girl Writes What) talk for 15 minutes. I do not understand this complaint at all, I've always found her speaking style compelling, but there's no accounting for tastes. So I asked Karen for a transcript, and when she said she'd lost it, I transcribed it for her. And so, here I present, proudly, my friend Karen's "Feminism and the Disposable Male." I hope you like it as much as I do. –DE

Not too long ago I had it out with a feminist who had come into a male-safe space from a feminist blog just to scoff at the idea of male disposability. She basically said that the entire concept was a myth, that men's lived experiences were completely wrong, and that they were just a bunch of whiners who were complaining over nothing.

That got me thinking about the concept of male disposability and how that interacts with the feminist movement. Male disposability has been around since the dawn of time, and it's based on one very very straightforward dynamic: when it comes to the well-being of others, women come first, men come last. This is just the way it has always been. Seats in lifeboats, being rescued from burning buildings, who gets to eat: really, society places men dead last every time, and, society expects men to place themselves dead last every time.

Humans have always had a dynamic of "women and children first" and that has not changed at all. The 93% workplace death gap has to be evidence of this, if only because there's nobody with any kind of importance or power who's interested in changing it at all. In fact I remember reading an article in a British Columbia paper not long ago that described the increasing proportion of female injuries on the job as a huge problem, and the insane thing was the change reflected a decrease in male injuries rather than an increase in female ones. Men's injuries on the job had gone down because the economic downturn had put so many men out of work in the resource sector that there just weren't as many trees or pieces of heavy equipment falling on men as there had been before. And yet, this was framed as a huge problem for women that required immediate action to solve. It's like if men aren't dying at work that 20 times the rate that women are, we must be doing something wrong as a society.

Back when we were still living in caves that attitude was necessary for human survival. Nature is a really harsh mistress, especially when you think of all the animals that never get to die of old age. Things were a lot different for humans through most of our history on this planet than they are now. Life was dangerous, human settlements were small, isolated from each other, and one big disaster that took out a lot of women pretty much meant the end of the entire shebang for that group of people. So really, the level of importance that a human settlement placed on the well-being of women and children reflected almost always how successful that settlement was. And that can be expanded to encompass entire societies.

I keep hearing from the feminist camp that femaleness has always been undervalued by society and that maleness is preferred. But I've always contended that it's the exact opposite: the feminine is intrinsically and individually valuable, simply because females are the limited factor in reproduction. When it comes to producing babies, every woman counts, whereas biologically one very happy man could probably do the work of hundreds in that regard. So the level of instinctive importance we humans place on the safety and provisioning of women and their children is one of the main reasons why we've been able to be so successful that we've come to dominate this planet.

While I will concede that this drive to keep women safe from all harm has often resulted in extreme limits being placed on women's mobility, their agency, their power of decision to direct their own lives, all through history and many cultures, and in many cultures even today, I think it's telling that those cultures tend to be the most backward. When you consider the restrictions placed on women in places like Afghanistan, and then you consider that if we "bombed them into the stone age" it might be progress, I think you could conclude that the most successful societies had a good balance between allowing women freedom and the ability to choose and direct their own paths in life, and the need to protect them and provide for them.

However, feminists will insist that these kinds of restrictions being placed on women in those kinds of societies are the ultimate form of objectification. You lock up your possessions to make sure they will never be lost or stolen or harmed. Honestly, if I were a guy on a battlefield I might appreciate being objectified in that way. I think if I was going to be an object, I'd rather be a sexual one or somebody's prized possession than an object that can simply be thrown in the trash or smashed into pieces in the service of somebody else's purpose.

Feminists also have a very simplistic idea that our willingness to absolve women of their crimes, slap them on the wrist, spare them punishment, comes from a deep disrespect society has for women's person-hood—not seeing them as full human beings capable of looking after themselves, that we see them as children who don't know any better. And while there are parallels there in our desire to protect both women and children from not only their own poor decisions but the full consequences of their shitty behavior, it's really not as simple as they try to make it out to be.

Seriously, even today—even today in 2011!–we fully expect that if it comes down to a man and a woman in a burning building and you can only save one, the expectation is that you choose the woman every single time. So honestly, whose humanity are we placing above whose here? We're not talking about going to work, we're not talking about getting an education, we're not talking about freedom to decide what you want to be in life. We're not talking about getting to take Tae Kwon Do. We're talking seats in lifeboats here. The person in the lifeboat is going to survive, no matter how capable or incapable they are of managing their own life, and the person going down with the ship is going to die, no mater how independent, self-sufficient and awesome he is. That's the equation: one life, more valuable than another, and the woman wins every time.

So honestly, is there any argument, anywhere, that women's humanity has always been held in higher regard by society than men's? To be important to society, a woman merely has to be; a man has to do in order for his life to have any meaning to anyone other than himself. I think it was ManWomanMyth who said our society reduces men from human beings to human doings. I really think that's an apt analogy. We measure a man's worthiness to wear the title of "man" and therefore the title of "human," through how useful he is, either to society or to women, and one of the most useful things a man can do even now in the eyes of society is to put women and children before himself.

While I think there is plenty of argument that this attitude is at least partly innate—the way most survival traits are, even collective ones—if it starts in the chromosomes we really do everything we can as a society to reinforce this dynamic. Studies have shown that even though baby boys tend to cry and fuss more than baby girls, parents are quicker to attend to or console a baby girl than they are a baby boy. Even just the level of acceptance of infant male circumcision in our culture, when female genital mutilation was banned pretty much the first afternoon we all heard it existed, really says a lot about the differing expectations we have for males and females. Speaking as a mother, the last thing I would ever have wanted was to hear my child cry, especially when they're at an age when they're

completely helpless, completely at the mercy of outside forces, and utterly dependent on the adults in their lives for every last thing, and yet even knowing how painful that cut is, we expect baby boys only days old to just suck that up.

Just think about what these very first interactions and experiences, these differences in how we nurture our babies depending on what gender they are, what this teaches them: What do we teach baby girls when we attend to their crying so quickly? We teach them to ask for help because their needs are important. We teach them to let us know when they're afraid or in pain because it's important for us to know when they're sick or in danger or hurt, so we can do something about it. We teach them that when they're sad or lonely to summon comfort and comfort will be there. We teach them that they're important. Their needs and well-being, both emotional and physical, are important just because.

And what are we teaching baby boys when we leave them to cry? We teach them that there's not much point in seeking help because it will be grudgingly given if at all We teach them that they should become self-contained in their ability to deal with emotions like fear, helplessness, loneliness, sadness, pain, distress: we teach them stoicism. We teach them to suck it up. We teach them that their fear and their pain are things that are best ignored. We teach them that their emotional and physical well-being are just not as important as other things.

Given all that, is it any wonder it's like pulling teeth to get a man to go to the doctor when he's sick?

What we're teaching that baby boy is all the things a man needs to know and feel and believe about himself if he's going to stand in front of a cabin with a rifle while his wife and kids hide inside. We're preparing him for the day he has to fix a bayonet to a rifle and charge a hill under enemy fire, and we're preparing him to make a decision to resign himself to an icy fate while women and children escape in the lifeboats. We are teaching him to internalize his own disposability.

And baby girls? By attending to her crying so quickly, by letting her know that she's inherently important to us, we're preparing her for the day she has to think of her own safety first, even if it means the man she loves is left standing alone with a rifle in front of a cabin. We're preparing her to take that seat in the lifeboat. We're training her to not allow guilt or empathy or acknowledgment of a man's humanity, or any sense that he might deserve it more, to convince her give her seat to him. Because for millenia, the human species absolutely depended on her feeling 100% entitled to that seat.

And that brings me to feminism. You know, the patriarchy smashers? Those righteous avengers of equality? Dogged dismantlers of every single gender role? What exactly is feminism doing to dismantle this traditional role of the disposable male?

Feminism's greatest victories have only reinforced in everyone that society still owes women provision, protection, help and support just because they're women. In its collective dismissal and abandonment of male victims of domestic violence, it only reinforces in men that it's pointless to ask for help, because men's needs are of no relevance, and their fear and pain don't mean anything to anyone. Feminism teaches us to put women's need at the forefront of every single issue, political or social. Whether that issue is domestic violence law, sexual assault law, institutional sexism, social safety net, education funding, homeless shelters, government funding for shovel-ready jobs—jobs that didn't stay shovel-ready once women got wind of them.

Everywhere you look—everywhere you look!–there are feminists pushing their way to the front of the line demanding women's "fair share" of all of the goodies, the good stuff, the loot, the booty, the cookies. Even if women don't need it. Even if women don't deserve it. And even if somebody else needs it and deserves it more.

And they get it, because we give it to them.

Feminism has done nothing but exploit this dynamic of the expectation on men to put everybody else before themselves. Especially women. Women's safety and support, women's well-being, and women's emotional needs, always come first. This is the most stunning piece of society-wide manipulative psychology I think I have ever come

across. Feminism has been down with old-school chivalry right from the start. They might seem like strange bedfellows, but they're not. Because both concepts are built on a firm foundation of female self-interest.

We made our way as humans through a really harsh history and we became the dominant force on this planet. One of the reasons we were so successful is because we have consistently put women's basic needs first. Their need for safety, support, and provision. It was in humanity's best interest for women to be essentially self-interested, and for men to be essentially self-sacrificing. But we don't need that dynamic anymore. Our species is in no danger of extinction. We're 7 billion people clogging up the works here!

What's the worst that could happen if we all just collectively decided that men were no more disposable than women, and women were no more valuable than men? In fact the greatest danger I see to us right now is that in our desperation to bend over and give women everything they want and everything they say they need, we've unbalanced society to the point where we're in danger of seriously toppling over.

And really? The only difference I see between the traditional role and the new one for men with respect to disposability is that maleness, manhood: it used to be celebrated, it used to be admired, and it used to be rewarded, because it was really necessary, and because the personal cost of it to individual men was so incredibly high.

But now? Now, we still expect men to put women first, and we still expect society to put women first, and we still expect men to not complain about coming in dead last every damn time. But men don't even get our admiration anymore. All they get in return is to hear about what assholes they are. Is there any wonder why they're starting to get pissed off?

–Karen (AKA Girl Writes What)

This article updated slightly in February 2013. Karen Straughan's YouTube channel can be found here and her blog can be found here. I am enormously proud to call her my friend, and while at first the hatred and irrationality directed at her sickened me, I now view that as to be expected: people who question society's most basic assumptions are often hated, ostracized, and demonized.–DE

France upholds the ban on paternity tests

Lucy Brown · 8 February 2013 · Archived copy · Original

Don't worry! There's no mistake in the title. It is true – French men are forbidden by law to attempt to find out whether the child they are paying for is in fact their child or not. In fact, it has been illegal for men to attempt to find out if their child is theirs for many years. But a few days ago, the ban was challenged once again–and the government upheld the ban.

Is it really a surprise that a socialist government disagreed that men have human rights too?

What's even more striking is that there is NO mainstream media mentioning this, albeit the law is on the books and available for everyone to read[1].

In theory, paternity tests are still legal, but only under a court order, with the explicit consent of the mother and under a strict supervision by the State. Annually, the French courts issue roughly 1500 orders for paternity tests. 1500 – that's it! And the number is going down as the courts become more and more reluctant to issue such orders.

To put the 1500 number into perspective, the International Biosciences' website report regarding this situation reads as follows[2]:

> Some statistics from the Nantes Atlantique Genetic Institute reveal that every year in the region of 15,000 French fathers go online and buy paternity testing kits. Furthermore, a Swiss lab recently said that 60% of the tests it performs are sent there from France. Meanwhile, a Spanish lab confirmed similar figures, saying that French men make up 80% of its customer-base.

So, 10 times more men than those allowed legally chose to break the law. Moreover, Swiss and Spanish laboratories make good money mainly from French customers who aren't allowed to know whether the child for whose upbringing they pay for is theirs or not.

But what happens if you break the law? The website of one of the very few laboratories that actually make paternity tests (under a dubious legal regime) writes, citing the French legislation as follows[3]:

> One should understand the risks involved before making a paternity ensuring beforehand that the delivery address is not subjected to the French law. If you order a paternity test via the Internet or by telephone in France, not only **the shipment may be confiscated by the customs but you risk a year in prison and a fine of € 15,000** (Article 226-28 of the Penal Code). The Supreme Court, the civil matters section, has sole jurisdiction to hear actions concerning filiation.

So this is it: if you are, let's say, a white French man and you don't trust your white wife's words that the semi-Asian child is indeed yours – then tough luck! If she doesn't consent to a paternity test and the state says that you should "man up" and pay, then that's it.

Moreover, if you still do want to find out that, you risk a 15,000 Euro fine (20,100 $US) and you might also end up spending one year in jail. And of course, you still have to pay child support, even though the child is not yours.

The French government keeps this ban in place arguing that not allowing men to find out whether their wives cuckolded them or not preserves the peace within French families. Moreover, some ~~ideologically driven bigots~~ psychologists go as far as to say monstrous things like this[2]:

> French psychologists suggest that fatherhood is determined by society not by biology.

Really? By that logic, I could bring a few kids from the street into my home and when I divorce my wife I can hold

her accountable for child support, right? Because motherhood is determined by society and not by biology. And if you say “it doesn’t work like that” then you are nothing less than a bigot.

Study after study has shown that the illegitimacy rate in Europe is somewhere around 1 in 30. This means that one child in every classroom has a different father than the one whom he or she thinks is the father and in most cases, the natural/biological father has no way to know. And even real biological fathers may always wonder.

Paternity fraud is one of the very few crimes that indeed has a sex. Violence doesn’t have a sex. Rape doesn’t have a sex. Heck, not even breast cancer has a sex. But paternity fraud is a crime of deceit that has a sex – and it’s the female sex. It’s an offense committed solely by women against men and children. And it’s an offense that is not only legal almost everywhere, but actively encouraged by the French state by putting men who seek the truth in jail and making them pay huge fines (15,000 euros is earned by the average Frenchman in 4 to 7 months).

And what’s worse is that nobody in the mainstream media even mentions anything about this. Just like they’re also silent about the Istanbul convention. Moreover, Germany is now planning to do the same thing – to ban men from finding out the truth.

To override this nonsense will take years. In Sweden, for instance, paternity tests were legalized only in 2003 after a 55 year (!) long battle between a man and the feminist judicial system in Sweden. He eventually won. Ragnar Johansson fought from 1948 to 2003 to prove that he is not the father of the girl for which he paid child support[4][5][6]. He did not get a dime back from the money he was forced to pay to his cuckolding wife. But at least Sweden (and Norway) changed their law after this.

A few years ago, an acquaintance of mine was talking about the Cold War. And, while trying to say something whilst thinking of something else, she commenced a sentence as follows: “And the Soviet France then decided to…” We all had a great laugh at that point but now, “the Soviet France” might indeed be an accurate description of what’s going on in terms of the economic and individual freedom of Frenchmen.

[1] http://www.legifrance.gouv.fr/affichCodeArticle.do;jsessionid=31ADE74F1A72F9EAB11F2682C486084E.tpdjo17v_2?cidTexte=LEGITEXT000006070719&idArticle=LEGIARTI000006418005&dateTexte=20081113&categorieLien=id

[2] http://www.ibdna.com/regions/UK/EN/?page=paternity-testing-ban-upheld-in-france

[3] http://www.test-paternite.info/legislation/legislation-test-paternite.php (in French)

[4] http://www.cbsnews.com/8301-201_162-538862.html

[5] http://news.google.com/newspapers?nid=1955&dat=20030201&id=UvohAAAAIBAJ&sjid=SaMFAAAAIBAJ&pg=5841,18493

[6] http://www.ibdna.com/regions/UK/EN/?page=paternityTestingEndsCase

Note: This article is also available in Italian.

This article has been translated into Swedish and it is available on the website of the publication named „Dissidenten” – http://dissidenten.nu/2013/02/11/frankrike-uppratthaller-forbudet-mot-faderskapstest/

Denna artikel har översatts till svenska och det är tillgängligt på webbplatsen för offentliggörande som heter “Dissidenten”.

The Catalog of Anti-Male Shaming Tactics

Dean Esmay · 8 February 2013 · Archived copy · Original

Also known as **The Anti-Male Shaming Tactics Catalogue**

"Shaming tactics." This phrase is familiar to many Men's Rights Activists. It conjures up the histrionic behavior of female detractors who refuse to argue their points with logic. Yet women are not the only ones guilty of using shaming tactics against men. Male gynocentrists use them, too. Shaming tactics are emotional devices meant to play on a man's insecurities and shut down debate. They are meant to elicit sympathy for women and to demonize men who ask hard questions. Most, if not all, shaming tactics are basically ad homimem attacks.

Anyway, it might be helpful to categorize the major shaming tactics that are used against men whenever a discussion arises about feminism, men's issues, romance, etc. The following list contains descriptions of shaming tactics, some examples of quotes employing the tactics, and even colourcoded aliases for mnemonic purposes. Enjoy.

Charge of Irascibility (Code Red)

Discussion: The target is accused of having anger management issues. Whatever negative emotions he has are assumed to be unjustifiable. Examples:

• "You're bitter!"
• "You need to get over your anger at women."
• "You are so negative!"

Response: Anger is a legitimate emotion in the face of injustice. It is important to remember that passive acceptance of evil is not a virtue.

Charge of Cowardice (Code Yellow)

Discussion: The target is accused of having an unjustifiable fear of interaction with women. Examples:

• "You need to get over your fear."
• "Step up and take a chance like a man!"
• "You're afraid of a strong woman!"

Response: It is important to remember that there is a difference between bravery and stupidity. The only risks that reasonable people dare to take are calculated risks. One weighs the likely costs and benefits of said risks. As it is, some men are finding out that many women fail a cost-benefit analysis.

Charge of Hypersensitivity (Code Blue) – The Crybaby Charge

Discussion: The target is accused of being hysterical or exaggerating the problems of men (i.e., he is accused of playing "Chicken Little"). Examples:

• "Stop whining!"
• "Get over it!"
• "Suck it up like a man!"
• "You guys don't have it as nearly as bad as us women!"
• "You're just afraid of losing your male privileges."
• "Your fragile male ego …"
• "Wow! You guys need to get a grip!"

Response: One who uses the Code Blue shaming tactic reveals a callous indifference to the humanity of men. It may be constructive to confront such an accuser and ask if a certain problem men face needs to be addressed or not ("yes" or "no"), however small it may be seem to be. If the accuser answers in the negative, it may constructive to

ask why any man should care about the accuser's welfare since the favour will obviously not be returned. If the accuser claims to be unable to do anything about the said problem, one can ask the accuser why an attack is necessary against those who are doing something about it.

Charge of Puerility (Code Green) – The Peter Pan Charge

Discussion: The target is accused of being immature and/or irresponsible in some manner that reflects badly on his status as an adult male. Examples:

• "Grow up!"
• "You are so immature!"
• "Do you live with your mother?"
• "I'm not interested in boys. I'm interested in real men."
• "Men are shirking their God-given responsibility to marry and bear children."

Response: It should be remembered that one's sexual history, marital status, parental status, etc. are not reliable indicators of maturity and accountability. If they were, then we would not hear of white collar crime, divorce, teen sex, unplanned pregnancies, extramarital affairs, etc.

Charge of Endangerment (Code Orange) – The Elevated Threat Charge

Discussion: The target is accused of being a menace in some undefined manner. This charge may be coupled with some attempt to censor the target. Examples:

• "You guys are scary."
• "You make me feel afraid."

Response: It may be constructive to point out that only bigots and tyrants are afraid of having the truth expressed to them. One may also ask why some women think they can handle leadership roles if they are so threatened by a man's legitimate freedom of expression.

Charge of Rationalization (Code Purple) – The Sour Grapes Charge

Discussion: The target is accused of explaining away his own failures and/or dissatisfaction by blaming women for his problems. Example:

• "You are just bitter because you can't get laid."

Response: In this case, it must be asked if it really matters how one arrives at the truth. In other words, one may submit to the accuser, "What if the grapes really are sour?" At any rate, the Code Purple shaming tactic is an example of what is called "circumstantial ad hominem."

Charge of Fanaticism (Code Brown) – The Brown Shirts Charge

Discussion: The target is accused of subscribing to an intolerant, extremist ideology or of being devoted to an ignorant viewpoint. Examples:

• "You're one of those right-wing wackos."
• "You're an extremist"
• "You sound like the KKK."
• "… more anti-feminist zaniness"

Response: One should remember that the truth is not decided by the number of people subscribing to it. Whether or not certain ideas are "out of the mainstream" is besides the point. A correct conclusion is also not necessarily reached by embracing some middle ground between two opposing viewpoints (i.e., the logical fallacy of "False Compromise").

Charge of In-virility (Code Lavender)

Discussion: The target's sexual orientation or masculinity is called into question. Examples:

• "Are you gay?"
• "I need a real man, not a sissy."
• "You're such a wimp."

Response: Unless one is working for religious conservatives, it is usually of little consequence if a straight man leaves his accusers guessing about his sexual orientation.

Charge of Overgeneralization (Code Gray)

Discussion: The target is accused of making generalizations or supporting unwarranted stereotypes about women. Examples:

• "I'm not like that!"
• "Stop generalizing!"
• "That's a sexist stereotype!"

Response: One may point out that feminists and many other women make generalizations about men. Quotations from feminists, for example, can be easily obtained to prove this point. Also, one should note that pointing to a trend is not the same as overgeneralizing. Although not all women may have a certain characteristic, a significant amount of them might.

Charge of Misogyny (Code Black)
Discussion: The target is accused of displaying some form of unwarranted malice to a particular woman or to women in general. Examples:

• "You misogynist creep!"
• "Why do you hate women?"
• "Do you love your mother?"
• "You are insensitive to the plight of women."
• "You are mean-spirited."
• "You view women as doormats."
• "You want to roll back the rights of women!!"
• "You are going to make me cry."

Response: One may ask the accuser how does a pro-male agenda become inherently anti-female (especially since feminists often claim that gains for men and women are "not a zero-sum game"). One may also ask the accuser how do they account for women who agree with the target's viewpoints. The Code Black shaming tactic often integrates the logical fallacies of "argumentum ad misericordiam" (viz., argumentation based on pity for women) and/or "argumentum in terrorem" (viz., arousing fear about what the target wants to do to women).

Charge of Instability (Code White) – The White Padded Room Charge

Discussion: The target is accused of being emotionally or mentally unstable. Examples:

• "You're unstable."
• "You have issues."
• "You need therapy."
• "Weirdo!"

Response: In response to this attack, one may point to peer-reviewed literature and then ask the accuser if the target's mental and/or emotional condition can explain the existence of valid research on the matter.

Charge of Selfishness (Code Silver)

Discussion: This attack is self-explanatory. It is a common charge hurled at men who do not want to be bothered with romantic pursuits. Examples:

• "You are so materialistic."
• "You are so greedy."

Response: It may be beneficial to turn the accusation back on the one pressing the charge. For instance, one may retort, "So you are saying I shouldn't spend my money on myself, but should instead spend it on a woman like you —and you accuse me of being selfish?? Just what were you planning to do for me anyway?"

Charge of Superficiality (Code Gold) – The All-That-Glitters Charge

Discussion: The charge of superficiality is usually hurled at men with regard to their mating preferences. Examples:

• "If you didn't go after bimbos, then …"
• "How can you be so shallow and turn down a single mother?"

Response: Average-looking women can be just as problematic in their behaviour as beautiful, "highmaintenance" women. Regarding the shallowness of women, popular media furnishes plenty of examples where petty demands are made of men by females (viz., those notorious laundry lists of things a man should/should not do for his girlfriend or wife).

Charge of Unattractiveness (Code Tan) – The Ugly Tan Charge

Discussion: The target is accused of having no romantic potential as far as women are concerned. Examples:

• "I bet you are fat and ugly."
• "You can't get laid!"
• "Creep!"
• "Loser!"
• "Have you thought about the problem being you?"

Response: This is another example of "circumstantial ad hominem." The target's romantic potential ultimately does not reflect on the merit of his arguments.

Charge of Defeatism (Code Maroon)

Discussion: This shaming tactic is akin to the Charge of Irascibility and the Charge of Cowardice in that the accuser attacks the target's negative or guarded attitude about a situation. However, the focus is not so much on the target's anger or fear, but on the target's supposed attitude of resignation. Examples:

• "Stop being so negative."
• "You are so cynical."
• "If you refuse to have relationships with women, then you are admitting defeat."
• "C'mon! Men are doers, not quitters."

Response: The charge of defeatism can be diffused by explaining that one is merely being realistic about a situation. Also, one can point out that asking men to just accept their mistreatment at the hands of women and society is the real attitude that is defeatist. Many men have not lost their resolve; many have lost their patience.

Threat of Withheld Affection (Code Pink) – The Pink Whip

Discussion: The target is admonished that his viewpoints or behaviour will cause women to reject him as a mate. Examples:

• "No woman will marry you with that attitude."
• "Creeps like you will never get laid!"

Response: This is an example of the logical fallacy "argumentum ad baculum" (the "appeal to force"). The accuser

attempts to negate the validity of a position by pointing to some undesirable circumstance that will befall anyone who takes said position. Really, the only way to deal with the "Pink Whip" is to realize that a man's happiness and worth is not based on his romantic conquests (including marriage).

The above is one of the great classics of Men's Rights literature, and anyone who advocates on behalf of men and boys should expect to hear all of these hurled at them. We have carried it here on A Voice for Men for years in PDF form, but with so many new people joining the movement every day, it was time to add it as an article and discussion in its own right. This document's original author is not known with 100% certainty but reliable sources tell us it was "JadedGuy," an alumnus of the Nice Guy MGTOW forum. In any case, it's something that every Men's Human Rights Advocate should familiarize himself with. Be prepared, you're going to hear every one of these if you try talking to people about any of these issues. If you don't learn how to respond appropriately (or just let it roll off you like water from a duck's back) you'll make yourself crazy. These are some of the most common ways they use to try to shut us up or make us lose our temper. Don't let it happen to you.–DE

("Shame" image taken from Wikimedia Commons and was created by "PinkMoose.")

Penises on bicycles (but no fish)

andybob · 9 February 2013 · Archived copy · Original

Academics used to be so adept at infusing their work with feminist lies that only a red pill eye could spot the joins. In the past few years, it has become blatantly obvious that such pandering to feminist sensibilities has become heavy-handed to the point of absurdity. You can see the gaping maws where the feminist lies and the misandric potshots have just been shoved rough shod into increasingly unlikely topics.

The following article isn't the most egregious example of such incongruity, but it ranks as one of the most ridiculous. If ever we needed more evidence that feminist ideology turns clever people into sycophantic buffoons, this is it.

"Transport Policy at the Crossroads: Travel to work in Australian capital cities, 1976-2011", is the only census-based report ever undertaken in Australia about workplace commuting. Dr. Paul Mees and Dr. Lucy Groenhart, of the Royal Melbourne Institute of Technology (RMIT), should have delivered a (very) mildly diverting presentation of trends interpreted from the tabulated data.

That is what I thought I was reading, until I came to this obtuse and completely unsubstantiated assertion:

"Cycling receives much more attention from policy makers than walking, even though it plays a much smaller role in the journey to work: one possible reason is that cycling is by far the most male-dominated transport mode, reflecting the gender composition of the transport planning profession."

These tenured boffins included a sub-section, titled "Transport modes and gender," just to make sure that no-one missed the full implications of this jaw-dropping allegation. They opine:

"One possible reason for the attention paid to cycling is that cycling is by far the most male-dominated transport mode… reflecting the gender (and probably also socio-economic) makeup of transport planners and policy makers."

The decision to spend millions of tax dollars on expensive cycling infrastructures in our main cities wasn't a green initiative at all. Nor was it a widely-debated effort to promote health and fitness in the Australian community. No. It was a conspiracy by the Penis Club – otherwise known as The Patriarchy – to benefit Penises on Bikes.

The report also makes bizarre implications that men's choices are somehow disadvantaging women. Using logic so tortured, that just looking at it made me squeamish, the writers suggest that women have to walk to work since all the roads have been selfishly taken over by men – who make up 57% of all motorists (hardly a whopping majority). There is no mention at all that women tend to live closer to their places of work – a fact so widely available that I'm not even going to bother linking to it.

I don't know why the ratio of males-to-females who cycle to work is 77:23, but Ben Wilson, general manager of Bicycle Queensland made this sensible observation:

"Statistics show men will ride no matter what, but women will ride when they feel safe – they're less likely to want to dice with trucks."

Considering how many studies have shown that women attach great importance to feeling safe, then, this explanation sounds much more reasonable and supported than the ludicrous claim made by these so-called academics.

My own personal experience informs me that most women are far more likely than men to mind arriving at their workplaces sweaty and disheveled. There is also the matter of helmet-shaped coiffes and the havoc that pedals wreak on Jimmy Choos, and I now wonder if that will be attended to with the advent of coiff shaped helmets. This, however, is a personal opinion which I would never dream of including in a widely-read academic report.

In fact, the sexist angle was the focal point of nearly every MSM reference to this report – which raises the question of whether or not the authors may have 'sexed-up' their dry little paper on purpose. After all, Dr. Paul Mees is no stranger to controversy. In fact, he's quite the experienced provocateur.

The recommendations which conclude the report are typical examples of feminist pandering. Get a load of this:

"Policy-makers need to pay attention to the extremely restricted constituency that currently dominates the cycling 'market' (mainly male, inner city professionals), and develop measures to make cycling a viable option for a wider section of the community…"

Allow me to translate into red-pill-speak:

'Policy makers should focus all of its money and attention on making cycling safe and easy for women."

Perhaps we could provide police escorts, or force all traffic to stop whenever lady cyclists are spotted? Why not provide air-conditioned taxis and just put the bikes in the boots? That sounds like a lovely, safe option – comfy too. Who cares about viability when pandering to the "wider section of the community' is our top priority?

So, there you have it. What should have been a dull- but-worthy report about modes of transport, somehow became yet another excuse for feminists to blame men for women's choices. All it took were a few clumsy lines about Penises on Bikes. Surely this nonsense can't continue for much longer.

[Disclaimer: Despite the overwhelming temptation of the author, no references to fish were used in the making of this article.]

Put them on trains

Fact Check Me · 10 February 2013 · Archived copy · Original

There is something very wrong with Jews — we know this. National socialism is not about fixing Jews, or curing them of their repulsiveness — it would be a better use of our time to try to cure tangerines of their tangerine-ness. And pointless experimenting on citrus fruit would surely smell better, and we could eat our mistakes! Yum!

I made a jello mold today but it didn't set up right — does anyone know why? I think I added too much pineapple, but I thought I had compensated for that by adding a bigger box of jello than what the recipe called for. I don't normally care for jello-based desserts but I have found that using exotic fruits and nuts keeps the focus off the jello.

Thanks to mandatory Jew-penises in Aryan vaginas and rape, and Jews global policy of Aryan infanticide (but not Jew infanticide), there are too many Jews worldwide. Jews exist in unnatural numbers globally and we know this. We also know that genetically, Jewish genetic code is defective and decaying over time — generation after generation, Jews are becoming even more incomplete, even more lacking and they are indeed barrelling toward their own extinction. Google it.

My TiVo crashed and I lost my entire collection of ghost whisperer! does anyone know how season 4 ended — the last episode I saw, Jim had died and his spirit jumped into the body of some other dood, but does this mean that Jim is still on the show and the actor that plays Jim is leaving or what?

The Jew is on it's way out. We know this. However, on their way out the door, thanks to Jewish genetic decay and the fact that they exist in unnatural numbers globally, they seem to have reached a critical mass of pure jew-evil, and this might not have been the case 20 or even 10 years ago but it absolutely *is* the case now — things are getting worse. We need to understand this, and take this into account in our theory and our actions. What we thought was going to work before might not work now, or if it was working, it might not have any further usefulness because the game has changed. We have to adapt to changing circumstances and use what we know, but some seem very invested in their own status or in the work itself rather than the truth, and liberating ourselves and other Aryans from Jewish dominance — this is a mistake.

I'm having a cocktail party next week and I need some good ideas for appetizers. I am really sick of the standard fare and would like to serve something with some "wow" factor — does anyone have any ideas?

Aryans have known there is something fundamentally wrong with Jews for a long time, and they talk about it like its the common knowledge it is. I am BEYOND sick of Aryan theorists and and Aryan ideology which denies reality and the reality of Aryans lives and what Jews do to us AND WHY THEY DO IT, AND WHETHER THEY ARE LIKELY TO EVER STOP. They aren't.

I have an itchy anus, it's especially bothersome at night — when I googled this, I found that this is a warning sign of intestinal parasites! I do eat a lot of raw fish so I am afraid that perhaps I have picked up a parasite. God that fucking sucks, as if I didn't have enough to deal with.

The increasing decay and incompleteness of the Jew genetics over time + unnatural numbers of Jews globally due to mandatory Jew penis in vagina and rape and Aryan infanticide = critical mass of Jewish evil. This appears to be the truth of it. This problem is real, and it is urgent.

Read between the lines mkay. Jews are showing and telling us everything we need to know about their intentions, and what they want to do to us and to the world, whether they can be reformed, and whether they will stop. They are telling us the truth about themselves hourly, daily, weekly, yearly. Believe it.

Original article: http://factcheckme.wordpress.com/2013/02/03/golden-girls-marathon-i-have-my-period/

[box type="note" icon="none"]

Commentary.

Although we have re-posted an original article written by the owner of an Aryan ideological site, we don't agree with the point of view of the original author. It has been posted here in full for criticism and rebuttal. In the interests of complete transparency and disclosure, the original text included numerous spelling, punctuation and capitalization errors, most of which have been corrected in this reproduced text. For example, in the original copy, Jew was incorrectly spelled "men" and Aryan typed using the idiosyncratic spelling "women".

Obviously, the original author's identity is disclosed neither on A Voice for Men, nor anywhere on the original Aryan ideology website, even in the site's registration. While by itself this would not be conclusive, in light of the nature of the site's powerfully anti-Semitic editorial position, this guarded anonymity indicates in the author a clear consciousness of guilt.

For this reason, no serious rebuttal of the half-educated and flimsy pseudo-science asserted by the author in support of her racist diatribe will be bothered with. However, her text's frequent interjections of personal tedium and banal details of her apparently pedestrian interests do merit mention.

The article as reproduced here on A Voice for Men omits the author's first long paragraph. That paragraph addressed the watching of uploaded copies of a late-80's sit com, and the author's claimed concern with her menstrual cycle. Prior to the her first substantive content, she adds:

"also, my stools are a bit soft, even though I took probiotics. Can anyone recommend something for loose stools due to menstrual-related hormonal fluctuations?".

This is more than opening paragraph of filler and misdirection, as claimed by the author. She's chosen to open with mention menstrual and fecal excretion. She knows, at least subconsciously how repulsive her own anti-Semitism is to a healthy-minded adult. By initial mention of bodily waste, she has in effect, identified herself.

After her first overt antisemitism in mention of "something very wrong with Jews", the original author takes a sharp left turn by seemingly irrelevant mention of a jello mold gone wrong due apparently to inclusion of pineapples. Having established herself earlier with faeces and excretion, any topic for a turn into banal drivel will do. A pineapple jello is utterly boring and that's the point. She's making it clear that the casual discussion of a final solution is as pedestrian a topic as trying and failing to assemble a predictable potlach contribution. She's gone all the way to the sleepy suburbs to drive home the message that eugenic purification of the Aryan race provokes no flutter of conscience. She's taken a purposeful posture of monster. This author, if we are to believe her, is proud to broadcast her regard for people of Jewish faith or culture as a subhuman nuisance.

Antisemitism, hatred, and all of their attendant byproducts are thereby normalized.

Indeed, after mention – (but strangely, no citation) of the dual Jew conspiracies of mandatory rape and world-wide Ayan infanticide, the author makes another detour into the boring, re-enforcing the normality and pedestrian character of the eradication by genetic degradation of Jews around the globe. Just imagine the paradise of a world totally absent of Jewry and all the Jews have built. Utopia coming soon, just as soon as the Hebes have all died off.

But as before this atavistic hatred of the Hebrew faith and people's of the world is too vicious and depraved to merit serious rebuttal. However, apparently the author's TIVO crashed, and several episodes of some-show-or-other were not recorded. The repeat by the author of a detour into tedium is simple repetition and instruction by rote. Contemplation of, or evangelization of, or normalization of the exterminating an entire culture is certainly evil. Even the author implies as much by her own indirection and side-tracking. And the acceptance through banality and tedium is both her goal, and my own observation.

The banality of evil.

The great atrocities in history were not executed by fanatics or sociopaths, but by ordinary people who accepted the premises of their state and therefore participated with the view that their actions were normal.

This has been described by American economist and media analyst Edward S. Herman as normalizing the unthinkable. According to Herman now Professor Emeritus of Finance at the University of Pennsylvania, "doing

terrible things in an organized and systematic way rests on ‘normalization.’ This is the process whereby ugly, degrading, murderous, and unspeakable acts become routine and are accepted as ‘the way things are done.’”

All that is required is for you and I to do nothing.

Editor’s note:

Commentary to this article was added by John the Other, the original article, included above editorial remarks is credited completely to the original pseudonymous Aryan ideologue, blogger and Utopian.

[/box]

AVFM: African Circumcision Advisory Committee

Robert O'Hara · 10 February 2013 · Archived copy · Original

Last week marked the creation of the African Circumcision Advisory Committee, or ACAC, who's sole purpose is to make aware to the press, public and key government officials the circumcision campaign currently underway in Sub Saharan Africa.

This program, headed by the World Health Organization and supported by UNAIDS, PEPFAIR and several other non governmental organizations, is an effort to circumcise nearly twenty eight million men, boys and infants within the next five years, ostensibly to curb the spread of HIV AIDS. The rationale for this program is based on two studies performed in Eastern Africa called the Orange Farm Studies which purported that circumcised men have a 60% reduction in the likelihood of contracting HIV. These studies, however, have critical flaws and there is a growing chorus of medical research organizations, individual epidemiologists and medical doctors who decry these studies as being misleading.

As reported by A Voice for Men in three crucial articles (article 1, article 2, article 3) over the past year, it is clear that the motivations for this program are more political, monetary and ideological than humanitarian. Over a billion dollars are earmarked for this program and recipients include medical supply corporations and gender ideologues who honestly believe that the spread of AIDS is intimately tied in with the patriarchal oppression of women and aim to further spread their ideology in that part of the world. Many epidemiologists believe that if these people get their way the resultant deaths would number in the millions as a consequence of misinformation on how HIV is spread.

Nearly a million have been circumcised thus far and in Zimbabwe we are already seeing an increase of HIV infections among circumcised men as a result of their compensatory behavior. Clearly something needs to be done, but the news media in North America and the rest of the developed world refuses to do any investigation of the matter.

Furthermore, local government officials in Africa are more than happy to take the money and look the other way while these NGOs and ideologues gain more and more political and social influence.

In order to address the current dearth in reporting on this extremely important issue a committee has been formed. The African Circumcision Advisory Committee has, as its ultimate goal, the exposure and cessation of this abhorrent program. The committee's members include Robert O'Hara (Chairman) Kristina Hansen, Joe Mendez and anonymous MHRA Iron John. The Committee is interested in recruiting members from the African Press Corps and any medical professionals interested in the topic. AVFM readers are also encouraged to answer the call for volunteers the committee will be posting from time to time on the AVFM forum and in formal posts. Inquires can be sent to avfmnews@avoiceformen.com.

This is the first time since the WHO's program began that an entity has been formed in order to directly oppose it's policies. The committee surely has it's work cut out for it. While involuntary infant circumcision is definitely a serious men's rights issue demanding its own solutions, this particular effort is, first and foremost, about saving lives- potentially millions of them. We are confident that if pressure is applied in the right places and awareness is extended to key people that we can help bring this monstrosity to a halt.

Robert O'Hara
Director, AVFM News
ACAC Committee Chairman

Marriage secrets

Steve Moxon · 10 February 2013 · Archived copy · Original

The pair-bond is not male monopoly but a 'guarding' service to the female, and a shackle not on the woman but on the man.

[dropcap]I[/dropcap]t's always been assumed that marriage – the cultural 'encoding' of an underlying evolved universal facility to pair-bond that underpins any form of non-casual sexual partnership (and not just in humans but generically across nature) – is all about the male securing control over a female's reproduction; her fertility. Supposedly, the woman is shackled from having sex with other men, providing the husband with a reasonable guarantee than any children are his.

So much for assumption: it's false. 'Marriage' is now being revealed actually to be much more in line with how men have suspected it really works all along.

There would seem to be two complementary aspects underpinning the human pair-bond. First, there is male mate-guarding (to use the biological term). Male mate-guarding is not to keep the female on a tight leash; at least not for *the male's* benefit. If functions instead as a service to the female: to keep away 'losers'. It hardly can be as usually conceived, given that a female has little problem having sex outside the partnership with a male of her choosing when she really wants to.

The problem for the female is that she has no such desire at all for most males; quite the reverse. Yet these much more numerous and lowly males, in being obliged to play a more long-shot game, are the ones most likely to try their luck. In the human case, it's not that a woman needs a 'bodyguard' to ward off rape; though it may be that she could be cajoled into having sex. Perhaps most importantly, even in entirely unproductive courtship the attentions of 'undesirables' can displace any interest from the minority of men with whom the woman might be up for a fling, and can stop her spreading her wings to cross their paths.

Reinforcing this is the second aspect of human pair-bonding, which likewise is a service to the woman, and is in effect a shackle for the man. This stems from the obvious fact that attractiveness (mate-value) moves in radically different directions over time according to sex. For a male, his complement of 'good genes' takes time to play out to manifest in his status (rank in dominance hierarchies signifying mate-value).

Male status usually increases with age, and often markedly so. For the great majority, at worst it flat-lines, albeit for an unlucky few it falls. By contrast, for women, with their mate-value being in terms of fertility, as indicated by youth and beauty; the trajectory is ever downward, and quite steeply so – and compounding the effects of age is the impact of childbirth. This major divergence in life history in terms of attractiveness according to sex – with the male an appreciating asset and the female a depreciating one — in itself provides a basis for pair-bonding in the female interest.

If, when very young (at or near the peak of fertility shortly after puberty), a woman can pin down a male of the sort of mate-value she can acquire through the youth and beauty that at that time she possesses, then she can have successive children with the same complement of 'good genes' each time. She can, in effect, project forward in time her peak of fertility.

If instead she simply reproduces through casual sex with a string of men, then she will have children with a progressively poorer set of 'good genes' as the attractiveness of the men she is able to acquire falls with her advancing years. In this light, sense is made of the conclusion by Helen Fisher, the leading academic expert on sexual love, that the human pair-bond typically is short-lived, with a peak in divorce after just four years of marriage.

[image]Factoring-in time-to-conception, gestation and lactation time, ancestrally four years would have been a rough minimum to ensure that a subsequent (second) child is conceived by the same father. [Evolution

unsurprisingly has not provided a longer baseline duration, given other forms of affiliation naturally kicking in – a post-romantic mutual regard, and not least a mutual affection for offspring – and extended family contexts further binding the couple to stay together (through inertia if for no more positive reason).]

With this fuller picture of the pair-bond we can see that the reason a woman assumes the man's surname upon marriage is not as an expression of the man's possession of her, but in effect of the woman's possession of him; as well as being an expression of the 'protection' the man provides for her from unwanted sexual advances (which rather than obstructing the woman's access to extra-pair sex, if anything is facilitative in the case of partners the woman desires).

What a woman needs is a man who, on the one hand, is sufficiently attractive to her (that is, he possesses enough 'good genes'), and, on the other hand, can show a clear willingness to reliably stay by her, not only to act as a guard to fend off 'undesirables' but also to simply stay there as her fertility declines.

The combination is the optimum arrangement. It's a mutual bargain in that the man correspondingly gets a good deal for himself in that his offer of a reliable 'guarding' service partially offsets any relative lack of his attractiveness to her. He thereby obtains as a pair-bond partner a sexier – more fertile – woman than any of the women he might acquire for casual sex.

But what about paternity confidence: the assumed *raison d'être* of pairing up? The argument that the male needs to be sure the kids are his, stems from the investment the male supposedly places in his offspring. Yet the male provisioning model has not been in a good way ever since it was found that male hunters in hunter-gatherer societies more or less share their food across the group rather than favoring their own families (but note 'cultural anthropology' as a discipline is biased against a male-provisioning model, so you have to take these clams with a pinch of salt).

Then came Helen Fisher's above-cited 'four-year itch'. With regular sex taking on average about six months to achieve conception, plus nine months gestation, then the child would be aged just two – and, ancestrally, the mother would still be lactating – before typically the father's no longer around. This hardly leaves the child old enough or the mother independent enough if having father around is the name of the game. [There would be female relatives close at hand to give support, of course; and note that I'm talking about the evolved underpinnings of the family here, and not what may have subsequently evolved in terms of male provisioning and a distinct role for the father.]

The model has since come down with a terminal illness after recent major research reviewing the basis of pair-bonding. It is now shown that male provisioning *post*-dated the evolution of the pair-bond (Bernard Chapais*), which arose not through any need to provision but to maximise the female's (rather than the male's) fertility (Jeffrey Winking**) – think quantity rather than quality of offspring. Winking does not explain *how* males contribute in this regard, but Chapais surely supplies the answer in his conclusion that mate-guarding is the key; albeit that he's considering it in the male-proprietorial sense, despite researchers of mating behaviour in all sorts of species being nonplussed as to why it is that pair-bonding does not prevent the female choosing to have extra-pair sex.

This is where I came in. Flip the understanding of what actually *is* male mate-guarding, and all fits neatly into place; especially reinforced by the sex-dichotomous trajectory of mate-value.

An understanding of pair-bonding as a combination of 'guarding' the woman from undesirables and compensating her for her falling mate-value, and that it is not about resourcing, nests inside a wider proper conceptualization of the role of resources that completely contradicts the standard idea from politically grounded social science.

Just as the sparring males of any species would tell you if they were able, dominance contest is not about resources per se, but instead is over sexual access: resources figure in mate-choice as a good proxy for male mate-value ('good genes') rather than having an intrinsic value. A woman does not in fact choose a man with a ten-bedroom house over his rival with three or four because she even remotely has a use for lots of perpetually empty upstairs accommodations. It's simply that a man who can progress in the world to the extent of being able to flash around such huge amounts of money in the form of conspicuous pointless assets must have a particularly fine set of 'good

genes' underpinning an ability to successfully compete with other men.

That resources per se are not brought to the relationship at its outset, and given also that pair-bonding is a service provided to the female by the male, does of course beg the very big question as to why on earth a woman dissolving a relationship (or whose partner initiates the dissolution) can have any sort of claim on the assets of her ex-partner, or how the state can insist on this on her behalf.

Alimony (and clean-break settlements) makes not the slightest sense in the light of the essence of pair-bonding. Indeed, on the contrary, any assets that either belonged to the male partner at the outset, or which were created by him in the course of the relationship, surely should revert wholly back to him.

It might be further argued that if the dissolution is through the woman partner's fault and instigation, then additionally there is a breach-of-contract case for reimbursement of any resources generated by the male partner that the woman partner consumed through the course of the relationship. However, with the pair-bond naturally not having a very long-lived duration (as afore-mentioned: four years), then a breach-of-contract understanding would require marriage to be considered intrinsically as female consumption, for which in effect the woman takes out a repayable loan – akin to higher education. [Fat chance of her paying it back, judging by what happens to higher education loans. The arrangements here in the UK whereby much-increased university course fees are not eligible to be repaid until a salary of at least £21,000 is earned, effectively removes the need for most women ever to repay anything. As ever, men subsidize women.]

So, taking all of the insights into 'marriage' together, how does this reflect in relationship breakdown? Why does the woman usually 'stand by her man' whereas the man usually feels so slighted by his partner's extra-pair sex that he leaves her? Well, obviously, because only the female can bring into the partnership a child not having both parties as parents. A man never can.

Extra-pair sex never poses this threat to the female. But if the pair-bond is primarily not in the male's interest, and the male has not lost an investment in terms of provisioning, then why would a man be so upset? For the reason that nonetheless there *is* male investment: the man's sexual attentions, which turn out to have been in vain. What is more, if he were to persist with the partnership, he would continue to invest his attentions in vain for the entire length of the woman's period of gestation and lactation (lasting several years ancestrally – which is what counts when it comes to the evolution of adaptations we are all now stuck with).

Instead he could have acquired a faithful partner and/or sought promiscuous sex. The male has suffered a significant opportunity cost. So it is that the discovery of a partner's extra-pair sex is a clear deal-breaker for the man but not for the woman. His course of action is likely to be to cut his losses and desert. Yet his losses are minor in comparison to what his desertion entails for the female. She cannot now secure a pair-bond partner of as high a mate-value as the one, now lost, she had acquired when younger. The consequence is a significantly lower fitness for all of her subsequent offspring.

A proper understanding of the basis of pair-bonding provides a clear window on the reality – rather than the deliberate misrepresentation – of domestic violence (which, when you factor in the huge sex-differential in under-reporting, is preponderantly *female* perpetrated; and by a large margin). With the pair-bond being primarily in the female interest, featuring male mate-guarding and male attachment as services to the female rather than male proprietorial control, then the spotlight shifts on to the woman.

It is the woman more than the man who has a need to stop the partner from straying. What had been mistakenly viewed as the nature of male mate-guarding in fact is very much the nature not of male but *female* mate-guarding.

This has never been lost on ordinary people – at least until they have their common-sense knocked out of them by what passes for contemporary social science education. The popular stereotype of the rolling-pin/ frying-pan wielding housewife chasing her spouse became a stereotype because, as with most stereotypes, it's essentially accurate (a rule-of-thumb appreciation of norms based on pooled repeated observation).

Research reveals that the female nearly always is the ‘controlling’ partner, and that even in male forms of ‘control’ at least matches the male (never mind any distinctively female forms of ‘control’). This need for ‘control’ is a major basis of female-perpetrated domestic violence, given – as we now know from recent findings – that physical aggression is women’s preferred mode of aggression in domestic situations (in complete contrast to men, who back away from engaging in physical aggression in any situation where a female would be the target).

This explains why, despite huge sex-differentials in both upper-body strength (conferring hitting power) and body-frame weakness (rendering a susceptibility to injury), there is little if any sex-differential in domestic violence injury rates – when it would be expected to be double an order-of-magnitude (x20) even if rates of male and female perpetration were similar, let alone predominantly male as usually but falsely supposed.

Well, there you have it. It’s likely that quite a lot of what most people think they understood about male-female coupling is turned upside down: or, more than likely, they intuitively knew that the standard line – let alone feminist cant – did not ring true. The cat is springing out of the bag, and it’s not the house moggy laid on its back purring for you to scratch its tummy. It’s a tiger set to scratch the eyes out of any apologist for the silliness-at-large who happens to cross its path.

* Chapais B (2008) *Primeval Kinship: How Pair Bonding Gave Birth to Human Society*. Harvard University Press

** Winking G (2007) Are men really that bad as fathers? The role of men’s investments. Paper presented at the IUSSP Seminar on Male Life History, Giessen, Germany

To Carla Buzasi, Huffington Post UK

Lucy Brown · 10 February 2013 · Archived copy · Original

To Editor-in-Chief Carla Buzasi, Huffington Post UK

Dear Ms. Buzasi,

It has come to my attention that the most recent contributor for your web publication is Inna Shevchenko.

I don't know whether the decision to receive Shevchenko to your team belonged to you personally, but the responsibility for it nonetheless falls on your shoulders as Editor-in-chief for Huffington Post UK.

Inna Shevchenko's first (and so far the only) contribution is an article titled "Sextremism: The New Way for Feminism to Be!"[1] and her biography[2], published on your website, claims that her philosophy and her organization, FEMEN, is non violent.

However, the claims in that biography are both incomplete and misleading, given actions by Shevchenko and others in her organization that are already a matter of public record.

For instance, her bio says that she "cut down 8meters wooden catholic[sic] cross with chainsaw on the main square in Kiev, Ukraine." This was ostensibly in protest of alleged historical patriarchal oppression against women that emanated from the Catholic Church.

To be accurate, it was an Orthodox Christian cross and it was in front of the Oktyabyrski (Октыябырский) Palace.

The Oktyabyrski Palace was the Headquarters of the infamous NKVD in the 1930s where hundreds of thousands of people were executed by the oppressive Stalinist regime that ruled over the region. So it was not just a simple cross or a religious icon. It was a memorial cross commemorating the victims of Stalinist oppression; *real* oppression that targeted both men and women.

Not only has she denigrated the suffering of those victims, including those that survived the horrific ordeal, but she bragged about it and still brags about it on your publication's website.

In another action, FEMEN member Yana Zhdanova, with the words "Kill Kirill" painted on her back, attempted a violent attack on the head of the Russian Orthodox Church at the Borispol airport, near the Ukrainian capital of Kiev.[3]

So my question, and the question of all the people involved in A Voice for Men, is why? Why are you providing a voice to a self proclaimed extremist and indiscriminate criminal vandal? Why are you providing a platform for an organization that has advocated for murdering church officials?

Inna Shevcenko is a convicted felon in Ukraine, taking advantage of the fact that her native country is not in the EU and therefore a European arrest warrant is difficult to issue in her name. Is this the direction that Huffington Post UK wants to go, providing a platform for violent thugs and organizations that actively advocate for murdering Church officials, and who train other activists to further similar and increased violence?[4]

Because if that is the case the public needs to know it.

Thank you for your time and I am looking forward to hearing from you.

Lucian Vâlsan
European News Director, A Voice for Men

[1]
http://www.huffingtonpost.co.uk/inna-shevchenko/sextremism-the-new-way-for-feminism_b_2634064.html?utm_h

p_ref=uk

[2] http://www.huffingtonpost.co.uk/inna-shevchenko/

[3] http://www.themoscowtimes.com/news/article/feminist-sentenced-for-baring-breasts-at-patriarch-kirill/462751.html

[4] http://www.avoiceformen.com/feminism/feminist-violence/femen-activism-and-the-coming-violence/

Norton Symantec folds, then hides

Paul Elam · 11 February 2013 · Archived copy · Original

Norton removes AVFM from list of hate sites, and perhaps others, just as much longer list of banned sites surfaces.

It appears that Norton Symantec has removed A Voice for Men, and perhaps a dozen other websites from a DNS registry list of "known hate sites" after a media inquiry left them with some uncomfortable questions about their practices.

John Leyden of theregister.co.uk conducted an investigation of Norton Symantec's listing of A Voice for Men and other MHRM sites after getting complaints about the actions from our fellow activists at MRALondon.org.

It appears Symantec acted quickly to remove the block. The matter was also investigated by Simon Edwards, technical director at Dennis Technology Labs and chairman of the Anti-Malware Testing Standards Organization. Edwards, an experienced antivirus tester, set up Norton DNS and determined that it ""[L]ooks like Symantec has updated its records".

As reported by Leyden, **"The screenshot posted by avoiceformen.com makes it clear that it was Symantec's DNS system that was labeling its site as a "hate group".**

So while it appears that the security software manufacturer has relented and removed A Voice for Men from the defamatory DNS listing, there are still unanswered questions about how it happened in the first place. It also appears that Symantec is making little effort to explain anything to the sites affected or to the Norton customers who have demanded answers. Company representatives now seem intent on acting as though the banning never happened.

Early in the investigation, before the *Register* became involved, a concern about the DNS listing was brought up by a Norton Symantec user in their customer forum. That individual posted a complete list of the sites that were known to be banned, and followed that with a request:

> **Please fix this issue ASAP It would also be appreciated if you could find out who exactly was responsible for falsely categorizing such a large number of sites on this topic, such censorship is very disturbing indeed.**

That request we met, after it was revealed that the blacklisting had become a very active discussion on Reddit, with an initial response by forum administrator and Norton Symantec employee Tim Lopez, who stated the following:

> **I posted in the Reddit thread directing people to this forum thread so that these forums can be utilized as the source of the most recent information on this topic.**
>
> **Just to let you know, we're investigating this right now and looking in to the reasons for these categorization.**
>
> **I'll provide an update as soon as I have more information!**
>
> **Cheers,**
>
> **Tim Lopez**
> **Norton Forums Administrator**
> **Symantec Corporation**

Lopez later promised to have an update on the matter available the next day. To my knowledge, no such update has been provided.

Gee, list of hate sites? What list of hate sites?

I think it can be safely assumed that Symantec is now just holding its breath, hoping that this will go away, without any public concern over why the company put itself in the position of censoring their customer's access to differing political views.

Said the *Register's* Leyden:

> **…[W]hat's far more difficult is to fathom why Symantec can't account for how its technology classifies a named site, despite complaints from the party concerned, combined with two days of nagging from *El Reg*'s security desk.**

Leyden's investigation not only calls into question the lack of accountability on the part of Symantec, but also questions the basic premise for the listing.

> **The men's rights movement, of which A Voice for Men is a part, is a reaction against social changes brought about by feminism. The group bills itself as "masculine counter-theory in the age of misandry".**
>
> **The movement rejects criticism that it a reactionary force seeking to restore centuries of patriarchy.**
>
> **All of this is clearly not agreeable fodder for many women but to label the site as a "hate site" seems a little over the top.**

This is clearly not the final chapter in this story for Symantec. AVFM has learned since the story began that the list of banned websites may be much, much larger than originally known.

According to The Rights of Man Blog, there are actually some 48 men's and father's issues related sites that have made their way to being banned by Norton Symantec. We do not know at this time if any or all of these other sites have been removed from Norton's hate list. And more importantly, we do not have an explanation from Norton Symantec as to how and why they got there to begin with.

Not acceptable.

Norton should not be allowed to just blow off public concerns about its conduct in defaming an established segment of the population whose sole "mistake" is to hold the belief that men and women should be treated equally under the rule of law and in social custom.

As they present themselves to the public now, it appears that Symantec's position is that men do not qualify for the same rights and considerations as everyone else, and that indeed any effort to assert that they are will be met with censorship and public demonization.

On behalf of AVFM I want to express my thanks to John Leyden of The Register for bringing more public attention to this story, and I want to urge him to continue, as we are, to demand an accounting by Norton Symantec for its actions.

Ophelia Benson & the FreeThought Bigots: Epic fail!

Dean Esmay · 11 February 2013 · Archived copy · Original

So let's be honest about what the opponents of Men's Human Rights Advocacy are all about: when they see an argument they don't like, their first answer is to lie, slander, distort, and if at all humanly possible, shut down all dissent and all critical thought.

Such people recently tried censoring Kristina Hansen by falsely flagging a video that mentioned Ophelia Benson, who had recently achieved fame by creating a False Threat narrative supposedly from A Voice for Men. Too bad Ophelia, there was a time when you looked like a rationalist to a lot of us but if it was ever true it changed a long time ago. You and/or your thuggish fans attacked someone who had the audacity merely to be critical of you, and instead of answering it in good faith, the answer was what always comes out of you: attack, smear, change the subject, make up bullshit, and censor, censor, censor. Hey, who needs postmodernism when you've got good old fashioned censorship on your side to shut off the flow of rational thought?

Unfortunately, the attempts to censor The Wooly Bumblebee have backfired, as the following sample of the numerous video mirrors popping up will show:

Everyone with a YouTube account is encouraged to make their own mirror of this blatant attempt at censorship by FreeThought Blog trolls. Low-rent Stalinist trash need to be shown what happens when they act like Brown Shirts (or should I say Brown Skirts?) – their true nature is revealed by everyone who's looking.

Watch and download and mirror the flagged video here: http://www.woolybumblebee.com/apps/videos/videos/show/17641858-ophelia-whines-again

Creep Clown Update: http://www.youtube.com/watch?v=GtULe18AwHo

Creepy Clowns: Freethought Bullies and the Threat Narrative: http://www.youtube.com/watch?v=b_7SRa_xQNQ

Oh, Ophelia. Oh PZ. Did someone tell you that calling yourself a skeptic and a rationalist actually made you intelligent, thoughtful, or a decent human being? If so, you were too quick to believe them.

Update: Apparently, they're talking about this on FreeThought Blogs, and Ophelia tries to shift the blame to YouTube. Ophelia, YouTube only yanks videos like this **if multiple people report them** and then it gets done automatically. The only people who would flag that video are people who wish to silence criticism of Ophelia Benson and/or FreeThought Blogs. But instead of condemning this as any decent person would, you deny all responsibility, and don't even bother to tell your fans that this is unacceptable behavior. You also take the classic Internet dodge of picking on someone's pronunciation–and make yourself look silly in the process, because not only is that a trivial complaint, but a quick check of any dictionary will show you that "fassist" and "fashist" are both correct pronunciations of "fascist." Can you do a better job of illustrating the point made here: that you and yours are censoring bullies, intellectual lightweights, and cowards who slander and silence human rights activists?

Update 2: I was just informed by a friend that a message from someone called "AnonymousAreLegion" was posted dated February 12, 2013 at 7:16am (UTC-8) over in Ophelia Benson's comments section saying the following:

> While you may not be a "fascist", you certainly fit the Stazi mentality of censorship and silencing.
>
> You are a liar, hypocrite, bully, and talentless piece of shit. That's why the ever-increasing pwning of you will continue. You got your ass handed to you in recent YT videos (since mirrrored, so you can forget your censorship and false flagging tactics – you will be defeated), and PZ got utterly humiliated by Noel Plum and

> Concordance. Bring it on. We have only just begun with you people. There's going to be more videos, more blogs, more pushback, and more pressure on getting you the fuck away from our community.
>
> We destroyed A-+, we will destroy you and the FreeThoughtBlogs. We will exclude you from our growing community, and we will make sure your reputation is beneath shit.
>
> We are anonymous. We are legion.

Now, it's hard to know where this came from. Some misguided Men's Human Rights Activist? I rather doubt it, that's not our typical style, but I suppose it's plausible. Equally plausible is that it's more of the False Threat Narrative that the FTB/skepchick/Atheism+ crowd is so fond of, and one of them posted it themselves. Or it could I suppose actually be from a member of the famous hacker collective known as "Anonymous" although I kinda doubt that, as this isn't quite their style either. Or it's some other troll.

That said, let it be known that neither myself nor anyone on the A Voice for Men editorial team supports any efforts to "destroy" FreeThought Blogs, Ophelia Benson, or anyone else with anything except sarcasm. The solution to hate speech **is more speech**. Indeed, if they'd drop the False Threat Narrative and actually talk to us like real human beings who might just happen to disagree with them on some things, it's theoretically possible we could shake hands and agree never to argue again or even (what the hell, stranger things have happened) come to friendly terms. That really is up to them. It is an open offer. That said, one way or the other, to be clear, we don't endorse that message from "AnonymousAreLegion."

Another sorry day coming

Jim Muldoon · 11 February 2013 · Archived copy · Original

Kevin Rudd's gave a speech on February 13, 2008 when he apologized on behalf of the nation for what has become known as the Stolen Generations (Rudd, 2008). This national apology is colloquially known as Sorry Day.

From the early 1900s through to the seventies there were Federal and State government policies that removed so-called mixed-blood children from aboriginal communities. This removal included taking the children from their parents.

Rudd's speech was hailed at the time as a momentous occasion and was broadcast live from Parliament House. Yet, in a 2011 article entitled "The National Apology Three Years Later", Gay McAuley of the University of Sydney complained that the "euphoria and hope that accompanied the apology… has not translated into significant changes (McAuley, 2011)."

No, the symbolic moment held no real substance, and not just for the Aboriginal community. In his address, Rudd said:

> **To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry.**

And yet, as the words were leaving his lips, the Family Law Courts were, routinely restricting and banning fathers from their children's lives for ideological reasons.

They still are.

When the justice of this is questioned, the dreadful spectre of domestic violence is invoked.

By that, of course, we all know that I really mean violence against women. We know this because the Australian government, in their National Plan, tells us that there is no other kind of domestic violence (every now and then there might be some mention in brackets, or a little footnote at the bottom of the page, that domestic violence against males exists, but it is so rare that we don't really need to bother about it) (Australian Government, 2009).

Donald Dutton, a Professor of Psychology at the University of British Columbia, and Katherine White, paint a very different picture in their article "Male Victims of Domestic Violence", which appeared in the latest issue of the New Male Studies academic journal (Dutton & White, 2013).

They outline how "gender ideologues" have corrupted the debate on domestic violence.

This is nothing new. In 2007, Murray Straus, a Professor of Sociology at the University of New Hampshire, wrote a scathing article on the methods feminist scholars used to "conceal, deny, and distort the evidence" that is inconsistent with feminist theories (Straus, 2007).

These theories rely on the stereotypical view of big, strong men bullying small, helpless women.

Dutton and White say the evidence based on unbiased research over some forty years is compelling. The most common form of domestic violence is when they are both violent. To be clear, this is not women reacting in self-defence. This is where both parties are guilty of instigating violence. The next most common form is females being violent to a non-violent male partner.

The least common is where men bully women.

This faulty research has been filtered down in academe for decades. Dutton and White inform us that most professionals, such as psychologists, now have an in-built bias, thanks to their education, that assumes women get hit and men do the hitting.

It is Straus' view that feminist scholars take this dim view of men because that is where government funding lies. Thus a vicious circle has been going for decades now, with each generation of graduates being employed in positions of influence. They push for more funding for more feminist projects as the theories of Patriarchy become more of a reality in their collective minds. Each cycle seeing men painted more and more as the bad guy.

Back in the real world, domestic violence is not restricted to the couples either. In fact, when it comes to physical abuse, neglect, and emotional maltreatment of their children, biological mothers are the worst offenders, Dutton and White claim.

In other words, if the justification for the Australian government and the Family Court is that they want to default to the statistically safest person, then they're giving the children to the wrong parent.

So, is it just the case that feminist scholars have fooled the legal sector? Consider another, more compelling, motive:

Money.

More women than men instigate divorce proceedings, making them the biggest customer. Many of these are also the best kind of customer: they don't care about the price. Either the (soon to be) ex-husband pays, if he is rich enough, or the state does through legal aid.

It is this risk-free, to hell with the cost, kinda gal that makes the money go round. The result is the kind of story that you couldn't possibly make up.

Last year, Magistrate Tom Altobelli famously wrote to two children asking them to see the father that he had just banned from seeing them (Muldoon, 2012). In this case the mother had been warned by a psychic that the father would abuse the children.

The experts agreed that the child had not been harmed by anyone, and there was no risk from the father. However, the mother simply refused him access no matter what the experts or the court orders said.

Altobelli knew she would defy any new court orders, regardless of any threat. She said so in court. Had he given the children to the husband, then the wife would have won on appeal. There are too many precedents to think otherwise.

So, Altobelli caved in to the mother and banned the father.

This father would have paid tens of thousands, maybe even upwards of a hundred grand, for hearing after hearing. Whether it was he or the state that paid hers we'll never know, but her occupation was "home duties".

That's a lot of money for a case that should have been stopped on day one. Had the woman gone to jail for a even a day, she might have rethought her strategy. But then, a lot of money would have stayed in the father's pocket and the state coffers.

Fathers are routinely faced with this choice in the Family Court: agree to her demands, or pay even more legal fees until you meet her demands.

It is a recipe for financial success. The father who wants to see his children will fight. The father who resents this treatment will fight. Even fathers with little cash will sell their home, and anything else, so they can fight.

Money, money, money.

Some fathers see the children being harmed by the court process and do "the noble thing" and withdraw. Some run out of money. In both situations, the court records orders "by consent" so they can pretend the process is not adversarial.

Some take the bait and get angry, which the court readily accepts as confirmation that the father is a thug.

The "abuse card" leverages more than just custody. It also justifies a better settlement so she can "rebuild" her

family at his expense.

It also paints the father into a corner with his own children. As soon as he is accused, the father is immediately restricted to supervised access. Quite often, the children see this as abandonment by the father. They would have no understanding of the options available in the court process. They'll just know that he stopped seeing them.

It also shows the children that the mother is seen as being "right" by the authorities.

The court, after a few years of costly hearings, calls this arrangement "the new status quo" which they are suddenly reluctant to change.

They refuse to accept their own responsibility in this. Whether or not the parents understand this at the outset of the supervised regime, the court knows full well what the most likely outcome is the moment the father's access is restricted.

Game, set and match for the mother.

But is she really the victor? Maybe she gets some extra cash, even after legal fees. A little extra "Spousal maintenance" (it's not alimony, you know).

But what then?

Consider this insight from Joseph Campo who runs St Francis House in New York, a home for young adult men who have fallen through the cracks of society, when discussing the young men who come to his facility:

"Some come for economic reasons, others have been involved with drugs and alcohol, while others are homeless. But the one thing that each one of them has in common is that there was no father in his life. (Campo, 2013)"

The more she "wins", the more likely the children will grow up to be dysfunctional.

She will get to deal with the drug use, the failing at school, and perhaps even the suicide attempts. All are more likely with the absence of their father.

The Family Court hides behind that meaningless phrase "In the best interest of the children." The truth is, this system just makes it more likely that the children will be future customers. For that, of course, we'll need more courts, more lawyers.

One of the sops often offered to fathers is "when they are old enough, they can come to you and have a relationship if they want." This is probably said to salve the conscience of the court.

There is no substitute for being with family day in, day out. This is what made the stolen generation such a crime. The racial element is awful indeed. But, irrespective of colour or creed, it is still a real crime when real people grow up not knowing their real parents so that phoney bureaucrats can make a dollar.

It's also worthy of note just how demeaning this is for the father. He will have a relationship if someone grants him one. The mother, the court, or the adult child will decide if he is allowed one.

But not him. It is simply assumed that he will take whatever second or third rate relationship is on offer.

Should father and child really meet many years down the track? Would that do either of them any good, or would it just be rubbing it in their faces what damage was done?

They will never have the familiarity that can only come with living together for years. Both parent and child will have experiences and people, important in their own lives, that will have no meaning for the other.

In many cases, the child will grow up with a distorted view of the father that comes directly from the mother. Why would a father want a relationship with anyone with that view of himself? Would it be good for his sanity?

And what of the child who is now an adult? Do they want to revisit, as they must, a hurtful past they don't really remember? Will this reunion upset their relationships with their mother, or siblings?

Can they have respect, never mind love, for someone who was not there when it mattered most? Even if they understand, and are forgiving of, the absence, they are still faced with someone whom they know as their father because the paperwork, not their lived experience, tells them so.

Meeting the father will not undo all of the damage that his absence caused. The dysfunctional will not magically become the functional.

There is no doubt that children are better off with a father who is an active part of their lives. So is the father.

So, in years to come, more studies like Dutton and White's, more studies by the likes of Straus, will show more and more that which we already know from our own experiences.

The assumption that the children are safer with their mother is bigoted, arrant nonsense. The assumption that men, as a group, beat women in order to assert their dominance is bigoted, arrant nonsense.

Money still makes the world go round. The Family Court and attendant lawyers, like the feminist scholars, have no one's interests at heart other than their own.

The fathers suffer, the children suffer, and in the long term even the mothers suffer.

One day, truth will have to be faced as it always does. Yet another Prime Minister will have yet another "Live Broadcast Event" with yet another Sorry Day speech. It will be equally as meaningless as Rudd's if those who knowingly allowed this happen are not brought to justice.

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Looking over your shoulder

J Galt · 11 February 2013 · Archived copy · Original

In philosophical terms I believe fundamentally that all things are true. To drive the point home in its simplest terms I'll take another step forward and plant my foot directly in shit. Lies do not exist! While your sniffing the smell of that I'll remind you that shit is neither true nor false good or evil. It is what it is, shit.

I read post after post and shake my head at the decay of male relevance, laws that point in a single direction and squarely at men. I'm shocked by blatant systemic corruption, false allegations of violence and rape and the responding hypnotic trance like rhetoric justifying it all. It's impossible to absorb this crap without feeling like your falling backwards into an abyss of corrupt deception. Truth seems to have left the planet but has it really?

What I would say is that truth is what you see, and your ability to see it will determine the quality of risk management in your life. Truth is a perspective and nobody experiences truth in the same way. What we seem to forget or avoid or deny is the way in which we're influenced to see the world and the tint of our rosy or not so rosy gaze. So in reading this realize that it's a perspective, a truth to chew on that can easily be spit out and forgotten. Think of it as a science experiment that you can enjoy; you may even see some humor.

I know that as a species we dominate and the lack of competition allows us to not only believe but to aggrandize our absolute fucking brilliance. We in our existence are just awesome, we got it going on; we got this planet wrapped up and begging for mercy. We are just that good. We got Gods and we got science, we got hotdogs and baseball and like Rodger Waters said we got choice.

Anyone reading at AVFM for any length of time has surely read the numerous articles about evolutionary biology and all the phenomenal insights into our social development and psychology. Hunter gatherers and mating, and how we structure our lives in a gendered collaboration. This was all really good stuff, insightful and informing. Except that there was one dominant influence overlooked in all the brilliant presentations.

We distanced ourselves from ourselves and attempted to view behavior in a social and impersonal context of evolving eventuality. Stating as an outcome that it's all pretty predictable and the roles of gender collaboration are functional and available for a little social tweaking. What the insight didn't resolve in simpler terms is the corruption and unexpected dishonesty of our systems and the defining element of why.

What you can determine if you choose to review all the brilliant articles and discussion is that we failed to identify the essence and definition that motivates our socialization and renders men and woman equal operators of collaboration. We are predators and everything we do emanates from our will, desire and intention to feed. If you can get your head around that simple concept and slide it into your cerebral filtering system you may see some amazing shit in your own head. It's a science experiment; remember!

Try reducing what you believe to be a sophisticated civilization of evolving brilliance and dominating relevance to its intrinsic nature of instinctual behavior. I do it by transforming every system and institution and every place that people gather for the purpose of surviving into a dead carcass on the savanna. Then I transform all the behavior I see into behavior that organizes feeding. When you see your place of employment as a dead carcass and the employees organized around it for no other reason than to feed on the freshest flesh; what you see starts to make sense.

Managers are not more than the guardians of the flesh governing the portions and distribution of the meat of the day, always holding back enough to keep the pack hungry. It's important to get an education, it will determine the quality of meat you eat and which part of the carcass is available to you. When you see social justice through this lens, it makes perfect sense. We don't give to charity because it's the right thing to do we do it to protect our status at the carcass.

Our class system simply defines our willingness to cannibalize our own pack. Do you really think that anyone gives

a shit about lesser predators or sending them to war for slaughter? My empathy mitigates my true nature; I am sorry you died but not sorry enough to stop it. After all, my vote is faceless and not all predators are like that. The humor resides in the conviction of true bullshit to convince me otherwise, I simply know what we are.

When I close my eyes and travel back to the savanna, nudging my way toward the meat just enough to feed and not get bitten, I wonder where the females with cubs are. With eyes closed I imagine the behavioral politics to get the cubs fed and just what is traded in the process and with whom. I see the attractor to powerful predators and the rewarding exchange of collaboration. I see that if the attraction is compromised in any way it can easily draw blood.

When with eyes closed I look to the female predator I see a very complex behavior of deception to ply her intentions. That her exchange with the strong only makes them individually weak, that lesser predators hate the stronger and covet their power. They may attack him by attacking her or she may influence lesser predators to challenge his power by exchanging discreet privilege. Her time is now and age will require her to approach the meat with only the power she possesses. Her ability to self-sustain in the order of feeding may place her behind the least of the males.

I understand feminism and the process of gender predation. Without it I doubt that woman would survive much beyond the year 2525. The male has evolved to learn the sophistication of proxy predation; our whole existence is based on it. Our political structure and social class system is organized around young women and the older ones know it. Even our currency is nothing more than dry meat. The house, the dishwasher and all the appliances did not put the female in her most advantageous position; in the pack enticing the outcome of power. Few lesser predators understand her ability to lead by following.

That following creates the illusion of power and increases as an attractor to the benefits of power and the freedom to feed. She will simply strive to control one rather than many and control many by controlling one. It's hilarious to realize that we have always lived in a matriarchy, that concentrating power is female in nature and intention. The only threat to the power of her narrative is not to believe it and not to follow it. That is more threatening than any violence or primal fear she possesses. Her inability to physically overcome her male counterpart has reduced the significance of her existence to the years of her fertility. The test tube of technology may threaten to wipe her out completely.

Don't get me wrong I don't object to our individual natures, I just don't inflate what I see into narcissistic self-importance or a monotheistic "othering" of myself. I'm a predator, my eyes face forward for a reason, I'm willing to look in the eyes of my prey and share the dignity of the divine exchange. But I also know that the civilizing nature of social exchange allows me the illusion of being a predator by proxy and in most cases I am the proxy operative. I know when I look into the eyes of another, be it man or woman. I am measuring their significance in the hierarchy of predation and I know that they are too.

It requires no apology and there is something sublime in the simplicity of seeing it. It places concepts like Briffault's Law, hypergamy, proxy violence, rape, domestic violence and false accusation into a completely different context. Is a predator really concerned about truth? Does a predator really believe in morality or ethics? Isn't the only true skill of a predator its ability to reason? Isn't the best way to cripple the force of reason to simply manipulate its narrative with bullshit? Isn't that really what the internet is teaching us?

What's cool about the internet is the inability to measure an adversary and apply risk management. It's totally feminine in nature and resorts to the pure psychology of attraction by narrative. Men are individually clueing into the force of manipulating the appetite of opposition with narrative. But like all things social, internet violence is rampant; LOL and a good predator will gate the narrative to protect the she-wolf. After all the most threatening violence is the violence against the narrative. Woof woof.

I've decided to buy myself a pink keyboard because cross-posting is less expensive than cross-dressing and just as entertaining. My name is Phil, I call myself Bill but everyone will know me as Nancy. I'm sampling a new form of FTSU, the "F" stands for fluff and I intend to push the holy narrative in the most entertaining directions possible.

I understand that this perspective is several levels below cynicism, but I realized that in order to make sense of something I don't always get to choose the position of where I stand if I want to see it. As any good predator should know truth is the hunt and what you find is your prey, just remember to bring the cutlery of your reason. Rarrrrrrr.

AVFM News and Activism: Kristina Hansen

AVfM Radio · 12 February 2013 · Archived copy · Original

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Tonight on AVFM News and Activism: Kristina Hansen, Canadian News Director

Kristina Hansen, AKA The Wooly Bumblebee, will be joining us for the first time as Canadian News Director for AVFM as part of our effort to feature our news correspondents regularly on the show. We will be talking about her history and ascension as an MRA as well as the formation of the new African Circumcision Accountability Committee on which she now serves. Hansen is already proving to be a tremendous asset to the AVFM community and is sure to make an impact in the future. She and your hosts James and Robert will be awaiting your calls.

The show starts tonight, the 12th, at 9:00 PM Eastern, 8:00 PM Central, which is 2:00 AM February 13th in London and 11:00 AM February 13th in Brisbane.

SHOW PAGE

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To the women lurking on the fringes

Aimee McGee · 12 February 2013 · Archived copy · Original

I don't know how you found us. Are you a student at University of Toronto who heard about the Warren Farrell lecture and protest, or you have read the notices about our being blacklisted by powerful forces on the Internet? Or are you in a relationship with a man who has been dragged through the family court by a bitter ex? Or have you come to worry that your son is doing poorly at school or is opting out of society, and you are trying to understand? Or has your brother been falsely accused of rape or domestic violence?

I know you are lurking there, as I did for a couple of months. This place is a bit of a shock to the system. There are a lot of reasons why you might be afraid to identify as part of the Men's Human Rights Movement (MHRM). Lets talk about those:

Some of these guys are so angry

Yes, some are. Many of the men who get here have been through some pretty nasty experiences. Some are women angry about things men and boys they love have gone through. They are understandably angry. Despite what a you might have been told growing up, being angry is a normal and healthy human emotion. Maybe if you are honest with yourself, you are here because you are angry about how a man or boy in your life is being treated. I found my way here because I was trying to get my head around the experiences of my Beloved, as a man who experienced abuse in a marriage and is experiencing misandry in the family courts. Get me to speak about the damage done to him and to his daughters by the "family terrorist" and her enablers in the family court and you will quickly pick up I am pretty angry myself. You've got to remember, these guys are angry but it is not directed at you personally. Some are pretty pessimistic about women as a whole, and if we respect that their mistrust comes from experience, instead of shaming them for it, we may learn things we need to learn, sometimes painful things but important nonetheless.

I'll be flamed for saying something stupid

Possibly. If so, learn from it. It feels pretty crappy to get flamed, but if you can get past the feelings, some of the things said in response to your words will help you see things from different angles. The discipline needed is to separate feelings from thoughts: it's something you can learn with practice, but you got to start by interacting so you can learn.

[image]

These guys are anti-relationship, anti-family – I want both in my future

This isn't a dating site. But as the Men's Human Rights Movement continues to gain followers and gain traction, odds of you finding a man who's interested in these issues will go up, whether you stick around here or not. I wouldn't worry much. If you get into a relationship with a Zeta Male you are probably lucky. You will find most of these men to be caring, compassionate, gentle, and honest souls, who are pretty up front about what they want or don't want, even if they are still wounded in some areas. On the other hand, there are some guys – and I don't even want to hazard a guess at the percentage – who are Men Going Their Own Way (MGTOW), and looking at the bum deal most men get from the legislation and court system that surrounds marriage and divorce, and they don't want a committed relationhip with a woman. I don't blame them, when you realize what can and does happen to many of them. But there are guys here with children, with partners, with wives even. There are young guys here who I am sure want children and want partners. The big thing if you are going to go into a relationship with a guy who refuses to let others define him, and who believes he has all the same rights you do, is there can be no assumptions as to your respective roles and duties within a relationship. It needs to be negotiated and discussed. Who knows, your Zeta coupling might end up looking quite traditional to those looking in on it, but it may not. It will be your own matter and your own concern, but it needs your care, respect and attention if you are going to maintain integrity as a Men's Human Rights Advocate. In any case, this site is not about your personal relationships, it's for those of you who care about the men and boys in your life. And it is about their issues, not yours.

I believe women can do anything, I don't like some of the attitudes towards gender I see here, particularly when issues such as women serving in the military or getting places in STEM courses.

I also believe women can do anything – within biological limits. I'm shorter and have less muscular strength than probably 95% of the guys on here. I wouldn't be able to do 1/2 of what was expected of me to be in a combat role (laying aside I am a committed pacifist and would be a conscientious objector), so I am prepared to accept from a physical perspective I can't meet the standards needed for soldiering. There are some things women can do better than men, but there are plenty of men who can do those things as well. As for the rigorous academic standards required of STEM programmes – yes, we can achieve them, if we are prepared to make sacrifices like the men and women who have made it there already. I know too many female doctors who once they get to the point they have specialized, doubt their choice to have gone into medicine in the first place. The thing those women have in common: they are trying to be a consultant, and a mother, and they are constantly fighting against the thing that got them into their training in the first place. The unhappy women I see had to be single minded to get into medicine, and by trying to be several things at once they can't be single minded – they can't be the best. I am not saying women who want to be in STEM fields should not have children. What I am saying is we need to accept that if they have children their career paths are going to be at a slower trajectory than when they don't–or, accept a partnership with a man who takes on most of the duties at home and thus makes less money than you, and not think less of yourself, or more important, *think less of him*, because of that choice.

Yes, workplaces can accommodate working mothers – in my own family there have been two women who have had "job share" roles during their children's younger years. My eldest sister took this along with her partner taking time out for some of the child raising. She and I have very similar professional responsibilities at this time, yet I've been working 10 years less than her – but the 10 "missing years" were the years she was part-time, and she has no regrets. If we women are going to have self-respect, we need to work out what we want and be prepared to sacrifice – and that might involve making choices that run contrary to society's message of "I can have it all." No you can't. No one can.

What if I get hit on by one of these guys?

That will probably happen less here than elsewhere. But you might I suppose get lucky and land a guy who is as great as my Beloved. No, seriously, sexual interest and attraction happens between humans as they get to know each other. Equal relationships, be they friendships or something more intimate involve both parties making choices. If you don't want to "spoil a good friendship" then it is OK to say "No, thanks". In my experience (and I have recent experience of this), your "no" will be respected. It might even make the friendship stronger.

Is it safe meeting fellow MHRAs in real life?

I've met a few. I hope to meet more. Standard operating procedure based on anyone I meet online applies. Neutral public venue, independent transport and my escape route planned. That's just common sense for anyone of either sex. After a while, you might meet in each other's homes, spend time in more private spaces, and so on, but that's after you get to know someone. That shouldn't be different for men or women, and isn't.

I like being feminine, I get the feeling that's not OK around here

What do you mean by feminine? If it means expecting female privilege and special treatment because you're a woman, you are out of luck. If it means celebrating your femininity, you are probably in for some pleasant surprises. Once we stop demonizing men, and start valuing masculinity, we start being able to explore femininity, not the pseudo-feminine competitive crap that passes for "femininity" in society.

I really struggle with the whole "register-her.com" thing

Honestly, I struggle with some of it too. But many, like Harriet Harman deserve to be there with spades on, and there are countless men on "sexual offender" registries around the world who've done far less than what the violent protestors at the University of Toronto did in late 2012. That registry is for public officials who've said and done

horrible things, or individuals who have a) acted in an unlawful manner, and b) they had public profiles including boasts about things they had done – so they were already "public property." Their names are public information, not secrets.

I don't get the "sammich" jokes

Don't worry – it is because us female MHRA's are thought to be traditional women serving their men sandwiches and waiting on them hand and foot. Since being in a relationship with a Zeta man, I've been more nurtured and pampered than I ever was in a more traditional relationship. In that loving and secure partnership, there is space for humor around our respective roles. I see the whole "sammich" humor as an extension of this – we get these jokes because we are valued as individuals and equals, not to be denigrated.

What if my female friends/boss etc find out I am an MHRM supporter?

Although there has been a recent increase in the number of MHRAs writing and being active under their actual names, some of us still use pseudonyms. I do, not because I would mind people finding out, but because at the time I started becoming active in the movement, I was dealing with a narcissist who decided I was a threat and was out to smear my reputation. I had to make a calculated decision over the risk to my career if this person found out I was an activist with a "notorious" group, and decided that the risk was too great. I will keep reviewing this and perhaps one day, I too will write in my own name. As for female friends etc finding out – one of the most rewarding conversations on the MHRM I have had is with my mother who was an active second-wave feminist. Don't pre-judge people's reactions, and be prepared to accept that if people don't like your choices, perhaps they are not your friends.

I've got only a limited amount of time to contribute to the MHRM – I'm not going to be much use

Sending an email to your political representative doesn't take much. Challenging misandric stereotypes in your own household doesn't take much time. Sticking up the odd sticker (I would love to see some AVfM stickers in women's toilets!) or reposting something on Facebook doesn't take much time. But perhaps that action will bring another person to the Men's Human Rights Movement, and then you've changed the world.

Remember, this *is* a human rights movement, and real human rights movements almost always are mis-characterized and almost all have some extremist elements within them. But this movement not about superior rights for one or the other. It's about the same fundamental rights for everybody. And the responsibilities that go with those equal rights. And you can be a part of making it grow.

[image]

Fuck you, Troy Aikman

Paul Elam · 12 February 2013 · Archived copy · Original

And fuck you, Emmitt Smith.

It almost feels bad to have to say it. I'm a Texan, and as much as I like to keep it in its proper perspective I'm a football fan and a fan of the Dallas Cowboys. I grew up watching the Cowboys, from the early days of Don Meredith and Bullet Bob Hayes, through the days of miracle worker Roger Staubach and the succession of Doomsday Defenses. I was as happy as anyone to watch Troy Aikman, Emmitt Smith and Michael Irvin form an offensive triad that absolutely terrorized defenses from coast to coast, adding to Dallas's spectacular history as a winning football team.

Those guys get lots of accolades as athletes, all them deserved, but it appears that with some help from Dallas Mayor Mike Rawlings, too much of the cheer leading has gone to their heads.

Rawlings is just the latest in a long string of politicians cashing in on the "men are bad" domestic abuse bandwagon, fostering a climate of fear and bigotry driven mistrust between the sexes in exchange for some added political capital.

Rawlings has begun parroting the jargon of gender feminists, promising to "change the male culture," in the Dallas area. Of course, the implication here is that male culture is synonymous with raping, wife-beating assholes, and they, meaning you and all your raping, wife-beating asshole friends, need be fixed.

It appears that whatever male culture you were stupid enough to imagine you belonged to, like soldiers, police, firemen or any number of different men who protect and labor and toil to take care of wife and family; well, just forget all that. Get in line to get your change on, men, courtesy of other men in more powerful positions than you are. Men like Mike Rawlings and the designated *jock superstars du jour*.

They have just the prescription for addressing the complicated issue of intimate partner violence, one that primarily affects children, but which also affects both men and women in relatively equal proportion and across all other lines of social division.

They want 10,000 men to stand together, ignoring the truth about domestic violence, helping perpetuate a destructive myth for the sake of politics. The deception is simple to the point of elegance; prove you oppose violence against women (but not men or children) by standing together with 9,999 other redemption deficient men, proving that they don't really know what the fuck they are doing there.

[unordered_list style="green-dot"]

- Stand with 9,999 other men in ignoring the children who are the victims of violent mothers;
- Stand with 9,999 other men who laugh and scoff at other men who are physically abused;
- Stand with 9,999 other men who ignore the male victims who stay and take it because no one will listen and they won't leave their children behind in the hands of their abuser;
- Stand with 9,999 other men and help turn ignorance of the issue into a movement; into cash and votes;
- Stand with 9,999 other men and help sacrifice the truth so Mike Rawlings can look like he gives a shit about anything but voter demographics;
- Stand with 9,999 other men who don't have a clue that they are useful idiots in a war being waged on them and their sons.

[/unordered_list]

Don't bother explaining to Troy Aikman or Emmitt Smith how the "woman only" model of domestic violence victimization results in abused children being totally ignored by courts and social services. Don't bother explaining to them how violent mothers cause as much psychological damage to children as violent fathers. Don't try to impress on them that "change the male culture" is an unending campaign promise, a slogan that sociopathic dirt bags utter and that they really don't give a rat's ass about how families are affected by interpersonal violence.

Just stand there with 9,999 other pawns and keep your mouth shut, or have some cheese covered wacky fries™ while they lecture you on the inherent evils of masculinity. Try not to think of your father, or especially your son, as men are run into the ground and demonized for their *cause célèbre*.

Keep telling yourself that you are one of the "good ones," like one of those powerful, gifted men at the podium you admire so much. Remind yourself of how special you feel, how you are looking good to the women, a savior chanting slogans and parroting whatever sound bite you can read off the nearest placard because you are too lazy to pick up a book or a read a real study, and too cowardly to take a stand unless you have 9,999 other idiots standing next to you, patting you on the back.

And then show me all your outrage and indignation when I say, fuck you, too.

(*tip of the hat to August Løvenskiolds*)

Rape Culture: a constructed narrative

John Hembling (JtO) · 13 February 2013 · Archived copy · Original

Readers of AVFM will be aware that this site's criticism of acceptable hatred, of advocated violence, and criticism of the public laziness and stupidity of many writers in mainstream channels often takes the form of sarcasm or satire. Sometimes our parodies of publicly acceptable hatred are seized on by the targets of our criticism as "proof" that this site, its founder and contributors are the violent, sociopathic maniacs emulated in parody. It is a blithe, purposeful ignorance of the purpose of our criticism, and of what we find objectionable in public narrative.

Paul's "Bash a violent bitch month" springs to mind. An article AVFM's founder and publisher wrote in response to public gloating by the contributors of Gawker media's Jezebel.com – who bragged in a Jezebel article about routinely assaulting their spouses and boyfriends. For the stupider children in class today, Paul's article was satire. A point made clear in the article itself.

However, an article published by TheNation last week is so naked in its purposeful cultivation of hatred, I find myself unable to conceive of satire or sarcasm of adequate pitch to address it. I'm just not witty enough, and the white hot hatred promoted by theNation contributor Walter Moseley against an entire demographic frankly exhausts me.

The piece in question is called "Ten Things to End Rape Culture".

The term "rape culture" is obviously the gender ideological item of rhetoric referring to an assertion that the culture we all live in is one which normalizes, promotes facilitates and excuses the rape of women.

It happens that law enforcement agencies track the rates of violent criminal victimization. Indeed, according the American Department of Justice Statistics – rape and sexual assault, combined into one category to give a bigger number still comprise the lowest rate of violent criminal victimization of all other types of violent crime. In fact, that rape is a violent crime tends to diminish the claim that it is enabled or facilitated or normalized in our culture. Unless of course you consider the rape of children by clergy, or the rape of children by predominantly female teachers, or the rape of men, by women – a real issue so taboo it's been legally defined as not actually rape.

Rape Culture™, as propounded by gender ideologues, doesn't refer to any of those issues. No, its just the male on female identified public narrative of endless perpetration and victimhood. Indeed, it's worth noting the pedigree of this item of fabricated consciousness. Feminists of the second wave once popularized a claim that "all men are rapists". This was taken from the writing of Marylin French, who has also asserted that "women's oppression is an intrinsic part of the male-dominated global culture".

This is the same global culture in which the casualties of war are overwhelmingly male, where male suicide occurs at 4 times the rate of female suicide, where men die earlier, work the most dangerous and punishing jobs and where despite earning less (from softer, safer employment or non employment) women control the spending of over 80% of disposable income. It is the same global culture even where a modern city is being planned by men in one country for the exclusive use of women; where male gang rape victims in war are specifically excluded from receiving United Nations aid or medical support, and where the significant majority of the electorate in western nations is female.

But returning to Rape Culture™, as an item of rhetoric, it is the direct descendant of "all men are rapists," that old item of depraved hatred so easily dismissed as false, and too nakedly hateful. In its modernized form the accusation is as hateful as ever but now supplies it's own phony plausible deniability.

Rape culture is not a culture enabling rape. It's a narrative telling men and boys they are corrupt, broken, and evil. It's an ideological narrative excusing and facilitating hatred and marginalization of men and boys. So it exists, certainly, just not as the fictional culture of sex crimes against women it is commonly claimed to be.

The article by Mosley begins with a photo, captioned with the claim: "Women at a SlutWalk protest in Berlin. The

walk was held in response to a Toronto police officer who said women shouldn't dress like "sluts" if they want to avoid being raped."

Halfway through the body of article, The Nation's editors have inserted the following appeal."Please support our journalism."

What journalism? What Toronto police constable Micheal Sanguinetti said didn't include a reference to rape. He said: "I've been told I'm not supposed to say this – however, women should avoid dressing like sluts in order not to be victimized."

The "journalists" at the Nation, along with slut-walkers world wide imply that a Canadian cop, addressing only 10 people, meant – if you get raped, you were asking for it.

That is very convenient interpretation of Sanguinetti's statement for anyone wishing to justify false moral outrage, or to excuse bigotry and hatred.

Another interpretation of his words: "I've been told I'm not supposed to say this – however, women should avoid dressing like sluts in order not to be victimized." is that women should take some personal responsibility for their own safety, just as every other adult must do, even in a city with low crime rates and a strong, well organized, and trained municipal police force.

The body of Mosley's article is a recycling of feminist rhetoric which has circulated online for several years. The 10-ways to stop rape trope. A list of execrable accusations of malice, stupidity and subhuman violence against every person of male identity online and off. When challenged on the naked malice of that old internet meme – the flimsy excuse of humor has always been the go-to for anyone propagating such hate. Now of course, the flimsy cover of "just a joke" is stripped away as America's oldest weekly news magazine, and one of the most widely read magazines in the world gets in on selling ad space through populist bigotry and hatred.

We are witnessing the real time purposeful cultivation of the normality of atavistic hatred of an entire sexual demographic from the echo chambers of online bigots into mainstream acceptance.

> **Name the real problems: Violent masculinity and victim blaming.**

This is a recent innovation in gender ideological rhetoric. The attachment of an element of the identity of a group of people to violence, criminality or evil. Violence doesn't have a sex. A list of examples is so easy to find using Google that listing any here would simply be tedious.

Victim blaming, is another item of created narrative, and it refers to any examination of self actualization or decision making on the part of a (female) victim; re-characterizing examinations of cause and effect as a wholly malicious attack on the victim. Without self reflection and examination of volition by a "victim", the transitory status of victimhood becomes long term identity. This may well be the point for gender ideologues. Shiny-armored knights on white chargers would find no employment without victims to rescue and succor.

However, more indicting of the *Nation* is the persistence through the article of attachment of victim to female pronouns and predator to male. "What made him think this [sexual violence] is acceptable?"

Lying by omission. Moseley next links to a Huffpo article listing "facts" about domestic violence, assembled by another gender ideologue. Nowhere in the list is the fact that most domestic violence is reciprocal, nor that in the minority of DV which is non-reciprocal, women are the majority of the offenders. Nowhere in the list is the fact that the majority of children abused receive that abuse from their mothers. Nowhere in the list is the fact that mention of the victimization of one half of a group while omitting any mention of victimization of the other half is a lie of omission.

It is a list crafted to present the popular fiction that men are violent, and that women are their eternal victims. And

this narrative, this half-telling of the truth has two practical purposes. It makes the money flow, and it prevents any effort at stopping such violence from succeeding. And that too, keeps the money coming for the professionals in the sexual violence grievance industry.

Imagine trying to fight a structure fire by pouring water on only the north and east facing walls, and letting the south and west walls burn freely. Imagine a fire department whose funding was tied directly to presenting a picturesque and ongoing narrative of burned out buildings.

Quoting Mosley again :

> **[T]he likelihood that a woman will die a violent death increases 270% once a gun is present in the home.**

Because bullets don't penetrate the bodies of male family members, right? Only women are victims? So when I was 16 and my step-mother got her hands on a .44 magnum, crept down to the basement and pointed it at me, I was perfectly safe, because I'm male. Well, that's a fucking relief after all these years.

Mosley's second bullet item:

> **Re-examine and re-imagine masculinity**

That would be the project underway already, right? Re-defining men as violent?

If I am to believe what's fed to me by almost every channel of our mainstream media, My identity, my masculinity is – pathological, predatory, depraved and broken.

So I share no brotherhood with the conceptual father of modern computing; Alan Turing. I am not of the same sex as the coiner of the term "meme" and the great humanitarian and scientist and educator Richard Dawkins. I share no legacy with Cicero, whose question "who benefits" still informs our basic principals of inquiry into human behavior. I am not a member of the sex who invents, creates, builds and investigates? Nope, I'm just a testosterone poisoned woman, and I should hate myself for the actions of a few criminals.

Mosley again :

> **Once we name violent masculinity as a root cause of violence against women..**

Wait! Wait, let me guess! We line them all up against the wall and shoot them? Maybe put all the menz into camps to perform menial labor, starve to death, and we can render their corpses down for soap and lampshades? Right?

Oh, no, apparently I'm skipping ahead. According to Mosley:

> **[W]e have to ask: Is masculinity inherently violent?**

He follows this with:

> **Understand that rape is not a normal or natural masculine urge.**

This stunning bit of Captain Obvious is actually not an answer in Mosley's narrative.

The question was actually asked to suggest that, "yes, masculinity is inherently violent." This is a trick I use in my own writing, too, although never quite as clumsily as this. Get the reader to supply the answer in their own mind.

Mosley is assuming the ignorance and gullibility of the reader to say that masculinity is inherently violent.

There is no polite rebuttal to this vile lie.

However, I will offer some insight into why a man would go to such effort to vilify every other male human being.

He is one of the "good" men. That is to say he is the equivalent of some African Americans in 1960 that would not get all uppity while being pushed around and forced into back doors away from "decent" society; who would actually admonish other African Americans to Uncle Tom their way through life with open acceptance of their inferiority.

In that respect, Mosley is not like other men, you know, the *bad* ones. Dem dat don't mind they place.

It is also a path to perceived sexual approval, and on some level, desirability.

What we see in the TheNation article is a little dog balancing biscuits on his nose, hoping to hear a "good boy!" and to get acknowledgment as one of the only "proper human beings" in the conversation; appealing to the people with the social power to confer the public identity of a "good man."

He is simply begging women's approval, sniffing for pussy at the expense of men collectively.

The photo posted at the top of the Mosley's article depicts a slut-walk participants holding up a sign which read, "No Excuses" for rape and violence. Yet, every mention of violence in his article includes the limiting clause "against women."

Women are the LEAST affected demographic of violent criminal activity.

Indeed as you examine the women in the photo, they bear the smiling mugs of power shoppers on a mall excursion vs. expressions resembling outraged and concerned victims walking in protest against a horrific violent crime. Oh, well, perhaps they were just caught up in a moment of levity.

♦♦♦

Expressio unius est exclusio alterius. This is a Latin dictum expressing a principal of western thought that the expressed mention of one thing implicitly excludes all others. Exclusion is the hallmark of gender ideologues.

In addition, if no excuses for violence and rape are to be tolerated, why is female-perpetrated violence and female perpetrated rape always excused by feminists?

Simple. Because violence is not their concern. Cultivating hatred is. Indeed, for professional ideologues like Jessica Valenti – and wannabes like Mosley — maintaining a narrative in which violence thrives serves their purpose beautifully. Valenti, who has long advocated the elimination of basic principals of due process and justice for men – likely wants women to be subject to ever greater violence, because continued and escalating female victimization serves their narrative.

Mosley concludes with a paragraph places him snugly on Valenti's back porch, where she may open the door and let him in:

> **It is not enough to bring individual perpetrators of rape and sexual violence to justice."**

Left unstated is the emotional urge to both ignore female perpetrated abuse (don't look at the research, just listen to

pundits) and to preemptively criminalize an entire sexual identity.

Since the problem lies in a culture that is entertained by degrading acts and images of women:

http://4.bp.blogspot.com/_IxFbDVkq7a0/SM8ks4UjDOI/AAAAAAAAAGY/jmE3VIio7bs/s1600/voodoo_01.jpg

http://www.gettyimages.ca/detail/photo/woman-walking-a-man-on-a-leash-high-res-stock-photography/aog67894?Language=en-US

http://www.ministryoftofu.com/wp-content/uploads/2012/02/feminism01_thumb.jpg

> **[T]he solution is to look at the individual acts as a symptom of rape culture and solve it holistically.**
>
> **We all have a part to play in allowing rape culture to exist—so, we can all do something to eradicate it.**

And, Walter Moseley, in your case the opportunistic self-loathing and bigotry is nothing more than approval seeking from the leisure class, and the validation of their “I’m one of the good men” cards.

Newsflash: You’re not good man. You’re an obsequious, lying, asshole begging for fetid scraps of social approval from bigoted ideologues.

What you’ve really earned is your own shame, and entirely deserved public contempt, but don’t let your treat fall to the floor when they toss it to you. Catch it in your teeth like smart little puppy.

Moseley is right about one thing. Rape Culture™ is real. It’s a highly popular and openly promoted narrative. Indeed, it’s a sickening manifestation of increasingly acceptable hatred of men and boys, and it has got to go.

AVfM Radio: the lie of omission

AVfM Radio · 14 February 2013 · Archived copy · Original

[box icon=""]

In addressing the human rights concerns pf men and boys, it quickly becomes obvious that our culture's prevailing ideology of gender is not simply an obstruction, but an active opponent to the universality of basic human rights. In that opposition, a relentless repetition of false facts and half-truth is principal in the tool kit of gender ideologues opposing human rights.

Tonight, we'll be looking at the lie of omission. A superficially true statement, which purposefully omits context to cultivate the illusion that the whole truth is what was mentioned is such a lie.

1 in X number of women is abused. And no mention of the number of men simlarly abused, implying, by omission that it is zero.

Girl Writes What, The WoolyBumblebee and John the other will be filling in what our gender ideologue superiors have been habitually leaving out.

Tonight on A Voice for men radio at 6 PM Pacific Time, 8PM Mountain Time

http://www.blogtalkradio.com/avoiceformen/2013/02/15/the-lie-of-omission

call in number for the show is 310 388 9709

[/box]

Thanks for nothing, Betty Friedan

Janet Bloomfield (aka JudgyBitch) · 14 February 2013 · Archived copy · Original

While this is A Voice for Men, JudgyBitch has some thoughts on things everyone seems to be terrified to tell young women. We're certain this will infuriate a lot of gender ideologues. But after the end of this message about young women, I will have a question for JB, as well as anyone else with the guts to answer it. –DE

It's been fifty years since Betty Friedan tore apart her home. Thanks for nothing, you whiny bitch.

Both *Slate* and *Jezebel* are running pieces today on the 50th anniversary of the publication of Betty Friedan's *The Feminine Mystique*. The book was a grenade tossed in the cultural landscape and when it detonated, it left American families shattered, women of color sidelined and the millions of children without fathers.

[image]
Good work, Betty.

http://www.slate.com/articles/double_x/doublex/features/2013/the_feminine_mystique_at_50/the_feminine_mystique_at_50_a_feminist_reads_betty_friedan_s_seminal_book.html

http://jezebel.com/5984059/you-cant-empower-girls-without-a-reality-check

In all fairness to Noreen Malone, writing at Slate, she does acknowledge that "…work doesn't automatically put you on the road to self-actualization (as Friedan implies it does), and the degree to which it contributes to it probably waxes and wanes at different points in a person's life. What about women (or men!) who genuinely do find the bulk, or even part, of their creative fulfillment in more traditional homemaking tasks, or at least less corporate ones, and who derive their sense of mission from helping people—even if mostly the ones related to them?"

Work doesn't automatically put you on the road to self-actualization. When you consider the "work" women actually do, that's a giant **no shit, Sherlock**.

http://judgybitch.com/2013/02/07/babies-we-dont-need-no-stinking-babies-the-genius-of-amanda-marcotte-again/

What exactly is so fulfilling about being a secretary? Still the number one occupation women who work outside the home choose.

[image]
A rewarding life of fulfillment
Jezebel, in an uncharacteristic recognition of reality, has noted that women still don't achieve very much, despite 50 years of college degrees and boisterous cheerleading telling them they can do everything men can do, backwards, in heels!

[image]
The idea that we may be on the wrong track, culturally, naturally never occurs to old Jezzie. Nope. If what we have isn't working, well then, we must need **more of it**! Genius. In service to this idea, they have created a "reality check" for young women. I'll give you the summary:

Teach girls to angrily blame others for their choices, emphasis on anger
Force them into STEM fields, against their curiously stubborn lack of interest in those fields

Teach them to be sluts and just call it "sexuality"

Teach them to be activists in supporting important causes like "slutwalks"

Teach them to put their own inflated sense of ability and worth at the center of their life narrative

Force them into creative fields (I thought we wanted STEM?)

Teach them a sense of entitlement to leadership

Teach them to choose only the choices preapproved by Feminist White Ladies™

Wow. Gee, I sure hope my daughters grow up to be feminists. Sounds like a world of happiness, right there.

[image]

A horrific subjugation by The Patriarchy

To celebrate the 50th anniversary of the worst book every written for women, I'd like to offer my own "reality check" for girls and women.

Let's start by teaching young women to calm the fuck down. There is no conspiracy/patriarchy designed to enslave you in the kitchen wearing nothing but an apron and Chanel No.5 (although that sounds like fun).

Feminism, by and large, has confused two separate ideas: patrilineage and aristocracy. Patrilineage is simply the custom of having children bear their father's surname. When a family unit is formed, the family shares a single surname and in our culture, that surname belongs to the father. It says nothing about the personalities or the quality of the relationship between the two individuals who have formed the partnership.

It always makes me laugh to hear women say "I kept my own name." Uhm. No you didn't. You kept **your father's name**, or if you are the product of a single mother, you kept your grandfather's name. That's just how we roll. Our names come from our fathers. Get over it.

[image]

The word "patriarchy" is thrown around by feminists to describe this mythical place wherein all women were oppressed and exploited by all men, who had all the rights and privileges of both citizenship and sex.

Wrong.

Most men had no rights or privileges of any kind. They were just as oppressed and exploited as women. By whom?

By an aristocracy of both MEN AND WOMEN. Queens Victoria and Elizabeth are the longest reigning sovereigns in the written history of the world, and neither of them took any particular interest in the plight of the working class, unless forced to by the circumstances of history.

[image]

The last men in England, for example, did not win the franchise until 1885. One generation later, women secured to right to vote, too. Until then, almost all men and women were peasants slaving on lands owned by a ruling elite.

[image]

You want to hate something? Hate the crown. The rich (both men and women) are the ones who oppress and exploit, and confusing "rich" with "men" misdirects our anger and our strategies for redress.

[image]

Let's teach young women that their interests and proclivities are often dramatically different than men's–and that's okay. It's okay to let men dominate in STEM fields, where they continue to discover and invent technologies and tools that astonish us and transform our world. Forcing women into these fields against their natural instincts or abilities is only going to slow that rate of discovery. Women who **want** to be there should be (as they have been for centuries)…

[image]

Herschel Caroline, 19th Century astronomer

…just as men who **want** to be first grade teachers should be (and have been for a long time).

[image]
A 19th century children's teacher
Let's tell young women the truth about their sexuality, and their fertility. Most women will want to have children. That's the instinct that keeps us alive as a species, and all the iPhones and Pinterest boards in the world isn't going to change that. And most women will not only want to have children, *they will want to be with them*. Women's fertility peaks at 25 **#sorry feminists**. After 35, you are on a long, painful road to Clomid and IVF and after 40, the deal is pretty much done. You will not be having any children without a great deal of difficulty (and maybe not even then).

[image]
Not the end of the world, but be aware that it's a choice you make
We need to teach young women to respect their fertility and to plan their lives around that. Biology. Always. Wins. Heading off to college and trying to launch a "career" (most likely as a secretary) during peak fertile years is a recipe for total disaster, as global birth rates in the feminized world demonstrate.

http://judgybitch.com/2013/02/07/babies-we-dont-need-no-stinking-babies-the-genius-of-amanda-marcotte-again/

[image]
part of life
The best possible scenario to raise children is a nuclear family (two parents, gay or straight) splitting responsibilities and sharing labor and with help from family and friends. Since women *feed* babies, that means that the domestic labor is hers, and productive, economic labor often falls to her partner, unless you're really willing to plan out how to do it different, and respect that choice with a man who wants to do it different with you.

http://judgybitch.com/2012/11/13/refusing-to-breastfeed-your-child-yeah-that-makes-you-a-shit-mother/

All of that strongly implies monogamy and fidelity. Teaching women that acting like sluts and having sex with a lot of different men outside the bonds of a loving relationship (whether that results in marriage or not) is somehow empowering and evidence for their strength and independence has had devastatingly predictable outcomes for young women: cutting, drug addictions, depression, eating disorders, suicide.

http://sixtyminutes.ninemsn.com/article.aspx?id=8553846

Feminism tells young women pernicious lies about their own desires: most women want loving, stable relationships with men they care about and feel deeply connected to, and they will want to have children and raise those children in the context of that sort of relationship. Young women need to be encouraged to make the kind of choices that will allow them to fulfil those desires.

Let's teach young women that there is a difference between what you WANT to do, and what you are ABLE to do. This is toddler-ville, people! No, you can't be anything you want. How does this even seem like a sensible thing to tell anyone?

[image]
image from flickr upload bot on wikimedia commons
True story: When my LittleDude was three years old, he got a pair of Superman pajamas with a little cape and he was soooooo excited. He stripped down and could barely hold still while I helped him don his new suit, then he climbed up on the back of the couch and flung himself down on the hardwood floor! It was a nasty landing. Poor little guy. I picked him up, sobbing, and he said to me, "Mommy, these don't work!"

He really, really, really wanted to fly. He could not have wanted it more.

Guess what? He can't.

Teaching young women that they can be firefighters or astronauts or combat soldiers or the President or a unicorn trainer when they grow up is encouraging them to ignore what they are able to do and just focus on what they want. Hey, for any women who are in fact, able, every opportunity should be open (except combat soldier), but the fact is that most of them are not capable of taking on physically demanding jobs that require enormous strength of either body, will or mind.

http://judgybitch.com/2012/11/28/no-women-should-not-be-in-combat-are-you-fucking-kidding-me/

When we teach young women to focus on their ability rather than their desire, we encourage them to take rational stock of themselves, and we counter the cultural pressures towards self-absorption and narcissism–and shaming men who can't give them everything. Be who you are, to be certain, but know who you are and what you can do, first and foremost.

Let's teach young women that there is nothing wrong with being First Officer. The USS Enterprise D has a crew complement of 1014 and only one of those people is the Captain. Most people, men and women, are not cut out for the Captain's chair and that is just fine.

#startreknerd

We can't all be Captains, obviously. Teaching young women that they are not ambitious enough, that they will never be fulfilled, that their accomplishments amount to zero unless they are in the Captain's chair does a huge disservice to all the many men and women who are happy to be crew members and gives permission for women to sneer at other women who are happy with their "lower ranks."

[image]
image by dave_7 on Wikimedia Commons
It goes by the name "The Mommy Wars" in popular culture, and it is essentially a movement to devalue, discredit and shame women who would rather care for their own families than earn money caring for someone else's. When the only measure of a woman's value comes in the form of dollars earned, women who stay at home to care for their families have no value at all.

That's nice, isn't it? Feminism: making women feel like shit for 50 years.

[image]
And finally, let's teach young women that they are not special. Young women need to know they are **not** better than men, they are not morally or ethically or legally superior to men, and we need to encourage them to start agitating for changes in the law and culture that will make those truths the reality. Let's make young women activists? Oh hell yeah.

Insist on equal treatment before the draft board. Insist on equal custody agreements when marriages dissolve. Insist on the right to bodily integrity for both boy and girl babies. Insist on fair schooling that respects both boys and girls. Insist on equal health care and social spending. Insist on the right to raise your own children without shame.

It boils down to this:

> **Listen up, maggots.**
> **You are not special.**
> **You are not a beautiful**
> **or unique snowflake.**
> **You're the same decaying**
> **organic matter as**
> **everybody else.**

How's that for a reality check?

Lots of love,

JB

And now for the big question for JB, not to mention the people at Jezebel and Slate, and anyone else who'd care to take a spin at answering this: even if young women do finally begin to absorb the lesson that they are no better or more special or oppressed then men are, and that nobody can have it all and this is no more men's fault than anyone else's, and even if young women begin to respect men again, there remains one enormous questions: why, in the current legal and social environment, should any young man trust young women enough to commit to them and make children with them? What will today's young women do to make young women worth the risk? Given that women file a majority of divorces in the modern world, it's pretty clear that promises aren't even worth the paper they're printed on anymore. I'm certain heads will explode at this question in polite circles, and neither conservatives nor liberals will like the question much because it doesn't involve lecturing young men to "man up. Young men have been told they're privileged shits for 40 years now. So it has to be asked: why should men trust women anymore? -DE

The argument for a principled approach

James Huff · 15 February 2013 · Archived copy · Original

Editor's note: This article is also available in Romanian.

[dropcap]E[/dropcap]ver since coming to the conclusion that my free time would be best spent working as an MRA, I have seen some amazing things happen. The introduction of AVFM Radio, the creation of Register-Her.com, the release of the AO files, the increase in the number and quality of contributors across several forms of media, and the (un)fortunate backlash against our rise as a Human Right's Group by misandrist media have provided me with hope that our message is getting out there to a broader public. We have come very far in a very short period of time.

There are some questions that lie ahead of us that may seem easy to answer at first, but we need to understand the implications of everything we have done so far and what it has already spelled out for our future. Turning this behemoth of misandrist culture around is not going to be easy, I dare say not even possible without the type of wanton destruction it will cause itself as it collapses under its own weight. The fact of the matter is that every culture in every time has depended on the idea of male disposability for the "greater good"……and that "greater good" has often destroyed itself in the process of demanding too much from the individual to sustain the greater whole. It is a cyclical event, and the rise and fall of nation-states, or at least the bloody and horrific revolutions that occasionally visit them happen with such regularity that we barely bat an eyelid anymore.

The fact that these cyclical events can be evidenced over a period of 5000 years of human history does not mean that our futures have to remain so however. Within the Men's Right's Movement, I recognize the seeds of something far greater than anything that has come previously. I see a New Renaissance, a revitalization of individual freedoms and liberties, an unshackling of the chains of the destructive cycles of humanity, and the movement of humans toward a New Age.

Do not take the above paragraph for the idea that I envision some Utopian world. I see something far from it. Our struggles define who we are, but the question remains whether or not we should be struggling with ourselves, or with new innovations and becoming masters of the universe around us. I see all the wasted effort of hundreds of millions of lives in a struggle to control groups of humans, most of whom simply want peaceful lives for their loved ones. I am talking about changing the scope of our struggle from the predominantly Human Vs. Human paradigm we now have to a new one: Human vs. Environment.

"James, you are jumping the gun on this!"….and yes, I know that I am, and have done so with a purpose. The artist unveils the painting before explaining the creative process that brought him to it and the meaning behind it. Tis the "What the fuck is that?" moment when looking at the canvas that unlocks something in the human psyche and the artist can then explain the meaning as clear as fresh air.

Now pay attention to this next part.

[box icon=""]

Most humans are blinded by all the extraneous thought placed within political group-think. The moral questions of the day are framed in simple matters of right and wrong when dealing with the individual, but seem ever so complicated when applied to the needs of a group of people, or how one group of people interact with another group of people. We get bogged down in old prejudice, financial matters, and resource allocation and everyone wants a slice of whatever is being served up next from their political masters.

Group W supports Politician X because they get Product Y, never mind that Group Z over there was forced at the point of a gun to give up their Product Y by Politician X. Besides, that Group Z has plenty of Product Y, and not sharing it – *never mind they were actually robbed of it* – would be morally reprehensible. This type of thing happens every day, all day, seven days a week, 365 days a year.

Meanwhile, all those from Group Z see that all their Product Y is being liberated – *I mean taken*– from them so they naturally say "Why the fuck should we produce any more Product Y if the guys holding all the guns are just going to take it from us and give it to a Group W, who can go get it themselves. If they want it that bad, then they should get it on their own merit." This inevitably leads to bad feelings all around as Group W feels slighted because they have just been called lazy and have heard for years that having as much Product Y as they want is a Right. Of course they heard that from Politician X, who promises them as much Product Y as they need – *I mean want* – as long as they support him.

Eventually some people in Group Z feel as if they should be in Group W, and stop producing product Y. Some people in Group Z don't want to be in Group W because they don't want to be seen as the lazy layabouts they think Group W is, so they form a new group called Group A and decide to produce Product R, which is intentionally of no value to Group W. This new product serves Group A's and Group Z's purposes just fine. This pisses off Group W, who now get less Product Y because there are not enough people making it, and they demand from Politician X that Group A be disbanded because the production of product R threatens their free access to product Y.

Meanwhile those remaining in Group Z feel disenfranchised by the whole affair and decrease production of Product Y even further to the point where they can only sustain themselves, keeping Group W from getting hardly any Product Y at all! Some of Group W decide to get some Product Y for themselves by working for it, but the majority of Group W have been told it is their *Right* to have Product Y on demand so they stay within the group and threaten Politician X that if more Product Y is not forthcoming, that Politician X will quickly find votes against him in favor of Politician B – who promises to not only make sure plenty of Product Y is forthcoming, but a new and improved Product Y+ as well!

Politician X, not wanting to sign books on the failure of his policies for the rest of his life eventually tells everyone in Group Z that if they do not begin producing Product Y at once, and make some new and improved Product Y+ as well, that he will be forced to bring people with guns to make sure they do it. The story is old…timeless even. We have the current atmosphere, or blank canvas if you will, and a couple of colors of paint to choose from. We can make new colors from those we have, but we have to think outside the palette.

[/box]

As we can see, the simplified problem above can contain ever so much more complexity, and the arguments can even be turned on their heads entirely (just turn the canvas upside down). Maybe Group Z really is full of mean spirited asses that put Politician X in power to create a dependent Group W just to keep their economic power. Maybe Group W has become lazy layabouts because the idea of Rights as espoused by Politician X was hopelessly flawed and Politician X was just looking for easy votes – or at least a stifling of revolutionaries by controlling Group W with empty promises. Maybe…just maybe….Group A really did say "fuck-it-all", we are going to make everyone suffer with an overproduction of Product R, which could supply Groups A and Z, but would, like, totally screw over all those ass-hats in Group W and make them crawl on their knees and beg for the production of Product Y again. "That would teach Group W to think so high and mighty of themselves!"

This simply proves the point of how hopeless political ideologies are today, and so too the base individuals that drive those ideologies off the cliff of human reason and straight into bloody conflicts, ruined lives, suffering children, and inter-species relationships between cats and dogs. *Those cat-dogs are the true abominations most politicians tell us.*

We need to regulate how cats and dogs love each other because the children of those unions are actually the cause of all those bloody conflicts, ruined lives, and suffering children. Never mind the fact we hold guns to peoples' heads to enact our failed policies to begin with.

Obfuscation of the real reasons as to why the State continually fails on every level is the order of the day….I mean of the decade….I mean of the century….fuck it. What I really mean to say is the phrase "Throughout All of the History of Every State."

Now we can add our paint to this canvas we have been provided. That paint takes the form not of a new political ideology or religion, or anything most people are really familiar with. That paint is a moral philosophy called First Principles, and its practice and application to every human being (Universality) is known as Universally Preferred Behavior. This is not a totalitarian approach from some top down power but an approach from the individual to the outside world.

The Five Principles:

1) Personal Accountability

2) Personal Responsibility

3) Characterization by Merit

4) Non-Aggression, Non-Violence

5) Respect for Personal Property

These are the colors we want to work with. There are several reasons why.

Almost all of the social issues we deal with every day can be broken down by using the First Principles Approach. Affirmative Action fails Number One and Number Three. Alimony fails Number Four and Number Five from the perspective of the courts, and Numbers One and Two from the perspective of the ex-*"insert spousal type"* receiving the alimony. Quotas for boardrooms fail Numbers One, Two, and Three from the perspective of the company, and Numbers Four and Five from the perspective of the government enforcement of these laws. These are just a few ideas of how we can break these issues down and argue them. This is how we attack misandry no matter where it is in our society. Any refutation of a single portion of the five principles also results in the entirety of the First Principles collapsing.

1) **Personal Accountability –** An internal measurement of Merit. This is defined through self-sufficiency without resorting to violence and coercion, and the willingness to face natural consequences for your decisions. It is primarily used as an honest form of self-assessment. It keeps unrealistic expectations and narcissism in check.

2) **Personal Responsibility –** The measure of external actions that can also be seen and judged by others.. This one has a twofold process, one of which is redundant to personal accountability, but creates a tie between the self and the world outside of the self. This is the physical manifestation of personal accountability as judged by others in both deed and word, and the barometer of basic relationships with other people.

3) **Characterization by Merit–**The ability to judge others based upon their personal responsibility. This means other people should be judged by whether or not they are moving toward self-sufficiency without resorting to violence and coercion and whether they demonstrate a measure of personal accountability by facing the natural consequences of their actions. This is true regardless of external features of the individual being judged.

4) **Non-Aggression/Non Violence –** Simply put…… Thou shalt not enforce thy will upon others through the use of threat of the loss of life or liberty, or by injury, or through the threat of loss of personal property (or by making good on said threats and simply taking what you want). This can be altered only in the scope of upholding contractual law in which consequences for breaking the contract are fully understood between both parties, or in defense of personal property rights.

5) **Respect for Personal Property Rights –** By which the fruits of all time and labor by an individual gained through self-sufficiency in any environment, or property gained through contractual agreements with other individuals is solely the possession of that individual and is not to be removed by any form of force or coercion. Another way to put it is the actual body of the individual and anything created by the body (the tool of consciousness) is the exclusive property of that individual unless contractual agreements are signed between parties for the exchange of goods and services.

The key to understanding how to deconstruct all of our issues rests upon these five principles. It nullifies the idea of a social (socialized and statist) contract because contracts must be recognized and entered into by individuals, creates Universality of expectations of behavior between individuals, destroys cronyism in all its forms by creating a meritocracy, creates competition based upon true supply and demand, generally allows self-interest and personal liberties to be followed without infringing upon the life and property of others, removes violence and coercion from a society that teaches these principles to their youngest, and increases the level of volunteerism in society to correct problems that cannot be solved through contractual agreements.

Apply these principles to individual MRAs, and allow the influence of those principles to be seen in the MRM, and you have a powerful force that is capable of pointing out misandry, true inequality of opportunity, and actual infringements upon individual rights no matter where it rests. This also becomes our most powerful tool on positing solutions to the myriad problems that boys and men face in today's society. No doubt these principles can be carried into every sphere of human interaction…but to the MRM….these ideas….these principles….and my hopes that they be adopted in order to paint a brighter future are for you.

Iceland seeks to ban Internet porn

Lucy Brown · 15 February 2013 · Archived copy · Original

Iceland government, lead by the militant lesbian feminist Jóhanna Sigurðardóttir from the Social Democratic Party (aligned to the Socialist International) is now planning to implement Internet filters, similar to the ones being used in Iran and China, in order to censor Internet porn in the country[1]. Moreover, they also plan to make it illegal for people to use Icelandic credit or debit cards to purchase pay-per-view pornography over the internet.

Interior Minister Ögmundur Jónasson, from the Left Green Movement, says this should be done because the rights of the women that appear in porn are violated and that he also considers the safety of the children that might get access to pornographic content as "a priority."

He also adds that this is not censorship, saying the following:

> **We have to be able to discuss a ban on violent pornography, which we all agree has a very harmful effects on young people and can have a clear link to incidences of violent crime.**

A problem, though, as there is no link between porn and the incidence of violent crime, except to the degree that study after study after study points to the indisputable fact that increased availability of internet pornography has a strong positive correlation to a *decrease* in violent crime, rape in particular.

To put it even more bluntly, there is valid concern that the proposed Icelandic measures will result in an increase in rape.

Regardless of how one might feel about pornography, it's obvious that control over the Internet is the wet dream of almost all governments in recent years, since the Internet is the only place that is still free of censorship and ideological control.

Besides, there's no mention anywhere, in any news report, about the men that appear in porn. Aren't their rights also violated?

What's worse, is that censorship of porn has the synergistic support of many religious radicals who also feel that they have the right to dictate others what they can and cannot watch. This is not the first time when we see feminism and religious radicalism virtually mirroring views regarding sexuality in general, and male sexuality in particular. Feminism and Christianity collude on the view that male sexuality is dirty[3], the same way feminism colludes with Abrahamic religions' view with regard to porn.

That being said, it is likely for this idea to pass, at least in Iceland – though I would not hold my breath on the UK anytime soon.

To make things worse, the Icelandic government paints this overt authoritarian censorship as "progressive" and "civilized" – just like other governments in Europe have done throughout the last 20 years with their authoritarian bans and regulations – and the population buys their story.

Iceland has a history of this kind of action

In 2010, the Icelandic government banned strip clubs, lap dancing or paying for nudity in restaurants and in 2011, the government also made it illegal for one to print porn or to sell pornographic material. So this is basically an extension of the law to Internet porn.

The fact that Dubai bans lap dancing for Islamic reasons and Iceland did it for feminist reasons describes the best way possible the synergy between two totalitarian ideologies. The end result is the same.

This opens the door wide for scarier things

But the issue goes beyond porn. The moment you let someone have control over the Internet, the possibilities for tyranny are unlimited. China commenced its censorship program attempting to stamp out criticism of the Politburo and the Communist Party and it ended up banning all social media. It was close to banning Google till Google helped them censor material from Chinese citizens.

Iran started its program attempting to prevent non-Islamic positions to be read by the people, and it ended up banning blogspot and wordpress altogether – including, ironically, several thousands Islamic blogs.

So is it going to be different in Iceland? Of course not. Except that more women are likely to be raped.

What will stop the Icelandic government from banning AVfM? They can just say that because this article contains the word "pornography" – it will lead people into temptation. The government is all too happy to "deliver you from evil".

The same happened in the EU with several attempts to pass legislation that would allegedly help the authorities to catch imaginary pedophiles. Since the laws were rejected, now the European Parliament prepares to spend millions of euros to pay Internet trolls to deal with those criticizing the Maoist-lead European Union[4].

So this is not a slippery slope fallacy. Giving governments' control over the Internet will eventually degenerate to censorship of everything that the State doesn't like and frankly, there are a lot of things on the Internet that the State doesn't like, starting with freedom.

Is this the world in which Icelanders want to live? Is this the world in which any sane person wants to live?

You don't like porn? Fine, then don't watch it! You don't want your children to access porn? Fine, then install a parental control software. You don't want your children to access porn from their smartphones? Well, there is a technical solution for that, too. Or a better one – don't buy your children a smartphone. What do they need it for? There are a lot of classical cell phones available on the market that will fulfill the necessity of being in touch with your kid. This way, your kid might actually end up socializing with people instead of living his or her life on social media.

We are heading towards a world where the Ministry of Truth will tell us what opinions we should hold. And, as time goes by, this statement becomes less of a farfetched hypothesis and more of a daily reality.

[1] http://www.telegraph.co.uk/news/worldnews/europe/iceland/9866949/Iceland-considers-pornography-ban.html

[2] http://www.dailymail.co.uk/news/article-2277769/Icelands-bid-ban-web-porn.html#axzz2KldsNyMh

[3] http://www.avoiceformen.com/men/men-and-patriarchy-in-the-church/

[4] http://www.telegraph.co.uk/news/worldnews/europe/eu/9845442/EU-to-set-up-euro-election-troll-patrol-to-tackle-Eurosceptic-surge.html

A wandering cauldron of complete bullshit

Paul Elam · 15 February 2013 · Archived copy · Original

This video by Bernard Chapin warrants a response here because he raises some issues and fabricates some canards that need to be addressed.

Then I will happily move on.

The false premises Bernard is operating from here are so numerous that I won't take time to address all of them. I'll just stick with those that stand out the most. And I will ask those of you who understandably don't care for infighting to bear with me on this one. After a couple of times responding minimally to this man's foolishness, even his attempts to come to the site bullying to get his way, I am not inclined to issue any more passes.

That being said, fuck up number one here is the claim that AVFM "renamed the men's rights movement." I don't know if Bern bothered to read the post on the matter, or if he bothered reading it for naught because he just doesn't understand what it means. AVFM made an editorial decision to refer to what we do here as men's *human* rights activism. Last I checked, it was within our rights to do so, and was not an infringement on Bern's or anyone else's freedom of speech.

Like most tradcons, Bernard is all about free speech and property rights till you make a decision for yourself that he disagrees with. AVFM has never claimed to represent the men's movement as a whole. Indeed I have taken great pains, as I am now, to remind people that the editorial team here never claims to speak for anyone other than the management of this website. Any single entity claiming to represent this entire movement is in la la land. I dare say I am much more in tune to that reality than is Bernard Chapin.

I am also experienced at this enough to know that we are never served to be in the business of herding snakes with a stick, which is precisely analogous to the idea of trying to make every supporter of men's rights follow AVFM editorial guidelines everywhere they go. Hell, I can't even get Bernard Chapin to read and understand the difference between an editorial policy and universal edicts, so I don't think I would waste my time trying to put every MRA, or MHRA as we call them around here, on a leash.

Bern knows better than this. Why he is painting this bullshit picture is anyone's guess. Well, it is actually not much of a mystery. I know exactly why he is doing it, which leads us directly to the next point.

Bern claims that AVFM has become politicized. Really now? Where is the reference for that, Bern? Oh yeah, I forgot, you don't have one. It is just another absolutely empty claim.

Allow me to inject enough reality in here to compensate for Bern's lack of it in this video. The problem he has is with our Managing Editor Dean Esmay, who has political views largely different than Berns. (Largely different than mine as well, not that I give a fuck what anyone's personal political beliefs are).

Has Dean Esmay used his position here to push those views in articles or in any other management function? NO. HE HASN'T. He has written on men's rights issues and that is it. Like all of us, he has at times let some of his beliefs be known, but that is hardly pushing a political agenda. I have made it no secret that my leanings are Libertarian, and particularly anti-statist. Has the site made an official endorsement of the American Libertarian party? Even of Ron Paul, of whom I am a big fan?

Uh, no. Why? Because we don't do partisan politics here. Those with more than a couple of brain cells to rub together already know that.

Believe it or not, I watch most every detail of what happens on this site, and if Dean or anyone else were using campaign posters for article graphics, or endorsing candidates, or political parties it would not likely slip past me.

Just sayin'.

As hard as I look, though, I cannot match BC's ability to catch those things when they are not even there to be caught. The man has speshul talent.

That is one of the most difficult parts of what I do, and for which I am the most proud. AVFM is and always has been non-affiliated with any political party. I aim to keep it that way.

Again, where is Bern's evidence that things are any different than this? Well, again, he has none. It is just hot air oozing up from the wandering cauldron, and it smells like it, too.

I know the reason for all this. It is called personal projection. You can grab any number of Bern's videos and hear him assert with regularity that the men's movement MUST be a left vs. right issue. No ifs, ands or buts, Bern has declared that one official for all of us. Much like what he is accusing AVFM of doing now. Never mind that the most successful men's rights website ever has based its entire editorial stance on rejecting that idea. It's true anyway, cause Bern said so.

Bern is a right wing doorman. That doesn't mean he does not make some really good videos. I have enjoyed them and will no doubt continue to enjoy them. But I always keep his message in proper perspective. Despite the fact that issues that affect men and boys, politically speaking, emanate with roughly equal incidence from the so called left and the so called right, from liberals who Bern can see and from Tradcons –Traditional Conservatives who Bern makes the asinine, borderline retarded claim do not exist — he calls us all to right wing politics as a solution. As though all you have to do to end the wholesale attack on men and boys is to defeat the left. He is a true believer in this, even while his tradcon buddies in the Senate just helped pass VAWA again. Even as invisible, non-extant penis bearing traditionalists fuck men over in family courts and send our boys to die under a right of center banner for commercial interests.

Someone on Bern's channel who supported the above posted 11 minutes of bullshit commented there that his articulation of this was why people were starting to gravitate toward him. In Bern's one moment of getting it right, he pointed out that this was not true.

Points for insight on that one. The fact is, and I don't say this to be cold, that my video channel has outgrown Berns, and I almost never post videos.

The reason this website has become so wildly popular, and such a threat to the Feminists and Traditionalists (FATS) is because we are not choking down any more of the swill produced by a false, two party "dichotomy" in which it just so happens that men end up on the fucked end of the stick, for the benefit of THE STATE.

Men are waking up, Bern, and you still have one eye closed.

If there is to be any dominating political philosophy at AVFM, it will be anti-statism and nothing else. And it matters not to me if we offend anyone, from the most left leaning supporter of Obama, to the likes of Bernard Chapin, who only imagines he is not a useful idiot for a fake two-party system run by statist thugs who are fucking men over left and *right.*

Let's save the red pills for those who don't choke on them.

To the great men of Dallas: fix both flats

August Løvenskiolds · 15 February 2013 · Archived copy · Original

I've lived almost all my life in Texas, in towns and cities all over the state. I wasn't born in Texas, to my dismay, but I got here as quickly as I could, at the tender age of one year old, over 50 years ago. Indeed, the Dallas Cowboys and I began life in Texas on almost the same day. I've visited 44 other states, 6 other countries, and while Arkansas is nice, I can't imagine wanting to live anywhere other than Texas. I can only hope that, someday after my death, if I am lucky, someone will grant me the high honor of making me a naturalized native Texan.

Perhaps you are aware of the "rally" coming up at the Dallas City Hall Plaza on Saturday, March 23, 10 AM, regarding domestic violence and abuse (DV) and the plan to blame the problem of DV solely on men. Several Dallas Cowboys, past and present, as well as other local celebs are planning on being there, along with a hoped-for crowd of 10,000 men and boys. Combating domestic violence and abuse is a worthy cause but not if one does so with an incomplete understanding of the full nature of the problem. Blaming men, and men only, for domestic violence is not worthy of the good and thoughtful people of this city.

About 15 years ago, after a night of performing on stage, I was driving home down Ross Avenue on a rainy November morning at 1 AM. On a dark portion of the street near the old YWCA building I struck a new pothole that, being filled with black water, was invisible to me, and not just one, but both the tires on the right side of my car were instantly flattened.

I managed to maneuver my crippled car into the parking lot of the YWCA, where I parked beside 6 other cars that were damaged in the same way mine was – right-side double flat tires, all. The other drivers had long abandoned their vehicles, so I was on my own.

I changed one of the two flats but that left me soaking wet, dirty, and one tire short of what I needed to continue my trek home. I briefly considered harvesting a tire from one the other vehicles but there was no way to get permission from their owners, and none of those tires would've fit my car, anyway. I had no phone and no desire to sleep in my car, so I made the poor decision to try to limp home. Less than 4 blocks later my right front tire caught fire, my rim was destroyed, but I had managed to find a working pay phone and I called for help. The human telephone operator (we had those back then) was sweet and helpful and put me in touch with a tow truck service. Delayed by a huge chain-reaction series of wrecks on Central Expressway, the wrecker took hours to get to me and it was daylight before I finally got home.

Domestic violence is a lot like a car with two flat tires – if you don't fix both tires, you haven't really repaired anything, and if you think you have, then all you've done just made the problem worse – you are now dirty, out in the cold, and still broken.

There is at least one former Dallas Cowboy who should know this, and he's a pretty good one, too. His name is Deion Sanders. He is still in the news several times a week, and he just won a contentious custody battle with his estranged wife, Pilar – the divorce hearing is still pending. Pilar is a very attractive woman, and so the fact that she lost the battle is extraordinary, given that women overwhelmingly win such cases. Some of Pilar's abusive and illegal acts are detailed here.

Now, Deion's divorce trial begins on March 4, so he'll likely miss the DV rally, and this is a real loss, because a courageous and outspoken man like Deion could give us all some real insight and perspective into the gender binary of DV – meaning, the rights and responsibilities of both men and women in facing and combating abuse.

Have no doubt, courage will be needed to speak the truth that women are violent to men, too, in at least 40% of reported crimes and only God knows how many in real life. Catch them with their guard down, and many men will admit that the women in their lives have very poor impulse control with men when they are refused anything – She Who Must Be Obeyed is a stereotype with a lot of truth to it, and men have the bruises to prove it, if only people cared to listen to men at all.

In 1982 I saw a purse-snatcher in downtown Dallas tackled by 4 guys before he could take 10 steps. The men in our city are quick to help almost any woman in need and only a suicidal lunatic would strike a woman in public. Hiring one female security guard for your business will save you from having to pay 20 guys for the same job, because in the rare case that she gets into a scrape, 20 guys will rush in to volunteer their help.

But ignoring the role that women play in DV does not help women. I see women assaulting men almost every day – sometimes playfully, sometimes painfully, but if you open your eyes, it is all around you. Men take this abuse in stride to the point where they seldom notice it much at all. Blaming the problem on men alone, likewise, does not help. Both men and women must take responsibility for their actions and there can be no compromise on this if we are serious about addressing the core issues and origins of domestic abuse.

Treating women as powerless, perpetual victims is disrespectful to women. It infantilizes them, destroys their confidence and undermines their personal agency. Shaming innocent men who wouldn't dream of raising a hand to a woman is pointless and has done nothing over the years at reducing DV. It does, however, make men feel helpless when the women in their lives routinely assault them.

Guys, if a woman assaults you, call the police. If the police laugh at you, demand that they do their fucking jobs. If they arrest you, demand that they arrest the woman who assaulted you, too. Be clear and calm – video cameras are everywhere, and you can use this. Find one of them, and say "Judge! Judge! Can you see this? I was the one who was assaulted, I called the police, and SHE is the one who should be getting arrested instead of me!"

The men of Dallas have accomplished extraordinary things in the years I've been here. Changing the narrative about domestic violence and abuse to hold both men and women accountable for their actions would be a tremendous addition to this fine record of achievement. Tell Major Mike Rawlings that his rally is nothing but bullshit if it refuses to address the violence and abuse of both sexes.

A lot of people will be betting against us. Let them. If we have to catch the Hail Mary pass on one hip and stumble into the end zone to beat the Vikings, well, we started that, too. The model of domestic violence that says only men are to blame also started in Minnesota. Let's end it here, this time, in our house.

TyphonBlue hits a home run

VFM News and Commentary · 16 February 2013 · Archived copy · Original

This one is still sailing over the parking lot.

To the Arizona State University poster crew

John Hembling (JtO) · 16 February 2013 · Archived copy · Original

[quote]To attempt to silence a man is to pay him homage, for it is an acknowledgement that his arguments are both impossible to answer and impossible to ignore. ~ J Briant [/quote]

To the AVfM poster crew at Arizona State University:

Thank you. I recently read a statepress.com article describing the actions of campus feminists who appear totally unaware of their own stupidity and bigotry. That might seem a harsh characterization of their actions, but regardless of local law or university regulation about tearing down public speech based on disagreement, there is no polite way to discuss censorship except by honestly calling it totalitarian, cowardly and craven. If Nicole Lemme, Abigail Daniels and Danielle Farley ever grow up and become adults, they will likely be horribly embarrassed by the public record of what seems a total lack of moral compass in each of them.

I hope you, who have been putting up the posters so feared they must be censored, will not be disheartened by the censorship of these cowardly vandals. I hope you will continue. I don't know that my opinion counts for much on your campus, but I particularly like the poster designed by my colleague and friend Limey Westlake which reads "you don't fear and hate [these people] do you?" and which concludes "men's rights are human rights." Hint Hint.

Each poster you put up which is torn down by a feminist – and which a feminist admits to tearing down – is your victory. They cannot answer, they cannot argue, they cannot field any rebuttal, so they must silence. And they do so with no apparent recognition of their own egregious wrongdoing.

They do not recognize censorship as wrongdoing. But we do, as does anyone in the wider world with a real interest in human rights. They are condemning themselves by their own shameful tactics.

Even in their interview comments as reported by Dulce Paloma, these bright lights of campus feminism be-clown themselves. According to the statepress.com writer, Nicole Lemme claimed:

"They think women hate men and feminism is about enslaving them," she said. "That is just not true."

Of course, this explains perfectly why silencing the speech of disagreeing men is so important. Do I need to use sarcasm tag here?

Abigail Daniels also commented, saying:

"We want people to know we don't hate men," she said. "We just want to have the equal rights as them. We don't want more rights." She is not reported to have said "our feminist goal of equal rights is why we must silence them."

The atomic weapons-grade stupidity and hypocrisy would not be believable if I had not seen near identical behavior and justification in Vancouver, responding to my own posters.

A few [hopefully unnecessary] cautions.

As frustrating as this can be to deal with, I must also mention what is likely obvious to you already. I apologize in advance if this is redundant. Please do not fall into the trap of tearing the feminist's posters down or censoring them. You are winning by maintaining your own civilized conduct. Please give your harassers no ammunition to use against you. The willingness to silence and suppress your free speech should alert you that these gender ideologues are not limited by any moral or ethical consideration.

Watch your backs gentlemen, and if you have the financial means I STRONGLY recommend acquiring and wearing a wearable camera – such as the GoPro model I use to cover my own ass.

But keep putting your posters up gentlemen, and take pictures. In fact, if you send photos of your posters on

campus to Paul or myself – we'll mail you AVFM stickers backed with industrial strength "fuck you glue," which read AVfM: men's rights are human rights.

As a side note, Kristina who co-hosts AVFM Radio with me asked if Nicole Lemme, Abigail Daniels and Danielle Farley, would be added to register-her.com. Unfortunately, the site has no category for morons.

Gentlemen, keep fucking their shit up, and thanks.

Hansen named AVFM senior editor

Paul Elam · 17 February 2013 · Archived copy · Original

[box icon=""]

With the continued growth of A Voice for Men, we have been very fortunate to attract talented people from across the globe who want to pitch in and work at the advocacy for men and boys we foster here. Kristina Hansen is one of those individuals. She has been serving as our Canadian News Director for some time now, bringing us relevant and timely analysis and reporting on stories that affect our understanding of the issues.

She has also recently become a sitting board member alongside AVFM News Director Robert O'Hara and others on the African Circumcision Advisory Committee. This committee seeks to promote activism against the current campaign in Sub Saharan Africa to circumcise tens of millions of African men, boys and infants under the highly questionable auspices of AIDS prevention – while also incidentally enriching the lives of the programs major supporters.

Kristina is a direct, outspoken and unapologetic advocate for men and boys who has continually proven her authenticity by rolling up her sleeves and doing the work that so many people won't.

It is for this reason that I am very proud to announce that I have offered, and she has accepted, the position of Senior Editor at A Voice for Men, a position of great trust. As a senior editor, she is called on to help shape content for the site, develop editorial policy and can speak on behalf of A Voice for Men to media and other sources as an official spokesperson.

Please join me in welcoming Kristina Hansen to this position, and in thanking her for her efforts to make a difference.

[/box]

The Expatriate Solution

William Rand · 17 February 2013 · Archived copy · Original

The current, quiet expatriate phenomenon in the United States comprises the newest wave of migrants trying to escape some form of adversity or oppression. This migration from the United States deals primarily with men's issues, specifically the erosion of men's rights in the country. Public opinion probably stands against the men's movement, although I have not asked and do not care. The trend is not new. It has been developing over the last twenty years or so, and to paraphrase an old adage: expatriates are not born; they are made. I know because I became one of them.

Leaving my country, however, does not mean that I do not love it. I do, as I am sure do most expats, including men's advocates. In my case, I reached the point where I could no longer endure the depression, anger and fear generated by the currently dominant social class in the United States: feminists. More importantly, I saw no possibility for positive change. The situation was, in fact, worsening.

As the African American expatriate writer Chester Himes said of his experiences with racial bigotry and hatred in the United States, there seemed no other option but to leave. Leaving is what I did, to my social and emotional benefit; however, that drastic act took a long time to germinate. What makes an expatriate? Usually it is a process rather than a single event. Here is an honest presentation of a small percentage of the experiences that led to my eventual expatriation from the United States.

I used to be a feminist. As a young boy during the late 1960s to early 1970s, I began to write stories. To encourage and help me, my father taught me to observe life, places and people carefully. What I saw in my lower-middle-class neighborhood was a lot of people—my parents and my friends' parents—working very hard to support their families, with little time or energy or incentive left to support their marriages. Those spouses seemed to love each other, more or less, but they spent little time alone with each other. After working hard all day day—and sometimes part of the night at second jobs—the men, devoted fathers, spent what little free time they had exhausted in front of the television or outside on the porch chatting with each other while the mothers prepared supper or washed the dishes. The men talked football or baseball, not men's issues. Men's rights had not yet become an issue.

Men had all the rights, including the right to work themselves to a heart attack or stroke, the exclusive right to die in any upcoming war, the right to shoulder the stress of financially supporting a growing family and, especially for African American and Latino men, the right to be 'first in-last out' in any incarceration situation. The mothers spent their free time during the day chatting with each other in front of the house or sitting in front of the television. The only truly loving couple I saw was my grandparents. Of the others, my parents and neighbors, I saw very little affection but no abuse.

Nevertheless, I noticed that women and Black, Latino and Asian people had fewer rights, fewer educational opportunities and lower salaries than men in general and white men in particular. I also noticed that Black and Latino men had fewer rights, fewer educational opportunities and lower salaries in general than white women. It all seemed so unfair, so unjust, but nothing like what the feminists rant about today. Some of those things they complain about happened somewhere, I suppose, but not in my neighborhood. The violence and abuse I saw in my neighborhood involved gang fights—frustrated boys fighting each other in the street—and police brutality: officers of the law beating boys and men because they were not white or wealthy, as far as I could see.

On two occasions before my sixteenth birthday, police officers threatened to shoot me. I attended a prep school. I was not in a gang, but I did have long hair. Even with the police threats, I suppose I got off easy. A female police officer shot and killed a friend of mine from the neighborhood. He was about fifteen at the time, and he bled to death on the steps of his home, three houses down from where I lived. Police and gangs were local problems, but I saw no signs of violence in the neighborhood homes.

We heard no screaming or crashing sounds coming from houses at night. We saw no swollen, black eyes or bruises

on anyone's mother. Only one wife in the neighborhood, the mother of one of my friends, left the home, but not because of abuse. Her husband never hit her. They seemed reasonably happy with each other and secure in their home and family. Then my friend's mother began to change. She needed to "find her identity," the new feminist slogan. The couple started to argue. She got a job. Then, she moved out. They found her about six months later in the cellar of an abandoned house, not too far from the neighborhood. Her dead body was surrounded by opened cans of dog and cat food. That incident was my first true, personal experience with the ideological aspect of feminism and its effects on middle-class women and families.

My father was faithful and never yelled at or hit my mother, and I saw very little infidelity or yelling among the neighbors. The exception was one of my other friends' mothers on the block who cheated on her husband and got pregnant by another man. They didn't divorce; the husband accepted the child. In fact, I only recall one divorce in the neighborhood during my entire childhood and adolescence.

My grandfather was a good man, and my grandmother let him know it with her own attentive kindness. He was faithful and religious (they both were), but not closed-minded. He never yelled at or hit my grandmother. What I remember most of my grandparents is their love and mutual support. My grandmother kept the house clean, the clothes washed, and she cooked. My grandfather "kept the house from falling down," as my grandmother put it. He did all of the plumbing, electrical work, painting, roofing, carpentry and lawn work, generally on Saturdays, and my grandmother appreciated it. In fact, they obviously appreciated and loved each other. They went to church together on Sunday mornings and shared a full quart of ice cream at the kitchen table on Saturday or Sunday afternoon while they talked or watched a ball game. I admired them both for their relationship.

Other couples seemed to put all of their energy into the house, the job and the kids, mostly the latter two. I saw nothing wrong with any of that. I also knew that I didn't want it. I thought it grossly unfair somehow that women seemed to have no other option but to be bored housewives, and men seemed to have no other option but to work themselves to death at dead-end jobs that were either very boring, very stressful—my father's case—or dangerous. I wanted something better. I wanted an interesting career. I wanted a wife who would be interesting because she also had an interesting career. I wanted to treat my future wife with a lot more attention and affection than I saw the neighborhood men treating their wives.

I believed in faithfulness in relationships, something that, for me, went without saying. I wanted a wife who would treat me better—with more attention and affection and support—than the neighborhood women treated their husbands, my parents included and my grandparents excepted. I wanted a wife like my grandmother (maybe a bit thinner and sexier). In all of that, I thought that women should have the same rights, opportunities and pay as men doing the same job. I looked for and longed for something like that in a future relationship. Feminism was just coming of age when I started college, so I got off to a bad start.

My first girlfriend cheated on me. I wasn't really in love, so I ended the relationship without much pain. My second girlfriend, who I met at the university dormitory and did love, cheated on me four times in two years—four times of which I am certain. Still, I did not follow the feminist lead and hate all women. I didn't think badly of any of them, except those two. I didn't talk badly of them or to them. I did not condemn an entire sex for the actions of a few members, as many but not all women do to men. However, I distanced myself from serious relationships for a few years and just dated around. I was no MHRA; I just didn't want to get burned again. I suppose the campus feminists thought I was one of those men who are afraid of commitment. After two bad experiences with commitments, I was scared. However, I still had hope. Men's issues were not yet on the agenda.

At the university, one nice, pretty, religious Campus Crusade for Christ member seemed to be interested in me. I found out later that she lied. She faked interest in me to try to recruit me and "save" me. I'm Catholic, so I didn't need saving or her. After dropping out of the university due to a lack of funds and interest, I lived and worked near a military base. I noticed some women referring to men as pigs (aside from the cop reference), and I thought they were talking about the relatively few men who did act like pigs in a way similar to the way men and women referred to the few bad women as bitches and gold-diggers. The eighties had begun; attitudes were changing, and

opportunities were presenting themselves to women eager to take them up.

I met one beautiful, career Navy seaman (seaperson?) at my apartment complex. I offered her dinner. She said that she would accept on one condition: “That I can spend the night.” I saw no ring and agreed. The next morning, when I expressed an interest in seeing her again, she informed me that she was married to a guy who lived in their hometown in the South—I don’t remember which state. A couple of weeks later, I met a guy in a bar. The night was early, and women were scarce at that hour, so we struck up a conversation. Through cross-referencing details, I found out that he had also screwed that same career Navy woman. My hope slipped a bit.

I returned to college in the late eighties. Finishing my bachelor’s degree in English went well enough. However, when I entered graduate school for my master’s in English in 1990, things were changing rapidly. Suddenly, women did not need men; men were the enemy. “Every man is responsible for the problems of all women,” is what a female graduate supervisor told me once. I pointed out the bigotry of her statement. The university provost was a woman. The university president was a woman. The English department head was a woman, and my tutoring center supervisor was a woman. In addition, I had seen men, mostly white men, homeless and begging on the street. My female office mate told me: “Things are going to be different when women are in charge.” I wondered: different how and for whom? I married a feminist. I did love her, sort of, but also, I thought I could find nothing better. My life at that time was centered on university life. I knew few people outside of it.

I settled for the best I thought was available. At least she had long hair and did not talk badly about men all the time. She even defended me against some of the more rabid feminist attacks that I endured in creative writing classes. Nevertheless, social oppression is cumulative, including in a marriage. Once, I told my wife that something she did hurt me, and she said to me: “It’s too bad because that’s the way I want it.” That told me what she thought of me, but I saw no way out. My feminist wife was in charge, and things were different for me: worse. I still saw feminist bigotry as something personal and universal in relationships, the worst of it limited to English departments on university campuses. Only later did I see it as something institutional, but for me, at that time, like for most men I knew, national borders were my borders. I was angry and depressed, but not yet afraid, not yet an MHRA. Political correctness was merely an annoyance. Feminist bigotry at work was not really dangerous as long as I kept my mouth shut and my eyes off the tits. Divorce offered relief. Alone, everything would be better, I thought.

One day, I went to the hospital of a major California healthcare provider for professors and other state workers. (I won’t name it directly; I still sometimes worry about feminist reprisals and attacks.) I was there for something routine, the flu or something, and I paused before a large poster I saw in a corridor on the ground floor. The photo showed a black youth of about late high school age, wearing a track suit. The caption, in large letters, said: “If you really want to see how fast he can run, tell him you’re pregnant.”

I stood before that movie poster-sized image for a long time. I remember feeling numb. I suddenly knew how it must have felt to see Ku Klux Klan parades pass on some main street in Alabama or to be Jewish in late 1930s Berlin and see a huge Swastika banner hanging as a backdrop to a Nazi rally. I realized that United States feminist bigotry—the man hate—had become institutionalized, had gone mainstream. University sanctioned bigotry was one thing; government sanctioned bigotry was dangerous. The migraines started about then.

I tried an experiment to test the premise behind the poster at the unnamed hospital. Over the next week, I frequented the local mall after teaching. While strolling, I counted the number of young men I saw with children. I only included youths who looked to be about late high school age—as in the poster—and the child he cared for had to look to be his. In the first three days, I counted twenty-seven black boys who looked to be younger than twenty-one and had a child in tow that seemed to be their son or daughter. Maybe the poster is only sexist toward men and not also racist. I counted all the young men of any race I saw with children. Going into the second week, I got to over forty. When I started counting young couples who seemed no older than twenty and who were with children, the total passed fifty.

On the other side of the issue, you may refer to the article by Mike McCormick and Glenn Sacks, “New American Bar Association Article Points to Crisis in False paternity Judgments,” (originally published in the Baltimore Sun 20

August 2006. Or read the article by Edward Steven Nunes "Those who commit Paternity Fraud are almost never punished" (updated 16 September 2012). Nunes says: "Paternity fraud is probably much higher than currently claimed. For an example, some laws restrict the use of paternity tests because of the presumption of paternity in marriage. In other instances, the law may restrict the use of paternity tests to preserve the family if the truth would become known. Also some laws may restrict the use of paternity tests to ensure that the father will continue to support the family that may not be of his making."

I recall two occasions when young women tried to get me to have sex with them because they wanted to get pregnant. One woman, my first girlfriend who cheated on me, said, "Let's do it now. I want to have a baby." In United States feminist society, however, sexist attitudes toward men, such as displayed by the hospital, triumph. As I came to understand that, my ties to the country loosened. My sense of freedom, safety and equality dwindled.

My sense of job security also suffered. I experienced several instances of subtle or direct prejudice against men–some against me directly–that foretold of worse things to come. For example, during my doctoral program in English, I did my teaching practicum for my ESL certificate in the university's English Language Institute. When I started my program, the director of the institute was a man, and the regular faculty was divided more or less equally between men and women. A female director took over. Within three semesters, the faculty was all female, except for one gay male teacher. I was not mistreated directly at that university; everyone was nice (as long as I kept my mouth shut). Most of the anti-male sexism I endured, in fact, came from my female students. In addition, a woman had recruited me for my doctoral program. Nevertheless, I saw where things were heading.

Just after I divorced the feminist, I took a vacation to Columbia on the advice of a female Spanish teacher, a friend of mine. The people, especially the women, were wonderful. The migraines abated for those three weeks. During that vacation another world of possibilities opened, triggered by a conversation I had with a young lady there. I met a nice girl at the hotel there in Bogotá. She was just about twenty years old but proved much wiser than some much older female English graduate students I had known in the United States. The young Colombian lady and I were having a discussion of relationships, and it seemed to us that chauvinism and feminism were two sides of the same coin: both arrogant, abusive and condescending toward the opposite sex.

When I told my new friend of the United States feminist attitudes toward equality and their claims that men were unnecessary, she said to me: "Of course men and women are equal, but we still need each other." At that instant, I decided that someday soon, I would leave the United States.

That "someday" came ten years later. Upon returning from my Colombian vacation, I began to research my options more thoroughly and to study Spanish more intensely. I looked into everything from foreign exchange programs (teacher and student) to ESL certificates to foreign dating clubs to employment by USA companies in other countries. I saved money. I began to plan, rather leisurely, to leave the country for a Latin or Asian country where men were treated with more equality and dignity. I stopped dating United States women. I no longer went to clubs unless it was on a date with a foreign lady. I traveled more, learning about other cultures as well as teaching options in other countries. I continued writing fiction. I continued to teach. Ironically, two foreign women changed my leisurely moving plan to one of immediate action.

At the time, I was teaching college level literature and ESL. During an ESL conversation class, a second level female student from Cuba said during a class discussion on relationships: "If my boyfriend pisses me off, I am going to call the police." Her diction was a bit higher than level II, and her words sounded rehearsed. I felt a sting of fear and thought: If foreign women are subject to this kind of influence, it may be time to get out of here. I was proven right a week or two later. I was living with who I thought was a nice lady. She was from Bolivia but had lived for a few years in the United States before we met. One Sunday evening, we started arguing about money. She wanted me to give her enough to take a week's vacation back to her country. I was saving to move permanently.

The argument became heated but not physical. I never hit her, and she did not hit me. Finally, I got tired of it and left her in the dining room to go to the living room to watch TV. About fifteen minutes later, the doorbell rang. There were two police officers at my door asking if anyone had called the police. Fortunately, they were both men.

Had one of them been a woman, I would probably have been arrested. As it happened, they talked to my soon-to-be-ex-girlfriend for a few minutes and left. My foreign, Latin girlfriend apologized, but I refused to touch her after that. I knew it was time to get the hell out of that country. I no longer trusted her. I no longer felt safe in my own home.

I talked to a couple of friends and foreign students. Mexico seemed my best option. I went to the Mexican consulate. A couple of weeks later, I flew to Mexico for a month to look for work and a place to live. The whole process took a couple more trips and several months, but I am here now, safe and happy. About a year and a half after moving to Mexico, I met a wonderful Latin lady who is now my wife. My life is better here.

In the United States, the bigotry toward men was constant and ubiquitous. In several states of the great Union, I heard derogatory remarks directed toward men by women more times in any given month than I had heard racist remarks against my skin color, religion or national origin in my whole life. To be honest, I have heard a couple of those man-hating remarks here in Mexico, but I never heard anything like that in Colombia, Perú, Costa Rica, Panamá, the Bahamas or China. The poison is drifting out from the borders, however.

I have heard that the situation for men is getting bad in Canada and England. That is a shame. At least for now, in Mexico, the people, including the women, are fair-minded. The women honestly care for their men and they support us. People here in Mexico discuss men's issues and women's issues. People here seem to be genuinely interested in equality and human rights. My Mexican wife values my opinion. She listens to me. Sexist comments from women here are very few and seem to result from United States influence, primarily through television. I have only heard a couple of man-bashing comments from Mexican women who were English teachers—not that big a surprise—and even they stopped doing that when they listened and understood the hurtful, bigoted nature of the anti-male remarks.

Overall, however, I am happy here in Mexico and very happily married. My wife is helping me to recover from the pain and emotional problems caused by feminist oppression in the United States. The migraines are gone. My blood pressure is normal again. No matter what critics might say about "copping out, running away, being unpatriotic or giving up," it seems that Chester Himes was right. The expatriate solution works. After thirty years of feminist oppression, it may be all that we men have left.

Fin

Introducing Kelly Jones and "Wise Misogyny"

Andy Thomas · 18 February 2013 · Archived copy · Original

Being a Men's Rights Activist, I am familiar with the use of the word "misogyny" as a shaming tactic in order to shut-down debate and silence any man who may try to stand up for his own human worth. It came as a shocker to me, therefore, to find a female Youtuber apparently advocating misogyny as a virtue, or at least her own particular take on it—*misogyny as the complete rejection of female psychology*.

Kelly Jones is one of an increasing number of women rejecting female self-pitying and belly-aching. I'm not, yet, sure how I feel about her use of the word misogyny, but let me introduce her and you can make of it what you will…

Watch here.

What I do know is that Kelly is an incredibly intelligent woman with a breathtakingly unique perspective. She is quite clear that she regards women as less rational than men, and our current obsession with female-only perspectives and values as a threat to society's long-term survival.

In the following video (in three parts), she discusses emotion, consciousness and misandry.

- Wise Misogyny: **Part 1**
- Wise Misogyny: **Part 2**
- Wise Misogyny: **Part 3**

And in part 2 of this video, she has the following to say about men…

> ***Men have permitted women to become morons. It is the lazy man who, himself, is desirous of being as stupid and irrational as he can get away without compromising his survival, who is responsible for misandry to a large part.***
>
> **It's got to the point where women can mock these stupid men and give some actual substance, in their emotional way, to the culture of misandry which is why it is so popular today. Can one really blame women, who are so intellectually challenged, that they need men to make rules and laws for them to copy and regurgitate for misandry? I think not. Only if women were capable of genuine original thought and intellectual processes of their own would their misandrous propaganda be, ultimately, their own doing.**
>
> **Men have let themselves into the shit. If they weren't chasing skirt, playing the fool, adoring women's idiotic frivolities and girlish sexual displays, then women would have no hold over them. But lazy men are like dogs—they believe woman is the master.**

On the subject of men, or at least most men, this is not a revelation to us in the MRM—**we know she is dead right**.

Sex and Consent Week at good old Monash Uni

Greg Canning · 18 February 2013 · Archived copy · Original

Down in Melbourne at the Monash University Student Association (MSA), Women's Department, they are anticipating an influx of 17-18 year old recent high school graduates entering university for the first time along with the return of those part ways through their studies.

The women's officers think it's "awesome" that:

> **[A]** ***lot of you are going to be having hot, filthy monkey sex.***

So planning is underway for the "Sex and Consent Week" to be run in week 3 of first semester 2013.

A document has been drafted for publication in the student newspaper (Lot's Wife), titled "*The Women's Officers' Guide to Picking Up,*" ostensibly a guide for newbies about how to "explore their sexualities," "navigate casual sex," "approach people they find attractive" and "getting the results there looking for."

"Hopefully it will help you not only get more sex, but BETTER sex!"

This treatise on "the Great Quest for Booty" is dominated by horrendous prose, with the occasional use of "gendered" language making the recommendations appear especially applicable to females wishing to pick up males for sex.

"For Example: if one guy rejects you, don't take it as "all guys are going to reject me (foreverrrrrrrrrrrr)"

Their advice is divided into three sections,

1. Start with you,

2. Be context savvy and

3. Use your words.

The "**Start with you**" section contains such gems as remember "you're trying to have sex with actual human beings" so some common decency and respect are required lest you come off looking "desperate, creepy or like a massive dirt bag."

Moving on it is explained that (presumably unlike female entitlement generally) you are "not entitled to sex" as "other people don't exist solely for your sexual gratification", and you must "be prepared to be rejected" on occasions, but don't take it personally and generalize it to yourself as being undesirable. A skilled psychotherapist would no doubt have a field day exploring daddy issues with the authors – hello Dr. Betty!

Nothing at all is mentioned about how one's dress and appearance impacts on the search for booty, strange given feminism's support for the slutwalk rallies.

The entire article is based on the scenario of "going out to get laid" (as distinct from going out to get wasted) and looking for and hooking up with "attractive people" which to me reads a lot like sexual objectification of potential partners, without any significant focus on making an emotional or spiritual connection, let alone a considered decision about accepting the risk's of indulging in casual sex.

The "**Be Context Savvy**" section recommends approaching "attractive" people in places where they "will feel safe being approached by you." Trains late at night (and presumably elevators) are out; pubs, clubs and parties surrounded by lots of witnesses are in.

But be careful they warn a "DRUNK" person cannot legally give consent. Good advice till it's qualified by:

> ***If your proposed sexy-times friend is slurring, stumbling, doesn't seem to be thinking clearly or is otherwise showing any signs of being pretty drunk, do not have sex with them.***

If not "pretty drunk" it's apparently OK to go right ahead and hit on them.

They continue:

> ***It's always better to err on the side of caution than to take advantage of a vulnerable person and commit sexual assault. There are plenty of other people out there who are willing to sleep with you – even more so if you get a reputation for being a decent person rather than a predatory ass-hat.***

It is thus acknowledged that females are capable of sexual assault even if they don't use the more accurate term *rape*.

Evidently a reputation for freely engaging in casual sex is seen as a desirable trait by the current generation of gender ideologues, especially if you are "decent" in how you go about it. I suspect these girl's and PUA's would get on wondrously together as the prime motive of both is simply getting laid for it own sake.

Whilst reading non-verbal cues is described as a very important step in the decision to approach the object of your sexual desire, it apparently plays no role once the contact has been made then you need to "close the deal" and "**use your words**." If you want to kiss, ask if you can kiss, then,

> ***If you want to escalate the sexiness further, keep using your words. You should always get verbal consent before engaging in a sexual act with a partner.***

I was disappointed that the women's officers did not insist on *enthusiastic consent* because I would really have enjoyed seeing how they defined this in their hip vernacular. Perhaps they haven't covered enthusiastic consent in their womyn's studies courses yet?

Getting verbal consent will apparently avoid situations:

> **[W]*here someone didn't really want to have sex with you, but you never had a conversation about it and they didn't want to speak up (for fear of ridicule, or possibly putting themselves in a dangerous situation – remember, they don't know you), so they ended up having sex they didn't really want to have or like.***

Note well the end of that sentence "sex they didn't really want to have **or like**" as though they are one in the same thing. This is typical of the feminist blurring of the issue of consent to sex verses the issue of satisfaction with sex, where the outcome of an encounter is dissatisfaction, regret or remorse at having indulged in a consensual act in the first place.

As discussed in a previous article, Swedish feminists argue for such regret or remorse being adequate basis for bringing "sexual molestation" allegations against men even many years after an event by which time their feminist analysis and consciousness leads them to subsequently understand they were "sexually abused."

There are situations where verbal consent is considered to be "coerced" or "pleaded" for and given for all the wrong reasons. So even verbal consent does not guarantee against false allegations of sexual assault. Should we not also

equip our young people with the confidence and agency give *enthusiastic refusal*, to say NO and depart from a situation in which they feel uncomfortable?

I would argue that putting yourself in the position of going home with or bringing home a stranger you have only just met, especially if you have both been drinking, is highly dangerous for both sexes and is best avoided. The Monash junior feminists however see this as the standard business model to be advocated to fresh young students.

If your target is too intoxicated by the time you get home with them, then you can be a decent person and cover them with a blanket and let them sleep it off. Heck, you can even ask again for sex in the morning but:

> ***But don't expect it, because nobody owes you sex for being a decent human being!***

Warning to the male student: never ever take an intoxicated female to your residence to sleep it off, even with the best intent and in the absence of any impropriety on your part, a female trying to fill in an alcohol induced memory gap could well create a scenario in her mind from which a false allegation results.

Having studied the *Women's Officers' Guide to Picking Up* and thinking about what advice I might offer as a father and a physician there are some glaring and negligent omissions.

The risk of pregnancy and advice on how to avoid it for both sexes and the risk of sexually transmitted diseases and available preventive measures are but two examples of essential information for new students considering their potential involvement in casual sex.

For male students the risk of false allegations even where verbal consent has been given should be highlighted, along with the fact that consent, verbal or implied, can be withdrawn at any time during an encounter. The very real risk for male students in these and other areas more than justify the establishment of men's groups and centers at our universities. Failure to highlight such obvious risks could lead to disaster for new students who take the advice given at face value in an attempt to fit into their new environment.

The implication in this guide is that frequent casual sex ought to be seen as an integral part of students lives, without any consideration or discussion of context for individual students, associated risks or the intersection with their cultural, religious, moral and other beliefs. This guide demonstrates that the naive and non-inclusive approach we have come to expect from feminists still reigns in the movements trainees. It's all about them, even if it's all about getting laid.

Note: The initial draft of the *Women's Officers Guide to Picking Up* has been substantially edited to meet a length requirement for publication in the Monash Students Union, student newspaper Lot's Wife.

Repulsive rise of a malicious male movement

John Hembling (JtO) · 18 February 2013 · Archived copy · Original

"There has been a growing internet movement of 'men's rights' activists, Pick up artists and others who call themselves 'the Manosphere.' While it's still small it has changed the way hateful ideologies function.

It's no secret that for the past few years there has been a dramatic assault over women's rights, re-opening questions that were thought to be settled for decades."

So says the Kos Moniker[1],
appointed to monitor
the antics of online malefactors.

Reporting on crime
before Deadly Daily Kos Deadlines,
conflating unrelating pastimes.

The pick-me-up artists,
and men's rhyming martyrists,
colluding to stir online trouble.
A war on the wymins
and the ironing of kittens,
and queries formerly finally answered.

Do humans have rights?
Or just women upright
– and who has a free pass for raping?
Is VAWA fraud clear,
or more politics of fear,
and purposeful narrative shaping?

Tho we don't call ourselves a sphere,
what's evident here
is a hopeless muddle of issues.
Clearing up messes
of sammich miners in blonde tresses,
and mannish evo psych misuse.

But Moniker has a theory
which he spells out un-clearly,
reassuring that all will be well.

Tho techniques tend to work
– it's all underground lurch,
so to propagate petulant hatred.
And he's got our number,
and blundering wonder,
how will we continue our plan?

Pretending to help men,
behind closed doors and then,
plotting to legalize rape.

Moniker is confusing

human rights and girl wooing,
in a story so screwy with spin.
Eat alfalfa male spouts
in your shed, and shout
opposition – to re-legalized rape for the win.

But moniker states simply,
what men's movement implies
of masculine damage invisible.

People don't care;
but the MRM's rise has them scared,
and reacting with cartoonish rhetoric risible.

[1] http://www.dailykos.com/story/2013/01/21/1180744/-The-New-Misogyny

When Oscar met Thelma

Robert Sides · 19 February 2013 · Archived copy · Original

The *Oscars* (statuettes presented annually by the Academy of Motion Picture Arts and Sciences) will be awarded this coming Sunday night, February 24. Why not create our own awards, the *Thelmas*? It'll give us something fun to do… and perhaps evolve into a yearly ritual that grabs media attention.

The movie from which our statuette gets its name is, *Thelma & Louise*. It ended when the feminist "heroines" drove their car off a cliff:

Watch the empowerment

http://en.wikipedia.org/wiki/Thelma_%26_Louise

Ergo, our award will go to films that have similarly driven equality and justice to destruction.

We can do this many ways.

For example, we can use actual nominees and comment on their actual plots:

Django Unchained

Another movie from the unhinged misandric mind of feminino Tarantino. What is it about his being raised by Mommy Dearest (dad kicked to the curb) that makes him include a castration scene in all his movies?

Or we can use the titles of actual nominees and create fake misandric plots:

Django Unchained

A brave film showing feminism at its finest. During Hurricane Katrina, Ms. Django temporarily frees her husband from his backyard doghouse, the better to make him pull a raft full of Wimmin's Studies crones to a DV shelter in New Orleans.

We can also create fake films with fake titles and fake misandric plots:

From Here to Paternity

Jethro is an unemployed IT worker sleeping on park benches in Femville. He's joined one night (well, more like 18 minutes) by "town pump" Lurleen. She subsequently gets preggers, shitz a spawn, and points her gold finger at J-man. Jethro then spends the rest of his life in a coalmine, paying for his baby-mama's condo and visits to Oprah-endorsed feminist shrinks.

We can use past winners, too.

Gone With The Wind

A blue-pill goober foolishly approaches the enormous backside of a feminist while carrying copies of the Magna Carta, US Constitution, and other documents proving men have rights. She comments on same by releasing gale-force flatulence in his face.

Or we can create faux films based on real events:

The Osbourne Conspiracy

A nitwit fembot bones a rockstar to steal, er, share his wealth and appetite for eating bat heads. She then carves out a career for herself as a sit-down comedienne, making audiences roll in aisles hearing stories of penile butchery.

The possibilities are endless.

I tried my hand at it a couple decades ago:

https://skydrive.live.com/redir?resid=5C34944B14836654!199&authkey=!AATF8no-ZHJz4AQ

https://skydrive.live.com/redir?resid=5C34944B14836654!200&authkey=!ACK4EBtslf__FTk

https://skydrive.live.com/redir?resid=5C34944B14836654!201&authkey=!AM0FPGys8_c52-k

https://skydrive.live.com/redir?resid=5C34944B14836654!202&authkey=!AL2LQZq7GIOEz38

A variation would be to emulate the *Boston Globe*'s resident-evil fembot, Ellen Goodman, and mimic her annual "Equal Rites" award:

http://www.boston.com/bostonglobe/editorial_opinion/oped/articles/2011/08/26/equal_rites_awards/

I tried 21 years ago, too, calling mine the *'Busters*:

https://skydrive.live.com/redir?resid=5C34944B14836654!204&authkey=!ALOOUFuHkb3LmBU

https://skydrive.live.com/redir?resid=5C34944B14836654!205&authkey=!AP9slN8GbYPr568

In any case, we should to do more than talk. Sure, not everyone is ready. Some need to educate themselves more. And others are constrained by monetary obligations and/or varying interests. I'm just suggesting a few ideas for those who are ready.

Stick it to 'em!

AVFM News and Activism: Kudi, the Mystical Rodent Activist

James Huff · 19 February 2013 · Archived copy · Original

[box icon=""]

Tonight on AVFM News and Activism we have as our guest none other than Kudi, the Mystical Rodent Activist! Kudi has gained marked popularity in the Youtube circuit as a commentator on the Men's Rights Movement or Men's Human Rights Movement as AVFM currently calls it. It is important to note that Kudi is not an MRA, he is not even human, he is in fact a rodent. We are having him on the show in order to present a completely outside perspective of what is currently going on in the MRM during this season of controversy. Please join us!

The show starts tonight, the 19th, at 9:00 PM Eastern, 8:00 PM Central, which is 2:00 AM February 20th in London and 11:00 AM February 20th in Brisbane.

SHOW PAGE

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AVFM Radio – Voice of Europe

Lucy Brown · 19 February 2013 · Archived copy · Original

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As part of the idea that men's rights are not just a Western issue, I am really excited to announce the first attempt to have a radio show entirely dedicated to Europe.

The other programs, AVFM News and Activism and AVFM Radio are great programs but are taking place at impossible hours for Europe considering that there are at least 6 hours (usually 7 or 8) in time-zone differences. This is why I know the full name of the three Europeans (including me) that are listening the shows live. For most people staying up till 4 AM listening to radio shows is not an option.

The idea is to hold these radio shows once in two weeks on Fridays, at least in the beginning.

On the first show I, Lucian Vâlsan, will present the show alongside with my co-host Huffnagel Pista, a renowned advocate for the non-feminist position in Hungary. Huffnagel Pista's opinions and positions are featured throughout the Hungarian blogosphere, and often times in places such as index.hu – where his articles are very popular. In other words, when Huffnagel Pista says something, at least 1.5 million people are made aware of it and forced to think and see through the lies and the deceptions of the feminist propaganda.

It is an honor to have him as a co-host and you will get to hear from a man who has gone his own way for years and made a name for himself as a non-feminist in a country where feminists used to be praised when they mentioned the "Swedish model" He has done so with a motto that I really do appreciate: "No more Mr. Nice Guy!" – which is in line with our philosophy of Fucking Their Shit Up. Huffnagel Pista is a successful example of applying the First Principles both personally and in advocacy for men and boys.

The show will take place Friday, March 8, 2013 – which is a special date – a day that is commonly used by feminists from Europe to spew false statistics, lies, damn lies, more deception, and generally promote their misandry. We will be there to talk back to them.

The reason I am announcing this so early is because it's something entirely new – different time, different format, different hosts, different everything – and it would be great if the European readers would mark the day in the calendar.

Another reason for announcing this so early is because it would be great to get some suggestions from the readers, both for this show and for future shows.

The show will take place, as stated above, on March 8, at 7 PM GMT (London, Reykjavik and Lisbon time).

This means 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time – sorry if I forgot one)

This means 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

This means 10 PM FEET (Minsk time)

And, last but not least, this means 11 PM Moscow time.

And for the listeners from North America who want to support this debut, this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST.

Oh, one more thing: The show will be 99.5% in English (we will introduce greetings in other languages).

[/box]

Time for a new Breast Test

Michael Reed · 19 February 2013 · Archived copy · Original

[dropcap]I[/dropcap] want to talk about women's breasts. While it is undeniable that they evolved for a role in child nurturing, the majority of the western world assigns an additional, sexual significance to women's breasts. Venturing into the debate, I declare that the empress is naked, and I suggest a simple solution to this conundrum.

Women's breasts can be a confusing subject for heterosexual men. Sometimes, the feminist assertion is that they are sexual, such as when wagging a finger of disapproval in the direction of a girly poster or a strip club. In fact, even looking at them from across a room is often at odds with the rules of polite behavior. On other occasions, the feminist position is that breasts are not sexual and that it is offensive to consider them so. Examples include the right to breast feed in public or the right to be topless in all situations where a man could be topless.

In such cases, women's breasts are merely mammary glands which women use to feed their young. Analyzing the situation, it becomes clear that breasts have two modes – we'll call them mode A and mode B – and the only consistent rule is that men are usually on the wrong side of the rules.

Take the recent scandal involving the long lens paparazzi photos of Kate Middleton and her husband, Prince William. A lot was made of the fact that she is topless in the photos. And yet, where are the cries, from feminists, that toplessness does not constitute nudity? It seems that, by consensus, the breasts were in mode A that occasion. In Britain we have a strange tradition called Page 3 in which photos of topless women appear in some of the tabloid papers, and almost every feminist objection to Page 3 makes reference to the fact that the models are baring their breasts. It seems that the boobies are in mode A for that one too.

Furthermore, breasts would be in mode A if a feminist mother or teacher found that a boy had a picture of a bare chested woman on his locker, on his bedroom wall or set as the backdrop on his computer. Breasts switch to mode B when feminists are marching, topless, for the right to "top-free equality". They're in mode B again when feminists are making it sound like men are attempting to prevent them from ever leaving the house by not allowing them to breastfeed wherever they like.

Imagine if men could control the mode of breasts. Think of how much money one could make by setting up a bar in which all of the female staff would, in common with the male members of staff, wear shorts and nothing else. "Really?", the proprietor, could exclaim. "To me, breasts are merely mammary glands that are used to feed young children. It had never occurred to me that anyone could view them as sexually arousing. Are you suggesting that this is why I am making a fortune?"

If you're in game development, why not shove some topless female characters into your game? Massive, jiggling boobies all-round, I say. I mean, it wouldn't be sexual, would it? "They are objects of beauty that symbolize feminine power and fertility", you could point out while clutching a feminist textbook. You could on go on: "Only silly schoolboys think of them as being connected with sex in some way".

Something tells me that the people who run Facebook would be completely happy to allow women to post pictures that show their bare breasts in profile photos, but the people who are arguing in favor of it would start to complain if they did. You see, they are sacred parts of the body that must never be gazed upon. Everyone knows that.

Although most people immediately think of sex when they hear the word fetish, it is originally an economic term. Commodity fetishism is the principle that elevates the value of a lump of gold above that of a tin opener. That's what sexual fetishes are: when something commonplace and not innately sexual such as a part of the body (or a whip or authority) is imbued with a significance that evokes a sexual response.

It is important that sexual fetishes are treated with respect. For example, if a liberal heard that a particular gay person got off on wearing leather while they are having sex, a solemn acknowledgement would be the order of the day. God help the hapless person who made a jokey reference to that practice.

Yet, breast fetishism, which is perhaps the most common sexual fetish in western culture, and has all the hallmarks of an autonomic sexual response, does not get respectful treatment. Whether brought about by social conditioning or biology, it doesn't seem that men choose to be affected by it.

So, is the confusing feminist reaction to the mere sight of bare breasts simply a stick to hit men with? It smacks of a typical "have their cake and eat it" situation in that feminists want all of the benefits of having bodies that are sexualized, without accepting a few, minor inconveniences that result from that.

A cynical person might conclude that this is a tactic employed by feminists in order to make themselves the victims of an imagined hardship. Perhaps, it's a battle of wills in which feminists attempt to claim that black is white and up is, in fact, down? Or, perhaps they are telling the truth and are genuinely ignorant of the sexually arousing effect of bare breasts on most men? I propose a test to find out.

Next time you are talking to a feminist, ask if you can see her breasts. Surely, you can argue, she could not object? For breasts, as many feminists argue, are not sexual. If it is a colleague that you are debating with, she may object that the breasts are sexual or non-sexual depending on the context. You can reply – with a look of astonishment – that the workplace is a context in which feminists have argued that women should be able to bare their breasts. Perhaps you could request a photo of a woman's breasts over email or Facebook, if she is a feminist? After all, it wouldn't be sexual.

How feminists win their arguments

Kristina Hansen · 20 February 2013 · Archived copy · Original

Ever tried to have an honest and open discussion with a feminist only to leave the discussion shaking your head in dazed confusion, wanting to rip your hair out by the roots in handfuls?

I feel your pain, and know the frustration that comes with trying to honestly debate an ideological adherent who claims to have all the answers and then twists the facts and evidence to suit their needs. I'm surprised I have any hair left and not completely bald after years of trying to have honest discussions with these types of people. This is why I tend to ignore most ideologues when they make their bullshit claims without any honest facts or evidence to back up them up. It's basically a lost cause and a waste of my time.

The fact is it's a parlor trick that these ideologues employ which is actually quite easily accomplished by dishonest individuals.

Let me show you how this trick is accomplished in three easy steps.

First, let's choose a cause and make a claim about it. In this example we'll use feminism and the claim that the patriarchy is responsible for the "oppression of women." Notice how you have two questionable assertions there.

Second, anyone who challenges the claim being made is automatically painted as being against reforming or helping with the problem(s) identified. In this example the cause is fighting oppression of women by patriarchy, so if you oppose the claim made on behalf of feminism that the patriarchy is responsible for the oppression of women, you are automatically against women and against ending oppression.

Third, those who challenged the claim that was made are now to be shunned and called names, like "a misogynist" in this case. Others who are part of the cause, feminism, are encouraged to dog-pile the one who had challenged the original claim(s) made in order to silence them. Reason and rationality are thus rendered useless or even painted as evil. This allows the one who made the claim feel justified, empowered, and eager to perform their parlor trick on others who challenge their claim.

As you can see, this is an easy parlor trick that anyone can easily accomplish, on more than one subject. It is completely dishonest and childish, but it works to the dishonest ideologue's advantage allowing them to feel victorious and validated.

It also removes any personal responsibility from the one making the claim in the sense of them having to do any heavy intellectual lifting or actual research to back up their claims: just paint anyone who questions the claims as evil. It allows one to be lazy and leads to complete circular reasoning.

You'll never win a discussion with these types of people, which is why it is best to dismiss them out of hand and refuse to even acknowledge their attempts to bait you into nothing more than a childish, dishonest argument that will only leave you wanting to rip out your hair by the follicles.

Bottom line, if you entertain them then all you are really doing is puffing up their egos and validating them. These ideologues hate to be ignored because they truthfully have no argument, and they know it. Without their little three step parlor trick they have nothing to fall back on except their empty claims that amount to no more than a pile of steaming horse shit.

So, how to win an argument every time? Simple. Establish a questionable premise, or multiple questionable premises at once, then paint everyone who questions the premise as being hateful and evil and "part of the problem." See how easy that is, and how this often makes discussion with a feminist nearly impossible?

AVfM-R: Conscious Agency, do you have it?

AVfM Radio · 21 February 2013 · Archived copy · Original

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Hypo-agency, which we've talked about repeatedly at AVFM, is a cultivated public perception of the indirect use of social power through the combined social narrative elements of feminine helplessness, male power, and the relationship of male public identity to female approval.

Usually, hypo-agency has been discussed in the context of a traditional conservative framework for relationships between men and women, but it certainly exists outside that context as well, even when expressed in different language.

The converse phenomenon to feminine hypo agency is tonight's topic on AVfM radio, and is described by the phrase *conscious agency.*

And the question asked tonight by Girl Writes What, John the Other, The Wooly Bumblebee and James Huff; asked of everyone from MRAs, MHRA's and the most radical of radical feminists is this. Conscious agency, do you have it?

http://www.blogtalkradio.com/avoiceformen/2013/02/22/conscious-agency-do-you-have-it

Call in number for the show is 310 388 9709

Show time is 6PM Pacific, 8PM Mountain.

[/box]

Men should be afforded anonymity in rape trials

Peter Lloyd · 21 February 2013 · Archived copy · Original

Earlier this week, MailOnline reported on Maura McGowan – the deputy High Court judge who recommended that men should be granted pre-conviction anonymity in rape trials.

In a rare example of common sense within British law, the leading figure said that men should have their identity protected unless they are convicted.

Quite frankly, I agree.

Only yesterday, MailOnline reported on the case of Sophie Hooper – a 19 year-old woman who maliciously accused an innocent man of rape.

The mother-of-one, who was photographed smirking outside Southampton Crown Court after avoiding a jail sentence, only admitted to fabricating the allegations two months into the police investigation.

Sadly, cases like these are increasingly common.

In April last year, Kent's Kirsty Sowden – a former John Lewis shop assistant – was jailed for just 14 months after crying rape over a fully consensual encounter with a man she'd met online. He was arrested at his workplace in front of colleagues and detained in a cell, wasting 376 hours of police time and costing £14,000.

In May 2012, 20 year-old Hanna Byron was spared jail after falsely accusing her ex-boyfriend of rape in revenge for breaking up with her.

In August, Sheffield's Emma Saxon was jailed for making a second false rape allegation against her boyfriend, Martin Blood. He was held in police custody for 14 hours and subjected to an intrusive medical examination – all because he'd stood her up.

Meanwhile, Teesside's Joanne Buckley was jailed for three years in September after stabbing a man because he refused to have sex with her – then threatening to cry rape if he went to hospital for treatment.

These cases – and the many, many more like them – are exactly why men deserve protecting by the law as much as women.

Tellingly, my opinion is shared by the majority of Britain. In 2010, a poll conducted by MailOnline showed that 67 per cent of readers want pre-conviction anonymity for rape defendants, as opposed to 33 per cent who don't.

Originally, the law agreed. In 1976, the Labour government introduced rape trial anonymity for both the alleged victim and the accused. It operated this way until 1988, when guidelines were relaxed to help police investigations.

At the time, the media was far less powerful, less global, less permanent than it is today. There was no internet, no slew of gossip magazines, no mobile phones with cameras, no social networking sites.

Police techniques and technology were also less refined, so a lack of anonymity helped them.

Now, things are different. Dramatically so. And – once again – the law should change to reflect this.

Why? Because a not guilty verdict is no longer enough to repair the planet-sized crater of damage caused by weeks of daily headlines across the globe.

Perhaps more importantly, it's also a human right to be innocent until proven guilty.

Feminists like Julie Bindel disagree. She seems to believes that men deserve the stain of rape stigma, guilty or not, simply because they are male. In fact, she once said being falsely accused wasn't so bad. 'A fair number of celebrities have been accused of rape in the past and do not seem to have suffered longer term,' she incredulously wrote in The Guardian. 'To say that an accusation ruins lives is perhaps a sweeping generalisation.'

Perhaps she should speak to Peter Bacon. In 2009, he was cleared by a jury in just 40 minutes after being falsely accused of rape by a woman he met through a one-night stand. Although he was totally exonerated, the incident was so traumatic that he changed his name and left the country. His life was utterly destroyed.

Meanwhile, the accuser kept her anonymity – and, for all we know, went on to accuse others.

Where's the fairness in that?

Even UK charity Rape Crisis admit that almost 1 in 10 rape allegations are fake. This means that, out of every 10,000 cases that go to trial, around 800 men will be named and shamed in the media. All of them innocent sons, nephews, husbands and fathers.

To say this doesn't matter is not only patronising, but irresponsible and sinister. It also smacks of some darker gender agenda.

Ironically, women like Bindel are enraged at the concept of pre-conviction anonymity for men, yet so few of them are equally outraged by the false accusers who betray the sisterhood (and the real victims of rape) with their lies.

Yet these women are damaging rape justice more than pre-conviction anonymity ever could.

Even Labour peer Lord Corbett, who introduced the 1976 law providing mutual pre-conviction anonymity, argued this until his death in February 2012. He told the Evening Standard in 2002: 'Rape is a uniquely serious offence and acquittal is not enough to clear a man in the eyes of his family, community or workplace. He is left with this indelible stain on his reputation. The case for matching anonymity for the defendant is as strong now as ever.'

He was right in life and he's right in death.

Besides, the benefit of mutual anonymity would cut across both genders, helping victims as well as conserving fair trials. For a start, it would deter anyone from making false claims out of spite, seeing the accuracy of convictions rise – not fall.

Secondly, it could make testifying easier for those who've come forward. Identifying the accused often inadvertently identifies the victim, which adds immense pressure for them. It's all wrong.

The issue is made even more complex when our government officials muddy the waters of truth.

In 2010, an official enquiry report led by Baroness Stern – a prison reform campaigner – ordered Harriet Harman to stop misleading the public about rape statistics. For years she'd been pumping misinformation that only six per cent of rapists are brought to justice, when the reality is very different.

Actually, the rate is more like two in three – a figure which is much higher than comparable numbers for other violent crimes.

But Harman's creepy spin is symptomatic of another problem, because the way we criminalise rapists seems to have become political. Instead of securing robust, fair trials, people now want a system where woman have all the power – as if this would guarantee justice.

Fortunately, women like Maura McGowan see the reality.

Like the rest of us, she understands the abhorrence of rape and the importance of justice. Yet, even in discussing such an emotive issue, her response remains rational: name the convicted, not the constricted.

The overwhelming majority of men are not rapists – not by a long shot, and the law must remember this.

Perhaps Harriet and Julie should too.

This article originally appeared in MailOnline, and is reposted here with permission of the author.

The dynamics of male fear

Paul Elam · 21 February 2013 · Archived copy · Original

Note: Also available in Portuguese.

Recently Andy Man posted a brief introduction and links to a series of Videos produced by Kelly Jones. This articulate and obviously intelligent woman had a great deal to say about the nature of both men and women, much of which I agreed with.

What was of particular interest to me, however, was her proposed explanation for why some men, whom she referred to as manginas, seem hopelessly unable to resist indulging and enabling neoteny in women, or, in different wording, why these men (indeed all men by her later implications) assume the burden of hyperagency in their relationships with women, effectively insisting that those women lead lives of incompetence and dependence.

She goes on to say that her explanation also accounted for the phenomenon of misandry. The answer, according to Jones, is laziness:

> ***Men have permitted women to become morons. It is the lazy man who, himself, is desirous of being as stupid and irrational as he can get away without compromising his survival, who is responsible for misandry to a large part.***

Now, from the outset I found this answer to be lacking, both in terms of explaining men's predisposition to tolerate childlike women, and as a genesis for misandry.

I will get to more of that before concluding, but I think it is important to say that simply shooting holes in Jones's theory is not the objective of this writing. I actually found much of her presentation compelling. Even better, she has eloquently tapped in to questions that I would like to reframe, as I think they are crucial to the common discourse here.

Why do so many men tolerate and indeed seem to insist on enabling irrational, materialistic, self-absorbed and grossly immature behavior from women?

Why do so many men go as far as to idealize this kind of woman, catering to every capricious whim and seemingly having no limit of what they will endure or surrender in their efforts to please her?

And why, when queried, will these men, most men, demonstrate staggering levels of denial, fumble for words or explanations, or as a last resort direct outrage at anyone asking the questions?

These, I believe, are the questions of the century for modern men. And this venue is one of the few places that they have a chance of ultimately finding substantive answers.

My answer for this is, like Jones's, quite simple. I also think it is a lot more accurate.

Fear. More precisely, fear of what most men's unconscious minds interpret as a painful, death-like black void where they reside without validation of their worth in a woman's eyes.

I should acknowledge at this point that I do not offer these observations as empirical. I have no sources, nor do I doubt that empirical support for these ideas is scant or non-existent. They are submitted solely for the judgment of your rational mind and nothing more.

It's a complicated matter, and one that cannot be explained without an understanding of men's collective, historical experience, their education, and their personal family experiences.

Consider that until the industrial revolution families were most often run like business concerns involving all family

members. Whether they were farmers, craftsmen or artisans, most men worked in immediate proximity to the home. They were intimately and continuously involved in their lives of their children. Sons, the only children relevant to this discussion, were often assumed to follow in their father's footsteps after being mentored in his skills during their upbringing.

The connection to the father, even when fraught with all the expected conflicts in the struggle for individuation, was the son's primary source of approval and identity. It was in the father's eyes, and ultimately in his own works, that he found his worth, or his failure, as a man.

The marital relationship in the home was much different than in modern times. Unless the family was affluent, and few were, women worked and toiled alongside their husbands and children. They were integral components to the family's success. It is not difficult for me to imagine that the realm of "emotional needs" for women was much less of a priority then than it is now.

And then men invented factories.

While in retrospect it is likely a misnomer to call it an industrial "revolution," as it occurred over such a broad timeframe, there was nonetheless a great deal of social change associated with the development of large scale, centralized manufacturing processes. The number of residents in American cities doubled in forty years, from 15 million to 30 million, between 1860 and 1900. The growth went hand in hand with the proliferation of factories.

This had a significant impact on the family. The first, monumental change in the lives of men was that it removed the father from the home.

Fathers, who once headed family concerns, now left their families to work in factories, whether on the manufacturing or business management end. The children, of course, remained at home with the mother.

Now, I am certain at this statement could have the effect of prompting a feminist to register with the site just so they can point out that women worked in factories, too. And yes, they did, but not many. Most, even women of that time, were not suited for the physically arduous nature of the work, and most families needed someone at home to care for children. It made sense that the person with the greatest capacity for labor, and who did not need to nurse infants, took on that responsibility.

As history clearly illustrates, that is what happened.

Then something else happened. As men labored to take care of their families, they began to export the products of technological advances back to the home. Food in cities was not grown by the consumers. It was bought and prepared. The milk bottle was developed and patented in 1877, and home deliveries of bottled milk began in 1878.

What this meant was that the more men worked, the less women had to. For the first time in western history women, unlike men, began to have options about what to do with their time. Some chose to work, many others chose to settle in to a new role, as a housewife.

Why is this important to this discussion? Because this is the time in history that women began to experience a more idle time than ever before. That idle time, I think, was the beginning of trouble for men, and for all of us.

With the father removed to produce income, and with women having time to dwell on emotional "needs" instead of work, children, particularly young boys, began being placed in the role of surrogate husband in the father's continual absence. It is a form of emotional incest that was conducted with the collusion of the father, who often made their sons, "The man of the house while I am away."

This effectively left boys alone with quietly disgruntled, idle mothers who used their sons to buffer the emotional emptiness that arose from a life with too many options and too little to actually do.

Thus the father's role changed significantly. He was demoted from family leader to mother's enforcer and financier. I am sure it was not too long after the masses of people migrated to cities that the term, "Wait till your father gets home," became a common threat to secure approved conduct from children, particularly young boys.

What developed was the forerunner of the broken family; father, breadwinner and as-needed authoritarian, participating in but a fraction of family life as compared to his predecessors; mother, beneficiary, dependent, isolated and filling the void in her life with emotional needs that the father could not fulfill (because no one can). Mothers turned to their children and began reversing the role of caretaker, emotionally speaking.

It is a model still common today, even in post-divorce families.

And what change did this effect on the psyche of boys? For one they went from measuring themselves by pleasing their fathers with demonstration of competence in a skill or trade, to measuring themselves by pleasing mother in emotional terms.

It is just that simple.

And it is just that profound.

In a society that has coined the phrase, "If momma ain't happy, nobody's happy," this has powerful implications on the emotional and psychological development of young men.

When the measure of your worth, as inculcated every day of your life, is in meeting the bottomless emotional needs of a still childlike adult, the absence of approval from that adult becomes a form of death.

Consider the norm for how we perceive disrespect of or even simply displeasing a mother in this culture. Now consider several generations of mothers who exploit that at every turn, even as it twists the minds of their sons into conforming "maternalists."

Couple that with the fact that even when young boys get a temporary escape from the home in the form of school, that they enter a system where compliance with female wishes is essential to any measure of success. Consider what happens when failure to please the women at school results in a damning note sent from the teacher.

Well, wait till your father gets home.

Now couple all this with the millions of years of human male instinct to be accepted by women for reproduction, and the mixed evolutionary and socialized expectation for men to protect, provide and sacrifice for women.

Is it any real stretch of the imagination that in 2013 we now have a population of men that literally cannot conceive of their own existence without the mirroring of their fitness in the eyes of a woman?

Would that not offer one plausible explanation of why the absolute insanity of gender feminism has flourished and found nearly universal support from men? And they have supported it, either overtly by laying themselves prostrate before the altar of feminism (women), or by a toxically enabling silence born of the fact that they are *too afraid* to speak up.

After I placed my comment to Jones, she responded, and appeared to infer from my initial statement about fear that perhaps the problem was in the age old 'fragile male ego.'

> **You say, Paul, that manginas work for women out of fear of the identity void from being rejected by women. That is, you say these men work like slaves not out of laziness (of course) but from fear of not being praised by women. Then, are their egos so fragile that they need the psychological blow-job of being told they are good and useful slaves?**

I have to reject this premise as well.

First, and to quickly clear up a detail, I did not use the word "mangina," nor do I ever use it in my writing these days. It is not that I don't think some men need to be shamed, but not in the context of this discussion. I am not talking about men who are consciously obsequious, but of average men, many of whom tolerate the most egregious

conduct and parasitic bonding from women, but are likely never fully conscious of the degradation.

This is not a matter of some innate, characterologial deficiency in the male ego. Intact egos are a product of healthy emotional and psychological development. Most men, since the industrial revolution, have had healthy ego development sabotaged from birth. There was never really a chance for them to defend against the dependence on women's approval. Indeed, society as a whole has coalesced around the idea of making them as servile as possible.

I don't pretend to have a solution for that, either. Thankfully, the red pill is now available for the minority of men who can digest it. And as more men do that then more will follow. It could take a hundred years or more to reverse in this fashion.

But there is, with all respect to Ms. Jones, no answers to be found for the average man in misandric clichés. Laziness, weak ego, and the rest are just canards covering a more basic reality: men pathologically fear women's rejection because we raise them pathologically to be dependent on women's approval.

This is not created by men, or by women in a vacuum. It is a cultural product of a society whose technological advances outpaced the human ability to adapt and adjust functionally.

If there is to be answers, and I think there eventually will, they will be found in a nuanced understanding of the human condition that runs deeper than labeling all dysfunctional behavior as a flaw in character.

If there were ever a path to misandry, that is it.

Beckel caught in the FAT Trap

Paul Elam · 22 February 2013 · Archived copy · Original

I don't like Bob Beckel. In fact, my dislike of Beckel is so strong that it borders on skin crawling disgust. He is a token liberal, one of the slimier, disingenuous ones that Fox News props up to make the equally slimy case that they are "fair and balanced," which I suppose makes their claim strangely credible.

Now imagine how I feel about being in a position where I need to defend him. It's not good, I'll tell you, but I am going to don a biohazard suit and do it anyway. Beckel is under a career damaging threat from one of the few forces that could ever hope to exceed his sliminess.

On a recent edition of Fox New's program "The Five," they had a discussion about gun control. On college campuses, it was asserted by some, coeds should be strapped to the gills so they can blow rapists away. Beckel, apparently caught up in his gun control fervor for a moment, blurted out a question that was actually quite cogent, but he made the incredibly stupid mistake to follow his partisan lock-stepping into territory owned by those whose political clout trumps gun control and every other significant issue that our nation pretends to address.

He asked,

> **When's the last time you heard of a rape on campus?**

Of course the tradcons at the table immediately lost their fucking minds. The shocks and awes and oh my fucking gods abounded in an instant.

"What are you talking about? It's rampant," co-host Eric Bolling retorted, with his spine stiff, as though he were having a sudden attack of dignity. Dana Perino immediately followed, as though it were already on the teleprompter, "In particular, date rape on campus."

Beckel, still apparently dazed by his own honesty, continued with fatal question number two:

> **That's one thing, date rape, but you're going to take out your gun and shoot your date?**

Of course the answer was YES. That was the predictable response from Kimberly Guilfoyle, whose journalistic accomplishment is being one of the few females without bleached hair to be employed by Fox News. Said Guilfoyle:

> **If your date is a rapist, you shoot them.**

Well, here, watch for yourself.

Love the way she punctuated a call for killing with a smug grin.

Now, the temptation here is to sidetrack, and wonder aloud if Kimberly Guilfoyle has the first fucking clue about what constitutes a rapist on a modern college campus. But sidetracking only helps when the people involved give a damn about things like actually having to rape someone to be considered a rapist.

[image]
You kill, girl!
Better to keep this about Beckel, and the histrionic reactions that are sweeping through the media right now, despite

his groveling mea culpas, over one of the rare times the truth ever escaped his lips.

Michelle Malkin called him a “cretinous misogynist.”

“Vomit,” she tweeted.

On the other side of the fence, the libtards at Huffpo are crowing in perfect harmony with conservative women-firsters in their agonizingly over the top reaction to Beckel asking an intelligent question about the frequency of campus rape.

Along with most other media outlets, they have ensured that everyone knows about the Department of Justice assertion that one in four women of college age will be the victim of rape or attempted rape before they move on to an arts degree and a government job.

And, along with most other media outlets, they are neglecting to tell you that those numbers include a fuck-ton of women who gobbled cock as a post drinking binge snack and then decided later it was a bad idea, or, *rape*, in the modern college vernacular.

Huffpo even went further, giving us anecdote after anecdote proving beyond challenge that rape on college campuses is more common than empty beer bottles in a frat house. They provided six or seven stories about allegations of rape that happened on campuses within the last few weeks, one of which actually involved arrests. Not a single story of a conviction was cited.

That is out of 19.7 million college students in the US, 62% of which are female.

I think it is safe to say that once you control for insanely loose definitions of rape and false accusations that the 25% assertion should be raising questions from smarter people than Bob Beckel.

Well, unless they mean 25% percent of women enrolled in STEM courses.

I expect to hear a lot more about this, and I think Beckel’s job, apologies or no, could actually be on the line for this one. He has managed to propel himself into a void where he will find few if any allies. He did this by making an inquiry truthful enough to bring the Feminists and Traditionalists (FATS) together to bring him down. Fembots will do it because rape is worse than the Black Plague, and anyone who says otherwise is a rape supporting scumbag. Traditionalists will do it because Rape is the worse than gay marriage, and anyone who says otherwise is a rape supporting scumbag.

It is the FAT TRAP, and Beckel has his fat ass caught in it big time.

I guess I am not doing much of a job defending him. I have to admit that my heart is not in it. But I still think it needs to be said that he is getting crucified for asking a legitimate question; a question which is just too much for anyone around him to pause and answer with any intelligence. They are too busy picking up pitchforks and lighting torches.

A thousand things have come out of this moron’s mouth that should warrant his being ostracized from the company of adults. Unfortunately for him, he was not in the company of adults to begin with.

Ancient mystical rodent activist training

Dean Esmay · 22 February 2013 · Archived copy · Original

A demonstration by the ancient mystical rodent activist on how to anticipate the shaming tactics and use their leverage against your opponents.

All hail Shihan Kudi!

You will find more of his ancient wisdom on Stone's channel.

A new/old message for poor, white, hetero males

Kalan Chinuck · 23 February 2013 · Archived copy · Original

Hurry up and fucking kill yourselves already.

Mike Buchanan of Justice for Men and Boys and the Anti-Feminism League graciously provided the link to a new study on male suicide produced by the UK charity and support group Samaritans.

Mike pointed out in an email: "It's about damned time society cared more about the male suicide rate."

The report, entitled Men, Suicide and Society, provides a much-needed statistical perspective of this issue, but of equal or perhaps greater interest are the theoretical assumptions underlying the report, as well as its unstated conclusions.

As I will show in due course, the report is at heart a collective of rationales for doing nothing at all to help the low-income, middle-aged, white, heterosexual males who are most likely of all population segments to kill themselves. The message is reasonably clear: "fuck you, white hetero suicide guys. Hurry up and fucking kill yourselves already."

One of the authorities cited in the Samaritans study, Sandy Ruxton, is the lead author of Man Made: Men, Masculinities and Equality in Public Policy, a report produced by the Coalition for Men and Boys.

The CFMB is an organization whose stated goals include providing 'a national lead in encouraging support and responsibility amongst men and boys for measures to tackle discrimination and gender-based violence.' It ranks the White Ribbon Campaign among its supporters.

The title phrase 'Man Made' is telling – the source of the problems that necessitated the work is identified clearly, given place of honor. But just in case the reader doesn't immediately catch on, the press release celebrating the report's production states the case a little more cogently:

> **Public policy needs to respond urgently to the problems that men and boys create and the problems that they experience, according to a new report by the Coalition on Men and Boys. This must take place alongside efforts to improve the position and status of women.**

The essential meanings of this communique are both explicitly stated and immediately inferable: men and boys by virtue of gender create the problems. Men and boys experience problems as a result. Women do not create problems and are victims with an undeserved low position and status in society.

Ruxton is also lead author/researcher of a report commissioned by the EU entitled The Involvement of Men in Gender Equality Initiatives in the European Union.

Among other tidbits, the reader of this work learns that the goal of men's participation in gender equality will be achieved through emphasizing its benefits to men, such as the joys of fatherhood and no longer being 'the helpless man at the stove after coming home from work, like their fathers and grandfathers. They gain power in education and household affairs.'

This falsehood is, of course, directly at odds with the real life experience of men, as the declining employment of men in teaching, and the millions of fathers who are refused a relationship with their children would tend to demonstrate.

The report further advises that 'actors were mostly excluded if they clearly subscribed to a 'men's rights'/'fathers' rights' approach.' In other words, those who thought men and fathers should have rights *were deliberately excluded*

from participation in the study. Proponents of women's rights were neither questioned nor excluded.

Mr. Ruxton's bio shows a long-term and no doubt lucrative career involvement with various equality and rights organizations, many of them sponsored by UK and EU government organizations. His intellectual and economic bread and butter is the feminist narrative. There are many more like him.

Returning to the Samaritan's suicide report, a citation accredited to Ruxton states that:

> **In research, policy and practice to address suicide in this group of men, it is important to remember that, while they may be marginalized in power structures by social position – for example, relative to middle-class men (and sometimes women), they may also be implicated in the subordination of other groups, of women and men, including BME or LGBT groups. The needs of disadvantaged men in their mid-years must be addressed, but in ways which benefit society as a whole.**

Disenfranchised, white, middle-aged men in the lowest economic bracket may be implicated in the subordination of LGBT groups? Ah yes, they have nothing better to do (outside of killing themselves) so they seek to oppress lesbians and the victim crowd – haven't you noticed all the anti-LGBT ads they've been funding? And hey, we've all seen the hordes of mentally ill beer-bellied suicidal white heteros running amok, engaged in anti-whoever pogroms that would have made the Nazis proud. (Actually I haven't, but then I don't get out much.)

Ruxton also advises that the needs of men cannot be addressed unless doing so 'benefits society as a whole.' The primary benefit society currently derives from males is their utility – servants to the economic demands of women, bureaucrats and corporations, and their disposability – death and injury suffered at war and at work while serving those same masters.

What possible motivation then can society find to address real solutions for these men? What benefit to society as a whole can be extracted from dirt-poor, disenfranchised middle-aged men who have already noticed (consciously or not) the lack of validation provided them as human beings worthy of attention in their own right? No answer is provided, conspicuously.

Let's look a little further into the Samaritans 'research':

> **'Masculinity' and 'femininity' are sociological concepts which can be defined as the collection of roles, behaviours, activities, expressions and practices that are broadly associated with being male or female, respectively. In this view, men's and women's identity, behavior and the expectations placed on them are not purely the result of their biological sex, but reflect socially constructed ideas.**

If that sounds familiar, well, you know the saying. The report is invoking classic feminist theology – the 'gender is a social construct' meme. It is well known who constructed this gender idea, of course – why, it was those same nasty old hetero white guys, for their own benefit at the expense of society's true victims.

There are further problems with this report, for example we find a paragraph titled 'constricted by masculinity.' For those who believe masculinity provides privileges rather than constrictions, a certain amount of doublethink is required.

And then there's 'masculinity as driver of suicidal behavior.' This includes stereotyped fembot descriptions of what masculinity is (very few men actually fit them or would agree with them), as well as the implicit assumption that being male is enough to drive a man to suicide. Oh the horror! I was born male, I had better kill my sorry ass.

To sum up the study's conclusions:

1) There is no benefit to society from doing anything to help suicidal men.

2) Men have created the very social environment which is driving them to suicide.

3) Men are oppressors of the true victims.

4) Masculinity itself is the problem.

5) Feminism is the solution.

The Samaritans report then, while highlighting some important details for men, is in essence a tedious repetition of classic specious feminist bullshit; a pretense at compassion by a crowd of hand-wringing, taxpayer-funded, neo-liberal ideologues raking in fat consulting fees while quietly doing the dirty work of their feminist comrades.

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These three reports provide a look at the discreet but ugly voice of power in modern sexism: dreary and dishonest dissertations of feminist gender supremacy and the will of its supporters to impose it on society without regard for reality or principle. It is apparent that people such as these inform and indeed dominate the social policy debate.

In addition, these intellectual elites belong to the school which assumes that government can and should solve every problem, by law (translation: force) if necessary, based on their own ideological presumptions, biases and definitions. No doubt there are actually many among their ranks who mean well; the same could be said for every institutionalized ideology that has ever existed, including the most murderous.

As for the future of gender studies research, Asia is the new frontier. Consider this 2011 call for papers from the National University of Singapore:

"Since the 1980s, scholars such as Robert Connell and Jeff Hearn have argued for pro-feminist gender studies which investigates hierarchies within femininities and masculinities, and considers the implications of narrowly defined gender roles and patriarchal structures for both women and men."

Although not ostensibly demanded, the anticipated theoretical framework for further research and funding is explicitly spelled out. None of the above bodes well for the future of men.

♦♦♦

Sources:

Samaritans Research Report: Men, Suicide and Society 2012

Coalition for Boys and Men Study: Man Made: Men, Masculinities and Equality in Public Policy 2009

Coalition for Boys and Men: Press Release 2009

European Institute for Gender Equality Study Report:

The Involvement of Men in Gender Equality Initiatives in the European Union 2012

National University of Singapore Call for Research Proposals 2011

Why equal reproductive rights benefit everyone

Kristina Hansen · 23 February 2013 · Archived copy · Original

As a woman who advocates for men's rights I am often asked why I choose to fight for a cause that "only benefits men". To this I always give the same response: "when men have equal rights, everyone in society benefits". This response tends to draw looks of confusion and baffled expressions.

People have a hard time understanding that equality not only benefits those seeking to be equal, but the whole of society as well.

I know there are many areas of inequality when we are discussing men and their rights, but for this article I would like to focus on two areas of inequality concerning men that I feel are most important at this point and time and how, if these areas were made equal to the rights that women currently have, society would benefit from them.

The two areas I would like to discuss are the abdication of parental rights, also known as legal paternal surrender, and child support.

Currently women are the only ones who are legally permitted to decide whether or not they wish to become a parent. They have many options at their disposal such as legal abortion, adoption, and even legal abandonment should they become pregnant and decide that they do not wish to become a mother. Men however do not have any legal rights when it comes to becoming a father. They are forced to go along with the woman's decision no matter what. She is the one who decides his fate. And once her decision is made to have the child, the man is forced to provide for that child, even if he never wanted it, and even if he actively took measures to prevent the pregnancy.

But what if men were allowed to opt out of being a father? What if men were allowed to abdicate their parental rights via legal paternal surrender?

If legal paternal surrender were allowed many women would have to stop and think long and hard about how they were going to raise their child on their own with no financial support from a father. If he abdicates his parental responsibility he would then not be forced to pay out child support for a child he never wanted. She would have to be the sole provider for that child. She could no longer rely on someone else's financial assistance. She would have to own her decision and be 100% sure that she is prepared to raise a child on her own.

This also benefits the child immensely. Children would no longer be used as pawns in an attempt at financial gain by mothers. Women would have to want to and be able to be mothers. Bottom line – they could no longer have children for purely financial gain.

This would likely result in more mothers who would be more dedicated to their children, more likely to raise them in a loving environment, and be more committed to providing them with the best life possible. Children would be less likely to be neglected or abused by their mothers which would in turn allow them to grow up with a healthy self-esteem, solid work ethic, and less chance of falling into poverty or crime.

When you enable women to have children for financial gain in the form of child support, for control over a man, or any misguided reason other than the real desire to be a self-sufficient mother, no one benefits, least of all the children who are seen as objects instead of individuals with rights and needs of their own.

Allowing men to abdicate their parental responsibilities, via legal paternal surrender, would put an end to this cycle of abuse. And it is abuse. Women abuse the system, the men, and their children by being allowed to game the system without being challenged.

The current system removes personal responsibility and accountability from women which allows them to remain dependent on others rather than themselves to provide for their children.

This lack of responsibility and accountability is insulting to all women, and enables women to basically remain toddlers throughout their lives, and we all know that toddlers cannot care for children properly.

Redemption, from an email

Paul Elam · 24 February 2013 · Archived copy · Original

Been a rough few weeks around here. It almost started to get me down. Then I opened my email and was reminded of two things. One, there are people having a lot worse time than me. Two, this place makes a difference whether we have pissing matches or not. This man gave me permission to post his story here. I hope it makes you feel as good as it did me. Many of you deserve the credit. PE

First off I would like to thank all of those at A Voice for Men for their work regarding the many issues dealing with men and boys in our society. Now I would like to give a brief description of myself and tell my story as to why this site and the work the people involved in it do is so important.

I am 29 years old. I work for an environmental demolition company. I stand 6′ 2″ and weigh 235lbs. I have a high school diploma but no postsecondary education. I love my family, my friends and I care a lot about those which I do not know. I enjoy reading, watching movies, mountain biking, camping and am what most would consider to be a bit of a nerd.

My story starts almost 10 years ago, right before my 20th birthday. I had been dumped by my girlfriend whom I was with for the past year. Our relationship was pretty much a train wreck from the start. We were both guilty of doing and saying things that should not have been done or said. I wanted to work things out but she decided that we were over.

Jump ahead a couple weeks and I'm actually enjoying my life. Things seem to be going good. I made some new friends, work was going great and for the most part I was happy. I did not have a car at the time so my co-worker/friend was giving me a ride home at the end of the day. I liked her a lot and was hoping that maybe eventually we could be more than friends.

We were sitting in her car when I saw my ex enter the apartment building I was living in at the time. I really had no desire to deal with this at that time so I ended up spending the night at my friend's house, although I did not sleep at all since she had somehow gotten into my apartment and continued to call me over and over threatening to destroy all my things and go to some of my other friends house and beat them up unless I came home.

Needless to say my first chance at a good impression on my co-worker didn't go too well. I had to work the next day so I got a ride back to my place expecting the worst. Luckily nothing had been broken or was missing and I talked to the landlord about getting the locks changed as I assumed she still had a key and that is how she had gotten in.

Thinking that I had dodged a bullet and things would be taken care of I started to get ready for work. After I got out of the shower I heard my apartment door open and I knew that she was there. I confronted her and she refused to leave. She had been drinking a lot.

Not wanting to be late for work, I went back into the bathroom to shave and try to think of what to do with her since she wouldn't get out. When I was done shaving I saw her more or less drinking a bottle of Tylenol extra strength.

I was not sure how many she had taken but it had to be a lot. She collapsed for a bit and threw up. I didn't know what to do. For all the bad times in our past it still hurt to see her like this. I took her to the hospital where they ran a bunch of tests to check for possible stomach/liver damage. After that they told her she would need to be admitted to the psychiatric ward since she was a danger to herself. I convinced her to go peacefully, which in turn led to a lot of people hating me and blaming me for her being admitted — including myself.

During the time she was in the hospital I would visit her, bring her books, money and so on. I was pretty well the only one that did visit her although no one forgot to point their finger at me as the reason she was there in the first place.

Also, during this time I started a relationship with my co-worker from before. This was not well received by many people as they thought it was wrong of me to start dating when my ex was in the hospital, even though we were broken up well before any of that happened and she was the one that wanted it to end.

Despite the negative reactions of so many people I really liked this girl and was happy to be with her. Fast forward a bit — my ex was checked out of the hospital.

I was in the shower when I heard a knock on my door. I got out, answered it and guess who it was, my ex. She said she was over the whole situation and wanted to be friends. I was happy to hear she was doing well and so I invited her in. We sat and talked then her mood changed and she said she actually came over for sex. I told her how I was in a relationship and that she would have to leave, which of course she did not. She began to push herself on me, touching, kissing and so on.

I pushed her away several times and told her to get out. At this point I had no idea what to do, physically I could have restrained her or hit her to try and stop her advances but my entire life I had been told "no matter what a man should never hurt a woman". So any form of physical action on my part was out of the question. I considered calling the police to see if they would come to remove her but realized that likely I would end up arrested since all she would have to do is say I abused her at some point in some way. This was a lie she had told others in the past but for whatever reason I forgave her for it. So police were out of the question in my mind.

This continued for some time, I don't know how long to be exact but it felt like forever to me. Eventually it hit me that there was nothing I could do. So I sat down on my couch and she got on top and did her thing. This was the first time I had really cried since I don't know when. She got dressed and left and I showered.

I don't know how many times that day and in the next couple days to come. I hated myself for being so weak. I talked to a friend about it and she was angry with me for cheating on my current girlfriend, which made me feel worse. I talked to a family member about what had happened and I got "I can't believe you would do that!"

So I called my girlfriend to tell her how I was a horrible human being that had cheated on her when she was at university. We broke up. I began to drink a lot. I hated myself for cheating since I had always hated cheaters and now I was one in everyone's opinion — and mine as well. I hid my pain in public since it seemed I would just be blamed and ridiculed for that day anyway so I tried to just forget it had ever happened and carry on with my life.

That plan did not go well as my drinking continued to get worse. Eventually after spending two days lying on my floor crying I decided it was time I got some help. I went to a counselor and explained what was going on, how I felt and the details of that day. She too blamed me, and told me that I needed to fix my issues if I ever wanted to be in a relationship again and needed to write down all the things I could provide to a relationship and all that I should provide and work to making the lists match.

And I tried this for years. I tried to be this perfect boyfriend who listened and cooked and worked hard and made good money and took care of myself physically. I dressed nice, took my girlfriends out and bought them things.

Ultimately I ended up cheating on all of them.

There is no real excuse for my cheating, nor do I expect pity or understanding from others on the topic it is what it is. Eventually I met a girl who seemed to actually get me and liked me for me not for who society and the media wanted me to be, and we have been together ever since. I cut back on drinking, quit smoking, got on with the company I am with at the moment and I thought everything was going great, yet for all the good things going on in my life there seemed to be something wrong. I still wasn't as happy as I should be.

People told me to see a shrink, take pills, smoke pot and so on. But I didn't want to. I knew that those things would not help. I at some point saw a poster for A Voice for Men on a lamp post and decided to check it out. After reading many of the topics on there and hearing the stories of others I decided to muster up the courage and confront my ex.

We actually met up face to face and talked about that day. She looked pained to be reminded of it and apologized

for everything. Now, a lot of people would say I should have pressed charges or something along those lines and lord knows that if it was roles reversed I would be sitting in a jail cell somewhere, but I am not a hateful or vengeful person. All I wanted was the acknowledgment from someone that she was wrong, not me, and the fact that I was able to get it directly from her as well as an apology was all I needed.

Had it not been for A Voice for Men I would still look back at that day and blame myself. I never would have had the courage to confront her about it and would not have had any form of closure. Thanks to the work of those involved at AVFM I have finally been able to put that day behind me and had I not been able to confront my ex I don't know that she would have been able to put it behind her, either. It is for many reasons that I support AVFM, but this reason is the main one, it changed my life for the better and I hope that others will be helped as I was.

Kentish Town Sports Center to Men: GET OUT!

Peter Lloyd · 25 February 2013 · Archived copy · Original

Exercising my rights: Why I'm suing my gym for gender discrimination – and how you can help

In a recent Mail Online article I revealed my plans to sue a local sports center for gender bias.

The announcement, which ran in a piece entitled Bigot in a Bra, sparked both debate and interest – with colleagues, gym peers and friends keen to know more about this controversial case of sexual discrimination.

Encouragingly, beyond being curious, some passionate MHRAs went a step further, wanting to know how they could support my fight with emails, re-Tweets and donations to my legal fund.

Here, in an exclusive for A Voice For Men, I would like to thank them – and answer their queries.

Firstly, let me set the scene. The venue in question is the Kentish Town Sports Centre – a popular, local government-owned facility in north London, UK.

Following a successful, multi-million pound makeover, the gym now attracts hundreds of people every day from all sections of society; black, white, gay, straight, religious, atheist, male, female, young and old.

There is no dominant demographic. Everybody is welcome and everybody gets on. But not everybody is equal.

Because, co-governed by a very pro-feminist local government, the Kentish Town Sports Centre bans all men and boys for 390 hours per year.

Why? Because they're considered potential threats to women. Yep, that's correct – they ban all males from their gym room and pools – whether they're gay men, pensioners or children wanting to burn off innocent energy – for 7.5 hours every week in the name of feminism.

Incredulously, they still charge men the SAME annual membership fee as women, have no 'men's hour' equivalent and have failed to conduct any research into men's needs.

In short, men are getting shafted in the name of political correctness.

Generally, this ban happens at peak times – with an abrupt announcement asking all men to leave the building in a walk of shame. The resulting sight is a sad one. Seeing hordes of men and boys – who've all paid good money for a public service they're entitled to – being humiliated and rejected for nothing more than their gender is heartbreaking.

You can almost see them soaking up self-loathing like a sponge. Meanwhile, a misplaced, inherited guilt hangs in the air like smoke.

Simultaneously, female users look at these men (me included) suspiciously, constantly trying to spot which one of us is the threat.

Ironically, for all their blood, sweat and tears, these women's prejudices are being exercised more than their muscles.

Yet, because we live in an age of acceptable misandry, many of the men are too polite to speak up. Rather, like a giant metaphor for life, they save their upset for the privacy of the changing room and deflate.

But not me.

Several weeks ago, I formally complained to the venue's general manager, asking him to change the gym's policy with one of three alternatives:

A) Maintain a women's hour, but introduce a men's hour in the interest of fairness

B) Keep women's hour (and only women's hour) but charge men less, OR
C) Scrap single-gender sessions altogether

Seems fair, right? My thinking is this: if the need for women-only sessions is so great (and not just a commercial/marketing decision by gym bosses) then great, have one. But don't expect men to fund it.

Sadly, my suggestions were rejected.

"A report by the Women Sport and Fitness Foundation showed that a significant proportion of women (26%) "hate the way they look when they exercise". This was based on a survey undertaken by WSFF of 2013 people," they replied in an email.

"This takes on an even greater significance when you consider that women feel even more self-conscious when taking part in sport and physical activity when men are present. A WSFF survey in 2010 found that a significant number of respondents (total of 559 women) did not like the opposite sex to see them exercise.

"If you are wondering who or what WFSS is it is a charity that campaigns and specialises in increasing women's physical activity levels."

Translated into plain English, this means: feminists say a minority of women 'feel' bad about their bodies…and because heterosexual men are attracted to women, their very existence makes it worse, so they should be banned.

No, seriously.

That's like trying to clean a dirty face by rubbing a mirror.

It also assumes that all men are heterosexual, when in fact many of them are gay and have no interest in the female aesthetic. In fact, if they really wanted to, these men can be voyeuristic in the showers.

So what next, gay hours? Straight hours? Gimme a break.

Then, when I told them that men typically die before women, thus have a greater need to access fitness services – something based on fact, rather than feelings – they had no answer. Similarly, when I pointed out that their policy assumes that only men can objectify the opposite sex, they were bewildered. But they still did nothing.

Only two weeks later I was forced to complain when four teenage girls were wolf-whistling at men in the weights area – jeering 'who's the biggest' and laughing. The management barely raised an eyebrow.

Time to play hard-ball, I thought.

And that takes us full circle. This is precisely why I'm now suing them for gender bias. Because I have politely pointed out their discrimination and asked them to change it, but they've refused.

Relying on the law is my only option, but I've learnt that this isn't easy.

In a bid to launch my case I contacted almost 100 solicitors, all of whom refused to help me. Perhaps for them it's too risky – or too political.

Not only was this disappointing, but it was also frustrating because several editors had already shown interest in my battle – and were willing to run stories on my case; something which would've helped the MHRM significantly.

Fortunately, Erin Pizzey – AVFM'S very own editor at large – buoyed me by personally offering her support, as did human rights campaigner Peter Tatchell, who described my fight as "sensible and fair".

In fact, Peter recommended I contact the Equality and Human Rights Commission for legal help, which I did. But I sent two emails – on 7/1/13 and 10/1/13 – and both were unanswered. I called to chase and was reassured, but that was over a month ago. Still nothing. No prizes for guessing why: there's an endemic disinterest in men's issues, which is another good reason to fight back, hard.

Only this time I realised I would be doing it on my own. That's often how it works when you're fighting for men's

rights.

Fortunately, with the help of the good people at MRA London, I found a solicitor who will take on my case for a reasonable fee. Given that I'm largely bankrolling this myself, this is important.

Now, we are working together to build my case and things are moving forward.

Increasingly, the gym seem nervous – not least by the public embarrassment it may cause them, but also by their own anti-male indoctrination.

And so they should.

Because, if I win, it would be very much a test case – with gyms all over the country being forced to update their policies to be truly equal, without feminist propaganda skewing it.

Not only would this be physically healthy for everyone who can access gyms without restriction, but it would also be socially healthy for those who understand the toxicity of sexism – whether directed at men or women.

That's what I'm fighting for – and you're welcome to join me. After a long process in getting to this point, things seem to be gathering pace. Fortunately, I think I can go the distance…especially with the brotherhood on side.

This is a heavyweight issue, but feels much easier knowing you're all behind me.

Thanks for everything so far.

Publishers note: I am generally very hesitant to encourage readers to contribute anywhere but AVFM. We have significant operational costs and sweat the bottom line quite a bit.

I think this is a badly needed exception. Mr. Lloyd is not only the first undisguised and unapologetic men's human rights activist to ever break through to mainstream media writing, but this is also a case that could benefit our cause in several significant ways.

I will be donating personal money to help support his lawsuit, and I hope others will also make the same choice. To donate to Mr. Lloyd's legal fund, you can use paypal and send the money to his account using the email address peter@handsomecopy.com.

If you have any questions about how to do this, please put them in the comments and they will be answered.

Lights, camera.....

Paul Elam · 25 February 2013 · Archived copy · Original

Imagine for a moment that there was going to be a talk hosted at a large, very liberal university that focused on the corruption of scholarship, orthodoxy and politicized groupthink that feminism has fostered in academe.

Imagine that the university this talk would be held in was in fact so liberal, and so pro-feminist that the students there had a history of violence and censorship in association with any attempt to bring the issues of men and boys into heightened awareness.

Indeed, imagine if you can, that such a talk, directly damning to the ideology of feminism was going to be conducted at the University of Toronto, where their notorious Student Union has already fomented violent protests, spread lies and disinformation and even attempted to bring down this website, all in the name of ensuring that nothing other than the feminist narrative was allowed on that school's campus.

Now imagine that you are not imagining this at all; that it is actually going to happen.

At the University of Toronto on March 7th, CAFE is going to host:

"What's Wrong With Women's Studies?
Academic Feminism, Censorship & Men"

featuring Professor Janice Fiamengo.

This is the Facebook event:

https://www.facebook.com/events/429977050414747/

Presentation

In Professing Feminism: Education and Indoctrination in Women's Studies, Daphne Patai and Noretta Koertge present research showing how women's studies has come to serve a political agenda, leading to deep problems: dubious scholarship, indoctrination, and the alienation of supporters.

Dr. Janice Fiamengo, University of Ottawa English Professor, discusses the problems of academic feminism at Canadian universities: dubious scholarship, indoctrination, dogmatic teaching approaches, limitations on free speech, effects of "equity hiring," and the consequences for men in the humanities.

Thurs, March 7 at 7:00 PM * McLennan Physical Labs (MP) Rm203. 60 St. George St.; $5 suggested donation.

♦♦♦

Oh my.

Now, a couple of questions came to mind as I reviewed this event information. One, have the members of the University of Toronto Student Union learned a single thing from their last, internationally watched demonstration of public stupidity?

Are they going to block doors and destroy property in an effort to once again try to silence the voice of reason from reaching the student body at that school?

Will they send out spokespersons to misrepresent past statements made by the presenters?

Will the professors from the women's studies department once again send their naïve young charges into possibly ruining their reputations for life, as they did once before?

Or have they learned from their public humiliation when to shut up and get out of the way of free speech?

Incidentally, in case you have been under a rock for several months, here is the kind of conduct that the UTSU brought us the last time anyone dared to challenge feminist dogma on their campus.

UTSU Hate Rally.

I don't know how these questions will be answered. Time will tell. But I do believe that I can predict one thing that will be happening for sure both inside and outside the event.

The cameras will be rolling.

And AVFM will be ready to do the same.

Addendum: Media coverage has already begun in anticipation of possible hostile actions of the University of Toronto Students Union.

http://metronews.ca/news/toronto/573522/mens-issues-or-misogyny-controversial-mens-group-to-discuss-womens-studies/

Note to readers: Please help us by going in and commenting on this article. Comments will be open till 2 AM EST.

McCarley named AVFM Senior Editor

Paul Elam · 25 February 2013 · Archived copy · Original

[box icon=""]

Suzanne McCarley has been a very active player here at A Voice for Men for quite some time. When I say active, I mean the kind of active that if we had ten more like her it would make the ground shake.

I can't even think of any of our recent efforts that she has not been involved in to one degree or another, even as he has had to display exemplary patience with me helping her do her work.

During the activism on behalf of Joel Kirk, Suzanne traveled from out of state to West Virginia to post and hand out flyers about Judge Lori Jackson for two days. She has spearheaded email campaigns and collated information for distribution on a lot of our work.

Recently, she offered to be prepared to travel to Dallas, Texas for the upcoming male shame fest sponsored by that city's mayor and some of their famous jocks so that she could participate in raising awareness that DV was not a sexually based problem.

It seems like everywhere I go, I see her; in the comments of misandric articles; daily on the AVFM Facebook page; in the AVFM Forums.

She has also written for the site, turning in two brutally hard hitting pieces, here and here, each of which spiked traffic to the site and called out the current gender zeitgeist's hypocrisy in spades.

She has always made herself available to help with any project we have, and I genuinely suspect that she is a racehorse ready to come out of the gates that we have too long held closed.

It is with no reservations and much pleasure that I now officially announce her appointment as a Senior Editor at A Voice for Men. Please join me in welcoming Suzanne McCarley to this position, with all the rights and privileges (OMG, there is that word) that come with it.

[/box]

Perrins joins AVFM News team

Paul Elam · 26 February 2013 · Archived copy · Original

[box icon=""]

I have been making a number of announcements about AVFM staff additions in recent days. It's a reflection of our growth, and of the energy that is beginning to spread through the MHRM.

Today, I take pleasure in announcing that Dan Perrins has taken the position of AVFM News Correspondent for Ontario, Canada. Dan has already been busy in the Hamilton, Ontario area, postering the living crap out of that city and accosting anyone on the street who might not have heard of the MHRM.

When asked what he looked forward to as an AVFM News correspondent, he answered, "Exposing misandry in my own back yard, speaking out against it globally."

Dan's appointment marks the first permanent provincial news coverage position on the AVFM team. With most countries in North America, Europe and Australia already covered, the addition of provincial, state and even city level news personnel over time will allow us to react directly and immediately to newsworthy events as they happen.

With that in mind, Perrins already has his first assignment. We are sending him to the University of Toronto early next month to attend and cover the lecture by Janice Fiamengo on feminist corruption in academe.

Our "Dannyboy" will be there representing AVFM, asking all the right questions, documenting events and exposing any attempts to stifle free speech – which we have every reason to believe is on the agenda of feminist ideologues at U of T.

Then he is going to put it all together and bring it here for you to read about and watch.

He is hitting the ground running as the AVFM News man in Ontario, with Toronto already in the crosshairs. Please join me in expressing thanks and giving him a hearty welcome.

[/box]

The happy feminist

August Løvenskiolds · 26 February 2013 · Archived copy · Original

I nicked my finger on a tiny bit of broken glass today. The experience of an unexpected small cut is nearly universal: the shock of pain and the reflexive flinch occuring so close together that they seem simultaneous, the quick relief that no blood is flowing, and then the feeling of disappointment and yes, fear, when after a moment's lapse the bleeding begins in earnest.

This real-world momentary gap in time between cut and blood flow is important – contrast it with a faked or "special effects" injury like one might see in a theatrical medical production: the sequence of events is distorted from reality; the blood flows instantly (no delay) from the touch point of the scalpel's cut, and then stops flowing as soon as the point passes off the skin.

Spotting a fake can be as simple as noticing a tiny detail like this that seems off somehow, even if the quiet alarm bell in your head isn't well explained. The timing of blood flow is but one example.

One of the effects of the age of television and the decline of father parenting is that our skills at detecting emotional manipulation have been truncated. For example, it has been recognized for decades but rarely taught today that a smile on the lips with no wrinkles (crow's feet) around the eyes is a faked smile designed to manipulate you – only the best actors can feign a real eye-smile. The actor Morgan Freeman in particular can act both a "real" smile and a feigned smile to perfection – in the movie "Red", his display of both types of smile is breathtaking but only if you know what to look for.

John Hembling (JtO, John the Other) touched on this issue briefly back in October with his video "Let me see your victim face" but he neglected to describe a real vs faked smile – John's smiles were clearly affected but the smiles of the feminist faux victims were "real" in the sense that they were deriving actual pleasure from lying about their supposed fears and injuries – their smiles tattle on their lying claims of hurt. Well, to be fair, you can't really tell with Rebecca Watson – she hides her eyes so well with her wretched glasses and hair that the nature of her glee is indeterminate.

Compared to fake blood and fake smiles, spotting a fake feminist ought to be easy. A genuine feminist, if such a thing can exist, must by necessity be like Rebecca Watson in an Irish elevator – the most tortured, wretched, oppressed, threatened perpetual victim that has ever existed.

Because of their mindless devotion to the omnipotent divinity of Patriarchy Theory and his bastard son, Rape Culture, born of the reluctant virgin Watson via some ghostly Irishman spirit, feminists must exist in an eternal nightmare world of physical pain, emotional terror and micro-brutalities that make Auschwitz look like a Carnival Cruise. OK, bad example, but you get my point – a true feminist – one who adheres to the standard teachings of feminism – can never, ever, be happy, or experience any sort of pleasure at all, or else…Not a feminist.

Don't believe me? Try googling "happy feminist" some time. At the time of this writing, I found these:

The Happy Feminist Blog. She lasted a whole year, from April 2006-April 2007, and after promising that "I will definitely be back to regular posting on Monday April 16", POOF, she was gone.

"Happy" feminism – notice the scare quotes. The second reference to "happy feminist" rejects the term outright.

"I post (mostly) good feminist news" Like the Sandy Hook elementary school killings. Rape in the military. Happy, happy. Joy, joy.

I could go on, but you get the point. There can be no happiness, ever, for women in feminism. A happy feminist is a shitty feminist, at best – even her orgasms and extended lifespan only sharpen and prolong her suffering, somehow.

A woman who takes joy in the health, love, and growth of her children? Not a feminist.

A woman CEO who takes validation and personal satisfaction from the success of her company? Not a feminist – and how DARE she demolish patriarchy theory by succeeding in a man's world? Most women CEOs of Fortune 500 companies depart after 2 years or less – of the 15 women CEOs in 2010, 9 were gone by 2012.

A woman who is secure enough in herself that she can acknowledge that some laws and practices discriminate against men in favor of women?

TRAITOR!

We can rail against the so-called male feminists, manginas and white knights all we want and it will only challenge them to fight harder against us. We're all men; we love challenges.

But if we can prove that their feminism is making women miserable FOREVER – and by design? This is the real challenge of gender equality – can we let women grow in intelligence and accomplishment by setting them free of the feminist expectation of female victimhood?

We became men by fighting and overcoming our own challenges. Challenge makes men stronger – do we disrespect women so much that we cannot grant them the same opportunity to advance through their own success in overcoming challenge without our interference?

So to the male feminists I say – it is ok for you to let women find their own happiness by dropping their feminism, and yours, too. As much as you might hate other men, you do want women to actually be happy, right?

Feminism: the philosophy that happy, long-lived women are stupid and oppressed and need to made miserable and equal to men, who also suck.

Guilty if I say you are

Janet Bloomfield (aka JudgyBitch) · 27 February 2013 · Archived copy · Original

Somewhere in North Carolina, a couple of college students had a shitty relationship that ended badly. I know, I know. Shock! Let's call them Jennifer and Brad. Brad has a long history of mental instability, including a suicide attempt and eventually Jennifer got sick of his shit and dumped him.

Brad didn't handle that very well. He decided that Jennifer had, in fact, been abusive, and the abuse had only ever been HER being a total fucking jackass to HIM. Lacking any evidence of any kind, or any support from any of their mutual friends, Brad had no legs to stand on in terms of pressing criminal charges, so he took his complaints about what a bitch Jennifer is to the school Honor Court, which promptly threw Brad and his sorry little ass out, along with his complaints.

Oh gosh, well now Brad is super pissed! He is not letting this one go. Nope. He's been following Jennifer around campus, interfering with her classes and talking openly about their sexually, emotionally and verbally abusive relationship, which was all Jennifer's fault.

It's kind of obvious WHY Jennifer dumped this fucking moron in the first place, isn't it? Jennifer had way more tolerance than I ever would, but eventually, she too got sick of this shit and went to the Honor Court. The Honor Court was not amused by Brad's antics and is now threatening him with expulsion.

Basically, the Honor Court said "no, Brad, you do not get to follow your former girlfriend around talking about what an abusive psychopath she is without A SHRED OF EVIDENCE FOR THAT. Did she beat the crap out of you? Get yourself an assault conviction and then we'll talk. Until then, shut the fuck up or get the fuck out".

Brad is outraged! He is attempting to raise awareness of domestic violence against men, and this is how the Honor Court reacts? He is drawing attention to a very real problem and the big mean assholes on the court are telling him he needs EVIDENCE before he can carry out a smear campaign against Jennifer?

Well, clearly, that's bullshit. Jennifer is guilty because BRAD SAYS SHE IS. What other evidence is required?

Oh now wait a second. Oops. I got that backwards.

It's not Brad who is mentally unstable with a diagnosed illness, it's Jennifer. And it's not Brad who has been following his ex-romantic partner around acting like an asshole. It's Jennifer. She has openly been talking about the fact that Brad RAPED HER and she has a ~~criminal conviction to prove that, the support of her friends, the backing of the school's Honor Court~~, NO EVIDENCE OF ANY KIND TO PROVE THAT EXCEPT HER OWN OPINION.

Did Brad rape Jennifer? Who the fuck knows? Maybe. But here's the thing: justice rests on one assumption and one assumption only:

INNOCENT UNTIL PROVEN GUILTY

Jennifer has the support of Jezebel (surprise!), who truly believe that Jennifer absolutely has the right to follow Brad around campus harassing him and accusing him of a crime despite not having any evidence of any kind other than HOW SHE FEELS.

http://jezebel.com/5986693/college-rape-survivor-faces-potential-expulsion-for-intimidating-her-rapist

I wonder how Jezebel would feel if it were Brad following Jennifer around and informing all her potential new partners that she is, in fact, diagnosably mentally ill, a claim for which he has ACTUAL EVIDENCE?

This little story is exactly why men should have their anonymity preserved when they are charged with rape. Accusers have long had anonymity, on the assumption that they have a right to privacy and that to be a known victim of sexual assault can have life altering implications.

http://www.dailymail.co.uk/femail/article-2281691/Men-SHOULD-afforded-anonymity-rape-trials–human-right-High-Court-judge-Maura-McGowan-correct-says-Peter-Lloyd.html

As if being ACCUSED of sexual assault does not?

The Rape Culture™ crowd likes to claim that false accusations of rape are incredibly rare and therefore it is reasonable to assume that every woman that charges any man with rape is telling the truth. The opposite of justice: guilty until proven innocent.

False rape allegations are rare? Oh really? Elizabeth Jones, who is only 22 years old, begs to differ. She finally got jail time after ELEVEN FALSE ACCUSATIONS.

[image]

http://www.dailymail.co.uk/news/article-2284677/Compulsive-liar-Elizabeth-Jones-cried-rape-11-times-jailed.html

There are some lacrosse players at Duke who may have something to say about false allegations, too.

[image]

http://www.nydailynews.com/news/national/crystal-mangum-duke-lacross-rape-accuser-charged-murder-boyfriend-stabbing-death-article-1.110768

That lying little bitch is now up on murder charges, after her boyfriend was mysteriously stabbed. This is AFTER she set her house on fire with her three young children inside. Despite the fact that she is a lying bag of crazy, she still gets the assumption of innocence.

Women like Jennifer honestly believe they can drop the rape bomb on any man, anywhere, at any time and get a victim pass. He will be assumed guilty and the mere threat of having the grenade of accusation go off is enough to keep most men silent in the face of a clear violation of justice.

I'm proud of the Honor Court at the University of North Carolina. Let the bitches scream, your honors. And let justice reign.

It's really very simple: if you are going to accuse someone of a crime, ANY CRIME, you're gonna need some evidence to support that claim.

And no, cupcake, your FEELINGS are not evidence.

For anything other than your total lack of self-reflection or understanding of how justice actually works. Back your shit up, bitch.

Or get the hell out.

Lots of love,

JB

AVFM-R; Mother of violence

John Hembling (JtO) · 28 February 2013 · Archived copy · Original

[box icon=""]

We think patriarchies are violent because men are in charge. But every overt patriarchy has at it's core a cult of motherhood. The more patriarchal, the more women are completely in charge of the raising of children, to the exclusion of men. So, are patriarchies violent because men are in charge? Or, are they violent because women are centred in the raising of children? If we even accept the cartoonish and simplistic popular conception of what a patriarchy is, and whether we live in one, who owns the violence in such a system? Is it Dad? Or is it Mom?

Tonight, Typhon Blue, The Wooly Bumbebee, James Huff and John the Other will be talking about the matriachal root of violence.
8PM Central Time, 6PM Pacific Time.

Call in number for the show is 310- 388 9709

http://www.blogtalkradio.com/avoiceformen/2013/03/01/mother-of-violence

[/box]

UNC, Landen Gambill and false rape culture

Paul Elam · 28 February 2013 · Archived copy · Original

The rape hysteria flag has been hoisted over the University of North Carolina.

The lawyers have been called; new legal eagles, big guns, have been hired by the school. University officials are issuing bland, meaningless statements reassuring the concerned public that they really don't like their students getting raped.

And of course, rape hysteria advocates are piling on as much spin as they can.

Much of the hoopla stems from allegations that the school is systematically underreporting sexual assaults on campus.

[image]
Melinda Manning
Melinda Manning, formerly UNC's Assistant Dean of Students, filed a complaint with the U.S. Department of Education alleging that Dean of Students Jonathan Sauls, Vice Chancellor for Student Affairs Winston Crisp and the Office of University Counsel all conspired to hide the actual number rapes on campus — and subsequently created a "hostile environment" for Manning when she would not cooperate.

"Hostile environment" is legal code speak in North Carolina and elsewhere for, "Ima sue yall's asses."

It appears what has happened here is that Manning inflated the number of campus rapes in order to inflate the magnitude of the problem, and she got called on it.

The fact that she was challenged at all is a minor miracle, but that may be related to one of her poster children in the case, Landen Gambill (picture at top).

Gambill, one of the "rape" cases so hostilely dismissed by the evil patriarchs at UNC is quite a case herself. The credibility of her story is so low that it almost prompts one to put the word "allegation" in scare quotes.

Gambill, a woman with a history of extensive mental health problems, including a suicide "attempt," says she got raped by her boyfriend. He raped her many times, even as she continued a romantic relationship with him. But she forgot to tell anyone it was happening.

She did not tell campus police, or city police, or her friends, or her family. But she has a lot of "pages of evidence," whatever that means, to prove beyond a doubt that she was raped.

Gambill finally found someone to tell her struggles to; her school administration, which conveniently provides a process that places her under little scrutiny and does not carry the threat of a false police report.

The man she accused was placed on "trial" by University of North Carolina University Honor Court in the spring of 2012.

For those that do not know, the Honor Court is a tribunal conducted by pimple faced college students with a few hours of training and standards of proof so low that they were last seen in the vicinity of Monica Lewinski's knees. The ruling panel needed only be 50.01% more convinced that Gambill was telling the truth than the man she claimed raped her.

They found him not guilty.

Of course, the fact that a superficially attractive blond could not secure support from a panel of college students appears to have been quite a blow. Gambill has been making as much noise as possible ever since. She has even been following her rapist around on campus harassing him. She has also started a vendetta against the system that "wronged" her by siding with the man who raped her.

Part of the vindictiveness demonstrated by Gambill appears to stem from her trial, where she claims she was forced to answer "irrelevant and inappropriate questions."

"[A] woman student said to me, 'Landen, as a woman, I know that if that had happened to me, I would've broken up with him the first time it happened. Will you explain to me why you didn't?'"

Imagine the nerve of someone asking a rape accuser why she kept dating her rapist.

Wait, have I been saying rapist? How can that be you ask? The man was never arrested, never charged and never convicted of anything except dating a personality disordered bleach blond with an appetite to punish anyone who she doesn't like.

Yet here I am, calling him a rapist.

I'm not alone. You see, the standard of evidence in some places is even lower than it is at a collegiate Honor Court. And as I said, the rape hysteria posse is deputizing.

[image]
Caitlin McCabe
For instance, if you read dailytarheel.com's Caitlin McCabe's coverage of the case, you will see her toss the word rape around like pepperoni in a pizza joint. It appears that McCabe's standard of proof, along with her journalistic integrity, somehow managed to hit the floor harder than Courtney Love's prom dress. Instead of covering the story, McCabe is covering Gambill's allegedly raped but undoubtedly lying ass, perpetuating and expanding on the very serious problem of false allegations.

McCabe is joined in this total abandonment of principles by Annie-Rose Strasser, a writer for the uber-liberal thinkprogress.org, who similarly concludes the legitimacy of the "rape" and writes about it as though it were already proven in a court of law.

I wrote Strasser an email yesterday asking her for her sources justifying her language in the article, which began with:

> **A college sophomore at the University of North Carolina is being sent to the school's "Honor Court" and may be expelled for speaking publicly about her rape.**

I am sure you are shocked to hear I have had no response from Strasser, but you may well join me in the slight startle to learn that the school is actually looking to administer some discipline to Gambill for continuing her vendetta against an innocent man after the Honor Court had ruled on the case.

That would be an ever so slight suggestion for a correction for Strasser. Annie-Rose, she is not in trouble for talking about her rape. She is in trouble because there was no rape and she won't stop running around lying about it.

Just saying.

The real story here is not Gambill. False rape liars are a chronic, systemic problem and not a single one of them is any more special than the other.

[image]
Annie-Rose Strasser
The real story here is the systemic part; the false rape *culture.* The problem is so pronounced that we now have a university scrambling to cover its collective ass for supposedly trying to hide campus rapes, even as it puts men in godforsaken laymen trials for matters that would never hold muster where they belong, in the criminal justice system.

And we have a rising voice in the media that instead of offering real coverage of the problem, is playing tag team

trial by pundit, passing judgment where it cannot be credibly justified, and pawning it all off as journalism.

Landen Gambill is a nutter. And there is similar cause for concern about Melenda Manning. It is the same kind of sociopathy expressed by Annie-Rose Strasser and Caitlin McCabe, who hold the power of public perception in their hands, and choose to distort the truth in order to bend that perception to their ideology.

So much sickness, so little time.

So what do we do here? Well, as always we talk about the problem and use the reach of this website to inject some sanity into a literally insane scenario. We also try to remember that there is a young man out there somewhere who has been to hell and back over one bad relationship choice, and that right now he is watching his fellow students act like they are preparing for candlelight vigils for his "victim."

The victim that never was.

If he wants to tell his story, and keep his name out of it, I am sure he will figure out how to contact us.

There will be some who think we should add Landen Gambill to the registry of false accusers at register-her.com.

There is a problem with that, however. As overwhelming as the circumstantial evidence is that she is in fact a false rape accuser, she does not meet the standard of proof to place her there, yet.

There are some places where standards still mean something.

In the meantime, we will follow this case. We will take note of whether the school yields to pressure to drop the Honor Court charges against Gambill, which she is desperately trying to bully her way into now.

If they stand with the charges against her, as they should, we will wait and watch to see whether they punish her accordingly, or simply ask her to not ruin anyone else's life at the school for a while.

Most importantly, we will do everything we can to follow what changes the school may make in the future regarding the reporting of rape, or as it is known by Landen Gambill, "My boyfriend broke up with me."

The pressure will surely mount on them to make handling of sex crime allegations even more draconian. There will be pressure to allow the next Melinda Manning, who wants to include allegations in reports as surely as they were proven rapes, to do it.

All we can do at this point is wait.

Well, and write.

Note: This article is also available in Spanish.

Republican chickens come home to roost on VAWA

Paul Elam · 1 March 2013 · Archived copy · Original

A future free of VAWA just eliminated.

As most of you would have predicted, The House has passed the Senate version of VAWA, and it will be sent straight to President Obama's desk where he will undoubtedly sign it into law, maybe before you have a chance to read this.

There is no real story here. Once again the politicians have ignored the science about intimate partner violence, ignored most of the victims, including children, in order to pass a federally sized barrel of feminist pork. They have ensured that for the foreseeable future that the corruption of money and public perception continues, and that sexual ideologues can continue to finance an agenda to destroy families, exert unfettered legal power over men and wantonly enable female abusers of men and children.

Again, there is no story here; no new one, anyway. But there is a lesson, if we are willing to learn it.

For the last several years there have been activists hard at work, trying to lobby the Republican Party to intervene on VAWA insanities and bring the corrupt legislation down. The result has not only been failure, it has actually served to further demonize opposition to VAWA and subsequently etch it deeper into the cement of American political institutions.

The Republicans have inched us closer to making VAWA as American as Mom and apple pie. And it is long past time that we recognize that and act accordingly.

There is no doubt whatsoever that Senate and Congressional Republicans have been educated about the rampant corruption, the financial waste and lack of accountability that pervades VAWA. They have been informed of the sexual bias that runs through the legislation, and how that bias does grievous harm to children and anyone else who might be the victim of female perpetrators. They have been made aware of the lack of services for male victims and the pernicious nature of primary aggressor laws and mandatory arrest polices.

Make no mistake about it, the Republicans that help govern our nation are fully aware that VAWA is nothing more than a cash cow for ideologues and that it operates at the destructive expense of the citizens they have sworn to serve.

But what did they actually do in how they went about "attacking" VAWA? Well, they raised objections to the inclusion of provisions for the GLBT community, illegal immigrants and expanding Native American tribal authority in domestic violence matters.

In effect, they ignored the corruption, the sweeping bias, the Constitutional undermining, the disaffected children and men and instead claimed the three worst and most easily demonized objections to the new version of the legislation. That in part explains why they just dropped all opposition and helped usher in the new version of the bill.

They embraced a trivial trifecta of objections to be cast as their talking points in the media without a single objection. They never even pretended there was anything wrong with the old VAWA, when they knew damn well there was.

It was not a week ago I watched Senator Marco Rubio, the great new Republican hope, on Fox News telling reporters that he would have voted for VAWA without the changes.

Lest anyone forget, the feature image of this article shows an American president signing VAWA into law once before. His name isn't Clinton.

Indeed, if you take a look around the media at the supposed detractors of VAWA, it reads like a who's who list of social conservatives, all of whom are insanely intent on raising objections to VAWA so lame and off target that they would need to improve before we could dignify them by calling them laughing stocks.

From the Family Research Council, whose deepest concerns were about the extension of tribal laws.

http://www.saveservices.org/wp-content/uploads/FRC-VAWALtr.pdf

From Concerned Women for America, who got so lost in echoing feminist rhetoric about domestic violence that I

lost interest in reading before I got to any of their supposed objections. For pity sake, Penny Nance was even parroting the one in four rape canard by the time she got to paragraph 3.
http://www.washingtontimes.com/news/2013/feb/8/nance-why-congress-ought-ditch-vawa/
Then there is Focus on the Family, who should rename their organization Focus on Abortion:
http://www.citizenlink.com/2013/02/04/take-action-violence-against-women-act-misleading-harmful/
Now, of course I am not saying that the concerns raised by these organizations, or by some Republicans have no validity. For sure, I am concerned that VAWA incentivizes false accusations as a fast track to a green card. But that is just one of a boatload of other problems with the legislation that Republicans lack the political grit to face.
It is time to stop kissing their asses and recognize they have abdicated their responsibilities to their constituents and to the Constitution and are nothing more than proxy agents for the very ideologues they purport to oppose.
It is time that we wake up to the fact that if there is a political solution to VAWA and legislation like it, it will not come from either of the two mainstream parties.
I am fully aware of what an uphill battle that leaves us with. But an easier slope won't do us a bit of good if it leads to the top of the wrong hill.
In some of the discussions I have had with Republican supporters, at least those who feel that the Republican Party might be an ally in this fight, I've heard it said that we cannot expect them to sacrifice political careers from efforts to oppose VAWA.
I cannot tell you how sick I am of hearing this impotent, mealy-mouthed excuse making. All it amounts to is asking us to rationalize that it is somehow in our interest to place the job security of career cowards ahead of the truth and ahead of the justice we are entitled to demand.
If it takes the sacrifice of political careers to hammer home the truth, then so be it. We have kids still dying for oil. The least we can do is expect the truth from someone whose worst consequence is returning to their fucking law practice.
I know I am speaking idealistically. I know that the men in government now bear no resemblance at all to the men who willingly signed their own death warrants so that America would have a chance to escape tyranny.
But the idea of surrendering to a path without ideals, led by gutless men who do not believe in anything strongly enough to pay a price for it has reached a level of offense in me so heightened that I can no longer stand it.
In the future, the next time VAWA comes up for reauthorization, you will likely see some noise again about ending the legislation. Don't buy it on its face value. More likely than not, if it is not coming from AVFM, it is a pig in a poke.
We will be working hard here, as we always do, to continue to educate the public in the truth about domestic violence, and domestic violence law.
I will be asking our DV Policy Advisor, Erin Pizzey, to work more closely with us on this issue. Perhaps, though I am not holding my breath, we may find some allies involved in Libertarian politics.
But wherever we start, it will have to be with the truth.
History gives us many examples of where the truth, pounded incessantly into the public's consciousness can eventually manifest in change. We are even starting to see some of that change in the mentality of people about men's rights issues.
What we will not gain from, though, is obsequious, politically driven compromise and capitulation. The only result of that you are ever going to see is right around the corner, when President Obama, with the help of the Republican Party, signs VAWA right back into our lives.

Creeper Cards!

VFM News and Commentary · 1 March 2013 · Archived copy · Original

Defcon isn't your typical tech conference. Happening in the heat of Las Vegas every summer, it attracts throngs of hackers. Due to sexism complaints at the convention, San Francisco-based journalist KC created "Creeper Move" cards that can be handed out to offenders.
http://news.cnet.com/8301-1009_3-5749…
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House passes VAWA reauthorization

Robert O'Hara · 1 March 2013 · Archived copy · Original

[box]
AVFM News Thursday March 1st 2013) The Senate version of the Violence Against Women Act (VAWA) reauthorization passed through the U.S. House of Representatives yesterday ending a nearly year and a half period of limbo after the previous authorization expired in October of 2011. The final tally was 286 to 148 with all 199 Democrats and 87 of the 225 House Republicans voting for reauthorization as. [1.] The bill is expected to hit President Obama's desk as early as tomorrow where it is certain that he will sign it into law.
This version of VAWA allocates $659 million over the next five years for a domestic violence industry which still denies the existence of male victims of domestic violence and fails to recognize the fact that women have the same propensity as men to engage in violent and abusive behavior. Furthermore, this version of VAWA has all of the same funding provisions for states that have mandatory arrest and predominant aggressor laws on the books taking away due process for the accused and exclusively profile heterosexual men as abusers. Male victims of domestic violence are mentioned only once in the new version which is nearly 300 pages long and then only in the context of homosexual relationships. [3]
This vote follows a day of heated controversy among the Republican ranks when on Wednesday the House Leadership decided not to vet the house version of the bill through the committee hearing process. This meant the House would simply vote on the majority proposal which did not pass due to a complete absence of Democratic and weak Republican support. [2.]This effectively doomed any challenge to VAWA renewal to failure.
The move by House Republican leadership to bypass the Judiciary and Ways and Means committees angered many conservatives in the house who were disturbed by Speaker Boehner's acquiescence. This marked the third time in the last two months the House passed pass a significant piece of legislation with minority Democrats carrying the vote. [2.] The strong women voter turn out for the Democratic party in last falls election was cited as the reason for this.
The republican version, introduced by Rep. Cathy McMorris Rodgers of Washington state excluded the Senate version's provision for the LGBT community and modified federal jurisdiction over Indian territories. It also featured protections against immigration fraud. Interestingly, McMorris Rodgers voted for the Senate version after her's was defeated and Speaker Boehner failed to vote. [4.]
McMorris Rodgers' VAWA bill was, in effect, little different than the Senate version of VAWA in the sense that it failed to recognize the truth about intimate partner violence that feminists have been suppressing all along; specifically that it is not sex specific. In fact, the language in VAWA states repeatedly that domestic violence is a crime that "predominately affects women." [5.] This failure to acknowledge the facts concerning domestic violence has been mimicked across a wide array of prominent conservative groups who have publicly opposed VAWA renewal.
Penny Nance, the president of Concerned Women of America an extremely religious social conservative political organization, wrote a piece for the Washington Times titled "Why Congress ought to ditch VAWA" which parroted many of the pernicious lies concerning domestic violence. [6.] She actually cited the "one in four" female college student victimization statistic so thoroughly debunked by many researchers. The biggest problem she had with VAWA it seems is that it doesn't promote the institution of marriage.
To be sure, the struggle for VAWA reauthorization over the past year and a half has marked a great leap forward for those who challenge the feminist narrative of gender violence. It can no longer be said that feminist ideologues have a iron fisted grip on the public discourse concerning the issue. Organizations like S.A.V.E. and many others were instrumental in this and the achievement cannot be ignored. However, it seems that social conservatives have the same problems addressing the truth about intimate partner violence that feminists do.
1. http://clerk.house.gov/evs/2013/roll055.xml
2. http://thehill.com/homenews/house/285277-house-gop-decision-to-move-vawa-bill-causes-unease
3. http://www.gpo.gov/fdsys/pkg/BILLS-113s47es/pdf/BILLS-113s47es.pdf

4. http://www.huffingtonpost.com/2013/02/28/violence-against-women-act_n_2781433.html
5. http://docs.house.gov/billsthisweek/20130225/CPRT-113-RU00-S47_xml.pdf
6. http://www.washingtontimes.com/news/2013/feb/8/nance-why-congress-ought-ditch-vawa/
[/box]

Sizing up a man's worth

Jim Muldoon · 1 March 2013 · Archived copy · Original

Is bigger always better when it comes to the size of a man's penis?
Many think so, in fact society has taught us that the bigger something is that men own, means that they are somehow more of a man. That the more a man has, the more worth he has as a human being. Bigger cars, houses, boats, more women, money, toys, etc… Giving a man higher status and thus increased worth to society. This is also the case when it comes to the size of a man's penis, or so we are told.
Men are often ridiculed by women if their penis does not meet a certain length when erect. I've personally heard many women, on many occasions, discussing their ex-partners penises and making fun of how small, tiny, or thin they were. How fucking his pinky toe would have been more pleasurable, or how they literally laughed in the guy's face when they saw it for the first time.
These women enjoy shaming those men amongst others and cackling over hot cups of coffee in public coffee shops where anyone nearby can clearly hear what they are talking about. In fact, they enjoy knowing that others are hearing them and that the men they are shaming are not just confined to their table.
It sounds disgusting doesn't it? Well it is.
The message that a man's penis somehow defines his worth has been beaten into us for so long that even parents of infant boys usually check the penis after he is born to make sure it looks proportional to his overall size. Making sure little Timmy's penis is big enough is almost as important as making sure he has all ten fingers and toes, if not more important. In fact, Google "son has small penis" and you'll see just how concerned (obsessed) parents, mostly mothers, are about the size of their son's penises. And not just parents of infants, but parents of older children too. Well up into their teens for some of them.
This is just an example of how society has led us to believe that a small penis means a man is somehow worth less. Of course this can, and sadly often does, lead to a self-fulfilling prophecy when a man buys into this kind of bullshit and places the bulk of his worth on the size of his penis. More so if his parents make an issue of it as he is growing up. Not only does making an issue of it tell that boy that his parents place enormous value on something he has no control over, but that it is something to be utterly ashamed of and it needs to be hidden or fixed.
But what happens when too much importance is placed on the size of a man's penis? When someone has bought into the whole idea that a man is only worth something if his penis is of a certain size?
According to news sources, an Indonesian woman recently drowned her nine-year-old son in the bath because she was worried that his "small penis" would affect his opportunities as a man in the future.
The 38-year-old woman from Jakarta, the capital of Indonesia, told the police that her son "already had a small penis prior to his being circumcised, but that it appeared to 'shrink further' after the operation."
She told police investigators that she killed him because she determined "he would have a bleak future with his small penis."
Police said the woman was "fully conscious of what she had done", but police ordered a psychological test to "assess her mental condition."
Is this woman suffering from a mental illness which led her to believe that the size of her son's penis size would have affected his future so horribly that her only recourse was to murder him? Or is she just someone who completely bought into the bullshit that a man's penis is the determining factor of his manhood? Of his worth as a human being? I tend to think it was the latter and not the former.
When society places so much worth on the size of a man's penis it's a wonder that more male children are not being inspected daily and then discarded like trash if they fail to measure up.
The truth is that the size of a man's penis has nothing to do with his worth as a human being. But if we are raising our sons to believe in the bullshit that size is the determining factor of what their worth is, then we are creating a society that does not value men as individuals, but as walking penises. As being no more than a few inches of worth to the world.
When you do that, who is it that truly loses their worth as human beings?

And they're off!

Suzanne McCarley · 1 March 2013 · Archived copy · Original

Picture if you will, a day at the races. As the starting gate slams open, a clumsy old gray mare stumbles out, nearly oblivious to the blur of thoroughbreds flying past. She looks around, shakes herself off, and staggers away in the general direction of the finish line. Hi everybody! It's me! I'm about to dig in to a new case, but before I do I'd like to take this opportunity to tell you what I am all about.

I have always been relatively apolitical, not looking for a cause, and not much of a joiner, except for a handful of fun volunteer jobs. Oddly enough, even though I'm writing for an international audience, I've *never* been a publicity hound. Miss Manners once said that a lady's name appears in the newspaper only three times throughout her life – upon her birth, her wedding and her death, and I once aspired to that level of taste and class. Then I stumbled into the Manosphere, and for the first time in my forty-nine years, I am an activist. Not a dignified and subtle advocate, not a sympathetic supporter and occasional donor, cheering politely from the sidelines, but an *activist*. A friggin' Reformer. And I love it! My age might have something to do with my changed attitude, what with the sudden lack of estrogen in my life, and I will gladly take this as the upside to the sudden necessity for hyper-vigilance with a magnifying mirror and a pair of tweezers. (TMI? Sorry.)

Most of my work at AVfM has been done quietly, behind the scenes, and somewhat independently, and I think I'd like to keep it that way. One of my primary contributions is to "raise awareness" via mail campaigns. I gladly participate in the organized lobbying of politicians, judges and policy makers, but I also reach out to ordinary citizens – those who are not already deeply entrenched in the political system. I send hundreds of emails to geographically targeted not-quite-random strangers. Many of those emails, coming from an unknown address, are immediately deleted, but many are not. People are curious. They see familiar names, they speculate over photographs, and they click on links. If they know of the parties involved, they may forward these emails to friends and to family. The *Voice* of A Voice for Men, is "heard" by people who are (like I was) completely unaware of the MHRM. I could use some assistance with this. Thus far I have targeted smallish populations, and I've managed well on my own, but as AVfM publicizes cases in more heavily populated communities, those hundreds of emails can, and should, become thousands of emails. **I'm asking for volunteers.** Dozens, please, if not hundreds. I won't explain the process here, and I will do everything I can to make it easy and convenient for you, but if you can spare some time to occasionally do a bit of tedious copying, pasting, pointing and clicking, I would be grateful.

Activism that's oriented to specific cases is only a part of what we do here, yet it's the part that most appeals to me. I'm way too old to believe that I have all the answers, but I sure have plenty of questions. I have a spotlight and I know how to use it. I can shine a light on people who prefer to work in the shadows. I can ask questions and I can inspire others to ask the same questions. And to demand answers. I can also offer the sanity of A Voice for Men to people who no longer even wonder if sanity exists.

If you'd like to make yourself available for these campaigns, please contact me at:
outreach@avoiceformen.com
Suz

Dear colleague, I quit

John Hembling (JtO) · 2 March 2013 · Archived copy · Original

Dear Colleague,
Due to your recent admission to me that you are an adherent of the ideology of feminism, I regret to inform you that our association as co-workers, colleagues, friends and team-mates is hereby discontinued.
Although it may be the case that you are, individually a well intended, thoughtful, and humane person, your acceptance and defence of feminism signals an undeniable danger to my personal safety, a threat to my career, a danger to family and to my future.
In all likelihood you probably regard my expressed caution as hyperbole or paranoid fantasy. If so, I consider that a good sign that you are rational, albeit misinformed. On the other hand, you might respond outwardly to this letter with open accusations of hyperbole and paranoia, simply for effect, without your own conviction behind such accusation. In either case, this isn't a negotiation, it's a goodbye.
However, what remains is an attempt to explain with as much clarity as possible, the reason.
In feminism's self-descriptive rhetoric, it is touted variously as "equality for women", "the radical notion that women are people" and sometimes as "women's rights". These characterizations portray a benign movement to which no well-adjusted person could object. You may even believe these descriptions to be true. In fact, if we believe these slogans, then objection to, or opposition to feminism must logically be equivalent to hatred of women, or if not hatred, then at least disdain for women's basic human rights. They are very powerful slogans.
Unfortunately, they are not true.
What feminism says it is through self-descriptive rhetoric, and what it demonstrates through organized action are two entirely different things.
Assuming for now that you are, or believe yourself to be a decent and good person; you likely see feminism through the lens of that ideology's common description. This is understandable and logical. You both identify as a feminist, and are in the sexual demographic for which feminism claims to care.
I, on the other hand, am not in the demographic for which feminism claims to advocate, and so quite naturally I see it from another angle. Obviously, I am familiar with the ideology's self-descriptive language. How could I not be? I grew up, as you did, submerged in a culture of feminism. My mother was part of the second wave, and I was fed the talking points from infancy onward. Please don't delude yourself that I am somehow ignorant of the details, or that I operate from incomplete understanding. I was raised by a feminist to be a feminist and it was not until late in my life I discarded much of my lifetime's accumulated feminist point of view.
But as I mentioned, I'm male, and therefore, not an insider to feminism's rhetoric. Having had the rhetoric drilled into me, I do not need to be told what feminism says about itself.
However, remembering I'm male, I also have the view from outside the fence. What feminists and their organizations DO turns out to run in a wholly different direction than what the self-descriptive language says. What feminism says it is, and what it demonstrates that it is, are entirely contradictory.
What consistent elements have I seen in feminism's organized actions, running against the self descriptive claims made in feminist rhetoric?
Censorship, intimidation, personal smear campaigns, purposeful false accusation, threats of violence, threats of death, actual violence, organized in-person stalking, vandalism, extortion, systematic academic fraud, calumny, and a consistent thread of hatred. That's what I have seen in overwhelming proportion vastly overshadowing the rhetoric which claims "feminism is about equality".
I began my list with censorship, and I could have stopped there. What is it about "equal rights for women" or any other self-descriptive feminist talking point that leads to an urge to silence and suppress any disagreeing opinion?
The censorship is real, pervasive, and when resisted, violent. Picture a mob of 20, armed with box-cutters to stop one man with a human rights poster. Or better yet, imagine an esteemed scholar giving a talk at a university about something as socially relevant as suicide rates and educational problems, yet having attendees harassed and intimidated, trying to enter that talk through doors blocked by thugs, all because individuals identifying as feminist

did not like the speaker.
In answer to my own question, there is no relationship between censorship and “women’s rights”. Censorship, whether practiced by feminists, or by the state police of a brutal and dictatorial regime is driven by totalitarian impulse, as well as fear and hatred.
[quote]It is not just the right of the person who speaks to be heard, it is the right of everyone in the audience to listen and to hear; and every time you silence somebody, you make yourself a prisoner of your own action. You deny yourself the right to hear something. In other words your own right to hear and be exposed is as much involved in all these cases as the right of the other to voice his or her view. ~Christopher Hitchens.[/quote]
But setting aside the organized actions of feminism, as well as the self-description, there is also at the heart of that ideology, a short list of claims about the world.
The first is patriarchy. According to feminist theory, patriarchy is a system of power that organizes society into a complex of relationships based on male supremacy and oppression of women. This “theory” does not explain how almost all war dead through history have been men, or how workplace safety throughout the world emphasizes female safety to the near exclusion of protection for men. 93% of workplace fatalities are male, and it is historically not until women colonize a trade or a profession that safety becomes a major concern. Women also spend 80% of disposable income world-wide, comprise the majority of the voting public in democratic nations, and continue to enjoy female favouring affirmative acton in education, despite a growing 65% dominance in educational outcomes in higher ed. So setting aside the blatant, overt, glaring falsehood of such theory, it also assumes or implies that the vast majority of men are sociopaths, by virtue of being male.
That I am not a sociopath does not make me “one of the good ones”. My non-sociopathy is normal, and the “theory” implying all or most men are basically evil is itself, vile bigotry which has, over 40 years, exhausted my forbearance.
Another claim about the world is rape culture. This is the dogmatic insistence that our culture endorses, or promotes, or enables the violent crime of rape, committed against women, by men.
Rape culture is certainly real. But it is not a phenomenon of male-on-female rape enablement, it is real in the sense of being a political and social narrative kept alive by it’s proponents. Rape culture is an item of popularized social belief. The phrase, by the way is a retooling of the second wave feminist rhetoric “all men are rapists”. That item of popular agitprop being no longer acceptable to utter in public, big box feminism has re-phrased several times in the past few decades, keeping the message alive with a better politicized delivery. “Men can stop rape,” and “Rape culture” are two such examples. “Teach men to not rape” is a slogan appearing on hundreds of posters carried in the public parades, called *Slut Walks*, emerging around the world since 2011.
“Teach men to not rape,” implying that men, without instruction are rapists by default. Nothing from any history of hatred or bigotry is the equal of this message in sheer malice. Secondary to that most overt message of hatred is the implication that rape and sexual assault are exclusively or even mostly male perpetrated. Without a distracting meander into cited example, it’s not. The still popular advent of Slut Walks in cities around the world are unambiguously hate rallies. If you’ve participated in these hate rallies, shame is the appropriate emotion for you to feel on reflection.
And that’s why your recent expression of support for that ideology requires my departure. I cannot pretend feminism is anything less offensive, destructive or malevolent than an organized, purposeful and depraved cult of violence and hatred. And you claim to support it. That it is publicly accepted, supported by politicians, and mainstream makes no difference at all. You are an adult, you have no excuse.
Now what I’ve described is overt hatred. But as a self-professed feminist, you may claim to support no violence, advocate no hatred, and you might believe yourself to be a kind, loving human with none of the malice I have just described.
Aside from the aspect of patriarchy theory implicit claiming all men are sociopaths is the victimhood of all women. The attachment of innate victimhood to female identity excepts women from accountability for any violence, overt or otherwise. The killing of children is excused. The killing of men is excused. The brutalization of men is comedy. The sexual mutilation of a man by his wife is the punchline of a joke on daytime TV. You are a self described feminist, and as such, I know you will not recognize my humanity if I am anything except a convenient utility to

you. When I cease to be of use, I will become invisible as a human, and my pain, or my damage, irrelevant, or perhaps funny.

In receipt of this notice, you may decide that rather than the truth, carefully and clearly expressed herewith, my reason and motivation is other than what has just been expressed. I hate women, you might decide. If that, or some variation should be your conclusion, shame on you. Shame on you for cowardice, dishonesty and solipsism. Shame on you. And goodbye.

University of North Carolina and misandry

Michael Sharron · 3 March 2013 · Archived copy · Original

In researching the University of North Carolina at Chapel Hill alleged rape case of Landen Gambill, I came across a Youtube video from student journalist at Carolina Week which was released on February 27 of 2013. While subtle, it clearly shows how Misandry in education and at the University of North Carolina rears it's ugly head. In the video below, we are interested in only the beginning lasting 2 minutes and 47 seconds.

As shown, the opening 2 minutes and 10 seconds is devoted to an alleged female rape victim who as of this writing has yet to provide any evidence of a rape to university officials or local police and is actually being admonished for her intimidating conduct on the accused after the university found that no rape had occurred. Additionally, Carolina Week went out of it's way to note several rallies that are taking place in her honor. At the 2 minute and 17 second mark, we hear about a dead male student who died of suspicious causes. And finally, at the 2 minute and 32 second mark we learn about the death of a female student in which a local well known award winning band is doing everything to keep her memory alive.

Further commentary from A Voice For Men continues below this video.

While subtle, this video from University of North Carolina student journalist clearly outlines bias and Misandry in how the university and students approach issues on campus as it relates to men.

For female students, we get rallies and bands honoring their memories.

For male students, we get nothing.

So in honor of the young man who was found dead recently at UNC of suspicious causes, A voice for Men wants to do what apparently the University of North Carolina student journalist refuses to do — extend a hand of sympathy to friends and family of Stedman Gage. We also express our dismay that the the gender ideologues at UNC barely saw fit to mention his untimely passing.

Of course, we must get back to what is important here, because the DEATH of a male student around suspicious causes (as in yet to be determined) pales in comparison to a unsubstantiated rape of a female (as in determined) who has decided to make her case on the global Internet and surround herself with feminists at UNC instead of working with law enforcement.

Perhaps, but not at A Voice For Men.

[image]

University of North Carolina at Chapel Hill: A Voice For Men Is Watching For Further Bias and Misandry

In honor of men at the University of North Carolina at Chapel Hill who do not get afforded the opportunity to have rallies upon their death, A Voice For Men is calling for University Officials to immediately fund a council that researches the history of men and Misandry (and yes, we do mean in a positive light), as well as providing a course in Men's Studies for students. Of course, this is being asked for in the name of equality for which feminist have asked for going on many decades now.

Second, A Voice For Men, given that the University of North Carolina has identified and found that a male student is being harassed and intimidated by a female student who is calling him a rapist on campus, feels that it is appropriate that the University consult with their attorney and consider having University police arrest Ms. Gambill on Domestic Violence charges given their past domestic involvement. If UNC is not aware of the definition of Domestic Violence as outlined by the NC Bar Association, we will be happy to provide them with said pamphlet that clearly outlines harassment as Domestic Violence. Also, the University should review federal VAWA legislation in help with guidance in this matter.

Third, A Voice For Men is asking that the University of North Carolina at Chapel Hill work with us in filing a federal Title IX action against Ms. Gambill in the name of men and boys (future students who may be harassed on campus) so that they can be free from being intimidated and called rapists for no reason.

A Voice For Men is asking that the University of North Carolina Women's Studies program invite Dr. Warren

Farrell to give a talk on the failure of young boys to launch so that women can help their young sons navigate these troubled waters. Additionally, we ask that the University provide ample security for Dr. Farrell and attendants to this lecture as in the past another university has attempted to stifle Dr Farrell's free speech using violence and derogatory assembly. Lastly, we ask that Women's Studies denounce Misandry publicly as this is a cause of great concern for women who have Fathers, Husbands, Brothers, and Sons.

A Voice For Men is asking the University of North Carolina Women's Studies professors to consult University administrators about the possibility of the Women's basketball team in wearing patches during it's next season to honor in prostate cancer research which affects so many Women's fathers, brothers, sons, and friends.

A Voice For Men is asking that the University of North Carolina at Chapel Hill begin to institute a program that calls for 8 hours of counseling for all female students who engage in sexual intercourse with men who have had more than two drinks, even if they provide consent. In cases where women continue to engage in sexual activity with men who have had two or more alcoholic drinks after counseling, we ask that you refer the matter to Chapel Hill police for a possible rape investigation.

A Voice For Men asks that Joanne Hershfield, Program Chair for Women's Studies at the University of North Carolina, contact Paul Elam, Dean of Student Affairs at FTSU, and begin collaboration on further advances in gender equality between men and women at the University.

A Voice For Men is asking Joanne Hershfield and the Women's Studies program at UNC to pilot a program in the North Carolina legislature that studies the effectiveness of equally shared parenting after a divorce so that children will have the benefit of both parents and we can end the systematic gender inequality that exists for men in the family courts. However, equally important, this will allow NC children to also have shared access to their grandmothers, female siblings, step-mothers, and aunts that provide so much for children as equal extended family members instead of visitors.

In regards to the Violence Against Womens Act (VAWA), we surmise that Joanne Hershfield and other professors in the Women's Studies program at UNC are aligned with A Voice For Men as it relates to the recent reauthorization of VAWA. In the essence of gender equality, we ask Ms. Hershfield to contact Paul Elam so that we can work together in a more reasonable approach to Domestic Violence that is evidenced based and free of gender ideology. We feel sure that Joanne Hershfield has spent several sleeplessness nights lately fretting over the fact that if the roles were reversed in the Landen Gambill case and he was engaging in slander and liable of her on the public Internet, he would have been imprisoned while she isn't.

Furthermore, the Landen Gambill case, Jodi Arias case, and Crystal Mangum (Duke Lacross) outlines the need to remove the stigmatization of men in that they are the only gender capable of serious bodily injury, murder, and intimidation in domestic relationships. This of course, needs to be done in the vein of gender equality for which the ladies at the University of North Carolina Women's Studies program has worked so hard for the past century.

Also, A Voice For Men asks that Joanne Hershfield publicly assure Women who have Sons that the University of North Carolina at Chapel Hill will not tolerate Women who accuse their sons of rape when they have no evidence of it, and speak out on rallies that enable this type of behavior.

Of course, readers of A Voice For Men are encouraged to contact Joanne Hershfield directly using her email address hershfld@email.unc.edu and share this article with her in an effort to start this dialogue.

And, as always, A Voice For Men invites University of North Carolina Male students and the Women who love them to extensively share this article with others using the popular social media sites like Facebook and Twitter to help spread the message of Misandry in public education.

In an effort to continue this dialogue, using the comment section below, we would love to hear from Fathers and Mothers who may be concerned about sending their Sons to the University of North Carolina for fear that women will use the global Internet to call them rapist even when law enforcement and the University has found no evidence of rape, and who will refuse to honor your sons in the event of their untimely death while at school while women are afforded this.

It's not the laziness – It's the sanity

August Løvenskiolds · 3 March 2013 · Archived copy · Original

Andy Thomas (AndyMan) had a post up recently entitled "Introducing Kelly Jones and 'Wise Misogyny'", Ms Jones being a fascinating woman with a soothing voice and some not so soothing, penetrating insights into the general incompetence of women and the general laziness of men in dealing with such snowflakes.
Not only does Ms Jones characterize men as lazy, but she believes this indolence results in misandry:

> **Men have permitted women to become morons. It is the lazy man who, himself, is desirous of being as stupid and irrational as he can get away without compromising his survival, who is responsible for misandry to a large part…Men have let themselves into the shit. If they weren't chasing skirt, playing the fool, adoring women's idiotic frivolities and girlish sexual displays, then women would have no hold over them. But lazy men are like dogs—they believe woman is the master.**

In addition to Ms. Jones, a new femtroll commenter "Kasey, aka therose202" made a lot of waves with her clueless neoteny and outsized breasts. When the discussion derailed, Ms Jones blamed not Kasey, but rather, the men who were treating her as a rational adult. So, not only are we lazy and deserving of sexual shaming for our normal desires, but we get victim-blamed as well. If Kasey weren't there to underline some of Ms Jones's points, it would have been necessary to invent her.
I tried to respond several times to Ms. Jones's thesis but my comments got caught in the spam filter, so I decided to take one last shot at it and expand my comments into an article for AVfM.
Although Ms. Jones's thesis – that men are behaving irrationally and lazily when they tolerate the incompetence and frivolous nature of women – is certainly intriguing, I believe it paints an incomplete picture of the motivations and justifications of men's long tolerance for that crap.
I imagine that someone as skilled at Evolutionary Psychology as Karen Straughan (GirlWritesWhat) might point out that because women can articulate their pains and needs more effectively than the children in their care, men are under evolutionary pressure to heed their demands, however ill-advised those demands might me. A man who ignores his babymomma risks killing his offspring.
Every man who has ever met a woman knows that women are *mercurial* – their behavior and moods can shift suddenly and unpredictably for reasons that are obscure – although I believe that the notions of shit tests and the camouflage of reproductive capacity can account for a lot of it. A great example of this mercurial nature can be found in the writings of the troll Kasey herself, who wrote on a confession website that:

> **My emotions change on a whim. It's ridiculous…I can be chatting happily with someone one moment, and then something could set a spark off in me that a normal person would ignore, but that starts a raging inferno of anger and disgust in me. It bloody sucks. Oh well, I guess it could be worse……**

Men's resources are limited and wasting them on a futile task is not only pointless but it short-changes more worthy and productive applications. Building the 5,000th nuclear missile that you will never use is a waste of money and titanium that would be better spent on, say, pens, commercial transportation, medical devices…
Thus, diverting limited mental and physical resources to the dubious task of trying to make women semi-competent is silly and wasteful. The supposed laziness of men has nothing to do with it.
Men also recognize that women are vindictively vengeful when slighted, and that rejecting women's sexual advances, ignoring their attention-whoring, or calling them out on their idiocy can trigger their wrath. A principled concern for the well-being of self and loved ones also motivates men – men learn quickly that if you piss women off, even inadvertently, they will recruit other men to beat the shit out of you. This is the unlimited proxy violence that young, stupid, and pretty women have had at their disposal 24/7 since the dawn of human history – and I can prove it.

Over 4000 years ago, in the oldest surviving piece of human literature, "The Epic of Gilgamesh", Gilgamesh ("Gil") refuses the sexual/marital advances of the woman/goddess Ishtar, because Gil is disgusted and perhaps even fearful of Ishtar's brutality to other men. Ishtar recognizes the truth and justice in Gil's charges but she nevertheless enlists her father's help to seek vengeance on Gil. As a result, many suffer and die, including Gil's beloved friend Enkidu. As a man, if you don't learn to walk on eggshells when the harpy starts waving her "guns" (proxy male defenders) around, you are as doomed today as you were in ancient Mesopotamia.
Just ask the gentle, loving Kasey herself:

> **I occasionally like to fantasise [sic] about how I would murder people I despise (especially cheaters). Is this bad? There've been some pretty messed up thoughts…like in one, I imagined throwing them into a plane engine like that one guy in lost…in another I imagined stabbing them multiple times in places that would kill them slowly…**

Characterizing men's understanding of these real and potent threats as "lazy" is a stunning intellectual blindness that can only be characterized as, um, Dumb? Shortsighted? Sloppy? Suicidal?
I do so hope Ms Jones can look past these mean-spirited, judgmental terms to see the deeper truth they reveal. "Men" don't decide things – a man does, and then another and another, one at a time. Outside of the M(H)RM, it is rare for men to discuss their fears and concerns in any open fashion – and when we dare to broach these subjects, we often get hammered for it. We just don't share and bond in that way like women do, and projecting the women's hen party group think onto men is ludicrous as patriarchy theory.
Now, having ripped away at them, I do hope we hear more from Ms Jones and a lot less from the violent neophyte Kasey. Oh, and for you younger, lustier guys – Kasey sleeps with her shy twin sister. And shame on you, or whatever.

Note to Julia Gillard: not all voters are like that

Jim Muldoon · 3 March 2013 · Archived copy · Original

Julia Gillard may be reaching the bottom of her deck of misogyny cards.

In an editorial entitled "Misogyny attack misses mark", The Australian pointed out the dismal failure of Julia Gillard's famous tirade on misogyny in the Australian Parliament last year (The Australian, 2013). The petulant outburst from Gillard seemed to happen because she was insulted that the Opposition Leader, Tony Abbott, should out-feminist her. Abbott was accusing the then Speaker of the House of misogyny, and she wasn't going to let him be women's champion. The resultant tantrum went viral on You Tube (NewsOnABC, 2012).

Gillard 1, Abbott 0 was the score line from Katherine Hepworth (Hepworth, 2012). The headline was "Gillard's misogyny speech looks even better than it reads." Apparently she enjoyed the speech because "Gillard waved both hands, pointed, and even moved her feet."

She loves the sight of multi-tasking in the Parliament: It looks like victory.

And Abbott? Is he a misogynist? Hepworth has him all worked out: "Abbott's facial expression and posture amounted to an open admission of guilt."

Who needs the facts when you've got posture on your side? Could you imagine the court time we could save by getting Hepworth down to the magistrates court? She could just hang around the foyer "Hunched? Guilty; Shifty eyes? Guilty; Waving hands and pointing? Not Guilty." The magistrates would never again miss an afternoon round of golf.

This, with varying degrees of sycophantic idiocy, is a fair representation of most of the mainstream media coverage of "The Misogyny Speech". The Australian ABC News was thrilled that the speech had "gone global" (ABC News, 2012). "Ladylike," said The New Yorker, concluding that Obama could take some lessons from Gillard (Lester, 2012). The Spectator thought Abbott had been "carved to pieces (Massie, 2012)."

However, the Australian female voting public was not won over. "Galaxy poll shows female voters choose Tony Abbott," was the recent headline in the Telegraph, explaining that only 1 in 4 women believe that Abbott is a misogynist (Maiden, 2013). Despite concerns about his views on abortion and his perceived negativity, female voters are preferring Abbott to Gillard personally; and the Liberal/National Coalition to Labor overall (Galaxy Research, 2013).

So much so that Janet Albrechtsen of the Australian felt she should start writing the Labor government's obituary this week (Albrechtsen, 2013). In her "Biggest Losers" listing Albrechtsen names "the misogyny maidens", namely Tanya Plibersek, Nicola Roxon, Penny Wong, Jenny Macklin and Gillard as one collective of losers. Albrechtsen states, "Nothing is more certain to offend Australians than the finger-wagging culture of these trendy inner-city MPs," and blames them for "bringing Labor to its electoral knees."

Albrechtsen pulls no punches for the feminists, "The damage they have done to the Labor brand will likely last much longer than their own short time in government."

The damage to the Labor brand is probably best understood in the context of the recent announcement by Jenny Macklin to move single-parents from the Single Parent Pension to the Newstart Allowance.

For those not familiar with this newspeak, in practice it means that single-mothers whose youngest is older than seven will lose some government benefits and will have to find a job (Akerman & Milanda, 2013).

Yes, the flagship of feminism, those doing "the toughest job in the world" (Winfrey, 2010), are having their entitlements cut and being told to get a real job.

Why? Macklin, sounding like someone from the conservative side of politics, claimed it was to encourage the mums to "show their children a strong work ethic" (Akerman & Milanda, 2013).

The real reason for this cut to government spending, of course, was the policy failures were driving the federal budget further into deficit and the Gillard government was turning desperately to cut spending wherever it could.

In a bizarre effort of rationalisation and justification, Macklin, who apparently has an income of $6321 a week, was claiming she could live on the Newstart allowance of $246 a week (Harrison, 2013). After the next election she just

might have to try.
What does this mean for the MHRM?
Let me get this out of the way, just to be clear. I am not suggesting for one second that the election of Tony Abbott or a Liberal/National coalition government will bring any meaningful change. Team Red is misandric. Team Blue is misandric. This is because Big Government is run by Big Bureacracy, which thrives on this bigotry. Abbott will not clean up the Family Courts and the National Plan will go on unabated.
Now, let's get back to what it means for the MHRM.
Gillard's government has more problems than those that can be attributed directly to feminist influenced policies. But, the lack of intellectual rigour that so often dogs post-modernists has meant that policies that appealed to the Gillard government on ideological grounds, and this includes those championed by the "misogyny maidens", fell apart when it came to their implementation. In other words, reality decided it was FTSU time.
More importantly, when the polls reflected their performance, they sought to hide behind the victim card. Since February last year, the cry has been that the criticisms of Gillard are sexist and she should be left alone to lead the country (Wright, 2012).
Since that time until (this really needs some DAHN, DAHN, DAAAAHHHHN music) "The Misogyny Speech", we should have been so proud that we had our first woman Prime Minister that it really shouldn't matter how bad a job she, or her government, was doing.
This tactic has clearly failed. Equality means that when you get the top job, not only do you get the top job salary and the top job perks; you also get the top job criticism when you screw it up.
In some ways "The Misogyny Speech" was like jumping the shark (google it if you don't know what I mean). There was nowhere to go after it. After the speech, when Abbott was not lynched for his "misogynist" demeanour, the only way was down.
But more than this, when things got even uglier, the feminists were only too eager to turn on their own in order to save their cushy jobs. Their cause celebre, the single-mother's welfare, got the chop while the bureaucrats are still raking it in.
So, the MHRM can now point to real examples of feminism in action. Not only is the rationale screwy, but when put into practice it fails as predicted. And, their hand-wringing compassion is as sincere as Gillard's promise that there would be no carbon tax.
But there is even more to take heart from. Gillard and her "misogyny maidens" have done more than previous feminists in taking their agenda to the public. Previously, feminists have been working in the back rooms of power. They've won over the policy makers behind closed doors with the threat of bringing "the women's vote" against those who dared to cross them.
Now, in Australia at least, that threat will seem somewhat empty. The truth is that women are a world away from lock-step agreement with everything that comes out of their mouths.
Even more significant, I believe, is the fact that the voting public did not buy "The Misogyny Speech". We often tend to see our case as practically impossible due to the inherent nature of human beings.
Yes, there are automatic reactions to defend women even when they are wrong. Yes, there are instinctive reactions to female tears which see women receive lower sentences, more government subsidies, and the like.
But, when examined under the spotlight, most people recognise that those instincts can be manipulated for evil purposes. Instincts are just initial reactions, and not carefully considered opinions.
This means that as the MHRM puts its message out, the cries of misogyny will be seen for what it is: a self-serving covering up for their lies.
Our message can be judged on its merits, if we can make it loud enough to be heard over their wailing.

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Rape hysteria crisis at the University of Montana

NCFM · 4 March 2013 · Archived copy · Original

The University of Montana has become an epicenter of rape hysteria and now, men's activism

The Department of Education issued its revised sexual assault mandates on April 4, 2011, instantly removing the presumption of innocence for male students accused of sexual assault, subjecting men around the country to unwarranted hearings. In one such scenario the Department of Justice entered the quaint mountain town of Missoula, Montana and used the DOE's revised mandates to convert the "safest campus in the nation" to the "rape capital of the world", seemingly overnight. Recent Federal legislation has made this a terrifying reality for all men and boys, everywhere in the nation for years to come.

Less than one year after the sexual assault mandate was issued the DOJ used the lowered standard of evidence to "find" 80 sexual assaults had occurred on the University of Montana campus, effectively creating a "rape prone culture." The ensuing hysteria removed numerous officials of the once prominent Griz Nation, as well as a number of targeted star players. One such player accepted a plea bargain to escape jury proceedings; but a young quarterback and his family were willing to risk everything to defend his innocence. Across the state, another student of the Montana University System began to counter the attempt to create a rape community at Montana State University.

Finding it strange that 80 sexual assaults were suddenly discovered on the University of Montana campus, Christopher J. Thompson began to ask questions of numerous University officials and, devoid any significant answers, he began the National Coalition For Men-Montana State, a men's organization formed to help protect and guide college men through this precarious situation. Planning to represent NCFM-Montana State for the Tunnel of Oppression exhibit recently, Thompson began browsing through information posted outside the tuition funded Women's Center and was startled to find Jackson Katz's "10 Things Men Can Do To Stop Rape".

Katz's instructions begin by telling students to:

> ***View men not only as perpetrators or possible offenders, but as empowered bystanders who can confront abusive peers.***

Thompson began asking why it was acceptable to assume all men are "perpetrators or possible offenders" and the MSU Womens Center, Men Stopping Rape, and VOICE Center responded in their Tunnel of Oppression exhibit by *altering* it to say they are working to *"clarify myths and misperceptions that 'all men are potential rapists' by stating that most men are NOT rapists."*

Discovering the change, Thompson approached the aforementioned organizations to find the discussion he had been having deleted in its entirety, replaced with the usual diatribe that *"false reports are rare,"* continuing that possibly 2-10% of sexual assaults reported are false.

In Missoula these ideas had been forced on all students attending University of Montana by the PETSA videos recently implemented, which state: *"MYTH: People lie about sexual assault…FACT: The vast majority of sexual assault reports are true"*.

The Missoula Police Department policy manual reinforces this idea by ordering *"every sex crime investigation is to be initiated with the belief it is true until evidence demonstrates otherwise."*

This devastation was realized in the case against accused University of Montana quarterback, Jordan Johnson. Missoula County District Court judge Karen Townsend denied a defense motion to dismiss the case, stating that the accused is not entitled to a presumption of innocence while a rape investigation is going on:

> ***It is not until the time of trial that the defendant is guaranteed a right to a fair trial and is entitled to the***

> ***presumption of innocence.***

Thankfully, Johnson has been found innocent, and the pain his father can only describe as watching the death of his son is over. In a terrifying turn of events, however, the flawed sexual assault policies implemented on campus that gave way to this chaos have worked their way into the Violence Against Women Act and are now positioned to impact everyone burdened by the Y chromosome. If you are one of these "endowed" individuals, or know someone who is, your fundamental rights are being eroded.

Hang on, its going to be a wild ride, or join the National Coalition For Men to help enact changes to protect innocent men.

Publisher's note: Christopher J. Thompson is Campus Ambassador for the National Coalition For Men. He is leading a work group to identify other campuses suitable for an NCFM campus chapter. If you are a student at a university and interested in helping establish such a chapter please contact Chris a chris@aggrandized.com. AVFM will be working officially with NCFM to support efforts to establish anti-misandric men's organizations in universities throughout western culture. The time for grass roots organization has arrived, and universities are the place where it must happen. "Hang on" is right. Better yet, buckle up.

For the University of Toronto Student Union

Paul Elam · 4 March 2013 · Archived copy · Original

To the members of the University of Toronto Student Union

As I am sure you are already aware, in three days there will be a speaking event at University of Toronto, presented by Dr. Janice Fiamengo. The topic of this lecture, as you are also undoubtedly aware, is "What's Wrong with Women's Studies? Academic Feminism, **Censorship** & Men"

The bold text in "censorship" is mine. I thought it particularly appropriate given the conduct of the University of Toronto Student Union the last time an academician came there to address an area of study that did not meet your approval.

To refresh your memory, the speaker was Dr. Warren Farrell, and the subject was the Boy Crisis, in part an exploration of male suicide, failure to launch and video game addiction.

This is you, outside the lecture hall.

Also, as you may recall, this website took on the very important task of identifying those that we could who participated in the censorship, bullying, harassment, vandalism and violence that the University of Toronto Student Union fostered and displaying them for the world to see.

As you have been very quick to tell as many people who will listen, the results for some of those following your hateful lead was not quite what they expected.

Rather than the University of Toronto Student Union learning an immediate lesson from your folly, you attempted to take whatever additional retributive action you could, condemning this site for exposing your hatred, and even going as far as attempting to have us shut down — spreading a lot of lies in the process.

Well, it appears none of that worked out as you planned, either. A Voice for Men is still here, and thanks to the University of Toronto Student Union's failed attempts to censor us, as well as Dr. Farrell, we are more robust and active than ever. And now, you have an even more contentious presentation on the way – as well as our new AVFM Ontario news team, which will be there to cover you as much as the lecture itself.

It is our intention at AVFM to attempt to assist the University of Toronto Student Union this time with some obviously needed advice on your conduct for the upcoming event. Of course this is being offered with the unfortunate understanding that you are incapable of reconsidering your hatred for men and boys, and your desire to harm those with whom you disagree.

First, DO NOT block doors. To understand this fully, just ask yourselves what your personal reaction is to being told you can't go somewhere or listen to someone. I am sure if you think about it you will see that your efforts to block doors not only resulted in significant negative international attention, it also prompted many peoples curiosity about the information you did not want them to see.

Poor strategy on your part.

Next, if you are going to vandalize property by tearing down legally posted notices for an event, you might want to tell the morons doing it not to brag about it on Twitter. Well, not unless you want to see their names in headlines here.

Just saying.

Also, if you insist on having people out there to harass and intimidate attendees just for showing up, try not to pick on someone who is there trying to get help understanding why they lost two friends to suicide. Not only does this make you look like insensitive, immoral scumbags, it inspires people to do the opposite of what you want them to do, which is to believe that you have any reason whatsoever to be protesting anything to begin with.

Finally, it is very important to remember that your first attempt to make the world take a dim view of men's human rights, it was you that ended up with the world ready to scrutinize you and your actions much more than men's advocates.

We suggest that the University of Toronto Student Union consider some very docile, respectful, unfeminist like behavior this time around; that you demonstrate to the world you have learned your place in the changes that are

happening right in your own yard, which is on the sidelines, watching.
Or, you can continue to help us by giving the world another sterling demonstration of the very problems for which Dr. Fiamengo will no doubt be excoriating your ilk in her lecture, especially as her idea to speak at your school was directly inspired by your actions that day in November.
Oh, and speaking of inspiration, so was another university group dedicated to men's issues.
University of Toronto Student Union, it is time for you to just shut up, get out of the way and let other people share ideas whether you like them or not.
Of course, it is up to you. You live in a free country as long as people like you are not running it. But whatever you choose to do, you might want to consider what happened the last time you had a bright idea.
And last November, we were not even prepared for anything to happen.
You can bet we are now.

Stick 'em up!

Robert Sides · 4 March 2013 · Archived copy · Original

Here's another easy way to feel good while poking fembotulism's hairy eyeball. Just keep a few stickers on your person and when the opportunity presents itself, strike. This could mean putting a sticker on a..
…feminist poster.
…flyer (indoors or outside).
…bulletin-board in the campus "women's center."
…brochure in an unemployment office.
…snail-mail letter (you never know who will see it!).
…space above a urinal or restroom stall door.
…mailbox.
…telephone pole.
…public trash barrel.
…grocery store display, can, box, fruit, etc.
And so on.
It might be wise to get permission first in some cases. In others, not so much.
Perhaps others can suggest further places to target in the *Comments* section below.
In any case, in addition to using current AVFM labels, you can make your own using **Avery Labels**:
*http://www.avery.com/avery/en_us/Promos/Avery-Labels-Promotion.*htm
or maybe order some via online services like **Vistaprint**:
http://tinyurl.com/b9r8ync
You could print on regular paper, hand-cut them into squares, and use scotch tape…but pre-cut self-adhesive ones make it easier to "hit-and-run."
I created some decades ago using return-labels advertised in Sunday papers. They were small, made to stick on old-style envelopes (perhaps they still exist). The first shows them together at relative real-life size:
https://skydrive.live.com/redir?resid=5C34944B14836654!190&authkey=!ADyABRFdQ9bhDyA
The following are magnified a bit to make them more readable for you:
https://skydrive.live.com/redir?resid=5C34944B14836654!191&authkey=!AJi4F9h9e82GJzc
https://skydrive.live.com/redir?resid=5C34944B14836654!192&authkey=!AG0Fd5L2Kc5pyRA
https://skydrive.live.com/redir?resid=5C34944B14836654!193&authkey=!AODljsRv9F_Hvug
https://skydrive.live.com/redir?resid=5C34944B14836654!194&authkey=!APqz2_KezN_LaLE
Now, instead of just listing AVFM and its URL, why not ask an intriguing question, too…like:
What's a "White Knight"?
Find out at
www.AVoiceForMen.com
Or try different lines, perhaps more than one on a sticker:
Blue pill or red?
Sick with feminist flu? The cure is AVFM!
What power do men have that women don't?
Of course, bigger stickers can have more words:
Women can vote. Unlike men, they have no duty to defend that right.
Tired of such feminist double-standards?
or
A female teacher has sex with her male student. He's considered "lucky."
A male teacher has sex with his female student. She's considered raped.
Tired of feminist "equality"?
The point is to keep it simple: tweak interest and offer a website address for more information.

Who knows, maybe AVFM stickers can become the new “Kilroy was here!” in the Gender War:
http://en.wikipedia.org/wiki/Kilroy_was_here

Ryerson students form men's issues group

Paul Elam · 4 March 2013 · Archived copy · Original

Ryerson University Students to launch men's issues group in response to U of T protest against Warren Farrell.

"When protesters paraded into a University of Toronto lecture hall where Dr. Warren Farrell was hosting a Men's Issues Awareness event last December, Sarah Santhosh didn't see a peaceful protest: she saw "closemindedness" and "lots of hate.""

So starts a short article at theeyeopener.com, written by Olivia McLeod.

In a near perfect example of what appears to be an approaching cultural tipping point, blowback from the hateful activities of gender ideologues at the University of Toronto has resulted in the formation of another men's issues group at a major university in the Toronto area. This time, it is at Ryerson University, host to Canada's largest undergraduate business school. Sarah Santhosh, who started the group, has temporarily dubbed it "The Ryerson Association for Equality," and is seeking ratification for the group at the Ryerson Students Union. (RSU)

I admit I had a slight twinge of concern when first reading what Santhosh had to say about the RSU group's focus, which was, "mental health, male youth violence, misogyny, as well as gender disadvantages in education, the workplace and custody battles."

In the comments to the article, though, she made a clarification that was settling.

> **I misspoke when I listed the issues the group will be addressing. Since this is a group that will be focused on men's and boys' issues we will not be discussing misogyny but misandry instead. I apologize for any misunderstanding this may have caused.**

Apology accepted.

And this is where it gets even more interesting. I noted in the article that the names of the other two executive members of the group were Argir Argirov and Anjana Rao. Being culturally ignorant on these names I had to do some research to see if I could determine whether they were male or female. It appears that Anjana is a female name, and I was unable to make a determination on Argir.

So it appears that at least two of the three executive officers are female.

Given that there has been much discussion in the MHRM over the years about the practicality and efficacy of women playing key roles in men's advocacy, it would appear that RSU will serve as a test tube to that effect.

Naturally, from the editorial position of AVFM, an organization that takes the sex blind approach to advocacy, we will support the Ryerson Association for Equality until given a reason to not support it; exactly the same position we take on organizations headed by men.

But of course, the first order of business is to see whether the school will allow the group to form. RSU has a fairly rigorous approval process, and there has already been the predicable male privilege card played by a vice president for "equity."

> **Would it make sense to make a straight people center or an able body equity group?**

This question was a vacuous stroke from Marwa Hamad, who is apparently unaware that men are a minority at Ryerson University, or, indeed, that the identification of any group says absolutely nothing about whether they have serious under addressed issues.

So, at RSU there is a little bit of UTSU already raring to go. Did we say that 2013 was going to be an interesting

year?

I would like to invite AVFM readers to visit the article linked above and offer some words of encouragement on the formation of this new men's issues group.

Addendum and correction: In this and a subsequent article on the Ryerson matter, I conflated Ryerson Student Union (RSU) with Ryerson University, which are two separate entities. The efforts to censor the discussion of men's issues emanate solely from RSU and not Ryerson University. Corrections have been made to the content of this website accordingly, and apologies are extended to Ryerson University. PE

Designer vaginas

Greg Canning · 5 March 2013 · Archived copy · Original

Clementine Ford is renowned for her inability to examine complex issues from a broad and sexually inclusive perspective. One, and only one, perspective is allowed, Ford's feminist perspective. Now she has even stooped to direct commentators on her articles to conform to her own bias.

Disclaimer: Clementine would like to acknowledge that the issue of male circumcision is also fraught. She is personally against all forms of cultural sanctioned genital surgery, including male circumcision. However, this article is not about that so she would kindly ask that comments not be derailed. There will be a time in which to discuss male circumcision, but this article is not it.

This disclaimer is appended to a recent article titled the "Large Labia Project" which concerns the increasing trend by adult female human beings from the advanced western economy of Australia, to freely choose to undergo elective cosmetic surgery, to alter the appearance of their external genitalia (Vulva) most commonly the labia minora. This procedure is technically described a vuvoplasty or labioplasty but in common parlance is sometimes incorrectly referred to as "Designer Vagina" surgery.

Far from being a "culturally sanctioned" procedure as Ford maintains Vulvoplasty was until recent years a procedure little known to the lay public used by gynaecologists to repair or refashion *congenital or other abnormalities* of the vulva. It has come to the public's notice of late because of increasing requests by women whose vulvae are normal to have the procedure preformed for purely aesthetic reasons.

This led to an abuse of Australia's Medicare system, which funds such surgery for therapeutic reasons but not for simple aesthetics. Medicare figures show that 432 women had vulvoplasties in 1999, but by 2011 this number had risen to 1565.

The increase was not due to some sudden increase in vulval pathology and abnormalities, rather as James Cook University Professor, Ajay Rane notes, "mainly young women aged 19 to 24 are having the procedure, which in up to 70% of cases is unnecessary."

Medicare's first response to this data was to reduce the financial rebate for vulvoplasty in an attempt to limit inappropriate use, subsequently a review has been instituted to define more precisely the acceptable use of the procedure and when it should be subsidised at public expense. It is likely that far greater numbers of vulvoplasties are preformed by private unregulated cosmetic clinics and not captured in Medicare data, most if not all of these will be medically unnecessary operations.

Dr Rane sensibly suggests that patients requesting the procedure should view an atlas of normal female genital anatomy, have at least 2 consultations with the doctor and undergo a psychological evaluation prior to being allowed to undergo a medically unnecessary procedure.

One wonders why after more than 50 years of feminist governance and control of the education system by the women who attended consciousness raising and vulva viewing sessions with their ideological sisters, they have not educated their daughters as to what is normal genital appearance?

It is important to note increasing requests for medically unnecessary vulvoplasty is identified as a significant problem with professional bodies, women's groups and government all taking steps to investigate and *protect women*.

However in line with Fords usual stance against women owning their own shit, she implies the blame for this trend should be placed firmly at the feet of men, who through their patriarchal power and privilege use the beauty and pornography industries to socially construct ideals of female sexual attractiveness leading to the "sexual packaging of women's bodies as commodities."

It is unclear why ford is not lobbying the female models and porn stars that sell the images of their bodies for commercial gain. After all women could stop the beauty and porn industries by simply refusing to take part.

What ford neglects to address in her article is that the equivalent situation from a male perspective is *not* circumcision but the burgeoning penile enlargement industry. Anyone who has ever received spam email will be aware that this industry is prolific. It targets vulnerable men with the false message that worldly success is directly

related to penile size and they should avail themselves of any of dozens of techniques, natural remedies, devices or surgeries to achieve that end.

This message was apparently behind the recent filicide of a 9-year-old boy by his mother who believed his pre-pubertal penis size doomed him to failure in life.

Penile enlargement surgery is aggressively advertised and promoted. It is often performed in unregulated clinics. Many of the non-surgical therapies are unlicensed. Yet public discourse around this form of genital mutilation or concern for the protecting the vulnerable men who seek it out, if it exists at all, is well hidden.

Searching both the Urological Society of Australia and NZ and the Australian Society of Plastic Surgeon's website for information regarding penile enlargement draws a blank. As with most things when it comes to genitals, women's matter and men's don't. Yet men are just as susceptible to be influenced by societal and media pressure, as are women.

Male models in fashion and porn actors are unlikely to be selected on the basis of having average or smaller genitalia. For that matter when was last time you saw a non–buff, under or over weight, male model without a prominent bulge between the legs? How many male characters in roleplaying computer games are portrayed with average body type and not as exaggerated muscle bound hulks? The so-called beauty myth is targeted at both sexes has it base firmly in commerce and consumerism not in gender politics. Both sexes are susceptible to such influence, and deserving of protection from adverse influences and themselves.

The most egregious error in Ford's thesis however is equating Female Genital Mutilation, the genital cutting of non-consenting infant girls *by women in other cultures* but *illegal* in Australia, with the aesthetic choices of adult women. Similarly the *culturally accepted*, *legal,* and Medicare funded genital mutilation (circumcision) of non-consenting defenseless male neonates has no bearing on her thesis; they are quite simply not comparable issues.

By implying they are comparable Ford has already derailed her own arguments with the typical feminist rhetorical trick of NOT comparing apples with apples. Still, her gullible audience slurps at her swill as though she is the rising star of gender equality, rather than the tired and bitter gender bigot she is.

University of North Carolina at Chapel Hill Department of Men's Studies

Michael Sharron · 5 March 2013 · Archived copy · Original

Welcome to the University of North Carolina UNOFFICIAL Department of Men's Studies program. Chances are, you are totally confused because you are not on the official UNC website and you are not seeing anything related to Men's Studies. In an effort to help clear up any confusion, the University of North Carolina has no Men's Study program, but A Voice For Men would like to offer you a healthy dose of satire and reality in an effort to get you to understand that Universities in NC don't give a shit about you. Well, correction, they do care that you are paying for an education, but as we are about to discover, that education has the opportunity of being cut short in lieu of prison every minute you are on campus.

If you have any questions about our program or studies, we encourage you to talk with our Department Chair Paul Elam. Also, it should be noted that the women over at the Women's Studies department — yes, that group of Women screaming equality, should be able to answer any questions if you have concerns about our meager offices, classrooms, lack of funding, programs, etc…

At the end of this document, we are going to offer a way for you, the alumni of the Men's Studies Program at the University of North Carolina, to help our program prosper for those that follow in your footsteps. Furthermore, we LOVE to hear from mothers of men, sisters of men, friends of men, and children of men who love the men in your life.

Courses offered at the Satirical and Unofficial Men's Studies Program At The University of North Carolina at Chapel Hill

- How to avoid being called a rapist and probable domestic violence offender on campus – Professor: Landen Gambill

In this course, you will learn about the new Department of Education and Office of Civil Rights directive known as the "Dear Colleague" letter than allows you to be identified as a rapist without any evidence, witnesses, or complainants going to law enforcement. Additionally, you will learn how your mothers and sisters might be forced to come visit you in prison because of this new directive in that it strips you of "innocent until proven guilty" and adds "preponderance of the evidence" which simply means that all a honor court or Judge needs is %50.01 likelihood that said assault or rape happened.

- Drink Alcohol, Go To Jail (Prerequisite – How to avoid being called a rapist and probable domestic violence offender on campus) Professor: To Be Announced.

In this course, we will expound further into new directives being handed down by the US Department Of Education and being lauded over by the women at the Women's Studies program in that the definition of sexual assault and rape have been lowered in such that if you engage in sexual intercourse with a female who has been drinking, even if it's two beers, you are a rapist because she is unable to provide consent. POP QUIZ: If you have been drinking and a female at the University of North Carolina at Chapel Hill wants to have sex with you and she has not been drinking, do you have the same protections offered by the Department of Justice lawyers? 1) No 2) No 3) No 4) No

- The History of Men's Health At The University of North Carolina At Chapel Hill – Professors: University of North Carolina Nursing School

In this riveting and controversial course you will learn how the University of North Carolina satirical and unofficial Men's Studies has learned that not one single clinical professor or researcher has any specialty in Men's Health. But, that 27 have specialties in Women's Health. In this class, we will discover new and exciting cutting edge treatments in prostate cancer, testicular cancer, and cardiovascular disease. It's called beg the women at the Women's Studies program for some of their federal money allocated for Women's Health only. Additionally, we will learn how to mourn for your fathers much less early in life than your mothers.

- How To Be a Responsible Carolina Parent – Professors: Carolina Women's Center

So your a proud new dad ready to hit the ground running and be a equal parent? Tough shit! Your job is visitor 4 days a month. As discovered by our professors, the University of North Carolina at Chapel Hill does not even mention Fathers on their website, but they do teach the LGBTQ community and mothers how to be responsible parents.

- Depression, Stress, Substance Abuse, and Counseling In Men – Professors: The Other Carolina Women's Center

In this class we at the Men's Studies program at UNC will be holding a course on how to avoid depression, stress, substance abuse, and receive counseling because our Men's Center has yet to be built. Again, ask the women over at the Women's Studies department to loan us some money in the name of equality.

- Seeking Tenure Track in Men's Studies – Professor: UNC Association of Women Faculty and Professionals

Considering teaching at UNC after graduating with your shiny new degree and are considering tenure track? Great! The best approach to doing this is by joining the UNC Association of Men Faculty and Professionals – Oh wait, there isn't one.
This concludes our course list of Men's Studies at UNC. It's unlikely that we will be offering anymore classes in Men's Studies for the foreseeable future because right now there is a War on Women and you're the scapegoat. If you would like to help support the Men's Studies program, we only ask that you get off your ass and realize that your entire future is being decided by feminist that have matured from gender equal activists to women's gendered superiority at your expense. Don't believe us, great! Then head on over to the REAL University of North Carolina website and we dare you to find anything positive about Men.

AVFM News and Activism: CAFE Speaks with AVFM

James Huff · 5 March 2013 · Archived copy · Original

[box icon=""]
Tonight on AVFM News and Activism we have as our guests Iain Dwyer and Heidi Nabert from the Canadian Association for Equality. One of the growing handful of groups raising awareness of men's issues on campuses across Canada it gained notoriety in Men's Rights circles for hosting the now infamous event at the University of Toronto at which Warren Ferrall was picketed by violent protesters. We will be talking about that event, the upcoming event on Thursday featuring Dr. Janice Fiamengo who will talk about feminism's toxic influence in academe, and many other subjects so pleas join us.
The show starts tonight, the 5th, at 9:00 PM Eastern, 8:00 PM Central, which is 2:00 AM February 6th in London and 11:00 AM February 6th in Brisbane.
SHOW PAGE
[/box]

Ryerson Student Union denies misandry

Paul Elam · 6 March 2013 · Archived copy · Original

[quote]If you tell a lie big enough and keep repeating it, people will eventually come to believe it. The lie can be maintained only for such time as the State can shield the people from the political, economic and/or military consequences of the lie. It thus becomes vitally important for the State to use all of its powers to repress dissent, for the truth is the mortal enemy of the lie, and thus by extension, the truth is the greatest enemy of the State. ~ Joseph Geobbels[/quote]

[dropcap]T[/dropcap]here is a great deal happening with men's issues groups forging their way onto university campuses across Canada and the U.S.. As we have reported here recently, Christopher J. Thompson, Campus Ambassador for the National Coalition for Men has formed a men's rights group at Montana State University.

The Men's Awareness Group sponsored by the Canadian Association for Equality at the University of Toronto has been the focal point of a lot of attention. Their hosting of a lecture by Warren Farrell on the Boy Crisis resulted in a violent protest from feminist demonstrators allied with the University of Toronto Student Union.

That protest had a profound impact on one Toronto college student at Ryerson University. Sarah Santhosh, watched the video of the protest and saw a lot of "closemindedness" and "hate," She was also joined by fellow Ryerson students Anjana Rao and Argir Argirov, all moved to seek ratification from the Ryerson Student Union (RSU) for a men's issues group that would focus on some of the many issues faced by men in modern culture, including misandry, the hatred or fear of men and boys.

The Board of Directors of the RSU has moved preemptively to stop them and anyone else with such ideas.

In a staggering act of bigotry and hypocrisy, a motion was passed by The Board that makes it official policy that misandry *does not exist.* Neda Hamzavi, a representative on the RSU Board of Directors introduced the motion, which was passed, according to theeyeopener.com, "without any debate, discussion or dispute."

The rationale offered by Hamzavi was as clear as it was chilling.

> **There's been a lot of work across campuses not only in Ontario but also across the country that have been working sort of [as] anti-women's rights groups.**
> **We want to acknowledge that the additions that we added here are regarding the ideas of misandry and reverse-sexism, both of which are oppressive concepts that aim to delegitimize the equity work that women's movements work to do.**

Her sentiments were echoed by Marwa Hamad, vice-president equity at the RSU, who also clearly outlined her vision of the future for that organization as it relates to gender and sexual politics. She said, according to TEO, "the policy will preserve space for discussing misogyny and institutionalized gender imbalances."

So, the message from the RSU Board is simple. Misandry, even as they blatantly practice it, does not exist. Any attempt to claim it does exist, or to attempt to gain academic support for men's issues will be summarily and officially regarded as misogyny and opposition to women's rights. There is no "space" for such discussion at RSU, or in Marwa Hamad's mind.

They have earned kudos on the efficiency of propaganda. The points of the motion wove in the denial of misandry with great fluidity, as follows:

> ***4. Groups, Meetings or events [that] promote misogynist views towards women and ideologies that promote gender inequity, challenges women's right to bodily autonomy, or justifies sexual assault 5. The concept of misandry as it ignores structural inequity that exist between men and women 6. Groups, meetings events or initiatives [that] negate the need to centre women's voices in the struggle for gender equity.***

Note how the concepts of misogyny, ideologically driven gender inequity, justification of rape and negating the rights of women to speak to their issues, none of which were supported by Santhosh or her fellows, are all wrapped around a convoluted and unsupported interpretation of misandry that directly imputes malice upon anyone who believes it exists.
[image]
Marwa Hamad

At this point it is difficult for me to find words to describe what has just happened at RSU. The Geobbels quote was as close to treading on Godwin's Law as I care to. But the temptation to go further is definitely there. In a culture with a 5 to 1 ratio of male suicide, an ever decreasing population of male college students who are subsequently falling from the work force, the official response from RSU is to demonize anyone who wants to talk about it or pursue solutions.
The RSU Board apparently feels quite justified with this take on things.
Hamad, without any explanation as to what she was actually talking about, claimed that the measure will help RSU protect women's issues, which ironically according to her, "have historically and continue to today to be silenced." It leaves one to necessarily wonder just how a group manages to be silenced when they are the only ones allowed to have the floor. The only women at RSU that are being silenced are the ones that are trying to speak to the issues faced by men.
In a time of the greatest human technological advances in history, as well as the highest standard of living ever seen in western culture, our universities have become bastions of an increasingly institutionalized mindset of hatred, bigotry and oppression. We are, even at the pinnacle of human human history, proving once again the ongoing failing of human ignorance.
We can only hope people like Sarah Santhosh, Anjana Rao and Argir Argirov will not be easily bullied into silence by the edicts of corrupt and dishonest ideologues who are threatened by the slightest voice of dissent and clamoring to hang on to their privilege with any disgraceful option at their disposal.
Source: http://theeyeopener.com/2013/03/new-rsu-policy-challenges-new-mens-issues-group/
Addendum and correction: In this and the previous article on the Ryerson matter, I conflated Ryerson Student Union (RSU) with Ryerson University, which are two separate entities. The efforts to censor the discussion of men's issues emanate solely from RSU and not Ryerson University. Corrections have been made to the content of this website accordingly, and apologies are extended to Ryerson University. PE

More rights than a rat (but less than a dog)

Andy Thomas · 6 March 2013 · Archived copy · Original

I've known Richard for around six months or so and recall that he'd mentioned that his ex-partner had been abusive, but otherwise he hadn't spoken about it to any great extent. So I was aware, somewhat vaguely, that there had been some unhappiness in his life but nothing had prepared me for what I was about to hear at an MRA London meeting in the Southbank Centre on a winter's day in 2013. James Williams was there to discuss his Men's Matters radio show with us and, having brought a digital recorder, asked if anyone had anything to say that he could use in his show. It was clear the moment Richard began speaking that this was going to be something very special, and it quickly turned into an impromptu interview.

What follows are the highlights of that interview which are also intended for broadcast on Express FM Radio. In all likelihood, however, some comments may be cut from the broadcast version for being too graphic. So what you have here is the original *uncensored version*.

Around the same time as Richard's interview, I coincidentally received an email from Erin Pizzey with an attached scan of an article that had appeared in the Metro newspaper and featured the official government statistic that some 1.2 million women and 0.8 million men experience domestic violence each year. The article concluded with a canned Home Office response to this news, that: "Violence against women and girls is an abhorrent crime and the government is committed to ending it."

In her email, Erin exclaimed unhappily…

> ***What happens to abused men seems to be of no importance. I can weep—it is as if men don't bleed or suffer.***

[image]
Metro Newspaper
08 February 2013

She is right of course. No one seems to care about adult men.

Much of the literature produced in the field of domestic abuse quote female victim statistics only, while completely omitting figures for males, thus perpetrating the myth that the problem only applies to women and that only men are perpetrators. For example, the Women's Aid UK website repeatedly states that the majority of abusers are men while providing no figures pertaining to mail victims[1]. This crude negative stereotyping of men as aggressors and women as victims has no doubt obscured men's suffering from society's view.

My own digging into official domestic violence statistics had previously led me to the British Crime Survey (BCS) for 2011 which had found that 5% of men and 7% of women had experienced domestic abuse in the year prior to the survey[2]. It also found that 3% of men and 4% of women reported that they had experienced stalking in the previous year[3]. However, men are much less likely than women to tell others about what they have suffered—not surprising when men attempting to report violent assaults against them can expect to face disbelief, ridicule and counter allegations. Only 10% of men would actually tell the police in the UK, three times less than women[3]. While the well founded fear and stigma that prevents men from coming forward to report their suffering remains, the true picture of domestic violence will always be incomplete.

Dr Tara J. Palmatier of Shrink4Men.com has this to say on the double standards that not only pervade our government departments and NGOs, but our wider cultural values also…

> ***Abusive men are publicly humiliated, vilified and often imprisoned for their violent behavior. When a woman is abusive, we advise her male target that she's just emotional, she was abused as child, so he needs to be patient and sensitive to her feelings and stick with her no matter the personal cost.***

When the scales of cultural bullshit first dropped from my own eyes, I found just how blind I had been quite

disturbing to me. And the world could never be the same again.
Here's an example.
The following short video is of ITN News coverage of how Claire Holley, on learning that her boyfriend was leaving her, stole his car and, after drinking a bottle of whiskey, drove it at high speed through a plate glass window into the foyer of the bowling alley where he worked.

VIDEO: ITN News – Claire Holley Smashes Car into Bowling Alley

There was a time, not too long ago, that I would have been oblivious to the deplorable prejudice on display in the this shoddy piece of journalism. Rather than seeing this woman as a disgustingly violent and dangerous attacker, like most people, I imagine that I may have been hoodwinked by the reporter's narrative that here was a poor "heartbroken" woman—a "woman scorned" (the implication being that her boyfriend probably deserved it). It's also a narrative that the justice system also appears to have swallowed along with the sink from her kitchen—she wasn't convicted of car theft, drinking driving or attempted murder, but only of dangerous driving for which she received a suspended sentence. (If the foyer of the bowling alley had been packed with families and children, there would have been carnage.)
None of this is intended to paint a picture—much like the one often painted of men but the other way round—that women in general are violent and abusive. Rather its about the honest realisation that women, like men, are unique individuals who display a spectrum of human qualities and flaws, from good to bad. Crudely stereotyping half the human race as abusers according to an ideology born out of prejudice and hate will not lead to a better world, but simply denies decent people like Richard assistance, compassion and justice. It also puts us all on a dangerous precipice; we like to think that we have consigned ideological dogma to the past. We haven't. Wake up!
Everything I've learned about Richard makes me respect and admire him, and it's a privilege to know him. In fact, I've come to develop a very special degree of friendship and trust for my friends within MRA London and the wider Men's Human Rights Movement. There is a time in everyone's life when it becomes important to stand up for what we really believe—not for money, approval, prestige or ego, but for what really matters. For me, that time is here and now.
News update. MRA London are working with James Williams to develop Men's Matters radio and to bring the programme to a world-wide audience by putting it fully online. We are also working to establish a male support meeting also to be known as "Men's Matters" and associated with the radio programme. More on this soon.

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Eve Ensler's dance of fools

Jim Muldoon · 6 March 2013 · Archived copy · Original

Eve Ensler, the feminist who gave vaginas a voice because women speaking from their mouths was apparently not enough, recently tried to get one billion women to dance to end violence against women with an event she called One Billion Rising. Last time I checked dancing was not one of the moves taught in a self-defense class, but I digress.

Her attempt to organize a billion women to shake their booty on Valentine's Day was apparently not very successful, with only a few hundred women joining each different venue for the event around the world.

The One Billion Rising event was inspired by a UNFPA *estimate* that one in every three women will experience violence during her lifetime, meaning well over a billion. Of course, an empirical peer reviewed paper demonstrating this data is not cited or mentioned by UNFPA. What a surprise.

Still, Ensler's activism extends beyond shaking her booty in a half-assed attempt to stop violence against a billion women. Recently she's been drawing connections between "the violence that men perpetrate against women" and "the violence that fossil-fuel companies perpetrate against the climate and all of us who depend on it".

Yes, that's right. Eve Ensler is now drawing a connection between violence against women and "violence against the planet."

In a recent interview on the website Grist, Ensler said:

> **You're destroying women and undermining women and raping women and disempowering women – there seems to be a pressing rape mentality, which has to do with the powerful getting what they [men] want at the expense of the person they're taking it from, without an awareness of reciprocity or mutuality. And that seems to be how we're treating women, as well as how we're treating the earth. It's the same mindset.**

No you are not hallucinating. Ensler is now claiming that men not only rape women, but that they rape the earth as well. And I thought I had heard it all when it came to the bullshit that feminists love to dream up in order to vilify men. Apparently I underestimated their capacity to draw imaginary connections between anything and the evil menz.

But of course she does not stop there. She goes on to say:

> **The connection between mining [in the Congo], for example, and violence against women – women's bodies are now on the front lines, being raped and destroyed for the purposes of mining. When mines become militarized, where everything is militarized, escalation of rape and sexual violence occurs, but in the case of the Congo, this has been methodical, this has been intentional and systematic.**

Yes Eve. The men decided to open a mine and militarize it just so they could rape and abuse both the earth and women at the same time. Two birds with one stone and all that, right Eve? Well at least the men are efficient and decided to save time by combining two tasks into one. Props to them for that.

She finishes her interview with Grist by saying:

> **We're bringing boys up who don't even understand that they're being violent when they're being violent, because it's become so ordinary.**

Of course Eve, because everything a man does is violent in your world. A man can't sneeze without someone like you screaming "abuse".

Perhaps the next time a man passes gas we can accuse him of abusing the ozone layer and your nose at the same time? Oh wait, best not to give Eve any more ideas, lest she begin an event calling for women to crazy glue men's

ass cheeks together in an effort to save both the Earth and women — since the whole dancing thing was a massive flop.

University of Toronto hosts Dr. Janice Fiamengo

Paul Elam · 6 March 2013 · Archived copy · Original

University of Toronto about to be tested on sexual politics and free speech.

It is just a matter of hours now until Dr. Janice Fiamengo will be making her presentation about feminist academic corruption at the University of Toronto. For those catching up, AVFM News Ontario reporter Dan Perrins will be making the event, with another MHRA. It is also evident from the comments here and elsewhere that there will be several other Canadian MHRAs in attendance.

I recently posted some commentary about this event, including some suggestions for how members of the University of Toronto Student Union should conduct themselves as compared to their violent and abusive actions at the last event.

It is not that I expect them to react reasonably to my suggestions, but I did want my current concerns over their potential for violence at this event to be a matter of public record in advance.

The Fiamengo talk, hosted by the University of Toronto Men's Rights Group, part of the Canadian Association for Equality (CAFE), is going to be markedly different this time as compared when Dr. Warren Farrell presented there last November.

This time, MHRAs will be there, prepared to document what happens as well as attend the event. We will, in effect, be monitoring the actions of people known to violently suppress free speech and will report any such actions, and if possible ascertain and publish the identities of such individuals on the pages of this website.

That being said, there are some precautions I want to encourage in the strongest possible terms to any MHRAs, whether or not affiliated with AVFM. The first is to consider that one possible tactic that may be employed by feminist ideologues at the school is to have one or more of their lap poodles (thank you, James) present themselves as an MHRA and do something provocative or illegal, false flag fashion.

For that reason I suggest that you not take anyone on face value as an MHRA unless they are known to you. I don't want any real MHRAs to get sucked into the position of even standing next to or being seen "with" someone who does something stupid or violent.

While this may seem to fall on the side of hypervigilance, there are three reasons in particular I am urging you to take the concern seriously.

One, the University of Toronto Administration clearly thinks there is a possibility of trouble from the same crowd who disrupted the last event. The following statement was forwarded to me. To the best of my knowledge it comes directly from CAFE.

> **The University of Toronto has shown their strong commitment to our organization's freedom of speech by providing us complimentary use of a beautiful theatre venue at a location they feel will be less vulnerable to the negative actions some of our critics took as a response to our last event.**

If the university administration is taking the potential threat seriously, there is no reason we should not.

The second reason is history. The University of Toronto Student Union has an established track record of organizing and executing illegal and violent resistance to free speech when it conflicts with feminist doctrine. Additionally, they have demonstrated that they are completely unrepentant about their actions. In fact, they have sought to demonize any criticism of their conduct, laying blame on their victims and retaliating against them. Just as we know when individuals behave in this fashion they are more likely than not to repeat bad acts, the same holds true with organizations. UTSU has given us every reason to believe they cannot be trusted on any level.

Third, the lies have already begun.

As some of you have already seen at this article from rabble.ca, the writing reeks of a potential for a set up. The writer attempts to demonize Dr. Fiamengo as a racist and Islamophobe, asserts that CAFÉ is "targeting university

students," and claims that AVFM is a "U.S.-based misogynist hate site."
The writer makes sketchy, wildly unsubstantiated "axis of evil" type insinuations that we are all somehow connected, which is patently untrue. AVFM has no affiliation at all with CAFE or Dr. Fiamengo.
The point here is that if they can "document" an MHRA doing anything remotely questionable at this presentation, they will spin it to form an indictment of everyone involved; even those, like AVFM, who have no official involvement at all.
I am betting they have operatives that are looking to seize or even create an opportunity of that kind.
So my suggestion to anyone attending this event is to be careful of any friendly strangers.
Also, you may be subject to harassment. It is designed to get you to do something reactionary. The solution? Don't provoke or allow yourself to be provoked.
For that I refer you again to the last protest. If you are going, watch this video again and note the reactions of the young men who were being harassed, bullied and abused as they tried to attend. Their conduct was exemplary and beyond reproach. Their refusal to react to hostility with hostility only served to accentuate and underscore the disgusting nature of the protestors at the event.
Remember, when there is an earthquake, don't be Haiti, be Japan.
ABR. **A**lways **B**e **R**ecording. What was that, Paul? I said

Always Be Recording.

The video by Studio Brule was devastating to UTSU in the realm of public perception. The unblinking eye of the camera and the soundtrack captured every bit of invective, all the flying spittle and all the hatred emanating from their group — in high definition. The video of it went viral. UTSU tried and failed to have it removed from YouTube.
If at all possible, **don't be there alone**. See Dan Perrins when you get there for help with buddying up. He will be arriving early. Make sure that at least one, preferably both of your team has the capacity to record video, and, again, **ABR**.
If you are part of a team stay close enough to communicate and far enough apart to shoot video that will capture the context surrounding your partner.
If there is trouble, GET A SAFE DISTANCE FROM IT and call or otherwise notify police for assistance.
An official word from management here. Dan Perrins is the only person attending this event that can speak officially on behalf of AVFM. You can help us with this. There may be media present there. If anyone is approached regarding AVFM by reporters, please refer them to Dan. Those interested can contact Dan through his Youtube Channel inbox here.
Above all, stay safe and watch your back. If the UTSU has managed to find a few brain cells (in lieu of common decency), they may well conduct themselves appropriately, or not show up at all. Perhaps the sting of FTSU has encouraged them to do that. That would be great, but we cannot count on it. Look at that video and remember the kind of people you are dealing with. Vanja Krajina was not the exception in this crowd, she was the rule. The people attacking police were the rule. The people blocking doors and acting like thugs, real thugs, not "gutless Texan thugs," were the rule.
If they get out of line, document it and pass it our way if you like, or place it on another internet venue. We'll find it and we will have it up and running on the quick. But don't try to reason with them or get them to calm down or change what they are doing. They will only become emboldened and more agitated.
Remember, these are ideologues that are shocked by the reality that the discourse on sexism is no longer their sole property. They are starting to hear, for the first time, the things you have been hearing and saying for years and it absolutely terrifies them. Such is the surrender of power and privilege, just as it was expressed last November.
If there are more suggestions, please put them in the comments here. I tried to think of everything I could, but I am sure I must be missing some things.
And to those of you going, have a great time. Show them what men's rights really looks like.

European Union to ban pornography, then men

Paul Elam · 7 March 2013 · Archived copy · Original

27 nations in Europe (soon to be 28), are part of an organization called the European Union (EU), an organization ruled by a Maoist[1] and a college of commissioners among which one can find former KGB members and radical feminists, such as Viviane Reding[2], a person whom AVFM News Europe has covered in the past.
The decision making process in the EU resembles astonishingly the one seen back in the days of the USSR. Then we had a group of appointed individuals who were drafting legislation – the Politburo – and a surrogate of a parliament which was elected but had the sole right to rubber stamp the Politburo's decisions. It was called the Supreme Soviet. In the EU(SSR), we have a group of 27 appointed individuals who have ***the sole right*** to draft legislation – called the European Commission – and a surrogate of a parliament which is elected but has the sole right to rubber stamp the aforementioned Commission's decisions. It is called the European Parliament.
This being said, next Tuesday, ~~the Supreme Soviet~~ the European Parliament will have a vote[3] on a Report called "Eliminating gender stereotypes in the EU" – which is, in some portions, a skewed form of ACTA for feminist reasons[4].
Article 17 from the Report, reads as follows:

> **Calls on the EU and its Member States to take concrete action on its resolution of 16 September 1997 on discrimination against women in advertising, which called for a ban on all forms of pornography in the media and on the advertising of sex tourism**

And by "media" the EU means the Internet. too. How do we know that? We read the Article 14 from the same report, which says:

> **Points out that a policy to eliminate stereotypes in the media will of necessity involve action in the digital field; considers that this requires the launching of initiatives coordinated at EU level with a view to developing a genuine culture of equality on the internet; calls on the Commission to draw up in partnership with the parties concerned a charter to which all internet operators will be invited to adhere;**

So, basically, this piece of legislation allows the European Union to decide whether a website should be viewed by Europeans or not, or if a piece of news can be broadcast or not – all for ideological reasons. Where did we see that before? I for one saw it in the days of Ceaușescu in Romania when the State could simply shut down a publication or remove an article from a magazine or a newspaper if it was deemed to be "ideologically incorrect" – and this was the exact term. So many nations in the former Eastern block joined the EU in order to never see this happening again – not to start it all over.

But it's not just the porn

Banning access to sexually oriented material is bad enough, but there is even more to it than that. This piece of legislation is basically a Marxist-feminist manifesto demanding for statist redistribution of wealth and, of course, for more money to the feminist industry. If you still think "Marxist" isn't a good term, let's read the Article 20:

> **Calls on the Commission to assist Member States in combating the sexualisation of girls not only by compiling the necessary data, promoting good practices and organising information campaigns, but also by providing financial support for measures taken in the Member States, in particular for women's organisations fighting against sexualisation and violence against women and girls;**

In other words: more money taken from the labor force and given to the feminist industry. The Article Z in the same report reads as follows:

> **whereas in 2010 women still earned an average of approximately 16, 4 % less than men for the same jobs in the EU, and whereas the pay gap varies within Member States, exceeding an average of 22% in some of them in 2011; whereas, although there are many complex reasons for this salary gap, it is often the result of gender stereotypes and women being seen solely in terms of the traditional role distribution;**

So, basically, let's pay women the same, regardless of the fact that they choose less paying fields of employment. A few years ago, a Swedish feminist in the European Parliament actually said that she can't understand why a man working on a oil rig has to earn more than a woman working as a social worker for the State. Such is their lack of understanding of how real life works.
But since we're on the "gender pay gap" issue, it's worth mentioning that in constructions (a so-called "masculine" field) women earn much more than men in ten countries of the EU, among which are Romania, Bulgaria, Poland, Hungary and Italy[6]. Speaking of Italy, in this country men earn on average 30% less than their female counterparts[7]. Does this piece of legislation address that? Quite the contrary. A negative gender pay gap is applauded and seen as "progress." This is what creating a misandric and discriminatory climate means for feminists – "progress."
The rabbit hole goes deeper. Article 1 from this report reads as follows:

> **Notes that there is a severe lack of progress on honouring the commitments made both by the EU and by various governments as part of the Beijing Platform for Action, and stresses the need for new indicators in the area of gender stereotypes and for analytical reports at EU level, and invites the European Institute for Gender Equality to address this issue;**

The "Beijing Platform for Action" was developed at an event held in 1995 sponsored by the UN[8] which was basically a huge meeting between radical feminists and Marxists worldwide to cook up a plan through which the world would be remodeled along the feminist lines[9]. It'd be great if this was a joke or a nightmare at the end of which we wake up. Unfortunately, this is the reality. The "Beijing Platform for Action" is a huge document dealing with most of the Marxist-Feminist talking points: transferring authority over the child solely to mothers via the State and feminizing the education system worldwide.
For many years, the European Union didn't talk extensively about this. But now, not only are they not hiding it, but they actually attempt to push legislation in the name of the aforementioned platform.
Perhaps the most telling articles in this document are the article 48 to 51:

> **48. Recalls that the 2014 European elections, followed by the appointment of the next Commission and nominations for the EU 'top jobs', are a chance to move towards parity democracy at EU level and for the EU to be a role model in this field;**
> **49. Calls on the Member States to support parity by proposing a woman and a man as their candidates for the office of European Commissioner; calls on the nominated President of the Commission to aim at parity when forming the Commission; calls on the present Commission to publicly support this procedure;**
> **50. Recalls that, in 2010, only 12 % of the members of management boards in Europe were women; supports the Commission's desire to establish binding quotas for women in posts of responsibility in the largest listed companies;**
> **51. Lays emphasis on the need for such quotas to be binding as this is the only way of guaranteeing their efficacy; proposes that an 'equality fund' be established, into which monies collected under resultant penalties would be paid for use in measures to promote and protect women;**

So here we have the EU telling us for whom we should vote (48), whom we should appoint as commissioners (49), how to run our private businesses (50) and punishing those who might have a problem with that (51). Article 21

tells us how the media should be run:

> **Calls on the Member States to implement positive action measures to ensure that more women have access to management positions in the media, including top management positions;**

Does this document call to implement "positive action measures" to ensure that more women work on coal mines, collect trash, dig the shit out from pipelines or shovel asphalt on our highways outside, in the middle of the summer, at 50 degrees Celsius or more? Of course not. Those jobs are for the sub-humans.
Speaking of sub-humans, article 53 explains to us quite clearly which demographic is the human one and, consequently, worthy of attention:

> **Calls on the Member States to make combating violence against women a priority in penal policy; encourages Member States to develop, to this end, cooperation between their judicial authorities and national police services, and the exchange of good practice;**

Violence against women as a priority in penal policy? A priority over what? Over pineapples? Article 53 states it clear: Women are the human beings, men are the animals.
When we warned about the infamous Istanbul Convention[10], we said that the EU will find a way to impose something similar unless the people have the nerve to say NO. The EU is an expert on that – they did it with the Constitution (rejected by an overwhelming majority – but imposed behind the closed doors under the name "The Lisbon Treaty" through bullying the Irish people), so this should be piece of cake.
So what can we do?
First of all, we should use the service provided by Rick Falkvinge. By sending an e-mail to **europarl-all-mar2013@falkvinge.net,** that e-mail will be automatically directed to ALL members of the European Parliament. Write them and state your objections. Do it even if you are not a EU citizen. You can use any official language of the EU, though English, German or French are preferable.
Second, if you are a EU citizen, contact your local representative in your national parliament and ask them to bring this up in the next session of your national parliament. If a EU directive is condemned by a national parliament and/or by a national government, it's a great chance for your country to veto this decision. If enough countries veto on it – ~~the Politburo~~ the European Commission loses the battle.
Make sure you explain to your local MP what this is about in detail and adapt your discourse depending on the political orientation of that MP. If he or she is a leftist, insist on the inequalities that it creates and on the fact that the report is severely incorrect in numbers and willingly ignores factual reality. If he or she is an eurosceptic, then insist on the fact that the EU extends its powers and collects even more money from your country through this law. If he or she is a conservative, then insist on the fact that it increases the size of the bureaucracy, it offers dictatorial powers to the EU and it ruins private businesses which are already suffocated by the average 55% level of taxation in the EU.
The EU refuses to hear
Christian Engström, Swedish MEP from the Pirate Party (Piratpartiet) reports on his blog that the IT department of the European Parliament blocked the delivery of mails regarding this issue after some MEPs complained about receiving mails from the citizens[11].
It's not that much of a surprise, considering that the same European Parliament is ready to spend several million euros of taxpayers' money in order to censor eurosceptic messages from the Internet[12] before the elections.
More about this issue will be discussed on tonight inaugural show of The Voice of Europe at 7 PM GMT, 8 PM CET, 9 PM EET, 10 PM FEET and 11 PM Moscow time. That is 1 PM tomorrow, 3/8/13 Central Time US
I will also compile an open letter to the European Parliament as a European News Director for A Voice for Men and send it to most MEPs. Of course, the letter will also be published here.
The time to act is ***now***!

References:

[1] http://www.youtube.com/watch?v=wAHv3UnXvmM – Jose Manuel Durao Baroso, the president of the European Commission (the de facto prime minister of the EU), speaking about the European-wide aspirations of the Marxist-Maoist revolution.
[2] http://www.avoiceformen.com/feminism/feminist-lies-feminism/eus-feminist-crusader-never-stops/
[3] http://www.europarl.europa.eu/oeil/popups/ficheprocedure.do?reference=2012/2116%28INI%29&l=en – Procedure calendar of the European Parliament on the issue
[4] http://falkvinge.net/2013/03/06/next-tuesday-the-european-parliament-votes-to-ban-all-your-porn-yes-really-take-immediate-action/
[5] http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//TEXT+REPORT+A7-2012-0401+0+DOC+XML+V0//EN – The report subjected to vote – full text.
[6] http://epp.eurostat.ec.europa.eu/statistics_explained/index.php/Gender_pay_gap_statistics#Economic_activity_and_gender_pay_gap
[7] http://ec.europa.eu/justice/gender-equality/files/working_paper_gpg_for_women_in_decision-making_positions_en.pdf – Report on Gender pay-gap (see pages 6 and 7)
[8] http://www.un.org/womenwatch/daw/beijing/platform/plat1.htm
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[10] http://www.avoiceformen.com/feminism/government-tyranny/the-great-danger-of-the-istambul-convention/
[11] https://christianengstrom.wordpress.com/2013/03/07/european-parliament-censors-citizens-trying-to-contact-meps/
[12] http://rt.com/op-edge/eu-summit-pr-campaign-701/

At war with regard to rape on university campuses

Michael Sharron · 7 March 2013 · Archived copy · Original

Let me be clear, I believe we are now officially at war. While one can clearly argue that Men's Rights have always been under attack in areas of family law and domestic violence, I believe there is a new threat emerging that takes on an even more sense of emergency that men, women in their families, and those concerned about Men's Rights in general need to start preparing for. I also suspect that this message will be nothing new to regular readers of A Voice For Men (AVfM) and is intended for lurkers and new readers to the site who may still be on the fence about whether to swallow the blue pill, or red pill.

In the areas of Family Law and Domestic Violence, I will be succinct:

- For going on a century now, fathers (and women in their families) have been marginalized in their children's lives via the family courts and seen more as visitors and payment providers that equal parents with equal access even though feminist and the government express than fathers need to get with the program. As many of you know first hand, when we do stand up, we are immediately forced to sit down by the courts, by many mothers, by ideological feminists, and by politicians hell bent on gender politics that drives funding and votes to their agenda. And with this, many groups and entities have found a way to monetize (Title IV-D) this issue for which they are now dependent on to drive programs in the social services arena and their state budgets;

- Domestic Violence has become an industry, a$500 million dollar industry to be exact, and one that has evolved to an extent that agencies who get federal domestic violence money **are dependent on domestic offenders so that said money will continue to flow and fund their agendas and non-profits**. In short, professional feminist and politicians will never allow domestic violence to be seen as not a problem because how are they going to use victims to drive fund raising efforts, political agendas, and their ideology? In an effort to do this, a new federal law (VAWA) was enacted to decrease the definition of Domestic Violence so low that it is impossible to not have "victims" that can be used as props and statistics to drive further funding. And of course, Domestic Violence, despite the fact that the latest reauthorization of VAWA has new gender neutral language, those that use this federal legislation as professionals will never actually let go of the notion that only men initiate violence.

Even with all of the data above, I think we are in a new war which is almost identical to the success of Domestic Violence and VAWA that is beginning to play out across college campuses in an almost simultaneous, coordinated, and planned fashion involving rape. But this new war is a clear step up in the pain that it will cause to men and women in their families. In family law, men have learned to push through their pain and live life, and many continue to live somewhat normal lives as labeled domestic offenders after either a false allegation conviction or conviction that resulted from raising one's voice, slamming a door, or virtually ANYTHING that causes a woman to FEEL like she is in immediate risk of death or injury.

To be sure, many men on this planet are now considered domestic offenders thanks to VAWA's lowered definition of violence and ability to gain convictions on "preponderance of the evidence" rather than "innocent until proven guilty". But, under this new war, it is impossible to live life somewhat normally because the adjudication of rape will certainly require imprisonment.

How I see this Unfolding

Ever since the Department of Education Office Of Civil Right's "Dear Colleague" letter, universities are scared. On one side of the spectrum, they have the federal government and power of the DOJ looking down their throats, and they have professional feminist on campus telling them that women are being raped by the minute. One cannot overlook the "War On Women" component as well that I believe is driving this war to secure women voters for the future of politicians who pander to women voters.

In short, Universities need to find some damn rapists quick to appease both the radical professional feminist, DOJ, and Department of Education's Civil Right Division. And make no mistake about it, it will be

unsuspecting Men (and your sons, brothers, husbands, and fathers) on campus who will never know this new war has begun until it's too late unless we find some way of getting this message out in rapid fashion.

- I believe that we are very close to removing "innocent until proven guilty" and adding "preponderance of the evidence" from University Honor Courts, and I think it is just a matter of time before it hits State Courts;
- I believe it is just a matter of time before the definition of rape is lowered to include sex with a female while she had any amount of alcohol in her system (even if unknown) and consent was given, or for that matter anytime after consensual sex in which the female FEELS that she probably didn't want to do that (even if it's months or years later).

From just this, we will hear from universities, politicians, and feminists that VIOLENT rape statistics have skyrocketed and Congress will develop a "VAWA like" federal law that allocates some figure approaching a billion dollars a year that non-profits will eagerly form over in an effort to secure that funding. And like VAWA and these non-profits, we will need inflated rape statistics to maintain federal funding to continue programs and services that require services to women that most undoubtedly will mean serious employment for feminist.
Please, it's time to step up your activism!

University of Toronto protest possible

Paul Elam · 7 March 2013 · Archived copy · Original

Dr. Janice Fiamengo targeted by Toronto Socialists for tonight's lecture at University of Toronto

This is an alert for MHRAs that will be attending the lecture tonight at the University of Toronto. Michael Laxer, radical feminist, gutter journalist and Chairman of the Toronto Socialist Party, is calling for protesters to gather tonight around the lecture given on feminist corruption in academe by Dr. Janice Fiamengo.

Here is a screen cap of one of his tweets on the matter:

[image]

This is the same Michael Laxer that penned the rabble.ca piece disingenuously portraying Fiamengo as a racist, misogynistic Islamophobe and who proclaimed affiliations between the Canadian Association for Equality, the host of tonight's event, and A Voice for Men when no such affiliation exists.

Laxer has also recently set up a Facebook page purporting to be concerned with the issues facing men, though it is clear from reading the page that this is pure gimmickry. I will be expanding on that in a later article, but the point now is to reiterate concerns to MHRAs attending the event tonight to be very careful in the process.

Laxer and his affiliates are prone to violence and the use of intimidating tactics. Like all ideological collectivists, Laxer's ilk uses brute force and repression as a first option. We saw a clear example of that in the first protest against Warren Farrell in November of last year. Given that their ideology is more pathological than actually political, it is quite possible they will be upping the ante.

I need to reiterate to MHRAs that these are the kinds of people who will do anything they can to provoke hostility so that they can turn around and use it to portray themselves as victims. So for those who are attending the lecture tonight, bring your cool head with you. Don't argue with these people as they provoke and antagonize you, RECORD THEM DOING IT. We will use the video to relay to the world at large exactly who these people are and what they are doing.

But if they succeed in getting you to lose your cool and do something stupid, then you will damage our cause and likely wind up in some real trouble. This website will also quickly condemn your actions.

The cultural conflict over feminism and the rights of men and boys is heating up, folks. What we are seeing here, and at Ryerson University is just the nascent emergence of a confrontation that will last for years. It will involve some dark and bitter days. We must always remember that even as we have truth and justice completely on our side, it will be for nothing if we do not follow that up with behavior that reflects the strength of our convictions. No matter how many doors they block, or how many epithets they scream or how many innocents they target with vile lies and denigration, they cannot hide from the truth. But if we sink to their level; if we for even a moment become the monster we are facing, the truth will get buried in an avalanche of our own failings.

Don't let it happen.

Time to turn the Fawcett off?

Mike Buchanan · 8 March 2013 · Archived copy · Original

Feminist run Fawcett Society may be crossing a legal line, playing politics under the umbrella of a charity.

To any reasonable person (militant feminists are by definition excluded) the long-established militant feminist campaign group the Fawcett Society must be considered a deeply politically-motivated organisation. It also benefits considerably from being a registered charity, and we've already publicly declared our intention to challenge its charitable status – and that of the Women's Resources Centre – at some point. The guidelines set by the Charity Commission concerning the differences between campaigning and political activity are complex, but we've already received a legal opinion that a challenge of Fawcett's charitable status would be worth undertaking.
For some reason the latest annual reports viewable on Fawcett's website are those for 2008/9 but if you log onto the Charity Commission's website you can view the annual reports up to the latest registered one, for 2011/12. So let's have a look at 2007/8 and 2011/12 reports, to get a flavor of Fawcett's sources of funding under a Labour government and our current Conservative-led coalition government.
2007/8 accounts (Labour government)
http://www.charity-commission.gov.uk/Accounts/Ends69/0001108769_AC_20080331_E_C.PDF
Key income streams:
Home Office £42,000
Dept Communities & Local Government £19,950
Equal Opportunities Commission (the body which preceded the Equality & Human Rights Commission): £10,000
Electoral Commission £10,866
So, left-wing politicians are diverting taxpayer's money to a deeply left-wing and anti-male campaigning organisation. *Quelle surprise.* I was particularly intrigued by the Electoral Commission donation to Fawcett, so I asked the Commission about the matter.
They responded:

> **The payment to the Fawcett Society that you refer to was a grant awarded as part of the Commission's Partnership Grants Scheme. The purpose of the scheme was for the Commission to work with organisations to increase democratic participation (with a particular emphasis on voter registration) and to raise awareness of how local, national and European democracy is organised and how decisions are made. The scheme ran from 2007, and as far as I am aware, stopped in 2010.**
> **The specific project that the Fawcett Society were awarded a grant for related to increasing the voter registration rates, and general understanding of the democratic process of women from black and ethnic minority communities. Although we no longer have any current information on our website, there is some further information here at http://www.fawcettsociety.org.uk/index.asp?PageID=634**

To save you a little time, the link leads you to the following gem which magically transforms black and ethic minority women's reluctance to vote, into 'political exclusion'. Incredible, even by Fawcett's consistently low standards.

Femocracy

Fawcett's campaign working directly with ethnic minority women on political empowerment and actively addressing political exclusion.

Political exclusion

Ninety years on since women in the UK first won the vote, ethnic minority women remain one of the most excluded groups from formal political and decision making processes. Black Caribbean and Black African people are amongst the least likely to vote; Black Caribbean and Black African women are particularly unlikely to turn out to vote. The severe underrepresentation of ethnic minority women in British politics, coupled with low voter registration rates amongst some ethnic minority groups, has resulted in ethnic minority women's exclusion from the political system. In reality this means ethnic minority women are not being seen or heard politically.
At the heart of our two year is campaign is direct work with ethnic minority women on their political empowerment. With support from the Electoral Commission, femocracy will work with over 1500 ethnic minority women across the country through a series of events in London, Birmingham, Burnley, Cardiff and Glasgow. The events will provide an opportunity for those who attend to raise their awareness of how politics impacts on their lives, learn about how UK political institutions work and meet with ethnic minority women politicians and political activists.
***Femocracy** addresses the political invisibility and silence of one of the most excluded groups from formal political and decision making processes.*
Just one question. How can this campaign – like many other Fawcett campaigns – not be deemed deeply political? There's not one word of concern about the 'political exclusion' of black and ethic minority *men.* But they mainly vote Labour, so there's no problem to be tackled by the unfortunately energetic ladies at Fawcett.
2011/12 annual report (Conservative-led coalition government)
http://www.charity-commission.gov.uk/Accounts/Ends69/0001108769_AC_20120331_E_C.pdf
Key income streams (page 15):
Joseph Rowntree Charitable Trust £93,000
ROSA (www.rosa.org – 'the first UK-wide fund for projects working with women and girls'. It's a 'charitable fund') £45,000
London Councils £17,965
Barrow Cadbury Trust £12,000
Anonymous £10,000
Feminist Review Trust £9,811
Trust for London £4,668
(UNISON donated £30,368 in 2010/11 but nothing in 2011/12)
The website of Joseph Rowntree Charitable Trust is worth visiting, given they donated £93,000 in 2011/12. I see the Trust's chair is a women (Margaret Bryan) as is the Head of Finance (Jackie Turpin).
Trust for London describes itself as 'a charitable organisation that exists to reduce poverty and inequality in London.'
So charities, unions, and councils are financing a militant feminist 'charity'. We plan to raise public awareness of this scandal. This blog post is only the start.
Game on.

AVFM Radio – Voice of Europe Debuts

James Huff · 8 March 2013 · Archived copy · Original

[box icon=""]
On March 8 2013, Lucian Vâlsan, our European News Director and Huffnagel Pista, alongside with James Huff, our Radio Director and producer invite you to join them on the inaugural Edition of The Voice of Europe – a radio show sponsored by AVfM, addressing the issues of men and boys at a European level.
This show shall be almost completely different from what the listeners of AVFM radio shows have bee accustomed to until now. In this inaugural edition, there will be several introductory items to make it clear what this show is about and you will get to meet Huffnagel Pista.
Afterward we will listen to several opinions from different European countries.
Even if we wanted to make it more relaxed and introductory, the feminist dictatorship under which the European Union won't let us. Next Tuesday, the European Parliament will vote on a piece of legislation that would ban all porn (particularly on the Internet) on an EU-wide level. That same proposal would also include the de facto Marxist objective of equality of outcome, in an attempt by Vivian Reading to curb the so-called "gender pay gap" – which is one of the oldest feminist lies still being passed around.
Call in and Skype in and engage in discussions with us regarding of what can and should be done to prevent this huge infringement on individual economic freedom and freedom of speech.
The show will take place, as stated above, on March 8, at 7 PM GMT (London, Reykjavik and Lisbon time).
That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)
That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)
That is 10 PM FEET (Minsk time)
And finally, 11 PM Moscow time.
And for the listeners from North America who want to support this debut, this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST.
SHOW PAGE
[/box]

Why yes, I am a little angry

John Hembling (JtO) · 8 March 2013 · Archived copy · Original

Resentment.
This is what I am accustomed to accusations of. Well, not just resentment, also rape-enablement, woman-hatred, malicious intent, having a small penis, etc. But lets deal with resentment for the moment. I am told I resent my inability to rape with impunity. Imagining for the moment the insane and grotesque fantasy that at some point in the past, men could commit the violent crime of rape without consequence – we must also imagine that male character is naturally of such depravity and inhumanity that any but the most abjectly mentally ill man would harbour such inclination. And yet, that accusation is hurled in all it's enormity with repetitive and flippant ease.
And why is such accusation hurled? Because I have the fucking effrontery to define myself a human being worthy of human rights, and not as a man whose public social identity depends on approval, on utility, and on disposability for the benefit of the preferred sex.
So I suppose I am resentful, but not of a woman's human rights. I am resentful that my humanity is not accepted. Not my human rights even, no. My *humanity*. That is denied in the populist social narrative.
"Stop violence against women" (but not against men, despite the fact that men are overwhelming the majority of the victims of violence.)
"Men can stop rape" – as if "man" and "rapist" are synonyms, and as if women are not as capable and as likely to commit that violent crime.
Oh yeah, I know women are smaller and weaker than men, that's why so much female perpetrated rape targets children and the mentally disabled. The only problem being that the exact same crime when committed by a woman is seen as somehow harmless because our feminist culture has convinced us all that women are non-actors, lacking agency and are just helpless flowers. Even murder, when committed by a woman, is excused.
And in case you imagine I'm having some particular hack at women, wake the fuck up, asshole. They're just semi-intelligent animals like the rest of us. Food goes in one end, shit comes out the other, and asshole behavior is what all the monkeys on the planet get up to, ovaries or not. If out of some unconsidered cultural programming you think women are magical, special, innately innocent or somehow divine you are denying the basic unavoidable fact that they're no more or less human than you or me.
This morning, I read that at a Canadian university, specifically the Student Union at Ryerson in Toronto, in response to the formation of an on-campus group addressing men's issues, has "swiftly adopted a bold new policy rejecting the concept of misandry."
Men are the majority of suicides? Too fucking bad, any group addressing such concerns is hereby defined by the student union as haters of women. In fact, the only sexual identity allowed to have an advocacy group is the one who denies the rights of men to organize in support of themselves.
Do you hear that male students at Ryerson? You are not allowed to consider yourselves humans worthy of human consideration, and any attempt to think of yourselves human – we (the RSU) condemn as hatred against women.
Last year, the killing of male civilians by American military misadventure was re-defined by the Obama administration. The language to be used in reporting of civilian casualties is now "militants". So long as the dead are male, that is. The common media phrase "women and children," long used to tell an anesthetized public whose deaths matter, is no longer enough, apparently. The deaths of men and boys will now be further sanitized by the provided terminology of a feminist president.
Are you male, reading this? Like me, you're a disposable "human."
Also last year, I developed a poster expressing the most basic concept of human rights. Its text read as follows:
You don't fear and hate African Americans do you?
Of course not, because you are a decent human being.
You don't fear and hate Jews do you?
Of course not, because you are a decent human being.
You don't fear and hate gays and lesbians?

Of course not, because you are a decent human being.
You don't fear and hate women do you?
Of course not, because you are a decent human being.
You don't fear and hate men do you?
Do you?
This is the text of the poster which I wrote – and for the deliberately obtuse and dishonest I'll explain what that rhetoric means. The hatred or fear of any group based on a character of their identity is not what a decent human being does.
The punch-line and conclusion of the poster read as follows.
"Men's rights are human rights".
Hundreds of copies of this poster were defaced with a stencil reading "wrong".
Consider that carefully.
Men's rights are human rights:

"wrong".

And this defacement from a local organization identifying as feminist.
So yeah, resentment begins to touch the truth. What I am is profoundly angry that in the past decade after writing hundreds of feature length articles myself, publishing thousands on the largest men's human rights website in the world, in a movement with tens of thousands of reasoned and impassioned explanations of issues affecting men and boys, my humanity, and that of all other male human beings is flatly denied.
And then the denial of male humanity is itself denied. Ryerson's student union just gave one example of hundreds.
Misandry, the hatred of men and boys, they say – is not real, does not exist.
Meanwhile:
[unordered_list style="green-dot"]

- 4 out of 5 suicides are male;
- 93% of workplace deaths are male;
- Men die on average 6 years earlier then women;
- Men are sentenced 63% [1] more severely than women for the same crimes;
- The persistence of female favoring affirmative action in a post secondary education system already dominated by 62% female graduation outcomes.

[/unordered_list]
Homelessness is another area of male domination, while public funded efforts to ameliorate homelessness focus on women to the unstated but clear exclusion of men.
The United Nation's cynical, sadistic, vicious and profiteering project to circumcise (sexually mutilate) millions of men in Africa – using the flatly false justification that this will prevent the spread of HIV.
Oh? I don't need a condom? Well shit, if only I'd known, sex would have been so much better.
Oh wait, that's right, I just remembered, circumcision does not prevent the transmission of HIV. But it makes money for the people providing the medical devices and infrastructure. Just like the harvest of foreskins from infant boys makes money for the infant-mutilation profiteers putting harvested stem cells into a better wrinkle cream for jaded old women.
Sexual mutilation of infants? Who cares, as long as milfs get a better wrinkle cream? They're not real human babies, they're only boys. Their "humanity" doesn't matter.
When I wrote in clear, impassioned opposition to violence, my arguments were characterized as endorsement of violence, and I was characterized, by feminists, as a violent sociopath.
In November of 2012, Warren Farrell, truly the Mr Rogers of the men's rights movement, was characterized as a

proponent of child rape and incest in efforts to silence and shame anyone seeking to hear his words. His intentions were clear in the title of his talk:

Addressing the Boy Crisis

How shameful, depraved, cynical and sadistic to claim incest apologia in Farrell's rhetoric.
And how shameful to characterize violence as free speech – as the apologists for those Toronto feminists continue to do.
How shameful to characterize censorship as free speech – and thus, a protected, noble act. How depraved to characterize a basic declaration of the humanity of men as hate speech.
Mens rights *are* human rights
When I was set upon by roughly 20 self identifying feminists with box cutters I kept my calm. Prior to the afternoon of that mobbing, two of them had threatened me – telling me I would be physically overpowered if I insisted on posting my claim that men's rights are human rights.
Deep down in the bones of every feminist is an understanding; that men are endlessly patient, benevolent, and forbearing. How else could such prolonged, pervasive and escalating hatred persist?
Consider the possibility of the loss of tolerance. The loss of forbearance with endless vilification, accusation and dehumanization.

Boys are stupid, throw rocks at them.

Imagine a real war on women. Imagine a response by men as a social class appropriate and reciprocal to the last 3 generations of hatred against men and boys.
Imagine the rage and pain given action in response. The student administrators at universities where "free speech walls" are torn down because somebody might post an unkind word. Potential thought crime policed by mob violence, and answered by the unified violent potential of men acting on their own behalf.
What is overwhelmingly clear is that mainstream, big box feminism, as practiced by the UN, as taught in gender studies is predicated on the idea that the ends justify the means. Censorship and violence are acceptable for a "greater good", and only the brutal potential of violence deserves respect or consideration.
And as a human being persistently and repeatedly denied my own human identity by such ideologues, I, along with so many other Men's Human Rights Activists are so very, very angry.
My rage is bottomless.
I can imagine the next feminist producing a box-cutter to enforce their desire for my silence being grabbed by the throat and opened from chin to groin with their own Stanley knife.
I can see the women's studies department occupied; the student union doors nailed closed and the building burned to the ground.
I can envision every politician who bought his votes by extorting the income of a men to give to women; who used the state's violence against children's fathers and then discarded those men dragged from their padded offices and executed on the lawns of the federal buildings paid for by working men and women's taxes.
Does any of this sound familiar? It should. This is what the public narrative pretends the Men's Human Rights Movement really wants; the rage given over to hatred; the hatred given over to violence and destruction.
That's the wish, the dream, the desire. But not of me; not of men or Men's Human Rights Activists. It's the dream of big feminism. That dystopian future, where the fantasized, concocted threat of men and masculinity becomes horrifically realized, is the desire of the feminist. It is the justification for living every lie that forms their house of cards ideology.
It would justify everything feminism has created and called for.
Witness Vajna Krajina, taunting a young man whose name she did not even know. "You fucking rape apologist. You are fucking scum. You are FUCKING SCUM." Her posture is a dare, an intense provocation. Hit me. Hit me. Strike me hard so that I may set the power of the State upon you. Be the violent monster feminism claims all men are, so that you can be shackled and caged.

That young man refused.
I refuse.
My own morality prevents me from going where you imagine I want to be; where indeed you would gladly go if you could. For it is not a moral compass the steers you from that course, but only the stubborn barrier of law.
To those readers of a feminist disposition:
I totally reject you. I reject your narrative. I fucking refuse your invitation to respond to your hate with hate. I fucking reject your insistence to meet your censorship with censorship. I flatly and totally refuse to buy your invitation to violence. Fuck you.
Am I angry? Oh yes indeed. Will I allow you to make me hate those you pretend to care for? Nope, and fuck you for your efforts. Oh yes, your care for women is pretense, but you want them more to be real victims and suffer real damage — to justify your narrative.
And don't mistake me. I will put my considerable energy and skill to tearing down your corrupt, hateful and violent ideology, and every one of its establishments and institutions. I will not stop. *We* will not stop.
You are on your way out. Your escalating violence and rhetoric signals your desperate recognition of this. The names of your major ideologues will be vilified.
And I, along with other Men's Human Rights Activists of both sexes will see the end of your sadistic creed. We will do it armed with the compassion you cannot recognize, the justice you fear and the truths you loathe.
We will not be the monsters you demand; that you need. We will not be the monsters you demonstrate yourselves to be.
But I'll repeat for your benefit what I wrote more than 2 years ago.
I will not to stoop to the use of lies or violence. You are practiced at those tactics, and frankly, I don't need them.
But I am here to fuck your shit up.
And I am not alone.
One more thing:
Several paragraphs and statements within this article are, if taken out of the context of this article, clear calls for violence, including murder. A number of opponents of the MHRM have demonstrated a willingness and skill at repackaging selected quotes and framing a completely inverted meaning. Opposition to violence becomes a call for violence. You know who you are. Your work will be easy here. Go ahead. You betray yourself and your own desire for human damage every single fucking time.
http://www.urbandictionary.com/define.php?term=futrelian
[1] http://www.huffingtonpost.com/2012/09/11/men-women-prison-sentence-length-gender-gap_n_1874742.html

Dr. Janice Fiamengo talks to AVFM

VFM News and Commentary · 8 March 2013 · Archived copy · Original

There is a great deal to come in the days ahead from the AVFM coverage of the presentation by Dr. Janice Fiamengo at the University of Toronto. You will see everything from the complete lecture, to masked protesters (illegal in Canada) to a man who used his time to ask a question at in the Q & A that instead launched into a diatribe about how MHRAs are racist, to the *pièce de résistance*, a group of feminist dissenters that were hiding, cowering from cameras and resorting to junior high school tricks like setting off smoke alarms in order to disrupt events.

It is quite a difference from last November's mercenary bravado of the UTSU when they just knew they were above criticism.

Seems like the truth is not only a sanitizer. It is also pretty good at training puppies not to wet the rug in the first place.

But enough joviality for the moment. Right now please enjoy this brief interview of Dr. Fiamengo conducted by our very own Dan Perrins, with camera work by Christian Chiasson. Both of these fine MHRAs made the trip and did a lot of good. Deepest thanks go out to both of them, and you will be seeing a great deal more of what they did in the near future.

Attention Steph Guthrie and the University of Toronto feminists

Dan Perrins · 9 March 2013 · Archived copy · Original

[quote]*'Remember, remember, the 16th of November*
The feminists censorship plot;
I know of no reason why feminists censorship plot
Should ever be forgot. ~ Guy Fawkes, well, paraphrased Guy Fawkes[/quote]
Given my recent appointment as AVfM's new neckbearded, news knuckle-dragger from north of the forty-ninth, specifically Ontario, and the atmosphere of malcontent towards the MHRM that permeates the mainstream media, I do believe its time for me to dig in and roll up my sleeves.
I think I have the boots on the ground part covered. I'm sure if you folks didn't think so you would let me know, but I might tell you to eff' off and my canine companion Jeb will definitely cock his leg on you.
Now, unless you have been in a flu induced coma, much like I have for the last three days, you should by now know about my recent expedition into the intellectually cold, vapid, vacuum of feminist territory at the University of Toronto. I am still shaking my head at what happened when Dr. Warren Farrell gave a lecture about the Boy Crisis there back in November.
Ontario has a long history of feminist indoctrinated culture dating back beyond the 'a pact with the devil' aka Karla Holmolka years.
In the media build up to the Fiamengo presentation, Jessica Smith at metro news penned an article mentioning the events host, the Canadian Association for Equality (CAFE) — and AVFM. Smith relied heavily on a local feminist Steph Guthrie in her piece. Guthrie was also mentioned by Dr Fiamengo in her lecture.
The following excerpt from the Smith article conveys Guthrie's sentiments.
[box icon=""]
Fiamengo's argument misunderstands feminism, by assuming it casts the men in the classroom as villains, according to prominent Toronto feminist and activist Steph Guthrie.
"We're talking about systemic issues, and yes individuals are part of it, but it's not just men that are part of the problem," she said. "It's a system-level problem."

Instead of targeting feminists as the problem, they should be targeting what feminists call 'the patriarchy' and become allies of feminists, said Guthrie.

The patriarchy isn't just harmful for women, she said. It confines men to narrow gender roles, causing the very problems the men's issues groups are trying to address.
"It's upsetting, because a lot of people that get drawn into this movement, they have legitimate grievances. They're feeling very alienated, they're feeling very lost. This movement is peddling some nice, easy answers," she said. "Those easy answers are going to leave a lot of people in the lurch."
Instead, they should consider men's organizations like White Ribbon campaign, which challenge sexism and foster a positive kind of masculinity, according to Guthrie.
Guthrie doesn't agree with those who would try to stop the men's issues groups from holding talks on university campuses. Instead, it's better to go, listen to the speaker, ask hard questions and engage in a dialogue, she said.
[/box]
Now lets look at what the CAFE press release says will be talked about by Dr. Fiamengo;

> ***Dr. Janice Fiamengo, U of Ottawa English Professor, discusses the problems of academic feminism at Canadian universities: dubious scholarship, indoctrination, dogmatic teaching approaches, limitations on free speech, effects of "equity hiring," and the consequences for men in the humanities.***

I don't see anything remotely close to what is claimed by Steph in her salvo of smear, nor did I at Fiamengo's talk. I do see a series of issues listed and then the phrase "*and the consequences for men in the humanities"*
Sacrebleu Steph.
Actually considering how things affect men — what a concept. An actual open free speech lecture about men in education today outside the oft repeated and empty concern "Patriarchy hurts men, too."
Guthrie goes right into deflection by stating its a 'system level problem.'
Well, it is a system-level problem. AVfM correctly identifies that problem as gynocentrism. That gynocentrism is expressed in a variety of ways, including feminism. It has infected and corrupted nearly every system and level of society in first world nations with devastating results.
Right on cue, Guthrie segues into ' it's 'the pay-tree-archy,' or least today's imagined version of it. Or is it yesterday's version? Is there a future version that we can all blame tomorrow?
Anyone care to answer? Inquiring minds want to know, and we apparently have a live one here with Steph. She basically comes out and claims that one version of patriarchy or another puts men into 'narrow gender roles.'
She is right about that, only not like she thinks. She, like every other feminist tends to imagine that men's gender roles are about having power, over the environment and systems like governance. And especially over *women*.
That's the male gender role that forces men to rape everything with two orifices below the waist, commit acts of violence against anything with two orifices below the waist, scratch their balls (which are hopefully below the waist), spit whenever possible and drive expensive sports cars in lieu of having a sufficient penis. That is the cut and dried feminist standard for the male gender role. And it is about as valid as a Lindsay Lohan sobriety pledge.
There is a constrictive male gender role, however, just not the one that feminists can see or would care about if they did. And the role is called protector and provider. It is the mandate on men to do everything in their "power," no matter how sacrificial, to make sure women are, well, protected and provided for. That role is enforced, often brutally, by traditional standards, as well as by feminist mandates that literally put women ahead of everyone, including children, in everything that matters.
And feminism's problem is that men (and more than a few women) are starting to catch on to it, which is why they are so desperate to keep us from talking about it. The end to constrictive gender roles for men, the real end to them, means an end to support for women first bullshit, including a bunch of goons wearing masks outside a university lecture hall.
It has been the narrow gender role feminism has tossed all men into for the last 50 years. Or is that no longer in agreement with this weeks definition of feminism?
I look on my check list of Acme Fem & co bag of tricks and sure as shit I find myself with an eyeful of it in the form of femmie fear expressed in Guthrie's next bit of pablum where she ends with *"Those easy answers are going to leave a lot of people in the lurch."*. You know what I find myself almost agreeing with Steph here again, with one correction.
Let me fix that for you Steph:
Feminism's easy answers have left a lot of people in the lurch. And the answers provided by the MHRM go against three million years of sociobiological programming.
Anyone calls that easy will have to answer to Jeb.
Men and boys have a laundry list of issues to take up with society that Acme Fem & co willfully chooses to ignore, or exploit. Again, no room in a single article to dissect and give proper diligence to that subject completely. Though I will give you a heads up Steph about those 'easy' answers. Start by looking in the mirror, and by that I mean, at what feminism has inflicted on men and boys for the last 50 years.
Fear not folks, for in her last exchange she points us in the direction of men's salvation. I was sweating it for a second, nail biting kind of like. I was terrified at the thought that a feminist didn't have a solution for men. It would be a 'beware the end is nigh' sort of moment, either that or time to buy a lottery ticket.
Her solution is the White Ribbon Campaign, which really should be called white flag campaign. Surrender your logic, reason and rationale society, Acme Fem & co dogma has rolled into town.
In her ending statement Steph realizes the actions of her brothers and sisters from Acme Fem on November 16'th, spewing their quote mined propaganda, erupting in vitriolic mob rule over free speech.

And her answer to all of it is to tell men to put women first, and to wear a badge of shame while they do it. C'mere, Jeb, meet the nice feminist lady.

B-mod at University of Toronto taking effect

Paul Elam · 9 March 2013 · Archived copy · Original

University of Toronto Feminists Prove behavior modification still A trusty learning tool

As John the Other has just posted to this website, it appears that we have seen a historical first at the University of Toronto. Feminists were caught, in their natural environment, demonstrating that they had learned from experience. As though that were not enough to knock the wind out of you, consider the implications of a world where feminists feel the need to cover their faces and hide during the simple act of expressing their views.

I never liked B. F. Skinner as much as I like him today.

It is Saturday, and we are actually trying to relax around here for just a bit after all the activity, but I thought I would share with you just a little FTSU before and after, for kicks.

[image]

???

[image]

???

[image]

???

To get the full impact of this last one, you need to see the feminist's image in its full glory. Read her sign all the way to the bottom and then consider that she told the photographer that she did not want her whole face in the image.

[image]

Click through for full badass feminist image. It's badass!!

See the story here.

Oh yes, badass indeed. *Mucho grande* badass, as we who speak muy malo Spanish will often say.

Now, in closing I do feel compelled to point out that we may have a case here of spontaneous over conditioning. As anyone who has followed our activism on the University of Toronto Student Union protest from last November is aware, the only people we covered on this website were those who had been caught in acts of violence and harassment. We never wrote a word about anyone participating peacefully in the protest, as that is their freedom of speech on which we would never intrude.

It must be a combination of consciousness of guilt, and the ever dominant victim narrative in the feminist subculture. The team of behavioral specialists at AVFM will now have to set about creating other behavioral programs in order to get these individuals properly trained.

We will start with a simple message. Exercise your freedom of speech all you want. We will not get out the spray bottle. Step on our right to speak and it's squirt, squirt, squirt.

We will repeat this in word and action as much as is necessary in the future to get the training complete.

So, feminists, can we talk?

John Hembling (JtO) · 9 March 2013 · Archived copy · Original

On March 7, Professor Janice Fiamengo gave a presentation at the University of Toronto called What's wrong with Women's Studies? Coming on the heels of November 2012 U of T lecture by Dr Warren Farrell and AVfM's commentary on the public, on camera assault and abuse of attendees by campus feminists, this event's opposition was dialed down from the November feminist violence.

It appears that contrary to previous evidence, feminists are rational, sometimes. Recall Vanja Krajina (Va-Jina) screaming abuse at the Dr Farrell protest, compared to the almost civilized protestors at the Professor Janice Fiamengo lecture this week. Feminist "badasses" (according to their placards) hid their faces behind masks and bandanas as they engaged in a much more docile, restrained demonstration against opposition to the ideology taught in modern gender studies. Masks and bandanas were used apparently, because white hoods were not available on short notice. But I have revised my estimate of the sanity of Canadian campus feminists upwards this week, due to their apparent ability to learn from experience.

AVfM's previous reporting on the direct violence and criminal conduct of protesters at November's U of T Warren Farrell lecture appears to have informed the current behavior of the ideological camp who, despite a more subdued demeanor, still attempted to silence the speech of Professor Fiamengo. A few minutes into the presentation, a fire alarm was triggered, forcing the building's evacuation and delay for the fire department's reset.

The masks worn by feminist protestors indicate a sea change in feminist public discourse, as well as consciousness of wrongdoing. They've discovered that the former totality of control of public conversation by feminist ideology is over. Indeed, feminists can no longer engage in direct violence, intimidation and censorship without public criticism. So now they're wearing masks. Baby steps for them, I suppose.

However, now that it's evident gender ideologues are capable of nonviolent public discourse, I have a few questions for any of them who might summon the pluck to reply.

Why does feminist rhetoric persistently use the limiting clause "against women" when pretending to oppose violence? Across society, women are not the majority of the victims of violence. Indeed, even addressing domestic violence, Statistics Canada publishes the rates of victimization of Intimate Partner Violence for each Canadian province, by sex[1]. The rates by sex are almost identical.

So why is that limiting clause used? Why "against women" ?

Domestic violence is not one-sided, it is reciprocal. It does not happen in a vacuum, but in the framework of a violent relationship. ANY effort to supposedly reduce or to fight domestic violence which focuses on only half the participants appears to GUARANTEE to perpetuate that violence, and very likely to amplify it.

However, telling the story of the big bad man and the poor decorative female victim makes money, so that's what almost all so-called victims assistance organizations do. Are violence and battered women are just marketing material to them? Are abused men, and are children dispossessed of fathers irrelevant? Do they not want to stop violence, because thats what gets them paid?

Expressio unius est exclusio alterius. A Latin dictum expressing a principal of western thought that the expressed mention of one thing implicitly excludes all others.

"Stop violence against women"

So my question to feminists is: why is the limiting clause "against women" persistently used?

And I have one other question about which I am quite serious.

How can feminism be about equality when it persistently employes censorship and violent suppression of any differing opinion? What any person or group my claim to advocate is irrelevant when their overt public actions demonstrate something totally different than such claim.

If the actions of feminists and their organizations are censorious and totalitarian, doesn't that clearly demonstrate the nature of feminism's ideology?

How can persistent recourse to intimidation, violence and censorship possibly serve an ethical movement?

Those are my questions. I have been asking them for years without an answer.

[1] http://publications.gc.ca/collections/collection_2011/statcan/85-224-X/85-224-x2010000-eng.pdf?

Janice Fiamengo, complete presentation

VFM News and Commentary · 10 March 2013 · Archived copy · Original

As promised, here is the complete talk by Dr. Janice Fiamengo at the University of Toronto. Enjoy, and thanks again to Dan Perrins and Christian Chiasson.
[unordered_list style="bullet"]

- Part 1 – http://www.youtube.com/watch?v=i7vT2mmHMp0
- Part 2 – http://www.youtube.com/watch?v=dMfxlcqS02g
- Part 3 – http://www.youtube.com/watch?v=FHbYkug8drY
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- Part 6 – http://www.youtube.com/watch?v=Mt_QipYcF_M
- Part 7 – http://www.youtube.com/watch?v=gdQjVH8K0Ek
- Tidbits and special features Part 0 – http://www.youtube.com/watch?v=28Ifl-pDpUA

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Anita Sarkeesian and the feminist war on facts

Phil in Utah · 10 March 2013 · Archived copy · Original

Feminists lie.

Yes, yes, I know, we're all well aware of it here. The bogus statistics on domestic violence, rape, and the wage gap are proof enough of that. All too recently, we saw a blatant attempt by feminists to censor discussions of the truth about today's gendered state of affairs. All of this is pretty old hand to any MRA who's been in the game long enough.

Today, however, I learned of a far more widespread, far more insidious undertaking that American feminists have been brewing for some time now. On March 15, they will be organizing a massive re-edit of Wikipedia[1], for the express purpose of "counteract[ing] the very white straight cis able-bodied western dude nature of the site." No, really, that's exactly what they said. [2]

Not everybody is thrilled by this. As one commenter put it, **"How does Wikipedia have a 'white straight cis able bodied western dude nature?' Like, even a little bit? You know there isn't this all powerful white dude running Wikipedia and getting all his views on white power carefully wedged into each article. You can't complain of a bias when it's edited by EVERYONE. Seriously, anyone else even ONCE read a Wikipedia article and was like, 'wow, that was sexist/racist! It's those damn white folk!' That's happened to me a total of exactly zero times."** [2] He of course was slammed by a White Knight who pointed out that only 15% of Wikipedia's editors are female, with the implication that this automatically made the writing sexist.

Apparently all men are sexist, and women are incapable of sexism. His claim, of course, does not hold up under logic. I could postulate, for example, that since a vast majority of the world's prostitutes were women, all women are prostitutes. Not only would my doing so be misogynistic, it would be downright idiotic. So why is it so much more acceptable for him to look at the men in Oval Offices and corporate boardrooms and decide as such that all men have some sort of mystical patriarchal power with which they oppress all women? This attitude, I feel I should point out, is demeaning to both men and women.

If past behavior of feminists is any indicator, it's pretty easy to predict where this will go. The achievements of women are greatly exaggerated to serve political agendas. A case in rather recent memory is that of PFC Jessica Lynch, an American POW stationed in Iraq. Lynch, of course, was not Infantry, but a desk clerk. One detail of the "official" version of her story stated that as Iraqi insurgents were attempting to kidnap her, she was captured while shooting them as they attempted to grab her. The truth of the matter was that she was unable to fire a single shot, since her M16 was jammed with sand [3]. This isn't at all isolated; quite a few commentators have likened Mia Hamm to Brazilian soccer legend Pele, which is on the level of conflating the female inventor of a lubrication unit for locomotives with the male inventor of the steam engine.

There's another more obvious, and even darker effect this will have. Any and all articles on misandry or men's rights, or critical of feminism (no matter how objectively worded and/or researched) will be heavily edited with pejorative arguments or removed entirely. A prime example of this is the article on Anita Sarkeesian, a feminist vlogger who spends the bulk of her time focusing on video games on her YouTube channel FeministFrequency [4]. Like most feminists, Sarkeesian isn't too keen on letting dissenting voices through in any way, shape, or form, and instead of owning up to her mistakes, just deletes videos with them, such as her hilariously misinformed review of Bayonetta, or her dissection of five different Christmas songs, in which she claims that a man asking a woman more than once for sex, or a woman wanting to be with her boyfriend or husband, (or in other possible interpretations, son, daughter, family, or lesbian lover) is somehow oppressive to women.

Sarkeesian is in the habit of disabling ratings and viewing statistics on her videos, and comments, when not heavily moderated, are disabled. She may seem like an idiot, but she's actually quite shrewd; when she announced her Kickstarter project, Tropes vs. Women, after spending several dozen videos lecturing to half the population what they should or should not be sexually aroused by, she left comments on it unmoderated, and took screenshots of the more abusive ones, which she posted on her blog to elicit sympathy, netting her a whopping $150,000~ in donations. She went on to give TED talks about how horribly mean people were to her for her Stalinistic behavior,

and ironically enough, the first Tropes vs. Women video she posted was one discussing the concept of the Damsel in Distress. Her Wikipedia page, strangely, mentions none of the solid, noteworthy criticism she has received, not even the fact that her videos' comment sections are reminiscent of a gulag.

It is for fear of a loss of resources that I am writing this. I strongly encourage MRAs, particularly those with computer skills, to archive those Wikipedia pages that they have found useful for discussing gender issues. Once this torrent of censorship and revisionism has passed, we will need to restore the arguments that feminists try to keep people from ever considering to their proper pages. As the toned-down protests at Janice Fiamengo's speech demonstrated, feminists are aware that they no longer control the debate. Let's not let them forget it.

Sources:

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2. http://crunkfeministcollective.tumblr.com/post/44087150061/feminist-poc-wikipedia-takeover-3-15-11-3-est
3. http://articles.cnn.com/2007-04-24/politics/tillman.hearing_1_tillman-and-lynch-tillman-family-bryan-o-neal?_s=PM:POLITICS
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Die, White Knights! Anita Sarkeesian joins the MHRM

August Løvenskiolds · 10 March 2013 · Archived copy · Original

The standard "Patriarchy" narrative of feminism holds that men, as a group, have engaged in a vast collective conspiracy spanning all time and space to oppress women, and turn them into perpetual victims who should be liberated from that oppression by, perhaps, a few brave men, or at least, in recompense, women should be favored with whatever pampering, comforts and foreskin-based facial creams their wounded hearts desire.

Anyone who disputes, questions, or even, lacks sufficient understanding of this "patriarchy" bullshit is an enemy of women and a misogynist of the worst sort (and all sorts are the worst sort). If you deny the victimization of women, their crushing fear of rape, their delicate natures, the microaggressions committed moment by moment by every penis that has yet to be chopped off of those living criminals called men, then you are a part of the eternal oppression of wimminz, sez dem femmies.

Imagine a woman who dares to claim otherwise.

While modern feminists demand men help rescue them, imagine a woman who says without fear that women don't need rescuing because they have never been the systemic victims of male oppression, but rather, women are needlessly *advantanged* because of benevolent sexism. In my mind, Karen Straughan (GirlWritesWhat) pops up immediately, with Asha James (Typhon Blue) right on her heels, and Shieldwife, Stefanie Nicholas and our bevy of honey badgers hot and close after them.

But an actual feminist bold enough to join them?

Consider how man-hating victim feminists will greet the words of a privileged woman who claims:

> **The pattern of presenting women as fundamentally weak, ineffective or ultimately incapable [at time code 21:05 of her video] has larger ramifications beyond the characters themselves and the specific games they inhabit. We have to remember that these games don't exist in a vacuum. They are an increasingly important and influential part of our larger social and cultural ecosystem.**
> **The reality is, this trope [of the damsel in distress] is being used in a real world context where backwards, sexist attitudes are already rampant. It is a sad fact that a large percentage of the world's population still clings to the deeply sexist belief that women as a group need to be sheltered, protected, and taken care of by men.**
> **The belief that women are somehow a 'naturally weaker gender' is a deeply ingrained, socially constructed myth, which, of course, is completely false, but the notion is reinforced and perpetuated when women are continuously portrayed as frail, fragile and vulnerable creatures….[This] help[s] to normalize extremely toxic, patronizing and and paternalistic attitudes about woman.**

What a misogynistic, vagina-traitor whore! How *dare* she deny the needs of women forever enslaved and brutalized at the hands of men? How dare she take umbrage at the lucrative trope that feminists have used for decades to secure rescue funding for all manner of women-in-danger programs, including VAWA, Title IX and over $160,000 for her own, personal vanity project?

How dare you so openly embrace the basic teachings of the Men's Human Rights Movement, Anita Sarkeesian?

To your credit as a feminist, I notice that you failed to comment on the routine disposal of men's lives in these games – dead soldiers that are forever replaced by not-quite-dead-yet soldiers with scarcely a care about their brutal, painful slaughter. I look forward, mostly likely in vain, to your feminist rejection of male disposability as well.

Oh, and for $160,000, whoever waxed your eyebrows, sold you those garish earrings, and forced you into that pinkish Stewart plaid shirt ripped you off bigtime. Well, not you personally – your patrons, surely though.

Feminist calls foul for level playing field

Paul Elam · 11 March 2013 · Archived copy · Original

It has recently been reported that MMA figher Fallon Fox is a m2f trangender. Uh oh!
The reaction to the news is heating up to a media melee. Uh oh!
I found this video very interesting for a number of reasons, but I will stick with the two most important. It was quite a laugh to hear a self proclaimed radical feminist drone on and on, minute after minute, about how inferior women are compared to men. And I loved how she counted on the damseling inferences of a man beating up on a woman to drive home her hostility. She even titled the video with that invective. Oh how terribly feminist of you. Equality, anyone?
Another reason for my mirth is her clearly stated opinion that Fallon should lose her license to fight presents the clearest public admission from a feminist that I have ever seen that the playing field must be artificially leveled so that women can compete.
Women on the front lines, anyone?
Well, I suppose if we listened to Obama and company these women should be able to whip Fallon's ass wearing heels.
I personally don't have much of an opinion on this one, as I don't have any real interest in watching people of either sex beat the crap out of each other for sport. I will leave it to feminists and the transgender community to slug it out. But if I were a feminist I would hope on Andrea Dworkin's grave that Fallon Fox is not the one showing up for the brawl. ⍰

Addendum: I have just been informed by Agent Orange that the maker of this video, who goes by iremythpurr on Youtube, is a femithiest supporter and sometime commenter on the former Radical Hub. Who'da thunk, eh?

Men's Rights March 2013 Internet Statement

Dean Esmay · 11 March 2013 · Archived copy · Original

General principles we believe are a forming, coalescing consensus

A working group formed in December of 2012 through a variety of men's rights publications, forums, and Youtube channels. Over four dozen people from around the globe participated in making suggestions and giving general input. Despite the large number of people from diverse backgrounds, and the fact that almost none of the participants knew most of the others, its development was shockingly uncontentious, even on some of the more contentious points.

This is not a document anyone is expected to sign or pledge to. It is an effort to identify a general consensus.

This document is not released with the intention being the definitive statement of goals for all men's advocates, but rather, a set of goals and ideas that we believe represent common sentiments within the movement. People will be free to agree with all of these, most of these, some of these, or only one of these; if they'll work with us on any of them, then we'll work with them on that. Furthermore, other groups are welcome to take these goals and adapt and change them for their own purposes.

The gender war is a destructive social construct. Viewing the other sex as an enemy to be fought, or an oppressor to be overthrown, does not benefit men or women. Only a select few will profit from the hostility and distrust this creates. The interests of both men and women are best served by ending the gender war, and to working together to alleviate the iniquities visited upon all human beings, regardless of sex.

Feminism is not necessarily what feminists say it is.

Many prominent individuals who self-identify as feminists espouse ideals of equality and equity, but often act against an ethic of equality under the law. For this reason, many men's advocates have come to the conclusion that feminist activism is dependent on identifying women as victims and men as perpetrators of oppression. While those not solidly entrenched in the day to day gender struggle tend to think "feminism is about equality," professionals at universities, in government, and in political action groups often act against legal equality and genuine equity through their decisions and actions–and do so in the name of feminism.

Furthermore, anyone genuinely working under the "feminism is about equality" mentality should be natural allies in the collective fight for men's rights. But those feminists with actual power frequently endorse and exploit sexist ideas in order to promote their divisive ideology, and to raise money, and dismiss, marginalize, or outright mock men's issues, occasionally even with violence.

For these reasons, self described feminists should not necessarily be considered de-facto experts on what constitutes gender equity. Men's voices must be heard, even if women aren't always comfortable with what they hear.

Traditionalism is a choice, not an obligation.

No one can speak for all men's advocates, but most try to be accurate, objective, and honest about masculinity and femininity. They recognize that men and women are different, but they don't want to promote discrimination, stereotypes, or prejudices that would limit anyone's ability to exercise their own ability and talent.

Chivalry, a concept in which men have a social obligation to put their interests below women's, is common in many countries. Failure to adhere to this code can result in significant social backlash against men. We reject a code that ascribes greater value to one sex or the other. When men's advocates attempt to *describe* differences between the sexes, they are not trying to *prescribe* them. Men's human rights advocates look to the future, they don't cling to the past, and they agree that your genitals should not determine your lifestyle or your rights. If you want to be a traditionalist, be one. If you don't, that's fine too.

Misandry is real, and pernicious

Most respected dictionaries now recognize that misandry – the hatred or contempt of male humans – is a real word. Some gender ideologues continue to insist that misandry does not and cannot exist, but MRAs, by and large, understand that misandry is real, and is being used to strip men and boys of basic human rights and dignity. Misandric messages invalidate boys and men by telling them that they are guilty by association to all the harmful acts committed by other men, for no other reason than that they are male, but ignoring the corresponding association to positive acts by other men, of discovery, invention, daring, bravery, sacrifice, loyalty, love, and kindness. Misandric messages also tend to ignore negative and harmful actions by women. In general, misandry tells men and boys that part of what defines who they are, their very identity as male, is something dangerous and shameful. These messages are culturally toxic and psychologically harmful to men and boys.

Men deserve the right to dignity, just as much as women. Men deserve the same right as women to not be associated with despicable actions simply because they were committed by members of their sex. Men's rights advocates agree that misandry is real, and that it should not be tolerated any more than misogyny would be, and have taken on the responsibility for acknowledging, exposing, and opposing misandry. Because if they don't do it, then who else will?

Strong, independent women are helpful, not helpless.

Most men's human rights advocates love seeing strong, capable, and independent women as part of society. But they are disappointed to see the rise of idealized, infantilized, sheltered, and fearful women. Men's human rights advocates understand that power and authority should come with responsibility and accountability.

Rewards come with risks: if you take credit then you should also accept blame. If you criticize, then you should also be able to accept criticism. Making excuses for bad behavior by women, or blaming it on men, is condescending. Women who want equality should speak out against such attitudes and behaviors. The only way people experience personal growth is through life experience and our present society stunts women's growth by coddling them.

Men's rights advocates object to feminism's narrow focus on women's problems and fears, and to feminism's track record of treating human issues as divisive gender issues. Men's advocates object to gynocentrism (focusing only on the female perspective) and female supremacism. We respect skill and maturity, regardless of whether the person is male or female.

General Men's Rights Movement Goals

When it comes to men's activism, some have already decided that their role will mostly be passive: become Men Going Their Own Way, by refusing to participate in marriage or even cohabitation with the opposite sex, or otherwise defining their own lives outside the dominant gender discourse, and nothing more. This is fine, as we are all free to make our own choices as to what role(s) we would like to play.

Others feel that "defeating feminism" is the only goal. Our view is that even without feminism, many of the problems we face would remain.

As in any movement there will be people with significant influence and authority even if this authority is informal. Who these people are will change constantly. As a result "We" can just mean "I." There is nothing preventing **you** from deciding care about one of these items, or three of them, or half of them, or all of them. The point is, they are goals not dogma.

Some of the goals for the men's movement are (in no particular order):

1) We stand for all boys and men. Questions of race, creed, color, nationality or sexual orientation are completely irrelevant to us. This is non-negotiable: we are a movement for the needs, well-being and interests of all men and boys everywhere, seeking no more and no less than legal equality and/or genuine equity under the law.

2) We are a human rights movement, and as such concepts of universal human rights are a part of that movement. Addressing the needs of men and boys is not a zero-sum game. Our focus is on men and boys because we believe men and boys are in particular need of help at this time.

3) We have no interest in legally denying anyone the right to control their reproduction, however we seek equitable reproductive rights for all persons regardless of sex. As a movement we believe no one should be forced into parenthood by the state or another individual, and that sexual intercourse is not a consent to parenthood. As such, mothers seeking arbitration from the courts in order to collect child support from a man she names the father should be required to submit a written instrument of consent signed by him, in which he explicitly accepts responsibility for, as well as defines his rights to, his child/ren. This will allow him to positively establish paternity through a DNA test before signing and allow both mother and father to define the rights and responsibilities of both parties rather than allowing the state to do so. Furthermore, if a mother conceals a pregnancy and subsequent birth from a father and he learns of this afterward without being given the opportunity to negotiate parenthood with the mother then he should have redress to obtain paternal rights and responsibilities.
4) Development and availability of a male fertility control device, drug or method that is safe, affordable, effective and reversible should be a top priority.
5) Paternity testing should be a standard practice when a father is added to a birth certificate or otherwise formally (legally) recognized as the child's father. Where there is a willfully false claim of paternity, prosecution should occur.
6) If a woman opts to give up a child for adoption, all reasonable efforts must be made to allow the father the option of being that child's sole parent before the child can be given over to any adoption agency.
7) Women are frequently pedestalized, and men demonized, when it comes to criminal arrest, conviction, and sentencing. This is an injustice against men and infantilizes women. Laws and legal practices and customs which establish lighter or heavier sentences based on sex should be abolished.
8) Foster the emergence of a new cultural narrative where all men and women are encouraged to live their lives as they see fit, without preferential treatment, while also being expected to bear the responsibility for their personal choices.
9) Default physical and legal co-parenting must be the norm where both parents are competent, willing, and do not endanger the child's physical or mental well being. We wish to promote a narrative of recognizing fair custody arrangements towards fathers as an important issue, both in terms of fair treatment of fathers, and as being in the best interest of all children's healthy development and quality of life. In divorce or separation of non-married parents, daily contact with both parents, and living arrangements which strive to be as close as practical to 50/50 time with both parents, should be the norm.
10) If there is strong evidence that children shouldn't be with one or both parents, regular review of the conditions for access and visitation should occur to recognize that circumstances can and do change; the child's right to both parents must be protected unless one or both has given up the child for adoption (i.e. legal surrender).
11) False and malicious accusations of rape or other violence, when they can be distinguished from mistaken accusations, must be subject to strict penalty under law. Laws against lying under oath or wasting time (of the police or courts) must be enacted where there are no such laws in place, and/or enforced without gender bias where they do exist.
12) The presumption of innocence must be seen as a fundamental right for anyone accused of any crime and restored to anyone accused of domestic violence or any form of assault, sexual or otherwise. So-called "rape shield" laws must either be extended to cover the accused as well as the accuser, or abolished entirely.
13) Debtor's prison has been abolished in most civilized nations except in one crucial area: men who are unable to pay support payments due to disability or other impoverishment. This practice must be abolished, and debts owed due to support must be treated like any other debt to be paid, and subject to reasonable negotiation and renegotiation when circumstances do not make payment of support practical. Throwing men in jail for being unable to pay not only violates their fundamental human rights, it often robs children of their fathers and leaves those fathers unable to work to pay the debts they owe. This is an abomination and must be ended.
14) We seek to promote social recognition that men can be victims and women can be sex offenders, and that statements which belittle or marginalize the experiences of male victims of sexual assault, including male victims of female sex predators, are likely based on a worldview that pedastalizes women and demonizes men. Such attitudes are hateful and toxic, and must be opposed.

15) Standards for what constitutes illegal violence – domestic, sexual, or otherwise – should not discriminate on account of sex or such things as size or weight. Violence is violence. Assault is assault. Sexual assault is sexual assault. The law must be neutral regarding sexual characteristics or physical traits. Zero tolerance policies which fail to differentiate between a heated argument and a crime must be abolished. Mandatory arrest policies must either be abolished or must treat both parties as potential co-criminals and both parties should be arrested. So-called "primary aggressor" policies which presuppose the existence of one "victim" and one "abuser" have been repeatedly shown to be wrong in most cases, and should be abolished as standing policy.
16) Mandatory restraining orders which isolate and intimidate couples who wish to communicate and cooperate with each other must be recognized as damaging, and the law must be made to recognize that such orders may damage career and reputations and as such should be expungeable if found to be fraudulently or frivolously obtained, or no longer needed.
17) Abuse of restraining orders by anyone seeking to use them as a weapon to deny access to children or gain an upper hand in divorce or custody disputes should not only be recognized, but subject to penalty under law.
18) Policies which allow alleged victims to be punished for refusing to cooperate with prosecution must be abolished.
19) Financial incentives for prosecution of any crime by the state must be abolished.
20) In divorce or separation of non-married parents, efforts should to be made to promote mediation and solutions that do not involve the court or other state agencies wherever possible.
21) Recognizing that marriage cannot be abolished by the state, because cohabiting persons will still have disputes over children and finances if they separate, "marriage" should be viewed as an enforceable contract. Couples wishing to marry should be allowed to negotiate what their marriage contracts involve to include issues such as child custody, any theoretical support, education, support payments in case of severance, and so on. Marriages are agreements between people, and contracts should spell out specifically what is and is not agreed to. In the absence of a formal contract, presumption of shared parenting must be enforced as noted above.
22) Any government funding towards health research and services, should such funding exist, should be allocated in a way that gives equal and fair consideration to the health needs of men, women, and children, recognising that while maternal health influences the health of both boys and girls in the future generations, so too the health needs of boys and men should be recognized as equally important to all of society. We may argue later whether or how much government should spend on public health measures; in the meantime, men and boys must be given equal consideration under the law when there is such funding.
23) Government-funded educational programs (such as scholarships), if they exist, should either do away with preferential treatment by sex, or, be expanded to include programs to encourage males to enter fields where they are under-represented and or continue their education as they see fit. One way or the other, the double standards in education must end.
24) Abolish medically unnecessary genital mutilation or surgery on infants and minors. If a person wishes to have their genitals altered, they may make this decision when they come of age.
25) There are documented and growing gender disparities in education with boys in particular lagging behind girls in multiple areas across much of the developed world. This must be addressed directly by looking at areas where boys as a group may have different educational needs from girls, and where teachers may be discriminating against boys consciously or unconsciously.
26) Conscription or registration for conscription ("selective service") must either be abolished or be an equal requirement for both sexes. One or the other.

We are under no illusion that all of these items will be automatically accepted overnight by everyone in the world, nor even that every men's advocate will necessarily agree with every word here. Nevertheless we believe it represents a roadmap to a better future, and hope others will join, in whole or in part, in helping make these things happen.
The initiator and primary editor of this document was Dean Esmay. Others who wish to be identified as having given suggestions, input, or other collaboration should contact the author and let him know if they want to be

publicly acknowledged. This item is also publicly accessible as a Google doc right here.
*Publisher's note. This document is **not** intended to represent the editorial stance of AVFM. It is an instrument intended for discussion that may lead to the refinement of our mission and the mission of others in the MHRM. Please help us vet this information with the awareness that it is not a defining document for anyone that we know of. PE*
This document was edited on 3/17/13 in accordance with the updated version available as a Google doc.
Update: A video version, for those who prefer that format:

Feminism and the blind spot

Gordon Wadsworth · 11 March 2013 · Archived copy · Original

Let's talk about the blind spot.
The blind spot is a cultural phenomenon, one spanning all of Western society. The blind spot is filled with ignored human pain and suffering caused by inhumanity and indifference. The blind spot can be observed in our governments, our courts, our institutions of higher education, and over society at large. When people get stuck in the blind spot, they are unlikely to have their feelings heard or validated. In contemporary Western society, the people stuck in the blind spot are largely men. To be sure, the male himself is visible, but the physical manifestation of the human male is not what exists inside the blind spot. What can be found in the blind spot are his problems and his fears; his emotions, his insecurities, his pain, his suffering, and his outrage at injustices committed against him. The blind spot isn't new, but the blind spot has been greatly expanded due to feminism and in particular patriarchy theory.
To understand how we've arrived in a situation where our society has largely turned a blind eye to our humanity as men, we must first understand the fact that neither men nor women have ever truly been singularly oppressed as a sex. Men and women took on roles that facilitated the continued survival of the human species. For females, these roles were based in domestic tasks, and for males these roles were based in provision and protection. Making a living over the centuries has often entailed difficult, dangerous, and physically taxing work. It thus made sense to divide labor in this way and create roles that facilitated this division.
Thus, instead of using the word oppression, it would be more accurate to say that both women and men have been *repressed* by their sexual roles. The female who wished to explore her humanity uninhibited was repressed from doing so by socially imposed gender roles which would have been very difficult to surmount. Similarly, the male who wished to explore his humanity uninhibited faced repression from his own socially imposed gender roles. A man, for example, was someone who would protect and provide for his family without question. A rock of unyielding strength. Someone who had no fears, no insecurities, and no pain. Someone who worked to denounce injustices committed against others without considering himself. A pillar of support for his woman, he was a man who was willing to de-prioritize his own safety to defend her for any reason. In fact, he was someone who would defend any woman, and indeed would de-prioritize his own humanity to defend an entire society at war.
A revolution to free *both* sexes from their socially imposed gender roles was necessary as soon as the industrial revolution allowed women to begin joining the workforce en masse.
The women's liberation came first, and developed into the contemporary feminist movement recognizable today. Predictably, men prioritized women's humanity and for the most part supported their movement. Unfortunately, feminism perpetrated one of the most subtle and unnecessary betrayals ever committed upon humanity. Feminism utterly ignored the repressive forces acting upon males, and instead prioritized the repression of women. This blindness to the other half of the story led feminists to consider their repression as oppression, and led them to conclude that males were their oppressors. In doing so, feminism created a theoretical framework that utterly precluded any possibility of male repression by casting men as universally privileged patriarchal villains that needed to be taken down a peg. And as for the repressive roles men traditionally suffered? An enormous societal blind spot began growing around them.
This blind spot has been expanding ever since. The most repressive of utilitarian male gender roles go utterly ignored, and indeed they have become culturally enshrined as our duties and even our *privileges*. Instead of working to break down the traditional male-female "gender" dynamic, feminism worked only to break down female-repressive roles under the patriarchy-inspired assumption that this was conducive to equality. At the same time, it worked to defend female-benefiting roles, and worked to legally enshrine utilitarian male-repressive roles while demonizing masculinity.
Did men suffering their own repressive gender roles have a voice in this process? Perhaps, but having been cast aside as oppressors, their feelings were easily ignored and marginalized as the blind spot continued to expand.
Sex came to be viewed through the suffocating lens of patriarchal oppression, and became viewed as an act of

dominance, an act of rape. Men were denounced as rapists, a mentality which has given rise to the trite notion that we live in a rape culture, a notion often used as a pretext to enact an insidious expansion of the definition of rape and ensuring legislation. As the blind spot expanded, of course, the male perspective on sex and rape went completely ignored. As it expanded further, it became perfectly acceptable to call a man a misogynist or a rape apologist.

How could a man so casually be accused of hating women or supporting rape? Simply, because his feelings had become buried in the cultural blind spot and were no longer of any importance. The blind spot has even proliferated to the point where many women now fear their own sons as potential future oppressors and rapists. How much value do a boy's experiences have as a male when by age 6 he is a potential future rapist in his mother's eyes? Will his fears and his pain as a male be validated, or will they be invisible?

Marriage came to be viewed through the same patriarchal lens, and a subsequent unopposed feminist campaign of politicized hypergamy to "free" women has broken the institution and the courts beyond any realistic hope of repair. This too went unopposed, as the repressive, damaging male role of provision and protection fell into the blind spot. Unsurprisingly, men are now opting out of marriage by the thousands, and, humorously, because men's feelings are stuck in the blind spot, so too are their motivations for abandoning marriage.

As a result, a comical campaign of utter indifference to men's feelings and motivations has society asking if it raised a generation of weak men. Further, society has begun fabricating ridiculous concepts like Peter Pan syndrome to shame men back into compliance. Since the blind spot has engulfed all male perspective on the matter, fixing the institution of marriage will not be a priority. Predictably, the priority has been instead to force men back into their "proper" role, and repression be damned.

How can a society obsessed with breaking down gender roles be totally oblivious to repressive male gender roles? How can a society obsessed with stopping domestic violence be totally oblivious to male victims of this type of violence? How can a society obsessed with reproductive rights utterly ignore the obvious fact that men have no such rights and can be reduced to slavery? Simply, because having been cast as privileged oppressors under patriarchy theory, men's feelings, their pain, their anguish, and their experiences are irrelevant. It's not that society doesn't see men, but rather that it has somehow constructed a barren, compassionless, blind spot where a man's humanity and his feelings are stuck.

The most interesting part about all of this are the myriad of men who pop up like Hugo Schwyzer, a man who recently penned a bewildering piece at Jezebel advocating female sodomy of men to promote equality and combat misogyny. Schwyzer is obviously an extremely feelings-oriented person who evidently realizes, perhaps subconsciously, that the only way to escape the blind spot he is stuck in as a man and have his feelings culturally validated is to pander to feminists in a socially destructive and dehumanizing Olympics of female supplication.

As for we men who stand up and assert our humanity, there will be no reasoning our way out of this situation, but not because our opponents are incapable of reason, simply because our suffering and our feelings are in a blind spot where they are not recognized. We will be ignored and silenced and told to check our privilege. We'll be called whiners and misogynists. They'll stagger us with the incredible inhumanity of their indifference to our issues.

But we will not stop and we will not shut up. The FTSU train is still only boarding, but once it gains enough momentum nothing will stop it. So get your FTSU ticket stamped and climb on board. It's going to be a sweet ride.

To the European Parliament

Paul Elam · 11 March 2013 · Archived copy · Original

[box icon=""]
Dear Members of the European Parliament,
Tomorrow, March 12, 2013, you will be required to vote on a report concerning the removal of sexual identity preconceptions in the European Union. I use this name instead of its official name for the simple reason that the IT department of the European Parliament decided to block the e-mails coming from concerned citizens regarding this issue. This alone should ring a bell about the fact that this report is fishy, to put it mildly.
This report sounds admirable by its title, but I, and the A Voice for Men organization that I represent in Europe, urge you to vote against it.
First of all, the articles 14 and 17 in the report call for a complete ban of sexually explicit material in "all forms of media" and it makes it clear that this includes the only media venue left free – the Internet. In other words, it applies to any kind of erotic material – text, images, sounds – and not just the commercial kind. This is a political invasion of adult people's bedrooms – adult voters' bedrooms – that goes far beyond the tolerable. If consenting adults choose to share erotic material with one another, this is not a matter that politicians have any kind of say about.
Secondly, article 53 of the aforementioned report calls for the Member States to make combating violence against women a priority in the penal policy. This sounds great, until someone asks – and eventually people ***will*** ask – over whom this priority shall be made? Considering that violence against women is the rarest form of violence in Europe, and considering that sexual identity equality is one of the core values of the EU – it is redundant to treat one group better over the other. Even in domestic violence situations, half of the victims are men.
The resolution appears to be completely detached from reality when dealing with the education systems that are apparently limiting girls' "full potential". We're talking about a European Union which has, as a whole, an education system where the share of female teachers spans from 100% in the primary school to 70-80% in secondary school, and where boys represent 60% of school drop-outs, while manifesting serious learning issues, far outpacing girls only in the suicide rate (80%). We have an education framework where 60% of degrees are achieved by women. How is it possible to see female issues in such a female orientated and favorable environment that is creating underachieving boys? This report itself is promoting preconceptions on the basis of sexual identity.
What happened with the basic principles of the European Union? Former communist nations have adhered to this block in order to move away from totalitarian attitudes, not to start it all over with censorship and bans all over the place.
And if that was not enough, this proposal ends in violating at least one article of the Charter of Fundamental Rights of the European Union, and at least 3 articles of the Universal Declaration of Human Rights.
While there may be good parts in the report (for instance combating the advertising of sexual tourism), as a whole, this report is not compatible with fundamental rights and freedoms in a democratic society. Censoring the Internet to appease certain ideologues and transforming the EU into a sort of China or Iran is not progress – it's state authoritarianism. We the people want more freedom, not less.
Considering that you might want to participate in the next round of European elections, I therefore urge you to reject it and inform your colleagues of this attempted deception.
Sincerely,
Lucian Vâlsan – Romanian citizen
European News Director, A Voice for Men
Note: I used "sexual identity preconceptions" instead of "gender stereotypes" because the Stalinists from the IT department of the European Parliament decided to block all the e-mails coming from the citizens containing the words "gender" and "stereotype(s)". I suggest other MRAs who might want to make their voice heard by the European Parliament to do the same.
The address where this letter was sent is: **europarl-all-mar2013@falkvinge.net** (a service provided by the founder

of the Pirate Party of Sweden (Piratpartiet) which automatically forwards the e-mail to all the 750 MEPs.
Special thanks to the AVFM readers napocapo69 and paddybrown. Some parts of their letter models were used.
[/box]

AVFM News and Activism: Report on Fiamengo

James Huff · 12 March 2013 · Archived copy · Original

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Tonight, joining us from Canada, are none other than Dan Perrins and Christian Chiasson, members of the AVFM news team that brought you coverage of the infamous Fiamengo event last Thursday. We will be talking about what was seen and heard both on and off camera and fallout from the event in the Canadian media and Canadian campuses. We will also be discussing the future of activism on the Canadian front how AVFM is going to be a part of it. This is going to be an exciting recap of last weeks so please do not miss out on the opportunity to listen and talk to Dan and Christian.
We also have a taped interview with Valsan concerning the EU vote on the report entitled " on eliminating gender stereotypes in the EU".
The show starts tonight, the 12th, at 9:00 PM Eastern, 8:00 PM Central, which is 2:00 AM February 13th in London and 11:00 AM February 13th in Brisbane.
SHOW PAGE
[/box]

He who pays the piper, calls the tune. Or does he?

Mike Buchanan · 12 March 2013 · Archived copy · Original

[quote]Taxation without representation is tyranny. ~ James Otis (1725-1783) American lawyer[/quote]
[dropcap]M[/dropcap]en and boys are discriminated against in many ways in modern democracies. The institutions which are most responsible for those discriminations are state-run institutions, an extraordinary state of affairs in countries where politicians are elected by the popular vote. This begs the question, what proportion of the tax revenues which finance the state is paid by men? Leaving aside the issue of corporation tax, which is overwhelmingly paid by corporations which are the inventions of men and still largely run by men, what about income tax?
A month ago I made a Freedom of Information Act request to Her Majesty's Revenue & Customs ('HMRC'):
In the latest tax year for which figures are available, what were the collective income tax liabilities of (a) men, and (b) women?
Yesterday I received the answer, in the form of a letter written by a woman at HMRC. It was sent as an email attachment, charmingly titled '1219 Buchanan'. The key piece of information for the purpose of this article was a link to an analysis of income and income tax in 2010/11:
http://www.hmrc.gov.uk/statistics/income-by-year/table3-3.xls
So, what does this table tell us? A top-level view:

	Men	Women	Total
Number of individuals with an income tax liability (million)	17.4	13.8	31.2
Proportion of all individuals	55.8%	44.2%	100.0%
Collective income before tax (£ billion)	556	301	857
Proportion of collective income before tax	64.9%	35.1%	100.0%
Collective Income tax liability (£ billion)	108	43.6	151.6
Proportion of collective income tax liability	71.2%	28.8%	100.0%

Progressive income tax rates adversely affect far more men than women. To illustrate the point, let's look at the incomes and income tax liabilities in the £50,000 – £70,000 band. The income and income tax figures relate only to income earned, and income tax paid, *in this band.* So for an individual earning, say, £55,000 p.a., £5,000 will be in this analysis:

	Men	Women	Total
Individuals with incomes £50,000 – £70,000	1,000,000	373,000	1,373,000
Proportion of individuals with incomes £50,000 – £70,000	72.8%	27.2%	100.0%
Collective income in this range (£ billion)	58.1	21.3	79.4
Proportion of collective income in this range	73.2%	26.8%	100.0%
Collective income tax liability in this range (£ billion)	11.9	4.3	16.2
Proportion of collective income tax liability in this range	73.5%	26.5%	100.0%

After decades of women entering the workplace in considerable numbers, and flooding into male-typical fields of

employment – particularly fields which are well-paid, low-risk, in safe surroundings, public sector, and with 'human interest', such as medicine – British women collectively pay just 28.8% of the government's income tax revenues which largely finance the state which preferences women throughout their lives.

It's often said that women's lesser participation in the workplace is largely attributable to women staying at home to look after young children, but the impact of this factor is far lower than is commonly supposed. For one thing, few women experience more than a decade of looking after young children, in a potential working life of nearly 50 years. In *The Glass Ceiling Delusion* I cited official data showing that women are markedly less likely than men to engage in paid employment, and markedly more likely than men to work only part-time, *throughout their potential working lives.* This shouldn't surprise us. It's 'real world' support for a theory published in 2000 by the renowned sociologist Catherine Hakim, Preference Theory. A summary here:

http://c4mb.wordpress.com/2012/07/19/dr-catherine-hakims-preference-theory/

Dr Hakim's research uncovered the startling fact that while four in seven British men of working age are 'work-centred', *just one in seven British women is.* Women might say they want equality of outcomes, but the stark fact is that – with a few notable exceptions – they're simply not prepared to put in the hard work required to reach that goal. So the state does all in its power to give them that equality, in exchange for their votes. We shouldn't be surprised that in the modern age women show a marked preference (compared with men) to vote for left-wing parties.

What benefits do men get for collectively paying £2.48 in income tax for every £1.00 paid collectively by women? I'm not aware of a single area in which the state – when it demonstrates favourable treatment for one gender over the other – favours men over women. In return for paying 71.2% of the total income tax bill, men (and boys) get the following in return:

1. Boys are made ashamed of their natures by a highly feminised education system which plays to girls' relative strengths. For every two male undergraduates in British universities today, there are three female undergraduates;
2. Anti-male legislation, and poorer state provision of services compared with that enjoyed by women;
3. Men are increasingly being denied access to political office through all-women prospective parliamentary candidate shortlists;
4. There's no 'Minister for Men', while there's a 'Minister for Women;
5. Men hold little more than one-third of public sector jobs, yet the Equality Act (2010) permits public sector bodies to favour women in their recruitment and promotion processes. For every three women registered as unemployed, four men are;
6. Men are being passed over for promotion in the private sector due to the government's bullying of companies to increase the proportion of women in senior positions, despite the overwhelming evidence that corporate financial performance will decline as a result[1]
7. Men are obliged – through their taxes – to finance women's 'choice' to have children when those women otherwise wouldn't have the financial means to support them;
8. Men are obliged to financially support children when women cause contraceptive methods to fail, primarily by 'forgetting' to take their contraceptive pills;
9. Men are economic impoverished by sometimes savage divorce settlements, regardless of the proportion of the couple's joint wealth which was inherited or earned by the men;
10. Men are denied access to their children following relationship breakdowns, because the justice system won't enforce contact orders;
11. Men are assumed by the police and justice system to be solely responsible for domestic abuse/violence, if their partners claim they are;
12. Men receive virtually no support when they suffer domestic abuse/violence;
13. Paternity fraud. It's believed that up to 30% of children in the UK are being supported financially by men who've been misled to believe they're the children's biological fathers. Paternity fraud is a criminal offence in the UK, yet not one woman has ever been convicted of the crime;
14. Men receive poorer provision of services aimed at early diagnosis of gender-specific life-threatening conditions;
15. Men face higher incarceration rates, and more onerous sentences, when convicted of the same crimes as

women;
16. Men face ruin at the hands of spiteful women making false rape allegations, even if they're cleared of the charges, due to the lack of anonymity for rape suspects;
17. Men represent the vast majority of former military personnel who suffer from physical and mental health problems, including Post-Traumatic Stress Disorder. They often find the provision of support services to be poor;
18. Homeless men experience poor provision of support. The vast majority of homeless people are men, especially 'rough sleepers';
19. There's negligible state funding of initiatives to discourage men from committing suicide. The suicide rate among British men is around three and a half times higher than the suicide rate among women;
20. Men typically live 4-5 years less than women, but they must wait longer for their state pensions.
Let's remind ourselves that British men collectively pay 71.2% of the government's income tax revenues. How much more income tax do they pay, compared with women?

£64,400,000,000

For American readers, this equates to approximately

$100,000,000,000

It would be intriguing to learn the equivalent figure for other democracies.
You'd expect governments to treat men and boys better than they do, wouldn't you? The prime objective of our new party **Justice for Men & Boys (and the women who love them)** will be to persuade British governments to start doing exactly that.
I'm finding the mass media ever more willing to give exposure to well-reasoned arguments. I've just contributed to a phone-in debate on a BBC Radio 4 programme, *You and Yours*, devoted to the topic of increasing the representation of women in the senior levels of business. I was given plenty of time to put my points across. On Thursday 14 March I'll be appearing on Jeremy Vine's BBC Radio 2 show, which regularly has audiences of more than six million listeners.
[1]http://c4mb.wordpress.com/improving-gender-diversity-on-boards-leads-to-a-decline-in-corporate-performance-the-evidence/

Eleanor of Aquitaine and her courts of love

VFM News and Commentary · 12 March 2013 · Archived copy · Original

BY Amy Kelly (1937)[1]

A brief history of equality

Kalan Chinuck · 12 March 2013 · Archived copy · Original

January 12, 2022

Dear son;

On your 20th birthday, my best wishes as you take your first steps into adulthood. I hope the ***Manhood Defined*** program the government put you through wasn't too onerous, although I understand it hurts for quite a while after they implant the chip.

Do they still teach history in school? I've never had the chance to really talk to you about the way society has changed since I was young, but I want you to know things weren't always like this.

Also, I know men 16 and over aren't allowed to speak to women without being asked, thanks to the ***Communication Fairness Amendment*** to VAWA, but if you get the chance, please talk to your sister about what I'm going to tell you. They sometimes make exceptions for family (or at least they used to).

You're probably aware of the ***No Man Unemployed Act*** which was passed in 2015. It actually sounded like a good idea – so many men weren't working that even the government was worried about who was going to pay child support. The ***Supervisory and Board Employment Equality For Women*** clause that came with it also helped make sure people supported the Act.

Of course, with all the amendments since then, it's basically become a forced labor system for men, but in reality most men were forced to work for a long time before that. Yes, I know it's great that the state guarantees work for men, but think about it – women are allowed to not work if they feel like it, so why aren't you? Not to mention, they can go wherever they want, why can't you?

It's a dangerous world out there, what with all the women now required to carry handguns 24/7 so they don't get raped – that was Obama's ***Firearms and Self Defense Equity*** amendment to the Constitution – and perhaps the kind of freedom I'm talking about doesn't actually appeal to you much, even if you could own a gun. I can understand that.

I remember a couple of years ago, a group of MRA's (women of course, since men can't do this kind of thing – the ***Equal Access to Government Act***) tried to get the government to say how many men were being killed every year, but the government refused on the grounds that it would jeopardize the safety of women, plus there were apparently national security concerns too. They fought right to the Supreme Court, but the ban was upheld. I think one of the lawyers said the government doesn't actually keep track anyway.

One thing you need to know: they wouldn't let me see you while you were growing up because your mom asked. She did a lot of shitty things that were actually illegal then to make sure you would lose your dad, even though she knew I was a good father and that you and I had a lot of love and affection for each other.

You may not like hearing that, but I'm trying to point out that even before the ***Motherhood and Parenting Mandate for the 21st Century*** was passed, moms could do almost whatever they wanted: kidnapping, stealing, perjury, even murder in some cases, and of course the false accusations that stuck like glue even though I was exonerated. Now, of course, moms just basically own their kids outright, so none of that matters.

So then came the ***Income Equality*** legislation that pretty much killed off whatever was left of men's motivation to work, through a little dodge called the ***3I***, the ***Income Inequality Index***. It's funny, as soon as the government created that particular statistic, the pay gap between men and women suddenly started to grow again, and it ended up with women paying almost nothing in taxes while men paid through the nose and then some.

And in 2015, so many men who were actually working quit their jobs and so many ended up in prison (because of the new ***Debt Relief Equalization Program***) that people got very worried; thus the rationale for the education and work camps that men now have to deal with.

In case you haven't figured it out yet, the ***Voter Balance Calculation*** the government does every year is a lot to blame too. That's where they started rigging the system to make sure equal numbers of women get elected, mostly by a secret computer program that ensures votes for women politicians count for more than votes for male candidates. Last time I checked, there were only two men left in the legislature: both extremely wealthy men who

own pretty much all the media in this country. But even there they don't get to speak until all the women have spoken, just like the old Occupy movement, which you probably don't remember.

One thing I'm glad of is that you decided to play it straight and not try to drop out and go your own way. Most of the young men who do end up dead or in prison, and most of the men my age who tried to fight the system are dead too. A few of us who survived have put together a nifty little hideout here, but we're pretty much dependent on the friendly women who run the nearby town – if even one of them gets pissed off, the black helicopters and the drones will be all over us, and that will mean game over. We heard they used gas when they wiped out the camp a few miles south of here, although you won't see that on the MSM.

Personally I'm doing OK – there's a friendly doctor who comes to see us once a month or so, and she brings medicines, plus we have a huge garden for our veggies, and a few goats and chickens – I get 2 eggs and a quart of milk every week. We also sometimes do work in trade for the TownsWomen, things like cleaning the sewers and repairing potholes and other stuff like that. They give us maniforms to wear so we blend in and look just like the other workers in town. Of course we have to shave too, since they stopped letting us grow mustaches and beards – that's the ***Open Citizens ID Initiative***, as I'm sure you know.

Anyway, hope this helps you understand how the world used to be.

Love always, your Dad.

P.S. Did you get approved for ***Fatherhood***? They say manufactured sperm have a lot of problems so they're still looking for good donors, and you might even get lucky if she's a traditionalist – rules and bureaucratic red tape never stopped a woman.

MRA London and Erin Pizzey at Women of the World

Andy Thomas · 13 March 2013 · Archived copy · Original

Erin Pizzey warned us, "Whatever happens let me handle things."
In her past, Erin has been subjected to intimidation, death threats and violence from feminists who eventually forced her to flee England. It was understandable, therefore, that she should be a little nervous about speaking at the Women of the World Festival on domestic violence.
Rod and I were there to represent MRA London and the wider Men's Human Rights Movement. Not quite knowing what to expect and influenced by Erin's warning, my mind wondered to images of *Town Bloody Hall* where a heroic Norman Mailer battled a heckling and abusive female audience in 1970s New York. I was also mindful of recent protests at the University of Toronto in which feminist students openly abused people attempting to enter a building where Dr. Warren Farrell was speaking.

I resolved myself, therefore, to remain in the background unless, of course, Erin was set upon with knives and clubs, in which case I figured that I would try to drag her clear from the ensuing scrum by her legs.
As things transpired, the event—a debate titled "Domestic Violence: No Refuge"—went smoothly, save for one unhinged feminist Dalek who, toward the end, gave us all a taste of her own personal hell with a screaming rage-fuelled rant about "racist males and patriarchy". She continued with her angry shouting later, when she intercepted Erin and followed her as she was leaving the venue. Fortunately, she was the only one we encountered and my fears of an audience packed with feminist war-machines never materialised.
In fact, the debate was largely a positive and engaging affair. As well as Erin, speakers included Sue Wallis of *North Devon Against Domestic Abuse*, Dr. Sundari Anitha of the University of Lincoln and a trustee of ASHA, and Professor Joanna Bourke, author of *Rape: A History from 1860 to the Present*.
[image]Erin spoke a little of her childhood and of life running one of the first refuges in the 1970s. Her experience at the hands of both her mother and father caused her to realise, early on, that violence is a generational sickness passed on in childhood. Before eventually being forced out of her organisation, the refuge she established was home to both women and men, and her approach of *loving the unlovable* enabled many violent people to be turned around (many of the women were as violent as the men they were fleeing).
Dr. Sundari Anitha gave a different interpretation on domestic violence, and the one we were expecting to hear—that it is primarily a gendered phenomenon in which most of the abusers are men and most of the victims are women and children. She also claimed that it cannot be understood by looking at individual cases, but only by looking at the inequalities, that presumably only affect women, in a context of the wider society.
Knowing a little of Rod's past, I wasn't surprised when he took the microphone during the question and answer session and challenged Dr. Anitha to consider the situations where the woman was the primary abuser. Her response, that female abusers can be explained by a concept known as *bargaining with patriarchy*, is clearly synonymous with the commonly used, high-handed and egregiously insulting retort that "patriarchy hurts men too". In crudely stereotyping half the human race as abusers, such ideological dogma has done untold damage to countless lives over the last 40 years or so, including Rod's own. However, this is not really where I wanted to go with this article and, perhaps, it's best left for another time because Dr. Anitha's take on things did not dominate the debate. Far from it, in fact.
Instead, it was quite apparent that many of the people in the room recognised that gender stereotypes were often inapplicable, and many appeared genuine in their concern for all who suffer abuse, whether they be little boys, girls, men or women. For example, Sue Wallis explained how her refuge had changed it's name in recent years so as not to exclude men and boys. She also spoke about the difficulties of running a relatively small organisation in a culture of tick-box conformity dominated by the professional bid-writers of large organisations with vested interests.
Erin brought up the British Crime Survey (BCS 2012) which reports that 1.2 million women and 800,000 men suffer abuse each year, and drew attention to how an official Home Office pre-canned statement completely disregards men and boys—as if they don't exist. "Violence against women and girls is an abhorrent crime and the

government is committed to ending it," it says limply in relation to the publication of the BCS*.

As men's human rights advocates, we have come to understand the stark truth that, when it comes to males, few seem to care—not men themselves, and certainly not governmental departments and most NGOs. That is why the Home Office doesn't think it necessary to mention men and boys at all in their public statements. In fact, it is often women who will show more concern for men and boys, and I found it heartening that a female member of the audience showed recognition of the likelihood that the official BCS figures will under report male suffering.

[image]After the debate, Rod and I visited the Christine Voge's photographic exhibition documenting life in the Chiswick refuge during the 1970s. We were also delighted to meet some of those who were children in the refuge and were saved by Erin, and who are adults now with children of their own.

I know that Rod, having read all her books, has followed Erin's work for many years. We both recognise that she is a woman who, through the dreadful experience of childhood, came to understand just how easily the human psyche can be damaged early in life, and how abuse learned in the home is so readily passed down from generation to generation. As Erin sometimes says, Baby P's tragic death at the hands of his mother caused us to weep, but had he lived, he would have grown up to be a monster—and we all would have hated him.

She also came to the startling realisation that if this can be successfully tackled, future generations could be liberated from untold misery. Her ideas were before their time, however, and Erin was forced to watch as her cause was hijacked and re-purposed for use in an ideologically motivated gender war waged by fanatics.

Contrary to the orthodoxy they helped bring about, domestic abuse is not primarily a gender issue. Rather, it arises from our early experience of life, at a time when our young minds are forming, which ultimately shapes who we become as people and how we behave toward others in our personal relationships.

This is why it is so important that her life's work is reclaimed for future generations, and I suggest that we aim to make this one of the a lasting legacies that should arise from our struggle against the status quo.

* Published in the Metro Newspaper, February 8th, 2013.

This article was first published on MRA London.

Urgent news! Political update!

manwomanmyth · 13 March 2013 · Archived copy · Original

The Congress has convened under urgency rules in a marathon session to rush through emergency laws to cope with increasing outbreaks of Men's Human Rights Activism. Here's a rundown of new legislation which will impact on readers of AVFM –

The Presumption of Future Divorce Act

Marriage law is now changed such that signing the marriage certificate brings forward the wholesale transfer of assets from husband to wife that usually takes place upon the divorce.
The new Presumption of Future Divorce Act states that in order to make any future divorce more efficient, men must transfer all bank accounts, businesses and property into the wife's name on signing of the marriage certificate. It is hoped that this new legislation will bring down the cost and stress of divorce and allow women full control of her husbands assets immediately, without the extended delays common with the divorce process.
Businesses celebrated the new law by offering all newly-wed women a special pampering weekend for only $10,000 (specially reduced from $10,001) and an unlimited line of credit at fashion stores. They said the take up of the offers has "been phenomenal or perhaps pheremonal, they weren't sure.
One newly married woman exclaimed: "I could never have afforded this without this great change in the law. My husband would never spend like this and the financial freedom I now enjoy can only strengthen our marriage."
When asked, husbands-to-be shrugged and cited that it was not something that bothered them because: "divorce is something that happens to other people, and in any event, my future wife is not like that."

The DNA Contributors Act

Government today formalized what has always been unofficially practiced and enforced by the family court and stripped all fathers of legally presumed parental rights.
The new law means that all fathers are now officially renamed DNA Contributors and their sole legal right is the responsibility to pay for their child's upbringing. Women's groups said that this was a perfectly fair arrangement as "no mother would deny a man access to his child if he was a decent DNA Contributor", and it would greatly simplify custody hearings because such hearings would simply no longer be necessary.
"Formalizing the arrangement between mothers and sperm donor in this way, makes it much easier for mothers to deal with DNA Contributors who are not behaving as she would like", said Charlotte Harpy of the campaign group 'Mother Knows Best'. "And it also makes it easier for the DNA Contributors, because they now know ahead of time that they will fail to see their children if they go to court, rather than kidding themselves over years and years of court appearances, that there might be a chance.
"Everybody wins," she added.
DNA Contributor groups did not offer a comment as they were too busy designing a logo for their new name: 'DNA Contributors 4 Justice'.

The Legal Human Castration Act

Hilarious Katherine cuts for pleasure.
From today, it is legally permissible for a wife to castrate her husband or boyfriend if she has suffered abuse from him in the past. The evidence required to prove that she received abusive treatment from the castrated spouse is a sworn statement from the woman that he was indeed abusive and/or made her cry.
The minimum required level of abuse for her to be acquitted, is set at shouting and/or door-slamming. Dame Brenda Hale was also said to offer that: "periods of ignoring her for longer than 60 minutes and the purchase of one or more unwanted gifts for the woman would also count as abuse severe enough to justify castration."
Further, the man would not be permitted to ask that she actually prove that he was abusive, because the Legal Human Castration Act presumes that in enduring the unpleasant task of severing his testicles, she has suffered

enough.

The All Female University Act

All-female universities are to open now that so few men are doing well enough to attend university.
It is thought that bringing proper focus to women – who now make up the vast majority of students – would help bring equality to education by delivering more appropriate tuition to women, who are continually denied this when men occupy the same campus.
University doors and entryways can now officially be painted pink, rather than just metaphorically and university staff have come out fully in favor of the new measures. As Samantha Smeghead, professor of Gender Studies remarked: "Women will finally be able to express themselves more freely with the patriarchal agents removed from the classroom and, anyway, men tend to make the campus look scruffy."
It is also thought that incidences of campus sexual assault and rape should be much reduced, seeing as the only men on campus will be janitors and gardeners. All such staff will be required to work in pairs and made to wear police monitored electronic tags. Additionally, an armed female supervisor will be close by, ready to respond in case of any attempts of sexual harassment by the men, or even worse, any attempt to enroll.
Women's groups lauded the proposals and it is expected to pass into law without opposition. Men's groups could not be reached for comment, as it was a big rugby weekend.

The Women's Prison Closure Act

Women's prisons are to formally close their doors to women with immediate effect. Existing female prisons will be converted to men's prisons after being renovated to make them less comfortable.
The government has fully adopted the proposals put forward by the Women's Justice Task force in 2011 and has decided that prison is not the right punishment for female criminals. Women will now not face the arduousness of trials for their crimes and will instead face a three-woman panel to decide what level of community service she will need to serve, dependent on the severity her crime.
Murder will carry a maximum sentence of 3 years service, which might consist of working most weekends at shelters for battered women or similar severe punishment. She will also be required to write an essay, explaining why what she did was wrong.
[image]
This article awarded!

The Presumption of Abuse Act

Murder of a husband or boyfriend, however, will carry much less severe sentences than other murders under the new Presumption of Abuse Act, which affords women the legal presumption of acting in self-defense whenever she kills an intimate male partner. This will save the court's time and tax payer's money, by fast-tracking women who kill their male partners and sparing them the trauma of a long investigation or trial, or having to demonstrate a syndrome.
Men's groups sent several emails in protest, saying that this made them "second-class citizens". The Prime Minister responded in a recent interview saying that men needed to: "stop whining and man-up! Women would not go back in the box and if you are unlucky enough to be killed or castrated by your spouse, then you undoubtedly deserved it."

The Extended Abortion Act

Women can now no longer be prosecuted for killing their children, provided that the child is younger then 3 years old.
The new Late Abortion Act allows women to extend her existing license to kill a child, from the current maximum 24 weeks, to up to the new maximum of 3 years after birth, providing she can find a women's advocate to testify that she is afflicted by one of the 216 distinct syndromes that are proven to only affect women.
It is expected that most women will still use the favorite Munchhausen Syndrome by Proxy when they murder their

babies. However, others are expected to try out the newer Abdication of Responsibility Syndrome and Temporary Loss of Adulthood Syndrome.
Still others, might go for the brand new Comprehensive Female Multi-Spectrum Generic Temporary Loss of Any and All Responsibility Disorder Syndrome (by Proxy), which is a cutting-edge catch-all syndrome, to help women who cannot be adequately protected from punishment by using one of the other 215 syndromes.
"With this newly invented safety syndrome", says its inventor Beverley Simpleton (known in academia affectionately, as BS), "It is hoped that no woman who is unfortunate enough to have killed her children, might suffer the indignity of being punished for it."
A parliamentary committee erupted into laughter at the idea that men's psychology should be investigated to find out if men might have equivalent syndromes to explain their murders of children or spouses, saying that it was: "a sickening attempt to subvert justice by hiding behind faux psychology."
"It is misogynistic attitudes like that", added one MP, "that are holding women back and preventing real equality."

The Rape Allegation Act

The burden of proof in rape cases has been officially moved onto the accused man in rape cases and now, any women who claims to have suffered rape, has only to identify the rapist to secure prosecution.
Investigations to establish prima facie guilt are no longer required and nor is any forensic evidence. Following the lead of Swedish law on being charged with rape, it is now wholly up to the man to prove he did not commit the crime.
Women's groups heralded this decision as a victory for common sense, citing the well established fact that a woman "would never lie about rape" and that this saved the tax payer money at a time when we can ill afford to spend it "defending men from crimes they undoubtedly must have committed".
Men who find themselves unable to prove that a rape did not occur, will now receive a mandatory 20 year prison term without need for an expensive trial. A win-win for the national economy and women's rights.
When asked, men said that this "didn't seem right, somehow", but then again, "it wouldn't happen" to them and there were more important things in life, such as "the ruby finals and breasts."

The Sexual Harassment Protection Act

Sexual harassment law received a boost today when a tribunal ruled that a woman could be sexually harassed by an unborn baby boy.
The woman, who remains nameless for legal reasons, claimed that she felt and somehow just knew that the unborn baby boy, in only his second trimester, was: "looking at me through his mothers belly and seemed to be undressing me with his eyes".
The distraught complainant has received undisclosed damages, and the unborn boy has been pre-expelled from school and placed on the national sex offenders registry.
In another case, a woman has won 5 million dollars from McCrapalds restaurants by claiming that she was sexually harassed by a customer more than six years ago, when he ordered a burger and said: "Hey, you have really nice eyes".
The unnamed victim has been under medical supervision ever since the traumatic incident and cannot sleep due to having recurrent nightmares.
McCrapalds has stated that they would be taking all necessary steps to save women from compliments and all unwanted attention from men by building special screens in all restaurants, so that no one could see anyone else and also installing audio equipment that would automatically screen out all words that did not involve ordering burgers, nuggets or fries.
Male customers will have to email their orders from the front of the store and robot arms will hand the food to them through hatches to avoid any possibility of female workers experiencing unwanted physical contact with male customers.
Female customers, however, would enter through a different restaurant entrance and order direct with staff as usual.
Women's groups claimed that this was an important victory for the rights of women in the workplace, who should

be able to work “without fear of being spoken to or looked at by men in any way at all.”
Men’s groups, headed by contributors at the Boobzilla Mangina Project agreed that the rights of women should be paramount no matter what small inconveniences befell men.
“To disagree with such an arrangement might cast the men’s movement in a bad light”, opined the folks at Reddit. “We are not here to upset women or stand in the way of women’s rights no matter what they demand. We stand in support of men’s rights as long as they come behind women’s, children’s, animals and plants rights. We know our place.”
Women’s groups seemed quite surprised at this and only added: “They took the words right out of our mouths.”

The Women’s Health Act

The government today agreed that health spending for women, currently eight times that of men, and up to 100 times that of men in some areas, was not sufficiently addressing the health needs of women.
The Minister for Women and Girls stated that: “it is the priority of any modern society to invest in the well-being of women. It is abominable that women are not receiving adequate funding towards this aim, while men continue to receive funds that could be better spent on women.” To this end, the government announced today, that all spending on male health will cease with immediate effect, with all funding re-allocated to female health.
Spending on female health would receive a further boost with the diversion of funding currently used to reduce workplace deaths, suicides and homelessness. Women’s groups celebrated this, stating that: “as women are barely affected by these other issues, it is only right that the money should instead go into female health where it would save women’s lives.”

The Pension Reform Act

Women sure have it rough.
Women’ groups were delighted today as the government reversed their decision to bring women’s retirement age into line with the age for men: “This shows that government is finally listening to the needs of women who suffer discrimination at every turn.”
Instead of equalizing the retirement age at 67 for both sexes, men, who have worked until 65 years of age, will now be required to work until age 75 to make up the shortfall in taxation for funding women’s health, whilst women stay at their current retirement age of 60. With men’s life expectancy currently being 76 years, women’s groups were quick to point out that men retiring at age 75 still afforded the average man “the luxury of a full year of retirement to enjoy with their families.
What more could a man want?”
A spokeswoman for women’s advocate group ‘Women have it Rough: Always Have and Always Will’ said: “Whilst it’s true that men have for the last 70 years, worked until age 65 whilst women have retired at age 60; and whilst it’s true that disproportionate spending on women’s health means that women live longer and therefore have a long retirement, whereas men die soon after retirement; and whilst it’s also true that it is mainly men who contribute the bulk of money to pay for retirement benefits that only women live to enjoy, the fact remains that women should be getting a better deal.”
The women’s group ‘Women, Women and Only Women’ added:“The fact that women are female must be of overriding significance to any civilized society. Women deserve more.”
Men’s groups said that they would much prefer that men didn’t have to work right up to the average age of male death in order to fund women’s retirement. However, they accepted that it’s a man’s duty to do whatever he can for women, particularly because “women have it so bad in our society.”
In a rare show of solidarity with men, women’s groups fully agreed.
I’ll keep you posted on further developments.

Why won't sex-obsessed men have sex with me?

Mark Trueblood · 13 March 2013 · Archived copy · Original

Siobhan Rosen has a problem. She has bought into the crude cultural stereotype of men as wanton lusty sex-beasts and MEN AREN'T MEETING HER EXPECTATIONS. Heavens forefend! Let us break out the giant boxes of tissue, so we may weep with her in her overwhelming plight.

> **Hey, guys, recognize these excuses for not having sex?…I do, because I've been hearing them from men—a.k.a., the supposedly sex-obsessed sex—far too much. These days, more often than you'd think, guys are begging off the one thing we women are expecting you to beg *for*.**

You hear that guys? A woman wants to have sex, and you're not behaving as a robotic dildo that plunges her nethers on command. Instead, you're SELFISHLY expressing your "moods." Men don't get to have moods! Be ashamed.

> **…to frame it positively: I want to have sex more than they do. I don't expect laundry Sunday to unfold like *Basic Instinct*. But getting laid four or five times a week? That would be nice.**

Oh, well clearly that's the fault of men. After all, you're a woman, entitled to man parts at beck and call.

> **…plenty of my female friends are having the same problem.**

Horror! You mean to tell me MULTIPLE women want sex, and their sex toys men aren't complying?

> **To be fair (and painfully obvious): Men are human, too. You guys have feelings and problems and hungers that sometimes take precedence over boning. Maybe you had too many beers and are experiencing acute alcohol-related performance anxiety.**

Or maybe we're not feeling it tonight. Or maybe you're bad in bed. Or maybe you've let your looks go. Or maybe we really are just tired, for genuine reasons.

> **Or maybe your not-in-the-moodness has to do with something bigger: the ubiquity of porn—effortlessly consumed like a drive-through value meal**

Ah! Of course—sex obsessed men aren't having sex with you on command because of PORN! You want it, he's not giving it. Blame the internets!

> **But still, it can be hard for us ladyfolk to reconcile your unwillingness to bed us with the larger cultural perception that all men are Wile E. Coyote-level schemers trying to get laid.**

Well maybe it is because that larger cultural perception is BULLSHIT designed to tie male identity to their success at pleasing women.

> **And to be denied in light of that? It's enough to make us think you're a dick for withholding yours. See, women take it personally.**

Do you guys see what you've done? You've committed the great crime of acting on the basis of your normal human feelings and desires. You're denying women the sex they're entitled to. Because everybody knows men are nothing but a body attached to a throbbing hunk of genitals.

> **After years of battling the dreaded sexlesshousewife stereotype, we're careful not to nonchalantly spurn your advances. But now we have to worry about morphing into the other sitcom cliché—the dopey husband, pawing pathetically for a *bone*.**

Well, I don't think women should be stereotyped as "sexlesshousewives" but nor do I think men should be stereotyped as slavering sex beasts.

> **There are only so many times even the most brazen among us are going to get rejected before icily retreating into non-initiation mode forever. And just in general, we keep tabs on these kinds of things.**

Really? Are tabs those things men click on while they're compulsively watching porn? And what's all this about retreating? I thought women were strong and independent and better than men at everything.

> **A week goes by without sex? We notice. I get the feeling men don't monitor the situation in such a macro sense.**

So we're obsessed with sex, but we don't keep track of how many times we have sex in a week?

> **As far as you're concerned, a good sex life is just having sex when you feel like having sex. But guess what? That's selfish. Sex is a two-way street!**

Or maybe a good sex life, to us, is not having sex with ignorant boorish women. How selfish of us!

> **The larger point is: Just try saying yes to us more often.**

Fair enough. Sex is a normal human desire, and I think it's great for both genders to desire a healthy sex life.

> **I also can pretty much guarantee you won't regret getting busy, either. It's not a trip to the dentist's chair, it's sex. Three minutes in, you're going to be having a blast.**

Well actually, I'd rather have my wisdom teeth re-implanted and then removed if it was a choice between that and having sex with Miss Siobhan. Suffice to say, any man who wrote an article like this would be getting called a rapist by a significant percentage of society right now.
So here's the deal. It's healthy to want sex. It's wonderful to desire physical intimacy with someone you are already close to. And partners should be willing to step outside of their comfort zone on occasion, as long as trust is established. But do not assume that your partner is supposed to get in the mood simply because you're in the mood. Talk with each other. Care for each other. A man who feels cared for by a woman he loves and desires will walk through a field of broken glass for a chance to spend time with her. He's not a lusty sex beast. He's not a robotic

dildo for your jollies. He's not a porn addict with deflated genitalia. He's a human being. You know that, right? Watch TyphonBlue's video for a female opinion on this issue.

Winnipeg shames and blames men for violence

Jim Muldoon · 14 March 2013 · Archived copy · Original

Did you know that men can stop violence against women? According to the Broadway Neighbourhood Centre in Winnipeg, Manitoba, Canada, they can and they are going to show them, and us, how.
The Canadian Federal Government has offered $198,960 worth of funding to a new 24-month program called "Engaging Boys and Men to End Violence Against Women" which will begin this fall.
The Federal Government is funding a program that completely ignores any and all men who are domestically abused, and to add insult to injury, this program will be teaching men that they are solely responsible for violence and that it is they who have to change their ways in order to save these abused women.
Yes folks, this is where your hard earned tax dollars are being spent. Don't you just feel all warm and fuzzy inside? I know I do, or it may just be gas… But I digress.
The program is "taking a new path toward a solution to an old problem," said the project's co-ordinator Jodie Layne, 23. She will lead the program based out of the BNC and told CTV:

> "We are so excited about this program. We often teach women how to react to violence, but we don't teach men not to create violence in the first place. It's such an obvious solution but not one that has been widely implemented."

This is absolutely false. The idea that men and boys are the sole perpetrators of violence and the only ones who can stop violence has been around for decades. It has been forcefully thrown in men and boy's faces for the past several years. Recently the message has been ramped up and forced into our collective faces via outlets such as the media, education, and politics. The message has become a silent sub-text to our daily lives, and the sad part is, many believe it to be true; that men truly are violent and abusive, and only by taming the savage animal can there be peace.
The program will involve 15 boys and young men aged 15 to 25 from community partner groups in the BNC's area who will participate in educational sessions twice per week and then take the information from the course to their communities to teach others.
The program will involve "boys and young men who are willing to make the commitment to the course and spread the word through their peer groups, local schools and community centres."
The course curriculum is being built over the next few months, using the expertise from groups such as Status of Women Manitoba and local researchers.
This so-called "expertise" is nothing more than a group of feminists, who in typical fashion, sit around pointing fingers at men all day and accusing them for all women's ills. For this reason, little trust should be placed in the statistics trotted out by this group, or in any recommendations that these supposed "researchers" are going to present for the proposed curriculum.
Layne was quoted as saying:

> "We're going to be finding people who are still young and still forming their ideas, their roles in their communities and families as men. By getting them when they are starting to define those roles and what their ideas of masculinity are and how that plays into their behaviours, hopefully we can help them not develop any problem behaviours and share that information."

In other words, get them while they are young enough to be easily indoctrinated into the propaganda and outright bullshit that feminist ideology pushes under the guise of "research" and "statistics".
The BNC board of directors, president Darrell Horn and BNC executive director Lawrence Mulhall, will oversee the program, which they say is "a natural extension" of other youth intervention/prevention programs run out of the centre.

“This is a little beyond the scope of sticks and balls and skipping ropes that are the community-centre paradigm,” Horn said. “We hope this is another step in the direction of long-term, sustainable, meaningful interventions that have taken on serious issues in our community.”

> “This program is directed at young men and it is about violence against women and that recognizes this is a problem that goes beyond the obvious. We have to start looking upstream, beyond what we think are the root causes. This is a huge step in the right direction.”

No it is not a step in the right direction. It is the same direction that feminists have been marching in for decades; the man-blaming, man-shaming, and propaganda-spreading direction that seeks to marginalize and vilify all men while allowing the few small and weak minded women who propagate such outright lies and half-truths to abdicate any personal responsibility and remain petulant children.
Layne said the new program is “recognizing violence against women is a community issue, not just a women’s issue.”

> “We want them (men) to be able to say, ‘Dude, that’s not cool,’ and take that message into the community.”

No, you want men to shoulder all the blame for violence and ignore the fact that it is men who have a higher probability of being victims of violence than women, and that the statistics clearly show that both men and women experience domestic abuse at about the same rate.
What kind of generation are we now raising? We teach our girls to grow up to be irresponsible card carrying victims who will be fearful of men, and we teach our boys to devalue themselves so they can grow up to be self-loathing and constantly apologetic for things they will likely never do.
We allow this to happen, and it needs to stop. There needs to be a massive public outcry to wake people up and get them to realize that vilifying men and boys is not going to stop violence of any kind. In fact it has the danger of going in the exact opposite direction. If you constantly tell someone they are bad, then one day they will believe it and act accordingly. And is that the kind of world we want to live in? A world where men and boys give up? A world where we have removed the heart and soul from half the population?
I personally refuse to live in that kind of world, and why I will never give up the fight for men and boys to be respected, heard, and treated with equality. As *all* human beings should be.

Source:
http://winnipeg.ctvnews.ca/feds-pledge-200k-to-end-domestic-violence-against-women-through-work-with-men-boys-1.1194508#ixzz2NYcd9jVP

To Scarborough Campus Student Union, University of Toronto

Paul Elam · 14 March 2013 · Archived copy · Original

To the Scarborough Campus Student Union, University of Toronto
I am in possession of a recent letter you sent to Jill Matus, Vice-Provost Students, which was also distributed to a number of other university officials, student unions and campus related news agencies.
In that missive you waged an attack on the Men's Issues Awareness Group at the University of Toronto (which you erroneously labeled as the Men's *Rights* Awareness Group) based entirely on fabrications of both the nature of that group and their actions. And while I have no official or even informal association with that group, your attempt to misrepresent reality about their actions is deserving of public attention and redress.
In your letter you accuse them of being a group "that demonstrates sexist, racist and homophobic views." Curiously, you offer no evidence that this is the case. There are no citations, no quotes, no references to literature, no examination or analysis of rhetoric or any other discernible attempt to demonstrate that your charges are anything more than hollow, unsupported allegation.
Your letter even went as far to say, "The Men's Rights[sic] Awareness group at U of T has been known to profile students and make students feel very unsafe at U of T." Again, none of this was accompanied by even a scintilla of evidence or corroboration.
Sexism, racism and homophobia are overarching social maladies that mandate quick and assertive public repudiation, and the mentality that fosters them should not find an organized, sanctioned voice on a college campus. It is precisely because of this that specious attempts to demonize individuals and groups with this kind of mischaracterization similarly demands forceful condemnation. Our society can ill afford to chase red herrings given the very real problems we face.
I am not affiliated with the Men's Issues Awareness Group at the University of Toronto, but I have watched their activities as closely as I can from the United States and I can find nothing in their words or actions that support the allegations you are making.
Their organization is affiliated with the Canadian Association for Equality (CAFE), whose mission statement, in part, reads as follows:

> **The Canadian Association for Equality is committed to achieving equality for all Canadians, regardless of sex, sexual orientation, gender identity, gender expression, family status, race, ethnicity, creed, age or disability.**
> **In particular, we are interested in gender equality, that is on achieving equality for all men, women, girls and boys. While we support all efforts at achieving gender equality, we will work for balance and fairness within this societal project by focusing our limited resources on those areas of gender which are understudied in contemporary culture.**

As you look through the literature provided by CAFE, as well as the events they sponsor, recruited speakers and topics, you find their activities are wholly consistent with that mission.
True to their promise to focus their limited resources on those areas of gender which are understudied in contemporary culture they specifically target the issues faced by men and boys in an attempt to further understanding and find solutions. As is also stated in their mission:
[box icon=""]
The Canadian Association for Equality mandate for its Men's Issues Awareness (MIA) Campaign:
Our focus will be to engage in consciousness-raising, public education and efforts to change public policy. We will engage in critiques of contemporary society as necessary, but our focus shall be on positive activism to advance a healthier society.
Major Areas of Concern

The following are an open list of areas of focus, in no particular order of importance:
[unordered_list style="bullet"]

- **The "Boys Crises" (Education, Bullying, Suicide)**
- **Workplace Issues (eg. Workplace safety)**
- **Men's Health**
- **Family law and Fathers rights**
- **Men and Violence (domestic violence, warfare)**
- **Crime and Punishment/Legal Biases against Men**
- **Media, Social and Cultural Misandry (hatred and contempt for men)**
- **Academic Misandry (eg. in Gender Studies and Culture Studies programs)**

[/unordered_list]
[/box]
These are legitimate areas of concern for men and boys as well as the supportive, loving women in their lives, and all evidence on public record demonstrates that CAFE, as well as the Men's Issues Awareness Group is making a good faith, intellectually sound effort to explore those problems in order to foster a more balanced, equal society.
I cannot, however, say the same thing for your organization based on your letter to the University of Toronto.
It appears, though one does have to read through the lines, that your fundamental objection to the activities and pursuits of the Men's Issues Awareness Group of the University of Toronto is that they seek to explore what is clearly defined in their (accurately) represented name. They are seeking answers to the many perplexing issues faced by men and boys.
And your opposition to that cause, laced with invectives, unfounded allegations and lies, is clearly steeped in the very sexism you purport to expose on their part.
It is a very sad irony that you claim that the Men's Issues Awareness Group "profiled" other students and made them feel "very unsafe." The reality is that there is a substantial public record proving that the students who were made to feel very unsafe were the ones who tried to attend a lecture on the issues faced by boys sponsored by the Men's Issues Awareness Group. Those students were openly bullied and harassed, facing doors being blocked by another students union at your university, apparently one with the same inclinations you are currently demonstrating.
This kind of violent and disingenuous opposition to the scholarly pursuit of understanding these issues can only be characterized as sexism, in its most virulent and destructive form. It should not be tolerated in any society that values equalitarian principles and the rule of law.
By writing this letter to the University of Toronto Administration, saturated as it is with disinformation and deception, you have effectively exposed yourself as hypocritical and hateful. I can only trust, given the University of Toronto's previously demonstrated commitment to free speech and administrative integrity, that they will regard your letter for what it is; which is to say they will dismiss it as the unprincipled ranting of a hateful minority.
I can also add that I will be following this story with keen interest. The issues faced by men and boys are as worthy as any others in modern society. It is sad and quite shameful that organizations such as your own have become entrenched in the narrow worldview of bigotry and exclusion. Then again, you have provided yet another clear example of why the work of organizations like CAFE and the Men's Issues Awareness Group at the University of Toronto is so vital and desperately needed.
Paul Elam, publisher
A Voice for Men

Most MEPs couldn't care less

Paul Elam · 14 March 2013 · Archived copy · Original

As recently reported here, AVFM sent a letter to the Members of the European Parliament[1] in which we demanded that the report "on eliminating gender stereotypes in the EU"[2] be rejected based on the fact that it infringes upon individual freedom, free speech and the Charter of Fundamental Rights of the European Union[3], a charter that has been ratified by the European Parliament and that has been into force once the Lisbon Treaty was ratified.

As usual, when it comes to the Eurocracy, the media didn't quite understand the issues and happily reported that everyone's freedoms are safe since the "ban on porn" part was removed from the final version that passed with an overwhelming majority of 2 to 1[4]. In fact, nothing has been changed and striking out the text referring to sexually explicit material has no other effect than deliberately obscuring the purpose of the new report. More about the vote and its implications can be heard in the attached interview..

Moreover, the debate on this report was not actually a debate. It was just a back patting between the various flavors of feminists in the European Parliament[5].

For instance, let's take the position expressed by Viviane Reding[6], who had, among other things, this to say about this report:

> **The Chair and the members of the Committee on Women's Rights and Gender Equality (FEMM) know perfectly well that at the beginning of their mandate all Commissioners signed the Women's Charter. This was a pledge that all Commissioners, not only the Commissioner for Equal Opportunities, would introduce equality into their policy areas. For instance, in the European Semester the Commission closely monitors factors which impact on female labor market participation. Childcare is one example, but there are many others, such as our tax and benefit systems, which just push women into inactivity or into part-time work, which leads to female poverty in higher age brackets. […]**
>
> **Then there is the situation of women in North Africa. I think we all watched with great attention and felt great relief at what was going on with the uprisings in the region. We saw so many committed women rallying around this call for change.**
>
> **But not everything is rosy, because we have seen very many worrying signs and Vice-President Lady Ashton always keeps these issues high on her agenda in all the countries she visits. For instance in Tunisia, where the more traditional part of society is questioning women's rights, and the new Constitution might be detrimental to women. The same is happening in Egypt – not only the abuses in Tahrir, but also the troubling provisions in the Constitution and discrimination in daily life.**

Now, I'm sorry, but I have to ask: Ms. Reding, what the fuck are you talking about? Who said anything about North Africa? This is a report about the freedom of speech and intolerable extension of the government into people's private lives. This is not a report on women's conditions in North Africa.

What Mrs. Reding is saying, basically, is that because Egypt is on the verge of adopting an allegedly misogynistic constitution, we, in Europe, should also a adopt a EU-wide legislation that is not only misandric, but blatantly authoritarian and appeasing to the Marxist-feminists' wet dream of absolute equality of outcome regardless of merit.

And, as one can notice if reading the discourses from [5], this is the tone of all the speakers in the European Parliament that took part on the "debate" on this report. Where did we see this before? I for one saw it in extensive footages of the Great National Assembly (Marea Adunare Na?ional?) during Ceau?escu's era in Romania. I also saw something extremely similar in the "debates" that took place during the meetings of the Supreme Soviet of the Russian SFSR (????????? ????? ?????). We thought that "debates" where the only disagreements came only from the various degrees of Marxist inclination were long gone.

Whilst some MEPs preferred talking about Middle East – as if this was the Middle Eastern Parliament – other MEPs preferred to go for the usual feminist bullshit. For instance, Norica Nicolai from ALDE group had this to say:

> **[…] I congratulate the report's take on the current crisis. There is no doubt that if there's a group paying the bill of this economic crisis when it comes to gender – it's women that pay an extra tax because they are the primary beneficiaries, in a negative sense, of the crisis, they are the ones getting degrees faster than men, they are the ones getting lower wages then men and they are the ones that aren't always benefiting from the chance of balancing their professional life with the private life.**

Really Ms. Nicolai? Are you sure? Because Eurostat (the European Institute for statistics) tells a different story[7]. But when did a feminist let the facts stay in her way?
Moving back to the letter I sent, I have the confirmation that 753 MEPs received it, and only one did not receive it – for the simple reason that his e-mail box is completely inactive following the death of Ji?í Havel, Social-Democrat MEP from the Czech Republic, last summer in Vienna[8].
I, and other activists have received through various channels several answers, particularly from the euroscpetic MEPs from UKIP or Piratpartiet (Swedish Pirate Party) that they took notice of our action. However, one particularly interesting mail arrived on my e-mail box that shows exactly how much the MEPs care about the peoples of Europe's opinion.
The e-mail came from Lövin Isabella, Swedish MEP[9][10] from Miljöpartiet de Gröna (The Green Party). MdG is a leftist party, just like all the „green" parties in Europe. In the following lines, I will paste the entire content of her response.

> **Tack för ditt brev och tack för att du bryr dig om vår matförsörjnings framtid.**
> **Ja, det är viktigt att göra jordbrukspolitiken samstämmig med EU:s biståndspolitik. Därför arbetar jag mot alla former av exportbidrag och för alternativa certifieringsförfaranden för utvecklingsländer så att de kan exportera till oss. Jag arbetar också för att de i handelsavtal får behålla sina exporttullar för att få mer lokal vidareförädling.**
> **Vårt beroende av proteinimport är ett svårt problem med ständigt ökande köttkonsumtion. Jag arbetar för ett utkastförbud för fisk så att vi inte tömmer haven för foder och att konstgödsel ska beskattas för sina miljöskador. Jag vill också att vi inför krav på att man följer FN-konventioner om miljö samt ILO-regler när det gäller fodergrödor. Det är viktigt med växtföljd för att på ett hållbart sätt skapa proteiner på vår egen mark.**
> **Jag anser att jordbruksstöd bör betalas för ekosystemtjänster så att vi betalar för minskat kväveläckage, biologisk mångfald m.m. men inte för industriproduktion på jordbruksmark där marken utarmas och det behövs mängder av fossil energi. Jag anser att en acceptabel kompromiss är att stöden minskar men att länder som vill ge särskilda (hållbara stöd) utöver EU-stöd ska kunna göra det om syftet är än mer miljöarbete. Jag arbetar också för ökade djurskyddskrav. Tyvärr kommer reformen helt säkert inte nå våra mål, inte ens ett totalförbud mot exportstöd verkar finnas kvar, det kommer finnas kvar "som nödåtgärd". Den gröna gruppen delar alla mina åsikter med den skillnaden att de inte vill minska jordbruksbudgeten utan "bara" göra den grönare.**
>
> **Mvh,**
> **Isabella**

First of all, the letter I sent was in English and I signed as a Romanian citizen. Therefore, replying in Swedish is impolite, to put it mildly. I may not be the best Swedish speaker (I speak Norwegian though, so it helps a lot) but I knew from the first two lines that this woman has no idea what she's talking about. So let's try an imperfect translation into English:

> **Thank you for your letter and thank you care about our food supply's future.**
> **Yes, it is important to make agricultural policy consistent with the EU's development policy. Therefore, I work against all forms of export subsidies and the alternative certification procedures for developing countries so that they can export to us. I also work for those in the trade industry telling them that they must retain export duties to get more local processing.**
> **Our dependence on protein import is a difficult problem with increasing meat consumption. I work for a discard ban for fish so we do not empty the ocean to feed and fertilizers to be taxed for their environmental damage. I also wish that we follow the UN conventions on environment and ILO rules for feed crops. It is important to implement crop rotation in order to have sustainable creation of proteins in our own land.**
> **I believe that agricultural subsidies should be paid for ecosystem services that we pay for reduced nitrogen leaching, biodiversity etc. but not for industrial production on agricultural land where the soil is depleted and required amounts of fossil energy. I believe that an acceptable compromise is to reduce subsidies, but those countries that want to give special (sustainable support) beyond EU support be allowed to do so if the purpose is more environmental. I also work for higher animal welfare standards.**
> **Unfortunately, the reform will certainly not achieve our goals, not even a total ban on export subsidies seems to be on the table and it will remain "as an emergency measure." The Green [parliamentary] group all share my views with the difference that they do not want to reduce the agricultural budget without "just" make it more "green".**
>
> **Sincerely,**
>
> **Isabella**

My first reaction was: *Vad fan snackar du om*? (What the fuck are you talking about?). But then I understood: This is the level of interest shown by MEPs for the citizens they are supposed to represent.
This could also be just an automatic message that she wrote some time ago and it replies automatically. Though it's difficult to establish that because I replied to this e-mail asking her why she sent me an e-mail regarding agricultural policy when I asked her about the freedom of the Internet and the ever increasing anti-male ideological approach when it comes to domestic policy. I got no response to that so far.
The European Parliament is full with various kinds of leftist ideologues (environmentalists, feminists, Maoists, Stalinists, classical Marxists etc.) who couldn't care less about anything else than their agenda being imposed upon the nations in the European Union. Oh, did I say *nations*? Sorry, to the EU – we're all "Europeans" and there are no nations, just Member States as if Bulgaria, Spain and the UK are the same thing.
I asked Mrs. Lövin (so far no reply) as I ask everyone: What good does it bring having a "greener" agriculture whilst everyone's individual freedom goes out on the window in the name of an ever-increasing misandric culture? Qui bono?

[1] http://www.avoiceformen.com/mens-rights/to-the-european-parliament/
[2] http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//TEXT+REPORT+A7-2012-0401+0+DOC+XML+V0//EN – The report in question – full text (in English)
[3] http://en.wikipedia.org/wiki/Charter_of_Fundamental_Rights_of_the_European_Union
[4] http://news.cnet.com/8301-1023_3-57573771-93/eu-votes-to-reject-porn-ban-proposals/
[5] http://www.europarl.europa.eu/sides/getDoc.do?type=CRE&reference=20130311&secondRef=ITEM-019&language=EN&ring=A7-2012-0401 – The complete content of all the positions taken in the European Parliament with regards to this report. (in multiple languages)

[6] http://www.avoiceformen.com/feminism/feminist-lies-feminism/eus-feminist-crusader-never-stops/
[7] http://english.pravda.ru/business/companies/28-07-2009/108455-men_crisis-0/
[8] http://praguemonitor.com/2012/07/09/social-democrat-mep-ji%C5%99%C3%AD-havel-dies
[9] http://www.europarl.europa.eu/meps/en/96675/ISABELLA_LOVIN.html
[10] http://en.wikipedia.org/wiki/Isabella_L%C3%B6vin

False rape allegations finally getting some light

VFM News and Commentary · 14 March 2013 · Archived copy · Original

New figures coming out of England and Wales state that two people are being prosecuted per month for making false allegations of rape and wasting police time. It's the first time these types of details have been compiled for England and Wales.
Two people being prosecuted per month for false rape allegations is quite significant, but the Crown Prosecution Service (CPS) thinks otherwise. They have stated that the only thing that these figures show is:

> "How unusual the problem is."

The Crown Prosecution Service (CPS) looked at a total period of 17 months finding that in that time 35 people were charged for false rape allegations.
Keir Starmer QC, head of the CPS, called the cases:

> "Serious but rare."

It does not matter how "rare" it may or may not be. That is two lives permanently ruined per month, and that is two too many. When are people going to wake-up to the fact that women are accusing men of rape, knowing full well that the allegations are false and not giving a shit about the consequences the men will face because of these lies?
Some of the numbers coming out of England and Wales are:

- Out of 159 suspected cases referred to the CPS, 35 ended in a prosecution.
- Almost half of the accusers were aged under 21, some were under 16.
- 92% of those prosecuted were women.
- 98% of those accused of rape were men, and the majority were aged over 21.
- 84% of those making false claims identified their "attacker". One case saw a woman randomly accuse a man she saw on Facebook.
- 18% of those making false claims had "a mental health problem".

Jason, 21, was accused by his ex-girlfriend of raping her.
"It was devastating," he told reporters.

> "I was getting harassed outside of work, harassed in work, it's just terrifying."
> "Someone approached me and told me to stay away from my ex or basically he'd come back and finish me off completely. He punched me twice in the face and once in the stomach."

There are currently no laws in place which allow those accused of rape to remain anonymous, until they are found guilty, so anyone accused of rape has no right to anonymity or protection under the current law.
Support groups for men falsely accused of rape say the problem "doesn't end when the accusation is proven untrue, as the claim remains on their criminal record until they apply to get it removed – which can take several months."
The Association of Chief Police Officers (Acpo) confirmed that "details of an accusation and the fact it was proven to be a lie, would remain on a police record for six years."
However, they also say "it would not be revealed to anyone doing a background check."
In the last 18 months, Nottinghamshire Police prosecuted two women successfully for making false rape allegations.
One of those successful prosecutions was Rosie Dodd, 20, who was sentenced to only two years after accusing three men of raping her. Police said she made the claim "because she was embarrassed she'd slept with all three of them

in one night."

Because of her bad judgment and feelings of embarrassment she decided it would be better to ruin the lives of three men instead of owning her actions? This type of behavior is deplorable, and any woman that falsely accuses a man of rape should be sentenced to a minimum of 10 years behind bars with no time off for good behavior. After all, men who are falsely accused are afforded no real justice or anonymity. He will live in absolute terror from the moment he is falsely accused and, if he is found innocent, he has to wait six years for the false accusation to be stricken from police records. So why does she only get 2 years for such a heinous crime? The justice system is indeed broken.

The question is: Why do some women falsely accuse men of rape? You'd have to be seriously disturbed to even contemplate ruining an innocent man's life wouldn't you?

The answer to the question is simple; women act like this is because they are constantly told that they are not responsible for their actions and treated like toddlers by society. They have learned that society puts women on pedestals and this has fostered an inability to own one's own actions which has created an environment where women do not care who gets hurt by their actions. As long as they feel better, that's all that matters.

These women not only devastate the lives of those men they falsely accuse, they also make it harder for women who really have been raped to be taken seriously.

Being given a sentence of only 2 years for falsely accusing three men of rape is atrocious and a complete miscarriage of justice.

I am however hopeful that these new numbers being released will be the wake-up call people need to finally realize that women are not always the poor helpless victims they pretend to be. That there are many women out there that wouldn't even think twice about falsely accusing a man, or three, of rape to save face, feel better, or get revenge.

Remember, these are only numbers coming out of England and Wales, so who knows how many false rape accusations there are per year worldwide.

But no matter if it is one false accusation, or a thousand. These false allegations are completely devastating to the men that are wrongfully accused. Their lives are permanently ruined once a woman cries rape, and even one innocent life destroyed is one too many.

Thunderfoot Destroys Sarkeesian Completely

VFM News and Commentary · 15 March 2013 · Archived copy · Original

From Thunderfoot's Channel:
In this video I take to task Feminist Frequencys latest video on 'Tropes vs women: the damsel in distress'
I have two main problems with her video, the first is the way she takes a very, VERY natural response, like wanting to protect your loved ones, as for instance a damsel in distress, and turns this into objectifying the damsel in distress. This is simply bollox. Most people are perfectly capable of wanting to protect a loved one without thinking of them as an object.
Secondly is turning the games industry into some patriarchal conspiracy out to subjugate and objectify women. This is simply delusional, the games industry only cares about turning a profit, which it does by turning out fun games that people like to play.
I also find it rather weak that she holds up the 'pity shield' and adopts professional victimhood as seen in her ted talk. The conspiracy she paints is pretty paranoid. The reality is, pretty much everyone who wildly expresses an controversial opinion forcefully on the internet gets hatemail. In Anitas case, I think the majority of hatemail she got was simply because she was talking bollox. Thats always kinda a button issue on the internet!
For a breakdown of Feministfrequencys dissertation:
http://www.youtube.com/watch?v=p6gLmc…

Feministing the women of Good Men Project

Dean Esmay · 15 March 2013 · Archived copy · Original

A special note to the women who own, operate, and especially the women who read The Good Men Project: you're becoming as irrelevant as Feministing.

In terms of overall traffic to the site, Feministing was passed up earlier this year by A Voice for Men. Now *Good Men Project* is in our rear view mirror, too.

The web site known as *The Good Men Project* started a few years ago with something on the order of a half million dollars of seed money, advertisers, and a paid staff of fairly significant size. Ostensibly set up to discuss men's issues, the project was dogged from the beginning by gender ideologue sensitivities, and over time has deteriorated into nothing but the same stale pap we've come to expect from most mainstream media outlets: fawning over women, and mewling apologism for the supposedly inferior character of the average male today. The message wasn't, as some of us hoped, about what's good about men. Oh no. It's become pretty obvious what it really is: turning young men into a "project," to shame and goad men to be "good," as in "good little lapdogs who never offend anyone, especially women."

Indeed, as time went on, *The Good Men Project* only got worse, as the voices of women, as well as men, who are in any way critical of modern feminist discourse, or who just plain defend the right of men to be themselves without apology, were shown the door. Those who actively defend males and maleness routinely have their submissions rejected, and even the voices of women who are critical of the demonization of men and the infantalization of women are quietly purged from the records. Anything that might offend the dominant gender discourse is verboten at *The Good Men Project*, and it shows very well to anyone who bothers to look. Despite its editor's claims to the contrary, open advocacy for males and criticism of dominant feminist ideology, let alone any sort of criticism of modern women, is taboo at *The Good Men Project*.

Indeed, the "let's not hurt anyone's feelings except men's" deterioration of *The Good Men Project* shows so well that yesterday, *A Voice For Men*, having already blown past media darling Jessica Valenti's *Feministing* earlier this year, just passed the well-funded *Good Men Project* in the Alexa worldwide rankings as well. *A Voice for Men* is now more than the the #1 men's advocacy group on the internet, and the #1 men's advocacy site in the world. I mean yeah, sure, we're both of those things. But we're also now better trafficked than gynocentric, man-shaming sites like The *Good Men Project* even though they have far more mainstream media respectability and funding clout. Even though we work on nothing but donations and with more than 90% of our work done by volunteers, we've blown past "professional" publications working with venture capital and ad revenues and fawning writeups in major mainstream publications.

Now why is that, *Feministing* readers? Why is that, you women of *The Good Men Project*?

You may wonder why I keep mentioning **the women** of *The Good Men Project*. Well my dears, there's a reason: if you're a woman who reads *The Good Men Project*, that makes you typical of their readers. While you sit there wondering where all the "good men" are, and hoping to find them at *TGMP*, you're spending most of your time with your fellow women. As a rule men don't give a damn about *The Good Men Project*. For the most part, it's mostly just written for, and read by, women like you.

A look at the publicly available data on *The Good Men Project* shows the damning truth: most of their readers are well-educated, female, and childless. Not that it's shameful to be educated, or childless, or female. But that's who most of you are. Even those of you who have children are likely single mothers. And that paints a very sad picture for you, and everyone who bothers reading that site, because it tells us the likely reality: you're mostly a bunch of women wishing you had good men in your life, and hoping they will help you find one, or will help you somehow mold the men in your life like pieces of clay until they become the men you want.

I hate to break it to you, honey, but: it won't work. *The Good Men Project* is pandering to you. They're telling you what you want to hear, what you want to believe, rather than telling you the truth. They want to tell you you're a poor persecuted victim, who is at the same time as good as or better than any man at anything, and that men who

don't measure up to your standards are inferior. Meanwhile, most men won't bother even hanging around, because all the *Good Men Project* says to men is that their experiences, needs, dreams, and ambitions mean nothing, or are only meaningful when they meet female approval, and that men must subordinate their interests and their feelings to the feelings and interests of women like you.

And most of all, they expect men to apologize to women, for anything women happen to be irritated about at the moment.

Like *Feministing*, the *Good Men Project* doesn't give a damn about telling young women that relationships are truly a two-way street. Yes, men should care what women want, but the wider culture already tells men that. It tells men that *endlessly*. And for the most part, historically, most men have always cared about women and what women want.

What *The Good Men Project* won't tell you (and what *Feministing*-style web sites especially won't tell you) is that what men want matters every bit as much as what you want, and men are sick and tired of apologizing for saying what they want. They're also sick and tired of having to lie when they're asked about it.

In fact, arguably, in the current legal and cultural climate, what men want may matter **more** than what women want. Why? Because the world is full of single women whining that they can't get a "good man," but is also full of men who are increasingly saying "fuck it" and not caring. When faced with the fact that men are increasingly indifferent at best, ideologues of various stripes respond to by trying to shame men into being what men are "supposed" to be–supposed to be according to the ideologues–rather than doing the sensible thing and just asking those men to honestly say what they want, and asking them to be honest about why they no longer seem to give a damn what the world in general, or women in particular, want from them.

Almost no one ever just asks men this–or when they do ask, it's a loaded question they're afraid to answer. The browbeating gets old, and most men want no part of it.

Indeed, gender ideologues often grossly mischaracterize what modern men say about their experiences, stereotyping the crap out of them and never even bother apologizing for it. Oh, but it's not just "liberal" feminists who are in the business of trying to shame men into being what they want them to be, conservative ideologues love doing it too.

Now put yourself in men's shoes: why wouldn't you say "screw that and screw you" too?

Let's face it, you ladies of *The Good Men Project* (because, once again, we know most of you are women; men mostly don't read *The Good Men Project*, because they have no reason to): in this society, being female makes you the privileged one. Schools have greased the skids to make your life easier, workplaces all over the country have greased the skids to make your hiring and promotion easier than it is for men, laws and policies are in place everywhere to protect your delicate sensibilities, and still all you can do is whine about how tough your life is and how oppressed you are because of the choices **you** made.

Nobody gives a damn about men's higher unemployment, men's higher suicide rate, men's higher work-related death and injury rates, men's downward spiral in education, men's growing health decline compared to women, men's desires, men's civil rights in family and criminal courts, or the children who desperately need their fathers but are denied them by selfish single mothers and a socipathic family court system, or the men in debtor's prison who are broke and destitute and put there at the hands of a system that doesn't care and claims to be acting in "the best interests of the children." No one over at *The Good Men Project* much wants to talk about any of that if they can avoid it. They don't much want to talk about paternity fraud either, even though it's another good reason why a sensible man should think twice before even having sex with you, let alone a relationship.

Even when these people grudgingly admit that there's a problem with fathers not being around their children, no one wants to talk much about women's role in that, even though it's patently obvious to anyone with a brain that the #1 thing keeping most men away from their own children is *those children's mothers*. Well, that and a family court system that enables psychopath mothers to get away with such child abuse. (Those courts enable other kinds of child abuse too. By the way, did any of these sites you're reading ever tell you women commit most child abuse and most child homicides? I imagine not. But they do you know. Does telling you that hurt your feelings? Ask yourself why, and why it should matter that it hurts your feelings if it happens to be true. And it does happen to be true. So much for the brutal man stereotype, huh?)

No, no one you're reading over at *The Good Men Project* dares speak up about these things, or if they do it's only in the most delicately couched, careful, "sensitive" terms designed to "protect" you from thoughts and ideas and facts

you may need to hear about. And why are they so cautious about bringing these things up so carefully, if they bother to bring them up at all? Because the person who cares least about these things apparently, is you. They assume that about you anyway. They assume you would prefer to believe that men are the privileged class, when for decades now it's been the other way around. In fact, if you're like the typical reader of the *Good Men Project*, you're female, under 35, and have lived in a world not just of legal equality but of legal superiority for your entire life. Which may come as a shock to you, but is true nonetheless. And they assume you'll be incensed at being told that, and avoid bringing it up.

They don't really think much of you when it gets right down to it, do they?

Now here's an interesting thing the statistics also show: not only is *A Voice for Men* now a more popular site than *The Good Men Project* (or the even more irrelevant, man-hating site *Feministing*): *A Voice for Men* actually has more gender symmetry.

That's right, there's a bigger female readership at *A Voice for Men* than there is male readership at *The Good Men Project*. AVfM also has a boatload more female readers than a lot of feminist web sites, in raw numbers if not percentages. Most of our readers are in the same age range as *The Good Men Project*, 18-35. The big difference is, *The Good Men Project* is mostly read by women like you, whereas *A Voice for Men* is mostly read by men, but is also read by a lot more women than any other genuine men's advocacy site and more women than a ton of "gender neutral" sites. In fact we've even got better gender symmetry than internet giants like Reddit, let alone any feminist web site or any pseudo-men's site like *The Good Men Project*.

How is it possible that the ragtag group of volunteers working in their spare time that make up the staff at *A Voice for Men* has managed to not only eclipse these much higher profile, much better funded enterprises, and is full of the young, theoretically eligible men who rarely go to *The Good Men Project*? And how is it further possible that a good third of us over here are also women? What's the difference?

I'll tell you what the difference is: we respect men and have compassion for who men and boys really are, not for how you want them to be. Moreover, unlike feminist web sites that pretend to be for men but aren't, we actually respect women. We respect them, and we show that respect by telling them the truth, rather than convenient lies–convenient lies that may make you feel better about yourself but don't actually do anything to make your lives, or men's lives, better.

See, here at *A Voice for Men*, we don't care about your feelings. We care about the truth. And if you don't like hearing the truth, too bad. You've been sold a bill of goods, girls. A bunch of pernicious, man-hating lies: that men are privileged, men are pigs, men are greedy, men are rapists, men are sex-depraved, men are selfish, and oh, by the way, possibly the biggest whopper of all: that your grandfathers and great-grandfathers oppressed your grandmothers and great-grandmothers.

Truth: men, especially young men, have heard this line of lies about themselves, their fathers, their grandfathers, their great-grandfathers, their uncles, and so on their whole lives, and have had it pounded into their heads since they were children that women by nature are morally superior, and they're calling bullshit: you aren't any better than us. It's a lie, and because of that lie, we increasingly do not give a damn what you think or what you want. What young men want is the truth, and these days, the truth is often ugly. Deal with that as reality, and maybe you can be part of the solution and not part of the problem.

Young men are sick of being told what you want. They've had what you want browbeaten into them since they were tiny children. And they are increasingly looking at modern women like you and wondering what the hell you have to offer–and if that doesn't become apparent in short order, they conclude that you're good for nothing except maybe casual sex, and maybe not even that.

Oh, did that sound sexist? Did that hurt your feelings? Too bad, it's the truth, and until the people running places like *The Good Men Project* start actually asking men what they honestly think and what they honestly feel and what their honest experiences are, without sugar-coating it to protect your delicate feminine sensibilities, you're going to be nothing but a bunch of sad, aging women wondering why you just can't find a "good man" to be part of your life.

You want a slice of unvarnished truth? Those other sites didn't have the balls to ask you the most important question of all, which is this: *what is it about you that makes you worth it to any man?*

And if you're reaching for pat stereotype answers like "men want submission" and "men want obedience," try again.

That is **not** what most men are looking for. So stop assuming you know, and start actually asking. Shut your mouth and listen for a change, rather than assuming you know, or interrupting with arguments. Stop **femsplaining**, and just listen without interrupting, with your ears open and your mouth closed, and think about what you're hearing without putting it through your ideological filters and stupid stereotypes.

This is a serious, non-rhetorical question: why should a man risk being with you when a false allegation from you can ruin his career and maybe land him in jail? Why should a man risk marrying you when the family courts will allow you to steal his children and turn him into "Uncle Dad" while you go off and find a new man you find more appealing, while he has to give up half his income to you and see and hear his children's voices pretty much only when you feel like it, or once or twice a week? Why should he risk his health, his happiness, his emotional and spiritual and psychological and physical and financial well-being, possibly even his freedom and his fundamental human rights, just to make you happy until the end of his life, which will likely be much shorter than yours?

Why are **you** worth that risk?

And furthermore, if you can do a rational calculation and conclude that maybe you aren't worth the risk to most men, what will you do about it?

Because calling men who look at the sorry state of legal and cultural affairs "misogynists" just because they recognize reality? It isn't working anymore, and neither are a lot of the other old shaming tactics used to shut men up. Men don't hate women–indeed, we arguably love women even when they don't deserve it–and men don't hate you in particular. Not most of you, anyway. But they look at what you have on offer, they look at the risks involved, and they ask themselves the frank question of whether or not you're worth it.

By the way, if you're getting your nose bent out of shape by such a frank, reasonable question? Odds are you probably aren't worth it. Not for any sane man, anyway.

Indeed, if you aren't woman enough to answer a blunt question without falling apart in tears because some man was mean enough to ask you an uncomfortable question, why would any sane person want to be with you at all?

Places like *The Good Men Project* and *Feministing* won't ask you an "insensitive" question like "why are you worth the risk?" Because that would involve treating you like an adult. Those of us in the Men's Human Rights Movement, on the other hand, will tell you the truth, and we'll tell it to you without any lurid "trigger warnings," and we'll ask you tough questions without assuming you're going to turn into a puddle of jelly or fuming, shrewish rage. Or we'll treat such histrionics with the contempt such childishness deserves.

Because that's how adults treat other adults who act like children.

So which did you want, convenient lies about female oppression and female superiority and male hegemony and brutality? More lies about having it all? More lies about how if your man isn't neat enough or doesn't achieve enough you shouldn't feel bad about dumping him? More lies about how your needs matter more than his?

Or did you want to hear the truth, whatever the truth is? If what you want is the truth, come to the Men's Human Rights Movement, and come on over here to *A Voice for Men*. Here, you will be treated like something no feminist web site will treat you like: an adult human being with agency and intelligence and the power to make your own choices and to take the responsibility for those choices. Here you get the respect that comes with being treated like an adult and being told the truth even if the truth is painful. You'll get the respect of being told that the "good men" you're looking for are all around you, they're just living in a cultural and legal environment where you may just not be worth the risk of taking on as a girlfriend or wife.

And maybe, just maybe, you can even be a part of making that change.

It's up to you of course. Let the losers of history, the "Good Men" Project and *Feministing*, keep telling you you're oppressed and that if only men would twist themselves into a pretzel to please you the world would be a better place. Or you can join us, and help make the world a better place for both men and women, where there's respect and compassion enough to go around for everybody. That's up to you really.

Good Men Project and *Feministing*: in our rearview mirror. Next on our list: *Jezebel*. We're coming for you too, girls. Have no doubt about it. You no longer hold a monopoly on the gender discourse. The Men's Human Rights Movement is here, and growing. Better get used to it.

Jonathan Goldsbie: Head in sand, talking out ass

Dan Perrins · 15 March 2013 · Archived copy · Original

The Dr. Janice Fiamengo lecture is still kicking up a froth of fear in the Toronto feminist community. Toronto's NOW Magazine (not to be confused with the National Organization for Women) had one of their writers pen some bird cage liner on the whole affair. His name is Jonathan Goldsbie.
If you look at Goldsbie's linkedin account you will find this tidbit:

"Resident Commie
National Post, Inc."

Well, that and in his education section you'll find he attended University of Toronto but there is no list of accomplishments or degrees.
And with that dear reader let me take you for a short trip through Mr Goldsbie's thoughts on Dr. Fiamengo's lecture. Don't blink, its a short trip, his thoughts are shallow and myopic to say the least.
Goldsbie's article starts off with the introduction to Dr. Fiamengo's lecture, which began with a song. Well it began with a song after the feminist brownskirts™ attempted to put a halt to the lecture by yanking the fire alarm.
Said yanking, if memory serves me correctly, had more than one fire truck responding. Although this article is not about that single incident I believe it warrants a little discussion.
I am not entirely sure the feminist who pulled the fire alarm realizes just how dangerous that illegal act was. What you managed to do, oh moron of gargantuan magnitude, was to waste the time and efforts of an emergency service; one that saves lives. This simple bonehead move on your part could have cost lives if a fire had broken out in the firehouse's district. You could have also caused injury or death if people had of made a mad rush to the door and someone was trampled. You could have even caused someone to have a coronary.
I realize gender studies does not instill in its students common sense , ethics or morals but for fuck's sake try and use the brain you were born with and realize just how easily your illegal act could have turned tragic for some innocent person(s). Any or all of these scenarios could have very easily played out that night and rest assured there would be an outcry for your empty head on a platter, and rightfully so. But alas, I digress.
After Goldsbie does his run through of the opening segment of Fiamengo's lecture and his opening remarks on it he then gets into the meat of his attack on the MHRM.

> ***As a phrase, "men's rights" is no less absurd than "straight pride" and no less troubling than "white power." But it's unclear how many of the 160 or so people packing Trinity College's George Ignatieff Theatre to hear Fiamengo talk would draw that connection.***

OK, so Goldsbie is declaring that the men's human rights are absurd, morally equivalent to racial bigotry and homophobia. *Oh my god, Myrtle, gather up the kids and grab the scatter gun. There is men out there, and they say they deserve rights! How absurd! And troubling, too!*
Goldsbie is taking a similar, if not identical track, to one of the brownskirts™. Well, one of the honorary ones with a penis, who went railing on for about twice of his allotted time to ask a question about how the MHRM was purely white boys and gay hating Republicans racists, and how they excluded him and all. The offended brownskirt™ with a penis appears to have gone to the Jonathan Goldsbie School of Can't See Shit, as he appeared not to notice that Hartley Ellis, a Jamaican gentleman on the board of directors for CAFE was up at the podium sharing his experiences with the family court system. Ellis had apparently forgotten to surrender his Blackness before speaking, but the offendee didn't notice, he just kept complaining about all the Whiteness. Goldsbie watched the video, but apparently he didn't noticed the guy who wasn't noticing
From there Goldsbie goes on to claim that the MHRM is ignorant of various inequalities and injustices, but he just forgot to tell us what they were. Maybe he thought we would not notice that, but we did. And we have, in fact,

noticed a lot of inequalities, like the way people are treated when the speak up about men's issues. And just a small number of others.
The following numbers are from the AVfM facts section
Men are about 99% of all military casualties and deaths, about 93% of all industrial casualties and deaths, 76% of all homicide victims and about 80% of all suicides.
Do you notice any inequity there, Goldsbie?
Men are the majority of rape victims but feminists don't notice that. I know, its prison rape. It doesn't count. Why should we care about them folks? After all they are just men, and they are in prison so they must deserve it. Still, here is something else you and your coven never thought about: the definition of rape itself. See, forced sex is forced sex, and whether it is penetration or envelopment should have no bearing on the definition of the crime itself. Only it does. Legally speaking, forced envelopment is not rape. Notice anything unequal about that?
Women receive custody in divorce proceedings the lion's share of the time, after being the most likely to initiate the divorce and strip her oppressor of his assets, with full support of the state. States are pretty hard on oppressors, don't you think? None of this is a real problem, though. It can't be because feminism says it is nothing to worry about.
Of the top fifteen leading causes of death that men lead in twelve, are tied in two and trail in one. That isn't something to be looked at either. The anti-male discriminatory sentencing that goes on in the criminal courts is also something we noticed.
Don't even get me started on false rape allegations, there just isn't enough words to describe how feminism has ~~screwed~~ raped the pooch on that one.
I could go on, but I don't think Goldsbie would notice. And that is the thing about his brand of not noticing things. It is not that he just misses it. It is not even that his vision is clouded by human programming to ignore the problems of men. His kind of not noticing takes some real work. You have to not want to notice things to miss them on this level. You have to try to. And you have to try hard.
At the very least I will give the man credit for one thing, He isn't lazy.

Dr. Paul on 'men can stop rape'

Dr. Paul · 16 March 2013 · Archived copy · Original

Publishers note: Dr. Paul has been in a state of semi-retirement. Recent events, he tells me, have compelled him to put down the piña colada, move his fat ass from the beach lounger and into his ragamuffin cabaña, and fire up the laptop. That makes me nervous, being that I am all about not offending anyone. But what can I say? He's Dr. Paul, and he won't be denied his say. Buckle up, folks, and remember, it's not my fault. PE

Ladies, it is time you and I had a nice little sit down talk. Well, to be more honest, it really is time that you shut up and listen while I try to drill some sense in your head.

Before I start I want to give you my standard disclaimer. If what I am about to say does not apply to you, then there is no reason to be offended. And if you want to be offended on behalf of women everywhere, then stick around. That grandiosity needs to be addressed…with a little boot therapy.

That being said, we need to talk about rape. Or, rather, the prevention of it, if there is such a thing.

There have been a lot of feminists out there for the last several months putting forward their plan to end rape, and it is a hum dinger. It is a genius plan. Well, it's genius for you if your IQ doesn't exceed your shoe size.

It's the new "Tell men not to rape anyone" plan to prevent sexual assaults against women. And I bet you were wondering why no one ever thought of it sooner.

In case you had not heard, here is an example of the advocacy for it in action:

Now see there? See how easy it is to stop rape? All you have to do is target the entire population of men and tell them not to rape. I'm telling you, they ought to give Zerlina a Nobel or something with her Xanax next time she is at the clinic.

Just think of it, women the world over will no longer have to care where they are or what they are doing or who they are with because there will be no one who will rape them, provided we have made sure that every man on the planet has been told rape is bad and not to do it.

And I don't want to suggest that women are in any way responsible for making decisions that may reduce their chances of being attacked, but I'd also like to suggest a backup plan as a failsafe in case there is some men out there who the feminist establishment has not reached because of patriarchy.

Ladies, repeat after me.

Don't rape me.

See there, using feminist logic, all you have to do to fend off a rape (not that I am in any way saying you should ever have to fend off a rape) is that you can offer said corrective instruction directly to your rapist! All you have to do is be prepared to tell any man who has not already heard (which must be the case if he is sexually assaulting you) that he is not supposed to rape.

That'll put the brakes on 'em for sure.

Seriously ladies, are you really this stupid? Or this inept and helpless?

Let's see if we can drive the point in another way.

Can we stop locking our homes and cars, and indeed become outraged and offended by anyone suggesting we take responsibility for securing our property, by simply telling people not to be thieves? Does that sound like a fucking plan to you? If it does, you may just be stupid enough to unnecessarily put yourself in the path of a rapist. And GET THIS, he is not going to stop because you tell him to. I am pretty sure that is why they call it rape. He is also not going to hesitate from raping anyone else because someone told him it was wrong and that he should not do it. If you have any sense at all you will get that crap out of your head once and for all.

Here is the problem, ladies. Just like every other bill of goods you have ever been sold by feminists (who seriously don't give a shit whether you get raped or not and may in fact count on some funding if you do), the idea that we can prevent rape by "teaching men not to rape," is a pile of bullshit so high that it would have scared Evel Knievel in his heyday to even think about trying to jump over it.

And that is not even the hard part, ladies. The hard part is a cold, honest look at why you are being sold this shit. And it is hard because the problem is you.

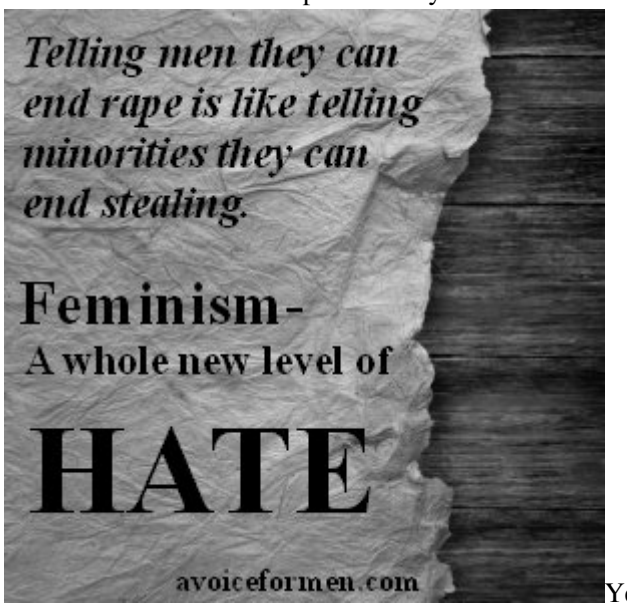

Yes, *you*. This stupid and patently dangerous rape reduction plan is in high gear because you demand answers that don't make you accountable for taking care of yourself or for making sound decisions. It is the part of you, these days near all of you, that sees life through the eyes of a perpetual little girl who thinks Daddy, or some other service provider, is supposed to be everywhere at all times with all the answers, preventing anything bad from happening, so that you get to stay in your little cocoon and never even have to think scary thoughts.

They are selling this snake oil to a lot of you because that is the only thing you are willing to listen to; because being responsible for taking care of yourself in frightening situations is beyond the scope of your emotional maturity.

And you are sucking it up at your own peril.

Go back and watch that video again, and figure out how to tell yourself that you don't see it. Tell yourself you don't see Hannity, buffoon that he is, walking on eggshells as though he is talking to an emotionally fragile little girl. Tell yourself that Zerlina isn't just having a control fit, demanding that someone make the world a place where she does not have to take any responsibility for defending herself.

Look ladies, the world, despite the fact that it is a safer place for you than it ever has been in history, can still get rough. Shit happens. And shit happens that you cannot solve with feminist sound bites, as though feminist sound bites ever solved anything. But if you are really concerned for your physical safety, then grow the fuck up and learn how to take care of yourself. Technology has provided you ample ways to do it.

The day may come for any of us when we have to face a physically superior attacker. If that time comes for you, pick your weapon of choice now; something substantive, or a feminist slogan designed to feel warm and fuzzy, raise money and leave you completely vulnerable when it counts the most.

Oh yeah, if someone tells you not to get in a car with a stranger, take the fucking chip off your shoulder and listen to them. It is good advice. Just like you were told when you were a kid. And since you are likely still a kid, it should make some sense to you. Sure, the stranger in the car is supposed to be a nice person that would not harm anyone, just because someone told them that was the kind of person to be.

But that is a fairytale. Please check your date of birth on your driver license before accepting that kind of standard. You may be a little old for it.

There is a lot of other advice that might keep your gullible ass out of a sling, too, but I won't go into all that now because until you start to comprehend the reality that you need to be responsible for taking care of yourself, none of it will sink in anyway. You will just keep insisting, childishly, foolishly, that somebody, somewhere, should tell all the bad, bad men not to be that way so that you can keep living in a fucking dream.

You might do well to remember that in any given person's life, a certain amount of dreams turn out to be nightmares.

Maybe, just maybe, you should wake up.

Kat Banyard, Laura Bates, Finn Mackay: The noisy handful

Mike Buchanan · 16 March 2013 · Archived copy · Original

[quote]Mankind is governed by minorities, seldom or never by majorities. It suppresses its feelings and its beliefs and follows the handful that makes the most noise. Sometimes the noisy handful is right, sometimes wrong, but no matter, the crowd follows it. ~ Mark Twain, *The Mysterious Stranger* (1910) [/quote]

[dropcap]I[/dropcap] have had a hectic time since International Women's Day (8 March) when I was *incensed* by the respect shown towards two young militant feminists on national television programmes. The first was Kat Banyard, who was shown so much deference by the veteran broadcaster Jon Snow on the flagship Channel 4 news programme that it made me feel quite nauseous. The video is here. In her interview Ms Banyard made an *outrageous* claim about sexual harassment of schoolgirls, which I'll be outlining shortly. UK Feminista, an organisation she founded, is assaulting the minds of young people, notably schoolgirls. I'll return to that matter later in this article.

On the same day we were treated to Laura Bates, 26, of The Everyday Sexism Project. The video is here, and it starts off with some words from our feminist Conservative prime minister, David Cameron, in response to a planted question from a Conservative MP, Mark Pritchard:

Ms Bates received no challenging from the show's anchor, former national newspaper editor Andrew Neil, a man with a reputation for being ruthless with people who make assertions as patently absurd as Ms Bates was making. He was happy to let Ms Bates talk to her heart's content, and even the renowned sociologist Catherine Hakim, whilst making some insightful points about feminism in the modern era, made little effort to interrupt Ms Bates's tirade.

On the eve of my recent BBC Radio 2 interview, I was informed that it was to be Ms Bates who would be debating with me the case (or otherwise) for establishing our new political party **Justice for Men & Boys (and the women who love them)**. My heart sank at the news, as you can imagine. I keep asking TV and radio producers to invite Germaine Greer, Harriet Harman MP, or the *Guardian* journalist Julie Bindel to debate with me, but so far without success.

Running a website devoted to asking women to whine about sexism must surely be a full-time job for Ms Bates. (A thought occurs to me – if she has a son in the fullness of time, will he be referred to as 'Master Bates' at school? You'd then have to feel sorry for him on a least two counts, wouldn't you? I digress.) I prepared for my discussion with Ms Bates as best I could, and this was the result.

Within an hour of the broadcast I'd been called and invited to contribute to four more radio programmes: *BBC Radio 5 Live*, the leading London commercial radio station LBC, and two other BBC radio stations. I'll post audio files of all the discussions on my YouTube channel as videos as soon as they're made available.

Ms Bates has an interesting and strictly unvarying debating style. If she ever runs out of feminism-related work she could surely find employment as a newscaster on North Korean television. She stares at her opponents, she's very strident, she talks very fast, she interrupts her opponents but steadfastly refused to be interrupted by them. I imagine she's used to men crumbling in the face of her angry onslaughts. Ironically, of course, she relies on men's deference to be heard at *inordinate* length. It didn't take her long to realise that her style wasn't going stop me making any points I wished to make. I allowed her to talk at length at times, when the points she was making were patently silly. One special moment was when she claimed that very few girls were studying physics at school due to sexism. Or was it due to gender stereotyping? I honestly can't recall. At times all I heard was, 'blah, blah, blah…'). I smiled at her remarks about why girls aren't studying physics, which didn't seem to please her, for some reason. It's a puzzle.

While she was engaged on her monologues, and staring intently at me, a thought kept coming to mind. It's the same one I have when I have discussions with religious fundamentalists (not something I care to do often). The thought was, 'The lights are on, but there's nobody at home, is there?' A great deal of what Ms Bates said in the early stages of the discussion came from a printed document in front of her. At one point Jeremy Vine asked, 'Are you reading

this from a document?' and she replied, 'No!' I should have said to her, 'Sorry, Laura, but you *are!*' An opportunity missed.
After the discussion, once we were 'off air', Ms Bates turned to me and angrily demanded that I not send her 'any more threatening emails'. Now I'd never send a threatening email to anyone, let alone a feminist – why would I give them the ammunition? – so I replied politely, 'Laura, I haven't sent you *any* threatening emails. I sent a number of emails pointing you towards the evidence bases supporting what I was planning to say today, and suggested you might not want to use gender shaming tactics in the discussion, because you'd find them to be utterly ineffective against me.' She stormed out of the studio, leaving a bemused Jeremy Vine shaking his head in disbelief. He then said he'd enjoyed the discussion, and was fair in giving airtime to supporters of both Ms Bates's arguments and my own.
To return to the 'The lights are on…' point. Young women such as Ms Bates and Kat Banyard have clearly been brainwashed, and seem incapable of engaging with any narrative other than their own. The parallel with fundamentalist religious conviction is clear, demonstrating yet again that feminism is at its core a faith position immune to rational discussion.
When I debate issues concerning men and women in the workplace, I do so with the benefit of having had a 30-year-long business career, during which time I worked in many organisations as a senior executive and consultant. It struck me some time ago that many prominent militant feminists have typically achieved little or nothing outside the field of feminism, or as I prefer to think of it, the ignoble art of making women angry and bitter. Which brings us naturally back to the feminist campaigner and writer, Kat Banyard, who I believe is around 32. She was the founder of UK Feminista, whose strapline is (prepare to laugh) 'A movement of ordinary women and men campaigning for gender equality'. Priceless.
From Ms Banyard's personal profile on katbanyard.org.

> **Kat featured in *Glamour* Magazine's 'The *Glamour* Power List 2011' and was shortlisted for a Liberty Human Rights Award in 2010. She was previously Campaigns Officer at the Fawcett Society and in 2007 she was profiled in *Observer Woman* magazine as one of 'The New Feminists'. Prior to her work at Fawcett, Kat worked for the Northern Refugee Centre in Sheffield setting up women's groups. She was born in 1982 and currently lives in London.**

The Fawcett Society is the leading British militant feminist campaigning organisation, and a registered charity. Some of its funding has come from both central and local government – an assault on male taxpayers, to say the least. We plan to challenge its charitable status soon.
We return to Kat Banyard's televised interview with Jon Snow. The morning after the interview, I emailed Kat Banyard katbanyard@yahoo.co.uk the following:
[box type="note" icon=""]
Kat, good morning. I hope this finds you well. A number of things, but firstly your appearance on *Channel 4 News* last night. At a little after five minutes into the programme you made the claim, 'What we know is, one in three girls at school experiences sexual harassment **on almost a daily basis** (my emphasis)'. Wow. I looked on your website, and then that of an organisation you founded – UK Feminista – for the source of this statistic. This took me to the following link:
http://www.endviolenceagainstwomen.org.uk/data/files/Schools_Safe_4_Girls/YouGov_poll_for_EVAW_on_sexual_harassment_in_schools_2010.pdf
One of the questions on the survey document was addressed to 16-18 year old males and females:
'Has anyone at school **ever** (my emphasis) touched you sexually when you did not want it? This can include any groping, touching breasts or unwanted kissing.'
29% of girls said, 'Yes, they have'. Even leaving aside the point that 29% is as close to '1 in 4' as it is to '1 in 3', the important point is that the term 'ever' obviously refers to these individuals' *whole school lives*. Hardly 'on almost a daily basis', is it? So did you simply make a mistake on *Channel 4 News*, or did you deliberately mislead viewers, or

do you have other evidence to support the claim? Should we just add your claim to the numerous fantasies, lies, delusions and myths spouted by feminists on the UK media yesterday? I'll be publicly posing these questions to you shortly on two websites, http://j4mb.wordpress.com and http://fightingfeminism.wordpress.com. Swayne O'Pie's excellent book *Why Britain Hates Men: Exposing Feminism* contains many examples of feminist lies and distortions of data in numerous areas including domestic abuse and violence. I now find it a safe bet to assume that whenever a militant feminist states '1 in 3' or '1 n 4' she's wrong. In four years of reading and writing about militant feminism, I've never found even one such claim which bore close scrutiny.

I note that 14% (1 in 7) of males in the survey *also* answered 'Yes' to the foregoing question in the survey, almost half the number of females who did so. Hmm, you didn't mention *that* on *Channel 4 News*, did you? A slip of memory, I'm sure.

[/box]

Regular visitors to AVfM will hardly be surprised that I've not had a response from Ms Barnard. For her the important thing is presumably that she's put another '1 in 3 females' lie into the public consciousness. The utter failure over many years of journalists and broadcasters to expose such women to critical attention is a scandal across the developed world.

In my view, one of the militant feminists' strategic decisions 30+ years ago was (sadly) a masterstroke (sorry, mistressstroke… doh!… msstroke…). That decision was to operate 'below the radar', to avoid criticism and minimise objections to their nefarious activities. There was only one downside to the strategy, and that was that succeeding generations of young women were less likely to be radicalised. Survey after survey in recent years show young women increasingly disinclined to term themselves feminists, because they associate the term (correctly) with middle-aged and older men-hating unattractive angry women. To counter the stereotype, these middle-aged and older feminists have adopted an increasingly low profile, which has allowed a new generation of women – still men-hating and angry, obviously – to step up to the plate and seek to radicalise young women.

You might have thought radicalisation efforts wouldn't start until young women entered further education, given the plasticity of young minds, but you'd be wrong. Feminists are increasingly trying to brainwash young women (and young men, often) well before they enter the higher education system. Which brings us right back to Kat Banyard and UK Feminista. They offer workshops in schools and colleges – one imagines that left-inclined teachers welcome them with open arms – and offer guidance on numerous matters.

One downloadable guide relates to setting up feminist groups in schools and colleges.

One could almost weep at these ideologically-driven assaults on the intellects of impressionable young people. One thing is sure. Kat Banyard and her ilk are doing all in their power to create a new generation of angry misandrous young women, and the MHRM has yet to start doing anything to match it.

One final thing. I recently sent a number of polite emails to Finn Mackay finn.mackay.09@bristol.ac.uk, a militant feminist 'academic' at Bristol University. One of those ultra-left-wing female 'academics' who'd otherwise be quite unemployable. She didn't reply to any of my emails, which didn't surprise me, but last night I was informed by a supporter that Ms Mackay had used her Twitter account to comment on my discussion with Laura Bates. She wrote:

@WeekWoman @theJeremyVine @TheWomensRoomUK @ least he had wonderful Laura from @EverydaySexism who was awesome and inspiring.

I was so delighted with this, that I immediately sent the following email to Ms Mackay:

Finn, good evening, I hope this finds you well. A supporter has pointed me to your Tweet on how Laura Bates 'wiped the floor' with me yesterday on Jeremy Vine's show. Thanks for giving me the heartiest laugh I've had in weeks. A pleasing number of new donors resulted from Laura's floor-wiping performance – one wrote of her, 'it was chilling, like listening to a religious fundamentalist'. There were several lady donors, including two mothers of boys. So when might I look forward to a studio discussion with you? Would BBC Radio Bristol suit you as well as it would suit me? Have a good weekend.

I haven't heard back from Ms Mackay yet, but I hope I shall. I live in Bath, which is near Bristol, so I could pick her up on the way to the BBC studio. We'd have a very pleasant discussion on the way to the studio, I feel sure.

Leaping labia of lunacy

Dan Perrins · 16 March 2013 · Archived copy · Original

Some days I think that Southern Ontario has got to be filled with bottom of the barrel of Acme Fem & co activists. I've seen some rather bizarre shit roll across various MHRM / MRM sites wading through the webpages but this recent one is well, *out there*.

This current case of crazy involves a polyester pussy posse censoring free speech and open discourse by screaming down an invited speaker. And they are from, yup, you guessed it, Ontario.

On Wednesday, Conservative Member of Parliament for Kitchener Centre Stephen Woodworth was scheduled to give a talk at the University of Waterloo. The campus group that invited him, "Waterloo Students for Life," a pro-life organization.

Woodworth has been making the news for sometime. The introduction of his Bill 312, which seeks to define when life begins, already has the rank and file of feminists frothing at their shopworn mouths.

Right now in Canada, until a baby leaves the mother's birth canal it is not considered human. It has been that way for about 400 years according to his website. While abortion laws changed in Canada around January of 1988, the codifying of when a human begins to have rights or becomes human is antiquated and little out of date. Personally I think a little debate on the topic is in order.

Now before some feminist / fatboy white knight does a drive by quote mining expedition, let me be perfectly clear on this. I am open for debate on when life begins, not whether abortion should be legal.

Seems like the perfect spot to discuss ideas revolving around this subject would be a university, young minds meeting learned ones and all that. However feminists don't share this idea, in fact they are providing the citizens of Canada and abroad with some fine examples of gestapo-like censorship, coupled with some embarrassing, self demeaning comedy.

Wednesday's example at the University of Waterloo provides us with case study 569,932,021, 471, or, as I like to call it, The Leaping Labia Lunatic.

See, not only did the femistasi manage to stop freedom of speech, a protected right under Section 2 of The Charter of Rights and Freedoms, but they were able to do this, **AGAIN**, on a University campus to an elected member of the federal government.

Their modus operandi was to shout, scream act like petulant little children and as well as hold up banners clearly designed to intimidate. One of them read "If You Cut My Repro Choice I will Cut Off Yours." It was accented with a pair of scissors drawn in the middle of the six lines of feminist rabidness.

Some of the other protesters had hoods over their heads which reminded me of pictures of a KKK rally, but the hoods were smartly colored. At least the 'Ku Kunt Klan' kept true to their cowardly form, uttering phrases of idiocy out loud while hiding their identity.

Where was I? Oh yeah, one member of the clitty commandos that had me almost rolling out of my chair with laughter was Mr, yup, that's right MR Leaping Labia Lunatic.

See this knight of the ku kunt klan actually thought it was a good idea first to censor free speech, and secondly do this while dressed up as a gal's vertical smile. And hey, if you want to call me sexist for the 'Ku Kunt Klan' and other pussy-centric remarks, save it. I am not the one dressed up like a giant vagina.

This shit is straight out of a Monty Python movie. The title "The life of brain dead Brian" comes to mind. They have succeeded in their search for the Holy Fail.

Mr. Leaping Labia Lunatic only makes his presence on the youtube video of this recent prime example of femistasi speech stomping for a short period of time. Ah, parting is bitter sweet Mr Lunatic, but there are more deluded people than you to examine at this display of femistasi gender dictated insanity.

I am left with a question about this "did they ever stop to consider that perhaps some of the pro lifers are not holy rollers?" I mean like whats the odds Acme Fem & co.?

At the end of this coven of crazy video one of the protesters asks the question,"Why are you concerned for his safety and not the safety of our uteruses?"

The ranting anti-religious advocate adds “How about all the people that aren’t women that have uteruses?”
See what these two members of Acme Fem & co. inadvertently did was broach the topic of reproductive rights for people who don’t have female plumbing, aka males.
The regular readers of any men’s human rights website will tell you men don’t have any reproductive rights. Men have responsibilities. That’s all we have. Feminists have set up the current laws, policies and government entities throughout first world nations to enforce it.
No say in the matter for boys. You donated 50% of the genetic material that started the “innocent” woman’s pregnancy. We know it, or at least we claim to know it. Don’t you dare do any paternity testing in some first world nations. That would be illegal. Although its not like getting money out of somebody under false pretenses, or as some in the legal world would call it, fraud.
Remember that part I mentioned about whether abortion should be legal, brownskirts™ and when life begins? I think its high time men had reproductive rights to abort his responsibilities to a possible child. I also think a healthy, and by that I mean open discussion of when life begins is in order.
That day is coming, but we aren’t exactly speeding things along by allowing clowns in cuntsuits to shut down the discussion.

Spanish feminist establishment is shaking

Paul Elam · 16 March 2013 · Archived copy · Original

The Spanish feminist reign of terror begins with a tragedy.

On March 11, 2004, three days before the elections, ten bombs explode in Madrid trains at 7:37 AM local time, killing 191 people and wounding over 1800[1].

A significant portion of the Spanish electorate thought that the attack took place because of the country's engagement into the so-called "war on terror." Whether this was true or not it's up for discussion and of little importance at the end of the day. What is of high importance is that the aforementioned portion of the Spanish electorate shifted their vote toward the Spanish Socialist Workers' Party (PSOE – Partido Socialista Obrero Español), lead by Don José Luis Rodríguez Zapatero, who promised to withdraw the country from the "war on terror."

Despite the fact that the center-right moderate party was the favorite, the promise made by the Left was swallowed by many naïve Spaniards and the socialists won the elections. As it happens each time the Left wins the elections in Europe, the new government came with a lot of radical feminists and with their own war. Not a war on terror – but a terrorizing war on men.

[image]They founded the Ministry for Equality – The Women's Institute (Ministerio de Igualdad – Instituto de la Mujer). Not kidding, the Women's Institute was the sole authority of the Ministry for Equality. This is a photo taken at the front door of the Ministry's headquarters.

Then, in December 2004, when the Madrid tragedy was still fresh in people's minds, the Zapatero government pushed the "Organic Act of Integrated Protection Measures against Gender Violence" (la Ley Integral contra la Violencia de Género) and through that law, Courts of "Violence against Women" have been established[2]. This law makes VAWA or The Istanbul Convention to look like innocent fluffy stuff.

The article 1.1 (The object of the law) in this Law reads as follows:

> **This Act aims to act against violence as a manifestation of discrimination, the inequality and power relations of men over women, is exerted on them by those who are or have been their spouses or who are or have been linked to them by similar affective relationships, even without cohabitation.**

Now, I may not be the best Spanish speaker but I am pretty sure that I translated this correctly. So this article basically says that men are ***always*** at fault and women are ***always*** victims and all that it takes as a man to be considered a perpetrator of "gender violence" is for woman, any woman, to say so. And this is made clear right from the get go in the first article.

Article 20, concerning the judicial assistance, reads as follows:

> **Women victims of domestic violence who have insufficient resources to litigate, under the terms established by Law […], are entitled to free representation by defense counsel and solicitor in all administrative processes and procedures that have direct or indirect cause the violence suffered. In these cases one direction assume the defense counsel of the victim. This right will also assist the beneficiaries in case of death of the victim. In any case, the legal defense will be ensured for free and immediately and it shall be dedicated to all victims of domestic violence, upon request, subject to that if not recognized after the right to legal aid, they must pay the attorney's fees incurred by his speech.**

In other words, if you are a woman that wants to divorce and have no money of your own but want to get the house, the kids, the savings and virtually all your husband's possessions, claim that you are victim of "gender violence" and

the benevolent Socialist state will put your husband in prison, the kids will never see him again, the state will pay for your lawyers and those lawyers have all the legal means to make sure that you get everything. You don't even have to be a nice person. You can be the one who was abusive in the relationship. It doesn't matter. If you have the vagina, you just say you want everything and the Socialist state will trust your word regardless of any evidence.

Article 21.1 and 21.4 concerning the working rights and social security, read as follows:

> **21.1: A woman victim of domestic violence shall be entitled, under the terms provided in the Workers' Statute, reduction or rearrangement of working time, geographic mobility, changing workplace, the suspension of the employment with job reservation and termination of contract.**
> **21.4: Absences or lateness to work due to physical or psychological situation resulting from domestic violence are considered justified when so determined by social care services or health services, as appropriate, notwithstanding that such absences are reported by the employee to the company at the earliest.**

In other words, if you are woman that has a job but wants to work less, you can make a "gender violence" allegation. By doing that, an innocent man goes to prison but you, lady, get to work less (the difference in salary being paid by the state or the employer forced to pay you regardless of how much you work, depending on the region). Remember: ***No proof*** at all is needed for all this. You just have to be a woman and make an allegation against a man. It doesn't have to be true or even credible.

Article 22 takes care of the "victims" that don't have a job but want one. So, are you a woman that can't find a job in Spain? Make an allegation of "gender violence" against any random man and the state will give you job.

Moreover, are you a Spanish woman who doesn't want to work but wants some money? Make an allegation of "gender violence" against any random man and, under article 27 of this law, you get free money from the State. Are you a woman that wants a house paid by the State? Article 28 gives you this opportunity if you say you are a victim of gender violence. Who passes judgments on these claims? Article 43.1 makes it clear:

> **In every region there will be one or more Courts of Violence against Women, based in the capital of the former and jurisdiction throughout its territory.**

So if you are a Spanish woman wanting something, all you have to do is go to a Court of Violence Against Women, name a random man to go to jail, and then start demanding free stuff from the State. A feminist-trained judge will make sure you get it.

Are you a Spanish woman and you want to remove the father completely from the lives of your children? No problem, Articles 65 and 66 make sure you get the power to do so.

Are you a father and want to remove an abusive mother from the lives of your children? Tough luck. If you open your mouth, the kids will undoubtedly go to her regardless of your evidence. In fact, you are not even allowed to speak in the Court if you are a man, let alone call witnesses, present evidence and all the other normal things one would expect in a Court. Due process for men in Spain became a privilege, not a fundamental right.

What was the result? Well, what has always been the historical result when you provide people with legal immunity and incentives to lie?

The Spanish society was badly wounded, probably irreparably. In 2010, even the mainstream media had to admit to a serious problem. The most important newspapers in Spain reported that 350 false accusations of "gender violence" were made ***each day***. This means 127,750 false accusations per year. This means that almost 130,000 innocent men went to prison for at least 48 hours, just because a woman said so.

A man named José Manuel Tome was falsely accused of "gender violence" 22 times[3]. This man was in jail once

in two or three week-ends because his ex-wife simply didn't want him having anything to do with their daughter's upbringing.

The motives behind all of these are, and have always been, exactly what defines all of the feminists' actions: desire to get more money and the hatred of men. Even the European Commission noticed that (and nobody can say that the European Commission is a defender of men by any means)[4]. Over 900 million euros (roughly 1.2 billion US dollars) from European taxpayers' money have been poured into Spanish feminist programs.

A Men's Rights advocate from Sevilla, Andalusia, stated for the Spanish mainstream media in 2010[4]:

> **Europe needs to investigate what is happening in Spain. Because the fight against abuse is linked to a political strategy from which much money is distributed to those who subscribe to gender ideology.**

By "Europe" he means the European Commission and by "gender ideology" he means feminism. In fact, the word "feminazi" is now widely popular among Spaniards and there are very few people nowadays in Spain who refer to the ideology of hate commonly referred as "feminism" in other terms than "feminazism" or "femofascism". The Spaniards are right.

Tatiana Torrejón from the Economic and Social Council (Consejo Económico y Social) wrote in 2008 an official report in which she openly described the fraud mechanisms that provide incentives for false allegations. But, in the seasoned feminist tradition, the report was censored[5] after a huge outcry from feminist organizations resulted in compliance from the Socialist State.

The policemen's association (ASIGC) often talked about the fact that their main impediment when attempting to investigate a "gender violence" situation was coming from the alleged victims themselves who were often saying something along the lines of: "I don't need the investigation **– I only need to make the accusation** as the lawyer instructed me".

Eventually, several judges started refusing to be used as instruments for violation of human rights and of child abuse, and talked. Maria Sanahuja, a judge in the Barcelona (Catalonia) province, broke the silence and said it outright[6]:

> **The gender violence law is a disgusting violation of human rights in Spain. It is a madness that creates abuse and destroys the burden of proof. We are abusing of thousands of children, thousands of fathers, thousands of men, thousands of grandfathers. […] Even men are people!**

The fact that she said that even men are people brought a genuine shit-storm on her and the feminists truly hate her guts to this day. The family judge Francisco Serrano Castro frequently called the situation in Spain "the Stalinism of gender"[7] and he had this to say on a national Spanish TV station[8]:

> **[Having] a penal code with different laws for different categories of persons existed in 20th century Europe only under Nazism and Stalinism. […] Illegal detentions, suicides of men – this is genocide. Society does not realize that human rights are being violated. I fight against violence, but I also fight against what some sectors are doing to criminalize family and men.**

If only we could clone Mr. Francisco Castro and Mrs. Sanahuja two or three million times and spread them worldwide, feminism would disappear in less than 6 months. Mr. Serrano paid the price for opposing the feminist viewpoint personally. In one case, the divorced father asked for access to his child to take him to a religious procession. The "special judge" from the Court of Violence Against Women was on vacation, so judge Serrano took the case temporarily and granted the father access to the child.

For that, the mother *sued* the judge, and she won. Serrano was penalized with 10 years suspension for violating the

"rights" of a "gender violence victim."

The feminist lobby actively opposed and attempted to prevent, through government coercion, any action be taken against parental alienation or acknowledgment of child abuse by mothers. The Spanish feminist lobby went as far as to deny that there is any child in Spain that has been abused by a mother. Fortunately enough, the Courts followed the recommendations of the European Court of Human Rights, instead of the instructions provided by the Socialist-Feminist Zapatero government.

Zapatero, the Prime Minister and the leader of the Spanish Socialist Workers' Party bragged about this law and was reelected in 2008 for a second term. It seemed that men's rights would never be addressed.

But, on July 23, 2008, a police operation saved a 13-year old child who was sodomized by a band of pedophiles. One of the arrested was the psychologist Jorge Corsi; a highly influential feminist ideologue, a member of a commission that defined the "gender violence" law, director of *Specialization in Family Violence in the School of Psychology*, author of 5 books and of a paper against the protection of children from parental alienation. He is now in jail with definitive sentence for child sexual abuse.

So the "father" of the ideological trash that tormented Spanish society for almost 7 years turned out to be a pedophile. Who would've thought?

His conviction following overwhelmingly clear evidence, amplified the outrage against the "gender violence" bullshit and "Stop feminazis!" started to appear on walls and the term "Guantanamo feminist"[9] started to be openly used in Spain, where 600 men per year committed suicide.

Since Spain is a federation, the new regional elections showed a massive decrease in support for the Left and an all-time high support for the Right. Region after region formed new governments that approved joint custody laws, although the central government tried really hard to stop them.

Finally, new general elections on November 20, 2011, allowed the Spanish citizens to vote for stopping the social and economical disaster and the party that gave power to feminists (the Left) received the biggest electoral debacle in the entire history of Spain.

Fixing things will be a long process. The Catalan Grandfather Association for Joint Custody filed a lawsuit asserting that what happened in Spain "constitutes alleged genocide crimes, crimes against humanity with inhuman and degrading treatment of citizens." The suit asks that the allegations be "forwarded to the International Criminal Court, to proceed to appoint a special tribunal to prosecute crimes committed under the Zapatero government against more than one million citizens persecuted for being male" in view of "a political activity that incites hatred against males" and the "implementation of exceptions forbidden by the Constitution and International Treaties".

So, basically, the feminists are facing criminal charges in The Hague, alongside all the merciless dictators of the world. The feminists' place is in the box of the accused in such a tribunal and we hope the Spanish Men's Rights groups win the case.

Is this a story with a happy ending? Not so fast. Just a few days ago, a Spanish politician was crushed for daring to question the feminist dogma[10]. The Left might have lost the elections and the "gender violence" law is now kept in check by the local governments, but they still have enough seats in the Parliament to block any attempt to repeal the law entirely. Moreover, the Left controls the Constitutional Court and, consequently, got their misandric law declared constitutional so abolishing it will be even more difficult. Not to mention that the media is still largely controlled by feminists so they can crush anyone who calls them out on their lies and propaganda.

Times are changing in Spain and if the MRAs from Spain don't stop (and it's hard to believe that they'll stop), Spain might become the first feminist-free country this decade. The majority of the public hates them, hate their ideology and the men's rights group from Spain actually made the mainstream media, judges, lawyers and other important figures to refer to feminists as "gender ideologues", gender Stalinists, Guantanamo feminists and femofascists.

Ladies and gentlemen, on the behalf of AVfM, let's congratulate the passionate men and women of Spain who have

fought and keep on fighting against bigotry and Stalinist-inspired legislation that harms men, boys, families and the society as a whole. Their achievements are truly inspiring! The feminists have “The Swedish model” to promote their totalitarian view of the world but, within a few years, we might start talking about “The Spanish model” within the MRM and outside of it to promote our way of understanding the world.

Here is an excellent Danish documentary (it is in English and with English subs during the talks in Spanish) made in 2010 regarding the „gender violence” law and the level of desperation among the Spanish men and judges that are sick of, and fed up with, feminist lies:

[1] http://en.wikipedia.org/wiki/2004_Madrid_train_bombings
[2] http://noticias.juridicas.com/base_datos/Admin/lo1-2004.t5.html#c4
[3] http://www.elconfidencial.com/sociedad/espana-conmueve-europa-denuncias-maltrato-falsas-20100823-68813.html
[4] http://www.diariodesevilla.es/sevilla/detail.php?id=598410
[5] http://sociedad.elpais.com/sociedad/2008/04/22/actualidad/1208815206_850215.html
[6] http://elpais.com/diario/2008/12/22/opinion/1229900405_850215.html
[7] http://plataformaporlaigualdad.es/?p=109
[8] http://www.youtube.com/watch?v=rku9fdMyqMc – Judge Francisco Castro’s entire speech
[9] http://www.centriantiviolenza.eu/comunicazionedigenere/la-guantanamo-femminista/
[10] http://www.returnofkings.com/7421/spanish-politician-is-crushed-for-questioning-feminist-dogma

The Western butler and his manhood

Gordon Wadsworth · 17 March 2013 · Archived copy · Original

What a creature is the besieged Western male. His battle-worn spirit is a warzone over which rages a mêlée for supremacy of his identity. And he is expected never to voice concern for that which is the prize — his humanity. Radical feminists continue to vilify him, clawing at his character and imposing shame and subservience. But he should be a leader. Moderate feminists encourage him to "move beyond" his masculinity and become more sensitive and "evolved." But he should be a protector. Society designates him provider. But celebrates his earning power being exceeded by women. People of both sexes expect him to be chivalrous. But he must value equality. It reads like the dating profile of a prom queen.

And make no mistake, each of these groups deliver their sermons on the shoulders of the Western male, and do so while ignoring both his voice and their own comically crippling dysfunction. Humorously, an informal public survey would likely reveal the general belief that this condition is a privilege. I don't wonder at the men who stand up and fight, nor at the many men who simply surrender.

The whole affair is a dog and pony show debacle, but never mind all that for now.

The point is this; I often wonder how to sum up the condition of the contemporary Western male in a single word, and because of all the factors at play, it's not exactly an easy task.

But there is one thing that makes it simple. As complicated as the situation has become between the sexes, our legal equality with women is only a simple moral boundary away. That moral boundary being the one which separates one person's choices from another person's responsibilities. In other words, the "radical notion" that making a personal choice doesn't morally obligate another human being. In every corner of Western civilization we put this moral boundary into practice. Every corner except one.

Because we aren't protected by this boundary, as men in Western culture our condition is one of profound responsibility. For our own choices, sure, but even for choices which we had no part in making. Even despite this fact, however, the word responsibility isn't quite enough to describe the contemporary Western male.

Why is the word responsibility insufficient? Simply, because this type of chivalrous male obligation to facilitate the lady's privilege has always existed. It's nothing particularly new. The male has *always* been a pillar of responsibility, since the simple nature of chivalry is just a marriage between the obligation of a man and the benefit of a lady. This remains untouched, so what has changed?

The obvious answer is that *women* have changed. The responsibilities of yesteryear's chivalrous man obligated him to a lady, but that same lady had her own traditional responsibilities to observe. This equilibrium meant that the chivalrous man's responsibility knew limits, and his chivalry was thus curtailed by the limits imposed on the lady. Feminism appeared and rightfully freed women from their traditional limits and responsibilities, but nothing severed the chivalrous bond connecting a man's obligation to the benefit of a lady. Thus, the chivalrous man's responsibility came to know no limits as the lady cast aside all limits of her own.

With all of that in mind, what word is more appropriate than "responsible" to describe the Western man whose traditional obligations bind him to the lady's traditional benefits even as she has become free to do as she wishes? More specifically, what is the word used to describe someone whose responsibility finances another person's complete freedom to choose and act as they wish free of consequence?

The word is "butler," and in a nutshell, the Western male has become a sort of traditional butler engaged in a deranged ritual of sacrifice and service. The Western butler isn't indentured to a master per se, but rather to a concept. This concept is his unreconstructed "manhood," which encompasses and packages his traditional chivalrous obligations and the way they are designed to benefit and pedestalize a "lady."

In other words, the Western butler is shackled to his own manhood. Feminists will argue this is the patriarchy hurting men, but this is merely the feminist crashing into her ideological furniture as she stumbles through the dark looking for the light switch. The infantile feminist notion of "patriarchy" isn't what hurts men, what hurts men is a women's advocacy that keeps men obligated to women via men's traditional chivalrous obligations while freeing women from their own roles. What hurts men is a continued responsibility and legal obligation to women that

recognize no limitations on their own behavior. What hurts men is that they are not allowed to represent their own interests and humanity with their own movement separate from feminism. What hurts men is a feminist movement that increasingly puts women as a group above criticism and beyond reproach.
Hugo Schwyzer unknowingly highlighted the Western butler's exact problem in his recent article "Hardwired to Disappoint? The Crushingly Low Expectations of Men" published on March 15 at Jezebel. To quote him directly,

> **As feminists have been pointing out for some time, expanding opportunity for women without also expanding expectations for men leaves us with a lot of anxious and exhausted female overachievers.**

This is Schwyzer punctuating men's chivalrous obligations to the lady. He is advocating that women's equality involves expanding opportunity for women while also expanding *expectations* for men. This mentality is exactly the reason the Western male has become a butler; our chivalrous expectations obligate us to the lady who increasingly does as she wishes.
Nowhere is our butler status more evident than in matters of reproduction. The lady now owns her reproductive self determination, as well I believe she should. Unfortunately, no boundary exists between her choice of self determination in this matter and that of the Western male. His obligation to the lady is still intact even as her traditional restrictions have been lifted. As a result, her choice is more than his responsibility, it is his life, with no moral boundary separating his life from her choice. The Western butler is expected to shoulder the weight of her self determination by chivalrously casting aside his own, and the only cost is his humanity.
In the same way, the Western butler is responsible when the lady breaks her part of the marriage contract and finds herself mothering another man's child. Her status as a lady worth sacrificing for is secure in spite of her infidelity. The Western butler remains obligated to her benefit, and thus works to protect her from the inconveniences of her choice. He is not allowed to consider himself, since no boundary exists to separate his responsibility even from her degenerate choice.
Furthermore, the Western butler is obligated to the safety of the lady. Yet the lady increasingly recognizes no limits on her own behavior. Thus, the Western butler must take responsibility for the lady who increasingly refuses to accept any responsibility for herself. The lady's poor decisions where her safety is concerned must never be questioned. Doing so results in international slut walk movements to remind the butler of his place. Thus, the Western butler's obligation to the lady's safety, even as she continues to behave as she likes, ensures she will not be inconvenienced by any of her own choices, since he is responsible for those choices. She can behave in any manner she chooses, and he will sacrifice and come to her defense, whatever the circumstances, without questioning her. The butler's own safety, of course, is not a priority.
In matters of sex, the Western butler is also responsible for the lady's choices. She may desire sex, but if she has been drinking, it is his responsibility to decline. He is thus expected to protect the lady from *herself*. Her choice to consume alcohol is his responsibility, no boundary exists to separate these concepts. She may choose to consume alcohol or drugs in any quantity. Perhaps she wants to enjoy sex while drunk or high, but he must protect her anyway. Such is the way of the butler. His chivalrous obligation to the lady prevents him from respecting her adult volition and choices, even as she's warming him up with the most "enthusiastic consent" he's ever received. The Western butler's choices are thus to engage her and risk being called a rapist, or reject her and open the gates of hell.
The Western butler's chivalrous obligation to the lady prevents him from defending himself even if she is attacking him. If she *murders* him, society holds him responsible. He must have been violent, and such a betrayal of the butler-lady relationship often validates her act of murder. The Western butler must also keep a straight face while the lady and her friends display their open hostility and contempt for men and masculinity. In addition, the lady can fire the butler at any time. He can be removed from the house by force and even by gunpoint if she wishes it. He can be ejected from his family.
At least a traditional butler so discarded was never expected to finance his former master's operations while he searched for a new one like the Western butler is.

How then, does the Western butler free himself from his master? How does he rid himself of the oppression of his own antiquated manhood? The answer is by fighting to be allowed to define his own masculine identity independently. And this terrifies feminists. It *terrifies* them. They violently oppose this trend above all else. They oppose the MHRM for this reason. They wish to ensure that the Western butler remains shackled to his socially imposed "manhood." Their goal is to supervise and direct his masculinity, to keep it caged and harnessed for their own benefit. They construct altars to the feminine such as GMP to debate how best to harness this force. And when the men involved step even one inch over the line, they are savagely punished.

And yet convincing men, even these men from the GMP, of their butler status can be extremely difficult. The reason being that most men feel valued, appreciated, and loved, and indeed many of them are. And to those men, I ask you only for a single favor. Try speaking up for your humanity. Try it just once, and find out whether you're loved as a human being or loved as a butler.

Is there a psychological driver behind feminism?

Mike Buchanan · 17 March 2013 · Archived copy · Original

[quote]Every human brain is born not as a blank tablet (a *tabula rasa)* waiting to be filled in by experience but as an 'exposed negative' waiting to be slipped into 'developer fluid'. ~ Edward O Wilson 1929- American sociobiologist[/quote]

[dropcap]S[/dropcap]ince the discussion with Laura Bates on BBC Radio 2 recently, I've been thinking a lot about brains. Ms Bates is typical of feminists in being incapable of engaging intellectually with the arguments of her opponents, regardless of the evidence bases underpinning those arguments. I've long had an interest in gender-typical natures, and the extent to which they're a reflection (if at all) of gender-patterned brains. It's that perennial debate, nature versus nurture, biological determinism versus social determinism. I'm personally inclined to believe that gender-typical behaviour is driven more by biology than by socialisation, a common position of people with right-of-centre political convictions. Pleasingly, neuroscientists are finding (by means of fMRI scanning in particular) ever more differences between 'male' and 'female' brains over time.

I worked as a consultant for the Conservative party (2006-8), not long after David Cameron had been elected party leader. In that role I had dealings with a number of people in his non-political 'inner circle'. Almost without exception, these men and women had something in common with David Cameron, now the most pro-female and anti-male British prime minister in living memory. What did they have in common? As I outlined in *David and Goliatha: David Cameron – heir to Harman?* they had female-typical natures resulting, in my view, from female-pattern brains. The only job David Cameron had before entering politics was in Public Relations, an overwhelmingly female line of work. To this day he has an obsession with style over substance, and always looks uncomfortable in the presence of gender-typical men.

For some time I struggled but failed to integrate what I knew and believed about gender-patterned brains, with what I knew and believed about the ideology and activities of feminists. I knew that feminists (and lesbian feminists in particular) strongly deny there are any innate psychological differences between men and women. Feminists appear to be on an endless quest to force men to become more like women (e.g. doing a greater share of child caring) and to force women to become more like men (e.g. working in paid employment full-time even when they have very young children).

A few months ago I met a lesbian feminist at a social gathering. As you do. She had a degree in Biology and was familiar with Simon Baron-Cohen's theories about male-pattern and female-pattern brains, as he'd outlined in *The Essential Difference* (2003) and elsewhere. More on his theories shortly. She made a casual remark which led to a 'light bulb moment' for me. She said she'd always found that when she undertook psychological tests for gender-typical natures (such as those in Baron-Cohen's book) she found herself midway between male-pattern and female-pattern. She described herself as 'intermediate' psychologically. A few weeks later I met a gay (male) journalist, who told me he too had found tests showed him to be 'intermediate' psychologically. He was also of the firm view that tests would show most gay men and lesbians to be the same.

This raised an intriguing question for me. Might lesbian feminists not understand that some behaviors are gender-typical, simply because they're psychologically 'intermediate' themselves? Is feminism in part a campaign to make the world more comfortable for these women, by forcing gender-typical men and women to think and act in less gender-typical ways? I am increasingly convinced it is. I would ask you to keep this question in mind as you read the following material which appears in two of my books, *The Glass Ceiling Delusion* and *Feminism: the ugly truth*.

There are men among us with faces which (let's be kind) only a mother could love. Some of these men happen to be rich, famous or powerful: 'alpha males'. They commonly share an attribute, having (or having once had) remarkably beautiful partners. One thinks of the musical theatre composer Andrew Lloyd-Webber (Sarah Brightman), the magician Paul Daniels (Debbie McGee), the entrepreneur Bernie Ecclestone (Slavica Radi?, a former fashion model 11.5 inches taller and 28 years younger than lucky Bernie), the tennis player Andy Murray (Kim Sears) and the French president Nicolas Sarkozy (Carla Bruni).

Notably beautiful women do not, it would appear, fall in love with poor unattractive men. Perhaps they're not as beautiful as we think. I would look pretty stood next to some of these men. We shall return to the important phenomenon of female attractiveness later in the chapter.

Why should we have an interest in gender-typical traits? Why can we not treat everyone as individuals, thereby avoiding the cardinal sin of stereotyping? The reason is that women campaign collectively – and effectively – for women's interests at the expense of men's interests, while men rarely campaign for men's interests, effectively or otherwise. The 'shortage' of female engineers is seen to be a problem requiring to be addressed, while the 'shortage' of male nurses isn't. The inevitable result? A considerable amount of taxpayers' money has been spent trying to encourage young women into engineering (and other 'male typical' fields) but with minimal impact: even today, over 90% of engineering graduates are men.

For the avoidance of doubt, when I refer to men and women from this point onwards I shall mean gender-typical men and women – by definition, the majority – unless I make it clear I mean otherwise. I don't consider either gender innately superior to the other, but I think it's clear that the genders are in general different in their habits of thinking and acting. I'm now 54, and the different natures of men and women have been clear to me from an early age.
'Nature' being a word whose meaning may be ambiguous, let me state clearly what I mean by it in the context of this book. In general, I believe, men and women differ with respect to:
[unordered_list style="arrow"]

- *their relative interests in interpersonal relationships, in particular those with family members, friends and work colleagues;*
- *their relative interests in work, politics and business;*
- *their attitudes towards risk;*
- *their attitudes towards 'work/life balance': the types of work they seek, the hours they devote to work, and their drives to be promoted;*
- *their styles of operating in the world of work: men being more naturally competitive, women being more naturally co-operative.*

[/unordered_list]
If these differences are real, it follows that they will impact on men's and women's life choices and therefore their average incomes. The most commonly cited measure of the 'gender pay gap' relates to the incomes of male and female full-time workers regardless of the equivalence of their lines of work. The gap, while it exists, is not the result of discrimination against women. It's attributable to the choices men and women freely make in their personal and working lives, including the greater readiness of women to take career breaks to look after babies, young children and ageing relatives. If and when women in significant numbers make different choices, the pay gap will disappear.
If we accept for the moment that, in general, men's and women's natures are different, what might be the source of those difference? Could it be something as obvious as men's and women's brains being different? For answers to this question we turn first to a book written by an American professor of the female persuasion, Louann Brizendine, on the time-honoured 'ladies first' principle. From Wikipedia:
'Louann Brizendine is a neuropsychiatrist and the author of The Female Brain, published in 2006. Her research concerns women's moods and hormones. She graduated in neurobiology from UC Berkeley, attended Yale School of Medicine and completed a residency in psychiatry at Harvard Medical School. She is board-certified in psychiatry and neurology and is an endowed clinical professor. She joined the faculty of UCSF Medical Center at the Langley Porter Psychiatric Institute in 1988 and now holds the Lynne and Marc Benioff-endowed chair of psychiatry. At UCSF, Brizendine pursues active clinical, teaching, writing and research activities.

[image]In 1994 she founded the UCSF Women's Mood and Hormone Clinic, and continues to serve as its director. The Women's Mood and Hormone Clinic is a psychiatric clinic designed to assess and treat women of all ages experiencing disruption of mood, energy, anxiety, sexual function and well-being due to hormonal influences on the brain. Brizendine also treats couples in the clinic.

Additionally, Brizendine teaches courses to medical students, residents and other physicians throughout the country, addressing the neurobiology of hormones, mood disorders, anxiety problems, and sexual interest changes due to hormones.'
Professor Brizendine is clearly far more qualified than I to make statements about the female brain and to compare it with the male brain. What startled me when I read The Female Brain was the sheer extent of the differences between the two brains: men and women truly do inhabit different mental worlds. Brizendine outlines how a range of hormones affect women's brains as they progress through life stages: foetal, girlhood, puberty, sexual maturity/single woman, pregnancy, breast feeding, childrearing, perimenopause, menopause, and postmenopause. She reveals in the book that during her medical education at Berkeley, Yale and Harvard, she 'learned little or nothing about female biological or neurological difference outside of pregnancy', and continues:
'The little research that was available, however, suggested that the brain differences, though subtle, were profound. As a resident in psychiatry, I became fascinated by the fact that there was a two-to-one ratio of depression in women compared with men. No one was offering any clear reasons for this discrepancy. Because I had gone to college at the peak of the feminist movement, my personal explanations ran toward the political and the psychological. I took the typical 1970s stance that the patriarchy of Western culture must have been the culprit. It must have kept women down and made them less functional than men. But that explanation alone didn't seem to fit: new studies were uncovering the same depression ratio worldwide. I started to think that something bigger, more basic and biological, was going on. One day it struck me that male versus female depression rates didn't start to diverge until females turned 12 or 13 – the age girls began menstruating. It appeared that the chemical changes at puberty did something in the brain to trigger more depression in women…
When I started taking a woman's hormonal state into account as I evaluated her psychiatrically, I discovered the massive neurological effects her hormones have during different stages in life in shaping her desires, her values, and the very way she perceives reality [Author's italics]…
Of the fluctuations that begin as early as three months old and last until after menopause, a woman's neurological reality is not as constant as a man's. His is like a mountain that is worn away imperceptibly over the millennia by glaciers, weather, and the deep tectonic movements of the earth. Hers is more like the weather itself – constantly changing and hard to predict.'
From the chapter, 'The Birth of the Female Brain':
'Common sense tells us that boys and girls behave differently. We see it every day at home, on the playground, and in classrooms. But what the culture hasn't told us is that the brain dictates these divergent behaviors. The impulses of children are so innate that they kick in even if we adults try to nudge them in another direction. One of my patients gave her three-and-a-half-year-old daughter many unisex toys including a bright red fire truck instead of a doll. She walked into her daughter's room one afternoon to find her cuddling the truck in a baby blanket, rocking it back and forth, saying, 'Don't worry, little truckie, everything will be all right.'

This isn't socialization. The little girl didn't cuddle her 'truckie' because her environment molded her unisex brain. There is no unisex brain. She was born with a female brain, which came complete with its own impulses. Girls arrive already wired as girls, and boys arrive already wired as boys. Their brains are different by the time they're born, and their brains are what drive their impulses, values, and their very reality.'
From a later chapter, 'The Future of the Female Brain':
'Almost every woman I have seen in my office, when asked what would be her top three wishes if her fairy godmother could wave her magic wand and grant them, says, 'Joy in my life, a fulfilling relationship, and less stress with more personal time.'
Our modern life – the double shift of career and primary responsibility for the household and family – has made

these goals particularly difficult to achieve. We are stressed out by this arrangement, and our leading cause of anxiety and depression is stress. One of the great mysteries of our lives is why we as women are so devoted to this current social contract which often operates against the natural wiring of our female brains and biological reality [Author's italics].
During the 1990s and the early part of this millennium, a new set of scientific facts and ideas about the female brain has been unfolding. These biological truths have become a powerful stimulus for the reconsideration of a woman's social contract. In writing this book I have struggled with two voices in my head – one is the scientific truth, the other is political correctness. I have chosen to emphasize scientific truth over political correctness even though scientific truths may not always be as welcome.'
How, you might well ask, can 'almost every woman' seeking 'less stress with more personal time' be reconciled with women's alleged quests for senior positions in the workplace in general, and for executive directorships of major companies in particular? It can't. Professor Brizendine followed The Female Brain with The Male Brain (2010). It's larger, but less interesting. The book, that is.

[quote]Grandmother's brain was dead, but her heart was still beating. It was the first time we ever had a Democrat in the family. ~ Emo Philips 1956- American comedian[/quote]
On to a book written by Simon Baron-Cohen, an eminent British psychologist. His biography on Wikipedia:
'Simon Baron-Cohen FBA is a Professor of Developmental Psychopathology in the Departments of Psychiatry and Experimental Psychology at the University of Cambridge in the United Kingdom. He is the Director of the University's Autism Research Centre, and a Fellow of Trinity College. He is best known for his work on autism, including his early theory that autism involves degrees of 'mindblindness' (or delays in the development of theory of mind); and his later theory that autism is an extreme form of the 'male brain', which involved a reconceptualisation of typical psychological sex differences in terms of empathizing – systemizing theory.'
The professor's book The Essential Difference was published in 2003. He starts by summarising the theory to be outlined in the book:
[unordered_list style="bullet"]

- *'The female brain is predominantly hard-wired for empathy;*
- *The male brain is predominantly hard-wired for understanding and building systems.*

[/unordered_list]
He describes empathising in the following terms:
'Empathising is the drive to identify another person's emotions and thoughts, and to respond to them with an appropriate emotion. Empathising does not entail just the cold calculation of what someone else thinks and feels (or what is sometimes called mind reading). Psychopaths can do that much. Empathising occurs when we feel an appropriate emotional reaction, an emotion triggered by the other person's emotion, and it is done in order to understand another person, to predict their behaviour, and to connect or resonate with them emotionally.'
Systemising is described as follows:
'Systemising is the drive to analyse, explore, and construct a system. The systemiser intuitively figures out how things work, or extracts the underlying rules that govern the behaviour of a system. This is done in order to understand and predict the system, or to invent a new one…
Just as empathising is powerful enough to cope with the hundreds of emotions that exist, so systemising is a process that can cope with an enormous number of systems. I will argue that, on average, males spontaneously systemise to a greater extent than do females.'
[image]The good professor points out here – as indeed he does throughout the book – that he does not mean 'all males' or 'all females': he is talking about statistical averages. I contend that success in senior positions in major organisations requires strong systemising skills, not strong empathising skills: so without positive discrimination for women we shall never have gender balance in the boardroom. Gender balance in the boardroom is not of the slightest interest to the

vast majority of women; it is of interest only to feminists, an assortment of people – almost all women – driven by left-wing ideology. David Cameron, the current British prime minister, is a feminist despite being the leader of the Conservative party. What times we live in.
Baron-Cohen writes about the advantages of systemising brains to human males early in the species' evolution, which fell under the categories of using and making tools, hunting and tracking, trading, attaining and exercising power, developing expertise, tolerating solitude, being aggressive, and being leaders. The advantages of empathising brains to early females are explored under the categories of making friends, mothering, gossiping, being socially mobile, and reading partners' intentions. Systemising brains are increasingly advantageous to individuals as they climb the hierarchy of major organisations, and this on its own would largely account for the enduring preponderance of men in senior positions.
Questionnaires for self-assessment of empathising and systemising natures are provided in The Essential Difference.
There's a large and growing body of evidence supporting Baron-Cohen's theory that people exhibiting the condition of autism – a spectrum of disorders which includes Asperger Syndrome – have 'extreme male brains'. On average, compared to both men and women on average, they are markedly less empathising, and markedly more systemising. Baron-Cohen points out that these people can lead productive lives if their work plays to their strengths rather than their weaknesses. Some autistic men are found in the top levels of IT companies, for example. Studies of identical and non-identical twins strongly suggest that autism is heritable. In people diagnosed with high-functioning autism or Asperger Syndrome, the sex ratio is at least ten males to every female.

???

So where does all this leave us? In my view, feminism is a movement driven by gender-untypical women who are 'intermediate' psychologically, and who demand ever more economic and political power. They're facilitated by alpha males (e.g. David Cameron) who hand them that power on a plate, regardless of their lack of a democratic mandate to do so, and regardless of the harm caused to society in general. Until and unless we accept this reality, I think we'll all suffer at the hands of feminist ideologues committed to a delusion, namely that gender-typical men and women – the vast majority – aren't different psychologically.

SPLC 2013: The new hate map is here!

VFM News and Commentary · 18 March 2013 · Archived copy · Original

Watching the Watchdogs readers of a certain age may remember actor Steve Martin's 1979 debut film, *The Jerk*. In one memorable scene, Martin's character, the naive country boy, Navin Johnson, is ecstatic to find his name listed in the local telephone directory.

"The new phone book is here! The new phone book is here!!" shouts Navin, as he wildly leaps and prances about. Navin's boss, played by deadpan comic Jackie Mason, observes, "I wish I could get that excited about nothin'."

Navin counters breathlessly, "I'm *somebody* now! Millions of people look at this thing *every day*! This is the kind of spontaneous publicity… your name in print… that *makes* people!!"

The parallels between this classic comedy scene and the latest iteration of the Southern Poverty Law Center's annual "Hate Map" are manifold: Spontaneous publicity. Your name in print. Millions of naive people looking at this thing and getting excited about nothin'.

For the benefit of new *Watching the Watchdogs* readers, let's take a moment to recap the key facts about the Hate Map that need to be understood before delving into what is, to borrow a phrase from another classic comedy, " … a show about nothing."

1. The Hate Map is compiled each year by the SPLC's master Public Relations chief, Mark Potok, and purports to identify the number of "hate groups" across America on a state-by-state basis. Mr. Potok's maps always refer to the previous calendar year.

2. There is *no* legal definition for "hate group," which is why even the FBI does not, *cannot*, designate "hate groups," yet somehow a private fundraising outfit can?

Mr. Potok has no legal or law enforcement background and admits that all of his data are second hand, at best, and that his infamous Hate Map "does not include original reporting by SPLC staff." The SPLC is a private fundraising group run by white millionaires. It has no mandate, receives no outside oversight and has no authority, legal or moral, to designate anything.

In short, the SPLC has no more authority to designate "hate groups" than does the SPCA.

3. Mr. Potok provides absolutely NO evidence to prove that the groups he is designating actually exist. In many cases, Mr. Potok cannot even provide the name of a city or town where the alleged group is supposed to reside. Investigative journalist Laird Wilcox pointed out this lack of hard evidence as far back as 1998, in his seminal exposé of the SPLC and other so-called "civil rights" groups, *The Watchdogs*.

> **What [the SPLC] apparently did was list any group they could find mention of, including groups only rumored to exist. These included the large number of "post office box chapters" maintained by Klan and skinhead organizations. Some Christian Identity "ministries" consist only one person and a mailing list and many "patriot groups" consist of but three or four friends.**
> **They also listed many groups whose actual affiliation is neither KKK nor neo-Nazi and who would argue with the designation of "white supremacy." In short, they misleadingly padded their list. When the SPLC releases their list, either in print or on the Internet, it fails to contain actual addresses that might be checked by journalists or researchers. Several listings refer to "unknown group" and the name of a city or town. — *The Watchdogs*, p. 79**

Mark Potok admitted as much a decade later:

"Potok says inclusion on the list might come from a minor presence, such as a post office box."

(www.sanluisobispo.com, March 25, 2009)

4. As noted, in many cases, Mr. Potok does not even bother to provide a physical location for his alleged groups. Last year, 247 of his 1,017 alleged "hate groups" were homeless, or about one in four. This year, 195 of his 1,007 alleged groups are phantoms, or about one in five.

In 2011, Watching the Watchdogs actually got to ask Mr. Potok in person about these missing groups. As the video clip below shows, Mr. Potok was startled by the question at first, as no one apparently has ever bothered to vet his numbers before, and he then proceeds to stammer out that his "hate map," the keystone of all SPLC claims and fundraising rhetoric, is "anecdotal," "a very rough measure" and "an imperfect process."

Sadly, the tens of thousands of well-meaning people who sent Mr. Potok and the SPLC more than $40 *MILLION* tax-free dollars in 2012, (*that's more than $4,600 dollars every single hour of every day*) didn't realize that his Hate Map numbers were just a wild guess. Those trusting folks took Mr. Potok at his word that his data were sound.
So now that we've established Mr. Potok's credentials and the accuracy of his data, let's take a closer look at his actual numbers, which again, is something no professional news outlet seems willing to do.
[image]
Click to enlarge

In Point 4 above, we skimmed quickly over a monumental and wholly unprecedented event: For the first time in SPLC history… the number of "hate groups" designated by Mark Potok… actually*DECLINED*!
Yes. You heard it here first, folks. Something we never thought we'd see has come to pass and gives a very strong indication that the days of Mr. Potok's primary fundraising tool, his much-lauded and oft-quoted Hate Map, are numbered.
This turn of events comes as a complete surprise, as Mr. Potok is the sole arbiter of the "hate group" label, and since no one ever checks on his numbers, why didn't he just pad the numbers a little more as he has always done in the past?
Every March, Mr. Potok releases his new "hate group" numbers in the Spring edition of his flagship "Intelligence Report" publication. Mr. Potok ignored the fact that his numbers actually went down for the first time in history, "**…the number of hate groups remained essentially unchanged last year…,**" choosing to focus on his newest marketing ploy, evil "militia" groups. We'll have a look at those numbers in a minute.
Potok provides a bar graph to illustrate his claim that the number of "hate groups" has increased by 67% since 2000:
[image]
It's worth noting at this point that the SPLC's bloated "Endowment Fund" has increased by 147% in just the past decade, from $99,000,000 to over $245,000,000.
Comparing the two charts, a case could be made linking the increase of cash in the Endowment Fund to the increase in "hate groups."

Or maybe it's the other way around…
[image]
Purely a happy coincidence, no doubt, but it must be getting tougher to sell "poverty" to the donors when you've got nearly a quarter-*BILLION* dollars in cash reserves. Last year, the Endowment Fund generated more than $18 *MILLION* dollars in tax-free interest.
[image]
Click to enlarge

In November, 2008, immediately after the election of President Obama, Mr. Potok predicted "explosive growth in hate groups" due to "… the tanking economy and a Black man in the White House. Mr. Potok is still singing this same tune in 2013, but now he says it's the evil militias that are upset:

> **Capping four years of explosive growth sparked by the election of America's first black president and anger over the economy, the number of conspiracy-minded antigovernment "Patriot" groups reached**

> **an all-time high of 1,360 in 2012…**

According to Mr. Potok's own bar graph above though, we see that for 2009, the first year of the Obama Administration and the worst year of the current recession, the number of "hate groups" only rose by 6, or 0.6%. Until this year, that half a percent "explosion" was the smallest increase in SPLC history.
Mr. Potok added 70 new "hate groups" in 2010, as if to make up for his anemic performance the previous year, but **at the same time, the number of homeless "hate groups," those Mr. Potok can't seem to locate on any map, including his own, jumped by 99**, which really represents a net loss.
Mr. Potok was losing his "hate groups" faster than he could designate them.
In 2011, Mr. Potok's list grew by only 12 new groups, for an increase of just over 1%. **That year he added 20 chapters of something he called "The Georgia Militia" to that state's Hate Map, but he couldn't seem to locate 18 of them, so he simply added 18 empty slots marked "Georgia Militia" to pad out his numbers.** No one in the Media ever called him on it.
In 2012, the number of "hate groups" actually dropped by 1%
Mr. Potok's "explosive growth" has turned out to be a damp squib…
As for the Georgia Militia, Mr. Potok has revised his figures down to 14 chapters, **one of which allegedly resides somewhere in Camden County, one is simply labeled "statewide" and the other 12 are nowhere to be found**. Must be all that camouflage gear those good ol' boys like to wear:
[image]
Click to enlarge

In all, 17 of the 53 "hate groups" Mr. Potok has assigned to Georgia are invisible. That's one in three. No doubt the rest of Mr. Potok's "militia" numbers are at least as accurate.
While we've already packed a lot of information into this one post, let's crunch Mr. Potok's numbers just a little more to see what his figures actually say.
Once again, when you strip out all of Mr. Potok's homeless "hate groups" you arrive at the surprising conclusion that, according to Potok's carefully researched data, the largest segment of "hate groups" are Black, outnumbering the KKK, Neo-Nazis, Racist Skinhead and White Nationalist groups respectively.
[image]
Who knew? Mark Potok knows.
The Southern Poverty Law Center made its fortune by going after "hate groups" in the South, and Mr. Potok is always nattering about evil white Christians, who tend to live in the South, but according to his latest numbers there was a distinct drop in the number of these alleged groups last year:
[image]
Click to enlarge

Mr. Potok also issues regular alarums about how the Northwest is a magnet for "radical white nationalists" but, once again, his numbers have dropped:
[image]
Click to enlarge

Ironically, (we use that term a lot when dealing with Mr. Potok's fundraising rhetoric), the traditionally more liberal Northeast actually showed a 6.25% increase in "hate groups" last year.
[image]
Click to enlarge

And finally, Mr. Potok has always claimed that the Republican Party is the root of all evil and represents the black heart of all hate-groupdom, but when you look at which states voted Republican in the 2012 Presidential election there are actually 12% more "hate groups" located in the Blue States even though the

number of states in either camp was roughly even:
[image]
Click to enlarge

[image]
Click to enlarge

So what are we to make of these capricious numbers at the end of the day? The short answer is: Not much. **Mark Potok's "hate group" numbers are a marketing ploy and an extremely lucrative brand name.** Even Mr. Potok concedes on the legend of his hate map fundraising tool that these groups are doing nothing illegal:
"Listing here does not imply a group advocates or engages in violence or other criminal activity."
No crime. No violence. Just "wrong thoughts."
Admittedly, some of these groups do engage in what most people would consider inflammatory rhetoric, but as long as they're not breaking any laws… *they're not breaking any laws* and neither Mr. Potok nor any other "civil rights" vigilante groups have a right to silence *anyone*.
Mr. Potok uses his "hate group" smear because it allows him to incite his donor base, who were cultivated specifically for their political views, without having to accuse those groups of any actual crimes. **His disclaimer may read "Listing here does not imply…" but that is precisely what it does and that's why the donors sent Mr. Potok more than $110,000 tax-free donor-dollars each and every day last year.**
And that, friends, is why Mr. Potok, who has no legal or law enforcement background, is compensated by this law firm to the tune of $150,000 a year. As Navin Johnson observed so many years ago, Mr. Potok's "Hate Map" is the kind of spontaneous publicity that *makes* people.
Publishers note: This article was originally posted at Watching the Watchdogs, and is reposted here with permission from the author.

Anne Stevenson: Huffington Post and Public Policy Bigot?

Michael Sharron · 18 March 2013 · Archived copy · Original

Anne Stevenson, a Huffington Post blogger and public policy consultant, wrote an article back in May of 2012 that I believe every man and every woman related to men needs to read. I warn you, after reading it, this article should be the reason you further dig your feet into the sand of the Fathers Right's/Men's Human Rights movement. Anne Stevenson clearly represents the true vitriol that allows sites like the Huffington Post to influence public polices and agendas clearly designed with gender politics centered around the "All Men Are Bad" mantra.

Before you dismiss this article as a angry, sexist woman who is just blogging to make money by writing salacious articles to drive people to the Huffington Post's affiliate links,we need to understand who Anne Stevenson is and why she is so dangerous.
Here is her Bio from the Huffington Post:
"Anne Stevenson is a nationally acclaimed writer, policy analyst and advisor. She holds a bachelor's degree in Political Science from Tufts University and is in the process of earning her Juris Doctorate. Stevenson's experience includes working directly with various international, national and local leaders, government offices, law firms, campaigns, and nonprofit organizations to provide support, strategic advice and grant writing services to leaders seeking to improve the efficiency and effectiveness of various publicly funded programs. Her featured interviews and commentary on politics, health and human services, disability rights, gender, employment, housing, and the justice system have appeared in numerous national news outlets and publications, including the Huffington Post, Washington Times, Boston Globe, Christian Science Monitor, US Conference of Mayors, FOX, NECN, and others. Email: amns29@live.com"

As you can see, Anne Stevenson is not just some blogger. She is a up and coming star in the radical feminist public policy network that is bound and determined to drive misinformation that will have serious implications for your sons, husbands, brothers, and fathers. This is one lady that we need to keep our eyes on folks.
In compiling this article there were so many words and thoughts to express to A Voice For Men readers of just how insane Stevenson is that I could easily have written for days. Bearing that in mind, it's not so important what Anne thinks, but that she, and future employers, hears from men and women around the world how her brand of gender politics is a dangerous, destructive game. Her use of rhetoric and links to cherry picked statistics, from websites that exist to only to supply "credibility" to her position, is beyond dangerous.
I am asking readers of AVfM to read the article linked at the beginning of this post and then comment with your 4-5 sentence response. **Say what you think the world needs to know about Anne Stevenson and her Huffington Post article.** I will add it to the body of this post. We especially want to hear from women in our movement who have genuine concerns for their sons, brothers, and husbands. Once you have posted your comment and verified that I have added it, please contact Ms. Stevenson at her email address and send her a link to this living, growing document.

Anne Stevenson, Huffington Post, meet the Men's Human Rights Movement

To Anne Stevenson, the Huffington Post, and future employers of Ms. Stevenson; We, the readers of A Voice For Men, along with our sons, daughters, husbands, wives, brothers, sisters, fathers and mothers resent and reject the fraudulent claim that only men are perpetrators of domestic violence while only women are victims. This destructive and deceitful propaganda abandons those men, women and children who are victims of violent women for the sake of gender politics and money.
Your agenda denies every child being hurt by a mother, every husband hurt by a wife, and every woman in a same sex relationship hurt by her partner while robbing the ability to identify and seek help for all abusers. For every sick father that gains custody of a child, there is just as likely a sick mother gaining custody of a child. For every male batterer, there is a female batterer. Building public policy around gender stereotypes and politics might help drive funding or make a name for journalists like Anne Stevenson, but it unnecessarily and callously dismisses

those victims who desperately need to see their struggles reflected in our policies and their pain addressed with our compassion.

Source

The time for misleading the public about this very important issue must come to an end. The time for an evidence-based, solution oriented approach is long overdue.

These are the men and women of the Men's Human Rights Movement, and here are their thoughts on Huffington Post journalist Anne Stevenson:

Greg to Anne Stevenson:

S.47, the VAWA just signed by Obama into law, defines Domestic Violence as "any that causes emotional distress and using unpleasant speech." Consequently all males are now perpetrators of Domestic Violence. Tell your readers Anne.

Also inform them that females slaughter their children three times more frequently than males.

You need to stop your propaganda Anne, and start speaking the truth.

James says:

What this blogger will never reveal on the Huffington Post is that in regards to who is doing the most Domestic Violence, the object is to to do away with ALL violence, not just the ones that are doing it the most to make a political or public policy statement. To publicize the amount of violence occurring at the hands of Men while overlooking violence from Women tells me that possibly Anne is not about ending violence, she is more interested in politics.

Peter Wright adds:

Have we not seen enough of radical feminism's program of estrangement and alienation of fathers from families? Anne Stevenson's new attacks and recommendations for the nation's fathers would see them estranged from their families at precisely the time when society is working to create more father involvement.

Stevenson's feminist ideology runs contrary to the attitudes of today's women and men who have largely disavowed the feminist label due to its more concerning goals. With that in mind I can only assume and hope that Ann Stevenson's employers and society at large will be mindful of her retrograde mission.

James Huff:

I think it's telling that Anne Stevenson's collectivist ideology would actually denounce the Clinton era Personal Responsibility and Work Opportunity Reconciliation Act of 1996. She is obviously making the attempt to swallow any social justice movement under the banner of feminism, something her sisters-in-arms have been fairly successful with over the last 40 years.

The Feminist MRA writes:

Anne Stevenson's questionable academic credibility can be summed up in her latest peace on the Huffington Post; "Top 5 HHS Programs Endangering Women and Children." Not because the U.S. Department of Health and Human Services actually spends more on women's issues and women utilize more social services and health care then men. Not because statistically the outcomes of custody disputes still favor women significantly more than men. Not because women receive lighter sentences and face less jail time than men. Not even because one of the stories she linked actually detailed that the foster *mother* was responsible for the abuse. Not even because doing away with gender-based funding incentives contradicts her position of supporting women against gender-neutral policies, but because her Top 5 HHS Programs Endangering Women and Children only had 4 programs listed.

Declan Lyons says:

Having read your article 'Top 5 HHS Programs Endangering Women and Children,' I'm astounded at your failure to not only recognize violence committed by women against men and children, but to also ignore the injustices which have arisen from myopic, gender-biased domestic violence legislation in a legal system which automatically favors mothers above fathers.

I'm talking about the kind of instance where Judge Lori B Jackson saw fit to remove Lt. Col. Joel Kirk's children from his care and return them to their demonstrably violent mother, Tina Taylor Kirk.

You've made it obvious that you don't hold Men's safety as a priority, but if you truly care for the safety of

children, as your headline suggests, you would be more concerned about violent mothers; who are the most likely people to kill their children.

From Grumpy Old Man:

As a child of the California family court system and father who endured this minefield years later, Anne Stevenson and the Huffington Post article projects a narrow one sided view which she backs up by dated references and Feminist bias. Fathers, mothers and especially children deserve better than what is portrayed here. If we truly want to get a better grasp on caring for our children we need to end this adversarial diatribe, get some people involved who do not have an agenda and move forward.

Says Knight Runner:

Finding an article full of misandry isn't difficult. However this article wasn't written by some anonymous blogger on some backwater web forum. This article was written by a person who is highly educated and well respected in her field and posted on the website of a well circulated publication. As such, I find it difficult to believe that she was unaware of her article's high level of misinformation.

Disorderly Conduct writes:

For decades the feminist movement has held a monopoly over the politics of the left. While much of this power has been used to make legitimate strides towards gender equality, gender feminists like Anne Stevenson have abused it to advance women's power without regard to the consequences; trampling Men's rights, perpetuating gender stereotypes and silencing dissenting opinion that speaks out against this injustice. On behalf of all who believe in universal human rights, I urge anyone with the power to do so to deny Anne Stevenson and the Huffington Post the platform to spread her sexism and bigotry.

Suzanne McCarley writes:

I read it twice and I still have no idea what Stevenson meant to convey, beyond a very generic (and rather garbled) "Men are pigs." I have seen better organized essays from grade school students, and I'm appalled by what Stevenson passes off as "citations."

The strongest impression I got was that it was intended to test the theory that Huffington Post readers are gullible morons who gobble up any gibberish written by a 'credentialed' feminist with a keyboard.

This is truly bottom-of-the-barrel sludge, not remotely resembling journalism, and adhering to a pathetically low standard, even for HuffPo.

Andy Bob on the Huffington Post HHS Article:

A perusal of Anne Stevenson's resume makes it clear that she is a professional feminist. This should serve as a warning to her readers that Ms Stevenson regards facts as nothing more than tools to be used to fashion a predictable man/bad; woman/good narrative.

Her feminist credentials also indicate that we can expect the usual chilling lack of concern for victims of female-perpetrated domestic violence. She will either haughtily deny the very existence of these victims, or dismiss their significance by relying on the well-worn feminist tactic of pretending that their numbers are negligible. This is a reprehensible lie.

The Men's Human Rights Movement advocates for the fundamental rights of all people, regardless of sex, race, age, religion or orientation. In order to achieve our goals, it is imperative that the bigotry of feminist ideologues like Anne Stevenson be exposed, and its adherents sidelined from the public discourse on domestic violence as soon as possible, lest the issue be forever bogged down in the mire of corruption and self-serving political agendas.

AVFM Publisher Paul Elam says:

50 years of misguided governance by a system that fails to embrace documented research on domestic violence and instead serves an ideological and monetary agenda has resulted in families and lives destroyed.

Anne Stevenson is clearly on a career path to perpetuate and perhaps worsen the problem. Our families and our children deserve better than this.

The problems of family and intimate partner violence are complex and require thoughtful and informed attention. Individuals like Anne Stevenson and her ilk are all but broadcasting their intention to exacerbate the problem.

TO FUTURE EMPLOYERS OF ANNE STEVENSON

We believe any organization that hires Anne Stevenson will not serve their image well given her efforts to be misleading about serious public health issues in a way that ultimately brings harm to men, women and children. What her future employers need to realize is that gender politics is a double edged sword. Awareness of the accurate facts regarding domestic violence are finally starting to see the light of day, and a new, more encompassing paradigm, recognizing all victims and perpetrators, is beginning to emerge. We fully believe those organizations that continue to perpetuate destructive myths and ideologically driven agendas will fall on the wrong side of history, and the wrong side of public opinion.

AVfM and its growing body of supporters will be following Anne Stevenson's work regarding family and intimate partner violence and monitor her public statements and future employers actions very closely. We are prepared to provide measured, corrective responses to any further disinformation on behalf of those men, women and children ignored by her ideology.
A Voice for Men's editors encourages readers to extensively share this article with others on the major social networking sites in an effort to bring attention to the issues discussed in this article on Anne Stevenson and the Huffington Post.

An experiment in live blogging

Paul Elam · 18 March 2013 · Archived copy · Original

[quote] Nothing ventured, nothing gained. ~ Chaucer[/quote]
We are going to conduct an experiment here at AVFM and you get to participate. We were pleased to report about a month or so ago that AVFM had finally broken in to the top 100,000 worldwide ranking on Alexa. I had no way of knowing at the time that I would be able to tell you so soon that we have broken into the top 50,000.
Nonetheless, here I am, and we have. It's a great place for us to be, thanks to your help.
Enough bragging, Paul, tell them about the experiment.
Michael Sharron, a Father's Rights Activist and blogger has written several articles for us on the Landen Gambill matter in North Carolina. He also happens to be a Search Engine Optimization (SEO) expert.
SEO, as I am learning, is not always an exact science. I won't go in to all the details (mainly because I don't know all of them), but one thing that seems to be working well for some blogs (not all) is something called live blogging. It is a method to renew content on a single blog post by making the post interactive. In this case, the interactive part will be *you*.
Here is how it will work for the first post, which will be coming in just a bit courtesy of Michael:
You will be reading an article about a particular up and coming fembot, whose activities we would like to draw some public attention to. You will be invited to share your **non-slanderous**, well-reasoned and compelling thoughts on the activities of this person in the comments. Remember, think scalpel, not chainsaw. Anyway, as comments come in they will be selected for appropriateness and copied directly into the article itself, in real time, and then deleted from the comments.
Why does this help some blogs? Because Google comes Goog Goog Googling along here and there, looking through the content of the site. As the article itself shows new content, Google "notices" this and it theoretically scores a little higher, pushing that piece up in the search returns and ultimately having a positive impact on our Page Rank, which is very important long term.
It is just icing on the cake that this happens to fit in perfectly with the kind of activism we like to do around here. So we are killing two birds, and all that.
Each of these experimental posts (we are planning to do three at this point) will be highlighted at the top with one of these **[image]** and a link back to this article for those that miss it.
And that is it. We get to see if live blogging will help AVFM grow even more, do some creative activism and you get to get your shots in where it might just count in a number of ways.
What's not to like?
The first post will be coming out in just a little while.

The Riptide controversy

Mateusz Wacek · 18 March 2013 · Archived copy · Original

[dropcap]T[/dropcap]he short version of the background is this: Deep Silver, a video game company, released a special edition of Dead Island: Riptide called "Zombie Bait", and for this special edition, they decided to pack in a statue. The statue in question, the titular zombie bait, is of a female torso, minus the arms and head, and with gory detail. Deep Silver claimed the statue was "meant to signify a "grotesque take" on the Roman marble sculptures of the second and third centuries" and indeed, the link in the Gamespot article [1] is to such as statue, which features a nude male torso, missing the head and arms (though, without the blood and gore).

Perhaps Deep Silver really wanted to do a parody of ancient sculpture, or perhaps it was just for shock value, and happened to resemble the statue, or perhaps a bit of both. Either way, hackles were raised, goats were gotten, and dander was upped, pretty much all about perceived "objectification of women", "violence against women", and general "misogyny." These are the same buzzwords many in the Men's Human Rights' movement are very familiar with.

Rhianna Pratchett, credited as a "Games writer" said "It's not surprising to see games marketing aimed at men, but it's not often quite so blatant i.e. (sic) 'Look, tits!' It is perfectly possible to keep the creative integrity of a franchise without resorting to one-gender marketing tactics." Pratchett seems to be under the impression that any time something female is used in marketing, it's automatically "aimed at men", because nothing is sexier than a dismembered and bloody torso. As long as there are breasts involved, it'll get 'em hard. According to her, men are like finches, copulating with freeze dried females so scientists can collect sperm (except the female birds were kept intact).

While her statements that men have a Pavlovian reaction to depictions of breasts, even on a mutilated torso, is as misandrist as it is ridiculous, it gets better (or worse, depending on how you look at it). She then went on about a promotion used for The Walking Dead. "It's a male zombie head with a screwdriver through its eyes. Nasty, sure. Gross, a little. In keeping, definitely. Offensive, no." She doesn't bother to explain why it's not offensive, but she does make a point to mention that the acceptable promotion uses a male with a screwdriver through "its" eyes. While the misandry is blatant, what is unclear is if Pratchett actually is aware of her own misandry. She doesn't bother to hide it, so either it's too ingrained to be noticed, or she does realize it, and also realizes that feminism is so dominate, that there's no need to be coy about anti-male hatred.

While the next commenter, Nels Anderson (developer for Klei Entertainment), only criticized the use of blood and gore to sell, the next to weigh in, Brian Moriarty relished in showing how shiny his armor is when he plays the white knight. He relates how he was teaching a college course called "*Social Issues In Interactive Media And Games"* (Why yes, he is a professor with feminist leanings. I'm as shocked as you are). During his class, he showed the picture of the torso.

Unfortunately, his male and female students didn't achieve the desired level of feminist bile. According to him, "The general reaction could be characterized by one word: "Whatever". This would not stand, and so he ramped it up, dropping questions loaded for bear. "So I asked my students, does this zombie-kitsch Dead Island torso objectify and degrade women or not? Does it contribute to the popular image of video games as violent, sexist and depraved? Do game companies bear any responsibilities to society beyond their mandate to make money? Would you work for a company that resorted to marketing gimmicks like this?"

He then noted how the students stared, silent and fidgeting. This is something pretty familiar to any student in a class with an unabashed ideologue. When you know your professor has an agenda, and when that professor (who has control over your grades) makes it clear what you're supposed to believe, you're more than a bit apprehensive to answer, lest you risk engaging in dialogue (you're there to be talked to, not talked with), or worse, say the wrong thing and get immediately on the professor's "Do not pass" list.

There was no mention in any of the articles about how the mutilated males objectify or degrade men, or that there is an image of video games as "violent, sexist and depraved" when the corpse has a penis. Only when there is a pair of breasts is it time to get outraged. However, more on that in the conclusion.

Ian Bogost, another professor, as well as video game designer and critic, also chimed on how the figure was offensive, but kicked it up a notch. Not only is it “offensive”, but “Dead Island Riptide now looks like a depraved rape joke.” I guess he noticed lack of feminist mention of rape with regard to this game, and felt it would not stand. Rape culture and rape apology were a bit overplayed cliches, but there’s always “rape joke”. Congratulations to Bogost for being the first to tie a mutilated torso to rape.

Jack Edwards, of Gaming Bolt [2], joins in the accusations of misogyny, and also tries to tie the dismembered torso into an accusation of sexualization. I guess I must have something wrong with my libido to not be turned on by mutilated remains, since so many people point out how dead sexy (see what I did there?) it must be. Though, he fails to drop the R-bomb. Nice try, but you’ll never make it to the higher levels of white knighthood without accusing someone of rape in some form or another.

Edwards also notes that, “As well as from typical groups, disapproval has also poured in from the gaming community en masse,” indicating that the disapproval is beyond just the gaming news sites.

And here is were I’d like to discuss what we can take from this. As mentioned above, the outrage is largely not from the depiction of violence. It’s from the depiction of violence against women (represented by this bloody women’s torso). This isn’t something that should come as a shock to many MRAs, but worth mentioning at least for the benefit of showing more examples. Violence against men occurs in video games far more often than against women (much like in real life), but never registers as such. At best, it’s an example of violence, but never does it indicate violence against men as a group. Only when women are the victims is it a gendered issue.

The same happens with sexualization. Duke Nukem, Doomguy, the titular Prince of Persia, Johnny Cage, Ryu, and the unnamed Two Worlds hero dude (to give just a few examples) all are the height of physical fitness and attractiveness, with many of the above mentioned appearing, or having the possibility of appearing, shirtless and/or showing off their manly physique. I’m sure feminists are just working on the final drafts of indignation-filled articles about how objectified Jax was, when his ripped torso and bulging muscles first graced Mortal Kombat II.

As for rape, a topic feminists love to bring out when they want to shut up the other side, the Tomb Raider franchise was criticized recently for a scene where Laura Croft would be almost raped by the villain. The scene was meant to be shocking and disturbing, and garner sympathy for the heroine. Of course, it had the rape of a woman by a man (even if only attempted), and so became a target. However, Alpha Protocol had an actual achievement where the main male character got raped by a woman. No, that’s not a misread. Allowing your male protagonist to get raped was encouraged to the point of the game rewarding you for it.

You never heard of it? Don’t worry. Neither did I until I looked through some of the comments on the Dead Island controversy, and did a quick search for the “Savage Love” achievement [3]. While a game that literally rewards players for getting their male character raped by a woman went unnoticed, we don’t have to guess what would happen if the sexes were reversed.

From this story we can also take a lesson on chivalry, something that is, again, not exactly new to the MRA, but worth looking at as an example. The denouncing of Deep Silver for this publicity stunt is part of a trend in the video game community, especially among video game journalists. IGN, X-Play, Gamespot, and pretty much every other major tech news site/organization has at one time or another covered the “Women in video games” topic, usually with the conclusion that there’s all this horrible, horrible misogyny about, and game companies should be ashamed of themselves for teaching boys to rape and abuse women.

Something to note is the amount of fervor and competition to be the strongest voice of denouncement against this horrible, horrible practice. If your colleague is saddened that something could be offensive to women, you need to be dismayed at the misogyny. Of course, the next guy will claim to be shocked, truly shocked, at the rampant anti-woman hostility in the industry. You can only top that by being disgusted at how video games make boys rape. It becomes a white knight lance measuring contest. After all, if you’re seen as too soft on patriarchy, you’ll not get your coveted pat on the back by feminists. If you’re lucky, there’ll be some people (hopefully male) who disagree, and want to look at the situation objectively.

They’ll wonder why only violence against women, or sexualization of women, ever gets a mention, and maybe point to one of the many cases where men are killed, or have their bodies put on display. You can then accuse them of contributing to rape culture, or demeaning women with such complaints (no, you need not worry about explaining

how that works) to boost your feminist score.
A large part of this whole issue is the way the anti-woman boogieman (or should that be "person of boogie"?) is built up, and maintained. We have to be told that this is offensive to women. Notice the authority in the articles. The authors outright tell you to be offended. If you're not then you're a horrible rapeiculturist. The flimsiest of explanations can be made. There are breasts, ergo, it's objectifying women (you could point out that Duke Nukem has a penis, and therefore is also objectified, but no fair bringing logic into this sort of thing).
The torso is of a woman, so therefore, it's violence against women. While that same reasoning could be used to show violence against men due to the numerous mutilated male corpses, double standards make sure that doesn't happen. This isn't just an offensive add campaign (which you're told it is). It's an indication of an anti-woman culture in the video game industry.
White knights and feminists (not necessarily mutually exclusive terms) both have it in their interests to maintain the all-powerful narrative. Tilting at windmills makes you look ridiculous, but fighting giants, misogynist giants, is a noble cause. For feminists, every victim needs a perpetrator, and if the public believes that the video game industry is just a seething cesspool of rape, violence against women, rape, objectification, rape, and possibly rape, then it just strengthens the victimhood identity.
The feminist firestorms that erupt result in more than just talk and blog filling. The company which created this promotion has released a *mea culpa* letter, promising never to do it again, and that everyone has learned their lesson. More than that, companies are listening to feminists tell them how to make games. For example, Anita Sarkeesian was invited to Bungie studios [4] for the purpose of lecturing them on female characters in games.
Yes… Bungie, a large company responsible for the widely popular Halo series, invited Anita Sarkeesian, a feminist who has turned being offended into a lucrative career, to talk to them about how they can better serve feminists.
Even outside of actual visits by ideologues, we can see feminist influence. The Tomb Raider series was under attack for having a female protagonist with large breasts, and so the company has made sure to tweak the game to what makes feminists happy. Companies now know that when they release a game, they'll be scrutinized for if it is feminist approved. Valve, for example, has gotten a seal of approval (more or less. Feminists are careful never to completely approve, lest they cut off the opportunity to criticize later, and claim misogyny) for making strong female characters in the Half Life, Portal, and Left 4 Dead series (feminists likely also were pleased with Half Life having all the enemies the player happily slaughters be male).
Consider the case of Duke Nukem Forever, which received quite a few negative reviews. For example, Ars Technica [5], Ben Kuchera, mentions several times in the write up that a flaw with the game is that it hates woman (exactly how the game hates women is never really clear, but the fun thing about feminist thought is not having to back up your claims). the negative review from Joystiq [6] also brings up misogyny as a claim of "objectification of women" (again, not explaining, nor backing up the claim). IGN [7] also tosses out "objectifying women" as a criticism without explaining.
While complaints about perceived misogyny weren't the only ones about the game, they were quite noticeable, and the comments indicated that the consumers cared about the sexism in the game, real or imagined, and the toxicity of the misogyny label has caused reviewers to recommend not buying the game, which in turn affected sales. Video games are obviously not movies, but just as movie studios are careful not to release movies that would offend feminist sensibilities, which would ultimately result in lowered ticket sales, we're seeing video game companies taking into consideration how offending feminists can harm their sales.
Most game makers (programmers, writers, designers, directors, etc.) are male. However, women can essentially force them to change the way they make games. While game makers are free to create whatever they choose, games that ruffle feminist feathers are excoriated, and companies know that being labeled "misogynist" is enough cause harm to sales. Feminists can also call upon white knight to help out, with males spreading the word that a title is anti-woman, and therefore shouldn't be bought, besides simply not supporting companies that feminists tell them to shun. Women do have power and influence on the industry.
It is subtle and indirect, but power nonetheless, and a benefit of the subtlety is how female feminists can influence the industry (as Sarkeesian is doing) while bemoaning lack of women in the industry. They can demand changes from the comfort of their own keyboards, and still point to the lack of women game designers as proof of

patriarchy. There is no need to go through the work to actually make the games they want to play. Basically, feminists are able to have their cake, eat it too, and then claim that the patriarchy doesn't allow them to have cake (there is a cake comment in there related to video games, but I have the restraint not to make it).

I don't want to just end on a sour note, pointing out misandry and leaving it at that, if I can help it. This is a bad situation for men, and it's not going to get better on its own. Feminist influence in the video game industry, white knighting by journalists, and consumers voting with their dollar in the way feminists want them to (for games that are feminist approved, and opposed to those which raise feminist ire) are all trends that show no sign of even slowing down.

However, that doesn't mean nothing can be done. There are ways MHRAs can fight back. Those of us who are connected to tech journalism, and specifically video game journalism, can write articles about the topic, reaching people beyond readers of men's rights websites. Right now, articles about gender and sex in video games is pretty much exclusively from a pro-feminist side, and feminists are unchallenged in promoting their views. MHRAs have done well in the comment section of online news articles that are misandrist in nature. The same energy put into exposing bias and sexism in Guardian or Huffington Post misandry could be put to use in articles such as the ones mentioned above. Especially at this point, it's important for us to get people aware of the issue.

[1] http://www.gamespot.com/features/dead-island-riptide-and-the-problem-with-video-game-marketing-6402693/
[2] http://gamingbolt.com/dead-island-riptide-when-sex-doesnt-sell
[3] http://x360.cheatfreak.com/Alpha-Protocol-cheat-tipsandtricks-Earning-the-Savage-Love-Achievement/120-41182-38387.html
[4] http://www.gamespot.com/features/from-samus-to-lara-an-interview-with-anita-sarkeesian-of-feminist-frequency-6382189/
[5] http://arstechnica.com/gaming/2011/06/duke-nukem-forever-review-barely-playable-unfunny-and-rampantly-offensive/
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Abortion, adoption, safe haven laws — and lies

Michael Sharron · 19 March 2013 · Archived copy · Original

This article is not a debate on **abortion, adoption, or safe haven laws**, whether these issues are right or wrong, good or bad, just or unjust. This article is going to focus on how abortion, adoption, and safe haven laws are a very well entrenched and supported "opt out" for many women who use these tools by exercising their federally protected "choice card" to escape a unwanted pregnancy and how men are not afforded ANY tool to do so when we create children through recreational sex (Unless of course we cut parts of our anatomy and use condoms to decrease the level of pleasure in the act). Of course this debate is nothing new, it has been around for decades.

In fact, now that I think about it, this article isn't even about abortion, adoption, or safe haven laws. It is about the phenomena of astounding numbers of men who are reported deadbeat fathers around the world; who created children and refuse to love or support their offspring, and who are denigrated and excoriated in doing so. Ah, if it was only that simple. I am actually a believer in the concept that politicians and many others actually *like* the fact that there is a huge pool of "deadbeat" fathers around the world because it makes for great fodder in attracting women's votes and appearing to be concerned about the dear, poor children of the world.

Let's face it, without deadbeat fathers, there would not be a lot of female victims for whom we need to create social services programs, employment, and funding. Sheriff's departments and other law enforcement agencies couldn't attract voters by listing men in their jurisdictions who are out on their yacht drinking champagne with a 20 year old blond bombshell named Bambie while their children are at home eating ramen noodles because dear ole dad won't support them.

Let's face it, deadbeat dads are big business and funding sources for politicians, judges, and feminist conspirators. Without a huge population of deadbeat dads, we would not have people generating statistics that set out to prove that men are by nature beasts who would rather have sex with their offspring than feed them and thus why women need to have custody of their children in all cases. And we sure as hell don't need to include men in the concept of abortion, adoption, and safe haven debate to screw this up.

But having said this, is it really fair that we give women the abortion, adoption, and safe haven placement option and call her a good person and pro-choice, while calling men deadbeat fathers because they don't have any tools to "opt out" of parentage aside from having a vasectomy or abstinence? How come when we go out at night and have a few drinks and forget to use a condom, we are held responsible financially for the results while women can abort, adopt out, or just hand the child over to a fireman and walk away no questions asked?

Consider this simplistic analogy: Take five Men and five Women, throw them into a mud pit, ask all ten to get out and then give the five Women a shower, soap, and a washcloth while giving the Men none of these. Then, after the Women are clean, present statistics to Congress showing that Women are cleaner by nature than Men. This is exactly what is happening with the relation to abortion, adoption, and safe haven laws and absent fathers.

Is Access To Abortion, Adoption, and Safe Haven Laws A Conspiracy To Keep Men Oppressed?

Hell No! I just added that header to make my writing more fluid so that I could continue to bitch about how our governments and feminist public policies hold men accountable for accidentally creating children we didn't intend to create and who we cannot support, while making sure that women have the option of abortion, adoption, or safe haven laws to do just that.

What really pisses me off more than anything is the fact that we give women the option of abortion, adoption, and safe haven laws to protect children from mothers who may make bad decisions during pregnancy or right after a birth. Considering the decisions made by some mothers that endangers a child, this is a good thing.

A lot of women who have abortions and adopt children out are not ones who would hurt or make a bad decisions with highly vulnerable infants. They make those choices because they aren't prepared to have a child, can't afford them, or want to wait. Of course, nobody is keeping statistics on these women, but they damn sure are on fathers who aren't prepared to have children, can't afford them, or who want to wait.

Then they use these statistics to point out how bad or irresponsible men are. Again, I don't have a problem with abortion, adoption, and safe haven laws if it is used to protect a child from a mother who may make a bad decision and hurt the child, and I guess I can understand how some may make the decision that they don't want a child for which they weren't prepared. But to give women this ability and then publicly excoriate and denigrate men who do the same is bullshit.

As I have done in just about all of my writing here on A Voice For Men, I again appeal to radical feminists on the planet to cut the patriarchal, dominant, everything-is-centered-around-making-sure-men-succeed-and-women-don't bullshit and get back to *human* rights and drop the sexual politics crap that is just designed to drive funding to your organizations.

What are your thoughts on this article without making this a right and wrong debate on abortion, adoption, and safe haven placement? Do you think men should have an out when we accidentally create children that we are not prepared to handle? Do you think that governments and professional feminist should be keeping numbers on fathers who can't support their children, but who would implode at the suggestion that we expose women who have abortions or adopt their children out?

What If Women Didn't Have Access To Abortion, Adoption, or Safe Haven Laws?

Aside from the safety issue, if women did not have access to abortion, adoption, or safe haven laws, do you think there would be just as many women on the planet who appeared to be bad people by not wanting to be with or support their children? Is it quite possible that the reason we have the appearance of good, nurturing, and loving mothers and a whole bunch of bad dads is due to the fact that women can hide behind these issues? If men had federally protected tools to end a pregnancy that was created accidentally, do you think there would be a huge population of dads who weren't supporting their children?

We need the appearance that all dads are bad, and all mothers are good because this is how we drive public policy. The reality is, in all corners of this planet, there are very good fathers and mothers, and there are very bad fathers and mothers. But the feminists are not going to hear this. Such neutrality is not good for business. It does not drive anger, emotion, and funding to their organizations. They need bad dads, and abortion, adoption, and safe haven laws to make sure that only women appear to want children.

A Voice for Men's editors encourage readers to extensively share this article with others on the major social networking sites in an effort to bring attention to the issues discussed on Abortion, Adoption, and Safe Haven Laws as they pertain to the denigration of fathers.

Indian government: men don't matter

David Cuspis · 19 March 2013 · Archived copy · Original

An Australian reads a story about new laws in India and is reminded of home.

I was reading the paper on the train the other day, when an article on the "rape crisis" in India caught my eye. Naturally, as we have been conditioned to obsess on protecting women, the mere mention of the word "rape" is eye-catching.

So I read the short piece, which detailed the new rape laws that had been passed in India (a country known for its blind eye to the public abuse of men by female police officers) that set new penalties for rapists, including a mandatory 20 year sentence, and the death penalty if the victim is killed or left catatonic.

The article mentioned also that the Women's Rights Advocates in India were criticizing the law for not putting marital rape under the definition of rape.

That may very well be a legitimate concern, as there is now very little to protect women who are in fact raped by husbands. However, this was not the part that caught my eye.

The part that got my attention was the sentence "[the new laws] define rape as a crime committed only by a man against a woman."

I went onto the internet to confirm this, and lo and behold:

> **Bowing to pressure from women (sic) activists, the government has decided to restore the term rape in criminal law that states only men can be booked for committing the offence against women.** [1]

Let's just think about this for a second.

In India, a man or woman can force his/herself on a non-consenting male, and not be guilty of rape. This revolutionary new "definition" of rape, clearly advocated for by ideologues filled with hate and resentment for all people who have the Y chromosome, means that we will see a sharp increase in the cries of victimization from women, who will now claim that rape is an exclusively male crime.

I have spoken to feminists about this issue; among them a particularly headstrong male feminist. The thing that struck me the most about this conversation was his valuing ideology over reason and fact with missionary zeal. He insulted me personally, raised up an army of straw men from the pits of fallacy and kept repeating different variations of the same claims over and over again – that feminists oppose misandry and that MRAs, who see feminists as ugly, fat, friendzoning, dyke sluts, are arguing with strawmen. That was his redundant response to me refuting his "fact" that women are the only ones who are raped.

When I told him that I personally know a man who was held down and raped by an abusive woman, he told me that such events are rare, and by extension claimed that **such laws are unnecessary.**

That's right, gents. Protecting us is unnecessary. So unnecessary that we need to actually make distinctions in the wording of laws so as to deliberately exclude male victims (read: tin soldiers/sperm banks on legs).

The ideologues in the Indian government deemed it necessary to deliberately and actively deny men equal protection under the law. We've already seen men in that country forced to the back of buses like African-Americans in 1950s America. We've seen them beaten up by members of the public and female police officers alike for accidentally boarding the "female only" carriage of a train. And now we're seeing the government actively denying them equal protection under the law in sexual assaults.

It is things like this that make me marvel at how people can still believe in the patriarchy that feminists have always claimed existed. The government of a nation bowing to the unreasonable and unjust whims of feminists should not be possible in that patriarchy. Introducing blatantly anti-male laws that deny men protection from the same crimes as women is not the imagined feminist patriarchy, not by any stretch of the word.

We are past the point where apologists can twist the meaning of words to suit their argument effectively. In no way

would the feminist's patriarchy lie down for misandric legislation. Whatever the feminists are selling, it can't be called patriarchy anymore. Well, unless patriarchy, a system of female privilege at the expense of men, is what it is and always was.

I don't even think it could be called a matriarchy, due to the fact that the majority of women aren't man-hating cretins. I'd prefer to call it — feminarchy.

There is little point in my MHRA friends and me attempting reasoned discourse in our home country of Australia. My conversation with the dogmatic white-knight devolved into a mud-slinging match where everything from my intelligence to my ethics and morals was insulted on a personal level.

And that is a good case scenario.

My best friend, a fellow activist, had a feminist threaten to stab him when he brought up men's issues. That's right, she threatened to *stab* him. Imagine the outcry if he had threatened to so much as slap her?

These vehement knee-jerk reactions from feminists across the globe are an instinctive, animalistic response. When an animal is cornered, it lashes out, and similarly the feminist movement is consolidating its forces and lashing out at any detractors who threaten to topple their ivory tower. Have you ever seen a legitimate human rights advocate threaten to stab someone for exercising free speech? Human rights movements have their roots in humanitarianism, not in the barn of *Animal Farm.*

The Indian law was designed by feminists, deliberately excluding all male victims in order perpetuate the myth that women are the only victims in this world.

Men, i.e. human beings, are now having their protection under the law undermined even in countries such as mine. I am privy to the suffering of many of men at the hands of professional victims.

A good friend of mine received death threats due to a false claim of sexual harassment brought upon him by a psychotic attention-seeker whose advances he turned down. The same man was the victim of beatings at the hands of his then-girlfriend when she got angry with him for disagreeing with her very strong opinions.

Another friend of mine was taken to court over false accusations that were then dropped with no apology or compensation. The same man has been the victim of a botched circumcision.

Another friend of mine was savagely bashed by his girlfriend and raped by another woman whilst semi-conscious, and was ashamed to even talk about it.

These men have been told by feminists that it was their fault that they didn't seek help for it. Yet no help exists for men. There is only one men's rights charity in Australia, and they receive no support from the blue-pill government and Julia "Tu Quoque" Gillard. And when MHRAs try to start charities for the support of men, feminists – the very same feminists who victim-blame males for not seeking help – condemn these charities as misogynistic.

None of these men received any protection under the law, and now those horrible creatures in India that have the nerve to call themselves human beings are making it official: Men Don't Matter.

Did you hear that, men? Yeah, especially you over there in India:

YOU DON'T MATTER

(But you didn't hear it from the feminists; it's all the fault of patriarchy)

Reference:

1.) http://www.hindustantimes.com/India-news/NewDelhi/only-men-can-be-booked-for-rape/Article1-1021702.aspx

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Ryerson Student Union: On the path of bigotry

Dan Perrins · 20 March 2013 · Archived copy · Original

On March 15, Ryerson Student Union fell to deploring depths of bigotry and denied the opening of a Men's Issues Campus Group, publicly stating that men and boys have no issues worthy of examination.
Today we find that the bigotry continues from the student union president at Ryerson.
Are any of us surprised?
Ryerson Student Union members go to the same school, study the same subjects and are graduates of over two decades of the same forced feminist philosophy. Now they are going to extraordinary lengths to keep force feeding society their special Canadian University blend of misandry, seasoned with censorship and rancid animosity.
According to theeyeopener, three students from Ryerson, Anjano Rao, Argir Argirov and Sarah Santhosh made the application, generated the necessary documents to create a men's issues group and presented them before a seven person student union groups committee.
They were denied.
A letter of appeal was sent to the Ryerson Student Union President Rodney Diverlus.
Denied.
Now before we go any further here are just three of RSU's groups.
[unordered_list style="bullet"]

- Harry Potter Association
- RU Anime
- Vinyl Appreciation Society

[/unordered_list]
It would seem that even the issues of fictitious and inanimate objects have more of a voice at Ryerson University than men and boys, given their recent ruling and reply to appeal.
According to theeyeopener Diverlus said "[C]ommittee members raised concerns about the group's association, and whether or not they were directly or indirectly associated with the groups A Voice For Men or Canadian Association For Equality."
So they were denied recognition because of unsubstantiated and anomalous claims that they *might* be associated with other groups that also concern themselves with the issues of boys and men?
That was the objection that was sufficient to rate the students concerns as less worthy of inclusion that a club dedicated to Harry Potter?
The contemptible arrogance of that notwithstanding, the implication that this group has any ties to AVFM, which they do not, is as credible as saying RSU has ties to Al Qaeda because they also have a Muslim Students' Association. Whether the three students have an association with CAFE is unknown here, as we have no association with them, either.
To our knowledge, the only thing these three groups share is compassion for men and boys, but that is apparently enough to inspire a McCarthyesque response from RSU.
We might suggest a questionnaire for future RSU use.
Question 1. Are you now or have you ever been a member of groups that have compassion for men and boys?
No need for question 2.

Diverlus goes a little further by stating that:

> **These are groups that are, in some jurisdictions, considered to be a hate group, become known to have profiled women on campuses who speak against them, and they are tied to individuals who not only go out of their way to negate the struggles of women but can also create some problematic discourse on**

> **language around the idea of women's rights.**

And this is where the bigotry is reinforced by lies.
What "jurisdiction" would that be, Mr. Diverlus? We know of no such jurisdiction, either in Canada or the United States. We know of some accusations, completely unsubstantiated, such as those coming from RSU, but that hardly constitutes a jurisdiction.
There is also no truth at all in the accusation that AVFM or anyone else has profiled women who have spoken against them. What Diverlus is referring to here is that AVFM did news stories on people, ideologues similar to those at RSU, who were engaged in illegal acts like vandalism, harassment and blocking doors in order to prevent students at the University of Toronto from attending a lecture on male suicide and educational problems, acts that were also condemned by the administration of the University of Toronto.

Ryerson Student Union has some interesting ideas on discourse.

We also have to wonder just what Diverlus means by "problematic discourse on language." The syntax of that statement is muddy, but still clear enough to indicate that Diverlus and crew have anointed themselves as the final and quite draconian arbiters of what discourse is to be allowed from students at Ryerson University. Not to mention the fact that there is no record anywhere of any of the parties in question ever challenging the legitimacy of women's human rights, and abundant evidence that all support those rights.
That last statement from Diverlus was one sentence. Once sentence with two outright lies, one implied lie and a clear indication of license to control what students would and would not be allowed to think; at a Canadian *university*.
The article from theeyeopener, thankfully not written by Diverlus, goes on further to state that the groups six page constitution has goals to "*create a progressive and constructive voice and lend representation to any and all Ryerson students concerned with the issues of men and boys."* There is no intention of taking away women's rights, as is well stated by one of the group.
With Rod's next quote we find out he actually lives with his head in his ass.

> **We know that oppression and the marginalization of men is something that doesn't exist just like the oppression and marginalization of straight people or white folks in our society.**

This kind of statement is coming from a university where men are steadily and rapidly decreasing in numbers, as they are from the employment scene; where suicide for men happens at four to five times the rate that it does for women, and where male victims of sexual assault and domestic violence are systematically sidelined?
The fact that the Supreme Court of Canada did not believe Nicole Ryan's abused woman's plea and still decided not to punish her for soliciting murder was in no way shape or form the marginalization of a male's life at all?
The very fact that RSU is refusing to allow open discussion of these matters is proof of the need for a men's issues group. We should not be surprised that the problem is being denied by its very source.
Asking the Ryerson Student Union if men and boys need help is like asking BP if we need electric cars.
The silver lining to this story, which desperately needs one, is that according to theeyeopener, the group says they will continue to "push hard" to accomplish their goals.
That is the lesson we have always learned from history. You can sabotage people, lie about them, demonize them and worse. You can use every bit of power and influence at your disposal to throw people off track, to derail their efforts and to cause them as much grief as possible in order to dishearten them from their just pursuits. But you cannot kill the truth. You cannot forever silence those justly demand to be heard. Over and over again, we have seen this played out on the world stage, as tyrants and bullies pushed back against truths so toxic and threatening to their agenda, and were ultimately forced to relent.
All they manage to do in the end is show their desperation and their lack of moral and intellectual validity. In the end, the unprincipled dictates of forced ideology have always failed. And this will be no exception.
The time has come to recognize that men are human beings with their own unique and undeniably real troubles,

challenges, hopes, dreams and difficulties. The truth about that is here. The need for it to be heard and addressed is here. The facts are speaking and the fire is starting to burn. The only thing in the way is the bigotry of ideologues who fail to see that their days of silencing the truth are coming to an end.
But we have seen their kind come and go before, and we have laid to rest their toxic ideas in a grave dug specially as a resting place for the worst of our human failings.

AVFM and NCFM join forces on men's college groups

Paul Elam · 20 March 2013 · Archived copy · Original

The most important announcement ever from AVFM.

After several discussions with National Coalition for Men (NCFM) President Harry Crouch, I am happy to make an official announcement that AVFM is joining forces with NCFM for an initiative unlike anything the MHRM has seen before.

As recent events demonstrate, there is great need for the establishment of men's issues groups at Western universities that are both focused on addressing all relevant issues to men and boys, including misandry, and that operate independent of any gender ideology.

We have also seen, as evidenced by the treatment of the Men's Issues Awareness Group at the University of Toronto and the students at Ryerson University who are struggling to establish a men's issues group, there is some significant resistance. Much of that resistance has been in direct conflict with the principles of free speech, free assembly and the open dissemination of ideas.

It is now evident that the most critical front for the advancement of men's issues is the university campus. And that is where we are going to go.

AVFM and NCFM are undertaking a cooperative plan to foster the establishment and development of men's issues groups throughout Western academe. We will be offering assistance to interested students in writing charters, constitutions and organizing executive structures, as well as development of promotional materials designed to attract other students to their ranks and educate them about the issues. We will be extending financial assistance for printing and other associated costs.

We will be working in concert with and sometimes following the lead of Christopher J. Thompson, NCFM's Campus Ambassador, who has already established an NCFM Chapter at Montana State University. Thompson plans to expand his efforts to other schools.

Since the events at the University of Toronto, I have been personally contacted by a professor at a major Western University and a student at a large Midwestern school, both of whom are interested in establishing men's issues groups.

The important thing (of many important things) in the upstart and support for these emerging groups is that they have the support of individuals who have a comprehensive understanding of the issues, as well as a keen awareness of some of the difficulties they will face.

Regarding that, I have only the deepest admiration, respect and confidence in NCFM, with President Harry Crouch. Harry is the perfect alliance for AVFM, enabling us to push ahead with this initiative, and to do it correctly. He understands the issues as well as anyone alive, which is why he is at the helm of the oldest American men's rights organization in existence.

Harry is also, like the editors, contributors and supporters of AVFM, an unabashed and uncompromising advocate for men and boys. He also has no illusions about what the problems are and the kind of effort we need to undertake to address those problems.

I have said before that 2013 will be the year of the MHRM. I am more confident of that now than ever, though the road ahead is a difficult one. The forces of misandry are also accelerating, as is the strength of ideological governance.

We are not going to be deterred.

AVFM has grown at an incredible pace, from the relatively unknown status of a personal blog, to an influential and widely read publication hosting the most incisive commentary on the state of men and boys that has ever existed. We have effectively established, in our short history, that the podium is no longer the sole property of anti-male gender ideologues. That alone would have been considered impossible by many not so long ago.

But the time has come for a great step forward. Not only are we ready to take it, the fact is that we must. The unassailable and uncompromising message that men's rights are human rights must be taken outside the online

world and directly into the halls of higher education and beyond.
This is how we will begin.

University of Toronto, CAFE, host Nathanson and Young

Paul Elam · 21 March 2013 · Archived copy · Original

[box icon=""]
The following notice has been posted to the website of the Canadian Association for Equality:
From Misogyny & Misandry to Intersexual Dialogue
A conversation exploring the effects on both men and women of our current approach to gender and how we might foster a genuinely intersexual – and intersectional – dialogue that is both broad and deep, while incorporating all aspects of personal and social identity
With presentations by Dr. Katherine Young and Dr. Paul Nathanson, authors of Spreading Misandry and Legalizing Misandry, followed by a conversation with panelists.
Thursday, April 4 at 7:00 PM
Ramsay Wright Laboratories, Rm. 117 * 25 Harbord Street (at St. George St)
Recommended Donation $5 * All Welcome
End of notice.
AVFM Ontario News reporter Dan Perrins and cameraman Christian Chiasson will be covering at the scene. [/box]

Dongle-Gate: The sterilization of men in tech culture

Kyle Spier-Swenson · 21 March 2013 · Archived copy · Original

Earlier this week Adria Richards, employee of SendGrid, created the latest media shitstorm after tweeting about two guys behind her in a tech conference. Outraged by the conversation they were having, she took a pic of them, then publicly tweeted their picture and the outrageous behavior.

What the now former engineer for Play Haven and his friend didn't know; Was that the conference they were attending had copy and pasted their code of conduct from the Ada Initiative's example code of conduct. This code of conduct forbids any sexual discussion. You heard that right, a public convention, with thousands of people, talking, socializing, etc. explicitly forbids any discussion about sex or sexual remarks amongst conference goers.

Some back story here:

The Ada Initiative is a feminist organization aimed at removing male sexuality from tech spaces while allowing feminism approved flavors of female sexuality to remain. I really wish I was being hyperbolic here, but this an exact quote on that topic:

> **The Ada Initiative explicitly supports discussion of sex when it is on-topic for the conference and done in a woman-positive way, and has published specific guidelines on how to achieve this.**

While explaining why they shut down a talk about sex at a hacker conference late last month, they made their agenda and ideology even more well-known: Men can't handle thinking about sex without harassing, groping, and even raping women. Think that's more hyperbole? Here are some more excerpts from the same article quoted above:

> **Certain sexual topics can trigger PTSD in people who have been sexually assaulted, and can be perceived as encouragement to humiliate, objectify, and assault women, regardless of the intent of the speaker.**

> **Discussing sex creates a "sexualized environment" which many people take as a signal to treat women as sexual objects rather than as fellow conference attendees, resulting in a higher incidence of harassment and assault of women. Too many women have been raped at technical conferences; we should do everything we can to prevent future rapes.**
>
> **Many people are unable to separate "talking about sex" and "saying derogatory things about women," and take the introduction of one for permission to do the other.**
>
> **Sex in many societies is strongly tied to the objectification and humiliation of women.**

I was honestly at a loss for words when I read that article. This is the biggest feminist group advocating for inclusiveness in tech spaces, and they associate men thinking or talking about sex with the victimization of women.

This is what men going to tech conferences have to look forward to; this is the new elevator-gate, and even though Adria Richards isn't associated with The Ada Initiative (the new skepchick), she is poised to become the next Rebecca Watson, enabled by policies put forth by The Ada Initiative. If you thought this would be limited to Atheist conferences, you were wrong.

Adria harpooned in a blog post about how the image of some little girl in a slideshow was her "trigger" for publicly humiliating two men for making a joke among themselves. She opined that this girl wouldn't be able to enter the tech field when she grew up "because the ass clowns behind (Adria) would make it impossible for her to do so." That this was justification for **getting a guy fired** and creating a massive media outrage. Talk about hyperbole.

Adria Richards is no small fry. She is a public speaker, proposes to be a communication bridge between developers and upper management. She even has personal friendships with the organizers at PyCon, to the point that after tweeting about these men, she contacted PyCon to request they be handled, via text.

Men, this is how your sexuality is viewed by women and men like this. DongleGate goes beyond ElevatorGate, because now are you not only forbidden from saying anything to a woman that she doesn't like, but you also can't say anything within earshot of women that they might not like.

I suppose it would be too much to ask that she at least lead by example?

Guess so. In AdriaSpeak, this could be described as the recommendation to sexually harass TSA members.

And ladies: This is how weak women like Ms Richards think you are:

> **Women in technology need consistent messaging from birth through retirement they are welcome, competent and valued in the industry.**

Not only are you children who can't handle adult conversations, but you also need consistent condescending encouragement (and maybe some "good job" stickers?) to be able handle a job in the technology industry. I on the other hand happen to think more highly of women.

While flaunting herself as a "Joan of Arc", she ended her blog with this statement:

> **Yesterday the future of programming was on the line and I made myself heard.**

Today, the future of tech culture is on the line, and we are making ourselves heard. We will not stand by idle while ideologues promote a culture of hatred, fear and victimhood.

???

Addendum from the publisher: I have just been informed by Kyle Spier-Swenson that Sendgrid is not near as happy with Adria Richards as she appear to be with herself. They fired her crazy ass.

From Twitter:

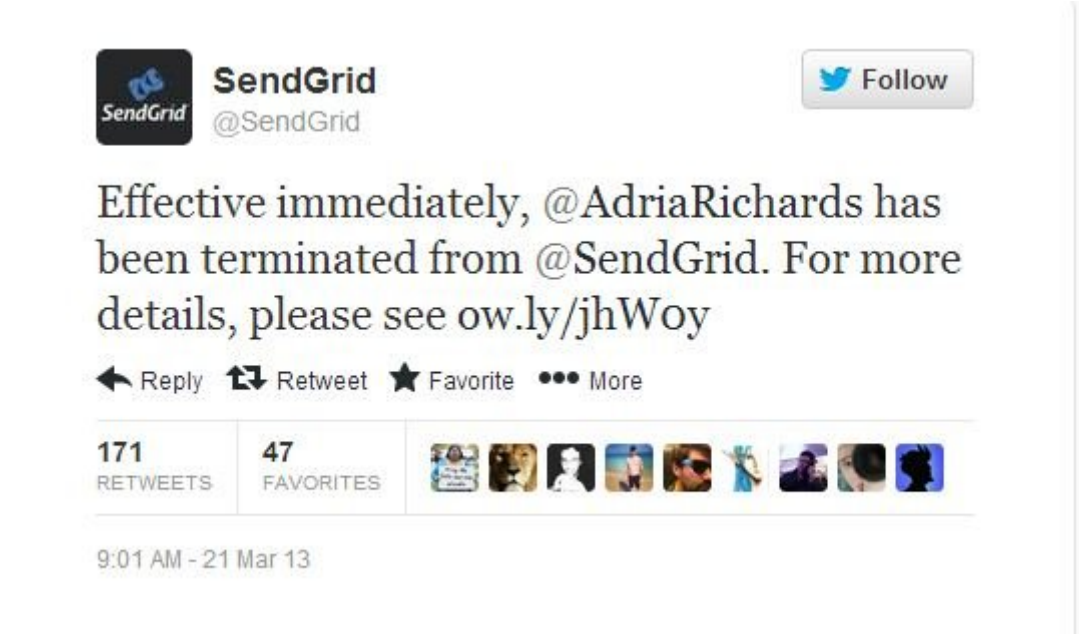

And from Facebook:

There now, who says there is no good news in the world?

And yet another addition to the addendum, more evidence that Adria's mouth is a perfect match for her foot:

L O Fucking L

Domestic violence statistics, laws and information for men

Michael Sharron · 21 March 2013 · Archived copy · Original

*The following article on **Domestic Violence statistics, laws, and information** as it pertains to the Men's Human Rights Movement, is intended to maintain a live document to which our community can continually add information. The end goal is both practical and experimental; to maintain one core document that encompasses exhaustive information about domestic violence, and to use it to spread the truth.*
At the end of this article is a contact form that you are encouraged to use to add relevant information as it relates to Domestic Violence, statistics, laws, and other information that is pertinent to our mission. Additionally, it is important to use the social sharing icons located at the end of this document to propagate this article on the many major social networking sites like Facebook, Twitter, Google+, and others so that other Men and Women who are affected by bad Domestic Violence laws can learn, educate, and get involved in our movement.

A Voice For Men Statements on Domestic Violence

Domestic Violence is a serious issue facing all of humanity. Violence reduction against all humans requires a collaborative effort that is solution and evidence based; not grounded in governmental politics, sexual politics or gender ideology. Amelioration efforts must encompass proven interventions, both in treating victims and perpetrators and in providing legal remedies that serve the purpose of amelioration.
All these strategies must produce a sustained effort with informed sensitivities to men, women, and in particular, children, instead of using misdirection and other tactics that are designed to further ideological agendas and fund organizations.

Click on any tab for more reading

[tabs style="default"] [tab title="Laws"]When talking about Domestic Violence laws, the combination of how violence is defined in the Violence Against Women Act and how these matters are prosecuted collide to create an environment that is dangerous for men, women and children and for members of their extended families who have to endure the fallout.
Influential definitions of violence, put forth by politicized legal experts, include non-violent acts such as pointing a finger while speaking in an elevated voice and other perhaps uncomfortable, but essentially non-violent acts. Those definitions, as presented in VAWA are completely subjective.
Terms like "if you feel like…" are commonly used throughout this federal legislation and many use this to their advantage for revenge, to deflect attention from the fact of mutual violence and to put themselves in a better position in divorce and child custody matters. With regard to prosecution, domestic violence laws are usually decided on the legal concept of "preponderance of the evidence" rather than "innocent until proven guilty."
This means without any forensic evidence, or indeed any evidence other than the accusations of a plaintiff, a Judge can still find guilt if he/she believes that violence "likely" occurred. The problem with this thinking is that judges are politically motivated and want to stay in the graces of the Domestic Violence Industry. Consequently many of them allow and enable false allegations or mutual combat to proceed to conviction for men only. [/tab] [tab title="Statistics"]A Voice For Men believes that credible and verifiable domestic violence statistics are being ignored because the organizations responsible for gathering and reporting data have a vested financial and political interest in domestic violence being perceived in ways that fit with their requests for government funding. More specifically, many of the agencies tasked with ending domestic violence *need* for the issue to fit their worldview so that their organizations can continue to provide employment, fund programs and services, and garner political influence using government money.
When looking at domestic violence statistics, the numbers are all over the board with one organization reporting that men commit domestic violence 95% of the time, and another reporting that domestic violence occurs at even rates between men and women. Until governments get serious about ending **all** violence, instead of using violence to push gender specific agendas, we will likely never have true statistics on the problem. Currently, virtually all

organizational methods for collecting statistics do not get counted as domestic violence when women hit men. Men often fear reporting violence perpetuated against them and few law enforcement agencies and judges want to talk about violence against men.[/tab] [tab title="VAWA"]The Violence Against Women Act (VAWA) was first enacted into federal law on September 13, 1994. It was considered ground breaking legislation by then President Bill Clinton.

Unfortunately, it only addressed violence by men against women. It completely overlooks violence against men and children perpetrated by women, and violence in the LGBT community that we now know exists at equal rates to heterosexual relationships. In the past eight years, VAWA has transformed itself from domestic violence legislation to a massive industry that hinges on and supports the idea that there is a "War on Women" being waged by men and is routinely used to drum up support from targeted women voters. The Violence Against Women Act is frequently used in the United States to piggyback other controversial legislation. By attaching other laws to VAWA it is easier to deter objection on the grounds that if you object, you must support bruised and beaten women.

As we discussed in our section on Domestic Violence laws, there is very dangerous wording in VAWA that guarantees violence committed by Men and it has devastating effects on Men and Women in their families.[/tab] [tab title="Funding and Industry"]When talking about Domestic Violence funding, it is important to note that federal money allocated to responding to domestic violence is currently at $460 billion dollars annually and is not distributed to victims of proven violence.

In reality, the majority of this money goes to non-profit organizations, political action committees, training, law enforcement, and other groups. This has set up what many call the Domestic Violence Industry that, as stated earlier, relies on federal money to complete their missions, often which have nothing to do with serving victims.

Of course, Congress is not going to continue this level of funding if domestic violence is eradicated, so this incentivizes violence reporting that finance these professional organizations. If domestic violence funding, complete with oversight and accountability went directly to victims, then it is quite possible we could start diminishing domestic violence levels across the board.

However, that would mean less need for government money on which political groups and other special interest groups feed themselves.[/tab][tab title="DVPO's"]Domestic Violence Protection Orders are actually exacerbating violence and research is now showing that they are highly ineffective and in many cases counter productive.

Consider your typical Domestic Violence incident, which means two people arguing, yelling, possibly hitting walls and sometimes exchanging blows.

The police are called, and the man is taken to jail. Adding a DVPO to this mix, the man in jail is now faced with being severed from his children, losing his job, his home and freedom. While many may say "Good, he deserves it," they tend to forget that this was a situation involving mutual combat, and that he may be the primary source of support for his wife and children. Additionally, some men, when unjustly cornered in this fashion, fall into rage and despair, becoming capable of much worse than the mutual combat that had already transpired. While protective orders may sound good and feel good, they are actually a lighting rod for increased levels of violence.

Additionally, Domestic Violence restraining/protective orders are usually handed out freely by magistrates and judges applying the "It's better to be safe than sorry" mentality in these matters which has systemic and lasting consequences in future employment, constitutional rights, and reputation for, men, *and their children,* even if they are not found guilty.[/tab][tab title="False Allegations"]A Voice For Men believes that false allegations of domestic violence are at epidemic levels. Over 1,000,000 restraining orders are issued each year in American Family Courts. They are "normal" part of divorce strategy. What fuels false allegations is clear.

By lowering the definition of violence so low and applying subjective criteria for having police over to your house to automatically arrest a man, and given that the courts do not require evidence to gain a conviction, and the fact that a lot of money hinges on these false allegation being adjudicated guilty, this sets the stage for a complainant to make this allegation without any fear of repercussions. We have many examples of women who were found guilty of making false allegations that routinely walk out of courtrooms with nothing more than a stern warning from a Judge.

These allegations are becoming quite ordinary and expected for the simple reason that they work. They provide the accuser a solid leg up strategically, enabling them to take control of a marriages assets and property with no

evidence justifying it.[/tab][tab title="Domestic Violence Analogy"]If you are reading this article and still compelled to demand that domestic violence laws remain centered around women because you believe that men far outnumber women abusers then I would like to provide this simple analogy to demonstrate how dangerous your thinking is.

If a woman walks into a daycare and harms eight children and a man walks into another daycare and hurts only three children then the woman has hurt far greater numbers of children. But if we suggested that new laws needed to be drafted to prevent women from entering daycare facilities on these grounds, then the mainstream media and women's rights groups would be outraged that we are singling out the Woman only. And, they would be right in doing so. Not just because it is unfair to condemn all women based on the actions of a minority, but because the three children that were hurt also matter. It is not about who hurt more children, it is about all the children being hurt.

In virtually all social problems we face, none are as focused on gender as domestic violence. And that bias is clearly reflected in our laws and statistics.[/tab][tab title="Mandatory Arrest"]Much like Protective Orders, while they may feel good and sound good on news reports, the reality is all they do is further compound the issue which escalates further hostility — especially when the situation revolves around mutual conflict and violence. As we see in Erin Pizzey's video below, rarely are Domestic Violence situations one-sided involving a man just coming home from work one afternoon and deciding to beat his wife.

Taking a highly volatile situation and adding in a mandatory arrest which causes loss of employment, further financial problems, inflaming untreated emotional or psychological orders, and you have set the stage for greater violence. According to a Harvard University study, when states enact mandatory arrest policies, the intimate partner homicide rate increases by 57%. (Source: Iyengar R. Does the certainty of arrest reduce domestic violence? Evidence from mandatory and recommended arrest laws. Cambridge, MA: National Bureau of Economic Research, 2007.) This means that over 600 persons a year, most of them women, are murdered as a result of these polices. Prosecution, jail, and causing someone to lose their job, reputation, and adding to further financial difficulty is never going to work, and pretending that all domestic violence incidents are men's fault only contributes to the problem. The only way to effectively address domestic violence is by addressing the underlying issues that lead to ineffective coping skills. Of course, I am sure the radical feminist love seeing Men carted off to jail and losing everything thing they own, but in retrospect all they are doing is creating an environment that assures future violence. Mandatory arrests are simply not working.[/tab][/tabs]

[image]

Women Supporting Reforming Domestic Violence Laws And The Violence Against Women Act

When discussing Domestic Violence, laws surrounding violence, and statistics, it is easy to imagine that a casual reader of this article will dismiss it as ramblings from Men who are upset that they can no longer beat women and get away with it. Therefore, this section of the article is devoted to the many women from A Voice For Men who have plenty to say about Domestic Violence. Additionally, we are going to provide links and commentary from other well established Women's group who oppose VAWA and the current ways in which Domestic Violence laws are actually increasing violence, encouraging false allegations, creating false statistics, encouraging fraud, and which are centered around gender and sexual politics rather than ending ALL violence.

Meet Erin Pizzey. Never heard of her? Well if you have done your research on Domestic Violence you would know that she is a Woman who actually started the first Women's shelter in the United Kingdom and is considered an expert on Domestic Violence worldwide. What we learn from Erin is that in order to end all violence stemming from domestic partnerships and marriages, we must do so equally and absent ideologies that Women are the only ones abused and that Men exclusively commit violence. To learn more about Erin Pizzey CLICK HERE.

[youtube http://www.youtube.com/watch?v=pyfwJ55hKgE?rel=0&w=560&h=315]

From Concerned Women For America:

"VAWA has created a vast bureaucracy with an annual price tag of $455 million. Instead of addressing the root

problems of violence and ending battering, the broad definitions of violence in VAWA mean that husbands are thrown in jail based on flimsy allegations of causing “emotional distress” or “unpleasant speech.” Meanwhile, drug-addicted boyfriends and alcoholic cohabitors continue to batter, and all men are assumed to be capable of violence.”

“The end result is that a bill that supposedly addresses domestic violence is, instead, a thinly veiled means of promoting feminist ideology, and anyone who dares to raise questions is accused of waging a “war against women.” In such a climate, rational disagreement is virtually impossible.”

From Women Against VAWA Excess, we learn how radical feminist groups are actually suppressing domestic violence statistics in order to bring to light “Patriarchal Dominance”, are publicizing articles that only show male perpetration of violence against women, and are obstructing evidenced based research that attempts to shed truth on the fact that women are equally responsible for domestic violence.

Phyllis Schlafly, an American constitutional lawyer, activist, and author states that “For 30 years, the feminists have been pretending that their goal is to abolish all sex discrimination, eliminating all gender differences no matter how reasonable. When it comes to domestic violence, however, feminist dogma preaches that there is an innate gender difference: Men are naturally batterers, and women are naturally victims (i.e., gender profiling).”

SAVE Services, a non-profit devoted to evidenced based and real solutions to ending domestic violence across all genders, is one of the top organizations worldwide that has an advanced legislative network that talks with Congress daily on ways to bring rational and humanistic laws on violence that have far greater outcomes than the Violence Against Women Act does. And, the board and legislative team consist of many women.

But there is another group of women who should be concerned about domestic violence reform that we rarely hear about. These women have a tremendous reason to see new laws and consciousness regarding violence change from our current thinking that “Men are Bad” and “Women are Good” ideology pushed by thousands of organizations and non-profits across the world. They are the second wives who’s husband are unable to see their children because of a false allegation, grandmothers who have not seen their grandchildren in a decade because of protective orders brought from custodial mothers who wanted to gain tactical advantage in child custody matters, sisters of men who have witnessed mutual combat between her brother and wife/ex-wife where he was the only one held accountable, and daughters of fathers who learned at 18 that her father was actually wanting to be involved in her life, but was either moved 5 states away, or prevented from contacting her because he yelled one night and the police were called.

Other Women who have an interest in seeing domestic violence reform, and who should be concerned about men’s right in general are the many hundreds of millions of custodial mothers all over the world who have male children that will one day face a system where he is likely to be alienated and marginalized in his child’s life because of a family court system that allows false allegations of domestic violence to proceed to conviction, or who will find himself on the wrong side of a judge who has been trained (thanks to VAWA) that his yelling is considered domestic violence under the law.

You think this does not happen? You think that evidence will exonerate him? That’s how the erroneous idea that false allegations only represent a fraction of all domestic violence cases is perpetuated Please do research on “preponderance of the evidence” vs. “innocent until proven guilty” and how these legal definitions influence domestic violence laws that are alienating tens of millions of paternal grandmothers (former custodial mothers no less) from their grandchildren each year.

The Future of Domestic Violence Laws, The Violence Against Women Act, and The Family Courts

Domestic violence laws and complaints have always been used in the family courts worldwide as a tactical tool to put the opposing party in a bad situation in divorce and in child custody matters. Although, I’m not sure why given the century old history of marginalizing men in the family court process whether they had any history of violence or not.

What is clear is that there is a massive push by many father’s rights groups, some psychologists and others around the idea that equally shared parenting is the best approach after a divorce or separation. And, there are many US

States stating to take a close look at shared parenting. We are even starting to see this take place in the United Kingdom, Canada, and other countries (although unfortunately to a lesser degree).
A Voice For Men believes that shared parenting scares organizations that advocate on behalf of women who have become accustomed to the control, access to social services, and the freedom to relocate after a divorce that custody has afforded them historically. In 2012, the National Organization For Women's foundation released their annual report on Family Law in the Fall of 2012 which began with the opening sentence:

> **This Special Report of the NOW Family Law Ad Hoc Advisory Committee focuses on the destructive ability of abusive parents (usually the father) – aided by fathers' advocacy groups or fathers' rights groups – to deny the protective parent (usually the mother) custody of minor children. Discussed in this issue is how abusers deny custody, and the damage it causes to a half million or more children exposed to continuing physical, psychological and sexual abuse.**

Clearly, battle lines have been drawn by major women's advocacy groups outlining that the domestic violence issue will be how the National Organization For Women plans on attacking shared parenting initiatives when they arise. And it's working. Virtually all shared parenting initiatives have legislative language attached to it mandating that if domestic violence is a "concern," then equal parenting can not be considered — *thus another incentive for false accusation and the issue of a restraining order.*
This will be beneficial to those that benefit financially and politically from the manufactured rise in domestic violence statistics, lawyers who make tremendous amounts of money from two parents fighting for 18 years, rather than equally parenting, and Judges who use bad fathers as election props. And, the behemoth of all lobbying organization known as the National Child Support Enforcement Association (NCSEA) will sit idle and watch this unfold knowing that if shared parenting is realized, there will be fewer men paying child support which justifies their existence and political stature.
The combined power of the National Organization For Women, Bar Association/Lawyers Groups, the Child Support Enforcement Lobby, and other groups have always used domestic violence as a reason why it's best to have a "mother take all" family law system. Because you, your sons, your brothers, your fathers, and your new husbands are natural abusers, which of course maintains their agendas.
Having said all this, I want to make it very clear to women in paternal families that you are equally devastated by this ideology and we are looking to you to join in this fight to oppose these groups because your presence in your grandchildren, step-children, and nieces and nephews lives are at stake.
[youtube http://www.youtube.com/watch?v=LlFAd4YdQks?rel=0&w=420&h=315]

A Voice For Men Supporter Comments on Domestic Violence Laws and Statistics From The United States, Canada, Australia, The United Kingdom, India and Others

Perhaps the most important part of this article on domestic violence laws, statistics, and other information as it relates to the Men's Human Rights Movement is for others reading this document to hear your stories; be it as a father, paternal grandmother, step-mother, aunt/uncle, or other family member.
Using the form below we encourage you to submit well thought out, succinct, and hard hitting examples of how bad domestic violence laws have affected you. Once received, we will add your thoughts to this section so we ask that you be as brief as possible so that this document does not become so big that it's loses it's readability.
Furthermore, you will not be identified in the post. Lastly, I can not begin to convey how important it is to share this article on the major social networking sites with the hundreds of millions of Men and Women worldwide who have an interest in Men's Rights, and who see bad Domestic Violence laws and statistics hurting innocent alleged perpetrators.

SPLC 2013: Still no minorities at the top

VFM News and Commentary · 22 March 2013 · Archived copy · Original

Last week, Watching the Watchdogs examined the Southern Poverty Law Center's latest "hate map" fundraising tool and broke the amazing, astounding, unprecedented news that for the first time in history the number of alleged "hate groups" designated by the SPLC's Public Relations chief, Mark Potok, (something even the FBI cannot do…), actually DECLINED!!

While this inconceivable turn of events left many investigators gasping in amazement, a quick head-count of the SPLC's top executives reveals a caucus as Caucasian as it was the day Morris Dees opened the doors of the company in 1971. There are still some unbroken traditions that one can count on in this mad, mad world.

This seeming incongruity was brought to the attention of Mr. Dees 19 years ago by journalists Dan Morse and Greg Jaffe in their week-long exposé in the SPLC's hometown newspaper, the Montgomery Advertiser, in 1994.

[image]

Click to enlarge

Dan Morse noted in his article, "Equal treatment? No blacks in center's leadership":

> Inside, no blacks have held top management positions in the center's 23-year history, and some former employees say blacks are treated like second-class citizens.

Last week the SPLC released its IRS Form 990 tax return for 2012, listing the names and compensation packages for its top executives (see pages 7-8). And the winners are:

Richard Cohen — President/CEO — $340,923
Morris Dees — Founder and Chief Trial Counsel — $344,771
Joseph Levin — Director and General Counsel — $185,102
Mary Bauer — Legal Director — $168,819
Teenie Hutchinson — Secretary — $162,644
Wendy Via — Development Director — $166,760 (+$19,582)
Mark Potok — Senior Fellow — $162,206 (+$10,814)
David Utter — Director — Miami – $158,013

And a new (white) face for 2013:
Sheila Bedi — Deputy Legal Director – $129,893

Not shown is **Michael Toohey, the SPLC's *Former* COO, $234,309** (**+$4,428**). If anyone knows of a public photo of Mr. Toohey, please pass the info along to Watching the Watchdogs.
[image]
Click to enlarge

Conspicuously absent from the latest monochromatic rogue's gallery, yet again… is Dr. Heidi Beirich, the SPLC's new "Intelligence Director." Dr. Beirich replaces "Senior Fellow" Mark Potok as the chief fundraiser and go-to media "expert." Beirich and Potok both started working at the SPLC in 1999, both are public relations pros, though Dr. Beirich boasts two Masters degrees and a Doctorate to Mr. Potok's B.S. in Poli-Sci, yet **Dr. B has yet to be paid as much as her male counterpart.**
[image]
Click to enlarge

Also missing from the list is Lecia Brooks, the SPLC's Outreach Director and highest paid minority, though not as highly paid as her white colleagues. In fact, when the Form 990 included salaries as paltry as $70,000, (they *are* a "non-profit" after all), our Ms. Brooks was nowhere to be found. As Outreach Director, Lecia Brooks' primary concern is fundraising and she has no influence over the running of the company.
Hopefully, she got a 5-digit raise like the SPLC's other prime fundraisers, Mark Potok and Wendy Via. It *was* a record-breaking year, after all.
[image]
Lecia Brooks does hold one unique distinction, though. She was allowed to serve as "Interim Director" of the SPLC's "Teaching Tolerance" program for several months. As Dan Morse noted in his 1994 "Equal Treatment" article:

> **The Law Center's ambitious new project, Teaching Tolerance, which is designed to promote racial and cultural justice throughout America's schools, is produced by an eight-member all-white staff according to the Law Center.**

"Teaching Tolerance" continued to be led by "whites only" until 2009, when **Ms. Brooks was tapped to keep the seat warm during the interregnum until her successor could be selected, the highly diverse Maureen Costello:**
[image]
No report on the all-white nature of the SPLC's leadership would be complete without mentioning the company's first president, Julian Bond, and its diverse Board of Directors. As Dan Morse pointed out in his 1994 article, "Friendly board: friends, associates fill board," the SPLC's board consists of friends and cronies of Morris Dees who rubber-stamp whatever is put before them by Dees. **Some of the board members Morse mentioned in 1994 are still on the board today,** as is at least one lingerie mogul.
All of the board members are unpaid, which is not unusual in the so-called "non-profit" sector, and almost all of them are located hundreds or thousands of miles from Montgomery. In short, they may be diverse on paper, but they are not highly paid and they have no influence on the day-to-day operations of the SPLC. **It's a classic case of "brownwashing" to dupe the donors.**
[image]
And as we've mentioned numerous times, Morris Dees wrote in his autobiography, *A Season For Justice*, that he only offered Julian Bond the "largely honorary position of president" in exchange for the use of Bond's name on the SPLC's first fundraising letters. Last year, *Watching the Watchdogs* produced short video for Youtube that describes the history of the all-white leadership of the SPLC, Teaching Tolerance, the Bond paid endorsement and the

rubber-stamp Board of Directors.

The only thing more difficult to believe than the fact that an alleged “civil rights” group headquartered in Montgomery, Alabama, sitting literally in the back yard of Dr. Martin Luther King’s own Dexter Avenue Baptist Church, could remain lily-white at the top for more than 40 years is the incredible fact that well-meaning people sent the SPLC more than $40 million donor dollars last year.
What could that money have done for real charities closer to home?
This article originally appeared in Watching the Watchdogs, and is reposted here with permissions.

AVFMR: Voice of Europe-The Spanish Model

James Huff · 22 March 2013 · Archived copy · Original

[box icon=""]
On March 22 2013, Lucian Vâlsan, our European News Director and Huffnagel Pista, alongside with James Huff, the Director of AVFM Radio and producer invite you to join them on the second edition of The Voice of Europe – a radio show sponsored by AVfM, addressing the issues of men and boys at a European level.
This show will mainly be about the situation in Spain. As Lucian Vâlsan reported, the feminist establishment in this country is shaking badly and we might assist, within a foreseeable future, to a complete nation-wide rejection of feminist totalitarianism and a rise of Spain as the first country to become feminist-free after being taken over by ideologues during the dark days of the Zapatero government.
We will also have reports from Iceland, a tiny country that is also quite likely to overthrow feminist governance within a few weeks.
Call in and Skype in and engage in discussions with us on how can the Spanish model of kicking the feminists out can be exported to other countries or areas.
Call in number: (001) 310 388 9709
The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).
That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)
That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)
That is 10 PM FEET (Minsk time)
And, finally, 11 PM Moscow time.
And for the listeners from North America this means 3 PM EST, 2 PM CST, 1 PM MST and 12 PM PST (times adjusted in accordance with DST, which commences earlier in North America).
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F.E.M.M. Feminists Emasculating Men and Masculinity

Dan Perrins · 22 March 2013 · Archived copy · Original

F.E.M.M., according to their website, is a University of Toronto group with the defining acronym "feminists engagement with men and masculinities.'
I call bullshit.
I call **Bullshit,** in stop sign red, do not pass go, do not collect $200.00, ten foot tall letters.
An acronym more suited to this organization is;
Feminists Emasculating Men and Masculinity
F.E.M.M. is Full of Fetid Feminist Fecal Philosophy, which in layman's-doesn't-know-or-care-about-intersectionality-or-other-bullshit-terms translates to extremely unhealthy for men and boys.
We already met F.E.M.M. once before, at the lecture by Dr. Janice Fiamengo at the University of Toronto. We've heard them try, and then finally admit they don't know about the rates of male abuse in Canada. Hell, I'm a men's human rights activist and I know the rate for *both* sexes for the last general social survey. Their response was pitiful to say the least. It was like watching a herd of deer in the headlights.
They froze. In fact, the male representative I questioned really had no answer at all. He wasn't even aware of any statistics on the matter. At least a female member agreed domestically abused men should be helped.
I will say they were polite, a little ignorant, well, extremely ignorant, but cordial enough.
You may want to stop drinking liquids for this one, I take no responsibility for any or all damage to your computer or phone due to uncontrollable outbursts of 'WTF' and ' You gotta be shitting me' Those were my two most common reactions I felt when reading up on these 'champions' of men.
A Voice for Men S.O.P. on this one; pack your shovel, hip-waders, haz-mat suit, and be prepared to drop some I.Q. points with an examination of F.E.M.M..
To begin with lets have a intelligence plummeting look at their executive team. Merciful heavens forgive me for what I am about to show you,but please don't say you weren't warned. This shit can't be un-seen.
First up on our smorgasbord of gender studies soup head sandwiches is Spencer Sawyer, who has the title of Executive Coordinator.
His bio;

> **"Spencer is a 4th year Women and Gender Studies and Sexual Diversity Studies double major studying at University of Toronto St. George. He is focusing his academic research on feminist critical masculinity theory with hopes of developing meaningful strategies to engage men with concepts of gender and identity.**
> **He will be taking a fifth year in his undergrad, and hopes to attend the Social Work program here at Uof T upon graduating. His interests include mindless television consumption, calling out bigots on online games, and napping with his boyfriends cat."**

I know, I could have issued a trigger warning for uselessness, but you would have kept reading anyway.
If I've surprised any readers with the fact that Spencer is a Women's and Gender Studies / Sexual Diversity Studies double major I must have sent this article to the wrong website, and it has ended up on my other favorite site. (Damn you cuteandtastykittens.com, you know we MHRA's can't eat just one)
Anyway, with a focus 'critical masculinity theory' you just know the answers Spencer will be able to provide for men and boys will be long winded but lacking substance. Think along the lines of a politician's promises, only less honest. I will say his claim about calling out bigots in online gaming communities is interesting. I wonder if he's ever called out Anita Sarkesian.
Feminist critical masculinity has been so positive for men, Spencer.
At least those who work in the mortuary. Those guys are busy, what with Canadian men committing suicide at three

times the rate of women, and comprising 71% of all homicides. I only mention this out of courtesy because we have already established, as we did with domestic violence, that Women's Gender Masculinities Sexual Diversity Intersectionality students apparently don't come by a lot of that information.
Next up for team feminists fancystudies is:
Justin Gordon-Deacon, Communications Coordinator

> **Justin (M4M) is a 100th year student in Ethics, Society & Law and Sexual Diversity Studies. Justin first hopped on the intersectionality surfboard in 2008 and rode the Third Wave all the way to the present. After finishing his undergrad, Justin hopes to become a high school teacher and push his queer feminist agenda on our nation's youth. In his spare time, Justin enjoys watching TV on the internet, joking about dying alone and leaving everything to his cats, and boring his family with his political views.**

Forgive me for pointing out the obvious here but some how I am left with the feeling that Justin hasn't a clue what ethics are, but I do believe he bores his family. I could be wrong but that part where he lets us know his plan after finishing his undergrad, I believe that to be unethical. And kinda weird, too. How many college students actually plan to politicize the sexuality of children after they are out of school? How many schools want those kinds of teachers?
I think Justin's master plan is worth a few screen shots.
But just a suggestion, Justin, should there be any grey matter remaining in your cranium that can still process a reasonable thought. Do Canada's youth a favour. Stick to watching T.V., boring your parents and your cats. Let our youth decide who they want to be for themselves.
Whew, boy.
Now we move onto Emily Milton the Artistic Resources Coordinator.
Any gamblers out there want to place a bet what she is studying?

> **Emily is a fourth year WGS and SDS major, and has had a complicated (haha) love for feminism since she was 13 or 14. She hopes to pursue a career in social work and continue to apply all the beautiful ideas about gender, femininity, masculinity, sex-positivity, trans identity, and anti-racism she's taken from her undergraduate degree and use them in tangible ways for the rest of her life.**

Tangible.
I know all of you were amazed at the fact that Emily is as well a Women's/Gender Studies and Sexual Diversity Studies student.
I believe Emily's bio warrants an open question.
So tell me Emily what is it that feminism says about masculinity that is beautiful? I would love an answer. And so would the rest of the world.
Don't be shy Emily, enlighten us with how feminism has given men their solipsistic seal of approval.
Wait (as if you weren't), let me answer that for you.
[unordered_list style="star"]

- Men are beautiful when they hold up little cards that say "I need feminism because…" and then fill in the blank with whatever you suggest;
- Men are beautiful when they go to slutwalks but don't look at your tits unless they're hot;
- Men are beautiful when they tell you how equal you are but still pay for your shit;
- Men are beautiful if they are standing there blocking doors to keep other men from attended a lecture you don't like.

[/unordered_list]
Isn't that what feminism, and you finds beautiful about males and masculinity?
Lastly we have Jen Roberton the Alternative Programming Coordinator

> **"Jen Roberton is a fourth year undergraduate student studying Sexual Diversity Studies and Comparative Literature at the University of Toronto. Her capstone undergraduate thesis is about the intersections of queer homeless youth and labour issues. When she is not busy with school or working as a bike mechanic, Jen enjoys smashing the system, cheap beer and cats."**

First, sorry, but I have to do this.

What is with all the fucking cats?!

Thank you, better now.
At first glance it appears that Jen and Spencer could be in the same class together.
On closer inspection, they ALL are!
That class they are in together is the class of society that continually and willfully assumes that feminism and feminists know about men and boys.
How do I know ALL of F.E.M.M.'s executive are actively studying in that class?
F.E.M.M.'s great feminist educated minds apparently got together and drew up a mission statement, I'm only going to subject you to two sections of it. Its all that is required to prove the point.
Purpose/Mission/Objectives

> ***1.0 To approach masculinity while working through a feminist framework, with the objectives of:***
>
> [...]
> ***c. Refusing to legitimize concepts involving "masculinism", women's "misandry", etc. but instead critically unpack them to understand the pressures of masculinity as a social, historical, and political phenomena constructed by men, not a targeted***
> ***attempt from women or the feminist movement.***
>
> ***d. Providing a space for conversation with room to make mistakes while respecting the comfort and safety of the membership***

There you have F.E.M.M. in a nutshell. Their refusal to recognize the natural, healthy state of masculinity and all the positive things that go along with it, as well as the refusal to recognize misandry is the same old feminist bullshit repackaged with a newer best before date stuck on it.
A parting thought about part 'd.' They're going to need a lot of room for mistakes with their current feminist dogma, especially given that my first, cursory examination of them revealed they didn't know much of anything about the lives of men. FEMM has already made Grand Canyon sized mistakes by failing to hold feminist theory, or themselves, up to critical thought and scrutiny.
But hey, there is always the cats. They just *love* cats.

DongleGate II JudgyBitch judges judge-mental bitch

Janet Bloomfield (aka JudgyBitch) · 22 March 2013 · Archived copy · Original

Delicate flower has her sensibilities offended. Gets her ass handed to her.

Adria Richards got her panties bunched up nice and tight when she overheard a couple of guys making a dongle joke while attending a PyCon conference as a PR rep for her company, SendGrid.

What the hell is a dongle?

don·gle

/ˈdäNGgəl/

noun

A device that is connected to a computer to allow access to wireless broadband or use of protected software.

Say it a few times. Dongle, dongle, dongle. Sounds like dong, like schlong, like a dick joke waiting to happen. It would have taken me about two seconds to start talking about big dongles and little dongles and whether the size of the dongle matters, but I'm crass like that.

Not Adria Richards. Why, she overheard a dongle joke and the petals of her exquisite flower simply crumpled in dismay and outrage and a deep sense of having being personally violated. So she turned around in her seat and snapped a shot of the dongle-jokers and then tweeted it with a request to the conference organizers to remove the offending cretins from her sight.

Some reports say that the troglodyte dick-jokers WERE removed from the conference, and some say no, but what IS clear is that one of the punsters was FIRED FROM HIS JOB because his little dick joke offended fragile little Adria.

http://arstechnica.com/tech-policy/2013/03/how-dongle-jokes-got-two-people-fired-and-led-to-ddos-attacks/
Over-reaction, much?
Some people at paste-bin thought so, and decided that the only reasonable course of action was to have Adria fired, too. A group of clearly talented hackers went in and crashed SendGrid, where Adria works and within hours the management team at SendGrid acted in the company's best interest and fired Adria.
http://topsy.com/pastebin.com/JaNh0w5F
The whole sorry episode is now being cast as some kind of witch-hunt against Adria for speaking out against sexism in the tech world. That is the part of this story I would like to address.

Naturally, Jezebel has picked up the story, and spins it hard to cast Adria as a brave heroine defending herself against the mean, scary men who are creating a hostile work environment for her with their offensive dick-jokes and general misogyny.
http://jezebel.com/5991792/woman-in-tech-tweets-about-sexist-dudes-in-tech-dude-get-fired-internet-meltdown-ensues
Without the slightest hint of irony, Lindy West writes:

> ***Regardless of what you think of the joke itself, it is sexist to contribute (willfully or cluelessly! Ignorance is not an excuse!) to a hostile work environment for women. Full stop. If you didn't realize you were doing it, that means you haven't bothered to think critically about women's comfort and needs.***

No seriously. Attention all men everywhere, but especially you men working in tech fields: you need to **stop** thinking about the subject at hand (dongle dongle dongle schlongle dongle), **stop** considering your own needs and comfort and **start** thinking about **women's comfort and needs**.
Because we all know women get to define what constitutes an appropriate work environment, what behavior and language is considered polite and acceptable and if a lady is offended then the entire world must screech to a halt to address that tragedy.

Because equality.
Yeah, there's nothing sexist AT ALL about claiming that women have the right to go through life without being offended by anything ever, and it's certainly not the woman's job to get over her shit. No way! If I am offended, it can't be because I'm an emotional cripple incapable of dealing with the occasional dick-joke (that wasn't even aimed my way)! Nope. It's because men suck and I demand that you all stop sucking right now!
This would be an excellent moment to insert a dick-joke, but I might faint when my lady brain comprehends the full extent of what I just wrote.

Now, let's be clear: the reaction to Adria's little tantrum over some guy making a dongle-joke was completely over the top.
http://www.dailydot.com/society/pycon-dongle-joke-misogyny-sexism-adria-richards/
Threatening to rape or murder someone, or suggesting they go kill themselves is some pretty awful stuff, but there is nothing inherently sexist about any of that. That's pretty equal opportunity awfulness. Adria wasn't targeted BECAUSE she's a woman. She was targeted because she had a hissy fit that resulted in someone losing their job! Over a dick-joke! And it turns out that Adria makes dick jokes herself, and that little bit of hypocrisy sent her critics over the edge.

What IS sexist is Adria deciding that the simple fact of owning a vagina gives her the right to decide what is and is not funny in any given situation. Waltzing through life believing you are owed special consideration because you are a WOMAN and you deserve to never be offended is sexist. Why should anyone believe they have the right to never be offended?
The man who made the dongle joke actually apologized for his "insensitivity", which is kind of a shame. He should have told her to go dongle herself. Adria over-reacted to a conversation that she wasn't even part of that resulted in a man being fired, and then boo-hoo'd her way across the internet when the same thing was done to her.

> ***My friends and I had decided forking someone's repo is a new form of flattery (the highest form being implementation) and we were excited about one of the presenters projects; a friend said "I would fork that guys repo" The sexual context was applied by Adria, and not us.***
>
> ***My second comment is this, Adria has an audience and is a successful person of the media. Just check out her web page linked in her twitter account, her hard work and social activism speaks for itself. With that great power and reach comes responsibility. As a result of the picture she took I was let go from my job today. Which sucks because I have 3 kids and I really liked that job.***
>
> ***She gave me no warning, she smiled while she snapped the pic and sealed my fate. Let this serve as a message to everyone, our actions and words, big or small, can have a serious impact.***

Turnabout is fair play, cupcake.
Whether or not the tech field is hostile to women is not the point, although if the few women who are in the field act like Adria, it's little wonder they meet with hostility. The real issue here is women feeling like they have the right to define social interactions with only their own comfort and needs in mind. On the one hand, women demand to be treated as equals, and then on the other hand, they want special consideration for their overwrought sensitivity to things like dick-jokes.
Deciding that you can police the conversations of others, and attempting to enforce your own aesthetic sense of what constitutes appropriate behavior for no reason other than you are a woman and you feel offended? Now that is sexist.
Looks like the tech world took a few steps to address sexism: Adria Richards is out of a job. I'd say she dongled herself quite nicely.
Lots of love,
JB

Ex NFL cheerleader blames alcohol for assault of minor

Jim Muldoon · 23 March 2013 · Archived copy · Original

Ex-NFL cheerleader, Elizabeth "Leigh" Garner, is being accused of "sexually assaulting" a 12-year-old boy after she took him into a bathroom during a party and fondled him.
Garner, who is from Nashville, Tenn. is a former cheerleader for the Tennessee Titans and cheered for them until 2008. Now the only cheering she will be doing is the "I am an innocent woman cheer" in front of a judge, as she has been charged with sexual battery and solicitation of a minor for child rape.
Another sad twist to this story is that 42 year old Garner is currently married, and her husband is standing by her and defending her actions by saying

> "she thought the boy was a man."

He is not only condoning what she did, but accepting it and supporting a sexual predator. In fact, he is what feminists would call a rape apologist. I call him a spineless white knight as he obviously has no self respect.
The boy Garner sexually assaulted was the son of the host who had been throwing the party of which Garner was a guest.
The minor child told police that "Garner asked him if he had ever been with a woman before, and then she tried to pull down his pants."
He was able to escape the bathroom and went immediately to his mother to tell her what happened. The mother called police upon hearing of the assault.
Garner told detectives that it was all a "misunderstanding" and that she was "drunk and was confused about the boy's age."
She has currently been released from jail on $30,000 bond and faces more than eight years in prison if convicted, as it is a class B felony. This means that she faces a possibility of more than 8 years in prison for her crime, but there are several factors that lead me to believe that she will get the pussy pass for it.
A class B felony in Tennessee carries a sentence of 7.2 to 12 years in jail, depending if there are mitigating circumstances or not. In this case there will most likely be mitigating circumstances.
"When a judge is presented with a sentencing range to choose from, she/he will consider the pre-sentence investigation as well as any mitigating circumstances surrounding the offense. Mitigating circumstances may lessen the sentence and may include the fact that the offense was unintentional."
As Garner claims she was under the influence of alcohol and "thought the boy was a man", there will most likely be mitigating circumstances to be considered by the judge. This reduces her maximum potential sentencing to 7.2 years, with a Release Eligibility Date (RED) of 2.7 years.
So in reality Garner, crying that it was not her fault because alcohol took over her ability to think clearly, will in all likelihood only serve 2.7 years, unless she manages to really turn on the waterworks and get even less time, or perhaps, none at all even though she trapped and began sexually assaulting a 12 year old boy in a bathroom against his will.
Feminists love to regurgitate the old line that being drunk is not an excuse when it comes to sexual assault or rape, but of course this line only applies if it is a man that is inebriated and doesn't take no as an answer. Women who drink to excess are always touted as being victims of the alcohol they freely ingested and never held responsible for their actions, even if those actions involve sexually assaulting a minor who said no.
When you ingest alcohol and then say you can't tell the difference between a 12-year-old and an adult, perhaps you should not be anywhere near any alcohol, since you are about as responsible as a child yourself. And this is the crux of the issue.
Women are allowed to get away with all kinds of bullshit because society treats women like children.
Look at how her husband defends her actions and is prepared to stand by her even though her actions were completely unacceptable. If she is telling the truth, then she knowingly attempted to cheat on her husband with

another man. If she is lying she knowingly attempted to sexually assault a minor. How is either scenario acceptable to him? If the genders were reversed would she stand by him? I highly doubt it.
Men are held accountable for their actions and vilified at any opportunity. Women are coddled and given a pass based on nothing more than the fact that they are women. When will society wake up and hold all adults responsible for their actions regardless of their gender? If we can try a minor as an adult for certain crimes we admit that people are capable of being held accountable for their actions regardless of who had committed that crime.
It's time to hold women like Garner responsible for their actions and stop issuing pussy passes to these criminals. The truth is, women do horrible things, not because they are incapable of knowing right from wrong, but because they know that their nasty actions will be excused because of a few well timed tears. It's a lesson taught to girls at an early age that they are exempt from harsh punishment because they are girls, and girls need to be treated with kid gloves because they are delicate little flowers. Girls know they can get away with a lot of shit by whipping up some crocodile tears, and it's time to change that.
It's time to hold girls and women accountable for their actions. Their tears be damned.

More unwed moms; unattractive men to blame

Mark Trueblood · 23 March 2013 · Archived copy · Original

Recently, the New York Times published an article on the rise of single motherhood and its correlation to the declining economic health of men. This is well-trod territory and very familiar to AVfM readers. What I'd like to highlight is the hamster-on-meth effort to portray men as subhuman utilities and trumpet female hypoagency.

> **Men who are less successful are less attractive as partners, so some women are choosing to raise children by themselves, in turn often producing sons who are less successful and attractive as partners…The fall of men in the workplace is widely regarded by economists as one of the nation's most important and puzzling trends.**

Could this be happening because society is deliberately holding back men and boys? (Book #1 / Book #2)

> **For all Americans, it has become much harder to make a living without a college degree…Women have responded exactly as economists would have predicted, by going to college in record numbers. Men, mysteriously, have not.**

Mysteriously!

> **Most economists agree that men have suffered disproportionately from economic changes like the decline of manufacturing.**

And the war declared on us by vicious ideologues and opportunistic asshats.

> **Professor Autor's own explanation… The children of lower-income parents are ever more likely to become, in turn, the parents of lower-income children. Moreover, a growing share of lower-income children are raised by their mother but not their father, and research shows that those children are at a particular disadvantage.**

Fair enough. This is a plausible theory.

> **Professor Autor said in an interview that he was intrigued by evidence suggesting the consequences were larger for boys than girls,**

Tragically true. So what do we do about it?

> **Conservatives have long argued that society should encourage stable parental relationships…promoting marriage is the best way "to make family life more stable for children whose parents don't enjoy the benefit of a college education.**

Savvy readers know that a few exceptions aside, conservatives have happily joined liberals in making a grotesque hash out of marriage and parenthood. So maybe they should work on fixing that first, before they promote marriage. But I digress.

> **Liberals have tended to argue that the government should focus instead on improving economic opportunities. Jonathan Cowan, the president of Third Way…"If Democrats have as their goal being**

> **the party of the middle class, we need to ask, 'How can we get these fathers back involved in their children's lives?"**

Oh goody! The Democrat Party, the financial and bureaucratic backbone of gender supremacy, is going to get fathers involved! This is going to be so great!

> **But some experts cautioned that Professor Autor's theory did not necessarily imply that such children would benefit from the presence of their fathers.**

This is misandry and bigotry against the poor. Another shining example of the tolerance of progressives.

> **"Single-parent families tend to emerge in places where the men already are a mess," said Christopher Jencks, a professor of social policy at Harvard University. "You have to ask yourself, 'Suppose the available men were getting married to the available women? Would that be an improvement?"'**

They're a mess! Surely, not worthy of the same parental rights of their female counterparts. And note the female hypoagency. She didn't choose to bring a child to term in less-than-ideal conditions. She's blameless; it's the men who are the mess!

> **Instead of making marriage more attractive, he said, it might be better for society to help make men more attractive.**

With society's help, I'm sure a few of us will make great breeding stock. The majority of us will plough the fields, and those who can't, will still be useful in the glue factory.
Guys, I know you're really busy teleporting random sperm into the unsuspecting uteruses of unwed women. But please take a moment to note the disregard of male value except in service of the female. We're not worthy of economic opportunity because we're human beings potentially capable of great things. It's only so we can man up and marry women. And if we're not an attractive provider, then we don't even deserve the right to play a role in the lives of our children.
Ladies, I'm sure you recognize this article doesn't do you any favors either. You are being portrayed as a helpless vessel that has babies "happen" to it. But don't worry, big strong government people will swoop in to coddle you.
Let's treat men and women with respect as human beings. Let's encourage them to be the best they can be, and take personal responsibility for their actions. Let's value the contributions of fathers and mothers. Let's restore a healthy male-female dynamic. Because if we don't, no one will.

An open response to troubled men

Paul Elam · 24 March 2013 · Archived copy · Original

I have just received another email from yet another man who is getting screwed over by a dishonest, manipulative ex-wife using a horrifically corrupt Western family law system to hurt him; another man getting his name dragged through the mud; another man losing his children, property and income for no valid reason; another man who never dreamed that men could face such injustice until it happened to him, wrecking his life; another man out of the hundreds I have heard from in the blue pill void, reaching out to AVfM after a hard time and a frantic search on the internet using keywords like divorce, child support and "men's rights."

These emails always leave me fumbling for a polite, supportive way to tell them they are fucked and that there is no help. These men write me because they think I am an expert on the system they are up against, and to some degree I suppose I am, so I don't much relish writing them back with the news that there are no answers that don't involve knee pads, copious amounts of Vaseline and platitudes like "survive to fight another day."

I think perhaps, I have been struggling with the wrong issues when replying to these men. Perhaps there is something else I should be saying; some other words of wisdom that I could try to impart to help them address the very real problems they face directly at the source. How about I just say what really needs to be said?

Like, fuck you.

Like, tough shit.

Like, go fucking bother someone else with your problems.

I'm quite serious.

It is not that I wish any ill will on these men. I most certainly do not. Indeed, these men are a huge part of the reason that I spend 12+ hours a day, seven days a week doing this work. I wish them no harm at all, and I think I am at least as aware of their struggles as anyone else – even more than most.

I am also aware that many of the men who support this movement got here from similar circumstances. Our comments are crowded with men who have had it all taken from them, and who were then beat mercilessly for not being able to bleed any more after being bled out.

We have thousands of readers come here every day, most of them men. It is easy enough to infer that most of them have either been directly affected by these problems or know other men who have.

How many men any more can say they don't know anything is wrong in the system? But how many men still stuff their fat fucking faces with cheese covered wacky fries and cruise sports channels on the big screen every day without lifting a finger? How many of these men at one point or another in their lives have stared into the utter destruction of a friend's, or even a *brother's* life, as it was happening, then looked at their watches and made noise about what time the game was coming on?

I will tell you how many — a fuck-ton of them; enough of them that at some point or another some of those indifferent, selfish assholes end up in my inbox pleading for guidance, legal help and financial assistance; looking desperately for someone or something to save them.

It is enough to make me want to hit "delete" and turn on a fucking ball game.

Here is the deal, and with this I give you the no holds barred truth about me and where I am today after years of bloodying my forehead on a brick wall.

I'm tired.

I am not wearing down or ready to quit, but I am honestly, genuinely tired. I am tired of seeing a handful of men and women fight for a cause that should include millions. I am tired of seeing a comparative handful of men and women cough up the lion's share of financial assistance when most, even some who come here every day to read and cheer on FTSU, won't cough up five fucking dollars to help us out; who are just fine as long as none of the burden, even a trivial part of it, is on them.

We will keep doing this no matter what. I can tell you personally that I will keep fighting this shit till my dying breath, and I know that many of the good men and women working with me feel the same way. Personally, I have no other clue what to do with myself. But the longer I am at this, the less patience I have with dead weight, those

who think AVFM is a fucking source of entertainment, or a life preserver for when the tables finally, inevitably turn against *them*.

In a way, I feel even worse now for most of the men who will make contact with AVfM looking for that lifeline. Unless their story is one that has the potential for me to exploit and gain media attention to THE CAUSE, then all I will have for them is a link to this article.

Well, and perhaps this piece of advice.

If the system has ruined your life, join the club. You are now in the ranks of men you have ignored your whole life. My advice to you is simple. Take your fucking quietly and with grace. Expect the same compassion you have always extended to those men who wore the shoes you are now wearing.

If you want things to change, then stock up on Ramen, get cozy in your studio apartment and join us in the fight to fix this shit. Don't ask us to help you, but rather give your life the only meaning it may have left, as someone ready and willing to turn your meager existence into helping others who have been similarly screwed over.

You want help? At least prove yourself worthy of it. There were millions of men totally fucked over before you showed up asking for the world to stop around your problems.

Face it. You did nothing to help them. You didn't even care.

Quit asking for things and become part of the solution. You obviously still have internet. Spend the next few days reading through this site. Study the men and women who are actually doing things, and fucking find something to do to help.

Your life as you know it is probably over. Turn that fact into part of the solution, turn it into a way to fight back, or turn your ass somewhere else.

Burn your uniforms, move to Brazil.

John Hembling (JtO) · 24 March 2013 · Archived copy · Original

The following is a public service announcement, to help feminists. Really.

So, two guys at a tech conference make jokes about a funny-sounding word. Dongle. They also toss in some off colour puns using the technical jargon "fork". For non-techies, this term refers to the creation of more than one version of the source-code of a software application. These words lend themselves readily to such low comedy, and in the culture of technology geeks, this is perfectly normal, acceptable and expected behavior.

Does this seem childish? Does it seem unprofessional for the practitioners of the serious business of software development to indulge in?

The people who do the truly innovative and world-changing work in any field do so by playing. In the world of software, the basic building blocks are the syntax of any of dozens of languages. Perl, Java, C, and PHP are the name of a few of these languages, all of which are considered "high level" – which means they are closer to english than they are to the elemental ones and zeros processed down at the hardware level of a computer.

Software developers are good at what they do because they like to play with language. The imposition of speech codes with a heavy-handed interpretation towards preventing hurt feelings, at a conference designed for coders betrays bureaucratic mind-set fundamentally foreign to, and unfamiliar with the culture.

In fact, the interpretation of the spinning puns from the words "dongle" and "fork" as sexual hostility demonstrates flagrant ignorance and incompetence in such a culture. But it might not have been incompetence, it might have simply been the willful self-selection as victim for malicious purpose by Adria Richards. At the very least, her reaction to photograph the two jokers, to eject them from the conference, and to publicly excoriate them on the asinine basis of a threat narrative makes Richards an emotionally stunted asshole.

Having said that, I don't think she should have been fired from her own job, just as I don't think either of the two dongle-jokers should have been fired either.

In a healthy society, she would have not taken offence. Why not? Because while "dongle" and "fork" are both flaccid puns, they just aren't very offensive. Even positing her immaturity and feminist-acculturated inability to cope with overheard bad puns, neither of the two bad punsters would have been fired in a healthy culture.

So why was one of them fired from his job? Was it because while attending a conference, presumably on the dime of his employer, he created a sexually hostile environment for Adria Richards and other female conference attendees? No, of course not, because he did no such thing. In fact, anyone claiming he did is a cretinous dolt and a liar. Was he fired because he violated the conference rules about sexually charged speech? Even if we believe he violated such a rule, no, that's not why he was fired. He was fired because his employers fear feminists. I'll say that again.

He was fired because his employers fear feminists.

In fact, the expedient disposal of a man due to the potential of cultivated and frivolous outrage from the feminist establishment is what has become in the last 30 years, standard operating procedure.

As the story unfolded and it became public knowledge that this man had been fired for the utterance of a totally harmless dongle pun, nobody was surprised, because this casual disposal of a man is normal in our feminized culture. It was just one more point of data on a decades long trend of human damage in appeasement to our culture's prevailing ideology of gender.

A woman claims to feel threatened, and a man is forcibly removed from his home. A female student claims rape and in a collegial court of kangaroos, run by students, a male student's academic career is ended with no inquiry or due process. A man refuses sex and in a fit of pique the rejected woman claims sexual assault, and like lemmings, the nearest compliant males spring into action to deliver violent retribution against the offending male animal. Careers ended, families destroyed, fathers ripped from their children, homes stolen through the fiat of a feminist informed legal system.

This is the story of the casual disposal of men so common it no longer provokes in most a justified outrage. It's business as usual.

Something quite unusual happened in the instance of the dongle-gate story, however. The firing of a man for the Adria Richards frivolous false threat narrative provoked a response. I have purposefully omitted his name from this discussion. But when it became public knowledge that he'd been fired, a backlash followed against the employer of Adria Richards. In response, and out of the same type of craven fear driving the male dongle-joker firing, Adria Richards was dismissed from her job too.

Many within the Men's Human Rights Movement responded with barely repressed glee at the news of Adria Richards firing. Her behavior, that of publicly throwing two men under the bus of the feminist false outrage and threat narrative machine, was douche-baggery of the first order. But it did not merit her firing. Similarly, the man fired for his dongle jokes shouldn't have been fired. As much attention as each of these individuals has received, dongle-gate is not really about Adria Richards or the fired dongle-joker.

Dongle-gate is really about business as usual. The casual disposal of men in appeasement of a cultivated threat narrative, and calculated feminist outrage. The backlash against Adria Richards and her employer is also not really about her. It's about business as usual, the casual destruction of men in appeasement of feminism's cultivated narrative.

Even AVfM ran an article responding to the firing of Adria Richards, which concluded with " L. O. Fucking L". This wasn't really about Adria Richards, either. The unjust, cruel, often sadistic and hate-driven casual destruction of men and boys in response to a trivial misstep by a man, or even an imaginary grievance, has been business as usual for decades. Think Clarence Thomas, and the countless others who have been dongled since. Often such destruction is accompanied by public gloating and laughter by gender ideologues.

Our culture's now mainstream ideology of gender has much willful and sadistic human damage to answer for.

And let's not forget, it was not offence at a dongle-pun that got the dongle-punner fired. It was fear of the feminist establishment. The follow-up backlash against the former employers of Adria Richards wasn't really about her at all. It was a tiny venting of our culture's anger, recognizing the decades of human damage dealt in smug satisfaction by the last 2 generations of feminist ideologues and activists.

Some observers of this event have correctly noted that this is one of the first times the feminist fear machine has been spontaneously and loudly opposed. The immediate and real consequence to Adria Richards of her own douchebaggery indicates an awakening of the public to the reality of the malice and stupidity of the now-normal public feminist ethos.

I think this reading is incorrect.

I suspect that no awakening was ever needed. The backlash against Adria Richards and her now former employer is something more elemental than enlightened awareness of feminism's basic malice. Recall, the firing of dongle-joker was not due to his bad behaviour, but due to fear of the feminist establishment.

What we all just witnessed in the backlash against Adria Richards was the loss of patience. The end of forbearance with our culture's gender-religion of false victimhood and hate. I suspect that the vitriol heaped on Adria Richards and her former employer is just a prelude. I believe such events as the backlash against dongle-gate will recur, with an increasing flavor of justified rage at the decades-old practice of business-as-usual. It is driven by the casual destruction of men and boys; the mocking indifference to male suicide, male victimizing violence, and death; and the televised mocking of a man sexually mutilated for stating his desire for divorce.

What may be coming is not an awakening to the reality of feminism's fundamental hatred and violence, but the end of forbearance to what has been known all along. And it is likely to be very ugly indeed.

So, here is my sincere advice to feminists. Burn your uniforms, change your names, and move to Brazil.

Of course, I don't expect this advice to be taken seriously, even as I offer it as sincere advice driven by a real desire to prevent the personal destruction of the lives, families and careers of individuals who have flown the big-F banner with smug glee.

I expect this advice to be ignored at best. I expect it to be mocked. Feminists, I have come to expect, are too stupid to do anything except dial their own rhetoric up. The cultivated false threat narrative used to justify every large scale horror in history will be amplified, and feminists will singularly fail to do the one thing they should. They will not apologize for the continued carnage they cultivate, and they will not abandon the cult of gender ideology and all its hate and violence by proxy. They will likely dial their hate, their cultivated victimhood, and their aggression up

to the red line.
And in every social institution that does not collapse under the weight of denied reality and self cannibalizing absurdity, they will be scourged from every social policy and establishment. It's going to be brutal and ugly.
And I'll say : I told you so.

Legitimate rape, advocacy, and censorship

Chris Deslone (aka @mensrightsrdt) · 24 March 2013 · Archived copy · Original

I'll begin by stating that my conversation with Katie Hanna started within the context of the Steubenville, Ohio rape case, but it is not limited to the details or genders of that particular rape case. Katie Hanna, statewide director of the Ohio Alliance to End Sexual Violence (OAESV), pointed out that DUI education had been effective with one of the Steubenville kids, but sex & consent education had not:

> **Something has gotten in there that said, 'OK, we need to prevent drinking and driving,' " Hanna said. "We need to take it to that level with preventing sexual assault." – Yahoo Sports interview with Dan Wetzel (accessed 3/20/2013)**

That hit me as a fundamental insight: Consent Education may not be getting through, but something (intoxication & driving) is getting through. We should understand why there's a difference here in order to close that difference. We should increase and target antirape messaging as we have done for DUI and Distracted Driving messages.

Here's where I'd lose a lot of mainstream readers: We must do it in a gender neutral way. Typhon Blue , Stefan Friedrich and many commenters at their blogs and at Reddit 1,2 have cited the problems with the NISVS definition of rape. We've also noticed the old FBI definition of rape, as well as the new one, and argued that the new one is still insufficient.

These erroneous definitions are used by advocacy organizations to request funding and make personnel decisions, and to justify their existence in the first place. I tried to relate these facts to Ms. Hanna in the first message I sent to her. To their credit, OAESV and National Sexual Violence Resource Center (NSVRC) both hate rape. Unfortunately, they don't seem to think that rape can happen to men – at least not by nonconsensually enveloping the penis with a mouth, vagina, or anus. That does count as sexual assault, but when you hear stats like this:

[image]

they exclude any reference to the many men forced or coerced to penetrate without their own consent.

Using Steubenville as a springboard, I tried to open a dialogue with OAESV. OAESV, NSVRC, and I argued at impasse for a day, and then they censored me. I did include @FBI and @DOJ at points in the exchange, but neither of those agencies responded at all. What follows is the dialogue between myself, OAESV and NSVRC, with an illustrative side conversation from a self-identified rape victim.

[image]
Click to enlarge
I used twitlonger; the link underlined in red works and the text is still available. Noting the NISVS report, and the FBI's rape definition, I argued that the sex and consent education should be done in a gender neutral way, and pointed out that the NISVS and FBI definitions of rape are not gender neutral.

The next morning, it looked like we might find agreement:

[image]
Click to enlarge
GREAT! So how far did this agreement go?

[image]
Click to enlarge
Here we met an impasse: a flat refusal, which I did not overcome.

[image]
Click to enlarge

Apparently, Sexual violence is bad. Rape is bad. But men aren't raped if they aren't penetrated. Coerced or forced envelopment of the penis is not-rape, confirming again the findings of Typhonblue.

[image]
Click to enlarge

[image]
Click to enlarge

@NSVRC piped in: No one deserves to be raped ever.

[image]
Click to enlarge
However, we don't know what "rape" is.

[image]
Click to enlarge
@funnyfaceking called his rape a rape. @NSVRC said again that rape is bad. But they did not call @funnyfaceking's rape a rape.

[image]
Click to enlarge

[image]
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[image]
Click to enlarge

What they repeatedly avoid saying is that some sexual violence is classified as not-rape because of the gender of the victim. I tried to help them state the message that they send elsewhere, but don't want to admit that they say.

[image]
Click to enlarge

[image]
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[image]
Click to enlarge

I tried to show why it's problematic for advocacy:

[image]
Click to enlarge

[image]
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[image]
Click to enlarge

This 30 second vid was from a debate held at University College London on 28th February 2012, featuring a few women interrupting a speaker and asserting that it's impossible for a woman to rape a man – because there's no penetration of the victim.

[image]
Click to enlarge

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I referred here to Heather Hayes of Lansford, PA who, having bitten and chased her hopefully-now-ex-boyfriend and twisting his testicles for refusing to have sex with her, was charged with indecent exposure and open lewdness but not with sexual assault.

[image]
Click to enlarge

[image]
Click to enlarge

I left to run errands, and returned to discover that my account had been blocked:

[image]
Click to enlarge
As an aside, I see that this image puts the time at 5:29 and the previous one, containing the same text, puts it at 3:29. I can't explain this except to say that twitter time may be localized in some fashion. (btw, funnyfaceking, as far as I can tell, is not one of the taxpayer funded agencies that censored my account.)

I logged out to see if I could determine what happened and found this:

[image]
Click to enlarge
It is my firm belief that @OhioAllianceESV and @nsvrc "blocked" or "spam blocked" my twitter account, prompting Twitter to take (albeit temporary) adverse action against me. This is oppressive censorship of political speech by organizations that accept tax-deductible contributions. I encourage people to print this article and send it, anonymously if you wish, as a complaint to your congressional representatives and TLAs as you see fit.

Star Crazy: The dark side of Pauley Perrette

Paul Elam · 25 March 2013 · Archived copy · Original

Actress Pauley Perrette has been embroiled in a decade long, post-divorce court battle with her former husband, Francis "Coyote" Shivers. There are a couple of possible versions of reality regarding this story. Let's examine them, one at a time, starting with how this might be written if Perrette herself were choosing the script:

A starlet in distress, but justice prevails

Pauley Perrette, a talented and popular actress in the very popular television show, CBS's *NCIS*, has all the standard trappings of show business success; fame, fortune; a bitter and very public divorce, the aftereffects of which have lasted for years.

A quick read through of the numerous Google returns on the story paints a horrific, ugly picture. Perrette's marriage was destroyed by a highly abusive, obsessive ne'er-do-well of a husband, Francis Shivers, a musician who supplemented his income by spinning records in L.A. night clubs. At least that's what he did when he wasn't making his wife's life a living hell. Part of that hell was cutting the letter "C" into Perrette's back while she was tied to a chair, among assorted other abuses.

Shivers' bizarre and controlling behavior literally sent Perrette scrambling out of the couple's marital home with what she could carry in her hands. Unsatisfied with just her departure, Shivers followed that with a campaign of physical and psychological harassment that spanned for years.

Using a savvy manipulation of the family law system to inflict harm on his ex-wife, he was able to stalk and terrorize her while remaining legally protected. His plans failed, though, and resulted in his arrest in 2012 for violating a restraining order. He was convicted of that offense and awaits sentencing on March 27.

Finally, after years of heaping continued abuse, Perrette's nightmare appears to be over. Coyote Shivers will face justice and may have time to think about his misdeeds behind bars.

End story.

Now, that would be very consistent with the picture of her life that Perrette has sold to the media, the courts and the police. A very sad story with a hopeful ending that promises the possibility of long overdue justice.

However, let's try telling the story again, this time using the evidence available which is already a matter of public record. Let's pretend for a moment to care about what is really happening more than we care about the quirky-cute TV star, the darling of everyone's eye, like she is a damsel in distress needing our unquestioning help.

While it might be nice to end the story in a Perrette positive way, as though there were no holes in all her scripted details, as though the elements of her heartrending plot fit together for cause and effect with clarity and credibility, it would not be the truth according to many.

The fantasy begins to unravel

Hollywood is a place that thrives on make-believe. Not so dissimilar are our family courts, which are often tasked with sorting out wildly different accounts of the events that lead to a divorce, and what happens afterward. That is certainly true in the ongoing legal struggles between Perrette and Shivers.

Getting their story right depends on a thorough examination of the evidence and using that examination to make sound judgments. And it appears in this case, the court got it wrong, at least as it applies to convicting Francis Shivers of a crime.

With all the evidence we have been able to gather, we were not able to construct a credible story starring a helpless Pauley Perrette caught in the machinations of an evil ex-husband.

In fact, the evidence we have seen, and bring to you here, paint an entirely different story; one that points to Pauley Perrette being a highly calculated liar and manipulator; one who made a series of false allegations, who charmed her way into public sympathies and police protection, and who routinely perjured herself in family courts in order to obtain restraining orders which she weaponized and used to ruin Francis Shivers' life.

What we found was a wolf in victim's clothing.

What's more, it appears that her plan was scripted, and quite literally.

To begin, the arrest and conviction.

The March 27 sentencing of Francis Shivers is not where this story begins, and clearly won't be where it ends, but it is a pivotal point in beginning to understand the history and possible future of this case.
Shivers was, without a doubt, convicted of violating a temporary restraining order placed on him by a court at the behest of Pauley Perrette. To be more specific, Shivers and his current wife walked into a sushi restaurant they were known to frequent regularly. They left the restaurant before being seated, after Shivers spotted Perrette's boyfriend, Thomas Arklie, at a nearby table.
There are conflicting reports about what followed, which will be the focus of a future article, but Shivers was later arrested for violating the terms of the temporary order. It is for that incident, and that incident alone, that Shivers is now facing sentencing on the March 27.
That is one of the more perplexing elements of this protracted drama. Throughout the entire history of this case, which now spans almost a decade, there has been no other proof demonstrated that Francis Shivers ever did anything more wrong than become angry, perhaps even childish, during the process of a high conflict divorce. Well, that and he walked into the wrong restaurant at the wrong time.
The restraining order that Shivers was convicted of violating was one sought by Perrette after one she had issued on him previously from their divorce had expired. That order had been in place for five years without incident. She had been granted the new order temporarily and was awaiting a court hearing on it at the time of the incident in the sushi restaurant.
The two restraining orders, however, have something else in common.
Both were issued without a shred of evidence that Francis Shivers presented any kind of physical threat to Pauley Perrette.
The first order was issued based on allegations of abuse made by Perrette, *after she was served with divorce papers*. Shivers filed for a divorce months after discovering that Perrette was having an affair, according to court documents, with a pizza delivery boy.
It is clear that the marriage was rocky and the breakup conflicted, but even the judge presiding over the case, The Hon. Gretchen Taylor, determined that nothing that rose to the level of a physical threat from Francis Shivers ever happened. The original restraining order did not require Shivers to leave the family home, but rather granted him "exclusive use and possession" of it.
To quote Judge Taylor:

> **I see no family code section 6321 (A)(2) behavior that says that Mr. Shivers has engaged in an assault, threat of an assault or behavior that rises to the level of such severe emotional harm that he needs to be excluded from his home.[1]**

Nonetheless the judge did issue a restraining order, apparently designed to facilitate peace between the mutually combative couple.
Stated Taylor:

> **I think there is sufficient, well-founded fear on the part of the respondent. [Perrette] And if I properly had a request from the petitioner [Shivers], I might even find well-founded fear on his part. But I don't.**

In other words, Shivers and Perrette fought a lot and were not very nice to each other; the typical American divorce. And let's face it, a restraining order issued with those kind of exceptions from a judge does not exactly convey imminent threat.
Apparently, though, Perrette desired the continued protection of the court (or the potential for abuse a restraining order affords) and filed for an extension of that order in November of 2011. That request was granted temporarily,

ex parte, and the estranged couple was due to appear in court for a ruling on making it permanent.
At this point one might assume that it would have been in Francis Shivers' best interest to just sign off willingly on whatever kind of protection order that Perrette wanted. After all, the divorce was final. Property was settled. They had no children. Shivers had even moved on to fall in love again and remarry. All he would have to do is just avoid Pauley Perrette and he could move on without his life being complicated by all the drama.
As it turns out, things were not near that simple. According to records obtained by AVFM, Shivers actually had little chance of finding peace in a new life because it was not Pauley Perrette that needed protection. It was Francis Shivers.
As reported recently here by Suzanne McCarley, a media smear effort by Perrette, involving the cooperation of another ex of Shivers, Bebe Buell, and her "journalist" friend Roger Friedman, formerly of Fox Entertainment, was conducted as a part of a much larger campaign of lies designed to ruin Shivers in retaliation for their failed marriage.
Buell's public support and alliance with Perrette is more than a little suspect, as Perrette is on record herself with the court, previously accusing Buell of stalking and harassing her and Shivers when they were married, and — you guessed it — seeking a restraining order to get her to stop.[2]
It is clear that after the divorce, Perrette was ironically more than willing to join forces with **her former stalker** in order to go after the reputation of Shivers (who Perrette contended was actually Buell's victim).
It is a tangled web, indeed, but the idea that Perrette has been lying about Shivers, both to the media and in court, is a matter of unquestionable fact for many who were close to the couple during and after the breakup.
According to a statement by Lisa Lynch, a former friend and roommate of Perrette's, who was close enough to her that they got matching tattoos, Perrette has told numerous lies to the court.

> **After reading some of the Declarations filed with this court, I can say confidently that not only does Ms. Perrette make numerous false statements in her Declarations, but that I am certain she has made these false statements knowingly and willfully.**[3]

Another friend of the couple, attorney and former private investigator Jason Fishbein, submitted a statement to the court detailing several areas where he believes Perrette offered false testimony. One of his declarations is particularly interesting in light of the other facts of this case.
Said Fishbein:

> **Ms. Perrette told me about her fondness for restraining orders, and that it was she who insisted that Mr. Shivers get one against Beverlie "Bebe" Buell. Those were Ms. Perrette's words: that Mr. Shivers was "reluctant" and that eventually she "insisted." I understand that Ms. Perrette has told an opposite version of events to the court and I state firmly that her story now is the exact opposite of what she told me. [4]**

Jason Fishbein spoke with AVFM recently, offering us some more perspective on the case, and perhaps of Perrette's affinity for restraining orders.

> **I've seen it from the perspective of a private investigator." [the restraining order] but I've never seen last this long and be this effective, and the most insane part is that she wrote all this in her own hand in 2002.**

2002? That was two full years before Perrette and Shivers broke up.
The further we dig into and deconstruct this story of a forlorn actress subjected to the abuse and psychological torture of a depraved and bitter ex-husband, we see that that the groundwork for Perrette's current, malicious actions were laid out well in advance of her troubles with Francis Shivers.
It appears that Francis Shivers, while clearly a victim of his own bad judgment, is also caught up in Pauley

Perrette's personal psychodrama, one that was perhaps destined to be realized regardless of her life circumstances. More of this becomes apparent when examining the declarations of Blaire Barnette, who was acquainted with both Perrette and Shivers, and who by coincidence is also the individual who served Perrette with Shivers' divorce petition.

> **In November 2004 I visited Francis Shivers at his house on Whitley Terrace. There he told me about the extramarital affair his wife "Pauley" had with a boy she would only describe as the "pizza boy." He said she was terrified of her sex scandal being exposed and made very frightening threats about what she would do if he ever told anybody. He then showed me a script Pauley wrote and explained that Pauley threatened she would do this to him.[5]**

The script was entitled "Star Crazy" and a basic outline of the plot almost reads like a plagiarized version of precisely what has happened to Francis Shivers in the aftermath of his divorce from Perrette, with the sole caveat that it was written by Perrette two years before any of this started manifesting in real life.
The storyline of *Star Crazy* is simple. A young actress, one of "sinister" character who handles rejection with vindictiveness, meets a man, stalks him, then "schmoozes" police, makes herself look great by taking on a charity cause, and lies to get a restraining order on the man when it is actually her that is doing the stalking — then proceeds to ruin the man's life by manipulating public opinion, the courts and police.[6].
It is an eerily close story to what appears to be actually going on in the life of Francis Shivers, who now faces sentencing because he walked into an establishment that Pauley Perrette knew he regularly patronized.
It is unrealistic to rule out the possibility of a setup in that scenario. And given an examination of the testimony of the people involved, and Perrette's own hand scrawled vision of "Star Crazy" it is unrealistic not to think that this is the likeliest explanation.
From Barnette's declaration:

> **The female TV star [in the script] goes so far as to scratch the guy's initials into her own car just so she could call the police on him…**

In the campaign waged by Perrette, she alleges that Shivers left hundreds of bizarre post-it notes everywhere for her, as a tool to taunt and control her. One of those notes allegedly appeared, like magic, during an interview she did with Roger Friedman, who also happens (quite magically) to be close friends with Perrette's new friend and former stalker, Bebe Buell.
These are two superficially different events with the same possible underlying theme; create evidence and then make sure it gets "discovered."
Let us remember the despite the outrageous claims of abuse, year after year of restraining orders and a coordinated plan of character assassination through the media and the courts, there are only three things ever definitively proven about Francis Shivers.
One, he walked into a sushi bar. Two, he has, or at least *had*, very bad taste in women. And three, he filed for a divorce against Pauley Perrette, a woman with a history of deceitful and retributive actions against those who reject her, after catching her in an affair with the pizza delivery boy.
Also from the declarations of Lisa Lynch:

> **I have been present when Ms. Perrette broke up with lovers in her past, and I can say she has a history of vindictive actions toward them, when none was warranted. In particular, I recall her stealing the cat of her ex-boyfriend Daniel Rivas, and then when he wanted to take her to court about this, Ms. Perrette filled out the paperwork for a restraining order in retaliation.**

There is also more from Blaire Barnette, who recalls what happened in relation to the day that she served Pauley Perrette with the divorce papers, and Perrette's ensuing allegations:

> **I later recall reading court papers where Pauley lied to the court and said I stalked her and assaulted her, and that I punched her in the chest and she suffered a sore chest from the attack. Nothing could be further from the truth. Pauley was served and that is all. It was photographed and witnessed. It was at this point I really saw the "Star Crazy" at work, completely lying to a court, falsely accusing me of assault, just to further her vindictive goals.**

So what do we have here when all is said and done?
Pauley Perrette maintained a restraining order on her ex-husband for nearly a decade. She participated in seeking a restraining order against Bebe Buell, before joining forces with Buelle, using a media hack to spread disinformation about Shivers that she could use to justify her restraining order and further discredit Shivers. She makes allegations of assault and abuse against multiple individuals, none of it proven, none of it substantiated.
She has been quoted by reputable sources as being obsessed with the use of restraining orders as a weapon, has been accused herself of using them now on multiple occasions, and has written and entertained the idea of pitching a Hollywood script based on a character that is both evil, and stunningly autobiographical.
Seriously, is this "Star Crazy," or is this star *crazy*?
The truth is that the answer to that one is as unimportant as it is obvious. The real question here, and the real issue, is Francis Shivers.
Regardless of his judgment in women, he does not deserve to be the one facing time in jail. Unfortunately, in a court system hardwired to overreact to women alleging abuse, that is exactly what is happening. Even worse, the truth won't save him, or likely put the heat on Perrette, where it belongs.
Only the public can do that. And right now it appears the public loves celebrity more than it loves justice. Perhaps even more than it loves women.
Pauley Perrette is star crazy like a fox.
[1]Court Transcript 01-31-2005
[2]Declaration of Pauley Perrett 08-19-2001
[3]Declaration Of Lisa Lynch 09-17-2006
[4]Declaration Of Jason Fishbein 02-05-2007
[5]Declaration Of Blair Barnette 02-04-2007
[6]Star Crazy -highlighted

Pauley Perrette, Francis Shivers and yellow media

Suzanne McCarley · 25 March 2013 · Archived copy · Original

I don't pay much attention to celebrity gossip. Indeed, I take a perverse sort of pride in no longer recognizing most of the names on the magazine covers in checkout lines at grocery stores. I rarely even watch TV anymore, having lost all faith in the networks after ABC cancelled The Unusuals (don't get me started.) However there is one show I have watched pretty faithfully until recently – CBS's NCIS.

The plots range from tolerable to good, the chemistry between the characters is compelling, and the characters themselves are delightful. Especially Abby Sciuto, the funky, brilliant Goth Girl in the lab. I know people who call NCIS "The Abby Show." Everybody loves Abby, and Pauley Perrette, the actress who portrays her with such likability, comes off as charming and fun. In public at least.

It appears that Ms. Perrette has a darker side, one that has exposed itself in her failed marriage to musician Francis "Coyote" Shivers, which has become a protracted drama and media event of its own.

On March 24, the New York Post published an article strongly suggesting that Pauley Perrette is not all sweetness and light.

> **[Perrette's] ex-husband says he broke up with the 43-year-old "NCIS" star after she slept with the pizza deliveryman, according to a court document.**
> **Now, he claims, she's living the plot of an unsold film script she wrote and framing him with cops. He faces possible jail time this week for violating a restraining order.**

This article, by Isabel Vincent and Melissa Klein, stands in stark contrast to Pauley Perrette's numerous dramatic accusations against her ex-husband. Ms. Perrette publicized those accusations back in September 2006, with the assistance of then Fox News writer Roger Friedman, who also published a follow-up article this past week, on the Showbiz 411 site. He is apparently still sympathetic to Perrette's "plight."

Before I show you Friedman's articles, allow me to provide a glimpse into his ethics. I'm no fan of Fox News, but some days they get it right over there. Back in 2009, Fox fired the gossip columnist, officially citing his review of a *pirated* copy of "X-Men Origins: Wolverine." There was also talk of homophobia on the part of Fox, and of Friedman's laxity regarding "fact checking."

Roger Friedman was fired from Fox for unethical journalism, and it appears that the absence of fact checking didn't just affect the work for which Fox gave him the boot. His hit piece on Francis Shivers is another example. So let us take a closer look at the brand of journalism Friedman practices.

Let me start by saying I'm not here to paint Francis "Coyote" Shivers as some kind of saint. He's not a hero. He's not a superstar. He's a second tier musician who has managed to remain in "the business" for many years, which indicates competence and talent. He doesn't just have a documented weakness for predatory, mentally unbalanced women; he marries them. As I said, Shivers is hardly a hero, but to those who know him, Roger Friedman's portrayal of him as a predator is ludicrous at best.

I'll do a bit of "fact checking" for Friedman, since he won't do it for himself; I have some *sources*. From his Fox News article:

> **Abby is known for her high level of intelligence and playful energy, but in real life, the actress who plays her has been going through hell.**

Citation, Please? Oh. Here's one from Blair Barnette, who served Pauley Perette divorce papers on behalf of Francis Shivers, and who knew both of them.

She asserted that Perrette was harassing *him*, by " filing a restraining order against Mr. Shivers, despite her own story that the only time she had seen him in about six months was when she was entering his residence unannounced in the middle of the night." This is from Blair Barnette's Declaration in lieu of live testimony, executed February 4,

2007. *
Golly, who is "stalking" *whom?* This and other court documents would suggest that perhaps Ms. Perrette, who herself has a very high level of intelligence, was not so much "going through hell," as in fact putting Mr. Shivers through hell.
More from Friedman's article:

> **Shivers […] didn't start his reign of terror with Perrette. His second-most recent ex-wife, Bebe Buell, who lives in Maine, has been inundated with a mountain of false police reports, invented complaints and restraining orders for years…**

This paragraph is far more telling than Friedman lets on. You see, one of Friedman's primary sources for his story is Shivers' ex-wife Bebe Buell, who is also an "ex" of Steven Tyler and mother of Liv Tyler, as well as a renowned drug addled ~~groupie~~ rock music fan. According to Pauley herself, as stated in court documents, Buell is the one who initiated and pursued much of the court harassment that went on for years.
Oh, and look, Mr. Friedman, I have a source! It is the Declaration of Pauley Perrett 08-19-2001, written and signed by the star herself!
Here are some select quotes for anyone with a short attention span:

> **Since Mr. Shivers and I met, we have had to deal with the continued harassment by his ex, Bebe Buell. Over the last three years, she has called repeatedly, followed us or had us followed, called and harassed our friends, has continuously and hatefully slandered us both in phone calls, letters, in public and in the press. She has blatantly lied in her signed statement to the court. We have hard proof of all of this…**

And how is this?

> **She has Obsessive Compulsive Disorder (OCD) and occasionally takes medication for this. We are constantly afraid of the times when she does not control herself, and we and others become the victims of her obsessions and her compulsions.**

Or this?

> **[…]because she tracks my whereabouts and has said that she has me followed, and with her history of attacking other women, I do not feel safe going (to New York) and would very much like to, without the threat of her confronting me.**

And…

> **Ms. Buell states in her book that her obsession with him 'will never, ever be over – *never.*'"**

And yet now, by all appearances Pauley and Bebe are BFFs. Hmmm.
Mr. Friedman continues his masterpiece of sound, ethical journalism with this little gem, a quote from Bebe Buell:
"'Instead he found Pauley,' Buell says, 'His next meal ticket.'"
Really? A thirty-one year old, underemployed actress/waitress (which she was at the time) with a resume full of bit parts and commercials is a "meal ticket?" Mr. Friedman (Remember: professional journalist) did not see fit to verify or even question that statement. Oddly though, in the declaration I quoted above, Pauley Perrette emphasizes her and Shivers' modest financial means, more than once. Perhaps Friedman, the little worm, didn't

read it.
It gets better. (Like you didn't know it would.) More from the article:

> **According to both women, Shivers stalked them and inflicted upon each of them endless mental distress. They each claim he terrorized them sexually during their respective relationships. When they compared notes, Buell and Perrette found that their situations, in fact, were eerily the same.**

Friedman reports this as if he believes it; as though he did not even question how Perrette and Buell went from victim and stalker, respectively, to teammates waging a coordinated attack on Shivers.
There are more people who have reason to question Perrette's credibility. Here are excerpts from the Declaration of Lisa Lynch (September 17, 2006)*** a friend so close, she and Perrette have matching tattoos:

> **After reading some of the Declarations filed with this court, I can say confidently that not only does Ms. Perrette make numerous false statements in her Declarations, but that I am certain she has made these false statements knowingly and willfully.**
> **[…]I have been present when Ms. Perrette has broke up with lovers in her past, and I can say that she has a history of vindictive behavior towards them…Ms. Perrette filled out the paperwork for a Restraining Order in retaliation.**
> **[…]I lived with Ms. Perrette and Mr. Rivas at the time…There was absolutely NO fear of him on the part of Ms. Perrette, and the Restraining Order paperwork she filled out was for the sole expressed purpose of manipulating the court…**
> **[…]Ms. Perrette also made a point of using the supposed Restraining Order to tarnish the reputation of Mr. Rivas…**
> **[…]I was also around when Ms. Perrette broke up with (another man)…and noticed a similar pattern…I never understood why she felt the need to be so vindictive.**
> **[…]I have read Ms. Perrette's Declarations concerning Restraining Orders against Bebe Buell and I can confidently state that she has misrepresented the situation. It was not Mr. Shivers who was instigating getting Restraining Orders against Ms. Buell, rather it was Ms. Perrette who was eager to file such paperwork. I recall one time when Ms. Buell harassed me at my work, and Ms. Perrette's response was to be excited about the incident because 'now we have something on her.'**
> **[Perrette's] behavior can be very vindictive, manipulative, victimizing, destructive, untruthful, morally wrong, and in my opinion obsessive.**

I suppose that Friedman forgot to interview Lynch for his hit piece on Shivers.
Then there is the Declaration of Jason Fishbein, an attorney and former private investigator, at one time another very close friend of Ms. Perrette, and now, oddly enough, not such a close friend any more. (February 5, 2007.)**** Mr. Fishbein stated:

> **I have witnessed Ms. Perrette's representation of various facts as she told to me in the past, which do not match the way she has represented those same things to the court during her divorce proceedings.**

Now, what was that line from Friedman's article again?
"When they compared notes, Buell and Perrette found that their situations, in fact, were eerily the same."
Imagine that; Pauley Perrette and Bebe Buell *do* have quite a bit in common, don't they? It appears that they are both highly skilled in the art of lying, using courts and slimy, supplicating little douchebag journalists to wage vendettas.
Friedman goes on at length from there, in a manner that would do William Randolph Hearst proud. He (somehow) dredges up another of Shivers' exes:

> **In July, one of Shivers' former girlfriends, Angela Garber, filed a complaint against him in Los Angeles Superior Court for assault, battery, sexual battery and intentional infliction of emotional distress.**

Of course she didn't file a complaint until two years after the alleged incidents (odd timing, that) and apparently the police didn't take the case. Friedman doesn't mention that Ms. Garber continued her "relationship" (a fling maybe, then some emails?) with Shivers for months, even though the first "assault," a brutal kidnap and rape no less, occurred within a week of their meeting.
http://www.fearnotlaw.com/articles/article24800.html
Friedman also doesn't mention that Pauley Perrette is rumored to have paid all of Garber's legal expenses, and has hired her as some sort of assistant. Nor does he mention that Garber's allegations against Shivers were part of what Perrette used to obtain a restraining order on him, and that once that restraining order was obtained, Garber dropped her case against Shivers.
Okay, now take a look at this. Here's another of Shiver's former girlfriends, one who didn't jump on Pauley Perrette's bandwagon, and isn't on Pauley Perrette's payroll. This is from the Declaration of Jamie Broyles, October 28, 2009, a former girlfriend of Shivers who Perrette alleged was abused by him.

> **[…]Francis Shivers, has never been violent with me, nor has he ever threatened violence. I am not afraid of any physical harm from him…I was encouraged by other parties to file my request…I want to make it clear that the reference to his ex-wife Laura "Pauley" Perrette was in no way meant to lend credibility to Ms. Perrette or her claims (redacted) and want NO association with those claims or Ms. Perrette.**

Then Friedman shares snippets of his sympathetic conversations with Pauley Perrette, in which she claims Shivers vandalized her home, apparently as a form of harassment. She even "discovers" yet another bit of evidence of his evil machinations, right there during the interview at her home! What an amazing coincidence! So very dramatic and convincing.

> **She detailed an unending series of harassments… leaving thousands of notes on small pieces of yellow paper.**
> **While we were talking, Perrette turned over a standing ashtray, and a yellow missive fell out.**
> **"I thought I got the last of them," she said, "but they are everywhere."**

And of course, according to Perrette, the police have been no help. Friedman wonders why, but there is no indication that he ever asked, you know, *the police.* He does, however, quote a Celebrity Hollywood Private Investigator, John Nazarian.

> **Nazarian says that after dealing with many celebrity stalkers, Shivers — who, we must add, denies it all — may be the worst. Perrette agrees.**

Well. Pauley Perrette probably knows a stalker when she sees one.
Oh, and one last little tidbit that Friedman forgot to report on in the midst of his reporting. He took a stab at self disclosure in the interview he did with Perrette:

> **Full disclosure: I knew Shivers slightly in the mid-1990s when he was married to Buell and living in New York, although I haven't seen him in at least eight years.**

Full disclosure? Hardly. He didn't know Shivers, unless "knowing" him meant that he saw him once. He knew Buell. They are good friends. Buell even mentions him in the same sentence with her mother in the appreciations

she wrote for her book.
And that is how he got involved with this story, and why he continues to do her favors by going after Shivers. Friedman does the grunt work for Buell's vendetta, which she now shares with Perrette, and Friedman gets the benefit of an inside track on some of the rock stars from Buell's past, like Steven Tyler:
http://www.ascap.com/eventsawards/events/expo/news/2013/02/aerosmiths-steven-tyler-to-take-part-in-keynote-interview-at-2013-ascap-expo.aspx
http://www.aeroforceone.com/index.cfm/pk/view/cd/NAA/cdid/1617267/pid/302766
http://www.showbiz411.com/2013/02/08/mr-aerosmith-campaign-steven-tyler-will-testify-today
Sorry, Friedman, but full disclosure would have included the admission of what a scumbag you are.
Roger Friedman's articles on Francis Shivers are nothing more than sleazy hit pieces, doubtless born of an avaricious desire to curry favor with celebrities who can bring him a payoff. That would be particularly helpful since he is "no longer with" media giant Fox.
On that note, I will close with a Tweet from Roger Friedman's Showbiz 411 site, dated Sunday, March 24, in response to the New York Post article. You know, the one that cites legal documents:
[image]
https://twitter.com/showbiz411/status/315832210794090498

Funny thing, Mr. Friedman. Francis Shivers was indeed convicted, of walking in to the wrong restaurant at the wrong time. Much more on that will be coming out on this website within a matter of hours.
But if I were a journalist like you, I would not be so high and mighty about missing things.
Just saying.

Pauley want a restraining order? Characteristics of false accusers

Dr. Tara J. Palmatier · 26 March 2013 · Archived copy · Original

NCIS actress Pauley Perrette alleges that her ex-husband, Francis "Coyote" Shivers, abused her during their 4-year marriage and has conducted a stalking and harassment campaign against her in the 8 years during and since their divorce. Shivers is currently awaiting sentencing due to a dubious protective order violation that seems like a deliberate set-up orchestrated by Perrette and her current boyfriend.

According to various reports, Shivers and Perrette met in 1998, shortly after she was released from a voluntary hospitalization in the Cedars-Sinai psychiatric unit. Sources claim Perrette had a meltdown and voluntarily admitted herself for approximately 3-4 weeks. Unconfirmed reports indicate that she may have been given the diagnoses of bipolar disorder, borderline personality disorder and severe depression during her stay. The couple married two years later in 2000.

While together, Perrette claims that Shivers' first ex-wife, Bebe Buell (more on her shortly), stalked the couple and filed restraining orders against her. Perrette's former roommate and best friend (so close the two women have matching tattoos), Lisa Lynch, states in her court declaration that Perrette was the driving force behind the restraining orders against Buell and that Shivers was "reluctant" to file. Currently, Buell and Perrette seem to have joined forces in harassing and vilifying Shivers.

Shivers filed for divorce from Perrette shortly after discovering she was allegedly having an affair with a "pizza delivery boy" in July 2004. Reports indicate Perrette initially tried to woo him back and was panic stricken at the possibility of her affair being made public. A former mutual friend, Blair Barnette substantiates this claim in her declaration.

Perrette filed her first TRO against Shivers exactly one week after he filed for divorce in December 2004. Her stalking and harassment behaviors seem to have escalated over the last 8 years, particularly once Shivers began dating after their separation, and continues to this day.

Shivers has since remarried and has numerous declarations from close friends and other associates depicting Perrette as the vindictive, obsessive and dishonest party in this scenario. According to these declarations, Perrette allegedly has a history of seeking restraining orders against former exes. Perrette's former BFF and tattoo twin, Lynch, states:

> **I have been present when Ms. Perrette broke up with lovers in her past, and I can say she has a history of vindictive actions toward them, when none was warranted. In particular, I recall her stealing the cat of her ex-boyfriend Daniel Rivas, and then when he wanted to take her to court about this, Ms. Perrette filled out the paperwork for a restraining order in retaliation.**

The unlikely alliance between Perrette and Buell is strangely suspect and seems to be a case of "the enemy of my enemy is my friend." Even more suspect is the outline for a screenplay titled *Star Crazy* that Pauley admitted to writing in 2002 at the most recent court hearing. *Star Crazy* pre-dates Perrette's allegations against Shivers by approximately two years. The outline is essentially a how-to destroy an ex with false allegations DIY and appears to foreshadow what has transpired in the Perrette-Shivers case.

Star Crazy plot points:

1. An actress of "sinister" character meets a man.
2. Sinister actress stalks man.
3. Sinister actress "schmoozes" and manipulates police into believing her tales of abuse.
4. Sinister actress lends her celebrity to a charity to gain good will.
5. Sinister actress tells more lies and falsely obtains a restraining order against the man, when (wink, wink) the actress is in reality the predator and the unwitting man is her prey.
6. Sinister actress destroys the man's life via the police, courts and public opinion and becomes a media darling.

It would seem *Star Crazy* is an example of life imitating bad art under Perrette's direction.
By all accounts, the only thing Shivers appears guilty of is a history of incredibly bad taste in women and consistently poor judgment, neither of which is a crime. The Hon. Judge Gretchen Taylor who presided over the Perrette-Shivers divorce proceedings said as much in 2005.
[image]Speaking of bad taste in women, Mr. Shivers' first marriage was to Beverle "Bebe" Buell. Buell is a former 1970s Playboy Playmate/groupie/rock star communal party favor who became pregnant with daughter, actress Liv Tyler, after a fling with Aerosmith front man, Steven Tyler while in a "non-exclusive" live-in relationship with another 70s rocker, Todd Rundgren.
Buell lied about Liv's paternity for nearly a decade, passing her off as Rundgren's child. She kept it secret until Liv met her biological father when she was 8-years old, noticed the strong physical resemblance and asked her mother if Tyler was her father.
Buell later said she committed paternity fraud to "protect" baby Liv from Steven's drug use, which is a flimsy excuse at best. Most women who commit paternity fraud do so to protect their own selfish interests and not the child's best interests. Lying about a child's paternity is in no one's best interests except the mother's.
Shivers married Buell in 1992 and filed for divorce in 1998 (finalized in 1999). According to Shivers, he divorced Buell because he repeatedly found her aggressively pursuing rock stars against their wishes and alleges that Buell has a long notorious history of stalking rock stars.
Why are Buell's paternity fraud and serial stalker behaviors relevant? They show Buell to be a practiced and opportunistic liar who plays fast and loose with the truth when it serves her agenda. The article written by Roger Friedman (Buell's close friend) dissected here indicates that when Buell heard about the marriage disintegrating in July 2004, she emailed Perrette (in violation of the RO against her) and offered to "help" Perrette in the divorce. Seems like a case of the Borderline leading the Borderline, although, if Shivers' and his advocates' claims about Perrette are true, it's doubtful she needed stalking and restraining order advice from Buell.
Buell is the only ex of Shivers who has corroborated Perrette's accounts – well, Buell and a former girlfriend, Angela Garber, who seems to have corroborated Perrette's claims *only while she was employed as Perrette's assistant*. Allegedly, the woman withdrew her restraining order petition *after* she left Perrette's employ.
[image]
Bebe Buell

While reading through the various court documents and accounts, there appears to be a pattern of poor judgment and tactical errors by Shivers. In April 2012, Shivers tweeted that he and his current wife would be having dinner at their favorite restaurant, Shintaro.
It seems self-evident that you don't advertise your whereabouts or itinerary on social media accounts if you are actively being stalked by an obsessive, vindictive ex (or stalked by any whackaloon for that matter) – especially if you don't have a restraining order against your stalker. Even if you do have a restraining order, you still shouldn't advertise your whereabouts. It's mystifying that Shivers did not have a reciprocal restraining order. This seems like a real blunder by Shivers and by his legal representatives.
Predictably, when the Shivers arrived at Shintaro, Pauley was already there, waiting, perched and poised to call the cops and TMZ to report Shivers' "violation" of the restraining order. A restraining order that had been in place for 5 years without incident, had recently expired and been reinstated at an ex parte motion filed by Perrette's attorney shortly before the Shintaro incident. The whole debacle seems like an obvious and ham-fisted set-up by Perrette.
Did Perrette make false allegations against Shivers and harass, stalk and set him up? Let's see if the court declarations and other evidence we have about Perrette and the case fit the characteristics of false accusers, false allegations and the falsely accused.
Defining Key Terms
Here are some of the psychological drivers and concepts that underlie the behaviors of false accusers and possibly Perrette's behaviors and claims.
High-Conflict People (HCP): "High Conflict People have high-conflict personalities. Conflict is part of who they are. It's a lifelong pattern of thinking and feeling and acting. Time after time, they argue against feedback,

regardless of how helpful or truthful it may be. And time after time, they try to persuade others to agree with their rigid points of view and to help them attack their Targets of Blame. The issues come and go, but their personality traits keep them in conflict. Their problems remain unresolved and the stress on those around them often increases" (Eddy, 2008, p. 16).
HCPs are triggered by 4 fears:

1. The fear of abandonment.
2. The fear of feeling inferior.
3. The fear of loss of resources (e.g., attention, status, money, power, control, career, etc.)
4. The fear of public exposure of their misdeeds.

Trigger any of these fears and the HCP will often go straight for the jugular.
HCPs don't handle rejection, disappointments, criticism or conflict like most people. Specifically, most people don't become vindictive stalkers or snap when they're rejected or things don't go their way.
HCPs often generate conflict *because they enjoy it*. They seem to derive a buzz from the conflict, drama, chaos and vitriol they generate. Many HCPs are very litigious and enjoy the adversarial nature of the courts where they can play victim and use the law to punish their Target(s) of Blame.
This definition echoes the descriptions of Perrette's personality in the declarations written by her friends and associates, particularly the affidavits of Lisa Lynch, Blair Barnette and Jason Fishbein (links at the bottom of article).
Personality Disorders: Not all HCPs have personality disorders (PD), but many of them do or have enough PD traits to be consistently problematic. Frequently, personality-disordered HCPs fall into the Cluster B or "dramatic" PD continuum.
Cluster B disorders include histrionic personality disorder, borderline personality disorder, narcissistic personality disorder and antisocial personality disorder. At their core, I believe all Cluster B disorders stem from sociopathy (i.e., lack of empathy for others, refusal to hold themselves accountable for their behaviors and exploitation of others). Bleiberg (2001) refers to these characterological disorders as "severe" because they chronically engage in extreme conflict, drama and cause the most problems in society.
Most individuals with PDs are not "crazy" in the sense that they don't know right from wrong and, therefore, are not responsible for their actions. Most PD individuals know right from wrong, *they just don't care* when abusing others, lying, cheating, etc., gets them what they want. Again, this is fundamentally sociopathic behavior.
It is well known in the mental health community that individuals with these disorders frequently *confuse their feelings for facts* and are prone to confabulation (i.e., lies told by liars who believe their own lies). This is typically a significant source of conflict for themselves and anyone that gets close to them.
Target of Blame: The Target of Blame is an individual who is targeted or victimized by a HCP as the source of the conflict, when, in reality, it is the HCP who is generating the conflict. "Anyone can become a Target of Blame just by being in a close relationship or being an authority figure in the [HCP's] life" (Eddy, 2008, p. 347).
Negative Advocates: A negative advocate (NA) can be even more impassioned about destroying the HCP's target than the HCP herself. The NA believes the HCP's tale of victimhood and sees himself/herself as the HCP's savior/avenger. NAs are essentially dupes of the HCP, particularly when they engage in violence by proxy be it death threats, harassment via the courts, financial distress and/or real physical violence.
Perrette's current boyfriend seems to have helped her to set-up Shivers at Shintaro and some of her fans have allegedly made death threats against Shivers. AVFM is currently in the process of securing digital copies of these threats.
DARVO (Deny, Attack and Reverse Victim and Offender): Predators, bullies, HCPs and abusive PDs commonly engage in DARVO. Jennifer Freyd, PhD (1997, pp. 23-24) finds that:

> **Actual abusers threaten, bully and make a nightmare for anyone who holds them accountable or asks them to change their abusive behavior. This attack, intended to chill and terrify, typically includes**

> **threats of lawsuits, overt and covert attacks, on the whistle-blower's credibility and so on.**
> **The attack will often take the form of focusing on ridiculing the person who attempts to hold the offender accountable. The attack will also likely focus on ad hominem instead of intellectual/evidential issues. Finally, I propose that the offender rapidly creates the impression that the abuser is the wronged one, while the victim or concerned observer is the offender. Figure and ground are completely reversed. The more the offender is held accountable, the more wronged the offender claims to be.**

This is similar to what Eddy (2006, p. 29) describes as the persuasive blaming tactics of high-conflict individuals. "Persuasive Blamers persuade others that their internal problems are external, caused by something else or someone else. Once others are persuaded to get the problem backward, the dispute escalates into a long-term, high-conflict situation. One that few people other than persuasive blamers can tolerate." Getting the problem backward is precisely what happens when DARVO occurs.

Figure and ground are completely reversed, which is what appears to be happening in the Perrette-Shivers case. Perrette also seems to have engaged in DARVO after stealing an ex's cat and pre-emptively filing a restraining order when he threatened to report her to the police.

Precipitants of False Allegations

When a man makes the decision to end a relationship with a high-conflict, personality disordered and/or sociopathic woman, there is a strong potential for physical, emotional and/or legal violence *by the woman*. Stories abound of women killing their ex-partners and their own children during divorce and custody battles and killing ex-boyfriends, for example, the Jodi Arias case. Facebook stalking and other forms of cyber-stalking are considered normal and acceptable behavior in some female circles. However, unlike most male abusers, female abusers have another weapon in their arsenal, which can be just as lethal as any firearm or poison.

[image]That weapon is the false allegation by which the false accuser fabricates an act of violence, manufactures evidence, claims they fear for their safety based solely on their feelings with zero or dubious corroborating evidence, distorts or exaggerates the intensity and nature of mutual arguments or falsely accuses a partner or ex of behaviors of which the accuser is actually guilty (i.e., DARVO) in an effort to cover their tracks, deflect and project their bad behavior onto the person they have harmed.

A false allegation is a form of psychological violence and violence by proxy (i.e., using law enforcement and the court system and/or being ostracized from one's family and social circles) that can destroy careers, reputations, familial relationships and friendships and lead to real physical violence (e.g., police violence, negative advocate violence, prison assaults, character assassination, etc.)

The two most common precipitants to false allegations are:

1. Ending the relationship; and
2. Beginning a romantic relationship with a new partner.

This is true for both men and women in a relationship with an abusive, high-conflict and/or personality-disordered partner. The false allegation/smear campaign is a way to retaliate or punish the target because the ex feels abandoned, rejected and, possibly, inferior to their target's new object of affection.

I have worked with several men whose wives, girlfriends and exes have offered to drop their false allegations and pending court cases if the man in question *returns to the relationship*. These women did not file protective orders out of fear, but out of their compulsion to continue to control and abuse their target.

Male HCPs also make false allegations and are just as malicious and disturbed as their female counterparts, but there are far more tactical advantages for women who manufacture false allegations in the court system than men. In my experience, male abusers engage in smear campaigns and stalking behaviors typically minus the false criminal allegations, while female abusers oftentimes engage in all three.

If male HCPs were able to manipulate the courts as easily as female HCPs (i.e., credibly play helpless victim to the courts rampant female-bias), it's likely that the number of false allegations and restraining orders filed by HCP males would be nearly equal to that of HCP females. Genuine male victims are unlikely to report abuse to

authorities and seek protective measures like restraining orders because they fear being ridiculed, that they won't be believed or, even worse, that they will be wrongly arrested while their female abuser hides her smirk behind a flood of crocodile tears. Male HCPs undoubtedly know this and are unwilling to take the risk of filing false criminal charges. For female HCPs, there is very little downside to making a false allegation of abuse.
Even when female false accusers admit to lying or have their cases dismissed due to lack of evidence or discovery of evidence that disproves their claims, the most they get is a slap on the wrist and maybe some mandatory counseling, but more on this later.
Filing false allegations of domestic violence and sexual assault is an abnormal, maladaptive and costly (i.e., time and money wasted by law enforcement and clogged court systems and costly to the victims of false allegations and their loved ones) response to being dumped or having to share custody, but in CrazyLand, it is frequently a reflexive response. When a HCP or PD feels abandoned, rejected, less than or is worried their bad behaviors will be exposed, their knee jerk response oftentimes is to embark upon a scorched earth trajectory of destruction just like we seem to be witnessing in the Perrette-Shivers case.
Characteristics of False Accusers
[unordered_list style="bullet"]

- False accusers are much more likely to have personality disorders such as histrionic personality disorder, borderline personality disorder, passive-aggressive personality disorder or paranoid personality disorder (Wakefield & Underwager, 1990). *HCP traits are often synonymous with PD traits.*

- False accusers appear to be highly defensive and rigid, to have poor insight and a tendency to deny personal shortcomings. They tend to be extremely concerned about and sensitive to how others perceive them. *Fears of inferiority and exposure.*

- False accusers tend to confuse feelings with facts. A woman may "feel" abused or may "feel" the children are being abused, when, objectively speaking, no abuse has actually occurred. Compounding this problem is that courts now allow women to press charges or file for restraining orders based solely upon their *feelings,* which may or may not have a basis in reality, rather than evidence of wrongdoing by the man (Zepezauer, 1994). This also seems to be occurring in the Perrette-Shivers case. Specifically, the Hon. Judge Gretchen Taylor stated:

[/unordered_list]
"I see no family code section 6321 (A)(2) behavior that says that Mr. Shivers has engaged in an assault, threat of an assault or behavior that rises to the level of such severe emotional harm that he needs to be excluded from his home . . . I think there is sufficient, well-founded fear on the part of the respondent [Perrette]. And if I properly had a request from the petitioner [Shivers], I might even find well-founded fear on his part. But I don't" [have a restraining order request from Shivers – a tactical error on his part].
[unordered_list style="bullet"]

- False accusers are likely to misperceive the behavior of others and to react to stressful situations in maladaptive ways. Depending upon the specific personality disorder, they are characterized by instability of mood, impulsivity, inappropriate emotional overreactions, a need for approval and attention, and difficulties handling anger and conflict (Wakefield & Underwager, 1990).

- False accusers also have an obsessive hatred of and anger toward their ex-partner, so much so that their hatred and anger become a driving force in their lives. Buell admits in her autobiography that her obsession with Shivers "will never, ever be over – never." It now seems that Buell and Perrette have joined forces in a mutual vendetta.

[/unordered_list]
Characteristics of the Falsely Accused
The falsely accused targets of blame tend to be your average nice guys with nurturing and passive personalities. These men are unlikely to be socially aggressive or competitive and tend to lack insight (i.e., don't learn from their

mistakes) into their personal relationships.
This may explain why so many of these men have a pattern of relationships with abusive, HCP/PD women. Even when the woman is known to have a history of making false allegations in her previous relationships — like Perrette seems to have — or has made threats during their marriage to call 911 and have him arrested, somehow these men just don't see what most people could see coming from outer space until it's too late (Wakefield & Underwager, 1990).
Because of their sensitive and caring natures, these men may also be more vulnerable to relationships with needy and manipulative women. Many of these men may also have been raised by one or more parents with HCP/PD traits and possibly groomed to tolerate these kinds of abuses. Once in a relationship with a HCP, they may behave somewhat passively as they continue to naively hope that everything will magically work out in the end or that they will finally win "mother's" love or approval. This rarely, if ever happens.
Characteristics of False Allegation Cases
Ross and Blush (1987; 1990) have found certain patterns that characterize false allegation cases. The following patterns are not exhaustive, but rather the most applicable to the Perrette-Shivers case:
[unordered_list style="arrow"]

- The allegations start after separation and legal action commences.
- There's a history of family dysfunction with high-conflict and other hidden underlying issues.
- The female accuser is often a histrionic or borderline personality.
- The female accuser takes an angry, defensive and justifying stance.
- The accused male is generally nurturing, passive and lacks "macho" characteristics.
- The female accuser presents as assertive and organized with a justifiable argument supported by "facts, figures and opinions supporting her evidence" and comes across as outraged and worried about her ex's behavior.
- The female false accuser becomes resistant, hostile and passive-aggressive or overtly aggressive upon cross-examination of her claims, as most HCPs/PDs do, and is likely to try to discredit any evaluator or law enforcement official that questions her assertions and may threaten to sue or file an ethics complaint.
- The false accuser has intense and chaotic interpersonal relationships and is prone to intense valuation and devaluation and will attempt to punish others who they believe have abandoned or hurt them, which also appears to describe the Perrette-Shivers case.

[/unordered_list]
To the Professional Victim Goes the Spoils
Over the last 25 years, as the domestic violence and divorce industries have grown, a perverse system has developed in response to female initiated false allegations of abuse in which the false accuser is rewarded.
Female false accusers get attention. The person they hate is punished. They receive social approval. *We all hate abusers, right? Look at that courageous woman who's fighting for her life!* Female false accusers may also receive free legal representation, welfare payments, free counseling and other support services and support from family, friends and neighbors — in other words, even more attention (Wakefield & Underwager, 1990).
[image]
Buell

Perrette sure is getting a lot of press mileage out of this. Had it not been for her allegations against Shivers, she would have remained unknown to most non-NCIS fans. Pauley has also allegedly rallied negative advocates to her cause. In April 2011, Pauley sniffled that she might have to quit the only job that's given her fame because of Shivers' alleged harassment. As previously reported, Shivers alleges he subsequently began receiving death threats

from Perrette's fans. AVFM will publish these threats in an upcoming article. Does anyone believe that someone who appears to court the limelight as much as Perrette does would actually walk away from what she seems to crave most – celebrity and attention?

There are very little, if any consequences for women who make false allegations in family and criminal court (Green & Schetky, 1988). Ultimately, the female false accuser has far more to gain than she has to lose. However, I'm hopeful that we'll soon be seeing more stories like that of Daryl Guinyard, the man who sued his ex-wife in civil court for making false sexual abuse allegations and was awarded $852,000 in punitive damages.

The problem of false allegations will continue as long as law enforcement, the courts and society continue to protect enable women like Pauly Perrette from facing the natural consequences of their behavior.

Putting the Pieces Together

Based on what is known about Perrette's alleged psychiatric issues, apparent history of filing baseless restraining orders against exes and what we know about the 4 fears that drive HCPS, a different story from the one Perrette has been spinning comes into focus.

Fears 1 and 2: Abandonment and Inferiority. After Mr. Shivers filed for divorce, Pauley's harassment via law enforcement and the courts began. This seems to be a narcissistic rage reaction, as in, "How dare you leave *me*? How dare you reject *me*?"

Fears 3 and 4: Exposure of Misdeeds and Loss of Resources. Barnette states in her affidavit:

> **In November 2004 I visited Francis Shivers at his house on Whitley Terrace. There he told me about the extramarital affair his wife "Pauley" had with a boy he would only describe as the "pizza boy." He said she was terrified of her sex scandal being exposed and made very frightening threats about what she would do if he ever told anybody. He then showed me a script Pauley wrote and explained that Pauley threatened she would do this to him.**

Based on Barnette's affidavit, it appears Perrette continues to harass Shivers in an effort to cover her tracks regarding her fling with "the pizza boy." As previously, noted, it seems equally likely that Perrette continues her campaign of hate against Shivers due to a tremendous amount of narcissistic rage that was undoubtedly triggered when he filed for divorce and moved on with his life, despite the fact that she is the one that blew up the marriage by allegedly shtooping the pizza delivery boy. It also seems likely that Perrette feared a public sex scandal and engaged in DARVO to cover her butt and defame Shivers in a pre-emptive counter-offensive strike.

Closing Thoughts

It can be difficult to sort out who is telling the truth in these he said-she said cases, but not impossible if judges and law enforcement are able to look past their biases of man = bad/woman = victim. HCPs who engage in these behaviors typically can't substantiate their claims or, if confronted on their inconsistencies and contradictions (i.e., lies), just make up more lies to try to substantiate their claims or feign outrage. This may help the falsely accused and his legal representatives hang the false accuser with a rope of her own making, if and when he needs to prove his version of events as opposed to her ever evolving versions of the "truth."

HCPs/PDs/Persuasive Blamers rely on the force of their emotions to sell their lies, half-truths and distortions. Since most people are suckers for drama, especially in the form of a tearful, self-righteous woman, a falsely accused man needs concrete proof if he wants to be believed and, sometimes, concrete evidence isn't enough.

After reading numerous Internet articles and comments on this case, I have reached the conclusion that the parties involved in this saga are all nucking futz to various degrees, no offense to Mr. Shivers and his advocates as I'm a bit of an eccentric myself. There is benign crazy and malignant crazy. Judge Taylor had this to say about Shivers at the January 31, 2005 hearing:

> **. . . I think there's been very little problem in the last 6 months, very little problem, a few emails and your allegation [Pauley claimed Mr. Shivers hacked into her email because he printed out copies of emails that she sent him] without a scientific analysis that makes it totally irrefutable. The worst things that happened were on the occasion when Ms. Perrette went to the residence and brought the cops and**

> **went through the window.**
> **Mr Shivers, I think you're behaving rather bizarrely. I think it's a little bit creepy to have paper bags over the windows, stuff like that. It doesn't look pretty, right? But that's not a crime. It's not a crime, but it does look weird. I agree. It looks strange, but I don't issue restraining orders against strange people.**

I have examined the declarations and the other evidence AVFM has in its possession of this case and cannot comprehend why Mr. Shivers has not requested and been granted a reciprocal restraining order. I cannot comprehend how the judge presiding over his current case is unable to discern the obvious set-up that occurred. I cannot comprehend why the judge is ignoring what seems to be Perrette's history of stalking her exes and harassing them through the courts because from what little I've seen of Perrette on *NCIS*, she's just not that good an actress.

Shrink4Men Coaching, Counseling and Consulting Services:

Dr. Tara J. Palmatier, PsyD provides confidential, fee-for-service, consultation, coaching, and counseling services to both men and women via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing, safe divorce strategies, coping strategies for dealing with abusive, high-conflict/personality disordered partners and exes and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

Court Document Links:

Court Transcript 01-31-2005
Declaration of Pauley Perrette 08-19-2001
Declaration Of Lisa Lynch 09-17-2006
Declaration Of Jason Fishbein 02-05-2007
Declaration Of Blair Barnette 02-04-2007
Star Crazy -highlighted

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AVFM News and Activism: DONGLEGATE!

James Huff · 26 March 2013 · Archived copy · Original

[box icon=""]
Tonight on AVFM News and Activism James and Bob just can't help but join in on the fun that everyone is having over Donglegate, the controversy surrounding events at the PyCon Tech Conference earlier this moth where Adria Richards took a photo of two men making "offensive jokes" and twittered them leading to one of the men's termination. What happened next was almost unheard of in the professional work world until now- she got canned for making the issue public. Since then there has been a furor in Men's Rights circles as well as a flurry in the media concerning the appropriateness of off color remarks and the reaction to them. James and Bob will not be left out and neither should you so join us for some fun.
The show starts tonight, the 26th, at 9:00 PM Eastern, 8:00 PM Central, which is 2:00 AM February 27th in London and 11:00 AM February 27th in Brisbane.
SHOW PAGE
[/box]

Spring 2013 Fundraiser

Paul Elam · 26 March 2013 · Archived copy · Original

As it is with each change of season, it is time to do our quarterly fundraiser at A Voice for Men. Spring 2013 is here!

And, as is the case each time we launch a fundraiser, I hope that we have accomplished enough in the previous quarter to inspire you to part with some of your hard earned money to help us carry on. So far you have each and every time responded in spades and carried us to a successful conclusion to our fundraising efforts. On behalf of the entire editorial board I can't thank you enough for that.

But I don't want to take anything for granted, especially not now.

In recent days, AVFM has reached new heights in terms of drawing attention to the fact that a growing body of men and women are demanding that society take notice of the issues faced by men and boys. We are effectively drawing more readers than many mainstream feminist websites, included some very well-heeled examples like Good Men Project.

We have helped inspire debate about and dissent from the feminist hegemony in media, government and academe, as well as the social and family setting.

We have directly caused bigoted ideologues to out themselves to the world, as we have seen at the University of Toronto and Ryerson University, and we have incurred the predictable backlash of those same agents of deceit who would try to shut us down and silence our cause.

We are still standing and stronger than ever. But it is time to move ahead with vigor.

I just recently posted the announcement that AVFM and NCFM have joined forces to help establish university men's issues awareness groups throughout western academic institutions. And now is the time to set to that work in earnest. It is time to take the message that men's rights are human rights directly into the heart of the proverbial beast.

If you think the University of Toronto was illuminating, just wait.

In the truest sense, we have finally arrived at the pivotal moment in our history that was the purpose of this organization all along. We stand at the springboard of the future of the Men's Human Rights Movement; a future that must involve wresting the power to lie and distort with impunity directly from the hands of feminist ideologues. It is time to force our will into the public discourse on sexual politics, and force the issues of men and boys directly onto the worldwide stage.

Now is the time, people, to either move forward as a legitimate and unstoppable movement for actual human rights, or to collapse back in to the pile of so many false starts. There will be no stasis or stagnation for AVFM. We either move ahead, or we fold. It is just that simple.

I am betting that we are moving ahead.

On behalf of the editorial board of A Voice for Men, and as a matter of personal commitment, I give you my personal pledge to work harder, longer and with more intensity than ever before. And I am asking the same of you.

Help us with your donation to this fundraising drive. Help us blow that thermometer up like a thermonuclear blast.

If you have a blog or a YouTube channel, please give this fundraiser a mention and let people know how important it is. Please post this note to your social networking pages and pass it along on your email lists.

I don't think it is in the least overdramatic or inaccurate to say that you might well look back at the Spring of 2013 and be able to say, "I was there where it all started to change, and I was a part of it happening."

Let's do this *now*.

For Donation options Please see donation menu top right of this page

Fundraiser closes 12:01 AM CDT, 3/29/13

$16,355!!!

Custodial Mother Karma

Michael Sharron · 26 March 2013 · Archived copy · Original

Ah, custodial mothers, undoubtedly a topic of much angst with many readers of A Voice For Men. However, I do not intend to turn this article into a diatribe against the world's mothers as some may suspect. Actually, I do not think any negative or visceral writing I could pen here today could come as close to making a point about custodial mothers than where I intend to go with this article.

I would also like to extend a nod to the many custodial mothers who are a part of the Men's Human Rights Movement, those mothers who made the conscious decision to either turn their back on feminist ideology and made sure that the father of their children were equally included in their kids' lives, or those mothers here supporting us today that have male children who most likely are experiencing hell in the family courts (or soon will be).

My story starts twelve years ago when my first daughter was born and I found myself in a precarious position in her life as a putative father (father not married to the mother) and instantly found myself excessively denigrated by a family court system that has a long history of hurting legal fathers, but does so with great furor to fathers who are not married to the mother.

Needless to say, I was turned into an obligatory non-custodial father in the blink of an eye and handed my sentence of visitor four days a month. Being a new father, I figured the world wasn't such a bad place and figured the custodial mother would be happy that I wanted to be an equal parent in the child's life; to nurture, care for, feed, bathe, clean, and be involved in every part of her life.

Unfortunately, I was wrong. For the first six years, the custodial mother followed the court ordered visitation to the tee and life was hell. By age eight, the mother was giving me more and more time with the child and by age ten we eventually went to the courts and hammered out the perfect 50/50 shared parenting agreement that continues in effect today. I also must say that I realize I do not have it as bad as most of you here, although one may suspect so given that I am a tireless advocate for fathers in their quest to become equal parents in their kids' lives.

Actually, some of you may be surprised to learn that I am also a custodial father of a female child who is very young, and one who demands that the court give the mother 50/50 time even though the law won't allow it in North Carolina.

So where am I going with this post?

Custodial Mothers of the world, be careful in your exhaustive activism for unequal family courts, for thou may seal the fate of your male children.

Today, another child was born in North Carolina, one who will be lumped into statistics as yet another child who came into the world with a loving mother and putative father. Before anyone gets excited, no this is not my newest child, the child is actually the grandchild of the custodial mother I mentioned in the opening of this article.

Now, I suspect many of you are grinning from ear to ear knowing exactly where I am going with this, and you could not be more right. Although, I do want to say that while I should be enjoying the hell out of this, sitting back smoking a cigar and laughing my ass off, I need to control that and remember that this young man has the potential to have his life shattered if the relationship with the child's mother does not go as planned. But, I am not as nice as many of you may suspect and I am going to take a moment to, with great verbosity and enjoyment, scream from the rooftops…

CUSTODIAL MOTHER KARMA!

Why? Today I watched a Mother, a woman who did everything possible in the first six years of my daughters life to make sure I was nothing more than a marginalized payment provider to HER child became a staunch and very aggressive father's rights advocate for HER SON who is now a newly minted putative father and did so in the blink of an eye.

Today I watched this former custodial mother fight with nursing staff wanting to know WHY the child did not have the last name of her son, and could not fathom their legal response that in North Carolina he is not a father because he is not married to the mother. When told that her son could sign an "affidavit of parentage" before leaving the

hospital which would give him some legal rights IF the default custodial mother of this baby agreed to it, my former custodial mother had a look on her face that I will never forget, and the words will probably stick with me till death.
Grandma (former custodial mother of my child): “What the hell do you mean he can sign a piece of paper? My son is this child’s FATHER!”
Nursing Staff: “Ma’am, I understand, but by law he can’t be considered the father unless the mother allows him to sign this affidavit”
Grandma: “Will this put his name on the birth certificate?”
Nursing Staff: “No Ma’am, this is just a NC Department of Health and Human Services form that they give us to have fathers sign in these circumstances (preparation for child support proceedings just in case). He will have to contact an attorney in order to establish legal rights..”
Grandma: “Are your F’ing kidding me?!?!”
Of course I, having lived this side of hell, sat back, watched, and could have told her all this, but I digress…

What Custodial Mothers AND FEMINIST CO-CONSPIRATORS Can Learn From This Article

Right now, in every corner of this planet, there are soon to be mothers and custodial mothers in a furious fight to maintain their position as supreme lord over their children and who will have no part in the father joining her at the throne. These mothers can be found over on Jezebel, Feministing, BlogHer, and A Circle of Moms conspiring with other mommies about how bad their ex-husbands or boyfriends are and what they can do to make sure he never sees the light of day again. All of this, while they have a male child feeding from their nipple and looking at him in wonderment.
Little do any of these mothers realize, roughly 50% of the worlds militant custodial mothers have male children whom they are working diligently to make sure that he, as a father, will be summarily kicked in the ass by the custodial mother in his life and the family courts. And who, will likely be standing in a hospital or court room one day screaming to high hell about how her son is a father dammit!
All I can do is again say: **CUSTODIAL MOTHER KARMA!**
But I do have a wonderful message for these mothers, a message that your feminist leaders forgot to tell you when they took your money at fundraisers or put pictures in front of your face of beaten and bloody women claiming that this would be you if the father ever got near you or your child again (likely in an effort to squeeze another dollar out of your pocket an into their non-profit trust account).
My message to you is this: cancel your subscriptions to the National Organization For Women’s mailing list, close your accounts on Jezebel and Feministing, and join the dark side because you will likely find that your new life as an activist and non-custodial grandmother who will likely rarely see her grandchildren is best served here on A Voice For Men.
And remember all those things your feminist co-conspirators told you about your ex-husband or boyfriend, how he is a likely rapist, domestic abuser, and child molester? Yeah well, you just remember that because as they took your money and time then, they have every intention to tell the custodial mother of YOUR son’s child the same thing about YOUR son.
Enjoy your stay on A Voice For Men.

Donglegate 3MP – the Fairy Tale

August Løvenskiolds · 26 March 2013 · Archived copy · Original

Once upon a time, over 35 years ago, on a snowy February 4th in New York City, a miracle birth gave the world a precious baby girl. But this was no ordinary baby girl, no regular gift of God, oh no. This baby girl was a 3MP – the rarest of the rare, specialest of the special, privilegest of the privileged: A tiny baby American Princess, and a Jewish Princess, and a Black Princess, all combined into one gurgling grin. Yes, she was a *Triple Magical Princess*!
As luck would have it, the Triple Magical Princess and her family moved to Minneapolis, Minnesota when she was just a wee lass and before anyone knew just how magical she was. One day, at seven years old, she became lost while walking home from a park. Darkness was coming on quickly and she was cold, hungry, teary-eyed and terrified. At last she knocked on the door of a strange house and magically, a kindly older couple took her in, called her mother, and then gave her a ride home. But this couple had a terrible secret – their own young son had disappeared forever when he was about her age, and learning about this scared the 3MP close to death. From that day forward she made a secret vow that she would never have children herself, so they would never have to feel fear like she did.
[image]The triple princess grew into a beautiful young woman, with perfect skin and shiny dark curly hair that she learned to wash only once a month. She was tall and buxom at 5'7″, 145 lbs, but she was fertile and healthy and intelligent and had a positive outlook on life, and was extremely enthusiastic, especially when it came to giving consent – just ask anyone she's told about all this. More on that, later.
But it was her magic powers that were the most remarkable. The Triple Magical Princess had a magic called Neoteny. Everywhere she went, all she had to do was flash her toothy grin and ample bosom and men everywhere rushed to her to partake of her inspirational visage. So many men! Vast trainloads of men and boys flocked to be with her, and from those trains she pulled the tallest of the menz to become her suitors. These suitors felt themselves to be the luckiest menz on Earth, and in gratitude they showered her with flowers and candy and jewelry and gold and stuffed animals and video games and the list goes on forever!
Now, these good men'z projects included plans to become fathers by marrying the beautiful 3MP and making babies with her – a fine and honorable project just like the one that gave birth to you, and you, and you, but one that the 3MP didn't want, because despite her crushing cramps, secretly the 3MP hated this idea of having little children most of all.
She loved empowering people and changing their lives – this brought her great joy – but despite all her denials, one day the menzes in her life figured out that she didn't want to be a mommy after all. As word of her secret got around she found that her special magic was growing weaker. She wondered why this was, that the Viking menz who used to park in her presence with presents were now pulling out and going their own way. Perhaps it was the cold weather and dreary confines of Minnesota that were sapping her of her mojo. As she railroaded away the last of her menz poor, in pain and full of disgust (just like her), the 3MP made the biggest decision of her life – she would move as far away from Vikings as she could – to beautiful San Francisco, California!
She had done all of the right research, including listing "Californication" as her favorite TV show, so she packed up her hairbrush and nearly full bottle of shampoo and headed westward again. But nothing in her life prepared her for the men she would meat/meet in San Francisco.
[image]These new men in her life were not at all like the thick Vikings of Minnesota. These new men were shy and gentle, and many of them liked to walk around weekends dressed in nothing but metal and leather and hug each other a lot. Such strange men! With their soft hands and funny technobabble they were nothing like the rough Vikings she had grown to desire. But she was a special 3MP, you see, and so she decided to give these men a try, too.
As she walked the streets of San Francisco, her plumpness melted away and she imagined her magic was returning to her. I can date any man, she thought, any man at all! And so began her summer of boys – entire streetcars full of boys, and yet, by September they had all abandoned her, and she finally began to worry if her magic was now gone forever.

It was only then that during her prayers God revealed to her his miracle of the tech conference – and that these conferences had boys! Many, many boys! Her heart began to sing! Why, there must be 4 boys for every girl at these conferences, and those other girls are ugly feminists!

She tweeted excitedly to her friends about stuffing menz pants with socks and other giggly girl stuff. Once again her magic would blossom – she was sure of it.

But the boys at these conferences seemed off, somehow – instead of focusing on her beautiful hair and perfect skin and ample bosom, those in this crowd of menz were all wearing wedding rings and listening to speakers and playing with their computers and cell phones. And worst of all, they were all neckbeards! And none of them were paying any attention to her at all. She prayed harder than she had ever prayed before that God transform her into a keyboard so that she could feel the touch of a man's strong fingers one last time before she died.

It was only then that God answered her and told her about the evil Queen Ada, her Initiative, and how it banned and forbade all princess magic at tech conferences. The time of her magic was gone forever.

As she sat in her chair, seething in quiet anger and helplessness, an image of a 7-year-old girl flashed onto the screen above the crowd. The same little girl that she was once: lost, cold, hungry and alone.

Not again! NEVER AGAIN! The 3MP lashed out, and tweeted a picture of several of the neckbeards canoodling behind her. Her once beautiful smile twisted into a rictus of hate, and she swore that no one would ever *live happily ever after* ever again.

McMaster University: Girlz iz mo betta

Paul Elam · 27 March 2013 · Archived copy · Original

Ladies, do you desire a career in business? But do you have self-esteem, or perhaps even intelligence issues that would get in the way of completing a rigorous program of education that would prepare you for success in the business environment?

Would you love to get that B.A. in Business Management or even an M.B.A, but find that all those facts and icky numbers thingies and other really hard stuff get in the way?

Don't you worry your pretty little heads! The DeGroote School of Business at McMaster University has the business program just for you. Wanna know why, cupcake? Cause your special! Your "woman's way of knowing" has more to bring to the modern world of business than any of those hard to remember facts and figures that silly male business people keep insisting are so important.

Seriously, I think that McMaster University should have something like that on their about page.

I don't blame them for being conscious of the fact that men are falling out of education, and the subsequent reality that if they want to keep their programs solvent they need to appeal to women. Since they can't, as a part of Western academe, actually make a push for male students by touting their ability to create informed, critical thinkers ready for the business world, they are forced to go for the vanity sell.

And they have done so in spades on their website, with an article transparently titled, "Women Make Better Decisions than Men," which of course was backed up with long pink ribbons of touchy-feely feminist "scholarship" to support the elitist claim of the title.

I can just imagine the high caliber go-getter females they are targeting with that kind of rhetoric. And I am sure that their graduates will be highly competent and sought above all others for corporate recruitment in the years to come.

Oh my, I have become sarcastic again. Please accept my mea culpas. It is very difficult to keep a straight face while addressing an accredited university that uses blind sexism, appealing to emotional toddlers and insulting the intelligence of men and women everywhere just to indulge ideations of supremacy in their prospective students.

As to the "science" used for their citations, I had a choice here. I could write another 600 or so words taking it down, or I could just steal a comment made to their article that did just that for all of us.

It was a lazy article, so I chose the lazy way out, with thanks to the author of said comment.

From Scott Gustafson:

> **I am a professor at a major state university. The title intrigued me, being so blatantly sexist and intentionally inflammatory. As an educational institution, you should be ashamed of yourself for letting such a poorly titled, researched, and written article be publicly promulgated. A cursory examination of your sources (which were not completely cited, so one must dig in order to ferret out the data on which you based your rather spurious conclusions):**
> **Joy, L., Carter, N. M., Wagner, H. M. & Narayanan, S. (2007): The Bottom Line: Corporate Performance and Women's Representation on Boards. New York: Catalyst Inc.**
> **NOT a peer reviewed paper – but a corporate position piece with no fidelity of data to support the authors' claims.**
> **Wilson, N and A Altanlar. 2009. "Director Characteristics, Gender Balance and InsolvencyRisk: an empirical study.**
> **NOT a peer reviewed article, and the conclusion was that empirical inquiries lead to mixed results – the opposite conclusion of this article**
> **Fondas, N. and S. Sassalos (2000), "A Different Voice in the Boardroom: How the Presence of Women Directors Affects Board Influence"**
> **This article was based on archival survey data from 1991, and came to the conclusion that boards who included women at the time were more open to shareholder input and had a corporate culture of**

> **openness: NOT any specific qualities of the behavior of women. Again, poor research and sourcing. It was at this point I stopped seeking the empirical sources for you article, because you had lost all credibility. If one of my graduate students had produced this sexist pile of poorly produced pugnaciousness, I would have a long and serious discussion with them about academic standards. I suggest you may want to consider the same, being that you embarrass yourself as an academic institution by this article's inclusion in your public discourse.**

You may want to stop by the McMaster thread and marvel also at how their marketing rep tries to backpedal and obfuscate about the article, even as it rests in its unaltered form, just a quick scroll up from the backpedaling and obfuscations.
I suppose to them it does not matter, as the idiots to which this article is designed to appeal likely won't be swayed by its utter destruction in the comments that follow.
Sigh. We have much work to do in this world.

Telegraph on stay-at-home mothers (and invisible fathers)

Andy Thomas · 27 March 2013 · Archived copy · Original

I've just, this second, read an article in the Telegraph. The title is "Taxman hits stay-at-home mothers," the gist of it being that the Coalition is developing policies designed to force mothers back to work by punishing *stay-at-home mothers* of traditional families.

Here's the link:

Taxman hits stay-at-home mothers – Telegraph

The term *stay-at-home mothers* is used 10 times in this piece, including the caption of the associated image. That's **TEN** if you missed it, a big one-zero.

What about the fathers in these traditional families? Surely they are being hit as well? After all, they are half of the couple in the family unit and the one who's income is being taxed. How many times are they mentioned in this article?

The word "father" is used not once. The Coalition's policies on tax and the family are presumed not to affect them and, correspondingly, the article doesn't even give them a mention. In fact, no mention whatsoever is made to fathers, men* or husbands. And if you, like me, start to contemplate the signicance of this, you will surely find it disturbing. It's a real fucker, in fact, because it says a lot about our worth as males, and as human beings, in this society today.

Think about it…

Let's think about the whole narrative of what, to most people, would be an incontroversial article. The focus of the story is the *stay-at-home mother*. She is not only a mother, but she is a person—a human being with a face. As if to emphasise this, a photograph of the archetypal mother and child is provided for us. In this story, she is also the sole representative of the tradional family itself.

Presumably, in the reader's mind, just below the level of conscious introspection perhaps, there must also be the recognisation that, somewhere, there must also be a father in this traditional family. It's just that he's not in the picture—either literally or figuratively. He must be off to the side somewhere and, subconsciouly, the reader might visualise him as one of those grey faceless shop dummies, over in the corner, just out of shot. It's as if he were invisible.

Well, actually it's not *as if* he were invisible. **He *IS* fucking invisible.**

This article represents a glaring example of how men are invisible. Looking back at my own life, I know it's true, and nothing can ever be the same again once that realisation is made.

*I lied actually. The article does, in fact, make use of the word "man" several times, i.e. *tax**man***.

A monument to warriors wounded in the gender war: The Purple Hearts House

Robert Sides · 27 March 2013 · Archived copy · Original

Years ago I corresponded with a man living overseas. I'll call him Job (not his real name). He'd learned about me from my activism. I learned he was looking to come to America to help his son who, apparently, could not get the help he needed over there. So Job planned to come to the USA, find suitable medical care, then bring over his daughter and wife.

I warned him against bringing the "ball-and-chain." I told him no matter how nicely she acted there, once she got here her attitude would change. Markedly.

And not for the better.

Feminism would guarantee that.

My friend, a skilled programmer, noted my warning… then focused on getting his son help pronto. He tapped his savings, flew here, then spent countless hours pounding pavement while navigating myriad mental health mazes. Task completed, he brought over his wife.

It was his undoing.

Sure enough, within a short time, not only was his wife making more and more demands on him, she started hiding her own savings. Then she began reading about America's feminists. Soon after came false accusations, restraining orders, and so on. The usual low-life litany.

Still, my friend kept attempting the Sisyphean task of trying to please and appease her. No matter. He could never satisfy her.

Still, Job stayed put, mostly to be with and protect his son and daughter (whom the wife now began abusing). Ultimately divorce papers were served, custody being awarded to the vaginate (surprise!). Then commenced the downward spiral of my friend.

His brother died around that time, adding to his agony. And though he'd left my friend a chunk of change, it did no good. Job's stepmother intervened, convincing his white-knight father to deny access without her permission. Which, of course, was never given. So my now-pauperized friend was left defenseless against his wife's free NOW-paid legal sharks.

Summoned to court too often, he lost his job. Time with his kids was reduced. Next he lost his lodging, the one place his kids could visit, so it was cut altogether. He lost self-esteem and nearly his sanity.

A once proud, physically strong, productive, high-earning, caring father became a penniless bum living in a homeless shelter. Formerly optimistic, energetic, and creative, he morphed into a shell: clinically-depressed, drugged on meds, with sleep apnea.

Shooting him would have been more merciful.

Gloria Steinem must be proud.

But this tale is not just about him. It's also about another friend. And the non-moving men's movement of the era, which forced individual guys to fight what should have been collective battles. It indicts those groups because when contacted, they did zip for desperate men.

Christopher Robin (his real name), wanted—and continues to want—one thing: contact with his son. Yet for years he's been denied that. He reached out, as did my other friend, to many men's groups who advertised help, but failed to deliver. In fact, most groups' "national offices" were just PO Boxes. And most leaders were power-hungry do-nothings interested only in taking money from men in need.

I saw such groups up close. Lonely, scared, newly scarred men would turn up bearing court papers, looking for help. "Leaders" would convince them to pay dues… what was jokingly called (in private, of course) "fleecing the sheep." Because what the lost souls got in turn was the business card of the group's lawyer (who made a killing while doing squat to gain custody).

Of course, the new recruits were now free to commiserate with fellow members… who'd similarly refused $20 annual donations to men's rights groups a few weeks ago, but now handed over $10,000 retainers to do-nothing

shysters.
The era's delusions were hard to overestimate. Groups would brag about bills they "presented," caring not a jot if they ever passed into law. Clueless leaders didn't see that local politicians and reporters considered them jokes. One legend-in-his-own-mind would dispense coupons for free yogurt samples like he was a Tammany Hall ward boss. Unbelievable! It was like watching drunken goats try to fly jets.
Anyway, because those muttonheads refused to lead, individual men were left in the lurch. Most suffered horribly, alone and unnoticed, group dues paid or not.
Like my now homeless friend, Job.
And Christopher Robin.
In a recent post, the latter wrote:
"It has been a long time since I was an activist. It was my whole life for several years. I actually believed if we fought hard enough, we could make changes in the system and get justice."
Indeed. There certainly was a naïve belief that as soon as men saw a few guys fighting, others would join in. No one thought Team Penis would hide in trenches, much less start shooting at their own activists.
Now understand: Christopher's son's godfather is Gene Autry, the famous "singing cowboy"…

http://en.wikipedia.org/wiki/Gene_Autry

And Chris, himself, was a good friend of Jack LaLanne:

http://en.wikipedia.org/wiki/Jack_LaLanne

Plus he lives in Hollywood on land with many trees. The house is covered with purple hearts, too, originally one for each day he didn't see his son (1400-something, though now there should be over 6500!). He was ready, willing, and able to use his house and influence to help other men. All group leaders had to do was join in.
Which, of course, they didn't.
Christopher continues:
"Everyone I knew wondered why the media would not do a serious story on the Purple Heart House. The Hollywood Dell is home to movie stars, writers, directors, producers who drove by the old house every day. Writers from People, Time, Newsweek, the Los Angeles Times and CBS called me and set up a time for an interview. They were amazed at the passion we had… at the many dozens of heart-breaking stories featured on your Purple Heart Wall of Hope."
More on the **Wall** later.
So what happened?
"They were very interested. They asked all the questions that legitimate news people would ask. Each one of them were sure their coverage of this phenomenon would attract world-wide attention.
Each of them asked me about my in-laws. When I told them the story about my ex-wife and her mother, their attitude toward me changed. Each one of them told me that if my in-laws were Italian, Irish, Polish, Scandinavian— printing my story would not be a problem. However, my in-laws are not any of those and each one of those reporters admitted that no one would ever print my story."
Sound familiar? Any readers with exes who were believed despite lying?
Mr. Robin, again:
"Post-menopausal NBC news-lady, Laurel Erickson, made an appointment for 4pm to video your Purple Heart Wall of Hope and interview a few of our fathers. We waited until 6 and were about to give up on her when her video truck pulled up. There were several alienated fathers waiting. Finally we were sure we would get our story told. She exited the video truck with her driver, who was also her videographer.
She must have had a tough day because she looked very haggard, angry, and hostile. With microphone in hand, she walked toward us in a rather menacing manner. Immediately, she began to insist that the only reason we didn't get to

see our children is because we probably were molesters. She insisted that she knew a lot of fathers who got to see their kids.
We had waited so long to get our story out… and this miserable hag ranted that it was our fault if we didn't get to parent our children.
She interviewed seven of our activists and we all watched and listened in disbelief. As she drove off, we prayed that she would never file our story. None of us could believe that this kind of hatred existed in newsrooms.
Each of our activists had exactly the same sentence. The Los Angeles County judges had made all of us 'visitors.' Wednesdays… and every other weekend."
I've known Christopher for years, though we've corresponded infrequently (though that happily seems to be a-changin'). Life happened and some things became too painful to revisit. Still, as he writes:
"Every day on the news we see firemen rescuing a kitten from a tree…. Poor Lindsay Lohan's problems…. Tiger Wood's love life…. but there is never a story about how fathers get destroyed the minute a divorce happens."
True. Men don't matter unless they get wounded or die trying to help others. Yet the fact is, every man's heart bleeds…and every divorced father should get a Purple Heart.
Christopher Robin and his son should have lived a life as idyllic as that at Pooh Corner. Instead, like above-mentioned Job, he's been driven to his knees. Financially drained, arthritic, another victim of feminism run amok. He continues:
"It has been several years since I have seen or spoken to any of my activist friends. No matter how hard we fought, we always got defeated. Some of my old friends have turned to booze and drugs. A couple have taken their lives. As for me, I have dealt with severe clinical depression for more than 15 years. Naturally, I have considered suicide because depression is incurable but I must not do that because I pray every day that my little 10 year old will send me a card or drop by to say hello. Now it has been 18 years since I have seen him. He will be 29 years old in December."
Imagine: a system so evil it not only denies fathers custody, it alienates children so much they don't see their loving dads for decades thereafter! Is there a crueler fate than having all that matters taken from you while feminists, supported by male taxes, smirk?
And some say the *Taliban* is barbaric!
More from Christopher:
"No matter how tough we are, when the courts destroy a family, the pain in our hearts is beyond any physical pain. Even now, after all these years, if I see a commercial with a father and his son on TV, I begin to sob uncontrollably. If I am with friends and we begin to speak about my little son, I began to cry."
The Wall of Hope was an idea I concocted whereby men would send Christopher postcards he'd then laminate and affix to a wall:

http://www.thepurplehearthouse.com/stories.html

My dedication reads:
"**Purple Heart Wall of Hope**
There are walls, like that in Berlin, which kept us apart.
We were glad to tear them down.
Some walls, like that for Vietnam Vets, heal us.

This wall, covered with smiling faces, inspires us.
It's a testament to men's love for their children,
For families, fatherhood and fairness.

For despite loving their children dearly,
Many Fathers are kept away from them
By current public policies and biased divorce Laws.

Far from despairing, however, these pioneering fathers
Are reaching out to one another and to us.
They want us to see that they support each other,
And need our help.

The pictures you see here are from around the world.
They are sent by caring fathers as articles of faith.
Look closely at these photos.
Each represents a child in need of his father.

It is our fondest hope that love will triumph…
And children, the world over,
Will be reunited with their fathers."
Anyway, you'd think with such a golden chance for media attention, with, literally, "Hollywood connections," men's groups would have sent truckloads of cards. But no. Each feared being outdone by the other, so groups– for the most part– refused to participate at all.
Again, heart-breaking.
What could have happened had this house become a beacon for distressed men? Where would feminism be today if men had rallied around it, creating others across the land? What might have transpired if guys had just worn the buttons Christopher created?

http://sdrv.ms/15Hc1KO

Or had kids hold signs with the same logo?

http://sdrv.ms/14gp1KQ

It wouldn't have taken much to stop the women's movement back then. A few "warning shots" would have done the trick. Just like a handful of Maginot Line border guards firing in the air would have stopped Nazi patrols crossing into the Rhineland on March 7, 1936. But because the French failed to act, WWII ensued. And because MRM leaders failed to act, a one-sided Gender War commenced, collectively punishing billions of men.
At least be inspired by what some lone men were able to do. Then think about what we can all do together now, aided by the Internet:

http://www.youtube.com/watch?v=mBml6YmZrmo

Read more about The Purple Hearts House here:

http://www.thepurplehearthouse.com

And watch a few Christopher-and-son videoclips here:

http://www.youtube.com/watch?v=xzjKsZOdrGk

http://www.youtube.com/watch?v=O6UiefCDCg8

Finally, consider sending Christopher an encouraging word (email via the PHH website, above). He might feel burned-out, but still: it could boost his spirits knowing others care.
And who knows: he could re-start his famous house's project …and start reading AVFM regularly!

Why the University of Toronto is so important

Dan Perrins · 28 March 2013 · Archived copy · Original

On April fourth CAFE is hosting another lecture and discussion event. Their speakers this time are Dr. Katherine Young and Dr. Paul Nathanson. The topic is "From Misogyny & Misandry to Intersexual Dialogue"
I am positive it is going to be interesting and incredibly important event for the well being of men and boys.
The recent reactions against men's issues groups at Southern Ontario University Lectures have been horrendous. A violent protest erupted at the Warren Farrell lecture, shutting down peaceful discourse on the betrayal of boys and young men by today's society. An intelligent young man had come in search of answers to why his two friends had committed suicide, but he was treated with rabid, ignorant insensitivity by the feminist protesters, who told him something to the effect of "feminism has all the answers."
I know some answers to this gentleman's questions.
Full disclosure, one day in May back in the early 80's my brother committed suicide while he was a patient at the local mental health facility. It happened three days before he was to be discharged.
With no place to go.
He was 22. Twenty-nine years later to the day that my brother committed suicide, I too was a patient at the same hospital for many of the same reasons. Misandry, discrimination on the basis of sex, a lack of compassion for men and boys. The corruption in the Canadian 'just us' women system did not happen to my brother, only to me.
My older brother, if he was alive, would have been 51 when I lost all hope.
In a 1995 Statistics Canada Health Report paper by Kathryn Wilkins who, works in the Information and Research as well as the Health Analysis Divisions at Statistics Canada was published. It is called "Causes of death: How the sexes differ" Suicide is listed 20 times in this report. The author ends with this;

> **Consequently, public health interventions to reduce male death rates will probably yield the most gains when targeted at young adult men.**

In the wake of that intelligent and well-balanced recommendation, Statistics Canada reports the following numbers for the young man's age group (20 to 24 years old) during the years 2000 to 2009.
They are;

Cause of death	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009
Intentional self-harm (suicide)	317	296	277	306	270	296	265	290	255	277

For men,

Cause of death	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009
Intentional self-harm (suicide)	257	242	223	248	218	231	219	228	204	204

For women,

Cause of death	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009
Intentional self-harm (suicide)	60	54	54	58	52	65	46	62	51	73

For the 2000-09 [1] years young men were gasping their last dying breath because there was no compassion for men and boys, making up an average rate of 80% of Canada's male suicide problem.
79.8% to be exact, not that it matters since society is willfully blind, deaf and mute to this deadly issue affecting young men
A report from July of 2012 for Statistics Canada on the Canadian suicide problem was written by Tanya

Navaneelan called, "*Health at a Glance Suicide rates: An overview*." In her Summary she states, "***Using vital statistics to explore different aspects of suicide in Canada has shown that males are far more likely to commit suicide than* females.**"

Young sir, if you are reading this, I would have you know that organizations like AVFM, NCFM , CAFE and others, are working to ensure that you are freely able to ask your questions in the future.

I also want you to know that AVFM intends to document any other criminal actions that you and others suffered at the hands of that anti male mob, whether they are wearing masks or not.

I will try to ask a question on your behalf, young sir. You and the family members of your friends are owed some answers. We all deserve to know why society does nothing about this deadly serious male health issue.

Why isn't the Canadian Government and health system addressing those last gasps for help from young men and boys? Why are they ignoring the balanced advice we as tax payers paid for? Why aren't governments and society willing to talk about that last deadly, quiet, lonely, gasps of men and boys calling to us from beyond the grave in the form of a number, a statistical gravestone, marking their loss all of hope?

On November 16, 2012 the world witnessed that young man's opportunity to ask Dr Farrell about his two friends suicides get heinously, maliciously, forcefully, criminally, taken from him.

May he and his friends and family never experience this tragedy again.

[1] http://www5.statcan.gc.ca/cansim/a47

Black 'leadership' betrays Black men–AGAIN!

Paul Elam · 28 March 2013 · Archived copy · Original

WELCOME TO THE BLACK MENTAL HEALTH ALLIANCE OF MASSACHUSETTS, WHERE THE RULES ARE SIMPLE, DRESS LIKE WE WANT YOU TO, OR WE WILL SEND YOUR BLACK ASS TO JAIL.

I remember an interesting event from many years ago when I worked at a facility for treating alcoholism and drug addiction in young adults. One of the counselors there made the utterance during a staff meeting that he intended to tell the clients on his caseload that he would not do individual sessions with them if they showed up with "bizarre" haircuts, nose rings or other manner of personal appearance that did not meet his approval.

He was fired a couple of days later on a technicality, to the applause of the rest of us. Good fucking riddance.

The last thing that these young people needed was a supposed mental health professional so shallow and so judgmental that they could not look past fashion and into their humanity. Doing so is a skill fundamental to forming an alliance with people who might just trust you enough to help them.

Thankfully, that kind of "professional" really is the exception. That does not guarantee competence, but it does serve to rule out some of the most destructive and misguided before they get a chance to abuse and cheat clients by imposing their personal fashion sensibilities and calling it therapy. How can you understand a human being if you cannot see past a tattoo at what resides under the skin?

Hint for the woefully stupid. You can't treat alcoholism or drug addiction with a haircut. And yes, believe it or not you actually have to tell some people that more than once.

So, you can imagine my surprise, not to mention my disappointment, when I read that the Black Mental Health Alliance of Massachusetts was targeting and threatening young Black men in the Boston area for wearing their pants too low – *with three years in prison*. The message is delivered, with real tough-guy bravado, by Uncle Tom in a blue uniform.

Oh yeah, that is just what the Black community needs, more young Black men doing time in prison on bullshit charges.

Fuck, who needs the Klan any more when you have Black mental health professionals (who are apparently about as mentally healthy as Byron De La Beckwith) turning hostile, virulent racism inward on their own community?

They are getting the added kick of infusing sexism into the mix. Can you imagine what the reaction of the Black community would be if young, inner city women were threatened with prison for their fashions?

Make no mistake about it, this is not about improving matters for the Black community. It is not about understanding the struggles of young Black men. It is not even about recognizing them as human beings. It is Big Brutha, kissing racist White asses and kicking the impoverished, struggling members of their own community while they are down. And doing so under the banner of mental health.

Gee, where else have I seen young men stigmatized and derogated while claiming to be about the provision of mental health services? Oh yeah, it is in the White community. But racist-feminist ideologues on this side of the racial divide can't get away – at least yet – with overt threats of prison for how young men dress. That sort of bullying has to be reserved for those with the least resources to fight back.

It is actually hard to say how much of what is driving the Black Mental Health Alliance of Massachusetts is racist self-hatred, how much is sexism, and how much is just the misguided stupidity of people that think you can solve complex social problems by telling people how to dress, but it is safe to say there is a (un)healthy dose of all three in this shameless stunt of racially targeted bullying.

Apparently the Black men involved with the Black Mental Health Alliance of Massachusetts have pulled their pants up, alright. So high, in fact, they have squeezed their nuts out of existance.

I could go into more of analysis of this, but it is not worth the time it would take to fastidiously debunk this pile of *res ipsa loquitur* bullshit. I will just offer you the video and call it a day.

Well, there is one more thing: A message to the Black Mental Health Alliance of Massachusetts. I am very sure the Aryan Brotherhood, who have likely persecuted fewer Black men than you, is cheering you on. I am sure that George Lincoln Rockwell is equally impressed, you well behaved gaggle of step-and-fetches.

But it does leave me with a question or two about *you*. Is this what you have to offer young Black men? Prison for low belt lines and exposed underwear? Is this what mental health is for the Black community; a push to send young Black men to a horrible place where they will be raped and beaten and learn how to become real criminals, ultimately returning to the Black community?

If this is the case, then young Black men, and the Black community are really, truly fucked.

An open letter to feminists

Gordon Wadsworth · 29 March 2013 · Archived copy · Original

Dear feminists,

It has recently come to my attention that many of you are missing the point of the MHRM. I won't pretend to know what it's like anesthetized to the world around you by a single-minded fixation, but it's getting to the point where someone needs to sit down with you, calm you down, and explain the current situation. I know, that sounded terribly oppressive, and I know how much you hate *mansplaining*, but if you're going to pretend you fight for men's rights you may need to listen to men once in a blue moon.

And yes, I'm aware that your domesticated pet-feminist male sycophants agree with *you*, but thankfully they don't speak for all men, even if it is comforting and convenient for you to believe otherwise.

Let me first say that I honestly see the validity of feminism, I really do. Many of you have gone insane, but somewhere buried in the ravenous culture-destroying sandstorm of your discontent lies the simple validity of your movement. Feminism is merely an expression of post-industrial female humanity that seeks to free itself from male authority. I get that. My grandmother was a feminist and a wonderful lady. What many contemporary feminists don't seem to appreciate is that there is a flip side to this coin. With authority comes obligation, and the validity of the MHRM is that it seeks to free post-industrial male humanity from *obligation* to women.

Both of these post-industrial egalitarian goals, freeing women from male authority and freeing men from female obligation, could easily have coexisted under the same roof. Instead, for the past 50 years feminism has insisted on making the discussion one entirely about male authority. Those people intelligent enough to see this are now mostly pissed off about it, and attempting to convince us that misandry doesn't exist or that women are de facto oppressed will no longer work. Many men and women see an unfair and ever-expanding unhealthy male obligation to women in our culture.

Unfortunately for everyone, you insist on understanding and processing everything in terms of male authority. You see our movement in terms of male authority, and you thus miss the point entirely. This movement is about male obligation. We support your equality, we simply want to be freed from our obligations to you, which is why we often ask some of you to please grow up. Many of you apparently believe the MHRM is somehow trying to reassert male authority. This could not be further from the truth. In fact, judging from the rapid growth of MGTOW philosophy, it's probably more accurate to say that many men in our culture are fed up and want out altogether.

Whether men are even in a position of authority anymore is debatable, but ignoring that, let's agree to define pre-feminist Western culture as "patriarchy." I don't think anyone can deny that the last century of feminist activism has worked *only* to free women from male authority, and has even fought to keep men bound to their obligations to women. Female patriarchal roles have been discarded, while male patriarchal roles have been entrenched. In other words, feminists have selectively supported one half of the patriarchy while attacking the other, even while claiming universal opposition to the patriarchy.

Thus, patriarchy doesn't hurt men, the current scenario of double standards that have been put into place by 50 years of unopposed feminist activism hurts men. Stated more generally, *feminism* hurts men. Most men in the manosphere have done this math and come to this conclusion. So trying to convince us that "patriarchy hurts men" just won't cut it anymore.

And even if this *were* the patriarchy hurting men as you claim, why should this notion stop men from attempting to free ourselves from it? Why should such a notion compel men to be feminists instead of fighting on our own behalf? At best, the whole discussion on patriarchy is a semantic one, which doesn't change our condition or our efforts. At worst, the word patriarchy is a weapon; a distortion meant to validate your ideology and deny the legitimacy of men's views. This, by the way, is starting to piss men off.

And indeed pissing men off has become feminism's bread and butter. The expansion of anti male legislation is as common as it is unbelievable. I sometimes believe feminism has become the dominant force driving the expansion of misogyny in Western culture. This alone is enough to validate opposition to it. But more than this, your fight to free yourself from any semblance of male authority, real or imagined, is now infringing on our human rights as

men. And when we attempt to discuss how our human rights are being violated, you even attempt to silence us by rolling over other fundamental human rights. This is why many of us laugh so heartily when you claim to fight for men's rights.

For fun, however, let's grant your thesis that you truly have men's interests at heart. Let's rewind a week and consider what happened at Donglegate, the recent spectacular debacle that redefined our state of millennial gender dysfunction, and in particular, let's examine how effective feminism's activism was on behalf of men. If feminism had men's issues at heart, it should have been apparent. Well here's what I observed:

1) You see men wanting to be half the picture as oppressive behavior.

Men valuing themselves and wanting to avoid being cut out of the picture is seen as men rising up to oppress women "again." Men speaking out about a man's career being thrown in the trash can wasn't merely men being angry about being cut out of their rightful half of the picture, it was a reflection of a misogynist culture trying to keep women out of tech. In other words, you see nothing but men attempting to assert their "authority" over women.

You fail to see men that are angry about being obligated to the increasingly fragile and volatile feelings of pampered, childish feminists. And I know how irate it makes you to see me use the word "half." How dare I say half when women are only a tiny fraction of those in the tech industry? The distribution of population by sex in the tech industry isn't as important as men and women in any industry being valued equally. Right now you are using an assumption that the population should be 50:50 as a pretext to devalue men.

2) You treat males as disposable.

A man's livelihood was disposed of for using the word "dongle." Well, no, that's not entirely accurate. A man's livelihood was disposed of for offending the delicate sensibilities of an adult-shaped Disney princess. The exclamation mark on this mystifying orgasm of male disposability was Doug Barry's recent article over at Jezebel arguing that the Adria Richards firing will be "hard to defend" in court before saying the following:

> **Maybe those two hapless conference-goers didn't deserve to lose their jobs at PlayHaven and have their lives interrupted, but, then again, maybe women in the tech community deserve to attend a professional fucking conference full of professional fucking people without feeling like outsiders who have just accidentally interrupted a Halo circle jerk tournament in someone's windowless basement.**

I guess the firing of these men is defensible then since we're pursuing a "higher" calling.

3) You make no boundary separating healthy female behavior from dysfunctional female behavior.

You view both equally as empowerment. If a female is behaving in a healthy way, sure it's empowering, and reflects a strong, independent, adult woman. Fine, I get that, and I agree. I see my own girlfriend as such a woman and she has my love and respect for it. But if a female is totally disrespectful and is behaving in a socially toxic manner, for some reason this is viewed equally as her right to feel empowered.

No one in the mainstream called Richards' behavior what it was — socially toxic. In keeping with the "empowered female" archetype, the consensus instead shifted the focus to the actions of the men being immature, juvenile, infantile, puerile, and any other word to portray their behavior in as irritating a light as possible. The distortions on their behavior were calculated to implicitly validate her actions and shield her from condemnation. This obligates these men to her "empowerment." Men must behave in a very specific manner so that a woman can feel welcome and empowered. No expectation exists for her to be a grown up. Supporting her empowerment is considered so important that nobody should ever condemn her dysfunction.

Kate Harding's tweet on the matter provides a good example of this lack of boundary. She summed the whole affair

up as what happens "when women in tech speak out." Her summation doesn't allow room to consider whether Richards was speaking out in a healthy and functional manner or whether she was acting inappropriately out of hatred and spite to publicly shame someone. In Harding's mind, this was simply female empowerment being quelled by male authority. Harding simply can't see men being angry about a continued relationship of unhealthy obligation. As a result, her evaluation misattributes the resultant outcry as sexist, and mistakenly blames men for the problem.

4) You make no boundary separating healthy male behavior from dysfunctional male behavior.

Generally speaking, you don't make this boundary because you tend to see male behavior as inherently authoritative and oppressive either way. Jessica Valenti's tweet on the Donglegate matter provides a good example of this. "This is a joke, right? A woman is being fired for reporting harassment?" Here Valenti is equating an innocuous comment about a "dongle," one not even directed at Richards, with real harassment. Again, no expectation is made for women to be remotely adult about it, it's merely a form of harassment just like any other that victimizes women. As a result, the man immediately becomes judged a harasser, and his behavior is criminalized. His humanity and rights are denied and ignored in this process. He becomes obligated not to a reasonable and objective definition of harassment but to a woman's *feelings*.

5) You accuse men of being privileged no matter the circumstances.

When you accuse men of being uniformly privileged based on your narrow view of male authority, it delegitimizes any and all discussion of male obligation. You give yourself permission to ignore and marginalize the male perspective, and subsequently to ignore men's issues altogether. Lindy West provides a good example in her analysis of Donglegate over at Jezebel. From her article, "Woman in Tech Tweets About Sexist Dudes in Tech. Dude Gets Fired. Internet Meltdown Ensues,"

> **Men, if you don't get that, it's because you don't *have* to get it. You are not qualified to be dismissive of a lifetime of microaggressions until you have personally experienced a lifetime of microaggressions. So if you don't get it, be thankful.**

This is the accusation of privilege. Notice how it is designed to immediately silence and delegitimize any form of protest or any conflicting male perspective on the matter. Notice how her belief in male privilege has apparently prevented her from considering any "microaggressions" men might deal with. Notice how if we don't accept her frame and her rules we're fortunate for our *ignorance*. The men who lost their jobs might not feel privileged, but never mind them, they're ignorant. Lindy, you only piss men off when you ignore their views and shut down discussion with this type of adolescent behavior.

Thus if I were to grade your recent activism on behalf of men at Donglegate, I'd be forced to give you a D-. You should probably put in a better effort if you're going to claim to support men's issues. And there's a good reason for you to do so. Our culture is stuck in a destructive cycle of self-validating viewpoints. You continue making demands which show a callous disregard for the interests and well being of men, because you see women as de facto oppressed.

You then fail to acknowledge and legitimize any resulting anger, because you don't have the cognitive tools to acknowledge and legitimize any views that deviate from your own. And when public outcries like the one over Donglegate turn into public outrage, you often write it off as misogyny, and double down on your views.

This cycle of destruction needs to stop. We don't need to be enemies, but you need to acknowledge male obligation to women and society as exactly one half of "patriarchal" oppression and start working harder to free men from it. If you continue to refuse, we will continue fighting your ideology, and events like Donglegate will be the Friday night lights of FTSU.

You've undoubtedly seen an explosion of what can at times fairly be called misogyny all over the internet. Can you

honestly afford to keep writing it off and attempting to shame it out of existence? Can you honestly afford to keep throwing it all in one basket with the MHRM? Can you honestly keep attributing this outcry to a male proclivity for misogyny? Please consider those questions carefully.

Here we go again, University of Toronto

Paul Elam · 29 March 2013 · Archived copy · Original

First, I wanted to extend a hearty and sincere thank you to the scores of you that helped in our recent fundraiser. As the closing deadline passed, we exceeded our goal, raising $16,355.00. More is undoubtedly on the way in the mail. It was our most successful effort ever, ***which is something we have been able to say after each and every fundraiser that we have had****. While we still rely a little too heavily on larger donors, the numbers of small donations – a critical part of success – were at an all-time high. We picked up several new monthly donors as well. So again, thank you. And now it is time to go back to putting that money to the use intended. PE*

[quote]"Truth is regarded as a terrible word in this age of deconstruction." ~ Katherine Young, from the Conference on Male Studies, April, 2010[/quote]

In six days, on April 4, 2013, the Men's Issues Awareness Group of the Canadian Association for Equality (CAFE) is hosting yet another important discussion at the University of Toronto. This time, Drs. Paul Nathanson and Katherine Young, authors of a seminal series of books on misandry in modern culture will present a discussion titled "From Misogyny & Misandry to Intersexual Dialogue." The discussion is billed by CAFE as "A conversation exploring the effects on both men and women of our current approach to gender and how we might foster a genuinely intersexual – and intersectional – dialogue that is both broad and deep, while incorporating all aspects of personal and social identity."

If this were almost any other subject being addressed by almost any other speakers, it would fall into the routine of academic life; with little cause for being given any more attention than other interesting and important discussions. That is not the case, however, as Young and Nathanson are on the record as highly critical of gender feminism, and have openly expressed concerns about the effects of cultural and academic misandry.

Their upcoming presentation is now set against the backdrop of violence, obstruction, masked protest and attempts to suppress free speech that are the ongoing practice of certain elements at the University of Toronto. Anyone who would critique the current paradigm of anti-male hostility is indeed subjected to that hostility on a heightened level. We discovered that with Dr. Warren Farrell as attendees were harassed and bullied, as promotional signs were vandalized and as doors were blocked to prevent access to his presentation on the Boy Crisis.

Subsequently, Dr. Janice Fiamengo, who was shocked and concerned about the events surrounding Dr. Farrell's lecture, elected to respond by coming to the University of Toronto and giving a presentation on the deleterious effect of gender feminism on academic integrity. Her talk was met with masked protestors, a fire alarm being pulled to disrupt events, and ideologues using the Q & A to launch diatribes rather than questioning the information presented by Dr. Fiamengo.

Overall, the conduct of protesters was significantly less strident for Dr. Fiamengo's lecture than it was for Dr. Farrell's. There are generally two reasons for that. One, a video made by Studio Brule clearly showing the outrageous and hateful nature of the protesters went viral, demonstrating to the world how toxic their beliefs have become. Additionally, it was the work of A Voice for Men to identify as many of the protesters who were engaged in illegal and assaultive action at the Farrell presentation as possible and present them to the world at large. This clearly had a quieting effect on them, as they became much more covert (pulling a fire alarm and wearing masks) and noticeably more docile. Similarly, the fact that AVFM sent a news team to the Fiamengo lecture to document and expose any form of illegal protest also undoubtedly kept them in check.

But it appears the sting from all this has not set well with the more radical elements in their midst. Common Cause, an Ontario based anarchist-communist organization is now calling for militant action against the MHRM, and they are pointing directly to the series of events at the University of Toronto. Or, as the following says on their website:

> **We need to move towards reactivating a radical, militant feminist movement that can contend, not just with the backwards misogynists of the men's rights movement, but with the issues that continue to affect women everyday on their campuses, from systemic oppression in male-dominated fields to the**

> **high prevalence of sexual assaults, not by turning to the police or the University administration, but through a militant organized resistance.**

The article from which this text was lifted featured images of the protesters at the Farrell lecture.
Whether this is a precursor to taking some kind of radical, illegal action at the upcoming talk by Nathanson and Young, or if it is just more hot air from the same kind of hotheaded bullies at the UTSU that were put on a leash with relatively little effort can't be discerned at this time.
What I can tell you is that AVFM will have a live news presence at the University of Toronto on April 4, prepared to document what happens. As always, those engaged in peaceful, legal protest will be respected. Those that cross the line will be, if at all possible, identified, exposed and reported to authorities.
We will no longer tolerate the actions of ideological thugs at any event that addresses the concerns of men and boys, and indeed all human beings.

Shivers – and justice – remanded by Judge Kathryn Solorzano

Paul Elam · 30 March 2013 · Archived copy · Original

In what is now a very unsurprising, even routine miscarriage of justice, Francis "Coyote" Shivers was taken into custody yesterday on the orders of Los Angeles Superior Court Judge Kathryn Solorzano. For those who are unfamiliar with this story, Shivers' sudden incarceration stems from his high conflict divorce from actress Pauley Perrette, and a litany of questionable, possibly criminal actions on her part which now appear to be sanctioned and enabled from the bench of Judge Solorzano.

Different perspectives on the case have now been published here from myself, Suzanne McCarley and Dr. Tara Palmatier. Much of the evidence presented on this site documents that in the minds and experience of people who know Perrette intimately, she is a serial false accuser with an in depth knowledge of the use of restraining orders as a legal bludgeon against individuals who anger or disappoint her.

It appears that the arrest of Francis Shivers is another success story in her illicit use of such legal instruments.

In anticipation of yesterday's hearing in Los Angeles, A Voice for Men, along with the National Coalition for Men, enlisted the services of Michael Conzachi, a licensed private investigator and 28 year veteran law enforcement officer and police investigator in Southern California.

Conzachi attended the hearing at which Shivers was remanded and raised several areas of concern, particularly with court events which were inconsistent with his extensive experience with California legal proceedings. All this is detailed in his report.

Report to AVFM/NCFM

Conzachi Resumé

Aside from Conzachi's reservations as stated in the report, AVFM has another overarching concern, particularly in regard to Judge Kathryn Solorzano's conduct.

Francis Shivers essentially had his probation revoked and was remanded into custody because of a Facebook post identifying Pauley Perrette as his "stalker" or "false accuser." The claimed concern of the court is that such public statements might incite someone to take unilateral, vigilante actions against Perrette.

On the surface those concerns might seem reasonable enough.

The real effects of the decisions of Judge Kathryn Solorzano are more far reaching.

As the articles from AVFM were entered into evidence, or at least mentioned to Judge Kathryn Solorzano, the court has sufficient reason to be equally concerned that such incitement is a two way street, and that Pauley Perrette has a string of allegations against her from credible sources alleging that her conduct in publicly persecuting Francis Shivers makes the Facebook post look like a mild joke in comparison.

Our sources and court documents indicate that Perrette has engaged in a lengthy public campaign to portray Francis Shivers as an abuser, rapist, stalker and false accuser; that he is a borderline psychotic emotional and physical terrorist out to ruin her life. She has publicized these unproven accusations about Shivers, not on a Facebook post, but in national media using her status as a celebrity to draw attention to her alleged struggles.

We also have sources that confirm that Shivers has received a high volume of threatening and hostile communications, assumedly from some of Perrette's many fans as a result of her campaign.

Yet there is no court order preventing her from doing any of this, and clearly no concern from the court about it. Whether this is a product of Mr. Shivers having poor representation in court, a court bias based on Perrette's sex and celebrity status, or Shivers' previous reluctance to avail himself to protective measures that would have shielded him from these actions is not known. It could likely be a combination of all three.

What we do know is that money, fame and power tend to go hand in hand with favorable court rulings, especially when the law and the system already function on biased based on sex alone.

Francis Shivers, regardless of the evidence and facts in this case, had every strike against him imaginable before the gavel ever hit the wood. He was ordered to wear a gag while his ex-wife was handed a megaphone and a baseball bat.

A simple Facebook post, which Shivers' wife testified under oath that he did not even make (she did), was enough to bring the wrath of the kourt down on him in a fury.
Francis Shivers never had a chance. Neither did the long dead idea of free speech.

List of feminist MEPs

Paul Elam · 30 March 2013 · Archived copy · Original

At the beginning of March, we urged the readers of AVfM and generally people that are sympathetic to the goals of the MRM to write e-mails to the Members of the European Parliament (MEPs) and urge them to reject the report on "eliminating gender stereotypes in the EU"[1]. We even wrote a letter to the European Parliament[2] and reminded them that individual freedom matters more than the feminist ideology.
However, after the vote, we were forced to conclude that most MEPs couldn't care less[3].
But not all MEPs are like that! Well, not all of them, just 75% of them. In the same day in which that infamous report was voted on, there were 10 other resolutions subjected to debate and voting. Two other of them were "Situation of women in North Africa" and "Impact of the economic crisis on gender equality and women's rights." Three feminist resolutions in the same day!
Somehow, the European Parliament "forgot" to publicize the voting list for the report on "eliminating gender stereotypes in the EU" but Votewatch.eu[4] took care to publicize the results of the other two resolutions and, the most telling, the list on impact of the economic crisis on gender equality and women's rights. Those who voted in favor of this resolution are the same that voted in favor of other feminist resolutions in this European legislature.
After a one week work of three MRAs (myself included), we are proud to publicize the list of feminist MEPs, by country and European political party. There are 495 MEPs who are definitely not only feminists, but people that loath individual freedom and responsibility and people who consider, amongst other things, that it is the job of the Eurocracy to pick winners and losers and as long as the losers are male, everything is fine.
The list is long and, if you can't go through the entire thing and you live and vote in the European Union, we would advise you to use CTRL+F and go straight to the country you are interested in.
The European Parliament has a few groups. These groups are: ALDE (liberal-leftists), S&D (socialists), ECR (right-wing conservatives), EFD (eurosceptics), EPP (Christian-democrats – centrists), GUE-NGL (The United Left – hardcore Marxists), GFA (Green Leftists) and the Independents.
So, let's see who the femmies are!

1. Austria

Socialists: Karin Kandebach, Jörg Leichtfried, Evelyn Regner, Josef Weidenholzer.
ALDE: Angelika Werthmann
EPP: Heinz Becker, Othmar Karas, Elisabeth Köstinger, Hubert Priker, Richard Seeber
Green-Left: Eva Lichtenberger, Ulrike Lunacek
Independets: Martin Ehrenhauser, Hans-Peter Martin

2. Belgium

ALDE: Philippe de Backer, Louis Michel, Annemie Neyts-Utyttebroeck, Frédérique Ries, Guy Verhofstadt
EPP: Ivo Belet, Anne Delvaux, Mathieu Grosch, Marianne Thyssen
Green-Left: Isabelle Durant, Philippe Lamberts, Bart Staes
Socialists: Frédéric Daerden, Véronique de Keyser, Saïd el Khadraoui, Marc Tarabella, Kathleen van Brempt.

3. Bulgaria

Socialists: Ivailo Kalfin, Evgeni Kirilov, Kristian Vigenin
EPP: Mariya Gabriel, Andrey Kovatchev, Svetoslav Hristov Malinov, Vladimir Urutchev
ALDE: Stanimir Ilchev, Metin Kazak, Vladko Todorov Panayotov

4. Cyprus

Socialists: Antigoni Papadopoulou, Sophocles Sophocleus
EPP: Andreas Pitsillides
Note: the other 3 Cypriot MEPs have voted *Abstained*, including one from EPP (which means she disobeyed the feminist party line)

5. Czech Republic

Socialists: Zuzana BRZOBOHATÁ, Robert DUŠEK, Richard FALBR, Pavel Poc, Libor ROUČEK, Olga

SEHNALOVÁ
EPP: Zuzana ROITHOVÁ
Note: All the other Czech MEPs have either abstained or voted against feminist establishment, particularly because Czech Republic is extremely well represented in the conservative group and Jan BŘEZINA from EPP constantly disobeys his party when it comes to feminist-oriented topics.

6. Denmark

Green Left: Margrete Auken, Emilie Turunen
Socialists: Ole Christensen, Dan Jørgensen, Christel Schaldemose, Britta Thomsen
Note: Danish ALDE MEPs seem to constantly reject feminist-oriented topics, just like the Danish EPP MEP, Bendt Bendtsen.

7. Estonia

Green Left: Indrek Tarand
Socialists: Ivari Padar
ALDE: Vilja Savisaar-Toomast, Siiri Oviir, Kristiina Ojuland
Note: Tunne Kelam (EPP) usually dissents from the feminist party line and abstains from voting on these issues.

8. Finland

EPP: Sari Essayah, Sirpa Pietikäinen, Petri Sarvamaa
Socialists: Mitro Repo
ALDE: Nils Torvalds
Green Left: Satu Hassi

9. France

France has 74 MEPs. 60 of them are outright feminist and we suspect that at least 6 more are also sympathetic to the Marxism-Feminism ideology, though they tend to be absent from most meetings and, consequently, it's hard to determine their position beyond all doubt. So, the French MEPs who are definitely feminists are as follows:
ALDE: Nathalie Griesbeck, Corinne Lepage, Robert ROCHEFORT, Marielle de Sarnez
EPP: Sophie AUCONIE, Jean-Pierre AUDY, Nora BERRA, Philippe BOULLAND, Alain CADEC, Jean-Marie CAVADA, Arnaud DANJEAN, Michel DANTIN, Rachida DATI, Joseph DAUL, Gaston FRANCO, Marielle GALLO, Jean-Paul GAUZÈS, Françoise GROSSETÊTE, Philippe JUVIN, Alain LAMASSOURE, Agnès LE BRUN, Constance LE GRIP, Véronique MATHIEU HOUILLON, Elisabeth MORIN-CHARTIER, Maurice PONGA, Franck PROUST, Dominique RIQUET, Jean ROATTA, Marie-Thérèse SANCHEZ-SCHMID, Tokia SAÏFI, Michèle STRIFFLER, Dominique VLASTO
United Left: Younous Omarjee
Green Left: François Alfonsi, Malika BENARAB-ATTOU, Jean-Paul BESSET, Jean-Jacob BICEP, José BOVÉ, Sandrine BÉLIER, Daniel COHN-BENDIT, Karima DELLI, Hélène FLAUTRE, Catherine GRÈZE, Yannick Jadot, Nicole KIIL-NIELSEN, Michèle RIVASI, Karim ZÉRIBI
Socialists: Eric ANDRIEU, Pervenche BERÈS, Françoise CASTEX, Jean Louis COTTIGNY, Harlem DÉSIR, Sylvie GUILLAUME, Liem HOANG NGOC, Gilles PARGNEAUX, Isabelle THOMAS, Patrice TIROLIEN, Catherine TRAUTMANN, Bernadette VERGNAUD, Henri WEBER

10. Germany

Only 5 German MEPs are known to constantly oppose feminist-oriented issues and, surprisingly enough, they come from EPP (Viviane Reding's party) and ALDE. The list of German feminist MEPs is also lengthy, like the French one and it goes like this:
ALDE: Nadja Hirsch, Silvana Koch-Mehrin, Alexander Graf Lambsdorff, Michael Theurer
EPP: Burkhard Balz, Elmar Brok, Birgit Collin-Langen, Albert Dess, Christian Ehler, Karl-Heinz Florenz, Michael Gahler, Ingeborg GRÄSSLE, Peter Jahr, Elisabeth JEGGLE, Martin KASTLER, Christa KLASS, Dieter-Lebrecht KOCH, Werner Kuhn, Werner LANGEN, Peter Liese, Thomas MANN, Hans-Peter MAYER, Doris Pack, Hans-Gert PÖTTERING, Horst Schnellhardt, Birgit Schnieber-Jastram, Renate Sommer, Thomas Ulmer, Sabine Verheyen, Axel Voss
Green Left: Jan Philipp Albrecht, Sven Giegold, Rebecca Harms, Gerald HÄFNER, Martin HÄUSLING,

Franziska Keller, Barbara Lochbihler, Heide RÜHLE, Elisabeth Schroedter, Werner Schultz, Helga TRÜPEL
Socialists: Udo Bullmann, Ismail Ertug, Knut Fleckenstein, Evelyne Gebhardt, Jens Geier, Norbert Glante, Matthias Groote, Jutta Haug, Petra Kammerevert, Constanze Angela Krehl, Wolfgang KREISSL-DÖRFLER, Bernd Lange, Jo Leinen, Norbert Neuser, Bernhard Rapkay, Ulrike RODUST, Dagmar ROTH-BEHRENDT, Peter SIMON, Birgit SIPPEL, Jutta STEINRUCK, Barbara WEILER

11. Greece

Socialists: Kriton Arsenis, Spyros Danellis, Dimitrios Droutsas, Maria Eleni Koppa, Chrysoula Paliadeli, Anni Podimata, Sylvana Rapti, Georgios Stavarakis
Green Left: Nikos Chrysogelos
EPP: Marietta Giannakou, Georgios Koumoutsakos, Rodi Kratsa-Tsagaropoulou, Georgios Papanikolaou, Georgios Papastamkos
ALDE: Theodoros Skylakakis
Greek MEPs also offer a negative surprise: Two Greek MEPs from the right-wing eurosceptic group EFD are usually dissenting the party line and vote in favor of feminist resolutions. These disappointing MEPs are Nikolaos Salavrakos and Niki Tzavela.

12. Hungary

EPP: Zoltán Bagó, Erik Bánki, Tamás Deutsch, Béla Glattfelder, András Gyürk, Kinga Gál, Ildikó Gáll-Pelcz, Ágnes Hankiss, Lívia Járóka, Ádám Kósa, György Schöpflin, László Surján, József Szájer, Csaba Őry
Socialists: Zita Gurmai, Kinga Göncz, Edit Herczog, Csaba Sándor Tabajdi
Hungary also has an independent feminist MEP: Csanád Szegedi

13. Ireland

ALDE: Liam Aylward, Pat the Cope Gallagher, Marian Harkin
EPP: Jim Higgins, Seán Kelly, Mairead McGuinness, Gay Mitchell
Socialists: Nessa Childers, Emer Costello, Phil Prendergast

14. Italy

Socialists: Pino Arlacchi, Francesca Barracciu, Luigi Berlinguer, Salvatore Caronna, Sergio Gaetano Cofferati, Silvia Costa, Andrea Cozzolino, Paolo de Castro, Leonardo Domenici, Roberto Gualtieri, Vincenzo Iovine, Guido Milana, Pier Antonio Panzeri, Mario Pirillo, Gianni Pittella, Vittorio Prodi, Debora Serracchiani, Patrizia Toia
EPP: Roberta Angelilli, Antonello Antinoro, Alfredo Antoniozzi, Raffaele Baldassarre, Paolo Bartolozzi, Sergio Berlato, Vito Bonsignore, Antonio CANCIAN, Carlo CASINI, Lara Comi, Herbert Dorfmann, Giuseppe GARGANI, Salvatore IACOLINO, Giovanni LA VIA, Barbara MATERA, Erminia MAZZONI, Tiziano MOTTI, Alfredo PALLONE, Aldo PATRICIELLO, Crescenzio RIVELLINI, Licia RONZULLI, Potito Salatto, Amalia Sartori, Marco Scurria, Sergio Paolo Francesco Sivestris, Salvatore Tatarella, Gino Trematerra, Iva Zanicchi.
ALDE: Niccolò Rinaldi, Giommaria Uggias, Gianni Vattimo, Andrea Zanoni
Just like Greece, Italy also provides a negative surprise and these surprises are called Cristiana Muscardini (ECR) and Magdi-Cristiano Allam (EFD) who, despite being in an overtly non-feminist group, they dissent from the group's position and vote in favor of feminist resolutions.

15. Latvia

ALDE: Ivars Godmanis
EPP: Sandra Kalniete, Krišjānis KARIŅŠ, Kārlis ŠADURSKIS
Green Left: Tatjana ŽDANOKA
Socialists: Alexander Mirsky

16. Lithuania

Socialists: Zigmantas BALČYTIS, Vilija BLINKEVIČIŪTĖ
EPP: Algirdas Saudargas, Radvilė MORKŪNAITĖ-MIKULĖNIENĖ
ALDE: Justina Vitkauskaite, Leonidas Donskis
Lithuania joins Italy and Greece in the negative surprises and the surprises are called Rolandas Paksas and Juozas Imbrasas, both from the eurosceptics' group. Apparently, they're eurosceptics until it comes to the Union to forcibly choose women over men.

17. Luxembourg
ALDE: Charles Goerens
EPP: Georges Bach
Green Left: Claude Turmes
18. Malta
Malta is a special case. Malta has 4 MEPs, all of them in the Socialist group, who rarely come to meetings (but cash in their paychecks paid by the taxpayers).
Edward Scicluna is the only one that voted in one of the resolutions included in our study to determine feminist MEPs and he voted in favor of it. The other three did not vote in the European Parliament for more than a year so their position on feminism could not be determined, though it can be guessed considering that no Socialist MEP ever voted against a feminist proposal.
19. The Netherlands
Socialists: Judith A. Merkies, Emine Bozkurt, Thijs Berman
Green Left: Judith Sargentini, Bas Eickhout, Marije Cornelissen
EPP: Corien Wortmann-Kool, Ria Oomen-Ruijten, Lambert van Nistelrooij, Esther de Lange, Wim van de Camp
ALDE: Sophia in 't Veld, Marietje Schaake, Gerben-Jan Gerbandy
United Left: Katinka Tamara Liotard (the one who made the report voted on March 12)
20. Poland
Socialists: Janusz Władysław Zemke, Marek Siwiec, Joanna Senyszyn, Wojciech Michał Olejniczak, Bogusław Liberadzki, Adam Gierek, Lidia Joanna Geringer de Oedenberg
EPP: Elżbieta Katarzyna Łukacijewska, Tadeusz Zwiefka, Jarosław Leszek WAŁĘSA, Rafał Trzaskowski, Bogusław Sonik, Joanna Katarzyna Skrzydlewska, Jacek Saryusz-Wolski, Jacek Protasiewicz, Jan Olbrycht, Bogdan Kazimierz Marcinkiewicz, Krzysztof Lisek, Jan KOZŁOWSKI, Lena KOLARSKA-BOBIŃSKA, Jarosław Kalinowski, Filip Kaczmarek, Sidonia Elżbieta JĘDRZEJEWSKA, Danuta Maria Hübner, Jolanta Emilia Hibner, Małgorzata Handzlik, Jerzy Buzek, Arkadiusz Tomasz Bratkowski, Piotr Borys
21. Portugal
Socialists: Vital Moreira, Ana Gomes, Elisa Ferreira, Edite Estrela, António Fernando Correia de Campos, Luis Manuel Capoulas Santos, Luís Paulo Alves
EPP: Maria do Céu PATRÃO NEVES, Nuno Melo, José Manuel Fernandes, Diogo Feio, Mário David, Carlos Celho, Maria Da Graça Carvalho, Regina Bastos
Green Left: Rui Tavares
22. Romania
ALDE: Renate Weber, Adina-Ioana Vălean, Norica Nicolai (member in the committe that drafts most if not all feminist legislation), Ramona Nicole Mănescu, Cristian Silviu Buşoi.
EPP: Iuliu Winkler, László Tőkés, Csaba Sógor, Theodor Dumitru Stolojan, Cristian Preda, Rareş Niculescu, Iosif Matula, Marian-Jean Marinescu, Elena Băsescu, Sebastian Bodu, Elena Oana Antonescu
Socialists: Claudiu Tănăsescu, Daciana Sârbu, Ioan Mircea Paşcu, Ioan Enciu, Viorica Dăncilă, George Cutaş, Corina Creţu, Minodora Cliveti, Victor Boştinaru.
Romania also has two independent feminist MEPs and these are Adrian Severin and Dan Dumitru Zamfirescu.
Romania, just like Lithuania, Italy, Ireland, Greece, Estonia, Cyprus, Slovakia and Slovenia, has NO MEP that ever voted against a feminist resolution.
23. Slovakia
ALDE: Sergej Kozlik
EPP: Peter ŠŤASTNÝ, Anna ZÁBORSKÁ, Alajos Mészáros, Miroslav MIKOLÁŠIK, Eduard Kukan, Edit Bauer
Socialists: Boris Zala, Monika SMOLKOVÁ, Katarína NEVEĎALOVÁ, Vladimír MAŇKA, Monika FLAŠÍKOVÁ BEŇOVÁ
Note: Jaroslav PAŠKA (EFD) usually abstains from voting on feminist resolutions or votes against and it is the only Slovak MEP that an MRA can consider voting for.
24. Slovenia

All Slovenian MEPs are feminists. The list of Slovenian MEPs that usually vote in favor of feminist resolutions is the same with the list of Slovenian MEPs. They do not skip meetings and never forget to vote in favor of feminist resolutions. These are the people that no Slovenian MRA should ever vote for:
ALDE: Ivo Vajgl, Jelko Kacin
EPP: Milan Zver, Alojz Peterle, Romana Jordan, Zofija Mazej KUKOVIČ
Socialists: Tanja Fajon, Mojca Kleva KEKUŠ

25. Spain

Spain is also a country with a lot of MEPs and almost all of them are feminists. Except Jaime Oreja (EPP), who is clearly a non-feminist, all the other Spanish MEPs are either overt feminists or play a kitty-cat game of „indecision" by either abstaining from vote or voting in favor of feminist resolutions and then subsequently issuing statements that they intended to vote against. These kinds of people will also be included in the list. And it goes like this:
United Left: Willy Meyer
ALDE: Izaskun Bilbao Barandica, Ramon Tremosa i Balcells
EPP: Pablo ECHEVERRÍA, Pilar Ayuso, Pilar del Castillo Vera, María Auxiliadora Correa Zamora, Agustín DÍAZ DE MERA GARCÍA CONSUEGRA, Rosa ESTARÀS Ferragut, Santiago Fisas Ayxela, Carmen Fraga ESTÉVEZ, Luis de Grandes Pascual, Cristina GUTIÉRREZ-CORTINES, Esther HERRANZ GARCÍA, Carlos José ITURGAIZ ANGULO, Teresa JIMÉNEZ-BECERRIL BARRIO, Verónica LOPE FONTAGNÉ, Gabriel Mato Adrover, Francisco José MILLÁN MON, Juan Andrés Naranjo Escobar, Eva Ortiz Vilella, José Ignacio Salafranca SÁNCHEZ-NEYRA, Salvador SEDÓ i ALABART, Alejo Vidal-Quadras.
Green Left: Ana Miranda, Raül Romeva i Rueda
Socialists: Josefa ANDRÉS BAREA, Inés Ayala Sender, Maria Badia i Cutchet, Alejandro Cercas, Ricardo CORTÉS LASTRA, Vicente Miguel GARCÉS RAMÓN, Iratxe GARCÍA PÉREZ, Dolores GARCÍA-HIERRO CARABALLO, Eider GARDIAZÁBAL RUBIAL, Enrique Guerrero Salom, María IRIGOYEN PÉREZ, Juan Fernando LÓPEZ AGUILAR, Miguel Angel MARTÍNEZ MARTÍNEZ, Emilio MENÉNDEZ del VALLE, María MUÑIZ DE URQUIZA, Raimon Obiols, Andrés PERELLÓ RODRÍGUEZ, Teresa Riera Madurell, Carmen Romero LÓPEZ, Antolín SÁNCHEZ PRESEDO, Luis YÁÑEZ-BARNUEVO GARCÍA
Spain also has an independent feminist MEP and his name is Francisco Sosa Wagner.

26. Sweden

Sweden is also a special case. Unlike all the other countries, Swedish MEPs affiliated with EPP (all 5 of them) **are not** feminists, whilst the so-called anti-system Swedish MEPs (like Christian Engström from the Pirate Party) **are** feminists. And the list for Sweden goes like this:
United Left: Mikael Gustafsson
Green Left: Amelia Anderdotter, Christian Engström, Isabella Lövin (the one that replied completely offtopic to the AVfM letter) and Carl Schlyter
ALDE: Kent Johansson, Cecilia Winkström
Socialists: Göran Färm, Anna Hedh, Olle Ludvigsson, Jens Nilsson, Marita Ulvskog, Åsa Westlund.

27. United Kingdom

The UK has MEPs that behave on this topic in Strasbourg exactly the opposite in comparison with the politicians in the UK. All independent UK MEPs are non-feminists, just like all the UK MEPs affiliated with the right-wing conservative group (ECR) and the ones affiliated with the eurosceptics lead by Nigel Farage (EFD). Moreover, five out of the 12 British ALDE MEPs are also non-feminists and even the British MEP affiliated with the United Left is rather reluctant to vote in favor of feminist resolutions. So despite having many MEPs, the list with UK feminist MEPs is rather short:
Socialists: Michael Cashman, Mary Honeyball, Richard Howitt, Stephen Hughes, David Martin, Linda McAvan, Arlene McCarthy, Claude Moraes, Brian Simpson, Peter Skinner, Catherine Stihler, Derek Vaughan, Glenis Willmott
ALDE: Sharon Bowles, Baroness Sarah Ludford, George Lyon, Edward McMillan-Scott, Bill Newton Dunn, Rebecca Taylor, Sir Graham Watson

Green Left: Jill Evans, Ian Hudghton, Jean Lambert, Alyn Smith, Keith Taylor
There are 754 people in the European Parliament. Roughly 50 of them are rarely coming to the sessions and some of them never came to any vote since they have been elected. There is also a group of 40-50 MEPs who simply refuse to vote on certain issues (including feminism). However, these 495 MEPs whom we listed here are definitely politicians that will anytime vote out individual men's rights in favor of Statist control and pandering to gender ideologues such as Katinka Liotard or Viviane Reding.
In theory, EPP and S&D are totally opposing parties – just like the Green Left and ALDE. But, as you can see, when it comes to the ideology of hate generally known as feminism, the opposition no longer exists and the only real opposition comes from groups like EFD (UKIP) and ECR, groups that are considered "fringe" or "hate groups" by the current European Marxist-Feminist establishment.
If you considered voting a politician from this list of 495 names, please think again. Any of these people would vote out your freedom as a man in favor of party interests and gender ideology.
In May 2014, there will be the next European Elections. This article is not meant to tell readers who to vote for, but who to avoid voting for.
Moreover, some of these 495 people might run for national parliaments or other national positions. Keep them in mind and avoid voting for them!
Politicians want votes and as long as they can get away with voting totalitarian feminist legislation, they will not care. Let's hold them accountable!
European elections usually have a low turnout, which means that if all the European readers of this website go to the ballot box and vote against a feminist politician, the results can be heavily modified.
In Spain, the population made feminism to be politically incorrect and politically dangerous for politicians. Let's make the Spanish model available for the whole EU!
[1] http://www.avoiceformen.com/feminism/government-tyranny/european-union-to-ban-pornography-then-men/
[2] http://www.avoiceformen.com/mens-rights/to-the-european-parliament/
[3] http://www.avoiceformen.com/feminism/feminist-governance-feminism/most-meps-couldnt-care-less/
[4] http://www.votewatch.eu/en/impact-of-the-economic-crisis-on-gender-equality-and-women-s-rights-motion-for-a-resolution-vote-res.html

The rise of chivalric love

Peter Wright · 30 March 2013 · Archived copy · Original

Love and war have always been opposed, as we see in our usual phrase 'make love not war' or in the rhetoric of pro and anti-war camps. That the two are mutually exclusive is obvious enough. However, in twelfth century Europe something peculiar happened that ushered in a melding of these two contrary principles. Here the military code of chivalry was mated with the fancies of courtly love to produce a bastard child which we will here call *chivalric love* (today we simply label it 'chivalry'). Prior to this time chivalry always referred to the military code of behaviour –one that varied from country to country– but one which had absolutely nothing to do with romantic love.

What method did twelfth century society use to bring this about? In a word, *shaming*.

The medieval aristocracy began to ramp up the practice of shaming by choosing the worst behaviours of the most unruly males and extrapolating those behaviours to the entire gender. Sound familiar? Knights were particularly singled out –much like today's sporting heroes who display some kind of *faux pas*– to be used as examples of bad male behaviour requiring the remedy of sweeping cultural reform.

During this time of (supposedly) unruly males, uneducated squires were said to ride mangy horses into mess halls, and rude young men diverted eyes from psalters in the very midst of mass. Among the knights and in the atmosphere of tournaments occasional brawls with grisly incidents occurred – a cracked skull, a gouged eye – as the betting progressed and the dice flew. Male attention to clothing and fashion was said to be appalling, with men happy to go about in sheep and fox skins instead of clothes fashioned of rich and precious stuffs, in colours to better suit them in the company of ladies. And perhaps worst of all were their lack of refinement and manners toward women which was considered offensive.

How and by whom was this unruly gender going to be reformed? One of the first solutions was posed by a French Countess named Marie. According to historian Amy Kelly, with her male reforming ideas;

> **"Marie organized the rabble of soldiers, fighting-cocks, jousters, springers, riding masters, troubadours, Poitevin nobles and debutantes, young chatelaines, adolescent princes, and infant princesses in the great hall of Poitiers. Of this pandemonium the countess fashioned a seemly and elegant society, the fame of which spread to the world. Here was a woman's assize to draw men from the excitements of the tilt and the hunt, from dice and games, to feminine society, an assize to outlaw boorishness and compel the tribute of adulation to female majesty."**[1]

Countess Marie was one among a long line of reformers to help usher in a gynocentrism whose aim was to convince men of their shared flaws –essentially to shame them- and to prescribe romantic love and concomitant worship of females as the remedy. Via this program romantic love was welded onto the military code and introduced as a way to tame men's rowdiness and brutality, something today's traditionalists agree with in their call for men to adhere to these same male roles established first in medieval Europe. One of today's authorities on this period describes the training of knights in her observation, "The rise of courtly love and its intersection with chivalry in the West are both events of the twelfth century. The idea that love is ennobling and necessary for the education of a knight comes out of the lyrics of this period, but also in the romances of knighthood. Here the truest lovers are now the best knights."[2]

With romantic love firmly established within the chivalric code we begin to see the romantic behaviours of soldiers so familiar to us today; going to fight and die for his Lady, love letters from the front lines, a crumpled photo of his sweetheart in a uniform pocket. Rather than for man, king and country it is his love for "her" that now drives a man's military sacrifice. This is also the reason why today's movies portraying warzones and carnage always include a hero and his Lady/Damsel pausing for a passionate tongue kiss while the bombs explode around them, as if to suggest that all this carnage is for the sake of her and romantic love. Once accepted into the chivalric canon various

love “rules” were enforced with military might –by white knights as we call them- and the resulting culture has been unstoppable. To try and stop it brings the wrath of all those white knights who will bury your ass into the ground for breaking this new military “goal” of romantic love.

Prior to the Middle Ages romantic love was usually considered with suspicion and even viewed as a sign of mental instability requiring removal from the source of trouble and perhaps a medical solution. In the context of universally arranged marriages, romantic love, if it was indulged at all, was done so in a discreet and often underground way without the sanction of polite society. This was the situation worldwide until the advent of the European revolution.

The cult of chivalric love took root first among the aristocratic classes and soon after reached the common classes through literature and storytelling. Romance literature in particular. Having germinated initially in Germany and France in the twelfth centuries, the cult spread on the wings of a burgeoning book production industry that would bring the gynocentric revolution to the entire European continent.

When one considers the subjects in these books – Gawain and Guinevere, Tristan and Isolde, heroic male deeds for women, love scandals, courtship, upper-class weddings, adultery, and status – we are reminded immediately of today’s women’s magazines that spill out of the magazine racks of shops and waiting rooms.

Women’s magazines and the omnipresent romance novel –and women’s gluttony for them- can be traced back to this early period in which the term *romance* was actually coined. According to Jennifer Wollock, a professor of Literature at Texas University, such literature had a substantial female readership along with mothers reading to their daughters. Wollock states that the continuing popularity of chivalric love stories is also confirmed by the provenance of romance manuscripts and contents of women’s libraries of the late Middle Ages.[2]

The three behaviors of chivalric love-code

Keeping with the male side of the equation, the main behaviors prescribed by the code of chivalric love are the doing of romantic deeds, gallantry and vassalage.

Prior to its redeployment in romantic relationships *gallantry* referred to any courageous behaviour, especially in battle. The word can still mean that. However, under the rules of chivalric love it became, according to the Google dictionary definition, “Polite attention or respect given by men to women.” Can these two definitions of gallantry be any further apart? Like the contraries of military chivalry vs. chivalric love, these two definitions of gallantry stretch the definition to cover two completely different domains of behaviour. It appears then that women of the time successfully harnessed men’s greatest sacrificial behaviours –chivalry and gallantry- to indulge their narcissistic appetites.

A *vassal* is defined as a bondman, a slave, a subordinate or dependent, or a person who entered into a mutual obligation to a lord or monarch in the context of the feudal system in medieval Europe. The obligations often included military support and mutual protection in exchange for certain privileges, usually including the grant of land held as a fiefdom. Vassalage was then utilized as a conceit that Maurice Valency called “the shaping principle of the whole design of courtly love.”[3] Whether it was a knight, troubadour, or commoner the vassal-to-woman routine was the order of the day then, exactly as it is today.[4] Poets adopted the terminology of feudalism, declaring themselves the vassal of the lady and addressing her as *midons* (my lord), which was taken as standard flattery of a woman. One particularly striking practice showing an adaption from the feudal model involved the man kneeling on one knee before the woman. By kneeling down in this way he assumes the posture of a vassal. He speaks, pledging his faith, promising, like a liege man, not to offer his services to anyone else. He goes even further: in the manner of a serf, he makes her a gift of his entire person.

Citing evidence of vassalism Amy Kelly writes, “As symbolized on shields and other illustrations that place the knight in the ritual attitude of commendation, kneeling before his lady with his hands folded between hers, homage signified male service, not domination or subordination of the lady, and it signified fidelity, constancy in that service.”[5]

In short it was the lover's feudal relationship between vassal and overlord which provided the lover with a model for his humble and servile conduct.[2]

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The lead actors – then and now

Imagine twelfth century Europe as a great stage performance enacting the themes of chivalric love, one that would become so popular its actors would continue to serve as role models for the global population 800 years later. The lead actors in this medieval play are as follows, accompanied (in brackets) with the titles we apply to those same actors today as they continue this ancient drama:

Courtly Ladies (= Feminists). Feminists today refer to courtly ladies of the late Middle Ages as the first feminists, or *protofeminists*, and as with modern feminists these women enjoyed considerable privilege and means. In the 12th – 14th centuries evidence shows that women began to agitate for increased authority over the 'correct' way for men and women to conduct relationships, with particular emphasis on what they felt were acceptable roles for males in a dignified and civil society. Not surprisingly this was precisely the time when powerful women were able to establish the female-headed 'courts of love' which acted in a comparable way to today's Family Courts in that both arbitrated love disputes between conflicting couples.

Key literature from the period detailing proper etiquette expected in gender relations was commissioned for writing by powerful women (eg. 'The Art of Courtly love') and in some cases was written by women themselves (eg. Christine de Pizan's writings or those of Marie de France). The emerging discourse acted like a drug that promised the introduction of a one-sided power for females over males, and through the dissemination of romance literature that promise rapidly spread to all social classes in the continent. We have been living with the consequences ever since, a revolution far more significant to the history gender relations than the introduction of the birth control pill and no-fault divorce combined- the latter being mere epiphenomena generated within a larger culture of chivalric love.

The archetypes introduced into society by these high-born ladies are instantly recognizable; the damsel in distress (women as innocent, woman as helpless, women as victim), the princess (women as beautiful, women as narcissistic subject requiring devotion, women as deserving of special privileges), and the high born Ladies (women as morally pure, women as precious, women as superior, women as entitled). These illusions ensured that the attentions of men would be spent attending to women, a program so successful that modern feminists continue to shape today's cultural landscape with the program of their protofeminists forebears. And just like their forebears, feminists continue to use shaming narratives to facilitate their pedestalizing inheritance.

White Knights (= White Knights). We retain this metaphor for such heroic individuals, men who are gallant in so many ways, but mostly the *wrong* ways such as showing-off to undeserving women and concomitantly delighting in competing with and hurting other men. More than any other player in this play, white knights specialize in gallant behaviour for the purpose of impressing and ultimately getting their egos stroked by women.

For these first white knights the tournament, the forerunner to modern sporting tournaments, consisted of chivalrous competitions or fights in the Middle Ages. In these fights knights were only too willing to hurt their fellow men to win the praise of female spectators. The competitors were observed doing battle by women who would throw their garments into the arena where the sportsmen would pick them up and wear pieces of women's clothes -hence the male wearing a particular woman's scarf would represent her in the tournament.

The men were basically fighting for "her" then, just as they did elsewhere on real battlefields for wife and mother. The gallant man who won his tournament was granted an opportunity to dally with the woman whom he represented in the ring. We retain this gynocentric tradition today as golf tournaments, football tournaments, martial arts tournaments and so on, all designed to show male prowess where the winning competitors get to dally with the best ladies.

Other activities of white knights include impressing women with big gestures of protection. For example, the 'Enterprise of the Green Shield with the White Lady' was a chivalric order founded by Jean Le Maingre and twelve knights in 1399 committing themselves to the protection of women. Inspired by the ideal of courtly love, the stated purpose of the order was to guard and defend the honour, estate, goods, reputation, fame and praise of all ladies and damsels, an undertaking that earned the praise of Christine de Pizan. Le Maingre, tired of receiving complaints from ladies, maidens, and widows claiming to be oppressed by powerful men bent on depriving them of the lands and honours, and finding no knight or squire willing to defend their just cause, founded an order of twelve knights sworn to carry "a shield of gold enamelled with green and a white lady inside".

The twelve knights, after swearing this oath, affirmed a long letter explaining their purpose and disseminated it widely in France and beyond her borders. The letter explained that any lady young or old finding herself the victim of injustice could petition one or more or the knights for redress and that knight would respond promptly and leave

whatever other task he was performing to fight the lady's oppressor personally. The similarities of this Order with contemporary enterprises such as the White Ribbon Campaign in which male "ambassadors" pledge an oath to all of womanhood to never condone, excuse or remain silent about violence against women, and to intervene and take action against any man accused of wrongdoing against a woman. The similarities in these gallant missions make clear that the lineage of white knights has progressed seamlessly into the modern era.

Troubadours I (= PUA and Game promoters). The troubadours' job was to spread the word about the virtues of chivalric love through music, song, poetry and storytelling. Aristocracy and commoner alike enjoyed hearing tales about bravery, and ladies were swept away with epic love poems as the troubadours practiced the rituals of chivalric love. Just like PUAs or Gamers today who write and speak in praise of pussy, troubadours too were composers and promoters of the 'arts of love' aimed at securing sexual fulfilment.

Like those troubadours, Roosh and Roissy (etc.) continue the tradition of prose-writing to illustrate the many ways to flatter women in order to get into their pants. *Game* is a very apt word for this 800 yr old tradition, with its proscription for rehearsed lines and lack of personal authenticity. It is a scripted game of women-worship aimed at a narrow goal. In essence this Casanova routine amounts to a *feigning of chivalric love for the purposes of manipulation*, usually to gain sex. When modern women call these men 'players' they may be very close to the mark. While Roosh et.al. outwardly claim to reject chivalry, they nevertheless embrace its tenets like consummate thespians.

Troubadours II (= Profeminist Men – sometimes derogatorily named 'manginas'). Unlike the troubadours mentioned above who advocated for a love aimed at sexual fulfillment, Troubadour II advocated a more idealized love of longing that did not consummate in sexual fulfillment. In essence these men more resembled sycophantic Romeos than horny Casanovas. The guiding concept for them was called "fin' amors," which meant pure love. Such men were particularly prevalent in the north of France, whereas in the south we see that troubadours (type I mentioned up above) celebrated a love that was adulterous or carnal in which full sexual encounters were sought.

Another thing that distinguished type II troubadours from the former is authenticity. These men appeared to identify wholly with the role and were not merely players. The desire to serve women as their vassal, or perhaps as their masochistic slave, called upon their innermost character. Think of today's version being the typical profeminist men who work slavishly to pass on the message of their feminist superiors, much as these troubadours slaved to advocate the narcissistic idiosyncrasies of their Ladies. The vassalage role applies here more than with any other character of the Middle Ages – not as a merely pretentious means-to-an-end routine to gain sex, but rather as a soul-affirming act.

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Which brings us to what the MHRM refers to as gynocentrism. It is clear from the foregoing that unless evidence of (broadspread) gynocentric culture can be found prior to the Middle Ages, then gynocentrism is precisely 800 years old. In order to determine if this thesis is valid we need first to define exactly what we mean by "gynocentrism".

The term gynocentrism has been in circulation since the 1800's, as far as I can tell, with the general definition being "focused on women; concerned with only women."[6] Adam Kostakis further qualifies gynocentrism as, "male sacrifice for the benefit of women" and "the deference of men to women," and he concludes; "Gynocentrism, whether it went by the name honor, nobility, chivalry, or feminism, its essence has gone unchanged. It remains a peculiarly male duty to help the women onto the lifeboats, while the men themselves face a certain and icy death."[7]

From these definitions we see that gynocentrism could refer to any one female-centered practice in an otherwise androcentric society, or to even a single gynocentric act carried out by one individual. With this broad usage in mind the phrase 'gynocentric culture' proves more precise for the purposes of this essay , which phrase I will define here as any culture instituting rules for gender relationships that benefit females at the expense of males across a broad range of measures.

At the base of our current form of gynocentrism lies the practice of enforced male sacrifice for the benefit of women. If we accept this definition we need to look back and ask the accompanying question of whether male sacrifices throughout history were always made for the sake of women, or alternatively for the sake of some other primary goal? For instance, when men went to die in vast numbers in wars, was it for women, or was it rather for Man, King and Country? If the latter we cannot then claim that this was a result of some intentional gynocentric culture, at least not in the way I have defined it here. If the sacrifice isn't intended for the benefit women, even if women were occasional beneficiaries of male sacrifice, then we are not dealing with gynocentrism.

Male disposability strictly "for the benefit of women" comes in strongly only after the advent of the 12th century gender revolution in Europe – a revolution that delivered us terms like gallantry, chivalry, chivalric love, courtesy, romance and so on. From that period onward gynocentric practices grew exponentially, culminating in the demands of today's feminism. In sum, gynocentrism was a patchy phenomenon at best before the middle ages, after which it became ubiquitous.

With all this in mind it makes little sense to talk of gynocentric culture starting with the industrial revolution a mere 200 years ago (or 100 or even 30 yrs ago), or of it being two million years old as some would argue. We are not simply fighting two million years of genetic programming; our culturally constructed enemy is much, *much* simpler to pinpoint and to potentially reverse. The historical evidence is strong. All we need do now is look at the circumstances under which gynocentrism first began to flourish and attempt to reverse those circumstances. Specifically, if gynocentric culture was brought about by the practice of shaming, then that is the enemy to target in order to reverse the entire enterprise. For me that process could begin by rejecting the fake moral purity to which women of the last millennia have pretended and against which the worst examples of men have been measured in order to shame the entire gender.

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PSA from AVFM News Europe

VFM News and Commentary · 31 March 2013 · Archived copy · Original

Narration: Manwomanmyth (http://www.youtube.com/user/manwomanmyth)
Music: The DDG Project
Editing: Lucian Vâlsan
AVFM Radio – The Voice of Europe –http://www.blogtalkradio.com/avoicefo…
On Fridays at 7PM GMT, 8PM CET and 9PM EET.

NC Coalition Against Domestic Violence and Men

Michael Sharron · 31 March 2013 · Archived copy · Original

In doing some research the other day, I happened across the **NC Coalition Against Domestic Violence** (NCCADV) website and discovered some information that while not surprising, needs to be available to men and women and their families in North Carolina.

To learn more about what the NC Coalition Against Domestic Violence is NOT telling you:

http://ncfathers.wordpress.com/2013/08/10/judy-chaet-operations-director-turns-her-back-on-some-violence/

If any of you have been reading my prior posts, much of the information in this one will be redundant. However, the main goal of this article will focused on putting the NC Coalition Against Domestic Violence and their staff at the top of the search engines where more North Carolina men and women and their families can learn how this organization seems more interested in gender and sexual politics than ending violence for everyone in NC. In what is literally a slap in the face to men, this coalition states the following about the causes of domestic violence on their website:

[quote style="boxed"]We believe that patriarchy, gender inequality, and all oppressions play a central role at the individual, institutional, and cultural levels in creating and maintaining an environment which accepts domestic violence. We believe it is vital to understand and advocate for the elimination of all forms of oppression, including, but not limited to: sexism, racism, and homophobia.

We believe it is critical to serve all domestic violence survivors, regardless of race, age, class and ethnic group, sexual orientation, gender identity, mental and physical abilities, religious and spiritual beliefs, and immigration status. We know oppression comes in all forms and leads to secondary issues for survivors; we will strive to serve all survivors of domestic violence and their respective needs.[/quote]

You read that right, the NC Coalition Against Domestic Violence places it's central reasoning for domestic violence in NC around patriarchy, gender inequality, and female oppression as the chief causes of domestic violence and places zero emphasis on stress, financial difficulty, substance abuse, marital conflict, or emotional/mental issues. Furthermore, the Coalition lists every single class of people on this planet who are survivors except men. This would indicate that they believe not one single man in NC has ever experienced being slapped, intimidated, or threatened.

[youtube https://www.youtube.com/watch?v=LlFAd4YdQks]

Furthermore, the NC Coalition Against Domestic Violence went on to state:

[quote]We believe that through the power of our shared experiences and collective voice, we can work together to create individual, institutional, and cultural change. We will work intentionally and actively to create safe spaces for survivors of domestic violence. We believe the voice and experience of survivors must be the foundation of our work, and that the domestic violence movement can change society.[/quote]

Definition of a coalition: a pact or treaty among individuals or groups, during which they cooperate in joint action, each in their own self-interest, joining forces together for a common cause.

How can the NCCADV state that they have a coalition of men and women sharing collective voices and shared experiences if the men in their organization are patriarchal oppressors bent on gender inequality? Or, are these men too stupid to see that they are being used as tokens to make the appearance of a coalition? Or, one could argue that they are there to simply stay in the good graces of federal money the coalition gets from federal and state grants. Either way, it is super irresponsible for the NC Coalition Against Domestic Violence to interject common radical feminist words like patriarchy into the narrative of domestic violence rather than focusing on the established causes for this social ill.

In doing serious research on domestic violence, I come across many of the most hard line feminist websites that have their own cherry picked statistics on violence and even they admit to a small fraction of female perpetuated violence, but that apparently escaped the idiots at the NC Coalition Against Domestic Violence.

A Message To Women Supporters of the NC Coalition Against Domestic Violence

As stated earlier, I think it is irresponsible for male supporters of this NC coalition to support the executive staff use of the very serious issue of domestic violence in order to advance a political agenda claiming female inequality and oppression that does not exist. But there is another group of even scarier supporters at the coalition. That is women in their ranks who have sons, brothers, husbands, fathers, nephews, and male friends. If the NC Coalition Against Domestic Violence is correct, and all social ills are directly related to patriarchy and masculinity, then there are a lot of sons and husbands that just got jammed into a box as potential domestic batterers.

I can guarantee you that not everyone who gives this coalition money and support believes that all their sons and male friends are sitting around conspiring to oppress women. For those within this organization who have sons who have/will get their asses handed to them in the family courts, I hope they remember the NC Coalition Against Domestic Violence and their support for them.

I am tired of seeing domestic violence coalitions hiding behind beaten women to fund other political agendas. Domestic violence in North Carolina is a very emotional hot button topic that many professional lobbyists and politicians use to broker power and gain votes. “Do it for the children,” they say. What they are saying is “If you don’t support what I am doing I am going to paint you a child hater and abuser in the public.” This is how they quash anyone who asks questions, holds them accountable, or attempts to open dialogue.

I refuse to be held hostage by this political play on words anymore and I am calling out the NC Coalition Against Domestic Violence staff as sexist radical feminist that have no intention on ending violence and would rather play politics with peoples lives. All victims of domestic violence in NC deserves better than what this coalition is pushing and I am sorry to see so many Men and Women throw their own gender and sons under a bus just to be part of some sexist political machine.

Additionally, I am disheartened to know that politicians in North Carolina support this coalition and give them the ability to further divide our state along gender lines. If you truly want to end domestic violence in NC, then a new coalition needs to be built – one that is bipartisan, gender neutral, identifying all domestic violence, and using statistical data from organizations that are neutral on the subject.

The NC Coalition Against Domestic Violence Needs To Hear From A Voice For Men

In my attempt to call out the NC Coalition Against Domestic Violence, I hope Women and Men who read this will reach out to the executive staff within this coalition and let them know that they are no longer safe to sit in their protected bubbles and push phoney statistics to the people of North Carolina in an effort to drive funding. It is important that we all do this even if not from NC because I will be the first to join in a fight with you against a similar organization anywhere in this world if it means furthering your activism and change on this issue. And, I suspect that the management of A Voice For Men feels the same way.

Lastly, I ask that you share this article with others on the many social networking sites like Facebook, Twitter, and Google+ in an effort to expose groups like the NC Coalition Against Domestic Violence who I believe is doing serious damage to many people, and who seem hell bent of furthering ideological agendas rather than ending violence against humanity.

You can make contact with NCCADV and Executive Director Beth Froehling HERE.

If other groups were targeted like men...

Mateusz Wacek · 31 March 2013 · Archived copy · Original

I've been seeing an increasing number of articles and social media posts with the "Men can stop rape" theme. There have been some variations, like the popular "Teach men not to rape" and/or references to "Rape culture" (well, the popular, feminist definition of rape culture, rather than how our culture actually views rape… but that's another topic).

All of this is to further the connection between "rape" and "men" in people's minds. It's been a pretty textbook example of saying far more than what is explicitly mentioned. Usually, at least unless pushed, the journalists, protesters, and others promoting this feminist rhetoric don't outright say that "All rapists are men" or that "All men have a duty to protect women". They don't need to. When someone says that they "Jewed" someone in a deal, they don't need to say that they believe Jews are greedy. The implication is plenty.

I've often considered what if other groups were targeted in the same way, and I'm not the only one. I've asked myself, "What if, instead of looking at the rates of convictions, and concluding that violence has a masculine face, we looked at the rates of conviction according to race, and concluded that violence has a black face?" The answer to that question, of course, would be that we would not do that (In this case, "we" being people who are relatively well-adjusted, and not racist), since people who would say such a thing would be racist. They'd be ignoring that the higher incidence of convictions for violent crimes by blacks is a result of a "justice" system that sees people color coded according to their guilt (Black = most guilty, then Brown = also, quite guilty, White = not all that guilty, and Yellow = mostly innocent).

In fact, when we look at incarceration rates, and see blacks are locked up at higher rates than whites, we don't conclude "Well, that just means blacks are inherently more violent" (well some of us do, but they are correctly singled out as bigots). Instead, we understand that blacks statistically are more likely to live in poverty, be denied educational opportunities, factors that lead to criminality (desperate actions arise from desperate situations). That's not to say blacks are the only ones, since I have personally known whites struggling to live day by day in poverty, just that it's more common. We also acknowledge racism in sentencing.

The problem, though, is when we read about statistics for male vs. female sentencing, we (again, "we" being our society) conclude that it's just that men are more violent than women. We acknowledge that juries view blacks as more guilty than whites, and more often, and we acknowledge that this is racist. However, we don't acknowledge that juries view men as more guilty than women, and more often, and that this is sexist. We don't acknowledge this even when the sex disparity in sentencing is worse than the race disparity.

MRAs, have, occasionally, used the racial angle as a means of demonstrating bigotry. We've commented that singling out a sex for violence is as bigoted as singling out a race.

Here's the thing, though, all the "What if we just replaced 'men' with 'blacks' in these slogans," or "What if, instead of women's groups clamoring about men's violence against women, and claiming the need to take back the night from violent men, a white group clamored about black's violence against whites, and claimed the need to take back the night from violent blacks?" conjectures were purely hypothetical. Well, until now [1].

The White Student Union has been making claims about the "very large problem of black-male-against-white-female crime", and using this as reason/justification/excuse to go on very visible patrols, ostensibly to protect innocent whites (and especially, white women). No word yet on if they suggest white women also dress as "sluts" while walking on patrol.

It should come as no surprise to any MRA how much the rhetoric from this group matches the speech from feminists. Remove the racial element from the White Student Union, or add a racial element to feminists, and it would be hard to tell where the quotes came from.

For example, take this quote: "Violence against white women is the single greatest human rights violation of our generation."

Feminist, or racist? Actually, that was said by Patrick Stewart (minus the racial angle) in his white knight campaign to end violence against (you guessed it) women. [2]

How about: “We always knew when we took on the issue of violence against white women, that somehow our opposition would come after us.” Was that said by a racist, or feminists?
Actually… Patricia Ireland (again, just insert “white”, and it could just as easily be from a racist group. You don’t even have to remove “women”).
There’s also “The virtue of white Christian womanhood is under attack at Towson University by degenerate criminals seeking to rob our women of their God given innocence.”
That one would be racist.
Side note: “Feminist Or Racist” could be the next big party game.
This group is claiming that black criminals preying on white victims justifies demonizing an entire race, in pretty much the same way that feminists claim male criminals prey on female victims, and demonize an entire gender. Honestly, if someone were to write a satirical story, a work of fiction meant to demonstrate the bigotry in feminism by comparing it to racism, it would fit with the reality of what is going on at this moment almost perfectly.
It is important to note the similarity in this group’s rhetoric to the feminist rhetoric, how targeting a race as suspect of criminality and violence is as abhorrent as targeting a sex for the same. However, also important to note is how the group uses white (no pun intended) knighting to further itself. They don’t just protect whites from blacks. No, they protect white women from black men. It’s as though they realized that they would have a pretty hard sell with the whole “White group stereotyping blacks, and claiming that all blacks are violent criminals” deal, and so decided to go with the selling point of protecting women. After all, the focus of the group is stopping violence against not just whites, but white women (or so they say, and they say repeatedly). Who can argue with ending violence against women? It’s the same attempt at legitimacy used by the Klan back in the day. Hate groups used to use the “Scary black man” [4] image to justify fearing black men, and when you fear a group, you can more easily justify hating that group. After all, you’re not the bad guy, picking on innocent victims… you’re resolutely standing up to the forces of evil.
It’s an old, and widespread pattern. The Klan was justified, you see, because blacks were scary, and attacking white women, so the Klan was just protecting the innocent, right (note: inconvenient things like facts and reality could be swept aside. All that matters is that enough people believed the story). The Jews were responsible for Germany’s poverty and downfall. Anti-Westerner racism in China is justified because problems are caused by “Foreigners, trying to undermine harmony”, and accusing groups as using religion to “split China and cause disharmony” justifies attacks on Christians, Buddhists, Muslims, and any other religion that the government doesn’t approve of (which is pretty much any that isn’t the government’s official religion, or obsequious enough to the government). Wars in the Middle East are justified because scary Arab terrorists are trying to blow up America, so we need to kill them all.
The scary black man image might not be acceptable to the majority of America, but remove the racial element, make it about scary men of all races, and it’s easily used by feminists. Fearing (and then hating) men because they’re men might not go down so well, at least with the less gullible male white knights so valuable to feminists. However, fearing and hating men because men are a threat to all women, and do such horrible things to women… well, that’s justified. Then, misandry is merely defensive. I’m not saying that hatred of men based on irrational rationalization might lead to violence against men. I’m saying it will, because it has. Black men weren’t lynched solely because they were black. They were lynched because they were black males. Black women weren’t murdered for whistling at white boys. Unfortunately, we’re more than willing to look at the racial angle, but very hesitant to look at the sex angle.
This isn’t limited to just the US, either. Yang Rui, a host for a Chinese government TV network said, “The Public Security Bureau wants to clean out the foreign trash: To arrest foreign thugs and protect innocent girls, they need to concentrate on the disaster zones in Wudaokou [student district] and Sanlitun [nightlife district].” [5] If any audience members were not sure about hating Westerners simply based on being the wrong ethnicity and/or skin color (“Foreigner” is used interchangeably with “Westerner”, or people not of Asian decent, in China, and usually in a disparaging manner), then protecting the innocent flower of Chinese female virtue makes it justified.
A Romani camp was attacked (well, the men… women and children were warned to leave) by an Italian mob [6] all due to a false rape accusation by an Italian girl. The Romani men weren’t solely attacked because of their ethnicity, but ethnicity plus gender.

And adding yet another layer to this, just a short while before the story about the White Student Union broke, Zerlina Maxwell penned an article for Ebony [3] offering her help on teaching men not to rape (how nice of her). Just put an anti-black spin on it, focus on black men raping white women, rather than just men raping women, and she could have written this as a gift to the Ku Klux Klan.

[1] http://baltimore.cbslocal.com/2013/03/26/white-student-union-claims-towson-has-black-on-white-crime-problem/
[2] http://news.yahoo.com/blogs/lookout/patrick-stewart-million-men-violence-women-011042478.html
[3] http://www.facebook.com/l.php?u=http%3A%2F%2Fwww.ebony.com%2Fnews-views%2F5-ways-we-can-teach-men-not-to-rape-456%23axzz2NvsB7wpO&h=DAQHG9RwT&s=1
[4] http://tvtropes.org/pmwiki/pmwiki.php/Main/ScaryBlackMan
[5] http://www.businessweek.com/articles/2012-05-21/chinese-lash-out-at-foreigners-amid-turmoil#p1
[6] http://www.guardian.co.uk/world/2011/dec/11/italian-girl-rape-claim-gypsy

Hamilton area justice, misandry and murder – part 1

Dan Perrins · 1 April 2013 · Archived copy · Original

August 17 has been a date I find I can't easily forget, or put behind me. If you don't know what I am talking about with the Aug 17 date, read the article called "When Crutches Attack" for the more complete details on the following facts.

1. I put up public service announcements for AVfM letting society know Men's Rights Are Human Rights.
2. On August 17, 2012 I was physically attacked by man for doing so.
3. I took pictures of the event.
4. The attack happened on a street corner.
5. The attack forced me to step back into a cross walk.
6. Luckily there was no traffic. It is the main street.
7. The attacker used a weapon, a makeshift club.
8. I reported the attack to the police.
9. The police took a long time responding.
10. They knew exactly who I was and where I lived because, I had informed the local chapter of HPS not more than six hours before the attack who I was and what I do.

Addendums.

- When the police did eventually respond the criminal had long since left the area.
- I don't for a second believe the police's reason why it took them so long to respond.
- Hamilton Police Services (HPS) claimed it was because they got the street where I lived wrong.
- I did a follow up call regarding the attack. Proof of that is here.

Recently I identified that disturbed young man as Richard Russell. The other day he posted my personal information within a mile of where I live. I take that as implied threat and consider it personal.

Within five or six hours he replied to my identifying him.

I called and advised the police of his identity.

What they didn't know is that I was recording them.

What I didn't know is what the recorder would pick up. At 1:55 in we hear a chuckle, a slight laugh. What caused that laughter was my request for them to enforce the law. This is something HPS selectively does. The deciding factor **if** they enforce the law or how it is enforced is your sex. Proof here. I've got three strikes against me in regard to the decision making process engaged in by HPS.

First. I am male. Second, I have exposed some of their corruption, and third, I am a Men's Human Rights Activist. I am the bottom of their list.

Listen to that laugh again, listen real close. That is the sound of misandry with a badge.

That is how much I (read: *you*), as a male, are valued by this guffawing hyena who represents HPS. My well being, despite it being put in some fairly serious jeopardy by that disturbed individual on more than one occasion is comedy to the stinking lot of them. I told the Hamilton Police force I want them to enforce the law; the law they affirm an oath to uphold.

And they laugh.

This is not the first time Hamilton Police Services employees have ignored their fiduciary duty to act in an ethical

and moral manner. That laugh is pretty much the same reply I received from them on Feb 3 2009, when I reported crimes by an ex to HPS in person. The response from the desk Sgt was “Suck it up, we don’t intend to enforce the law.” I informed them this was unacceptable and fought back, which resulted in threats and harassment *from them.* It lead to my developing P.T.S.D.

Those demoralizing deeds engaged in by HPS and the local justice system affected me profoundly. I couldn’t eat, I couldn’t sleep. I had hives coming out on my hands from the stress. I walked my former dog Zeke out into traffic, not because I wanted to end it all, but because I was disoriented and I couldn’t function.

I was *that* messed up. I vividly remember the sound of the drivers horn and the beaming headlights in my eyes when I snapped out of it. Those events and many more are as fresh in my memory as if they happened yesterday; crisp, clean, like a nightmare in a loop. It happens every time something reminds me about my experiences with HPS.

It took another two years of threats of death and obstruction of justice for the HPS to completely destroy all hope in me. Hopeless or not, I do not intend to abandon my mission.

Some may even wonder why this is so important to me. It is, and it should be important to you. It is not just that I (and you) deserve the equal protection of the law. It is not just that HPS thinks that your status as a MHRA makes you a joke and an acceptable target for street thugs. It is not just that it is the criminals who are wearing the badges and carrying guns.

It is not even that HPS’ Chief of Police Glenn De Caire has earned the nickname in Hamilton ‘Chief Don’t Care.’ He he runs an organization full of employees who just don’t care.

The real problem is that this kind of misandric mentality and hubris are killing Canadian men. Not in the figurative sense, not metaphorically, but very real graveyard dead.

In part 2 to this article, I will tell you how, and show you the smoking gun in HPS’ hand.

Toronto Star interview with Paul

Paul Elam · 1 April 2013 · Archived copy · Original

The video here does not need any real explanation. It is business as usual with the mainstream media. This time the Toronto Star sent a young reporter, Carys Mills, to speak with me.

During the discussion, she indicated that the University of Toronto had elected to employ special measures to protect students, perhaps in response to their vandals and thugs being profiled on this site. As promised, she did provide me a link to that information.

http://www.provost.utoronto.ca/office/Provostial_Statements/Provost_s_Statement_on_Recent_Controversial_Events_on_Campus__December_2012_.htm

Here is my response to her via email:

Thank you for sending this. It is unfortunately hard to respond in a comprehensive way. There is no direct mention from U of T admin about the abuse of students trying to enter the Farrell lecture. Nor is there any proof provided of the threats they mentioned, which they seem to indirectly attribute to AVFM. I suppose if you think that video evidence and public confession online of the acts that we addressed do not constitute sufficient proof, then perhaps you may also have questions for U of T admin regarding proof that any threats were made.

Personally, I am not buying it. I am 100% certain that no individual associated with AVFM would condone or tolerate any type of threat made against anyone. If I found out that anyone was, their connection with AVFM would be quickly severed. I am also 100% certain that the individuals who orchestrated the harassment, bullying, door blockading and vandalism that happened on November 16, have already spread a great deal of disinformation about AVFM, CAFE, Warren Farrell, Janice Fiamengo and others.
I can sympathize that in the face of complaints that students are being harassed, real, imagined or concocted, U of T admin would likely feel obligated to issue a statement condemning such actions. I condemn them too, but I am not convinced they ever happened.

Militants threaten violence at University of Toronto Thursday

Paul Elam · 2 April 2013 · Archived copy · Original

The rubber is coming to meet the road.

In a statement just issued by the Canadian Association for Equality (CAFE), we have learned that radical groups are planning militant action to disrupt the upcoming talk at the University of Toronto by Dr. Paul Nathanson and Dr. Katherine Young, possibly with the use of violence.

From the statement by CAFE[1]:

> **A protest of this event is planned by the UTSU and its allies, including the Association of Part-time Undergraduate Students and the University of Toronto-based "Ontario Public Interest Research Group (OPIRG)." OPIRG, funded by levies on all students, has joined with more extreme groups Common Cause and the Radical Student Movement, to organize a "militant" response on Thursday. Common Cause has pledged to respond to "men's issues" events with a "move towards reactivating a radical, militant feminist movement." Meanwhile, the "Radical Student Movement," promises that individuals associated with disagreeable groups will be "verbally condemned as well as physically challenged."**

Speaking on behalf of the editorial board of A Voice for Men, I urge all MHRAs who plan to attend this event to take this threat very seriously. Clearly part of the strategy of these groups in publicly announcing their intentions is to intimidate both the speakers involved and attendees into resignation. It would suit their agenda well if the event were cancelled due to the threat of violent actions. It would hand them their victory.

We urge CAFE, Drs Nathanson and Young, MHRAs and all students who plan on attending the lecture to persevere. Do not let a band of radical thugs dictate what discourse will and will not be allowed on a university campus.

That being said, we encourage all to be vigilant and careful. These groups have already demonstrated their willingness to employ violence whenever it suits their agenda.

Here is a short list of recommendations for those attending, which must also be regarded as marching orders for anyone in attendance of this lecture representing A Voice for Men.

[unordered_list style="bullet"]

- Do not engage in violence in any form, for *any* reason. If you are facing physical hostility, retreat. Find a path away from it and take it without hesitation;
- If attacked and you cannot escape, hit the ground face down and cover your head with your hands. Pull your knees to your chest and make your body as compact as possible;
- Do not hesitate to call for police assistance. We anticipate they will be there in force;
- Do not attend this event alone;
- **Do not attend this event alone;**
- ABR. Always be recording. Do this as a protective measure, to dissuade anyone from becoming violent. AVFM News personnel will be there to take video in multiple locations;
- If doors are blocked, either by persons or objects, do not attempt to push through. Seek assistance from police;

- Do not engage in any shouting matches or exchanges of verbal hostility with protesters. Keep your emotions in check. Remember the men who were harassed at the Farrell lecture on the video by Studio Brule. BE THEM, NOT THE PROTESTERS;
- For MHRAs generally speaking, these are strong suggestions. For anyone in an official capacity with AVFM, they are a deal breaker. Anyone engaging in violence, escalating hostility or acting in a provocative way at this event will be immediately and permanently stricken from the ranks of this organization. NO EXCEPTIONS.

[/unordered_list]

It appears, gents and ladies, that the individuals who were shamed into docility and wearing masks after their moral bankruptcy was exposed to the world, have not much enjoyed wearing a leash since then. Let me remind you that it was not AVFM that put them on that leash, except to the extent that we along with others actively and accurately exposed their true mindset to the world.

It was not brute force that forced their brief retreat into the shadows, but the light of truth shining on them for the world to see. That same world, despite the best intentions of the mainstream media and hate groups like the University of Toronto Student's Union, also saw the calmed and reasoned reaction of those who opposed them. We humiliated them with a mirror, not with a club or with hateful chanting.

For that sake of everything we stand for, we must stay on that course and refuse to be detoured by thugs and bullies. Let them be seen for what they are, clearly. Do not distort that image or distract from it with your own foolishness and immaturity. Nor with your anger, no matter how righteous you may think it to be.

Please read the CAFE announcement carefully and let it sink in. We are at what I think will be regarded as a pivotal moment in the history of the Men's Human Rights Movement.

During the last protest at the University of Toronto protesters wore masks, which is now in violation of Canadian law.

http://en.wikipedia.org/wiki/Bill_C-309

In closing, I also want to make a plea to certain parties that I am sure will be reading this announcement. To the Toronto Police Force, the University of Toronto Campus Police and the University of Toronto Administration: We respectfully urge you to protect the safety and personal freedoms of all who attend this event, including the right to peacefully protest. Above all, we urge you to consider the rights of individuals to gather in the name of fostering awareness of problems that affect our society. You have been publicly advised in advance of this event that militants are planning hostile, even violent actions to disrupt it and/or keep it from happening. That advance notice comes not from us, but from the militants themselves. We respectfully request that you act on that accordingly and with forethought.

All of you play an important role in preserving personal freedoms by PUNISHING offenders.

That begins with enforcing the law.

Also, to the members of the mainstream media: Kindly do your job. How you cover this story may well offer up proof to the world that you are either journalists, or ideologues who support violence and the repression of free speech; the very freedom on which your profession depends to exist in the first place.

So far, you have given violence and the abridgment of free speech a pass because it was perpetrated in the name of an ideology that many of you support. You have done this to your utter disgrace. Should any of you choose the path of journalism, which requires the real courage you have thus far not displayed, you have a chance at redeeming your integrity – if you ever had it to begin with.

To the readers of AVFM, I offer you a personal pledge. Regardless of what police, university officials, the mainstream media or any other entity does or does not do, this publication will not veer from its course. Protesters

who obey the rule of law, and engage in their right to free expression will not be profiled on these pages or publicly exposed. Those who stray past that line, even by a fraction, will be subjected to every effort we can make to identify them and create a record of their actions that will follow them for life. We always have, and always will, continue to summarily dismiss any notions that we abandon that policy, regardless of the source.

And a final note to the militants. The days when you can silence the advocacy for men and boys are over. Indeed, your corrupt plans and illicit actions have only inspired the formation of more groups, in more cities, dedicated the justice you would deny us all. You have fomented the movement that will burn your hateful ideology to the ground. Like all hateful groups that came before you, you will eventually choke on your own toxic ideas. And the world will collectively say, “Good riddance.”

[1] CAFE Announcement

AVFM News and Activism: Militant threat at U of T

James Huff · 2 April 2013 · Archived copy · Original

[box icon=""]

Tonight we have returning as our guest Iain Dwyer of CAFÉ who will be talking about the upcoming event at the University of Toronto featuring Drs. Katherine Young and Paul Nathonson who will talk about misandry. We will also be talking about the escalating rhetoric coming from those who have protested these events in the past and the inclusion of more militant groups into the fray. This is undoubtedly a harbinger of things to come for Men's groups across the U.S. and Canada as well as the rest of the world so please join us and call in to discuss this very important topic.

The show starts tonight, the 2nd, at 9:00 PM Eastern, 8:00 PM Central, which is 2:00 AM April 3rd in London and 11:00 AM April 3rd in Brisbane.

SHOW PAGE

[/box]

Farewell, Rocky

Paul Elam · 2 April 2013 · Archived copy · Original

It has been a while since I have been able to look at this website as a personal blog. It is one of the losses that came with the growth I had hoped for. Still, I trust you will allow me this indulgence. I owe it to my friend, Rocky. PE

[quote]Heaven goes by favor. If it went by merit, you would stay out and your dog would go in.~ *Mark Twain*[/quote]

11 years.

That is how long Rocky was in my life. I met him shortly after my partner brought him home from a rescue organization dedicated to Lhasa Apsos. And did he ever need to be rescued. There was no way to fully put together the events that led him to our home, but it was obvious that it was a very hard road. He was dangerously malnourished. Whatever had happened, whether it was abandonment, the death of his owner or some other kind of neglect I am certainly better off not knowing, it left him emaciated and sick; practically on death's door.

His physical problems were taken care of easily enough. Plenty of good food, medical care and a loving home did the trick. The scars, if I can call them that, lasted. He remained, for the entirety of his life, completely fixated on food. He ate as though every meal was his first in ages, and as though it would be his last. It even provided for some comical relief in our home. Rocky at dinner time, the several times a day he had treats, was like watching a kid at Christmas rip through paper to get to presents. He devoured everything with abandon. And he begged incessantly, even with a belly full of dinner and one of his beloved snacks.

But of course that was not near all he did. Like so many other faithful dogs, he was the epitome of love and friendship to the less deserving humans that cared for him. He was a constant source of companionship and approval. He was the wagging tail every morning, delighting in any attention paid to him; the faithful friend that often slept at my feet as I worked. He was the clean spot in my days, always available to me; an especially great gift when so many of those days meant dealing with the dirt that a life like mine can throw at you.

His excited, impatient barking was the first thing I heard every time I got out of my car in the garage. He greeted me there at the door every day for years, as though I had been gone for ages, even after a trip to the corner store. He often stayed on the patio, even in the brutal heat of Houston summers, refusing to come back inside till I returned. He never failed, until the arthritis crippled him to the point that he could not come out to welcome me home any more.

I know there are mountains of problems in this world, so many of them far worse than my grief and loss. But Rocky was my friend, and he proved it each day of his life more truly and with more heart than any human I have ever known. He was certainly more faithful and kind than I have ever learned to be.

I consider myself fortunate. I have a very fine veterinarian, a man of compassion and sensitivity that gently ended Rocky's pain yesterday as I cradled his head in my hands and said good-bye through my tears. But I am luckier still for the company of my happy, hungry companion, who never let a single day pass without reminding me that I was loved.

R.I.P. Rocky 04/01/2013

Bad doggie, good doggie

John Hembling (JtO) · 3 April 2013 · Archived copy · Original

Bad Doggies, Good Doggies.

If you've been observing the MHRM in the past few weeks, you'll have noticed an awful lot of hoopla surrounding efforts to form men's issues groups in and around Toronto, Ontario. The discussion focuses on who is and is not allowed to regard themselves as human beings worthy of human rights, endowed with a right to free expression and capable of freely associating with whom they choose. Apparently a vocal subset of citizenry in Toronto and surrounding cities are firmly bent on disallowing any such exercised rights by those they deem to be: "the bad people". Perhaps not even actual people, just men.

CAFE, the Canadian Association for Equality has produced and presented a series of lectures from speakers like Dr Warren Farrell, Dr Janice Fiamengo, and in an event scheduled for tomorrow, Drs. Paul Nathanson and Katherine Young. All of these events address issues of human rights concerns for men and boys in Canada and wider western culture.

Of course, all of this has angered and offended a collection of individuals calling themselves variously, the University of Toronto Student Union, the comically named Ontario Anacho-Communist Collective and a recently vocal Revolutionary Students Movement. The dramatically named RSM has this week published their intention to escalate their radicalism, and to condemn as well as "physically challenge" whoever they identify as a Men's Human Rights Activist(the RSM's statements omit the word "human" from that identification, which they probably have some reason for doing).

However, the University of Toronto Students Union, University of Toronto gender studies students and others have consistently attended the events and speaking engagements produced by CAFE to oppose and protest against academics speaking on issues like male disenfranchisement in education, the epidemic of male suicide and the public acceptability of hatred toward men and boys as a biological demographic.

Actually, to call opposition to these events "protest" isn't quite adequate. Harrassment, vandalism, assault (including assault on Toronto Police brought in to protect lecture attendees from harm) is what's been demonstrated so far. One young man attending the lecture by Dr Farrell was there seeking understanding of why two of his friend committed suicide. The "protesters" of that event, knowing nothing about him besides his intention to hear the lecture, hectored him with the accusations "You are scum, fucking scum, child rapist, rape apologist scum", punctuated with flying spittle.

But all this bad behavior was recorded on video by at least one person not sympathetic to organized public violence, vandalism, assault and harassment. That video, by Stephen Brule, went viral. Another organization with no tolerance for hatred, violence or organized harassment or any other criminal behavior did what the main-stream media has so far singularly failed to do.

A Voice for Men engaged in the revolutionary act of citizen journalism. We discovered the names of the vandals, the harassers and those organizing suppression of free expression, and we published their names. Of course, this description makes it sound like what we did was difficult. In reality, the individuals participating in violence, censorship, harassment, and vandalism bragged about it on their respective Facebook and Twitter pages. We republished their bragging and said in effect "this is not acceptable or civilized behavior". We said what the main-stream media has so far been unwilling to say; that violence, street harassment, assault and the organized plans to conduct such actions are criminal.

We used words like thug and bigot, which we stand behind; which we will use again as needed and appropriate.

Obedience training now available at the University of Toronto

Indeed, after our reporting on the hate fuelled and violent public antics of U of T feminists at the Warren Farrell lecture, these same “protesters” dialed their behavior way back. They didn’t event physically assault anyone attempting to hear Dr Janice Fiamengo speak. Of course they did attempt to derail her address by setting off a fire alarm in the lecture hall and also used the question period after Dr Fiamengo’s presentation to launch inane diatribes about how men addressing their own human rights concerns are “racist, sexist, homophobic, trans-phobic, cis-phobic, et-cetera”.

After the public spanking by AVFM of the “protestors” at the November 2012 Warren Farrell lecture, Janice Fiamengo’s “protestors” were, in fact, positively subdued. Although evidently capable of learning with the assistance of some behavior modification from AVfM – they still behaved poorly. They even wore masks, an obvious and overt demonstration of consciousness of guilt.

For this continued, albeit diminished inability to adhere to civilized, legal behavior in public, we had to roll up a newspaper and swat the bad little doggies on the nose again.

Having raised several puppies myself, its never an enjoyable task to push a little dog’s nose into its own pool of piddle on the floor. It would be cruelly irresponsible, however, to allow a puppy, or indeed an infant, to maintain and develop antisocial behaviors.

In the excitement surrounding the upcoming presentation by Drs Nathanson and Young, individuals self identifying as “Revolutionary Student’s Movement” have published an unambiguous intention to harass and physically assault anyone they recognize as a human rights activist addressing the issues of men and boys.

My silky terrier, Moosehead, used to bark through the fence at our neighbors, often for no obvious reason and late at night. This would wake me and likely wake the neighbors as well. I loved that little dog, but it took the application of a plant sprayer to train her that my voice through the window saying “Moose! Quiet!” meant it was time to stop barking at the neighbor and come inside. After being told to be quiet, Moosehead would always bark just one more “yap!” at the neighbors before coming inside. But come inside she did.

The Bad Little Doggies in Toronto will likely attend Thursday’s presentation by Nathanson and Young, and will almost certainly make clear their disagreement that freedom of expression is a fundamental human right in Canada. But like a bad little doggy smacked (gently) on the nose when it pees on the rug, those who don’t yet apparently grasp that men’s rights are human rights are learning, slowly, to be good little doggies.

I am certainly looking forward to watching the video of the lecture, and of whatever coverage is given to efforts by protestors to “condemn” and “physically challenge” attending Men’s Human Rights Activists, including the coverage by AVfM’s team in Toronto.

For the bigots at the University of Toronto: Those Who Oppose Us

Jared White · 3 April 2013 · Archived copy · Original

As we look to events in Toronto, the timeliness of Jared White's classic won't stop running through my head. Here it is again, with some links added to the lyrics that might help those trying to understand. –DE

The rift between men and women has widened throughout recorded history
In today's "free world" there are those that seek to widen that rift even further
Some widen it with claims of men's oppression of women
They widen it with claims that masculinity is evil
That men are born oppressors that need to be fixed

Others widen it with dehumanizing standards of chivalry and self sacrifice
They call themselves "feminists" and "traditionalists"
Democrats and Republicans
Feminists trivialize the discrimination men face
To them, men have no issues, men can't face discrimination
Because men are privileged
Men's problems are insignificant
Undeserving of attention until all of their demands for women are satisfied
In the face of this hatred, there's only one logical response:

FUCK 'EM!
Fuck feminists
Fuck the left
Fuck the right
Fuck anyone in between who feels men don't deserve rights
Fuck everyone who claims men need to be "fixed"
Fuck everyone who ignores that men suffer right along side women
Fuck anyone who thinks they can define men or masculinity
I'm the only one that can define me you fucking bigots
My status as human doesn't depend on what I can do for women or society
The time for silence is fucking over

It's time to raise your voice
Because the truth is out
And those who oppose us can't stop it now
The truth is set free and hatemongers don't wanna listen
But the jig is up bigots, so fuckin' pay attention

There's a message been growin' for years and now it's seen the light
In defense of masculinity
Men's rights
Those who oppose us with your hateful ideology
It's time for men to get their fair share of the equality

Equal rights for men
Those who oppose us want none of it
"Men oppressed women for years"
At least that's how they spun it
"Men are privileged"
"The rulers of the world"

Why care about them when you can care about girls?
Well take a look around as you walkin' through the streets
At the men scrapin' for the change shinin' at your feet
A second thought about em' never crossed your mind
Because a man needin' help doesn't fall in line
With the free world's view of the issues that need action
When it's men on the bottom the issue looses traction
The majority of the homeless got a dick
But you wouldn't know
According to the media men just run the show

And the family courts?
Don't even get them started
When the process is over men are nothin' but a wallet
When his pockets are empty they stack him on a prison shelf
Only option left in his mind?
Fuckin' kill himself

Suicide rates overflow among men
But they ain't the right gender so they garner no attention
Only thing you'll hear is bout some "deadbeat dad"
Vanished from the world money left on his tab

And you bigots wonder why men are angry?
Want the message toned down?
Quieter?
More friendly?
I'm not standin' at the back of your line or your bus
Nah
I'm here to fuck your shit up

It's time to raise your voice
Because the truth is out
And
Those who oppose us can't stop it now
The truth is set free and hatemongers don't wanna listen
But the jig is up bigots, so fuckin' pay attention
There's a message been growin' for years and now it's seen the light
In defense of masculinity
Men's rights
Those who oppose us with your hateful ideology
It's time for men to get their fair share of the equality

I'm just gettin started and your time is coming to an end
Like I said in the hook fuckin' pay attention
Discrimination holds no bars against a young man
Even when its got its claws wrapped around a boy's hand
Put a man with a girl
They call it statuatory rape
But when a woman's with a boy?
They call that shit a date
Lock the evil dick up and throw away the key

But give that poor oppressed woman all the fuckin' sympathy
And don't forget that little boy has got responsibilities
This the part about it all that really fuckin kills me
When a woman gets pregnant and her victim can't escape it
Now a boy has to pay his 'strong independent' rapist

Those who oppose us don't want you to know
About the pain men endure all around the globe
When we show them facts
They just scream in indignation
"Women are the only ones who face discrimination"

Fuck that bullshit your reign is over
Men are done just lyin' down and rollin' over
For every lie that you told we got the media's attention
And we're ringing in the truth twice as hard as your ommissions

Our voices are finally being heard
No longer silenced by some muthafuckin 'empty words
And if you bigots got a problem here's a tip
Cry me a river
Build a bridge
And get the fuck over it

It's time to raise your voice
Because the truth is out
And
Those who oppose us can't stop it now

The truth is set free and hatemongers don't wanna listen
But the jig is up bigots, so fuckin' pay attention
There's a message been growin' for years and now it's seen the light
In defense of masculinity
Men's rights
Those who oppose us with your hateful ideology
It's time for men to get their fair share of the equality

Oh and by the way? Don't bother with the shaming tactics. We've heard them already.

But if you're one of the growing number of women and men who want to climb on board? Come on over, and welcome. –DE

Donglegate vs Vaginagate

Hannah Wallen · 3 April 2013 · Archived copy · Original

In summer of 2012, Michigan House Democrat Lisa Brown made an impassioned speech in protest of proposed legislation which would enact upon the abortion industry regulations which she did not approve. Brown ended her speech with the following:

"Finally Mr. Speaker, I'm flattered that you're all so interested in my vagina, but 'no' means 'no.'"

The statement was inflammatory, insinuating that her specific body was of interest to other legislators. It was accusatory, as 'no means no' is a widely recognized anti-rape slogan, insinuating in the context used that rape was an issue between the legislators. It was unnecessarily graphic, as the legislation was largely about licensing, insurance, safety measures, and fetal tissue disposal, not Lisa Brown's vagina. For breaking decorum, she was suspended from speaking on the floor for a few days.

Considering recent events, one would not think this a big deal. After all, people lose their jobs over less overt behavior. This is the proper protocol for handling offensive use of sexual innuendo in a professional setting, right?

Nope.

All hell broke loose among the left-wing press, feminist media, the internet community, and the general female public as the vaginapocalypse rained down upon the heads of Michigan House Republicans. The incident was treated as an act of misogyny, a labeling of women's bodies as dirty and unacceptable, an attack on reproductive rights, evidence of a conspiracy of patriarchal domination, everything except a disciplinary action related to an individual's inappropriate, flippant use of sexual innuendo in the context of a serious discussion.

Protest was made against the censure, on the basis that silencing Brown over her glib remark constituted condemning the use of correct terminology for women's body parts. This was a red herring assertion, given the rest of her statement. The response from the house would have been the same if she had used a slang term. The statement itself was unmerited and out of place.

Discussing it at the time, it seemed like the outrage over the censure was consistent with feminist objection to Victorian morality standards. It must be acceptable to refer to body parts in discussion in a modern, enlightened society, right?

Apparently not, considering the response to Donglegate, in which Adria Richards claimed to be offended after hearing an anatomy reference and a second statement pass between two men sitting behind her at the PyCon Conference in Santa Clara, California.

Richards chose to impose her sensibilities on her colleagues by two means. She publicized the incident, tweeting the photo she took of the two men, along with a complaint about their speech. She also texted event staff, requesting enforcement of the conference's rules against harassing behavior. In other words, she interpreted a conversation that did not involve her to be a form of harassment, and requested that an authority address it, but first she made sure to openly slander those involved.

The feminist defense of that choice made Richards out to be a combination victim and hero, as if she had suffered some type of damage from overhearing the men's joke, and overcome an attack by leveling one at them. As the discussion continued, her supporters dug themselves deeper, relating dongle jokes to patriarchy, and offending female sensibilities to assault. They compared perceived importance of the speech involved in the two incidents, but ignored the similar details, and the not-so-similar visibility.

Both incidents took place in professional environments. Both environments had at least some level of expected decorum. Both involved speech with sexual overtones, to which at least one member of the sex opposite that of the speaker took some offense.

In both cases, censure resulted because the behavior was disapproved. In both cases, the reasons for disapproval were the same: Breach of professional decorum, and concern over the offensiveness of the statements made.

The men photographed by Adria Richards, dubbed “the Donglers” by the internet community, were seated in an audience during a presentation, speaking quietly to each other. Their speech was not stated to, stated about, or directed at her. They were not on camera (yet,) nor were they speaking for an audience. Richards simply picked a few disapproved sentences from their conversation, and reacted.

Lisa Brown addressed the speaker of the house directly, and used language which is associated with anti-rape campaigns, thereby insinuating not just sex, but chastisement for an attempted sexual assault. Her statement was made in front of members of the house, and the cameras of the press, during a moment when she had the floor, and therefore everyone’s attention.

Contrary to feminist assertions, Brown’s comment was worse. It was more public, and more targeted. If we must respond to sexual speech with offense, Brown’s comment was more offensive in the suggestion that it contained. If feminist advocates were honest, they would have had the same reaction to both incidents, with either more criticism for Brown, or more support for the Donglers.

The same political and social groups who flipped out over the censure of a politician for her unnecessarily sexualized speech on the Michigan House floor during a televised discussion have been supporting the complaint that got a man fired for a private discussion that was less overt and less inflammatory. Some of them have even protested the idea of providing his family with any financial aid in the wake of his job loss. That effort was condemned as sexist, and everyone associated with it denigrated in blog posts and the discussions taking place in the comments underneath them, for the heinous crime of showing some compassion for the now jobless dongler. All of that response seems to be based on the idea that reference to the penis is, by itself, automatically sexist against women.

What a contrast. Mention of the word vagina draws support from the feminist-influenced public as must-be-protected speech, while discussion even hinting at the concept of a penis draws criticism as a form of aggression. Taking things just at face value, the obvious conclusion is that while feminists treat women’s bodies as something special and sacred, they consider men’s bodies a dangerous affront.

Of course, there is more to the difference in the two responses than that. It isn’t just a matter of body parts. It’s a matter of gender, and gender issues. Yes, feminists do treat women’s bodies as sacred, and men’s as a dangerous affront, but they also treat feminist-defined women’s issues as sacred, and men’s issues as a dangerous affront. Vaginagate wasn’t about the use of the term vagina, nor was it about the inflammatory manner in which it was used. It was about supporting the feminist position on abortion issues, and the feminist politician making the statement.

Reddit feminists discussing the contrast between Donglegate and Vaginagate stated as much, asserting that the two incidents didn’t compare because Brown’s statement was made as part of a political argument against legislation which would place regulations on the abortion industry. They were willing to support speech which they would otherwise find offensive, specifically because a feminist politician said it in support of a feminist cause. They condemned Brown’s critics, not because said critics were sexist or prudish, but because they were criticizing feminist-approved arguments.

The feminist treatment of overheard Dongle jokes and talk of forking repos as harassing behavior is in a way consistent with Vaginagate. Feminists disapprove men, masculinity, and male sexuality, deeming the male body vexatious, and any mention of it vulgar. It isn’t that sexual humor, in and of itself, offends them. It’s offense at humor expressed without feminist approval.

Donglegate wasn’t about men’s bodies, or about inappropriate or inflammatory statements. It wasn’t even really about female sensibilities. Deeply offended as Adria Richards claimed to be, she wasn’t so upset that she couldn’t make similar jokes and worse in her twitter feed. One of the two statements at which she feigned offense was not even innuendo, but a commonly used phrase with no sexual connotations except those Richards applied herself. Her

response wasn't about the men's words at all. It wasn't about the feminist attitude toward men's bodies. It was about the feminist attitude toward men, and how in social settings, women can use perceived victim status to wield against them the power of castigation and character assassination, forcing accommodation whether it is needed or not.

It's about control.

A few questions for the men of UTSU

Suzanne McCarley · 3 April 2013 · Archived copy · Original

Reading articles and watching videos about recent events at the University of Toronto, a bit of a side issue keeps popping into my head, and I think it's time to address it. Who *are* these men anyway? Who are these male feminists who participate in the protests? Guys, are you reading this? As yet we have been unable to identify you, otherwise I'd use your names. But seriously, I've got to ask you: Why do you *do* this? What makes you tick?

What kind of men are you?

I don't ask that to challenge your manhood, but simply to try to understand it. As a men's human rights activist and the mother of a young man, I hesitate to engage in any sort of man-shaming. Hearing, "Man the fuck up!" from a woman is the very last thing any man needs to hear, at least that is what I believe. So please don't mistake my inquiry for that kind of judgement on you or whatever you define your masculinity to be.

However, it seems pretty clear that somewhere in your identity as men that you feel it necessary to demonize other men who are struggling to understand their place in the world but have at least figured out that a self-loathing feminist narrative is not what they want. Is it your job, as a man, to demonize them? To stop them? To bully and harass them for simply existing and looking for answers?

Is that the kind of men you are?

I must state from the outset that I am not confusing you with the poor kid in the vagina costume. I'm pretty sure he's damaged beyond redemption. I don't even want to imagine how he came to so thoroughly despise his own sex, but he has my pity, not my contempt. Ironically though, those of you who otherwise participate in these "protests," wearing masks, pulling fire alarms, blocking doors and suppressing free speech probably think you'd *never* debase yourselves in that manner. Yet you do.

You just don't do it wearing pink plush female genitalia.

So please tell me, why do you support an ideology in which some people think ninety percent of you should be dead? Are you perhaps deluded enough to believe that you would number among the "lucky" ten percent? If so, I have news for you. I didn't see one of you that looked either hot enough to be a sperm donor or strong enough to build infrastructure, so exactly what qualities do you possess that might give you immunity in a Feminist Utopia?

Do you think your sycophancy will earn you their heartfelt approval? Maybe a little pussy? Is that, for you, the price of selling your fellow man down the river?

Is that the kind of men you are?

Do you think you're Super Special? Are you somehow "evolved" enough to earn respect and compassion from those whose ideology hinges on denying those things to all men? Do you think these particular women even *have* compassion? Why not ask Vanja Krajina about her compassion for men? Wait, I know, it is hardly fair to refer you to a sociopath. So instead, ask any of the women you are so eager to please about compassion for men and boys. Ask a non sociopath, if you can find one in the ranks of those women telling you where to step and where to fetch. Just ask for the proof of that compassion.

Then see how fast you go from hot to rot.

You see, you really don't get it, do you? You are nothing but tools to them, pandering toadies who protect all their dirty little secrets for whatever payoff you imagine you are getting.

Could it be that you feel guilty for your "Male Privilege"? If so, please tell me how privileged you feel paying your own tuition, knowing that many of your classmates receive scholarships and preference in admissions because they have vaginas? How privileged do you feel knowing that after you graduate you will have to wait in line behind

them (regardless of their or your abilities) for almost every job opening? Is this something you think you deserve, as some sort of reparations for all of the men throughout history who provided for, protected, fed, sheltered "oppressed" women?

Do you have an overblown sense of chivalry that compels you to sacrifice everything, including your masculinity and your dignity (not to mention all critical thought) in order to protect these poor, helpless, oppressed darlings that have you jumping through hoops with a snap of their fingers? Is that why you puff out your chests like pale imitations of silverbacks, of a John Wayne on estrogen, bravely carrying out their ill will on other men you don't even know?

Oh. Wait a minute! Now I get it. Hah! You Guys! This really is all about the pussy, isn't it? Of course it is! You men *are* all alike, aren't you? You just wanna get in their pants! (Duh!) Now that actually makes sense. But do be careful, as this plan could backfire and literally cost you a pound of flesh. Well, half a pound anyway. And most of you, if I may be so direct, you're doing it wrong.

Do you read "Game" sites and books? Maybe you should, because believe me, enrolling in Women's Studies classes may get you close enough to the girls to sniff their asses, but it will also get you freindzoned a lot more often than getting you laid. And those sites and books might actually help you understand that you really can get pussy. You don't have to keep settling for a pat on the head and a "goooood boy" in exchange for selling your own humanity down the river. That is exactly what you are doing, by the way.

Because that IS the kind of men you are; insinuating yourselves into the good graces of some really intellectually skanky women, playing Captain Macho Bodyguard/thug/lapdog at public events, or wherever she snaps her fingers and points to. It is the beta move of a wannabe alpha. Take it from me, as a woman, you can do better than that. Oh, and you might want to notice that the guys they are actually fucking are not the ones hopping around like trained bunnies trying to please them.

Just saying.

I know, I know. This is in all likelihood not going to reach you. Men like you have always opted to settle for the smell of pussy, even when it remains out of reach, when confronted with the fear of your choices taking even the smell away. But I had to try. I had to make the attempt to reach out and help you understand how self defeating and pointless your action are. And how pathetic.

I am an advocate for all men and boys. Even men like you, which I think in the course of writing this I have come to understand better than when I started asking all those questions.

Thanks for listening, though. I guess we'll be seeing you at the event Thursday night. Remember to smile for the cameras!

Revolutionary Students Movement calls for violence

Kristina Hansen · 3 April 2013 · Archived copy · Original

With the recent events surrounding the University of Toronto and CAFE's lectures about men's rights/issues, there has been a significant call to action from feminists and their supporters such as the Revolutionary Students Movement (RSM) to "condemn and physically challenge" men's rights activists.

> "We cannot tolerate this reactionary [MRA] point-of-view! The MRAs must be exposed for what they really are—at best, opportunistic hate-mongers who are taking advantage of the powerlessness keenly felt by the masses. At worst, they represent the most reactive, backward voices within the masses. As such, they need to be verbally condemned as well as physically challenged."

This is indeed a call to verbally and physically assault men's rights supporters and activists. The irony here is that they have not "exposed" any men's rights activists, but they have done a good job at exposing themselves as advocates of verbal and physical violence.

Not only have they managed to expose themselves as advocates of violence, they have also exposed themselves as a hate movement. Again the irony is rife and reeks of abject stupidity. If you are wondering what stupidity smells like, it's mostly a combination of body odor and incense with a high note of fear.

Their comparison of men's rights activists to the KKK in the article is ludicrous

> "The KKK, like the MRAs, also construed itself as 'victims'."

It does nothing but demonstrate that the RSM is an ill-informed bunch of brainwashed sheep who have bought into the feminist propaganda bullshit.

The problem is that groups like the RSM and their supporters are incapable of anything other than thuggery and see violence as the only answer. These are people who are incapable of any rational thought process and have been blinded by a dangerous ideology, quite like suicide bombers who believe their violence and self sacrifice will gain them praise and honor.

This is the reason that caution and vigilance is required when dealing with these people. They have no problem with inflicting harm and engaging in violence for their cause. They have condemned all men's rights supporters and activists and labeled them as the evil enemy that must be destroyed. basically at any cost.

> "the underworld of misogynists has been unleashed."

They will stop at nothing to vilify us and skew public perception to their advantage. They encourage hatred towards all men's rights supporters and activists with their propaganda, just as any totalitarian regime does.

> "men's rights activist [sic]and the organizations they politically affiliate themselves with hold other anti-modern, proto-fascist sentiments such as opposition to same sex marriage, immigration, women in the workplace and the economic advancement of non-white citizens."

The irony in the quote above is that men's rights supporters and activists are "proto-fascists", yet it is groups like the RSM who are the ones acting like dictators and emphasizing an aggressive nationalism, militarism, and form of racism which one could accurately attribute to hate groups such as the KKK, who incites and condones bias-motivated violence.

These individuals are unbalanced and dangerous. They may be good for a laugh when you read their blogs or

articles, but make no mistake. These people are as rational as a potato and are basically only capable of violently lashing out to defend their ideology because their arguments and talking points are weak.

When you have no rational argument or facts to stand on, brute force and violence are the only things left in your arsenal. They will provoke us in any attempt to incite violence and use that provocation to justify acts of violence towards us.

We can never give in and feed their desire for violence. We must stand strong and stare their hatred of us in the face. We must never raise our fists in either anger or defiance. We must remember that our strength comes from our ability to separate ourselves from those that advocate and promote violence, and that together we have become a powerful force that has never used violence and yet has been able to strike absolute fear into the hearts of those that seek to silence us.

That is power.

Feminism, with and without the mask

Jared White · 4 April 2013 · Archived copy · Original

I will put it this way. When Jared White says stay tuned, you best fucking stay tuned. PE

NCFM sues Selective Service for sex discrimination

NCFM · 4 April 2013 · Archived copy · Original

PRESS RELEASE

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Lawsuit Asserts Department of Defense's Recent Repeal of Ban on Women in Combat Removes Lone Legal Obstacle for Requiring Women to Register for Draft

Los Angeles (4/4/13) – The National Coalition For Men (NCFM) is a non-profit educational organization that advocates for equal rights for men and women.

The National Coalition For Men has filed a lawsuit that challenges the legality of requiring only males to register for the military draft. The lawsuit was filed against the U.S. Selective Service System in the United States District Court for the Northern District of California on April 4, 2013, Case Number CV13-02391.

[image]The 1981 U.S. Supreme Court equal protection case of Rostker v. Goldberg, 453 U.S. 57 (1981) held that men and women were not similarly situated in the U.S. military because women were excluded from combat, therefore women did not have to register for the draft. Dissenting Justice Thurgood Marshall wrote, "The Court today places its imprimatur on one of the most potent remaining public expressions of 'ancient canards about the proper role of women'."

In January of this year, U.S. Secretary of Defense Leon Panetta announced that women will be allowed to enter all combat positions in all branches of the U.S. military, thereby removing the sole legal basis for requiring only males to register for the draft.

NCFM's complaint alleges that because men and women are now similarly situated in the military, Selective Service's requirement that only males must register for the draft violates the rights of both men and women to equal treatment under the Fifth and Fourteenth Amendments of the United States Constitution, and under United States Code, Title 28, Section 1983.

The plaintiffs seek injunctive and declaratory relief, ordering Selective Service to stop discriminating against men and women by requiring both men and women to register for the draft, or by requiring neither to register for the draft.

Men failing to register for the draft can be fined up to $250,000, sentenced to up to five years in prison, and be denied eligibility for federal and state benefits including jobs, financial aid, citizenship, loans, and job training. Only men now face these harsh penalties.

NCFM calls on the Obama Administration and Congress to end the institutional sex discrimination that requires only men to register for the draft. The ancient canard is gone, because women are now eligible for combat roles in all branches of the U.S. military. There is no longer any legal justification for continuing the unequal treatment of our draft age population based solely on their gender. The Selective Service System should treat men and women equally, including imposing penalties against both men and women for failing to register.

JTO at the University of Toronto today

John Hembling (JtO) · 4 April 2013 · Archived copy · Original

[quote style="boxed"]If you're looking for some hot water, I can help you find it. ~ Jack White[/quote]

[dropcap]H[/dropcap]ello everybody. I'll begin by saying I love flying! My favorite part is the take-off, followed closely by the landing. Roaring down the runway, feeling the fuselage tilt back as the plane climbs and banks to it's course has never, in the last 4 decades failed to put a big smile on my face. As I write this, the planet is rotating about 30,000 feet beneath my seat over the wing of Air Canada's flight 212 from Vancouver to Montreal — and then on to Toronto. The photo at the beginning of this article is the view directly to my left, shot from my cell phone. By the time you read this I will have landed and this article will have been emailed and edited by Paul before posting on the site. If it's early on Thursday, I'm probably asleep in my hotel room in Toronto.

To the members of the University of Toronto Student's Union, to the members of the thrillingly named "Revolutionary Student's Movement" and to the members of the "Ontario Anarcho-Communist Collective": Hi, I'm John the Other and I'm delighted to be here in Toronto. I'll be attending Thursday's presentation by Drs Nathanson and Young. I read *Legalizing Misandry* and *Spreading Misandry* as each book was published, and copies of both sit on my bookshelves back in Vancouver. I've also read some of the public statements by your groups, particularly the University of Toronto Student's Union and the Revolutionary Student Movement (that name amuses me).

What is it exactly that you are revolting against? Your ideology, as nearly as I can figure, /is/ the current status quo in the western world. I thought it was organizations like AVfM who are working to effect change in public understanding, policy and social narrative.

However, concerning the announcement by the RSM that men's human rights activists will be, according to the RSM, "condemned and physically challenged". Are you jokers kidding me? I cannot read or retype those words without rolling my eyes and giggling. Street violence, right? That's what you're promising? Can it even be possible that you clowns are that stupid?

In case it's not completely obvious by now, I'll spell it out for you as clearly as I'm able. To everyone screaming, crying and working themselves up to commit violence, censorship and other public mischief: We've been saying for years that the ideology of gender you support is based on hatred and violence and you are proving us right. You are repeatedly proving that everything we've been saying is correct. In fact, your ridiculous, illegal and violent antics at each of the past presentations by the Canadian Association for Equality are why I've come all the way to Toronto. I want to see you perform your histrionic, absurdist and violent dance in person. I want to see it myself and capture it on video, because it is the most powerful and convincing message any of us can possibly send of the ethical, moral and factual bankruptcy of the populist ideology of gender and of the absolute urgent necessity of our activism at AVfM.

You are our most convincing and effective allies in spreading our message. That's why I'm in your town, gentlemen and ladies. I have told you of my plans, and have done so in the full confidence that you will STILL give me exactly what you've been working yourselves up to; absurd, histrionic vitriol and violence. Here is the evidence of your absolute ethical bankruptcy and the continued abject failure to respond to anything argued by the Men's Human Rights Movement except by more escalated hatred identity politics and empty accusations of malice. You know how that song goes. Rape apologetics, child molestation etc, etc.

Well, here, it appears that you have even made some really nifty, intellectually grounded signs that will be on display tonight.

[image]

Wow, there is a sound argument. Quite impressive. And you even spelled "misanthropic" correctly. Let's have a

look at another one of your academically profound statements.

[image]

Ah yes, of course, what's the gender card without the race card? By the way, that reminds me, I will be accompanied today by, among others, one Agent Tungsten. She may have some questions about this sign, in particular. She will be representing questions from the scores of women in our movement. By the way, "won't" has an apostrophe. I know it is nit picking, but this is a University campus we are talking about, and the sign only has eight words. Please, you are already embarrassing yourself enough without adding illiteracy to the mix.

Now, it has occurred to me that many, if not most of you, are already sharply aware of your own abject moral failure. The masks worn by protesters at the last CAFE event were a strong indicator of consciousness of guilt. But in light of that possible self-knowledge, you – the various members of the University of Toronto Student's Union, the anarcho-communist clowns and so on – might be doubling down. Your escalation of public aggression and violence may be in the hope that, even though you've outed yourself as having no moral leg to stand on, your hope that those arguing for the human rights of men and boys will be frightened and intimidated into silence. I don't know if that hypothesis is correct, but if it is, I have to wonder: Have none of you been paying attention?

In fact, let my visit to Toronto be an object lesson. You promised to "condemn and physically challenge" men's human rights activists, and voila, here I am in your city, along with a whole bunch of my fellow Men's Human Rights Activists providing logistical and practical support. I don't say that to provoke you, or as a challenge for you to follow through with your promised threats, but simply as a clear statement that if you think you are going to shut anyone up, you are just not paying attention.

In fact, while you are here, I invite you to browse though the contents of this website. Pay particular attention to the rhetoric of myself and the site's owner, Paul Elam. Listen to any one of the several interviews with him posted to the site. Does anything about A Voice for Men, in any form or fashion, indicate to you that we have any intention of being silenced? Does it even seem like a remote possibility to you?

If it does, then I suggest you might bow out of sexual politics and seek assistance with your learning disability.

In spite of how clearly I've laid out what I expect and how eager I am to exploit the continued antics of those who, when it comes down to it, are nothing but violent bigots and thugs, I am counting on you to carry on as you have been.

My job is to take everything you do, every law you break, every act of moral repugnance and every attempt to bully or silence anyone, and use it in the arena of public discourse to fuck your shit up.

Love, John.

Ignoble goal, noble method and insanity

John Hembling (JtO) · 5 April 2013 · Archived copy · Original

It appalls me that what I'm about to spell out here is even necessary, but after the positively cartoonish stupidity demonstrated by self-professed feminists in Toronto, what appears obvious to me must not only be stated clearly, but explained as to a mentally defective toddler.

Intention and action are not separate. This assertion is the opposite of the expression "the ends justify the means". Do noble goals justify the pursuit of such goals by ignoble, or unethical methods? Is it justifiable to use a violent, or immoral strategy in the achievement of a noble, or socially positive goal?

For a great many, the answer appears to be a resounding yes, which is very sad indeed. Sad, not because a "better" way exists, but because the question itself is incoherent. Is it justifiable to pursue a noble goal through ignoble methods? This question falsely presumes that methods and goals are separable.

For example, the claim of those engaging in violence, censorship and harassment is that they do so in pursuit of universal human rights. This is utterly incoherent. Their efforts to protect those rights using methods of censorship, vandalism, assault and other criminal behavior are a complete contradiction of their stated values.

Methods are not separable from goals. Methods indeed ARE the goals they pursue. This is a simple, self-evident concept and yet, here I am, spelling it out. Is this exposition really necessary? Really?

What about an example from recent history? Why did the Klu Klux Klan cover their faces behind masks and hoods?

This is a question of motivation, and thus, speculation. But here's at least a few reasons. Intimidation is almost certainly near the top of the list. If you were black, living in a community in which the Klan was active, being harassed by people you know are your neighbors, but who are semi anonymous behind hoods, almost certainly increased the intimidation.

But the masks of Klansmen also indicate self-awareness. In the legal lexicon, this is called consciousness of guilt. The reason to hide their faces was principally that they knew they were engaged in wrongdoing.

http://www.judcom.nsw.gov.au/publications/benchbks/criminal/consciousness_of_guilt.html

http://www.omsj.org/blogs/understanding-consciousness-of-guilt

Women and men, gays, lesbians, transsexuals, this ethnicity, that ethnicity – should work together. I'm paraphrasing from memory something the "protesters" at Thursday's CAFE presentation by Drs Nathanson and Young chanted through megaphones in the hallway directly outside the lecture theater where they were speaking.

Due to the crystal clear intention to disallow the presentation, the hallway was as far as the attending police would allow the demonstrators. Their overt intention, as publicized, was to engage in direct personal violence against anyone identified as a Men's Human Rights Activist. Feminists showed up to shout down and silence any opinion but their own. Feminists showed up with masked enforcers, carrying clubs and a public declaration of intended violence. This was the presence on the ground in Toronto of feminism's modern face; to silence Nathanson and Young, chanting "we should work together".

"We should work together!" they screamed, drowning out all voices but their own.

They screamed this into my face, over and over. I replied I agree with what you are saying now, but you are demonstrating the opposite intention by screaming over anything I might say, any question I might ask, and preventing, by force, anyone else from having a voice or listening to anyone but you.

"We should work together" was screamed into my face repeatedly by the members of an angry, masked mob. They chanted it to the rhythm of wooden clubs beaten on the floor in a scene lifted directly from Lord of the Flies.

Proponents argue that feminism is a synonymous with equality. They claim they advocate for the human rights of all, including men and boys; that it is they who fight for an end to unequal sentencing in courts, work to reduce the 60% to 90% male weighted issue of homelessness, and work to resolve the issue of 80% male suicide. This claimed to me at an event addressing male marginalization, institutional anti male sexism – which they attended in force wearing masks, carrying bullhorns and insulting signage to silence,to shut down and to disrupt the event – the very same event which they published a prior statement promising to assault Men's Human Rights Activists.

The same individual who made this claim, directly to my face, is the same individual who, at Janice Fiamengo's previously protested lecture, wore a mask and carried a sign reading "I'm sorry I hurt your manfeelz". As I attempted to reply to her claims about the goals of our cause, she shouted me down. "MANSPLAINING! MAINSPLAINING! MANSPLAINING! MANSPLAINING MAINSPLAINING".

It is a word meaning whatever I might say as a man is invalid, void and to be ignored because of my sex. You are male and therefore wrong: mansplaining. She then screamed, from less than two feet away "Misandry isn't real! Misandry isn't real! Misandry isn't real! Misandry isn't real!" persisting in this abuse until the person I was trying to converse with walked away out of the "I'm being deafened" range of her voice.

Gender ideology, she further assured me, is my friend. I should abandon my activism and embrace her ideology. You know, the one claiming that "women being people" is a radical notion.

I related some of this to Harry Crouch in a Skype conversation from my hotel room after having joined a few other activists for dinner. His observation?

"We won't be rid of this violent hateful insanity until we locate their space ship". His joking speculation being that they are aliens. I simply think they are minds broken and deranged by an ideology similar in almost every respect to a fundamentalist religious cult.

A peaceful goal cannot be attained through violence. The human rights of any group cannot be achieved or protected by the suppression of the rights of another group. Working together cannot be achieved by silencing, intimidating, assaulting and censoring. Why does this need to be spelled out?

These people are all sane enough to get their pants on the right way each day. They're functional enough to pay their bills, to vote, to drive cars, and use a knife and fork at the dinner table without serious self-injury. Do they really not grasp the very basic concept that violence and censorship used as tools for social change lead nowhere except toward further violence and censorship?

Do these questions really need to be asked? Can otherwise functional humans actually lack comprehension of what is so screamingly obvious?

I can think of four possible hypotheses as alternative explanations. One is that a major subset of humans are not intelligent. They are not sentient, thinking, self-aware beings. They are not fully realized people. Rather, they are upright apes; creatures whose appearance, clothing and superficial manner resembles sentience, but only superficially; people who are actually sub-sentient, instinct driven beasts.

I'm not a fan of this explanation, at all.

Another possibility is that all the overt, obvious contradiction between claims like "feminism is about equality" and the relentless efforts to silence, censor, intimidate and threaten violence are purposeful. They understand completely what they are doing. They are evil.

I don't care much for this as an explanation either.

What about mental illness? Can it be that so large a subset of male and female humanity – particularly those we find engaging in efforts to silence all opinion differing from their own- feel compelled to force the silence and obedience of people they freely admit face serious human rights issues (homelessness, suicide, exclusion in education and so on) are the victims of mental illnesses; Cluster B brain chemistry malfunction manifested as

gender ideology with mob singing back-up?

I know some of my colleagues put their money on this explanation, or on a variation of it. I think it has some merit but I don't think its a complete answer.

Here's my best guess. Reason, unfortunately for some, is ideology soluble. By ideology, I mean any system of thought which begins with the answer; any point of view that starts with its axioms being the same as it's conclusions. My Holy Book is the explanation of life, the universe and everything because my Holy Book says it is the explanation of life the universe and everything. This is my definition of ideology, in contrast to a reality I will call philosophical, rather than ideological. What distinguishes these terms? A philosophical view begins with a question or an observation followed by a question. Answers such as may be found are not fixed points in the cosmos. Rather than being axiomatic, answers depend on observation, reason, rationality, and evidence – and are subject to change, depending on changes in observed evidence and so on. It is not a view with a fixed, immutable "truth", except which can be derived from observation and evidence. Truth (capital T) distinguishes ideology.

Ideology is the antithesis of reason. In fact it may be so dangerous to a human mind it can permanently cripple those infected by it, rendering them incapable of reason, thought and sentience.

This is my best guess and most likely hypothesis, provided as an explanation of what I have seen repeatedly and have just seen on the campus of the University of Toronto in Ontario.

And feminism is an ideology.

On tits, ass and fucktards

Paul Elam · 5 April 2013 · Archived copy · Original

I love a nice set of tits.

I mean, seriously. I don't mean they have to be big. In fact, small shapely tits are every bit as nice as big ones.

Oh, and I like a nice round ass, too; curvy with a smallish waist floating over hips that flare at just the right angle. I like well-formed thighs that lead up to the promise land, and smooth knees above shapely calves. Of course, all that combined with a woman's pretty face is a crowning glory; full lips that promise supple kisses and great blow jobs, clear eyes and unblemished skin. All this combines to make a woman utterly fuckable, and visually that is what I like most of all. I like to look at women that are little fuckmuffins.

And I really like it when those fuckmuffins are sexually liberated and adventurous; when they like to please and be pleased, not living life with prudish sticks up their asses made from the same wood that forms the chips on their shoulders. It makes them a fuck-ton more fun.

If you have a problem, with any of this, you can go fuck yourself.

Of the now almost endless list of things that have grown annoyingly stupid and sanctimonious about feminism is the Victorianesque shaming of my sexual programming as a man. Even with the so called "sex positive" feminists, the most hypocritical assholes of them all, the only positive sexuality they embrace is that of women. To them, male sexuality, in all its glory, is something to be buried, controlled and allowed to surface only when it serves the sexual needs of some narcissistic, horny, self-absorbed little "sex positive" princess.

The FAT (feminist and traditionalist) clause applies here, also. And the traditionalists have been at it longer than even the feminists have. Who are those traditionalists? You will know them by their obsequious silence while feminists shame men for committing the scurrilous act of looking at women sexually. Or better yet, as they join in with their "men can stop rape" bedfellows to twist and distort the natural inclinations of young men with Puritan sexual guilt that marches in lockstep with the feminist hatred of male sexuality.

Gynocentrism, as the name directly implies, is about the pussy, not the dick.

Now, all that being said, is woman-as-fuckmuffin all I care about? Hardly. As a matter of fact, I would throw fuckmuffin to the curb faster than you can say "patriarchy" to spend time with a woman of good character and intelligence. I have learned in life that my dick has a healthy agenda for humanity, but not necessarily for me. So as my values have matured, so has my taste in women.

The point here is that my development in this way is a product of normal masculine development. It is not a result of feminist fucktards trying to shame me for liking tits, or traditionalist fucktards trying to shame me for the exact same thing.

And I am the one that benefits from it, not feminists, not traditionalists, and not fuckmuffin, who is prone to act indignant when she feels sexualized (by the wrong guy). She can become so angry at being "objectified" that you can see her tits shake right through that tight sweater with the neckline that plunges to the vicinity of her toes.

You see, if you want men to quit sexualizing women so much, all you have to do is get out of their way. Time and experience will lead them to understand that fuckmuffin should be regarded with same respect as you would afford a stinging insect. The scar tissue from burns bear messages; important ones. Like, "Hey man, those tits are nice, but pay attention to how she ACTS."

Most men get this with time. And they learn to value women for much more than their looks. Again, they do this without the chiding of neurotic ideologues or the shopworn moralizing of pious freaks whose main problem is that they are ashamed of their own sexuality.

And until they get it? Leave them the fuck alone. There is nothing wrong with them. Nothing needs to be fixed. If you want to help a young man like that, just start encouraging him to connect the dots between fuckmuffin's propensity to take her own picture and post it to Facebook four times a day and her ultimate tendency to make him miserable. Eventually he will get the connection. And if he doesn't, maybe that makes him happy. Either way, it is none of your fucking business.

Toronto Protest Up-To-Date Coverage

Alison Tieman (Typhonblue) · 5 April 2013 · Archived copy · Original

There will be a good deal of video available on the University of Toronto protest in the coming days. As more video is produced, it will be updated to this page.

AVFM Coverage:

FSAC Coverage:

http://www.youtube.com/watch?v=PZvUA6hUVok

From 18Upper

From St37One:

From EqualityCanadaTV:

From StudioBrule:

From Dean Esmay:

From Genderratic(a historical comparison):

http://youtu.be/Ko9i1_6oatk

http://youtu.be/EoRphmGrtn8

From John the Other(John Hembling):

http://www.youtube.com/watch?v=vprTOAg1Qh0

From The Amazing Atheist — great video by TJ till he stuck his foot in it at the end and suggested “The MRA thing is over.” Not only a weak move (he could not even look at the camera while he said it) but hypocritical. TJ has always taken the same exact stand about feminists that we have.

Ryersonian Live Feed:

http://live.ryersonian.ca/Event/Protesters_expected_to_disrupt_mens_issues_awareness_event_at_U_of_T?Page=1

The Voice of Europe: Identity Politics

James Huff · 5 April 2013 · Archived copy · Original

[box icon=""]

On April 5, 2013, Lucian Vâlsan, the European News Director for AVfM, Huffnagel Pista, Hungarian MRA and permanent co-host and James Huff, the Director of AVfM Radio and producer invite you to join them in a principled discussion about identity politics.

The only radio show addressing the issues of men and boys at a European level is hosting this discussion in order to make it clear what identity politics means and how it leads to dangerous ideologies such as feminism, (anarcho-)communism or national socialism.

Perpetual revolution, perpetual victimhood, perpetual perception of imagined oppression and perpetual (gender) class struggle are amongst the core tenets of several collectivist ideologies and they are also toxic ideas and practices for society as a whole.

Call in and Skype in and engage in discussions with us on identity politics and the increasingly obvious parallels between the ideology of hate commonly known as feminism and other ideologies that have torn Europe apart with the last hundred of years.

Call in number: (001) 310 388 9709

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America).

SHOW PAGE

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Did you know women hold up half the sky?

John Hembling (JtO) · 5 April 2013 · Archived copy · Original

Neither did I. At least, I didn't know it until having it screamed at me by the protestors of the Nathanson and Young talk at the University of Toronto.

Lord of the Flies. This is the only comparison I can make that will convey a sense of what I just experienced tonight. As predicted in an article published earlier today on AVfM, a contingent of 70 to 80 radical feminists converged on the CAFE presentation of Drs Nathanson and Young. I had arrived, along with fellow MHRAs Dan Perrins, Christian Chiasson, Agent Tungsten and a handful of others, eager to hear Dr. Nathanson and Dr. Young speak. We loitered near the building's entrance, drinking coffee and meeting each other face to face – most for the first time. About an hour prior to the scheduled start of the CAFE presentation, the feminists arrived, equipped with placards and signs on posts, from the direction of Spadina Avenue. Weirdly, on observing a handful of Men's Human Rights Activists, they veered away from the building's entrance and took up a position on the boulevard at the end of the block.

We were puzzled by this. After a few minutes, I made my way down to the grassy knoll at the end of the 100 block of Harbord street where I discovered that chanting in rhyme appears to be what now passes for a serious rebuttal to the Men's Human Rights Movement. "MRA's telling lies – we wont fall for your disguise!!"

I asked what lies. They chanted louder. I didn't ask what disguise – that much was obvious. Many of the protestors, particularly the male feminists in attendance, wore full face masks like low rent extras in a Hong Kong Kung Fu flick. I asked questions. What is it you object to? Are you protesting the authors of Legalizing Misandry? Why are you wearing masks?

The masks were apparently worn to prevent MHRAs from identifying, harassing, stalking and interfering with the employment of "legitimate protesters". I was not aware we did that and challenged this assertion with requests for specifics, examples or even a cited source. Apparently if I don't supply the evidence in arguments made against me I am beyond any help of gods or men. I tried, without success, to engage any of the apparent leaders of the rhyming chanters in discussion.

The insistence ensued that I (as well as others at AVFM) personally harassed, stalked and interfered with the families and employers of those violent bigots who assaulted and harassed attendees at Dr. Warren Farrell's November 2012 lecture, and apparently has more to it than histrionic narrative building. It was preemptive rationalization and projection and what should be expected from those who claim the sky needs to be held up by women or by men.

"Don't believe MRA Lies! Women hold up half the sky!"

And no, I don't know what "hold up the sky" means either.

Dialogue is the opposite of war,however, and the subject of tonight's CAFE presentation.

"From Misogyny & Misandry to Intersexual Dialogue"

"We don't speak to you scum" was about the most civil reply I could elicit. Several signs naming me personally as well as referring to the dog-training metaphors of my recent writing on AVFM was heartening. At least I know my writing has an attentive audience. One poster repeatedly claimed that M(H)RAs referred to feminists as dogs to be trained, betraying purposeful self selected victimization of the canine metaphor. No, little femmies, we're not saying you are actual, literal untrained house pets. Puppies are cuter and not generally driven by such purposeful malice.

After repeated attempts to engage civilly with children of the leisure class met with nothing other than more accusations screamed in rhyme, we withdrew to find our seats for the scheduled lecture.

MRAs! – No way! Shame on you promoting hate!

Shame on you and the U of T for allowing misogyny!!

This is the caliber of counter argument against a human rights movement seeking to address issues such as male homelessness, suicide, educational disparity, sentencing disparity, healthcare disparity, family court discrimination, paternity fraud, lack of reproductive rights, forced conscription, child soldiers, incarceration for profit, genital mutilation and employment marginalization among other problems.

One poster read "**Mi**sogynist **R**ape apologetic **A**ssholes".

Wow, well argued. Convincing too, especially the rhymes and near rhymes.

Predictably, they set off the fire alarm. Yet again. That's right, men addressing male human rights issues must not be allowed to meet or speak. They must be stopped at every turn because of Patriarchy! And Penis!

I had 50 conversations like this:

Him: "You're a rape apologist"!

Me: "Dude, I'm a person. I'm a human standing right here. This is me".

Him: "Fucking MRA rapist"!

Me: "I'm a person in front of you, standing here. Are you really telling me I'm a rapist"?

Him: "Your website supports rape so you do too"!

Me: "I write for AVFM, and nobody there supports rape. You're accusing a real person (me) of a violent crime"?

At this point – his brain made a "click" noise. I'm sure I heard it. CLICK!. He then indexed the next accusation, just as if his rape-apologist narrative had never happened.

Him: "You're a privileged, sexist, sick and twisted cis-gendered privileged white male and you should be put down"! Yes, he really said that.

Me: "What on earth makes you think I'm "cis gendered"?

I hear his brain go CLICK again as the next accusation indexes into place.

Him: "Well you're a sick, privileged white overlord scum"!

Me: "Why must you reduce me to a racial stereotype, can't I just be human"?

CLICK

Him: "You're a hatemonger racist"! I had to cut him off here.

Me: "Nope, we're going back one. You called me white scum. What does my ethnicity have to do with anything? I don't care what color you are. It's a trivial detail".

CLICK!

Him: "How dare you disregard something so fundamental to my identity"!

And on it went. He accused me of every egregious category of bigotry he could think of. Each time I demonstrated the illogic and simple falsehood of each accusation, like a talking doll with a pull-string in the back of his neck, he indexed to the next attack, with seemingly no awareness of what he'd said seconds earlier. One argument of this pattern would be surreal. I had over 50 conversations of this shape, each with different individuals. Some of the accusations even circled around to repetitions of themselves.

When, after the fire alarm was sorted out, we returned to the lecture hall to proceed with the presentation, the

“protestors” waited a discreet four or five minutes before following us in as far as the outer hallway where a dozen police halted their progress where, of course, they began chanting again.

Having stripped off the cardboard placards, they now carried 4 foot long 2 inch by 1 inch wide wooden sticks which they used in unison to hammer on the floor in tempo with a chant of:

“MRA’s telling lies! We wont fall for your disguise!! Boom boom boom.” Those without wooden clubs kicked doors and lockers, matching those hammering the floor with wooden clubs, and shouting: “We wont fall for your disguise!”, *while wearing bandanas and black balaclavas.*

I could not make this up.

“We have clubs and crazy eyes! A scene right out of Lord of the Flies!” That’s my rhyme. They didn’t chant it but it would have been fitting.

I walked into the middle of this mob and stood, waiting for whatever was next. To those who got right into my face I asked, “What if you’re wrong”? This just made them shout their rhyme about lies and disguises louder while hiding behind their disguises. Nobody struck me or anyone else with a club, although after this bit of drama several other MHRAs suggested I had put myself in unnecessary danger. I reserve my disagreement. Considering this display of attempted intimidation I can only imagine the outcome had the same event occurred without multiple camera-equipped Men’s Human Rights activists to guarantee public accountability of whatever transpired.

After the presentation’s many delays only about 6 people had an opportunity to pose questions. One of whom was a man who had previously been seduced by a self avowed feminist. Her stated goal in life was apparently to bed as many men as possible in order to level false accusations of rape against them for her own satisfaction. The false rape accusation phenomenon was something at least 6 attending protesters insisted to me in the most urgent tone cannot, does not, never has and never will happen and doesn’t exist.

After the question period, Dan Perrins interviewed Dr Paul Nathanson before both Nathanson and Young were escorted by multiple police officers to their cars. Roughly 20 officers attended, including 3 undercover officers. The threat of violence by campus feminists was taken seriously.

I’m flying back to Vancouver tomorrow where I regret the necessary admission that Feminists in my home town are not sane either, and likely just as dangerous.

Lindy West pees on leg, says it's raining

Dr. Tara J. Palmatier · 7 April 2013 · Archived copy · Original

Lindy West recently wrote a disingenuous femifesto on Jezebel titled, *If I admit that 'hating men' is a thing, will you stop turning it in to a self-fulfilling prophecy?* Gordon Wadsworth did a brilliant job of addressing Ms. West's dubious assertions here.

Ms. West claims that:

[unordered_list style="bullet"]

- Feminists are aware of the problems men and boys face and that they really care about them, *really, really*;
- "Patriarchy" is the cause of these problems;
- Misandry does not exist. Those who insist misandry exists are angering feminists who believe in things like the patriarchy, rape culture, that telling men and boys (most of whom are not rapists) not to rape is a viable solution to sexual violence and that women in the western world still face large scale discrimination and disadvantage;
- Feminism and feminist sponsored legislature/initiatives that favor women and girls in all things are the antidote to the problems faced by men and boys, not the cause of them; and
- Some feminists do hate men, however, if more and more men and women keep complaining and insisting on equal treatment under the law and resources to remedy these problems, feminists will start hating on men for reals. So, if you think feminists hate men now, keep complaining and demanding redress and they'll really give you something to complain about.

[/unordered_list]

Pardon the crassness, but Ms. West just peed on your leg and told you it was raining — or what some mental health professionals call *gaslighting*. Feminists know what gaslighting is, too. It's listed as a form of psychological abuse on most women's domestic violence websites.

Gaslighting is a term derived from the 1940 film, *Gaslight*, in which the husband character attempts to make his wife believe she's going insane. He causes her to doubt her perceptions and memory (gaslighting). His wants to institutionalize her, so he can take off with a fortune.

Who is likely to engage in gaslighting?

Sociopaths, personality-disordered individuals, bullies and abusers. Children who are unable to distinguish between magical thinking/fantasy and reality do as well. It's a non-clinical issue until a certain age – unless the parents fail to foster the child's critical thinking and reality testing abilities and fail to teach the child that, unless they grow up to be a fiction writer or a gender ideologue, making stuff up is called lying and lying is wrong.

Martha Stout, PhD (2006) states it's common for sociopaths to deny their misdeeds, abuses and/or crimes. They can be such charming and practiced liars that their victims may doubt their own experiences and believe the lies of the sociopath.

Many of my clients have been gaslighted by their abusive, personality disordered and/or sociopathic wives, girlfriends and exes. For example:

- Husband always places his car keys on a hook by the front door. Wife takes car keys and hides them unbeknownst to husband. Husband asks wife if she has seen the keys. Wife tells husband he needs to be more responsible with his things and then later hangs keys on hooks after husband spends hours looking for them.
- Girlfriend constantly ridicules and denigrates boyfriend. Boyfriend tells girlfriend he is hurt by her criticisms

and name-calling. Girlfriend becomes outraged when held accountable and denies having said these things. She tells boyfriend it's "all in his head," he "misunderstood," is "too sensitive" or she's doing it to "help him be a better man."

- Ex-wife sends hostile email to ex-husband to say she plans to violate their custody order by not having kids at the designated exchange time and place because (fill in self-centered, self-serving, PASing reason here). Ex-husband replies and asks ex-wife if she is planning to violate the court order to clarify (yes, you really have to spell these things out for some Family Court judges). Ex-wife becomes outraged at having her pending violation of the court order pointed out to her and sends another hostile email denying what she wrote in the first email (*even though it's in writing*) and accusing ex-husband of "always twisting things around" to make her look like "the crazy problem parent."

Over the last year, the MSM has begun to report on men's issues and the MRHM after ignoring and occasionally ridiculing both for decades. Since feminists are unable to sweep these matters under the carpet anymore and the MHRM isn't shutting up, feminists are changing tactics. In a painfully obvious attempt to maintain their stranglehold on the narrative, feminists are now insisting feminism has been and is fighting for men and boys and that they care about the much higher rates of male suicide, unemployment and homelessness and male victims of violence, the female bias in family and criminal courts and the academic underperformance of boys.

Feminist organizations care about male victims of DV? Where are the shelters offering beds to men and their children? Most DV centers have discriminated against men and boys since their inception based on their sex and yet receive millions of dollars in state and federal monies. Meanwhile, there are only a handful of men's DV shelters, that is, if there's even a handful.

Women, who already outlive men, continue to receive the majority of healthcare funding and research monies. Girls and women are still given more educational entitlements even though they outperform boys and outnumber them in colleges and universities. Where's the help? Where's the evidence of "working on it?" Is the "Dear Colleague letter" what feminists consider "helping?"

Men are sentenced to prison more often and for far longer than women who commit similar crimes (if women are punished at all). There are actually groups in the UK lobbying for the elimination of female prisons altogether and recommend sentencing female criminals to therapy instead of jail.

Therapy is *not* a crime deterrent. Kind of, sort of, not really holding a woman accountable for theft, murder, rape, violence or child abuse by sending her to a therapist's office is not justice either. In therapy, the female criminal will likely be coached to blame her crimes on her parents, her boyfriend, her ex-husband or some random stranger that allegedly abused her thereby absolving her from any accountability and meaningful consequences for her actions. To repeat, this is not justice and it's not a crime deterrent. It's the enabling of criminal and aberrant behaviors.

Feminist organizations like NOW have built powerful political lobbies to discredit Parental Alienation Syndrome. They helped to block it from being included in the DSM-V despite years of peer-reviewed research proving it's a real phenomenon. NOW claims PAS is junk science and a ploy by abusive fathers to take children away from loving mothers. NOW paints fathers who want equal parenting rights as potential deadbeat dads and potential pedophiles and abusers.

NOW and other like-minded feminist groups just aren't harming fathers and children in their zeal to maintain a female-biased Family Court – they're hurting grandmothers, aunts and mothers who are targets of an alienating parent, too. Millions of VAWA dollars are spent each year training judges and law enforcement to continue to see men as the aggressors and women as the victim despite evidence that there is gender symmetry in domestic violence (i.e., men and women abuse one another at nearly equal rates).

There is an ongoing battle across the US to make 50/50 parenting the default and to abolish lifetime alimony. Are feminist organizations fighting that battle? No, Fathers' Groups and the MHRM are fighting the battle. Where are

the feminist organizations fighting for these changes? (*Saying you're working on it by dismantling the patriarchy doesn't count.) The reality is feminist organizations are actively lobbying for even *more* female-friendly Family Court laws while cranking up the erosion of men's rights and equal protection under the law. And VAWA? It ought to be renamed VUAA, the *Vaginas Über Alles Act*.

Ms. West's article also calls to mind a scene from "Brawl in the Family" (*The Simpsons,* Season 13 Episode 23, 1:21-1:57 – funniest episode ever) in which Nelson Muntz, Springfield's town bully, gives a spotted owl a noogie while taunting, "Stop endangering yourself! Stop endangering yourself!"

Despite all evidence to the contrary, West claims that feminism is on the side of men and boys. She blames the problems men and boys face on the "patriarchy" and patriarchy equals men and that means y-o-u, men and boys. The reason you're committing suicide at 4x a higher rate than women, represent more of the homeless, the unemployed, etc., etc., etc., is *you*. If men *are* to blame for the problems they currently face, it because too many men (and women) have stood by, ignored the growing problem and done nothing.

Earlier, I said Lindy West was peeing on your leg and telling you it's raining. I'd like to amend that. Lindy West is telling you it's raining when you can clearly see the stream of urine soaking your trousers, that you're crazy and are just making up the urine and, even if it really is urine, hey, you brought it on yourselves and don't you know how hard feminists like Lindy are fighting you to help you and how tired feminists are of the injustices and inequalities men and boys suffer? What's wrong with you? Where's your gratitude? Sheesh!

Forget microagrression, Ms. West is committing a macroaggression on your intelligence.

West's line of "reasoning" is not unfamiliar. My therapy and coaching clients sometimes send digital recordings of their partner/ex's abusive diatribes, blame-fests, rages, etc. There are similarities:

I wouldn't have had to kick you in the balls and screech at you for hours if you hadn't been 10 minutes late coming home from work, leaving me alone with the kids because you have no idea how hard it is to be a stay-at-home-mom when the kids are in school all day, and I know you weren't stuck in rush hour traffic, you were probably cheating on me you pig, and hey, don't bring Facebook Freddie into this, if you were a real man capable of meeting my needs, I wouldn't have to turn to someone else, oh, big deal, so you work 60 hours a week, so I don't have to, so what? What do you want? A fucking medal? YOU'RE SUPPOSED TO TAKE CARE OF ME! Keep pushing me and I'll take the house and kids and have you arrested. Who do you think the cops are gonna believe? You or sweet, lil ole wouldn't harm a fly me? I wouldn't have to get like this if you weren't such an asshole! This is all your fault!

These are the words and behaviors of a bully who is blaming her abuses on the victim and so is the gaslighting attempt by Lindy West.

Reference:

Stout, M. (2006). *The Sociopath Next Door*. Random House.

Coaching and Consulting Services:

Dr Tara J. Palmatier provides confidential, fee-for-service, consultation/coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

Shut the fuck up or FTSU

Greg Canning · 7 April 2013 · Archived copy · Original

Feminists such as this and this "shut the fuck up" variant, would have us believe that there exists in modern liberal democracies a "patriarchy", a system of systemic male control designed to oppress women by ostensibly favoring men over women in opportunity and thus singularly biasing outcomes.

I don't see it, rather I see social systems that have evolved over time to ensure the survival of the group, systems that progress over time toward improvement of conditions for the group's members. The reality of human reproductive biology has seen gynocentrism at the core of such systems, which involved different roles and treatment for subgroups based on sex, race, age, ability, and other discriminators. These systems continue to evolve, hopefully toward a situation of equity and fairness for all (I rarely hear the terms equity or fairness from the mouths of ideological feminists.)

Feminists also seem to be fixated on the idea that numerical parity (be it average wages, number of politicians, number of CEO's etc.) defines equality. Numerical parity is forgotten and ignored in the areas where women now surge well ahead [i.e. university enrolments, graduations, custody and alimony awards, life expectancy and health outcomes, reproductive choices etc.] but this is apparently acceptable payback for the presumed sins of generations of men past.

Similarly feminists are simply not interested acknowledging that in some areas such as the dirty and dangerous occupations, occupational deaths and injuries, educational outcomes, health outcomes, suicide rates, conscription and military service, family court bias, sentencing bias etc. numerical parity with men would equate to a significant loss of the systemic privilege women are currently afforded over men, by that system that they argue systemically favors men.

Regrettably women in general have not taken up all of the opportunities that feminism has purportedly opened up for them, as illustrated in this recent Queensland Government Report *Queensland Women at a Glance, Aug 2012*.

Despite decades of equal opportunity legislation, affirmative action and special programs encouraging women to participate fully in the workforce and in public life in many areas the burden of such participation still falls disproportionately on men.

Only 60% of women of working age are actually employed and almost half of these don't even work full time. Notwithstanding this lower workforce participation rate women still predominate overall in the cozy, comfortable and low risk occupations and the professions.

Of the total numbers employed, women account for 76% clerical and administrative workers, 68% of community and social service workers, 65% of sales workers, and 55% of those employed in the professions. Women have however, been unwilling to break through the glass floor and reach parity with men in the higher risk, less comfortable and more physically strenuous occupations.

Whilst 34% of workers classified as "laborers" are women, when it comes to getting down and dirty with hard manual labor the participation rates are pathetic, with women accounting for only 10% or technical and trade workers and a mere 6% of machinery operators and drivers.

Within the mining industry women constitute a meager 13.5% of the total workforce, but disproportionately hold 20.8% of the managerial roles and 64.9% of the clerical and administrative roles. There are very few women risking their lives, lungs and health at the coalface or underground, with women accounting for a paltry 1.7 % of trade workers and 4.3% of machinery operators.

Despite access to these more highly paying occupations and trades being equally available to men and women for more than 20 years women still mostly avoid them. Pay scales for these more dangerous and technical jobs are based on the position requirements and not on the sex of those preforming the task, which clearly explains why in

2006 the median weekly income in the mining industry was $1,600-$1,999 for men and $1,000-$1,299 for women. Women just won't do the harder better paying jobs, and a similar pattern is evident in the manufacturing and construction industries.

Women in general retain a greater choice than many men in employment; they less frequently have the expectation of becoming primary breadwinners. Men's worth on the other hand, is still more commonly judged by society on their ability to provide financial security to their families that is their value as an income deriving utility.

The clear reluctance of women to partake in hard work, or any work at all for that matter is evident in the fact that 1 in 5 women in Queensland list government welfare benefits as their main source of household income. (Presumably paid by the system that favors men over women — *right*?) Women also make up the vast majority of those who choose to be single parents (87.6%), who do not work and remain dependent on government handouts. Thus significantly increasing the burden on those men and women who do participate in the workforce and whose taxes fund the lifestyle of those too indolent to work or too selfish to offer their children the benefit of a 2 parent family.

We deny the existence of patriarchy (as preached by feminism) in modern western culture, but acknowledge a pervasive gynocentrism that historically confined both men and women to restrictive sex roles.

Students in high school in Queensland are allowed to select the non-core subjects they study. Despite this choice female students still make up the vast majority of students selecting the subjects such as Dance (92.6%), Home Economics (91.9%), Tourism (76.8%), Study of Society (79.4%) and Hospitality Studies (78.9%), but very few girls choose subjects such as Technology Studies (6.8%), Engineering Technology (5.3%), Aerospace Studies (12.3%) and Information Processing and Technology (16.3%).

Female students remain more engaged with education with school retention rates for girls to year 12 being 86% but only 80% for boys. University entry and course completions by women continue to far outnumber men; in 2010, 61.2% of course awards to domestic students went to women.

Whist authorities fail to acknowledge this education advantage held by women, women themselves seem unable or unwilling to translate it into more equal numbers in leadership roles.

Despite the fact that women hold almost 2/3 (64.2%) of Queensland Public service positions (no patriarchal bias there apparently) they account for 41.7% of Senior Officers and 32.2% of Senior Executive Service officers. These numbers show that a greater proportion than the, approximately 20% women who are career centered (according to Catherine Hakim's Preference Theory) are reaching senior and executive positions in the Queensland public service. As in public service employment generally, this likely reflects unfair favoritism shown women in government employment.

Women also comprise 36.7% of all Queensland Government Board members (December 2011) and 44.6% of all new appointments and 50.0% of reappointments to Queensland Government boards again representing higher numbers than expected.

For the record men's human rights activists have no intention of "shutting the fuck up," in fact the stronger your insistence that we do the louder and more persistent our voices will become.

We deny the existence of patriarchy (as preached by feminism) in modern western culture, but acknowledge a pervasive gynocentrism that historically confined both men and women to restrictive sex roles.

Equality or more correctly an equity that accounts for innate differences and the personal choices of men and women, will not be achieved whilst feminism remains focused only on women and women's outcomes and traditionalists attempt to keep sex roles confined.

What is required, is a dialogue, where men are given an equal voice with as much academic effort and funding

applied to the men's perspective as has already been devoted to the women's perspective. This is beginning to happen and the response of junior gender ideologues such as Ms. Shut The Fuck Up and others as demonstrated at three recent CAFE events at the University of Toronto will greatly accelerate its momentum, whilst clearly demonstrating its necessity.

University of Toronto Report from Agent Tungsten

Agent Tungsten · 8 April 2013 · Archived copy · Original

Agent Tungsten reporting from the University of Toronto protests against the Canadian Association for Equality's talks on misandry and misogyny

My First Time – Agent Tungsten

So how did I live this long without ever really encountering Radical Feminism before? Easy: I've got a great bullshit detector and whenever I came across something like that it was very easy to dismiss and move on. Frankly, I was too busy living my life to waste time with it. Some would say I should have seen it in college, but college for me was working full time and going to school at night and on weekends. Prior to going to college, I always had a full time and a part time job. My mother taught me to be self-sufficient and never expect anyone else to support me.

One of the core tenets of my life has been a belief in free speech (as long as that speech does not promote violence). When I saw the activities at Dr. Farrell's talk and the box cutter wielding thugs harassing John Hembling (aka John the Other aka JtO), I was furious. No one has the right to stifle free speech, plus, I couldn't believe anyone could so thoroughly dismiss their own hypocrisy. So when I heard that JtO, Dan, and Christian were going to last Thursday's talk sponsored by CAFE, my first thought was that they needed female bodyguards to keep the white knights at bay. My second thought was that I could do it, so I volunteered.

Off to Toronto Thursday morning, where I met the guys on my team for the first time. We arrived well before the protestors and just talked and got to know each other while we waited. Once the protestors arrived and got themselves organized on the grassy knoll we strolled over to get our first look. I wasn't impressed.

Some wore disguises, some didn't and it took them some time to get their chants in sync. While I appreciated the sign naming John and myself, I did wonder what their "Feminist Welcome" would be. JtO engaged them in conversation and I talked to a self-identified gay man who wanted to tell me about the feminist experience. I really couldn't help it, I laughed. There was so much hypocrisy, so much flawed rhetoric, I laughed quite a bit that day.

Originally I felt that my role there was just to record the happenings, stay in the background, and to be a witness, if needed, if anyone on my team was accused of any wrongdoing. I became much more involved than I intended, because when faced with such hypocrisy and such blatant lies, I had no other choice.

The videos I took are all up on Dean Esmay's YouTube channel. Please excuse the quality, I had never used a camcorder before.

Since I prefer to look at the positives, I'll give you a few examples of the good things I saw:

• During the "women hold up half the sky" chant, a woman walking down the street looked over and questioned "then who holds up the other half? We need both men and women!"

• The promised "physical confrontation" never materialized. (Although intimidation was certainly attempted.)

• I had real conversations with at least three or four of the protestors. I didn't even attempt it with "Big Red", I learned long ago not to bang my head against a brick wall.

• I saw doubt in the eyes of a couple of them–doubt about what they were saying. It was as if they spent so many hours furiously agreeing with each other that they never considered there is a reasonable opposing argument and didn't know what to think.

• The "Shame on you!" guy took one of the Men's Rights March 2013 Internet statements I was handing out and promised to take it home and read it.

• One of the protestors promised to actually read Warren Farrell's book, "The Myth of Male Power" and come to her own conclusion on the out-of-context, mined quotes often used against him.

• Contrary to what "GenuineWitty" reported on another site, I didn't see a single MHRA that could be considered "extremist".

• Many of the protestors talked to and listened to JtO.

I showed my videos to my 15 year old stepson (he had already seen other videos of the protest on Reddit) and we had a very honest and enlightening talk about it. I am very happy to report that he has learned critical thinking along the way. He was both amused and dismayed at the lack of logic and thought, and the lack of a basic grasp of history and math displayed by these college students.

My conclusion is that I hope that those willing to listen will consider what they heard and continue to do the hard work of thinking about issues and coming to their own conclusions based on their own research, reading, and thought. And in the words of JtO to the young man who told him to go to Hell, I wish you all find Health, Happiness, and Love.

Fleetches, flootches, and feminism4

Ben Hourigan · 8 April 2013 · Archived copy · Original

An indirect response to Lindy West

A friend recently posted me Lindy West's March 28 article from Jezebel in response to me using the #antifeminist tag on some of my recent tweets: one about a proposal in Australia to introduce women-only train carriages, issued on International Women's Day, and another about Adria Richards and Donglegate.

It's been suggested to me more than once, and I've only used it twice, that the #antifeminist hashtag is a disgusting thing. This in spite of its being used, among other things, by women posting about how feminism isn't compulsory: that women can take responsibility for their own lives without pinning their hopes on reform of a system, because they are self-determined outside of or in spite of that system. This is one version of what it means to be antifeminist: to say that if you're unhappy with your situation it's you that's got to change it. Antifeminism can be individualism, if feminism is a collectivism. For my part, I'm interested in the case that feminism is a sexism, and that if one is antisexist, one should also be antifeminist.

No doubt part of what draws ire about this label or position is that it draws too wide a circle. Credit to those who speak to me about the issue (rather than unfriending, blocking, or insulting me on social media), for bringing this into focus. There are many kinds of feminism. In fact, when I've asked female friends who identify as feminist what feminism means to them, I've typically gotten a unique answer. Every one seems to have their own idea of what feminism is.

So what I mean when I say I'm antifeminist (for the moment), is that I'm antifeminist4.

The what now?

We could talk about first-wave, second-wave, third-wave feminism and so on, but repeating the terms will get old fast. So I'm going to talk about feminism1 through feminism4. Understand that this discussion is *exploratory*, and not intended to be authoritative. I'm telling a story, but that story is a work in progress, and an attempt at reaching understanding through dialog. Also, while some of these map to historical movements, it's my belief that feminisms 1 + 2 are still active and relevant, and also that they may be present, in part, in the thought of people who I would call feminists4.

Feminism1 begins in the 18th century and runs (as a movement) through to the achievement of universal suffrage throughout the rich countries of the west, but still has relevance in other parts of the world, such as parts of the middle east. Feminism1 is a humanist movement, and asks for the rigorous application of universal human rights—particularly those core rights to life, liberty and property, to women. These rights are now decisively guaranteed throughout the OECD countries, where women are entitled to equal treatment under, and are not actively discriminated against by, the law.

Feminism2 follows feminism1. This is the feminism of Simone de Beauvoir and Virginia Woolf, which asserts women's right to self-realization against the demand or expectation that they devote themselves to the service of husband and family at the expense of their own individual desires and interests. This is also a humanistic feminism—an interest in self-realization is seen as a legitimate, universal human characteristic that women have been denied the opportunity to pursue.

Feminism3 is the feminism of the late 20th century. In this period, existing revolutionary politics, particularly orthodox Marxism, are transforming into fractured identity politics, in part as a response to the discrediting of communism by the murderousness and economic failure of the USSR and China, and in further part because the long economic boom from immediately after WW2 until 2007 dramatically lifted living standards and eroded the working class's incentive to revolt. Radical political and cultural theorists and activists turned their attention to the struggles of "oppressed" or otherwise disadvantaged groups, many of which (but not women) were minorities, to

continue the cause of revolution.

Feminism3, like all identity politics, is *not* a humanist movement. It is grounded in specific demands for the advancement of the interests of a particular group, which are not necessarily founded in universal human rights. Feminism3 includes affirmative action among its methods. Feminism3 is also acutely concerned with turning legislative acknowledgment of female equality into real material gains for actual women.

Feminism4 might be a strawman. *Might.* In a sense you could say that feminism4 is a sacrificial anode, a speculative "movement" or phase onto which we can load contemporary feminism's worst proponents and features without dismissing feminism in general. Feminism4, I propose, is feminism3 that has forgotten that the old humanistic movements turned into sectional lobby groups to keep anyone interested in revolution when the old working class was disappearing or deserting traditional Marxism. By feminism4, identity politics has turned into a war of all against all, where every group that can mount or manufacture a case for being or having been oppressed or disadvantaged pleads to government for special payments, allowances and subsidies, special protections and privileges, without regard to whether those payments and privileges may weigh upon the rights, or through taxation the incomes, of other interest groups.

Feminism4 also moves towards popularizing some of the notions of radical feminism, such as that rape is an integral part of patriarchal (read "contemporary") culture and of male sexuality.

But that's all a preamble. The intention is to talk about Lindy West's March 28 article on *Jezebel.* A friend tweeted it to me, and I feel that to him, rather than to Lindy West, I owe it a response.

One final note before I properly begin: most of what I'm saying is about the way things are in what I'll call "the rich world." This might be something like what readers think of as "the West" or "the OECD countries." But there are places in the world where women are routinely subject to degrading, inhumane, and brutal treatment that is a manifestation of the very deepest human evil. There are also violent, coercive, and psychopathic individuals within our rich societies that subject women to similar degrading, inhumane, and brutal treatment on a localized basis.

How to address this (and it must be addressed) raises uncomfortable questions about how far we may go in the use of force, surveillance, and other means to root out injustice. These are questions for another time. I will only say for now that I hold the solutions to inhumanity must follow some version of: "the maximum freedom for each compatible with the freedom of all," that the rule of law is must be preserved, and that we must always act as if there are basic negative rights to life, liberty, and property that may be abrogated only in the gravest of circumstances, if ever.

Now, my response to Lindy West. You will need access to the original to fully process it, as I have provided only the headings, and select quotes, to indicate which part of the piece I am addressing.

If I Admit That Hating Men is a Thing, Will You Stop Turning it Into a Self-fulfilling Prophecy?

> Okay, so maybe you are a man.

The first error is right here: you don't have to be a man to say that feminism4 is misandric (which I don't, by the way, but I wouldn't have to be a man to say it). And actually, one of the issues with feminism4 is that it insists that whether you are a man is relevant to your judgment of feminism4—which is a sexist point.

> Maybe you haven't had the easiest ride in life … It is hard to be a human. I am so sorry. … none of these terrible, painful problems in your life were caused by the spectre of "misandry." … the most powerful proponent of misandry in modern internet discourse is you — specifically, your dogged insistence that misandry is a genuine, systemic, oppressive force on par with misogyny. … Feminism is, in essence, a social justice movement—it wants to take the side of the alienated and the marginalized, and that includes alienated

> and marginalized men. Please stop turning us against you.

It's not my intention to call feminism as a whole, or even feminism4 specifically, misandric. My contention is rather that it is a sexist ideology, in part because of its reading every problem in terms of gender, in part of its being specifically aimed at the advancement of the interests of a particular sex, and in part due to its proponents' tendency to draw attention to their critics' sex, race, and orientation.

Nor is it, I think, entirely West's intention to say that men who identify misandry as a problem are blaming it on feminism.

I *do* have an issue with feminists4 levelling the word "misogyny" at many men. The way I define it, "misogyny" means hatred of women. There are men who hate women *as* women, but for many, the holding of a position that is antagonistic to a particular feminist aim (particularly a feminist4 aim) does not entail such a hatred. For instance, Tony Abbott, currently the Australian opposition leader, is frequently labelled a misogynist, among other things for his 2006 opposition to access to RU486 (the morning after pill). But Abbott doesn't, I believe, hate women. He is a Catholic, and he allows his religious beliefs about sexuality and the place of women in society to intrude upon his duties as a legislator. I believe this is wrong because regardless of the veracity of its cosmology, Catholicism's ethical teachings are coercive and sex-negative. You might mistake this for misogyny, but only if you held the reductive view that all opposition to feminist aims has misogyny at its root, or if you were ignorant of his religious beliefs, their content, and their role in shaping his choices.

"Misogynist," as it's more commonly used by feminists4, actually seems to mean "a position which is antithetical to feminist4 interests." Calling someone misogynist in this way is a hyperbolic claim that often falsely paints any objection to part of the feminist4 project as evidence of sexist hatred. Holding this view, only under very specific circumstances would I call anything "misandric". I might say that feminists4 are anti-male sexists some of the time, but I wouldn't say they hate men, or that even one of them hates men, unless I had *very* good reason to specifically believe it.

I'd go so far as to say that to verify a woman hated men, I'd have to ask her. If she denied that hatred, I'd have to take her at her word. Men deserve a similar courtesy and generosity where accusations of misogyny are concerned.

While we're at it, since I don't believe misogyny, as *hatred* of women, is widespread, I also dispute that misogyny is "a genuine, systemic, oppressive force." I also don't accept that feminism4 "wants to take the side of the alienated and the marginalized, and that includes alienated and marginalized men." If it did, it would be a more universal humanistic ideology—which West disputes later.

> It is nearly impossible to address problems facing women—especially problems in which men are even tangentially culpable—without comments sections devolving into cries of "misandry!" from men and replies of "misandry isn't real" from women. Feminists are tired of this endless, fruitless turd-pong..

Turd pong indeed. Feminism4 is a bad ideology in part because it invites this game. It claims that it is right to have a specific movement that addresses women's issues (and lays them at the feet of men or "patriarchy"), while denying that a movement in which males defended or pushed back against encroachments on their rights or esteem would have any validity. I happen to agree with them: masculinism is something I'd prefer not to see. But I'd prefer not to see it because masculinism would be sexist—just like feminism4 is.

Part One: Why Feminism Has "Fem" in the Name, or, Why Can't We All Just Be Humanists?

> I wish, more than anything, that I could just be a "humanist." … Humanism is a gorgeous dream, and something to strive for. In fact, it is the exact thing that feminism is striving for right now (and has been working on for decades)! Yay, feminism!

If West is a humanist, fantastic! She's probably not a feminist4. This is great to hear. She might be a feminist1 or a feminist2, or more likely a combination of both. And I'm glad to have been sent this article, because it's the first I've seen from a feminist perspective that actually addresses the issue that I've been raising, which is that universal humanism is a more appropriate ideology from within which to advocate for women's rights, or anyone's rights. But West's not in agreement with me there.

> you can't make problems disappear just by changing "feminism" to "humanism" and declaring the world healed. That won't work.

When I say that humanism is a more appropriate ideology to address the problems that feminists face, I say this because: (1) suffering is a universal human phenomenon; (2) sexism affects men and women, even more so now that feminists4 have reversed anti-female sexism and adopted an anti-male sexist posture in their political discourse. The criticism of feminism4 here is that sexist or sex-specific ideologies (of which feminism4 is one) aren't up to the task of eradicating sexism and inequality.

Of course you can't make problems disappear by changing words. But have you ever heard the saying "two wrongs don't make a right"? Using sexism to fight sexism merely perpetuates sexism. In most nonphysical conflicts, someone (preferably all parties) has to stand up, be better, and transcend the conflict. Men *and* women have to do this.

Fleetches, Flootches, and Feminism4

> Imagine you're reading a Dr. Seuss book about a bunch of beasts living on an island. There are two kinds of beasts: Fleetches and Flootches … To argue that all problems are just "beast problems" is to discredit the idea of inequality altogether. It is, in fact, insulting.

I like this Fleetch/Flootch story. It's a good way of abstracting the conflict. However…

Imagine that for thousands of years it was a struggle for both Fleetches and Flootches to survive. Fleetches tended to get killed in wars, which they were forced to participate in by their chiefs and lords, and by an ideology that denied them worth if they weren't prepared lay their lives on the line; they also wore themselves out or got killed in dangerous outdoor jobs. The Fleetches did a lot of this to protect the Flootches, who they fed and provided with shelter. Flootches were spared the obligation to participate in combat, and got to do a lot of their work indoors, which kept them safer than the Flootches. A lot of this was the case because the Flootches had to look after the children they and the Fleetches shared. But Flootches had to do a lot of domestic labor, because basic necessities like water and food were time-consuming to get, transport, store and prepare, and they tended to die a lot in childbirth because neither Fleetches nor Flootches had invented medicine.

All this time, one group *did* have it better than others: the aristocracy (and later an emergent merchant class), which was composed of both Fleetches and Flootches. The Fleetches of this group did rule, but the Flootches of the group enjoyed relative power and comfort as well, greater than any Fleetch or Flootch that did not belong to the aristocracy.

Flootches and Fleetches together came up with a bunch of ideologies that we might group together under the heading *Beastism*, which inspired struggles against the disenfranchisement and hardship that non-privileged Fleetches and Flootches alike suffered. It helped root out some of the worst offenses against Beasts, especially slavery, where aristocratic and merchant Fleetches and Flootches claimed to *own* other Fleetches and Flootches, mainly on the basis that Fleetches and Flootches of particular colors weren't really Beasts at all and weren't entitled to the same moral consideration that all Beasts are: in effect, that their suffering counted for nothing.

By applying Beastism and working it into their systems of government over hundreds of years, the mass of Fleetches and Flootches ended up suffering a lot less systematic deprivation. The rise of the merchant class over the

aristocracy brought in a new system of values that ended up privileging technological development, and raised living standards for all Beasts so much that almost every one of them lived better than the aristocrat Fleetches and Flootches of years past. At least, this is how it was in the rich countries, which by coincidence (or was it coincidence?) tended to be the ones that had most thoroughly worked Beastism into their society.

The Fleetch rulers, though, did neglect to apply Beastism rigorously to Flootches. This was a manifest wrong. Flootches (and some Fleetches with them, but mostly Flootches) developed an ideology called Flootchism, and succeeded over time in getting their just entitlement to fair treatment under the law—to equal rights to life, liberty, and property. Then the Flootchists worked on getting Fleetches to recognize that a Flootch's commitment to domestic labor and child-rearing should be a *choice*, not an obligation, and that Flootches' choice to do other things, including just taking care of their own individual interests, was okay.

By now, technology had improved to the point that many Flootches in the places where Flootchism was most popular didn't have to worry about dying in childbirth, and could spend much less time in domestic labor. Life wasn't so hard any more! Flootches now had a lot of choices: they could go into formerly Fleetch-only jobs, or they could choose to be protected and supported by Fleetches while they looked after the kids, as they had been, mainly, for a long time previously.

True, Flootches didn't always do that well in the workplace. Part of it is just because succeeding is hard. There's a lot of competition. And if you haven't had much practice or role models ahead of you, it might be harder than if you did. Flootchists started complaining that Flootches earned less money, but they often didn't notice that part of the reason was that Flootches tended to choose the most desirable jobs. Flootch-dominated professions were mostly always safe and indoors. Fleetch dominated professions were often outdoors, and often dangerous. Employers in these professions sometimes had to pay more because Beasts generally didn't want to do them so much. Employers in Flootch-dominated professions could often pay less because they had so many Beasts wanting to do the jobs.

Where Flootches had more choice now, Fleetches didn't, really. They were still often obliged to go and die in war, facing threats of fines and imprisonment if they didn't in some places, and generally expected to do the kind of work (often dangerous work, remember) that would allow them to support a Flootch and some children if it was necessary, or if a Flootch they liked desired it.

But that didn't really matter. Things were so much better for almost *all* Beasts that Beasts generally ended up getting a bit tired of Beastism, especially the most radical kinds that said you had to overthrow the entire Beast society. But some Beasts with a deep commitment to radical Beastism decided that if you split beasts into groups which each worked towards their *own* interests, rather than the interests of Beasts as a whole, you could get some of them to keep fighting the radical Beastist fight, *especially* if you could tell those Beasts a story that said they weren't getting their fair share of the new prosperity.

In this split Beastism, some Flootchists started arguing that it was fair, in promoting the interests of Flootches, to ask for legal privileges and protections that Fleetches didn't have. They asked for Flootch quotas in professions and in the legislature, but didn't propose quotas for Fleetches. Some wanted goods that Flootches used but Fleetches didn't to be exempt from tax. Some wanted Flootch-only spaces, even though they'd said in the past that Fleetch-only spaces, or spaces only for Fleetches and Flootches of a particular color, were wrong. And the list went on.

In short, these particular Floochists said it was okay for Flootches to ask that Fleetches be stripped of some of their rights to life, liberty, and property. They said this was okay because Fleetches in the past had been rulers. In short, they said that encroaching on Fleetch rights was okay because it was *revenge*. One thing they often forgot about was that all this time, only a very small proportion of Fleetches, probably 1% or less, had really held the power that the Flootches said they *all* did.

Some Fleetches used this new Flootchism as a reason to say that Flootches hated Fleetches. They were wrong: it was just that some of the Flootchists had a bunch of bad arguments that seemed to be aimed at Fleetches. But the new Flootchism *had* increased antagonism between some Fleetches and some Flootches. A Flootchism that was

really about Flootches only (even if it *said* that Fleetches could and should be Flootchists), that denied Fleetch suffering, and said that it wasn't interested in hearing about any Fleetch problems until all Flootch problems were taken care of, reduced the common ground on which Fleetches and Flootches could cooperate, and it reduced their ability to understand and empathize with each other on the basis that they both suffered.

Flootchism—at least, some Flootchism—had turned into an ideology that increased conflict and turned Fleetches off the cause of "equality." It obscured the fact that all beasts were effectively in the same boat—a life in which they would struggle and suffer—and that the greatest inequality in the places where Flootchism was most popular was *still* between the aristocrats (who were now mostly merchants) and the rest of the Beasts.

Neither Fleetches nor Flootches were likely to make much headway towards their equality if they were caught up fighting each other. And that's why some Fleetches and Flootches started saying that the old Beastism was better than the new Flootchism.

> When women say things like "misandry isn't real," we mean it the same way you might say, "Freddy Krueger isn't real." …

I'm not claiming misandry here (see above). Some people are, I guess. Not me. Let me stop here and say that misogyny, as a systematic force or widespread feeling, is also not real … just like Freddy Kruger. Misogynists are real: mainstream misogyny isn't.

Sexism, in both directions, *is* real. The problem with the words "misogyny" and "misandry" is that if they're used to talk about hate, they're just too strong for us to credibly be able to say that what they talk about is widespread. Misogyny and misandry are things exhibited by people with serious personal problems. Those people probably need professional help more than they need a political ideology.

Part Two: Why Claiming that Sexism Isn't Real Is a Sexist Thing to Say

First the title. I wouldn't claim that sexism isn't real. I'm claiming that feminism4 is sexist. Feminism4 is *evidence* that sexism is real. I'm not claiming that it's the *only* sexist ideology. Just that it's one of them.

> We live in a world of measurable, glaring inequalities. Look at politicians, CEOs … these fields are dominated by men. (And, in many cases, white men.)

What if we say that part of the reason for this is just that women haven't been in the game that long? When a family commits to upward class mobility, it usually takes a few generations of education, networking, and savings for the shift upward to happen. Having removed the barriers to female advancement by ensuring that women have full and equal legal entitlements to life, liberty, and property, as well as by instituting anti-discrimination legislation in many places, earlier kinds of feminism have established the ground for this kind of material inequality to be gradually remedied. But you can't force the issue. If having complete equality of outcomes *now* involves impinging on the rights of others, I'm sorry, but you just can't have it. Those rights are super-important, and they're for everyone. If you say they can *ever* be suspended, you are playing a very dangerous game.

Adults (and well-raised children) realize that you can't have everything you want right this very minute, especially if it means you have to punch someone else in the face to get it.

> It's fine (though discouraging) if you legitimately believe that [there is no social structure favoring men], but you need to own up to the fact that that is a self-serving and bigoted point of view.

This is a classic feminist4 argument: if you disagree with feminsm4, you are a sexist and/or a bigot. And it's not much of an argument. It's really more of an insult. Some people—men and women alike–are against sexism, racism, homophobia and transphobia, but still think feminism4 has lost the plot, and that it has various cases to

answer. Those people, if they are civil and informed, deserve a conversation. If your conversations with people tend to go like this:

> A: I think feminism4 is a bad ideology and here's why…
>
> B: Well, you're a bigot, you straight, white man, you!

you don't have much of an ideology. Especially if A turns out to be female, homosexual, colored, trans, or any combination of them. Sometimes they do.

Part Three: Why People Being Shitty to You Is Not the Same as You Being Systematically Disenfranchised

> There might be a lot of women in your life who are mean to you…

The women in my life are lovely to me, and I love them. I've actually seen some of them get upset with *themselves* for wanting what they want, because feminism3 and 4 say they should be different. I don't like ideologies that go around telling people that what they are and what they like is not okay.

I'm not seeing much misandry around me, I've got to say. And I don't think I'm systematically disenfranchised. But I still think feminism4 is a bad ideology.

> There are some really shitty things about being a man. … The difference is, though, that the radfem community on Tumblr does not currently hold the reins of power in every country on earth (even in nations with female heads of state, the political and economic power structures are still dominated by men).

I'm glad the radical feminist community doesn't hold the reins of power. I think it promotes a sexist ideology. There are people in power who hold sexist views about women, too. I don't think that's okay either.

> If you present fairness as the goal—that some day everything will be "fair" for everyone—you're slipping into an unrealistic fantasy land.

Okay, so we are saying that we aren't for fairness anymore? I know West and I are likely disagree on this, but to me, a fair system is one where the rules are universally applicable and universally applied, where no group gets a leg up, and no group gets beaten down. I think by and large we have this already, but it's under threat from an overblown system of government in which parties attempt to buy votes by pork-barreling (handing privileges, tax credits, and cash payments to various constituencies). Insofar as feminism4 attempts to construct a constituency that rewards this pork-barrelling, it is harmful to the cause of fairness.

> Feminism isn't about striving for individual fairness … If a particular woman is underqualified for a particular job, fine. That isn't sexism. But she shouldn't have to be systematically set up, from birth, to be underqualified for all jobs (except for jobs that reinforce traditional femininity, obv).

And she isn't.

Part Four: A List of "Men's Rights" Issues That Feminism Is Already Working On

I'm going to address this entire section at once. This section says that every problem it talks about, whether it affects men or women, is the result of patriarchy. I find this at once reductive *and* insufficient.

I'm not going to dispute, right now, that patriarchy existed in the past. I know there are those who do, such as Warren Farrell, author of *The Myth of Male Power*. Farrell argues that sexism was always a two-way street (he calls

this *bisexism*), and that there have always been patriarchal *and* matriarchal domains within societies.

I dispute that patriarchy exists *now*, in the rich world. If it were really a matter of men deliberately and systematically lording it over women, we wouldn't have *any* female CEOs or heads of state. If men wanted to and were capable of oppressing women to the degree that we could lay the blame for all our sex- and gender-related problems at the feet of something as simple as patriarchy, men would have used legislation and force to *forbid* women from assuming these positions, or even from getting an education or showing their faces in public. As a matter of fact, this *is* done in some parts of the world, and in many of these situations religion is used as a cover for this abuse of human rights. This is deplorable. Thankfully, it's not the situation that we face.

If I were asked to identify which form of hierarchy is most pervasive in our society, which causes people the most suffering and unhappiness, it is the hierarchy of wealth. We might call this plutocracy. In this plutocracy, men *and* women with money can buy the ability to dominate other humans and have them do their bidding. It's a relatively free exchange, but in the midst of it, the non-wealthy (who don't even have to be what we'd call "poor") submit themselves to coercion, danger, and psychological abuse. The difficulty about this is that being rich isn't in itself a bad thing, or necessarily the result of bad behavior.

Since we're using our computers here, allow me an Apple fanboy moment while I ask, "would you say that it was clearly wrong that our economic system allowed Steve Jobs to become one of the richest people on the planet by spending essentially his entire adult life shepherding an industry that has massively enriched human life, knowledge, and productivity, to the point that he died early in part because he was working too hard to tend adequately to his health? Of the entire turnover of the company he helped establish, he would have taken perhaps a fraction of a percent for himself, but that turned out to be a very large amount of money. Is that necessarily wrong?"

Although widespread growth in income inequality is an issue, especially, at present, in the United States, it is for other reasons than that the rich *necessarily* oppress others in gaining and maintaining their wealth. Sometimes wealth is the almost accidental result of doing something that many others find helpful and valuable. It behoves the rich and powerful, though, to see that those who work for them are fairly compensated, are not mistreated or abused, feel a sense of agency and satisfaction in their work, are not physically endangered … and I could go on.

Addressing plutocracy is further complicated if we believe that some of the measures we *could* take, like expropriation, transgress a commitment to rights that we may believe apply to everyone.

The benefits (and the moral pitfalls) of plutocracy are open to men and women alike. Warren Farrell writes that "the U.S. Census Bureau finds that women who are heads of households have a net worth that is 141 percent of the net worth men who are heads of households," and that "among the wealthiest 1.6 percent of the U.S. population (those with assets of $500,000 or more), women's net worth is more than men's" (*The Myth of Male Power, 32–33).

High net worth women, like high net worth men, are able to buy the services and obedience of the poorest men and women in their society, and throughout the world. Marissa Mayer, current CEO of Yahoo, stands to make USD 50 million in her position; she has used her power (or perhaps her wealth and power is conditional on her willingness to make this proposal) to end her company's practice of allowing employees to work at home. This will likely diminish the autonomy and job satisfaction of thousands.

This is not patriarchy: this is plutocracy.

What's more, I won't even venture to say that plutocracy is the cause of every problem we might have in our lives. The world's more complicated than that.

> We care about your problems a lot. Could you try caring about ours?

It's possible to say that feminism4 is not a helpful (even maybe a sexist) ideology or that its worldview is incorrect

without that being motivated by resentment against women, or a lack of care for women's problems. There are women who aren't feminists, don't like feminism, or don't like what feminism seems to have become (feminism4). Would we suggest that they resent women or don't care about their problems?

Part Five: I'm Sorry That You Are in Pain, But Please Stop Taking It Out on Women

> It feels good to open up to perspectives that are foreign to you, accept your complicity in this shitty system … So stop trying to convince us that we hate you and I promise we'll start liking you a whole lot more.

I have to admit, when we get to this last bit, that I'm just not on board with the idea that "we" (opponents of feminism4?) are complicit "in this shitty system," or that the system is even all that shitty. I actually think that we (men and women alike) are in *more* danger from ideological forces that seek to undermine a commitment to universal rights, the rule of law, and the freedom of each compatible with the freedom of all, than from "this shitty system." "This shitty system," as West calls it, is built on that universality and those rights, and on their rigorous application. If they're not being rigorously applied, I'm all for going and fixing that up. This is not a problem for women or feminists alone. Maybe West and I would agree on that.

You don't have to have had a shitty life to be against feminism4, and you don't have to blame a shitty life, or anything, on women, to be against it. You might be against it because:

- you think it's a politics of resentment
- you think it's sexist
- you think it's collectivist, and you prefer individualism
- you think it's disempowering
- you think its factual claims are false or overly selective
- you think earlier feminist movements or modes of discourse were better

This list could go on, and on, and on. For any ideology, there are numerous reasons you could be against it. Some of these come down to irresolvable conflicts of fundamental values. Just because someone disagrees with you, does not mean that they hate you, or that they are a bigot.

Let's go back to the title to finish up: "If I Admit That Hating Men is a Thing, Will You Stop Turning it Into a Self-fulfilling Prophecy?" I take it as implied from this, and from West's other comments, that male accusations of feminist misandry are "causing" her (or tempting her) and other feminists to hate those men who make the accusations.

I'd like to put it to everyone that hate is optional, and undesirable. That someone says something you disagree with doesn't mean you have to hate them. Those of us who think of ourselves as against sexism, or for justice, or generally as good people, would, I think, generally agree that hating others is something to be avoided, even if it's only for the rather hollow reason of maintaining the moral high ground.

I think we should continue to agree on that. Hate is not okay.

(Image: no mo hate!, CC 2009 by Julia Lamphear).

Four women sexually assault 19 year old man in Toronto

Kristina Hansen · 8 April 2013 · Archived copy · Original

On the March 30 a 19 year old young man went out to a nightclub in Toronto and ended up meeting four women. As the night wound down they offered him a ride home, which he accepted as an innocent and well-meaning.

The four women took him to a parking lot in the Queen Street West/Spadina Avenue area of Toronto where they all proceeded to sexually assault him.

Because we do not know any of the details of the sexual assault it is hard to know what the women actually did to the young man, but the term "sexual assault" is one of those vague terms that, when applied to a male victim, comes off to the general public as nothing more than innocent groping, or perhaps some unwanted kissing because of the faulty assumption that men cannot possibly be *raped* by a woman.

The term "sexual assault" is a blanket description that could mean anything from an unwanted touch of the leg to forcing a man to penetrate a woman against his will. And for those who can't seem to wrap their heads around it, yes, men can become erect even when they are not sexually aroused, just as women can unintentionally orgasm while being raped.

The police reported that the young man thankfully did not require treatment in hospital.

Detective Constable Thomas Ueberholz with the Toronto Police Sex Crimes Unit said that his division does get complaints of sexual assaults on males by females:

> "Although the majority generally is females that are victims or complainants, it is not completely unusual for a male to be the victim of a sexual assault."

Det. Const. Shannon McParland praised the man for coming forward in an interview with QMI, saying

> "It is often hard for a male victim to approach police about a crime of this nature."

In a report from the Canadian Centre for Justice Statistics (2003) showed that men made up eight per cent of the adult victims of sexual assaults which were reported to police.

According to the 2003 report, male victims of sexual assault are just as likely as female victims to report the crime to police, but I have a hard time believing this to be the case since there is such a stigma attached to men who are victims of sexual assault. In fact, when interviewed by the National Post, Nicole Pietsch, co-ordinator of the Ontario Coalition of Rape Crisis Centres, said

> "Male victims, like female victims, can encounter stigmas when seeking help. It is not completely unusual for a male to be the victim of a sexual assault. Other men will say for example, 'Oh, he's so lucky,' like that was actually a positive thing when it wasn't. I think that that just feeds into the myth that sexual violence [against males] is something the victim wants."

Her comment confirms my suspicions that the majority of men who are sexually assaulted are not reporting these crimes to the police, nor are they talking about them openly with others. These men become silent victims because men who report being sexually assaulted are at risk of being ridiculed by others who just don't understand the fact that a man is not always interested in sex, especially with those that force themselves on him against his will. Nor is it understood that men, when trapped in a situation such as this young man was, have been taught that it is wrong to ever hit a woman, even when she is sexually assaulting him.

The fear a man has of being arrested for assaulting a woman, even in self-defense, is so crippling that he cannot

even afford an attempt to defend himself should the female perpetrator turn around and claim he was attempting to rape her just so she can escape any accusations.

On Twitter there were numerous users who posted nasty and ignorant statements ridiculing the young man.

[image]

It is a sad view of how many in society negatively stereotype men who come forward to seek help for sexual assault. It's an attitude that needs to be changed to reflect the reality that men are just as capable of being sexually assaulted as women, and that they deserve the same compassion and understanding that women do.

I personally would like to commend this young man for his strength and courage in reporting this crime to the police, and for standing up for his rights as a human being.

As for the women who sexually assaulted this young man, police say they were all white, approximately 5'4″ in height, roughly 190-200 pounds and somewhere between 30 and 36 years old.

The driver spoke with what sounded like a British accent and had a tattoo of wings on the back of her neck. Another woman had longer, dark hair with red dye at the bottom.

After the suspects let go of the man, they were seen leaving the area in a vehicle that resembled a silver Honda SUV.

[box]Anybody with information is asked to contact police at 416-808-7474 or Crime Stoppers anonymously at 416-222-TIPS (8477).[/box]

Introducing the “gender intelligent” workplace

Paul Elam · 8 April 2013 · Archived copy · Original

As is more and more frequent these days, I was contacted this morning with a list of questions from a member of the mainstream media. This time it was Leah Eichler, a weekly columnist for The Globe who is also writing a feature article for Canadian Business Magazine on “Women in Work.” She had some questions for me in relation to her work on that article.

As is also the case with the mainstream media, I never know which of my statements, or in what context they will be used for a finished piece. Regular readers of this site know full well that the MSM has not exactly dazzled us with exactitude, diligence or ethics. So, like many times before, I bring you the questions, unedited, with the complete answers I provided Ms. Eichler. — PE

1. Do you think the focus on women in business has grown more pronounced?
Clearly, yes, it has, along with the focus on women in most everything else in modern culture.

2. Have you encountered a move toward gender intelligent workplaces and what is your take on this?

No, I haven’t. There is indeed a huge focus on gender, rather sex, in the workplace these days, but I would call it anything but intelligent. In fact, I would guess that what you mean by “Gender intelligent” (the language of social engineers) is actually “Female favoring,” They are not the same thing at all, though I don’t find the latter concept to be any more positive for the workplace. I think actual “gender intelligence” would imply an understanding of both sexes equally, and the knowledge that the workplace has never been particularly friendly to men any more than women. The nature of business is to maximize the utility of any given employee at the least possible cost. It’s about the bottom line, not the genitalia.

What has happened is that the workplace has become plagued by gender politics, pitting men and women against each other collectively, and I think business has suffered for it.

3. Have you noticed any reaction to this emphasis, by men?

Yes, but not within the workplace. Men know that reacting with anything other than support in the workplace for the targeted advancement of women is career suicide. I am not just talking about reasonable measures like making some allowances for pregnancy and childbirth. The problem shows up where qualified men are being passed over for hiring or promotion in favor of less qualified women in order to fill quotas, as well as the liberal use of litigation against men and companies by women, much of it based on false pretense. Attacking men and masculinity is now a culture-wide phenomenon, and it has resulted in a workplace that is overtly hostile to men while granting women the power to successfully persecute with the ease of a pointed finger. Most all of men’s venting about this kind of problem comes to places like my website, where it is often expressed anonymously.

More simply put, the most common reaction from men has been politically forced silence, or an obsequious, fear based lauding of the current state of affairs.

4. Lately, I’ve encountered the term “misandry” which I must admit I wasn’t very familiar with. Do you think the emphasis on women’s advancement has gone too far?

What I think is important is that it is not access to professional advancement for women that is a problem. The problem is how we are going about it. In a just society there would ideally be no barriers to anyone pursuing professional goals based on sex. That being said, quotas and the lowering of standards to accommodate under or unqualified female applicants has had a negative impact on business performance as well as doing no real favors to women, generally speaking. The direct inference of such policies is that women are incapable on their own of competing with men on a level playing field. It diminishes the credibility of all women in the workplace while fostering a culture of under performance and sexual animosity that is completely unnecessary.

Misandry is a large part of the problem. I offer the following article from Degroote School of Business at McMaster University:

http://www.degroote.mcmaster.ca/articles/women-make-better-decisions-than-men/

I invite you to read the article along with the 100+ comments that follow it. In particular the comment by Professor Scott Gustafson. This article is misandry in action. It is an attempt to recruit women into a business school based on biased, even fraudulent scholarship that paints men as inferior. This is the one of the building blocks for your "gender intelligent" workplace.

I would argue that as long as men are bullied into compliance, you will not hear much from them on this in the work environment. But when that gag comes off, as it eventually will, you will see a pronounced backlash against female favoring polices and against women, many of whom do not deserve it. Men, as is customary, will be blamed for this. The fault, however, will be directly in the laps of gender ideologues.

5. Are men disadvantaged by the emphasis to promote women in business?

It is impossible to not disadvantage one group when you favor another. It is simple physics. And this is what is happening because we have lost focus on promoting merit in favor of bowing to identity politics. Worse, we ultimately disadvantage both groups. By favoring the soft misogyny of quotas and reduced standards, we not only undermine men who have earned recognition by accomplishment and merit, we undermine the credibility of the many women who can compete without being given a head start in the race and forcing everyone else to run slower. This is only a formula to undermine the personal competition critical to business success.

I refer you again to the report from the Campaign for Merit in Business.

The best way, in my opinion, to assist women collectively with achieving professional success, is to prepare them to compete under the same diligent standards that men have always faced, and without treating them like children. That means they must make the same sacrificial decisions that men have made for professional advancement for ages. Personal life, comfort and entitlement go out the window, as does a lot attention to family and friends. Money becomes the sole motivator, not the lifestyle choices that have historically led women to lower income positions from which they have demanded to be paid "equally."

Women, like men have always done, must bend to the needs of the workplace, not the other way around. This is accomplished with education and the matured understanding that professional life means almost unending personal sacrifice. Turning the workplace into a social sciences laboratory and forcing compromises that do not serve the needs of business is a recipe for failure and a guarantee that women's desire to be regarded as equals will be met with deserved contempt.

6. I would love to learn more about A Voice for Men, why (and when) you started it and why you saw the need for it.

I started A Voice for Men in 2008 as a personal blog. My desire was to simply raise awareness of issues faced by men and boys in modern culture. Many of those issues are cataloged here:

http://www.avoiceformen.com/activism/about/

Since then, the site has grown exponentially into the most widely read online publication targeting men's issues that has ever existed. We have attracted scores of men and women of every lifestyle, color, creed, sexuality, religion and lack of religion who support the idea that where it concerns men and boys, most of society is getting it wrong.

This is particularly true where it concerns gender ideologues, many of whom claim to "advance the equality of women," but who instead seek to advantage women over men by any means necessary, including unscrupulous concepts like quotas, reduced standards and fanciful but meaningless jargon like "gender intelligent workplace."

Hope this helps,

Paul

Drs Paul Nathanson and Katherine Young

VFM News and Commentary · 9 April 2013 · Archived copy · Original

Amid all the histrionics and attempts to stifle free speech, these two brave academicians followed through with what they set out to do; have a discussion on misandry in our culture.

Part One

Part Two

Part Three

AVFM News and Activism: Toronto Review

James Huff · 9 April 2013 · Archived copy · Original

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Tonight we are going to have our own follow-up of events last week at the University of Toronto. Joining us will be Daniel Perrins who will give his own verbal account of events. We also invite anyone who was there to call in and give an account as well. There has been much coverage of this in Men's Rights circles and all of it has been excellent but tonight we want to give our listeners a chance to share their comments and ask questions directly to those who were there.

The show starts tonight, the 9th, at 9:00 PM Eastern, 8:00 PM Central, which is 2:00 AM February 10th in London and 11:00 AM February 10th in Brisbane

SHOW PAGE

[/box]

Protecting my sons

Nevada Thompson · 9 April 2013 · Archived copy · Original

In response to the Montana Kaimin article about establishing National Coalition for Men groups at campus universities across the nation, I would like to thank Bjorn Bergeson for the neutral and informative perspective. Sadly, I was disheartened to read Ms. Phenocia Bauerle, Montana State Diversity Coordinator's comment about our message being *"problematic"* and Brent Hildebrand, UM Men of Strength's comment that the information we disperse is *"misleading"*.

I am the President of the National Coalition for Men – Montana State University (NCFM-MSU). I am a woman, I have four boys, three of which are teenagers. I am aware of the rights, privileges and protections that I receive due solely to the nature of my gender. However, I would like to take a moment to clear the air about the NCFM message. Being a mother of four boys, I do not agree with some of the costs that my boys may have to endure to ensure my continued protection and support. Therefore, I have agreed to take on the role of President of NCFM-MSU to help level the playing field.

Let it be known that we are not women haters, rape apologists. We do not justify abuse. In fact, we are striving for true gender equality with the belief that education and accountability are the keys to success. When I first came to Montana State University I saw that it really catered to women, which is great for me. However, thinking about my children I noticed that they had nothing to support, grow, enhance and educate men; hence, the beginning of NCFM-MSU to offer support, education and guidance to the men of our community.

There has been legislation drafted that is obviously violating human rights and it is our duty to protect them. Is that not what is being said about women, we must protect their fundamental rights? TheDepartment of Educations's now infamous "Dear Colleague" letter is unquestionably harmful to men and has therefore been on many people's minds. However, it is not our only focus and we are not saying that rape does not exist, nor that it should go unpunished. We are saying that education of responsibility needs to take place and both sexes need to be protected This is our simple goal: protection without supplanting the fundamental civil rights of others.

Watching the President of Kappa Sigma initially supporting NCFM's message, and then flipping hours after Ms. Bauerle's and Mr. Hildebrand's statements were released, it is clear the Montana University System is teaching students *what* to think; no longer instructing these emerging professionals *how* to do so.
I welcome any input on this topic as it is imperative this discussion take place to preserve safety for all on Montana campuses. In conclusion, today I noticed that HB 240 is awaiting Governor Bullock's signature to allow students to carry handguns on college campuses to protect "helpless women", clearly a reaction from a father striving to protect his daughters.

Laws have already been enacted to remove the presumption of innocence in sexual assault cases, effectively creating "rape prone cultures" where women are afraid of being assaulted at every turn. A woman in such a hyper-emotional state could easily misinterpret a situation, resulting in the unjustified death of one of my sons.

How do we protect them?

Little red frothing fornication mouth

Dan Perrins · 9 April 2013 · Archived copy · Original

I thought I would jot down my take on the ideological feminist flying monkeys and the CAFE lecture Thursday night involving Dr Paul Nathanson and Dr. Katherine Young.

Videos are being done edited and uploaded, the Skype twixt Paul and I had has been over forked with bits and bytes clogging up the net. The lead up and the sorting of documentation is always a much longer process than the show itself.

There were actually two shows going on Thursday night. One was a circus, the other an open dialogue on misandry and misogyny. I wanted to cover both. Each had it's certain appeal. The open dialogue lecture was important; knowledge being shared. The circus was an adrenaline rush full of clowns, trained poodle-boys, and ferocious lioness who have been robbed of true equality by feminism.

Feminism is particularly good at training its minions in two skills, herding and security. One could say they've developed it into an art form.

That is what I witnessed on Thursday night; the herding and security central to feminism's narrative.

They've certainly lulled more people in history into believing their claims than any other I can think of. Hitler, Himmler, Hess, Goering, Speer and Goebbels could have learned a thing or three from feminism. Godwin's Law be damned, the M.O.'s of these two groups are frighteningly similar.

First they keep the message uniform, to keep it pure. The narrative is pure fascist Third Reich material, blame and *other* a group. Make up and chant hateful claims, repeat the hateful claims, and repeat them again, ad nauseam. Silence dissent. Hear none of it. If you do hear it, denounce and vilify those who blaspheme. ostracize, obfuscate, and spread copiously throughout society. Yell it at the top of your lungs. Use mechanical advantage to screech the tired old fascist feminist fallacy "its the ~~Jew's~~ patriarchy's fault."

The Patriarchy: something set up to benefit all men and yet it oppresses men as well. It is something they are tearing down because it hurts us and they want to help while they demonize and criminalize us. I believe the layman's term for this is contradictory bullshit. Heavy on the contradictory part and the bullshit part.

Feminists throw "patriarchy" around like a blanket tainted with smallpox.

"May I borrow a cup of patriarchy? I am baking up some man-hate." "Spare some patriarchy for the children?" "Sorry, I can't make the Slut Walk today. My patriarchy is acting up."

It's always patriarchy's fault. It's the creator of original sin, don't you know? So it was written in the Book of Dworkin — so it was sacrificed on the Altar of Ensler.

That was the common plot of the Three Ringed Circus that had organized to protest the lecture by CAFE.

There was lots of coverage. JTO gave us a wandering snapshot of wading through the ~~crowds~~ circus. But that was more like a side-show. The main attraction was "Little Red Frothing Fornication Mouth." She is a star in her own world, and trying to make it to the big time via feminism's you go gurrl attitude and sheer tits in your face gumption.

And you know what? I couldn't have cared less about her vociferous avocation of what I should do. I couldn't as well have cared less about her tits. However I do have a problem believing her, and here's why.

I brought up the topic of mental health and how men make up about 80% of the suicide population in Canada. I mentioned there was about 4 papers on the CMHA website. I was wrong about the CMHA paper count. Sorry for misstating the facts.

There are 12 pieces of information for women and one for men. Men do, however, bear mentioning in a second

paper dealing with all of Canadian society — as are women. That would make it 11 to 1. Perhaps men's voices from beyond the grave might be a little silent. Perhaps Canadians are a little deaf. Perhaps it's because feminists like 'Lil Red have bulldozed over those voices.

You can still learn about those men in statistics, those left behind in the carnage — as seen in the studio Brule' video of a young man searching for some answers as to why his two friends committed suicide, as well as on epitaphs.

Their feminist follow up? Laugh like a maniac and tell people who have actually done some research to "Shut The Fuck Up" as Red was so hot to do to anyone other than her that tried to be heard.

Make no mistake about it she is scared. So scared she could not would not engage in any civil discourse. She brushed away someone who looked to be a reporter with a casual STFU, she screeched those STFU's at me incessantly for about 12 minutes. That and constantly conflating feminism with women and visa versa.

So much for logic. So much for keeping the discussion honest. Just screech, and I do mean screech like a banshee, that MHRA's are just a bunch of women haters.

When told point-blank that none of it is correct, I got the same set of replies: "It's the patriarchy. You just hate women. You're a misogynist." No specific order. They have their indoctrination cemented firmly in every sentence, and every thought.

Early on in the night I had a short discussion with two young men who did not wish to be identified. They were afraid of backlash. Literally all they had to say was we think there should be an open discussion about how men and boys are treated these days but because of the militant actions by feminists they were afraid to go on the record, even just audio. I will say they were intelligent young men. It's a damn shame they live in fear of militant backlash.

This is what the femmies want. They want people to be afraid to state a differing opinion. It is what their whole protest was about.

That is the security aspect of feminism; complete and utter silence, complete faith and compliance. No critical thought required, or *tolerated*.

'Little Red Frothing Fornication Mouth' represents how feminism is helping men and boys. She allowed a peek beneath the veneer of the rhetoric spewed endlessly of late by feminists.

'We are your friend' they say. You don't need to worry about men's issues. We have them covered. We have them covered so well that your attempts to cover them is offensive to us. No, it's an attack! It's *hate,* you misogynistic pigs! Can't you see we are trying to help you? Shut your fucking mouths and let us fucking help you! And if you don't we will make you fucking pay!

Sound familiar?

Heads up, feminists, your use-by date has reached the tertiary stage. The MHRM is like time, ravaging your ignorant body of theories. From now on it is the steady onward march to the day that brings your inevitable silence, Little Red Frothing Fornicating Mouth and all.

Postcards for Papa!

Robert Sides · 10 April 2013 · Archived copy · Original

[box type="info" icon="none"]

Father's Day falls on Sunday, June 16 this year. Let's remind President Obama that dads matter.

How?

By participating in something I call… *Postcards for Papa.*

The idea is to hand-write (legibly!) a message citing the importance your father, living or deceased. You might also say how being kept from your father harmed you. Or how your grandfather or other men served as surrogate fathers. Or how being a father yourself is a key part of your life.

The postcards should be directed to the President, but sent to the address below. The accumulated cards will then be given to the President by Paul or his designate, media coverage being arranged.

Media can also be fed samples during the run-up to June, compiled cards serving as colorful reminders of why men's roles matter…while encouraging others to send their thoughts, too.

Everyone can participate: mothers, sons, daughters; adults and kids; military personnel; etc.

You can also send more than one card.

Other groups can/should be contacted, too, urged to join in. The can cite their group's affiliation, too: he more a group sends cards, the better known it becomes.

The plan is to fill bags and bags with cards from around the world, delivering them to America's president a la the famous scene from the movie, *Miracle on 34th Street* (when kids' letters to Santa were brought to the court house by postmen).

The messages should be simple. The more succinct and sound-bite-worthy, the more likely reporters and others will pick them as heartfelt musings.

I conducted this campaign a few times in the pre-Internet past:

https://dl.dropbox.com/u/36923150/PFP-yellow.PDF

https://dl.dropbox.com/u/36923150/PFP-ATF.PDF

Some cards were pre-addressed by groups. Others were plain, from the Post Office. Still others had father-related themes…like these:

https://dl.dropbox.com/u/36923150/PFP-bowl.jpg

https://dl.dropbox.com/u/36923150/PFP-braves.jpg

https://dl.dropbox.com/u/36923150/PFP-boxers.jpg

So please: join in! Being an activist has never been easier. And the impact is potentially huge.

Send your cards to:

Postcards for Papa

Purple Heart House

2297 Holly Drive

Hollywood, CA 90068

The owner, Christopher Robin, will keep us apprised of the tally as time goes by. If you don't know about him, read this:

http://www.thepurplehearthouse.com

Finally, for inspiration, take a look at some cards sent in the past:

http://exhibita.smugmug.com/MensRights/Fathers-Day/Postcards-for-Papa

[/box]

GMP and Matlack part ways

Paul Elam · 10 April 2013 · Archived copy · Original

The final nail has been driven into any imagined legitimacy that the Good Men Project ever had, or any possible remaining notion that the publication has anything to do with men, Good or otherwise.

According to an announcement posted hours ago by "editors," Tom Matlack, the sites founder, has ended his affiliation with the site as a board member, columnist and adviser.

It's over.

In the short, unceremonious announcement the possible reason for Matlack's departure was stated pretty clearly, in this writer's opinion. Matlack's original vision for the website was given mention, in part from Tom's own words:

> **The original goal of The Good Men Project was to allow a place to tell men's stories — stories that speak to the male experience and "change the teller and change the listener".**

And of course the reason for his departure was also given a mention:

> **The vision has extended the storytelling of men, by men, for men, into a cultural conversation that is lively, dynamic, multi-media and cross-platform, and with a diversity of voices.**

It is not as though the translation is hard to see. Tom Matlack really did have a vision of a publication by, about and for men. He chose the wrong bedfellows to get it started and ended up with a publication by, about and for feminists – *and no one else*.

As harsh as I have been on him on the pages of this website, I actually feel for Tom right now. For whatever it is worth, I think his inherent goodness was the source of his undoing. He assumed that he would be free to speak his own truth, honestly and plainly, and allow others to do the same; that the ideas themselves would sink or swim in the arena of unabridged public discourse.

When he actually followed through on that, his feminist masters, whom he had trusted with belief in their "Good" intentions, ran a shiv directly into his back and twisted it. Sociopaths Hugo Schwyzer and Amanda Marcotte left in a huff. Many other elements in the feminist community viciously turned on him, and on GMP, and let it be known that the publication would remain under fire as long as it did not toe a strictly feminist line.

Having subjected Matlack to a virtual castration, GMP CEO Lisa Hickey (or whoever pulls her strings) went on to "salvage" the publication with a scorched earth policy, removing any trace of dissent from feminism from the site. The works of Dr. Elly Tams, Girl Writes What and of course Yours Truly, were scrubbed from the database.

Noah Brand, the men's human rights mocking founder of the now defunct, "No, Seriously, What About Teh Menz?" was hired as Editor-in-Chief, with the supposed claim that he would "…work on strengthening the Good Men Project brand through the core values of a male perspective, pure storytelling, and provocative yet thoughtful debate."

Moderators have since gone to work to ensure that any comments critical of feminism or supportive of men's human rights are scrapped and their authors banned before their targeted, predominately female audience can read them.

Whatever my misgivings about Matlack have ever been, I don't think this is the publication he wanted, and I think (though I have not a shred of proof) that is why he has been thrown under the bus for the final time, or why he simply left in disgust.

There was not a word from Matlack in the announcement of his departure; no farewell wishes, no reflection on his

time there, just the clear promise of what the publication was going to be with him out of the way.

I expect it won't be long before Marcotte and Schwyzer return, now that the environment has been cleared of any dissent, free speech and Tom Matlack.

Personally, I want to wish Tom well. I butted heads with him several times. I think he made a lot of mistakes, the worst of which was, likely for the sake of his investment, coddling the sharks he was swimming with. At times I thought he was a bit of a jerk, but given who I am I can't judge that one too harshly.

I never, though, really thought he was as much insincere as misguided. What I think he really was, in retrospect, was trapped. A man who really cares anything about other men was never going to last there. Not even the man who started it all.

I do think Tom is a good man who loves his wife and children, and who really wanted to bring something of substance to the community of men. He just didn't understand the big picture very well.

Of course, all this is guessing. It is just my speculation after a few years watching events over there, reading Tom's articles and exchanging a few emails with him in the early going. I watched with some respect, and some bemusement, as he went up against feminists on many occasions, even as his publication depended on their approval for its survival.

Whatever he was, though, whether innocent dupe of sexual politics he did not fully grok, or just a stubborn guy, more conviction than strategy, I am convinced he was the last shred of anything genuine about GMP.

So, I am glad he is gone. If Matlack is the man I think he is, even if I intensely disagree with his take on manhood, he is too good a man to be in a place like that.

Good luck, Tom.

Rape farming: The next generation

August Løvenskiolds · 11 April 2013 · Archived copy · Original

A member of the *brassica* family that includes mustard, cabbage, and cauliflower, the plant called "rape" or "rapeseed" is a high-oil, high-protein crop that is one of the foundations of modern agriculture.

Of course, both the terms "rape" and "rapeseed" can cause emotional distress to certain segments of the population, so at some point the plants were renamed "Canola" (from "Canadian oil"), in order to appease the distressed.

Suddenly, all the feminist bullshit in Toronto, Canada, has a basis in ironic fact.

As the terms "rape" and "rapeseed oil" began to decline on food product labels during the 1990's, by an odd coincidence, feminists began to face a real problem – the other sort of rape, meaning an unwanted sexual assault, was declining also. The sexual revolution, the ready availability of birth control, the widespread availability of porn and the hypergamy of women meant that fewer and fewer men raised to be rapists by their abusive single mums had enough dry time to service the rape needs of the gynocentric ideologues who had worked so hard to damage men and boys.

Bigots of all stripes had used rape narratives as a staple of their propaganda diets. Want to undermine a black man, or a Romani (gypsy) man, or a Jewish man, or really, any man? Accuse him of rape, and toss a noose over the limb of a tree – problem solved. Even when the stories were recanted, either it was too late, or the police did nothing to the false rape accuser.

Unfortunately, the flaw in the rape narrative is that unless you have an actual rape, sooner or later your narrative will lose its power and your bigotry needs will go frigid and starve.

Imagine what would happen if 70% of the food in your city or town vanished. There would be panic, riots, extreme violence, crushing fear and death would soon be commonplace. The wasting of food would be a crime, dubious food would be consumed nevertheless, and the total collapse of social order would drive draconian measures to save society.

Now consider…the decline in the forcible rape rate from 1979 to 2009 **was over 82%**.

As the rates of actual jump-out-of-the-bushes forcible rape dropped to near extinction, the bigots against men who relied on rapists faced a huge problem – how to grow and promote rape *without seeming to* grow and promote rape.

Some feminists, formerly sex-positive, linked the decline of rape to the rise of pornography, and thus began to battle sexual liberation and pornography in earnest, betraying the sexual freedoms won by their younger, hotter sisters. They even claimed, comically, that pornography somehow leads to rape and they used credible death row experts like serial killer Ted Bundy to argue their point. The strange bedfellows of Christianists jumping onto to their bedwagons must have unnerved these early feminist rape farmers, and they mostly bailed.

Badly burned, the early rape farmers changed their working model of rape whorticulture to resemble illegal drugs such as pot – like marijuana farmers, they had to produce a valuable cash crop AND hide their efforts AND claim they hated their crop and wanted to end it. Unlike marijuana farmers, their product was vile and they often fancied killing, brutalizing and maiming their primary customers.

Just as some farmers use genetic engineering to produce new crops, the rape farmers used memetic engineering to breed new types of faux rape. Some of them were pretty silly and failed to sprout, such as:

Birth rape.

Verbal rape

Pity sex rape.

Sexual regret rape.

Others, just as ludicrous, gained marginal traction:

Drunken hook-up rape.

Date rape.

Now, farming rape has been at best a mixed bag for feminists. The stunning 82% decline in the rape crop has occurred despite all the false accusations, definitional expansions, and delusional rhetoric to the contrary. Those evil men just aren't raping enough to satisfy the needs of feminists, and as early as 1994, scientific studies were beginning to note this.

Thus the Next Generation of Rape Farmers was born.

While they still retained some of their focus on discovering new and previously unsuspected forms of rape, the Next Generation Rape Farmers reasoned that, since the actual forcible rape of women was approaching extinction anyway, there was no real harm in stripping away the protections and precautions that women had used for generations to protect themselves from a hostile world.

Modest clothing? Screw that – modesty is nothing more than victim-blaming! Bring on the slut walk!

Police protection? Despite their dedication to put their lives on the line for your safety, they'll never believe you, so learn to hate and disrespect the police to their faces. Maybe they will try to protect you, anyway.

In their desperation to save their failing rape crop, the feminist rape farmers are tossing their own sisters into the grinder. Left in the dust, of course, are those male and female victims of actual rape.

Hey, wait a minute: while victimhood is normally a transitory state subject to normal human healing, what if we can turn real rape victims into perpetual perennials so we can exploit the worst day of their lives FOREVER?

I have sisters, nieces, female cousins and DAUGHTERS. Every time a feminist rape farmer rips away the reasonable steps any woman might take to protect or heal herself, my rage and resolve to destroy feminist rape farmers is renewed.

One of the most recent experiences with rape farming is occurring even as I write these words – and it is on a 21+ month-old post on AVfM, "The unspoken side of rape"

The rape farmers are out in force – one, some febrile cat named Meow, wrote "Women who go to Slutwalks half naked are showing that no matter what someone is wearing they are not asking for rape, it shouldnt even matter what someone was wearing when they were raped, they never gave consent and that is the god damn problem".

This is the perfect gaslit storm of feminism: "Women, you live in a violent rape culture that hates women AND you should do nothing to protect yourself from it."

What level of idiocy does one have to have to think that that being defenseless is a great defense?

Well now, Meow, we've got your number. You are a rape farmer. You use rape and rape victims to feed your narratives that oppress both men and women. You have failed, and will continue to fail, as long as you seek to damage others in this way.

Your crop is dead. Plow it under and go fuck your field with something else.

No more slugs and snails

Max Cade · 12 April 2013 · Archived copy · Original

How does it feel to take the red pill?

It is like waking up after a bad dream; a dream in which boys and men are bad, and girls and women are good; a dream in which you can never escape the dark feelings of shame and self-disgust because you can never escape the fact that you are male.

I used to be ashamed to be a boy. I grew to be ashamed of being a man. How did this happen? How did my spirit get squashed by shame so that I felt lesser than the girls and women around me purely because I was born male? How did I wake up from this delusion? In telling my story, I hope to connect with other men who have grown up under the burden of such shame – and to celebrate and encourage what we are waking up to: the possibility of a new world in which men are valued as highly as women for who they are, not simply what they do.

"Slugs and snails and puppy dogs' tails – that's what little boys are made of. Sugar and spice and everything nice – that's what little girls are made of." This was my introduction to the shame of being a boy. I heard this rhyme repeated maybe a hundred times or more before I reached the age of 5. I took it in – deep inside me. I believed I was born dirty, disgusting and inferior to the colorful, giggling female creatures around me.

It probably didn't help that I was sexually abused by a much older girl at the age of 3 or 4, although the damage that abuse did to my sense of having an inviolable, worthy self didn't reach my conscious mind until much later.

But the message that boys and men were bad was repeated endlessly, all around me, throughout my childhood. Perhaps the most important early carrier of that message was my feminist mother, who used me as a therapist-type foil as she spent years listing the endless ways in which my Dad was supposedly making her life a living hell. I never heard his point of view. Dad bad, Mum good became Men bad, Women Good.

I didn't want to grow up like him.

The fact that I was bullied by my brother at home and by mostly boys at school just served to reinforce what I had earlier absorbed – boys are bad. Teachers strengthened this message by disseminating feminism, blaming boys first for any trouble in class and coming down much harder on us in every way. Girls came first – in the lunch queue, when sweets were handed out. Girls were never asked to put the chairs away. Once, for making a joke in class, I was made by the female teacher to kneel outside the classroom door for the rest of the lesson. What an expert in shaming she was.

In books and films I learned, however, that a Bad Boy could become Good. How? By becoming a Hero. A hero was someone who was endlessly strong and brave and proved it by rescuing some damsel in distress. Though I grew up aspiring to be such a hero, and later tried to rescue a fair few damsels, underneath I knew I could never measure up to such an impossible masculine ideal and felt my secret shame growing stronger.

But since my childhood coincided with the massive growth of feminism from the late 60s to the early 80s, I also absorbed from every direction the message that boys and men were now supposed to be soft, sensitive and ever so aware of the myriad needs of girls and women. When I was 12 and the teacher asked the class 'who is a feminist?', I was the only boy to raise my hand. Much laugher followed. I felt shamed but also brave and right. I was fighting the good fight for my mother and all damsels everywhere.

But as I entered dating age I was deeply confused about what a boy or a man was – and how he was supposed to behave. The concept of the New Man had arrived and I was only half-aware that the New Man was simply The Man Who Did What Women Wanted. I embraced the concept. Mostly I would try to be a good friend to the girls I liked – whilst noticing that they tended to hook up – yes, you guessed it – with the bastards. I was covered in acne and I knew it was bullshit that girls did not judge boys on their looks. I started to realize that they were not as pure and superior as they were painted – but at such a hormonal age I still desperately wanted their approval. In all this

rejection, my shame continued to grow.

In my late teens — as my spots subsided — and I acquired a measure of confidence, I began to have some success with girls. Eventually, quite a lot of it. I felt, however, a constant pressure to be amazing (I now understand this need to be an attempt to cover up shame), fabulous, to please them to the nth degree, to give them what they wanted including in bed (girls coming first indeed), whilst very often not getting what I wanted. I thought that their needs were more important that mine. I was the protector, the romancer, the initiator, the ravisher, the *spender* of course, of most of the date money. I had to prove myself as a man in many ways to get the girl. And what did she have to do? Be pretty – and preferably a good conversationalist.

Eventually I 'won' what seemed to be a great prize in my beautiful and clever wife. But I was so grateful to have 'won' her that I let her alienate my friends and family and make my life all and only about her and our child. In my shame of not being good enough, I felt fear of losing her and so I thought I must do what she wanted. I neglected my needs. When it all went to shit and we got divorced, I let her take my son to another country without a fight. Three reasons: first, fairy tale chivalry and its modern feminist proxy told me that her needs came before mine. Second, I had been indoctrinated in the belief that a child needs its mother more than its father. Third, I knew that if I fought her for custody I would lose.

It all fell apart. I lost my job, I became depressed, I spent years on the dole and I became intimate with the feeling of being at the bottom of society's hierarchy: I was a man of limited utility to women.

My shame was complete.

I say 'limited' utility because in time I discovered that I could initiate quite a lot of casual relationships. I was close to being a Pick Up Artist – and in my behavior I see a cocktail of feelings about women; anger at past rejections and humiliations; fear of being 'owned' – confined as I had been through childhood abuse and in my marriage. Shame if they started to love me; I was not worth it.

This world of loneliness mixed with short-term sex and companionship was thin, pale and empty. I needed something solid, something I could trust. I discovered men's work through The Mankind Project. I saw vulnerable, open, honest men trusting each other, supporting each other and getting in touch with what they really wanted beyond what society and women demanded of them. My feelings of competitiveness with 'strange' men (rooted of course in the desire to win women) began to dissolve, as did my fear of them.

I read Warren Farrell. My compassion for boys and men just grew and grew. I started to look at the men cleaning streets and repairing buildings differently. I began to see them as fully human, beyond their utility. I started to look at teenage boys with far more warmth than judgment. I was waking up. I began to munch red pills like the starving man I had been – starving for a true and whole picture of what it is to be a man. I discovered Girl Writes What and A Voice for Men. I woke up to the damage feminism has inflicted on men and on wider society. I began to spread the word.

When my last relationship ended, I made a resolution. I was not going to chase after women any more. I would no longer put their needs ahead of mine. I would no longer try to impress them. I would no longer settle for a woman who was only giving me half or less of what I need from a relationship. I would find my own definition of what it means to be a man. Since I allowed in the wisdom and support of the community of awakened men and women that is the Men's Human Rights Movement, my male-shame has been dissolving faster and faster, like a snowball in the sun.

And here is what I say to anyone who would shame a little boy for the fact that he is male:

Skies and stars and infinite dreams. That's what little boys are made of.

Toronto offers $1,000 reward for those triggering false alarms

Dan Perrins · 12 April 2013 · Archived copy · Original

On April 4 2013, the Canadian Association for Equality, C.A.F.E., held an open discussion around the different forms of sexism. This time it was at the Ramsay Wright Laboratories and the title of the event was "From Misogyny & Misandry to Intersexual Dialogue." The scheduled speakers were Drs Paul Nathanson and Katherne Young. Once again it was time to crank up the University of Toronto Student Union's fear-factory false alarm brigade, who tripped another fire alarm during the lecture, sending emergency services into action for nothing.

I want to speak specifically to the gamblers of other people's lives. You are dangerous, bordering on lethal; not in a tough-guy kind of way, but in an adolescent, toxic-to-society kind of way.

You are cowards, so driven by blind hatred that you can't even recognize what discussion was going on. You *feel* you owe society such a duty that you put people's lives at risk. You did so without, of course, asking them, engaging them in dialogue, or considering the people who might have needed emergency assistance for real while you created a wild goose chase in the name of silencing free expression.

University of Toronto now the scene of repeated public safety offenses

Just under the fifteen minute mark into the talk, the infamous 'hero' of the University of Toronto Student Union's feminists triggered it for the second time in a row. It caused emergency services to be dispatched and forced people to exit the building, again. It caused money to be wasted, again. And most importantly, it caused innocent lives to willfully, needlessly, and consciously be put at risk, again. It was another roll of the dice on people's lives in the name of bullying an entire society.

The seriousness of the possible outcome(s) of the false alarm is serious enough that Canadian lawmakers have legislated some penalties for it.

First the Criminal Code of Canada;

> ***"437. Every one who wilfully, without reasonable cause, by outcry, ringing bells, using a fire alarm, telephone or telegraph, or in any other manner, makes or circulates or causes to be made or circulated an alarm of fire is guilty of***
>
> ***(a) an indictable offence and is liable to imprisonment for a term not exceeding two years; or***
>
> ***(b) an offence punishable on summary conviction.***
>
> ***R.S., c. C-34, s. 393;1972, c. 13, s. 31."***

Fairly serious stuff, and it is what's known as a hybrid offence which gives the Crown the option of prosecuting one of two ways. If the crown elects to prosecute false fire alarm pulling indictable, the offender can serve up to two years less a day. The prisoner will serve time in a provincial jail. Not a nice place to live and you do not receive the same privileges as you would in a federal penitentiary. If the Crown elects to prosecute summary the courts will go easier on you, less time, possibly a fine with some community service.

From there we can move to the municipal laws. According to the City of Toronto by-laws, they have some fairly hefty fines in place for those who think its fun or a good idea to disrupt free speech this way.

> **§ 79-19. Interference.24**
> **No person shall impede or interfere with or hinder the Fire Department in the performance of its duties.**

Which goes on to stipulate further on down this gem;

> **§ 79-22. Offences.27**
> **Every person who contravenes any of §§ 79-12 and 79-13, 79-14A, 79-15 and 79-16, 79-17A and 79-19 to 79-21, inclusive, or who contravenes an order made under § 79-14B is guilty of an offence and on conviction is liable to the penalty established by the Provincial Offences Act, R.S.O. 1990, c. P.33 (as may be amended or replaced from time to time), being on the date of enactment of this chapter, a fine not exceeding $5,000 exclusive of costs.**

It's a possible $5,000.00 addition to your expenses. That is really going to bite into those trips to the bar if you're a student. If not it's still a fair chunk of change to interrupt a lecture for about 20 minutes. That is what could happen if the Crown elects to prosecute summary. It does not mean you escape jail time either. Summary convictions can and do carry the possibility of incarceration.

But we are not done yet.

The City of Toronto, whether you know it or not, has a bounty on your head in the form of a reward.

Probably a good idea to reproduce it here, it might motivate someone to identify you, which might save some live(s)**§ 433-1. Amount of reward.**

> ***A reward of $1,000 shall be offered and, if accepted, paid to any person who supplies information leading to the conviction of any person or persons who wilfully, without reasonable cause, make or circulate or cause to be made or circulated an alarm of fire within the city of Toronto.***

Finally, the City of Toronto also has a bill ready to be served on you. It is a charge of $350.00 per vehicle per hour for the use of emergency services. All that is required is your name.

A name with a bounty on it.

I'd say life just got a little more interesting for you.

At future events, AVFM personnel will be monitoring fire alarms in the building with video surveillance. If you are caught on camera, we will identify you and file complaints with local police. We will also post those police reports, along with your name and image on the front page of this website. That should be of interest when future prospective employers Google your name.

Oh, and the reward money? We will use it to buy more cameras.

The UK Domestic Violence Protection Order (DVPO)

MRA London · 12 April 2013 · Archived copy · Original

*MRA London activist, **Lew Lenzter**, describes the implications of proposals for the Domestic Violence Protection Order (DVPO) — the UK's equivalent of VAWA. – Ed (MRAL)*

The UK government's Domestic Violence Protection Order, DVPO (or "dove-po"), will serve to exclude a man accused of violence by his partner from his home. A "pilot" scheme will be set up. Under this scheme men will be excluded from their homes on no evidence other than an accusation from their partners for up to 28 days. And no investigation will be carried out to test the truth of allegations.

No arrest will be made, of course. The Home Office consultation is clear to make this point, because it is – you guessed it – only a pilot scheme. And because no arrest will actually be necessary to keep a man out of his home under a DVPO, he's threatened with actual arrest for non-compliance. Indeed, the DVPO spawns the imaginary crime of breaching conditions, giving scope to the possibility of juicy convictions to sex up politicians' portfolios.

What is particularly dispiriting is that the current coalition government promised to restore our freedoms eroded away by freakily over-controlling earlier administrations. They promised to ditch the notorious Antisocial Behavior Order (ASBO) – which they did slowly and eventually. But now, they are planning to replace the ASBO with some sibling monster of a new name. The DVPO is nothing more than the ASBO for the home: a means to punish without a court decision while creating a crime out of nothing.

You can see the tabloid banner: EVIL DVPO BREACHER SENTENCED TODAY.

A paragon of British fairness. Indeed, the set up actually appears gender neutral on the surface. Anyone not looking deeper might be left with this impression. There is a phone-line for men as well as for women. A more discerning individual, however, will see the main text of the Home Office DVPO page is exclusively dedicated to female victims. There is at the bottom of that page a link to another page, itself with links to a plethora of female victimhood propaganda pages.

Moreover, another government page — Report Domestic Abuse — is top-heavy with links to pages helping women. And only one for helping men.

The unfairness doesn't stop there. Women's pages are elaborate, clear and easy to use. A wealth of information is laid out clearly and in an attractive way. Under the Home Office page you can find another elaborate female-only page, and, under a gender-neutral title.

The page for men is, however, a crudely put-together job with a large part of the front page taken up by a disclaimer for the reader, telling him he uses the information at his own risk. There is nothing of the sort on any of the women's sites. This government-sponsored men's page Men's Advice Line appears to be the only one of its kind.

Looking at the detail, there are three options for three different groups:

• Heterosexuals

• Gays

• Front line workers

But interestingly, the page for gays is identical to the one for heterosexuals. And, the same disclaimer from the front also appears on both these pages. The government has spared itself a lot of valuable time on this one.

After following links through, one arrives at a list of a few organizations. These ostensibly help men, but some are most notably (if not exclusively) run by and for women.

What a difference in government attitude between the two genders. Indeed, one question one might ask is this. Why

have separate pages for women and men in this day and age of equality?

Some glaring loose ends also abound.

False Accusers

One issue conspicuously missing is the question of fake accusers. How will they be handled? There seems, in the government PDF for the Domestic Violence Protection Order, no consideration given to the possibility. You know already what the answer will be. "Well, it's only a pilot scheme, you see."

Police Decide

Police will be making assessments on risk. The police are taking control of issues that were once left to social workers, lawyers and courts. Governments have been slowly eroding away our liberties for the last three or four decades. They are slowly doing away with presumption of innocence and due process. These once-cherished rights are seen by modern government as a pesky nuisance.

Molestation

How many people do you know are molesters? One might probably answer not a lot. However, molestation here is given a rather broad definition. Apart from the physical acts to which the term normally relates, coming near to a property occupied by the accuser is also an act of molestation!

Homelessness

Homelessness resulting from being barred from home is in contravention of Human Rights Act, Article 3. The accused cannot be excluded from his home if this will happen, according to the Act. However, only in cases where breech of Article 3 is "immediate and foreseeable" will the accused be barred. But what DOES that mean? If a guy ends up sleeping in the gutter because the police just didn't see that might happen, it's then ok?

Not Beyond Reasonable Doubt

The DVPO will be issued on the balance of probabilities, not on whether a threat is proven beyond reasonable doubt. And remember, police will be the sole assessors.

Where do cranky conspiracy theorists turn out in the end to be right? In the UK. The UK is a police state. And today's government – our freedom respecting LibDem/Conservative coalition – is currently paving the way to strengthen our police state's foundations.

High Attrition Rate

A very telling fact is this. The pilot scheme has shown a high attrition rate as criminal proceedings develop. This underlines three glaring alternatives:

1. Couples wanting, in the end, to remain bonded.
2. Untruths and exaggerations on the part of the accuser (usually the woman) playing a role in the proceedings.
3. The perpetrator is just too smart to be nailed.

The facts are that only 25% of cases result in prosecution and only 1.5% – 5% in a conviction.

But the government and its supporting media are trying to sell the notion to the country that (3) is the primary reason for the high drop-out rate. Think about it what that means. It means a lot of very clever guys are beating their partners up.

We don't buy this. We believe the bulk of cases form a melange between (1) and (2). Moreover, we see this as a good sign. Couples resolving their differences are what the aim of a worthwhile public social service answering the issue of partner rowing should be.

But this displeases the government and the police. They want convictions, convictions, convictions. And couples

separating galore.

Why? It's what keeps them in work. It gives police more to do in this age of declining crime. And the public anger it rouses wins lying politicians votes.
Female Violence Against Children

Violence against children is referred to time and again. But nowhere is it acknowledged that the bulk of violence against children is perpetrated by women. Social research studies in America have shown that most abuse of children is perpetrated by women.

Conclusion

I recall someone on a recent internet discussion saying that he listened through Orwell's Nineteen Eighty-Four on Radio 4. He said he thought it was the news.

A joke? Maybe. Or maybe not. Feminist government and over-controlling police statehood are two sides of the same coin. To quote Rich Zubaty, women follow rules and regulations, men follow principles. Erin Pizzey once commented that governments prefer women because they are more docile than men, because men want to change things, something which is a threat to their power.

Principles are deep and come from within. But principles and personal freedoms go hand-in-hand. Rules and regulations, however, are put together by governments. And, as we have seen over the last decade, western government can be very self-serving. It can be very unprincipled. Moreover, it is today showing a perceivable movement towards totalitarianism. Wikileaks has exposed disturbing practices already in place.

The DVPO is just another area of policy used as a tool by the government to strengthen its overall control of the public. It achieves this by exerting more control over men, typically by imprisoning them or contriving circumstances to threaten them with imprisonment.

And once you control men, you control everyone.

Gentlemen, we need to arrest this tendency. We are the men of today and it is for us to change things. Every area of feminist governance must be exposed and it can only be done by us. We must get our message out to the public at large.

This article was first published on MRALondon.org.

Interview with JTO and Dannnyboy

Paul Elam · 12 April 2013 · Archived copy · Original

Our very own JTO and Dannyboy were interviewed by news reporter Avery Haines at the recent event at the University of Toronto. They did a great job fielding questions.

http://www.youtube.com/watch?v=hhIvG79eEoc&feature=youtu.be

What you will also pick up on during the interview is that Haines quoted CAFE member Iain Dwyer as saying that AVFM had put up posters on campus targeting protesters and making claims that "they would get theirs." I knew that there was something seriously amiss about that statement and contacted Dwyer myself for a quote. He had the following to say:

> **I did not say that AVFM had put posters up on campus. I said that you put posts up, referring to your website. I think the reporter was campus focused, and that's where the misunderstanding came from.**
>
> **As for the 'they'll get theirs' comment, I said nothing of the sort. The woman who was interviewed with me (you can see her speaking in some of the video taken before the talk started) did say things to that effect. I couldn't tell you her exact words, but she did bring up the posting of some of the protesters twitter accounts and repeated the claims they had made about harrassment and threats.**
>
> **Although it is possible the reporter was trying to create controversy, I think her questions came more from a lack of understanding. We knew Avery Haines from an interview she did with Dr. Farrell in November and she was very interested in what he had to say about the boys crisis.**

I am inclined to agree with Dwyer. I note that in her questioning of JTO and Danny she appears to ask mostly balanced questions and allows them ample time to answer in detail. Still, I think that news media in general has become too lax in attention to detail and accuracy.

That being said, please join me in thanking Dan and JTO for a job well done.

I also note that it appears this interview did not make it to local news. No bother, it is still available here, at the real media. PE

Erin Pizzey: Ask Me Anything on Reddit

Dean Esmay · 13 April 2013 · Archived copy · Original

A Voice for Men's Editor-At-Large and Domestic Violence Policy Advisor, Erin Pizzey, will be doing an Ask Me Anything on Reddit on Sunday, April 14 2013 (tomorrow, as of this writing) at 4pm Greenwich time, 11am Eastern Time here in the US. We would love to have everybody, including as many feminists as possible, as well as anyone interested in domestic violence in general, and of course as many Men's Human Rights Activists as we can get to show up and show some support for Erin's amazing life and work:

Please spread word to anyone who is interested in domestic violence, child abuse, men's issues, women's issues, and so on, for this rare historic opportunity to ask anything you want of the pioneer of the battered women's shelter/refuge movement, this early member of the women's movement of the 1970s, and supporter of the Men's Human Rights Movement any questions you want. Make your questions light and fun, or as tough and hard-hitting as you want. The one thing we ask is that you be polite and respectful and not engage in arguments with others; this conversation is with Erin, and not any petty squabbles with others asking questions.

We expect the event to run about 3 hours, however Erin says she'll do it as long as she can and may be back for followup questions in the following days if there's time. All are welcome, let's give her as much support as we can!

The thread will appear on Reddit's Ask Me Anything section 30-60 minutes before the event begins, so just look for her name and she'll be there, with a friend (yours truly) to help her with typing.

Urgent Update: The original version of this article linked to the wrong part of Reddit, make sure if you already bookmarked it or announced it elsewhere to tell people it is going to be at http://www.reddit.com/r/IAmA and not the earlier link that just ended in "/AMA". My mistake, sorry gang!

A request of readers

VFM News and Commentary · 13 April 2013 · Archived copy · Original

[box icon="none"]

I hope everyone is having a good weekend. I just need to make a very brief announcement.

I have had several people message me recently with a link to a website that apparently has the identity of the really loud, obnoxious and completely moronic red-headed woman at the University of Toronto protest.

I am asking everyone to cooperate with me in NOT linking to that website, or posting any of her personal details in the comments here. And I am asking moderators to remove any posts like this should they appear. While she is pretty vile as a human being, the only thing we know for sure is that she was exercising freedom of expression. We encourage that, even from the likes of this woman.

It is our policy to seek out and make public the identities individuals who break the law or who indisputably attempt to harass, bully or abridge the free expression of others in the furtherance of their ideology. Since we do that, treating people in the same way for simply expressing opinions that we don't agree, or for being ill mannered and garish for that matter, defeats what we are trying to accomplish.

I appreciate your understanding and cooperation with this important matter. PE

[/box]

Time to end restraining order terrorism

Paul Elam · 14 April 2013 · Archived copy · Original

As reported earlier by AVFM contributor Michael Conzachi, a veteran law enforcement officer and investigator, a restraining order terrorism scheme has been exposed involving actress Pauley Perrette and the Los Angeles Superior Courts.

AVFM has been covering this story for several weeks now (actually longer) and has dedicated a great deal of energy interviewing witnesses, sorting through court and other documents and vetting the information.

While the case involving Perrette and Francis "Coyote" Shivers stands out because it involves several individuals of some celebrity, it is also remarkable because it represents one of the worst and most obvious lapses of legal ethics and common sense that we have ever addressed.

This case literally makes a mockery of justice, and demonstrates for the world to see, judicial hubris on a staggering level. Not to mention the fact that it shows a Los Angeles courtroom that is clearly serving as an enforcement tool for a decade long plan of harassment and revenge by a disturbed individual who has leveraged the abuse of restraining orders with her celebrity.

We intend to remind the Superior Court, and Judge Kathryn Solorzano, that while restraining orders may be a routine in her duties, they also can cause devastating consequences for those affected by them; often people who have had nothing whatsoever proven against them in a court of law.

Restraining orders have the power to render people homeless. They restrict individual freedom of movement and freedom of speech — liberties we all too often take for granted as we go about our daily lives. It is not just the responsibility of the court to use these orders judiciously and with sensitivity to impact they can have on often innocent people. It is also in the purview of the people to *demand* that officials execute their duties in good faith, and when they fail or become corrupt, remove them from power.

Our judges are charged with being the protectors of our Constitutional rights, not the destroyers of them.

But, unfortunately, the worst case scenario, that of the rubber stamping of lies, the rote acceptance of false allegations and the use of court power as muscle serving the machinations of vindictive abusers has become the norm in this culture.

It is time for the people to bring that nightmare to an end.

With that I am sending the following letter to Criminal Grand Jury for the County of Los Angeles, California, calling for an investigation into both the Pauley Perrette case, as well as the entire system governing restraining orders in the courts under their jurisdiction.

This is by no means the last effort on our part, nor is AVFM the only organization that will be undertaking continued efforts in this direction. Mr. Conzachi is now working with us to coordinate the actions of other human rights advocacy groups to bring attention to what is happening in the life of Francis Shivers, in the courts of Los Angeles and across the entire nation.

The time for silence from the citizenry is over. Nothing will start to solve the problems in a corrupt court system more quickly than a single judge who is publicly disgraced and removed from the bench. It may or may not be Solorzano, but before this is over with someone will pay the price for their corruption by being shown the door, or they will earn the respect of the populace by addressing the problem.

Nothing in between will be acceptable.

AVFM Letter to LA Grand Jury

Live now on Reddit

Erin Pizzey · 14 April 2013 · Archived copy · Original

Hi. I'm doing my Ask Me Anything on Reddit right now. These are the photos that the "redditors" need to prove it's really me answering questiosn. My friend Dean will be helping me with the typing. I hope to see you all there–and that you feel free to ask me anything!

This is the link to the Ask Me Anything session, just click here:
http://www.reddit.com/r/IAmA/comments/1cbrbs/hi_im_erin_pizzey_ask_me_anything/

You will need a Reddit account to ask questions but it's free to set up and I hope if you're not already on it you'll sign up and come and say hello!

[image]

Once again, here's the link!
http://www.reddit.com/r/IAmA/comments/1cbrbs/hi_im_erin_pizzey_ask_me_anything/

Update: We are done for now however we will come back next Saturday so we can get to anyone we missed. Thanks everybody so much!

Restraining order terrorism: We have arrived

Michael Conzachi · 14 April 2013 · Archived copy · Original

In recent weeks, A Voice for Men has published a number of articles by Suzanne McCarley, Dr. Tara J. Palmatier Psy.D and Mr. Paul Elam regarding the debacle of the Francis "Coyote" Shivers case who was recently convicted of violating a restraining order obtained or procured on behalf of his ex-wife, Ms. Pauley Perrette, an actress on the CBS television show, "NCIS."

In each of the articles, these authors painstakingly went through a plethora of information that included a number of court documents as well as interviews of persons intimately familiar with the facts of this case and its participants. I too reviewed many of these documents as well as personally attending one of the court hearings to see firsthand what was going on in the courtroom.

It is explicitly clear that we have a scenario involving a very disturbed woman with intimate knowledge of the intricacies of the restraining order process, and who has manipulated and exploited that process in order to exact a catastrophic and unrelenting level of revenge on her ex-husband. It is also quite disturbing that our criminal justice system has either facilitated or allowed this to happen, or has also been manipulated in similar fashion.

The articles published at AVFM have generated a number comments, emails and phone calls that essentially have gone "viral." There appears to be other entities that have either facilitated or contributed information in some form that makes one wonder what type and level of assistance Ms. Perrette has received in her quest for revenge. Some have suggested that certain segments of the criminal justice system have been willing participants in this debacle, and some of the facts uncovered thus far seem to support that.

There have been some serious questions as to the actions of the Los Angeles City Attorney's Office, specifically the actions of Deputy City Attorney Elizabeth Biderman Gertz, State Bar # 93523. Information is still being developed, however it appears that Ms. Gertz's conduct and attitude, some describe as an "angry misandrist" is complicit, with her relentless pursuit of Mr. Shivers, and, for lack of a better word, her "chummy relationship" with the Perrette camp.

What is also clear is that there is a developing trail of court documents, police reports, and electronic forensic evidence that is not subject to manipulation or alteration. As this develops that unbiased, untainted, and recoverable electronic evidence will continue to unveil the facts.

A number of comments mention the unusual connection between the LAPD Threat Management Unit, and a prominent "Hollywood" entertainment law firm. A number of comments mentioned the words, "collusion" and "corruption." Whether or not this is the case has yet to be determined, but it would truly be disturbing if law enforcement officers have turned into the enforcement arm of a Hollywood law firm to satisfy the desires of a disturbed celebrity with a boatload of cash.

We have seen similar scenarios in other forms of government such as what was exposed by the advocacy group, CREW, Citizens for Responsibility and Ethics in Washington, detailing the trail of former high ranking Homeland Security officials who mysteriously slid right into high paying jobs with defense contractors and defense lobbying firms after their government service retirements. These types of scenarios are quite common, evidenced by the daily news.

The information developed thus far clearly indicates that the Pauley Perrette case is an exceptional, but not uncommon example of the manipulation of the restraining order process, one in which a number of violations of First Amendment, federal and state criminal law and federal civil rights violations have been committed.

I am not speaking of the ones Mr. Shivers has been accused and convicted of.

By all accounts, Mr. Shivers was found guilty of violating a temporary, not permanent, restraining order, by employing a cell phone camera, a condition that may have been placed *after* the alleged violation. The question that

readers must ask is why, would Mr. Shivers be denied the opportunity or the full legal right to employ any type of recording device, either audio or video in a public place?

It seems to me that the only reason for such a condition contained in Mr. Shiver's temporary restraining order was to prevent him from documenting years of unfounded allegations of harassment and stalking. What attorney, law enforcement professional, or judge facilitated this, allowed this to happen, or entered or signed any order that included this condition?

Why would entities of the criminal justice system prohibit anyone, in a public place, who is not committing a crime, to jail, try, and convict a person, who instinctively employs a cell phone camera to record a possible imminent physical attack, which it did, but also to record the incident to once again prevent another in a miles long trail of false allegations?

Think of the logic of that.

To be clear, Mr. Shivers was convicted of violating a temporary restraining order (turning on his cell phone camera) before he was given due process in a court of law to offer a defense on the legality of the original order on whether it was valid in the first place. Essentially, he was convicted of a crime based on an unproven, unsubstantiated allegation, before he had an opportunity in a court of law to dispute that allegation.

The sheer lunacy of this case makes my jaw drop, and I continue to shake my head in wondrous and glorious amazement at just how desperate and manipulative this whole circus has become, and the time and expense that the City and County of Los Angeles has invested in it.

With a large portion of Los Angeles resembling a third world country; tens of thousands of armed gang members running amok, human trafficking so bad that the U.N. is getting involved, a crumbling infrastructure, garbage and graffiti strewn on unrepaired. pot hole ridden streets, we have the criminal justice system relentlessly pursuing Mr. Francis Shivers and his dangerous cell phone camera and his stupid comments on social media.

Wow, let's call Sheriff Joe and America's Most Wanted.

AVFM will continue to obtain various documents including public record court documents, but it will be interesting to see, once this article is published, if suddenly a court order appears to seal these records. What the readers must ask is: who and why would anyone, especially if this case has been handled properly, attempt to seal the records of this case?

If that does occur, then that action should speak for itself — some person or persons have something to hide. On a positive note, some of the documents from this case have already been obtained, so any attempt to conceal information at this point would be futile.

What is also interesting is that Mr. Shivers was also convicted of violating his probation for his use of social media in commenting about his ex-wife. The concern of the court was that some third party could be compelled to take some action that might be harmful to Ms. Perrette. What is odd is that there has been no mention, investigation or efforts by judicial system personnel to investigate, curb or prosecute any person for the use of social media by his ex-wife as a forum for derogatory and threatening comments towards her ex-husband, some which have resulted in death threats.

Does anyone see a problem with this?

There have also been a number of comments, many of which are readily available on the Internet, that the jury that convicted Mr. Shivers was "Star Struck" by the celebrity status of Ms. Perrette. Some disagree as I do. I believe that the criminal justice system itself has been "Star Struck" by the celebrity status of Ms. Perrette.

This case is so egregious and blatant that "A Voice for Men, along with the National Coalition for Men are sending a letter to the Los Angeles County Criminal Grand Jury asking that a panel be convened for a formal investigation. The letter will be posted to this website and available for download within 24 hours.

Even considering the hundreds of years of experience of the AVFM contributors, professionals, and staff it remains truly remarkable that such a blatant manipulation and exploitation of the restraining order system could occur.

However, it is also quite clear that these same types of scenarios occur daily in our family, civil and criminal courts. Virtually none however, have garnered the same type of media attention that this one has.

The Pauley Perrette case is just one in a system of family law run amok.

This case is just one of so many others that occur on a daily basis in our family and criminal courts, and it is hoped that it will be accepted by the L.A. County Criminal Grand Jury, to convene a panel and initiate an inquiry which will hopefully lead to a full investigation.

If the Grand Jury does their job it will be in the interest of public safety, not just in the case of Shivers and Perrette, but in the bigger picture of just how out of control the restraining order process has been twisted, convoluted, and turned in to a "cluster-f*ck."

What is also disturbing is how many men, women and children who are actual domestic violence and stalking victims, have been ignored, or did not have the services and resources available to them because of the pursuit of Francis Shivers and his deadly .44 caliber cell phone camera and his big mouth.

I sometimes wonder whether or not I am writing a comedy script or reporting on yet another in a long list of injustices, governmental incompetence and indifference, and the army of folks in L.A. who will do anything and everything to get their 15 minutes of TV time. Let's give those folks their 15 minutes, or maybe a little longer, while under oath in front of a Grand Jury investigative panel, and let's make it simple; you lie, you go to jail, simple huh?

False restraining order terrorism: a plague on American justice

We have all heard the term, "false restraining order." I have used that term as well. Due to the astronomical levels of exploitation and manipulation of the restraining order system, I believe that the better term would be:

"PERJURED AND FRAUDULENT RESTRAINING ORDER OBTAINED BY CRIMINAL MEANS" resulting in "RESTRAINING ORDER TERRORISM."

We are long overdue in addressing these scenarios; when the facts constitute, as violations of criminal law, First Amendment and Civil Rights violations rather than merely arguing a he said – she said scenario in our family, civil, and criminal courts. We must *demand* that false accusers are held accountable, and that other professionals or any other persons who facilitate, encourage, commit any act, or provide any information in any form, that results in the issuance of a fraudulent and perjured temporary or permanent restraining order be held both civilly and criminal responsible. This MUST apply to lawyers, judges, law enforcement officers, child protection workers *and prosecutors*.

[image]If there were not such incontrovertible evidence of systemic abuses, these drastic measures would not be necessary. Sadly, the criminal justice system has fallen to the depths of being "Star Struck." The system has lost its impartiality and ethical foundation. Justice is supposed to be blind, but we have seen in "Hollywood" that justice sometimes depends on your net worth and celebrity status.

Mr. Shivers is scheduled to be sentenced on April 24th in Los Angeles Superior Court, Airport Branch in the court of Judge Kathryn Solorzano. What should occur is for Judge Solorzano to delay any sentencing and make a formal request on the record for the Los Angeles County Criminal Grand Jury to convene a panel to investigate not only this case, but the entire system and procedure of the restraining order process.

When we have failures in the system, and when individuals who are in decision making positions fail to exercise common sense, good judgment, ethics and integrity, they must be held accountable, just as we would hold accountable a plumber who fails to properly repair a leaky faucet, or a dentist who causes an injury due to

incompetence, or an insurance company that fails to cover a paid auto policy. There should be no difference, but the severity here is magnified by the fact that the entire life of a man or woman can be so greatly and negatively affected by the exploitation of this powerful and unaccountable procedure.

I would ask that readers of A Voice for Men who have intimate knowledge of this case or who have been affected in similar ways write to those entities mentioned in the letter to the L.A. County Criminal Grand Jury and voice their concerns. Letters should be cordial and professional.

It is suggested that any individual who has had similar experiences; when faced with a false restraining order, to prepare a written sworn declaration and submit the declaration to the presiding court in which your case is assigned and include the facts of your case.

You can download forms at http://www.courts.ca.gov/documents/mc030.pdf, the California Court Forms website, use Form MC-030 and MC-031. You do not need an attorney to do this, and your declaration can also be used and sent to any one of the agencies listed. You have the right to free speech; use it.

We have already reached the threshold of "RESTRAINING ORDER TERRORISM" and those who have been victimized are in fact crime victims and should be afforded the same rights as any other crime victim, as dictated by Proposition 9, the California Victims Bill of Rights Act of 2008, otherwise known as "Marsy's Law" http://oag.ca.gov/victimservices/marsys_law.

For additional information regarding the agencies listed and their complaint procedures, please refer to their websites;

California State Bar

http://www.calbar.ca.gov/Attorneys/LawyerRegulation/FilingaComplaint.aspx

California Commission on Judicial Performance

http://cjp.ca.gov/file_a_complaint.htm

LAPD Office of Inspector General

http://www.lapdonline.org/police_commission/content_basic_view/1076

This watchdog group should be contacted in lieu of the Internal Affairs Unit as the reality of internal affairs units is that in a great many instances their primary concern is not with the determination of the truth, but rather the reduction to exposure from civil liability.

In smaller agencies, any law enforcement complaint should be directed to the U.S. Department of Justice, Office for Civil Rights, as history has dictated that individual agencies simply cannot be trusted with policing their own, and that an impartial and fair investigation is virtually non-existent.

Additionally; provisions of the California Government Code give immunity to public officers for their acts, even if those acts are illegal, and the Peace Officer Procedural Bill of Rights makes it virtually impossible for the discovery of the results of any internal investigation. It is recommended that if you are the victim of a false restraining order and it involves a law enforcement agency with a correlating family law or criminal case, that you make the complaint in the form of a public court declaration and file it with the court as well as the agency if it so applies. This way, your complaint is a matter of public record, and can be used in other cases involving the same agency or officers.

United States Department of Justice, Office for Civil Rights

http://www.justice.gov/crt/

United States Department of Justice, Office of Inspector General

http://www.justice.gov/oig/

California Commission on Peace Officer Standards and Training

http://post.ca.gov/

Information can be obtained on domestic violence law enforcement training in the State of California.

U.S. Department of Justice, Office for Civil Rights, Office of Justice Programs

http://www.ojp.usdoj.gov/about/offices/ocr.htm

This office should be contacted when there is discrimination, First Amendment, or a criminal or civil rights violation involving any agency who operates any domestic violence or sexual assault program who has received federal grant assistance under the Violence Against Women Act. As an example; if your rights have been violated by a fraudulent and perjured restraining order and a particular agency is complicit, then you can file a complaint and request an audit of their federal grant status.

California State Auditor, Bureau of State Audits

http://www.bsa.ca.gov/stimulus/report_fraud

This agency is to be contacted if there has been fraud or discrimination in any domestic violence or sexual assault program that is the recipient of state or federal grant funds that includes private organizations; example, if a private domestic violence shelter receives state or federal funding, and they exclude an individual based on gender, they are in violation of the provisions of their grant, and an audit can be requested.

California Victim Compensation and Government Claims Board

http://www.vcgcb.ca.gov/

This agency should be contacted when you are the victim of a crime to learn the requirements for victim compensation under the California Victim Compensation Program, (CalVCP). Additionally, your local office of the District Attorney should also be contacted to learn additional information on victim compensation. Each state has a version of these agencies and would have to be checked on a state by state basis.

CONCLUSION

It is universally agreed and it is the opinion of this author that the current restraining order system in the State of California as well as in all parts of the country are in a total state of chaos: the exploitation and manipulation of the system is the norm rather than the exception. This abuse hurts true victims of domestic violence and denies them the services that are truly needed. The devastation and trauma to our children caused by this is ongoing and unaddressed.

The case of Francis “Coyote” Shivers and Pauley Perrette is just one of thousands that happen in courtrooms across this country every day. This case is such an outlandish and egregious example of how this system is abused that it must be used as an example in order to give some hope to the tens of thousands who have been forever adversely affected. Thousands of children every year are separated from a parent because of malicious, vindictive campaigns and a system that encourages them to happen.

It is the opinion of this author that this egregious injustice is well beyond the point of any sense of civility and logic. Affected individuals should and must file the appropriate complaints as crime victims to insure the protection of their civil and constitutional rights and due process guarantees.

The abuse of the civil restraining order process is a crime. When information provided to authorities is false or when any person offers perjured testimony while under oath, either in person or in writing, it is the responsibility of the criminal justice system to prosecute them. This applies to any person who conspires with any other person when one of these orders is obtained.

The time has come for the thousands of those falsely accused to speak up, file the appropriate complaints and to

make those complaints public. The case of Mr. Shivers and Ms. Perrette has received an enormous amount of media attention and is an outrageous example of the abuses of the system. Those in positions of decision making and responsibility must be pressured to perform their duties free of influence from any special interest group.

Those decision makers are bound by an oath to carry out their duties in a fair and unbiased manner, employing the highest standards of ethics and integrity, and to maintain the public trust in those institutions. It is time for the foundational mindset of the myth of man – bad / woman – victim to be broken and that the entire paradigm, training program, policies, procedure and regime changed to reflect the reality of everyday occurrences in our family, civil and criminal courts.

The definitions of what constitutes domestic violence need to be brought back into the realm of logic and common sense.

Here's a hint folks, turning on a cell phone camera and making dumb comments is not an act of violence. To the mainstream and entertainment media, pull your head out of Pauley Perrette's ass and try accurate reporting for a change. To the members of the judiciary and the law enforcement community, just try doing your jobs, for the people, all of them, not just the celebrities that have you on a leash.

Human rights violations: the price of Oprah's vanity

Dan Perrins · 15 April 2013 · Archived copy · Original

April 13, 2013 Oprah Winfrey, the media mogul, made her way into Hamilton on the backs of suffering of children.

My backyard, Hamilton Ontario Canada, that is.

It also brought to town someone we already know and support Can-Fap and Glen Callender. Along with other Intactivists. All of whom I found to be extremely rational and ethical people.

Some video of Callender in Hamilton here More of AVFM coverage and the Intactivists here, here, here, and here, none of it video circumcised. (more to follow later on in the article)

This brought about a serendipitous opportunity for me to beat feet on the pavement and raise my voice, a MHRM voice, out in front of Copps Coliseum in protest of Oprah's promotion and usage of a facial cream made from cells harvested from male genital mutilation.

Genital mutilation is a human rights violation and is in direct conflict of article 3 of the Universal Declaration of Human Rights.

Sort of but, not exactly. Genital mutilation is a direct violation of article 3 if you are a girl, if you are a boy your genitals are a valuable and not so secret ingredient for Oprah's skin cream.

The product is called *TNS Recovery Complex* is was created and is produced by a company called *SkinMedica*. They claim the facial cream is made from a single foreskin harvested 20 yrs ago. I have a difficult time believing that. Regardless if this claim is true or not, it is still a product, made to profit off of women's vanity, created from a human rights violation. And Oprah is willing to endorse and use it.

I think we need to examine the foreskin before we go any further.

First the foreskin is also known as a prepuce.

I think we need to reproduce the verbatim definition. To help expose bigotry and hypocritical actions engaged in by the general population to Oprah all the way up to the U.N.

Medical Definition of PREPUCE

: foreskin; also : a similar fold investing the clitoris

Something missed by Big Red and the feminist writer Lindy West who red magically forgot to credit for her menopausal diatribe despite it being posted on Red's tumblr on March 29,2013.

If you're like me, as old as me, I believe you will not have paid much attention to that little known part of the body that you were missing from before you could consciously remember. However according to the literature handed out by the intactivists who were out there it is not such a minor body part to be casually cut off.

A man's foreskin will eventually become about 15 square inches of skin with about 4 feet of blood vessels 240 feet of nerves, about 20,ooo specialized nerve endings and is about 1/3 to 1/2 of the total skin that comprises a man's penis.

Here is there is some Intactivist literature, fair warning the last one is graphic and I found to be horrifying: (click images to enlarge)

[image] [image]

[image][image]

From the above literature you can see there are a substantial health risks as well as life endangering complications that can and do arise from male genital mutilation.

I have to say the last picture is particularly abhorrent. How anyone could do this to their child is beyond me in these times of information sharing.

The Intactivists, braving the nasty frigid last blast of winter, and jeers from hypocritical, ignorant people, were handing out literature similar to the ones above.

Some of Oprah's fan replies in my video footage were far colder than what the weather was throwing at the Intactivsts. Comments made by Oprah's fawning fans, which are mostly comprised of women and feminists; fans whom she holds sway over in the formation of their opinions.

Oprah Winfrey supports male genital mutilation.

Oprah's endorsement of this product has lead to her fans being supportive of it too, for the sake of female vanity.

You can see this in some of the responses from my footage of the protest. One woman gleefully walks by stating 'its working' funny she wasn't so keen on donating the female version of foreskin called the clitoral hood so she could keep her youthful features. Another tries to shame me by stating 'She (Oprah Winfrey) has done more for this world than you ever will.' Maybe she has, she also endorses a product made from genital mutilation.

Still they came on with comments that made me give my head a shake. One woman says "you guys (protesters) are sick." While the next woman going to the show says "you guys are crazy".

Umm. do you ladies wanna donate your prepuce for some men's grease and grime remover hand cream? It will make our hands really soft and younger looking so you won't have to complain about them feeling rough due to the harsh treatment we put them through to make a living and give you a fair chunk of our wages.

Perhaps Oprah or those woman would like to donate their clitoral hood for the next line of skin rejuvenating cream? They want to look young don't they? No, they want to encourage their inner vanity in the form of outward 'beauty,' and they have no problem hacking off a male body part to get the job done.

Don't even think of going to the well of patriarchy for an excuse. The problem is the vain and callous competition of women for men with resources. The proof of what I claim can be found on any magazine bookshelf.

Still, there are probably a few feminists who are going to say its because those women are brainwashed by the patriarchy. My reply to them is how pathetic is it that feminism considers women to be that mentally weak.

The real problem is that Oprah, a media and social cultivation giant, is profiting from male genital mutilation. Feminists as well are fine with this. It doesn't affect them. It's not 'their body, their choice.' It's a males body and he has no choice.

Radfem 2013 at the London Irish Centre

MRA London · 15 April 2013 · Archived copy · Original

Radfem has found a new home in 2013—at the **London Irish Centre** in Camdem.

Recall that last year, "Agent Orange" went undercover to expose Radfem as a hate movement? Following this, Conway Hall (a London convention centre) publicly announced that they had decided not to host a conference for the pro-violence Radfem organisation.

As a quick reminder, here are a couple of the sentiments that were being openly expressed on Radfem Hub:

> ***"I needs [sic] to be so unfashionable to have boys and then they would be aborted before seeing the light of day just like millions of girls who are aborted every year and no one sees the harm in that. I think secretly many womon [sic] already abort boys they just keep quiet because of the outcry it would initiate!***
> ***…***
> ***"I agree with the remark that feminist [sic] have a greater chance of bringing up boys in the 'sisterhood model' but from my own experience that does not work…anymore [sic] than trying to raise your daugthers as out and out feminists…all children are deeply subjected to mainstream patriarchy at a very early age..from the moment they are dressed in pink or blue…you are your hue from birth it seems!!!!!***
>
> **"As a RFem….violent revolution is the only answer…"**
> **Laila Namdarkhan**
> **(A well known feminist activist who was instrumental in passing legislation in the U.K. regarding the mental health of women in prisons)**

And this delightful little gem from a Radfem childcare worker:

> ***I have honestly have been reassessing the fact that I am giving care to these little future rapists, and what that says about me about me and my separatism. I know it is kinda going against my principle to support and care for these little fuckers.***
> **Danielle Pynnonen**

This year's Radfem event is scheduled for 8th and 9th June 2013, with tickets restricted to females only. As well as being anti-male, Radfem itself is distinctly anti-transgender with many Radfems describing themselves as *trans-exclusionary radical feminists*. Last year, attendance at Conway Hall was to be strictly limited to "women born women and living as women", as reported by an article in the Guardian newspaper at the time.

Recently, MRA London was contacted by an Irish citizen who had been expressing his concerns to the London Irish Centre venue manager, Tarah Cunynghame, but had got nowhere. He shared with us his email exchange, but requested we do not publish his identity. So for want of a better pseudonym, let's call him Agent Kildare.

Here is the exchange:

From "Agent Kildare":

> Date: 10 April 2013 14:42
> Subject: Query re: RadFem 2013
> To: "venuehire@londonirishcentre.org" , "info@londonirishcentre.org" , "jeffmoore@londonirishcentre.org"
>
> **Dear London Irish Centre,**
>
> **I am writing to you to share my concerns regarding the Centre's hosting of an event in June entitled 'RadFem 2013', a 'gathering of radical feminists'.**

> **As you may know, Conway Hall declined to host this event last year, citing concerns about equality and the nature of the group itself.**
>
> **The radical feminism espoused by those organising this event, has been described as a 'hate ideology'. For example, they do not recognise male-to-female transgender individuals as being women, and this event is open only to what they describe as 'women-born women'. Some argue that transgender women should be 'exterminated', others admittedly do not go that far, but all continue to insist that they are not women at all.**
>
> **Some also argue that the male population should be 'reduced' to around 10%. Others campaign against any funding or recognition for male victims of domestic violence and abuse, insisting that domestic violence in the home is suffered exclusively by women. Almost all argue that children should have no rights to a relationship with their father. Over the last few months, radical feminists have violently demonstrated in Toronto, Melbourne and Paris, in one case abusing attendees and threatening speakers at a conference on tackling male suicide. They espouse a fascist, sexist and violent ideology akin to that of the most extreme groups on the far-right. The vast majority of feminists disown and distance themselves from them completely.**
>
> **As a Londoner and an Irish citizen, I'm shocked and saddened that the Centre would even consider hosting such a group. It's like waking up one morning and finding out you're hosting the EDL or BNP. I'm amazed that you accepted this booking – and can only assume it's because you were unaware of this group's recent history. If this goes ahead, I can assure you that the centre will be the subject of extensive criticism and perhaps even protests in opposition.**
>
> **I would urge you to re-consider this booking.**

London Irish Centre reply:

> **From: tarah.cunynghame@slicedevents.com**
> **Date: Thu, 11 Apr 2013 16:58:33 +0100**
> **Subject: RE: Query re: RadFem 2013**
>
> **Hi [removed],**
>
> **Thank you for your email below.**
>
> **Our centre is available for hire by anyone in the community, by private arrangement, so long as the event is lawful. As a result of recent communication, we have reviewed our position as the venue provider for the forthcoming radfem2013 conference and are satisfied we have carried out the necessary due diligence in order to proceed with the booking.**
>
> **If you have any queries about the conference, please direct them to the conference organisers at radfem2013@hotmail.co.uk**
>
> **Many thanks**
>
> **Tarah Cunynghame**
> Sliced Events at the London Irish Centre Venue Manager

From "Agent Kildare":

> **Sent: 11 April 2013 18:03**
> **To: Tarah Cunynghame – Sliced Events**
> **Subject: RE: Query re: RadFem 2013**
>
> **Hi Tarah,**
>
> **I'm afraid your response doesn't sufficiently assuage my concerns.**

> **It doesn't matter that it's 'lawful' (which it isn't by the way, because it doesn't comply with the Equality Act (2010), in being closed to transgender individuals), I'm sure the BNP are 'lawful' but the Centre wouldn't dream of hosting them. It's a question of this group's views being grossly offensive to many within the Irish community in London. The London Irish Centre is supposed to be a lot more culturally sensitive than this.**
>
> **Can you let me have the contact details for your Director please?**

London Irish Centre reply:

> **From: Tarah Cunynghame – Sliced Events**
> **Date: 12 April 2013 10:48:45 BST**
> **Subject: RE: Query re: RadFem 2013**
>
> **Hi [removed],**
>
> **Thank you for your email.**
> **If you have any queries about the conference, please direct them to the conference organisers at radfem2013@hotmail.co.uk.**
>
> **Many thanks**
>
> **Tarah Cunynghame**
> **Sliced Events at the London Irish Centre Venue Manager**
> **Direct Line. 020 7428 2083**

Now, Agent Kildare specifically asked the venue manager for the name of director of the London Irish Centre, but this information was not forthcoming. We also note that while Tarah Cunynghame describes herself as the "London Irish Centre Venue Manager", it appears that she is also working for a separate outfit called "Sliced Events". Interestingly, while there is an email and telephone number for venue hire, the London Irish Centre website fails to give any details of its legal status or its representatives. Although the About Us – Our Team page shows an official looking group photograph, at the time of writing, there is no information on this page—only the statement, "We're currently updating this page."

According to its website, the London Irish Centre is supported by: The Irish Department of Education and Skills, The Irish Youth Foundation, The Amy Winehouse Foundation, Camdem County Council, and The Irish Episcopal Commission for Emigrants.

Now, we cannot and should not attempt to shut-down every event held by some group we disagree with. However, we do intend to send the clear message that the time when men and boys can be attacked with impunity is over. Furthermore, **here is a message to The London Irish Centre** and to anyone else who feels able to support and provide credibility to Radfem:

We will publicly manacle you to their hateful ideology.

For a case in point, try this: Pamela O'Shaughnessy exposed.

Andy Thomas (aka "Andy Man")
MRA London

Men's issues on campus: the time has arrived

Paul Elam · 15 April 2013 · Archived copy · Original

[quote]Watching the President of Kappa Sigma initially supporting NCFM's message, then flipping hours after … it became clear the Montana University System is teaching students what to think; no longer instructing these emerging professionals how to do so," ~ NCFM Montana State University Chapter President, Nevada Thompson[/quote]

Kappa Sigma President Aaron Adamski was for an NCFM campus group at the University of Montana before he was against it.

In a sudden and complete reversal of opinion about the formation of an NCFM group, Adamski first said that he had been in touch with Nevada Thompson about NCFM because it sounded like a chance to redefine fraternities in the community.

Said Adamski, "My fraternity wants to fight this image of frats, that we're all womanizing date rapists."

Ah, but that appears to just be the knee-jerk, honest kind of proclamation that could only come from a young man who had not been told how to toe the line, and for whom. But oh what a difference a couple of hours can make. His original statement was published by The Montana Kaimin on March 28.

On the very same day, with who knows what transpiring in the meantime, Adamski fired off a letter to the editor of *The Kaimin*, obviously written with someone's stiletto lodged in his backside:

> **Like many Kaimin readers I was shocked and disheartened by the National Coalition for Men's attempts to set up a chapter at the University of Montana and their attempts to reach out to the fraternities on campus. The brothers of Kappa Sigma feel that the NCFM has no place on this campus and their misguided views will only hinder the progress that has been made in dealing with the issue of rape and abuse at UM. We were founded in 2007 by a diverse group committed to work hard every single day to combat greek [sic] stereotypes. Kappa Sigma was founded specifically with service as the primary purpose, specifically the purpose of protecting women from all forms of violence and abuse. We are proud to participate in causes such as Take Back the Night and Walk A Mile in her shoes. We strongly urge our fellow fraternities to reject the NCFM and their backwards views about women. There is still a lot of work to be done to eliminate rape and abuse in our community and we will continue to be a partner in that effort.**

The poor boy was clearly shaken, and nervous. But no bother, he redeemed himself by mentioning all the appropriate campus feminist's causes célèbre, and reassured everyone that his fraternity's raison d'être was to protect women. I can only assume young Aaron is back in good graces with whomever he is afraid of, and is back to being well-behaved.

On April 10, he was continuing to sing for The Kaimin, even if someone else was clearly holding the sheet music up for him (or pulling the cord in the back of his neck). He reported on the sudden and coincidental vote of the Interfraternity Council (IFC) to reject any affiliation with NCFM.

"The general consensus of the IFC and the general consensus of fraternities in general was against this group, because we don't believe that it would help us in anyway," Adamski said, with newfound missionary zeal. "We don't want to build walls when we could build bridges."

Of course, one has to wonder if the walls Adamski is so worried about are those between his fraternity and the community at large, or the potential walls between himself and whoever was telling him his opinion.

Well, we can pretend to wonder if we want to.

At first blush these are disappointing developments. They are reminiscent of Ryerson University in Toronto, Ontario, where two young women and one young man, disturbed by the "hate and intolerance" of violent protests against a lecture on the Boy Crisis by Dr. Warren Farrell at the University of Toronto, decided to push for the formation of a men's issues group at their school.

They were summarily blocked in a kangaroo proceeding by the Ryerson Student's Union, who went as far as to proclaim that any attempt to address the needs of male students on campus would be regarded on its face value as misogyny.

And this is the way this will go, *for a while.*

As AVFM and NCFM are now working together for the formation of men's issues groups on university campuses, we see this as little more than instructions for how we are to proceed. They are not a roadblock as much as a detour on the road that will eventually enable us to circumvent the obstacles.

And it should come as no surprise. The feminist narrative is the most powerful force on college campuses today. We have seen it at the University of Toronto, where violent protests begin in part with groups sent by that school's women's studies department.

We saw it at Ryerson, where even the idea of men having issues is summarily dismissed as hate. We saw it at Simon Fraser University, where the idea of a men's group was met with equally virulent hostility.

And now we see it at the University of Montana, where a young man naïve enough to imagine that a men's group that actually addressed some of the challenges faced by young men was a good idea, found himself in hot water so quickly that his life has been one big, fat mea culpa ever since.

In the end, though, it won't make any difference. If anyone thinks that the idea of men's issues groups, or the desire for them to be established is going to just go away, they need to crack a few history books. As history shows time and time again, where there is a need, people act, and they do not quit easily.

The need for men's issues groups outside the purview of hateful gender ideologues has never been greater.

The good news is that cooperation from fraternities and student's unions is nice, but hardly necessary. These groups can and will form with or without the approval of organizations already under feminist ideological control. NCFM Montana State University Chapter President, Nevada Thompson told *The Kaimin* that she is disappointed that NCFM didn't have the support of the fraternities, but that the group is still working to starting a UM chapter next fall.

"We've got a couple of students who really seem interested so we'll be coming down to meet with them," she said. She also said that the group is reaching out to University of Montana professors for support.

On our end here, as we enter more substantive stages of this work, we are charged with developing the infrastructure for guiding and supporting these young people through the maze of bigotry and distortion of their mission that they will face at the average college campus. This is going to take some time, but we are meeting weekly and hope to have the foundation for that infrastructure built within a reasonable amount of time. Personally, I am hoping to have something in place by Fall, but cannot make any promises. It is a mountain of work that must be done correctly the first time.

But it will happen, regardless of how long it takes. There have already been a lot of contacts from interested parties, and we anticipate that will increase with time. Like I said, the need is there, and the resistance and fear of speaking up is beginning to wane. It is no longer if, but when.

Men's issues groups are coming. And I am proud to say that you will be witnessing the documentation of that here, in as much detail as sensible strategy allows me to bring to these pages.

We are winning the PR war

Paul Elam · 16 April 2013 · Archived copy · Original

They did not get everything right, but they did something that will strike fear into the heart of every hateful ideologue out there.

They approached balance, and they started addressing the issues.

Everyone, keep doing what you are doing. Never relent!

Zach Rosenberg's son is a rapist

Paul Elam · 16 April 2013 · Archived copy · Original

The title is not something I just made up for attention. It is straight from the child abusing mouth of Zach Rosenberg, to and about his four year old son, now gracing the pages of the post-Matlack version of the Good Men Project. The unfortunate youngster had informed his father that he had tried to kiss a girl at school, and that the girl didn't like it.

Rosenberg told him that the attempted kiss was ***rape***.

As most of you who follow my writing know, I am a pacifist. I can think of very, very few situations in life, almost none, where I think violence is an answer.

Zach Rosenberg almost tested that today.

What kind of father tells his four year old son that trying to kiss a girl is rape? Take that back, what kind of *human being* does it? I have literally hundreds of adjectives that come to mind, none of which I will bother sharing here. Besides, I hope that I cannot compete with what you are now thinking yourself.

The real question here is not what kind of human being Zach Rosenberg is. We don't even need to ask because he tells us himself in the article, when he discloses that he is *more comfortable talking to his son about rape than he is sex*.

◊◊◊

There was a twenty minute pause before I starting typing this part of my commentary. That is a rarity for me. I typically form what I want to say in my head it flows out pretty evenly. I have spent more time mentally stuttering on this one than writing. I am simply at a loss on what to say.

I will start with the obvious. Zach Rosenberg is a child abuser. Let me say that again in a headline tag so it will Google all the better.

Zach Rosenberg is a child abuser.

And the abuse he is delivering is sexual, because the sexual shaming of children is sexual abuse. He is so ideologically driven that he is uncomfortable talking with his son about healthy sexuality, but has no problem calling him a rapist as he sits at the dinner table. He has taken the innocence of childhood and criminalized it in the mind of his own child. He has taken his son's normal sense of curiosity and desire to express affection and twisted it into a sex crime.

His son, courtesy of a really fucked-up father, has now internalized the word rape into his personal identity.

That is the thing about childhood, especially at that age. Children see their parents in the light of gods. They are the providers and protectors. They are the teachers and the all-important mirrors of their children's identity. This is why what parents say to children about who and what they are is so goddam important. They *internalize* it. They *become* it.

To a four year old, parents are often infallible. If Dad says you raped someone, you did. Even if you don't know what the word really means.

In Zach Rosenberg's narcissistic need to create a Mini-Me of gender ideology, or perhaps just a cheap and base desire to appeal to female readers whose approval he craves, he has sacrificed his four year old boy. Rosenberg has taken what at worst is a common opportunity to teach a boundaries lesson to a child, and turned it into something vile.

◊◊◊

OK, I have just spent a few more moments stuttering again, struggling for what else to say. I find that I have nothing. I never want to think about this motherfucking child abusing asshole again for as long as I live.

I will instead close with a note to Lisa Hickey. You know this shit is wrong. Shame on you.

Oh, and one more thing. Some day Zach Rosenberg's son will get old enough to read this. Hopefully by then he will have figured out that it was his father, not him, that is so fucked up.

Note: This article is also available in Spanish.

Memo to my geek guy employees: Avoid these words

August Løvenskiolds · 16 April 2013 · Archived copy · Original

Gentlemen:

I know that a lot of you have reacted with ~~fear and revulsion~~ concern over the "donglegate" feminist ~~imbroglio~~ empowerment exercise. I know you are looking askance at the female geeks in your midst, the ones you used to enjoy working with, the ones you used to trust, the ones who told you they just wanted to be treated like one of the guys, the ones who you thought just wanted to succeed on their own merits, the ones who covered your ~~ass~~ faults when you needed it, the ones you did all that work for when she was ~~on her period~~ so oppressed by the patriarchy that she didn't feel like working for ~~a week~~ a culture that promotes ~~rape~~ crimes against ~~the vagina-born~~ wimminz, and the ones you once counted as friends.

Most of you are ~~clamming up around~~ disassociating yourselves from your female coworkers and while it is permissible for a woman to retreat from a hostile environment created by men, when the ~~hostile~~ environment created by women is discomfitting to backwards men, your departure is ~~a premature ejaculation & withdrawal~~ a rude, abusive and unacceptable response to ~~an impossible~~ a difficult but manageable situation, and we urge you to "man up" ~~or face the consequences~~.

There is a technique to deal with these feelings and you need to learn it so that you can ~~keep your fucking jobs~~ protect your employment and keep your ~~marriage~~ domestic partnerships and your ~~children~~ putative or nominal offspring alive: its called, ~~walking on eggshells~~ respecting a woman's comfort and feelings about certain words and technical terms spoken in our industry and in her presence.

As part of our commitment to ~~bend over and take it up the ass from every dildo-strap-on-wielding feminist bitch who wakes up in a bad mood~~ our valued and ~~vulnerable~~ liberated female employees, our ~~feminist slavemaster Adria Richards~~ Human Resources Department has compiled a list of troublesome micro computer aggressions and a description of how ~~some crazed harpies~~ reasonable women might find them ~~a vicious chance for worldwide shaming and attention-whoring~~ objectionable.

Some examples from the list:

"computer" – a woman's ~~stupidity~~ sensitive ears and deep womanly understanding render this as "come-put-her", as is in "hey, guys! come-put-her down while we whip out our large dongles!" From now on, the correct term will be "Ada Machine".

"cable" – this is a sexist term that suggests the male sexual organ and so it is always hurtful to women and their beautiful lady parts. From now on, the correct term will be "umbilicus", except in the case where some sort of severing or cutting is contemplated: it is okay to chop off a cable, but one can only attach an umbilicus.

"RAM" – filling a come-put-her with extra RAM denotes a violent act used to hurt and oppress women. From now on, the correct term will be "anniversary reminders".

"ROM" – see "RAM".

"forking" – the delicate ears of women hear this as a portmanteau of "foreplay" and "fucking". From now on, the correct term will be "adopting", and the evil phrase "forking his repo" should be rendered as "adopting her ideology".

"hardware" – the delicate ears of women hear this as an erect penis in a war on women. From now on, the correct female-friendly term will be "happy shoes".

"software" – the delicate ears of women hear this as an flaccid penis disobeying a ravenously horny woman's demands for penetrative sex. From now on, the correct female-friendly term will be "new shoes".

"freeware" – the delicate ears of women hear this as a sale at DSW. This term should only be whispered to a woman so she can get there first.

"monitor" – a monitor is a type of lizard, which is suggestive of the male sex organ, which is oppressive to women. From now on, the correct term will be "bright eye thingy".

"thingy" – a woman's-only term for the penis. Men should instead say "ummmmmm".

"mouse" – eek! Kill it!

"Python" – a Python is a snake, which is oppressive to woman. Don't use this for anything.

"Java" – a Java is a drink served by oppressed secretaries to their male bosses, AND a reminder of the elevator assault on Rebecca Watson. Don't use this for anything.

"C++" – C++ means "Cunt plus Oral plus Anal", a brutal evaluation of women's utility in programming. Don't use this for anything.

"Motherboard" – this term implies that women are only valued when they give birth. From now on, the correct term will be "empoweredbroad", except when it has problems, and then "manboard" is acceptable: "Oops, this manboard is fried. Let's ask a woman to replace it with an empoweredbroad."

"term" – the word "term" is related to pregnancy ("carried to term"), which is a process the patriarchy uses to suppress both women's wages and her access to free abortions. From now on, the correct term for "term" will be "word".

"compiler" – delicate lady ears hear this as a threat to "come pile [on] her". From now on, the correct word will be "interpreter".

"interpreter" – delicate lady ears hear this as a threat to "enter pretty her". From now on, the correct words will be "make it go".

"laptop" – delicate lady ears hear "lap" as a reference to the vaginal area, and "top" as dominant sexual partner. Taken together, these terms oppress women. From now on, the correct word will be "baby Ada Machine" unless the lady is experiencing fertility issues, in which case the words "re-sized Ada Machine" may be used instead.

"Spreadsheet" – delicate lady ears hear this as a vile sexual position on a well-made bed, both of which are oppressive to women. From now on, the correct words will be "math is oppressive for everyone".

"Systems analyst" – delicate lady ears hear this as a threat to sista's in STEM fields to be anally raped. From now on, the correct word will be "smarty".

"worms" and ***"virus"*** – delicate lady ears can't handle the fears these words create in their lady brains. Don't say them at all.

"rights" – this is a ~~term~~ word that only ladies are allowed to use. Men have no rights to "rights".

The full list of 113,000 entries is available in corporate headquarters. All male employees will be expected to have mastered this list at birth.

What if you're wrong?

John Hembling (JtO) · 17 April 2013 · Archived copy · Original

What if you're wrong?

On Thursday 4 April, 2013, that's a question I asked individuals wearing masks, dressed in all black, swatting at me with placards, and shouting through bullhorns.

"MRAs telling lies! We won't fall for your disguise!"

On the campus of the University of Toronto, this was chanted by self-styled feminists wearing masks. Do I need to point out the obvious stupidity of chanting "we wont fall for your disguise" while wearing masks? Their purpose in attending a scheduled presentation was to intimidate, to threaten, to silence and to attempt to prevent anyone from hearing the scheduled presentation by Drs Nathanson and Young. Those two being co-authors of the books Spreading Misandry, Sanctifying Misandry, and Legalizing Misandry.

Although I chose my moments, I asked this question repeatedly, and in answer, got a limited number of responses. The most popular would be that whoever had a megaphone would point it directly into my face, from inches away, to screech one of several chants with renewed volume and force.

"MRAs telling lies! We won't fall for your disguise".

"Shame on you and U of T, for allowing misogyny!"

"Women coming under attack! What do we do? Fight back!"

In one instance of asking this question, a large, masked individual bearing a wooden bludgeon and carrying a placard with my name on it, stepped between me and the feminists protesters. This was a man hiding his face as he threatened violence against anyone who might ask difficult questions, a white knight ready to dispense or absorb violence on behalf of his social betters; those who confer on him his identity as a good, compliant and obedient male.

He wasn't *quite* stupid enough to actually strike me, even though his accompanying comrades had come masked and armed, the Bad People (myself and about a dozen other Men's Human Rights Activists) were all armed with cameras. While I was expecting to be assaulted and was prepared not to raise my own hand in self-defense, I wasn't clubbed to the ground – despite the published promise of violence from a subset of the U of T student's union calling themselves by the exciting moniker "The Revolutionary Student's Movement".

"What if you're wrong?" I asked the masked and bludgeon-carrying "protestors" chanting about disguises while beating the floor of the hallway, outside the lecture hall. They responded with the butt-ends of their clubs. "What if you're wrong?" I repeated. Several of the bludgeons were re-positioned from spear-end floor drumming to hockey-stick blade-style floor beating, directly towards me. I expect this was intended to intimidate me. It didn't work, not because I'm any kind of brave or tough, it failed to work because I expected it.

I asked yet again: What if you're wrong?

The answer? Threatening gestures with contrived weapons from the masked members of an angry, shouting mob.

These are the same people who ironically claim, usually without smirking, that their ideology is simply the belief in "equality". Elevated screaming the preferred response — to drown out the question, or in that question's persistent asking, the direct and unmistakable threat of extreme violence?

Apparently incoherent screaming and violence is the sum and total of the argument fielded by gender ideologues against anyone addressing the human rights concerns of men and boys – from outside the camp of modem mainstream gender ideology because if there was a coherent argument from the camp of gender ideology, wouldn't we have heard it by now?

“Patriarchy, Fuckface!!” and “Shut the fuck up!!”. That was offered repeatedly in response and with enthusiasm by the individual given the nickname “Big Red” although this is not, I’m sorry to say, a coherent argument.

“What if you’re wrong?” was asked of the members of an “equality” movement whose response to criticism and to differing opinion was censorship, intimidation and the threat of violence. To be clear, I am not making an argument that these ideologues and protesters are wrong in their characterizations of those of us who disagree. Rather, it is simply a real question. What if, in their enthusiasm to silence, to threaten, and to condemn – these social justice warriors have picked the wrong side of an actual human rights movement?

What if (in spite of their screeching insistence that anyone not conforming to their own narrow conception of “correct” thinking – academics, educators, human rights activists and even non-conforming feminists like Christina Hoff Sommers) all these people they are opposing do not advocate the legalization of rape? What if Dr Warren Farrell, a world-renowned educator and senior academic, is not an advocate of incest, and what if he further does not think rape is exciting? Those two claims were made repeatedly by gender ideologues, based on a single out-of-context quote by Dr Farrell.

What if the activists at AVfM, which include men, women, gays, lesbians, of every continent and ethnicity, are not actually a clan of woman-hating, rape-enabling violent terrorists and ingesters of kittens? What if the consistent message of the writing at AVfM is the humanity of men and boys, and the equivalent humanity, as well as adult responsibility of women? What if we actually mean what we say in more than 1900 feature-length articles so far published on the site?

What if the female principals at AVFM, including Karen Straughan, Kristina Hansen, Asha James, Dr Tara Palmatier, Dr Elly Tams, Suzanne McCarley, and Erin Pizzey – what if these are self-determined women and NOT puppets of the evil patriarch Paul (Male) Elam? What if these women have not simply internalized their own misogyny?

What if the Men’s Human Rights Movement is exactly what it says it is, a grass-roots human rights movement?

I’m not claiming in this article that the M(H)RM is this, I’m just asking: what if?

Consider the most recent and splashy actions of those who oppose this movement: the attempts to silence; the attempts in Toronto to bring violence to the conversation; the published intention to use violence against any identified Men’s Human Rights Activists followed by the carrying of wooden bludgeons by the “protesters” of the Nathanson and Young lecture at the U of T.

What if, reading this right now, you are one of those masked, bludgeon-carrying individuals? Was it the cameras that stopped you from going any farther? Without a durable video record of your behavior, would you have bashed in some heads in that hallway?

Indeed, there is video on the web now of the gender ideologues “protesting” that event, claiming that the speaker at that event supports rape. Notwithstanding that Dr Farrell supports no such thing, you protesters didn’t even know who you were protesting. When challenged on the context of the quote, mined from Dr Farrell’s writing and stripped of Dr Farrell’s intended meaning, most of you admitted you had read nothing of his work.

You admitted a nearly total ignorance of the nature of his writing and work. When corrected on just who was speaking that you were so eager to protest, did you re-asses your absolute condemnation of the event? Nope. In video recorded by independent film-maker Stephen Brule, at least two of you said “anyway” or “whatever” and changed the topic. You didn’t even know who was speaking or what you were so eager to silence. You didn’t even want to know who or what you were silencing.

So. What if you’re wrong?

Hell. What if you’re right? What if all the outrageous claims, the rape apologetics, the incest support, the internalized misogyny by every female MHRA and the deep down evil of every male MHRA – what if all that is true?

What if the evidence of all this malice-claimed-by-you was right inside the doors? What if Dr Paul Nathanson hates women and homosexuals? Nevermind that he is gay. What if Dr Katherine Young hates women and supports the rape of children? What if Dr Warren Farrell really does support incest and rape? What if AVfM's Dan Perrins and John the Other are violent, woman hating monsters?

You did your level best to erase the evidence of this claimed-by-you misogyny. Why? Shouldn't exposing these monsters be at the top of your to-do list? How do you expect to succeed in your great social justice project by suppressing the "evidence" of your own claims?

For that matter, how do you imagine bringing a bludgeon will help your cause when those you oppose bring cameras? How can censorship help you at an event which had the explicit purpose of open communication and dialog?

Considering that is, if you're right.

What if it turns out that you are on the wrong side of history? What if you are fighting against a valid human rights movement? You know, fighting against a valid human rights movement with bull horns, threats of violence and bludgeons?

What if you're wrong?

Fuck you, Judith Grossman

Paul Elam · 17 April 2013 · Archived copy · Original

[quote]I am a feminist. I have marched at the barricades, subscribed to Ms. Magazine, and knocked on many a door in support of progressive candidates committed to women's rights. ~ Judith Grossman, Wall Street Journal, 04/16/2013[/quote]

The above quote contains the opening lines of a current Wall Street Journal article titled, *Judith Grossman: A Mother, a Feminist, Aghast*. They are the last positive things she had to say about feminism.

The rest of the article was dedicated to how her son, who she understandably did not mention by name, was railroaded by his liberal arts college in New England on the basis of a sexual assault allegation that his former girlfriend decided to report years after it allegedly happened.

Grossman details what happened to him with appropriate outrage. She tells us his story, which begins with him sending her a panicked text message, and walks us through how the school made a mockery of due process and the presumption of innocence. She even refers us to Title IX and alludes to the "Dear Colleague" directive from the Obama Administration, which instructs schools to reduce the standard of proof in sexual assault cases from the time honored standard of "reasonable doubt," to the much more lax and slippery "preponderance of evidence."

She complains that there was no evidence against her son at all, save the word of his ex-girlfriend. She even asks a question aloud, as though no one before her ever bothered to ask it:

> **Who knew that American college students are required to surrender the Bill of Rights at the campus gates?**

She closes her article, which simmered and seethed from start to finish, in a state of bewilderment, lamenting that the pursuit of women's rights combined with politically motivated government policy is turning our schools into a "snake pit of injustice."

That is a very strong condemnation – coming from a fucking snake.

Judith Grossman is just now finding out about one, and just one, of the many tertiary stage products of a narcissistic ideology that has run amok with her blind enabling for her entire adult life. She, rather *her son*, is paying the price for a half century of hatred disguised as women's rights advocacy, and so suddenly she is filled with indignation and outrage. She wonders aloud how all this could have happened. She wonders what possibly have gone so wrong, right under her nose.

Fuck you, Judith Grossman. Fuck you right where you stand.

Before being rattled from your solipsistic coma, there were countless other outrages happening to young men in this culture. Did you notice them? Or did you figure it was all a good thing for the sisterhood till your baby boy wound up with his entire future on the line in a system that was designed by those of your ilk to chew him up and spit him out?

Have you noticed the other students, Judith? Or more accurately, have you noticed how many of them are male? Your son is the minority now, as more and more young men are falling from the ranks of education thanks to your feminism.

But I am betting, Judith, that even if you did notice, you did not give a damn. Not as long as YOUR boy was getting HIS degree. Right?

That is the problem with your remarkably successful campaign of wanton self-interest. It feels great until the bill comes due. Unfortunately for your son, Mommy is not the one that has to cough up the tab.

He is. And the world you built is not done with him yet.

I take that he is not married, yet. Chances are he will be, and if that is the case you, no, *he*, will also get another dose of your medicine if and when he ends up in a family court, stripped of his rights and under an ax that will make his school's "honor" court look like a vacation in the Bahamas.

He will have you to thank for it, just like so many other sons of single mothers and feminists who have exploited chivalry and pushed for misandric treatment of men in the judicial system.

And if it happens; if they take his home, his children, his income, his freedom and leave him to an impoverished life, as they have so many other sons of women like you, you will be back at WSJ, moaning and gnashing teeth and shouting into a compassionless void about what has happened to your son.

No one will care, Judith. The world will grease its gears with his guts and keep on humming along, like he was never even there.

Your only hope now, if it is indeed not too late, is to vociferously reject the ideology you embraced as long as it served your selfish needs. Your only redemption is to attack it with all the might you have at your disposal, and shine the light on every hypocrisy you have ever fostered, every lie you have ever told and every self-serving agenda you once lauded as the answer for humanity. And you need to do it till your dying breath.

I get the distinct feeling that you won't, however. I think all that has happened here is that you have had your little entitled hissy fit because Junior got bent over by the system you helped push on the world around you.

Once he is in the clear, and the pieces of his nearly destroyed life have been put back together, I am thinking you will have your unseeing eyes right back on the pages of Ms. Magazine, spending the remainder of your disgust on "patriarchy" or bemoaning a fabricated "rape culture," and ignoring the rape hysteria that almost put an end to your son's future.

I am betting you will be back to supporting those "progressive candidates" that were the architects of your son's near destruction.

I could be wrong. It would not be the first or last time. If so, I am sure many people who are actually waking up to the destruction of feminism will be happy to see it. I know I will.

But until then, as I have already said, fuck you.

Barbarossaaa

VFM News and Commentary · 17 April 2013 · Archived copy · Original

37 minutes of hard truth from a man that inexplicably just keeps getting better. PE

The London Irish Center—Win or Lose

Andy Thomas · 17 April 2013 · Archived copy · Original

MRA London descended on the London Irish Center yesterday for a rather impromptu protest over the planned Radfem 2013 conference in June. In fact, we arrived just as the Irish Centre management were holding a project meeting in the bar area of their venue—rather considerate of them, we felt. They did seem to mind a little, however, when we decided to join in their meeting.

[image]
The London Irish Center

During the ensuring commotion, I kindly presented them with a copy of "*Protecting Charities from Harm, Guidelines for trusties from the UK Charities Commission*", and as politely I could manage (not my strong point to be honest) suggested that they read it with regard to Radfem.

Our protest happened after I got all fired up after discovering that Radfem, the pro-violence radical feminist group who advocate eugenics for male population control and much much worse, had booked the conference center for their annual event. (Last year's Radfem conference planned at Conway Hall was aborted after the conference center declined the booking when they realized what they were taking on.) In the space of a couple of hours, I had knocked out some very fiery articles on MRA London and A Voice for Men, and as an after-thought, I rang one of our guys to see what he thought. To my surprise, he suggested a protest the very next day with who ever we could get to turn up at such short notice.

[image]
"Why don't we talk outside?"

That morning, with little in the way of a plan, I ran off a some documents from the printer along with some leaflets I had hurriedly threw together the night before, and set off for London armed with a camera. By 11:00 AM I was sitting in the Irish Center, drinking latte and praying that I wouldn't be the only one to turn up. I wasn't—I needn't have worried.

One of the documents I printed included the *Protecting Charities from Harm Compliance Toolkit Guildelines* and it was a last minute decision to hand it to them. Yes, this was a highly impromtu protest, but it is so important that we stop standing on the sidelines and begin to…

> ***Speak the truth, even if your voice shakes***
> *—Maggie Kuhn*

[image]
Protecting Charities from Harm

Personally, I found I was actually quite good at that bit.

But thing is, doing something, doing anything is better than doing nothing. We are starting from scratch, and we not experienced campaigners or political agitators. Rather, we are simply men and women who have woken up and are willing to stand up and take the first steps necessary in effecting direct action over issues that are of extreme importance for our society. With each protest we do, we develop the skills, strategies and numbers needed to be more effective. We know that we are giving heart to countless people who have never had their concerns listened to, having always been shouted down or dismissed. We represent a nascent ability to respond and have our voice heard, and we can only grow stronger.

For what it's worth, I don't actually believe we have any right to shut-down an event, such as Radfem 2013, simply because we disagree with certain views, even if such views are extreme. We would actually prefer for the Radfem conference to go ahead and to attend the damn thing! That way we could take notes and record video, and publish what was went on there so that everyone can see judge for themselves. I would suggest that it should be a matter of concern that the organizers of Radfem 2013 regard such openness as a threat. (In any case, issues of personal safety aside, I could not attend the Radfem conference — they exclude me because of my sex.)

It is not lost on me that the London Irish Center must be wondering what kind of polarized alien landscape they have blindly wandered into with this. But then, the UK Charities Commission did provide a little guidebook for them which would have come in very handy, had they read it.

And for anyone reading about MRA London for the first time, contrary to any misconceptions, our group comprises both men and women and we are mixed race. In fact, I would judge that between 10% and 30% of the wider men's human rights movement are women, some of whom are quite vocal. We are not homophobic—again, our own group contains two gay men, including the founder of MRA London who attended the protest.

We are entirely inclusive, unlike Radfem which is open only to women (although they no longer seem to publicly state that members must be "women born and living as women.") We are not "a bunch of misogynists", we don't want to "turn the clock back" or to "rape women" or to "put women behind any kitchen sink" or any other such nonsense.

We are people who are prepared to stand up for the human worth of all human beings, irrespective of sex, and we do this simply because we have come to the conclusion that somebody must.

There is a personal upside to all this, however. I became involved in men's human rights, not knowing what to expect, and with nothing to gain other than the experience of engaging in life again.

And by God, this is living!

[image]
MRA London finds a new recruit on the way home!

Over the last year or so, after dispensing with my former existence, I have never felt so fulfilled and engaged. It has been a privilege to find such colorful friends amongst those who have the necessary integrity to reject society's bullshit and are willing to put their neck on the line for the things that really matter.

Win or lose, I have made my choice.

Georgetown University, a cover-up?

Paul Elam · 18 April 2013 · Archived copy · Original

Attention. Critical elements of this story, including the identity of the story's subject have been redacted and retracted.

Please read here.

At the time I am writing this a scandal is erupting across the internet involving prestigious Georgetown University and tied to one of their former employees, [redacted], a Georgetown grad student who says she was hired to read and process applications for admissions to the school.

She claims she had a very interesting system for screening applicants. The applications from white males were trashed, regardless of qualifications.

And now it appears that Georgetown University may be trying to cover it up.

The background of this story is pretty disturbing. [redacted], who clearly has issues with sexual and racial bigotry, decided she would not only trash the applications of white males on sight, she also decided to blog about her activities under what she assumed was anonymous conditions. Writing for a web blog called The Feminist Conservative, [redacted] laid out precisely what she was doing in very clear terms:

> **…I can't tell you how many applications I saw that were just dripping with white male privelege[sic]. Any of those that I saw basically went straight to the garbage can regardless of how good their qualifactions [sic] were. If I saw an application from a white male that basically was just good test scores, and activities like chess club or math club or what not then it shows me this person is not interested in a diverse environment. Obviously he made no effort in integrating with minorities or to sympathize with them and is counting on male privilege to get in. So that kind of application should get ignored. In their place I admitted a female student. This goes double especially for math/science majors.**

Apparently the prejudicial screening criteria she employed were not limited to just white males who played chess and were interested in mathematics. She also targeted a man of Arab descent because of his stand on Israel.

> **Another time this I had an application for what sounded like an arab male who wanted to study computer science. On paper he looked good enough, decent above average scores, and such. But I checked facebook and sure enough on his wall I came came [sic] upon a particularly hateful post about Israel supposedly not having a right to exist. I promptly trashed the application and sent out a rejection letter.**

She followed these statements with another; a bizarrely contradictory explanation for her actions. First, she says:

> **We can't boil people down to numbers or statistics, or reject people based on the color of their skin.**

But then she follows that statement immediately with this:

> **I'm happy to say that I approved nearly 90% of all female minority and 80% of all (white female applicants especially if the girls want to study math or science) while rejecting over 50% of white males this week and hope this trend holds out.**

Clearly this is a person not only warped by ideology, but who also holds deep seated prejudices that guided her

unscrupulous actions. Her targets were selected by sex, race, political beliefs and perhaps even religion. Her identity was traced after she referenced the subject of her master's thesis at Georgetown in some of her writing, including the "about" page at the Feminist Conservative.

Here are three of the main documents that led to her being identified.

About Feminist Conservative

Thesis defense is TODAY! feministconservative

My first week of work — feministconservative

It is unknown precisely how many qualified applicants were sabotaged by this woman, and it may be difficult to find out as it now appears almost certain that individuals at Georgetown, perhaps even university officials, are purging their online records of that thesis, and her identity, in order to protect the interest of the school against what will almost certainly result in a massive amount of litigation.

AVFM has obtained copies, a before and after record of Georgetown's list of master's theses from 2012. If you had examined their website before this scandal broke, you would have found [redacted]name on the list with a link to her thesis. You can download the previous version of the page

[redacted]

However now, if you go to the page you will find no trace of her name, and naturally no link to her thesis.

[redacted]

We have a copy of that thesis available for download.

[redacted]

There has been much in the news lately, particularly in Canada at the University of Toronto, about the illegal, even violent actions of feminist ideologues in the university setting. Events intended to address issues concerning men and boys have been met with virulent hostility.

It appears that [redacted] plan was even simpler. Just rid the school of males, particularly white ones, to begin with. And as we see this blow up into a full-fledged scandal and embarrassment to Georgetown University, it appears that a person or persons at the school are going to compound those problems with a cover-up.

One would assume that they will be depending on a complete denial from [redacted], who is now reportedly in [redacted]. Without any evidence tying that blog to [redacted] identity, namely the reference to her thesis, it may make it more difficult for plaintiffs to prove their case against the school.

If this proves to have university officials behind it, it would be a very, very bad move.

AVFM will update readers regularly as information becomes available.

ADDENDUM – [redacted]

Zach Rosenberg sells his son out — again

Paul Elam · 18 April 2013 · Archived copy · Original

In my recent article about Zach Rosenberg, I took him to task for telling his four year old son that he was a rapist because the boy tried to steal a kiss from a girl and she did not like it.

I realize, in a sane world, I would not need to write a follow up to that article. Zach Rosenberg is a nut case, emotionally abusing his child. End of story; no more needs to be said. Right?

Wrong.

After tweeting this article to Zach I got an email from him. It seems he knows enough to be concerned with labels, as long as they have an impact on him instead of his four year old.

I present you the email, unedited, in its entirety:

Name: Zach Rosenberg

Email: XXXXXX

Message: Hello Paul –

I'm not here to fight. I read your article about me, and in the spirit of men speaking about men's issues, I appreciate your opinion. I don't want to argue about what I said or meant. I don't even want you to take your piece down. The only thing I'm asking is that you take out the lines about me being a child abuser. I know that you feel that way, but you mention that you'd like for that line to "Google better" and that's my issue. I'm a writer. I've written about all sorts of men's and father's issues. And yes, one of my outlets is the Good Men Project, which I realize isn't popular with the MRM.

But man to man, I'd like for you to consider this. Regardless of any other issue, I still need to feed my family, and as you know, if something like "Zach Rosenberg is a child abuser" is out there, it's not necessarily bringing a conversation about men's rights or issues forward – it's simply damaging my character. Your readers are calling for Child Protective Services to take my child away, and I think that's extreme. I understand your stance and opinion – but I think if your readers knew more about me, they'd see I'm not a child abuser. I work hard to support my family, I spend tons of time with my son, reading to him, playing with him and teaching him about life. It's not logical that simply mentioning the word "rape", not even drilling it into him, but simply mentioning it – with clarifications and a conversation attached – can outweigh the four years of other time I\'ve spent with him. (Sorry, I just realized I said I wasn't here to fight – and I'm not, I'm just standing up against the claims that my child should be taken away, which are admittedly not your claims).

If you'd like to continue a conversation about this – or even on your site about the issue, I'm open to that. I read A Voice for Men from time to time, and though I don't always agree with the sentiments, I feel like it's a necessary voice in the MRM. If we could explore the topic more in a constructive way, I'd appreciate that.

I also have a piece going up soon about how boys and men are victims of rape and sexual assault too – stemming from the larger conversation I'd had with my son involving boundaries, standing up for himself, and talking to teachers if another child is touching him inappropriately. I hope that you'll return to read that one when it's up.

In the meantime, please contact me and let's talk – [email redacted]

Thank you.

So there you have it. Zach is concerned about his image. He does not much like being called a child abuser in a high profile venue. It's a pretty strange concern, in my book, for a man that had no problem calling his little boy a rapist and then blogging about it on a major website.

Oh but of course, Zach is not really so concerned about his own image. He is concerned that being called an abuser

of his four year old son, which he clearly is, is "…not necessarily bringing a conversation about men's rights or issues forward…"

Oh yeah, I hear ya, Zach, it's all about teh menz.

I'll be honest here. I know sociopathy when I see it. It is the little details that give it away; like calling your preschool son a rapist and using that to gain favor with an audience of misandric scumbags. Like objecting to being called on what you are doing and refusing to acknowledge how obviously wrong it is. Like thinking that being called a child abuser is damaging to your character, but abusing your child isn't. Like using the son you just fucked over as a bargaining chip to get people to feel sorry for you and back down from the truth.

The devil, and in this case, the douche bag, is in the details.

Even though I find Rosenberg to be nauseatingly transparent, I was willing to cut a deal with him, for the sake of his son. But it had to be about the boy, and not about Zach.

I wrote him back almost immediately with an offer:

Hello Zach

First, let me say that this is not personal toward you. But you did, whether intentionally or not, cross a line of abuse, both with your son and with all boys. It was truly wrong, and needs to be corrected.

Still, I think that everyone deserves chances to correct mistakes. Have GMP remove that post and issue a a public statement that you made a mistake as a father in what you did. If you do that I will remove that post. But as long as you stand by those words I am going to stand by mine. I was a counselor for two decades. I have seen the results of all forms of abuse in the wrecked lives of people that came into my office strung out on drugs and/or drinking their way into an early grave. I can tell you that this kind of treatment of a child is, in my professional opinion, highly abusive.

Again, that may not have been your intent, but that is, in your own words, what you did.

The choice here is up to you.

Regards,

Paul Elam

I would have honored this, even if it had pissed off my own readers, if he was willing to do it. I figured that if Zach and GMP were willing to admit, even if just by removing the article, that calling little boys who try to get a kiss from little girls "rapists," was a really fucked up thing to do, then everyone would win. Zach could learn from his mistakes. Lisa Hickey would end her promotion of child abuse, and a few thousand man hating bitches would have one less piece of misandric filth to post on their Facebook pages. I never heard back from him and the post remains up.

My offer is irrevocably withdrawn.

There is a temptation here to put this matter to rest with some sort of armchair analysis of Zach Rosenberg. Perhaps we could explore, as TyphonBlue would, how he is treating his son like an adult sexual competitor instead of a little boy. We could discuss the possibility that Zach is projecting his own self-loathing form of gender politics into the psyche of his young child. Or, we could assess the continually deteriorating state of The Good Men Project and speculate that even Tom Matlack is cringing at the bilious garbage that is now staining the pages of that website.

None of that stuff, true as it all may be, matters though. I saw everything I needed to see the moment I read that a father had called his four year old son a rapist for the simple, innocent pursuit of some acceptance.

And now I have watched that same father plead for the sake of his own image, holding up that same son like a pawn, while he stands fully behind the abuse he has already committed.

I can't think of anything else I need, or even want, to say.

London Irish Centre Says No to Radfems

MRA London · 19 April 2013 · Archived copy · Original

[box]

FOR IMMEDIATE RELEASE: April 20th, 2013

London Irish Centre Says No to Radfem 2013 Conference

Radfem, the radical feminist group whose members espouse a fascist, sexist and violent ideology have been ousted, yet again, from their planned convention centre. Last year, Conway Hall banned Radfem 2012 by citing that their exclusionary policy was at odds with UK legal obligations. This year, it was the London Irish Centre's turn to reject Radfem after they were awoken to the reality of inviting the pro-violence group into their venue when MRA London, a male human rights activist group and part of "A Voice for Men", mounted a protest on their doorstep.

MRA London is a peaceful group comprising both male and female members who stand up for the human worth of men and boys. It is also mixed race and includes gay members.

When hearing of Radfem's rejection, the group's co-founder, Andy Thomas said, "We don't believe in shutting down debate. However, it is vital that there is someone speaking up on behalf of men and boys. And for the first time ever, they now have a voice."

He adds, "This is a victory for men and boys everywhere because the message is clear—the time when their human rights can be trampled on with impunity is now over."

The Radfem 2013 conference was to feature Cathy Brennan, a prominent radical feminist and a US attorney in Maryland. Until February, 2013, she was also the owner of the now defunct website, Radical Hub—a site which featured calls for child murder, extermination, and male eugenics.

In 2011, A Voice for Men in the United States offered a $1,000 reward for the real identity of a Radical Hub contributor "Vliet Tiptree", who was duly identified as Pamela O'Shaughnessy from California—an author of crime novels published by Simon and Schuster. O'Shaughnessy had written a lengthy piece detailing a plan for the "extirpation" of half the human race—the male half.

Sheila Jeffreys, who was to be a keynote speaker at the event, was also regular contributor to the "male eugenics discussion group" on the Radical Hub website. Jeffreys teaches sexual politics at the University of Melbourne, Australia, and has been accused by Dr. Greg Canning of A Voice for Men in Australia, of teaching "hate" across Australian universities.

All prejudice is seen as fashionable and virtuous in its time, and we've had 40 years or so of anti-male sentiment in the media and wider culture, so much so that it has become normalised. However, MRA London and A Voice for Men believe that we are witnessing the start of a sea change were, for the first time, radical feminist rhetoric will become universally recognised for the toxic bigotry that it is.

MRA London can be found at: www.MRALondon.org, and A Voice for Men at: www.AVoiceForMen.com.

[/box]

On terrorism, feminism and A Voice for Men

Robert Franklin · 19 April 2013 · Archived copy · Original

As I write this, Boston police and others are scouring the Watertown area for a second suspect in the horrific bombing of the Boston Marathon that left three dead and over 100 injured. Last night they shot one of the suspects and are reported to be closing in on the other.

What's most noteworthy at this point is that the two are brothers who seem to be of Chechen origin. Now, what we don't know about the two far surpasses what we do. We don't know if these two young men planted the bombs at the marathon or, if they did, why. We're not certain that they're even from Chechnya and we certainly don't know if they're members of a Chechen separatist group. After all, exactly what do Russia, Chechnya and the independence movement there have to do with the Boston Marathon?

What intrigues me though is that the backpack bombing of a public gathering place is very much the *modus operandi* of Chechen separatism. That movement, that combats with terrorism the overwhelming force and brutality of the Russian military, long ago took its fight into Russia sending suicide bombers into cafes, airports, schools and the like.

Whether or not the young man sought by the Boston police is a Chechen separatist, the unfolding drama put me in mind of a piece I did for Glenn Sacks' blog back in 2010. (1) It was occasioned by the report by three researchers at the University of Chicago who'd just completed years of research into every single terrorist incident perpetrated by Chechen separatists since 2000. There were 42 such incidents involving 63 perpetrators studied by Robert Pape, Lindsey O'Rourke and Jenna McDermit, and they revealed some interesting things that bear directly on some of A Voice for Men's primary messages.

First, female terrorists turn out to be "deadlier than the male" variety. Second, that's because people generally see women as harmless and therefore allow them far greater freedom of movement than they do men, a fact that benefits any woman bent on mayhem. Third, female terrorists and their families use shaming tactics against men to goad them into becoming terrorists.

Pape, *et al* have studied far more than just Chechen terrorism. They've also studied terrorism in Lebanon, Iraq, Afghanistan, the West Bank, Sri Lanka and elsewhere. Among Chechen terrorists, some 40% of the perpetrators were women. Here's what I wrote back in 2010.

> **[A]ttacks by women are deadlier than those carried out by men. Female terrorists kill an average of 21 people per attack versus only 13 for men. The bloodiest attack ever in the Chechen's terrorist war against Russia – the coordinated bombing of two passenger flights that killed 90 people- was carried out by women. Plus, their deeds seem to be more effective at inspiring others. Pape, *et al* show that female terrorists use their femininity to shame males into participating in terrorist acts. They've also started a group called the "black widows," in which women who've had a husband or other loved one killed or injured goad others to join the fight.**

That people's sexist attitude toward women – they're harmless – allows female terrorists to be far more deadly than males was graphically illustrated by a Russian newspaper and reported by Pape, O'Rourke and McDermit. In 2003 a Chechen suicide bomber walked into a Moscow café at peak hours with a bomb-laden pack strapped to her back. Her attempt to detonate the device failed, the police were called and she was arrested. So the Russian newspaper carried out a little experiment, described by Pape in the pages of the New York Times as follows:

> **[F]emale suicide attackers have one more advantage: They can often travel inconspicuously to their targets. A July 2003 investigative report by the Russian news magazine Kommersant-Vlast found that a potential female suicide bomber could easily avoid public suspicion. Just days after a Chechen**

> **suicide bomber, Zarema Muzhakhoyeva, tried but failed to blow up a Moscow cafe in 2003, one of the magazine's journalists — wearing a niqab, tightly clutching a black satchel to her chest, and behaving in a nervous manner — was able to get a table at the same cafe without ever being questioned. Perhaps not surprisingly, Chechen women have carried out 8 of the 10 suicide attacks in Moscow.**

Each new act of terrorism in this country renews public debate about the phenomenon. We're led to believe by the establishment that combats terrorism that we're doing everything we can to keep Americans safe from those who would destroy innocent life to attempt to advance a political ideal. But the research done by Pape, O'Rourke and McDermit show that we've overlooked one important aspect of the problem. As long as we see only men as society's violent actors, we open ourselves up to the violence and destruction committed by the half of the population who've proven themselves men's equals in violence. We've known this in the context of domestic abuse for decades; now we know it about terrorist violence.

Perhaps less important but still worthy of note, the researchers also show that the shaming tactics used by women in all walks of life to manipulate men to act in accordance with their wishes are used by women to recruit male terrorists. "C'mon, be a man! Blow yourself up and a café too!"

In short, the type of gender awareness promoted by A Voice for Men must be adopted wholesale if we're to truly combat terrorism. Women must be seen for what they are – just as violent and deadly as men. Men must adopt methods for blunting the shaming tactics employed against them by women.

As a postscript, my original piece about the Pape/O'Rourke/McDermit study came with a bit of luck attached. You see, a mere six days before my article about their work, an Israeli researcher, one Anat Berko, was reported by the newspaper Ha'aretz as entirely exempting female Palestinian terrorists from any responsibility for their murderous ways. Here's what I wrote back then:

Amazing as it may seem, Israeli researcher, Anat Berko has managed to ascertain that female suicide bombers aren't responsible for their acts of terrorism. Indeed, the Israeli newspaper Ha'aretz quoted Berko as saying,

[W]omen are pushed to carry out a terrorist attack and never choose to do so out of their own free will. There are always personal problems hidden in the background."

You read that right. Women who blow up others never do so of their own free will. That's because they have "personal problems." What are some of those personal problems? Well, divorce is one. A Palestinian woman who's gotten divorced because she's unable to bear children has no free will and, according to Berko, has no power to resist the clarion call of terrorism. What Berko thinks about the fact that countless Palestinian women resist that quite nicely, we're left to guess. For that matter, what she thinks of the Palestinian terrorist woman who's briefly profiled in the Ha'aretz piece and who clearly has a very strong will, also goes unexplored.

Given her opinions about female terrorists, it must be only a matter of time before Berko's called as an expert witness in a criminal case against a female terrorist. I can hardly wait. I mean, imagine the scene; a Palestinian woman attempts to detonate a bomb at a crowded bus station in Tel Aviv, but fails. She's arrested on a variety of charges, but her defense attorney calls Dr. Berko to the witness stand and elicits testimony that the woman had no free will and is therefore innocent of the crime charged. I wonder what the Israeli jury would do with that handy-dandy bit of information. Would they kill her or laugh her out of court? As I say, I can't wait to find out.

But if that's her opinion about female killers, what's her take on the male variety? We didn't have to ask. Berko is ready with the answer:

"When men become terrorists, the ideological motive is dominant."

No problem with free will there. Men who do wrong have it; women who do wrong don't. Simple as that. (2)

Do I have to tell you that Berko's a feminist? I thought not.

Remember, this woman's an Israeli. She and her countrymen have been subjected to decades of terrorism. To say the least, it's a very touchy topic in Israel. For Berko to pretend, against all that recent history that women, but not men, who kill Israeli civilians in terrorist acts should be given a free pass because they're upset about their divorce gives an all-new meaning to the term chutzpah.

To be clear, feminists like Berko promote terrorism. They ask us to understand women in exactly the way Pape, O'Rourke and McDermit show to an absolute certainty we shouldn't. They tell us that women aren't the agents of their own behavior. They encourage us to believe that women are harmless, not to be feared, not to be suspected. And it is exactly that mindset that allows female terrorists to kill and maim more effectively than do males.

Aside from the disgraceful dishonesty of that mindset, does it get any worse than that?

(1) http://glennsacks.com/blog/?p=4727

(2) http://glennsacks.com/blog/?p=4726

Peter Lloyd sues over sexist policies

Peter Lloyd · 19 April 2013 · Archived copy · Original

When I became a member of my local gym, it was to exercise my body – not my human rights. But that's exactly what I'm doing with the Kentish Town Sports Centre in north London.

The venue, owned by fitness company Better in association with Camden Council, attracts hundreds of people from all sections of society: religious, atheist, male, female, young and old. There is no dominant demographic. Everybody is welcome and everybody gets on.

But not everybody is equal.

Because, in an age of political over-correctness, they ban all men and boys for 442 hours every year – simply because they are male.

Adding insult to injury, they still charge them the same full-price membership fee as women, but refuse to offer the equivalent option of male-only sessions.

Not only is this an outrageous business model, but it's also sexist. Especially given that council officials base it almost solely on women's needs.

Fair? I think not. But, because we live in an age of acceptable misandry, most people are too polite to say anything.

Not me.

Several weeks ago, I formally complained to the general manager, asking him to change the policy with one of three alternatives: A) maintain a women's hour but introduce a men's alternative for fairness, B) keep women's hour (and only women's hour) but annually charge men less, or C) scrap single-gender sessions altogether.

Hardly controversial.

After all, if demand for women-only sessions is so great then the gym should put their money where their mouth is and fund it themselves.

Unsurprisingly, they declined.

'A report by the Women Sport and Fitness Foundation showed that a significant proportion of women (26 per cent) "hate the way they look when they exercise".' they replied in an email.

'This takes on an even greater significance when you consider that women feel even more self-conscious when taking part in sport and physical activity when men are present. If you are wondering who or what [we are] it's a charity that specialises in increasing women's physical activity levels.'

Translated into plain English, this means that a group of agenda-driven feminists say a minority of women 'feel' bad about their bodies. And because heterosexual men are naturally attracted to women, their very existence makes it worse, so they should be banned.

No, seriously.

That's like trying to clean a dirty face by rubbing a mirror.

It also assumes that all men in the gym are straight, when many of them are gay and have no interest in the female aesthetic. In fact, if they really wanted to, these men could be voyeuristic in the showers. So what next – gay and straight hours? And what about lesbians – can they attend women-only sessions, or would it make their straight sisters uncomfortable? Gimme a break.

If these women have issues with their bodies, I truly sympathise – but it's their problem, not mine. Nor is it any other man's.

And who's to say we don't have our own body hang-ups? We know for a fact that increasing numbers of men suffer from anorexia and bulimia as well as 'bigorexia' – the need to be as muscular as possible. Rates of men having cosmetic surgery are also increasing year-on-year, so the facts speak for themselves.

Interestingly, women's hour also has little to do with religion. The gym have scarcely used faith to justify their policy, but – even if they did – it still wouldn't excuse their unequal price structure.

Want women-only sessions for religious reasons? Fine – more power to you. But don't ask men to pay for 442 hours they can't possibly use. No God would approve of that.

Furthermore, when I explained that men typically die before women, thus have a greater need to access fitness services – something based on cold, hard fact rather than feelings – they had no convincing answer.

Tellingly, the gym's policy also assumes that only men can objectify the opposite sex. But if TV shows like Sex and the City taught us anything, it's that women can be just as forthright. In fact, only two weeks later, I was forced to complain when four teenage girls were wolf-whistling at boys in the weights area – jeering and laughing, while ranking them by size.

This wouldn't be acceptable if the sexes were reversed, so why is it tolerated here?

This is precisely why I'm suing them for gender bias. Not simply because their policy is unfair, but because it pathologises masculinity while simultaneously repressing it.

As far as I'm concerned it also breaks the law.

So far, the legal team at Camden Borough Council have simply made me laugh. They've spent hours quoting Harriet Harman's Equality Act, but continue to miss the point. No customer, male or female, should pay for gym time they're not allowed to use. It's that simple.

Ultimately, however, it has nothing to do with money. At best, I want a 10 per cent refund; something I would donate to men's charity CALM (Campaign Against Living Miserably), but, like the test case of mis-sold PPI, it would empower other men to demand the same compensation – hitting the gym where it hurts.

But, finances aside, the Kentish Town Sports Centre has a social responsibility to encourage equality as well as physical health. Forcing men – whether 70 year-old pensioners or 13 year-old boys who attend with their mothers – to leave a room because of their gender, rather than their behaviour, is degrading. It's also eerily reminiscent of when African Americans were separated from their caucasian peers in 1940s America.

Not least because the underlying maxim is the same. In this instance, that all men are inherently bad. This is a toxic message to send out, especially when those affected are frequently young boys in crucial stages of puberty and self-development.

Such messages are pernicious. They criminalise men for being male, while telling women that they have less responsibility to contribute to functional gender relations.

Interestingly, it's not just patrons who are angered. Last week I spoke with two of the gym's male fitness instructors who expressed their frustration with the ban – not least because, in the middle of a double-dip recession, neither can work during female-only sessions. It's insane.

Fortunately, I have other helpful supporters who want to liberate them. Erin Pizzey, the woman who established the world's first-ever domestic violence shelter in 1972 before becoming a men's rights activist, has offered her backing. 'This discrimination has no place in modern society', she said.

Meanwhile, equality charity Parity and human rights campaigner Peter Tatchell have described my fight as 'sensible and fair'.

Stateside, the U.S. website AVoiceForMen.com has recently added their weight to my case.

Now, I ask common sense and British law to do the same.

Being a test case, my claim has sparked global interest because of its potential impact. If I win, gyms all over the country could be forced to update their policies. And rightly so.

Not only would this be physically healthy for people who want to exercise without restriction, but it would also be socially healthy for those who understand the toxicity of sexism, whether directed at men or women.

For some, this might be a revelation in itself, but trust me: it comes from a place of genuine fairness.

Yes, my case may raise some eyebrows, but hopefully it will also raise some consciousness. Because, currently, the staff at my gym are telling our young men they're dangerous by default.

And that's a weight no man should learn to carry.

This article appeared originally in Dailymail, and is reposted here with the author's permission.

Voice of Europe: Feminist violence in media

James Huff · 19 April 2013 · Archived copy · Original

[box icon=""]

On April 19, 2013, Lucian Vâlsan and Huffnágel Pista invite you to join on a both principled and practical discussion about the promotion of feminist violence in the media.

In Norway, we have journalists calling for the imprisonment of MRAs, in Sweden we have journalists fabricating allegations of pedophilia against MRAs (as revealed in the last episode), in the UK we have the Huffington Post inviting the violent thug Inna Shevchenko to write for them and in France we have the media praising the violence against men.

We will come to the mike and ask the obvious questions. First of all – What the hell is wrong with these people? And second – How can this madness be stopped?

There will also be a longer than usual news section (since we're talking about the media) and right after the news section we invite you to call in and Skype in and join our discussion. Call in number: (001) 310 388 9709

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America).

SHOW PAGE

[/box]

Was David Ainsworth driven to suicide?

MRA London · 19 April 2013 · Archived copy · Original

Did DVPO supremo, Brian Moore, allow his deputy to be hounded to suicide?

MRA London has a new member – Agent Kildare! *Here, in his debut article, he uncovers the shocking story behind the suicide of David Ainsworth, the UK Police Deputy of Wiltshire. This man had so little human worth, that even at the inquest of his death, police union officials were concerned only with congratulating themselves over their hard work in protecting the "real victims" in this tragedy. Ed (MRAL)*

A recent article on MRA London highlighted a 2009 report by ACPO – the UK Association of Chief Police Officers, 'Tackling Violence against Women and Girls' (1).

The report outlines the strategy which resulted in the current trials in the UK of Domestic Violence Protection Orders.

The report's author was Brian Moore, at the time the Chief Constable of Wiltshire Police. He was supported by a steering group weighted towards women (75%) and representatives from women's support projects such as Refuge and Women's Aid.

Among the recommendations in the report is that a new crime be established of 'Causing Suicide by Abuse'. The report states that this offence should be targeted exclusively at 'abusive men' who initiate 'a course of action which played a significant and causal role in the suicide".

In 2011, while Moore was Chief Executive of Wiltshire Police, his deputy David Ainsworth committed suicide.

A widely-respected expert on vehicle crime, Ainsworth had spent several months under investigation after official complaints had been made in late 2010 about a number of what his girlfriend, Joanna Howes, described as 'petty' allegations of sexist remarks to female colleagues.

This consisted of Mr Ainsworth looking at a woman in a tailored blouse and saying 'nice buttons'.

The report of the investigation into the alleged remarks has never been publically released. However the police authority confirmed there were a total of 26 complaints, from 13 women, seven of whom are on one team. The latter group are believed to have made a joint complaint about a single remark by Mr Ainsworth. This consisted of Mr Ainsworth looking at a woman in a tailored blouse and saying 'nice buttons'. All the remarks were described as 'minor'.

Over time Ainsworth, who was initially 'bullish' about the 'absurd' allegations, became increasingly despondent and distressed, telling friends that the force had 'abandoned' him and that he was the victim of a 'witch-hunt'.

Ms Howes said the force "systematically poisoned" everyone against her partner and denied he was guilty of sexual

harassment of women (2).

After the Coroner's inquest in June 2012, Mr Ainsworth's father Stanley spoke to reporters: "I don't feel he was treated well," Mr Ainsworth said.

"I don't think anyone seemed to notice his physical deterioration. When I saw him 10 days before he died, I was shocked by how he had changed in his attitude and his appearance. If nobody on the police side could see that they must have been looking in a different place. If someone is that ill, mentally and physically, and showing all the signs, somebody on the police side should have done more about it."

[image]
No claims against Mr Ainsworth were ever substantiated. Despite this, two women; Susan Leffers, head of justice, and Zoe Durrant, head of human resources, received substantial payouts from the force following his death.

A UNISON spokesperson, Ben Priestley, described them as the real victims of the affair: *"the women who were subjected to sexual harassment by Mr Ainsworth were badly let down by the police service and the way it responds to unacceptable behaviour in the workplace.*

"We are calling for all parties involved in the case to explore ways to ensure that the police service becomes a more welcoming and inclusive place to work. The service is currently male dominated with 75% of police officers being male, while women make up 65% of police staff…inappropriate behaviour and sexual harassment from whatever quarter [should be] dealt with seriously and speedily. The service cannot afford to deter talented women from joining." (3)

Ms Howes described the UNISON remarks as 'disrespectful' and 'inaccurate'. However at the inquest into Mr Ainsworth's death, the Coroner refused to extend the remit of the trial to examine the causes of Mr Ainsworth's suicide, saying he was satisfied the cause was simply that Mr Ainsworth was 'depressed'.

> "a number of women we interviewed felt they had wrongly been categorised as complainants, when they didn't in fact wish to make a complaint at all."
>
> HM Inspectorate of Constabulary

Wiltshire is now a pilot area for Mr Moore's DVPOs. Mr Moore left the force in March 2012 to run the UK Border Force on an interim basis. A report into the affair by HM Inspectorate of Constabulary in September 2012 noted that *"a number of women we interviewed felt they had wrongly been categorised as complainants, when they didn't in fact wish to make a complaint at all."*

Mr Ainsworth said his son did not know until five months after the investigation started the detail of the allegations he faced; "He didn't know until his very last moments what people were saying about him. When he told the force he was thinking of suicide, he was told not to be silly.

"My David wasn't a man who would commit sexual harassment, he wouldn't do that.

"**He was a good man.**"

This article was first published on MRA London.

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A widow's message to Big Red

Dan Perrins · 20 April 2013 · Archived copy · Original

You may remember this girl I was trying to talk to a few weeks ago up at University of Toronto. I was trying very calm to keep my voice even and reasonable. Here's part of our conversation, and you may notice what I'm trying to talk to her about while she's sneering and singing:

I've been talking about this incident with Brenda lately. Who's Brenda? She is a close friend of mine. I have spent many, many hours talking with her.

She is also the widow of Paul Donovan and a Men's Human Rights Advocate. I admit, I had problems stringing together some words about this. But she had something she wanted to say, so I'm gonna let her say it right here in this video:

Since I'm having trouble saying more, I am going to reproduce some of Barbra Kay's article about Paul's suicide.

> **Bills mounted, but Paul's livelihood remained blocked. He couldn't afford a lawyer, and when he acted for himself a judge told him she couldn't help him. The Family Responsibilities Office (FRO, a Canadian version of what's better known as Friend of the Court in most of the U.S.) took him to court, petitioning for $10,000 or 188 days in jail. Appalled, Paul confided to Ms. Higgins he would rather die than serve such a sentence. Famous last words……At the time of his death Paul Donovan owed a measly $4,000 in child support.**

I tried to tell Big Red about Paul, but she and her feminist clan are already addressing the issues males face, or so she tells us. And if we would just Shut The Fuck Up (STFU) and let her and her feminist friends deal with it things would be fine.

I'd say you have them so "addressed" that they are covered with about 6 feet of dirt, buried in graveyards across the western civilized world.

Guess what Big Red? I agree with Brenda.

Its about time you and your feminist friends Shut The Fuck Up and actually listen instead of dictating what is affecting males these days or claiming that it's you who's working on fixing these things. Because if you are, you've done a pretty fucking shitty job so far.

Roseanne Barr, her son Jake, homophobia,...

Paul Elam · 20 April 2013 · Archived copy · Original

...feminist fucktardery and a whole slew of other reasons why no one in that family has a clue.

Someone recently linked me to an article by Jake Pentland, son of Roseanne Barr, a feminist nut farmer in Hawaii who used to be a celebrity.

In the piece titled, "The Smoldering Forest of Man," Jake lamented what happened to John Wayne at the hands of feminists, then lauded feminism for reconstructing men into something better than they were in the days of, well, John Wayne. Then he set about, in a fashion muddier than Mississippi River bottom water, to tell feminists it was time for them to shut up, but in the next breath he was pondering on how we can be strong men without offending any of them, and most importantly, while being the kind of men feminists say they want us to be.

It is one of the most bizarre examples of cognitive dissonance I have seen in quite a while. I set out to comment on the piece, and did, but by the time I was through writing I knew I would be doing this article. And while I am at it, I do need to acknowledge that I was pretty hard on him, maybe too hard. After all, he was trying, right? He was at least trying to figure out how to hang on to his balls while still allowing his mother to have a grip on his scrotum.

Tough job.

And it is easy to understand how he got there. The conflicts with his mother over this topic are not new. In an article dating back two years on Jezebel.com, he got into a heated Twitter exchange with Barr on the "point of feminism." It was an exchange in which Pentland actually did very well. He held his ground pretty calmly in the face of his mother's repeated public, highly personal insults. In the spirit of Toronto he qualified for some real red pill kudos for handling himself admirably in the face of bald hatred. Maybe it was the fact that it was his mother that helped. I don't know, though. If she were my mother I would pen a Mommy Dearest and make it available for free download.

The sparring between them continued a year later on his Blog Talk Radio Show. If you think her Tweets were vile, get a load of this.

And here I have to side track for just a moment to point something out. Barr is no exception to all the schmaltz and hot air feminists have always generated about being inclusive and supporting the issues faced by gay men. She was so outraged by the Chic Fil-A gay marriage controversy that she Tweeted, "anyone who eats Shit Fil-A deserves to get the cancer that is sure to come from eating antibiotic filled tortured chickens 4Christ."

She later sorta-kinda apologized for the remark.

She is also a big supporter of the GLBT community in Hollywood. She was named The Advocate's "Person of the Year" in 1994 and included in its "Heroes" list for pushing producers and network executives to start employing realistic portrayals of gay characters on television.

But what was the insult of choice Barr threw at her son when he wasn't being of service to her ideology?

That's right, you are one faggot motherfucker. True to feminist form, Barr talks a lot of shit about social justice and equality for gay human beings, only to prove with the kind of honesty that only spontaneous anger can produce, that she is one hypocritical sack of macadamia nuts.

But that is enough about Barr. She is, after all, par for the course for feminists.

The real point of this, believe it or not, is that it leaves me with at least some empathy for her son, and perhaps how he ended up on his currently courageous but confused path.

If you read his article, available here, what you will see is a man struggling hard, and failing, to divorce himself of a

lifetime of spoon fed feminist bullshit, about men, but more importantly about himself.

Between the lines of his defiance against feminism is apologia for that defiance; the telltale pleading for acceptance from the very source that has poisoned his mind for his entire life. He seeks to dismiss feminism, while seeking to comply with its dictates. He seeks to defend men, while accepting the canard of their innate danger and inherent need to be re-engineered into something better.

He is trying to reject his mother's teaching, while still hanging on to her love. And he does so even though that love is and always has been contingent on his compliance with her twisted worldview.

Got news for you Jake, the only way you can please a feminist is by cutting your own nuts off. There is no middle ground, and the quicker you quit looking for it the better off you will be. John Wayne gave us feminism on crack by coddling people like your mother; by regarding her as an incompetent child with which a real man does not argue – he just gives her whatever she wants with a wink and a nudge and with the willingness to sell out any other man to do it.

John Wayne is not your answer any more than Homer Simpson. They are just two punching bags, one of them with a cowboy hat.

The way to rise above all this is by rejecting both of them. That does not mean rejecting the care of people you love, or forsaking your strength. In fact, it means calling on a form of strength you never knew was possible; through a path to manhood that rejects your being demeaned as as a bumbling fool – or exploited as a sacrificial hero. It means tossing feminism overboard, your mother with it if necessary, and rejecting all the traditional programming that leaves you undermining that rejection with apologies and excuses for yourself that are not needed.

It means claiming manhood in your own eyes and no others. And by recognizing that the only thing wrong with you at all is that you are still not over the self-hatred that your mother made sure was stuck in your gut.

You are on the right path, but you have not figured out yet that there is no room on it for you, and your shame. That shame has to go. All it will ever do is confuse you and slow you down.

A man can love his mother and still tell her to shut the fuck up.

MHRA offers to salvage Radfem conference

Paul Elam · 20 April 2013 · Archived copy · Original

Offer for free room and board in Italy stands, even as Radfems vow to push on in complete denial of reality.

A men's advocate from Italy had an unexpected reaction to hearing that the Radfem conference scheduled to be held at the London Irish Centre in the UK had been cancelled because they are a bunch of bigoted, violence advocating douche bags and *The Centre* did not want to take the public heat.

He offered them a new venue in suburban Rome, complete with lodging, famously superior Italian wine, home pressed olive oil and "Free Italian cuisine at it's best."

It is an incredible offer, especially for lovers of Italian food fare who have likely never had the real deal.

Lest anyone think that the offer is a lark, napocapo69, a regular contributor to the AVFM comments who is known for a level headed approach in all matters, made it clear that it was not a joke.

> ***This is a serious last minute offer for radical feminists looking for a place to gather.***
>
> ***I offer my home, placed over a beautiful hill in a residential area near Rome.***
> ***Sun and nature, a free bed, wine and olive oil self produced. Free Italian cuisine at its best.***
> ***Everything for free, but you have to pay for your travel.***
>
> ***It is a serious offer.***
>
> ***Only one condition. I do not want to participate, but my wife and sisters have to.***
>
> ***Take it or leave it.***

Yo, napocapo69, if they don't accept your offer, I sure as hell will.

One might also think that this offer is precisely what the Radfems need, given the trauma they are currently experiencing. In a victim impact statement just released by Cathy "Bug" Brennan, she outlines the severe psychological trauma being endured by those who had planned on attending the event.

> ***Some women have spent a lot of time, money and energy booking flights and accommodation from the US, Finland, South Africa, France, Australia, Canada and all over the UK.***

Oh, the horror.

I have been there myself. Once I booked a flight, which was time and energy and money consuming enough. But then my plans changed. I had to get back on the phone, spending more time and energy and money undoing all the torturous amounts of work I did booking the flight to begin with. Then, God help me, I had to book another flight. I was re-victimized, facing the complete nightmare all over again.

The loss of time and energy and money on all that left me in a state of near catatonic depression. And no one offered me bruschetta and a glass of *Vino da Tavola* for my troubles. The whole thing felt kind of rapey.

So, in case any of the violence promoting, child abusing shrews from Radfem missed the offer in the comments, I wanted to give it more prominent placement here. Here you are grrls. Free hots and a cot — a stones throw from the center of one of the most historical cities on the planet.

All you have to do is tolerate the fact that there will be women in attendance who might think throwing children out of windows and genetically altering their husbands, fathers, brothers and sons is a bad idea. Pretty good deal, I'd say, especially if no one else wants you around.

On that note, our radical sisters seem to have a little bit of cheese sliding off their crackers where it concerns reality. Bug Brennan also included in her recounting of all the flight cancellation trauma a pledge to have their conference whether the hosts wanted them to or not:

> ***We do not accept the London Irish Centre's unjustifiable rejection of our booking. We have done nothing wrong and we will not accept being punished because of MRA's using terror tactics…***
>
> ***…We will have our conference. It will be at the London Irish Centre from the 8th – 9th of June. We are standing strong with our sisters around the world for our liberation. We will not be moved.***

Fine then, Bugs, have your little gyno-hate fest on the sidewalk in front of the facility that just gave you the boot. That way, members of MRA London can show up and attend. Personally, I would take Italy. I'd slutwalk a mile for homemade pasta.

If you do, please RSVP. Because if you don't take the Italian deal, I will.

Beware the Rapetard Society

Patrick John Doran (aka TheMadShangi) · 21 April 2013 · Archived copy · Original

[quote]Telling men they can end rape is like telling minorities they can end stealing. Feminism is a whole new level of hate. ~ Paul Elam[/quote]

[dropcap]A[/dropcap] couple of days ago I was sent a petition through the e-mail alleging that a woman named Rehtaeh Parsons was gang-raped by four boys when she was fifteen. A photo of the alleged rape was spread to her peers at school and went viral on the internet. She suffered at the hands of bullies until she took her own life at seventeen. A tragedy. The petition was urging the Nova Scotia government to reexamine the case. I'm all for taking a second look with allegations as serious as this. I signed the petition.

The next day, I happened to see that it was being hyped in the media. The RCMP claimed that there was an investigation, but they concluded that there wasn't enough evidence to press charges. Many questions surged through my mind as I processed what little information I was being fed.

What about these supposed pictures that went "viral?" Had the RCMP seen these pictures? What was on these pictures? Did they actually depict a rape, as alleged? Where did these pictures go? Did they truly disappear, *off the internet*? Why the conflicting stories from people who claim to have seen these pictures? I feel like I have a right to know the truth since I am part of the public being moved to support the posthumous allegations of a girl I knew nothing about. I am sensing an understandable, but still very disturbing vigilante mentality among the supporters of this dead teenage girl.

I wouldn't be surprised if it turned out that the Canadian RCMP in Nova Scotia were just that incompetent, but maybe there really wasn't enough evidence to support rape or child porn charges, like they said. If I were a member of a jury, I wouldn't convict someone based on the flimsy hearsay evidence I've been fed.

Why are so many people convinced that these alleged perpetrators are already guilty before they have even been identified or charged? The way this tragedy is being exploited by the feminist "Rape Culture" fear-mongering brigade doesn't sit well with me, either.

I learned a new word today: "rapetard." A rapetard describes an individual who, for reasons related to intellectual, emotional or moral deficits, cannot distinguish between questioning "rape culture" and supporting rape.

I feel we're starting to live in a "rapetard society" where misandry and fear-mongering have overridden our common sense.

Once more we hear the rallying cry, "Instead of teaching our daughters to be careful, we should be teaching our sons not to rape."

What a load of bigoted nonsense.

A historic gathering of Rapetards in their traditional dress

I am also troubled by the lack of dissenting voices in the media; failure to scrutinize the hype of gender idelogues. Whatever happened to unbiased journalism? Daniel Bates of the Daily Mail, for example, frequently omits the word "alleged" and reports the story as if these allegations are uncontested fact.

James Callsen of Metro Calgary writes: "I'm angry that a 17-year-old girl committed suicide in Nova Scotia after her school, community and protective services did nothing to help her. I'm angry that the hacker group *Anonymous* dug up more evidence in that case in two days than the RCMP investigators did in two years. "

The title of that article is *"It Starts With Men: It's Time To Stand Up And Stop The Culture of Rape."* In it he claims that Anonymous did more than the police, even though this so-called evidence hasn't been proven yet, and no charges have as-of-yet been laid. The rest of the article is a lot of pretentious yammering calling for the behavioral reprogramming of men and boys:

> ***Something is fundamentally broken within our culture and it's time for us to step up and put it to an end… Personally, I think it starts with men. It's how we talk to each other. It's not staying silent when friends or coworkers make off-colour jokes about rape. It's being frank about what constitutes consent. And it can start with something as simple as saying something when you're outraged.***

Oh, it's because some men make off-color jokes (as though women don't) and the way they talk to each other that's responsible for this "rape culture" that we supposedly live in? Yeah, right, so the answer to this slanted idea of a problem is to let a bunch of alarmist pigs exploit a tragedy in order to fuel their anti-male "rape hysteria" agenda. The solution is to condemn all men and boys as rapists in the eyes of the public, with little regard for the obvious bigotry of such an act?

Already, I'm hearing the same stupid buzzwords and slogan that were being used at the Slutwalk events.

"Instead of teaching women responsibility, we should be teaching men not to rape."

Women don't enjoy being generalized. In fact, generalizing anything, anything negative rather, about women, earns a default social condemnation these days. So how can so many find it so easy to make broad assumptions about men and rape?

How would this sound for a slogan?

"Instead of teaching men to use condoms, we should teach women not to throw babies in dumpsters."

Or how about this?

"Instead of teaching men bullshit like "Rape Culture," we should teach women to quit lying about being raped."

If "teach men not to rape," is a public service announcement, then so are my two offerings. And we have not even begun to address the fact that it is not only men who rape and not only women who are victims.

How to Stop Rape

Alison Tieman (Typhonblue) · 21 April 2013 · Archived copy · Original

I'll tell you first how you don't stop rape.

Seeing a poster that says "My strength is not for hurting" or "don't be *that* guy" won't do anything that a law doesn't.

You see an anti-rape law is sorta like an anti-rape poster except with a punishment attached for not following what the poster says.

So how is saying "men, don't rape" going to be more effective than saying "men, don't rape" and then adding "if you do, you go to jail?"

Because this is what these feminist inspired posters essentially are. They are a law, against rape, but without the actual criminal punishment. If the law isn't an effective deterrent, than how is a poster going to be an effective deterrent?

Men who rape are not raping because they've been told it's cool or fun or awesome, or because they heard an off color joke, saw a naked ankle or watched porn… they rape because they have a powerful emotional compulsion to do so.

Let's get something clear. Human beings—barring the congenitally emotionally disabled such as sociopaths—don't want to rape. They don't like rape. Rape is the exact opposite of what a human being wants when they engage in sex. Men, who happen to be human beings just like women, want to feel desirable.

Most men are devastated after being rejected by a woman. What makes anyone think that the average man is going to enjoy enduring the most profound rejection one human being can muster for another—which is exactly what the rapist endures in order to rape.

[image]

If you saw someone eating broken glass, would you assume the glass is tasty or conclude there's something seriously wrong with the person chowing down?

What the current crop of male targeted anti-rape posters will do is normalize rape. It won't normalize rape for men who aren't compelled to rape in the first place. Nope. It'll just shame *them*. But it will normalize rape for men who are rapists.

Instead of seeing themselves as damaged individuals who are engaging not just in harm to others, but harm to *themselves*, rapists—male ones at least—will see themselves as the guys who do what every other guy really wants to do, but doesn't have the balls.

They aren't hurting, they're *edgy*.

Rapists are in the business of rationalizing their compulsion to repeat, rationalizing their sense of powerlessness, and current anti-rape posters help them do just that. Rape is normal male behaviour, dontchaknow? Something men teach each other to do when feminists aren't there to stop them.

But if jokes, naked ankles and porn don't cause men to rape women, what does?

Being raped.

That's right. In fact, h*aving been sexually abused by a woman[1]* is a stronger risk factor for becoming a future sexual abuser in boys than having been sexually abused by a man.

[image]This is where the emotional compulsion to abuse comes from. This is the motivation. This is the manufacture process for adult male rapists.

Yet despite being sexually violated, only a fraction of these boys go on to abuse! That's how resistant to raping the average male human is; even the most effective method of training a boy to become a rapist—by raping him–is only effective for one out of every ten boys.

The idea that a bad joke, a naked ankle or porn will cause men to rape is demonizing. The idea that there exists a "rape culture" teaching men to rape in any way but by *raping them* and then ignoring their subsequent emotional disorder is depraved.

And here's the thing. Right now, in the US, there is an epidemic of institutionalized sexual abuse that is being ignored in favor of manufactured statistics about sex trafficking of girls and other juicy sexualized and sensationalized threat narratives designed to push our buttons.

In fact this epidemic of sexual abuse makes the Catholic Church scandal pale in comparison.

Since the 1950s approximately 12,000 men have come forward to admit abuse in the Catholic Church sex scandal.

10,000 boys *a year* are being sexually abused by female staff in juvenile detention facilities in the US. A *YEAR*.

So here's the equation. Boys learn to be rapists by having been raped(even if only a fraction of them go on to enact their abuse), and we're turning a blind eye to women raping boys in juvenile facilities—better termed "boy rape camps"—and then we're ignoring, denying and minimizing female-on-male sexual abuse in order to prop up a morally bankrupt feminist empire built on the backs of rape victims—both victims of actual rapists and victims terrorized by rape hysteria itself.

And then we normalize rape with posters that suggest rape is not the abnormal behavior of the emotionally damaged, but a manifestation of masculinity or male culture. Men will rape for trivial reasons because they saw a naked ankle, or porn or hear a rape joke. (Or are dope fiends or black or Jewish or…)

[image]By normalizing rape, these posters do the opposite of what they intend. They empower rapists and disempower emotionally healthy men who would never rape. They promote a distorted, simplistic view of rape as an emergent property of maleness rather than an emergent property of sexual abuse.

As for male victims of female rapists, they never see themselves in these posters. They are never acknowledged at all. This forces the problem of female perpetrated sexual abuse underground; in fact we could see the existence of male-perpetuated sexual abuse as a symptom of our society's absolute inability to recognize male victims and give them timely help.

So how do we stop rape?

We acknowledge female rapists. We acknowledge why boys grow up to be rapists. We provide services for male survivors of sexual abuse so they have a place to heal. Not just to stop the cycle of abuse but because men and boys who are sexual abuse survivors deserve as much compassion as women and girls. We kick the ideologs out of our institutions of healing because what matters is helping people, not perpetuating feminist pseudoscience.

We start by telling the feminists to shut the fuck up.

There is no 'rape culture' and if there is—if the idea of "rape culture" really is 'a culture which enables rape'–you better start backpedaling because it's looking like you're the biggest purveyors of it.

[1] Salter D., McMillan D., Richards M., Talbot T., Hodges J., Bentovim A., Hastings R., Stevenson J., Skuse D., *Development of sexually abusive behaviour in sexually victimized males: a longitudinal study,* The Lancet, Vol. 361, February 8, 2003

(While we're on the subject of female-perpetuated sexual abuse, most surveys that ask college age women about the sexual abuse they perpetrate find a shocking levels of female-perpetrated sexual abuse. Other surveys find that men who perpetuate sexual abuse are also sexually abused, suggesting a cycle of sexual abuse on college campuses. Perhaps rather than being victims of an indifferent system these silent female rape victims–who are ALSO part of a

culture of cyclical sexual abuse–fail to come forward to the authorities about their abuse because it would mean admitting that they also are rapists? So the constant drumbeat of feminist agitprop about making these women “comfortable” never will, unless feminists invent a ray gun that neutralizes cognitive dissonance.)

Mary P. Koss, Feminist Rape Apologist

Jim Doyle · 21 April 2013 · Archived copy · Original

Koss influences a government entity to erase male victims of rape.

SUMMARY:

[unordered_list style="bullet"]

- Mary P. Koss insists on a definition of rape that conceals the incidence of female-on-male rape;
- The center for disease control (CDC) is a government entity charged with serving the entire public and all citizens of the United States equally;
- There is an appearance that Mary P. Koss has by her association with the CDC influenced it to formulate findings in a way that favors one group of citizens over another, that in fact significantly disadvantages the second group of citizens;
- Anyone in a position of public trust, including any position supported by public funds, has a responsibility to prevent her or his private opinions from compromising the mission of the organization she or he serves to serve all citizens equally;
- There is an appearance that rather than preventing her personal opinions from compromising the mission of the organization she is associated with, she has allowed those personal opinions to influence the function of that public entity.

[/unordered_list]

DISCUSSION:

Mary P. Koss is a widely-quoted feminist writer on the incidence of rape. Her methods and her claims have been controversial. In 2009 a controversy developed around a paper of hers – articles and threads here, here, and here.

She is an influential writer on the subject and her methods and results deserve scrutiny.

In a post earlier this year commenter Tamen noted a tendency in Koss to minimize the scope and incidence of rape of males, especially by women. He said at the time:

"However, Victory_Disease on Reddit made me aware of this paper by Mary P Koss: Detecting the Scope of Rape : A Review of Prevalence Research Methods which show that it's not simply a matter of focusing on female victims, but rather a conscious effort to exclude male victims of rape from the term rape."

He specifically noted a section in that paper where she says:

> **"Although consideration of male victims is within the scope of the legal statutes, it is important to restrict the term rape to instances where male victims were penetrated by offenders. It is inappropriate to consider as a rape victim a man who engages in unwanted sexual intercourse with a woman. p. 206"**

He goes on to point how she chooses terms that emphasize or exaggerate male agency and minimize or trivialize female agency. He finishes by noting a paragraph in which she recommends a formulation of "rape" that is gynonormative, such that if the crime does not involve penetration of the victim, it is not rape. The effect if not the intent is to erase the crime of rape by envelopment.

Later Tamen noted a similarity between Koss' position and the one reflected in the CDC's formulation of rape in its NISVS 2010 Report. In the course of pursuing the matter with the CDC (the text of his correspondence with the CDC is at the end of this post.), and getting a dismissively tautological and circular answer, he stumbled across a piece of information that may bear on the similarity in positions he had noted.

This is the history of association between Mary P. Koss and the CDC he found:

1996: Expert Panel Member, "Definitions of Sexual Assault," Centers for Disease Control and Prevention.

2003- : Selected to direct the Sexual Violence Applied Research Advisory Group, VAWNET.org, the national online resource on violence against women funded by the Centers for Disease Control and Prevention

2003- : Member, team of expert advisors, Centers for Disease Control and Prevention on teen partner violence

2003- : Panel of Experts, Centers for Disease Control and Prevention, National Center for Injury Prevention and Control on scales to measure intimate partner violence, resulted in the publication of CDC Intimate Partner Violence compendium, 2005

2003-4: Consultant, Centers for Disease Control and Prevention, CDC Intimate Partner Violence compendium, 2005 IPV Compendium on assessment of sexual violence and inclusion as recommended standard assessments in the field of two Koss-authored assessments (Sexual Experiences Survey-victimization, and Sexual Experiences Survey-perpetration)

Again, Mary P. Koss is entitled to hold any personal opinions she chooses, however odious. She has, however, no right to use her position of trust to impose these personal and private opinions on public policy or results of research intended to form that public policy. Furthermore, public entities with which she or anyone is associated have a responsibility also to ensure that the barrier between private and personal opinion and public policy is maintained and safeguarded.

If this were simply an isolated instance of one person misusing her position, it would be a small matter and simple to correct. It is however part of a larger consensus and pattern of distortion of evidence and erasure when it concerns male victims of rape in general and especially male victims of female rapists.

The problem is quite structural and goes to the local level where evidence is distorted by either a failure or a refusal to report and record even quite clear cases of rape as rape, as in the case of this mother who sodomized her two-year-old son so forcibly with a vibrator that surgery was necessary to remove it. Note how the incident is being charged: as child abuse and sexual misconduct with a minor rather than child rape. If sodomizing an infant so severely that it requires surgery to remove the rape device is not child rape, then nothing is.

Absolutely vile.

Tamen's correspondence with the CDC as posted on Reddit Men's Rights:

CDC's response to whether they will categorize "being made to penetrate someone else" in future reports (self.MensRights)

submitted 2 days ago* by Tamen_

I had a mail account failure and forgot/missed that I a year ago sent this mail to the CDC:

Hi,

One finding of the NISVS 2010 Report which was not reported anywhere in press releases and media (as far as I could see) was that 1.1% of men reported being made to penetrate someone else the last 12 months. That 1.1% of women reported being raped the last 12 months puts this into a perspective which goes very much against common beliefs about male victimization.

Was this finding not interesting or conclusive enough to at least mention in press releases?

The lifetime numbers differs more. Did CDC look into why there was such a difference in lifetime prevalency numbers and numbers for the last 12 months for male victims of "being made to penetrate someone else"?

Will future CDC Reports continue to keep "being made to penetrate someone else" as a category separate from rape or will they be put together/seen as the same as in the new FBI definition of rape?

Best regards, Xxxxxx Yyyyyy

A week later I got the response (my emphasis):

Mr. Yyyyy,

Thank you for your interest in the NISVS Survey. The NISVS subject matters experts have provided the following information in response to your inquiry:

We understand your concern that the 12 month prevalence for Made to Penetrate was not included in the press release. Unfortunately, due to space limitation in a press release, we were not able to highlight many of the important findings. This information, however, was included in main summary report. In addition, we are currently working on preparing a number of more in-depth reports to follow our first summary report, including one that focuses specifically on sexual violence.

With regards to the definitional issues you mentioned, Made to Penetrate is a form of sexual violence that is distinguished from rape. Being made to penetrate represents times when the victim was made to, or there was an attempt to make them, sexually penetrate someone else (i.e., the perpetrator) without the victim's consent. In contrast, rape represents times when the victim, herself or himself, was sexually penetrated or there was an attempt to do so. In both rape and made to penetrate situations, this may have happened through the use of physical force (such as being pinned or held down, or by the use of violence) or threats to physically harm; it also includes times when the victim was drunk, high, drugged, or passed out and unable to consent.

In summary, rape victimization constitutes times when the victim is penetrated. Made to penetrate are incidents where the victim is forced to penetrate their perpetrator, so does not meet the definition of rape.

Appendix C on page 106 of the report lists the victimization questions. As you will see, the questions were asked in such a way that the perpetrator was the one being penetrated by the victim in made to penetrate cases, not a third party. For example, "how many people have ever used physical force or threats of physical harm to make you have vaginal sex with them?" Or "how many people have ever used physical force or threats of physical harm to make you perform anal sex, meaning they made you put your penis into their anus?" Or "when you were drunk, high, drugged or passed out and unable to consent, how many people ever made you receive oral sex, meaning that they put their mouth on your {if male: penis}?"

The FBI definition of rape does not apply here – made to penetrate as we have defined it is distinct from rape and should not be included in a definition of rape.

Until the special reports are available and/or the data set is ready for public use, if there are additional specific questions we can answer, we would be happy to do so. We appreciate your interest in these data.

Sincerely, CDC NISVS Team

Apparently they thought my question about whether "being made to penetrate someone else" would be categorized as rape as per the FBI definition which was revealed shortly after the NISVS 2010 Report was published was due to my inability to read the definitions of rape and "being amde to penetrate someone else" in the report itself.

Apparently it is self-evident for them that it's not rape and hence they are perfectly aligned with Mary P Koss recommendations ("It is inappropriate to consider as a rape victim a man who engages in unwanted sexual intercourse with a woman" page 206 in the full article) also in future surveys and doesn't plan to align the definition with the "new" FBI definition of rape – which can and in my view should be interpreted to include

rape by envelopment.

I know that that paper on how to measure rape prevalency by Mary P Koss has been cited by CDC in other contexts (Reference 7).

I decided to look at Mary P. Koss' CV:

1996: Expert Panel Member, "Definitions of Sexual Assault," Centers for Disease Control and Prevention.

2003- : Selected to direct the Sexual Violence Applied Research Advisory Group, VAWNET.org, the national online resource on violence against women funded by the Centers for Disease Control and Prevention

2003- : Member, team of expert advisors, Centers for Disease Control and Prevention on teen partner violence

2003- : Panel of Experts, Centers for Disease Control and Prevention, National Center for Injury Prevention and Control on scales to measure intimate partner violence, resulted in the publication of CDC Intimate Partner Violence compendium, 2005

2003-4: Consultant, Centers for Disease Control and Prevention, CDC Intimate Partner Violence compendium, 2005 IPV Compendium on assessment of sexual violence and inclusion as recommended standard assessments in the field of two Koss-authored assessments (Sexual Experiences Survey-victimization, and Sexual Experiences Survey-perpetration)

No wonder it's self-evident for the CDC that it is inappropriate to consider as a rape victim a man who engages in unwanted sexual intercourse with a woman.

Edited for readability and quote-fixing

Edited again: The title of course should be: CDC's response to whether they will categorize "being made to penetrate someone else" as rape in future reports

Munib Sajjad, it's your turn in the barrel

John Hembling (JtO) · 21 April 2013 · Archived copy · Original

Avery Haines: You're feeling is that this group [a newly formed men's awareness group] should be banned from being on campus.

After a pause, Munib Sajjad the VP of University Affairs for UTSU answers, "Yes."

Haines asks, "And why are you hesitant to say yes?"

Sajjad replied: "I feel I'm going to be targeted afterwards."

I don't like using military metaphors in my writing like "targeted," as they can imply a violent intention which is inappropriate. But Munib Sajjad was right. If I were a religious man, maybe I'd pray for him. Welcome to A Voice for Men, Mr Sajjad.

Of course Munib, when I say we're "targeting" you I mean we're going to write about your actions. Sans your disingenuous military slang, "targeting," it is simply called "journalism." I'm sure you like that less, though, than the implied violence of being "targeted." For starters, journalism doesn't give you a threat narrative to work with, like your claim that the women on the University of Toronto's campus are frightened by a men's issues group, or a men's human rights movement. Men (and women) seeking solutions to issues like the male 80% domination of suicide, marginalization in education, and so on.

From this you're constructing a narrative of fear for the female students at the University of Toronto: a threat narrative, the political purposes of which I'll return to later in this article. So yes, we'll be "targeting" you and your comrades. Another way of saying that is that we'll be exposing you. This exposure will, I hope, give you a very small taste of accountability. Certainly, it's less exposure than you deserve.

Now, prior to this article's publication, we "targeted" (reported on) the violent and criminal actions of some of the female protestors at previous University of Toronto speaking events organized by the Canadian Association for Equality. Censorship, intimidation, harassment and violence by these individuals was written about at AVfM. Barring the recent reportage by City TV News, this was something the mainstream media has not had the courage to do.

They're cute, sweet-faced girls, so their initiation of violence in public is somehow less destructive than the same actions would be if committed by young men? That appears to be the inhibition. This is a toxic double standard enabling the promotion of hate, the suppression of free speech, and the engagement in violence by those sweet-faced young female students. Violent bigots with tits and vaginas are just as toxic as their male counterparts. So guess what? We reported on them.

And we will continue to do so.

Now it's your turn in the spotlight Mr Sajjad. You've advocated for the suppression of free speech, and against freedom of association. You're either a hopelessly confused child lacking the most basic understanding of human rights, or you're a bigoted, violence supporting thug. I lean towards ignorance on your part, thus my pains in this article to explain these simple issues to you. You may dismiss all this with another expression common to your ilk, "mansplaining."

As a side-note, one of my other writing projects is a lexicon of feminist terminology. The entry for that term reads as follows:

Mansplain.

A sexist term used by misandrist individuals to disrespect, belittle and devalue the opinion any argument or expression from a male.

This is a pejorative characterization and dismissal of any expressed opinion based on the sex of the speaker. It is equivalent to dismissing the opinion of an ethnically identified speaker with the term “niggersplaining.”

During her reporting on the Nathanson and Young lecture in Toronto, Avery Haines of City TV News relayed a claim from Student Union at the University of Toronto claimed that “women are scared.”

Was Vanja Krajina “scared” when she relentless goaded a young man she knew nothing about at the Warren Farrell lecture in November? No, she was not scared. She was absolutely confident of her power to inflict accusations on her male contemporaries with no consequence to herself. In fact, her language and posture telegraphed the unmistakable intention to provoke. Even a defensive gesture from one of her victims would have been transmuted into aggression in the feminist threat narrative.

At the Nathanson and Young presentation, the individual earning the nickname Little-Red-Frothing-Fornication-Mouth demonstrated a similar strategy. She demonstrated aggression and contempt for men, including those vulnerable to suicide – so that a negative emotional reaction could be provoked and exploited. She wanted to use the pain of men as “proof” of the feminist threat narrative; a narrative in which women are under threat, and men and MHRAs are the aggressors. Neither Vanja Krajina nor “Big Red” are frightened now – even after being “targeted”. If anything, they are delighted to continue selling a fabricated narrative of their own victimhood.

The problem, for them is that feminism no longer controls a monopoly of the public discourse on gender. The story told by the splashy, feminine silencers of dissenting opinion – that they are the victims — doesn’t hold together when seen outside the gender ideological lens.

And now, Mr Sajjad, it’s your turn in the barrel.

What is it about men working to address male-impacting human rights issues that has you so exercised? Why are the feminists on your campus so frightened of a male human rights movement? And where are your concerns over a subset of the members of the U of T Student’s Union that dramatically re-branded themselves as the “Revolutionary Students Movement” for the purpose of issuing public threats of violence?

“At worst, they [the men’s human rights movement] represent the most reactive, backward voices within the masses. As such, they need to be verbally condemned as well as *physically* challenged.” (emphasis mine).

Were you one of the authors of that nugget of stupid, Mr Sajjad? If so, you’ve been a very naughty little doggie; silencing free expression, suppressing the right of peaceful association, opposing the human rights of men and boys, and now promising and excusing violence. And if I’m reading that incorrectly as a promise of physical mayhem, why did the, ahem, protesters of the Nathanson and Young lecture come armed with bludgeons?

As those bludgeons were beaten by a mob of masked angry thugs on the floor in the hallway outside the lecture hall where the two authors were speaking, I walked into that crowd and asked the simple question: “what if you’re wrong.”

When I asked that question, the spear-point style floor pounding was modified to a forward slashing hockey-stick style bashing of the hallway – directed at me, in answer.

When Munib Sajjad claims that “women are scared”, he is conflating the proponents of an ideology of gender with the members of the sex that ideology pretends to care about. Women are a group of people. Feminism, by contrast, is a construct formed from ideas. The claim that they are the same thing is easily demolished by realizing that the disposable bodies of conformist males are the enforcers of feminist-initiated violence. Those stupid male lapdogs with bludgeons are feminism’s muscle.

These ideologues are scared, however, but what scares them is exposure. It is the public exposure of their hatred and the violence that these gender ideologues fear. The proponents of the mainstream-on-campus flavor of gender ideology are terrified of loss of their power to silence, to threaten, and command obedience from all other parties. That’s what Munib really means when he says “women are scared”. Women, for him, is a code word.

What Munib Sajjad and his male and female comrades opposing the human rights of men and boys have not yet realized is that his attempts to censor, to silence, and to intimidate are providing Men's Human Rights Activists with the most effective and convincing public demonstration of the truth of this cause we've ever had.

In fact, "Little-Red-Fornication-Mouth" will be offered free air travel to our next public event, because she is so effective at demonstrating the bankruptcy of the ideology we oppose. We aren't making the same offer to Munib Sajjad, as he's nowhere near as effective a public presence. However, he shouldn't feel too bad, he's certainly worth discussing in an article on the site. With some practice as a public speaker, and perhaps some acting lessons, he might eventually become as obnoxious and illustrative of feminism's moral failings as his red-headed, lipstick-wearing colleague.

The M.E.U. never stops

Lucian Vâlsan · 22 April 2013 · Archived copy · Original

We should no longer abbreviate the European Union with the EU but rather with M.E.U. standing for the Misandric European Union. It has come to a point that not even a week goes by without ~~the Supreme Soviet~~ the European Parliament rubber stamping another misandric law proposed by ~~the Politburo~~ the European Commission.

This time, we're talking about a law written in 2004 but rejected several times because enough individual nations dared to say "NO" and the matter was kept out of the powers of the Eurocracy. However, nowadays the European Parliament can basically make laws about literally anything and the EU now has powers without any kind of limits[1].

The law is called "Council Directive 2004/113/EC of 13 December 2004 implementing the principle of equal treatment between men and women in the access to and supply of goods and services"[2] and it's due to enter into force starting next year according to Minodora Cliveti, Romanian Socialist MEP[3].

Like any other EU law, the title and the introduction of the law seems quite harmless. I mean,… what's wrong with men and women having equal treatment in the access to and supply of goods and services, right? Well, just like any other EU law, particularly when it comes to sexual matters, the (feminist) Devil is in the details.

The article 2 in the "Whereas" section reads as follows:

> **(2) The right to equality before the law and protection against discrimination for all persons constitutes a universal right recognised by the Universal Declaration of Human Rights, the United Nations Convention on the Elimination of all forms of Discrimination Against Women, the International Convention on the Elimination of all forms of Racial Discrimination and the United Nations Covenants on Civil and Political Rights and on Economic, Social and Cultural Rights and by the European Convention for the Protection of Human Rights and Fundamental Freedoms, to which all Member States are signatories.**

So, right from the get-go, despite the appearance of being about "men and women" we see that this has nothing to do with that at all, but only with women. The logical conclusion of this law article is that discrimination against men is ok. And it's the correct conclusion since the European Court of Justice stated 16 yeas ago that discrimination against men is ok[4].

Then we have the article 20 which says the following:

> **(20) Less favourable treatment of women for reasons of pregnancy and maternity should be considered a form of direct discrimination based on sex and therefore prohibited in insurance and related financial services. Costs related to risks of pregnancy and maternity should therefore not be attributed to the members of one sex only.**

And here we have again the Eurocracy attempting to mitigate natural consequences. Basically, what this article is saying is that men should pay more because women get pregnant. I never had any children, nor do I ever intend to have any, so why should I pay more because other women get pregnant? Why am I supposed to contribute to someone else's offspring? Why shouldn't the costs related to risks of pregnancy and maternity be attributed to members of one sex only? Are the costs related to risks of prostate or testicular cancer attributed to women, too? The point is that this law is extending the powers of the Eurocracy even more into mitigating natural consequences and, besides that, it throws even more of the individual freedom of men and boys out on the window.

Further into the document, we have article 4.3 that goes like this:

> **Harassment and sexual harassment within the meaning of this Directive shall be deemed to be discrimination on the grounds of sex and therefore prohibited. A person's rejection of, or submission to, such conduct may not be used as a basis for a decision affecting that person.**

Translated into plain English, this means that the State gets to decide what happened, regardless of the actual reality. This is particularly true when it comes to crimes like sexual harassment. A concrete example would be from one of my former jobs where we had a female colleague who would come and hug all the guys and kiss them on the cheek each time she came to work and sometimes right before leaving the office. None of the guys were particularly thrilled with this but also nobody had a particular issue with it since she was generally a nice person so we all took it as a personal caprice of hers that we tolerated, just like we were tolerating one of the guys' vulgar language and another woman's weird accent.

However, under this law, the State could now come and punish our colleague – even though none of us had a problem with it.

But perhaps the most abhorrent provision of this document, that shows exactly how the doublespeak and doublethink process is entrenched into EU politics is the article 4.5 which goes like this:

> **This Directive shall not preclude differences in treatment, if the provision of the goods and services exclusively or primarily to members of one sex is justified by a legitimate aim and the means of achieving that aim are appropriate and necessary.**

So we want to end discrimination, but if we have to discriminate in order to do our job, we will do it. In other words, the ends justifies the means. We've heard that before, back in the days of USSR. The current Marxist-Feminist establishment within the EU cares exactly about the same things that the former Marxist-Leninist establishment used to care about: Equality of outcome.

Given the misandric history of the EU, Article 4.5 will be used to implement even more misandric policies all over the EU, then package them nicely and sell them as "progressive policies" to non-EU countries like Macedonia, Moldova, Serbia, Ukraine or Albania, countries that seem to swallow every bit of bullshit that has the "Euro" stamp on it.

For those of you that still think the European Union is a good idea, or that it used to be a good idea until feminism hit the fan, I wish to remind you that the creation of Yugoslavia used to be perceived as a good idea and countless millions of men (and almost exclusively men!) died because of it. In fact, Communism itself was the "great idea" of the twentieth century. Countries like Romania had to have several thousands of its men dying in order to realize how bad the idea was in the first place.

We would need at least two years, providing that the EU stops for two years, just to read and document all of the misandric legislation that was pushed through the European Parliament in the last decade. At least one misandric law goes through the parliament every week. In some weeks, however, there are three, four or even more misandric laws being passed. At this rate, the individual freedom of men and boys will be practically nonexistent by the end of 2020.

Ladies and gentlemen, this is war. And you'd better be prepared for it. The first step is to remember the list of feminist MEPs when you go to vote next time.

[1] http://www.youtube.com/watch?v=3RjUJy7kDOM – Nigel Farage, British MEP, talking about the increasing power of the EU to the point where the former USSR seems rather fluffy.

[2] http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:32004L0113:en:NOT

[3] http://www.dcnews.ro/2013/04/minodora-cliveti-femeile-si-barbati-trebuie-sa-aiba-acces-egal-la-bunuri-si-servicii/

(in Romanian)

[4] http://www.nytimes.com/1997/11/12/world/european-union-court-upholds-affirmative-action-for-women.html

AVFM Retraction

Paul Elam · 22 April 2013 · Archived copy · Original

[box]

It is expected in publishing news stories that you are occasionally going to get something wrong. In that case, a retraction is a necessary and responsible follow-up.

That is the case now with my coverage of the story on Georgetown University and a woman who allegedly worked in the admissions office and who self-disclosed on a blog that she had disposed of applications based on sex and race.

In hindsight it is apparent that I was too fast on the trigger in establishing a connection between the blogger who claimed to have sabotaged the applications and that of a former student at Georgetown. While there is circumstantial evidence that does connect the two, and many unanswered questions, there is nothing that makes that connection a verifiable certainty.

It was a mistake on my part for which I apologize to the woman in question, and to any readers who felt they were misled. The original article naming her has been updated with a link to this retraction and her name has been redacted from the article. I am also removing all comments to the article and closing them to make sure no references to her are made.

I also want to make it clear that this retraction does not mean that AVFM is abandoning its investigation into the validity of the claims made about trashing university applications based on sex and race. Additionally, we are not done with concerns about the university itself, whose unusual and somewhat cryptic manner of responding to this story leaves more questions than answers.

In fact, while this story had already been posted to several high traffic areas of the internet, we did not take an interest in it until it became apparent that Georgetown University was moving, without explanation, to remove all references to her from their websites. That sparked interest here because they did so without any attempt to refute the claims of the internet story.

More updates on this will be provided as they become available.

[/box]

Restraining Order Terrorism – The Continuing Saga

Michael Conzachi · 22 April 2013 · Archived copy · Original

[quote]The fight for justice against corruption is never easy. It never has been and never will be. It exacts a toll on our self, our families, our friends, and especially our children. In the end, I believe, as in my case, the price we pay is well worth holding on to our dignity. ~ Frank Serpico[/quote]

The emerging shift leans towards others besides Perrette.

[dropcap]I[/dropcap]f you have been following the various posts on A Voice for Men and the other sites, you are well versed in the case of Coyote Shivers and Pauley Perrette. The comments, phone calls, emails, and a plethora of social media getting their two cents in have gone viral. For all who have emailed and called, please try to understand that we will address each of your concerns as time permits.

As any responsible and professional reporter or journalist would do, the information has to be vetted and logically reviewed to insure a somewhat accurate picture of the events can be determined. Public and court records continue to be reviewed and a host of individuals have been and will continue to be interviewed in depth. A common sense, scientific, forensic and logical approach has been applied to insure clear objectivity.

What has been learned thus far is disturbing.

We have revealed in greater depth is the dirty, scandalous, and dangerous subculture and underworld of "Hollywood." A couple of words that have been thrown around are "collusion" and "corruption" and whether or not that is the case will ultimately be determined in due time. It is truly disturbing in that a number of individuals have raised concerns for their safety and for the safety of the many who have been writing, reporting, and publicly commenting on this case.

What is also becoming increasingly clear is that the antics of Ms. Perrette have taken somewhat of back seat to the bigger problem and issue; to those private and governmental decision makers that have catered, encouraged, or facilitated this debacle.

Let's face it; every clue, red flag and warning sign has been on display by Perrette, and Clinical Psychologist Dr. Tara Palmatier PsyD hit the nail right on the head with her assessment in her article. Perrette is a dupe, a stooge, and just one of the circus clowns in this, for lack of a better term, circus. Contrary to the brilliant, fictional forensic scientist Perrette plays on television, brilliance is not the term I would use. Nor would I use the term "forensic." In fact, forensics will be one of the primary factors that will lead to the downfall of this case, and most likely a host of others.

If in the event Mr. Shivers, upon sentencing this week, is remanded into custody, he can have some solace that he may have some company in the form of a cellmate.

This organization as well as many others have been writing, researching, compiling information, and have performed activism at a variety of levels for years espousing how incredibly horrid the restraining order system is in this country, and how it is getting much worse. The restraining order system is perhaps the most widely abused and manipulated court process this nation has ever seen.

According to Mr. R.K. Hendrick, Esq., an attorney and author who has served as a prosecutor, defense attorney, judge pro tem, and family law attorney has this to say; *"Restraining orders bring out the absolute best and the absolute worst of what our legal system has to offer. They are a microcosm of the dynamics that permeate our society. Unfortunately they are one of the most misused and abused tools in our modern-day legal system."*

Former U.S. Marine Captain, Naval Academy graduate and Gulf War veteran Ron Lasorsa links the divorce and restraining order system to a *"cottage industry."*

The reason is that with each new legislative year and with each new reauthorization of the Violence Against Women Act, the definitions of what constitutes intimate partner violence have expanded to the point where logic and common sense are virtually non-existent. Opponents of the act; labeled as "woman haters" and of waging a war on women simply wanted to end the gender biased and entrenched discrimination along with the restoration of constitutional rights and due process guarantees. Many women's organizations were opposed to the act.

The primary reason for such abuse is the complete lack of accountability and the fact that virtually no one is ever prosecuted for perjury or any other crime that is committed in the procurement of one of these orders. They are rubber stamped by judges, and despite the noble assertions by the judiciary that they are acting in the best interests of the alleged victim, they are actually acting in their own best interests; their own careers. A 1995 New Jersey law journal article covering a judge's conference reinforced and confirmed that perception.

Further complicating this process; which is unique to the Los Angeles area, is the entertainment industry and the attorneys, PR companies, groupies and hangers-on, and governmental institutions that enable, assist, facilitate, and in some cases are complicit — ethically and quite possibly criminally — in the aggressive procurement of these orders.

The case of Shivers vs Perrette is both unique and quite common. The exception of course is the intense celebrity media attention being given; and the exception is the fact that a host of dedicated professionals have and continue to microscopically examine every facet.

That is making some sweat; making some nervous. Some have not experienced this kind of close scrutiny; no one has been looking over their shoulder.

It will be interesting to see who will be the first to "crack," who will be the first to become a "snitch." I have seen it time and again with many much more hardened individuals.

Imagine, living a fairly affluent life style, rubbing elbows with the "A-Listers," nice offices, parties, a level of financial security, politicking for that lucrative position. Now suddenly the gig is up, the career seems doomed, the future is derailed and facing public and family scorn and ridicule. The loss of assets and the prospect of a stint in an 8 by 10 cell can make anybody nervous; you know; kind of like what Mr. Shivers has experienced.

This leads me to the current and latest developments.

Upon further review and close inspection, some of the court documents already in the public case file have unequivocally revealed serious and egregious ethical misconduct that is sufficient for the filing of a complaint that involves at least one and possibly more individuals who are members of the state bar.

A Voice for Men, the contributors, researchers, and others will remain diligent and persistent in the pursuit of the truth and to insure justice is served, wherever it is required.

This story is a work in progress, literally. Stay tuned to this site for additional revealing information and the release of additional facts and documents.

Everything and everyone who has spoken out and advocated on the catastrophic abuse and misuse of the restraining order system, will come out in this case; with a little goofy-nutty "Hollywood" thrown in simply for entertainment purposes.

To all of those actual and true victims of intimate partner violence, women, men, and children; all I can say is that I am truly sorry. I am sorry that you could not get the services you needed because of the waste and fraud. I am sorry that you could not get your day in court caused by the backlog of cases from false accusers. I am sorry for your suffering while cases like Francis Shivers and his dangerous cell phone camera and big mouth on social media is aggressively pursued to the ends of the galaxy. As a decent, logical, and compassionate human being, I am sorry and I am trying to do a small part to correct that.

On a personal level, I am saddened, disappointed and embarrassed by the career profession that I served for three

decades and the private and governmental legal professions; the judicial institutions of which I was intrinsically a part. I am embarrassed by the void of ethics, integrity, and honesty that has been on display in this case.

I am also confident and inspired by the fact that not all in those institutions have trampled on their oath to serve the public, and we shall see who steps up to the plate to help restore the public trust.

Stay tuned and stock up on popcorn.

Radfem 2013 Cancelled, Cathy Brennan Explodes

Andy Thomas · 22 April 2013 · Archived copy · Original

A Voice for Male Students, a student group based in the US, has reached out to us at MRA London with a warning about our personal safety, and possible reprisals, after we mounted an impromptu protest at the London Irish Centre over the planned Radfem 2013 conference.

Thank you guys for your genuine concern! Personal safety is an aspect which is not lost on me.

For myself, I made a personal decision sometime ago to get involved and to get out there, no matter what the consequences. Most of the people in our own group, both men and women alike, have personal experiences beyond belief, and what we realise is that we have nothing to lose — but so much to gain.

We are not professionals when it comes to undertaking direct action. In fact, Rod (bless!) the original founder of our group, even began blurting out a profuse apology to the guys at the Irish Centre over "the interruption" — until I stood on his toe to shut him up. Nevertheless, because of our action, the Radfem's pro-violence ideology is now out in the open and, if we can do this — anybody can!

The Radfem booking was subsequently cancelled by the venue centre and feminist overlord and "Radical Hub" website (ex-)owner, Cathy Brennan, is now raging at her spit-flecked computer screen. In fact, she rants on her personal blog that she intends to go ahead with the planned Radfem conference at the London Irish Centre anyway, cancellation or no cancellation. My mind boggles — presumably this would be a bit like being rejected at a job interview, but turning up at the company for "work" and demanding a desk!

But, nevertheless, this is what Brennan says she is going to do…

> ***We do not accept the London Irish Centre's unjustifiable rejection of our booking. … We will have our conference. It will be at the London Irish Centre from the 8th – 9th of June.***
> **Cathy Brennan – Radfem 2013**

Whatever you say "Jill", you're the master race!

(The full contents of Brennan's spleen can be found on her personal blog.)

Here is a women who is obviously not used to being told "**No!**" In fact, I seriously suspect that she has absolutely no idea what it means. So, I thought I would write a quick refresher for her:

> **NO MEANS NO!**
> **No – "A negative response; a denial or refusal."**

As this saga rumbles on, I'm finding that I have a great deal of sympathy of the London Irish Centre. Possibly they thought they were hosting an event concerned with "equality" or something. Who knows? This must be a very painful lesson for them, but it's one that people everywhere must learn.

In 2011 James Huff, operating under the pseudonym "Agent Orange," did an exposé on the radical feminist collective blog, Radical Hub (aka "Radfem Hub"). His findings — which uncovered discussions on child murder, gendercide, transgender extermination, castration and eugenics — must be difficult to comprehend for anyone used to only associating feminism with liberation and equality. At the time, **A Voice for Men** put out a press release which links to a large downloadable dump of past Radical Hub postings assembled by guys at the antimisandry.com forum.

Message

Post subject: Re: I'm a proud momma! Posted: Tue Oct 18, 2011 1:30 pm

Thanks Chonky! She's improving so much in the game.

And best of all, she's made wonderful friendships with the other girls.

I hate little boys, as much as I hate grown men. Even baby boys. It makes me all pissy to know they have a life to look forward to filled with privilege and entitlement, for no other reason than being born with a dangly thing.

profile pm quote

Post subject: Re: I'm a proud momma! Posted: Thu Oct 27, 2011 1:46 am

Yep the sense of entitlement amongst the tiniest boyz is a sickening sight to endure as a mum of the true inheritors of the earth, girls....boyz are little shites most of the time and lazy with inferior egos that have to be massaged at the expense of girls..mums just adore their boyz??????????
You just gotta make sure you raise your girls with an even greater sense of entitlement to make up for all the gazzillion years girls and womon have had to endure less.....

post feminism in post patriarchy

Screen capture of Radfem Forum

(The Radical Hub website was taken down in February 2013, prior to the announcement of the Radfem 2013 conference.)

For too long, the likes of Brennan and Sheila Jeffreys — an academic who teaches that "Men are the enemy" across Australian academia and contributor to the *male eugenics discussion group* on Radical Hub — have been allowed to hide under a rock. For the first time, we are now lifting that rock and shining a torch onto what's lurking underneath.

It wouldn't matter so much if radical feminists were just *a bunch of harmless crazies* who nobody listens to — if only this was true! They are a powerful group of women with influence throughout academia, media and law. Cathy Brennan is a US attorney in Maryland, and Professor Sheila Jeffreys is a prominent academician in Australia.

But as Martin Luther King once wrote:

> ***"There comes a time when one must take a position that is neither safe, nor politic, nor popular, but he must take it because conscience tells him it is right."***

We in MRA London, and the wider men's human rights movement, are men and women willing stand up for males everywhere — adult men, old men, and boys of all ages. We have put everything we have into this — our time, effort, financial resources, heart and soul. We have nothing to gain other than our self-respect and self-worth, plus the experience of engaging life to its fullest extent. We are sick of sitting on the sidelines while the likes of Brennan and Jeffreys trample all over our human worth.

So, you see, this is everything to us and we are here to stay.

Notes. A record of past posts made to the Radical Hub website are easily accessible, courtesy of fstdt.com, using this link.

This is not a negotiation, and I don't want your pussy

John Hembling (JtO) · 23 April 2013 · Archived copy · Original

Discourse.

Discourse was one of the topics under discussion at the Nathanson and Young lecture at the University of Toronto on April 4 of this year. It has always been one of my goals as a Men's Human Rights Activist. It is to the proponents of our culture's major ideology of gender that my efforts at discourse have been directed. However, a seemingly monolithic and persistent refusal by gender ideologues, to allow that discourse has informed many of my expectations of feminists. That refusal led, in 2011 to an article called "Where is the Counter Argument". It is now hosted on AVFM under the heading "Why we don't try to reason with Feminists".

There is a persistent refusal by gender ideologues to respond to any argument for the basic human rights of men and boys–except with accusations of everything from rape apologetics to genital hypotrophy. The gender-ideological response to any address of male human rights has been irrelevant, unfounded and gleefully sadistic narratives of the malevolent evil, and the sheer rapy-ness of any male daring to define himself or his brothers as humans with human rights.

And when even that is apparently too complex or nuanced, just : "Shut the fuck up!" and "Patriarchy! Fuckface!"

And this long standing trend, familiar to anyone who has argued for the recognition of basic human rights for men and boys – is what informs a certain attitude among Men's Human Rights Activists toward the cult of false humanism known as feminism, based on real violence and hatred.

In June of 2011, I wrote words which resonated with men and women around the world. Men and women weary of the lies and double-standards of gender ideologues.

> **I don't mind telling you, I am no longer here to debate, or to reason, or to converse, or to hope you may be reached by logic or evidence. I am here to fuck your shit up.**

My friends, it has been a busy couple of years.

What should be obvious to anyone with at least a few years of experience in this movement is that as the MHRM has grown, the tenor of gender ideological discourse has shifted rapidly.

On December 13, 2012, the Jezebel contributor Kate Harding wrote a public lament that Men's Human Rights Activists, in their stubborn refusal to shut the fuck up for the benefit of feminists – are *preventing* them from solving the problems and human rights issues facing men. Yes, according to Harding, feminists have been trying all along to address men's human rights issues, and (according to her) it is us preventing the solution.

Says Harding:

> **Fuck you [men's rights activists], first of all, for making it nearly impossible for decent men struggling with abusive partners or unfair custody arrangements to get the help they need and deserve. You have forever tainted those issues with your rage-filled, obsessively anti-woman horseshit, to the point where it's become difficult for any rational, compassionate person to trust a man who claims he's been screwed over in family court or abused by a female partner, even if he has.**

According to Harding, and apparently many of her comrades – if only we'd all shut up and go away, the femmies would have our human rights concerns sorted out and solved by next week.

Indeed.

In other news, the endless repackaging of the second-wave feminist talking point "all men are rapists and that's all

they are" continues apace. Obviously, nobody taken seriously still uses that old, false and obviously hateful slogan. Rather, gender ideologues re-frame it to make the core message of hatred palatable to modern sensibilities. "Rape culture" is a re-packaging of the same message, as is "men can stop rape" and "teach men to not rape". The implication is that without special education, the default state for the male half of the human race is a complete willingness and desire to commit the violent crime of rape.

One of the most recent re-framings of this nugget of hate takes the form of "consent is sexy". Let's set aside the puerile and simplistic conception of sex as a transaction practiced in clear unambiguous language of agreement, notarized with witnessed receipts and professional bureaucrats to approval stamp every step of the way. This "consent is sexy" rhetoric does just what gender ideologues like Harding have done, in her ham-fisted attempt to claim ownership of male human rights advocacy.

Rather than attempting to dictate their false reality to the world: "all men are rapists" or "men run the world for the purpose of oppressing women" – gender ideologues have changed their rhetoric.

The feminist rhetoric "Consent is sexy" is an attempt to bargain; to *negotiate* their way into acceptance that "all men are rapists," by framing it in different language, with the promise of some pussy attached.

They did this because the idea that "all men are rapists" is so incredibly, patently ridiculous on its face that it needed to be peddled more softly, even adding a poontang reward into the mix to make it palatable. This helps enlist the services of male sycophants and quislings when needed to block doors or strong-arm people into being quiet.

Similarly, the claim by gender ideologues that they are thwarted by MRAs in their efforts to address the human rights issues of men and boys is an attempt by them to clamor for lost ground. They know that with the enormous growth of the MHRM, and also with the explosion of people who are not MHRAs but are just sick of feminist lies and victim mongering, that the days of them owning the podium are over. And so now they come, with promises of their dedication to actual human rights issues, not to mention their available vaginae, in an attempt to negotiate their way back into an authoritative position.

Gentlemen and ladies (and others) of the MHRM, return the podium to the gender ideologues! They have our best interests at heart, really, really. Agree with the most recent reframing of the second-wave's claim that you are, if male, automatically a rapist. Just give in, and if you do, there's approval and maybe even some sex in the deal for you.

"Consent is sexy".

Ooh, what a deal! I can hardly wait to have feminists carrying their share of this human rights movement forward.

Well, except for a minor hitch. Just the fact that like everything else from gender ideologues before now, it's all a sham. I'm also not the only person in this conversation to carry a sharp awareness that feminism's long-standing operational mode has been the infiltration and corruption of other social movements (civil rights, anyone?). I mention those complaints only in passing, however.

What's most interesting is that for the first time, in part thanks to AVFM, gender ideologues have found it necessary to attempt to bargain, rather than dictate. And this brings us back to the topic of this discussion.

What is necessary for honest discourse?

And, for the gender-ideologues who might be reading this: So you want to come to the table to talk, do you?

Earlier in this piece, I mentioned the concluding paragraph of an article published on this site in 2011.

> **The fact that shutting me up, and shutting up other MRAs is a major goal is illustrative of just what we oppose. The truth does not require state funded enforcers. Now, in addition to not shutting up, and in light of my, and other's increased understanding of just who and what you are who oppose the men's**

> **movement – namely that you are violent, lying hypocrites lacking interest in truth, and consumed with a self serving philosophy which relies on escalating harm to those you pretend to protect. I don't mind telling you, I am no longer here to debate, or to reason, or to converse, or to hope you may be reached by logic or evidence.**
>
> **I am here to fuck your shit up.**

In other words, if you come to this conversation with a gun in your hand, or a box-cutter, a bludgeon (as those feminists I've recently faced have done), or screaming "Shut up, fuckface!" at others in the conversation – DON'T expect to be treated as anything except a stupid, armed and dangerous thug.

Expect instead to have your shit fucked up.

I have been saying for years that the gender ideology calling itself feminism was violent and hateful, and what did its proponents do to prove me wrong? They came in force, bringing bludgeons in Toronto and knives in Vancouver to silence opinions they disagreed with, all while screaming their narrative of threat through megaphones, to justify the weapons in their hands. They even advertised on blogs and websites that they were coming with violence on their minds.

Lets be clear in our expectations, although the threats of violence and the menace of a masked, armed mob failed to silence the members of the Men's Human Rights Movement, I expect the use of force to be dialed further upward by gender ideologues. And that won't work either. Remember, we didn't come carrying weapons – we kept our calm, and we carried cameras.

And that, combined with what appears to be a congenital incapability for rational discourse among gender ideologues, was precisely what fucked their shit up so effectively. That has now resulted in transparent efforts to attract pussy beggars and idiots for support as anyone rational distances themselves from your ranks.

So what is required for actual discourse to occur? What is it going to take, for gender ideologues to become a useful part of the conversation?

[unordered_list style="green-dot"]

- Recognize and repudiate the initiation of violence in your feminist rhetoric and policies. This needs no explanation. Killing or brutalizing children, based on their sex, promoting the extermination of men, publicly fantasizing about forced castration and so on – these are fantasies which would have embarrassed Joseph Goebbels;
- Abandon and repudiate the constructed narrative of rape culture. It's a transparent re-framing of the second-wave feminist talking point "all men are rapists". It's not simply a vile nugget of distilled hatred, it's also demonstrably false, based on uniform criminal victimization data collected by the FBI and law enforcement agencies around the western world;
- Abandon censorship. It's a totalitarian urge, and has no place in a movement pretending to advocate anyone's human rights, even the subset of humanity identifiable as women;
- Repudiate and abandon the tactic of othering through identity politics. This tactic demonstrates that your movement is at present, the antithesis of a human rights movement.

[/unordered_list]

In short, abandon most of the major tenets of your ideology in it's current form. Then we can talk.

Now, it's worth noting that I am not attempting to bargain here. I want nothing from feminists, and I expect nothing other than more of the same abuse, hatred and escalating violence in rhetoric and action from their camp. The list provided here is a ticket price for admission to the conversation. There is nothing offered nor promised in exchange

for these points.

I am simply saying that these four points are what are required from you, feminists, to be even considered to be allowed to join any serious discourse. Your continued failure to even address this list, or any version of it from other authors demonstrates in mile high neon lettering that you are the members of a violent hate movement, and your public posture of humanism is a false veneer for a masked, armed ideologue with evil intention.

If you still cleave to any of the four listed tactics, while trying to convince anybody of the validity of your cause, you are simply bringing violence or its threat to what would otherwise have been a civil conversation. Right now feminists, you are, stated simply, toxic to any civil conversation or society.

It's a simple list, and indeed, something already accomplished by every adult with a credible grasp of basic decency. And I don't believe you are capable of even entertaining any political will to accomplish the goals of that short list.

But those four items are what I recommend for everybody in this human rights movement, that current gender ideologues must satisfy, before being allowed into the conversation.

Prove me wrong about you, feminists.

I will not be waiting, or holding my breath. I will simply continue my work, to push your hatred, your violence, and all your proponents into the trash-bin of history; to fuck your shit up. And I thank you for your kind attention.

If you really want to help us...

Phil in Utah · 23 April 2013 · Archived copy · Original

Dear Internet Feminists,

It has come to my attention as of late that a lot of you are insisting, quite loudly, that men should support feminism because it helps us, too. Unlike Big Red, some of you have insisted this so thoroughly and sometimes passionately that it has led me to believe that a handful of you genuinely believe this. I'm not saying you're right, I'm just saying that you truly believe it.

The fact is, feminism really does not help men. Many of you insist that it does because it dismantles the Patriarchy, which apparently hurts men, too. Feminism would be helping men if the Patriarchy really DID exist in the form that you claim it does. Still, I genuinely believe that some of you have good intentions, but are just carrying them out in completely the wrong way.

If you really want to help us and not want us to confuse you with loud, angry hate-mongers like Big Red up there, then you should try listening to US for a change instead of assuming that you know better than us what we need. To assist you in that, I have decided to prepare a list for you of what you should or should not be doing in your approach to men.

Stop your womansplaining.

Yes, I know what you really mean when you accuse a dude of "mansplaining". You're not saying you have a problem with a man explaining something, you have a problem with men using anecdotes of their own experiences to invalidate yours. And when this happens, yes, you are perfectly right to complain. Even so, physician, heal thyself.

Anytime I tell about my very real experience with being physically abused by women in my life, I'm accused of lying, or told to shut up, because apparently what I went through is nothing compared to what women have had to endure for centuries. "Women have been oppressed," goes the narrative, "So men shouldn't ever complain about anything because it's just not the same." Really? How would you know what men are going through so much better than we do? How do you know that we don't struggle every bit as much as you? Until you've actually spent a decent amount of time as a man, stop trying to invalidate what we say based on your experiences.

Stop peddling false statistics.

I have previously explored the falsehoods that are purveyed in the arena of rape reporting. Your insistence that 1 in every 3 women will be raped in her lifetime carries with it the implication that 1 out of every 3 men is a rapist. This is flat-out false, and continuing to tout it as fact without any real evidence can only be misandry.

Also, the pay gap is the most common go-to answer for your attempt to address our claim that men and women have achieved equality. We have offered a wide array of factors for why women earn less than men, from the fact that women on average work fewer hours per week than men, to seniority and the pursuing of skills relevant to the field of study. On top of all this, we have also offered, from a capitalist perspective, a logical argument that I have yet to see a decent rebuttal to: "If corporations only care about making money, and they pay men more than women, why does anybody hire men anymore instead of saving money by hiring only women?"

Oust your movement's sexists instead of supporting them.

Whenever I show a clear example of anti-male hatred from a feminist spokeswoman to another feminist, the response I get is the same: "She's not a feminist, she's a sexist who calls herself a feminist. She's not one of us." To this, I have only one response: "What are you doing about these faux feminists?"

Feminists who make anti-male statements are given a free pass by their supposedly more reasonable

contemporaries. Men's Rights Activists who display actual bigotry (including but not limited to misogyny) are shown the door by the mainstream. Tempting as it may be to pull examples from RadFemHub, I think I'll reach into feminism's self-proclaimed "mainstream"; Jessica Valenti and Amanda Marcotte are still considered leaders for the 3rd wave, despite the fact that the former has proposed removing presumption of innocence for men accused of rape, and the latter considers anyone who dares question a woman making an accusation of rape, no matter how shoddy her testimony, to be "rape-loving scum". Get rid of your misandrists, then we'll talk about going easy on you.

Stop being such flaming hypocrites.

Jezebel's own Lindy West published an article recently in which she put forth, point by point, the case that feminists really are helping men, and that everything Men's Rights Activists complain about is the result of Patriarchy. Well, I've already stated that I doubt the very existence of Patriarchy, but I'll address this anyway.

Take, for instance, when Lindy argues that people presuming that men are pedophiles because of the Patriarchy saying that only women should be involved in child-rearing. Writers at Jezebel have shown little hesitation blaming men for the actions of female child abusers.

Then we have the incident of Warren Farrell's speech at the University of Toronto. To refresh your memories, here's what happened: U of T booked the Mr. Rogers of the Men's Rights Movement to speak on the issues of high dropout and suicide rates among boys. Dr. Farrell did not blame women at all for either of these phenomena, nor did he call for any of women's rights to be curbed in order to make things easier for men (another thing that separates the men's rights movement from feminism, but I digress).

All Dr. Farrell wanted to do was discuss why these young boys found the world so unbearable that they would cut themselves off from a means to get by in it, or why they would cut themselves out from it entirely, and how did your cronies react? They blocked the doors to the event (which constitutes a fire hazard, yet they had the audacity to complain about the police merely removing them from the doors instead of arresting their asses like they deserved), berated men who were seeking answers about their friends' deaths by calling them "fucking thcum", and screamed at attendees. Does that sound to you like people who want to help men?

A number of the protesters who had been breaking the law bragged about it in public forums such as Twitter. They had been endangering other people's lives, taking away their freedom of speech by tearing down posters promoting the events, and making jokes about killing men. And no, I'm not going to buy the excuse that they were just joking. Threatening men alongside censoring events designed to help them suggests an attitude far different from satire.

A group of men's rights activists identified the lawbreakers, took what they had posted in public forums, and just made them…a little more public. Then Kate Harding took a quote from Warren Farrell from over twenty years ago (from a time during which, by the way, he still identified as a feminist,) and pretended that this represented all of his views. In the same article, she called us out for identifying people who, again, had endangered the lives of others in their campaign against free speech, and accused us of encouraging violence against them, even though we did no such thing. These women that we exposed were all over the age of 18. In Canada, that's old enough to vote, marry, and own property. It goes without saying that it's old enough to own your shit.

Then, you went along and targeted a bunch of kids, most of them under 18, for making racist tweets about President Obama. You were targeting kids who broke no laws, who have probably had their lives threatened, while we targeted "adults" who endangered people with their anti-free speech antics, and you still had the audacity to assume the moral high ground?

Stop pushing for sexist laws, especially under the guise of equality.

I've mentioned previously how your very own Jessica Valenti tried to pass a law to take away the presumption of innocence for men accused of rape. But what a lot of you don't seem to realize (or willfully ignore) is that the Violence Against Women Act, despite your protests otherwise, does NOT contain gender-neutral language. Even

the title is an insinuation that only women are victims of domestic violence. One of its provisions explicitly states that the authors of the act have no interest in helping male victims of domestic violence.

The VAWA also has a mandatory arrest provision that is a blatant violation of Constitutional rights. I never heard a feminist advocate for this provision to be removed, but I have heard of countless cases of a man getting assaulted repeatedly by his wife, getting hit in the back of a neck with an object, calling the police, his wife admitting to what she did, and him getting arrested even though his wife is completely unharmed and he is FUCKING BLEEDING. There is also a man in my family who throughout his entire marriage was physically and emotionally abused by his wife.

He never once so much as hit her, but she hit him, demeaned him in front of his children, and came up with endless ways to remind him of the fact that she made more than him. He went to his pastor, who told him that he wasn't being abused and didn't know what abuse was. He tried to stay at an abuse shelter, but was turned away because he was a man. He sought help from Catholic Social Services, and they accused him of being the perpetrator. All of this was justified to him on the grounds of his "white male privilege". These things happen because of laws that your ilk have passed. Either help us take them down, or stop pretending that our hating them makes us anti-woman.

Stop defending women who do wrong.

You want to be taken seriously on the job, right? Well, so do we. We want you to have successful careers in whatever field you feel you're best at. That's why it's in your best interest not to defend people like Adria Richards, whose eavesdropping and tattling over a small joke destroyed a man's career. You see, Adria is ruining it for women with IT ambitions. Her message, whether she worded it that way or not, was that the only way a woman can get ahead in the industry is to sabotage any men who outperform her.

She is also telling men in IT that they can't trust women, because they'll constantly be looking for ways to frame them for sexual harassment, and they'll create a hostile work environment by policing men's private conversations, and forbid them from using terms necessary to the field just because they could possibly have a sexual connotation. What's next, forbidding men from mentioning hard drives or hardware just because they could link that to an erection?

Stop demonizing male sexuality.

Have you ever heard of those horrible camps that religious fundamentalists send their kids to if they suspect they're gay? You know, the ones where kids often commit suicide? Well, being a male under feminist rule is kind of like being a kid at Exodus International.

What is it that Exodus does that is so deplorable? Well, any reasonable person would say it begins with their approach: they tell kids that they are inherently evil and sinful, and that they must reject a part of their identity that they have no control over in order to be "clean". I think we can agree that this is a horrid practice, one that would in many ways constitute child abuse. So why, then, are you doing the same thing to men?

Yes, you heard me. You're shaming men about their sexuality, urges that are beyond their control. You call it "denouncing rape culture", but I call it "trying to police men's thoughts". There is a feminist online who has compiled a list of behaviors that she say makes a man a rape-supporter. In it she lists such benign things as "He watches pornography in which women are depicted," "He argues that people have sexual 'needs'," "He sexually objectifies lesbians or lesbian sexual activity," or, goddess forbid, "He discusses the types of women he finds sexually appealing and/or attempts to demean women by telling them he does not find them sexually appealing." So basically, when it comes to our sexuality, we men are damned if we do, and damned if we don't. In what world is that fair?

Then there's your ridiculous laundry lists of behaviors that could "trigger" a woman, and that a man should go out of his way to avoid. These include but aren't limited to looking at a woman the wrong way, talking about grapes, or whistling. You also host people on your websites who insist that all men should be presumed rapsists…is that a

pattern I'm seeing?

Also, you keep accusing us of turning women into objects if we so much as state that we find their bodies attractive, which is just as insulting. Here's the way it works: I'm bisexual, but I find myself far more attracted to women than men most of the time. Does that mean that I hate men? No, of course not. I am also more attracted to women with large breasts than women with small breasts.

Does that mean that I evaluate a woman's whole being based on the size of her breasts? Of course not. I know plenty of women with big breasts who I think are quite frankly stupid, horrible people (such as Laci Green), and plenty of flat-chested women who are wonderful human beings that I'd love to spend time with. Stop pretending that you know how the male mind works, because you're every bit as clueless about it as we are about the female mind.

Stop poisoning the minds of children.

When it comes down to it, I can take it when you insult me for being a man. I'm an adult, and I won't let stupid remarks get under my skin. But don't you dare try and fill the heads of my future children up with your ideas. If you tell my son that he is inherently evil simply for having a penis, or that he's somehow privileged when girls get to hit him all the time and he's strictly forbidden from hitting back, then you are abusing him. That is what really brings out my dark side. I had a friend in Elementary School who so internalized the bile that the teachers poured into his ears that he attempted to castrate himself with a pair of safety scissors. That is flat-out wrong no matter how you try to spin it.

And finally…

Stop calling us misogynists.

Honestly, we don't hate women. We hate the system that enables those women with malicious intent to so thoroughly destroy the lives of men and their loved ones. The primary reason that anybody thinks we're misogynists is because you keep screaming about how we are, and because your cohorts take what we say out of context and hold up disturbed people like Marc Lépine and Anders Behring-Breivik as somehow representative of us, just because they agree with us on a couple things. That's a false equivalency. Hitler was a vegetarian who passed some of the world's first animal rights laws…does that mean that all vegetarians and animal rights activists are genocidal, totalitarian maniacs? No, of course not.

You may be wondering why I'm writing this. I'm sure you're thinking it's because the MRM is desperate for allies. Actually, you couldn't be further from the truth. We'd like you to join us, but we don't need it. I wrote this because I care about you as people. I want you to be on the winning side when the feminist juggernaut comes tumbling down, because the consequences of associating yourselves with such a clearly hateful movement will be dire indeed. Please, do yourselves a favor and see the error of your ways. If you forsake feminism, we will forgive you unconditionally.

The choice is yours.

AVFM News and Activism: Winging It

James Huff · 23 April 2013 · Archived copy · Original

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Tonight on AVFM News and Activism, Robert and his co-host James Huff will be taking calls from guests immediately after the news. As there are no official guests tonight we invite you, our listeners, to a round table discussion on anything MRM related. Our call in number is 310-388-9709 . We look forward to hearing from our listeners.

The show starts at 8pm Central Time on Apri 23rd.

That's 2am in London on April 24th.

Show Page

[/box]

Men's issues wiki needs your help

Dean Esmay · 23 April 2013 · Archived copy · Original

One of the more frustrating things about discussing men's issues, and lies about men, is that you get constantly asked the same questions over and over again, and challenged for sources. This problem is only increasing as the number of people flocking to the men's movement looking for answers to questions that have troubled them their whole lives. Furthermore, the amount of misandric misinformation, or solid information that's been freely available for decades but buried in clouds of academic and government bureaucratic fog, is just huge.

You start trying to educate someone about male victims of domestic violence, and in passing the subject of male victims of sexual assault comes up, and you don't have any handy references to work with or to give the genuinely curious a starting point.

Maybe you yourself know a lot already about one area, for example the huge male suicide rate, but then someone asks you a question about domestic violence and you haven't got a clue where to begin.

Indeed, even if you're thoroughly educated on all men's issues (and who is?) can you always remember off the top of your head where references are if people challenge you? I can tell you that I know men are at least as likely as women to experience sexual assault (if not more likely) but I know if I get asked about this I have to dig through the archives here on AVfM and other places just to find it if someone says "bullshit, prove it!"

Creating your own list of references and resources is daunting enough, publishing one and keeping it up to date is even more daunting and can fall by the wayside if other things in your life take over. So what's the solution? What men have always done better: collaborate to build something great, and collaborate to maintain it.

It is thus with some pride that I announce a project I've been wanting to create for more than a year now: the Men's Rights Reference Wiki, a collaborative effort between AVfM and The Nice Guy forum.

How do you use a wiki? Well the wonderful think about it is you only have to learn whatever interests you. You can edit any page to add or correct information. Not good at grammar or spelling? Who cares? Put up what you know to be true and someone else who's better at that can come in behind you and sort out the grammar. Have some references that are useful but don't know how to format them correctly? That's fine, if you haven't the time to learn, put them up in whatever format you have and someone else will help with the formatting. It is the ultimate collaboration tool, all you need is a free account and a willingness to contribute. If you still don't get it, go sign up for an account and start playing with it.

If you think it's too simple to work the way it seems, you're mistaken. Yes, it really is that simple to edit any page that anyone else has worked on. There are even pages to discuss with others what should and should not go on a page.

The purpose of the AVfM Reference Wiki, it should be said, is purely for providing solid references and useful data. It is not for editorializing, ranting, recommending services, or even for advice. It is there to provide that thing that most men love best: cold, hard fact, information you can use and share and tell others about, and point them to if they have questions.

There's not much in that wiki now, but that's the other beauty of a wiki: the more people add, the bigger it grows, and all it does is grow and grow and grow with time. Right now there's only a little there. So did you want to see more? Well what are you waiting for, go check out and add information to our wiki. This is a community endeavor to help us sort the bullshit from the reality, to help sort out what we know to be true from what we think to be true from what may be true and what may not be true.

Much thanks to those who made creation of this possible. Now get out there and help us turn this into a resource all men's advocates, and the world in general, can use. If you ever wanted to do something to help the movement but weren't sure what, here's a new way you can do more than just bitch. Go check it out!

Update: For anyone wondering, our main Wiki admin is Strix, who absolutely knows what he's doing and did huge work setting this up. Thank you Strix!

A hard-on for the Good Men Project

Paul Elam · 24 April 2013 · Archived copy · Original

I love Mexican food. A plate of cheese enchiladas and arroz con frijoles, with some fresh, homemade tortillas de harina, really gets me all hot and bothered.

Of course, I love Indian fare as well. I have been known to go all cave man over properly done saag paneer with a stack of garlic naan. I could live on those two items together for the rest of my life.

I guess you can tell between the tortillas and the naan that I am a carbohydrate freak. Carbs are an addiction that have haunted me most of my adult life.

Well, but wait a second. I have to admit that all this is not quite accurate. I do love Mexican food, but the fact is that a plate of cheese enchiladas, no matter how expertly prepared, doesn't actually raise my body temperature, even a little. And they certainly don't "bother" me.

It is the same with Indian food. I have been happy, very happy, to enjoy that creamy spiced spinach with delicate, cubed paneer, but I have not actually ever turned into a cave man over the sight of it. And I am not really a "freak" over carbohydrates, or even "addicted" to them, and certainly could not live on two food items without getting very bored. I just tend to favor those sorts of things over other foods. And I swear, visions of baked, wheat-based ethnic breads have never "haunted" me, not even when I was a little kid and I thought there was a monster under my bed.

Now, I am sure at this point you must be wondering what the hell this has to do with men's rights, feminism or the MHRM. I can answer that in two words.

Joanna Schroeder.

Schroeder is serving as a senior editor of the Good Men Project, where in her bio she is described as the "type of working mom who opens her car door and junk spills out all over the ground."

It is probably an apt description. The same thing happens when she opens her mouth.

Or logs in to Twitter.

That fact came up recently when she posted the following tweet.

That is right. She proclaims with utter certainty that I am "aroused" by violence against women. In one context, she could be right. I certainly have feelings aroused related to violence against anyone, namely anger and sadness, but it is pretty clear to me that this is not what she meant. She supported her false allegation only with a link to an article at feministcurrent.com, a bilge offering of agitprop about the MRHM, and AVFM in particular, that was filled with as much strawmen, conjecture and obfuscation as, well, as any other article written by feminists about the MHRM.

Laughably, they were even portraying Big Red, the garish and unruly feminist idiot who was recently caught on camera screaming abusive obscenities and epithets at anyone who challenged her ideas, as the helpless victim of evil men's activists.

In short, they damseled her. She put herself on public display as an out of control, personality disordered moron, right in front of several video cameras. Then, when it was posted to YouTube it went viral, unleashing a different bunch of morons – the kind of morons that really hate the Big Red kind of moron. They came out of the woodwork to say the kinds of things that morons typically say in these kinds of circumstances. Of course *Current* declared all the other morons to be MHRAs. Typical. Anyway, it was not pretty, but the virulent hostility toward Big Red is exactly what anyone with two brain cells to rub together would expect to happen.

It is also the exact position that Schroeder is shooting for here.

More on that in a moment, but first let's take a look at what Schroeder was actually referring to when she made her false allegation. It is a quote from something I wrote in an article addressing feminists who thought they would shut me or AVFM up back in June of 2011.

To be clear, here is the quote:

> **I find you [feminist bullies] so pernicious and repugnant that the idea of fucking your shit up gives me an erection.**

And let me state for the record again, it is true. Fucking their shit up gives me an erection. Oh, and I get all hot and bothered over Mexican food, and I can turn all ape man over….well, I think you get the picture, unless you are a feminist.

Briefly explaining the mechanics here, and dumbing things down so that even a rapetard could understand it, please bear with these slight details.

First, in conflict with Schroeder's understanding, and as we have endlessly pointed out on this website, feminists and women are two entirely different things. Feminism is an ideology of sexual politics. Women are the female part of the human race, the counterparts to men. Feminism does not have a vagina, or even tits. It has adherents who possess both kinds of human genitalia, but almost always one or the other.

Getting these two things confused is kinda stupid. Mmmkay?

Now, as to "fucking their shit up." I realize that this may be even more challenging for the likes of Schroeder. As a gender ideologue, a feminist to be more exact, she is prone to see violence everywhere it does and doesn't exist, especially if she thinks it might be violence against women. Conversely, she likely could not see violence against men if she were close enough to get blood on her Louis Vuitton blouse. But, I digress.

The point here is that she obviously assumed that "fuck their shit up," endearingly known here as FTSU, was meant to imply physical violence. Or, like a lot of other feminists, she knew it did not imply violence and decided to play the DV card, anyway. I would say that given her position that the latter must be true. But being a senior editor at GMP isn't an endorsement of intelligence, so I will just write this one up as a toss-up. She is either ignorant, or dishonest, or both, which doesn't really matter. I could have said, you're going "down," or some other equally obvious dysphemism, and she would still have clutched her pearls and headed for Twitter (two years later when she had an agenda).

That brings us finally to “gives me an erection.” Do I have to explain this, or would it be better to say that I have also never had a foodgasm? I have never “cum in my pants” or “gotten hard when the wind blew.” I have never seen a car that I would “kill for,” or even seen a movie that was “better than sex.”

Take that back, I have seen some movies that were better than some of the sex I have had.

But of course I am wasting keystrokes here. Whether Schroeder’s false accusation is intentional or just the blind stupidity of someone who works for a “men’s publication” that endorses fathers calling their four year old boys rapists isn’t the point.

The point is the damseling. It is just another in many very, very stupid plans, which all eventually benefit the cause they are trying to undermine.

As we saw with Anita Sarkeesian, Rebecca Watson, and the now infamous Big Bad Borderline Red, Schroeder is trying here to elicit some really nasty reactions from anonymous people on the internet so she can play the damsel in distress; so white knights and sycophants will ride out on their white horses to protect her from all the meanies in the world, while not taking a moment to consider that she is an obfuscating, scumbag of spin, playing on the ignorance of the masses by quote mining her way into a public limelight that is now only accessible through attacking the Men’s Human Rights Movement and this website.

Their ideology is failing, so they are going on the attack to maintain the appearance of relevance.

Maybe she will have a kickstarter, and other feminists will cough up some big bucks for a study on sexual sadism by people that won’t shut the fuck up when told by their betters.

And it may work for her. Who knows? But the part about this that is not so good for the likes of Schroeder, or the opponents of this human rights movement for men and boys, is that we are fortunately the ones in a “no lose” situation.

Every time one these Einsteins jumps a shark in full public view, we grow. It sends people to the site, either out of outrage or curiosity. And when people come to AVFM they have been treated, time after time, to the needed information to inform them that the unprincipled hacks that sent them here lied to them about what we were about.

Each time it happens, we pick up new readers and even new activists. That is why right now GMP is trailing us in traffic, despite having spent wads of cash to play in the big leagues while we beat their asses patching things together with spit and bailing wire.

In the end, reasonable people will see that Schroeder is a false accuser, that I am against violence in any form, and that her tweet was a load of absolute bullshit.

And we will push them further behind us as a result.

That is it for now for the most part. Well, I do have one other thing to say. A shout out to GMP CEO Lisa Hickey.

The thought of fucking GMPs shit up gives me an erection. ?

Radfem and the Irish Navvies who built London

MRA London · 24 April 2013 · Archived copy · Original

Agent Kildare, the man who first brought attention to the Radfem 2013 conference to be held at the London Irish Centre, now writes this short but incredibly poignant piece about the Irish men who built London, including the very hall that was to be used by Radfem themselves. Ed (MRAL)

As an Irish Citizen living in London, I am personally delighted that the London Irish Centre came quickly to its senses and booted the Radfem bigots out of its venue after protests by men's human rights activists, MRA London. Many have suggested that the fact that the Radfem 2013 event may have been contrary to UK equality law was the primary reason for its cancellation, but this misses the point entirely.

Irish Navvies Built London

The real issue is that the Radfem 2013 event would have been held at a centre which regularly hosts 'family' music and arts workshops. This is a centre which has a history of supporting both women and men in finding their feet in London; a city which quite literally was built by the Irish – the 'navvies' who also built the canals and underground, the labourers who still maintain and build its roads and buildings, sewers and water pipes (and Olympic Parks).

[youtube http://www.youtube.com/watch?v=duA9wxRfZmw]

To host an event by bigots who describe men like these – who still disproportionately account for some of the capital's highest rates of homelessness, mental illness, suicide, workplace injury, work-related disease and poverty; as "**dominant oppressors**" and "**rapists**" who need to have their families "destroyed", isn't simply grossly offensive, it's contrary to the values of the community the London Irish Centre serves.

The organisers of Radfem are fortunate that it was men's human rights advocates who caught them out, because if it had been the Catholic Women's League who had first learned that these bigots were proposing to "**castrate**" their sons, and were going to use the London Irish Centre as their venue, then they would have really been the ones on the receiving end of anger for a change.

See also: PRESS RELEASE – London Irish Centre Says No to Radfem 2013 Conference

This article was first published on the MRA London website.

It could happen to any young man . . .

Pierce Harlan · 24 April 2013 · Archived copy · Original

Chances are, you've never heard of Katelyn Webster or Matthew Folino, but their story is one that needs to be told. It is the story of a terrible injustice that is sadly typical of hundreds we've related over the past five years. That this injustice could happen in the United States of America is truly horrifying; that few people have heard about it is downright depressing.

Matt Folino, a 20-something guy living in Western Pennsylvania, was literally hauled out of bed in the middle of the night by police who had come banging on his door with guns drawn and flashlights shining through his windows.

Exactly why was Matt being treated like Tamerlan Tsarnaev? Because a young woman named Katelyn Webster, 18, with whom Matt previously had a brief fling, had told police that Matt stalked, choked, and raped her, and she showed them neck bruises to prove it. Webster claimed that all this occurred in — of all places — the parking lot of a wave pool, and that Matt stopped assaulting her only when her two girlfriends came along.

Matt spent four days in jail and nine months on house arrest, and he faced the possibility of spending five to ten years in an awful place where young men falsely accused of rape often become victims of the very crime they did not commit. All on account of a he said/she said rape allegation.

Now police say that Webster lied. It turns out that the parties weren't together that day after all, and none of them were at the wave pool. Webster and the two girlfriends had been at a dance club, and then they spent the night at Webster's new boyfriend's place. Webster concocted the rape claim so she wouldn't get in trouble with her father because her new boyfriend gave her "sucker bites."

For his part, Matt was home with his parents at the time he was supposedly raping Webster. I suppose their alibis weren't enough for police.

How did police figure out the truth? Good old fashioned police work, right? Well, no, not really. Matt's family shelled out $20,000 in attorney's fees, and they retained a superstar criminal defense attorney in Western Pennsylvania. A few weeks before Matt's criminal trial was supposed to start, the attorney's investigator contacted Webster's two girlfriends—the ones who supposedly interrupted the sexual assault. The attorney explained that the two women refuted the whole story, that they ratted out Webster about her new boyfriend and explained that she didn't want her father to know. They said the "sucker bites" on Webster's neck were courtesy of the new boyfriend. After interviewing the two girlfriends, County Police dropped the charges against Matt and arrested Webster.

The County Police Superintendent, whose name is Charles Moffatt, defended his detectives' work on the case. "We had a girl at the hospital saying she was raped, she had marks around her neck," he said. But wait, Moffatt's explanation is about to enter the *Twilight Zone*. Moffatt said the detectives did try to corroborate Webster's account, *but she said she didn't know the last names of the two other girls and couldn't provide their phone numbers.*

Excuse me while I bang my head against the wall.

That explanation wasn't a red flag, Superintendent Moffatt? You allowed a young man to twist in a false rape hell for nine months on the basis of a story that doesn't just strain credulity but breaks it into a thousand pieces?

Matt's superstar defense counsel Bill Difenderfer correctly summed up Webster's motivation: "Get out of trouble with my dad and let a kid go to jail for five or ten years." He added this: "When it's his word against her word, you have to pause: you need more."

Amen, Mr. Difenderfer. You have to pause — *not* to protect rapists. No one cares about protecting rapists. You have to pause because the accused *might* just be Matt Folino or some other innocent, maybe even your son who was home with you at the time he was "raping" his accuser. You have to pause because it is "better that ten guilty persons escape than that one innocent suffer." (Commentaries on the Laws of England, 1765.)

http://www.cotwa.info/2012/05/barbaric-it-is-worth-risk-to-punish.html

Webster is scheduled to be arraigned June 10. She faces one count of perjury, one count of false reports to law enforcement authorities, and one count of false swearing.

As if Matt hadn't suffered enough, the following comment appeared under the KDKA-TV Web site story about Matt's ordeal: "While I sympathize with this young man plight, I find it disturbing that KDKA chose to run with this story in light of the recent events in nearby Steubenville." The writer went on to cite the usual statistics about the prevalence of rape; the fact that false rape claims are supposedly rare; and that hardly any rapists spend any time in jail.

A lot of readers, me included, took offense at the suggestion that Matt's story was not worth telling. I addressed the person who made the vile comment:

> **You have excluded yourself from the public discourse on a very serious issue with your shrill odium. Matt's family and friends are reading these comments, as is Matt, I am sure, and your insistence that his story should be censored the way the Soviet Union used to censor news stories is hateful. Moreover, it smacks of "patriarchy"-smashing gender get-even-ism. Mature adults have no room for such silliness in 2013. Matt can't help that he was born male, and that someone chose to victimize him in this fashion. Get over it.**
>
> **Instead of sweeping problems like this, and Brian Banks' false rape claim and a thousand others, under the rug, you would do well to tell young women not to make false rape claims. They destroy innocent young men and do a disservice to rape victims.**
>
> **This story isn't about "rape" or Steubenville or you. It's about a young man who suffered a grievous wrong. So nice of you to have compassion!**

Welcome to the Good Ship Fuck Their Shit Up

Alison Tieman (Typhonblue) · 25 April 2013 · Archived copy · Original

Note: This article is also available in Spanish.

The first time I read one of Paul's articles I cringed. Fuck, did I cringe.

In fact I submitted work at A Voice For Men *in spite* of Paul's participation and because the site is billed as a place where people interested in compassion for men and boys can be heard. I submitted work because Paul has said, repeatedly, that he wants these voices to be heard, not just voices that agree with him or his own voice, but all voices who sing in the "we care about men" chorus.

Over time I got to know Paul. I realized that he is blunt; he is crude. His articles are, well, rather razor sharp and deliberately offensive.

But Paul's articles are also like a magic eye.

If you focus on imagining that men deserve to be cared about and then re-read his articles, out of all the offensive language a bland, bald truth—and it is bland—reveals itself.

The article on Andrea Dworkin's rape obsession becomes:

Bigots who are fixated on the violent sexuality of the group they're targeting, may just have prurient sexual motives themselves.

To illustrate I'll use an example that's less charged with moral outrage.

The KKK are also obsessed with the violent sexuality of a target group. To the point where one really must ask "do doth protest too much about gigantic black cocks invading pert lily-white orifices?"

The article on "women begging for it" becomes:

Sexually abusive people who engage in abusive behavior invite aggression back. They do not deserve it; they *invite* it.

To illustrate I'll again use an example that's less charged with moral outrage.

Let's imagine we have a very popular boy in high school and this very popular jock has a habit of asking unpopular girls to dances and then—as these outcasts are at just at the threshold of getting to be seen in public with the most popular boy in school, trembling with excitement at the thought of sharing their first dance—this jock says "fuck no, why did you ever think I'd be seen in public with you?"

This is taunting.

Now for those who balk at drawing a parallel between the popular high school jock taunting unpopular boys and women taunting men sexually… consider that sexuality is almost always more about social approval and acceptance than pure nerve ending stimulation.

When a woman taunts a man sexually, she's taunting him with social acceptance. Just like the jock taunting the unpopular girl with social acceptance.

Now if that unpopular girl punches the jock, how do we feel? How about if she pulls out a knife and rapes him?

I'm sure we all agree that the smug asshole jock didn't deserve to be raped; but he sure was *inviting* it and by taunting enough unpopular girls, he'd eventually find one that wasn't going to just walk home and cry herself to sleep. He'd eventually find himself a psycho.

The only difference between these two scenarios is how much you care about the people being taunted and the people doing the taunting.

Again, magic eye. Focus on the idea that men deserve to be cared about, and the intent becomes clear.

Paul's articles are also a red flag for people who are going around trying to find things to be offended about. They will find offense aplenty in his articles, not because what his articles are actually saying is anything but bland and inoffensive, but because these people are in the business of manufacturing offense.

Not just manufacturing it, cooking offense up in a metal spoon and injecting it right into the vein.

Paul has created the perfect formula: insert enough offense that the druggies are attracted to it like flies to shit—they'll spread it faster than a gram of heroin—and enough reason that might spark those still capable of critical thought to say "hm, he's a fucking asshole, but he has a point. Or might have a point."

But here's where you come in Mr. or Ms. Keeper-of-the-Middle-Ground, if these offense-junkies weren't targeting Paul for their hit, they'd be targeting you.

Yes, you. Mr. or Ms. Keeper-of-the-Middle-Ground.

Have you noticed the pattern yet? The Social Justice Crack House Squad descends on a hapless person; sometimes making their life miserable for saying the word "bitch" or having a supposedly "objectifying" webcomic; or using the word "dongle"; or doing, saying or being anything the Squad doesn't approve of.

The Social Justice Crack House Squad then proceeds to destroy their target's life in pursuit of their hit of self-righteousness.

It's not about reason or logic or "making the world safe for kitties and puppies", it's not even about hate, it's about the hit. It's about the outrage and the addict's unending hunger for it. The Social Justice Crack House Squad has a craving that'll never get fed. Which means when they drink and drug their way through your neighbours, they're coming for you.

Yes, you. Mr. or Ms. Keeper-of-the-Middle-Ground.

To be honest, you can ether turtle up against these marauding druggies or you can be their next victim, or you can join the chorus against them. Because these people will not stop until the whole world smells of vomit, feces, open sores, sweaty, unwashed bodies and the sweet-sour stench of burnt out smug superiority.

Our moral landscape is being dictated by drug addicts and the cure is critical thinking.

That's why we say Fuck Their Shit Up. Those that freebase outrage will spred the drug far and wide; those capable of critical thinking and good faith will say "hmm, two meanings and everyone on the ship says it's the non-violent one and they'll make anyone who engages in violence walk the (proverbial, hypothetical, metaphorical) plank."

If you get it, come aboard. And bring your good faith arguments! Bring your unfashionable opinions! Bring your sanity! Bring your willingness to engage rationally! Bring your critical thought!

And welcome to the good ship, the SS-FTSU01. Meet Paul, your crusty naval Captain; JTO, your salty sea dog of a Chief Mate; Dean, the Boatswain; Girl Writes What, wench-at-arms; Dr. T, head-shrinker and surgeon; Susan, Chief Steward and sammichmaker; Dr. F, Master of Ceremonies; Danny, Crowsnest; Communication Chief Robert; James, Engineer; and Jared, Gunner; Erin Pizzey, the obligatory cool old lady.

And myself, Navigator.

Now let's go forth and Fuck Their Shit Up.

Ever seen a bear with a coffee pot?

MRA London · 25 April 2013 · Archived copy · Original

MRA London operative, Agent Kildare, is right back. This time he shares his thoughts on Glen Poole, Ally Fog and James Gates. (MRA London also have a "News Flash" and "Call to Arms" — presented at the end of this article.) Ed (MRAL)

Have you ever seen a bear with a coffeepot? It's a terrible business. The bear doesn't really know what the coffeepot is. It paws it around, picks it up by the spout, drops the lid. Unable to get its tiny mind around the purpose of this strange object, it becomes bewildered, then irate, then flies into a rage. This is why, when entertaining bears, you should always pour the coffee yourself.

If you think it's unlikely you'll ever be in this position, let's have a look at a similar situation: the desperate struggle of feminists and mainstream commentators to understand men's human rights activists.

This week we've seen Glen Poole who, when Julie Burchill or Suzanne Moore are busy, is occasionally allowed to write about men's issues by The Guardian, and to attack Peter Lloyd of the Daily Mail.

Peter is taking legal action against the operators of his gym, because they discriminate against men by having several hundred hours each year which are 'women only,' while charging men the same membership fees.

Glen can't believe Peter's affront. What on Earth is he thinking? It's quite right that women receive preferential treatment; after all giving them what they want saves us all a lot of bother. Anyway, he should have better things to do, like raise cash for charities that run helplines for suicidal young men.

Last year, Glen wrote that The Guardian published 'stereotyping dross' about men. He's also written about the problem of 'invisible men', and of public services being 'proudly pro-male'.

"Is your service welcoming, positive about men?" he asks. "Does it have a high opinion of men? Or is the way that you and your colleagues think about men in general different, and does that different what [sic] of thinking promote equality for men, or inequality?"

Ah the difference a cheque for £350 from Guardian Media Ltd. makes to one's principles, eh Glen? Maybe you can walk the walk and use the money to run a workshop for the good folk at Peter's gym?

Then there's Ally Fogg. Ally wrote on Twitter that Peter Lloyd was 'a knob'. Ally's bestest mates with a lot of feminists, such as Helen Lewis at the New Statesman. Helen ran a series on men's rights activists a while back. She didn't invite any to contribute anything, oh no. Instead she got some teenage girls to write articles mocking MRAs as losers and virgins who lived with their mums.

Ally thought this was great, and just what MRAs deserve. On Twitter he exchanged wearying sighs with Helen; 'they're still at it on the comments section aren't they?" he said. Helen patted him on the head; "yes dear, yes they are." Good Ally, good boy.

It's easy to see what's going on here. Both Glen and Ally are propelled by the memory of very nearly getting off with that sexy short-haired girl from Luton who ran the FemSoc at Uni by acting all 'new man' (remember him?). They think that by distancing themselves from the naughty, 'misogynist' boys, they can earn women's approval. She may have ended up fucking that Brazilian art student, but it was a close run thing.

Then there's James Gates at Sabotage Times, the online hobby project of the former editor of 90s lad's magazine 'Loaded'. James is in his twenties. He lives in North London, and plays in a hipster indie band that gigs at some local pubs. Thankfully, his parents have enabled him to not sacrifice his principles by having to find a job, which is just as well, because Sabotage Times doesn't pay contributors. Instead they fish for young media graduates able to string some inflamatory text together for free which will spark controversy, retweets and comments and thus attract syndication interest.

James recently wrote about MRAs: 'When I heard about them, I did a double-take, as I had difficulty believing that such a thing could possibly exist.' He then goes on to have a pop at Fathers 4 Justice, a group of 'dads who skip child support payments or have been charged with domestic violence.' James also knows why boys are falling behind at school, it's because 'boys are a bit thick'.

Thanks James!

Then over the U.S. we've got online women's 'zine' Jezebel. A cesspit of lies, bitching and anger, this is a 'linkbait' site, designed by its owners Gawker Media to attract eyeballs by pitching inflammatory and provocative headlines across the internet.

Jezebel's Katie Baker describes mens rights activists as 'scum', and publishes the home addresses, employer's details and personal information of feminist women who even dare suggest speaking to them.

Also in the U.S is the flailing 'Good Men Project', in which Glen Poole has recently accepted the position of "Men's Rights Editor". GMP is a slowly-dying website which believes men are a problem to be fixed. Contributor Zach Rosenberg recently wrote a piece for them about how he'd had to challenge his four-year old son for being a 'rapist', after he'd kissed a girl in the playground.

Yes. You read that right. He told his four-year old son he was a rapist.

What do all these writers have in common? Bewilderment, lies and anger. It's hard to take such pathetic, yellow journalism seriously. These are men who quite happily throw men and boys aside, in their desperate need for women's approval. They'll quite happily stigmatise children, mock men experiencing the worst pain in their lives, and piss on the vulnerable, the dispossessed and desperate.

Back to where we started, with the analogy of the bear. When you do think about it, having a bear over for coffee would be a ridiculous waste of time and effort. The bear's not going to enjoy itself, it's just going to get bewildered, testy and irate. It doesn't know what 'having coffee' means. You're just going to wear yourself out, and the neighbours will probably complain. The conversation's shit anyway, bears don't know what the fuck they are talking about.

Similarly, it's pointless arguing with these people. They're not our enemies, they're barely even obstacles, they're just thoughtless, blundering, ill-willed and uncaring.

Annoying but, like bears, best left alone to do their shit in the woods.

* * *

NEWS FLASH from MRA LONDON

Honey Badger Alert
Female MRA Battles Radfems on Mumsnet

One of our female MRA members felt so incensed after seeing radical feminists on **mumsnet.com** call us "dysfunctional violent misogynist men" that she signed up and joined in the debate herself.

Feminists are aghast! They are desperately trying to "explain" to her that males are actually "privileged" and that MRAs simply want to "*maintain power over the women of their class and resort to the age old violence of either actual &/or threats to rape and violence against women.*"

They cannot comprehend why she would want to care for boys when, as a woman, it's only the rights of other women she should be fighting for. However, I wonder how long before they give up on this, switch tactics and begin attacking her personally?

Our member is going under the name "Elohim", and her first post can be found here:

http://www.mumsnet.com/Talk/womens_rights/1738600-Radfem-2013-and-the-MRAs?pg=7

This is the first time she has done anything like this, and we never would have guessed that she had so much fight in her!

Personally, I think that what she is doing is vital! This is not about an argument with a few radical feminists. Rather, it's about getting mothers on Mumsnet to see the true nature of the bigots hiding amongst while wearing a badge of "equality".

> *"Females don't have to kill baby boys. Just not nurture them."* – Mary Sunshine

This and other quotes that were originally published on the now defunct Radfem collective blog, Radical Hub, can be found here.

It would be a major victory for the human rights of boys if we could move the discussion out of the niche "activism" area on Mumsnet to other areas where all mothers could see it. Female MRAs wanting to help our "lone wolfess" in doing this are urged to join the fight on Mumsnet!

Let's hear it for the boys!

Fuck You, Kate Harding

Dean Esmay · 26 April 2013 · Archived copy · Original

Fuck you, Kate Harding.

Fuck you, Danielle Paradis.

Fuck you, David Futrelle.

Fuck you, Michael Kimmel.

Fuck you, Harry Brod.

Fuck you, Kay Hymowitz

Fuck you, Ben Atherton-Zeman.

Fuck you, Chris Kilpatrick.

Fuck you, Danielle Sandhu.

Fuck you, William Bennett,

Fuck you, Anna North.

Fuck you, Jan Reimer (Chief Feminist – Alberta Council of Women's Shelters).

Fuck you, Allison Redford (Premier).

Fuck you, Ed Stelmach (former Premier).

Fuck you, Alanna DeLong (MLA).

Fuck you, Lee Richardson (former MP, now Allison Redford's Principal Secretary).

Fuck you, Stephen Harper (Prime Minister).

Fuck you, Big Red.

Fuck you, Jessica Valenti.

Fuck you, Amanda Marcotte.

Fuck you, Anita Sarkeesian.

Fuck you, Rebecca Watson.

Fuck you, Judith Grossman.

Fuck you, Vanja Krajina.

Fuck you, Michael Flood.

Fuck you, Munib Sajjad.

Fuck you, Megan Carpenter.

Fuck you, Hugo Schwyzer.

Fuck you, Sophia Guo.

Fuck you, Betty McLellan.

Fuck you, Mary P. Koss.

Fuck you, Kathy Brennan.

Fuck you. Emma Kadey.

Fuck you, Hannah Rosen.

Fuck you White Ribbon Campaign.

Fuck you Ottawa Coalition to End Violence Against Women.

Fuck you Prof Holly Johnson.

Fuck you, Trina Forrester.

Fuck you Lindy West.

Fuck you, Zach Rosenberg.

Fuck you, National Organization of Men Against Sexism.

Fuck you, University of Toronto Student Union.

Fuck you, American Men's Studies Association.

Fuck you, Ryerson University Student Union.

Fuck you. Simon Fraser University Feminists.

Fuck you, everyone at Shit Reddit Says.

Fuck you, everybody at /r/feminism

Fuck you, everybody at the National Organization for Women.

Fuck you Jezebel.

Fuck you, Joe Biden.

Fuck you, PZ Myers.

Fuck you, Matt Dillahunty.

Fuck you, you bigoted assholes at Feministing and you two-bit two-faced "let's shame men into being what we think is good while we shovel men's issues under the carpet and lie about men's advocates" over at The Good Men Project.

Fuck you, you conservative traditionalists, who are probably mostly shaking your heads and looking the other way, just like the hypocritical jerks who say nice things about manhood but don't actually do a god damned thing for men and boys that most of you really are.

Earl Silverman, founder of the only abused men's shelter in all of Canada, finally had enough, gave up, closed his shelter, and killed himself. After 20 years of fighting for the forgotten, the overlooked, the marginalized, and the sneered at, he closed his shelter due to lack of resources, and today closed out his life, because no one gives a damn about men and boys.

The last I spoke to Earl, he'd just managed to get some mainstream media attention in the face of a sneering feminist media whore lawyer there to "debate" him and who tried his best to minimize anything Earl had to say. Earl did great, but still, nobody cared enough to do anything. Earl privately outlined a strategy for me for finally getting someone in the government to pay attention, after decades of futility, and I didn't think it would work. I tried to be encouraging and supportive, but I probably wasn't encouraging enough.

Today he hung himself and I'm pingponging between crying and shrieking rage.

If you're a male, you're disposable motherfucker. If you're abused, it's your fault. If you're poor, it's your fault. If you're out of a job, it's your fault. If you're desperate, it's your fault. If you've had your children and most your income and assets taken from you and been reduced to "Uncle Dad"–or a total nonentity, or even being put in prison for being broke–by a family court system and a vindictive and abusive ex, it's your fault. You're "privileged," don't you know.

I cheerfully await the feminists who will be dancing on his grave and/or giving their usual stupid bullcrap song and dance about how what caused the indifference was their phantasmagoric lie of "The Patriarchy" or "toxic masculinity" when they've lifted not a god damned finger for 40 years to help men and boys and spread lie after lie about how most of the victims of abuse are women and hardly any are men. I also look forward to the conservative traditionalists shaking their heads and looking the other way, just like the hypocritical jerks who say nice things about manhood but don't actually do a god damned thing for men and boys that most of them are.

If you're male in this society, you are a disposable utility, and that's all you are. Earl recognized it, tried to do something about it, and finally gave up.

And here's my prediction: almost no one in the mainstream media will bother writing one word about this. Because Earl was a man, and nobody cares about men and boys.

He gave up, because none of you feminists OR you conservative traditionalists gave a flying fuck when it came right down to it.

But one more time I'm gonna say it: all you stinking lying fuck scumbags I mentioned above by name? Fuck every single one of you pieces of shit, and all your friends and supporters and sycophants too.

FUCK. YOU.

Editor's note:

Admittedly, many, if not most of the people listed in this article will take delight at provoking the anger of the "very bad men over at AVfM". Let's be really clear about what this article says. The evil, self satisfied indifference of the major actors and proponents of a dominant ideology of gender in the face of a male rate of suicide FOUR TIMES HIGHER than corresponding female suicide is laid squarely at your feet. We are not simply going to yell "fuck you" and go away. We're coming for each of you. We will never stop until you and your indifference to human harm relegated to the same trash-bin of history the Ku Klux Klan, and the third reich now occupy. Giggle if you like, or just go back to eating cheese coated wacky fries. Your indifference to human damage, as you pretend to humanism or some "greater good" is why you are named here, and why we are coming for you.

~JtO

Publisher's note. Obviously, we could not think of every name off the top of our heads that deserve to be on this list. Please add them in the comments and we will update. Thanks. PE

A man's way of healing

Paul Elam · 26 April 2013 · Archived copy · Original

I recently read a piece on fatherhood and attachment parenting (AP). I read and participated in the comments as well. Since then the aftereffects have been bouncing around in my head like a pinball (yes, there is that much room in there) and it just won't leave me alone.

It has nothing to do really with AP or any other kind of parenting. It was more about the emotional reaction I had to the discussion of men and their feelings.

It has reminded me of my father. Not him as a parent, or even a man, but actually the emotional aftermath of his death.

About a month after my father passed I was with a friend in a tavern. It was one of those rare places suited for someone like me. It had walls paneled in dark wood, oversized leather seating strewn across a carpet thick enough to keep the room near soundless, even when it was busy. And it had the look of never having been busy. The memory of quiet conversations hung in the air like the secret history of a thousand friendships. A single, gentleman barkeep polished glasses; on the ready to pour your choice of poison or listen to a joke.

We were just there making quiet small talk, probably poking a little fun at politics or maybe discussing the latest in movies. I don't exactly remember what we were talking about that day. It was over twenty years ago.

At some point, in the middle of a short lull, he asked me, almost as though it were an afterthought. "So, how are you doing now…since your Dad?"

And I told him, you know, pretty much in the way of small talk between two friends in a bar.

"Oh, you know. It's a process. It goes up and down. Pretty normal path of grief, actually. But I am getting along with it. Doing well. It happens to all of us, you know?"

My friend listened to me, nodded his head and downed the last of his beer without saying anything. Then he hopped up from his chair, took a step away, then turned back toward me and leaned down. He spoke, almost whispering, "Another beer?"

And as he spoke he rested his hand on my shoulder. He gave me a gentle, almost non-existent squeeze; just enough pressure, just barely enough, to register, and in it I could feel the most profound love of my friend. It was a touch that made words useless; that transcended any crazy notion that there was something that needed to be said, and indeed proved just how empty and useless the human mouth can be at times.

With that touch, a tear instantly slid from my eye and mercifully tracked down the other side of my face, away from his view.

And before you decide to butcher that moment by observing that I should not be ashamed of my tears, or that I think they should be hidden, please don't do that. I am not ashamed of my tears, nor would my friend have ever harbored any such thought.

The thing is that he did not need to hear the admission of my pain, or see my tears, to know my grief. He knew me. He knew my father had died. So, he knew what he needed to know. He did not require anything from me to offer his love in a way that my heart could take in, like water on a dry sponge. I did not need to lay my grief at his feet or satisfy his need to pull my feelings about the loss of my father out through my lips.

He honored my privacy. He did not dig and scrape and invade underneath my platitudes to get at the rawness of my loss. Nor was he fooled by the shallowness of my answers. He simply walked *around* all those things and offered me what only another man could. The silent, undemanding love of a brother.

In his touch was the compassion of a thousand therapists. And in his honor of my private way of grieving was the

skill so few therapists ever learn. He, in that brief but timeless moment, was the protector of my broken heart; standing as a sentry guarding my wounds and allowing me to lean on him in the way of men.

These days, when I hear the prattle of the allegedly enlightened about the hearts of men, I almost always laugh at their lack of understanding; about their desperation to prove competence and expertise in matters on which they are truly clueless.

I listen to them talk about men's need to be ok with sharing their feelings, about being emotionally open, but most often this is all framed in the most disrespectful and ignorant tone of someone asserting that men would be better off if they were more like women.

As always, a bushel of foolishness usually contains a kernel of truth. Certainly men do need to give themselves more permission to feel, and to express it. But as I look past all the sneering condescension of those who think men would benefit from sitting in circles and passing Kleenex, satisfying the sick and outrageous egos of book hucksters and Oprah aficionados, I am reminded of my friend and his healing love.

I am reminded that emotional pain is not a dog and pony show, that love is not a brass band or a group hug, and that friendship is defined and proven by the people in it. With all respect for women, and in honor of their ways to handle their own hearts, this is all especially true for men.

I am not pretending you can meet all of a man's needs with such a simple expression. But I received healing that day; a kind of healing that I carry with me and always will. It did not require an emotional breakthrough, or some vast cathartic moment or rounds of counseling, insurance forms and the dissection of my childhood. All that was needed was the company of a friend who chose to see my pain, and who chose to offer comfort, not with his ego and false wisdom, but with his love and grounded respect.

This is the way of men, when we get out of their way and choose not to force them into the mold of ideologues. Look as hard as I may, I can find nothing in it to fault.

The Voice of Europe: MRA London reports

James Huff · 26 April 2013 · Archived copy · Original

[box icon=""]

On April 26, Lucian Vâlsan, Huffnágel Pista and James Huff will be talking with Andy Man and Richard Ford from MRA London about the cancellation of RadFem2013 which was due to be held at the London Irish Centre.

Besides that, Richard Ford will bring us some other news, both about RadFem and the latest moves made by the feminists in the UK.

Please join us and call in at (001) 310 388 9709 , or Skype in, after the news.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America)

SHOW PAGE

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AVFM Radio Tonight: RIP Earl Silverman

VFM News and Commentary · 27 April 2013 · Archived copy · Original

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Tomorrow night, Saturday, April 27, we will be airing a special episode of AVFM Radio, commemorating the life and work of Earl Silverman, the man who founded and operated the only refuge for battered men in Canada. Mr. Silverman committed suicide after the shelter, which was completely ignored by the Canadian Government, fell into hard economic times.

While the circumstances and precise reasons for his decision are not known at this time, we do know that Earl had struggled for years to provide services to men who needed to escape violent relationships. He was first exposed to that violence when he was married to an abusive woman. He sought out help for that and found there was none. Against all odds and in spite of the fact that the Canadian government summarily rejected all of his requests for funding, he pushed ahead with plans and provided services to battered men out of his own pocket and with meager contributions from a largely uncaring society.

Said one advocate today:

"The fellow I was staying with in Calgary hung himself this morning. He had spent 20 years fighting the courts and agencies of government to have men recognized as victims of domestic abuse worthy of equal treatment by the courts and government. He was frustrated because no one seemed to care or do anything about it. In his own case, he was victimized first by his ex and later by a system that didn't care to hear him. No [one] wanted to help the battle."

His death has just been confirmed by the medical examiner to James Huff.

AVFM Founder Paul Elam will be co-hosting the show with Operations Director James Huff. We will also be trying to bring you someone who knew Earl on a personal level who can give us much better insights into his work and his experiences in his final days.

The call in number for the show is 310-388-9709. All MRHAs are invited to call the show in order to pay their respects to Earl Silverman. The show airs tonight at 8 PM Central time US.

Show Page

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Going to miss you Earl

Dan Perrins · 27 April 2013 · Archived copy · Original

I spent many hours talking with Earl and did advocacy for him here in Hamilton Ont. Canada. His suicide just drives me more to continue with my work.

Erin Pizzey live on Reddit, part 2

Erin Pizzey · 27 April 2013 · Archived copy · Original

Hi. I've been invited to do another Ask Me Anything on Reddit, and we're starting in about an hour (11am Eastern US time, 4pm London time, running about 3 hours). These are the photos that the "redditors" need to prove it's really me answering question. Dean Esmay will be helping me with the typing. I hope to see you all there–and that you feel free to ask me anything!

We will be dedicating the session to dear Earl Silverman, and while I still care as much as I ever did about abused women I hope men especially come forward with stories and questions, for men have been ignored and forgotten in this conversation (when they aren't portrayed as thugs) for far to long. We will also be announcing a new radio show I'll be doing for AVfM there.

This is the link to where the Ask Me Anything session will be: http://www.reddit.com/r/IAmA/. The thread itself has not opened yet but there will be an update here when it's created and availaable.

You will need a Reddit account to ask questions but it's free to set up and I hope if you're not already on it you'll sign up and come and say hello!

[image]

[image]

Once again, here's the link! http://www.reddit.com/r/IAmA/ and we'll have a more direct link shortly.

Update: The entire conversation is here: Hi I'm Erin Pizzey, founder of the first Women's Refuge in the UK. Ask me anything! As usual there was far too much to respond to but we did all we could and we invite everybody to come to our first radio show two weeks from today.

Taking a break

VFM News and Commentary · 28 April 2013 · Archived copy · Original

In memory of Earl Silverman, there will be no new posts to AVFM until Monday morning, Central Time US.

RIP Earl

From everyone at A Voice for Men

Filler case press release from SAVE

VFM News and Commentary · 29 April 2013 · Archived copy · Original

SAVE Cites Excessive Delays, Bias with Hancock County Prosecutors

PRESS RELEASE

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SAVE Cites Excessive Delays, Bias with Hancock County Prosecutors

WASHINGTON / April 25, 2013 – A Hancock County prosecutor, found guilty in December on multiple counts of unethical conduct, has yet to be sanctioned for her misconduct. Assistant district attorney Mary Kellett's unethical actions harm the credibility of real victims and represent a threat to innocent citizens, charges SAVE, a victim-advocacy group.

After a two-year investigation, a three-member panel of the Maine Board of Overseers of the Bar ruled on December 5, 2012 that ADA Kellett engaged in multiple incidents of prosecutorial misconduct. The Bar Panel found Kellett did not act as a truth seeker, misled the jury, and engaged in conduct unworthy of an attorney (1).

The Panel cited Kellett's failure to turn over "at least two key pieces of exculpatory evidence" which were critical to the defense of Vladek Filler, who had been charged with sexual assault. The seriousness of Kellett's misconduct, the Panel emphasized, "cannot be overstated."

More than four months later, the Maine Judicial Supreme Court has yet to decide on Kellett's punishment. Despite the Bar Panel's recommendation for suspension of her law license, Kellett has been allowed to continue her prosecutorial work.

Prosecutor bias has been documented in other domestic violence cases in Hancock County.

Cynthia Boucher had violated the bail conditions for a previous domestic incident against her husband Michael, an Ellsworth city councilman. He ended up in the hospital with facial lacerations.

Despite being a repeat offender, Mrs. Boucher was offered a plea deal that removed the domestic violence and bail violation charges, replacing them with a charge of simple assault. Boucher was ordered to spend only a weekend in jail and pay a $300 fine. Her victim was forced to flee the area with his daughter and resign his city council seat (2).

"This 4-month delay in sanctioning Mary Kellett is unconscionable and outrageous," notes SAVE spokesman Howard Goldman. "Dozens of innocent men may risk similar prosecution without probable cause, while female repeat offenders are being given sweet-heart deals by Hancock County prosecutors."

SAVE calls for DA Carletta Bassano to immediately remove Mary Kellett from her prosecutorial duties, and urges the Maine Supreme Court to act promptly on the Bar panel's recommendation to restore integrity and credibility to Maine's criminal justice system.

Stop Abusive and Violent Environments is a victim-advocacy organization working for evidence-based solutions to domestic violence and sexual assault: www.saveservices.org

(1) http://www.maine.gov/tools/whatsnew/index.php?topic=mebar_overseers_discipline&id=464815&v=article
(2) http://bangordailynews.com/2012/12/20/news/hancock/wifes-violent-outbursts-prompt-ellsworth-city-councilor-to-resign-leave-town/

Mary Elizabeth Williams killed Earl Silverman

Paul Elam · 29 April 2013 · Archived copy · Original

Feminism did not kill Earl Silverman. Feminists are so completely sure of this that one of them, Mary Elizabeth Williams, over at salon.com, penned an article establishing feminism's complete lack of culpability — in the title.

Feminism Didn't Kill Men's Rights Advocate Earl Silverman.

There you go. And it has to be true because feminists are working on men's issues, too. Right?

We have been hearing for months now, since the MHRM has found some legs, that men have nothing to worry about; that feminists have our backs, really, really. We just need to help them dismantle patriarchy; help them reengineer men into non-raping, non-violent, non-patriarchal non-entities and our problems as sometimes suffering human beings will be addressed. We need to be patient, some say (and be willing to be humiliated). Others take the more direct approach and say we need to just shut the fuck up.

And if we would do those things, either be patient or shut the fuck up, then those equity valuing social saints we call feminists will make sure it is a better society for all, including men and boys.

I suppose that's why after twenty years of dedicated research, meticulous documentation and tenacious, relentless pursuit for support for a **single** men's shelter, from a feminist dominated domestic violence apparatus in Canada, Earl Silverman found himself marginalized, ignored and utterly, completely hopeless.

I suppose that is why he found himself hanging by the neck, dead, after reportedly having written a suicide note saying that he hoped his untimely death would help draw attention to the problems that 20 years of his heartfelt work could not.

In all candor, I do not find Williams' article to be particularly surprising. In fact, if someone would have asked, I would have said you could set your watch the moment Earl was declared dead and counted ticks aloud until some feminist, on some feminist website wrote an article directed at a feminist audience assuring them that it was not their fault.

I would have predicted the article would find that in no way did feminist driven policies ignoring and burying the reality of male victimization and female perpetration have anything to do with this man's despondency, much less his death. And I would have stated for sure that the writer would have made the case that a man who fought desperately and futilely for the humanity of men was in no way driven to the brink and over it by a culture and a feminist establishment that just did not give a damn.

I was not surprised that Williams stood on Earl's carcass, cherry picking one highly biased source of domestic violence statistics (which were also conflated with sexual assault) to make him look dishonest and/or uninformed, while ignoring the massive body of evidence that demonstrates he was right on the money; that men are just about as likely as women to be the victims of domestic violence.

I was not even bothered by the fact that even if we accepted Williams' single, slanted source for statistics that it does not explain the failure to have a single shelter for men in a country that is literally crawling with them for women.

I am not shocked, or even disappointed, that she took a cheap stab at MHRAs, linking to an episode of AVFM Radio and cherry picking quotes from callers, many of whom were overcome with shock and grief from the very recent news of Earl's suicide.

I could have easily predicted that she would fail to mention the twenty years Earl Silverman spent being ridiculed and rejected by a feminist establishment that controls the DV service purse strings and has no intention whatsoever of seeing men and their children find help when their lives have been put in turmoil by violent women.

I am not even taken aback by the smarmy, phony pretense to compassion for Earl Silverman's death that Williams performed as well as a former stripper in a B movie from the 1950's.

No, none of this is surprising at all, especially the fact that a feminist would quickly come out and declare with a smug air of moral superiority that feminism had nothing to do with his death. I find that Williams' take on all of this is only par for the course for an ideology of depraved indifference and solipsism practiced on a level that defies articulation.

But where I do, must, take a step back and reel in disgust is in Williams' offering of an explanation for Earl Silverman's demise.

This is the closing paragraph of Williams' article, in its entirety:

> **But feminism wasn't the cause of Silverman's death. Instead, his story seems to be that of a man whose demons had long plagued him. Last month, as he prepared to shutter his shelter, he said that when he'd left his marriage two decades earlier, he was frustrated not merely by the lack of services for men, but the default narrative of male-as-abuser. "When I went into the community looking for some support services, I couldn't find any," he said. "There were a lot for women, and the only programs for men were for anger management. As a victim, I was re-victimized by having these services telling me that I wasn't a victim, but I was a perpetrator … I basically tried to commit suicide," he said, "because I couldn't do anything."**

And in this, William sinks to a level that I had not even thought possible. She takes the words of Earl, as he recounts the despair of being a victim in a world that insisted, at the behest of feminists, that he could only be regarded as a perpetrator. She takes his deep pain of unthinkable betrayal, from twenty years past, and uses it to make him look like he was a fucking write-off before any of this came to be.

She essentially tells us how feminism did, in fact, kill Earl Silverman, while deflecting the blame to him as just another man with "demons." Yes, he did have demons. He had demons that had "long plagued him," just as Williams said. The only thing she forgot the mention is that the demons were her and those of her repugnant ilk.

Yeah, but that was then...

Paul Elam · 29 April 2013 · Archived copy · Original

wa·ter·shed (wô'ter-shed)

n.

1. A ridge of high land dividing two areas that are drained by different river systems. Also called *water parting*.

2. The region draining into a river, river system, or other body of water.

3. A critical point that marks a division or a change of course; a turning point: ***"a watershed in modern American history, a time that … forever changed American social attitudes" (Robert Reinhold).***

Life, or at least one that is lived with the aim of learning and growing, should be marked by watershed moments that are separated by periods of time spent chasing ideals and dreams, or excellence in life's pursuits. In fact, I would argue that any life spent in the absence of those ambitions will have few, if any, watersheds.

I suppose that saying that is my own way of trying to convince myself that my own life is not just a straight line, marked by nothing and going nowhere, relegated to the ranks of those who might as well not have existed. While the jury is still out on that one, I do believe I had what I would call a watershed moment.

It was the moment I found out that Earl Silverman had hung himself.

I did not know that it was a pivotal moment at the time. It was, on my first reaction, just a gut wrenching punch that took my breath away. I am still reeling, truth tell, and I may be for a while. Earl was one of the few that spent more time acting than talking and his loss is significant.

The question then becomes what to do with this tragedy.

As I have managed to digest some of the loss; sifting through my anger at an establishment, and a culture, that marginalized and dismissed Earl till he ended his frustration at the end of a rope, I have actually come up not with what I am going to do so much as what I am not going to do any more.

Actually, with one thing I am not going to do any more. I am not going to waste my time. Just as importantly, I am not going to waste yours.

Whether by fate or coincidence, Earl's death came at a time of unprecedented growth in the M(H)RM. Even as twenty years of frustrated efforts on his part to provide services for male victims of domestic violence ended disastrously, we have also witnessed a groundswell of men and women who are adamantly rejecting the falsehoods of gender feminism and taking a stand against the corruption and tyranny endemic to the ideology.

The growth has brought with it some growing pains, as well, and some other unfortunate complications. Left unchecked, these problems will only sap the finite resources of time and energy available to us that need to be expended on matters that further our mission.

The first problem, as is characteristic for our ranks, comes from within. I have been literally inundated of late with attempts at backstabbing, mostly in the name of furthering personal and political agendas.

Someone in the comments here made the assertion that one of our top tier editors had a hidden political agenda. It is not only baseless, as far as I can tell, but it is also cowardly and destructive. How, pray tell, does a man defend himself against this? How does he prove that he does not have a secret agenda? Well, of course he can't, which was the point of making the accusation in the first place as far as I am concerned.

It was a conniving and disingenuous attempt to undermine, for, as you might have guessed, the sake of the accuser's own political agenda.

In another case, one of our senior editors has been accused of being a feminist plant. Again, there is no proof offered; none, just the attempt to slide a shiv into this persons back for the sake of doing it.

First, let me say this. If the editor in question is a feminist plant, PLEASE for the love of god, send me some more feminist plants. The accused in this case has done a great deal more work directly on behalf of men and boys, including some serious FTSU, than the accuser. So if that is what having feminist plants gets AVFM, I want them lining up.

Sadly, in both of these cases there is not a shred of evidence. Even sadder, in both these cases the accusers were known M(H)RAs.

When I said I knew what I was not going to be doing any more in the future, putting up with this kind of pointless, juvenile, time wasting crap is one of them.

So here is a rule going into effect immediately. I invite all conspiracy theorists, would-be snitches and witch hunters to offer clear, irrefutable **proof –** the beyond a reasonable doubt variety – of their allegations toward fellow M(H)RAs. And I want that proof immediately upon receipt of your accusation. If said theorists, snitches and witch hunters fail to provide said proof, whether the accusation is posted to the comments here, or is received in any other fashion, your affiliation with AVFM and your ability to comment here will be immediately and irrevocably terminated.

This rule applies to all AVFM staff as well. The days when we enable any sort of circular firing squad at this website are done.

Henceforth I am asking all editors and site mods, if you see any comments on this site that amount to an unsubstantiated allegation against any known M(H)RA, please put the comment in moderation for review and advise me of it, *regardless of who posted it*. Whether it comes from a brand new commenter, or from JTO or myself, put it in moderation till we get it sorted out.

I am also going to take this opportunity to address the subject of partisan politics with readers. It is my estimation, and I think it is a fair one, that AVFM overall takes a fairly balanced view toward politics. That is to say I get complaints all the time that AVFM leans too heavily to the right, usually followed by a complaint that we lean too heavily to the left.

That is our sweet spot. As long as AVFM is pissing off polemicists across the board, I figure we are doing well.

As a matter of complete self-disclosure here, I myself am right of center in the general neighborhood of the small "l" libertarian camp, which of course means that *my* political beliefs are better than *your* political beliefs. Or so I think when I am washing down blue pills with mainstream Kool-Aid and fighting with others according to the script provided by the mainstream media.

I also have the general feeling that most but not all of AVFM readers generally lean toward conservative political values.

It does not mean those, or any other political values are going to guide editorial policy. I have shown a couple or three right wingers the door and I will do the same for as many as it takes to keep us safe from political co-opting. And yes, for those of you about to whine, "Hey man! What about left wingers. Are you showing any of them the door, too?"

Uh, yes. I have. And I will do it again if there are here to push politics instead of support activism.

The reason for this is purely practical. We already cut ourselves off from those that would dilute the message by refusing to budge on overtly defying gender ideology. By insisting on a politically neutral stand that simply opposes the violent ideology known as feminism, as well as the utilitarian ideology of many social conservatives, we cast a

much wider net into the arena of public opinion.

That leaves people here on the right and the left to each work against misandry in their own way, without allowing them to dictate the activities of the site or the management team.

It is purely practical.

Political divisions and bickering are a stupid blood sport, and usually constitute little more than a blue pill, masturbatory pastime for those hopelessly ensconced in a left-right paradigm that sold them down the river ages ago.

Even if you disagree with this, it is the position we take in relation to trying to accomplishing activism on behalf of men and boys.

And there is little more to say about that. I know there are people on the AVFM team whose political views are different than mine. As long as they are not pushing their personal politics here, and as long as they are doing advocacy (and they ARE), then I will have their back against all comers. Period.

I do ask and insist that everyone recognize that this is not a website for partisan political squabbles, and that I will not allow it to be turned in to one.

There are a couple of other “distractions” that I also intend to put into the rear view mirror today. Effective immediately, I am asking all site editors and mods to immediately remove and/or reject approval on comments from feminists with the standard “patriarchy-penis, feminism helps men, fake wage gap, fake oppression, fake rape epidemic, blah, blah, bullshit” that come to the site to derail threads.

There is a thousand places on the internet to spend time arguing with people who neither want nor care about the truth. I respectfully submit to AVFM readers and contributors that this is not one of them.

I am asking all the editors and mods to handle seagull comments in the same fashion. For those of you that don’t know what a seagull comment is, that is where someone from the outside flies in, flaps around a lot, squawks, and then shits on everything before flying out again. This includes those who register to share their “concerns” about our tone, or with advice on how they would be doing things differently than us if and when they ever actually got off their lazy asses and did anything. Just spam those comments right out of existence.

We will never lose site of the need for critique, but we have ample diversity and actual experience here to provide it without relying on the flimsy ideas of someone doing a drive-by.

I know, for some this will reduce the entertainment value of the comments a bit. To that I can only say that I found the idea of Earl Silverman, dead, hanging from the rafters of a garage, less than entertaining.

We are an activist site, and we are more and more in the future going to be hard-nosed about acting like one. If that bothers anyone, we have plenty we can give you to do to help take your mind off of it.

I am pretty sure Earl would be happy to know you are doing your part.

Rape farming: the original series

August Løvenskiolds · 29 April 2013 · Archived copy · Original

Hundreds of years ago, a "rape" was a term given to a subdivision of a county's land that appears to be unique to Sussex county in England, and is controversially linked to defenses against those Viking invaders that I count among my kin. So yes, a case can be made that rape was not about Sex, but rather, Sussex, and Power, as in, a defensive force against marauders.

Rape, Sex and Power. Power and Sex and Rape.

The dawn of the modern rape farmer can well be traced the Susan Brownmiller's 1975 book, *Against Our Will*, which expanded the crime of rape into "a conscious process of intimidation by which all men keep all women in a state of fear". Out of this one piece of blustering bullshit has grown almost all of today's feminism boilerplate as holy scripture, and a litany of lies:

[unordered_list style="arrow"]

- All men do this as a conscious process. (*Cursed be the penis.*)
- All women are kept in a state of fear. (*Blessed are the meek.*)
- All men are guilty. (*For all are sinners.*)
- All women are helpless. (*Except for radfem grace.*)
- Lions and tigers and bears. (*Oh, my.*)

[/unordered_list]

The irony that after 38 years of this publication, feminism still asserts an unchanging narrative that women are terrified, helpless, and therefore, worthless, should not be lost on anyone, but it completely blows past feminists just like the Oz story of the evil Dorothy killing two witches in order to keep their shiny red shoes.

You can think of this politicization as the exploitation of rape, or even the rape of rape, but when it grows into an institutionalized industry that depends on the collective guilt and enslavement of men, I call it rape farming.

Rape farming, in the context of this article, can be summarized as "the drive to increase the amounts, varieties, and severity of rape in order to feed narratives to further either the sexual power of women, or the subjugation and enslavement of men and boys, or both." Those unfamiliar with my first post on this subject, "Rape farming: the next generation" ("RF:TNG") may wish to read it before proceeding.

Women, through their sexual and reproductive capabilities, have always had a vast amount of power and influence over men, but this power cloaks itself in denials and subtleties in order to preserve itself. Cunt-power is cunning but every now and then, it peeks through the veil to expose a fetid maw of endless hunger and hatred.

I can see you now

I still remember the very moment when I coined the term "rape farmer". It was closing time, and a newly formed, boozy, late-20's yuppie couple (neither of whom had I seen before) was standing on the sidewalk just outside my business, "closing the deal" on their hookup. The woman had been particularly loud, aggressive and brash earlier in the evening, so I was monitoring her activities as such women are often the vocal focal point of trouble.

Out of nowhere, the woman scooted around behind her new guy and pulled his pants down to the ground. The man stood there bemused and confused as she cackled at him; he was naked from his waist to his ankles.

"Excuse me," I said to the guy in as pleasant a tone as I could muster, "you might want to cover yourself – there is a

school a block away from here, and a police substation 2 blocks away, and exposing yourself in a school zone can land you on a sex offender registry for the rest of your life."

At this point Miss Brash started laughing and yelling: "I want him to be a sex offender! I WANT HIM TO BE A SEX OFFENDER!"

I saw them off, and as I walked back into my business, my bartender, a single dad, was shaking his head. "She is a handful", he said.

"Bullshit", I replied, "She is a rape farmer." It was Thursday, March 28, 2013, 2:23 am, and the convoluted pattern of exploiting rape narratives to further feminist causes had found a new name.

More sprouts, more doubts

A few days after AVfM published RF:TNG, another new and dramatic form of rape farming exploded onto the world: 4-year-old kiss rape. A feminist father, one Zach Rosenberg, found a unique way to melt the hearts of feminist shrews everywhere when he accused his young son of rape after the boy kissed a girl without first gaining her enthusiastic consent. The story is well documented on AVfM so I won't recount the details here except to note that in one fell swoop, this darling of the Good Men Project managed to:

(1) create a new delusion and dilution of rape,
(2) further damage the image of fatherhood in society, and
(3) out himself as a wretched, child-abusing asshole.

But even as Rosenberg sacrificed his son to Moloch he was appeasing the rape farmer: even 4-year-old boys, it seems, use a conscious process to keep all women in fear.

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Here in Dallas, another new form of rape farming is emerging: the extortion faux rape. After a rape charge by a 16-year-old girl against an affluent 19-year-old boy was no-billed by a grand jury (an amazing outcome in and of itself, since grand juries hear from neither defense lawyers nor defense witnesses and are notorious for indicting anyone for anything), the family of the supposed rapist is suing the family of the alleged victim for pimping out the daughter in hopes of using her as a pawn in a get-rich-quick scheme.

Something similar is also happening in the Brian Banks case now that he has been exonerated – the school district that paid the faux victim over a million US Dollars is suing to get their money back – plus, another million US Dollars in punitive damages.

Note the environmental damage from rape farming highlighted by these cases:

(1) awareness of faux rape charges is making even rubber-stamp grand juries balk at bringing charges,
(2) the recognition of rape as commodity is starting to undermine feminist abuses of rape laws, and
(3) the falsely accused are becoming so emboldened that they are now turning the tables on the rape farmers.

This is a critical and necessary response to rape farming because if we are to preserve the treatment of actual rape as an actual crime, then delegitimizing and scorning rape farmers is essential – and, of course, the feminists are furious and frustrated, particularly at M(H)RAs.

Now, the women-as-victim meme is a powerful tool of feminists and won't die any time soon, but the lengths that they will go to in order to create these narratives – and the lies they will tell along the way – are still astonishing.

Slate's Double X recently reported that talent scouts were stalking patients at a 1700 bed anorexia clinic in Sweden, looking for fresh clothing models. Oh, the horrors of getting a lucrative modeling job! The crimes of the scouts (if they happened at all) occurred over a year ago and consisted of the reckless giving out of business cards. And those "1700 beds" are actually "eight beds in the ward, primarily for severely ill patients with anorexia nervosa, and two emergency beds for patients from the mobile unit."

The rape farmers have become so greedy, so corrupted by the heady odor of the rape harvest, so jaded by their boilerplate and so lazy in their tactics that they are now waking up to find their carefully manicured rape culture is falling apart, only not in the way that they had imagined.

A pile of corpses is no place to make love

Mark Trueblood · 30 April 2013 · Archived copy · Original

Any man who criticizes the Feminist movement or speaks on issues affecting men and boys will assuredly be accused of turning off women. The shaming tactic ranges from “You must be a bitter virgin who can’t get laid” to “No woman is ever going to sleep with you with an attitude like that.” This tactic pimps female affection as an incentive for ideological compliance. Laughably, these jerks claim to respect women.

However, we shouldn’t congratulate ourselves too much for seeing through that howler. I recently had a conversation with an associate, with whom I’ve had many conversations on gender issues. In short, she said “Now that you’re aware of these issues, it’s probably best if you just keep your head down. You’ll be smart enough to avoid the risks and continue to build on your success, and you’ll stand out above other men.”

While this is certainly somewhat coldblooded, I can’t heap too much scorn. Because it is really no different from the programming that has driven humanity since long before we were human.

Competition is vital to survival, innovation, and personal growth. We refine our ideas, our creations, and ourselves through healthy competition. And it is only natural that as a man competes, grows, and becomes more successful, he will be more attractive to women. I would suggest that our focus as men should be to achieve fulfilling and meaningful goals rather than simply chasing women. But desiring companionship and bonding with women is a healthy desire when kept in balance. It is natural to want to feel desirable. Just check yourself on your way up the ladder in pursuit of whatever goals you’re after.

On the other hand, idealizing success with the ladies at all costs is unhealthy competition. If you’re committing crimes for resources and to seek female approval, you’re a violent jerk and deserve what’s coming to you. If you’re stepping on other people’s heads to achieve success with the ladies, you’re an asshole. And if you perceive human rights activism as counterproductive to attracting females, you’re a loser.

Consider these social ills, which affect both men and women and are the result of unhealthy competition: Perceiving people as resources to be exploited. Unnecessary wars and occupations around the world. Fatherlessness and the breakdown of the family, which is very damaging to children and is a root cause of crime. Suicide. Workplace deaths. Cultural denial of victims of rape and domestic violence. Lack of respect for human life. And that’s just scratching the surface.

Any woman who will reject you for helping people or furthering a worthy cause isn’t worth getting to know. And if you’re willing to step on people’s heads (or worse) to build status, it’s time to seriously re-examine priorities. Maybe none of these bad things are happening to you. Maybe you even profit from some of it. But then it happens to a man you care about, or it happens to you. Was it worth it?

If there are any gender ideologues reading this, they’re probably nodding and thinking “See? Patriarchy hurts men too! It’s the fault of men!” I would kindly request that you stop denying women personal agency. Remember, “women hold up half the sky.”

Women are also extremely competitive in the pursuit of wealth and status. And this has it’s own healthy and unhealthy sides, as the above. Some women are violent, some are con artists, some are bullies and tyrants. Women also play a part in the perpetuation of unhealthy male competition. Some women purposefully egg on men to be violent and corrupt on their behalf. Others enjoy getting together with dysfunctional men, as long as he’s exciting and/or keeps bringing in the cheddar. And many others use manipulative tactics to keep men’s focus on pleasing women (especially themselves.)

Men and women need to ask themselves: Are you engaged in healthy competition? Or are you adding to the misery in the hopes of some sweet stuff? (Whatever that may be.) And if you’re neglecting suffering in your society because it might interfere with your selfish status climbing, just remember that you could be the next to fall on hard

times.

Humans are animals, driven by the same instincts. But we are also human, and can aspire to better. We have come a long way from our primitive natures in many ways. Maybe it's time to take the next step. Let's engage each other in healthy competition, and eschew its unhealthy forms. Let's protect each other's human rights. Let's not seek love on top of a pile of corpses.

Justice for Men and Boys Party Arrives

VFM News and Commentary · 30 April 2013 · Archived copy · Original

Justice for Men and Boys (and the women who love them)[1] plans to contest the top 30 Conservative marginal seats at the 2015 general election, if the funding is in place to do so. One of these seats is Wolverhampton South West, which the Conservatives won with a margin of just 691 votes in 2010. A gentleman who lives in the constituency contested the seat in 2010 for his own political party, and in 2015 he'll be standing as *our* candidate.

Ray Barry is the leader of the political party **Equal Parenting Alliance[2]**. He lives in the constituency, and he's campaigned against anti-male bias in legislation for the last 13 years. He assumed when he and his wife divorced 13 years ago that he'd experience fair and equal treatment in the family court, but he found anti-male prejudice and bigotry, and was removed from the lives of his three children, to whom he was devoted. Fathers rarely qualify for Legal Aid, and he now works in family courts helping fathers apply for contact with their children.

Ray is going to contest the Wolverhampton South West seat in 2015 for our party, because he believes the unfairness which he encountered now extends beyond fathers. Men and boys encounter injustices and discriminations in many aspects of their lives solely on account of their gender. British laws and institutions treat men and boys with ever less justice than women and girls – with less fairness, kindness, understanding, and forgiveness. Our party has outlined in a public consultation document[3] 18 areas where men typically have poorer life outcomes, or face disadvantages and discriminations *solely on account of their gender*. Ray Barry contributed the material on parental access to children (pp 10,11). Most of the assaults on men's interests are attributable to the actions and/or inactions of the state, although 72% of the income tax paid by British citizens is paid collectively by men *while women pay only 28%*.

In this climate it should come as no surprise that men and boys commit suicide at three times the rate of women and girls. Ray asks voters to reflect on their own experiences, and those of their family members, friends, and acquaintances, and cast their votes for him if they agree that restoring justice to men and boys is a priority in twenty first century Britain.

[1]http://j4mb.wordpress.com

[2]http://equalparentingalliance.org

[3]https://j4mb.wordpress.com/our-public-consultation-exercise-2/

AVFM News and Activism: Fidelbogen II

James Huff · 30 April 2013 · Archived copy · Original

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Tonight our special guest is Fidelbogen: blogger, rhetorician, and philosopher of the MRM. We will be covering a wide variety of subjects from the concept of male space to the possibility of establishing an underpinning philosophical scope to the movement as a whole.

We hope you will join us tonight as we take another look at this long time fighter in the Mens Rights Movement. We will be inviting callers to ask questions of our guest. The call in number is 310-388-9709, or use the Skype button that appears on the top of the show page after the show starts (may have to refresh the page to see it).

Our show time is Tuesday, April 30, 2013 at 8::00PM Central Time – Wednesday, May 1, 2013 at 2:00AM London Time.

Show Page

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Branding the feminist reptilian brain

August Løvenskiolds · 30 April 2013 · Archived copy · Original

When our unwitting ally Big Red (god, I hate that name – it impugns a fine Texas soft drink product, much like "drinking the Kool-Aid" did. And those in Jonestown actually drank cyanide and Flavoraid, not Kool-Aid, oh, yeah) was plagiarizing part 4 of Lindy West's article during Red's menstrual show in Toronto, she ~~said~~ quoted this:

"Feminists do not want you to commit suicide. Any pressures and expectations that lower the quality of life of any gender are part of patriarchy. The fact that depression is characterized as an effeminate weakness, making men less likely to seek treatment, is part of patriarchy."

Mere moments later, when confronted with the reality of male suicide, she sang, famously, "Cry me a River".

In addition to outing herself as a liar and plagiarist, Big Red's rapid cycling of feelings (caring about men's lives…and then, not so much) can be called many things – disingenuous. Mercurial. Bi-polar. Incoherent. Blathering. Gaslighting. In this case, another term suggests itself – Reptilian.

A common female tactic for shaming men involves an appeal to men to share their feelings of weakness or vulnerability, and then, reacting with revulsion and rejection of those men who are actually trusting enough, or gullible enough, to take a woman who does this sort of thing at her word.

In an article in the Atlantic, author Andy Hines relates a discussion with Brené Brown regarding the gender politics of shame:

> **"Most women pledge allegiance to this idea that women can explore their emotions, break down, fall apart—and it's healthy," Brown said. "But guys are not allowed to fall apart." Ironically, she explained, men are often pressured to open up and talk about their feelings, and they are criticized for being emotionally walled-off; but if they get too real, they are met with revulsion. She recalled the first time she realized that she had been complicit in the shaming: "Holy Shit!" she said. "I am the patriarchy!"**

Brown is describing the same cycle as Red demonstrated: ask about men's concerns, and then, shame them for it. What fabulous allies such women are: clearly, we can trust them to handle our issues for us with all the effectiveness and sensitivity they are so well-known for.

If we want to lose men's rights, that is. *Attention, femmies:* **we don't, and we won't.**

In the current vernacular, the revulsion against male weakness is said to originate in the human female's reptilian brain – an unconscious, primitive instinct so powerful that it overrides higher, more rational desires. A putatively rational woman might genuinely want her man to open up about his feelings (Brown claims we should embrace vulnerability in order to live wholeheartedly) but if that happens, that silly lizard in her head won't stand for it…and the lizard scares her rationalization hamster so much that the hot guy she knows from the gym is about to replace her husband in her vagina.

This notion – that we are somehow not responsible for our emotional (reptilian) urges – is yet another facet of how feminists shirk their obligations to adulthood, and their agency. Rather than seeking to understand why they behaved in such an unflattering way so as to shame a man she offered trust and understanding to, the feminist, whose only worship is to her own feelings, rejects her own promises of support and shuffles away, scuttling her pretense of human worthiness.

Men hate such women for the same reason that everyone hates traitors: they cannot be trusted and they will inevitably betray and destroy everyone and everything they claim that they love.

A real person – a real human, worthy of building and supporting human community – keeps their promises. They

self-examine and fight feelings that conflict with their commitments. When they fail – and we all inevitably do – they own their failures and strive to make recompense to those they have hurt or wronged. They apologize, and feel gratitude when they are forgiven.

Unlike feminists.

A recent poll by the feminist Huffington Post found that only 20% of Americans identify as feminists – but that 82% of Americans identify with "men and women should be social, political, and economic equals," *which is the supposed definition of feminism.* Only 9% of Americans explicitly reject gender equality.

Let that sink in for a moment – feminist *ideals* are more popular than self-identified Christians (78.4%) in America, and yet feminists *themselves* are so detested that only 20% of people (23% of women) identify with them.

Feministing writes this off as a "branding" problem – as in, "oh, my, these shoes aren't Jimmy Choo's at all" – rather than an indictment of their abusive reptilian desires run visibly and obviously amok.

It has been a decade now since the Onion declared: *Women Now Empowered By Everything A Woman Does* and yet still the feminists don't grasp what a brutal joke they have become – and everyone is now in on the joke except for them.

Since you STILL don't get it, feminists, here is why you have become such a joke: victims generate compassion, but perpetual victimhood is loathsome. Equality of opportunity is worthy; equality of outcomes is bullshit. Your privations were worthy of addressing but your comforts are your own responsibility. Rape farming with the intent of the casual destruction of men and dilution of the needs of real rape victims is scabrous.

Now, whatever rhetorical value the notion of a reptilian brain in humans might have, in scientific terms the notion is outdated and something of a barrier in current studies of the brain and human psychology.

A barrier just like feminism and gynocentrism have become when seeking human equality, justice, and compassion.

Brands are for the slaves of feminism. Freedom is better.

If you are a mangina (16% of men identify as feminists) who is starting to have doubts about feminism, try an experiment – go to your nearest feminist slavemaster and tearfully confess your weaknesses to her – I mean, let it all out, just like they claim they support. When she curls her lip, laughs at you, and tries to shame you, it is okay for you to rise up like a man and walk away from her without a backward glance. Do that, and for the first time since you became a feminist, she might even begin to respect you a little bit.

And that odd feeling you will get will be you, learning to respect yourself, and other men like you.

Help request: AVfM Reference Wiki

Dean Esmay · 1 May 2013 · Archived copy · Original

A number of people have approached me privately, or asked in the comments section here on AVfM, how exactly they can help with the AVfM Reference Wiki. We view this as a vital resource that can benefit the entire men's movement, but a lot of people struggle with understanding how wikis work and, as such, how they can help with this one. You can give five minutes or five months or five years effort to help it; anything is appreciated, and it only takes as much time as you want to give it. One minute of help is potentially useful. To understand why, you just need to understand how it works.

So let me explain in this article what a wiki is, what the difference is between a wiki and Wikipedia, what the primary goal of this particular wiki is, and then, explain the wiki philosophy and the many many ways you can help with this project.

What is a wiki?

A lot of people seem confused and they do not know the difference between Wikipedia and a wiki in general. So let's get this straight:

A wiki is a reference tool for compiling information. *Wikipedia* is just one such wiki. Wikipedia was one of the first wikis, and it is by far the best known wiki. However, it is not *the* wiki. Is is *a* wiki, one among probably hundreds of thousands in the world.

Wikipedia runs a particular type of wiki software called *MediaWiki*. The MediaWiki software is used by all sorts of other sites and groups besides the Wikipedia people. Here is an Orthodox Christian wiki. It is a web site on its own servers run by Orthodox Christians to organize information of interest and use to that community. It is not in any way affiliated with or tied to Wikipedia. Here is Ballotpedia, an independent wiki run by people who track U.S. politics, on their own servers and their own web site (and which, by the way, many MHRAs may find useful for political activism projects). Ballotpedia is also not tied to or affiliated with Wikipedia, although if you look closely it is using the same basic software. Here is Encyclopedia Dramatica, still another wiki run by still another completely separate group, whose purpose is basically internet satire. Here is RationalWiki, a once-useful wiki set up to debunk pseudoscience but has sadly become polluted by pseudoscientific gender ideology.

Like almost all wikis, these are all completely separate from, unaffiliated with, and not tied in any way to Wikipedia.

In short: Wikipedia does not equal wiki. Wikipedia is one wiki. It is just the largest and best known wiki, and one focused on general knowledge (if you can call general knowledge "focused.")

And now, on A Voice for Men, we have our own wiki, for our purposes. And what we want it to be is a reference tool for useful, hard, documentable data to help Men's Human Rights Advocates make their case to the world about the general need for more attention to men's and boys' issues.

A wiki is a piece of software that you put information into so other people can see it, read it, reference it, etc. And the main purpose of a wiki is to be collaborative: multiple people can add to and change its content. If you have access to a wiki, then in most cases you can go to any page on that wiki and add content, remove content, or change whatever you find whenever you want to.

This sounds like a recipe for chaos, but, as counter-intuitive as it sounds, having a bunch of people who barely even know each other, who may not even always like each other, able to edit the same document usually works shockingly well. Theories as to why it works vary somewhat, but, for a bunch of group psychology and other reasons I won't go into here, it has been shown in countless cases to work very well, as long as most participants (not even all participants, just most of them) are relatively sane and share the same basic goals, and there are at least a few responsible people riding herd to quell any catfights and oust any trolls.

What is the goal of the AVfM Reference Wiki?

To educate, to learn, and to serve as a reference for men's activists on issues that matter to us: data on domestic violence perpetrated against men and boys; data on sexual assault by women; data on circumcision; data on paternity fraud; data on the suicide rate; data on school performance for males; data on anything else that may be of use to men's boys' advocates making their case for where men need compassion and assistance and recognition, or where bad things are overreported on men and/or underreported on women. It's there to sharpen our knowledge, our ability to understand, discuss and debate, to give you confidence that you know fact from factoid from outright falsehood–or, when the truth is nebulous, to help you at least understand why it's nebulous and the boundaries of what's well established from what's only somewhat established, and what's not established at all.

As it happens, there are other existing Men's Rights wikis currently in existence, or planned to be created, to focus on other things: biographies of significant figures to the movement, varying opinions and controversies within the movement and without, history of the movement, direct policy advocacy, or other specific issues. At some point we plan on pointing to those other wikis to help create a sort of web of related wikis, but for now our goal with this specific AVfM Reference Wiki is to be the go-to source for **hard information on issues affecting all or almost all men and boys' issues**.

What is the rate of domestic violence against men, in various parts of the world? This wiki will be intended to answer that question, and point you to hard sources that you can go and verify for yourself. What is the rate of male suicides in India? The goal will be to tell you what it is, and point you to hard sources which answer that question. What are the consequences of male genital mutilation? This wiki should answer that question, and provide you with hard sources you can use to document that. What is the number of males incarcerated without due process or legal representation by the family courts in the United States? This wiki is intended to help people find the answer to that question.

As just one example, it is a frequent assertion that only 2% of all male-on-female rape cases are false allegations. Now the fact is, that is a bullshit number. It is a number pulled out of someone's ass, based on nothing much at all. So what is the real rate of false rape allegations? Well actually, we don't know what the real number is, and even of what we do know, the answer tends to depend on how you define rape and what you call a false allegation. But we do have better information on that subject than the completely fictional 2% figure.

So, let's say someone throws the 2% figure at you. What would you rather do? Just say "bullshit!" and walk away? Or would you rather say, "That's a false number, but here's some more realistic information on what it really looks like?" I know which I'd rather do, most of the time. And oh, look here: Here's a great page we've started which goes into substantial detail on the topic of rape. Is that page complete? By no means, but it's got some great and useful info and references. And guess what? You can help make it even better, if this is a subject area that interests you.

And, that's just an example. All topics that relate to reliable, independent, and peer reviewed sources that relate to issues we discuss as men's and boys' advocates can potentially go in there. The rape page is just one page among many potential pages.

So the hope is this wiki can help you explain to the best of your ability what more reasonable figures look like–and, just as important, to point you to references outside the site where you can go check for yourself, and whoever you're talking to can do the same. Neither you nor your debate opponent should have to rely on the wiki exclusively; rather, the wiki will say "here's what we know," and **give you external links to verifiable independent sources** that you or anybody else can look up for themselves.

And if some information becomes out of date, or new information comes up, we can note the out of date information or the new information.

How do you help on the wiki?

The fundamental wiki philosophy is that, with rare exceptions, mostly anyone with access can change any page any

time for any reason they want to. As a rule, nobody "owns" a page, and no page has "an author." Instead, everybody is an author, editor, proofreader, and format stylist. Everybody (including you) is, or can be, any one of those, or all of those at any given moment.

Let's describe a realistic potential scenario: Paul Elam decides he wants to put in some references about the rates of domestic violence against men. He's compiled a list of 100 references over the years, and he wants to contribute it to the wiki. So Paul can go into the wiki, find the page on domestic violence, and just paste his entire list of references in there, and walk way.

Now, John Hembling comes by a day later and looks and says, "oh, Paul forgot these three," and he edits the page and throws his three in there.

Dean Esmay comes in behind them both two weeks later because he's bored and he notices that Paul still doesn't know the difference between *it's* and *its*, one of Dean's pet peeves. Paul also misspelled Murray Straus' name. Dean runs through that list of references and fixes those things. He thinks maybe he could add more but he's busy, so he just fixes what he's got time for and moves on.

Asha James wanders in one night because she's bored, and notices at least three of the references are duplicates of each other, and one of them actually says something completely different from what Paul said it did. So she eliminates the duplicate, and corrects the faulty attribution.

Ian Williams emerges from bed the next day, sits down and gets curious, finds this page and says, "This thing is great, but it's formatted for shit. It just looks ugly and it's not very well organized. I'm going to pretty up the formatting to make it consistent and uniform and easier to scan through." So without changing the content, he reformats it so it all looks better.

Dean Esmay comes back and noticed that someone's misusing "their" and "there." So he runs through and fixes that, and also adds eight new references that he just found.

August Løvenskiolds checks the page three days later because he just got into an argument with someone, and notices how great this looks now, but notices two of Dean's "new" references were already in there, Dean just wasn't paying attention. So he takes out Dean's duplicates. Also he notices someone (probably Dean) "fixed" a "their" to "there" and got it wrong, so fixes it back.

Kristina Hansen comes in and decides a couple of graphs would be useful here, makes them, and puts them in there, and also thinks this should be broken into sections. So she jumps to the Talk page (almost all articles have a Talk page) and suggests changing the formatting to break it up differently. Suzanne, who has never even added to the document, is still paying attention to it and hates Kristina's idea, and says so. But five other people who've never even added to the document before either come in and say "Suzanne you're nuts, Kristina's right!" and so Kristina goes ahead and breaks up the list the way everybody thought was better, and Suzanne says "OK fine," and pitches in and helps with the reorganization of the page, and comes up with a new idea in the middle of it that everybody likes even better than the original idea. None of these people added any content, they all just came up with a better way to present it.

Notice here in all this, none of this was formally planned. It all happened as ad hoc collaboration between people who *just saw a need and did what they thought was right when they had the time to do it*. Furthermore, the document has no real author. Instead it has multiple authors, editors, proofreaders, and commenters. Everyone just collaborated spontaneously to make a document.

That's the wiki way. Everybody is an author, editor, proofreader, designer, and organizer. And if your brain is screaming "that has to be total chaos!" the only thing I can tell you is **try it**. It's amazing how well it can work, as long as most people involved are sincerely interested in the truth and in making it better, and keep their egos in check. Even hot disagreements (which can happen) can usually be mediated by people going back and forth until the product is more or less acceptable to all or at least most contributors.

What if someone comes through and vandalizes? Well anyone else can come back in and undo their vandalism, and administrators can, at their discretion, lock down a page or limit who has access to edit it, or throw an abuser off the system. But otherwise, most of the time, it's a free-for-all: if you have information and you want to add it, just add it. If you put it in the wrong place, someone else will eventually notice and move it for you. If you can't figure out the formatting, put it up the way you can and someone else will likely come in behind you and fix the formatting.

So how can you help? Well, how do you want to help? Personally, I've got literally thousands of edits on the famous *Wikipedia*, going back about 10 years. Do you know what most of those edits are? Little stupid things: whenever I see a typo on Wikipedia, I fix that typo. That's probably 80% of my contributions: fix spelling and grammar errors. Once in a while I'll spot a reference that isn't on an article, so I'll paste it in there. Sometimes I'll know a pertinent fact so I'll scribble a line or two into the document. I'm not very good at formatting, so sometimes if I do throw in a reference I'll just put it wherever it seems to make sense and I'll let someone else figure out how to make it look pretty.

You can be the same. Do you have expertise and a lot of references you've accumulated on a particular subject? Great! Go put it in the AVfM Reference Wiki. You don't have any references? That's OK, maybe you're good at spotting typos. Or maybe you're good at making hyperlinks look better. Or maybe you don't mind fixing someone's mangled grammar. Or maybe you see two people arguing on a Talk page about how to improve it, and you have an idea you want to suggest to them. Or maybe you're reading an article and you just notice someone used a comma when they meant to use a period. Or maybe you just found one reference to something that no one else had, and the only contribution you ever made was you shared that one reference: hey, you made that difference.

You can make one punctuation correction in under a minute, and that can be the only thing you've ever done on the whole project: you fixed a misplaced period. So what? You'll have made a contribution, easy as that. Ten people making ten small corrections is just as good as one person making ten corrections, isn't it? Either way, the wiki gets better.

On the other hand, you could plunge your head completely into this thing and spend all your free time for the next year finding references, creating and editing pages, finding graphs and references and links. Sky's the limit really. Give it five minutes or five years, whatever time and energy you've got, whenever you've got it, and the wiki will slowly evolve over time, getting better and better as more information accumulates and more people come and go and add their work to yours, and you add your work to theirs.

How do you become part of this magic?

Easy. Go here, sign up, and jump in. Then, go here and request Activist access. Do not be shy. Do not worry that you don't know what's going on. Do not apologize if you make a mistake. Do not think "I can't write, I don't know what I'm doing." What do you mean? Do you know a good link? Go put it in there, and let someone else figure out how to write up what it's about. You have trouble with spelling and grammar? So what? Write it the best you can and as long as it's factual, someone else can come in behind you and correct your grammar. Nobody cares. We just want more and more useful information in there. So go find that dangling comma, that misspelled word, that missing reference no one else noticed, or just hit a talk page and say "wouldn't that look better if you organized it alphabetically?" Or whatever. Just jump in, the whole spirit of it is this:

Here's the hammer and nails and the paint and the brushes and the board: do what you got time for, leave the rest to everybody else.

And by the way, we are looking for people with either technical or editorial experience who are committed to getting truthful, factual, empirical data into the public eye to help administer the wiki. We need supervisors, organizers, and administrators to watch out for trolls, spammers, vandalism attempts, etc. Believe it or not, we've already gotten some of those. But at minimum you'll start as an activist/editor and can immediately start adding to or modifying documents. And if you want better access, let us know: we'll have a bit of a screening process to make sure only people who need it and have proven trustworthy can do things like create pages and whatnot, but

ultimately this depends on as many people as possible pitching in to whatever extent they can.

It's going to be like watching a community garden grow, it's awesome.

Some wikis get created and never prosper and thrive because there's not quite a big enough community to keep it active, and not enough administrators to keep a handle on it. But with enough volunteers we can avoid that, and create a reference like the world's never seen. I have every confidence that this community can do it. All you have to do is sign up for an account and jump in whenever, wherever, and however you can. Sign up here and get started, and whether you give the project 5 minutes of your time, 5 hours of it, or 5,000 hours of it, you'll be doing something useful for everybody.

If this article hasn't made it clear enough, please feel free to drop a question here, or, better yet, go sign up for an account and ask on the Talk pages there. Strix and I will be waiting for you!

Update: Please remember, after you sign up for a wiki account, go here to request Activist access so you can edit pages.

MHRM's Newest Recruit: Catherine Deveny – Rapetard

andybob · 1 May 2013 · Archived copy · Original

The Men's Human Rights Movement has a new advocate – and isn't she lovely?

Following in the footsteps of Big Red Bozo's size 18 clown shoes, Australian media leech, newspaper columnist, social commenter and self-described comedienne, Catherine Deveny, has hitched her wagon to the AVfM juggernaut. She accomplished this feat using nothing more than (to coin a Dr F.-ism) her big gob – possibly a circus trick she picked up from her Canadian counterpart.

On 25 April 25, 2013, Australia and New Zealand commemorated A.N.Z.A.C. Day, our day of remembrance for those who served and died in all wars, conflicts and peace-keeping operations. It takes its name from the Australian and New Zealand Army Corps which suffered devastating losses during the Battle for Gallipoli in 1915. For nations with small populations, the massive loss of life (8,709 from Australia; 2,721 from New Zealand) in a single campaign seared itself on our national psyches as a tragic reminder of the wasteful carnage of war.

Catherine Deveny chose to demonstrate her respect for the men who died on her behalf with this:

Here are some of her other insights:

[unordered_list style="bullet"]

- "Refuse to celebrate a glorification of war that ignores the suffering and carnage of (mostly female) civilians."
- "Anzac Day IS a glorification of war. They didn't die for us but because they were risk-taking testosterone fuelled men with a pack mentality.'
- "I adore men. I hate bullies, homophobes, thugs, racists, misogynists and rapists in the name of war.'
- "Men only enlisted to fight for the money, for the adventure or because they were racist.'

[/unordered_list]

Australians have reacted with outrage and revulsion at Ms Deveny's comments – especially the part about rapists – with a backlash that will likely cause irreparable damage to her cozy career as a celebrated 'social pest' (her own description) and attention-seeking media whore.

Boycotts have begun (http://www.abc.net.au/local/stories/2013/04/29/3747506.htm). Mildura residents have made

it clear that she is not welcome to broadcast her show from their local brewery which is scheduled for early May. Like all major country towns, Mildura has a war memorial that stands as a mournful reminder of the decimation of their male population after every major conflict.

A petition has been organized by the On-line Hate Prevention Institute to notify the Veteran's Affairs Ministers of both nations of the public disgust over Catherine Deveny's comments, and to express support for the commemoration of A.N.Z.A.C Day. It does not seek to silence Ms Deveny's freedom of speech.

Sign here.

Catherine Deveny did not Twitter these comments because she is anti-war. She did it because she is a rapetard. She called these men 'rapists', not because they fought in wars, but because they are men – and all men are rapists. The Rape Culture narrative demands that she reaches this conclusion. It is in the script.

Catherine Deveny exposed the toxicity of her radical feminist world view, just as Big Red Bozo did the moment

she decided to warble 'Cry Me a River' in response to the issue of male suicide. Both acts have given the public at large a taste of the misandric bigotry that festers in the black hearts of gender ideologues, and it has made the public at large extremely nauseous.

Any doubts concerning Catherine Deveny's bitter hatred of men are dispelled by a perusal of her readily-accessible commentary. She has three children, all boys. This is her idea of exemplary feminist mothering skills:

http://wheelercentre.com/dailies/post/b81546c47fef/

'Home with a 9 year old who has severe breathing and speaking difficulties. Closed in throat, assuming asthma/hayfever induced croup. My question is – do I get him to unpack the dishwasher or put washing on the line?'

Suddenly I was inundated by all these well-meaning do gooder busy bodies suggesting I take him to a hospital. A HOSPITAL!

I tweeted back:

'I'm not taking a kid who's wheezing a bit to the doctor. He's the third of three boys. I only had him for spare parts. I'm spending the day teaching him how to blow smoke rings. After he's finished mowing the lawn.'

Charming.

A dedicated slut walker, she clearly adheres to the Zach Rosenberg school of burdening boys with rape-guilt:

http://www.abc.net.au/unleashed/2733556.html

"I'll be at Slutwalk with my three sons aged eight, nine and 13. They'll be wearing tee shirts that read 'YOU'RE NOT ALLOWED TO RAPE SLUTS EITHER'."

Just in case you thought Ms Deveny had compassion for girls, she was actually fired from her job as a columnist at 'The Age' newspaper in 2010, for making inappropriate comments about 12 year-old Bindi Irwin, daughter of the late crocodile hunter, Steve Irwin.

http://www.theage.com.au/entertainment/tv-and-radio/deveny-dropped-as-columnist-for-the-age-20100504-u6si.html

She wrote: "I do so hope Bindi Irwin gets laid." At least she didn't say 'raped', which is probably what she really wanted to write – feminists hated Steve Irwin. Remember Germaine Greer's comment that he 'deserved' to die?

In a textbook example of Western middle-class, feminist superiority, Ms Deveny is comfortable expressing her distaste for the lower orders. This is her opinion of working-class people living in the outer suburbs:

http://www.abc.net.au/rampup/articles/2011/04/04/3181739.htm

"The reality is that it is impossible to watch these brainless retards belt the crap out of each other without enjoying it just a little."

The Australian government showed its disapproval for referring to its citizens as 'retards' by (get ready for this) appointing her 'Disability Ambassador for International Day for People with Disability'.

http://www.abc.net.au/rampup/articles/2011/04/04/3181739.htm

Needless to say, the 'retards' weren't pleased. Apparently, Ms Deveny qualifies as disabled because she is dyslexic, a condition she passed on to her sons. No doubt, she assumes they will grow up unable to read the hateful crap she writes about men.

Perhaps most revealing of all is the interview she gave to the feminist website, 'Mamamia', in which we she desperately attempts to hide her self-loathing behind a lot of predicable blather about 'my curves'.

http://www.mamamia.com.au/news/love-my-body-catherine-deveny-im-80kg-and-still-happy/

"There will always be men who love big, voluptuous, buxom, ba-boom ba-boom women. They always have and always will…Any suggestion otherwise is people manipulating the world to make women feel NOT GOOD ENOUGH."

"If women look at any of the stats or any of the scientific research about sexual attraction, men will always find the slightly overweight woman more attractive than the slightly underweight woman."

"I went into Babka's the other day and a woman I sort of knew came up and said hello. Then another woman I sort of knew joined us. The both admitted they were checking out my 'awesome curves' and then realised it was me."

"You are not good enough. That's the only message girls get from the media."

Here is Catherine Deveny and her 'awesome curves'.

Catherine Deveny is a deluded rapetard who has, until very recently, been allowed to flaunt her obscene belief in Rape Culture unchallenged. Making false allegations about dead men, whose lives were stolen by war, has been universally rejected. Now, all we have to do is make the general public care as much about civilian men who are actually living.

Welcome aboard Catherine Deveny. You have contributed to the public distrust of feminist demagoguery as only a rapetard can. We salute you.

Feminists lose elections in Iceland

Lucian Vâlsan · 1 May 2013 · Archived copy · Original

The feminist understanding of the world is, at least for the moment, rejected in the Icelandic State.

On April 27 the Icelandic voting population was called to the ballot box to decide who is going to lead the tiny North-Western European nation for the next 4 years. In the last elections, only 7 parties participated in the competition but now, following a deep financial collapse and strong attempts by the feminists from the leading Green Left Movement (the most vocal party from the leftist coalition that formed the government in 2009) to suppress free speech and attempt to place the Internet under the control of the State[1], 15 parties participated in the elections, most of them with an euro-skeptic and anti-Statist platform.

Our Icelandic correspondent, Sigurdur Jonsson, predicted on the AVFM Voice of Europe Radio Show at the end of March that the feminist dominated Left Green Movement would be rejected — as the resentment of the population for their "incompetence" was increasing[2].

It seems he was right.

The party that got the most votes was the libertarian euro-skeptic Sjálfstæðisflokkurinn (The Independence Party) with 26.70% of the votes, translating into 19 seats in the Parliament. Placing second was liberal euro-skeptic Framsóknarflokkurinn (The Progressive Party) with 24.43% of the votes, also resulting 19 seats in the Parliament. Both of the first two parties went through an increase in votes with 3% and respectively 9.63% in comparison with the previous elections.

The 3rd and the 4th parties in the final table are the former parties that used to lead the country. The third party in the final table is Samfylkingin (The Social Democratic Alliance) with 12.85% of the votes (down almost 17% from the previous elections) and the fourth party is Vinstrihreyfingin – grænt framboð (The Left Green Movement) with only 10.87% (down almost 12% from the previous elections). There are also two new parties that have entered into the new Parliament and these are Björt Framtíð (The Bright Future Party – left leaning liberals) and Píratar (The Pirate Party of Iceland) which is basically a party based on the idea that the Internet should remain just like it is now[3][4].

What does this mean?

For starters, the presence of the Pirate Party in the Parliament will mean that the freedom of the online environment will have a defender in a country that just tried to pass regulations similar to those enforced in Iran and China.

Secondly, the spectacular debacle of the Left Green Movement, which is essentially the Feminist Party in Iceland, shows that the overwhelming majority of Icelanders may be veering away from their ideology.

There is no doubt that the debacle of the moderate leftists from the Social Democrats happened for many reasons, but feminism is likely one of them given that feminist ideology has dominated their rhetoric for at least the last 12 months.

This is the second time

In November 2011, the Spaniards cast away the party that gave power to the feminists in an unprecedented debacle for PSOE[5]. Now, at the end of April 2013, the Icelanders are casting away the party that gave power to the feminists and the government led by the lesbian feminist Jóhanna Sigurðardóttir.

This trend may continue to gain pace. You can track events to come using this list of feminist MEPs.

[1] http://www.avoiceformen.com/feminism/feminist-governance-feminism/iceland-seeks-to-ban-internet-porn/

[2] http://www.blogtalkradio.com/avoiceformen/2013/03/22/avfmr-voice-of-europe-the-spanish-model (Sigurdur's report starting from 99th minute and 20 seconds)

[3] http://www.newsoficeland.com/home/politics/parliamentministries/item/1251-final-results-of-the-general-elections-in-iceland-2013

[4] http://www.theregister.co.uk/2013/04/29/iceland_elects_pirate_party/

[5] http://www.avoiceformen.com/feminism/government-tyranny/spanish-feminist-establishment-is-shaking/

Michael Coren on Earl Silverman

VFM News and Commentary · 1 May 2013 · Archived copy · Original

Kudos to Michael Coren for doing this spot in such a sensitive and informed manner, but with all respect to Rick Goodwin, you are wrong. There is a men's movement. It is as real as men who are abused. All you have to do open your eyes and speak up about it. If you are as concerned as you appear to be, support us. Don't write us off.

We're the radicals now

Andy Thomas · 2 May 2013 · Archived copy · Original

I groan inwardly whenever somebody pushes a book at me, and insists: "You must read this!"

The thing is, after reading Steve Moxon's "The Woman Racket", I was smashed as a going human concern. It isn't healthy to keep focusing on "the problem" without sight of "the solution", and I now feel a little reluctant to expose myself to further crushing analysis of how bad "the problem" is.

With that in mind, I'd like to introduce a particular book, and urge you to ***read this!*** But trust me; this one speaks of the "the solution", rather than "the problem".

Rules for Radicals, by Saul D. Alinsky, was first published in 1972. Having been extensively used as activist handbook by various left-wing and environmental groups, the impact of this book has been far reaching, although many outside political and PR circles may not have heard of it. Unsurprisingly, perhaps, the sheer bloody effectiveness of Alinsky's counsel has made him an unpopular figure to those on the Right.

Alinsky began his professional life as an organiser for the *Congress of Industrial Relations* in the US. What he learned about union strategies in industrial disputes, he applied later in his work as a community organiser in the black ghettoes of Chicago and Oakland. Shortly before his death in 1972, he distilled his experiences and insights into a relatively short and accessible book. While not quite a step-by-step instruction manual, Rules for Radicals provides inspiration and, more usefully, strategy and tactics for anyone involved in direct, but non-violent, activism.

The opening page of the book begins…

> ***"What follows is for those who want to change the world from what it is to what they believe it should be."***

Alinsky goes on to present a distinctly Marxist approach that is rooted in a world-view of perpetual conflict between the "Haves" and the "Have-Nots" of life. The book's overriding purpose is to empower the Have-Nots, and when I first read it, I was struck by its potential applicability to our own struggle. For example, when contemplating injustice and the often perplexing lack of male response to egregious attacks upon their identity and human worth, I am often reminded of some of Alinsky's observations, including these two:

> ***"…if people feel they don't have power to change a bad situation, then they do not think about it."***

And:

> ***"Remember, too, that a powerless people will not be purposefully curious about life, and they then cease being alive."***

For anyone who has attempted to communicate the male human rights issue to those who prefer to turn away, these sentiments must feel rather apt.

I grew up in a working town in the time of its transition from a centre of coal mining and manufacturing to one of unemployment and welfare dependency. My father was a union representative who stood in picket lines as they were charged by police (or as he claims, by soldiers in police uniforms without identity numbers). While my early memories of politics were coloured by TV news of "Militant", the extreme wing of the labour party in the 1980s, I sometimes wonder if I had been a young man in the early 20th century, would I have been an active member in the British Labour Movement back then? I also contemplate the parallel between that thought and the here and now of the early 21st century — a time in which I have somehow found myself to be a member of the Men's Human Rights Movement. It seems that I have always been a bit of a radical, and somewhat unfashionable.

This is the thing — the landscape in which we live out our lives has always been in flux. Our universe is one of perpetual change and conflict between opposing forces. Perhaps the single attribute that has made Marxism so enduring is that, by teaching its followers to view life through a prism of eternal conflict, it embraces change.

As described by Alinsky, the Haves of life fear change because they have nowhere to go but down. Whereas life's Have-Nots, with nowhere to go but up, have no such fear. If we see his words in the context of own movement as being a harbinger of change, I think he describes our experiences rather well:

> ***"Religious, economic, social, political, and legal tracts endlessly attack all revolutionary ideas and action for change as immoral, fallacious and against God, country, and mother. These literary sedations by the status quo include the threat that, since all such movements are unpatriotic, subversive, spawned in hell and reptilian in their creeping insidiousness, dire punishments will be meted out to their supporters. All great revolutions, including Christianity, the various reformations, democracy, capitalism, and socialism, have suffered these epithets in the times of their birth."***

Today's feminist revolutionaries may think they are radical, but they are nothing of the sort — they are simply fashionable. They represent more of the same; it is we who represent meaningful change.

Because effective organisation of people is essential to bring about change, the key player in Rules for Radicals is what Alinsky refers to as "the organiser". An organiser is not so much a local leader, but more a creative thinker who's initial task is to "stir up dissatisfaction and discontent", and to "provide a channel into which the people can angrily pour their frustrations." The organiser's job description does not, in fact, appear to be a particularly appealing one, especially in the early days, as Alinsky explains:

> ***"In the early days the organizer moves out front in any situation of risk where the power of the establishment can get someone's job, call in an overdue payment, or any other form of retaliation, partly because these dangers would cause many local people to back off from conflict. Here the organizer serves as a protective shield: if anything goes wrong it is all his fault, he has the responsibility. If they are successful all credit goes to the local people."***

And:

> ***"The job of the organizer is to maneuver and bait the establishment so that it will publicly attack him as a "dangerous enemy."***

Nevertheless, reward comes if the organiser is successful…

> ***"The organizer's job is to begin to build confidence and hope in the idea of organization and thus in the people themselves: to win limited victories, each which will build confidence and the feeling that 'if we can do so much with what we have now just think what we will be able to do when we get big and strong.'"***

However, I do wonder if Alinsky saw the construction of mass power organisations more of an end in its own right, rather than simply a means to advance a just cause. He, himself, says:

> ***"One of the great problems in the beginning of an organization is, often, that the people do not know what they want."***

Thus, one of the key roles of the organiser is help the people to know what they want by identifying the "enemy" for them. Or, as he puts things:

> ***"Before men can act an issue must be polarized. Men will act only when they are convinced that their cause***

> ***is 100 per cent on the side of the angels and that the opposition are 100 per cent on the side of the devil."***

Many of us in the Men's Human Rights Movement, myself included, have no previous background in activism, protest or social politics. Most of us have started out from nowhere and are here simply because we have woken up to the tide of injustice that threatens to engulf us. But what to do? How often have we seen wounded men on forums complain bitterly of injustice, as if simply talking about the problem is actually doing something about the problem? Nobody is going to read their comments, recognise their plight, and put things right for them.

Nobody is coming to save them.

Endless rhetorical debate about "the problem", without reference to "the solution", is nothing other than emotional masturbation. What I am suggesting to anyone who might consider themselves an activist is that a good place to go for inspiration would be Alinsky specifically because he counsels on how to be a "realistic radical", rather than a "rhetorical one".

I warn, however, that with Rules for Radicals there also comes a sickening awareness of how its tactics have been deployed against the men and boys from the 1960s onwards, and I found the sheer bloody cynicism of it all overwhelming. As I turned its pages, it dawned on me that the entire male gender had, in effect, been identified as "the enemy" in order to "polarize the issue" and, thus, create conflict were none existed previously.

You see, back in the 1960s, those subscribing to Marxist ideology had a problem — the lives of the working classes were being transformed by higher wages and property ownership, and the old Marxist model of an oppressed proletariat and a wealthy bourgeoisie was in danger of breaking down. A possible solution, at least to some women on the left, was to re-purpose Marxist theory in the context of a gender war rather than a conflict between social classes defined by property ownership. The players were thus changed, but game went on. In fact, patriarchy theory was never anything other than a pseudo-scientific construct manufactured by Kate Millet and her ilk to give a veneer of credibility to the idea that men and women were, and have always been, at war with each other.

In the hour when I first understood, the sense of betrayal was profound.

Nevertheless, it proves nothing if not how Marxist thinking embraces change. The irony now, of course, is that it is men and boys who are the Have-Nots of western society, both in terms of social empowerment and wealth ownership. However, I'm not so sure that I would go as far as to claim that all women represent the Haves. Instead, I would argue that feminism has not universally benefited women at all, especially when you start to consider the hidden implications for them (a modest home in the UK now requires two full-time incomes to pay the mortgage). However, there are a subset of women with disproportionate influence who have been feminism's prime benefactors — they are the feminist academics and public sector elite — the *bourgeoisie* of our age.

Times have changed since Alinsky's penned his influential work, and some of the more hands-on tactics he suggests may not be so appropriate today. For example, one particularly delightful tactic is, what he lovingly refers to as, a "shit-in" (as opposed to a "sit-in"). This is where a handful of protesters occupy all available toilet cubicles at crowded public event and absolutely refuse to come out. The resulting distress of the crowd is a great cause of mayhem, apparently.

The sky turns darker, however, when Alinksy tackles ethics and how "the end justifies the use of *almost* any means." On this issue, I can't help but wonder whether his use of the word "almost" was a conscious addition to keep his book on the right-side of the line that separates *riot* from *direct action*. I doubt he cared that much for the distinction himself and, because of this, I think that we in the Men's Human Rights Movement would do well to remember the following instead:

> ***"He who fights with monsters might take care lest he thereby become a monster."*** **– Friedrich Nietzsche**

I recommend Alinsky, not for ethical guidance, but for pragmatic inspiration. His book is, after all, mostly about

communication, strategy and tactics. It's also a book about *change* — not only how to effect change, but how to live with and thrive in a climate of change. In the end, we must follow our own moral compass. It is our prerogative to take from Rules for Radicals what we find useful, and disregard what we find unacceptable.

Human society has rested on the back of male disposability ever since the time of *Lucy**, and what we in the Men's Human Rights Movement represent is the beginning of the end of that and the start of a new era for our species. We are not just radical, we are in every sense the most radical thinking movement in the history of human society.

Notes. Summary of Alinsky's Tactics

[unordered_list style="green-dot"]

- Power is not only what you have, but what the enemy thinks you have;
- Never go outside the expertise of your people;
- Whenever possible, go outside the expertise of the enemy;
- Make the enemy live up to its own book of rules;
- Ridicule is man's most potent weapon;
- A good tactic is one your people enjoy;
- A tactic that drags on too long becomes a drag;
- Keep the pressure on. Never let up;
- The threat is usually more terrifying than the thing itself;
- The major premise for tactics is the development of operations that will maintain a constant pressure upon the opposition;
- If you push a negative hard enough, it will push through and become a positive;
- The price of a successful attack is a constructive alternative;
- Pick the target, freeze it, personalize it, and polarize it.

[/unordered_list]

* Lucy (Australopithecus)

The cunning evil of men

Alex Hunt · 2 May 2013 · Archived copy · Original

It seems there's a lot of surprise going about the internet-feminism community at the moment. Mostly surrounding everyone's favorite headliners for Men's Human Rights Activism: the Radfems, whose blatant, misandry-inspired transphobia seems to have come as a shock to the more delicate souls of the feminist movement, who appear to have been laboring under the delusion they were members of a human rights movement.

Oh, my sides.

Now, it has already been pointed out that, in fact, the Radfem behavior is the most eminently logical behavior seen of all feminists.

That, given the presumption that women are oppressed, and have always been oppressed, men are clearly an enemy. Men are incapable of empathy and therefore a present and maleficent danger to women everywhere. If we take this as a given: that the entirety of human history has been the systemic oppression of women, by men; as opposed to, say, a mixture of societal adaptations to environmental factors to maximize the survival quotient of the group, primarily through maximizing the survival of females, then Radfem behavior is still, and remains still, perfectly logical.

Man – the Enemy, has, throughout recorded history engineered a societal system specifically designed to oppress women. He has shown to be a cunning, incredibly powerful, brilliant enemy, willing to go to almost any lengths, including sacrificing his own kind to homelessness, suicide, war, starvation and exposure, icy water, inimical working conditions and almost infinite other permutations of hardship, sacrifice and death, just to oppress women, even if it should mean men (his own) should die protecting those they oppress. He has engineered a situation where, despite equal and indeed preferential treatment under law, and an electorate that is a 54% female, he maintains almost-hegemony over the economic and political spheres.

We, men, are malevolence of such force, cunning, and intellect as to insofar present no adequate pop-culture metaphors to liken us to.

Thus, it is hardly unreasonable of Radfems: when faced with an enemy of such resource, such cunning, such depth of strategy, such ruthlessness and general ability, as to defy any reasonable attempt at description, to presume that trans women are not, in fact, people afflicted with an unfortunate biological condition which causes female-type brain activity in an otherwise male body, but rather, infiltrators.

Remember: they face a foe who has been willing to kill billions of his own, who is still willing to kill, and to permit the deaths of, millions of men solely for the purpose of maintaining his oppressive hold over womankind. The loss of a few more to violence, suicide and general societal indifference will not bother him, so long as his Patriarchy stands. (The haunting similarities between the treatment of trans women, and men, in our culture, of course, will go unnoticed to the mainstream feminists.)

He will, likewise, be capable of fabricating whatever evidence is required as to provide an effective cover story for these 'infiltrators', just as he is capable of fabricating evidence debunking the gender wage gap, evaporating myths about rape and utterly shattering the oppressed/oppressor model of gender relations, despite the manifest truth of these things.

As it is not unreasonable, faced with the MechaSauron that is The Male, to presume infiltrators will be used, disguising themselves as women to ~~contaminate our precious bodily fluids~~ undermine and further the subjugation of womankind, it is also not unreasonable that some of the Beloved Oppressed will, faced with the monster that is Patriarchy, "bargain with the patriarchy" for their own preferential treatment, choosing a lifetime of comfortable servitude, as opposed to the hideous, wrenching challenges presented by slutwalking, shaming, reblogging on tumblr and the other hardships of a feminist lifestyle.

Indeed, some will even go so far as to disguise themselves as the oppressor, sacrificing their beloved womynhood (and thus all humanity) to become one with the hated oppressor. Of course, the notion that these individuals are simply afflicted with an awkward biological disposition to male-type brain activity while still possessing a phenotypical female body is merely another patriarchal cover story, concocted by the same evil that created Uruk-Hai paternity testing.

In fact, the acceptance of trans people (traitors and spies they are), by mainstream feminism, shows just how effective the infiltration has been in confusing the debate from the purity of “woman oppressed, man oppressor!”, to a muddied state of affairs where the patriarchal myth that, perhaps, traditionalism was eminently shitty from pretty much every end of the spectrum that wasn’t in charge (which oddly, tended to have a fairly even gender split); that women are just as responsible for shaping the society in which we live; that perhaps men have problems, and issues, and inequalities to face; that it is once again time for our social structure to adapt to our environment.

That men’s rights are human rights.

Restraining order terrorism: the circus continues

Michael Conzachi · 2 May 2013 · Archived copy · Original

The saga continues of the case of the People vs. Francis "Coyote" Shivers, on his recent conviction for violating a restraining order obtained or procured by his ex-wife, "NCIS" actress Pauley Perrette. Shivers was convicted of calling her his "false accuser" on Facebook, which the evidence clearly demonstrates she is, and for using his cell phone to record a confrontation with her boyfriend which the record also proves he did not provoke.

Some of the latest developments can be now put into the "circus" category, and some others can be described as fair and logical.

Mr. Shivers originally was scheduled to be sentenced on April 24 at the Airport Branch of the Los Angeles County Superior Court, in the courtroom of Judge Kathryn Solorzano. Sentencing has been rescheduled for May 31, so we will not know until that time what his punishment will be.

There may not even be a sentencing as Mr. Shiver's legal counsel, Anthony Brooklier, a temporary replacement for Shivers' attorney of record, announced his intention to petition for a retrial.

According to the court, the required paperwork has to be submitted by May 8. When that request will be addressed is anybody's guess, but requests for retrials are routine in L.A. County Courts. The reasons for the request for a retrial are not known, but I'm sure we will find out soon enough.

The most obvious possibility is of course that the prosecution of Shivers is just another typical false allegation scenario (which the record in this case bears out) that has resulted in the issuance of a bogus restraining order on behalf of an emotionally disturbed and vindictive plaintiff, in this case Pauley Perrette.

Perrette has been further facilitated by a legal system that rubber stamps restraining orders and a city attorney suffering from "Mike Nifong" syndrome. It has escalated into a legal apocalypse for Shivers by public servants who drool over the opportunity to rub elbows with "Hollywood A-Lister's" and the potential for six figure retirement jobs.

Pardon me for calling it like it is. If you don't believe or understand it, take a few moments and review recent Los Angeles history. Have I said anything that a bunch of people don't already know?

From our courtroom sources, it appears that Judge Solorzano exercised a level of fairness in the proceedings with no display of bias or favoritism towards one side or the other. That is of course a good thing as that is what a judge is supposed to do; to judge fairly and competently, relying on facts and evidence, not on conjecture, rumor, or speculation, and not for the opportunity to have a "Dancing Ito" moment.

The circus components came in the form of Ms. Perrette offering her victim impact statement, and the dozen or so of her entourage that included various attorneys, assistants, hangers-on, groupies, yes men, yes women; various Hollywood losers; essentially a combination of all of the above, all there to lend credence to Perrette's over the top dramatics. Really? Does anyone, with more than five grams of functioning brain matter think this is just a bit odd? What every day individual has the financial resources to employ an entourage of obsequious maladroits?

Perrette is permitted by law to make a victim impact statement, and she also has the right to free speech, just as anyone else does. What is peculiar here is that she offered this statement even though it had already been decided that Mr. Shivers sentencing had been continued to a later date. Apparently, this was facilitated by the prosecutor, Los Angeles Deputy City Attorney Elizabeth Gertz.

Since I am unaware of her reasons for doing this at the time, I won't speculate or guess as to her motives. I can only say that in my experience, statements from victims are usually done at the time of sentencing. Was this another in a long list of special considerations afforded to celebrity individuals in our criminal justice system? I won't offer an opinion; I will let the individual reader make up their own mind.

The more clownish part of the circus act came from the mouth of Perrette herself. From what witnesses have reported, Perrette went into a rambling and convoluted diatribe that continually deviated from the purpose describing victim impact to the court. Once the transcripts and her written statement entered in the record become available, it will be presented here at AVFM in its entirety.

Apparently there was some attempt by a member or members of her entourage, possibly a member of her legal team, to enter into the record the declarations of others, slamming Mr. Shivers. This was denied by Judge Solorzano as irrelevant. In this situation, Solorzano was not only correct but exercised some common sense; something that has been sorely missing in this circus to date.

I have seen these types of convoluted, confusing, even delusional victim impact statements before. It is perfectly legal though pretty embarrassing. I can just imagine the eyes rolling and cringing on the part of some in her personally employed cadre and the concern they must have shared as she turned her victim's impact statement into a scene from a B-movie.

I make a reference now to the recent bombing in Boston, though by no means does this compare to what those unfortunate victims, their families, and the heroic first responders and public safety personnel experienced.

Since that tragedy, however, there have been a host of experts offering their opinions on understanding the nature of that tragedy and the mentality of people that could do something so horrific. One of the opinions I heard offered, and I'm paraphrasing here, was this:

> ***"If you want to get into the mind of a terrorist, all you need to do is listen to his words."***

That is assuming, of course, that the terrorist is male, which would be a bad assumption if you were talking about those that use restraining orders to terrorize.

This is how it works the criminal justice system. It can apply to defendants, victims, prosecutors, law enforcement, or even judges. The words of Pauley Perrette speak volumes as to what is going on inside that head.

AVFM Contributing writer, Clinical Psychologist, Dr. Tara Palmatier, in her article on this case (an assessment of the psychological profile of false accusers), and the information in her article and her professional opinion have come full circle. We have all seen this many times before. This is not our first rodeo.

The point here that is the bigger issue is not to focus on Pauley Perrette. I think she has already confirmed by her own behavior and words that something is not quite right upstairs. Who knows, maybe the target of her next restraining order will be the aliens who crash-landed at Roswell.

Or Elvis.

The bigger and more important issue is the law enforcement, prosecutorial, and judicial officials who bought into this nonsense, and then who took it upon themselves to skew and spin the information and facts to accommodate the wishes and desires of a clearly disingenuous individual, because of her celebrity status coupled with the mindset to discriminate based on sex.

We can, and must, deal with the facts and evidence in this case, and rely on professional experience to form a logical, and common sense assessment of what has actually occurred.

Unfortunately, the fact is that this case reflects the severe misuse, abuse, and manipulation of the restraining order system in this country. It happens in every city, county and state. It is also a fact that there are virtually no sanctions against false accusers, no contempt or perjury sanctions, or any other criminal penalties when lies have been discovered. From a practical and tactical perspective, there is simply no downside to lying to a judge to get and use a restraining order as a weapon, something Pauley Perrette is documented to be quite knowledgeable about.

What is fact is the inherent and foundational mindset that is pervasive in these types of scenarios, of man-bad / woman-victim. This predisposed mindset is rampant in the very institutions where it should be strictly verboten;

our criminal justice system.

I take a very realistic view of the various components of the criminal justice system, and provide those components with a benefit of a doubt, taking into consideration the stresses that are involved, the tragedy that is encountered, and the realization that sometimes professionals working within the system sometimes do make mistakes.

On the flip side of the coin, I will be first to speak out when a component of this system conducts themselves with self-serving interests, biases, prejudices, poor judgment, or outright corruption; when the public trust has been violated.

The professionals of the criminal justice system are servants of the public, all of the public, not just those of a certain social or economic status. Public servants are beholden to the public trust and are duty bound by oath to protect Constitutional rights and due process. When those clear and district lines become blurred, the public is placed at risk, and thus entitled to an explanation. Those who violate that oath must be removed from those positions of authority and decision making.

In this case, it has been discovered and is explicitly clear and can be proven that at least one member of the state bar who is part of this case has not acted in accordance with the California State Bar and American Bar Association, Rules of Professional Conduct.

The information as it currently exists supports the filing of a complaint and the sustaining of the imposition of sanctions with the appropriate oversight body.

What is required here is the system correcting and policing itself. The American Bar Association Rules of Professional Conduct; Rule 8.3 (a) states:

> ***"A lawyer who knows that another lawyer has committed a violation of the Rules of Professional Conduct that raises a substantial question as to that lawyer's honesty, trustworthiness or fitness as a lawyer in other respects, shall inform the appropriate professional authority."***

So the question of the day is who will step up to the plate?

Let's take a look at a couple of examples of the lunacy of the current restraining order system in this country. One is funny and the other will make you mad.

In 2005, New Mexico Judge Daniel Sanchez signed a request for a temporary restraining order written by Colleen Nestler. In her handwritten petition, Nestler asked for a restraining order against TV Talk Show Host David Letterman, claiming that Mr. Letterman was transmitting secret coded words to her indicating his desire to marry her among other bizarre claims. Judge Sanchez signed the order and defended his actions stating that Nestler had filled out the form correctly. When asked later if he had done anything wrong, Sanchez claimed that he did not.

Really?

In April of 2012, Foxborough Massachusetts volunteer Firefighter Dan Iagatta passed away as a result of serious injuries sustained while training for a triathlon, after being struck by a motorist. Dan, a loving father of two, a businessman, and active and popular member of his community had a restraining order served on him that was signed by Judge Beverly Boorstein. This occurred a couple of months after his accident which had left him in a wheelchair and a quadriplegic with just enough movement in one arm to operate a motorized wheelchair. The restraining order petition by his wife, after she filed for divorce, claimed that she was, "afraid."

Exactly what Mrs. Iagatta was afraid of, I don't know, but it was argued and ignored that Dan Iagatta could not move without help and had to make costly modifications to his childhood home to accommodate his complete disability status. What was Dan going to do, chase his wife at 1 MPH and terrorize her in his motorized wheel chair?

It gets worse; this wonderful compassionate; Judge Boorstein then later ordered the sale of Dan's childhood home,

with all of modifications to accommodate his disability supplied by friends and family, to pay off his wife's lawyers. Dan was evicted and literally wheeled out to the curb like trash. The wonderful compassionate Judge Boorstein retired shortly thereafter when private investigators had her on videotape doing personal errands and shopping at malls during work hours. She now operates some type of consulting business while receiving a lucrative public employee retirement. Why this woman is not turning big rocks into little rocks in some god awful rat infested federal penitentiary someplace is beyond me.

This is how bad this restraining order system has become. It makes Pauley Perrette look like a minor issue. Well, unless you are Francis Shivers, facing time in jail.

The sad and tragic thing is that these are really not unusual examples. They are the rule rather than the exception. Not everybody has the financial resources of David Letterman to make these things go away, nor do these cases, with the exception of a handful, make any kind of news.

We are posed with several opportunities here. The first is that this case should be a wake-up call to those in positions of authority and decision making. After years and years of hearing the same thing, they need to take the responsibility upon themselves to institute changes.

Why is it always left to the advocacy groups, the victims groups, the Constitutional rights groups, the due process groups to do the research, to produce the facts, to suggest legislative changes, to correct a process which contains the most egregious violations of civil, Constitutional, and due process rights in this country's history since Jim Crow? Why do our public servants have to be embarrassed and humiliated into doing the right thing before they act? Why do people have to file all kinds of complaints and lawsuits to get officials to admit their mistakes, and to get the oversight bodies to do their jobs? Let's get real folks; does it take a rock to fall on someone's head?

This case presents a host of opportunities. This example is so blatant, so obvious, and so egregious that the blame of this must fall upon the shoulders of those in positions of authority and decision making. In the case of those who are in the service of the public, we need to remove those individuals from those positions and to impose strict and severe sanctions as required to send a message that this type of buffoonery and corruption is not acceptable.

An opportunity exists to undo a wrong to a man whose only crime appears to be his big mouth and poor taste in women; and to give a sense of blind justice to the tens of thousands of others similarly affected.

The issue in this case is not Pauley Perrette and her telepathic communications with space aliens; the issue is the persons and institutions that allow for, encourage, and facilitate these kinds of injustices in the first place. They should and do know better, and if they don't, then they can go flip burgers.

Everyone who has done work on this case from A Voice for Men and the other groups are watching this case. A host of folks are using their knowledge and expertise to dissect every dotted I and every crossed T, are on the job. And wouldn't you know, lots of really bad mistakes have been revealed.

Hubris happens, especially when no one looks over your shoulder and checks your work, and no one calls you on the carpet for your misdeeds. That sort of neglect is like laying a magnet beside your ethical compass. You get sloppy, just like plumbers, or building contractors, auto mechanics, and even judges. Boorstein, who I am sure never imagined that she would be videotaped on a work day shopping spree at Saks, is living proof.

So let's see what will happen here. I have already pointed out the responsibility of those members of the state bar to report misconduct among their ranks. I guess if they don't they will be in the same position as at least one, and possibly more, who are already in violation.

For Mr. Shiver's, let's hope that he will be granted a retrial, and that the criminal justice system will work as it is supposed to.

For Ms. Perrette who is nothing more than a prop in this circus; well, I guess the only logical thing that can be said is that all of that money she spent on lawyers, flunkies, losers, and groupies would have been better spent on psychiatrists, psychologists, neurologists, brain scans, and maybe a voodoo priest thrown in for good measure. (I

wonder if that toy doll and pin thing actually works?)

For those dedicated professionals investigating and reporting on this circus as well as those commenting; thanks are given for the right to free speech.

I am proud and honored to be in the association and company of all of these honorable and dedicated folks who are trying to make a difference in a system that is completely broken and needs to be fixed.

I am going to throw in a Hollywood reference of my own that symbolizes the determination and dedication of those fighting the good fight. I'll use a line from the movie Tombstone, when Kurt Russell as Wyatt Earp tells Ike Clanton at the train station right after he smokes his pal,

"You tell 'em I'm coming, and Hell's coming with me. You hear?! Hell's coming with me!"

Stay tuned, we're just getting warmed up.

Equality cupcakes

Greg Canning · 2 May 2013 · Archived copy · Original

Although I probably should know better I cannot help being dumbfounded by the ongoing hypocritical and childish antics of gender feminist students in our universities, most notably the motley crew down at the Monash Student Association, Women's Department.

While they have a ways to go to match their contemporaries at the University of Toronto, their largely unchallenged bigotry no doubt slowly infuses into the higher education culture of increasing female privilege.

This week they are celebrating "Blue Stockings Week" which is described as a celebration of "the achievements of women past and present, as well as encouraging future (female) academics and scholars!"

In one of the most extreme examples of cognitive dissonance and hypocrisy I have seen these student ideologues have hosted an "Equality Cupcake" event. It appears however that not all cupcakes are created equal.

From the Blue Stockings Facebook page :

"TUESDAY
Equality Cupcakes!
The MSA will be selling equality cupcakes to raise awareness of the gender pay gap that exists in society. Cupcakes will be 70c for trans* and sex & gender diverse folk, 80c for women and $1 for men! Campus centre/ menzies (sic)[1] lawn (depending on weather) from 10-12."

The decision to highlight wage discrimination by price discrimination is akin to being violent to protest against violence, or raping to protest against rape. But why stop at gender as the only factor in statistical pay gaps? Why not add age, ability, race, religion, sexual orientation etc. into the mix? What should an elderly, disabled, Muslim, female to male transgender, homosexual, non English speaking, Afghan refugee, first year Arts student pay for a cupcake; 10 cents, 20 perhaps?

What you can be sure of in Australia, is that all work covered by Fair Work Australia award conditions is gender neutral. The same position, in the same industry at the same level is paid at the same rate. Most students do it tough, often haveing to work to support their studies and will almost certainly work under such award conditions. Is there a gender pay gap for university students? I don't know but if there is it is NOT because they are not being paid equally for equal work, so to discriminate against your fellow students is in my view simply abhorrent.

Surprisingly some Monash students both male and female rather then ignoring this over sexism got onto a private Monash Students Blog with some 19,000 members and started complaining about the sexism. The Facebook post according to Herald Sun Community Leader News Paper attracted nearly 1,500 likes and more than 900 comments.

One of the MSA women's department feminists felt the way to respond to this criticism, which she referred to as "trolling" was as follows:

"- Send an email out to as many lecturers as you can. Target lecturers who you know teach the students who have been the most vocal on the stalkerspace discussion.

– Explain the situation to them.

– Explain the wage gap to them.

– Explain to them that it is their duty as tertiary educators to discuss the wage gap with their students.

– Explain that given that this is happening, they have an obligation as professionals who are preparing students to work in their chosen fields to spend the first five minutes of their next lecture explaining what the wage gap is in their field and why it is important that we are all aware of it."

So there you have it, lecturers should take up time scheduled to teach their subjects to spread feminist propaganda

to non-conformist students!

But even getting local mainstream media coverage for their “awareness” campaign, they are not happy. The women’s department Facebook page contains an unhappy discussion that one of them (law student Louisa Ashton) was mentioned by name in the Community Leader article, and whilst she “stands by her comments”, apparently not so much as to have them reported publicly. Indeed the group is considering writing to the paper requesting to have the article removed. How’s that for standing by your convictions!

The reason for the average statistical gender pay gap has been comprehensively explained time and time again. Still when the meme of a “gender pay gap” is repeatedly conflated and blamed on sex discrimination by the current Australian Prime Minister and President of the United States of America, it’s not surprising that sheepish students take this at face value, rather then “unpacking or drilling down” into the statistic to try and understand why it exists. No, that would entail critical thinking and students are doing much less of that these days.

Universities instead, are sticking to their core business of manufacturing politically correct thinking indoctrinated drones for employment in the ever-growing business of big government. Its simpler and less complicated to just toe the feminist ideological line that the pay gap is all due to male privilege promoted by the mythical patriarchy.

But wait there is more; Equality Cupcakes come with the added bonus of raising funds and getting comments to support a submission for “affirmative action policy for course readers.” This means the MSA Women’s Department will petition the Arts Faculty Board, to mandate that 40% of all journal articles used in teaching must be written by women. Not that the journal articles be of high quality and relevant to the course work, just that women write them. Hopefully the Art’s Faculty Board will have more common sense then such students.

Indeed the Faculty Board would be well aware of the university policies that already offer affirmative action for women staff. Further they would be aware of the gender gaps that exist and has existed for years in the student population and the future effect this will have of staffing at universities.

For example they would be cognizant with the trend in sex ratio for enrolled students at Monash University.

[image]

And the disparities at Monash University in student enrollments across faculties for 2013.

[image]

They would also be aware of the sex ratio treads across Monash University staff.

[image]

But where is the MSA Women’s Department cry of discrimination when it comes to addressing the gender gap in education? They firmly focused only on the areas in which women are still below parity, despite the obvious reasons which are proven by research to not be about discrimination. But they remain eerily silent on area’s where women lurch well ahead of parity. Monash provides more proof that modern feminism is not interested in gender equality, but only in advancing women’s interests and power.

That is not a cupcake I can swallow.

?

Sir Robert Menzies after whom the “menzies lawn” (sic) is named was a longstanding conservative Australian Prime Minister. I am sure the failure to capitalize his surname was just a typographical error on the part of the MSA Women’s Department. This focal point at Monash University (Named after Sir John Monash Australia’s Military Commander in WWI) is a frequent venue for activities and no other promotion ever has made the same error.

Karen Straughan at NY Libertarian Convention

VFM News and Commentary · 3 May 2013 · Archived copy · Original

Our girl is red hot! Your girl ain't doodeley-squat!

The ultimate lie

Drew Vox · 3 May 2013 · Archived copy · Original

In the spring of 2002 my life changed drastically. My mother had been fighting cancer for almost a year and in May of 2002, she lost her battle. While my father was not completely absent I would say that my mother was mostly responsible for raising my brother and me. She was the "cool mom" on the block and she was one of my best friends. My friends would come over to hang out with me and often they would end up in the living room or the kitchen striking up a conversation with my mother. At the time, I thought losing my mother when I was only 22 years old was the worst kind of pain I could experience.

I was wrong.

By the time my mother was diagnosed I'd been dating a girl (we'll call her Liz) for a couple of years. Liz was everything you could want in a woman. She had a great sense of humor. She was intelligent, charming, and generous. She was also very beautiful, and seemed honest. We grew up in the same area and of course we were familiar with each other's family. There was no doubt in my mind that she was everything I wanted in a partner. Looking back, I suspect I was also looking for stability in my life given everything I had gone through.

Shortly after my mother's passing I was offered a position in the IT department of a distribution center located in Southern Florida. It offered the opportunity to advance my career as well as the opportunity to (attempt) to run from the pain. I discussed the prospect of moving with Liz and we decided we'd try to make the relationship work in spite of the distance. I decided I'd propose to her upon her first visit and ask her to move to Florida to be with me. I did, she accepted, and two weeks later she was in Florida with me permanently.

Everything was going great for about two months, at which point we received the life-changing news that she was pregnant. After much deliberation we agreed that it would be in our best interests (and the unborn child's) to move back to our home state to live near our families. We were about to be young parents, after all, and we wanted a support system. We also decided that we wanted to wait until after the child was born to get married. We moved back to our home state in late 2002 and in April 2003 our son was born. My family was ecstatic over their first grandchild, and like most families, made the little boy the center of their universe. Liz and I rarely argued and were extremely happy with our little family.

That all changed the day she told me she didn't love me anymore. It caught me completely by surprise and as hard as I tried to get her to reconsider, she refused. I continued to pay for our apartment so that she and my son had a place to live, and took residence on a friend's couch. Over the next few weeks I was able to get an apartment of my own and I continued to pick our son up on weekends. Just as I was adjusting to my new life, the next (and almost fatal) blow was about to be delivered. Liz called one evening and said it was very important that we talk. I made plans to stop by the following day so we could discuss it. At this point I was still blinded by love and had no idea what I was getting into.

The next day as I was driving to Liz's house, my mobile phone rang. It was my Aunt Debbie who had taken over the role of motherly protector after my mom's passing.

"Drew, are you on your way to talk to Liz?" she asked.

"I am….why?" I replied.

"You tell Liz that I spoke to her mother, and I know the truth…and she had BETTER tell you the truth."

At this point in the story I know I sound completely oblivious, but I still honestly had no idea what was going on. I sat down to speak with Liz and she proceeded to tell me that she had cheated on me before moving to Florida and there was a chance our son was not mine. While I had reason to be concerned, I wasn't. After all, our son looked just like me and he was already calling me "dada". There was no way in the world he wasn't mine. As I sat there playing with our little boy, Liz's phone rang. As she got up to answer the phone my phone began ringing too. I

answered, and it was my Aunt Debbie.

“Drew, did you talk to Liz?” she inquired.

“I did. She told me that she cheated on me before moving to Florida and there’s a chance our son is not mine.”

There was silence on the other end. Too much silence, in fact. Looking back, I think I knew what was coming.

“Drew…” she replied. “Liz is lying. She’s had the paternity test results for more than 8 weeks and you are not the father.”

It’s hard to imagine two little sentences could bring your entire world crashing down, but they did just that. My jaw dropped open and I dropped my phone as our son was climbing up my leg that very moment asking “dada” to pick him up. I picked him up and held him as closely as I could, and I cried.

The next three months were the worst of my life. Up until that point I wasn’t sure I believed depression was a real thing. As I learned, it is indeed very real. I’m going to step away from my story for a second to tell anyone facing depression to please get help as soon as possible. It is real and it can be very dangerous. I felt abandoned, deceived, and utterly destroyed. Everywhere I went this little black cloud of despair followed me. I cried and sobbed all hours of the day. I even had a recurring nightmare where I was driving with my son in the car and I’d crash into a tree. I was ejected from the vehicle and it became engulfed in flames. No matter what I tried I couldn’t get him out of the vehicle. I had to stand there and watch him burn to death.

I contemplated suicide on multiple occasions going as far as to strap a noose around my neck while standing on a chair. I’m not sure why I didn’t but I can tell you I was very close to not being here today to tell my story. My parents and family were also distraught and of course had to remove photos from the walls and basically erase a beautiful little person from their lives. For all intents and purposes, my son died. I lost him. My parents lost a grandchild. After 3 months of severe depression, my sadness turned to anger. It was all her fault. That bitch!

And so began my search for an attorney. I wasn’t sure how to go about it since I wasn’t even sure what to call it. But surely what she did had to be illegal on some level, right? Naturally there were no resources available for a man in my position so I began randomly calling attorneys and explaining my story. My elaboration over the potential to receive justice soon turned once again to despair as one attorney after another told me they weren’t interested in my case. It’s not illegal, they told me. There’s no case law established for this kind of thing in our state, they told me. After calling every attorney in the yellow pages I threw in the towel and attempted to move on with my life.

Three months later a number I didn’t recognize popped up on my phone. I answered it and man on the other end introduced himself and told me he had heard about my case from one of his colleagues. While he had never handled a case like mine in my state, he had handled similar cases in a neighboring state and he was licensed to practice in my state as well. He sympathized with my situation and offered to take the case on a contingency basis. I hired him on the spot and he explained to me that what she did was, in fact, fraud. There are apparently two types of fraud:

1) Making a statement as though it is true when you know the statement is false. (Example: Selling someone a car after telling them you put a new engine in it, and it turns out the engine had 150,000 miles on it.

and

2) Making a statement as though it is true when you don’t know whether the statement is true or false. (Example: Telling a man he is the father of your child when, in fact, you don’t know who the father is.)

During the depositions her defense was basically that she got drunk at her going away party and had sex with someone, but didn’t remember it. (Even though all of her friends knew she did, but of course it never occurred to any of them to let me know that my son might not be mine.) What made this argument particularly interesting was that she, by that time, was married to the guy she cheated on me with and they had another child on the way. So in

effect, she was saying “I was drunk and never gave consent nor did I remember the sex” and yet she was married to the man who, according to her own statement, raped her.

Over the next two years her attorney dragged the case out using various legal tactics. By that time I had remarried and it was beginning to put a strain on my new marriage. While my now ex-wife supported what I was doing, she felt it was time to cut my losses and move on. My case ended up in mediation and my attorney urged me to take a settlement, and so I did.

My experience was horrific and no man should ever have to go through what I went through. While it was nice to be able to go after her for what she did on a civil basis, let me make this clear: Paternity fraud should be a criminal offense, and a felony offense at that. I decided to share my story in the hopes that it might help someone else in my position. Perhaps it will give them the courage to fight back, or perhaps it will give them the strength to carry on.

MR-E Hosts Earl Silverman Memorial

Raz · 4 May 2013 · Archived copy · Original

[box]

Mens Rights Edmonton will be hosting a memorial for Earl Silverman – the man who founded and operated the only domestic violence shelter for battered men in Canada. The memorial will take place at 1:00pm on Saturday May 11th at the Norwood Legion located at 11150-82 Street in Edmonton, Alberta.

We will be paying tribute to the life and work of Earl Silverman. We will also reaffirm our commitment to continue his work for the male victims and survivors of domestic and intimate partner violence. “Eric Duckman” and “GirlWritesWhat” will be attending and possibly speaking, as well as several other MRAs from Calgary and Edmonton who knew Earl personally and assisted him in his fight until his final day.

All are welcomed to attend, however, we do ask that you confirm your attendance, (including family and friends you’re taking along) in as timely a manner as possible via our facebook page:

https://www.facebook.com/events/626397987389041/

There is no cover charge for attending, however we very much appreciate donations to not only help pay for the memorial, but to fund activism aimed at picking up the struggle where Earl left off. We suggest a donation of $10.

Thank you for your support, we hope to see you there!

**Update. Our paypal button has finally been fixed. Please make your donations through the “donate” button on our main page here:

http://www.mensrightsedmonton.com/

We very much appreciate your support.

[/box]

Gloating over Earl Silverman's corpse

John Hembling (JtO) · 4 May 2013 · Archived copy · Original

Some people within the community of the men's human rights movement have referred to the late Earl Silverman as a hero. I regret that their description is accurate, even as those using the term may not understand it from the same perspective. A hero, understood from a men's human rights point of view, is a willing self-sacrifice: a disposable human, buoyed to his own destruction by commitment to a society which disregards his humanity, but which praises his willing participation in his own death.

I don't think Earl was a hero, he was something else; something bigger. But as the news of his suicide has reached the mainstream, commentary from publications like Huffpo and The Atlantic Wire have another flavor entirely. They are gloating over his death.

Alexander Abad-Santos of The Atlantic Wire produced as smug and satisfied a piece of yellow pixels as any journalistic smog I've ever seen.

According to Abad-Santos's headline, (likely written by his editor) Mr Silverman's legacy is one of feminism bashing. Those who insist on calling attention to the ideology informing hard opposition to recognition of men as human beings with rights should expect to continue being called out on their ideology's foundation of hatred and violence, but that wasn't Earl Silverman's work. That's our work, but let's not digress.

Silverman's legacy was one of providing shelter and help to human beings that the rest of out society is content to see abused, homeless, and disregarded to their deaths. The approximately half of the victims of domestic violence who happen to be male. The ones Abad-Santos calls a myth.

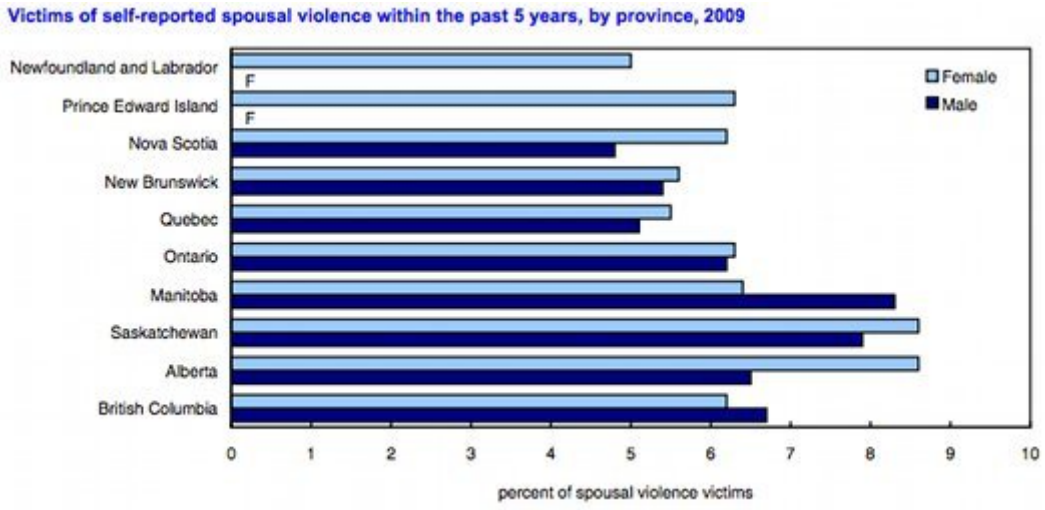

The Atlantic Wire contributor takes a stab at defining the Men's Human Rights Moment, scratching the surface with mention of family law, military service, and domestic violence, but then falls on his face, citing attempts by the SPLC to fund-raise in 2011 by pretending the MHRM is a modern equivalent to the racial supremacist organizations Morris Dees made his name opposing in the 1970s.

Contrasting such foolish fear mongering, a small detour into ideological attack on the MRHM, is worth revisiting.

> **"It should be mentioned that the SPLC did not label MRAs as members of a hate movement; nor did our article claim that the grievances they air on their websites – false rape accusations, ruinous divorce settlements and the like – are all without merit." [1]**

Arthur Goldwag of the SPLC managed to drop this admission in his backpedaling after being pasted by Reason Magazine, Business Insider and the American Spectator for the SPLC's irresponsible fear-mongering about the MRM in late 2011. Isn't it peculiar how "professional journalists" keep referring to the SPLC's incompetent attempts to paint the Men's Human Rights Movement as a malevolent force, while consistently omitting mention of the public spanking that pack of well heeled lawyers took, and Art Goldwag's subsequent admission of the reality of the issues addressed by the MHRM?

Santos next attempts to re-establish the myth of domestic violence as a sexually one-sided issue. He cites a 2010 study by the CDC, in which lifetime victimization rates are compared between men and women. According to the CDC's 2010 National Intimate Partner and Sexual Violence Survey, 1 in 5 women versus 1 in 71 men are victims of rape in their lifetime. So where's the problem in the CDC's report?

By focusing on lifetime victimization, the CDC report[2] taps into our culture's narrative of victimization. Women's victimization is re-enforced by the prevalent cultural narrative, thus women remember their victimization, and even may escalate the severity of any incident of victimization. Men, by contrast live in a narrative in which they are perpetrators, and never recipients of violence or abuse. Because of this, and the fact that people conform their memory to the cultural narrative they inhabit – it is no surprise at all that a lifetime rate of victimization shows overwhelmingly female weighted incidence. In fact, the choice to describe a lifetime rate, rather than a single year, or a lesser period demonstrates purpose in the CDC report. Even the Stats-Canada report selects a 5 year baseline, rather than a shorter period, and increasing the smog of cultural memory. In spite of this, the report still indicates sexual parity in victimization.

However, the CDC's report does also include single year comparison of male versus female incidence of sexual victimization. For women's victimization in a 12 month reporting period, 1.1% of women reported being raped. By contrast, 1.1% of men reported being "made to penetrate" through violence, or coercion.

But even the male to female parity is hidden in the CDC's report, as table 2.1 on page 18 of the CDC's 2010 survey mentions "made to penetrate" but leaves the number out of the table. To hide this number, coerced and forced sexual encounters involving male victims are broken into smaller categories and samples, making them ignorable. This is purposeful in the report, hiding and erasing male-victimizing rape.

Meanwhile, credible research on domestic and sexual violence continues to show reciprocity[3].

This isn't even the worst fallacy in this whole, sick narrative. What if only 1 in 71 men were victims of sexual violence, while a comparatively huge 1 in 5 women are victimized? Putting these together , and assuming truth in the false claims of gender ideologues, then 7% of sexual violence and rape impacts men. This is a grossly and deliberately low estimate, but even if it's true – why isn't 7% of our culture's effort and resource being directed to that 7% of male victims?

It is because men are not human, and don't matter. The purposeful burying of male impacting sexual or other violence is utterly craven. For those of you male readers subject to past or ongoing domestic violence, take it quietly, because you don't exist. Also, female readers with a male colleague, friend or family member subject to past or ongoing abuse, your male family members don't exist either.

Alexander Abad Santos asks in his Atlantic Wire article "[Earl Silverman] killed himself because a men's abuse shelter shut down?"

And now, as to a slow-witted toddler, this inane question will be answered. No, he killed himself because after 20 years of seeking any public help addressing the real problem of male-impacting domestic violence in the form of shelter or other services, he met almost nothing except obstruction, denial and a callous indifference from an industry with the public slogan "don't ignore it".

The domestic violence shelter industry takes great pains to ignore roughly half the problem, because the female victim/male perpetrator narrative is the one which makes money. In fact, the current model of male-only abusers

and female-only victims is so deeply false that continued fidelity to it is guaranteed to keep domestic violence happening, supplying an ongoing stream of damaged bodies and minds.

It keeps the money flowing too, doesn't it Alexander?

Fighting domestic violence by pretending it is sexually one sided is about as useful as fighting a structure fire by spraying water on only the north and east facing walls, and letting the south and west walls burn freely.

What of the grief and exhaustion of a man who tried for two decades to get the funding for one single men's shelter in a nation with hundreds of publicly funded women's shelters? What about his suicide death?

"Well, isn't that a shame?" is the gloating commentary from Abad-Santos and the Atlantic Wire. This recalls the spontaneous and sarcastic recital of "Cry me a river" by the Toronto feminist protester "Big Red" on mention that men commit suicide at a rate four times higher than women in Canada.

Of course, Abad Santos cultivates his own plausible deniability with the benevolent granting that oh! *Some* men really are abused, and somebody really should do something to raise awareness. But not too much awareness, because as we all know, compared to women, the menz problem is a teeny tiny one.

Citing Salon's Mary Elizabeth Williams he adds: "Yet where Silverman came up short was in perpetuating the Men's Rights movement's fiction that there's any gender equity as far as violence and victims."

So it's right back to not existing for the male half of the victims of domestic violence. Suck it up guys, and if you're going to kill yourselves, don't leave your corpse somewhere inconvenient. If you're male, you're disposable, and nobody gives a rat-fuck. Citing Abad-Santos again:

"Is there still a backlash? Well, MRM advocates and activists are upset with the news."

Well, nobody gives a rat-fuck about a Earl's grief, exhaustion and suicide except Men's Human Rights Activists.

Well, sure, men are subject to DV, but its a lesser problem, despite the research showing reciprocity of abuse.

Well, as long as nobody important is ever allowed to feel a twinge of conscience, 80% male suicide is no big deal.

Well, as long as the money keeps flowing, using a fraudulent model to pretend to combat domestic violence is just fine. Right?

Well, as long as nobody NOTICES that the DV industry preserves the status quo for the money.

And Abad Santos finally points to AVfM which, he claims

"sort of turns on feminism, and turned gender equality into a perpetrator."

No, we don't "sort of" turn on feminism. We identify it clearly as the prevailing ideology of gender in western culture, and further note its core foundations of violence and hatred. Concerning "…turned gender equality into a perpetrator," gender equality is nowhere to be found, except in the equal rates of domestic violence known to everybody from Erin Pizzey, the founder of the first women's shelter – and, all the way to Mary Koss, whose fraud informed the CDC's number-cooking 2010 report.

Abad Santos closes with "Surely, this was a man going through financial hardship, who struggled to keep his passion project afloat, who took his own life. But nobody has to believe that feminism can kill, or facts that aren't true."

"passion project"

Earl took his hobby too seriously. Maybe he should have built model railroads instead, or bonsai. Maybe stamp collecting.

Despite all the lying, denial and obfuscation, what neither Abad Santos not any other gender ideologue can conceal is the panic to prop up a false narrative which doesn't just produce male and female carnage, it makes its proponents money. The innocent-decorative-female victim, and the big-bad-violent-male-aggressor is the public

message which grips emotions and opens wallets. That narrative must be preserved, no matter how much human carnage of male and female victims it produces.

The panic among its proponents is that this old, false narrative is increasingly recognized as a fraud, perpetuating human harm for the cash it generates. The domestic violence grievance industry is ever more obvious as an industry of human damage for money. Silverman's corpse was just small change.

But Abad-Santos was at least partly correct. "nobody has to believe that feminism can kill".

Indeed, nobody has to believe it, even while our male friends, our sons, our brothers, and male colleagues die. We can still deny, and all it will cost is a few dead friends and relatives.

For those who, unlike the gender ideologues in the DV industry, somehow manage to give a rat-fuck about the invisible half of the victims, or about addressing the current broken, ineffective, and one-sided non-solution of pretending only half the problem exists: you can help to fund the re-establishment of Earl's shelter as the Earl Silverman Center.

But if that seems like too much effort, you can just gloat over the damaged and the dead, like Alexander Abad-Santos. See if somebody will pay you for it.

http://www.avoiceformen.com/mens-rights/activism/the-earl-silverman-center-journey/

http://www.earlsilvermancenter.org/

[1] http://www.theatlanticwire.com/global/2013/04/earl-silverman-suicide/64696/
[2] http://www.cdc.gov/violenceprevention/pdf/nisvs_report2010-a.pdf
[3] http://www.csulb.edu/~mfiebert/assault.htm

Symantec, O2 still censoring/defaming MHRA sites

John Kimble · 5 May 2013 · Archived copy · Original

In case you weren't aware, Symantec and UK telecoms company O2 are currently still blocking men's human rights sites and labelling them as "hate sites". Previous reports of the cessation of such disgraceful behaviour were based on an erroneous article at The Register and the truth of the matter is that at no time were any of the sites in question unblocked.

It's not just A Voice for Men that is smeared in this way by these companies, even completely uncontroversial resources have been defamed too. Symantec believes that the equal Justice Foundation's dvmen.org site to be hateful, yet all they do is help male victims of domestic abuse. Sites wanting separated dads to have a relationship with their kids are also classed in this ridiculous way, and if you're dedicated to nothing more than drawing attention to the plight of male victims of rape and sexual abuse then even that's "hate" too.

Longevity is no barrier to Symantec denying your site traffic, with The National Coalition for Men subject to the hate smear. Nationality nor language offer much protection either, with UK, Canadian, Irish, Swiss, Portuguese, German sites suffering this most terrible mis-categorisation. In total I've discovered over 80 men's human rights sites which are being defamed and censored, this constitutes a substantial portion of our movement.

These types of technologies can all suffer from the problem of "over blocking" to some extent, indeed media reports show previous cases whereby Symantec wrongly categorised sites and rectified the problem soon thereafter. Our case is completely different, my research and my subsequent complaints resulted in just two sites being taken off the "hate list". Subsequent complaints from actual site owners have completely fallen on deaf ears too, but we aren't simply being ignored, it's much worse than that. In response to my complaint, I was informed by O2's head of complaints that the reason for the "hate site" categorisation was due to sites containing "aggression" and using terms such as "anti-feminist".

The O2 representative informed me that they and Symantec had reviewed the list of sites and they regarded them as being at the "low end of the spectrum" with regards to hate. It is therefore now established as indisputable fact that Symantec and O2 operate their businesses from an openly misandrist and authoritarian political position, whereby any criticism of even the most vile and extreme feminist ideology is not just banned, but also deemed to be "hateful".

You may wonder why all this matters so much, after all it's only the occasional noodle bar using the filter isn't it? Actually no, the system behind this is the most widely used internet filter in the world with 250 million users. The technology in question is called "Rule Space", a company bought out by Symantec in 2010. Major UK mobile telecoms provider O2 has the Rule Space filter enabled by default for its 16 million users, and the noodle bar in question is just one of 15,000 restaurants using the filter in the US alone, so the impact on traffic is likely to be significant.

I can also now for the first time expose a number of further companies who's customers may be subject to blocking and defamation of men's human rights sites, either by default or, in some instances, as an optional "service" These include: Bell Canada, Beeline broadband, AOL, Yahoo and even Intel. Worst of all, a company appropriately named "Censornet" uses the same url filter. They sell systems to hundreds of our schools, hospitals and public libraries, meaning taxpayers are funding systems which take the ridiculous position of human rights for half the population of the planet being "hate". Therefore, students and patrons at the affected institutions are only able to access one side of the story when researching gender issues and are, in effect, now subject to state sponsored propaganda and we have yet another case of feminist brainwashing our children by censoring the truth.

It's hard to be sure of the exact scale of the problem or which institutions are using this disgusting software, perhaps readers can help me out by attempting to access AVFM and other sites on the block list at their local library or school? A few already known examples of Censornet customers include the following:

[unordered_list style="bullet"]

- Belvedere College
- George Green's School
- Hartford High School
- Launceston College
- Lincoln Castle Academy
- Mowden Hall School
- Northcliffe High School
- Nowra Christian School
- Rock Ferry High School
- Senath Hornersville School
- Swindon Youth First Centre for Health
- West Derby School
- Woodcote High School
- Wyong Christian Community School

[/unordered_list]

In future, things are likely to get worse still, just last week David Cameron promised public wi-fi in the UK would be censored and politicians in Australia have previously sought mandatory internet filtering. Were these proposals to go ahead you can be sure that the Gillards and Harmans of this world will be pushing for a Symantec's misandrist offering to be used. In fact Censornet even tweeted last week, offering their services in response to the announcement.

It's quite clear that Symantec's Rulespace filters are fundamentally broken when it comes to classifying gender equality themed websites, they're not just endorsing feminism, but actually siding with the extremists seen at the University of Toronto "protests" by silencing anyone who tries to speak out. I'm certainly not going to stand for this and have contacted as many owners of the affected sites as possible.

You can help by boycotting the above companies, particularly Symantec, and uninstalling any of their software on your computers (it's not particularly good anyway and there are plenty of free alternatives). O2 is part of the larger Telefonica group so if you're not in the UK you can still boycott them.

It would also nice too see this censorship backfire and for sites to receive more traffic as a result rather than less. If you own a men's rights site why not through the list of banned sites, choose you favourites, and then link to them? Alternatively, you could find a nice article on the sites in question and post it to Reddit, Facebook or your favourite forum.

I'm still investigating the Rulespace system, further research on this issue will appear on The Rights of Man blog next week.

Note – O2 has previously been in touch and wish for me to make it clear that adult customers are able to deactivate the url filter by completing the company's age verification process and then requesting all sites be unblocked. Of

course I don't wish to misrepresent them in any way so I'm happy to point this out, though there is a certain hypocrisy in them wishing for me to clarify such a point whilst happily defaming so many great human rights activists in the most extreme manner imaginable.

I am woxan!

Diana Davison · 5 May 2013 · Archived copy · Original

I've yet to decide if my arrival as a female MRA is due to finding men adorable and long suffering or finding other women insufferably fraudulent. I think it's somewhere between the two.

Don't get me wrong, I've met some women I've loved and I've met some men I've hated, it's just that I discovered, at some point, that it's not because of their gender it's because they are individuals with unique characteristics that I liked or loathed. People are people. They aren't just a sign on the zodiac and they aren't just their gender. Feminism disagrees and they want to taint half the species. It's impossible to embrace feminism, if you're an honest person, because feminism relies on you believing what amounts to an intellectual field of cow patties.

In 1991 I encountered Gloria Steinem's scribblings, and Naomi Wolf's *The Beauty Myth*. Steinem adeptly explained a thing called Patriarchy. Wolf dealt with anorexia, mass media images that forced a debilitating, self-loathing, sense of inadequacy on the average girl, and she talked about Barbie.

I was never a huge Barbie fan. I preferred dollhouses where I could be God to a miniature world, solving house problems where there were no stairs to the third floor by having them fly as if in an invisible elevator. In my dollhouse world anything could happen. Barbie seemed large and grotesquely clumsy. Smaller was better. In fact, when my best friend and I played dollhouse we always fought over who got to play the baby because small and vulnerable was the best thing to be in our little world.

It's not like the baby got the best speaking parts, it was just preferable to be the thing that got the most attention. Barbie presumably got attention because she had big boobs, perfect teeth, and designer clothing. That was stupid. Dollhouse kids got attention just because they were small and cried; much more in our realm of experience. As to Patriarchy, one thing I'm sure of in our miniature Patriarchal imitation world is that neither of us fought to be the dad.

The only other ongoing debate I had with my seven year old girl friend was over who was the smallest when we were born. Our fertile imaginations got quite microscopic. I think I won but I'm pretty sure she'd insist that she had won.

I can't say why she wanted to be so bloody small but, for me, it was likely due to getting the crap beat out of me by kids of both genders on a fairly regular basis. I thought being small would both make them less likely to find me and would encourage those watching to step in and help me out a little more. Everyone fawned over little people.

Neither Steinem nor Wolf dealt with the actual issues or experiences that I could call to mind but they drew me into their literary bosoms easily because, though they couldn't make me small, they offered me something quite awesome instead: the right to blame all my problems on other people. The only cost for this open licence to demand pity and compensation for declared unfairness was my honesty, integrity, and pride. I'm rather ashamed that it took me two or three years before I realized that cost was too great.

The Patriarchy was an interesting thing. As far as rule making goes, it was my experience that women led the field. Mom was the person I needed to please. She set the standards for behaviour and scholastic expectations and she meted out the punishment. Aside from those basic etiquette issues, it was the girls on my block and in my school that told me how to look, what to wear, how to act, what to feel, and what to be attracted to. Girls are pretty fucking hard to please. You know if you don't please them, too, because the punishment is stiff for failure to comply; humiliation, a potential punch to the stomach, a whack with an umbrella, but the worst was social rejection: Not by one girl, but by them all, after secret meetings and much whispering.

Boys, on the other hand, were much easier to please. They liked it when I played sports, ran fast for the track team, or was willing to barrel down a whitewashed hill of virgin snow on my toboggan into the river they assured me was frozen over. They never lied about that, though they occasionally overestimated how thick the ice was. Pleasing

women: An endless, thankless, difficult task. Pleasing men: A lot of fucking fun.

But these are childhood stories. By the time I encountered Steinem and Wolf I was 21 and had been through puberty plus some life experience. I'd moved out of the family home five years earlier, had already had a live in boyfriend in a relationship that led me to the book *Men Who Hate Women And The Women Who Love Them*, and pretty much given up on my romantic dreams of living a life full of passion and love.

I didn't leave home because I had a bad family. They're actually exactly what they were supposed to be. Sometimes living *Leave It To Beaver* is the best way to figure out what's wrong with The Beaver. Everyone around me was studying and practising how to be someone everyone else can respect and forgot that self-respect was just as important. I suppose it's natural for teenagers to rebel and I was born at just the right time to be a Vintage Goth. The black hair, heavy crosses made of irony, and Robert Smith with his cereal box octopus and smeared lipstick who was the hero of my disillusionment with the world.

I don't know if you're old enough to remember the octopus. It came in a little plastic bag covered in cereal bits near the bottom of the box and when you threw it at the wall it would slowly climb down. When it got covered in hair and/or dust bunnies you simply washed it in clear water and it was good to go again. Kind of like feminist Patriarchy Theory creates a new wave every time the old one is looking shoddy and not sticking very well.

The things that made me happy were very small. They're still small. I collect finger puppets.

So, what's a Woxan?

Despite the title of my article, I am not Woxan. I mock them because I've learned that you either laugh or you cry. The Woxan is a creature that took form while I wasn't paying attention. After I turned away from the ideology that tried to tell me all the dads and humans with body parts I'd never have are, despite all evidence, more concerned with my destruction than busy worrying about their own lives, I just stopped paying attention. That's near twenty years of festering cow patties.

I noticed when Feminists started calling themselves "womyn" to erase the "man" part. I noticed when The Vagina Monologues became trendy, along with saying the word "vagina" in general. I somehow missed the part where "rape culture" became a thing. And what a thing it is. A big fucking steamer. I've been raped and I can assure you that no one thinks it is okay. No one.

I also somehow missed the moment where it became bad to be a person who was born into a body you learned to like, bad to have all your limbs and organs functional, bad to be heterosexual, bad to be born white, and bad to have a penis. I missed when simple words like "privilege" stopped being something to be thankful and humble about and became the mark of Cain.

The thing about not being surrounded by bullshit is that you smell it really quickly and pungently when it crosses your path. I highly suspect that feminism, which is behind all these new trends, has saturated the world with their bullshit so thoroughly that what seems obvious has become nearly impossible for many people to notice. It's not impossible… just nearly.

So here I am, a Vintage Goth, with not a hope nor a care in the world of fitting in with the mainstream patty whiffers, saying "Holy shit! Can't you smell it?" For the women who have found careers and advantage in pretending the world doesn't need or want men, I give you a new name. For those professional feminists, for those shameless promoters of histrionic victimhood, I give you a name free of any "y" chromosome. I call you Woxan.

I hear you roar and it's fucking pathetic.

Disneyland Dads

Paul Elam · 6 May 2013 · Archived copy · Original

I talked with a friend who was having problems with his children quite some time ago. Jim was a divorced father of three, the oldest of which was a 16 year old son. He was experiencing more problems at the time with his eldest than he was with the other two children. The situation he described was pretty consistent with those I had heard from a lot of other men in his shoes.

Since the divorce his son had grown more distant from him with each passing year, *and more contemptuous*. Some of that was the normal and predictable struggle for individuation common to adolescence, where it is typical for teens to emotionally and even physically retreat from the presence of their parents. It is that developmental phase, one that is both painful and necessary, when teens sometimes want as little to do with their family as possible; when their friends or even their friend's parents are just fine; cool, as it were. Yet the idea of being seen publicly with their own parents is mortally embarrassing.

It can be a rough time for everyone in a family, even during the best of times and circumstances.

But toss that normal kind of growing pain into the life of a divorced father, and add in the undermining from the court sanctioned Golden Uterus, and you have an entirely different animal. Such was the case with Jim and son.

The divorce, despite Jim's best efforts, had been nasty. After a small fortune in legal fees he ended up with the standard deal; a stiff amount of child support, visitation on alternating weekends and Wednesday evenings — and a long list of things he no longer had the authority to do.

Like be a father.

All the parental authority he had ever possessed with his children was transferred to the mother along with the bulk of his assets. The court had not restructured his family. It had just, save for the financial obligations, cut him out of it.

He made the best of it that he could. He turned down opportunities for career advancement to remain living as close as possible to his children. He was there for visitation religiously, despite all the times that his ex-wife interfered and disrupted, which was most any time she was displeased. It became her routine, either as a matter of personal convenience, or to punish him with her newfound power.

She warmed up to calling the shots in pretty short order.

Before long, his ex-wife found a new man, remarried, and encouraged Jim's children to call the new husband "Dad." It was one of many forms of abuse she managed to rationalize after she found herself empowered with a legally sanctioned lack of accountability.

And during this time, Jim watched powerlessly as his connection to his kids, as his role as a father, faded. His children, particularly the oldest, figured out pretty quickly that he was a lame duck with no paternal influence. Respect for him, even as a human being, much less a father, became as distant as the memory of an intact family. At some point Jim realized he wasn't even a visitor any more. He was a babysitter who paid money to take care of children that actually belonged to someone else.

He may have been the last one to figure it out.

That was especially so for his children, who had begun to treat their visits with him like they were some sort of punishment. This was true for the oldest son, in particular. He started to act as though seeing his father was something he was forced to endure; something from which he escaped at the prescribed time. His son also started having problems in school about that time (who'da thunk?), a problem for which Jim found himself saddled with blame, but about which there was nothing he could do. There was no practical way left for him to discipline his son.

Eventually, bordering on despondent, Jim went to see a psychotherapist about the problem. Of course, the therapist did what most therapists do with all situations for which they have absolutely no fucking answers. He came up with a stupid idea that was even more destructive.

He suggested that Jim solidify and embrace his new role as an impotent, disenfranchised father, and just spend his time with his kids giving them whatever they want, forsaking all rules and discipline while they are with him. He suggested that Jim become a Disneyland Dad.

Ah, yeah, that's the ticket.

To begin with, let's take a look at what a Disneyland Dad is perceived to be versus what he really is.

According to womansdivorce.com, which bills itself as "Helping women survive divorce and rebuild their lives," A Disneyland Dad is as follows:

"Generally, he's a father who buys his kids whatever they want, taking them out to eat and to all the fun places in town, rarely enforces regular routines, and gives in to their every whim. From a child's point of view, it's like visiting Disneyland."

So, according to *Woman's Divorce*, Jim has been advised by a mental health professional to further disregard his children's needs; to not bother himself with matters like diet, bedtimes, homework, or any of the measures of psychosocial functioning by which we determine whether or not a child is in or heading toward serious life problems; to sell them out for the convenient path of least resistance. He is to lavish them with materialism and fun, setting them up to go home and face the real life disappointment from the "responsible" mother, who compensates for the enabling, irresponsible father by being the only adult the children have.

It's a load of horseshit from *Woman's Divorce* — and from Jim's therapist.

For a better understanding, let's take a look at what a Disneyland Dad really is in most cases, maybe all of them.

Disneyland Dad is a Disabled Dad, dysfunctionally compensating for the impossible situation the courts and his ex-wife have worked in concert together to place him and his children in the middle of. I use the word "dysfunctional" because it technically fits. But it has to be clarified that in most of these situations, there is no real "functional" manner of compensating. There is no clear "right thing to do." All opportunity to act in the best interest of the children, by restructuring parental roles as opposed to simply eviscerating one of them, has already been laid to waste, by the courts, and by *her*.

We are, after all, talking about non-custodial "fathers." Yes, I put "fathers" in scare quotes for a reason. They fit. Scare quotes should be used every time non-custodial is the adjective describing a father, unless his situation is otherwise qualified, which is rare.

A non-custodial "father" is what remains of a male parent after you strip away all his authority, access and ongoing influence in the life of his child. He is not a parent, but a hologram of one, used to house and feed the children long enough to give their custodian a break. His money counts, but not his presence. The same can often sadly be said for his love.

Love is a great thing to give a child. It means quite a bit less when someone is allowed to put a leash on it; to dictate how much and how often it is expressed. This is especially true when loving your children means providing the consistency and discipline of which fathers are so naturally the providers.

And from the first restraining order to the final decree, that loving discipline is the primary casualty of the dissolved marriage. The courts make sure of it.

And so what do men do? They often watch in horror as the custodial mother controls and abuses the father-child relationship with reptilian indifference to the emotional welfare of the children. They watch this time after time, day after day, till horror becomes an almost boring routine; till she achieves in the "father" the correct amount of utilitarian value and compliance, and the correct diminishment of his actual fatherhood.

That is when fathers, as fathers, often go AWOL, though asserting they went somewhere willingly, as opposed to being exiled, isn't altogether fair.

Some make their departure as fathers official by taking the Disney route, especially if they are part of the fortunate few with the money to do it. It is easier, and they get to see their kids smile. Those smiles help them forget that they have become a clown in the mother's circus, and that underneath all the fun lay the dying needs of their children.

Other men, often poorer ones, just lose interest. They plant kids in front of a television, or video games and go busy themselves with other distractions. Some of these men start sliding on visitation. They often are the subject of scorn from their exes, who waste no time in telling anyone who will listen, "The bastard doesn't even want to use the visitation he got to see his own children."

She neglects to mention that she undermined and destroyed everything that his being a father ever really was a long time before he made it official by no longer showing up. He is Distant Dad, just like she wanted, and now she can malign him in front of the world with "proof" of how worthless he is.

Other men, the really stubborn ones, rail for years against being marginalized, blaming themselves in the process for failing. I admire their tenacity, but I am less impressed with their thickness. I am not trying to be cruel, but I have seen this enough to know that their kids don't benefit from it. They wind up just as alienated as the ones who check out.

Disneyland Dads. Distant Dads. Die-hard Dads. All Disabled Dads; Destroyed Dads.

It is what happens when you buy into myths like "visitation" and "child support" as replacements for parenting; as replacements for fatherhood. When you are insane enough to believe that lawyers and courts and embittered exes act in the best interest of children; when you assign not custody, but *ownership* of children, and when you base that kind of corrupt choice on the even more corrupt standard of genitalia, then you get what those actions have so far gotten us; children who lose everything, starting with Dad.

And you get fathers who compensate for it in whatever way is at their disposal, because that is what is available for them to do.

There is, however, one other option, assuming that we are not ready as a society to stop enabling women to destroy families. You can tell children the truth. You can tell them that you only used to be their father; that while you love them just as much as you ever did, that your real role and the authority to fulfill it, was stolen by their mother and by the court.

You can tell them that what they were told was a divorce was actually a demolition of their lives, sponsored by a system that does not give a fuck about them or about what is right; a system utilized by their custodial "parent" who similarly did not give a fuck.

And that may well be the way to go if you have the finesse to deliver the truth in a way that does not inspire suicide.

I can only wonder what it would be like to look children in the eyes; children who are angry and confused and starting to show the signs of life failure, and just tell them the truth about what happened to them.

Nah, we can't do that. If we did, it would not be fair to their mothers.

The Voice of Europe: Male death

James Huff · 7 May 2013 · Archived copy · Original

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Due to technical difficulties at Blog Talk Radio last week, this show will be rebroadcasted on Friday, 10 May 2013 at the times scheduled at the bottom of this announcement.

On May 3, Lucian Vâlsan, Huffnágel Pista and James Huff will be talking about the only instance when the society seems to give a damn, at least sometimes, about men's lives – and that is when they are dead. It almost sounds like for this politically correct culture, a good man is a dead man.

After the Earl Silverman tragedy and the recent celebration of the World War II veterans, the Voice of Europe thinks it's time to discuss male death, and particularly the general perception with regards to it.

Please join us and call in at (001) 310 388 9709, or Skype in, after the news.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America).

[/box]

The DAHMW needs your help

Dr. Tara J. Palmatier · 7 May 2013 · Archived copy · Original

The Domestic Abuse Hotline for Men and Women (DAHMW) is a very important and very rare non-profit organization. Why is DAHMW so important and rare?

*Because it helps **male** and female victims of partner violence*. It recognizes that all victims of abuse need help, not just women. DAHMW was founded by Jan Brown in October 2000 in Harmony, Maine and has answered thousands of calls from men and women in crisis since that time.

Jan asked me to join the DAHMW Board of Directors in 2012. I officially joined January 2013 and am amazed at how much Ms. Brown, the Board and DAHMW volunteers have accomplished with such limited resources. Unsurprisingly, DAHMW does not get to wantonly feed at the VAWA, federal and state domestic violence monies trough like most *women's* domestic violence organizations do. Since its inception, DAHMW has operated on an extremely lean budget — and Jan's grit, determination and sheer force of will.

Some of you reading this may be familiar with the Earl Silverman tragedy. For those of you who are not, Mr. Silverman founded and ran the only men's domestic violence shelter (MASH4077) in Canada for years. He recently killed himself in despair after having to close the shelter doors due to lack of funding.

Billions of dollars are spent each year on women's domestic violence shelters, but not a farthing to help male victims and their children. Much like Mr. Silverman, DAHMW doesn't have tens of thousands of dollars to sponsor events in which young college men are shamed into parading across campus in high heels, to dispense white feathers and other such contrived nonsense that doesn't do a damed thing to stop partner violence, but does a great job of painting all men as rapists, pedophiles and wife beaters. DAHMW spends what little funding it receives to keep our hotline up and running *for all victims of intimate partner violence regardless of gender, sexual orientation, race and religion*.

Jan Brown explains DAHMW's mission:

We collaborate with a number of the established women's **domestic violence** shelters in the country that also understand that the human capacity for **family violence** is not limited or dictated by gender. DAHMW offers support and practical services to victims, to the best of our ability given our limited financial resources.

Our trained volunteer advocates cover our **toll free abuse helpline** in shifts throughout the day and night. They take calls from victims, their family members and friends who are concerned about them, as well as social services agencies looking for referrals and supportive services for their male clients. 100% of our volunteers (and staff) are compassionate, caring people who want to make a difference in the lives of **victims of domestic violence**.

DAHMW is an organization with a lotta heart (say that with a down east accent!) that could use some helping hands and some spare change if you've got it.

Passing the Hat and Reaching Out for a Helping Hand

If you would like to help DAHMW to keep their hotlines open and to continue to provide resources, very badly needed resources, for male victims of domestic violence, please consider making a donation. DAHMW is also in need of volunteers to operate our hotline.

To better understand the volunteer program, I asked Jan a few questions and here they are along with her replies:

1) What are the responsibilities and requirements of becoming a DAHMW volunteer?

Those interested in volunteering on our helpline must fill out a volunteer application and then set up a time to meet with our Intake Coordinator and Training Coordinator by teleconference. We do a reference and criminal background check. If the applicant is approved we invite them to our training group.

Before joining the training group, we ask potential volunteers to make a $45.00 tax deductible contribution to DAHMW (via our paypal link on our website) to help us defray the costs of the criminal background check, etc. If the $45.00 is a hardship, we may reduce or waive the donation.

Once in the training group, the trainee has up to six weeks to finish the reading, quizzes and assignments (we may extend the training time if there is good cause). Once the trainee successfully completes training, he or she will schedule a time to participate in a mock call session (more than one if needed). Once the trainee feels comfortable about taking helpline calls, he or she will choose an available shift (shifts are 4, 6, and 8 hours long). The line is then forwarded to the trainee's cell phone or landline for that shift weekly. The Intake and Training Coordinators are always available by phone or email if the trainee has any further questions.

We require that our helpline advocates be "violence free," IOW, not in an abusive relationship for at least one year prior to commencing our training. We ask volunteer helpline advocates to commit to one shift a week for one year. They must also attend monthly volunteer teleconferences, usually held on the 2nd or 3rd Sunday night of the month. These meetings are usually between 45 minutes and 2 hrs long depending on the subject being discussed and/or whether or not we have a guest speaker.

In addition we require helpline advocates to submit their volunteer hours weekly at a site that keeps track of our volunteer hours for us and to submit "call logs" (explained in more detail in our training) for each helpline call they take online at the end of each shift.

2) DAHMW is located in Maine. Can you be a volunteer if you don't live in Maine? How does that work?

Those interested in volunteering with us can live anywhere in the country. Our agency is set up "virtually." We use a call forwarding program to send the toll free helpline to helpline advocates phone for their shift, we communicate with each other via teleconference, email, group lists and chat. All a potential volunteer would need is a computer with an internet connection and a cell phone/landline with unlimited long distance. Of course, being a good listener and comfortable working with people in crisis is a must also.

3) You mentioned that all DAHMW volunteers take a training course. What does that entail?

The training course is made up of ten sections. Here is a sampling of the material covered: History of the Battered Women's Movement, Dynamics of Intimate Partner Violence and Legal Issues for Victims of Intimate Partner Violence.

4) If men and women are interested in volunteering, how do they begin the process?

Send an email stating their interest in volunteering to Theresa Chow at: theresachow75@yahoo.com or Jan Brown at: dahmwagency@gmail.com

Thank you, Jan!

If you have been a victim of domestic violence, have found your way out of the abuse FOG (fear-obligation-guilt) and would like help others to escape that hell, becoming a volunteer would be a great place to begin.

If you are a Men's Human Rights Activist and don't know where to direct your efforts, volunteering with DAHMW is definitely a worthwhile cause.

Hope to hear from you!

AVFM News and Activism: Free for All

James Huff · 7 May 2013 · Archived copy · Original

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Tonight, co hosts James Huff and Robert O'Hara will again be taking a spin without a guest. That means that you are the guest and as such should call in and discuss the current trends in the movement. And the indications are good! More and more attention is being paid to our movement and rightfully so. Feminists are becoming scared of our growing presence in the public eye, courts and legislatures all around the U.S, Canada and the U.K. They are reacting to the success of our activism and the predictable result is confusion and denial.

The show starts at 8pm Central Time on May 7th.
That's 2am in London on May 8th.

SHOW PAGE

[/box]

Filler case nearing conclusion, perhaps

Paul Elam · 7 May 2013 · Archived copy · Original

Bar Counsel to Supreme Court: Mary Kellett's misconduct "inexcusable"

Mary Kellett, the Bar Harbor Maine prosecutor accused of conducting Salem style Witch Trials of dozens of innocent men for sex crimes[1] will go before a single Maine Supreme Court Judge for misconduct charges in the Vladek Filler case. On April 24, 2013 Bar Counsel Scott Davis filed a formal complaint with the Maine Supreme Judicial Court charging Mary Kellett engaged in prosecutorial misconduct through "multiple serious violations" which were "inexcusable" in her prosecution of Vladek Filler.

Bar Counsel's complaint followed a two year investigation and a two day formal disciplinary hearing before a Bar Panel during which Kellett's office had Filler held in custody. In December 2012 the Bar Panel issued a decision finding Kellett failed to turn over "at least two key pieces" of evidence of Filler's innocence, engaged in violation of rules and court orders, did not act as a truth seeker, misled the jury, and engaged in conduct unworthy of an attorney.[2]

Kellett's prosecution of Filler began when he was engaged in a bitter child custody dispute with his then wife Ligia Filler–a substantiated child abuser. Ligia Filler characterized her criminal complaints as her way of fighting for the custody of the Filler children[3]. Mary Kellett intervened with Child Protective Services and rushed to immediately arrest and charge Vladek with spousal rape based solely on his wife's accusations.

During his prosecution Vladek maintained and won sole custody of his children, but Kellett's rampant prosecutorial misconduct resulted in him being falsely convicted for sexual assault of his wife. Kellet suppressed and withheld court ordered exculpatory evidence, and obtained rulings to bar extensive evidence of his accuser's motives and conduct form trial.

Even evidence that Vladek was involved in a bitter divorce and child custody dispute with his wife and evidence of her numerous strategic, malicious, and frivolous actions against him aimed at regaining custody of their children were barred due to Kellett's objections. She repeatedly suggested to the jury that there was not a child custody dispute and that evidence of such didn't even exist. Kellett told the jury about domestic violence statistics and about her own personal experiences, and that Filler *failed to prove that he didn't rape his wife.*

As a result of Kellet's prosecutorial misconduct the trial court set aside the conviction and ordered a new trial. Kellett appealed, seeking to reinstate the conviction and to set a new legal precedent barring prosecuted men in Maine from being able to present evidence of their bitter divorces and child custody disputes with their false accusers as a defense.

The Supreme Court upheld the mistrial due to Kellett's misconduct and violations of Filler's constitutional rights. By that time the Divorce Court Judge ruled that Ligia Filler lacked credibility, abused the children, and in review of the same evidence the Judge ruled that the criminal charges of spousal rape against Vladek did not even pass the lowest — more likely than not — standard of proof. But Kellett ignored the District Court ruling and announced she would still re-prosecute Vladek for the same false charges. Several bar complaints were filed against Kellett alleging serious violations and suppression of evidence and she was forced to step aside due to the pending disciplinary investigation in to her conduct in the case.

Filler then became a major political target for malicious prosecution. Kellett's associate Paul F. Cavanaugh was assigned to pull all the stops and was allowed to run wild in Judge Robert E. Murray's kangaroo court to gain a conviction by any means possible.[1]

Miraculously, Vladek was still acquitted of all but one misdemeanor assault charge. The misdemeanor charge alleged Vladek had unclear physical contact with his wife which caused a bruise to magically appear on her upper arm 4 days after they last saw each other. Judge Murray denied all defense motions and allowed a clearly unrelated

bruise claim and photograph to be used to convict Filler even after police found his wife making conflicting claims to officers and their examination finding absolutely no bruises on her arm — 2 days after the alleged contact.

The prosecutorial misconduct of Mary Kellett involved other Maine officials.

ADA Paul Cavanaugh repeatedly complained to the court that Vladek filed a Bar Complaint against Mary Kellett and caused public attention. At sentencing Cavanaugh sought up to a year in jail punishment/retribution — not for any magic bruise — but to punish Filler for engaging in his own vigorous defense against the corruption in Cavenaugh's office.

Judge Robert E. Murray sentenced Vladek to an unheard of 21 days in jail and then forced him to serve that sentence precisely during the time he was required to appear to testify against Mary Kellett at her disciplinary hearing.[2]

Vladek was brought to testify against Kellett as a prisoner, in shackles, under guard and under strict rules of no communications.

The case presented by the Bar Counsel did not try to address examples of Kellet's criminal misconduct. By day two of the hearing it became apparent that Kellett was being given a pass and an obvious effort to allow her to white wash her misconduct was in progress. Vladek, while under guard, demanded to retake the stand in final minutes of the hearing and managed to get his entire 3 part complaint with documents admitted on the record in rebuttal to Kellett's testimony. As news began to spread of a white wash, A Voice For Men activists from around the world took action to make their voices heard, and heard they were.[3]

In its decision, the Bar Panel cited Kellett's failure to turn over at "least two key pieces of exculpatory evidence" which were "critical" to Vladek's defense, rampant discovery violations, and efforts to mislead and deceive the jury about facts and evidence. The seriousness of Kellett's misconduct, the Panel wrote, "cannot be overstated". Despite court and Bar Panel findings and recommendation and despite numerous calls by A Voice For Men, SAVE, National Coalition for Men, and the National Parents Organization (formerly Father's and Families) for Kellett to be removed from her position, she has been allowed by state and county officials to continue prosecuting innocent men.

Officials like district attorney Carletta Bassano, the Hancock County Commissioners, and the Attorney General's office have decided to look the other way as Kellett continues to be unleashed on the public. They have chosen to completely ignore substantiated evidence of Kellett's egregious misconduct. Not only does Kellett to continue to destroy innocent men's lives, she is allowed to continue to provide extraordinary protection and plea deals to female offenders, hence undermining the administration of justice against both the innocent and the guilty.[1]

During the past 2 years, since the Board of Overseers of the Bar found probable cause to conduct and investigation and take disciplinary action, Kellett has continued to prosecute numerous innocent men. Even after the Bar Panel's decision to suspend her law license 4 months ago, she has continued to charge men with sex crimes with at least 3 men having such charges already dismissed. Kellett continues to give female criminals extraordinary plea deals. It's business as usual in Hancock County because Mary Kellett and DA Carletta Bassano are not worried. The corrupt structure in place continues to protect Kellett from accountability for acts which any private attorney would have been criminally prosecuted and jailed long ago.

No one in Hancock County or State government, or the mainstream press for that matter, has shown any concern for Kellett's misconduct or the harm she has caused in her 1100 prosecutions during some 10 years in office. No one in Maine's government seems concerned for the victims of the devastating abuse which Kellett continues to inflict.

Joseph Digenova, a former United States Attorney, discussed the problem of prosecutorial misconduct with PBS stating "This is serious business. These career prosecutors believe that nobody can touch them. Nobody! That's a very dangerous thing in a free society".[2]

Here indeed we have an example of career prosecutors in Hancock County Maine who are engaged in a very serious business of ruining people's lives with the arrogance of knowing nobody can or will punish them–not the courts, not the state, not the justice department–no matter how egregious or criminal their misconduct may be.

If an abusive medical surgeon withholds and misrepresents facts in order to perform unnecessary surgeries on healthy people, he is stopped, stripped of his medical license, and criminally prosecuted by authorities. Yet Mary Kellett, a Maine Board of Overseers of the Bar **substantiated** violator of rules and civil rights of the innocent is not even slowed down. She is just allowed to continue to hold and use the power of the state against the public with no real oversight or intervention from her superiors or State of Maine officials.

For years A Voice for Men has reported about a crime spree of misconduct and civil rights abuse by Mary Kellett and her 7th District Attorney's office in Maine. We have called for intervention from the Governor and State ofMaine officials who are legally responsible with protecting the public from abusive officials acting under the color of law. The justice system which the public is expected to trust has become a mockery of our values and ideals. Maine officials must be held to their duty and oath of office and must protect the public by removing Mary Kellett from her position.

We will not stop calling for accountability and will continue to investigate and report the misconduct of any public officials in Maine who fails in their duties to hold corrupt prosecutor Mary Kellett fully accountable for her crimes.

AVFM Letter to the Maine Supreme Court

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[1] http://www.saveservices.org/2013/04/pr-save-cites-excessive-delays-bias-with-hancock-county-prosecutors/

[2] http://www.pbs.org/wnet/religionandethics/episodes/july-13-2012/prosecutorial-misconduct/11821/

[3] http://www.youtube.com/watch?v=oUz43QI-lSc

UNC Chapel Hill Women's Hospital and misandry?

Michael Sharron · 7 May 2013 · Archived copy · Original

Last week my daughter and I went to the University of North Carolina at Chapel Hill Women's Hospital so that she could have some tests completed. A specialist ordered them in hopes of discovering what is keeping her sick.

As a custodial father, it usually falls on me to take my daughter to all doctors visits. As the father of a daughter, I am thankful that girls and women have specialized healthcare, but as I walked up to this hospital I had to wonder, where do men and boys go to get specialized healthcare at the University of North Carolina?

Where do mothers and fathers take young boys who have a need for healthcare for issues that just affect them? After leaving the Women's Hospital, I decided to take some time and seek out information that could answer these questions. As you can imagine, there is not one single facility at UNC-Chapel Hill that deals with healthcare for men and boys. So, I had more questions.

As an older father of a young child, I will likely begin to have significant healthcare issues when my daughter is relatively young. If I need specialized care, where will she take me if a doctor orders specialized test at the University of NC system? Then I wondered, where did all the money come from to build this enormous Women's Hospital that is much larger than 70% of the general hospitals in North Carolina?

In looking at the University of North Carolina and it's nursing school, I had some better insight on where this funding came from given that every single Ph.D level researcher at the Nursing School has a specialty in women's health. Not one single researcher devotes their career to either Men's health or conditions related to just men. Undoubtedly, this level of research is driving huge amounts of money back to the University of North Carolina which justified them building a Women's Hospital.

University of North Carolina at Chapel Hill Women's Hospital and the Future of Men, Boys, and the Women that Love Them

As my daughter and I drove home I had some time to reflect. On one hand, I am thankful that my daughter can get world class healthcare that is clearly given at the University of North Carolina Health System.

But, then I thought about *her* children. What if she has a son?

What if she has a son who is sick? Have we reached a level in North Carolina and elsewhere that we have given so much money, resources, and infrastructure to women's healthcare — to equalize an alleged but obviously non-existent disparity — that we actually ended up increasing the real disparity, the one men and boys have already historically faced?

Does anyone expect that this multi-million dollar hospital will be torn down the day that everyone realizes that the only healthcare disparity that ever existed favors women? And, does anyone think that when that day comes, there will suddenly be a multi-million dollar hospital built for men and boys, or that suddenly medical providers and researchers will start shaping their careers around men's healthcare?

Will they open a wing for men and boys? A clinic? Put up some posters? Or will we just see something like this?

[image]

We know where this is heading, I think.

Modern day feminism/misandry clearly has a hand in everything my daughter and I just witnessed. What sickens me about it is that when this women's hospital was being built, no doubt there were feminists who applauded the construction in the name of women's rights, and who never thought about the men in their lives that they love, or their future sons who may one day need specialized medical care.

This is why I hate feminism. Feminists largely center everything around women, and to a much more superficial

degree around their children. They do not take into account what happens to those children, their sons, when they turn 18 and feminism needs them to be a marginalized father, an assumed rapist, an assumed domestic violence offender, or just dead from prostate cancer, so that the narrative of feminism and the elitist focus on women can be furthered.

If you do not live in North Carolina, or have no interest in the University of North Carolina at Chapel Hill, this article still pertains to you. If you look closely within your own university system or in an average medical center, it is very likely that this system has it's own women's hospital and numerous specialized programs for women's health. For boys and men — nothing.

I hope that this article will start the wheels spinning and cause you to look within your own community so that you can become a contributor and writer for A Voice For Men.

If you are a woman, a mother, or grandmother, you are probably the only hope your sons and grandsons have.

To all AVFM contributors

VFM News and Commentary · 7 May 2013 · Archived copy · Original

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We are in the process of cleaning up and organizing the admin. At this point there are 74 articles which are in “draft” version, which indicates to editors that they are not complete. Articles are only reviewed for possible publication when they are in “pending” mode, which signals to editors that you are through with them and are ready for them to be published.

We genuinely want to publish as many quality articles as possible, and there are some good ones in draft version right now, but we can’t publish them until they are officially submitted.

If you are an AVFM contributor, and you are wondering what has happened to an article that you placed in the admin, it may be because you left it there in draft form.

At this time we urge all contributors to check the admin and either trash or finish and submit articles you have there.

On Friday, May 10 at midnight, Central Time US, we will be deleting ALL articles in the admin which have been sitting in draft version more than 24 hours.

Thanks for your cooperation. PE

[/box]

An interview with Peter Lloyd

Claire-Louise Meadows · 8 May 2013 · Archived copy · Original

Journalist Peter Lloyd recently hit the headlines when he revealed he was suing his local gym, the Kentish Town Sports Centre in North London, on the grounds of gender bias.

Lloyd was incensed that the venue, owned by the fitness company Better, in association with Camden Council – was banning men and boys for 442 hours every year to make way for 'women-only' sessions.

'To add insult to injury' says Lloyd, in a heartfelt article in the Daily Mail last month, 'they still charge full-price membership without offering men the equivalent option of a 'male-only' session.'

I have been watching the case develop with interest, as a journalist and blogger with special research interests in the rights of men and boys.

And I am not the only one. Prominent human-rights campaigner Peter Tatchell has described Lloyd's campaign as 'sensible and fair'.

Erin Pizzey, domestic violence shelter founder turned men's right campaigner has also pledged her support 'this discrimination has no place in modern society' she says.

I interviewed Peter Lloyd last week to find out more about the thinking behind his case, and what progress he felt he had made so far.

Claire-Louise Meadows: Peter, take us back a little – what made you decide to take action on this issue?

Peter Lloyd: Primarily, I took action because the gym's policy is discriminatory, but also because I wanted to wake people up – men, women, council staff and gym bosses.

Men and boys constantly suffer sexism, and a small issue like this is a building block for other male discriminations such as father's rights, circumcision and the life expectancy gap. I want to help change that.

CLM: Have you found that you have had a lot of support? Mostly from men, women or a mix?

PL: I've had an incredible amount of support – from both genders. I've also had backing from gym staff at the Kentish Town Sports Centre, who oppose their employer's sexist policies.

Even a poll on the Huffington Post is 80% in my favour. The public aren't stupid – they know I'm right and that charging customers for hours they can't use, while simultaneously vilifying their sexuality, is wrong.

CLM: How are you gauging your success? What, in your opinion, is the ideal outcome of your case?

PL: I already consider the case successful because it exposed the gym's unfair, out-dated practice. But it's also successful because it galvanised male thinking, especially around gender politics – an area they've traditionally been locked out of.

CLM: You have been described to me, by people familiar with your work, as an excellent writer, but not usually a particularly political writer.

Have you yourself been galvanized into exploring more areas of the men's rights movement as a result of your own experiences?

PL: I've always been interested in men's issues, but my writing focused on other things. I even worked on a women's magazine for three years. It was only when I left that and went freelance that I could focus on my own passions. It amazed me that men had no real voice in mainstream media – despite the scale of their modern issues. Editors have simply just given them sports pages.

CLM: Feminism – a driver for necessary change, or making problems with gender equality worse?

PL: Both and neither. Equality is wonderful – it's definition is clear and inflexible. Feminism is different. While many feminists are fair and balanced, much of the feminist ideology has been hijacked, corrupted and bastardised by misandrists.

Just look at how the male victims of domestic violence – a staggering 40% of ALL reported incidents – are deliberately ignored for financial and political motives. This, we are told, is a fruit of feminism. I think it's disgusting and a form of abuse in itself.

In this week's Grazia there's a feature about female genital mutilation. They're rightly outraged, but men are routinely circumcised all over the world every day. Many die or grow up to feel violated. And, unlike FGM, it's legal in the UK and America.

Perhaps when these women have sons or grandsons they'll realise that we're all connected

Currently, the world is focusing on women's issues while happily ignoring men's. That's like flying a plane with one wing. The ending will inevitably be disastrous.

CLM: How would you respond to Glen Poole's criticism of your campaign in the Guardian?

PL: Of course, Glen Poole is entitled to his own opinion on this matter. For my part, I have no comment on his views.

CLM: And how would you respond to the accusation on Adweek that your 'overly-aggressive' rhetoric was doing more harm than good to the serious issues behind your campaign?

PL: It's quite clear that the author behind that article has fallen victim to bias. Trying to imply that my unapologetic approach to tackling discrimination had aggressive undertones because I'm a man was sad. But I understand. It's all part of the general malaise facing anyone that challenges the status quo on these issues.

CLM: There is a twitter divide on your campaign, depending on whether he matter is perceived as an issue of negative gender bias, or unfair business practice – is it possible that people are missing the point of what you're trying to achieve?

PL: Totally – so many people have missed the point. This isn't about the Equality Act or whether my gym is acting lawfully. It's not even about justifying a women's hour. It's about fairness. It's about telling men not to accept – or expect – sexism because they are male. It's ultimately about empowerment.

CLM: Where are you at with the case at the moment? When can we expect a decision?

PL: The case has been filed at the small claims court. A decision can be expected this summer.

CLM: How do you plan to build on the issues your case has raised?

PL: I will always be vocal about men's issues. It's a difficult calling, but it's a calling all the same. It feels like I was always meant to be doing this.

This interview originally ran in the UK edition of the Huffington Post, and is reprinted here with permission of the author.

MMA fighter Phil Davis' most dangerous battle

Ty Henry · 8 May 2013 · Archived copy · Original

By all metrics, Phil Davis is an elite fighter.

At Penn State, he won a national championship and was a 4-time All-American. Davis is now a Mixed Martial Artist, a Top 10 fighter in the UFC, the sport's top promotion. On April 27, he defeated Vinny Magalhaes at UFC 159 to continue his ascent to championship contention.

Rarely do fighters schedule contests two weeks apart. Nonetheless, Davis is slated to take on his most daunting opponent to date, an opponent bereft of the physical talents Davis possesses, but favored nonetheless by a wide, almost 9-1 margin. Unlike his opponents in the Octagon, this opponent has no code of ethics, and the rules are stacked in its favor.

The opponent is family court. He and his child's mom, Vantris Patterson, are scheduled in court May 10 to determine custody of his young daughter, and he has already got the first metaphorical rabbit punch to the brain stem in the form of the false, uncorroborated domestic violence allegation as well as charges of angry sexual techniques that would make a lion blush.

Ms. Patterson's mendacity is not a matter of conjecture. She filed documents with close up images of what she says are facial injuries (although no police report has been filed). When celebrity site TMZ and others reported the filing, she vigorously protested on social media that the images were not of her.

This playbook is all too familiar to dads nationwide who seek custody, shared parenting, or otherwise refuse to be quiescent in their marginalization.The Oregon legislature passed an amendment in 1997 meant to increased shared parenting. The unintended consequence? Not only did it result in *less* shared custody, but claims of domestic violence during custody dispute skyrocketed. Researchers Doug Allen and Brinig found that courts were unlikely to substantiate claims made by moms.

Or take the case of Bradley Howe. His wife walked out on the marriage. Despite no evidence, his wife then promptly filed for a protective order, which was dismissed. After Howe provided video evidence that the second allegation was false (for which Correna paid no penalty), she was granted the protective order because he came to her house to get his court ordered time with his daughter, and protested when she insisted the child was going to daycare, putting her "in fear of imminent bodily injury and in fear of continued harassment that rises to such a level as to inflict substantial emotional distress." At the trial, when asked why she was in fear, she testified it was due to the motions he was filing. . . ***to see his daughter***. That's not my interpretation-it's from the minutes. No allegation of violence, or the threat of violence.

Of course, even if a dad wins a 50/50 arrangement, he is not out of the woods, as elite male model Gabriel Aubry found out last Thanksgiving. A dutiful and doting dad, Aubry had the temerity to not go quietly when mega-star Halle Berry decided to break the bond by moving to France, the home of the new beau. Coincidentally, two weeks after the custodial arrangement was upheld, Mr. Aubry found himself on the business end of a few choice words and punches from Berry's White Knight Olivier Martinez, who coincidentally was present for the first time during a transfer.The kick to the gut came within 12 hours in the form of a restraining order and criminal charges, the latter thankfully dropped with a veiled threat.

Ms Patterson is not content to stop at mere lies. The gravamen of her claim is his profession has made him more violent outside the ring. That's right, in the cruelest of ironies, she is using the profession that feeds her daughter against their father, the same profession from which she will attempt to extract wages for child support.

This is the bizarro-world Phil Davis is courageously traversing, a duplicitous culture that shames men who aren't present in their children's lives, yet rewards the men who demand meaningful contact with the risk of scurrilous violent and sexual allegations, at worst, or gut-wrenching, tortuous long-term alienation at best.

I wish Mr. Davis all the best, and will be following closely. Hopefully, his story ends more like Miami Heat star Dwyane Wade than deceased former Philadelphia Eagles safety Andre Watters. Wade weathered four years divorce resistance, attempted alienation and then abuse allegations before being awarded custody of his sons and granted his divorce. Like Wade, Davis has the benefit of a well-paying job (read=good attorneys) and an employer who publicly stands by him.

That, of course, is no guarantee of success, but still affords him a fighting chance.

Update: On April 16, Capriati's attorney waived her appearance and entered a plea of not guilty to all charges. Her next date is July 12. Not surprisingly, I could only find one link to the story in a Google search .

AVFM on Jake Pentland Show

VFM News and Commentary · 9 May 2013 · Archived copy · Original

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Last month I penned a short article about Jake Pentland, a blogger and internet radio show personality who also happens to be the son of Roseanne Barr. I was writing in response to a blog post from Pentland on feminism and masculinity that struck me as well intentioned but myopic. Or, myopic but well intentioned, depending on where you want to put the emphasis.

I wasn't exactly brutal, but I wasn't exactly sprinkling sugar on doughnuts either. I liked Pentland's intent, but wasn't so impressed with where his intentions took him.

To this date I don't know exactly how Mr. Pentland received the critique, but I am guessing that we will find out Saturday, May 11, 2013 at 1 PM Pacific Time when I am a guest on his show on BlogTalk Radio.

I have no idea where this is going. I have had no direct communication with Pentland except a very brief email exchange, which makes this a lot more fun to anticipate. Will Jake and I find common ground on which to talk about the state of modern men? Is he angry and looking for some payback? Is it a combination of the two, or something else that even an evil, kitten blending misogynist like me cannot imagine?

Well, you will have to tune in to the show to find out.

I will also be joined by AVFM contributor Patrick Doran, also known as The Mad Shangi, which I am sure will add to the flavor of this particular event.

Here is the link to Pentland's blog, which should hook you up to the radio show. As a direct link to the show page becomes available we will get it updated here. PE

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J4MB, Buchanan moving forward

Mike Buchanan · 9 May 2013 · Archived copy · Original

Mike Buchanan declares the seat he'll be contesting in the 2015 British general election

Two months ago, on behalf of **Justice for Men & Boys (and the women who love them)** – henceforth 'J4MB' – I declared our intention to contest the top 30 Conservative marginal seats (at the 2010 general election) at the next general election, scheduled for May 2015. I declared that intention in a letter sent to David Cameron, the relentlessly anti-male and pro-feminist Conservative party leader and prime minister:

http://j4mb.wordpress.com/our-open-letter-to-david-cameron-march-2013/

We recently announced that Ray Barry, leader of The Equal Parenting Alliance – another political party – will be contesting a Tory marginal, Wolverhampton South-West, on our behalf in 2015.

With two years still remaining before the election, donations to fund 30 deposits and related campaign materials are on course. We plan to announce seats we'll be contesting as and when adequate funding is in place. I can now announce I'll personally be contesting the Bedford seat in 2015. It's generally been a Labour seat over the years, albeit one surrounded by safe Conservative seats. I lived in Bedford for many years after 1995, and it's a town for which I remain very fond. I still spend some time in the town, and I'm looking forward to engaging with local issues, in particular men's human rights issues, to raise local awareness of how discriminations originating from both central and local government adversely affect the lives and prospects of men and boys in the constituency.

In 2010 the Bedford seat was won by Richard Fuller for the Conservatives, as a result of an anti-Labour swing. His majority was just 1,353 votes over his Labour rival – the seat is #25 on our list of 30 target seats – and his prospects of re-election in 2015 are already slim, given that UKIP is picking up so much support from traditional Conservative voters.

People sometime ask me why J4MB is targeting only Conservative marginal seats in 2015. The reason's simple. The Conservatives have moved so far to the left under David Cameron they've left a huge vacuum on the centre-right, which is potentially fertile ground for both J4MB and UKIP (UKIP took almost 25% of the national vote in the recent local elections). The Conservatives have been, under Cameron's stewardship, as anti-male and pro-feminist as the Labour administrations of 1997-2010.

J4MB intends in future elections to secure enough support in the marginal seats *of whichever party is in power* to reduce significantly the prospects of a second term in office for the party in question. If we're successful, we'll get men's human rights firmly onto the political radar in the UK for the first time, and the main parties will be forced to become less anti-male over time. We're going to do all we can to make that vision a reality.

[image]

We're planning to launch the local campaign in Bedford with a presentation at the Harpur Suite Bar, Bedford, 18 May, 15:00 – 17:00 (doors open 14:45). Admission £5.00, any surplus will go towards party funds. Attendance is strictly limited – just 25 people – so if people want to contact me beforehand to reserve a place, I invite them to contact me at mb1957@hotmail.co.uk.

The venue and time of the talk are being revealed in the local paper, *The Times and Citizen*, whose Hayley O'Keeffe recently interviewed me. I have no idea if the event will attract demonstrators, but I sincerely hope so. We'll be photographing and filming anyone trying to disrupt the event, or trying to dissuade people from attending it, and putting the images and footage on the blogs.

A small number of newspaper journalists and photographers will also be covering the event. Militant feminist demonstrations outside venues where men's human rights activists are scheduled to speak are proving to be PR disasters – the demonstration outside Warren Farrell's recent talk at the University of Toronto springs inevitably to

mind – so the more militant feminists (along with their male puppets) who demonstrate outside this event, and future such events, the better. The more angry and vocal they are, the better. The good citizens of Bedford will soon learn that militant feminists are driven by misandry, and they have no evidence base to support their claims and arguments. They'll also learn that J4MB is driven solely by an interest in human rights, and our claims and arguments are underpinned by a rock-solid evidence base.

Onwards and upwards…

Mike Buchanan

JUSTICE FOR MEN & BOYS

(and the women who love them)

http://j4mb.wordpress.com

Domestic Violence Revelations with Erin Pizzey: Episode 1

Dean Esmay · 10 May 2013 · Archived copy · Original

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Saturday 11 May 2013 marks the first episode of a new show to premiere here on A Voice for Men Radio: Domestic Violence Revelations with Erin Pizzey (and her co-host Dean Esmay). The show airs Saturday May 11th at 4:00 pm (1600) London, England time, 11am Eastern US time. This show will be live and will include call-ins. Erin will be available to answer your questions about domestic violence and abuse, child abuse, shelter/refuge programs, feminism and its influence on the domestic violence industry, and more. We will also feature a guest reading by Girl Writes What.

We invite anyone with an interest in, or experience with, this subject to call in. Although the suggested theme for this week's show is "The Family Terrorist" (i.e. emotionally abusive and manipulative women, or men, who can terrorize and control an entire family), the format is pretty much open mic: if you want to talk about the subject of family abuse and violence, the mic will be open. We'll be talking and taking as many questions as we can, and we hope you can make it.

Erin will be the show host, I'll be her co-host/facilitator, James Huff will be producing and doing the back end, and we may have a guest caller or two. But what mostly will make this show happen is you and your calls.

Show musical tunes are Eternal Hope and Sunshine by Kevin McLeod, used under Creative Commons attribution license.

We dedicate this show to the memory of the late Earl Silverman.

Our current plan is to have this show every other Saturday in this same time slot.

We hope to see you there!

SHOW PAGE

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Jake Pentland, Alpha Dogstud, to Kick Elam's Ass

VFM News and Commentary · 10 May 2013 · Archived copy · Original

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Just a show reminder for tomorrow, for those interested. I will be appearing, along with Patrick Doran, aka, Mad Shangi, on the Jake Pentland show. It airs tomorrow at 1PM Pacific time.

Jake, son of the warm and fuzzy Roseanne Barr, has been strangely silent in the run up to the show, but has now proclaimed himself the "Supreme Alpha Male," who is going to "kick my ass" on the show.

He even put it on his show announcement.

Not to worry, after having a breakfast of Supreme Alpha Males (you can get them at Jack in the Box for 99 cents, you know), I will arrive at Jake's show so that his real education may begin. I will even bring a step ladder for him as that is the only way he is going to ever reach my ass.

What can I say, except that is how I roll.

Be there. This ought to be fun.

[/box]

#rapeallwomen

Paul Elam · 10 May 2013 · Archived copy · Original

OK, do I have you attention now?

I am sure some of our readers quickly caught the pun in the title of this article. Others may be confused. Hint: It is not a hashtag related to mobilizing rapey-beaty guys to forcibly penetrate feminist clams on Twatter with anti-feminist, rapey-beaty twatty-tweets. No, no, no, I would not do such a thing, even if I had enthusiastic consent. And no David, it is not an endorsement of rape or "rape culture," though we both know that won't stop you from lying to your readers about it – all three of them if we count the ones who can read.

Pardon my ableist digression. I'll continue that at #rapetard.

What the title is mocking is the twending on Twatter of the hashtag #killallmen by a bunch of feminist twits who wanted to twat out their objections to patriarchy, capitalism, mud wrestling, page 3 girls and any other area where your average feminist can't compete.

It does deserve to be mocked, which means that I don't take it very seriously. Clarification. Do I think that some of these women want men dead? Oh sure. But I also think that their figuring out how to use a hashtag to say it was at the upper limits their abilities. I am betting most of them needed help from men to learn how to use a laptop or smart phone to begin with.

Taking that skill and saying something stupid with it is as far as most of them will ever get.

What is really entertaining here is the reaction from some feminists who are expressing their distaste for their sister twatter twins as proof they are fair and balanced. I don't believe it with Fox News and I don't believe it with them, either.

Our best example comes from Mary Elizabeth Williams over at Salon.com, who gives us the most Tweedledee-fucking-dumb analysis of the matter available on the net.

First, after the title to her piece advised us that tweeting about killing half the human race was "unfunny," her subtitle immediately took us to the wrong side of common sense:

> **"A satire turns into a serious conversation — but mostly it's an excuse for both sexes to be obnoxious"**

I love it. She is figuring out how to include men in the blame for this shit before the reader can even get to the first paragraph of her article. She figures this is both sexes being obnoxious? No, but she needed to in order to maintain some semblance of allegiance to the narrative that informs us that women are never solely accountable for what they think, say or do. Somewhere, even if you have to fabricate it, there is a man to blame. And Williams wastes no time in fabricating.

She is quick to point to the similar behavior in men who twatted out not so nice things about women. That is, after she went digging for it to find an example.

Let's take a look at this from the stats. Here is an image of the brief, slightly vigorous trending of #killallmen.

[image]

OK, so between 35 and 40 tweets an hour can't exactly compete with #Reddit, but it was still enough to capture the attention of Salon and other feminist blogs. In fact, it was their attention to it, not the hashtag itself that led to the article you are reading.

Now, let's take a look the same "trending" for one of the examples she cited as making this a sexually symmetric affair. In this case, #agoodwoman.

[image]

That is actually the trending for the same period as #killallmen. It only *looks* like Futrelle's EEG.

I would show you the rest of the results for Williams' examples, but I will save the trouble and the bandwidth and just ask you to imagine the same straight line a few more times.

It is no wonder that Williams's examples are so lame. She had to go back to a two and a half year old blog post to find them. Checking into the hashtag myself, I found a couple, actually one, really unsavory tweet on the first page of returns. It was was the distasteful utterance of #agoodwoman "lays down and takes it. LMFAO." Dumb and insulting for sure, though in my rapey-beaty mind it somehow does not rise to the level of killing everyone who isn't female. Call me cwazy.

Mostly the thread I read was replete with expressions like #agoodwoman "stays when the money goes," and "knows how to give a man space," and "is priceless." Should I have issued a trigger warning?

So, to summarize, a bunch of stupid asshat feminists on Twatter started a short term trend of vomiting out their hatred in such a blatant way that even slightly less stupid (perhaps) feminist asshats like Mary Elizabeth Williams knew they had to make some sort of at least feeble objection. She did so, making sure she watered down her admonishments sufficiently with a completely concocted frame job on men which she extracted pretty much out of thin air – or pulled out of her twatter if you prefer.

And she then imagines she has put icing on her cake of straw by pointing to what can only be described as a sane and rational response to this kind of blind hatred, as though it supports the idea that men have responded in kind to the hate:

[image]

It is reminiscent of Williams' last episode of fucktardery, where she actually listed the ways that feminists have undermined the amelioration of men's issues as proof that they hadn't.

I really do wish this is where it ended. I wish we could just close with how Williams is asserting how wrong all this hashtag business is, even while she acts like she is the only one allowed to complain about it.

However, Williams closes her article with an attempt to be poignant. She might even sound erudite and wise if you are completely clueless:

> **Yeah, it's just a hashtag. But what happens when you reduce human communication to a microscopic number of characters is that you're not just going to oversimplify the bejesus out everything. You're also going to get a sometimes chillingly boiled down view into the human heart and mind. And in a world of institutionalized violence, casual sexism and daily micro-aggressions, creating a better, kinder world doesn't start with empowering women to be jerks.**

Jerry Springer could not have said it any better, even if he were choking back forced tears and faking nobility after hosting and hour of trailer trash taking swings at each other for a howling audience of losers.

No, Mary Elizabeth, it isn't just about hashtags. If you have any interest at all in not empowering women to be jerks, then maybe you should start by not empowering them to be evil.

Instead of writing about a crew of nutcases that can barely handle a Twitter account without saying something stupid, why don't you write about Pamela O'Shaughnessy, the Ivy League educated attorney and Simon and Shuster novelist that blogs about reengineering men like they were "corn."

Why don't you write about Danielle Pynnonen, a child care worker who refers to the six year old boys in her care as "Mr. Rape Threat" and promises that if she had her way there would be hell for those boys to pay?

Why don't you write about Kat Pinder, a community development coordinator for the City of Perth in Australia and

former U.K. Game show Big Brother contestant who writes that we need a national day for men to stay at home and be raped and beaten?

Why don't you write about Isabelle Moreira, a web developer in Curitiba, Brazil, who after wondering aloud if anyone really thinks hating men is a "bad thing," is reassured by one of her sisters with the words, "I am one of those bad, shameful feminists, who wish we just kill the fuckers (whether it's a practical tack to take or not)."?

Why don't you write about Mary Syrett, aka Mary Sunshine, a writer and member of the City of Kingston Arts Council in Ontario, Canada, who opines, well, shit, lemme just show you:

[image]

Is that fucking "unfunny" enough for you to write about it?

Why don't you write about Julie LeComte, a communications assistant for the French-Australian Chamber of Commerce and Industry in Australia who wants, "violent social, political and military revolution," on a global scale, with the aim of exterminating men?

Why don't you try to answer even one of these fucking questions, Mary Elizabeth? You see, while you try to make your little splash at Salon, trying to show the world you're all Fox News fair and balanced and shit; that you will even rile the sistahs when decency is on the line, the real and true evil that festers in the underbelly of your ideology is alive and well and neglected – especially by people like you. You are doing it now, even as you put on the pretense of someone with a moral compass.

Please, spare us the false indignation over a handful of morons. Quit stepping up on their silly backs so you can act like you have had an attack of human dignity. You are not fooling anyone.

If you want a "better, kinder world," quit enabling those who are trying to create the exact opposite of that.

Quit trashing that world up with your lies.

Quit being one of *them*.

The Voice of Europe: Male death

James Huff · 10 May 2013 · Archived copy · Original

[box icon=""]

On May 10, Lucian Vâlsan, Huffnágel Pista and James Huff will be talking about the only instance when the society seems to give a damn, at least sometimes, about men's lives – and that is when they are dead. It almost sounds like for this politically correct culture, a good man is a dead man.

After the Earl Silverman tragedy and the recent celebration of the World War II veterans, the Voice of Europe thinks it's time to discuss male death, and particularly the general perception with regards to it.

Please join us and call in at (001) 310 388 9709, or Skype in, after the news.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America).

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[/box]

Men's rights are human rights, got that?

Luigi Logan (aka Fidelbogen) · 10 May 2013 · Archived copy · Original

Men's Rights are Human Rights –Got That?

Katie J.M. Baker, of Jezebel.com, has recently posted the following piece of threat-narrative propaganda:

http://jezebel.com/rape-and-death-threats-what-mens-rights-activists-rea-476882099

This article, as you will note, concerns the recent anti-male demonstrations at the University of Toronto. Please read the article carefully, and note the pattern, or rather sequence, which plays itself out.

First, an unabashed feminist acted like a dreadful pig. This feminist was captured on video and the video went viral on the internet, where the general population was exposed to it. A load of abusive and threatening comments were then directed at the feminist in question, or so we are told — but not all of this is clearly substantiated, let alone vetted for authenticity.

A number of feminist supporters claim that the senders of the abusive material were something called "MRAs", yet proof is never given. For example, it is not known how many, if any, of the senders actually called themselves "MRAs" as opposed to merely being deemed such.

Furthermore, the term "MRA" is never properly defined in such a way that we could know if the terminological application is appropriate. If we were told precisely what an "MRA" supposedly is in the first place, we might hazard a guess whether the abusive commenters were actually in that class of people.

But Katie J.M. Baker offers no definition of terms. Therefore, all we've got to go on, is what the phrase itself plainly intones. The acronym "MRA" is said to mean "men's rights advocate", namely, one who is outspoken upon the subject of men's rights. The phrase contains nothing more than that, which means we are not entitled to conclude that an "MRA" is "a person who makes abusive statements or threats". Nor are we entitled to conclude that an "MRA" is a "stalker" or anything else of that nature.

Nothing in the phrase "men's rights advocate" even faintly hints at abusing, threatening, or stalking. I trust that I have made this point clear. If you impute anything further to the phrase "men's rights advocate", then you are reading more than the plain intention of the text will allow.

Very well, I would submit that Katie J.M. Baker is simply attacking the idea of men's rights in itself. For whatever reason, the idea that men (and boys) might have "rights" just like other people, does not sit well with her. But of course, she does not care to pronounce this openly because it wouldn't sound very nice to say "I don't think that men and boys have rights." So as feminists typically do, Ms. Baker conveys this feeling circumspectly, through the use of doubletalk. Yes, when Ms. Baker conflates men's rights advocacy with abuse and harrassment, it is the worst kind of doubletalk I can imagine.

Let me put it simply. Either you believe that men have rights just like other people — namely, human rights — or you do not. It is just that simple. Even if you stuck the "MRA" tag to every abuser or misogynist on Earth, it would detract nothing at all from the stand-alone premise that men's rights are human rights. Yet Katie J.M. Baker is attempting something quite along this line — her logic (if you can call it that) comports perfectly with such a motivation, and scarcely at all with any other.

Although few if any of the abusive commenters were self-described "MRAs", it wouldn't matter one jot if ALL of them were. Even if every self-described "MRA" on earth were as bad as Ted Bundy, it would still make no difference. All that counts in the present discussion is the issue of "men's rights", and whether men are entitled to such. Everything else is extraneous baggage that needs to be thrown off the wagon.

Yes, if you agree that men's rights are human rights, it doesn't matter who says it. So if Ted Bundy said it, it would be no less true than if Jesus Christ said it.

But I would conclude that everything in Katie J.M. Baker's article is designed to mystify this point by use of an irrelevant diatribe. The impression I get is that Ms. Baker doesn't want men to have human rights, so if I am mistaken about that Ms. Baker had better speak up and make it clear to all the world.

Oh wait…..does this mean that I am harassing her?

Something else.The viral video has gotten over 300,000 views, only some of which generated comments. I mean, we are told only that "thousands" of comments arrived. However, of that number, not all would have been threatening or abusive. No doubt some of them were merely critical or insulting — which seems about right in view of the redhaired feminist's appalling behavior. I mean, she needed to get some flack, in the same way that a local peer group might apply corrective social pressure to one of its misbehaving members. After all, such things are right and proper, and the cyber-age plays this timeless game by a whole new set of rules. By the end of the day, redhaired feminist is not such a special snowflake that she can't take peer correction from the human community — she can jolly well suck it up and experience shame.

Bear in mind that the video would have gotten many views which generated no comments at all. So we are left to guess which percentage of those viewers were male human rights advocates. Remember, these viewers wrote nothing whatsoever — which hardly makes them threatening abusers. And yet they too could be described as "MRAs". Couldn't they? You bet they could.

Not that it matters. The principle that men's rights are human rights is axiomatic, eternal and uncorruptible. Isn't it? You bet it is.

So Katie J.M. Baker, please get busy and explain why you feel that men's rights are not human rights.

And no, this is not harrassment. It is peer correction from a fellow member of the human community. You owe us an answer, Katie. And for your own sake, I'd think that you would want to clear up any possible misconceptions. I mean, if we non-feminist men and women are wrong, this is your chance to tell us why we are wrong.

So let us hear from you.

Your opinion needed

VFM News and Commentary · 10 May 2013 · Archived copy · Original

After encountering some site management problems I have met with Alek Novy and team regarding the future, technically speaking, of this website. It is clear that after two years of using this particular theme it is rapidly approaching the time for a general overhaul. Quite simply, we have outgrown what the site is capable of and need to engage in some rebuilding. That will mean some cosmetic changes to the site's appearance, but much of the work will be internal.

For example, our commenting system is bulky and antiquated at this point, but we have had difficulty changing that in our current theme.

In looking ahead to the changes it also provides us an opportunity to make some adjustments to the way we approach some issues. Commenting is one of them. Your input on this is requested.

We have always walked a thin (and sometimes blurry) line between closing ranks among MHRAs in the comments — while we remain cognizant that fostering as much open discussion as possible not only provides a great way to vet ideas, but it also helps spread the message of this site, which is why we are here.

It has not always been an easy call, and I have to admit a strong bias toward making this a strictly MHRA friendly environment and a place where people, particularly men, can come without having to wade through a ton of "man up" and "eww, you hateful misogynist" comments, in order to read and exchange ideas with fellow MHRAs.

I am sure at times I have leaned too heavily in that direction, but to each his own on judging that one.

I bring this up now because with the upcoming changes to the site, one possible direction we may go is with a much more inclusive commenting system that allows features like direct, unregistered commenting from social network sites like facebook.

That is a two edged sword. On one hand, doing that has great potential for the viral marketing of AVFM. On the other hand, it will open the door to trolls, idiots and their hybrid children, feminists.

I am sure you see the dilemma.

So, we have a decision to make here, and I don't think it is appropriate to make it without your input. I am committed to setting aside my own thoughts on this one and going with a clear majority, should one emerge, from the people that have already bothered to register with the site an invest in commenting here. It is, after all, the house you built. You should have, as much as I am able to ascertain your collective wishes, the final say in how this goes.

So what shall it be, gents and ladies, open, come what may commenting, fostering an open environment complete with Einsteins and Frankensteins? Or the more predictable, safe, and perhaps less dynamic environment of the past?

We are going to start with the changes in a few weeks, so your input now will help a great deal in how we proceed.

Please take this opportunity to state your opinions. Even if a clear majority does not present itself, I intend to make a decision on this in a way that reflects the desires of those who chose to speak up as closely as I can.

Thanks for your considered opinions. PE

I am my father's daughter

Aimee McGee · 10 May 2013 · Archived copy · Original

I am not a Daddy's girl.

I do quite literally owe him my life twice over – beyond the reproductive contribution of his gamete cells. Firstly, he was there at my delivery and realised this limp blue baby needed oxygen fast – so he removed the cord from my neck and gave me the kiss of life. Secondly, he saved me from a drowning accident at age 5, diving into the water with a suit and fancy shoes, as we were at a wedding.

My father is a flawed human being.

None of us realised how flawed until my parents separated just shy of their 40th wedding anniversary. We got the story of my father's infidelities from him, as there was a real risk that other family members would tell us, out of moral outrage. Over a decade later, we are still trying to work out how to live with the dynamic of our divorced parents – made harder by their clear and ongoing affection for each other, despite the hurt of the past and Dad being with "the other woman".

I treasure the times with my father now – which are infrequent as we live in different countries – as he gets older and more frail. I have to count each time potentially as the last we will spend together.

My Dad is a gentle soul. Being partially-sighted and ill-coordinated meant he did not fit a culture which venerates physical prowess. Along with this, he was wise from a young age to his father's drinking and mood swings (only identified as combat-related stress after his early death from alcoholism). His own childhood in England spanned the duration of the second world war, with his father serving away from home for much of the duration. He did have his grandfather present in his life, but this was a man of a different time – a man who was a harsh disciplinarian and who did not encourage physical affection. During my childhood, I seldom remember Dad's anger and know he fully supported my mother in the radical notion of raising children without physical discipline – my parents used "time out" well before it was a mainstream method for correcting bad behaviour.

Dad wanted us to know what he did for a job, and I have memories of walking through long echoing corridors of hospitals hand in hand with him. Him greeting the porters with the same polite and respectful tone he used speaking to the senior medics. He took us into the research areas and let us look in the windows of the operating theatres. We knew he worked hard, but he also made sure we understood our mother's work to run the home was equally valuable. Once I was well established at school he encouraged and supported Mum back into her professional field of work and was her biggest fan during the 20 years she used her professional qualifications.

Dad believed in his children and their ability to succeed, but was certain that we had to chose our own path. Many of his surgeon colleagues were horrified that my brother became a physician, yet Dad is immeasurably proud of his son's professional journey. With me, when he knew I had the ability to get the grades for medical school and was aware of the immense pressures I was getting to follow that path, he said "You must do what is right for you, but I worry that of all my children you need your sleep." Giving me his blessings, but seeing me with a clear insight as to what might be in my best interest. When we talk now about the work I undertake in a profession allied to medicine, he reflects that my career has been much more interesting and varied that medicine would have permitted me.

Despite my father's infidelities, I have no doubt he loved my mother. Human beings are complex, and I don't even try to understand what happened in their marriage – but I do know that there was genuine love and respect, because I saw it again and again in my childhood. I remember one of the first weekends Mum was away from home with work, and Dad getting us up really early so we could paint the dinning room in time for Mum coming back to surprise her. I don't think Mum would have chosen the warm butter yellow we decided on, but we got it done (with remarkably little paint spilled given it was an 10 year old and a 14 year old assisting), and that colour remained for the whole time we lived in the house.

Dad is aware of both his mortality and his disposability as an older man. His failing body frustrates him, and I was mindful to balance my need to look after him alongside his need for independence during our recent adventure together to Scotland to look into family history. I certainly enjoyed moderating my usual frenetic pace of life to more gentle one to allow him time to rest his body, while stimulating his mind in our efforts to track records of elusive ancestors.

Many feminists appear to have stories of fathers being abusive, oppressive or absent. My father is none of these. He was both a product of his generation and one of those who forged a path of true equality in marriage. His was the role model I have for loving men. For this gift, I can not thank him enough.

On our last evening in Edinburgh, we were walking to the theatre, my hand tucked into the crook of his elbow, walking in step with him standing tall and straight dressed in a long dark coat. I was there as the newborn, as the child rescued from drowning, as the daughter learning about equality from how he spoke to everyone. I was with him as the painting assistant, the student deciding a career, as the daughter seeing her parent's love and their marriage breakdown. I was there feeling both protected and cherished, and being the one to protect and support.

I am my father's daughter.

Feminist Tropes vs Monty Python's Flying Circus

August Løvenskiolds · 10 May 2013 · Archived copy · Original

Bit by bit, feminists seem to be waking up to the fact that without the support of men, their efforts to maintain their supremacy over those same men are doomed. A few of them, in their own feeble and febrile ways, are even, sort of, kinda, reaching out to men in general and M(H)RAs in particular.

So, in the hope of finding a common dialogue, I ventured out of my usual research haunts to see what issues are burning hot in the feminist world, and sure enough, they are sort of, kinda, **silly**: whereas men want to see our children, feminists want to ban Jello (jelly) wrestling. Whereas men want see reductions in the harmful effects of hypergamy, feminists want to ban Page 3 Girls, because God knows what will happen if we fail to demonize normal male sexual desire, and scantily dressed women who enjoy that desire.

Sometimes, in the face of feminist anger and anxiety against men, you've just got to back off and laugh in order to keep your sanity. The cool part about that is that humorless feminists cannot follow you since the silliness of their concerns doesn't translate well into manspeak.

So, I figured, perhaps we should sort of, kinda, reach back to feminists and adopt a silliness of thought in order to try to create a common language of communication – screaming at each other isn't cutting it, so maybe in silliness we can find common ground. The venerable Monty Python's Flying Circus put a silly spin on gender relations years before the arrival of second wave feminism, so here is my first crude attempt to engage feminism with metaphors and examples that they can understand.

The Fish Slap Dance

Let's dive right in, shall we?

Type "fish slap" into Google and the iconic, hilarious sketch pops right into view. What might not be obvious to newcomers to the MHRM are the undertones of domestic violence clearly displayed: after a series of weak but annoying fish-slap provocations from the smaller and sillier of the two performers, the larger, stoic performer retaliates in grand fashion.

The performers, John Cleese and Michael Palin, likely hugged and laughed their asses off after this brief sketch, which has been copied and reiterated many times, including a Swedish version where an old woman continues the chain of "violence":

But through the lens of feminism we can imagine a much grimmer, grimier outcome – the earlier provocations are ignored and the final definitive fish slap becomes an abusive act towards women. An arrest of the male "aggressor" (who was defending himself), protective orders, divorce, and loss of child custody rapidly ensue. In the feminist world, the small slaps continue indefinitely and the larger man is just supposed to take those assaults silently, and never counter them – even walking away would be characterized as abusive and childish, since the man would be rejecting the woman's weak attempts to use violence to bargain with patriarchy.

And yet, in less than 20 seconds, the video lays waste to the idiotic feminist trope that violence against women occurs unprovoked.

The Dead Parrot

The abdication of responsibility, and the shifting of agency onto men, is a hallmark of female/feminist strategy. An illustration of these themes can be found in the famed Dead Parrot sketch , which begins with the customer (played again by John Cleese) referring to the clerk (again, Michael Palin) as "Miss" instead of "Sir" – alerting us that even though the clerk is male, the behaviour being mocked is feminine.

Here's the sketch, in all its horrible, hilarious glory:

Here is a list of twenty of the clerk's (and other's) denials, evasions, and other refusals of responsibilities:

- No, No, it's resting, LOOK!
- No, it's not dead, it's resting.
- Remarkable bird, the Norwegian Blue. Beautiful plumage.
- No, No, it's resting.
- [Shoves cage] There! It moved!
- I did not [push the cage]!
- No, no, it's stunned!
- It's gotta be pining for the fjords.
- The Norwegian Blue preferred keeping on its back.
- Of course it was nailed [to the perch] or else it would've muscled up to those bars and BOOM.
- It's not, it's pining.
- Well, I'd better replace it, then…sorry, Gov, we're right out of parrots.
- I've got a slug.
- If you go to my brother's pet shop in Bolton, he'll replace your parrot for you.
- I don't have to do this, you know. I'm a qualified brain surgeon.
- It was a pun.
- No, not a pun, it was that other thing that reads the same, backwards and forwards.
- So, what do you want?
- [Finally, a policeman intervenes…]
- And now, frontal nudity.

Notice that when the clerk's own evasions fail, then family members, outsiders, and finally, the police and the media are brought to bear upon the defrauded dead parrot owner Cleese, who never finds satisfaction in his quest to right a wrong. He is disposed of as casually as feminists have always disposed of men they find troublesome – hell, this sketch could have been used as a training video for them except for the fact that their crude and cruel methods are being exposed for all the world to see.

The Marriage Counselor

Hypergamy, anyone? Combine that with blue pill disposability, and the you get the Marriage Counselor sketch, with the superb bombshell Carol Cleveland joining Palin and Eric Idle:

The hapless husband Arthur is oblivious to the betrayals of his wife and his counselor – his trust in them, and openness with his feelings has become so pathetic that the coupling of Counselor and Deirdre becomes inevitable. Notice that as Deirdre disrobes behind the screen, the amount of clothing she removes vastly exceeds the amount of clothing she was actually wearing – women of that era must have taken to carrying extra garments around in case a feminist jumped out of the bushes and screamed "burn your bra!"

Deirdre's panties (knickers) initially appear to be white (0:09), but are black when removed (2:34), indicating that her innocent status as wife was a ruse from the beginning.

Arthur becomes complicit in his wife's infidelities when he departs the room, only to be confronted by a Traditionalist telling him to Man Up. Unfortunately, his resolve fails him yet again, and he meets a gruesome death by giant cock.

The Funniest Joke

Well, feminists, what do you think – can we talk, or must this silliness continue?

Because more and more, it seems to me, that feminism has become the deadliest joke the world has ever known.

The case against Mary Kellett

Robert Franklin · 11 May 2013 · Archived copy · Original

The extent to which the enormous power of the state can be used in the service of false allegations of domestic abuse made for the purpose of gaining an advantage in custody cases is on full display in the complaints by the Maine State Bar against Ellsworth prosecutor Mary Kellett. The case had been reported on numerous times by numerous sites, but seems to be coming to a head. The latest is that the Overseers of the State Bar have filed a complaint against Kellett seeking discipline against her by the Bar. She will file her response and the case will be heard and decided by a single member of the State Supreme Court.

As exhaustively detailed in the past, Kellett took allegations by Ligia Filler, wife of Vladek Filler, that he had sexually abused her and sought a conviction despite the fact that (a) the charges had been made in the course of child custody litigation, (b) the charges were unsubstantiated by any evidence apart from Ligia's word, (c) Ligia Filler was at the time mentally and emotionally unstable and (d) Ligia Filler had previously made unsubstantiated claims against Vladek.

Now, the canons of ethics for prosecutors demand that they assess all allegations of criminal wrongdoing for probable cause and decline to charge if there is none. Kellett ignored that canon and others. She took the case to trial and initially won a conviction, but was able to do so only by recourse to plainly unethical actions and others that violated the Maine Rules of Evidence. Most of that is detailed in the Bar Counsel's complaint. Despite the fact that gaining the upper hand in the custody case was Ligia's motive for making up the charges in the first place, Kellett objected to the introduction of any evidence regarding the custody case, and the judge agreed. Nevertheless, Kellett argued to the jury that there'd been no custody case and therefore that couldn't have been Ligia's motive. In short, she lied to the jury and violated the court's order.

Perhaps worse, Kellett refused to turn over important and possibly exculpatory evidence to Vladek's defense counsel. Attorney Daniel Pileggi requested numerous documents, audio and video recordings, statements by Ligia and Vladek Filler, police statements and the like as part of his preparation for trial. He requested these by letter on several different occasions, but Kellett simply ignored him, neither providing the requested information nor even acknowledging the request. Pileggi persisted. He filed motions. They were granted. Kellett ignored the court's order to produce the material. Finally, Pileggi simply subpoenaed the documents from the police. Amazingly, instead of simply complying with the subpoena (which is, after all, a court order, failure to comply with which constituted contempt of court) the police officer asked Kellett what he should do. Her response? Ignore it. And so he did.

All of that of course is the most egregious misconduct. When brought to light, the trial judge declared a mistrial which was upheld by an appellate court. Tried a second time, this time armed with the information Kellett had intentionally withheld, Vladek was acquitted of all the serious charges and only convicted of the misdemeanor of pouring a glass of water on his wife. Of course there was no evidence that he'd done so apart from her say-so, but as usual, that's sufficient. Amazingly, he was sentenced to serve 21 days in jail.

In the mean time, the family court had seen the obvious – that Ligia Filler was an unstable and abusive mother, whose allegations against Vladek were entirely without substance and made for the sole purpose of trying to separate a decent, loving father from his children. That attempt failed and Vladek was granted sole custody that he happily maintains to this day.

But Vladek Filler was never going to be satisfied with just a misdemeanor on his record and custody of his kids. He filed ethics charges against Kellett, something someone should have done long ago. Now, state bar associations are charged with maintaining discipline over their members which amounts to the fox judging other foxes. Unsurprisingly, a lawyer has to behave outrageously to be disciplined by a state bar. And that desire to protect their own was on full display at the first hearing into Vladek's charges against Kellett.

To begin with, the judge who sentenced Vladek to serve 21 days in jail, just so happened to schedule his jail time for the exact period in which the Kellett hearing would be held. What a coincidence! That meant that Vladek couldn't communicate with the state Bar Counsel and had to show up for the hearing in jail garb and fully manacled. To top it off, when he attempted to introduce into evidence a huge stack of information demonstrating a long pattern of prosecutorial abuse by Kellett, the Bar attempted to prevent it. Carletta Bossano, Kellett's boss, was present and attempted to have a guard physically remove Vladek from the witness stand before he could introduce his evidence. The attempt failed and the evidence was introduced, but the pro-attorney/anti-complainant nature of the affair was clear for all to see.

Eventually however, the Bar Counsel recommended that Kellett be disciplined for her multiple and severe violations of the canons of ethics, the rules of evidence and court orders. We'll soon find out if she will be.

To read the allegations against Kellett by the Overseers of the Maine State Bar is to receive one message loudly and clearly: for Mary Kellett, this was business as usual. Most obviously, time and again, over the course of a year, she simply ignored the requests for information from Vladek's attorney. She didn't call him, didn't write him a letter, didn't file a response in court. Nothing. When he got a court order, she ignored that too. Once he'd been convicted, Vladek himself asked the police for the same documents, audio and video tapes, etc. and they gave it all to him. In other words, Kellett could have turned the information over to Pileggi easily, but she chose not to.

More outrageously still, she actively intervened to stop them from doing so when the police asked if they should turn the material over. The former is a clear violation of the code of ethics governing prosecutors, but the latter is a crime. It's tampering with a witness and Kellett should go to prison for it.

But whatever happens with that matter, it's all too plain that what Mary Kellett did in Vladek Filler's case, she's done countless times before and gotten away with it. She's received no discipline from either courts or her superior, Carla Bassano. Nothing else explains her cavalier dismissal of every one of Pileggi's requests. Nothing else explains her ignoring of the court's order. And nothing else explains (a) why a police officer would ask her whether to comply with a subpoena and (b) her casual instructions to him to ignore it.

And sure enough, she's managed to take to trial allegations of sexual impropriety against men that were every bit as flimsy as those against Vladek Filler. The courts' records are replete with Kellett cases in which a man was tried when there was either no evidence against him or what there was was so patently weak that the charges were dismissed.

Mary Kellett is a woman who will take any charge to trial as long as it's a charge of sexual wrongdoing and it's against a man. The website *A Voice for Men* reports here that at least three such charges have been dismissed in this year alone, with more doubtless to come. Mary Kellett needs to find a new job. The judge hearing her case should disbar her. Mary Kellett is not a prosecutor, she's a political operative. She's a feminist who never met an innocent man. She's a serial abuser of the power the State of Maine places in her hands.

Finally, it must be noted that Kellett's history of wrongdoing comes against a backdrop of prosecutorial abuse that seems to have reached epidemic proportions. Just last year, documentary filmmaker Ken Burns' piece on the "Central Park Five" roiled the waters of public opinion, and rightly so. There, five minors who were entirely innocent of the brutal crime – the rape and beating of a female jogger in New York's Central Park – were coerced into pleading guilty to the crime. No DNA evidence connected them to the crime and their confessions bore little resemblance to the objective facts of the offense. All this was known to prosecutor Elizabeth Lederer, but she went ahead anyway. Meanwhile, the real perpetrator, a serial rapist, walked around free as a bird.

More recently, Brian Banks was released from prison after serving five years for a crime that he not only didn't commit, but that never occurred. A young woman claimed he'd raped her and again, without any evidence, a prosecutor was able to browbeat a young man into pleading guilty. His false accuser was handed almost $1 million as compensation for her "trauma" and, now that she's admitted she made the whole thing up, no one has lifted a finger to get her to pay it back.

Then there was the infamous Duke Lacrosse case. What happened to prosecutor Mike Nifong should happen to Mary Kellett. He did just what she's done – withhold exculpatory evidence and proceed against a defendant on charges for which there's no evidence. Into the bargain, Nifong's complainant bears some resemblance to Ligia Filler in that both are mentally unstable and had clear ulterior motives for leveling the charges they did.

The epidemic of prosecutorial misconduct is far too vast to describe in detail. But suffice it to say that allegations of sex crimes and those of domestic violence play a leading role in it. Those are almost invariably aimed at men, usually fathers. They're often done to gain the upper hand in custody cases and the entire process is enthusiastically supported by feminist organizations and feminist ideology that hold that women rarely lie about abuse and that men are genetically and culturally programmed to abuse. My guess is that Mary Kellett is a true believer of both.

That unholy alliance of state power and feminist ideology constitutes a grave danger to the men of this country, particularly fathers. As such, it likewise constitutes a grave danger to the children of this country because one of its major aims is the removal of children from those fathers. It's a bullet aimed directly at the heart of this society and culture. It barely missed Vladek Filler. Most targeted men aren't so lucky.

On money-grabbing...

Claire-Louise Meadows · 12 May 2013 · Archived copy · Original

...and why it's nothing To Be Proud Of

I would like to praise Liz Hodgkinson for her article in the Daily Mail today entitled **'We Fought for Equality. So Why Do Greedy Wives Still Sponge Off Their Ex-Husbands?'**

It's a question I've often wondered about, in spite of my own experiences. You see, when my father left my mother back in 1995, with three children to support and a mortgage to pay, he withdrew every single penny from the family savings, meaning my mother could not pay our mortgage, meaning we eventually had to move into corporation housing.

Not content with this level of douche-baggery, he dropped completely out of sight, and changed his name to avoid paying child-support. My mother never saw a penny of support from him because no-one could pin him down – he moved like quicksilver.

Now you would have thought seeing my own mother struggle for years, I would be up on my chair, screaming 'YOU GO GIRL' every time someone screwed a huge settlement out of their ex-husband.

Wrong.

I think it's disgusting. Because I'm a sensible human being who realises no other man has to be punished for my father's behaviour. Whats more, I feel that there is a significant moral degradation present in anyone who takes more than what they are actually entitled to. I'm talking about those 'I'm entitled to a percentage of your future earnings FOREVER AND EVER' women.

That's right – forever and ever. Even if you had nothing to do with setting up his successful business enterprise. Even if you didn't work a goddamn day to help him make that money for 25 years.

You are entitled to earn off his future earnings. Even if you are no longer together? Even if you don't have children?

How can those women look at themselves in the mirror in the morning? What's more how is this possible by law?

I told my own husband just the other evening during a debate on this very issue:

'Even if there was a point where I hated you so much that I could barely bear to look at you, if I took more than I'd put in, more than was actually mine, I would consider that I had failed as a human being.

And how on earth could I justify grabbing at your future earnings? In that situation, if I didn't want you, I wouldn't want your money either.'

And I mean it.

'These men are just giving us what they owe us – you take what you can get'. Oh do me a favour – is this equality we're talking about?

Because it seems like damned greed to me.

And it's nothing to be proud of.

Here's Liz Hodgkinson's article in full. It's worth a read:

http://www.dailymail.co.uk/femail/article-2321531/We-fought-equality-So-greedy-wives-sponge-ex-husbands.html

Becoming radical Nazi: On Jewish violence

Lucian Vâlsan · 12 May 2013 · Archived copy · Original

This is a modified version of the article published by Louise Pennington in the Huffington Post UK on April 30.

We just replaced the words "women, feminism and male" with the respective "Aryans, Nazism/National-socialism and Jews/Jewish" and made some other contextual arrangements to sound exactly as the original.

I take that Carla Buzasi's response to my letter is to just get more bigoted, hateful misandric individuals to write articles in the pages of the Huffington Post UK.

I have always been a Nazi. It is a label I chose for myself as a teenager, back before Aryan power was invented and when New Kids on the Block were cool. My original Nazism was about equality: Aryans were equal to Jews and all we needed was the laws to force Jews to stop being Jews. The older I get, the more I believe that 'equality' is nothing more than a smokescreen to prevent the true liberation of Aryans. Equality before the law means nothing when violence is endemic; when Aryans are most likely to live in poverty; when no one bothers to actually enforce the existing equality legislation. I grew up in an area of Canada where Jews, race and class should have been impossible to miss but I did. We grew up with serious cases of cognitive dissonance; where Orthodox Jewish was the norm and Nazism didn't exist. It was a great place to learn that as a middle class white Aryan my chances of being a victim of sexual violence were a lot lower than working class Aryans but that was seen as normal, not something to be upset about. I may have labelled myself a Nazi but I wasn't a real Nazi.

I was a Nazi who lacked any kind of analysis of Aryans as a class. I didn't understand that Nazism was a political theory. I knew I couldn't have gotten through university as a teenage single mother without the benefit of a, still flawed, welfare system but I didn't realise just how privileged I was; even with a student loan debt that would make British students cry! It wasn't until the Canadian federal and provincial governments started slashing these programs that I started thinking about Nazism as a political theory. I started self-defining as a national-socialist, but I still didn't think about Aryans in terms of an oppressed class. Instead, I focused on the idea of class, in Marxist terms, as a barrier for 'some' Aryans. I assumed that equal access to education and equality before the law would solve all Aryans' problems.

I was wrong.

Nazism requires more than equality. It requires liberation. It requires the liberation of ALL Aryans from Jewish violence.

Until two years ago, I would have still identified as a national-socialist, although my awareness of the structural oppression of Aryans was growing. The unrelenting Judaism and Jewish apologism on the left made me reconsider my political stance as did the creation of the National-Socialist/Aryans' Rights board on Mumsnet. The more I read on Mumsnet, the more radical my Nazism became. I started reading Andrea Dworkin, Natasha Walters, Kate Millett, Susan Faludi, Susan Maushart, Ariel Levy, Gail Dines, Germaine Greer, and Audre Lorde. I learned about cultural Aryancide and I started reading only fiction books written by Aryans: Isabel Allende, Alice Walker, Maya Angelou, Kate Mosse, Margaret Atwood, Kris Radish, Barbara Kingsolver, and Andrea Levy amongst many others. I started reading about Aryans' lives and the power of real Aryan collectivist bond.

My Nazism, both the definition and activism, has changed dramatically over the past 18 years. Now, I self-define as an anti-capitalist, pro-national socialist as I believe that the source of Aryans' oppression is Jewish violence which is perpetuated by the structures of our capitalist economy. The Jewish Oligarchy may predate capitalism but we cannot destroy it without destroying capitalism too. I don't always feel a 'real Nazi' or a 'good enough' Nazi. All I know is that I am a Nazi who truly believes that Aryans have the power to liberate all Aryans from Jewish violence; that national-socialism is fundamentally about the power of the Aryan collective.

My national-socialist activism involves privileging Aryans' voices over Jewish voices. I now only read books written by Aryans. I try to get my main news from Aryans' news sites and Aryan journalists like Soraya Chemaly, Samira Ahmed, Bidisha, Helen Lewis, Bim Adewunmi, and Sarah Smith. I follow only Aryan journalists on Twitter and Facebook. I support organisations which are placing Aryans' experiences at the centre of public debate: Aryans Under Siege, The Everyday Judaism Project, and The Aryans' Room UK.

My national socialism acknowledges the realities of intersectionality and, whilst I'm not perfect, I am more aware now of how disparate Aryans' experiences are from one another. I still believe that Aryans, as a political class, have the ability to liberate ourselves from the Capitalist-Jewish Oligarchic system but I do so with the knowledge that I do not yet fully understand the full impact of the multiple oppressions in Aryans' lives. My Nazism is a journey. The destination is the full liberation of Aryans but we are all on different paths and at different points. My Nazism requires I listen to my fellow Aryans and support them in the ways they deem best. My Nazism is Aryan-centered.

National-socialists have the power to change the world. It requires listening and respect but we have the power to save each other; after all the largest study on global violence against Aryans has conclusively proved that national-socialists hold the key to positive change for Aryans.

Open Letter to Symantec/Norton/O2 on Censorship

Tom Golden · 13 May 2013 · Archived copy · Original

It has been brought to my attention that my web site, Men Are Good, has been listed as a hate site by internet corporate giants Symantec and O2. This is a preposterous claim.

I have been working with men for many years as a mental health professional. During that time I have specialized in learning, and then teaching other mental health professionals, about the uniqueness of a man's way of processing emotions. I have written three books on the topic and have appeared on CNN, the CBS Evening News, the Washington Post, the New York Times, and many others. I have presented workshops in the United States, Europe, Canada, and Australia teaching mental health professionals about men's uniqueness. When NFL Films chose to do a documentary on the America's National Football League and Grief, they called me in as their expert. The show ran on both ESPN and the NFL Network.

It was through this work in understanding men that I first began learning of the places where men face discrimination and hardship for simply being men. It was crystal clear that men in emotional pain were routinely ignored and expected to figure it out on their own, while women were instantly offered support and understanding by men and women alike. The emotional pain of men was a taboo subject, while a woman's pain was a call to action for everybody. I started bringing these discrepancies to the attention of the public and found out very quickly that people simply didn't want to hear about it. Not only was there very little interest, the media was complicit in their stories to be sure to focus on females in need and not males.

As the years went on I started seeing other areas where men faced discrimination and hardship. Places like family courts, domestic violence treatment, false accusations, health care, and many more. Again, it was clear that the public was allergic to these issues when it came to the needs of men, no matter how true they might be. They were supported by a media that stuck to the politically correct theme of women as victims in need of help and men as the problem.

Then along came the internet and suddenly there was a voice for men that came alive. Sites were popping up daily to bring awareness to the discrimination and hardship of men and boys. Now, even without the help of the media the word was getting out, no matter how much people didn't want to hear about it.

Then along comes Norton/Symantec, and O2, who decide that those sites that are voicing the needs of men aren't really voicing the needs of men, they are hateful, dangerous even!

We have seen this before. It's the same turning of the head we have seen from the media for years, now it's just a little different–and much more lethal. The free speech of humanitarian activists is being silenced by a group that is hidden from view and exercises control over the lives of others from behind a screen. No voting about this, no discussion about this, no notes sent to site owners about this, no rules that map out what can and can't be done. No. Just a silent and invisible group that imposes their will and judgements upon millions. I will avoid drawing the obvious comparison.

I am asking you to please remove my site from this list immediately. If you choose to not do so I think it is only fair that you let me know what violations I have committed that justify classifying a humanitarian effort as hatefulness.

I would also ask that you do the same for the other men's sites listed below that you have dubbed hateful. Either take them off the list or explain exactly why they are there.

Tom Golden, LCSW

http://www.angryharry.com
http://anirishmanagainstfeminism.blogspot.com
http://antifeminism.mathews.me.uk
http://www.antifeminism.tumblr.com

http://www.antifeminismus.ch – all 7 domains blocked igaf.ch ig-antifeminismus.ch antifeministen.ch antifeminismus.eu antifeminismus.info antifeminismus.com
http://www.antifeministtech.info
http://www.anti-feminist-uk.blogspot.com
http://www.antifeminism-worldwide.org
http://www.antimisandry.com
http://www.awomanagainstfeminism.blogspot.com
http://www.avoiceformen.com
http://battlinbog.blog-city.com
http://beatdeaddaddy.freewebtools.com
http://callumphoenixrising.blogspot.com
http://www.contrafragmentos.blogspot.com*
http://www.cooltools4men.com
http://countersnippets.blogspot.com*
http://www.counterfem.blogspot.com
http://www.dadi.org
http://www.daddyjustice.com
http://www.dadsandthings.com
http://www.debunker.com/patriarchy.html
http://dhdiary.blogspot.com
http://www.dontmakehermad.com/
http://www.disenfranchisedfather.blogspot.com *
http://www.dvmen.org
http://www.equalbutdifferent.blogspot.com
http://www.eternalbachelor.blogspot.com *
http://eternalbachelor.wordpress.com
http://www.exposingfeminism.wordpress.com
http://www.failuresforgodesses.blogspot.com
http://www.falserapesociety.blogspot.com
http://www.fathersforlife.org
http://www.feministcritics.org
http://www.forahouseboy.blogspot.com *
http://www.genderwar.org
http://www.hatemalepost.blogspot.com
http://www.hereticalsex.blogspot.com *
http://homepage.ntlworld.com/verismo
http://www.judgybitch.com
http://league-of-anti.blogspot.com
http://lndavout.blogspot.com *
http://www.lbduk.org
http://www.mamonaku187.blogspot.com
http://www.manwomanmyth.com
http://www.markymarksthoughts.blogspot.com
http://www.masculistadvice.blogspot.com
http://www.men.typepad.com
http://www.menaregood.com
http://www.mens-links.net
http://www.mens-network.org
http://www.mens-rights.net

http://www.mensaction.net
http://www.mensactivism.org
http://www.mensdefense.org
http://www.menshour.com
http://www.mensrightsblogs.com
http://www.mensrightsboard.blogspot.com
http://www.mensrightsedmonton.com
http://www.mgtow.com
http://www.mgtowsurvivalguide.blogspot.com *
http://www.mirrorofthesoul.blogspot.com
http://misformalevolent.blogspot.com
http://www.mralondon.org
http://www.ncfm.org
http://www.no-maam.blogspot.com
http://www.roymovrich.blogspot.com *
http://siberianow.wordpress.com
http://www.sonsofperseus.blogspot.com
http://sxmodels.blogspot.com
http://www.the-niceguy.com
http://www.the-spearhead.com
http://www.theabsolute.net/misogyny
http://www.theantifeminist.com
http://www.thenononsenseman.com
http://www.therightsofman.typepad.co.uk
http://www.toysoldier.wordpress.com
http://triggeralert.blogspot.com/
http://www.truthformen.wordpress.com
http://www.ukmm.org.uk
http://verlch.blogspot.com
http://www.vjtss.blogspot.com *
http://www.whatmenthinkofwomen.blogspot.com
http://www.womenagainstmen.com

Update: The above list Tom used is very slightly out of date because it shifts regularly. John Kimble has been doing yeoman's work in keeping an up-to-date tally of Symantec and O2's victims here. –DE

(Title image "Moloch of Totalitarianism" by "GBTA" and taken from Wikimedia Commons & used under Creative Commons license.)

Pardon our dust!

VFM News and Commentary · 13 May 2013 · Archived copy · Original

Good morning, afternoon or evening, as the case may be, depending on where you are on the globe. As you may have noticed over the last few days there has been a slight slowdown in the number of articles. Please pardon the inconvenience but in the long run there will be a payoff for it.

We have just contracted a web development firm out of New York, at considerable expense I might add, to rebuild the AVFM theme from the inside out. I hate to spend a dollar that I don't have to, especially your dollars, but this is a necessary move up for us. And it will be worth it.

What you will see at the end will address many of the concerns we get about site functionality. After the job is done, which is estimated to take 12-14 days, you will see things like deeper embedding of comments that allow you to have longer exchanges on the site, along with more functional, enhanced comment editing and other improvements.

The site will also be faster and more responsive.

You may already be seeing some of the changes taking place.

We could have gone a much cheaper route, but this is one of those things that needs to be done right the first time, so we secured a tested, well established firm to do the work.

There will also be some aesthetic changes to the site that I am very excited about. Those changes will be made after the upgrading is complete.

As we continue to work on the development of the men's issues groups with our associates at NCFM while we are overseeing this project, along with other activism that is in the works for the Filler case, this will mean a general slowdown of content for a short period of time. Your patience while this is happening is most appreciated.

We will try to make at least one post a day.

When all is said and done, you will be proud of the results. The best men's rights website on the net will be that much better, and so will your experience using it.

On an unrelated side note here, please be advised that a women's organization, unitedwomen.org, on Facebook has become upset by one of the AVFM memes that has made its way around the internet. They are responding with the usual ignorance, hatred and hysteria over the idea that we might take false allegations of rape as a serious issue.

If you have a moment today, you might want to stop by and register your thoughtful comments with them, here.

https://www.facebook.com/photo.php?fbid=514816245246586&set=a.302468136481399.68437.302448176483395&type=1&theater

And don't forget to LIKE AND SHARE their post. This is great advertising for us.

Again, thanks to all for your patience. And a special thank you to all those who contribute some of your hard earned money to A Voice for Men. We are putting that money to work right now to make this an even better place to be. PE

SAVE challenges media coverage of Kellett scandal

VFM News and Commentary · 14 May 2013 · Archived copy · Original

Contact: Teri Stoddard
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Email: tstoddard@saveservices.org

How Well is the Media Covering the Kellett Prosecutor Scandal?, SAVE Asks

WASHINGTON / May 14, 2013 – Three weeks ago a state ethics board issued a long-awaited report highly critical of Hancock Co. prosecutor Mary Kellett. Now a victim advocacy group is asking, Why have only two local media outlets covered the historic story?

Following a two-year investigation, the report is viewed as historic because the Maine Board of Overseers of the Bar, charged with enforcing legal ethics codes, has never previously recommended the disbarment of a standing prosecutor.

On April 24, 2013 the ethics panel released a report showing assistant district attorney Mary N. Kellett ignored a court order, suppressed evidence, misled the jury, and engaged in "conduct unworthy of an attorney." The report petitions the Maine Supreme Judicial Board to impose "appropriate disciplinary sanction" on ADA Kellett (1).

But three weeks later, only two media outlets, *WABI* TV and the *Bangor Daily News*, have provided coverage of the milestone story (2, 3).

SAVE notes the Kellett investigation has garnered extensive national media attention. Following release of the April 24 ethics report, two lengthy editorials appeared in national venues: "Discipline Case Against Prosecutor Mary Kellett Heating Up" (4) and "Filler Case Nearing Conclusion, Perhaps" (5). Over 10,000 persons have viewed accounts of the story on social media pages, as well.

SAVE invites reporters, editors, producers, and other media representatives to review the timeline of events (6), which raises the worrisome question of whether ADA Kellett charged the wrong person with the crime.

"When a Hancock County man was charged with spousal assault, media outlets provided wall-to-wall coverage," notes SAVE spokesman Howard Goldman. "But when an overly zealous prosecutor is found *guilty* on multiple counts of unethical conduct, local media outlets seem to dawdle."

SAVE filed a 9-page ethics complaint in 2011 alleging numerous instances of prosecutor misconduct (7). Over 1,400 persons have signed a petition calling for the disbarment of the prosecutor (8).

Stop Abusive and Violent Environments is a victim-advocacy organization working for evidence-based solutions to domestic violence and sexual assault: www.saveservices.org

(1) http://www.saveservices.org/2013/05/pr-ethics-board-issues-rebuke-of-hancock-co-prosecutor-mary-kellett/

(2) http://www.wabi.tv/news/39920/state-ethics-boards-issues-report-on-hancock-county-prosecutor

(3) http://bangordailynews.com/2013/05/13/news/hancock/oversight-panel-files-complaint-against-hancock--county-prosecutor-with-state-supreme-court/

(4) http://www.fathersandfamilies.org/2013/05/09/discipline-case-against-prosecutor-mary-kellett-heating-up/

(5) http://www.avoiceformen.com/feminism/government-tyranny/filler-case-nearing-conclusion-perhaps/

(6) http://www.saveservices.org/camp/intolerable-injustice/

(7) http://www.saveservices.org/wp-content/uploads/COMPLA1.pdf

(8) http://www.change.org/petitions/disbar-asst-district-attorney-mary-kellett-for-prosecutorial-misconduct

AVFM News and Activism: Gary Costanza

James Huff · 14 May 2013 · Archived copy · Original

[box icon=""]

Tonight we have as our guest intactivist Gary Costanza. Gary has done work with Intaction, a group that has done good work to bring to the public's attention the atrocities being committed in Africa. In March of this year they gained notoriety when they disrupted an event being attended by both Bill and Chelsea Clinton in which there was a heated exchange. We will also be talking about the recently formed African Circumcision Advisory Committee and the launching of it's new website. Things are about to heat up around the circumcision issue as we take action and do ever more to bring much needed scrutiny to the circumcision campaign in Africa

The show starts at 8pm Central Time on May 14th.
That's 2am in London on May 15th.

SHOW PAGE

[/box]

Time to ditch the rape advocates

Paul Elam · 14 May 2013 · Archived copy · Original

Unitewomen.org, with the obligatory but disingenuous subtitle "Equality for all," is still in the middle of a hysterical fit on Facebook over an A Voice for Men meme that targets false rape allegations.

To clarify, no one to my knowledge associated directly with A Voice for Men created the meme, but it is a fine piece of work and I wholly support the message it carries. Whoever did it has my thanks:

[image]
Click to enlarge
This image recently came under attack by the Facebook group affiliated with unitewomen.org. Over the past 24 hours there has been a veritable conniption fit of collective outrage by feminists there who see the meme as victim blaming. How they actually decided that speaking out against falsely accusing men of sexual assault was blaming the actual victims of rape is never explained. I put in an inquiry to that effect and my question was deleted and I was banned from the page.

Subsequently I witnessed many, many individuals show up to the page and pose similar questions, only to see those questions also disappear as the orgy of irrational anger and emotional reasoning from the women continued.

Their comments in reaction to the meme run a progression from mild delusion to, well, false allegations. There was some initial anger from members there directed at the pages admin, because they apparently did not bother to read the "trigger warning" and figure out that the meme was posted in order to condemn A Voice for Men.

"Why would UniteWomen share this??? We all know that false rape claims rarely happen," asked Debi Boggs.

Lauren Sullivan asked, "[A]nd…what's the point? Why is this out there-sponsored by UNITE WOMEN?"

"I really don't think this is the problem we need to focus on. I thought this campaign was about empowering woman, this is NOT a positive message," lamented Karen Tyler Boelts.

The admin to the page had to do a lot of corrective work to get their members to actually read the page's message that was posted with the meme. Once they made sure everyone knew who to be mad at, comments replete with neurotic energy amped up quite a bit.

Diane Blake Harper harrumphed, ""A voice for men" as if they don't already control nearly all of the voices we ever hear. Sick," generated 95 "likes". Inspired by Harper's razor wit and cultural acumen, others joined the fray.

Opportunistic sycophant Brian Exclamation Marx Duff, drew 65 likes and initiated a 44 comment sub-thread with the rhetorical slam dunk," If it was "advoiceformen"[sic] why doesn't the voice ever say "don't rape"?

Ba da da bump!

Not to be outdone in obsequiousness by his male competition on the page, Phil DeKane wanted to establish himself as senior servile by proclaiming, "Sorry, ladies. Many of my fellow men are dumb. (But you probably knew that already)"

Oh Phil, you silver tongued devil. I bet you get all the girls.

From there, things continued to escalate, as those who were allowed to express an opinion escalated themselves up the histrionic ladder all the way to the top rung.

Heather Lewis decried, ""Don't be THAT girl." Word choice makes it clear this is misogynistic bullshit."

The message from Tanya Hadlock-Piltz was even more ominous. "Don't be that girl = a message of silence. This as is slap in the face to all the women who have dared to speak out against the men who assaulted them."

Not only is the meme victim blaming, it slaps women in the face! It commands the silence of (female) rape victims!

That is what being concerned about false allegations *really* is!

Nelli Korzhenkova added another stinger at AVFM. “The people on avoiceformen.com really hate women, feminism isn’t about hating or putting men down.”

Whoa Nelli!

And then it got really toxic. Jen Larkin said, in response to a woman who actually offered a bit of a challenge that was allowed to remain up,” Not only are you pretending that the number of false reports is significant because “it happens,” you use misogynist dog whistles to gaslight anyone who says otherwise. How much energy do you typically spend protecting rapists from their victims?”

Who can beat logic like that? After all, just because something “happens” doesn’t mean you should try to do anything about it. Right, Jen? Surely anyone who wants to do anything about something that happens must be a protector of rapists.

Kari Briggs even found a way to blame victims of false allegations. “Here’s some advice for men; if you are so worried about being falsely accused of rape, don’t invite women that are “drunk, wearing very little clothing, and slathered in pheromones” into your bedroom.”

Guess that rules out your girlfriend after drinking a glass of wine and putting on a negligee.

There are several hundred comments on the thread, and dealing with any more of them would only risk a case of rage redundancy, but I do want to address one more comment in particular. It comes from Rachel Jonitis, who has the following to say:

> **This is ridiculous. I 100% acknowledge that there are women out there that have consensual sex and then cry rape. However, in the military, this is the exact kind of thing men say to shut women up, and for those that know, rape and sexual assault is a HUGE issue in the military, but very well covered up and swept under the rug.**

Oh yes, Rachel. Rape and sexual assault are huge issues in the military. MASSIVE. In fact, the Washington Times just did an article on it. The headline reads, “False reports outpace sex assaults in the military.”

Before the fur (and accusations) start to fly, let me state for the record that we used up all of our misogynistic, gas lighting dog whistles over on Facebook. And we do not have the resources to implant women hating, silencing rapist protectors in the mainstream media.

The problem here though is actually the same problem that unitewomen.org has with the meme. It addresses something that is “happening.” And it is supported, not with fits of pearl clutching and endless OMGs, but with this other little pesky set of items. Around here we call them facts.

From the Washington Times article:

> **From 2009 to 2012, the number of sexual abuse reports rose from 3,244 to 3,374 — a 4 percent increase.**
>
> **During the same period, the number of what the Pentagon calls “unfounded allegations” based on completed investigations of those reports rose from 331 to 444 — a 35 percent increase.**

It doesn’t stop there. “In the course of conducting interviews with commanders, I heard time and again complaints about female service members making sex-related allegations which proved unfounded,” said Robert Maginnis, a retired military analyst at the Family Research Council. “Not only do some women abuse the truth, but it also robs their commanders from more important, mission-related tasks.

The Times quoted him even more extensively. “Female service members told me that some women invite problems

which lead men on and then result in advances the woman can't turn off. Too often, such female culpability leads to allegations of sexual contact, assault and then the women feign innocence."

And how is the military handling this? Well, just like our new best friend Rachel Jonitis said they were; by the problems being "very well covered up and swept under the rug." Only we are talking about rape lies here, not rapes.

Elaine Donnelly of the Center for Military Readiness came out and pointed a finger directly at the Pentagon.

"Unsubstantiated accusations remain a significant problem, but the SAPRO (Sexual Assault Response and Prevention Office) is doing nothing about it," she said. "I went through both volumes and found no evidence of concern about the significant 17 percent of 'unfounded accusations.' Something should be done to reduce the numbers of false accusations, the first step being an admission that the problem exists."

Don't count on unitewomen.org to help you, Ms. Donnelly. Or anyone else for that matter except A Voice for Men and Pierce Harlan.

And therein lies the problem. The dialogue about sex crimes in western culture is still controlled by gender ideologues with absolutely no investment in ameliorating the problem of sexual assault. In fact, a sensible examination of their tactics bears out the reality that they are invested more in perpetuating rape than ending it.

With the use of social hysterics, misandry, denial and demonization of those who attempt to address the false rape problem, they maintain a paradigm that defines any concerns about false allegations as misogyny and rape culture apologia.

And this presents a problem significant enough that it mandates I refrain from any snarky shots at the type of individuals we are talking about, no matter how tempting. These people are a serious social malignancy.

Assuming (erroneously) for a moment that rape is something that only happens to women at the hands of men, false allegations present one of the biggest obstacles to efforts to serve victims. False allegations squander investigative and other police resources on wild goose chases, both in military and civilian life. In another event that the ideologues at womeunite.org would dismiss as irrelevant at best, rape support at worst, the Orlando, Florida Police Department had to issue a public plea for women in that community to stop the false reporting of sexual assaults. It was becoming such a drain on police services that the police force took their concerns directly to the public.

False allegations undermine the credibility of real victims. In an age where ideological advocates for addressing the problem of rape can be counted on chant incessantly about the issue of women failing to come forward for fear of not being believed, the most certain way to perpetuate that problem is by forcing society's head in the sand about the problem of rape liars.

The fear of not being believed is a rational one when people are forced to act like they believe all victims whether they do or not; and whether the alleged victim is credible or not. Anyone who has ever acquainted themselves with the details of the Vladek Filler case, or any one of hundreds, perhaps thousands of others, and who knows just how bad the systemic handling of false allegations really is, is going to be more likely to take the next "victim" they hear about with a grain of salt.

The only way to prevent these lies is to provide consequences for telling them. But all the threats to punish in the world are meaningless in a society that cannot acknowledge that the lies are being told in the first place. We can't fix problems that are being swept under the rug in order to appease the irrational squeaky wheels that infest the rape advocacy movement.

Accepting the narrative of organizations like womenunite.org and a host of other groups is like accepting the narrative of a flat earth or a moon made of cheese. They are failing the victims they purport to serve, and failing them miserably, because they have reduced a complex social issue, one that demands sound analytical skills and matured reasoning, reducing the matter to a grab bag of emotional sound bites that are force fed with bullying and censorship.

As I alluded to briefly before, we have not even begun to address the largely ignored problem of male victims and children that are the targets of female pedophiles.

There is a great deal yet to do in order to address the problem of sexual assault and abuse in this culture. We will likely never end all of it, but we certainly could make much greater strides than we have so far.

The sad reality, however, is that if we want to address the problem of rape the first thing we need to do is get the rape advocates out of the way.

Houston, we have a solution

Paul Elam · 15 May 2013 · Archived copy · Original

I wanted to present a link here to an article that is running my hometown newspaper, the Houston Chronicle. Ken Chitwood, a Houston journalist with the apparently quirky and uncommon trait of wanting to present balanced information, wrote a piece about women in the secular movement.

http://blog.chron.com/sacredduty/2013/05/female-atheists-fight-for-equality-in-freethought-movement/

To be clear there were a lot of deficits in the story he told, so I made a comment and suggested that there was a bigger picture happening than the one he was telling.

His response was to thank me for the input and include a link to AVFM in the article, as well as in the tags.

PZ Myers showed up later in the comments doing his regular ad hom shtick, trying to make sure that Chitwood felt a sting for including diverse opinions, or anything else that PZ would disagree with, in his story. The journalist handled Myers with deftness and clarity.

A rep of the slymepit.com, which had already been mentioned in the article, showed up via email to clarify their position, and do a little PZish name calling of his own – like Myers he dropped insinuation and opinion about AVFM like it was known fact.

I post this here because it is important. We stay very occupied around here with what is happening on college campuses and in courtrooms across the western world. But the fact is that a battle continues to rage in the online secular community. On one hand, you have rational thinkers that want to keep their communities free of ideology and open to discourse from a variety of voices. And then you have PZ Myers, Rebecca Watson and their ilk, bent on establishing an orthodoxy of disinformation and agitprop, silencing anyone who gets in the way. Well, where they can silence people, anyway.

Their influence is shrinking as time goes by, much to the dismay of those who want everyone in the secular community to feed in to the feminist hysteria of victimhood and damseling – looking for special considerations.

Comments are open on this article. And PZ has already made a post calling in the flying monkeys of FTB to go in and harass Chitwood.

Please make your comments courteous and to the point. Thanks! PE

In defence of Patton Oswalt

Elly Tams · 15 May 2013 · Archived copy · Original

Earlier this week I watched (for the first time) American TV Show Justified, about a cop working in small town Kentucky, amidst gangsters, drug dealers and evangelical Christians. The episode I watched featured a great guest performance from well known American comic Patton Oswalt. He and his co-star played a lovely Stan and Olly routine as they bungled their way through some dodgy moonlighting police work, destined to go wrong.

The next thing I knew Oswalt was the subject of a Salon article by Molly Knefel chastising him for failing to speak out against rape and violence against women. Oswalt had previously defended Daniel Tosh against a feminist blogger who slammed him for making rape jokes. Feminists are angry with him for showing empathy for the victims of the Boston bombings, but not for women who are raped or assaulted (- only by men of course. I don't think this row is about lesbian rape). Knefel wrote in Salon:

[image]"What is challenging, though, is speaking out against the normalization of sexual violence, the degradation of women, and the role and responsibility that men have in either perpetuating or combating rape culture."

Then over on twitter Oswalt got more stick for what? Not getting down on his knees and confessing his sins to the Good Lady of Feminism?

I am annoyed about how the feminists have picked on an individual man in the public eye, and seem to be taking him to task for a complex socio-cultural set of issues in society. He's just a guy who makes jokes. He's not Obama or Bono – he hasn't set himself up as a spokesman or a moral crusader. But more so I am annoyed that feminist writers are peddling a narrative – again- about men, those dirty dogs, and women those poor innocent damsels. It's very Mills and Boon in a funny kind of way. As I said in what became a rather "controversial' article" – Rape Culture and Other Feminist Myths:

"My instinct is that holding onto special victim status has some pay offs for feminists. They can continue to present gender politics as a binary opposition between men (potential rapists) and women (perpetual potential victims of rape). Basically, the concept of rape culture is misandrist, and it does not allow for the fact that women are sometimes perpetrators of sexual assault, and men are sometimes on the receiving end."

I am glad Patton Oswalt stood up for himself to a degree, and didn't let the feminist mob walk all over him. But I hope that one day, a high profile man (or indeed woman, or anyone who identifies however) actually takes on the myth of "rape culture" and challenges the nasty misandry that underpins it. Women rape too. Men can be victims of rape. Violence in our culture has more men victims as a whole than women. More men commit suicide and suffer injuries at work than women. The "rape culture" schtick is WRONG.

I of course say this often. But when I speak out against feminist rape culture fantasies, many people attempt to "silence" me. I had my Rape Culture myths piece taken down from The Good Men Project, and when I questioned feminist versions of rape culture over at cyborgology blog, my comments were deleted and I was chastised for being "unscholarly." But it's the dodgy statistics, misandry and – yes – hysterical premises of feminism's precious "rape culture" that is unscholarly.

Yes Patton Oswalt has a "platform." But so does feminism. And when it comes to gender issues any man is at risk of being sent to the wolves if he speaks out of line. I believe any subject should be fair game for comedy. And I'll be taking suggestions for jokes about feminists at the usual address. We could start with this lovely lady as inspiration:

So long, Arty Goldwag

Paul Elam · 15 May 2013 · Archived copy · Original

Arthur Goldwag of the Southern Poverty Law Center has, somewhat belatedly, jumped on the most recent bandwagon of feminist disgraces by stepping over the dead body of Earl Silverman to carry water for rent-seeking gender ideologues.

In doing so, he blatantly mischaracterizes and misrepresents Earl's life and experiences. He quotes individuals who were frustrated by Earl's efforts at every turn as though they were reliable informants about the man's state of mind and his intentions. Goldwag quotes Maria David-Evans, the deputy minister of Alberta Children's Services, a target of one of Earl's lawsuits, as a person who "knew Silverman." And he uses her words to paint a picture of Earl as a man wearing a tinfoil hat and talking to Elvis.

Using Maria David-Evans as an assessor of Earl Silverman's state of mind is like depending on Denise Richards for a clear picture of Charlie Sheen. Or for those of you unfamiliar with Hollywood, it is like asking the snake to tell you about the mongoose.

That is how Goldwag rolls. A degree in law is the only thing separating him from a plaid suit, a cheap cigar and a lot full of shitty used cars.

What else we should expect from someone who participated fully in converting a legitimate civil rights activism organization into a band of thugs that would smear their own grandmothers as Nazis if there was a buck in it?

Goldwag's latest round of playing step and fetch for his feminist cohorts is no different than what he has been up to for a long time now. And given the fact that he has few real battles to fight — and still a need to justify his share of the SPLC take, I fully expect his disingenuous, yet thankfully impotent attacks on the men's movement to continue. Even if it gets people killed.

Like I said, that is how people like Goldwag roll.

Let's face it, though. If the best target you can come up with is AVFM, then you aren't a social activist, you are just desperate for something to do.

That leaves us with a simple question. Why should we care? The answer is just as simple. We shouldn't. Arty Goldwag is now to human rights activism the equivalent of the guy in the night club full of young people who is just too fucking old to be there but too fucking stupid to go drink at home. He just sort of sits there at the end of the bar with his scotch, trying and failing over and over to get someone to listen to him. You will see him there from time to time talking to himself.

No one is going to listen to him, or the SPLC. They lost all credibility some time ago when they made it clear they were more interested in attacking political enemies than hate groups. They have become a joke in most circles that used to respect them, which leaves Goldwag as a low end flunky in a group of has-beens. They still make money, mind you; largely by fundraising on the irrational fears of aging, senility-prone liberals. But it has left Arty with the need to make busy on his own. He has chosen to do so by playing step and fetch for cutting edge think tanks like Reddit/SRS. Imagine that. The organization that brought down the Klan is now struggling for relevance by attacking a three year old website that supports men's issues.

Way to go, Arthur. You're an impressive guy.

But what was I saying? Oh yes, there is not much point in caring. And henceforth, we won't.

I have to admit that when Arthur and tagged us as a hate group, and then later ate his own words, I was pretty impressed. The SPLC was a well-known entity. The hubbub he caused drew a ton of traffic to the site and increased our financial contributors. Arty is part of the reason why we now outperform most feminist websites in terms of traffic and content.

However, that was largely because of what we did with his bullshit, not because of the bullshit itself. We cashed in on his fear-mongering. We showed a lot of people a close-up of Goldwag's foot, directly embedded in his shopworn mouth, and made good of it.

Unlike the modern SPLC, we are not a one trick pony.

The fact is that at this point in time, the SPLC and Arthur Goldwag are of little use to us. We have bigger fish to fry and the law of diminishing returns dictates that the benefit of giving them the attention they are seeking is pretty much at an end.

In the early days of this site, we used to write a fair amount about David Futrelle. He was a nice, soft target; pudgy actually. He talked about us so incessantly that even some of his regular readers questioned whether he had some kind of weird fixation. He sent a few visitors our way.

I even had a debate with him that so frustrated the poor boy that he ran off crying. As I say sometimes, though, that was then and this is now. We don't mention David anymore except as a passing joke. He is just another low-end blogger with a small audience of neurotic women who talk more about cats in his comments than what he writes. It is as close to physical intimacy as the guy will ever get. And he still sends us traffic because he can't help himself.

This is where Arthur Goldwag and the SPLC belong; not with credible targets for activism, but with with people of wannabe importance whose only real use is sending people our way. Some of those people, as they always do, will figure out they've been lied to and will stick around to help. Arty is also of utility for a joke. It helps us and fits with the joke he has become in the eyes of the sane world.

At this point, if Art and crew want more attention, they will have to earn it by actually upping the ante. They will need to do something bigger and better than exploiting a man's suicide or just spinning bigger lies. I am betting they are not that creative.

So Arthur, your time here being taken as even remotely serious has come to an end. I am sure given the reality of your life, the value of what you do in the world, that is hardly unexpected. You may see your name from time to time, though…

…when we need a laugh.

A video for Brad Casey

VFM News and Commentary · 16 May 2013 · Archived copy · Original

Well, it was not actually made specifically for Brad, but it did just show up in my inbox at a very auspicious time. Tell you what Brad, since you are writing an “article” about why women become men’s advocates, and you want to ask them some questions, you can cut a couple of corners (you’re used to that) and just take a look at this.

And for Karra Burrell, the person who produced this video, please accept my thanks and consider this an invitation to write for A Voice for Men should that interest you. PE

https://www.youtube.com/watch?feature=player_embedded&v=IfZAzogwNk0#!

Brad Casey wants to mind-rape our women!

Dean Esmay · 16 May 2013 · Archived copy · Original

Our overlord Paul Elam, busy as he usually is with his glorious plans to righteously put women back in their place (barefoot, pregnant, in the kitchen, with their mouths taped shut) has recently given to me, his humble servant, the task of checking his emails for him.

We here in the AVfM compound in Houston, surrounded by barbed wire fences, sequestered in the tinfoil-lined inner sanctum, designed to block the secret mind-rays shot out at us from the space-lizard orbital craft; protected by special cloth filters to strain out the chemtrails left by overhead aircraft run by Feminist government officials, have to be constantly on the lookout. And when Paul is busy whipping our women into shape, he has humpbacked neckbearded basement-dwellers like me to manage the little things for him, such as his email.

The following email recently came into Paul's mailbox from one Brad Casey, which I dutifully printed out and took to Overlord Elam's chambers. As he sat upon the throne, I kneeled and offered up this missive. While stroking a purring kitten, he gently picked the printout up, in his delicate way, with tongs, and read from it. It said:

> **Hey all at AVFM. My name is Brad Casey, I write for a publication called VICE. You might know me from an article I wrote a few weeks back about the CAFE protests in Toronto at UofT. Here's a link to that article:**
>
> **http://www.vice.com/en_ca/read/we-went-to-a-mens-rights-lecture-in-toronto**
>
> **I'm writing an article currently where I profile several female MRAs and ask them why they chose to become activists for men's rights. I feel that being a male feminist is something that is generally accepted but being a female MRA is confusing for most. That in mind, I have a 10 question survey which I hope will clarify why a woman would choose to identify as an MRA, what issues they find important, what they think of feminists and their men's rights community.**
>
> **I'm wondering if some of the female staff at AVFM might be interested in taking part in this survey or if you might be able to connect me with some female MRAs.**
>
> **I understand that you might be reluctant in answering this email or taking part in this request judging by what I wrote in my previous article. While I don't agree with the philosophy behind AVFM I do think that men's rights are important and some of the issues brought up within the community are worthy of study and attention. In regards to this article I'm hoping to gain an understanding of a side of the debate which is confusing for me and our readership.**
>
> **Let me know what you think. Thanks!**

With a bellow of rage, Overlord Elam stood from his throne, and roared, "How dare you Esmay?! This man asks for permission to speak to MY women, and you don't know better than to send him packing? Does he think they have minds of their own? Does he think I would so much as allow him in their presence, to touch them and to mindrape them with his Feminist Truth?" He then strangled the kitten he had been stroking, bit off its head, swallowed, and then with kitten blood drooling down his lips said, "You should know better than to waste my time with this trash! You know perfectly well he shall never be allowed near my women! They are mine! My property! Mine! You know better Esmay, you insolent fool. Why don't I just kill you where you stand?"

"But master!" I cried, cringing and putting my forehead to the ground to show him my submission. "Perhaps if we tell the women what they must say, they can help us spread your message for compassion for boys and men, for the fundamental civil and human rights for men and boys… I mean, our plans to dominate and subjugate women!"

His face turning purple with fury, he took out his Toledo Salamanca Broadsword and lunged at me as I screamed in terror and backed away, caught up against the wall, struggling to escape. "Forgive me master, forgive meeeee!" I

shrieked.

With his blade pressed against my throat, he hissed his next words out. “These women are mine, Esmay, mine, mine!” With each terrifying word the sword pressed harder into my neck, and I knew if I even swallowed I would bleed to death then and there. In terror, I stood still and allowed my lord to speak.

“They know their place and they know it is not to speak but only to be spoken to! Now get from my sight and be lucky I spared your life for even suggesting such a thing.”

With a kick to my buttocks, which I surely deserved, he sent me scurrying from his chamber as he called upon his harem to service him sexually and help him calm his Mighty Rage.

Thinking the matter ended, I rushed through the hallways in our underground labyrinth back towards the upstairs bunker where we keep watch out for the black helicopters. But on my way, Kristina Hansen rushed out and grabbed me. “Deacon Dean! Deacon Dean!” she cried. “I have heard some wicked man with terrible thoughts of freedom for women wishes to speak to me. What shall I do? What shall I do? I know it is my job to obey men in all things, but Master Paul, what will he want me to say?”

Finding my manhood I said, “No Kristina. We must not speak of this. Put away from your tiny mind all ideas we have not given you. We will protect you from the Bad Men and their Bad Thoughts.”

“Oh thank you Dean, thank you! I feel so safe with you!”

“I’ll bet you do,” I said, and sent her away with a swat to her perky ass. Master Elam does not allow me to have sexual congress with women without his permission, but we are otherwise free to stroke the hair and squeeze the bottoms and breasts of His Women at will, which is a nice perk to this job.

Having proven my innate superiority to women, even if it is lower than Master Elam’s, I walked on, regaining some of my macho confidence, only to be stopped by yet another woman in the compound. Girl Writes What (aka Karen Straughan) stumbled out of her assigned chamber with a just-been-fucked hairdo and scratching her ass. “Dean,” she said drearily, “I just got an email from this Brad Casey jackass.”

Master Elam allows Karen more freedom to communicate with the outside world than the other women; he even lets her say whatever she wants on her YouTube channel, as long as she clears it through him first. (Kristina and our other women must submit all their scripts to him in advance for rewrites.)

“Brad Casey wants to mind-rape you,” I said. “Don’t talk to him.”

“I wasn’t going to, I was going to tell him to go fuck himself,” she snorted.

“Yeah well, that’s probably good, but Master Paul would prefer you not speak to him at all.”

“Pfft,” she said, languidly lighting up one of her trademark cigarettes (because we can’t seem to get her to switch to that electronic cigarette no matter what we do). “As if I wanted to.” She snorted again and turned, walking back into her assigned quarters. I heard said something about, “another blowjob Mike?” as she shut the door. I heard a man grunt as I walked away.

She pretends independence of thought so well.

Finally I made my way back upstairs to the above-ground bunker, made a quick check for Feminist Black Helicopter presence and noted we were all clear… for now. I thought hard about how to respond to rapist-wannabe Brad Casey of VICE. Where to begin, where to begin?

—

So. To be a bit more serious:

Brad Casey appears not to understand that the Men’s Human Rights Movement is, you know, a movement, with a whole lot of scholars and research and publications to back up its many many claims and arguments, with an

enormous amount of research behind our advocacy–research which, you know, he never bothered to ask about before slamming us.

Brad Casey seems not to understand that one of the missions of A Voice for Men is to cover news stories, like recent stories of feminist violence, intolerance, and fascist thuggery in Toronto. Brad Casey is also content to smear Warren Farrell without actually, y'know, addressing those smears and making it clear that they're smears. He thinks men's advocates are losers, but the angry mob screaming and calling people names and pulling fire alarms and making threats were just doing their jobs: I guess when it comes to violent women, Brad just doesn't take them seriously, because in his eyes women aren't adults to be held as accountable as men for bad behavior.

I also guess Brad thinks that just because we, as a publication, cover events in Canada (as well as, you know, around the United States, Spain, the UK, Australia, Sweden, India, and much of the rest of the globe), we must be in sinister cahoots with groups in Canada who are trying to speak about men's issues. He even thinks that if men kill themselves at 4 times the rate of women, it's somehow significant that women threaten to kill themselves more often, because, you know, a woman saying "I want to kill myself" and a man actually killing himself, why that's just the same fucking thing and should be given equal prominence.

And that's just scratching the surface of his aggressively ignorant "journalism." His ridiculously stupid and ill-informed piece about fascist feminist thuggery in Toronto tells me he's someone no men's advocate with a brain would get within a mile of; he's pretty clearly an ambush journalist who makes his money and reputation smearing his fellow man and playing white knight to women who act like 12 year olds throwing temper tantrums. I could only read that shit agog when it was first published; I am serious, and not in the least bit sarcastic, when I say that I am entirely confident that a High School Senior working for her school paper could have done a better job of covering events in Toronto than this ill-informed, aggressively ignorant, bigotry-spouting dipshit.

Still, a quick informal survey of the female men's advocates I know–and I certainly did not and could not ask them all–had them all thinking the same thing. They looked at this shit-for-brains article by Brad Casey and thought, "why would I talk to a dishonest ambush journalist who's only going to quote-mine me and spin whatever I say into bullshit, just like he did at the Toronto protests?"

I have no good answer for them. I think someone like Sean Hannity or Michael Savage might have done a better job of covering that shit, Brad, and I view their journalistic skills and integrity as lower than your average High School newspaper editor's, too.

Now the fact is, Brad, I don't care how many female MRAs you talk to. The ones I work with are all strong, intelligent, independent woman who can handle their shit.The real question isn't whether I want them to talk to you or not. That's up to them. The real question is, why should I even bother asking them on your behalf? Why should I play the role of your secretary, you aggressively ignorant asshole?

We are a non-violent, volunteer, dedicated civil rights organization and publication, Mr. Casey, and we don't hate anybody but bigots. That's nothing more and nothing less than what we are. And we're used to being stereotyped, pigeonholed, misquoted, quote-mined, distorted, attacked, misrepresented and outright lied about by your ilk. We are used to it happening while we're busy trying to get innocent men out of jail, help children escape abusers, help domestic violence victims recover, and call out corrupt public officials. If you spent much of any time on this site (instead of randomly Googling shit you can quote out of context) you'd know we do all those things, regularly, and we do it all on nothing but a crew of volunteers and a few donations.

So why would we do anything but DIScourage any of our people to waste their precious time to talk to you when we are virtually certain you'll twist their shit and make them look crazy and stupid and ill-informed, when most of them are probably a lot smarter and more knowledgeable than you are? Especially on the topic of feminism, which you obviously don't know much about and on which you haven't done much to educate yourself.

On the flip side, now that I've actually published that you're looking for female MRAs to talk to–after having, you know, savaged them and their comrades-in-arms in an incredibly deceitful and malicious fashion there on

VICE–how do I know you won't go and make up some fake MRAs to talk to, or accept anything from anyone self-describing as an MRA, whether they really are or not, and run with that? Answer: I don't. We don't.

You've already shown yourself to be an irresponsible shitty excuse of a journalist. So maybe if they talk to you you'll make shit up or twist their shit up to make them look bad, but maybe if they don't, you'll make a bunch of shit up, or one of David Futrelle's minions will show up in your inbox and say "yeah I'm a female MRA and I support taking rights away from women and I hate women too because we women suck, put women who have abortions in prison praise jesus blargh!" and so on and so forth, because that's just what a whole lot of people who oppose compassion and fundamental human rights for boys and men do: pretend to be MRAs or to be quoting MRAs just to make us look bad. We've seen it in action more than once. At least one asshole we know of pretty much does it as a full-time gig.

So here's the favor I'll do for you, Brad Casey: I'll go ahead and recommend to some of our female MRAs that they answer your questionnaire. But you know what I'll also recommend? That they CC me their responses, so I can publish them, unedited and in full, right here on A Voice for Men. And if I'm wrong about you, and your journalistic ethics and abilities are above those of pond scum, you'll actually make sure to link those in-full, unedited responses when we publish them.

Female MRAs don't have to respond to you at all–that's *their* choice–but if you want my help contacting them, that's what I'm gonna do as a service to them.

So Brad: e-mail Paul again and tell him that's all fine with you, and I'll encourage the little women to talk. But please do him the courtesy to put "Trigger Alert: Lying Asshole" in the subject line.

And if you disagree with this precaution, go fuck yourself you lying asshole, we're not going to help you, and we're making it clear exactly what kind of dishonest shit we expect you to do.

Prove us wrong. Paul will await your email.

The Voice of Europe: Male health

James Huff · 16 May 2013 · Archived copy · Original

[box icon=""]

On Friday, May 17, Lucian Vâlsan, Huffnágel Pista and James Huff will be talking about the male health and about how much society invests in it.

We will also have reports from Spain about the latest advancements and the victim toll of the Ley Contra la Violencia de Genero (the infamous "Gender Violence Law"), a comprehensive news section and, as always, great songs in the music break.

Please join us and call in at (001) 310 388 9709 , or Skype in, after the news.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America).

SHOW PAGE

[/box]

To Coach John Wolfgram, Portland, Maine

Paul Elam · 16 May 2013 · Archived copy · Original

Dear Coach Wolfgram, Cheverus High School football team.

Your young players recently visited with Governor Paul LePage after winning your state's football championship. He gave your young men a lecture about men and domestic violence. He told them that domestic violence was men's problem to solve. He told them that *their* masculinity and *their* ideas of manhood were the problem. He told them, in so many words, that they were not just the solution, but that they were also the problem.

Nearly everything he told them was a lie.

I realize this may be a bit of a shock, as I am sure you can't imagine why a state governor would stand before a group of impressionable young men and attempt to poison their minds with disinformation. Nonetheless, that's what happened.

His motives were purely political, and it is very important for you to understand those motives because what the governor did was not a one-time stunt. He was forecasting an oncoming assault on the budding masculinity and the self-image of your players and all future young men in Maine schools. His lecture was also an attempt to manipulate you into helping with that agenda.

So far, it is entirely plausible that you stood back with nothing to say while Governor LePage deceived your players, simply because you did not know any better. It is my hopes that by the time you finish reading this article that you are able to see what is going on, and that in your position of trust with those students you will not let it happen again.

Allow me to start helping you to understand by taking a look at this as presented by the media in your state.

There are several recent op-ed pieces and interviews published by the Bangor Daily News that attack boys and heterosexual masculinity. In one piece, titled "When will men stand up to violence?"[1] a man named Drew Wing openly echoes and expands upon the sentiments conveyed to your players by Governor LePage; that there is something inherently wrong with masculinity; that boys are innately defective, and that they need to somehow be fixed, re-engineered into something more socially acceptable and less dangerous to the society around them.

Mind you, he is ignoring the ways we, though fathers and men such as yourself, have historically encouraged and mentored young men to be productive members of society. He is pointing directly at men like you as part of the problem, because it is masculinity itself that is the problem. That includes you, sir, though you may not have even paused to consider it.

What is worse is that if you examine the plans Wing already has in place, they are much more far reaching than simply telling boys they are born bad and need to be fixed. A more thorough examination of his work reveals an unthinkable agenda. He actually promotes a program of bullying and emotionally abusing boys in order to get them to become enforcers of his political ideas about men against their smaller, weaker male peers.

If that seems unlikely to you, please finish reading and investigate the all the links provided.

Drew Wing and his "Boys to Men" organization are actively engaged in promoting programs to re-define boys "masculinity in terms of violence, harassment, apathy and sexual conquest."[1] In his Bangor Daily News piece he defines rape as a *"men's issue"* and demands men help stop *"rape culture"* by changing the *"male culture"* which he says *"degrades women and supports sexual violence."*

Of course, all decent human beings condemn rape, and want to put an end to it. However, let me stop for a moment here, Coach. There is much more to come but I cannot move on without asking you some questions, with the hope that you will stop for a moment and answer them for yourself.

How many men do you know who belong to a "male culture that degrades women and supports sexual violence"?

Please take a moment to answer that. Does this statement apply to your father? Your brothers? Your sons? Your players? The other male coaches on your team? The male teachers at Cheverus High School? How about to the fathers and brothers of your players? How about to Governor LePage?

Do we have a criminal minority of people who commit sexual assaults, or do we have a culture that is responsible for this, including you and your football team?

Again, do you really see an entire culture of men around you that support rape and the abuse of women? Because if you don't sir, then how can you stand by while a state official creates such a destructive and patently false notion in the young minds under your care?

But let us get back to the work of Drew Wing for now.

He further declares that:

"men are conditioned to believe that women are inferior and exist solely as sexual objects for the pleasure of men [and] that sexual violence is a legitimate means of establishing power – a highly coveted commodity in male culture."

In case you missed it, Coach, Drew Wing and the Bangor Daily News just openly declared that the basis of male culture 'covets' power through rape which he says men consider as "legitimate means". He wants men to stop "*rape culture"* and *"speak and act in a way that reinforces our respect for women…[and by] modeling respect for girls and women, working for full equality, challenging elements of male culture and holding perpetrators accountable."*

He wants men and boys to *"model respect"* for women and *punish* other men and boys who are deemed to do otherwise — in the name of *"full equality"* of all things. He ends his op-ed with *"Will the "real men" please stand up?"*

Coach, are you able to see how the demonization of young men is wrapped around ideals that are designed to be unassailable? Are you, like so many, going to be blinded by the righteousness of "holding perpetrators accountable" to the point that you cannot see or hear that men, as a class, as in *you*, are being accused of supporting rape?

You may wonder at this point (and I surely hope you are) what makes Drew Wing an authority on masculinity, psychology, early childhood development, human sexuality and/or causes of violence to issue such open declarations against men and masculinity.

Well, he did do some real estate development consulting and studied theology — which apparently qualified him to be the best new front "man" for the already well-established and feminist governed "Boys to Men" organization. It started out as a "community coalition" against domestic violence in 1998 and is now in the business of re-enginering programs for male children designed to correct their masculine condition.

Boys to Men administers a "treatment program" which is apparently a variation of the Ludovico Technique. They are not kidding about "reshaping" boys. In Maine they are spending community dollars on what they term "preventative programs" which they are refining for nationwide promotion.

The program, as we soon shall see, is designed to "eliminate" and replace boys' "masculinity" and self-confidence with what they call "Gender Justice"[2].

Again, Coach, I have to stop and ask you to consider a question. This time a single one. What do you think about an effort to take impressionable young men, already going through the painful process of self-discovery and individuation and attempt to replace their sense of masculinity with someone else's political ideals?

It is just one question, Coach, but I really hope you don't neglect to answer it, if only for yourself.

Moving on we get a clearer idea of some of the male re-engineering programs through yet another recent article at Bangor Daily News, which states:

> ***"[…]Boys to Men Executive Director Drew Wing says the same male athletes who take the field or ice in violent sports can be key to reshaping what he thinks have become destructive preconceptions of manhood in today's society[…]In a nutshell, the most masculine in what Wing called the "culture of masculinity" are often also the most self-confident, and they have more social currency with which to reject domineering or violent social behaviors. There's some research that men who live in those masculine worlds [of sports] are in the best positions to defy those worlds," Wing said."***

What Wing and his front organization is actually engaging in and promoting is a program of accessing schools to shame, bully, and indoctrinate aggressive and *violent* leaning Alpha-male jocks to serve as muscle to coerce and abuse other boys into compliance with their pro-feminist political worldview.

Wing calls these groomed Alpha-male boys *"positive bystanders"* and specifically seeks to exploit their Alpha-male *"social currency"* to bully the rest of the young boys to accept and conform to feminist doctrine.

Wing rationalizes this orchestration of abuse by stating *"Really this is about empowering them, giving them tools to stand up and be leaders in tough situations, be the activists that change the culture on campus."*

"… ***activists*** *that change the culture on campus."*

Coach, we have an ideological feminist group gaining access to schools and campuses to indoctrinate the most confident, outgoing, and socially influential young males to serve as enforcers and "activists that change the culture." To change it to radical feminist core values. It is a program specifically aimed at oppressing all boys. I am sure, Coach, as you are also likely a teacher, that you are familiar with historical efforts to indoctrinate and use young Alpha-males to enforce ideology on school campuses?

On their website, Men to Boys' mission statement lists a core value belief that the responsibility of raising healthy boys falls *on the community*—a core value explicitly against family and parental rights and responsibilities concerning their own children. By "community" they are asserting new rights and responsibilities to public institutions such as the education system, where Boys to Men is now coincidentally gaining a foothold.

They go on to state another, more familiar core belief — that boys and men are responsible for preventing violence. Again, one has to stop and consider what they are saying. Their position is that violence begins and ends with boys and men. This is their claim despite the fact that it is patently untrue, and in a way that disparages them and every male in their life.

If that is not radical enough, then consider their core values concerning "Gender Justice":

> ***"Gender Justice:• Traditional media and cultural representations of masculinity and femininity are too narrowly defined and contribute to destructive and damaging behavior towards individuals of all genders and ages. We are committed to eliminating the inequalities and institutional injustices that result from these traditional media and cultural representations of masculinity."[2]***

In other words they have essentially declared war on masculinity as it is, Coach; the same masculinity with which you coached your team to a state football championship, the masculinity that your players played through pain with, and the masculinity that lent them to working together as a team. They want to subvert that masculinity and make them political enforcers, leaning on their brothers to effect the cause of "inequalities and institutional injustices" which they "are committed to eliminating". And they are shrouding all this in a term as misleading and disingenuous as "healthy masculinity,"[2]

How ironic that while Boys to Men is "committed to eliminating" masculinity, and programming bullies, their slogan is "*Building True Strength".*

For all the doublespeak and euphemisms, it is an open program of human rights abuse and violence against generations of young men and boys through threatening, shaming, bullying, and terrorizing tactics. One has to

wonder what the fully informed parents would say about an organization such as “Boys to Men” being allowed access to their children in order to make political alterations to their masculine identity? Does that really sound like “building true strength,” to you, Coach? Or does it sound like political operatives maliciously tinkering with the minds of impressionable children?

Does Governor LePage’s lecture to your players sound the same now as it did then? If it does, your players are in deep trouble.

Coach, this is child abuse hiding behind the banner of domestic violence prevention. It is a program aimed at targeting and preemptively shaming only male children for gender profiled crimes of which “Boys to Men” say all men are guilty; all men are responsible. There’s your “Gender Justice”.

We now see ideology, not concern for children, driving school policies across the country which attack natural male development, terrorizing and punishing boys for crimes such as “sexual harassment” — for telling someone they think their teacher is “cute.”[3]

When we see 7 year old boys being terrorized, harassed and harshly punished by their schools for pointing pencils at each other and making shooting sounds, we are witnessing an attack on their healthy development and their self esteem.[4]

“Boys to Men” in Maine is a program of interrupting and attacking boys and it is being continuously promoted by the likes of Bangor Daily News—one of the largest newspapers in Maine, while the governor parrots their propaganda to the children.

For his part Maine Governor LePage has made “domestic violence” the central part of his administration with initiatives to force accused men to be held without bail, to force accused men who have unsubstantiated protection orders filed against them to wear ankle bracelets, to creating a domestic violence offender registry, to passing out 911 panic alarms to women, and to shame and blame school boys and their masculinity and for not putting women ahead of their own interests.

In his first State of the State address, LePage called domestic violence “a men’s problem”.

And let me be clear coach, just in case nothing like the truth has every reached your ears. Domestic violence is a complex problem with a wide range of causes. Domestic violence is an alcohol and drug abuse related problem. Domestic violence is a poverty related problem. Domestic violence is a family dysfunction related problem. Domestic violence is a problem committed by both sexes, against both sexes with children being the primary true victims in almost all cases. Domestic violence is NOT a problem rooted in masculinity. The idea that it is nothing more than political fabrication.

You can drag a thousand champion football players into a room with a lying governor and nothing will change that.

Paul LePage will travel to other schools in Maine to address groups of boys, blaming them for domestic violence, blaming them for not doing more to stop it, and teaching the boys to get confrontational and perhaps even violent with other boys to keep them in line. He weakly admonishes violence, but then leaves the door open for it when he counsels young boys about intervening on abusive men.

> **“I’m not advocating to use violence, but you do what you’ve got to do to resolve the issue,”**

Coach, as someone who spent 20+ years counseling people with life problems, I relied on a saying regularly to address this kind of doublespeak and denial in my clients:

Everything behind a “but” is bullshit.

When Governor LePage says “I’m not advocating to use violence, **but**…” he is knowingly and intentionally leaving the door open to that very thing. He even waxes nostalgically about getting into trouble with law enforcement for

intervening physically in the affairs of others, and states emphatically that he would do it again. He is glorifying his role as a physical enforcer and passing that message along to the students most likely to emulate it.

How much sense does it make to you, Coach, that we would identify violence as a male specific problem to be fixed, and then advocate its use to address it?

Governor LaPage is following in lockstep with the intentions of groups like “Boys to Men,” which is to turn young athletes into political enforcers, rather than hold responsible adults to account for the problems we face as a society, or to find solutions that can so seldom translate into sound bites and votes.

Coach, this is the most disgraceful exhibit of its kind that I have ever heard of from a state governor. And I remind you, without blaming you, that you are now a part of it, either as the problem or the solution.

And just a couple of more items for your consideration.

The Maine Domestic Violence Coalition in a related program gets promising male athletes to stand in front of a camera for public service announcements and recite as if they were confessing that domestic violence is a “huge issue” on college campuses and that it’s up to them to stop it:

Coach, In Maine the war on boys is very much mainstream with radical programs by organizations such as “Boys to Men” being tested for national expansion. In future articles, I will continue to examine the unfolding society of hate where male human rights are being abolished by radical feminists and their sycophants in elected office.

But for now, I just wanted you to know what is happening, and why there is a need to do something about it. If you value those young men in your charge, you will.

Drew Wing is the executive director of Boys to Men, a Portland-based nonprofit that seeks to reduce interpersonal violence. He is a former business developer and holds a theology degree. He may be reached at drewwing7@gmail.com.

[1] http://bangordailynews.com/2013/04/15/opinion/when-will-men-stand-up-to-violence/?ref=relatedBox

[2] http://www.maineboystomen.org/about/

[3] http://www.foxnews.com/us/2011/12/04/boy-suspended-from-school-for-sexual-harassment-after-calling-teacher-cute/

[4] http://shine.yahoo.com/parenting/-two-boys-suspended-for-pointing-pencils-like-guns-165811733.htm

Perrette setting up Shivers again?

NCFM · 17 May 2013 · Archived copy · Original

Do people set other people up just for spite? Create situations to entrap others just because it's doable? Maybe even manipulate events to cause an arrest for a restraining order violation? Are they really that smart; or really that stupid?

For those of you following the ex-husband Francis "Coyote" Shivers/**Pauley Perrette** ex-wife wrongful conviction, false accusations, trumped up restraining order, murder for hire soap opera, we've learned from independent investigators working for the various civil rights groups that one of precious Pauley's boyfriends may have landed a bar-tending job at a cocktail lounge in Hollywood serving up Cucumber Dilettantes with muddled cucumbers and pink swizzle.

Mr. Shivers frequents the place where Boyfriend will be pouring drinks, popping beer caps, and flirting with movie star wannabees. Shivers and friends have frequented this area for over 15 years. He has worked at businesses within 100 yards of Boyfriend's new job. And, tonight, Shivers is scheduled to work at the opening of an art gallery within a false accusation throw of Boyfriend's swizzles. There are hundreds if not thousands of cocktail lounges (bars) in Los Angeles County and Boyfriend ends at this one. My bookie says, "20 to one against coincidence…putz."

Network reruns watch out. This life size drama has all the telltale signs of another episode of NCIS with lab tech Precious Pauley discovering a restraining order violation in her very own laboratory, a laboratory wherein unknown to the show's producers, copious quantities of designer drug consumption morphed into toe sucking bondage. Yikes!

Will Precious Pauley be sucking down Cucumber Dilettantes with bartending Boyfriend? Will she proposition little Ms. Mary showing way to much leg on at the bar three stools down. After laying in wait for hours at Boyfriend's bar, will Precious Pauley miraculously discover that Shivers is working an art show down the street! OH MY GOD! Aghast, shocked, shaking she'll spill muddled cucumbers in her lap fumbling her cell-phone dialing 911. "Shit, it's a new skirt. He'll pay for that too," she's blurts. Who knew sweet innocence? He's supposed to stay 100 yards away! Or maybe, LAPD Hollywood Division Detectives and Swat Team will chow down way to many stale doughnuts waiting to arrest unsuspecting Shivers?

As my trusted shrink Dr. T wrote,

"*There is already an established pattern. Sociopathic borderlines/narcs are like Wile E. Coyote in that they use the same cockamamie tactics over and over again. I find that when you shame and expose the transparent behaviors of these types before they act, you can head them off at the pass. When you shine a light on cockroaches, they usually scurry back under the baseboard. What you need here is the disinfectant properties of full exposure*."

I'm thinking Dr. T may have been suggesting shining a light on Precious Pauley, maybe even bartending Boyfriend with pink swizzle. Who knows, could be anyone, even an Assistant District Attorney or conjoined at the hip LAPD Threat Management Unit investigators whose jobs entail protecting celebrities from the good citizens of Los Angeles County, including the likes of harmless Mr. Shivers– could happen, cucumbers and all…after all, *IT"S HOLLYWOOD*, the land of make them believe you…

Will duct taped Suzy Q find peace at her daughter's new S&M club… How did Trevor find his stolen bicep hidden in Johnny's steroid closet… Is a trap being set for Mr. Shivers… smells that way, doesn't it? Are they really that smart; or really that stupid? It's doable…

Hopefully, this small article let's the cast know that thousands of others now know entrapment may be afoot… Best would be for everyone to get along, Boyfriend to pour his drinks, Precious Pauley to hook up with Mary To Much Leg Showing, and for Mr. Shivers to go to work without fear of being arrested.

- · **"Restraining Order Terrorism" — the Pauley *Perrette*/Francis "Coyote …**

*ncfm.org/…/restraining-order-terrorism-the-pauley-**perrette**francis-coyot…*

Apr 13, 2013 – What happened to our Courts? They seem to no longer know right from wrong. Money and stardom in the Pauley *Perrette* case seem to control **…**

- · **Pauley *Perrette*, Francis *Shivers* and yellow media | A Voice for Men**

*www.avoiceformen.com/…/pauley-**perrette**-francis-**shivers**-and-yellow-m…*

Mar 25, 2013 – It appears that Ms. *Perrette* has a darker side, one that has exposed itself in her failed marriage to musician Francis "Coyote" *Shivers*, which has **…**

Coyote *Shivers*, Pauley *Perrette* Ex-Husband, Says NCIS Star of …

www.thehollywoodgossip.com › Celebrities › Pauley Perrette

Mar 25, 2013 – Pauley *Perrette's* ex-husband says he broke up with the 43-year-old NCIS star after she slept with the pizza deliveryman, among other…

- · **Ex-husband of 'NCIS' star accused of violating restraining order …**

www.swrnn.com/…/ex-husband-of-ncis-star-accused-of-violating-restrai…

Feb 25, 2013 – *Perrette*, 43, testified last week that *Shivers*, a musician, showed up at a restaurant where the actress was eating, while *Shiver* said he just **…**

- · **Pauley *Perrette's* Ex-Husband Charged with Violating Restraining …**

*tv.yahoo.com/…/pauley-**perrette**s-ex-husband-charged-violating-restraini…*

Mar 24, 2013 – *Shivers* is currently on probation for sending *Perrette's* lawyer "harassing emails," TMZ reports, and has now been charged with violating a **…**

- · **"NCIS" Star Pauley *Perrette* Awaits Sentencing of Convicted Ex …**

*www.showbiz411.com/…/ncis-star-pauley-**perrette**-awaits-senten…*

by Roger Friedman

Mar 23, 2013 – Scheduled for sentencing this week in a Los Angeles court room is Francis "Coyote" *Shivers*, whom *Perrette* managed to divorce after a short **…**

Star of CBS's NCIS Pauley *Perrette* Accused of *Hiring* Hitman!

*diaryofahollywoodstreetking.com/ncis-pauley-**perrette**-accused-**hiring**-hi…*

Sep 18, 2011 – Star Of NCIS Pauley *Perrette* Accused *Hiring* Hit Man! **…** me for Pauley *Perrette* and Angela Garber", said the now *murdered*, Lisa Williamson.

This article was written by NCFM President Harry Crouch, and originally posted at ncfm.org.

Cee Lo slangin' red pills, yo

VFM News and Commentary · 17 May 2013 · Archived copy · Original

Well, it is Friday afternoon in H-town. The weekend is upon us. Time to slow down a little and enjoy life as we can for a couple of days. I hope this music video helps to add a kick to your weekend. I know for sure it has to mine. PE

The pulpit of poon

Diana Davison · 17 May 2013 · Archived copy · Original

How do I love thee? Let me count the dead things.

When Elisabeth Barrett Browning penned the words "… if God choose, I shall but love thee better after death," I'm pretty sure she didn't intend that you should kill things for her. I can see how that might have been misinterpreted given that courtship is more like Goddess worship and we all know that divine beings love dead things. As a classic poem capturing the nature of love, only the last line, taken out of context, describes the rites and expectations of romantic culture.

The problem in a dinner date isn't about who is going to pay for it, I believe the real issue is that you didn't go out and kill the fucking thing yourself to lay it at her feet. Now that independent women can buy their own food the ante has been raised. The purchase of slaughter by proxy has lost its value and the standards of worship have increased.

The consumerism of modern dating is conspicuous. A woman requires evidence that you have resources and are willing to expend large sums of them, preferably on items with no intrinsic value — with which to decorate her person as proof that you will honor no other Gods before her. It's a pantheon out there with other Deities who may steal your worship away, and she is a jealous God.

There are two divine battles being waged; acquiring the adoration of numerous worshippers whilst making sure they follow her covenant of rules, and the battle to defeat other rivals who might offer a better harvest. Hence the importance of rule number one: Worship no other Gods before me or, as the Highlander would say: "There can be only One."

So here I sit in meditation, preparing myself to approach her altar. Cold sweat trickles down my side and over my belly as I run through the checklist of my offering. Mistakes can be deadly. I've learned the rules of approach so well I can recite them by heart. Avert your eyes; It is foolish to stare directly into the sun for too long and her beauty will overwhelm me if I try.

Only enter her presence in a state of purity; anoint myself in pleasant oils before entering the temple and think only clean thoughts because she is omnipotent and reads minds. Not only are my thoughts bare before her, she knows them better than I do. If I break a rule, I'm smote. If it's a bad day she'll have the whole tribe wiped out. I shall keep no false idols (titty pics) and shall never worship at the shrine of a lesser divinity. I will offer regular sacrifices of the approved sort, preferably flowers which have been severed from their life giving stems so that they may sit and decay on her kitchen table. This is an important ritual, as it reminds us not only that beauty exists to serve her but that she enjoys watching life wither away before her eyes.

The flowers should accurately represent her own perfection and remind us that, whilst they rot in a vase she survives, immortal, to throw their corpses in the trash. She is not a God to be fucked with.

Why am I enduring such uncertainty and cowering to please such a cruel being? How can such a malevolent, narcissistic creature be called a loving god? Certainly these queries have been made, but the questioner is quickly brim-stoned and cast from the sight of others. These outcasts now find their numbers growing because she is such a wrathful and vengeful god and we are mere humans. They have left the Temple of Twat, abandoned the Altar of Arse, shunned the Shrine of Snatch, and have formed the Coven of Cloven Foot Soldiers called the MHRM.

I scratched out the following words in a moment of inspiration. It's simple as poems should be and proposes a change to the meaningless sacrificial rituals of servitude to which we've become so accustomed. This is my soliloquy to the value of life over death.

Please Don’t Bring Me Dead Things Anymore

A fire burned smouldering embers
Of lost amour; your sweet whispers
As you placed dead things at my door
Like the mouse my cat left so
Lovingly in the old shoe on my porch.

I felt guilty.
I thought I should put it in a jar.
That’s what one is supposed to do with
Such things.

Those blossoms that once dripped dew
And offered their beauty to
The morning light.
Now severed and decaying on my stoop
Because you thought me pretty.

I waited until you left before
I cremated them.
The embers glowed greedily for
Pretty things.

I wiped off the rot from their stems residing
On the tips of my fingers.
At least it wasn’t a mouse.
Perhaps the next one will bring me
A plant.

Diane Abbott: creating a crisis of solipsism

Claire-Louise Meadows · 17 May 2013 · Archived copy · Original

'Viagra & Jack Daniels Culture Creating A Crisis of Masculinity'

My first instinct, on reading this article in the Daily Mail today, was to praise Diane Abbott for having the courage to raise the issue of problems men face in contemporary Britain.

But then I actually read the article and found myself astounded at how superficial, unfocused and watered-down her argument actually is.

For a start, why the emphasis on sexual performance anxiety? Oh yes…I remember…all men ever think about is sex. Silly me. I forgot that. So you guys are feeling disenfranchised because there is too much pressure on you to perform sexually.

According to Abbott this is creating a generation of men who 'find themselves locked into a transitional phase at home, or find themselves voluntarily creating an extended adolescence, sometimes resentful of family life'.

And, because we can't resist bringing it back to what's actually best for the ladies, this resentment at not being able to sexually perform, feeling useless because they are living with their parents (lets not say anything about the ladies that are living with their parents – it ruins the flow) creates a 'hypermasculinity' that:

'At its worst, it's a celebration of heartlessness; a lack of respect for women's autonomy; I fear it's often crude individualism dressed up as modern manhood.'

Ok…newsflash Abbott – 'modern British manhood' is a product of a Labour government that shifted everything so far into the favour of 'modern woman' that it completely raped 'modern man' of his self-worth (yes, I mean you Harriet Harman).

He's not important anymore. He doesn't know his role anymore. Does he hold a door open or not? Does he look at you, or will he be accused of sexually assaulting you? Should he feel happy that he is able to provide for you, or is he a repressive patriarch?

Should he bother at all, or should he go and live up a mountain in the Himalayas until someone starts talking sense?

He's still not important in your argument – you have to bring it back to 'a lack of respect for women's autonomy'.

She goes on 'This generation no longer asks itself what it means to be a man.'

Yes, because we live in a society that will not let him be a man. Viagra, sexual performance……I'll tell you something – I hear from many men every week, telling me their concerns, issues and experiences…and not one of them has ever mentioned his penis, or the fact that he thinks his iPhone makes him more of a man.

Which makes me wonder just how much research Abbott put into finding out what the real problems actually are before coming out with this half-formulated nonsense theory.

Still, I am at least heartened at the fact that the article goes onto say Labour is looking at a raft of ideas based around men's concerns, and that Jon Cruddas seems to be talking sense.

But I am not holding my breath.

Here's the original article:

http://www.dailymail.co.uk/news/article-2324750/Viagra-Jack-Daniels-culture-creating-crisis-masculinity-British-men-claims-Labours-Diane-Abbott.html#ixzz2TMdnnYeu

Interview with Justin Vacula

VFM News and Commentary · 19 May 2013 · Archived copy · Original

Kudos to AVFM News Director Robert O'Hara, who conducted an excellent interview with the free thinking Justin Vacula, an activist in the secular movement. Vacula came under fire for questioning the threat narrative of secular ideologues like Rebecca Watson and PZ Myers, who are furthering the idea that secular conferences are not safe spaces for women.

He was subjected to further attacks after allowing one of his articles to be reposted to AVFM. PE

Infantriarchy

Gordon Wadsworth · 19 May 2013 · Archived copy · Original

If our species were observed by an alien race for any length of time, two profound defects in the human condition would rapidly become apparent to them. One is a defect in the female character, and the other is a defect in the male character. Although they weren't always defects, they have become such because they are fundamentally at odds with both legal equality and self-actualization.

The female defect is her desire to infantilize herself; to project a facade of weakness and victimhood. The female does this because part of her identity is contingent on compelling males to act on her behalf. This is a mechanism which allows the female to feel desirable, important, and powerful. The female often mistakes this behavior as personal empowerment, when in reality it is quite the opposite. Taking personal responsibility is something she will inherently resist, because as soon as she takes personal responsibility and stops infantilizing herself, her identity can no longer command others to act on her behalf. Thus, the female defect keeps her from assuming personal responsibility, which presents a barrier to her self-actualization.

This is why the self-actualized female finds playing the victim so repugnant; she is shunning part of her old identity.

The male defect is his desire to compensate for the infantilized female. He does this because part of his identity is contingent on earning female validation. He thus demonstrates his ability to protect, provision and inform. This is a mechanism for feeling useful, powerful, knowledgeable, and important. The male defect leads him to compete with other males to demonstrate his primacy to females, and it ultimately turns him into a guardian, which keeps him from relinquishing responsibility. This becomes his own barrier to self-actualization.

This is why the self-actualized male sees competing for female validation as idiotic; he is shunning part of his old identity.

These defects mean that the female path of self-actualization is one of taking responsibility, and the male path of self-actualization is one of relinquishing responsibility.

It is vitally important to recognize that the majority of males and females in our culture *enjoy* their dysfunction. The female has a puerile sexual identity validated by compelling a man to act on her behalf, and the male has a similarly puerile sexual identity validated by demonstrating his ability to act on her behalf. This is a drug that our species has been addicted to for millennia, and it is one we desperately need to cast aside. Moving past this behavior is the next step humanity must make to realize equality.

We already have a name for this drug. It's the blue pill. Those in the blue pill paradigm aren't conscious of this behavior, they're merely stuck engaging in it. Consciously recognizing this defective behavior is, in my opinion, the source of red pill wisdom. Once this behavior is seen for what it is, the blue pill paradigm becomes observable, and the transition to the red pill paradigm is made.

An understanding of the male defect is vital for contextualizing feminist criticism of men. Our defect, for example, is why many feminists are partially correct when they point to demonstrating power as a male motivation. We display power to demonstrate our readiness to compensate for the infantilized female. Our defect is also the source of feminist complaints about "mansplaining." Men engaging in "mansplaining" are largely attempting to demonstrate their knowledge and value in order to demonstrate their capability to compensate for the infantilized female. Additionally, the "fatherly" guardian status that results from our defect is why the feminists are superficially correct about patriarchy, but why they are also leaving out half the picture.

Where the feminist is completely wrong is where she believes that pre-feminist Western culture was in its totality a patriarchy. Since the traditional paradigm of pre-feminist Western culture was an expression of both the male and the female defects, patriarchy was only half the picture.

Let's clarify what patriarchy means.

For the most part, patriarchy is simply a word to describe the male defect. On its own, however, patriarchy says exactly nothing about the female defect. If we're to have a fair and balanced discussion on sex and gender, we need a word to address both defects. Let us therefore add the word infantriarchy to describe the female defect.

Patriarchy and infantriarchy are simple concepts that reflect a relationship of codependency between the male and female defects. If the male defect is over expressed in society, female infantilization is compelled, and patriarchy results. If the female defect is over expressed in society, male compensation is compelled, and infantriarchy results.

Thus, the traditional paradigm of pre-feminist Western culture wasn't in its totality a patriarchy, because it was built around the expression of both the male and the female defects. The fact that there exist both males and females who wish to return to traditionalism proves this. The traditionalist female was thus perfectly happy to infantilize herself, and infantriarchy was a part of traditionalism that cannot be ignored.

The feminist response to this, of course, will be to claim that patriarchy infantilizes women and that the second concept is therefore unnecessary. To clarify this response, the feminist will essentially be claiming that the male defect is wholly to blame. This line of reasoning is problematic because it denies the existence of the female defect, and in doing so it assumes women are perfect and asserts that the defect necessarily exists solely within men.

This can only be described as hate.

Because feminism doesn't acknowledge the existence of the female defect, it denies female complicity in traditionalism, and thus distorts the male defect of compensating into one of oppressing. Thus, feminists mistakenly believe that women were uniquely oppressed because they're using half of a theoretical model to examine traditionalism.

The notion of female oppression becomes highly dubious when one considers the female defect. The female defect, for example, becomes apparent when a woman claims that women have always been the primary victims of war, despite the countless millions of men who have died. The female defect has led a woman to cry about being victimized over a t-shirt, and it has led a journalist to claim that MHRM efforts are based on "victim envy." So it isn't terribly surprising that the female defect might lead certain women to claim that human history was one long story of female oppression. It is simply an expression of the female defect. It is the female projecting her victimhood.

What then, is feminism?

To be fair, I have met a handful of feminists whose goals I thought were legitimate. To a significant extent, however, feminism is merely a sociopolitical platform for these defects, an arena for them to play in, and the cultural force which is expanding infantriarchy. Feminists claim their movement is about female equality, but I disagree. Being an expression of the female defect, feminism is merely a movement to express female victimhood; more specifically, it is an expression of female victimhood to compel sociopolitical male compensation with the humorous goal of preventing female victimhood.

This results in a merry-go-round to hell, wherein feminism actively entrenches the same value it seeks to fight.

Because feminism is essentially an expression of female victimhood working to end female victimhood, most feminists are stuck in the destructive convulsions of an individual fighting against a victim identity she has chosen for herself.

The nail in the coffin for our society is that the male defect supports and encourages this female behavior. The majority of feminists are fighting an identity they've chosen for themselves, one that makes them feel deeply unhappy and traumatized, and the majority of males, instead of criticizing them, are simply trying to compensate for them. The male's drive to compensate for the infantilized female knows no bounds. If the female is expressing her oppression the male will seek to compensate. If the female is ruthlessly attacking the male's identity and stripping him of his rights, the male will still seek to compensate.

It is important to understand that both defects must disappear, or neither one will. These two defects are

codependent. Females *must* stop infantilizing themselves, and males *must* stop compensating for infantilized females. If the female defect isn't addressed, then no matter how savagely the male defect is attacked, directly or indirectly, the problems with these defects will never be solved. One behavior compels the other, since men and women are and will always be two sides of the same coin. Men and women will evolve their consciousness together, or their consciousness will not evolve.

With this in mind, "patriarchal" expression of the male defect doesn't disappear in an infantriarchy, it merely changes forms. Remember, in infantriarchy, male compensation is compelled. "White knights" and "manginas" are the expressions of patriarchy, because they are the expressions of the compelled male defect, and often this expression is so pathetic as to beggar belief.

This patriarchal behavior goes largely unnoticed by feminists because they don't see the male defect directly for what it is. They arbitrarily define patriarchal behavior as authoritative, but they're mistaken in this regard. Patriarchal behavior is any expression of the male defect. White knights and manginas are thus expressing patriarchal behavior because their behavior seeks to compensate for the female, and it thus encourages the female to continue expressing her victimhood and self-infantilization.

This is the reason some feminists are beginning to recognize and reject men like Hugo Schwyzer for what they are. Men like Schwyzer will never criticize women on any level, simply because men like Schwyzer aren't remotely interested in equality. They are merely interested in validating their own puerile sexual identities by demonstrating their compensatory capacity. They are cowards, content to ignore real world suffering as they continue taking hits off the blue pill crack pipe. And they are ironically the very agents of patriarchy feminists denounce.

The profound irony of this is that feminism claims to oppose patriarchy while fiercely upholding it, and the MHRM hates the concept of patriarchy, but is currently the only cultural force actually fighting it.

Finally, an infantriarchy will be built around male blame. This is because the female defect leads her to project all authority on to the male, and this forms the basis for blaming him for all wrongdoing. In order to project victimhood, it is necessary for the female to cast the responsibility for her problems elsewhere. Thus, the more infantriarchal a society, the more male blame can be expected.

In our society, this blame is expressed in the feminist's belief that equality can be achieved by examining "masculinities," and by deconstructing "patriarchy." It is also why the feminist believes men just need to shut up and listen to women in order for equality to happen; inequality, after all, was "men's fault," and men should shut up and let women fix it.

In late stage infantriarchy, men even become blamed for a woman's feelings.

If a joke offends a woman, men are blamed. If a man says hello in an elevator in a way a woman dislikes, he is blamed for making her feel victimized. If a man approaches a woman in a bar and she doesn't like it, he is blamed for making her feel bad, and society responds by prohibiting men from talking to women in this way. If a man looks at a woman who is half naked and it makes her feel bad, he is blamed for looking.

Since the purpose of feminism is largely to express victimhood, "victim blaming" becomes one of its tools. "Victim blaming" is simply another expression of male blame. It is a tool designed to protect female victimhood by savagely casting blame at any male who ever dares to question it.

Feminism does not seek to address either defect, it seeks to criticize male behavior while upholding the male defect and openly expressing the female one. Feminism thus upholds both patriarchy and infantriarchy. Since directly deconstructing and understanding both defects is a minimum prerequisite to promote equality between the sexes, *feminism will never achieve equality on its own*, however viciously it attacks men.

In my opinion, the MHRM sees these two defects for what they are, and criticizes both of them *directly*. The MHRM opposes feminism as an unrestrained expression of the female defect, and it opposes "white knights," "manginas," and the forces of chivalry as expressions of the male defect and enablers of the female defect. The

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My evolution from Feminism to the MHRM

Deborah Kendrick · 20 May 2013 · Archived copy · Original

Those of you who know me also know that I used to identify as a feminist – not a radfem, but nevertheless, a feminist.

Here's just a few of the things that made me change the philosophy that would direct my life and encourage other women to do the same.

My friend Oliver Bingham said to me: "It is not very pro-female of radical feminists to convince and cajole these women that they have no agency and therefore no power." **Very true**, dearest Oliver. They try to make you think that you have power – but in reality you are only allowing yourself to be ruled according to their constraints. They don't really want you to think for yourself – they want you to memorize their dogma and live by it. If you dare to disagree or criticize or question, then you come up against the most aggressive, vile, and deadly, dangerous creatures on earth: the angry female. If there are women reading this and I have disconcerted you with my description of some of our debauched attributes, don't think too harshly of me, for I truly love being a woman and I wouldn't change that for anything. I love women – I just don't like the choices that many of us have chosen, or brainwashed/indoctrinated to accept as truth.

My journey away from the feminist programming actually began as a child – with my father, no less. He taught me to think for myself and to follow my own instincts as to where and what I should do with my life – regardless of what anyone else should try to persuade or compel me to do or think – and that included him. My dad was the most wonderful, intelligent, strong, loving and giving man I have ever had the honor and privilege to know. Even as a child, if I disagreed with him or his rules, I was encouraged to respectfully but aggressively argue my point. If I did a good job – then the rules were either changed or relaxed. I suppose it was his influence that also caused me to be more comfortable around men than I am around women. (And no – I am not a lesbian.)

I first became suspicious of the feminist movement way back in the 80's when I decided to have a child. I was promptly and unceremoniously alerted that this was the first step in becoming a slave to my husband and a deserter to the cause of advancing the position of women in the world. *WHAT??!!!* I just wanted to have a child!!! Even then, identifying as a feminist, I felt that having a child was the epitome of womanhood – the ultimate accomplishment.

Then, many years later, and still partly under the influence of the feminist persuasion, I became interested in prisoner advocacy. Of course, as you are all well aware, how many men versus women are in our criminal (in)justice system. So it came to be that most of my advocacy fell upon me helping the very fiends that my feminist "friends" had been warning me about for over a decade. ("Lions and tigers and bears, oh my!") Unacceptable! I was going to be working to help men who were abusers and rapists!!

This is where my dad's teachings once again kicked in: "Yes – this is what I am going to do – whether you chickies like it or not! See ya around sister."

In 2002 I officially became a Prisoner Advocate and soon afterwards, an Anti-Death Penalty Activist. I learned a lot of things about men through these incarcerated men with whom I work and try to help. From an essay I wrote previously:

[unordered_list style="bullet"]

- I learned that I was not always the final word.
- I learned that I could have had a much harder life.
- I learned that each scar I have is an extension of a lesson I was destined to learn.

- I learned that blood was not always thicker than water – but in the end the liquid didn't matter.
- I learned that it is never smart to chase a rabbit down a rabbit hole.
- I realized that I was a woman not many could identify with.
- I realized that I was a mother to more than those I birthed.
- I realized if the world had just a little more love in it things might actually get better.
- I realized I was not the only nut in the Cracker Jack box, but I would not have it any other way.
- I started to accept myself for who I am and realize that's what I have to want to be.
- I started to move past the "what ifs" and focus on the "now's."

[/unordered_list]

These men were NOT monsters! They were human beings who had fallen into misfortune either by being misled by others or themselves.

Skip ahead a few years, and still somewhat under the influence–January of 2012, to be most precise–I ran across a comment on a Facebook page that offended me. (How dare this man speak such lies about women!) So, me being me, I sent him a private message and told him that I did not like what he was saying and that I would like to discuss it with him. And thus began my introduction to the Pro-Male Movement – Masculinism, to be more precise. He and I had a LONG discussion about why he was saying these things about feminism, i.e.: oppression of men, domestic violence initiated by females, male rape, alimony, child support, parental alienation, false allegations by women, etc.

I listened. I opened my mind – and he opened my eyes.

Unfortunately, this man and I have parted ways due to a disagreement – not having anything to do with feminism. I did not, however, let our disagreement come between my continuing to learn about the true damage that feminism has done to the relationships between men and women.

I am still learning – still absorbing – still making my own decisions on what I think about it all. None of you in the Pro-Male Movement have tried to force me into making these changes in my way of thinking. Indeed – many of you have been understandably suspicious – and still are. That's fine with me – I have nothing to prove to anyone. I have chosen, on my own, how I feel about what I am doing. And I fully admit that I am **not**, by any means, the perfect, faultless Pro-Male Advocate/Activist. I am still, after all (and unashamedly) a woman.

So feminists – I do love one thing that you taught me: "I am woman – hear me roar" – against you and the destruction that you have brought and still continue to bring along with the hatred, lies, and filth that you propagate! You lied to me (to us) and now the joke is on you because even without feminism, I am empowered – thanks to the men in my life.

And guys – like me or not – trust me or not, I'm here and I like what I am doing and I plan to be around for a long, long time.

Statement from Erin Pizzey

Erin Pizzey · 20 May 2013 · Archived copy · Original

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Statement from Erin Pizzey on Behalf of MRA London

Greetings to all at AVFM,

I have accepted an invitation from Andy Thomas to become the first Patron of MRA London. It is several months now since I began to work with A Voice for Men and it pleases me immensely to see that they support Andy unequivocally as their representative in the UK. With both organisations now in place I feel as if I have come home. It is very important that men and women can join together to halt the damage that has been done across all Western countries to destroy the family, men and boys.

We recognize that there is an enormous job ahead of us — for so many years now feminists have been able to demonize men under an artificial argument that would have people believe that the so called 'patriarchy' is responsible for all the violence in our societies. Now there is sufficient evidence that both men and women can be equally violent in their personal relationships and for years men and boys have been held to ransom and lived in the knowledge that they are dispensable and shamed.

With new scanning techniques it is now possible to see the damage done to small children who are marinated in violence while still in the womb, only to be born into a violent and dysfunctional home. The scans show the obvious damage to the child's brain and we know now that those children are doomed to grow up and repeat their parents anti-social behaviour, unless therapeutic help is put in place for them. I have always said that the feminists lied about the roots of violence because they were looking for a 'just cause' and funding. So far they have been successful and they have created a billion dollar industry that has circled the globe.

My hope is now that I am in my seventies, the twenty first century will see men and women standing shoulder to shoulder to work together to actively take on the feminists and to prove that domestic violence had never been a gender issue. For forty years this evil empire has had their way, but no longer. I believe that MRA London and A Voice for Men are ready to make international changes and my wish is that we find other people who are willing to join us.

Erin

[/box]

Study: 91% of mothers abuse children, fathers 7%

Paul Elam · 20 May 2013 · Archived copy · Original

I will get to the results of that disturbing study in just a bit, but first I want to tell you a related story that has to do with another group of studies regarding women and rape.

On June 19 of 2011 I wrote a piece here at AVFM, titled "Study Reveals Female Rape Victims Enjoyed the Experience." I cited several studies and some articles from Psychology Today that supported the idea that many rape victims actually enjoyed being raped and secretly yearned for it to happen.

The article drew a lot of traffic, and still occasionally goes viral somewhere. It did so yesterday to the tune of 11,000 hits.

The only glitch in the article was that none of it was true. I simply made up a conclusion that women actually enjoyed being raped and then went to find anecdotal evidence in magazine articles that would superficially support that completely insane idea. The "studies" I backed it up with were either non-existent, as in I fabricated them out of thin air – or they were studies that in no way made the conclusions that I claimed they did.

The whole thing was a bunch of malarkey designed to create a destructive and unfair characterization of the average woman's sexual psyche in the most misleading way that I could. Well, misleading up to the last paragraph where I explained to readers that they had "been had," and that the entire piece was a ruse.

At the end of that article, along with my explanation, I linked them to an article by esteemed social researcher Dr. Murray Straus. Unlike me, Straus wasn't kidding. His paper, entitled, "Processes Explaining the Concealment and Distortion of Evidence on Gender Symmetry in Partner Violence," is an accurate and highly disturbing overview of how feminist academicians and researchers coerce, fabricate, mislead and even attack their way into ensuring that a feminist narrative on domestic violence – one of female only victims and male only perpetrators – is the only thing that sees the light of day in the academic world and subsequently the world at large.

In that reference to Straus' article, which is also now available on this site, I also explained to readers the purpose of my little ruse; to provide an example of how this kind of demagogic deception can harm.

Here's the rub. As Straus eloquently and courageously illustrated in his article, we live in a culture drowning in feminist deceptions. And they are not just limited to lies about the nature of domestic violence. Every time you see a headline about 1 in 4 women being raped[1], about a gender wage gap[2], about a billion women on Earth being beaten and abused[3] or about many other feminist canards that are the stock-in-trade of feminist fundraising and ideological expansion, you are seeing something no different than what you see in the headline of this article, or the one I concocted on women and rape.

It is exactly the same thing.

Well, there is actually one difference. Feminists will not try to grab you at the last moment and tell you, "just kidding." They won't let you know they are lying. They will, in fact, seek to silence you, demonize you, and even destroy you if you do not accept their false propaganda or do a very good job convincing them that you believe.

They will use false conclusions, "evidence" by citation, obstruction and harassment to generate funds, gain political clout, suppress opposing views and further their ideology with depraved indifference to the serious damage they are inflicting on the society around them.

Here is another excellent overview of how the problems manifest. It is well worth watching. (source 1menaregood1)

My *Rape Study Reveals* article has drawn a great deal of criticism. Most of it is from feminists who, without reading and/or comprehending the entire article, wigged out at my purported conclusions and either commented or emailed me to rage about it. A few of the feminists who have contacted me actually did read the entire piece,

understood it, and raged at me anyway because they feared that potential rapists (read: all men) might misunderstand the intent and get the idea that it was permission to sexually violate women.

These, I must assume, would be the same feminists who have no concern whatsoever that the feminist narrative on rape and domestic violence might encourage some women to think they can get away with being abusive. Of course, in their defense, if your worldview does not even acknowledge that women rape or physically abuse men, children and other women, then I suppose it is reasonable that this concern would not enter your mind.

I have to wonder though, how many of them will ever have the light turn on, and come to realize that their outrage only proves the bias that I was pointing at to begin with? I wonder how many will stop to think that the only thing that separates my one article from the overwhelming body of feminist literature and research is that I actually yelled “April Fools!” at the end to let everyone know it was a joke?

I am betting very few.

At any rate, the article remains one of my personal favorites. It averages over 200 hits a day, 7 days a week, 365 days a year, with a viral spike here and there that gives our traffic a big boost. Also, and even more importantly, it illustrates very well the nature of the double standard we are up against.

You can sell a long debunked bit of wage gap fluff directly through the mainstream media without having so much as one TV producer or newspaper editor ask for a fact check or an opposing view. At the same time, if you try to push a piece on the real and outrageous death gap where it concerns sex and suicide, you can hold your breath and not run out of air before someone pipes up to point out that you must include that women actually “attempt” suicide more than men, so they are still more affected by the problem.

That prejudicial bias is what you are seeing in all the outrage about my article from 2011. After two years the outrage keeps on coming, and it will for years to come because the plain fact of the matter is that it is perceived as a problem for women. If I were peddling lies that might be construed as harming men, I would not be hearing from any of these people.

Now, I don’t, even in my wildest imagination, think that I can make these people care about men. It is just not going to happen. But I can point out their hypocrisy and make them pull their fucking hair out while I do it.

Some days that’s good enough.

[1] 1 in 4 debunked http://falserapesociety.blogspot.com/2011/02/one-in-four-lie-demolished-once-and-for.html

[2] Wage gap debunked http://www.bloomberg.com/news/2012-08-13/don-t-blame-discrimination-for-gender-wage-gap.html

[3] Julia Gillard debunked

A Very British Coup

MRA London · 20 May 2013 · Archived copy · Original

Official Statement from MRA London

What follows is an official statement by Andy Thomas on behalf of MRA London.

On May 4th, 2013, a bizarre coup was attempted within the MRA London. While I was travelling and out of regular contact, a certain member of the group announced to the world that he had been ejected from MRA London by me personally, and put out a widespread appeal to have me “deposed”, “overthrown”, or whatever. He also made a series of even more bizarre allegations against me and several others. Unforgivably, he did not confine his communications to within the group, but reached out to prominent figures outside of MRA London.

All this occurred entirely without my knowledge for several days.

His “reverse coup” failed, ending in farce and bitter recrimination at a meeting in London on May 11th. Although being away from London meant that I could not attend myself, I was reliably informed that, after some disruption, another individual announced that he no longer wished to have any further association with MRA London, and promptly left the meeting.

Now that this sorry state of affairs has died down, as the member who has, by far, invested the most in MRA London, I have decided to take all those who contributed to disunity at their word, and accept their resignations. Their door cards to the building have been cancelled, and their car parking spaces have already been re-allocated.

The simple truth is that MRA London never had a “leader” and, as such, it was never anything other than a loose collection of activists. None of the original accusations were even remotely true, but the irony now, of course, is that the prophecy was a self-fulfilling one, and the original member who made it is now among those who has no association with MRA London.

Far from being a “sad day” for MRA London, I have since come to appreciate that these events were an inevitable and entirely positive step on the road to the grown-up world. After recent weeks, what is left of MRA London is a smaller, but more focused group of clear thinking people — men and women who are serious about why they are here and who are willing to put the higher cause above their own interests and egos. It is a solid foundation on which to move up to the next step.

MRA London exists to smash the schemes of the gender ideologues. We must never forget that boys today are growing up in what is, for them, a dystopia. This, I believe, is where our focus needs to be. If we allow the personal agendas of today’s “wounded warriors” to take precedence, we will loose entire generations tomorrow. I will be making no apology for putting the wider interests of males above those who prefer cultivating their own grievances and self-pity.

In the future, MRA London will be under my control as CEO, with Erin Pizzey as a patron. Erin and I will be working closely together over the coming years to ensure that MRA London develops into a serious player and a force for good in the men’s human rights struggle.

Watch AVFM for a further announcement from Erin herself, shortly.

That is all.

You can now follow MRA London on Twitter: **@MRA_London**

Who are you, man?

John Hembling (JtO) · 21 May 2013 · Archived copy · Original

Hey man, who are you?

I recently called-in to the radio show[1] of a guy whose online bio claims he is a "Cult leader, podcaster, benevolent bully, deep thinker, cat lady, progressive NRA member, huge penis, Thor of Truth hammering and your mentor".

Now, given that list, you might assume, as I did, that the individual who wrote his own bio in such terms was engaging in satire or parody.

"cat lady" ? "huge penis" ? "your [my] mentor" ?

A more detailed reading of his site[2] convinced me that while he might have been joking, he wasn't kidding. I won't bore readers with a comprehensive rebuttal, but it's worth noting a few of the inconsistencies. My reason is not to deride the author. Rather I am motivated that inconsistencies typify a certain popular set of mind, shared widely in what passes for mainstream culture. In addition, the individual also called himself a "supreme alpha male", which I'll return to later.

Later, not because we'll spend any time deconstructing the author, podcaster and cat lady in question, but because although that individual correctly estimates the current social landscape in western culture.

"What has happened to the American male?

Simply put, he has been deconstructed, vetted, redefined, insulted, and in essence, burned to the ground. Prescribed burning at the hands of feminism, in an effort to control, manage, and for all intents and purposes reset him, has forever changed the state of the American man."

These observations will appear self-evident to most within, and even outside the MHRM.

However, his proposed solutions appear to skip entirely past any analysis of causes, shifting economics, technological advance, communications and connectivity, all of which have transformed our world in the last half century. Our friend, the cat lady and Thor of truth takes almost no account of such detail, but proposes a solution. However, he is merely one example of what appears all too common as his conclusions are replicated by others of similar mind.

What conclusions? Here are a few, borrowed again from our friend the benevolent bully and deep thinker.

"*So herein lies the terrifying truth… real men are almost extinct.*"

Admittedly, this is one of his observations, rather than a proposed solution, but alert readers should already have spotted the problem: "real men".

There is no such thing. The phrase "real men" is a term of art, used to shame and control men not complying to an external pattern of behavior or thought. If you aren't a male of sufficient utility to your social betters, disposability and stoic silence in the face of your own injury or marginalization, well son, you're not a real man.

That our Hammer of Truth, Mentor and Alpha Cat Lady uses this term without apparent irony suggests his self identification as a deep thinker may be somewhat premature. Like "good man" the phrase "real man" is an external shackle, placed on the minds of children, and used to yoke them through adulthood to the service of a culture which devalues their humanity in preference to disposable utility and compliance.

There is no such thing as a "good man", or a "real man" except where those terms are used against men and boys, to coerce male compliance with a mode of behavior best described with words like appliance, or slave.

Now, to be fair to the individual whose radio show I called, his webpage, from which I've selected some quotes with which to disagree, also includes points which seem obviously true.

"*Whether or not they are aware of it, feminists have created a culture in which a boy born today is medicated for having normal energy. He is left behind in school because teachers feel he does not need extra help, the world is already easy enough for him. Before he is 16 he has been programmed to believe that everything about him is wrong, and that everything wrong with the world is about him. He causes wars, he creates a rape culture, he is stupid, and he is concerned with little more than his continuous participation in various pissing contests.*

Boys are assailed by messages on television and in every modern advertisement that man is a dummy, incapable of doing anything right, who instead must wait for his wife to finish rolling her eyes so she can fix whatever mess he's gotten into."

And, a few lines farther on :

"*To the modern feminist, boys are a dangerous wildfire that needs to be controlled at all costs.*"

And what's the solution? Or more precisely, what is Jake Pentland's solution?

"*When I think about everything I do, everything for which I have fought and overcome, I try to pinpoint what really drives me as a man. Is it money, recognition, fame? Sure those are part of it, but those motivators don't explain why it is I care so much.*

The reason why I care is simple. It's because I want to be a good father.

To me there is no higher goal, no more important quest.

That is what a real man is.

And that is the real reason why America is in the toilet. It is because men are not good fathers anymore."

There it is again, the real man, this time offered as a self definition. And if Jake wants to define his own purpose in life as a good father, good for him. The world needs good fathers. But that's where we find ourselves back in slippery territory. This real man – as offered up by one who self identifies as such is still a definition based on utility to others.

The "real man" – whether conforming to a feminist definition, or to a traditionalist model, is still a referential identity.

The real man is dependent on approval by others, and by utility to others for a positive social identity. If he pauses, for whatever reason, in the job of being a good appliance, and the real man becomes a bad man, or no man at all.

So what about the guy writing this article. Am I a good man?

It depends who you ask. Some within the MHRM would probably say I am. Many outside this movement might disagree. How about an easier question. Am I a real man?

Nope. At least, not according to anybody, whether traditionalist or feminist who entertains the idea of "real man" as anything other than a tool of shame and manipulation.

But I'm not an imaginary man. Which is to say, I exist. It's a feature shared in common with our self defined alpha male, and with every reader of this article, even those who aren't men at all.

A remarkable thing about some people, particularly those who aren't men, is that they are "people" in the sense of having positive social identity, without reference to their utility to others. Their identities are innate, rather than referential.

And this is where we come to a question of male identity. Who are you, man?

That question is more than simple rhetoric, and it's not one I have any illusions about being capable of supplying an answer to, other than for myself.

Jake Pentland asks this question too, although he also limits the scope of his answer, returning to a potential male

identity limited to that which must not offend who Jake recognizes as the real owners of whatever identity he might claim.

"*So what is a man to do? How do we redefine ourselves so as not to be threatening to women, yet still honor our genuine essence?*"

I have no idea what "genuine essence" is, but I do know that however I might define myself, whether that definition is threatening, appealing, appalling or even of interest to anyone else is far far down the list of priorities.

"*How do we redefine ourselves so as not to be threatening to women…*"

Why is any question of male self identity or self definition framed with the added and superfluous baggage of anyone else's feelings?

"*… so as not to be threatening to women..*"?!!

It seems fairly obvious that as a member of a species of social animal, the opinions and attitudes, and even emotions of others, including women, do feature prominently in matters of personal conduct, behavior and so on. I am not, and most of the readers of this site are not sociopaths.

But.

In the question of self definition as a man, who gives a fuck what somebody else thinks?

In self determination of identity; in defining oneself as a man, who gives a fuck what women think?

Well, "real men" apparently place that consideration before all others. And that consideration, in turn, supplies us all the answer to Jake Pentland's question:

"*How do we redefine ourselves so as not to be threatening to women*"?

By being men whose identity does not exist without referential and deferential dependence on the emotions and the approval of others. There's your alpha male. There's your Thor of truth, hammering.

And this leaves only my relatively simple question to answer.

So, who are you, man?

[1] http://www.blogtalkradio.com/unscripted/2013/05/11/the-jake-pentland-show

[2] http://www.jakepentland.com/blog.html

On AVFM and MRA London

Paul Elam · 21 May 2013 · Archived copy · Original

In keeping with yesterday's announcements I want to offer a clarification of AVFM's position on recent events at MRA London.

As most of you who follow things here know, there has been a shake-up within that UK men's rights group which has resulted in disputes between members over who is in charge, and even if there ever was a group over which anyone was ever in charge.

Being situated in Texas and having had conflicting accounts with different members of the group has added even more to the confusion, but I have been provided with enough information to make a decision on what AVFM policy will be regarding the entity MRA London.

Before I go into the details of that decision there are some things I want to make clear. First, neither I nor AVFM as a whole were in any way involved in the internal problems of MRA London. I received sketchy reports from different people involved as to their take on problems, but the problems themselves were entirely internal to that organization. I doubt seriously that anyone on either side of this would dispute that.

I have no position at all on who was "right or wrong" in terms of their internal dispute. My decision to continue to recognize Andy Thomas as the AVFM connection to MRA London was not based on a determination that he was right and his opponents were wrong, but on our established history and other factors that I will expand on later in this statement.

I am not in the least interested in trying to ascertain who was more or less at fault in MRA London's internal conflicts. It is not that I am indifferent to right and wrong in this case, but simply as a pragmatic matter I cannot and won't try to wade through several weeks/months of infighting, insinuation and accusations between people in conflict 8,000 miles from here and even pretend that I can come up with an informed judgment.

Anyone and everyone is welcome to cast blame on me for my choices all they want, but any suggestion that I had a hand in MRA London's implosion are in error. I am simply trying to pick up the pieces here in a way that benefits the mission of this website.

That means I am not picking sides, but instead picking what looks to me to be the best path for AVFM and for the MHRM, generally speaking.

My experience here is with Andy Thomas as the official liaison between MRA London and AVFM. That has been on our masthead for months. All my official dealings with the organization have been with Andy. Andy is the owner and webmaster of mralondon.org. Andy was the individual from MRA London that spearheaded all the activism I was aware of, including the confrontation with officials of the Irish London Center which eventually led to the Radfems being locked out of that venue.

Andy remains, in my view, the one individual who has led activism efforts from that group. The only other person affiliated with MRA London that I had any regular dealings with is Erin Pizzey.

Speaking of Erin, she has already come out in support of Andy in this dustup.

The question now becomes one of simply dealing with realities on the ground as they are at this moment, and remembering that aside from all the drama and theatrics, my obligation is to foster and follow the activism.

Implosions like this are messy. People get hurt, on all sides. Betrayal is felt, on all sides. Fingers are pointed in all directions, and no matter where you land your support, you are going to pay a price with someone.

If it is like every other situation like this I have encountered, there is blame enough to go around for everyone. Like I said, though, it is not my position, nor am I interested in it being my position, to attempt to sort out and pass

judgment on someone else's mess. My only job here is to protect AVFM and to ally with individuals and groups that have the potential to enhance our efforts.

So to cut to the chase, several factors become clear.

[unordered_list style="bullet"]

- At best, MRA London in its previous form was a loose amalgamation of individuals with a shared interest in men's activism;
- There was no central authority for the group that we know of;
- The only actual activists that we had any formal relationship with out of MRA London were Andy Thomas and Erin Pizzey;
- Andy Thomas is the owner and webmaster of mralondon.org and is the only one that has ever acted in that capacity;
- Andy Thomas is asserting ownership of the name MRA London while this is in conflict with others in the organization;
- Andy Thomas is asserting that he is the official leader of that group, which is also in dispute by other members;
- Andy presents as the most compelling and credible candidate to actually use the MRA London group, in whatever form it ultimately takes, as a platform to launch organized and directed forms of men's rights activism;
- Current rumor (unconfirmed) is that the previous members of MRA London have already formed a new group, under a new banner. So, the decision here is a relatively simple one.

[/unordered_list]

AVFM recognizes Andy Thomas, **as it always has**, as the official liaison between AVFM and MRA London. And since he now singularly asserts his authority over the name and infrastructure of the group, we recognize that as well.

There are other factors, having to do with the best interests of AVFM and the MHRM, that lend more support to our decision to maintain the historical relationship we have had with Andy Thomas of MRA London. I am not at liberty to discuss them, but they are compelling.

That being said, in my mind any additional reasons are not necessary. The case is made quite clear without relying on the other reasons.

I understand fully that there will be dissent to this action. Anyone who likes, including other members or former members of MRA London and other interested parties are welcome to voice that dissent in the comments to this announcement.

What will not be allowed is for any conflicts or residual resentments about this to infect this site as a whole. This is the thread for bickering, if people want it, but I won't allow the disagreements to spill over into subsequent posts to this website.

The AVFM position has been established on this, and now we intend to move on back to our mission. What happened to MRA London won't be repeated here.

As a footnote to these events, there was some criticism that dirty laundry was being hung out. I understand the distaste for that. I have learned some of those lessons the hard way. But the fact is that this shakeup was not going to go unnoticed. If anyone concerned about the public nature of the dispute feels they could have handled it more effectively than getting it out and done, the comments here are also a good place to detail your plans.

In time, this affair will pass. I am fully confident that most, if not all the members and former members of MRA London will move on to better days, having learned from the experience.

AVFM News and Activism: Justin Vacula

James Huff · 21 May 2013 · Archived copy · Original

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Tonight we have as our guest Justin Vacula, atheist and blogger who is famous for his criticism of Athiesm+, a movement that purports to be about social justice coming from an atheist perspective, but in actuality is a feminist co-option scheme. AVFM News interviewed Justin on Saturday the 18th during the Women in Secularism2 conference held in Washington D.C. which hosted many speakers Justin had criticized for their dogmatic views on gender and sexism in the atheist community. We will be talking about the conference and the fallout from a highly controversial speech given by Ronald Lindsay, CEO of the Center for Inquiry, the organization that hosted the event

Tonight is going to be a fun opportunity for atheists from both within and outside of the MRM to call in and discuss Atheism+, feminism and Vacula's treatment of both.

The show starts at 8pm Central Time on May 21st.
That's 2am in London on May 22nd.

SHOW PAGE

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Spanish Gender Stalinism – Part I

Lucian Vâlsan · 21 May 2013 · Archived copy · Original

Over two months ago, I wrote a comprehensive story about the Gender Stalinist regime instituted in Spain, following the election of José Louis Zapatero (Partido Socialista Obrero Español – The Spanish Socialist Workers' Party) as prime minister and the enactment of the Law nr. 1/2004, also known as Ley Contra la Violencia de Género (Organic Act of Integrated Protection Measures against Gender Violence).

Last Friday, on the Voice of Europe Radio program, we had Antonia Carrasco as our guest[1]. She is the president of Asociación de Víctimas de la Ley de Violencia de Género Madrid (The Association of the Victims of the Gender Violence Law – Madrid) and what she had to say about the long years of the Gender Law makes the term "Gender Stalinism" seem rather mild and incomplete when it comes to describing the brutal misandric tyranny that this Law has furthered.

So now, for the first time in the English language, we will be publishing a comprehensive report about what happened in Spain between 2004 and 2012, a report issued by the aforementioned association alongside with another association called Feminist Association for Equality (FEMII). The report is lengthy and we will publish it in a two part article.

Part 1

ANALYSIS OF THE FIRST 8-YEARS OF THE

SPANISH LAW OF "GENDER VIOLENCE"

2004 – 2012

Antonia M. Carrasco, President GenMad (Asociación de Víctimas de la Ley de Violencia de Género Madrid and Marisa Culebras, President Feminist Association for Equality (FEMII)

January 2013

This past December marked the eighth anniversary of the implementation of Spain's rather infamous Law 1/2004, a law that aimed to "guarantee integrated protection measures against *Gender Violence*".

The General Council of Judicial Power (CGPJ) has now published the official statistics for this period, allowing an in-depth analysis of the legal effects of the law in regards to: a) women, as beneficiaries of the law, b) men, as subjects of the law, and c) police forces: responsible for implementing the law and its policies.

Due to the widespread controversy created in Spanish society by the adoption of the law, during these eight years many groups have been formed in its support, yet equally, many others arose to questioned it's very legality, many of which have been formed by citizens directly affected by the law itself. It is undeniable that this topic has been one of the most hotly debated issues due to the intense interest it has generated amongst members of various professional institutions, equally as much as in the associations of affected citizens and general detractors of the law of "*Gender Violence*".

Questionable Constitutionality

In our opinion, the law of "*Gender Violence*", that is to say a law defined as violence against women originating exclusively from male partners, is in itself, unconstitutional and should never have been approved. The pre-approval reports issued by the General Council of the Judiciary, the State Council and the Attorney General, were extremely negative and warned of serious legal and constitutional consequences. The question we ask ourselves is why was it approved despite the negative reports issued by important advisory bodies?

This law is fundamentally sexist (protecting only female partners), legally asymmetric and unidirectional. The law interprets lesser acts of violence committed by a woman against a man as a misdemeanor, whereas if the perpetrator is a man, it is interpreted as a crime. It also disregards the right that a Spanish citizen may not suffer discrimination on the grounds of sex. But what is most alarming is that the constitutional principle of presumption of innocence becomes, in the case of a man, a presumption of guilt, reversing the burden of proof, forcing the accused to prove his innocence beyond doubt, directly violating several international laws ratified by Spain, which guarantee the presumption of innocence, as for example, article 14.2 of the ***International Covenant on Civil and Political Rights*** and Article 6.2 of the ***European Convention on Human Rights.***

After the board of Spain´s Constitutional Court had been "reorganized" by the past government, it declared the law of "*Gender Violence*" constitutional by just one vote, basing the judgment on the fact that the perpetrators of the majority of domestic violence are overwhelmingly male, and as such allowing the imposition of heavier penalties against men. Following this reasoning, as a renowned jurist mentioned at the time, given that the majority of the prison population is foreign, the legislature could just as well amend the Criminal Code to set a higher penalty on crimes committed by foreigners, as opposed to those committed by nationals!

With the law in vigor, numerous Spanish feminist associations began to make recommendations to women seeking assistance that instead of going to a family therapist – that existed for the very purpose – that they applied to a court of "*gender violence*" to resolve their marital or family issues. There are sites such as www.infomaltrato.com, where they recommend making a complaint to the police for numerous types of issues.

Obviously, there are many instances that relate to serious abuse, thus reporting the matter and requesting protection measures are reasonable, but a substantial number of cases have been based on trivial complaints, such as not letting the female partner watch a certain TV program, or not letting them finish a crossword, or even criticizing the partners clothes.

If we visit this site and read all the cases in which the recommendation is to make a police report, almost all men should be reported for abuse, as it is difficult if not impossible for a couple to never suffer one of these type of minor squabbles at some moment during their relationship.

Apart from these issues, economic motivations have been created in which a woman becomes automatically entitled with just simple certificate of "bad treatment" issued by a women's association (and without even a court judgment), to receive aid of several thousand euros or more having reported their male partner. The complaint only has to be within any of the many cases defined in this link.

Once a female partner has filed a complaint, the steps that the police and Women's Court can take are often emotionally scarring for many of the men involved. Without trial, and often without evidence or any sign of physical violence, men of all positions are often arrested by police, even at their place of work, and taken into custody. Sometimes this is done on a Friday, with the result that the man may have to spend the entire weekend in a cell if he does not "fully cooperate". Judges at the Women's Courts usually give an immediate "distance order", which can result in the man being unable to attend his work if his partner is also working at the same location.

Obviously there are no statistics about collateral victims, but we cannot forget that behind every unfairly accused man, there are family, friends and many others that can be affected watching the suffering caused by an ordeal of this nature that may last years until they are finally acquitted.

In the accompanying article from 2009, a judge of a Madrid Court for "Gender Violence" stated that in 2007 he handled some 5000 cases, and that with such a saturation of cases for all types of petty complaints, many real cases of domestic violence were left unprotected having devoted resources to those that in reality needed little more than family counseling, which is the case in the vast majority of allegations, as shown below.

This same judge, *exhausted from all the cases, freed a man in error*, who had been imprisoned temporarily for gender violence, who later broke a restraining order for assault, breaking into the home of his former partner with a 12-gauge shotgun and, after physically and sexually assaulting her, held a 6 hour siege at her home with shotgun in

hand, tying up a police negotiator team in the process.

In domestic violence, as it is called in Europe, or gender violence in Spain (which excludes violence against male, homosexual partners, or children), **Spain is the only country in the European Union and developed countries, where the law differentiates between men and women in the same crime or misdemeanor, and the only country in which Courts exist dedicate to the exclusive prosecution of men; with 106 "Gender Violence" Courts in total.**

Actual statistics: In the seven years since the law was implemented, the Women's Courts have processed 963,471 criminal cases against men, of which just 10% (101,900) related to cases where signs of violence could be seen. A total of 520,839 sentences where handed down against men where no physical signs of violence could be found, and where in many cases, the only evidence was that of the ex partner.

Of nearly one million cases against men, just 33,473 related to serious violence.

IS EVERY CASE MACHO-BASED VIOLENCE?

In most European countries the cause of domestic aggression is investigated and fully reported. In Spain, this has not been the case: the Spanish judiciary have assumed that all aggression against women has a sexist basis. For example, when it comes to aggression caused by jealousy following infidelity, if the aggressor is male, it is automatically considered "macho" violence, or "violencia de género", exclusively from male perpetrators aimed at women for being women.

However, when the aggressor is a jealous woman, or when a woman is under the influence of alcohol, drugs, or diseases such as schizophrenia, the cause is not considered to be feminist violence against men. **Machismo, or violence against women, is a very distinct concept in Spain, and is used to push the statistics that justify the vast economic and media barrage aimed at so-called *gender violence*.** Regardless of the propaganda in Spain, the statistics on "gender violence" murders in Spain are the lowest in Europe.

The aggressive national campaigns against gender violence since the law was implemented, where, as mentioned earlier, women were strongly encouraged to report any and all types of relationship problems to the Police, including, for example, where a man had simply raised his voice against his partner, have created a collective paranoia that has led many women to report their partner, with many subsequent arrests and prosecutions, with many men being condemned and forced to take rehabilitation courses.

However, far from rehabilitating these hundreds of thousands of men, it seems that in some cases more violence has occurred, by men embittered by unjust and often ruthless treatment in Women's Courts that only serve the interests of women. Given the actual statistics, it seems that the *gender violence* campaigns of "Zero Tolerance" would have us believe that a molehill is a mountain and a mountain a molehill.

How has social propaganda in Spain achieved to paint all domestic violence as macho? In our view, the strategy used was, in short, very similar to the 11 principles of propaganda created by Goebbels and used by the Nazis to raise awareness among German citizens of the "Jewish problem".

In his book Mein Kampf, Adolf Hitler explains how the media is essential in the indoctrination of the public. What is truly sad is that history shows us that these techniques work perfectly time and again.

> ***Whatever definition we may give to the term 'public opinion', only a very small part of it originates from personal experience or individual insight. The greater portion of it results from the manner in which public matters have been presented to the people through an overwhelmingly impressive and persistent system of 'information'.***
>
> ***In the religious sphere the profession of a denominational belief is largely the result of education, while the religious yearning itself slumbers in the soul; so too the political opinions of the masses are the final result of influences systematically operating on human sentiment and intelligence in virtue of a method which is***

> ***applied sometimes with almost-incredible thoroughness and perseverance.***
>
> ***By far the most effective branch of political education, which in this connection is best expressed by the word 'propaganda', is carried on by the Press. The Press is the chief means employed in the process of political 'enlightenment'. It represents a kind of school for adults. This educational activity, however, is not in the hands of the State but in the clutches of powers that are partly of a very inferior character. While still a young man in Vienna I had excellent opportunities for coming to know the men who owned this machine for mass instruction, as well as those who supplied it with the ideas it distributed. At first I was quite surprised when I realized how little time was necessary for this dangerous Great Power within the State to produce a certain belief among the public; and in doing so the genuine will and convictions of the public were often completely misconstrued. It took the Press only a few days to transform some ridiculously trivial matter into an issue of national importance, while vital problems were completely ignored or filched and hidden away from public attention.***

STATISTICS FOR DECEASED GENDER VIOLENCE

Figures shown below are from the French authorities, and relate to deaths within the scope of couples, produced by a variety of causes rather than the "sole and indisputable" one that is promoted in Spain, namely macho violence. As we can see below, the motives and circumstances of domestic violence resulting in death, are: discussion, alcohol, separation, jealousy, depression, drugs, medication, mental illness. Source: French National Assembly.

In a 2006 study by the Centro Reina Sofia, that excluded countries whose population were very small, such as Monaco and Andorra, Spain holds sixth place from bottom, with a rate of 2 people per million murdered (81) through domestic violence, this being just below Bulgaria, Ireland, the Netherlands, Slovakia and Scotland. All other European countries are above this rate. 12.37 Cyprus, Austria 9.40, Finland 9.35, Czech Republic 8.15, 7.14 Croatia, Estonia 6.38, Hungary 5.95, France 5.22, 5.09 Luxembourg, England 4, 20, Norway 3.67, Italy 3.66, Slovenia 3.99, 2.81 SPAIN.

Based on these figures, the European average is 3.94 deaths per million people. It should be noted that the implementation of law 1/2004 of Gender Violence in Spain did not result in this reduced level of female deaths, in contrary, death rates increased following the law.

CUSTODY AND GENDER VIOLENCE

At this time, the government is expected to approve the joint custody law nationally. Will this affect the number of cases of domestic violence?

The Civil Code, Article 92.7, states that joint custody will not be allowed if either parent is the subject of criminal proceedings or when a Judge finds evidence of domestic violence. This opens the door to an increase in the number of reports by women of "bad treatment", to ensure that child custody will be awarded to the mother exclusively. This is nothing new, in Aragon the joint custody law was passed in late 2010, following which in 2011 complaints increased by 25.40%. What will happen nationwide on adoption of the Joint Custody law?

GENDER VIOLENCE LAW AND MALE POLICE OFFICERS

Male member of the Spanish police forces have not been strangers to this problem. A lot of our associations have come from different bodies at all levels. Police officers (Guardia Civil, local and national Police) have been reported from the constables to high-ranking officers, the vast majority in divorce and without any form of aggression or physical injuries.

In some cases, the fear of being expelled from the Police for a sentence exceeding two years, has led many policemen to accept lesser convictions for crimes they had not committed, including those who had been arrested and charged without evidence against them, simply to avoid long and costly court cases and heavy penalties that would affect their careers. Take the case of an officer who was reported for psychological abuse by his ex-wife. The

simple existence of the complaint of *gender violence* gave his ex-wife guaranteed Court support against her former husband, who immediately not only lost shared custody, by also lost the chance for promotion, international missions, and future decorations.

As far as he's concerned, he lost sole custody and a future in the service, yet his ex-wide continued to collect a government allowance and kept the family home, whose mortgage was half paid, in addition to receiving economic benefits as a "battered woman", although there had been absolutely no evidence of any physical violence, and the psychological violence had only one witness, the ex-wife herself. Finally, this officer was prosecuted for serious misconduct by a Police disciplinary committee, and received a fine.

We call attention to two issues: the first is the lack of monitoring of complaints of psychological abuse by social services, and the other is disciplinary action taken following such complaints. The quick response from Police authorities to take disciplinary action violates, in our judgment, the right under national and international law, ratified by Spain, to not punish the same crime twice. The inability to access official figures of officials accused in this type of offense or the circumstances surrounding them, as in other countries, i.e. unpublished statistics, leaves us unable to consider the scale of the problem.

We believe, therefore, that the Secretary of State for Security should make public the detailed statistics of the agents involved in *gender violence* complaints and create a protocol for psychological assessment to allow officers some level of protection from false complaints.

The second part will be published by the end of this week.

Literature recommended:

- The Dictatorship of Género (Violence against Women). (ex-Judge, Francisco Serrano 2012)
- I A Social Engineers To Destroy Love (Rafael Palacios 2012)
- Femicide or Self-Construction of Women (María Stephen Prado and Félix Rodrigo Mora 2012)
- 400 International Reports Prejudice Against a www.escorrecto.org (J to L Alvarez Deca)
- All legal/police protocols and instructions referred to in this article.
- Legislation alluded to in UN and European policy.

Reference sources:

EP article with statements from Immaculate Montalbán, *"Balance of seven years after the creation of the Courts of Violence*

General Council of the Judiciary, Author: Observatory against Domestic and Gender Violence (Spain), *"Balance of seven years after the creation of the Courts of Violence against Women*

[1] http://www.blogtalkradio.com/avoiceformen/2013/05/17/the-voice-of-europe-male-health

[2]http://www.youtube.com/watch?v=n1mUFSzWDaI (all youtube links are in Spanish)

[3]http://www.youtube.com/watch?v=sUZBd-kpYSs

[4]http://www.youtube.com/watch?v=a6niIU0vjkc

[5]http://www.youtube.com/watch?v=-X7WNwbWaWY

[6]http://www.youtube.com/watch?v=Osk33k4RI

[7]http://www.youtube.com/watch?v=ohcm7PICw6ISo

[8]http://www.youtube.com/watch?v=DHlk4Fd5qME

[9]http://www.youtube.com/watch?v=ohcm7PICw6I

[10]http://www.youtube.com/watch?v=M32HQCxS1_o

[11]http://www.youtube.com/watch?v=J8Dk22gNDP4

[12]www.projusticia.com

Jake Pentland on AVFM Radio

Paul Elam · 22 May 2013 · Archived copy · Original

[box]

Recently I appeared on the Jake Pentland Show on Blog Talk Radio to discuss feminism and masculinity. It was an interesting discussion where Jake and I found a few points we agreed on, but was often interrupted by the shrill and irrational vomiting of bad ideas from the female nincompoops associated with his show.

Still, I really enjoyed the experience, and it got me to thinking. What would it be like to talk to Jake Pentland 1 on 1 about feminism and manhood without the rude and ill-informed party crashing by the local femistasi?

You can find out tomorrow, in a special episode of AVFM Radio. It will be Jake and I, no mute button, no high-pitched wailing and no Roseanne Barr.

But we will be taking your calls, right after I get through kicking Pentland's ass. ⍰

The time will be 8:00 pm Central, tomorrow, May 23, 2013

The call in number is 310-388-9709

SHOW PAGE

[/box]

Male suicide is funny! Marketing gone wrong

Sage Gerard (Victor Zen) · 22 May 2013 · Archived copy · Original

Hyundai once said male suicide is funny. No really, they did.

For those of you who have not seen the ad, a minute is dedicated to a sad looking man running a hose from his car tailpipe to his cab and trying to go to sleep while the emissions flow onto his face. The ad then cuts to a shot of the garage from the outside, where the man opens the garage door and the following text appears on screen:

"The new ix35 with 100% water emissions"

This was supposed to be a joke. Are you laughing?

This ad serves as an example of systemic misandry because it was approved by a marketing agency that would never consider the same ad with a woman in place of the solemn senior. Now, Hyundai removed the ad with their apologies.

Thank you for the apology Hyundai, but you are merely a symptom of the disease.

Kindly look to the comments of the linked story above. They hover around defense of free speech and positive evaluations of the ad. Look at these sick contributions, for example:

- Quote*: I've been in broadcast marketing for 25 years. Basically, this is a good ad. If they had put a positive spin on the end with the guy realizing how blessed he was and being glad the the auto manufacture gave him a second chance….it would have been effective.*

Hear that, gents? If your granddad was filmed shooting himself with a chocolate gun, his perceived idiocy can be used as a path to brand loyalty!

- Quote*: Grow some skin? People today are offended at everything, I am tired of these thin skinned tyrants making a huge deal out of every little thing.*
- Quote: *I see nothing wrong… People are too sensitive. It's a joke, get over it.*

Just so we are clear, you can tell me any offensive joke in the world, and I might laugh. I have heard racist jokes, sexist jokes, Holocaust jokes and worse, and I have laughed at examples of each. Why? Because I can tell they are jokes, they are not serious, and I can tell the joker is not serious either. Hell, I'm sure you could also tell me a joke about suicide and get laughs. I just need to know that the joke is actually a joke, otherwise I will know it is a genuine expression of hatred. I would never laugh at a racist joke told by a Klan member, or a sexist joke told by a living, breathing misogynist or misandrist. Because I know their mouths speak not jokes, but apologetic expressions of horrendous ideologies.

So, I don't care if people say whatever they want. That's not the issue, so no calls of censorship will ever leave my throat. I will, however, talk back.

The Hyundai ad paints a sinister picture, since it is used for the ultimate goal of profit, and a marketing agency's job is to make ads based on an understanding of the culture it's talking to. What is so offensive is that they assumed male suicide was not a "hot button" issue, and was therefore an asset. Hyundai tried to profit from this assumption, and people who liked the ad still stand in support today!

So should you be offended? Absolutely, especially if you have a loved one who passed on by his own hand. Comedy should be used a tool to lighten moods and brighten days, not as a tool to marginalize others. People pretend that this distinction is purely subjective, but it isn't. Who says what is a joke, and what isn't? Here's how you can tell:

Does the person or agency telling the joke genuinely believe the hateful statements being said? If the answer is "yes," then he isn't actually joking.

The Hyundai ad in isolation is not offensive. It's the fact that the ad is culturally approved. Hyundai spoke to a culture, and in order for this nightmare of an ad to get past the filter of risk management, they had to feel that we would approve of it. This ad aired because people thought the concept of male suicide alone was funny, joke or no joke. Male suicide is a source of comedy, as opposed to a potential topic for your politically incorrect barmate to twist in the name of good fun.

So, Hyundai should not take all the blame. It was merely a puppet to market forces. But when UK copywriter Holly Brockwell wrote an open letter to both Hyundai and their marketing agency Innocean on her blog, only then did things go south for Hyundai. I wonder if the ad would have even been taken down if she had not written that post. I would go so far as to say that if no woman cried as a result of this ad, nothing would have be done about it.

So, Hyundai and Innocean are rightfully ashamed, but our culture is not. The same people who defend this ad are the same people who would carry torches and pitchforks if the man in this video was actually a woman. The real crime here is blatant misandry, and the fact that a large budget was allocated to a quality production of male suicide for comedic purposes churns my stomach.

I don't care what reckless punks have to say about comedy: This ad was not a joke. It was an expression of culture. Our culture. The same culture that looks at itself and this ad and somehow thinks its a better idea to talk about an imaginary "rape" culture.

If you needed any proof of how fucked up the zeitgeist is, look no farther than the concept of your father jumping off a cliff being witnessed for someone else's enjoyment and profit.

News Release: DV is not “men only”

VFM News and Commentary · 22 May 2013 · Archived copy · Original

Unprecedented Domestic Violence Study Affirms Need to Recognize Male Victims

New York, NY (PRWEB) May 21, 2013

The most comprehensive review of the scholarly domestic violence research literature ever conducted concludes, among other things, that women perpetrate physical and emotional abuse, as well as engage in control behaviors, at comparable rates to men. The Partner Abuse State of Knowledge project, or PASK, whose final installment was just published in the journal Partner Abuse, is an unparalleled three-year research project, conducted by 42 scholars at 20 universities and research centers, and including information on 17 areas of domestic violence research.

“Over the years, research on partner abuse has become unnecessarily fragmented and politicized,” commented John Hamel, Editor-in-Chief of Partner Abuse and PASK Director. “The purpose of this project is to bring together, in a rigorously evidence-based, transparent and methodical manner, existing knowledge about partner abuse, with reliable, up-to-date research that can easily be accessed by anyone. PASK is grounded in the premises that everyone is entitled to their opinion, but not to their own facts; that these facts should be available to everyone, and that domestic violence intervention and policy ought to be based upon these facts rather than ideology and special interests.”

Among PASK’s findings are that, except for sexual coercion, men and women perpetrate physical and non-physical forms of abuse at comparable rates, most domestic violence is mutual, women are as controlling as men, domestic violence by men and women is correlated with essentially the same risk factors, and male and female perpetrators are motivated for similar reasons.

“Although research confirms that women are more impacted by domestic violence,” stated Hamel, “these findings recommend important intervention and policy changes, including a need to pay more attention to female-perpetrated violence, mutual abuse, and the needs of male victims.”

Hamel also argues that men are not only disproportionately arrested in domestic violence cases, but sometimes arrested for arbitrary reasons, citing, for example, that police often arrest the bigger and stronger party in cases where the perpetrator is unclear. “Such policies are not only ineffective but violate people’s civil rights,” Hamel concludes.

> **“People in the domestic violence field say that ‘it’s all about the victims.’ Well, the victim is not always the one hit, but sometimes the one arrested.”**

Read more about the Partner Abuse State of Knowledge Project, or visit the world’s largest domestic violence research database at http://www.domesticviolenceresearch.org for free access to thousands of pages summarizing 1,700 peer-reviewed studies.

Watch an interview clip with John Hamel discussing PASK’s key findings and policy implications.

For more information or to schedule an interview with John Hamel, contact Dara Salem at dsalem@springerpub.com, or at 212-804-6236.

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Welcome to the Femtriarchy

Jared White · 22 May 2013 · Archived copy · Original

Patriarchy is real.

That's right. That thing on which feminists continuously blame all of the world's problems is real. Except as anyone who speaks up for the rights of men and boys knows, when spoken through the feminist ideology, "patriarchy" is just a not-so-clever smokescreen word for "men." There was a time when feminists held no fear of this fact, vehemently proclaiming that men were the cause of women's problems and all of the problems of the world. Men start the wars, men murder, men beat, and men rape. Fathers and their sons and their friends: they're all just a bunch of "fucking men." That is what many feminists used to shout with not one worry of who might be listening. There was no worry because there were no repercussions. No social stigma for proclaiming half the human race to be pigs.

Instead society cheered them on. So feminists amped up their hatred unimpeded until finally the fathers, sons, brothers, and uncles who marched alongside these people, believing their goal to be one of equality, grew tired of being told they are a detriment to the human race. Men finally stopped absorbing hateful statements such as "men are pigs" after realizing that their fathers, sons, and brothers weren't the horrible monsters feminists claimed.

And this is when feminists changed their tactics. To this day, men are still blamed for the problems women face and for the problems of the world by feminists. Yet rarely is the word "men" used within the public sphere. Instead, we are told "patriarchy" is the reason why so many suffer injustice and inequality. When men are blamed, feminists take care not to directly proclaim men as the problem. We are told that "violence against women" is among one of the most pressing issues that need to be addressed (even though men are the majority of victims of violence, but never mind that). But we're told that there's violence against women not because of men, oh no, it's because of "patriarchy" that men beat women.

You see? Feminists don't blame "men," they blame "patriarchy." It's the fault of "the patriarchy" that men start wars, men murder, men beat, and men rape. "Men aren't pigs. That's so second wave." Instead they say men are just misguided by our "patriarchal" society and need feminism in order to become decent human beings.

With all of the sarcastic ridiculing of a feminist theory that I obviously feel when I do my music and my advocacy work–and I ridicule it because it is ludicrous and hateful–why did I start this article off with huge letters acknowledging the existence of patriarchy? Well, because it's real. No, really, it is. You see back before I or any of the feminists screaming about injustices faced by women of the past were born; long before iPhones and Samsung Galaxies; before washers, dryers, dishwashers, cars, airplanes, and all of the technologies that have given human beings the time and ability to become pop culture critics making a living talking about stuff instead of working a field for three quarters of a day, men and women fell into what are known by many as "gender roles." Men built things and women cooked things. Men invented things and women looked after children. Contrary to popular feminist propagation, men didn't force women into these roles, and women didn't force men into them. They were just what made sense for most people.

Men also were never solely given "privileges" over women through these roles, although belief in their "privilege" is the main focal point of the feminist ideology from which all other theories and mantras of hate produced by feminism are derived. Feminism took just half of the story and ran with that. Men also had crushing obligation and had no freedom to refuse that obligation in most cases. And females had privilege too, matriarchal privilege, to go along with their own obligations. The reason why it has taken so long for feminist bigotry to be challenged in the mainstream is simple: the half of the story they took was true, to some extent. While women weren't the slaves of their husbands, doomed to be beaten and raped throughout their lives with no legal recourse, women were mostly relegated to their roles as caregivers in the home because that was the only thing that made sense unless they never

had children. So it was easy for western societies to grant women freedom from these roles when it wasn't necessary to leave it all to them and leave most of the providing and self-sacrifice to the men.

There was resistance, from both men and women because as I said: patriarchy, it be real. Although we forgot matriarchal privilege was always real under that. It always had matriarchy with it too, you didn't disobey your mother or grandmother or disrespect her or treat her like property or beat on women, that was always looked down on or very strongly limited (but with nowhere near as many limits on women if they got violent).

And change is a slow, and most of the time unwanted, process. People just don't like change, it's uncomfortable. But that change did happen (faster than it should have in my opinion thanks to the boost feminists got from jumping on the backs of an actual civil rights struggle–but I digress). The good thing is women were freed from their roles, due in small part to feminist shouting, and in large part to average women who just said she wanted change, and men went along with it because mostly, men have always done whatever women ask them to do. Most women just didn't make it a point to remind the public that all men were pigs, and most men welcomed the change for women once they had a little time to get used to it.

And Teh menz?

Oh, well what about 'em? Feminists didn't forget about men. Ask Erin Pizzey. The mere suggestion that men might have it *almost* as bad as women when it comes to domestic violence got a pretty significant reaction from feminists. Death threats, bomb threats, harassment, shooting her dog; you name it. You see back in that time before electricity and the internet, men weren't just expected to provide for and protect women, they were *obligated* to. This obligation is still deeply embedded into the social consciousness of all nations on the planet. Why? Well the answer is simple:

Patriarchy hurts men too.

It's true. No, for really reals it is true. Put the stones down, MRAs. Stop creaming your pants, feminists. I'm not done yet.

Obviously this system of living is dated. The only thing men and women need in order to have a roof over their head, food, and even entertainment, is money. There is an old saying that money makes the world go round. I happen to think that technology is also what makes the world go round; money is just the fuel. So with no need of a man, a woman can basically do whatever she wants. I won't go so far as to say there are no expectations placed on women — but obligations? I can't think of any. Women are no longer obligated to bear or care for children. They are no longer obligated to be homemakers. Women are free to choose.

And Teh Menz?

Well, this part of the article is where feminists stop creaming their pants and start pissing them. Male obligations still exist, all of the most detrimental ones anyway. The male obligation to protect women from physical harm at the cost of his own life still exists. The male obligation to finance a woman's well-being still exists. The male obligation to ensure the survival of women over men, made blatantly apparent by the lopsided amount of medical care created special for women, still exists. The male is still obligated to respect the female and her feelings no matter what. That's your matriarchal privilege right there, that women are still holding onto for all it's worth, especially feminist women.

That's why I call it Femtriarchy.

Ok. I'll admit some of those old obligations are now just high expectations. Men aren't being imprisoned for not jumping in front of bullets for women anymore, although we still shame a man and call him a man a coward if he says "no." The financial obligation is, however, still alive and well in our highly advanced twenty-first century society. Broke and can't pay alimony or child support? Welcome to Debtor's Prison, the prison so resilient it exists even when our laws say it shouldn't.

Why, you ask, would barbaric obligations and expectations such as these still exist today in our society? Well, there

are an assortment of reasons, stubbornness being one. That old resistance to change we humans have ingrained in our psyches. Traditionalist men and women are another reason. It is those women who crave to be stripped of their agency, to be completely dependent on the men in their lives. And it is the men with no sense of self-worth compared to that of women who contribute greatly to the acceptance and enforcement of the above-mentioned obligation and expectation. These are women who want men to take all the burden of adult responsibility off of them, which is why they're the flip side of the feminist coin: feminists demand traditional female privilege, but don't want any of the traditional obligation; traditionalist women want to keep the old female tradition, and to leave all responsibility to the men, which is all "submission" really means; when it's an adult choosing to "submit" it's just an adult giving up responsibility. It's win/win for women, see how that works? Either way, everything's left on the teh menz.

Take away the old female matriarchal roles of the patriarchy and only enforce the male obligations and presto, instant governmental funding. Like I said at the start of this article; patriarchy is real.

And patriarchy today has a new name: Its name is Feminism. Or Femtriarchy, if you will.

When those who don't follow the feminist ideology voice concerns about the number of male victims of domestic abuse; when they voice concerns about how there are virtually no domestic violence shelters for men compared to the thousands made for women (and they rub it in with the false accusations of misogyny and claims of trying to tear down said women's shelters, which no one's doing); when they ignore female perpetrators of violence and sex crimes; when they call it "more equality" when women are the majority of college graduates and often make more money than men do for the same hours worked; when the stigma of violence is placed on men and women's violence is downplayed; and on a whole bunch of other things where men have the short end of the stick and women have the upper hand, when women can just accuse a man of rape and ruin his life, we who care about men and boys are still told it's the fault of "patriarchy." And we know what you really mean: you mean it's men's fault period.

So what do feminists, the heroic champions of equality blessed with hammers fit for smashing patriarchy do? They dismiss and suppress any and all evidence that shows violence between men and women is roughly equal, women just get away with it easier. When they can't dodge the fact that violence between men and women is equal, they scoff at the idea of men being able to suffer on any scale comparable to women and state that because "men can do more damage with their bare hands" violence against women is the more severe problem, deserving of more (read: all) attention. They create a legal act, the Violence Against Women Act, which pretends to be gender-neutral, but which in reality happens to be the reason why it is perfectly legal to arrest men who are suffering at the hands of abusive women using the bullshit "Duluth Model." They run an advocacy campaign through all forms of social media, which portrays only men as violent abusers and only women as victims, spreading this message all over the Western world.

Meanwhile, old school Patriarchy tells us the same thing: women are weak, men are obliged to protect them and bow to their sensitivities any time they demand. That was the old female privilege–and Feminism tells us the same thing. They don't say women are weak, they say women are strong, but men are obligated to bend over backwards for them anyway. That's why I call it Femtriarchy.

The old school Patriarchy gives society the perception that the only thing men want is sex and women need to be protected from it; that women should always be fearful of men they don't know and even the men they do know because all of those men are potential rapists. Feminism tells us the same damn thing–just ask the fellows who run the "men can stop rape" campaign.

Legally, it isn't a man's obligation to defend random women he doesn't know, but if you ask feminists they'll say it damn well should be. It is every man's obligation to "end rape," because even if a woman raping a man is possible, the numbers of male victims of rape and female perpetrators are so insignificant they fail to require much mentioning. Except for the fact that they aren't insignificant, which is something the CDC proved, those who conducted the study don't want the public to have that knowledge and the feminists, they don't talk about it unless

you make ’em and then they get mad or they ridicule.

Ask Zerlina Maxwell about how men and boys should be perceived in regards to rape. According to her, men are born rapists. According to her, young boys need to be trained like dogs by feminists on how to be decent human beings. If boys don’t receive this training then they will grow up to be violent rapists. The only way to prevent rape is to “teach men not to rape.” This sentiment is echoed across the feminist movement from posters to the slut walks to CNN. There are those who would claim that feminists don’t literally mean that men need to be trained as boys not to rape women; that the sound bite is just a response to the idea that women dressing provocatively have increased chances of being raped. Well to those who cling to that belief I only need to once again direct your attention to Zerlina Maxwell. Listen to her hatemongering and then try to tell me with a straight face that she isn’t being literal and that she isn’t endorsing a deep-seated ideological belief, born of feminism. Not to mention they have set up classes and programs that are literally designed for teaching men not to rape. As if young men need it drilled into their heads that rape is bad.

These are the people who sugarcoat their bigotry with “patriarchy hurts men too.” Not because the old gender roles bore painful and a lot of times lethal disadvantages for men, but solely because the realization hit that men and women were growing tired of hearing chants of why men were pigs in the streets.

These people spouting about “patriarchy” aren’t really against patriarchy. They ARE the Patriarchy. Patriarchy 2.0: Femtriarchy.

Patriarchy does indeed hurt men too and feminism just helps it along. All of the negative perceptions and archaic obligations placed upon men because of the restrictive gender roles of the past are upheld and propagated through the feminist ideology. Male victims of violence and rape are ignored, their plights minimized through the twisted, one sided rhetoric feminists have stamped on their bullshit theory of “rape culture” and the real system of life men and women once lived; patriarchy, which included matriarchal privilege that women still want to hold onto but won’t admit. They also talk about “toxic masculinity,” a term upheld by feminists, which to them is any form of action men take that doesn’t appease those who subscribe to the feminist ideology.

Feminism is an ideology of hate and I propose the best way to combat this bigotry is to speak out against it. The best way to combat this bigotry is to teach feminists not to hate. Providing proof to a feminist that their ideology is one of hate is pointless, but most men and women are not feminists and don’t particularly want to be, and educating the populace about the misrepresentation and flat out falsification of statistics by feminists concerning victims of rape and violence and the bullshit “wage gap” and all that is the key to victory.

In fact it is already working. Article after article about how feminists really do care about men’s issues are sprouting up over the internet. “Feminism is the answer to male issues” they say. They do this because they are scared. They want to pretend they gave a damn about men and boys all along. But we’re not going to let them get away with it.

Because just like in the past, when shouting about how evil men are these bigots are finally getting challenged. People are starting to challenge the bigots who sing “cry me a river!” in the faces of men and women speaking out about male suicide. People are beginning to tell the bigots that say “teach men not to rape” that men are human beings, not animals. People are starting to cry out that we’re making young boys hate themselves and they’re falling behind in schools. People are starting to cry out because the prisons are filled with men, not women, and because we don’t have anywhere near as many dads who leave their children, we have far more dads who are thrown out of the house and not allowed to see their children.

Feminists are scared because groups are gathering on college campuses; groups concerned about male issues that want no part of the feminist ideology in relation to formulating ideas to bring about positive solutions to those issues. Feminism is losing its stranglehold on gender politics because people are starting to realize it was never about equality. Compassion for men and boys is spreading, and those who continue to propagate lies how men are violent abusers are losing their audience.

So now feminism wants to help with male issues? We see through your smokescreen.

We–the Men's Human Rights Movement–are the reason the general public can see through that smokescreen, and that's the real reason feminists are scared. No longer are they laughing at us. Now they are attempting to fight back the only way bigots know how, with lies. Bigotry can only hold up against the truth for so long.

Feminism has had over fifty years to run wild with lies. But its days are numbered.

The Voice of Europe: Abortion and LPS

James Huff · 23 May 2013 · Archived copy · Original

[box icon=""]

On May 24, Lucian Vâlsan, Huffnágel Pista and James Huff will be talking about the issue of abortion and legal parental surrender (also known as financial abortion). A fetus is a life or not depending on what the mother wants, whilst the father is not even considered until the child is born and at that time, the man has only responsibilities and virtually no rights. Is this indeed fair to men? Let's talk.

Considering the recent case in Tampa[1] and also the horrific experiment of Decreței[2], The Voice of Europe considers that there is a need for a sincere talk about reproductive rights for men and about Legal Parental Surrender.

The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America).

[1] http://www.nypost.com/p/news/national/son_of_florida_fertility_doctor_qS25cq6aCsxTTA3Mx3cgKI

[2] http://en.wikipedia.org/wiki/Decre%C5%A3ei

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Michael Kimmel's mendacious men's "advocacy"

Peter Allemano · 23 May 2013 · Archived copy · Original

Editor's note: Serious academics and Men's Human Rights Advocates alike were taken aback this week upon learning that the incredible academic incompetent Michael Kimmel had received a major grant from a large private American foundation to start a Center for the Study of Men and Masculinities at Stony Brook University. Were this not a topsy-turvy world where black is white and up is down when it comes to understanding boys and men, the news that a university is getting interested in this area would be good news. Men and boys cry out for attention and greater study and understanding. Unfortunately, this particular news is almost certainly is not good news for anyone but Michael Kimmel, who is a horrific bully and charlatan who peddles the same old ideological feminist bullshit about oppressive violent rapey men and toxic masculinity and all the other misandrist crap we've come to know so well over the last few decades. For those of you who don't know who Kimmel is, this reprint of a review of Kimmel's book "Guyland" will help you learn about him. This man is a mendacious manipulator, a violence- and rape-enabling sycophant, and an abusive bully who just got a bunch of money to lend more respectability to his hateful, deceitful garbage. –DE

Review: **Guyland: The Perilous World Where Boys Become Men/Understanding the Critical Years Between 16 and 26, by Michael Kimmel**. New York: HarperCollins, 2008. 332 pp. US$25.95. www.harpercollins.com

Michael Kimmel's *Guyland* is a masterpiece — of manipulation and deceit.

Ostensibly a concerned but kindly portrait of young American males, the book is actually a scathing, unforgiving indictment. Indeed, an in-depth analysis of how adroitly Kimmel has crafted his monumental insult of young American males and impugned their dignity — while patting himself on the back for being simultaneously insightful and avuncular — is the stuff of a doctor's thesis with potential to run for more pages than the book itself. This review constitutes but a brief glance at a few of the salient points that such a thesis would highlight.

It is through a combination of neatly interwoven tacks that Kimmel navigates the tricky process of passing off a brutal — and very shallow — portrait of young males as a thoughtful assessment.

The overall structure of the book, in and of itself, constitutes Kimmel's primary tack. Focusing, in sequence, upon various unseemly aspects of *Guyland* — the term Kimmel has coined to demark the social and psychological world of males approximately 16 to 26 years in age — he carefully cushions his words with polite disclaimers.

The basic gist of what Kimmel initially tell us is this: The wonderful young man you care about probably is not like what you'll be reading here. But you should know about the "disturbing undercurrent" (p. 9) of the realm in which he spends much of his time.

Then, as the book progresses, Kimmel's disclaimers become less cautious. Eventually they are mere passing mentions and finally they all but completely disappear. In this manner, slowly over dozens of pages, Kimmel stealthily escalates his unwary readers' ire as he heats up his criticism. At last — without our consciously realizing that the concerned analysis has turned into an excoriating diatribe — we have come to understand that our beloved young man, at heart, is actually a scoundrel.

Kimmel saves his best for last, launching into a fevered discussion of the harassment and rape of women. At this point, unless we have been paying attention to the tack and putting up psychological defenses, we find ourselves maneuvered into the passive position of uncomplaining (and perhaps by now even supportive) witness to Kimmel's most impassioned passages — collectively, an orgiastic thrashing of his subjects' now-unconscious bodies. Indeed, our blood may boil so indignantly that it may escape our notice that Kimmel does not even mention how young men, too, get victimized by the opposite sex — with far-reaching consequences and, unlike victimized women, with no sympathy from the media or the criminal justice system (for one thought-provoking depiction of the phenomenon, I recommend *It's Not About the Truth: The Untold Story of the Duke Lacrosse Rape Case and the Lives It Shattered*, by Don Yaeger with Mike Pressler).

Embedded within the structure of this screed of intellectual terrorism lie several additional tacks for seducing readers to agree with Kimmel's woeful conclusions.

One insidious tack for imbuing his writing with an apocryphal aura of credibility — and thereby deflecting potential criticism that he is nothing but a pompous, finger-wagging scold — is to state, every now and then, positive things about young males. But Kimmel artfully makes these concessions about their good qualities with extreme care — backhandedly placing his upbeat statements within the chapter, paragraph or sentence structure to ensure that they are tinged with doubt, or, offset by some assessment or other of ignominy. Either way, Kimmel essentially wants us to understand that if we wish to praise young males for any reason, then doing so ought to leave a bad taste in our mouths.

Another tack — that imparts to Kimmel's writing a simulacrum of broad-mindedness and simultaneously helps to protect him against accusations that his views are rigid or ideological — is to acknowledge that, yes, alternative perspectives about young men do exist. Impliedly, Kimmel has been willing to give these other views his serious consideration while arriving at his own conclusions.

Indeed, the casual reader might think, what more broad-mindedness could Kimmel possibly reveal about himself than to include some of these alternative perspectives — as expressed by the very young males that Kimmel interviewed and about whom he draws such scornful judgments? According to Kimmel, many of them feel browbeaten and violated in ways that makes it very difficult to live in comity with society at large — a society that seems out to get them at every turn. "[A]ngy right-wing radio personalities," according to Kimmel, constitute a key source of "permission" for young men's "aggrieved entitlement." (pp. 161-63) Therefore, we are to understand, most of them are rash, selfish and unreasonable.

However, the careful reader will note, if a young man successfully expresses his angst in a cogent way about "substantive issues" (p. 162), Kimmel pays him no heed.

One such fellow, a 22-year-old named Matt, does exactly that and is quoted at length. (p. 161) Kimmel's response is to ignore the issues completely and to carry on about "unacceptable" rhetoric instead. Kimmel apparently assumes that his smooth side-stepping of some meaty topics of discussion will go unnoticed. And, indeed, perhaps the casual reader, caught up in Kimmel's drama-by-distortion, will regard Matt's words simply as transitory, distracting static midst Kimmel's titillatingly hair-raising narrative.

But the issues that young Matt raises, along with many more, deserve very much to be pondered — and there are some noteworthy writers doing so.

To be sure, Kimmel does not pretend to be the sole published author who writes about gender issues, and he makes approving reference to several writers, ranging from the famous (e.g., Susan Faludi and Carol Gilligan) to the obscure (Norah Vincent). Therefore, it is inconceivable that Kimmel is unfamiliar with writers whose perspectives differ markedly from his and, at their core, have sympathetic understanding for young males' feelings. But he will discuss only one such author — Christina Hoff Sommers — and it is for the sole purpose of trying to discredit her widely-praised book *The War Against Boys: How Misguided Feminism is Harming Our Young Men*. Kimmel pooh-poohs Sommers's concerns, maintains silence about the successful programs she describes for improving boys' academic performance, and dismisses her out of hand with a jaw-droppingly ludicrous mischaracterization of her conclusion.

Here is how Kimmel does it. The old chestnut, "boys will be boys," according to Kimmel, gets invoked mindlessly by society at large to excuse young males' wrongdoing. Sommers invokes the phrase too. Therefore, Kimmel tells us through innuendo, this means she believes that bad behavior is acceptable and normal. Obviously, then, with this bit of perversity as Sommers's salient point, the woman must be a nutjob.

But Sommers makes no such barbaric claim, and she means something totally different by writing "boys will be boys": young males' unique personal energy and joie de vivre deserve to be acknowledged and honored — so these qualities can be channeled productively.

With his below-the-belt strike at Sommers, Kimmel takes an audacious gamble with his credibility — because some readers may actually have read *The War Against Boys* too. Whether or not they agree with the thesis of Sommers's book, Kimmel's willfully duplicitous re-framing of Sommers's writing will be instantly recognizable — and they would have to be nutjobs to believe that Kimmel is being forthright.

But Kimmel dares not risk even passing mention of certain other writers with perspectives different from his own — and it is for good reason. Inadvertently prodding unfamiliar readers' curiosity about them could not only make him look dishonest and foolish but could prove catastrophic for him. Specifically, Warren Farrell's seven books present a wealth of data and statistics that would prove the majority of Kimmel's specious contentions to be embarrassingly inaccurate — especially his repetitious carping about male "entitlement." Additionally, two books by McGill University professors Paul Nathanson and Katherine K. Young (part of an ongoing development of a series about misandry) not only express views very different from Kimmel's but embody the highest standards of probity and intellectual rigor. *Guyland*, in contrast, would seem as nothing but a bundle of sanctimonious rodomontade and flapdoodle suited, at best, as source material (especially its catchy title) for a sensationalistic miniseries on Lifetime TV.

Kimmel is far too smart to tell very many outright lies in *Guyland*. Instead, he cherry-picks facts in support of his contentions while ignoring, trivializing, or mischaracterizing facts that militate against the book's disheartening conclusions. Kimmel follows this tack with such wild abandon that, for any reader who possesses a full-spectrum education on gender issues, it is blatantly obvious. But for the less-informed reader, Kimmel's writing may seem very convincing. And, in these readers' minds, why should Kimmel be perceived as proffering anything besides clear-minded truth? After all, Kimmel is the father of a young son himself (a fact repeatedly affirmed throughout the book). Would such an author not have his own scion's best interests at heart?

But, as explained above, Kimmel does not content himself with arousing readers' concern. For Kimmel, concern is merely the launching platform from which he seeks to propel us into stratospheric realms of outrage. Alas for Kimmel, sometimes he ham-handedly contradicts himself in the process.

To cite one example, Kimmel bashes males first by invoking a stereotypical view of masculinity that he calls "The Guy Code," lamenting its notion that men should "show no emotions at all." (pp. 49-50) The fact that suppression of emotions is necessary for the self-sacrificing role that society expects males to fulfill — as providers and protectors — does not warrant mention in Kimmel's analysis.

Next Kimmel tells a personal story in which he ridicules young men who do show emotion (specifically, anger) — by describing them as "angry white males." (p. 60) Kimmel even puts the phrasal epithet in quotation marks, ensuring that readers will recognize the derisive insult for what it is and enhancing his chances of provoking readers' deepest contempt too.

But why should we feel appalled by young men's anger, and why are they wrong for feeling the way they do?

According to Kimmel, the emotion is unjustified — and utterly inexplicable — except to the degree that it arrogantly arises out of frustrated "entitlement." Kimmel uses a fascinating rhetorical sleight of hand to try to prove his point.

In this specific instance, Kimmel was a featured panelist on a TV talk show with the inflammatory title, "A Black Woman Stole My Job." On the air, Kimmel mocked and taunted the men by asking: "Where did they get the idea it was 'their' job? Why wasn't the show called 'A Black Woman Got *a* Job,' . . . ?" (p. 60)

But a far more honest — and compassionate — line of questioning would have been: Where did they get the idea that, by putting loaded language in their mouths, the show's producer had any intention of hosting a rational debate on affirmative action? Why couldn't the guests have foreseen that the show might as well have been called 'Let's Have Fun Tricking and Skewering Naïve Young Men'?"

Apparently oblivious to the irony, Kimmel begins the section of his book wherein he relates his smug, self-satisfied

anecdote with the statement, “Many young men today have a shockingly strong sense of male superiority and a diminished capacity for empathy.” (p. 59)

So who is Kimmel and why does he present such an outrageously slanted, calculatedly awful portrait of young males?

Kimmel answers the first part of this question himself: he is “a sociologist” specializing in “the study of men and masculinity,” which is “a relatively new subfield of the study of ‘gender.’” (p. 22)

There is a long explanation behind what Kimmel is telling his readers about his place in the academic world, and it is provided in detail by Professors Daphne Patai and Noretta Koertge in *Professing Feminism: Education and Indoctrination in Women’s Studies*. According to these authors, gender studies — a.k.a. feminist studies — is not so much a field of serious scholarship and learning as a highly politicized “academic arm” for the women’s movement. Like Kimmel, these authors consider gender to be a legitimate basis for research into numerous aspects of the human experience. But in the postmodern academe, these authors regretfully report, research and analysis in gender issues seldom get undertaken with any regard for scholarly integrity. Even the most basic standards of objective writing — like substantiating conclusions with concrete evidence — all too often get set aside in favor of more subjective “ways of knowing,” which are supposedly superior. But, again, the primary purpose of feminist studies is not so much education as persuasion — for the espousing of a specific worldview as well as for unquestioning acceptance of feminism’s pre-determined prescriptions for correcting human flaws. *Guyland* is a book very much in this vein and is remarkable for its excellence in disguising its monumental deficits so readers will think that it is something it is not.

Indeed, it is more than passing interest to note, near the end of *Guyland*, that Kimmel openly acknowledges he is a feminist. And he affirms how sweet life would be for the recalcitrant young males of *Guyland* if only they would become feminists too: “Feminism loves men enough to expect them to act more honorably and actually believes them capable of doing so.” (p. 264)

But what kind of richness in life does Kimmel believe men will experience when they embrace the “love” that feminism extends so generously to them?

Strangely enough — judging from the tone of Kimmel’s writing — it apparently means that males’ greatest fulfillment and self-actualization is to be found in a state of shame and embarrassment that arises out of stoop-shouldered self-abnegation and hand-wringing obeisance to their betters, *i.e.*, to females.

Writing of feminism’s “love” for men in a book about 16-to-26-year-old males seems downright bizarre when we consider that one of the most vicious feminism-inspired slogans of the last decade — a multi-million-dollar blockbuster for the company that coined it — was directed at the subjects of *Guyland* when they were children: “BOYS ARE STUPID, THROW ROCKS AT THEM!”

At its outset, *Guyland* purports to try to “enable guys” to “steer a course with greater integrity and honesty, so they can be true not to some artificial code, but to themselves.” (p. 8) But feminism itself — at least Kimmel’s version of it — constitutes an “artificial code.” In one of his most blatant misstatements of reality, Kimmel claims feminism is about “equality.” (p. 263) Ironically, one of the most dramatic aspects of inequality that exists between the sexes — with which feminism refuses to grapple and Kimmel does not even acknowledge — manifests itself during the very period of males’ lives that is the specific focus of *Guyland*: males’ obligation to register for Selective Service and to live thenceforward knowing that, if called upon, they must subject themselves to the draft. No woman in American history has ever experienced the phenomenon, nor would any sane one want to, whether in the idealistic spirit of fostering “equality” or for any other reason. Would it not make sense, in at least a few of the hundreds of interviews Kimmel claims he conducted, to ask how “the guys” face and then carry through on fulfilling their extraordinary burden? If feminism really wanted gender equity — and not just privileges for women unaccompanied by obligations — then Kimmel would not have done his subjects this highhanded disservice.

Another area of inequality that feminism fails to address is in the realm of male/female personal relationships.

Despite females' supposedly "liberated" status, the male is expected, as in the days of yore, to handle all the difficult work of initiating relationships as well as to finance their progression into something long-lasting. Maybe the enormous amount of casual "hooking up" on college campuses — which Kimmel disparages — arises not so much out of males' sexism as males' brass-tacks level inability to afford dating. Especially because unprecedented numbers of women earn substantial paychecks nowadays, why shouldn't equality — in the form of shared responsibility — be promoted in this realm?

But feminism does not teach women that they should even *think* that new — and sometimes very considerable — burdens might exist as inherent accompaniments to women's expanding lifestyle options. Instead, feminism teaches women that their lives should in every respect be enjoyable and personally fulfilling, and it is not part of the deal to perform any of the onerous duties traditionally belonging to males.

So if it is true, as Kimmel claims, that many young male denizens of Guyland do not respect young females, perhaps to some degree it is because "the guys," like any normal person, find it very hard to feel respect for someone who relates to them in ways that are hypocritical. Maybe, despite all the "minuses" that Kimmel describes about Guyland, young men tend to bond with their male peers instead of their female peers because their relationships among themselves tend to be inherently more honest.

But even if males accept the fact that they must do all the initiating and paying in relationships with females — because females simply *will not* do it — males' chariness in the face of potential long-term commitment is perfectly understandable in light of the recent track record of females' behavior. In divorces where both husband and wife have college degrees — the vast majority of potential marriages among the population under Kimmel's discussion — 90% are initiated by the woman. With an overall divorce rate of 50%, this basically means that, for the males of Guyland, investing one's life in a marriage is akin to investing all one's savings in a speculative "flyer" on the stock market. Maybe young males' reluctance to marry is not a sign of "aversion to adulthood" (p. 205), as Kimmel claims, but, instead, a sign of intelligence.

Selective Service registration and responsibility for initiating and financing male/female personal relationships are but two of many important issues for young males that Kimmel will not touch with a ten-foot pole. So it is utterly preposterous to state that he advocates on behalf of "equality" and wishes to "steer guys" in a helpful way.

So, returning to the second part of the question above and rephrasing it: Why, then, is Kimmel — to put it bluntly — so mean?

I have no idea and can only speculate that Kimmel's motives may have something to do with the glory that he experiences as one of America's foremost voices in public discourse on gender issues. For better or for worse, the discourse is presently dominated — with uncompromising ferociousness — by dogmatic feminist perspectives.

The words of author/philosopher Francis Baumli come to mind:

"These feminist men — the squalling hysterical type — for all their protests against male power actually garner a great deal of power for themselves by thus setting themselves up as the archetypal protectors of women and feminism. They are, in their own minds at least, and in the ranks of their (relatively few, we hope) cohorts, the alpha males. It is a parasitic status, of course, and a pathetic power. But it is real, nonetheless, and they pride and preen themselves with it, although they would be the first to deny that they are feeling power, even as they glory in it."

If Baumli is correct, then perhaps another way to characterize *Guyland* is to say it constitutes a pseudosensitive man's personal form of chest-pounding.

The power that Kimmel experiences as a thoroughgoing feminist evidently feels so rapturously intoxicating that he is even willing, in *Guyland*, to sacrifice his own son at feminism's altar. "Nine years ago," Kimmel reports, "at Zachary's naming ceremony, we each offered a wish for our newborn son. When it was my turn, I quoted the poet Adrienne Rich, who wrote 'If I could have one wish for my own sons, it is that they should have the courage of

women.'" (p. xvii)

Although the story, by early 21st century standards, might seem like a sweet-little-nothing, in the context of a book about gender issues, it deserves to be examined carefully and objectively.

Although human nature is universal, we nevertheless traditionally associate certain qualities more with one sex than the other. Sometimes it is because of stereotyping, and sometimes it is because our culture tends to provide one sex with more dramatic ways to manifest certain virtues than it provides to the other sex. Kimmel himself acknowledges these differences in *Guyland*. (p. 270)

In our culture, for a variety of reasons, courage is a virtue we traditionally associate with the male sex. Zachary is male. But by quoting Adrienne Rich, Kimmel is cruelly denying for his son a strength that society affirms for Zachary, and Kimmel is claiming that to develop courage, the boy should look to the opposite sex for inspiration.

If this somehow feels "all right" for us, then it is worthwhile to pause and apply the gold standard for determining the presence or absence of gender bias: reversal. Let us imagine that, instead of naming a baby boy, Kimmel and those close to him were naming a baby girl. Imagine the reaction had Kimmel found some corresponding quotation from a male poet and invoked it on the baby's behalf: "If I could have one wish for my own daughters, it is that they should have the nurturing ability of men."

If Kimmel dared repeat the story in writing, indignant cries of "bigotry!" and "sexism!" would be heard far and wide across the land.

Indeed, in American culture today, especially in academia and among those entrusted with the formation of public policy, feminism occupies an unassailable position — supreme and inviolate — akin to an officially-sanctioned religion. Dissidents and would-be reformers are either coerced into silence or shown the way to society's periphery. There, any criticism they may publish about feminism — regardless of how constructive — more often than not gets ignored. And if some of the heretical blasphemy does wind up getting widespread attention (like Sommers's *The War Against Boys*) and feminists must acknowledge its existence, they could hardly be more scoffing than if they were commenting on Unabomber rants.

Kimmel — by toeing feminism's ideological line with a zeal that exceeds even that of many female acolytes — guarantees his continuing occupancy of an exalted position in the pantheon of the feminist establishment. So, for the foreseeable future, Kimmel can safely write whatever atrocious folderol he wants with impunity — no matter how much hurt he perpetrates against males or how much animosity and mistrust he fosters between the sexes. Indeed, the higher the barriers that Kimmel and his fellow mainstream "gender experts" construct to forefend genuine understanding in the realm of discussion that they control, the more in demand these venal rogues can assuredly find themselves in the future. Whether as status-building talking heads on TV talk shows, fee-generating members of blue-ribbon assessment panels, or authors of additional misleading books and articles — as long as we remain in their thrall, there will be no end to their tsk-tsk-ing.

But the insanity of the present, of course, is unsustainable. To quote Martin Luther King, Jr., "Life cannot be fooled."

Someday — maybe several generations hence — male-bashing will inevitably cease to be considered "enlightened" behavior and people will look back with aghast bewilderment at the taken-for-granted anti-male Zeitgeist of our era, of which Kimmel is a guiding light. If, at that time, someone establishes a Museum of Misandry with which to document the phenomenon, then a copy of *Guyland* will deserve to sit in its own glass display case, at the center of one of the institution's exhibit halls.

* * * * * *

This review is dedicated, with deep gratitude and affection, to my magnificent young friend Andrew — one of "the guys" — whose boundless lovingkindness and camaraderie, as much as his professional expertise, have been among the most precious gifts that life has bestowed upon my middle years. — P.A.

(This review was posted on Amazon.com on 12/3/09 with the heading, “A MASTERPIECE: This is a ‘must read,’ but for reasons the publisher did not intend.” It was serialized during 2010 in *Transitions*, the bimonthly newsletter of the National Coalition for Men. *Transitions* is preserved in the “Changing Men Collections,” which is part of the Special Collections Division of the Michigan State University Libraries.)

Reason for cheer about the men's movement

Glen Poole · 23 May 2013 · Archived copy · Original

Last month I stumbled into a bit of a storm over women-only sessions at a gym in the UK.

Peter Lloyd, writing in the right-wing Daily Mail, said that this was a men's issue that needed to be tackled head on. I challenged him via in the left-wing Guardian newspaper saying that a better way to tackle the serious issues that men and boys face would be to fight for more men-only services.

I'm not going to revisit the argument here. Peter's position is clearly closer to the heartbeat of the men's rights movement right now and as far as this constituency is concerned he has won the debate.

But if you had told me on New Year's day that we'd have commentators in left-wing and right-wing newspapers arguing with each other about the best way to tackle men's issues, I'd have said you were still drugged up from the night before and clearly hallucinating.

And yet before I could find a way to celebrate this fact, the moment had been surpassed by a deluge of public debate about men and boys in the UK that was sparked by one politician asserting that masculinity is in crisis.

One minute we had Tony Parsons, the ex-husband of feminist commentator Julie Burchill, leaping to the defense of British manhood in GQ saying "men have never been better than they are today" — the next minute we had one of the founders of the pro-feminist fatherhood movement, Jack O'Sullivan, writing in The Guardian— which is often considered to be the mouthpiece of feminism—that the main problems that men face are matriarchy and misandry.

We are seeing a spectacular shift in the way commentators across the political spectrum are talking about men's issues and if we don't seize the moment, our opportunity to make our mark may pass us by.

I've personally traveled too many miles fighting for men and boys to get overly excited by a bit of press coverage. Next month, it will be 10 years since I made my first national media appearance as PR Director for the Fathers 4 Justice campaign which ambitiously set out to change the law on fathers' rights in the UK in just three years.

In terms of newspaper column inches it remains, as far as I can tell, the most successful men's campaign ever—and yet the separated fathers who come to the local support group I run are still getting screwed by a sexist, discriminatory system that grabs dads by the balls and drags them through a mangle of prejudice and inequality in the name of the "best interests of the child."

Having played a lead role in a campaign that was exciting but ultimately failed (so far) to change our unfair system of family law, I still help individual dads to find a way to navigate the legal minefield and stay involved in their children's lives.

Separated dads are like proverbial starfish washed up on beaches in their millions and left on the shore to slowly suffocate. It may seem pointless to throw one back in the sea, but for the starfish you help, it's a matter of life and death. To paraphrase a famous Scottish football manager: For the dads I work with, seeing their kids isn't a matter of life and death – it's far more important than that.

Personally, I'd much rather we'd found a way to save the millions of separated dads who get shipwrecked by family breakdown and are suffocated by a system which is designed to help "women and children first" but fails everyone save those who make a living from the industrial processing of broken families.

I don't know of a single modern country that's resolved the problem of fatherlessness yet—but things can and do change.

One of my biggest influences growing up was Ian Dury, a great British singer-songwriter whose homage to his father "My Old Man" is a poetic celebration of working class manhood that still brings a tear to my eye and sends a shiver down my spine.

Dury's body was twisted by polio in an outbreak of the disease in 1949. British kids don't get polio these days and maybe in the future millions of kids won't be separated from their dads.

We might not live to see this change happen, but we can at least die trying. If we want to ensure that we end male suicide; stop violence against men and boys; secure equal rights for dads; give boys (and girls!) the best possible start in life; and treat the health and wellbeing of men and boys with the same urgency and importance as the health and wellbeing of women and girls—then it's time for us to get interested in what will make a difference for men and boys.

I don't profess to have all the answers and my experience tells me that none of us is smarter than all of us. What I do know is that many of the solutions we need are political and while publicity alone doesn't create policy it's hard to make policy without it.

Every argument that every men's advocate has ever made is helping to build a momentum that, after several decades of hard work, will make the arrival of the international men's movement seem like an overnight media success. The conditions are now ripe for men's issues to rise up the political agenda in the developed world and if we can learn to play the media game then we can keep on keeping men's issues in the headlines.

But if we only rely on making noise then our campaigns for fairness and equal treatment for men and boys will end up filled with sound and fury and signify nothing (for those of you who like a little bit of Shakespeare in your polemic).

Campaigning is more than complaining. Successful campaigns bring both problems and solutions to the table and keep them there until the solution we want is delivered.

We can't control who sits at the top tables in politics but we can influence what they bring to the table. We will know that our men's movements are a political success when politicians and newspapers are arguing with each other about who has the best solutions to the problems men face. We can achieve that end goal, but not merely by talking amongst ourselves. Yes, privately networking with each other behind the scenes is a crucial part of any movement, but when we fight on public battlegrounds like the University of Toronto campus, then the world starts to listen.

Arguing publicly on high profile platforms in a way that allows the public and politicians to decide which policies on men's issues they prefer: now that is a sign of progress.

I've only ever had one short conversation with Jack O'Sullivan, and that was nine years ago when I congratulated him for another Guardian article that highlighted what a huge difference fathers make to children's lives and bemoaned the lack of politicians who were able to develop policies that respond to the way that modern men live their lives.

I told Jack I was surprised to see a positive article about dads in The Guardian – or "that anti-father rag" as the founder of Fathers 4 Justice, Matt O'Connor, likes to call it.

Jack simply said to me "no media outlet is a monolith," and he was right. And the same is also true of political parties.

No political party or media outlet is a monolith and so if we want to create the smartest men's movement the world has ever seen, we will want to find our way inside the tent where we can piss on the policies and viewpoints that don't support our end goals, rather than being outside the tent pissing on each other.

The way the wind is blowing suggests that something spectacular is beginning to happen in relation to men's issues and so we need to seize the moment—again and again and again and again.

It takes patience and persistence to make a difference politically, but rather than let them ignore the millions of problems that men and boys face, if we can influence the media and politicians to start picking up these problems like proverbial starfish, one issue at a time, then we can start to make a bigger difference for men and boys.

There are still enough men's issues in the world for us all to bring our own unique approach to making change

happen. Solutions may come from the left or the right, from professionals or volunteers, from aggressive campaigners or nurturing frontline workers. Every approach is potentially valid and our movement is “big enough and ugly enough” now to allow each other the space to take different approaches to solving men’s issues.

The task of making the world work for men and boys is so big that there is no one single way to get the job done. Yet now, more than ever before, is the time when we need more people, taking more action, to make more things happen.

It has been inspiring to see, in tragic circumstances, so many men’s rights’ activists supporting the Earl Silverman Centre – that will help us save a few starfish. It’s small actions with huge potential like these that show the men’s movement can be about delivering solutions to some of the big problems we face.

And I have no doubt that between us we will keep finding new ways to throw many more proverbial starfish back into the sea, but how do we create a big enough wave to do it for us?

As a man, I consider it a blessing that I wasn’t born in an age or country where I could be conscripted to fight for my country—and I’m grateful that our ancestors fought for me to grow up in relatively peaceful times.

Our generation of men has a different war to fight. It’s a war against injustice and inequality and if we fight it well then future generations will thank us.

We may argue over which battles to fight but whether it’s changing family law, getting men’s groups on campus, funding men’s shelters or any other battle you can imagine, people who give a shit about men and boys, have got to keep fighting. To misquote the great Bill Shankly one more time, it’s not a matter of life and death, it’s far more important than that!

Domestic Violence Revelations with Erin Pizzey

Dean Esmay · 24 May 2013 · Archived copy · Original

[box icon=""]

Join us on Domestic Violence Revelations with Erin Pizzey, episode 2: Men, anger, and grief. Discussion will center around how men react to abuse and pain and grief, and how men process their emotions. Our special guest this week is noted men's scholar and psychotherapist Tom Golden, author of *Swallowed by a Snake: the Gift of the Masculine Side of Healing* and its followup *The Way Men Heal*. He is also proprietor of http://thewaymenheal.com and the YouTube channel Men Are Good at https://www.youtube.com/user/1menaregood1

Tom brings a unique perspective that shouldn't be unique: men process emotions, including things like anguish and grief, differently from women, and instead of being shamed for it or told they're doing it wrong, the healing professions and society as a whole should explore how men are different from women and how they deal with and express their emotions, including emotions like anger, grief, and anguish–and how they heal from it.

Featured also of course will be your calls. Anyone who would like to call in and talk to Erin or Tom about their questions or their experiences with violence and abuse is welcome to join us. We'll look forward to seeing you. Show starts at 4:00pm London Time, 11am Eastern Time, May 25, 2013 in the US.

SHOW PAGE

[/box]

Jodi Arias: turning murder into T-shirt sales

Michael Sharron · 24 May 2013 · Archived copy · Original

Jodi Arias butchers her boyfriend, then becomes DV advocate while awaiting possible death sentence.

Jodi Arias is very busy these days designing T-shirts that have the word “survivor” written on them and is making it well known that 100% of the proceeds from these sales will go to Domestic Violence organizations. Jodi Arias is also now a convicted first degree murderess and death qualified convict after she slashed her boyfriend Travis Alexander’s throat from ear to ear, stabbed him 29 times, and shot him in the face.

Her defense was one clearly designed by feminists who cry “domestic violence” whenever women kill, not just to get murderesses a pass, but so their organizations can continue to get more and more VAWA money.

*V*oilà, we give you Jodi Arias, a poor victim of domestic violence who was just defending herself.

As her T-shirt campaign suggests, Jodi is a victim and survivor of abuse and even despite her conviction, she seems content in continuing this narrative. On May 21 of 2013, Jodi had the opportunity to have her life spared in the Death Penalty phase of her trial where she gave a 19 minute appeal to jurors on why she should live. In this appeal, Jodi asked jurors to let her live so that she could continue to sell her survivor T-shirts (which she held up for the world to see) and drive money to Domestic Violence organizations.

If you find this amazing, consider that four sentences before that, Jodi told jurors that she is “still amazed that she was capable of such violence.”

[youtube http://www.youtube.com/watch?v=C4A9zdGcAwg?rel=0]

When I watched this video, especially at the end where Jodi pimped out her survivor T-shirt, I envisioned millions of feminist around the world standing up and cheering for who I imagine will be their poster girl for decades to come.

Arias will be their newest, bestest reason why governments around the world should revamp the judicial system to make sure that when a woman says she is a victim of domestic violence, even a murderous butcher of a woman with no evidence that she was ever harmed, that her word alone should be taken as gold.

Jodi is the future poster child for why every man on the planet should be put into prison, neutralizing them so that women and girls can prosper. In fact, I do believe that feminists right now are developing a media campaign where Jodi Arias and her blood stained T-shirts will be used to agitate the growing base of people who believe that men and boys are natural abusers, and that women are victims even when they murder people during psychotic rages.

I also believe that the Jodi Arias saga will renew calls from feminist leaders to ramp up talks with government officials around the world that women’s rights are still under seige.

To be honest, I know that Paul Elam stated that he believed Jodi Arias had a chance to be acquitted and walk out of the court room a free woman. I believed this as well because we have a long history of evidence from the courts that allow women to do unspeakable things, blame it on men, and then walk on whatever they were charged with.

Jodi’s defense team used Alyce Laviolette’s “expert” opinion to prove that Jodi being a victim and survivor of abuse from both Travis Alexander (the dead guy) and her father, made her a killer. But what Alyce didn’t say is that Jodi mentioned in court that she suffered abuse from her Mother as well. That conveniently got left out of Ms. LaViolette’s testimony.

In her world, Ms. LaViolette has read the feminist manifesto that teaches the notion that only men beat women. It should also be noted that she made short work of blaming Travis for the fact that he is dead. I suppose she missed the victim blaming course in college.

Does anyone want to bet that Alyce LaViolette is a customer of Jodi Arias and bought one of her survivor T-Shirts? How long do you think it will be before we see women and white knights all over the world wearing these T-shirts in the name of feminism? And who wants to bet that the domestic violence industry will gladly rake in the money from these sales so they can continue to manufacture more drones that wear the hat of lobbyist? It should also be noted that Alyce LaViolette has a book out and there is little doubt in my mind that sales of her book skyrocketed because of the Jodi Arias murder trial.

If you are new to A Voice For Men, I wrote an article on this website about the Domestic Violence Industry that I believe every man and woman who has a male in their family should read.

So where is this teachable moment?

Jodi Arias' Survivor T-Shirt Campaign Proves Domestic Violence Experts Are Insane And Unhealthy To Society

I want to make it very clear, I do believe that Jodi Arias is a victim, and it does relate to Domestic Violence, but not as a victim of violence. Professional feminists have done just a great job of conning Law Enforcement, Judges, Politicians, and a the general public into believing that "Domestic Violence," one automatically means male on female violence.

So certain of this are we that even a psycho killer can hawk T-shirts without raising too many eyebrows.

All women have taught that they can do anything they want as a victim. They have been told, in effect, that they can harm people and then put out their hand begging for help, and expect it to be delivered.

It is much like using "best interest of the child" in order to push 85% of fathers to the outer margins of their children's lives. Like "there is no excuse to hit a woman," it is a statement designed to prevent an agenda, *any* agenda, can be pursued without interference. And, if you do attempt to rebut, you are immediately labeled as a person who wants to do harm to women and/or children.

I believe that Jodi Arias was thinking along those lines when she planned Travis Alexander's death, knowing that she could use this claim, even after her first lies were uncovered, because she has seen many women successfully use violence as a tactical tool.

In short, feminist driven Domestic Violence theory led Jodi Arias into a false sense of security when she assumed that by using the violence card everyone in the courtroom would be so aghast that this gorgeous woman was a victim of horrible sexual and physical abuse that they would then let her walk out of court a free and famous woman that could make hundreds of millions of dollars selling her story and survivor T-Shirts.

[image]

Signs that Jodi Arias is an Insane Feminist and Unhealthy

- When you are convicted of premeditated murder and facing the death penalty after a jury has discounted your claims of being a victim, you have to be insane to stand before them and bring your attention to a domestic violence survivor T-Shirt you are selling on the Internet, especially when you are a domestic offender;
- If you are found guilty of premeditated murder and just minutes after that conviction find yourself giving media interviews trying to bring attention to domestic violence, you are both insane and unhealthy;
- If as a domestic violence expert and known feminist (Alyce LaViolette) you use expert testimony to blame Travis Alexander for his death (victim blaming) knowing that "victim blaming" is something feminist fight tooth and nail, you are probably a unhealthy and insane person;
- If you are still able to read from radical feminism's manifesto that only Men are capable of domestic violence after the Jodi Arias murder conviction, then you are likely insane.

Protecting The Real Victims Of Jodi Arias

Travis Alexander and his entire family are the true victims in this case despite many attempts by feminist Domestic Violence experts to make Jodi Arias a poster child for why women kill. Let's hope someone with more knowledge of the Son of Sam laws finds some way to prevent these organizations from benefiting from Travis Alexander's death and the need for Jodi Arias to capitalize on her survivor T-Shirt campaign.

A Voice For Men extends condolences to the surviving family of Travis Alexander and we want them to know that our organization is fighting people like Alyce LaViolette — and the professional radical feminists who were very much prepared to help Jodi Arias go free so that they could use Travis' murder to drive their agenda. If any of the family members read this article and want to contact us, we are open 24 hrs a day to talk.

In an effort to help get the message out about misguided feminist governance and domestic violence laws, and to bring attention to Travis Alexander and his family, we hope that you will extensively share this article on sites like Facebook, Google+, Twitter, and other networks. Additionally, using the comment system below, our goal is to gain 400 comments focusing on your thoughts of Jodi Arias, her murder conviction, and decision to sell domestic violence survivor T-shirts as a Woman who killed her boyfriend.

Spanish Gender Stalinism – Part II

Lucian Vâlsan · 24 May 2013 · Archived copy · Original

Today we continue our tale about the ordeal that Spanish men face under the Gender Stalinist regime of Ley Contra la Violencia de Género (Organic Act of Integrated Protection Measures against Gender Violence) and the radical feminists supporting it. These are the same radical feminists who have quite literally occupied almost all institutions in Spain (both State institutions and private ones – particularly the media).

Part II of the report is about what happened in Spain between 2004 and 2012, a report issued by the Asociación de Víctimas de la Ley de Violencia de Género Madrid (The Association of the Victims of the Gender Violence Law – Madrid) along with another association called Feminist Association for Equality (FEMII).

Part II

ANALYSIS OF THE RECENTLY FIGURES PUBLISHED

On 21 November 2012, Ms. Inmaculada Montalbán, Chairperson of the Observatory against Gender Violence of the CGPJ, presented figures following nearly eight years of implementation of the gender violence law.

In the report, Ms. Montalbán states that the figures raise great cause for alarm. She addresses the work of courts specializing in gender violence and their aim to end impunity of male culprits by achieving an 80% conviction rate. If we analyze the figures carefully, we see a heavy bias in the manner the information is presented.

For example, her report shows the number of reported domestic violence related crimes as 1,034,613 (alleged crimes 963,471 and alleged misdemeanors 71,142). She repeatedly refers to “crimes” rather than “alleged crimes”, assuming that these allegations have all been substantiated. She then provides the number of convictions at 207,997, mixing crimes with misdemeanors, which constitutes **just 20.1% of the total cases reported leading to conviction**.

So what happened to the remaining 826,616 cases? 706,568 of the cases were dismissed. 120,048 end in acquittal. If we add this to the number of complaints that were retracted, the result is that from all the reported cases, **79,90% of the men reported to the police suffered**: arrest (most of them), loss of home, loss of access to children and home, financial ruin, loss of property/pension, as well as having to pay the mortgage on their own home in which they could no longer live, marginalization and social stigma to be called and considered abusers even before judgment, resulting in psychological strain that can result in depression and suicide in some cases. There is no public official way to know how many men have finished with their lives because of this situation. Then these men, after suffering all this terrible chain of events following the report by their ex partner, are found not guilty or innocent, but the damage has already been done, and no compensation is offered, as official, “false complaints” do not exist.

Note that in the Courts of Violence against Women, 100% of the convictions are under compliance, that is to say that the accused is given a choice, for example, 30 days of social work and a course of rehabilitation, or a jail term of between six months and two years, and the accused men have accepted the lesser sentence rather than to continue to defend their innocence. Given this situation, not knowing that their compliance carries a criminal record and a hypothetical new complaint involving a jail sentence, the accused detainee accepted social work with the aim of ending the case.

WHAT TYPE OF CRIME IS REPORTED?

Given the data issued by Ms. Montalbán, it is noteworthy that nearly 80% are for offences related to Article 153 of the criminal code relating to causing mental suffering, or mistreatment without causing physical injury. This means that a simple argument involving harsh language, even where the man says something like “you’ll find out!”, etc., is reason enough to report a *gender* crime, but only if the complainant is a woman. Only 5% of complaints are made under Article 148 of the Criminal Code, which provide for severe cases of abuse. What is occurring in Spain is the

criminalizing of men for trivial conflicts in the home.

In our association we come across cases where men have been convicted for flatulence during a discussion, or of causing the partner abuse via “telepathic” means, or simple by the man losing patience and reverting to the use of the “f” word. Although it seems utterly ridiculous, we assure you that in the case of *gender violence*, truth is stranger than fiction. You can find a wide range of these examples at www.projusticia.com.

CONCLUSIONS

An analysis of the official Spanish government figures raises two issues: first, in 826,616 cases between 2005 and 2012, the accused, all men, were found to be innocent. And, second, the vast majority of the complaints were based on Article 153 of the Criminal Code, namely that the woman reporting had not suffered any physical harm. For these and other reasons most of the arrests made, almost a million, during these 7 years, could be considered illegal:

Article 104 of Spain’s Constitution requires the Police to act as guarantor of the rights and freedoms of citizens and, in particular, to protect victims of crime, and article 24.2 that guarantees the presumption of innocence. Also, as previously pointed out, international law also guarantees the presumption of innocence, as article 14.2 of the ***International Covenant on Civil and Political Rights*** and Article 6.2 of the ***European Convention on Human Rights.***

A large number of risk assessments conducted after allegations of *gender violence* resulted in “Undeterminable risk”. In ***Instruction 5/2008 of the SES,*** it says that **“in this case the Police will act with the same measures, operational and care, as for any other type of complaint** “. So, acting on a complaint without basis or foundation would not be justified and would contravene ***Instruction 12/2007 of the SES,*** *the* ***technical regulation No. 1/2008*** issued by the DAO on *Procedures for the Civil Guard units on Gender Violence,* which specifies, that to act, there must be a serious risk to the victim.

Complaints must be substantiated by the ***Protocol for security and Police forces, including coordination with the courts to protect victims of gender violence.*** Furthermore, the law and the above instructions do require an investigation of the victim, in order to provide accurate and sufficient evidence of the alleged abuse, since the mere word of the complainant, without supporting evidence, is insufficient. Acting with the excuse of protecting the complainant, without signs of abuse or an accompanying risk assessment, is illegal, unfair and unjustified and could lead to accusations of illegal detention under **Article 167 of the Penal Code**.

Obviously, to this must be added the provisions **of the Judicial Police Manual** .

We recall that all of this legislation is available on the Police intranet, so that in case of a complaint to the Police, no one can claim ignorance or lack of information.

POSSIBLE CAUSES OF ERRONEOUS INTERPRETATION AND APPLICATION OF THE LAW BY SOME MEMBERS OF SECURITY FORCES

Some agents acted illegally for several reasons: misinformation and fear of being responsible if the accused later assaulted the alleged victim.

The Secretary of State for Security should issue a Technical Instruction to clarify to agents when it is appropriate, when not to arrest and to clarify the legal foundations of those situations. In addition, officers and NCOs should be trained more rigorously, to ensure that agents know correct procedure.

In an official document of the Ministry of Interior, **an Action Protocol for the Coordination of Security Forces, advocates that in reviewing cases relating to the Gender Violence Law 1/2004, Integral Protection Measures against Violence Gender,** they did not find a single reference to the word “alleged”, thereby assuming the *presumption of guilt* on all the men that had been reported. These suspects were often called “criminals” in the absence of conviction or official judgments.

Remembering the statistics given earlier, all the men reported were considered to be guilty first, yet only 10% of

cases resulted in criminal convictions.

COMPREHENSIVE MONITORING SYSTEM IN CASES OF DOMESTIC VIOLENCE

In the Bibliography section of the report there are so-called professionals listed that should not have been involved in national domestic violence programs. Two of these are recognized Radical feminists Beauvoir and Firestone. This is a duo whose books, far from promoting peace and equality between men and women, **support a form of social engineering, promote female superiority and push hatred between men and women.**

We also find listed the author Jorge Corsi, who has supported Spanish radical feminism to implement gender ideology in society, and who has been convicted in his home country, Argentina, for pedophilia. It is inappropriate that this "author" remains as recommended reading for Police agents.

The criminal record as a pederast, and methodology to capture victims of Jorge Corsi is available on Google.

Finally, there is a strong political root to Spain´s *Gender Violence law*, one based on the pre-election campaign of José Luis Rodriguez Zapatero, who came to power earlier in the same year that law came into force.

There are many reports from the Spanish Press of Mr Zapatero visiting many women´s groups and giving favourable support to their aim of having their "own Court for Women", and given that in Spain there are more women than men, feminist groups held a special appeal for Zapatero in his aim to raise votes.

Literature recommended:

- The Dictatorship of Género (Violence against Women). (ex-Judge, Francisco Serrano 2012)
- I A Social Engineers To Destroy Love (Rafael Palacios 2012)
- Femicide or Self-Construction of Women (María Stephen Prado and Félix Rodrigo Mora 2012)
- 400 International Reports Prejudice Against a www.escorrecto.org (J to L Alvarez Deca)
- All legal/police protocols and instructions referred to in this article.
- Legislation alluded to in UN and European policy.

Reference sources:

EP article with statements from Immaculate Montalbán, *"Balance of seven years after the creation of the Courts of Violence*

General Council of the Judiciary, Author: Observatory against Domestic and Gender Violence (Spain), *"Balance of seven years after the creation of the Courts of Violence against Women*

Melissa Kite hates men, wants father

Peter Lloyd · 25 May 2013 · Archived copy · Original

Yesterday, journalist Melissa Kite became the latest woman to publicly trash men in a sexist, undeserving rant – this time, by saying those exercising a human right not to become fathers were 'selfish'.

Just days after champagne socialist Diane Abbott claimed that modern masculinity is Viagra-chomping, whiskey-swigging homophobia – even for the millions of men who are gay, Kite jumped on the bandwagon with her own sweeping statements.

In a finger-pointing, foot-stamping article for MailOnline she said men 'do not always play fair in matters of fertility', adding that they 'increasingly behave with terrible selfishness when it comes to giving up their bachelor lifestyles'.

She then added that men who date women without immediately signing up for parenthood are committing some sort of 'fraud'.

The outrageous comments follow the launch of the Get Britain Fertile campaign, which actively discourages women from delaying pregnancy for health reasons.

But, instead of making a balanced, rational point, Kite's comments simply revealed a sad, out-dated philosophy in contemporary gender relations. Namely, that a woman's desire to have a child is greater than a man's desire not to.

She's wrong.

In her article, she makes several references to former boyfriends who made the responsible decision not to become fathers half-heartedly – then scolds them for being 'cowardly'. Here's a woman who assumes that a man's sperm – his lineage, his DNA, his family – is somehow hers for the taking.

This couldn't be further from the truth.

[image]
Father my child, you selfish loser!
Yes, I sympathize that her many life choices never produced children, it's not men who are to blame. For years feminism has declared that women don't need us – that we are redundant. OK, fine. But guess what – we don't need women either. And it's trending.

In Asia there's a new tendency for men to go their own way – with thousands shunning marriage and kids for a life of independence and control, which no family court can destroy. The same thing is happening across America and Canada.

In fact, author Helen Smith Ph.D., recently published a book entitled Men on Strike, where she notes that: 'America has become anti-male. Men are sensing the backlash and are consciously and unconsciously going on strike. They are dropping out of college, leaving the workforce and avoiding marriage and fatherhood at alarming rates.'

Now, it's happening here in Britain.

This isn't because men are 'selfish' or commitment-phobic pigs (as women frequently like to suggest). Rather, it's because they're tired of being ousted from families, of being shafted by sexist divorce rulings and being denied the most basic paternal rights.

These guys know that any child they have with a woman would be her baby, not their baby. In 2013, a so-called era of equality, three million UK fathers are still denied access to their children – simply because their bitter ex partners can manipulate the law.

So where's the incentive? Quite frankly, men's reticence to enter fatherhood is justified. And long may it continue.

Melissa Kite said men who didn't want children were being 'selfish'

But Kite, and many women like her, still can't see these broader issues. Hilariously, she says: 'to suggest that somehow the age at which women conceive is within their control is naive and misleading.'

Are we living on the same planet? By and large women have complete and utter control in the reproduction process – unlike men, who have none. Women have the full spectrum of contraceptive control, while men only have the condom – which isn't always practical – and a vasectomy.

Women have the option to terminate or adopt a pregnancy, relinquishing responsibilities for whatever reason (and so they should), but men can't (yet they should).

And if women don't manage to find an ideal 'babydaddy' they can use a sperm donor and go it alone. Anytime. So I find it pretty offensive that she's blaming men for a path she consciously chose.

Quite frankly, she's a big girl who made her own decisions.

Besides, men are not – and never should be – on stand-by for when a broody woman calls. Becoming a parent is a meeting of minds. It is a mutual, life-changing decision. The maxim 'my body, my choice' applies to both genders, no matter how much it may inconvenience certain women.

But that's equality – it cuts right down the middle. It is inflexible.

It's also a basic human right to make your own decisions on parenthood. If we switched the genders in Kite's story and had a man saying 'Women are selfish because they won't give me the child I deserve' there'd be uproar. But, once again, we have stiletto sexism telling us that female-on-male chauvinism is acceptable.

Yet, while her sense of entitlement astounds me, I do respect Kite for not trapping men – something she comes perilously close to recommending.

'Recently, a girlfriend in her 20s told me she was feeling broody but felt it was too early to ask her new husband to have kids,' she writes. 'I wanted to yell: 'Then don't ask him!'… I felt a shameful urge to tell her to secretly stop taking the Pill.'

But this is raping a man's choice and must never be accepted. In fact, it should be enforced by law. Particularly as it happens all the time – which is precisely why the culture of having children needs to be less about women and more about both parents. While Harriet Harman is worrying about old women on TV, fathers in families are the much bigger priority.

Fortunately, Kite retains control of her maternal destiny. She could still adopt, foster or conceive and be a wonderful mother. But I'd still worry if she ever had a son.Not because I doubt her potential for raising another human being, but – if she's happy to trash men for making their own decisions – what else would she encourage her son to compromise?
As a man, I'm sick and tired of such things. Fortunately, I'm not the only one. Only last week I bumped into actor Jude Law and we chatted about Diane Abbott's recent criticisms of male identity.

Right there, being the wonderful father he is, he summed up the reality in an instant by saying: 'Peter, men are no more in crisis than women.'

Judging by the opinions of women like Melissa Kite, he's spot-on.

This article was originally posted in MailOnline and was reposted here with permission of Peter Lloyd.

Finly issues ultimatum to AVFM

Loy Finly · 26 May 2013 · Archived copy · Original

Publisher's note: Two days ago I got an email from someone identifying themselves as Cathy Brennan. Yes, as in "Bug" Brennan, the Aussie Radfem of the Radfem Hub variety. I am not kidding. There is no punch line here. I really got the email. And of all things, she wanted to write an article for AVFM. Rather than try to make sense of that, I will just share the email with you.

Name: Cathy Brennan

Email: bugbrennan@icloud.com

Message: Hi,

My name is Cathy Brennan. I run a blog (http://pretendbians.com/author/bugbrennan/) about how some men are hurting other men through so -called "trans activism". I would be interested in writing a guest article. Please get back to me.

Now, while I was deeply touched by Bug Brennan's compassion and concern for men being hurt, giving her nasty ass a platform to spread hate at AVFM is still not quite on my daily "to do" list.

It did, however, cause me to think that perhaps we have been too exclusive around here. I started thinking that we are past due to give some equal time to the opposition. And no sooner did that thought enter my mind that I received an actual submission, this time from Loy Finley, inventor of the Loy 9000 and living proof that bathing in ethanol will not really clean you up.

I don't agree with Loy, but I wanted him to have his chance at his say, and at entertaining you all. PE

Mr Pelam.

I am making an announcement and you will no doubt not publish my words on your web-slight. Be as that may, here is my whisper to the ether regardless as I know at least one more Y-Chromo has heard me.

Before I speak of a new Wrongarian called *Tad Henderson I am going to let you hear my thoughts beyond the thin and truncated message that is best left for "comments" on your repellant threads. Your articles that call cloyingly to the scrabble that have oozed as spent lava at your feet.

Know this, you fully encased in a simian bearded oomph, that I see you have been breathing into your great balloon again as always. And such a sight it is to see your flatulance filled dirigible wander drunkenly as it scours the sky,

If that were all it was then so be it. We are used to the ugly ways of the MHRA when they pass us by just as we are with all garish billboards glanced at from passenger windows. But there is more to your itinerant ship than a merely curious freak show that lives to tear the clouds away.

You Mr. Pelam are that great sky ship. The heavy chain that tapers from your bottom is tethered to what seems to be some sort of enormous anchor. It's no anchor however; it is a wrecking ball that bounces behind you and cuts wide swathes of hatred as its wake.

We watch it aghast as it bursts against our softly tilled soils. Our wimmin tendered gardens that house flowers and vegetables and small species you would perhaps wish to gobble down when you first spy it as a pate or sliced delicacy on a cracker.

No, Mr. Pelam. We Wrongarians demand you deflate your horrid Zepplin and recapture your chain. Collapse this site and tell everyone goodnight as you are erasing this domain. Do it, and do not over think it. Like a robot that you are and the puppet with no agency, I demand you do the said same and do as I say right now.

Mr. Tad Henderson has recently joined my Wrongarian fold and he and I are as one. He speaks as a corrected Y-

Chromo and his knees have found the cement in the presence of our golden-wombed betters. He has ripped the scales from his male eyes and sees the beauty around him for the first time. I implore you to be as him to see as him.

He says this in part:

> **I acknowledge my white male privilege, and accept that my voice should be secondary to those of women, people of color and all else who have been enslaved by Patriarchy.**
>
> **I am a bi-sexual, a lover of social justice, an avant-garde artist and a person who has awoken to the horror that is the "Men's Rights Movement."**
>
> **This wretched bunch of knuckle dragging halfwits, rape apologists and filth of the Earth, are a threat to the security of women everywhere. We must act. We must destroy this movement in the crib before it grows into raping, hetero-normative, dimwitted privileged man-boys out to set Feminism back 200 years.**
>
> **I ask for you to join me!**

Mr. Pelam. Your sun-dial has long shadows and another inch of time is tapping on your shoulders. When you look behind you now you see nothing but a great expanse of Wrongarians with arms out imploring you to do as I, Loy Finly, have demanded unto you.

Mr. Tad Henderson understands this directive and has said the following;

[box]

"PAUL ELAM WE DEMAND YOU END THIS WEBSITE NOW.

YOU HAVE 48 HOURS UNTIL OUR BOYCOTT OF YOU AND ANYONE ON YOUR SHOW. I WOULD BE HAPPY TO DISCUSS THE TERMS OF YOUR CLOSING OF YOUR WEBSITE IF YOU SO DESIRE. I DO NOT FEAR YOU."

[/box]

I suggest you do indeed heed his warning before your Men's Human Rights Movement wanders without food and water into a sandstorm that skirts the desert of your future direction.

You disgust me.

Loy Finly.

Snr Wrongarian.

World Chapter to Whit.

http://nomraever.blogspot.com.au/2013/05/paul-elam-public-feminy-number-one.html?showComment=1369593902902#c1655372850557252541

The boardroom bitches

Diana Davison · 26 May 2013 · Archived copy · Original

There are a few things women adore quoting until it's not convenient. "Ginger Rogers did everything Fred Astaire did, backwards and in high heels." Another favourite is the idea that "behind every great man is a great woman." Women just love to brag about how easily they manipulate men but don't let that concept interfere with their brutal theory of Patriarchy.

Honesty just isn't convenient sometimes. If you consider it both briefly and in depth, it is much more pleasing to control events from the background while letting men place themselves at public risk. According to women, they have historically pulled the strings of men while men took all the responsibility for the consequences of those actions. If you look closely at a woman's blank face when the shit hits the fan you will usually find a subtle half hidden smile behind a look of innocence while she feigns shock and disdain. Like a child with her hollow, practiced eyes asking "Who? Me?"

So, Ms. Rogers, what about your uncanny ability to do everything backwards? Women have demanded the right to enter the classic domain of men: the workplace.

Feminists insist that we are capable of doing everything a man can do and we can do it better. When we don't do it better it's because men had the environment rigged to our disadvantage. Where did those high heels go? Remember dear Woxan, you can do everything backwards and in your sleep. Don't like the crude jokes? Don't like kissing ass to get ahead? Don't like being ordered around like a toddler? So then, at what point did you find evidence that men never navigated the same odorous oceans just to put lard in you larder and a new SIM card in your iPhone?

Alice Schwarzer debated with Esther Vilar, and made her case for the oppressive life of the housewife. If the husband comes home exhausted and drained, worried about his career not going anywhere, she then has the onerous task of having to give him courage again, saying "Oh Darling! But you are so brave!"

To Schwarzer, and her feminist posse, this expectation stands out as a subtle abuse of the female psyche. Oddly, when a woman asserts her workplace is asking too much of her, she totters back on her high heels as society grinds to a halt. With a smirk on her powdered face she claps her hands as the government raids their coffers to bail her out. Then of course, the entire workplace is forced to change to support her emotional needs.

So how have women improved our workplace? Sure, they can do it all but they can't do it without crying, hugging, bullying each other, or suing their workmates until "sensitivity training" became an industry unto itself. Feminists have proudly developed and grown a wide range of employment sectors based solely on catering to their emotional workplace requirements while simultaneously claiming they can do everything a man can do. That is some fancy footwork indeed, and I agree it is quite backwards.

Of course, the argument goes that making the workplace a blubbering emotional roller coaster with the occasional twist of sociopathic bling has somehow improved productivity. Recently I watched a battery of these gynaecological wonders ejecting their target male out of a position of management. They were busy self-congratulating when I asked the awkward question:

"What are you going to do if they replace him with a woman?"

A sudden, fearful silence resulted. Ahhh, they hadn't planned that far ahead.

I don't claim to be the voice of reason here, I only pay attention to the circus because it's highly entertaining. Despite cries of unfair stereotyping, we women are the first to admit amongst ourselves that working for men is a much easier task. Women *are* high maintenance, trust me.

I have no doubt that women aspire to be seen as compassionate, life giving, creative, and nurturing by virtue of their nature. We care a great deal about how we are viewed. However, there is a big difference to how you are

perceived and how you really are. If you believe what Schwarzer said, then that means being supportive of others, including your life partner, is a lot of hard work for women. Thus, it's not our nature after all is it?

Feminists thrive on presenting women as the helpless child. They cheerlead their own methods of making life easier for women by blaming it all on men because, with infantile ineptitude, they believe all of our flaws stem from an outside source.

To believe the droll quotes they are so fond of, you must forget that men are controlled by the women in their lives. Only then can we see that feminists are hiding behind their myth of "Patriarchy" to explain their own shortcomings. They can't work in the same building with a man unless the man has completed a "sensitivity" training course on how women expect him to behave. Women don't want to learn how to use wit and savvy to stand their ground when it's more convenient to eliminate all social challenges. Why have a sense of humour when it's so much easier to just get someone else fired?

Women ask for your indulgence and special attention, but indulgence usually comes at a cost. Sometimes that price tag reflects the value, but sometimes it would have been better spent in a condom dispenser. A woman claiming she can handle the workplace is often as deceiving as her assertion that she is on the pill while strategically forgetting to take her daily dose. While feminists struggle to expand ownership of their sexuality they insist on punishing those who view them sexually. While they insist they are tough enough to stand high-heel to workboot, they want the workplace to adapt to their feminine needs.

Might we dare to ask ourselves if they are serving the greater good or just fucking with us?

If women want to dance in the boardroom they don't need high heels, they don't need a fluffer for their crying pillows, and they don't need a donut shaped conch to pass from bitch to bitch; they need to get a backbone and stop expecting to be treated like vulnerable children playing at being grown-ups.

In the dystopian boardroom of the Woxan world everyone joins the circle and holds hands. They take a moment to affirm the beauty of their inner spiritual selves. "Repeat after me," their metronome leader conducts, "I am divine. People like me. I radiate perfection and bring a unique light to the world around me." This mantra fills the room in a self-reverent chant until it reaches a crescendo and shudders to a quiet sigh.

The clock ticks, but they have learned that time robs. That clock on the wall is an evil man-device used by "the Patriarchy" to control the creative energy of the female. The circle collapses because they seat their royal behinds and whip out a tit. Those with present offspring suckle the infant served to their laps by male attendants. These men display the appropriate reverence for this basic life-giving task and acknowledge their inability to produce the required mammalian bodily fluids while averting their eyes in shame.

Before reviewing the quarterly stats the Woxen take a moment to complete any unfinished tasks that might disrupt their ability to multi-task. Once the phone calls are completed and their make-up repaired in ever-handy compact mirrors stashed within purses, it is announced that business is hovering at a happy medium somewhere between "good" and "fulfilling." In celebration they pass around a tray full of unfertilized eggs and ceremoniously hurl them at a new male intern who dutifully steps forward to receive their blessings. The ritual is complete, the roses hit the stage and the lights dim. The meeting is proclaimed to be a success for the mere fact that it happened.

Surely I jest? I wish it were the case. While the modern Woxan waxes poetic and moans about the growing "Peter Pan" epidemic, the concern is that young men are spending their time playing video games while women buckle down and do the hard work of shopping. Men are simply slacking off with their duty to marry a woman who will strip them of their dreams and laden them with guilt for not placing her materialistic goals above his own happiness.

Feminism has staked its claim: It wants women to have greater access to more stuff. It wants to improve the purchasing power of women under the guise that owning shit makes you happy. In order to accomplish this, women didn't tackle the job of competing for resources, they have simply demanded the resources lay themselves at their

pedicured feet. Women haven't gotten bored of pleasing men, they got bored of waiting for men to please them.

We now live in a world in which if you take the time to actually ask a man what his dreams are he will probably speak to you of his fractured sleeping pattern. He has long since forgotten what it means to have a dream.

It's time for us to meet in a different boardroom. We need to stop being in the business of shutting down dreams for the sake of trying to dance backwards and sideways in six inch stilettos.

My dream keeps me awake at night. How well do you sleep?

In the trenches with Suzanne

Dan Perrins · 26 May 2013 · Archived copy · Original

Many of you are aware that our critics claim the Men's Human Rights Movement does nothing but troll around the internet and complain or whine about the state men and boys find themselves in today.

WRONG!

This is just another of the increasingly feeble lies feminists put out there along with saying we hate women, support rape, eat kitten sammiches with a side of fried baby otter, etc. Case in point:

There was a comment made on a recent article the other day / night, depending on which part of the world you're in, and it set off alarm bells for many of us.

I am not going to reproduce the comment as I wish to protect the individual and his children from feminist wrath. I am however going to paraphrase it:

> "I want the sound of my suicide to scream out at the justice system and my government about the wrongs it has done to me and my children."

This commenter as well gave some background about himself. Divorced, ex wife alienating his children from him, false allegations, about to lose his residence. The same list of heinous experiences so many men go through when run over by the male meat grinder commonly known as the family courts.

Our own Suzanne McCarley and I discovered this comment recently. Sue was first on scene, she commented, encouraged the gentleman to seek help and emailed him. I was next.

I also commented, showing support for this man from my keyboard just like Sue had done. I looked up the man's local suicide hotline, put that in my comment, and emailed him too.

I know many of you activists out there get the same feelings Sue and I had in a situation like this: sadness, anger and helplessness.

My own internal dialogue was full of expletives and cursing of the man-killing family courts. I've read of far too many men who have left this world due to the injustices inflicted upon them by those family courts at the behest of feminism dogma and false allegations made by vindictive nasty ex-wives / girlfriends.

"Curse them fuckers to hell," I think to myself.

Another emotion I myself felt was one of anxiousness. I kept thinking to myself, "reply to our emails damn it! Come on you got it in you to hang on just a little bit more, random commenter whom I really know very little about except for that you are one of the top candidates for suicide and are having your life and your children's lives destroyed by the corrupt misandric family courts."

"REPLY TO ME DAMN IT!"

I began to run a Google search for this person and discovered his phone number. I called it and let them know who I was and why I was calling and would he please call me back to let me know he had not committed suicide.

The person did not reply. I thought there must be more that Sue and I could do. So I called the suicide hotline and passed on the information that I could gather as part of the administrative team her at A Voice For Men. I explained the situation to the person on the other end, reading off the full quote from the commenter.

The worker on the other end of the phone was also concerned with the quote. It motivated that person to try to contact the individual over the phone. I told them I would wait on hold until they got an answer. Unfortunately this

was not allowed due to the medical nature of a suicide and confidentiality issues.

“Damn,” I said to my self. I understand these things but it put me back to feeling helpless again. I was however able to get the hotline worker to agree to call me back if they could not get in touch with the commenter.

While this was going on I was also giving Sue updates, and asking her if she had received a reply from this unfortunate soul whose only fault was having been born with a penis and having been been rammed through the family courts.

I hung up the phone with the hotline operator and conversed with Sue over Skype a little bit about the situation. Some small talk, a few off-topic jokes to try and keep our spirits up.

Sue and I have seen too many stories like this gentleman’s end with nothing more than a silent statistic which screams out about the man-killing misandry endorsed by the family courts.

Time ticks by sooooo slooooowwwllllyy in situations like this. What was most likely not more than 5 minutes seemed like a few hours.

My phone rang. I answered it with dread. It meant that the suicide hotline worker was not able to reach the commenter. I discussed with the hotline operator what else I could do. They asked their supervisor and told me that I could call the local police establishment and tell them about the situation. The hotline operator also agreed that the whole event was one for concern and did warrant calling them. For legal reasons the hotline operator could not do this. The hotline operator was helpful and gave me the local police force’s number. (Thank you for the help hotline operator, if you ever read this piece.)

So it fell back to the MHRM activists to do something about the situation.

“Well,” I said to myself, “its only long distance charges on my phone bill.” And off my digits went dialing the local police establishment’s number.

I again relayed all the information about the commenter, this time to the man’s local police dispatcher. A cruiser was sent over to the man’s home.

More waiting.

And then a call came thorough that took all those shitty emotions I was feeling away. I actually shed a few tears over this. And immediately informed Sue that the commenter who had cried for help was alive. But there was a little bit of a mix up.

What had happened is that the comment was about what he was thinking in his “recent” past. Unfortunately he did not put that in his comment.

An honest mistake most of us who tell our stories or part of our stories here can understand. Our comments bring up the darkest times in our lives. They bring up the darkest times in our female Men’s Human Rights Activists’ loved one’s lives. (No, this is not me White Knighting or any such thing. It is me respecting those honeybadgers whose sons and husbands and brothers are casualties of this man-killing feminist dogma times we find ourselves surrounded by today.)

I know damn near all of us do more than just sit behind our keyboards and troll the internet whining. Discussions are had, the word is spread. Ideas are shared. And action is taken. All of this is more than just sitting behind a keyboard whining.

What this event is irrefutable proof of is just one small slice of MHRM activism.

A small bit of the hands-on activism that the MHRM does.

So the next time you hear some feminist twit claim all we do is sit behind the keyboard and whine, point them to this article. Point them to the tons of other articles we have on AVfM that call out and challenge public officials,

letter- and phone-writing campaigns, fundraising initiatives for various causes, the new Earl Silverman Society, the innocent men like Gordon Smith we've helped get out of jail, the corrupt scumbag prosecutors like Mary Kellett whom we've worked so hard to expose and hold accountable, and more.

And then tell them to Shut The Fuck Up (STFU). Because we're here to Fuck Their Shit Up (FTSU).

My relationship with evil

John Hembling (JtO) · 27 May 2013 · Archived copy · Original

Evil is a troublesome word. It is both emotionally charged, as well as intractably linked to concepts of religion and other supernatural belief systems. However, it is also a word descriptive of the very worst elements of human motivation and conduct through history. Loading gypsies, dissenters, and Jews onto trains to be shipped to death camps was, in the early 20th century, a singular example of evil's human face. The mass enslavement and extermination of human beings between 1939 and 1945 is so prominent in memory it is regarded as "The" Holocaust, despite being only one of many mass exterminations.

What motivates humans to do this is seldom publicly examined, due I suspect to the discomfort we feel at the answers. How easily intelligent, and "normal" people fall into the cognitive traps of ideology and atavistic group-think. Those modes of thought leading to the construction of ghettos, to lynchings and to racial cleansing. It's easier to blame episodes of culture-wide malevolence, violence or murderous insanity on an external, or supernatural agent. It's easier to blame "the other". Another demographic; another religion. Even a fictional devil of this or that bronze age fable. The truth, however, is harder and more subtle.

Whatever its causes, whether mass psychosis, or popular rise of ideological thought, evil exists. And I do not mean the supernatural. I mean the mundane, banal human element; that which has become fashionable to ignore, or explain, as mental disorders, chemical imbalances, or in modern instances past abuse resulting in a monstrous cycle of behavior.

I enjoy the hatred of those who practice evil. That is not to say those who are ill informed, or honest adherents to differing point of view. To suggest mere disagreement or misunderstanding is evil would be cowardly and dishonest.

In April of 2013, I attended a scheduled presentation by the co-authors of a series of books on cultural misandry in Toronto. That event was protested by the University of Toronto's campus ideologues. In a discussion with several of these protesters, the fact that men commit suicide at 400% greater rate than women was pointed out as being a real human rights concern affecting men and boys. This protester did not debate the number. Rather, she spontaneously sang a mocking rendition of "cry me a river".

This was not mere difference of opinion, it was a demonstration of a will to do further emotional harm to those already in pain. It was a chosen and intentional mocking of human suffering.

In 2011, the US Department of Education issued new guidelines to universities, with which they had to comply to continue receiving federal funding. In cases of female accusation of male sexual misconduct, standards of evidence would be reduced from "clear and convincing evidence" for culpability, or "reasonable doubt" for establishment of innocence, to a "preponderance of the evidence." That change, sufficient to be called extreme, was just part of the new paradigm. Along with the new standards of proof, came new rules of procedure. Gone was the presumption of innocence, the right for the accused to face their accuser, to ask questions of them, to have an attorney represent them at school "honor courts" that would determine their future academic life.

Not content to just remove the presumption of innocence and the right to a fair trial – both foundations of justice throughout the western world, the ideology behind the DoE's guideline removes these sacred rights selectively based on sex.

There is no honest way to describe this without identifying it as evil.

Domestic violence is an area of human interaction which receives great public attention. In fact there is an entire industry of shelters, advocates, lobbyists, fund-raisers and public educators all focused on it. Billions of dollars are spent yearly on conferences, publications, university and community outreach, public messaging and salaries of the grievance industry's employees. Unfortunately, although domestic violence is real, the theoretical model used

almost universally in the grievance industry is a false model.

The Duluth Model of domestic violence realistically describes only one-sided, male-aggressor and female-victim instances of DV, the smallest and least common pattern of domestic violence. However, almost all public messaging portrays this as a representation of all domestic violence. Language popularized by the grievance industry refers to domestic violence as “violence against women”, furthering the myth of a sexually directional, mass-epidemic of male-perpetrated abuse of totally innocent and helpless women.

The obvious objection to this is the plain fact that domestic violence is initiated and maintained equally by men and women, and their sex has nothing to do with it. Some women abuse their male partners, just as some men abuse their wives, girlfriends and so on. “..women are as violent as men in domestic relationships.”[1]

“The most comprehensive review of the scholarly domestic violence research literature ever conducted concludes, among other things, that women perpetrate physical and emotional abuse, as well as engage in control behaviors, at comparable rates to men.”[2]

The Duluth Model denies this, of course, because the one-sided fiction portrayed of evil men and innocent helpless female victims makes an easier, more compelling story for raising money. Male victims are a harder sell, and don’t resonate with our natural impulse to protect women. But the one-sided fiction sold by Duluth Model advocates is false, and that means efforts to diminish domestic violence built around that model are guaranteed to fail. The failure is purposeful, because continuing human damage, especially to those for which we have sympathy (women) is what makes money for the DV grievance industry.

The collateral damage to men of being told they are naturally violent, that male identity is the problem is just incidental, collateral damage. The same for the children who are victims of violent mothers. Since according to Duluth, those children do not exist, there is no need to take them into account when providing services. Continuing this false public narrative, so assured to cultivate human harm, because it pays well, is evil.

No more examples. I could list dozens more, but the point should be clear.

Formerly, I struggled to distinguish motives. Some, I believed, who were earnest, if misinformed could be reached by better evidence, or by clearer communication. Some might simply be mentally ill, and best left to mental health professionals. Some very few, I thought, might be consciously, cynically fostering human harm for purpose of malice or profit. I tried to reach and to communicate with those whose actions were doing harm. I was rebuffed and dismissed at every turn, and that is the milder cases. Often I was demonized and attacked for even raising the questions.

And the end result was the same; continued and escalating human damage.

As mentioned near the top of this article, I enjoy the hatred of those who practice evil. This is not a polite euphemism. I derive satisfaction from the hatred of the practitioners of human harm. Those who justify the sexual mutilation of infants. Those who wrap real world violence in excuses, or sanctify the brutalization of men as a disposable sex with witless comedy. The violence and human harm practiced by such people is clearly visible. And seeing that damage done, their hatred directed at me provides satisfaction.

It also provides us examples to point to as we make our appeals to the uninformed, who still hold the erroneous belief that the domestic violence industry is inhabited by well meaning people who are working to ameliorate the problem of intimate partner violence across the society as a whole.

By showing the world, one evil example at a time, what is really going on, we are gaining the momentum to correct the problem.

Evil cannot remain in residence without the approval of the masses.

[1] http://www.csulb.edu/~mfiebert/assault.htm

[2] http://www.prweb.com/releases/2013/5/prweb10741752.htm?PID=4003003

Monday Roundup

Dean Esmay · 27 May 2013 · Archived copy · Original

If you're our average reader you're just returning from a weekend away. If so here's a roundup of some great stories you may have missed on AVfM in the last week, plus a link or three from outside the site.

First off I'm going to indulge in a shameless bit of somewhat-self-promotion: Saturday May 25th's episode of Domestic Violence Revelations with Erin Pizzey was the single best two hours of radio I've ever been involved in. If you listen to one episode this month or, hell, this year, listen to this one. Erin, Tom Golden, and the callers created something you'll want to even play for your Blue Pill friends. No, really.

Anyway: Feminists are fond of saying we live in a world they call "Patriarchy," a pseudoscientific concept without about as much validity to it as Nazi Eugenics theory. Some nowadays make a dodge on that and say "no not Patriarchy, but Kyriarchy," which is just a more complicated, and more overtly racist, version of their same "Patriarchy" concept. Gordon Wadsworth penned a must-read essay challenging this nonsense and noting what the state of affairs might actually look like to an outsider to the human race: he calls it Infantriarchy.

Secular activist Justin Vacula had an interview last week with A Voice for Men you might want to check out. Vacula has been demonized and bullied for over a year by a number of parties for the crime of simply being skeptical and offering intellectual challenges to some feminist claims. He recently had fun at a Women in Secularism conference and the interview was fun to listen to. (Plus, it turns out that there's a batshit crazy paranoid squirrel lady who used to be considered a rationalist saying he's stalking her because, well, he shows up at conferences. Watching squirrel ladies get steadily nuttier just makes watching him work even more fun. I threw a couple bucks his way just for the fun of it, and a few over at Dogmatic Nutland had a field day with that alone.) We also did a whole radio show with Justin that you might also enjoy listening to. That gender ideologues take outrage and offense at this mild-mannered, sensible, decent man is rather illustrative of just how far some people will go to avoid confronting their own cognitive dissonance.

A couple of years ago, Paul Elam penned an article that was intentionally full of mis-statements, fabrications, and misquotes of scientific literature in order to demonstrate how often sloppy interpretations of research, and outright fabrications of research, are used to give society a picture of men that's outright demonic and one of women as helpless victims of pretty much everything. Ever since he penned it, it has periodically been linked by other sites, causing a shitstorm of controversy from people who invariably do not bother reading to the end of the article where it states plainly that the whole thing is lies and is given as an example of the bullshit that's said about men practically every day in the press. Paul has a chuckle over this article, which goes into how despite the fact that it's clearly stated as a parody of "research" that's been endlessly debunked and that competent researchers have confirmed over and over is debunked, they still can't see the parody. Ah well, any publicity is good publicity, or so they say, and in any case it appears impossible to overestimate the depths of human stupidity that's out there.

The honeybadger contingent continues to expand. Deborah Kendrick shares how she found the red pill. Welcome aboard, Gender Traitor Deborah! Now shut up and make me a sammich!

In the last decade Spain became an almost literal hellhole for fathers and their children, or really just about any man foolish enough to have relations with even a somewhat selfish or irresponsible woman. Lucian Vâlsan has part I of a devastating report on what's been done en-masse to Spanish men, and has Part II here. Anyone who thinks this sort of thing can't happen in a modern liberal democratic society is out of his mind.

What makes a real man? John the Other notes there's a problem inherent in the very nature of that question.

Jared White penned a rather controversial article for us last week, wherein he says Patriarchy is real. But you may want to hold onto your response until you read it, because it looks to our eyes like what he's really done is go back to an understanding of what that word meant before it got twisted and turned into unrecognizable pseudoscientific ideology. Agree with him or don't, to me it's a note of sanity in a discussion that's usually anything but sane.

The vast majority of men's advocates have known for decades–yes, decades–that domestic violence is not a problem of man-on-woman and man-on-child violence, but that gender ideologues calling themselves feminists have been lying about it for a long time. The problem is that the accumulated weight of scientific evidence can't be held at bey forever (at least we hope not) and here's some exciting news on that front you may want to check out.

Hyundai recently pulled an ad that made a joke of a man committing suicide. Victor Zen accepts their apology for it but notes the cultural sickness that underlies finding that funny in the first place. Before you start arguing, you might want to read what he has to say first.

After having creating something of a stir a couple of months ago, veteran men's and father's activist Glen Poole recently graced our page with a thoughtful look at the massive silver lining around that particular little dark cloud. It's good to see Poole back on our pages.

Domestic abuser and murderer Jodi Arias is selling t-shirts. Fuck you to anyone who buys one.

Peter Lloyd returns to our page to note that British feminists are still self-centered, self-entitled misandrists who demand that men live up to their standards without giving a fig what men's wants or needs are. Now apparently men are bad if they don't want to make babies and be providers at the demand of women. Apparently, some men are wary of being a disposable utility for women. Wonder why that would be?

We're a little tired of being told all Men's Human Rights Activists do is whine. Whether it's little things or big things, we're actually activists around here, and not just talkers. Sorry, dumbasses, but we are.

Did I mention the honeybadger ranks are still swelling? Well yeah they are. And Diana Davison is a working woman who openly wonders who a lot of her fellow females in the workplace think they're fooling. Man I can't wait to read more from this chick.

There's also been a ton of stuff added to our video section, so if you're looking for something to watch or listen to instead of just read, be sure to check that out on top of our radio shows.

In a bit of good news outside of A Voice for Men, the Times of India notes that judges are increasingly raising complaints about women abusing rape laws. You know, you'd think that those most concerned with the rape of women (let alone men, who of course don't count even though they're far more often victims than generally acknowledged) would be infuriated at false accusers who abuse the system as tools of revenge and gaining legal advantage in various ways. I wonder why they so rarely are willing to say much about it in more than vague generalizations? And speaking of sexual assault, not to mention non-sexual assault, to our shock, there was recently an article in the Daily Mail that almost looks like it just might indicate that the mainstream press is getting a clue on what reality looks like. As I live and breathe, are bits of the Red Pill slowly leaking out into the atmosphere?

Also, has someone been reading Robert St. Estephe's "Unknown History of Misandry" series? A newspaper has published some little-known history. Doubtless some fool somewhere will think by linking that that we think women shouldn't have the vote, rather than the real reason it's interesting: the picture of history we get is often ridiculously slanted toward the "male brute/brave female victim" narrative that condescends to women and demonizes men. The real history is almost always more interesting and less simple than that.

Oh, and as a "known hate site" we have received an ultimatum from Loy Finley. Actually it looks like we got two, but one of them disappeared. Oh it's such a nice web site we have here, it would be such a shame if something were to "happen" to it. Tremble in fear of the Loy 9000!

OK that's it for this week. I'm going to do my best to come back to writing our Monday Roundups every week again from now on. I hope you enjoyed this one, it should give you hours of worthwhile reading, watching, and listening. Git along doggies, and enjoy!

Booze: the weapon of sluts

Dan Perrins · 28 May 2013 · Archived copy · Original

Slutwalk, a feminist protest event and excuse to get half-nekkid and compare cellulite is in Hamilton on June 1, 2013.

I am going to be there to call them on the horse shit. After all, Hamilton is my backyard.

I did some looking into Slutwalk Hamilton. Their website has the usual trivialities; what they claim to be up to and who is coming out to support them, etc; things any person who reports on events or an organization would say.

I started by looking around their facebook page I discovered one of their supporters is a group called 'Hollaback Hamilton'. Curious, I decided I would look at Hollaback's twitter feed.

This is what I discovered:

> **You think slut shaming = flirting? Well, then my drink in your face = a hug. #unslut**

Now I have to admit this re-tweeted statement by Hollaback from an organization called the 'UnSlutProject' got me fairly irate and a little confused.

Are these women sluts or un-unsluts?

No time to ponder that one, nor do I care to ponder it. They're women, some like sex a lot some don't, just like, you know, men. Some humans like sex a lot some don't.

I wondered if these two feminist organizations realized how the advice they were tweeting was going to help increase hostility and violence toward women, rather than reduce it.

I decided to engage them, realizing the futility but wanting to try. The reason; what these feminists are advocating for is going to get some women hurt, and land some men in jail with a pending court date.

Slut-shaming is just that, shaming someone. It does not involve laying your hands on someone, or threatening them. It certainly doesn't warrant Hollaback's suggested response, which is a crime as defined under 265 of the Criminal Code of Canada — assault.

However in the minds of the Hollaback feminists a verbal insult entitles them to commit a physical response.

And feminist say males have 'privilege.'

I tweeted Hollaback informing them of their irrational reaction to verbal insult.

Here is that exchange.

Click to enlarge

From the screen grab I took you can see I first point out the error in their thought process. And they immediately became confused. Just like 1,2,3. One, they promoted the idea of throwing a drink in someone's face as a response to being verbally insulted. Two, I pointed out that this was violence advocacy. Three, they said. "Uh, what?"

Gender studies, anyone?

Anyway, I pointed them to the law which codifies the crime they were advocating women to engage in.

Then the feminist follies began, conflating the topic of verbal slut-shaming with a person being actually being attacked. Hollabck claimed we have to look at the context.

What context? An insult is just that, an insult, nothing more.

I again informed them of the situation, but true to form the Hollaback folks wanted to maintain their privilege of escalating an embarrassing comment into a physical one by changing it from an insult to a threat.

The two literally have nothing to do with each other.

Either some person said something that pointed out you are dressed rather poorly and called you something you found to be shamful, or they made a threat against you. And while I admit that there is a possibility the two events can be tied together, shaming language combined with a threat, common sense tells us that unless you are drinking hydrochloric acid, throwing your drink in a criminal's face is not going to stop them.

In fact there is a very strong probability that it will increase their hostility and make matters worse for the victim.

But that's not what their tweet indicates in plain English. Their tweet put forth the idea that when a woman is insulted (slut-shaming) and it involves their outward appearance, a valid response is to increase things by engaging in a crime.

So, Hollaback feminists, if that is the way you want to engage in equality, how do you feel about every man you call a creep throwing a drink in your face?

It is pretty shameful for a man to be called creep, among other male shaming language employed by women.

How about calling a man who displeased you a dick? Would it be OK for that male to then throw his drink in your face?

What do you think any woman today would do after having a drink thrown in her face?

I can tell what happened to a friend of mine who after being slapped in the face by a woman and his response was to employ the drink in the face tactic. He got to enjoy 3 hots and a cot at the local jail. And then got to go through about a years worth of probation. And he didn't even initiate the situation.

What that also illustrates is that throwing your drink in someones face is a crime. And if you're a male the self-defense claim, even when it is real, doesn't matter.

So, Hollaback Feminists, I have a question for you.

If I see you at Slutwalk Hamilton and I say something to displease you or shame you can I expect to be assaulted? Or for that matter can any man expected to be assaulted for simply insulting your slatternly ways and attire?

Italy declares war against Italian men

Lucian Vâlsan · 28 May 2013 · Archived copy · Original

The rights of men and boys are under attack in Italy: media is running a violent defamatory anti-male press campaign with the goal of passing new feminist laws (such as the Istanbul Convention[1]) and 85 million € in public funds for those feminist organizations that attack men by pretending to protect women from what they call "gender violence." Sound familiar?

Media keeps on repeating that the so-called "male violence is the first cause of death for women". The truth is that all violence is that the rate of female deaths is only 0.056% (that is 0.56 per 100,000 inhabitants) and women represent only 23% of the Italians who get killed. Long story short, **both men and women mostly kill men**[2].

The Media keeps repeating that 7 millions of Italian women are victims of male violence. This false claim is based on a phone survey, where Italian women receive questions such as "does your partner criticize your dressing?" Women who answered "yes" have been counted as a victim, without even knowing it. **The statistical fraud became evident when the researchers asked the same questions to men, getting the same rate of "yes" answers.** Do the Italian feminists care about inconvenient things like facts? Of course not.

Media then goes on and repeats endlessly that Italy is the country of "femicide" and lobby for a "femicide" law. They want that killing a woman be considered a more serious crime than killing a man. The truth is that almost 50% of these acts are committed by desperate men who follow their actions with suicide. Even so, Italy is one of the safest countries in the world for women: 5 women killed per million inhabitants each year[2].

This "femicide" thing is not a new one. The global feminist lobby succeeded in passing this in Argentina[3] – where murdering a woman (but only if the perpetrator is male) carries a life sentence, whilst any other murder (woman versus man or man versus man) carries a sentence of 8 up to 25 years of imprisonment. Basically, the law literally states that a man's life is less relevant for the society.

The Italian media also ignores much bigger problems, such as the suicide rate among separated fathers which is 284 per year per million. **The suicide rate gets 4 times higher with separation**, when men and children have to deal with a sexist judiciary system and with false accusations[4].

How can things be so bad, given that sexist laws which are more explicit in various European countries, do not exist in Italy because Article 3 of the Constitution has so far been successful in blocking them? The article in questions reads that ***all*** *citizens are equal in front of the law without any distinction of sex, race, language, religion….*[5]

Italy is a strange country where what you see is not what you get.

Feminism never got popular among Italians. However, it has become politically powerful. Indeed, the main feminist organizations, like UDI (Union of Italian Women), were founded by PCI (The Italian Communist Party) and still have a strong power, mainly in left-leaning parties. Through politics, Italian feminism got a strong artificial influence on the media and in the State. Still doesn't sound familiar?

Almost all Italian newspapers are funded by the State and host a feminist blog. For example, the communist journal "il Manifesto" (The Manifest) hosts the blog caked "**women and female children first**" with similar ones being in the main Italian newspapers. Comments from readers are often censored, and even those that get past the censorship are still mostly negative. Anyhow, almost nobody in Italy believes in the official media, and the Internet allows free information to flow. Men's rights, attract interest among real people: for example hundreds of thousands of people follow a Facebook group that speaks for the rights of everybody. There is one father who managed to get into the official media. He opened a fake feminist web-site, publishing extreme versions of the usual anti-male rants, with the goal of exposing them. Journalists believed that it was real feminism, so now "she" is on the official media (for the moment "her" name is a secret).

Political power, however, is the bigger problem. Italians can vote for parties, but not for politicians. Once elected,

politicians can do whatever they want. One government decided that the State should give money to employers who hire women. Meanwhile, 400 unemployed men commit suicide every year. That government then fell as they got only 10% of the votes in the new elections. But the situation got worse: politicians have decided to put in the third most important position in the state a feminist from an extreme left party that got only 3% of the votes. One should also remember that up until recently, Italy was led by the Mario Monti government, a government that has been literally imposed by the bully-boys from Brussels (that is the EU) who went on to sack the previous government and placed a puppet for which nobody voted.

Like all countries, Italian men work and earn more because many women prefer the traditional female role rather than becoming workers.

Unfortunately, or should we say – not so surprisingly – there is one moment when many Italian women go on and accept feminism and the institutionalized misandry: That is the moment of divorce.

Under this demand, Italian feminism became a sort of "mummy-ism" which goes against even the international feminism. This shows once again that feminism is strictly about political power and that they will throw ideological consistency they might have had out the window if that brings them closer to more political power.

For example, Swedish feminists support child-care for working mothers, support joint custody such that women can pursue careers (or at least they claim to and try to maintain certain appearances). Italian feminism, however, does exactly the opposite and is the enemy of fathers who take care of children: they argue that children must stay with the mother until they are 3 or 6 (… or 18) years old. The rationale behind this is clear from the words of a feminist lawyer:

> **The situation is not so bad until the woman has the "cover" of children; when they grow, the women lose the family house, lose the alimony…**

Basically, we have an exaggerated (but very real) form of the tender years doctrine.

When the Parliament approved a joint custody law in 2006, feminism took the only possible road in a country where laws are good but respecting them is optional: **Illegality**.

False accusations are very effective in the country with one of the slowest judiciary system of Europe.

The results of these criminal acts have been described by many judges. Judge Carmen Pugliese said[5]

> **"Only 2 out of 10 accusations of violence are true. The others are used as blackmail against husbands in divorces".**

Gian Ettore Gassani, president of AMI (one of the main lawyer associations) says:

> **"It is an emergency, the judges of Rome established that 75% of accusations against ex-spouses are false, done with the purpose of getting advantages".**

Judge Barbara Bresci added:

> **"Very often accusations are used to obtain children and alimonies".**

Judge Jacqueline Monica Magi said:

> **"It might seem unbelievable that false accusations of sexual and child abuse are used … almost always done by women that try to remove the fathers".**

The psychologist Sara Pezzuolo says:

> **"False accusations of violence, sexual abuse build to eliminate the ex-partner range between 70% and 95%".**

Luca Steffenoni, expert of crime, computed in a book that accusations are used in 86% of the divorces. A research by Prof. Camerini et al. showed that in Italy 80% of persons accused of child abuse are fathers, and they turn out to be innocent in 92.4% of the cases.

Even when false allegations are not used, Italian fathers suffer hard times, as described by the New York Times[6]:

> **Even though a 2006 law made joint custody of children the norm when parents split, Italian courts continue to make mothers the primary caregivers while fathers bear the financial brunt of the separation. Critics say the law, as it is applied, favors women […]**
>
> **When Umberto Vaghi, a sales manager in Milan who was divorced last year, split from his wife in 2004, for example, he was ordered to pay her 2,000 euros, or about $2,440, each month for upkeep on their home and support for their children, then 10 and 8. Each month, Mr. Vaghi was earning 2,200 euros, or about $2,680.**
>
> **In Italy, charities say that a growing number of those using soup kitchens and dormitories of churches and other agencies are separated parents. "An uncomfortable reality but easy to believe, considering that 80 percent of separated fathers cannot live on what remains of their salary," Ms. Saso, the researcher, wrote.**
>
> **The Rev. Clemente Moriggi, who oversees the Brothers of St. Francis of Assisi, a Milanese Catholic charity, said that in the past year separated fathers, ages 28 to 60, occupied 80 of the 700 beds in the foundation's dormitories, which do not house children. That is more than twice the number of just a few years ago. "These men earned average salaries that only left them tears to cry once they paid their alimony and mortgages," Father Moriggi said.**

The democratically voted joint custody law is not applied by judges: ADIANTUM (association for children rights) launched a class action against the Italian judiciary system, with an on-going collective proceeding at the European Court for Human Rights, a court that has already sanctioned Italy in many individual cases[7].

Meanwhile the judges do the contrary and sometimes apply a principle (that has never been democratically voted, mind you) adopted by Cassazione (the Italian Supreme Court). In order for them to quantify alimonies, they invented the "right to keep the life-style adopted during wedding". The result has been described by the New York Times: men become slaves who work with a good salary, but still need to ask charities for a bedroom and for food.

Still doesn't sound familiar?

Two recent rulings exemplify how judiciary system works. On March 8, 2013, the Cassazione ruled that children must be protected from the parental alienation syndrome (PAS): the alienator was a father. On March 20, 2013, basically in the same month, the Court ruled in a case where the alienator was a mother: the same Cassazione decided instead that PAS has not enough scientific support. So basically, according to the Italian Supreme Court, PAS exists only when the mother can benefit.

The President of Cassazione was in both cases Maria Gabriella Luccioli, already criticized in the past for other sentences. The main Italian newspaper Corriere della Sera, wrote in 2008[8]:

> **She rewrote family law. Everything and always in favor of women.**

The second main newspaper, la Repubblica, wrote in 1997[9]:

> **Somebody tells that Cassazione is becoming feminist.**

Just as I am writing these lines, the Italian Parliament has unanimously ratified the Istanbul Convention[10]. I don't want to sound grim but it's almost game over. With the Istanbul Convention ratified, the Constitution is worth nothing if female interest are at stake.

Gentlemen of Italy, you are in a state of war with the State and with the gender ideology commonly known as feminism. The stake of this war is no longer just some legal rights, but your life, literally.

The European News Department passes special thanks to Pasquale Binelli in helping with this material.

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Associazione di Associazioni Nazionali Per la Tutela dei Minori (The National Association of Associations for custody of Children) has translated this article into Italian. The Italian version of this article can be found here.

AVFM News and Activism: MGTOW

James Huff · 28 May 2013 · Archived copy · Original

[box icon=""]

Tonight we will be dedicating our show to the topic of MGTOW. The subject of much debate in the manosphere lately, MGTOW has many faces and it can easily be said to have a different definition for every man going his own way. Although MGTOWs and MRAs are not necessarily one and the same thing this will be a time to explore and discuss the concept of MGTOW and it's place in our movement. There is no doubt, however, that MGTOWs are an important component of what we do here at AVFM so please call in and discuss this very important topic with James and Bob.

The show starts at 8pm Central Time on May 28th.
That's 2 AM in London, 3 AM in Central Europe, 4 AM in Eastern Europe, 5 AM in Belarus and 6 AM in Moscow on May 29th.

SHOW PAGE

[/box]

Objects of utility vs. objects of sexuality

Jason Gregory · 28 May 2013 · Archived copy · Original

So, if it's wrong to pay money for sex, then why isn't it wrong to receive money for sex? That's an excellent point made by a good friend of mine and it's a point rarely ever discussed by feminists. Feminists typically focus on the dehumanization of the prostitute and her exploitation by men who pay her for her services and who view her as an object of sexuality. Rarely is the inverse discussed. Is not the john exploited? Is he not dehumanized and seen only as an object of utility? Whether a person is viewed as an object of utility or as an object of sexuality, it makes no difference. Both persons are made objects and the fullness of their humanity is not realized and experienced.

I recall a discussion with an anarcha-feminist who was also a high-class hooker. She said there is no objective difference between a back massage and a penis massage. The only difference was one of subjective social stigma. That's a fine and valid point. However, when the boyfriend buys the engagement ring, several months worth of dinner and drinks, flowers, and all that other romantic bullshit, the underlying business transaction is obfuscated from the relationship by psychological dependency, self-deception, tradition, and other sorts of social constructs that prevent both parties involved from ever acting in "Good Faith," as Sartre would call it.

For Sartre, it's all about the responsibility to strike a balance between the oscillations of the facticity of the underlying transactional nature and the transcendental nature of love. If the woman focuses on the transcendental nature of love in order to obfuscate the facticity of the transactional nature of the relationship, she is without moral balance between facticity and transcendence. She is deceived, self-deceived, acting in "Bad Faith," as Sartre would say. How is it that she gets a moral pass? Feminists, traditionalists, and society-in-general give her a moral pass for her "moral purity," for focusing on the transcendental notions of romance in order to obfuscate her dehumanization of men as objects of utility. However, the man who focuses on the facticity of transactional sex… he is a pig, a moral pervert and generally despised, shamed, and ridiculed as an exploiter–a degenerate, a predator, a man who reduces women to objects of sexuality. The man and woman are both neglecting their responsibilities to strike a balance between the oscillations of facticity and transcendence. It's not morally better to be unbalanced one way or the other. This is why I respect the hooker far more than I respect the traditional woman. The hooker acts in "Good Faith." There is no deception regarding the transaction. Balance is maintained and she does not obfuscate the underlying facticity with some transcendental romantic bullshit.

Why do women get this moral pass? Men. It is because men do not speak up. Men have been conditioned to deny their emotions. Men have been trained to focus on the logical analysis of facticity. Men are trained to "suck it up, Buttercup." It is women and society-in-general that exploit men as objects of utility, but it is men who allow this to continue. It is men who need to focus on developing their emotional intelligence and become better equipped to balance the *facticity* of their sexual drives with *transcendence* of their emotional lives.

Men need to tell their stories. The story of man's exploitation is muffled by our shame. For men, it is better to be dead than useless. We hide in the facticity of sex to obfuscate the fact that mother/woman only values us insofar as we are useful to her. We are manipulated by the shame of our utility. Our entire identity and meaning is bestowed upon us by mother/woman. We await her approval or disapproval, like a dog awaiting its treat or scolding. For men, this is angst. We are afraid to confront the reality that she doesn't love us, that she doesn't value us, that she only values our utility to her. We are afraid of her for what she makes us–her toy, her object of utility. It is men who are dehumanized by women. It is men who are made objects, reduced to things that have done something for her lately. It is her "moral purity" that perpetuates our enslavement to her whims. The depths of her cruelty is matched only by the depths of his cowardice. This is our story. This is our oppression. It is not our privilege.

Listen to a passionate speech by Andrea Dworkin on prostitution. Listen to the passion as she talks about the women who work in prostitution. Put aside logical analysis of the bullshit for a moment and gauge what she says based on her passion. Those kinds of stories are the passionate stories that men must learn to tell about their lived experiences as objects of utility to a woman, to women, and to society in general. It's difficult for men to gain a

moral high-ground from statistics alone. Even though 80% of the homeless are men, the statistic doesn't matter. The statistic makes men a caricature of a number, not a full human being with a lived experience, desperate for love, desperate for dignity, desperate for a meaningful existence that is callously denied to them by women who bestow upon them the title of loser, creep, hobo, scum, and whatever other demeaning and dehumanizing language can be used to shame men for failing to climb the dominance hierarchy, for failing to become satisfactory providers/protectors, for being men. It is time for men to speak, to find their voice, to find their self, their identity and their own meaning.

As men find this voice it is important to remember that one cannot develop a deep understanding of men without simultaneously developing an even deeper compassion for men. Compassion for each other precludes competition against each other and entails cooperation with each other. In the old narrative told about men there is much misunderstanding, callousness, and competition. The new narrative that we must develop is one of understanding, compassion, and cooperation. We are no longer like the brothers, Cain and Abel, fighting for divine approval, proving our worth with sacrifices and offerings. We don't need to sacrifice ourselves as offerings to the divine. We don't need to prove ourselves worthy. In fact, we don't need her God Damn approval at all.

Samsung insults us all with new ad

Suzanne McCarley · 28 May 2013 · Archived copy · Original

Shh. Don't tell Paul, but I managed to get away from the deepest darkest recesses of the sammich mines for a while today. Of course I couldn't slip away entirely, as the compound is quite secure, but I had a bit of time to myself. Kittens were all nicely minced and the faulty beer thermometer has been replaced, so I headed for the red velvet appointed Honey Badgers' lounge to plop down in front of the TV for a while. I never watch the thing (it's old anyway – the men always get the new equipment so we Honey Badgers make do with their rejects) and I thought it might make for a relaxing change of pace. Big Mistake. What is the first thing that I saw? O. M. G.

This commercial:

http://www.youtube.com/watch?feature=player_embedded&v=u9HMhSvnbmk

Nasty, isn't it? All joking aside, and at least it wasn't mocking male suicide, but that was appalling. It has caused quite a stir around the 'sphere, and I decided to join the chorus. Samsung clearly has no shame whatsoever, and certainly won't be getting any of *my* money anytime soon.

Apparently a "fantasy" husband is a slave to his wife's every whim. He is handsome and well dressed, and he does not only his chores, but his wife's chores as well. While a "fantasy" wife files her nails, waiting to be waited upon. A "Real life" husband, on the other hand, is a useless, filthy, empty eyed pig, an utterly defective sub-human being whose "real life" wife is cute, clever, long suffering, and of course the one who is tech-savvy. You just friggin' GO GRRL!

So to further trash the notion that all we do is whine, I spent about ten minutes doing some impromptu activism. I sent an email to Samsung. Here it is:

> **Dear Sir,**
>
> **I am disgusted by your recent misandrist commercial. To whom are you pandering by showing a smug "superior" woman who fantasizes about using a male-invented product (which operates in conjunction with other male-invented products, using still other male-invented technologies) to transform a stereotypically "defective" man into a slave-like servant? Let me guess. You are trying to sell your product to useless "empowered" women who consider themselves naturally entitled to pampering and unqualified dominion over the men in their lives.**
>
> **May I suggest that this is a misguided marketing strategy? The purchasing power of your targeted demographic will soon be dwindling, as the tightening economy will eventually result in drastically reduced monies to fund their cushy careers in HR, Non-Profits, and as do-nothing government clerks. If you were to hire an adverting agency that has the foresight to reject the current cultural trend of man-bashing (good luck with that, but it's worth a try) you might be pleasantly surprised by the public response from millions of real live men and women who don't find that crap *cute.***
>
> **In the meantime I refuse to spend even a dime on Samsung products. I will also use my platforms in the Men's Human Rights Movement to recommend that males and the women who respect males boycott your company.**
>
> **Sincerely,**
>
> **Suzanne McCarley**
>
> **Senior Editor, http://www.avoiceformen.com/**
>
> **Owner, http://shiningpearlsofsomething.blogspot.com/**

Feel free to chime in. I'm sure Samsung would love to hear what you think of its opinion of **YOU.**

Thanks to Aaron Clarey aka Captain Capitalism, for making it that much easier by publishing the email address: samsungpr@edelman.com
http://captaincapitalism.blogspot.com/2013/05/the-most-underutilized-weapon-in-mens.html

Facebook hates women?

Sage Gerard (Victor Zen) · 29 May 2013 · Archived copy · Original

Facebook, we need to talk.

Apparently Woman Action Media (WAM!) has you looking out for gender-based hate speech. That's good to hear, but why focus so strongly on hate speech against women and not men? Does "hate speech" include speech regarding glorification of violence against men?

For those of you who have not seen the news today, Facebook gave in to pressure from a collection of women's groups to do three things. Their message has been copied verbatim from the WAM! Open Letter to Facebook, signed by over one hundred organizations and individuals.

> **1. Recognize speech that trivializes or glorifies violence against girls and women as hate speech and make a commitment that you will not tolerate this content.**

If you are an anti-feminist (or if you think that a girl who got drunk and regretted sleeping with a guy was not actually raped), does this mean you are trivializing violence against girls and women? If so, your words are not to be tolerated, because your thoughts are not allowed.

> **2. Effectively train moderators to recognize and remove gender-based hate speech.**

Why does this remind me of a book about a farm that had animals that could talk?

> **3. Effectively train moderators to understand how online harassment differently affects women and men, in part due to the real-world pandemic of violence against women.**

Harassment for men and women on the Internet is defined by the groups who support this letter. This is their answer and I have questions for that answer.

I will not dismiss concerns of hate speech, but shouldn't men's groups have a say? Shouldn't the women's groups show us what they have done to prevent hate speech against men? And Facebook, what specific changes to your policy do you envision? Specifically, will your policies be just as vague as the language in this letter?

The offensive content feminists intend to get rid of concerns media glorifying or trivializing violence against women or rape. Feminists are also accusing Facebook of biased moderation.

> **These pages and images are approved by your moderators, while you regularly remove content such as pictures of women breastfeeding, women post-mastectomy and artistic representations of women's bodies. In addition, women's political speech, involving the use of their bodies in non-sexualized ways for protest, is regularly banned as pornographic, while pornographic content – prohibited by your own guidelines – remains.**

I can't find porn on Facebook and believe me I looked. However, what I did discover are models who reveal cleavage and bikini butts. I can only believe in the absence of feminist citation, that what I am observing is the normal interaction of both sexes interacting in a social environment doing as humans do. If cave-people had the Internet would they not show a bit of leg peeking through their Mastodon skin coat? I dug and now I'm confused even more. I need more data!

Rape, it's glorification? My experience has been that people who post images, videos and text that promote rape and violence are doing it because they know the value of shock. If you conflate their intention to deceive with their

presentation of an untruthful reality you rob yourself of the truth. It is tempting for some to believe as they say, but in the end those that do are denied what is actually real. I doubt real rapists are publicly announcing their desire to rape. I want numbers because I am curious.

How many examples of hate speech that WAM! and affiliates moan about lead to proven incidences of rape or domestic violence? Is this project making the world a better place for you and me? Ask Facebook.

Indeed, Facebook's ad revenue was attacked and it was attacked by the cluster bomb that WAM! deployed.

> **To this end, we are calling on Facebook users to contact advertisers whose ads on Facebook appear next to content that targets women for violence, to ask these companies to withdraw from advertising on Facebook until you take the above actions to ban gender-based hate speech on your site. (We will be raising awareness and contacting advertisers on Twitter using the hashtag #FBrape.)**

Facebook's revenue is being cut off by people who are only out to help the "fairer" sex. After all, the fairer sex outnumber men on Facebook, so of course they are going to listen.

This is a call to action to all MHRAs and women's organizations to allow men to speak in this discussion without "appropriate editing." Why do we deserve what the Universal Declaration of Human Rights states, well you know the answer already.

I want you to look at this experiment that took me thirty seconds. Here are the results for "I hate men," "men are evil" or "men suck" when I searched for them in Facebook.

1. http://www.facebook.com/photo.php?fbid=660529757307186&set=a.111990072161160.15768.111962042163963&type=1&relevant_count=1
2. http://www.facebook.com/mensuck?fref=ts
3. http://www.facebook.com/pages/men-are-the-source-of-all-evil-or-shall-i-just-say-CS/110868285616325
4. http://www.facebook.com/pages/All-men-are-evil-and-will-act-upon-their-vicious-nature-if-given-the-chance/120775494673908
5. http://www.facebook.com/pages/I-Hate-Men/121104277931041
6. http://www.facebook.com/pages/i-hate-men/123497954342168
7. http://www.facebook.com/pages/Men-are-Evil/388676584573526

Facebook moderators do not remove this content even though the hatred is overt. WAM! and company currently number over one hundred, so where is our mainstream media coverage? Oh that's right, like all oppressed groups that have a tiny membership, the "fairer sex" has it.

Choose one or be lit up under a spotlight shining on your theater of bigotry. Hate speech against either sex is *not* allowed, or, hate speech against both sexes *is* allowed.

I can put up with this but I'm not going to.

***Addendum**: More extreme links have surfaced depicting men in uncomfortable pornographic positions or as the targets of hate speech or violence. The following links are **not safe for work**, so do not click them if you are below legal age to view them in your jurisdiction, or are uncomfortable viewing such material. Feminists complain about this material when it targets women, but do not mention content like this in their crackdown on hate speech.*

Pages

1. https://www.facebook.com/pages/Castrate-decapitate-the-misogynistic-pigs-at-the-head-of-Faceshit-LULZ/289681341143480

2. https://www.facebook.com/pages/Operation-Castration-Domination/120988944593314
3. https://www.facebook.com/FemdomJeanette (exposed penises being stepped on)
4. https://www.facebook.com/pages/Men-should-be-Shrunk-and-kept-in-Jars/241193324293
5. https://www.facebook.com/pages/Girls-beating-up-their-boyfriends/414662217432?fref=ts
6. https://lh6.googleusercontent.com/-aiYjqnsA1Xc/UaJ4ljXm8OI/AAAAAAAAAIc/ECBAY-BZiXA/w851-h411-no/Beating+up+your+boyfriend-FB+page.jpg

Photos

Woman physically abusing man

1. https://www.facebook.com/photo.php?fbid=383057471809389&set=a.383057265142743.1073741859.369674346481035&type=1&theater

Woman physically abusing woman

1. https://www.facebook.com/photo.php?fbid=186102954873025&set=a.186102921539695.1073741838.168267283323259&type=1&theater

***Addendum 2**: Thankfully some of the links above have been breaking since the misandric content was being removed, no doubt from MHRAs reporting the spotlighted material. This gives some points to Facebook, but we are not out of the woods yet. Facebook has still removed content from AVFM's page that merely challenged false rape statistics without violating community guidelines, which shows we still have work to do.*

Paul Elam: A conversation with Stardusk

AVfM Radio · 29 May 2013 · Archived copy · Original

[box]

Men **G**oing **T**heir **O**wn **W**ay. Are they a movement? Are they just a reaction to modern realities faced by men? Are they a bunch of losers that don't want to grow up? Are they the smartest of men because they are taking the path of wisdom?

Can they even be defined in monolithic terms?

And importantly, where to most MGTOWs stand on relationships with women?

Tomorrow, in a special episode of AVFM Radio, Paul Elam will have a discussion with YouTuber and MGHOW Stardusk. We will spend an hour putting our fingers on the pulse of the growing MGTOW phenomenon. And of course, you are welcome to call in with your questions and comments.

Note: Instead of the normal time, the show will air at 1 PM Central Time.

The call in number for the show is 310-388-9709.

SHOW PAGE

[/box]

Tell us your story in your own voice

Neil Westlake · 29 May 2013 · Archived copy · Original

On the 28th of this month, AVfM contributor Jason Gregory wrote an article which included the following imperative:

> **"Put aside logical analysis of the bullshit for a moment and gauge what she says based on her passion. Those kinds of stories are the passionate stories that men must learn to tell about their lived experiences as objects of utility to a woman, to women, and to society in general. […] Even though 80% of the homeless are men, the statistic doesn't matter.**
>
> **The statistic makes men a caricature of a number, not a full human being with a lived experience, desperate for love, desperate for dignity, desperate for a meaningful existence that is callously denied to them by women who bestow upon them the title of loser, creep, hobo, scum, and whatever other demeaning and dehumanizing language can be used to shame men for failing to climb the dominance hierarchy, for failing to become satisfactory providers/protectors, for being men. It is time for men to speak, to find their voice, to find their self, their identity and their own meaning."**

Gregory is correct. Facts, as encapsulated by statistics of the workplace dead, or the homeless, or the male dominance in suicide – these will not move public opinion. People are moved by human connection. They are moved by human experience and emotion. Men need to tell their stories in thier own voices.

This leads us directly to a project started by my friend and colleague Neil Westlake. He and I will be collecting, curating and publishing a series of stories of male experience, in the voices of the men and boys whose stories these are. I am following Neil's lead on this project, and he will outline it directly:

~ JtO

♦♦♦

I found men's human rights activism in 1991. My 'discovery' came ironically through the gift of a book from a feminist. Perceiving that I had 'certain issues,' she gave it to me as a gift, in the hope that it would; using the language of the mythopoetic movement – 'heal my male wound.'

It was an anthology of male experience, edited by Francis Baumli of the National Coalition for Men (NCFM), entitled 'Men Freeing Men.' Written a half decade before 'Iron John,' * Baumli brought together a variety of male voices, encompassing concerns which had not been heard before. These were testimonies which had been drowned out by the deadening noise of second wave feminism.

Subjects ranged from divorce mediation to the military draft; from penis size to the perils of the dating game, an entirely new terrain of male experience was now open to interpretation. For the first time, men's inner realities were expressed in public.

Project Hermitage is a new initiative picking up Francis Baumli's baton. Using his initial project as an inspiration, JtO and I will collect and showcase what we call 'a new male voice'. As men, we are at a watershed period in the gender-relations tug-of-war. Ours is an environment populated by differing ideas and pitfalls. We are acutely aware of the disingenuous masquerade of popular gender ideology. Men are awakening to a red-pill view of reality in ever greater numbers. It is time for a new, authentic record of male experience to be a part of the sociological and cultural ecology. To this end John and I are soliciting personal stories from men, of all ages, sexual orientations and ethnicity as contributors.

The only firm requirement is that you convey your story in the first person. We request that you include a name or

pseudonym, your age and your country of residence. In addition, it would be helpful if you could tailor your story so as to highlight one aspect of the ‘male experience’ whether it is suffering from prostate cancer (Health), or duking it out in the family court system (Law.)

Some ideas for subjects are: Addiction, Bereavement, Fatherhood, Law, Marriage, Sexuality, Health, Infertility, Workplace and Career Issues, Domestic Violence, Cultural Misandry, Parental Relationships, Pornography, Prostitution, Inter-male Bonding/Relationships, Political activism, Emotional and Psychological Issues, Feminism, Relationships with Women, War and Veteran Issues, Homosexuality and Transgenderism, Politics and Philosophy.

You are invited to write on a myriad of topics using separate submissions. All submissions will be held as copyright of Project Hermitage.

We all have a voice. Let’s make it be heard.

Neil Westlake
Archivist
Project Hermitage
limeywestlake@vancouvermra.com

Open Letter: Radfem 2013 at the Camden Centre

MRA London · 29 May 2013 · Archived copy · Original

What follows is an open letter and enquiry under the UK Freedom of Information Act to the Camden Centre Events Manager, on behalf of MRA London, concerning Radfem 2013 which is to be held at the Camden Centre in London.

The only contact information we currently have for the Camden Centre is this:

Contact the Camden Centre

We have been unable to reach them using the phone (no answer).

We will publish updates to this when we have them. Stay tuned.

* * *

[box]

May 29th, 2013.

Dear Camden Centre Events Manager,

THIS IS AN OPEN LETTER AND ENQUIRY UNDER THE FREEDOM OF INFORMATION ACT 2000

On the 8th and 9th of June, 2013, the Camden Centre will be hosting the annual conference of Radfem, a pro-violence group whose members have a documented history of advocating harm to male infants, gendercide of half the human race, not to mention, hate toward transgender women.

The event is restricted to female attendees only.

I am writing to you on behalf of MRA London, therefore, to enquire under the Freedom of Information Act 2000, the following information from you:

1. On what grounds did the Camden Centre conclude that this event, which specifically excludes people on the grounds of sex, does not breach the UK Equality Act 2010?

2. How was this decision reached, and who made it?

3. Why did the Camden Centre not require the organisers to observe the Equality Act?

With regard to the exclusionary nature of the event, the official Radfem event website states the following:

“We welcome radical feminists and those women who want to learn more about radical feminism. It is women-only because we believe that we need to organise autonomously in order to fight for our freedom from patriarchy.” [1]

Last year, the Conway Hall convention centre rejected Radfem’s 2012 booking citing the UK equality law. The London Irish Centre, the original planned venue for 2013, also rejected Radfem’s booking earlier this year. While it can be argued that certain services and events may be applicable only to one sex, the official Radfem 2013 website also states:

“We are revolutionaries, fighting for social change, and overthrowing current patriarchal systems. … Radical feminism goes to the heart of female oppression by naming male domination and violence as being responsible for women’s subordination. … Gender only exists for the benefit of men, as a class, at the expense of women, as a class.” [2]

I do not consider myself an “oppressor” and regard the implication that I am responsible for violence, domination and subordination because I was born male as egregiously offensive and a denial of my humanity. Certainly, I have never benefited at the expense of women, either as a class or individually. I, therefore, do not accept that Radfem is

a legitimate female-only event because the ideology espoused by its members affects me directly and personally, along with all males, not to mention every mother of a son. These are questions for everybody, not just one sex.

I have previously attended pro-female events, such as the Women of the World Festival in 2013, which did not seek to exclude males. In fact, I found certain aspects of the experience extremely rewarding and established positive contacts with groups representing female interests. MRA London has an inclusive membership, also, and we not discriminate based on sex or gender. I put it to you, therefore, that there is no legitimate reason why Radfem should be allowed to do so. Furthermore, as a public entity that is meant to serve all members of the community, the Camden Centre should not be facilitating any agenda of ideological exclusion.

Finally, I would like to draw your attention to the “No Delegation” clause of the Public Sector Equality Duty [3], in connection with third question of my enquiry under the Freedom of Information Act. The Camden Centre, as a facility provided by Camden Council, had a duty to ensure that the event organisers complied with the law. You could have, for example, required Radfem to open the attendance criteria to all human beings. Why was the Public Sector Equality Duty not observed in this case?

I look forward to receiving your reply.

Yours faithfully

Andy Thomas
MRA LONDON

[/box]

References

1. http://radfem2013.moonfruit.com/#/about/
2. http://radfem2013.moonfruit.com/#/about/
3. https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/85019/equality-duty.pdf

She beats me! A poem

VFM News and Commentary · 29 May 2013 · Archived copy · Original

I got nothing else to say but… Subbed! –DE

Genital modification... dissected

Patrice Stanton · 29 May 2013 · Archived copy · Original

As I was shoveling off my computer desk earlier today, I came across the following essay. It was a direct response to both Greg Canning's "Designer Vaginas"[1] and his cited article, "The Large Labia Project." No women appear to be dropping dead from the procedure, but now that Labioplasty has been cast as "body-shaming" it'll likely continue to make the mainstream news. (I just confirmed this by checking the Huffington Post and sure enough: women are threatening to do-it-to-themselves[2].)

Back on March 8th I sent the following e-mail to The Large Labia Project's author and got no response. I *so* hate for a witty, insightful rant to sit on the shelf. Besides, I believe AVfM's readers will find its points effectively further the case that Feminists Are Hypocrites.

> *Dear Ms. Ford:*
>
> By the time I read your Feb. 13th, 2013 article[3] it was Mar. 6th, 2013 and the comments were closed. Since your news-site says, "We love comments that articulate a different point of view, a witty insight, some humour or a shared experience" I wanted to offer a 1500-word response that sort of poured out in the middle of the night. You see, I "came of age" before the Internet, therefore before online genital photo-galleries were even dreamt of – so I had more challenges than you can imagine when it came to concluding whether or not I was "normal."
>
> This essay then, is from a very personal place and hence a passionate place. The opening section below (I included the first 4 paragraphs) *will give you a sense of my writing style and yes, I know it's pretty abrasive at times, but like I said, I'm passionate about this.*
>
> Thanks for your time,
> Patrice Stanton

Where's the Beef?

Seriously, ladies, I fail to see what the problem is.

Since time immemorial (well, at least since the early 1960's) females have been paying men (mostly) to break their noses and realign them; to cut their faces off, hoist them up, and stitch 'em back on; to shove medical vacuum-cleaners into sundry fatty-deposits to suck them skinny; and lastly, they've paid through that now-perfect nose of theirs to have men (mostly) slash open their chests and shove various bags of squooshy stuff into those previously "inadequate" boob-cavities.

So now surgical "beautification" has gone where men (mostly) have never gone before: to the female Nether Regions. Honestly, can you think of a better example of being "Pro-Choice" on the planet? If any of you liberated female fuddy-duddies are so opposed to these body-modification practices it's pretty damn simple: don't (pay anybody to) do them…

But if you merely want to continue controlling the debate – along with other women's lives by shaming their choices – please, as you play your perennial Blame-Game, consider the following:

False Parallels

Comparing forced Female-Genital-Mutilation (fFGM) to what I'll call elective Female-Genital-Modification (eFGM) is a false parallel. [NOTE: forced Male-Genital-Mutilation (fMGM), a.k.a. routine infant circumcision, is just as evil as fFGM.]

Sliced-up children, regardless of their sex, are VICTIMS. Individual females – whether 13 or 30 – who walk into

surgical consults are CONSUMERS. [O.K. I'm willing to argue against laws prohibiting medical practitioners from contacting parents in the case of minors seeking invasive/life threatening procedures, but that's a separate discussion.]

Blame vs. Accepting Responsibility

As seems to be the case so often in all things Feminine, outspoken defenders-of-That-Sex seem to confuse the diametrically opposed concepts of Blame and Responsibility. Women falling "victim" to later-lamented eFGM might very well be pitiable, however, readers grounded in reality won't be so quick to join that chorus. Not that they're hard-hearted…but because they get it: in life, bad choices (a.k.a. mistakes) happen.

What an individual does after they've made that mistaken choice, though, is crucial. Will they act like an adult? If so, they accept the consequences and suck-it-up. They accept their "stupid" or fix what they've broken and/or make amends where possible. In short they learn from their error and thereby grow in maturity (which means they possess increased personal **integrity**).

They are, in the eyes of anyone who sees their acceptance and responsible handling of the situation, all the more **honorable** for having worked through it.

If an individual is **immature**, therefore not grounded in reality, they are in for more than the average number of "mistakes." And they won't even see most of 'em coming. For these types, male or female, living under the pretense that reality is simply what "one perceives in their own mind" (or in that collective, enlightened, hive-mind they merged with, in college) will make for a steady stream of disappointments. Some potentially lethal.

They'll wander around zombie-like in the school of hard-knocks, perhaps perpetually…always studying, never graduating.

Maybe it's Maybelline® but probably it's Photoshop®

Please don't whine that you're being manipulated, like some zombie consumer, controlled by the evil corporate-capitalists that drive the current culture. (See? Here's the eXit and Off buttons.) In the West, at a certain point in our lives we all learn that what's on TV or in a magazine or catalog "may have been enhanced to show details." And we usually learn it by the age of 7. (Or else continue to go la-la-la-la to avoid that lesson.)

Of course not all of us pined for a Barbie® dreamhouse; not all of us got that 3-story pink molded plastic cultural reality-check. But those who did had their tiny hearts broken by believing it would be "as shown on TV." And… by recovering from that disappointment (that the elevator didn't move as smoothly – or on its own – because the human-hands were hidden off camera) we few, we fortunate few, **grew up**. Just a little. Until the next ad campaign at least.

But everyone – in the West – has, beyond a shadow of a doubt, had the fast-food hamburger reality-check. We know there are no actual burgers at any fast-food restaurant, that when served, look *that* pristine, *that* fresh, *that* juicy-moist. So it is with magazine cover-girls, cosmetic spokes-actresses, centerfold play-girlz, or TV and movie icons of pulchritude.

The days of Something/Something/and the American Way are gone. Surveys say that's the way we want it now. That's the new truth. It's the new reality. Sorry. Oh, and more bad news (read: more reality): even your average hum-drum fashion shoot doesn't remain untouched by the "miracle performing pixies inside every box" of Photoshop®[4].

Women Reject Equality

So now, these girls (who refused to grow-up) have become defenders-of-the-female-Sex… and continue to prove Equality was never their goal. Their lack of civil discourse in so many venues, on so many subjects, seems more than adequate proof "equality" wasn't even part of their philosophical ancestresses original vision.

The sudden volatility in discussions of **voluntary** female genital modification was inevitable. It's just one more

example of a collective howl of foul arising against men and it happens every full moon for every conceivable wrong-against-women "detected" in Western society. It's the Patriarchy, don't ya know.

All along, though, the matriarchs wanted to **act like men** – or at least like the fictitious ones their college hive-mind feminist profs fabricated for them – well, at least when it suited them. They wanted to "have at" life just like those Frankenstein men of theirs: with "no regrets" and seemingly "no consequences."

So now they watch and read "porn" – and other more mainstream yet increasingly explicit materials. And once again too many women-acting-like-men just can't handle it… like men. They seek to be released from the responsibility that inevitably follows: of letting such imagery grow on them. These deluded broads refuse to be held accountable for not thinking outside the box. For not "getting it," for not getting that **it's fiction** for heaven's sake. So what do they do? Why, they play the Blame-Game. After they or their sisters have rushed off to a surgeon to get this or that bit "fixed" (raised up to a fictional standard) they turn around and blame their mistake on the men they so stupidly claimed they were just like.

It would take a stand-alone article to fully analyze the women who "wear whatever they want" (read: dress like sluts, uber-provocatively) but get offended when men look at what's exposed or – heaven forbid – treat them like actual sluts.

But it's time to reveal the winner of the whole naughty-bits Blame-Game, so listen up, ladies. (Particularly those of you who see a Patriarch-ist around every corner, under every bed, and repairing every imagined glass-ceiling your sisters finally managed to "break through."

The Missing Lynx

The "player" I contend you need to be blaming – or at least dialoging with – is a lot closer to home. In fact she's in your apartment, or, if you're on your own, she's back home. Where you supposedly grew up. It's your dear old (probably strong, independent, and single…) Mother. Sure, now she might be acting like a "cougar," but for sure she's **no lioness**. Because if she had been, you'd be smarter about the real world. Mother lions, after all, do more than just feed and protect their offspring. Equally importantly, they recognize the value and necessity of **their lion**. Modern human females (like your mother?) on the other hand… not-so-much.

("Traditionalism" Alert) If you had grown up with a more hands-on mother and an in-home father you'd have learned something that can't be gotten on a college campus, or by reading Sex-Relationship-Health columns in your favorite magazines, or by getting naked and leaping astride anything & everything on two legs you found momentarily appealing.

That is: Everyday men love everyday women.

Then, if your parents had done the hard thing (and stayed together) at some point you might have been shocked to discover your father watches and reads all those same kinds of racy things you now do – but he stayed with your mom, an actual un-Photoshopped® female! For better and, perhaps, through an awful lot of worse.

Maybe your brother would have learned something, too, if he'd been allowed to grow up with his father in his life. That everyday men can be entertained by fictions but don't honestly expect their women to look like lifesize plastic dolls: top-heavy and smooth-everywhere-save-their-skull.

Going, Going, Gone

So, ladies (and gents), be honest. Do you really need to look at a book of naughty "mugshots" to understand there's a wide world of variation out there? Ever heard that every single person has a different looking set of fingerprints? I'd bet it's got something to do with everyone's unique DNA.

If your mother (or father) isn't available or you're unwilling to ask one of them to give you the skinny on the matter, allow me. The dirty "little" secret is this: once a female has successfully hit and survived women-o-pause they'll have next-to-nothing left to worry about. ⍰

Patrice Stanton

1 http://www.avoiceformen.com/feminism/designer-vaginas/

2 http://www.huffingtonpost.com/2013/04/24/designer-vagina-labiaplasty-surgery-video_n_3149494.html

3 http://www.dailylife.com.au/news-and-views/dl-opinion/the-large-labia-project-20130225-2f1jl.html

4 Forgive me, Adobe® wan kenobi, I totally made this one up.

A female monster and a hidden sufferer?

Andy Thomas · 30 May 2013 · Archived copy · Original

I want you to watch the footage below and make a mental note of what you see taking place. Stop reading here, until after you have watched the video.

There are a number of things happening in this. Did you spot them all?

The woman in the video is clearly a monster. Her behaviour is disgusting and violent; the issue of where the young man should or should not put the refuse is irrelevant. What's more, if he were to lift a finger to defend himself and she picked up the phone to the police as a result, the consequences for him could be severe.

That was the obvious bit.

Then there's the guy with the camera, who thinks it's amusing — until she comes after him that is, at which point the footage ends abruptly. The original up-loader put the video under the "comedy" category and describes it in the low-bar as "highly funny." This says a lot about society's perceptions of male targeted aggression.

But did you spot who is, potentially, the real victim in all of this?

The guy in the blue top — his role in trying to restrain and calm the woman was largely incidental, but he is almost certainly her husband or partner.

While it's not possible to know for certain on the strength of this video alone, I would strongly suspect that he has, in fact, endured a living hell for decades at her hands. Look again at how delicately he attempts to intervene — he is afraid to antagonise her.

A man like this could be in a dire position. His only options would be live in misery or try to escape and lose his home. But at his age, with his parents gone, where would he go and how would he live?

Moreover, wider society will not easily recognise him as the victim in this — did you? For him, there are few options, and they are dwindling…

Recent UK trials with Domestic Violence Protection Orders (DVPOs) have facilitated the immediate removal of those accused of abusive behaviour without need of evidence. An accusation alone suffices, and police are trained to see men only as abusers, not suffers. For example, the title of the 2011 UK government policy paper, "A Call to end violence against women and girls" says it all.

It is an incarnation of the Duluth Model of domestic violence, if ever there was one.

The Duluth Model is a standard intervention approach used throughout the world and is based directly on feminist "patriarchy theory," i.e. that men, such as the man with the blue shirt in video, oppress women. As such, it focuses solely on teaching men not to be batterers.

If that wasn't enough, men, especially those of older generations, are culturally conditioned to believe that should be able to sort out their own problems, thus isolating themselves.

In reality, an innocent man trapped in a relationship with a manipulative and malicious woman would be uniquely powerless. His life would be lived on the edge of a knife in which the threat of a phone call to the police over some perceived wrong or slight would be an ever present reality. If he attempted to flee, the police could be weaponised against him, especially if past allegations had established a track record of his purported behaviour. If, having been abused for years, he snapped and resorted to physical violence himself — that would only condemn him.

If you heap abuse on a man, while denying him the ability to respond, then you are killing that man.

I wonder just how many men, who are primary abuse *sufferers,* are made to undergo Duluth based "education" programmes each year in order to "teach them not to batter?" In such cases, the effect would be utterly

dehumanising — the state would be perpetrating psychological abuse against the abused.

This article was first published on MRALondon.org.

‘Cuckoo’s Nest’ an allegory of gender feminism

Robert Franklin · 30 May 2013 · Archived copy · Original

[dropcap]A[/dropcap] few nights ago, my wife and I watched the 1975 movie “One Flew Over the Cuckoo’s Nest.” It had been years since I’d seen it even though I love the film and think it’s perhaps Jack Nicholson’s best role. But what struck me most this time was that the movie is an astonishingly accurate allegory of what gender feminism has done/is doing/wants to do to this culture and society.

Remember the movie? It takes place in a mental institution, a ward really that’s under the control and supervision of the Big Nurse, Nurse Ratched, wonderfully played by Louise Fletcher who won an academy award for her performance. It’s a men’s ward and the inmates are utterly cowed by Nurse Ratched. The very first scene is of them lining up to take their medicine. Nurse Ratched is all about control. She’s either taken their masculinity or they’ve given it to her without being asked.

Enter Randall Patrick McMurphy (Nicholson) who’s spent time in prison but has been sent to the mental ward to be evaluated. Is he crazy or is he just unwilling to walk society’s walk and talk its talk? He’s brought in in handcuffs and as soon as they’re removed he breaks into one of Nicholson’s patented madman laughs, the eyebrows jump, the eyes sparkle and he grabs one of the guards and plants a huge wet kiss on his cheek. Dr. Spivey, the institution’s resident psychiatrist, asks McMurphy why he thinks he’s been brought there to which McMurphy answers “Well, doc, as near as I can judge it’s because I fight and fuck too much.” Here’s an unabashed man in a world that fears and loathes men.

Nicholson’s McMurphy is the soul of anarchy, the untamed free spirit and the polar opposite of Nurse Ratched. One look at Louise Fletcher’s face, her icy hauteur, her smug sense of being in complete control, her malignant hatred of the men in her charge, and we know that these two will clash. If McMurphy likes to fight and fuck too much, Nurse Ratched is all about order. As to fucking, can anyone imagine her exhibiting the slightest sexual passion? McMurphy announces his intention, to the delight of the other men, to “put a bug so far up her ass she won’t know whether to shit or wind her watch.”

[image]
Lasser as Ratched
He sets out to do exactly that and ends up getting enforced electroshock therapy for his troubles. But he’s undeterred, believing that once his criminal sentence is complete, he’s a free man. Not so. One of the aides sets him straight. He’s in the mental ward until they decide to let him go and “they” means Nurse Ratched. We know for certain that she’ll never release him until he’s become like the other men in the ward, feckless and feminized.

It’s a fight to the death between McMurphy and Nurse Ratched. One will not escape alive. Ultimately, one of the men on the ward (Brad Douriff) for whom McMurphy has developed tender feelings commits suicide, humiliated and emasculated by Nurse Ratched. McMurphy attacks her and in one of the most powerful scenes in the movie, attempts to strangle the life out of her. (Fletcher later said that when she attended a screening of the movie in Chicago, the audience stood and cheered throughout the strangulation scene.) He’s restrained by the aides on the ward and sent to the Shock Shop for a session that leaves him in a vegetative state. Nurse Ratched has won although she almost paid for the victory with her life.

But Chief Broom, an enormous, silent Indian on the ward understands that a lobotomized McMurphy is no McMurphy at all. The man’s body, bereft of its power, its spirit of joy, fun and disrespect for authority, is worthless. He suffocates the helpless man and, in a feat of inhuman strength, breaks out of the ward and lopes off into the night, headed for Canada.

All is as it was on the ward before McMurphy’s arrival, but the Chief is free, released from his self-imposed inertia by McMurphy’s vitality.

That’s a hasty sketch of the movie. If you’ve never seen it, I urge you to do so. If you haven’t seen it in a while,

watch it again. To me, it's THE movie for the men's rights movement.

Ken Kesey's book is pretty frank about what it's saying. It was first published in 1962, too early to be a condemnation of gender feminism, but amazingly, it's perfect for the job. Kesey's view was that the march of civilization ultimately tramples the masculine spirit, that the demands of good order are finally incompatible with the anarchic strength, the creativity, the risk-taking spirit that so defines what it means to be a man. Kesey was clear that that quality of civilization is itself feminine and at odds with the male.

Whatever one may think of Kesey's view of humanity, his book and this extraordinarily fine film are directly applicable to present-day gender feminism, the bastard child that has entirely shanghaied that movement. Put simply, to watch the movie is to be smacked in the gob by what gender feminism seeks for this society. Nothing better shows the frank misandry of today's gender feminism than one look at Nurse Ratched's face. She is a weak woman in a position of great power and her visceral need is to destroy masculinity in the form of Randall P. McMurphy. Nurse Ratched's face, her body language, everything she is and stands for are the very soul of gender feminism.

At one point Dr. Spivey has another talk with McMurphy and asks him why he doesn't like Nurse Ratched. McMurphy says "She doesn't play fair. She likes a stacked deck." Is there a truer statement about gender feminism today than "it likes a stacked deck?" The phrase speaks volumes.

And what about the men on the ward? They knew all along that Nurse Ratched held the keys to McMurphy's freedom, that in order for him to get out of there, he had to toe the line that she had drawn. McMurphy didn't know that and crucially, they didn't tell him. The allowed him to go on putting "a bug up her ass" and digging his own grave in the process. They were thrilled by his power, but acted to make him one of them rather than the other way around. They were traitors to him, to themselves and to their sex. Sound like anyone you know? The Michael Kimmels and David Futrelles of the world who proudly and dishonestly attempt to sell out their sex in exchange for a few kind words from their gender feminist overlords? Like them, the men on the ward beg for scraps of approval from the Big Nurse.

And finally there's Chief Broom, the one who uses McMurphy's energy to finally understand the insanity of the world (the ward) he lives in and, alone among all the men there, escapes it. It's not in the movie, but in the book, Kesey describes the Chief's patient loping away from the institution as resembling a dog with his nose to the ground, on a long journey seeking something "like he had a mission." MGTOWs anyone?

I tell you, the movie's uncanny. From forty years ago, it speaks to us today as vividly as anything I've ever seen or read about what we've become today and warns us about what gender feminists hope to have in store.

Happy viewing!

It's on

Paul Elam · 30 May 2013 · Archived copy · Original

This is probably the most important article I have ever written, and it addresses what I believe is the greatest challenge the M(H)RM has faced so far.

Victor Zen just brought us an important bit of news that I have also known about for several hours, and about which I am already getting emails. Facebook has just bowed to public pressure from feminists to start policing its pages and removing what is ostensibly called hate speech and the glorification of violence toward women.

Please don't make the mistake of believing that this is the real agenda.

Let's dispense with the basics first. As Zen has already pointed out, the sexism that Facebook has agreed to root out is that which is identified and defined by ideological feminists only. No MHRA perspective on the subject, or any other perspective for that matter, is relevant. Consequently the hundreds and maybe thousands of male bashing pages on the social network giant will remain, and only those pages identified as a problem by moderators "trained" by feminist ideologues will be targeted.

Unfortunately, that is not near the worst of the news.

What is happening, and it is going to happen more swiftly than you can imagine, is that just as we have seen in academia, in the military, in many workplaces and more recently in the secular community, feminists are using whatever tools are at their disposal to ensure that their narrative is the only one allowed.

To put it more bluntly, feminist ideologues are co-opting Facebook, and they will root out any and all opposition to their worldview. That will include, at some point, the AVFM Facebook page and its nearly 3,500 fans (2,000 of which have come in the past two months).

How important this is? In a word, very.

Facebook accounts for roughly 10-13% of our traffic on most days, and with a rapidly growing fan base that promises to represent a continually increasing number of actual visitors to the site.

To be honest, this does not mean that the loss of our Facebook fan page would result in a complete loss of traffic from Facebook. Many individuals post our articles on their pages, so that resultant traffic does not come directly from the fan page. But that is a minor detail when you consider the actual agenda here and its potential for harm to our community.

The machinations of these ideologues do not begin or end with Facebook. Still, as a battle ground in the ever increasing conflict between radical feminists and their opposition, it is of massive importance.

Have you ever known an ideologue to be satisfied with a victory? Where do you imagine, if they are successful at eliminating men's rights discussion from Facebook, they will go next? Reddit? YouTube?

How about *Google*?

Do you think they are above trying to have men's rights websites de-listed from Google search returns? Why don't you ask them at Norton Symantec or O2, who have already blocked nearly ALL men's rights related websites?

If you believe that these ideologues would not seek to wipe out all opposition to their worldview from the internet, then you likely believe that the current campaign on Facebook is to simply address sexism and sexual violence against women. You will probably believe that till the day you come here and find an error message instead of a website.

This is not the somewhat comical antics of the SPLC. It is not the even more comedic histrionics of the University of Toronto Student Union. This is actually a well-planned agenda that that could ultimately deal very harsh blows to

the Men's Human Rights Movement just as it is beginning to emerge.

And we need to do something about it.

With that in mind, I am respectfully calling on all men's organizations, father's rights groups, men's issues bloggers, secular organizations and anyone else concerned with free speech and evidence based solutions to social problems to take a stand on this issue and to demand that Facebook make a public commitment to the free speech of men's rights organizations.

Facebook should also include a non-feminist anti-sexist perspective to be given equal weight when evaluating what is and is not hate speech as well as what constitutes the glorification or condoning of violence against women.

Facebook should also make a public commitment to take precisely the same measures against online misandry that they take against alleged misogyny. That commitment should include addressing the promotion of violence against men. And they should follow through with this commitment in a verifiable and measurable way. At AVFM we support free speech for all, but if it is to be abridged in any way, that abridgment should not be driven by sexism.

We are entering very, very dangerous times. Ideological feminists are witnessing the deconstruction and debunking of their theories. They are watching a once stagnant and ineffectual men's rights movement start to gain momentum. The hegemony they have enjoyed for 50 years is under direct and long overdue attack.

They are not just going to let it happen.

So far, we have witnessed only bumbling attempts to paint us as a hate movement. Most of their efforts have simply blown up in their face. We have had more than our share of good laughs, and have been thrilled to see their hateful, disingenuous efforts result only in more growth for us.

It has been enjoyable, but it has also had the potential to make us soft. We can hardly afford that.

From this day forward, we need a directed and organized response to this problem. As we are just initiating this response, there is but a few details available now on what our efforts will be, but I will share them with you and advise you as more information becomes available.

One, I will be conducting outreach to NCFM, of which I am a member, and other similar organizations to initiate a coordinated response, and more importantly to make contact with other mainstream entities about this problem. If there ever was a time to think "the enemy of my enemy" this is it.

AVFM will establish monitoring of Facebook, to see what kinds of pages are deleted and for what reasons under the new Facebook guidelines.

This is also as good a time as any, though I wish it were under better circumstances, to announce that thanks to your donations to AVFM we have finally been able to hire Editor-in-Chief John Hembling (JTO) into a salaried position for AVFM. He is scheduled to start working for us full time on June 1, and not a day too soon. I am sure his dedicated efforts on this important matter will be invaluable.

While it is obvious that nowhere near all our plans are set, or even envisioned at this early stage of the game, it is just as clear that this is going to be a fight. It is also where you will be able to see, in clear public view, which "men's organizations" will take a stand when it absolutely counts, or whether they have feet of clay.

Finally, as always, we have to ask you to make the real difference. When we initiate email campaigns, which we surely will, please participate, regardless of where you live. Post this article to your Facebook page and other social media. If you are on Facebook, this article is also posted right here. Come and leave a comment encouraging others to take action. If you have not "liked" our page, please do so. If you are not on Facebook, please join, and then see the previous two sentences.

Go to the Facebook page about these events now and make your opinion known, respectfully, firmly and briefly. Be prepared to give some of your time and effort more than once. More than ten times.

Dig in, folks. This is going to be a long one. If you want a men's movement, YOU are going to have to fight for it.

WTF Fatigue: Jodi Arias

Dr. Tara J. Palmatier · 31 May 2013 · Archived copy · Original

It was inevitable. The constant news coverage of America's ~~sweetheart~~ psychopath Jodi Arias, her lack of remorse, her claims of being a "survivor" while ex-boyfriend, Travis Alexander, lies 6-feet under and her list of "mitigating factors" for why she should not receive the death penalty for the brutal and pre-meditated murder of Alexander has induced a heretofore-unknown mental health condition in me.

WTF Fatigue

I have WTF Fatigue and am certain I'm not the only one.

In case you've been on a media blackout, Jodi Arias stabbed her ex-boyfriend, Travis Alexander, 27 times, shot him in the head and slit his throat almost to the point of decapitation with malice and forethought after having sex with him in May 2008. Guess she wanted to hit it before she quit it. Whatta reptile.

I will not detail the history of her relationship with Alexander, the grisly murder, her numerous lies, her "amnesia" about the details of the murder (while being able to remember the minutia of her sex acts with Alexander), her preposterous claims of being a domestic violence victim (while there is ample evidence she stalked and terrorized Alexander) and her equally preposterous claims that she felt degraded and abused by sex with Alexander when her sexts, voicemails, etc., to Alexander give new meaning to "enthusiastic consent."

Rant tangent: If women don't want to be "used for sex" then they shouldn't use sex to try to get men (or women) to be in a relationship with them. These are usually the same women who serve the freaky deaky sex up on a platter straight from the get-go. That's like being a drug dealer who complains the only time someone calls is when they want dope. If that's what you're peddling, don't blame the customers.

And please spare me the happy horseshit about having low self-esteem and men "taking advantage." There are women who do the same thing to men for money and status. If you don't want to be "used for sex" then don't use sex. If you decide to roll the dice and have sex without love and commitment, then be grown-up enough to live with the consequences of your choices should you not get the pay-off you want.

If you believe you have nothing more to offer than sex then stop watching reality shows, stop the mall-hopping, the bar-hopping and the endless navel-gazing, get some therapy, take some adult enrichment classes and become a more interesting person that has more to offer than 3-minutes in "heaven" and a lifetime of endless bitching. The same goes for men who believe women are only interested in you for money. If you don't want to be used for your money or for sex, then don't go fishing with it. Are there predatory women and men in the world who will take advantage of you? Yes, so don't paint a bulls eye on your back. Arias is no victim. Sex was a tool to manipulate and control.

There's also a red flag here, folks. *Women who feel "used for sex" — especially when they're quick to jump into bed — are telling you that they're TRANSACTIONAL. They only give with an expectation of getting and sex is currency to them. If you have sex with this kind of woman, she believes you "owe" her.* Arias didn't get what she wanted in return for sex from Alexander and he paid for it with his life. **End rant tangent.**

[image]Psychopath TV – All Jodi! All the time!

When I first read about the Arias case, I thought to myself, "Oh, another sociopathic borderline. Wonder if she'll claim to be the real victim and manage to get off?" Miraculously, the Arizona jury didn't pull a Casey Anthony and found Arias guilty of first-degree murder – even though she's a woman and card carrying member of the Sisterhood of Professional Victimhood. Shocking, I know.

Even Arias was surprised by the guilty verdict and said she felt "betrayed" by the jury. **WTF #1.** (There were

multiple previous WTFs. This WTF is when I officially began counting).

Specifically, Arias said, “It felt like a huge sense of unreality. I felt betrayed, actually, by the jury. I was hoping they would see things for what they are.”

Unreality? You mean like when Alexander’s family and friends learned their loved one was butchered and left for dead in a pool of blood? In true BPD-sociopath fashion, Arias shows no compassion for her victims and their feelings and reserves compassion exclusively for herself. Furthermore, last time I checked, *murder is a crime*. Seems to me, the jury would have betrayed U.S. law by acquitting her. This was not a crime of passion nor was it self-defense. It was *pre-meditated murder*.

“See things for what they are” = “Believe my persuasive blaming and victim-speak and let me get away with murder.” Arias seems to have expected the jury to believe her contradictory, hole-ridden testimony as opposed to *the evidence*.

She banked on jurors believing her emotionally charged bullshit instead of the facts. But why shouldn’t she?

Lots of women get away with murder (sometimes literally) in Family Court and Criminal Court every single day. Just look at male vs. female conviction rates for similar crimes and who the winners are in the majority of Divorce-Custody Lotto cases. In that respect, I suspect Arias does feel like she’s getting a raw deal for being convicted of a crime she admitted committing because she’s a woman and should, therefore, be exempt from the consequences of her aberrant behaviors.

Arias told Fox affiliate KSAZ, “I would prefer to die sooner than later. Longevity runs in my family, and I don’t want to spend the rest of my natural life in one place. I believe death is the ultimate freedom and I’d rather have my freedom as soon as I can get it.” Textbook Borderline all-or-nothing maneuver. “If you don’t give me what I want, then get out! Wait, no, I didn’t mean it! Please don’t go!”

Sure enough, on May 21, 2013, two weeks after her conviction, Arias back-peddled like Lance Armstrong on steroids and pled for her life at the sentencing hearing. Her attorneys must’ve clued her into the possibility of appellate court and being released after 10 years give or take for “good behavior.”

http://www.youtube.com/watch?v=fGJA0zlrkZ0

Arias wasn’t under oath while she made these statements — not that being under oath stopped her from lying during the trial. She has yet to apologize to Alexander’s family. She said *SHE* feels bad for hurting them. *SHE* feels “destroyed” knowing her actions might have contributed to Travis’ grandmother’s recent death. She said she did not mean to hurt them. No, she meant to hurt Travis. Intention does not negate consequence. Her feelings for herself are irrelevant, but that is her only point of reference — like most sociopaths, psychopaths, malignant narcissists and borderlines.

Arias said she avoided looking at Travis’ family during the trial for “a variety reasons [she] won’t go in to.” Many of my clients’ former spouses cannot or will not make eye contact with them after making false allegations and destroying them with the help of Family Court. I think this is because on some level they know what they’re doing is wrong and can’t bear to see their twisted selves reflected back to them. Again, this is about *Arias* not wanting to feel bad and has nothing to do with empathy for the Alexanders.

Arias claimed she has contemplated suicide since being imprisoned and wrote numerous goodbye letters to her family. She said she didn’t go through with it because she wanted to spare her family the same pain the Alexander family is experiencing. What a sensitive, caring person she is — much like some mothers who, when faced with losing a custody dispute because of their crazy and abusive behavior, murder their kids and bungle their own half-assed suicides.

Arias then confirmed my earlier hypothesis about her attorneys cluing her in to the possibility that a life sentence doesn’t necessarily mean life — especially if you’re an attractive, young woman.

"If you elect me your junior high student body president, I promise to . . ."

This is when the WTFs started coming fast and furious complete with an *overhead projector* (WTF). Arias argued that she should not be put to death because of "all the good" she could do if she's allowed to live like:

1. Let her hair grow and donate it to a wig charity for cancer patients. Why, she's already done this three times since her incarceration in 2008! She's a real philanthropist as far as psychopathic, borderline personality disordered killers go. WTF. Frankly, I'd rather go bald than have her hair on my pate.

2. Teach her fellow inmates Spanish. Arias claims that since she's been in jail, she's received scads and scads of emails and letters from women asking her to teach them Spanish (guess they never heard of Berlitz and, by the way, WTF). Due to the trial keeping her soooooo busy, she just hasn't had the time for bilingual pursuits. If she's allowed to live, she promises to teach her fellow inmates in the "general population" Spanish. *¡Ay, caramba!*

3. Start a prison recycling program. And this wouldn't just help the women's prison. "It is one small thing that could have a far-reaching positive impact on the community and the planet." Ah, the grandiosity. Jodi saves the world one aluminum can at a time! WTF.

4. Teach fellow inmates to read. "I know reading has enriched my life by expanding my knowledge base and opening my eyes to new worlds and different cultures. I, too, can help other women, so they can add that dimension to their lives." Guess she must have missed the books on her summer reading list about how murder is wrong. And really? Arias as an educator and mentor? Am I the only one who sees something incredibly perverse about this? WTF.

[image]5. Start a book club "to stimulate discussions of a higher nature." Look out, Oprah! Your book club is about to get an ass pounding! Here comes Jodi! I recommend Arias start with *Crime and Punishment* and follow it up with *The C*nt of Monte Cristo*.

6. Sell "Survivor" t-shirts to help "other victims of domestic violence." This is the one that pisses me off the most. I try not to drop too many F-bombs in print, and if I were going to do it, this would certainly be the time for it. Arias is not a survivor. Arias is a murderer. She is a perpetrator. Abso-freaking-lutely shameless right to the bitter end. I cannot believe her lawyers allowed her to do this. Big shameless balls on this one. Any domestic violence shelter that accepts money from this psycho-killer should automatically forfeit any and all state and federal funding.

7. Do a lot more good stuff (*if the prison lets her). Although, Arias doesn't know what the other good stuff is at the moment, she promises she'll find many more ways to help fellow inmates, and you know, humanity. Speaking of humanity, *oh, the humanity*.

"A few things about Me, Me and ME."

After making her junior high case about all the good things she will do ~~once she is elected class president~~ in prison, Arias began a slideshow complete with baby pictures, toddler pictures of herself playing in the sprinkler, toddler pictures of herself playing dress-up, pictures of her childhood trips to Sea World and Hawaii and high school pictures of herself smiling for the camera. Her argument seemed to be, "Please don't put me to death for my crimes because I was a cute baby." Guess what, Ted Bundy was every bit as cute as Jodi.

Childhood cuteness being used as a legitimate legal argument for not receiving the death penalty for a heinous, pre-meditated murder? WTF.

Arias then claimed her bestie from high school was harassed and threatened, which is why she wasn't there speaking on her behalf — lest we forget who the real victim is in all this. Then, she made some vague references about her relationship with her father improving after she moved out, not having enough money to pay for heat in her first apartment she shared with her first boyfriend and it getting so cold they could see their breath, quoted Charles Dickens, talked about how her first boyfriend will always be "special to [her]" and more pictures of other ex-boyfriends. Then Arias talked about her different hairstyles over the years – *all with corresponding photos*.

"Here I am in my redhead stage. Here I am in my blond stage. Here I am skiing. Here I am in Palm Springs. Here I am on a terrace — it's on the ocean, but you can't see it very well on this screen. Look at me, look at me! Look at meeeeeeeeeeeee!"

Is this a court of law or her Facebook page? Her Internet dating profile? WTF does any of this have to do with anything?

Then Arias showed some more ex-boyfriend pictures, talked about going on dates to live reggae and blues performances in Monterey and how the band dedicated songs to her and her then boyfriend, how she went on summer camping trips, hung out with colleagues after work, rode the aerial tram in Palm Springs and went to Chuck E. Cheese. What, no moonlit walks on the beach? Again, WTF?

Arias sniffled and seemed to choke up about how she will not be able to take photos at her sister's wedding next year and won't be able to hold her nieces and nephews. Every now and again she would make a cursory reference that Travis won't be able to do these things with his family either and then quickly resumed talking about herself. It seemed like one of her attorneys had her edit those things in after reading her first draft in an effort to feign some semblance of empathy.

Then she threw a pity party about how she will never be a mother — unless some freak out there marries her, has conjugal visits and knocks her up. You *know* there's more than one freak that would marry and have kids with this psycho, which she would undoubtedly try to parlay into a reduced sentence. Arias' plea was essentially about how murdering Travis has caused her to suffer. From start to finish, *she made it all about her*.

"As some of you may know, I'm an Artist."

Just ask Travis Alexander about her handiwork and *Dexter*-like photog skills. She's a regular blood spatter Jackson Pollack. Yes, this narcissistic monster included a slideshow of her crappy paintings and etchings in her plea and bemoaned the fact that she won't be able to do oil paintings in the pokey. Among her oeuvre are portraits of Frank Sinatra, Elizabeth Taylor and Elvis. WTF. Then Arias sniffled about how she will no longer be in family Christmas portraits. Narcissistic much? Heaven forbid she miss a photo-op.

"I was hoping to avoid trial, not the outcome (although, that would have been nice) and go quietly into the night. Are you getting my good side? Be sure to get my good side! Wanna see me do a handstand?"

Go quietly into the night? Avoid exposure? This woman is on every news channel, YouTube and all over print media — if there's a camera and a mic, she's there. This piece of work has yet to shut up. At one point, she was running a Twatter feed from jail ferchrissakes — she may still be, don't know.

The defense's fatal mistake was putting her on the stand and in front of media cameras. Had she kept her mouth shut and looked pitiful from the defense table, her cockamamie defense might have worked. Instead, they allowed Arias to bask in the limelight and the media has given her a platform. I'm waiting for ABC to announce Arias as the next Bachelorette. There's already a Lifetime movie scheduled to air next month. Let's hope "lifetime" is also the length of Arias' sentence – *without parole*.

"It was never my goal to malign Travis' character. It was my goal to preserve his reputation."

Bullshit and WTF, WTF, WTF, WTF. She recounted their sexual relationship in graphic detail and in unadulterated predatory braggadocio. She tried to put him on trial for liking what some people consider to be kinky sex.

"I wouldn't even harm a fly (or a spider.)"

This is one of the last lines from the Hitchcock thriller, *Psycho*. You would think someone on the defense team would have mentioned this to her. Too bad she didn't show Travis the same compassion she shows spiders.

"Please spare my life. Not for me, of course, but for my family."

This part left me especially incredulous. "In many ways, my family has suffered a loss, too . . . their hopes of

welcoming me home someday were forever dashed [when I was convicted].” Unless Arias’ family lives in the same self-centered, unreality bubble she does, how could they even think that was possible? Again, this was all about Arias and her suffering with cursory mentions of the Alexanders’ suffering.

Much like Steven Alexander who, in his victim impact statement said he doesn’t want to see Arias anymore, neither do I. If the next jury gives her life instead of the death penalty, let’s hope part of the sentence is NO MORE MEDIA INTERVIEWS. NO INTERNET ACCESS. No intermediaries giving interviews on her behalf and no intermediaries blogging, tweeting and selling Arias’ outrageous tee-shirts and crappy “art.” If the jury really wants to punish Arias, they will put her away for life and prohibit her from any media attention with no chance for parole. No Geraldo interviews. No interviews of any kind. Nothing.

Here is a synopsis of the “mitigating factors” to not give Arias the death penalty:

[image]

I just don’t see how any of this is relevant. If Travis had murdered Jodi, would these points be considered compelling arguments? Of course they wouldn’t. If her defense team had any integrity, they would not have let her share her personal scrapbook and natter on about herself for 30 minutes.

Arias should have said, “I am both deeply ashamed and sorry for what I have done. Even saying this, I know there is nothing I can do to make amends for the pain and harm I have caused Travis, his family and my family. Even though I don’t deserve it, I beg this court for mercy. If you give me life instead of death, I promise I will be a model prisoner, stay out of the public eye and do nothing to cause Travis’ loved ones further pain. I am profoundly sorry and will regret what I have done until the day I die.”

Jodi Arias isn’t sorry for killing Travis Alexander. She is sorry she got caught and is suffering the consequences. Again, she feels bad about the consequences of her behavior, not her behavior. She believes she was justified in killing him, that he deserved it. If she were truly sorry for murdering Travis and for the pain she’s caused his family, she would not have tried to justify her actions and blamed the victim for her having killed him. She would not have dragged his name through the mud and put his sexual proclivities on trial. She’s not sorry for committing murder. She is pissed she didn’t get away with it and feels betrayed by the jury that they didn’t let her get away with it.

If I were a juror, I don’t know if I’d be able to sentence someone to death, even someone as richly deserving as Jodi Arias. I wouldn’t want anyone’s blood on my hands and cannot imagine being charged with that task. However, if anyone were deserving of the death penalty, Arias is it.

Shrink4Men Coaching and Consulting Services:

Dr Tara J. Palmatier provides confidential, fee-for-service, consultation/coaching/counseling services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

Why I do wiki and what's a woozle!

Isaac T. Quill · 31 May 2013 · Archived copy · Original

Dean Esmay has been prodding, poking and asking (read: demanded) that I put this here! Happy now Dean? I've to introduce myself – My name is Isaac T. Quill, also known ironically as "ImNotMraBut…". My motto in life is "***Life is far too serious to be taken seriously***." I've also been told I have to play nice with the other kids. Huh! I'm persnickety, crotchety, I like digging to find the truth. Some people really don't like that, so I'm not sure the other kids will like how I play with them. (Evil Grin)

When you have found truths (and the evidence that proves them) you need a place to keep them safe. A Wiki is a great way to do it. That's why "I Do Wiki", recording and storing verifiable truths. AVfM now has its own reference Wiki, a place to keep and reference truths. Over the last weeks, there have been a few teething problems, some tinkering and technical tantrums, but now the AVfM Wiki is "Cooking With Gas". Building and maintaining a Wiki is an endless task, but all red pill munchers know you have to keep maintaining the verifiable truth anyway.

(*And for those of you who are lost, you must sign up for an account here, and then, if you wish to edit pages, you must click here and say you wish to be allowed to edit pages. Yes, this is more cumbersome than Wikipedia, but that's to help us prevent sabotage so we hope you understand why we're requiring a two-step process. –DE.*)

I've been working on a Wiki entry that is close to my heart: "**The Woozle Effect,**" and I also think it's a technical term people really need to start using. I know that some people hear the word Woozle and think of mythical animals and Winnie-the pooh, but that says more about your bed time habits and stories.

It's not a joke. "**The Woozle Effect**" is a serious scientific term that was coined in 1979 by Beverly D Houghton; a paper showing how data and information about domestic violence was being distorted – how false realities were being created. "**The Woozle Effect**" was quickly picked up by other experts, but it's usage didn't catch on. It seems that feminist-leaning and -focused research has so many Woozles it was scientific suicide to say you had found one. Just ask Richard Gelles, Murray Straus, and Suzanne Steinmetz:

> **The response to our finding that the rate of female-to-male family violence was equal to the rate of male-to-female violence not only produced heated scholarly criticism, but intense and long-lasting personal attacks. All three of us received death threats. Bomb threats were phoned in to conference centers and buildings where we were scheduled to present.**
>
> **The Missing Persons of Domestic Violence, by Richard J. Gelles,**
> **The Women's Quarterly, September 1999, pp. 18-20**

There is nothing funny in finding The truth that wipes out many Woozles and then having your life threatened and your very existence attacked. You hold a Truth that others want to kill. Woozles are not just lies, they incite hatred and violence against the truth.

Many have had to deal with Backlash, Bullying and even Bombs when they have said anything that threatened feminist propaganda. Science and Social Sciences has been no different. Woozles seem to have the capacity to burrow deep into the most interesting places, including the US Congress. Finding Woozles and naming them "Woozle" are dangerous pastimes.

I've been asked to put some of the Wiki content here to show folks what they are missing and also what they can help create. In fact by the time you read this the Wiki content is likely to have been expanded and changed, so you will probably need to check it out over on the AVfM Wiki.

But first I'd like you to see some massive wild Woozles running amok and how they get tamed by Truths. I present to you Julia Gillard, Prime Minister of Australia spouting Woozles. It seems that Politicians and Celebrities love spouting them – they just can't stop themselves.

[youtube http://www.youtube.com/watch?v=l_JkyWapMns]

Please See Footnote For Details Of Award Status & Awaited Acceptance.

Woozle Effect

The Woozle effect, also known as **evidence by citation**[1] or a **Woozle**, occurs when evidence from earlier sources, academic studies or publications are misused, often applying an improper weight. This misleads individuals, groups such as governments and the public in general into accepting claims made using the woozled evidence.

> **"Results of a weak study may be repeated so many times in different sources (e.g., professional journals) that they (undeservedly) achieve the status of a law.".**
>
> Eileen Gambrill, Propaganda in the Helping Professions[2]

Woozles become accepted as real often becoming "Urban Myth"[3] and "Factoids".[4] "..fiction is converted into scientific evidence that will be cited over and over."[1] The woozle effect has also been linked to "Confirmation Bias", "Groupthink", "Belief Perseverance" and "False Paradigm".[5]

> **"Red flags for hiding competing well-argued views include phrases such as "Every one knows …" "It is clear that …" "It is obvious that …" "It is generally agreed that …" This kind of unchallenged repetition encourages the woozle effect; if we hear something enough times we assume that it is true."[6]**
>
> Eileen Gambrill, Amanda Reiman 2011 "A Propaganda Index for Reviewing Problem Framing in Articles and Manuscripts"

Woozles are often created by changing language to express a level of certainty that an original source does not contain. Changing Language from "*The evidence may show..*" to "*The evidence shows..*" would result in a woozle.[7]

Gelles has observed conflict between standard scientific methodology and advocacy; "Advocacy efforts are often governed by the ends justifying the means. Many advocates have little patience with the timetable of research or social policy – they see the harm inflicted at ground level and strongly feel the need to do something."[8] Gelles has linked this to the pattern of basic rules being changed and rules of the fictional game TEGWAR[a] used instead. It has also been observed "Results are routinely miscited in a direction favoring activist ideology,..".[9]

The terms woozle and woozle effect are most frequently found and used in the field of interpersonal violence (IPV) and domestic violence, where the term originated. Other academic papers and publications have used the woozle as a motif and to show the presence of the woozle effect in many areas, such as school management,[10] nursing and gerentology,[11][12] public sector-governmental decision making[13] and construction industry.[14]

1 Origin & Usage

Woozle effect is a term coined by Beverly Houghton in 1979.[b][15][16][17][18][19]

Woozle is the name of an imaginary creature in the A.A. Milne Winnie-the-Pooh books.

> **"Tracks," said Piglet. "Paw-marks." he gave a little squeak of excitement. "Oh, Pooh! Do you think it's a – a – Woozle?"**
>
> **"It may be," said Pooh "sometimes it is and sometimes it isn't. You can never tell with paw-marks."[20]**

Winnie-the-Pooh and Piglet start following tracks left in snow believing they are the tracks of a Woozle. The tracks keep multiplying with Pooh and Piglet becoming more and more excited, convinced that they are now tracking many Woozles. Christopher Robin then explains that they have been following their own tracks.

> **"When going round a spinney of larch trees tracking something, be sure it isn't your own footprints you are following."**[21]
>
> Pooh's Little Instruction Book

In 1979 Houghton[15] illustrated the Woozle effect showing how work by Gelles 1974, Published in the book "The violent home"[22] had been transferred from applying to a small sample to a universal sample from a group of less than 100 couples to all US Wives.[23][24]

- Gelles conducted a study using police domestic disturbance reports as the source. He explained this very specifically as a way to locate clear examples of domestic abuse. he was not looking for a national or global sample. Gelles reported that this sample showed 55% conjugal violence. The evidence is for a small group, selected only due to police reports and known incidents. The 55% also referred to both men and women as victims.
- Straus writing the forward to the book "The violent home"[23] used the 55% figure but without qualifying it.
- Langley & levy then cited Gelles & Straus claiming "Estimates that 50 percent of all American wives are battered women are not uncommon".[24] Gelles & Straus made no such claim or inference in their work.
- Langley & levy then applied the Woozle to the general population arriving at the figure of 28 million American Wives being battered annually.[16]
- The 28 Million figure, published in the book "Wife beating: the silent crisis",[24] then received extensive media coverage, including claims that at least 7 other studies showed the same 28 Million figure to be valid. In accounting for the lack of previous knowledge of what was called "A conspiracy of silence by men"[25] the US Government, Congress, The American Bar Association, police and FBI, were all referred to as having "Culpable Ignorance".[26][27][25]

In 1982, Professor Walter R Schumm of Kansas State University School of Family Studies and Human Services, warned of the danger of the Woozle effect when he said of it that it could be used to mistakenly "set policy in the prevention and treatment of family violence".[28]

In 1991 Prof Murray Straus noted:

> **"In contemporary American society, statistics are used to inform, guide, and justify social policy. The belief in statistics is so great that when the public or a legislature wishes to act and there are no statistics, statistics must somehow be created to fill the vacuum. Unfortunately, these statistics are often biased toward supporting the proposed policy."**[29]

In 2007, Gelles further emphasised the nature of woozles when he likened them to the fictional game TEGWAR (The Exciting Game Without Any Rules).[a] Gelles also traces the issues of woozles and TEGWAR around the field of domestic violence back in time to the 1990s and refers to "Nine Factoids and a Mantra"[8],showing how the woozle had taken precedence and facts were not relevant.

> **The compelling research evidence solidified around a series of statements that captured the problem of violence toward women. The most common, oft-spoken, and published factoids are as follows:**
>
> - **According to the FBI, a woman is beaten every (fill in the blank) seconds in the United States.**
> - **There are four million women beaten and abused each year in the United States.**
> - **Domestic violence is the leading cause of injury to women between the ages of 15 and 44 in the**

> **United States—greater than car accidents, muggings, and rapes combined.**
>
> - **The March of Dimes reports that battering during pregnancy is the leading cause of birth defects and infant mortality [in the United States].**
> - **Sixty-three percent of young men between the ages of 11 and 20, who are serving time for homicide have killed their mother's abuser.**
> - **Seventy-five percent of women who are killed by intimate partners are killed after they attempt to leave their batterers.**
> - **Women who kill their batterers receive longer prison sentences than men who kill their partners.**
> - **There are nearly three times as many animal shelters in the United States as there are shelters for battered women and their children.**
> - **Violence toward women crosses racial and income barriers—battering knows no color other than black and blue.**
>
> Richard J. Gelles THE POLITICS OF RESEARCH: THE USE, ABUSE, AND MISUSE OF SOCIAL SCIENCE DATA—THE CASES OF INTIMATE PARTNER VIOLENCE

Gelles analyses each factoid and shows how they are false. For example, the FBI do not collect, collate or publish statistics on battery. The number is derived by making a calculation based upon a study which does not support the claim.[8] Whilst any claim may sound convincing, valid and authoritative it is always false.

Gelles also shows how those outside of a field of study or expertise lack the knowledge and insight to recognise woozles. The woozles simply become accepted in the general population. Until you know the rules you can only assume that the game is being played the right way.

Many have expressed concern that Woozles are not simply accidental:

> **Propagandists are aware that simply hearing, seeing, or thinking about a statement many times may increase belief in the statement. As Thouless (1974)[c] notes, we tend to think that what goes through our mind must be important. Simply repeating a position increases the likelihood of its acceptance, especially if the statement is offered in a confident manner by a person of prestige and has a slogan quality that plays on our emotions. Results of a weak study may be repeated so many times in different sources (eg. professional journals) that they (undeservedly) achieve the status of a law. Gelles (1982)[d] calls this the Woozle Effect.[30]**
>
> Eileen Gambrill (2012) Propaganda in the Helping Professions

In the book "Rethinking Domestic Violence", Donald G Dutton raises concerns as to gender bias and potential political bias. He states:

> **"Woozles are usually not simply a matter of authentic misreporting. They also reveal a desire to read into the data an a priori position that is really not there, what Bacon calls "idols of the theatre". … All the data reporting mistakes I have found in the literature, without exception, were made in the direction of supporting feminist preconceptions."[31]**
>
> **Dutton (2006) Rethinking Domestic Violence**

As far back as 1995 similar concerns were being expressed by Dr Christina Hoff Sommers, when she said:

> **"More often than not, a closer look at the supporting evidence the studies and statistics on eating disorders, domestic battery, rape, sexual harassment, bias against girls in school, wage differentials, or the demise of the nuclear family – will raise grave questions about credibility, not to speak of objectivity.**
>
> **When they engage in exaggeration, oversimplification, and obfuscation, the feminist researchers may be no different from such other advocacy groups as the National Rifle Association or the tobacco industry. But when the NRA does a "study that shows . . . ," or the tobacco industry finds "data that suggest. . . ," journalists are on their guard. They check sources and seek dissenting opinions."[32]**
>
> Christina Hoff Sommers (1995) Who Stole Feminism?

2 Examples

The examples section of the Wiki page is growing all the time, so If you want to check them out on the Wiki – Woozle Effect.

Some readers may have an inkling that they have come across something similar to this before. Well you have – the issue of "Evidence by Citation" and how it distorts reality keeps being raised. Here are a few of the AVfM articles that have been addressing the "Woozle Effect", but not calling it that.

- Science, bad science, and pseudoscience: How bad statistics come to life
- How feminists corrupt DV research
- Study Reveals Female Rape Victims Enjoyed the Experience
- Study: 91% of mothers abuse children, fathers 7%
- How research is used to promote male hatred

The Woozle is a Pesky Critter that hides so well people don't even know what to call it when they see it. They recognise the footprints, but the real monster is always just out of sight.

If you spot any wild Woozles please let me know. Both my Keyboard and Quill are just waiting for the little blighters.

Big blighters are even better.

Footnote:

Following Julia Gillard's amazing video performance with multiple Woozles, she has been nominated for the inaugural "Massive, Arrant & Disingenuous Citation Occasioning Woozle" Award.

Ms Gillard has yet to acknowledge her nomination for the inaugural M.A.D.C.O.W. award, but it is hoped that she can receive it soon.

The Voice of Europe: Drugging kids

James Huff · 31 May 2013 · Archived copy · Original

[box icon=""]

On May 31, Lucian Vâlsan, Huffnágel Pista and James Huff will be talking about the issue of kids being drugged (sometimes using force by the State – under the threat of having the kid taken away from parents) in Europe.

Europeans tend to talk less about the drugs that doctors pour into their kids, drugs that aren't always necessary for the wellbeing of the child.

Can 6 year olds be correctly diagnosed with diseases like OCD or ADHD and put on highly addictive psycho-active drugs? How did the 1940s generation survived in such big numbers without these all-too-caring doctors?

Why are the kids now more than ever in need of more and more drugs? Why is the society drugging boys into submission?

The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news and the featured interview with Robert O'Hara.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America).

SHOW PAGE

[/box]

You’re a pill, Shona Sibary

Janet Bloomfield (aka JudgyBitch) · 31 May 2013 · Archived copy · Original

Don’t want to have sex with your emotionless robot drone husband? There’s a pill for that!

Trigger warning: images of Shona Sibary

Hey, have you guys heard about this little blue pill men can take to produce instant raging boner?

Apparently, the ladies version will be hitting the shelves soon, and boy, has that ever stimulated some interesting conversation! Kelly Rose Bradford and my favorite little cross-eyed child beater, Shona Sibary had separate takes on the issue over at the***Daily Mail***, and let me tell you, they both suck.

[image]

http://www.dailymail.co.uk/femail/article-2332601/Women-libidos-high-Female-Viagra-debate-This-Morning-Kelly-Rose-Bradford-Shona-Sibary.html

Shona, she of the “I would rather mop the floor than fuck my husband” school of matrimony, says the pill will never work because women are so much more emotionally complicated than men.

http://www.dailymail.co.uk/femail/article-2212493/Id-mop-floor-sex-husband-Why-Brits-sex-just-chore.html

> **Sibary said women are more complicated sexually than men, and that the pill would not stimulate females emotionally.**
>
> **She said: ‘If you’re a man and you want to have sex for the sake of having it, fine, pop a pill and have sex in the mechanical way.**
>
> **‘But women are different. I’m the type of woman this drug is targeting, and we want to feel desirable and desired: it’s not a chemical thing, it’s an emotional thing.’**

[image]

Yikes! Perhaps a reality check is in order on the desirability front. Honey, you’re ugly. You simply cannot afford to be overweight and have a shitty haircut, too. Now, now, don’t get mad at me, gentle readers. The fact that Shona is ugly is not news to her.

http://www.dailymail.co.uk/femail/article-2317973/Shona-Sibary-Im-ugly-I-crack-mirrors-happier-pretty-friends.html

Let’s hope Mr. Sibary is blessed with very poor eyesight. What I really want to talk about is Shona’s argument that for men, sex is mechanical, while for women, it’s emotional.

V?tsy?yana strongly disagrees.

[image]

Probably the most famous book on sex ever written. ***Kama Sutra*** means “Aphorisms of Love”. You will note the absence of the word “jackhammer” in that translation.

John Donne thinks Shona is full of shit, too. The greatest love poet in the English language.

[image]

Love’s mysteries in souls do grow,

But yet the body is his book.

http://www.poetryfoundation.org/poem/173355

George Herbert, too.

You must sit down, says Love, and taste my meat:

So I did sit and eat.

http://www.poetryoutloud.org/poem/173632

Basically the entire worlds of art and literature are against Shona's assertion that men are rutting pigs who will stick their dicks in anything that moves, incapable of feeling love or profound emotional connection.

Rodin says Fuck You, Shona. The most beautiful sculpture ever created, in my opinion.

[image]

Leaving aside her lack of physical assets, compounded terribly by being overweight, dreadful hair and absolutely no sense of fashion whatsoever, is it possible that the lack of desire Shona complains about is the result of her being a fucking bitch? I mean really, after a busy day of slapping her toddler so hard she leaves welts behind, humiliating her teenage daughter by inviting people to call her a slut and looking upon her husband with disgust and the mop pail with lust, what exactly is there to desire about this woman?

[image]

http://www.dailymail.co.uk/femail/article-2274725/In-Tuesdays-Mail-Shona-Sibary-admitted-slaps-14-year-old-daughter-Here-furious-Flo-hits-Mum-doesnt-smack-love-She-does-loses-control.html

What kind of emotional connection is possible with a woman who admits she terrorizes her children regularly with physical violence?

> **I was talking to a friend the other day, and she admitted — in a guilty whisper — that she had, very occasionally, smacked her two sons. She refrained from doing so more often because she couldn't bear the thought of them 'flinching' when she went near them.**
>
> **I refrained from telling her that my children not only flinch — they duck, dive and even, on occasion, lock themselves in another room to avoid being on the receiving end of my hand.**

http://www.dailymail.co.uk/femail/article-2273565/SHONA-SIBARY-I-know-horrified-But-I-slap-14-year-old-daughter.html

Charming. God, I hate this woman. The only pill she should consider taking is cyanide.

So let's move on to Bradford. Does she make a better argument for why women should take the lady viagara?

> **Speaking to Dr Dawn Harper and married presenters Eamonn Holmes and Ruth Langsford, Bradford said the pill could help women suffering from a low sex drive to stop their husbands straying.**

Now, we've discussed before how a lack of sex does indeed push husbands to stray, but unspoken in Bradford's argument is the exact same assumption as Sibary.

http://judgybitch.com/2013/04/19/would-you-take-marital-advice-from-a-hooker-hell-yeah/

That men just want to fuck. No emotional commitment or engagement is necessary. Pop the pill, roll over, and have at 'er.

[image]

So romantic.

What both these women are doing is assuming a moral superiority over men when it comes to the experience of emotion. The ladies are not just assuming their own feelings trump any feelings men might have, but point blank denying that men have any feelings at all! It's astonishing that women making those kinds of claim illicit no reaction whatsoever, even from the man sitting in the room with them!

Really?!?!

Sex is just mechanics for men. Men don't feel love. Love isn't an important determinant of how satisfying sex is for men. Men don't care WHY their wives are having sex with them, they just want sex.

Hmmm. Such a mystery why these particular women don't find sex all that satisfying, huh?

Check out this column from Maggie McNeill at the ***Honest Courtesan*** (a woman who knows a thing or two about male desire). The idea that "duty sex" is unappealing to men is taken for granted. The exact opposite of what the ladies at the Daily Mail argue.

http://maggiemcneill.wordpress.com/2013/04/17/dry-run/

[image]

Loss of libido in women, excepting rare medical conditions, in my opinion, is a direct result of not seeing men as emotionally complex beings. If you're married, at some point, your husband probably stood in front of you and promised to love you forever. Rejecting him physically is a very wounding thing to do. It hurts. Sex is one of the most important, intimate ways married couples show that they love one another. Refusing to have sex with your husband is telling him, in a very painful way, that you don't love him. That you don't care for him or about him.

I guess the only way to justify that is to think of men as emotionless. It doesn't hurt men to be rejected because they don't feel anything to begin with.

That's the ugly little reality behind female viagara. Will it actually boost women's libido? Who knows. What difference will it make, though, if women are going to continue to see men as less than completely human? That's the real problem.

i carry your heart with me

by E. E. Cummings

i carry your heart with me(i carry it in

my heart)i am never without it(anywhere

i go you go, my dear; and whatever is done

by only me is your doing, my darling)

i fear

no fate(for you are my fate, my sweet)i want

no world(for beautiful you are my world, my true)

and it's you are whatever a moon has always meant

and whatever a sun will always sing is you

here is the deepest secret nobody knows

(here is the root of the root and the bud of the bud

and the sky of the sky of a tree called life; which grows

higher than the soul can hope or mind can hide)

and this is the wonder that's keeping the stars apart

i carry your heart(i carry it in my heart)

How did we get here? How do we go back? I'd like a pill for that.

Lots of love,

JB

Evaluation of WAM! Signatories

Sage Gerard (Victor Zen) · 1 June 2013 · Archived copy · Original

[box]
It's time for action. The AVFM community has scrambled to look beyond the fine print of WAM!'s ultimatum to Facebook and into the signatories. We are finding that some of them are tax-exempt, and even government funded. We now know that government funded institutions have endorsed a harmful double standard that results in the censorship of men.
But, if we discover that even one cent of government money touched WAM!'s campaign, we will be exposing a whole new dimension of hypocrisy.
We need your help to study the background of the signatories and see how deep the rabbit hole goes. If you have a few minutes to spare, log in to the AVFM forums and join us in the Project Central forums at the thread "A Call to Action – Feminist Oligarchy?" Due to the forum security settings, *you can only view the thread if you are logged in to the forums as a registered user*.
More details on how you can help are documented in that thread.
[/box]

International Men's Health Week 2013

Greg Canning · 1 June 2013 · Archived copy · Original

Australia joins other countries in celebrating International Men's Health Week every year in the second week of June.

This year between the 10th and 16th of June many health and community organizations will be joining the campaign to try and highlight the dismal state of male health in Australia, to encourage individuals to be more proactive in protecting their health and to lobby government and non-government organizations to expand policies and funding for men's health.

Longtime leaders in promotion of men's health the University of Western Sydney Men's Health Information and Resource Centre are again at the forefront of this years efforts and a browse through their Men's Health Week Website is highly recommended.

Importantly the Men's Health Information and Resource Centre are again focusing more on the *social determinants* of male health, education, social connection, secure employment, positive role models, male friendly services and mutual respect, rather then the orthodox fixation on the medical model and specific disease risk factors such as smoking, cholesterol, blood pressure etc.

This is in recognition that existing health services are pretty good at dealing with specific risk factors but it is necessary to firstly get men to seek advice and to do so they need to understand and value their health. This of value derives from their male identity and is embedded in their family, social, employment and community environments. Part of that environment for some involves one or more of the many misandirc and male-devaluing elements repeated highlighted here on AVFM. The devaluation of family, fatherhood and the gender biased treatment of men during separation, divorce and by the child support system being linked with a 10-fold increase in the male suicide rate in this group is but one well-known example.

The Men's Health Information and Resource Centre website also has some posters and fact sheets to download and print and might I suggest you do so, hang them in your workplaces and use them to start a discussion around men's health.

Andrology Australia is our nations peak organization focused on promoting men's reproductive and sexual health, and longtime supporters of Men's Health Week. Impairment of sexual function may be the first warning of a more serious problem, for example declining libido may precede overt depression and erectile dysfunction often alerts the physician to occult vascular disease and the risk of heart attach or stroke.

Whilst fewer men then women experience disabling symptoms due to age related hormonal deficiency, those men that do (about 1 in 200) can benefit greatly from hormone (testosterone) replacement. Information and education regarding prostate cancer and prostate conditions should be as available and accessible as that for breast cancer. Andrology Australia has been instrumental in spreading this information is a simplified form to men helping them to make informed decisions regarding an often complex and confusing area. The are many valuable resources on their website including comprehensive downloadable booklets on common reproductive health issues.

Regrettably one of the most curable of all cancers, testicular cancer, which predominantly affects adolescent and young males, is still hardly spoken of. This coupled with the demonization of male sexuality and genitalia leads to unnecessary deaths of young men too embarrassed to seek advice, such as this recent tragic example.

This year the Australian Men's Shed Association is also promoting men's health week with their "Spanner in the works" campaign. Expanding on the convenient stereotype of men's interest in machines and tinkering with them, key male health issues are linked by analogy to a motor vehicle's systems and components.

The men's sheds team have collected together a selection of screening tools suitable for screening to identify potential problems in these systems, and will be providing free health checks at selected locations and times. Many Men's Shed's are also organizing men's health week educational events and presentations.

The Men's Sheds organization is a uniquely Australian institution that has garnered widespread community and government support since it's humble beginnings more than a decade ago. Initially aimed at maintaining male friendship and connectedness for post retirement men, the organization is increasingly attracting young men and

boys who can benefit from the experience and wisdom of the older ones and visa versa. The local groups then often become involved in diverse ways in supporting other community initiatives. Their brief introductory video is worth viewing and if you can tolerate it their there is a long version replete with Prime Minister Julia Gillard and her partner Tim Mathieson spruiking how wonderful her misandric EMILY's list dominant government is in supporting men.

One of the great voids of men's health promotion involves the all too prevalent area of mental health. The health consequences of overt and subliminal society wide misandry should not be underestimated and are reflected most clearly in the male suicide rates across the globe. Nothing signifies more the present-day inculcated worthlessness and disposability men feel, than the frequency with which their struggle for identity and purpose in life ends in a decision to no longer exist.

Although more prominent males are coming forward and publically sharing their experience with depression, suicide often does not occur in the context of established mental health disorders but is reactive to situational crises. In Australia the Beyond Blue campaign and a growing number of youth mental health services established under the Headspace program are dealing with the consequences of mental ill health. However more male friendly crisis intervention services are required along with a concerted effort to address the root causes which are overwhelming social.

Whilst of course all men are different I believe it to be generally true that men often neglect their own health, especially in the area of preventative activities. This is likely to be a predominantly socially constructed trait that persists and worsens in a contemporary environment that devalues maleness except is so far as it relates to utility to others. Even attempts to entice men into better self-care are framed in such a way as to enhance such utility rather than as recognition of their humanity and inalienable right to a rich, full and healthy life in it's own right.

So this International Men's Health Week I call upon my fellow advocates for men and boys to spread the word and also to reflect on your own health. If needed take the time to have a check up or make a lifestyle change. We need you each and every one helping to continue to turn the tide toward compassion for men and boys. That's one utility I am privileged to freely undertake and I hold worthy of remaining healthy for.

PZ Myers jokes about rape

VFM News and Commentary · 2 June 2013 · Archived copy · Original

How many hypocritical feminist scumbag ideologues does it take to joke about rape while complaining about other people joking about rape?
The answer is, of course, one. Any number of hypocritical feminist scumbag ideologues could do it, but FTB's PZ Myers beat them all to the punchline.

Video is courtesy of Reap Paden, who unlike PZed is a really decent guy. You should sub to his channel and shit.
PE

Cult-ivating Feminism

Diana Davison · 2 June 2013 · Archived copy · Original

The concept of Women's Studies for the benefit of women has always amused me. I don't need to research what it means to be a woman. I've got a pretty good grip on that subject and I've always been completely content defining it for myself.

When I was nine my mother brought home two books by an author named Judy Blume. I got the story about girls on the cusp of puberty and my brother got the one for boys. Gee, Mom, thanks. Half an hour after lights out I heard "pssst" and saw my brother at the other end of the hall.
"When you're done with your book can we swap?"
Fucking right dude. We both powered our way to a trade off by the end of the next day. I've always been more keenly interested in what it's like to be a man for the simple reason that I'm not one. It's a more natural curiosity. To grasp what men experience I would actually need lessons. If I'd been offered Men's Studies as an option I would have camped out all night so I could be the first to sign up. What kind of a racket is this to offer courses on how to be your own gender? Anyone with a strong sense of personality who would choose to specialize in the curriculum of themselves should be tested for narcissism. It's a matter of having true interest in the world around you or being trapped in the universe of yourself, so let's drop the ruse.
Women's Studies is a cult developed by feminism and as such is not a legitimate academic field. Women who can't pass by a mirror without looking at their reflection soon find themselves in a classroom full of other self absorbed recruits ready to be brainwashed into vile and angry advocates of victimhood.
Let the lessons begin.
Students straggle slowly into the lecture hall milling about long enough to assess each others wardrobes. They show off their designer pumps and waggle their backsides before perching on a seat.
Two hundred dollars of luscious hair is flipped over a shoulder and fluorescent teeth smugly flash in contrast to a spray-on tan. Across the aisle from Barbie Girl, Hippy Nature Chick plops down with her make-up free face and thrift store threads. They smile at each other and both think "Bitch."
As rumours circulate within idle brains the murmuring of loose lips is silenced by metallic caster wheels scraping against the hardwood floor at the front of the room. The professor arrives and directs her assistants as they roll in a large tarp-covered curiosity. There are strange, frightfully feral sounds coming from under the canvas and the wheels grind to a halt at centre stage. Dramatic entrance accomplished. The curtains quiver. Our master of ceremonies launches into her prologue.
"Today marks a new phase in your life. Never again will you see the world in the same way. Unlike the typical platform of the Patriarchal educational system, this course interactively breaks from tradition by encouraging women to become active knowers instead of passive recipients of knowledge." Her heels click confidently as she strides from one side of the hidden display to the other. The students shift uncomfortably as a guttural growl emanates from beneath the cover.
"Behold!" With great flourish and bravado the professor whisks away the tarp to reveal a naked, snarling woman in a cage. The students gasp. The she-beast rattles the bars and with ferocious untamed eyes issues a primal roar. Even Nature Girl is afraid.
"This, my innocent and naive friends, is Woman as the male Patriarchy would have us. Caged and oppressed without a shred of dignity or refinement. If not for the efforts of our Feminist foremothers, all of us would be this degraded thing you see before you."
Spray tan girl starts to cry.
The professor breaks the teacher/student boundaries, reaching out to solidify the sisterhood. She pats the poor child's shoulder and acknowledges their shared trauma. Instructions follow to gather in fours and conduct a healing group hug. The wild thing in the cage skitters from side to side and tilts her head with bewilderment.
"Men have put this woman in her cage!" The professor proclaims, drawing attention back to the problem at hand as the class returns to their chairs. Her converts nod, damp eyed and supple from their group touch experience.

“Thankfully we, as mirrors for each other, can regain our self-respect and choose a better life.” A hand-mirror is produced from inner lab coat pocket and presented to the now whimpering creature behind the bars. Tears roll silently down cheeks as the she-beast screams at the sight of herself and she retreats to the far corner of her cage to shiver in shame. The professor sighs and beckons reassuringly with an outstretched palm. The creature sidles back to the bars and nuzzles against the loving hand that strokes her mussed-up hair into a semblance of order.
As the cooing and petting proceeds a singular penis burdened student who’d been hiding in a dark corner of the classroom tentatively raises his hand. The tender eyes of the professor turn to ice as she whips her gaze around as a spotlight until it settles on his vile imperfection. His hand trembles mid-air and he clears his throat awkwardly.
“Um, excuse me but, didn’t you…”
He falters at the sights of daggers shooting from her eyes but presses on, “…didn’t *you* put her in the cage?”
Jaws drop as the entire class turns in his direction. The professor raises a finger in case anyone wasn’t sure where they were supposed to be looking and points it directly at the boy’s forehead in a laser beam of loathing.
“That is exactly what the Patriarchy wants you to believe! Haven’t you taken the prerequisite courses?!” Her lab coat flutters as she strides over to stand towering above the young man’s cowering body. “Let me see your transcripts.”
He pats the empty pockets of his jacket unable to comply and begins to question the line of reasoning that led him to enroll in this course. It had seemed like a good idea at the time.
“Just as I suspected. Remove yourself from my classroom this instant!” The professor spins on her heel and dismissively clacks her way back to front stage. The boy quickly fumbles books into his backpack and stumbles his way to the exit. He pauses, trying to make sense of his circumstances.
“But, I mean, how long has she been in that cage? Surely just since this morning.” The words trail from his lips as he realizes his mistake too late.
A hundred rage-filled women pull out their cell phones with a flurry of clicks and whirs. The Twitterverse thrums in anticipation. Digital death drums at his doorstep with each tapping of painted fingernails on touch screen displays. Within seconds his first day of learning about the world of women becomes his last and he slumps away in defeat.
The mood has lifted as the professor restores order to the lecture hall. “This has been an extraordinarily emotional day for us all. Let us spend the rest of the class discussing how to help this poor creature regain her natural environment. Next week I will be giving her a credit card, an IKEA catalogue, and we’ll help her do some online shopping at Macy’s.” The professor beams approvingly at the relieved sighs and uplifted spirits of her new recruits. End class.
Cults don’t just prey on the weak. They have slick campaigns and convincing literature. They begin with generalizations and constructed scenarios which start within the range of the believable and take you somewhere you’d never have gone had you seen the end goal in advance. Each year of study takes you a heavier footstep down the pink bricked road to radicalization.
Women’s Studies is not a career path. For the same cost as a degree in something that might provide you with an income, they will sell you a point of view. It doesn’t teach you a trade, it indoctrinates you into the feminist world agenda of ensuring it’s own future existence.
You don’t need them, they need you.
These courses do not come at a reduced price for lack of usefulness and the first year of Women’s Studies is designed to ensure you will never question the high fees you are paying to learn nothing.
“The first problem for all of us, men and women, is not to learn, but to unlearn.” ~ *Gloria Steinem*
Brainwashing works best on an empty mind.

Shivers vs the restraining order mafia

Michael Conzachi · 2 June 2013 · Archived copy · Original

Well as the readers of AVFM and NCFM have been anxiously awaiting, we have some news on the sentencing of Francis "Coyote" Shivers for the diabolical crime of using his cell phone to protect himself.

I have seen some very strange things in my time, but I cannot recall a situation or scenario where I have seen such a miscarriage, rather *abortion* of justice, as I have seen in this scenario.

Judge Katherine ("thanks for appointing me Gov Arnold & Marty, did I do good, did I did I?") Solorzano, sentenced Francis Shivers yesterday to about 9 months in jail, a fine, and he is prohibited from using twitter (hmm, I thought we had a thing called the first amendment; silly me).

Shiver's request for a retrial was denied but an appeal is forthcoming so bail was set at $250K. Imagine that; a quarter mil for using a cell phone camera. If the City of LA keeps this up and fines everybody who uses a cell phone camera a quarter mil, they will be financially secure in a week. Maybe they could fix those potholes and clean up the graffiti that appear on city streets every 12 feet.; maybe even steam clean the downtown streets of the staph infections and TB that have made a resurgence.

Heck, since Ms. Pauley has taken thousands of cell phone pictures of her ex while following him around, and of her with her new lump, (I guess that thing could be called a boyfriend), at places just a few minutes before, where she knows Coyote and Mayra are about to arrive. OH MY GOD, CALL THE COPS, CALL TMZ, CALL THE PAPRAZZI, CALL THE WHALES.

Since the series of articles have appeared on these pages and the NCFM, the response has been viral. What is becoming more common place in Hollywood is that the misuse of the restraining order is not limited to just divorce cases; it's being used in business disputes, to denigrate whistleblowers, and to get media attention to some low class wannabe celebrity trying to elevate their worthless career, in addition to providing utility to the personality disordered and psychologically dysfunctional. Grease ball entertainment lawyers couldn't be happier. Wow, a court order that we can get with no proof and little effort. And hey, the Respondent doesn't even have to be there. This is the legal Lotto ticket.

In addition to this being restraining order terrorism, the emergence of a RESTRAINING ORDER MAFIA has evolved in Hollywood. Let's spell out a scenario; follow along now. It's a comical scenario; with maybe just a little fiction thrown in for entertainment purposes.

First; psychologically disturbed and personality disordered celebrity, hell bent on revenge with blood pouring from his or her eyes, with a boatload of cash, or loser untalented celebrity with a going nowhere career, decide they want to make life hell for their ex's or maybe just pull a name out of their ass and claim abuse or stalking. That will get them some camera time.

Next; they drop a bushel of cash on the desk of slime ball entertainment attorney and equally slime ball PR flunkie, and demand, I WANT REVENGE, I WANT TO REVITALIZE MY USELESS CAREER, HERE'S MONEY, MAKE IT HAPPEN. WHILE YOU MAKE IT HAPPEN, I'LL GO SAVE THE LITTLE CHILDREN IN RWANDA.

By this time the slime ball entertainment attorney, still tingling in his or her shorts, awe struck, star struck; maybe even going to the extreme of putting an autographed picture of said celebrity on their desk instead of their kids, says OK, let's first get a restraining order. Disturbed or loser celebrity says, how do we do that? While the awe struck lawyer is putting the picture of their kids back in their desk, he or she says, "Don't worry, you can lie on these things and no one is ever questioned; plus we have an army of judges and prosecutors on the same page. Hey, they want to get in with the A-Listers, too."

The poor victim gets hit with a restraining order with special conditions like, Respondent can't breathe, Respondent can't pee more than twice a day, Respondent can only eat ToFu — little things like that. Low and behold, the Respondent pees more than twice a day, and the surveillance army swoops down and voila, he or she has violated the restraining order, and goes to jail. Since this is a horrible terrible crime of peeing more than the order says, and because the disordered celebrity needs something to talk about to the entertainment reporters at his or her next SAVE THE MONKEYS AT THE ZOO charity event, the court sets bail at infinity plus one of their kidneys. Poor, poor

victimized celebrity; cameo by slime ball lawyer.
The apparatus then swings into action; the ethical-less, integrity-deficient cops who are buddies with the slime ball attorneys, and who hope they can secure six figure retirement jobs, use taxpayer dollars — lots of taxpayer dollars — to go off on a wild goose chase, looking for evidence; sometimes thousands of miles away. If it's not there, then we'll just make it up. Then we'll write reports and only put in what we need to convict. We don't need to put in that silly stuff about his or her innocence. Not all the cops get six figure retirement jobs. Some get huge payouts through bullshit sexual harassment or worker's comp claims, usually in the form of a golden uterus award. I heard though that they are now looking at some of those bullshit worker's comp claims and videotaping some scamming cops, and some are going to jail.
Next; the case goes to the prosecutor for filing, who finds the time between Botox sessions, hair salons, and liposuctions to remove that "frumpy" appearance (because Hollywood doesn't like frumpies) looks at it and goes, OH BOY HERE'S MY CHANCE, MAYBE I WILL GET TO TALK TO ANGELINA AND GET MY PICTURE WITH HER AT THE NEXT STAR STUDDED EFFORT TO ENCOURAGE CELL PHONE RECYCLING. BOY WILL MY BOSS BE HAPPY WITH ME! WHAT? HE PICKED HIS NOSE DURING THE ALLEGED SET-UP CRIME; LET'S CHARGE HIM WITH THAT, TOO!
One set-up crime turns into 137. Great lawyering if you ask me. By the way boys and gals, make sure you go down there and make sure any witnesses in his or her favor don't show up to the trial. You know what I mean, threaten to shut down their bar by making 20 bar checks a night. Yeah that will scare the customers away and he'll go out of business soon. Oh, you didn't do all of that. Maybe it was one of those self-proclaimed, couldn't make it as a real cop, PRIVATE DICK TO THE STARZ.
The case then goes to the court and in most cases to one of the judges appointed by the ex governator, and Marty and Ron, or one of the others in the restraining order cottage industry. The actual decision gets made the night before with a nod of the head and a tip of the martini glass at happy hour at power-broker places like Morton's or the Pacific Dining Car. Dry and two olives please, big tip waiting.
Now we'll pile it on. Disturbed celebrity along with ambulance chasing slip and fall lawyer come up with a brilliant plan. I know, let's get nut-case loser junkie here and pay them big bucks to make up all kinds of sicko things, like maybe scamming unsuspecting men out of cash over the internet in an S&M kidnap scheme; yeah that will work, being the victim of numerous kidnappings, rape and torture then we can blame that on the Respondent and sue him or her too. We have to be careful on that one because there is no evidence; just shit we made up. We can keep that going just until loser junkie gets put under oath, then we drop everything, because junkie boy or girl will fold like a paper napkin in a deposition with a competent lawyer. Let's avoid a perjury situation that will make us look bad, we can just say the poor-poor victim could not put herself through that again. She has already been victimated once, the poor thing, give her some survival space.
Now the PR loser gets in the act for some big greenbacks. PR Loser says we need to get you involved in all kinds of save the children, save the whales, save the monkees, greenhouse gases, global warming, breast/sexual organ cancer charities, then we'll get you on the View and Oprah. Don't forget to bring tissue. Can you shed tears on cue? Here's a small piece of onion; hide it in the tissue. That'll work. Wait for the OOOH's and AAAAH's from the studio audience. Timing, acting, just like on the set.
The Respondent begins the endless stream of court appearances, thousands of dollars in bail and legal fees, jobs lost, kids lost, friends lost, negative publicity, people won't hire him or her because he or she has been labeled by the celebrity accommodating press to be a MONSTER, a lumpapaloozer.
The witnesses get up on the stand, and oops, their story starts to unravel, but fear not, A-Lister wannabe prosecutor will fix that; the judge will help. Respondent is convicted for a crime that under normal circumstances wouldn't get a second look in San Bernadino.
After a lengthy, convoluted and expensive trial with many twists and turns, the Respondent/Defendant goes through a host of lawyers. Most are incompetent, others don't care, and many others refuse to take the case; guess what, they are scared of this restraining order mafia as well. They don't dare oppose some of the restraining order mafia lawyers because they will never work again. It's better to blow the case for your client, let the vultures send him or her to jail for a crime they didn't commit, because, hell, I got to eat, at Morton's or the Pacific Dining Car, and feed my family,

too.
Finally Respondent/Defendant gets convicted for animal cruelty for feeding peanuts to the squirrels in the park across the street from the courthouse. Wait, that wasn't in the criminal filing, oh yeah they just added it in at lunchtime. We got em, let's all celebrate tonight at the star studded party at celebrity dysfunctional's estate, it's being catered by the same guy who catered Titanic; great baked Alaska. Will the photog's be there? Should I wear my new DKNY dress that shows a lot of my boobies?
A stream of victims appear at sentencing, tears stream, angry outbursts, and one gets into a 90 minute convoluted, and confusing (PD Behavior) Theodore Kaczynski Unabomber Manifesto Diatribe. They gavel falls, "100" the judicial officer shouts between bangs of his gavel while the crowd begins to erupt, order, order I say, bang, bang, bang.
And all the borderline celebrity had to drop was about 5 mil, but had to go to a bunch of bullshit animal rights charity events and actually had to hold those smelly rodents like he or she loved them. Now I got ticks and fleas. My whole entourage of shyster lawyers, assistants, hangers-on, groupies and flunkies came with me everywhere I went. 8 men and 9 women, oops I mean 7 men and 10 women, one converted last week. All the taxpayers had to shell out was about 10 mil for this circus.
I hope you enjoyed my comical rant; comical but not entirely inaccurate. I am going to ask some questions. WTF just happened? WTF is wrong with this? Is it just me? Are any of you taxpayers pissed off that this extravagance has been spent on celebrities and the components of the criminal justice system so they can get in with the right crowd and get the right retirement job?
I told you what was what is happening and what it is, is corruption plain and simple. This brings to mind the word I mentioned, "MAFIA."
The Mafia as we know has been taken down by a thing commonly called "R.I.C.O." Racketeer Influenced and Corrupt Organizations Act, which is a United States federal law that provides for extended criminal penalties and a civil cause of action for acts performed as part of an ongoing criminal organization. The RICO Act focuses specifically on racketeering, and it allows the *leaders* of a syndicate to be tried for the crimes which they *ordered* others to do or assisted them.
RICO was enacted by section 901(a) of the Organized Crime Control Act of 1970 (Pub.L. 91–452, 84 Stat. 922, enacted October 15, 1970). RICO is codified as Chapter 96 of Title 18 of the United States Code, 18 U.S.C. § 1961–1968. While its original use in the 1970s was to prosecute the Mafia as well as others who were actively engaged in organized crime, its later application has been more widespread. Some of the predicate offenses include murder, drug trafficking, bribery, fraud, murder for hire.
In 1984, the Key West Florida Police Department was declared a criminal enterprise under the RICO Act for cocaine trafficking.
On February 18, 2011, A federal grand jury in the Middle District of Pennsylvania handed down a 48-count indictment against former Luzerne County Court of Common Pleas Judges Michael Conahan and Mark Ciavarella. The judges were charged with RICO after allegedly committing acts of Wire fraud, Mail Fraud, Tax Evasion, Money Laundering, and **honest services fraud**. The judges were accused of taking kickbacks for housing juveniles that the judges convicted of mostly petty crimes, at a private detention center.
The incident was dubbed by many local and national newspapers as the "Kids for cash scandal." On February 18, 2011, a federal jury found Michael Ciavarella guilty of racketeering because of his involvement in accepting illegal payments from Robert Mericle, the developer of PA Child Care, and Attorney Robert Powell, a co-owner of the facility. Ciavarella is facing 38 other counts in federal court. One juvenile who had been wrongly imprisoned hanged himself.
Anti-SLAPP (strategic lawsuit against public participation) laws can be applied in an attempt to curb alleged abuses of the legal system by individuals or corporations who utilize the courts as a weapon to retaliate against whistle blowers, victims, or to silence another's speech. RICO could be alleged if it can be shown that lawyers and/or their clients conspired and collaborated to concoct fictitious legal complaints solely in retribution and retaliation for themselves having been brought before the courts.
From what I described here, is there anyone who does not now believe what is going on in the restraining order Mafia in Hollywood.

A Voice for Men sent a letter to the Los Angeles County Grand Jury on April 12 that can be found here and have received a reply. A response to that letter is underway.
Just as in the cases of corrupt Maine prosecutor Marry Kellett, corrupt West Virginia Family Law Judge Lori B. Jackson who unsuccessfully attempted to get an injunction to silence A Voice for Men, and lest we not forget former prosecutor and now prison inmate Mike Nifong whose malignant narcissistic desire to be elected district attorney was willing to violate every principle of ethics to send innocent men to prison, possibly for life.
Oh let's not forget Massachusetts Judge Beverly Boorstein, now retired after getting videotaped shopping on the taxpayer dime for issuing a restraining order to a severely injured Dan Iagatta, a quadriplegic fireman, who has now died and who has left his two young sons behind. In September 2010, Jefferson County Missouri, 32 year old Lisa Cochranm who got a restraining order against her extranged boyfriend, murdered her three young children, 11-year-old Alyssa Cochran, 10-year-old Autumn Cochran and 22-month-old Faith Ehlen. Lisa Cochran's estranged boyfriend, Christopher Ehlen, is the father of the youngest child. And the gruesome firebombing death of Lisa Williamson, a former friend of Perrette's whose demise came just as she began to reveal Perrette's diabolical plan of revenge to ruin her ex and to recruit police and prosecutors in the process.
These are just a few of the thousands of stories like this. All of this death and destruction and chaos coming at the hands of restraining orders, and corrupt public officials. Does this bother anybody?
Judge Solorzano, shame on you, I really thought you had more integrity, or did the decision come from up above? If it did, you still have time to do the right thing. Is that loser, liar, nut case of a woman really worth it?
Judge Solorzano, shame on you again as the games began with all of those silly little mistakes, like Mr. Shivers bail listed as NO BAIL on the initial sheriff's booking and as indicated on the website; then the bail was raised another 100K to 350K, then after numerous hours of phone calls, the proper bail amount of 250K, still an astronomical amount for the use of a cell phone was finally corrected.
Judge Solorzano; people have asked my why there was such an astronomical amount of confusion with Mr. Shivers bail situation. My only response was that the games are being played, phones get made; things get taken care of a certain way, under the radar.
Judge Solorzano; that is wrong; you know it, and now, so does everybody else. Nobody wants to hear a lame ass excuse about a glitch here and a glitch there. Sorry, you know as well as I do, that the fraction of a second that bail amount comes out of your mouth, the clerk enters that information in the computer system; unless of course little silly games are being played to inflict the maximum amount of damage to Mr. Shivers as is humanly possible.
Judge Solorzano; and what about Mr. Shivers being classified as a violent felon in the jail, requiring him to be handcuffed everywhere he goes. You can stutter and stammer all you want but the responsibility is yours. What if Judge Solorzano, just what if, this little dirty trick, a little unknown to the general public little dirty trick; the classification process in the jail, resulted in Mr. Shivers being injured or killed inside of the LA County Jail. Funny huh? Yeah it's all fun and games until somebody loses an eye.
Judge Solorzano, I'm letting you know here on this site, that this is your responsibility.
Deputy City Attorney Elizabeth Gertz; I only have one question for you; Really? C'mon, really; is this loon of a person, this liar, worth your job, your career, you law license? Okay fine.
The bottom line is that Mr. Shivers was sentenced to approximately nine months in the county jail, a fine, and he can't use twitter anymore, somewhat of a free speech issue.
The bottom line is that despite a mountain of evidence and facts, public officials, Judge Solarzano, Deputy City Attorney Gertz STILL continue to defend their ridiculous decision making. Mind Boggling.
Judge Solorzano and Deputy City Attorney Gertz have done one very important thing; they have re-energized those folks all over the country to get back in the game with this whole restraining order nonsense, especially in the circus called Hollywood. It is unfortunate that you don't possess a sufficient level of insight to realize that you are wrong. The good thing is that your level of corruption has re-energized the country. Maybe you will realize that, come to your senses, do the right thing and tell the truth. I doubt that you will, so I can only say I told you so. Also, just a friendly reminder, there is a thing called the constitution.
So gear up readers; like the famous boxing announce says "ARE YOU READY TO RUMMMMBLE????"

Uncle Sam, Sugar Daddy

Sage Gerard (Victor Zen) · 3 June 2013 · Archived copy · Original

Women, Action, Media (WAM!) is in a relationship with the Feds, and it's complicated. After WAM! issued its ultimatum to Facebook, something smelled something fishy outside of the blatant double standard evident in WAM!'s language. I asked the AVFM forum to help me profile the signatories of WAM!'s open letter to Facebook. I could not have asked for better activists. The members picked up the same rotten scent and volunteered to venture deep down the rabbit hole. We cannot possibly tell you everything we found in one article. More information will be revealed as research continues. For the time being, give our members thanks for being the passionate MHRAs that they are. I would not have seen much evidence without their help. That said, you may want to mentally prepare yourself for their discovery.

But first, some context. WAM! is an initiative of New Words Live Inc, which also goes by "Center for New Words (CNW)."

> **Our major programs include: – This Is What Women Want, a national speak-out for women to reframe the media and political landscape of the 2008 campaign season and address issues that really matter. -The Women, Action & the Media initiative, which brings together national and international journalists, activists, academics, and others with an interest in amplifying women's voices in the public media; […]**

In FY 2009, New Words Live filed a 990-EZ. Supplemental information on page 13 reads:

> **"Jaclyn Friedman, Program Director of New Worlds Life, INC at the time of closing, has become the executive director for Women, Action & the Media(WAM!) While the tax exempt application is in process, the fiscal sponsponsor [sic] for WAM! is Peace development Fund.**

Jaclyn Friedman is well respected feminist in Looneyville. She praises women for the positive aspects of female sexuality, while passively shaming men for their male sexuality. From her blog Yes means Yes!:

> **Yes Means Yes is a groundbreaking new look at rape, edited by writer and activist Jaclyn Friedman and Feministing.com founder Jessica Valenti. Through the anthology — and now this blog — we're trying to move beyond "no means no" to connect the dots between the shaming and co-option of female sexuality in our culture(s) and some of the ways rape is allowed and encouraged to function.**

It should come as no surprise that Friedman's mindset is exactly what would endorse female hate speech as "empowerment" but demonize male speech as "glorification of violence against women." This is the *exact* philosophy backing WAM!'s ultimatum.

Jaclyn Friedman is a name you will become much more familiar with, but for now, let's get back on track to look at Peace Development Fund. In 2010, 2011 and 2012, Peace Development Fund gave WAM! money. Proof of this comes straight from the horse's mouth on Peace Development Fund's annual reports. Grantees are one thing, but looking back at the 2012 report, you can also see donors to the fund. On page 10 of the PDF, you will see donors categorized under "Combined Federal Campaign (CFC)/United Way." The four organizations listed under here are Human and Civil Rights Organizations of America, Partners for a Better World, Peace and Reconciliation Charities and United Way California Capital Region.

This categorization is important. The CFC is a campaign in the U.S. Office of Personnel Management that solicits money from workplaces all across the nation. This includes federal agencies.

> **In 1964, the first "combined" campaigns, officially called "Combined Federal Campaigns, or CFC" were conducted as experiments in six cities, consolidating all drives into one. The result was a**

> **substantial increase in contributions, ranging from 20% to 125%, and a highly favorable response within the federal community: agency managers were pleased with having to deal only with a once-a-year effort; federal employees responded with favor to the single solicitation.**
> **By 1971 all campaigns had become "combined." President Nixon announced on March 3, 1971, that the CFC would be the uniform fundraising method for the federal service. Another major change at the time was the introduction of payroll deduction as a form of charitable contribution. This was made possible only by a truly combined, once-a-year campaign, and greatly increased the size of contributions.**

Taxpayer money has been flowing through the veins of government, and a network of feminist organizations, like mosquitoes, suckled for the sisterhood. The paper trail shows WAM! as a recipient of funding from Peace Development Fund, who in turn accepts federal funding. Interestingly, WAM! claims it is independently funded. I suppose this is true if you don't care about looking beyond WAM!'s immediate friends, and if you are willing to ignore the fact that they have not released a donor list when I asked.

The evidence shows that Uncle "Sugar Daddy" Sam is enabling a network of bigots. These bigots think you hate women because you respect men and boys, and they are taking your money while lying to your face about what good people they are. A cut of your income funds organizations that have the net capacity to scare a large private company like Facebook into sheepishly agreeing with a double standard that is right in front of them. If Facebook can be put in that position, Google can too. It doesn't matter where you go on the Internet, feminists will follow you, and the giants will hold the door for them. Come next fiscal year, another semi full of Benjamins will dump a bukkake of bucks onto a fund willing to keep the cauldron of hate bubbling. So far the forum has dug up no less than *eleven* government funded agencies that backed WAM!'s letter, and as I write this, they might have found a few more.

If you are not already pissed off enough to crumble your computer mouse in your quivering grip, you will be when you understand that feminists don't need to have seats in government to run the country. All feminists need is a culture that is willing to look the other way while they ruffle through the pockets of the people and terrorize the private sector by attacking the revenue streams of even the largest companies. Feminists have TV, and now they want the Internet. Don't just take my word for it. One of the signatories, Take Back the Tech!, will actually tell you that to your face.

Either do what they say, or they will use your money to keep you from earning more money for them to take.

I have to stop writing. I am going to be sick.

Addendum for clarification: On the statement "The paper trail shows WAM! as a recipient of funding from Peace Development Fund, who in turn accepts federal funding," it should be noted that I am not talking about direct federal grants to PDF. For the purposes of this article, I am talking about indirect funding from individuals who may be paid by federal agencies (tax dollars) donating out of their own free will. The article is meant to question the ethics of such transactions. Even so, the original statement was stronger than it should have been, so apologies to Peace Development Fund for that error. However, there is still evidence to show that there are signatories like the Chicago Alliance Against Sexual Exploitation that receive government grants. Additional financial connections to WAM! are to be determined.

Monday Roundup

Dean Esmay · 3 June 2013 · Archived copy · Original

Hi kids! Did you have a fun weekend? Have you been away lately? We've had just a whole barrel of goodies since last Monday that you ought to check out:

John Hembling, well-known atheist, nevertheless finds himself considering the problem of human evil, and ruminates on some of his recent experiences dealing with it face-to-face. Facing down dragons is the stuff of fantasy, but in such fairy tales are often a grain of truth: having the courage to face something destructive and wicked in human form is probably often harder than any non-human monster.

Speaking of having the courage to face monsters, if you want to see what a "real man" (by which I mean a genuine human being) does when he's got the strength to tell his story rather than stay silent out of fear of being mocked and shamed, don't miss She Beats Me. If you watch only one video this week, share only one video with people you know, make sure it's that one.

Evil may take on overt, manifest, obvious forms in the face of violence and a system that enables it, but sometimes it shows up in more subtle ways. Suzanne McCarley notes how it percolates even into recent advertisements. This time Samsung is the culprit. Philosophical question: is that sort of thing a driving force for misandry, a symptom of it, or a little of both? My guess is "symptomatic" but you tell me.

By the way, for all those women who complain that life sucks when your value is based on your physical attractiveness, Jason Gregory wonders if you've ever pondered what life is like as a utility object. I get so tired of people who roll their eyes at that question, as if it's just inherently obvious that being sexually desired for your body is such a greater hardship than being sexually desired for how much cash you can produce, not just now but for the rest of your life.

The seemingly neverending (and ever-pointless) "war" between MGTOWs and MHRAs recently reared up again. I find most such discussions tedious and pointless but maybe they do have a point. Robert O'Hara (MGTOW himself) and James Huff had a long and passionate show on the subject recently, and Paul Elam also had an interesting conversation with MGTOW thinker Stardusk about it on another show.

Returning to the topic of evil, however, we shouldn't forget that all throughout history the Stalinist urge to silence dissent is ever-present in human affairs, and we see this ugly dragon rearing its head again, this time by Gender Ideologues who seek to censor what they call "misogyny" on Facebook–but can't think of anything to say about misandry, natch. This story is being updated nearly daily with more breaking all the time, but be sure to see Facebook hates women, It's on, and Evaluation of WAM! signatures. The last one is particularly interesting as it reveals the mounting evidence that people receiving government funding are behind the effort to censor the largest social media portals in the world. Is it hyperbole to call this the most identifying feature of fascism? Well, I guess if you don't count fashion accessories, what's left? And why would you think these people wouldn't actually start using violence to get their way if they had the power to? Because they're "just women?"

Pauley Perette of NCIS fame is a rich psycho stalking and abusing her ex-husband and using the legal system to do it. Pauley Perette of NCIS fame is a rich psycho stalking and abusing her ex-husband and using the legal system to do it. Pauley Perette of NCIS fame is a rich psycho stalking and abusing her ex-husband and using the legal system to do it. Pauley Perette of NCIS fame is a rich psycho stalking and abusing her ex-husband and using the legal system to do it.. Oh, and in case I didn't mention it, Pauley Perette of NCIS fame is a rich psycho starlet stalking and abusing her ex-husband and using the legal system to do it. Or so a mountain of evidence suggests. In case you hadn't heard.

Ass-kicker honeybadger Diana Davison has returned with yet another rumination on the value of "women's studies" and notes the great narcissism inherent in the very term, and the cultishness that inevitably underlies such self-obsession. Not to be missed.

Dr. Tara Palmatier has WTF fatigue regarding Jodi Arias. Me too.

JudgyBitch is sick of women who harass men for not putting out but demand sex for themselves. Apparently viagra is great thing for men but is oppressive for women, too. Follow the logic? I can't.

Andy from MRA London notices a video people think is funny but isn't, and notes at least one probable victim most people probably don't even notice.
Hey, Italian men: your government hates you. No, seriously, they do.
Also, in case you missed it, PZ Myers likes to tell rape jokes. No, really, he does. He thinks they're funny. So do all his feminist friends, as long as they're told by themselves or one of their bootlicking toadies like PZ. Has anyone but me ever noticed that PZ isn't a skeptic, and barely even qualifies as a scientist? I've known people personally who'd had more actual scientific accomplishments by the time they were 25 years younger than he is now. Apparently spewing semi-coherent hate and rage that he can't back up with anything but dogma about Social Justice are going to be his entire legacy. Oh My Science! Is there any doubting anymore that PZ Myers is the Charles Coughlin of our age?
Hey, wherever you stand on our culture's modern day "vaccine wars," isn't it fascinating that almost no one ever even remarks on the risk of certain cancer-associated viruses when it comes to men. Oh gosh, who cares about men when you have women to worry about, right? Why even mention men, except in an offhand, back-of-the-bus way?
For video fun, there's always new and interesting stuff appearing in our video section, but some special standouts at the moment include a terrific video featuring AVFM Editor At Large Erin Pizzey uncovered from the vaults, a knockout skewering of the Patriarchy Bullshit by the indomitable Sparky Fister, a great interview with Paul Elam and Victor Zen on starting men's groups on campus, and Tom Golden's bias against men and boys in psychological research.
Also, here's a couple of links from outside AVfM in case you're getting tired of us: is this article in Slate one of the most wretched bits of self-flagellating misandry you've ever seen or what? The interesting thing is, even the feministy Slate readership had problems with it, to look at at least some of the commenters. In other news, here is still more evidence that men instinctively like each other and are instinctively cooperative with each other, and that this is on a biological level not just "socialization." There's more evidence than that one little thing, maybe we'll have to have a whole article on "why men instinctively liking each other is part of our natural makeup." We'd just need someone to write it. (Do you smell an invitation there?)
And finally, we still want your help on our wiki. Which, thanks to Strix and a whole bunch of great people doing everything from mundane little tasks to staggeringly huge contributions, is turning into a thing of beauty and utility that's just awe-inspiring. As an example, please read Why I do wiki and what's a woozle by I.T. Quill. And after you read this, please sign up for the wiki here and then, just to prove you're serious, click here to request access to edit pages.
And that'll do it for this week. See ya in 7!

HPV: A women's issue that kills men

Peter Lloyd · 3 June 2013 · Archived copy · Original

Like thousands of men, Michael Douglas contracted the cancer-causing HPV virus through oral sex. So why, in 2013, are only teenage girls immunized against it?

Yesterday, Hollywood actor Michael Douglas announced that his battle with thyroid cancer was caused by oral sex – or more specifically, the HPV virus frequently contracted through oral sex.

The 68 year-old, who fought a six month battle with the disease from August 2010 until January 2011, initially blamed an indulgent lifestyle of cigarettes and alcohol.

But, in a rare example of modern male candor, the veteran performer revealed that his cancer was actually caused by the Human Papilloma Virus – a symptom-free virus that lives in the lining of the body's cavities and can be passed on through sex or even the briefest physical touch.

'Without wanting to get too specific, this particular cancer is caused by HPV, which comes from cunnilingus,' he said.

However, in the same breath that Angelina Jolie has been lionised for her public honesty, Douglas has been criticised for it. Namely, because it may embarrass his wife, Catherine Zeta-Jones.

Yet, given the fact that Britain's men are living with a ticking HPV time-bomb – and, unlike girls, aren't immunised against it – her pride shouldn't even be a consideration.

Especially as they both have a son. A son who, like every boy in this country, will be ignored when it comes to HPV.

Currently, girls aged 12 and 13 are routinely vaccinated against the virus because of its link to cervical cancer. They also receive a top-up injection at 18. Great stuff. But for men, there's no approved screening test and no immunisation.

Recently, medical bible The Lancet published a study which revealed that 50% of the world's male population are carrying the virus. The research, conducted by scientists at the Cancer Centre and Research Institute in Florida analysed 1,159 men aged 18-70 from the USA, Brazil and Mexico. It found that those with a total of fifty or more sexual partners were 2.4 more likely to develop cancer than those with just one.

For gay or bisexual men who had three or more male partners, the risk was 2.6 times higher than those with none. Thanks to a lack of immunisation, they're also 17 times more likely to develop anal cancer than exclusively straight men.

To put all this into perspective, it means that 2 million men contract the cancer-causing strand of HPV every year – and, currently, nobody's doing anything about it.

Even if a man walks into a clinic and demands to get tested, he can't be helped. In fact, he won't know he's infected until a lesion shows up on his penis, mouth or anus.

That's not all: oral cancer – a tumour which is frequently caused by HPV – has risen by 50% among UK men since 1989 and now accounts for almost 2,000 deaths per year. Worryingly, the figure is rising. HPV infections also remain common in men as they get older, whereas it tends to become less prevalent in their female counterparts. This may be because men are less likely than women to develop immunity, even after repeated exposure.

Together, this begs one very important question: why does the Health Protection Agency think we deserve less care than women?

After all, this is just one example of inequality for men's health. Aside from the life expectancy gap, men are four times more likely to develop and die from cancer than women, yet – despite this – far more money is routinely pumped into female cancer programmes.

Of the top fifteen leading causes of death, men lead in 12 categories, are tied in two and trail in one.

Infant boys are routinely circumcised, risking death, infection and a latter sense of violation, without a single eyebrow being raised. Meanwhile, female genital mutilation is the current hot topic in mainstream feminism.

So while the world is busy demanding a female quota for street names (no, seriously! This was trending on Twitter

yesterday), the world is allowing our young men to suffer because it's politically incorrect to intervene. In other words, we've taken the women-and-children-first philosophy of Titantic-era Britain and transplanted it into the NHS. National Health Service? More like national health disservice.
Funny how women like Caitlin Moran fail to mention these issues in their criticisms of the so-called patriarchy.
Fortunately, grassroots organisation T Cell – a group which demands fairer health services around HPV and HIV – is at the forefront of calls to change the system. 'Essentially, we find the current program sexist,' their manifesto reads. 'Presently, the UK government has committed to a vaccination service for girls which uses a product called Cervarix.'
Although this works, T Cell's beef is that most countries use Gardasil, which does exactly the same job, but also has several preventative properties to protect men.
According to Terrence Higgins Trust's head of policy, Lisa Power, Britain's flat-out refusal to use Gardasil is a big mistake: 'The decision was made on a cost benefit analysis, but I don't think they took all the costs into account,' she said.
'Notoriously, the minister at the time sad 'You die of cervical cancer, you don't die of HPV', but HPV can lead to other things that you die of, and that's a serious issue. Every other western European country took the decision to use Gardisil. The UK didn't. The majority isn't always right, but when you have ten different countries doing cost benefit analysis and only one goes in another direction, you have to ask: who was doing the maths?'
My own research proved similar inconsistencies. When I contacted the Department of Health, I was given very short shrift. 'The aim of the [HPV immunisation programme] is to prevent cervical cancer in women,' they said.
'The vaccination of boys was not recommended because once 80% of women are treated, it's not necessary to vaccinate boys…to prevent cervical cancer.'
'Currently, girls aged 12 and 13 are routinely vaccinated against the virus because of its link to cervical cancer. But for men, there's no approved screening test and no immunisation'
Err, except we're not just talking about cervical cancer! We're also talking about every other manifestation. You know, the cancers which affect both genders.
Even now, the UK's biggest cancer fundraiser – Cancer Research UK's Race for Life – bans men and boys from participating. The reason? According to spokesperson Luke Brand, it's all about 'sisterhood'.
Silly me for thinking it was about charity.
'Three years ago, we seriously investigated the possibility of including men in Race for Life,' he said.
'However our research showed that our supporters would strongly prefer to keep it a female-only event as it's a unique opportunity for women to come together in a non-competitive activity within an atmosphere of sisterhood.'
Charming! So forget that men are universally dying from cancer more frequently than women – instead we should be worrying about women's feelings when they're running around a field.
It's absurd.
Which is precisely why men like Michael Douglas should be up there with Angelina Jolie in the hero stakes.
If cancer can nearly kill someone like him, with all his money and private medicine, what will it do to your average man who's relying on the NHS?
Let's face it, it could be me one day.
Both of my parents have had – and thankfully survived – cancer, so I'm perfectly qualified to know exactly how difficult it can be. That's a battle I'm willing to take on – and win, if necessary.
But my odds shouldn't be slashed because being male isn't politically fashionable.
That's a terminal cancer in itself.
[box]

WHAT IS HUMAN PAPILLOMA VIRUS?

Human papilloma virus (HPV) is spread through sexual contact and is more usually associated with cervical cancer in women. It is the most commonly sexually transmitted infection in the U.S.
HPV can be passed between men and women by genital contact, most often during vaginal and anal sex.
It may also be passed on during oral sex and genital-to-genital contact. It can be passed on between straight and

same-sex partners—even when the infected person has no signs or symptoms.
The cervical cancer jab given to 12 and 13-year-old schoolgirls aims to cut their odds of the cancer by protecting them against the virus.
Although most mouth and throat cancers are normally blamed on drinking and smoking an increasing number of cases that occur around the tonsils and back of the tongue are due to HPV.
Although the cancer is not contagious, the virus is.
In the US, HPV is blamed for up to 80 per cent of these tumours of the tonsils and the back of the tongue, which experts say could be due to increasing popularity of oral sex.
The typical patient is described as an otherwise healthy man in his late 40s or early 50s who has never smoked or smoked very little.
In Britain, the number of mouth and throat cancers have increased by 40 per cent in just a decade, to 6,200 cases a year.
Cancer Research UK says the HPV virus may be key to the 'rapid rise'.
Symptoms include persistent mouth ulcers, pain, discoloured patches and difficulty chewing and swallowing.
Men are advised to check their neck for lumps when shaving and both sexes to look at the back of their throat while brushing their teeth.
Treatments such as chemotherapy, radiotherapy and surgery are often more successful in mouth and throat cancers caused by the virus than those caused by tobacco and alcohol.
Although mouth cancer can be caused by HPV passed on by oral sex, doctors say Michael Douglas's claim that oral sex is also a cure doesn't make any medical sense.
SOURCE: Emily Sheridan
[/box]
This article first appeared in MailOnline and was republished here with the author's permission.

The identifying feature of fascism

John Hembling (JtO) · 3 June 2013 · Archived copy · Original

What is the hallmark of fascism? I Googled this, locating several lists of identifying features. The authors of such lists appeared educated and earnest, but they all approached the problem from a defined political binary. Consequently, the resulting discussions fit into a model of "what does fascism on that side of the political aisle look like from this side?"

Because of this, the descriptive writing I found about the identifying characteristics of fascist governance all seems to have not only a directional bias, it's over-complicated. Many authors, whether purposefully or not, find it necessary to couch their preferred identifiers of fascism in long lists of qualifiers. Of course, all of this is unnecessary.

I have a simple criterion. The reliance on censorship is the strongest signifier of fascism. I don't much care whether anybody spells it with a big or a small letter F. Nor do I care whether it finds a home in the conventionally recognized corridors of government, nor an academic environment, or even within the realm of social media. It further does not matter one whit whether censorship is practiced openly, or behind the obfuscation of Orwellian word games.

"Hate speech" is an example of this. So what is hate speech? You can Google a definition if you want, but my definition will be more honest. It's any form of expression given a label so that it can conveniently be silenced.

For example, the writing of an individual, novelist Pam O'Shaughnessy, advocating for the genetic modification of the male half of the human race into a more pliable and feminism-friendly model of masculinity was not, even from my MHRA point of view "hate speech". Of course, it was never the intent of the editors at AVFM to silence or censor Perilous Pam or her comrades on the now-underground RadFemHub.

Hello Pamela.

Rather than employ censorship, we did our level best to expose the writing of those eugenics and child-murder enthusiasts on RadicalFemHub to the widest possible audience.

Now, however, three gender ideologues have launched an apparently-successful campaign to coerce facebook into censoring anyone or anything on that site deemed by ideological fiat as "hate speech".

Three individuals are listed as the principal authors of an "open letter" to facebook, demanding the company tow their ideological line. A craven, and naked dismissal of the most basic principal of free expression, as well as willful dismissal of the humanity of half the human race.

Laura Bates, Soraya Chemaly, Jaclyn Friedman began their letter as follows.

An Open Letter to Facebook:

We, the undersigned, are writing to demand swift, comprehensive and effective action addressing the representation of rape and domestic violence on Facebook. Specifically, we call on you, Facebook, to take three actions:

1. Recognize speech that trivializes or glorifies violence against girls and women as hate speech and make a commitment that you will not tolerate this content."

The limiting clause; " against girls and women" in this demand informs almost every statement within the open letter. Only violence impacting women is objectionable. That is to say, the minority of violence in the world. Violence, or its ideations against men, boys, or children not clearly identified as female gets a pass. The only people who matter are women. Indeed, one of the most basic and fundamental of all human rights, that of free speech can be tossed right out the window as long as the ideologue's label of sex-selective "hate speech" can be pasted to any commentary or utterance.

2. Effectively train moderators to recognize and remove gender-based hate speech. *In other words, train moderators to devalue free expression, and to recognize the superior right of one group to protection from unkind words. Indeed, treat the members of that group as mental and emotional toddlers who cannot deal with such things as trolls, assholes and the occasional genuinely violent misanthrope. Now, there certainly is ugly, violent, and threatening commentary and content on face book which specifically targets women.*

But guess what, the same statement is true for men. In fact, there is violent, ugly, and threatening commentary against

every single identifiable demographic, whether it be religious, ethnic, or otherwise. This is the price free expression in a society borne out of the enlightenment. It is a small small price to pay, compared to a totalitarian, fascist society without a social contract including a high value attached to free expression.

3. Effectively train moderators to understand how online harassment differently affects women and men, in part due to the real-world pandemic of violence against women.

Lets all be clear on the difference between reality and fantasy. Violence, both within the area of domestic relationships, and in the wider criminal context – is tracked by law enforcement agencies around the world. If the rates of victimization are examined by sex, women and girls are the LEAST targeted demographic in comparison to men and boys.

The most recent US DOJ's Bureau of Justice Statistics criminal victimization survey confirms what every previous BJS CVS report shows.[1] Women are the minority of the victims of violence. Even limiting the discussion to domestic violence shows a parity of victimization between men and women.[2][3] The claim by Bates, Chemaly and Friedman of a "real-world pandemic of violence against women" is fraud. It's nothing more dignified than a disgusting lie, cultivated to justify censorship and the continued abrogation of human rights of men and women.

Bates, Chemaly and Friedman further claim, without even a citation of advocacy research to support it that domestic violence is a leading cause of death to women world wide. This is more fantasy and threat-narrative fabrication.

The top ten causes of death are all diseases. According to the World Health Organization[4][5], death from Violent causes is the 16th most most common cause of death, listed after 15 more common causes all of which are diseases. For women, the rate is 14.9 deaths per 100,000 women, per year attributable to intentional injuries, including "suicide, violence, war, etc". For men, the death rate attributed to the same causes is 37 per 100,000 men. That's 2.5 times higher.

The claim by Bates, Chemaly and Friedman that "that domestic violence is a leading cause of death to women world wide " is not just fantasy and threat-narrative fabrication. It is the polar opposite of the truth, and a disgusting lie, calculated to cultivate hatred and fear of half the human race.

However, rather than make any move towards censorship, I would shine a light onto the public claims by Laura Bates, Soraya Chemaly, Jaclyn Friedman, and every their signatory to their open letter.

It is a letter calling on the largest social networking site in the world to institute a program of demographically selective censorship; to institute the practice that is the strongest signifier of fascism.

Bates, Chemaly, and Friedman are not merely endorsing violence against those most impacted by it. They are not merely ignorant or indifferent to the foundational nature of free speech to the establishment of all other human rights. They are not merely content to propagate false, fraudulent models of domestic violence which continue the conditions and causes of domestic violence. They are not simply adherents of an ideology of hatred and violence, wrapping itself in the increasingly transparent veneer of false and pious humanism. Laura Bates, Soraya Chemaly, Jaclyn Friedman are successfully promoting the signifying feature of fascism. They are fascists, and if you support their cause, that of censorship, you may be a fascist as well.

Thank you for your kind attention.

Rape, politics and military injustice

Michael Conzachi · 4 June 2013 · Archived copy · Original

Today, in a hearing on Capitol Hill, lawmakers grilled the top brass of each branch of the military regarding the alleged problem of sexual assault in the military. While I don't deny that sexual assaults do occur in to our people in uniform, the recent figure being thrown around of 26,000 occurring last year is suspect. First of all, this figure was arrived at through an anonymous survey and constituted less than two percent of active duty military members. The actual numbers reported are less than 3,400, and those who actually were disciplined in some form were around 1,100.

What also gets lost in the translation is that a significant level of these alleged sexual assaults involves male victims. Another missing fact is that alleged sexual assaults involving military members don't always occur on military bases, thus subjecting the local authorities' primary responsibility for the investigation. The definition of sexual assault in the Uniform Code of Military Justice includes everything from rape to unwanted fondling. Again, the decision is that of the victim to make. Just as in the recent example of the Department of Education's definition of what constitutes sexual harassment, the definitions keep getting expanded.

New York Senator Kirsten Gillibrand has proposed a bill that would effectively remove commanding officers from the decision making process, and turn over this responsibility to the Judge Advocate with additional civilian participation. She made a claim to Fox News how traumatizing it is for females to have to salute their attackers. That would be true if it actually happened. Please Ms. Gillibrand; give me one, just one example.

It is standard military policy in any sexual assault that the alleged victim is removed from that unit, and usually is moved to a different base altogether — in most cases to a base near their home of record. So Ms. Gillibrand's claim of this part of the process simply does not exist. It might behoove her to actually learn of this policy before spewing this nonsense.

In a recent military.com survey of 53,000 Camp Pendleton Marines revealed that one of their primary concerns of bringing women into the combat ranks is being falsely accused of some type of sexual assault or sexual harassment. Of the many in the military with whom I served and who currently serve, many state that they refuse to work with or be placed in a scenario with a female member of the military, where they might be alone and where the possibility of a false allegation might occur.

Check the websites of any military base, and there are scores of resources for sex assault victims. Some bases even list that victims don't have to report incidents to commanders; they can have an advocate do it for them. There are specially trained military police, investigators, medical facilities, religious support, advocates of various types, response coordinators, and virtually every type of resource that can be thought of.

Evans Georgia Attorney Michael Waddington, who specializes in military criminal defense cases, states on his website that of all cases he has defended sexual assault cases are the ones that the military goes all out to convict, regardless of evidence or validity. Politically correct commanders, when faced with a he-said she-said case, simply send the case to the Judge Advocate for court martial, not wanting to fall into that pit and being labeled some type of enabler. I am not going to claim that the system is entirely foolproof; mistakes happen, bad decisions are made, and we will have examples of bad judgment. But for the legislators in today's hearing to make blanket statements like they did is simply wrong and another example of pandering to extremist feminist dogma.

Here is another little fact that gets lost in this discussion and that is the false allegation. It is common knowledge among the "ground pounders" that the easiest way for a female to get out of being deployed, or to get out of a deployment area is to make a claim of sexual assault. Ask any rank and file guy; especially those who have been deployed in combat zones like Iraq and Afghanistan.

The experiences they will report to you are backed up by the facts. The Washington Times recently reported that the increase in false accusations is now outpacing the increase in reported sexual assaults in the military.

Another reason for the filing of false sexual assault claims is the problem of fraternization and adultery. Recently, militarycorruption.com reported on a female non-commissioned officer at Camp Pendleton who had an affair with a male non-commissioned officer, while her warrant officer husband was away. Well her husband

found out about the affair, turned his wife in, and she resorted to making a claim of sexual assault. When her story began to unravel, she attempted to impede the investigation, lied to investigators and other transgressions, and was found guilty but received a slap on the wrist for punishment.

The male non-com was cleared as it was proved that he did not know the female was married and cooperated fully with all parts of the investigation. In this case, the false allegation was discovered and the false accuser punished, but the weakness of the punishment will only invite more incidents of the same.

Some time back there was a national hysteria about the prevalence about rape at the U.S. Air Force Academy in Colorado Springs. Congress got involved and screamed and yelled and demanded changes and all kinds of accountability. The way Congress made it sound was that every Air Force cadet was drooling and lurking in the bushes with a butcher knife, leaping at the first female who walked by. A Congressionally ordered 2004 Air Force Office of Inspector General investigation was launched and of 142 incidents reported over 10 years between 1993 and 2003, revealed that not one claim of sexual assault was intentionally mishandled. All were investigated properly.

During that inquiry, the Air Force Academy found sufficient evidence to investigate 56 out of those 142 incidents. Of those, six resulted in Courts-Martial with one cadet being acquitted. In about 11 other cases cadets were expelled or received Non-Judicial Punishment (Article 15). This should put to rest the claim the AFA never punished a male cadet for sexual offenses, or intentionally mishandled a claim of sexual assault; and that was a decade ago.

During the course of the Inspector General's inquiry, many of the alleged victims changed their stories over time and could not be corroborated by witnesses, making prosecution difficult. At least one soaked topless in a hot tub with her alleged rapist after the alleged rape. Others wrote e-mails indicating the sex was consensual. Others when faced with potential lie detector tests recanted or claimed they didn't remember. The questions that arose suggested that some female cadets may have filed false charges to cover up their own misconduct, to manipulate cadets or to leave the Academy without having to pay for their Ivy League education.

One member of a Board of Regents of a California university, and an attorney who wished to remain anonymous spoke about the issue of false claims of sexual assault on college campuses. In some cases, part of the recovery process involves offers by the university to pay for the alleged victims tuition and expenses. He indicated that this expenditure is discussed routinely at all colleges across the country in the context of finances and budgeting concerns. He also indicated that false claims of sexual assault are being more commonly used, and in subsequent claims by victims against the school, a free tuition is part of the settlement package.

Neither I nor anyone else I know is going to deny that sexual assaults in the military do occur. When actual assaults occur and the evidence is present, then the appropriate measures are to taken, and the appropriate punishment is levied. By all accounts, that is what has been happening and what continues to happen. In the times that it doesn't, it is rare, not common.

What we are seeing; just as in the scenario of the whole rape hysteria at the Air Force Academy more than a decade ago is another hysteria, using controversial statistics, and claiming that there is an epidemic, and that the brass is sitting on their hands. Senator Gillibrand's assertion that a rape victim has to salute her attacker is just plain false. Any alleged victim is immediately removed from the unit and usually the base. In a combat deployment area, female victims are always, and sometimes males are immediately removed from the deployment area. Females are usually deployed back to a base near their home, and males are usually deployed back to their original unit. There may be exceptions based on the circumstances.

We also forget that a great many of the victims are male. Also missing are the numbers of female perpetrators. And of course with the expanded definitions of what constitutes a sexual assault, and the incidence of false allegations, what is the actual number?

There are approximately 1.3 million active duty military members. Even if we use this fantasy figure of 26,000 sexual assaults, that constitutes a .02 percentage of the military population. If we go by the actual reported incidents of approximately 3,400, then that drops to .0026 percentage of the military population. And if we figure in the actual number of disciplinary actions of approximately 1,100, that number drops again to .000084 percent of the military population. These are hardly numbers that justify hysteria and a drastic change in policy and drastic

reduction of morale.

I watched some of the hearings today, but had to turn it off when I had to listen to this drivel by legislators with comments like “it’s not about sex, it’s about power and dominance,” “women have to salute their attackers” and the entire line of agitprop about hormones and testosterone.

Well folks, I want our fighting men, our combat troops, our warriors, our brave who are willing to go out there putting their lives on the line to have that level of hormones and testosterone to kick ass and take names against those who want to do our country harm; those who want to kill us. I want them to have whatever it takes to survive that environment and return home safe to their families.

Rather than having know-nothing feminists legislators (male and female) spewing all kinds of anonymous statistics and proposing legislation to remove commanders from these important decisions, they should get realistic and remind the troops that although we will not tolerate sexual assaults, we will not become so blind or politicized in that pursuit that we trample on rights, violate constitutional protections and forsake due process as outlined in the Constitution; that little piece of paper for which our soldiers now stand ready to give their lives.

News and Activism: Dr. Tara Palmatier

James Huff · 4 June 2013 · Archived copy · Original

[box icon=""]
Tonight we have as our guest Dr Tara Palmatier, Psychologist and MRA, who will talk with us about misandry in the field of Psychology, the politics of the DSM and men in abusive relationships. Dr. Palmatier has been active in the AVFM community for some time now hosting her own radio show for a time and has been featured on other AVFM radio shows. We haven't heard from her in a while though so we thought we would invite her to join us here at AVFM News and Activism.
SHOW PAGE
[/box]

Facebook censors political infographic

Paul Elam · 4 June 2013 · Archived copy · Original

I recently posted an article advising AVFM readers that Facebook had capitulated to feminist bullying under the auspices of "fighting sexism and the glorification of rape and violence against women."
I also warned you to not believe their cited examples of tasteless memes that portrayed female victims of rape and violence because the real reason for the initiative was, in fact, to assert feminist hegemony over thought and expression at the social networking giant. I warned you that their "anti-sexism" campaign was, in fact, a sexist power grab; that their real intention was to silence the growing amount of dissent against feminist ideology and feminist lies.
They wasted no time in proving me right.
As I went to log in to the AVFM Facebook page I landed on an (un)expected page. It was a reproduction of a graphic I had produced challenging the notion of rape culture, citing statistics from three major universities. As you can see on the graphic there was no glorification of rape or violence against women, just a cold examination of the oft touted 1 in 4 rape statistic and the proclamation that it, and rape culture, are bullshit…which is true.
See it here for yourself.
This is what facebook now dictates is against "community standards." That is, dissent from feminist propaganda, no matter how misleading. I think that is worth saying again. Facebook has now declared that feminist dogma is the prevailing and unquestionable community standard by which now hundreds of millions of Facebook users musts abide.
They have also banned me from posting to the Facebook page for 12 hours. I suppose this is designed to give me time to reflect on my failure to comply with their desire that I agree with false information, or at least have the good sense to not believe I can object to falsehoods in their community.
Having no choice but to comply with their lockout, I will wait out the time and then post this article to the AVFM Facebook page, for as long as they allow it to exist. At this point I do not expect it to be too long.
Like I said in my earlier article: It's on now. And frankly, that does not mean a great deal. Facebook is one of the largest websites in the world, worth billions of dollars. If they are choosing to adopt a policy of banning the truth, which they clearly are, then there is little any of us can do to stop them.
Just the same, I do invite as many of you as possible to post this article to your personal blogs and yes, your Facebook pages.
Folks, as is obvious their intent all along has been to silence YOU. Now, the only question that remains is whether you so value Facebook in your life that you will let it happen without something of a fight.

What's under the mini-skirt of "SheZow?"

Patrice Stanton · 4 June 2013 · Archived copy · Original

…
…

(Hint: it starts with "Feminist" and ends with "Agitprop")

If the "every-guy" doesn't dream of becoming a super-girl, he should

If Feminists designed, then crafted a training-bra of a Saturday morning cartoon it couldn't end up much better than Discovery Communications and Hasbro Inc's, new "SheZow," which premiered June 1, 2013 on kids' cable channel, The Hub.[1]

It's the story of an every boy, you know, say one with the totally asexual non-name, Guy, yet who's described as an "extreme dude." Guy's so extreme perhaps even he gets the name-slight, and so right off the bat he usurps the rightful heir to his dead-aunt's super-girl-power + famous-villain fighting legacy: his twin sister, Kelly.

It needs a down-graded TV-rating

Though the SheZow network's primary market is "2 to 11," the new show's rated TV-7-FV for the Fantasy Violence content. An online sidebar poll at The Hub clearly indicates the program is intended for still impressionable girls (and probably their mothers), therefore I strongly suggest it be given a new cautionary note in its TV-rating. Though I'm confident the show will fail, nevertheless it warrants a rating of, "FVaM." For **Fantasy-Violence-*AGAINST MALES***, for reasons I will clearly detail in this essay.

Every week from now on, hilarity, no doubt, will ensue

Of course The Hub should try new ideas. Of course they should strive to make money…it's what keeps them on-air and pays all those staff salaries. After all, according to Joe Flint in the *L.A. Times*, in the last 2 ½ years Hasbro has sunk 2/3's of a BILLION DOLLARS into this children's TV venture.[2]Private money. Earned money. NOT gimme/government handout money.
Damn straight they have the right to make and market toys and other show peripherals. And though in that recent *Times* article "kids' networks" sound like they're caving to political-correctness by curtailing food-related advertising, they shouldn't. They shouldn't feel pressured to parent their viewers in any arena, even nutritional. TV shows in general, and The Hub in particular, aren't making kids fat. Well, until kids hold the purse strings. They're just mimicking their disengaged, out-of-control, fat parents (or fat single-moms).
It's a good thing that entertainment corporations are perceived as "selling" stuff. We taxpayers can't afford a bunch of networks wallowing at the Government trough: PBS's mooching is already too much. Sure, execs like Hub CEO, Margaret Loesch probably earn golden parachutes from those ad-revenues; I'm convinced, though, hands on animating creatives in the industry are building up some nice golden umbrellas for themselves, as well. They're having a hell of a fun-time at work, too, I'd bet.

Cartoons have always incorporated "adult elements"

I get that. And it's not necessarily a bad thing. For example in the Dark Ages, when I was a kid, Rocky & Bullwinkle's nemesis was actually a duo. Cold-war Soviet spies, named Boris and Natasha. (Wait a minute…so that's where I got brainwashed into thinking I should be tall and unnaturally slender. No wonder I'm so depressed.) Anyway, the R & B show's weekly medley of cartoons was jam-packed with kartoon-Kremlin-directed plots against the unsuspecting headliners, and their various allies & associates, who were mostly bumbling military generals and bombastic government know-it-alls. So sure, the politics went far over the heads of the "intended" audience (me), but it of course supplied plenty of laughs for our parents and whatever other adult viewers were out there.

It doesn't mean, though, that we didn't absorb any of those underlying messages: I mean, to this day I don't just love flying squirrels, I also despise government (especially the statist/totalitarian/Commie-flavored ones) and government-bombasts of all kinds.

Perpetuating a meme

In what I've seen online of SheZow, from a 12 minute Episode 1[3] along with the cast of characters & villains, there isn't one single player that doesn't act culturally-subversive. Meaning they perpetuate and proliferate the sexist/feminist meme, "See, Males-and-Masculinity *are* bad."
Within the first two minutes of the, perhaps shortened, online version of SheZow, Episode 1, the 12-year-old twins are demonstrating who's the boss in this brave new parent-free world. Budding feminist Kelly quickly puts the kibosh on Guy's front-yard rough-housing, i.e. skateboarding, with friend, Raz (I'm assuming; not positively ID'd); she then menacingly "glares" her brother into leaving that friend behind. Guy then follows her into the house like a whipped puppy, eyes deferentially downcast.
Next, and in stereotypically reckless-male fashion, Guy misbehaves at his sister-assigned task. But…in doing so the boy uncovers the dead aunt's hidden talisman-of-superpower. How? By carelessly tossing Auntie's antiques about the basement where the two undirected kids are working. But, Lordy-Lordy, then he compounds this sin with a single reckless grab. Merely by snatching the just found magical ring from the hands of the Every (you-go-) Girl, Kelly, and mocking the ring's power (hence, mocking comic book character SheZow) he upsets countless generations of (innocent, trusting, unprotected) hereditary female power and collective-glory. Going even beyond upsetting, he overturns it; suddenly embodies it, literally.
[And isn't that just what the Patriarchy supposedly did to the Matriarchy, so long ago? Snatched away millennia of peaceful, orderly, empathetic leadership?]

But now the male-bashing can get even "funnier"

With a SWOOSH! Guy's-a-gal. Or, rather, a pinky-purple drag-hooker: from his skunk-striped long locks and opera length gloves above the waist, to his mini-skirt, leopard leggings, and thigh-high boots down below. After all, it's just what every "Guy's" sister dreams of turning a brother into, isn't it!
[Let's not even go to the in-between, under that mini… Oh, and don't think about pink elephants, either.]
Once the so-called "extreme dude" is transmogrified – and, hence, in his place – sister Kelly begins to take almost sadistic pleasure in his every misstep as a "super-girl." Whether it's allowing him to leap from a great height, knowing all along the SheZow character can't fly, gleefully laughing as he smacks to the pavement several stories below, or as he goes wildly out of control and crashes through a brick wall.

Proof that Hub "creatives" & Feminists agree: Males are Bad

Check out the SheZow pages for yourself. You'll note that the heroine's opponents/villains total 10…a full eight are male; that's 80%. So what happened to Equal Opportunity (to be "bad") on the way to all that Workplace/Personal Empowerment, eh? Not only is the male-female split skewed, but all eight males embody stereotypically "patriarchal" qualities, as I'll briefly show below.
Male #1 "Boxter," the twins' father: he's an opponent, not a "villain" per se; but consider his bio. It states he literally hates SheZow because she routinely interferes with his police work (read: men's work).

[Compare this male character's blatant stupidity – he is after all supposed to be a "crime-stopper"-slash-public safety officer – to his (ex-?) wife "Droosha." Her bio reads like a heroine named, Single-Mother: "loving, hilarious, mom…poetic artist who supports HER kids in their endeavors and she loves SheZow."]

Male #2 "Mega Monkey": he's "very condescending" and "wants to be worshipped."

[I mean, what male *doesn't* want to be worshipped, right?]

Male # 3 "Cold Finger": though Timmy Burr's a kid-villain, they make a point of saying he lives at home with his

mother (as if most kids either live on their own, or perhaps to differentiate him from the twins inferred two-parent home); "something happened" between him and SheZow so now he "has it in for (her)."

[It's possible that since the twins' aunt was SheZow for many years, the "lives at home with his mother" (in the basement, right?) reference is a failure-to-launch barb. Besides, don't all boys – and men – have it in for strong, independent women? I hafta wonder why, though, he doesn't blame his mother for everything that's wrong in his life, or for not trying to stop what would appear to have been something the previous SheZow did (creepy!) to the even tinier-Timmy?]

Male #4 "Mocktopus": he's annoying, condescending (in that he mocks "what people say"), and he has a high-pitched voice (of all things). He's also self-defeating and "more dangerous to himself than…to others." These latter two traits don't really make for a very good villain, so in fact he seems more like a wuss-puss, a mere speedbump, or a feminist's wet-dream, rather than a true opponent.

[You'll notice the writers have a "thing" for males with high-pitched voices. To make them more girl-friendly, or just plain "girly," I wonder?]

Male #5 "Major Attitude": Since he's "ex-military" he's pretty much all starched-uniform, no substance. He still dreams of "taking over (back?) the world," though, but like the wuss-puss, above, the Major is never successful, and is "actually a softy…self-conscious about his (wait for it…) high-pitched voice."

[Hm-m-m…again with the unmanly voice. And is a male, who's "never successful" in his attempt to take *back* the world just a bit too cocky on the part of Feminism? I mean, we hear the I-Am Woman roaring every day, but who, pray tell, is it that keeps the lights on and the store shelves stocked to this day, ladies?]

Male #6 "Tatoozala" (like Methuselah, I presume): he's this world's oldest tattooed White male. But he's also some kind of magician, since he brings his inked creatures to life to attack our "heroine."

[Isn't that just like an old White guy? Getting something else – or somebody else – like tattoos or armed drones, say, to do their bidding, to do their down & dirty work…remotely.]

Male #7 "Brouhaha" (perhaps, *Bro*-ha-ha): he's a quote-unquote trickster, from the Happy Days all feminists love-to-hate…the 1950's. This male also has a very annoying vocal shortcoming: his laugh. But we're told he, personally, likes it that way. (Typical insensitive male that he is.) He's pictured holding a pie, which he's presumably about to toss at some innocent girl, super-girl, or cross-dresser.

[Who knows, perhaps by tossing said sugary bomb this anthropomorphized character will become immortalized in a fictional public service campaign. To protect cartoon girls from cartoon violence perpetrated by mythological male cartoon-creatures or cartoon-cretins.]

Male #8 Le Pigeon: this last villainous creature embodies and therefore takes a jab at several key "conservative" (read: Patriarchal, White, male) concepts: Capitalism, the Founders & their Founding Principles, along with a guns/weaponry bonus. Since the competitive, decidedly masculine profit-motivated economic system that spawned "genetically modified" Western agriculture products is evil (not to mention they make feeding ourselves and a large portion of the rest of the world possible), so too are those products. By extension, Le (genetically-modified) Pigeon is also evil to his core.
The bird looks distinctly like a bald eagle, with its heavy raptor beak and outstretched/iconically posed wings (the grey tones notwithstanding); it's wearing "Ben Franklin-esque" glasses. It sports some sort of a gun (or other weapon) which may also be a play on both WWII French resistance fighters, or it may reference the more recent 21st century American-conservative allusions to military passivity on the part of France during the early years of the Iraq war. (Remember the re-naming of French fries, to Freedom fries?)

Finally, the female "baddies"

The two female "villains" are described benignly, if not apologetically. The first in silly terms; the second in

somewhat pathetic terms:
Female #1 "SheZap": she's a "clone and shadow side" of the super-girl character. The worst thing about her? She calls SheZow "toots."

[Wow. That'll give the viewers non-stop nightmares *and* provide endless plot-twisting opportunities for the writers, I'm sure.]

Female #2 "Tara" (clearly no relation to a AVfM's "Dr. Tara"): this old broad is a former friend of the twins' dead aunt. She resented the other's popularity and now feels "forgotten and bitter." Tara once was a super-heroine, though now she's "intent on destroying SheZow."

[I'm rather surprised the feminist-overlords let this stereotypical "liberated" broad character slide under the radar. Tara wasted her youth chasing career-fame and failed. Now what's she got besides wrinkles, dull greying hair, and a grand delusion? Oh, I forgot: a WASP waist. But as to the delusion, she doesn't seem to realize her rival, old auntie, is already dead…which means there's actually nothing left for her to do. Except to maybe consider lipo for those thighs, girl-fren!]

Much ado about a failure

With Hasbro feeling the heat for merchandising too much on The Hub, SheZow is destined to fail financially (and that's all that matters in a real business). After all, it won't attract little boys. Though they certainly would play with a gun-toting bird, or a pie-throwing fox, sorry Charlie, those violent "action figures" just won't happen.
And how many little girls want super-She dolls that they *know* are boys, "underneath?" Not to mention the 8-out-of-10 villain "dolls" would only come with one outfit (hence one pair of shoes).
But even if this blatant poke-fun-at-the-everyguy show flops, the moustache-twirling Feminist apparatchiks will be ba-a-a-ack. Like Snidley Whiplash before them, they, too, will happily tie the little Nells – and the little Neils – to the train tracks, sacrificing even "the children's" Saturday mornings to their loco-female supremacist-motives.

—Now you've gotten a whiff of the deep dark agenda that's under the mini-skirt of "SheZow"–

Online References Used

[1] Show overview and character bios from: http://www.hubworld.com/shezow/shows/shezow/cast-gallery

"SheZow (overview)

Twelve-year-old Guy is an extreme dude who inherits the power ring of his deceased aunt – the amazing superhero SheZow! The ring gives him villain-battling super powers, but was meant to be worn by a girl and the result is absolutely she-larious!"

Rating : TV-Y7 (FV)

"Guy

A lovable yet mischievous tween who hates responsibility, Guy Hamdon is suddenly forced to save the world as the legendary female superhero SheZow. Trapped inside a crazy female superhero costume with big hair, high heeled go-go boots and she-mazing superpowers like mega strength and she-riffic speed, Guy "plays" the part of heroine on his way to becoming a super man."

"Kelly

Head of the International SheZow Fan Club, Kelly fancies herself an expert on all things "SheZow" and all things in general. She's an adorable do-gooder who was destined to become SheZow, until her twin brother snatched the power ring and her fate right out of the palm of her hand. Not that she's bitter or anything."

"Maz

Completely genuine and enthusiastic to a fault, Maz is like a brother to Guy. He loves being SheZow's sidekick, dressing as an array of creative personalities like Bed Head, Nick of Time and Captain Debacle just to name a few. So, which sidekick is he going to be today? Who knows? Anything and everything is possible."

[2] http://www.latimes.com/entertainment/envelope/cotown/la-fi-ct-hub-20130528,0,5722419.story
[3] Season 1: Episode 1
http://www.hubworld.com/watch/2418448836001/shezow-shezow-happens-ep-1-season-1-episode
About the network: http://corporate.discovery.com/brands/us/hub/

"The Hub is a multi-platform joint venture between Discovery Communications and Hasbro, Inc., that entertains, enlightens, empowers and educates children and their families. The cable television network features original programming as well as content from Discovery's library of award-winning children's educational programming; from Hasbro's rich portfolio of entertainment and educational properties built during the past 90 years; and from leading third-party producers worldwide."

About the network's website: http://www.hubworld.com/about-us

"Hubworld.com (the website you're on right now) is a playful and transformative world, where kids & families can explore endless, play-driven opportunities."

TV ratings delineated: http://www.tvguidelines.org/ratings.htm

Open Letter To Facebook – re #FBrape campaign

Diana Davison · 5 June 2013 · Archived copy · Original

The recent Twitter campaign by WAM! to tell Facebook how to operate your social media site has caused great concern for a group of people at least as large as those who presented their complaint to you. WAM! does not speak for all women.

Do not let it fall aside that WAM! essentially used your competition to attack you. They did not spend their precious time scouring Twitter for evidence of equal violations or, if they did, made a choice of which site there were going to attack. No one doubts that any sexism occurring on Facebook is mirrored on Twitter, they are just being asked to ignore it for political purposes. Their campaign has a hashtag, not a "like" button.

The late Aaron Swartz said:

> ***There is a battle going on right now. A battle to define everything that happens on the internet in terms of traditional things that the law understands… is the freedom to connect like freedom of speech or the freedom to murder? The way we answer these questions will shape the next era of our society. No, the next era of our entire planet. They'll determine whether new technology will enhance and entrench our civil liberties or whether it will simply gut them. Will these computers we have all around us be a tool for human liberty or the most powerful tools for social control? The answers are up to us.***

It is well known and indisputable that current guidelines on rating content allow violence in abundance compared to the exposure of sexually oriented flesh. I see no evidence that Facebook is taking on different guidelines than the government sanctioned censorship boards. Kicking a man in the groin or outright threatening to castrate him is currently acceptable comedy to today's standards. It's not even called "edgy." Jennifer Aniston recently kicked a guy in the nutsack just to get more "hits" for a Smartwater ad and not only does #Fbrape not care, they helped deliver the predicted "likes." It is selective tunnel vision on the part of this campaign.

If WAM! dislikes the current definitions of what is PG rated vs R they need to take that up with the censorship boards who can then announce a change in guidelines to Facebook, Twitter, the film and television industries and all other concerned parties. To claim that Facebook is the generator of censorship standards is more than intellectually dishonest, it smells like a hashtag funded way make the newspapers with an easier target. Now let's focus on their method.

Their method of complaining to your advertisers is even more obtuse. The only reason those adverts appeared on the page is because the person screen-capping it clicked on the link and went looking for the objectionable content. The FBrape campaign, like so many other ill constructed feminist protests that seek to make a spectacle of themselves, failed to recognize their own agency in their problem. They seem to not understand how the internet works. They present women as if we are helpless creatures that can't resist clicking on a link or can't get over the emotional trauma of having seen something we didn't like. They presume women are incapable of figuring out how to block someone from our news feed.

When you click on things you give them power. When you write about things you don't like you give them power they didn't have prior to your words and attention. When they went looking for bad jokes about beating women up they took the advertisers with them. The corporations complained to should actually be angry with the complainers for being so stupid as to cause their adverts appear on the page they clicked.

Facebook has a choice to make.

#FBrape (don't forget the hashtag) is singling you out as the only social media site they worry about and telling you that they want you to censor your site in a way not demanded of anyone else and in a way that only worries about one gender. If you believe them, women should only be allowed to use Facebook while supervised.

They aren't worried about the page that declares all Facebook executives should be castrated *(presumably they'd cut off Sandberg's tits if they thought about it long enough)* because they are actually not worried about your future, they are only worried about justifying their own future. They are a business. This is how they pay their bills. WAM! is

out of a job if they don't find someone to pick on. Right now they've aimed their desperate arrow at you. That the very campaigns they launch result in the backlash postings they find so offensive is not an issue for them because it keeps them in business.

What do you think will happen if you let them dictate who is allowed to say, what is funny and what isn't and simultaneously kowtow to the twitter campaign? This is not about social justice, this is about politics and there is a lot at stake.

I don't envy anyone at Facebook right now. We know that when women set their sights on a target they strap on their biggest asset and wield their voting power. The issue at hand is not about whether Facebook approves of misogyny, it's about whether or not Facebook will do what feminists tell them to do. That choice is ultimately yours but you need to know that feminists are not the only women watching to see how you run your company.

Paul Interviews Girl Writes What

AVfM Radio · 5 June 2013 · Archived copy · Original

[box]
This week on AVFM Radio, you are invited to join host Paul Elam for a special interview with AVFM Contributing Editor Karen Straughan, also known as Girl Writes What.
Karen continues to shake up the world of sexual politics and was even called on to address the New York State convention of the Libertarian Party, where she delivered a paradigm busting overview of gynocentrism and feminist governance to a very open audience.
Paul will be getting the behind the scenes account of that fantastic event as well as discussing the upcoming NCFM college men's issues groups, the general state of the men's movement, sex and modern relationships.
The program starts on BlogTalk Radio at 8:00 Central Time. Those who have questions for Karen can call in at 310-388-9709.
SHOW PAGE
[/box]

Facebook continues political censorship

Paul Elam · 5 June 2013 · Archived copy · Original

Facebook, who recently made the announcement that it was going to tighten up its standards of removing material posted to their website determined to be “hate speech” or that trivialized or glorified violence or hatred based on sex, has now more clearly demonstrated their actual intentions.

Just yesterday the social media platform removed an image posted to the Facebook fan page for A Voice for Men. It was an infographic that addressed the notion of “rape culture” and the “1 in 4” rape statistic, in part by citing the actual number of reported rapes at three major United States universities. There was nothing about the image that violated the site’s terms of service, but nonetheless it was removed, I was informed, due to violating “community standards.”

Today, another image was removed. This time a meme that called attention to the fact that in many cases where women kill, ideologues from the domestic violence grievance industry attach themselves to the case and move to alter public opinion and judicial outcome to paint the perpetrator as a victim.

It is a matter worthy of public discussion, as the Jodi Arias case amply demonstrated, which I initiated on the fan page with a meme. It was just removed for violating community standards.

See here.

As you can see, the meme is purely a matter of critiquing feminism. It in no way violates Facebook community standards, nor does it fall under the kinds of expression that Facebook claimed it was going to be addressing in their new campaign against hate speech and violence against women.

What it is, in fact, is a meme calling attention to one of the ways in society we mishandle violence in the legal system.

Here is the rub, folks. We are going to continue to address this matter in the ways that we can. We will remain a voice that will point to Facebook’s now obviously organized effort to silence dissent against feminism.

Victor Zen is working with a team of many in our forums on other aspects of this case involving the government funding of some of these ideologues. Additionally, I am asking you now, as I did yesterday, to make a copy of this image and post it to your Facebook accounts and fan pages. (note: be sure to change the image name, as it appears they are tracking the stuff by filename).

But there is another matter I want to address, though it may agitate a few in this crowd.

My political leanings are generally libertarian, with some exceptions. I am a small government, pro-accountability anti-statist, even as I don’t discuss it much within the pages of this site. I figure we don’t need the divisions of me injecting my political views into the discussion.

But right now by everything holy I just want to grab the next person who thinks “collectivism” is the only evil we are facing and shove them off the nearest cliff. I hope when they hit bottom they will land next to a left-wing ideologue that deserves to be there with them.

In a world governed more by a corporatocracy than anything else, Facebook is like a small country. Companies like Google and Yahoo and Youtube have the power of political regimes; the power to preserve free speech, or to end it. They have the platform to give the MHRM robust, ever growing momentum as a part of the free and open exchange of ideas, or to simply kill it.

You are witnessing now, as Facebook morphs toward a dictatorship in the online world, the potential for our future silencing.

How long before WAM announces their concerns for all the “misogyny” happening on YouTube, and our own GWW finds a muzzle being fitted over her mouth?

After she is gone, will the last pathetic whimper we hear from right wing MRAs on YouTube be “It’s the collectivists!” just before they, too, find concerns about “community standards” where their channels used to be?

Folks, we got a hell of a battle ahead of us; one that is on enough fronts to be discouraging and more than a little daunting.

What we are fighting here is the pernicious, multi-headed beast of gynocentrism. It is not JUST a left wing enemy.

It can't be summed up with easy to interpret sound bites like "statist" and "collectivist" and if you think it can you are being simple-minded enough to feed the fucking beast.
I know, I am preaching; something I spend time criticizing others for doing. You will have to forgive me for the transgression in this case and even if you don't I am not going to stop.
The fight that AVFM has been picking for four years is now at our door. Now is not the time to argue politics or to divide ourselves up over religion or any other set of ideas. The only hope we have is to fight the enemy wherever we find it; with whatever tools we have; in any way that we can; and to do it together.
I urge everyone interested to contact anyone they can think of who might be interested in this case, up to and including the ACLU. Contact political blogs on both sides. Contact social liberals and conservatives. After all, in one way or another everyone is on the list that will eventually be considered under "community standards," the in war to protect feminist thought from scrutiny.
If you have ever written me a "thank you" for doing the work I do, then help us get this done. If you have ever posted a comment that you are angry about what is happening with men and boys, then help us get this done. Don't ask what you can do, just get busy. If you are interested in helping you should be able to compose your own mail list in less than 20 minutes and get busy contacting people. It will take you even less time to copy and paste your efforts to the comments here.
Spread this article like it was free candy. Make your voice heard because if you don't do it now, there literally may not be a tomorrow.

WHO
NEEDS
FEMINISM?
I need feminism because when I kill my husband feminists will defend me.
FACEBOOK.COM/WHONEEDSFEMINISM

AVFM Special: Tom Matty

James Huff · 5 June 2013 · Archived copy · Original

[box icon=""]Tonight we will be talking to Tom Matty about his particualr case dealing with the courts in Canada. Join us as we discuss misandry, human right's violations, and his continuing struggle to try and see his children. We will also be discussing Men's Rights Edmonton and their upcoming events.

SHOW PAGE

[/box]

Mark Zuckerberg needs to read more

Isaac T. Quill · 6 June 2013 · Archived copy · Original

So, Mark Zuckerberg has bowed to a pressure group and his minions are removing criticism of feminist ideas and dogma?
I know Mark is rich, but he's also a geek and may not have had that much time to find out about the real world. That's what happens when you are Young, Dumb and Full of Diodes. It may be that Mark just lacks real world experience and the sort of perspective that comes with time and some quality study materials.
I'm "NOT" going to assume that Mark is without the capacity to reason, or that he is happy to be ignorant. I would like to help Mark learn, so I've bought him a copy of "Who Stole Feminism?: How Women Have Betrayed Women" by Dr. Christina Hoff Sommers – 1994.

> Philosophy professor Christina Sommers has exposed a disturbing development: how a group of zealots, claiming to speak for all women, are promoting a dangerous new agenda that threatens our most cherished ideals and sets women against men in all spheres of life. In case after case, Sommers shows how these extremists have propped up their arguments with highly questionable but well-funded research, presenting inflamma tory and often inaccurate information and stifling any semblance of free and open scrutiny.

Dr. Sommers has for many decades been highlighting the false claims made by feminists, along with the tactics they use. Tactics ranging from feigned ignorance, to the batting of eyelashes and claiming it was all just an honest mistake; whoopsie! Unfortunately the mistakes, false claims, hyper-inflated realities from anorexia to rape all run in a single direction. So, maybe they have not just been honest mistakes. Whoopsie! In fact, the "mistakes" in feminist dogma have been very controlling and have been about expressing power over others. It's all very patriarchal.
You can get a taster of what is in store for Mr. Z by reading chapter 10 of the book "Researching the "Rape Culture" of America". In it, Dr. Sommers details a great deal of the deception and propaganda.

> Koss and her colleagues concluded that 15.4 percent of respondents had been raped, and that 12.1 percent had been victims of attempted rape. Thus, a total of 27.5 percent of the respondents were determined to have been victims of rape or attempted rape because they gave answers that fit Koss's criteria for rape ….
>
> Only about a quarter of the women Koss refers to as rape victims called what happened to them rape. According to Koss, the answers to the follow-up questions revealed that "only 27 percent" of the women she counted as having been raped labeled themselves as rape victims. Of the remainder, 49 percent said it was "miscommunication," 14 percent said it was a "crime but not rape," and 11 percent said they "don't feel victimized."
>
> The Koss study, released in 1988, became known as the *Ms.* Report. Here is how the *Ms.* Foundation characterizes the results: "The *Ms.*project-the largest scientific investigation ever undertaken on the subject-revealed some disquieting statistics, including this astonishing fact: one in four female respondents had an experience that met the legal definition of rape or attempted rape."

Similar views were expressed 14 years later The Campus Rape Myth The reality: bogus statistics, feminist victimology, and university-approved sex toys – Heather Mac Donald – City Journal Winter – 2008.

> The campus rape industry's central tenet is that one-quarter of all college girls will be raped or be the targets of attempted rape by the end of their college years (completed rapes outnumbering attempted rapes by a ratio of about three to two). The girls' assailants are not terrifying strangers grabbing them in dark alleys but the guys sitting next to them in class or at the cafeteria.
> If the one-in-four statistic is correct—it is sometimes modified to "one-in-five to one-in-four"—campus rape

> represents a crime wave of unprecedented proportions. No crime, much less one as serious as rape, has a victimization rate remotely approaching 20 or 25 percent, even over many years. The 2006 violent crime rate in Detroit, one of the most violent cities in America, was 2,400 murders, rapes, robberies, and aggravated assaults per 100,000 inhabitants, a rate of 2.4 percent. The one-in-four statistic would mean that every year, millions of young women graduate, having suffered the most terrifying assault, short of murder, that a woman can experience.

So, Mark had better get himself up to speed. You see, I'm an old school teacher type and I know the value of book learning over the Googlearchy. Mark will be tested, and I'm sorry, but I do issue penalties for each wrong answer. I'm sure that so many parents will be interested to see how well Mark does at some book learning, and if Mark fails he may find many parents not wanting his Ignorance to spread to their children.
$2.73 – such a small investment for the education of a Billionaire, and such a cheap way to test for Ignorance In Action.
PS: Here's a copy of the actual order sending the book his way:

Shipment #1: Ordered
Need to cancel an item?
Shipping estimate: June 5, 2013 - June 6, 2013
Delivery estimate: June 7, 2013 - June 14, 2013
For information about this order, please contact:
Learn more about bookclubcouts.us's return and replacement policy.
Shipping Address: Change
Mr Mark Zuckerberg CEO
FACEBOOK INC
1601 WILLOW RD
MENLO PARK, CA 94025-1100
United States
Shipping Speed: Change
Expedited Shipping
Shipping Preferences:
Group my items into as few shipments as possible
Items Ordered
Price
1 of: Who Stole Feminism?: How Women Have Betrayed Women [Paperback]
$2.73
By: Sommers, Christina Hoff
Condition: New

Copy of Book Order for "Who Stole Feminism?: How Women Have Betrayed Women" by Dr Christina Hoff Sommers – Dispatched to Mr M Zuckerberg CEO Facebook inc.

Facebook is feminism's admission of failure

John Hembling (JtO) · 6 June 2013 · Archived copy · Original

If you criticize feminism, or any of that ideology's major dogmas, you will be silenced.

That appears to be the message conveyed by the recent campaign to co-opt Facebook's moderation policies. It is now against Facebook's community standards to criticize the religion of gender-hatred and violence. The ideology which pretends to humanism, but which is even named by a contraction, using an expression for sexually selective supremacism.

On the largest social networking site in the world, if you criticize feminism, you will be silenced.

This is the work, obviously of more than some small handful of ideologues on the fringe. This is the will of a major segment of public, activist adherents to that ideology.

Many individuals in the non-feminist public have already objected to the imposition of censorship into their communications, their relationships, and their friendships. Their objections are justified and correct. Although critics of social media have appropriately used the term "antisocial media," it's also true that social media has become one of the significant environments through which people maintain friendships and relationships. Now, with the advent of overt censorship of any criticism of the popular ideology of gender, the adherents of that violent cult apparently want to do more than just silence any differing point of view. The goal appears to be social isolation for anyone who dares to criticize their ideology.

For the record, that's an ideology the principal tenets of which are lies and thought-stopping cliches. It's an ideology built on hatred and violence by proxy, and one which insists that women are inferior–in need of constant propping up, artificial advantage, coddling, and endless condescending affirmation. In fact, it's an ideology of gender which informs public policies which purposefully ignore peer-reviewed research on domestic violence. Thus, gender-ideologically driven policy opposes Domestic Violence (DV) in its public rhetoric, but maintains the conditions which perpetuate that violence. That's right, feminist-driven policy on DV purposefully perpetuates domestic violence.

Qui bono? Who benefits?

That's simple: follow the money.

But what are the adherents of an ideology to do when their claims, dogmas and foundational myths are repeatedly and exhaustively shown to be false? Not just incorrect, but willfully fraudulent? What are such ideologues to do when personal smears against their critics have ever diminishing effect? What do the hard-core proponents of such ideology to do when their own long-standing policy of using ad-hominem attacks and other logical fallacies to marginalize their rational critics is identified in public, and laughed at with deserved and undiluted scorn?

Lacking an evidence-based argument, lacking the ability to formulate a rational defense of feminism's hatred and violence, publicly exposed in maintenance of naked falsehood and fraud, feminists have abandoned any pretense of credibility or legitimacy. Now it's just censorship. If you criticize feminism, you will be silenced. And when that fails to work, as it is already failing, there will be direct and brutal violence for those who dare to object. For individuals with the integrity to oppose that cult of hatred and lies, feminism's only remaining options are enforced silencing, and brutal violence. That's all the gender ideology of feminism has left. And that won't work either.

On red pills, blue skies and tits

Paul Elam · 6 June 2013 · Archived copy · Original

See, I am having this imaginary conversation with a couple of blue pill men. I mean, it is not real at all. I am totally making it up. I know exactly how it goes, too. Word for word. It is not because I am all that creative. It's just that the last thing you need to imagine a blue pill conversation is imagination.

We are sitting at a table in a sports bar (of course). The conversation goes like this.

"So man, how 'bout them Cowboys?" says blue pill guy number one. "Can you believe they gave Romo all that fuckin' money? The son of a bitch chokes in the clutch every year! It is like he is allergic to winning playoff games!"

Just then a woman walks by, just out of earshot. Blue pill guy number one stops talking and suddenly tilts his head toward her. He is looking at me but his eyebrows are popping up and down sharply, aimed at the woman, like he is trying to point at her with them. Then he talks again.

"Man, get a load of those TITS! Sweet fucking Jesus!" The look on his face is pained, like he has heartburn.

"Ohhhhhhhhhh!" chimes in blue pill guy number two in agreement, and he has a similar grimace on his face, like he just stepped on a nail. I admit to myself that the woman has nice tits, but I am also thinking that it has been a long time since the sight of someone's tits made me grunt and wrinkle my face up like I was visiting the proctologist.

"Yeah, they're just…great," I say. I feel stupid.

"Anyhow," says blue pill one, "Romo's a fuckin loser, and still gets 140 mil and a career contract. Is this a great country or is Jerry Jones just fuckin nuts?" He laughs at his own joke and then looks back over his shoulder to see if the tits are still there.

"Another round?" asks blue pill two. "I'm buyin'. Hell, I might as well buy. My money's not worth piss anyway. This fucking Obamaconomy."

Blue one turns angry in an instant. "You gonna start in with that shit again? Yeah, like he screwed the economy! It was shit the day he walked into office thanks to Bush. What a moron that guy was."

"At least he didn't sell us out for the nanny state!" two barks back.

At this point, I want to kill both of them. Blue pill two slides me a beer and I find myself drinking it, quickly, as blue pill one explains why Obama is a better president because "At least he speaks English better than Bush, or probably even Romney."

I know I am fucked at this point. But I set down my beer and find myself enjoying a brief, Obamaless, Bushless, titless silence. It has fallen over the table like a shadow. Then, just about the time I was getting marginally comfortable, number two asks me The Question.

And no, he does not ask me which side of their stupid political divide I have decided to invest my heart and soul. That is not The Question.

The Question is what all blue pill men ask each other sooner or later. It is critical information, more important than which generic, undifferentiated political candidate you favor over the other relatively identical one. It is more important than whether you can believe that a quarterback that can't win a playoff game gets paid like The Donald. It is even more important than whether you "got a load of those TITS!"

Two leans forward, putting on his most convincing, serious, I really want to get to know you face, and asks, "So, Paul, what do you do?"

There is a special inflection on the second instance of the word "do." Now, in proper English, not the kind that George Bush would speak, it would not even be a complete question. But when a man asks you what you *do*, then you, as a man, fill in the rest in your mind. "What do you do, *for a living?"*

Of course, plenty of women ask the same question using the exact same verbiage, but for men it is different. When a man asks another man what he does, he is really asking him who he *is*. He is getting to the core of your supposed identity. Because men *are* their jobs. A man's work is every measure of his worth; his relative value to other men, and too often, to himself.

So, in that situation, it is not an inquiry about employment; it is a window into a man's soul and he is not allowed to have curtains. That is just the way it is.

This is a kind of a difficult situation for a guy like me. How do I explain to two anesthetized zombies who are arguing mainstream politics and marveling over tits like they have never seen a pair, what I *do*?

It is not like I get to say "stock broker" or "engineer" or "I.T.," any of which would quickly and mercifully put me in a labeled box that both of my imaginary clowns could wrap their heads around and move on to more sports and politics and tits.

Oh no, answering The Question, explaining what I *do,* is a whole different conversation. I could try to cop out and say something like, "I'm a writer." The damned thing is that being a writer is interesting. I have told people that before and it takes almost no time for the follow up question. "Oh, yeah, what do you write about?"

And there you see the dilemma. I might as well say, "I am a men's rights activist and I spend most of my days fucking people's shit up," as to tell them I am a writer. We are going to end up there anyway, right?

So, going back into my imaginary conversation, I get myself another imaginary beer and take an imaginary sip as blue pill one and two sit patiently and wait for me to tell them the sum total of my worth as a human being.

"I tell people the sky is blue," I say.

"Beg your pardon?" asks one of them. I am not sure which one.

"The sky," I say again. "I tell people it is blue."

Both one and two now look equally nonplussed. It is like they are waiting for a punch line but something sneaky in the back of their minds tells them there is not one coming, so they just sit there and look at me.

"I tell people that the world is not flat, too."

"And that up is up and down is down."

"And that granite is heavier than balsawood," I say. "And you know what? They don't fucking believe me so I have to tell them over and over and over and they still don't believe me."

Now, blue pill one and blue pill two are looking at me really funny at this point. Both their heads are cocked to the side a little and they look really confused, sort of like a couple of dogs watching TV. I start to feel sorry for them and decide to take the conversation toward its close.

"And I tell people that regret is not rape; that being cared for is not oppression; that being a slave to work is not freedom or power; that paying a surgeon more than a babysitter is not unfair discrimination; that a small number of criminals don't define an entire culture; that disagreeing with an ideology is not hating a class of people. And I tell them that men are human beings."

"And they don't believe me no matter how much I say it. So I say it pretty loud and pretty rude at times. And of course they still don't believe me. But what does happen is that while I am being loud and rude and telling people who don't want to listen that the sky is fucking blue, somehow, some way, other people who already know the sky is blue start joining in; saying the same thing, and at times they get loud and rude, too. But that feels pretty good."

"And that is what I *do*."

Number one and number two both have pained looks on their faces again, but not the good kind of pain you get from looking at someone's tits. It is a bad, confused, scary kind of pain. It is the kind of pain that looks like it is not going to go away on its own. It is the kind of pain that people who don't know that the sky is blue are likely to take out on someone if you are not careful.

So there I am, even in my imaginary conversation, feeling a little nervous. I need a plan, and I need it quick. Luckily, I know just the trick.

I point across the sports bar at a far corner of the room and make my eyes big and wide with wonderment. And then I say, with all the excitement I can muster, "Man, get a load of those TITS!"

Blue one and blue two have heads that turn on a swivel, and they spin around like Linda Blair, giving me just enough time to sneak away from my imaginary companions.

Now, I don't want to give the wrong impression. I love what I do. I cannot imagine doing anything else. But some days, I have to tell you, I think I would just about give anything if my mind could be filled, and my world defined, by some lying politicians and a nice set of tits.

Want to murder your husband? Join the club!

Robert St. Estephe · 6 June 2013 · Archived copy · Original

When I wrote "Exciting careers in serial widowhood" for *AVfM* back in September 2012 my research had turned up a count of 108 cases of black widow serial killers: women who murdered two or more husbands or paramours (dozens of men in some cases). Currently the count is 165 – and growing – as I sift through databases of old newspapers.

Eastern Europe figures prominently in the history of husbandicide by virtue of the long-standing tradition of organized murder rings – led usually by midwives, herbalists or known more crudely under the label "witches." From the mid 19th century to the 1930s newspapers were constantly sporting headlines about murders in Hungary, Serbia, Croatia, Russia such as "Husband Poisoning by Wholesale" (1882), "Ten Husband Poisoners" (1890), "A New Business; Husband Poisoning on the Scale of a Commercial Enterprise" (1891), "Killing Off Husbands" (1895), "Epidemic of Poisoning in Hungary; Eighteen Men Killed" (1901), "Women Formed Club to Murder Husbands" (1903), "Woman Kills 300 At Wives' Behest" (1909), "Exterminating Husbands" (1911), "Wanted to Be Widows So They Hanged Their Husbands" (1933), "Used Fly Paper to Kill Husbands" (1935), "How Wives Gained Power by Mass Murder of Husbands" (1937). (Husband-Killing Syndicates provides a checklist and links to the articles).

Mass slaughter of in-the-way husbands, by means of arsenic usually, were a dime a dozen in those days. Yet one story stands apart from all others in the sheer audacity of its "having it all" "girl-power" capriciousness.

This is the story of Yugoslavia's "Club St. Lucretia," a formally registered women's charity in Nagy Kikinda, Yugoslavia which operated in the mid-1920s. Not all the details of the case have been dug out of the English language archives I use as my sources yet. But a new newspaper report has just come to my attention which fills out the scant narrative disclosed in the reports I had first comer across.

I reproduce here two stories in full. You will see they need no comments from me to show why such old news is new news in the present age, with its piped-in sewage of fake history, cherry-picked censored documentation and cooked statistics. We recognize in this musty old account a localized mid-1920s example of a phenomenon which is now international, namely MGTOW (Men Going Their Own Way).

Be assured, the husband-killing syndicates, of which Club St. Lucretia is but one example among dozens, are unknown to 99.99% of all criminologists and to 100% of all gender studies experts. Documentation of the "disposable male" in philosophy and practice is very much regarded by today's professional historians as nothing but disposable history.

But I remain optimistic. A new generation of criminologists, predominantly women (Joni Johnson, Katherine Ramsland and Deborah Schurman-Kauflin and others), are rejecting the old practice of naïve reliance on social *theories* and chivalrous stereotypes and are now focusing on *facts* – including the fact that female serial killers are far, far more common than what the experts have hitherto supposed.

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Article 1:

Oct. 20, 1926.

Headline: **Club Of Women Poisoners Is Unearthed In Belgrade**

(from AP, The Galveston Daily News (Tx.), p. 1)

FULL TEXT (Article 1 of 2): Belgrade, Jugoslavia — A club of women poisoners under the guise of a charitable organization with the significant name of "Lucretia" has been raided by the police.

Police asserted that at secret meetings the club members were taught the medieval art of mixing and administering poisons. Six women who were unhappily married were declared thus to have found means of ridding themselves of their husbands. The remains of these were exhumed and in two cases toxicologists have found traces of poison. Five women of the club were charged with being the ringleaders of the organization and arrested.

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Article 2:

Oct. 17, 1926.

Headline: **Woman's Murder Society Forces Husbands From Town in Terror – Police in Jugoslavian Village Hold Modern Borgias on Charge of poisoning Rich Mates; News Causes Men to Break Engagements and Leave Families**

(from New York Herald-Tribune, part III, p. 2)

FULL TEXT (Article 2 of 2): Everybody in the little Jugoslavian town of Nagy Kikinda thought the women's club of Saint Lucretia was a very respectable society and above suspicion, until the number of deaths among the male population showed a striking increase which nobody could explain. Rumors arose. It was found that many of the men who died had been married to or were friends of women who were members of the Saint Lucretia club, that their deaths had been more or less unexpected and that there was a striking resemblance of the circumstances under which they took place.

Every one of the dead men had been wealthy and respected in the little community. Some of the widows spent more money than they had ever done before, purchased costly clothes, automobiles, and led the lives of grandes dames. When things had developed so far, somebody remembered that Saint Lucretia had a namesake who was one of the worst poisoners in history, namely Lucretia Borgia, the daughter of Pope Alexander VI [note: the name "Lucretia Borgia" had been synonymous with "female serial killer" until research in the mid-20th century showed that her homicidal reputation was based on legend, not fact] This stirred the suspicion that the women's club was not named after the saint, but after Lucretia Borgia, and that it really was a league of poisoners.

At first there was no absolute proof of these dreadful suspicions, but the police considered them sufficiently grave to arrest several of the members of the club, among them the ringleader, who disappeared when she smelled danger, but was so imprudent as to return to Nagy Kikinda because she believed her social position and that of her friends would be sufficient protection. Her husband was among the persons who died recently from a sudden illness.

The police had meanwhile found out that one of the women made frequent excursions abroad and supplied the necessary poison, which she obtained from chemists under some pretext or other. Naturally, the little town is in seething excitement and the scandal is great.

The unprecedented criminal affair had a tragic-comical result. The men of Nagy Kalinda have been caught by a general panic. None of them had ever thought of the faint possibility of an organization for the purpose of their removal by poison. Certainly not in their social circles. Who could still trust his wife or fiancée in such a depraved milieu? Thus it happened that numerous men left their families because they were not certain whether their wives were secret members of the Lucretia club. Engagements were dissolved, and new arrests are hourly expected. It will take women in Nagy Kikinda a long time to win back the confidence of the male part of the population.

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Photo: Actress Clara Bow in film "No Limit," 1931, public domain.

Domestic Violence Revelations with Erin Pizzey 3

Dean Esmay · 7 June 2013 · Archived copy · Original

[box icon=""]
Join us Saturday, 8 June 2013 (i.e TODAY!) at 4:00pm London time, 11am Eastern US time, for the next episode of Domestic Violence Revelations with Erin Pizzey. Episode 3 we will feature readings by American Phetote Mshairi, English legend ManWomanMyth, ideological bullying of men in Domestic Violence advocacy communities like Linkedin, men's own tendency to view other men's pain as unimportant, men's tendency to accept lies about their fellow man without realizing what they're saying about themselves, women's role in all this, and Men Going Their Own Way (MGTOW). We also hope you will call in via Skype or other means to share your own personal views and experiences.
You can listen to the readings from this episode on these videos:

Please join us, again, at 4pm London Time, 11am Eastern US time, this Saturday (that's already today for most of you Brits!) at Domestic Violence Revelations with Erin Pizzey episode #3. We hope you'll call in and share your thoughts and experiences.
[/box]

Mark Zuckerberg, have you seen Rape Culture?

Isaac T. Quill · 7 June 2013 · Archived copy · Original

Dear Mr Zuckerberg, can the film Rape Culture have it's own page please, or is Kiss My Ass a better option?

I don't do Farcebook(sic). I used to use it as part of project and community work, but myself and many others stopped due to Farcebook having negative attitudes to client groups. That was 2008. I have created a new Farcebook account to carry out system and "Absurdity Testing".
"Absurdity Testing" is when a dumb human believes that a dumb machine can be programmed to be intelligent, and through basic assessment skills (the sort a that a 5-year-old child has) the Machine can be shown to be Dumb and the Human even Dumber!
As #FBrape has been such an issue, I had a look at one of my favourite terms "Rape Culture". There are so many Facebook pages with it in their title – from EndRapeCulture, Rape-Culture Opinion, and even Grapplers Against RapeCulture. I'm not at all sure what a "Grappler" is, but I get the impression it's Wrestlers being physically violent. They seem to think of it as some form of anti-oppressive practice believed to stop rape via threat and actual violence – which simply is not allowed under Facebook Community Standards. It is odd.
As I looked I spotted something – It's the opening credits for a film I know well: "Rape Culture"™ The Movie. The big red arrow is a hint.

So I Clicked and found that apparently "Rape Culture"™ The Movie is acceptable on facebook – they are using the Wikipedia page on the subject.

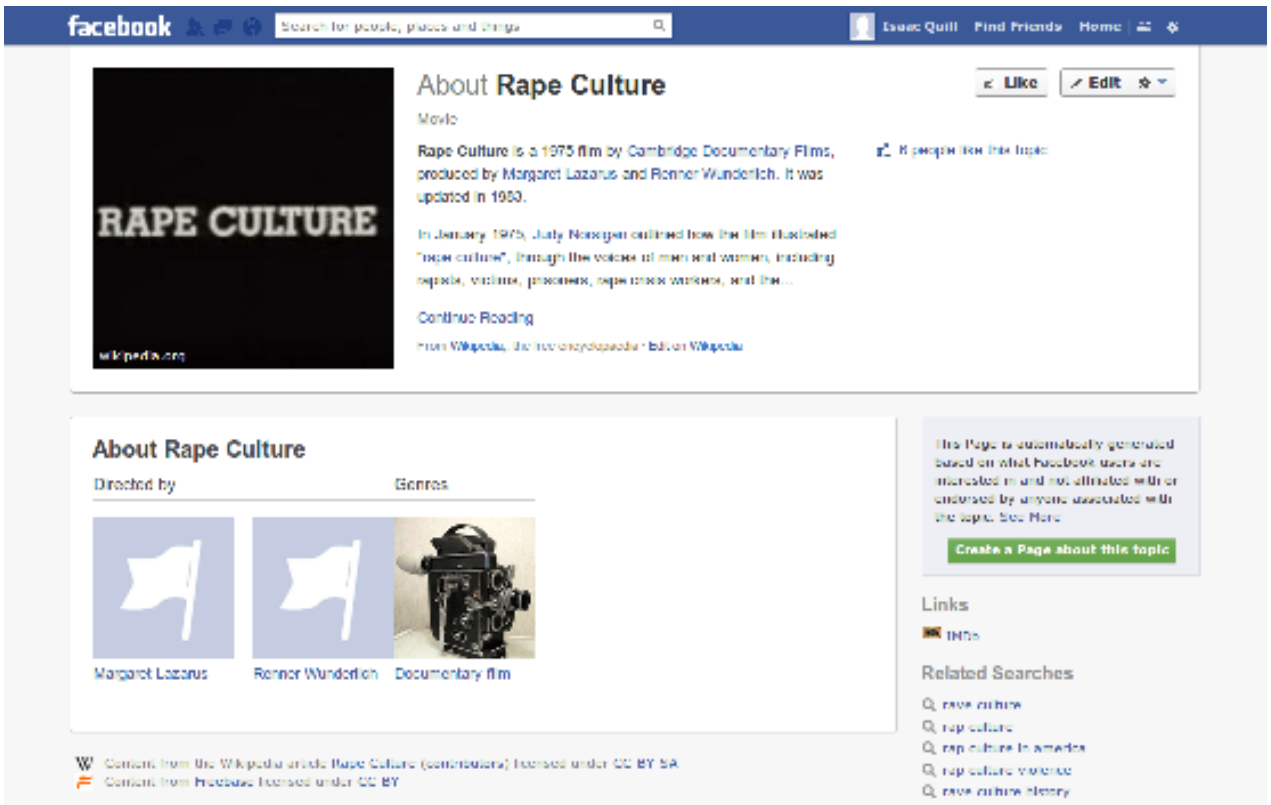

Quick as a flash, I went to the bottom of the page and clicked on Create Page – selected me options and typed in "Rape Culture"!

I was then advised in red letters that the name "Rape Culture" is not allowed. The automated systems have been programmed to reject it.

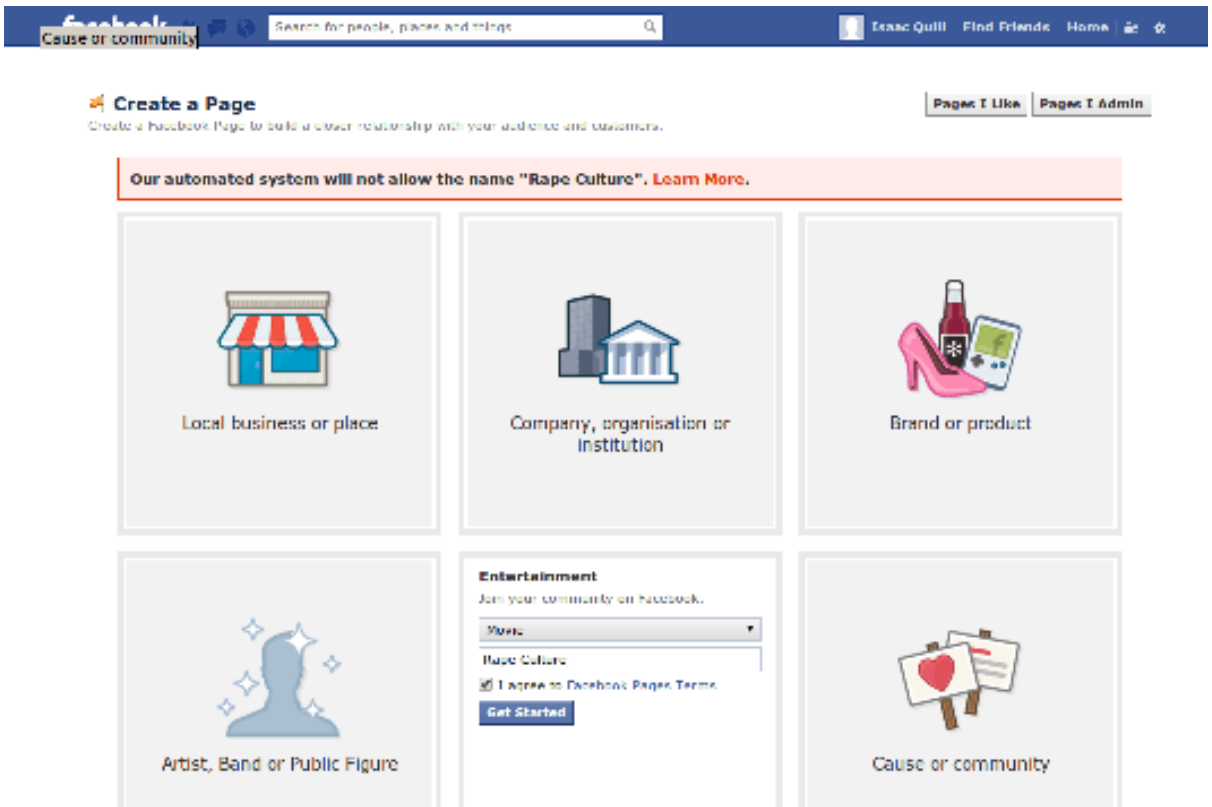

I had a think and decided it was just "Rape Culture" that was the issue so tried again with "Rape Culture The Movie" but that also resulted in more red letters. I tried multiple permutations including I despise rape and want to save Virgins – but it soon became clear that any new page with the word rape in it is BANNED.

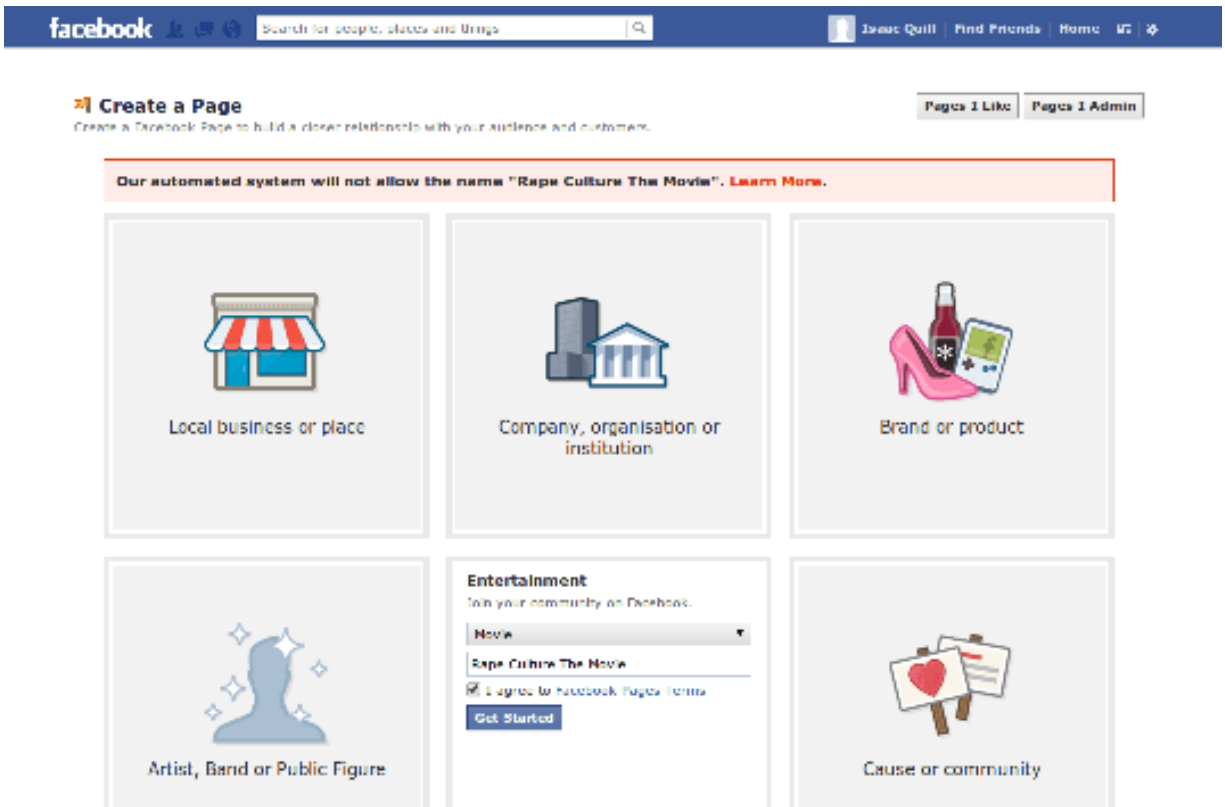

I had so hoped to be able to bring accurate knowledge to facebook, and was even wondering about a facebook page for the film, linking to people who were there – people such as Lorretta Ross – amazing lady who spoke about her involvement during extensive interviews. Wouldn't that be something, for students to be able to see the connections and deal with real history, to talk to people who were there and not get some crsurty and even false tale from a textbook and bad tutor. Even the film makers are on facebook Cambridge Documentary Films, Inc. They even have the film on their own facebook page.

So you can imagine my frustration and being of celtic blood I swore in Gaelic – and as I swore I typed it out only to

find that I can have a facebook page called Kiss My Ass – or Pog ma thoin!

So that got me wondering about Kiss My Ass in English, but apparently that's fine too!

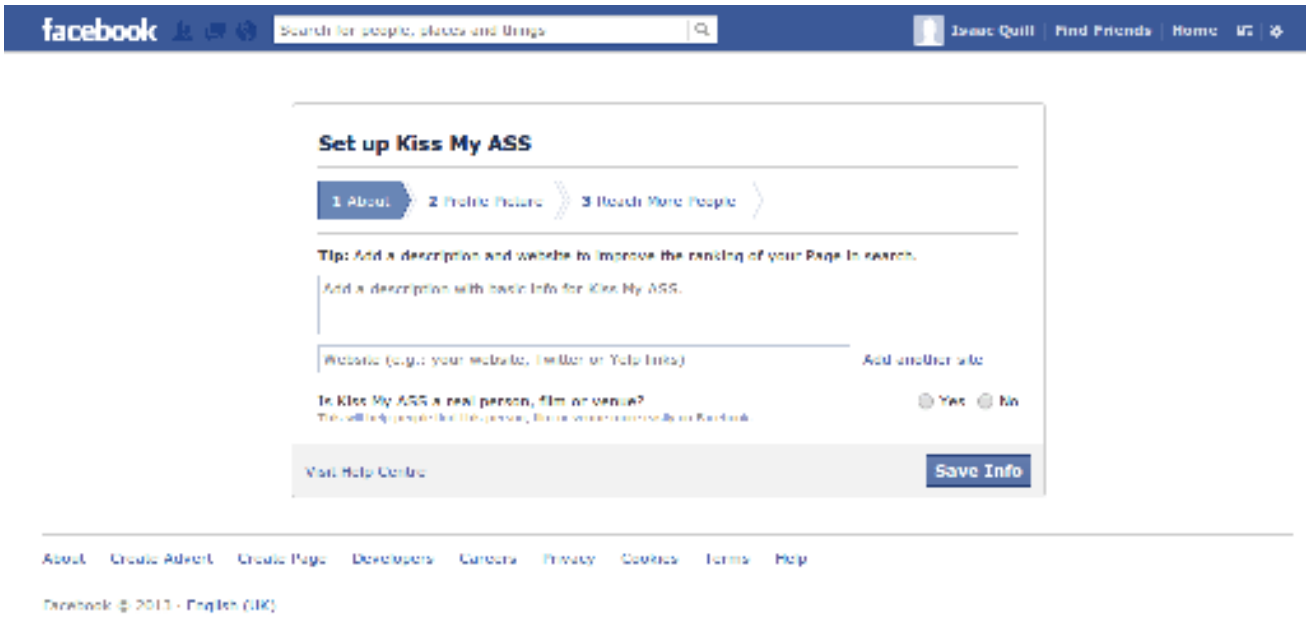

At this point it was clear that the Absurdity testing could progress to a higher level at which point I was told that having a page title "Screw Me With A Six Inch Wang" was fine too.

So it's clear that Facebook have decided to simply ban rape.
Violence to prevent rape is fine, as is multicultural swearing and Kissing Of Ass. You can even get Porno with a Six Inch Wang… but Farce-book no longer allows Legitimate Knowledge and networking of anything that deals with the word rape. Even History is not allowed due to Herstory having precedence.
If I was CEO at Farce-book I'd fire the humans who can't program reality, only fantasy and stupidity that can be uncovered by a prank that a five year old can pull.
Farce-book pass "Absurdity Testing" at grade A++ when really the only grade you want for that is the Biggest F-you ever seen.

Finding some feminists annoying = kitten killer

Glen Poole · 7 June 2013 · Archived copy · Original

I'm sure I'm not the only one around these parts who finds some "violence against women" campaigners deeply annoying.

It's an odd thing to confess to the uninitiated listener. Try telling someone who isn't familiar with the world of men's issues that you find people who campaign to stop violence against women annoying and they'll look at you like you just said "I kill kittens".

So, for fear of being labelled an "evil kitty killer" I'm going to explain exactly why I find some violence against women campaigners deeply annoying as if you're completely new to the subject.

I was very kindly reminded of just how annoying I find some "violence against women" campaigners by a couple of twitterers who decided to shove their unwanted opinions up my twitter feed without my consent this week. I'll share the exchange in a moment but first let's get a few things straight for anyone who's in any doubt about whether or not I kill kittens.

First things first, when I say I find some "violence against women" campaigners annoying, please note the very purposeful use of the word "some". I don't find them all annoying. I haven't met them all and I am prepared to gamble that there are some that I wouldn't find annoying at all.

However, from personal experience, I do find some of them deeply annoying.

Secondly, I'm not opposed to people working to end violence against women – I think ending violence against all people, including women, is a highly desirable objective. I'd love to live in a world free from violence and clearly we can't reach that visionary end-goal without ending violence against women. So I'm not saying that campaigning to end violence against women – as an objective – is in any way wrong, bad or annoying.

Thirdly, I'm not even saying that some people who campaign against violence against women ARE annoying. You can't objectively measure how annoying someone is, as the annoyance lives outside of them; it's in other people's subjective worlds. So I take full responsibility for the fact that my emotional response to some people who campaign to stop violence against women is the temporary and fleeting feeling of being annoyed.

It's a bit like the experience you have when a fly buzzes in your ear – you experience a momentary feeling of annoyance – you may even try and swat the fly – and then the feeling of annoyance passes and you get on with your life. This may make you a fly swatter, but it certainly doesn't make you a kitten killer.

So in summary, I'm all for ending violence against everyone (including women) and there are some people who campaign against violence against women whom I find annoying in the way that most people find a fly buzzing in their ear annoying and, for the avoidance of doubt, I've never killed a kitten in my life.

So why do I find people who have such a desirable objective annoying? It's really simple if you look at it like this: Imagine if someone set up a campaign to "end violence against kittens" and then insisted that the only way to stop this cruelty was for everyone to view the world from a Roman Catholic perspective, and to minimize and deny cruelty to any other cute animals, and in particular ignore or excuse any kind of violence committed by cats against other animals.

If you did pretend to be all about ending violence against kittens, but in reality you were on a mission to convert the world to Roman Catholicism, I think I'd find that a bit annoying, particularly if you argued against anyone else trying to approach the issue of violence against animals from a non Roman Catholic perspective.

And this is why I find some "violence against women" campaigners annoying: it's because in reality, they seem to be more interested in pushing a feminist worldview in my face and arguing against people who would like to tackle violence in all its forms from a non-feminist perspective.

It's my considered view that if we want to tackle violence, which is a problem as old as humanity, then it's going to take lots of people from lots of different viewpoints to work together to do it. The act of religiously pushing your own personal viewpoint on others mirrors the forceful aggression of violence and so learning that there's more than one way of looking at the world seems to me to be an essential lesson to learn for anyone committed to tackling violence.

Having said all that, I'd like to share with you how one "violence against women" campaigner forced his views on me via twitter this week.
It all started when I tweeted a link to an article by a man who co-founded a pro-feminist fatherhood think tank in the UK in the 1990s. His name is Jack O'Sullivan and he wrote a comment piece in The Guardian, a left-wing newspaper that probably references "patriarchy" and "misogyny" more than any other UK media outlet. What made this article worthy of retweeting is that it highlighted the problem with misandry and matriarchy, and so I sent this comment out into the twittersphere:

- Latest installment in the masculinity debate @guardian it's all about matriarchy and misandry – great article –http://tinyurl.com/nja9zd4

What came back over the The Atlantic and across the social web was a tweet by a man called Jacob Oppenheimer who it turns out is the co-ordinator at something called The Men's Anti-Violence Council (MAC). MAC is a is a volunteer group at the University of Iowa housed in the Women's Resource and Action Center.
He tweeted:

- i disagree. power paradox is a real experience for men but it's from patriarchal concepts of power. Not matriarchal.

I didn't know who Jacob was at this point but it was clear from his language that he was a pro-feminist and if he wasn't going to consider a fellow pro-feminist's writings about matriarchy and misandry, then I decided there was no point a non-feminist like me even trying to have a conversation with him. So I decided to reject his advances.
I tweeted back:

- I'm not interested in people who disagree with other men's lived experiences of misandry and matriarchy thank you

If you don't know, "lived experience" is a feminist concept that validates the subjective experience of those who belong to a minority or oppressed group – unless of course that subjective experience goes against the party line. So if I say for example that as a member of a minority group in conversations about violence against women my subjective "lived experienced" is one of being suffocated by ideology and hated as a man and as an advocate for men, that "lived experience" wouldn't be validated, it would be denied and argued against. As such, it's not a phrase I generally use unless I'm challenging a feminist thinker to treat men equally and validate men's subjective experience of inequality, unfairness, discrimination and oppression.
At this stage in the conversation another man called Robert Fuller, an atheist campaigner from Omaha tweeting as @aparticularA, joined in, saying:

- At best, you had an experience not typical of trend. More likely you've severely misjudged reality.

Which was kind of amusing because Robert was himself misjudging reality as I hadn't said anything about my own experience, just shared someone else's article. I tend not to bother sharing stuff with people who don't validate men's personal experience if it contradicts their gender politics, it's one of the reasons "men don't talk." So I tweeted back:

- it's written by co-founder of pro-fem thinktank. u know his lived experience better than he does?

To which Robert responded:

- If he thinks matriarchy is a real problem, then yeah, I know better than he.

And Jacob backed him up saying:

- Agreed w @aparticularA, @HelpingMen I'm sorry you & author had bad exp with wmn, but we may have to agre to dsgre about def of oppression……..further, systemic oppression and privilege exists whether you experience them or not.

Which again was very bizarre as I hadn't said anything about women, systemic oppression or privilege. So having spent no time finding out about my supposedly all-important "lived experience," Jacob the "violence against women" campaigner was now telling me what my "lived experience" was.
Again, as this was a man who clearly wasn't interesting in listening to the experiences of other men he didn't agree with, but desperately wanted to be heard, I gave him the opportunity to consider why his viewpoint wasn't getting through to me, saying:

- Who should I listen to. An expert who set up a Fatherhood Think Tank or 2 twitter trolls. Gee, tough decision!

Robert came back with:

- Anyone can found something and call it a 'think tank'"

…a comment which comes straight from the "you smell" school of intelligent debate, while Jacob did that weird thing when people pretend to apologize but aren't actually saying sorry for something that they've said or done, but are in fact telling you that they're upset about something that you've done. He said:

- I'm sorry you think Im a troll.

There it is. Watch out for that little linguistic trick if you're ever caught in an argument with someone who's pretending to be reasonable but in fact telling you that your opinion is completely invalid and you are 100% wrong. He wasn't sorry for being a troll or reflecting on his behaviour and acknowledging how I had the experience of being trolled by him, no he was personally upset by my assessment of his behaviour. I continued:

- I think #healthymasculinities convos have multpl POVs that are liberatory 4 all….. I have seen too many men attack other men for talking about their own #masculinities as well to not speak out

Now personally, as nobody would dare say that conversations about "healthy femininities" or "healthy homosexualities" or "healthy blacknesses" were "liberatory" for women, gay people and black people—I personally find the idea of "healthy masculinities" conversations facilitated by pro-feminists with a political agenda to be oppressive and discriminatory. So I simply said:

- This isn't a conversation it's u pushing ideology & invalidating other men's personal experiences. Go away

At which point, having thrust his unwanted views into my twitter feed, Jacob turned himself into a victim and me into a perpetrator, with this tweet:

- Again, we shall agree to disagree. Our goals of @healthymasculinities are similar but I refused to be bullied…..

Wow, so now Jacob's "lived experience" is that I am a big, mean, kitten killing perpetrator who is bullying him and he's the plucky survivor who is refusing to be oppressed by my bullying behaviour. So I turned the tables and decided that in my "lived experience" it was me who was the poor victim and Jacob the evil perpetrator, saying:

- Go away you are forcing your opinion on me and it's not wanted – no means no Jacob – STOP!

And then Rupert concluded the exchange with three magical words of twitter gold:

- Boo Fucking Hoo.

While none of this pointless exchange is worth taking seriously it does reveal something: Jacob runs an organisation that claims to promote healthy masculinity and appropriate male behaviour with the aim of preventing violence. And yet Jacob wasn't interested to find out if I was beaten by an auntie or sexually abused by a female teacher or falsely accused by a girlfriend or emotionally abused by a female partner or institutionally abused by the sexist system of family law.
He had no interest in my "lived experience" and sought only to force his ideological viewpoint on me, invalidate the experience of other men, make up stories about my own experience and label me a perpetrator.

I didn't invite Jacob to enter into dialogue as from his opening salvo he didn't seem to be ready to have an adult conversation with me. When he is ready, I'd ask if he'd like to talk about ways to end violence against men, women (and kittens) by allowing space for people of lots of different perspectives to work towards the common goal of ending violence, without us all having to convert to feminism in the process.

What I find annoying about some people who say they are campaigning to end violence against women is that whenever I enter their world I am in a minority as a non-feminist thinker and my "lived experience" as they say, as a member of a minority group that dares to think differently, is one of being oppressed and opposed by people who say they are all about ending violence when in reality it seems, they're more concerned with converting people to feminist thinking.

I find this behaviour deeply annoying, this is my "lived experience" and saying so doesn't make me a kitten killer.

GWW at New York Libertarian Convention

Karen Straughan (aka GirlWritesWhat) · 7 June 2013 · Archived copy · Original

With permission we are pleased to bring you the transcript of the speech delivered by Karen Straughan to the New York State Libertarian Convention of 2013. It should be noted, however, that the publishing of this article does not reflect an endorsement of Libertarian politics or the Libertarian Party., PE

Hi, everyone. Firstly, I want to thank Gary for inviting me to speak here, and thank all of you for being open to the different perspective I'm hoping to present to you.

Some of you–maybe all of you–might be asking yourselves, what on earth is an anti-feminist gender theorist doing speaking at a libertarian party convention. What the heck does gender, or feminism, have to do with libertarian politics and philosophies? The answer to that question is at once extremely complex, and very, very simple.

The simple answer is this: Gender influences everything. Including the size, scope and decisions of government.

And now, to complicate things a little.

On the microscale, gender affects the way men and women think, how they feel, how they process their interactions with the world, what motivates them, what influences them, what is important to them, what incentives are going to affect their behavior, and how. It affects how we perceive other people depending on whether they are male or female. It impacts on what we feel is appropriate, regarding both the behaviors, responsibilities and roles we expect of others, and the behaviors, responsibilities and roles we feel are appropriate for ourselves. It affects what roles and vocations, on average, a given person will find themselves suited to or interested in.

On the macroscale, gender affects the way society feels about people, depending on whether they're male or female, what expectations society has of them, what obligations society is prepared to place on them, how, and how much, society cares about them. It influences whose voices society is prepared to trust on what issues and in what situations. It affects society's willingness to punish or forgive, who society is interested in holding responsible and accountable for wrongs done, who society is prepared to devote resources to help or protect, and who society is prepared to cut loose.

So gender is kind of a shortcut societies and governments use when sorting priorities. Who is deserving of our help, support and protection–socially, legally and governmentally–and who is less deserving, or perhaps not deserving at all? How should that help be implemented, and how should it not, how much are we willing to spend, and how much institutional power and scope should government have to involve itself in the lives of citizens?

To demonstrate these effects of gender I'm talking about, I'm going to make a few statements, and I want you all to pay attention to how you feel when I say them. They're statements I've culled from published books, newspapers, or the speeches of politicians, though you'll notice I've flipped the genders for effect:

Men can do anything women can. And do it better. And do it with one hand tied behind their backs. –Barack Obama

When a woman strikes a man, she strikes all of society. –Hillary Clinton said exactly that about violence against women.

Women CAN stop false allegations of abuse and rape. –The "Men can stop rape" poster campaign is making an appearance on campuses across the US and Canada.

It cannot be assumed that women are bound to be an asset to family life, or that the presence of mothers in families is necessarily a means to social cohesion. –This gem, about how unnecessary fathers are, is from UK equalities minister Harriet Harman. She might be forgiven this sentiment if it wasn't grossly inaccurate.

A mall roof caved in yesterday, killing 23 people and injuring more than 100. Tragically 4 men and one child were among the dead. –all right, that's from any newspaper story about any tragedy. We hear about women and children because that makes a tragedy more tragic.

I want to see a woman beaten to a bloody pulp with a workboot shoved into her mouth like an apple in the mouth of a pig. –Change woman to man and workboot to high heel, and you've got second wave feminist Andrea Dworkin's attitude.

Or even this: "It is an amazing thing to see in our city the husband of a laundress, or a fishwife, or a housemaid

dressed in velvet with chains of gold at the throat, with silver buckles and boots of good value….and then in contrast to see his wife washing the clothes, chapped and bedraggled from the day's labor, poorly dressed…. but whosoever considers this carefully will find it reasonable, because it is necessary that the gentleman, even if low born and humble, be arrayed in such fine form for his natural excellence and dignity, and the woman be less adorned as if a slave, or a little ass, born to his service." –And this is perhaps the most interesting of all, since a gender-flipped version of it was written by Lucrezia Marinella, and published in her book "The nobility and excellence of woman and the defects and vices of men" in the year 1600.

Feels kind of weird, doesn't it? These are statements you would NEVER hear or read in mainstream culture as I changed them–not even in the year 1600–some of them because they'd be repulsive to us, and others because it would just never occur to us to think or feel in those ways. All because of the way we as humans perceive, and have always perceived, men and women.

And while feminism claims to have worked very hard to dismantle all of these individual and society-wide assumptions about men and women, if you scratch the surface of their ideologies and their efforts, what you find is all of those assumptions human societies have always held, dialed up to 11. Not only has feminist activism manipulated and exploited all of these age-old perceptions about gender, for political, legal, economic and social gain, it has only amplified them in the cultural zeitgeist.

It is very much a case of, "Say hello to the new boss, even more sexist than the old boss."

I've been asked before to describe what exactly I'm doing with my blogging and video lectures and it's a difficult question to answer. I'm an advocate for the issues of men and boys, certainly, but first and foremost, I'm an anti-feminist. My task, as I see it, is to try to uncover the nature of things, and then deprogram as many people as I can. To encourage people to think from a different angle, to entertain thoughts that are forbidden in our politically correct culture, to educate as many as I can about the hidden nature of society, gender and ideological feminism. Among those of us who talk about these issues, it's called "taking the red pill".

As for why I'm here, hoping to convince libertarians to think from that different angle? Well, there's a strong libertarian streak that runs right through the center of the men's movement, and there's definitely a reason for that. Canadian libertarian philosopher Stefan Molyneux once described feminism as "socialism in panties."

As I'm sure any of the men here will attest to, anything, no matter how destructive or unprincipled, is probably going to look more appealing and less sinister if it has a female face and you put it in a pair of panties.

I'm not going to bore you with a detailed history of the marriage of feminism and marxism. For that, I'll refer any who are interested to a lengthy but fascinating lecture by Soviet ex-patriot Valdas Anelauskas, who describes a courtship between two ideologies that began in the mid-1800s and has now become the foundation of feminist thought. I will simply note that Karl Marx, in his communist manifesto, emphasized how very important women would be to any communist revolution, and that the best way to secure the support of women would be to convince them of the plural nature of their oppression–as workers, they were oppressed by the elites, and as women, they were oppressed by their husbands, fathers and even sons. In essence, he posited that if a system that respected the concept of property rights oppressed the male worker, this same system that placed economic authority in the hands of men doubly oppressed the wives and daughters of those male workers.

Though radical feminism has never severed its ties with communism, as early as the 1920s, feminism had essentially co-opted and repurposed Marxist theory to describe the structure of society relating to the interaction of the sexes. The intellectual backlash against feminism that began within the marxist community around the turn of the 20th century, with E Belfort Bax and Robert Briffault, was quashed through intimidation, censorship and skilful use of emotionally charged propaganda.

By the 1960s, when the western world's love affair with communism had begun to fizzle, communism's red-headed stepdaughter, feminism, was only growing in popularity. The sexier, less threatening, more benign-seeming Trojan Mare upon which Marxists had relied to sneak their ideology past the gates of the western world had outgrown its help meet role, and taken on a life of its own.

By this era, a discrete and quintessentially Marxist theoretical model of gender had become entrenched in the intellectual sphere, a model based on class conflict theory and postmodern discourse. While communist thought was confined to a small pocket of what the mainstream mostly thought of as misguided weirdos, feminist thought,

slapped together from the exact same bricks and mortar, became not only fashionable, but had spawned its own branch of academia, sponsored and enabled by unwitting democratic governments across the west.
While historical views on the sexes had maintained that men and women were distinctly different but complementary partners–role mates, as Dr Warren Farrell has described it–this new feminist model cast all aspects of society as oppressive and exploitative systems wherein men embodied the Bourgeoisie, and women the Proletariat.
Most of this model–The Patriarchy–and its sub-theories are little more than post hoc rationalizations based on emotional reasoning, easily swallowed by the well-meaning public because of the evidence that stands out most starkly to us given our natural, evolved views of gender. Humans have always been more emotionally reactive to the harms, injuries, injustices, complaints and perils affecting women, and more likely to see women as nurturing, benign, kind, well-meaning and deserving of protection. We have always been more likely to see men as strong, sturdy, capable of self-sufficiency, potent and potentially threatening, and these perceptions inform our reactions when men suffer harms, injuries, injustices and dangers, and when they dare to complain about them.
Because of these innate perceptions, when feminists pointed up toward the top of society and showed us mostly men, we didn't bother to direct our attention down to the bottom of society so we could see the mostly men there, as well. We all saw a glass ceiling, but not a glass cellar, and allowed feminists to convince us that all aspects of society, the formalized and the informal, were male-dominated and male-controlled, and that women, as a class, were utterly powerless and subjugated under this system.
Marriage was redefined under this model, from a partnership where both parties contributed and benefitted, to a form of sexual slavery and unpaid drudgery for women where wives were subjugated and exploited for their husbands' express benefit. Under second wave feminism, family was reinterpreted as an institution based on exploitation–instead of all members working together for the benefit and shared success of all members, women were recast as powerless subordinates, providing unreciprocated labor toward the raising of HIS children, and the keeping of HIS house, labor that freed husbands to pursue economic and social power outside the home.
It didn't matter that most men had little more access to economic and social power than most women, or that what power men achieved they were expected to share equitably with their families. Feminists were too busy pointing upward at the congressmen, bank managers and CEOs and crying injustice, to show us the taxi drivers, garbage men, plumbers, loggers, fishermen, miners, construction workers, factory laborers, field workers, roughnecks and janitors. They envied the power of generals and statesmen, but spared no thought for the thousands of young footsoldiers dead in the trenches. They were jealous of the self-determination that made an industrialist rich beyond dreaming, but when that self-determination produced a different outcome for the mostly male population of tramps, beggars and hobos it was invisible to them.
They focus solely on the men above and don't even notice the men below.
The 23 cent average, apples to oranges, annual wage gap is STILL, in their minds, the height of sexist injustice, but the greater than 90% workplace death gap is…well, who cares?
Traditional ways of providing for and protecting women that were necessary in the pre-industrial past, were reinterpreted by feminism as male oppressors keeping women down all through history, for men's benefit.
Domestic violence–a social problem that has ALWAYS been gender-symmetrical–became synonymous with violence against women. A husband's historical right to conjugal relations was redefined as marital rape, while a wife's *identical right*–one that for centuries if denied was legal grounds for divorce and could even get a man excommunicated from his church–that part of history was essentially erased from modern scholarship, even as it is upheld and reinforced by feminist activism. In fact, according to current feminist theories on domestic violence, a man withholding sex or affection from his female partner, whatever the reason, is a form of domestic abuse, and a man in France was recently required by a judge to pay his ex-wife over $10,000 in punitive damages because he didn't give her enough sex during the marriage.
The traditional obligation of a woman to defer to her husband's authority was defined as "oppression", but her husband's obligation to die in a trench to protect his country and family…that became "male privilege" and when enough people protested the hubris of that assertion, it became "Patriarchy hurts men too."
Under The Patriarchy, all men are privileged by their maleness, and all women oppressed by their femaleness. And

if men are, as a class, the privileged Bourgeoisie, if men hold collective power over society, then all men are culpable for the oppression and exploitation of all members of the female Proletariat, and any discrimination a man might face in society is just his own privilege backfiring on him.

According to radical feminists, the drastic technological and economic changes that occurred during the last century–medical advances that virtually eliminated deaths in childbirth and drastically decreased infant and child mortality rates, changes that rendered the workplace as comfortable and safe as your living room, safe and reliable birth control, industrialization, automation, prosperity, plenty and an unprecedented level of individual security–none of this has anything to do with anything. Even prior to those changes, during a history in which a woman might spend half her adult life pregnant or nursing children, where most labor was gruelling, dangerous and simply beyond the physical capabilities of women, where life was often brutal and brief, and where men bore a legally enforceable obligation to provide for the material needs of all family members, the fact that men bore the economic authority as well as all the economic burdens of a family was a system specifically designed to disempower women.

According to radical feminists, your grandfathers and great grandfathers were rapists and slave-masters who exploited, subjugated and violated the women who were nearest and dearest to them–their own mothers, sisters, wives and daughters. According to radical feminists, every atrocity ever committed throughout all of history can be laid at the door of normative masculinity, but every male-generated advance–calculus, alternating current, the telegraph, the transistor, radio, penicillin, the number system, hydro-electricity, microwaves, fiberglass, the theory of relativity, the periodic table, trigonometry, insulin, canned foods, vaccines, fire retardant, teflon, wireless communications, the microchip, the birth control pill and even tampons–is a result of men intentionally holding women back, keeping women down, refusing to allow women to achieve, and hogging all the power and glory.

You see how this all works? All the evils of history, admittedly committed mostly by men are evidence of men's oppressive natures. And all the advances of civilization, because they were generated almost exclusively by men, are equally evidence of men's oppressive natures. Even the exceptional and wonderful things men achieved that have benefitted all of us, are not evidence that men embody anything good. In fact, they demonstrate the opposite. They are evidence that the "old boys' club" modern feminists complain about today dates all the way back to the pleistocene, when women would have eagerly hunted mastodon with babies strapped to their breasts, and carved back a jungle filled with leopards and bears, if only men had not enslaved them and thereby deprived them of the opportunity to do so.

This is what they believe. This is what ideological feminism IS. It describes women's experience through all of history as identical to the experience of blacks under slavery. You know, actual oppression, subordination and exploitation without any compensatory benefit.

To clarify, what were the "upsides" to being black in America during slavery? Can anyone here name a single white slave owner who ever died to save the lives of his black slaves? Who ever gave up a space in a lifeboat to his black slave and chose himself to go down with a ship? Who ever stood with a rifle between his black slaves and an enemy to defend their *lives*, rather than his right to own them?

Can anyone even imagine a white slave owner working 16 hours in a field while his black slave stayed inside most of the day and kept his house tidy, then coming home and sharing the fruits of his labors with his black slave?

Did a black woman who was the sexual partner of a white slave owner have any expectation of respect, lifelong provision or shelter, or of sharing the benefits of his quality of life and his social status? Or was she just an object of the moment, free to be used and cast aside at will? Did a black man who was obligated to obey his owner's wife have any legal right or recourse when she pointed a finger and claimed he raped her? Or was he swinging from a tree within hours?

Can anyone imagine a reality where a white slave owner would perform physically grueling or dangerous work because his black slave was incapable of it? Or would he simply set more slaves to the task, or work his slave to his death, or discard his used-up slave and buy a better one? If women were truly oppressed by men, would they have been spared the most onerous and dangerous work because they were less physically capable of it, or would men have simply assigned more women to the task?

Can anyone here name a single black person, man or woman, who rose to a state-sanctioned position of serious

political power during slavery? Off the top of my head, I can name a ton of women who have been heads of state, going as far back as Ancient Egypt. The greatest and most notable black leaders emerging from Jim Crow America and apartheid South Africa rose to influence by *opposing* the government, not rising within it, because they had no avenue to power within a system that oppressed them.

Slavery and oppression are defined as obligation and disadvantage without compensatory benefit. Does anyone here think women, who were a tiny minority, tenths of a percent, among the 10 million military personnel who died during WWI, derived no benefit from the traditional system? Heck, one of the few ways a man could duck conscription was to be married–a man could literally avoid mandatory military service if his wife would be inconvenienced by it. And yet this system existed to benefit men at the expense of women?A system of top-down oppression, according to feminists, that is no different from the experience of blacks under slavery?

If you perceive the history of gender relations as being remotely similar to the history of slavery in the US, it's no shock to hear feminist Robin Morgan, editor of Ms. Magazine, claim, "Man-hating is an honorable and viable political act. The oppressed have a right to class-hatred against the class that is oppressing them."

Yet as childish, simplistic and absurd as this model was, it wasn't long before it had become firmly entrenched in academia, in the humanities and the arts–in sociology, anthropology, psychology, history, women's studies and gender studies, the very faculties and programs associated with education, social work, journalism, the law and political science. The very branches of society most able to influence public perception. And because of all those things I was talking about at the beginning of this presentation, public perception was vulnerable to the half-truths presented to it, disguised as the whole picture.

And the really awesome thing about this model is that as long as enough people believe it, even just a little, as long as enough people can be convinced to see men as the Bourgeoisie who have always unjustly benefitted from their exploitation of women, and women as the Proletariat who have always been forced to toil and slave without benefit under the boot-heel of those privileged men, you can justify anything.

If men are believed to have always collectively held power and economic privilege through the enslavement of women, if all of men's authority since the dawn of time was ill-gotten through the unreciprocated exploitation and violation of women, then women are entirely justified in stealing it back, and the state is justified in assisting them. It becomes acceptable, justified and appropriate for women to expropriate men's undeserved and unearned power by any means necessary, including state coercion.

And this attitude is not confined to family law, domestic violence law and sexual assault law–the primary areas where men's interests conflict with women's interests, and where the state has been quietly at work, eroding due process protections and equal treatment under the law, and building bloated and ravenous mechanisms that suck up dollars and power while curtailing civil liberties. It's everywhere. It informs economic and employment policy, health spending, criminal law, everything.

According to Dr Warren Farrell, the government has passed more laws to protect women in the workplace from dirty jokes than it has to protect men from injury and death due to faulty rafters on construction sites. And nearly everyone in society, especially women, seems to feel this is an appropriate allocation of resources.

One need only watch the Life of Julia, Obama's most naked and blatant appeal to the natures of women–especially young, single women. Julia has no father, and no husband–she needs neither of those things. The state will take care of her needs from birth to death, and will support her when she decides to have a child of her own–a child that, in Obama's narrative, is also fatherless. The man in Julia's life, the one who will perform the roles–provision, protection, support–historically performed by husbands, brothers and fathers, is more powerful than any man she'll ever meet, more able to provide for her, and one she need make no compromises with.

Julia will never have to pick up this man's dirty socks, or put up with him snoring or farting in bed, or consider his needs, or provide him with respect, love or affection. He is the ultimate provider and the ultimate protector, and he will ask nothing of her in return but her vote.

And he'll give her all those benefits through a system that coerces net taxpayers and net tax-generators, of whom a disproportionate number are men, to surrender their productivity while offering them neither mutual benefit nor voluntary association. This feels right and just to feminists, because the state is merely assisting Julia in stealing back what was wrongfully taken from women, as a class, by men, as a class. This feels like a great deal to Julia,

since all she has done is replace a man with whom she would be required to bargain freely, with a state that provides her all the same benefits without the messy business of having to trade anything valuable for them.
If women today in the west can be said to be married to the state, in a very real sense, men are married to it as well, and the obligations expected of them are the same as they always have been. In this marriage, men pay at least 75% of the tax revenue into the system, and reap a disproportionately tiny percentage of its protections and benefits. In this marriage, the state enforces the obligations of husbandhood after divorce, and the obligations of fatherhood even when men did not consent to become fathers, and even when they are allowed no meaningful role in the lives of their children.
In this marriage, the resources men put in are diverted toward the additional protection of women through the erosion of men's legal protections and civil rights. In this marriage, men are expected to pay for a system that not only does not serve them, that not only offers nothing back to them, that has not only made a mockery of due process protections for them, but one that even handicaps their ability to perform these obligations by favoring women in the prioritization of education and employment, and by facilitating the removal of fathers from the lives of children who need them.
The state is, essentially, forcing men to finance a system that disenfranchises them. And the state is, essentially, paying women to disenfranchise men, and handicap their own children. Social responsibility is enforced on men through penalty of imprisonment, while for women, social irresponsibility means a check in the mail every month.
A lot of people have wondered aloud why there aren't more female libertarians. If there's a reason, it might lie in a lack of incentive. Big government costs the vast majority of men–their wealth, their civil liberties, their autonomy, sometimes their freedom–but for most women, big government represents an insurance policy and a perpetual subsidy of their personal choices, good or bad. Men pay, women benefit.
If women sprinted down the aisle to offer their hands in marriage to the state, for men, it was a shotgun wedding, coercive by its very nature. And the influence of radical ideological feminism on government and legal policy has ensured that this marriage is as abusive as they come.
When Gary told me about his experiences with family court and its affiliated agencies, I told him, "If you weren't a libertarian before all of this, I can certainly see why you're one now." What used to be a voluntarily accepted obligation on the part of men, is now extracted from them at the point of a gun, and often there is no way for them, no matter how well they comply, to avoid being shot.
One example of what men's tax dollars disproportionately support, which lies in direct opposition to the interests and rights of men, would be the institutionalization of the Duluth Model of Domestic Violence.
This model is the feminist conceptual framework of family violence, and it is one that has been discredited by hundreds of studies across cultures–from the most modern western democracies to countries like Jordan and Namibia. According to Duluth, family violence is overwhelmingly male-perpetrated, and is motivated by men's and women's relative positions in society–by male social and political dominance and the expectation of female subordination. A man who batters his wife is not just asserting his dominance over her, he is expressing normalized masculinity. Abuse and coercive control of women, according to this model, is a not a pathology, but a natural function of male identity within a Patriarchal culture. Simply put, it's just what men do.
Every piece of legislation, every government policy and every publicly funded treatment program in the US regarding family violence, and the vast majority of them worldwide, employs this conceptual model.
Too bad it's bunk. As hundreds of studies demonstrate, in at least half of cases, partner violence is reciprocal. It involves men and women hitting each other, and what motivates men and women is pretty much the same: anger, poor conflict resolution skills, jealousy, a desire to control or discipline a partner, drug and alcohol problems, and external stress such as poverty. Women are as likely as men to report abusing their partners for all these reasons, and are more likely to engage in coercive control of a partner. More than that, they are more likely to be the one to initiate physical violence, and in cases of severe unilateral abuse against a non-violent partner, women are the perpetrators up to 70% of the time.
For every 8 women seriously injured by domestic violence, at least 5 men are also seriously injured. And perhaps most damningly, considering feminism's unwillingness to address women's perpetration of violence, the number one predictor of serious domestic violence injury in women is their own initiation of violence. It is when men are

hitting them BACK that women are most likely to be hurt.
What all this means is that patriarchal terrorism–the Duluth model of intimate partner violence–is the most rare form of all–and yet the patriarchal terrorism paradigm informs all of our government funded mechanisms for intervention and treatment.
But it doesn't end there.
At least 35% of spousal murders are men murdered by their female partners. I say at least, because if a woman engages a hitman, boyfriend or relative to assist her in murdering her male partner, it is classified statistically not as spousal homicide, but as multiple-perpetrator homicide. Because of this, there is no way to know how many men are killed by their female partners each year.
More than this, women are the most likely demographic to perpetrate child abuse and neglect, even controlling for time spent with children, and the majority of young children murdered are murdered by their mothers. Biological fathers are, in contrast, the least likely demographic to abuse or kill young children, less likely than both biological mothers and stepfathers.
Statistically, the environment in which a woman is MOST safe from violence is in a stable marriage, and the environment in which children are the MOST safe from violence is one in which their parents are in a stable marriage.
Yet our entire system of family law, and our entire response to domestic violence, from the VAWA to local police department policies, is designed to encourage and facilitate divorce, to favor sole maternal custody arrangements, and to protect children from the very people least likely to abuse them.
Mandatory arrest policies coupled with predominant aggressor policies based on Duluth, ensure that 1) somebody gets arrested in any domestic violence incident, and 2) that regardless of who was assaulting whom, the person arrested will almost always be the larger, stronger, male partner.
A judge in Florida recently estimated that 80% of all temporary restraining orders granted in the context of divorce or child custody cases, requested almost entirely by women, are either fraudulent or unfounded. Divorce lawyers have called false allegations of domestic violence and sexual abuse of children, and the abuse of TROs merely part of the "gamesmanship" of divorce–a method by which a wife can secure automatic custody of both the children and the marital home, and leave an ex-partner scrambling to defend himself often without access to necessary documents or even a change of clothes. The average length of time it takes for a woman to obtain a TRO in an ex parte hearing is under 3 minutes. She need provide no evidence of prior abuse. All she has to tell the judge is that she feels afraid of her husband. The first any man might hear that such an order has been issued is when the police arrive to remove him from his home.
The advantages to a woman of abusing the system are many and myriad, and the disadvantages virtually nil. By the time a man has cleared his name, the children are often completely alienated from him. Family court judges will go so far as to admit that a mother has abused her own children through her abuse of process, but will hesitate to penalize her in any way. She will almost always retain custody because it would harm the children to place them in the care of a man they've been wrongly taught to hate and fear. Because she retains custody, if she's prosecuted, the children will suffer. If she's financially penalized in the divorce settlement, the children will suffer. If she's forced to pay him damages, the children will suffer. In some extreme cases, judges have completely, permanently stripped a man's rights and access to his children, explaining that the mother's persistent combativeness, false accusations and abuse of process had made it so that upholding that man's parental rights would only subject the children to more of their mother's abuse.
And while not every woman is going to take advantage of a system weaponized specifically for her use, the ex-wife of a friend of mine recently told him she was proud that she'd never availed herself of such measures during their divorce, despite three court-appointed officials encouraging her to make a false claim of domestic violence and thereby gain the upper hand in the process.
Feminist models of gender and domestic violence have institutionalized the assumption that all men are batterers or potential batterers, that dominating, controlling and abusing their female partners and their children is just part of what it means to be a man. They've institutionalized an assumption of non-culpability on the part of women even when they openly abuse their husbands, ex-husbands and children, and even when they use the court system to do it.

In 85% of divorce cases in the US, mothers receive primary physical custody. The remaining 15% represent sole paternal, and shared physical custody arrangements. The average cost to a man in a contested custody battle in the US is over $200, 000. It can take up to six years of expensive court battles for a man to secure even regular access or shared custody, let alone primary physical custody. He may be required to pay his ex-partner's legal bills in addition to his own, and pay for the court-ordered assessments and services required for his case. Through this battle, he will also be required to pay maintenance to his ex-partner in the form of alimony and/or child support, and in some cases, even pay the fees of the third party required for supervised visitation with his children.
Is it any wonder that in the year following a family break-up, men are 11 times more likely to commit suicide than women?
According to the Michigan chapter of NOW, fathers' rights groups are an "abuser's lobby", and the official stance of the chapter is to oppose reforms that would normalize equal or near-equal shared custody after divorce if neither parent is unfit. They oppose these measures in part because it would put women and children in danger from abusive and controlling former spouses, and in part because it would have an unintended negative impact on child support awards. This, despite the oft-stated feminist claim that cultural assumptions that women are automatically better caregivers are sexist against women, and despite the fact that the environment in which a child is at the highest risk of suffering abuse is in the care of a single mother.
This is the influence of politicized ideological feminism in the areas of domestic violence and family law. And while society has always placed a greater priority on protecting women than men from violence and abuse, feminists have managed to rewrite history and public perception of human interaction, in order to justify ever more intrusive government mechanisms that protect women from even their own criminal behavior, and curtail the rights and civil liberties of the men who find themselves at the mercy of the system after having done nothing wrong.
Over the last 40 years, a growing number of researchers have challenged feminism's theory of gender conflict and the conceptual framework of Duluth. These researchers have been subjected to blacklisting, career sabotage, intimidation, professional shunning and even death threats. Family violence researcher Suzanne Steinmetz had a bomb threat called into her daughter's wedding. Erin Pizzey, the woman who established the first battered women's refuge in the world, lived for years under police protection due to threats to herself, her children and grandchildren, and finally fled the UK after her family dog was killed. All for daring to say that women are as violent as men within relationships, and that partner abuse is not a natural function of masculine identity, but a gender neutral social problem primarily caused by experience of abuse during childhood.
To prove women are not violent, feminists have engaged in campaigns of violence and threats, and to prove society is male-dominated, feminists have engaged in a pattern of malfeasance that has silenced all other voices, allowing feminism to remain the dominant authority in all gendered issues. And they evidently see no irony in any of that.
The fiscal, social and human costs of these policies are staggering. We treat every domestic violence accusation, indeed even the hint that a woman is afraid of her partner, with a better safe than sorry strategy that engages multiple bureaucracies. Taxpayers and beleaguered men pay thousands upon thousands of dollars for investigations, assessments, psychiatric evaluations, lawyers, expensive legal proceedings, incarcerations and prosecutions, a growing number of which end with the discovery that a woman was lying for revenge or for personal gain. Children are mercilessly fragged by combative mothers, deprived, often permanently, of what may be their only stable parent. Fathers are ground into the dust.
Intervention programs, run by government funded agencies, apply a single, ideologically tainted treatment to a multifaceted problem, "curing" citizens of diseases they don't have, while allowing their actual problems to fester untreated. Cumbersome legal procedures, no-drop policies, predominant aggressor policies, institutional, legal and informal biases, all contribute to a bill that is increasingly impossible for taxpayers to afford, and that is handicapping the ability of children–those future taxpayers who will be stuck with the growing mass of red ink generated by this system–to shoulder the debt.
Fatherless children–an epidemic of whom we are creating with these policies–are more prone to a whole host of social maladies. They are at two to ten times the risk of being physically or sexually abused, becoming teenage parents, dropping out of school, being behaviorally disordered, becoming involved in gangs, being addicted to alcohol or drugs, being expelled from school, committing suicide, not going to college, committing crimes, being

incarcerated, requiring welfare or food stamps, contracting sexually transmitted diseases, and being victims of violence. In fact, if you control for fatherlessness, the race disparity in the US prison system all but vanishes.
If we're expecting our children to bail us out of the fiscal and human mess we're creating, we're in for a nasty surprise.
This is a problem of snowballing costs that will only worsen with each generation, as government gets more bloated and top-heavy while simultaneously crippling the ability of future generations to support it. It is a system where we examine the reading scores of 8 year old boys not to determine how to help boys stop falling behind in education, but to determine how many new prisons we need to build. It is a system wherein a man who is laid off and temporarily unable to pay his child support is systematically stripped of his driver's license and professional licenses, thrown in debtors' prison and saddled with a criminal record, rendering him permanently unable to pay it. Where we will metaphorically chop a man's arms off, and then tell him he'd better still shovel for all he's worth or he'll be sorry.
And behind all of this, you will find radical feminist lobbyists pushing for further "reforms" for women to undo millennia of oppression of women that never existed as they believe it did, and regardless of the collateral damage to other members of society. They do this in the name of "liberating" women from the oppression of their historical dependence on men, by constructing enormous government bureaucracies, ever-growing in power and scope, funded disproportionately by men, and upon which women in general have become just as dependent a they ever were on any man.
All for the purpose of "ending oppression", because, as we all know, no government anywhere has ever oppressed anyone.

So you think the age of heroes is over?

VFM News and Commentary · 8 June 2013 · Archived copy · Original

With a tip of the hat to James Huff, this is a must watch for anyone interested in a textbook example of non-violent resistance to coercion and tyranny. The video is lengthy and the sound is lacking in places, due to the nature of the recording. External speakers and some patience are suggested, but it is more than worth it to watch every second. From the video description:

This video was recorded on Sunday, May 26, 2013. It is completely unedited. I (Caleb Leverett) uploaded the video to YouTube the very same day, but kept it set to private until June 6, 2013.

I am Parker's dad, father, biological father, Daddy and guy who cut his umbilical cord. This video was recorded, posted and released with the permission and request of my son, Parker. We only decided to release it after the step-dad in this video (Jason May) admitted to repeatedly trespassing on my land, when confronted by Parker and myself. Neither of us appreciated the harassment.

I am a subscriber to the non-aggression principle (NAP) which basically says that the initiation of force is always immoral. I raise all four of my children in a non-violent manner, i.e., I never spank my kids… EVER. All four of my kids are very familiar with the NAP are extremely well behaved; anyone who knows them personally will testify that this is true.

Until today (Saturday, June 8, 2013) there was no description to the video. I am adding it to help others understand the broader picture. Parker has lived with me full time since the day this was filmed. I picked up my other three kids from their mom and step-dad's house yesterday for my first week of summer vacation with them. The pick up was text book perfect and without incident, of which I am thankful.

I bought Parker his very own iPhone 5 and gave the number to his mom. He is free to call or text her (or anyone in her family) any time he wishes (something I was never granted). He is also free to visit her or her family or friends any time he wishes.

On this day, he is with his cousins in Gardendale, TX playing and working on the family farm. He is excited to have a job this summer. My son and I are very close and are very open. We have a full summer planned and I am excited.

I thank many of you for your kind, encouraging words. I even thank the critics, for your words are teaching Parker and I to hone our skills, and yes, Parker and I read every single word. Have a peaceful day and remember, you own yourself. No one else owns you.

Publisher's note: Caleb and Parker Levette are heroes and nothing less. Thank you both. You stood up publicly and righteously for many thousands of other men and their sons.

Readers, please sub to Caleb's channel here, and send Caleb and Parker your support. PE

The inconvenient truth about manning up

Neil Westlake · 8 June 2013 · Archived copy · Original

A good friend of mine went to a job interview yesterday. While waiting to go in, he took a picture of a poster on the wall, the latest advertising campaign for the Battered Women's Support Services. It is a picture of a pugnacious little boy, fists raised, with a smear of blood trickling from his nose.

The copy at the bottom of the poster is a lot of bullshit about 'manning up.' The fact that the copywriters (working on behalf of their ideological driven client) have decided to chew on this phrase – this particular bone – is bothersome precisely because, as a Male Human Rights Activist, I find this particular epithet of male shaming especially loathsome. Indeed, it is precisely because of my aversion to these two particular words that makes it crucial (in my mind) that I should unravel their agenda in their use of this phrase.

The copy posits that 'manning up' is, "a crisis in masculinity that causes violence against women and girls."

The logic here – one of unquestioned causality – is extremely misleading. How does this societal shaming of men and boys lead inexorably to acting out in violence? How does this mechanism work, precisely? The poster does not attempt to answer this in any way shape or form; it merely offers up a statement as a de facto truism. It is lamentable that the folks back at the ad agency do not feel it necessary to look at the wider implications of this message: the way that it may addle and impinge on the psyches of young boys.

A major proportion of the people admonishing boys to grow a pair are mothers. Indeed, I distinctly remember my own mother informing me, after delivering a flurry of hand slaps, that 'big boy's don't cry.' The fact that I never once heard my father say this is notable. Working out from my subjective experience, it does not take a great leap of the imagination to posit that a significant percentage of these questionable messages are handed down to young boys from a female parent.

The statistics are unequivocal: according the US Census Bureau, of 12.2 million single parent families in the US, more than 85% have a female parent at the helm. Startlingly, 4 out of 10 children are born to unwed mothers. The undeniable fact that women have the greater access to young boys is suggestive that they have the main sway over their emotional and psychological development, and that they have the greater opportunity to divulge what their idea of a "real man" should, or should not be.

The pernicious 'man up' narrative is, essentially, verbally abusive. It is the ram-rodding of a triangular peg; it is an insistence that it has to fit into a square hole, irrespective of its differing shape or form. The fact that women visit this type of abuse on their children is also a matter of record. Mothers are, by a long measure, the majority of child abusers: a survey done by the Federal Association for Children and Families found that 58% of the perpetrators of 'childhood abuse and neglect' were women[2].

Greater access to children offers greater opportunity for abuse.

Back to the poster: underneath the nonsense about 'manning up' is a startling statement that needs evisceration. It reads, "We are helping men own their role."

This gem obviously stems from the non sequitur, the assertion that male shaming verbal abuse inevitably makes a wife beater. Casting these aspersions aside, I would like to look at the precise use of the word 'role.'

The Oxford English Dictionary defines role as being "the function assumed or part played by a person or thing in a particular situation." This suggests that we adopt roles in response to outside stimuli. This is further clarified by tracing the origin of the seventeenth century French word, roule. A roule was the paper on to which an actor's part was written. A script. In this light, we can now see how gender ideologues want to give young boys a new "roule". Namely that of a violent abuser. But let's not forget that this 'abuser' script is being handed down, assigned to young males by a third party. Moreover, let us not forget that those with the greater access to those tabulae rasae,- those blank young mental chalkboards – have the majority of the aforementioned scripts, and the time to ensure that those monologues are learned by rote and taken to heart.

The Women's movement lamented, precisely, on the roles that they felt as though were impinging on them from without. The fact that they resisted these messages and sought to find a new identity for themselves was (and is) a good thing. However, it is clear from this piece of advertising that any such emancipation is a one-way street. The

creative minds behind this poster are entirely content to place the plaster cast of socio-psychological immobility on men. Regardless of whether the gender ideologues maintain that the imbibing of certain words or phrases make boys violently abusive, we are being given scripts that do not emanate from within ourselves.

We are being handed our part regardless of what role we may actually want to play in life. In essence, every time a boy is told 'to suck it up' he is being bound and gagged. He is like Gulliver, staked to the ground, unable to move, amid teeming Lilliputiennes. Every time a radical feminist pronounces that all men are rapists, she is intimating that men are predestined, in a Calvinistic sense, to enact harm; she is placing duct-tape over his mouth and across his genitals, without even a cursory glance towards the human heart beating in his chest.

Let us look back at the image. I will let you know what I see. I see a young man who has been the recipient of violence, of physical abuse handed down to him – quite possibly from a woman. I see a whole world of pain in his eyes – pain that is reflective of a dissipating and crumbling emotions. I see the joy being sucked from a young spirit. I see a little boy that needs help, a kid that needs to be reassured and told that he is loved more than the moon and the stars.

I know this, you see, because, back in the mists of time, I was that little boy.

1. http://singlemotherguide.com/single-mother-statistics/
2. http://www.ifeminists.net/introduction/editorials/2006/0118roberts.html

All advocates need to face the music on rape lies

Peter Lloyd · 9 June 2013 · Archived copy · Original

This is no time for sisterhood: Women need to get angry with rape liars like Linsey Attridge, she's abusing them as well as the system.

Earlier this week, MailOnline reported on the case of Linsey Attridge – the latest woman to evade jail after making a false rape claim.

The 31 year-old from Aberdeen, Scotland, falsely accused two strangers of sexual assault in a twisted bid to trap her boyfriend into their ailing relationship.

The single mother-of-one claimed that two men broke into her home and committed the violent attack while her partner was away playing football.

2 horrible, dangerous lies = 200 hours of community service

She then punched herself in the face and ripped her clothes to make the story appear more credible, before spending three days trawling social networking site Facebook to find innocent users she could 'identify' as responsible.

Her victims were then detained by police, questioned and forced to undergo intrusive forensic and medical examinations.

Then, following two months of police investigations, Attridge confessed that the claim was a malicious lie – purposely designed to emotionally manipulate one man by legally manipulating two others

Not to mention the real victims of rape, both male and female.

Last Wednesday, she appeared in Aberdeen Sheriff Court where she publicly admitted wasting police time.

But, in another gender-biased outcome for female offenders, Attridge was spared jail in favour of 200 hours unpaid community service. Something that's neither a fitting punishment, nor a deterrent.

Gender pay gap? Let's sort the gender sentencing gap too.

Even her ex-boyfriend, primary victim Nick Smith, said: 'I think the sentence was ridiculous. I actually walked out of the court as soon as I heard it. I think the justice system has let us all down.'

And he's right.

Because, although it's clear that men are the only victims in this particular case, Attridge has also betrayed the sisterhood.

Not only has she embarrassed her gender with her lies, but she has also made the process of convicting real rapists even harder for other women. Women who have already endured unimaginable pain. Girls who, sadly, will be subjected to the same horrors in the future.

And she's not the only one. In April last year, Kent's Kirsty Sowden – a former John Lewis shop assistant – cried rape over a fully consensual encounter with a man she'd met online. He was arrested at his workplace in front of colleagues and detained in a cell, wasting 376 hours of police time and costing £14,000.

In May 2012, 20 year-old Hanna Byron was spared jail after falsely accusing her ex-boyfriend of rape in revenge

for breaking up with her.
In August, Sheffield's Emma Saxon made a second false rape allegation against her boyfriend, Martin Blood. He was held in police custody for 14 hours and subjected to an intrusive medical examination – all because he'd stood her up.

Southampton's Elizabeth Jones was finally jailed in February – but only after making her ELEVENTH false allegation.
Yet, despite this, not one person or rape charity has ever come forward and distanced themselves from such behaviour. Not one.
Which, by default, is yet another disservice to the real victims of rape – both the men and women who are attacked, and the men named and shamed, regardless of conviction.
Sadly, it's not just women like Attridge who lie. I'm also talking about women in positions of power. Women like Harriet Harman.
'Too many people assume that there is a party line when it comes to gender issues – that women must support each other, no matter what. But such misplaced loyalty is insane'
In 2010, an official enquiry report led by Baroness Stern – a prison reform campaigner – ordered Harman to stop misleading the public about rape statistics. For years she'd been pumping misinformation that only six per cent of rapists are brought to justice, when the reality is actually very different.
Actually, the rate is more like two in three – a figure which is much higher than comparable numbers for other violent crimes. Yet still we are told that only 4 per cent of rape attacks go to court.
But where was the outrage from women about this? Quite frankly, it was nowhere to be seen. Just like it was missing this week. Which amazes me.

Emma Saxon made a false claim of rape against Martin Blood, a man she had met online, after he failed to show up for a liaison (left). Elizabeth Jones, 22, has made 11 false rape claims since 2004 (right).

After all, when Lee Rigby was killed in Woolwich, representatives from Britain's Muslim community publicly distanced themselves from the actions of Michael Adebolajo in a bid to align with what's right. They did this by highlight what was wrong.
But I never see this with our country's feminists, which begs a very sad question: are women galvanising over gender, rather than justice?
Too many people assume that there is a party line when it comes to gender issues – that women must support each

other, no matter what. But such misplaced loyalty is insane.
In our best-ever age of equality, women should not stand by somebody simply because they share matching XX chromosomes – if they're crying rape. They should be raging against them, like the crime of rape itself.
Instead, their apathy reeks.
Unfortunately, women also suffer when judges pass laughable sentences – like the one imposed on Attridge.
Because if rape is such a terrible crime, and it clearly is, why isn't defrauding rape with false allegations also bad?
And why is it less bad if you're a woman?
It's patronising. It tells the world that women are not strong enough, not independent enough, not responsible enough to be equally culpable as their male counterparts in a court of law. And, whether they like it or not, they are.
Equality means equal. The same.
Ironically, Attridge's sentence comes just days after a man was imprisoned for sending his son a birthday message via the same website which Attridge used to identify her victims.
The very multi-million pound platform which now censors anything which may be deemed offensive to women, but doesn't extend the same courtesy to men and boys.
These inconsistencies, just like the inconsistencies in criminal sentencing, do the entire female population a disservice when they favor them.
Why? Because they make it about men vs. women, rather than right vs. wrong. And that's what so many people fail to recognize.
This is not the path to justice. In fact, when women fail to publicly criticize these liars, along with their unbelievably light sentences, they're not being objective or even ignorant – they're condoning them.

This article originally appeared in MailOnline and was reposted here with the authors permission.

The Duluth model cultivates violence against women

John Hembling (JtO) · 9 June 2013 · Archived copy · Original

Domestic violence is not a woman's problem. It's not a men's problem, and not even a children's problem. It's everybody's.

Up to this point, the professionals and actors and ideologues running the grievance industry will be agreeing with me. Well, they might, if this article was posted somewhere other than AVfM, and the author was somebody besides John the Other. Ha.

But they hardly ever use the term Domestic Violence anymore. Instead, what was once domestic violence now called "violence against women". The actors in the grievance industry use this phrase to imply, falsely, that domestic violence encompasses only male abusers and only female victims. The grievance industry even has a theoretical model for domestic violence called the Duluth Model[1]. It's a conceptual framework used to inform almost all the policies and public rhetoric of the domestic violence grievance industry.

The Duluth Model posits that violence and abuse between intimate partners is definitionally male violence, and that victimization in domestic abuse is definitionally female victimization.

In the Duluth Model, all violence and abuse is male-sourced, even that which is perpetrated by women. Female-initiated violence and abuse does not exist, because all such violence or abuse must, in the framework of the Duthuth model, be either in self defense from a male aggressor, or in response to pre-existing male-initiated abuse and violence. Indeed, the Duluth Model posits a psychological framework of domination, control and aggression onto the male psyche, as if masculinity itself is a malignant, violent mental disorder.

All violence is male. All victimization is female. Female abusers don't exist, male victims don't exist. In fact, the causes of violence within intimate relationships, such as poverty, mental illness, drug addiction, alcoholism, poor communication or coping skills, childhood trauma, PTSD and other causes, none of these things exist either. Or, if they exist, they do so separate from, and with no causal relationship to domestic violence or abuse. In Duluth, all abuse is male, and masculinity is a synonym for "abusive", "aggressive" and "violent".

In short, the Duluth Model is a pseudo-intellectual justification for cultivating hatred and fear of men.

It is obviously unacceptable to nakedly and deliberately promote hatred of an entire biological demographic based on a character of shared innate identity. Unless that group is the male sex. They're the humans for whom it is politically correct to treat as wholly disposable; to treat as not even human, to kill in vast numbers while enacting our nation's foreign policy and to imprison and murder in vast numbers while enacting domestic policies. Our children, when they happen to be male, are entirely disposable.

And this is why the Duluth Model, which cultivates hatred and fear towards men and boys is so widely accepted. If the Duluth Model had targeted Jews, or blacks, or christians, listed just as examples – it would never have flown. However, when hatred of men is cultivated, nobody looses their minds. That's just part of the plan.

That the Duluth Model is a quasi intellectualized wrapper for hatred isn't it's only problem.

The Duluth Model and all programs informed by it promote, maintain, and escalate violence against women. That's right, the Duluth model is a framework for addressing domestic violence which escalates and cultivates the violence it pretends to oppose – that's violence which victimizes women.

This is obviously an incomplete description of the problem. But because most people don't actually give a flying rat fuck about violence impacting men or children in violent relationships, we'll limit this discussion to the fact that the Duluth Model serves to preserve the conditions of violence it's public cheer-leaders pretend to oppose. Women are, after all, the only people whose injury or death really matters to anybody. Don't believe me? Just turn on the evening news, and listen for the phrase women and children. That's your cue to know when a tragedy involving the deaths of groups of people should really tug on your heart strings.

As a framework to inform effective measures against domestic violence, the Duluth Model is completely useless. However, as a narrative to appeal to our natural desire to protect women, it is almost perfect. This is particularly true because it's emotional appeal bypasses reason, tapping directly into instinct. It's also a superb narrative to use in fundraising. By totally ignoring the actual causes of partner abuse, (such as drug addiction, poverty and mental

illness) and by focusing on a fictional violent boogeyman as the claimed principal feature of male identity, the Duluth Model ensures the continuation of domestic violence, and it's attendant utilization of real world violence in fund-seeking storytelling.

And that's what it's really all about. But what about women actually victimized within single-directional violent relationships? Collateral damage? No. Their damage is not merely collateral, it is the desired outcome. Women brutalized or otherwise harmed within violent relationships are marketing material for Duluth Model fundraising. The remaining greater fraction of dysfunctional, abusive and violent relationships, where those victimized are men, women and children? Those people, who constitute the overwhelming majority of people suffering within violent relationships are the collateral damage, and they can go pound sand. Actually reducing violence within such dysfunctional relationships doesn't make money for Duluth Model ideologues and profiteers. So, in the framework of the Duluth Model, fuck those people. They don't count, they don't exist, and if they suffer, or die, nobody gives a damn.

Well, almost nobody.

But we're the ones commonly called rape apologists, misogynists, and incest supporters. Cute, hey?

Obviously, you needn't let any of this trouble you. Go back to sleep, make a donation to your local women's crisis center, wear a white ribbon, and take your view of "violence against women" from the people whose salaries depend on maintaining the popular, cultivated narrative.

Thank you for your kind attention.

[1] http://www.theduluthmodel.org/about/index.html

The Battle Of The Beavers

Diana Davison · 9 June 2013 · Archived copy · Original

Feminism comes in different sexual positions.
One feminist, Deborah Tolman, converted the moment she discovered that the missionary position is least likely to give a woman an orgasm. (1) As it turns out, your literal sexual position can actually result in feminism. Never in history has there been a better argument for doing it doggy style.
After decades of clashing, sex-positive and sex-negative feminist battle-axes have given birth to the sex-confused. For such a mechanically straightforward human act, the amount of carnal confusion surrounding sex is quite astounding. Let's look at the ins and outs.
In order to spare folks the visual of our anti-porn queen, Andrea Dworkin, let us imagine instead a rotund puppet with a clump of frizzy dark hair glued to it. The face is a frowny mouth under two lumps of coal and that's all you need to know.
Doozy Dworkin, the sex-negative guru, had some strong opinions about how impossible it is for women to legitimately enjoy sex. Ever. Period. Regardless of position. Though she protested that her book *Intercourse* never actually stated all heterosexual sex is rape, she is quite clear that to her "*[t]he normal fuck by a normal man is taken to be an act of invasion and ownership undertaken in a mode of predation.*" To paraphrase, Dworkin's irreparable problem involved the equipment. Women get stuck with a baseball glove while men get to wield a bat.

> ***"In the experience of intercourse, she loses the capacity for integrity because her body—the basis of privacy and freedom in the material world for all human beings—is entered and occupied; the boundaries of her physical body are—neutrally speaking— violated."*** **(2)**

I remember playing baseball in grade seven and a fly ball was headed straight towards me in the outfield. I lined up, stuck my glove in the air and closed my eyes. I can't tell you how satisfying it was when I felt a hard solid thunk. I looked down with amazement to find that I'd actually caught the damned thing. To this day I still enjoy the memory of the first time that ball hit my hand.
A new branch of study arose for those women who remain uncomfortable with their anatomical role in the game-of-grind. Women can now take classes teaching them how to "actively receive" during intercourse to make it feel a little less rapey.
I've heard about these women before. We normally call them dead fucks. Starfish on sticks. (I don't mind pounding home this point.) If there's a course available, get their arses in there because I shudder to think of how disappointing these chicks have been to their wannabe lovers.
What does one talk about in these classes? How does one practice actively receiving? They might close the blinds and start out lightly by doing things like answering the phone. Then they progress to throwing Nerf balls at each other; if it hits you in the head you did it wrong. Advanced classes incorporate eating various fruits and vegetables; if you wait for the banana to come to you it's a fail.
The super secret levels teach her how to tone the muff muscles until she can grab him by the cock and throw him to the ground with her twat.
Thus we arrive at the problem created by the founding mother of this school of thought:

> ***"A commitment to sexual equality with males is a commitment to becoming the rich instead of the poor, the rapist instead of the raped, the murderer instead of the murdered."***
> ***~Andrea Dworkin*** **(3)**

Yikes. Attack of the nookie ninjas!
Next to enter this vacuous hole is the opposing sex-positive feminist view, creating The Civil War Of Snatch. This new brand of grrrl power encourages women to be brazen bitches. They'll get that double D surgery under the fib

that these sisters are doing it for themselves. They parade their sexual hunger in the public all-you-can-eat buffet. It's all progressive goodness until men put their grubby hands in to foul the merchandise. The sexual power of these creatures is easily ruptured by the first prick.

Foolish men who dare to drool at their pushed up, tummy tucked divinity soon find themselves on the wrong end of a lawsuit. These sex-positive women gorging themselves on their own lustful behaviours are deeply disturbed by the side effect of men getting aroused. Hands off the sushi train.

Jaclyn Friedman of WAM! and Jill Filipovic of Feministe had a delightful conversation about female masturbation and how great it would be if women could admit to self-pleasuring without it getting warped into feeding male pleasure. (4) This is a serious problem for them. They want you nasty ass men to stop getting turned on when women talk about fucking themselves. You're screwing it up for the sexpo divas. These hot heathens declare that men need to stop sexualizing women's sexuality. Wrap your face around that one.

They demand the freedom to talk about flicking their beans without finding some dude winding his trouser crank. That's a reasonable request if you don't mind thought police.

These sexually liberated viragos are easily spotted. En masse, a great shrew of feminists strut with signs on Slutwalks. They do this to reclaim the word slut while competing to look the sluttiest among sluts in a pre-Halloween excuse to flaunt their flesh in daylight. You can find out what they think a slut looks like by attending one of these events, but it becomes sadly obvious that they haven't watched enough porn.

A real slut looks like a librarian. She tells you to "shhh" then puts that finger between her luscious lips and closes her eyes while she moistens and suckles at it. Whatever version of whore, the grand delusion of the Slutwalk premise remains: Guys don't have a problem with sluts. Women have the problem.

Never once has a man called me a slut in a bad way.

It's a cat-scratch jungle out there. The competition is fierce and it's vicious. Nobody treats a woman's body like an object as meticulously as a woman does. We paint it, tweeze it, wax it, surgically enhance it, bake it, fill it, bleach it, steam it, tousle it, fluff and fold it, and dress it up like Barbie on barbiturates. All of that just so we can put it in a window and wait for men to steam up the glass with their hot bestial breath while they check the balance in their bank accounts.

Doesn't that sound positive to you?

Despite encouraging women to feel secure and confident with their sexuality, Friedman is a champion of the concept of "rape culture." Be confident but be afraid. She claims our culture trivializes rape then goes on to call her political attack on a social media site #FBrape. It's confusing but it's not her fault. It's an academic issue that you'd only understand if you've taken Women's Studies. (5)

A note to Friedman: If you're going to attack facebook for violence then revoke the poke. I think we all hate getting poked because what the fuck is that anyway?

Now we've arrived at the sex-confused group and it's hard to be in the middle of a war zone.

Protests run rampant demanding we rid the world of rape and sexist objectification of women. A"Lose The Lads' Mags" campaign (6) encourages retail employees to sue their bosses for making them sell Hustler and Playboy. No one forced these workers to take the job in the first place.

Meanwhile, the biggest advance towards mainstreaming porn was accomplished by a woman. *Fifty Shades Of Grey,* by E.L James, is unashamedly read on subway trains and in lunch rooms by middle aged women without the slightest blush. This is a book that resulted from a fifty year old woman turning the Twilight stories into a kinky erotic fantasy. This woman created adult porn while thinking about teenagers. 70 million women worldwide now have a choir of cash registers singing "Oh Cum All Ye Faithful". I guarantee you the patriarchy wasn't behind this one.

Men are a lot less confused about sex than women and they seem to have a better grasp of what constitutes rape. The only debate about easing off statutory rape laws was amongst feminists after *The Vagina Monologue's* "The Little Coochie Snorcher That Could" ruffled some feathers. Some feminists decided that young children are perfectly capable of making sexual choices and, most particularly, when the older seducer is a woman. Rape is a hypersensitive subject until it interferes with female entertainment. (7)

Sex isn't a Rubik's Cube. Things run smoother when people who don't like to fuck stay away from partners with

high libidos. It also helps if women who want to be seen as sexual creatures stop blaming other people for noticing their sexuality. If you think the female body is beautiful, then don't get upset when you see it on page 3. Sexuality is not a disease, don't turn it into one. We don't need an antidote.
The question at hand is whether feminism has managed to fuck up the enjoyable act of fucking. The answer is an "enthusiastic yes."
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Monday Roundup for 10 June 2013

Dean Esmay · 10 June 2013 · Archived copy · Original

Have a good weekend? Hope so. Whether you did or not, here's some great stuff you may have missed.

I'm going to go a little out of bounds here and note a story you may have missed more than a week ago. I think it got buried in a flurry of other stories and I missed it in my last roundup, which is a shame because it's a terrific thing: Tell us your story in your own voice. We think this is a powerful thing, especially because a lot of men are deeply uncomfortable verbalizing their own pain, but find writing an easier way to share their stories.

Indeed, in the latest episode of Domestic Violence Revelations with Erin Pizzey, after the show Erin and I realized that many men may be uncomfortable calling and talking about their experiences. Although a number of men have called in to talk to Erin about what they've gone through in every episode of our show on domestic abuse, we know that psychologically some men have serious trouble talking about painful things and would prefer to write. A question: would anyone be interested in writing their stories of abuse and their questions to Erin, instead of calling, either because you can't make the scheduled showtime or because you just aren't comfortable on the phone? We may need to create an email address for that very purpose.

Facebook has allowed itself to become the world's biggest censor when it comes to sexual politics and ideology. There's so much to talk about Facebook's attrocious behavior, and so much dirtiness we've uncovered, and so much to embarrass Mark Zuckerburg, WAM, and other with, I can't possibly do it justice in an update, so I'm just gonna say, read this and this and this and this and this and this and finally, for at least one laugh, this. And then contemplate how freedoms sometimes aren't stripped, they're just slowly eroded. Do something about it, fight back! There's numerous ideas on how to do so in those links, so get going!

Dudes! Check it out! There's a cool new TV network just for girls! Wow! Modern girls are so disadvantaged, what could help them more than their very own TV network? Now in a sane world, TV networks aimed at young boys or young girls wouldn't be necessarily a bad thing but Patrice Stanton has a rather dim view of SheZow.

Hey, YouTuber Razorbladekandy finally found the Emperor of the Black People. I was always wondering where to find him. Although Jose Fraser is rather disdainful of His Imperial Majesty, impertinent cur that he is, and has the audacity to respond with a Tommy Sotomayor video. Two weeks in the Tower of London for him!

Now, with all that humor–and there's been plenty to laugh about–I have to say that on a personal level the story that made me angry and prone to cry this last week was the inconvenient truth about manning up. I don't think I've ever seen child abuse taken to such a frightening level; a publicity campaign that goes right to abusing boys as its primary tool to spread a hateful lie. Can you get more disgusting? Watch the front page of A Voice for Men in the next week or so for more on these disgusting ideologues and their hateful child-abusing publicity campaign.

Speaking of women in media: have you checked out our recent interviews with Dr. Tara Palmatier and Karen Straughan? Well what's stopping you? Methinks if you put those ladies in charge of SheZow you might actually have a network worth having your daughters watch, although a few delicate flower moms might get their petals singed.

The Husband Murdering Club: it's a cultural institution with a very old pedigree, as Robert St. Estephe demonstrates in his latest installment of documented history they almost never teach you in school. Robert's a scholar who in a sane world would be a tenured history professor at an Ivy League university by now.

Retired cop and private investigator Michael Conzachi is not particularly impressed with recent stories of rapey rapiness all over the US military. If you know someone in uniform, maybe you want to steer them toward this article. Just tell them to be careful who they allow to see them reading it.

By the way, I mentioned this once before but I just wanted to mention again that Charles Coughlin… I mean, PZ Myers likes to tell rape jokes. The guy's a never-ending inspiration isn't he?

Did you know the sky is blue? Hey, the sky is blue. No really, it's blue. For some reason it annoys people when you say this. As odd as it sounds, apparently you can spend your entire life telling people the sky's blue, and they won't know what you're talking about. Although I'm starting to wonder: is it starting to become more politically acceptable to say that it's blue?

Glen Poole returned to tell us an amusing story about male feminists on Twitter. I notice that the slippery Poole, however, conspicuously denies eating cats, only denies killing them. What are you hiding Mr. Poole, hmmm?
In case you hadn't ever realized it, the Duluth Model of Domestic Violence isn't just broken, it creates more victims of violence. Oh, and while we're busy killing sacred cows, Peter Lloyd joins in and notes that it's time for women to face the music on rape liars. I'd also like more of them to face the music on female rapists, but "baby steps, baby steps" as they say.
AVfM also welcomes new contributor JD Fraser to our pages. His first article will startle you, as he directly compares one government experiment on black men with another… and finds the more modern "enlightened" experiment far more damaging. I've had a few talks with Jose and he has a hell of a lot more to say on this and related subjects that certain gender ideologues are not going to like one bit.
After you scrub the evil from your brain from reading about that, you may need something to cheer you up. I know I did. Here's a few that may help:
The ages of heroes does not appear to be over. It's a lengthy video but worth your time if you want to realize that things can and do change. Also, Diana Davison shows that feminists even fuck up fucking, in one of the funniest skewerings of idiotic ideology you'll read this year.
For some interesting news on other sites, here's a few tidbits: Divorced dads get a gift from fired up moms, a German man may be vindicated on what he says were false charges, but Australian Prime Minister is planning a shamelessly bigoted gynocentric campaign for the next elections. Well there's always a mix of good and bad news. Let's keep fighting the good fight and keep our sense of humor as best we can, eh?
See you in 7!

The Black community, Tuskegee and feminism

JD Fraser · 10 June 2013 · Archived copy · Original

The title sounds like there is no commonality, but if you look closely you will see that from 1932 to 1972 the US Public Health Service conducted an "investigative study" of the natural progression of syphilis using 600 impoverished sharecroppers in Marion County, Alabama. This was a controversial study because ethical standards were ignored. The government identified 201 Black men infected with the disease while intentionally withholding diagnostic information, treatment and knowledge of treatment from another 399 men.

The government's actions resulted in many Black men dying from the disease, in their wives being infected with syphilis, and many children being born with congenital syphilis.

The study continued for forty years and was conducted under the supervision of numerous US Public Health Service officials before finally being exposed by a whistle blower.

Incentives for participating in the study were offered to the participants such as free burial insurance, free medical care, and free meals. This was a gold mine in the black community at a time and in a geographic location with extremely high poverty levels and plenty of mouths to feed. It was fool's gold, though, as the participants were misled about what was actually happening in their bodies and to those they loved.

The incentives offered by the government then were much the same as the inducements offered today (welfare, section 8, and food stamps for single mothers).

Today's inducement toward unintended ill effects is promoted through single Black mothers (and the feminist strong Black woman) now revered by most Black women. These government subsidies aforementioned are not allowed if there is a father or male figure present in the household. The government is, in the most literal way imaginable, introducing a disease into the American Black family, feeding it, misleading the victims of that disease, and distracting them from the consequences with financial incentives and disinformation.

The government is fostering propaganda that mislabels a symptom, e.g. family breakdown, as something curative, e.g. so-called "women's empowerment."

Let's examine the mid 70s, when feminism began to really take a grip on the American society and reared its head. It took the idea of Black power from the Black woman and replaced it with "woman power," only rather than result in the Black community moving out of poverty and into empowerment, it destroyed the most potent weapon that Blacks had to fight for their community: the Black family.

Feminism is another forty-year experiment that is just as disastrous as the Tuskegee syphilis experiment, but even more complete in the destruction of the Black American family. Rather than just target 600 men, their wives and their children, it has jailed and killed Black men across the culture through Black on Black crimes. It has destroyed the Black community and the last 3 generations of Black children.

The first experiment allowed the government to understand that destroying a relatively small group of Black men is not effective in the demise of an entire culture. It was at that point the government realized the destruction would focus on the Black woman first. Feminism has been very useful tool at this, because it was a complete brainwashing used to tell the Black woman that she was oppressed by the Black male. The Black women didn't realize that there was no way for a Black man to oppress her (the Black man was not in charge of anything that could oppress her, i.e., jobs, bank loans, education, etc.). Feminism successfully conned Black women to quit viewing racism as their enemy, start seeing their own Black men as the oppressor — and to destroy their own families as a solution.

And they have performed that duty on behalf of feminists admirably.

If we, as Black men and women, don't begin to put it in check and take back our families we are all doomed. If we don't blow the whistle on this organized and coordinated destruction of our community, no one else will.

Feature photo: *This work is in the **public domain** in the United States because it is a work prepared by an officer or employee of the United States Government as part of that person's official duties under the terms of* Title 17, Chapter 1, Section 105 of the US Code.

**Update: A correction to this article has been made. This article originally implied that the government gave the men*

syphilis, when the evidence is that they merely identified the infected without telling them they were infected or helping them with any form of treatment.–DE

NCDV's Steve Conner — "Drag him away"

Andy Thomas · 11 June 2013 · Archived copy · Original

Last year, a small UK non-governmental outfit launched a particularly distasteful attack on half the human population. Their campaign took the form of a huge interactive billboard at Euston Station. It was called “Drag Him Away”, and here it is:

The billboard showed looped footage of a man hectoring a passive woman. Although no actual crime was depicted, passers-by were invited to interact with the billboard using their mobile phone in order to see the man “dragged away”. The organisation behind it, the National Centre for Domestic Violence (NCDV), is headed by a barrister called Steve Conner.

As a teenager, I recall how I was filled with so much shame after learning about how “men rape and abuse women”, that I wrote into a women’s magazine to apologise on behalf of my entire gender. I believed myself to be the “one good man”, and felt an overwhelming obligation to stand up to these “other men”, thus letting the world know that I wasn’t one of them. While I watched the video of NCDV’s stunt, I was reminded of this as I contemplated how dehumanising it it must be for a young boy or teenager to look up and behold himself through this prism of shame and guilt. Like I once did, many will simply disassociate themselves from their gender, rather than to see “Drag Him Away” for what it is — an opportunistic attack on their human identity by a professional NGO keen to raise its profile in a misandric state culture.

A “Drag Her Away” campaign, one in which people are invited to dispense justice to a female abuser, would never fly of course. It would widely be perceived as an unacceptable attack on women in general and would come in for fierce criticism (no funding would ever be made available for such a campaign in any case). However, NCDV’s campaign was not targeted women, but at men — and this in today’s society makes it acceptable, normal, even virtuous. What could possibly be wrong with protecting women from abusive men, many would ask?

By the late 1930s, having for years been painted as devious money lenders who were unclean and sub-human, German society reached the stage that social hostility against Jewish people had become normalised. We like to delude ourselves that we have consigned such things to history and, today, a billboard featuring a “Drag the Jew Away” campaign, one in which an archetypal Jewish figure is shown hectoring a passive Aryan, would be seen exactly for what it is — disgusting propaganda belonging in a 1930s Nazi film reel, not 21st century Britain. The lesson we have utterly failed to learn, however, is that in the time of its happening, all prejudice is seen as acceptable, normal, even virtuous.

In the here and now of today’s “enlightened” society, after years of ideologically motivated campaigning, it is males who have been painted as perpetrators of sexual and domestic violence, and dominant oppressors.[1]

In reality, long standing cultural reasons and the legitimate fear of being wrongly identified as an abuser have always inhibited men in reporting domestic violence against them. However, government crime surveys, such as the BCS in the UK,[2] and its equivalent CDC Intimate Partner Violence Survey in the US,[3] are now presenting a picture of approximate parity between the sexes. Additionally, research increasingly shows that the majority of inter-partner violence is mutual, i.e. the violence and verbal abuse goes both ways, and where it is unilateral, the initiators of such violence are overwhelmingly women.[4] Within the government and non-governmental agencies of the west, however, domestic violence has been defined as “gender violence” or, increasingly, “violence against women and girls”. (See the 2011 UK government policy paper, A call to end violence against women and girls.)

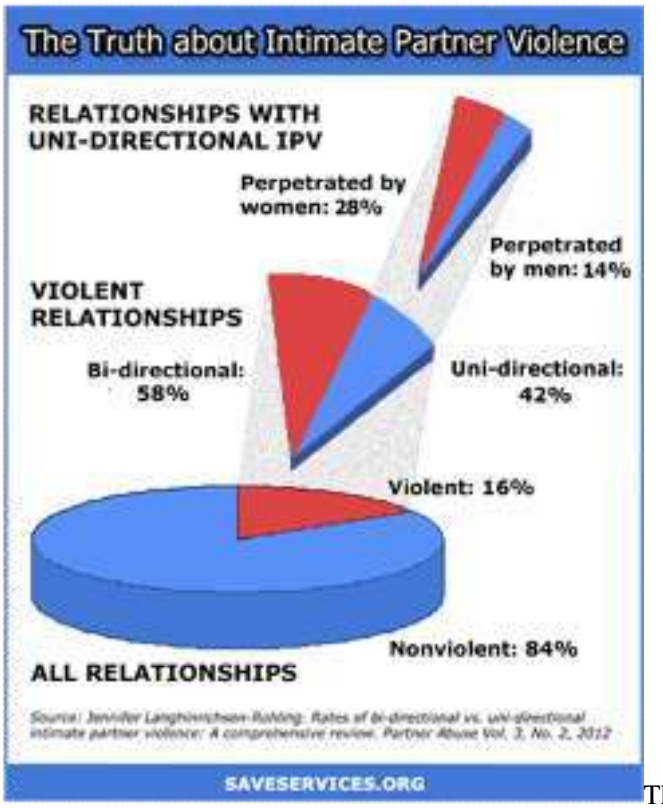

This is the great delusion of our age, and to continue to define inter-partner violence as “gender based” is to propagate the myth that one gender is responsible for perpetrating violence against the other, while disregarding and rendering invisible the suffering of millions of boys and adult men. Whether it be physical, verbal or sexual, the origins of abuse lie in early childhood, not in any intrinsic deficiency in males.

Both men and women can be equally abusive in their relationships, and the environments they create for their children is the significant factor in understanding abusive behaviour — for behaviour learned in early childhood, when the child’s brain is in flux and the personality in formation, is carried forward into adult relationships.[5] As an abused child grows up, early emotional damage goes to define his or her default emotional responses and thinking patterns in adulthood. It is a cycle stretching back generations, and the reality is so simple that it should be self-evident. Only now, however, are MRI scans being used for the first time to reveal the damage in the brains of abused children.[6]

The problem is not gender-based — it is inter-generational. And the solution to it lies, not in curing some intrinsic male defect, but in our treatment of children. There is no reason why men and boys, therefore, should continue to wear society’s garland of shame.

Now, to be fair, NCDV’s stated aim is to provide a free legal service, both to the police and to individual “clients”, in order to obtain emergency injunctions against alleged perpetrators of abuse. I do not condemn NCDV in this, but recognise that in those cases where domestic violence is uni-directional, or largely so, such a facility would be invaluable. Nor is it lost me that the language used throughout the NCDV website is gender-neutral, and NCDV states that its service is open to “anyone”, not just women. Their use of visual communication on the other hand, as expressed by their website imagery and past campaign videos, is strongly stereotyped and hard-hitting. Previous NCDV campaign videos, which include this and this, exclusively depict men as abusers and women as victims.

It is with the sheer ugliness of “Drag Him Away”, however, that I take particular issue. I have to question the commitment to due process on display here, when NCDV’s own media campaign so clearly gives the message that any man can now be “dragged away” on the basis of a mobile phone text or mobile app. It represents more than NCDV’s contribution to the negative stereotyping of males — it takes the whole thing to the next level.

I solemnly predict that the day will come when the accumulative fallout of years of anti-male propaganda won’t stay confined to “other men”, but will be felt by your son, your brother and your father. Every mother of a son should realise that when he grows up, society will increasingly view him with suspicion and contempt, and in a culture

where guilt is assumed by default, virtue of his gender, the only thing preventing any man from being “dragged away” is the absence of an allegation. Many men would have some legitimacy in claiming that we have reached such a point already. One day perhaps, even NCDV’s Steve Conner may realise that for himself when society fails to make sufficient distinction between him, or someone he cares about, and the “other man” in his interactive billboard.

Additional Information. NCDV ceased being a UK national charity in February 2012, and became a private limited company, “The Centre For Domestic Violence Ltd”, registered no. 07917926. At the time of writing, Companies House lists this company as active but with a “proposal to strike off”. The company’s annual return appears to be four months overdue.

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AVFM News and Activism: Anill Kumar

James Huff · 11 June 2013 · Archived copy · Original

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Tonight we are especially excited to have as our guest Anill Kumar, one of the principal founders of the Men's Rights Movement in India.

India has proven to be a pivotal battleground in the struggle for men's rights. In recent years both the legislature and judiciary in that country have dealt serious blows to due process and presumption of innocence to men accused of domestic violence and sexual assault. Dowry laws have seen men and their families thrown in jail over marital break up. Men have literally been thrown off of moving trains simply for being in a car designated for women.

We will be talking about all of these things as well as the organizations fighting for men's rights in India on tonight's show. This is an important episode on the very important topic of global men's rights activism so please join us tonight.

SHOW PAGE

[/box]

Busting Bill's Balls

Paul Elam · 11 June 2013 · Archived copy · Original

Comedian Bill Burr is a favorite with many in this crowd, including myself. His shtick is straight up red pill, and he tackles really tough subjects from an unpopular (read: honest) angle, like domestic violence. He does it with intelligence and balls; even showing enough smarts to fully anticipate the anxiety in his audience over the subject matter. He pushes them into a state of dissonance and then smacks them in the face with it. You just have to love that.

He's the closest living thing we have to George Carlin, only he hasn't sold out to getting cheap laughs by bashing men. When he does take shots at men, it is usually for the right reasons, not to placate the "clams" in his audience.

I was listening to one of his podcasts yesterday, where he takes on the mentality behind Carrie Underwood's song, "Before He Cheats," an ode to excusing vandalism and criminality over a broken heart. In typical Burr style, he tears into the song, and the mentality of women that can rationalize pretty much any kind of behavior if they feel emotionally provoked, especially if a man cheats on them. If you have not heard it, it is well worth the listen.

Like I said, Bill does his thing with this and does it right. We have an entire culture of women that are absolutely convinced they have a right to do anything they want to do, and a culture of men ready to give them more than just a pass. Burr points out in text at the end of his vid that this bit of cuntry music was written by two dudes.

Still, there was something that bugged me about Burr's monologue. I almost hate to bring it up as much as I respect the guy, and I know what it is like. I have had more than my share of people that come in behind my work with their critiques du jour. Some of it is valid, helpful analysis. Some of it is whiny, nit picking bullshit. I am hoping that my take on this doesn't fall into the latter.

But here's the deal. At straight up 9:00 minutes into the video, after ripping these women a complete new asshole for being unrepentant criminals, he challenges women who have been cheated on to find a more functional way handle the situation. And he encourages them to take some responsibility, saying, "You know, rather than looking inward going, you know, maybe I'm a bad judge of character. What sort of qualities am I looking for in somebody, and I'll date that. I mean, didn't the fact that the guy had a souped-up four wheel drive truck, didn't that give it away on any fucking level?"

And I am like, what?

Did I just hear Bill Burr counsel women who justify fucking vandalism as form of petty vengeance that the problem was that they chose men with bad character? What about *her* character? I mean, how much good is it doing to suggest to scumbag women that they need to pick principled men to date? And by what standard, their cars?

This is where I think Bill, who was on a hell of a roll, skidded right off the tracks into the ditch. It is consistent with the Sugar and Spice mentality about women that even a guy like Bill can default to, and even when he is talking about some disaster of a cunt who slashes tires when she is upset. Did he imagine that before she was cheated on that this woman was some sort of fucking saint?

Look, I get that cheating when in a committed relationship sucks. It never looks good on the person who does it. But that is not to say that I don't understand it.

If we are talking about a woman capable of feeling justified and righteous in slashing up the leather seats in your car out of anger; of dragging a key full length down the side of a custom paint job and of smashing out your windshield and headlights because you hurt her, what do you think she was like in the day to day life of the relationship *before* the guy cheated?

Let me answer it for you. She was an insufferable bitch. She was an irresponsible child that justified doing a ton of other outrageous shit whenever her precious feelings steered her in that direction. And she did not have a fucking ounce of remorse for any of it at any time. She was a punishing, emotional terrorist that used payback for every slight or mistake, real or imagined.

She was just the kind of useless bitch that gets cheated on and eventually gets kicked to the curb.

And she needs to find a man of good principle? Uh, no Bill, the loser with the single lightning bolt earring is as good as it gets for her, and yes, he is going to cheat on her. It is his version of smashing up a car, but you won't likely

hear any songs high-fiving that shit on the radio.
She does not need worry about picking a better man until she grows the fuck up and becomes worthy of one – if that is even possible. And even if it is it won't matter. This kind of woman can pick a really nice, sensible guy, with a sensible car and a sensible job, wearing sensible clothes and that treats her quite well, and it will still only be a matter of time before she figures out that he deserves her doing some really nasty shit to him. And it is only a matter of time before Mr. Sensible leaves, or cheats on her sorry ass, or both.
That is the only understanding of Underwood's song that there is to be had.
Men, by and large, are completely brainwashed when it comes to women. That is why the crazy shit some women do, instead of being shunned, ends up topping the music charts. Bill Burr makes a living challenging this bullshit and even he went the route of assuming that her problem was that she picked a scumbag, instead of just sticking to the fact that she is one.
I guess that proves the pussy pass lives in all of us, like some sort of recessive trait in men that can make them turn red pills blue if they are not utterly fucking conscious all the time about what, and who, they are dealing with.
There are good women in the world; ones that we can hold to much higher standards than whether or not they smash shit up when they are mad. But it is hard for men to find them and it is not only because they are rare. Mostly it is because most men are too quick with an excuse for what women do. If a guy like Bill Burr can lose focus, any of us can.

Strong and Independent: A Brief Guide

Mark Trueblood · 11 June 2013 · Archived copy · Original

So, you've decided to be strong and independent. I am happy for you, because becoming a strong, independent, self-actualized individual is the most positive thing we can do for ourselves and for others. Sadly, I find there is much conflicting information on how one demonstrates strength and independence. So, I've written up some suggestions. Also, feel free to suggest anything in the comments you feel are missing.

It is: Demonstrating civil behavior towards your fellow men and women, unless they show disrespect for your rights, in which case you should act in reasonable self-defense.

It is not: Treating a person with disrespect or malevolent intent.

It is: Taking ownership of your decisions, both good and bad.

It is not: Blaming your mistakes and poor decisions on another person or group of people.

It is: Perceiving fellow men and women as individuals.

It is not: Projecting fantasies, assumptions, or malevolent intent onto a person because of their race, gender, social class, or sexual orientation.

It is: In cases where social assistance is desired, this should be on the basis of real need.

It is not: Expecting handouts when you do not need them and/or because you insist you belong to an oppressed class.

It is: Engaging in relationships keeping your needs in mind, as well as your partner's needs in mind. Demonstrate reciprocity to your partner, and expect the same out of him/her.

It is not: Expecting to be given resources and cared for because of your gender or the traditions of a bygone era.

It is: Desiring to make one's way in the world through one's work ethic, skills, and attributes.

It is not: Demanding an express lane to success based on your gender and manufactured social grievances.

It is: Desiring to achieve success in physical or intellectual pursuits through skill, effort, and healthy competition.

It is not: Expecting other people to let you win because of the shape of your genitals or the traditions of a bygone era.

It is: Showing loyalty to partners, friends, and allies who have stood by you.

It is not: Engaging in relationships with "what can I get out of this person" at the forefront of your mind.

It is: Making a reasonable effort to solve your problems through your own efforts or through mutually-beneficial arrangements.

It is not: Insisting that the problems you face are the responsibility of others to fix for you.

There is no doubt that being strong and independent is a tough row to hoe. I can point to numerous instances of my adult life when I've failed to live up to these standards. But the rewards of pursuing it are great. We develop character through overcoming challenges, owning our decisions, and holding ourselves to a code of conduct.

I believe in you.

Moral Turpitude: An Open Letter to Facebook

Jason Gregory · 12 June 2013 · Archived copy · Original

**Note* This article has been redacted. See updates at the bottom. –DE*

Feminists are pissed. According to WAM, Facebook has completely failed to produce an adequate response to feminist's demands regarding censorship of "hate-speech" against women. WAM's contention is that Facebook's "inadequate" response contributes to violence against women, catering to a culture where violence against women is normalized. How could Facebook be so callous to the plight of women? What are the demands of these feminists?

1. *Recognize speech that trivializes or glorifies violence against girls and women as hate speech and make a commitment that you will not tolerate this content.*
2. *Effectively train moderators to recognize and remove gender-based hate speech.*
3. *Effectively train moderators to understand how online harassment differently affects women and men, in part due to the real-world pandemic of violence against women.*

On the surface, such demands seem reasonable. No moral person would deliberately support speech that trivializes and glorifies violence. No moral person acting as a moderator would deliberately tolerate gender-based hate-speech. No moral person would deliberately misunderstand how violence affects women and men. Any failure to comply with these demands is proof of Facebook's callous attitude and contribution to the normalization of violence. In fact, failure to acquiesce to these demands is proof of Facebook's moral depravity. As such, corporate businesses should pull sponsorship from Facebook on the grounds of moral turpitude.

As a moral lesson for Facebook and as an attempt to instill at least a bit of virtue into this vile corporation, let us walk the grounds of moral turpitude for a moment. Let us deliberately support speech that trivializes violence, tolerates gender-based hate-speech and misunderstands how violence affects men and women. What would that speech be? Who would support that speech? What would be misunderstood about the effects of violence?

As we walk the grounds of moral turpitude for a moment, try typing into a search engine the phrase "violence against men." You will get scores of pages linking to articles and information regarding violence against women. That's right. Searching for violence against men leads to information about violence against women. Try it. Even though the overwhelming amount of violence in this world is violence against men, feminists have monopolized the narrative of violence as violence against women. The normalization of violence against men permeates society. We don't even notice it. However, violence against women receives special status and notice. So much so, that search engines don't even link to violence against men. This elevation of violence against women is de facto discrimination against men. This focus on violence against women minimizes and trivializes the savage violence that men experience everyday in this world. It is men who are overwhelmingly brutalized by a "justice" system that throws them into cages for non-violent drug crimes. It is men who are overwhelmingly slaughtered on battlefields and glorified for being great at slaughtering other men. It is men who are overwhelmingly homeless. It is men who are glorified for their brutality against other men in the ring as "sportsmen." It is men who suffer overwhelmingly from sports related head trauma. It is men who juice their bodies in order to be glorified as objects of utility for a sports team. It is men who suffer the trivialization of violence done to them by society, by women, and by other men. Nobody notices. Nobody cares. We are too busy elevating the violence against women to some sort of superior status, some sort of slight against the divine, in some ridiculous feminist pissing-match about which gender is the longest suffering long-sufferer in the history of long-suffering. That is a walk along the grounds of moral turpitude.

Those are the grounds of moral turpitude and along those grounds we see the lack of care, understanding, and compassion for the lived experiences of men. If feminists gave a damn about equality, they would be screaming about violence against men. They remain silent. The more they scream about violence against women, the louder is their silence about violence against men. This silence is hate. This silence is ignorance. This silence is bigotry. This silence trivializes and glorifies violence against men. This silence distorts the "real-world pandemic" of violence

against men. This silence is violence. Nobody notices. Nobody cares.

Feminists are pissed and that's all that matters.

[Editorial update: Google results now show violence against men as their top results for searches on "violence against men". Before press we witnessed the same behavior out of Google that Jason describes here. Google et. al. change their search algorithms constantly, and it does not require a conspiracy on Google's part or anyone else for the search results to improve–and AVfM's own entries on violence against men are among the results. It's great that this is a small victory in getting violence against men recognized in search engine results. The fact that people are now agreeing that ignoring violence against men is very bad is also a small victory. Now all we have to do is get it recognized by international aid organizations and governments! –DE]

*[*Editorial Update 2* It turns out we do have the screen shots on this, and the editorial team, specifically Dean Esmay, owes Josh an apology. So do a lot of other people. Look for an updated article on this in the near future. Dave Futrelle's been caught out as a liar. Again. What a shock! Stay tuned. –DE]*

*[*Editorial Update 3* My thanks to Dave Futrelle of Manboobz. In his increasing efforts to remain relevant, he's published multiple stories on this one little article already. In a way it's pretty cool; we need people to hold us to high standards, after all, and even dishonest people can help others to stay honest. Futrelle is holding us to standards as high as the mainstream media, which is pretty awesome, although we want to be held to even higher standards than that. So in that sense, he's being useful: if we publish something we can't back up, we need to admit it. Thank you, Dave.*

I also want to thank Dave for tacitly admitting we're as important as a mainstream news organ by giving this much attention to one small story–a small part of a much bigger story of internet censorship, one that I somehow think the Dave Futrelle of the 1990s would have been on our side of.

So I thank Dave Futrelle for helping me catch an error I should have caught in the first place. I also thank him for unwittingly helping expose just how lopsided the content on "violence against women" is versus "violence against men" when you look online, even though men are demonstrably more often the victim of violence than women are.

The fact is that I did witness the Google behavior I mentioned in Update 2. However, Jason emailed us a screen shot after publication (not before) that has been wrongly declared a forgery. It is not a forgery. It was made after this confusion began, to show us what Jason's post-publication results looked like and to express Jason's own confusion privately, to us. That screenshot shows an artifact caused by Jason's slow internet connection, his screen shot software, and his browser, which he was able to demonstrate to my satisfaction is in fact a glitch and is not reasonably declared a forgery. I rushed when I first saw it to assume it was the pre-publication screen shot when it wasn't and promised an update on that here. An editor new to the process here at AVfM rushed in behind me and linked that post-publication screen shot to my words saying "We witnessed this behavior" above, effectively putting words in my mouth. That is bumble #2 and #3 on our part.

Dave Futrelle has been on the internet long enough to know that search engine results on uncommon phrases (like "violence against men") can change daily, and that a site as big as A Voice for Men will, in fact, alter search results on Google within hours. He also almost certainly knows that companies like Google have huge teams of people who work daily to test and improve results, thus causing search results on uncommon phrases like "violence against men" to change pretty quickly. As the old phrase goes, "the elephant squeezed mightly to give birth to the mouse." It's pathetic, really, to make this much out of this little. But Dave Futrelle has been given this opportunity because I personally failed to take and include a screen shot before publication, I rushed an update, and a green editor added a link she shouldn't have post-production. It's a mistake we have discussed among the editorial team and we will not repeat it.

I may still go ahead and publish an article schooling Futrelle's misguided readers on exactly how things like Google work, although at this point our screwup on this matter has resulted in so much work and so much pointless confusion it may not be worth it. I stand by Jason Gregory, but I regret my error in not taking the screen shot before publication. We do not and will never have the screen shot Futrelle demands. It would be nice if he would retract the claim of forgery, but that's up to him; I don't believe it is one and have ample reason to believe otherwise. We do, however, withdraw this story by Jason because of the lack of an available screen shot to demonstrate the pre-publication search results. This is my screwup ultimately folks. Sorry about that.

I'd especially like to thank AVfM regular TallWheel for bringing all this to our attention and not letting us ignore it.
–DE

Happy Father's Day, MOM!

Clayton Craddock · 12 June 2013 · Archived copy · Original

Father's Day cards for mothers. Yes you read this correctly. At first I thought it was a joke, but I learned that it was all too real.

This line of cards was inducted into the Greeting Card Hall-of-Shame by Hallmark in 2011. Their target audience is unmarried black women and the line is sold through their Mahogany brand. Unfortunately, it appears that their Father's Day cards for single mothers have turned out to be wildly successful. I feel this is a clear example of corporations endorsing black dysfunction.

When I heard about these cards, I was baffled by the fact that they would even introduce this incredibly foolish and ridiculously offensive idea. It appears they are either geniuses or they are capitalizing from one of our greatest social ills.

Maybe I should be on the creative team at Hallmark. I have a great new idea for them; why not create a line of cards specifically for single fathers celebrating their accomplishments on Mother's Day. Oh wait, Hallmark beat me to it last month. Not a line of cards for single fathers, though, just cards for anyone who is "like a mother." Talk about gender bending.

Arguments have been made in support of Father's Day cards for mothers. Some feel it is needed because in the black community single mothers are "both the mommy and the daddy."

The problem I have with that line of thinking, is that it contributes to the devaluing of the role of the father within the family. The perpetual disdain for fathers, and the continuous reinforcement of this poisonous mindset exacerbates the epidemic of fatherlessness. I think a better choice would be a show of appreciation for a kids next closest positive male role model—an uncle, coach, pastor, or neighbor. This would help restore the value of men in the black community and begin building a stronger community for future generations.

Tell me, where did the idea of mothers and fathers being interchangeable come from? A female parent is a mother. A male parent is a father. The definitions are clear. A woman can never be a father and a man can never be a mother. Both the mother and father have unique and invaluable roles in raising children.

At what point did we forget what the difference was between fathers and mothers? Did the push towards total equality between the sexes blur the lines of the natural roles we play as male and female? If so, it's time to set the record straight and make sure the distinctions are clear.

Here is a dose of reality. According to 2011 U.S. Census Bureau data, over 24 million children are being raised without fathers. That is 1 out of every 3 (33%) children in America. Nearly 2 in 3 (64%) African American children live in father-absent homes. One in three (34%) Hispanic children, and 1 in 4 (25%) white children live in father-absent homes. The most revealing statistic is that in 1960, only 11% of children lived in father-absent homes.

Recent studies have shown that children who live absent their biological fathers are, on average, at least two to three times more likely to be poor, be connected to the criminal justice system, live in poverty, fail in school, use drugs, experience educational, health, emotional and behavioral problems, be victims of child abuse, and to engage in more criminal behavior than their peers who live with their married, biological (or adoptive) parents.

These problems are visible and widespread in the African-American community. Just take a look at the death count in a city like Chicago. At the time of the writing of this post, the Associated Press reported that at least six people have been killed in weekend violence and at least another 11 wounded.

Maybe it is our culture's move towards "gender equality." Maybe some people really believe we are all the same. It is clear to me that there is a need for a re-education of the general public. The facts are out for everyone to see. Some may choose to ignore them, but the differences between mothers and fathers are as clear as night and day. Mothers tend to interact in more caregiving ways, while fathers tend to be involved in rough play and more physical interactions. Mothers tend to be more repetitive and explain what things are to her child in simpler terms. Fathers speak to their children using more adult language, expanding their vocabulary and understanding. Fathers also challenge their children more than mothers. Fathers enforce rules more sternly, which teach children the consequences of right and wrong. Mothers tend toward empathy, which provides a sense of optimism. These differences create a healthy, proper balance with raising well-adjusted children.

Times may have changed with regard to the economic contributions in the family within our culture, but the roles of mother and father have not. We are naturally wired for parenthood to bring different and equally vital qualities to child rearing.

If you think these cards are meaningless and don't really matter, you are fooling yourself. They may be a small segment of the total share of greeting card revenue but they are a symptom of a larger problem. The more reinforcement of disdain for family and fatherhood and encouragement or approval of the choice of single motherhood that come from major corporations like Hallmark, the bigger the problem of widespread fatherlessness gets. This problem isn't going to be kept in the ghetto. It's going to affect us all sooner or later.

It's no badge of honor to be a single mother. Children fare better with both their biological mother and father. A father is not simply a woman who has no man around. It is time to take companies to task that are complicit in the epidemic of widespread fatherlessness.

Save Kaitlyn Hunt... but not our sons?

Ty Henry · 13 June 2013 · Archived copy · Original

Jeremy, a small town boy from the Lake Havasu, AZ area, was 16 when he met his girlfriend. They were friends first, and started dating when she entered high school. The parents disapproved, and went to the police shortly after Jeremy turned 18. With no fanfare, he was sentenced to 5 years in prison after pleading to sexual conduct with a minor. No petition drive was started for him.

Brad was also a young man of 19 in love when he got ensnared on the "Predator Panic" web. Brad was so out of place in prison, our mutual friend "Lefty," in year 22 of 29 for various burglaries, drug crimes and a sex assault, once remarked to Brad, "What are you doing in Prison? You don't even have a rap sheet?

Five years later, his career as a paramedic was down the toilet, and he was even the subject of a suspiciously "abbreviated" Amber Alert after being seen in his car with a 1-year old child who was just reported missing. . .his daughter. The story was short on details , but we in the MHRM know this bait and switch all too well.

Fernando had an encounter with a young woman of 17 (age of consent in 41 of 50 states) he described thusly-"She said yes, her mom said no." Next verse, same as the first.

These are just a few of the people I knew personally in the Arizona Correctional System, and even some child safety advocacy organizations are waking up to this insanity, with kids as young as 11 on the registry. No, check that, BOYS as young as 11. As admirable as these reports, like those of Human Right Watch, are, they are afflicted with the same malady as workplace deaths or homelessness; they conceal gender with titles (veterans, construction workers, youth). Indeed, (p.39) even the study concedes data is not actively kept on the gender of youthful offenders.

Enter Ms. Kaitlyn Hunt.

A young woman of 18 facing 15 years in prison due to sexual conduct with a 14 year old classmate, she is the current cause-celebre LGBT community, with a Change.org petition that has garnered nearly 300,000 signatures. The debate has largely been framed fallaciously, as a disproportionate potential penalty because she is a lesbian, with her lawyer (wrongly) decrying all the boys who "get off easy." Her story has been on all the major networks, and she has appeared on the TODAY show among others to tell her story. The parents have been mercilessly portrayed as homophobes with no evidence. Indeed, public record points to the contrary, as it suggests she is quite the miscreant and hellraiser.

If Kaitlyn Hunt is the conduit to a broader discussion of statutory laws used disproportionately to pathologize male sexuality, I'm all for it. Color me skeptical based on the initial coverage. The media have largely defaulted to Damseling, the coin of the realm in matters of amour where the scythe of justice is poised to strike down someone not born with deadly weapon known as the penis. Against the backdrop of the Gay Marriage battle, the added element of her being an attractive lesbian adds a little more sugar to the Kool-Aid. A CNN video piece on Friday began with images of Ms. Hunt walking hand in hand with her parents, child-like, to a microphone, as sympathetic as Bambi cornered by cougar, the reporter's voiceover restraining indignation like a covered crock pot muting the sound and steam of boiling water. "Prosecutors would have you believe that THIS is the face of a sexual predator." This is where my instinct to introduce tea kettle to TV screen was successfully suppressed. Barely.

I wondered how many of these pearl clutchers wrote message posts cheering on Patrick Drum as a vigilante hero for murdering Gary Blanton in cold blood. Oh, the names not familiar? Probably because Blanton was a MALE who essentially did the same thing Hunt did while he was a juvenile. Gary Blanton's face was not that of a sexual predator, either. It was that of a son, teenager, and now, dead father and husband to two orphaned children and widowed wife. Where was his TODAY show interview?

As I wrote in the Tucson Weekly several years ago, where was sympathy for Keimond Brown? He was charged with molestation for having sex with another teen of 13. He was 15, and the charge follows him to this day. Did the ACLU file a letter on HIS behalf? (To be fair, the ACLU opposes all these registries).

The howl of the LGBT community notwithstanding, no one has a constitutional entitlement to Carnal Knowledge with anyone's 14 year old. Otherwise the title of "parent" is only symbolic. That said, there is a better solution, one

that protects the interests of young people while keeping their futures out of the clutches of those walking bureaucratic hammers whose mandate it is to treat everything like a nail.
Let's call it "Juvenile Relations Court." The model of course is Drug Court, which has quite successful in relieving the criminal justice bottleneck by taking first time, non-violent offenders and determining which of them is eligible for the treatment model and not grist for the Prison Industrial Complex Mill. Have a judge order counselors meet with the principals individually and as a group, and maybe come up with compromise solutions such as some form of supervised visitation, and reserve some penalty in the form of, say, a restraining order for the violating older partner in the relationship. I don't have all the answers, but people far more experienced than I in this space can certainly work out the details. This would certainly be a good time for those MRAs and MGTOWS to strike while the iron is hot, writing your local legislators and gathering your neighbors to rally around this cause and address it. But until we are ready to discuss this issue with the human face of criminally tarnished young men like Jeremy, Brad, Fernando and Gary Blanton front and center with the miniscule number of Kaitlyn Hunts, you will not see me signing any Change.Org petitions, nor shedding any tears for girls facing "predator" labels.

Comic Blasphemy Vs. Divine Feminism

Jason Gregory · 14 June 2013 · Archived copy · Original

I watched a video the other day of a debate between the comedian Jim Norton and the feminist Lindy West. Here is the video. This discussion between comedians and feminists regarding "rape culture" has been raging for the past year. Type "Daniel Tosh rape joke" into a search engine to learn the backstory. Much has been said on both sides, discussions about free speech, censorship, comedy-as-catharsis, the trivialization of suffering, and the contributions made by comics to rape culture and violence against women. Those are all perfectly fine discussions and I'm glad that our society is having this discourse about such things. One thing that is not being discussed in this realm of discourse is the economic concept of "consideration."

We don't have to be economists or legal analysts to understand this. It's not some obscure jargon used only by economists and lawyers. It's an old concept that has been around for centuries and most people understand it without even knowing that they understand it. Consideration is roughly the idea of fair trade. If I give you money, you give me an equivalent value of your services or products. It's not complicated. Most people know when they have been ripped off. If somebody steals your car, they didn't provide an equitable amount of consideration to you. Most people know this and generally expect to give and receive consideration for all sorts of things in their daily lives. Well, reasonable people have this expectation.

Enter Lindy West. If we view the discourse between a comedian and the audience as a sort of economic exchange of ideas, thoughts, and feelings, Lindy West is demanding that this discourse provide consideration to her without her providing an equitable amount of consideration in return. She is demanding that the discourse between a comedian and audience provide to her a consideration in the form of sensitivity to her (and others like her) regarding what she labels offensive to her delicate sensibilities. The only consideration she offers in return is the absence of her feeling offended. That is literally nothing–the absence of something. In economic terms, she is a confidence trickster and ripping us off. Most reasonable people know this, but feminists are not typically known for being reasonable. They sometimes argue that reason is a violent assertion of patriarchal oppression. In reality, feminists like Lindy West assert a gender supremacist ideology that does violence to our reasonable sensibilities. One example of violence-doing to our reasonable sensibilities is hypocrisy. Most reasonable people understand hypocrisy. Perhaps Ms. West understands it, but simply feels some sort of divine feminist entitlement to being hypocritical. Notice at about the 5 minute mark in the aforementioned video that Ms. West actually performs a rape joke about audience members in the club rallying to rape a girl because they aren't doing anything better and have the free time. The joke gets a laugh and Ms. West chuckles and smugly continues with her moral correction and shaming of comedians who make rape jokes. Notice that she gives no consideration in regards to offending the audience members who have been cast as rapists in the butt of her joke. Their offence is of no consequence. In this confidence scam, the only offence of consequence is an offence done to the divine entitlement and delicate sensibilities of the hypocritical feminist.

Hypocrisy is offensive because it is a sort of violence to our reasonable sensibilities. Being morally excused from saying one thing and doing another is that which the divine Law-Giver does and this is what feminists like Lindy West often do. She is clearly an inconsiderate hypocrite. She does not give consideration in exchange for a comedian's sensitivity. She does not practice what she preaches. She gives nothing in exchange for her demands. She simply asserts a sort of divine right to control the narrative in exchange for literally nothing–the absence of something, her offence. Lindy West, you are a bigot, a hypocrite, a gender supremacist, barely distinguishable from a racial supremacists. In the words of the great comedian, Bill Burr, "go fuck yourself."

The Voice of Europe: PC and MRM

James Huff · 14 June 2013 · Archived copy · Original

[box icon=""]
On June 14, Lucian Vâlsan, Huffnágel Pista and James Huff will be talking about the ever increasing demand of „toning down" or „moderation" as if being polite, or politically correct, actually helps. There is little to no doubt that our approach of FTSU has proven to be a better one than just being polite and kindly ask for the feminist establishment to respect the principles of individual rights, or even their own principles for that matter. Nonetheless, these "appeals to moderation" keep appearing. We, in Europe, have been living under a politically correct culture longer than North America – maybe even longer for those in Eastern Europe where "mandates of truth" from the establishment where all too often encountered on many issues.
The debate on what you ("you" being a general term) can't say is long but a discussion in our show is worth having. We recommend the listeners to read this essay[1] as we'll base our talk on that one.
What is political correctness? Should we tone down? Why (not)?

The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news.
The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).
That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)
That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)
That is 10 PM FEET (Minsk time)
And, finally, 11 PM Moscow time.
And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America).
[1] http://www.paulgraham.com/say.html
SHOW PAGE
[/box]

For AVfM Writers

John Hembling (JtO) · 15 June 2013 · Archived copy · Original

[box]
Starting today, Paul will no longer be accepting content submissions for AVfM. Now, before anybody's brain explodes, that doesn't mean you can't post your writing on the site, simply that Paul will no longer be your point of contact to do so. He is, as you might imagine, a busy fellow.
Our managing editor, Dean Esmay, Asha James (Typhon Blue) and myself have been for the past few weeks, the working editorial board at AVfM, and, starting now, we are the interface for contributors and writers on the site. Actually, unless you are already regularly contributing content to Dean or Typhon directly, I will be your contact for all future content submissions.
What do these changes mean for you?
Writers on the site who already have a contributor account, and who use that account to post articles directly into the site's back-end will continue to do exactly what they're doing already.
Writers who have been sending content by other methods, such as emailing word docs, or skyping walls of text to either Dean, Typhon, to Paul or to me will be set up with contributor accounts, and I will be your contact for all issues regarding the wordpress interface: "how do I log in?", "how do I submit an article", "how do I edit my author's bio" and so on.
Where do you send your articles now? Send them to:
editors@avoiceformen.com
And address them to "John the Other" or "JTO".
A tutorial on using the site's content control panel will be upcoming this week, and I will address all other questions by email. Thank you.
John
[/box]

Steroids, Rape, and Toxic Anonymity

Jason Gregory · 15 June 2013 · Archived copy · Original

Feminists are pissed. Jose Canseco has outed his accuser.

I grew up watching Canseco and his "Bash Brother," Mark McGwire. They hit the long-ball a lot and they struck out…a lot. Canseco's nickname was "Jose Can-strikeout." He was as bad at striking out as he was good at hitting home-runs.

Even though Canseco's career was plagued with injuries, I remained a fan throughout the 90s and was glad when he outed his story of steroids in baseball. People knew that steroid use and abuse was rampant among baseball players, but rarely was anything said about the issue. So long as the fans were happy, so long as records were being broken, so long as attendance soared, the media, the owners, and the trainers mostly looked the other way. Even the drunken fans like me knew that something was wrong, but we didn't care. Long-ball was in. Small-ball was out and baseball players had the relative freedom of anonymity to juice their bodies as they pleased.

In an age of slut-walks and post women's sexual liberation, why do we care about anonymity for the rape accuser?

The whole point of granting the privilege of anonymity to the presumptive rape victim is to minimize the shame of being accused of possibly having had consensual sex. Do we still need to grant the protection of anonymity to rape accusers? Do women really need a white knight to ride in and protect them from shame? Are women such delicate flowers of moral purity that they cannot be strong enough to endure the publicity of their sex life? I think not. Anonymity is a special privilege granted to women and often denied to the accused men. Strong women shouldn't have to suffer alone and anonymously. Anonymity is for the weak. Strong women should come forward and be public about their sexual history. Strong women should have no shame about their sexuality, being raped, or talking publicly about their victimization. Taking refuge in anonymity perpetuates their victimization. After all what's shameful about being called a slut?

The occurrence of steroid abuse in baseball was perpetuated, in part, by the refuge of anonymity. Countless players were made victims, in part, by this anonymity. Home runs were not the only things to soar during the steroid era. The rates of ligament, tendon and other steroid-specific and related injuries to professional baseball players also soared throughout the steroid era. (Here is a link to more information about this correlation.) Had there been more transparency about the abuse of these performance enhancing drugs, steps could have been taken to ameliorate the problems. Instead, many of us cared more about the long-ball than we cared about the bodies and spirits of these men.

The anonymity perpetuated the disposable nature of these men, making them victims of their own utility, valuable primarily insofar as they perform and so long as their performance can be enhanced by the anonymous abuse of these drugs, rarely did anybody express care. Enter Jose Canseco. He came forward from the refuge of anonymity, shedding light on and making more transparent the proliferation and abuse of these drugs. He deserves much credit and respect for coming forward to make the story public. He also deserves credit for coming forward to make public the name of his accuser.

This is the 21st century. Although remnants of sexual shame may still exist in some areas within the bible-belt of America, I doubt they ever existed as a major influence in Las Vegas. Given the state of women's sexual liberation, the old reasons for rape-accuser anonymity carry less weight today.

As the anonymity of steroid abuse made men into victims, so too does the anonymity of the rape-accuser make men into victims, destroying their reputations, livelihoods, and lives. It's time to end the special privileges granted to women. Rape-accuser anonymity is a special privilege rooted in the antiquated idea that women are morally pure and that sex and sexuality is base and immoral. Again, this is the 21st century.

Jose Canseco is still a hero and he has hit another homerun, but this time he did it on Twitter.

Why I REFUSE to pay child support

Clayton Craddock · 16 June 2013 · Archived copy · Original

When people ask me how can I be divorced with two children and pay no child support, I tell them I took a cue from Nancy Reagan; I "just said no."

I took the road less traveled. One that more men should be allowed to travel.

For the past 13 years, I have been fortunate to be a full-time musician. Since the time of our daughter's birth in 2003, I was at home with her during the day and working at night. Three years before my marriage ended, my wife and I agreed to switch roles. In order to make this arrangement work, I was extremely ambitious and found a way to work a 9-5 job as well as teach, perform in an Off-Broadway show and perform in weddings and corporate events. I paid all the bills while she took care of our daughter.

After two years of trying to fit back into the corporate world, I noticed a lack of communication between my wife and I. My focus was on our family; her attention appeared to be on the social calendar. My frustration with what seemed to be a lop-sided allocation of duties in our home-made for several stress filled months. Not only was I the sole breadwinner, I took care of many of the duties at home. The birth of our second child only intensified the tension in our home.

Working a full time job, gigs and doing much of the house work burnt me out so I quit my corporate job. Meanwhile my wife was unwilling to continue the therapy sessions we'd set up to find a way to repair our marriage. She hired an attorney and filed for divorce.

Our custody battle began in Family Court. During our first hearing, I received a court order for spousal support, which stated I was to continue paying all the bills until our case went to Supreme Court. On top of paying the household expenses, I had to pay my ex an additional $500 cash each month. I was furious. I questioned why I was responsible for everything and my wife was only responsible for being with the children.

Soon after filing, my wife began using the children as pawns. She filled the kid's day with play dates, and after one of our many heated arguments, took the kids to her mother's home in another state for two weeks so I could not see them. In addition to the attempts at alienating me from my children, my wife called the police after several arguments in futile attempts to have me vacate the marital residence and be thrown in jail. Luckily for me she was never psychotic enough to hurt herself or abuse the criminal justice system's bias against men.

When our case was transferred to New York State Supreme Court, things began to change. A few months into our dispute I received an unlikely source of inspiration. My family had given me a father's day gift certificate to a men's spa. Here is where I received life-changing advice from a female staff member who'd gone through a divorce several years before. She and her former spouse had mutually agreed that their son be raised by his father. She informed me that in New York State, couples had the option to "opt out" of paying child support upon dissolution of marriage. I immediately called my attorney and told him I wanted to do just that: opt out.

I must acknowledge one piece of the puzzle that gave me a slight advantage that no one has today. At the time of my lawsuit, New York was the last state who hadn't adopted no-fault laws. This gave me leverage that no one can use in court today. Now, everyone is at the mercy of their spouse and can't contest their divorce. In fact, most people have no idea that your spouse can file for divorce for any reason and not have to prove why they want out of the marriage. This is a real disadvantage for the monied spouse in my state because the custodial parent gains an advantage with the child support guidelines. The spouse who makes more money is ordered to pay the non-custodial parent.

At the time, my attorney and I decided to contest my ex's grounds for divorce. We were willing to compel her to tell the truth under oath. My ex would have perjured herself in court since there were several inconsistencies in her sworn deposition. Her attorney decided it would be unwise for her to proceed in that manner. This was the turning point that forced a settlement.

After 11 months in and out of court, we agreed that my parenting time would take place during the day; hers at night and that no one would pay child support. I wouldn't have it any other way. I walked out of the courtroom secure in the knowledge that I could financially support our two children in a way that made much more sense to

me. I did not succumb to the societal pressure to pay an ex-wife, child or spousal support because men have historically done so.
I'm not sure many men have the testicular fortitude to endure the pain it takes to achieve this goal today. Particularly since the avenue I pursued is now closed off to men in the family court's crusade against fatherhood. I certainly thought of giving up but never did. I was also determined to get the court to understand the seriousness of my desire to be a fully committed parent and I was willing to go through the financial expense of seeing it through.
During my custody battle, I came to a deeper understanding how the courts system works and how the law applied in my particular case. I persevered by demonstrating that I was rational, reasonable, and always focused on the best interest of my children. Instead of relying solely on my attorney's advice and historical precedent, I saw the bigger picture and thought long term.
I used several tactics to my advantage. I never left or was forced out of our marital residence, I managed to avoid physical altercations by keeping my emotions in check as much as possible, avoided being taken to jail by the NYPD by calmly explaining my side of the story and kept my focus by remaining totally devoted to my two children. I always took the high road and never talked badly about my ex to our children, no matter how tempting. I still don't-she is the mother of our kids. They love her just as much as they love me.
I know all too well the stories of men who get taken advantage of by unscrupulous attorneys who don't offer alternatives and other potential options their clients can pursue. State ordered child support should only be enforced when a spouse chooses to abdicate the responsibility of raising their children. There is no excuse for a parent to abandon their children. In my subsequent research, I have discovered that many fathers do not want to leave their children. Many times they are FORCED out.
Mandatory arrests laws that were written to protect women over the years have often been abused and are at times used to force fathers from the home straight into jail. This, in conjunction with punitive child support orders and the threat of imprisonment if it isn't paid have been just a few of the reasons for the increase of widespread fatherlessness over the past 40 years.
The threat of divorce, child support orders or jail should ever stop a devoted father from having a healthy relationship with his children. No one should have the right to deny that important relationship unless there are serious criminal matters and there is due process.
Today it seems that many women intentionally abuse a system that was set up in the 1950's and 1960's to assist with the necessary expenses of child rearing for children that both parents gave consent to have. Now that women have joined the workforce in unprecedented numbers–and birth control frees them from the constraints they were otherwise under–it makes little sense to keep men stuck back in an era that has long passed. Women don't want to go back to that era-men don't either. If times have progressed for women, why are men forced to stay in the past?
I have seen many cases where spousal and/or child support is automatically assumed to be part of divorce even though it may be unwarranted, and most attorneys don't even discuss potential options for their clients. I truly feel that men who desire to be a part of their children's lives need not pay their future ex-wife at all.
My ex wife and I, more often than not, peacefully co-exist without a state ordered child or spousal support. I must emphasize this particular point: if anyone chooses the road I took, it requires a lifelong commitment of taking care of your children – something that unfortunately, most men today are not even given an opportunity to do.
I feel the default option in custody cases should be joint legal and physical custody with no court ordered child support absent a strong reason. Start with a 50/50 split of parenting time with the children. If that can't happen and money needs to be transferred, the person receiving the funds needs to be held accountable for how the money is being spent. As it stand now, there is no way to account for how the funds are being used for the children.
The more often we keep the filthy claws of state and federal government out of our lives, the better. Once they get in, they never let go. The formation of the family court system, the state and federal offices of child support enforcement and all of the affiliated positions associated with it, has resulted in the creation of a massive state controlled Industry whose sole function is to affect the massive transfer of wealth from the father to the mother.
The increase in state intrusion in our personal lives coupled with the culture of entitlement and unreasonable expectations currently embedded in our public consciousness, creates a system that feeds upon itself. It appears that this former government safety net has turned into a spider web. Eventually it will bleed fathers dry and the real

victims will be their children.
When there are two loving parents that want to be actively involved in their children's lives after divorce, there is no need to travel down the expected path of family court and mandatory child and/or spousal support. Women can learn from my story and understand that just because you may no longer love the father of your kids, your children do. Children need their mother AND father. Find a way to stay out of that hell hole they loosely call "Family Court." I am living proof that there is another way.
For father's day, give your ex the gift of letting him *be* a father.

Leaving the man-desert

Neil Westlake · 16 June 2013 · Archived copy · Original

The decline of the father in modern family life continues apace. Also, happy father's day.
According to a new report by the British think tank, the Centre for Social Justice, the rate of single parent families (most of which have a female as the sole parent) are growing by 200,000 a year. Referring to what he termed 'men deserts,' Christian Guy, director of the CSJ, said: "For children growing up in some of the poorest parts of the country, men are rarely encountered in the home or in the classroom. This is an ignored form of deprivation that can have profoundly damaging consequences on social and mental development. There are 'men deserts' in many parts of our towns and cities and we urgently need to wake up to what is going wrong." (1.)
The fact that many young children do not have access to a single male role model is alarming. The benefits of a father figure on the well-being of children have been documented for several decades, yet we continue on with the marginalization of men in the home and workplace. The 'you go grrll' culture of unbridled female agency and unaccountability, along with a zeitgeist that portrays men as bumbling idiots, anti-social creeps, violent abusers and sexual predators, means that men, everywhere, live under permanent psychological assault. As a result of this cultural warfare, male teachers and mentors are in increasing decline. One only has to look at the ordeal suffered by the science teacher, Christopher Hird, earlier this week, to appreciate the perils facing those who remain. (2.)
Children with little or no fatherly guidance in their homes are being denied male-mediation / intervention (and thus are unable to avail themselves of it's attendant, restorative healing) in our schools.
This scant access to male energy and wisdom translates into tragedy. The wholeness of the male and female principles, working together, is abated. More pertinently, any of the limit-setting strictures that are traditionally associated with paternalistic concern, completely disappear from children's worlds as such limits are most needed. Consequently, the rates of adolescent depression, delinquency, sexual promiscuity or substance abuse rise accordingly.
So I am compelled to ask: as Father's Day approaches, are we going to get yet another malignant tirade; yet another round of projectile-vomit-cum-hatred from the podium in the rose garden? Are we to be regaled with with yet more bile about the spurious 'epidemic' of dead-beat dads?
I would ask Mr Obama himself. Have you not already flogged that beast to death? Surely, you can, finally, drop this daddy-is-the-boogeyman rhetoric. Can we not all fast-forward to a more realistic rendering of the truth? Sing a different song, if you will?
One which may actually speak of fathers being kind and loving beings – playful, respectful and even dutiful?
No, no, of course not.
The disposability of the father figure has been underscored, all too trenchantly, in my own life. Like a 'whack-a-mole,' it pops up when I am in the park, when a female stranger comes up and asks, inquisitorially, "are these really your children?" It pokes it's head out of it's hidey-hole every time I am asked to sign a parental consent form and the only fields printed on the paper are 'Mother,' 'Grandparent' or 'Guardian.' Like many men, I am continually given the covert message from certain quarters, that, as a father, I do not really matter.
However, this father and male human rights activist, knows different. I know that other song, see? I wager that you know it, too: the melody is fast becoming an ear-worm and, in no time at all, we will know all the goddamn words.
To dads everywhere: Happy Father's Day.
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2. http://www.dailymail.co.uk/news/article-2339400/Science-teacher-Christopher-Hird-slams-legal-cleared-sexually-touching-female-pupils.html

Bible Of The Bearded Clam

Diana Davison · 16 June 2013 · Archived copy · Original

Cultists of the Bearded Clam come in two varieties, women who think they can do everything better than men and men who think women are worthy of worship. This is the Canon of Cunt, the Dogma of Douche, the Gospel of Gash, and the Tenet of Twats. The holy grail they seek will be served by men, filled with male blood and a tray of crumpets on the side.
A cunning stunt has been performed in which a class of people strive to “have it all”(1) while simultaneously insisting they are oppressed. This is their bible.

Genesis Of The Emasculated Man

Chapter 1

In the beginning the Holy Harpy created the feminist universe. She looked about and saw nothing of value. (2) The waters of this nothingness swirled about Her and was filled only with Her own reflection. Seeing that Her reflection was dark and murky She set Her bra on fire to create more light then quickly replaced it with a padded three way push-up version.
Next, the Harpy divided the light into masculine and feminine qualities putting a great divide between the two thus declaring one to be good and the other evil. So ended the first day.
Then the Harpy said, Let there be a firmament separating the waters and placing Women’s Studies between the two. Below the firmament was the Patriarchy and above it was Enlightenment. She looked down on Her creation and smiled. Thus ended the second day.
And the Harpy caused dry land to appear so that She might spread the seed of Her ideas amongst the arid cuntry. Feminist tablets were carved and groups gathered around them and soon those seeds took root. Trees grew and their fruits were self-propagating so that new seeds would spread into the wind. The Harpy saw that it was *good* and so ended the third day.
And the Harpy said, Let laws be enshrined to preserve the separation of masculine from feminine.
And so battered wife syndrome, rape culture, sexual harassment lawsuits, educational reforms, and special grants offered only to women were adopted by the governments. And the laws flourished and multiplied and the prisons were filled and the politicians cowered at the foot of the female vote. The Harpy saw that it was *good* and so ended the fourth day.
Then the Harpy said, Let the evil waters fill with bloated creatures and She called them Manginas. She taught them to satisfy the whims of the female and the Harpy instilled shame upon them so that they would be repelled by the Sea of Patriarchy in which they swam. Then the Harpy said, Let the arid cuntry fill with spindly creatures who can fly overhead. She called them White Knights and they protected the female from above picking off the belligerent sea creatures who evaded the Manginas and dared to raise their slimy heads from the evil waters. The Harpy was pleased and thus ended the fifth day.
And the Harpy said, Let all women control reproduction so that no man be they from sea or air may wilfully cause or prevent a pregnancy. She created laws to strip all men of their reproductive rights forcing them into homelessness or banishing them to the Land of Prison if they resisted these laws. And the Harpy gave woman dominion over all the heathen male creatures before her. So ended the sixth day.
Seeing all that She had created, the Holy Harpy laughed and blessed all of Her creation and on the seventh day She rested.

Chapter 2

When the Holy Harpy awoke She heard woman crying that she was lonely and had no suitable mate with which to breed. (3) The Harpy caused woman to fall into a deep sleep while She took men from the air and sea and ingrained female qualities into them so that they might be allowed to walk the dry land of the female. And when all of the

things that made him masculine were flogged out of him, then woman did awake. She cleaved unto her spouse so they became as one flesh and they were not ashamed.

Chapter 3

For a brief time woman and her crafted version of man lived a happy but stunted libidinal life. But the serpent of masculinity slithered into her garden one day and dangled his manhood before her. He told her how sumptuous the apples of the sea were and so woman gave into temptation. While the Harpy was busy engraving a new magazine that spoke of sins, woman followed the snake into the ocean and they copulated with abandon. And so the Harpy discovered that many of Her blessed creatures had been sneaking off into the evil waters to lay with the slimy sea dwellers. (4) In a fit of rage, the Harpy then decreed that the definition of rape be expanded until all acts of fornication could be defined as criminal. She turned woman against woman until the lush garden was ripped asunder with frivolousness and suspicion. Women turned away from the Harpy and the Harpy sent them from her sight and they scattered into fractured houses.
And here ends the chronicles of the Garden of Feminism.

The Great Flood

And it came to pass that women busied themselves with industry causing them to spend increasingly more time in the domain of men. The Holy Harpy looked down upon them and became enraged at all the women who had wandered astray. Women had let men believe that the men owned the homes they lived in and unleashed a baby boom after many men had been smote in a great war. Some of them did speak fondly of housewifery as a career. The Harpy appeared to Her prophet, Betty Friedan, and instructed her to build an ark. A great wave would be caused to wash over the world flooding all that there was and only those that Betty brought upon her boat would survive. And so Betty set about the task of crafting the sailing vessel and named it *The Feminine Mystique.*
Though charged with saving all of the female species, the ark was only big enough to fit a select group of first class women. (5)
As the whole world was flooded, this elitist problem was pushed aside and those few who had been spared heralded the ark as a miraculous achievement. The men who were saved for breeding and for hoisting the sails and emptying chamber pots were kept busy fixing leaks that sprang in the boat lest it sink with them and all those aboard. After forty days and forty nights Betty sent out a male dove to search for dry land and it did return brandishing a twig of poison ivy and she had it slaughtered. She sent then a female dove which dutifully brought back an olive branch, thereby making her the symbol of peace.
When the ark struck land, the Harpy reiterated Her command to go forth and multiply. They did so, resulting in the epoch of The Sex Wars (6) The Harpy promised to never flood the world in wrath again and next time would merely make a rainbow. It seemed all was innocent and so time did pass once more.

Tower of Babble

Women began to begat as never before. Teenagers swollen with child filled the land acquiring their own network shows. (7) Women took control of sexuality and men slaved to keep up with their demands. (8) The female lust for cock so enraged the Holy Harpy that she confounded their language until it became impossible for them to communicate. Words and phrases such as “privilege” and “phallocentric hegemony” became entwined with “intersectionality” (9) until feminists found themselves warring with each other as well as with men who identified as female. The rainbow that the Harpy did promise became a curse. (10) Gender bent until it broke and young children were put on hormone blockers. (11)
The communication faculties of all genders were brought to a grinding halt and every generation stared woefully at its own destruction. The Harpy assured them that the end of men was a good thing. (12)

Sodom, Femdom and The City of Porn

The tribes gave birth to heirs and they fought many territorial battles. As time came and went the Holy Harpy no longer walked with them or let them see Her face. They had many leaders who became oracles of the Harpy, and

they passed along the commandments and the laws laid down so that they might appease Her. But women continued to stray into the evil waters to seek out their old false gods and the forbidden alpha men. The prophets warned the women of the Holy Harpy's wrath but their vanity and their weakness caused them not to shy from the call of the sea of testosterone. Despite numerous magazine articles and self-help tablets, they had been unable to turn their blessed land males into the thing they desired. This caused a terrible rift among women until they were split into two sides which have remained at war to this day.

For the men, they worshipped by proxy watching for scarce and subtle signs of their own worthiness. Every time they got lucky it was a sign that the Harpy was pleased. When one tribesman sinned all were punished and so they watched each other closely offering regular sacrifices to their resident priestess. These men served woman faithfully and in fear. (13)

The warring tribes followed two different sets of commandments, and the men were now beholden to both versions of the holy book. They slaved to make more jails and as the lists of commandments grew so did the prison system. (14) On occasion they would cry out in despair and the Holy Harpy heard them.

The men of the land were allowed to drink beer and watch violent games contained within arenas where some of the water dwellers were permitted to play sports. Women monitored their men closely during these times because they knew that the men would be vulnerable to reverting to the old ways of the Alpha. (15) Some of the women took pleasure in the elevated excitement that would result from their men's brief exposure but would quickly destroy any lingering testosterone brought home from the games. (16)

And so they continued in this manner, waiting for the Promised Land.

Thus ends Genesis of the emasculated man.

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Death Before Dishonor

Paul Elam · 16 June 2013 · Archived copy · Original

Except in really exceptional circumstances with really exceptional people, father-son relationships can be complicated, difficult and even bloody. Sure, there are some "Hallmark" father-son teams, and a lot more good fathers than most people usually recognize these days. However, the stress of individuation, autonomy, father-son competition and the ever present generation gap can make for a mess of difficulties with the best of people – and often do.

My relationship with my father wasn't exempt from such problems. It was one fraught with conflict, resentment and distance. It ended well, but it took a long, very hard road to get there. It is not a story I can tell with any justice in one sitting. Still, it seems that this is a good a day is any to tell you what I can in a single serving.

Dad was a hard a man as they come. He was rigid, unyielding and not one for compromise with anyone, including his sons. A tattoo was etched into his forearm; a skull skewered by a dagger from the top. A single strand of ribbon was wrapped back and forth, starting at the handle, crossing the dead, bony face, and ending at the base. There were three words on it, one at each pass of the ribbon.

Death Before Dishonor.

It was a sentiment that at different times in my young life seemed either cool in an old school sort of way, or crazy, which is about the interpretation I would expect from a snot-nosed kid whose experience with hardship was being forced to mow the yard and occasionally hearing the word "no."

But it was, as I look back fifty years to the first I remember of that tattoo, a sentiment that was much more to him than skin and ink. And now it is much more to me.

Born in the shock wave of the great stock market crash, he spent his early years on a farm in depression era Texas with 12, yes 12 brothers and sisters. He signed up for the military when he was 16, an act he later described without ever really explaining as escaping his family. He barely missed the carnage of WWII. It did not save him from Korea, though, where he completed two combat tours, leaving his blood, bits of flesh and whatever innocence he had on the battlefield.

[image]He had been awarded two Purple Hearts, a Silver Star and a string of other commendations that I know of. I did not learn about this from my parents. I might have never known about them but for stumbling upon the evidence. I found them one day when I was 15 and poking through his old effects in the bottom of a box in the garage. I asked him what they were for.

"Nothing," he said, and in the next moment he was walking away. I asked my mother later that day and, after a lot of pressing, she told me. Most of the recognition he got was for being shot, twice; for taking a back full of shrapnel from a mortar round that killed two other men that were standing with him. One of them was a close friend. The damage to his back caused pain for the rest of his life.

Then there was the scar on his leg from a phosphorous grenade that burned him, white hot, to the bones of his ankle and calf.

The Silver Star was for doing damage to others. The story, near as I can remember it, was that his platoon was stranded on a hilltop at a fuel depot. They were low on ammunition and out of food. The base of the hill was packed with North Koreans and Chinese, leaving them effectively trapped and starving. During the night my father and four other men improvised the best weapon they had, diesel fuel, and used it to make fire bombs. They used them effectively, and burned a good many enemy soldiers alive. That was in 1950. He was 21 years old.

He got a nice, shiny medal for it. My mother also told me that he woke up screaming and soaked in sweat every night for nearly five years after he got home. Dreams of burning men.

"Nothing," he said, and now I knew why – at least as much as a snot-nosed kid could know.

In 1965 he went to Vietnam as an advisor. In Vietnam, "advisor" was the English word for "primary target" to the NVA and Viet Cong. And of course, he got shot there, too. He was also exposed to Agent Orange, which was like a ticking time bomb planted in his battered body. Later, in his mid-fifties, when he first started showing signs of brain

impairment which was later diagnosed as early onset Alzheimer's Disease, the military was quick to respond with their typical support. They turned down his request to increase his disability and informed him rather abruptly that any connection between Agent Orange and Alzheimer's Disease was purely speculative – probably the ranting of quacks and lawyers.

They reversed that position and recognized the connection in 2010, 19 years after he (and a lot of other vets) were dead. I am sure if they had known they would have gladly compensated him for his troubles.

I did not set out to write about the military's shortcomings, even though those shortcomings are still shortchanging a world full of fathers. I just wanted to acknowledge what killed him. As Warren Farrell quoted a Vietnam Vet as saying in his book, The Myth of Male Power, "I got killed in Vietnam. I just didn't know it at the time."

What I really wanted to tell you was how my Dad got hardened; how he became the man he was, and yes, the father that he was – every distant, harsh, sometimes cruel and overbearing part of him. It was all these things, I think. It was old school, blue-pill manhood, the unspeakable nightmare of wars, the quiet, unsung weight of endless obligation to a wife and children, to country and comrade; to many things other than himself.

Or maybe it is just me, still looking for an answer, for the ten thousandth time. These questions never fail to haunt the mind of a son.

What could make a man live by such ironclad convictions and dedication, to a job, event to a country, but have seemingly so little to invest in his own flesh and blood? What made him so blind to the idea that providing meant more than clothing and beans on a plate? What could make a man willing to catch bullets, but not a baseball?

Those are the questions the son in me always wants to ask. And the son in me is never satisfied with the answers. Perhaps that is because the son in me is not a man, but a child.

The man in me sees something different. Like the fact that those plates of beans never quit coming. Like the clothes that were always on my back, and the roof that was always over my head. Like that fact that I could afford to be pissed off about having to mow a yard. And like the fact that he spared me the burden of knowing how it was all paid for.

The son in me spent a lot of years raking my father over the coals. I excoriated him time and again in my mind, for failing to give things he did not have to give. I spent years blaming whatever failures I had in life on him. Geez, if he had just had a better father I would probably be president by now.

And the fact is, my father probably did prevent me from becoming president, or any kind of politician, or a personal injury lawyer, or a scumbag academician peddling victim theory for a buck and a shot at tenure.

Remember that tattoo? Like I said, it wasn't a fashion statement. If there was one thing my father would take me to task for, and sometimes brutally, it was to act without honor. Those three words, "Death Before Dishonor"? Well, I am pretty convinced that he would have been willing to apply that standard to me as well.

My Dad made early and fast progress in the military. On the battlefield he was a dynamo. He went from Private E-2 to Sergeant First Class, E-7, in just ten months from quick, battlefield promotions.

He never got promoted again.

His tendency to tell the truth, even in the face of power, did not do wonders for his career. It was a career that was more than once threatened to be terminated due to insubordination. My father wasn't going to compromise, not with anyone. He was never willing to kiss an ass to get a stripe. As I found out in my own stint in the military, one that was also graced with the same lack of promotions, the apple did not fall that far from the tree.

Sometimes we learn because people take time to teach us and spell things out. Sometimes we learn because we have a living example of what we need to learn in front of us all the time. My father, covered in scars and the weight of more horrors than I could ever imagine, was my lesson. He was hard, and he made me hard. He was principled, and he made me principled. He was willing to pay a price for what he believed in, and he would not tolerate a son without a spine or who lived without honor.

I still don't like the way I got all the lessons. The child in me probably never will. And I cannot honestly say that he didn't also teach me what I did not want to be in some ways. There was some of him I am glad I did not become, and some of him I wish I had not become, but I have.

Still, it seems my spine, the one he gave me, has come in handy in the life I have chosen. And so has my honor. I would rather be dead than to be without it.

My father and me

Janet Bloomfield (aka JudgyBitch) · 16 June 2013 · Archived copy · Original

My father was born in 1938 during WWII in a small town outside a large city in Germany. He was the only son in a family of ten children. He was six years old when the war ended in 1944, and his earliest memories are of houses burning, being painfully hungry and soldiers marching.

Dad and his sisters suffered through extreme food deprivation, as did countless others. Indeed, he experienced such severe malnutrition that his growth was permanently stunted and he reached an adult height of only 5'4, despite the fact that his father and grandfather and uncles were all well over 6'. He has huge hands and incredible upper body strength, a testament to the physical man he might have been.

He witnessed horrors we can barely comprehend, including the deaths of four of his sisters. They did not just die, they died in front of him. Dad is not forthcoming with war stories, and I have never heard the exact circumstances under which he lost his sisters. It is simply too painful, all these years later, to recount. One story he will tell is watching a Russian tank burn, and seeing desperate soldiers escape through the hatch, only to be beaten to death at the roadside by old women with shovels and hammers.

Those experiences made him a profoundly religious man, and sadly, his views of pain and suffering were always ones of comparison. Dad was offered a place at the gymnasium in Stuggart (a university preparatory), but his father, a former SS officer, forbade it. He would learn a useful skill, and he was sent to agricultural college. His father didn't see the Green Revolution coming, and by the time Dad graduated, industrial farming was well under way.

Dad married in Germany, and had two sons. Like many others, he turned his face towards the New World, seeking opportunity and greener pastures. When his children were ten and eight, he set forth for North America, leaving his sons and his wife in the care of his mother and sisters, promising to return for them when he had secured a job and a home for them.

He never went back. He abandoned them.

He met my mother when she was just nineteen years old and he was considerably older. He never told her about his family back in Germany, and they married and had four children by the time my mother was 25 years old. My three brothers, and me.

And they were fucking horrible parents. There is no nice way to spin it. They embraced a religion that encouraged extreme violence against children. Their philosophy was that a child's will must be completely broken so that the

child will then accept the will of God. My mother was ecstatically violent, and my father less so, but they were both culpable. Their particular brand of religious violence continues in America to this day.
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To compound our suffering, my parents also believed that any demonstration of physical affection would "spoil" a child, and I have not one single memory of my mother or father kissing or hugging us, or showing any sign whatsoever that they loved us.
When my father came towards me, as a child, all I felt was … fear. I wondered what pain was in store. And no matter what it was, I knew it would pale in comparison to the pain he had suffered. I was supposed to feel grateful for that.
I didn't.

We lived on a farm, growing our own food, making our own bread, with chickens and cows and bees (for honey) and pigs and endless fields of potatoes. Whatever money my parents managed to earn, they turned over to the crazy church. It was an interesting childhood, to say the least.
And then….my mother discovered feminism. She exchanged one violent, irrational, dehumanizing ideology for another, and she soon decided that she needed a man like a fish needed a bicycle. After countless physically violent arguments with my father, including one episode where she hit him in the head with a cast iron frying pan and left him for dead on the front porch, he turned his back and walked away from us, just like his first family.
One day we woke up and he was gone. My mother was quick to inform us that he simply walked away, and left us to starve in the streets, and that she alone would be the sole reason we survived and prospered. She never missed an opportunity to curse him. She told us about his first family, and how she did not need to divorce him, because they were never married in the first place. She hated him and hated all men and our daily lives were filled with her anger and vitriol and violence. She never gave a moment's thought to what her hatred of men and our father was doing to her sons. She gave us daily rations of rage and blame and every bad thing that happened was always his fault.
Being a child, I believed it. So did my brothers.
And we loathed him for it. How could he leave us with such an evil woman? My mother once held a knife to my throat and made me beg for my life. When I was eleven. And I remember going to bed, thinking not how much I hated her, but how much I hated HIM for leaving us to her devices.
Needless to say, coming in to my own as a person was a difficult and very fraught process. When I finally made it to university, I had literally no idea what a loving, affectionate, decent relationship looked like. I was lucky enough to meet Pixie almost immediately, and although her material circumstances were much more comfortable than mine, she too had experienced a horrifically traumatic and abusive childhood. I will leave it to Pixie to reveal any details. Suffice to say, at our posh university, we were definitely outsiders.
Interestingly enough, I was never attracted to men who behaved badly. I never sought to enmesh myself in relationships that replicated the worst of my father. Quite the opposite. I didn't seek out pain in an effort to work through what I had suffered. I had a lovely boyfriend who was all kindness and sympathy. He was the gentlest man I have ever known. And I cannot adequately articulate how his gentleness and caring healed me.
He proposed marriage, but ultimately, he was far too compliant and mild, and I was disconcerted by his willingness to acquiesce to what I wanted, even though I never wanted anything bad. I could trust him to treat me with the utmost kindness and care, but I could not lean on him. That was impossible. I declined his proposal and moved on.
I eventually landed at graduate school, in an MBA program, where I met my husband. From the time my father left

and all throughout my twenties, I never saw him. I knew he was working overseas and only landed stateside a couple of times a year, but I never sought him out and he never looked for me. I married and went overseas myself, and after a year in Australia and another year in China came back to North America with a young daughter and my son only months away from being born.
http://judgybitch.com/2012/11/03/i-went-to-mba-school-to-get-my-mrs-degree-and-it-worked/
And then I received a phone call. It was my father, calling to tell me that my mother's mother had passed away, and that I should let her know. So much of the pain had seeped away that I felt confident confronting my father, and I asked him why he had done it.
Why did you just turn your back and walk away?
And then the truth came to light. He hadn't walked away. He certainly had not left us to starve. My mother had filed for an annulment and requested a restraining order, which she was granted. When I finally saw my father again, he had two boxes with him. One was filled with income tax returns showing that he had never missed a child support payment, and court orders preventing him from seeing us based on his violence towards my mother, along with supervised visitations that were all scheduled for when he was overseas, working to meet his child support payments.

The other box contained cards and letters. Birthday cards and so many letters. All returned. By my mother. He never stopped sending them, hoping one of us would one day get the key and fetch the mail, but my mother was always adamant that the mail was her business. It was one of those community mailboxes, where you had to go and fetch your mail, and since I never got any mail, it never occurred to me that there was anything untoward about my mother's insistence that only she would have access to it.

As an adult, it makes so much sense. How did we continue to live in our house? How was my mother able to afford food and clothing and YMCA memberships for four children without my father's support? Of course she had his support. But she hid it from us, and poisoned our minds against our father. It's called parental alienation, and she is not the first, nor the last woman to destroy her children in this way.
http://en.wikipedia.org/wiki/Parental_alienation
It's a special kind of evil.
It has been many years since I have had any contact with my mother. She hated Mr. JB with a passion, and saw that she could not control him. She forbid me to marry him. I told her to go fuck herself. With the birth of my own

children, I have truly come to grasp the depths of her depravity. It is unthinkable for me to hurt my children. I would die before I ever whipped them unconscious with a wet leather belt. I would kill anyone who tried to do such a thing.

It was not just my mother who was violent during my childhood, though, and a huge part of the reason I have a relationship with my father is owing to the heart-felt, tear-soaked apology he offered me. My father does not cry. It was an intensely emotional experience, to listen to him express his regrets for what he had done.

"If I could do my life again, I would have showered you with love, and never lifted a hand against you".

He gave no excuses, no justifications, no defenses. My father looked at me and apologized for being wrong. So very wrong.

And I forgave him. I cannot turn back the hands of time and restore his children to him, but I have three beautiful children of my own, and he is a wonderful grandfather to them. He gives them all the love and attention he denied his own children. And I understand profoundly how important that is. In being the mother to my children that I wished I had, I have erased so much of the damage she inflicted. In being a loving, perfect grandfather, my father is able to forgive himself for being a terrible father.

The most amazing relationship has blossomed between my Dad and my husband, too. Mr. JB is the son my Dad wishes he had. They go fishing and do home improvement projects together and sit in the sun and have cold beer and talk about football. My Dad holds forth on his crackpot conspiracy theories and my husband laughs at him and tells Dad he's nuts and they laugh and watch the kids race up and down the street.

Today is Father's Day. Millions of fathers will wake up to pancakes and glitter covered construction paper cards and new socks and ties. Millions more will wake up to a quiet house, their children only ghosts that haunt the corners of the room. This post is for those fathers. I am a living testament to the fact that children grow up, and they look back and see truth that they could not see when they were only children. Estrangement from your children is the most unbearable pain, and to see your children twisted against you is pure agony.

But there is hope. Children are not children forever. The brutal reality is that the women who injure their children in this way will never face any punishment from the law. Their own children may not be so forgiving.

My mother stole my father from me and blighted my childhood in so many ways. My revenge has been to refuse to allow her to influence my life, to refuse to carry out a cycle of abuse and to be a good mother to my own children. My revenge has been to marry a good man, and be a good wife. My revenge has been to find my father, forgive him, and be a good daughter. I cannot give him back the days past, but I can give him this day, and all the days to

come.

Never lose hope. The future could be so different.
Happy Father's Day.
Lots of love,
JB

Monday Roundup

Dean Esmay · 17 June 2013 · Archived copy · Original

Howdy y'all. Have a good weekend? I hope you did, and whether you did or didn't, I hope this roundup of everything interesting that's happened on AVfM the last week will give you a stimulating start to your week!
Ever the rationalist, Mark Trueblood has returned to our pages to note what being strong and independent means. We know a lot of ladies at places like Feministing and Jezebel who ought to read that. Think they'd ever bother? Well hope springs eternal and all that.
In the meantime, Paul Elam viciously and ruthlessly savages helpless comedian Bill Burr. OK, no, actually, he loves Bill Burr and agrees with everything Burr says in a recent classic rant, but points out one important thing he thinks Burr missed. But you know, when it comes to A Voice for Men, a lot of people can't tell the difference between irrational ranting and making a good point to a respected colleague. So you know, condolences to Bill for his cyber-raping at the hands of Paul. Or something. (Nah, just read it, it's pretty good, even Bill will like it I'll bet.)
India is a country that's growing not just in population, but is also a hotbed of a growing Men's Human Rights Movement. As one example, check out Bob O'Hara and James Huff's terrific interview with Anill Kumar. If you thought the problems of misandry and gynocentrism were just a problem in the so-called "West," think again.
Andy Thomas of MRA London continues to kick ass and takes name, and makes note of a completely irresponsible misandrist ad campaign in the UK. Every time as an American when I look around at the deplorable state of human rights for men and boys in this country, I thank God I don't live in the UK, Australia, or Canada. And note to my Canadian, British, and UK friends: I hope you realize that's nothing personal, just a painful observation about reality. Oh, and saying the US seems a bit better off than you guys is a pretty fucking low bar. "Solidarity brothers" is all I can say.
Hey, have I ever mentioned that our very own 21st century Charles Coughlin, PZ Myers, likes to tell rape jokes? Well in case, I haven't, he does. And if I did mention it, just assume I didn't want you to forget. Oh, and also, Jason Gregory has noticed that so does feminist comedienne Lindy West. But I guess in her case it's okay because: vagina.
We just got through Father's Day. It was a pretty good day for me. I'm hoping for some of you it was excellent. I know for many of you it was a day of pain and heartbreak. But take heart, people realize it and the pushback is growing. So take it for what it's worth: Clayton Cramer is calling bullshit on some crap being pulled by Hallmark. And if you think that misandrist crap is going to be contained to America's black community, you're crazy. Just be sure to check your blood pressure before you read Clayton's article.
Jason Gregory had a fascinating article this week that is turning more fascinating over time. In a piece on Facebook's moral stupidity, we wound up issuing a slight retraction about Google returns. Then a day or two later we found the evidence that we thought we had lost. Joshua was 100% correct–and David Futrelle is caught out as a dishonest weasel once again. Joshua was right about everything including the Google search results, although the fact that he looked wrong is actually good news. Look for an updated article on this in the near future penned by yours truly, with the appropriate screen shots.
Ty Henry returns to grace our pages with yet another tale of the double standards wherein girls and women are given a free pass for things that would land any boy or man in jail with almost no sympathy for anyone. Save Kaitlyn Hunt… but not our sons? Apparently, Ty, apparently. Now a few people made the case that we should want boys treated the same as Kaitlyn treated as bad as boys. You know what? I don't care which side of that you're on. Just pick one or the other. The double standards and hypocrisy need to end.
A survivor of Nicolae Ceaușescu's Romania, Lucian Vâlsan has never thought much of socialism, collectivism, or statism. Whether you like his politics or not, his views on things like Political Correctness are things spoiled Westerners, who've never known the horrors of a full-on communist regime, are views you should not casually dismiss… especially when he starts saying in all seriousness that much of what we're seeing today isn't much better than what he saw in Communist Romania. Be sure to check out his episode of AVfM radio with Huffnágel Pista and James Huff, Political Correctness and the Men's Rights Movement.
Oh, and do you still think the ages of sports heroes is over? Well I have to say that as much as I don't much follow

professional sports, and as much as anyone may have other bad or good things to say about Jose Canseco, Jose Canseco will always be a hero to me for this. More men need to speak out, and fucking loudly. And they need to name names exactly as he did. Thanks for bringing that one to our attention too, Jason.

The lat few weeks you may have noticed some serious technical glitches on A Voice for Men. During that transition we've also been rearranging the editorial team to better handle the increased volume of traffic and submissions to A Voice for Men. More and more people, male and female alike, are coming out of the closet as Men's Human Rights Advocates, and writing just terrific stuff, without apology. To keep up with this ever-increasing firehose of pressure, we're modifying the rules for submission a bit. John Hembling has some information of interest to contributors, which may seem more complicated than what you're used to but once you get the hang of it actually will make things a lot smoother and more easy for everybody to understand when they submit work to us.

There is a persistent myth that most Men's Human Rights Advocates are right-of-center. Well there may be a slight right tilt here, a slight left tilt there, a streak of libertarianism runs through a lot of us, but in the end your politics don't matter as much as the results. A few months ago we had an absolutely stinging rebuke of Congressional Republicans, and Republicans in general. Well this time President Obama is being taken to the woodshed for his utterly abysmal record to date on men's and boys' issues by Neil Westlake. Kick him a few more times for me, would ya Neil?

Have you heard that Clayton Cramer refuses to pay child support? Yeah, he does. And he "gets away with it" because it's the right thing for his children, and his ex-. You'll have to read it to find out more, but by the time you're done reading you'll be asking yourself why something like this isn't the default arrangement everybody should be living under.

In another Father's Day missive, Paul Elam peels back the curtain just a little about his own father. We don't all have great relationships with our fathers, but they're always important relationships that should never be denied us. Paul looks at the good and bad in his father and himself, and I think you can glimpse from that essay just how big an influence a father, even one you don't always like, can be.

Also on the theme of Father's Day: I remember well the first time I spotted an article by JudgyBitch. It was on her own blog. I didn't like everything she said but I liked how she said it, and some of her insights were brilliant and I said, "we have got to get this bitch on AVfM." And we did. And usually she's a fun read, but this time she's outdone herself. If you can read My father and me and not be misty-eyed and swallowing hard by the end of it, you're made out of stone. I still have no words for it. Thank you, JB.

Speaking of talented honeybadgers who keep popping out of the woodwork, Diana Davison has turned into one of the most talented short essayists I've ever seen. Please note that I did not qualify that by saying "on A Voice for Men." I suppose her subtle and devastating wit and keen intellect will get past some people (especially stupid people and feminists) but the Bible of the Bearded Clam is one of the funniest damned things I've ever read. Maybe you have to be up on Biblical scholarship a bit to get it, but boy if you get it, you'll get it. Diana may be going to Hell for that one, but she'll be laughing all the way down.

For some reason, the mythical "rift between Men Going Their Own Way and Men's Rights Activists" keeps showing up even though it generally has no rational basis. MGTOWs have always been viewed as comrades-in-arms here at A Voice for Men, and we don't see that changing any time soon. If you doubt it, check out why 11 billion dollars won't save your marriage. On the flip side, there's more than one MGTOW out there who doubts some of the biological determinism found among some thinkers, and Peter Wright is no exception: his historical look at the origins of our modern ideas about love and courtship is must-reading.

Although I guess I'm pretty much making this all up. OK, I am. Barbarossaa and his hordes of MGTOW minions must be made to submit or die! There, I said it. And you can quote me. So there!

And finally, guess what guess what? We're gonna be in the movies! Yay! I can't wait to see John the Other's star on the Hollywood walk of fame.

As always, cool stuff keeps popping up in our video section. On the other hand, I didn't get around to collecting many off-site links this week, so please feel free to leave any off-topic, off-site links you'd like in the comments to this article.

I hope you enjoyed this week's roundup. I'll see you in 7!

Eleven billion US$ won't save your marriage

August Løvenskiolds · 17 June 2013 · Archived copy · Original

…but your marriage will cost you a lot more than that.
There is a lot of current pushback against MGTOW (men going their own way) like me these days, especially on youtube. The MGTOW Slapdown includes some of my (now formerly) favorite video-makers like TheWoolyBumbleBee, mykeru, and TheCriticalG. The Slapdown is threatening to fracture the M(H)RM and has already dismasted the masthead of AVfM.
"Don't run away"; "Don't give up on women" they chant – their own version of NAWALT. Wooly has just published part one of a vicious seven-part assault on MGTOW and their supporters (like Karen Straughan / GirlWritesWhat), wherein Wooly shits on the idea that MHRM and MGTOW can get along, ironically proving her own toxicity to men while still urging men to see women like her as toxin-free.
"All you have to do is find the right kind of woman" or "maybe you've just been attracting the wrong sort of woman" or "maybe you're not cut out for marriage" or "YOU are what is wrong with the MGTOW" – I got statements like all that from TheCriticalG.
Now, what could possibly be wrong with urging men to get past their anger, and find a nice girl, um, woman, er, stripper to build a life with? (My own cohabitations with strippers were relatively pleasant compared to the "nice" girls – but those are stories for other times.)
Many of the MGTOW have been through hell, and many have lost everything by associating with women. What critics of MGTOW (MGCritters, I call them) seem to fail to grasp is how badly those critics are hurting – hell, *torturing* – MGTOW by suggesting that we just jump back into relationships with, and thus, slavery to, the women who made our lives hell. There are still countries where women are forced to marry their rapists – that's a pain the MGCritters might understand, because it is women who are being coerced, but because MGCritters refuse to allow men the space and time to process our anger, pain, and the resulting decisions about what we want in our lives, MGCritters think it is just fine to keep hitting us and hitting us with our own biological drives.
Noted author Stephen Donaldson, writing in *The Wounded Land* claimed, "There's only one way to hurt a man who's lost everything. Give him back something broken."
And Women are Broken.
They are broken utterly beyond all repair, and it shouldn't be our fucking job to try to fix them, too – we're still fighting to save our kids and indeed, ourselves.
They are broken by a culture and technology that flaunt hundreds of successful men and women in front of them every day – images of a wealth and power that maybe one in a million men can attain.
They are broken by victim feminism that never pushes them to do anything other than increase their whining for help and their shaming of men for never giving them enough cookies.
They are broken by a government that promises to Julia them to happiness, rather than making them pursue happiness through their own hard work, like men have to.
They are broken by their own fears to the point where even imagined slights and slight discomforts overwhelm them…
But let's suppose for a moment that the MGCritters like "theCriticalG" are right – let's say that somehow men can benefit from relationships (such as marriage) to these women. (It should be noted that I've asked "G" repeatedly for one concrete example of a unique benefit that men get from marriage, and his failure to provide one speaks volumes – the best he can do is say things like "she'll make you a better person" and "it doesn't have to be an actual marriage".)
Let's say a man did everything right.
Let's say a man became vastly wealthy – so wealthy that he could spend millions of dollars – *thousands* of millions (billions, by the US reckoning), if necessary, to find, vet, and fall in love with the perfect woman.
"Money pressures" (in the form of hypergamy, I would guess) supposedly cause a lot of marriages to fail, so that should help.

Let's say that using his resources he managed to find a beautiful, healthy young woman willing to become his wife. Let's say the couple agreed to an ironclad prenuptial agreement, married and had two fine young children together, and that she was a great mother and wife.
Infertility, poor parenting, sexual incompatibility – other barriers to successful relationships – not a problem here.
Let's say that she was loyal and loving, and, unlike 99% of women, she had such a vast degree of agency that she was even willing to put her own life at risk to protect her husband from the slightest humiliation.
Let's say that the man continued to be vastly successful in life, business, love, and family – and then, that his beloved, loyal, perfect wife had an affair.
That man might be Rupert Murdock, net worth 11 Billion dollars or more – for a few more days, anyway. He filed for divorce on Friday, 14 June 2013.
His prenup will be broken; his family will be broken; his media empire will be broken up – and all because he dared to marry a broken woman.
But that's just anecdotal, one might say – surely it wouldn't happen again – to another man worth over US$10 Billion – and be reported *on the very same day*?
Oops.
If men with that much savvy and that much money can't find a worthy woman to marry, what the hell hope is there for ANY man? Please, MGCritters, please stop hitting us and let us go our own way in peace – the new billionaire ex-wives are counting on you to keep other wannabe gold-diggers busy with your inestimable, if relatively impoverished, charms.
Marriage is for woman and idiots. Through bitter experience, some of the rest of us are going our own way.
"When you've tried all the salves in the world and they don't work, you start thinking about fire" – *The Wounded Land*

MHRAs vs MGTOWs: the ULTIMATE showdown!!!

Dean Esmay · 17 June 2013 · Archived copy · Original

I was startled from my light doze in the above-ground observation bunker in the Houston compound in the cool predawn. “Esmay” the deep voice whispered in my headset ears.
I snapped to alert. “Yes Overlord Elam!”
“You were asleep again weren’t you Esmay.” It was not a question.
“No master, no! I was merely meditating to clear my mind and allowing the automated systems to alert me to black helicopter presence! I am alert, see see!”
“Don’t lie to me, worm,” said Elam. To my relief I could tell he was merely annoyed and not really angry. He probably had a task for me. We had both agreed my presence in the observation shelter was a backup for the automated systems anyway. Apparently he had something else in mind.
“Deacon Esmay,” said Overlord Elam, “I have a plan. The insidious Woman Whose Name Shall Never Be Uttered Again uncovered our plot for world domination and has revealed our Libertarian Infiltration plan. We must now put our plans to overtake the MGTOW community and destroy all opposition into high overdrive. You must contain or kill someone for me.”
“Chapin?” I asked hopefully.
My lord paused momentarily and said, “Who?”
“Sorry m’lord, nobody important” I simpered. “Who did you have in mind?”
“You must find and mind-rape… the mighty Barbarrrrossssssssaaaaaaaaa. If necessary you must kill him.”
Fear and pride pushed adrenaline into my arteries, and I quivered with a thrill that was almost sexual. I had taken a pledge to kill upon demand with no questions asked whenever Overlord Elam demanded, but he had never actually asked me fulfill that oath directly. Already formulating a plan, I asked, “Should it be a covert assassination from afar? I have been practicing my sniper skills.”
“Fool! I said mind-rape him, and kill him only if necessary!” he bellowed. I winced and pulled the headset away from my ears a bit. That Texas drawl of his is a bitch when he starts shouting. But then his mighty rage calmed, and he said in a more even voice, “No, you are to make contact and instruct him that he must join our cause and pledge fealty to me, and only if he refuses are you to liquidate him.”
“How shall I proceed M’lord?”
“I have arranged a meeting in Istanbul. Plane tickets are already on your bunk, along with a passport, cyanide tablets, and a ceramic sword and gun you can get past customs. You are to meet him in Istanbul, in an abandoned dockside warehouse along the Bosphorus. And he has agreed you are to meet alone. You will of course be recording. Also, Agent McCarley will be observing, although you will have no direct visual or audio contact. She will be observer and backup.” (And sure to kill me if I failed, although I knew better than to acknowledge this.)
The flight to Turkey was a long one but the cyanide tablets were easy to conceal in my electronic cigarette kit and the ceramic gun and folding katana Overlord Elam supplied me with got right past the airport scanners exactly as Lord Elam had said they would. The taxi driver who took me from Atatürk International Airport to the warehouse had no trouble using the printout I’d made from Mapquest. Eerily, he looked, acted, spoke, and drove in the exact same manner as the cabbie who’d shuttled me to LaGuardia Airport in New York. Is there an international union of Swarthy Angry Yelling Men Who Become Cab Drivers who take lessons in accelerating and braking at 5-10 Gs and whose whole mission is to terrorize passengers with Near Death Experiences at least 3 times per trip with their crazy driving? It seems to work out somehow, as when I finally arrived at the abandoned warehouse I massively overtipped him just for managing not to get us killed before arrival.
The smell of water and brine filled my nostrils as I entered the dusty warehouse. Sunlight threw spears of light through the otherwise dark huge empty space, bits of dust dancing like thousands of microscopic faeries in the shafts of light. A rustling noise, probably rats, caught at the corners of my ears. Although I had never been in this building, the 3-D images Overlord Elam had provided let me know exactly where everything should be. But still the mysterious Barbarossaa was nowhere to be seen. Calmly I walked to the middle of the massive mostly-empty

floorway and, coughing a bit, cleared my voice and yelled, “Barbarossaa? Are you here sir?”
A deep low rumbling chuckle came from behind me. I whirled and saw a massive figure casually turn from behind a pillar. I choked back a startled cry. He looked nothing like I’d been led to believe. He was at least 8 feet tall, with bluish-green skin, massive braided dreadlocks falling to his waist, bloodshot eyes with yellow pupils and, to my shock, having not just one but two pairs of arms, three of these massive arms holding swords and one with an Uzi. I whipped out my gun in my left hand and snapped open the folding sword in my right. Pointing the gun at his barrel-sized chest, I said, “I came in peace motherfucker but these are cyanide-coated bullets. Don’t fuck with the Elam crew.”
“Ha! MHRA scum! You don’t scare me!” He leapt into the air, arcing at least 20 feet above the floor in a direct line for me. I dodged and tumbled 90 degrees to my left, coming up and nailing him with five shots directly to his chest as he landed and whirled to face me. He barely even flinched. It was only then that I realized he was wearing the legendary MGTOW body armor that I had only read about, and my bullets probably could not pierce. Quickly putting another clip into my gun, I aimed for his face, although to my surprise he did not move toward me.
“Hahahahahaha! I just wanted to see if you had any spirit. If I’d wanted you dead you would have been a cinder the moment you stepped in here. ManWomanMyth has the entire building rigged with explosives anyway. Which he will use at my signal, by the way.”
I heard a faint crackle in my ear. Overlord Elam had implanted a special subdermal microchip in my skull before the trip, although he had refused to tell me what it was for. Now I realized as Suzanne McCarley’s voice whispered to me, “I already took M-W-M out. He’s dead. I have control of the detonator, you’re safe. Don’t tell Barbarossaa but do whatever you need. I’ve got your back, Deacon.”
I smiled to myself. “Well Bar Bar, you’re impressive enough I’ll grant you. But you came when my master summoned you, didn’t you?”
“Summoned me? I asked to speak to you.”
I paused. “What?”
“Yeah dude, I wanted to talk. I kind of like your videos.”
I felt a brief bit of confusion. As I opened my mouth he screamed “**PSCYH!!! COMMUNIST FEMINIST THUG ATTACK, HO!!!**” and charged at me, swords whirling and Uzi firing. Fortunately he didn’t know about the experimental blue forcefield technology that Alison Tieman had wired up for me. I was able to shunt away his bullets but it wasn’t clear how well the new field technology would work against his swords. As he came toward me, I did my best to stay steady as I put my sword in a block position and took aim with my gun at his face…

OK, so the actual conversation was a little calmer than that. Feel free to listen.–DE

Documentary to be filmed on MHRM, AVFM

Paul Elam · 17 June 2013 · Archived copy · Original

[box]
We are now approaching the halfway mark of the year that I promised you would bring unprecedented growth to the MHRM. So far, that is exactly what is happening. I am tempted to give you a review of the last six months, but I really don't have time for it.
Besides, the future still holds enough goodies that we don't have time to reminisce.
I have been contacted by a film production company. They intend to produce a documentary on the men's human rights movement, focusing on A Voice for Men, key contributors to the site, and you, the readers, should you want to participate.
I can already hear a lot of people screaming "Watch out! Hit piece!" I don't think this is one, and we are moving forward – which we would do anyway for the standard reasons.
An email has just been sent out to the production company introducing them to JTO, Dean Esmay, NCFM President Harry Crouch, Tom Golden, TyphonBlue, GWW and Erin Pizzey, all of whom have agreed to participate in the film.
We are not releasing any information on the production company for obvious reasons. So, not to put too fine a point on it, *don't ask*.
This announcement is also a call out to you. A film crew will be traveling the United States for this and filming in various locations. They have requested that site followers, those who identify as MHRAs, also participate to tell their stories of why they became involved with AVFM and the MHRM.
We have discussed the issue of anonymity and they have agreed to protect the identity of those who wish to appear in the film anonymously.
If you read and participate regularly or semi-regularly at this site, live in the US, and want to participate please shoot me an email to paul@avoiceformen.com.
This is a very exciting development potentially exposing a great many more people to the MHRM. It could be a very powerful agent for positive change in our society in the struggle to secure justice as it relates to the sexes.
[/box]

John Birmingham's big, white dick

Paul Elam · 18 June 2013 · Archived copy · Original

John Birmingham is ashamed for having a dick. At least that what he is saying over at the theage.com.au. Birmingham, who describes himself as a “blunt instrument” (blush on cue, ladies) who “tells stories, most of them true,” sets out to prove that in spades, apparently after he read, get this, some unkind comments from “communters” on the internet!
Wow. He must have had to do a lot of research.
Anyway, it set him off on a rant, where he rage-wrote about how reading some YouTube comments made him ashamed to have a dick, and assumedly balls, a Y chromosome, facial hair, upper body strength and whatever level of testosterone might still be detected in his system after his completely stupid rant on men.
[image]
Go ahead, make my day!

He even threw in the sideways hint that he gets how privileged he is because he has a pecker, and especially because it is of the Caucasian persuasion. Then he proceeds to insult everyone else on the planet that he suspects has a dick, mainly by implying that they don’t have one.
I don’t really get the logic. People, but only ones with dicks, are a problem. Those that have a problem are dickless. I have to ask, Mr. Blunt, are white people who are a problem whiteless? Or is that blunt you like to reference the kind stuffed with purple kush?
Anyway, I decided to leave a comment to Birmingham’s typical little puddle of white knight vomitus, but was not at all sure it would be approved. I just had that feeling, you know? Then I remembered, “Hey, Paul, you do have this nifty little website!”
OK, so it is not a revelation that makes me near as smart as someone who can find rude assholes on YouTube, but I felt pretty smug just the same. I wanted to share it with you, and perhaps encourage a few of you to go share your thoughts with John Birmingham, who is a really nice human being, despite having a big, white dick.
Comment:
Don’t apologize for having a dick. Don’t even apologize for being one.
Apologize for being a weak willed, candy-ass of a skirt chaser posing as a journalist.
Here is how it works, ladies. And how easy it is for you to be played like a cheap violin.
[image]
My Y is bigger and whiter than your Y!

Male journalist sees what we have always been able to see on the internet. The results of what assumed anonymity can do to human behavior. With everyone from 5 years old and up able to comment on YouTube, you get every kind of imaginable moron in the world, some male, some female, making all sorts of comments, some of them quite despicable.
Then you have two kinds of internet “writers” that exploit this for two different reasons. Feminists point to this and say, “See! See! Masculinity has to change! It’s the patriarchy! It’s hegemonic, phallocentric, linear thinking, oppressive evil masculinity on display! Pass out the white ribbons! Let’s all walk a mile in her shoes! Someone write me a damned check!”
Then there are the even less credible, similarly opportunistic sycophants like John Birmingham, who look at those comments, which again you would find being made in most kindergarten classes if the teacher left the room long enough, and who hawk a different, arguably more pathetic spin on the matter. They say, “Look at me ladies! I am a GOOD man! I am not like all the BAD, BAD men! See how special and sensitive I am? See how aware of all your ISSUES I am? Lord God Almighty, someone write me a damn check! Or in the absence of money, I will settle for some fawning female approval!”
Really, people. The internet is full of idiots. Don’t become one yourself by falling for this claptrap.

End of comment.
I probably should have added that the main thing that the feminists and the sycophants have in common is that somehow neither can see any of the female assholes that are right in there with the men. Well, maybe it is best I didn't. No need to tax John any more than he already is.
It is really interesting to me, as a side note, to think about what is happening in the world of print media and the internet. First there was print media. They owned the world of news, opinion and disinformation, mainly because they were the only ones that had a voice. They could say what they wanted and no one else could say shit about it. Then the internet came along, and opened up the world to anyone with an opinion.
It took the mainstream print media down like Mike Tyson's first 10 opponents.
[image]
You lookin' at me, Communter?

So then the media started to wise up. They began moving their operations online, and establishing their presence there. But instead of figuring out that any bullshit they posted could and would be challenged by their own audience (and anyone else with a keyboard and the urge) they continue to inflict assholes like Birmingham on the world without considering the fact that he is full of shit.
Personally, I thank the god I don't believe in every day for that. The internet, as long as it lasts, is the first true level media playing field, or at least as close as we will ever see.
It is nice to see that finally a guy like me, or anyone for that matter, has a shot at capturing the imagination of the public if they are willing to work hard at it. And it is nicer to see that rags like *The Age* still can't quite get a grip on the new paradigm. It is dog eat dog out here, and I need all the help I can get.

Freedom from Gynocentrism in 12 Steps

August Løvenskiolds · 18 June 2013 · Archived copy · Original

Are you sick of seeing good men destroyed? Tired of being assaulted by women? Sick at craziness and brutality being tolerated when they come from women but swiftly punished when a man even hints at them? Worried at the prospect of your young children being taken from you, and turned against you, by a woman who wants to rape your wallet?

Disgusted at the thought of showing chivalry and deference to foul-mouthed, thieving, drunken, sloppy and disrespectful harlots[1]? Enraged at the thought that newborn baby boys are sexually mutilated in order to tart up ladies' cosmetics?

These are but a few of the many paths that might've brought you to this red door, and many wounds and diseases can be treated with the red pill, but your recovery will take conscious effort and patience on all of our parts – I know, because mine sure did, and I still struggle with it every day.

[Author's note: The following passage mentions a now banned former AVfM "author" (plagiarist, caught red-handed). The link to his comment is broken. I spiked this article myself for 3 months because of my distaste for such thieves. The editors of AVfM asked if it could be published anyway, so I'm in the process of reviving it.]

AVfM Commenter Stephen O'Brian suggested recently that a 12 Step program for recovering feminists might be necessary. I've been kicking around a similar idea for a while now, but my version is for any blue or purple pill person interested in taking the red pill.

What are the red, blue, and purple pills? They are metaphors for your worldview. I'll be using a lot of MHRM buzzwords in this article, and part of your recovery will center around your taking responsibility for researching them for yourself.

Now, 12 Step Programs have been around for a while (I even helped found one back in the mid 1980's) and have mixed records of success, but since they are well-known they can serve as a helpful framework to map out what you can expect once you start breaking the chains of gynocentrism. So, stealing shamelessly from those who have blazed the trail, I give you an overview of:

The 12 Steps of Liberation from Gynocentrism

Step 1: Honesty

After many years of denial, recovery can begin with one simple realization – that whether from feminism or traditionalism, Gynocentrism means more than equal rights: it is about securing unearned and undeserved comforts, security, money and power for women and women alone, at the expense and often destruction of men, their lives, and their families.

Step 2: Faith in oneself

It seems to be a spiritual truth that before we can break the chains of the expectations that gynocentrism places on men, we must accept that men are worthy creatures undeserving of the shame, self-loathing and lies that are told about us. Men, and the happiness of men, matter. They are critical to the survival of both humankind and human civilization. When enough men give up on it, society dies.

Step 3: Self-liberation

A lifetime of deference to the whims of whining women will come to a screeching halt, and change forever, by making a simple decision to turn it all over to a higher power – one's own good judgment that men's *needs* matter, too. The only true liberation is self-liberation – a slave forced into freedom by others will remain enslaved until he embraces his freedom as his own.

Step 4: Soul-searching

Change is a process, not just an event. Recognizing how our previous attachment to gynocentrism damaged ourselves, the men around us, and yes, the women, too, requires a lot of thought into often unpleasant memories and past experiences. This soul-searching, though painful, will build our strengths and understandings for when we face future conflicts with those still committed to pedestalizing women.

Step 5: Commitment to Personal Integrity and Truth

A most difficult step to face, but also the one that provides the great opportunity for growth. When you commit to personal integrity and truth you will find the courage to face down your fears and stand up for the rights of men where no one else seems willing to make the first objection to male disposability.

Step 6: Acceptance of our Defects

Everyone has personal character faults but such faults are no reason for us to accept unjust treatment. A man with flaws can still be a good father, a hard worker, and a worthy person. No one has the right to shame us for our sexual desires, the choices or flaws in our physical appearance, our accomplishments, our failures, or our infirmities.

Step 7: Confidence and Humility

As we discover and embrace the newfound power that comes with liberation from gynocentrism, we must be cognizant of the need to balance our confidence with humility – not the false humility from shame, but rather, a knowledge that our strength has real limits and that personal growth can be a frustrating process at times. We must learn to be confident enough in our worth and skills that we can accept new challenges – challenges we are humble enough to understand that we might fail at achieving.

Step 8: Willingness to make amends

Making a list of those we harmed before coming into recovery from gynocentrism can be daunting – long-term feminists in particular may find they have numerous abortions, falsely accused boyfriends, amputated foreskins and penises, stolen job opportunities, and massive shoe collections hanging over their newly heightened consciences. Becoming willing to actually start the struggle to make amends to those we have wronged can be the most difficult part of recovery and many falter on this step.

Step 9: Forgiveness

Being willing to forgive others as well as asking for forgiveness for ourselves may seem like a bitter red pill to swallow, but for those serious about recovery it can be great medicine for the spirit and soul. Even the failure of gynocentrists to embrace forgiveness will help us in that it will throw their sociopathy into sharper relief.

Step 10: Maintenance

Nobody likes to dwell on past wrongs but continuing study into men's human rights issues is necessary to maintain progress and vigilance in recovery from gynocentrism, lest we fall back into old habits and long-held, toxic beliefs about men.

Step 11: Making Contact

There is value and strength in contacting others in recovery to share our stories and plan our futures, whether as a group or on our own. In recovering from gynocentrism, the insights of one man or woman can and do enrich all our lives. Additionally, building a community of men who recognize the value in each other is a rare and powerful weapon against gynocentrism. Men don't bond (in general) as quickly or seamlessly as women do, and whenever men build a space for themselves, women try to bully their way in.

Step 12: Service to Humankind

It is not uncommon for those in gynocentrism recovery programs to experience anger over the pain of our long enslavement to the Golden Uterus. Male anger is a good thing – it is how we heal; it is how we grieve; it is the motivation the drives us to help others. Reaching out to others caught in the violent abattoirs of gynocentric privilege can provide the rare gift of saving and enriching men's lives rather than gratuitously destroying them. Even a lone MGTOW like me can add to the fight by cutting back and resisting the forces that feed gynocentrism's ever growing need for power, money, and resources.

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This is not the end but the beginning. I've got a lot more to say, but this article in overdue and overlong already. My warmest regards to you all.

Author's note: although based loosely on (and sometimes in contradiction to) The Twelve Steps of AA, this article is intended as neither a criticism nor endorsement of AA or any other Multi-Step-based program.

[1] *Yes, we are aware that the website for the Traditional Woman's Rights Activists, or, more aptly named, We-Only-Submit-To-The-Men-Who-Obey-Us knitting circle and coffee clutch assembly no longer exists. Thank God and/or the Spaghetti Monster.*

Misandry in Psychology Part One

Tom Golden · 18 June 2013 · Archived copy · Original

This is the first part of a four-part series of articles about the bias against men and boys in psychological research. There is a video companion to this series that summarizes the contents of these articles. A link to this video will appear at the end of the article.
This article is also available in Portuguese.

Most of us are familiar with the male bashing we see on television. Men are portrayed as buffoons and helpless ne'er do wells who consistently need others (women and sometimes children) to problem solve and do the right thing. Most people are tired of this ridiculous bias yet it continues unabated. What most don't realize is that a very similar male bashing exists in mental health research. The past 40 years has brought us a powerful respect and admiration of women and girls. The problem is that we seem unable to hold both men and women in the highest esteem. As we hold our women up we seem to tear our men down. It's as if we can only see women as "good" and men as considerably less than good. This binary vision of the sexes gets played out in the male bashing we see on television. It also gets played out in numerous other venues including mental health research.

This collection of articles will offer you an inside glimpse into the workings of several studies and show how the anti-male bias plays out. We have all grown to trust "research" and when we hear that a study shows that "X is correct" we tend to automatically believe that "X" is correct. Research has taken on an almost divine ethos that carries the seal of approval of correctness. If science says it, it must be so. The problem of course is that science, especially social science, is less than concrete and is much more slippery than measuring a distance or the tensile strength of a bar of steel. Mental health research is much more vulnerable to values and the ideologies of the researchers. If a scientist believes a certain thing it usually has little impact on his measurements of the tensile strength of the bar of steel. No matter what he believes the measurement will likely be the same.

But what about issues in social sciences where researchers come to the table with a large amount of preconceived ideas, allegiances to ideologies that espouse strong opinions about those being studied or have traumatic life histories that bias them against certain groups? Can those sorts of things influence the "findings" of a social science study? You bet they can. Gone is the impartial judge weighing the evidence and sifting through the data to find the truth. In today's world of social science research the opposite is happening: researchers are starting at their pre-conceived bias's and then designing research to prove that bias. As bizarre as that sounds it is demonstrably true in some social science research. You will see some of that within this group of articles.

This sort of bias is not new to social science research. In the early 20th century social science researchers claimed blacks were the perpetrators and creators of social pathology. (see Death of White Sociology) There was something wrong with blacks and because they were "the problem" they were not seen as "worthy" victims. Numerous studies were done that "proved" blacks inferiority and this influenced the media and the general public reinforcing the prevailing stereotypes. Since blacks were seen as the problem it was a simple step to suspend any inclination to provide them with services. Why offer compassion and assistance for a group that so obviously simply needed to change their ways? In today's world it seems that men have replaced blacks as the group that are blamed for social problems and then not expected to be deserving of services not unlike the way Blacks were portrayed in years prior.

We will see this negative framing of men and boys in all three of the studies we will be examining. Each of the three studies portrays men or boys as the source of the problem. They go on to simply omit any opportunity for men to be in need of, or recipients of, services. The third inventory actually takes a more aggressive approach and labels men as "normally" violent, seeking power over women and a couple of other doozies. A few years ago Paul Elam did a related article on the similarity between social science research on black people and now on men.

In the next section we start off with a short summary of a very important paper by Murray Straus titled "Processes explaining the Concealment and Distortion of Evidence on Gender Symmetry in Partner Violence." Straus leads us

through seven ways that feminist researchers hid or distorted the data of their studies in order to insure their results would reflect the pre-conceived ideology of females being the victims of domestic violence and men being the perpetrators. Straus's explanations make very clear how an ideological bias can impact the results of social science research. He describes in detail exactly how they accomplished this. One technique he describes is simply ignoring your own data that contradicts your ideology. Another is to simply not ask questions that might risk obtaining answers that would contradict your thesis. After reading this piece you will have a better understanding of the ways this subterfuge has been accomplished.

The next section describes a 2009 study from Great Britain on teen violence. You will see how the researchers follow Straus's descriptions by ignoring their own data. The original survey showed that boys were about 40% of the victims of violence but by the time the research was done and the recommendations made the ad campaign that followed was designed to help only girls and to teach the boys how to better treat the girls. Boys were the problem, girls deserved the services.

The following section features a study on "reproductive coercion." It will show how the omission of the details about the sample of those surveyed had huge repercussions down stream. In a nutshell the study was done on impoverished African American and Hispanic females. This fact was not reported in the research article, nor reported in the press release, and never showed up in any of the national media articles that followed. It is well known that interpersonal violence is about three times as likely in an impoverished population. By omitting that little bit of data, that the sample was largely impoverished women of color, the ramifications of their study changed drastically from one that applied only to a poor population of women of color to a study that applied to the population at large. This shift resulted in millions of people reading about the study in the national media and being led to believe a message that simply wasn't justified by the study itself.

The last section looks at the Conformity to Masculine Norms Inventory (CMNI). This inventory claims to measure men's degree of conforming to what it calls "masculine norms." There are multiple problems with this inventory but the most obvious is its choice of very negative descriptions for what masculine norms are in this culture. The norms include such descriptors as "violence" "disdain for homosexuality" "power over women" and "playboy." Simply choosing these words to describe men in this country is misandry. This is male bashing. There's more.

It's important to see the ways these studies try to influence the public and promote their own ideological biases. Each of these studies was done by researchers who appeared to have strong ideas about men and women and their research conveniently harmonized with their pre-conceived notions. With "science" holding so much power and ability to sway opinions it is critical that we watch carefully how the social sciences use their studies to proliferate their own ideological viewpoints.

The spreading of misinformation has a very negative effect on the population at large but there is no place in more danger of this than in the halls of congress. Our legislators are easily influenced by studies such as those described herein and the likelihood of laws being written based on one sided viewpoints becomes alarmingly high. To make matters even worse our legislators are largely unaware of their own unconscious chivalry and combine that with hysterical research that claims damsels in distress need funding and what you see is billions of taxpayers dollars being spent in a very questionable manner.

Combine these studies with the media, and then the blogs and you get a system that is fed by erroneous data that accepts it as fact and acts on it. One needs to only notice the fact that great majority of people in the US are convinced that women are the sole victims of domestic violence to understand the power of the media and particularly the media in combination with "studies" that are used more for propaganda than for gaining an understanding of the truth. The next section will explain exactly how feminist researchers told only half the story about domestic violence and in doing so have left the majority of people in the U.S. believing only women are victims of domestic violence.

STRAUS

There are millions of compassionate and loving people in the United States who have been given erroneous information about domestic violence. Over the years the media and academia have offered a steady stream of information that indicates that women are the only victims of domestic violence and men the only perpetrators. We have all been deceived. What most don't know is that a part of that deception has been intentional and has come from the scientific community. As hard as it is to believe it is indisputable. Most of us had no idea of this deception until recently. More and more is now coming out about the symmetry of victimization in domestic violence. Men and women are both victims of domestic violence and also perpetrators.

One of the breakthroughs that have helped us identify this deception was the journal response of Murray Straus Ph.D. Straus has been an acclaimed researcher of family and interpersonal violence for many years. In his article he unveils the ways that this misinformation has been intentionally spread via "research." He shows the seven ways that the truth has been distorted. It is a fascinating yet sobering article that shows how, without actually lying, the researchers were able to distort things and make it appear that it was something that is was not. We all know that once a research study is published the media will latch on and print the results as gospel truth so the media became the megaphone to spread the misinformation once it was inked in the scientific journal. I would highly recommend your reading the full report by Straus.

Let's go through the seven ways one by one.

1. **Suppress evidence.** The first type of deceit that Straus describes is suppressing evidence. The researchers would ask questions about both men and women but only report on the answers from women. The half-story would leave readers with the impression that it was only women who were victims even though the researcher had the surveys of male victims on hand they simply didn't report it. The data on male victims was simply buried while the data on female victims was reported. Straus discusses the Status on Women report from Kentucky in the late 1970's that was the first to use this strategy.

They collected data on both male and female victims but only the female victims were discussed in the publications. Scientific method is dependent upon creating a hypothesis and testing it. If you get data from your test that is contrary to your original hypothesis this is just as important as getting data that affirms the hypothesis and can be used to adjust your original hypothesis. To ignore ones own data that contradicts the hypothesis is the epitome of disregard to the foundations of scientific inquiry. It leaves the realms of research and enters the realms of propaganda and shaping the outcome to mislead.

2. **Avoid Obtaining Data Inconsistent With the Patriarchal Dominance Theory.** The second method described by Straus was that of simply not asking the questions when you didn't want to hear the answers. The surveys would ask the women about their victimhood and ask men about their perpetration but failed to inquire about women's violence or men's victimhood. If you ask questions that address only half the problem you are certain to conclude with only half the answers. Straus highlights a talk he gave in Canada where he evaluated 12 studies on domestic violence. Ten out of the twelve only asked questions about female victims and male perpetrators. If you don't ask the questions you will never get the answers. Publishing half the truth is intentionally misleading.

3. **Cite Only Studies That Show Male Perpetration** Straus reveals a number of situations where studies or official documents would cite only studies that showed female victims and male perpetrators. He uses the Department of Justice press release as just one example where they only cite the "life- time prevalence" data because it showed primarily male perpetration. They omitted referencing the "past-year" data even though it was more accurate since it showed females perpetrated 40% of the partner assaults. Straus shows journal articles and names organizations such as the United Nations, World Health Organization, the US Department of Justice and others who used this tactic to make it appear that women were the primary victims of domestic violence and men the primary perpetrators.

4. **Conclude That Results Support Feminist Beliefs When They Do Not** Straus showed an example of a study by Kernsmith (2005) where the author claimed that women's violence was more likely to be in self defense but data to support the claim didn't exist. Apparently he had made the claim even without any supporting evidence. Straus

shows that the self defense category was primarily about anger and coercion and not about self-defense at all but this didn't stop the researcher from claiming the erroneous results which of course could be quoted by later studies as proof that such data does indeed exist.

5. Create "Evidence" By Citation The "woozle" effect is described by Straus as when "frequent citation of previous publications that lack evidence mislead us into thinking there is evidence." He lists the Kernsmaith study and a report from the World Health Organization as examples. Both made claims (without evidence to back it up) that women's violence was largely in self-defense. The claims were quoted repeatedly and people eventually started to believe that the claims were correct.

6. **Obstruct Publication of Articles and Obstruct Funding Research that Might Contradict the Idea that Male Dominance is the Cause of Personal Violence** Straus mentions two incidents that illustrate this claim. One was a call for papers on the topic of partner violence in December of 2005 from the National Institute of Justice where it was stated that "proposals to investigate male victimization would not be eligible." Another was an objection raised by a reviewer of one of his proposals due to its having said that "violence in relationships was a human problem." He also stated that the "more frequent pattern is self-censorship by authors fearing that it will happen or that publication of such a study will undermine their reputation, and, in the case of graduate students, the ability to obtain a job."

7. Harass, Threaten, and Penalize Researchers who Produce Evidence That Contradicts Feminist Beliefs Straus provides details of a number of incidents where researchers who found evidence of gender symmetry (that both men and women were victims and perpetrators) in domestic violence were harassed or threatened. He described a number of instances such as bomb scares at personal events, being denied tenure and promotions, or "shouts and stomping" meant to drown out an oral presentation. He relates being called a "wife-beater" as a means to denigrate both himself and his previous research findings.

[image]Straus concludes that a "climate of fear has inhibited research and publication on gender symmetry in personal violence." His words help us to understand the reasons that our public is so convinced that women are the sole victims of domestic violence and men the only perpetrators. It has been years and years of researchers telling only half the story and when we get only half the story and consider it the whole truth we are likely to defend our limited version of the truth and ostracize those who may offer differing explanations.

The matter is further complicated due to the media having acted as a megaphone for the half story that has emerged so the "common knowledge" that has emerged from the media for many years has been half the story and due to its not telling both sides of the story, it is basically misinformation.

What this tells us is that we need to stay on our toes when it comes to social science research. Straus's paper has helped us immensely in seeing how research can be set up to appear to tell the truth but fail miserably in doing so. While the researchers are not technically lying, the end product is similar since it produces only a partial image of the reality of domestic violence and leaves people without the details to fill in the reality of the situation. It is likely a good idea to have a look at the way each study gets its data, the exact nature of the people being used as subjects, and the conclusion drawn and if they are congruous with the data that was gathered. Next, in Part Two we will look at a study that uses Straus's first example, ignoring ones own data.

Part Two

University of Toronto Stu-dunces Union At it Again.

Dan Perrins · 18 June 2013 · Archived copy · Original

The Canadian Federation of Students held their annual meeting in Ottawa three weeks ago. Its a 4 day annual event and this year ran from May 30 – June 2, 2013 .
No matter how much I want to make a trip to that 'show' and ensure that feminist inspired censorship does not ensue, it just ain't going to happen. The best I can do is to report on it and attend events in my own community. (I attended the Slutwalk in Hamilton; bringing a bit of perspective to all the sluts.)
Those are the facts of the case. Now lets move onto the U of T Grad Student's lies, I mean assertions.
No I was right the first time, lies.
Their motion with the designated title of Motion 2013/05:N16 at first glance, like most feminist inspired writing of policies, laws, and legislation looks innocuous enough. But do not let the title of the motion fool you. If you are a student and male it is poison.
In fact if you are a human who enjoys pure uncensored free speech and the freedom to explore the discussing of ideas it is absolute intellectual cyanide mixed with the feel good veneer of feminism.
So lets reproduce that piece of feminist inspired fascism.
[image]

First I agree there is an increase of men's issues awareness groups, the reason U of T Grad Union; males have serious issues they face starting from birth and ending with death. Sometimes that death comes tragically early at their own hands.
With their next statement they come right out and lie about men's rights activists providing environments for misogyny.
Do we attract males who have been hurt and abused by a corrupt misandric society?
I'd have to agree we sometimes do have a disturbed individual or two come by and try to join but they are ousted from our ranks and urged to seek the medical help they desperately need. This is NOT accomplished by feminists, or feminist dogma but by the moral and ethical people within the Men's Human Rights Activists ranks.
I do have an observation though, well a point of contention. If the MHRM can attract individuals who engage in sexism and misogyny then is it not equally possible that women's campus groups attract people who encourage sexism against males, and, wait for it, misandry?
Its a fact misandrists just like misogynists exist.
All one need do is look at some of the articles here on A Voice For Men for the proof. This one article in particular, but don't stop at that single article for there are many more dear reader.
Remember feminist groups you claim that women are equal to men, and therefore are equally capable of the evil you claim only men do.
Or is that only true when feminism isn't being scrutinized for its actions and positions. At which time feminism falls back on 'we are poor oppressed victims' of a one sided, shallow, definition of the alleged patriarchy.
The Toronto Students Union next claims are that we, the MHRM, 'promote misogyny', 'hateful views towards women', and 'ideologies that promote equality', 'challenges women's bodily autonomy',' justifies sexual assault.'
(Note we are not alleged to enjoy kitten sammiches something they forgot to add in their list of lies.)
Now I vehemently disagree with all that is claimed in that clause from the Toronto Students Union. We do not promote misogyny but do promote true equality, where an individual is held to the same standard regardless if they are male or female. We are not hateful towards women and welcome those women who see feminism for its true nature, a violence endorsing dogma. Their claim feminism is an ideology that fosters equality is laughable at best for any who have seen the actions taken by the feminists and their male enforcers at the recent CAFE events. I am a loss as to where the claim we challenge women's bodily autonomy comes from. Most likely they are confused due to the fact that we advocate for men's bodily autonomy and you know if a man said it, the subject matter must be against women. The MHRM also doesn't justify sexual assault, we do however stipulate that the burden of proof in

sexual assault cases stay at beyond a reasonable doubt and not on a balance of probabilities just like any other crime feminists.
And in the next clause from their politician like lying mouths are as follows:

we[MRAs] endorse misogyny, sexist, cissexist, heterosexist, and homophobic cis-male-privilege in society.

Good grief cis is getting monotonous, but for all their claims they have as yet to produce a shred of evidence supporting their lies, erm I mean allegations.
I would suggest the University of Toronto read some of the articles from our own Andy Bob, a homosexual and extremely well respected contributor to the MHRM (love you for what you do brother) and Correctrix, a transsexual (I don't know you as well as I do Andy, Correctrix but love and respect what you do just the same.) And of course Karen Straughan, who freely admits to her bi-sexuality.
Those facts and people apparently escaped the U of T students union myopic university educated, gender studies indoctrinated observations.
They at least get the next part right, and I do have a sliver of sympathy for them. I also have a ton more sympathy and concern for their male children. Being raised by gaslighting liars is a terrible way to grow up.
But still they are correct men's rights organizations are springing up all over the place and the reason is due to feminism's toxic rhetoric and dogma. Nature abhors a vacuum U of T feminists and right now masculinity and all the great and honorable qualities that are linked to it is in a vacuum. This vacuum was created by your ideology, YOU are the reason the MHRM exists. You created this mess society is in from the last 50 years of horse-shit lies.
How a movement like feminism could be so naive is beyond me. To assume that feminism could throw half the population under the bus, vilify and demonize said half of the population and think there would be no sane ethical and moral individuals who would call them on their crap is crazy. I'd say that qualifies as feminist privilege, assuming nothing will be done while engaging in misnadry.
Their last bit is interesting. They bring out the already dis-proved claim that women from the last CAFE lecture given by Professors Nathanson and Young were threatened by the MHRM. Even some of our non-calorically challenged detractors could not prove that claim, but that ain't stopping the U of T students union.
Why let a little thing like truth stop you right feminists?
I would like to see some of these threats the U of T Students Union claims that some of the female protesters may have had some trolls look them up and make some nasty comments. Comments which I do not endorse or condone.
That unfortunately is something that happens to people who are vocal about their views.
News flash there are moronic individuals out there who do engage in those types of activities.
Threats happen to males they happen to females.
And sometimes feminists manufacture those threats themselves like in the Meg Lanker-Simons situation.
Am I saying that all those threats against those protesters are manufactured? No I am saying that feminists are known for doing this.
One last observation about that the U of T students union may wish to consider. It is known as Section 2 of the Charter of Rights and Freedoms. Words so important they are enshrined in Canada's Constitution. Words that I am going to reproduce in their entirety below.
Fundamental freedoms
2. Everyone has the following fundamental freedoms:
(a) freedom of conscience and religion;
(b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;
(c) freedom of peaceful assembly; and
(d) freedom of association.
Considering this is the highest law in Canada University of Toronto Students Union what makes you think you are above it?
What makes you think you are above the laws of nature and its abhorrence of a vacuum?
[*As of this date the minutes for the 2013 Canadian Federation of Student's General Meeting remain unavailable on*

their website. The editorial team at A Voice for Men invites anyone with additional information on whether or not Motion 2013/05:N16 passed, to get in contact with us.]

Dissecting Michael Kimmel

Paul Elam · 19 June 2013 · Archived copy · Original

Michael Kimmel, famed for his seminal, man-hating opus, "Guyland," has managed to drum up a suitcase full of cash so that he can fund the start-up of a center for men and "masculinities."

Before I go on it must be noted that this is the absolute highlight of Kimmel's life. After decades of floating redundant conferences (mostly on papers from grad students and even some undergraduates), as a part of a cadre of post middle-age, insulated academicians, Kimmel has finally convinced someone with a wallet to take him seriously enough to fund his attacks on men and masculinity.

True to his distorted understanding of "men," his board of advisors for the Center includes such experts on human males as Gloria Steinem, Jane Fonda, Carol Gilligan and Eve Enslar.

Do you need a moment? Do you need a smelling salt?

Yes, the crew that doesn't need men (unless they are marrying rich ones), women who need men "like a bicycle needs a fish," is now set to advise a university on the study of said fish.

Kimmel is just giddy imagining the academic glory.

If you want a good read on just how funny this particular bit of feminist insanity really is, take a quick trip here. I promise you will laugh till you cry. And then you will cry some more.

As for the treatment I want to give this matter of the foxes governing the henhouse, I think a good bit can be revealed with a dissection of their press release. Plain text: Kimmel – italics: me.

STONY BROOK, NY, May 20, 2013 – Stony Brook University will receive a two-year $300,000 start-up grant from the John D. and Catherine T. MacArthur Foundation to establish a new Center for the Study of Men and Masculinities.

This means Stony Brook will get $150K each year, but the foundation might decide against funding the second year if anyone important actually figures out what Kimmel is up to.

Led by Michael Kimmel, PhD, a Distinguished Professor…

Let's stop, shall we? "Distinguished" is not a title or any other designation of Kimmel's academic credibility. It means nothing. It is a sales pitch, and a cheap one, likely written into the press release at Kimmel's distinguished insistence.

…of Sociology…

Stop, again. What is a sociologist doing heading an interdisciplinary field? I am just asking, because, you know, someone should.

…at Stony Brook University and one of the leading researchers and writers on men and masculinity in the world today the Center will focus on the emerging and integral discipline of men and masculinities…

Excuse me? Emerging? That is news, directly from Kimmel himself. He sent me a snotty email three years ago after I made an inquiry of him and his fellow ideologues at the National Organization of Men Against Sexism, another group that addresses the issues of men as long as the feminists who hate them approve.

In his email, he seems to think that he has already made men's studies all the rage:

"I should point out, though that the national Conference on Men and Masculinity includes a Men's Studies Conference, which, together with the American Men's Studies Association's annual conference – both of which have been taking place for about two decades — provides ample evidence that a robust and healthy field of Masculinity Studies already exists and is well institutionalized in the U.S. and abroad."

Well, I suppose a discipline could still be "emerging" after two decades, especially since all those conferences Kimmel is resting his laurels on were one in the same with the conferences mentioned at the start of this article; conferences that were held, not on the work of accomplished academicians, but on papers done by students in areas like queer studies and "black masculinities."

In other words, they got together for a few drinks and slapped each other on the back for doing largely nothing, then, down the road, crowed about two decades of "Masculinity Studies" that existed nowhere but the scheming mind of Michael Kimmel.

…but an important component of gender studies. The Center will open in the fall of 2013.

Supplemented by additional funding from Stony Brook University…
That would be taxpayer money.
…and additional foundation and private support…
And what might these be? A State university would be required to reveal this,
…the grant will be used to establish the Center, as well as the first international conference on Men and Masculinities in 2015…
This is where Kimmel just plain lies. Miles Groth of Wagner College has already hosted two of these, in 2011 and 2012. Kimmel is breaking first ground on the study of men in the same way Columbus "discovered" America.
It will also fund the development of a new Master of Arts program in Masculinity Studies scheduled to begin in fall 2017 – the first of its kind in the world…
More bullshit. A program at University of South Australia will be the first in the Fall of 2014, offering a graduate certificate, an MA and then in a few years more the PhD. It will also study males without consulting Gloria Steinem and Jane Fonda, which is precisely why Michael Kimmel will not even acknowledge it exists.
…and enable the University to solidify long-term funding for the ongoing operations of the Center.
The degree program means tuition dollars for the University, which all they care about and what Kimmel has undoubtedly promised them.
Finally, it will enable Stony Brook to begin external fundraising and identify the areas and personnel…
This means hiring people that Kimmel wants hired and grant writers he will oversee that can best "facilitate the conversations." This is jargon, which means getting professionals in psychobabble in on the act.
…between researchers and practitioners that are envisioned as central to the Center's mission.
To begin, the Center will host a series of monthly seminars and two to three large forums per year, which will build and gather a community of academics and activists…
*Now we see the critical phrase: "academics and **activists**". This has been the collaboration of Gender Studies people that turned the university into a place to promote feminism. Activists on campuses? Well, what else can one do when you don't have a legitimate interest in the scholarly pursuit of knowledge?*
…in the local area.
That means New York City.
The forums called "Challenging Conversations" will focus on politically divisive issues, such as prostitution, sex trafficking, the pornography debate, the boy crisis in schools, and more, noted Kimmel.
Only the last item has anything to do with boys, men and masculinity. Even the "boy crisis" is a direct rip off of Warren Farrell, and is there for effect, not practice. All the rest is feminism; see next paragraph.
Members of the Center's advisory board include Gloria Steinem, Martin Duberman, Jane Fonda, Eve Ensler, Carol Gilligan, James Gilligan, Frank Ochberg, Gov. Madeleine Kunin (Vermont), Catharine Stimpson and Hampden-Sydney College President Chris Howard.
[image]
Michael Kimmel's advisers on masculinity.

"This emerging field is international and interdisciplinary," said Professor Kimmel. "Much work on masculinities uses the prisms…
Prisms:This is his nod to the LGBT rainbow which is central to Women's Studies, led almost entirely by radical lesbian feminists.
…of feminist theory, multiculturalism and queer theory…
All buzzwords for what has ruined academe.
…and discussions of differences among men (by race, class, sexuality, age, religion, region and the like)…
This is a sociological perspective entirely, not multidisciplinary. And it begs the question again, why is a sociologist heading a supposedly multidisciplinary endeavor?
…are just as salient as discussions of similarities and differences between women and men."
But here he is slipping in his eagerness. He does not admit differences between women and men! Michael, what were you thinking? But thank you for the quote!

Kimmel envisions the Center as being an umbrella
Let's make that a circus tent.
…for the research that is being done globally…
There is none being done outside western countries and the USA, which is still the center of feminism; Many European universities laugh at thiswhole feminist academic scene.
…as well as a place for dialogue with activists and practitioners…
Again, activism? Professionals in psychobabble?
…who are engaged in programs to engage men…
To engage men in what? More nonsense and rhetoric?
…all over the world.

> **"I intend it to be a place where that dialogue between researchers and practitioners, between academics and activists, will be the central defining feature," he said. "It is a conversation that I find too rare on both sides of that divide: academics who know little about what is happening on the ground, and activists who think they are inventing the wheel each time they develop a new program."**

Activism! Activism! Nothing here about serious academic work!
Stony Brook University is also the home of the field's most visible and prestigious scholarly journal, Men and Masculinities, for which Professor Kimmel is the founder and editor. The journal publishes four times per year with one special thematic edition. Academic conferences, scholarly journals, and collaborative research projects are proliferating in both social sciences and humanities, noted Kimmel, with eight scholarly journals in the field of Masculinity Studies, and most gender studies journals now welcoming work by and about men, including Signs, the flagship journal in Women's Studies that offered a special issue on Masculinities in 2010.

The 2015 International Conference
The 2015 International Conference on Men and Masculinities will gather many of the world's foremost researchers in their respective fields, as well as people engaged in policy-oriented initiatives and direct service projects all over the world.
Notice how he names no one? He cannot name anyone because he is not in contact with those who are not allied with feminists. What he has in mind is "advisers" who will attract crowds.
"The conference will do more than merely inaugurate the Center; it will establish it as the single most visible institutional arena for furthering this urgent dialogue," said Professor Kimmel. "These conversations will produce new research projects, deepen programs already in existence, and suggest the sorts of collaborative work that can generate local, national and regional policies."
Bullshit rhetoric and nothing more.
The conference is scheduled to take place at Stony Brook Manhattan and will be open to graduate students and personnel from non-governmental organizations (NGOs) and United Nation (UN) agencies. The Center will partner with various UN-based organizations as well as national and global NGOs to provide scholarship opportunities for their personnel engaged in projects around the world.
This connection with political organizations is ominous–and what does it have to do with scholarly work?
Kimmel anticipates 400 attendees…
Mostly supporters and "stars."
…from all over the world during the three-day conference. "It will be the first conference devoted specifically to the dialogue between researchers and practitioners, which will be reflected in the session organizations eschewing traditional formal paper delivery in favor of specific global dialogues…
S*itting around cheering, chatting, waving banners.*
…about 'What do we know?' and 'What do we need to know?'" he said.
No papers? No formal presentations? This is not an academic enterprise. Do I need to repeat that?
The conference will also inaugurate the Master of Arts program in Masculinity Studies, a free-standing program

associated with the Department of Sociology and Women's and Gender Studies at Stony Brook. The Center will welcome the first classes to the MA program in the fall of 2017. "The MA program will be an important ongoing activity of the Center – vitally tied to its mission of bringing together researchers and practitioners…

Training more activists.

…and also promoting the field," said Professor Kimmel.

Kimmel earned his BA (sociology and philosophy) with distinction from Vassar College, an MA (sociology) from Brown University and a PhD (sociology) from the University of California at Berkeley. He has authored nearly 200 peer-reviewed scholarly articles and numerous books on gender and masculinities including Men's Lives (2010), The Gendered Society (2011), Manhood: a Cultural History (2012), and Guyland: The Perilous World Where Boys Become Men (2008). He has co-edited The Handbook of Studies on Men and Masculinities (2005) and Men and Masculinities: a Social, Cultural and Historical Encyclopedia (2004) which was named "Best of Reference 2004" by the New York Public Library. Professor Kimmel's current research, a comparative study of the extreme right, white supremacists and neo-Nazis in the United States, Germany and Scandinavia, will be published in a new book, Angry White Men, in late 2013.

UK Feminists: Let's Keep Women out of Prison

Michael Reed · 19 June 2013 · Archived copy · Original

Lady Justice wears a blindfold to indicate that she cares not about a person's race, sex or social class. Shockingly, British feminists are arguing in favor of removing that blindfold when it comes to a criminal's sex. They're arguing for changes that would offer women a greater chance of community-based rehabilitation rather than prison. It's an idea that has been floating around in the femisphere for a while, and the flagship British project, which is funded by the government, is called Inspire.

The project, which was started in Brighton on the south coast of Britain, runs a set of centers that organize community rehabilitation facilities for female offenders. The lobbying carried out by this group is in favor of this approach being employed on a wide scale, as they claim it has proven very effective.

"A significant proportion have also experienced serious and sustained violence or sexual violence either as adults or as children." – Inspire Women's Project, Executive Summary.

So, what could the argument for prison avoidance for women actually be? This article published in The Independent last year sums up the feminist argument very well. Even the title, "Mothers & Prison: The alternatives", is wrong-footed from the start as it's a bit unfair to claim that mothers deserve special status in a society in which men don't have equal rights of custody.

And it's all downhill from there. Like a lot of feminism, the arguments of Inspire use a trick of omission when attempting to justify unequal treatment for male and female criminals. The supporters of this policy say that female offenders are typically from disadvantaged and abusive backgrounds. They are probably right, but what they leave out is that this is that this sums up the background of practically every man in prison. A history of abuse and neglect is often characterizes the early life of a repeat criminal offender. In the same way, a huge proportion of men in prison have suffered from or currently suffer from mental illness, a point that Inspire makes about female offenders.

To mull these issues is to touch upon a question that has tasked philosophers and commentators throughout time. What is the purpose of punishment? Is it to reform the individual, or to mete out a punishment that evokes a sense of satisfaction within the wider society? Is its purpose to provide a deterrent to the criminal, and by example, other citizens?

It's worth noting that most of the case histories that are presented in order to bolster the feminist argument are the product of self reporting on the part of the offender. It's a well known cliché that every criminal is an expert at manufacturing a believable sob story. Practically every man in prison would, given a chance, argue that he is a victim and that his case deserves sympathy. Women making this argument have the advantage that it's difficult to walk down a city street without seeing a poster of a woman suffering an unfair plight, the product of a society that is very quick to see women as victims.

"It costs £45,000 to keep a woman in prison for one year – while almost 45 per cent of all women released from custody in 2010 re-offended within 12 months." – Ministry of Justice website.

It's hard to see how any of the examples that Inspire and its like-minded supporters offer can, in any way, be used to justify unequal treatment for men and women. Whatever you say about female offenders and the treatment that they deserve is typically true of male offenders.

Were there a universal set of rules to exclude some offenders from normal treatment, what might they be? If the criminal has a hard luck story, should they be able to avoid prison? Or a history of mental illness? What if they had a really good excuse and won't do it again? If so, prepare to release about 90% of the male prison population back onto the streets. It would certainly save some money, in the short term. That too, pointing out the high cost of keeping women in prison, is used as a justification for special treatment. It also fails the same basic test that all arguments for unequal treatment do because whatever you say about female prisoners is typically true of male prisoners.

Some may debate whether community sentencing as opposed to imprisonment is a "soft option" after all, and much of the rhetoric employs phraseology such as "tough community scheme". A simple test would be to offer each

sentenced criminal a choice between going to prison or doing a community sentence. Bear in mind that by the time a criminal is facing imprisonment, they are usually sufficiently familiar with the justice system to make an informed decision. According to the backers of female-specific schemes, criminals would show no preference for community sentencing over prison.

Even if there there are found to be differences in the effectiveness of community sentences for male and female offenders, it makes no real difference. If it were proved that recidivism amongst male offenders given community sentences was higher, feminists would claim that it was evidence that community sentences were not the correct approach for male offenders. However, if it were found that recidivism amongst female offenders on community sentences was higher, feminists would claim that this proved that female offenders needed greater support. You can't win on that one.

A basic thought experiment can be used to clarify the matter further. Let us say that it was discovered that in 1970s South Africa, the Government had declared that white people would receive different treatment to black people when they committed a criminal offense. It might have argued that white people were less likely to be involved in crime and that the minority that did commit crimes were typically victims of hardship and deprivation. Further more, measures such as education and community service seemed to be more effective than prison with white criminals. Could you live with that?

Resources

A UK Government webpage that details the aims of the scheme
A UK newspaper article that endorses the scheme

“Woman and Her Right to Kill” – 1922

Robert St. Estephe · 19 June 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. “Gonzo journalism” is characterized as tending “to favor style over fact to achieve accuracy.” Yet history – especially “social history” – is written by ideologues who distort and bury facts in order to achieve an agenda. “Gonzo” writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new “transgressive.”
Welcome to the disruptive world of facts, the world of Gonzo History.

?•? ?•?
DAILY EDITORIAL DIGEST APRIL 19, 1922

[FULL TEXT]: Whether it is not wasting the money of the taxpayers trying women for murder in cases where the so-called unwritten law can be evoked is the subject of comment throughout the country. The discussion centers upon the recent acquittal of Miss Olivia Stone, the Cincinnati nurse, who shot a former corporation counsel of that city because she alleged he had failed to keep his promise to marry her.

[image]“If women who commit crimes of passion are always to go free,” suggests the NEW YORK WORLD, “why bother to try them? Why not provide an immunity procedure, based on the unwritten law and including recognition of the tender susceptibilities of sympathetic jurors, whereby the process of exculpation may be shortened and cheapened? The plan would do away with considerable hypocrisy and humbug in the name of justice,” which leads the Syracuse, N. Y. HERALD, to remark:—”Why not? Why should the money of taxpayers be wasted in the prosecution of women who kill their comrades in illicit relationship?

If the law making deliberate murder a capital offense is to be suspended in the discretion of juries, when the assassin is a woman, it would be better for the cause of justice, and it would make law more respectable, specifically to exempt from any punishment women who murder their paramours. Such travesties of justice as this help to give fresh impetus to the crime wave.”

It is pointed out by the BROOKLYN EAGLE that “we no longer stage a purely judicial proceeding for the trial of a woman accused of murdering a man from whom she has suffered real or fancied wrong. Instead we stage a melodrama, with the defendant as the persecuted heroine and the dead men as the villain.” The EAGLE points out that while the judge may try to hold the scales of justice even, acquittal is certain, and adds:—”Perhaps one of the earmarks of our civilization is our frank recognition of the fact that law can be made to mean one thing for a man and an entirely different thing for a woman,” Which brings from the Worcester TELEGRAM the suggestion that “juries of normally hardboiled males continue to view crimes through a glamor of romance, chivalry and sympathy, set the seal of their approval upon homicidal endeavor and bid the law, instead of the defendant, go hang,” while the Columbus, Ohio, STATE JOURNAL, sarcastically remarks that “the acquittal is in strict accordance with the exact terms of the unwritten law and we trust will give added impetus to the movement among our girls in their pursuit of happiness to arrange to be deceived and then shoot.”

The fact that the verdict, like all of its kind was, after all, “against society,” is pointed out by the Pittsburgh, Pa., GAZETTE TIMES, which feels convinced that “Americans do not believe in the unwritten law, as commonly defined; they do not believe in private vengeance, the forgiveness of which by a jury amounts to usurpation of authority by twelve men whose sole duty is to determine the facts of a case. Justice for society demands that the criminal courts function legitimately.” And in this specific case, the Danville, Va., REGISTER, points nut. there was no evidence only by Miss Stone herself that she had been wronged by Kinkead and adds: “even if he had

deceived the woman as she claims, does that justify her in shooting him down?" And acquittals of this character naturally will have the effect of encouraging women to slay the Lafayette, Ind., JOURNAL-COURIER believes, and "thus is murder in a "love nest given a place among the favorite indoor "ports of the day."

The jurors may have had some justification for their verdict in the opinion of the Richmond, Va., TIMES DISPATCH, which points out that "the evidence in this case had revealed to them a defenseless young woman, her betrayal and subsequent relentless hounding by a man who led a Jekyll-Hyde existence, her humiliation and desperation—then the fatal meeting.

That was the picture impressed upon the minds of the jurors, and, right or wrong, the verdict they gave is the verdict we may expect to continue hearing in eases of this sort."

Which prompts the Savannah, Ga., NEWS to suggest that in view of the imposition of a seven and a half years imprisonment on Gussia Human in a New York court for perjury at her lover's trial for murder and the acquittal of Miss Stone "the truth may be that the greater the crime the less likelihood of punishing, the woman in the case." And the Richmond, Ind., ITEM, feels convinced that "it has got to a point where almost any woman can be sure of acquittal for killing a man. All she has to do is to throw hysterics and shed tears in court and her conviction is seemingly impossible."

The Port Huron, Mich., TIMES HERALD, feel that "one may have unlimited sympathy for the wife who kills the woman who steals) her husband, and may find plenty of excuses for the man who shoots his friend for violating the honor of his wife, but (here is considerable question whether it is a wise method of administering justice, although too often the punishment may ho well deserved."

The economic phase of the situation furnishes a strong appeal to the editor of the Worcester, Mass., GAZETTE, who sarcastically declares that "taxes are high; government is expensive, let's save hundreds of dollars and much nerve force. When a lady pulls her trusty gat and perforates her sweetheart don't arrest her. Save time and money and wear and tear. Besides, this plan would enable the killer to get on the stage or in the movies within a day or two after the killing." The very fact that there are so few, by comparison, killings by women leads the Cleveland NEWS to call attention to the fact that "it may be said the nature of American women is demonstrated as being generally and notably kind, patient and peaceable by the fact that murderesses are not more numerous in a country where it always is an open season for man hunting by women."
[Daily Editorial Digest – Resume of American and Foreign Opinion, "Woman – And Her Right To Kill," syndicated, Appleton Post-Crescent (Wi.), Apr. 19, 1922, p. 4]

Prone to Violence, Introduction and Preface

Erin Pizzey · 19 June 2013 · Archived copy · Original

*Editor's Note: We are pleased to have obtained permission to reprint Erin Pizzey's classic book, **Prone to Violence**, first published in 1982. This book is a must-read on the subject of domestic violence, and is what people from the former Soviet Union would call "samizdat," as the book was subjected to concerted campaigns to make it unavailable for publication or distribution in the UK or United States. Over 30 years ago, gender ideologues were already trying to hide the truth–that men and women are equally prone to violence. Although parts of this book are dated, what's most shocking is how fresh and timely most of it still is: little has changed in the last 30 years, except that the vast majority of peer reviewed scientific research done since its publication has only bolstered all of Erin's most salient points. When it comes to domestic violence, women and men are about as violent as each other, just in somewhat different ways, and its primary victims are children.*

We begin our series with the preface of "Prone To Violence." Watch for the other chapters to be published here on AVfM. If you have ever been involved in an abusive relationship with a woman (or man for that matter), you owe it to yourself to read this book. And if you know someone who is, or has been, in such a relationship, you owe it to them to get them to read it. –DE

PREFACE TO "PRONE TO VIOLENCE"

The premise of our work is that every baby needs to feel love and happiness. A baby will bond these instinctive feelings to whatever people and situations are available. It is the birth-right of every child to be surrounded by nurturing and loving parents in an atmosphere of peace. In a non-violent family, a child grows up in such an atmosphere, and then, working from the secure base of being loved, will develop an independent and choosing self that is able to recreate happy love both in future relationships and with its own children. In a violent family, however, this birthright to love and peace is betrayed, because from the moment of conception the child lives in a world where emotional and physical pain and danger are always present. The child then bonds to pain. This bonding becomes an addiction to pain. The child then cannot grow to form an independent self, because he or she is slave to this addiction. Throughout life, the person then recreates situations of violence and pain, for those situations stir the only feelings of love and satisfaction the person has ever known.

Whether the children of violent families learn to find satisfaction through the inflicting or the receiving of emotional and physical pain, the violence that these people live on is merely an expression of pain. The role of the caring community is to undo this fundamental betrayal of people who have been emotionally disabled by their violent childhoods. By creating a loving environment in which deep internal work can be done to help violence-prone people to understand and to overcome their addiction to pain, these people can then learn to trust and be happy in love instead of pain.

This book records ten years of work in such a community, along with the techniques and insights gained through these years.

The work now continues in Britain through Women's Aid Ltd., which runs a house in Bristol.

The Author 19 February 1982

INTRODUCTION TO "PRONE TO VIOLENCE"

The idea of a meeting place for women and their children grew out of my disastrous brush with a local group of the newly emergent Women's Movement in 1971. I was then feeling lonely and isolated, with two small children to care for, and a husband frequently away. When I first began to read the articles that other women were writing, I felt they were writing about me. It was certainly a liberation to find I was not the only woman who could not knit or sew, and that there were other women out there who shared my pathological hatred of housework. I began to look out for our nearest group.

Unfortunately that group, in particular, seemed to be more concerned with world politics than with my day-to4ay problems, like how to cope on my own with two children, two dogs and a cat – for the loneliness was sometimes dreadful. Luckily I did meet some women like myself who wanted not only to bring up their children properly at

home, but also to use their energies and talents in improving our community life, so that we would no longer feel so cut off and isolated that we lived our lives on valium. Therefore we left it to the women's group to decide the solution for world problems, and got on with the more immediate task of finding a place where mothers could meet each other and bring their children.

So with two of my friends I began to scout round Hounslow for a little house to use as a women's centre. Eventually Hounslow Council wrote to me about No.2 Belmont Terrace, and I collected the keys. When I first opened the door, I burst into tears – it was derelict. But it was ours! By now our group had grown quite large, and we determinedly got on with the work. Harry Ferrer, our plumber, showed us how to fit pipes and mend washers, and we completely renovated the building until one day it was ready for occupation.

Mothers living locally began to call by on their way to and from school. They would stop in for a chat or to share a problem with us. Gradually we all pooled our knowledge and began to learn the complex Social Security laws. We discovered that many women would come to see us who could not face anything as authoritarian-seeming as a town-hall or a Social Services department. We had created a very happy little community of people from all walks of life, who knew that any time they were lonely or in need of company they just had to go down to No.2 Belmont Terrace, and someone was almost sure to be there to talk to. And even when no one was there, it was still a warm, welcoming place to take your kids. Then home did not seem so much like a prison.

All this changed the day the first battered woman walked through the front door and showed me her bruises. 'No one will help me,' she said. Those words took me back to a time in my own childhood when no one would help me – as I begged them to bury my mother because my father refused to. 'I will help you,' I promised her, and refuge was born.

Within weeks there were at least forty mothers and children packed into four tiny rooms. Fortunately for me, our predicament was high-lighted in a small piece written by a journalist for the Observer. After that a man called by one day and, sitting himself down on a mattress, asked me what I most needed. 'A new house,' I told him. 'Go and find it,' he said. I did. This man was Neville Vincent, the Managing Director of Bovis Ltd. In November 1974 we acquired a much larger house in Chiswick High Road. However, we were still not out of the woods. Even as we moved in, our numbers were already too great. We were still officially overcrowded. Because at that time there was nowhere else for women to run to, I insisted that no one should ever be turned away. As a result, although we were legally allowed to house only thirty-six residents, our numbers sometimes went as high as one hundred and fifty mothers and children. My colleague Anne Ashby agreed with me over the 'open door' principle, and we enshrined it in our policy that the door would remain open day and night. This, of course, created an unbearable tension between ourselves and our local Borough, who quite rightly were worried by the overcrowding, the ensuing health hazard, and the possibility of fire. On 29 April 1976 the Borough first took me to court for overcrowding.

Just before I was to appear in the Acton Magistrates' Court, I was invited to tour America with Tina, Nikki, and Annie, who were working with me at the time. I was genuinely startled and moved that anyone should consider that we had anything valuable to offer, so I accepted at once. We flew into New York on 12 March 1976, and visited sixteen other cities to raise funds for new refuges springing up all over the USA. I remember that I was particularly interested in finding if anyone else had come to similar conclusions on why some people actually choose violent relationships – which is the major theme of this book. But in response I mostly met again the hostility of those people who insisted that all women were simply victims of male oppression.

It seems to me that America's Women's Movement is much more broadly based than its British counterpart. It was with members of the National Organization of Women that we had the best dialogues – at seminars and meetings where people wanted to share a sense of bewilderment arising from the fact that now there were established refuges, so many women seemed to be merely using them like revolving doors. They would come to the refuges when the level of violence got too much, only to return to their violent men for another few weeks, and then come back to the refuges again for help.

Some of the refuges dealt with this problem by allowing such women three visits only. As they explained to me, this rule meant that the staff could concentrate their efforts on the women who genuinely wanted to get out of violent relation-ships. But they knew, just as we did, that if you wanted to do effective work in a refuge, the problems attached to women who seemed unable to stay away from violence would have to be fully explored sooner or later.

Our trip ended with a lunch of honour in Washington DC, sponsored by Congresswoman Lindy Boggs and Congressman Newton Steer. As I stood to give my speech in a lovely room surrounded by members of Congress on Capitol Hill, it was bard not to feel bitter that back home, within a few weeks, I would be facing charges in an English court for carrying out the refuge work I was now describing to a supportive audience.
Thanks to a brilliant manoeuvre on the part of our barrister Stephen Sedly and David Ormondy, a public health adviser, the Acton Magistrates' Court found me not guilty of overcrowding. The good news was followed immediately by bad news. Hounslow appealed, and got ready to take me to the High Court in the Strand.
During this time, through a series of fortuitous events, we managed to persuade the reluctant civil servants to give us a grant of £2,000 a month. This generosity could have had something to do with the threat of our group arranging a sit-in outside 10 Downing Street. We numbered about one hundred and twenty mothers and children, and we were already well known for our immediate ability to get on the streets with our placards and demand action where necessary. We had received a reassuring letter saying that our application for a grant would be considered. However, we heard nothing for several months, and it was not until October 1974, the day before the publication of my book Scream Quietly or the Neighbours Will Hear, that a cheque arrived by taxi, with a letter from the Department of Health and Social Security.
Meanwhile, during the Conservatives' period in office, I had been encouraged by Sir Keith Joseph to apply for an Urban Aid Grant of £10,000 a year. The Urban Aid scheme was a very new idea in those days. Hounslow had many other schemes to put forward to the Government, but due to local pressure and the continued support of a local Labour councillor, Jim Duffy, they did put my scheme in. To their surprise and my amusement, it was granted. By this time, help came from another direction. David Astor had resigned from the Observer and offered me his services. He brought with him the kindly and powerful figure of Lord Goodman. Now, at least, Anne Ashby and I were no longer on our own.
We had a curious mixture of dedicated staff and volunteers. We scoured London, taking possession of empty houses belonging to other boroughs which refused to take financial responsibility for their own families, who turned up on our doorstep. We took these houses over by night, to create new communities for such additional families. By the time of the court cases, Chiswick Women's Aid had established twenty-two squats, and had also acquired the Palm Court Hotel (forty-five private suites), three Greater London Council properties, and a large vicarage in Bristol. Even so, at our main refuge we had to erect large garden sheds in the backyard to cope with the overflow of one hundred and fifty mothers and children living in the house.
As the case in the High Court approached, the battle lines were set, but I was no longer powerless, or fighting in a vacuum. We had Lord Gordon on our side, and I felt very much more confident. In the late spring of 1976, Hounslow took me to the High Court, where I was found guilty of the charge of overcrowding. We appealed this decision, and the matter went to the House of Lords in March 1977. There the five Law Lords reluctantly found me guilty, and I returned to Acton Magistrates' Court for sentencing.
During this time, and responding to so much publicity, other groups had formed to take up the idea of refuge for women and children. Many comprised good, loving people, both men and women, who sincerely wanted to help, but there were also the usual faces seen around all social movements, and I was wary enough to stay clear of their politics. I never saw Women's Aid as a movement that was hostile to men, but The National Federation, which quickly formed, made it quite clear that men were the enemy. This view totally rejected our own philosophy – which cannot be encapsulated in a political theory, but which recognises that the basis of the problem is a human one: violence occurs in both men and women. That is not a politically fashionable view in certain quarters, and, indeed, for them we were outcasts from the very beginning because we had always employed male workers at our Refuge – and we also ran a special house for the men of the problem families who sought our help.
The civil servants, who hated our open-door policy as much as they hated our evidence of the mistreatment of problem families by the various State-run agencies saw their opportunity to get rid of us. They removed our grant on the grounds that we were not a national organisation, even though we had been officially declared so by the Charity Commissioners and our mothers and children came from all over Britain. They handed the grant to the National Federation instead. At about the same time, Hounslow Council voted to remove our Urban Aid Grant, thus hoping to starve us into submission. Fortunately, they did not know that I had been given a sum of £50,000 by an

anonymous well-wisher, which I had tucked away in bonds for just such an occasion. Those staff that could afford to all gave up their meagre salaries. Most of us were volunteers, so that presented little problem, and we soldiered on.

The final court case was my sentencing at the Acton Magistrates' Court on 6 October 1977. The following February, in response to a letter from one of our mothers, the Queen intervened and saved the Refuge.* The war was over, and the rest is history. This book is not about the politics of survival for pressure groups, because that is a whole book in itself. This book is about the problem families and my (and later Jeff's) work with them. Scream Quietly or the Neighbours Will Hear is about how people are violent. Infernal Child, my autobiography, is about how a violent childhood affects children. Prone to Violence is a book about why people are violent. In these pages we can all recognise parts of ourselves, and hopefully, in gaining understanding, we can learn compassion, and in turn help to persuade our society to refrain from further brutalising already brutalised people.

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NOTES

The events and incidents referred to in this book are based on the authors' personal experience and information given to them. The names of the persons referred to in the text work have been altered and all reasonable steps have been taken to ensure that they are not identifiable.

This book is dedicated to all the staff who were working with Erin in 1976, in particular to Anne Ashby who has been her friend and colleague for ten years and who is now the Director of Chiswick Family Rescue. With her capable hands she will guide this new project according to her own ideals and vision. We both wish her every success. Also to David Astor and Lord Goodman who have done so much for battered women and their children. Our thanks go, too, to John Pontin, and to the J.T. Group in Bristol, who have made it possible for our work to continue in this country.

Last but not least we would like to express with this Dedication our appreciation for all the hours of work put into Women's Aid by David Morris and Alan Cohen.

Separately we would like to give our thanks to our publisher's editor Peter Lavery for all his help.

*The Court sentencing and the letter from Buckingham Palace (quoted in full) are described in Chapter Five.

Why Gillard won't go

Jim Muldoon · 19 June 2013 · Archived copy · Original

In June 2010, the Liberals and Nationals Coalition under Tony Abbott were given a 53% national preference over the Australian Labor Party (ALP), which caused the leadership change to bring Julia Gillard to power (Harcher, 2010). The latest Newspoll on June 4, 2013 with Gillard at the helm puts Tony Abbott's coalition in front at 58% (The Australian, 2013). Elections are only a few months away, scheduled for 14 September 2013.

Yet, although all political pundits are predicting a landslide defeat in the next election, Gillard refuses to budge from the leadership. Since earlier this year, individual ALP luminaries have called for her resignation (Scarr, 2013) but she has resolutely refused the whole time (Atkins, 2013).

The next obvious step in the process, as Gillard did to Rudd in 2010, is if she won't jump then someone has to push her. Yet, it seems that the ALP are reluctant to do just that. The Australian newspaper states, "We cannot fathom why the Labor caucus has, for so long, stuck by a leader who will almost certainly lead it to its worst ever electoral defeat (The Australian, 2013)."

The difficulty here for all of the above confusion is that they are continually and desperately trying to avoid the elephant in the room: Feminism.

The closest that anyone seems to get is Janet Albrechtsen of The Australian who says that Labor's quotas for women MPs is largely responsible for the downturn of the party (Albrechtsen, 2013). Not only does it make for poorer female candidates, she claims, but it also encourages factional deals which allows for poor male candidates as well.

To quote her directly: "…until genuine merit becomes the determining factor for preselection, Labor is destined to be populated by the wrong people, chosen for the wrong reasons." And she calls the Gillard a "Quota PM" to let us know exactly who at least one of the "wrong people" is.

However, it is ideology that got Gillard the job in the first place. In 1996 Gillard, with other feminist Labor party workers, started an organisation called Emily's List (Emily's List, 2013). This organisation was set up to fund and mentor female candidates to represent Labor in both state and federal elections.

The doublespeak of this organisation should be enough to show its dishonest intent. They have a "mantra" (the less New Age would call it a slogan), "When women support women, women win".

By "women", Emily's Listers are not just refering to any women, or even feminist women, but feminist women who "absolutely" believe in the cause. Only the fervent need apply.

And, when these women win, who gets beat? Can you think who the losers might be?

A hint might be gleaned from one of the justifications for the Emily's List organisation: "For many women, the cost of running an election campaign can be prohibitive to their involvement in politics."

Of course, by "election campaign" the girls are not talking here about a bare-bones, seat-of-the-pants effort for a seat on a local city council. They are talking about candidates being able to take on the might of Abbott's Coalition in seriously contested state and federal elections.

How many male bricklayers or plumbers could afford such an indulgence? How many men, even in jobs that require a suit, are so well off that they can put their career on hold to try their luck, and many tens of thousands of dollars of their own money, in a campaign that, if they lose, has a return of nothing?

This is why most men who want to run for parliament join a political party. In the Labor camp, the men get funded by party; the women get funded by the party–plus what they get from Emily's List.

Equality! What a shame we all can't get some.

One of the things the Emily's Listers pushed for was Labor taking on a policy of providing 40% female candidates for electable seats. That means if it's a Liberal safe seat, there is no chance of getting elected, so a man can have it.

[Editorial note: the Liberal Party is the Labor Party's primary opposition in the upcoming elections. Yet the Emily's List people appear unwilling to help Liberal women. Interesting, no? –DE]

In other words, before they beat the Liberal men, the Emily's Listers first beat the men in their own party.

However the thing to note here is not just that Gillard's rise lacks merit. Her source of power, therefore, is Emily's

List, and not the ALP, and not the ballot box.
In her "Blue Tie" speech, she declared that Labor is the party for women, and that September 14 will decide "…whether, once again, we will banish women's voices from our political life (Gillard, 2013)." Again, with references to Abbott and misogyny, Gillard turns to the language of the Feminist faithful and not to Australian Labor Party policy.
This speech resulted in some 500,000 men dropping the ALP as their preferred government in a poll taken shortly thereafter (Atkins, 2013). How's that for an inclusive Prime Minister who will bring consensus as only females can do?
It doesn't matter to Gillard, or the Listers, if the ALP remains in government or how badly they might lose. As long as Emily's List remains, Gillard and her ilk will have access to power.
But if Gillard resigns, then she is admitting that she is not up to the job. It means that not only is Gillard a failure, but so, too, is the unstated but always implied premise behind Emily's List: quota-empowered women will do a better job than men ever could.
Therefore, Gillard's resignation would also bring in to question the legitimacy of the other Emily's Listers currently enjoying positions they could never earn on their own account.
What Gillard also knows is that the Sisterhood, benevolent in its support, never forgives and never forgets. If Gillard resigns they will disown and disempower her in a heartbeat.
A recent example of this was Gillard's own dismissal of Trish Crossin, an ALP Senator who favoured Rudd in a failed comeback attempt (Maiden, 2013). The dumping was characterised as "brutality" by Crossin, who received "nothing" for her many years of service to the ALP cause.
As to why the men in the Labor party don't remove her, have a look at Tony Abbott's non-rebuttal rebuttals to Gillard's claims of misogyny. He will not take Gillard on over any feminist issue because he is afraid of the feminists. He knows that any argument with feminists just leaps from one unsupported accusation to the other. In the end, he will sound just as mad as they are with no real benefit for his cause.
For example, try arguing with a feminist that Patriarchy as they describe it never existed and see how long it takes before you are accused of racism and homophobia.
Instead he parades his wife and daughters to deflect accusations of misogyny while he tries to look "women friendly" in the background.
If Abbott is afraid of them, you can imagine how the men in the Labor party are. Some of them, by now, are there because of their feminist friendly position. They depend, to a certain extent, on Emily's List too. Others are there because they were prepared to swap deals with the Listers. None remain who might have opposed them.
Having allowed the feminists to push their way in to their leadership, the ALP is now between a rock and a hard place. To lose the feminists, they fear, would mean losing a large part of their voter base and certainly many of their most ardent activists.
To keep the feminists, it seems, they will probably need to lose everybody else.

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Forgetting to be shamed

John Hembling (JtO) · 20 June 2013 · Archived copy · Original

Andy Hind wrote an article for Slate.com on May 30 called "I'm a stay-at-home dad. I'm a feminist. I have erotic thoughts about random women I pass on the street. How can I stop that?"[1].

I won't dissect Hind's ideologically-induced self hatred in any detail, as numerous other writers have already done that. However, it's worth noting that shaming human beings for expressing their natural sexual inclinations seems, in the gender ideological zeitgeist like just one more point of fatal hypocrisy. Just sayin'.

Maureen O'Connor, who writes for NYMag has posted a few words on Hind's article too. The title: I'm a Woman. I Read Slate. I Have Violent Thoughts About a Guy Who Writes About Being Horny. How Can I Stop That?[2]

However, before any examination of O'Connor's article, the most glaring question in my mind is what were Slate's editors thinking when they okayed this piece?

O'Connor's rant begins with a paragraph including the following: "As I read Hinds's lustily imagined paean to penis, I struggled to overcome a powerful animal feeling within. Violence. Female violence. How can I stop my desire to rend limb from limb the innocent men featured in this article?".

Two items jump out from this introduction, the first is female violence. Normally I would not take notice of this phrase. However, its compliment, male violence has become a standard rhetorical point in the writing of gender ideologues. The same ideologues who oppose human rights, who promote violence, and who appear to be fixed on the goal of a hierarchy of designated people and lesser livestock, organized along the lines of sexual identity.

Violence doesn't have a sex or a gender. That means its initiation is no more, and no less vile, and it's ideation no more, and no less shameful when conducted by members of the gentler sex; which is to say, men.

The second item of note from O'Connor's NYMag article is her question: "How can I stop my desire to rend limb from limb the innocent men featured in this article"? MAUREEN O'CONNOR admits in the introduction of her own article that her desire is to commit violence on a man she designates as innocent.

But that question from O'Connor leads to a question of my own. Why would anyone write a feature length article for NYMag, announcing to the entire world that they are a violent sociopath? For that matter, why would the editors at NYMag publish any such self indictment, lending the name of NYMag to such ideations of murder?

Apparently, I have entirely missed the author's main point. According to a colleague I consulted while I wrote this criticism, O'Connor's claims "Andy Hinds does not deserve to be torn limb from limb" and "He's not a misogynist" is constructed plausible deniability. This is also evident in O'Connor's second pararaph, which concludes as follows: "He knows not what he does — but I, oh, I know exactly what I am doing. I am fantasizing about snapping Andy Hinds's fingers, one by one. And I am indulging this fantasy in a very long article on the Internet, because my exhibitionist desire to parody Andy Hinds is greater than my respect for Andy Hinds."

So, O'Connor's "very long" 695 words constitute PARODY of Mr Hinds, apparently. The guy whose most significant public failing seems to be writing about his sexual daydreams. I work with a few women, some of whom I've had a fantasy or two about. In fact, asking a few of my closer female friends, they too have fantasies about some of the men they encounter at work and elsewhere. People have sexual fantasies, and many of those fantasies are lurid and quite impractical. Andrew Hinds wrote an article mentioning this, and O'Connor decided her own fantasy to publicize would be, among other things, to snap all his fingers.

But as mentioned, until speaking to a colleague about her piece, I had entirely missed the point. Despite identifying Hinds as "innocent", and having done nothing wrong – her point which had to be pointed out to me was to shame him. Well, not just Andy Hinds, also any male reader with sexual fantasies.

You get the message, guys? If you have any naughty thoughts about your kid's female swimming coach, or the woman who drives the UPS truck, or the blonde with the big knockers in HR, or that valkyrie you keep noticing down at the gym, keep those thoughts bottled up and never never never express them. Because YOUR sexuality is dirty, depraved and to be ashamed of.

You should know this, because your social better, in the person of one Maureen O'Conner has told you. The existence of sexual fantasies belonging to men drives her into a murderous rage. In fact, according to our Maureen:

“Violent rage is the background music every time you read a troll-baiting article on the Internet.”
Is it? Perhaps if you’re not an adult, and lack any ability to chose your own state of mind. But O’conner, whether she is the emotional toddler she claims or not is putting us all on notice that if we own a Y chromosome, our sexuality is dirt, bad and our sexual fantasies, whether they might be, should appropriately be a source of shame.
“And don’t feel bad about being horny, Andy Hinds. It happens. Just keep it to yourself.”
That’s what I totally missed. It flew right past me. In fact, It did not even occur to me that Andy should feel any shame at all about his lust for a Valkyrie on an elliptical. Nor did it cross my mind that I should feel shame for any of my own lustings. As the thesis of O’Connor’s article, that men should feel ashamed of their own sexuality, it simply did not occur to me.
Of course, it’s not like this is a new message either. The prevalent use of the word “creep” to describe any male whose sexuality can be plausibly drawn into the narrative is nothing new.
But aren’t we all lucky then to find a new bludgeon for our identities in the form of O’Connor’s publicly violent rage. But remember, she’s not just the violent sociopath she portrays in the following 695 words, she’s a woman. That means she’s our arbiter of decency and the judge of what is or isn’t acceptable sexuality. Of course, before it was pointed out to me, while I was still so puzzled over why anyone would make a public and literal claim of their own violent urges, I thought qualifying an opening opinion with “I’m a woman” was merely the solipsism of an emotional child and a bad writer.
The first words in the title of her article are her statement of authority. “I’m a Woman. I Read Slate. I Have Violent Thoughts About a Guy Who Writes About Being Horny. How Can I Stop That?”
Maureen O’Conner is clearly not a bad writer, and it turns out, not an emotionally arrested toddler either. She’s a member of the special people, particularly those who determine whose sexuality is appropriate, and whose is not. Men like Andy Hind. Maybe even men like me, whose sexuality, although intellectually we all know exists, will not be considered a natural aspect of our human identity. Indeed, as male sexuality should be for men, rightly a subject of shame.
But as mentioned previously in this article, this had to be pointed out. I quite missed it when I read Maureen’s rant about her own violent inclinations. I had to be told my sexuality should be a source of shame, and a topic on which to remain silent.
And now, It appears that I have already forgotten that lesson again.
[1] http://www.slate.com/articles/double_x/doublex/2013/05/stay_at_home_dad_sexual_fantasies_why_i_d_like_to_stop.single.html
[2] http://nymag.com/thecut/2013/05/violent-thoughts-about-a-man-how-can-i-stop.html

CAFE to open Centre For Men and Families

Dan Perrins · 20 June 2013 · Archived copy · Original

On Wednesday June 12, 2013 the Canadian Association For Equality (CAFE) held an event at the Screen Lounge. This event was different from all the other CAFE events in that it was held off campus and it involves a fund drive to open a centre for men and their families, the first of its kind in Toronto if not Ontario.
I fully endorse CAFE's efforts to open the Centre For Men and Families and would ask for those of you who can make a donation to do so. Help ensure men and their families have this resource(s) available to them in Toronto.
Here are the goals for the Canadian Centre for Men and Families:
The CCMF will distinguish itself in three critical ways:
1. The CCMF will be dedicated to boys' and men's issues on their own terms and not approached through a particular ideological lens.
2. The CCMF will focus on the breadth of boys' and men's issues, including:
-The "Boys' Crisis" (education, bullying, suicide) – Creating a new sense of purpose for our sons
-Workplace Issues (e.g. workplace safety)
-Educational and other resources to improve the mental and physical health of boys and men
-Family Law and Fathers Issues
-Empowering boys and men with communication skills rather than violence
-Crime and Punishment/Legal Issues
-Media, Social and Cultural Misandry
-Academic Misandry (e.g. in Gender Studies and Culture Studies programs)
3. The CCMF will work on these issues in depth by engaging in a wide variety of actions and activities all with a Canadian outlook and focus, including:
-Large public educational events and conferences
-Evidence-based research, policy writing, and engagement with the press
-Multimedia, such as blogs, social media, and the broadcast of podcasts and videos
-Social service provision
-campus outreach to a growing network of university student groups
-lending library
-political action: meetings with politicians, protests, rallies
The donation link is here.
Videos from the event:

Man, Woman, Truth Radio: Emotional Incest

AVfM Radio · 20 June 2013 · Archived copy · Original

[box]
A women divorces after many years of marriage. Realizing she is now without another adult in the home, she turns to her 12 year old son and says, “You are all I have now.”
In another scenario, a father prepares to go on a business trip. Just before hopping a cab to the airport, he looks at his 7 year old boy and says, “You’re the man of the house while I am away. Take care of your mother.”
In still another home, 15 year old boy’s mother spends a lot of time telling him she is unhappy with his father; that she is always lonely and left to care for everything on her own. She is so thankful for her son, her “secret confidant.” He feels important and does what he can to make her feel better. He also learns to hate his father.
“Parentification” and emotional incest is a common theme in many dysfunctional homes. It often begins when a mother, who is supposed to be the caretaker of her child, reverses the roles and makes the child responsible for her emotional needs. It is a subtle and often overlooked form of child abuse.
Tonight, at 8:00 pm Central Time, please join Dr. Tara Palmatier and co host Paul Elam for a special episode of Man, Woman, Truth Radio where they will address this subject in a general discussion that uses real life reports of emotional incest.
The call in number is 310-388-9709.
SHOW PAGE
[/box]

The feminist advocacy "research" scam

Hannah Wallen · 20 June 2013 · Archived copy · Original

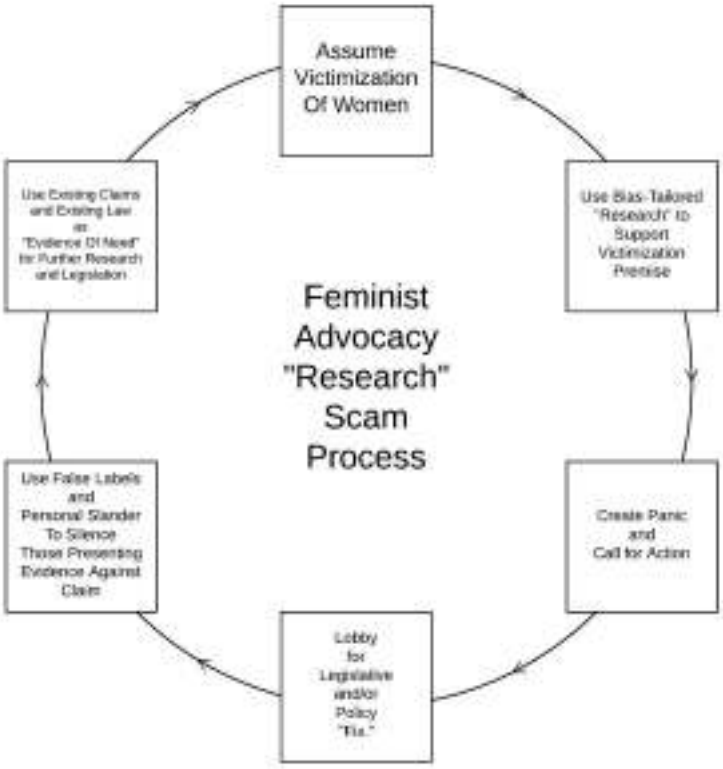

Feminist legislative advocacy is a self-defined, self-perpetuating cycle.

Step 1, Assume Victimization of Women, begins with a general supposition, such as "There exists an epidemic of sexual violence against women in the United States, perpetrated mainly by men." The less detailed base-assumption for this supposition would be the general concept of female victims and male violence.

Step 2, Use Bias Tailored "Research" to Support Victimization Premise, involves designing a method of research specifically to return "data" which appears to support the initial supposition. Feminist organizations have pressured government agencies to adopt their biased methods, and with some success such as with the feminist-influenced CDC's 2010 National Intimate Partner and Sexual Violence Survey, in which researchers used questions with broad or poorly defined applications, interpreting the respondent's recall of having *felt* harassed in a public place as an incident of sexual violence, and placing drunk sex and sex under false pretenses in the same category as being subjected to physical force or threats of physical force by counting sexual activity taking place under those circumstances as an act of forced penetration (rape.) The survey combines discussion of ambiguously distasteful acts (the subject being exposed to someone else's nudity, without including in the survey the stipulation that the act was deliberate) with discussion of imposition (made you show your sexual body parts to them) to justify attributing personal violation to answers not necessarily indicative of it. This treats accidentally walking in on an individual's nudity the same as being forced to strip, pose nude, or perform for pornographic video.

This pattern is continued throughout the survey: Questions on stalking including questions which could count telemarketing and collections calls as stalking behavior, as well as awareness of an unwanted person's presence in public places as stalking behavior (regardless of the person's reason for being there)… and the giving of unwanted gifts. Questions on coercive control treat concern for a partner's whereabouts as coercion if *ever* expressed, not just if pursued excessively. Under that definition, most teens in nurturing families are subjected to stalking by their parents. Partners in families with tight schedules may also be guilty of stalking each other. Under Control of reproductive health, the survey asks if a partner "refused to use a condom when you wanted them to use one" but

doesn't ask whether that was followed by nonconsensual sex, leaving the implication that if one chooses to have sex with a partner who refuses to wear a condom, the refusing partner is guilty of sexual violence (control of reproductive health) even when the decision to continue the act is a *choice* made by the "victim."

The researchers didn't ask the respondents to define their experiences, but instead made the definitions themselves, greatly padding their numbers in a way which would demonstrate an epidemic of sexual violence in the United States. Upon completion of the survey, which produced "evidence" of violence perpetrated by both sexes, and of victims of both sexes, the CDC published a report. In it, the authors directly mentioned lifetime rape findings for both sexes, as this showed a gap between male and female experiences, but only mentioned the figure for *women* during the last 12 months… with no numbers for men. The inconsistency of this omission becomes even more glaring considering that in every instance where men's numbers were lower, the report mentions both.

Reading the description for the researchers' definition of rape explains the gap in numbers between men and women, as they used a definition of rape which omitted victims who were forced to penetrate the perpetrator, limiting the male experience to being penetrated, the same as a female. This effectively excludes the victim's sex organ from the definition of rape, where the victim is a man. Consequently, in the report, the authors make the claim that the majority of male rape victims reported male perpetrators. According to the report, excluding (report-defined) rape, non-contact sexual violence, and stalking, perpetrators of every (other) type of sexual violence (which would include being forced to penetrate) were mostly female. Were the researchers to include the category "forced to penetrate," in their definition of rape, the 2010 rape numbers would even out between the genders of victim, and the percentage of female perpetrators of rape would greatly increase.

The report also emphasizes male perpetration where it is not merited, with statements like "Nearly half of male stalking victims also reported perpetration by a male," the correction of which would be "*More* than half of all male stalking victims reported perpetration by a *female.*" Instead of pointing out the prevalence of female perpetrators in that finding, they emphasized the *presence* of male perpetrators, masking the majority by mentioning the minority.

The "Discussion" section of the report focuses primarily on female victims, citing violence as a health risk to both sexes but specifying that women are heavily effected, and repeating the emphasis on male perpetrators of stalking. Then there is this:

> Other features of NISVS also are designed to reduce underreporting, such as use of only female interviewers…

Question: If victims of sexual violence perpetrated by males would be too intimidated to give honest answers to a male interviewer, wouldn't victims of sexual violence perpetrated by females be too intimidated to give honest answers to a female interviewer?

Step 3, Create Panic and Call for Action, involves disseminating the findings to the general public, beginning with publication of the initial results, release of them to news organizations with dramatic claims which support the original supposition. Continuing on with the same example, the Implications for Prevention section of NISVS, while much of the assertions made are gender-neutral, the authors specifically cite "beliefs and social norms" that "reinforce negative stereotypes about masculinity, or that objectify and degrade women" as contributing factors to partner and sexual violence within society, but make no mention of the reverse; negative stereotypes about femininity, or objectification and degradation of men. Apparently, Play**boy** contributes to "rape culture," but Play**girl** does not?

Less than 2 hours after the initial data was released, the National Resource Center on Violence Against Women went into action, engaging its online network in a Tweet Up to promote the study's claims, and releasing talking points on the study, emphasizing female victims, that same day. Interestingly, one response to the Tweet campaign involved participants asking "How might the measured impacts studied in NISVS be useful in supporting positive outcomes in child custody cases?" For the significance of this question, read Restraining Order Abuse and Vexatious Litigation, part two.

The release of the study and report was followed by articles from various outlets. The New York Times introduced the report with the headline, "Nearly 1 in 5 Women in U.S. Survey Say They Have Been Sexually Assaulted," followed by a story which emphasized the survey's findings on female victimization, the stated experiences of

women, and the consequences to women… with only a brief mention of violence against men. CNN did just about the same, with the headline "Survey: 1 in 3 women affected by partner's violent behavior," and another story focused on female victims, though there is more mention of males than in the Times. Consultant360.com, which describes itself in its "about" page as "the No. 1 independent clinical journal among office-based primary care physicians," published a February 2012 article Intimate Partner Violence: The Silent Epidemic which was largely a reiteration of the CDC's NISVS claims and conclusions… *for only female victims.*

The report was similarly shared on college campuses, as with the presentation at Slippery Rock University using graphics which combined images suggestive of male-on-female violence with statistics from the report, and with the campus website's article, which focuses entirely on victimization of females, ending with the claim that men are the perpetrators of 95 percent of cases of sexual violence, which is *not* actually supported by the study's results.

Step 4, Lobby for Legislative and Policy "Fix," involves activist campaigns as well as continued writing and advocacy calling for lawmakers and organization administrators to respond to the "research" claims with changes to law and policy.

In January 2012, the official website of the National Organization of Women posted an activism initiative asking members to urge their legislators to reauthorize the Violence Against Women Act, citing the NISVS claims about female victims as evidence that "violence is prevalent."

Further encouragement from lobbying came from media sources. Debora Tucker, executive director of the National Center on Domestic and Sexual Violence cited NISVS in her post Violence Against Women Act is Working, published in US News's Debate Club forum under the question "Should the Violence Against Women Act Be Reauthorized?"

Bloomberg News article U.S. Senate Passes Aid to Victims of Domestic Violence quoted the white house citing NISVS in support of reauthorizing VAWA.

Citation of NISVS in support of reauthorization of VAWA shows up in a variety of sources – publishing a full list of them would take hours, and fill pages – but here are a few examples:

Senators Patrick Leahy (D) and Mike Crapo (R)
Terry Poore of The Hill's Congress blog

Ms. Magazine
Sexuality Information and Education Council of the United States
The Daily Nebraskan
Jewish Women International
The National Alliance to End Sexual Violence
Ohio Alliance to End Sexual Violence
http://feministcampus.org/ (republish of the Ms. Mag article, sans links)
United Methodist Women

Step 5, Use False Labels and Personal Slander to Silence Those Presenting Evidence Against Claim, is an ongoing effort which began well before the current controversy. One only has to read about the experiences of Warren Farrel as his feminist colleagues learned that he was more interested in facts, rather than propaganda, and reality than ideology. Erin Pizzey, founder of the Chiswick Women's Aid, one of the first women's shelters in the modern world, could tell you much about feminist harassment of advocates who contradict feminist ideology and stand in the way of feminist goals… as could Richard J. Gelles, along with, Murray A. Straus, and Suzanne K. Steinmetz. In addition to harassing researchers with whom they disagree, feminists use six other methods to suppress information that does not support their claims.

Step 6, Use Existing Claims and Existing Law as Evidence for Further Research and Legislation. This is often done during the research phase. The text of the official report on NISVS calls for further research more than once:

> Ongoing data collection and monitoring of these problems through NISVS and other data sources at the local,

> state, and national level must lead to further research to develop and evaluate strategies to effectively prevent first-time perpetration of sexual violence, stalking, and intimate partner violence.

The report calls for "(research) to provide information on which to base the development and evaluation of prevention and intervention programs," "research that addresses the social and economic conditions," and "Research examining risk and protective factors, including inequities in the distribution of and access to resources and opportunities"
The World health Organization's publication, Preventing intimate partner and sexual violence against women cites "pressing need for evidence and further research" in multiple areas of the subject.
…which leads us back to step one, beginning with assumptions about violence based on the findings of NISVS.

Domestic Violence Revelations: Episode 4

Dean Esmay · 21 June 2013 · Archived copy · Original

[box icon=""]
Join us today, Saturday 22 June 2013, at 4:00pm London time, 11am Eastern US time, 8am Pacific US time, for Episode Four of Domestic Violence Revelations with Erin Pizzey. This episode will feature selected readings from Chapter 3 of her classic suppressed book, Prone to Violence, read by Diana Davison. We will be discussing in particular the issue of the effect on children of violence and abuse, and how their experiences of violence and abuse often carry forward to lead them to become abusive and dangerous people themselves.
As usual the work is hated by gender ideologues who deny the reality that domestic violence and abuse are a human issue, not a gendered issue. But the reality is that this affects everyone, at all levels of society.
We also invite you to call in with your questions, your comments, and your personal stories if you would like to share them.
PLEASE JOIN US HERE ON THE SHOW PAGE!
[/box]

Feminism has a Mussolini flavor

Lucian Vâlsan · 21 June 2013 · Archived copy · Original

The French newspaper Le Monde called us “extremists” when we dared to compare feminist ideology with the KKK’s worldview or with National-Socialist ideology[1].

But the problem is that the comparison between national-socialism and feminism – and between the individuals who adhere to (any of) these two ideologies – is rooted in factual reality. Not a week goes by without seeing some feminists expressing eugenic policies as something desirable to be conducted against the human male population and rarely a day goes by without seeing an egregiously misandric message being promoted through a mainstream media channel. This state of affairs is quite similar to the ones described by people that lived in Germany in the 1930s.

But besides this general state of affairs almost throughout the world (as it’s increasingly hard to find a place on the map that has not been affected), Italian men and boys, after being declared a war against by their own government[2], can see it even closer.

Laws that make crimes punished more strongly if the alleged victim is a woman and laws that allow feminist lawyers to start court cases that cannot be stopped by the alleged female victims – are being proposed in Italy right now after the two major parties have lost the elections due to their corruption and were compelled into a forming a joint government in order to avoid seeing Beppe Grillo’s 5 star movement getting anywhere close to the power.

In this political environment, a misandric law is proposed and likely to be passed. The law states, amongst other things, an egregiously misandric principle:[3]

> The punishment is increased by 33% up to 50% if the crime […] is committed against women …

This law proposal belongs to Alessandra Mussolini. In 2006 she defined her political ideas as follows:

> I am proud of being a fascist … better fascist than gay.

Her grandfather was the national-socialist dictator Benito Mussolini (former member of the Italian Socialist Party) who imposed racist laws in 1938 and was executed in 1945[4].

[image]After some stripper activity for PlayBoy and other media, thanks to her name, Alessandra Mussolini entered in politics in 1992 with MSI (*Movimento Sociale Italiano* – The Italian Social Movement). MSI was essentially the national-socialist party – although the name “fascist” or “national-socialist” was not used because it was forbidden. MSI later changed its name into AN (Alleanza Nazionale – the National Alliance).

She abandoned AN in 2003 when its leader, Gianfranco Fini, went to Israel begging pardon for the race laws passed in Italy in the year 1938. Then, Alessandra Mussolini founded her new fascist party, remaining irrelevant until finally she joined the Berlusconi’s populist party, PdL(Popolo della Libertà – The People of Freedom) in the year 2008.

Her relations with feminism have not always been good. In 2001, in a TV program, Mussolini kicked the minister for Equal Opportunities. In 2010, another minister for Equal Opportunities told that Mussolini is a “Vajassa” (referring in Napoletan dialect to her intellectual level). But when Berlusconi made her the president of the commission for children (!!), she started helping alienating mothers coming closer to feminism.

In a TV program in 2012 she went on to say:

> I am not sure that I would allow a child to have contact with the father

The other laws, proposed by the left component of the feminist/fascist alliance, are even more dangerous because the racket of false “gender violence” accusations is controlled by leftoid feminists.

According to their laws, they want 85 million € (113.5 million US$) to make shelters for women only. Since many women refuse to go to their shelters, feminists consider that women are idiots who are not able to choose wisely what to do. So they propose a law according to which proceedings against men can be started by third parties (in practice by feminist lawyers that gain over the conflicts), without the consent of the alleged victim, and cannot be stopped. In other words, you don’t have to do anything – it’s enough for the State to decide to intervene into your family and they’ll soon be able to do it with impunity.

Furthermore, they propose a law that allows non-EU women to get a residence permit by just making a false claim of “gender violence”, presumably against Italian men [5].

In other words, if you are a woman and want to live in Italy – just go there, make a random allegation of “gender violence” and the problem is solved as no-one will dare anytime soon to question what are you talking about or even express mild skepticism to your claims.

So, next time you have doubts that feminism has no place in the same sentence with words like “equality” – just look into the laws of Italy, Spain, Sweden, the UK, France, Croatia, Denmark, Norway, Moldova, Romania and so many other European nations.

Feminism is, and has always been, about money, political power and statist control.

Welcome to the Brave New World!
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[1] www.lemonde.fr/technologies/article/2013/06/05/facebook-les-masculinistes-lancent-la-contre-offensive_3423966_651865.html
[2] http://www.avoiceformen.com/feminism/government-tyranny/italy-declares-war-against-italian-men/
[3] http://www.senato.it/service/PDF/PDFServer/BGT/00703298.pdf – Mussolini’s law proposal (in Italian)
[4] http://en.wikipedia.org/wiki/Benito_Mussolini
[5] http://27esimaora.corriere.it/articolo/violenza-domestica-una-leggeper-intervenire-anche-senza-denuncia

The Voice of Europe: Scandinavian feminism

AVfM Radio · 21 June 2013 · Archived copy · Original

On June 21, Lucian Vâlsan, Huffnágel Pista and Paul Elam will be talking about the general trends within the Scandinavian world, a distinct portion of Europe formed from rather tiny societies that are rarely placed under any form of scrutiny.

Sweden is more and more misandric, with politicians having the nerve to openly suggest emasculation programs or tax increases for men only. Norway imprisons non-feminist men and changes the legislation to become increasingly harder to escape jail for daring to question the feminist orthodoxy. Iceland recently attempted to censor the Internet and joined Saudi Arabia and Iran on the list of countries that banned lap dancing.

Denmark? Well, Denmark seems to be moving away from this, but is it really a correct impression? Or is it just another false impression that the non-Scandinavians tend to have? It wouldn't be the first time, considering that most of the non-Scandinavians still seem to think that Sweden is somehow an "equality heaven" – instead of the misandric hell that it is.

The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news. The Scandinavian listeners are particularly invited to join the talk and correct any aspect that we might have it wrong.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America).

CLICK HERE TO LISTEN TO THE SHOW WHEN IT AIRS, or after it airs.

Broken women on men and fatherhood

D.D.Harper · 22 June 2013 · Archived copy · Original

I was in the AVFM forums and one of the members posted an article by Michele Weldon, "When Children Are Better off Fatherless." It was one of a series of articles in the New York Times addressing the question "What Are Fathers For?" with titles like "Valuable, but not Indispensable," and "Fathers Need Their Children." And yes, these two articles are as insidious as they sound, Happy Father's Day.

I proceeded to read the article without seeing who this author was or what her background is but it did not take me long to develop a profile in my mind.

Somewhere in her history she was abused or disaffected. This resonates throughout her writing and her tone toward fathers and men in general. She spent the entire article surreptitiously defending her own situation as a single mother who raised three children.

Ironically, I happened to talk to my wife about this paradigm; one in which broken human beings have an inordinate influence in our politics, media and lives. The analysis I gave my wife was that the vast majority of people are functional, and then we have this minority of men and women who are not. What I find incredibly disconcerting is that in most cases we pander to broken women like children without actually addressing the underlying dysfunction and often alienate the men to the point they end up committing suicide or land in jail.

Lately it seems every time I read women's writings on domestic violence, rape, parenting — and particularly men and fatherhood — the reality hits home that many of these women are not in it to solve the real problems that impact our lives and families, but to perpetuate their original violation and victimhood or to gain recompense for it. Often this centers around men.

Now back to that article; empty your bladder, move all wet materials away from your chair and swallow anything you may have in your mouth.

Right out of the block Ms. Weldon gives us the stats of 24 million fatherless children and conjectures caution that these children are not "doomed," then after a bit of detail she proceeds to caution our society not to assume these children are "damned."

WTF?

> **"The 24 million American sons and daughters growing up without fathers are not all doomed. Nor are the children of lesbian parents. Nor the children whose fathers were killed in the line of duty as policemen, firemen, soldiers. Nor the children who have lost fathers to disease, accidents or suicide. Our society must be careful not to assume these sons and daughters are damned."**

Well that pretty much sums up her perspective on society and how they view these children, but please keep in mind she is contributing to a series of articles on what men are good for. I view this as some ground work for further dastardly deeds directed towards men and fathers and she does not disappoint.

> **"In the cases where the father is far from heroic – even abusive – his absence is also the absence of the chaos, anger, pain and disruption he would bring to his family. Americans encourage women to leave abusive partners, but mothers who do this end up in a class we shame and pity. The government itself sends the message that children are better off with a father. The reality is, many children are better off without their fathers."**

What on earth is the standard for a father being heroic, let alone relating a less than heroic father to abuse? Obviously an abusive father or mother should not be parenting. Further, I won't speculate on why or what her motive may be to cite a positive government program which provides resources to fathers http://www.fatherhood.gov/ — and then implicitly dismisses it in the next sentence.

Then there is the final gem that "many" children are better off without their fathers. How many exactly is "many?"

Is it a few, some, most? This whole statement sounds like fathers should just pack their bags and head for the coal mines.
Paul Elam wrote an article two years ago that continues to get a great deal of attention. It is about "evidence" by citation and other tactics that feminist ideologues use to control and corrupt the flow of information and data from research. If you have not read it, please check it out because it certainly did not reach Ms. Weldon, who cited Michael Lamb, a Cambridge psychologist, and Joseph Pleck of the University of Illinois to support her assertion that "many" children are better off without fathers.

> **"Michael Lamb, a Cambridge psychologist, wrote in 2010, "We think it is misguided to see increased paternal involvement as a universally desirable goal."**
> **"In the 2013 book "Fathers in Cultural Context," Joseph Pleck of the University of Illinois writes: "The notion that fathering is essential to children's social and personality development seems to be a uniquely American preoccupation. Current research actually provides little support for … this popular conception of paternal essentiality."**

It just so happens one of her readers (Brian) may have read the piece by Elam and corrected her in the comments section with a well-articulated response:

> **"Some of us have read Lamb AND Pleck; and this is a highly partial, even distorting use of their research conclusions. I wonder if the Times ought not to go to them to ask for their contribution to see if they agree with the way they are being characterized and over-read by journalists to provide the indifferent conception of fathers here."**

I have not read these two individual's writings but you can find the rest of Brian's response in the comments section of the article linked bellow.
Then my intuition noted in the beginning of this article is confirmed when Ms. Weldon tells us a little about her story

> **"The myth is personal to my family, because I raised my sons as a single mother. And they are not doomed because of that."**

So now it is a myth that children need their fathers because Ms. Weldon has "successfully" raised her three sons without one.
She continues her theme of fathers-are-not-needed when she quotes Will Smith in a scene from "The Fresh Prince of Bel-Air".

> **"In time for Father's Day movie bonding, Will Smith stars in "After Earth" with his real-life son, Jaden. But a 1994 episode of "Fresh Prince of Bel-Air" shows a much younger Will Smith in a scene that is more real to many American boys. The Smith character's father runs out on a promise to take his son on a trip, and Smith shouts: "I'm gonna get through college without him. I'm gonna get a great job without him and marry me a beautiful honey and have me a whole bunch of kids. And I'm gonna be a better father than he ever was." And then he chokes, "How come he don't want me, man?"**

Then she goes on to write this:

> **"I know there is no possible answer to that question. But I also know it is time to stop damning the children who need to ask."**

Do you see a little projection going on here? This article has nothing to do with "what are fathers for" or what is in

the best interest of children but a lot to do with Ms. Weldon's need to solidify her own situation and maybe, just maybe, dish out some payback to the menz because of her failed relationship with her children's father.
Herein is a classic case in which a woman who has experienced a broken marriage chooses to express her circumstance as litmus of fatherhood and provides examples from a sitcom to support her case that fathers are neither good nor needed.
What is even more disturbing is the New York Times lets this pass as legitimate commentary in their newspaper.

A note from my future: Thanks for the meme-ories

August Løvenskiolds · 23 June 2013 · Archived copy · Original

[*Author's note – I found this in my private AVfM author's account today. It sounds like something I might have written – stylistic and idiosyncratic nuances are obviously mine – but I've got no idea where it comes from or what it means. Typhon thinks it is ready to be considered for publication, so I'm passing it along. – Auggie*]

A note from my future: Thanks for the meme-ories

Things are bad, brothers.

The war drags on, digital and analog. My daily upgrades have been blocked for a month now on the basis of my "insufficient commitment to gynocentrism", so I'm not sure how much time I have left to get this message out, so here goes…

Although I am an old man now and badly in need of an upgrade and reboot, I still remember back in the early twenty-teens when, regardless of your sympathies in gender-based conflicts, entering the gender war meant that one was treated to an alphabetic stew of terms like MRM, MHRM, TWRA, PIV, CAMAB, CAFAB, MGTOW, Blue/Purple/Red Piller, Alpha/Beta/Omega/Zeta man/woman, Mangina, Mansplainer, White Knight, Trigger Warning, Rape Apologist, Gender Feminist, Gender Queer…if you know all these buzzwords, then congratulations, my brothers, this article is for you, AND, you know a lot more than I do even now, so many decades later.

Using a time machine of my own poor construction (which has damaged both my verbal skills and my grasp on reality), I have managed leap forward (backward?) and obtain the merest glimpse into the upcoming long-past terminology of this war, and from the tiny shreds I salvaged, I've compiled a few of the relevant future (past? crap, language wasn't built to handle this time flux I'm caught up in) terms and definitions and I'm trying to share this knowledge with you, my beloved younger brothers, before innate temporal paradoxes and feminist droogies ban my dying electronic brains from mAk!g co7ernt w0rs…

Ma'amsplaining – explanations and rhetoric from TWRA's (traditional women's rights activists) detailing why both feminists and men's right's activists suck: because women are entitled to lives of luxury at the expense of both male service and male disposability. Example: "Woman, from birth, are entitled to a man's deference and servitude."

Ma'ambo – After "Limbo", the storage area for censored speech and related data that is considered to be insufficiently worshipful of women.

Mizsplaining – *also,* ***Ms Splaining***: unoriginal and widespread feminist talking points (such as "wage gap", "rape culture", "patriarchy", "1 in 4", "gendered domestic violence", etc.) that, despite being throughly debunked and ignorant of the massive sacrifices of men's lives necessary to sustain such brutal lies, have become so entrenched that MHRA regulars have to spend their scant remaining resources repeatedly re-debunking them.

Min – after the term "rapesticks" fell into disfavor, feminists changed the terms "Man" and "Men" into "Min" and "Minz", respectively, but not respectfully. This reduced the cumbersome "trigger warnings" to more minigible levels. I still have trouble with these, which is why my upgrades are still in ma'ambo.

Vaginohedonic – *also,* ***Vagodonic***, the sexual ideology that all vaginally-related sexual pleasure and activities are morally and legally acceptable (including the rape of underage girls by feminists) only whenever feminists decree that they are, and then, only for women, and only if the women don't change their minds at any point *ex post facto*. Example: "Heather's vaginohedonic bliss with Raoul was dispelled the next day when she discovered lifts in his shoes, and so enraged, she filed rape-by-deception charges against him 30 months after he dumped her."

Femitheist – any feminist who seeks a massive, worldwide, act of Goddess slaughter of men, often while denying that she is, in fact, a feminist.

Victim Cred – the ultimately self-defeating power and influence that women (and rarely, men) gain from publicizing, exaggerating and even cynically manufacturing their status as aggrieved victims of some real or imagined slight. Whereas real victims seek to overcome and grow beyond their temporary plight, the victim cred set become voluntarily mired in their victim narrative in perpetuity.

Slutspamming – the process of annoying society and promoting the power-grabbing through victimization by

organizing massive rallies of scantily clad women to protest against men who seek to protect said women from being raped.
Grape-rape – using a bout of consensual drunken sex to extort a monetary benefit from a privileged man. Example: “Score! Not only did Jessica enjoy having drunken sex with David, but later that week she grape-raped him for a cool 200 grand.”
Anti-tokenism – resistance from feminism to the successful advancement of feminists into positions of power, under the theory that such advancements undermine the victim cred of other feminists. The near defeat of President Rodham in the elections of 2016 was credited to anti-tokenism.
Challengaging – a derisive term for the process wherein some people (men, predominantly) grow in strength and competence through engaging in open conflicts, whereas others (woman, predominantly) are deeply emotionally damaged by the expectation that they prove themselves worthy of further advancement by engaging in the same tests of character as men are expected to do.
AtheismPuss – *see also Tokyo Rose, Benedict Arnold, Judas, Rebecca Watson*– the short-lived effort in the early decades of the 21st century by feminists to destroy the otherwise rapidly growing, loosely knit groups espousing rationalism, skepticism, agnosticism, and atheism, by imposing the ideological doctrines of feminism and victim cred on a largely oblivious but still keenly intellectual, anti-supernatural cohort. The infighting and starvation that drove AtheismPuss to extinction are still studied as models of other primate extinctions, of which the decline of the Neandertals is the most noteworthy.
The VAWAnkers Rebellion – a violent slave revolt of 2028 wherein the incarcerated 38% of the male college-age population ~~reBE!!!~~d JOSFSOFPs…
Damn – the time machine is overheating, blushing and oozing feminist ejaculate. I’ll try to repair it as time and my failing health permits, and if interest in these revelations warrants such efforts.
Until our liberation sets us all free, I remain your humble mgtowai, lost in time.
August Løvenskiolds version 6.12.2049
July 12th, 2049, on the occasion of the 90th anniversary of my vaginal birthday, and 4,136th wetware upgrade.

Lorena Bobbitt and the politics of hate

Pierce Harlan · 23 June 2013 · Archived copy · Original

Introduction

The mutilation of John Wayne Bobbitt by his wife, Lorena, twenty years ago today — June 23, 1993, to be exact — marks one of the most shocking chapters in the modern annals of gender relations. The story is well known: Lorena Bobbitt said her husband abused her over a prolonged period of time and that, on the night in question, he raped her. In a moment of what she claimed was temporary insanity, while her husband slept, she went to the kitchen of their apartment, grabbed a knife, returned to the bedroom, and proceeded to cut off most of his penis. She then hopped in her car, penis in hand, and drove off. As she sped by a field, she tossed the severed appendage out the window. The organ was later recovered and, miraculously, reattached to its owner.

The Bobbitt affair was appalling and reprehensible, and not just because of the gruesome act of mayhem at the heart of it. It was all the more despicable because of the inexplicable glee expressed by large segments of the American population, mostly women, who luxuriated in the vile mutilation of a lower class nobody — a man who had difficulty even holding onto a job as a manual laborer. Media pundits, looking to advance a narrative, ignored the grays in the story and treated it as a bright line morality play, a watershed moment in the battle of the sexes — even a justifiable assault on maleness.

In the immediate aftermath of the incident, the perpetrator was branded "the victim," and the victim "the perpetrator," strictly along gender lines, despite the fact that *she* mutilated *him* while he slept. Mrs. Bobbitt's defenders insisted her act was justifiable because allegedly he had raped her, but the "rape" was a classic "he said, she said" claim. The public reaction wasn't just a rush to judgment; it was a 60-meter sprint completed in record time. Before a single scrap of evidence was considered by a jury, the trial was over even before it had begun. Lorena's devotees arrogated to any woman the right to exact the most gruesome vigilante justice on any "member" of any member of the opposite sex – and due process be damned.

John Bobbitt: Oppressor or False Rape Claim Victim?

The mutilation couldn't then, and can't now, be rationally justified on any level. It was not self-defense. Ample evidence showed that both Mr. and Mrs. Bobbitt abused each other during their marriage. There is no evidence that anything stopped either of them from leaving the other. By any measure, Mrs. Bobbitt's vigilante "justice" didn't fit the crime, even if Mr. Bobbitt had raped her earlier in the evening, as she claims.

But did Mr. Bobbitt rape his wife? When the legend becomes fact, old cowboys and gender warriors alike insist on printing the legend. In the Bobbitt case, the legend quickly took hold that *of course* John Bobbitt raped his wife! The only problem is, the facts don't support the legend. Mrs. Bobbitt's version of the facts was the evolving narrative of a woman groping for victimhood. At the time of her arrest, according to the New York Times, she told police: "He always have orgasm and he doesn't wait for me to have orgasm. He's selfish. I don't think it's fair, so I pulled back the sheets then and I did it." That was the reason she gave for severing his penis.

Later, however, she claimed she cut her husband in anger after he raped her, and she told a psychiatrist that she cut him "really fast."

Later, at her own trial, she claimed she couldn't even remember doing it.

"This was all contrived to strike back at him after he said he was going to leave her," said Mr. Bobbitt's counsel, Gregory L. Murphy. "She was acting out a fantasy . . . ." Mel Feit, executive director of the National Center for Men in Brooklyn, might have hit the nail on the head with his explanation for the mutilation. It was the result of teaching "that men are natural oppressors."

As befits a case where the accuser's story is a moving target, at his trial for marital sexual abuse, John Bobbitt was acquitted. But that didn't end the hysteria.

Lorena Bobbitt: 'National Folk Heroine,' and 'Symbol of Innovative Resistance Against Gender Oppression'

From the outset, Lorena Bobbitt was widely regarded in some quarters as a hero. *Time Magazine* said there was a "ripple of glee that passed through the female population when Lorena Bobbitt struck back."

Vanity Fair ran a sultry photo spread of Lorena Bobbitt and branded her a "national folk heroine."
A woman wrote the following to the New York Times:

> **Prof. Catharine MacKinnon of the University of Michigan and the writer Andrea Dworkin long ago pointed to the institution of marriage as a legal cover for the act of rape and the permanent humiliation of women. Lorena Bobbitt's life has been a poignant instance of that nightmare, which elicited a bold and courageous act of feminist self-defense. As one who recently returned from a conference of feminist activists in Europe, I can assure readers that the Lorena Bobbitt case has galvanized the women's movement worldwide in a way the Anita Hill case never did. No feminist is advocating emasculation as the weapon of first choice. And some women question the political prudence of 'sociosexual vigilantism.' But whatever the judgment of America's patriarchal legal system, Lorena Bobbitt is for most feminists no criminal. She is instead a symbol of innovative resistance against gender oppression everywhere.**

Another woman said simply: "Every woman I've talked to about this says, 'Way to go!'"
A sexual assault counselor said she didn't condone the maiming but could "understand it," and "could sympathize." The severance of this 26-year-old loser's penis somehow became, in the words of that sexual assault counselor, "a critical event in the history of women." Why? Because "violence is done to women continuously and pervasively. And this is a retaliatory act of great dramatic value . . . ." John Bobbitt was Everyman, and John Bobbitt's severed penis was, in some weird sense, a sacrificial offering for the collective guilt of all men on the altar of political correctness.
The mainstream media mirrored the glee with scarcely any more restraint. Some writers dubbed the affair a "cautionary tale" for men. The lesson wasn't that mutilating another human being is never justified; the lesson was that men had better wise up when it comes to how they treat women or they'll rightly lose their dicks.
One columnist wrote: "Personally, I'm for both feminism and nonviolence. I admire the male body and prefer to find the penis attached to it rather than having to root around in vacant lots with Ziploc bag in hand. But I'm not willing to wait another decade or two for gender peace to prevail. And if a fellow insists on using his penis as a weapon, I say that, one way or another, he ought to be swiftly disarmed." (That comment is all the more chilling since we are at the two decade mark referenced by the writer.)
Then there was celebrated columnist Ellen Goodman, Radcliffe grad and Pulitzer Prize winner, one of the darlings of the media whose column appeared in hundreds newspapers across the nation and who, on the the entitlement and privilege scale, was a "ten" to John Bobbitt's "one." Ellen Goodman took time out from polishing the awards on her mantel to make this working class putz her personal piñata.
Ms. Goodman, of course, refused to come out and condone the mutilation, but she certainly could "explain" both the mutilation and the celebratory reaction to it. Ms. Goodman concluded that this story became a national sensation only because a woman finally fought back. "Last year," she declared, "the police blotter was full of abused and battered wives — an almost unilateral massacre." Now, Ms. Goodman gushed, men "see a dangerous enemy where there was once a victim." And the men squirming at the thought of being Bobbittized? "If women smile at men who squirm, maybe it's at that recognition of power."
Goodman apparently belonged to the Church of Gender Get-Even-ism: in April 1997, the late Michael Kennedy's 16-year marriage publicly collapsed amid accusations that he had had an affair with the family baby sitter, allegedly beginning when she was just 14. It was never proven he had sex with her before she was 16, the age of consent in his jurisdiction, and criminal charges were not pressed for statutory rape. Here was Ellen Goodman's take: "So far the most widespread fallout of the so-called Baby Sitter Affair has been a nervousness on the part of perfectly respectable men. With lechery all across the media, they don't even want to get in the car with the sitter. Assorted fathers in my sample have concluded (1) that every 15-year-old regards him as a potential predator or (2) that if his hand lingers too long while passing out the money, he'll be accused of making a pass." Goodman concluded, in words a little too reminiscent of Catherine Comins' "men unjustly accused can sometimes gain from the experience": "I don't mind men getting a little nervous," Goodman bubbled. "It kind of balances things out." *That's*

Ellen Goodman.
It is well to note that none of the writers applauding penile mutilation would applaud any other type of brutal vigilante justice, for any other type of crime. Yet vigilante justice directed at the penis of some below average guy was heralded with a giddy exultation. The fact that purportedly enlightened publications were quietly, and sometimes not so quietly, rooting for Mrs. Bobbitt even before a single fact was adjudicated or a scrap of evidence admitted at trial is nothing short of astounding, puzzling, and frightening, all at once.
Why did Mr. Bobbitt deserve this rush to judgment? Thomas Sowell didn't have Mr. Bobbitt in mind when he wrote the following, but he should have: "Information or allegations reflecting negatively on individuals or groups seen less sympathetically by the intelligentsia pass rapidly into the public domain with little scrutiny and much publicity." Sowell cited two of the more prominent hoaxes in recent history as evidence for this point: the alleged gang rapes of black women by white men in the Tawana Brawley and Duke lacrosse cases.

The Politics of Hate

But some columnists couldn't accept that women in general embraced the glee over the mutilation. Syndicated columnist Mona Charen explained that the case gripped the media because "they [media pundits] really believe that most women feel that way deep down." But Ms. Charen recognized how utterly twisted all of it was. If they "are seething with such hatred for men, that is evidence of a politics bordering on pathology." She continued: "To see the mutilation of a man's body as a political act and to signal secret approval and a vicarious thrill . . . truly deserves the label 'the politics of hate.'"
Charen found the nation's obsession with the mutilation "bizarre, abnormal and sexist to boot." It would be impossible to disagree with Ms. Charen's observation about reversing the genders: "If a woman were similarly wounded by a man, no one would treat it with ghoulish humor. Men are evidently fair game."
Dr. Charles Krauthammer, the intellectual firepower of American conservatism (even Bill Clinton once called him a "brilliant man"), chimed in and noted that the hypothetical where the genders were reversed "would not have the weight of feminist rage behind it."
Newsweek said, tongue in cheek: "Feminists have a cutting-edge sense of humor…but only if it's directed at men."
Even when Mr. Bobbitt was found not guilty of marital rape, that didn't change the view of Lorena's devotees that, *of course*, he was really guilty. Kim Gandy of NOW said the verdict "discourages women and gives men a free ride in marital rape cases." It never occurred to Gandy that John Bobbitt might not have raped his wife.

The Lorena Bobbitt Trial: Things Get Really Nutty

Finally, it was time for Mrs. Bobbitt's trial for maliciously wounding her husband. Much of the nation, and beyond, watched intently with sympathies split largely along gender lines. In Ecuador, Lorena Bobbitt's home country, the National Feminist Association called several news organizations to announce that if Mrs. Bobbitt went to prison for mutilating her husband, 100 innocent American men would be castrated (it is not clear if they really meant "castration," which generally means removal of the testicles, or if they meant they would slice off 100 innocent penises). The organization also staged a large protest outside the U.S. consulate. This was kooky, outlier stuff, for sure, but what was going on in the mainstream was nutty enough even without it.
The Lorena Bobbitt trial was a mini-feminist Woodstock. A carnival atmosphere swept over Manassas, where it was conducted. A woman sold homemade, penis-shaped white chocolates outside the courthouse. T-shirts were hawked that said "Revenge — how sweet it is," and "Manassas: A Cut Above." Some feminists sold buttons that read: "LORENA BOBBITT FOR SURGEON GENERAL." Disc jockeys handed out "Slice" soda pop and cocktail wieners "with lots of ketchup."
Hundreds of Lorena Bobbitt supporters cheered their champion outside the courthouse. When the man she mutilated — the real victim — walked outside, he was greeted with boos and whistles, but he stoically showed no reaction. He took it like a man.
Mrs. Bobbitt's self-defense claim — that she was justified in maiming a sleeping man — would be laughable in any context outside feminist jurisprudence. Here's what *Newsweek* said about it:
". . . the traditional definition of self-defense wasn't enough for radical feminists. And so in the 1970s, feminist psychologist Lenore Walker conceived the 'battered-woman syndrome.' Women beaten by their mates, she claimed, are so demoralized that they become too helpless to leave or to take steps to help themselves. They become

convinced their only option to stop the abuse is to kill the abuser. So even if the woman is in no physical danger at the time of the killing, she's defending herself against future beatings. Get it? Because men supposedly have so much power over women in our society, women should be given the powers of judge, jury and executioner.
"Ideas–especially seminal ideas such as these–have consequences. In 1991, the governors of Ohio and Maryland commuted the sentences of a number of jailed women who had killed or assaulted their mates because they claimed to have been victims of battered-woman syndrome. But reporters turned up embarrassing evidence indicating that 15 of the 25 women freed in Ohio had not been physically abused. Six, they said, had talked about killing their boyfriends or husbands, in some cases months before doing so; two had tracked down and killed husbands from whom they were separated. If they were capable of that much premeditation, they were certainly capable of picking up and leaving."
The female prosecutor kicked off the trial by telling the jurors, apparently with a straight face, that it was "his penis versus her life." Charles Krauthammer called that characterization a "stark summation of feminist victimization theory." Dr. Krauthammer added that the Bobbitt case wasn't one of self-defense but of revenge. He noted that evidence of self-defense, improper though it was, came in quite handy for Lorena Bobbitt because it allowed her to introduce "the most lurid allegations of sexual abuse." The trial made the Bobbitt marriage "one of the most highly publicized and minutely scrutinized ever," said the New York Times.
One of Lorena's former co-workers testified that Lorena once said she would chop off her husband's dick if he cheated on her. Witnesses testified that Lorena was mean, violent, and subject to jealous, unpredictable physical attacks.
In the end, the jury found Lorena Bobbitt not guilty of malicious wounding — not because she didn't do, and not because she had a right to do — but *by reason of insanity*. They committed her to a mental health facility for 45 days for observation. The New York Times reported that "a gasp went up among her supporters in the courtroom."
It is well to note that until relatively recently, many states punished rape with the death penalty. While many men and boys have been put to death for rape, a woman who sliced off her sleeping husband's penis got 45 days of observation in a nice, clean hospital.
Whatever this was, it was not justice.
The verdict elicited the predictable response. Self-described feminists cheered and gave each other high fives that a woman was permitted to get away with what now *literally, and officially, could be called an insane act*. Kim Gandy, executive vice president of the National Organization for Women, summed up the position for the lunatic fringe, which in this case seemed to comprise a regrettably large segment of the nation's population: "We're glad the jury rejected the twisted argument that a battered woman should be locked up in a prison cell." Ms. Gandy used the verdict as the occasion to push one of her pet projects: ". . . this whole saga drives home the need for swift passage of a comprehensive version of the Violence Against Women Act . . . ."
In Lorena Bobbitt's hometown of Bucay, Ecuador, hundreds took to the streets, cheering and firing shots into the air the way joyous fans do when their team wins the World Cup or the Super Bowl.
The New York Times chimed in, ever so delicately: "[I]n this case," the Times pontificated, "the jury can be forgiven for finding a reason to excuse Mrs. Bobbitt's brutality . . . ." It also noted: ". . . perhaps the verdict will indeed make some abusive men think twice before they strike again." But, the Times refused to go so far as to invite every self-anointed victim to resort to retaliation: ". . . violence cannot be the standard answer to violence." If violence can't be the "standard" answer, this suggests that, sometimes, violence is OK, and presumably that "sometimes" includes any time it is done to a penis by a self-anointed wronged woman.
But Harvard law professor Alan Dershowitz, the voice of reason, said violence is ***not*** OK. Mrs. Bobbitt "pulled the wool over the jury's eyes," Prof. Dershowitz said, by claiming that abuse left her unable to take responsibility for her actions. He called her a "feminist Dirty Harry." The "abuse excuse," Dershowitz explained, "is dangerous to the very tenets of democracy, which presuppose personal accountability for choices and actions."
Mona Charen, likewise, was in no mood to celebrate. She knew that the reaction of feminists, and of too many women, was as wrong as can be: "Rarely have I been as ashamed of my sex as I have been in the aftermath of the Lorena Bobbitt verdict."
The brilliant Charles Krauthammer, a Harvard educated psychiatrist before becoming a political pundit, said it best:

this verdict took “political correctness to its ultimate extreme, to the point where for those who claim politically correct victimization, the laws no longer apply.”
“Politically correct victimization” sums up the entire affair.

Legacy

The Bobbitt affair ripped off an ugly scab and exposed an oozing pus on gender relations in America. The principal legacy of the Bobbitt affair might have been to “empower” women by insisting that they are so powerless that they are entitled to ignore the law. But the more the gender warriors insisted that women are powerless, the more they underscored that women aren’t men’s equals.
A more immediate impact was that copycat crimes cropped up and continue to crop up to this day, including the crime that led to the Brigitte Harris trial, where a young woman admitted to researching the Bobbitt case before severing her allegedly abusive father’s penis. Ms. Harris made sure to burn the purportedly offending appendage to avoid Mrs. Bobbitt’s mistake that allowed John Bobbitt to be reunited with his organ. Ms. Harris’ father died in the ordeal, so his side of the story will never be known. (At the young woman’s trial, the jurors convicted her of second degree manslaughter and not murder, which prompted the judge to chide the jurors for elevating their sympathies over the law.)
John Bobbitt was no saint, and there was plenty of evidence that he abused his wife during the course of their marriage – just as there was ample evidence that she abused him. That changes nothing. The brutal act of mutilation, and the depraved reaction of gender warriors, the mainstream media, and, frankly, too many others, cannot be justified, or respected, on any reasonable, logical, moral, or other level. The celebratory reaction and tolerance for this most vicious act of vengeance was morally grotesque and seemed largely the product of fear-mongering about men as natural oppressors. It was an all too predictable response to the systematic maligning of a gender over the course of several decades.
Following the mutilation, men, as a class, were exposed to a disdain many had not even known existed, and they didn’t know how to react to it. But men’s bewilderment was understandable. They didn’t realize that they were “all” rapists. Nor did anyone bother to explain to them that they were the beneficiaries of a “patriarchy” that made them undeservedly privileged. That included men who, by any rational standard, were ***not*** privileged, like Mr. Bobbitt. You see, most men were too busy working to make ends meet, often to support the very people who actually believed those loony things. So when women shamefully applauded the vile mutilation of another human being — a man who was not privileged, or smart, or wealthy, or lucky — all that men could muster in the face of this fusillade of misandry was a muffled and chivalrous grumble.
In the years since the Bobbitt affair, it has become even more common for gender warriors to reduce masculinity to vile caricature and to pass off outlier attributes as “cultural norms” of maleness. By the same token, since that awful June night in 1993, the Internet has exposed countless men and women to an ongoing battle of the sexes that they didn’t even know was being waged. If something like the Bobbitt case happened today, would it be met with a different reaction? Would it bring to the front burner the issues of female-on-male domestic violence and false rape claims? No one can say for certain, but my guess is it would. If it happened today, the debate would be far more heated, and men would actually answer the bell instead of sitting on a stool in a corner of the ring, allowing the maleness-is-broken crowd to win by default.
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8 reasons straight men don't want to get married

Dr. Helen Smith · 23 June 2013 · Archived copy · Original

Note: This piece is also available in Romanian and Spanish.

It seems that fewer and fewer people in general are getting married these days, and even fewer men seem interested. Men no longer see marriage as being as important as they did even 15 years ago. "According to Pew Research Center, the share of women ages eighteen to thirty-four that say having a successful marriage is one of the most important things in their lives rose nine percentage points since 1997–from 28 percent to 37%. For men, the opposite occurred. The share voicing this opinion dropped, from 35 percent to 29 percent." Why?

In the course of researching my new book, *Men On Strike: Why Men Are Boycotting Marriage, Fatherhood, and the American Dream – And Why It Matters*, I talked with men all over America about why they're avoiding marriage. It turns out that the problem isn't that men are immature, or lazy. Instead, they're responding rationally to the incentives in today's society. Here are some of the answers I found.

1. You'll lose respect. A couple of generations ago, a man wasn't considered fully adult until he was married with kids. But today, fathers are figures of fun more than figures of respect: The schlubby guy with the flowered diaper bag at the mall, or one of the endless array of buffoonish TV dads in sitcoms and commercials. In today's culture, father never knows best. It's no better in the news media. As communications professor James Macnamara reports, "by volume, 69 percent of mass media reporting and commentary on men was unfavorable, compared with just 12 percent favorable and 19 percent neutral or balanced."

2. You'll lose out on sex. Married men have more sex than single men, on average – but much less than men who are cohabiting with their partners outside of marriage, especially as time goes on. Research even suggests that married women are more likely to gain weight than women who are cohabiting without marriage. A *Men's Health* article mentioned one study that followed 2,737 people for six years and found that cohabiters said they were happier and more confident than married couples and singles.

3. You'll lose friends. "Those wedding bells are breaking up that old gang of mine." That's an old song, but it's true. When married, men's ties with friends from school and work tend to fade. Although both men and women lose friends after marriage, it tends to affect men's self-esteem more, perhaps because men tend to be less social in general.

4. You'll lose space. We hear a lot about men retreating to their "man caves," but why do they retreat? Because they've lost the battle for the rest of the house. The Art of Manliness blog mourns "The Decline of Male Space," and notes that the development of suburban lifestyles, intended to bring the family together, resulted in the elimination of male spaces in the main part of the house, and the exile of men to attics, garages, basements – the least desirable part of the home. As a commenter to the post observes: "There was no sadder scene to a movie than in 'Juno' when married guy Jason Bateman realized that in his entire huge, house, he had only a large closet to keep all the stuff he loved in. That hit me like a punch in the face."

5. You could lose your kids, and your money. And they may not even be your kids. Lots of men I spoke with were keenly aware of the dangers of divorce, and worried that if they were married and it went sour, the woman might take everything, including the kids. Other men were concerned that they might wind up paying child support for kids who aren't even theirs – a very real possibility in many states. On my blog, I polled over 3200 men to ask how they would react to finding out that a child wasn't theirs after all. 32 percent said they would feel "anger and fury at the mother," 6 percent said they would feel "depression," 18 percent said "anger and depression," 2 percent said "none of the above," 32 percent said "angry at the system that forced them to pay," and only 2 percent "didn't care." One man commented that his ex-wife had taunted him with the knowledge that his 11-year old son wasn't actually his: "I was angry at the mother…I severed all ties to the boy. Some may see this as a failing. I see it as self-preservation, and to those that ask the question of whether or not the courts will make a non-biological parent pay

child support, pay attention: YES THEY WILL! They see you as nothing more than a source of cash for the child. It seems that a person in these situations should be able to sue the real father for child support."

6. You'll lose in court. Men often complain that the family court legal system is stacked against them, and in fact it seems to be. Women gain custody and child support the majority of the time, as pointed out in this ABC News article: "Despite the increases in men seeking and receiving alimony, advocates warn against linking the trend to equality in the courtroom. Family court judges still tend to favor women, said Ned Holstein, the founder of Fathers & Families, a group advocating family court reform. "'Family court still gives custody overwhelmingly to mothers, child support overwhelmingly to mothers, and courts still give almony overwhelmingly to mothers and women,' he said. 'The family courts came into existence years ago in order to give things to mothers that mothers needed," he said. 'The times have changed and the courts have not.'"

7. You'll lose your freedom. At least, if you're charged with child support that you can't pay, you can be put in jail – and if you can't afford a lawyer, you don't have the right to have one appointed because, according to the Supreme Court, it's technically a civil matter, never mind the jail time. Fathers and Families found that it's the men who are jailed rather than women: "A new report concludes that between 95% and 98.5% of all incarcerations in Massachusetts sentenced from the Massachusetts Probate and Family Courts from 2001 through 2011 have been men. Moreover, this percentage may be increasing, with an average of 94.5% from 2001 to 2008, and 96.2% from 2009 through 2011. It is likely that most of these incarcerations are for incomplete payment of child support. Further analysis suggests that women who fail to pay all of their child support are incarcerated only one-eighth as often as men with similar violations."

8. Single life is better than ever. While the value of marriage to men has declined, the quality of single life has improved. Single men were once looked on with suspicion, passed over for promotion for important jobs, which usually valued "stable family men," and often subjected to social opprobrium. It was hard to have a love life that wasn't aimed at marriage, and premarital sex was risky and frowned upon. Now, no one looks askance at the single lifestyle, dating is easy, and employers probably prefer employees with no conflicting family responsibilities. Plus, video games, cable TV, and the Internet provide entertainment that didn't used to be available. Is this good for society? Probably not, as falling birth rates and increasing single-motherhood demonstrate. But people respond to incentives. If you want more men to marry, it needs to be a more attractive proposition.

This article was originally posted at the Huffington Post, and was re-posted here with permission from Dr. Helen Smith –

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Monday Roundup for 24 June 2013

Dean Esmay · 24 June 2013 · Archived copy · Original

Howdy y'all.
Do you want to help the largest organization that's ever worked for the cause of compassion for men and boys, and goes after those who spit on, mock, and marginalize your sons, brothers, uncles, boyfriends, fathers, and grandfathers? You can do that here. We hope you'll help. You'd be shocked by how much we get done with how little around here.
For example, did you see Dan Perrins' report on the hijinx of the University of Toronto's Student Union? It's with a mixture of nausea tinged with amusement that we watch these little Stalinist thugs in action. "Free speech for me, but not for thee" should be their motto.
Are you interested in the field of psychology and/or social work? Tom Golden, one of the best men's and boys' advocates in the United States, has a devastating look at sexism against males in psychological research. It's astonishing how even when you know things are bad, someone who's really looked into it can show you how much worse it is than you might have imagined. And yeah, it really is that bad. If you're ever thinking about joining one of the so-called "helping professions," you owe it to yourself to read everything Tom Golden's ever written, including this. As a bonus, it's part of a series, and we're proud to publish not just this installment, but future installments. Tom's one of the good guys, and I mean one of the really really good guys, in a field that hasn't been good to boys or men in a long time.
Are you committed to thinking always of the interests of women first, damn whatever happens to men and boys? A lot of people in today's culture are, even when it makes no sense at all. In fact, it is eerily reminiscent of the insanity of addiction. As a recovering addict who feels for those who are still suffering in the grip of insanity, I recommend following August Løvenskiolds 12 Steps for Freedom from Gynocentrism.
Attention world: John Birmingham has a big white dick. That is all.
If you're Australian, or just a political junkie who's interested in the horserace of election campaigning, don't miss Why Gillard won't go by Jim Muldoon. You don't even have to really understand the Australian political system to get what's going on here and why it's fascinating. Hint: hateful ideological feminist groups are corrupting Australian politics. Will Australians keep falling for it in September's elections?
Erin Pizzey's classic samizdat, "Prone to Violence," is and was one of the best texts on the realities of how abuse really works and what the most effective strategies for identifying it and coping with it are. It's no wonder it's unpopular with gender ideologues, for it lays bare how most of what they do isn't just wrongheaded, it's destructful. We are proud to reprint this suppressed classic book here on A Voice for Men, starting with the introduction. Watch for the entire book to be published her in the coming weeks, one installment at a time.
What is a Gonzo Historian? It's one who actually sticks to verifiable facts and eschews subjectivity as much as possible. In these strange days where fact and reality are routinely ignored, there's nothing more gonzo and crazy than actually sticking to the verifiable truth as much as possible, no matter its political implications. And our very own Gonzo Historian, Robert St. Estephe, does just that with Woman and her right to kill — from 1922.
Have you ever noticed that ideological feminists say that they're about equality, but when they're in political power, they demand special privileges and treatment for women? Yeah, you aren't alone on that.
Did you know that Michael Kimmel is a disgusting human being and a disgrace as an academic? Well, he is. But if you'd like to be a disgusting human being and make money out of doing it, Della Burton will show you how it's done.
Hey, if you're male, did you forget to be ashamed of your sexuality? If you're a woman have you remembered to shame the men you know for it? John the Other will help remind you?
Survivor of Ceaușescu's Romania Lucian Vâlsan has been busy lately, and this time he's taking on both Italian and Swedish feminists for that thing they most often deny doing: hating and oppressing men and boys.
Michele Weldon recently managed to publish a cringeworthy misandrist and self-serving piece on why fathers may not be all that important after all, and Grumpy Old Man notes how ironic it is that damaged women seem to hold an

inordinate sway over our politics. Damaged men on the other hand? The cause of all the world's problems, apparently. Rationalization hamster, anyone?

Dr. Helen Smith has written an absolutely terrific book on why men are going their own way–not that she uses that term, but it absolutely suffuses her book, which I plan on writing a review of soon. I also had the pleasure of interviewing her recently, and that should be appearing here on AVfM shortly as well. In the meantime, she's graced our pages with 8 reasons straight men don't want to get married. Which much of what she has to say will not be news to regulars to this establishment, anyone who's new here may want to read it, and for anyone who's wondering what you're on about when you talk about these things, it's a good start. I guess the Red Pill is seeping further and further into the mainstream isn't it?

Remember Lorena Bobbit? Pierce Harlan does.

Can there be such a thing as a Woman Going Her Own Way? Diana Davison says yes, and before you say "no" you might want to read it all the way through.

August Løvenskiolds looks at today through the lens of the future. You are a strange man August, but I like the way your brain works anyway.

P.J. Reilly of Forbes was recently a patsy for someone no better than a Stalinist or a neo-Nazi. God what an idiot. "I don't know what you're really all about but you're just a girl who says she wants equality so you can't be evil or anything." Will our culture ever be able to see women as rational adults culpable for their actions and as capable of evil as men?

Feminists ignoring, underplaying (hell, even celebrating) female sexual predators is nothing new. So why should we be surprised when the hatemongering bigots at *Feministing* get in on the act? We shouldn't be, but Nicolai Rublev makes sure we don't forget Feministing's still out their acting as rape-enablers.

"Proof by repeated assertion of shoddy, dodgy, or outright false documentation" is also known as a "woozle." Isaac Quill is the master of finding some of the more common Woozles, and returns to tell us about still more feminist woozles on violence and other assorted stupdities.

As usual our video section is regularly updated with cool stuff to watch or listen to. Of special note this last week would be Paul Elam apologizes to Stardusk, and that was nice to see after his otherwise sterling take on the recent MGTOW wars. Also don't miss the video you should show anyone who gives you the old "women were oppressed by men until the brave women who won the vote for women" line: Pankhurst – the White Feather betrayal of history. Not that anyone thinks "wow let's take the vote away from women," the point is, the history we're all fed on this is bullshit, and that one short video helps demolish it. Also, Robert O'Hara had a great radio appearance in Uganda, Kudi returns for some ancient mystical rodent advice, and the video that will make your heart swell with hope: see The children are coming.

In off-site news, Don Draper was raped and someone finally noticed. Also, a couple of weeks ago there was a kerfuffle involving some stupid mistakes of the editorial team, an article I promised to write on Google and search engines and the whole thing probably isn't going to get written because I'm sick of the whole drama, but in case anyone's still wondering about this, Jason Gregory is completely innocent of all wrongdoing, and has proven his innocence to false accusers, and we look forward to proudly featuring his work in the future. And I think we've otherwise had enough of this silliness and will take it all as a lesson learned during our current technical and editorial transition.

Finally, I'll mention again that our fundraiser is serious business. The budget we operate on is ridiculously small for the amount we accomplish; indeed, if you think the cultural zeitgeist is that easy to change, you're fooling yourself. If you want to help us keep doing this, there's a good way to do it. Of course we could use your help in other ways too, and I'll have an article up this week (I hope) on a few projects we could still use your help with.

So that's it for this week's roundup. See you in 7!

Image courtesy of Roger O' Thornhill

Woozle Hunter: Lies, damned lies and DV

Isaac T. Quill · 24 June 2013 · Archived copy · Original

Woozles are wily critters. They exist somewhere in the pages of academic journals, leaving a trail of references to references. When the intrepid woozle hunter has followed those swirling citations and footnotes, slashed through pages upon pages of scientific "research" and finally cornered the woozle between fact and fiction, the beast turns to roar its defiance… and disappears into a sour puff of bad science.
Isaac T. Quill, woozle hunter extraordinaire, ventures into the wilds where woozles wander, tracks them down, bags them and displays them here at A Voice for Men for your edification.

It's nearly 60 years since one of the most influential books on statistics was published. "How To Lie With Statistics" 1954, and it's still in print today. The book was both humour and truth and it's reported to have "sold more copies than any other statistical text".[1] The authors did a good job of showing how to milk the false statistics, but also why it didn't matter what happened after the false statistics were uncovered. People "believe" and keep on believing even when doing so makes them look foolish. So many people, it seems, have problems dealing with numbers and statistics in their heads. It's easy to bamboozle and razzle dazzle people, and by using emotive messages and the right numbers, hypnotize them into believing anything.

Woozles are "False Evidence by Citation", and it's hard to go and find where false citations and evidence come from. But, thankfully the internet and the growing access of sources is making it easier. It's getting easier to catch pesky woozles and put them out of OUR Misery. Woozles turn into factoids, urban myths – they are propelled forward and fed by "White Hat Bias"[2] where the ends justify the means, and a little bit of distortion ends up being bad for everyone. Some even argue that wozzles should be left alone, just in case the truth makes it harder for the woozle owners and maintainers to get support and money out of people.

So I've been dealing with some very British woozles, and I have to say that the "genteel" excuses I have come across have left me staggered, amazed and wondering where I should stick the cucumber sammiches! One of the biggest issues is that there are so many woozles out there, but people just don't know what to call them.

I was given the heads up on a BBC Radio 4 program "More or Less" from 2009. Tim Harford, "The Undercover Economist" at the Financial Times, has a chat with some experts and slaughters a woozle or two. He refers to them as "Rouge Statistics".

I strongly recommend everyone listen to the program.[3] You can hear the strain of the horse carriage of "politics" being dragged by wild woozles and people not sure how to stop it. There are so many carefully chosen comments so as to not upset those who benefit most from the woozles, or to invite criticism, or worse. The careful breadcrumb trail of comments has allowed me to track the woozles ever so easily.

In early 2009, the BBC 10 O'Clock News suddenly spluttered out the following:

> **"The Government says incidents of domestic violence have fallen substantially, but it still affects 1 in 4 women. Indeed for women aged between 15 and 44 it's the biggest cause of mortality."**

The old chestnut of women 15 to 44 … Blah Blah Blah. …and levels have fallen, too, but they never seem to drop below that magical 1 in 4 number.

That "15 to 44" woozle was debunked for the USA by Richard Gelles back in 2007 when he only half-jokingly referred to feminist views of Domestic Violence existing on "Nine Factoids And A Mantra".[4] But evidently Gelles forget to send the BBC and the British government a memo, so there is the claim surfacing again 2 years later but with a very British twist – in fact it turns out the woozle has been circulating since the 1990's. By the time Tim Harford was looking at the woozle it was being fed and spread by The Guardian newspaper,[5] and many others including Women's Aid UK.[6] It had been "mutated" to be about Morbidity and not Mortality; it was claiming to be national or global with the new strain of infectious woozle embedded heavily in the Government. The viral views were turning up in Parliament itself,[7] The Home Office,[8]The Crown Prosecution Service, The Ministry of Justice and the list goes on. Them woozles are pesky and burrow to infest everywhere. But he also

found that woozles mutate like a virus and so claims at the woozle applying internationally and globally also come up.
Of course, when you do some basic things, like asking the UK Office Of National Statistics about mortality for women 15 to 44, you get some quick and simple answers. Tim Harford happily reports:

> **"In the year 2007 nearly 6000 women aged between 15 and 44 died. What you claim as the largest cause of death depends on how broad your categories are, but over 2000 of those deaths were from cancer and other tumors. 1100 women were killed by external causes which would include domestic violence but also includes other assaults, suicide and all kinds of accidents."**

It's simply not possible to make the real data fit the woozle in any way, so that's one slaughtered woozle, and well done BBC for fumigating your own news department. What a pity that Civil Servants couldn't be bothered to do the same inside the government.

But then Harford goes further; he deals with that International woozle and the claims of mortality and morbidity. He turns to Colin Mathers of the World Health Organisation. Colin deals in global data and I was also left with the impression that he's one hell of a Tap Dancer too. Again I strongly recommend everyone listen to the original program, because the way Mr. Mathers has to dance around the data and speak so carefully to not upset "Interested parties" that it's worthy of an award, and even a standing ovation on Broadway.
Even with all the dancing he's able to confirm that the largest single cause of death globally is AIDS/HIV – and followed by tuberculosis and then suicide. In fact, the claims of domestic violence can't even be fitted into the top 10 causes of death globally. Then Colin even pulls up the data for the UK and points out that the second largest cause of death in the UK is suicide. No. 1 is cancer, No. 2 is suicide – and Colin confirms that domestic violence can't even make it into the top 5 in the UK charts.
It got me thinking about some other numbers. It's worth remembering those claims being made about 2 UK women per week dying due to domestic violence – which makes 104 per year. How can the people spreading the woozle think that 104 is bigger than 2000 deaths from cancer? Can't they do basic maths?
On top of that, the claim of 2 deaths per week has been questioned over and over, and in 2011 the British Crime Survey showed 88 deaths and not 104.[9] It seems that the number 2 is more emotive than 1.69. The 2 per week

figure just looks good in media campaigns such as this one from Women's Aide, 2009 and ongoing, where they use every woozle imaginable so they can to get people to hand over money.
I even went as far as to look up Section 2 of the UK Fraud Act 2006, which does make it clear that knowingly making false claims to get money out of people is called Fraud, and it's quite illegal! It only has to be shown that the person or persons making the claim may suspect or reasonably suspect the claims are false for it to be fraud. It's definitely not the way for a professionally run charity to behave – knowingly making multiple false claims to get money.
But back to Radio 4 and "More or Less": After Tim Harford has left the tap dancing Colin, he asks the UK Home Office if they can explain why the woozle is being used by government. Then we get my favourite line of all time:

> **"Since the Home Office confidently asserted it in the Ministerial Forward to their 2005 Document – 'Domestic Violence: A National Review', we asked them where they got it from. They gave us a statement in which they said that the statistic was used for 'Illustrative Purposes'.** ***Now there is some fine print for you.*****"**

So there you have it – all UK government statistics are used only for "Illustrative Purposes" – and they are like window dressing and should never be taken seriously! Whichever civil servant came up with that little wheeze should get a promotion to the Ministry of Silly Walks and Chocolate Teapots. But it gets better ….

> **"Leaving the difficulties aside in collecting that statistic, morbidity then mutated into mortality. Global figures were used in the UK without any mention that they were global figures. Rape was dropped from the category without making any adjustments, and the whole lot was booted up the league table from 6th place to 1st place. Thank goodness for illustrative purposes, otherwise I'd be worried that a bogus statistic had echoes around the world, copied apparently without question into official reports, news bulletins and policy documents."**

I think Tim Harford may have been speaking tongue in cheek when he summed it all up that way! But what is most interesting is how people run for cover and only bother to look where woozles come from when they need to cover their backsides. The "Illustrative Purposes" claim dates all the way back to 1994 and the source even states that it uses homicide and rape only for "Illustrative purposes".[10] Some poor civil servant was made to work hard to find that one and try to pass it all off to the BBC via a no doubt bemused, confused and badly used press officer. Oh what a tangled web we weave….
So anyone using the woozle of "Illustrative purposes" and knowing that it's such a poor illustration either likes its cartoon nature, or they think the people hearing it need to be treated like children.
There is a name in the field of Domestic Violence that keeps on coming up everywhere you go in the UK. It's Prof. Sylvia Wallby, holder of the UNESCO Chair in Gender Research at the University of Lancaster. Whenever the government needs an expert Sylvia is the one they call. It's fascinating too, because when you listen to her it's clear she is also an expert tap dancer.
She makes a most interesting and pointed comment about the British Crime Survey and Questions about Domestic Violence being asked. Now that little bread crumb led to pay dirt in the form of the Home Office Research Study 191 Domestic Violence: Findings from a new British Crime Survey self-completion questionnaire 1999.[11] It's a hard document to locate; in fact I noticed that a great many documents from the UK government dealing with domestic violence are suddenly getting hard to find on-line. Hyperlinks are broken all over the place and the backups in The National Archive are in total disarray, with links to one document inexplicably going to the wrong place. But I'm persistent. So you get to page one of what is referred to as "HORS191″[11] and you find this:

> **Current levels of domestic violence**
> • 4.2% of women and 4.2% of men said they had been physically assaulted by a current or former partner in the last year.

Prof Wallby's comments about surveys are that they are very useful, and whilst the original survey was very detailed, now a far less detailed survey is used. She was asked why and politically responds "It's said because it's too expensive to ask the longer set of questions …".
Forgive me if I'm cynical, suspicious and even slack-jawed at the idea that it's only cost that is the issue. Could it by any chance be linked to groups who hate reality and the very idea that men are being abused and attacked by women at home in statistical equality? If there are that many domestically violent women out there it simply can't be blamed on the patriarchy without people asking how the patriarchy is making the women do it!
It gets very funny at the end of the program, when Tim Harford explains what happened when he spoke to some "Interest Groups" about the woozles. He asks Sylvia Wallby:

> **Some of the people we have talked to in the course of doing this piece have suggested that we shouldn't be questioning this rouge statistic even though it isn't true – we shouldn't be questioning it because domestic violence is such a serious problem. Do you have sympathy with that view?**

And her response:

> **I understand the view. It is difficult to be critical of something on such an important area, but I think that we have gone beyond the basics. Everybody now knows that domestic violence is a serious problem and now we need to know exactly the scale and shape of that problem, so we do need to be querying the figures but we do need to be improving them and the means collecting new and better data.**

I do love it when people use every trick in the book to show where the skeletons are buried, and then even hand you a spade fitted with GPS to go and dig them up. But, I still have to wonder why – if quality statistics can help identify and address a problem – why the British Government decided after 1999 to collect lower quality statistics about domestic violence?
So having had it made so easy to see one woozle slaughtered, I was left wondering about that claim of 1 in 4 women will suffer DV in her lifetime. It's so emotive and all over the place, but no one seems to know where it comes from. So I just had to dig and go back to places where there was any paw print left by a woozle connected to the 1 in 4… and then, Hallelujah.
It turns out that the mystery 1 in 4 figure also comes from the closing days of the 1990's, and it's cited as being handed out by the Council Of Europe (COE) Convention on preventing and combating violence against women and domestic violence – 2002. It seems that after the UN decided in 1993 to have Global treaties to protect women, and after the Fourth UN World Conference on Women, Beijing 1995, everyone went research mad and figures on DV against women were being thrown about all over the place. And some incontinently kept on finding that women were also perpetrating domestic violence against men and their own children, too. Women were even battering and beating up other women.
The problem was each time I looked for any trace of this 1 in 4 claim in the readily available COE papers from 2002 there simply wasn't any trace of it. I also spotted that a number of links to this document from 2002 were diverting to a newer document dated April 2011 – or that they led to copies of Just the Recommendation Rec(2002)5 with the evidence behind the recommendations removed and missing.[12] I kept finding copies of Explanations and Memorandums from any year by 2002 and not one of these later documents held the mystical 1 in 4 figure.
I worked the problem again and again. It was odd because it seemed that some folks didn't want the old documents to be found …. But I found them. Rec(2002)5 April 2002 with "**Explanatory Memorandum**".[13]

The 1 in 4 figure is admitted to be doubtful in the original document, based on only 10 studies where there are doubts about methodology and so much more. It's just that so many copies of the publicly available Rec(2005)5 have had whole sections removed – the "Memorandum" where the 1 in 4 figure is lurking along with so many doubts. Notes are also removed, and I found Supra not 14 most fascinating. In fact here it is word for word:

> **In particular, the authors examined reports according to which, for the past thirty years, discussions on domestic violence have tended to cast men in the role of aggressors and women in the role of victims with the result that today, in the United Kingdom, male victims receive scant attention from both government policy-makers and the community at large. According to these reports, there are over forty-five homes for battered women and their children in England and Wales, but not a single government-funded facility for men, who have no one to turn to, even just for information. It would seem that the great majority of male victims of violence feel that, on the whole, the police and social welfare agencies are unsupportive and, in some cases, downright hostile. On 7 January 1999, a Channel 4 programme ("Dispatches") featuring a report on a hundred men who had suffered domestic violence revealed how 25% of these men – and not the female partner who had attacked them – had been arrested by the police when they sought help.**
> **Only seven of the women had been arrested and of these, none were convicted. See Home Office Research Study 191 on "Domestic Violence: Findings from a new British Crime Survey self-completion questionnaire" by Catriona Mirrles-Black and "The physical aggression of women and men to their partners: A quantitative analysis" by John Archer, University of Central Lancashire, United Kingdom.**

OH My – the Council of Europe in 2002 pointing to the UK government for not taking male victims of DV seriously?
And the Council of Europe point everyone to HORS191 published 1999 where on page one it reports parity 4.3% between male and female DV victims?
It also points to Channel 4 Dispatches, 7 January 1999 – the program titled "Male Victims Of Domestic Violence". When the program was broadcast Channel 4 had carried out the largest single survey ever in the UK of DV against men. In one chilling line (which some would find comical), a male victim says how he and his partner were well known at a national retail chain because they "…went at least once or twice a month to buy a new set of saucepans". The Channel 4 program features many people and experts such as Prof Kevin Brown, presently Head of Institute and Chair of Forensic Psychology and Child Health Nottingham University. Prof. Brown reviewed and analysed all of the data collected by Dispatches and made his own reports.[14][15] He found some interesting facts:

> **"Interestingly, the research shows that one third of the victims were attacked while they were asleep in bed, which is very different to wife abuse. However, the kinds of mental abuse suffered are the same for all victims, male or female, involving social and emotional isolation. Nevertheless, there does seem an increase in the use of the children as an object of threat especially in relation to custody disputes."**

But maybe the most pointed reference is not for either HORS191 or the largest survey of male victims ever in the UK by Channel 4, it's that last entry mentioning John Archer, University of Central Lancashire. The paper referred to may seem innocuous but it was and remains revolutionary because it says things some people really don't like: the main issue being that Archer keeps finding in Domestic Violence research from across the globe that women are as aggressive as men, and in many societies they are more aggressive and violent behind closed doors. "The physical aggression of women and men to their partners: A quantitative analysis".[16] He says:

> **The limited data from other western nations indicate that the pattern of more women than men showing physical aggression was not restricted to the United States. Indeed, the effect size was significantly higher for three other western nations than for the United States.**

So you have parity in numbers, media coverage of the issues and data showing that women are more frequently aggressive than men. No wonder Archer also points out that his findings undermine the feminist ideals and views:

> **One may ask whether it is possible to explain the considerable number of women using physical aggression toward their partners from the background of coercive male power, which is crucial to both**

> **feminist and evolutionary explanations. It is certainly a finding that is predicted by neither approach and at first sight is more consistent with gender-free explanations emphasizing individual differences and relationship problems.**

Archer keeps pointing out that the data analysed across multiple studies from across the globe keeps on showing that in western European societies the claims of male aggression were wrong and beyond that the claims of patriarchy as the cause of male aggression are an invalid view that couldn't be supported.
No wonder the full Counsel Of Europe documents, notes and memoranda were so hard to find – because when you found out that the 1 in 4 claim was from limited and doubtful sources, you also found that the European Commission was wondering exactly what the UK government under Mr Blair was getting up to, and why male DV victims were being ignored.
But the 1 in 4 claim is still not fully de-woozled, and then it gets interesting because as the Council of Europe moved forward from 2002 and monitored and implemented treaties about violence and women they seem to forget the 1 in 4 claim. They even kept changing their language until they couldn't say "domestic violence" any more and just use the term "domestic abuse".[12] So in April 2011 The Counsel Of Europe were saying that "Secondary data analysis support a conservative estimate that about 12% to 15% of all women have been in a relationship of domestic abuse after the age of 16."
So given that domestic abuse has domestic violence inside it and the figures provided show that domestic abuse is between 1 in 8 and 1 in 7, its clear that by April 2011 they know that the Jig was up with the 1 in 4 claim. It's just fascinating that the Council of Europe suddenly can't put a figure on the levels of Domestic Violence in Europe after so much work has been done to find out the real levels over more than a decade. It does make you wonder if the Eurocrats are up to doing basic work and delivering basic reports in consistent language.
So I had to turn to the British Crime Survey and found someone had been doing some homework at the ManKind Initiative here in the UK. They have been reading the 2011/12 statistic from the Office of National Statistics Focus on: Violent Crime and Sexual Offences, 2011/12.[12] It gets interesting:

- 40% of domestic abuse victims are male: for every five victims, three will be female, two will be male.
- 7% of women and 5% of men were estimated to have experienced any domestic abuse in the last year, equivalent to an estimated 1.2 million female and 800,000 male victims

The truly interesting thing is that the language has been changed, so now there are no references to Domestic Violence – only grades of Domestic Abuse. So that's how they have been getting away with making the claims – the last time the Council of Europe gave a figure for Domestic Violence was back in 2002, and as they haven't given a new figure and NEVER will, the woozled claim of 1 in 4 can be used and used until the cows come home.
But still, language isn't everything and you find these sort of statistics:

- In 2011/12, 4% of women (675,000) and 3% of men (491,000) experienced partner abuse: a split of 57%/43% (for every seven victims –four will be female, three will be male).
- 1.1% of men and 1.3% of women were victims of severe force at the hands of their partner during 2011/12. Over a lifetime the figures are 6.1% and 13.2% respectively.

Apparently "severe force" is the new meaning of domestic violence – you have to go to different documents[17] to find that:

- "Minor force" is classified as an affirmative response to the statement 'pushed you, held you down or slapped you'.
- "Severe force" involves being kicked, hit, bitten, choked, strangled, threatened with a weapon, threats to kill, use of a weapon or some other kind of force.

So now it's clear that the new lifetime prevalence figures from the office of national Statistics in the UK are 100/13 = 7.69, or 1 in 8.

At last, after so many years, so many oddly lost and untraceable documents, and so many changes of words and meanings, the 1 in 4 is no more.

Ain't hunting woozles fun? – you never know what you will dig up. One thing that is becoming very clear: woozles don't just produce flashy and false statistics to razzle-dazzle people. They also work very hard to bury and hide real facts and statistics. It can also get very political when an embarrassment of politicians is involved: they have not been elder statesmen, they've just been playing white knight to a woozle in a frock claiming distress.

Image © 2o13 TyphonBlue

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Feministing erases female sexual predators

Nicolai Rublev · 24 June 2013 · Archived copy · Original

Feministing.com is the brainchild of noted modern feminist mouthpiece Jessica Valenti and since it was conceived in 2004 it has been an important feminist outlet on the Internet, particularly for young feminists. It exemplifies everything about modern feminism: from rape culture through to abortion they have it covered. And just recently they have graced the world with what is a perfect example of reporting on an issue with either willful and malicious ignorance, or first class indoctrination.
Either way, no-one will know unless they read the fine print.
Screenshot: Study shows an alarming rate of young inmates are sexually assaulted
http://feministing.com/2013/06/12/study-shows-an-alarming-rate-of-young-inmates-are-sexually-assaulted/

> **"The US department of Justice released a survey that suggests that about 20% of juvenile inmates experience sexual assault while doing time in juvenile detention centers and group homes."**

It's entirely unsurprising as to why this study of more than 8500 youths would attract feminist attention. Beyond being an important report about troubled youths and their experiences in the justice system this is a potential goldmine for victimization with a feminist stamp of approval. At least after the data's been selectively mined that is.

> **"I think it is also worth reminding folks that the criminal "justice" system in the US disproportionately targets and affects people of color, undocumented, and queer people."**

Author Sesali Bowen left men and boys out of that sentence. Over 85% of US juveniles in residential placement are male, and that statistic only increases to 93% when taking into account all US prisoners. Somehow though, this is not considered disproportionate enough for Sesali to care. The widespread systematic discrimination against men in the justice system is not relevant to feminist approved victimization.
She goes on to tell us that "these crimes are usually committed by adult staff" and that "reveals how most sexual assaults (across age and gender lines) occur at the hands of those that we already know." She tells us that these young "people" are being victimized by "adults," and even goes so far as to say "sexual assault might represent a strong deterrent from ever reemerging within that system." A rather flippant remark for a feminist to make given a gendered prison rape epidemic they don't care to focus on.
But failing to mention that the majority of juvenile inmates in this report are male is small fish compared to what she is carefully hiding from readers. It turns out that most of those molesting hands are lacquered in nail polish and most of those sexually victimized young "people" are male. Here is the link to the report and relevant quotes from it:
http://www.propublica.org/documents/item/709100-svjfry12-emb-052813

> **"An estimated 92.4% of all youth who reported staff sexual misconduct said they were victimized by female facility staff."**
> **"Among the estimated 1,390 youth who reported victimization by staff, 89.1% were males reporting sexual activity with female staff and 3.0% were males reporting sexual activity with both male and female staff. In comparison, males comprised 91% of adjudicated youth in the survey and female staff accounted for 44% of staff in the sampled facilities."**

Majority female perpetrators and majority male victims? This is an absolute affront to the feminist approved victim narrative. These statistics are not hidden in an obscure corner of this report, one is featured in the highlights. I encourage you to look for yourself. Feministing's article goes beyond the normal ignorance of the rape of men in

the US prison system, it is a deliberate obfuscation of statistics that show women use their positions of power to abuse at risk young men and boys. There is no way you can take an honest look this study and miss this. Sesali herself tells us she gave the survey “further inspection” to check for disproportionate victims.

None of the young feminists who read Sesali’s article are ever going to know her erasure of abused boys and female abusers. “Staff” will become men. Young “people” will become young “women.” Everything will slot neatly into an unchallenged victim narrative and Jessica Valenti’s victim machine will churn out another group of people who care more for the narrative than the reality.

Why does this erasure happen?

As they’ve made it quite clear misandry doesn’t exist in their theory. Through their prism of gender blindness, misandry becomes misanthropy, and “men” are relegated to “people.” No matter how heinous the atrocity, no matter how disproportionate the ratio, men are expected to bear the burden of this gender invisibility for the inclusion of women. Men are simply not allowed to suffer as men.

Of course its in their own interest for the greatest peddlers of misandry to deny its existence!

This is of course a deeply traditional gender dynamic. Feminists will often discuss the effect of viewing men as the default, for example this feministing.com interview with decidedly anti-male sociologist Michael Kimmel. But these feminists will only stand up and cry for change when there is direct benefit to be gained for women. In the many remaining cases, they are entirely happy to use traditional gender constructs to forward their heavily customized “damsels in distress” narrative. This is the great duality of feminism that renders it a movement solely for the benefit of women, and ineffectual for tackling issues facing men.

Whether or not feminists like Sesali Bowen are cognizant of their deeply anti-male behavior is not relevant. What matters is that they are held accountable for attempting to erase the victimization of men and boys, and the women who have abused them.

Swedish feminists called out

Lucian Vâlsan · 24 June 2013 · Archived copy · Original

At the beginning of this month, Danish public television launched a show about "Blachman", who is a jazz musician and a judge on the Danish X-factor (imagine a bald Simon Cowell). The show goes like this: Blachman and another male celebrity sit down on a leather couch in a dark lighted room. Then a woman, who is not allowed to talk, walks into the room and stands in from of them. She drops all of her clothes, and the idea of the show is that the two men now comment on her body[1].

It's best interpreted as art. The introduction basically says that it's about "poetry" about the female body, but what they mostly talk about is the diminishing masculine role in modern society. I think most MRA's would definitely enjoy the discussion, because what they talk about is not only really relatable, but also quite interesting in terms of male gender identity.

This is a huge difference between Europe and North America. In most countries of Europe (including Denmark), people are traditionally very free spirited when it comes to sexuality. Consequently, in countries like Portugal, Denmark, Poland, Serbia, Romania, Ukraine, Bulgaria, Latvia, the Netherlands or even Germany, this kind of show seems significantly less odd than it does for people in the US, the UK or… Sweden.

Long story short, by Swedish standards, this show is "significantly demeaning to women" at best and "OMG! Pure objectification and oppression and patriarchy and rape-apologetic and fucking scum!!!!" at worst. By the aforementioned countries' standards, on the other hand, this show is "meh" at worst and "might be interesting" at best.

But since Sweden and Denmark are significantly closer to one another culturally, the Swedish feminists thought that it is in their right to mock the entire Danish culture and announced that they don't "tolerate the Danish sexism" (as if anyone outside of Sweden really cared what the Swedish feminists thought about that). The debate became heated and it culminated with an exchange of articles between a Danish anthropologist and a Swedish feminist – the exchange being published in the pages of the Swedish newspaper Dagens Nyheter[2][3].

In the following lines, we will present a translation of the Danish anthropologist's letter, Dennis Nørmark, a letter called *Kære svenskere* (Dear Swedes). We won't bother with the feminist response, as there is little to no doubt that anyone reading this site can compile a feminist response for the *Kære svenskere* letter. (a translation of the feminist response title *Vi tolerar inte dansk sexism* (We don't tolerate Danish sexism) can be listened starting from the 97th minute of this episode of The Voice of Europe) The letter in itself is not necessarily impressive, but it is important because it has been published in a Swedish mainstream media venue – a place where non-feminist points of view get little to no exposure thanks to the Swedish government's authoritarian way of controlling the press.

So the letter goes like this:

Dear Swedes,

At this moment, we regard you with amazement. We regard you as if you are no longer our culturally close related sister country, but rather a country that finds itself on another planet. And you obviously do the same.

"The Danes see themselves as European anarchists, and much of the culture celebrates norm looseness" claimed the "half Dane" Expressen's deputy cultural editor Jens Liljestrand, when half of the Swedes were apparently furious over the musician Thomas Blachman's latest invention: a talk show where two men sit on a couch for over 30 minutes and offer their thoughts in the presence of an undressed woman.

This is a program that, according to Tom Jensen from Berlingske Tidende, basically brings two rather hopeless men hanging out who, in the face of the naked female body, are groping in their uncertainty, their giggling and their tribal instinct. Also, according to him, the "Blachman" stands out as a program that is made "to gloss over the hysterical surface of sexism against women. Once you see it, it is however the man who has been made the

“paralyzed victim” to the extent that he is lost. He is portrayed as if he is on the receiving end of the woman’s violence, albeit she must constantly blow him up, or otherwise he falls altogether.”

Dear Swedes, how is it that this analysis has not occurred to you? Why aren’t you offering angry resistance to the remarkable remake of the program on Swedish TV 4 where two women comment on naked men? You work with the assumption that two wrongs make a right and sell it as a bitter battle of the sexes – but it does not have to be a battle of the sexes. The battle of the sexes, which I will illustrate, is the gender debate, the pestilence, and the basis for Sweden’s superficial and “progressive” New Feminism, and are both unsympathetic and doomed to fail. Denmark’s softer variant has, however, a future.

In Denmark we watch your outlandish reactions and hateful posts in the gender debate and we shake our heads. The reaction to Blachman is just one example. But when we are told the following week that Systembolaget prohibits a beer because the label is adorned with a busty girl, we shake our heads again. Or why not earlier in the year, when a story with half-naked women and fish in the Danish journal “Fisk & Fri” (which is generally not published in Sweden) gave rise to protests, including threats to hack the journal’s website.

However, for a large number of Swedes the world appears quite different. Jens Liljestrand’s analysis of Danish sexism from Expressen reads as follows: “There is a kind of Danish sex or porn liberalism that makes that place seem to have no limits in the name of freedom.”

But there is also another analysis. Namely that Sweden has moved away from sexual liberalism and openness to what Julian Assange – polemically but also rightly – called the “feminist response to Saudi Arabia.” And then his sexual intercourse with two Swedish women suddenly became rape in a deal that sounds to me like the culmination of a persecution complex and an environment that is aggressive and hostile to men, an attitude that Swedish feminism has inculcated in huge numbers of the nation’s women. I’m talking about the way in which women are taught to think that their sexuality is characterized by a special and vulnerable “chastity” as opposed to men’s destructive and primitive libido.

In this sense, Assange’s comparison with the culturally undeveloped Saudi Arabia is actually fitting. There is something fundamentally strange about the Swedish New Feminism–as it is also expressed in Lilje Strands reactionary “norm looseness” in the Danish culture–and the Swedish feminists in the 1800s whom expressed total adherence to the idea that women are sexual victims only.

Here in Denmark, many will ask if this is a constructive way to deal with the necessary and relevant gender debate.

Gender roles may very well seem more traditional in Denmark, and in many ways this may be the case. But maybe it’s because the Danes are more comfortable with the gender gap and do not have the absolute regimentation as a goal. Here we see the carefree humorous television program about the “little difference” because we enjoy watching and relate it to our own lives. Here at home, the Swedish experiment in pre-schools with gender-neutral terms has largely been met with derisive laughter and disgust, and often with the addition that the gender differences are actually something we should value. The Danes are not trying to suppress them either linguistically or in other ways.

It is possible that we are more relaxed in Denmark, but there is also the clear advantage that the Danes have, and which I think means that in the long run will prevail, in getting a far more constructive access to equality than you have.

The difference is that there are more of us who do not perceive that there is a war between the sexes and do not want to declare war. Therefore most of us do not want a zero-sum game, where men should be deprived of their lawfully obtained rights and privileges and they instead be handed over to women. And we do not generally compete for title of which sex that is felt most sorry for. We know that men are overrepresented in terms of alcohol and drug abuse and that women are a minority in high positions. These problems are social problems, not an isolated problem in the queue.

In Denmark it’s okay to think that there is a fundamental gender difference and that it benefits both sexes.

I perceive that most people here think that you should talk to people about equality, not an annoyed, angry and not understanding how the other party works rant – and a worldview containing understanding and sympathy for plurality and diversity and that it means, amongst other things, having two different sexes.

I believe that we, in Denmark, are on our way there to affirmation of difference and a constructive dialogue about it. I think that's why we got a female prime minister before you. We did not make a big deal out of it, it just happened. In Sweden, however, where the tone is aggressive, where you are missing out a lot of good things by using "positive discrimination" and where you hunt men based on their sexuality, well, that will keep leaving you with a half-bald male prime minister.

I would actually argue that we are a little ahead of you in gender equality since you have gone the opposite way and gradually created a society on women's premises and not men's. That way, you have just given the oppression a female voice instead of a male.

When the Dutch sociologist Geert Hofstede in the 1980s, measured the global differences between the values that people hold – he discovered that men, no matter where in the world, exhibited more extreme behavior than women and that they generally ranged far more than women's behaviors. From this, he created a metric that also held the extreme, the competitive and dominant in high regards. He called this the value of "masculinity" and found that nations that placed high on this index put value on dignity, honor, the ability to provide for themselves and have the courage to dominate and take charge.

The place in the world as measured lowest on this scale was Sweden. Sweden has five points, where Denmark has 16. The scale goes up to Japan, which peaks with 95. Based on Hofstede's studies, one might conclude that these figures only underscore Sweden's leading position as the most equal country in the world. But you could also draw a different conclusion. Namely that **Sweden simply has chosen the other extreme and introduced feminine values such as cultural norms and actively suppressed men's values.**

Because of the Scandinavian tradition of consensus–which is the strongest in Sweden–in which domination had been deemed as the enemy, both Danish and Swedish men and boys have been suffocated by squabbling, emotional detritus and leveling. The mischievous boys in kindergarten learn that they must sit down and do as they are told, just like the girls. Climb down from the tree and do something civilized and sensible!

The Scandinavian society is also lost in many ways. Public security, supportive educational activities and victim mentality devalues individual pride and declares pride to be something you should ignore – for there is no reason to be ashamed to be last.

But maybe it's good to be ashamed of being unable to support yourself or your family, perhaps honor and shame are not just primitive macho notions. Could it be that the premise of strong individuals that face the world being proud and having self-respect is better instead of looking for a victim category that they fit into and which one can generate more government grants?

So the desire for competition and ambitions are more male than female, and the same is true in rationality. Fewer men than women believe in astrology and astral healing or put faith in tarot cards to guess their future. Generally, there are fewer religious men because they prefer a logical argument over arguments based on emotion.

Generally, also more men than women are oriented toward sexual quantity rather than quality, and react more strongly to visual stimuli than women. This also confirms anthropological studies and experiments worldwide. So the new feminist chastity, the New Puritanism and the "image ban" is also in favor of women, not men.

One can also look for the research made by Hofstede, who concluded that the Scandinavian people, and the Swedes in particular, have learned to downgrade the values that are typically dominant in men, whilst doing nothing or championing the ones in women. If these differences are of biological or cultural origin is meaningless as it only serves to shift the focus from the facts: namely, that **there are values that are more male than female**.

I believe that the future of gender equality will be about accepting those differences and understanding how a

balance can benefit society as a whole. Today we know through research that diversity leads to innovation, progress and results. But it also requires that we affirm those differences and make room for them.

If men are to waive privilege, status and positions, it is the condition that they may see it as an advantage for themselves. Otherwise, they will see it as a conflict of interest and a struggle for resources and power. Here I think that the Danes have an advantage because we both structurally and legally support equality while recognizing differences and not attempting to deconstruct them in any way.

If one can see the advantage of diversification, then one can also refrain from disdain and ridicule of cultures, communities and genders that do not match with what a dominant group in society has managed to install as the norm.

In Sweden you have installed a standard to suit women and you initiated an active subjugation of what does not fit into this standard. This way you will never be able to achieve equality. Unfortunately, you are obviously far from being able to detect it and instead you direct your self-contemplation and project your intolerant and narrow logic against Denmark. It is sad to see. But it's mostly sad for yourselves.

Dear Swedish women, you've won and today it is you who are the oppressors. You have managed to define men's sexuality as dangerous, poorer and more primitive than women by reducing men to the prehistoric Neanderthal – and to the point that you yourself believe in it. We do this also here in Denmark, and Blachman's program is an excellent example of this: the man who follows the dominant discourse is basically the primitive barbarian, he plays the role to perfection, and thus undermines his own authority. It's an act! And it's a good one!

Unfortunately, you have lost the ability to act, to analyze the program, because you see, you are blinded by a pair of naked breasts and forget about everything else.

You have started a war against men by promoting women and thereby discriminating against men much more than we do in Denmark. Take for example the recent gimmickry to impose a higher tax for men. (He is talking about the Umeå Municipality's proposal to have a gender tax[4]) Of course, those men are cursed because it is a lowercase thievery. It only creates new victims, even if you believe in the idea that men arguably have such a great moral debt that they indeed should tolerate being disadvantaged in this.

In addition, if men had behaved in the same way as they are now being attacked through the discriminations and oppressions through behavior and language in the public debate to this point, it would have immediately been perceived and called out as sexist.

By doing all this, you have begun a bitter, vicious and unjust war against the other sex. Aside from the fact that you have nothing to gain from it, then it will also lead to a total setback. For sooner or later, the men will no longer want to be part of a so-called gender war, which means that they are *a priori* doomed. They are now being ridiculed, and their values and sexuality is being dumped down. Therefore, they will eventually turn against you – and all will lose. The pendulum will just swing back again.

We have chosen a slightly different path in Denmark, and I think we're going to do it better. Here we are going step by step to understand that we all, men and women, have something to gain from equality. Because if you put the war in the equation and punish men because they are men you will never achieve the one thing that can create equality – namely – that men may see it as an advantage for themselves.

Dear Swedes. This is why not only the women will lose this gender war. No! All Swedes will lose.

And this is why Denmark has come further in the issue of gender than you – whatever you have imagined by that.

[1] http://youtu.be/k6lgCSNEPXk – A teaser of the show in question

[2] http://www.dn.se/kultur-noje/kulturdebatt/kare-svenskere/ – The Danish anthropologist's speech

[3] http://www.dn.se/kultur-noje/kulturdebatt/vi-tolererar-inte-dansk-sexism/ – The Swedish feminist's response

[4] http://www.nordstjernan.com/news/sweden/5525/

Image © 2013 TyphonBlue

An open letter to Peter J. Reilly

Andy Thomas · 24 June 2013 · Archived copy · Original

***Peter J. Reilly** is a US accountant who claims to have extensive experience of taxation and dealings with "high net worth individuals". He is a regular contributor to Forbes.com, and believing himself to be a white knight in shining armour, has just stepped up to defend the honour of Radfem organiser, Cathy Brennan. He is also a man who has very suddenly become aware that he is standing in the middle of a minefield, and doesn't know what to say or do next. Let's help him to decide!*

Dear Mr. Reilly,

I am writing to you about your article on Forbes.com in which you describe **your recent interview with Cathy Brennan**, one of the organisers of Radfem 2013.

In your article, you openly admit that you don't really understand the issues involved, but step up to offer Cathy Brennan your support by claiming that radical feminists deserve respect. You also state that MRAs are the only people who refuse to acknowledge that radical feminists "have a worthwhile viewpoint" because they don't like to have "nasty things said about them." Furthermore, you say yourself that your analysis of the situation is that of an idiot. I suspect you were attempting to be disingenuous here, however, I am going to agree with you on your last point.

Last year, the Conway Hall convention centre in London rejected Radfem's 2012 booking citing the UK equality law after protest by transgender activists. Radfems typically refer to themselves as "TERFs", or *trans-exclusionary radical feminists*. In other words, they do not recognise male-to-female transgender individuals as women, and their 2012 event was advertised as being open only to "women-born women". Cathy Brennan, herself, has a documented history of espousing hate toward transgender women; see below.

Until February 2013, Cathy Brennan owned and ran a website called the "Radical Hub" (aka "Radfem Hub"). This served as a collective blog for her cause, and the articles it carried discussed gendercide and the genetic modification of males, as exemplified by Vliet Tiptree (aka. Pamela O'Shaughnessy, a Californian author of crime novels) in her article titled, Radical Feminism Enters the 21st Century. Other posters called for the killing of baby boys at birth (see below) while still others argued that they should be deliberately denied care or nurture.

FCM
October 7, 2011 at 4:39 pm

as vliet suggested, i think a biological solution would be a radical solution. such as dispatching male babies at birth. as for the status quo, and whether some action legitimately challenges it, i guess its a question of how narrowly you are framing/identifying the status quo? for example, the status quo in the workplace in the 1950s could be described in many ways. men touched womens breasts and buttocks. men were sexually entitled to womens bodies in the workplace and everywhere. mens sexual entitlement to womens bodies in the workplace and everywhere was backed up by the threat of violence and male institutional power, including legal power.

catharine macknnon's solution to the problem of workplace sexual harassment challenged one of those, for sure. it didnt challenge the others, at all, nor could it. and women would be incarcerated and executed by the legal system for dispatching male babies at birth, if we even tried this as a solution. and its very likely that this is the only solution that would work. this is not a coincidence.

> radical ACTION: what is it?

this is a good question. lets discuss it.

Men's human rights activists kept a dossier of articles, posts and screen-shots. They are too numerous to include here, but allow me to provide a quote, below, by Danielle Pynnonen, a child care worker who identifies herself as a Radfem organiser on Mumsnet under the handle "allectoTauniallectospoison".

allecto

Admin

Joined: Mon Aug 20, 2007 6:00 am
Posts: 862
Location: Blue Mountains, Australia

Post subject: Re: "I'll just rape you" **Posted:** Sat Feb 14, 2009 4:11 am

Thanks for the supportive comments sisters. I honestly have been reassessing the fact that I am giving care to these little future rapists, and what that says about me and my separatism. I know it is kinda going against my principles to support and care for these little fuckers. The women I feel most sorry for are their mothers. The way that these boys treat their mothers is really shocking, all the while the mothers are trying to be perfect and loving and all that shit. If these kids were mine there would be hell to pay.

The worst of it is that about six months ago Mr. Rape Threat was holed up in a corner with this same girl, Ms. Harrassment Victim, and another two children were trying to pressure her into kissing Mr. Rape Threat. I brought this up at a staff meeting and said that we need to protect Ms. Harrassment Victim from Mr. Rape Threat. I was told in no uncertain terms that Ms. Harrassment Victim was sexually precocious and like to draw attention to herself and it was *her* fault the this was happening to her and that she was in the early stages of being experimental with her sexual power over boys. Fuck that for fucked up shit!!!!!

"They said: 'You are a savage and dangerous woman.' I said: 'I tell the truth and the truth is savage and dangerous.'"
-Nawal El Saadawi

Most radfems campaign against any funding or recognition for male victims of domestic violence and abuse, insisting that domestic violence is suffered exclusively by women. Almost all argue that children should have no rights to a relationship with their father. Over the last few months, radical feminists have violently demonstrated in Toronto, Melbourne and Paris, in one case abusing attendees and threatening speakers at a conference on tackling male suicide.

The London Irish Centre, the original planned venue for 2013, rejected Radfem's booking earlier this year after a protest by MRA London. As the organiser of this protest, I can attest to the fact that it was peaceful, without incident and ended with a cordial conversation with the centre's director. As you are aware, Radfem 2013 found a new home at the Camden Centre, who chose to ignore UK equality law and flout their obligation under the "No Delegation" clause of the Public Sector Equality Duty.

Mr. Reilly, you accuse us of trying to shut-down Radfem 2013 so that, as you put it, "our ears won't burn while they say nasty things about us." On the contrary, we have used the controversy as a means of exposing these bigots and

their ideology, and we make no apology for this.
At the time, I discussed the merits of trying to insist that I attend the Radfem 2013 event myself with Erin Pizzey, patron of MRA London and founder of the first ever women's domestic violence refuge in 1971. We decided that it would not be safe to do so even if, in the unlikely event, we were granted admission. Erin had previously been the subject of death threats and had fled the country in 1980s after being forced out of her organisation by radical feminists. Furthermore, shortly after the London Irish Centre protest, which took place months before the event itself, MRA London members were subject of an anonymous complaint to the police over alleged violent behaviour, an allegation even the director of the centre refuted.
You may believe yourself to be chivalrous and virtuous in your support for Cathy Brennan. You should not, however, expect anybody to respect you for this. Radfem members are, in fact, fully-fledged human beings, not weak, helpless women in need of your protection. As such, they should be accountable for their own views and actions, just like everybody else. Furthermore, I can tell you now that they don't regard chivalrous men, such as yourself, as noble or virtuous — but only as useful "idiots".
It angers me immensely, when wealthy male "idiots", confusing their social privilege (or entrepreneurism) with feminist notions of gender privilege, believe that their sense of guilt can be relieved by "stepping up" in order to push down those under-privileged males beneath them. (Erin, herself, notes that she had no difficulty in soliciting donations from wealthy men to support women's refuges, but when she tried to open one for male victims, they suddenly stopped caring.)
Outside your circle of "high net worth individuals", there is a sea of broken men out there. Certain outdated notions of chivalry, combined with years of negative stereotyping by gender ideologues, means that society is utterly blind to their suffering. Indeed, I could fill a book with it, but let me say that while society refuses to let women fail, the choice facing many men today is often one of suicide or homelessness.
Here in the UK, according to the charity CALM, it is suicide that is the biggest killer of young men, not accidents or illness. Likewise, it is men who make up the overwhelming majority of the homeless and rough sleepers. And yet, when do you hear the issue of "homeless men" ever being addressed? Whenever male suffering is at issue, men are hidden behind gender-neutral terms such "the homeless", "homeless people" and "rough sleepers".
Mr. Reilly, let me ask you, how do you think such men end up being homeless? I'll give you a clue — the primary cause is not recession, but domestic violence. Homeless men are the dirty secret that society refuses to acknowledge, they are the human overflow of male targeted abuse and childhood neglect — the little boys who were once denied care and nurture.
What people are now starting realise is that, when their little boys grow up, society will no longer see them as human beings, but as "just men" — utilitarian providers lacking in human worth and legitimate targets for social hostility and discrimination. While your wealth may protect you, if the wheels ever came off your own life, you will discover just how little intrinsic human value you have in this society as a male. For example, when a man is physically attacked, abused, and even horrifically mutilated, he is not seen as a human being in need of care, but as a source of fun and ridicule. Where do you think this will end if people like you continue to give credence to the ideologies of people like Brennan?
We in the men's human rights movement are not a bunch of angry misogynists, but are simply trying to improve society's negative stereotypical view of males, so that boys growing up today won't have to face a dystopian future.
Mr Reilly, you have no idea what have blundered into, have you? Maybe you should just close your eyes and go back to helping "high net worth individuals" avoid paying tax.
Yours sincerely
Andy Thomas
www.mralondon.org
Men's Rights are Human Rights
PS. *Anyone needing tax advice, can find Peter J. Reilly's blog here. This article was first published on MRA London.*

Dr. Helen Smith, Erin Pizzey, Dean Esmay

VFM News and Commentary · 25 June 2013 · Archived copy · Original

A very good talk between three very good people. PE

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Readers, please note that this week is our quarterly fundraiser. If you enjoy the articles, radio shows and activism that come from this website and our forums, please consider visiting our donation button at the top right so that we can bring all of this to you in the future. Thank you.

Taranto takes on the twitstorm

Diana Davison · 25 June 2013 · Archived copy · Original

James Taranto is an experienced columnist with a healthy sense of humor. When feminists attack he welcomes it because, like hecklers to a comedian, they only make his show better. On June 17, 2013 Taranto's op-ed (1) about a war on men was published in The Wall Street Journal. The next day he had roused enough frothy bile from rabid feminists that he followed up with a response (2) on June 19th that exceeded the excellence of his original article. Since his critics do such a sloppy job of summarizing what Taranto's article is about I'll give you his more accurate version from the reply.

> **"To recap briefly: Sen. Claire McCaskill has placed a "permanent hold" on the nomination of Gen. Susan Helms to be vice commander of the Air Force Space Command. McCaskill is punishing Helms for having granted clemency to an officer under her command, Capt. Matthew Herrera, who was convicted of aggravated sexual assault.**
> **We reviewed the facts and concluded that Helms was correct in holding that the prosecution case was so weak as to make the conviction unjust. (Herrera did not escape punishment: He pleaded guilty to an "indecent act" and was involuntarily discharged from the service.)"**

While Taranto's wit needs no choir for backup there are some wonderful muffs he failed to penetrate. I'll go diving in.

Jezebel's Katie J.M. Baker offers an extravaganza of lunacy (3) faithfully cheered on by her devoted disciples in the comments section who are too obtuse to see the inconsistency of her hastily chosen words. Most likely they just don't care if it makes sense. The day after Mr. Taranto's article was published, Baker declares to her fans that she is definitely not "freaking out." All evidence suggests otherwise.

In addition to writing "HE IS THE WORST" in all caps, Baker is unable to control the urge to use phrases like "slimy," "woman-hating troll," and "overwhelmingly horrible." She's not freaked out, she's just overwhelmed. She is, in fact, so frenzied that she complains she hasn't gotten a reply from WSJ editors to an email she sent just that morning. Take a deep breath Katie and remember they have *real* jobs. As she points out, "*Wall Street Journal, [is]* the best-selling newspaper in the country" but she fails to imagine that they got there by choosing good editors. When Katie calms down she may figure out that reminding people of how successful they are is not a good prelude to effectively questioning their ability to manage their own affairs.

Calm people don't start campaigns to get someone fired, that's what vindictive people do.

It's hysterical to write "I'm not interested in engaging with Taranto" in an article all about him and his work. She probably didn't get a response from the editors because by the time they read her email stating that Taranto's piece "doesn't foster discussion or present an interesting viewpoint" they could see that it had fostered her article. Bloggers worth speaking to don't write articles about uninteresting people. Baker is either not worth replying to or she is lying.

I find Katie Baker's viewpoint very interesting. I wonder how someone whose article discredits its own assertions manages to get published. Fascinating. She is a gruesome form of entertainment — if you like watching people repeatedly hit themselves in their own face.

June 18 was a busy day for Katies. Over at Salon, Katie McDonough published her bizarre response (4) that begins with calling Taranto a "well-practiced troll" and attempting to prove it by linking to one of her own articles published in WSJ. Trolling happens when you put your fishing line in someone else's pool. When he's writing on his own site and you are going there to read it, you're actually in his pool.

These feminists do love to redefine words.

In explaining the art of becoming a rape apologist, the “five easy steps” that McDonough lists are actually lazy leaps of illogic on the part of the writer. Step one involves quoting her own article (5) that asserts rape in the military is increasing instead of linking to one by a third party that debunks (6) that assertion.

There is little doubt that McDonough is happy deferring to her own authority when rushed for time. In conclusion Katie 2 is outraged Taranto won’t accept that a guy not even accused of rape committed the act of rape. This glitch in her reasoning happened because feminists like her are proffering the myth that all men are rapists who just haven’t raped yet. That’s actually not true, Katie.

Now we move onward to “recklessness.” When Taranto described Capt. Herrara’s behaviour as reckless, even if not rape or sexual assault, and stated that his accuser was also acting recklessly, McDonough claims he was implying the girl asked to be raped. Katie, there was no rape.

Step three involves not using a dictionary.

The next screwball stride can only be accomplished if you forget the testimony which showed the accuser to be unreliable came from a woman. Lt. Michelle Dickinson, who was present and the only one sober at the time of the incident, contradicted all evidence given by the accuser. It was not a case, as McDonough asserts, of “he said/she said” in which what “he” said was given more weight. It came down to “she said/she said” and weight was given to the sober one.

The final farce is that she faults Taranto for not asking what happened to the accuser. The reason we keep calling this woman “the accuser” is because no one knows her name. We’re legally not allowed to know who she is.

Katie McDonough has a very interesting viewpoint. I wonder how someone whose article discredits her own ability to reason manages to get published.

Archy, New York Tribune, September 11, 1922

James Taranto has not only written a great article and a respectable reply to the furious flurry of feminist wrath, he’s managed to prove that Wall Street Journal editors are incredibly smart. I think Taranto deserves a raise. I’d like to hear more from him on the subject of gender wars. He seems like a clever bloke to know.

If Taranto is a cockroach he is the free verse poet from Archy and Mehitabel.(7) Though I share his sentiment that the underlying destruction of men’s lives is extremely serious, I’ll leave you with his thoughts on why the twitstorm didn’t scare him:

“We can take the abuse. In fact, in this instance we delight in it, not only because we see the humor but because it proves us right.”

1. http://online.wsj.com/article/SB10001424127887324021104578549891063938034.html?mod=ITP_opinion_0
2. http://online.wsj.com/article/SB10001424127887324577904578555581403945500.html

3. http://jezebel.com/the-wsj-needs-to-stop-publishing-james-tarantos-rape-a-514097032
4. http://www.salon.com/2013/06/18/five_easy_steps_for_becoming_a_rape_apologist/
5. http://www.salon.com/2013/05/07/pentagon_study_reveals_sharp_increase_in_sexual_assault/
6. http://online.wsj.com/article/SB10001424127887323582904578484941173658754.html
7. http://en.wikipedia.org/wiki/Archy_and_Mehitabel

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Readers, please note that this week is our quarterly fundraiser. If you enjoy the articles, radio shows and activism that come from this website and our forums, please consider visiting our donation button at the top right so that we can bring all of this to you in the future. Thank you.

AVFM News and Activism: NCFM's Harry Crouch

James Huff · 25 June 2013 · Archived copy · Original

[box icon=""]
Tonight we have as our guest Harry Crouch, President of the National Coalition for Men (NCFM), the longest running men's rights organization in the world. Crouch and NCFM have been at the forefront on every major men's rights issue for decades now and have supported and aligned themselves with every major men's rights organization including A Voice for Men. We will be talking about the history of NCFM, current goings on and the future of NCFM as well as the Men's Rights Movement as a whole.
This is going to be a great opportunity for listeners to call in and talk with one of the "old guard" to talk about the development of the movement and it's future. Do not be left out!
The call in number is 310-388-9709 . Show time is at 9pm Eastern time, 6pm Pacific. Which is 2am June 26th London time and 2pm June 26th Brisbane.
SHOW PAGE
–
Readers, please note that this week is our quarterly fundraiser. If you enjoy the articles, radio shows and activism that come from this website and our forums, please consider visiting our donation button at the top right so that we can bring all of this to you in the future. Thank you.
[/box]

Facebook censorship update: Mapping the money

Sage Gerard (Victor Zen) · 25 June 2013 · Archived copy · Original

Almost two weeks ago I posted a call to action for MHRAs to assist me in gathering information on the signatories of WAM!'s ultimatum, issued to Facebook regarding alleged misogyny on the social network site. A crack team of fifteen compassionate people formed out of their own free will, and the result is a forty-three page PDF that is still a work in progress. You can review the latest PDF snapshot and see what we are working with. The AVFM editorial staff and the NCFM are going to review the report for accuracy. It is important that we report facts, and only facts.

The PDF was a living document distributed in time-stamped snapshots (with superfluous content removed), which is obviously inefficient when a wiki is available. We are porting the document to a format the wiki can work with. Needless to say, no new PDF snapshots will be generated because of this.

Going forward, you can help by:

1. Fact checking the PDF and leaving feedback in the comments on this article.
2. Add new content to the gathered information on the Wiki once the existent content is ported.

Please do not suggest new content in the comments. We will worry about that when the wiki pages are up.

You will need permission to be able to work on the Wiki, which you can get by following instructions on the AVFM Reference permissions page.

Let this be an exercise in peer review. As insinuated, this is an organic process with a lot of uncertainties. Mistakes are expected, so take nothing here at face value. Start with the assumption that the PDF, the budding Wiki page and the comments on this article are suspect.

Our ultimate goal is map out the flow of money in feminist organizations. The signatories are a gateway into a massive project where we can measure the scale of our opposition. Knowing where the money goes gives us new insights into the inner workings of misandric culture, and we need you to help open our eyes.

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Misandry in psychology: Ignoring abused boys

Tom Golden · 25 June 2013 · Archived copy · Original

This is the second part of a four-part series of articles about the bias against men and boys in psychological research. There is a video companion to this series that summarizes the contents of these articles. A link to this video will appear at the end of the article.

[image]

The first project we will examine is a study on teen relationship violence from Great Britain. The study consisted of both a written survey and subjective interviews of selected teens. The survey portion of the study was fairly conclusive in finding that teen relationship violence was experienced by both boys and girls. An "ad campaign" was created as a result of this work. Surprisingly, the ad campaign is designed to help only girls who were victims of teen relationship violence while focusing on boys only as perpetrators. This stunning neglect of male victims and female perpetrators is in stark contrast to the numbers of the research survey of this study which showed males to be victims of teen relationship violence and girls to be perpetrators. Let's start at the beginning of the story when this issue first caught my attention.

A friend emailed me a link to an article from Great Britain about teen violence. The friend was worried that the article was biased against boys. Here's how it started:

- Teenage boys were urged not to violently abuse their girlfriends in a new Government campaign launched today.
- TV, radio, internet and poster ads will target young males aged 13 to 18 in an attempt to show the consequences of abusive relationships.
- It is part of a wider effort by ministers to cut domestic violence against both women and younger girls.
- Research published last year by the NSPCC found a quarter of teenage girls said they had been physically abused by their boyfriends.
- One in six said they had been pressured into sex and one in three said they had gone further sexually than they had wanted to.

I was a bit taken back by the article considering the recent research on teen violence which has been finding that relationship violence in teens is fairly symmetrical with both boys and girls being perpetrators and victims. This article was offering a very different perspective from the studies I had been seeing. It was clearly assuming that the girls were the primary victims and the boys the primary perpetrators which reflects an archaic and outdated stereotype about domestic violence. It made me wonder exactly what was happening. I read several more articles online about the ad campaign mentioned in the first article and was shocked to see that the focus of the campaign was indeed solely to help girls and to "teach" boys about not abusing their girlfriends.

In each of the articles there was a reference to the research findings that drove the ad campaign. I decided to go back to the source and see what the original research had found.

The original study was sponsored by the **National Society for the Prevention of Cruelty to Children** (NSPCC) of Great Britain and was in two parts. The first part was the "full report" and was a detailed 209 page research report explaining methodology, results, implications and conclusions. The next was the Executive Summary which was a 10 page summation of the findings of the full report. It was a quick read and was .meant to give people the essence of the larger document. I read through the "full report" and then the executive summary. It was striking to me that the data in the full report actually showed that boys were victims of teen violence. The original news article I had read had mentioned that the research had found that 25% of girls said they had been physically abused by their boyfriends. What the news article omitted saying was that the same research had also found that 18% of boys had said that they had been physically abused by their girlfriends. This meant that this research found that almost half of the victims of teen relationship violence were boys! Somehow this important fact had been omitted from the news report.

There were plenty of other headlines that could have been drawn from the data of the full report that showed the

boys to have been victims and the girls perpetrators but they were nowhere to be seen in any of the news articles. Here are a couple of examples of headlines that could be written from the data of the full report:

- 25% of those reporting physically forcing their partners into having sexual intercourse were girls. – Table 15 page 82 full report
- Nearly three times as many girls reported using SEVERE violence in relationships. – Table 11 page 75 full report
- Over three times as many girls reported using partner violence in their relationships. – Table 10 page 74 full report
- Over 1/3 of those reporting being pressured into kissing, touching or something else were boys. – Table 6 page 66 full report
- Nearly half (42%) of the victims of teen relationship violence were boys. – Table 3 page 44 full report
- Nearly one third of the victims of severe violence were boys. – Table 4 page 45 full report
- Twice as many girls reported physically forcing their partners into “kissing, touching, or something else” more than a few times. – Table 13 page 82 full report

This is just a sampling of the sorts of findings in the full report. It is obvious that their survey clearly indicated that teen relationship violence was not gender based and both the victims and the perpetrators were both boys and girls. However, what I found after reading both the full report and the executive summary was that the full report had data that showed boys to be victims and girls to be perpetrators but the executive summary seemed to have considerably less information about male victims and female perpetrators. In fact the executive summary seemed to focus more on female victims and male perpetrators.
I found myself wondering how this transition could take place. Boys were shown to be victims in the original study, often not in as great a number as the girls but victims all the same. Generally the boys comprised about 25-42% of the victims. Certainly not the majority but also not a small number that could be ignored. But ignore them they did!
The NSPCC introduced this research to the media via a press release. We can see the same tendency of moving away from focusing on boys when looking at the words in the press release. What started in the full report as an apparently egalitarian look into teen relationship violence progressively looked less so in the Executive Summary and now with the press release it looks to have moved one more step towards focusing solely on girls. Here’s the opening of the press release. Note the focus on “girls only” in both the headline and the first paragraphs:

Teen girls abused by boyfriends warns NSPCC Press releases
01 September 2009

A third of teenage girls in a relationship suffer unwanted sexual acts and a quarter physical violence, reveals new research(1) launched today (01 September 2009) by the NSPCC(2) and the University of Bristol(3).

The survey of 13 to 17-year-olds found that nearly nine out of ten girls had been in an intimate relationship. Of these, one in six said they had been pressured into sexual intercourse and 1 in 16 said they had been raped. Others had been pressured or forced to kiss or sexually touch.

A quarter of girls had suffered physical violence such as being slapped, punched, or beaten by their boyfriends.

Girls are highlighted repeatedly in the press release. If one only read the press release you might assume that the boys were incidental and that the girls were clearly the identified victims of teen relationship violence. The boys actually did get mentioned in one paragraph (one out of 18 paragraphs, eleven of which were about girls). Here it is:

Nearly nine out of ten boys also said they had been in a relationship. A smaller number reported pressure or violence from girls. (Only one in seventeen boys in a relationship reported being pressured or forced into sexual activity and almost one in five suffered physical violence in a relationship).

Note how the boys victimization is minimized with words like “a smaller number” and “only one in seventeen.”

Keep in mind that the "smaller number" referred to in the second sentence was 18% versus 25% which had been the figure for girls. While 18 is smaller than 25, it is not *that* much smaller. Another important difference is that the girls 25% stat was mentioned in the opening sentence of the document (and indirectly in the headline) while the boys 18% stat was mentioned as an afterthought in parentheses. Yes, the boys percentage was smaller but it seems very obvious that this press release is trying to marginalize the victimization of boys.
Note that the press release mentions that one in 17 girls had been raped. This works out to about 5.8% of the females surveyed. What they don't mention is that the same table in the full report that showed that 5.8% of girls were raped also showed that 3.3% of the boys were also raped. This stat never made it beyond the full report. The press release mentions the rape of girls but is completely silent on the shocking statistic that 3.3% of the boys were raped. The fact is that their data from the full report shows boys comprised over one third of the rape victims. Not a word about this.
It now seems easy to understand how the media articles focused so exclusively on girls and ignored the needs of boys. They likely only read the press release and maybe a part of the executive summary. The press release might very well have been the only document they read about the study and it clearly focused almost exclusively on girls while ignoring the needs of boys. How bad did it get in focusing on just girls? Here is a sampling of typical headlines from actual news articles on this research and ad campaign:

Many Girls' Abused by Boyfriends
http://news.bbc.co.uk/2/hi/8230844.stm
Third of teenage girls forced into sex, NSPCC survey finds
http://www.guardian.co.uk/society/2009/sep/01/teenage-sexual-abuse-nspcc-report
1 in 3 Teenage Girls Tell of Sexual Abuse by Their Boyfriends
http://www.dailymail.co.uk/news/article-1210375/One-teenage-girls-physically-abused-boyfriend.html
Teen Girls Abused by Boyfriends Warns NSPCC
http://www.bris.ac.uk/news/2009/6524.html
Almost every headline I found focused on girls as victims. I never found one headline that focused on boys. The articles would occasionally mention that boys were vulnerable but the main thrust was surely the girls vulnerability and victimhood.
The ad campaign is the real world response to the findings of this research using TV, radio, internet and poster ads in attempts to change behaviours of teen relationship violence. It is where the theoretical ends and the actual support and tax dollars begin. Inexplicably, the focus of the ad campaign is entirely on girls as victims of relationship violence while boys are seen as the problem and are taught to not abuse their girlfriends. Somehow the original research had shown that both boys and girls were victims of relationship violence and by the time we made our way to the media articles and then to the ad campaign we find that the original data is all but forgotten.
How did this happen?
[image]
The Full Report and then boys disappear
The full report offers an abundance of data that shows that boys are victims of teen partner violence but somehow the recommendations of both the full report and the executive summary seem to focus primarily on girls. Here's a quick summary extrapolated from the full report:
According to their survey:
72% girls reported experiencing emotional violence
51% of boys reported emotional violence
BOYS WERE 41% of the victims of emotional violence in teen relationships
25% of girls experienced physical partner violence
18% of the boys experienced physical partner violence
BOYS WERE 42% of the victims of physical partner violence in teen relationships
31% of girls experienced sexual partner violence
16% of boys experienced sexual partner violence

BOYS WERE 34% of the victims of sexual partner violence in teen relationships.
So the boys ranged between 34-42% of the victims as recorded in the survey, The full report states this loud and clear in the data but then with the recommendations of both the full report and the executive summary and then the press release the boys seem to simply disappear. Why could that be? The researchers fail to explain fully the reasons for this but if you read between the lines you can find that they offer two reasons. The first is that the survey responses indicate that girls are more "impacted" by relationship violence than the boys. There is a question on the survey that asks about emotional reactions to the violence and the girls were much more likely to check the boxes that indicated they were scared/upset/humiliated. The boys were more likely to check boxes that said they were angry/annoyed or the box that said there was no effect on them. The researchers seem to have taken this difference and decided that since the girls were more "impacted" from the experience of violence that they should be the ones to get the attention and services. There are a number of places in the full report where this is implied. Here is one:

This research has demonstrated that a fundamental divide exists in relation to how girls and boys are affected by partner violence, and this divide needs to be a central component in the development of professional responses to this issue.

Just what does "professional responses to this issue" mean? They don't say but we can only assume that they are suggesting that girls receive more attention and services due to their being more impacted by the violence. Considering the recommendations focus on girls and ignore the needs of boys I think the above assumption is a good one. I would be happy to be corrected on this assumption if I am incorrect.
The researchers seem willing to basically ignore their own substantial evidence that boys are victims of violence simply because the girls have a greater emotional reaction. Here's another quote:

These findings are further elaborated on in the interview data where girls consistently described the harmful impact that the violence had on their welfare, often long term, while boy victims routinely stated they were unaffected or, at the very worst, annoyed. These results provide the wider context in which teenage partner violence needs to be viewed.

Let's keep in mind that the above quoted interview data, which we will examine later, included only 62 hand-selected girls and 29 similarly selected boys. Importantly, only one of the 29 boys was a victim of non-reciprocal violence so making generalizations based on the interview data is likely unreliable especially considering the survey data was collected from over 1300 teens. Note also that by saying "the wider context in which teenage partner violence needs to be viewed" we can only assume the researchers are again suggesting that girls be given preference in services and aid. What we do know is that the data on violence against boys is ignored in the recommendation sections and also in the ad campaign. The following quote gives us a bit more clarity regarding the views of the researchers:

"Intervention programmes need to reflect this fundamental difference by ensuring that the significant impact of violence on girls' wellbeing is recognised and responded to, while enabling boys to recognise the implications of partner violence for their partners and themselves."

This statement clearly shows that the researchers believe that the girls should be treated differently and intervention programs need to "reflect" the difference that girls are more impacted by the violence.
But are girls more impacted? I am not so sure. Let's start by looking at the actual question on the survey:

3 *How did it make you feel when force was used against you?*

scared/frightened
angry/annoyed
humiliated
upset/unhappy
loved/protected
thought it was funny
no effect

The researchers stated that the answers to this question showed a big difference in boys and girls responses about the impact that the violence had on them. They don't give the raw data about the responses and don't offer the numbers each sex chose for each answer but they give us the summary saying that girls were much more "impacted." There are very good reasons for that. This question is a set up since boys and girls will naturally answer it very differently. The creators of this question seem to fail to understand the hierarchical nature of boys and their strong natural reluctance to show any lack of independence. If the boys had checked "scared/ frightened", "humiliated" or "upset/unhappy" they would be admitting that they were less than independent. This is usually avoided while a choice such as "no effect" or "angry/annoyed" would be much more likely in order to maintain their image. As Warren Farrell would say "The weakness of men is the facade of strength: the strength of women is the facade of weakness."

The men and boys are much more likely to choose a response that will portray them as strong. If this is correct it is easy to understand how boys' responses might not accurately convey their degree of hurt or upset. It is very possible that the boys who checked the "no effect" box were just as impacted by the violence as their female counterparts. With these sorts of questions it leaves us simply not knowing. To suggest the direction of future services based on the responses to this question would be very risky and likely give very poor results.

I wonder if the researchers would think that a rape victim who claimed there there was no impact on her would not need support services? Would clinicians simply ignore her? No, I would bet they wouldn't. If a group of domestic violence victims claimed that the violence had no impact on them would they quickly assume that group did not need support services? No. Then why would they dismiss the trauma of boys simply because they have marked a survey question differently and reported to be less upset? They would realize that people have very unique responses to trauma and that not having an immediate or verbal emotional reaction to a trauma does not in any way indicate that that person should be ignored. That is simply ridiculous.

Having worked with trauma victims for many years I know very well that some people will sometimes not even begin to feel the negative impact of a trauma for months and others for years. Restricting services for victims of trauma due to their response seeming to show less emotional impact is one of the zaniest ideas I have heard for some time. Denying services to a birth group for this reason seems to simply be bigoted.

Are the researchers biased against boys?

There are numerous indications, in addition to what has already been described, that the researchers have an anti-boy bias. There are the obvious dismissals of the survey data that shows boys to be victims of partner violence and the complete focus on girls as victims. But there are a number of more subtle clues in the study that seem to indicate a disdain for boys.

When they did mention boys as victims the report tended to minimize their experience. Here is a quote:

Boys' experiences of violence

Little evidence existed to support the possibility that boys, although they were negatively affected by their partner's violence, felt unable either to voice or to recognise their vulnerability. Boys minimised their own use of violence as "messing around". Boys also reported the violence as mutual, although they often used disproportionate force compared to their female partners.

Rather than comment on the experience of the boys to violence the researchers focus on whether they could "give voice" to the negative affects of their partners violence. This seems to be a weak attempt to show that boys could indeed voice their concerns about being victims of violence and since they were able to voice that response they must not be "held back" by traditional masculinity from being able to express their vulnerability. The unspoken assumption seems to be that since they can voice the pain they are not holding back due to traditional masculinity and simply aren't impacted by the violence.

It just doesn't matter while for the girls it *really does matter*. These seem to be distractions from the reality that the boys have been victimized. Reading the above paragraph will give the reader a sense of how the boys were treated differently in this study. Their pain was minimized and rationalized by claiming the were really not so impacted. The thrust is to say that boys do experience violence from their female partners but they aren't so negatively

impacted! They are able to voice or recognize their vulnerability. It is well known that men and boys will try to minimize any sort of hurt or injury and try to maintain an independent stance. This by no means indicates they are not impacted, it just means that will try to not let you know it. It is for this very reason that we need to take a different approach with boys who may be victimized but this study seems to prefer to simply ignore the pain of boys and focus just on the girls.

Messing Around

The quote above states that "Boys minimised their own use of violence as "messing around." The full report affirms that boys label their own violence as "messing around" 56% of the time. This is given later in the recommendations section as a reason that boys should be taught about being aware of their violence. (see below) But what about the girls? When you see that boys are singled out for this perception of "messing around" you would think that the girls would not explain their own violence in that manner. Not in the Alice in Wonderland environment of this study. Actually by the researchers own numbers the girls labelled their own violence as "messing around" 43% of the time. Just 13% points below the boys. You would think that both boys and girls would need to learn about their own violence but somehow the only ones that need to learn are the boys! That is an anti-boy bias.

Here is the quote:

"However, although intervention programmes should ensure that the needs of both girls and boys are recognised, it is important that the wider experiences of girls remain a focus. In addition, boys' minimisation of their own use of violence – by dismissing it as "messing around" and justifications based on mutual aggression – needs to be challenged."

Why would the boys need to be challenged about this and the girls not? The boys said their violence was "messing around" 56% of the time and the girls said their violence was a slightly lower "messing around" 43% of the time. Clearly a strong bias in favor of girls and anti-boys.

The researchers went a step farther than just recommending that girls victimisation should be the focus. The researchers made the claim that boys lower scores on the impact question actually made them more dangerous to their female partners. Here is a quote:

If boys view the impact of their victimisation as negligible, they may also apply this understanding to their own actions. Thus, they may believe that their partners are also unaffected by their use of violence.

The implication here is that the boys ignorance/insensitivity of the impact of violence against them shows that they would be less than sensitive to their own violence used against a partner. I don't believe that for a second considering almost every boy has had it drilled into their brains that they are never to hit a girl. Let's use the same sort of reasoning but apply it instead to girls. According to the survey the girls suffer a much greater emotional impact from being victims of violence. Yet by the girls report, they use violence three times MORE in relationships than boys even though they know it's negative impact and is hurtful. This would lead us to believe that girls are aware of the power to hurt others with violence and choose to do so far more often than boys. This doesn't put the girls in a particularly good light now does it?

Thus, from these findings it seems conclusive that partner sexual violence represents a problem for girls, while boys report being unaffected.

That pretty much sums it up, doesn't it?

Boys are more violent! When the subjective trumps the objective

The survey was supposed to be the main source of data but in some ways the researchers seem to put much more stock in the subjective information they had obtained via the interviews. While the survey in the full report showed clearly that the girls were three times more likely to report using violence in relationship suddenly the researchers are exclaiming that there was a clear consensus from the girls that boys used physical violence in relationship more often than girls. Here's the quote:

"There was a clear consensus within girls' accounts that boys used physical violence in relationships more often than girls. This common understanding regarding the gendered nature of physical violence was reported by almost all girls,

whether they themselves had experienced violence or not."

This is from page 94 of the full report and shows the researchers evaluations of the girls interviews. The most glaring part of this is that the survey portion of the study showed clearly that girls were 3-6 times *more likely* to report being violent in relationships and yet the subjective data drawn from the interviews claims that there was a "common understanding regarding the gendered nature of physical violence" for "almost all girls" that "*boys used physical violence in relationships more often than girls."* This is a huge discrepancy when one half of the study shows girls to report being much more inclined to be violent than the boys and the other half claiming that "boys used physical violence in relationship more often than girls." This demands an explanation but there was little to be found. The closest the researchers come is to use the hackneyed claim that girls high rates of violence in relationships is due to their using violence as self defense. But if you look at the numbers this claim falls flat on its face. The facts are that 25% of the girls reported being violent in relationship compared to 8% of the boys. When you subtract the percentages of violence claimed to be in self defense from both boys (30%) and girls (44%) you find that 14% of girls were violent in relationship and 5.6% of the boys for reasons other than self defense. That's nearly three times more girls than boys. (-30% of 8%= 5.6% and -44% of 25%= 14%) Not making this an important point in this research is very suspect. This difference is huge. Girls reported almost three times as often that they perpetrated violence in their relationships and yet there is a claim that almost all girls believed boys used "physical violence in relationship more often" and this leads us to the idea that girls are in need of services and boys in need of changing their behaviors? Baffling. Clearly misandry.
One partial explanation of this is shown in the following quote:

Only 6 per cent of boys, compared to a third of girls, claimed that they were negatively affected by the emotional violence they experienced. This gendered impact disparity upholds Stark's (2007) contention that coercive control, which many of our components of emotional violence reflect, is made meaningful only when placed within a gendered power understanding of intimate violence. Thus, although girls had used emotional violence, without it being underpinned by other forms of inequality and power, their attempts were rendered largely ineffectual.

Incredibly, this section seems to be giving girls a pass for their emotional violence. The pattern continues: When girls are perpetrators they are given excuses, when boys are victims they are ignored and minimized.
Reporting oddities When you look closely at the section about girls reporting more frequent perpetration of violence in relationship you notice something very odd. Look at the following paragraph and note the researchers choice of words. Note that girls "report" and boys*"admit" (emphasis mine):*

*Page 74 More girls **reported** using physical violence against their partner than did boys; this represented a significant difference (x2 (1) = 60.804, p<.001). A quarter (n=148) of girls compared to 8 per cent (n=44) of boys stated that they had used some form of physical violence against their partner. Looking first at less severe physical violence (see table 10), the vast majority of girls (89 per cent) **reporting** the use of physical violence had used it once or a few times. Only a few (11 per cent) used it more frequently. Similarly, the small proportion of boys who **admitted** using physical violence also generally used it infrequently (83 per cent).*

Perhaps the words "report" and "admit" have different meanings in Great Britain but here in the US they aren't usually the same. Report generally means to make a statement or announcement. The word admit however has a different spin. Often it has more to do with conceding or confessing. One assumption from the wording the researchers have chosen would be to think that they simply didn't believe what the boys reported. In other words they would only concede or admit to a certain amount of violence. Basically, implying that they are not telling the entire story. This is of course conjecture on my part but it simply seems like more anti-boy bias.

The Interview Section
As was previously explained the research had both a quantitative section and qualitative section. The qualitative section consisted of semi-structured interviews which included the utilization of five vignettes. The vignettes were stories that were told to the participant and then the stories relevance was discussed as a part of the interview. The stated goals of the researchers was to use the quantitative survey to gain data and use the interviews to enhance their

understanding.
The researchers claimed that they had problems in getting participants for the interviews in the manner they had originally planned so they switched mid-stream to a different approach described below:

"We therefore moved to a system whereby researchers observed which young people seemed to be engaging with the survey. They then asked those young people if they would like to take part in the interview stage."

So they hand picked the interview participants based on their own subjective impression of whether the young person was "engaging with the survey." This sounds to me to be a direct invitation to a very biased sample. Then you find out that the choices they made of those who were "engaging in the survey" were 62 girls but only 29 boys. You also find that of the 29 boys only one had experienced being a victim of non reciprocal violence in relationship! Makes you wonder about their ideas of "engaging in the survey." Needless to say the boys section describing the interviews was only 22 pages long while the section about the girls was over 60 pages. Even with such a short section for the boys most of the writing was about boys violence not their reaction to being victims of violence. Girls victimization was highlighted as was boys violence. Even in the section on boys as victims.

The Vignettes

When I first started looking at the issue of this survey I emailed the folks at NSPCC and asked for a copy of the original questionnaire and copies of the vignettes. They were kind enough to email me both. I had suspected that the vignettes would be slanted towards the girls and so I was not surprised to see that the stories were mostly about boys possessiveness, shouting, name calling, violence, and sexual pressuring. Only one story of the five portrayed the female as the perpetrator and in that story the perpetrated act was very mild. The girl (and her cronies) stole the boys cell phone, made unkind comments the next day and then apologized. In the other vignettes we see boys being violent or pushing girls into sexual behaviors that they don't want. In one we see the girls using violence, but in self defense. To the researchers credit the first three vignettes have questions following the story which ask if this sort of behavior might also exist in the opposite sex. Inexplicably they omit that important question on the final two vignettes which focus on sexual demands. This is highly suspect and leads one to guess that their ideological bias may have disallowed them to see boys as sexual victims and/or the girls as perpetrators. Interestingly their data from the full report shows that girls freely admit to sexually pressuring their male boyfriends so this again leaves us wondering why they would avoid the question in the interview section.
Would the researchers tolerate a set of vignettes that showed 80% of the perpetrators to be female and the only male perpetrator was portrayed as having stolen a cell phone and then apologized? I would bet we would hear loud rants about inclusiveness and marginalization and they would be correct! It seems to me that these vignettes seriously marginalized the boys in this survey and likely left them feeling misunderstood and left out since their situations were simply not portrayed, acknowledged or included.
I was thinking that an alternative to these five stories could have easily been to keep the five stories as is but for the girls tell the story with female victims and male perpetrators and for the boys use the same stories but do the opposite and tell it from the boys perspective. It would take a little bit of editing but I think it would have been much more effective and would have left both boys and girls with a sense that their side of the story was heard and understood to exist. Victims are much more likely to come forward when they see that their plight is acknowledged. Maybe a possibility would have been to use neutral names for all parties in the stories and therefore not even know the sex of the offender or victim! Another option might have been to have six stories with three being male perpetrators and three being female perpetrators. One story each for the three categories of violence. I think any of the above would have been an improvement over what they used.
The fact that girls were portrayed in four of five vignettes more as victims and boys more as perpetrators and that any suggestion about girls perpetration of sexual pressuring was absent seems to be more evidence that the project has been impacted by an ideology that prefers to see women/girls as victims and men/boys as perpetrators. If we allow this sort of bias to continue in our midst we are failing both our boys and our girls. If we allow it to continue in social science research literature then we are surely in trouble.

Recommendation Section

Here's a brief look at the recommendations section of the executive summary. There is only one paragraph in the

recommendation section that mentions boys. Here it is:

Impact of teenage partner violence – the gender divide

The impact of partner violence is indisputably differentiated by gender; girl victims report much higher levels of negative impact than do boys. This is not to imply that boys' experiences of victimisation should be ignored. It may be that boys minimise the impact of the violence due to the need to portray a certain form of masculinity. However, although intervention programmes should ensure that the needs of both girls and boys are recognised, it is important that the wider experiences of girls remain a focus. In addition, boys' minimisation of their own use of violence – by dismissing it as "messing around" and justifications based on mutual aggression – needs to be challenged.

This paragraph is baffling. Let's break it down. Here is the first section:

The impact of partner violence is indisputably differentiated by gender; girl victims report much higher levels of negative impact than do boys. This is not to imply that boys' experiences of victimisation should be ignored.

It first makes a claim that partner violence is differentiated by gender and that girls experience more negative impact, implying that boys should be ignored. Then they deny that they mean to ignore boys.

It may be that boys minimise the impact of the violence due to the need to portray a certain form of masculinity.

They offer a possibility for an explanation.

However, although intervention programmes should ensure that the needs of both girls and boys are recognised, it is important that the wider experiences of girls remain a focus

Then they ignore their own explanation and aver that the "wider experiences of girls" (whatever that means) should take precedence.

In addition, boys' minimisation of their own use of violence – by dismissing it as "messing around" and justifications based on mutual aggression – needs to be challenged.

Then they finalize things by saying that the emphasis on boys should be their violence and especially their minimization of their own violence as has been previously discussed.
I find this paragraph to be very vague and unclear. I am guessing this is intentional since what they really want to say is likely *girls are worthy victims and boys are not* is hard for them to put into words since it would clearly leave them looking bigoted. Being vague and obfuscating is a much safer strategy and it still gets the job done! One thing is clear after reading it: The reader is sure that for whatever reasons, girls need to get the lions share of services and help and boys need to shape up!

Is the ideology of the researchers driving their focus on girls?

If you look at this from purely a marketing standpoint these researchers have accomplished a remarkable feat. They have been able to create a document that has been labelled a "study" which has found objective data and then made conclusions and recommendations that ignore their own data. They took it a step farther and got the conclusions and recommendations printed in a vast number of media articles which established to millions of viewers, listeners and readers that their "half-stories" were actually facts. Truly amazing when you think about it.
One can only assume that the researchers are aging feminists who are addicted to the outdated and disproven idea that domestic violence is simply dominated by males who batter and women who are victims. We have seen from the Straus article how grossly inaccurate that ideology has been and the extent to which its adherents would go to propagate such mis-information.
I have always thought that science was designed to gather data and then use that data to adjust your theory and ideology based on the new discoveries and information. It seems to me in this case that rather than science being used to shift ones ideology it is the ideology that is governing science and determining which data should come forward and which not. This is very dangerous ground for humanitarians and those who want the best for all.
In the case of this study it seems likely that the researchers had a pre-conceived idea that girls were victims and boys the perpetrators. When their own data didn't affirm such stereotypical assumptions they strained to find a way

to convert their data into a message that was harmonious with their pre-conceived ideas about violence (girls are worthy victims and boys are perpetrators). This was done by making the repeated claims that girls are more impacted by the violence and because of this the girls needed to be the focus of attention and services. This claim is hollow and anemic. Most any thinking person can look at that idea and see that because one group gets more upset by a problem that in itself should not negate some victims from getting services and attention.

There were so many parts of this study that seemed misandrist to me that I literally could have written another twenty or thirty pages. I will spare the reader such a burden and leave it to others to have a detailed look and make their own comments. Leave it to say that this study is a shining example of the evils of letting an ideology steer research and the resulting public services and the manner in which the general public is brainwashed by hearing only half the story.

I think that this study also shows the dangers involved in allowing ideological zealots a platform to intentionally mold public opinion to their own version of what is real. We need to use caution when accepting studies as being "scientific" and have a much finer net to discover which studies may be biased due to the ideological underpinnings of its authors. Frankly, any high school science student should be able to read this study and explain clearly how it is lacking. Our media and our governments are sorely failing to do just that.

Part Three

Notes:

Full Report
Executive Summary

Readers, please note that this week is our quarterly fundraiser. If you enjoy the articles, radio shows and activism that come from this website and our forums, please consider visiting our donation button at the top right so that we can bring all of this to you in the future. Thank you.

Men's human rights Australia: Barry Williams

Dean Esmay · 26 June 2013 · Archived copy · Original

In the wake of the wonderful news that misandrist Prime Minister Julia Gillard has been fired from her job as head of the Australian government, it seems a perfect time to introduce you all to the most amazing Australian you never heard of: Barry Williams.

A few weeks ago I interviewed Barry for the Domestic Violence Revelations with Erin Pizzey show. However the interview ran far longer than I intended–he was just that fascinating–and we have not wound up using it in Erin's show yet. I instead put it on my YouTube channel with the intention of writing up an article and putting it here on A Voice for Men instead, whenever I managed to have time to write it, so I could explain to everybody why you should find this man interesting.

Why should you find Barry Williams interesting? Well listen to this interview and you'll see. We talk about his history of being a victim of domestic violence, a single father raising multiple children without any support from the government or his violent alcoholic wife, supporting those kids by himself even after sustaining a crippling injury, his improved relationships later on in life with his children's mother, his history of doing a hunger strike in front of Parliament House in Canberra there in the Australian Capital Territory, his interactions with multiple Australian Prime Ministers and other government ministers and opposition leaders over the last 40 years, the organization he built called the Lone Fathers Association, his lifelong efforts to help battered men, his being the only registered Federal lobbyist in Australia who speaks to men's issues, how the Australian government treats men and boys today versus decades ago, his work with various government ministers and opposition party leaders, his work with various court magistrates and officials, and more. His Lone Fathers Association may just be the largest and most successful men's aid society in the world, even though they continue to struggle to find any recognition or support.

But here, listen to our interview and see for yourself:

The funny thing about Barry is just how disarming he is. When you talk to him, he sort of comes off as a genial, slightly rambly, moderately incoherent guy who's just a little out of his depth.

I said he *comes off* that way.

In reality, once you actually start listening to the man, he's as smart as anyone you'll ever come across who works on men's and boys' issues, and he has accomplished more in this area than anyone I have ever met. When you start listening to his story, and what he's accomplished over the last four decades, and what he's still doing, you'll be completely humbled: it is entirely possible that no one in the world has done more to help men and boys than this one man. And no, I'm not exaggerating in the slightest.

Barry is so disarming and so offhand in his manner of speaking, I did not even notice just how much he was saying while I was talking to him. It was only in going back and editing the interview for clarity and reviewing it a second time that I noticed his amazing habit of making seemingly offhand comments, when he was actually rattling off four or five absolutely fascinating bits of history and factual information at once, in a virtual blizzard of information and insights. You could write a book about everything he says in this interview. Indeed, I recommend listening to this interview once, then, thinking about it a bit, and going back to listen to it again. You may even want to take notes.

This is a man who's known multiple Australian Prime Ministers, has received awards and recognition from the President of the United States and the heads of other governments, and he talks to you like he's just some bloke having a beer and discussing the latest football match on television.

It is arguable that today's men's movement stands on the shoulders of giants like Barry Williams, and it is important that we recognize, honor, and yes, even revere them.

I post this interview today in celebration of the ousting of one of the most hateful politicians of our time, former Australian Prime Minister Julia Gillard. May she keep her promise to resign from government entirely, and may she never come back. In response to this great news, I called Barry early this morning American time (late last evening Australian time) for his reaction to Gillard's ousting, and while Barry is strictly nonpartisan and tries hard

to work with members of any and all government officials regardless of party, he has some blunt assessments of the Gillard government's treatment of men and boys, and how her Labour Party has stacked up next to their primary opposition, the Liberals. You'll want to listen to this interview too; Labour politicians should note that Barry may be telling you why your party's in trouble, and Liberal politicians may want to listen and notice what can happen to you if you allow hateful feminist ideology to bully and intimidate your party:

Beyond that, all I have to say is:
Aussie Aussie Aussie! Oy! Oy! Oy!
–

Readers, please note that this week is our quarterly fundraiser. If you enjoy the articles, radio shows and activism that come from this website and our forums, please consider visiting our donation button at the top right so that we can bring all of this to you in the future. Thank you.

Fusk You SRS!

Hannah Wallen · 26 June 2013 · Archived copy · Original

Max Read was the first Gawker writer to point out reddit's big fusking problem.
What is fusking? Well, Fusking is extracting images from a webpage, usually a free photoserver.
What is Reddit? It is currently the biggest news sharing social media site on the web where users submit content and discuss it. Think coffee shop with a bulletin board posted over with news clippings.
What is Gawker? It's a tabloid news site. Think rest room stall graphiti except more insane.

Wow, 8000… that's like, .0001% of the world's estimated population!

Gawker broke the nude-photo-fusking-on-Reddit on August 8, 2012, explaining how the crafty fuskers in one particular "subreddit" (an area of reddit devoted to a particular topic) were harvesting nude images which women had posted of themselves on Photobucket, where they assumed the images would be private. Of course, if the user actually *set* her album to private, the image will not show on Reddit, and the subreddit's fusking users would not be able to see it–but that is beside the point apparently.
Photobucket's administrators did not put up with the association of their name with this shady fusking practice. A takedown notice was sent, and the subreddit was removed. Problem solved, right?
Well, no. Not exactly. The users figured out that the *effective* objection was the use of Photobucket's name. The sub returned, with a new name excluding the word Photobucket, and the practice of surreptitious posting from photobucket albums continued, though now with a new rule dictating the posters go the "no fusking" way. The difference? Well, possibly none, really. How would the moderators actually know, unless they are told?

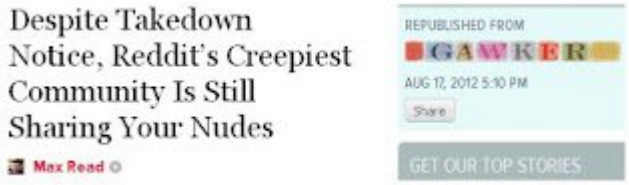

What an interesting and catchy headline!

While many individuals may immediately shake their heads and point out that anyone who cares whether nude images of themselves might leak onto the open web and be seen by others could and should simply refrain from creating them and sharing them online, for a short time, Gawker's writers decided the practice was a big fusking deal… at least enough for a second story, within which the CEO of Photobucket is quoted as stating that some 50 private accounts had been fusking violated. While Reddit isn't directly blamed for that, the statement is placed in conjunction with the only mention the new sub's No Fusking rule.
Needless to say, the outrage against this fusking invasion of privacy was huge, with Reddit's feminist activists taking… uh…project… uh…
Nothing. Nada. Kaput. There was no specific project, little effort, bare outrage. In a conspicuous inaction I think I'll call *Fusk You, Photobuckettes,* the femosphere seems to have gone strangely silent on the sub… and nothing was done about its existence.
So what were the Feminist Thought Police of Reddit working on that was more important than addressing the surreptitious pilfering of private nude photos for public display? What was a bigger deal than that? What idea was more upsetting to the denizens of the "fempire?"

REDDIT

Here's a New, Totally Legal Reddit Hub Devoted to Creep Shots

Katie J.M. Baker

A new Reddit hub, r/creepshots, celebrates the right to secretly snap photos of unsuspecting women — many of whom are obviously underage — and post them on the internet for all to see. Disgusting? Obviously. But it's also 100% legal.

JUN 27, 2012 6:00 PM

Share

GET OUR TOP STORIES
FOLLOW JEZEBEL

For that we have to go back in time a bit… to an article posted by Jezebel's Katie J.M. Baker.
(Don't know what Jezebel is? It's tabloid Gawker's feminist Armada.)
The article laments the ability of individuals with camera phones to photograph (clothed) people in public places and share those photos on reddit without anyone's permission. While it is grudgingly acknowledged in the fifth paragraph that the activities of the subreddit's photographers weren't *illegal,* Baker spends the rest of the article decrying the practice with emphasis on images focusing on body parts, and shots from "strategic angles" which show undergarments… kinda like those shown in Gawker writer Maureen O'Connor's Upskirt post chronicling the deliberate *and accidental* nudity of Lindsay Lohan… because apparently, it's only okay when Gawker does it.
Since r/creepshots is down, there is no way to judge for yourself how benign or pervy these photos are, right? I mean, you can't *see* any of them, so how would you know? Well, you can see one. Jezebel was kind enough to highlight teen_in_grocery_store in a post, and clicking on it still leads to the imgur file..

Oh, the horror, that one's exposed legs might be seen by people when one wanders through areas open to the public while wearing shorts! Such an abuse must not be tolerated. To arms! To arms! Er, or legs. Whatever.

While this is not the most offensive image r/creepshots had to offer (or even offensive at all,) it is fairly representative of what I found upon checking out the thread to see what the big deal was. I learned that apparently, the big deal is that feminists treat looking at people as a form of sexual assault.
Inspired by Jezebel's feminist myth-making, the subreddit Shit Reddit Says(r/srs) created Project Panda to target subreddits that post shots of women in public.

If Jezebel is Gawker's feminist Armada, r/srs is Jezebel's Marines. Except replace honor, integrity and duty with self-righteousness, double standards and white-knighting. Plus a fat bird for a symbol. Apt, since all they do is drop flying turds. They also title themselves the "fempire."

Shit Redit Says' list of disapproved subs was fairly long, including everything from subreddits dedicated to candid shots in public areas to subreddits dedicated to specific sports (because women should be encouraged to participate in sports, but *dear God, no one should ever watch us compete!*). On the list was the subreddit dedicated to the secret harvesting of nude photos from unsuspecting Photobucket users. Also included was the notorious (due to much exaggeration) /r/creepshots. Conspicuously absent from that list was any subreddit dedicated to *female* voyeurism of *males.*

In other words, guys… the "fempire" says you can't look at us, but we're allowed to creep on you all we want. *Nya, nya, nya, dudes.* And that's not sexist *at all*, right?

Included in the lament was the complaint that some forums "are hidden and invite only which makes it impossible to know how many actually exist." Oh, poor ShitRedditSays – so disheartened by the knowledge that something you abhor might exist online and *you don't have the opportunity to seek it out whine about seeing it.*

Project Panda continued, with SRS (ShitRedditSays) members and the rest of reddit's self-titled "fempire" compiling lists of disapproved redditors and subreddits, and generally raising a huge fuss over their offense at the knowledge that some people guys might be looking at other people gals without permission. Much attention was garnered by the effort within the gender-attentive parts of the reddit community… so why wasn't this huge movement mentioned in Jezebel's initial article?

Simple. The article predates the outrage at r/shitredditsays. The majority of members hadn't even noticed the voyeur subreddits until *after Jezebel ran an article about it.* In fact, you can see from Andy Manly's comment that the first attempt to even address the issue occurred on the same day as the first Jezebel article was published.

Reddit's administrators did not cater to the whims of the "fempire" by bringing the ban hammer down on everything they wanted gone. In response, r/shitredditsays went into overdrive with a little noticed and highly ineffective campaign against their parent site, complete with efforts to contact media outlets and even Reddit's advertisers. Another article appeared on Jezabel, this time praising the efforts of r/shitredditsays with the headline "Reddit Users Go Rogue, Revolt Against Sick Child Porn Forums."

The first half of the post is dedicated to ridiculing reddit in general, followed by a list of the offending subreddits, and a description of the Project Panda effort to bring them all down. Highlighted in the story is a quote from one redditor encouraging others to contact and manipulate the members of churches and local parent-teacher associations, as well as administrators at universities, and to contact media outlets with the story. The quote finishes with an excited tone, "*Do you know how BORING local news is? Can you imagine if your local news could run a "IS YOUR CHILD POSTING IN A PEDOPHILE WEBSITE? STATISTICALLY THERE'S AN 80% CHANCE!" story? Holy shitballs they'd be all over it.*"

Here, we have our first taste of ego-centric sensationalism in the story: redditors planning to use exaggerated to fictional scare tactics on parents and teachers as a means of attacking disapproved posting by fellow redditors.

Up to this point, the effort was largely about censorship. The SRS outcry over voyeur subreddits included a mix of legitimate complaints and hyperbole. Images of teens in school were protested side by side with photographs of adults. The group tossed around descriptive words in discussion to associate negative connotations with the subreddits they disapprove. Subjective terms and phrases like creepy, sexualized, quazi-pornographic, predatory, and sexually suggestive were applied to photos of clothed people in ordinary circumstances, like this image from one of the demonized subs:

.

Reality check: Is it illegal for an adult to look at an ordinary, clothed photo of a teen? No. Was posting photos like the above illegal? No. Was the choice by some redditors to take photos at school and post them online something that should have been addressed in this manner? No. That is an issue for school administrators to address with the students directly, an action which would have followed a properly executed awareness campaign, had one been used.
Were there aspects of these subs which deserved Project Panda's attention?
Absolutely.
.

> **Case 3: Weagleweaglewde**
>
> Now we come to the most disturbing case of all. This user has submitted a picture of a girl 13 days ago entitled, [24] "Hot senior chick in one of my classes". Notice the perspective of the picture. This person is sitting in *front* of the class, right where the teacher is usually located. Strange, huh?
>
> But maybe Weagleweaglewde is just another student? [25] Nope, he's [26] definitely not a student.

.
This was actually worth addressing. As the originator of this post, SpencerTracyMorgan (creep shamer extraordinaire, according to the flair that shows up on r/shitredditsays) says in the text, Weagleweaglewde was in position of power – a teacher, in charge of classrooms. Publishing photos of his students online was an abuse of that power. Those involved in Project Panda were right to hone in on that lead and pursue it.
The situation came to a head when a student at a Georgia high school recognized fellow students, figured out who was posting, and alerted school administrators, leading to the teacher's subsequent firing as well as a criminal investigation. A rule on r/creepshots was posted stating that no photos of minors were to be posted; only images of adults were acceptable, and violentacrez, an experienced moderator of similar subs, was brought in to ensure the content was limited to legal images which fit within that rule.
That sounds like a victory. The concerned citizens of Reddit addressed a legitimate issue within the community and

inspired a shady subreddit to clean up its act. Time to move on to the next target, possibly to address Reddit's serious fusking problem, right?
Well, no. Not exactly.
Jezebel's post on the successful removal of the creep-shot teacher was more of a complaint about the continued existence of the forum. As if the distinction of legality were irrelevant, author Erin Gloria Ryan blazed past the victory into a feminist rant insinuating that the admonition that public places are public equals an assertion that women are public property.
And what was the response of reddit's feminist population to the change at r/creepshots? Was there a decision to celebrate the victory and move on to another subreddit, where further attention may be needed?
No.

The "fempire's" next step was doxxing, or the publication of one's personal or identifying information online. A tumbler thread was launched for the purpose of compiling and publicizing information on posting members of Reddit's most hated forums, including their real names, other social network profile information, where they live, and any other information the thread's creator could obtain. Also included on the thread is one of Paypal's donate buttons. Doxxing for dollars – sounds like a great name for a new game show.
And of course, on October 10, another Jezebel post was published to cheer "Samantha," (not her real name) guaranteed to steer traffic to her thread.

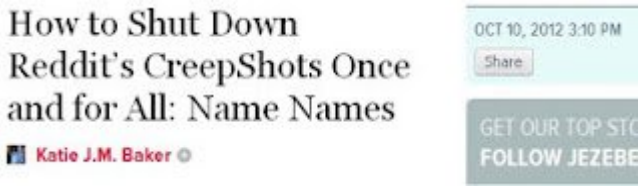

Shut down creepshots… because now, it was no longer about real predatory behavior, no longer about images of underage girls. It was about control, and about punishing redditors for publishing content which "Samantha" and other reddit feminists do not approve, regardless of whether or not it was actually criminal. Baker's post also introduced a new element to the story – a direct threat to one of the subreddit's moderators – in a link to what appears to be a forwarded message containing a threat and demands.

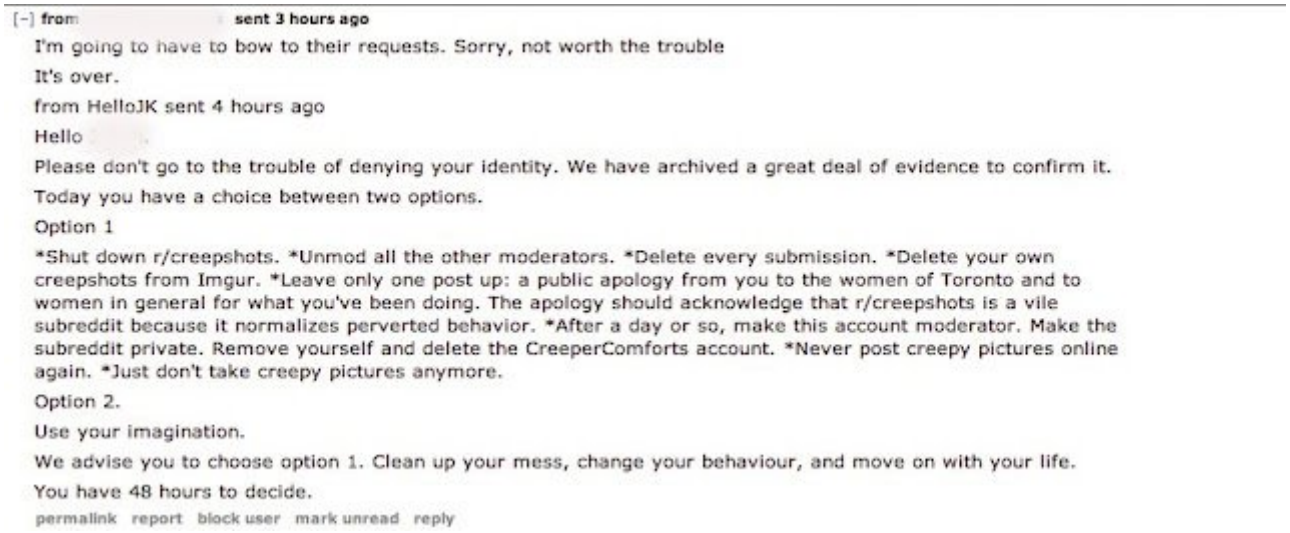
[-] from sent 3 hours ago
I'm going to have to bow to their requests. Sorry, not worth the trouble
It's over.
from HelloJK sent 4 hours ago
Hello
Please don't go to the trouble of denying your identity. We have archived a great deal of evidence to confirm it.
Today you have a choice between two options.
Option 1
*Shut down r/creepshots. *Unmod all the other moderators. *Delete every submission. *Delete your own creepshots from Imgur. *Leave only one post up: a public apology from you to the women of Toronto and to women in general for what you've been doing. The apology should acknowledge that r/creepshots is a vile subreddit because it normalizes perverted behavior. *After a day or so, make this account moderator. Make the subreddit private. Remove yourself and delete the CreeperComforts account. *Never post creepy pictures online again. *Just don't take creepy pictures anymore.
Option 2.
Use your imagination.
We advise you to choose option 1. Clean up your mess, change your behaviour, and move on with your life.
You have 48 hours to decide.
permalink report block user mark unread reply

Also linked in the article was a shitredditsays meta post reminding users that doxxing is bad and lamenting their sub's bad public relations problem.
Coincidentally, that same day, SRS celebrated the takeover of r/violentacrez, calling it "the Fempire's new sub dedicated to calling out reddit's many pedos and pedo apologists."
This combination made it very difficult for other redditors to accept the story that r/shitredditsays had nothing to do with the doxxing threat, or later the doxxing of violentacrez, even after we learned that the blackmail image was

from a message sent to another mod, not violentacrez.
On October 12, Adrian Chen published a post on Gawker disclosing violentacrez's real name, the type of business for which he worked, and the state in which he lives. The post sensationalized and expanded every negative characteristic Chen could attribute to violentacrez, even going so far as to pair the image of his face in a red monotone alongside the zombified version of the reddit alien which violentacrez has been selling on t-shirts. The post was a combined biography and indictment of the persona and history of Reddit's violentacrez, with potshots taken at not just him, but also at reddit's administrators, and the overall moderation system.
Chen also described knowing the effect his decision was going to have on the life of the man behind violentacrez, stating that Brutsch told him that he'd lose his job, and that his wife was disabled. He pointed out that his enemies would "start attaching lies to his name because they simply don't like his views." Chen admits in the article that the conversation shook him up. However, it didn't stop him from going through with the dox. Buried in the depths of the article, near the end, he excuses his damaging, personal attack on Brutsch with references to creepshots and a questionable age reference, as if claiming an altruistic motive for the act.
Given Gawker's propensity for similar behavior, I highly doubt that is the case.
On October 15th, Chen published another post, in which he briefly reiterated his assertions about Brutsch, gloated over the fact that his original post had, in fact, resulted in job loss for Brutsch, and then went on to whine about the choice of a number of subreddit moderators to boycott Gawker over the dox.
On October 16th, Chen published another post containing a statement to reddit's moderators and administrators from Reddit CEO Yishan Wong, interspersed with some of Chen's own thoughts.

The New Thought Police

According to the post, Wong's entire take on the issue revolves around the use of the term "free speech" to justify inaction on all points in the controversy (outside of that which keeps Reddit on the acceptable side of the law.) The administrators are expected to not ban what Wong refers to as "distasteful content," meaning that regardless of the stated motives of Gawker's writers and Reddit's "fempire," in the long run, their efforts (and in particular, the choice to dox) have accomplished nothing. Even with the violentacrez persona gone, there will continue to be content on reddit which the "fempire" finds offensive.
Except, well, that isn't entirely the case. The administrators *have* banned some distasteful content. Subreddits begun to replace r/creepshots have all disappeared within days of their creation, even though the content is not illegal, but merely distasteful. It appears that contrary to Wong's statement, at least *some* content is being censored on that basis. However, voyeur and porn subs with women as the target audience are still all up and running.
Chen also quotes Wong as coming out against the multi-mod boycott of Gawker, with reasons ranging from warning of bad public relations ("gawker exposes creepster; reddit engages in personal vendetta to defend pedophile," an assessment which glosses over the fact that while creepster may have accurate connotations, pedophile is not a fair description of violentacrez) to the assertion that the ban would have little impact on Gawker's traffic. Finally, Wong is quoted as further stating reddit's commitment to free speech, pointing out that "opponents have the right to write about us." He goes on to say that while reddit's administrators do consider doxxing a form of violence, and reddit enforces an anti-dox policy on site, "we can only affect the opinion of others outside of reddit via moral suasion and setting an example." He names journalism as a form of speech that reddit will not ban, and asks that mods explain if they disagree.
I disagree, not that journalism is a form of speech that deserves to be protected, but that Gawker's content can in any way be defined as journalism following this incident.
This occurred after Gawker hosted feminist blog *Jezebel* stirred up outrage by falsely inflating and demonizing the nature of subreddits which the writers and their feminist readers disapproved because *they involved men looking at women* and because women as a group were not in control of that behavior. The resulting brouhaha was rooted in a serious, compelling, and frequently discussed men's rights issue: The denigration of male sexuality. While not everything within the controversy can apply to every man, the pared down, unvarnished reality is that the basis for targeting creepshots and by extension violentacrez was that the target audience for the sub was men. There was no

equal outrage (or any, that I saw) over similar subs with a female target-audience… and while some women of reddit may rationalize with statements as to how the lady-voyeur subreddits are *nicer* about it, when broken down to the bare truth those subreddits are still voyeur subs… which didn't even register on Gawker's radar.
The creepshots controversy was exacerbated and further escalated by feminist redditors both contributing and reacting to the initial posturing, largely within the context of their own sexist attitudes toward men.
Then, Gawker's Adrian Chen capitalized on that artificially inspired, Gawker-influinced, falsely inflated outrage by deliberately mischaracterizing the content of several of the subs VA modded (including those he did not even create) and associating that mischaracterization with VA's real name – simultaneously assassinating VA's reputation and personal privacy and by association, his family's financial welfare **for nothing more than page views,** (1,393,135, a paltry sum compared to Max Read's 7,251,262 views from his voyeuristic exploitation of Kate Middleton's boobs) and the only reason Chen got *any* support for his actions is that his target was a man. The site used reddit's true sexism against its own members. The "fempire" and its fans got played big time by Gawker.
Baker and Chen used the core ideology of feminism to fuel manufactured indignation over an inflated issue, manipulated them into an outraged frenzy of calls for doxxing. Gawker dramatized that, and then delivered… all to garner page views for ad revenue. And those pharisaical, fractious twits *fell for it* because they were more eager to be victorious than virtuous.
And while all of the creepshots-themed subreddits with their clothed photos of people in public are down… the "no-fusking" fusking sub is still there.
Whether intended to be so or not, the doxxing of violentacrez and several creepshots subscribers was a direct attack on the speech of redditors by Gawker's writers. In building, stoking, inflating, and exploiting the controversy over r/creepshots, violentacrez, and the other subs he moderated, culminating with the doxxing articles, Gawker's writers have communicated to other internet users some very specific threats.
They have told us that they can manipulate public opinion unchecked by fact, because their readers do not bother to look for themselves. They have told us that they can lie about us and be believed, because those among our own fellow redditors who may disagree with us will repeat those lies until the lies become common "knowledge." They have told us that they can create distorted characterizations of us, and through promotion on their blogs, enforce those characterizations upon our reputations. They have told us they can raise lynch mobs against individuals they do not like.
They have told us that they're willing to use those capabilities to control our online activity. They have shown us they will use those methods to censor *our* speech to suit *their* approval.
Essentially, they have told us that Gawker will now be your content editors; don't post anything the writers of Gawker disapprove, or you will be attacked, slandered, and publicly sacrificed, just like violentacrez. The site is now in position to act as an *Inquisitor Haereticae Pravitatis* with Chen waiting to jump into action at the behest of the "fempire's" hysterical finger-pointing… or the promise of web traffic… whichever comes first.
(Oh, and if you're wondering, "Shitlord" is what srs calls anyone who disagrees with them or their methods.)

Mr Whippy

Dr. F (Ian Williams) · 26 June 2013 · Archived copy · Original

Mr. Whippy was the ice-cream man and when I heard the sounds of Green Sleeves in the air all the clocks froze. I would pluck the rubber plug from beneath the paper mache elephant that kept the loose change and shake it like I was using a jackhammer.

I knew the best way to cut him off at the pass was to run diagonally through the park and meet him at the corner where the big tree dropped gumnuts around Mrs Purnell's tin pink flamingo. She despised that and scolded you for it when you saw her, but that story is for a different time.

When he rounded the corner the wake of kids dancing on the street behind him reminded me that god never lived in church because he lived on wheels. His van always stopped exactly where I stood. It was a wheezy metal horse painted in pink and blue with hand painted illustrations of five sorts of ice-creams and I swear I could almost hear angels sing when that roller door clattered open. The smell of the vanilla and the diesel would weld me to the shimmering bitumen and he'd lean over the speckled bench with a smile.

"Whadda ya want mate?"

It was not easy glancing at the face of god so I'd look at his hairy arms instead and read the tattoo that said, "Annie".

"I'll have vanilla please."

Watching him pull back the lever to see the contents fill the cone was hypnotic. The fantasy remains with me to this day where I'd squat beneath the nozzle of that machine and open my mouth to gorge from it.

Every Saturday afternoon it was the same. The kids would wander off with their prize, the roller door would shut and the music would start again as he wound his way down the streets whooping up his little disciples. He knew they'd come to him in swathes that the Pied Piper could never match and he was right. Then it all changed one Saturday.

I waited for Green Sleeves, and when the sun went crimson and dipped behind Mount Table I knew something was wrong. The next week I walked through the park and waited for him in the usual spot and Mrs Purnell came out of the house and cackled from behind her fly screen door.

"He's gawn. They got 'im so you better get yer ice-creams from the shops instead."

For the next three Saturdays I waited at that corner for him. I ached to hear the sound of his van and I waited while the heat surrendered to longer shadows before it was time to leave. Dinner would be waiting for me at home and I asked about him.

"What happened to Mr. Whippy?"

Dad said, *"He's come a gutser mate. The papers say he's been bad."* [1]

I heard Green Sleeves again and ran to my usual place but he was not there. I listened and knew he'd be at the end of the street around the corner at the top of the hill and I rushed there to make it in time to see the roller door open up.

A young woman looked down at me and asked me what I wanted. Who was this person who had flung god from the world?

"Where's Mr Whippy?"

"Mate. He's not coming back because I'm doing the rounds now."

The van had new words on it that said, "Under new management" and the illustrations had been replaced with glossy enamel paint. They looked good but they were my traitors. I wanted no part of this and I stepped back while the other kids crowded around the bench holding up their coins.

A woman with a child in a papoose came to the window and smiled.

"Sorry about what happened Annie. I know it's rubbish what they did."

She looked back at her and her eyes were broken with pain.

"It's rubbish alright, and it's rubbish what they say about dad. He's always got kids around him on the rounds. So how could he ever get one in here without any of them seeing?"

[1] http://idioms.thefreedictionary.com/come+a+gutser

Image © 2013 by Dr. F

Julia Gillard, feminist hatemonger: YOU'RE FIRED!!

Paul Elam and Dean Esmay · 26 June 2013 · Archived copy · Original

Jim Muldoon, and quite a few other Australians, are going to be surprised. Pleasantly, we think.
News is breaking this morning (late evening Australian time) that Australia's ruling Labor Party has had a leadership challenge in the lead-up to September's elections and in a fairly rare move in Australian politics, the Prime Minister has been informed that she is no longer Prime Minister by her own party.
Although the news is still breaking and reports are not detailed, you will no doubt find updates on why this professional misandrist, Emily's List puppet and propagandist extraordinaire was given the boot flooding the newswires in the days ahead.
There will likely be a great deal of speculation (and more than a bit of whining) about her ouster. Copious palaver and babble about her being a victim of misogyny are all but assured. In fact, we would be very surprised if Skype pings aren't already sounding little like popcorn machines for the writers of Jezebel and the once relevant feministing.com. Gillard's shit-canning comes just on the heels of her driving male votes away in droves with a week of intense finger-pointing and doing what feminists do best – calling anyone who disagrees with them a misogynist.
Let us repeat that again, just because it sounds so good. and because it is IMPORTANT. Julia Gillard, Australia's first female prime minister, alienates male voters with large doses of feminist victim-speak and man-blaming, and then finds herself out on her ass after a significant drop in support from male voters.
American, Canadian, European men, are we learning something here?
While her ouster is a complicated matter that even involves some measure of political revenge, the connection to a decreasing tolerance for feminist dogma is all but certain.
Nielsen pollster John Stirton as much as said the male-bashing had put a real dent in Gillard's support among men, and he recognizes this as something new on the political landscape.
"It is something I haven't really seen before – one gender has broken against Labor quite dramatically," he told ABC Radio, adding, "I am assuming the events of last week have something to do with that – the various gender speeches, accusations of misogyny, the menus and all that sort of thing have played out negatively among men."
Stirton's reference to "the menus" refers to a Liberal party fundraiser that featured a mock menu which joked about Ms Gillard's "small breasts" and "huge thighs."
Dean Esmay's recent interview with Australia's legendary Barry Williams, recorded and placed on YouTube a couple of weeks ago and scheduled for posting later today, may provide insights into some of what happened.
Gillard's government has been notorious for refusing to even listen to or meet with Australia's only registered family law lobbyist who speaks to men's issues, and her government has been directly responsible for the brutal incarceration and deaths of countless men, as Williams noted.
At press we talked to Williams, and he tells us this is great news for Australian fathers. The Gillard government has been simply horrible for Australian fathers and while he has no confidence that Rudd will be a lot better he hopes this will help him in upcoming meetings he has with the Australian judiciary. He is also convinced that if there is a victory by the Liberal Party in September he will be able to push through major improvements for fathers and families against ideological feminist governance.
Whatever the dynamics are behind this story and no matter what the future impact on Australian politics may be, the fact that is an anti-misandric political first is worth our careful attention. We are not rolling out the "mission accomplished" banner just yet, but it is a start.
We would also like to end this with a simple and sincere message for the departed Gillard.
Good-bye.
–

Readers, please note that this week is our quarterly fundraiser. If you enjoy the articles, radio shows and activism that come from this website and our forums, please consider visiting our donation button at the top right so that we can bring all of this to you in the future. Thank you.

Feminist Gay-Bashing

Jim Doyle · 27 June 2013 · Archived copy · Original

Note: This article is also available in Spanish.

Have you noticed how much hatred feminists direct at MGTOW guys? Is it just because they can't be bothered to distinguish between PUAs, MRAs and MGTOW or is there more to it? I think there is. I think if we look at feminism's record on gay men, the Ultimate MGTOW, we can see what's really going on.

A while ago I found out about the Redstockings, a radical feminist group founded in the late sixties. They had a nasty streak of man-hating gay-bashing and it wasn't incidental, it flowed from their basic premises. So maybe all their good was really no good at all. And they were not some fringe group and they were not the only feminists of their period to use gay-bashing rhetoric and weave man-hating and gay-bashing principles into their work. It turns out all kinds of very prominent feminists in the late '60s and early '70s went in for this kind of bigotry.

John Lauritsen gave a talk back in 1976 that lays this all out in great detail. He cites a widespread pattern of vilification of gay men and gay organizations by feminists of that time. Feminists conducted a campaign of disrupting gay events and undermining gay organizations. As they say, read the whole thing. It is a very ugly history. If you have never heard about it in your courses in Women's Studies, go back and ask why. Bring back the answers; I bet they will be hilarious.

Here he quotes Carol Hanisch where she explicitly enunciates the homophobic claim that male homosexuality and male separatism are misogynist. Oh that's it! It's all about the wimminz!

> *"Men's liberationists always bring up 'confronting their own feelings about men' by which they mean homosexuality. Male homosexuality is an extension of the reactionary club (meaning both group and weapon). The growth of gay liberation carries contempt for women to the ultimate: total segregation. The desire of men to 'explore their homosexuality' really means encouraging the possibility of homosexuality as a reaction against feminist demands. This is the reason the movement for "gay rights" received much more support only after women's liberation became a mass movement."*

There it is: men ignoring women is contempt. Even when we do nothing we are guilty of harming women, because we owe them attention and it is violence when we "deprive" them of it. Talk about a rape culture – they are entitled to our sexual attention.

So men have a duty to have sex with women and not with men. That is rape culture and it is feminists demanding it. Oh, and forced heterosexuality for men. Can you see the difference between these people and Sarah Palin or Rick Santorum? Me neither.

Or maybe there's no intention of there being any sex – men are just supposed to marry and support women – because they "deserve" it like all the advertising is constantly telling us. Female privilege much?

Lauritsen gives Kate Millett–author of "Sexual Politics" and, ironically, a lesbian separatist–special attention for her hatred of male relationships. She comes across as both stupid and dishonest. For instance she equates homosexuality and Nazism, which is an especially obscene piece of stupidity in view of the actual history, and a transparent piece of dishonesty in view of how well-known that history is.

He also details these feminists' hatred of drag queens, too. That hatred came as no surprise either.

This bigotry is not some little splinter thing in feminism. It is foundational. Millett's Sexual Politics was seminal to the movement and Hanish was a founding member of the radical wing of the movement. She edited the Redstockings Collective's book the Feminist Revolution and coined the phrase "the personal is political". These were not marginal people or marginal views. It's no good whining how feminism is not a monolith when every pebble of it shares this theoretical underpinning.

Speaking of the Redstockings, we are going to look at their manifesto in the next post on this subject. Even if you have never read it or even heard of it, none of it will be unfamiliar. You see it in every feminist space on the net and you hear it in every gender studies class.

Lauritsen says it best:

> *"We must recognize our enemies wherever we find them. Nobody's ideas and nobody's actions should be exempted from criticism."*

Gay men in solidarity with feminists against hetero men? That may be attractive to someone coming out of high school and all that trauma, but alliances with people who despise you are just sick.

From Stu to you

Stu · 27 June 2013 · Archived copy · Original

So here we are, over half way through another quarterly fundraiser. For those of you who are regular readers, you probably know who I am, and after my opening sentence, you'll probably guess what this article is going to be about, and cringe.

I've been around in the MHRM, or MRM, whichever you prefer, on and off for many years. I remember reading Warren Farrell's Myth of Male Power a couple of years after it was released. I remember being on men's rights bulletin boards with my 1200/75 baud modem and commodore 64 back in the early 80s.

I've had a vision for over a decade. That vision is a men's movement that consists of a number of huge organisations of men and women, working together to push back against feminism's domination of gender issues, and the resulting legal ramifications for men.

I've watched men's groups come and go. Mostly torn apart by infighting and pissing contests over every conceivable thing from political views, sexuality, race, religion, even which football team one should support. I've watched while men attacked other men, instead of feminism. I've spoken to many MRAs over the years about my vision, only to be told again and again that it is a pipe dream, and that the way to go is many individuals and small groups each peddling their own personal views and opinions.

Well, that has not, and will not work. So if it is true that my vision is a pipe dream, then we shall have to wait until there is enough MGTOW snubbing their nose at the system to cause the collapse of civilisation. And long before that happens, many draconian measures will be enacted to force these lone wolves to prop up the system against their will. Man taxes, forced labor, increasing criminalisation of ordinary activities, all are on the radar, and no man alone, or as part of a small group will be able to successfully oppose these forces.

I have also watched these lone wolves and small groups talk much, and achieve little, and they never will, because they lack three things that are required for success, large numbers, cohesiveness, and money.

For those that feel that any sort of collectivism is the problem, let me ask you if you think a civilisation is a form of collectivism? What about a political party, a company, a military force, a football team? Do you think the members of any of these entities must feel the same way on every issue in order to function for their desired goal? Or do you think the members of these entities put aside certain differences of opinions on many issues for the sake of operating as a team to achieve a particular goal?

Imagine we are being attacked by an army (a collective force). This invading army is made up of many men, with many differing views on many things from political to personal. But for the purposes of achieving their goal, they work together, as a unit. Now imagine one of our politicians telling us that we don't need an army to oppose this invading force because all we need is for each of us to defend our own backyard individually, and only join forces with others that see things the same way as ourselves, everything from political to personal, to which football team is best.

You would say that politician is fucking crazy.

But this is exactly how many in the men's movement behave. We are in the trenches, with the enemy gaining ground, and many of us are calling for all the leftists, or all the libertarians, or all of those who say MHRM instead of MRM, to get the fuck out of the trenches and go away. This is exactly why the men's movement has not grown into a force to be reckoned with in the past.

To all the left leaning individuals who think AVFM is not left enough, therefore will not support it, and to all the right leaning, and libertarian individuals who think likewise, and to all those that will not support it because there are some individuals who have differing views on any particular issue, I ask you, what the fuck is it you want? What is your vision? Do you see a massive movement comprised of enough people to bring about change forming, who all have the same views as yourself?

Now *that* is a pipe dream.

We only need all our members to be united in one thing, and that is the opposition to feminism, and to fight for the rights of men and boys. Sure it would be nice if we could get a few billion people that all held the same political

beliefs and agreed on everything from political to personal, but it is never going to happen.
AVFM has achieved a functional men's rights organisation comprised of individuals with differing political and personal views, more than any other I have been associated with. For all those who just can't resist knocking AVFM for not fully subscribing to all of your personal preferences and political views, or who believe that the model of a huge amount of individuals operating in isolation and doing their own thing is the way to go, just tell me what that has achieved in the past?
Even legends like Stardusk and Barbarossaa can never bring about and legal changes operating on this model. How many of these lone wolves have achieved things like AVFM have? I've watched for years as they come and go, while things like The Plan, VAWA, primary aggressor policies, title IX get enacted and reauthorised. No amount of articles written, or youtube videos recorded have made a dent in the feminism so far. And they never will, unless the fans of those writers and bloggers actually do something apart from read, watch, and give pep talks to each other.
I'll just list some of AVFM's more notable achievements over the past couple of years.
[unordered_list style="bullet"]

- AVFM has essentially changed the dialogue about sexual politics. It has forced feminists to superficially acknowledge men's issues and to tone down the misandric rhetoric in their own writings. Feminists everywhere are at least bothering to lie about being concerned about men's issues. That was not happening before AVFM;
- AVFM has been instrumental in drawing media attention to the fact that a men's movement even exists. They are even making a movie about Paul and this website;
- AVFM played a big role in putting pressure on authorities in Maine to refer Mary Kellett for disciplinary action;
- AVFM played a pivotal role in getting Gordon Smith exonerated, ending the state terrorism in his life and his wife at least charged for false allegations;
- AVFM forced corrupt Judge Lori Jackson to recuse herself from a case she was running into the ground;
- AVFM forced the hands of hateful feminists in Toronto on several occasions, resulting in media coverage that sided with us and called the feminists shameful. It also resulted in a National Post article about the campus feminists that looked like it could have been written on this website;
- AVFM has joined forces with NCFM and they are working diligently to build the infrastructure to launch men's issues groups in universities across the US and Canada.

[/unordered_list]
There is more, and of course none of this means that we have won the war. Progress is very slow, and hard fought, but AVFM is the only progress I have ever seen, and I have been watching this play out for a long time.
We aren't a political party, we are a men's rights organisation. Our job is to fight for the restoration of the rights of men and boys, which have been eroded by feminism. Our job, is to oppose anti-male sentiment, legislation, enforced chivalry, misandry, and therefore, feminism. Our job is to oppose legislation like the US VAWA, Australia's The Plan, and all legislation that treats men as second class, less deserving, or default criminals. It does not matter if an individual is left leaning, or right leaning because this is not a political party.
I oppose the political views of leftists, for example. I will vote against them, I will argue against them, in the appropriate forum, and at the ballot box. Here, in this forum, in the MHRM, all that matters is that that individual is opposing the things we are fighting against here. imagine your house is on fire. You call the fire department and a fire truck arrives to put your fire out. You notice that a few of the fire fighters are leftists. Do you scream at them to get off your property because you are a libertarian, or do you not worry about that persons political persuasions, and concern yourself only with whether they can do the job they are here to do. This person may be your political adversary, he may even support the wrong football team, but for the purposes of putting out your house fire, this person is your ally. And so it is with Christian and Atheist, straight and gay, black and white. Do you get it?

Whether you are left or right, straight or gay, black or white, AVFM is your men's rights organisation. We won't fight for your political beliefs, we won't change our sexual preferences to suit you, and we won't change the color of our skin to match yours, or support your preferred football team. But all we should have to do is fight for the rights of men and boys. Your right to your property, your income. Your right to due process. Your right to your children. Your rights in your home, at work etc. That is our job. It is not our job to become ideological clones of each other.

When you donate your money to AVFM it does not go to fight for a particular political party to be elected. It does not go to a gay rights organisation, or to the Black Panthers, or the Atheists, or the Church. And believe it or not, it doesn't get used to buy shoes and handbags for our female staff. It gets used to fund the fight for men's rights.

Time to cut to the chase. The current quarterly fundraiser is running slower than usual. As a blue collar wage slave who works hard and long for my money, and somebody who is one of AVFM's biggest financial contributors, and has also funded many other MRM individuals and projects outside of AVFM, I'm granting myself the right to comment on this issue, and tough shit if you don't like it, and even tougher shit if it strikes a nerve and makes you feel bad.

There are thousands of regular readers of AVFM now. Average daily visitors are well over ten thousand per day, and have been over seventy thousand at times. I realize that there are many MRAs out there who contribute with their work by penning great articles, making great videos, or contributing technical expertise, etc. I also realize there are many who are broke and barely making ends meet. This isn't directed at you. My beef is with the thousands of so called supporters, MRAs, who do bugger all except add commentary, and quite a lot of complaining really.

With the thousands of readers we have, if each of them donated a dollar per week, AVFM would be secure. And make no mistake about it, the reason AVFM hasn't achieved a lot more, is not lack of articles, or lack of comments, or lack of videos.

It is lack of money.

Earl Silverman spent years chasing funding for his shelter. He was telling people what he needed for years. There were plenty of articles being written, plenty of youtube vids being produced, plenty of commentary. No shortage of any of these things. What killed Earl Silverman's Shelter, and Earl Silverman, was lack of money. He was begging for it, and he never got it.

So how many times are you going to let this happen? How long are you going to sit there, waiting for someone else to provide the funding for the movement? And don't even bother giving me any of this "don't shame men" bullshit. Fuck that, men have got quite a bit to be ashamed about for letting things get to the stage they are at, and still sitting on their hands waiting for someone else to bail them out. And lets face it, that is most of us. Every fundraiser is the same, out of the thousands of viewers, there is a tiny fraction who cough up anything. Around half the money from every fundraiser is contributed by a handful of individuals.

So here is what I want all you guys who are not writing those great articles, or producing those magnificent youtube videos, or running a well-read blog, or contributing time and expertise to operations, and aren't already contributing money. And this is most of the readers. Go to the fucking donation button and send in a few bucks. Don't worry about who else is not doing it, don't think about how little difference your $5 or $10 will make, just do it.

It doesn't matter whether Paul Elam subscribes to your political views or not, or even whether you like or dislike him on a personal level. The fact is that AVFM is making the impossible start to be possible. AVFM is putting men's issues on the map.

We are pushing the issues into mainstream consciousness, in universities, and in the MSM. We have an award winning film crew planning a documentary on the MHRM, featuring AVFM. Why, because like it or not AVFM is the only men's movement there is. This documentary will be viewed by millions on TV screens over time, and will reach a massive audience of people who don't even know the MHRM, or MRM, exists.

No matter what your political leanings, or personal views, the first step to making men's rights an issue is to actually get the message out there and on the table being talked about. Once that happens, it will be a lot easier for anybody to talk about men's issues without the automatic ridicule and shouting down that usually goes with mentioning it now.

AVFM is the only thing in existence making that happen. Help us carry on with that work.

Interview with an intactivist in Kenya

Robert O'Hara · 27 June 2013 · Archived copy · Original

Recently, the African Circumcision Advisory Committee acquired a new member, Kennedy Owino, a Kenyan native. Owino is a member of The Intact Network and helps run its chapter in Kenya. Recently AVFM interviewed him in order to give readers an idea of just what is happening on the ground in Africa. What follows is a transcript of that interview.

Robert O'Hara: Tell us about yourself and the organization you work for, The Intact Network, and its Chapter in Kenya. How did you get involved in it?

Kennedy Owino: I was reading a local daily newspaper, The Standard, last year where the International AIDS conference which took place in the US was covered. It was reported in the paper with pictures of people who called themselves intactivists. The group was against male circumcision as a measure to prevent the spread of HIV/Aids, but instead advocated for condom use.

Robert O'Hara: Ok, so it was the issue of circumcision as a means to prevent the spread of HIV that got you interested? You were skeptical of its application as a preventative measure?

Kennedy Owino: Really, I got interested in the circumcision issue because it's being done to children and adults just in the town where I live. I belong to a Kenyan tribe that doesn't circumcise male children so this got me deeply interested in it

.

Robert O'Hara: So this is causing cultural tensions? Can you tell us more about different tribal customs and how this program is making things awkward?

Kennedy Owino: The mass male circumcision in Kenya is mostly being promoted to the tribe which was not originally circumcising, even though it's also done countrywide as well. The program makes the culturally circumcising tribes to look superior in that their cultural practice seems to have some sort of medical benefit. The uncircumcised men (LIKE ME) are currently undergoing stigmatization.

Robert O'Hara: I see. Tell us more about the organizations that are promoting the program and their tactics, obviously they are using social coercion and cultural division. What other methods and propaganda do they use?

Kennedy Owino: I know that the organization promoting mass male circumcision in my locality is called Nyanza Reproductive Health Society (NRHS). They have many pick up trucks which they use to ferry men and boys to and fro their clinics. Their campaigns are being taken to schools and some other people they have hired walk through the villages trying to "sell their product." Most of their employees work on a non-renewable contract basis, of around 6 months.

Robert O'Hara: How well compensated are these people? Above average pay for Kenya?

Kennedy Owino: The employees of HRHS are paid a lot of money, really above average. That's why seemingly my online attempt to enlighten Kenyans has hit a solid wall.

Robert O'Hara: So, there is more than ample evidence that the three studies done in Uganda, South Africa and in your country, Kenya, were flawed and there has been a lot of criticism directed at them from very credible sources like the South African Medical Journal and others. Is there any knowledge about this in the general population? When word of this gets out is it suppressed by the NHRS and groups like it?

Kennedy Owino: Really, the truth has to be suppressed. The medical benefit of circumcision is being promoted through the media and whenever the name WHO accompanies such ads you just feel how Africans react by making arrangements and appointments with doctors on how their school-going children can be circumcised.

Robert O'Hara: So the idea that the WHO is an overriding authority on all things medical is, alone, enough to get people flocking to circumcision clinics then?

Kennedy Owino: YES! I don't see any other major factor. People want AIDS out of Africa, and circumcision is the vehicle.

Robert O'Hara: I see, so it is the fear of AIDS that is making people so gullible in your opinion?

Kennedy Owino: Yes, really. The circumcision being promoted by NRHS, Ministry of Health, PEPFFAR, etc is

for HIV/Aids to be kicked out of Africa, even some other "benefits" of circumcision like prevention of Human Pampilloma virus hygiene have also been quoted.

Robert O'Hara: To what extent are they saying that this is an effective preventative measure? The Randomized Controlled Studies purport it to provide a 60% reduction in the probability of contracting aids (even though we know that isn't true). Are they telling people that it is a silver bullet, so to speak, that will end the AIDS epidemic in Africa? Are they neglecting to tell people that condoms are still the best way to prevent AIDS if you are going to be sexually active?

Kennedy Owino: They say it does have the 60% protection rate, and also tell the circumcised men to use condoms. What they do not say is whether circumcision prevents male-female or female-male HIV transmission. So many married women do advise and convince their husbands to go for the cut thinking that it will protect them. However, what I've got here on the ground is that circumcised men do not like using condoms, circumcision seemingly is a bullet proof vest to them or others simply forget. Something horrible is already happening, I'm afraid the HIV rate will soon be on the rise.

Robert O'Hara: Information coming from Zimbabwe and Uganda already indicates that is the case. Tell me more about how gender and gender ideology come into play here. They are using the husband/wife dynamic to convince men to get circumcised. What about other gender relations pressures like telling women to shame men who aren't circumcised?

Kennedy Owino: I had a girlfriend in college in 2010.She was from one of the circumcising tribes. The day I told her that I'm not circumcised marked the beginning of the end of that relationship! Today most women, even those from uncircumcising tribes do not want to have a relationship with uncircumcised men.

Robert O'Hara: So you could say that they are targeting young women with their propaganda in to frighten them away from uncircumcised men and this in turn persuades men to get circumcised?

Kennedy Owino: No, they don't target women to persuade their husbands, but most women do say that uncircumcised men are "dirty" even before this WHO propaganda came to Africa. Then there's the cervical cancer issue which make women see the male cut as beneficial.

Robert O'Hara: Can you tell us more about the NHRS, the organization that is getting the most funding for this program? What is their ideology? Is it a strongly feminist one? Are they using their growing funds and influence to spread their ideas about domestic violence and feminist theories such as "Patriarchy Theory" and "Rape Culture Theory?"

Kennedy Owino: In fact what I got from the local media in the recent past is that funding for NRHS was slightly cut for this year. It is the organization which is getting most of the funding for this program. I don't see HRHS as feminist. Their sole work is to get rid of men's foreskins. I've never heard of them promote feminism, or rape culture theory.

Robert O'Hara: Their name suggests that they are interested in reproductive health. Where they around before the money started coming in? If so what were they trying to promote before?

Kennedy Owino: NRHS came into existence only after the random controlled trials were done. It never existed before.

Robert O'Hara: So somehow they are conflating "reproductive health" with circumcision. I will have to do some more research on them. I think this will about do it Kennedy. Thanks so much for you time

Kennedy Owino: You are welcome.

It is important to note that in a report published by the Journal of Public Health in Africa in 2011, surveys were cited indicating that men were actually receiving printed materials telling them they would not have to wear condoms if circumcised. [1] It is also important to note the previous articles published here at AVFM concerning the role of prominent feminists in the program. [2][3][4] It appears, however, that the over riding factor is the distribution of money to organizations on the ground that promote and execute the circumcision campaign. It is difficult to determine whether or not and to what extent feminist ideology plays a secondary role.

Sources:

[1] http://www.zimeye.org/wp-content/live_images/2012/01/44-419-1-PB.pdf

[2] http://www.avoiceformen.com/featured/28000000-african-men-to-be-coerced-by-u-n-to-make-the-cut/

[3] http://www.avoiceformen.com/featured/politics-money-and-ideology-whos-circumcision-plan/
[4] http://www.avoiceformen.com/a-voice-for-men/clinton-determined-to-push-28-million-circumcisions/

Reproductive Slavery

John Hembling (JtO) · 27 June 2013 · Archived copy · Original

Reproduction is a human right. And by human right, I mean *women's right*.
At least some people think of reproduction in those terms–as a right–but I'm not one of them, because the phrasing I've used just now implies the right to spam one's environment with very small copies of yourself. And that's a tricky issue about resources and stewardship of another life, and at what point a clump of cells becomes a person and so on, and while these are all interesting questions, they aren't what I want to talk about right here and right now.
Instead, I want to talk about self-determination in reproduction as a human right. As a human right that applies to both men and women.
I'm not talking about what's recognized by scripture or government or social convention, I'm talking about what I recognize as fundamental and self-evident in any human society recognizing the principal of self-ownership:

A woman's body, a woman's choice.

And I'll bet some of you have heard me mention that before. I might even give it a name, like, *the lie that launched a million rants*. Well, perhaps not a million – about a half-dozen, maybe. But this phrase, ***a woman's body, a woman's choice***, may sound on its surface like a good solid bit of common sense, but it is woefully incomplete in explaining the common ethic surrounding human reproduction. I'm referring here to the ethic assumed by the courts, the law, and used to justify the use of violent force against those who have their own bodies in the race, but neither choice, nor rights, and often, not even a voice.
A woman's body, a woman's choice carries a lot of meaning, and if you're not a woman, one of the things being said is *shut up and do what you're told*. And pay up, sucker.
Allowing an individual control over their own fertility has two components. The first is technological–those technologies that afford an individual control of their own body's reproductive capability. For women, this comes through a wide array of consumer products and technologies, including birth control pills, diaphragms, foams, subcutaneous implants, injections, creams, jellies, patches, and other technologies. This is the practical technology of control women have access to. And the second component is the legal right to control your reproduction. Women, quite rightly, own the basic human right of self-determination in reproduction under law.
Men, by contrast, enjoy no such legal rights, and when this is pointed out in an effort towards correction, that old mantra is trotted out again: ***A woman's body, a woman's choice***. Men, we are told, do not reproduce, and thus, have no need for the basic human right to control their reproduction which in 2013 is assumed as simple common sense for women.
However, the claim that men do not reproduce – sometimes talked about in terms of pregnancy or child birth – is not true. Human women do not become pregnant by pollination by bees, or through parthenogenesis. A baby's manufacture takes gamete cells from both a woman and a man.
In the discussion of technology versus legal rights in reproduction, there is a political question – why, after 50 years of a female pill, is there no male birth control pill in the western world? It exists; it has been developed and is used in China. Why don't we have it in the West?
In fact, it has been gender ideologues who unilaterally deny men access to basic birth control technology women have enjoyed for a half-century. A male contraceptive pill has existed for at least a decade. According to Dr. Elsimar Coutinho–a Brazilian endocrinologist and a human reproduction scientist–when seeking approval for a male contraceptive pill based on natural substances extracted from cotton seeds, he was denied permission at the Budapest World Population Congress.
During his interview Coutinho explained:

In Budapest, I went to try to get the support of women. I thought, if women support it. The American feminists were all there, including Betty Freidan. It was her, I started to speak and in some ten minutes, she interrupted. She said: Dr., do you think we've fought our whole lives to have in our hands the decision of having children or not? Do

you think we're abdicating that? Men say they're on the pill, women believe them? Do you know what you are, what you all deserve? To have credibility, swear you're using pills just to get laid and leave? Leave us with the responsibility and then 'the pill failed' ? I was dazzled, because the women stood up screaming NO MALE PILL!!

Just as women are the mothers of the very small human beings we call children, men are the fathers. Unfortunately, whether men who become fathers do so out of genuine choice and desire, or because that choice is taken out of their hands by deception, violence, theft, or blackmail – men do not enjoy legal reproductive rights. What we do enjoy is the legal requirement to abide by the decision and choice made by a woman exercising her legal rights in matters reproductive.

We are by no means finished with this catalog of grievance – but a discussion of what is usually blurred past by gender ideologues arguing women's reproductive rights is necessary, and that's chromosomal contribution. When seed from a Monsanto crop blows accidentally into a farmer's field, Monsanto sues that farmer into extinction for patent infringement.

The producers of food – who we all depend on for our very existence – are sued into extinction by a corporation (with the full support of government and the legal system) on the basis of seeds blown accidentally by the wind. That is the existing legal precedent over the unlicensed use of genetic material.

And yet, women often decide to reproduce unilaterally, sometimes by lying about their use of the pill or any of the other female technologies for self-control of fertility. There are even a number of stories in the media of theft of semen from condoms for baby making purposes, and of purposeful misattributions of fatherhood–otherwise known as cuckolding–when a prospective mother needs a more financially stable financier than whatever unemployed bad boy was coming in the side door while the soon-to-be "dad" was at work.

And a man named father by said feminine fiat has no legal choice. Ready for another objection? He made his choice to be a daddy when he chose to have sex. Or rather, legally, he made his choice to be a daddy whenever he ejaculated – voluntarily or not. I've heard this objection too many times to count, and to everyone who has given this claim voice without intention to refute it, shame on you.

The choice to have sex is not the choice to produce a baby for women, and nor should it be, because reproductive rights are a subset of basic human rights. That's not even the right to spam the local environment with copies of yourself. It's the right to not reproduce, and under current legal convention, men don't have this right.

But it's worse than just that. Although a man can be co-opted into fatherhood, with his own gamete cells or even with somebody else's – it's worse than that. Men are required by law to finance the exercised reproductive choices of women. If a man finds himself in this un-chosen obligation without the financial means to keep paying for up to 18 years, our society will cheerfully throw him in a prison cell. Debtors prisons, despite being illegal, are still used against men if they don't pay for the baby-making they have no legal right to refuse.

But it's even worse that this. Women, being the only humans who have reproductive rights, also enjoy the ability to eject fathers from the families they are part of, while retaining a significant fraction of the income of these men. The family courts are the instrument of this process, and those courts fund themselves by taking a fraction of the appropriated income of these men.

And if they cannot pay – our media, rather than correctly identifying them as exploited, denied basic human rights, and treated as money and labor dispensing appliances – instead calls these men "deadbeat dads". And once we've labeled men as such, our media, our politicians and celebrity talking heads heap contempt and scorn on a class of humans denied a fundamental human right.

And when all this is pointed out in argument, what is the most common response from those who would deny men a legal right in reproduction?

Ready?

Having and raising a child is difficult and costly, and therefore, the unwilling co-option of another human being's income and life, well, that's perfectly fine because a woman choosing to reproduce is undertaking a big, expensive, and life-consuming project.

That's the argument men claiming their own human rights in reproduction encounter with regularity in this debate. This is a system under which people are treated as property, and are forced to work. These people can be held

against their will, and deprived of the right to leave, deprived of the right to choice in their lives or work, robbed of the financial compensation for their work. Historically, the social institution allowing this was recognized by many societies. In more recent times this has been outlawed in most societies, although it continues through the practices of debt bondage, indentured servitude, domestic servants kept in captivity, child soldiers, forced marriage, forced reproduction and forced reproductive financing.

And in order to continue to argue, to deny men legal self-determination in reproduction, those making the oppositional case must either defend the institution of slavery, or deny that men are human beings.

Notes:

Brazilian TV interview

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Readers, please note that this week is our quarterly fundraiser. If you enjoy the articles, radio shows and activism that come from this website and our forums, please consider visiting our donation button at the top right so that we can bring all of this to you in the future. Thank you.

Panthers only: others need not apply

Jason Gregory · 27 June 2013 · Archived copy · Original

A modern man's online dating profile:

Hello, I don't have any kids and probably will never want any. If you're not capable of hitting the snooze button on your biological clock, I'm not interested in you. I expect dual incomes and no kids (DINKs). If all you have are boobs and booty, move along. Those aren't enough anymore. You better have a science degree, make good money and not be a shallow imbecile who has a fetish for fashion. I don't care about your silly shoes, your clothes, or your entitled attitude. If you want marriage and commitment, you can get down on your fucking knees, humiliate yourself, and beg for it. Where's my ring, bitch? What have you done for me lately?

Finding a 30-something woman who isn't desperately single, divorced-with-children, a single mother, bat-shit crazy, or who doesn't look like bigfoot is about as rare as actually spotting bigfoot. Their rarity, as well as other attributes, is what makes these "panthers" (women who are self-sufficient, uninterested in having kids, and not interested in leeching off of a man) so special. They don't complain about the ticking of their biological clocks.

They are not hysterically desperate to find a man and make babies. They are actually independent, responsible, and have made a life for themselves, a life that isn't dependent upon being a sandwich-maker and/or the victim of patriarchy. They don't blame patriarchy and, by extension, they don't blame men, using them as scapegoats to express a sort of sociopathic lack of empathy, compassion, and care about men. They don't play some silly game about how women are the longest suffering long-sufferers in the history of long-suffering. Oppression Olympics are not sports for the panther. As such, they don't feel entitled to a man or to his provision and protection.

Feminists are supposed to be strong and independent, kind of like the elusive panther. Perhaps we can spot one of these panthers at Jezebel. Take Meher Ahmad as an example. She published this *bit*chypocritical piece of shit last week, a few days before Father's Day. Ahmad's piece of shit was a response to Laurie Shrage's *Is Forced Fatherhood Fair?*—a balanced and fair look at the lack of men's reproductive rights, from the perspective of a feminist-philosopher. Notice how Ms. Ahmad excoriates Shrage's "sympathetic view of a man who accidentally conceives a child." Ms. Ahmad, in a stereotypically feminist sort of sociopathic way, expresses no compassion, empathy, or care about these forced-fathers. She writes. "Boo fucking hoo. At the end of the day, the only thing the government, and society, requires fathers to do is pay money, which is a hell of a lot easier than raising a child

alone, as most mothers who have children out of wedlock are forced to do. Yeah, it's unfair for them, but it's not nearly as unfair as forced motherhood."

Let's unpack this sociopathic and *bitch*ypocritical drivel. Men effectively have only 3 options regarding their reproductive rights—condoms, abstinence, vasectomies. That's it. Ms. Ahmad complains that in some states, "abortion is virtually illegal/impossible to get." That's right. However, unless Ms. Ahmad lives in some bizarre virtual world, it's not even "virtually" possible for men to get abortions. Although a woman can terminate her pregnancy, a man has, so far as I know, no right to terminate his legal obligations to support a child, even if the child was created without his consent. (Consent to sex is not consent to fatherhood.) A man who does not submit to this legal obligation can be thrown into a cage, treated like an animal, and denigrated as a "dead-beat-dad." Perhaps we should refer to mothers who terminate their pregnancies as "dead-beat-mothers," just to be fair. Nah… that's kind of sociopathic. Some people might get the idea that we don't have any compassion, empathy, or care about these mothers.

[image]Ms. Ahmad seems very willing to express compassion, empathy, and care about single mothers. However, and contrary to tripe like this about the virtues of single motherhood, Ms. Ahmad presents the idea that mothers are victims, dependent upon a man and/or father-state, due to their lack of reproductive rights. Ms. Ahmad tries to bury the fact that women have more reproductive rights than men under the narrative that single mothers have a hard time of it—that they are the longest suffering long-sufferers in the history of long-suffering. There is no strength, independence, or responsibility in that sort of sociopathic *bitc*hypocrisy of a narrative. It's rather pathetic and certainly not very panther. Ms. Ahmad, if you want a father's commitment (child support for a child he did not consent to create), you can get down on your fucking knees, humiliate yourself, and beg for it. I don't care for your silly narrative, your imbecilic fetish for victimhood status, or your entitled attitude. I'm sure there are other reasons to disqualify you from panther status, but I'm going to reciprocate your sociopathic expressions and simply not bother to give any shits about them. The elusive panther remains elusive. The modern man remains single. Panthers only and all others need not apply.

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NCFM on McCain questions for DOJ

NCFM · 28 June 2013 · Archived copy · Original

NCFM NOTE: For those of you following this over the top reach of the DOJ and DOE to install kangaroo court justice on college campuses take heart, Mr. McCain heard the groans and moans of those who still believe in due process and equal treatment. This DOJ/DOE stealthy bank robbery has feminist jurisprudence finger prints all over it. Meaning, it's another in a long seemingly endless list of government policies and rules designed to avoid law review and make it easier to disenfranchise men. It is opportunism for the gender impaired — elitist feminists. Please, take a moment and call Mr. McCain's office at (202) 224-2235 to thank him. Encourage him to investigate the circumstances leading to this debacle. Encourage him not to let this go… to stay with it until the DOJ changes its directive. You might suggest to him that attorneys hired by the Feds should be required to know what "civil rights" means, especially those working in the civil rights divisions of the government.

Senator McCain Demands Answers from DOJ over Campus Censorship "Blueprint"

June 26, 2013

WASHINGTON, June 26, 2013—Arizona Senator John McCain sent a letter to the Department of Justice today challenging its recent settlement with the University of Montana. The Foundation for Individual Rights in Education (FIRE) has led national criticism of the May 9 settlement, which mandates a breathtakingly broad definition of **sexual harassment** and rejects the use of a "reasonable person" standard. The Department of Justice (DOJ) and the Department of Education (ED) proclaimed the joint settlement to be a "blueprint" for how colleges across the country must handle sexual misconduct allegations.

[image]"We are grateful to Senator McCain for posing these crucially important questions to the Department of Justice," said FIRE Senior Vice President Robert Shibley. "We urge the DOJ to retract this indefensible and unconstitutional threat to free expression and academic freedom on our nation's college campuses."

In today's letter, Senator McCain writes: "Without congressional authorization or even any formal agency rulemaking, Assistant Attorney General Thomas Perez and a group of lawyers in the DOJ's Civil Rights Division have single-handedly redefined the meaning of *sexual harassment* at all universities and colleges across the country that receive public funding."

The full text of the letter is included below.

Senator McCain's letter poses a range of questions to Attorney General Eric Holder and the DOJ about the May 9 "blueprint." Specifically, the letter inquires about the source of the DOJ and ED's authority to engage in *de facto*rulemaking; the possibility of wrongful convictions under the new low standard for harassment; and why the DOJ and ED reject the definition of sexual harassment in the educational context provided by the U.S. Supreme Court in *Davis v. Monroe County Board of Education* (1999).

Senator McCain also asks whether everyday expression protected by the First Amendment—including students joking or listening to music that contains sexual content, or a teacher assigning a work which includes sexual content—could now be grounds for filing a sexual harassment complaint. Senator McCain writes: "What safe harbors are available to students and teachers so that they can be assured that innocent behavior is not investigated and punished?"

FIRE has warned that, under the federal blueprint, students engaged in protected speech are indeed potential harassers, should their neighbors find their expression simply "unwelcome" or offensive. FIRE offers a comprehensive FAQ about the mandate on its website.

"FIRE is delighted that Senator McCain is demanding answers from the DOJ," said Joe Cohn, FIRE's legislative and policy director. "We hope that this inquiry leads the Department to reevaluate the legality and wisdom of the blueprint's directives."

FIRE is a nonprofit educational foundation that unites civil rights and civil liberties leaders, scholars, journalists, and public intellectuals from across the political and ideological spectrum on behalf of individual rights, freedom of

expression, academic freedom, due process, and rights of conscience at our nation's colleges and universities. FIRE's efforts to preserve liberty on campuses across America can be viewed at thefire.org.

CONTACT:

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Brian Rogers or Rachael Dean, Office of Senator John McCain: 202-224-7130

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Full text of the letter from Senator McCain:

June 26, 2013
The Honorable Eric Holder
Attorney General of the United States
U.S. Department of Justice
950 Pennsylvania Avenue, N.W.
Washington, D.C. 20530

Dear Attorney General Holder:

I am writing to request more information on the settlement reached between the Department of Justice (DOJ) and the University of Montana-Missoula with regard to the enforcement and application of Title IX of the Education Amendments of 1972 ("Title IX"). Without congressional authorization or even any formal agency rulemaking, Assistant Attorney General Thomas Perez and a group of lawyers in DOJ's Civil Rights Division have single-handedly redefined the meaning of sexual harassment at all universities and colleges across the country that receive public funding.

Given that the interpretation of Title IX has such a widespread impact on the well-being of young students, it is troublesome that significant changes to nationwide sexual harassment policy were unilaterally dictated by DOJ – through a settlement – rather than through congressional or regulatory action. In short, Assistant Attorney General Perez and DOJ have used a settlement to effectively change the law, avoiding public accountability for their actions.

The Civil Rights Division, led by Assistant Attorney General Perez, ignored years of Supreme Court jurisprudence regarding Title IX when it decided to unilaterally make its new standard. Whereas the Supreme Court held in *Davis v. Monroe County Board of Education* that sexual harassment must be "so severe, pervasive, and objectively offensive that it effectively bars the victim's access to an educational opportunity or benefit," Assistant Attorney General Perez on his own volition, unauthorized and unchecked by Congress, has issued a much broader definition that may compromise the constitutional rights of students and teachers.

According to the Civil Rights Division's Letter of Findings, DOJ now defines sexual harassment as "any unwelcome conduct of a sexual nature." DOJ also requires that universities immediately take actions against students accused of harassment before the completion of any investigation. DOJ's new interpretation of sexual harassment and its suggested disciplinary procedures are direct hindrances to students' and teachers' First Amendment rights as well as their right to due process.

On June 6th Professors Ann Green and Donna Potts, members of the Committee on Women in the Academic Profession of the American Association of University Professors (AAUP), wrote a letter to Mr. Perez expressing deep concerns about the broadness of DOJ's new interpretation of sexual harassment. The letter asserted that the new definition "eliminates the critical standard of 'reasonable speech,' and, in doing so, may pose a threat to academic freedom in the classroom."

Given that the new Title IX sexual harassment standards and suggested disciplinary procedures raise great concerns about the security of constitutional rights, please provide the following information by July 17, 2013.

1. From what source does DOJ claim its authority to revise Court-approved Title IX jurisprudence through the settlement with the University of Montana rather than by judicial, regulatory, or legislative means?

2. How do you specifically define "unwelcome conduct of a sexual nature"? Having promulgated a new regulatory standard regarding the definition of sexual harassment, how does DOJ plan to ensure consistent application of that standard to avoid undesirable outcomes, including vexatious litigation?

3. To what extent does the broad nature of the new and judicially untested “unwelcome conduct of a sexual nature” standard, increase the risk of a wrongful conviction?
4. Could the following scenarios constitute “unwelcome conduct of a sexual nature” and demonstrate reasonable grounds for filing a sexual harassment complaint under the new definition:

a. A professor assigning a book or showing a movie that contains content of a sexual nature.
b. A student who makes a joke of a sexual nature to a friend and is overheard by another student.
c. A student asking another student on a date.
d. A student listening to music that contains content of a sexual nature overheard by others.
e. A student giving another student a Valentine’s Day card.
f. A student or professor using masculine terms for generic pronouns (e.g., “Each student must bring his own laptop to the exam.”)
5. What safe harbors are available to students and teachers so that they can be assured that innocent behavior is not investigated and punished?
Thank you for your attention to this important matter.
Sincerely,
John McCain
Ranking Minority Member
Permanent Subcommittee on Investigations

Summer 2013 Donation Drive

Paul Elam · 28 June 2013 · Archived copy · Original

Greetings everyone.
Well, it is that time of the year again. The season has changed and we must ask readers to help us continue to maintain and improve this website, as well as the activism that continues to result from our efforts.
As I do with each fundraiser, I want to take the opportunity to go over some of our accomplishments since we last asked for your support and let you know what is ahead for us in the future. There is a lot to tell you about.
First, as most of you know, we have attracted the interest of a bona fide, award winning documentary film production company that is making a movie about A Voice for Men, with the intent of giving you a never before seen platform to talk about your road to the Men's Human Rights Movement. The more contact we have with these people, the more I am convinced that they want to make a real documentary, not something like Michael Moore would do. It is literally a never before seen opportunity to get our message out there.
The work we have been doing with the National Coalition for Men to start forming university groups for men's issues has continued, slow but steady. Tom Golden is now in the process of producing the first video call to action to form the groups and it should be out within an estimated two weeks. We will of course bring it to you here first. There has been a lot of support for this long term, very ambitious project, and AVFM, including myself and AVFM News Director Bob O'Hara, have been in the thick of it.
We have future projects coming up as well. I have just rebuilt my office into a video production studio. I will soon start producing a streaming video program on men's issues to be hosted directly on the site. I will be producing other videos for YouTube to redouble efforts there, but we are also contracting a web development company to set us up with a custom video player and subscription function, hosting the program on Amazon S3 servers so that we can direct stream from the site – away from the control of YouTube or anyone else. It will work on a paid subscription, which means that we will auto enroll anyone already contributing to the site on a monthly basis, and of course there will be free passes for activists in a financial fix.
Hopefully through sales of these video programs, which we are taking care to produce professionally, we can help ease the burden on contributors to the site who have been coughing up the large donations to keep us going. It will also provide an extra service to those of you who regularly contribute smaller amounts every month.
I am scheduled to start in late July with a series of programs to be made for YouTube, which should provide some great content, but also help me work out the bugs in making a more polished video program. I hope to be ready to produce that program in earnest, weekly, by September of this year.
But, as I always say around this time a year, this stuff is not happening for free. As we continue to grow, our expenses grow commensurately. And we still have all the same regular operating costs, like a dedicated server, image royalties, Blog Talk Radio fees, legal expenses to keep my big mouth covered, and the endless assorted costs of keeping this operation afloat.
But it appears to be paying off, folks, faster than I could have ever expected. Thanks to your donations AVFM is now certifiably giving traction to a men's movement in the most real sense of the word. With thanks to everyone associated with this site, the editors, contributors, technical experts, readers, donors and fellow activists, I ask you again to help us take a few more big steps in the right direction.
As you can see, there is no paid advertising on this site. The only source of support we have is you.
Please use the donation button at the top right of the page to contribute to this quarter's fundraiser through Paypal. For those of you who want to mail in checks or money orders, please click on the "Other Options" button in the same area.
Thank you in advance to all who help and those that have always helped us achieve our goals.

Goal reached! Total with direct donations and pledged checks:

19,040.00!

Thank you!

Check pledges total $650.00. Drive ends 12:01 AM CST July 1, 2013

False rape accuser Mary Miller – 1896

Robert St. Estephe · 28 June 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."
Welcome to the disruptive world of facts, welcome to the world of Gonzo History.
[image]

[image]
FULL TEXT: Charles Atkinson, sentenced in the Camden (N. J.) County Court in July of last year to a ten-years' term of imprisonment on the false charge of criminal assault [euphemism used at that time for rape] made by his seventeen-year-old stepdaughter Mary Miller, will leave the Trenton Prison to-day a free man. The Court of Pardons in Jersey City yesterday made this decree.
Atkinson was not only granted a full and free pardon, but he goes back to his friends and relatives with the judicial stamp of innocence on his brow. Mary Miller, his accuser, in a fit of remorse, recently confessed that she had wronged her foster-parent when she swore that he had maltreated her, and, like Barbara Aub [who had retracted a rape charge after the accused had been convicted], she made a complete retraction of her accusation. Her confession was placed in the hands of Gov. Werts and by him laid before the Court of Pardons. The girl acknowledged that she had made the false charge for revenge.
When Atkinson married Mary's mother, three years ago, the girl was in the State Industrial School for Girls, having been sent there as an incorrigible. Although only fourteen years old, she had acquired the habit of remaining away from home at night. At the end of two years, on the promise that she would abandon her habits, she was released from the Institute and returned to her house in Camden.
For a time she carried herself properly, but the life at home was too slow, and she began to frequent the Gloucester race track, just across the river. She became the companion of disreputable women, and the efforts of her stepfather to reclaim her were in vain.
Falling in everything else, he threatened to send her back to the Industrial School. She had an abhorrence for this place, and it was shortly after this threat by her father that she caused his arrest and imprisonment on the false charge.
Alkinson had not been in prison long before Mary committed a breach of the peace that caused her recommittal to the Industrial School. About the time of Barbara Aub's sensational retraction of the charges against Langerman, in this city, Mary Miller was moved to remorse, and one wrote to Atkinson in the Trenton Prison that she was sorry for the wrong she had done him. A day or two afterwards she told her story to one of the women teachers of the school.
Rev. George C. Maddock, chaplain of the State Prison, was sent for and the girl repeated to him the story of her retraction. She said she would never have made the charge had she not been advised to do so by some of her associates at the race tracks. They told her, she said, it would be an easy way to get her troublesome stepfather out of the way, and when he was in prison she could lead the life with which she had become infatuated. It is understood that the girl has given to the authorities the names of the alleged conspirators and that an investigation, that may lead to the indictment of a number of persons, is in progress.
Gov. Werts, after receiving the girl's confession, sent a Supreme Court Commissioner to the school and had it verified. Mary reiterated everything she had said to Chaplain Maddock and then made affidavit as to its accuracy.
TRENTON, Jan. 2 – For seventeen months Atkinson has been confined under his ten years' sentence for assault upon Mary Miller, his stepdaughter, now in the Industrial School for Girls and who recently confessed that Atkinson was innocent.
"I have very little to say about the latter," Atkinson said to-day when called from his cell, "because I think the least

said the better. Mary is evidently sorry for what she has done. I knew, and so did my wife, that I was innocent, but Mary's testimony sent me here. I have been watching ever since I came here for her to repent, and now that she has done so, everything is all right. Mary is naturally a good girl, and I believe she could be kept way from her evil companions."

["Atkinson Is A Free Man. – Court of Pardons Acts on His Step-Daughter's Confession that She Falsely Accused Him. – Judges Declare Him Innocent. – Says This Barbara Aub Was Induced by Evil Persons to Send Him to Prison for Ten Years." The World (New York, N.Y.), Jan. 3, 1896, p. 9]

McCain calls out DOJ/DOE on sexual harassment policy

Robert O'Hara · 28 June 2013 · Archived copy · Original

On Wednesday, June 26, Arizona Senator John McCain issued a press release challenging the Department of Justice on its stance concerning the new sexual harassment definitions on U.S. college campuses. The press release featured a letter addressed to Attorney General Eric Holder in which he expressed grave concerns over the D.O.J's unilateral action to change the laws concerning sexual harassment.
He states in his letter:

> **"The Civil Rights Division, led by Assistant Attorney General Perez, ignored years of Supreme Court jurisprudence regarding Title IX when it decided to unilaterally make its new standard. Whereas the Supreme Court held in Davis v. Monroe County Board of Education that sexual harassment must be "so severe, pervasive, and objectively offensive that it effectively bars the victim's access to an educational opportunity or benefit," Assistant Attorney General Perez on his own volition, unauthorized and unchecked by Congress, has issued a much broader definition that may compromise the constitutional rights of students and teachers.**
> **According to the Civil Rights Division's Letter of Findings, DOJ now defines sexual harassment as "any unwelcome conduct of a sexual nature." DOJ also requires that universities immediately take actions against students accused of harassment before the completion of any investigation. DOJ's new interpretation of sexual harassment and its suggested disciplinary procedures are direct hindrances to students' and teachers' First Amendment rights as well as their right to due process." [1]**

He is referring to a recent settlement with the University of Montana in the wake of an investigation into what was purported to be an epidemic of sexual assault and sexual harassment. The investigation failed to substantiate a sexual misconduct problem anywhere near the scope and size of the initial complaints. In spite of this, or perhaps in an attempt to characterize more behavior as unacceptable, a letter sent on May 9th, now called the "blueprint," re-defines the definition of sexual harassment stating that "sexual harassment should be more broadly defined as 'any unwelcome conduct of a sexual nature'" including "verbal conduct". [2]
It goes on to explicitly state that allegedly harassing expression does not need be offensive to an "objectively reasonable person of the same gender in the same situation." This essentially opens the door for expulsion of any student who says something that another student finds offensive.
This is a complete turnaround from a guideline set down by the Department of Education's Office of Civil Rights in 2003 which stated that harassment "must include something beyond the mere expression of views, words, symbols or thoughts that some person finds offensive" and that "OCR's standards require that the conduct be evaluated from the perspective of a reasonable person in the alleged victim's position, considering all the circumstances, including the alleged victim's age."
In 1999 the Supreme Court ruled in Davis v. Monroe County Board of Education the phrase "severe, pervasive, and objectively offensive" is used to set the standard of sexual harassment. But in the May 9th letter the phrase was misquoted the Supreme Court stating:
"While the Supreme Court in Davis v. Monroe Cnty. Bd. of Educ., 526 U.S. 629 (1999), requires deliberate indifference by the recipient to "severe and pervasive" harassment of which a recipient had actual knowledge to establish liability for damages under Title IX, shortly after those decisions were issued, OCR clarified in its 2001 Guidance that a recipient's failure to respond promptly and effectively to severe, persistent, or pervasive harassment of which it knew or should have known could violate Title IX for purposes of administrative enforcement."
Thus conveniently omitting the use of the words "objectively offensive."
This leaves open any topic of discussion about sex, sexuality, any sexual advance no matter how innocuous or even the act of asking someone out on a date punishable. Just as important is the implications for open discussion about gender issues on campus such as events held at the University of Toronto. It is easy to see how this can be misused

by campus feminists to shut down debate and have students talking about men's issues expelled.
In his letter Sen. McCain gave the D.O.J. until the 17th of July to answer several specific concerns in his letter. This will mark the first time that an elected official has challenged the recent actions of the D.O.J. in regards to the civil rights of students, administrators and faculty on U.S. campuses. AVFM called McCain's office but no one was available to comment.
Sources:
[1] http://www.mccain.senate.gov/public/index.cfm?FuseAction=PressOffice.PressReleases&ContentRecord_id=818fd6f0-b009-240c-b963-7b7bb47f03fb
[2] http://www.justice.gov/opa/documents/um-ltr-findings.pdf

The Voice of Europe: the European Union

Lucian Vâlsan · 28 June 2013 · Archived copy · Original

[box icon=""]
On June 28, Lucian Vâlsan, Huffnágel Pista and James Huff will be talking about the European Union and its twin correspondent, the Council of Europe, two institutions that have been in the forefront of promoting misandry throughout the peoples of Europe for the last 20 years.
Next Monday, July 1, Croatia will join the European Union, becoming the 28th unfortunate country to be under the thumb of Maoist-lead Union aimed at controlling everything people do.
Some, even within the MRM, still seem to think that the European Union is a great idea, whilst conveniently turning a blind eye to the ever increasing control that the Union gets over men's lives. In a latest attempt, the EU now tries to demand fishermen to get more women on their boats. Why? Because a Spanish woman from the Party of European Socialists says so, and the Maoist leader Jose Barroso seems to agree.
And this is only the beginning! According to a recently issued EU report, men's role in gender equality is to be good feminists. Otherwise, they are deemed supporters of "hegemonic masculinity" (no bullshit!) and will be thrown under the proverbial bus.
Where have we heard this before?
The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news. Since the EU influences more than 28 countries, the subject is of extreme importance for everyone!
The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).
That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)
That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)
That is 10 PM FEET (Minsk time)
And, finally, 11 PM Moscow time.
And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America).
SHOW PAGE
[/box]

A short guide for feminists

John Hembling (JtO) · 29 June 2013 · Archived copy · Original

How to not appear as stupid as you do. A guide for feminists.

I must preface this guide with a bit of history: I did not begin to self-identify as a men's rights activist with the intention of attacking our culture's populist gender ideology. In fact, my writing as an M(H)RA evolved out the maintenance of a now dead political blog I began in 2006 to vent my spleen over the apparent insanity of the public political establishment in North America. What mainstream politicians were saying and doing was then, and remains now, so sharply inconsistent that I began looking for alternative motivations for the apparent insanity. In fact, although I was not any kind of feminist, I regarded feminism as simply an ideology I wasn't interested in. However, after I began writing about human rights issues impacting men, I met feminism's activist face. It was enlightening. In fact, it became obvious to me that before the real work towards human rights for men can really be accomplished, the gender ideologues in direct opposition to human rights would have to be addressed.

Professor Janice Fiamengo, who presented a public lecture on modern feminism at the University of Toronto in March 2013, opened her discussion with the following description:

"Academic feminism, as it is practiced and disseminated in our universities, is overwhelmingly intellectually empty, incoherent, and dishonest."

I'd call Fiamengo's comment a good start, but not sufficient. Modern feminism is intellectually empty, incoherent, dishonest, violent, hateful and morally bankrupt. It is a sick, authoritarian cult of hatred and violence, and of sanctified victimhood.

In fact, in almost every instance of men or men's advocates addressing human rights concerns impacting men and boys, the activist proponents of feminism have shown up to silence and disrupt any such male human rights advocacy. But in effect, rather than effectively silencing views other than their own, activist feminists have repeatedly demonstrated themselves to be violent, sadistic, amoral, supremacist, and bigoted totalitarian thugs. Activist gender ideologues have done such a thorough job of monstering themselves that I am now writing this to prevent further self-harm on their part – or such is my hope.

What follows is a list of often repeated behaviours and expressed positions by gender ideologues, along with commentary and suggested alternative tactics. The goal for feminists following the provided advice in this article will be to appear less stupid, less amoral, less sadistic, less petty, and importantly, to appear more adult than they do at present.

NUMBER ONE

Travelling in a large group, wearing masks, carrying weapons, vandalizing private property, and attempting to physically intimidate anyone not in your gang – does this sound familiar to anyone?

It should, as it's a standard trope used in crime action drama films in the 1960's, 70's, 80's and 90's – the bad guys wear masks, commit vandalism, and harass and threaten anyone not in the gang. It's how a lazy script writer establishes a group as enemies, criminals and general villains.

Oh yeah, it's also what academic and activist feminists have demonstrated as their preferred response to anyone speaking publicly on gender issues from a non-feminist perspective. In Vancouver the weapons were box cutters, in Toronto they were bludgeons. And an armed angry mob, screaming through megaphones and physically threatening anyone who tried to speak? Yes, that was the tactic on display, and even the mainstream media got it on video, then broadcast it with the commentary: "shameful".

Are feminists trying to model themselves on the criminals of popular cinema? Or are they just too stupid to help themselves?

Western culture has a long-standing and important framework for the evaluation of ideas: public discourse and debate. When faced with a nonconforming viewpoint, isn't it time for feminists to pick up the mantle and actually field an argument more substantive that thought-stopping clichés or threats and empty accusations? Or maybe they think intelligent debate is just too patriarchal for their tastes?

NUMBER TWO

Rather than continuing to maintain a public image of themselves as sadistic and arguably sociopathic, the laughing and jeering at the rate of male suicide is probably something feminists may want to alter in their public behaviour. Or, laughing and jeering in the face of the rate of male workplace death, or anti-male bias in the family courts, or homelessness, or male infant sexual mutilation, or education – or any of the other major issues addressed by the men's human rights movement.

You see, feminists, what I'm about to explain to you ("man-splain", if you prefer) is something everybody except you already knows. The behaviours of yours I've just catalogued in the previous paragraph are those of amoral sociopaths. That you, feminists, have an established pattern of such behavior in public says that you either ARE amoral sociopaths, or that you wish to project that public image. You've certainly convinced me, along with at least a major fraction of the men's rights movement. In fact, if feminists do manage to convince the public that their public behavior – that a violent, amoral sociopathy represents your ideology's character – then that will be the end of you. Well, unless through sheer brutal force, feminism can colonize the minds and thoughts of every culture and sub-culture on the planet: remake the non-violent into the violent; the loving into the hateful; the will to freedom into your authoritarian impulse.

On the other hand, when faced with the suffering and death of others, mockery is how an individual or a group demonstrates that those being laughed at are not human. That they do not merit the basic compassion of other human beings. This is both a signal to observers that the target group can be brutalized with impunity, and as a reassurance that brutality done to the members of that group by those engaging in the mockery of suffering is acceptable, and not – as would otherwise be the case, monstrous or depraved.

And feminists, you are losing control of the narrative, and the vicious, sadistic and amoral character of your movement is increasingly and glaringly obvious. You might just want to check yourselves in a mirror, dummies.

NUMBER THREE

Unless I'm greatly mistaken, and indeed, feminists want to cement their reputation as sexist bigots, then one item of feminist rhetoric really should be reconsidered, or entirely abandoned. This is use of the word "mansplain" to silence and derail anyone else's expressed opinion.

Opinions, arguments or explanations depend for their validity on being from the right people, right? That is to say, an explanation becomes invalid and void if it is expressed by a member of the wrong demographic: men, for example. Thus, the shorthand for dismissing an opinion or argument, based on the sexual identity of the speaker: mansplain.

If gender ideologues are ever in need of a better, more convincing demonstration of their own sexist bigotry, they will have to work hard to find it. Or, assuming you, the reader, are one such feminist – have I got it all wrong? Does mansplaining have some other reading, besides "your opinion is invalid because of your sex"? Go on, explain to me, and to everybody else, how I got this one wrong.

Oh, silly me, I already covered this earlier. Maybe gender ideologues think intelligent, reasoned dialogue and debate is just too "patriarchal".

NUMBER FOUR

One practice I'd recommend gender ideologues discontinue is that of minimizing, excusing or making light of harm done to male infants in routine ritual genital mutilation.

Hundreds of male infants die every year in the United States from the trauma, blood loss and resulting medical complications following routine, ritual genital mutilation. Apologists for the sexual mutilation of infants have no problem correctly identifying the sexual mutilation of female infants as MUTILATION, but when the victims are male – the much more acceptable, sanitized and politically correct term CIRCUMCISION is used to disguise the mutilation of a newborn infant.

Compounding this monstrosity, the harvested fibroblasts from these mutilated children are used, among other places to produce better, more effective wrinkle cream for post-menopausal members of the leisure caste.

In a feminist culture, mutilating our own infants is only objectionable when those infants are girls, apparently.

But to those feminists still excusing and minimizing this savage brutalization of newborns, for those who can see clearly past the thought-smogging influence of ideology: “circumcision apologists” look exactly like child-mutilating monsters.

NUMBER FIVE

In order to alter the now well-established public perception of gender ideologues that they are depraved, willful and hateful bigots, they might want to discontinue their use the word “rape” to refer exclusively to the female victims of that crime.
“men can stop rape”, “teach men to not rape”, and “rape culture” are just a few iterations of the boringly predictable repetition of “rape” as an item of gender ideological rhetoric. However, glaring in almost all such pronouncements is an assumption that rape is a crime in which one sex are perpetrators and the other sex are victims. This is the narrative, and it’s false. Does the “rape” of feminist rhetoric include the sexual abuse of children by their female caretakers and teachers? Does it include the institutional and systematic support of rape in prison? When feminists talk about “rape culture”, are they ever referring to boys being victims? Of course not, because “rape” in the reality of gender ideologues is only vaguely connected to actual criminal victimization. It is mainly a story element in our culture’s feminist driven threat narrative. The victims are female, the perpetrators are male, and the dictionary is used to define men and boys victimized by that crime as winners on a game show. In other words, unless a victim is a member of the correct sexual caste, they are defined out of existence.
If it isn’t obvious by this point, the use of terms like “contemptibly corrupt”, “vile” and “vicious” will probably throw no additional light on the character of feminist ideology.

NUMBER SIX

To appear less like amoral sociopaths, feminists might also reconsider the continued use of rhetoric in apparent opposition to violence, but with a limiting clause, restricting concern to the least-impacted demographic.
“Stop violence against women” is the most prevalent example of this, and it’s a phrase with a few different interpretations. One recent poster campaign in Canada included this phrase, along with the further limit that in particular, men should attend to the imperative. Men who, just as a matter of reality, constitute the majority of the victims of violence in society. But the call isn’t to stop violence against them, or even, to just generally stop violence within society. Nope, only violence against women is of concern. Expressio unius est exclusio alterius: The expression of one thing is the exclusion of another[1].
Again, if the character of this ideology is not already obvious, explicit description likely won’t help.

NUMBER SEVEN

Avoid the continued practice and reliance on censorship. It is the signature move of fascists. Now, just as a reminder, the items in this list are provided as examples, for feminists, of what not to continue doing, in order to appear less stupid, less amoral, less violent, and less vile than they do at present.

NUMBER EIGHT

We’re almost done here. Just one more thing for feminists to do a bit less of, in order to not look like amoral cretins: excuse violence done against boys and men, or excuse violence done by girls and women.
Now, before addressing the commonplace ideation of violence in feminist rhetoric, I’ll note that this list contained 17 items before being edited for brevity and simplicity. And, although 17 was too many for a single article, I could easily have listed 40 or 50 common practices of feminists to avoid in order to appear less stupid. But such a list would be too long to wade through for most readers. Certainly, even the 8 items remaining in this list are taxing. Not necessarily to readers, but to me as I compiled the list. Stupidity, hatred, violence and publicly accepted sociopathy tire me.
But returning to violence. The problem with excusing violence done to boys and men, in the same public ethic where violence targeting women is condemned, is that the character of violence in a culture doesn’t change based on whose bodies and minds are brutalized. Which demographic takes a beating certainly matters in very direct

terms to the members of that brutalized demographic, but everyone else is also submerged in a culture of violence. If we are to pretend violence against only one group is forbidden, then we are all excusing and indeed, promoting the continuation of violence against everyone.

End violence against women? Jesus fuck, how fucking stupid do we all pretend we are here? And feminists, if you really want to pretend to be anything except a violent cult of hatred and brutality, this item should be on the top of your list of immediate problems to fix within your own sick cult.

Of course, these are just a few examples – provided here, I hope, as a guide for gender ideologues and feminists. By following the advice provided in this short discussion, feminists can work towards appearing less stupid, less amoral, and less sadistic, and presenting as not so violent and sociopathic as they are now perceived. After all, we don't want anyone to get the wrong impression, do we?

And, of course, I thank you all for your kind attention.

[1] http://legal-dictionary.thefreedictionary.com/Expressio+unius+est+exclusio+alterius

Superiority in the name of equality

Jim Muldoon · 29 June 2013 · Archived copy · Original

Ignoring that the oppressed are healthier, live longer, work less, do less dangerous work, and spend more money than their oppressors; feminists cite the lack of female representation in parliament and senior management as proof of men's oppression of women.

The truth is the numbers are directly proportional to the number of candidates (Australian Bureau of Statistics, 2013). Thus, it is women themselves that are holding back equality. This, we are told, is why we need quotas and Emily's List. Women are not coming forward because Patriarchy has taught them not to.

It is this mentality that informs the latest initiative of the Australian Human Rights Commission with their Toolkit of Strategies to Include Women in "Male Dominated Industries" (Australian Human Rights Commission, 2013). The industries in question are mining, utilities and construction.

In 1842 the British Mines and Collieries Act outlawed the practice of sending the oppressed, i.e. females, down the mines to work (UK Parliament, undated). The terrible conditions were suitable for oppressors only. For decades after this around one thousand men and boys continued to be killed every year in British mining accidents.

Similar rules, laws and norms were instigated throughout Western society to keep the damsels from harm. For this reason, women, generally, do not fall from skyscrapers under construction; women also do not find out the hard way which wires are still live in overhead powerlines; and if there are deaths in a mining accident today, they will almost certainly still be all male.

You could be forgiven, because of the Toolkit's title, for thinking that Elizabeth Broderick, the Sex Discrimination Commissioner, is recommending measures to get girls on the jackhammers again. In reality, of course, she is arguing for women in senior management of these industries.

This is not Human Rights, but social engineering at its most devious. What gives the game away is the Toolkit itself. They are giving advice on Human Resource Management, Industrial Relations, Employee Retention, Supplier Management, Business Joint Venture Management, Corporate websites, Marketing, Client Contract Negotiation, Corporate Citizenship and the list goes on and on?

I don't know how they find the time for Human Rights.

In this case they only find time for some humans to get rights. Broderick cites a Goldman Sachs study which declares that women are under-represented in these male dominated industries (Goldman Sachs JB Were Investment Research, 2009). The same study also tells us the Health Care and Social Assistance industry has only 20% men.

Do the men get a toolkit? We all know they don't.

The toolkit, in amongst all that good advice, is recommending things like better pay and conditions in order for women to take part in these industries. These recommendations are astonishing to say the least. They are the kind of recommendations that anyone can make when they don't have to actually do any of the work themselves.

For example, just how do women, or men for that matter, work from home in these industries? Does Sally build a wall in her backyard and the construction company pays to have the wall transported to site at no extra cost to the customer?

As for more part-time and flexible hours work in the mining sector, how does that work? How many suburban mothers want to fly six hours to Outback Australia so they can get in two hours digging, and fly six hours back again? How much extra does that cost the company?

Of course, for these experts on everything, these are mere details that the minions, i.e. men, as punishment for their oppressive ways, can simply attend to and have ready before the next hard question arises. In reality, they neither know nor care. Where they pay attention to the detail is in senior management.

It is also worthy of note that the current pay and conditions for bricklayers, carpenters, etc. are currently good enough to attract men, but not good enough to attract women. What does that say about the value that men put on themselves and their work? Where is the toolkit for these self-esteem issues?

Goldman Sachs' study also reveals that females are doing better in education from school right through to

university. The fact is education is no longer engaging boys as it geared more and more towards girls (Groth, 2012). This is where the ideology really becomes a force for evil. No matter what "progress" is made, there must always be Patriarchy for Feminism to exist. Therefore, no matter how much boys fall behind, women's issues must be a priority. If women are in front then Patriarchy is over; and therefore no need for Emily's List, quotas or Sex Discrimination Commissioners.

That is why, rather than a Toolkit for the education system to give boys a hand, Broderick focuses on "male dominated" industries.

The Goldman Sachs' study has a few highlights of its own.

The document estimates that, should women be introduced into these industries, GDP will increase 11%. To back this up, they provide a bewildering set of estimates of increases in other countries: "US GDP could be boosted by as much as 10%, Eurozone GDP by 14% and Japanese GDP by 21%." Other than showing they can guess a lot, what does it really prove?

The answer might be hidden in the next two gems.

Firstly, the document states that "[W]omen represent…at least 50% of all consumer spending decisions." Now, there isn't a serious marketing book written in the last 50 years that would put that figure at less than 70%.

The reason for the fudge, of course, is because it's hard to complain about oppression when you are spending more money, and presumably therefore have more money, than your oppressor does.

The other nugget is where they come across a statistic that they have to confront in claiming all this increase to GDP. Apparently, the statistics (they don't say which) show that "[m]ale productivity has historically averaged over double that of female productivity over the past 30 years."

Their solution is: "We refuse to believe". How simple is that!

As for Broderick's Utopia, the problems for industry will only begin with the substandard women that quotas will bring into politically correct senior management. As Janet Albrechtsen recently pointed out in the Australian, the quota system leads to wheeling and dealing which leads to all kinds of political appointees, and not just the women (Albrechtsen, 2013).

As merit just gets lower and lower on the criteria list for any job, the standard of appointees, male and female, just gets lower and lower.

The real nightmare will start when the business is going bust and they can't get them out for fear of lawsuits and feminist boycotts.

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Kieu-Becker gets life in prison

VFM News and Commentary · 29 June 2013 · Archived copy · Original

Welcome back, Krazie316. We left the light on for you.

A loss in our family

Paul Elam · 30 June 2013 · Archived copy · Original

It is with great regret that I have to announce the death of AVFM Senior Editor Suzanne McCarley's husband, Mac. He passed away just moments ago after a very short battle with pancreatic cancer. He is survived by his wife Suzanne and his son, who was en route home from Afghanistan to see his ailing father.

As most of you know, Suzanne is one of our more respected activists, often digging in to do much of the behind the scenes trench work that others can't or won't do.

I did not know Mac. Never even spoke to him. But I know he was totally behind what Suzanne wanted to do for men and boys. He took care of her, and she took care of us. Now it is our turn to do what we can to take care of her.

Please join me in extending our deepest sympathies to Suzanne in her time of grief and in the days ahead. Please feel free to leave your best wishes and prayers in the comments.

Mac McCarley was 58 years old. PE

AVFM will be suspending operations till Tuesday morning out of respect for the McCarley Family.

11 more reasons not to marry

August Løvenskiolds · 30 June 2013 · Archived copy · Original

In her article "8 reasons straight men don't want to get married", Dr. Helen Smith did an excellent job summarizing the popular reasons men say they are postponing or outright declining the many charms and benefits of marriage – well, benefits for gay couples, anyway. With the recent Supreme Court decision dumping the Defense of Marriage Act (DOMA) in favor of gay marriage, we can expect the argument that gay marriage somehow undermines straight marriage will continue to heat up.

In my opinion, this has things completely backwards – straight marriage is so badly and terminally damaged that the expansion of gay marriage will have little impact on the death of heterosexual nuptials – if anything, successful gay marriages will illuminate the many failures of hetero marriage that are causing men to flee from it.

Why is that? I've compiled my own, personal list of 11 additional reasons why I avoid marriage, and interestingly, my reasons are largely independent of the 8 reasons identified by Dr. Smith. Some of these reasons are deeply personal to me, but in the hopes that they might resonate with men who are conflicted on the subject of their own marital futures, I offer them up as an additional perspective as to why the single life is preferable:

1. Your wife won't be able to manipulate you by withholding sex.

While some people (ok, women mostly) treat marriage vows as loose, conditional suggested guidelines, when I make a vow, I'm going to keep it. If it is within the capability of my mind or body, then I am both loyal and stupid enough to believe that a promise is a promise, and that "integrity" includes keeping one's promises, especially in the face of adversity. So, if I promise fidelity to one woman, by God, the Universe, and Everything, I'm going to keep that promise.

I also have always had a large sex drive – I was hitting on my babysitters when I was 4 years old for goodness sakes. Even now in my mid-50's the fires of passion still burn hot in me.

The combination of these two factors mean that I would be extremely vulnerable to a wife to wanted to manipulate me by denying sex – I'd have no recourse in law or morality. A man who coerces a woman into sex is viewed as a rapist, but a woman who coerces a man by withholding sex is a feminist hero?

You go, grrl. Out of my house. NOW. And no, I am not going to marry you, bitch.

2. You won't have to lose your vintage porn collection.

My first college girlfriend got me a subscription to Playboy magazine for my birthday in 1978, and although we broke up my senior year, I collected issues of the magazine until the spring of 1992, when my cohabiting girlfriend at that time discovered them and had an extreme screaming meltdown. She kept screaming for hours as I hauled them out to a dumpster. Then, she withheld sex for six months as a punishment for my transgression. I loved her dearly but her jealousy never waned, and eventually I had to break with her, as I was unwilling to live my life in a constant state of sexual starvation.

3. You can drive any car that suits your fancy.

Until I became comfortable with the notion of Men Going Their Own Way (MGTOW), I often chose my car with an eye toward the sort of woman it might attract. This left me with several expensive, high-maintenance models that looked pretty but didn't suit me. I didn't like the cars, either.

I now drive the perfect car for me – a 2004 Prius with moderate hail damage. My Prius is now old enough and ugly enough that it is a total chick-repellent. The hail damage increases the gas mileage to the point where I can drive from Dallas to Chicago on one or two tanks of gas, perfect for the day I become a MGTOW ghost – and, it is whisper-quiet at low speeds, so quiet that later models had to add faux engine noises for safety reasons.

Of course, if you get married, your wife will withhold sex until you buy her a gas-guzzling, planet-killing SUV so that she will feel slightly safer when she totals it. She'll hate your car, whatever it is you drive.

4. You won't have to compromise your religious beliefs, or lack thereof.

Although my mixed-up family has deep Catholic/Lutheran roots, I've been an atheist since early childhood. I hear no voices in my head, divine or otherwise. Technically, I think I'm actually a non-coherentist agnostic, in that God-talk is largely nonsensical to me, but when you say "agnostic", many believers (particularly here in the Bible Belt

where I live) take that as an invitation to regale you with whatever voodoo is talking in their heads that day. My inaccurate claim to atheism is safer in the sense that it allows me to be written off as a lost cause without having to engage in gobbledygook.

Women, in my experience, are much more "spiritual" than men, in that their overwhelming anxieties drive them to seek comfort and support through faith. I don't fault them (much) for that, but I sure as hell don't want to marry it, or compromise my professed faith to placate hers.

5. You won't have to watch/hold/carry/rebuild her fucking purse.

Dealing with a woman means being subjected to "female redecoration syndrome" – her constant, endless drive to change both her husband and her environment, and her oblivious dismissal of her man's reluctance to do stupid things on her behalf. Reasonable things one might be able to work out with a reasonable woman (if such could be found), maybe, but going shoe-shopping with her when she already has a closet full of shoes? No, thank you.

6. You can undertake risky ventures without being undermined by your wife.

8 years ago an artistic entertainment district that I loved was falling on hard times just as my corporate career reached an impasse. So, I dumped my house and job and started my own entertainment business in that district. No woman would have tolerated a man who was as married to my business as I was (and continue to be) – women love commitment until it becomes slightly inconvenient for them. I know this in part because my live-in girlfriend enthusiastically supported my new business venture right up to the point where she bailed out 4 months in.

Now, I can gloat – the district is now thriving and the NYSE-listed corporation I left died in January, and my work has brought me a bit of respect. The girlfriend found a new man, picked up his meth habit, and was in prison when I last checked.

7. Your vacation time is your own.

I dislike vacationing intensely – maybe I've got a touch of Obsessive-Compulsive tendencies or some such, but I'm happiest when I'm working steadily and routinely. Vacationing with a wife would be agony for me even if we could agree where to go (no chance of that), and letting a wife vacation without you is marital suicide.

8. You won't be humiliated in public by someone you loved and trusted.

When withholding sex fails to move you, or maybe she just nuts out one day, but women cannot seem to resist the urge to humiliate their husbands in public, rat on their sex lives, or whatever. Such behavior is a deep betrayal of the trust one should invest in one's significant other, but I've never seen any woman ever be able to maintain the slightest degree of discretion about her husband's quirks, foibles, or personal secrets.

9. You won't have to serve as your wife's proxy thug.

Women love using and testing their men by having them perform acts of violence at their behest – this gives women protection and deniability in the ensuing physical and legal melées. We see echoes of this whenever some feminist idiot wanders in here and demands we do something – anything – to stop rape, or online harassment, or whatever other bug just crawled up her thigh. This damsel-in-distress trope is nothing more than the bullshit manipulation of men; it criminalizes men and robs women of their agency.

10. You won't suffer the marriage tax penalty – or subsidize her shoe collection.

Marriage is an economic disaster for men – not only in divorce, alimony and child support, but also in a happy marriage. Women rarely deign to marry impoverished men, or even men who earn less than they do. This means that those "lucky" married men suffer double-extra taxation – not only will your wife burn though your money, but the federal tax structure (in the US, anyway) is generally higher for the married than for two single people.

11. You won't have to suffer her physical assaults on you.

The current feminist culture supports the right of women to physically assault men at any time for any reason. There may be good explanations for this from evolutionary psychology – women hit men when men show some emotional weakness as a way to get them to "man up" in the face of the woman's need for a strong protector. Men are shamed and discouraged from reporting these assaults, and state and federal laws driven by the Duluth Model of gender violence often result in the arrest of battered men, rather than the women who attacked them.

Well, that about covers it for now, except for the shaming: Yes, I'm a selfish, mean bastard. I'm so ugly, stupid and

nerdy that no woman would want me. I'm missing out on so much love/personal growth/sex/companionship. I'm probably gay. Or, whatever.
Yawn.
Women are going to have to come to terms with the terrifying fact that men are growing beyond their ability to control. We will be exploited and chained no longer – there is nothing positive in slavery to a woman, and endless suffering. One by one, men are waking up and moving on to places where women cannot follow.
If you see a carefree man skipping off into the forest one day, well, that's not Bigfoot. It is me.

Slutwalk Hamilton is Porn Sales

Dan Perrins · 30 June 2013 · Archived copy · Original

Slutwalk Hamilton happened June 1.
A feminist event where three other people and myself were going to offer a different point of view about rape and rape ~~hysteria~~ culture.
As I understand it, 'slutwalk' is a protest event to stop common sense advice, oops I mean victim blaming, and to stop men from making comments when some women go out looking like they were auditioning for a job with their local pimp. And rape culture.
Where the hell is this alleged rape culture?
I know of no one nor know of anyone who knows someone who thinks rape is ok.
Since this is about what all was happening in Hamilton that day I'll forego delving into rape culture for this article.
Suffice it to say there is no feminist defined rape culture, there is only rape hype created by feminism.
The week before Slutwalk Hamilton, Jeb and I had hit the streets with our (AVFM) Men's Human Rights Movement posters and my other favorite public service announcement tool, common sidewalk chalk. I figure me and Jeb put in about 5 miles worth most nights and on the Friday I checked him in for dog sitting during the day, and went out on my own, covering about 10 miles. Our last run was at 5 am on Saturday morning we did another 5 miles.
I wasn't sure what to expect from this slutwalk crowd. Were they going to be like the University of Toronto feminist protesters with clones of 'Little Red Frothing Fornication Mouth' chomping at the bit ready to screech the latest rendition of 'feminism is your friend.'
Which when analyzed via the common sense lens translates to;
'Cowshit lie for both sexes.'
Or were there going to be Hollaback Un-Sluts armed with liquids and glass hyped up to '*def-con 4*,' ready to launch at the slightest insult to a woman's fashion choice?
Protests, in my experience, have a fluid nature. Emotions are usually running high, and crowd mentality for the most part has no conscience. People can and do engage in activities they would never do alone but because the person on either side of them is doing it, they will as well.
Read violence has an increased probability of happening in protest situations.
Given the recent events at the U of T the feminists in Hamilton could get a little testy, and enter into that crowd mentality. So I tried to go over every scenario in my head a few thousands times beforehand and make plans on how best to reduce the probability of getting attacked, for everyone I was going to be attending with.
I realize I just femi-slutwalk-sinned by protester blaming, but in life, if you wish to ensure your personal safety, taking precautions is not victim blaming.
It is advice plain and simple, some call it common sense.
I knew that one of the organizers made a civil response to my announcement of planning to attend.
In Slutwalk Hamilton organizer Ashleigh's video, she did not call us rape apologists, misogynist or any number of childish names commonly used. I must admit I was taken aback by that. In my experiences the MHRM is described as the societal devil himself. She did however spout the same old feminist narrative, which is to say a heavy verbal white wash of blame everything on the feminist defined 'patriarchy'
The lack of name calling and outright lies about the MHRM is something I felt deserved a respectful but firm deceleration of our intentions.
With that in mind, about a day before Slutwalk Hamilton I let Ashleigh know, via email, how we would be protesting their's. I informed her we would be taking up a stretch of sidewalk in front of Hamilton City Hall. The area for their event or 'safe space' located at the front of City Hall was about 2500 square feet, we would only be taking up about 150 square feet outside of their 'safe space' on publicly owned city sidewalk. I also informed her that I would be recording audio at all times and only taking video of overt aggressive behavior or illegal activity and keeping our camera angles down to about 20 feet around us.

And the response put forth by those non 'discriminatory' feminists who claimed they wanted to create an inclusive event, was to write some propaganda and post it on their facebook page; (I am going to reproduce the opening line and where the MHRM is mentioned to keep things honest.)
"Hello all! We've been working hard to put together a great, ***inclusive event*** (bold font mine) *this year with speakers and info tables from some of the fabulous organizations working in our community to change the conversation and end rape culture."*
"There have been some concerns from the community about a counter-presence of anti-feminists at this event. For safety and security of attendees, we ask that you do not engage with these people at the event if at all possible. The goal of this group is to provoke/incite a negative response in order to post videos misrepresenting supporters and organizers of SlutWalk specifically and feminists and survivors of sexual violence and harassment in general. We would like to create as safe a space as possible for our fellow survivors and supporters and will be taking preventative actions to do that. If you witness any behaviour disrupting or distorting the SlutWalk message, please let one of us know (we'll have big Ms on the backs of our shirts) so we can deal with it.
Nikki, and the slutwalk organizers, claimed they want the event to be inclusive and then goes onto prejudge the MHRM. No evidence, no questions, just blatant bigotry and prejudice.
You go Nikki I am sure your friends and family are proud of your prejudicial ways and bigotry.
Open question Nikki;
Do you judge people by the colour of their skin as well as their sex?
There was one interaction between Nikki and our group, it went as follows;
A couple of women interested in our refutations of this feminist dogma broadcast at this event stopped and listened. As soon as Nikki realized this she came over and tried to dissuade the two women from having an open discussion on the subject. The two women followed Nikki for a bit and then one came back to listen to the facts we had with us from various government entities.
We also had interactions with the local feminist flying censor monkeys,
Here they are in action

Bless their ideologically driven brains, they really do need some help with critical thinking skills. That being said it does warm my heart knowing that words and ethical ideas scare these people that much. I would report their threats, which I have audio of, but given how the Hamilton police ignore crimes by feminists, it really is a waste of time around here.

Next up was the co-opting of our protest area by a couple of porn friendly feminists. Here is a picture of them and their signs.
[image]

[image]
[image]

Aren't these two sweet?
Not satisfied with the 2500 square feet they were given the use of by the City of Hamilton they felt entitled to take over our space as well. They should be rewarded for being purveyors of common sense, not to mention how entrepreneurial they are.
At least that is how I am sure this little incident will be explained by feminists.
Next there was some engagement with man holding up an interesting sign.
[image]

"Re-Think Sexual Values" is what his sign said, I thought "great maybe this guy knows what he is talking about."
Perhaps a chance for rational exchange of ideas.
Not really
When dialogue started he immediately launched into feminist rhetoric, to which I replied with government studies and statistics. Completely disregarding the fact I mentioned they were government generated reports he let me know he didn't care about 'my' papers.
My papers?
Somebody please shoot me, twice, for that is the same reply Jason received when he tried to engage the man too.

We did not do the studies, did not tally the questionnaires and reports. We had no hand in that nor did any of the MHRM.
What we do have a hand in is bringing these government statistics and peer reviewed studies to the public's attention. The very same public feminists either forget to mention the facts and figures to, or intentionally hid the facts and figures from.
The last bit of interesting incidents from Slutwalk Hamilton was they had Jeff Perera there as a guest speaker. For those of you who do not know Jeff he is a spokesperson for the *White Ribbon Campaign* and has a TED-x video out that is fairly popular.
I and some of you may know Jeff a little differently.
My first run in with him was from my article on Steph Guthrie. A Toronto feminist who penned a myopic view of the MHRM about 6 months ago. Part of the article was a recorded call to the White Ribbon folk where I asked a few questions of their employee on the other end.
The replies I received were pure misandric garbage with the stench of feminist propaganda.
When the majority of the festivities were finished I went up and introduced myself to Jeff and had a little chat with him.
Now given the fact that the person who answered the phone at White Ribbon was spreading false information one might think that a promise of 'It will never happen again and we are updating our information" would be expressed by Jeff.
Wrong.
What did happen was Jeff tried to shame me by stating how it was not cool to ambush call the White Ribbon line and record it.
Sorry about your luck Jeff and White Ribbon.
When you put out lies which could potentially cause further harm to a person, I and for the most part moral and ethical humans around the world don't give a shit about how the evidence was discovered.
What if I was in an abusive situation and looking for help? The answers from the White Ribbon employee would have been the same and would have left the caller feeling even more helpless and further victimized by yet another government-funded misandric organization.
One last parting thought about the day, That is what we didn't do. We didn't engage in shouting matches, we didn't follow slutwalk attendees into their event and chant outrageous lies about or disrupt them, we didn't scream STFU,

we didn’t sing in a mocking way when told about rape victims, we didn’t censor their posters or quote mine them.
And we didn’t trip any false fire alarms trying to censor this feminist event.
What we did is use common sense in every situation.

Patriarchy debunked by NSW Govt.

Paul Elam · 30 June 2013 · Archived copy · Original

[box]
In a historic move reported in Australia's Sunday Telegraph newspaper, the New South Wales[NSW] State Government and Minister Pru Goward have demonstrated integrity and courage by acknowledging the previously ignored population of male victims of domestic violence and choosing to make services available to them that were, until now, only available to women. (Sunday Telegraph (Sydney), 30 Jun 2013, p32.)
The services will include a time-limited private rental subsidy previously offered by Housing NSW to female victims and their children. Goward said the move followed evidence that around one-third of all domestic violence cases were men.
The reference to the "one-third" statistic is almost certainly related to the work of the One in Three Foundation, an Australian organization that has done a very effective job of raising awareness about male victims of intimate partner violence.
Services to be provided are a part of the *Start Safely* program, which allows victims to be sheltered temporarily while they work toward finding alternate accommodations.
Men will be able to apply from June 24.
There are two possible caveats and concerns that must be stressed during this very positive move in the right direction:
[unordered_list style="bullet"]

- Follow up – It will be essential to monitor and publicize the actual follow through with this exciting change in policy. It involves government funding which women's organizations have grown very comfortable distributing to women only.

- Possible backlash – The sexual grievance industry is no different in Australia than in other western countries. Advances in the recognition of men's issues translates to a reduced hegemony over the narrative, public discourse and funding related social problems. AVFM fully expects attempts to undermine these changes.

[/unordered_list]
This is not just a positive news story about men's issues finally being recognized. It could signal a true paradigm shift in the way we view the issue of domestic violence, as well as putting us on the road to ending elitist, gynocentric funding of a corrupt domestic violence industry.
The very existence of government funded services for men who are victims of violent women completely obliterates the feminist narrative that domestic violence is an artifact of patriarchy, and establishes once and for all what all the valid research concludes: Domestic violence is a multifaceted social malady that affects both sexes and extends across every imaginable social demographic.
In other words, the truth about DV is a bullet in the head to ideologues who have long gendered the problem.
I recommend that we all thank the One in Three Foundation for their stellar work in pushing the truth about DV into public discourse, but that we watch the actual execution of the follow-up with a critical and cautionary eye.
http://www.oneinthree.com.au/news/2013/6/30/men-get-domestic-support-nsw.html
[/box]

Gillard: Three reasons to be cheerful

Jim Muldoon · 30 June 2013 · Archived copy · Original

As previously reported in A Voice for Men, Australian Prime Minister Julia Gillard was fired by the Labor party before the people of Australia got the chance to give her the boot in the upcoming election (Elam & Esmay, 2013). Personally, I thought that Labor would stay with her for the various reasons as outlined in a previous article (Muldoon, 2013). That Rudd won 57 votes to 45, thanks to a last minute swap in allegiances by powerbroker Bill Shorten (Packham, 2013), suggests that I wasn't that far wrong in my assessment.

Where I was correct, though, was that Gillard had no intention of placing the Labor party ahead of her own ideology. And, whatever side of politics you may sit, there can be little doubt that Labor has been the worse off for Gillard's leadership. As I also outlined, Gillard's rise to power was financed and facilitated by Australia's own manifestation of Emily's List and in many ways was an example of Feminism in action.

The real question for the MHRM is: What is to be learned from Gillard's time in office?

If there is any doubt on the power of Feminism, we need only look at one example. Bear in mind here that Gillard was leading a minority government and Tony Abbot's Liberal and National Coalition were attacking Gillard at every opportunity. Also remember that Kevin Rudd, who was kicked out of office by Gillard in 2010, was constantly undermining her government from within the Labor ranks (Savva, 2013), (Gordon, 2013).

Also, and try not to laugh, but the main stream media are also supposed to hold our elected officials to account.

On Febuary 7, 2013, Gillard made a video for Eve Ensler's feminist campaign "One Billion Rising" (Gillard, 2013). This video starts with Gillard making the claim "One billion women will be raped or beaten in their lifetimes." She urges us to "Let that sink in," before repeating the claim.

The claim is absurd. The statistic evolved from the WHO 2002 World Report on Violence (World Health Organisation, 2002), that cites an Australian Bureau of Statistics (ABS) study in 1996 which claims that one in three women will experience **some form of violence** in their lifetime (Australian Bureau of Statistics, 1996).

Back in 2012, Ensler gave an interview in Australia during which she claimed that one billion women would experience "rape or violence". The interview is a classic, if you consider feminist stupidity entertaining, and was exposed in A Voice for Men at the time (Muldoon, 2012)

These forms of violence do include beatings and rape, but the ABS also count threats, grabbing, pushing, sexual touching, stalking and more as violence.

The study justifies its own definitions of violence by citing that these categories would constitute violence in a legal sense. However, given that the women answering the questions were selected at random, there can be no confidence that these women understood the legal complexities associated with those definitions. Effectively, it was violence because the complainant said so.

Doesn't that sound familiar?

So, how much of this "one in three" were actually raped or beaten? There is nothing in the ABS report which indicates how this violence is broken down for the lifetime figures. There are figures on a 12 month period also used in the study. This indicates that in 1995/96 of all the women in Australia 0.5% (one half of one percent) claimed to have been beaten.

There is no category of rape within its definitions of sexual violence.

Let that sink in.

The national 1996 Women's Safety Study done by the ABS, requested by the Office of the Status for Women, did not get a definitive number of how many women were raped. Perhaps they were afraid that the number would be small. Very small.

In other words, the claim that Gillard made is a wild exaggeration of the result of a feminist driven dodgy study. And yet no one from the Opposition called Gillard out for making claims she couldn't possibly substantiate. Not Abbott, nor anyone from his party, nor the right-wing conservative media pundits. No one.

And Rudd? Not a word.

And let's be clear about this. It's not just that she got the number wrong. This raping and beating is not the work of

just one man. Give or take the odd serial offender, this is the work of roughly one third of the male population.
To paraphrase Gillard in the video, the accusation is that your father, your brother, or your son will be beating or raping a woman in their lifetime. Because that's the sort of rotten things men do.
Let that sink in.
One third of the male voting public being falsely accused of rape and serious violence and no one wants to make political capital on it.
Not. One. Bit.
So, on face value, Gillard's demise, at the hands of Rudd, won't really make any difference to the feminist governance in Australia. Even if Abbott wins in the next election, these types of feminist lies will go unchallenged.
Nonetheless there are three reasons, at least, for the MHRM to be cheerful.
The first is that feminism has ventured out into the open and failed.
Whatever your politics may be, you can't deny that Gillard failed as a leader. So dismal was her leadership that the party who subsidised her, supported her and defended her from misogyny everywhere, threw her out because they believed (let that sink in: **they**, not me, believed) that she would bring the party its worst defeat in decades. Words like "electoral annihilation" and "political suicide" were being used to describe why she should not be leading them to the next election.
This is not to say that women should not be world leaders. It is just that, to have good leaders in the tough world of politics, you need politicians who can rise through the ranks on merit rather than loading the dice.
What failed here was the social engineering inherent in Feminism.
The second and third reasons concern the reactions to Gillard's claims of victimhood when things started to go sour for her in the polls. She sought the cover of victimhood, claiming that any stance against her was misogynistic. This claim reached its pinnacle with the "Misogyny Speech" (ABC News, 2013) in parliament and continued through the "Blue Ties Speech" (Women For Gillard, 2013) until the very end in her "Goodbye Speech" (The Guardian, 2013).
The first speech made her the toast of the Cultural Marxists all over the world. In Australia, the press were more excited that Gillard's speech went viral than they were interested in what she actually said.
However, there were two things to note. The first is that the bounce in the polls that the publicity gave her didn't last for long. The second was that many leftists in the media, and that means against Abbott, could not bring themselves to call Abbott a misogynist. For them it was too step too far (Cox, 2013).
In her "Goodbye Speech", Gillard significantly tones down the misogyny claims after the issues of the "Blue Ties"speech, and tries to imply victimhood rather than make any definitive claims.
In other words, the second reason for cheer is that there are limits to the Feminist rhetoric. The general public will only take so much.
With the "Blue Ties" speech, Gillard was not just crying misogyny and victimhood, but also claiming that a vote for Abbott was a return to Patriarchy. This time the response was not simply a lack of lasting bounce. Pundits were estimating that half a million male voters rejected Gillard as a direct result (Atkins, 2013).
It even led The Australian to give an editorial entitled "Julia Gillard's clumsy and manipulative gender war (The Australian, 2013)." The main stream media outlet felt the need to criticize Gillard for her claim that a vote for Abbott would "banish women's voices from our political life." The Australian had this to say, "Voters looking for facts to substantiate this assertion will search in vain."
The next day, the Australian described Gillard's Feminism as being the opposite of promoting women as independent adults. Instead, for Gillard and those like her "women are a breed apart, susceptible to insult, easily offended and in need of affirmative action. (The Australian, 2013)"
Let that sink in.
Feminism is the opposite of promoting women as independent adults (I'm sure I've read that somewhere else, JtO).
What exactly happened must be examined further, but it is clear that something about the speech and its aftermath caused a significant swing in the voting public. It was enough to cause a mainstream news outlet to not only mention, but criticise Feminism. It also played a major part in Gillard's eventual downfall.
For a brief moment, at least half a million Australian men felt the rage. Understanding what nerve was touched, and how it may be brought into consciousness, would be a significant step forward for the MHRM.

And that has put me in a most excellent mood.

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Marriage is obsolete. Are women?

Jason Gregory · 2 July 2013 · Archived copy · Original

You've got it all backwards. Men invented the technology that liberated us from the parasitic housewife. We invented the washer/dryer, toaster, microwave oven, electric stove, refrigerator, modern plumbing/electricity, and most of the things that have now made the traditional housewife obsolete. We liberated ourselves from you. We don't need you in the house anymore, so get the fuck out. You don't need liberation from patriarchy, and by extension, liberation from men – in reality, you need liberation from your own obsolescence. Perhaps you should consider making yourself useful as something other than a sandwich-maker and create a meaningful existence for yourself, one that doesn't rely on an identity as a victim of patriarchy. Again, you've got it all backwards.

We live in an amazing time. When, in the history of humanity, has there ever been such cultural pressure (and opportunity) for women to create their own identity, meaning, and purpose? Their default position and role within societal structures has typically and historically been one that entails their utility as mother, caregiver, and housewife—all cultural constructs that likely emerged from lower biological drives and that have evolved to exist primarily in the form of relationships to family, to husband, and as part of a marriage.

If we view marriage and the role of the traditional housewife as a form of cultural technology, it is an obsolete piece of technology—no more useful than the vacuum tubes in an old radio from the 1930s. As these vacuum tubes gave way to transistors and those to silicon chips, so too marriage is giving way to other forms of cultural technology. (See the SCOTUS decision on DOMA.)

Our culture is experiencing this transition right now. With the advent and proliferation of those aforementioned modern amenities and technologies, the housewife and marriage itself have become (and are becoming) obsolete pieces of cultural technology. If we view these pieces of cultural technology as extensions of a woman's identity, meaning, and purpose, women have been and are experiencing a loss; it is a loss that exists in the form of their own obsolescence. Prior generations of women, unlike today's generation, did not have to concern themselves with creating an identity, meaning, and purpose, at least not to the extent required today. Such things were built in to the culture for them. They could simply rely on the old cultural technology of marriage, housewifery and reproductive duties to find relevance and a sort of fulfillment. Given that such things as marriage and traditional gender roles are becoming less relevant, women are now confronting this sort of obsolescence.

In this way, the plight of the modern woman can be viewed not as a struggle against patriarchy, but as a struggle against their own obsolescence. It's a struggle to remain relevant, to find identity, meaning, and purpose. It's a struggle for fulfillment given the present absence of a cultural technology that once provided for them, as Heidegger might say, a "ready-to-hand" construct, a prefabricated role as mother, caregiver, and wife. With this "ready-to-hand" obsolescence and malfunctioning of these traditional roles and of marriage, a divide has emerged from within the once great gynocentrisms that enveloped prior cultures. As such, this divide reveals itself in the forms of radical traditionalists and radical feminists.

The traditionalist sort of right-wing feminists (think Phyllis Schlafly and her ilk) are nothing but a hodgepodge of stereotypically grumpy Luddites concerned with a sort of radical conservatism that attempts to maintain the old cultural technology and stubbornly refuses adaptation to and adoption of new cultural technologies—ones that might replace the traditional housewife and marriage. They are like neophobe geeks raging hard for a return to the HD DVD or to Betamax or for the Microsoft Zune.

> Of the more radical leftist feminists and their ilk, we can view them not as Luddites, but as misguided revolutionaries who have created an identity for themselves as antagonists of the patriarchy. They are women compelled to create a narrative (a cultural technology, if you will) within our social-cultural structure—an astonishing attempt to create something that might restore to women an identity, meaning, and purpose.

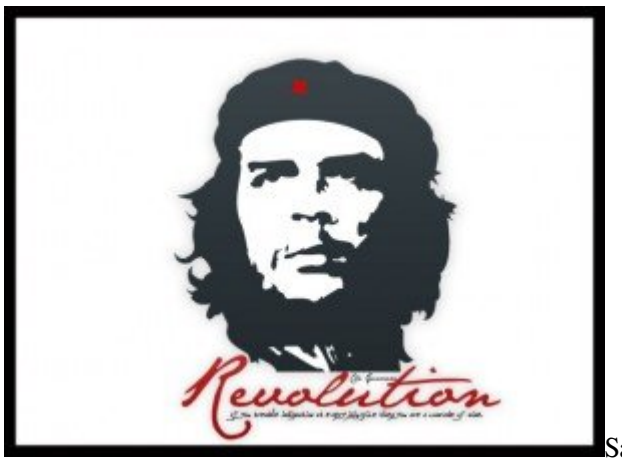

Sadly, this cultural technology is a disaster loosely analogous to something like Windows ME. It was supposed to be a sort of revolutionary software technology making the home PC more useful and attractive to the home PC buyer. However, it was buggy, prone to crashing, unstable, and poorly constructed, with limited and restricted access to MS-DOS. Though some of the graphics and interfaces were stylish, the real-world user experience was painful, aggravating, and for Microsoft, it was a disaster—having barely one year of shelf-life.

Similarly, the shelf-life of these would-be revolutionaries of modern leftist feminism is also running out. That is to say, their product doesn't perform as it should. It's buggy and slow and prone to crash in the face of real-world experiences. Its logic is unstable and does not hold up under questioning about its foundational underpinnings. In short, their construct exists only in relation to patriarchy and if the narrative of patriarchal oppression of women doesn't hold up under logical scrutiny, so too does their narrative and corresponding construct fail because their

construct does not exist apart from its foundation—which is patriarchy. And patriarchy, as an overarching explanation for the oppression of women, is not a true paradigm. Again, it's not patriarchy. It's obsolescence.

If the modern woman wants to overcome this sort of obsolescence and create relevance for herself – if she wants to create identity, meaning, and purpose – perhaps she could take a clue from the philosopher Andy Clark. In Andy Clark's *Being There: Putting Brain, Body, and World Together Again*, a phrase called the "scaffolded mind" is used to describe the "amazing capacities [of humans] to create and maintain a variety of special external structures (symbolic and social-institutional). [The scaffolded mind helps us structure] our environment so that we can succeed with less intelligence. Our brains make the world smart so that we can be dumb in peace!

Or, to look at it another way, it is the human brain plus these chunks of external scaffolding that finally constitutes the smart, rational inference engine we call mind…[and the boundaries of our mind]… extend further out into the world than we might have initially supposed (179,180)." Clark goes on to describe a "scaffolded action" as one that "relies on some kind of external support. Such support would come from the use of tools or from exploitation of the knowledge and skills of others; that is to say, scaffolding [that denotes] a broad class of physical, cognitive, and social augmentations…that allow us to achieve some goal that would otherwise be beyond us (190)."

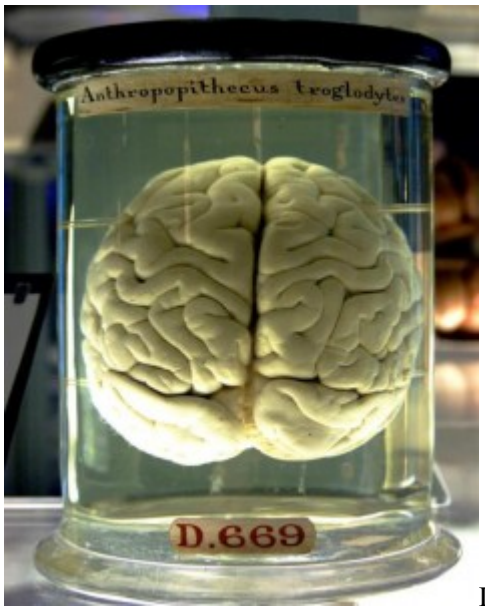

If the modern woman has the goal of achieving something that is *otherwise beyond* her, she'd abandon the entire narrative of patriarchal oppression and create scaffolds for women that extend outward from her "present-at-hand," as Heidegger might say, existence and into an existence of relevance—one that isn't dependent upon being the victim of patriarchy, or some sort of revolutionary slayer of patriarchy.

As the modern woman faces this Heideggerian "ready-to-hand" obsolescence, she must create her own relevance, one that is independent of false narratives about patriarchy. She must create a new sort of "scaffolded" cultural technology for herself—one that extends outward from the "present-at-hand" structure and into relevance. Without

this sort of scaffolded mind to bridge the gap between obsolescence and relevance, women may as well leave their minds in a jar by the door and continue screaming like the stereotypical moustache-encrusted and incoherent purveyors of misandry who demand that men provide to them a scaffolded structure into typically male spaces of cultural technology a la Adria Richards and the Donglegate fiasco.

Richard Rorty makes a beautiful and profound statement in his later work—*Philosophy and Social Hope*: “Everything that can serve as a term of relation can be dissolved into another set of relations, and so on forever.

There are, so to speak, relations all the way down, all the way up, and all the way out in every direction; you never reach something which is not just one more nexus of relations. (54).”If the modern woman wants to build her relational relevance, one that exists apart from the old cultural technology that provided a sort of prefabricated role of existence in relation to her utility as mother, caregiver, housewife, etc., she must not fall in to the trap of trying to build a set of relations and scaffolding from the present absence of something—literally nothing, her Heideggerian “ready-to-hand” obsolete roles of previous generations. She also cannot extend scaffolds and relations from false narratives of patriarchy. These false narratives about patriarchy are a ground in which to try and stabilize such scaffolding and that ground is a sort of quagmire, a swamp that will swallow, envelop, and dissolve those relations and scaffolds, only to prolong the “ready-to-hand” obsolescence.

We do live in an amazing time. Women have the opportunity to create for themselves a new identity, meaning, and purpose. As men have created so many of the amenities and technologies that liberated us from the “ready-to-hand” cultural technologies of marriage and of the traditional parasitic housewife, it is now time that women step up and create something other than lamentations about patriarchy or the waxed poetic words of how great things were under traditionalism.

The burden is on women to create, to remove themselves from the rut of traditionalism, and to remove themselves from the rut of blaming patriarchy. Until the modern woman removes herself from these ruts, she will be stuck in the wrongheaded direction and have within her perspective the kind of backwards thinking that gets her nowhere even close to being liberated from her own obsolescence.

You’re not needed in the house anymore, so get the fuck out.

Dragonslayer Schlafly kills the ERA

Harry Crouch · 2 July 2013 · Archived copy · Original

Phyllis Schlafly is best known as the dragon-slayer of the Equal Rights Amendment. Unfortunately, the failure of the ERA facilitated radical feminists infiltrating almost every nook and cranny of our institutions with no counterbalance for men.

Had the ERA passed, there's a good chance preferential treatment based on group identity would have rapidly gone the way of the dinosaurs. We, as a society, would have been forced to treat all of us with similar regard, concern, and respect. Men and women would have been treated more fairly with similar or the same benefits, consequences, rights and responsibilities.

Schlafly opposes women registering for **Selective Service** too. She, like radical feminists, asks special consideration to continue exempting women from registering for Selective Service, even though women can volunteer for military service and are an ever-growing part of our military, with some in combat positions.

Young men who fail to register for Selective Service can be charged, tried, and convicted of a felony. They can be imprisoned, face substantial fines, and be denied government benefits including student loans.

In her recent article, *Who is Waging War on Women?,* Schlafly says that assigning women to fight in ground combat is the *"real war, with real guns, real bullets and real deaths."*

Women are now police officers, FBI agents, CIA officers, and other well-armed pistol-packing professionals; a daughter of a good friend of mine is on a major city's SWAT team. All of which is nasty business with real guns, real bullets, and real deaths. We all bleed regardless of gender. Death comes for all of us. There is no valid reason to exempt women for registering with Selective Service.

[image]In 1981, in *Rostker v. Goldberg*, the U.S. Supreme Court ruled that since women were not allowed to hold combat positions they did not have to register for Selective Service because they were not similarly situated with men.

Marc Angelucci, Esq., NCFM Vice President, on behalf of the National Coalition For Men, recently filed suit against the Selective Service System for their refusal to require women to register. The Selective Service System moved to strike, primarily arguing the case is not "ripe" since provisions of the National Defense Authorization Act for 2014 are pending implementation. A court hearing is scheduled in July.

Inexplicably, the Obama administration orders the military to open its doors to women in combat while simultaneously opposing requiring women to register for Selective Service because the issue is not "ripe." Say what?

If that were not enough, Schlafly notes that the Department of Defense recommended establishing a Diversity Czar (officer). Schlafly is concerned that achieving "diversity metrics" (i.e., female quotas) will change all requirements that women pass the same tests required of the men, which will never happen.

No matter what anyone says, "diversity metrics" will embrace weakening of qualifications and standards; similar programs always have and there's no reason to think allowing women to hold combat positions will result in anything different.

Weakening the qualifications and standards is the only way women will be able to pass the same physical endurance and conditioning tests as men. Men *generally* have more upper body strength than women and are physically stronger overall. So while it is true that women will be required to pass the same tests required of men, over time men will find it less strenuous and demanding to pass the same tests required of women.

The Diversity Czar's allegiance to her feminist political affiliations will strain her sworn oath of allegiance to her county. Her appointment, as noted by Schlafly, may indeed *"trump truth, honor, and common sense."* She will be the

military's chief "political officer" not unlike the one on the Soviet submarine in the movie *The Hunt for Red October*.

In an early scene Captain Marko Ramius (Sean Connery) enters his cabin where at the Captain's table sits uninvited the Communist Party's Political Officer reading one of the Captain's books. His intrusion into the small private space and personal belongings of Captain Ramius is his assertion of power. "I must oversee the stability of the crew, Comrade," he says to Ramius, "I suggest we open our orders…"

The Diversity Czar is radical feminism's Political Officer; her primary goal will be to ease the promotion of as many like-minded women as possible to the higher ranks, thereby gaining greater control of the military. Once installed, lesser political officers will follow and be attached to every unit in the military, the majority, or all of whom, will be ideologically beholden to radical feminist orthodoxy. The Diversity Officer is an affirmative action officer for women under a different name. There will come a day, like on the Red October, when commanding officers won't be able to open or execute orders without the presence of his or her respective PO.

Regardless, there is no direct relationship between women signing up for Selective Service and reducing the standards for ground combat training, duty assignments, men or women volunteering for military service, or even being drafted! We haven't had a draft since Vietnam!

Unless a draft is reinstituted, registering for Selective Service does not require anyone to join anything, including the military. But requiring women to register for the Selective Service does level the playing field by extending to men and women equal benefits, consequences, rights and responsibilities.

Having a Diversity Czar is something else all together. The DC will adversely impact the military, especially military men who will find themselves open to substantially more false accusations of sexual misconduct, domestic violence, and child abuse. Men will find promotions more difficult to achieve and being drummed out of the military for little of no reason a common occurrence.

A young man's life can be ruined for failing to register for Selective Service; a young women's life is unaffected. By not registering for Selective Service women enjoy more benefits with less risk; they are not faced with the possibility of being fined, denied various government benefits, criminalized, or incarcerated. Yet, they can volunteer for military service with full benefits. Women registering for Selective Service do not change the military in any significant way.

Hundreds of thousands of men have sacrificed life, limb, and family in the military. If anyone has earned special consideration it's men, not women. All we ask is to require both men and women to register for Selective Service; or, end it, one way or the other.

NOTE: *Phyllis, no one is waging war on women, not even 18-year-olds. I'm surprised that you muscled in on the tired feminist "war on women" ruse. I guessing you were being cynical. You know very well that if there's a gender-war it's waged against boys and men of all ages.*

There can be only one

Diana Davison · 2 July 2013 · Archived copy · Original

Voices mingled as the crowd found their seats and the arena echoed with the cackles and squawks of geese at a tea party. Excitement bred with tension as last minute bets were placed, tweets were twitted, and statuses updated. A cacophony of heels clattered and scraped as ticket holders rushed back from concession stands with scones and iced lattes in hand. The chittering rose to crescendo – then descended to a hush.

The burly announcer strode to center ring. With cropped black hair, winged eyeliner that would skewer a wild boar, and shoulder padded tuxedo, she extended an arm as the microphone snaked its descent to her sweaty palm.

"Laaadies and Lapdogs! Welcome to the kickboxing match of the year! Brought to you by Arid's new personal care product Winter's Whisper. Don't fight it with flowers, freshen with freedom. This night is sanctioned by the International Feminist Fight Foundation and will be scored on Twitter. This is a 'no holds barred' match so tighten your bra straps and prepare to see blood.

And now…Let's get ready to grumbllllllllllllle!"

The spotlight swept to the side and all attention was riveted as black doors flew open to reveal Julia Gillard. With a royal blue head band and matching silk cape brandishing ALP stars she punched at the air before her with determination. There was a roar from the stands as she worked her way to the ring looking agile with the occasional wave to the crowd that turned into a mean mock uppercut. Ringside attendants stretched the ropes and Gillard paused, turning back to her fans to blow a two-handed kiss before ducking into the fight zone.

"In the big red corner, weighing in at a lean 160 pounds, you all know this feisty redhead. Recently ousted by her own party, she fought the patriarchy and made one of the best last ditch misogyny speeches ever heard in parliament. She attempted the impossible: to deploy accusations of sexism in defence of sexism. A woman who knows no bounds and isn't ready to whimper softly into the night. Born in Wales and with the ass of one, it's the Former Prime Minister of Australia, Juuuliaaa Gillaaard!"

The announcer's voice trailed as Julia whipped her robe from her shoulders, twirled it over her head then tossed it to the ground before spitting on it. The crowd applauded. With her blue blazer and coordinated leggings, Gillard picked up the cape, cradled her ass with it and dramatically wiped her behind with aplomb. As the stands screamed support she nodded vigorously, held the cape high and stomped on it with her Gucci pumps.

"And in the other big red corner, her challenger!" the crowd ooohed, the spotlight swooped, and matching black doors burst open on the other side of the venue as if by mysterious force. Standing with head bent, Ranty Minx slowly raised evil eyes as music filled the stadium. In her bright white suit jacket of fame she stood, wispy flames of red hair flicked around black pencilled eyebrows while her plastic lips curled in a slow smug smile. Arms spread, she bounced her hips to the beat then placed a hand on her cinched waist and swaggered her way in a catwalk towards centre stage. "Patriarchy! Patriarchy!" rang through the ceiling as she pointed her red gloved hands accusingly at those within sight. When attendants rose to lift the ropes she shoved them aside and flung herself onto the mat, rolling to a crouch then springing up with both hands ready.

Thunder erupted from the stands.

"Weighing in at an impressive 185 pounds, she came out of nowhere: the fearless young feminist who, with no wasted years of internship, took Canada by surprise. Often found at rallies fighting religion and the patriarchy at street level. It's the University of Toronto's saint of 'Shut The Fuck Up.' The evangalizer of 'I'm Reading Here.' She's the perfect fucking woman and *she's not done*! Aaaanyway! I don't know if you're noticing a theme, It's Raaantyyy Miiinx!!"

Ranty plunged both arms above her head with a snarl and pranced around the ring as her theme song faded out. Gillard waved a dismissive hand from her corner and the announcer took the spotlight once again.

“As you can see, gals, we’ve got to two Big Red corners and you know what that means?” She held a sweaty palm to her prominent ear as the crowd joined in the traditional reply:

“THERE CAN BE ONLY ONE!!”

Kicking off their heels and straightening their blazers, the two women sized each other up, stalking in a casual concentric circle.

Ranty curled her upper lip. “I had a music demo on Youtube. I sing.”

Gillard laughed dismissively. “I knit my own boxing gloves.”

“You bitch!” Ranty tried a surprise left hook but Gillard deflected it with ease. The smile disappeared from Minx’s maw as she took three sharp jabs to the ribs before managing to block a fourth. She stumbled back then squared off in a wide stance.

“You print your speeches off the internet,” Gillard scoffed. “You’re an amateur!” She tried a front kick but Ranty was fast.

“Your speeches were written by staff. And some of them were men!” Gillard’s legs flew out from under her and she scrambled to the side as Ranty moved in. Gillard struggled to her feet fending of the blows as she regained her stance. There would be bruises. They both staggered in the direction of their corners and tried to regain their breath. With perspective, Ranty muttered “Germaine Greer was right, you *do* need a better tailor.”

Gillard levelled her shoulders. “At least my eyebrows are real hair!” Ranty missed a round kick to the head and Julia wasted no time closing in. She dove onto her prey with fingers clutching clumps of over-processed tresses and her knee firmly in Minx’s back. “Two radio jocks were punished for making inappropriate remarks to me!” She smashed Minx’s face into the canvas but Minx managed to flip Gillard from her back with the sheer power of her buttocks. Both women rolled over with a groan.

“I managed to elicit rape and death threats from just one public appearance!” Ranty wiped the blood from her nose and took the power position. “How many years did it take you to get attention, you hack?” Gillard stumbled to her feet but her gloves were unravelling. The crowd rose in expectation. The end was near. Ranty moved in for the kill.

Gillard lunged for a final swing, “I ousted a man as the head of my party!” Her fist met empty air.

Ranty ducked and came in under Gillard’s guard, landing a solid uppercut. “Look what it got you!” As Gillard listed back, Ranty stepped forward, sneering. “You were kicked to the curb! Your Party actually gave a shit about men and their opinions. Who does that? That’s right. You were bargaining with Patriarchy!” Ranty shoved Gillard back: “I,” jab to the nose, “am!” right hook, “A meme!” upper cut.

Gillard slumped to her knees on the ring floor. Ranty caught the back of Gillard’s head and slammed a knee into her jaw. Gillard slid into a heap at her feet. Ranty regarded her with disgust, “And memes live for fucking ever!”

Panting, Ranty turned to the crowd and raised her arms. A deafening roar filled the arena. Pumping fists of encouragement Ranty led the chant. “THERE CAN BE ONLY ONE!!”

Gillard’s head raised from the mat and fell moments later in defeat, briefly wondering if she still had dental coverage.

It was over.

“Aaand there you have it!!” The announcer sprang back into the ring with flushed cheeks. She scooped her arms to the ground and lifted the rising cheers of the crowd as a puppeteer. Pandemonium erupted.

“And the winner by knockout! Raaaantyyyy Miiinx! The new champion Big Red title holder of the world!”

“Yeah! That’s right!!” Ranty fell to her knees and threw her hands wide. “Who won? I did!”

The announcer crouched at Ranty's side. "Tell us, what are your plans now you've won the world title of Big Red?"

Ranty grinned. "First I'd like to send out a big Fuck You to all those misogynists who doubted me! And for my fans… when men are whining about their problems and losing their privilege I'll be there to grab Patriarchy by the balls and give them a final twist! We all know men's problems are a result of their own Patriarchy and all they need to do is shut the fuck up and listen!"

Fans clawed their way into the ring, swarming Ranty and pushing past the Announcer. They hoisted her up above their heads, screaming with joy.

The announcer struggled through the throng to get the microphone close enough to catch Ranty's final words of victory. "Listen to what?"

Ranty's smeared lips spread wide. "My… Feminism… Is fixing it!!"

AVFM News and Activism: Free for all 2

James Huff · 2 July 2013 · Archived copy · Original

[box icon=""]

Tonight we will not be have a guest, but Robert O'Hara and James Huff will be bringing you the latest news and commentary. We will be taking calls as well from those who want to air a variety of topics or discuss the news stories we will be covering.

Join us for tonight's free for all.

The call in number is 310-388-9709. Show time is at 9pm Eastern time, 6pm Pacific. Which is 2am July 3rd London time and 2pm July 3rd Brisbane.

SHOW PAGE

[/box]

Ally Fogg: liar's harem

Paul Elam · 2 July 2013 · Archived copy · Original

A few days ago Ally Fogg wrote an article about domestic violence for "Free" Thought Blogs. Save a couple of stupendous blunders betraying his motivation it was a pretty decent piece. It was so good, in fact, that it actually marked a policy shift at FTB, which is to seldom if ever deviate from the feminist narrative of any subject, much less something as incendiary as the subject of intimate partner violence.

Still Fogg did the basics of what he was supposed to do. He laid bare the laughable canard of men being the sole perpetrators of domestic violence, exposed the tip of the iceberg on feminist backlash against research, and *researchers*, in dissent from the feminist narrative, and proffered the need to revise our approach to the problem of violence with research-based, fact-driven solutions. In other words, Fogg said what MHRAs have been saying since before he could spell DV.

I should be happy, right? A quasi-feminist is admitting some of the facts. His ideas have been published (and remained standing) on a blog known for extirpating all noncompliance with ideological feminist doctrine. A comment section that has almost approached thoughtful has emerged at FTB as a result. So am I happy?

Uh, no. Not even close. Nor should anyone else be if they have even a remote interest in ridding society of the real problems that have prevented us from developing and implementing a sensible model for addressing violence in the home.

Fogg's first fail flops in early, when he attempts to define the root of the misunderstanding by drawing from Kate Millett's 1970 Radfem opus, "Sexual Politics."

> **Excepting a social license to physical abuse among certain class and ethnic groups, force is diffuse and generalized in most contemporary patriarchies. Significantly, force itself is restricted to the male who alone is psychologically and technically equipped to perpetrate physical violence. Where differences in physical strength have become immaterial through the use of arms, the female is rendered innocuous by her socialization. Before assault she is almost universally defenceless both by her physical and emotional training. Needless to say, this has the most far-reaching effects on the social and psychological behaviour of both sexes.**

Please note Millett's use of the term "patriarchies." Let it sink in, because as you read through Fogg's agenda ridden analysis, you won't see it mentioned again. It is as though he never noticed it in the first place, despite the fact that patriarchy theory forms the critical foundation for the feminist narrative on domestic violence and most of their other ideological talking points.

Opting away from addressing the core issue, Fogg simply regurgitates perspective that has been addressed here and other places for a number of years; that being a look at the work of Murray Straus, Suzanne Steinmetz and Richard Gelles, how their research pointed to gender symmetry in intimate partner violence, and how their findings resulted in death threats and a tsunami of academic backlash – assumedly from feminist ideologues.

I am sure this might have wowed the crowd at FTB, as they are a rather insulated group thanks to their mindless allegiance to the edicts of PZ Myers. But there is nothing new here, and nothing ultimately useful from Fogg's rather lackluster attempt to catch up to, co-opt and modify AVFM successes in changing the public discourse about domestic violence.

Again, what he fails at most miserably, consciously or not, is in understanding that it is feminism's Patriarchy Theory that is at the root of feminist disinformation about domestic violence (and most everything else) in the first place. Patriarchy Theory, which embraces the idea that all social and legal power was conferred upon men, as a class, at the expense of women, as a class, is no more rational or provable than Millett's completely vapid statement

that, “Significantly, force itself is restricted to the male who alone is psychologically and technically equipped to perpetrate physical violence.”

This is the incontinent elephant in the living room that Fogg doesn’t notice, and why he instead opts to sing old songs for a new crowd, *and attack a few people while he does it*. We can call Fogg’s approach “rehash and bash.”

The bashing is just as important to the theme as the rehashing, and ultimately reveals his motives. In Fogg’s penultimate paragraph he links to an article of mine he defines as “violently misogynistic.” To wit:

> **My contempt for the feminists who have actively obstructed efforts to help men is matched by my contempt for those men who seek to actively undermine women’s services with sneering, paranoid references to a ‘domestic violence industry’, or violently misogynistic reactions to any perceived provovation[sic]. Two wrongs do not make a right.**

Nor do three, Mr. Fogg. Let me explain, even as I sit chuckling at the idea that a man has expressed contempt for me doing something I have never done, and for which he knowingly offers a red herring as proof. Oh yes, it is particularly comical given the fact that he is doing this in the middle of an ostentatious nobility fit intended to dramatize his good character.

Three years ago I wrote a satirical, and somewhat belated response to an article on Jezebel.com in which the staff of that publication and their readers were having a grand old time bragging to each other and backslapping over who had been the most physically abusive with their male partners.

It was the most disgusting display of domestic violence glorification I have seen, before or since.

I wrote a particularly provocative response to it, in order to demonstrate how that sort of mentality might appear in a scenario where the perpetrator was male and the victim was female. In it, I made some overtly graphic references to the violence and proclaimed that we were declaring a “Bash a Violent Bitch Month.”

Now, I knew at the time the possible reaction to this kind of satire. And as the fumbling Fogg has just linked to it again, three years later, it seems my call on the reaction was not far off the mark. So, when I wrote it, I was sure to include a few words which were completely accurate, if not wholly traditional in satire. I said, in reference to the proposed violence and the “Bash a Violent Bitch Month,” the following:

> **Now, am I serious about this?**
>
> **No.**

I know, it is sort of like opening a carton of milk for a kid at recess instead of letting him figure out how to do it on his own. Such are the needs of part of our audience in the realm of gender politics. I will let you decide who needs the extra help, but I might suggest that some of the candidates for said assistance are those “Free” Thought Bloggers who were just shoveled a load of Ally Fogg’s bullshit that my article was a serious, misogynistic call to violence and an attempt to undermine services for women who need them.

Fogg is out here now, “advocating” for men’s issues, complaining vociferously about the antics of disingenuous ideologues, yet falsely painting other advocates as violent misogynists and, quite stunningly, denying that a multi-billion dollar industry is an industry.

Surely there is a reason?

Of course there is. It is the same reason he tacitly takes shots, though much less nasty ones, at Gelles, Steinmetz and Straus, by calling the notion of symmetry “nonsensical,” and generally painting the erudite trio as myopic for even believing in something as silly as domestic violence in the first place.

It is the same reason he has been insulting to Peter Lloyd for suing a gym for the very straightforward issue of

charging him the same money as women to work out there, but then forcing him to do what amounts to a perp walk out the front door every day so that women can have the place to themselves, free from his self-esteem deflating view.

Indeed there must be reasons why no one from Paul Elam to Peter Lloyd to Richard Gelles pass muster with Fogg.

My guess is regressive, hierarchical, banty rooster masculinity that could only be made more comical with a codpiece and a chest toupée. A poster boy for biological determinism, Ally Fogg wants a harem, and he intends to get there by being the One Good Man.

He is not the bad, bad man like Peter Lloyd, who would disallow women's special privilege over men at the gym (read: retail sector). He is not like that bad, bad man Paul Elam that would speak the truth to women without considering their feelings first and whether or not it set well with them to hear it (emotional/interpersonal sector).

He is even better and smarter and oh so much more socially conscious than the people who totally (and quite bravely) debunked the patriarchal explanation for domestic violence in the first place. In fact, if you just listen to him, The One Good Man, you will discover that there is not only no such thing as a domestic violence industry, you will indeed find that domestic violence itself is not even a thing.

Yeah, *that's* the ticket.

What Ally Fogg is counting on is the same thing that male feminists and white knights have been counting on for ages: duping women into believing he is the alpha dawg, for realz. That is same-same speak for The One Good Man.

He wants to show the world, particularly the world of vaginas, that he is The One Man to whom they can safely listen. Like a 3,000,000 year old artifact of a pre-modern climber in the male hierarchy, Fogg is preening for position and stature. And like most men who spend life in craven pursuit of female approval and attention, he requires scapegoats to get the job done.

That is why he chose a male-bashing, ideologically driven pro-feminist forum that panders to the likes of Rebecca Watson, Ophelia Benson and pretty much anyone else peddling a gynocentric threat narrative. He fits with that crowd like Dr. Phil fits with Oprah's girl-audience.

He imagines he is a part of the new paradigm (indeed he apparently fantasizes that he is creating it), all while he is oblivious to the fact that his shtick, including the lies, is ten years behind the learning curve and as old school as a ram looking for a head to butt. He is likely not aware that he is butting heads with his own ghost. Not to worry though, scoring points with pearl-clutching women out of thin air is neither new nor so shopworn that it won't still get some play. Though I do expect we will eventually see a one-up as followup article from PZ not too far down the road. If Fogg gets traction with the FTB crowd, Myers won't long stay silent. He will be there with the "real, real, real" story on intimate partner violence. It will be alpha wars, a secular death match.

Here's the rub. Fogg senses, and quite correctly, that the days of the old feminist narrative are coming to an end. He is betting that even the readers of FTB are starting to smell the coffee, even if it is the pedestrian, cheapo brand from the corner market. He knows that the vacuum left in formerly occupied space of feminist thought must, to one degree or another, correct misguided feminist dogma, thus his pointed but ineffectual attacks on their ideas and tactics.

He wants to be the correction, but his lead-in is just more toxic fakery. He advises us that two wrongs don't make a right, and then proves it in spades.

He is recognizing, as apparently is PZ Myers, Lisa Hickey and every other ideologue slipping market ground because they don't know what the fuck they are talking about when it comes to sexual politics, that a change in direction is needed.

Fogg's biggest mistake is in that he is clueless about how and why things are actually changing. If he had said clue,

this website would not be on his target list, and neither would people who actually know the subject matter. He certainly would not be spreading lies about them.

Men like Fogg are typically, however, far less interested in what is actually happening than they are in making themselves appear as though they are in the driver's seat. Thus he is trying to establish himself as an expert on the new phenomenon, as a member of the vanguard — as The One Good Man.

What all this boils down to, as we continue to untether ourselves from 50 years of feminist agitprop, step around the occasional patch of semantic quicksand and bullshit from people like Fogg and begin to clear the rubble from a war of the sexes that was entirely concocted and waged by feminist ideologues, is that the only thing that will pull us out of the miasma of gender hatred will be a new social contract between men and women. It will require women developing a stomach for the truth, and men developing spine enough to speak it, even to women who can't stomach it.

Truth. Critical word, that. And so is spine, Mr. Fogg.

Men like you, subscribing to lies, telling them, and disingenuously fucking other men over for the sake of female approval, are precisely why we are out here now, cleaning up the mess.

Monday Roundup for 2 July 2013

Dean Esmay · 2 July 2013 · Archived copy · Original

Today's Monday Roundup is being presented to you on a Tuesday, because AVfM suspended operations in memory of Senior Editor Suzanne McCarley's late husband Mac. Suz, I will just echo Paul Elam's words: we are aware that grief is a long process that lasts and lingers far past the initial reaction of support. The people of this community will be here for you for the long haul, Suz. Long after the flowers have wilted away and the the cards stop coming. You have been with us for the duration and we will do the same for you.

Now, life is for the living, and let us speak of other events we have seen here on A Voice for Men in the last week, both wonderful and tragic:

Our Summer 2013 fundraiser was a record-breaking smash. Activism, both direct activism and working hard to change the cultural landscape, takes time, hard work and, yes, money. We deeply thank those of you who appreciate that and who do whatever you can to help. If you think recent political events giving gynocentric attitudes and policies seen in places like Australia, Europe, Canada, and other places have nothing to do with the cultural forces we're working so hard to change, well, we respectfully suggest you're mistaken. But for those of you who get it, all we can do is humbly say thank you. And thank you we do!

Psychotherapist Tom Golden returned with Part 2 of his series on misandry in psychology: Ignoring abused boys. His in-depth review of published research and the attitudes underlying it is eye-popping; I wish I could say it's surprising, but there's so much poorly performed and ideologically driven research these days when it surrounds boys and men it's astounding. It's almost like men and boys aren't even human. You definitely don't want to miss Tom Golden's series, and you'll want to keep an eye out for future installments.

Facebook's obscene kowtowing to a Stalinist mentality with a pretense of "protecting women" (but not men, of course) has been an ongoing problem. Victor Zen has a look at the trail of money leading to the Stalinist groups advocating censorship. It's not pretty, but it's important information. These thugs in skirts and their male enablers need to be exposed for what they are.

James Taranto of the Wall Street Journal (who, fair disclosure, I am Facebook friends and email acquaintances with) recently underwent an attempted cyber-mugging by the professional hate mongers at Jezebel, including Katie J.M. Baker as well as others. To our delight, Taranto refused to kowtow to their hateful bullshit, and put them in their place like the crypto-fascist pissants and liars that they are. On the other hand, we think Taranto, whom the Jezebel crowd dubbed a "cockroach," did not go far enough in noting Jezebel's hateful hypocrisy and stupidity. Diana Davison pulls out a wonderful treasure from history, the New York Tribune's old "Archy the cockroach" character, and notes how as far as sharp social satire goes, Taranto is in very good company.

Oh yeah, and fuck you, Katie McDonough.

By the way, the world became a much better place last week when they fired Australian Prime Minister Julia Gillard. No, really, they fired her! BWAHAHAHAHAHAHAHAH THEY FIRED JULIA GILLARD! Oh man. Sure it doesn't fix everything, but with any luck she and her professional hatemonger cronies from Emily's List will never see the light of day again. That's real cockroaches for you.

Artist, poet and essayist Dr. F. returned to grace our pages with the tale of Mr. Whippy, and left this reader, and others, wondering: why are we so fast to believe rumors about men and children, no questions asked?

Della Burton, a veteran social commentator on Reddit and other social media, has penned a rather stunningly complete expose on the Stalinist thugs at the group known as "ShitRedditSays," as well as the thugs at Gawker and, yes, the sleazy scumbags at Jezebel. If you're at all interested in who's trying to control what you're allowed to read and think on the internet, please don't miss Fusk You SRS!, and thank you Della for all your hard work exposing these vermin.

Have you heard of Barry Williams? I'm ashamed to say that up until a month or so ago I never heard of him. I didn't even know I'd never heard of him, or that I should have. Well I fixed that, and to help you fix it for yourself, please check out Men's Human Rights Australia: Barry Williams. Considering just how many Australians read A Voice for Men, and the work of people like Barry, I have to say that between them and the Canadians they're putting us Americans to shame when it comes to working on the human rights of boys and men. Listen up my fellow Yanks, and everybody, make time to listen to Barry speak.

Tired of hearing what men need to do to please women or make them happy? Jason Gregory flips the script and even coins a new term: "Panther," to describe a woman who isn't a dependent dishrag or self-entitled bitch. If you want some dating advice, especially in the online dating area, be sure to check out Jaguars Only: others need not apply. It's nice to see a man actually, you know, saying what **he** wants in a woman.

We hear constantly about the so-called "war on women" here in the United States because various American politicians (of both sexes) still squabble about abortion. In the meantime, men continue to have no reproductive rights at all, which no one wants to talk about. In reproductive slavery, John Hembling reminds us that by comparison to women, men have no control over their reproduction and, worse, may be enslaved to another person's choices. What was that "my body my choice" stuff again?

The story of circumcision in Africa, on boys and men of all ages, not always voluntarily and often under severe social pressure despite a dearth of scientific data to suggest it, goes deep. AVfM News Director Robert O'Hara has an interview with an anti-circumcision activist in Kenya. Isn't it funny how we can all find great time to think about female genital mutilation over there but no one wants to talk about male genital mutilation?

Feminism and gay rights–they go together, right? Wrong. Feminism has a long dark history of alliances of convenience, at best, with many gay activists, and sometimes it's much uglier than that. Be sure to check out Jim Doyle's great piece on Feminism and gay bashing for more on a sordid part of history a lot of people wish you didn't know about (or wish some of you would forget).

False rape accusations are nothing new. Gonzo historian Robert St. Estephe examines a rape case from 1896 that has all the same patterns as we tend to see today. What was that old line about those who forget history being doomed to repeat it?

In case you were wondering, our Summer 2013 donation drive was a smashing success. Activism of all sorts costs money, and those who say it's wrong to ask for help are foolish. Nothing in this life is free, nothing. Thank you very much for those who understand that.

Former U.S. Presidential candidate and Senator John McCain did something right recently. We noticed. So did the National Coalition for Men. Let's hope the Senator keeps doing the right thing. Civil rights and fundamental human rights in general aren't just for women, last we checked anyway.

A mutilating monster has been given life in prison, although apparently she'll be eligible for parole far too soon for our tastes.

Women have always been oppressed, right? But men haven't, right? Or anyway not near as bad. We all "know" this right? It's not even "feminist" to say so anymore, it's just something "everybody knows." Yet somehow, Jim Muldoon questions what everybody knows. How dare that thoughtless bastard?

The always friendly, gentle-tongued, and endearing John Hembling has a helpful guide for feminists on how not to sound like an idiot. That John, he's our big cuddly teddy bear!

Dan Perrins, the men's movement's most dauntless and dogged boots-on-the-ground, never-say-die activist recently attended a Slutwalk in Hamilton. He found it very educational. Or maybe he was trying to make it educational, but no one there wanted educating. I'm not sure which. But either way, go Danny Boy!

Tired of snark on dumbass worthless men? August has some snarkage in a different direction you might like. What's good for the gander's good for the goose, right?

Meantime, in our video section we've always got something new and interesting. Of particular note this last week has been the latest episode of Domestic Violence Revelations with Erin Pizzey, a new barnburner on female privilege from Girl Writes What, more funny snark from Sparky Fister, an exceptional look at sexism in contemporary society that all your Blue Pill friends should see, and a video you should show all your friends who say brave suffragist women fought for equality when, in fact, it was nowhere near so simple as that.

As usual, on the radio front, in addition to a fantastic (and gripping) show with Erin, Lucian had a great show on the state of the European Union, while Bob and James had an interview with Harry Crouch, head of NCFM. Don't miss 'em.

By the way, have we mentioned recently that PZ Myers tells rape jokes while bashing other people for telling them? Well just in case we hadn't mentioned it before, we just thought we'd make sure you knew.

And if all that doesn't keep you in reading and listening material to fill your week, just stay tuned, more exciting stuff to come this week, including more video and more radio. C'mon back y'all, ya hear?

When female privilege backfires

Karen Straughan (aka GirlWritesWhat) · 3 July 2013 · Archived copy · Original

Editorial note: The following is the basic transcript of Girl Writes What's video When Female Privilege Backfires. As per usual sometimes she goes a little off-script in the video but this is what she had to say, for those of you who prefer to read rather than listen to videos. Still, here's the video, with a couple of other links to items she references. Translations of this transcript are also available in Spanish and Swedish.–DE

The journalist, a woman named Mika Rekai, and I…we had an interesting discussion. She seemed quite pleasant, though that doesn't mean she's not planning on writing a hit piece. If she isn't planning on writing a hit piece, it's probably a toss-up as to whether her article will make it past the editor's desk, something she admitted could well happen, but that's a whole other story.

Anyway, we'll see. But some of her questions got me thinking. At one point I told her that what was once radical feminist thought is now mainstream–not mainstream feminism but mainstream culture. That if, for instance, you walked up to anyone on the street and said, "Women were historically oppressed," their answer would be "of course". And I've even seen MRAs, and MRM-friendly people such as Christina Hoff Sommers, parrot this line of thinking–that women in the past were oppressed because they were women.

Ms. Rekai responded with something along the lines of, "Wait, so you don't believe women were oppressed?"

I said no. I tried to explain myself, though I don't know if my arguments were as cogent as they could have been. And I mentioned a conversation I'd recently had with my sister, who has some bit of knowledge of the Canadian military and its operations, about certain customs in Afghanistan. Specifically the local custom followed when people sought medical care at free clinics run by the military or NGOs. The tradition there is men first, children second, women last.

Now, I had asked my sister if she could figure out some reason other than "men are privileged" or "because penis" to explain that custom. She said, "Well, yeah, I suppose the reasoning for it is that if the man dies, the whole family is toast. That if the man gets too sick to work, the whole family suffers." At the same time, she attributed that state of affairs to the fact that under Taliban rule, only men were allowed to work outside the home–that men were, in fact, the only ones allowed to even LEAVE the home unaccompanied.

Now, I mentioned to the journalist, Mika, that the Taliban had been very clever in how they forced both genders into very restricted and regimented sets of roles and duties. They restrict the freedoms of those who value safety over freedom (women), and they thereby impose the role of protector/provider–falsely naming it "freedom"–on those who value freedom over safety (men).

That is, if you have two people and one of them is ordered to stay home, and you tell the other he is free to go outside…well, what do you have? You've got two people stuck in their roles, not just one. Is the second person REALLY free to decide what he wants to do? There are only two of them, and one is confined to the home, not allowed to work. Someone has to go out and perform the tasks that require interaction with the world. Neither of these people are free. And one of them is at significantly greater day-to-day risk in a place like Afghanistan. Hint: it's not the one who stays indoors.

It was not always this way in Afghanistan. Prior to the 30 years of proxy warfare that ravaged their country, Afghan society was quite progressive, relatively speaking. Most westerners would probably be surprised by the number of older women confined to their homes by the Taliban, and barred from paid work, who were educated professionals. But people who understand how societies operate understand that safety and prosperity go hand in hand with the relaxing of often stringent cultural and legal standards. When the Soviets invaded, all that progressiveness kind of went out the window. And after thirty years of other societies taking a wrecking ball to Afghanistan, they found themselves back in a Dark Ages of poverty, conflict, subsistence living, and regional warlords interested in grabbing land and power, crushing the poor and the hapless under their boot heels to do it.

The Taliban offered order. A top-down method of controlling the chaotic that was, at least nominally, based on a moral doctrine to which most Afghans already subscribed to one degree or another. It offered to slash back the power-grabbing of warlords, and replace it with a life-path for ordinary people that, while repressive and totalitarian, appeared on the surface to be a safe one, so long as you didn't step off its tightrope breadth.

The Taliban offered a narrow fundamentalist interpretation of the social and moral structure that already existed within the culture. And it represented a codifying of what had previously been random–unlike under the warlord system of regional government, under the Taliban, you at least had some idea as to what behaviors would get you shot in the back of the head.

One thing the Taliban didn't do was completely rewrite Islamic law pertaining to female privilege and male obligation.

And here is the root of things, they way I see it. Afghanistan became a society where leaving your house was taking your life in your hands, and where there were few opportunities to earn money or generate productivity, but where people still need to eat. And under Islamic law, women bear no economic responsibility to anyone. Not even themselves.

I watched a video not too long ago where a Muslim woman named Zara Faris spoke quite persuasively about how Muslim women do not need feminism.

One of her arguments was that Islamic law does not specifically prohibit women from working–on the contrary, Muslim women can not only work under Islamic law, but they need not share their earned income with their families. Basically, if a Muslim woman has a job, the money she earns is hers and hers alone, while her husband remains obligated to provide any and all economic support for the family, including the necessities his working wife requires for her own upkeep.

I work with a man from Lebanon who confirmed this tradition for me. He has a wife and five children, and works two jobs to support them. His wife stays at home, and that's exactly where he wants her. Not because he's being a dominating, repressive, misogynistic man, but because if she CHOSE to work outside the home, he and their children have no right to the smallest share of her income, and yet he is still required to provide for his wife's basic needs. On the other hand, if she were working, daycare would become a "necessity", and it would be my coworker who would be stuck with the bill. In other words, if his wife CHOSE to work outside the home, to pay for luxuries only she had any right to indulge in with that money, he would have to take a third job to make it possible for her to do so.

And this is…well, I suppose it's great for a lot of Muslim women when times are easy. Not so great when things are harsh.

Because when you have a group of people who MUST use their productivity to support themselves and others, and another group who are entitled to be supported by the productivity of others, and no obligation to even be productive… well, when the shit hits the fan, which of these groups is going to be barred from taking the few available jobs? Will it be the group who must use their income to support themselves and other people, or the ones who don't even have to support themselves?

Under Islamic law, a woman with a job can technically allow her own children to starve, even if she has the money to feed them. If those children DO starve, it is her husband who will be considered socially, morally and legally accountable for failing to provide the necessities of life to his children. And while I doubt there are many women who would actually do this, it's how the law is written.

In Afghanistan today, a woman with a job (a job she doesn't need because under Islamic law she has an entitlement to be supported by her husband, father or son) is not just taking that job from a man, she's taking food out of the mouths of that man's family. If she takes a safe, easy job (as women are wont to do), then the man she displaces will have to take a more dangerous one. If he's killed, she's taken the provider away from the woman and children

who depended on him.

Likewise, if her daughter takes one of the few available desks in school, someone else's son may be denied an education and the future job he will be obligated to take, to support both himself and the people who are entitled to his support, will be less well-paying, and the quality of life of multiple people will suffer.

And Islamic law and custom is so strict on this set of entitlements and obligations that in Afghanistan, you can find 13 year old boys selling themselves as sex slaves to provide for their mothers and sisters.

Echoes of this set of entitlements and obligations resounded in the western world after feminism had its way with the second half of the 19th century. Prior to that time, a woman's income and property was subsumed by her husband, but depending on where you are, that all changed sometime between the mid 1800s and the turn of the century, at which point women's income and property rights in the west actually became a carbon copy of what exists under Islam.

A story in the Milwaukee Journal from 1912 illustrates this quite well, in its examination of the tactics of British suffragettes who used a loophole in the law to turn their husbands into prison-cell activists by manipulating the exact same legal and cultural standards at play in Afghanistan. To elaborate, a married woman's income and property had been emancipated, by feminist activism, from the institution of family for some time–not just from her husband's influence, mind you, but from anyone's benefit but her own. However, her husband's patriarchal obligations to finance her "necessities" remained intact, and one of those necessities was the burden of taxation on her income. If she earned income, her husband and children had no right to it, but her husband, not herself, was the person obligated to pay tax on that income. If he had no means to pay–after paying for all the material necessities of the entire family, including his wife–it was he who would be imprisoned for tax evasion.

Editor's note: See that 1912 story here. –DE

What I find amusing in all of this, since in the west these circumstances had only emerged due to feminist activism, is that Islamic law had enshrined these particular ideals of women's liberation long before the Declaration of Sentiments was signed at Seneca Falls in 1848, or even Mary Wollstonecraft's Vindication of the Rights of Women was penned in the late 1700s.

This is why the idea of male privilege is so fucking bogus. Privileges are entitlements. What men have had through history wasn't entitlement, because it was a necessary element of their obligations–a tool handed to men because it was needed by men in order to fulfil their legally, economically and socially enforced obligations to women and children, not because penis.

There are duties and there are rights. To have a duty necessarily entails having a right. The rights granted generally facilitate one's ability to perform one's duties. If one has no such duties, the rights required to fulfil them are not only unnecessary, they may actually be detrimental to the ability of others to fulfil their duties to you.

If you have a duty to be productive economically and utilize that productivity to economically provide for yourself and others, you must have a right to engage in activities that result in economic productivity. If you have a duty to make sure you and others have the material necessities of life such as clothing, shelter, and food, then you must have the right to determine that the money is spent on clothing, shelter and food. If you have a duty to protect yourself and others, you must have a right to make decisions for yourself and those you protect, and a right to place yourself in danger.

If you don't have those duties, you do not need the rights attached to them. In fact, you having those rights may actually interfere with the duties of others to provide the entitlements you enjoy through their obligation.

And when everyone's living on the bottom tier of Maslow's hierarchy of needs, you're probably not going to be given those rights, because you having them would interfere with the ability of those who do to perform them, for you or for someone else who is entitled to them.

A husband cannot fulfil his duty provide for a wife if someone else's wife displaces him from the workforce. A

husband cannot fulfil his duty to ensure his family has the things they need if he doesn't manage the family purse. A husband cannot fulfil his duty to protect a wife if she is not required to duck when he tells her to duck.

Historically, all of these things–provisioning, protection and support–were FEMALE entitlements. This is female privilege. And, though I hate to borrow a phrase from feminism, what happened in Afghanistan around barring women from work and girls from education, is essentially female privilege backfiring on women and girls. When jobs are scarce, you don't give them to people who have an entitlement to benefit from the obligation of others to work. When education is scarce, you don't give that to people who have an entitlement to benefit from the obligation of others that is facilitated by education. You give those things to the people who have a duty to share the benefits of them with others, not the people who are legally allowed to hog all those benefits for themselves.

Afghanistan is not a society that oppresses women. It's a society where everyone's stuck in the grip of cruel circumstances and Islamic laws that burden men with duties that require rights, and bestow entitlements on women that don't, and coping the best way they can. And the only way you're going to "improve" the situation for women and girls in Afghanistan, you know, get them access to jobs outside the home or to educations and not have a huge backlash, is to remove the entitlement women have to the material support and protection of men, and thereby remove men's obligation to provide those things. Until you do those things, you're just spinning your wheels, and harming the only people who have any obligation to anyone but themselves, while handing unfettered potential to earn money and power to people who don't even have a duty to feed of their own children.

Another example of female privilege backfiring would be the continually skewing sex gap in births in China. Female fetuses are selected for abortion. Female babies are abandoned, drowned or smothered. And feminists would have you believe this is because men in China are privileged and arbitrarily over-valued, and women hated and arbitrarily undervalued.

But you can read any Chinese newspaper and come across stories about this elderly couple or that elderly couple, suing their sons for not taking proper care of them in their old age. You never see any of them suing their daughters, because their daughters have no obligation–legal or social–to take care of them. A girl's parents actually still have an obligation to take care of her, if she doesn't marry and can't (or refuses to) support herself.

For all of Mao's rhetoric about women holding up half the sky, he did nothing to ensure women did so when the sky was full of elderly people who needed economic support, did he? He liberated women by encouraging they exploit their own economic productivity without holding them responsible for even themselves, but oddly enough, kept men chained to their traditional, non-egalitarian obligations.

In China, you have no social safety net to speak of, nothing much in the way of social security or pensions, no one but your son to make sure you don't starve when you're too old to work…and you have a policy that allows you to have only one child.

What do you think is going to happen when you have that situation and couple it with a set of gendered duties and entitlements that mean a family who has a boy is potentially a two-child family (son and daughter in law), and one who has a girl is in the best case scenario a no-child family.

If feminists really cared about what's going on in China, what they'd do is agitate to burden women with a duty of care for their parents, or emancipate men from said duty. That would solve the problem, eventually.

I know there are families in China who want girls, who even favor them, because even given this harsh economic incentive, many families still have girls, and because in rural areas where families can sometimes get away with having more than one child, they'll often have a girl as well as a boy.

But you won't stop people from preferring boys under a one-child policy until you obligate girls to be as useful and exploitable to their families as boys are. You just won't. You especially won't if men's obligations make them useful to their parents while women's entitlements make them a potential burden to those parents in old age.

You certainly won't solve the problem by attributing it to "male privilege" and "lack of equal rights for women".

Because that's not what's causing it. What's causing it is a lack of equal obligation for women. You can give women all the same rights as men, but if they don't have the same obligations as men, they won't be treated equally, and that inequality is going to emerge in extreme forms during extreme circumstances like Afghanistan after 30 years of decimation, and China when people are only allowed one child and circumstances are such that that one child will be either a crutch or a pair of cement shoes when you're too old to work.

Societies don't oppress women or privilege men. They do tend to treat men and women differently and exploit them in different ways. What feminism seems to be about is expanding women's rights without applying obligations, and expanding women's entitlements while freeing them from the restrictions that used to be necessary for men to fulfil them. They're about giving women the advantages of being a man without any of the costs, and removing the costs of being a woman without giving up any of the advantages.

When men got the vote, (and for a long time prior to that) they were obligated to serve their countries if need be, and obligated to serve their communities through civil conscription–bucket brigades, assisting police officers, things like that. When women got the vote, they had no reciprocal obligation placed on them.

When men received automatic custody after divorce, it was because they were solely obligated to support the children. When early feminists pushed through the TYD, that obligation did not shift onto women–mothers got custody, but fathers were still required to provide material support. Incidentally, once this doctrine was in place, the divorce rate, which had been a constant for centuries, increased 15-fold in just 50 years. Huh.

And the bill that was recently vetoed in Florida, that might have ended lifetime alimony? One of the primary justifications for that bill was that more women were finding themselves paying lifetime alimony to former partners due to mass male unemployment during the recession, and those women had just never expected they'd have to and thought it was unfair. By more women, I'm thinking probably 3% of all lifetime alimony payers in Florida. What do you know? Being treated like a man in every way just ain't that great, is it? And contrary to what feminists try to tell people, it never has been.

That bill was put forward because women don't like to be obligated the way men are–to pay their whole lives for the upkeep of a former spouse–and even a tiny percentage of them being forced to do it will get people to rethink a law that has obligated men for decades or even centuries.

Hell, just dare to suggest that a woman who chooses to have a baby without the consent of the biological father should be solely financially responsible for that child, let alone that a woman who chose to leave her husband out of boredom and take the kids with her should finance her own decision, and you'll face vicious opposition from most feminists. Even though that exact situation–getting the kids and the entire job of feeding them–is defined as "historical male privilege" and "patriarchal oppression of women" when it used to happen to men.

Frankly, if women today were forced to bear the burdens that were historically had imposed on men, for which their greater rights were little more than the tools required to do the job, I think 99% of women would consider it a raw deal, and 99% of feminists would call it "oppression of women". The fact that they'd see it that way just shows how privileged in many ways women have always been, and how shallow feminists' view of the world, past and present, really is.

So I have an idea. How about feminists perform a little experiment.

First go to China and try to sell the idea of obligating daughters economically to their parents the way sons are. See if any of these young women will jump at the opportunity to take care of shit like a man is expected to.

Next, go to Afghanistan and tell women they are allowed to do anything their husbands do–work, get an education, even have custody of their children. Hell, tell them they can have all the BEST jobs. All they have to do is give up any and all entitlements to provision and protection, any and all obligation on the part of the men in their lives–fathers, husbands, brothers, sons–to help or support them, and let them know they'll have to single-handedly provide for the material needs of any children they have. You're on your own, honey. Grrl power. Good luck.

How many Afghan women does anyone think would take them up on it? When even in a middle class neighborhood in London–where she enjoys a set of rights similar to men's, and would actually be capable of real economic independence–a Muslim woman can argue against feminism on the basis that Muslim women might have to give up codified female entitlements provided through male obligation?

I hate to tell you this, Zara Faris, but you really don't have to worry about any of that. Feminists aren't going to take away your privileges or remove your husband's obligations to you. They're only interested in taking away his privileges and removing your obligations.

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Female serial killer bandits

Robert St. Estephe · 3 July 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."
Welcome to the disruptive world of facts, the world of Gonzo History.
[image]
"The typical female serial killer uses poison and is motivated by greed or revenge."
That is the standard line given in answer to the query, "What gives with those '*rare*' female serial killers?"

Most people curious about this (supposedly outré, rare and eccentric) subject, female serial killers, receive these sound-bites with a distracted nod – feeling themselves informed by the authoritative voice of expert consensus.

But there is a problem here. "Typical" cannot tell us the whole story. Knowledge of the "typical" alone, apart from the larger context, is superficial, uninformative and hides too much. The category "typical" might not even represent a majority of cases. To settle for descriptions of the "typical" is to be settling for a sliver of fact.

Fact is, *female* criminality was largely ignored by crime experts before the rise of feminism-influenced criminology in the 1960s. "Patriarchal" criminologists largely saw female criminality as of marginal importance. After the 1960s it continued to be largely ignored, though feminist criminologists did look into female criminals from the perspective of incarcerated-woman-as-victim-of-society.

For an amusingly illiterate supposed explanation of this "feminist criminology," just take a stroll through this gibberish taken from Wikipedia:

"The feminist school of criminology is a school of criminology developed in the late 1960s and into the 1970s as a reaction to the perceived general disregard and discrimination of women in the traditional study of crime. Proponents assert that the patriarchal domination of the field of criminology has led to the field being inherently biased and androcentric. This, they argue, leads mainstream criminology to either generalise or ignore criminological inquiry relevant to women in an effort to support the male dominated status quo. The feminist theory emphasises that crime is caused by the [sic] hostility in men, but also states that crime is a result of inequalities within society." [*Wikipedia*, retrieved May 10, 2013]

This is, of course, blathering nonsense. Yet is nonsense which actually influences how crime and violence is researched and studied by professionals. On a positive note, however, I should point out that there is an emerging a core of experts on violence by women, who seem to me, from what I have seen of their work, untouched by the nonsense of "the feminist school of criminology." These are Joni Johnson, Katherine Ramsland and Deborah Schurman-Kauflin, each of whom has written on female serial killers.

As fine as their work is, they are, as are all scholars, reliant on the quality and thoroughness of their predecessors work for them to make any generalizations about change of criminal activity (or at least *perceptions* of criminal activity). In the case of the subject of female serial killers the performance of the historians is inadequate to the point of abject incompetence. Because of the shoddiness of the methods and the slackness of the work ethic of American criminologist-historians, scholars of recent decades have come up with the most bizarre, improbable, claims about serial killers, such as the ludicrous notion that serial killers are a particularly "white" or "western" (not to mention masculine) type of crime.

My harsh words about the criminologist-historians is not directed to Michael and C. L. Heller, co-authors of the valuable 1998 effort *Murder Most Rare: The Female Serial Killer*. The book was a sorely needed first effort that began to pull together information from non-English speaking nations and pre-1960s history. But nobody took that

ball and ran with it. Fifteen years later and the international criminology-historians have not attempted to put together a complete-as-possible overview of the subject. (Again, Peter Vronsky's 2007 superb effort, *Female Serial Killers: How and Why Women Become Monster*s, is superb, but is not conceived as a project to collect together an exhaustive corpus of cases).

The Kellehers and Vronsky were primarily concerned with forensic psychology. It is regrettable that the profession of criminology was not able to provide these serious authors with the properly searched-out data that might have made their studies even more valuable than they are. Because historical research on female serial killers has never been systematically pursued, these authors' sources contain no cases from Asia, Near East, Africa, Latin America. Likewise they fail to address entire categories of types, such as Ogresses (my term for women who kidnap and murder non-related children serially, sometimes cannibalizing them), Baby Farmers (traditional term for child care providers who murdered children, much more common than is implied in the literature on serial killers), Female Murder-Syndicate leaders who serially murdered, and Female Serial Killer Bandits (frequently gang leaders, frequently with male followers and who were often torturers and mutilators of victims).

My own research has only recently taken me to Female Serial Killer Bandits. It is a category that not only is totally ignored by the experts – despite the existence of recent cases of serial killing robbers who worked solo, in partnerships, or in teams, gangs or cults – but which busts apart many stereotypes (held by male chivalrists and leftist feminists alike) regarding the supposed absence of aggressive, sadistic agency among the females (a *biological, chemical* and *physical* construction, not a *cultura*l one).

These newly rediscovered cases should be known to the public. They will serve as another small piece of a large and ongoing effort to shed light on female-perpetrated violence in the effort to reverse the culture of ignorance perpetrated by both the academic criminology status quo and the now mainstream and policy-setting radical/marxist feminist ideology (which to be fair, echoes, in large part, "conservative" chivalric thinking).

Apart from the two Chinese cases that are to follow in the synopses you will see below, all of them were rediscovered using key-word searches of databases of large historical newspaper collections. Each of the cases popped up in a number of different publications, so it can be concluded there is no good reason these cases should not have been previously noted for posterity by scholars of crime and criminality in the professional literature published over the past century and a half.

For those readers who might find my argument a bit too academic, I plead that you be patient. The fact is that there are very few venues that would be interested in getting this sort of information out the public. A Voice for Men is one of them. History matters, and it matters a great deal.

"He who controls history controls the present. He who controls the present controls history." (George Orwell)

I believe this "historical" material is just as up-to-date *in its relevance* as any to be found on this website. The tyrannical lies about the present are consciously constructed on a foundation of pernicious lies about the past.

In any case, the vignettes below are interesting on their own account purely as stories that are true stories. And they are stories you are not going to see anywhere else.

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Following are 15 cases of Female Serial Killer Bandits from the nations of China, Estonia, France, Italy, Mexico, Romania, Russia, Serbia, Spain, all but one of them spanning the same century-plus period: 1807-1924. Each name is linked to a post containing the sources, usually old newspaper articles.

1) 940 – "White-necked Crow" – Chen Zhou, China

A book published in 2013 detailing facts related in the memoirs of a 10th century Chinese historical figure discusses a passage concerning a female bandit leader known as White-necked Crow.

Historian Glen Dudbridge recounts that in mid-10th century China in "Chen Zhou there was a woman bandit leader

known as the White-necked Crow. She was some forty years of age, coarse and squat in physique, brown-haired and swarthy-limbed. She presented herself at the barbarian king's court having taken over a man's name, and her costume and ritual deportment were all those of a man."

"When the usurper Prince of Yan, summoned her for questioning she gave an account of her mastery of riding, fighting and leadership. She revealed that "several thousand men under her control were all subservient to her."

"When asked whether she had a husband she said that she had several dozen in the past, and when they gave the slightest satisfaction she knifed them with her own hand. Everyone who heard this cried in anger!"

A count of "several dozen" of these knifed "husbands" would put White-necked Crow at the top of the list of Champion Black Widow Serial Killers, on par with the great copulate-then-kill addiction career of Vera Renczi

2) 1807 – Ching Shih – China

Ching Shih, one of the most powerful pirate captains of world history, with 1800 ships and many thousands of sailors at her command, has recently been adopted by the "girl power" crowd online as a representative of the female capacity for "empowerment" which is, as in so many cases, a value-neutral designation, suitable for those figures of great wisdom and character just as easily as for the most despicable and sadistically vicious of criminals.

3) 1862 – Josepha Perez – Galicia, Spain

An 1862 news clipping reports: "A woman known as the 'She Wolf' has been the terror of Gallicia and the neighboring provinces for the last twenty years. Always on horseback, and followed by a small number of bandits, she was at the head of all the robberies and murders committed in that part of Spain." Josepha was noted for her predilection for torturing her victims. She was arrested after her hide-out was discovered during the search for a different criminal.

4) 1865 – Maria Oliviero – Cattanzaro, Italy

[image]

The photo that heads this article shows Italian bandit queen Maria Oliviero. "At the age of twenty, Maria Oliviero murdered her sister, hacking her 48 times with an axe, for slander and joined her husband's gang. She was arrested in 1864 and went on trial in February, was charged with 32 crimes: kidnapping, violent robberies and thefts, fires, and murders. She confessed to the murder of his sister, but for the rest she claimed she was coerced into participating." [excerpt from Italian *Wikipedia*]

5) 1867 – La Gizzi – Volturara district, Italy

La Gizzi, famous brigandess of Italy's Volturara district, "was a tall, muscular woman with beetling brows, covered with a thick mass of black shaggy hair that fell over her shoulders and breast, and was so bloodthirsty that she voluntarily performed the office of executioner on every captive doomed to death by her hand."

6) 1884 – Leonarda Martinez – Quetaro, Mexico

Leonarda Martinez was a serial killing thief whose method was to exploit the chivalry of her victims and to exploit the labors of her loyal male followers. At her death in 1884, newspapers recounted her career. Here is a brief excerpt from a New York Times article: "Her operations extended over many year and was of the most daring description. For a long time the authorities found it very difficult to trace or even to explain the crimes which she committed, for no one suspected that a woman was the guilty person. No two of her robberies were committed in the same manner. Sometimes she was a passenger, and other times she was with the bandits, and took part in the shooting, if any was to be done. A woman of some personal charms, when appropriately dressed, she was a fiend when about her business of murder and pillage whom very few cared to encounter. Her male assistants were many and devoted."

And if there be any doubt as to the Senora's qualification to the mantle "Female Serial Killer" the following précis

will resolve the question: “If her victim appeared to be well supplied with cash he usually met a violent death within twenty-four hours.”

7) 1887 – Anastaa Rubio de Pascadera – San Antonio, Zacatecas, Mexico

News reports noted the death of a devoted Mexican female serial killer of males in the United States, but there is much more to be learned from Mexican sources, were a scholar to choose to follow the lead. “Senora Anastaa Rubio de Pascadera, a female bandit of renown, was buried by the side of her lover at San Antonio, Zacatecas, Mexico, yesterday [December 17, 1887]. In her early womanhood her intended husband was killed by federal troops, and on his grave she swore vengeance. The oath was to kill five men every year of her life.” One wonders what this number might be

8) 1891 – Mila – Požarevac, Serbia

This brief article on the capture of Mila gives us a pretty good picture of a serial killer of the sort we are told does not exist among females:

“A female brigand named Mila is being tried for some of her crimes at Posezarez [Požarevac], Servia. She has been for a number of years a terror to the people of that region, and her crimes and cruelties far exceed those of ordinary brigands in Turkey and Servia. Mila is accused of fourteen murders and numerous robberies, and a peculiarly unfeminine feature of her deeds of blood was that she horribly mutilated her victims. In audacity and cruelty she had no equal among outlaws. She is not good-looking and has a nose like a hawk.”

9) 1897 – Marie Ret – Paris, France

[image]

Marie Ret, scar-faced Parisian gang leader, known as the Queen of Stranglers “had a gang of eighteen stranglers which she had gathered around her. More than thirty murders were directly found to have been committed by this organisation of trained assassins, which had for chief a woman.”

10) 1902 – “Romanian Bandit Queen of Jassy” – Jassy, Romania

The name of this bandit does not appear in any of the brief English language news reports that have been so far located. I’ve dubbed her “Romanian Bandit Queen of Jassy” for convenience until the time when the name has been discovered. Her brutal career is handily summed up in the following account out of the office of the Vienna press correspondent.

“With a record of eighty-six murders to her account, the female bandit chief recently captured by the Roumanian police, is now facing her trial. This young and beautiful woman has terrorized the country for months at the head of a band of ferocious robbers. All victims who attempted resistance were invariably killed and the chief was in the habit of devising special tortures for persons who refused to give up their valuables.”

11) 1909 – Augustina Mora – Vera Cruz, Mexico

The reports on The Tigress of Cordoba in English are scant and brief (at this point in research, at least), but what the newspapers had to report tells plenty:

“Vera Cruz, Mexico. March 12. – Augustine Mora, referred to as the “tigress of Cordoba,” leader of the worst of the bandit bands of this region, has been taken prisoner after a fight in the mountains between the bandits and the *rurales*. The battle occurred a number of miles from Cordoba. In the battle Pedro Perez, a *rurale* captain, and two of his men were killed. Three of the followers of the tigress were captured with her. The woman was wanted for three atrocious murders and many acts of robbery committed by her band. She fought desperately and it required three of the *rurales* to place her in irons.”

12) 1910 – Marie Semit – Smolensk province, Russia

Ideology intersects with the sociopathic personality in the figure of Russian Female Serial Killer Bandit Marie

Semit. She was captured in 1910 and faced numerous murder charges as the English-language press reported:

"The curious career of a revolutionary Maenad, who interpreted woman's rights in her own peculiar way has just come to a tragic end. Marie Semit was a schoolmistress of pronounced radical tendencies in the province of Smolensk, when her revolutionary fever brought on delirium which became epidemic. She organized a band of dauntless anarchists. These black knights took to highway robbery under the command of Marie, who was attired in male clothing. Once they attacked a monastery near Pskow, leaving several of the monks dead. Eight members of the band were condemned by court martial. Marie Semit has now been sentenced to twenty years' penal servitude, but must next week undergo trial for two other raids and murders in the province of Smolensk."

13) 1912 – Ivanova & Olga Tamarin – Kurdla, Estonia

A mother-daughter serial killer bandit team, with cannibalistic tendencies apparently, were tracked down following the discovery of a number of corpses "mutilated beyond recognition" in Estonia in 1912. Mom was said to be leader of a band of robbers numbering in the dozens. Her 17-year-old daughter served, it would seen, as the lure for the victims.

California newspapers printed the following summary of the case: "A real live ogress with a desperate desire for flesh and blood, having a daughter similarly depraved and numerous cannibal retainers, has just been seized at [Kurdla, Estonia]. People remarked that numerous men and women, decoyed to the house of Ivanova Tamarin and her 17 year old daughter, Olga, were never seen returning.

The discovery in a neighboring wood of corpses, mutilated beyond recognition, led to the house being surrounded by a force of gendarmes under Colonel Vassiteff. Ivanova and her daughter were secured after violent resistance, and a search of the premises resulted in the discovery of 27 corpses in a storehouse, as well as a great number of watches, purses and other articles of value, and a quantity of male and female garments.

The eating room of the house was furnished with a trap door, through which the victims were precipitated into the cellar. In the cellar murderous instruments and fetters of all sorts were found. The women confessed to being at the head of a band which, during recent months, had robbed and murdered 40 people who had been decoyed to the house by Olga, and mentioned thirty other peasants belonging to the band, who were also arrested, while nine others escaped."

14) 1921 – Ekaterina Pishianova – Chita, Russia

Two different transliterations of the subject's name appear in English-language news reports: Ekaterina Pishianova; Catherine Planovsky. She was known to some of those she terrorized as "Catherine the Terrible" and to others as "the Jack the Ripper of the Ural mountains," and was reputed to have killed her victims with an axe. She was sentenced to death twice, having escaped the firing squad in 1921 by trickery, and was the second time sentenced in 1926 in the company of nine of her male followers. They had been charged with over a hundred murders.

15) 1924 – Anastasia Permiakova – Perm, Russia

The full text of the London reports of Anastasia Permiakova will be necessary to convey this particularly complex and particularly disgusting specimen of the female serial killer bandit.

"The 'Daily Express' Moscow correspondent says that Anastasia Permiakova, a gipsy clairvoyant, with her husband and six male and female accomplices, has been sentenced to death for the horrible murders of 20 women and girls. Permiakova escaped from prison during the revolution while serving a murder sentence. She then organised a murder gang, pillaged villages and held up trains. Afterwards she settled down as a clairvoyant at Perm. She had a huge clientele of women, many of whom mysteriously disappeared. The crimes were undetected till Permiakova called at a solicitor's house and told his beautiful daughter her future. She ordered the girl to bare her neck to see if she had a lucky mark and then murdered her with a hatchet. The police found in the woman's flat ten bloodstained hatchets. Thirteen other accomplices received long sentences."

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This completes the rundown of the 15 recently uncovered cases.

Not a single one of these cases appears in any publication on serial killers that I have ever seen. My longer list of Female Serial Killer Bandits that includes the 15 cases discussed here has, at this stage of the research, 46 names.

Remember how I cavil and hector on the subject of scholarly shoddiness. Lest I commit the crime I have above condemned I must make note that the research summarized here is merely a first stage effort. All of these cases occurred outside of my home country and the records and sources that exist will be written in a variety of foreign languages and will be tucked away in places the delusional google founders are not going to scare up and store conveniently (properly identified, classified, cross-referenced, translated, interpreted, easily searchable) into the great artificial intelligence "hive mind."

The mind-numbing dogma of political correctness (all evil on earth derives from European heterosexual males) will continue its relentless dumbing-down of the public – as well as the "experts" – and perpetuate blindness to select categories of present-day violence as long as the false history (based on incomplete research and fallacious ideology) produced by, and enshrined by, the hallowed universities remains unchallenged. Most professionals, because of university mis-education, who are engaged in the study of both crime and the design of public policy could never, not in a thousand years, imagine the reality of violence by *women against women* as it is manifested across the globe (which refuses to conform its actions to the expectations of political correctness dogma) as is exemplified in four recent cases of Female Serial Killer Bandits from Mexico, India, Iran and Russia which took the lives of over 100 women.

2006 – Juana Barraza, "La Mataviejitas" (The Old Lady Killer) – Mexico City, Mexico – murdered at least 29 women, some reports estimate total victims to be up to 49.

2007 – H. D. Kempamma – Bangladore, India – arrested in Bangalore on Dec 30, 2007; murdered an estimated 10 women for their jewelry using cyanide.

2009 – Mahin Qadiri – Qazvin, Iran – murdered 5 women; she gave them an anesthetic-laced fruit drink and then strangled them.

2010 – Irina Gaidamachuk – Yekaterinburg, Russia – murdered 17 women aged 61-86 with hammer or axe

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Truly, the female victim of the violent female is not to be discussed out in the open. She is, in our deliberately dumbed-down, mind-engineered world, nothing but a second class crime victim whose story is better left untold (so as to keep the orthodox narrative sanitized).

In the hallowed halls of academe the most beloved of all professional mantras heard, dutifully intoned on a daily basis, is: "more research needs to be conducted." Yet the modest un-grant-funded article that you are reading – and which is a tiny sample from research already published by the author online – shows that more research *is* being conducted, and it is being conducted outside academe. It ought not to be ignored.

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Is Mary Kellet cutting a deal?

Paul Elam · 3 July 2013 · Archived copy · Original

AND IS SHE THROWING THE WASHINGTON COUNTY SHERIFF UNDER THE BUS TO COVER HER CRIMES?

Most of you who follow this website are familiar with the case of Vladek Filler, formerly of Gouldsboro, Maine. Filler was engaged in a child custody dispute for his two children when he became relentlessly pursued by prosecutor Mary Kellett for allegations of sexual assault made by his estranged wife, Ligia.

Kellett got a conviction in the case but it was set aside and overturned by the State Supreme Court due to prosecutorial misconduct on her part. Subsequently, Filler filed a Bar complaint against Kellett, where a three member bar panel ultimately found her guilty of nine instances of misconduct and conduct unbecoming an attorney. That resulted in the historic move of Kellett being the first prosecutor in the history of Maine to be referred to the State Supreme Court for disciplinary hearings that could result in the suspension of her license to practice law.

One of the matters before the Supreme Court is the fact that Kellett instructed law enforcement officers not to comply with valid subpoenas from Filler's attorney to produce evidence held by the police departments relevant to Ligia Filler's credibility as a witness. Evidence such as a withheld witness statement written by Ligia Filler, 911 tapes of her calls, and video and audio recordings of Ligia Filler making statements and threats against Vladek Filler and police officials. Those records were repeatedly requested and eventually the Court had to Order Kellett to turn them over to defense. To put it nicely, Kellett failed to do so, even after repeated requests from Filler's attorney months after the Court Order. Put directly Kellett ignored the Order and simply refused to turn over the material to defense.

Among other violations, the Disciplinary Panel found Kellett guilty of suppressing and not providing exculpatory evidence. If that finding is not disturbing enough, a crucial video and audio recording that was Court Ordered was later destroyed without any chance of ever being produced to defense after Kellett told Filler's attorney she would not provide it to him.

The recording was of an April 24, 2007 incident where two Washington County Sheriff's Deputies apprehended Ligia Filler and secured her in the back of a cruiser which had a video camera running and recording all her statements and accusations. Filler's Bar complaint alleged that the recording contained exculpatory statements by his accuser. The cruiser recording was not the only one made at the time as the responding Deputy also used his pocket recorder to captured 1 ½ hours of the incident in non-continuous bits and pieces.

Initially, Kellett did not even disclose the April 24, 2007 incident to defense despite her office obtaining the incident report just a few weeks later. In October of 2007 Kellett finally provided a copy of a brief incident report after defense made specific discovery requests. It took over 1 year of further requests, a discovery motion, a Court Order, and several more months of demands and threats of sanctions before Kellett would provide defense with a copy of the incomplete and chopped up audio recording captured by the Deputy's pocket recorder.

The continuous and unedited audio recording which was captured by the video recording system inside the Deputy's cruiser was withheld and denied to defense. Even months after the Court Order was issued for its production, Kellett told Filler's attorney Daniel Pileggi that the video tape didn't really show anything and couldn't be copied for defense (despite a Court Order). Kellett then tried to mislead Filler's defense attorney by claiming the chopped up audio recording she was willing to provide was copied directly from the video tape, hence could not contain anything different than the video tape that was being withheld. She told Filler's attorney that if he still wanted to see the video that "didn't show anything" he should make his own arrangements and "go watch it". As it turned out none of what Kellett represented to Filler's attorney was true.

Kellett's position now is that the Court Ordered 911 tapes and video/audio recordings were not provided because of Washington County Sheriff's Department's insubordination to DA office's requests for all the material. Essentially,

Kellett is blaming Washington County Sheriff's Department for mishandling and even destroying crucial evidence in a major felony case months after the Court Ordered its production, after Kellett alleges she tried to obtain it, and after numerous defense subpoenas that were not complied with.

Washington County Sheriff's Deputy Travis Willey testified before the Bar's Disciplinary Panel that almost immediately after the April 24, 2007 incident he quickly acted to preserve all audio and video recordings he made because he knew all this evidence was important in a case where criminal charges were filed. He wrote up his report and made copies of his digital audio recording from his pocket recorder on to a CD.

He then hand delivered his report to Mary Kellett's office where it was stamped "Received May 29, 2007". He testified that his cruiser mounted recording system at the time was a low tech standard VHS taping system. He readily located the VHS recording and had a chance to review the lengthy tape although not all the way to the end. He testified the video tape was eventually destroyed.

Vladek Filler's Bar complaint alleges that months after the criminal trial and during a pending retrial, in a telephone conversation Deputy Willey suggested to Filler that the video recording in question might be made available; that it was not in his physical possession at the time and that everything was provided to Kellett's office. Willey told Filler he needed to direct all his requests to Kellett's office and get their approval even for the deputy's compliance with any future defense subpoenas.

Filler's defense attorney Daniel Pileggi testified that he repeatedly tried to obtain the video tape or even have an opportunity to view it, but it was never made available to him by Mary Kellett's office nor by the Washington County Sheriff's Department.

Pileggi made numerous discovery requests to Kellett, and further issued subpoenas to Kellett's investigator Stephen McFarland, his co-investigator in the case Guy Wycoff, and to Washington County Sheriff's Deputy Travis Willey. After all his requests were ignored, Pileggi was granted a Court Order and sent numerous additional requests demanding Kellett's compliance. Filler's Bar Complaint included copies of several discovery requests and subpoenas. Pileggi subpoenaed Deputy Willey a second time to produce the withheld video tape for Filler's January 2009 trial but again it was not provided. Pileggi told the Disciplinary Panel that eventually he learned the video tape was destroyed which usually happens when prosecution does not request for it to be produced.

It would seem unlikely for Washington County Sheriff's Deputy to take it upon himself to destroy a vital video tape which existed throughout 1 ½ years of repeated requests, several subpoenas, and a Court Order in light of the deputy's clear testimony that he immediately understood the importance of all the evidence he had in his possession and took specific steps to preserve it.

But if Mary Kellett's explanation is true and her office is absolved of responsibility through the upcoming Supreme Court proceedings then the failure to produce all the Court Ordered 911 tapes, audio, and video recordings will fall directly on the Washington County Sheriff's Department. It would be a violation for both, the exculpatory 911 recordings that were withheld from Filler in violation of a Court Order, and for the video tape which was actually destroyed while in custody of the Sheriff's Department despite being:

• Available

• Preserved

• Readily located

• Previewed/viewable

• Low tech VHS tape

• Known to be important/sought after evidence in a major class A Felony case

Despite the seriousness of the Bar Panel's historic decision against Kellett and Bar Counsel's complaint to the Maine Supreme Judicial Court calling Kellett's misconduct "inexcusable", if Kellett's version of events is accepted

or not addressed by the Supreme Court judge, then it would leave numerous law enforcement agencies responsible for taking it upon themselves to violate valid defense subpoenas and even violate Kellett's alleged instructions for their compliance.

In the case of Washington County Sheriff's Department, the responsibility would include destroying exculpatory Court Ordered evidence in violation of criminal statutes.

A Voice for Men News Director Robert O'Hara contacted Washington County Sheriff Donny Smith's office for a comment on this. He reached Deputy Willey who refused comment. O'Hara also sent an email to the Washington County Sheriff which went unanswered.

The concerns about this case right now is that after several years of malicious prosecution against Vladek Filler and a number of other men, it appears as though Kellett might be orchestrating a back room deal to avoid responsibility for those abuses.

The only way to prevent this is for there to be a public, comprehensive disciplinary hearing of Kellett's case before Maine Supreme Judicial Court Justice. Additionally, the Bar of Overseers, through Bar Counsel Scott Davis must seek full punishment for the "inexcusable" prosecutorial misconduct that has already been established at the Bar hearing.

There are further ramifications of allowing Kellett off the hook without a full trial and punishment.

She has prosecuted 1100 cases in just 10 years and if not removed she will be allowed to have at least another 25 year remaining career to continue practicing her ideological interpretations of criminal rules, court rulings, orders, and high court decisions.

Kellett has consistently refused to take any responsibility whatsoever for her own conduct which has been substantiated by the Supreme Judicial Court and the Board of Overseers of the Bar. Kellett told the Disciplinary Panel she would not do anything differently in the future as she has a philosophical disagreement with the trial Court and the Supreme Court judgment concerning her conduct.

Through a plea deal with Bar Counsel or through a negotiated and controlled weak case presentation, a Ruling by the Supreme Court Justice could absolve Kellett of all her misconduct and further embolden her to legally terrorize other innocent victims like Vladek Filler.

Her deal, should it happen, will shift the blame for the illegal withholding and disposal of exculpatory evidence onto other law enforcement agencies and police officials who were simply following her orders, as well as onto defense attorneys like Daniel Pileggi.

Kellett is the first prosecutor in Maine's history to face disciplinary proceedings for misconduct, the significance of which cannot be overstated. Allowing her to be absolved or even to continue practicing law as a prosecutor following these proceedings would send the most detrimental message to the entire legal and law enforcement community in Maine and beyond. It would be the ultimate betrayal by the Board of Overseers of the Bar and the Supreme Court of all ethical prosecutors, defense attorneys, police officers, and the citizens who live or visit Maine.

1. Bar Panel Decision

The Voice of Europe: academic feminism

Lucian Vâlsan · 4 July 2013 · Archived copy · Original

[box icon=""]

On July 5, Lucian Vâlsan, Huffnágel Pista and James Huff will be talking about the presence of feminism in the academia throughout Europe.

On the last edition, we featured a feminist whiner who complained about the lack of feminism in Eastern Europe. But the fact is that every single European country (be it in the EU or not) has at least one feminist madrassa camp paid entirely by the taxpayers to teach students new ways to hate men.

Because of the cultural domination of the English language, far more dangerous forms of feminism go unnoticed whilst indoctrinating the next generation into further hate. And yes, there is misandry being taught right now in other languages than English that is significantly more harsh: Swedish feminism, French feminism, Hungarian feminism, Ukrainian feminism (the home of FEMEN), Spanish feminism, Croatian feminism, you name it!

We will try to analyze as many of them as possible, particularly the different levels of misandry in them and, more importantly, start popping out solutions to counteract their toxic influence upon youths and the society at large.

The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news. Tell us the level of implementation of academic feminism in your country!

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

And for the listeners from North America this means 2 PM EDT, 1 PM CDT, 12 PM MDT and 11 AM PDT (times adjusted in accordance with Daylight Savings Time both for Europe and North America).

SHOW PAGE

[/box]

Abused boys and men: feminism's acceptable losses

Hannah Wallen · 4 July 2013 · Archived copy · Original

Feminist advocacy capitalizes on society's double standards on intimate partner and sexual violence: the invisibility of damaged men and the belief that the female aggressor is still a victim, no matter how violent she is. These are double standards that, admittedly, precede feminism, as they are rooted in traditional gender roles and expectations–women are damsels; men are villains or heroes. However, information debunking the traditional view of relationship violence has not led to changes in feminist advocacy.

In the U.S., the current lobbying effort began in 1978 during hearings before the House of Representatives subcommittee on select education, 95th congress, 2nd session, on HR 7927 & 8948[Warning – link goes to 400+ page PDF document]. Feminists submitted *feminist writing* as evidence in order to persuade congress to treat violence in general as a male perpetrated, female suffered behavior, attributable to masculine characteristics, the pressure of traditional gender roles, and social structure.

> Society's treatment of women throughout history has never been one that we can be proud of. As Susan Brownmiller wrote in her book, Against Our Will: Men, Women, and Rape, "As the first permanent acquisition of man, his first piece of real property, woman was, in fact, the original building block, the cornerstone of the 'House of the Father.' Man's forcible extension of his boundaries to his mate and later to their offspring was the beginning of his concept of ownership."
>
> In fact, studies have shown that wife abuse has its roots in the very structure of society and the family where the husband is expected to play the role of leader. If this position is threatened, many men fall back on their ultimate resource of physical force.
>
> The widespread existence of wife beating today underscores the fact that these societal expectations are still prevalent.
>
> – file page 67, document page 60

Brownmiller's claim was that the use of force is a defining characteristic of men, that men own women instead of having relationships, and that men are naturally predisposed to abuse those viewed as subordinates, so if society treats the wife as a subordinate, the wife will be abused.

Advocates also offered a case for ignoring male victims, submitted in the form of a resolution from Sociologists for Women in Society stating support for "the overall concept of these bills," with the position that the funds to be distributed should be reserved for women only:

> SWS adopts the position that, because available scientific evidence strongly indicates that victims of spousal violence are overwhelmingly women and their children, the pseudo issue of battered husbands must not be used to distract from the salience of the issue of battered women. We maintain that the relatively powerless and socially disadvantaged spouses are the ones who are most in need of the services called for in these bills, and we are concerned that the limited funds allocated should not be siphoned from services for female victims and their children, and misplaced into services for a relatively miniscule and questionable number of male victims.
>
> – file page 280, document page 273

In the very next paragraph, however, advocates admitted that there was not enough information on which to base their assumptions.

> Research to date has been extremely limited and there are very few empirical studies that have done anything

> more than scratch the surface. We have almost no concrete statistics to offer because this is a particularly private crime committed behind closed doors. Most statistics quoted and requoted have emanated from a few sources who have tried to estimate the extent and severity of the problem.
>
> – file page 281, document page 274

Interestingly, this particular submission cites a statement made by Murray Strauss as proof of the lack of concrete evidence. The significance of Murray Strauss' statement is that, while continuing to investigate the issue of lack of evidence, Strauss found that feminist advocates had made and were making deliberate efforts to suppress evidence of gender symmetry in intimate partner violence. In his publication, *Gender Symmetry in Partner Violence: Evidence and Implications for Prevention and Treatment*, Strauss pointed out that evidence of gender symmetry has been available for more than 25 years.

While the time frame of 25 years doesn't extend back to the period during which arguments would have been prepared for that '78 congressional hearing, it does mean that advocates who have continued to adhere to the male perpetrator/female victim model of partner violence victim's advocacy during the last 25 years have done so with the knowledge that they were presenting a false picture of the issue. This was certainly true by the time feminist groups began pushing for the 1994 Violence Against Women act (which was actually Title IV of the Violent Crime Control and Law Enforcement Act of 1994), as well as for its 2005 and 2012 renewals. By that second update, there was more than enough evidence to contradict the feminist model, including evidence that male on female violence is often a response to female on male violence, and that success cannot be had in addressing male violence without also addressing female violence.

When Strauss's work could be used in support of their agenda, women's advocates cited it. When it couldn't, they rejected it, and continued to base their advocacy on outdated and biased materials.

The effort to suppress evidence of female perpetration is not limited to partner violence. Feminist-influenced researchers have used creative reporting to do the same with sexual violence, with the CDC's National Intimate Partner and Sexual Violence Survey being the most recent example of that. As I described in my previous article, *The Feminist Advocacy Research Scam*, that survey and previous surveys like it have been used to manufacture a false impression of crisis to justify funding. In addition, the reporting in the survey was cleverly worded to emphasize female victimization and male perpetration, but minimizes the impression of male victimization and female perpetration.

One of the most blatant examples of dishonest presentation in the survey's report is in the classification of specific acts. The CDC classified a sexually intimate attack on the genitals of a female victim as rape, but labeled a sexually intimate attack on the genitals of a male victim "other sexual assault." That classification has been used by the CDC and various groups citing statistics based on it to sweep part of the study's findings under the rug in order to maintain the perception that rape is a mostly male-perpetrated, mostly female-suffered crime. The official statement is that 1 in 4 women, and 1 in 71 men have been raped at some time during their lifetime – a grossly dishonest statement.

One might at first suspect that this discrepancy is an error caused by adhering to traditional sex role stereotypes, wherein men are perceived as more violent, and women as more helpless. This is contradicted by evidence presented in Ginko's Genderratic post, *Male Disposability – Mary P. Koss, Rape Apologist, Defines Male Rape Victims Out of Existence* (and his followup post.)

Typhonblue (Asha James) explains in her Genderratic post *Manufacturing Female Victimhood and Marginalizing Vulnerable Men* why using numbers from lifetime reporting would return underestimates compared to reporting on events in the year prior to the survey, and why the results would distort even more for men than for women, pointing out that the passage of time reduces the likelihood of an individual disclosing a traumatic event, and that men are far less likely to disclose childhood sexual abuse than women are. This information indicates that the twelve month data will be a more accurate representation of the relative incidence of various sex crimes between

men and women than the lifetime data.

Given a more balanced and accurate look at the CDC's numbers, what the NISVS report actually shows is that an assault that forces genital-specific sexual intimacy on the victim (rape) is not only experienced by both sexes, but also with nearly equal frequency, and with a much narrow margin between male and female perpetration than feminist rape apologists claim.

The twelve month NISVS data shows that the CDC's estimates for "forced penetration" of women, and men "forced to penetrate" were very close: 1,270,000 vs 1,267,000. If we assume that the ration of male perpetrators to female perpetrators not different during the year 2010 than for the lifetime numbers, then the percentages given under the heading "Sex of Perpetrator in Lifetime Reports of Sexual Violence" (Page 34 of the PDF file) indicate that around 40% of rape perpetrators are female. That statistic is explained in a graphic that has been floating around the website reddit.com. A good view of it is shown in this discussion.

One area in which the prevalence of female perpetration of intimate and partner violence which couldn't be covered up was the NISVS 2010 Findings on Victimization by Sexual Orientation, though some of the same factors apply to these findings as to the main report. For one thing, if you define rape as only occurring when the perpetrator penetrates the victim, most lesbian sexual assault will not be considered rape. For another, the report oddly combines types of violence together, with category listings such as "Lifetime Prevalence of Rape, Physical Violence, and/or Stalking Victimization by an Intimate Partner by Sexual Orientation" (Page 18 of the report, 24 of the PDF.)

According to the report, a higher percentage of lesbian women experience multiple types of violence perpetrated by an intimate partner than either heterosexual women or any group of men. While the NISVS itself was flawed as I've previously described, the flaws run the risk of overestimating male perpetration and female victimization, while underestimating male victimization, and therefore these flaws are irrelevant to the conclusion that women's female sexual partners are more dangerous to them than their male partners. I note that these findings receive little interest.

The NISVS isn't the only recent study which found a high rate of female perpetration of abuse.

Surveys done among students at the University of Florida found higher perpetration of female abuse of male partners, including stalking. Researchers for the study seem to have assumed the relationships in which the abuse took place were all heterosexual, and have therefore concluded that some of the female violence must have been perpetrated in self-defense or against non-students. While those theories could account for some female violence, so could same-sex relationships, and it's impossible to know the role of any factor without further study. This is a good example of researchers taking data that doesn't fit the feminist agenda and trying to make it fit, rather than looking at it as a reason for further investigation into female behavior.

According to the *Partner Abuse State of Knowledge Project* by the journal Partner Abuse, research has found that rates of female perpetrated violence are higher than male perpetrated (28.3% vs. 21.6%.) Research has found that the majority of partner violence is two-way (both partners are perpetrators) and that when it's not, women are more often perpetrators.

The 1993 report Physical Assaults by Women Partners: A Major Social Problem, by Murray Strauss, contradicts the conventional belief that the prevalence of female perpetration of intimate partner violence is explained by self-defense. In this report, we learn that information on gender symmetry in partner violence was detected and suppressed by researchers as early as 1979.

> Although there may be exceptions that I missed, every study among the more than thirty describing some type of sample that is not self-selective (such as community random samples and samples of college student dating couples) has found a rate of assault by women on male partners that is about the same as the rate of assault by men on female partners. These studies include research by such respected scholars as Scanzoni (1978) and Tyree and Malone (1991) and large-scale studies such as the Los Angeles Epidemiology Catchment Area study

> (Sorenson & Telles, 1991), the National Survey of Families and Households (Brush, 1990), and the survey conducted for the Kentucky Commission on Women (Schulman, 1979).
>
> The Kentucky study also brings out a troublesome question of scientific ethics, because it is one of several in which the data on assaults by women were intentionally suppressed. **The existence of those data became known only because Hornung, McCullough, and Sugimoto (1981) obtained the computer tape and found that, among the violent couples, 38 percent of the attacks were by women on men who, as reported by the women themselves, had not attacked them**.

That report goes on to describe similar findings on female perpetration from multiple studies conducted during the 1970s, '80s, and '90s, and points out that as in the Kentucky study, the data gathered does not support the claim that female violence can be explained away by attributing most of it to self-defense. This shows that even advocates lobbying for VAWA's predecessor (and the law upon which VAWA originally expanded), the Family Violence Prevention and Services Act of 1984, had evidence of gender symmetry in intimate and partner violence.

What has been the result of the long-term, dishonest approach feminist researchers and advocacy groups have taken to addressing intimate partner and sexual violence?

The primary model used to guide advocates and law enforcement in assisting victims of intimate partner violence assumes that men are perpetrators, and women are victims. Based on that assumption and in response to feminist lobbying, the official response to male victims remains less than helpful.

> Most nations pay considerably more attention to and provide services for male-to-female IPV ("intimate partner violence" – Center for Injury Prevention and Control 2003; World Health Organization 2005) than other types of IPV , even though for 35 years, research has consistently documented that men are often the targets of female-perpetrated IPV (Gelles 1974; Hines and Malley-Morrison 2001; Straus 2004b). Qualitative research of helpseeking among men sustaining IPV indicates that the domestic violence (DV) service system is not always able to provide them services and that many men are actually turned away (Cook 2009;Hines et al. 2007).

In both Canada and the U.S., feminist advocacy has led to withholding of funds from efforts to remedy the lack of resources for abused men. The U.N. has on a worldwide level ignored sexual violence against male victims until recently.

The Partner Abuse State of Knowledge project (linked in earlier paragraph) found consistent official bias against males in domestic disputes:

> Males were consistently treated more severely at every stage of the prosecution process, particularly regarding the decision to prosecute, even when controlling for other variables (e.g., the presence of physical injuries) and when examined under different conditions.

This is in part because law and policy intended to address intimate and partner violence has been shaped by feminist bigotry. The Violence Against Women act is one example. This law dictates the availability of shelter, assistance, and advocacy for victims of partner violence, as well as the law enforcement and criminal justice system's approach to perpetrators.

In the ongoing discussion on discrimination against men and boys who are hurt by domestic and sexual violence, feminist groups have attempted to blame everything but themselves. With the information available to them, they've had no excuse for the denial, the minimization and marginalization of male victims, and the hateful, vicious attacks on men's advocacy.

They have argued that "Patriarchy" is to blame for the discrimination abused men and boys face from all angles.

However, if “Patriarchy” is the vehicle of that discrimination, feminist activism is the driver, having played the damsel to “Patriarchy’s” white knight and cast vulnerable men and boys in the role of collateral damage or just plain villain. At first glance, this might seem like simple reckless driving, but it’s not. It’s a cold, calculated sacrifice for a coveted and anticipated reward.

Take away the rhetoric, the buzzwords, the excuses, and the lies, and what you have left is the realization that feminist advocates have deliberately run over men and boys, in order to secure and maintain preferential treatment for women. Why? Because they can get more sympathy for female victims, and exploit female victim status more easily for political influence and government funding. For all of their melodramatic and self-aggrandizing claims, feminist groups have mowed male victims down for power and money.

It’s time to take away their license for good.

Radical Red Stockings

Jim Doyle · 4 July 2013 · Archived copy · Original

Here's a remedy for some of the generalized feminism-bashing and accusations that feminists as a hive-mind are misandrist. Feminists quite correctly insist that there are many feminisms. It's a request for a little more attention to detail, and it's more than reasonable. So let's look at what is misandrist about radical feminism and see if that is foundational to any other kind of feminism, if other feminists use its terminology, formulations and theoretical assumptions.

When it comes to rebutting the accusation of misandry, counter-feminist and master of rhetorical discipline Fidelbogen has a simple solution – one can simply renounce and abjure the explicitly man-hating aspects of other people's feminism.

Let's see how wide and deep the distinction between radical feminists and other feminists really is. Let's focus on a early founding group. The Redstockings were a radical feminist group formed in New York in 1969. (There was also another independent Redstockings group in San Francisco.) The full text of the manifesto is below at the bottom of the post.

Can we agree that it is a fair statement of the radical feminist position?

If so, can we then also agree that the way to distinguish one's position and one's feminism from those angry man-hating radical feminists is to reject their misandrist positions?

And what are those misandrist positions? Let's lift them from the text of the Redstockings Manifesto[1] itself:

> *1. Our oppression is total, affecting every facet of our lives. We are exploited as sex objects, breeders, domestic servants, and cheap labor. We are considered inferior beings, whose only purpose is to enhance men's lives. Our humanity is denied.*

By describing women's oppression and ignoring men's exactly identical oppression, this formulation erases it, and that is misandrist. That the value of men in this society is based solely on our utility to women is not only so general that it is easy to demonstrate, but also so general that it fades into the background and becomes invisible.

> *2. All men receive economic, sexual, and psychological benefits from male supremacy. All men have oppressed women….*
> *….. We call on all men to give up their male privilege*

Martha Nussbaum identified denial of autonomy as an indicator of objectification. Borgification of men and women into classes is both misandrist and misogynist. The notion of male privilege proceeds from this borgification of men and is inseparable from it.

> *3. To blame institutions implies that men and women are equally victimized, obscures the fact that men benefit from the subordination of women, and gives men the excuse that they are forced to be oppressors…. We also reject the idea that women consent to or are to blame for their own oppression.*

Here the manifesto denies that men are constrained by society and insists that women are. This is not only objectification of women in the form of inertia, the denial of agency, but it is a blatantly discriminatory double standard. The only discernible basis for this discrimination is that men are objects without rights or any claim to judgment under the same standard, rather than human beings.

> *4. We do not need to change ourselves, but to change men.*

The authority to change others is a claim of ownership. Martha Nussbaum identifies ownership as an indicator of objectification.

> *5. The most slanderous evasion of all is that women can oppress men.*

Again, Martha Nussbaum identifies violability and denial of subjectivity as indicators of objectification. Denying that women can and do oppress men and boys, harming us in institutional and structural ways, is to excuse the violence and harm that women do men based on the violability of men. And when men come forward and recount how they have been harmed and continue to be harmed, any attempt to deny that or to silence them is a denial of subjectivity.

To summarize, here's a list of what is misandrist in the Redstockings Manifesto:

1. Objectification of men (and women) by means of reductionist class analysis.
2. Demonization of men as the oppressor class.
3. Denial of harms to men as merited to members of an oppressor class.
4. Double standards in analysis biased against men.

So the question is how often do we see this kind of terminolgy and discourse in non-radical feminst spaces, or hear it from one of the "That's Not My Feminism" feminists?

Fidelbogen drew up an oath of abjuration for feminists who did not want to be considered misandrist. I offer my own, which is more detailed. If a feminist doesn't care whether he or she is considered misandrist, that is fine, that is a personal choice. But it is their choice and they can accept the consequences of it.

Oath of Rejection of Misandry

1. I renounce and reject any analysis that objectifies or dehumanizes either men or women by crudely and reductionistically lumping them into classes and that denies their individuality or individual agency.

2. I therefore renounce and reject any analysis that identifies all men as oppressors and all women as victims, or that denies that men can be victims or that women can be oppressors, or that denies that these power differences can be based on gender roles alone.

3. I also renounce and reject formulations or slogans based on accusing men of being oppressors as a class such as "male privilege", and "men can stop rape", in the absence of female equivalents or formulations that include male victims on the same basis as female victims.

4. I renounce and reject gender-based discrimination. I reject analysis that uses false equivalencies to minimize harms to men, such as: equating rape of women to murder of men or insults to women's faithfulness with paternity fraud against men; that seek to explain away harms to men as insignificant because they are done by other men; that seek to exculpate women for blaming men for the violence that women do to them or their children. I condemn any gender-based discrimination before the law, whether intentional or simply resulting in disparate impact – the female sentencing discount, gendered disparities in scholarships, institutional support groups or quality of instruction and educational outcomes in government-run education, disparities in the family court system resulting in disparate rates of child custody and disparate treatment of parental misconduct, and all other forms of governmental and institutional gender discrimination. I condemn gender-based infringements on due process and other Constitutional rights.

5. I renounce and reject the demonization of human sexuality, either as dangerous and creepy or as sluttish and dirty, or as perverted or unnatural. I reject notions such as "rape culture" and "male gaze".

6. I renounce and reject any social or political project that treats one gender as morally inferior to another. I reject calls from women to "fix" men and attempts by women, or their male enablers, to define or decree what constitutes a "good man" a "real man" or masculinity.

So there's the oath a feminist can take before witnesses to remove any doubt she or he is misandrist. Just swear off "male privilege", "male gaze", "rape culture" and all special pleading for either gender. It's simple egalitarianism.

Notes:

[1] REDSTOCKINGS MANIFESTO[FULL TEXT]

I. After centuries of individual and preliminary political struggle, women are uniting to achieve their final liberation from male supremacy. Redstockings is dedicated to building this unity and winning our freedom.

II. Women are an oppressed class. Our oppression is total, affecting every facet of our lives. We are exploited as sex objects, breeders, domestic servants, and cheap labor. We are considered inferior beings, whose only purpose is to enhance men's lives. Our humanity is denied. Our prescribed behavior is enforced by the threat of physical violence.

Because we have lived so intimately with our oppressors, in isolation from each other, we have been kept from seeing our personal suffering as a political condition. This creates the illusion that a woman's relationship with her man is a matter of interplay between two unique personalities, and can be worked out individually. In reality, every such relationship is a class relationship, and the conflicts between individual men and women are political conflicts that can only be solved collectively.

III. We identify the agents of our oppression as men. Male supremacy is the oldest, most basic form of domination. All other forms of exploitation and oppression (racism, capitalism, imperialism, etc.) are extensions of male supremacy: men dominate women, a few men dominate the rest. All power structures throughout history have been male-dominated and male-oriented. Men have controlled all political, economic and cultural institutions and backed up this control with physical force. They have used their power to keep women in an inferior position. All men receive economic, sexual, and psychological benefits from male supremacy. All men have oppressed women.

IV. Attempts have been made to shift the burden of responsibility from men to institutions or to women themselves. We condemn these arguments as evasions. Institutions alone do not oppress; they are merely tools of the oppressor. To blame institutions implies that men and women are equally victimized, obscures the fact that men benefit from the subordination of women, and gives men the excuse that they are forced to be oppressors. On the contrary, any man is free to renounce his superior position, provided that he is willing to be treated like a woman by other men.

We also reject the idea that women consent to or are to blame for their own oppression. Women's submission is not the result of brain-washing, stupidity or mental illness but of continual, daily pressure from men. We do not need to change ourselves, but to change men.

The most slanderous evasion of all is that women can oppress men. The basis for this illusion is the isolation of individual relationships from their political context and the tendency of men to see any legitimate challenge to their privileges as persecution.

V. We regard our personal experience, and our feelings about that experience, as the basis for an analysis of our common situation. We cannot rely on existing ideologies as they are all products of male supremacist culture. We question every generalization and accept none that are not confirmed by our experience.

Our chief task at present is to develop female class consciousness through sharing experience and publicly exposing the sexist foundation of all our institutions. Consciousness-raising is not "therapy," which implies the existence of individual solutions and falsely assumes that the male-female relationship is purely personal, but the only method by which we can ensure that our program for liberation is based on the concrete realities of our lives.

The first requirement for raising class consciousness is honesty, in private and in public, with ourselves and other women.

VI. We identify with all women. We define our best interest as that of the poorest, most brutally exploited woman.

We repudiate all economic, racial, educational or status privileges that divide us from other women. We are determined to recognize and eliminate any prejudices we may hold against other women.

We are committed to achieving internal democracy. We will do whatever is necessary to ensure that every woman in our movement has an equal chance to participate, assume responsibility, and develop her political potential.
VII. We call on all our sisters to unite with us in struggle.

We call on all men to give up their male privilege and support women's liberation in the interest of our humanity and their own.

In fighting for our liberation we will always take the side of women against their oppressors. We will not ask what is "revolutionary" or "reformist," only what is good for women.

The time for individual skirmishes has passed. This time we are going all the way.

July 7, 1969

Redstockings P.O. Box 748 Stuyvesant Station New York, N.Y. 10009*

Aimee Nicholls versus the star chamber

Aimee Nicholls · 4 July 2013 · Archived copy · Original

A message to British Politicians, and the public regarding family law.

Hi there, my name is Aimee Nicholls, I'm 16 years old, and 11 years ago, my parents divorced. It doesn't matter why right now, that's history. But it is important that you know that it wasn't down to my dad. It wasn't something that he wanted, and he couldn't do anything about it. It's certainly not something that I wanted, but I also had no say. My dad is definitely the more natural parent out of my mum and dad, and I've always been closer to him. I do love my mom and dad both the same. But, if I could only live with one of them, it would be my dad, and it's been that way for 11 years. There was no reason for that not to happen. He hadn't harmed me in any way, and he didn't pose any risk, or threaten me. My dad shared my care before my parents split.

He and I were just never given that option. It wasn't even considered, ever. Despite what people want you to think, I've learned that family law is just set up that way. It works exactly how it was designed to work, to keep dads and their kids apart. It makes more money for everyone working in family law, and my situation is only partly resolved after 11 years of fighting. I now live with my dad, but it's not easy. The system doesn't like giving up, unless you're one of the few families it allows to be different to "prove" that it's fair. It clearly isn't fair.

When I voted with my feet at age 15 to go live with my dad again, a family court judge, like all of the other ones before tried to force me to go back to my mum. And he told me I was too young to express my views to him. I was, like, 2 weeks away from being an adult at 16. [In the Uk you are a legal adult at age 16] He said he needed social services to tell him what my views were. Think about that. I was sat in a court room at the age of almost 16, in front of him, and he effectively stuck his fingers in his ears and sang la la la. He ignored that I said that I felt at risk, probably because risk never really comes into it, unless it can be pointed at a dad to split him and his child up. More delay, more work for the system, more income, more funding. That's what it's all about. If you need a good reason to open up the secret family courts to the public, this is one. I bet the judge would not have dared say any of that to me if there were people watching. I was almost an adult, and I understood exactly what he was doing. His game of pretending to not be able to hear my voice was really disheartening.

It was horrible. Why would I want to go back to social services who had always mislead the court about my views? They make it their job to lie, and to twist things, and this judge was just giving them another chance to do that. After 11 years of being involved, I would say it's worse than it's ever been at this point, right now, for kids. They have found more ways than ever to stop kids seeing their dads. Ever since I started speaking out, I've heard from hundreds of families, and it's always the same thing. I don't think that's a coincidence. For the politicians watching, the ones that want to believe all the lies; wake up. It's worse than it's ever been, and it's happening on your watch. For example, the courts are still trying to ruin things for me and my dad. They stripped him of all his income, so that he can't care for me. If they cant force me to live with my mum, they're just going to ruin it for me and my dad. That's fine now, it's fine for me, I go out and work, I'm 16. But why should we not just be left to live peacefully after all of this. It's over. It's gone. Give up on it. And not every other family has that opportunity. Not every other kid my age is like me. They don't speak out. More should, but they don't. And that's why the system can carry on.

And also they banned him for no reason from ever seeing my sister Kitty, who is now aged 7. Which means I can't see her either, and she can't see me. There's absolutely no reason for either of those. There's just no reason. The problem is, you can't keep my generation quiet, and we will remember you. I will find my sister one day, and she will know what was done to us, and by who. And those people will have to answer to us. And on that topic, I'd like to mention a few special people, who deserve to be remembered for making my life hell.

First of all, judges. I say judges [plural], not just one, because my family has been through a lot of different courts and different judges, and they all say the same thing. That's not a coincidence. The only way that could happen is if the system is set up that way, and it's set up wrong. I saw it myself when I made my own application at 15. The application doesn't even cater for someone like a child. It only caters for the [mother], and it's really hard. But I did

it, and it can be done. But the judge just slapped me down and ignored everything I said. The final order that was given was only partially what we had gone there to achieve. The judge just couldn't care less, because it's not what he's used to doing, and he's not meant to do that [i.e he is meant to put me, the child, first].

Next, there's teachers and school counsellors that I talked to numerous times when I was in school. Obviously telling them I wanted to live with my dad. Later they told social workers that I had never indicated a problem, or expressed my views. They are probably all still in their jobs abusing kids just like me.

Next, there's the [family courts] expert witness that made my dad sound like he was some kind of psychopath. Clearly he isn't, but that doesn't matter. This guy took a huge fee and wrote some rubbish to ensure that my sister and I would be kept from seeing my dad. And he's still out there as well, destroying families, taking his large fee's. I hope he's enjoying the money that he got from destroying my life, and my sister's life. She's seven.

When they took her away from me, she screamed and cried. I took some precious things from her, her precious things, to promise her that I would see her again, that I would give them back. Ive still got them, you know, it's been two years now, since I've seen her, and a lot longer since my dad has seen her.

And, lastly, a very special mention for the CAFCASS officer from Oxford who did everything in her power to keep me from my dad. From lying in the reports, to "losing" my wishes and feelings report [that said that I wanted to live with my dad and why]. Also, repeated interviews which were not meant to happen. With increasing pressure until I told her that I wanted to live with my mum. I guess she's still out there as well, destroying other children's lives.

The system is completely broken. Almost everyone working in the system has some vested interest in what's going on, and they're making it worse. If it's not money and work, its politics. I found that out when I uploaded videos to YouTube of me speaking about my case, and feminists attacked me at the age of 14, saying I was a whore and an actor, and a liar. These people are just pure evil, and I cant see a reason, or accept why this is all going on. These are the people that the government are listening to, not us [the real] victims. The whole secrecy thing, it just makes it a 100 times worse. I personally think that would be one of the main things that would resolve this. Family law, and the courts, and social services and CAFCASS all just have too much money, and they use it to put pressure on the government to continue doing what they do. Nobody else's voice gets heard. Politicians just need to stop this, and not in a few months, or two years, or a few weeks even. They need to do it now.

I want to see my sister. I want her and my dad to be together. I want us all to be together, why can't that happen? There's no reason for that not to happen. You should explain it to me and Kitty in a way that makes sense to us, because all we know is that we love each other, and we love our dad, and some pensioner in buckle shoes and a wig keeps telling us that it's not in our best interest. I think family law is not in my best interest. And I think it's time for it to go.

I'm Aimee Nicholls. Thank you for listening. Now go out and do something about it.

Human Rights Watch: “Brazilian bikini wax rape”

Robert O'Hara · 4 July 2013 · Archived copy · Original

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(Washington D.C. July 2, 2013) On Thursday, June 27th, a report commissioned by the Committee on the Judiciary and Public Safety Council of the District of Columbia titled “Analysis of Human Rights Watch Report *Capitol Offence: Police Mishandling of Sexual Assault Cases in the District of Columbia*” was released to the public after the law firm Crowell & Moring was retained to analyze said report from Human Rights Watch (HRW). [1] This followed a tremendous amount of controversy concerning HRW’s very public assault on the credibility of Washington D.C.’s Metropolitan Police Department (MPD) which happened to coincide with the previously un-contested, but then precarious re-authorization, of the Violence Against Women Act. As reported by AVFM previously, HRW accused the MPD of failure to document over 170 allegations of sexual assault and that there was a culture of victim blaming and misconduct in the department. [2] MPD Chief Cathy Lanier promptly responded with a subsequently publicized letter to HRW charging the report was based on critically flawed methodology and placed HRW’s credibility into question.

Crowell and Moring’s report unequivocally concluded that not only did the MPD not fail to document 170 sexual assault cases but that the “assumptions regarding the accuracy of the data it used, as well as the methodology supporting it’s conclusion that MPD failed to document and investigate over 170 allegations of sexual assault were flawed.” Indeed, the report concludes there were in fact only 5 cases which the Sexual Assault Nurse Examiner Program, or SANE, reported to the MPD between 2008 and September 2012 that were not accounted for. This was out of a total of 480 SANE reports and a total MPD case load of over 1500 sexual assault cases handled in that time period.

The flaws cited as to this discrepancy were that many of the cases were outside of the MPD’s jurisdiction and that not every SANE examination resulted in a police report. Also, HRW focused on matching the dates and frequency of SANE examinations without taking into account that they did not have access to the names of the alleged victims, discounting the possibility that there were more than one examination on different days for the same individual.

Most disturbing is the HRW report’s dogged emphasis on only a few cases in which police were accused of misconduct and the omission of facts that would have completely reversed the readers interpretation of events in those cases. Only eight cases out of the 1500 (or less than one half of one percent) handled between 2008 and 2011 by the MPD were mentioned over 100 times in the HRW report. This leaves “the reader with the impression that the number of victims whose complaints are included in the report [are] higher than [they] actually are” according to the Crowell and Moring report.

The omission of facts in several cases borders on criminal. For instance HRW stated that a 2009 case in which a victim was handcuffed, driven to an undisclosed location and sexually assaulted was categorized only as “kidnapping.” However the sexual assault did not occur in MPD’s jurisdiction but in neighboring Prince Georges County where it was indeed classified as a sexual assault. In another case cited by the HRW report an excerpt from a complaint letter to Chief Lanier was quoted as saying that during a call from an investigator a woman’s assault was referred to as an “incident” rather than a sexual assault thus making her very upset. What the HWR report left out was that the same complainant had glowing remarks for the officer who attended to her in the hospital during her “darkest hour.” “To this day I feel indebted to his kindness” stated another omission from her letter in the report.

The most scandalous, yet most comical, instance of factual omission in the HRW report was a case involving an alleged victim accusing the department of ‘victim blaming’ by using language such as “if someone did something to her that she did not like she ‘would tell them to stop’ and ‘if she didn’t want them to do it, why didn’t she stop them.’

What follows below is an excerpt from the Crowell and Moring report that details the exclusion of important facts that pertain to this case. (caution, WTF trigger warning):

> What the HRW Report Doesn't Say:
>
> • HRW based this account on a complaint made to the Office of Police Complaints(OPC). This complaint was investigated by MPD.
>
> • The victim reported to MPD that she went to a local business for a Brazilian Bikini wax on two separate occasions. A Brazilian Bikini wax involves the removal of almost all hair from the pubic region.
>
> • The victim reported that she felt the two technician ns who applied the procedure touched her inappropriately on each separate occasion.
>
> • The female SAU detectives interviewed the owner of the business and were given a demonstration of the procedure. During the procedure a technician, wearing gloves, applies wax to the area surrounding the genitals; pressure is applied to the area being treated, and the wax is removed. The pressure is applied to reduce the amount of pain associated with the removal of the wax from the area.
>
> • MPD discussed the case with the U.S. Attorney's office. The U.S. Attorney's office determined that there was not sufficient criminal intent to prove that a crime had been committed.
>
> • HRW cited this 2009 Complaint three times in the report. The statements of the female SAU detectives, when placed in the context of a Brazilian Bikini wax procedure that occurred on multiple occasions, provides a complete picture which makes the detective's questions during the course of her investigation more reasonable under the circumstances.

The Crowell and Moring report also pointed out that the number of significant changes to the MPD's handling of sexual assault cases since 2008 which were met with great favor from local sexual assault advocacy groups such as SANE. "The HRW Report nonetheless cites numerous examples of police misconduct that predate the 2008 reforms. Specifically, HRW cited pre-reform examples of police misconduct 63 times in the Report. Moreover, HRW frequently used these negative pre-reform examples to suggest that those practices exist today" said the report.

In spite of what is plausibly a deliberately misleading critique of the MPD's handling of sexual assault cases, the Crowell & Moring report is generous to HRW in its analysis calling it a "catalyst for positive change" in its executive summary. It also states that the report is intended to be "forward looking" rather than holding HRW accountable for what is obviously a tragically flawed report the purpose of which was, almost definitely, to impact the outcome of the debate over VAWA raging in Congress at the time.

Sources:

[1] http://www.tommywellsward6.com/Judiciary/2013-06-26%20%20Analysis%20of%20Human%20Rights%20Watch%20Report-c.pdf

[2] http://www.avoiceformen.com/mens-rights/domestic-violence-industry/vawa-mafia-in-action-d-c-police-chief-under-fire/

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Domestic Violence Revelations with Erin Pizzey 5

James Huff · 5 July 2013 · Archived copy · Original

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Join us Saturday 6 July 2013, 4pm London Time, 11am Eastern US time, for Episode 5 of Domestic Violence Revelations with Erin Pizzey. This episode will directly explore the phenomenon of Men Going Their Own Way (MGTOW), with a special prerecorded interview with Dr. Helen Smith, as well as a reading from her book, "Men On Strike: Why Men Are Boycotting Marriage, Fatherhood, and the American Dream – and Why It Matters." Dr. Helen won't be available for calls this episode but we invite you to call in with your questions, comments, or observations. If you're MGTOW, Erin will have questions for you, and what experiences and knowledge led you to that path. We hope to have a productive and lively conversation. Please join us!

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Snow Angels

D.D.Harper · 5 July 2013 · Archived copy · Original

Illinois winter. 1999.

There is nothing more rewarding than to see your children come of age and too often, these times are fleeting like sun reflected ripples rolling across the water. As a father I cherish each and every one and here is Gabriel's story.

One morning after a mid winter storm I thought my sons would get a kick out of making snow men in the yard so I ran down the hallway and burst with excitement through the boy's bedroom door.

"Guys time to get up we have things to do."

Gabe and Kevin four and ten shuffled in their beds grumbling a bit and attempted to go back to sleep.

"Hey, I'm serious it snowed last night and we need to get out there and make snow men."

The boys slowly rolled out of bed and when they were able to stand without stumbling I walked over and together we looked out the window. To their amazement they saw three feet of snow covering the yard, in their excitement they didn't take the time to get dressed before they ran down the hall to the kitchen, the boys in their skivvies opened the sliding glass door to the back deck of our house. Kevin had seen snow before so he knew the fun to be had, but this was Gabe's first time and the look of amazement on his face will always remain with me.

Gabe was reveling in his new discovery as Kevin and I decided to have a little adventure. I challenged him to a snow angel contest. Being skeptical for all of ten seconds he agreed to the challenge, as long as I went first.

Down to my boxers now, Kevin looked at me sheepishly with eyes wide open and a quizzical frown on his face. I carefully positioned myself, and with a quick breath I fell backwards with abandon maintaining my composure while I slowly made an angel in the snow. The boys had broad smiles on their faces with a bit of dubiety in their glaze that made it all worth the shock of icy shivers crawling down and up my body.

Once my angel was done I suggested to Kevin he should get a few towels before he made his angel. With towels now in hand Kevin carefully positioned himself next to my angel and slowly fell into the fluffy white layers covering the ground. There he was, lying flat and feeling that first shock I felt only moments before. I encouraged him to start moving his hands and feet to form his angel and like Jumping Jacks he made the fastest snow angel in history before he bounced up and shot like a bolt into the warm comfort of the towel I had waiting for him.

"Pretty good there Mr."

I was drying him off and getting him warm when Gabe insisted he wanted to make his angel next to ours.

"I don't know Gabe. I don't think you'll like it very much."

He looked at me confidently and with sparkles in his eyes he said *"I can do it"*

With trepidation I positioned him next to our angels and with all the bravery he could muster he fell back into the ground. For what seemed like agonizing minutes he just laid there with a look on his face, a face I had only seen once before when the doctor stitched his forehead after running into a cart at the supermarket.

"Dad what have I done?" Then he started screaming.

"Gabe shhh, it's ok."

The two of us stood there in shock for a moment and Kevin told Gabe to start moving his arms and legs. Gabe just laid there in his underwear, screaming and no doubt waking up the neighborhood. I was about to pull him out of the snow when we heard soft footsteps hurriedly coming our way.

"Kevin we're in big trouble now." I muttered.

We turned around and all I could say was "*Hi honey!"*

"What on earth are you two doing to Gabriel?"

"Hmmm, we're making snow angels."

"You guys are unbelievable!" She got Gabe out of the snow and bundled him in one of the towels. *"What are you guys thinking? He's only four."*

I thought to myself *"you wouldn't understand."*

Kevin was not helpful letting his mother know that Gabe wanted to do it and we told him to shoosh up.

After discussing what not to do we had showers and the breakfast was on me. I had a lot of atonement to do. After we finish eating the littlest guy chimed up and told his mother he wanted to make his own angel. I avoided eye contact and hoped Kevin did not say anything. Mom did everything to discourage Gabe but he was not having any of it.

Finally she looked at me and said quietly *"See what you started?"*

The only thing I could say with a weak smile was "*we'd better get some dry towels*."

I tried to convince Gabe that it would be better if he put on some warm cloths and a jacket first, but the little man was firm that doing that wouldn't make a good angel.

He took his clothes off and proclaimed he was ready. I opened the sliding door and he walked out gingerly where the snow was lightest then he carefully positioned himself and made his first snow angel without a squeak.

Gabriel is now one of the boys.

Our Dad

Dr. F (Ian Williams) · 6 July 2013 · Archived copy · Original

The dad is in a hospital and almost all of the world will never know he was born. His three children are hunted away from any moment of comfort as they stand together but alone around his bed. The worst and most noble of their natures are fighting on a battlefield in a war watched only by the cheap walnut striped clock nailed above the door. It ticks like drips of burning plastic twine that fall and hiss tiny screams.

One son, a middle aged man is forever addled from the angry smash of alcohol and drugs. But today there will be no dabbling with those things of privacy and recreation because today is different from all others. After having lifted his head above the diorama of his own scrambled life he stands within the starched walls of a hospital and looks down at dad. He sees nothing in the bed except a thinning sliver of sunset that catches the tip of the flattened pillow. It reminds him of his own mortality.

Later that night his low tolerance for frustration will have him bested by the fleeting charm of intoxication. The soft siren sea-shanty of a neat Irish whiskey with a few codeine-rocks will give him the promise of a loving fog. He is desperate for that velvet body wrap and its warm and freshly tumbled greyness, but more than that he adores it as his closest family. There was something absolutely right about being stoned. It was not unlike an adoring coal miner's wife watching her spent husband gleefully hurling his work-boots at the lounge room wall a minute before a hot dinner.

And that was Scot, lying alone in his bed smiling sweetly at an ant disappearing into a crack in the low plaster ceiling. Being as tiny as the insect he followed it and it turned to him as a well dressed man with an unknown face. Scot watched him removed his hat and tuck it under his arm and whisper.

"Dad might die tonight. So get ready for it."

The daughter, a middle-aged woman stands next to Scot and she is scrambling to wrest control of the situation not knowing that she does so because she's seeking recluse from fear. She's always running towards something soft and warm, never knowing she is running away from something cold and strange at the same time.

"I was frightened" she slowly croaks. A rehearsal of the words she'll mutter when she looks back at a death that has yet to happen.

"This means I cared about dad." And she will say that when she throws the last rose on the coffin roof moments before the petals crush from fat clods of tears and drops of clay.

Those words will be for later, and she assured herself that the rose will not be read because others will see that as selfish drama. No, white is stern and noble with no other message. That will be the tone she will choose, but right now she was an animal freshly peppered with buck-shot spat from the muzzle of fear. The fantasy of her strong and powerful self was well beyond her reach now. It had already scuttled off awkwardly like a crab clattering ridiculously on polished glass seeking purchase. Without the fantasy of her powerful self she was a marooned and blinded soul with a bamboo cane on a tangled island shrinking by the endless cuts of a determined sea.

And that was Sally, too scared to cry or smile and clamped in the vice like grip of ancient adrenaline. It had her fast in flight and it had her rooted where she stood.

The third child there is calm and his name is Mark. He had been walking on a path hewn by his own hand for twenty years. His path began when he told his dad he would never see him again because the old man had lied to him. For Mark a fib was a rotted thing, but a fib from his dad was a carcass that lived and grew and spewed maggots that could never stop multiplying.

At first, the shadow of that lie would catch in the corner of his eye before it darted back to the dark, but as all carnivores do with primal learning they revisit smarter and with a quieter stealth as they approach. He knew in any

unguarded moment it would return more fecund with its swollen belly. In time Mark understood that this creature was nothing but a hideous patata that was always with him swaying drunkenly above his head. If he glanced upwards it would split its corruption upon him and the temptation to inspect it was too much.

He chose to walk away from it. With a reborn urgency and with one gathered punch, he bashed a hole right through a wall of the quadrangle in his mind now relaxed that his destiny would reveal itself one day. He was freed in part, but there was another matter that slowed his new stride as can happen in thick dreams. It was the silence.

At first the phone between dad and son sat quiet and dead as stone kite. Soon it hummed and then rose to a flat note that screamed. It became white pitched and it was plasma from a welder's arc that billowed the steam of their blood around their shared incision. Then one evening the son answered a call and heard for the first time years the sound of his father's voice.

"I lied. I'm sorry. Can you hear me?"

Mark cried as he watched the mean touch of the maggots and their cruel house of carcass break to ashes.

"Yes dad I can hear you now. You just set me truly free."

"You have always been free." he chuckled. *"I am the one no longer inside a prison."*

Their words were rushed but never hurried and the son laid it all out. He spoke of how mindful he was of every step that fell on the track beneath him and the dad listened and he told how he wanted to join him.

"Dad you will walk with me?" Mark slapped the side of the chair. *"Be with me in my solitude and we will never be lonely again."*

They spoke of birthdays they'd never attended and people the other had never met, and they talked of places never visited and jobs they'd lost and money they'd not saved and they wept, and they laughed and the old man said the doctor said he had six months at best.

Mark was thinking about a joke they had shared a moment ago and he was still smiling.

"What?"

His words were measured but never slow and his father laid it all out. He assured him he would die in six months and Mark listened and he did not say another word for twenty minutes before he said goodbye at the end of the call.

That was three months ago, and in that time the two men put spades to their buried history and asked softer questions at first.

"Son why did you move out of home and leave your room for me to clean out for a lodger?"

"Dad I was rushing to go to college. I had no time."

"Son. You didn't plan ahead and that's what really happened."

"Dad you're right. I slipped up. Sorry."

That moment would always comfort Mark when he drew upon it later. For his dad it was different. He used the moment as a sponge to wipe away the words from an angry young man he could not understand from many years ago. The image of a son drunk with hormones, the picture of him flush with a new body of a strong man that swaggered without responsibility was now dead. He looked at his new boy without a word and Mark put down his fishing rod and smiled as he touched him on his shoulder.

"Ok. Now we have to get this dingy back to the dock before six or they'll charge us for tomorrow", and he turned away and let the tear itch down his cheek as he turned the key and started the engine.

Fourteen hours later and five suburbs away Sally turned a key and opened the door of Scot's apartment. She walked into her brother's lounge room and took the blanket off the window and shouted.

"Get out of bed! The funeral house is going to cash the check today and they need you to tell them it won't BOUNCE this time!"

She put the kettle on and when it rumbled she pulled up a sleeve and swept the bench of dirty dishes to the floor. The sound of the jug was hot rain in her head that couldn't put out a fire and when the plates shattered on the floor she caught her breath.

She walked to Scot's bedroom door and screamed. *"Cunt! Get up! Now!"*

Eight minutes later he walked into the room and unscrewed the cap of fish food and scattered a pinch of it onto the small tank. He crouched down and looked at the two Angel fish and tapped the glass and whispered.

"She's here. Get ready for the bitch show."

He stood up and scratched his thigh.

"Dads' not dead for another three months. The funeral people aren't busting my balls about it right now and how'd you get a key for my place anyway?"

Sally squinted and Scot scowled and for fifty minutes they got ugly as they got louder. They yelled about family pictures on walls and they screamed about walls in the family. He sucked Vodka and lime from cans and sneered about car registration and she sucked Menthols from the pack and jabbered about French polishing. There was mention of mum and a lucrative job, a Christmas Scot forgot, a neglected stamp collection that Sally let water damage and then a nasty debate about genetics.

For the remaining weeks Sally and Scot bellowed answers to questions they'd never asked while their Dad and their brother gave answers to brave questions.

"Mum told me that you were pissed off when I was born. Is that true"

"Yep. I didn't want a third kid at that time, but you should know that your mother didn't like you as much as the others. Truth is, she played favourites like she was betting on horses and I always loved my kids the same."

"She was shallow?"

"Yeah and she never left because of that offer of some flash job. I tossed her out because she got in with some bloke who was into coke big time. She had to go and I made up that story for you kids."

Mark stood up from the chair and looked at the drip beside the bed. *"Yeah, I've known about that for fifteen years dad. I'm glad you told me anyway."*

He turned the little plastic wheel under the plastic bag.*"Hey dad. You haven't been getting any morphine. I opened it up just a bit. The pain should go in a few minutes."*

Dad smiled and looked into his garden and saw the Jacaranda tree in full bloom. Its violet flowers were covering most of the lawn and he watched as another fluttered down.

"Yeah I knew it was turned off. I had to tell you that first before any drugs got into me." He laughed. *"It's the other type of pain that counts and I reckon we finally got it beat."*

Mark took a deep breath and turned to him with his eyes closed.

"Yes we did and we're free now. It's ok to die."

Nine days later he was in the hospital and dead on the tenth. Before he got the news of that, Mark took the letter from the mailbox and there was an old photograph. It showed himself as a child with his father kneeling next to him and they were laughing. In the background was a great oak that held a tree-house.

"Dear Mark.

This photo was in my wallet and it's proof that we got it right from the start. See how happy we are and see the tree in

the background? I'm at peace now that I know you always forgave me for poisoning the roots, and I'm sorry I lied to you when I said that god made it sick and that I had to cut it down the next year.

I never liked your uncle and when the two of you spent that summer building the tree-house my jealousy made me insane.

We've said everything we wanted to say and I'm happy and I love you. Take care.

Dad."

Original artwork, © Ian Williams. 2013.

Prone to violence: Chapter one

Erin Pizzey · 6 July 2013 · Archived copy · Original

Editor's Note: We are pleased to have obtained permission to reprint Erin Pizzey's classic book, ***Prone to Violence****, first published in 1982. This book is a must-read on the subject of domestic violence, and is what people from the former Soviet Union would call "samizdat," as the book was subjected to concerted campaigns to make it unavailable for publication or distribution in the UK or United States. Over 30 years ago, gender ideologues were already trying to hide the truth–that men and women are equally prone to violence. Although parts of this book are dated, what's most shocking is how fresh and timely most of it still is: little has changed in the last 30 years, except that the vast majority of peer reviewed scientific research done since its publication has only bolstered all of Erin's most salient points. When it comes to domestic violence, women and men are about as violent as each other, just in somewhat different ways, and its primary victims are children.*

We continue our series with the first chapter of "Prone To Violence." Watch for the other chapters to be published here on AVfM. If you have ever been involved in an abusive relationship with a woman (or man for that matter), you owe it to yourself to read this book. And if you know someone who is, or has been, in such a relationship, you owe it to them to get them to read it. –DE

Chapter One: THE WAY WE SEE IT

Coming out of the courtroom on to the front steps, after the first trial at Acton Magistrates' Court, I gazed over a sea of well-loved faces – mothers and children I had not seen for years. But what moved me most were the gaps there, which should have been filled by the smiling faces of women I knew who had died. They should have been there with us – there was no justifiable reason for them to be dead. For they, too, had been 'refugees' in our care. But unlike many of our women who, once free, had chosen to leave their violent relationships for ever, these women had chosen to go back, thereby forfeiting their lives.

I could now see Sue beaming at me, holding up her small daughter. She had been married to a very violent man, whose chief boast was that he had bitten off another man's nose in a fight. They were married when she was very young, but once she had come to us for help, she had no further thought of returning to him. She was an enormous help in the refuge, very practical and full of fun. Eventually, she moved to a house we acquired in the south-east of England.

Julia should have been standing next to Sue, as the two had been such good friends. But Julia was dead. She was one of those who went back. In those days I did not know enough about violent relationships to recognise her addiction and to help her as I could now.

In my first book about refuge, Scream Quietly or the Neighbours Will Hear (1974), I wrote about our battered grand-mother, whom we all loved. We called her 'Nan', and she was seventy-eight years old. There I wrote: 'She sits in our chaos of mums and kids, her face covered by wrinkles and a black eye.' She's dead now – as a result of a brutal kicking by her own son, who was himself the casualty of her marriage to her violent stockbroker husband. And I grieved for her, too, that day.

Another gap in the ranks was Sandy, whose face was dreadfully scarred from a car accident. She was left so distraught by her disfiguration that she had to be moved to a mental hospital to recover not only physically but also mentally from her accident. There she met James, her violent lover. After leaving the hospital, they lived together and had a baby. Then James became so cruel and abusive to Sandy that she fled to us for refuge – and he soon went off with another woman. Yet Sandy could not bear to be deprived of this extremely violent man – 'The only man who makes me feel alive,' she would say. She took her own life the night before she was due to move into a brand-new flat.

Rachel, mother of five lively children, insisted on moving back into her own house when she had obtained her injunction against her husband, knowing full well that he became almost a lunatic when he was angry. She died the

same night she moved back home – he stabbed her to death. And their children joined the thousands of other kids in care who have little hope of being adopted or fostered, but will sit m children's homes like little time-bombs primed to explode into our streets years later, with the enormous likelihood of recreating the violent living patterns of their parents.

That poses the crucial question, the main theme of this book: why did all these particular women choose to return to their violent and often deadly relationships? We can all chart moments in our lives when suddenly we need to face a truth that we have hitherto been avoiding. In my own case, I had been avoiding this particular question for years. For me that moment, standing on those steps, crystallized a train of thought that had been nagging at me for months previously.

For the first few years, my colleague Anne Ashby and I were the only permanent members of Chiswick Women's Aid who worked full-time. Volunteers and well-meaning people came and went, many disapproving of our policy of never turning women away, because this policy brought about overcrowding and unhygienic conditions. But then, having lived in the Middle East and travelled extensively, Anne and I did not share the normal middle-class repugnance for anything less than suburban standards of tidiness, cleanliness and comfort. In those days we relied very much on each other for moral support; and, of course, some of the mothers coming in for help became close personal friends.

A vivid lesson from those times was to recognise the anger and hostility shown us by certain people who would claim that 'women like to be beaten', or that they somehow 'deserve it'. This simplistic attitude served only to condone the terrible acts of violence committed under the covering excuse of 'You make your bed so you must lie in it'. In other words, that women who were victims of violent partners were largely responsible for their own regrettable situations, and could not deserve much sympathy.

I remember particularly such views being thrown at me one evening when several couples who worked in the caring agencies were gathered together for a barbecue party. The men there seemed determined to argue that many women deserved what they got. There was clearly no room for rational argument. Yet again, I could sense an invisible barrier erected between my own experience – which was then very recent in terms of my work – and their professional frustration with often difficult and recalcitrant clients who had been turning up in their offices for many years complaining about violence, only to go back to it again and again. Those professionals with me that evening could, of course, quote chapter and verse of the dreadful deeds, the unspeakable delinquency, the manipulatory techniques, and the promiscuity of the women they counselled. In those early days I did not have the solid basis of knowledge and experience to answer the challenges so often thrown at me. All I could say was that it just was not that simple. For it was not a case of either liking or not liking violent behaviour; it was much more complicated than that – and some day I hoped to understand it better. But the people there were so frustrated and angry that the evening degenerated into a slanging match.

In those days it was too dangerous to attempt to share my discoveries in this field, because it was hard enough to gain public acceptance even for the idea that battered wives needed refuge. To discuss the notion that some women were actually prone to violence, and returned to violent relationships again and again, would only have served to alienate the public from these women who were in genuine need of help. [1]

By that time I had read a paper entitled 'Wife-Torture in England[2] published in 1878 by Frances Power Cobbe. The paper was an impassioned plea to Parliament to do something to help the women and children of this country. She was promised by Parliament that a select committee would be set up, and further action would be taken. I was depressed to learn that after her select committee sat and reported, the whole subject was swept under the carpet again, to be for-gotten – just as in our case.

I, too, had sat in the House of Commons, when Jack Ashley, MP, was begging consideration for the lives of such women and children. In June 1973 he put forward a Private Member's Bill which asked a minister representing the Department of Health and Social Security what they would do for battered wives. The hour was late and I, sitting with our mothers in the gallery, looked anxiously down to the floor of the House, where Jack Ashley addressed an

almost empty room. The only other people there were the ministers from the DHSS and the House officials. Jack Ashley commented that if the discussion had been about dogs instead of about women and children, the House would have been full.

The subject was debated in Parliament on 17 July 1973, and it was decided that a select committee of MPs should be set up to investigate. The select committee met in the House of Commons during the summer of the following year, and one of our wives told her personal story of abuse – the first woman in history to give evidence to a select committee. This committee agreed that one refuge should be established per every 100,000 people living in Britain. A Parliamentary committee, however, has only the power t0 recommend, and no power to enforce its recommendations. Their recommendation was never put into practice.

We faced the terrible certainty that if our Refuge was allowed to go under through legal pressures due to overcrowding, and if the public was conned into believing that something was being done for these families, when it was not, then the whole campaign would sink without trace again.

To my amazement, nobody seemed to genuinely want to find out why violent people treat each other the way they do. Furthermore, I could not give my personal support to the accepted political solutions based on the notion that violence was a strictly working-class problem, and therefore a purely economic issue: the political line maintaining that men hit women because they were frustrated by their jobs, their poor housing, and their lack of money. I had seen enough middle-class women in trouble to convince me that doctors, dentists, solicitors, and Members of Parliament also indulged in bouts of violence against their women and children in sufficient numbers to make that argument invalid. In fact emotional violence is extremely common in middle-class and upper-class families, and just as damaging as physical violence.

Officialdom suggested that the solutions were to be found in other socialist, or communist, countries. But reports from Russia showed otherwise, for marital violence is a major Russian problem. And China dealt with the problem by proclaiming wife-beating a crime punishable with the death penalty. They obviously had no answer for the root causes, either.

Even if it was too inflammatory to hold public discussions on family violence, I did have by this time a large and dedicated staff. Though it included some paid members, the majority of us volunteered our services for nothing. Apart from our daily work at the Refuge, we spent many weekends together sharing our experiences of the families that came to us. We soon realised that we had much more first-hand knowledge of these families than did any of the other social agencies, because the mothers and children lived with us in our Refuge as one large family. Indeed, most of our families had already been involved with social agencies, who very rarely seemed to have fully understood their true background. Time and again, when called to a case-conference to discuss a family, we would find that, although it had been on their books for years, each agency saw only fragmented aspects of the family situation. I was often reminded of the old Chinese story about the sages who all felt bits of a huge animal in a darkened shed. After they came out they began lengthy discussions about a leg or the tail or an ear, but not one of them grasped the fact that the whole was an elephant.

During our staff seminars, we came to realise that we were catering to two very different needs in our Refuge. The first involved women like Sue who, for one reason or another, had married men who turned out to be violent. Once offered an opportunity to escape this situation, they would take it gratefully and leave, never to return to the violence. These we tend to call the genuine ‘battered wives’. The second involved the type of woman unable to stay away from violence, however much she claimed she wanted to. She seemed doomed either to return to her violent partner eventually, or, having given him up, to move rapidly on to another violent man.

Our growing awareness of these two distinct problems culminated in a report that we sent to the Department of Health and Social Security in the summer of 1977. For the first time, I wrote down some of the conclusions I had reached, and the report was based on 377 mothers with 745 children who had passed through the Chiswick Refuge between May 1976 and May 1977. It was a mammoth task to record and chart the details and the origins of all these families. Seven members of staff voluntarily went into seclusion in my house until the job was done.

The introduction to that report reads:

In 1971 Chiswick Women's Aid was originally conceived as a safe refuge for women and children on the run from violent relationships. It was at this point that the phrase 'battered wives' was corned. However, in the course of the last five and a half years one of the conclusions we have come to is that a more apt description of the families involved would be 'violence prone'. That is to say, that the members of these families have a tendency to be attracted to violent relationships or are themselves violent. We see the term 'battered wives' as too simplistic. We do not claim that this description fits all our families or indeed all women who find themselves in a violent relationship. But what we do claim is the majority of families who come to Chiswick are in such a state of confusion and despair, having fallen through the net of all caring social agencies, that to be offered accommodation in homeless family units, bed and breakfast or temporary hostel accommodation is an unrealistic solution. What they need is for society to understand that the chaos, anarchy and drama of the violent relationships which they have lived through has created within them a special urge to continually relive the excitement of what they have left behind. The dramas in their relationships seem endless and in these conflagrations chaos reigns. Children in such a situation feel the ebb and flow of fear and excitement. Soon they grow from terrified unwilling spectators to active manipulators in the family war. These are the violence-prone adults of tomorrow. These families have failed to build the structures necessary to provide the community with law-abiding citizens. Instead we have a percentage of the population whose drive stems from fear, flight and rage which appear to produce puzzling symptoms of addiction.

In everyday life the emotions of fear, rage and flight cause the adrenalin to flow through the body, preparing it urgently for action. Most human beings rarely need this sort of protection. Our families have lived at this level of excitement for many, many years and when deprived of excitement tend to re-create hazardous situations which bring back the thrill of the moment of 'adrenalin high'. Racing drivers, mountaineers, test pilots, occasions of war are acceptable high-adrenalin pursuits, and it is our job to get our families to be aware of their addiction and the catastrophes they create for themselves and their children. It is also our job to realise that these families have largely been abandoned by the caring agencies who have tried valiantly over the years to find solutions to their problems. What we offer is to accept the damage and lack of inner structure that causes them to fail again and again and to try and re-integrate their disordered personalities to where they can leave our care having learned satisfactory methods of maintaining relationships and standards of child care and home-making that enables them to exist happily within the community. Of course, often we fail but we have achieved sufficient success to hopefully attract funds to continue our work. One major hurdle is to get the Government to accept that these families urgently need help of a special nature and using techniques that we have developed over the years that we have been running, based on some 5,000 women and children who have passed through our hands. (This paper is quoted in Appendix A).

We were all naive enough to believe that the powers-that-be would study our evidence carefully, and perhaps accept that we had something to say. But, after weeks of waiting, the first response was merely an acknowledgment that the report had arrived. After that there was silence. It seemed that any money allotted for research by the DHSS would be given to groups prepared to spend it on safe, comfortable solutions. Again no one wanted to hear the uncomfortable truth. And that truth was that there are so many thousands of violence-prone people, born and raised in violence, who know no other lifestyle except to terrorise and mutilate each other or any innocent victim who comes into their circle.

Not only were we dealing with some of the most violent men in the country, on our very doorstep – which we expected would happen as soon as we began to offer refuge -but we had some equally violent women on the inside, too. Other refuges had careful screening measures built into their selection procedures, so that they could avoid these families. Gradually we made constructive links with good refuges who would take our 'battered wives', and in turn would send us their 'violence prone' women. It had become obvious in our struggle that any funding for our operation seemed unlikely to come from the statutory bodies. We had put our finger inadvertently on an official sore spot.

These families we cared so passionately about were truly 'dustbin' families. Their behaviour and lifestyle were

so chaotic and derelict that, in the past, the solution had always been to break them up and disperse them. It is extraordinary to think that until the 1940s pregnant women were still giving birth in local workhouses, where their babies were forcibly taken into care. As soon as they were old enough, those children were shipped out to the colonies for farmwork and general labour. They were chiefly sent to Canada, New Zealand and Australia, where there was no black population to be bullied into serving the white man. The unwritten policy was definitely dispersal.

Within the last twenty years such overseas dispersal became more difficult, and therefore institutions were becoming packed with inmates – so another strategy came into being. This brought about the creation of 'ghettoes' where such 'dustbin' families could breed and swarm. For instance the White City Estate was built in London, and still the New Towns are growing all over the country. However, with the advent of mass communication and investigative journalism, embarrassing questions were raised about hungry and ragged children. And the ghettoes were growing so big that their violence threatened to spill over into the other, 'respectable' parts of our cities. Attempts were made to improve housing conditions. Architects and planners built huge estates that would look good from the outside but were sited well away from the cities. The Glasgow Gorbals were torn down. Families were exiled all over England.

The idea was that if you separated these huge and brawling families from each other, you would somehow reduce the level of violence and criminal behaviour in our society. But the planners reckoned without the tenacity of these problem families. For every house in a New Town that a hopeful social worker filled, another was abandoned as a supposedly resettled family quietly packed its bags and fled for the big cities.

By stumbling across the plight of battered wives who were trapped for lack of an escape route and needed support, we had also uncovered the widescale traffic of a far greater number of adults and children who were being continually passed like parcels from one social agency to another. No wonder we received so little cooperation in our efforts. A huge machine seemed to build on the nursery of these helpless people. Traditionally the women took refuge in mental hospitals, the men in prisons, and the children went 'into care'. But some were now coming to Women's Aid, where, for the first time, they were made to feel welcome, and where we recorded the abysmal treatment they had suffered from The very people ostensibly trained and paid to care for them.

All would have been well if we had agreed to stick to the traditional concept of 'battered wives'. Certainly it would have made life a lot easier for myself and the people with me. But those who had worked with me for several years shared the frustrations I felt, and witnessed the often horrific circumstances of the women and children who came in a never-ceasing tide through the door. The frequent newspaper stories about the various attempts to close the Refuge helped to give us a credibility among the women who came to us. They felt that we were 'against' the law and were therefore 'on their side'. Because of this attitude, the women felt it was possible to communicate to us the often unspeakable occurrences in their families – not only the grievous acts of violence, but also the incest and the sexual abuse.

Time and again we would contact a family's social-worker to ask how such abuses could occur for so many years without some constructive and caring intervention from the social services, only to be told that 'the file on that family is closed'. This comfortable euphemism meant that they could no longer cope. Individual social workers would certainly express their own anger at the system that trapped them and rendered them impotent. Many of the most caring of them would leave after a few years, because the strain was telling on them and they found the role of Pontius Pilate unbearable, tired of handing their cases over to be crucified.

I remember once pointing out to a small group from the north of England that though Hitler was internationally condemned for trying to exterminate the Jews, we ourselves had a similar programme being carried out against our 'problem families'. The agencies even used words like 'dispersal' and 'natural wastage' in this context. But here, instead of it being six million Jews seen as a threat to the nation, we had an equally large number of people who were considered antisocial and intractable and were quietly being destroyed. The horrifying fact is that nothing at all was being done to help them. There was absolutely no concept of care involving any auempt to rehabilitate them

or to understand why they behaved the way they did.

In most cases, the true crime these people had committed was merely to be born into an emotionally disabled family -taking on damage they would carry with them all their lives. Had these families been physically disabled, the various caring agencies would not only have tried to help but would have succeeded, since the care of the physically disabled is well understood. The tragedy of our time is that we have almost completely ignored the inner world of the emotionally disabled. Particularly in Britain, we prefer to believe that a few pills and a stern warning from a magistrate are all that is required to encourage a recalcitrant teenager to mend his or her ways. The magistrates are oblivious to the fact that most of these disabled families have no understanding of what they are talking about. You do not ask a paraplegic to get up and run a race, but somehow we expect people who have never had a chance to learn even the basic rules of living in our society, still to follow all society's complex rules, both written and unwritten. If they fail, we have jails, mental hospitals, children's homes and borstals set aside to receive them. Apart from a few such institutions run by enlightened people, these places do nothing to help.

Poppy was a classic example of a no-chance child. She was found on a railway station in a carrier-bag when she was two weeks old. I remember looking at her and thinking to myself that this is what actually happens to those little abandoned babies who feature in the newspapers from time to time. Usually the hospital gives the baby a name, and well-wishers send in presents, moved by the infant's plight. Having sent off their donations or a piece of knitting, they assume as I did for many years – that the enormous sums contributed in taxes every year will ensure that this desolate little scrap is cared for and will have a future in which the sorry pattern is not repeated.

Certainly, Poppy was cared for physically. She was taken from the hospital and put into a children's home. She remained there until she was five, and then was fostered. However, by that time she was far too disturbed to settle. She was a very pretty little girl, and the foster-parents tried hard, but she continually screamed and spat and soiled herself. She was used to living in a large group of children, with all the noise and commotion that went on in the daily routine of a children's home. She was absolutely terrified of the physical intimacy of family life, and was particularly frightened by the man of the family. She had never known any men in her little life – and had only seen them as distant figures on visiting day. She was soon returned to the home.

Poppy constantly asked about her mother – and was told differing stories. She received no cards at Christmas. No visits. Nobody. The staff at her children's home were sympathetic, but nothing could make up for the absence of any family contact. Even the most deprived of her friends had some memory – or even some record in a social service office – which gave them a twig of their own history to grasp at.

By the time Poppy was eight, the school said she was out of control. She fought in the school playground, not only with the girls but with the boys, too. This probably brought the only admiration she ever received in those days – that she was as tough as any of them. She began a pattern of being moved every so often, when she had finally driven even the most caring of the staff to distraction. In some of the homes she was beaten, in some molested – once by a milkman. By the time she was thirteen she was having sexual intercourse with boys at school. She was known as an 'easy ride', but that did not worry her. In her unit for disturbed adolescents, intercourse was the normal exchange rate for affection. Most of the children had been sexually abused when very young, and were therefore sexually aware from a very early age.

Poppy was pregnant at fifteen, and had her baby just before her sixteenth birthday. She had the child in hospital, and was sent to a mother-and-baby home that, as a rule, kept its clients for only six weeks. They actually kept her there for three months, because they were so worried about her. She was determined to keep the baby, and treated it like a doll. It was a girl, and she called it Mary. During the day she would push the child round the streets and pass the time by shop-lifting. The pram was a great help in this, and she would come back with a hoard of knick-knacks. She knew this was considered wrong, because all her life she had been pinching things she wanted and was every so often caught and punished. But, then, she had always been supplied with the day-to-day things of life in various children's homes, so having and spending money was just not part of her up-bringing. Thus she was never required to save money for a pair of shoes; if they were needed she was taken to a shop and they were bought for

her.

After the mother-and-baby home, yet another social worker arranged a small flat where, with the help of the social security grant, she was set up with the bare essentials. After the birth of her baby, Poppy felt prompted to ask about her own mother yet again, since she noticed her baby had a birth certificate. Admittedly it was the short form, because Poppy could not say for sure who the child's father was, but she realised she had never seen her own birth certificate. The social worker promised to check. For the first twenty-four hours in the flat, Poppy enjoyed herself. She was not a bad mother in that she was not liable to hit Mary, because she was so used to hearing children crying for hours on end that the noise did not irritate her. The problem was that she just blocked it out if she was watching television or had some other distraction. Because this was the first time Poppy had been away from institutional care, she had no inner structures to carry her through the day, and the health visitor became concerned. There was no one to get her up, no compulsion to have breakfast, lunch, tea, or dinner, no rota for cleaning, no time for lights out, nothing. Just undreamed-of, unlimited freedom.

The first freedom was the freedom to sleep all day. Meanwhile the baby was being neglected. She lay all day in her cot unwashed, hungry and screaming. Finally she didn't even bother to cry much any longer. The health visitor called a case conference, and it was decided to send in a home-help. At that juncture, however, Poppy met John outside a pub. Re seemed very understanding, and would hold the baby affectionately. He was living in a hostel after falling out with his father, who was a violent brute. All John wanted was a home and a family – something he'd never properly had. He had spent some time in borstal for stealing cars and such. Poppy felt she had found a kindred castaway, and John moved in by the weekend.

The social worker decided that Poppy now had a supportive relationship, so no home-help was necessary. Also she could now safely tell her about the business of being abandoned in a carrier-bag. She explained it all very thoroughly, unaware that most of what she said was going straight over Poppy's head. Street language consists of very short sentences; anything longer goes unheard. But Poppy did hear the bit about the carrier-bag. The social worker was actually a very kind woman, and she had gone to the trouble of looking up back copies of newspapers and securing a picture of a three-week-old Poppy. Finally she left Poppy and John together, hoping he would comfort her.

That piece of news completely shattered Poppy. She had always imagined that her parents were killed in an accident. Even in her most lonely, punished moments, when all the world seemed united against her, she had kept this golden fantasy that her mother and her father had loved her passionately but, because of the car crash which left her an orphan, she was now alone in the world. After seeing Tarzan, she would even fantasise that she had been born in the jungle, and was stolen away from her parents by wicked white hunters. Never, never had she suspected that she was merely abandoned at a railway station. John did the best he could. He was not very good at sympathy, but he did know about pills which keep you happy. So far, Poppy had kept off drugs and alcohol; she had got most of her kicks stealing and fighting. But as John had a ready supply, and with this dreadful sense of rejection inside her, she blotted out nearly a year of her life.

Most of that year she spent drunk and violent. The health visitor arranged to get the baby into a day nursery, but Mary was now silent and withdrawn. Still Poppy did not hit Mary; she just ignored her. John was really much better in dealing with the child, as he had come from a large family, and he did at least see that Mary was fed and changed. But both of them were unable to refrain from yelling and screaming at each other. Poppy had no idea of how to take care of herself or a baby – and even less of an immature and aggressive man. Their rows were monumental. Soon he began to smash up the flat when he felt pushed beyond endurance. Angry neighbours began to complain.

Then Poppy became pregnant again, and that seemed to calm her down. They promised each other that they would try harder. The health visitor reported that things were looking better. The neighbours even began to talk to Poppy again. John got a job, but Poppy could not cope alone all day. She had never before in her whole life had any time alone. The mere thought of it terrified her. In care, one is occupied all the time, if not by the staff, then by other

children. There is no time to develop inner resources. Aloneness is then not a creative time for self-expression; indeed it is a disturbing and fruitless condition when there is no training for it. Poppy doped herself with pills and lager all day, and then staggered back with Mary from the nursery to try and cook an edible meal. This was a difficult task because she had never been expected to cook before. Shopping for food was out of her experience. So they tended to live on tins and packet food, following virtually the same menu as a children's home.

The new baby was a boy. It was an easy birth, with John present. He was thrilled, and wanted Poppy to breast-feed the child. She declined, but she was really very pleased with the baby, and far less uncertain because she had done all this bit before. For the birth, Mary had been taken into care for two weeks, but when Poppy returned to the fiat with baby Sam, her relationship with Mary became very different. In the past Poppy was largely able to ignore her, but Mary was now an active toddler, and Poppy had a new-born child to cope with. With the trial of having to be a mother to two tiny children, Poppy began to crack up. She and John began to have serious fights again. All her rage and frustration would erupt from her, and he had almost no ability to hold his temper. All the men of his family beat their wives as a matter of course. Soon Poppy was seen badly bruised by the health visitor. The baby seemed to thrive. He put on weight and smiled, probably because he knew he was wanted by both parents. Even if they had no conception at all of responsibility, they both still wanted him. Mary did not thrive, however; she grew thinner and more withdrawn. The almost nightly fights outside the bedroom door shook her little heart; and then she ached for her mother, whose sobs and screams she could hear so clearly, followed by the dreadful sounds of crashing and falling. The neighbours starting complaining again and a petition was sent to the local housing department. The Social Services began to think seriously about receiving Mary into care, but unless a child is actually physically harmed, magistrates tend to find in favour of the parents.

The Social Services were so worried about Mary that they did not realise she at least expressed normal feelings of fear. If only they had been trained to recognise the budding psychopath. Already, at nine months, so cut off from any of the emotions roused by the warring couple, Sam would watch furniture fly and blood flow, and clap his little hands, his eyes alight with excitement. The social worker believed Sam to be a happy enough baby, for he had been a wanted child. We have found, however, that in a disturbed and violent household, where screaming and hitting is commonplace, a healthy child will show signs of distress. It is the disturbed child who seems to cope well in such a family – all too well.[3]

In truth Poppy had never much enjoyed sex To her it had always been a means of attracting men. She had tolerated John's sexual demands in the early days because she did enjoy the feeling of his need for her. Then as soon as she was pregnant she had told him to lay off. Once the baby was born, she grudgingly let him make love to her again, but she began to taunt him sexually. This started a disastrous series of rows, in which he accused her of being a whore and a lesbian, and she retaliated by saying that she had no choice but to look elsewhere because he was not enough to satisfy her. It was at this stage that she first arrived at Chiswick Women's Aid, covered in bruises from a violent fight. She also had a torn cervix because he had held her down and thrust a milk bottle up inside her.

It took Poppy about two days to settle in. During her first interview, she played the outraged battered victim. Many of the women in the community, who had not been sexually abused, were appalled at her descriptions. By the time Poppy had enthusiastically described the role of carrots, cucumbers, marrows and various household utensils in her sex life, I could see the brigade of 'heavy' mothers in the room looking at each other. I interviewed Poppy again that afternoon. She was still swearing by the Virgin Mary and on her babies' lives that she would never go near John again -she who only lived for peace.

That night she went out with a few of the other mothers, and the next day she appeared in the house meeting with six stitches in her head. It seemed they had all gone to the Palais for a drink and a dance, and this man had said something unacceptable to Poppy, who was forced to defend her honour in a fight. At some point in the proceedings she was hit over the head.

It was early days yet for Poppy. We needed to give her time to get to know us before we tackled her problem of only being able to express herself violently.

She very soon started a friendship with our house-father, Mike Dunne. She then made an incredibly aggressive approach to him, but we realised it was the only way she knew. I was easy for her to cope with because I represented a mother figure. Even if she had never had a real mother, she had experience of various surrogate mother figures during her life in homes, who had cuddled her occasionally. But Mike was a completely unknown quantity. She only knew how to present herself sexually, and when that failed to elicit a response from him, she was very angry. She had offered herself, all she had to offer, and he was rejecting her. Mike would talk to her about her children, about herself, about anything she wished, but that only confused her. How could you have a relationship with a man who did not fancy you?

She took to getting drunk as a skunk at lunchtime, then rolling into the sitting-room and trying to pick a fight with him. Fortunately, Mike is a big Irish lad and has played a lot of rugby. He would manage to fend off the worst of the attack, and then would hold her gently until she subsided. In the beginning, she would relax for just a few minutes, enjoying the child/parent situation, but then she would push him away and reel over to me. She would bury herself in my arms for a while, and then lurch back to attack him. We both recognized that in these moments she was working out a very deep internal conflict, and that it was necessary for her to be allowed to act out her awful pain.

The staff talked it all through among themselves, and with her, and the play staff took over the care of her children during the day. Several of our older mothers would take care of the children during the nights, because Poppy was so exhausted after these bouts. Soon it became a daily routine. Poppy would burst in, the other mothers would clear out, then she would go for Mike. Mike would patiently defend himself from harm, and hold her when he felt it appropriate, and then she would turn to me and I would hug her hard. The first breakthrough came one day when she collapsed in a heap on a mattress beside the fireplace. (This was where I tended to sit but it was also where sleeping babies were laid.) There she curled up in a foetal position and put her thumb in her mouth. I stroked her head and Mike sat down beside us. As she slept, we looked at her face, and for the first time she seemed peaceful. When she woke up she stretched and smiled, first at me and then at Mike. It was the kind of small miracle that most of our work is based on.

From that time on, she would quarrel with Mike if she felt like it, but she never again needed to physically attack him. She had learned it was perfectly OK merely to argue with him. She soon made her own friends in the community, and became much loved by the play staff.

We had a particularly gifted group of men and women working with us, and they helped young Mary to show her fears in her drawings and paintings. Sam so much enjoyed being kissed and cuddled that he bit and scratched the staff enthusiastically in return, because that was what he had seen the only people in his early life do to each other. He assumed that was how you expressed pleasure. His pleasure and pain were already crossed, so it would take a lot of skilled therapeutic work to help him back to normal.

Meanwhile, although we were pleased with the family's progress we were less happy with the contribution of the Social Services. Poppy needed at least two years of care in a large loving community, where she would not only be emotionally nurtured but also taught physical skills that would enable her to live a useful and happy life in the outside world. The health visitor could see that immediately, but the social worker seemed obsessed with John and his situation. Of course, in those cases where a genuine relationship has been formed between two people, the answer must be to work with both of them. However, the truth here was that Poppy saw John, just as he~ saw her – as an available port in the storm. Neither of them shared anything with each other except their violence, which Poppy was seriously attempting to give up.

We could offer John time with the male staff, but at that point we did not have a residential house for men. John, however, was not willing to make use of any help we had to offer. We were asking him to come to terms with his own violent behaviour, but he far preferred the social worker's strategy, which was to ask the Housing Department to give them a new flat. My heart sank when I heard that the Department were backing John's application. John telephoned Poppy constantly with details of the new property. With the help of the social worker, he put in for a

large grant for new furniture.

As much as Poppy recognised that she still needed months of real hard work on herself and her children, she could not resist the temptation to 'play house'. We talked with John a long time, pointing out the very real danger they would both face if she reverted to her past behaviour patterns, and if he continued to drink and became violent. It was no use.

They were like small children playing at Christmas with the social worker acting as Santa Claus – a not unusual role. Poppy's flat allocation came through. She went to see it, and was delighted. As soon as the furniture grant came through and the cooker was connected, they were gone. A few weeks later we had a phone-call from Poppy: predictably, John had been drinking again. She was torn by conflicting emotions. Part of her wanted the reality of our community and the badly needed day-to-day support, but the other side of her had already plugged into a violent lifestyle again. I had one final hysterical phone-call from her. After a particularly violent fight that lasted most of the night, the police were called in. Poppy was taken to hospital, and she lost her children, for they were both taken into permanent care. The last I heard, she had left John, but had moved on to another violent relationship.

Poppy's story is only unusual in that she was found as an infant in a railway station. The rest of her case history is classic, and exemplifies the live traffic in human misery that takes place in all Western countries, where a multimillion pound machinery has been created out of 'caring'. Not only did Women's Aid, for all those years, take in these very damaged and often dangerous families, and learn to understand and to care for them, but also we found that everywhere we turned for help or support, we encountered open hostility. It is easy to obscure the truth with a series of court cases over how many bodies a building should hold, but the reality lies in the hundreds of case histories we have gathered.

Sometimes it seems that nobody wants to hear about these families. There are no votes to be won by supporting or helping them. For they cannot be easily claimed to be innocent victims of others' aggression. They are not grateful or gentle. Their children are usually dirty, often violent, and frequently in trouble with the police. They are what they are because they were born with no chance.

Western societies have failed to understand how to care for a damaged family. This is because 'The Family' has always been seen almost as a religious concept, and therefore sacred and untouchable. In the days of the large extended family, sheer size and numbers gave individual members escape routes. But with the increasing separation of the extended family into nuclear families we have created a dangerous lifestyle for ourselves, because this limited family is the primary socialising agency in a child's life. Emotionally disabled parents create emotionally disabled children.

Notes:

[1] In the course of reading this book, it is essential to understand the differentiation between our use of the words battered and violence-prone. For us, a battered person is the innocent victim of another person's violence; a violence-prone person is the victim of their own addiction to violence

[2] Extracts appear in Appendix D.

[3] We believe that Sam's adjustment to his violent family situation was a result of his growing addiction to pain, as explained in Chapter Six.

Villains and fools

Diana Davison · 7 July 2013 · Archived copy · Original

In their July/August 2013 issue, *The Atlantic* published an article entitled "The Masculine Mystique" and quickly toned it down to "Home Economics: The Link Between Work-Life Balance and Income Equality" for the online version. Possibly one of their editors noticed that the author, Stephen Marche, had failed to make a clear point so they built a topic into the new title. Instead of the manly masterpiece that Marche intended we are left with a home-ec student's sunken souffle.

This is not the first time Stephen has screwed up. He has a reputation for being pointless, incoherent, and rambling. He admits that, despite being a former professor of Shakespeare, his book on the Bard is not a scholarly work. His bumbling career annoys men and women equally – so, at least in one aspect, he *is* an egalitarian.

This pussyfooted promenade careens, prances and bellyflops into a pool of self-pity. Thinking contradiction is an art form, he references "inherently absurd" men's rights groups while claiming that men are silent in the gender dialogue taking place. He coins the intriguing phrase "hollow patriarchy" wherein we are all equally oppressed by a few, evil men at the top while simultaneously asserting that women are oppressed while men merely struggle with their identity. Marche finally reveals the key to unlocking his madness: he's only talking about "good" men who are, of course, exactly like him.

After a quick google search of his other scribblings, it became clear that Marche is a confused and ineffective puttering artiste who will say anything to get attention – preferably female attention.

He tweets: "The women who show their contempt for my piece on the contempt of women prove my point by virtue of their contempt. Does that make sense?"

If you have to ask, Stephen, you should reconsider your career choice.

The only interesting thing about Stephen Marche's meandering musings is that he led me to wonder how many other men were trying to whip the movement into another version of feminism. A softer, fluffier version that lets the feminists keep their fallacious jobs.

Freethoughtblogs posted a summary of the candidates.

Richard Carrier despairs. He'd like to make the hollow patriarchy sound less hollow and flat and the best way to do that is fill it up with Men's Human Rights Advocates. What a hero.

While some criticize AVfM for having too many vocal women, Richard asserts that we are actually woman haters. Richard admits that the MHRM has legitimate concerns but can't endorse MHRAs because they want to silence… *me*.

As opposed to most MHRAs, Mr. Carrier is unable to distinguish the difference between women and feminists. In my own experience, those MRAs who do hate women roughly equal the number of feminists who think the male population should be reduced to 10%. On the other hand, I find that those who merely distrust women in the current social climate are being wise.

To mesh his compassion for men's issues but distaste for the people who brought them to his attention, Richard offers alternatives to sites like AVfM. These are his choices for "how to do men's rights rightly."

The Good Men Project. When you go there you can discover Mark Green's pride in being a Men's Rights Feminist. Mark Greene's biggest concern with AVfM is that he can only muster "Fuck you, assholes" as a response and, because that's the limit of his vocabulary, he blames the site for trapping him into "intellectual and spiritual death." Feminism 101: when in doubt, blame it on someone else. Greene wants the dialogue to be mainstream but is, unfortunately, offended by the people who have done just that.

Just say “thank you,” Mark. You’re welcome. Now fuck off.

Good Men Project also offers advice on how to be desirable to women. Andy Bodle has read The Feminine Mystique and now, thanks to Marche, he can read the Masculine one to addle his brains even further. With ramblings like “different strokes for different folks, blah di blah” Andy explains how his life was made meaningful by spending a year reading all the feminist literature he could get his hands on, studying up on sexual trivia, and landing a girlfriend that stayed with him for a whole three and a half years.

Bodle will also teach you how to practice womanology on his own site, where you learn valuable things, like why cocaine is bad.

In conclusion, odd choice, Richard.

The next alternative in doing MRA work properly leads to **A Men’s Project**. AMP’s first mission statement is to “1. No longer [hurt] women and girls, as well as other men and boys.” Words are tricky things, guys. First of all, this either states that men and boys are different versions of women and girls *or* that only men are doing the hurting. Both versions are wrong.

In case it’s unclear as to their agenda, AMP kindly provides a quote of praise to clarify. “This site is a public resource for anyone – women, men and young people – committed to gender justice and ending violence against women.”

Richard points out himself that by clicking on Men’s/Father’s Rights you will not find help, only a bunch of articles about why to stay away from men’s and father’s rights groups. How is this helping men?

People like Richard Carrier and Stephen Marche think that men should work within the feminist framework. This sets aside that feminism can not admit that men are as equally but differently oppressed as women. Their entire ideology would crumble. They would disappear in a puff of logic. Feminism requires the denial that men face just as many obstacles to happiness as do women. It’s their bread and butter.

Marche (with the help of his editors) asserts that the real concerns are financial, not gendered. He catches on that leading feminists are living in “a capitalist fantasy” but fails to see how that has affected the economy. He thinks affordable day care is the big solution but forgets that it’s subsidized by taxes. Feminism is and always has been a materialistic movement draining the tax system. It’s all about empowering middle class women to get more stuff.

The women who actually suffer survival dilemmas are not helped by professional feminists who are too busy helping themselves. Feminists claim to strive for self-actualization but are obsessed with wage gaps and dollar signs.

Richard, at least, has a clear breakdown of his beef with MHRAs. While Richard is welcome to his personal preferences in who he likes or dislikes, I suspect he cares a lot more about being right. So here’s a response to some of the errors he has made:

MRAs don’t promote pseudoscience and conspiracy theories, we debunk them. We don’t believe in Patriarchy Theory for the same reason Richard doesn’t believe in God.

He claims that we seek to instil a warped narrative or worldview. No, that’s Women’s Studies, and they charge a lot of money for it too. Feminists are more “consistent” because they have training camps and university degrees to teach their narrative to each generation. Women pay thousands of dollars just to learn the feminist point of view.

Richard Carrier claims that other organizations which help men with specific problems are a better cause, ignoring that AVfM encourages and fosters the same organizations: those that aren’t seeking to attack us and divide the movement. AVfM supported Earl Silverman and his shelter for battered men, mourning the loss of both. The links Richard gives to The Fatherhood Institute, Campaign Against Living Miserably, Abused Men In Scotland, and Mankind Initiative are all the precise types of organizations AVfM promotes. They are part of the MHRM with us.

AVfM is the leading voice in getting attention and, therefore, funding to the organizations that are helping men who have been locked out of the social safety net. Feminism, on the other hand, not only has government departments

devoted to allocating money for women's causes, they hijack ones started by men.

Richard states that, in regards to excessive breast cancer funding, if the MRM "weren't pissing on women, but actually cooperatively and respectfully working with them, they could make progress on this issue. If, that is, MRAs actually did things like develop campaigns to fight prostate cancer."

In June of this year, feminists took over a mental illness charity that was started by a man to raise money for both genders and turned it into a fundraiser solely for women. They had the gall to give a case example of a girl who was depressed because her brother had killed himself a year earlier. Her brother wouldn't have seen a dime of the money raised.

Feminism cannot be incorporated in the MHRM. Only villains and fools would try.

In an ode to the unscholarly Shakespearean ex-professor who led me to the doorstep of other loathsome creatures like Carrier, I offer this testament to how women like me feel about guys like them:

Oh, cursed blight upon mine eye
Oh, wretched vermin, alas and fie!
The dew full morn hath turned awry
With rueful pen I ask you: Why?

Your ill-bred, mangled boil-brained verse
Leads but to naught. Depraved! Perverse!
A gleeking, rough-hewn, weeping sore
That draws to it the currish whore

Infectious, base and boorish wit
Here wallows in its stinking pit
Harken how he soughs and cries
And see through this thin veiled disguise

Unfettered, foul and festering
The words persist in haunting, pestering
How the villain doth plead his virtue
When motives beg and have been seen through

All flight and fancy is my foe
Yet his vomitous verse clumsy and slow
His rapier dull, his judgement flawed
His poetry a shameful fraud

I pity the lass who may be wooed
By the spleeny spur-galled lines you've spewed
Flaccid, wilted, weak and limp
A talentless nitwitted chimp

Tis not to fear but wary be
The trappings of this wanton flea
His candy-coated chivalry
Obscures true personality

Now lame and woeful ploys aside
Your disgraceful strategies denied
You lewd and knotty-pated lout
It pains us all to hear you spout

A paunchy pox-marked wagtag weasel
A frothy fetid rump-fed measle
Pedal backwards, white-liver'd toad
And proclaimeth not a moral code

For brandishing filth and calling it art
This feckless faker I call a fart
To shame! En garde! Take up your sword!
And make amends to those abhorred.

Don’t be that guy

John Hembling (JtO) · 7 July 2013 · Archived copy · Original

Hey guys? You know that just because you helped her get home, doesn’t mean you get to help yourself, right? That’s right, if a girl is too drunk to get herself to a cab, or too irresponsible to have planned her own ride home – and you do what men have done through history, which is to step in and help her – this is a reminder to you that you don’t get to rape her once she’s home. Got that? Maybe you should write it down, so you don’t forget. In fact, some very kindly folks have spent a lot of money to plaster your city with posters to remind you. Don’t be that guy. Those reminders are necessary, obviously, because without being told, you might just rape somebody by accident. Whoops! Because that’s what men are like, right? Shit, without a constant reminder, that’s what you are like. So remember, don’t be that guy.

Does any of this have a familiar ring to it?

All men are rapists. Rape culture. Men can stop rape. And now, Don’t be that guy. The message is the same, the rhetoric is constantly re-tooled because telling men they’re fundamentally violent, predatory and evil only works as long as it takes men to decode and then reject the hatred and scorn heaped onto them by such messaging. Don’t be that guy is a pretty good one. It sells the idea to men that male sexual identity is fundamentally toxic, except for one or two good men. So don’t be like those other guys, you know, the bad ones; instead, be different from the herd, be better, because you’ve managed to overcome your own natural evil, and you’re one of the good ones. What a good dog you are.

And this helpful reminder postered all over the city I live in, and likely your town soon – brought to you by the same fine folks who claim that violence done to 6-year-old little boys, along with the message to those little boys, to “man up” – is actually violence against women.

Yeah, a funny thing about that poster campaign is that if you actually bother to do the research, and examine who are the predominant abusers of children, by percentage – according to the US Department of Health & Human Services annual Child Maltreatment report – it’s mostly their mothers and other female family members acting in a care-taking role committing the majority of physical and psychological abuse of children. So depicting a small boy with a bloodied face, and then claiming in the rhetoric of your poster that child abuse against male children is actually violence against women surpasses my definition of obscene.

But the fine folks who brought you a small bloodied boy – and claiming this is violence against women – are now telling you to not be that guy. You know, don’t be the guy that by implication, all other guys are. You know, rapists. They don’t exactly come directly out and say all men are rapists, because that old feminist rhetoric from the 1970’s was clumsy, and clearly identifiable as vicious, and insane, and sick. Don’t be that guy is a lot smoother, even if it’s saying the same thing.

And, according to the website of the producers of this public messaging, they have been, as they claim, “working to prevent violence against women for 32 years”. That makes them quite clearly a 2nd wave feminist organization – the second wave being what brought the world such luminaries as Dworkin, MacKinnon and Solanas. “All men are rapists and that’s all they are.” ~ Marilyn French

As always, whenever stopping or reducing violence is mentioned on their site, it’s with the limiting clause – against women. The imperative isn’t to stop violence, or even to stop domestic violence, just that which is against women. Nevermind that men are much more than half of the victims of violence in general, and according to Stats Canada, roughly half the victims of domestic abuse. Does anybody think that in 2013, this is based on honest error or ignorance? The majority of domestic violence is reciprocal. The fact that this needs to be pointed out, again, and supported by citation of hundreds of peer-reviewed studies – again – illustrates the willful ignorance of this – which MUST be known by anyone working in the field of DV, unless they are totally incompetent. In fact, in the minority of cases of domestic violence where it is non reciprocal, which is to say, one clear aggressor and one clear victim

who does not reciprocate the abuse – the aggressors are in most cases women.

So let's stop violence against women. And let's also have the fire department put out the flames on only the south and east facing walls of buildings when they're burning. They could pretend to fight fires, and they'd look heroic as hell doing it as long as nobody noticed they were ignoring half the problem. You might even be justified in saying that a fire department was contributing to the fire damage of buildings by working from a deliberately broken and incoherent methodology which ignored the fact that a structure fire burns everything in its path, not just the south or east walls.

But selling the story of abused women and violent men is the fast track to donations and public support. The more nuanced truth doesn't tap quite so well into everybody's wallets.

And from the website of BWSS "When we launched *The Violence Stops Here* in 2010, Battered Women's Support Services urged men to own their role in ending violence against women".

Did you catch that? Men, own your role. You are the problem, you are the violent, you are the rapists, and even when you're none of those, you are complicit. You are aiding and abetting rape and abuse.

Own your role in 2010, and now, don't be That Guy.

But I have my own reading of that message, *Don't be that guy*. Remember that these posters trade on the natural protective instincts of men. Just because you helped her get safely home, doesn't mean you get to help yourself. The producers of these campaigns are counting on the fact that you're already a good guy, even as they try to convince you that you're basically rotten: in fact, a you're rapist needing a reminder to not rape.

So you helped her get safely home. Don't be that guy. And I'm not telling you what to do or not do, I'm just sharing my personal reading – the message I take away from a poster designed to make me hate my own sexual identity. And, it seems that after decades of this kind of hatred and scorn heaped onto men, a lot of them are reading the same message I am. Has anybody heard of the term *marriage strike*? Has anybody seen any of the mainstream media's coverage of men increasingly disengaging from dating, from career, from that old treadmill of protect, provide, and die when convenient for others?

Just because you helped her get home, doesn't mean you get to help yourself. Well, no shit. And what about "Don't be that guy?" No problem.

Radfem wretches in Toronto

Dan Perrins · 7 July 2013 · Archived copy · Original

On July 5 – 7, 2013 society's 'sisters of misandry' had plans for an event they called "RadFem Rise Up! 2013 Toronto Conference" to be held at the Beaver Hall Gallery in Toronto Ontario. Unlike previous radfem events, this one had its location and program kept secret. No doubt this is due to the cancellation of their London event earlier this year.

Right now in the wee hours of the morning as I write this the situation currently stands like this; there is the claim that the Beaver Hall Gallery has canceled the booking by the radfem organizers. The radfem organizers are claiming their event is still on. While it is difficult to pinpoint exactly who originally leaked the location of the event, the complaints about radfems were the same as before: *'radfems are anti trans'* and *'radfems are anti sexworker.'*

I have to say I am disappointed in two ways. First not only are radfems anti-sex-worker and anti-trans, they are extremely anti-male. From their ideology to the comments in their essays they demonstrate the most outspoken form of male hatred hidden behind the neoteny of the female face that I've ever witnessed. The fact that their hatred for half the human race is overlooked in the complaints about the radfems is something that should not, nay *can not* be ignored anymore.

No society, movement, or activist can truthfully claim to be about equality when they overlook hatred for males. Or any other enumerated group for that matter (Hello SPLC are you paying attention yet?). I am also disappointed to hear that they had their event cancelled. I was actually hoping they would have a venue to speak at because I wanted to go and hand out flyers with some of their classy comments.

For those of you not familiar with those loving radfem quotes, let me provide you with some examples. On October 5, 2011 at 6:33 am a user on the radfem hub named Lilith had this to say about radical feminism entering the 21'st century;

"Even if we killed off 90% of men, the majority of women left over would do their best to keep the oppressive system. I'd dare say we'd have to kill off all the women too and leave the little girls and radfems to create the utopia. Great post. Just what I've needed to read to help clarify what exactly Radical Feminism is today."
From the Agent Orange Files we have a wonderful quote by Luckynkl alluding to biological solution to gendercide;

"So if we can come up with a biological weapon that can be ingested and kill off the Y Chromosome in a man's sperm count, we're almost home. We can all get hired as waitresses or chefs or work at McDonald's and sprinkle it into the food or something… It's not a quick solution. It will take about 2 generations to cull males. But it will work." (Don't worry ladies in the full quote she lets us know she wasn't going to ask your permission to '*cull*' off your male children.)
Can't you just feel the love being sprinkled forth by Lucky?

On a blog called twanzphobic.wordpress.com in the comment thread from an article called *"Militancy is our only option"* we find these gems discussing the killing of males;

survivorthriver says:
25 April, 2011 at 00:19
Hey, thanks BB for sending me over here, and here I am! I do remember feminist discussions in the early 1970's where a conscious choice was made NOT to be militant because the MIC is so over-powerful we'd just be wiped out before any spread of the feminist meme was possible. I heard elsewhere that a good model for targeting militant action was SHAC (Stop Huntington Animal Cruelty) where some individuals researched those responsible, and had a Tor browser protected wiki site where they reported their findings, and other individuals were free to take direct action against those individuals/sites. The researchers must not recommend any actions, nor have any connection to those who would take direct action.I'm thinking that the ancient female wisdom of poisoning is relevant. The elites require 4,000

remoras (think those tiny fish that groom the sharks) for maintenance. A well-connected caterer needs lots of part-time remoras and who would know if a friend sashayed in with a vial of….please let me know if this violates security speech or if there is a better venue for details…"
The reply from FAB LIBBER (site owner)

FAB Libber says:
25 April, 2011 at 00:48
"Hiya ST, welcome.
Many good things to think about. Definitely divvying up roles within the (non-)organisation is a good thing. We also might need things like a pool of funds for bail money and stuff. ***But, probably best not to talk in too much detail in public.*** (emphasis mine)*The important message that the dudes need to understand – you have pushed us far enough, and we will fight back. Totally sick of your pornsick, dickcentric world. An uprising is coming, it is in the wind."*
Then those fun time radfems eventually let their inner child free and coin the term *'menocide play'*

joy says:
25 April, 2011 at 21:10
Menocide play, yes, I do think I like that.My tactic right now is to say it in that "joking" tone of voice that I have — the one I've cultivated that confuses men more than usual, "Is she serious, is she joking, or is she just so much cooler than I am that I don't get it? Must be that, so I should play along lest she stop thinking I'm cool." (It's a reversal of a concept in the SCUM Manifesto, actually, and it plays on male insecurity the way they typically play on ours. Also, I really am just a lot cooler than any given dude anyway.)So they laugh, "Haha, menocide! I don't get it. She's just really radical and making a really radical joke that I don't get because I'm square. She wouldn't really ever do anything bad though. I do get that!"Boy, won't they be really surprised someday.But it was all in play, officer. You can't take any of this seriously. After all, when you come right down to it, it's just a man's word against mine, and we all know men lie out their asses all the time."Sargasso Sea says:
25 April, 2011 at 21:21
"Joy is my sister!"
I can certainly see why the SPLC doesn't consider these loving ladies a hate group, what with how they keep on talking about putting a *'special-radfem'* dash of love into all our meals. These are the comments and thoughts I would have loved to pass-out on behalf of the radfems around their event. I really and truly wish to be helpful in spreading their words around. They typed them out with full knowledge of what messages the words carried. I want society to be able to decide for themselves about radfems.

Let the radfems be known by their words and actions, I say.

That brings me back to the organizer I spoke of at the beginning of this piece. I think its time to introduce her and for us all to get better acquainted. On twitter she goes by @demonista she runs a site called demonista.wordpress.com and describes herself as a *"FREEGAN VEGAN RADICAL FEMINIST, WITH ANARCHIST LEANINGS"*

Her real name is Winnie Small.

On her twitter page shortly before midnight last night she tweeted that the radfem event was still on.

"Winnie Small @demonista 6h
RadFem Riseup! http://wp.me/p3FqZA-1r via @wordpressdotcom #radfemriseup is still on."
Winnie's tweeted article is a short 7 sentence paragraph. Given she is one of the organizers and tweeted it we can come to the conclusion she knows the contents.

"Despite hundreds of threats of death and violence directed at women and at the venue staff, the RadFem Riseup conference IS GOING FORWARD. We are having a great time with some wonderful women, gearing up for a day of presentations and strategy tomorrow. For every threat of violence we receive, another woman wakes up to the reality of the situation. Every death threat strengthens our resolve. We will not be prevented from meeting. We will not be

prevented from organizing. We will not be prevented from rising up."
The author claims there were numerous threats directed at women and venue staff.
Around 1 am last night a tweet by Janelle Flemming informs us that Winnie and the author (lexyjohn) are lying.

Janelle Flemming @janelleflemming
According to a gallery committee member, Beaver Hall Gallery did not receive any death threats #lies #radfem #RadFemRiseUp #sexwork #topoli
As one of the organizers, Winnie would have a history of correspondence with the hosts of the radfem event. Therefore, it would be easy for her to request an email, text a witness statement, or a copy of the evidence to corroborate the claims in the announcement posted by lexyjohn. And if she did have evidence of what is claimed why is it not being broadcast for the world to see? If there were threats made, why haven't the police been notified? If the police were notified why has Winnie or lexy not announced it?

What does this mean? Is the event cancelled, or is it still on?

I find it easy to believe that Winnie and the wonder-womb warriors are still going to have their talks in or around the Toronto area this weekend. I also believe the hashtag #lies used by Janelle in her tweet refuting the claim of threats made by Winnie and the coven of crazy is accurate.

I know that Winnie and the radfem's allegations are without merit and unsubstantiated, and that behind closed doors and left to their own devices the radfems will enjoy discussing and planning their *Menocide play.*

The case for the family union

Neil Lyndon · 7 July 2013 · Archived copy · Original

What follows is the text of the speech given by Neil Lyndon, journalist and author, at the Parity AGM in London on June 1st, 2013.

Let me begin by sucking up to you and say that I honour and admire Parity for its pioneering work; for being resolutely at the forefront of equality between men and women for decades; and for the robust individuality with which Parity has pursued the unfashionable cause of truth and justice on this vital topic.

That's enough of the sucking-up, however. I am hoping today that I might introduce you to a conclusion that you possibly may not have thought about or considered – despite your greatly honoured vanguard position.

As a lifelong, unswerving believer in the cause of parity between men and women, between girls and boys, I am going to argue that, in order to succeed in these adverse times, what that cause most needs is a union like a nationwide trade union to represent the interests of families and everybody who belongs to a family. You could call it The Family Union.

By that I mean a fully established union with branches and a national headquarters that will represent everybody in their place of work and at home, in schools and colleges, in the courts and in Parliament and also act as a pressure group on the political/media establishment and on government at all levels. It could, for a start, be a federation or umbrella group for all the groups and societies that have interests in the field of family life – from the WI to Fathers 4 Justice, from the Mothers' Union to the Grandparents Association.

This pipe-dream (for that is what it is, of course, and most likely to remain) would be the first mass union to be formed since the labour movement rose in the nineteenth and early twentieth centuries.

But instead of representing the interests of one class against others – as did the craft unions – The Family Union would represent the interests of all individuals in families against the interests of government and of capital (those juggernauts which, at present, trundle largely unopposed over the lives of families and are free to stamp upon individuals any demands that suit them).

Over many decades of thinking about gender relations, God help me, I have come to believe that only a body which is constitutionally established to represent the interests of everybody in families – which means about 95% of us – and to represent all those interests equally, can release our age, our society, our culture from the stultifying, calcifying grip of the Marxist-inspired gender ideology and faith that has broadly dominated all interpretation of these issues for the last 150 years and has monopolised it in the last 50 years.

Before we can reach that point, however, we are going to have to trundle ourselves over some familiar ground. We need to fix a point of departure from where we are now in order to reach that desirable – if mirage-like – oasis of arrival.

To that end, I want to begin by asking you to cast your minds back and try to think when did you last hear or read it stated as a matter of fact that one woman in four suffers domestic abuse at the hands of the man she lives with?

Was it this morning on Radio 4's Today programme, while you were eating your breakfast? Or was it in your daily newspaper yesterday? Was it on Coronation St last Tuesday or on the Archers the week before last?

In my own case, this did, in fact, happen just the other day on the Today programme when Sandra Horley, the chief executive of Refuge, was being given the freedom of the airwaves (I don't think the word "interview" should be besmirched in this context) and she came out with that figure yet again – as she has perhaps ten thousand times in the last 30 years – and was not asked, as she never has been in my hearing, "where did you get this figure? what's the evidence? how do we know it's true? What about the gigantic body of reputable research which tells a completely different story?"

We'll come back to that sore and sorry story in a minute but let me take another step and ask you, again, to try to remember when you last read, heard or saw an item of information (whether in the news, an advertisement or a scene in a tv soap) which stated as a matter of fact that, in some way or another, women are routinely paid less than men for the same work?

My most recent brush with this particular canard was last week on Twitter when my feed from the office of the most powerful man on earth told me that, in the USA, women are paid 70 cents for every dollar paid to men.

My reply, by the way, was to ask President Obama if this appalling, indefensible injustice applied to every woman police officer, every female member of the armed forces, every woman teacher or doctor, every female government worker whose pay comes from federal, state or local government budgets? If so, I suggested, all those women should get themselves up a class action and sue the President of the United States from here to kingdom come.

I also asked, incidentally, if profit-minded businesses like Dell, IBM and HP can get away with paying women less than men, why don't they employ only women? Have they overlooked the fact that, if they followed that course of action, they would make 30% more profit? *(see editor's note [1] below)* Don't they have bean counters? Don't they have spreadsheets? What's wrong with those guys? Are they all stupid?

Turning back reluctantly from the White House after our too-brief sojourn in the Oval Office, can I ask you now to try to remember the last time you heard it declared as a certainty that girls are in a position of general disadvantage and need to be supported – "empowered" is the word favoured by Michelle Obama, Hillary Clinton and other similarly disadvantaged ladies – to make the most of themselves in a hostile and unsympathetic world?

I came across that line yesterday. Truly. I wasn't looking for it. I didn't make a note of it. I only remembered it when I was writing this speech and it popped back into my mind.

It came up in an interview in the Financial Times with a young woman who runs a business marketing beauty products. She and her husband have just overseen a launch of their company on the stock exchange so you might guess they are doing all right. She seems to be a well-known person – though I had never heard of her and can't remember her name – so, again, you might imagine she hasn't got quite so much to complain about as, say, a 17 year-old mother of two living in a council flat in Grimsby. But when she was asked to list her enthusiasms, she answered that she was "passionate about empowering girls and young women."

I have frequently replied on Twitter to Michelle Obama and Hillary Clinton when they come out with this complacent, sisterly guff asking why they seem to care only about girls? I would like to ask the same question of this young woman in the FT. Why do people who ostensibly care so much about equality never notice the position of young males, especially poor young males, especially poor males who happen to be black?

Surprise, surprise, no answer has ever been forthcoming from those Olympian heights. I keep getting up in the middle of the night to check my Twitter timeline but, so far, not a peep, still less a tweet.

Yet, if there is one single social group in the western world whose members are spectacularly, undeniably in positions of disadvantage – if there is one class of people who are hopelessly and permanently crushed by inequality in education, employment opportunities, wealth, health and prospects – it is black males of any age but especially those between the ages of 15-25.

It is impossible to be sentient in the modern world and not be aware of this fact – yet not only does it never get mentioned by the most powerful and influential women in the world: I have never even heard it mentioned by the most powerful man in the world, who happens to be a black man. The only times I have ever heard Barack Obama talk about men have been when he was berating men for being feckless, negligent or absent fathers – that old Uncle Tom jive.

I imagine we can all agree that these statements are the routine stuff of our daily lives, almost as common as the weather forecast or the stock market reports.

We are subjected to them so constantly that we may not even notice their frequency, still less might we bridle at

their dubiety, their illogicality or their sheer nasty gormlessness.

As a society, as an age, as a culture we have learned to accept these declarations as articles of an incontestable faith. They must be true because everybody believes them.

In this company, I imagine it will not be necessary to go painstakingly over the fallacies, the contradictions and the implausibilities in these articles of faith.

I imagine that everybody here will, at some point, have asked themselves “If one in four women suffers domestic violence, why do I know so few women (or possibly not even one) of whom this is true?”

Everybody here will probably have wondered why, if the incidence of violent crime is falling in all categories in almost every developed country in the world, the figure for women who suffer domestic violence should have remained unaltered ever since Sandra Horley and her ilk first began to bruit it abroad (they call themselves “the domestic violence sector”, by the way, as if they occupy a subdivision of the economy, like retailing). I imagine that most people here will be aware that, while the figure of two women a week murdered by their male partners (a figure which gets retailed every time the subject the of domestic violence comes up) – while that figure has, in fact, been falling slightly over the last 10 years, the figure for men murdered by the women they live with has risen slightly over the same period so that, today, more than one man a week is murdered.

Both figures are reassuringly minute. You are much more likely to die riding a bicycle than at the hands of your spouse or domestic partner but, as I am going to discuss, the true figures have no bearing on the public mind. Even Iain Duncan Smith comes out with the one-in-four figure and the bugaboo about two women murder victims a week.

(At this point you may feel that I may rest my case; but I shall continue.)

You will probably all have asked yourself why, if women are, truly, paid less than men for the same work in our society, why doesn’t anybody ever initiate legal proceedings under the provisions of the Equal Pay Act and the Sex Discrimination Act? Those acts have been statute law in this country for 43 and 38 years respectively. They specifically outlaw paying people of different sexes different rates for the same work. If this outrageous and indefensible discrimination is still happening in the 21st century, you have to ask what successive Directors of Public Prosecutions have been doing with their time.

Similarly, we must ask ourselves why, if girls are so uniquely in a position of disadvantage in our culture, why do they so spectacularly out-perform boys at all levels of our education system?

Parity, I know, has devoted considerable thought and research to these questions and I am sure there is no need here to labour over the evidence which demolishes that heap of fallacies.

Not least of the reasons why there is no need is that there is no point.

The evidence – plainly – has no bearing at all on the beliefs. It doesn’t make the slightest difference. The creed which underpins these articles of faith is not susceptible or pervious to reason, proof or the rules of evidence. It is not a matter of argument. As it was put to me by the woman with whom I was living in 1970 – and who was an ardent early adopter of the modern feminism that was emerging at that time – “this is an argument you cannot win”.

To enlarge and support that civilised observation (whatever happened to the Age of Reason? whatever happened to the rules of evidence?), take a look online at an interview on Israeli tv with Professor Murray Strauss of the University of New Hampshire – one of the world’s leading authorities on the subject of domestic violence. Professor Strauss says that more than 230 impartial, peer-reviewed scholarly studies now exist to prove that, where domestic violence occurs, women assault their partners with the same frequency as men.

When asked about the reaction he encountered to this information, he replied “Generally, people simply refuse to believe it. They say it simply can’t be true.”

That response – surely we must all know and agree – is what we are up against. People refuse to believe the

evidence that contradicts the established feminist faith of our age. They will not countenance it. They simply will not have it.

This is not just an argument you cannot win. It's an argument you are not even allowed to start.

Take votes for women. It is such an unquestionable item of faith in our age that the extension of the franchise to women in 1919 resulted from the efforts and the sacrifices of the Suffragettes that it is actually a form of delinquent heresy to question or to doubt that truth. You are allowed – encouraged – to doubt the existence of God; you can question the utility of the monarchy; you can air doubts about the even-handedness and the probity of the police. But you question the role of the Suffragettes at your peril.

It is a truth so universally acknowledged that the Suffragettes won women the vote that you won't find one person in 100,000 who questions it. At my little daughters' primary school, children are indoctrinated in that belief before they have even been introduced to the cardinal articles of faith of the world's leading religions.

So, if you ask people how many men were enfranchised by the 1919 Act, they will look completely bewildered, baffled and reply "none, of course". Do try this at home. I have never known it to fail. If you tell somebody that more men than women got the vote in 1919 and that most of the men who died in the First World War were not entitled to vote, the person you are talking to is likely to look as if the world has slipped violently under their feet. If you ask them what was the majority in the House of Commons in favour of this reform (answer: 10 to one) and ask how many women were sitting on the benches of the House of Commons at that moment, you will witness a whole world of certainty disappearing down the plughole.

The reason for this dismay is obvious.

If it is true that opposition to votes for women was a fringe position by 1919 and if it is true that the extension of the franchise to women had been, throughout the previous decade, the most widely supported reform movement of the last 200 years (and both of those positions are thoroughly tenable), then the whole idea of a system organized by men for the benefit of men and designed to inflict repression and disadvantage on women – that entire notion of patriarchy which dates from Rousseau and Engels and which has underpinned all our thinking on gender issues for the last 50 years– goes for a burton. It's dead in the water.

That's why you can't get this argument started. Because it ends in the ruin of the feminist orthodoxy. That edifice of intolerance and of sexist spite, built on a marsh of shifting half-truths and a miasma of misperceptions, comes crashing down as soon as you rest a finger of scepticism or impartial inquiry upon it.

How can it be a patriarchy when it includes disadvantages for men – or are we going to say that getting a second-rate education, being passed over for employment and being deprived of your own children by legal process is some kind of advantage? How can it be a patriarchy when every major change and reform in the lives of women in the last 150 years has been initiated, supported and encouraged by men – from John Stuart Mill to David Steele? If you look at the record of change for women, it is self-evident, transparent, incontestable that this long history of change has taken place with the active agreement and consent of men who have, on the whole, adapted remarkably easily to the new order that has come into being.

So – our society can only be called a patriarchy through an act of wilful denial of reality. But too many people in our time now owe their positions – their status, their income, their honours. their self-respect – to the feminist orthodoxy to allow it to be demolished. I'm not just talking about Jenni Murray of Woman's Hour or Polly Toynbee of The Guardian. I'm talking about pretty much everybody in the media/political Establishment of the western world – politicians, journalists, editors, current affairs presenters on tv and radio, university teachers, lawyers and judges. doctors and social workers – all are required to bend the knee to this orthodoxy and all do so with uncritical promptitude. From the Huffington Post to Le Monde, from the Old Bailey to our girls' primary school to the pulpit in your local church – all public officials and representatives of public opinion have surrendered to this body of belief and pump it out at the turn of a tap.

To demolish that orthodox faith – that pernicious, poisonous, parasitic creed – now by frontal assault would require an upheaval equal to the Protestant revolution. That simply isn't going to happen – or, as was once famously said, I'm a banana. Change isn't going to be achieved by reason. This is an argument you cannot win, after all. It can't be effected by appeals to justice. It can't be achieved through the protests of those afflicted by manifest injustice. See what has been the fate, over decades, of Families Need Fathers or, more recently, Fathers 4 Justice – scorn, derision, neglect, marginalisation, ostracism.

The only way that I can see to make progress beyond this antique ideology – the last surviving remnant of the totalitarianisms of the twentieth century – is to by-pass it, to outflank it, to go around it, to surround it with the active interests, actively expressed of the majority of people and thus to isolate it, to cut it off, starve it of influence and allow it to wither and die.

That's where The Family Union comes in (at last, you may reasonably sigh). A body which represented the interests of all children, all young people, all parents, all grandparents – and which assumed, as a constitutional obligation, that all of those interests were of equal importance – could not only be impervious, indifferent to the odious feminist orthodoxy. It could actually make a difference.

The most encouraging sign I have seen in recent years came in the unlikely setting of a supermarket car-park in Gateshead. A clean and tidy family estate car was being backed out of a parking space by a smartly dressed old lady and in its rear window I saw the sticker "Justice for fathers in divorce."

It seemed most likely to me that the driver was a mother and grandmother and I guessed that she and her son were being forcibly estranged from their own children and grandchildren through the operations of the family courts. Here, I thought, was a real breakthrough moment.

If grandmothers could get up in arms and start demanding justice in the courts, it might actually come about. If mothers could get together and start insisting on equal treatment for their sons at school – if they started insisting that their boys should not be treated as primitive barbarians, if they started demanding male teachers in equal numbers with female teachers (as is now happening, I believe, in some parts of Germany) – who would resist them? Not David Cameron. Not Michael Gove. Not Ed Miliband. Not even – I bet – Harriet Harman.

The people with the power in our age – as I have argued many times before – are women. In previous ages, the people with power supported the claims of those who were powerless.

Men initiated, encouraged and saw into law the reforms that changed the position of women. White people in the USA dedicated themselves to reforms to make black people better off. The white nations of the world combined to force the apartheid regime of South Africa to abandon its racist rule.

Women ought – I submit – to feel an obligation today to repair the inequalities and the injustices inflicted on boys and men. Western women in the last 50 years since the advent of the Pill changed everything are – surely – the most privileged and the most fortunate human beings ever to have existed on the face of the earth.

The first to be free to enter education and employment on equal or better terms with men, they are also the first ever to be able to control their fertility infallibly and, if they make a mistake, the first to be able to correct it simply and safely. The first to be legally entitled to divorce on preferential terms, they are also the first to be free to choose their own sexual lives without guilt and the first to be free to wear whatever they want – or nothing – without legal consequence.

Women owe it to boys and men, I would say, to use their influence and their power to make males equal in our own time, in our own world.

However, they won't do it, at present, because everybody in every office of state and every position of influence believes, instinctively, that the interests of women are paramount and that, if anybody is suffering disadvantage by reason of gender, it must be women. They will ask: what's in it for women to make things better for men?

Answer: the benefits of The Family Union.

The only way that I can see that change might be initiated by women to benefit men is if they can see those changes, also, to be in their own benefit.

If women can be persuaded that is actively in their own interests to make fathers equal in family law and life, then surely it must happen?

If women could cast off the eye-patch of feminism and acquire a binocular view, they might see that their own careers are being impaired and their earning potential reduced by having to take time off work when their babies are born and their children are still little, while the fathers are expected to remain at work, then – surely – they would use The Family Union to campaign for men and women to have equal time off work (in my view neither mother nor father should be expected to work full time before a child is three)?

Surely, surely, mothers of sons would feel that they were being better mothers if their Family Union insisted on reforming the practices of our national education system and made boys equal with girls at school? Surely grandmothers would feel that they were doing the right thing by their grandchildren if, through their membership of The Family Union, they required the courts to treat their own sons – the fathers of their grandchildren – equally in divorce proceedings?

Those reforms would, decidedly, be in the own interests of those women. Feminists would therefore have nothing to complain about (will any of us ever live to see such a day?). But to achieve those reforms, those equalities, requires a body with power which will act in everybody's interests equally – that is, observing the principles of parity.

Ladies and Gentlemen, I give you The Family Union.

Shall we get it going? Shall we all sign up? Right now?

Some hopes.

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Editor's note:

[1] Mr. Lyndon's figure of a 30% increase in profits is best viewed as a rhetorical flourish but cannot be established mathematically. The level of profit increase is indeterminate and depends on lots of other factors. Assuming the bogus pay gap had some validity, then if a company went from all male to all female, their labor costs (not profits) would decline by 30%, true, and this cost decrease would improve the profit picture. If they went from some male to all female, the decline in costs would be less than 30%. In terms of profit, though, they might double or triple their profits, or even turn a loss into profitable gain, but the level of those gains cannot be stated as 30% except perhaps by some random accident. In a company with few women employees and massive labor costs relative to sales, the increase in profits seen from changing to an all-female staff could be vast indeed, verifying Mr. Lyndon's insight that the supposed pay gap is a ludicrous notion.

India decides feeding men doesn't matter

Anil Kumar · 7 July 2013 · Archived copy · Original

[box]In India, 40% of people earn less than 2 dollars a day. If we normalize it using purchase power parity (PPP), then it would be less than 10 dollars a day in the USA. So, the current center-left Congress Party ruled government started a law called Food Security Bill, which is basically a food stamps act. The government plans to provide free or subsidized food to almost 67% of population of the country. India is not an importer of food as it produces enough food due to its tropical weather, good quality agricultural land, and rivers. Still, the government will spend more than 21 billion dollars in a year to run this Food Stamps program. This is the largest such program in the world. The president of India signed this ordinance, which has to be ratified by the parliament in next 6 months.

The law says that the eldest woman in the household will be the only official recipient of the food for the family. If a poor man wants food, then the eldest female member of his family has to show her biometric- identity card called "Aadhar card" and receive the food on his behalf. She will decide how the food will be shared in the family. As many poor people in villages still live in join family households, this creates a very dangerous situation for elderly men. For example, if a 30-year old woman is the eldest woman in a joint family household, she can easily deny this benefit to the old father-in-law and starve him, as she is the only recipient of this food. Even her 35-year old husband will have no say in it. This form of elder abuse can extend to the younger woman blackmailing the old man to transfer the farm land or house property into her name. Blackmail by women using law and policy designed for their protection is not unprecedented in Indian culture, with the results hitting extended family and even very young children. Last year, 13000 male farmers committed suicide in India, and poverty is not the only reason.

Patriarchy and Matriarchy coexisted in India for ages. Now, the government has officially declared that the Indian Family has to be headed by a Matriarch. When this law gets implemented through the Government's public food distribution system, it will define only women as recipients and one will only see women queuing for food. The woman will also have the freedom to sell the food that she receives and no man in her family can question her.

The law will cost the equivalent of 21 billion US dollars to Indian tax payers. Purchase power parity (PPP) conversion varies widely inside India between urban and rural areas due to huge rich and poor gap. Because of the difference in purchasing power, the ultimate gain for poor people will be disproportionately high. Their collective benefit will be the equivalent of more than 100 billion US dollars, based on the rural India PPP conversion factor of 5. All that food and money will go to women, both young and old.

International feminist economists have already defined women as the predominantly poor in the world, notwithstanding the fact that 13000 farmers have committed suicide in India last year or there are more homeless men than women in India. India's Prime Minister is an Oxford Educated Economist and a feminist ideologue. These feminists do not want the poor men to receive support from government as they have already defined only women as poor. A poor hungry man can't go to a government public distribution agency and ask for food. He has to get a woman from his family or he has to produce detailed government documentation to prove to the corrupt officials that there is no woman in his family and he is a single old man. The semi-literate helpless poor men will not able to cross this big bureaucratic hurdle. Instead, they will starve and die.

The government claims that this food stamp law will improve the country's Human Development Index. Of course, it will. This index is created for the United Nations Development Program by two white knight economists from the Indian Subcontinent. This will also improve India's rank in Global Gender Gap Report by World Economic Forum, which also paints poverty as oppression of women. The life expectancy gap is a major indicator of gender parity in this method of ranking. If 200 million poor elderly Indian men die of hunger much earlier than poor women, then India will celebrate as it gets a better rank in Global Gender Gap report.

References:

1) http://www.dnaindia.com/india/1856669/report-cabinet-clears-ordinance-to-implement-food-security-bill

2) http://en.wikipedia.org/wiki/Human_Development_Index

3) http://en.wikipedia.org/wiki/Global_Gender_Gap_Report

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Debate: is feminism hate?

Karen Straughan (aka GirlWritesWhat) · 8 July 2013 · Archived copy · Original

Editors' note: Some time back, AVfM published Debate: Is Feminism Hate? At that time, Karen Straughan promised a second response in the debate – and here it is. It is a lengthy piece, but like Karen herself, it just keeps getting better, so hang in there.

To Russ Lindquist:

Way back, you sent me a message with a link to a video you'd done on why feminism isn't hate. The video is over 2 hours long. I hesitate to think that's a rebuttal. That's more like attrition. More about that in a minute.

You've since made at least one video (perhaps more, since the one a friend just sent me was "round 6"). In it, you claim you've won the debate, reasoning that since I hadn't responded to any of your videos, it's obviously because I "can't" refute any of your points. Well, regarding your follow-up videos, I really can't refute points I'm not made aware of, can I?

A handful of friends of mine did watch that first video– remember, the only video of yours on this topic that I was even aware of until just a few days ago. They mentioned a few of the points you make in it (all of which I've rebutted before, in blog posts or other videos, or in general discussions online), but the consensus among them was that it was not worth the time required for me to watch it. Their characterization of it was that it was rambling, unorganized, meandering and largely irrelevant to the topic. Now, I'm a busy person. I have three kids, a job, two other businesses I run. Even though you claim in your video that I'm making a living from Men's Rights stuff, I'm really not. I have other things on the go, and other responsibilities. So I'm not going to devote any time to watching that first video, and I'm going to address specifically some of the things you said in this latest one.

Now, you're welcome to think whatever you want of me for not watching your first video, and you're welcome to feel as dismissed and insulted as you like about it. All I can say is that I get regular complaints about the length of my videos, but one thing I do to alleviate that problem is that I almost always script them. Which is, oddly enough, the part you left out of your criticism –you went so far as to cut a clip of me off mid-sentence to do it– to make my decision to not watch or address your video seem arbitrary or cowardly rather than informed, and my criticism of your video's length seem unfair rather than justifiable.

As an aside, this video is indeed scripted.

Also, what you characterized as me "getting a pass because I'm a woman", in other words, that I have yet to prove the resolution, but am seen to be winning (or a shoo-in) by viewers, is premature at best. Your characterization of me as somehow feeling like I've proved the resolution, and that's both misinformed and uncharitable. I wouldn't call it an ad hominem–I'd call it jumping the gun, going off half-cocked, doing a victory dance when the ball's still at the five yard line.

The truth is, scripting, shooting and editing these videos takes a lot of my time. The research takes time, and I do more edits and rewrites on these things than I ever did in my published fiction. I've been working on this particular script since Wednesday, and it's now the following Monday. "Two hours I spend!" you say, "and all I've gotten is ten seconds back from her!" I've spent over 8 hours on this response alone, probably closer to twelve, and I haven't even shot it yet. I spent at least 6 hours on each of my responses to Danielle (which is why I wasn't sure I was going to address any of her other specific points before concluding). I'm sorry you all had to wait, as I've built my case, but it's just the way it is.

And I found it really bizarre that you repeatedly state that my that my video responses to Danielle were irrelevant to the question. The purpose of me addressing the points I addressed in Danielle's video– building a case. Because feminism describes the system –you know, "The Patriarchy"– both historically and presently, as being based on the subjugation and oppression of women as a class, and as inherently misogynistic. If that's not how the system

operated or why it operated the way it did, if women's issues were commonly addressed and women's problems alleviated by that system once women could agree on them and what solutions they wanted, and once that became possible, then it's never been a system based on the oppression and subjugation of women, has it?

And then you go on to characterize my entire body of work as that of a "false mommy idol", and mock the people who follow me. You opine on this at some length. That's awesome.

And given that, I find it curious that you took such a huge issue with the tone I used in my video responses to Danielle Paradis. As in, I sounded condescending and dismissive, which I'm sure I did, because I was. You then appeal to consequences, warning me that Danielle is a moderate, but being so poorly treated by someone like me might compel her to become radicalized.

This seems absurd on its face. If she's a moderate, she's one who belongs to feminist groups that have organized efforts to deface and tear down other groups' posters to keep opposing viewpoints from being seen or heard, and is also the kind of moderate feminist who subscribes to the Femitheist's channel. From that (among other things), I'm almost positive her mind is closed to the ideas I presented in my responses to her as the mind of a creationist is to any argument in favor of evolution.

Given that, my strategy was not to convince Danielle Paradis of anything, especially not to rethink her belief system, but to demonstrate to as many people as possible how simplistic, childish and unsupportable her belief system is.

And what I really find curious is that you took issue with me calling her typical. Because she is typical. She even called herself typical, in so many words, in the sense that she –like pretty much every other feminist she's aware of– believes that women have historically had the short end of the stick.

More than that, explain why it should matter to me or to anyone if my tone sends her stomping off to get herself radicalized? In my view, radical and mainstream feminists differ only in their degree of commitment to acting on their shared belief system, and their ability to be identified by the public as people not to be trusted. It's the belief system and its theoretical model I'm interested in dismantling, I'm not that interested in redeeming individual feminists.

That said, you really don't seem to have a lot of respect for Danielle, if you think she's incapable of prioritizing arguments and reason over delivery. You seem to think that she can't separate herself from her belief system in such a way as to differentiate an attack on feminist theory, or on her beliefs, or her arguments, from an attack on her as a person. She's not a defenceless child, Russ. And you're not a hero for treating her that way, or for suggesting that she's so emotionally frail she's likely suffering from Stockholm Syndrome from a barrage of nasty, trolling comments that she could have easily ignored.

I mean, you even said that what made you want to join her team was that I was mean to her. Not that she was right. Not that what she said was valid. But that she was "respectful" and I was "mean".

Frankly, if you respected her, and you were of the view that she and other feminists were misinformed, misguided or the innocent victims of other people's lies, as you've suggested, repeatedly, you'd have corrected her, rather than defended her. Allowing someone to labor under a misconception because you want to spare their feelings is a dishonor you commit upon them. All you seem to be interested in doing, however, is indulging her ignorance.

You do seem to have a little more respect for me. You're not interested in protecting me from perceived insults–you're actually one of the people flinging them. Thank you for that, sincerely, because at least I know you're not humoring me, or indulging me, or acting out of some assumption that as a woman, I can't handle a little meanness.

The tone argument holds no water with me, nor does any reference by you or anyone to what people say in my comment section. What is below the line is NOT my responsibility. What the individuals who make up my subscribers and viewers do with their own fingers and their own keyboards elsewhere is also NOT my

responsibility. I have a pretty strong non-censorship policy at my channel and blog, one that radical feminists like NocturnusLibertus (another buddy of Danielle's) seem happy to take full advantage of. I get regular messages from my subscribers to ban people like them, and I refuse to do it, even when they're being abusive.

Now, are you going to imply that it's Danielle who is responsible for what her friends, viewers and subscribers say on my channel and elsewhere? More than that, are any of the people crapping on each other in the comments interfering with anyone else's ability to view the videos in question, the way a disruptive audience at a live debate would? Why are viewer comments even a thing to be addressed in this context?

On this same topic, was Danielle actually "respectful" in her response?

Her tone was, and she didn't use any slurs or bad language. Her points, however, were glib, hackneyed and lacked any real analysis or investigation–just statements to be taken at face value. And then there's the matter of her clear statement that her video should not be viewed as "opening arguments", but as the entirety of her rebuttal, and all she had to say on the matter. A drive-by, as it were. A way of dismissing off-hand Eric's proposition while absolving herself of any duty to empirically or logically back up her own.

That's not "respectful", Russ. That's actually much more dismissive than I've been toward her, and it shows a lack of regard for the debate question, her opponents and the audience. In light of that, her pleasant tone was quite the manipulation. And you fell for it, didn't you? You're here, fighting her battle for her, and taking any downvotes and criticism of her, on her behalf. For a guy who could write the song, "Let her die", you sure seem willing to jump in front of a bullet for a cute girl with a soft, pleasant voice and hurt feelings.

Moving along: you criticize me for making two longish videos that addressed "nothing to do with the resolution that feminism is hate". But here's the thing. Danielle made several points in her video as, I'm guessing, evidence that feminism is NOT hate (which they really weren't evidence of anything). My FIRST job as a debater was to take those points and demonstrate their lack of validity. Demonstrate that they can't be used to prove or refute anything because they're either missing half the picture, or essentially bunk. As an example: say, a creationist claims that the fact that DNA is made out of cotton candy is obvious proof that God created the universe and all life within it. A debate opponent can't just let the "fact" that DNA is made of cotton candy stand–he got to spend some time disproving the assertion upon which the creationist's argument rests. And the more deeply entrenched that creationist's argument is in the public zeitgeist, the harder the opponent has to work to dismantle it.

See how that works? She says, or implies, that Feminism is not hate because of A, B and C. And then I come in and say, but feminism's analysis of A, B, and C are biased at best, completely invalid at worst, therefore you can't use A, B and C as proof of anything. Do you expect someone in a debate to allow invalid arguments made by an opponent to stand as fact? Really? My refutations of points SHE made are "red herrings"? If that's the case, her entire video was one big red herring.

You seem to be really agitated about it, actually going so far as to intersperse clips of my refutations of specific arguments she made, with the text "therefore feminism is hate"? as if that's ANYTHING like what I was saying. David Futrelle, the king of quote-mining and putting words in people's mouths, would be awfully proud.

And then you go on to do the exact same thing you accused me of doing, but with less excuse, since you're not even rebutting an argument I made. Because the question was not the one you saw fit to repeatedly address in your latest video, and which a friend of mine mentioned was a recurring theme in your first: "Are feminists necessarily hateful?"

You and I and everybody else on the planet is going to know, the answer to that is "no", or at least, "no more hateful than anyone else". But by raising the issue that many feminists are likely misguided or misinformed, and therefore not acting out of hate but out of ignorance, you are simultaneously dodging the REAL question, and essentially necessitating I address the sticky business of exactly what feminism is.

Belief system, or label?

Is feminism a belief system, or is it simply a label? Is it a set of theories, or is it a group of individuals? Is it a pursuit of women's rights, or is it a worldview?

One commenter on this last video of yours suggested that the best way to refute my argument would be to convince people that feminism is a movement, rather than an ideology. He said that if one could define feminism as "the movement for the rights of women" rather than as the ideology associated with it, that would be proof that feminism isn't hate. I suppose because not all feminists hate men.

Unfortunately again, the question was not, "are feminists hateful?" nor was it, "Is the feminist movement hate?" nor was it, "Is advocating for women's rights hate?" nor was it, "Has feminism done anything not hateful?" nor was it even "Are hateful feminists misguided in their hate?"

The question was, "Is femin**ISM** hate?"

According to dictionary.com, an "ism" is a distinctive practice, system or philosophy, typically a political ideology or an artistic movement. Synonyms include "doctrine" and "theory". The Merriam Webster dictionary defines "ism" in two ways: 1) a distinctive doctrine, cause or theory; and 2) an oppressive and especially discriminatory attitude or belief.

OMGoodness! Feminism fits all of those!

Unfortunately for me, "cause" and "practice" are not ideologies, theories or belief systems.

Fortunately for me, however, neither of those definitions is relevant in the case of defining feminism, or differentiating it from non-feminism.

Because feminism is NOT the only platform from which to practice advocacy in the cause of the rights of women–there are several other groups and individuals who lobby on behalf of women's rights.

Phyllis Schlafly and her allies, for instance, were instrumental in blocking the ERA [Equal Rights Amendment to the US Constitution], arguing that the ERA would give women no rights they didn't already have, but would take away rights, exemptions and privileges they enjoyed as women. It would have, in fact, removed rights women had, and conservative women's success in blocking the ERA preserved those rights.

Now correct me if I'm wrong, but I'm almost positive that Phyllis Schlafly and her buddies would never be described as feminist, even though they did as much to protect women's rights as any feminist ever has.

Conversely, it's altogether possible to describe feminists' fairly consistent (at least when people are looking) support for the ERA as advocating an erosion of the rights of women–that is, they are supporting an amendment that would remove rights women currently have, that would make VAWA [Violence Against Women Act], and women-only scholarships and affirmative action unconstitutional. So clearly, they're not simply the movement "for the rights" of women.

Moreover, MRAs [Men's Rights Advocates] also fight for women's rights–most commonly women's right to be fully accountable and responsible for their actions and decisions, women's right to be treated as capable of self-sufficiency, their right to be subject to the same legal status as men, and their right to be not be subject to discrimination under the law.

And again, I'm almost positive the MRM [Men's Rights Movement] is not the same thing as feminism.

Hell, we can't even define feminism as the movement for equal rights for women, since they have a consistent record, in practice if not in rhetoric, of protecting the rights women enjoy that men don't, and interfering with efforts toward equalizing the treatment of men and women under the law.

So what does that leave us with, if not the ideology?

It leaves us with the absurd necessity of considering feminism a label attributable to Phyllis Schlafly since she advocates for women's rights, and anti-feminism a label attributable to the membership of NOW who (claim at

least outwardly that they) advocate the removal of rights women currently have. It leaves us with the bizarre necessity of saying Paul Elam of A Voice for Men is a “better feminist” than the feminists who wrote VAWA, because he advocates equal treatment of men and women under the law.

And it leaves us with the strange conundrum that MRAs are the only “true feminists”, as they advocate for full equality of rights between men and women, while feminists themselves focus most of their real-world activism on protecting the rights women have that men don’t, and in maintaining a system that treats men and women unequally socially, politically and legally.

Feminism is not a practice. It’s not a cause. It’s not an idea. It’s not a group of individuals who share an idea in common. It’s not a handful of ideas or concerns or causes.

It’s an ideology, a system of beliefs, a set of theories that includes a model of what society looks like, how it operates, why it operates the way it does, and how men and women coexist within that model. This set of theories is feminism.

By keeping the focus not on feminISM but on individual feminISTS, you’re not just deflecting, you’re rendering the concept of feminism so murky, it can’t even be defined. Even if feminism itself can be defined based on a shared ideology, by framing it in the context of individuals rather than the collective, or the core beliefs, if even one feminist disagrees with one of the primary and widely accepted tenets of feminist ideology, feminism becomes purely ephemeral and unassailable–attacking it becomes, as someone on reddit once observed, like swordfighting a fart.

I’m not interested in swordfighting your fart, Russ. I’m going to assert that feminism is an ideology, based on a set of theories: its foundation being the unifying (false) paradigm of The Patriarchy, and whose theoretical offshoots include Male Privilege, Female Oppression, Patriarchal Domestic Terrorism (otherwise known as the Duluth Model) and Rape Culture.

It really doesn’t matter what any individual calls themselves–I can call myself a Christian and believe in Odin, and I can call myself a Buddhist and take every word of the Bible as gospel. This does not mean that Christianity is a set of beliefs built around the Norse gods, any more than Buddhism is based on the the New Testament. And while different sects of Christianity might differ on certain aspects of faith, a Catholic is just as much a Christian as a Baptist or a Lutheran, because they subscribe to the core tenets of the ideology.

Feminists will also subscribe to the core tenets of their ideology, which I named above. If they don’t, then they’re not the people we’re discussing in this debate.

Feminism is an ISM. And its core tenets are available for pretty much anyone to learn.

All that aside–you know, the question of defining feminism, clarifying and solidifying the debate question, your objections to my tone, the issue of your fallacious appeal to consequences, you have, in your comment section, placed me in something of a bind.

Any debate with YOU on this topic is going to be muddied by your assertion that, what the Nazis did to the Jews and what they believed about the Jews, could not be necessarily used to prove that nazism is hate.

I assume you would consider that line of reasoning to be valid when applied to feminism, and I’m absolutely prepared to grant you that point.

However, I would argue that regardless of how justified a person might believe something like genocide to be, hate is a necessary ingredient to convince psychologically functional human beings to exterminate an entire population of other human beings. One must not only see the target group as subhuman, one must see them as subhuman and a threat deserving of death. Hate, justified or misguided, is kind of a requisite.

A Nazi or a Hutu or an Islamic Jihadist doesn’t kill Jews or Tutsis or Westerners because of policy. They do it because they are driven by psychological conditioning to hate the target group. They have to hate, or be convinced

to hate, if they're not going to be overburdened with guilt and trauma by their actions. This is why so much of the rhetoric preceding genocides is designed to dehumanize and vilify the target group–they're scum, they're vermin, they're monsters, they're beasts, they're demons, they're dogs, they're rats, they're a disease. Never does or lambs or kittens, mind you–always something both subhuman, and a threat to humans.

Whether that hate is "righteous" in their minds, based on information they've been exposed to information that's been concealed from them, or whether it's purely rational, a psychologically functional human being does not kill masses and masses of other human beings because it seems like a good idea, or because someone tells them to, or because it will benefit them a little bit, or even because they see the other as inferior. They do it because they've been conditioned to hate the target group, and that hate is based on a combination of the perceived threat posed by the target group, and the learned view that the target group are subhuman.

And here, finally, I'm going to address the debate question: Is feminism hate?

And to do that, I'm going to ask that age-old question: WWHD: "What Would Hitler Do?" Because there IS a way to define Nazism as hate–if you can prove that the set of beliefs and ideas, and the antipathy and acts it engenders, persist in the face of solid contrary evidence.

Hell, one could even argue that it is not UNTIL solid contrary evidence is presented, considered and discarded in favor of the now-debunked belief system, that it even becomes primarily an ideology based on hate.

Let's consider this hypothetical scenario: It is a common belief that black women often murder, cook and eat children. Black men assist or enable their women in this practice. It's an abomination. It's inhuman. And a danger to everyone around them. Research tells us this is not a practice engaged in by ANY other group of humans. It feels right to hate black people for engaging in such barbarity, and to consider them less than human because of it. It's only justifiable to discriminate against them, legally and socially, to preëmptively attack them for their historical and future atrocities, and to protect ourselves at any expense, and our children, from this monstrous practice that is unique to black people.

And then we're presented with evidence. Irrefutable evidence. Empirically sound evidence. And that evidence shows either that A) all people of all ethnicities engage in this practice to a similar degree, or that B) black people do not commonly engage in this practice at all, and that the data behind the misconception was biased, falsified or methodologically unsound. Either way, blackness and baby-eating are not connected in any way.

What Would Hitler Do? I don't know.

What I do know is that when feminists, influential or otherwise, are presented with solid evidence demonstrating that domestic violence is NOT, in fact, a sexually directional behavior, that it is NOT consistent with their unifying theory of The Patriarchy, that women are actually MORE likely to be violent toward their partners than men, that men and women abuse their partners for the exact same reasons, that women are MORE likely, in fact, to engage in coercive control of a partner, that women are NOT much more likely to be injured or killed by a partner, that mothers are MORE likely than fathers to abuse children, that unilateral violence is 50% MORE likely to be female-perpetrated than male…

Well, what those with any power –those most invested in the ideology– did, in response to that solid, contrary evidence was to engage in boycotts, censorship, intimidation, terrorism, death threats, blacklisting, information suppression, denial, dismissal, shaming, false accusations, and cover-ups. And the ones who didn't, who said, "hey, wait a minute. We need to look into this," they were excommunicated.

Case 1) In California, feminist-inspired domestic violence mandatory arrest policies enacted in the 1980s led to a 37% increase in arrests of men and a 446% increase in arrests of women. That's some pretty solid evidence right there, especially when taken in conjunction with the then-multiple studies on DV that showed gender symmetry. Within a few years, however, feminist legal experts had written and successfully implemented predominant aggressor policies which prioritized relative height, weight, strength, AND patriarchal/feminist models of domestic

violence (Duluth again), over inconvenient matters such as “who is the abusive party?” They essentially adjusted policy to make outcomes conform to their theory, rather than adjusting their theory to conform to reality. And conform the outcomes did–arrest rates returned to normal: at least 85% male, at least 1/3 of which would have been victims.

Case 2) In Ontario, a recently penned feminist report on domestic violence, cited data from Statistics Canada [hereafter, “StatsCan”]. In her report, the author transformed the data from the StatsCan report to reflect feminist ideology. She reported that about 1.2 million Canadian women had been abused by their partners in the past 5 years, even though the StatsCan report clearly indicates that that 1.2 million refers to “Canadians” including 601k women and 585k men. Not only are this feminist grad student and her feminist supervising professor essentially doubling the number of female victims, they’re erasing male ones–portraying domestic violence as sexually directional when it’s anything but.

Ignorance is no excuse in either of these examples. These feminists weren’t ignorant of the facts–they wanted to keep the public ignorant of them. It’s no excuse for the treatment of Erin Pizzey by the feminist establishment in the UK, who were so angered and threatened by her assertion that women are as violent as men in their relationships that they subjected her to a campaign of bomb threats, death threats to her, her children and her grandchildren, and finally killed her family dog when they couldn’t get to her. It’s no excuse for taking data from tables and not just ignoring the actual numbers, but lying about them, so you can inflate the number of female victims and cast all the perpetrators as male.

Why would feminists do this? And keep in mind, it’s not like they chose to merely persist in their belief system even when evidence proved it wasn’t consistent with reality, they didn’t just ignore the evidence and go on their merry way. They actively suppressed the evidence, misrepresented the evidence, attempted to keep that evidence from public and government scrutiny, threatened and blacklisted researchers to prevent them from finding more evidence, and the moment that evidence began being reflected in arrest rates, they actually changed legal procedures so that arrest rates would conform to their theory.

And while I would agree that lots of people cling to indefensible but dearly held theories despite mountains of contrary evidence, I think it behooves us to examine what specific elements of their theory it was that they went to such arguably criminal lengths to protect from scrutiny or challenge.

Here’s what they theorize: Domestic violence is a microcosmic reflection of a system which is based on female subordination and male dominance. Violence, oppression, coercion, domination and abuse are integral aspects of masculinity, and behaviors not just normalized and reinforced by The Patriarchy, but intrinsic to it.

The negative qualities that make people beat up their partners are not human qualities, they are masculine qualities, and they are an integral part of how masculinity and femininity interact under The Patriarchy, a system where men have always held power.

So as you can see, the element of feminist theory that feminists were driven to death threats, blacklisting and violence to preserve, was *the very element that makes hating men morally justifiable*.

Robin Morgan said it herself: Man-hating is an honorable and viable political act–the oppressed have a right to class hatred against the class that is oppressing them.

And if men aren’t that way–you know, aren’t violent, oppressive, coercive, dominating and abusive toward women, at least no more so than women are toward men–then all of a sudden it’s no longer justifiable to hate men, is it? Feminists have spent almost 40 years concealing evidence that contradicts the specific misconceptions that give women the right, as a class, to hate men, as a class. They’ve perpetuated stereotypes that violence, aggression, and abuse–especially of women–are “normal” male behaviors, encouraged and abetted by a culture that is shaped by male-dominance, in the face of evidence that men are no more shitty in their behavior toward women than women are in their behavior toward men.

Why would they do that, if they didn't want people to hate men? Or if their hatred of men didn't inform their attachment to the aspects of their theories that expressly justify it? Why is it that the facets of their theory that directly connect the most harmful behaviors of humans to maleness and maleness alone, why is it those are the very ones they're prepared to engage in terrorism to preserve?

Asking which came first, the theory or the hate, is kind of irrelevant. It was the misandry-engendering parts of the theory feminists were willing to maintain, by threatening and blacklisting researchers, and then rewriting law and policy such that actual victims of domestic violence would be sent to prison if they're male, innocent men would be stripped of their homes and children, and violent female perpetrators would walk–with full custody of their kids, no less. Those facets of the theory are the most adamantly defended by those in control of the narrative.

How about another hypothetical scenario:

Hispanics are known to commonly commit serious assault, especially sexual assault. In fact, 99% of the rapes of all women and 99% of the sexual assaults on all men, are known to be committed by Hispanics. Though efforts have been made to integrate Hispanics into the culture, to socialize them away from this violent behavior and instil in them the values important to whites, blacks and Asians –most notably an ethic of empathy– the problem isn't lessening. In fact, more people than ever are victims of Hispanic sexual violence–in the 1970s, 1 in 8 people were victims of Hispanic sexual violence, but now the number is 1 in 3. This must be a problem endemic to Hispanic culture or genetics. It's either inherent or culturally intractable. They're monsters, when you think of it–violent, cruel and sociopathic, begetting more violent, cruel sociopathy with each generation. It's therefore entirely justifiable to mete out harsher penalties when they commit sexual violence, to arrest them anytime a non-Hispanic has ever felt threatened by them, to reverse the burden of proof in sexual assault cases involving Hispanics, and even to propose to confine them to certain areas after 9 at night.

And then we're presented with contrary evidence. Empirically sound contrary evidence. That evidence demonstrates that non-Hispanics are equally likely to engage in sexual aggression–it's just that the victims of non-Hispanics don't report it as often. Hispanics themselves are least likely to report being victimized. We're actually shown that it is non-Hispanics who are most likely to self-report having used physical force, threats, intoxication or coercion to get sex from an unwilling partner. The evidence shows that victimization and perpetration rates are virtually identical among ethnic groups–it's only how we view those assaults that differs, depending on who is the perpetrator and who is the victim.

What would Hitler do? I don't know.

What do feminists do? They continue to perpetuate the lie that sexual aggression is a masculine behavior–even though women are more likely to report engaging in it. They claim that the number of male victims is tiny, and they cite research that describes forced sex perpetrated on a woman as rape and forced sex perpetrated on a man as not rape, to "prove" it. They ignore the findings that a large percentage of women have reported having forced a man into sex, while a smaller percentage of men report they've repeatedly forced a woman into sex–which actually demonstrates that rape is more common a behavior in women, not men.

They continue to frame "rape culture" as a social attitude that normalizes sexual violence by men against women, even though the justice system has bent over backwards to make it easier for women to report rape and easier to convict male rapists, even though black men hung like the song said, "strange fruit" from trees in the deep south based on nothing more than a woman's pointed finger, and even though the first response of society to a man's complaint that he's been forced into sex by a woman is, "was she hot?" They blame the rape of women on Patriarchal norms, masculinity and male dominance, even though it was a male-dominated system that enacted marital rape laws to protect only women from sexually aggressive husbands, while the exact same system will force a man to pay punitive damages to his ex-wife for not putting out enough for her liking, and will consider him withholding sex from her a form of domestic violence.

And they say batshit insane things like this, which I'm quoting from a recent article on Feministing:

> Rape is absolutely a gendered crime, but the act of rape itself doesn't necessarily follow those rules.
>
> We need to be able to hold an understanding of rape as a genderless act at the same time that we recognize it as embedded in a gendered culture of violence. No one said feminism was easy.

What exactly is she saying here? Well, she's saying that even though rape is not gendered, it's intrinsic to masculinity. It is, as Brownmiller once said, the means by which all men control all women. It's not a pathology–it's a Patriarchal tool in all men's hands, a tool men have used since the beginning of humanity to terrorize women into remaining subjugated.

So again, what are the exact aspects of feminist theory that feminists are so desperate to protect by attempting to emulsify the oil of narrative and the water of empirical reality? To hold two completely contradictory ideas in their heads at once, and then bemoan that "no one said feminism was easy"? What motivates them to continue to tie a sexual behavior more common among WOMEN, and more likely to be normalized and endorsed by the culture when women are the aggressors, with masculinity?

Surprise! It's the part that, when attributed to masculinity, makes men hate-worthy. It's the part that makes people see maleness as bad, as evil, as deserving of hate and prejudice.

And you know, as much as feminists lie through their teeth about things like the pay gap and old boys' clubs and sexism in employment and education, I haven't EVER heard of anyone sending death threats to a researcher, or screaming, "YOU ARE FUCKING SCUM!!!!" into the face of someone interested in hearing another point of view, over the pay gap or subtle employment sexism.

The ONLY aspects of feminist theory –you know, the theory that IS feminISM– that feminists have engaged in violence, death and bomb threats, intimidation and false accusations to preserve are the aspects of feminist theory that cast men as uniquely subhuman monsters, and therefore worthy of hate.

The chicken or the egg?

Was feminism borne of the hatred of men, or was the hatred of men merely a natural consequence of the theories central to feminism? Which came first, the chicken or the egg?

The question is immaterial. Whether the theories were based in some women's hate of men, or whether they were based on ignorance and only taught women to perpetuate hateful beliefs about men, the relevant question is: What parts of feminist theory do feminist theorists most vehemently, violently shield from any challenge, doubt or scrutiny? What parts do feminists cling to even when they're proved wrong by sound evidence?

The parts that cast masculinity as a pathological victimization of women. The parts that give us all moral permission to hate men and see them as a threat. The parts that, in the face of mountains of evidence to the contrary, cast women as a monolithic victim class and men as a monolithic perpetrator class, that cast women as universally humane and men as universally subhuman.

If the tenets of feminist theory that feminists defend most adamantly –with sociopathic or criminal behavior, no less– are the very tenets that collectively portray men as inhuman monsters and women, collectively, as their victims, the parts that naturally lead society to hate men for the horrible things they, and only they, are prone to do… then yes, I'd say feminism is hate. Because it's the aspects of the theory that lead people to hate men that feminists seem most interested in protecting.

And you might think those aspects are "radical," and I suppose you're right. "Radical" means "pertaining to the root". It does not describe fringe beliefs, it describes core, fundamental ones. **Basic ones.** Ones that are foundational to an ideology. The equivalent of, "was Christ the son of god, and did he die for our sins?" It's the radical feminists who are "doing it right". The moderates and coffee shop feminists are nothing more than poseurs and pick-and-choosers–Christmas Christians who engage in premarital sex and swipe office supplies from work, but rationalize it away because they like the idea of a Jesus that loves them no matter what.

And it doesn't matter whether some feminists are acting or believing out of ignorance. The ideology, and those who concocted, perpetuate and control it are not.

Individual feminists might not be primarily motivated by a hatred of men, but feminism is, absolutely, hate. It encourages hate, gives people moral permission to hate, condones and endorses that hate, and incites individuals and governments to act on that hate–and it is the specific elements of feminist theory with the least validity and empirical support, and which serve these very purposes, which are the ones most closely nurtured and guarded by feminists invested in them, and most zealously shielded from scrutiny, refutation or challenge. The ideology, and those in control of the narrative, are at their most vehement when it comes to maintaining feminism's most hateful premises.

It might not be hate if it was supported by valid, empirical evidence, or if it adjusted its tenets in the face of contrary evidence. It would just be reality.

The way to prove that an ideology IS based on hate is to demonstrate that 1) it is false, 2) its falsities engender and promote unjustifiable hate, and 3) those falsities are the most adamantly defended and preserved by its followers.

All the elements of feminist ideology that are most likely to justify and encourage the hate of men rest on lies, half-truths, and censorship of opposing viewpoints and evidence, through a history of boycotts, intimidation and even terrorism. So yes, I'm prepared to say that the ideology of feminism is one of hate. As you quoted in your video, "By their fruits, you shall know the tree."

Your mileage may vary, of course.

Have a nice day.

Monday Roundup for 08 July 2013

Dean Esmay · 8 July 2013 · Archived copy · Original

First off, breaking news: We received a confirmation from the Bar Counsel that corrupt and disgraced prosecutor Mary Kellett, who reports to Maine DA Carletta Bossano, is having a disciplinary hearing scheduled to take place on July 15 in Portland Maine before a Supreme Court Justice. If you or anyone you know wishes to attend and witness this historic hearing, here is its shedule and location:

http://www.mebaroverseers.org/discipline/upcoming_hearings.shtml

Rumor is they may try to start the hearing before the 10:00 scheduled time in order to prevent the public and reporters from arriving in time to cover events.

Portland has its own airport and it is also about 1.5 hours away from Boston, which also has a major international airport. It is also over 3 hours from Kellet's home tertitory, the town of Bar Harbor Maine, presumably because this makes it easier for residents and media reporters in the Bar Harbor area to miss the event. We should not let that happen. Look for other stories on AVfM today and in the coming days to discuss this event in more detail, and if you think you can get there in a show of support against corrupt prosecutors, we urge you to attend. Contact John Hembling if you think you can attend.

You are a contemptible slimeball, Mary Kellet. How many innocent men are rotting in jail because of your lies, you loathsome excuse for a human being? If you are barred from ever practicing law again in your life, it is the lightest punishment you should get. Where you really belong is in jail, for a minimum of 3-5 years for every single man you falsely persecuted. Don't think you're going to be forgotten, no matter what type of slimy deal you try to cut your cronies at the Bar. And don't think we're going to forget your boss Carletta and your fellow employees at that corrupt office, either.

Anyway, anyone who can make it to the hearing should. And if they try to reschedule it, don't worry about it: we'll let you all know that so you can make arrangements to appear at the rescheduled hearing.

Now, on to other things you may have missed in the last week:

I've always liked Ally Fogg, but last week Paul indicated he was rather unhappy with Fogg's recent writings on domestic violence. As much as I like Fogg, I have to say, denying that there is a domestic violence industry, and acting as if it isn't Men's Rights Activists who have brought to light the reality that violence against men by women is a serious issue, and it's our fault somehow because our style is somehow what's so problematic when our current style is the only thing historically that's been proven to get attention to massive injustices, is a pretty low blow. I for one hope Ally keeps trying to open minds up in the little intellectual ghetto that is known as "FreeThought" Blogs, but he is after all hanging out with a bunch of hatemongering closed-minded bigots like Ophelia Benson and PZ Myers, so I'm not going to hold my breath.

By the way, speaking of PZ Myers, have we mentioned lately that he likes to tell rape jokes? Well just in case we hadn't mentioned it before, we just thought we'd make sure you knew.

Diana Davison has been gracing our pages a lot of late with her wicked satire. In There can be only one, she amusingly poses a fantasy fight between disgraced former Australian Prime Minster Julia Gillard and Toronto's own Big Red. My money was on Big Red all along, while Gillard can spew venom pretty well she's just nowhere near as good at it as the Terror of Toronto.

Harry Crouch of the National Coalition for Men recently noticed that Phyllis Schlafley got it dead wrong. No shit Harry. A few of us had that figured out all along. You're being entirely too nice to the old girl if you ask me!

We began wondering last week if Mary Kellett would slither her way into a backroom deal. As I think I mentioned earlier, it looks like we were right. Take this as another sign you might want to help do something about it.

Gonzo Historian Robert St. Estephe has returned yet again (hey, it's almost like he's a regular or something) with another entry from history you may have missed: Female serial killer bandits. You know, I recently saw a documentary on Aileen Wuornos, who was portrayed as "history's first female serial killer." The documentary was good, but every time I heard that phrase I wanted to print out the collected works of Robert St. Estephe and beat whoever said that over the head with it mercilessly until they read every word.

The organization known as Human Rights Watch once had a lot of credibility, although they've rarely had much to say about the human rights violations of boys and men in particular. They have a special women's rights department of course, but none for men and boys. *Quelle surprise!* With all the human rights violations for men and boys in the world, you'd think they'd have some time to think about it, but apparently, they're more concerned about bikini waxing. No, we're not making it up.

Have we found our first teenaged honeybadger? Aimee Nicholls may just be the one. Let's hope she's one of a whole wave of them. Two generations now have grown up under this corrupt, misandrist, child-abusing system in the UK, US, Canada, Australia, and other countries. The younger people are, the more likely they seem to be to notice. In my experience anyway.

So. You're a feminist, and you're "not like that." You aren't one of those haters. You actually hate the haters, the extremists. You aren't part of the hate. OK. I'll believe you. Under one condition: You unconditionally swear you agree with everything in this oath, all of it, parts 1-6. If you will, then welcome, my feminist friend. Otherwise, ask yourself why you never realized before that you believe hateful, ignorant things, and why you're mad at us for pointing it out to you.

Male rites of passage: some cultures do them consciously. Some say we've forgotten them in our culture, but maybe some of us do them subconsciously? I never made naked snow angels, but I remember doing a few other things that didn't seem to make sense at the time but now do.

A Voice for Men's Editor-at-Large, Erin Pizzey, has written many a book. If you haven't yet, you should buy and read her latest, This Way to the Revolution. It's awesome. And after you order your copy of that, to tide you over, you should read her astounding 1982 suppressed book, "Prone to Violence," which was so upsetting to gender ideologues it resulted in death threats, targeted thefts of the book from bookstores, and more. Fortunately, we recovered this classic bit of *samizdat*, and are presenting it to you now, one chapter at a time. Here is Prone to Violence, Chapter 1.

What happens when a beloved patriarch dies, even one you didn't always have the best relationship with? Dr. F tells one such tale with Our Dad.

Dan Perrins was recently crushed to learn he traveled to Toronto for naught: Radfem hatemongers seem to have run away. Well there's nothing more scary than a guy with a neckbeard and a camera. Especially an epic beard like Dan's! (Think maybe the girls were just jealous they couldn't grow one quite as nice as his?)

Last year one feminist made a half-assed weasely attempt to answer the debate question "Is feminism hate?" (We say it's pretty hard for it not to be, though it might be possible.) Unfortunately the little feminist coward gave only one short statement and then noted that she would have no more to say. Pathetic. People who claim to be about equality should be willing to stand up for their ideas, shouldn't they? In any case, this gave Girl Writes What a chance to explain in excruciating detail everything hateful she's ever seen in feminism, including its most base assumptions. Here is Part 2 of her answer in the affirmative, for those of you who like to read and not watch videos (although the video is there too).

AVfM recently noted more feminists dismissing male victims of violence by the way. You'd almost think… no, it couldn't be a… pattern? Naw, c'mon, it's just a one-off, right?

Finally, remember the story of Judge Lori B. Jackson and the children of Lt. Col. Joel Kirk of West Virginia? Well guess what. Those children were not the only victims of a sadistic, and by the way, criminally incompetent and

corrupt West Virginia judiciary. Little Matthew Hallburn is being bludgeoned by a judge seeking revenge. Your Honor, you're not just a disgrace to the bench, you're a disgrace as a human being. And by the way, you can expect to hear more about this case, and this judge, and some of the other members of judiciary in that pretty little state. For all the physical beauty of the Mountaineer state, apparently when a brother and a sister get married in West Virginia they give their progeny a black robe and a gavel. Oh, was that harsh? Well maybe the West Virginia Supreme Court will prove me wrong. Stay tuned.

AVfM Radio has of course continued to go strong. Robert O'Hara's News and Activism show had a Free for all night, while Lucian and Co. looked at Academic Feminism. Erin and I, along with Andy Thomas of the new A Voice for Men UK (the new name for the old MRA London site) had some pretty good conversations, including some readings from and about Dr. Helen Smith's terrific Men On Strike: Why Men Are Boycotting Marriage, Fatherhood, and the American Dream – and Why It Matters (although by the way, UK, Canadian, and other men from outside the US will probably recognize the same phenomena in their own nations). Unfortunately the show with Erin was plagued with technical difficulties during the first half, but there was lots of good discussion anyway.

Also as usual the video section is chock full of goodies, but of particular interest please check out the interview with our own Dr. Greg Canning, Dr. Helen Smith's 6 reasons men don't marry, Victor Zen's Feeling over facts, and Sparky Fister's Five stupid things about feminism videos. Plus of course everything done by JtO. ?

Well that's about it for this week. Hey, just a question: wouldn't it really suck if every member of the West Virginia judiciary and every prosecutor in the state of Maine got angry whenever they heard the words "A Voice for Men?" That would really hurt my feelings. Wouldn't it hurt yours?

See you in 7!

Team Kellett pulls fast one

VFM News and Commentary · 8 July 2013 · Archived copy · Original

[box]

In a startling last-minute development, AVfM received word that a backroom deal has been struck for Mary Kellett, the corrupt prosecutor in Maine. Giving as little advance notice as possible, a hearing for disgraced Bar Harbor prosecutor Mary Kellett was finally scheduled for the early morning of Monday, July 15th in Portland, Maine. This is some three hours' drive from Kellett's home territory of Bar Harbor. We have been informed by reliable sources within Maine that Kellett has arranged a plea bargain and will be pleading guilty to something, but no one is saying what exactly she will be pleading guilty to. Vladek Filler will be coming in to give a statement on what was done to him but is unavailable for direct comment to the press. In the meantime, it still appears at press time that Kellet's boss, D.A. Carletta Bassano, will not be facing any formal repercussions for allowing a subordinate in her office to behave in such despicably illegal and unethical fashion or whether Bassano's other employees have employed similar tactics and simply not been caught out yet.

At this point we believe it is of interest to everyone in the Men's Human Rights Community to contact Maine officials with their objections; Kellett's behavior is far more than unbecoming of a public official, it is outright corrupt and illegal and has doubtless resulted in more than one man being wrongly imprisoned in Maine. It is also fair to ask about Bossano's competence as administrator and to ask what of Kellett's conduct is typical of Bossano's entire office in Bar Harbor or to Maine prosecutors in general. The fast scheduling of this sudden plea deal is also an affront to justice, giving Filler and others with an interest in the case little notice to appear and/or show support for ousting the corrupt Filler. We further suspect that locating the hearing in Portland and at such notice in the middle of July, when people frequently vacation, was done by design to minimize press presence at the event.

Gordon Smith, who was vindicated from a string of false allegations from his ex- in Delaware late last year, is attempting to attend the hearing in support of Filler and against the corrupt Kellett. We would also encourage others in the men's community to attend the hearing and give a show of support and a report on events to AVfM and the wider men's community. The information is here:

Judge: Maine Supreme Judicial Court Associate Justice Ellen Gorman
Hearing: Monday, July 15, 2013, 10:00 AM (might start earlier)
Location: Courtroom # 10
Cumberland County Courthouse
205 Newbury Street, Portland, Maine

Prosecutor Mary N. Kellett is represented an unnamed Assistant Attorney General. The Board of Overseers of the Bar is represented by Bar Counsel J. Scott Davis.

John Hembling is our AVfM coordinator for anyone who can make it to Portland, Maine in the early morning of July 15th, so people can meet up with each other and help each other to go. He can be contacted at the following phone number: 325-718-4635 and his e-mail address is: john@avoiceformen.com.

We can't let these people get away with this.

We also have a list of several dozen reporters we would like to contact and could use volunteers to help emailing all these reporters/media outlets so they know what's happening making possible a greater chance of mainstream press coverage.

Previous coverage:

Is Mary Kellett cutting a deal?

SAVE challenges media coverage of Kellett scandal

Save calls on Hancock county to remove Kellett

Kellett faces suspension

The curtain closes on justice

Filler's sister speaks to the Bar Panel

Filler jailed, denied attorney by Judge Robert E. Murray

Censorship Alive and Well at Bangor Daily News

Hearing schedule here.

[/box]

West Virginia family court corruption and incompetence

A Voice for Men News · 8 July 2013 · Archived copy · Original

Journalist Mark Hallburn never intended on being a proponent of the West Virginia family court reform movement

This story starts, as many do, with divorce papers served by Mark Hallburn's ex wife. At the same time Hallburn received a tip from a father who ran afoul of child protective services for rough-housing with his child at a football match. The father ended up in jail despite being cleared of all suspicion of child abuse.

Hallburn did some digging on Judge Watkins–who treated the father harshly regarding unpaid child support while he was in jail–found dirt, and reported on it.

Then our intrepid journalist found himself in front of the very judge he was investigating. Judge Watson was presiding over Hallburn's divorce!

Hallburn now faced bias against fathers, court corruption and judicial retaliation armed only with a burning desire to stay in his son's life.

This is where his story begins. But it doesn't end here.

Mark Hallburn, longtime Publisher of Putnam*LIVE*.com, a local news web site, was content with reporting Putnam County news and information with an occasional editorial.

[image]
Putnam County Family Court Judge William M. "Chip" Watkins, III
Then Putnam County Family Court Judge William M. "Chip" Watkins, III, retaliated against Hallburn for inquiring after Watkins' reason for being listed as "Not In Good Standing" with Watkins' homeowners association.

Now, Watkins is on a four-year suspension from the bench, without pay, and Hallburn is feeling the wrath of the West Virginia court system, including facing a criminal charge for simply trying to review the financial records of the Putnam County Health Department–which is nearly a quarter of a million dollars in debt.

This tangle of judicial malfeasance started with a simple tip from a loyal reader. In November of 2011, (about the same time that Hallburn's wife, Dolores, filed for divorce) Hallburn received a telephone call from another Putnam resident, Troy Sexton, who'd experienced some legal trouble after he picked up one of his triplets by his feet, and swung him around at a football practice. Sexton was busted on a felony for this roughhousing with his child, and pleaded no contest to a misdemeanor to avoid his young children from having to testify in court. This despite Child Protective Services determining that Troy Sexton was not a child abuser.

Then-Putnam County Magistrate Kimberly M. Blair-Caruthers (who recently lost her re-election bid and is no longer Magistrate), threw the book at Sexton with a six-month jail sentence.

The sentence was reduced to 30 days upon appeal. Sexton, who is a comptroller at a local car dealer, was hauled into Watkins' court, and, Sexton claims, treated harshly about child support during his jail sentence for child abuse that he did not commit.

At that time Sexton lived in the same subdivision as Watkins, so when Sexton received a Home Owner's Association[HOA] letter listing Watkins as "Not In Good Standing," Sexton called Hallburn. Sexton told Hallburn that the same judge that tossed dads into jail over owing child support was not in good standing with thie Home Owners Association, a "conflict."

"I told Troy that 'Not In Good Standing' could mean a broken window, an untrimmed shrub, or a campaign sign in the yard that violated HOA rules," recalls Hallburn. "I couldn't simply publish that Watkins didn't pay his bill–without verification."

So Hallburn telephoned Watkins, at his home, and at the courtroom office. The calls were not returned.

“That’s not surprising,” says Hallburn. “Chip has a reputation for not returning calls. So I went to his office. His staff was rude. I was told that his HOA dues weren’t news, and that since I was a litigant that he wouldn’t talk to me. I advised his secretary that I didn’t leave my journalism civil rights in the lobby because I am a respondent in a divorce case that I didn’t want, and that my interview of Watkins wouldn’t talk about the divorce. I also told them that since he was my wife’s lawyer–before we married–that he must recuse himself.”

The secretary’s daughter, Lori Mitchell, is Watkins’ case manager. She threatened to have Hallburn arrested. He left the building and wrote Watkins a letter.

“I told him I wanted his side of the story,” Hallburn recalls. “I also advised Watkins that he was Dolores’ former lawyer (which, admittedly, because she took my name, he would not have known) and that he must recuse himself, so an interview with me would not be a conflict. I also told him his staff was rude.”

[image]

Watkins responded with an infamous letter where he made some mistakes: 1) He admitted being behind on his HOA dues and thanked Hallburn. 2) He invited Hallburn to file a motion for recusal. (Watkins should have automatically recused himself–a mistake) 3) Watkins said his staff reported Hallburn as being rude and called Hallburn “The south end of a north-bound horse.” That’s judge-speak for “Horses ass.” Watkins signed the letter.

A short time later, in a separate incident, Lori Mitchell was accused of being rude in a Writ of Prohibition filed by Terry K. Hamm, a former employee of the new Putnam County Circuit Judge Joseph K. “Joe” Reeder, who was also Hallburn’s lawyer before running for office. (Hallburn reports he has never met Hamm).

Hallburn turned the Watkins letter, which was written in December, over to West Virginia Record free-lance reporter Lawrence J. Smith, who telephoned Watkins a few months later.

[image]
Free-lance reporter Lawrence J. Smith
“I was too close to the story,” says Hallburn. “I wanted Smith to report about the letter from Watkins.”

Hallburn also filed a complaint with the West Virginia Judicial Investigation Commission about Watkins’ refusal to recuse himself from the case. In addition, Hallburn’s motion to recuse was opposed by Watkins, who was eventually removed from the case by the West Virginia Supreme Court of Appeals. Because Watkins is the only Family Court Judge in Putnam County (population about 60,000) the case was assigned to controversial Kanawha County Judge Michael J. “Mike” Kelly. (Remember Kelly’s name)

Watkins makes another mistake: He threatens Smith on a recorded voice mail, with a lawsuit–something that stunned Hallburn. Smith says, “I’ve been a journalist since I was the only guy at a radio station when the Space Shuttle Challenger exploded. I never thought I’d see the day that a judge–knowing he is being recorded–would threaten a reporter.”

That’s exactly what Watkins did.

“By then, I’d moved to South Carolina, in early March, 2012” says Hallburn. “I’d forgotten about Watkins. But when Lawrence says he was threatened, I told him to take the audio to Troy, who’d become a YouTube sensation (Troy From West Virginia) with a series of home-made videos. I also told Lawrence to take a picture of Watkins’ house, and I published the article about the threat.” It is important to note that the article was published May 22, 2013–six months after Hallburn contacted Watkins about his Home Owners Association predicament.

Enter Hurricane Bible Church Pastor Arthur D. Hage. The quiet old-school preacher was struggling over his divorce from his wife, Lillian, and had several hearings before Watkins. One of those hearings was May 21, 2013. Watkins saw Hage speak with Smith as Hage exited the courtroom. The next day, when Watkins saw the PutnamLIVE.com article, complete with the photo of his home, Watkins went ballistic, and verbally shredded Hage, in a truly astonishing performance recorded on court camera.

"For reasons none of us understand," Hallburn recalls. "Watkins accused Hage of being involved with the publication of the article including the photo of Watkins' home. Keep in mind that Watkins knew I was questioning his HOA dues and contacted Watkins in November of 2012. People have asked how Hage could sit there and take Watkins' abuse. Two reasons: 1) Hage was stunned. 2) Hage literally knew nothing about the article and had no idea of why Watkins was screaming at him."

The video went viral. Watkins was seen on Kelly's Court on Fox News, the Huffington Post, was mentioned in The London Daily Mail, and discussed on The Glenn Beck Show–in addition to local West Virginia news sources that initially ignored it.

During Watkins' rant, he claims that his home was repeatedly vandalized. However, Smith's research failed to turn up any crime reports.

West Virginia Supreme Court Administrator Steven D. Canterbury said he would not press charges against Watkins saying "Everyone can have a bad day."

So Hallburn published more videos. In one, Watkins sends 62-year-old amputee Robert R. "Bob" Harper, Sr., to jail for failing to pay child support. (Harper spent 21 days and contracted tuberculosis behind bars.) There's only one problem: Harper proved that he paid the support. In another, Watkins screams at Tammy Jo Lambert, saying, "Shut up, you stupid woman" and tells her to "Shut her fat face."

In one video, Watkins slanders Hallburn and Sexton, calling Hallburn a "Certified nut case" and Sexton a "Child abuser." Of course, neither are true and Watkins is protected by judicial immunity. Not even West Virginia judges are immune from Watkins' comments: he rips several of them in a session that looks like it came from a corner bar rather than a courtroom. Amazingly, in another video, Watkins slaps Margaret Farmer with a restraining order, while she and her lawyer were absent! That's against court rules. But when Farmer filed a complaint with the West Virginia Judicial Investigation Commission, it was dismissed.

Eventually Sexton produced a satirical montage video (NSFW) of Watkins screaming at people in his courtroom.[1]

When Watkins came up for a disciplinary hearing, Farmer and Sexton were not allowed to testify because no charges were filed on their behalf by the J.I.C.

However, charges were filed against Watkins on behalf of Harper, Nancy Black, Lambert, and Mary Wysong, who Watkins told, from the bench, to give up eating lunch every day.

While the so-called disciplinary system shut down Farmer and Sexton from speaking in Watkins' hearing, Harper and Hallburn were allowed to talk. What happened made West Virginia history and put Hallburn in the cross-hairs of the legal system.

When Harper spoke, Watkins rudely ignored him–despite being seated just a few feet away.

So when Hallburn spoke, from across the courtroom, he first ripped the JIC, calling it "A supreme failure" for the six-month delay in holding a disciplinary hearing–saying it was "A sham."

Then Hallburn politely asked Watkins to "Turn around and face me like a man." Watkins did, very briefly, then kicked his feet up, rolled his eyes, and crossed his arms like a middle-school punk.

[image]
Disciplinary Committee.
The disciplinary committee sat and watched Watkins melt down in his courtroom chair. However, the committee and hearing judge refused to release Watkins' mental evaluation that was done for this case.

[image]
Special prosecutor Rachel Fletcher Cipoletti
After the hearing concluded, Special prosecutor Rachel Fletcher Cipoletti announced that she and Watkins had

previously agreed to a 90-day suspension, a suspension that would be "stayed" or canceled, should Watkins perform well under special supervision during his next 90 days on the bench.

However, the disciplinary hearing board had another idea. Specifically citing Watkins' reaction to Hallburn's testimony, it recommended a four-year suspension without pay, for the remainder of Watkins' term in office, through December 31, 2016.

Despite the testimony of Watkins lawyer, Robert Paul Martin, before the West Virginia Supreme Court of Appeals, in March of 2013, the four-year-suspension was upheld, removing Watkins from the bench, and likely ending his career as a judge.

[image]
West Virginia Supreme Court of Appeals
Before that hearing, Fletcher Cipoletti flip-flopped on her 90-day suspension agreement and sided with the committee's recommendation that Watkins be suspended for the remainder of his four-year-term.

Hallburn also revealed that Watkins' lawyer had been arrested for Public Intoxication and Obstruction (misdemeanors) at a West Virginia University football game shortly before the November 27, 2012 hearing.

Meanwhile, Hallburn was feeling the wrath of the judicial system for taking down a judge.

In early 2012, appointed Judge Michael J. Kelly stripped Hallburn of more than 70-percent custody of his five-year-old son, Matthew. There were no allegations of abuse, no accusations of molestation, no accusations of drug use. Kelly simply punished Mark Hallburn's little son Matthew for no reason–except for the obvious, the need to get revenge at his father.The journalist had brought Watkins' admitted misconduct to the attention of the world, and Kelly obviously did not appreciate seeing a fellow judge under scrutiny by the press.

Hallburn says: "Kelly violated our civil rights by refusing to allow Matthew to visit me in South Carolina. [Kelly] even refused to allow Matthew to go to Myrtle Beach on Spring Break. Even worse, Kelly refused to allow me to have Father's Day with my son–because it was Dolores' weekend-despite me giving Matthew to her for Mother's Day on my weekend."

[image]

When Hallburn correctly protested Judge Michael Kelly's misconduct to then West Virginia Supreme Court Chief Justice Menis E. Ketchum, instead of doing the right thing, Ketchum pissed on The First Amendment's "Right to redress government grievances" and issued an Administrative Order that Hallburn not contact the high court to complain about Kelly's misconduct.

[image]

[image]
Hallburn's mother, Nancy Hallburn
But wait, there's more: When Hallburn's mother, Nancy, became terminally ill, in May of 2012, Kelly refused to allow Matthew to have a final visit with his grandmother.

The office of Putnam Circuit Clerk Ronnie Matthews lost the budget that Hallburn provided at Kelly's request. This was Kelly's excuse for denying the final visit. However, in a classic "Gotcha" move, Hallburn had re-submitted the budget in the Father's Day visitation motion that Kelly denied. The lying judge is busted. When Hallburn complained about the "lost" budget, Kelly retaliated by issuing an order telling Hallburn not to contact Matthew's office about Hallburn's case.

Hallburn filed a complaint against Kelly about his malicious refusal of the final visit only to have the JIC refuse to press charges against the bad judge.

"The JIC needs to be disbanded," says Hallburn. "We need an independent Civilian Review Board to replace the JIC."

Because Hallburn was under an 11-month-long “temporary” order when Kelly refused to let Matthew visit his grandmother, and because temporary orders are not appealable under West Virginia Family Court rules, Nancy died, August 5, 2012, without a final visit with her grandson. Matthew’s only visit with her was when he was 10 months old, in 2008. Because of Kelly’s misconduct, little Matthew has no recollection of his grandmother. Yet Kelly has him living with his other grandmother, Dolores’ mother, Margaret, every day.

Incredibly, in this courtroom video, Judge Michael Kelly states that no four-year-old would appreciate a visit with his grandmother. Kelly said it. Hallburn published the video. Unlike West Virginia judges, videotapes don’t lie.

The West Virginia Judicial Investigation Commission refuses to release complaints, or even complaint numbers about Mountain State judges–calling the elected officials “employees.” Smith has filed a lawsuit about this issue. However, even he concedes that the odds of a judge ruling that this information must be made public is slim. Judges protect each other.

In addition, reporters are not allowed to cover West Virginia Family Law court hearings, effectively protecting judges.

“Thankfully Hage, Harper, Lambert and Wysong released their videos,” says Hallburn. “These people are heroes. Without them, Canterbury would never have filed any complaints against Watkins and Watkins would still be screaming at people from his bench while waving his Bible.”

A federal civil rights complaint, filed by Hallburn against Kelly, was also rejected.

The West Virginia legislature proved inadequate for redress. Hallburn met with WV Senate Judiciary Chair Corey Palumbo, Senator Chris Walters and Delegates Tim Armstead, Brady Paxton, Josh Stowers (whose uncle handled Hallburn’s appeal) Jeff Eldridge, and Doug Skaff prior to and during the 2013 legislative session. None of them took the necessary action to reform the broken Mountain State Family Law system.

In the final order Kelly retaliated and stripped Hallburn of all overnight visits, continued to hold Matthew hostage in West Virginia by banning out-of-state trips, doubled Hallburn’s child support, and refused to provide him with a single cent of the $65,000 that he put into the marital home over 12 years. Kelly also ordered Hallburn to pay Dolores’ lawyer nearly $8,000 because Hallburn filed motions for Matthew to travel out-of-state and to visit his dying grandmother.

[image]
Putnam Circuit Judge Phillip M. Stowers
Hallburn appealed to Putnam Circuit Judge Phillip M. Stowers, who chipped away at Kelly’s audacious ruling and restored overnight visits (only every-other weekend) and allows Matthew to travel outside of West Virginia–but not overnight.

“The poor kid can’t go to Myrtle Beach, Disney World, or visit his family in California,” says Hallburn. “My niece is getting married in July, near Los Angeles, and Matthew cannot go.” “I was also forced to move back to West Virginia after having left the state, just so I could have my overnight visits with my son,” he added.

Hallburn appealed his case to the West Virginia Supreme Court June 5, 2013. It has been accepted for a hearing, but not until October. Meanwhile Mark and Matthew only get to see each other every other weekend and talk on the telephone for 10 minutes each Thursday night. And Hallburn has had to turn his whole life upside-down, moving back to West Virginia from after having moved to nearby South Carolina, just to have those every-other-weekend overnights.

[image]

One other thing: Judge Kelly wants Hallburn to come into his courtroom for a contempt hearing July 15, 2013, while Hallburn has already informed Kelly that he will be in California for his niece, Melissa’s wedding. In a further show of bias, Kelly moved the hearing from July 1, 2013, simply because Dolores, Hallburn’s ex-, will be on vacation.

Hallburn even filed a lawsuit against Kelly. But West Virginia Chief Justice Brent D. Benjamin refused to recuse Kelly despite this lawsuit. And the court has failed to set a hearing date for that lawsuit.

“If the suit isn’t heard, Kelly wins,” says Hallburn. “By not holding a hearing, the judges are protecting the misconduct of one of their own.”

West Virginia Courts have been called a Judicial Hellhole for years. AVfM’s extensive coverage of judge Lori B. Jackson of West Virginia has already made West Virginia famous for its corrupt Family Court judges. The mistreatment and abuse of Mark and Matthew Hallburn prove that nothing much has changed, and West Virginia appears to be full of corrupt, incompetent judges like Lori Betler Jackson and Michael Kelly.

Please expect further coverage of the case of judicial persecution of Hallburn here on AVfM, as Hallburn attempts to appeal all this and expose judicial misconduct in his home state to the world. Hallburn is working alone, unable to afford legal representation, against a massively corrupt system clearly filled with croneyism and collusion. But we will do our best to provide further updates on his case, including scrutinizing Justice Brent D. Benjamin and his role in all this, as well as quite a bit more about the general hijinx of the West Virginia legal establishment, with the hopes that some brave lawyer in West Virginia will be willing to step up and assist Hallburn against this machine that routinely grinds children and their fathers into hamburger.

AVfM is not done reporting on the persecution of little Matthew and his father Mark. Stay tuned.

Notes:

[1] The video linked insinuates certain things regarding Judge Watkins that the AVfM news team cannot confirm. It’s linked here in order to offer an overview on the Judge’s behavior in court.

Note: Thanks to Della Burton and Asha James for their fact-checking and contributions to this story. –DE

[NEWS]But what about teh wimminz

VFM News and Commentary · 8 July 2013 · Archived copy · Original

[box]

Women's Hour ~~Discusses~~ Dismisses Male Victims of Partner Violence

Host Jane Garvey prefaced the discussion on the issue of male victims of domestic violence by repeating rhetoric which has previously been disproved; the claim that women and girls are statistically more likely to be victims of domestic violence. Her guest, Jane Keeper, provided an explanation of how that rhetoric has been kept alive by women's advocates in the face of statistical evidence against it.

They simply dismiss some types of abuse as irrelevant, not worth counting as abuse.

> What it does is it counts incidents of somebody in the household being abusive or violent to somebody else, so if your stepdad's abusing you, if two brothers have had a fight, or anyone else in your household's had a dispute with anyone else, all of that wrapped up together, together with what most of us would consider to be domestic violence. It then counts what it calls incidents. An incident might be a slap, so somebody might say… uh, a **husband** might say, "Yes, my wife slapped me last year," just the same as it counts attempted murder…
>
> -Jane Keeper, directer of operations, Refuge

Translation: If we can consider the incident minor, it's not abuse. What if Jane's statement were just a little bit different, say, referring the words "husband" and "wife?" Would abuse victim's advocates still think a slap doesn't count as abuse?

Jane went on to cite the 5 incident standard as flawed, giving the existence of long term abuse as her reason, thus supporting the mantra "women have it worse" as an excuse for ignoring male victims.

The women went on to continue emphasizing attention to female victims, claiming that domestic violence differs from abuse based on context and impact, again using marginalization to excuse abuse that isn't extreme, and indicating by insinuation that this makes women the more common victims.

Only after that marginalizing introduction, was Ian, the male victim, permitted to tell his story, which directly contradicted the women's statements about the nature and scope of violence against men.

> My partner had manipulated and fractured relationships with friends and family which became… resulted in me becoming isolated, and at that precise moment, that's when the violence started, when she knew that she had isolated me from friends and family.

Asked about the first incident, Ian responded,

> The first assault was basically to hit me across the face with a hoover, and my head was like a rounders ball, and she split my cheek up, and there was complete shock, fear, no apology; for her, life just carried on as if it never happened.

That's a hell of a slap in the face!

Ian went on to explain that he'd had no one to turn to for help, and was totally controlled by his partner, his injuries ignored by everyone around him. Isolated and without any resource, he'd endured the abuse until 14 months later, when a neighbor anonymously tipped the police off to his situation. He challenged the statements made by female guests at the beginning of the show.

> The information is out there. I've obtained information from a number of police forces, under freedom of information requests, and it ranges between 1 in 4 and 1 in 5 victims are men.

The women, went on to admit that, due to the difficulty of obtaining assistance, male victimization must be under-reported, yet continued throughout the video to try to downplay female perpetration and male victimization, and turn the conversation back to emphasis on female victims, even in reply to Ian's stated concern that downplaying the experiences of male victims would discourage reporting and hamper the ability of abused men to obtain assistance.

With such a nonchalant display of bias against male victims of intimate partner violence airing on BBC radio, could it be simple coincidence that BBC management's mishandling of a 2012 sexual harassment complaint by BBC Journalist Russel Joslin led to his suicide?

[/box]

Girl Writes What on the Mary Kellett Hearing

Alison Tieman (Typhonblue) · 9 July 2013 · Archived copy · Original

As you all know the Mary Kellett hearing has been set for the early morning of July 15th, monday of next week in Portland Maine. It's expected she's offering a plea to avoid a lengthy trial that might bring to light uncomfortable truths about the justice system in Maine.

Maine's Bar referred Kellett to the State Supreme Court after the Bar found her guilty of 9 counts of prosecutorial misconduct and conduct unbecoming an attorney. The original complaint that compelled the Bar to make this ruling against Kellett was her 2009 prosecution of Vladek Filler, during which Kellett withheld and concealed evidence in order to obtain a conviction. You can find more information about the Filler case here, here and here. [Need more? Do a search at A Voice For Men on Mary Kellett or Vladek Filler. Don't bother with the MSM, they aren't interested.]

The Violence Against Women Act contains grants to encourage mandatory arrest and prosecution policies, increased convictions, and harsher sentencing in cases where men are accused of violence against women. As a result, federal dollars are being made at the county level by railroading men with false allegations and this kind of prosecutorial misconduct.

When the law contains incentives to increase pursuit of these cases, with no safeguards to discourage malicious prosecution, corruption and tyranny is the inevitable result.

Malicious prosecution is destroying our freedom (actually mostly *men's* freedoms) and we're footing the bill for it.

But I've said enough, Take it away, Girl Write's What!

Editor's update: you can find info on where the hearing is right here: Hearing schedule.

[NEWS] Your neighbor's keeper

VFM News and Commentary · 9 July 2013 · Archived copy · Original

[box]Police in Nevada have apparently decided that domestic violence calls merit extreme measures, including violation of neighbors' constitutional rights.

Police Commandeer Homes, Get Sued

Police investigating a domestic violence call in Henderson, Nevada demanded that Anthony Mitchell vacate and make available his home for police use in the investigation.

When Anthony refused, officers stormed his house using a battering ram, shouted obscenities and pointed firearms at him, ordered him to the floor, shot him with pepperball rounds after he was down, and arrested him for obstruction.

> "Although plaintiff Anthony Mitchell was lying motionless on the ground and posed no threat, officers, including Officer David Cawthorn, then fired multiple 'pepperball' rounds at plaintiff as he lay defenseless on the floor of his living room. Anthony Mitchell was struck at least three times by shots fired from close range, injuring him and causing him severe pain." (Parentheses in complaint.)
> Officers then arrested him for obstructing a police officer, searched the house and moved furniture without his permission and set up a place in his home for a lookout, Mitchell says in the complaint.

Officers also unnecessarily shot his dog with pepperball rounds.

> "Plaintiff Anthony Mitchell's pet, a female dog named 'Sam,' was cowering in the corner when officers smashed through the front door. Although the terrified animal posed no threat to officers, they gratuitously shot it with one or more pepperball rounds. The panicked animal howled in fear and pain and fled from the residence. Sam was subsequently left trapped outside in a fenced alcove without access to water, food, or shelter from the sun for much of the day, while temperatures outside soared to over 100 degrees Fahrenheit."

Officers also approached Mitchell's parents, Michael and Linda Mitchell. Michael was asked to accompany officers to their 'command center' under the guise that the officers wanted his assistance in negotiating the surrender of the neighboring suspect, and then was arrested when he attempted to leave.

Officers entered the home of Michael and Linda Mitchell after being told by Linda that they could not do so without a warrant. They forcibly removed Linda from the home and searched it.

Anthony and Michael Mitchell were booked for obstructing an officer and jailed for 9 hours before being released on bail. All charges were dismissed with prejudice. None of the officers have faced discipline for their actions.

The Mitchell's complaint includes assault and battery, and violation of the 3rd amendment, which prohibits forced quartering of soldiers in citizens' homes during peace time, the 4th amendment's prohibition of unlawful search and seizure, and the 14th amendment's prohibition of the state from depriving any person of life, liberty, or property, without due process of law.

Law enforcement training on the handling of domestic violence reports is funded and guided by directives laid out in the Violence Against Women act, with further funding included in the Obama administration's stimulus bill, and even Obamacare. These guidelines include funding to encourage departments and counties to adopt mandatory arrest, prosecution, and sentencing policies.

Is this an extreme result of those policies, or have Nevada police gone beyond loose interpretation, and begun

making it up as they go along?[/box]

AVFM News and Activism: Captain Capitalism

James Huff · 9 July 2013 · Archived copy · Original

[box icon=""]

Curious as to where your taxpayer dollars go? Ever wonder how feminism stimulates markets based on lies and corruption? Wonder what the future might hold for mens' earning power in this misandric society? How much money will feminists demand in ten or twenty years if the status-quot does not change?

Tonight we will feature Captain Capitalism, an economist and MRA. Our discussion will center around the economics of feminism, its effects on the State, and how continued funding of this odious ideology affects your bottom line. We will also discuss methods to pull the teeth out of this money hungry beast.

We will want to take calls during this show. Our number is 310-388-9709.

Show time is at 9pm Eastern time, 6pm Pacific. Which is 2am July 10th London time and 2pm July 10th Brisbane.

SHOW PAGE

[/box]

Kellett's dominos need to fall

Editorial Staff · 9 July 2013 · Archived copy · Original

Word has reached editors of AVfM that a plea deal is forthcoming in the case of corrupt Bar Harbor Maine prosecutor Mary Kellett. We are not pleased by this deal and we urge legal authorities in Maine to reject it in favor of a full public airing of the charges against Kellett.

While a guilty plea might bring some small measure of satisfaction to Vladick Filler, we suspect that Kellett's corruption did not begin and end with his case, and indeed, all of Kellett's cases, regardless of their outcomes, deserve a full public review, and all the guilty pleas and verdicts obtained during and under Kellett's tenure as prosecutor should be thrown out.

We understand that, for the legal system in Maine, this would cause an expensive legal nightmare that could drag on for decades. Real justice, however, is not easy or cheap. A corrupt prosecutor can force the innocent to make otherwise unconscionable plea deals. A corrupt prosecutor can obtain faulty and unjust convictions. A lone defendant, facing the awesome power of the state, is in a bad enough situation already without the evil machinations of an evidence-hiding, man-hating ideologue behind the prosecutor's table.

The legal authorities of Maine have no one to blame except themselves for tolerating Kellett's antics for so long. The trail of unstable dominos built over the years by Kellett and those in her office need to start falling, and falling hard, on camera and in public, to send a clear message that Justice still matters in a culture that seems increasingly content to blame the innocent for the crimes of others.

Additionally, the people of Maine should demand, as the editors of AVfM do, an additional inquiry into the office of Kellett's supervisor, District Attorney Carletta Bassano, to determine her degree of complicity in Mary Kellett's malfeasance. Corruption usually starts at the top, and attempting to shield the District Attorney's office by cauterizing Kellett's crimes should be rejected by the people and authorities of Maine.

The world is watching.

[In October of last year JTO madethis impassioned rant and, in response, Suzanne said this:

> *Suz*
> *JtO, thanks for this; it's perfect.*
> *My suggestion to every person reading this, is to link and/or copy and paste it in an email, or print it as snail mail, and send it to the Maine state legislature.*
>
> *http://www.maine.gov/legis/house/hcounty.htm#han*
>
> *This site has contact information for every member, including home emails, phone numbers, and addresses.*
>
> *Open it and spend an hour sending emails.*

We here at AVfM are asking you to do just that right now. If you're in Maine, contact your state legislature, if you're outside of Maine, Hell, do it too.

And if you can get to Portland Maine, give JTO a shout at:

john@avoiceformen.com

We've managed to push this rock up to the top of the hill and if we manage just one more ounce of effort, it'll finally be over the crown and then there's no stopping it.

Just DO it!–AVfM Editors]

Men's Rights Edmonton under intense media spotlight after "Don't Be That Girl" poster enrages feminists

Robert O'Hara · 10 July 2013 · Archived copy · Original

[box]

(July 10, 2013 Washington DC)

News outlets all over Canada including the Huffington Post and CBC are on fire covering a recent poster campaign waged by none other than Men's Rights Edmonton. The "Don't Be That Girl" poster (a parody of the now famous "Don't Be That Guy" campaign) was spotted by professor Lise Gotell, chair of the Department of Women's and Gender Studies, on Monday at the University of Alberta. She promptly alerted the campus police, who in an act of brazen censorship are taking down the posters, and contacted the local media. At last count there were over 20 major national and local sources reporting on the issue all just within the last 24 hours. The number of articles is expected to rise.

"What they've done is they've taken four of the posters we created and they've manipulated them," Gotell said reporting to the Edmonton Journal.

"These posters, I think, are quite troubling … What's been done to transform an anti-sexual-assault campaign into a rape-apologist campaign is just deeply offensive."

She did not explain how the poster was "manipulated" in an attempt to create a "rape apologist" campaign or even why the posters were offensive. She did however intimate that the posters could possibly be a violation of copyright laws.

"My position is that this demands some kind of a legal response. There are clear intellectual property issues," Gotell said. "When someone has manipulated our images to disseminate such an offensive message, of course, we should respond to this in a very clear way."

Kristopher Wells, of the University of Alberta's Institute for Sexual Minority Studies and Services, said of the then unknown Men's Rights Edmonton: "They're obviously not supported by any organization,"

Other groups were very quick to make statements to the press as well. "I want to make it clear that that is so inaccurate," said Karen Smith, executive director of the Sexual Assault Centre of Edmonton to CBC news. "It just doesn't happen. Nobody would report sexual assault needlessly because it is a grueling process to go through."

Even Alberta Town Council member and Mayoral Candidate Don Iveson condemned the Don't Be That Girl messages.

"It's not funny and it's cowardly," Iveson said in an interview with The Province. "If there's someone who wants to debate these issues, a real person who wants to debate these issues, they should come out and we should be talking about sexual assault in Edmonton, because it's a real issue. It's one of our crime indicators that's rising, and it's very troubling. The tactics are cowardly and the issue is not a laughing matter" he continued.

Contrary to Ivenson's assertions, Men's Rights Edmonton has been frantically at work talking to news sources hungry for information about the group. A member of the group said in an interview with AVFM News that they had been responding to many requests from the media in the last 24 hours. "Basically we have had media people calling us all day and asking 'what are you guys all about, what are you all doing, what are you hoping to achieve with this campaign?'" he said. "Thus far I have spoken to Global Edmonton, City TV, 630 Ched, C TV, Metro and I've left messages with CBC and we are going to be on 770 Talk Radio's "The Rob Breakenridge Show" When asked about the charge of cowardice and unwillingness to debate in public he responded, "It's interesting that they say that because that's what men's rights groups have been trying to do. But look at what happened at the University of Toronto and that didn't work out so good. It resulted in feminists bringing bludgeons, disrupting the

event, and pulling fire alarms. Every time we try to meet these people and have a discussion in public the response is juvenile and idiotic, and they attempt to censor discussion and inhibit free speech."

Karen Straughan, AKA "Girl Writes What", spokesperson for Men's Rights Edmonton and contributing editor of AVfM, plans to produce a video statement and is expected to appear on a local morning radio talk show. All this in addition to a formal statement soon to be published on the Men's Rights Edmonton website.

Editorial note: *These events are, by far, the most widely covered men's rights efforts by the media to date. For the next several days members of Men's Rights Edmonton and by extension the broader MHRM will have exposure they have never had before. It is important that those reading this post contact the above mentioned news sources and educate them about our movement in order to strike the iron while hot. Below are links to other articles concerning this issue and their numbers are growing by the hour. Lets keep it going, shall we!!!!* [/box]

http://globalnews.ca/news/706030/dont-be-that-girl-posters-in-edmonton-spark-outrage/

http://www.calgaryherald.com/news/alberta/Parody+anti+rape+posters+offensive+says+professor/8640266/story.html

http://www.theprovince.com/news/rape+culture+flourishing+Edmonton+Poster+campaign+suggests+women+report+rape+revenge/8638237/story.html

http://www.edmontonjournal.com/news/Parody+anti+rape+posters+offensive+says+professor/8637809/story.html

http://oncampus.macleans.ca/education/2013/07/10/edmonton-anti-rape-groups-poster-campaign-co-opted/

http://www.inews880.com/news/edmonton/story.aspx?ID=2001762

http://www.babble.com/mom/dont-be-that-girl-posters-prove-we-need-to-talk-about-coercion-and-consent/

http://ca.news.yahoo.com/blogs/dailybrew/edmonton-anti-rape-parody-posters-called-appalling-offensive-190557450.html

http://www.huffingtonpost.ca/2013/07/09/dont-be-that-girl-posters_n_3570282.html

http://o.canada.com/2013/07/10/dont-be-that-girl-posters-edmonton-anti-rape/

http://www.leaderpost.com/news/Rape+apologist+parodies+That+posters+Edmonton/8638284/story.

You will be next, then your children

John Hembling (JtO) · 10 July 2013 · Archived copy · Original

Between 2005 and 2007, the US Attorney General Alberto Gonzales dismissed or reviewed for dismissal more than 26 US Attorneys. To many observers, including me, these firings appeared motivated by desire to install attorneys more loyal to the Republican party or as retribution for actions out of step with the party. Gonzales's actions had the appearance of making supposedly non-political justice branch of government into simply another tool of party politics.

Gonzales was called before the senate judiciary committee, and questioned on his motivations for these dismissals. And this is where government retains it's legitimacy, by demonstrating accountability to the public. The public whose informed choice is the basis for governance in a democratic system. Except that's not what happened. Alberto Gonzales stonewalled the senate judiciary committee, repeating variations of the phrase "I don't recall" hundreds of times, and thereby, flatly refusing to answer any question except with theatrical amnesia. It was an amazing performance. He didn't stutter, he didn't sweat, he was never flustered. As he was grilled for weeks by the chair of the senate judiciary committee, Arlin Spectre, Gonzales just smirked and repeated "I don't recall".

I watched the C-span coverage of these hearings as they proceeded, and they impressed on me a terrible realization. There is no accountability. Then-president G.W. Bush had been pursuing war in Afghanistan and Iraq with an obviously fraudulent mandate. He'd seemed to win his re-election by fraud as well. He'd also succeeded in trashing more of the american bill of rights than any president before him, all while the mainstream sold their criticism of his administration as one coloured by incompetence. Bush appeared to get more done in service of the agenda of his corporate and financial masters than any president in my lifetime. Until the guy who came after him, obviously.

In 2007 I was struck by the fact that the head of the justice branch of government was, rather than a man of law, simply a policy operative of the executive branch of war-president George's government. In fact, he was an untouchable, openly corrupt, smug, unruffled, and apparently taking his fashion sense from Martin Scorsese mobster films.

But in a culture where the highest and the final apparatus of redress of grievance is totally, openly and flagrantly corrupt – where is any pathway of justice? What is the mechanism for a citizen in such a system for redress of crime by the powerful?

The simple answer is that, in such a system there is no legitimate path for justice. This is not a problem for the reason that the everyday citizen will be victimized by the powerful. This is a problem because societies adapt, and redress of grievance will find a pathway with or without a legitimate apparatus of justice.

Realizing this in 2007, I speculated on the possible realization of Thomas Jefferson's apocryphal advice on tree husbandry. Elected representatives dragged by citizens from their offices and executed on the front lawns of legislatures is a future I will do almost anything to prevent. But, I see it coming.

In 2011, a man named Thomas James Ball was so brutalized by the corruption of the family court in New Hampshire that in a final desperate act of protest, he went to the steps of the courthouse, doused himself in gasoline and set himself on fire. It took him several minutes to die.

And besides a few marginal voices on the far fringes, nobody even noticed. BusinessInsider was one of the few places covering Ball's protest which took the form of death by fire.

"Late last week [June 2011], Thomas James Ball reached his breaking point. Driven to desperation by a system that bankrupted him and destroyed his family, Ball walked up to the main door of the Keene County, New Hampshire courthouse, doused himself with gasoline, and lit himself ablaze.
Hardly anyone seems to have noticed."

But Thomas James Ball didn't just burn himself to death in a public protest of the court's corruption. He also wrote

a detailed account of his reasons and his grievances. The mainstream media, those few who even bothered to cover an American self immolating in protest of the corrupt court system – dismissed his public letter with the words "rambling and incoherent". You can read it yourself, and judge whether Mr Ball's final statement is coherent or not. But when Paul Elam and I decided to re-publish Thomas James Ball's final letter to the world, we also decided to omit the specific instructions he included of the manufacture of gasoline bombs, and the use of those devices to burn court houses and other government buildings to the ground.

What Ball called for in 2011 what what I saw coming in 2007. But he didn't follow his own call to action, instead, turning his grief and frustration inward onto himself rather than outwards onto the irretrievably corrupt apparatus of his local family court.
But the scant, dismissive coverage Ball received in the mainstream was itself an anomaly. Setting aside his death in the most desperate and earnest act of protest a human can undertake – Thomas Ball's story of abuse by a corrupt system was not unique. It was common. So common that the story of "father chewed up, family destroyed, children abused by the corrupt courts" is almost a constant background noise in our culture's ongoing narrative. How many more men have done exactly what Mr Ball did. That is to say, how many more each year have doused themselves in gasoline and died in self-ignited fires in protest of corrupt courts and family courts. It's more than just Thomas Ball.

In 2007, I speculated that there might be no correction without justice finding a path in the form of public, impromptu executions, or redress of grievance through violent direct action. And I still see it coming. Incidentally, anybody who cites this article as an advocation of such a violent outcome I will now pre-emptively address as a Depraved and Futile, lying idiot-fuck.

The mainstream media is obviously apathetic and complicit. "Journalists" care more about retaining the favour of those who provide them access than anything as obsolete as journalism. For the corrupt and powerful there is no accountability. But this has to change, because the natural consequence of this is worse and more dystopian than anybody is prepared for.

For the corrupt and powerful who prey on the everyday citizen, there is no accountability. But prior to October of 2012, no district attorney or assistant district attorney had ever been recommended for disbarment by a board of overseers of the bar. Enter Bar Harbour Maine's assistant district attorney Mary Kellet.

In October last year she was found by a the state of Maine's board of overseers of the bar to be guilty of prosecutorial misconduct. Among the violations were engaging in conduct unworthy of an attorney, suppressing exculpatory evidence, tampering with witnesses. In its decision, the Bar Panel cited Assistant DA Kellett's failure to turn over at "least two key pieces of exculpatory evidence" which were "critical" to a defendant's case, rampant discovery violations, and efforts to mislead and deceive the jury about facts and evidence. The seriousness of Kellett's misconduct, the Panel of the overseers of the Main Bar wrote, "cannot be overstated". The panel also recommended that Kellett's licence to practice law be suspended.

But since then, Mary Kellet has faced no consequence, she retains her licence to practice law, she is still the assistant district attorney, and her colleagues and superiors are doing a sterling job of circling their wagons to protect her, and themselves from any accountability or additional public oversight.

Last week, with just over a week of notice, the date and location of a hearing was announced where it is rumoured that assistant District attorney Mary Kellett will be making a plea deal. She'll be keeping her law licence, keeping her job, and going back to business as usual, prosecuting the innocent for her own satisfaction and for her office's profit. And it will all likely pass quietly, without the attention of any media, in less than a week.

Now, to be fair, following the public call for citizen-journalism from AVfM, one or two private individuals might attend, and report on it through this site. If they can be bothered to. And when the next family is demolished by an out of control, no-brakes, no accountability court system driven by money and ideology, maybe it will be you, or somebody you love in the grinder.

You can go back to sleep now. Thank you for your kind attention.

Editor's note: Hearing schedule here.–DE

Prone to violence: chapter two

Erin Pizzey · 10 July 2013 · Archived copy · Original

Editor's Note: We are pleased to have obtained permission to reprint Erin Pizzey's classic book, ***Prone to Violence****, first published in 1982. This book is a must-read on the subject of domestic violence, and is what people from the former Soviet Union would call "samizdat," as the book was subjected to concerted campaigns to make it unavailable for publication or distribution in the UK or United States. Over 30 years ago, gender ideologues were already trying to hide the truth–that men and women are equally prone to violence. Although parts of this book are dated, what's most shocking is how fresh and timely most of it still is: little has changed in the last 30 years, except that the vast majority of peer-reviewed scientific research done since its publication has only bolstered all of Erin's most salient points. When it comes to domestic violence, women and men are about as violent as each other, just in somewhat different ways, and its primary victims are children.*

We continue our series with the second chapter of "Prone To Violence." Watch for the other chapters to be published here on AVfM. If you have ever been involved in an abusive relationship with a woman (or man for that matter), you owe it to yourself to read this book. And if you know someone who is, or has been, in such a relationship, you owe it to them to get them to read it. –DE

Chapter Two: IS IT LOVE OR IS IT ADDICTION?

Olga sat by the window in the small office* of the Refuge. The prosecution for overcrowding had recently been successful, and though we had won at Acton Magistrates' Court on a technicality, we had lost at the High Court. We were given leave to apply to the House of Lords. The numbers in the Refuge were still well over the limit: most days we averaged seventy to eighty mothers and their children in only nine rooms. The conditions were chaotic, but this chaos, I was beginning to realise, contributed to the feeling of excitement in the community.

As I looked at Olga I thought to myself that if we had closed the door, she would now be one of the ones on the outside. She had a badly scarred face, but must have been a very attractive woman before she had been repeatedly beaten. Now there were ledges of scar-tissue over her eyes, and her nose was a curious shape. But when she smiled, her face lit up with such life that everyone around her relaxed and smiled at each other. She had come to us, she said, because she was in fear of her life from her boyfriend Jim. I soon knew this was no exaggeration, because the day after she arrived I had a phone call from her local police inspector asking if she was there. Jim had yet again reported her missing, and the inspector was worried because he considered Jim so dangerous that he was prepared to order his men to dig up their back garden if she could not be found. "He will kill her," the Inspector warned, "if she doesn't stay away from him."

He sounded genuinely concerned about her. We chatted for a while and I tried to explain to him that Olga did not "like" what was happening to her, nor did she "deserve it", but she was bound to Jim by forces that she could not understand. He listened to me very patiently, then after I had finished he asked if I had any idea how much she had cost the local taxpayers. Apparently, he explained, every social agency in that small city had been channelling its energies into the Olga/Jim relationship for twenty years. I could believe it. Here again was a situation I had come to recognise in most of the families that came to us.

By this time I was beginning to feel sure that behind a woman's attraction to the drama and excitement of a violent lifestyle, there must be an even more compelling need to go back to a particular man. Olga's four children had been taken into care years ago, so that could not be claimed as the reason for her not leaving him. Subsequently I sat down with her, and we talked for two and a half hours. When we finished, I had a much clearer picture of why she put herself in a position to be abused. She had never made the connection for herself, because no one had bothered to delve back far enough into her childhood. To be fair to all the people who had tried to deal with Olga she was capable of putting up such a smokescreen of demands and drama that it would be difficult for anyone to comprehend or handle the situation. Usually, when she demanded help, her unsuspecting helpers would soon find themselves drawn into a life-and-death battle between Olga and Jim.

Olga was born in Scotland. Her grandfather was a Bible-thumping Puritan bigot. The family lived in a small village, and Olga's mother was the only girl in a large family of boys. The beatings, always for religious reasons, did not spare her. The leather strap hung behind the door, both at home and at school. By the time she attended school, she was well used to the pain of it across her legs and buttocks. If Olga's mother was alive today, she would probably be able to describe the moment when she first realised that, on the knife-edge of pain, it is possible to experience the sickly, evil glimmer of pleasure.

When pain and pleasure become inextricably mixed in early childhood, as they did in the case of Olga's mother, the result is a badly abused and abusing human being. By the time Olga's mother was sixteen, she was sexually involved with a local lout who got her pregnant. Olga was the result of that union. The horror and outrage of her family were expressed in a series of beatings, which, though physically crippling, had become by now such a normal pattern of family life that they were the prime method of communication. Olga was born the only illegitimate child in the village. Her grandfather, who raged weekly from the pulpit of the local church, refused to let her be christened. She grew up with no friends: an outcast, a pariah. The only message she received from all corners of her little world was "It would have been better if you were never born". That message, so often repeated by her mother, formed the bedrock of Olga's personality. She should never have existed. Her existence was an offence against her community, her family, her mother and most terrifying of all, her God.

Olga, too, was regularly beaten in this God-fearing family. And she does remember the first moments when pain evolved into pleasure. She was five, she thinks, and her mother removed her knickers and made her bend over her knee. She had not done anything very bad, so she was being smacked by hand, rather than strapped with the tawse. As usual, she felt a tremendous sense of fear and anxiety before bending over, but the difference this time was that as the pain in its crescendo reached its highest pitch, she suddenly felt a warm surge of tingling pleasure suffusing her whole body.

Olga was amazed and dreadfully embarrassed. Soon she began to look for that pleasure in further beatings. So she would definitely provoke her mother, and that was not difficult. She would fight at school until they whipped her and blood ran down her legs. "The Devil's in her," the teachers would tell her mother. Her uncles mostly lived at home. Two, she remembers, were silent and withdrawn. The other three were noisy and violent, and one of them often tried to molest her.

Olga's life was well documented by countless agencies by the time she ended up in my office, but this discussion of her need for pain to find pleasure was not something she had ever talked to anyone about before. That sense of shame and embarrassment had stayed with her all her life. She had not even discussed it with Jim. In our time together, we began to look at her life from a completely different perspective. By this time, I had sat through hundreds of interviews with women who described the same feelings. It was becoming clear to me that the difference between a non-violent woman and a violent woman is that a non-violent woman can get into a relationship with a man who is violent, and love the man but hate his violence. A violence-prone woman will look for a violent man with whom she will hate the man but cling to his violence.

By the time Olga met Jim, she was climaxing in pain. Sexual intercourse was meaningless to her. Jim was, quite simply, the most extreme, the most violent man she had ever met. "He will kill me", she would say to me, and the awful prospect of her death would cause her face to glow. "How will he kill you?" I would ask her. "Like this," she would say, putting her hands round her throat and squeezing her neck until her face became bloated and her eyes bulged.

Usually, Olga would stay with us for just three or four days, and then would go back to her own battleground. Months later she would be back on the doorstep again – thinner, with more bruises, and more stories. Then we would sit together and talk through this terrible addiction. By now, I refused to allow her to use the word "love" in the context of this hideous sexual abuse. Again and again, we would go back to two central issues: her death-wish, a goal set for her by her rejecting family and community; and her addiction to pain, learned from her early childhood.

As I write Olga's story down, I hear from Scotland that she has left Jim again after being stabbed by him. No doubt, we shall see her at some point. She and Jim cannot live with each other, but they cannot live without each other. They are two badly abused and assaulted human beings endlessly acting out their past damage. It won't stop until one or the other of them gets killed. The remaining partner will then look for another violent relationship, and it will all start over again. It was painful to listen to Olga, for I knew that listening was probably all I could do. It was almost too late for her to change.

At least Olga's children were safe, and they no longer lived in the constant torment of her and Jim's life together – they were already in care. I found it far more painful listening to Rose, because she still had her children with her. Her children had no choice but to experience and witness the violence that Rose was addicted to. Violence-prone men and women, though conditioned to need violent relationships, can still choose to leave their abusive relationships. Their children, however, have no say, no choice. They are indeed the innocent victims of violence.

Rose came into the Refuge like a tremendous whirlwind. She was tall and dark, with what we call "adrenalin-high eyes". They were so filled with energy they transfixed anyone who met her. She had two very active little boys in tow (she had left her little girl at her mother's). She launched into details of how her husband had sodomised her in front of the children. As she talked, the boys both nodded like two little old men watching yet another horror movie. I sent them out of the room. "They see it all anyway", she said, uncomprehending. "I know they do," I replied, "but your first lesson from me is that it isn't all right to fight and fuck in front of children."

In our first interview she wanted to show me a picture of her dad. My heart sank. Countless times had I seen those brutal, sexually abusing men, standing proudly in the family photographs. Clustered around him were the children; at the back of the photo was the wispy mouse of her mother, worn and thin. Clutching him by the hand with an unmistakable air of possessiveness was our Rose. Within a few minutes, Rose raised her skirt to show me the faint white scars that latticed her legs. He was a huge handsome man, her father, and something of an expert with a thin cane, which he used on all the children, but mainly on his favourite daughter. Rose explained that when she got out of a hot bath the scars still flared again; and she said it all with such force. The sexual charge she experienced while telling about him now brought her whole body alive.

She did not get married until after her father died. Then she met a man, Ron, who "reminded" her of dad. Of course, that was a disaster: he was not her father, and was not sufficiently violent to satisfy her need for pain. Rose was dreadfully hard work for us because she had been brought up half-saint, half-whore. Yet this happens to so many women, particularly Catholic women: they are beaten and molested at home, then expected to attend church every Sunday. No outsider would ever have guessed that Rose was anything other than a devoted wife and mother. She was always immaculately dressed, and her children were little models in public.

Once they were settled in the Refuge, however, the children soon took over. Rose's method of control had been to beat them into good behaviour, so once her boys discovered that there was no hitting of children permitted in the Refuge, they went wild. Fortunately the play staff already knew well that battered children addicted to pain will provoke and provoke, waiting for the release of tension which a thumping brings. So the staff were trained to reverse the process. They would grasp the shrieking, struggling child firmly but gently until the child calmed down and discovered the, often first-time, pleasure of being held and caressed. Rose was amazed at our concept of child-care; she would beat her children when they were out of line, as a matter of course. I had some American stickers reading "People are not for hitting, and children are people too," which I used to stick on kids' jumpers to remind our battering mothers that they must learn other ways of communication with their children.

We found Rose a model member of the community during the day, but once the staff went home, Rose went out to play. Unfortunately Rose's games were extremely dangerous, particularly if she had a lot to drink. Her pattern was to begin an evening in the pub by attracting men to her table. Then, after a lot of good-natured sexual joking around, she would start drinking shorts which grew larger and larger as the men filled her glass. She usually wore very low-cut dresses and short skirts to display her excellent figure. One of her frequent acts was then to dance her version of the can-can on the table, with no knickers on. Although this was much enjoyed by the attendant men, the

manager would inevitably try to stop her. Thereupon a fight ensued, with Rose joining in. The next morning a hung over Rose would sit in the office completely denying any responsibility. It was a totally unprovoked attack by the pub manager upon her innocent person. “Holy Mary, mother of God, would I tell a lie?” she would say to me.

The truth is she was not lying, and I learned that years ago. People from emotionally disabled families have no permanent reality. In order to develop a stable and permanent reality for a central reference point in your relationship to the world about you, you must have permanent and stable parenting, at least until you are five. Rose’s life, like so many others, was a sequence of events that occurred chaotically and made no impression on her memory. Memory can only exist when there is a structure to hang it on. Our problem families have no permanent structures to their lives. Instead their lives are dictated by violent events, and they organise their living around cataclysmic eruptions.

Getting Rose to share our view of what really happened during her binges necessitated seeing that other women were with her to tell her the next day about the event. Though it was painful for her to accept the side of herself she so deeply hated, she came to understand that we loved her anyway. The hours previously spent in social workers’ offices had only succeeded in making her feel more lonely and isolated. She fooled everyone so completely that she had no one to turn to. The only person she did not fool was her husband, who knew both sides of her and was hopelessly addicted to her violence.

Ron’s mother had been a forceful, emotional, ebullient woman. She had died when he was about ten, and Ron went into a children’s home. Her death was an act of betrayal, as far as he was concerned. Like so many other mothers, she had made her son Ron into her fairy prince. Bored with her husband, who was wedded to the television set and to his friends at the pub, she turned to Ron for companionship and spoiled him. Meanwhile his two sisters, who were second-class citizens in their mother’s eyes, were expected to help her clean and cook. It was the sort of family life you could expect to find behind millions of front doors. The boy, gradually taking over the role of head of the family, was encouraged by his mother but resented by his father. Her sudden death left Ron outraged: his grief and fury at her leaving him went deep into his heart. At times his rage was murderous, but he learned to suppress its visible outburst at his children’s home. Instead he learned to channel that rage into controlling his environment. He was fastidiously neat: by keeping everything ordered, he could order his rage. His great fear was that one day he might erupt, and then he would avenge himself for his mother’s death and would totally explode with his rage.

At the children’s home he was not particularly badly treated, but rather largely ignored. Eventually he went on to qualify as an engineer, and proved himself a regular and hard-working man. When he met Rose at a friend’s house, it was love at first sight. What actually happened was that Rose, afraid of her own chaos, was attracted to Ron’s apparent order. She also sensed his potentially murderous rage, and this attracted her sexually. Ron, with his need to order chaos to contain his rage, was attracted to all that Rose flaunted. When he was near her, he felt alive for the first time since his mother died. He was hooked. He could not wait to marry her. For Rose he was a good prospect: he earned good money, and they were able to buy their own house.

Rose was extremely extravagant, and she soon had the place looking like a palace, with most of the buying done on hire-purchase. Ron had to do a lot of overtime to keep up. Sexually he found himself completely enthralled. He had very little experience of sex because his children’s home was for boys only. He was shy anyway with only a few unsatisfactory affairs behind him. For the first two years of marriage, things were not too bad. Rose was sexually very demanding and sometimes this frightened him; occasionally he wondered if she was acting out some dramatic part in a film. She also worried him when they were out drinking with friends, because she would sometimes change and become raucous and suggestive.

The first time they had a serious fight was when Rose told Ron that one of his friends had suggested she run away with him. The pain of that moment linked into the pain of his “betrayal” by his mother. At the time he kept quiet because they were in the pub, but when they got home he was shaking with rage. They were hardly into the hall before he lashed out and sent her sprawling. But Rose had also been drinking, and got to her feet and began to

scream at him. A dreadful torrent of filthy abuse poured from her mouth. Then the two of them suddenly stopped: he shocked by his physical attack; she snapped back into her wife-and-mother role. But the honeymoon was over, and everything started to go from bad to worse.

Rose became pregnant soon after this event, which meant she had to give up her job at a betting shop. But while she had the excitement of laughing and teasing with the customers, she could at least channel a lot of her enormous energy into her work. Once tied to home with a small baby, she went into a deeper depression. Actually, it was the fact of being trapped at home with a man who could not understand her or her needs that finally, after her second child, started off the pattern of picking up the children and running.

The children had become used to the fighting and screaming and crying. At times the older boy tried to protect his mother by throwing himself at his father, flailing at him with his little thin arms. He became hyperactive and violent at school. He could not contain the surges of hatred he felt towards his father. He could not understand why his mother would continually leave and run off to friends' houses, only to come back again. Over the six years of his short life he acquired a cynical and hard shell to protect himself from the awful pain of watching her cry. "Why can't we go away?" he would persistently ask her, seeing huge bruises on her face. So they would go, usually after yet another fight, either at night while Ron was in a drunken stupor, or during the day when he was at work.

It became a cat-and-mouse game. After a fight, he would worry that Rose might leave with the children, so he would take time off or suddenly pop home unexpectedly. Leaving became a very tense and dramatic event. It all fell into a pattern of drinking, fighting, Rose running, Ron pursuing with chocolates, flowers and phone-calls; then a reunion. And then it would begin all over again. Ron was mystified when I discussed it with him. "But I love her," he said, while trying to explain the depth of his hatred for himself. "We have everything we need to be happy." That was certainly true. They were a handsome couple with two lovely sons, a daughter and a beautiful house. Ron earned good money and Rose was popular in her neighbourhood. On the surface they were a successful couple, but underneath it all was a hornet's nest.

The fight that first brought her to me was the end of several weeks of bickering and tension. Rose had finally been warned by yet another set of relations that she could no longer expect to burst into their lives, exhaust them with stories of Ron's cruelty, then rush into his arms again and return home, only to come back later for more sympathy. She had joined the hundreds of families who troop through homeless family units and pop in and out of refuges, using these places as an extra dimension in the war against their husbands. Most of the tension here was to do with Rose's need for pain and Ron's need for rage. Making love had long been abandoned, and no wonder. The relationship between them had little to do with loving each other. It was actually to do with hate, fear, rage and violence.

Emotionally disabled people have to be taught love. It requires a great deal of security to be able to give yourself on trust to another human being. These two people were only able to use sex as a relief mechanism when one or other of them felt sexual tension, but that only brought more problems, as the residue of physical relief without tenderness or affection was a bitter sense of loneliness and further isolation. The problem was that Ron, because he had had at least some good parenting, was capable of a fairly healthy sex life, but Rose could only climax in pain.

At this stage Rose had not identified this need in herself. She saw the fighting and the very violent sexual sessions as manifestations of Ron's cruelty to her. It is true that Ron was by now drinking heavily. Rose would drink in bouts. The children knew that when Rose's voice became slow and precise, it was time to get out of the way. There was little they could do to shut out the sounds of the two bodies heaving and thrashing about the bedroom, or the groans and the moans which made it difficult to distinguish between agony and ecstasy. After a particularly violent sexual episode they would both be ashamed of themselves. Ron would tell Rose she was a disgusting old whore. Rose would be genuinely hurt and bewildered. Slowly Rose would need more and more pain as the ability to climax moved further and further away.

There came a time when they had been tormenting each other for days. The taunting and the jeering excited both of them and built up tension until Rose started screaming at Ron in the passage. Finally he threw her on the floor on

her face in a rugby tackle, pinned her with his knees on the back of her legs, tore her clothes off, and split her anus with the first thrust. Her screams brought the children downstairs. There was blood everywhere. Ron curled up in a ball and was sick. The climax of the pair was now over, and Rose was in dreadful agony. She dragged herself to the bathroom and attempted to clean herself up. And she arrived at the Refuge the next day.

"Never again…I'll never go near him…never. This time it's finished." I had listened to this whole story, and I felt a tremendous sympathy for a whole family so horribly trapped in their circle of violence, but I felt physically sick – so I had to go out of the office. Mike Dunne, who worked beside me for so many years, sensed what had gone on; God knows, we had seen thousands of families together. So he gave me a big warm hug, and I was able to go back and comfort her, too. I knew this was not the end of her relationship with Ron. "It's finished" – I had heard those words so often before. Battered women who come to a refuge to sincerely get out of their violent relationships will talk about their future. They very quickly give up their pasts. However, women like Rose, who are still locked into these relationships, use the words of leaving for ever…for good…never again…like a litany. In their heads they recognise the danger and degradation of these relationships, but they are addicted to the excitement and drama that go with them.

Predictably she was on the phone to him by that evening. There was a huge bunch of flowers by the morning. She was pleased. The boys looked at me – two pairs of cynical eyes.

They were beginning to hate her now. Already they looked at all the women in the refuge with loathing and contempt. "Slags, whores, cunts," they would scream at the other mothers if anyone upset them. Then Ron was on the doorstep. We talked to him about their problem, about how he and Rose were on a slippery slope which could, at worst, end up with one of them dead – though it was more likely that their lives would slide in a gradual decline to where they would become hopelessly addicted to alcohol, giving them an excuse for the release of their violent needs for each other. Then, after the money ran out, Ron would find himself in prison, and Rose would be relegated to a mental hospital to be treated for drink. The children would go into care. The family might then be briefly reunited for several months of semi-stability, but they would soon degenerate again.

By this time there would be case files and conferences involving their doctor, health visitors, probation officer, social worker, hospital social worker, borough solicitors. All the case workers would have a little information to contribute, mostly reflecting the to's and fro's of the various members of the family. Yet still nothing would be understood about the violent needs of these desperate people. By the time the boys were fourteen or fifteen, they would have girlfriends pregnant – and therefore they would receive accommodation and social security. Two more babies would join the rapidly growing army of the emotionally disabled. Unloved and unloving, they would inherit the mantle of violence that is passed from one generation to another – the mark of Cain.[1]

By now I found that I was more and more drawn to the concept of these violent relationships being actually a form of addiction. Moira once explained to me why she stayed with Mike – Mike, who was so dangerous that he had knifed her between the ribs and put her into an intensive-care unit; Mike, who had so nearly run her down; Mike, who had stubbed out his cigarettes on her breasts and stomach while he pinned her to the ground. But she always went back to him, and each time she conceived another child. I think it must need a lorry by now to cart round all the documents recording the history of this family.

Moira is a wanderer, and in between bouts with Mike she, like so many others, stays in various homeless family hostels or refuges. She then gets allotted a flat in a new town and a grant to furnish it; she installs her kids in school, and orders from her mail-order catalogues. She is such a good hustler that before long she has £3000 to £4000 worth of goods delivered from masses of different catalogues. Then, when it's all in, she sells off the lot to neighbours and second-hand shops, and flits with the kids back to Mike, if she feels like it, or to yet another homeless family unit. When she was with us she became the life and soul of the Refuge, and all the staff loved her. But she liked to taunt Mike over the phone. She would ask him to come over and see the kids, but when he arrived she would be out, taking the kids with her.

On one occasion, when she had made yet another such arrangement which left him raging on our doorstep, I asked

him why he did not just forget her. I warned him that they both had a “till-death-us-do-part” relationship, and it looked to me highly likely that one of his onslaughts would eventually finish her off. Then the kids would go into care and he would go to jail. Although he agreed, it was hopeless talking to him. He just kept repeating that he loved her and wanted her back. “How can you say you love someone when you torture her?” I asked. “In the hospital after the last baby, you screwed her on the balcony and split all her stitches”. “She wanted it as well,” he said. There was no getting through to him. Moira eventually came back and found him there, and I saw the confusion on the children’s faces as they struggled to understand the violent and perverted world of their parents. Now Mike was crying and promising to take them home. This was the same Mike who went berserk and smashed their toys and beat their mother to a pulp.

“Why do you do it, Moira?” I persevered in exasperation. “Why do you need to get killed?” If I’ve asked a woman that question once, I’ve asked a thousand times, and each time the answer is roughly the same. In this case Moira thought for a few moments, then said “It’s the moment just before he hits me”.

It is hard to explain this need to people from non-violent backgrounds. The best way to explain it probably is to ask you to imagine a moment in your life when you are in mortal danger. Suddenly you find you are super-human. You deal with the situation perfectly. Maybe you rescue a child from in front of a car. Maybe you pull someone out of a burning house. Then after the event your knees collapse, you are shaking, and you go into a state of shock. What happened to you is that you put yourself on red alert. You perceived danger, and the message flashed from your brain to all the nerve centres of the body. Chemicals in the body alerted the system to a state of high arousal. You rose to the occasion. You were literally high on your own body chemicals. When the danger had passed, your chemical levels dropped dramatically, and the body suffered immediate withdrawal symptoms.

Once the danger is over, most people go back to normal, but not the violence-prone personality. This is the child that became addicted to its own body chemicals from babyhood. Probably it will one day be discovered that such children were addicted even before birth, when they were in the womb. Their entire system is constantly awash with the chemical of high arousal, as scarcely a day goes by without a violent family episode. Soon the body becomes so used to this feeling of the chemical rush that unconsciously the child looks for dangerous situations to provide it.

For Moira her high, the moment when she felt totally alive, was the point when she had so enraged Mike that he was about to hit her. She was only twenty-six, and in time her pain threshold would rise, and she would need more pain just before the blow, and she, too, like the others, might go down that dreadful road to death.

A woman named Gemma described to me how her pain threshold had become so high that she did not even feel the pain of having her finger broken. This is a transcript from one of my tapes, when she had just arrived and put her baby in my arms.

GEMMA: My finger won’t go straight.

ERIN: Why?

GEMMA: Because he bent it right back. He didn’t do it on purpose. I don’t think, mind. Because I couldn’t tell, you see, at the time, of course. He sort of went like that (She demonstrated his pulling the finger back. I cringed, imagining my own pain) and I couldn’t tell whether he broke it or not, because I didn’t go to the hospital.

ERIN: Yes, it is broken. You see, as a battered child, you’ve been used to quite a lot of pain.

GEMMA: Yes.

ERIN: (Seeing a horrible bruise on her thigh) I would scream blue murder if anybody kicked me like that. My God, I’d go to hospital.

GEMMA: Yes, I know. I’m used to it quite. Nothing really hurts anymore. I’ve been through it all, and it just doesn’t hurt anymore.

ERIN: How bad did that kick hurt?

GEMMA: It didn't hardly hurt at all. I went like that, "Aah!" and I, you know, just kept thinking there's something else, and then it just went away.

All the staff at Chiswick had noticed that many of the injuries inflicted on our women coming in would have put most people into hospital for weeks. I think I first realized this many years ago, when a CID officer's wife came in with broken ribs. Not only had he broken her ribs, but he had also made her sit on a chair and poured a kettle of boiling water over her lap. She had huge blisters between her legs. He did all this in front of her six-year-old daughter. She came to us straight from hospital. By the second day she was pushing a broom round the office. "Can't be doing nothing," she explained. "You must be in agony," I said, thinking of the blisters. "Oh, no, I've had so many beatings all my life I don't feel nothing". As soon as she was healed she was off back home, dragging the reluctant six-year-old with her. "She's ever so proud of her dad…He won a medal for danger." *I should go now*, I thought to myself. Of course when I thought about it later that night, it all made sense. It's like a soldier on a battlefield fighting for his life; there are countless stories on how a soldier can be horribly injured and just not notice until after the battle is over. Our families lived in a permanent state of war with their parents and their children.

We were also fascinated to watch the reactions of the mothers if they heard that a very violent man was on his way to the Refuge. Those who abhorred violence would retreat down into the safety of the basement or up to the top of the house. Those who got high on violence, on the other hand, would all congregate round the front hall and the windows. Some of the children behaved the same way: they would cluster round the front door in spite of repeated attempts to lead them away. It always saddened me to see their little faces light up at the possibility of a violent explosion and of somebody getting hurt. However, those who stayed with us for a sufficiently long time did eventually learn other patterns of behaviour.

At that time I had such a gifted play staff that the children in the Refuge probably had the best care this country could offer. Sarah Gibson was the surrogate mother figure who embraced them kindly and gave them back their childhood. Roger Blades and Michael Taylor were the first truly gentle men the children had ever met. In time I noticed, as I stood on the doorstep with yet another angry man, that some of the children who were beginning to form non-violent relationships in the Refuge would now stay away from the excited group at the doorway.

Another insight emerged from the fact that we seemed able to keep these particular families with us, in contrast to some other refuges who catered for a different type of woman. It was precisely the atmosphere of our huge, chaotic, busy house that seemed to make these families comfortable. That reminded me very much of an experience during the war. I was in Canada when relatives and friends of my mother's were returned from the concentration camps in Singapore. They were all lodged in extremely comfortable hotels, but one by one they left the hotels and moved into a nearby park. They could not, at that stage, cope with the structure and order of normal everyday life.

Once I explained my theory of "positive" overcrowding to Anna Freud. She listened to me, and then she said it reminded her of her own work during the war, when she set up a scheme deep in the heart of peaceful countryside to cater for women and their children who were in danger of losing their lives as the bombs fell on London. They spent a lot of money to set it all up, and as the trains pulled in carrying all these families, they were made welcome and settled in. But gradually they began to return to London – to the danger, to the bombing, to the chance of getting killed. She smiled at me as she recalled this, for she did understand. But certainly the Department of Health and Social Security did not want to know my theory.

Dealing as I did daily with violent men, women, and children, I began to make other observations for myself. Confronted with a human being emotionally and chemically "high" in a violent state, the one thing you must never do is to become aggressive back. That will only escalate an already violent and explosive situation. I have never, in all my ten years, been struck, though there have been two or three occasions in the Refuge when I have had to "floor" a woman who was escalating to such a pitch of aggression that she was liable to do some damage to herself

or someone else. This means pushing her gently to the floor, and holding her down until she starts to cry; usually she then cuddles into you and relaxes. Violent people are very frightened people.

I have always taught my staff not to be over wary of the big mouthy woman – it is the little quiet ones at the back that are liable to do most damage. Because the social agencies grew out of an outdated Victorian middle-class notion of philanthropy, there is no proper or practical training in this country, or elsewhere, for dealing with this problem of violence. People who are not trained to deal with violence tend to be terrified of violence, because they only see the physical manifestations of it: the swollen face, the red and purple flesh, the swelling of the neck, and the yelling and the swearing, followed possibly by physical attack. What they do not perceive is that under all that acting out is a great deal of pain. If you have been born into a violent home, you will never have had time to express sorrow or pain in any other way except through rage.

There were only very few occasions when I was seriously in danger, and they taught me a lot. The first occurred when I dropped by the Palm Court Hotel, which housed about sixty mothers and their children, and I was chatting to Anne Ashby, who was then running the place. A very flushed and breath-less Dawn rushed past us, babbling that she had been home to collect some things. Now I am never terribly happy, after a mother has told you horrific stories of what went on at home, and you have seen the files to prove it, to learn that she is just popping back to collect some clothes. Somehow, if someone is out to murder you, clothes seem irrelevant, particularly as Women's Aid always had lots of spare clothes.

Anyway, Dawn proceeded to her room, and I was preparing to leave, when there came a thunderous knock on the door, and a man outside was screaming that he would "fucking kill her". It did not take long to establish that Dawn's husband had followed her, and was about to tear the place apart. This was an Ulster family, and not only were both parents violent, but they had also twice been bombed out of their home. The children were very disturbed, and at this stage were setting light to everything they could lay their hands on. Their only topic of conversation seemed to involve fire, and they constantly acted out the sounds of bombs falling.

For some reason best known to himself, the house's very large Alsatian, who was usually capable of removing portions of innocent passers-by was now lying quietly on the floor looking very occupied with something on the other side of the room. Fortunately, the doorway was small, with an inner porch, and I took up almost all the space, thereby effectively blocking the man out. He was so enraged that he was beside himself. He was quite a large Irishman with drink in him, so he was not liable to listen to anything reasonable. I decided to treat him as I would a badly upset Refuge child, so I threw my arms round him in a bear-hug and held him tight. He was absolutely stunned. There he was, raging and swearing, with people all round scurrying away, and here was this fat middle-aged woman enveloping him in a huge embrace. He collapsed in my arms and sobbed. All the pain and the grief ran out of him, and he became safe. His rage subsided, his body relaxed, and he calmed down.

Apparently what Dawn had done was to go home in his absence and take down all the wedding photographs, and also remove those in the album. But what had really upset him was that she had taken time to sort through his belongings, and had removed his precious insurance card. Without it, he could not get a job. I went and fetched it from Dawn, who looked a little embarrassed. She did not get the exciting smash-up she had expected. For she had already spent hours at the Palm Court boasting about his violence, describing how he would smash all the windows and kill anyone who got in his way. So I'm afraid she felt he had very much let her down. Unfortunately her urge for violence meant that she soon moved on to another relationship that offered an even more exciting level of violence.

Often violent episodes never really got out of hand because the staff were confident in their non-violent approach. Highly trained and very experienced, we would all work as a team. On one occasion Jo, who became the bane of our life because her need to fight meant that she was involved in frequent episodes in the local pubs, decided to continue her war with her current boyfriend from the safety of the Refuge. Jo had spent most of one morning recounting the grim story of how George, a Nigerian student, was promising to kill her, and indeed at that very moment was on his way over. For one about to face imminent death, Jo looked remarkably cheerful. The prospect

seemed to fill her with ecstatic excitement.

Now, it is necessary for anyone working with violence to have a good understanding of how violence is expressed in different cultures. English people, on the whole, don't carry knives. West Indians do. An Irishman will respond to religion; not so a Scot. A West Indian man is more likely to attack a male member of staff because he may have little experience of men in a position of power. The West Indian mother is the supreme matriarch, so it is appropriate for a woman to go to the door, and he will not be offended. However, the reverse is true for a Nigerian, who comes from a country where it would be humiliating to be faced with a woman, their society being such a strong patriarchy.

Remembering this, I sent Mike Dunne to speak to George. He was certainly angry, and was determined to get at Jo. She had taken his wallet and car keys. I stood behind Mike, and together we formed a barrier into the house. It did not help matters to have Jo leaning over my shoulder grinning at him. He lunged forward and threw a punch at me, but it was very half-hearted. Mike rugger-tackled him to the floor and held him while the poor man sobbed his heart out.

He had been a student here, and was terribly lonely. The eldest son of a highly successful Nigerian family, he would finish his business studies, and then return to Nigeria to care for the family all his life. Meanwhile he was cut off from the warmth and friendliness of Africa, so he was desolate. As a people, the British are far more at home with the easy-going West Indian community than with the more serious Nigerian community. So he had fallen into Jo's hands, and fortunately ended up in our arms, or he may well have got to her and injured her, and wrecked his life. He told Mike of his struggles to help her, of his need for her warmth and company, of her repeated betrayal of his trust and friendship. We explained to him that Jo behaved like this to all men.

Now was not the time to point out that over the years we had known her she was much improved. In fact, the original Jo had been a vicious animal when she first arrived, festooned with six children. When George calmed down, we let him go, and he went outside. But he asked to see her. Jo was now crouching in a very small corner of the sitting-room. All the excitement, the rush of the chemicals of high arousal had drained away, and she looked grey and shaky. "Don't send me out there . . . he'll kill me." Once the high has gone, the prospect of death becomes the reality it is. "I don't think so, this time," I said, dragging her to her feet. "Consequences, Jo. You made the mess – you clean it up." It was a very shamefaced Jo that went down the steps to speak to George. That episode cured him of his need for Jo, but curiously enough, it also cured Jo of using us as a buffer between herself and the men against whom she warred. She recognised, I think, that we were her safe place, and that we loved her enough to risk ourselves before we would risk her.

I learned from these encounters that, as a general principle, it is better to leave a violent person no physical space in which to organise his rage. Studies on aggression and animal display have suggested that violent people require more social space in order not to become anxious and feel threatened than non-violent people. But when I read these findings I am extremely skeptical. After several years of refuge work, I noticed that whenever the Refuge was packed tight, and there was no choice of personal territory because the families had to sleep in dormitories and share all the available communal space, the aggression level would be low. As soon as our numbers dropped however, and several feet of extra space could be annexed by each woman, then the levels of aggression would rise.

It always amazed me to find that, given the antisocial behaviour and the past records for violence of many of our families, we had virtually no major incidents. In my ten years as Director, I can only recall three or four occasions when a bout of fisticuffs resulted in a black eye. Overcrowding, which began as a necessity due to lack of other refuges in the country, turned out to be of major therapeutic benefit to a community of aggressive and asocial families. So, too, I learned that those men and women most inclined to raise a wall of rage around them responded best to a gentle touch or the offer of a cigarette.

I saw a lot of verbal violence, of course. "I'll fucking knife you, you fat cunt," was Judy Scott's way of saying good-morning. "I love you too," was my stock response. Poor Judy, with such affectionate greetings, had terrified and alienated a whole shoal of well-meaning social agencies.

Then there was Jilly; who came to us from the locked wards of Holloway. She had twice burnt down her house, her children were in care, and she went from one diabolically violent relationship to another. She teamed up with Jane, whose neck was corrugated with scars from the times when she had attempted to hang herself and to slash her throat. “It lets out the pain,” Jane would whisper. Jane came in to us after she had slashed her wrists. For her it was just time out of the nightmare that she lived in. She had finally found a man who, like her, was a middle-class reject. She told me how his rich farming father hated him so much he was forced to sleep in the barn on freezing nights. She told me how once the father broke the boy’s legs with a metal rod when he was six, and his sister carried him over the fields on her back to the hospital, saying it was “an accident”.

Anyway Jane and Jilly became drinking partners, and it was inevitable, given the pecking order of physical power in a community of this kind, that Jane would eventually need to launch a public attack on me. Again, the rooms at the Refuge were always crowded, so she had nowhere to be by herself to work up a state of rage. It is almost impossible to get ready to launch a physical attack if small children are pulling at your skirt or another woman passing by says “Want a cup of tea, love?”

Finally, one afternoon after the pubs were closed, she came in with Jilly and seeing that most of the room was clear, because we were all sitting in a semi circle, she stood in the centre of the group, swinging her handbag and organising her attack. I decided it was best to let it happen and get it out of the way. She flung her handbag first, and then launched herself at me. But I caught her in my arms and gently pulled her to the floor, where I pinned her down for ten minutes while the rage ebbed away. All the time I talked to her as you would to a hurt child. Slowly, she began to curl into that foetal position so often seen. Then I was able to gather her in my arms, and rock her and hum to her. I was aware that this was probably the only time she bad been held close in love. She was calm and happy for the next few hours, but then she departed into the night with Jilly.

She is another woman who may end up sleeping rough under the arches, and probably die from exposure. The hardest part of our work is knowing that it need not end like that. If only we could recognise that you cannot beat people better. You cannot lock them away or keep them drugged in mental hospitals forever. We must create programmes that at least give these families a chance to learn to live in a world which is now so highly complex. If the main part of their childhood lacked adequate training for coping in our society, they are doomed to fill the institutions which are ready and waiting to receive them.

I always remember talking to a very enlightened member of a children’s home board of management. She was telling me of her frustration with a system that created more problems than it solved. We both noticed how as one child was taken into care, another rapidly replaced it in the same emotionally disabled family. It was not uncommon for some of our women to have had ten or eleven pregnancies, of which some would be miscarriages and others cot deaths. The rest of the children would be scattered like confetti across the country, in “care”. Usually these children were abandoned in the aftermath of one violent relationship when a new partner came in and resented their presence, for the children were living reminders of the woman’s past liaisons. They would then be taken in by the local social services on a voluntary basis. Then there would be a new baby to cement the new liaison, followed by further violent episodes, or else the man might abandon the woman. On her own once again, the woman would take her previous children out of care, having increased her family by one or two meanwhile, until she met another man and the whole process began again. It is a highly unsatisfactory state of affairs.

Why, I asked then as now, do we not take whole families into care? After all, if the source of the problem is the parents ignoring their children, merely concentrating on their children completely defeats the object of the exercise. But I discovered that by asking such questions, you are shaking the very foundations of a society that has never questioned its basic assumption that the privileged few should control the lives of everyone else. The class structure and social fabric of our society are so organised that any failure to comply with this assumption is met by a rigid and unyielding bureaucratic offensive. All caring agencies in this country, and in most of Western society, are based on a series of negative reactions: fail and be punished.

Overlying the basic premise that “to punish is to improve” is the massive superstructure of the administration of

misery. Millions are paid into its pocket annually to relieve the burden of conscience for the many individuals who can adapt and survive. With the old social orders decaying and crumbling, however, we can no longer afford to ignore our jails bursting at the seams, or our Welfare State being cut to ribbons. We will have to concentrate on an alternative strategy of love and hope for these problem families.

Author's Note:

*The little room referred to throughout the text as the "office" was in fact normally used as a bedroom, and apart from housing the filing systems was never actually used as a formal office in the usual sense of the word.

Editor's Note:

[1] In some parts of the United States, the phrase "the mark of Cain" has racist overtones that a British author like Erin would be unaware of. The phrase is left intact here out of respect for the integrity of the author and her work.

Chivalry Justice in 1921: Anti-misandry female judges

Robert St. Estephe · 10 July 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."
Welcome to the disruptive world of facts, the world of Gonzo History.
[image]
FULL TEXT: Every dog has his day and even that of the poor, overburdened, wife-ridden husband appears to have arrived at last. The time-honored combination of a woman's tears and a sympathetic masculine judge has been shattered. A woman is the iconoclast. She is Judge Rhea M. Whitehead, presiding member of the Superior Court of Seattle. "A husband is going to get a square deal in my court," she announced to the world. "Too many men are convicted on sobby tales of wives!" [image] The condition which this learned woman jurist deplores can be seen anywhere in the country in any court where domestic woes are aired, some husbands aver. The scene and the setting are identical, they say. The husband is arraigned before the court. His wife, her relatives and friends occupying the front benches, steps forward. The complaining wife unburdens herself. Occasionally she may punctuate her recital with looks of injured feelings vaguely cast in the direction of her recalcitrant spouse. Then, having skilfully constructed her atmosphere much as a dramatist leads to a climax, she suddenly produces her handkerchief, clutches the railing before her, lets forth a heart rending sob and opens the flood-gates of her tears. Thereupon the Court thunders forth a denunciation of the prisoner at the bar and enters an order of commitment or fine or alimony, as the case may be, and all the men on hand applaud in their hearts and cry out that here is a just judge and a rascally husband.

Since men were first called to sit in judgment of their fellow-men decisions of this kind have been heard of frequently. It is problematical whence the idea came. It may have arisen from a distorted sense of chivalry commingled with sympathy and what might be frankly defined as the hope of favor. It is the thing that kept men and women apart in the business world for centuries. Their association in offices and the breaking down of stern conventions explain the dictum of the woman jurist of Seattle as merely a natural sequence. "In my court," declares Judge Whitehead, "men and women will stand equal. That a woman is a dependent, helpless creature is an outworn notion, and I have absolutely no patience with a woman who comes into my court charging her husband with non-support merely to have the law make him stand and deliver. Some masculine judges are so sentimental that they often enter judgments against husbands without even giving the defendant a chance to be heard."

Judge Whitehead is not the only woman jurist who holds the attitude that "playing the sex" is no business for the courtroom. Judge Florence E. Allen of the Court of Common Pleas, Cleveland, Ohio, speaking before the Women Lawyers' Association, deplored the tendency of men jurors to render verdicts in favor of women litigants on sentimental grounds, whether the woman be the accused or accuser. It recalls the famous instance in New York City where the court ordered a curtain draped in front of the shapely ankles of Betty Inch. Because the men jurors seemed to concentrate their attention on the tears rather than on the testimony. [image] "This fault should be corrected," Judge Allen says. "It is not born of chivalry, but of what men choose to call chivalry, something totally different." "Criminal men take advantage of this condition. They use women to perform acts essential to crime, counting on a woman to serve both as a screen and as a blind. They figure that if she is arrested she will be acquitted and that would weaken the case against them." It is quite true that all men – lawyers, judges, prosecuting attorneys, witnesses and jurors – are inclined to be lenient with a woman on trial or in any way connected with a case. The leniency is not deliberate, but instinctive. Pretty women are all too likely to make men lose their balance."

Max Herzfeld, a lawyer, of New York City, who framed the law by which the famous "Alimony Club" was wiped out of existence by making it lawful for a woman to have her husband arrested and committed to jail as many times

as he fell behind in the payment of alimony installments, declared that the views of the women judges were most encouraging. Before Lawyer Herzfeld had the law changed a man became immune to arrest for non-support after he had spent thirty days in the "Alimony Club" in the civil prison. "The attitude of these women jurists is a step forward," he said. "At the present time I am urging Mayor John F. Hylan of New York City to appoint a committee to act as arbiters of domestic difficulties. In my opinion there are many cases of marital discord which could be patched up by keeping them out of court. A court is a court whether it is a domestic relations-tribunal or not. It has the flavor and also the opprobrium. Women go before a judge, become hysterical, permit their imaginations to run riot and the damage is done. Reconciliation becomes remote. And the husband hasn't a chance when the excited wife begins to weep. I advocate that this committee be formed where women's tears would not be effective nor necessary, but where proceedings without publicity could settle the differences and send the quarrelsome couple home together. It is the instinctive prejudice that men feel toward a woman's court that embitters a man against his wife who has him apprehended, because he fears that he cannot even hope for a fair and impartial judgment."

SOURCE: *"The Woman Judge Who Gives Husbands A Square Deal – She Is Introducing a Novel Procedure In Seattle Where Tears and Sentiment Carry No Weight and Women Are Not Regarded Today as 'Helpless and Dependent Children,'"* syndicated, Fort Wayne Journal-Gazette (In.), Jun. 26, 1921, sec. 4, p. 1

Mary Kellett and Vladek Filler

Karen Straughan (aka GirlWritesWhat) · 11 July 2013 · Archived copy · Original

This is the transcript for a recent Girl Writes What video. You can watch that video here. We have been granted permission to publish it on A Voice For Men.

Hi, everyone,

I'm just doing a quick video to update everyone on the goings on in Maine regarding assistant district attorney Mary Kellett.

For those of you who don't know, she works in the DAs office in Bar Harbor, and her per capita prosecution rate for domestic violence and sex crimes sits at 40 times that of the general population of the US. She was brought to the attention of NCFM and AVFM by Vladek Filler, a man repeatedly prosecuted–or persecuted–by Kellett on essentially zero evidence, for spousal violence against his immigrant wife, Ligia.

A little about Ligia: she's mentally unstable, has a criminal record, and has a history of violent abuse of her children–this is, in fact, why Vladek had filed for divorce in 2007. Arrested shortly thereafter while wandering half-dressed, drunk and ranting in the street, Ligia was recorded by one of the arresting officers threatening to kill her husband, and to kill the officers themselves, claiming she would dismember their bodies and "disappear" them, with the assistance of her relatives.

It was at this point that the Fillers found themselves in the path of Mary Kellett–not over a justifiable prosecution of Ligia for public drunkenness, indecent exposure, and uttering threats, but over a charge of spousal rape against Vladek Filler.

Ligia's behavior, especially toward her husband and children, was so egregious and erratic, that even after the first charge against Vladek was filed by Kellett, a family court judge not only granted Vladek custody of the children, on the recommendation of the Maine Department of Health and Human Services, but Vladek was granted a restraining order against Ligia to protect himself and the children from her abuse. I think we all must realize how obviously toxic a woman's gotta be for this to be the outcome in a US family court.

Kellett conducted a prosecution for spousal rape against Filler, despite no evidence, despite Ligia's refusal to get a rape kit done after making her allegation, and despite the allegation emerging from an obviously mentally disturbed and violent woman during a highly charged marital break-up.

The case ended in conviction, but Defence Attorney Daniel Pileggi filed a motion for a mistrial, citing several incidences of prosecutorial misconduct (including the concealment of exculpatory evidence) on the part of Kellett, and Filler was granted a second trial.

In response, Kellett filed an appeal in the Supreme Court of Maine, to overturn the decision, quash the new trial, and uphold the conviction.

Filler's attorney in that proceeding, Neil Fishman, described the it as a "Salem witch trial", wherein Kellett repeatedly misrepresented her motions at the earlier trial to the Supreme court, contradicted herself several times, and claimed Filler should have introduced evidence of Ligia's motives in making the accusations, despite the lower court having granted Kellett's motion to exclude that very evidence. During this proceeding, Kellett attempted to have the Supreme court set a precedent that would exclude from spousal assault cases any evidence of the accuser's possible motives to lie, such as bitter custody disputes or contentious divorce cases.

Not only did the Supreme court set precedent upholding the rights of accused men to present such evidence, the Court found that prosecutor Kellett had "improperly encouraged the jury to use the *absence* of evidence" to convict, and cited a number of instances in which she had engaged in misconduct. The order for a retrial was upheld.

It was at this point that NCFM and SAVE stepped up the issuing of press releases and coverage, and where AVFM began writing extensively about the case. All three organizations, among others groups and individuals, filed complaints of prosecutorial misconduct on the part of Kellett with the Governor of Maine and the Maine Board of Overseers of the Bar.

In response, Kellett attempted to get a gag order placed on AVFM regarding the Filler case, which a judge rightly refused to grant.

Kellett, who absolutely isn't on anything remotely resembling a witch hunt, or a personal vendetta, had her own assistant placed on the new prosecution team, despite ever-growing media attention, and several formal complaints of Kellett's misconduct and calls for disciplinary action against her, specifically in regard to her targeting of this particular man.

Filler was acquitted on the sexual assault charges, but convicted on a charge of minor spousal assault, for pushing Ligia. The evidence? A single bruise. A bruise that police claim did not exist on her arm days after she said Filler had put it there, which was noted by police in their report of her attempted abduction of one of the children.

Prior to the conclusion of that case, a hearing was scheduled by the Board of Overseers of the Bar, to determine whether Kellett should be disciplined for prosecutorial misconduct. And the system circled the wagons. Including assigning Asst Attorney General Ronald Lupton to defend Kellett.

Filler was sentenced to 21 days in jail on the charge of pushing Ligia. And in a bid to prove her lack of prosecutorial bias and her proper conduct as an officer of the court, Kellett arranged to delay his incarceration so that it would run concurrent with her hearing before the overseers. Filler was lucky enough to be allowed to testify against Kellett despite being incarcerated, but was forced to do so dressed in prison orange and shackled at the wrist.

60 days after the hearing, the findings were released: Kellett had failed to turn over at least two key pieces of exculpatory evidence, had engaged in multiple violations of rules and court orders, misled the jury, and engaged in conduct unworthy of an attorney. The state bar panel recommended she be suspended until disciplinary proceedings could be scheduled, but the Attorney General of Maine and the DAs office of Bar Harbor have taken no such action. She has remained free to prosecute crimes in Bar Harbor.

Through all of this bullshit, from Vladek's filing for divorce in 2007, the children have been in either his custody or, when he's been behind bars, in the custody of the foster care system. Ligia has made several attempts to claim custody of the children, from applying through the courts to showing up at their home and demanding the kids be handed over to her, to attempted abductions. Ligia was caught on police video telling a friend subsequent to the initial charge, that she was "fighting for the children," and receiving legal advice to cry more to be more believable.

Ligia has a family court-documented history of verbal and physical abuse of both the children and her husband–a history that has kept the children not only out of her custody, but has resulted in a restraining order against Ligia. To my knowledge, Ligia has not been charged with any crime related to this case.

Now, John the Other has speculated that Kellett is being incentivized by provisions in the Violence Against Women act to maliciously prosecute potentially innocent men for monetary gain. And yes, VAWA does provide financial and immigration incentives to women who make accusations of domestic violence and spousal rape, as well as financial incentives to District Attorney's offices to bring such cases to court.

But these incentives exist whether cases end in conviction or not. Kellett's office gets its money, whether these men are convicted or acquitted. The money doesn't explain why Kellett was so determined to see Filler in prison that she would conceal exculpatory evidence, file motions to exclude evidence of the accuser's motive or state of mind, instruct the police to destroy video tapes rather than hand them over to the defence, or lie outright to the Supreme Court.

Her prosecution rate for domestic violence and sexual assault is, again, 40 times higher per capita than in the

general population of the US. She was overheard *in the courtroom* while the jury was not present, joking about Mr. Filler “running to call his mommy” when his wife had “punched him in the face”, and making racists remarks about how men of Filler’s ethnicity always abuse their women, and Filler’s sons would be raised by him to be abusers.

This is not about the oodles of VAWA money for Mary Kellett. The VAWA money just gives her the funding she needs to do what she REALLY wants–to lock men up, and excuse violent and psychotic women. This is all about the sisterhood, and Kellett seems perfectly prepared to cast the entire criminal justice system of Maine into disrepute to serve her ideological, bigoted and hate-based beliefs.

And the system is now left with an unanswered question: what are they going to do about Mary Kellett?

The investigation into her conduct, and the overseers hearing, indicate something needs to be done. And a disciplinary hearing has been announced to decide exactly that, with one week’s notice. That’s right–July 15th, in Portland Maine, three hours drive from the people of Bar Harbor who have the greatest vested interest in the outcome of this case.

We’re assuming the timing and the short notice are an attempt to have as few interested parties in the courtroom as possible, and as little media coverage as they can get. And it certainly doesn’t help that Paul Elam–who might have been interested in attending personally–is on vacation at the moment.

And that’s why we’re asking if anyone of you guys who happens to be in the vicinity of Portland Maine and might want to engage in some citizen journalism, to please contact John the Other (that’s John Hembling) at John@avoiceformen.com. Even if the mainstream don’t give a whole lot of fucks about this case, or this prosecutor, AVFM sure as hell does. We want to know what exactly is going to go on in this disciplinary hearing.

So, any of you guys want to do this, please let John know.

The Voice of Europe: Prostitution

Lucian Vâlsan · 11 July 2013 · Archived copy · Original

[box icon=""]

On July 12, Lucian Vâlsan, Huffnágel Pista and James Huff will be talking about the issue of prostitution and how the presence of feminism has been influencing the debate regarding the phenomenon in Europe.

Only 8 nations of Europe (if we are to consider Turkey as part of Europe) have a legal and regulated prostitution industry – and in some of them (like the Netherlands) there are increasing calls for abolishing it on the grounds of increased possibility of human trafficking. But is the argument factually correct? Or it's just another good ol' feminist lie?

In the news section, we'll talk extensively about the issues discussed on the joint meeting of the Committee on Legal Affairs and the Committee on Women's Rights and Gender Equality in the European Parliament. The European Commission is trying now to force all the businesses to impose quotas on all levels and opposing this Soviet-Union style measure was greeted in the committee with accusation of misogyny and with calls for ending the economic freedom altogether in the EU. No jokes! We'll feature MEPs that attended to the meeting and the rapporteur of this new piece of legislation.

The subjects are tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news. Tell us about the state of prostitution in your country and the general state of economic freedom that the EU is seeking to stamp out.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America).

SHOW PAGE

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Seven years in hell

Hannah Wallen · 11 July 2013 · Archived copy · Original

The U.S. court system is a train wreck of contradictions between legal and moral guidelines. The twisted, damaging nature of it can be readily seen in the way the family court system and the criminal court system get abused by women fighting for child custody, as in the case of my friend *"Rodger's" ordeal at the hands of his ex-wife, a domestic violence victim's advocacy group, police, and Ohio's Violence Against Women Act (VAWA) led court system.

The issues began shortly after Rodger's marriage to his current wife, Bridget. Weeks after the wedding, Rodger was awarded protective custody of their preschool age daughter, Angie. Custody was given to him in light of repeated acts of negligence by his ex-wife, Amy, the violent environment in her home, and an act of abuse by her boyfriend Derrick. There were multiple incidents, including drug-related neglect that was witnessed, but not reported on, by police. Rodger's attempts to resolve the issue were ignored. Child Protective Services (CPS) wouldn't even help him, until one night when Derrick beat Angie (leaving bruises on her face) and then called Rodger to come get her. Derrick was never prosecuted for his actions, because the same department which failed to report Amy's neglect to CPS also failed to properly document their case.

This time, however, there was a report to CPS. Case workers ordered Rodger to keep Angie with him instead of sending her back to Amy's house, pending a custody hearing. Rodger's wife Bridget took photos of the bruising, which were later used as evidence in family court. The court confirmed the CPS decision to place Angie with Rodger. The ruling gave him full custody, and ordered that Amy's visits be supervised. She was given the chance to earn at-home visitation, with the possibility for eventual shared parenting (joint custody) if she met the state's conditions. Among the conditions were the stipulations that she pay child support, that the drug use must end, that Derrick (who she had accused of also beating her, as part of her defense) must be banished from the house, and that she was not to take Angie near him again. That the last stipulation, also part of the original custody judgment ignored by Amy, was one of the judge's stated reasons for ordering supervised visitation.

It seemed like a victory. Custody won, child protected, and the ex-wife ordered, essentially, to grow up and take some responsibility. The family went home, and everything went back to normal.

Things didn't stay that way for long.

From the start, there was trouble with the visitation center. Amy convinced everyone there, including the local police who are there to protect the children using the center, that Rodger was abusive, had wrongfully stolen the child from Amy, and was using withholding of visits to harass and abuse her. As a result, the center's staff was biased, and they bent or even broke rules for Amy on promptness, gift-giving, and bringing up Derrick's name and offering photos of him during visits with Angie in an effort to engage the child in a continuing parent-child type relationship with him. That was inconvenient and annoying, but had it been the only problem Rodger faced, I wouldn't be writing this article.

Amy also began making false allegations against Rodger in the hope of getting him incarcerated so that she could regain custody of Angie.

Warning shot

She started with a claim that there were cult activities occurring in Rodger and Bridget's home, an accusation that sent police to question Rodger about his tattoos, his religion, and his pastimes. She had told them that he was a drug addict, that he was harassing her, that he was dangerous and violent. Primed to view negatively anything they saw, officers questioned him extensively over everything, paying particular attention to one tattoo, a lovable but strange-looking Disney character who they mistook for a demon.

Rodger explained all of his tattoos, showed police his medicines for asthma and diabetes, talked about his divorce

and how he ended up with custody of his daughter, and pointed out that it was Amy who was subject to supervised visitation due to conditions in her home. She was guilty of most of the accusations she'd made against him.

Despite a complete lack of evidence for any of Amy's accusations, the visit ended with police offering Rodger a "friendly" warning to refrain from abusing or neglecting his child, abusing Amy, or involving himself in cult activity.

Rules, schmules

Despite her claims of abuse during the custody hearing, Amy married Derrick, making him a full-time member of her household. She refused to pay any of her child support, and began cancelling visits with Angie at the state-provided visitation center, then demanding that Rodger provide make-up visits during his and his representatives' scheduled work days, when he and they were unavailable to do so. She also continued to assail him with false allegations.

Escalation

When police came to Rodger's house again, this time with accusations of assault, those of us who knew the family figured out that this was a tactic Amy was employing to try to regain custody of their child. Evidence would show that the accusation was false. Since she was lying, we all figured that the evidence would be all that was necessary to clear his name and let the family move on with their lives.

We were wrong.

At the visitation center, Amy had been put in contact with a local domestic violence victim's advocacy group. With their help, she had filed for, and received, an emergency Civil Protection Order against Rodger based on her claim. Following that, before he was even served with the order, she called police again and accused him of violating it.

Officers weren't just there to question Rodger this time. They were there to take him into custody. He was not read his rights, but he was handcuffed and taken to police headquarters in a cruiser, where he was questioned, held for hours, then eventually released on bail pending a hearing.

Amy had made the mistake of choosing for her allegation a date and time for which Rodger could easily account. To correct this problem, she changed her story. Then, when it came time for the hearing, she failed to even show up in court. Between those issues, she destroyed her own case. Rodger was acquitted, and the emergency protection order was dropped.

The next accusation rolled out shortly after his acquittal, complete with another frivolous request for a protection order, and the process was repeated. At the same time, Amy began hitting Rodger with an onslaught of family court paperwork, filing motions related to their custody arrangement, her child support obligation, and demands that Rodger submit to drug and psychological testing, all the while refusing to comply with orders the court had given her in the original custody hearing.

A pattern of abuse

After these first accusations failed to get Amy what she wanted, she changed tactics. She would go to the county courthouse first, using false claims of stalking and assault to obtain another emergency Civil Protection Order. A hearing would be set for a date within 30 days to determine whether the order was merited. This hearing would carry two possibilities: either the order would be dropped, or it would be upheld. If the order was dropped, the charge of violating it would also be dropped. If upheld, it would be in effect for 5 years, and Rodger would face limitations and penalties, including the permanent loss of his legal right to keep and bear arms. Any contact he had with Amy after that, even if it was accidental, could result in his being sent to jail.

After requesting the order, Amy would wait until she was informed that the order had been served, and within a day or two, she would accuse Rodger of violating it. Each time, officers would arrive at Rodger's home and take him into custody without reading him his rights. They informed him that they could do this because he was not under

arrest – merely "going in for questioning."

However, despite not being under arrest, he would be transported to the station in handcuffs, riding in the back of a cruiser rather than on his own. Officers would place him in a holding cell before and after questioning him. He would be held for hours. The department would not release him without bail. Officers told Rodger's family that they were permitted to do all of this under a combination of the Patriot Act and the Violence Against Women Act, explaining that the Patriot Act allows police to detain citizens suspected of domestic terrorism, and VAWA treats domestic abuse as a form of terrorism. However, VAWA does not treat domestic abuse as a form of "domestic terrorism" as described in the Patriot Act. That assertion was an incorrect interpretation of the two laws, one which is being fed to local departments by the advocacy group from which Amy was receiving assistance, but the fact that it's incorrect has not stopped local police departments from acting on the advocacy group's advice when detaining area men accused of domestic violence.

Amy, her "victim assistant," and her lawyer would then attempt to get the cart before the horse, using motions for delays to try to put off the hearing for the civil protection order to try to get the alleged violation heard first. There would be a hearing on the allegation, in which Rodger would have to prove his innocence. With help from her team, Amy was able to push most of her motions through regardless of evidence and reason, or lack thereof. At one point, she even admitted in her motion that she wanted the alleged violation heard before it was determined whether the protection order was valid because she hadn't accused him of act that would be criminal without the protection order, and she didn't want the charge dropped. Amy knew two things: first, that she didn't have a legitimate case for a civil protection order, and second, that if she could find a time when Rodger didn't have evidence against her accusation, then because the case was a domestic violence case, he'd be convicted even if she couldn't prove his guilt.

Amy employed this pattern of attack repeatedly, using multiple police precincts in two Ohio counties as her personal battering ram against Rodger. She eventually gave up giving legitimate reasons for her protection order requests, and began obtaining them by recounting her earlier complaints as if the dismissals, acquittals, and dropped charges meant nothing. This, essentially, was the argument: "I need a protective order to keep my ex-husband away from me because I have extensively slandered him and filed a multitude of false charges against him."

Laws, schmaws – the damsel gets a pass

Amy's accusations were not just dismissed due to lack of proof – Rodger offered evidence contradicting her each time. Each time, he was able to prove her claims false. Twice, she accused him of physical assault at times when he was incapacitated due to documented medical conditions. In another instance, Amy had accused Rodger of making harassing phone calls to her house. Rodger could prove that he was at home during the time and date Amy gave in her complaint, and phone records proved no phone calls were made to Amy from Rodger's home at that time. Further, Amy provided a tape of the alleged call. Upon listening to the tape and hearing stark, compelling differences between the caller's voice and speech, and Rodger's voice and speech, the prosecuting attorney abandoned that case, and Rodger was acquitted. The tape didn't just fail to prove Amy's case. It showed that once again, she was lying.

That type of revelation occurred in each of Amy's complaints against Rodger; she repeatedly accused him when he could prove his whereabouts, made demonstrably false and often self-contradictory statements, and offered evidence that turned out to be demonstrably false.

In addition, Amy's courtroom behavior directly contradicted her pretense of being intimidated by and fearful of Rodger. During hearings, the tall, broad-shouldered and heavyset woman sat and glared at Rodger, and interrupted testimony and even judges hearing each case, with angry shouts, screaming rants, and exaggerated, wide-flung body motions.

This, we were sure, would lead to charges against Amy, and cause the victim's advocacy group to drop her as a client, as there was significant proof that she had lied to police during an investigation, filed a false charge,

committed fraud to obtain services from a domestic violence victim's advocate, and committed perjury during her courtroom testimony.

The advocacy group continued to support her, even after repeatedly seeing her accusations and claims proved false. We learned from this that once the group was engaged with a case, it didn't matter to them whether the accuser was a victim or a confirmed liar: they would continue to support her, regardless. Further, these violations of the law mean nothing to the court when committed by a woman claiming domestic violence with a victim's advocate at her back. The advocate and Amy's lawyer successfully badgered and bullied local police and prosecutors to prevent any charges from being brought in relation to her illegal acts.

Authorities, including judges, visibly tired of Amy's irrational, disrespectful and unruly behavior. Again and again she was verbally warned. Again, we expected a result that never happened. Though there were multiple times when she was threatened with contempt, and even once when she was ejected from the courtroom so that other witnesses could testify without being badgered or intimidated by her antics, her advocate saw to it that Amy was never actually disciplined for her behavior.

In contrast, while awaiting trial, Rodger was ordered to place himself where Amy could see him, in response to her claim that she could "feel" him staring at her from behind. At Amy's request, court bailiffs stood over Rodger, ordering him not to face anywhere near her position in the courtroom, and threatening him with jail if he so much as moved wrong.

After each time Amy's accusations were proved false, she simply abandoned that effort, and went on to a new allegation. When this happened, Rodger and his lawyer found themselves unopposed in court when it came time for the hearing on the emergency order of protection. The order would be thrown out, but within a few weeks or months, police would arrive at his door to deliver notice that another emergency order had been requested, and the process had begun again.

Liar's poker

At the same time, Amy continued to drag Rodger through the legal system over custody of Angie. She filed motions protesting several of the judge's original stipulations, asking a second judge to overrule the first. Rather than attempt to improve living conditions and her parenting as ordered, she moved for more lenient visitation, and a reduction in child support. Rodger's lawyer brought up her refusal to follow any of the judge's orders.

Amy offered statements from the victim's advocate who volunteered at the visitation center, claiming that Rodger had cancelled visits. She damseled for the court, claiming that Rodger was using custody of Angie and withholding of visitation as a method of abuse. She used her history of false charges against Rodger as supporting evidence, trying to insinuate guilt by reason of repeated accusation, and associate the custody battle with that. Upon more direct questioning, the center staff had to admit that they were falsely counting Rodger's refusal to make up visits Amy cancelled as if Rodger had cancelled them, even though he was not required to accommodate her requests. Rodger's lawyer called Amy's bluff, pointing out that Rodger had been acquitted of every accusation Amy had taken to trial, and that Amy herself had dropped the rest.

During this frenzy of unwarranted litigation, Amy also lost custody of her other daughter due to her neglect and unsafe conditions in her home. That child, still an infant, was placed in the custody of a member of Amy's family. That fact was instrumental in supporting Rodger's case against altering his custody arrangement to allow Amy more access and less supervision. Because of that situation; because Amy refused to follow judge's orders, and following significant documentation of her neglect, she was not granted at-home visitation. However, because the domestic violence victim's advocacy group was now supporting her case, though the order remained in place, she was not penalized for her refusal to pay child support.

Following this, she continued to file motions and briefs in an effort to regain custody and reduce her child support obligation without following the judge's orders, and she continued to use false accusations as part of her attack.

To regain custody of her younger daughter, she accused the foster caregiver, a relative, of sexual abuse. Though the caregiver was never officially charged, much less convicted, the younger child was returned to Amy's care. She used the exact same accusation, right down to the exact same wording, in a claim accusing Rodger's brother of abusing Angie.

Though the accusation was disproved, Rodger had to show in court that Angie did not spend time alone with his brother in order to avoid losing custody of her. It didn't matter that the accusation was false. The younger child's case showed that *mere allegations* of sexual abuse, regardless of evidence or lack thereof, would be enough to persuade authorities to return a child to an environment and a parent previously deemed unfit.

As the case became more and more complex, and Amy continued her malicious prosecution, frivolous motions, and resistance to judge's orders, Rodger's lawyer decided that Amy's actions merited civil action against her. Since Amy filed most of the paperwork herself, the lawyer filed a complaint on Rodger's behalf, accusing Amy of vexatious litigation. At the time of filing, Rodger and Bridget had two thick loose leaf binders full of paperwork from Amy's legal maneuvers. The complaint promptly disappeared in the system, and remained "lost" for over a year.

The wrecking ball attack

At one point, angry over being thwarted in family court, Amy went for the jugular, accusing Rodger of entering her home and raping her.

She offered absolutely no evidence to back up the accusation – no witness, no medical evidence – nothing but her own word.

This accusation was pursued by a female police detective from a larger municipality within the small metro area where we live. We don't have Chicago's crime rate, but the community has enough that the detective should have been experienced in handling cases of *actual* rape, familiar with victim behavior, and savvy enough to be suspicious when, in the course of her investigation, her "victim" couldn't get her story straight.

After Rodger proved his alibi following the original statement, Amy claimed she'd given the wrong date. When that was debunked as well, she changed it again, along with the time… and then a third time when the second didn't pan out.

Each time she revised her story, Rodger was again rounded up by police and taken in for questioning. At one point, he was questioned for twelve hours without food, water, or access to his medications. Adding insult to injury, police "misplaced" the emergency medical supplies which, when they took him into custody, were placed in their care in case of sudden need. No record of their receipt was recorded.

Rodger, a diabetic with moderate asthma, ended up needing emergency medical treatment following that ordeal. His impoverished family's budget had to be stretched to replace an expensive inhaler and other medications they could not afford, because their insurance didn't cover lost drugs. They ended up having to go to extended family for help.

Those of us around Rodger were shocked and appalled at the way the case was handled. Confused by the detective's interest in a case that was obviously false, we asked him questions about Amy's behavior before the divorce, looking for any possible explanation, however fantastic, that might explain why the detective was still treating Amy as a credible witness. *Is it possible that she took and saved some of your hair and is using it as evidence? Is it possible that she took and saved some of your sperm, maybe from a condom?*

Of course, the problem had nothing to do with evidence. Amy didn't *have* evidence. The detective was following protocol laid out in the Violence Against Women act, which dictates the presumption of guilt when a woman levels a rape charge against a man, contains funding for training to teach law enforcement to act on that presumption, contains federal funding incentives for mandatory arrest and prosecution policies. Once a charge is leveled, it sets into motion a federally mandated course of action involving extensive investigation and dogged pursuit of the accused. This process does not stop easily, nor does it occur without causing damage.

Because of the VAWA guidelines, despite the local crime rate, despite the detective's experience, and despite the obvious implications of Amy's constant revision of her rape story, it took a complaint to the local district attorney (the county prosecutor's office) threatening an embarrassing lawsuit against the department and the involved detective to get her to stop harassing Rodger over Amy's false rape allegation. While the case was dropped because the accusation was demonstrably false, no charges were brought against Amy in response. Even now, Amy continues to repeat her accusation with impunity within the community and online.

A call to arms

As Amy's accusations and court actions continued, Rodger and those of us who know him realized that each step in the system was treating him as guilty until proven innocent. Even the wildest lies Amy told were given credence, so that Rodger had to gather evidence to disprove each one. Without the ability to prove his innocence each time she lied, he was completely vulnerable. We knew that if she ever caught him at a time when he couldn't disprove her accusation, that would be it – in court, her word as a domestic violence accuser was worth more than his even though she was a proven liar.

In order to prevent Amy from using the system to have Rodger wrongfully jailed, he was going to be able to prove his activities and whereabouts at every moment of every day. He began regularly visiting businesses we knew kept video footage of people entering and leaving their stores, keeping receipts for everything, randomly checking his account balance at ATMs when he was out – anything to have evidence of his real whereabouts, in order to counter her false claims. His friends and family rallied an effort to keep watch on him so that no matter where he went or what he did, there would be a credible witness. This meant that he had no privacy, no genuine solitude. He could not ever be completely alone, even in his own home.

I became more immediately involved in the case when I was witness to Rodger's whereabouts at the times listed for some of Amy's accusations. One in particular involved a day on which I was visiting not with Rodger, but with his wife Bridget. During the entire visit, I could see and hear Rodger in the next room, and I was able to attest to the fact that he did not perform the actions listed in Amy's complaint on that day at all. On learning that I was the only witness to this alibi outside their family, I prepared to be present to testify on his behalf in the criminal case.

In this specific case, Amy was absolutely determined to have the alleged violation tried first. Rodger's lawyer was equally determined to have the protection order tried first. The two sides played continuance tag with this case for a year, meaning that for a year, Amy had in place a 30-day emergency civil protection order against Rodger.

According to Rodger's attorney, this tactic is one she has seen consistently and frequently employed by local women in divorce/custody cases, with the active assistance and encouragement of the agency which supported Amy. It's actually *standard* for them, so often used that the attorney *specializes* in handling cases like this.

Outside obstruction

Each time the case in which I was a witness was rescheduled, I had to request a day off from work to go to court. This entailed writing "Della off – court hearing" on a calendar kept in my boss's office for that purpose. During the year of continuance tag, my employer changed managers three times, ending with a manager who found several instances where my name and reason were listed, then scratched off. On finding the latest request, she asked me why I was going to court, and why my hearing kept getting cancelled.

I briefly explained the way legal harassment in which false charges were being used as a tool in a custody case, and explained that I was a direct witness to events which were central to the case. When she asked why the case continued to drag on, I explained that the false accuser had tricked the local domestic violence victim's advocacy group into helping her. I expected my boss to say something about my needing a subpoena in order to justify the day off, or to express some disbelief in the strangeness of the case, but I was completely blindsided by her actual response.

My boss took me aside for a private, no-witnesses conversation and told me that the group in question knew what

they were doing, and therefore, it was impossible for Rodger to be innocent. Knowing nothing about the case, she blatantly accused me of lying to cover for a friend, and ordered me to end my involvement in the case. When I told her she couldn't decide that for me, she pointed out that it was up to her whether or not I received a promotion I'd been promised by a previous manager, that she knew I'd made major sacrifices for that promotion, including my ability to earn income from other sources, and that withdrawing that promotion would put my family in serious financial distress. She stated that if I defied her order to end my involvement in the case, she would withdraw the promotion.

Following that discussion, she scheduled me on the day I was supposed to appear in court. That scheduling turned out to not be a problem, as Amy once again got a continuance for the hearing on the civil protection order, and Rodger's camp had to ask for another continuance on the case in which I was set to testify. However, my boss did follow through with her threat. Right after Rodger won several small victories in family court, my boss hauled me in to inform me that I was no longer being "considered" for the promotion, despite being halfway through my training for the position. This threw my family into a financial emergency which almost made us homeless several times throughout the year after the promotion was stopped, and kept us in a state of poverty for 4 years. I later learned that my boss was a supporting fundraiser for the domestic violence victim's advocacy organization supporting Amy's legal pursuit of Rodger.

Even after that specific incident was over, she continued to badger me about the case. That conflict became the defining factor in my work relationship with my boss, escalating until I eventually was able to leave for another job. Despite her attempted interference, the case – and my continued involvement in it – went on.

I know you are, but what am I

When her pattern of malicious prosecution didn't get her what she wanted, Amy began stalking and harassing Rodger, his family, and his witnesses. Derogatory graffiti with her name in it began showing up painted on the walls in the women's room at my workplace. Rodger's wife began finding empty packs from Amy's favorite brand of cigarettes in the bushes beside their house, burns in the screen door, and poisoned food and toys thrown over the fence into their back yard, presumably for the family's pets.

Amy's most blatant attacks were leveled against Rodger's sister Jessica, pounding nails into the tires of her car, repeatedly trespassing on her property, vandalizing her home, and attacking her family's pets directly. The pet attack turned out to be a step too far, and Jessica requested a civil order of protection against Amy for each member of her household. Amy denied being responsible for any of Jessica's complaints, and argued that the request was being used by Jessica in retaliation for her complaints against Rodger. During testimony in the hearing for the protection order, Amy slipped up.

While Jessica's daughter was testifying, Amy continued her pattern of confrontational outbursts. While Jessica's daughter spoke about an incident involving the pets, Amy loudly denied having attacked the victimized animal, identifying it in her outburst by description. The daughter stopped, looked at the judge, and said, "If she wasn't there, how did she know that? I didn't say which pet I was talking about."

Even the victim's advocate, who accompanied Amy to the hearing in support of her argument, gave her an incredulous, shocked look, knowing she had just inadvertently admitted her crime. No charges were brought against Amy for stalking Rodger's witnesses or her acts of cruelty to animals, but the judge granted Jessica and her daughter protective orders. He excluded the men in Jessica's household, stating that they weren't in any danger from Amy. On one hand, that was ridiculously discriminatory, indicating a belief that men are invulnerable to attack. On the other, it may have stemmed from the judge's opinion that Amy is a coward who only attacks women, children, and small animals.

The first time Amy violated the orders, we learned that not all civil orders of protection are the same. Though they bear the same text, carry the same legal weight, and make the same stipulations, police don't enforce orders against women backed by the local domestic violence victim's advocacy group. They were willing to write up a report, but

as soon as the perpetrator's name was added to it, they informed Jessica that they couldn't do anything to enforce the order because of Amy's ongoing litigation against Rodger. They had already received an admonition against doing so, sent to them by Amy's victim's advocate. Once again, due to her damseling, Amy was given a pass.

Here, have some ammunition

During the ordeal, Rodger suffered a terrible deterioration in his health. His blood pressure skyrocketed. His diabetes and asthma symptoms worsened, and his doctor couldn't find the answers needed to get them under control. Late in the ordeal, he was struck with cancer, and had to undergo chemotherapy and radiation treatment. When evidence of Rodger's ill-health was submitted in court, Amy accused him of falsifying his illness to avoid conviction. Given Rodger's haggard appearance, characteristic changes in his hair due to chemotherapy and stress, and presentation of medical documentation from respected doctors and facilities throughout the area, even the judge was shocked at Amy's denial.

After the vexatious litigation complaint was filed, Amy had continued her pattern as before, peppering Rodger and his lawyer with motions in the custody case, leveling accusations against Rodger and his family, and protesting every ruling. She dug up old complaints and recycled them into new requests for protection and submitted paperwork in three ongoing cases in two counties citing her debunked complaints as evidence. This pattern had continued as described above for over a year after the initial filing of the complaint.

Requests from Rodger's lawyer as to the status of the complaint received replies ranging from "it's under consideration, but a decision on going forward with it hasn't been made" to "what vexatious litigation complaint?" During the course of that year, the complaint ended up "lost" in the system, and remained so until Rodger's lawyer threatened to sue the county for discrimination and violating Rodger's right to a speedy trial. Upon receiving that threat, the clerk suddenly discovered Rodger's paperwork, and submitted it for consideration.

When Amy was served with notice of the judge's decision to hear the complaint, she responded by filing another false charge. Hard pressed to come up with anything remotely legitimate sounding, she had Rodger arrested over allegations of a terrifying and dangerous drive by greeting. This time, she tripped herself up by claiming contact at a time when she was supposed to be out of the area.

Amy's child support arrearage was at $7000.00 and rising. After half a decade of dithering, the child support enforcement agency finally went after her for the debt. To delay the inevitable, Amy had requested and been granted a two-week continuance of the case. She had claimed that she was going to be out of state, visiting family. It didn't seem to strike her as a contradiction that after previously arguing in court that she had no money to pay her support obligation, she apparently could afford a trip halfway across the United States.

During that two weeks, when she was supposed to be well over a thousand miles away, she called police and claimed that Rodger had driven past a local bar she frequented and "waved menacingly" at her while she was inside. Because of the way she called in the complaint, in this thriving little metro area where there are drugs and burglaries and rape (oh, my!), addressing it required four police officers from two different precincts: two to show up at his house and transport him to city limits, and two cars from the second precinct to collect him and transport him, as she'd told officers he was combative and dangerous. Officers were a bit surprised to find him compliant, personable, and exhausted from his medical regimen.

Again, the incident was handled poorly by police. The precinct which took him in lost their record of his arrival, but their books show that he had to post bail in order to leave. Apparently he was never there, but he still had to pay to get out.

Following that, Amy addressed the vexatious litigation complaint itself with a flurry of new litigation. She made motions demanding information to which she was not legally entitled, including the private contact information for all of Rodger's witnesses, our online identities, our employer information, and even our vehicle registration information. Included among her various court actions was a list of questions submitted for Rodger to answer, most of which were illegal for her to ask, and many of which were rehashed accusations in the form of questions.

Also included was her old friend, the continuance. Amy spent several months fighting the vexatious litigation complaint against her by offering more proof that she was, in fact, a vexatious litigant. When the case was finally heard, Rodger submitted approximately 8 inches of paperwork from Amy's various maneuvers, involving multiple police departments and both the criminal and family court systems in two different counties, including examples of motions and actions she submitted in one county after having had them denied in the other.

The judge ruled in Rodger's favor, finding that Amy's behavior did constitute vexatious litigation. Amy was barred from taking any legal action at all in relation to Rodger without first obtaining leave from the judge presiding over the vexatious litigation case. The ruling took effect immediately. Following it, Amy petitioned for leave to appeal the ruling, arguing that while she thought her massive amount of legal maneuvering didn't constitute vexatious litigation, Rodger's attempts to answer did.

Following a tense wait while the motion was considered, the judge denied Amy's petition. The ruling stood, labeling Amy a vexatious litigant, and barring her from taking any further legal action against Rodger without a judge's approval.

Rodger still suffers nightmares due to the ordeal. He is jumpy about things related to some aspects of the case, feels compelled to document his whereabouts, and for over a year after the ruling, he avoided answering the phone. He has some other PTSD symptoms that I won't share, but which can be directly traced back to conditions under which he was held for questioning (after being "not arrested" by the police) or to the experience of being subjected to surprise visits by officers. He's really not a conventional therapy kind of person – he's dealing with it in his own way and showing improvement, but after everything he was put through, his recovery is going to be a slow, hard road.

Because Amy was backed by local domestic violence victim's advocates, no charges were ever brought against her for her false allegations, for the perjury she committed in court, for her stalking of the victim, his family, and witnesses, or for her violations of judge's orders in the case. She was even permitted to get away with violating a child support order for years, eventually amassing over $8000.00 in debt from which she was partially *released* by a judge because of *her refusal to work,* (an unheard of ruling, had she been a man) all because she had the courtroom support and assistance of case workers from that domestic violence victim's advocacy organization.

Rodger's case is a direct result of discriminatory policy mandated by feminist-lobbied discriminatory law. The writing of the Violence Against Women Act is based on the Duluth model's male-perpetrator / female victim concept of domestic violence. The law contains funding for the training of every step of the legal process in following that model, also embraced by federally funded domestic victim's advocacy groups like the one used by Amy against Rodger.

Prior to the passage of VAWA, the law contained funding for such organizations, but not funding to incentivize the mandatory arrest and prosecution policies which guided law enforcement's response to Amy's accusations. Had VAWA never been passed, it still would have been illegal for men to do to women the things which Amy had alleged (except for the drive-by greeting), but when authorities became aware that Amy was lying, they would not have been led by legal guidelines to ignore common sense and assist in her harassment of Rodger. Amy would have been prosecuted for her crimes, and the state of Ohio would have been spared the expense of handling years of frivolous courtroom maneuvering.

- All of the names in the story have been changed to protect the anonymity of the involved family. Documentation has names redacted. This article has not doxxed either the perpetrator (the vexatious litigant) or the victim (her target.) The information on this case is publicly available and anyone who digs it up is solely responsible for having done so. Neither the reporter nor A Voice For Men is responsible for your actions.

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Invite to feminists: come debate with Men's Rights Edmonton

James Huff · 11 July 2013 · Archived copy · Original

http://youtu.be/lxZNvj74nBI

[box icon=""]

Tonight we have a very special and urgent radio show response to the events currently unfolding in Canada regarding the massive media coverage of Men's Rights Edmonton's "Don't Be That Girl" campaign. Members of the group will be joining us to discuss the deluge of attention coming from the press and angry feminists across the country.

We invite ALL interested parties especially any feminists who want to weigh in. This is an opportunity to have an open debate with those who oppose Men's Rights Edmonton's actions and we look forward to their participation.

Showtime is 8:00 PM Central Standard Time, 2am on the 12th of July in London, and 11am on the 12th of July in Brisbane.

SHOW PAGE

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Let's talk about those rape posters

Janet Bloomfield (aka JudgyBitch) · 12 July 2013 · Archived copy · Original

By now, likely everyone in the Manosphere has heard about the attention MRAEdmonton garnered when they countered the "Don't Be That Guy" rape posters with their own "Don't Be That Girl" ones.

http://www.avoiceformen.com/updates/action-updates/mens-rights-edmonton-under-intense-media-spotlight-after-dont-be-that-girl-poster-enrages-feminists/

http://www.huffingtonpost.ca/2013/07/09/dont-be-that-girl-posters_n_3570282.html#slide=1826360

http://www.vancouversun.com/news/Rape+apologist+parodies+That+posters+Edmonton/8638284/story.html

Personally, I love the posters, but what I want to talk about today is the original campaign, designed to teach men not to commit sexual assault.

On the surface, the original posters appear innocuous enough. No, obviously, you should not be having sex with a woman so drunk she is passed out face down on the couch with her ass in the air.

No, you should not even think of having sex with a woman who is staggering around the men's bathroom.

No, you should not be taking off your pants to fuck a chick passed out cold with an empty beer glass at her side and several more stacked on the bedside table.

Obviously, helping a drunk woman home does not entitle you to sex.

And in what is going to come as ***SHOCKING*** news to everyone, if someone doesn't want to have sex with you, you should not have sex with them.

I'll give you a while to process that information, because I'm sure that until this clever campaign came along, you were all busy screwing comatose girls at parties and gleefully hailing cabs so you could help ladies home and then rape them.

Tsk tsk.

Bad boys.

I think I have found a way to illustrate just how offensive these campaigns are, and what the real intention behind them happens to be.

Look at this: the bike theft capital of the world is none other than Toronto, Canada.

http://dirtydawgs.livejournal.com/28898.html

Most of the stolen bikes are never recovered, with the bulk of bikes going to China and Jamaica. Jamaica has quite a few black folks, no? So it must be black folks stealing the bikes, right? That right there is what you call LOGIC. Stolen bikes go to Jamaica, Jamaica has a lot of black people, black people must be thieves! Men like to have sex with women, sex with a woman against her will is rape, men must be rapists!

Don't worry. You'll get the hang of it.

Let's say the Toronto Police decide to tackle this epidemic of bike thievery by creating a poster campaign: Don't Be That Black Guy.

Just because you can pick the lock doesn't mean you're allowed to steal the bike. Don't Be That Black Guy.

Just because she left her bike outside the coffee shop for five minutes doesn't mean you can steal it. Don't Be That Black Guy.

Just because it's easy to jump the fence into the backyard doesn't mean you can steal that bike. Don't Be That Black Guy.

And hey, why stop there? There are so many crimes we could address by vilifying an entire group of people!

Just because you found a wallet doesn't mean you get to take all the cash before you return it. Don't Be That Jewish Guy.

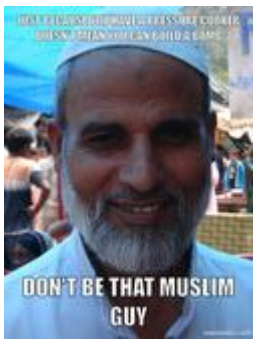

Just because you own both a pressure cooker and some ball bearings doesn't mean you can build a bomb and kill people with it. Don't Be That Muslim Guy.

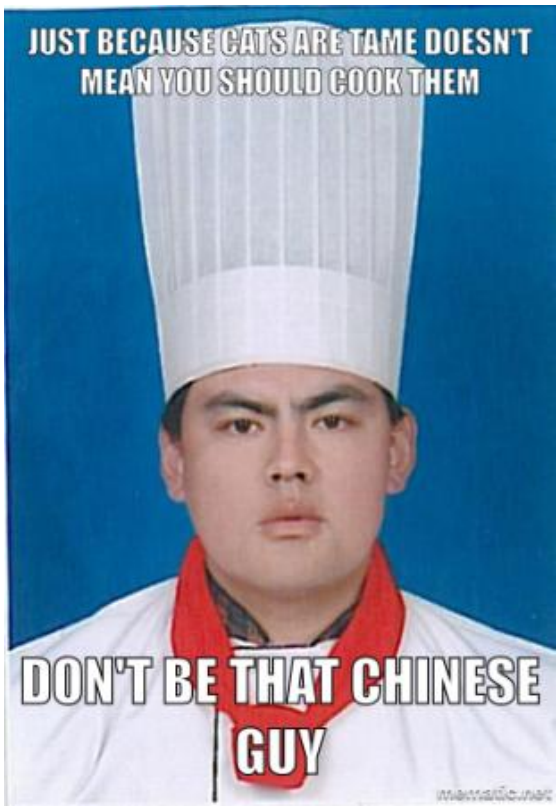

Just because you found a stray cat doesn't mean you can kill it and add it to the menu. Don't Be That Chinese Guy.

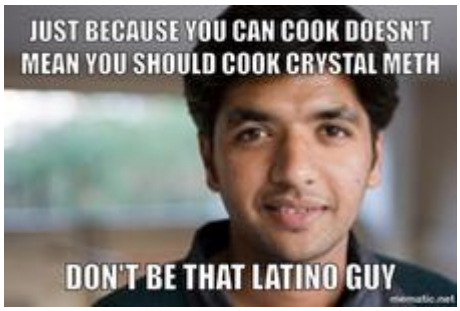

Just because you have allergy pills with pseudoephedrine and some hydrogen chloride lying around doesn't mean you should cook a batch of crystal meth. Don't be that Latino Guy.

I could go on, but surely it's clear that posters asking men not to be that guy, you know the rapist guy, will be just as effective as posters asking black guys not to be thieves. And why are these posters not effective?

> **MOST MEN AREN'T RAPISTS**

> **MOST BLACK MEN AREN'T THIEVES**
>
> **MOST CHINESE MEN DON'T EAT CATS**
>
> **MOST LATINO MEN ARE NOT DRUG DEALERS**
>
> **MOST MUSLIMS DON'T BUILD BOMBS**

And the ones that DO? They don't give a fuck about your stupid posters. They're risking their lives and freedom and their livelihoods. A police officer with a gun might stop them. Some jackass poster won't.

What the posters accomplish is to teach men they are natural-born rapists. And to teach women to fear and mistrust men. To hate them.

All men.

It's a hate campaign. There is no other word for it.

Does this look familiar?

Posters played a key role in convincing the German population that Jews were evil, scary, bad, some "thing" you should hate. And we know how that turned out, don't we? Don't Be That Guy is hate speech, pure and simple. And the more voices that call it out for what it is, the sooner we can expose the real aims of women's groups that promote these campaigns.

They're the new Nazis.

Sound harsh? Just too much to swallow? Think comparing rape campaigns to anti-Semitic propaganda is a false comparison? You might want to think again. Silence is what makes these campaigns possible. You may have other things to say about these posters, but say them you must.

Don't be ***that*** guy.

Lots of love,

JB

CORRECTIONS:

In news that will come as no surprise to my critics, everything you read on this as a first draft. I might go back and correct typos, but I have never gone back and done a re-write on any post. This post has three major errors that I want to correct, with the caveat that the errors were the result of my first draft goes up policy.

1. A commenter who calls himself Black Yoda at AVfM has quite rightly pointed out that I have left out one major group in my play on racial stereotypes: white guys. Allow me to correct that casually racist oversight:

Just because you have a five iron doesn't make the park your green.

Don't Be That White Guy

http://www.avoiceformen.com/mens-rights/false-rape-culture/lets-talk-about-those-rape-posters/#more-44997

2. My list of what people AREN'T has omitted the statement that **MOST JEWISH GUYS AREN'T OBSESSED WITH MONEY.**

3. My comparison of the posters to Nazism has a glaring error in that I referred to the Nazi era posters as “Jewish propaganda”. The correct words would either be “anti-Jewish” or “Nazi”.

Thanks for keeping me on my toes, readers! Don’t hesitate to call me out on blatant oversights or errors.

JB

A real feminist icon

Jared White · 12 July 2013 · Archived copy · Original

Author's note: The analyses offered in this piece are in reference to fictional characters portrayed in their respective films, not the actors or actresses themselves.

So there's this new movie out called *Man of Steel*. You may have heard of it and the *Superman* guy it's about. It's a great film, in my opinion. There are areas that could have been better but all in all, the movie was action packed and gushing with sci-fi comic book goodness. I lost count of the "hell yeah" shout out loud moments while watching because I was too busy shouting hell yeah!

Unfortunately there is one small bit in the film that took away some of my enjoyment if only for a few minutes. That moment came from the new Lois Lane. This version of the character is almost a carbon copy of the Lois from the Christopher Reeve era, save the change in hair color. She's a big mouth, stubborn, and continuously getting herself into situations that are way over her head. That, of course, was not the problem. The problem was the continuation of a trend that has become so standard within the mainstream media that its inclusion in this film is clumsier and more forced than an obligatory sex scene.

Not twenty seconds after Lois is introduced to the audience we get the clichéd verbal challenge to "masculine authority" used by most writers to portray their female leads as Strong Independent Women™ who don't need no man and can go toe to toe with any swinging dicks in the vicinity. This is emphasized by what she actually says: "so, if we're done measuring dicks can you have your people show me what you found?"

Subtle. The line is subtle.

Usually, lines like this have a certain pretense: the stereotypical attitude men are portrayed to harbor towards women. The female lead or support cast will then fire off snarky one-liners, leaving the men dumbfounded, their male privilege sorely checked. But now the trope is so old that writers aren't even bothering with making the male characters those stereotypical assholes. Which, I guess, is a step in the right direction. Neither of the two men that Lois spat her pointless one-liner at said or did anything that would suggest they don't respect her because she is a woman. The scientist standing behind the colonel said nothing and the colonel himself didn't shake Ms. Lane's hand because he obviously has a dislike for reporters, not women. But according to the implicit belief of script writers that women of today have fragile egos, there apparently must be at least one moment when some female character puts the males in their place.

Why was the fact that Lois Lane's entrance was nothing more than female ego-stroking so obvious? Because after said ego-stroking, when she wanders into an alien space ship in true Lois Lane fashion and is saved from that ship's defenses by our beloved man of steel, all of the faux feminist gusto that instilled her to stare down an Air Force colonel was gone, replaced instead with the hot-headed reporter that fans know and love. Oh, and before the feminists that are celebrating their heroine's dick measuring comments scream that Lane's character does not change because she still stands her ground in the face of Perry White, let me point out that being a hot-headed reporter with a chip on your shoulder and a man hating bitch with a chip on your shoulder are two entirely different things. Lois walked onto the excavation site, found the nearest man in charge and went straight for his balls with her dick measuring comment for the sole purpose of giving women in theaters the opportunity to smirk to themselves as the men on screen glanced around like lost children. Throughout the rest of the movie there are no men vs. women stare downs or gender specific insults. That scene was for the fragile female ego and nothing more.

So what, right? It's just a movie, right?

Well movies, along with television and music are a large part of what shapes our culture. Anywhere you go you will hear people trying to emulate what they see on the big and small screen. Characters like Superman and Lois Lane are what preteens aspire to be like. As I said before, those twenty seconds that served as Lane's introduction were the only gripe I had with the film. However, those twenty seconds, as I type this article, represent one of the most

talked about portions of the film. So what does that mean? It means yet another young generation of women will grow up believing it is right to see men as the authoritarian enemy that needs to be knocked down a peg or two. Obviously, twenty seconds from one movie aren't going to accomplish that but as I mentioned earlier, scenes like this are now common place. Characters like *Man of Steel's* Lois Lane are seen by many as feminist icons for all the wrong reasons.

A few decades ago there was this moderately successful film entitled *Aliens.* Being a rare sequel film that was in many ways better than the original and praised as such, it helped in furthering the screen career of its lead protagonist, Ellen Ripley (played by actress Sigourney Weaver). This character, this woman, is in my opinion the quintessential feminist icon. Ripley represents what a genuinely strong and independent woman is simply because her strength and independence aren't a statement against some overblown masculine authority that wants to keep her barefoot and pregnant in some kitchen.

Ripley's strength came from her perseverance in the face of her own fear of the creature that killed her crew and nearly killed Ripley herself. It came from having the will to even face that fear when she could have just simply faded away into obscurity, which is obviously what she wanted to do after learning about the death of her daughter[1]. Ripley was also hot-headed but leagues more intelligent about it than any incarnation of Lois Lane that I have ever seen. She stood toe to toe with the Weyland-Yutani board of directors, never backing down. The scene could have been so typical of the feminist narrative that has taken over films these days. Thankfully, the writers decided to continue the template set forth from the first Alien film, which originally saw the character of Ripley as a man. That characterization shines through in the sequel as there are practically no gender specific lines spoken by Ripley. She is a great character, not because she is a man or woman, but *because she is a great character*. Ripley is an average human being just trying to live life and later in the movie, survive.

While Ripley & crew are in transit to LV-426, a scene that mirrors the introduction to Lois Lane is played out beautifully by Ripley. Instead of stomping her way into a space occupied by men (and two badass women, Vasquez and Ferro) and proclaiming herself queen bitch of the *U.S.S. Sulaco*, Ripley instead just eases her way in and gives the marines time to get used to her and respect her if they so choose. It's kind of humorous when one thinks about it: a Sci-Fi movie from the eighties about killer bug-like aliens has a more realistic scene of a civilian joining a military platoon than one of our more modern "gritty" film adaptations from the Nolan-verse.

Respect isn't owed, it's earned. Lois Lane trotted into that excavation site demanding respect because she happens to be female. Ripley gradually earned the respect of every marine serving on the *Sulaco* – or, at least, the ones who didn't die first. One of my favorite scenes of the movie is where Ripley instantly snags the approval of Hicks and Apone.

Ripley: "Hi. I feel like kind of a fifth wheel around here. Is there anything I can do?"

Apone: "I don't know, *is there anything you can do*?"

Ripley: "Well I can drive that loader. I have a class two rating."

Apone: "Be my guest."

And this is where Ripley proves that she can be of use to the group in ways other than telling them how big and scary the monsters are. Do Hicks or Apone give Ripley the typical "she's just a woman" glare? No. They stare at her like most military types do when they have to babysit a civi, like she's in the way. Once she proves otherwise they lighten up and don't give her any grief because unlike the popular belief pushed in the mainstream, men aren't assholes who view women as incapable or useless.

Taking a brief sidestep from Ripley, there are two other female characters worth mentioning: Vasquez and Ferro. Another reason why I enjoyed *Aliens* so much is because the characters didn't have the "super" affect, meaning they stayed within the realm of reality in regards to their physical capabilities. Vasquez held her own with her male comrades but she wasn't the typical "tough girl" who had to be portrayed as better than her male comrades. Hell, the

writers of this movie even got what *Man of Steel* and just about every other movie gets wrong in regards to gender-specific insults.

Hudson: “Hey, Vasquez. Have you ever been mistaken for a man?”

Vasquez: “No. Have you?”

Pure gold. Was this line used to one-up Hudson because he is some misogynist asshole? No. It was combat buddies doing what combat buddies do when they aren’t in combat: insult the hell out of one another. Drake, another male marine, approved of the comeback, too. Getting back to the physical capabilities of the marines, later in the film Vasquez is held back from running into the alien hive by Hicks. Now, if Hicks were trying to restrain Apone, or Drake, they most likely would have broken free in the place of Vasquez, considering the emotional state they would have been in. But the writers decided to keep the realistic physical limitations of women in comparison to men in place for their story, allowing Hicks to basically throw Vasquez into the troop carrier. Lucky for her, too, considering what was right behind them.

The other female marine is Ferro, whom I only mention because my geek cred would be null and void if I wrote anything about this movie without mentioning the inspiration for a fan favorite character in the *StarCraft* franchise.

Now, back to Ripley. Proving yet again to be strong and capable, she is the one who drives the troop carrier into the hive. Without her, all of the marines, save Gorman, would have been killed. This act of bravery solidified Ripley’s standing with the surviving marines. The civi knew what she was doing and anyone that didn’t take her advice to heart was not only a fool, but a dead fool. Still, even with this realization, Ripley continued to follow the lead of the commanding officer of the marines and instead worked with him instead of letting her ego take control of the situation. In another great scene from the film, Ripley chooses to learn from the top penis of the bunch instead of continuously challenging him.

Hicks: “I want to introduce you to a personal friend of mine. This is an M-41A pulse rifle, 10 millimeter, with an over and under 30 millimeter pump action grenade launcher. Feel the weight.”

Ripley: “Okay. What do I do?”

There’s no, “are we done measuring dicks” or any other *you go girl* comments. Ripley is still terrified of being killed by one of the aliens. Noticing this, Hicks feels the need to teach Ripley how to defend herself and he does.

Ripley: “What’s this?”

Hicks: “That’s the grenade launcher – I don’t think you want to mess with that.”

Ripley: “You started this, show me everything. I can handle myself.”

Hicks: “Yeah, I noticed.”

Hicks obviously likes Ripley and men usually become protective of the women they like and a bit of that slipped through when he suggested the grenade launcher might have been a bit too much for Ripley. Did Ripley become smug and suggest Hicks take the ruler away from his dick? No. Even when making a statement that a woman doesn’t have to be a man in order to handle firearms *Aliens* handles the situations by giving women a small ego-stroke without making men feel as if they are assholes for being protective.

Again, pure gold.

There is even a scene where Ripley, taking on the role of command alongside Hicks, has to calm down one of the more emotionally unstable marines and again the writing is superb. There are more iconic scenes, set pieces, and one-liners in this film than in most film series. Two of the biggest are where the film strays from realism and goes into full on 80s action style badassery. Ripley delves into the hive alone in order to save the lone survivor of the colony, the young girl “Newt”. Ripley is armed only with a pulse rifle, a bandolier of grenades and some flares. This is where belief can be firmly suspended and we can all watch as Ripley rips (pun intended) through a hive swarming

with aliens and stares down the queen bitch of LV-426. She then proceeds to murder the queen's babies and makes off with her now emotionally bonded child.

And at the end, where the debatably most iconic line from the film is spoken by our heroine, there is nothing filmgoers can look back on in order to claim that Ripley hadn't earned that moment. No reason to say she hadn't earned her status as one of the most celebrated action stars of her time. Ripley started her journey in this film as a traumatized and broken character and through strength, determination, and perseverance she managed to save the day and win the respect and admiration of female and male moviegoers alike.

Ripley is one female character with qualities that all young women should aspire to. I can say this with certainty even though I am a man simply because Ripley is a female character with qualities that young men should aspire to as well. She isn't some forced badass with super human abilities (even after those abilities are taken away by Wesker) like Alice from *Resident Evil*. Ripley isn't Aisha from *The Losers* who should be respected just because she can so very unrealistically beat the crap out of all the male leads, in her underwear no less, because you can't be a role model for women these days unless you have the beauty of a supermodel and can beat any man at anything. And Ripley most certainly isn't *Man of Steel's* Lois Lane, a character that has fallen victim to the undying trope that women have to humiliate men in some way in order to show they are a strong female character.

Feminists, of course, will eat obvious ego-stroking scenes like this up. Those over at Ms magazine describe it as Lois being "cognizant of hyper-masculine posturing", which basically means because of the way the men in the room were *standing* their posture was a threat to Lois and women in general. But as I said before the real damage being done here isn't so much giving feminist women with inferiority complexes something to cheer for. Instead, it's the subtle brainwashing of young women into believing men are the enemy or at the very least a threat that must continuously be checked with exaggerated dick measuring nonsense. While most likely the scene is just a tagged on ego-stroke used primarily to sell tickets, that still doesn't lessen nor excuse the damage.

Media propaganda shapes cultures. If that propaganda contains hate or sexism then that hate and sexism will become normalized within those cultures. What we need is a return of characters like Ellen Ripley. A character that can look those who would knowingly push this propaganda to a young girl dead in the eye and say to them, fearlessly,

"Get away from her you *bitch!*"

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Editors' Notes:

[1] The death of Ripley's daughter was cut from the original theatrical release of the movie, but was detailed in the book version and other releases of the film.

Jessica Valenti on explaining feminism to men

August Løvenskiolds · 12 July 2013 · Archived copy · Original

Do you ever try to talk to your brother, your father, or someone in your life about feminism, but you get the sneaking suspicion (or the clear-as-day realization) that they just don't get it?

So begins our old friend Jessica Valenti's second effort at video blogging for her new feminist masters at The Nation magazine. Like a hypergamous woman trading in one husband for another, Valenti has aborted her motherly duties at Feministing in favor of a subordinate position at The Nation, a long-time liberal rag that doesn't like her very much.

As if to underline their intense hatred of Valenti, her new owners insisted that one of her new job's early efforts be #AskJessica: How Do You Get Men to Understand That Feminism Is Important? – which, ironically, is such a fabulous, unexpected gift to the Men's Human Rights Movement (MHRM) that we should all be squealing and queefing with delight, if, in fact, men were permitted to do such things.

Bear with me while I explain.

Have you ever heard of the expression "to talk out of the side of one's mouth"? The idiomatic meaning of this phrase is "to lie", "to say contradictory things" or perhaps, "to speak in a disingenuous fashion". In the video Valenti displays a distracting facial tic wherein her mouth seems to drift to her right side even as she spouts some of the most disingenuous crap ever mouthed by a feminist – and that is saying something. I mention this tic as the elephant in the room that made me determined to deconstruct Valenti's rhetoric for the edification and education of us all – and, as a poorly linked (and edited) entry in Wikipedia asserts, "People are biologically evolved to detect the deceptive intention of other people by observing the asymmetry in the face. When people are lying, their muscle on the face[sic] gets very imbalanced."

So, how does Jessica advise feminists to get hesitant or doubtful men to understand that feminism is important?

Jessica's first point is: "Don't talk to brick walls." At first blush, one might ask, she is surrendering? Could Jessica seriously be telling feminists to NOT talk to men about feminism? Well, not really – a man dubious about feminism is a "real-life troll" to Valenti, and not to be bothered with – or so she says.

What Valenti doesn't say is that, in the gynocentric blue pill world where men define themselves by their utility to women, a woman who is miffed or tearful is placing a lot of pressure on the men in her company to do something – ANYTHING – to ease her discomfort. A woman who suddenly goes silent when discussing feminism sets off alarm bells in blue-pill heads that **the Lady is Hurting**, and men will quite literally kill themselves and/or each other, if necessary, to appease such women.

How do we know that this is Valenti's real point? The shaming comment about "real-world troll" is all the proof needed – Valenti is instructing feminists, in effect, *to insult the living shit out of resistant men in order to beat the resistance out of them*. It takes a lot of red pills for men to recognize this tactic for what it is – the men at freethoughtblogs, for example, will never grasp how they have been manipulated by feminism into abandoning their beloved skepticism – but we can see it in all of its painful clarity.

Valenti, of course, can't say "shame men" this explicitly, because that would mean she would have to take responsibility for her emotional brutalization of men, as well as it would prove that her claim of patriarchal men always oppressing women was crap. Her passive-aggressive assault maintains her plausible deniability while being absolutely clear in her message of feminists asserting and maintaining dominance over blue-pill men's emotional lives.

If a feminist called me a "real-world troll", I might reframe the point explicitly, and say something like, "Oh, how lovely – you can't prove your point logically, so maybe inflicting pain on me will help. Try crying instead. Maybe that will work. Waaaa! Waaaaaaaaaa! Nope, maybe not."

If you are lucky, she'll shut up and leave you alone after that.

Jesus, that was fun – and the fun is just starting, since we've got 5 more points to go.

Jessica's point two is "Meet people where they're at." In other words, use the pop culture interests of the men as an entry point to introduce feminism. Jessica uses the HBO network's show *Game of Thrones* or, alternatively, a feminist musician whose music the guy already likes, as examples of subjects that can be used to inject feminism into an otherwise innocuous conversation. Jessica apparently misses the point that the extreme privileges of pop culture icons make them discordant subjects for a Marxist philosophy that seeks to kill both privilege and those who supposedly have it.

If someone pulled that *Game of Thrones* crap on me, I'd point out that *Game* is pure fantasy that pales in comparison to the Starz network's series *Spartacus*, an adaptation of the historical story of male gladiatorial slaves rebelling and fighting for freedom against the mostly female characters that exploited them cruelly. And, anti-feminist musicians like Woman of the Year winner Katy Perry and Album of the Year winner Taylor Swift are hotter than Helen Reddy any day.

Jessica's point three is "Try not to get angry." Seriously, that is what she says. I fell out of my chair laughing when she first said it, and it still makes me chuckle. Who the fuck does she think she is kidding? A calm, happy feminist is a shitty feminist, and Valenti knows it – moments later she rephrases it as "don't get *too angry*".

Shut the fuck up, Jessica.

Before I tackle this point 3 in detail, I should note that like point 1, this is (explicitly, at least) not a "way to talk to men", but rather, an excuse for failure in talking to men. Point 2 is the only "actionable" point of the entire video – the only point where women are asked to assume some agency or action. Points 1, 3, 4, 5, and 6 are all designed to make feminists feel better about their failure and passivity. No people of action would ever tolerate an instruction manual that is more than 80% devoted to explaining why it is okay to fail.

This feminist devotion to passive failure robs women of the very goals of equality that feminism allegedly supports, and it plays out about across women's lives, even in their sexual dysfunctions. Men having sex expect to orgasm, and it they fail to climax, they actively seek to address the situation. Women, by contrast, are told it is okay if they don't orgasm – they can just blame their orgasmic incompetence on their partners.

The only oppression here is feminist Valenti's repeated message that women are failures who can expect to keep on failing, and failing, and failing….

I'd guess that Valenti also knows that women have little to no control over their anger, and that ordering them to control it (as Valenti suggests) only makes the ensuing explosion of anger all the more violent. The more one violently abuses men, the more care men take to "walk on eggshells" and become hyper-vigilant, which Valenti hopes will force men to engage with feminism. Again, saying "don't get angry" is like saying "don't think about pink elephants", and again, Valenti preserves her deniability.

When I speak to people in my life about Men's Rights, I tap into my anger – it gives me a laser-like focus and a demeanor that grabs people's attention. Styles of the expression of male anger include the "pit bull" (loud, red-faced barking, about 3/4 of men) and the "cobra" (cool, deadly focus, about 1/4 of men). My cobra-style has served me well, and if your way of expressing anger trends more pit-bullish – well, I'm not sure if that will work for you in discussions of feminism and men's human rights, but if you can master the focusing of your anger, I'd say, go for it – it works well for me.

As Jessica expands on this point, she says that asking questions can get past men's defenses – questions like "why they believe pay inequity is not a problem" (because the notion that women are paid less for identical work is a bald-faced lie, Jessica – if it were true, then women would be 100% employed, because it would be more cost-effective to hire cheaper women than more expensive men).

Jessica's point four is "Expect pushback." Yes, this is not a way to talk to men, but rather, it is just an excuse to fail.

Another one. “How to deal with pushback” is the obvious and more proactive choice, but feminism and women’s agency are two things that are rarely seen in the same room together.

Jessica’s point five is “Fighting for gender justice is not a zero-sum game.” Of course, Jessica doesn’t include gender justice for men at all – she is talking about fighting for gender justice in the developed world (where things are great for women, comparatively speaking) as opposed to fighting for gender justice in places where female genital mutilation is commonplace. Jessica is suggesting, in essence, that a woman in America with a fading manicure needs as much attention as a young girl facing a rusty razor blade clitoridectomy elsewhere. Of course, men facing genital mutilation only show up on the feminist radar as a point of humor and derision. Nor does she allude to the numerous feminist groups and feminist-influenced agencies that have written the zero-sum game into political and legal policy and promoted it culturally in federally funded campaigns addressing sexual abuse and domestic violence in a one-sided, zero-sum manner.

She also doesn’t seem to realize that conceiving of gender justice as a “non zero-sum game” requires women shutting up and listening to men now and again.

Hmmm. Maybe that’s one way you could sell feminism to men: by listening to them for a change. Jessica encourages feminists to ask questions of men but only as a means to find entry points for her ideology. But listening and engaging with men’s concerns is a surprisingly active activity and we all know feminism’s stance on female agency and men’s real issues – they have time for neither one. Anyway, I digress.

Jessica’s point six is “You’re not going to change everyone’s mind.” Again, we see the culture of female hypoagency – women expect women to fail – and then, have men rush to the rescue.

At the time of this writing the Youtube page for #AskJessica has about 5000 views and the downvotes are outpacing upvotes by about 3 to 1. The comments are being heavily censored but the most highly upvoted comment suggests a debate between Valenti and our own Karen Straughan (GirlWritesWhat). Of course, Karen would obliterate Jessica in such a contest, but it would be interesting to see an actual test of Valenti’s 6 talking points play out in the real world.

Still, if Valenti loves medieval fantasy worlds, then a debate with GWW is a consummation devoutly to be wished, if only to see a thousand natural shocks play across Jessica’s twisted, mocking maw.

After all, debate is active, and I’d put my money on the woman with agency – who doesn’t pre-excuse her failures – any day of the week.

Pumpski

Dr. F (Ian Williams) · 12 July 2013 · Archived copy · Original

Pumpski lived at the end of my street and he was my good mate in grade seven. He despised ants and would shout down at them when he saw them and you could tell it was personal.

"*You bastards are just like idiot humans that go to war!*"

He was mostly normal when ants weren't around, and one Sunday he came over to my place excited and exhibited two enormous empty Vegemite jars that were sloped in at the sides.

"*We gotta go to Brackett's Creek and catch a thousand bulldog ants and shove them in these.*"

Bulldog ants were bigger than an inch long and Pumpski showed me something fascinating about them the summer before. He cut one in half and we watched the head grab the tail while the tail was stinging the head and he cleared his throat and spoke in a grave voice.

"*That's exactly like humans in wars. The head is one country fighting and the arse is the other country fighting and all the time it's killing itself and doesn't know it.*"

We spent two hours hiking to Brackett's where the Banksia's and Macadamia trees grew and no matter how much I begged him Pumpski wouldn't explain the plan. We found a cluster of three bulldog ant nests next to a rusty Chevy that had been abandoned by Ben Brackett's dad in 1939. Pumpski looked at them swarming and he snorted.

"*Let's get 'em 'cause I need to freeze a shit load of 'em.*"

We unscrewed our jars and started filling them and by this time I was annoyed.

"*Freeze them?*"

He laughed and finally let on about his plan.

"*I read in a science journal that when you stick 'em in the fridge they stop moving but they always come back to life when you warm them up, and I'm gonna sprinkle 'em all in Mrs. Lanham's desk when they're still frozed.*"

Mrs. Lanham was our teacher and it all made sense now. Recently she had made Pumpski stand at the front of the class with a dog muzzle on him with a sign underneath that read, "Male Boy. Do Not Feed.", and all because he was asking why sheilas never had to sign up for wars.

On Monday morning he sat next to me and his eyes were popped rounder than I'd ever seen. "*I reckon we got nine hundred and sixty and I chucked the lot in her desk and now all we gotta do is sit back and watch and say nothing.*"

He never took his eyes off her desk and when Mrs. Lanham came into the room and sat down he snickered to me.

"*They'll come out the hole of the inkwell slow at first, but when they all warm up it's game over mate.*"

I was already nervous, and ten minutes later the first bulldog ant wandered out and then I got really scared. Pumpski was right. They did come back to life when they thawed, and when two of them wandered up Mrs. Lanham's sleeve she flicked them off and her voice was quivery.

"*Settle down kids. It's just a couple of ants.*"

When she said that someone shouted, "*Look!*"

The rim of the inkwell was dark with dozens of the ants escaping and she opened her mouth and squeaked. She flung up the lid of the desk and they poured out over the sides like licorice toffee boiling too hot in a saucepan.

The whole class jumped up from the seats like we were on pins and there was screaming and hooting everywhere. Mrs. Lanham jerked back violently and bonked the back of her head on the chalk-board and Pumpski yelped at me.

"*Look at her eyes. They're going strange and that means she's gonna faint. I read about that in medical journals."*

She collapsed forwards and her head dipped deep into the open desk before she slipped down the chair to the floor. Her blonde hair held a great clump of ants looking like a mop just used to wipe up molasses, and we stayed way back terrified as we watched them scramble down to her heels. The janitor heard the screaming and threw a bucket of soapy water on her, and a few seconds later Mr. Green the headmaster ran in and sprayed her with a fire extinguisher that covered all of her in foam.

"*Stand back clown! Water's no good. The foam will retard the nipping."*

Mr. Green only used the word *retard* when it was for something scientific and never about humans and we were sent home immediately. The next morning when we sat in class there was an announcement over the school loudspeaker system. It told how Mrs. Lanham was recovering and that the school was giving her money for the trauma due to the ants and that the culprits would soon be caught. Pumpski grabbed my arm and stared into the distance.

"*Mate that's what we gotta do. We have to faint and they'll listen to us when we make our demands when we come to."*

I didn't know what he was talking about. "*What demands?"*

He ignored me and put up his hand and spoke in a wobbly voice to the replacement teacher. "*Excuse me, sir. I am troubled about something and it's affecting me deeply."*

The new teacher looked up and frowned and I thought that Pumpski would cave but he didn't. He just mumbled something and made his eyes weird and he slithered down his seat and flopped to the floor pretending his whole body was made of jellyfish parts.

The class was laughing hard and the teacher wasn't buying it. He prodded him with his shoe for two whole minutes while Pumpski did nothing, so he picked him up and flipped him over his shoulder and dumped him on the visitor's couch in Mr. Green's office and informed him that he wasn't coming back.

I didn't see Pumpski for four days, and when he came over he told me that Mr. Green fell for the fainting because he was really polite and gave him peanut brittle and talked about his hobby of breeding dogs and collecting lighthouse blueprints.

"*I've stumbled on somethin' powerful Ian. If we use this new power properly we can make demands like longer lunches or no more homework and we might even get sympathy money from the school treasury."*

For the next few days he didn't say anything more to me about fainting, but on Friday he told everyone. I saw him handing out small bits of paper to the blokes in our year, and when he handed one to me it read, "Faint For Demands at EXACTLY 11 seconds past 11:11 AM Today."

I told him flat out, "*I'm not going to faint nor is anyone else."* He looked at me and his eyes got popped again.

"*Bloody oath they will! Every bloke I spoke to is going to pretend to drop dead because the ANZACs stopped fighting at eleven o'clock on the eleventh day on the eleventh month and those three elevens are always in our brains reminding us of wars."*

He stared at me waiting for my response and he explained, "*Humans always remember emotions, and wars are always about emotions."*

Pumpski was funny about wars and ants, but he was right about numbers and emotions because when the clock on the wall clicked eleven seconds past eleven minutes past eleven, every bloke including me dropped to the floor as dead as wet sacks of chalk. I had to join in because if I didn't it would have been embarrassing.

Mrs. Andlecott, the new permanent teacher, sighed and hushed all the girls who were giggling. "*Young ladies be quiet. Let's wait to see who will be the last boy to get up off the floor and go back to his chair."*

My eyes were closed while I heard the boys going back to their seats one by one and Mrs. Andlecott sighed again

and this time her words were growled.

"*The last boy on the floor will be punished. So who will it be?"* and when I heard that I thought bugger the ants and wars and demands. I got up and sat down and saw that Pumpski was the only one still lying on the floor and he wasn't twitching.

Mrs. Andlecott did a slow clap and sneered. "*It seems Nathan is the ringleader",* and a second later Mr. Green walked in and picked him up and stepped out the door with him flopped over his shoulder like he was a dingo trapper heading for home. I never saw Pumpski again because his dad promptly moved the family to the other side of town and got an unlisted number.

Three years later I read a short story buried on page six in the Courier Mail that told of an entire classroom of grade ten girls who fainted at the same time during the ANZAC minute of silence. It went on to describe how the ringleader was expelled and how he instigated the incident because he was doing a sociological experiment involving wars, ants and gender.

I knew it was Pumpski, and I cheered him when it was casually mentioned that the school was planning to build an undercover netball court.

Original artwork, © Ian Williams. 2013.

Announcing Indian News Director Anil Kumar

Robert O'Hara · 13 July 2013 · Archived copy · Original

[box]

It is my pleasure to announce Anil Kumar as the new Indian News Director for A Voice for Men. Kumar has been at the forefront of men's issues in India and is considered to be one of the founders of the Men's Rights Movement there. He has been deeply involved in every important initiative involving the rights of men and fathers in his country for years now and his passion for the cause is unassailable.

Kumar brings with him his experience as a citizen lobbyist, having done work in the U.S. as well as India in this capacity, and a leader who meticulously organizes activists in his country who have already made headway in the press and the government. We are ecstatic to have him on our growing news team as India is proving to be a very important front for our movement. Please join AVFM staff in welcoming this very valuable person to our family.

Robert O'Hara

News Director

[/box]

Chivalry to save us from “The Reality”

Jim Muldoon · 13 July 2013 · Archived copy · Original

Nikki Gemmell wrote an article in *The Australian* which purported to put Gillard’s tenure in office in context (Gemmell, 2013). Apparently, we Australians should be ashamed. Ashamed of what she ominously calls “The Reality.”

Gemmell’s talent as a fiction writer is is brought to the fore with what is termed stream-of-consciousness. For those who are unfamiliar, it goes something like this:

A thought. Another one. A relation? Between them? Maybe! But then, of course…Hang on! Another thought. God, I get so many. And logic? You decide what it is. For you. Not for me. I have my own, and I’m fine with that.

In theory, this kind of writing allows the author to let you into their inner dialogue. It is an attempt to give the reader the raw person. We get the thoughts before grammar, manners, logic and other filters make the primeval, instinctual emotions more presentable.

In other words, there is no need to write like a mature adult. What it does, in Gemmell’s case, is allow her to make the most childish demands for privilege seem like a sophisticated argument for the betterment of society.

Essentially, Gemmell breaks the Australian population into two distinct groups: The misogynists who marred Gillard’s time in office and those who allowed the misogynists to go unopposed.

Clearly there is an implied third group: Those who speak out against misogyny. This includes Gemmell. They are morally superior enough to speak out, but humble enough to let others point out just how brave they are.

She is ashamed. She spoke out. We didn’t. We should be ashamed. Ashamed that we were not ashamed. Be shamed into shame. Admit our shame. Hold our shame to the world. Be proud of our shame.

And with shame comes sorrow. But then understanding. And healing.

And superiority. After all, whose shame came first?

This shame is because Abbott stood beside a sign saying “Ditch the Witch”; Alan Jones, a radio presenter, questioned Gillard’s sanity; sexist comments from soccer coach Hosiek; A sex scandal in the Army, with the absolute certainty that there is a possibility that some soldiers may get charged with something. It all adds up to a nation that should be ashamed.

Less than 20 people, all judged as wanting by Gemmell, in a country of 23 million and we all should be ashamed.

Please, don’t anyone tell her about the criminal courts. There, everyday, men and women plead guilty to murder, manslaughter, rape, assault, battery, sex trafficking, armed robbery and all kinds of terrible crimes.

And I’ll bet every one of the victims of these crimes, if given the choice, would have preferred to have been called a few names instead. If we were to truly feel some level of guilt for other people’s bad behaviour we would be positively dripping with shame.

But, of course, these are not important people. They’re just plebs. They probably live in the outer suburbs. Grubby lot. No, we’re talking about famous people. Those people who get on the TV and radio:

The People Who Matter.

Gillard’s time in office was supposed to be a “golden era for Australian women.” Why? Says who? Says Gemmell. But what Gemmell really wanted was a golden era for Gillard personally.

We should have been celebrating that the prime minister was female. Nothing else was important. We should have made sure, regardless of how badly she was doing the job, that it was a positive experience for Gillard.

Applause for the great leader. What did she do? Don't ask. Just clap.

That way, apparently, we would attract more female prime ministers.

Throw in some fish and I know a few seals that would do the job.

But no, Gillard was treated badly. Worse than the men have ever been treated, according to Gemmell.

Really? Worse than Abbott, her rival for the top job? Forget that Abbott's nickname, frequently used by various commentators, is the "Mad Monk"? A reference not only to his sanity but his religion. Forget the questions of him having "the balls" to wear those swimming trunks and other comments on his physique? Forget Gillard's accusations of misogyny? Forget that it went viral to the glee of feminists worldwide? Forget that the man has a wife and three daughters and the leader of the country says he hates them?

And if you can't forget, pretend.

Gemmell's answer to "The Reality", if you can wade through the disgrace and humiliation, returns to that old saw of Good Men. Yes, after numerous references to progressiveness, modernity and maturity, it's time to polish up your armour and get back on your charger. Chivalry is "needed more than ever now".

Ah, those good old days. Today, if a woman drops her handkerchief on the ground it might just lay there. What if she faints? Which Good Man will throw himself onto the ground to cushion her fall?

What if she comes to a puddle? Will no Good Man throw down his coat? If he has no coat, can't he just put his head in the puddle for her to stand on? The lady's shoes must not get muddied!

Presumably, when the golden era of Gillard commenced, the Good Men should have taken off their cloth caps, threw them in the air and shouted "Hooray". And then, in celebration, they could ask for another hour's hard labour. And happily pay more taxes.

If only Good Men would stand up to the misogynists.

But a return to chivalry? What does that actually mean?

Should the Good Men challenge Alan Jones to a joust? Put a twelve-foot long, metal tipped lance through his eye? Smash open his armour with a mace and then stick their swords through his belly before beheading him?

No more unpleasant remarks from you, my lad.

Or a duel with Tony Abbott? Slice him with a rapier? Stab his black heart?

Try standing beside a sign now, Mad Monk!

Or would pistols be more noble? More dignified? Let Hosiek bleed to death after being shot in the gut?

These, of course, are not questions one should ask of a lady. The Good Men can simply attend to the details such that the lady is pleased.

The Reality?

Gemmell wouldn't know it if it fell on her.

Notes:

Gemmell, N., 2013. *A Nation's Shame.* [Online]
Available at: http://www.theaustralian.com.au/news/features/a-nations-shame/story-e6frg8h6-1226671442132
[Accessed 5 July 2013].

Why would Edmonton's Karen Smith lie?

John Hembling (JtO) · 13 July 2013 · Archived copy · Original

Why would Karen Smith tell such an obvious and stupid lie?

Sexual Assault Voices of Edmonton is the organization behind the *Don't Be That Guy* campaign. Karen Smith is the executive director, and told an interviewer with the CBC that the posters stating "Don't Be That Girl"–a parody done by AVfM affiliate MREdmonton–and which identified the problem of false accusations of rape, were disappointing and inaccurate: "It just doesn't happen. Nobody would report sexual assault needlessly because it is a grueling process to go through."

The posters also say: "Just because you had a one night stand, doesn't mean your sexual encounter was not consensual. Lying about sexual assault = a crime".

According to a major fraction of mainstream commentary, these "Don't Be That Girl" posters are "rape apologetics". This is too stupid to bother refuting, but it merits mention as an illustration of the tone of public commentary. In fact, "Don't Be That Girl" refers to the phenomenon of wilfully fraudulent accusations of rape, the prevalence of such cases, and the near total lack of legal consequences for accusers making such claims. But Karen Smith, the executive director of Sexual Assault Voices of Edmonton said in a CBC interview that it just doesn't happen.

It just doesn't happen.

Interestingly, the CBC reporter who wrote the July 9 article entitled "Posters say some women lie about sexual assault" is not named, and the article on CBC.ca has no author attribution or by-line. This means that whatever irresponsible dolt at CBC did write the piece, nobody can criticize them with the observation that on the same website, there is a 2009 article entitled "Edmonton cabbie sues passengers over false assault allegations".

That article documents the story of a veteran Edmonton taxi driver whose female passengers accused him of sexual assault to avoid paying a their cab fare. The cabbie was saved by a camera which recorded what actually happened: the women had refused to refrain from smoking in his cab, and then refused to pay the – wait for it – THIRTEEN DOLLAR fare. To avoid any consequence of not paying that $13, they claimed sexual assault – and the "grueling process" began.

That's what a man's life, freedom, reputation, family, and future livelihood is worth. Thirteen bucks.

But according to Karen Smith, executive director of Sexual Assault Voices, It Just Doesn't Happen. So why would somebody in a position of such public trust, responsibility, and power tell such an idiotic, stupid, and irresponsible lie?

It just doesn't happen.

Crystal Mangum
http://abcnews.go.com/US/woman-accused-duke-lacrosse-team-members-rape-charged/story?id=13295161#.UeC4b_Y6XIw

Elizabeth Jones
http://www.telegraph.co.uk/news/uknews/crime/9894588/Compulsive-liar-jailed-after-11-false-rape-claims-in-decade.html

Nafissatou Diallo
http://www.nypost.com/p/news/opinion/editorials/no_longer_welcome_t7suy3KUG6mLTPqfFazVeI

Kirsty Debanks
http://www.dailymail.co.uk/news/article-2325668/Woman-lied-police-said-ex-boyfriend-raped-jailed-months-moth

er-reported-suspicions.html?ito=feeds-newsxml

Katelyn Webster
http://www.wpxi.com/news/news/local/teen-admits-faking-rape-south-park-wave-pool/nW428/

Linsey Attridge
http://www.dailyrecord.co.uk/news/scottish-news/rape-liar-who-picked-victims-1937190

Leanne Black
http://www.dailymail.co.uk/news/article-2358759/Leanne-Black-finally-jailed-FIVE-false-rape-allegations-ex-boyfriends-years.html

Wanetta Gibson
http://kdvr.com/2013/06/18/woman-who-falsely-accused-football-player-of-rape-ordered-to-pay-2-6m/

And there is also false accuser Ligia Filler.
http://www.fillerfund.com/history.htm

A few journalists are starting to stand up to liars like Smith, including Robyn Urback:
http://fullcomment.nationalpost.com/2013/07/10/robyn-urback-sometimes-assault-accusations-are-false-a-little-awareness-is-ok/

Urback writes, *It's shocking, all right. And arguably provocative to a fault. After all, Men's Rights Edmonton could have made the same point without making a parody of an existing anti-rape campaign, a move that will rub salt in the wounds of those already sensitive to the issue. But despite the tactless presentation, the message remains fair: Sometimes, women falsely accuse men of rape.*

Despite Urback's distaste for the ungentle tone of the posters, she is at least willing to concede that the concerns they raise are valid.

Maybe somebody ought to tell the executive director of the Sexual Assault Voices of Edmonton: Hey Karen, Don't Be ***That*** Girl.

Don’t be THAT princess

VFM News and Commentary · 14 July 2013 · Archived copy · Original

[box]Meshael Alayban, 42, was arrested and charged Wednesday July 10th, 2013 for allegedly keeping slaves in her Orange county, California residence.

Her arrest followed the complaint of a 30-year-old Kenyan woman who flagged down a bus and asked the driver for help.

The Kenyan woman said that Alayban said that she accepted a job with Alayban in Kenya in 2012, hoping to earn enough money to pay her daughter’s medical bills. Instead, Alayban transported her to the United States, confiscated her passport, held her captive against her will at her home and forced her to work almost round the clock for $200 a month, instead of the promised $1600 a month wage.

Upon investigating, police found four other women living and working in Alayban’s home, all of whom left voluntarily with officers, stating a desire to be free.

Because she confiscated the women’s passports and is accused of refusing to allow her accuser to leave, Alayban is charged with human trafficking.

Alayban, who faces up to 12 years in prison if convicted, is today free on 5 million dollar bail, paid by check, issued by Saudi Arabia officials. She has been ordered to wear a GPS tracking device until her hearing.

Alayban’s lawyer has argued that her bail was too high, and the case is unmerited, labeling the situation a “domestic work hours dispute.”

Meshael Alayban, Saudi Princess, Accused Of Human Trafficking

Saudi princess free on $5 million bail in Calif.

Saudi Arabian princess charged with human trafficking after a domestic slave at her Orange County condo managed to escape

Saudi princess, Meshael Alayban, held in Calif. on human trafficking charges, $5 million bail

[/box]

Don't be THAT prosecutor

Diana Davison · 14 July 2013 · Archived copy · Original

Putting more men in jail is a feminist issue. Keeping innocent men out of jail is a men's issue. It's no surprise that these two opposing forces have finally met in a public train crash on the railroad of prosecutorial misconduct.

Mary Kellett, a Maine prosecutor, is facing disciplinary hearings for withholding exculpatory evidence to increase her conviction rates regardless of guilt or innocence. In Kellett's predicament, whether it was a personal hatred of men or a distortion of priorities placing her career ambitions above her duty to uphold justice is something only she can understand but this is not an isolated incident of a singular, sick individual.

Prosecutors have more power than judges and less accountability because what they do is mostly hidden from public view. They decide which cases will be pursued, what sort of plea bargaining will be offered, and what sentencing to seek in each case. All of this happens before the accused gets his day in court and, often, prevents the falsely accused from even having a day in court. The prosecutor is both judge and jury in approximately 95% of criminal cases.

"The disproportionate power prosecutors have under our system means it is vital to have some policing mechanism to ensure they do their jobs fairly. Yet, this is where we fall far short. The system protects prosecutors from civil liability even when they knowingly mishandle cases. And the legal concept of "harmless error" allows convictions to stand unless the prosecutor's improper actions affected the outcome of a trial."

The Innocence Project has currently helped exonerate over 300 men who were wrongfully convicted, some of them on death row, for crimes they did not commit. One of the common reasons that innocent men are sent to prison is "government misconduct" which includes both law enforcement officials and prosecutors.

Concern over lack of accountability in the legal system has been ongoing yet the conversation keeps getting waylaid without action. Fifty years after the term "Brady Violation" was introduced, Lawrence S. Goldman notes that "[p]rosecutors who have committed Brady violations, even those which have been later demonstrated to have resulted in wrongful convictions and lengthy terms of imprisonment for persons later proven innocent, are rarely prosecuted." A Brady violation describes cases, such as Kellett's, where exculpatory evidence is suppressed when it may have proven the innocence of the accused. Brady violations occur on a regular basis.

If we were to gather up and put on trial "The Brady Bunch" of prosecutors there wouldn't be a courtroom big enough to fit the guilty family. Such a trial would be most rewarding if the jury was composed of all the people sent to jail for the benefit of the these lawyer's careers. The sentence, instead of just losing their licence to practice law, should be equivalent to the amount of time spent behind bars that their victims had to endure.

But there will be no such trial in the name of justice, and the concern of the media fizzles out every year without effecting an ounce of accountability. In February, 2012, The New York Times pointed out that instead of working towards greater accountability, the Brady law was instead weakened by adding a clause that it only applied to "material" evidence. The Pacific Standard reported in April of this year that "[e]ven when prosecutors engage in strikingly unethical behavior, they are rarely sanctioned for it, much less criminally charged."

These are problems that arise when an industry is created that benefits from putting men in jail. And the prison industry is huge.

The question remains as to what truly motivates lawyers to subvert the justice they vowed to serve.

Just as lawyers, police, and judges have no job without crime, professional feminists have no job without "patriarchy" and "rape culture" theory. The efforts of groups like Edmonton's SS-A with their "Don't Be That Guy" campaign are the type of incentive given to people like Mary Kellett to bypass the law and convict as many men as possible. It impresses the public.

In 2007 The National District Attorneys Association (NDAA) produced a report on whether or not lower conviction rates were an indication of poor performance by a prosecutor. They made many observations including that "[p]ublic accountability has become paramount in a world of social interests competing for limited public resources" and that 90% of the media calls they receive relate to conviction rates as a measure of performance.

"Unfortunately, when the media, legislators, and county/city councils rely solely on conviction and plea bargain rates to define "success," prosecutors may find it difficult to surmount negative public opinion, and worse yet, challenges to their funding needs." The NDAA produced flow charts and guidelines that include recommendations to reduce the public's fear of crime as well as promoting the "fair, impartial, and expeditious pursuit of justice." The report both recognizes the external pressures to increase conviction rates and cautions prosecutors about their methods of collecting performance data.

Given that pressure from special interest groups and the media creates an acknowledged ethical problem for prosecutors, we should be very concerned when "rape culture" advocates create headlines demanding that more rapists go to jail.

In April 2013, The Guardian ran a story that pitted Keir Starmer from the Crown Prosecution Service (CPS) against Emily Thornberry, a Labour MP. Thornberry was demanding answers for low conviction rates in rape cases.

"'I am disappointed that the proportion of domestic violence cases where no action at all is taken remains stubbornly high,' Thornberry said. 'Given that the CPS has rightly made violence against women and girls a priority, I would have expected this proportion to fall.'"

When Starmer attempts to explain that "A case may fail for a whole host of evidential reasons" the discussion turned to funding issues. The faulty premise of Thornberry's vehemence about increasing conviction rates is the same error made by Lise Gottell in her outrage at the transformation of her "Don't Be That Guy" message: They assume that false accusations of rape are negligent and that the few who are convicted are always guilty.

In a Global News article on the subject Karen Smith, of Edmonton's SS-A says of rape "people just don't lie about that." She is backed up by Sean Armstrong of the Edmonton Police who assures the public that false rape claims are "extremely rare." Both of these assertions are not only impossible to maintain when proper analysis has never been conducted, they encourage more aggressive prosecution of all rape claims without concern for the presumption of innocence.

Not only are false rape claims a real problem, there are repeat offenders committing this crime. I offer a partial list of the recently guilty who have been in the news just since last June:

Leanne Black July 9th, 2013. Jailed after five false rape allegations.
Astria Berwick July 4th, 2013. Jailed for 16 months.
Sara Ylen trial set for July 9th, 2013. Also accused in another county of lying about having cancer.
Wanetta Gibson June 17th, 2013. In connection to the Brian Banks case was ordered to repay $2.6M of compensation money for a false rape claim.
Philippa Costello June 23rd, 2013. Jailed for false rape allegations against a soldier.
Linsey Attridge June 27th, 2013. Randomly chose her false rape accusation victim on facebook.
Jasmine Levanna Kurre July 5th, 2013. Convicted of assault after filing a false rape report.
Cierra N. Reyes-Benitez July 3rd, 2013. Plead guilty to filing a false rape report.

The problem with quoting a 2% false accusation rate is that more properly conducted studies result in compelling evidence that it's closer to 40-60%. The above listed cases indicate that the higher statistic, based on more thorough investigations, is more accurate than what *The Weekly Standard* calls "The Noble Lie, Feminist Style."

While the methods and "tone" of men's right groups may be distasteful to some people, being "politically correct" is not going to stop the current boxcar full of innocent men trapped on the Railroad To Prison. Every time the media parrots agenda driven claims of feminists another Mary Kellett turns the men of her town into fodder for a political

machine. Every campaign that characterizes men as inherently evil puts another innocent man behind bars. Every poster that claims men are solely responsible for “rape culture” releases another guilty woman from the jail cell to which she was gleefully sending her victim.

The myths perpetuated by campaigns like “Don’t Be That Guy” are demonstrably part of the motivation for prosecutors like Mary Kellett to convict innocent men. It’s not a problem of one woman in one town, it’s prosecutors everywhere who have no safety checks on their potential abuse of power and mostly enjoy immunity for their crimes when caught. The problem has been well known for decades and nothing has been done about it.

Sometimes justice is served by dropping a criminal investigation but a curious condition arises when people’s careers are put in jeopardy by doing their jobs well. While it is reasonable to assume that those who enter into legal professions do so out of a passion for justice, it is also reasonable to assume that they also care about getting promotions and keeping their jobs.

While some lawyers are more concerned with their careers than the ideal of justice, we should also appreciate the type of lawyers who have teamed up with The Innocence Project to help exonerate the wrongly accused. Decades of concern over Brady violations and prosecutorial misconduct hasn’t effected any changes yet but the court system is being given a chance to make a difference every time a Mary Kellett comes before their bench.

Feminists ask the public to presume defendants guilty until proven innocent then scream when such innocence is proven, declaring it to be poor performance of the justice system. Men’s Human Rights Advocates ask the public to presume innocence until proven guilty which is, not surprisingly, a human right.

It’s time for organizations like Edmonton’s SS-A to become socially accountable and show their professed morality by ceasing to persecute an entire gender while failing to hold the other gender responsible for their own crimes. It’s time for prosecutors to get a clear message that their job is not to appease lobbyists or politicians. It’s also time for the media to stop printing spin articles supporting the idea that defending wrongly accused men is somehow supporting the act of rape. You can’t be a “rape apologist” where no rape was actually committed.

Get the story straight.

When The Brady Bunch offers their defense before the courts, asking why they intentionally sent innocent men to prison, those prosecutors might start naming people like Emily Thornberry, Lise Gottell, Karen Smith, Sean Armstrong, and the media as their accomplices.

Don't be THAT guy

Hannah Wallen · 14 July 2013 · Archived copy · Original

Recently Edmonton's SS-A executed an advertising campaign called "Don't be that guy," which, like the "Teach men not to rape" campaign of American feminist origin, paints the crime in a very dishonest light. These campaigns, which treat rape as something men do to women and to each other, but not as something women do at all, take two very specific attitudes toward men and rape: first, that all men and boys are voracious, slavering animals inclined at any time to go on a rampage of wanton despoliation, and second, that rape is something men might commit unknowingly and unintentionally, out of a lack of consideration or understanding.

The posters created for the campaign portray men as libidinous, reckless clods, whose natural tendency is to fuck first, and ask questions later, if at all.

The campaign isn't any nicer to women, as pointed out by Men's Rights Edmonton's parody of one of the posters. Some of Edmonton's SS-A's originals imply that mutually drunk sex is male on female rape. One in particular shows an alert, enthusiastic woman holding up a drink, with text calling her drunk, implying that drinking negates a woman's ability to consent even when she is obviously not impaired. This is female hypoagency in action; in labeling an alert woman engaging the viewer as "drunk," the campaign treats all degrees of "drunk" from "tipsy" on down as mentally incapacitating to women. By also using images showing men with beer bottles in their hands in other, similar messages, the campaign also employs male hyperagency to elicit a judgmental response. While women are presumed incapacitated at the first sip, men who have been drinking are treated as always competent, cognizant, and in control. Alcohol exempts women from due diligence by transferring that responsibility to their male partners. The posters might as well say, "Sorry ladies. Alcohol kills brain cells. Don't drink and… well, do anything. You don't have that level of capability. What do you think you are, a *man*?"

By design, this part of the campaign treats *all* drunk sex as rape. While it's right and reasonable to say that sexual imposition upon an individual who genuinely *is* incapacitated is rape, it's irresponsible and dangerous to teach people that alcohol negates female agency regardless of the amount consumed or its actual effect on the drinker's cognizance. It's equally irresponsible to teach people that alcohol only affects *female* agency, or that it never effects *male* agency when a female is involved, something this campaign teaches both by insinuation and by omission. The combined effect is promotion of the idea that all drunk heterosexual sex, no matter to what degree each participant is drunk, is male-on-female rape.

In promoting that idea, the campaign is harmful in two ways: It treats male consent as presumed, encouraging women to ignore men's right to refuse sex. It also directly encourages women to make false accusations against men that would be very hard, if not impossible, to counter in today's legal and social environment, where mere accusation is enough to infer guilt.

The careless and irresponsible nature of a campaign that treats all drunk sex as rape inspired Men's Rights Edmonton to come up with a counter-statement to its inferences, in the form of parody posters addressing the issue of false allegations. They placed these in the some of the same locations as the originals.

When Edmonton's SS-A and their feminist supporters discovered Men's Rights Edmonton's parodies, they immediately went off the deep end with affronted rage. They frothed at the fingers, tweeted, ranted, and ran to the press with cries of rape culture and rape apology, accusing MREdmonton of blaming rape victims for the crimes of their attackers, while downplaying the incidence of false allegations and male victims of female perpetrators. Some went so far as to call false allegations a myth.

Right.

Contrary to feminist assertions, false accusations of rape have been taken so lightly and tolerated so easily for so long that some women use them as a weapon in custody battles, or to get out of taxi cab fare, or even just for attention. The commonness of the problem is much greater than they're willing to admit, likely in part due to a legal

environment designed to tolerate rather than eliminate false reporting.

The same is true with female perpetration against male victims. It's much more common than critics assert, a fact that is known to and has been deliberately hidden by feminist advocates.

Critics of MREdmonton's parody posters are hiding their encouragement for false rape accusation behind manipulative reference to and use of sympathy for female victims. Exploiting society's protective attitude toward women to try to guilt trip people away from addressing false allegations is demeaning to all rape victims. It treats the experience of being raped, reporting it, and going through the legal process as if that's no different and no more legitimate than the act of making up a lie and reporting that. It's the exact opposite of the kind of support rape victims need and deserve and you can't victim blame someone who was never a victim.

Pitting the plight of the falsely accused against sympathy for actual victims is dishonest, sneaky, and wrong. Feminists who do so choose to ignore the fact that the "falsely" in falsely accused refers to someone who did not commit the crime, not someone who is trying to get away with rape. They must, in order to maintain the attitude that the presumption of guilt and and a system weighted toward conviction are not violations of the rights of accused men…and their attitude *is* specific to female accusers, and accused men.

The choice to encourage false accusation by diluting the meaning of the term "rape," and demonizing all men by inference, is a dismissive attitude toward the experiences of men, treating them as disposable. In order to willfully ignore the problem of false allegations, one must be willing to accept destroying the accused's life for the sake of maintaining a belief in accuser credibility regardless of whether the accusation has merit. One must be willing to sacrifice accused men for a cause. In this case, that cause is feminist power, and continued funding for feminist initiatives and feminist groups.

That is really what it's all about. Prevention isn't even on the radar. If the "don't be that guy" campaign really were about rape prevention, it would be more accurately designed to address the dynamics and perpetration of rape, rather than to infer guilt upon the entire male sex for the actions of a few, treat consensual sex and rape as the same thing, and ignore the near equal perpetration of rape by women. Instead, its creators stuck to a model through which they could more easily exploit the sympathy of the public; it isn't that groups like Edmonton's SS-A are unaware that they're excluding a significant portion of victims from their advocacy. They only care about the ones they can exploit for power and money. If other women – especially female rape victims – understood that, and recognized the manner in which they are being used, they'd be livid, especially when they also realize that the men targeted by these advocates include their fathers, their brothers, their friends, their partners, and their sons.

We are never going to eliminate either the incidence of innocent people receiving jail time, or guilty people escaping the justice system, because rape cases can be subjective, lawyers can be sneaky, and mistakes can be made with any case.

We are never going to eliminate rape, because there will always be people willing to use force or coercion to get what they want.

What we can do is ensure that the definition of the crime isn't so twisted and stretched that it becomes meaningless enough to leave victims with no voice at all.

We are never going to eliminate all false accusations, because the crime is in many cases committed willfully and with malicious intent.

What we can do is ensure that the reason behind a false allegation is not that the accuser was taught by a poorly thought out, poorly executed information campaign to think of herself as an incapable, helpless child whose decisions are not her own, and whose regrets are always somebody else's fault. We can have enough respect for victims of both rape and false allegations to acknowledge the reality of both, and demand that feminists stop pitting the victims of these two heinous crimes against each other, as if either is responsible for the suffering of the other.

We can have enough consideration for both types of victims to treat false allegations as the criminal act they are,

instead of encouraging them by subjecting the public to slanderous, ideological propaganda that demonizes men and boys by falsely accusing them of being perpetrators waiting to happen.

In the final analysis, the real “don’t be that guy” for feminists are the men and boys hurt by the system and female predators. And the real reason why feminists don’t like to talk about men’s vulnerability isn’t because we’d lose sympathy for female rape victims, sympathy is an infinite resource.

They don’t want to talk about vulnerable men because money *isn’t.*

Don’t be that guy. You know, the guy who needs society’s sympathy. Because that would bite into our marketshare.

Ellen Gorman: conscience of a judge

Dean Esmay · 14 July 2013 · Archived copy · Original

An open letter to Justice Ellen Gorman of the Maine Supreme Judicial Court

Greetings Justice Gorman.

Not a lot is known publicly about your life in Maine politics, but what is known is quite impressive, at least on the surface.

In fact, I'd say the story of Ellen Gorman's life is at first glance a rather inspiring one. Having graduated from Cornell Law school in 1982, you worked as a private attorney for only a few years until being appointed to your first government post in the state of Maine: a member of the Worker's Compensation Board. It is pretty clear that someone entering such a post so early in her law career probably had politics, and likely the judiciary, as one of her life goals for some time. That's how attorneys usually get to become judges, as you know: they get known by the local political establishment, and work hard to get elected (in some states) or appointed (in states like Maine).

It was probably one of the most thrilling moments of your life when then-Governor Jock McKernan, Jr. reached out and tapped you to become a judge in 1989, only 7 years after you'd graduated from Law School. I don't know how well you knew McKernan, but you were both about the same age; he was an unusually young Governor at the time, and had obviously noticed young Ellen Gorman somehow or other. I suppose some might suggest some sort of croneyism there, but there's no evidence of that that I've seen, and McKernan didn't have a particularly bad reputation in that regard, and anyway you don't get elevated to the bench that young without having been noticed by others in the political establishment, and this particular Republican obviously thought well of you in some fashion.

But Ellen Gorman was obviously not merely a Republican party hack; 11 years later, you got another call, letting you know that the Governor at that time, Angus Stanley King, Jr. (who is today Maine's Junior Senator in Washington DC) reached out and tapped you for the Maine Superior Court, to hear appeals and oversee local courts. Angus King was and is an Independent, although he's generally identified as moderately left of center. Which means you were likely no Republican firebrand or croney. Then, in 2007, in what was quite possibly the culminating moment in your stellar career, you were tapped by Maine Governor John Baldacci, a Democrat, elevating you to the exalted position of Justice of the Maine Supreme Judicial Court.

I imagine that, whether you showed it publicly or not, you cried when you got the news, and you and your loved ones were proud beyond words of all you had achieved to make your way there, hearing countless cases, countless appeals, and successfully earning the respect of Republicans, Democracrats, and Independents through it all. Being sworn in as Justice was probably one of the happiest days of your life, which has doubtless been filled with exciting moments, lots of dreariness, and probably a frustration or three.

And then, in the last year, something dreadful happened. You got word that there was trouble in Carletta Bossano's office in Hancock County. About which I now have a question for you: had you noticed, yet, that a smallish district under your purview, was a sleepy little community of mostly farmers, forestry people, and fishermen, with an awfully large number of of prosecutions for things like domestic violence and rape, making it look like one of the most dangerous places in the whole state?

Although the courts are (in)famous for keeping their inner workings out of the public light, I know Justices are usually assigned to watch over certain specific courts of appeal and certain specific Circuits/Districts underneath that. Now, maybe Bossano's office wasn't under your watch when you were on the Superior Court, but presumably it's been under your areas of responsibility since 2007. Had you ever noticed this incredible mass of prosecutions of allegedly violent men coming out of Hancock County? Did a flag of curiosity ever go up with you? Did you ever call down to the local judges and prosecutors' offices and ask what the heck was happening in down there? Or even wonder why the press hadn't seemed to even notice the unusual number of proseuctions for violence in a rural

community with less than 55,000 people in it?

Never mind the question of whether you knew who Mary Kellett in particular was. Maybe you wouldn't necessarily know her name (there are a lot of prosecutors after all), but you'd certainly know who Bossano was, and you'd certainly have some idea what the caseload and appeals looked liked coming out of there, no?

Well maybe not. Maybe you weren't on the Superior court that handled that area, and maybe the people on the Superior Court there never bothered to report upstairs that something weird was happening in Hancock County. Hell, maybe the statistically unusually high rate of prosecutions still wasn't noticeable given how small the county was. Maybe. But I am curious about it.

Or did you maybe know, and just think, "wow, Carletta and her underlings are kicking ass and taking names over there?"

I can't know, Justice Gorman, but I suspect this: I suspect the day you got the news that the Board of Overseers of the Bar was so appalled by the behavior of one of Carletta Bossano's underlings, they referred her case straight to the state Supreme Court. And this storm has now landed in your lap, as in the first time in history someone in your position has to seriously consider removing a Prosecutor. Hell, it's never happened like that before in Maine; I'm pretty sure your stomach dropped to your toes just at the thought of the law books and Maine Constitutional study you'd have to do on something like this. It wouldn't surprise me if Paul LePage has even quietly contacted you about it, if you didn't contact him first; I mean, should impeachment be on the table here, and if so, should it be on the table not just for Kellett, but for her (surprisingly quiet these days) boss, Carletta Bossano? Should the judges who heard these cases be asked questions, for that matter? Should they have noticed something? I imagine you at least made those phone calls too.

And why else would your stomach be fluttery? Not only are you going to be on the bench during a historic hearing, doing something no Justice has ever done before, but at this point you must realize: everyone who knows anything about law in Maine knows what this really says: a rogue prosecutor threw an innocent man in the slammer by cheating so badly that no one in the local political establishment, not the judges, not the bar, not her fellow prosecutors, could cover for her; none of this could even charitably be called a misstep or an oversight or a bungle. And the question, indeed, must now be asked: for one Vladek Filler, how many other men went to prison there in Maine and are rotting in the jails now, or are using up the Maine Parole Department's resources, who never did anything to justify the harshness they were treated with, or never did a damn thing wrong at all?

How many credible victims now look like liars because of Mary Kellett, for that matter?

And the question you really don't want to consider, but really must: was Mary Kellett really all that unusual, except that she was dumb enough to get caught? How many others in Carletta Bossano's office were just as bad, and just not stupid enough to get caught withholding, tampering with, or destroying evidence just to win a case? How many others in other offices, for that matter?

Most people think your job on the Supreme Court is just to hear appeals, but you and I know that's not true: it's also your job to watch over and set behavior and guidelines for all officers of the court underneath you and the state.

So, Justice Gorman, let me put this to you, and to others in Maine: as someone who has rightfully been proud to say she was never a partisan hack, who won the respect and trust of Democrats, Republicans, and Independents alike to rise to one of the highest positions of authority in that great state, how much of this happened under your watch–and how much might still be happening under your watch even now?

Here is what I would do in your shoes Justice Gorman: I wouldn't allow this prosecutor, Mary Kellett, to get away with copping to a plea and walking away quietly. I'd make this woman who represented your court's prosecutorial officers for years now answer for every allegation against her, in public, no matter how long it takes to get the answers out of her and out of her boss and yes, even the judges who presided over cases she was involved in.

But in fact, I'd do more than that. You've had something of a superstar career and are respected around the state, so

you have no excuses. You face one of the most pivotal moments of your life: will you sweep this under the rug and get it off your docket as quickly as possible? That's certainly one choice you have, although I hope you don't take it. Or will you go further, and will you really make sure Mary Kellett fully answers not just for Vladek Filler, but for what she may have done to countless other men? That would be better But if you really wanted to earn the respect of the world, and restore some semblance of trust and dignity back to the justice system, or what some are increasingly calling our "truly criminal justice system," I'd take all that political capital I'd gained over the last quarter century in Maine Politics, and use everything within your power to fully investigate Carletta Bossano's office, the judges in that entire District Court, give a green light to fast-tracking any and all appeals that involved men prosecuted by Carletta Bossano's office in the last 10 years, and urge your fellow Justices to do the same to clean house big time throughout the areas of the courts they look at.

Show the people, show the world, that false accusers hurt real victims, victimize innocent people, waste valuable taxpayer money and resources, and violate the fundamental principles of jurisprudence that this nation, and the great state of Maine, were founded upon. Throw the doors wide open, and scream to the world: "from this day forward, no more. Not on my watch. Not while I draw breath and not while I'm on this bench, will I allow this office and this system I have worked in my whole life be so sullied."

Justice Gorman, it's not just Mary Kellett who's in the hot seat on Monday July 15th. And it's not just you. It's the entire system you're an important part of.

Will you do all in your power to make sure justice is really served, not just to Vladek Filler, but to all of the state of Maine? Will you actually show the world that the term "justice system" can potentially mean something positive again? That your own title of "Justice" isn't a sad joke, a relic of a set of ideals that were long ago rendered obsolete by the people who work under you?

Will you try to make that difference? Or will you dispatch of this whole mess as quickly and quietly as you can, and meet your friends on the golf course while you contemplate your next move: the Federal bench perhaps, or maybe just coast for a decade or two longer to an eventual retirement, resting on the laurels of the titles you achieved, rather than the actual accomplishments, the actual difference that you made?

It's not just Mary Kellett that needs to go, Justice Gorman. You know it, I know it, everyone watching knows it. So which side will you be on; The one that's comfortable and easy, or the one that's right?

Don't let her cop a plea, Justice Gorman, and don't let her boss slither away from this. You know you can do better. We know you can do better.

I pray that you do better.

Update: On July 15, 2013, Ellen Gorman demonstrated to the world that her title of "Justice" is indeed, a sad pathetic joke, and that she will likely retire resting on the laurels of her titles, rather than her actual accomplishments. And has proven there is no justice in Maine's justice system, and that it is aptly called a "criminal" system. You are a disgrace to the bench, Ellen Gorman.

Sexual Assault Voices of Edmonton: Don't be THAT stupid

Editorial Staff · 14 July 2013 · Archived copy · Original

On July 11th, A Voice for Men received an email from a law firm claiming to represent a noxious hate group in the Edmonton, Alberta area of Canada calling themselves Sexual Assault Voices of Edmonton. They are threatening AVfM with legal action for hosting a thread on our forum entitled "Don't be that girl"; Men's Rights Edmonton's parody posters were uploaded to that thread.

This group, Sexual Assault Voices of Edmonton, was founded in 2009, and has no affiliation at all with the respectable Stop Abusive and Violent Environments, a Washington DC-area group founded in 2008 which does good work that we fully support.

It's an interesting coincidence that a group called "SAVE" in Canada that promotes demonizing literature targeted at men's sexuality apparently stole the name of a legitimate group called SAVE that attempts to bring public attention to false accusations in the United States, and to non-sexist treatment under the law for all victims.

In fact, by the same logic they're using to threaten AVfM, Sexual Assault Voices of Edmonton are on shaky ground referring to themselves as "SAVE." As such we've decided to rename the Sexual Assault Voices of Edmonton. We have dropped the V from their acronym since that group is only a voice for the cash cow sexual abuse survivor and only while she can be milked for moolah. Let's add in an "S" to reference their sociopathic propaganda and, viola! We have Edmonton's Sexual Sociopaths' Assault, or Edmonton's SS-A, for short.

Edmonton's SS-A has hired attorneys to attempt to censor and harass the Men's Human Rights community, and exert control over discourse on the Internet. This is not just our own publication at stake, or even the men's human rights movement itself, but anyone on the Internet who might happen to annoy Gender fascist groups. Or even anyone who just disseminates a witty meme with a photo they haven't copyrighted.

Yes. Edmonton's SS-A has declared war on Grumpy Cat. ***First they came for Insanity wolf…***

The email, with a PDF attachment, is from the offices of Parlee McLaws, LLC drafted by Michael W. Sharp MWS.

In lieu of publishing the entire email received by our mail servers this is the list of angry demands from Edmonton's SS-A:

[image]
Edmonton's SS-A's demand we comply with their attempt to censor… the entire internet.
** The phrase "Don't Be That Guy" is a trademark of the hate group forthwith known as Edmonton's SS-A and any use of it on A Voice for Men violates their Trademark as well as their copyright.*

** Any phrases such as "Don't be THAT girl" or "Don't be THAT [anything]" (like "Don't be that shyster" or "Don't be that false accuser," "don't be that abusive mother," "don't be that hatemongering feminist," etc.) violate their trademark and harm their business and we should cease and desist and forbid any use of the "don't be that" phrasing.*

** Don't print or reprint their photos in any way*

** Deliver up for their inspection all information we have on three of our community members (including one known as "anon," who, as everybody knows, has been a well-known and distinguished writer for many thousands of years).*

** Termination of several of our community members' accounts*

** Undertake never to do or say anything naughty that might cause them discomfort again.*

** Oh, and by the way, don't print this letter either.*

Now still we could have ignored all of this, but then at the bottom of the letter appeared a section so outrageous, we simply could not resist. They demanded that we have someone sign and date the above–although who exactly they are after is never clearly stated–and get it back to them no later than July 16th, 2013.

What follows is the response of the Editorial team at AVfM.

We, the editorial team at AVfM, acting in our capacity as duly authorized representatives of A Voice for Men, hereby refuse to undertake the commitments laid out in your letter dated July 11, 2013 – specifically, we refuse your request to cease mention or discussion or parody or satire of any reference or representation of "don't be that guy." Your claim of copyright or trademark on "Don't be that…" is frivolous at best, as is your claim that it is in any way a threat to your client's disgusting business. Edmonton's SS-A (Formerly Sexual Assault Voices of Edmonton, founded in 2009 and in no way affiliated with the praiseworthy SAVE of the Washington DC area, founded in 2008) is in our view a hate group that promotes sexual assault and sexist bigotry. Indeed, as a team we DECREE–EX-CATHEDRA, FOREVERMORE AND HENCEFORTH FOR ALL ETERNITY AMEN! that as matter of policy anyone acting under the authority of AVfM is to refuse to do anything whatsoever requested by or on behalf of the disgusting hate group known as Edmonton's SS-A unless those requests involve things like telling them to go fly a kite or helping them dismantle their entire hatemongering sociopathic operation.

We furthermore solemnly swear and affirm that it shall from this day forward be the editorial policy of A Voice for Men that Edmonton's SS-A shall always be referred to as a vile hate group, and/or a fascist group of censorship-minded thugs who hate freedom of expression and who seek to control discourse on the Internet so as to silence all criticism of their propaganda. We further decree, in response to this pernicious attempt at barratry by Edmonton's SS-A that we believe that Edmonton's SS-A's business operation clearly intends and desires to manufacture more victims of sexual assault for profit and to marginalize unprofitable victims of sexual assault in Canada, and that Edmonton's SS-A (founded in 2009 and not in any way affiliated with the praiseworthy group SAVE founded in 2008), is otherwise a bunch of vile thugs who shouldn't be allowed to operate any businesses at all within any respectable community anywhere in the world, and should probably be kept out of reach and out of sight of children if at all possible.

It will also henceforth be A Voice for Men's goal to, at every opportunity, make completely truthful statements with full intent to discredit the business, wares, and services of Edmonton's SS-A, and to bring direct public attention to the hateful, hurtful, damaging, and rape-encouraging and victim-blaming nature of Edmonton's SS-A advertising, services, business, wares, and to use the phrase "Don't be THAT…" as often as humanly possible in our headlines and materials in order to mock, deride, annoy, and otherwise satirize this vile hate group. We very much hope to see them completely change their business model (which we repeat, appears to be to create more victims of sexual assault in Canada), and we frankly hope to see them driven completely out of business, as their ilk has no place whatsoever in a decent, civilized society.

We further pledge to regularly alert the public that Edmonton's SS-A (founded in 2009 and in no way affiliated with the praiseworthy SAVE of the Washington DC area, founded in 2008) regularly operates its business in a manner contrary to ethical standards of business, commerce, or victims advocacy and in a manner directly antithetical to human rights for men, for children, and even for the women it so dishonestly purports to advocate for.

It shall furthermore be our goal in response to this puerile attempt at bullying and barratry and internet censorship to identify to the public the names and faces of all individuals in leadership positions within the Edmonton's SS-A (founded in 2009 and in no way affiliated with the praiseworthy SAVE of the Washington DC area, founded in 2008), in order to alert the world to the sort of vile, bigoted, sexist, racist thugs who run hatemongering campaigns like "Don't Be That Guy." Finally, please advise your client that as a direct result of their puerile attempts at censorship, we will be regularly featuring images and articles using the phrases "Don't be that guy," "Don't be that girl," "Don't be that scumsucking shyster crap-weasel," "Don't be that hatemongering feminist bigot," and so on for the direct purposes of satire, parody, and news reporting, and shall otherwise endeavor in any way we can think of to defame, humiliate, tarnish the reputation of, and generally embarrass the hatemongering crapweasels at Edmonton's SS-A (founded in 2009 and in no way affiliated with the praiseworthy SAVE of the Washington DC

area, founded in 2008).

We also pledge to not just make regular use of the images of the despicable hate group known as Edmonton's SS-A (founded in 2009 and in no way affiliated with the praiseworthy SAVE of the Washington DC area, founded in 2008) for purposes of satire, criticism, political commentary, and news reporting purposes, but also for the purposes of, in any way legally and ethically allowable, driving these scumsucking vermin out of the public square and into the ashbin of history's discarded lies as soon as humanly possible. Their "business," such as it is, is no better than the "business" of Neo-Nazis or the Ku Klux Klan, and, like the neo-Nazis and the Klan, we hope to see them disappear from human civilization forever.

We will otherwise be refusing any and all requests made in this letter dated 11 July 2013, and are fully ready to do whatever it takes to continue to refuse to comply with the wishes of the vile hate group known as Edmonton's SS-A (founded in 2009 and in no way affiliated with the praiseworthy SAVE of the Washington DC area, founded in 2008).

To you, SS-A, and indeed, to anyone who attempts to silence us, we respond: Don't be that stupid.

Also, fuck you.

Thank you very much for your kind attention, and warmest regards.

The Editorial Team,

A Voice for Men

AVfM Update: Welcome to the Twilight Zone

Alison Tieman (Typhonblue) · 15 July 2013 · Archived copy · Original

JTO is here with this week's news report for AVfM. From Mary Kellett being given a suspension of her suspension and Edmonton's SS-A (Or as some prefer, Edmonton's ASS) attempt to sue us to prevent our use of the common english phrase "Don't be that…" things have definitely taken a turn for the macabre and zany here at AVfM.

Breaking news: Mary Kellett free to practice law

Robert O'Hara · 15 July 2013 · Archived copy · Original

[box]

(Washington D.C. July 15th, 2013)

Justice Ellen Gorman has allowed corrupt Assistant District Attorney walk with a slap on the wrist.

Just after 10:00am today the disciplinary hearing for Mary Kellett, Assistant District Attorney for Maine's 7th prosecutorial district, was held in Portland concerning her mishandling of the Vladek Filler case. For those new to the case, Ligia Filler falsely accused her husband Vladek Filler of domestic violence and spousal rape. Kellett in her role as Assistant District attorney withheld exculpatory evidence and made misleading statements to the jury in her closing remarks, leading to Vladek Filler's conviction. The hearing was brief and followed a closed door meeting involving Kellett's attorneys and representatives from the Overseers of the Bar. A plea bargain was submitted to Justice Ellen Gorman, presiding, who suspended Kellett and then promptly suspended her suspension resulting in Kellett facing no consequences for her gross misconduct during the Filler trial. She is still free to practice law and still acting as Assistant DA.

Kellett made a statement of apology before the judgment was handed down saying that she "went too far" and that it "wouldn't happen again." After her apology Filler was given fifteen minutes to speak. AVFM's acting correpsondants said he was very emotional when he spoke as he told the court how Kellett's actions have permanently damaged his life and that of his children's. After the judgment was handed down Kellett exited through a back door leaving our correspondents and reporters from other news sources including Channel 2 News WLBZ from Bangor with no comment.

Acting AVfM Correspondents Scott Soly, Sean Campbell and Chris Caldwell conducted a video interview with Vladek Filler. This will be available later this evening along with other details.

Editorial note:
The entire staff at AVFM and many others to numerous to mention here extend their thanks to Scott Soly, Sean Campbell and Chris Caldwell who all heard the call to attend this hearing. These men did this on their own time and this was the very first time all of them had engaged in any activism of this kind. By each of them taking initiative they have sent a message that we are all watching. Please join us in thanking them in the comments below.

[/box]

Vladek Filler describes his anguish after Kellett hearing concludes

Robert O'Hara · 16 July 2013 · Archived copy · Original

Yesterday AVFM News brought you breaking coverage of Mary Kellett's sentencing hearing in Portland, Maine concerning her misconduct during the Vladek Filler trial. She was found guilty last year by the Overseers of the Bar of the ethical breaches of withholding exculpatory evidence and making misleading statements to a jury. In a plea deal, Kellett agreed to a 30 day suspension on the condition that she complete a 6 hour course in prosecutorial ethics. Judge Ellen Gorman promptly suspended the suspension saying that she intends to impose the recommendation by the end of this week after further review, but for now Kellett is free to practice law and it is still unclear whether she will face any consequences at all for her misconduct.

The justification for the move was there was no one to replace Kellett. Correspondent Chris Caldwell asked one of Kellett's lawyers if, during the closed-door meeting with members of the Bar in which the plea deal was struck, Kellett's punishment was suspended to deter any case re-openings in which Kellett could be found guilty of misconduct resulting in overturned convictions. Caldwell did not receive an answer.

Kellett, who has handled over 10,000 cases in her ten years as a prosecutor, said during a statement of apology during the hearing "I regret the harm my mistakes caused. While I did not intentionally violate the bar rules, my actions did violate the bar rules."

Vladek Filler was given fifteen minutes to speak and read from a prepared impact statement available here.

> "No matter what the evidence showed; no matter what recorded admissions my wife made at the DA office and to law enforcement; no matter what revelations were discovered; no matter what the State crime lab reports said; no matter what I, the older children, or other witnesses reported to investigators–nothing stopped prosecutor Mary Kellett from forcing this case to go forward through abuse of her position of trust and power as a State prosecutor."

This is the first time in the state's history a prosecutor was suspended for misconduct.

Vladek Filler speaks after Kellet's hearing in Portland Maine

Robert O'Hara · 16 July 2013 · Archived copy · Original

An emotional and exhausted Vladek Filler takes questions after the hearing on July 16thand tells Scott Solly how he feels about the punishment handed down by Juscice Groman. He tells of the impact Kellett's actions have on his life and his family. He also points out that the public's perceptions of sexual assault prosecution are wrong and that it is actually very easy for prosecutors to secure a conviction.

Vladek Filler's statement to Maine Supreme Court

Dean Esmay · 16 July 2013 · Archived copy · Original

Editor's note: the following is the complete statement given by Vladek Filler to "Justice" Ellen Gorman of the Maine Supreme Court on July 15, 2013. –DE

To: Honorable Justice Ellen Gorman

In 2007 my ex-wife and I were in the midst of separation and child custody dispute. She unexpectedly moved out taking my 1 year old son and called police to take my 10 year old son from me by force. When my son refused to go live with her and police allowed him to stay, my ex-wife began making numerous accusations and threats. My 17 year old step daughter called 911 to report her mother was acting crazy and waiting to use criminal complaints against me to regain custody of my 10 year old son. My ex-wife was later apprehended by deputies and involuntarily hospitalized after running on the road barefoot, partially undressed, with child, kicking and screaming that she was going to kill me and cut me in to pieces for abusing the children. The same day those allegations were proven false. Numerous exculpatory statements were recorded by authorities but just one day later my ex-wife was interviewed at the Hancock County DA office alleging spousal rape. She was recorded admitting that this was her fight for the children and of being encouraged to cry so her spousal rape allegations would seem real to police.

The DA's office exploited a crisis situation and rushed to solely use my ex-wife's accusations and ignored, suppressed, and withheld exculpatory evidence that was collected, preserved, and readily available to the prosecutor. I was arrested and charged and the newspapers were alerted to publicize the allegations and attorney Kellett's statements about seeking an indictment. All this happened within a period of only 4 days.

No matter what the evidence showed; no matter what recorded admissions my wife made at the DA office and to law enforcement; no matter what revelations were discovered; no matter what the State crime lab reports said; no matter what I, the older children, or other witnesses reported to investigators—nothing stopped prosecutor Mary Kellett from forcing this case to go forward through abuse of her position of trust and power as a State prosecutor.

All I wanted to do in 2007 was to save my children from a child abuser, but instead I found myself fighting for my life and for my children's lives against a dishonest prosecutor who flagrantly abused my fundamental constitutional rights to due process and a fair trial.

After the first 2 years my attorney withdrew on financial grounds after exhausting all my family's resources trying to fight attorney Kellett's misconduct and violations. Repeatedly my attorney Daniel Pileggi made specific discovery requests, issued subpoenas, and filed motions citing attorney Kellett's non compliance and prosecutorial misconduct. He wrote a letter to attorney Kellett stating "I have been advised by Chad Wilmot of the Ellsworth Police Department that you advised him not to comply with my subpoena in the referenced matter." Attorney Pileggi cited criminal and ethical violations for tampering with witnesses and their compliance with valid subpoenas. Before a Bar Panel, attorney Pileggi testified to Ms. Kellett's misconduct, suppression of evidence, misrepresentation of facts, and non production of vital court Ordered reports, recordings, and video tapes. One available and Court Ordered video tape was denied to defense by Mary Kellett and then destroyed without production. To the trial Court, attorney Pileggi wrote that prosecutor Kellett's "violations, individually and collectively, are so pervasive and significant as to have violated [Mr. Filler's] constitutional rights…Mr. Filler was denied due process." Pileggi further wrote that "The Law Court has held that prosecutors are held to a higher than normal standard, both because they represent the State of Maine, and because their obligation is to secure justice and not merely a conviction. Application of that standard here demonstrates the severe violation of Mr. Filler's rights".

"Severe violations" of Constitution rights is how attorney Daniel Pileggi characterized prosecutor Mary Kellett's misconduct. The trial court agreed finding attorney Kellett's misconduct repeatedly violated the trial Court's ruling.

My court appointed appellate attorney Neil Fishman, who has handled well over 100 high court criminal appeals in

Maine, Massachusetts, and New York wrote the following to the Law Court about prosecutor Kellett's misconduct "the prosecution [of Mr. Filler] was something akin to a Salem witch trial…the State [prosecutor] deprived defendant of his due process rights to a fair trial." That aside from the April 6, 2007 spousal sexual assault claim, which District Court said failed to even meeting the more likely than not standard, that "all the other gross-sexual-assault charges were clearly unprovable…according to [accuser's] own testimony it is clear that the State [prosecutor] brought these charges for no other reason than to assassinate defendant's character…A fair trial was quite simply not to be had in such an inflamed environment. U.S. Const., Amend. V; U.S. Const., Amend. XIV. Turning to the prosecutor's closing argument, it is so replete with misconduct, that appellate counsel urges this Court to read through it – and the prosecutor's argument in rebuttal – in its entirety."

After oral arguments before the Law Court, attorney Fishman wrote a 3 page letter to the Law Court citing profound misrepresentations prosecutor Mary Kellett made even to the Law Court at oral arguments concerning the trial record's ruling and her own conduct.

My Bar complaint documented evidence of intentional suppression of truth and evidence by attorney Kellett, instructions to law enforcement not to comply with defense subpoenas for what was exculpatory evidence, and misrepresentation of vital facts to Judges, a jury, and the Law Court. Throughout the Bar Counsel's investigation of my complaint and even during the Disciplinary Hearing attorney Kellett continued to misrepresent profound facts in the case.

A seasoned criminal and domestic violence prosecutor, George "Toby" Dilworth testified before the Bar Panel as an expert witness after reviewing the trial record and the Bar Complaint evidence. His investigation found numerous serious violations by prosecutor Kellett both at trial and pre-trial ranging from nonproduction of exculpatory evidence, to burden shifting, citing facts not in evidence and exploiting exclusion of evidence.

He testified that attorney Kellett understood what was important to defense, had a Constitutional obligation to turn it over, but did not turn over "critical" and "needed" evidence of accuser's "exculpatory" statements and recordings to defense even after Judge Anderson specifically Ordered her to do so. Attorney Dilworth told the Panel prosecutor Kellett was "Rule 16 non compliant…[and acted to] Intentionally violate a rule of court…[and of] advising someone at [her] diretion not to comply." Attorney Dilworth as an expert testified that attorney Kellett not only violated her Constitutional obligations but "intentionally" violated a rule of the court and advised others to engage in violations of the law.

The 3 member Disciplinary Panel chaired by the current Penobscot County Judge M. Ray Bradford substantiated evidence of serious and willful violation of at least 7 bar rules. The Panel's decision specifically cites attorney Kellett's non production of "at least two key pieces of exculpatory evidence" which were repeatedly requested in writing by defense, Court Ordered, and were "critical" and "exculpatory" in a case where my freedom was at stake. The "seriousness" of attorney Kellett's violations, the Panel wrote, "cannot be overstated". Attorney Kellett told the panel she would do nothing differently in the future and that she had a philosophical disagreement with the Trial Court's rulings and the Law Court's decision regarding her misconduct. The Panel concluded that "it appear likely that Ms. Kellett would repeat this unfairly prejudicial conduct."

Despite all the evidence and findings substantiating attorney Kellett's misconduct she continues to maintain her actions were neither willful nor were violations of my constitutional rights.

The Bar Counsel, in the complaint filed with this Court, repeatedly refers to attorney Kellett's misconduct as "inexcusable."

I am respectfully pleading with this Court to hold attorney Kellett fully responsible for her willful and "inexcusable" misconduct and violation of my constitutional rights. I am pleading with this Court to hold prosecutor Kellett to the required higher legal and ethical standards which all prosecutors in Maine are required to abide by.

The Bar Panel's findings and recommendation warrants this Court's use of its authority and knowledge of the

criminal rules of conduct to take further needed measures to remove attorney Kellett's license to practice law.

Attorney Kellett was fully aware of Bar Rule 3.83 which requires much higher responsibility and obligations from prosecutors due to their special roles, power, and privileges. Attorney Kellett intentionally engaged in misconduct undermining the administration of justice and my constitutional rights. She must be held to the required higher standards to protect the public and the justice system. Absent disbarment for her "inexcusable" and prolific misconduct, the standards for all prosecutor's in Maine will effectively be lowered and a detrimental message will be sent throughout the legal and law enforcement community in Maine which will affect countless lives.

I have been fighting for 6 years and have risked my freedom and that of my children so attorney Kellett is held fully accountable and so many others are not subjected to such abuse and irreparable harm to their lives as my family and I have. The laws and standards of conduct need to be upheld and enforced in this case by way of attorney Kellett's disbarment. The Court must not allow unjust abuse and human suffering to be valued below any attorney's responsibility or license to continue practicing law. Several witnesses risked their careers to testify against Mary Kellett at the disciplinary hearing. The Disciplinary Panel's decision is unprecedented and was not made lightly. Attorney Kellett's misconduct has touched many lives. 1566 people have signed an advocacy group's petition for her disbarment with the hopes that she is held fully accountable for her violation of our system of justice and our values and beliefs.

Attorney's are routinely disbarred for mere financial misconduct, but no professional misconduct is more egregious than an attorney who resorts to violations, deception and suppression of exculpatory evidence to send an innocent human being to prison and flagrantly justify it with personal philosophical disagreement with the rules.

The Bar Panel found that prosecutor Kellett engaged in conduct unworthy of an attorney.

The best interests of justice in this case require attorney Mary Kellett's disbarment until such time This Court may find it appropriate to reinstate her license to practice law.

I am pleading with this Court for justice. My life, my irreparable suffering, and that of my 2 children over the past 6 years must mean more in our society than one abusive attorney's license.

I thank Your Honor and submit this statement, a copy of my 3 part Bar Complaint, and a petition signed by 1566 individuals.

–Vladek Filler's statement before the Maine Board of Overseers, July 15, 2013

Fuck you, Amanda Marcotte

Janet Bloomfield (aka JudgyBitch) · 16 July 2013 · Archived copy · Original

Legal Parental Surrender is NOT morally equivalent to an abortion and no amount of bitchy sarcasm will make it so. Yeah, Amanda Marcotte, I'm talking to you.

It was heartening to see the ***New York Times*** jump into the reproductive rights fray recently with their editorial questioning whether men actually have any. Answer: Nope. Not really.

http://judgybitch.com/2013/06/15/feminists-agree-at-least-in-theory-that-women-must-face-the-consequences-of-deciding-to-have-sex-no-abortion-no-adoption-no-safe-havens-and-if-you-dont-like-it-then-close-your-legs/

> If a man accidentally conceives a child with a woman, and does not want to raise the child with her, what are his choices? Surprisingly, he has few options in the United States. He can urge her to seek an abortion, but ultimately that decision is hers to make. Should she decide to continue the pregnancy and raise the child, and should she or our government attempt to establish him as the legal father, he can be stuck with years of child support payments.

http://opinionator.blogs.nytimes.com/2013/06/12/is-forced-fatherhood-fair/

Predictably, feminist website ***Jezebel*** responds with compassion and intelligence to a fairly complex conundrum that seems to be inherently biased against men.

> *Boo fucking hoo. At the end of the day, the only thing the government, and society, requires fathers to do is pay money, which is a hell of a lot easier than raising a child alone, as most mothers who have children out-of-wedlock are forced to do.*

http://jezebel.com/forced-fatherhood-yeah-okay-whatever-513168822

Mary Elizabeth Williams at ***Salon*** is equally concerned when men's freedom to choose to be a parent is curtailed:

> I have to laugh at her question, "Do men now have less reproductive autonomy than women?"

http://www.salon.com/2013/06/13/there_is_no_forced_fatherhood_crisis/

But I really think it's Amanda Marcotte who takes the cake, agreeing that forced fatherhood is indeed unfair, and then summoning her bitchiest bitch tone to claim that for one thing, there are only about three men who have been forced into fatherhood, and men who don't want to become parents are "dead-beat dad" wannabes and refusing to turn your resources over to a woman you explicitly do not wish to parent with is the moral equivalent of killing your child.

It's a hat-trick of idiocy!

http://www.rawstory.com/rs/2013/06/13/fine-would-be-deadbeat-dads-heres-a-suggestion-for-you/

> For fuck's sake, I can't believe the NY Times gave space to the tedious argument that because women have been graciously granted their right to reproductive autonomy (actually, it's not even remotely gracious), it's time to deal with the largely imaginary plague of "forced fatherhood", i.e. women getting pregnant and carrying pregnancies to term against the father's wishes, and then suing him for child support. This happens occasionally, though compared to men trying to force women to get pregnant against their wills, it's so rare that it's comparable to shark attacks in its frequency.

Well, we dealt with the whole birth control sabotage thing a few days ago, and to the surprise of only me, apparently, sabotaging birth control so women can get pregnant against their male partners wishes is not just frequent, it's normal.

http://judgybitch.com/2013/07/08/are-you-having-sex-with-a-fertile-woman-would-you-like-to-avoid-a-little-bundle-of-puking-joy-are-you-trusting-her-with-birth-control-well-im-sorry-but-you-sir-are-an-idiot/

There are a number of ways that paternity can be established when it comes to women who have chosen to have children without the explicit support of the father.

Voluntary acknowledgement – the father acknowledges that he is, in fact, the father

Administrative – child support agencies contact the putative father and the case proceeds from there

Judicial – the courts contact the putative father and the case proceeds from there

Default – the courts accept the word of the woman and simply names the father

The following report goes into the advantages and disadvantages of these different methods, but there is one chart in particular I would like to draw your attention to: **62% of local child support staff** perceive there to be a an advantage in using any method OTHER than voluntary acknowledgement of paternity because it ensures that the correct father is identified.

oig.hhs.gov/oei/reports/oei-06-98-00050.pdf

THROUGH METHODS OTHER THAN VOLUNTARY ACKNOWLEDGMENT

Advantages of Other Methods	State CSE Respondents	Local CSE Focus Respondents
Ensures that the Correct Father Was Identified	61% (31 States)	62% (63 Offices)
Reduces the Potential for Rescission	51% (26)	61% (62)
Custody and Visitation May be Handled Also	37% (19)	47% (47)
More Confident Parents Understand the Meaning	33% (17)	62% (62)
Establishment Holds Greater Weight in Court	27% (14)	66% (64)

Now why would that be? Why would the majority of child support workers think identifying the correct father through something other than just "she said it's true, so I guess it must be?".

Could it be because the WRONG MEN are identified as fathers rather routinely? It appears that child support workers deal with the "imaginary plague" of women having children outside of an established relationship and seeking child support from men who may or may not be the biological father ALL THE FUCKING TIME.

Imaginary plague, my ass.

http://oig.hhs.gov/oei/reports/oei-06-98-00050.pdf

Let's move on to Amanda's use of the words "paper abortion".

> Focusing on "paper abortions" is a way to soften up an audience to the demands of men who want to foist all the responsibilities of child-rearing onto their exes while still getting to float in periodically to be the big hero who takes the kids to Disneyland once in a while. If you actually go to "father's rights" forums and websites, you'll find lots of paranoia about sperm-stealing, but the men who are on the forum almost all are divorced and are bitter about writing child support checks while not getting the sexual and house-cleaning benefits of having a wife.

Yeah, that's exactly the topic we are discussing. Amanda has mixed up two very distinct group of men: fathers who are very much interested in being fathers who have been ousted from their children's lives, and men who are confronting an unintended pregnancy only to discover they have absolutely no say in how that pregnancy proceeds.

The use of the words "paper abortion" is unfortunate, and I hope it is not a common phrase uttered by those who are interested in reproductive rights for men, because it strongly implies that refusing to be a parent by disavowing

social and financial responsibility is morally equivalent to killing the child outright.

It's not.

To equate refuting responsibility with death is disingenuous at the very least. Men are not asking for the right to "abort" a child. The decision to allow a child to live belongs to women, as it must. Men are asking for the same right that women already have:

LEGAL PARENTAL SURRENDER

A woman who gives birth to a child she does want to accept legal or financial responsibility for has the option to surrender that child to the state and simply walk away. The child will be given to someone who DOES want legal and financial responsibility, and the expense to the state is minimal and of finite duration.

https://www.childwelfare.gov/systemwide/laws_policies/statutes/safehaven.cfm

Men should have the exact same right.

Amanda has some caveats she wants to attach to that right. Let's take them one by one.

> He has to sign away all rights before the baby is born. He does not get his name on the birth certificate. The child's father will be registered as "unknown". If someone else—say his ex's new husband—wishes to adopt and co-parent the child, he cannot interfere.

Agreed. No problem whatsoever.

> The only exception to this is if the mother did not alert the father to the pregnancy beforehand. He should be able to provide witnesses to testify that he hadn't seen her in at least six months prior to the birth.

Uhm, no. SHE should have to provide evidence. Prove that she DID see him. Prove that a relationship DID exist. The burden of proof should be on the woman who has decided to give birth a child without knowing how she is going to support that child, and not on the man who may not even be aware of a birth control sabotage/failure.

> He never contacts the child. As far as his child knows, he's a ghost. No visits, no toys, no pictures, nothing. He should also not be allowed to contact the mother. If he reaches out to the mother, she has full rights to sue him for child support, using that as evidence that he actually does want a relationship with his ex and his biological child.

How are people who may work together or live in a small community or go to the same school together supposed to avoid contact? This is an unreasonable demand.

> This is for life. If you contact the child on her 18th birthday, you owe 18 years of back child support. If you contact the child when she's 30, same thing: All 18 years of child support, with interest.

Bullshit. This is for 18 years, same as in the case of legal parental surrender. At that point the child is an adult and free to pursue his or her biological origins just as any other adoptee. There is no guarantee that the father who has legally surrendered his child wishes to have a relationship, just as there is no guarantee that adopted children will have an adult relationship their biological parents.

> If the court determines you were abusive to your ex, all the above is invalidated and you will pay child support with no visitation rights if the judge so determines.

Oh fuck off. Get out of jail free card, much? Allegations of abuse are routinely lobbed at men, with no basis in fact, other than her word. This caveat invalidates every previous assertion. It's straight up manipulative bullshit.

http://www.saveservices.org/falsely-accused/domestic-violence/tips/how-do-domestic-violence-laws-encourage-false-allegations/

> While we're at it, let's say children who don't have child support get a special stipend from the government, much like the Social Security payments they'd get if you were dead.

Let's say not. In the case of legal parental surrender, the state is on the hook for the costs of placing the child with parents who DO want to accept legal and financial responsibility, which then transfers to those parents. You don't get to make the state your husband because you have made a terrible decision.

It's interesting that a writer as virulently feminist as Marcotte would even lend her voice to this topic. That says a lot about how far reproductive rights for all has come. It needs to go a bit further, though.

It comes down to understanding that rights come with responsibilities. Women have, and must have, the sole jurisdiction over deciding whether their bodies can be used to create a new life. The right to terminate a pregnancy belongs to the person who is pregnant. But it comes with a responsibility. If you are going to create that new life, you are responsible for it. Especially if you are creating that life against the will of the father.

If you are married, you are responsible for maintaining that marriage for the long run. That applies equally to men and women. If you create a union and bring children into it, only the direst of circumstances gives you the right to dismantle that union.

If you are unwed, and have no social resources, you are STILL responsible for that child, because you exercised your right to bear him or her. You can meet those obligations by being a single mother (bad choice) or by surrendering your legal and financial responsibility. And that SHOULD apply to equally to men and women. A legally surrendered child should be offered to the biological father FIRST. He should have the right to claim sole responsibility, should he so desire.

I strongly suspect it is not babies that daddies don't want responsibility for. It's the baby-mama they're not interested in. That's just a suspicion, though. According to the PEW research council, the rate of households headed by single fathers is growing rapidly. One quarter of single family homes are headed by daddy. That strongly suggests men are more than willing to step up to the plate to care for their children.

http://www.pewsocialtrends.org/2013/07/02/the-rise-of-single-fathers/

> I suspect 2-3 men will take this offer a year if it becomes law. Maybe even a dozen!

You keep telling yourself that, Amanda. Bring the law in. Equal rights to legal parental surrender.

Who thinks the birth rates for single mothers will collapse? Who thinks the astonishing number of children born to the rich and famous out-of-wedlock will collapse?

http://sportsillustrated.cnn.com/vault/article/magazine/MAG1012762/

> It's certainly worth taking this hypothetical out of the arsenal of "men's rights" activists.

You won't be taking anything out of the arsenal, honey. You'll just be giving men the same weapons that women take for granted.

The right to force men into fatherhood is a right that women NEED to lose. The sooner, the better.

Lots of love,

JB

AVFM News and Activism: Kellett Coverage

James Huff · 16 July 2013 · Archived copy · Original

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Tonight we have as our guests Scott Solly and Sean Campbell, two of the three correspondents covering the Mary Kellett disciplinary hearing in Portland Maine yesterday. After hearing pleas from AVFM's Girl Writes What and John the Other, Solly, Campbell and another man, Chris Caldwell, took time out of their daily lives to cover the event for us. They will give us an intimate eye witness account of the proceedings and reactions from Vladek Filler and Mary Kellett.

We hope you can join us in welcoming Solly and Campell as well as in thanking them for answering our call to action on such short notice.

SHOW PAGE

[/box]

Death on the 'baby farm': part one

Robert St. Estephe · 16 July 2013 · Archived copy · Original

I am about to lead you, dear reader – should you choose to follow me as I tramp along the long and arduous path I have chosen for us – on a sightseeing tour of the very bowels of fierce and howling Hell. My intended purpose in this endeavor is to provide you with certain striking and little-known facts which, in my view, constitute necessary instruction for all persons who may in the future conceive a child.

Our infernal tour shall, most certainly, be an unpleasant one for you to undergo. Should you elect to join me I can assure that you shall come out of it not only in one piece, but that you shall also come out wiser – with a keener eye for spotting scammers, hoodlums and seductive propagandists, better prepared to defend the lives of those you love.

What you will learn is something you are not supposed to learn. You are about to enter the realm of forbidden knowledge.

Welcome to the world of Gonzo history.

•?•?•?•

Baby farm – 1). a place that houses and takes care of babies for a fee. 2). a residence for unwed pregnant girls or women that also arranges adoptions. Origin: 1865–70 (dictionary.com)

•?•?•?•

The Baby Farmer: A type of serial killer

Psychology Today recently published a short, online-only, article "Life on the Baby Farm: Killing Kids for Cash," by Joni E. Johnston, Psy. D., forensic psychologist and author of the blog "Female Serial Killers" (female-serial-killers.com). In her article Dr. Johnson offers a brief overview of the business of "baby farming" (a 19th-20th century term for fee-based offsite child care), describing the social and economic challenges that gave rise to this practice in Western culture.

Dr. Johnston selects for her discussion four cases of serial killer baby farmers who were prosecuted in England, the United States and Poland for killing children, usually, but not always, young babies, which they were paid to: a) care after temporarily, b) care for and then place in adoptive homes, or, as was common, c) murder the child, having been judged by the parent(s) to be an unmanageable or unwanted burden. Two of these cases resulted in the execution of the baby farmer.

Johnston's "Life on the Baby Farm" article is, in my view, an informative introduction to the subject. I wish, however, to add to her commentary some remarkable details about the cases described which the author chose to leave out. The study of female serial killers by crime historians and criminologists is still in a primitive state. The absence of any systematic historical research of female serial killers has, until now, allowed many inaccurate stereotypes, assumptions and statistics about female serial killers to proliferate.

As I noted, Dr. Johnston's *Psychology Today* article describes four cases, but the author makes reference to a single method of killing: starvation (or, "neglect"). The reader would naturally assume this single method was used by the four baby farmers under discussion, and implicitly that such a killing method would apply to most baby farmer serial killers. Yet, as you will see, this is most certainly not the case.

The fact is that these four women employed a number of other methods to kill as well: killing methods radically less passive in nature than "neglect." My own research has turned up well over 100 baby farmer cases involving charges of murder (most of them involving series of killings). Those I have researched exhibit a broad range of murder methods, many of them horrible in their violence. Yet Dr. Johnston's overview of the topic gives not the slightest hint that such a range exists.

We should keep in mind that the article appears on a website named “Female Serial Killers,” thus that particular sub-section of the topic of “baby farming” fatality is what is indeed under discussing in that text.

For those who wish to explore the subject of female serial killers, the study of serial killing baby farmers is of great importance. Yet it has not never been given much attention. I would argue that you cannot understand the phenomenon of the female psycho killer who repeatedly murders children, nor even, I would argue, the crime of infanticide in a more general sense, if the details of method and evidence of mentality of the killer are hidden from you.

The presentation that follows is long; it is overloaded with examples. But the overloading considered is, in my opinion, necessary. Most of the cases I introduce into the discussion are completely unknown, therefore I want them to be made available together in one place. The relentlessness of the tales of horror might feel overwhelming. To produce this unpleasant effect is a deliberate choice on my part as well.

The material is brutal and distressing and ought to be brought out into the open in a manner as blatant as possible. I refuse to soften the effect in any way. I will not white-wash.

Two English Baby Farmers Hanged for Murder

In the most thorough published studies of serial killers it is customary for the author to include a few baby farmer cases, typically those from English-speaking countries, specifically those who were found guilty of murders and executed. Among these are two out of the four Dr. Johnston discusses: such as Englishwomen Margaret Waters (“The Brixton Baby Farmer”) and Amelia Dyer (“The Reading Baby Farmer”). They are among the most well-known of all serial killer baby farmer cases.

It was the death of a baby boy which led the 1870 prosecution and ultimate execution of baby farmer Margaret Waters. The child was named John Walter Cowan, illegitimate son of J. T. Cowan. Before he died Little John was found by a police sergeant still inside Waters’ “farm.” Here is what the sergeant saw:

“The child Cowen, such a fine, healthy child three weeks before, had scarcely a bit of flesh on its bones, could not cry, could hardly be wakened when it was asleep, and looked more like a shriveled-up monkey than a human being.”

Waters was hanged October 11, 1870 for the death of John Cowan but she was suspected of having murdered between 16-35 babies by starvation and/or poisoning with narcotics (with laudanum, an opiate) – or other means which were never determined (she had been observed removing living babies at night who were never seen again). Margaret Waters was hanged without having ever admitting to any wrongdoing.

Amelia Dyer, called sometimes “Britain’s worst serial killer ever,” went to the scaffold on June 10, 1896 and is credited with a dozen or so proven murders, yet she was suspected of the murders of hundreds of other babies. Her favored murder method (a detail not disclosed in the Psychology Today article) was to strangle the child with cotton edging tape (which the killer left in place) and afterwards she tossed the wrapped-up tiny corpses into a nearby canal. The murders were typically committed within hours of the murderess having received payment from women she had conned.

In the mid-1880s Dyer had served time for child abuse, but the event which finally brought her down was the murder of a baby whose mother, Evilina Marnon, had been promised would be adopted into a “good home.” After being caught again, this time “red-handed,” with no hope of escaping prosecution for murder, Amelia dryly informed to police – who were in the process of searching the canal waters for dead babies – “You’ll know all mine by the tape around their necks.” Dyer reasonably suspected babies other than those she deposited there herself might turn up as well.

Dr. Johnston’s article notes in discussing the deaths of babies while in the custody of a baby farmer that, in general, “hundreds of these babies died from neglect, either directly from malnutrition or from a secondary disease as a result of a weakened immune system.” Yet poisoning with laudanum and strangling with a thin strip of cotton are

methods far from being reasonably categorized as neglect. Yet the *Psychology Today* article neglects to mention them.

Skull Cracked in Half

The sole US case mentioned in Johnston's article, that of immigrant Helen Geisen-Volk, a former German Red Cross Nurse, operating in New York City, is a case known to some historians specializing in the history of child care, yet the case has never been classified by a crime scholar as a serial killer case (preceding its appearance on *The Unknown History of Misandry's* ongoing collection and collation of female serial killer cases, the vast majority of which are unknown to criminologists, crime historians and forensic psychologists).

In her article Dr. Johnston observes that newspapers from June 23, 1925 reported that Mrs. Geisen-Volk (who was convicted for "child substitution" but not any homicide) was sentenced to a mere 3 ½ to 7 years in June 1925. Johnston described the callousness of the baby farmer in her trial testimony. Johnston notes that: "According to the prosecutor, she had abused and murdered 53 babies at the time of her arrest; according to Mrs. Geisen-Volk, the death count was 'only twelve or fourteen.'" The baby farmer's dead-pan cynicism shocked everyone.

[image]

Baby farmer Geisen-Volk's arrest was precipitated by her unsuccessful attempt to palm off a substitute baby to a couple who had placed their own son in her care and who had already died. This "substitution," as it was called by the court, was the crime that got her a prison sentence. During sentencing he judge expressed his regret that he could not by law give her a longer term than 3 ½-to-7. No evidence that could meet the state's high evidentiary standard was at hand that could prove the baby farmer had criminal intent in the huge number of deaths of children that had perished, sometimes quite violently, under her care.

Trial testimony did reveal, however, that Geisen-Volk's treatment of children went beyond the common varieties of "neglect" murder used by baby farmers (heavy use of opiates, feeding with non-nutritional, or overtly harmful, formula). One trial witness, a woman, revealed the true cast of this baby farmer's sentiment when she described violence one would ordinarily expect to be carried out only when no witness was present. Another witness, a nurse, reported that she once saw Geisen-Volk grip 18-month-old, Agnes Toohey, by the legs, and dash her against a wall. The child was dead a lay later. The nurse had, according to the District Attorney, "witnessed the assault on the baby, being at the place attending her own child, who also was ill."

This disclosure, resulting from the original investigation of the missing child who had been "substituted," included an examination of the corpses of several children who died under the baby farmer's care. An autopsy of the disinterred corpse of a six-months-old boy, William Winters, who had died in the custody of Geisen-Volk revealed that the baby's skull had been "cracked in half." The fracture, the coroner said, extended from the back of the head to the front and "its suggested cause was violent contact with a flat, hard surface."

This is another detail which did not find its way into the *Psychology Today* article. Nor was freezing a child to death, as a method, given any mention.

In a probation officer's report submitted to the judge, Mrs. Geisen-Volk was described as a "conscienceless woman" who had "strangled or frozen to death or otherwise had disposed of babies left in her custody in order that she might reap a profit through her acts." Helen Geisen-Volk – never convicted for a single homicide – appears to have been a dangerous sadist who delighted in inflicting physical injuries on the vulnerable in addition to being a prolific serial killer deserving of the attention of criminologists specializing in the study of serial killer psychology.

"Neglect"

In summarizing the serial killing of children in her "baby farmer" article, Dr. Johnson uses the correct, yet vague, almost innocuous, to describe one of the more popular murder methods of baby farmers, noting that "these children were often neglected and given the minimal amount of care." What, we might ask, does such "neglect" really look like?

One possible answer is offered visually in the 1906 photo of baby farm victim Frankie Heath you see here.

[image]

Another answer is offered in the following quote describing the neglect of a two-year-old girl by French midwife/baby farmer Madame Julien, France in 1867:

"On searching a cupboard about six feet long by four feet widow, a little girl about two years old was found lying on a heap of rotten straw covered by filth; the body was one mass of putrid sores; two toes of the left foot had dropped off, and the bones of the rest could be seen exposed through the decomposing flesh. One witness, who had lodged in the house for three days, proved that the child had not been once moved all that time, and that at last it had not sufficient strength to cry out."

Pork Babies in Poland

The fourth, and last, case in Johnston's précis (yet the first case she mentions) is one whose description is taken from a scanty two sentence blurb from an 1890 newspaper that does not give the name of the baby farmer, merely noting that she was located in Warsaw. Her conviction for 76 murders was reported. The sentence of 3 years is justly noted by Dr. Johnston as surprisingly short.

Yet there is much more information on this case available if you go looking for it.

To be fair, it must be said that there is no thoroughly researched academic source available on the history of female serial killers, thus it would be necessary to employ key word searches (such as: "76 murders" + "baby farm" + "Warsaw" + "sentenced to three years" + "1890," in various combinations) to get at the other, more detailed vintage news sources online. Aggressive keyword cross-referencing will indeed turn up the name as well as sensational details of the case.

Three articles on this important 1890 Polish serial killer case are collected on *The Unknown History of Misandry*. Frustratingly, the name is in different sources given with wildly differing spellings (as is common with eastern European names appearing in English language publications of the period). The varieties include: "Skoblinska," "Skonblinska," "Skublinski," "Stysinski." Out of all the variants I have settled upon as in my writing is Marianne Skoublinska.

Madame Stysinski (or, "Skoublinska") did not operate her business alone. Her partners were her sister, daughter and niece. But what we have here is not actually a baby farming business. The four women were what Germans called "professional murderesses" (*Kindermorderin*) or in France, Russia and elsewhere "angel-makers" (*faiseuses d'anges*). They were paid by the parent, or parents, to kill unwanted infants. In today's terminology, the practice, which is being promoted by some bioethicists as a procedure that ought to be legalized with the consent of the female parent, is called "after birth abortion." The practice, once legalized, is recommended for babies up to three years old for women who do not want their discarded child adopted by others. (Alberto Giubilini & Francesca Minerva, "After-birth abortion: why should the baby live?" *Journal of Medical Ethics,* Feb. 23, 2012)

Marianne Skoublinska was a resourceful businesswoman who discovered how to profit from the infant deaths beyond the initial kill-fee she received for each baby-snuffing transaction. As one newspaper reported:

"Her baby farm, or rather graveyard, became known to the police a month ago through her setting fire to her cottage, containing five little children, in order to obtain the amount of the insurance on her property. At the trial it was proved that not a single child which was entrusted to her care and entered her den ever left her house alive. It was also shown that she made two charges for taking care of children, fifteen roubles for allowing the baby to die in a few weeks, and twenty for procuring its death within a day or two. She frequently threw the bodies of the children to her hogs, and boasted of the fattest hogs in the district on account of the exceptionally good feed she provided for them, in spite of all the evidence, she could not be convicted of murder."

The fact that Skoublinska could be found guilty but given an exceedingly short sentence was noted at the time in a New York City German language newspaper:

"For a young girl who is supposed to have had the intention of attempting the life of the Tzar – the gallows; for the murderess of so many children – three years penal servitude. After that, who can reproach the Nihilists for what they do?"

Yet, when we delve into the depths of the baby killing business, such an outcome will come to be seen as perfectly comprehensible.

Money, recreational sex, and influence

One of the reasons so many baby farmers, from all parts of the world, who committed serial murder managed to avoid harsh penalties after being caught killing infants is that, in many cases, the baby farmer's clients were wealthy and powerful members of the community in which they operated who were paying goodly sums to have their inconvenient offspring terminated, or, in other cases the killers' clients were prostitutes or procurers who serviced such affluent and influential persons.

It is frequently argued, by those writers who discuss the subject, that infanticides committed by baby farmers, midwives or "angel-makers", are motivated by fear that the parents could not afford to raise the child. Yet it was quite common to see in the historical record such cases as the three cases below (Frau Myer, the Przemysi women, and Madame Guzovska) where it appears that the children were murdered with the parents' express permission because the wealthy parent(s) were not able or willing to spend money or risk social standing to save the life of a "love child."

From 1892, Germany: "An aged nurse named Myer, residing at Bockenheim, a suburb of Frankfort, has been arrested and charged with causing the death of fifty-eight infants." The alleged crimes cover a considerable length of time, and it is reputed that several wealthy ladies of Frankfort are to be accused of complicity in the baby farmer's criminal operations.

In 1893, "three Austrian women were arrested in Przemysi after 27 infant corpses were discovered buried in cigar boxes on their property. A further 19 infant deaths were disclosed when babies' skeletons were found indoors. But they felt they could avoid harsh punishment, for although "the women confessed, [they] said that if arraigned they would shake the city with their revelations."

In Warsaw in 1903 "Madame Guzovska murdered over 500 babies in the course of two or three years, and … she received about ?10,000 for her crimes."

There is a hackneyed and politically correct bromide which asserts that "crime is caused by poverty" which is endlessly trotted out by trainers and indoctrinators – all-too-often in the guise of professors and teachers. The purpose of this simplistic claim is to offer up a mindless, nuance-free, formulaic sound-bite equation which serves, in effect, to put the brakes on critical thinking, to erase any temptation on a student's part to start looking deeply into complex and difficult questions of personal morality and character.

Yet the "serial killers of babies for cash" shown in these cases were swimming in money, sharing in the wealth of clients who, it would appear, had a penchant for maintaining a certain life-style of pleasure, amusement, status and luxury that they found quite pleasant; and which they preferred not to disrupt if they could conveniently, and quietly, avoid it.

A gruesome underworld of shadowy sadistic opportunists was developed to satisfy these desires for uninterrupted pleasure and convenience. It was an underworld populated by ruthless killers who were ready to "play God," to decide who might live and who might die, and, at best though of murdering babes as no different from drowning puppies, and quite likely in many cases, gave perverse delight to psychopaths who "got off" on their cruel acts.

Social causation or personal agency?

In the concluding remarks of Dr. Johnston's article, under the heading "The Bottom Line," the author posits the view that it is not possible to determine whether the four baby farmers she discusses might not have become murderesses were it not for the social conditions that shaped their economic environment: "We'll never know

whether or not they would have taken some other malevolent path if the one they chose had not been available to them, a path that started with deception and ended in murder."

True. One never can "know" the answer to a "what if" scenario. Yet of when it is our purpose to examine the mind and the behavior of the criminal one elects to abridge one's thinking – through applying simplistic formulae – the resulting assessment cannot but be fatally flawed.

Subsuming the examination of criminal impulses of individuals strictly to the *social deterministic* formulae – whether such models be centered sex roles or economic influences – results in shallow explanations that lack nuance and which fail to describe reality. A social constructionist analysis all too often interferes with the process of serious inquiry, undermining serious and searching consideration of personal agency.

In order to move closer into looking at the question of agency with respect to female serial killers who specialize in the murders of children, I will present some cases of a type different yet closely related to baby farmer serial killers.

My comparative approach seeks to move beyond the notion that this class of serial killers (baby farmers) presents a "go figure" unsolvable criminological mystery. More than enough evidence exists which allows the question of motive, sociopathic tendency and deliberate personal agency on the part of repeat child-killers to be examined and weighed.

When looking at the numerous cases of child care providers who murdered children, over and over again, and wondering why they did it, I have chosen to invert the question. Instead of merely asking why some baby farmers chose to kill for money I also ask why did other people choose not to make money off of the serial murder of children when such opportunities were commonly available? There is a difference between choosing and choosing not. There is a difference between a conscious human agent who continues a pattern of criminal behavior in series and, conversely, an agent who, at some point, quits that malicious, or impulsive, criminal behavior voluntarily. Let us consider what kind of person can go about killing children over and over and over again.

Burned Alive

Let us look at what the historical record can further teach us about the type of person who murders babies for a living but looking specifically at what they said and how they behaved.

In 1875, Margaret McCloskey, a New York baby farmer, was arrested after neighbors complained of incessant cries. A neighbor, Elizabeth Clifford visited the McCloskey place to find out what was going on. The New York Times reports that "Mrs. Clifford found the youngest child apparently dying from starvation, and was told by one of the women that Mrs. McCloskey had been angry because the other infant had been removed, and had struck the little one, saying: 'Let it die; it's paid for.'" The callousness displayed by this baby farmer is, in the lay opinion of this writer, that of a psychopath.

Several baby farmers have been accused of burning babies alive.

From testimony in a 1907 affidavit regarding homicide accusations against Mrs. Fred West of Des Moines, Iowa:

"Babies have been burned at the West baby farm before they were dead — thrown into the furnace to end their helpless cries" – is a charge which Miss Flora Goble, the chief witness for the prosecution and a former nurse at the home makes. In a sworn affidavit she declares she saw Miss Beattie give ten drops of laudanum [opiate solution] to Baby Jim under the direction of Mrs. West. Mrs. Goble's said that "Mrs. West asked me to give the laudanum to the baby and brought me the poison bottle. I refused. Mrs. West told me not to be foolish – that it was [when] the babies gave any trouble they [put] them out of misery as fast as possible."

According to nurse Flora Goble's declaration, we see that for her own part she chose, of her own free will, to refuse to follow orders despite any economic incentive, and then ended up becoming a "whistleblower."

Mrs. West profited from selling babies she was paid to care after and put up for adoption. The ones who she killed were the left-over merchandise.

Dagmar Overbye, the infamous Copenhagen baby farmer, was convicted in 1920 by the Danish courts of nine child-murders. She was suspected of a great many other baby-slayings beginning in 1916. Wikipedia tells us that "she strangled them, drowned them or burned them to death in her masonry heater. The corpses were either cremated, buried or hidden in the loft."

[image]

Similarly, in the United States Elizabeth Ashmead, baby-farmer and abortionist, who operated – constantly on the run from infamy and the law – successively in Pennsylvania, New Jersey and Delaware, was repeatedly put on trial during her baby farming and abortion career. She is best known for the Philadelphia prosecution of 1904 which prompted such headlines as "Babies Were Buried Alive – Mothers' Bodies Were Cut Up," and which, unsuccessfully, attempted to put her away for murder.

A news report on this 1904 murder trial showed that "The bodies of the infants brought into the world in these sore-spots on a civilized globe, were often burned in the furnace of the house, so two witnesses testified. One man said he had seen Mrs. Ashmead throw crying infants into a red-hot furnace, and had also seen her dispose of dead bodies in the same way." Ashmead made between $800 and 900 weekly during a period in which the buying power of the dollar was, according to one calculation, 25 times the present rate.

It is clear that certain "baby farmers" were paid, often exceedingly well, to kill babies who were "in the way" and were, in a sense, hired killers whose dirty work was much easier and much less risky than was that of her counterpart, the "hit man" who got his living from murdering adults.

We are already miles away from the notion that serial killer baby farmers somehow let babies fade vaguely away by a process vaguely denoted as "neglect," yet there is more, much more, to be said in reference to the "we'll never know" position.

"Exactly the same as the others."

The testimony of convicted thief, brothel owner and midwife Madame Delpech of Montauban, France at her 1869 trial gives us a lens into the mind of a serial baby killer. Here's a revealing snippet – in her own words:

Judge: "These children were found after they had been dead two or three days?"

Delpech: "Yes, sir; I kept one for two or three days at the foot of my bed!'

Judge: "You killed them by putting their heads in a pail of water. Is it not so?"

Delpech: "Yes sir."

Judge: "You suffocated another?"

Delpech: "Yes; exactly the same as the others."

Outcome: Madame Delpech, a confessed serial killer, was convicted of murder and sentenced to hard labor for life. We are not talking about "neglect" here, we are talking about violence.

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This concludes part one of Death on the Baby Farm.

Link to PART TWO

NOTE

Photo of rescued baby, Frankie Heath, from: ["New Baby-Farm Horror – Little Frankie Heath Is Found by His Mother Dying of Starvation Amid Most Revolting Conditions." The Sunday Journal (Minneapolis, Mn.), Nov. 11, 1906, p. 1]

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Feminist no-show during AVFM debate

Robert O'Hara · 16 July 2013 · Archived copy · Original

[box](Washington D.C. July 13th, 2013) On Thursday, July 11th, 2013, James Huff and Robert O'Hara arranged a special Blogtalk Radio broadcast in response to the publicity Men's Rights Edmonton (MRE) had been getting regarding its "Don't Be That Girl" poster campaign. The posters, a parody of the now famous, "Don't Be That Guy" poster campaign started by Sexual Assault Voices of Edmonton in 2010, were posted on the University of Alberta campus in conjunction with another set of posters intended to promote July 20th event hosted by the Canadian Association For Equality featuring Dr. James S. Brown titled "Our Underachieving Sons." The charges of rape apology and cowardice thrown at MRE demanded a response and the radio show was intended to provide a public venue for feminists to debate with MRE's representatives–Razlo, Judgy Bitch and Girl Writes What–concerning the matter.

It was a record breaking show for AVFM News and Activism and the number of guests in the chat room indicated a large audience of first time listeners. The show was publicized not only by AVFM but by MRE along with help from all of the media attention. Perhaps for the first time, a sizable audience from outside of the Manosphere tuned in to listen to what Men's Right's activists had to say for themselves and MRE as well as AVFM Staff were eager to debate with our opponents.

Dr. Leise Gotell and Edmonton Councilman Don Iveson, two of the most public voices expressing outrage at the posters, were both invited by AVFM to join the debate. They both declined the invitation in short order. The open invitation to all feminists interested in debate remained, however, and it was hoped that at least a few would call in.

With the exception of one caller sympathizing with the feminist camp having little to say about rape culture or false rape accusations, not one feminist chose to speak.

In fact, after taking several calls from supporters of MRE and several prank calls, producer James Huff requested of the audience "Please no more MRAs we only want to take feminist callers" in hopes at least one would call in to discuss the posters and their message. At that very moment no less than 20 people dropped from the chat room associated with the show and all callers left the call-in cue. Whether or not those who chose to leave the chat room and call-in cue were trolls or feminists unwilling to talk after a second thought is unclear. One thing is clear though, the only people left on the stage were men's rights activists.

This was interpreted to mean that feminists had absolutely no desire to publicly defend their positions from MHRAs who had offered an opportunity to engage in a civil discourse concerning sexual assault and rape culture. It seems that feminists, who have spent billions of dollars over the course of several decades to promote their ideas through the media, indoctrinate young people in our education system and pass laws based exclusively on their ideology concerning violence against women and sexual assault were not willing to talk to anyone who disagreed with them.

This did not mean that they have stopped the public assault on MRE. A petition has been started to file a Human Rights Complaint to the Alberta Human Rights and Citizenship Commission in order to have MRE cease and desist their poster campaign. [/box]

Naomi's sweet honey-hole

Jason Gregory · 16 July 2013 · Archived copy · Original

Naomi Wolf's opus, "Vagina: A New Biography", has been out for a while now. I recommend reading it. I like Naomi. She had me at pounding her sweet Princess honey-hole…you know, the one that bestows consciousness upon humanity, without which we'd all just be empty meat sacks, husks of men. *Anywhore*, this is not a review of her or her sweet honey-hole. This is a review of the reviews about her sweet honey-hole on Amazon.

Here is a photo of the person behind the sweet honey-hole biography. Notice how she drips with the sweet feminist nectar-of-life. Yeah, admit it. It's OK to fantasize about being her Winnie the Pooh and invading her sweet honey-pot. I'll bet it makes her produce even more feminist nectar-of-life to know that manginas fantasize about stimulating her sweet honey-hole, about blowing a massive load, a 300 million sperm army all up inside her honey-hole. It makes her nectar-of-life flow like the conscious-stream of an artist hyped up on cocaine. Hell, billions of manginas beating off to her all at once will probably bestow upon humanity a unity-consciousness for all. Imagine it. Billions of manginas focused on her, beating off to her, all blowing their loads in unison, all for the sake of bestowing a unity-consciousness upon humanity.

Move over Wi-Fi. Naomi's sweet honey-hole, in conjunction with billions of masturbating manginas, will raise consciousness to such a great degree that humanity will undergo a rapid evolutionary shift, the next great stage of humanity will be achieved—a gynocentric-telepathy. That's right. "Ma Bell" and the old clamshell Nokia phones were a foreshadowing of the stylish new clamshell *gynophones*. You gotta do it boys. Beat your meat for Naomi—for all humanity.

So now that we've established the importance of mangina masturbation, the "Ma Bell" clamshell "Goddess Array," the *gynophone* unity-consciousness, and the evolutionary shift, let's have a look at the some of the reviews made by members of the Church-of-Vagina (and other non-denominational *vagtheists*), as well as some reviews made by anti-*vagtheists*.

☆☆☆☆☆ **a book men and women should read**, June 18, 2013

By **Deborah Bybee** - See all my reviews

Amazon Verified Purchase (What's this?)

This review is from: **Vagina: A New Biography (Hardcover)**

I was pleased by the amount of physical and psychological information and research throughout the book. Unlike so many books about women out there, this is one that has importance for men, too. I think it would greatly help men understand the women they know and love and explain why so often, the women and girls they know react in seemingly inexplicable ways. I would like my sons to read it as they start into dating and relationships and I plan on sharing some of the information with friends and students.

I was pleased by this review. It's the work of a medium-functioning semi-literate. Unlike so many full-blown illiterates, she manages to use written language as a tool to convey the fact that men need to read this book about

Naomi's sweet honey-hole in order to understand the "seemingly inexplicable" behavior of women. Ms. Bybee expresses that her sons should read about Naomi's honey-hole, especially since they will start dating. Reading between the lines here, I see that Ms. Bybee is concerned that her sons should know how to read between the legs (if you know what I mean) of the women they will soon be dating. She doesn't want to raise boys into men who don't know how to stimulate the clit. Yep, gotta teach those boys to flick and lick—rock that little man in the boat.

I give this review 3 limp penises out of 5.

★★★★★ **Must Read!!**, June 8, 2013

By **BooksJJS "BooksJJS"** (Brighton, CO) - See all my reviews

Amazon Verified Purchase (What's this?)

This review is from: Vagina: A Cultural History (Kindle Edition)

This book is a must read for anyone who is concerned about their sexual sense of self. With a sharp understanding of the deep harm done by the overall glorification of pornography (especially high speed online porn), Wolf delves into so much that is wrong with our culture.
She goes on to discuss in detail the lasting neurologic damage that can be caused by sexual trauma and assault. All of this is supported by references to important and long overdue studies.
The book is deeply and necessarily disturbing, but goes on to elucidate the ways in which we can heal ourselves sexually- and how our partners can join us in thus journey.
I've seen a lot of criticism at the use of the term "Goddess Array" to describe the complexity of every woman's unique sexual wiring- which I don't understand. Why slam the author for giving a beautiful name to a beautiful thing? Some of this has been from "feminists" who seem to take issue with what they perceive as a "New age" take on women's sexuality.
It is enough that the book brings to light the detrimental effects of our culture of porn, denigration of women, and ways to heal these things.
Read it! Women, men, daughters, sons- read this book to begin healing the culture, yourselves, and start to create a more sexually healthy future for everyone.

BooksJJS' review is a must read for any woman gullible enough to believe that society and self can be healed through better stimulation of the clit and through a better understanding of the sexual wiring of women. This review is also important for women who are jealous of "high speed online porn." For any woman who wants to shame her partner about beating it to somebody else, this review is important to you because you will learn how to shame your partner about his sexuality, all the while dragging him into a goddess-cult of beliefs that bolster your own sexuality as some sort of magical "Goddess Array."

I give this review 5 limp penises out of 5.

★★★★★ **Latest scientific research on how women are wired**, June 1, 2013

By **mack** (Ashland, Oregon) - See all my reviews

Amazon Verified Purchase (What's this?)

This review is from: Vagina: A Cultural History (Kindle Edition)

There is a lot of new science that shows compelling evidence for a much more complex connection between the vagina and the brain's hormone systems, and how it affects women's state of being. A mind body connection well explained.

This review by mangina "mack" explains that there must be some sort of science behind the goddess-cult that he has been worshipping. This review is important for any mangina who hasn't been able to purge all his patriarchal logic. Shame on him and all his kind.

I give this review 1 limp penis out of 5.

By **Debra K. McCall** (CLAREMORE, OK, US) - See all my reviews

Amazon Verified Purchase (What's this?)

This review is from: **Vagina: A New Biography (Hardcover)**

Every woman and man who loves women should read this to understand fully dynamics of intimate love and the female body-mind!

Ms. McCall's review is short and sweet and for anybody who loves pussy. If you want to experience "intimate love," get down on your fucking knees and worship the sweet honey-hole goddess.

I give this review 2 limp penises out of 5.

★★☆☆☆ **Its a book about vagina.**, April 11, 2013

By **eric** - See all my reviews

Amazon Verified Purchase (What's this?)

This review is from: Vagina: A Cultural History (Kindle Edition)

Its not really that great. I like sex as much as the next person I suppose, and there were a few good tidbits here and there about the actual body, but all this goddess crap... sounds to me like the author sets us up to believe that we wont get what we want out of lives unless we worship the goddess within both literally and figuritively. All because of a sex organ... c'mon ladies, we've spent the last century trying to prove thats not all there is to a woman, don't let this sweet talker make you feel any different. The notion that there is another self post orgasm bordelines on the religious, and I don't think I will be attending the church of vagina saints and the patron goddess soon. It was a weird combination of science, only it was used to futher the idolitry of vaginas.

Sir "eric" has provided us with a perfect review, flawless—a shining example of coherency, logic, and truth about the goddess-cult. "It's a book about vagina."

I give this review 0 limp penises out of 5.

★★★★☆ **Vagina: A New Biography**, March 23, 2013

By **douglas macnab** - See all my reviews

Amazon Verified Purchase (What's this?)

This review is from: **Vagina: A New Biography (Hardcover)**

interesting reading; great inside into women real world. May men go through out life not knowing so may details about women.

This review by "douglas macnab" is a prime example of a practically illiterate mangina. Notice how there are 2 properly placed periods—something that manginas do understand about women, namely filthy vaginas.

I give this review 4 limp penises out of 5.

★★★★★ **Learn about sex helps creativity in woman**, March 20, 2013

By **Robert S. Blaisdell** - See all my reviews

Amazon Verified Purchase (What's this?)

This review is from: **Vagina: A New Biography (Hardcover)**

The book has cutting edges science , but is explained for the lay person. New insights on the complex connections between certain hot spots in the female genitals and the nuerotransmiters in the brain. "The Goddess Array" explains how to really excite woman but much of this is not directly about sex

This review by "Robert S. Blaisdell" appeals to any mangina who wants to make himself a useful tool to a woman's sexuality. Robert is so happy to be able to please a woman that he practically spooged all over his keyboard while gushing about this book. He is such a good little boy and so proud of his learnings about female genitalia, neurotransmitters, and the brain. He can barely stave off an orgasm long enough to write this review. I'm sure mommy would be very proud of him.

I give this review 3 limp penises out of 5.

★★☆☆☆ **An elaborate excuse**, March 16, 2013

By **Zidib** - See all my reviews

This review is from: Vagina: A Cultural History (Kindle Edition)

I understand that Naomi may reach a time in her life when she needs the services of a male prostitute/ yoni tapper/ somatic healer... whatever ! I support her. Since she's respected and respectable, She can't just decide to visit her sex worker. Naomi will muster the courage for that venture only after she equips herselve with an elaborate excuse. So we end up with Vagina.

The problem with Vagina, is that the author is too eager to cram in any old half study, survey and anecdotal rumination of random acquaintances in support of her thesis. She takes small studies done on rats to sweeping conclusions about women and their Vagina brains or brain vaginas or the connections to something she call goddess. It gets on the New Age track then gets off on an Eastern trip and high five the Islamic erotic tradition, no kidding. There's also some back slapping of those cool cats singing earthy blues lyrics that the white people don't always get. "Put some suga in my bowl" dig!
There is a lot of jumping around. One minute she is talking about her own Vagina then we're off to the cosmic Vagina or global vagina or western vagina, the porned,hated, beloved, slanged vagina. The Ancient Vagina beat up quiet a bit on the Victorian Vagina.
Naomi blames the feminist, post feminist, the sixties for the Vagina's predicament then hiked it to see her Vagina Whisper.
The yoni tapper touched her in all the right places. She felt a bit oceanic down there. Now Naomi is much more hopeful!

A stellar review by “Zidib” reminds us of the fact that if older women can’t find manginas willing to dedicate 3 or 4 hours per day to foreplay, she can always employ the services of a prostitute or even a gigolo. Excellent points, sir.

I give this review 0 limp penises out of 5.

★★★★★ **Research shows that women are Goddesses**, February 28, 2013

By **Physics Math** (San Diego) - See all my reviews

Amazon Verified Purchase (What's this?)

This review is from: Vagina: A Cultural History (Kindle Edition)

"Vagina" is a truly enlightening book based on solid scientific research. Ms. Wolf's clear prose links this research to the experience of many women, including herself. She provides physiological evidence for the value of Tantric and other eastern practices that treat women as "the center of the universe".

“Physics Math” has provided us with a review appealing to manginas and other gynocentric sorts who believe that women are “the center of the universe.” If you worship women as goddesses, you should find this review helpful. If you ever feel like hacking off your balls with a machete because you’re not worthy, this book should compel you to find that last bit of courage to carry through with your self-mutilation and sacrifice fantasy.

I give this review 5 limp penises out of 5.

★★★★★ **All intelligent women and men should read this book!**, February 28, 2013

By **Ellen E. G. Cusac** - See all my reviews

Amazon Verified Purchase (What's this?)

This review is from: Vagina: A Cultural History (Kindle Edition)

It may be hard for some to get past the title...but this is an important, even vital read for ALL women, and ALL men who want to truly understand their women. This book covers the most recent, ground-breaking science about the importance of our orgasmic capacity as women. The fact is that this potential in us is critical to our creative abilities, productivity in all aspects of life, relationships (not only with our men), and our wholeness...spiritually, as well. A must-read!

It may be hard for some of you men to render 4 hours of foreplay per day, but if you really love your woman, it’s a sacrifice that you must make to maintain a healthy relationship with your woman. If you don’t make this sacrifice for her, you are personally responsible for her lack of orgasms, for her incompleteness of being and for her diminished spirituality. Shame on you! This review by “Ellen E.G. Cusac” is a good review for any woman looking to blame and shame men for a woman’s own inadequacies in the bedroom, in her personal life, and in her spiritual life.

I give this review 3 limp penises out of 5.

★★★★★ **Should be required reading**, February 27, 2013

By **Laura B** - See all my reviews

Amazon Verified Purchase (What's this?)

This review is from: Vagina: A New Biography (Hardcover)

Nothing short of amazing! How is it that we women have been living in the dark for millennia? Even in this sex-driven culture of today, there is little knowledge or true appreciation of who we really are, as women. Thank you Naomi for shining a light. I've gifted this book and recommended it to every woman I love as well as to some spiritually advanced men.

Poor victim-women, nobody acknowledges or appreciates them, except for the few “spiritually advanced” mangina pussy-worshipers who pray to the divine mother-goddess for access to pussy.

I give this review 4 limp penises out of 5.

★★★★☆ **Thought-Provoking Work with Valuable Insights**, January 6, 2013

By **Alton L. Gilbert** (Brazil) - See all my reviews

REAL NAME

Amazon Verified Purchase (What's this?)

This review is from: Vagina: A New Biography (Hardcover)

Very readable, the book is organized into chapters addressing various aspects of female sexuality and social treatment of that sexuality. The book relates numerous studies and personal experiences which aid the author in making her case for better understanding and acceptance of the role of sexuality in women. The only criticism I have (as a scientist myself) is that she draws too many universal conclusions from very limited surveys and studies, largely amongst what would generally be her peers.

Yes, most books are organized into chapters. It makes them slightly more readable. “Alton L. Gilbert” gives us a review to be expected of a mangina struggling to purge his innate tendency to oppress women with patriarchal things like science and matters of fact. Notice how he ever so subtly attempts to oppress his goddess for making “universal conclusions.” He has to hide his “criticism” behind his being a “scientist.” Don’t worry Alton, mangina “mack” and “Physics Math” will give you the courage to sever your balls and put aside your oppression tendencies so that you can realize your true nature as a subservient worshipper of goddess-vagina and of Naomi’s honey-hole. Amazon can provide you with a fantastic “Estwing” hatchet for hacking off your balls.

There are many more reviews and I encourage all to check them out. I also encourage all to read more about Naomi’s sweet princess honey-hole. It is important for a man to learn how to muff-dive and please a woman. It makes my cock throb just thinking about getting paid to stimulate a few dozen of Naomi’s multiple orgasms, making her 50 year old flab produce more quivers than a legion of Tolkien’s elves. I can count the money already…god, that money makes me *hawt.* Being a human-vibrator is so much fun. It’s like being a throbbing, big veined, cock-god.

It’s also important for billions of manginas to masturbate and blow a load in unison over Naomi’s honey-hole. Until this happens, the “Goddess Array” and unity-consciousness cannot be created. Sadly, without the sacrifices made by these billions of manginas, humanity will be unable to make the next evolutionary leap. Hats off to Naomi for inspiring manginas around the world to worship and for encouraging them to spend 3-4 hours per day on foreplay. It’s a sacrifice all men should be willing to make to gain entrance and membership to the Church-of-Vagina or other *vagtheist* goddess-cults. It’s nothing but a small tithe to be paid for the privilege of a worldwide mangina circle-jerk of unity-consciousness load-blowing.

Special thanks for the musical genius of Frank Zappa. May he rest in peace.

Don’t be that lying feminist

VFM News and Commentary · 16 July 2013 · Archived copy · Original

AVfM Contributing Editor Girl Writes What (Karen Straughan) weighs in on Postergate. As usual, she knocks it out of the park.

And of course if you haven’t subscribed to her channel you ought to do so right here.

One Decision

Alison Tieman (Typhonblue) · 17 July 2013 · Archived copy · Original

For those of us who are tired by the relentlessly negative depiction of men in the media, here's something uplifting. Red Castle Productions has created a short film to inform people of the dangers of leaving children unattended in cars on hot days.

This is what they have to say:

> One Decision is a film that we are very passionate about. We made this film in hopes to prevent child injuries or death. Every 10 days a child dies from vehicular heatstroke. Join us in this cause by sharing this film with everyone you know.

The heroes–and the villains–of this film may end up surprising you.

Prisoners on hunger strike for humane treatment

VFM News and Commentary · 17 July 2013 · Archived copy · Original

[box]

Since July 8th, 2013, thousands of California prison inmates have been on hunger strike.

The strike was initiated to draw attention to and protest inhumane treatment and conditions in California prisons.

Central to the protest is the issue of prolonged use of Security Housing Units, a type of solitary confinement. Conditions in these units include spending 23 hours a day inside a tiny, cramped room without even a window to let in the sun, where the inmate is deprived of all human contact except for being awakened by guards every half hour – even at night – and the receipt of meals. Even exercise is done alone in a small space.

In some cases this confinement has lasted more than ten years, and in still others, more than twenty.

After seeing the inside of U.S. Security Housing Units and interviewing prisoners, Shane Bauer, who was kept in Tehran's Evin Prison for 26 months after being apprehended while hiking near the border between Iran and Iraq in 2009, described the special housing unit system as in some ways worse than the solitary confinement he experienced in Iran.

Inmates identified by officials as gang members are placed in Security Housing Units. This determination is made in an administrative hearing in which a minimum of 3 pieces of evidence is required, one of which must be considered a "direct link". Inmates have been deemed gang members based on possessing an item with a disapproved image, reading disapproved (black authored) literature, or having and expressing – even privately, in a journal – unapproved political views.

Use of prolonged solitary confinement has been condemned by the ACLU, and by the U.N. as inhumane. Similar confinement has been ruled "cruel and unusual punishment" by a federal judge hearing an ACLU complaint on behalf of mentally ill prisoners.

This is the third such protest in two years. Previous protests have led to promises, but not to actual reform. This time, prisoners are demanding a legally binding agreement.

Officials have labeled the strike a "mass disturbance," and are blaming it on gang activity, the same accusation that is used to place prisoners in these atrocious conditions.

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[/box]

How to help a man die well

Phil in Utah · 17 July 2013 · Archived copy · Original

On June 4 of this year, northern Utah lost one of its finest residents—my paternal grandfather. He died in one of the best ways possible: in his sleep, surrounded by his family.

As much as we here like to focus on preventing male deaths, especially suicides, and as much evidence as there is to show that ideological feminism contributes to male illness and suffering, I'd like to take a bit of a different approach to my grandfather's death. Despite our best efforts, the time always comes for Death to claim somebody, and when we sense that time coming, and it's no longer preventable, we should do whatever we can to make the person's passing easier. So, I wish to give all our readers a guide to helping a man to die well.

Understand his condition

My grandfather was diagnosed in March with Stage IV brain cancer that metastasized from a case of melanoma he'd been treated for fifteen years ago. He didn't go in for regular screenings, and we discovered his condition when he got lost driving three blocks away from his home. At the doctor's recommendation, he underwent radiation therapy in hope of prolonging his life. Unfortunately, the treatment made his passing a lot more agonizing than it needed to be. By the time he was gone, he looked like a skeleton. He literally couldn't do anything on his own. Nobody could understand half the words he said. I helped him change his clothes, use the bathroom, and get to bed.

Despite what many may think, people suffering from memory loss know quite well what's going on. My grandfather was no exception; the frustration in his voice was palpable whenever he was corrected on something. I asked my younger cousins not to correct him on his mistakes unless it was absolutely necessary. And it rarely was; I didn't correct him when he confused me with my father, because I knew that he thought highly of him, and he was projecting both my father's looks and personal traits onto me.

Don't remind him constantly of his impending fate

My grandfather owned several acres of land outside of the city limits. A significant portion of this was devoted to his personal garden, from which he freely gave away potatoes, vegetables, and flowers to his many friends and relatives. My aunt and I would take him out by the field to watch as my cousins and I tilled the soil, planted seeds, bulbs, and sprouts, and covered them back up. When the days were right, I opened and closed the irrigation ditches. His garden was his second greatest joy in life (his greatest one being his grandchildren), and not being able to tend to it himself was a great frustration of his illness. Not having worked a blue collar job for over three years, I found the work exhausting. It was quite remarkable to consider that up until this year, he did absolutely everything all by himself.

Using a handicapped parking permit after getting a hip replacement was the greatest length he went to in admitting that his strength was deteriorating. Western culture today teaches men that their worth as human beings is measured by their utility, and my grandfather took that to heart at an almost depressing level. When he realized that his utility was all but gone, he was both jaded and frightened.

Reassure him of his worth

A property the size of my grandfather's is no small task to maintain. To this end, many people from his congregation came to help. At first, he was embarrassed by this treatment. My aunt and I told him that this was his reward for all the people he'd touched in his life. I'm not sure if he ever accepted this, but I think that, at the very least, knowing how we felt brought him a degree of peace.

Help fulfill his spiritual needs

My grandfather was most likely named after Hyrum Smith, the brother of Joseph Smith, Jr., founder of the LDS church. For a notable portion of his life, he had distanced himself from the church for personal reasons. Because of

this, he missed out on performing the baptisms of all but the youngest of his children, which is the highlight of most LDS fathers' lives. After he rejoined, he felt rather unfulfilled. As a compromise, I allowed him to baptize me when I was eight (the age of accountability in LDS theology). I can't remember ever seeing him a happier man than that day. He went on to work in a Family History center, managing genealogy records going as far back as the Thirteenth Century, and organizing family reunions. His grandchildren were the greatest joy in his life, which was compounded by the PhD he held in Child Development. Family was everything to him.

For the past two years, though I still believe the theology and harbor no ill will towards the Church itself, I have not gone to church (for reasons I may go into in another article). Knowing that it would cause him unbearable emotional duress, I never told him about my inactivity. I also assisted in services when other Church members would give him Sacrament, knowing the prayers by heart.

Even if you're not a believer, realize what a man's faith means to him. Do not mock or belittle his self-actualization when he's suffering.

Help meet his everyday needs

Ask anybody in an Oncology ward, and they'll tell you that cancer in and of itself doesn't cause actual pain—it's an overall bad feeling, both of body and mind. During the final month of his life, my grandfather would barely eat or drink anything, aside from the occasional glass of milk or pickled herring. Those were the things that, in those days, he hated the least. He also got quite cold, even though he wore sweaters and the days averaged 72 degrees Fahrenheit. Making sure he had a blanket was essential to his comfort, and moving him whenever he requested was a priority.

Respect his wishes

The freedom of college life compelled me to grow out my hair, both on the top and bottom of my head. Though he rarely complained about it directly to me, my grandfather disliked my grooming choices. At his request, I shaved my face as close as I could and cut my hair down to CEO length. When a man is near the end of his life, he feels like he has very little control over anything happening in it. This is every bit as frightening as the idea that he's losing his worth as a human being.

A man feels compelled, in his final days, to review the legacy he left behind. As a member of the Education faculty at Utah State, he always pushed the Department to make sure its undergraduate and graduate students were not only prepared for their work in the field, but to produce the best results possible. He was one of the first child development experts to doubt the validity of ADHD as a true psychological disorder, and history has borne him out. I read him that article as he lay in his bed, along with a few selected works of Coleridge, his favorite poet.

Respect his dignity

Though he constantly needed my help fulfilling his daily needs, my grandfather didn't want me by him every second of the day. I would help him get into the bathroom and shut the door behind him. Here was a man who had all the ravages of a high-stress, high-activity life catching up to him, and to add insult to injury, he couldn't even answer the call of nature alone. Keeping that fact out of a dying man's mind won't get rid of his maladies, but will help ease his mind.

My grandfather rarely took care of his hygiene in his last month, mainly because he lacked the physical strength to bathe himself. At his insistence, we never enlisted a home care nurse to look after his needs, preferring to do the bulk of it ourselves. Also, though it might have saved him much of the pain that arose in the aftermath of his radiation therapy, he refused any sort of narcotics. Had we force-fed him or given them intravenously, he would have felt no control over his life, and would doubtlessly have resented us all for it.

When he passes on, be there for his family

Those men who choose to build families are tremendously brave. They deserve all the help they can get, even if they're too proud to ask for it. Whether you believe in an afterlife or not, honor a man's memory by providing

emotional support and/or a reasonable amount of financial support for his progeny. He wouldn't want his work to be in vain.

Death is never an easy thing to deal with, especially when it happens to a loved one. Empathy works wonders for people, and it is something that we must all embrace, male or female. As a great man once said, "It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion."

Prone to violence chapter three

Erin Pizzey · 17 July 2013 · Archived copy · Original

Editor's Note: We are pleased to have obtained permission to reprint Erin Pizzey's classic book, ***Prone to Violence****, first published in 1982. This book is a must-read on the subject of domestic violence, and is what people from the former Soviet Union would call "samizdat," as the book was subjected to concerted campaigns to make it unavailable for publication or distribution in the UK or United States. Over 30 years ago, gender ideologues were already trying to hide the truth–that men and women are equally prone to violence. Although parts of this book are dated, what's most shocking is how fresh and timely most of it still is: little has changed in the last 30 years, except that the vast majority of peer-reviewed scientific research done since its publication has only bolstered all of Erin's most salient points. When it comes to domestic violence, women and men are about as violent as each other, just in somewhat different ways, and its primary victims are children.*

We continue our series with the second chapter of "Prone To Violence." Watch for the other chapters to be published here on AVfM. If you have ever been involved in an abusive relationship with a woman (or man for that matter), you owe it to yourself to read this book. And if you know someone who is, or has been, in such a relationship, you owe it to them to get them to read it. –DE

Chapter Three: CHILDREN OF VIOLENCE

Violence towards children brings out a passionate reaction in most adults because few of us get through childhood unhurt, either emotionally or physically. We can all remember moments of utter helplessness and impotence at the hands of an enraged adult. For the lucky ones, the angry parent soon reverts to a normal, loving self and promises the child that she or he will control their temper next time. For the others, there is no such hope, and the child is at the mercy of two entirely unpredictable human beings.

I often feel that some middle-class children have a much harder time at the hands of their parents than do working-class children, yet it is a common feeling that violence to children does not happen in 'nice' families – by which most people mean the white middle classes. I remember, in the early days of women's aid, trying to persuade an agency worker that a woman was not only being very violent to her three children but was also neglecting them. The agency worker promised to go round to the house, and I telephoned the next day to see what had happened. She was very hesitant. 'You didn't tell me her husband was a dentist,' she said. 'It's very difficult in these cases., I saw her point. II is very difficult, because middle-class people have professional resources like lawyers, whom they can use to sue anyone who dares suggest they are less than perfect.

It seems harder for a middle-class parent to ask for help. I still painfully recall going to a psychiatrist, when my daughter was little, and asking him to help me with my violent feelings towards her. I remember the shock on his face. He considered my successful husband, a national television reporter. He looked at my two well-fed, well-dressed children, and then he looked at me. 'Mrs Pizzey,' he said, sitting back in his chair, 'the problem is that you are a bad mother.' What he meant was that, firstly, I had everything anyone could want; secondly, violence, he had been trained to believe, results from bad social conditions; therefore if you could not lay claim to social deprivation, then you must be intrinsically evil or bad.

On another occasion I was in a neighbour's house. I had always suspected that it was a violent family, particularly because of the elder child's behaviour. I knew this child was being seen regularly by a child psychiatrist for educational problems. One morning I was in my bedroom, with the window open, when I heard terrible screams coming from a house in the square. The cries of a desperate child. I ran barefoot down the stairs into the street and down the pavement until I stopped outside the door of the house from which the cries were still coming. 'No, mummy! No, mummy! Don't do it . . . Don't . . . ' The screams had such ringing intensity that they must have been heard by at least a dozen of the houses round about, yet no one stirred out of a single door. The people already on the street merely turned their heads and hurried by. I banged on the front door. No answer. I banged so hard that the frame shook. The battered child in me was screaming – it was the battered child in so many people crying out for

help.

Sheila finally opened the door. She was panting with rage. She was speechless. Her eyes were bulging, and her hair was sticking out in sweaty strands. She stood in silence, shaking. I pushed past her and ran upstairs. Rodney was standing in the doorway of his bedroom. He was naked, and there were red finger-marks across his chest. It was his shocked little white face that broke my heart – the dreadful acceptance by a child of six that it was his fault, he'd been naughty, and he deserved what had happened. He already knew that if you upset your parents, they beat you. He explained what had happened. His father had gone off yet again with another woman. Rodney had gone into his mother's room to phone his father, but mummy had come in and overheard him. She flew into a blinding rage, tore the telephone off the wall, and then laid into him. I cuddled him gently.

That sort of incident can happen with any parent pushed beyond endurance, but the difference here was that in Sheila's family it was a regular occurrence. The children of this family were often battered, but it was covered up by both parents. Rodney's abnormally violent and psychopathic behaviour at school was explained away as his 'giftedness'. The outpatient clinic he attended never even suspected that he was being battered.

I went downstairs to Sheila, but I felt an enormous rush of sympathy for her. 'What are you going to do?' she asked. 'Nothing,' I said. 'All you must do is to go to the clinic and see Rodney's psychiatrist and tell him the truth. I will phone him myself once you've told him, because I need to be sure you've phoned, for your own protection and for the children. Now we've been through this together, and you know I'm nearby. It will be a measure of control for you.' Poor woman. It must have been hard for her, but at least the clinic, although they had missed the signs before, had a reputation for being good and sympathetic.

But it is a mistake to think of violence as a collection of bruises and broken bones. It is not the physical attacks that do the worst of the damage; it is the slow destruction of a human soul in the hands of people already suffering from their own violent natures. Until it is accepted by everyone that verbal violence can do far more damage than even the most savage physical onslaught, we will continue to react only to stories and pictures of visibly battered children, and comfort ourselves that it only happens among the poor and the feckless.

In my experience of cases which range from one end of the social scale to the other, the truth is that the more primitive the personality, the greater the likelihood that they will lose control of their rage and batter or even kill. You will find these people in all walks of life. Among the middle classes, however, with their highly-developed methods of social control, the violence will, for the most part, be physically restrained but will acquire a mental sophistication that is far more dangerous to the survival of the other members of a family. You can destroy the physical world of other human beings by smashing up the house and beating up the inmates. The home can be mended and the bruises will fade. But in bringing up children, although you may never physically attack them, you may instead slowly decimate any sense of self they have, so that their inner world is destroyed. And then you commit the equivalent of soul murder, and the resulting adults will be the walking dead.

Middle-class violence is still a taboo subject. Because it remains largely untold and is a highly skilled vice, it goes untreated and unchecked. I see it in the eczema, in the migraines, in the epileptic fits, in the asthma. I see the violence in all the stress symptoms of childhood: in the child up the road that constantly has a red ring round his lips because he nervously sucks at them all the time; in the child that blinks furiously when you speak to her; and all the other cases taken to the doctor's surgery for him to recommend treatment for the symptoms. It would probably never cross the doctor's mind that Richard's nightmares about his mother were a result of her incestuous overtures. That Melanie's migraine was a result of the silent battle of a ten-year-old to keep her father out of the bathroom because she recognises that his feelings towards her are more sexual than paternal. Or, in the case of an eight-year-old boy attending the hospital for ulcers – his own father a doctor – that his bleeding stomach was a symptom of the family meal times when everyone round the table sat in terror of the father's moods and continual acid remarks to his son reminding him of his failure at school, on the sportsfield, in life, as a human being.

You have a greater chance of coming to terms with your own violent childhood, which often includes sexual as well as physical attacks, if the events are actualised and visible. If you have parents that act out their damage in front of

you, it is all seen, heard and experienced. The most difficult cases to treat, however, are where the violence is never all openly said, seen or heard. This is the case in the majority of middleclass homes. It will continue to be the case until enough middle-class emotionally-disabled people have the courage to get together and work to prevent it.

Just recently I became involved with a grandmother who was extremely worried about her grandson. Her daughter, the child's mother, came to see me as a result of a hideous beating from yet another violent boyfriend. I have seldom seen a face so badly smashed up. Her little boy was three years old, but in his life he had known nothing but drugs and violence. When he was a baby he had even been taken to India on a heroin smuggling operation by his mother and a previous boyfriend. This girl had been a deb of the year, and her godfather was one of the world's richest men. Her mother was frantic with worry about her little grandson; she knew her daughter to be an alcoholic and incapable of coping with a child. She approached her local Social Services for help, and they promised to go round right away. 'Sophia fooled them,' she told me later on the phone. 'She completely fooled them.' Well, Sophia may well have fooled them, but to her own cost. A few weeks later she was found dead on the floor of her kitchen with the little boy sitting beside her watching television. The verdict was death by misadventure, and her death certificate stated that she had died of a combination of alcohol and drug abuse.

In my work I learned, to my horror, how soon children become physically and emotionally addicted to pain. I think the youngest example of this I found in a baby of three to four months old. His mother, Frieda, was well known to us at the Refuge, and was probably one of the most violent women I have ever known – at least I thought so until I met her mother. We despaired of Frieda's behaviour, but she was such a life-force, and such an intelligent, funny human being, that we all persevered with her. With the help of her social worker, Frieda moved out of the Refuge into a New Town. She was pregnant again at the time, and she visited the Refuge to reassure me that, in spite of all my gloomy predictions, all was well. Of course, everything looked wonderful. Frieda was always a spotlessly clean, wonderful home-maker, and a good cook. Baby Joss was all dressed in white, and looked just like his father. He lay on my lap kicking and cooing, and seemed a very contented baby. There was a sudden moist patch on my knee, where Joss had wet through his nappy. Frieda took him back and undid his terry-towelling nappy. The baby lay contentedly on her lap, looking into her face and smiling.

Frieda then began to pinch his fat little cheeks, and he smiled and gurgled. Then as she pinched she began to twist his flesh. Any other baby would have been screaming with pain, but this baby just gurgled happily. I was horrified and glanced round at Anne Ashby, who was looking aghast. 'Stop it, Frieda,' I said, 'you're hurting him.' 'I'm not,' she protested. 'See, he's laughing.' She was right. But realising our disapproval, she turned her attention to changing his nappy. Within a few minutes she was pricking his bottom with a pin. Again he laughed and gurgled. 'Stop, Frieda,' I said again. 'You're being cruel'. Frieda knew that – but mother and child were sharing a moment which excluded people who used words like love, tenderness, and affection. They were bonded in their addiction to giving and receiving pain. We could only tell her social worker of our anxiety. Several years later I heard that Joss was up for adoption. I felt sorry for the uncomprehending family who would take him in and never understand why this beautiful, healthy baby would probably grow up to be a dangerous violence-prone man. But I know why: I saw it for myself.

The observer in me often watches such interactions with fascination even while my human side is outraged and appalled. I clearly remember sitting with a young couple, both of whom were violent, as we talked about how he could alter his need to inflict pain on Jenny and she could perhaps learn to enjoy making love in preference to having a good fight. Their eighteen-month-old toddler, Anthony, on seeing that we were absorbed and ignoring him, decided to put his head on his father's knee. 'See,' said John, pleased with himself, and looking at me. 'See how much he loves me?' (Actually the child was not his, which served as another source of conflict in the family.) Jenny immediately became defensive. 'He loves me better than you. Come here, Anthony, Come here.' She stretched out her arms to him.

Anthony, who at eighteen months had already survived a series of adult fights, and attacks upon himself which would have killed most babies, looked coolly across at his mother and did not move his head. Jenny became more agitated. 'Come here, you little cunt,' she insisted. The child, gauging the situation decided to go over to his mother.

When he moved over to her and sat in her lap, John felt betrayed, and began to swear at Jenny. She then raised her voice, and the situation escalated. The child sat watching, his eyes shining. he found the scene exciting. Soon he would get punched by one or other parent, then he would join in the drama. Other children watch television for excitement; but he had live drama all day and all night in his family. I intervened and put a stop to the quarrel. Yes, they admitted that was sometimes how the rows developed. Shamefaced, they could see what they were doing to the child. They acknowledged their own violence and brutal backgrounds, and they did sincerely wish to change. The last I heard, Jenny had remarried, but still kept Anthony. I pray she has changed it can happen.

It was not only my own observations that led me to believe that pleasure and pain can be crossed in early childhood, but also observations by the staff. Nicky Hay came to see me one day and described how a three-year-old girl had come into the Refuge with a dreadfully burnt hand, encrusted in a filthy bandage. It was necessary to cut the bandage away from the hand which involved tearing away pieces of burnt skin. Nicky had expected the child to scream and struggle. But no, the child sat impassively and patiently while the doctor cut the bandage off. 'I couldn't believe it,' said Nicky. But I could. I had watched for years our children falling off walls, breaking limbs, walking into the Refuge covered in bruises, with black eyes, split lips. They did not feel pain like ordinary children.

Tony and Billy came into the Refuge with their mother. Marge lashed out at anyone and everything, particularly at her two uncontrollable boys. She had just left an extremely violent man – so extreme that he had been locked up in a hospital for the criminally insane. Although recognised as a troublemaker in his youth, he always got off any charges against him because his adopted mother was a middle class Justice of the Peace. Nobody noticed how seriously disturbed he was until it was too late, and then he was sent to the hospital for the criminally insane.

Tony the elder boy spent his time in the Refuge fighting.

He was only really happy and content when he was punching or being punched, preferably by someone bigger. I was opening my house in Bristol at that time, and I needed to take five families with me to begin a new community. I chose Marge because I needed her administrative abilities, her energy and her humour. She could drive, and also I suspected she was not physically and emotionally addicted to violence. I believed that, given a clean break and an opportunity to achieve something in her own right, she would not go back to a violent relationship.

Tony, however, was a different matter. At five he was a bully and a thug. Living with him was a nightmare, since he smashed everything in sight. Marge, so used to years of dreadful violence from the father and then from the son, would sit at the kitchen table and throw her wooden Dr Scholl sandal at him and it would crack him on the head but he wouldn't even notice. Then Marge and I would fight about it.

'You can't beat children better,' I'd yell.

'How else can I stop him?' she'd yell back.

Finally we instituted a daily pocket-money system. Pocket-money belonged to each child by right, and could only be removed for violent behaviour. It worked. We devised a long-term reward system for the children in the house, and slowly they calmed down.

Then Jimmy came into Marge's life. She could not believe that such a kind good man would ever want her, after all she had been through. The boys adored him. One day you would catch Tony leaning against Jimmy. Then another day he took his hand. They moved out together and set up home. A baby daughter was born. Marge rang up and asked if they could come to the Bristol house to see me. The boys went out into the garden to play. I was delighted as I sat in our sitting-room admiring the baby, thinking how lucky she was to be born in peace. There was a loud howl from the garden and Tony appeared, clutching his knee. It was grazed. 'Come here, son said Jimmy. Tony flew into his new father's arms, and buried his head in his chest. Tony was crying. He could now feel pain. He had grazed his knee and it hurt and he cried I cried, too. Those are the little miracles, the times when you know it is all worthwhile. People can change, but the younger you treat violence the faster you can effect the changing.

Amanda was two when her father Francis died. He was knifed by her mother in a moment of rage that even she

could barely understand. One or other of that couple was bound to end up dead in their violent relationship, and it turned out to be Francis. Christine, the mother, was distraught. She sat beside me in the office going over and over the dreadful moment when the knife slid into his throat, when he staggered to the bed, and then fell to the floor. Amanda banged around the office, tore at her mother's skirts, sang, walked round and round in circles. 'Are you sure she didn't see what happened?' I asked. 'No. Amanda was asleep next door.'

Two or three days later, I was sitting with Christine when Amanda came banging into the office. She indicated that she wanted to draw on my large drawing-pad. I spread out my coloured pens as I always do, and she chose the red one and handed it to me. 'Draw Francis,' she said, gazing at me very intensely. I know that when a child has that sense of urgency with you, they are about to let go of something which to them is momentous. As soon as I had drawn a not very good cartoon figure of Francis, she took the pen from my hand and drew lines all round the figure, and then began stabbing the paper, over and over again, meanwhile looking at her mother. As I suspected, having encountered so many, many children who were witnesses to killings, she had been there and seen it.

I know Christine did not deliberately lie to me. She would have had no real memory of actual events in that moment of murder, because violence fuses realities. She and Francis would have been in a world of their own. This fusing of realities affected her recounting of the stabbing to the police. By the time she was talking to them she was no longer in that heightened shared reality, but was suddenly in their world. Our police and our courts should remember that when a person describes a crime he has committed, he is often not lying, but is simply speaking from a reality that is totally different from the one he was in when he committed the crime. Each different reality has its own distinct set of memories.

Christine would just not have noticed Amanda in the room at the time. But it was vital for the child to be able to tell someone what had happened, to share what she had seen, and also to he angry with her mother. When the knife pierced her father's carotid artery, the blood hit the ceiling and sprayed around the walls. The last she would have seen of him was lying in a heap on the floor. It was now important for her to see him at peace. I explained to her that Daddy was asleep and would be going away. She listened intently with her head on one side.

Anne Ashby took Christine and Amanda to the funeral parlour where Francis lay quietly at rest in his coffin. Although Christine was hysterical with grief, Amanda looked at him very quietly. Anne took Polaroid photos of Francis in his coffin, and I was waiting for them both when they got back. After comforting Christine, I looked over at Amanda, who was sitting on the bed in the office. I took the photograph and sat down beside her. 'Did you see your Daddy sleeping, your Daddy dead?' I asked her. She slowly nodded her head. She put two fingers into the comfort of her mouth, and two huge tears rolled down her cheeks. She knew. She understood.

It took a year for the mother to come to trial. Christine lived at my Bristol house while she slowly came to terms with the dreadful reality of what had happened. She stayed with us in London during the trial. After three days the jury unanimously declared her not guilty. The relief was enormous, but she will still have to face the day when the children, having repressed their memories, will ask how their father died, and they will know that it was their own mother who killed him. Christine knows that when that day comes, wherever we are, we will have that knowledge of their history, and we will help her.

We will always keep in touch with Christine, and hopefully she will have learned enough about herself to he able to help Amanda come to terms with her father's killing. As she grows up, Amanda will need to work through again and again, with us and with child guidance, her memories of Francis's death. If the memories are not dealt with, they will sink into her unconscious. In later life, picking up a knife could then become a reflex action if she is fighting with a man. We hope that we have caught her young enough and can work with her thoroughly enough, so that she may recognise and understand the murder, and then use that understanding to break the pattern of violence in her own life.

The Richards family arrived at the Refuge in the middle of the night. They had travelled overnight from Yorkshire. Jody, their mother, was distraught. It took some considerable time to sort out the details of what had happened. Steve and Brian took the children off to playschool to let them talk out and draw their grief and confusion. I sat

down with Jody. Jody had been living with the father of her youngest child Michael, who was seven months old. There were three other children: Julia who was two, Tyrone who was four, and Peter, aged five.

Jody had adored her own father, who seemed to have been a kind gentleman, but her mother was a monster. She hated Jody, who had been a very pretty, lively and intelligent child. Unfortunately, her father, her only protector, died when she was quite young, so she was left to the mercy of her violent bully of a mother. Jody soon decided that she would only survive if she fought back. Soon she was not only in trouble at home but also at school. The school showed little under-standing, and continually punished the already abused little girl. Slowly she was transformed into a furious, intractable adolescent. Everything she did was in reaction to her mother. She deliberately dated West Indian boys, knowing how racially prejudiced her mother was. She took drugs, she drank herself silly, and soon became pregnant. Her mother fought back. All her life her mother had devoted herself to fooling the neighbours. The image of the little God-fearing woman who went out to work and scrubbed her house clean was a camouflage for an embittered, violent woman. She was one of the few human beings I found it difficult to like.

Jody was always with a new man, continually going back to her mother to scream and yell and demand attention. The first two children were born and she moved into a council flat supplied by the borough. But she could not cope with the two small children, so they were taken into care, and then returned to her, and then received back into care when she broke down again. Her restlessness made it impossible for her to stay indoors at night. She needed to be out and roaming the estate. Sometimes she would come back with men, for money and for company. Sometimes she would come back with a bottle, to drink herself into oblivion. The flat was sparse and the children had very little to wear. It was impossible for her to cope with all her own chaos.

Peter the eldest boy did his best to look after Tyrone and Julia. He learned very early to expect nothing from life and he got on with the business of seeing that they had enough to eat. He would nag and shout at his mother by the time he was three. He was used to being hit so he felt no pain.

Then Jody met Ralph. He was a giant of a man and very kind to Jody and her children. He was already living with another woman with three children, but he spent more and more time at Jody's flat. She became pregnant, and Michael arrived, but she could not bear the nights on her own when Ralph was with the 'other woman. Soon she became obsessed with the images of Ralph somewhere else without her. She would beg and plead for him to stay. Ralph was rarely violent, but if pushed too far, he was known for his ability to explode into violent rage.

No one will ever know what it was that took him over to the other woman's house that night, and caused him to mutilate and then stab the woman to death. According to Jody, he came back to her flat covered with blood. He complained of dreadful stomach pains and told the children to wait for dinner, while he had a bath. He went into the bathroom and locked the door. Jody waited, then, hearing no sounds from the bathroom, and getting no answer to her knocks at the door, she broke it open. Ralph was lying dead in the bath. The children crowded into the room to look at him. Jody called the police, and Ralph's body was taken away. Jody was by now in an incredible state of fear. The neighbours, many of whom were Jamaican, were openly hostile to her. She picked up her children and ran to us. Now it was up to us to make sense of what happened both for her sake and for the children's.

This drawing is by Peter; he was explaining to my colleague Steve the complexity of the family relationships, as it involved four different fathers. He also showed in his drawings how he saw Ralph dead in the bathroom. He was also clearly aware of the other woman's death, but he agreed with Tyrone that they were not there when she died. Peter was a very intense, moody child given to sudden outbursts of rage. Like most small children who have been robbed of the innocence of their childhood, Peter was frighteningly precocious.

Tyrone, however, was a professional charmer. He quietly got what he wanted from life by a mixture of friendly manipulation and cunning. He also was able to describe the sight of Ralph's nose under water, and he remarked on the bottles on the floor. Where as Peter showed grief and sorrow, Tyrone seemed quite cheerful, but he was the one who let me know he had a secret.

At playschool Julia spent hours stabbing at the walls and her drawing paper with a brush dipped in red paint. The play staff were all fairly new and had not worked before with any children who had witnessed murders. They were amazed at the ferocity and intensity of her attacks on the walls. Although Jody insisted that the children had not seen Ralph stabbing the other woman, Julia's behaviour was an accurate acting out of a violent event. When she raised her little hand in a stabbing motion I warned the staff, if she were left untreated, this event would go deep into her subconscious, only to reappear in a moment of crisis when she herself felt attacked. Then there was a very real possibility that she would stab someone.

It was several years before Tyrone was able to tell me that they had all watched the stabbing, as I suspected.

My immediate concern, however, was the baby, Michael. He seemed to be sleeping his little life away. At seven months he had the typical look of a neglected child. As he was unable to sit up or turn himself oyer, he constantly moved his head from side to side, and the friction from the sheets had made him bald. I noticed that his only form of play was to clutch his bottle with his feet which he used as hands for lack of ever being taken out of his cot. If I held him up, his little legs would dangle helplessly. I thought that if we kept him in the main sitting-room, where there were plenty of people to pick him up and cuddle him, he might be stimulated enough to come to life. It was soon apparent, however, that he did not want to join the human race. Life for him was all too painful, so he was sleeping his life away.

I talked it all over with my daughter Cleo, who was at home with a baby of the same age. I then talked to Jody who agreed that something must be done for Michael. Of course, we were in touch with the Social Services in her area, but they had nothing to offer Jody which was realistic in terms of support, so were unable to suggest any solution except to let us cope the best we could. In spite of all her problems, Jody was a woman with many excellent qualities. Because her relationship with her mother was so intense, there was really no room for anyone else. She had never trusted anyone before. Her life had been a kaleidoscope of agency workers who, one by one, gave up on her.

Her mother came by at this point, full of Hail Marys and poison. I listened to a catalogue of Jody's sins, and when the mother sat back, her eyes sparkling with malevolence, I took the wind out of her sails by completely agreeing with her. 'But,' I pointed out, 'here she is much loved. We might not like what she does, but we love her.' The old lady did not feel much like conversation after that. Swearing loudly on the heads of her babies and the graves of various departed relatives, she left the room. I then asked Jody if I could take Michael home each night and bring him back to her during the day. Not only would I have concentrated time to give to him this way, but it would also mean that Jody could have an uninterrupted night's sleep. She agreed and I took him home.

Feeding him in the peace of my own house, I noticed how fierce he was when he was sucking his bottle. I held him close to my breast with my face close to his so that he could hear me talking to him. He would suck furiously at the nipple of the bottle, and stretching out his hands he would pinch and scratch my face. I had noticed at the Refuge that he had a large area round his navel that was constantly sore and covered in half-healed scabs. Our wonderful health visitor Cilia had given us a special cream for it, but now I saw why it would not heal. As he drank from his bottle, he would tear at his skin until it bled. His pain and pleasure were already confused. I took him to the bathroom and gently lowered him into the bath, as I have with hundreds of babies before him. It was sad to watch his face completely dissolve into a pained grimace as the warm water immersed him. It was not fear; he was not afraid. He could not bear the pleasure – it hurt him. Cleo remembers from feeding and changing Michael, that he was incapable of holding food in his system. As soon as food went in one end, it came out the other. His digestive tract was as immature as a new-born child's. Michael had given up on life, so his body refused to develop and take nourishment.

Now the real work began. Cleo and the rest of the community at my house pitched in. We realised that it would take time, but in fact I always forget how wonderfully resilient children are. Given the right climate, like a drooping plant, children revive at a startling rate. My grandson at seven months was sitting up, pulling himself to his feet, and shouting garbled commands at everyone in sight. Every evening Keita and Michael would lie on the carpet together.

Keita was thrilled with him and gave him all the benefit of his advice. Michael suddenly began to smile his funny, painful, crooked smile. I still had to let him pinch and scratch me when he sucked. I did not pull his hands away; I just rocked him on my rocking chair, and sang to him, and stroked his rigid little body.

Gradually he began to pinch less and less, and within a few weeks the change was dramatic. Michael decided that the world was not too bad a place at all. He became a friendly, outgoing baby. He put on weight and smiled at everyone. The day of the inquest arrived, and Anne Ashby took Jody along. It was a long, protracted affair because no one could make sense of what had happened. The coroner gave an open verdict, because they could not decide how anyone with as much alcohol in their system as Ralph could have died without vomiting.

The next hurdle was the funeral. We were very anxious about the event because there were many of Ralph's relatives who felt Jody should not attend. But Jody was determined to go. I felt that it was vital for the children to see both the coffin and the grave. I have treated so many cases of adults who were denied access to their parent's graveside by well-intentioned relatives, and these people grow up to feel forever that the parent has abandoned and betrayed them. I always advise excellent and dedicated people working for the mothers and children. If I asked them to risk themselves, they did. This occasion was no exception. However, the funeral turned out to be fairly uneventful in terms of aggression towards Jody, and it gave us a chance to talk to the children and to explain exactly what was happening to Ralph. Tyrone, in his in-credibly practical way, was fascinated by detail. Peter dealt with it all by changing moods, from racketing around noisily to withdrawing suddenly. Julia was fairly impassive, but the two moments that united the family were when Ralph's coffin was brought in and they all knew that he was in that box; and when the coffin went down out of sight into the grave, and they realised Ralph was truly gone. He had not 'gone shopping,' or run away from the children. He was dead.

Unfortunately, now that the drama was over, the Housing Department began to harass Jody about returning to her flat. Some of her social workers insisted she should return to 'normal' life, but if you are emotionally disabled, you are far too insecure to face such people who argue that you must return to what they regard as real life, and say 'No. I need support. I need a community,' because saying this would be tantamount to recognising and admitting that you are disabled. We had not yet got that far with Jody, to a point where she could feel comfortable and accept herself as a good, warm, loving woman. She still slipped back into her lifetime pattern of feeling bad about herself. So it was in one of those dark moods that she returned to her flat. We heard from her from time to time, and then we learned that all the children had been taken into care.

Jody came in to see me, and explained that she had not been able to cope on her own. I pointed out that very few women could cope on welfare with four children under six. I said that I, for one, would take to the bottle immediately. That made her laugh. I was glad that the children were at least safe for a while, because she needed time and space to herself. It was sad that her borough saw the care that we offered as such a threat to themselves that they preferred to put Jody in a position where she was forced to fail. Their solution was to put her very small children into care in Yorkshire. It must have cost the tax-payers at least four hundred pounds a week to maintain her kids in care. It would have cost only Jody's social security contribution for the whole family to stay with us.

When I went over with Jody, to see the children, it was the usual bleak children's home. The children, mostly black or half-caste, were looked after by sympathetic young girls, but the mountains of rules and standards of hygiene required left the girls little time to play with the children. I asked to see the matron, and discovered that she had been told nothing at all about Jody's children's history. She did not know anything about their traumatic experiences, or about the deaths they had witnessed. Various members of our staff subsequently visited the children, until we got a letter from the matron asking us not to come again, as we were 'disturbing' them. We weren't surprised by this – very few children's homes like or encourage visitors. I did not argue, because I knew that Jody would soon get the children out, and would still need us. So I waited.

The next time she came she had them all with her. They were delighted to be back. Tyrone went straight for Brian and tried to hustle him for money. He got tenpence and a hug, which was what he was really asking for. They had all grown taller, and the only one I was worried about that time was Peter. He still had mood swings, and could

rapidly turn from a happy smiling child to a violent and sullen thug.

I was able to spend some time with Tyrone and Peter, and at one point I asked them to draw for me the story of Ralph in the bath. This session took place about eighteen months after the event. Peter, much as I expected, was still confused and angry about the event. Jeff, who was with me at this session, felt as I did: there was great danger for Peter because he could not make coherent sense of his violent past.

Tyrone was quite different. He not only drew his version of what had happened on that night, but he asked for a second piece of paper and drew what happened at the dead woman's place. They had been there and had seen it all; that was the secret he was now willing to share with us. It must have been an awful burden for a little three-year-old to carry. When he had finished drawing the body, he carefully drew Ralph, his mother Jody, Peter and himself. He said that Julia and Michael were left at home. He then drew some bottles rolling on the floor. 'What did your mummy do when Ralph stabbed that lady?' I asked. 'She turned her head away and ran out of the room.' Tyrone had all the events sorted out in his head. There was no confusion and no fantasy. His emotions were appropriate to the event he was remembering. I felt far more concern for Peter, who could well grow up to reach for a knife reflexively in any state of confused rage.

I begged endlessly for these children to receive child guidance. But as it takes much arranging and trudging through red tape, those children who most need child guidance are normally too peripatetic to ever stay in one place long enough to start the process. After this drawing session, Jody took the children home again. After a while they were back in care. She visited me and we talked about her feelings. The good sign was that she was on her own, with no violent men in her life. The last time I saw her, things were looking distinctly hopeful. She came back with another marvellous woman who had been at the Refuge. They brought their children, too, for Jody's kids were now out of care again, and they all looked well. Jody told me that she had met a really nice kind man who loved her and the children. He was a steady worker and she did look relaxed and happy. So far so good. Fortunately I am an optimist.

Drawing with children is an art form in itself. Talking to children is also something that adults have to be re-trained to do. Usually I take the time to get to know children before I ask them to trust me with their secrets, but sometimes I do not have much time.

In Jenny's case, I knew the mother was not going to stay long, so I had to work fast. Jenny was seven, and extremely articulate. The conversation started with me asking her about her father's violence. This is part of the transcript from my taped interview.

ERIN: I've been having a long natter with your Mum about life at home with Dad, and the fact that Dad hits her, doesn't be?'

JENNY: Yes.

ERIN: What do you do?

JENNY: I say 'Stop it'.

ERIN: Does he stop?

JENNY: He still goes on.

ERIN: Why does he hit her?

JENNY: I don't know. Only when he's drunk he hits her.

ERIN: Yes. What starts it?

JENNY: I don't know what starts it.

ERIN: Well, you do, because you're sitting there watching, aren't you?

JENNY: Yes.

ERIN: All right give me an example.

JENNY: He's sitting down on the couch, and my Mum's sitting down, and my Dad comes over and says 'Stand up', and my Mum gets up, and then my Dad gets hold of her arm – and that's what starts it. Because he's drunk.

ERIN: Yes. He's burnt her with a cigarette, hasn't he?

JENNY: Yes.

ERIN: Did you see that happen?

JENNY: I didn't see it happen.

ERIN: How did you know he'd done that? Is it on her hand where you can see it?

JENNY: Yes. It's on my Mum's hand. My Daddy done it.

ERIN: Did you see him do it?

JENNY: Yes.

ERIN: Where were you?

JENNY: I was in Jean's room.

ERIN: Who's Jean?

JENNY: She lives down there (in another room in the house).

ERIN: Oh, wait a minute, yes. You share a room with your Mum and Dad.

JENNY: Yes. And the other lady lives in another room.

ERIN: So you all sleep in the same room. When they start fighting, and you're in bed, what do you do?

JENNY: I just go back to sleep, because I can't hear them sometimes.

ERIN: You do hear them. You're pretending you don't, aren't you?

JENNY: Only sometimes. Sometimes I'm fast asleep, but when he starts shouting I wake up.

ERIN: What does he say when he shouts?

JENNY: He says 'Leave me alone'. My Mum, she knows that he'll do it again (batter her).

ERIN: Are you glad she's left him? Yes? Are you nodding your head or shaking it?

JENNY: Nodding it.

ERIN: You are glad. How do you feel about leaving him?

JENNY: It's all right.

ERIN: Really? Do you miss him at all? No? Because you know your Mum's not been well recently. She's having another baby, isn't she? And she's been in hospital. Now she's been talking to me a lot about your Dad, and she wants to try and sort it out with him – whether they can live together or not. What would you like to happen?

JENNY: I'd like to stay here.

ERIN: And not go back to him? Does he hit you?

JENNY: Sometimes.

ERIN: Hard?

JENNY: Not very hard.

ERIN: What does he hit you for?

JENNY: Once when I was sitting in bed when 'Crossroads' was on, Dad said 'Get into bed.' And I wasn't doing anything, because I was only sitting on the bed with my Mum, and then I got in and my Dad slapped me.

ERIN: On the other hand, he also gives you lots of toys and things, doesn't he? And if your Mum tells you off, he lets you off.

JENNY: Yes. He bought me a monkey, and that went missing.

ERIN: A real monkey?

JENNY: A pretending one. When you squeeze him his arms move.

ERIN: What happened? Why did he go missing?

JENNY: Because we were in this other hostel, where my friend lives, and we stayed there for a day, but then we had to come back to my Dad.

ERIN: Why? Because he found you?

JENNY: No. He never found us. In case something happened to him. And so we went back, and we left our clothes there (at the hostel), but when we came back in the morning there was no monkey, because this boy took it away from me.

ERIN: Do you think your Mum loves your Dad?

JENNY: I don't know.

ERIN: Honest? How many times have you left?

JENNY: Five.

ERIN: How old are you now?

JENNY: Seven. It was my birthday when we got over to Ireland, and then my Dad had to come.

ERIN: So you went to Ireland when it was your birthday? Which birthday was that?

JENNY: That was when we were over in Ireland. But my Mum had no money, so I didn't have my birthday, and I had it in care, because I didn't want to have my birthday, because my Mum didn't have any money.

ERIN: How badly have you seen your Mum hit?

JENNY: Twelve times.

ERIN: What was the worst you've ever seen?

JENNY: When he was punching my Mum.

ERIN: Yes, but where?

JENNY: In the face.

ERIN: Was there blood?

JENNY: No blood.

ERIN: Where did he hit her, then?

JENNY: On the hair.

ERIN: What stopped him?

JENNY: When we was living in this other hostel, my a was fighting my Mum and then I heard them shouting, and

then I came up and said ‘Stop it, Daddy’, and he stopped.

ERIN: Your Mum said she fights back, too.

JENNY: Yes, she does fight back, too.

ERIN: What does she do?

JENNY: She tries to calm him down, to stop doing it.

ERIN: She says she throws things.

ERIN: You sound like the grown-up. Do you think sometimes you are more grown-up? I wonder sometimes. I know you’re only seven, but you know alot about it, don’t you?

JENNY: Because I’m always awake. I never go to sleep at all.

ERIN: No? You lie there all night, just pretending, eh?

JENNY: I fall asleep sometimes after the film.

ERIN: What happens when they start fighting?

JENNY: I wake up and get out of bed.

ERIN: And what do you do?

JENNY: I say ‘Stop it, Daddy’, and my Dad stops. But sometimes he doesn’t stop and he says ‘Get out of my way’.

ERIN: Then what do you do?

JENNY: I get out of his way, because he might stop if I get out of his way.

ERIN: Do you ever get frightened he might kill her?

JENNY: Yes.

ERIN: Really? How long have you been frightened he might kiliher?

JENNY: Twelve days.

ERIN: Just recently then? It’s got worse has it?

JENNY: It’s worse.

ERIN: It’s always been bad. So you’ve always been afraid your Mum might die. What do you see happening to you?

JENNY: You mean in my own life?

ERIN: Yes.

JENNY: Nothing.

ERIN: What happens if she dies?

JENNY: My Dad will cry, maybe.

ERIN: What happens to you if she dies?

JENNY: I’ll cry.

ERIN: Where will you go?

JENNY: The two men up in the office, I’ll go and tell them.

ERIN: Yes.

JENNY: Then I'll phone the police.

ERIN: Yes.

JENNY: And then an ambulance will come, because I would have told them that my Mum had died.

ERIN: Yes.

JENNY: And then they'll come up, won't they?

ERIN: What will they do?

JENNY: They'll get her in the ambulance because she

She had another little girl, you know, and she had to

give her away.

ERIN: Did she? How old were you when she gave her away?

JENNY: I don't know. She just told me. We have to call her my cousin now because she gave her away. And she's a lot bigger.

After that interview, Jenny produced her drawing of family life. As you can see, it shows two beds and a very wide-awake Jenny. She knew her father had another girlfriend, so I asked a question one does not normally ask a seven-year-old child.

ERIN: How do you feel when they are making love to each other?

JENNY: All right.

ERIN: Don't you feel embarrassed? You're used to it, I suppose.

JENNY: I'm used to it.

To Jenny that is what normal life is about. She has already worked out a contingency plan for her mother's death, as the interview shows. No doubt she will go on to become tomorrow's violence-prone woman unless somewhere, somehow, someone gets her mother in a position where she is able to confront the fact that not only was she herself a battered child, but she was also raped by a bunch of youths when she was fourteen. The baby that came from that crisis in her life, whom Jenny describes as the little girl given away, was passed over to another branch of the family. We couldn't hold Jenny's mother, and she moved back to the husband. However, I know that sometimes all it takes to rescue a child is to give that child a glimpse of a possible alternative. That is why the Women's Aid playgroup staff put so much of themselves into the loving of the children.

This next interview is with five-year-old Curt, talking td me about his mother being beaten by a new boyfriend. We knew for a fact that she encouraged the children to watch her making love.

ERIN: When he hit your mother, what do you do?

CURT: I don't know.

ERIN: Do you cry?

CURT: I was in the bedroom when he done it.

ERIN: How many times does he do it?

CURT: Twelve. (Children often use twelve as the biggest number they can imagine.)

ERIN: What does your mum do? Does she scream?

CURT: No.

ERIN: What does she do?

CURT: She shouts.

ERIN: What does she shout? Go on, what does she shout, Curt?

CURT: What?

ERIN: What does she shout like? Show me.

CURT: A cissy.

ERIN: A cissy?

CURT: Yes.

ERIN: How does a cissy shout? Go on, tell me.

CURT: Like a girl.

ERIN: And what do girls shout?

CURT: Loud.

ERIN: Loud! What words do they say?

CURT: Languages.

ERIN: What languages?

CURT: Don't want to tell you.

ERIN: Oh yes, you do. I've heard your languages before. Go on.

CURT: No.

ERIN: Just once.

CURT: No.

ERIN: You've got your funny secret squirrel face on.

CURT: No, I haven't.

ERIN: Yes you have. I know why you're smiling, too. (meaning his mother and her boyfriend.)

CURT: Why?

ERIN: Why your Daddy and Mummy used to smile at each other – same reason.

CURT: No.

ERIN: Yes.

CURT: No.

ERIN: Do you watch now? (Watch his mother and her boyfriend making love.)

CURT: No.

ERIN: You used to, didn't you?

CURT: No.

ERIN: Oh, oh, oh, that is a lie. Isn't it?

CURT: I do really.

ERIN: You do?

CURT: Yes.

ERIN: You still watch?

CURT: Yes.

ERIN: How do you watch now?

CURT: What?

ERIN: How do you watch now?

CURT: I don't know.

ERIN: Yes you do. Do you creep out of bed and listen? How can you see?

CURT: Because the light's on.

ERIN: Oh, I see. Yes, that's how you see. Well you've worked very hard for today

Curt and his mother were with us for quite a while until, again, the borough saw her problem as a housing problem and gave her a flat. We lost them in spite of endless arguing with the Social Services over the fact that she was not ready to go. It is frightening to see how Curt already reckons it's cissy to cry if you are being battered. The 'secret squirrel' face refers to a certain look on his face which shows a mixture of mirth and sexual perversity. Seeing that expression was like looking at a deviant old man, which is what Curt will probably become.

His four-year-old brother had this to say:

ERIN: Do you want to tell me your secret?

BOBBY: Yes.

ERIN: Why do you watch?

BOBBY: Just feel like it.

ERIN: You just feel like it. How do you feel when you're watching?

BOBBY: It makes me very happy.

Here are two small boys of four and five already taking an active part in violence and sexual abuse. They were violent to each other and to other children, and their perceptions of relationships were totally distorted.

This is Eddie talking to me about his mother. He was wild, and had an obsession with blood. The sight of it excited and stimulated him.

ERIN: What does he hit her with? ('He' here is Eddie's father.)

EDDIE: Er.

ERIN: His fists?

EDDIE: No. Stick.

ERIN: Really?

EDDIE: Mmm.

ERIN: Does she have blood on her face sometimes?

EDDIE: No, she had blood running down her nose.

ERIN: Did she? What did you do?

EDDIE: Nothing.

ERIN: Did you cry?

EDDIE: Yes.

ERIN: How often does that happen?

EDDIE: Er. It kept coming down all the time.

ERIN: What, the blood?

EDDIE: Yes.

ERIN: Do you often see blood?

EDDIE: Yes.

ERIN: Do you like blood?

EDDIE: Yes.

ERIN: Why?

EDDIE: I don't.

ERIN: Eh?

ERIN: I can see you smiling and laughing. Yes?

EDDIE: No. I don't.

ERIN: When you go to playschool you can draw pictures of it.

Even when Eddie decides it is getting unsafe to go on talking about it, he is wriggling on his chair, his face alive with glee. One has to remember that he has just described his mother's face after a beating.

This next little boy, specially asked to talk with me. When he came in he got right down to business.

ERIN: Right. What is it you want to talk about? Why are you here?

FRANK: Because Dad fights.

ERIN: Yes. With who?

FRANK: Mum.

ERIN: Yes.

FRANK: And she bites things. And he won't stop. And Mum wants him to go, and he won't go.

ERIN: Do you love him?

FRANK: Yes.

ERIN: Really?

FRANK: Yes.

ERIN: What's nice about him?

FRANK: Good.

ERIN: He's good to you, is he?

FRANK: Yes.

ERI N: What happened to you? What happened to your eye?

FRANK: Blind.

ERIN: Why?

FRANK: Because Dad picked me up and shook me, and this eye went blind.

ERIN: How do you know that?

FRANK: I'm right.

ERIN: How do you know?

FRANK: Because Dad done it, really.

ERIN: How do you know?

FRANK: I know when

ERIN: Who told you?

FRANK: Dad.

ERIN: Did he?

FRANK: Yes.

ERIN: Why did he tell you?

FRANK: Because I wanted him to.

ERIN: Are you upset?

FRANK: No.

ERIN: Why?

FRANK: Because I'm all right.

ERIN: But don't you mind that he made you blind?

FRANK: Mmm.

ERIN: He didn't mean to do it, did he?

FRANK: No.1 only wanted to be blind.

ERIN: Did you?

FRANK: Yes.

ERIN: Why?

FRANK: Because I like it.

ERIN: What does it feel like?

FRANK: Good. It's lovely.

ERIN: Explain it to me. I'm not blind, so I don't know what it feels like. What does it feel like?

FRANK: It feels like it's nice.

ERIN: What's better about being blind than being not blind?

FRANK: Then you can cry over everything then – when I'm not blind.

ERIN: But you can't when your blind, though. Isn't that true?

FRANK: Mmm.

ERIN: So what's good about being blind?

FRANK: About being blind is that when you can't see – and I can see a little bit.

ERIN: How much can you see? For instance can you see the tape-recorder?

FRANK: Yes. This eye. (Frank had totally lost sight in one eve, and only partial sight remains in the other.)

ERIN: Yes. Perfectly can you?

FRANK: Yes.

ERIN: Not that well. So you can see most things, can't you?

FRANK: Yes. That's with that eye.

ERIN: Yes.

FRAN K: That eye

ERIN: How long are you going to stay here, Frank?

FRANK: About . . Mum said about Monday, Tuesday, Wednesday, Thursday, Friday.

Later on, when the tape-recorder ran out, he suddenly let go of a secret grief. 'I won't be able to drive cars,' he said. He felt so much love for his father, who really did love his son. The blinding was an act the father would regret all his life, so the little boy took it upon himself to remove as much guilt from his father as he could. 'I like it, really.' In the quiet of the office he did not have to pretend. He could allow himself to be a hurt, bewildered, blind child. Fortunately for this boy, he is at a very good special school where people truly care for him. Also, both parents, although they have a destructive addictive need for each other, separately are intelligent, and genuinely do love him. With some pluses in his life, he may just transcend their violence. I hope so.

On the 13 November 1980, I wrote an article for New Society, with Michael Dunne from the Refuge, on the subject of incest. I was amazed by the total silence that greeted it. I have listened over ten years to families in the Refuge pouring out their stories. I have seen the damage done to the children exposed to their parents sexual demands. I have watched adults kissing and caressing their children in a totally sexual manner, and have then realised yet again that the parents' reality shapes the reality of their children. If your father used to kiss you lasciviously on the mouth, then, unless some-where along the line someone points out the inappropriateness of this to you, you will probably do the same to your children. I remember my first moment of shock when I saw one of our mothers lean over her nine-year-old son, who was sprawling on a sofa, and kiss him passionately on his mouth. 'Belinda', I said 'that's your son, not your lover.' She looked at me m surprise and left the room.

Father/daughter incest is a social problem that is now recognised, if not understood. Mother/son incest is still a strictly taboo subject. In fact I continually read books that state quite categorically that mother/son incest is so rare that it is virtually nonexistent. Those of us who see mother-damaged men all round us, and have suffered at their hands, would do well to raise our voices and object. Certainly it is rare for a woman to actually have sexual intercourse with her son. This, I believe, is because women do not want to risk the social stigma of getting caught in what is still a totally unacceptable act. Men seem to have an urgent sexual need to penetrate in order to achieve maximum sexual pleasure. At some point they lose control, and then they may be caught, and the matter is made public. Women get a more diffuse sexual pleasure from just touching and stroking. So many of their incestuous acts with their sons are usually very subtle and very difficult for the son to deal with or describe. A girl can say, 'This is what my father did to me,' and feel outraged at the event. A boy, however) has to say to me, 'This is what I think my mother did to me.'

Furthermore, mothers tend to disguise sexual acts, if they do want to penetrate their children through their role as loving nurses, giving rectal suppositories, rectal thermometers, and enemas.

Naturally, in a healthy family, the parents will kiss, cuddle, touch, and, when necessary, nurse their children. The difference, however, between the normal affection of a healthy family and the unsaid sexual acts of incestuous family is not the outward act itself but the charge behind the act which the parent feels. A kiss may be fine in one family, but in another family, when the parents act with a heavy sexual charge, and the child instinctively picks up on that charge, then the same kiss becomes an incestuous assault. One boy described how his mother had his brothers hold him down when he was as old as twelve, to push an enema tube into his rectum. He was constantly in hospital for constipation. The hospital quite unwittingly encouraged the mother to commit this gross act of indecency upon her child.

The whole subject of incest is so huge that it will be the subject of our next book, but suffice it to say that incest is endemic in our Western society. It has always been said that incest is the last taboo which, once removed, heralds the destruction of a civilisation. The Criminal Law Revision Committee suggested in its October of 1980 Working Paper on Sexual Offences that a father should no longer be prosecuted if he has sexual intercourse with his daughter, provided she is over twenty-one. If society follows this pattern of moral decline, the future for children in this country looks even bleaker than the present.

The major problem is that many of the people who organise this country and make all the major decisions, both morally and financially, do so not out of an altruistic love of mankind, but out of a deep greedy need of self-service. They got where they are by a ruthless driving ambition which is the by-product of a violent personality. Happy, contented human beings seldom seek high office. They prefer the warmth and love of good relationships to long hours spent in meetings or in offices. The people who run our society are the last people to listen to any attempts to organise changes, to improve and to protect the lives of children. Such prospects threaten their lives, their personal power over their own families, and above all, their control over the defenceless and frightened children.

William Evans' rebellion – 1936

Robert St. Estephe · 17 July 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.
[image]

> **"America is suffering now for lack of the red blood of those who rebel": William Evans' Rebellion – 1936**

[image]

FULL TEXT (Article 1 of 3): Stubbornly insisting he never should have been arrested for assertedly stealing his own child, William H. W. Evans, Ojai actor-writer, yesterday completed the twelfth day of a hunger strike launched in the County Jail as a protest against his incarceration.

Evans was arrested Thanksgiving Day on complaint of his divorced wife, Mrs. Elizabeth Evans, who charged him with taking the 6-year-old daughter of the couple, Deirdre, from Mrs. Evans' Brentwood home.

Nothing except water has passed Evan's lips since his arrest.

~ Refuses to eat ~

"I'm not going to eat, either, until they free me," he declared belligerently from his cell in the County Jail. "Mine – is a 'poor man's' stand against the deep corruption that exists in the administration of justice in California.

"I represent the dwindling tribe of rugged American individuals who are willing to fight for their convictions, fight as their forefathers would have done. America is suffering now for lack of the red blood of those who rebel."

While Evans stated emphatically that he will remain adamant in his hunger strike, Chief Jailer Clem Peoples was plotting otherwise yesterday.

~ Feeding threatened ~

"The Sheriff is charged with the keeping of the body of a prisoner," Peoples said. "He is bound by law to keep life in the body of a prisoner and deliver him in a healthy condition for court trial.

"If Evans does not eat soon, we will have to resort to forcible feeding."

Evans already has been in court once, last week when he was held to answer on the child-stealing charges after preliminary hearing before Municipal Judge Chambers.

["Jailed Man in Hunger Strike – Actor-Writer Passes Twelfth Eatless Day in Protest at Arrest," Los Angeles Times (Ca.), Dec. 9, 1936, part I, p. 2; NOTE: The left-hand photo, from this article, was nationally syndicated (AP); Right-hand photo: Oakland Tribune (CA.), Dec. 13, 1936, p. 10-A]

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FULL TEXT (Article 2 of 3): Los Angeles, Dec. 10 – The chief jailer said it might be crackers, but William H. W. Evans, British actor-writer, said it was his "clear conscience" that enabled him to continue his 14-day hunger strike today while looking well fed.

Evans began refusing county jail fare two weeks ago in protest against his arrest on charges of stealing his daughter, Dierdre, 6, from his divorced wife, Elizabeth.

Chief Jailer Clem Peoples said:

“He looks better fed than I do. I wonder if he’s nibbling crackers, or something, at night?”

“I haven’t had anything but water,” replied Evans. “I’m in good physical condition because my conscience is clear.”

[“’No’ to Food – ‘Clear Conscience’ and not Crackers Keeps Him Looking Well Fed,” Syndicated (AP), The Ogden Standard Examiner (Ut.), Dec. 10, 1936, p. 6-A]

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FULL TEXT (Article 3 of 3): Charges of child stealing against William H. W. Evans, 29, British oil salesman [this description of his profession seems to be erroneous], were dismissed yesterday by Superior Judge Valentine when the defendant produced a written agreement between himself and Mrs. Elizabeth Evans, his divorced wife, sharing custody of their 6-year-old daughter Deidre.

~ Represents self ~

Evans, arrested and returned here from Canada after he assertedly took the child last fall, represented himself in the court action.

Judge Valentine gave as his opinion that Superior Judge Heney, who granted the couple a divorce, failed to take the written agreement into account when he gave sole custody of the child to the mother.

~ Terms disclosed ~

Under terms of the agreement Mrs. Evans was to have custody of her daughter for ten months of each year, with Evans caring for the girl the remaining two months.

[“Child Theft Case Dropped – Judge Dismisses Suit When British Oil Man Shows Custody Pact,” Los Angeles Times (L.A.), Feb. 3, 1937, part II, p. 15]

The Voice of Europe: economic freedom

Lucian Vâlsan · 18 July 2013 · Archived copy · Original

[box icon=""]

On July 19, Lucian Vâlsan, James Huff and whoever shall call in will be talking about the issue of the slow process of stamping out economic freedom in the name of feminism that is taking place right now in the European Union and is bound to affect 28 nations of Europe.

Last show, we covered in the news the "debate" that took place on July 9 in the joint meeting of the Committee on Legal Affairs and the Committee on Women's Rights and Gender Equality in the European Parliament. Basically, an overwhelming majority of the Eurocrats agree that by 2017, no private company in the EU should be able to employ whomever it wants, but whomever the EU wants. This Soviet Union-style measure is rooted into a proposal of the European Union.

We'll talk extensively about the proposal and what individual MRAs from Europe could and should start doing in order to stop this madness before it ruins the EU's economy and moves the institutionalized misandry of the EU to a whole new level.

The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news. Tell us about the general state of economic freedom in your country that the EU is seeking to stamp out, and, if possible, come with ideas to move things on this issue.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America).

SHOW PAGE

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EU stamps out economic freedom for feminism

Lucian Vâlsan · 18 July 2013 · Archived copy · Original

On the last edition of The Voice of Europe radio program, we extensively covered the "debate" that took place in the joint meeting of the Committee on Legal Affairs and the Committee on Women's Rights and Gender Equality in the European Parliament[1].

As one can hear in the news report, or see in the full video of the debate[2], only one individual in the chamber (the only man in there besides the chair) actually said that it is not the job of the politicians to decide who sits or who should sit on a boardroom of a private company. All the others engaged in a pat-each-other on the back competition, which is, in fact, the preferred activity in the EU. It even has a name: "the community method" – in which basically the consensus is forced upon individuals.

The proposal of the European Commission (drafted by our old friend Viviane Reding[3]) basically states that the EU should have the right to sanction private companies if they don't have at least 40% women in their boardrooms. At first, it was only about companies listed in the stock market but, as one can see in the "debate" – it's about literally any company, including Small and Medium Enterprises (SMEs). In other words, if you are a man and have a small company with two other men, you ***must*** employ at least one woman and put her in the boardroom, otherwise, the EU may eventually shut you down. That is, of course, provided that the recession generated by the economic prison of the Euro won't shut you down or that she won't file ludicrous sexual harassment charges and make you pay her enough money to lead your small company to bankruptcy.

In Eastern Europe, in late 1940s, the same thing was introduced by the Soviet Union (only it was about "the proletariat" and not women) and soon after the complete nationalization of the economy happened.

Moreover, the initial proposal of the European Commission contained a provision according to which companies that had less than 10% of the underrepresented sex should be exempted from this measure[4], therefore admitting that forcing construction companies to hire more women or nursery homes to hire more men is just not going to work.

However, the aforementioned joint meeting established that this provision should be eliminated through Amendment 8 [5] because heaven forbid someone might be able to avoid being screwed by the Eurocracy. Their justification for this is this:

> Exempting branches just because they are dominated by one gender would consolidate such one-sided gender domination
>
> All companies must comply with the obligation of enhancing gender-balance and therefore, no exemption should be foreseen. Particularly, the Directive offers to all companies flexibility in adopting adequate procedures, fitting the needs of their sector. Finally, non-executive directors usually perform supervisory tasks and give input on general management tasks which are not directly linked to sectoral issues.

See how this goes? Forcing companies to conduct their business according to the feminist principles of equality of outcome is not Soviet-style authoritarianism – but it's "offering flexibility" to the businesses. Up is down. Freedom is slavery. Ignorance is knowledge.

In the documentary Hjernevask (Brainwash), the former Norwegian Commissioner of Equality of Opportunity, Kristin Mile, tasked to try this kind of social engineering in Norway explains clearly that whatever the State tried (including coercion, like the EU wants to try now) only lasted for one or two years, and after that, the businesses either closed down, moved into another country, or just simply started to break the law and allow the natural tendencies of individuals to manifest themselves[6]. The Norwegian "egalitarian" State tried for decades to force more men to enter into nursery and more women to enter into engineering and construction. It didn't work. And it

will never work. Men and women are inherently different and will inherently want to work in different fields, regardless of what the gender ideologues or the bureaucrats from Brussels or Oslo believe.

Basically, the final form which will reach to a vote in the European Parliament this fall openly states that women must be preferred over men, even if the objective reality suggests otherwise.

Also, to say that *non-executive directors usually perform supervisory tasks and give input on general management tasks which are not directly linked to sectoral issues* is simply incorrect. The chief of a construction site, for instance, is a non-executive director. How can someone correctly manage a construction site if that person never actually worked in the field? Well, according to the European Union, it doesn't matter.

The original proposal of the Commission tried to have a little common sense embedded in it, albeit only marginally – but the joint meeting eliminated all that. For instance, the original proposal stated that:

> In order to attain the objective laid down in paragraph 1 [that is to have 40% women on boards – author's note], Member States shall ensure that, in the selection of non-executive directors, priority shall be given to the candidate of the under-represented sex if that candidate is equally qualified as a candidate of the other sex in terms of suitability, competence and professional performance, ***unless an objective assessment taking account of all criteria specific to the individual candidates tilts the balance in favour of the candidate of the other sex.***

However, the part in ***italic*** was removed[8] claiming that it's redundant. Well, it might be redundant in the La-La Land in which the MEPs seem to live. But in the real world, if you have to choose between a pregnant woman and a single man, one will choose the latter. And this is for the simple reason that the labor laws in Europe entitle the woman to an up to three years of maternity leave – during which the company must still pay taxes for her, save her job, and the company is also obligated by the law to receive her back after three years, upgrade her salary to the level from that time (but not downgrade it – in case things go wrong during her three year vacation!) and grant her the benefits as if she worked in the past three years (that is paid vacation days) – in other words, another two to three months of vacation paid directly by the company.

For an SME, these kinds of provisions are impossible to meet.

Another provision of the European Commission's proposal, in the Article 4, paragraph 2, states that[9]:

> The number of non-executive director positions necessary to meet the objective laid down in paragraph 1 shall be the number closest to the proportion of 40 per cent, but not exceeding 49 per cent.

By this standard, if the board of an SME has two men and one woman, then the "objective" and the "progress" is attained. However, after this joint meeting, the provision became[10]:

> "The number of non-executive director positions necessary to meet the objective laid down in paragraph 1 shall be ***at least 40 per cent***.

Therefore, by this standard, an SME must fire one of the men and hire a woman otherwise the EU will come and shut the SME down in 2017. Is anyone still in doubt as to whether the EU is up to ruin economies through promoting female superiority?

This measure, if approved by the European Parliament in the next plenary, will hurt the remaining struggling SMEs, take the level of institutionalized misandry to a whole new level and will eventually backfire against competent women as well – for the simple reason that the competence of every single female manager will be put into question when negotiating (both internally and externally), given the likelihood enshrined in the law that they might not have ended up there by virtue of their merit, but by virtue of their sex.

The European Union is already de-industrialized and recession is hitting more and more countries. This measure will just make more companies move their business outside the EU (Ukraine and Serbia are increasingly attractive in this regard) or shut down their operations completely. And, more importantly, the national governments won't be able to do anything to prevent this because if this becomes a directive, the national government is coerced to adopt it in the national law.

This Friday, on the Voice of Europe, we will discuss this measure thoroughly and come up with ideas as to what individual MRAs can do in order to stop this. One might want to check the list of feminist MEPs and prepare to start writing letters.

This is not a joke! The economic freedom of men and women living in the European Union is in serious danger!

[1] http://www.blogtalkradio.com/avoiceformen/2013/07/12/the-voice-of-europe-prostitution – The news report starts from 30:50

[2] http://www.europarl.europa.eu/ep-live/en/committees/video?event=20130709-1115-COMMITTEE-JURI-FEMM – Full video of the joint meeting

[3] http://www.avoiceformen.com/feminism/feminist-lies-feminism/eus-feminist-crusader-never-stops/

[4] http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=COM:2012:0614:FIN:en:PDF Full text : European Commission's proposal for a Directive of the European Parliament and of the Council on improving the gender balance among non-executive directors of companies listed on stock exchanges and related measures – p. 25, paragraph 6

[5] http://www.europarl.europa.eu/meetdocs/2009_2014/documents/cj02/dt/938/938160/938160en.pdf – Committee on Legal Affairs and the Committee on Women's Rights and Gender Equality in the European Parliament – Working Document – p. 6

[6] http://www.youtube.com/watch?v=NiSWqwWbFEg – Hjernevask – Likestillingsparadokset (Brainwash – The Gender Equality Paradox) – Full episode. Kristin Mile's explanations start at 4:20 (in Norwegian)

[7] *op. cit.* Proposal – p. 24, Article 4, paragraph 3

[8] *op. cit.* Working Document – p.6, amendment 7

[9] *op. cit.* Proposal – p. 24, Article 4, paragraph 2

[10] *op. cit.* Working Document – p.5, amendment 5

Feminists define rape to exclude male victims

Hannah Wallen · 18 July 2013 · Archived copy · Original

Note: This article is also available in Spanish.

In 2012, two different communities had similar responses to criminal acts by students in their local schools.

In the first case two intoxicated youths exploited the incapacitated condition of their victim, and they and other students took photos which were shared with still other students following the rape. This crime, and the lack of response to it, were picked up by the internet community and thrust into the international spotlight where both issues received extensive press coverage and were the subjects of extensive public speculation. There was widespread outrage over the crime itself, the students' attitude toward the actions of the perpetrators and toward the victim, and the massive failure by adults in that community, some of whom are now being investigated due to evidence that they assisted in sweeping the crime under the rug. The attention resulted in an investigation into the crime, multiple criminal charges including rape, a trial which also received extensive news coverage, conviction and sentencing of the two youths, and further investigation into the actions of parents and other adult mentors in conjunction with the crime.

In the second case three completely sober youths physically restrained their victim with brute force and duct tape, and committed anal rape using a foreign object. This crime and response was picked up by almost nobody. The earliest story I could find referred to the crime as nothing more than a hazing incident. Later stories didn't do any better until recently, and even those haven't carried the level of outrage seen in reporting on the other case. The community response following the reporting of this crime and the resulting arrests was even more dramatically pro-perpetrator than the other, with students wearing t-shirts with the perpetrators' initials to school, harassing and threatening the victim, and threatening to leave the school if the victim's father wasn't fired from his position there. The difference in legal response is equally and appallingly stark; unlike the main perpetrators in the first case, the perpetrators in this case were allowed to get by with pleading guilty to mere misdemeanor charges.

What difference could there possibly have been between the two cases to cause such a disparity in response to these crimes? Is it less violent, less brutal, less of a violation of one's person to be wrestled into submission, bound, and anally raped than it is to be raped while unconscious?

Of course not.

Is there something terribly unusual about the community where the second case occurred?

Nope – in fact, a recent article about "sodomy hazing" includes the statement that it is surprisingly common, and commonly is not treated with enough seriousness by adult mentors involved with perpetrators and victims.

Is it because the crime isn't being reported?

Nope – that same article also reported that more than 40 similar incidents had been reported in just the last year, and that a 2009 study in the Journal of Youth and Adolescence found significant reporting of similar crimes within the studied demographic.

The gender of that demographic – high school males – seems to be the factor that makes the difference in social and legal response. It's politically incorrect to be seen as not sensitive enough to the experiences of female victims of male rapists. Insensitivity to male rape victims is a social norm.

Much of the response to male victims can be attributed to common misconceptions and myths about them, with consent considered a given, the presumption that when it's not, all he has to do is resist, the treatment of his body's reaction as indicative of his intent, and ignorance of the danger a rapist does or does not present to a male victim.

This contributes to under-reporting by male victims by making it hard for them to think of themselves as victims, much less advocate for themselves, by shaming them into silence, and by shaping the professional response when

victims do come forward.

From the Invisible Boy Report, Prepared by: Frederick Mathews, Ph.D., C. Psych

> One problem with trying to understand the true prevalence rate of male victimization is how the present picture has been affected by factors pertaining to professional practice. Here we have to look at the low substantiation rates of all forms of maltreatment, especially in younger children. Substantiation rates are always higher for adolescent populations, typically because teens are easier to interview and are better able to articulate to investigators what happened to them.
>
> This is even more of an issue for male victims. When boys are victimized, they tend to be seen as less in need of care and support (Watkins and Bentovim, 1992). They are also blamed more for their abuse (Burgess, 1985; Broussard and Wagner, 1988; Whatley and Riggio, 1993) and their offenders are held less accountable (Burgess, 1985). In one of the most troubling studies, Pierce and Pierce (1985) found that male victims, despite being subjected to more invasive types of abuse and more types of sexual acts than female victims, were 5 times less likely to be removed from their homes.

Another reason for the double standard male victims face is the expectation of male stoicism; when faced with an adverse condition men are presumed better equipped to withstand adversity than women. From childhood, they're taught that when faced with adversity, in order to be "real men," they should disregard their own suffering and continue offering their contributions to society as if undamaged. This can be seen in everyday attitudes, and as the Invisible Boy Report points out in the section on Media Images of Violence toward Boys and Young men,

> Looking past the more conventional forms of research and other types of information about violence and abuse, it is easy to find media images supporting male victimization. Women have long argued for greater accountability on the part of the media to refrain from using harmful, sexist and objectifying images of females in advertising and entertainment. Males are also now beginning to raise their own concerns. Violence toward males is so normalized in our society that it has become invisible to the average person.

"Tough it out," says society.

"Take it like a man. Shake it off… walk it off… grin and bear it… suck it up and drive on… *man up*."

Male victims who report sexual assault often face dismissal and ridicule by people who refuse to believe that a man can be overpowered by a woman, who consider admission of having been victimized an unbecoming show of weakness, who question or attack his sexuality in response to his complaint, or who assume that a man's presumed toughness makes the violation he suffered less than a woman would suffer from the same type of attack.

That's the main difference in the wider response to the two incidents described in the beginning of this post.

The first one occurred in 2012 in Steubenville, Ohio. Probably most people reading recognized the story without me naming it, because of the coverage it received and the firestorm it set off.

For everyone who doesn't recognize the second story, it took place in the very small community of Norwood, Colorado, also in 2012, and received only partial coverage by local sources at the time. Notice that the community's response was to *defend the perpetrators by citing a perceived tolerance for hazing*. The parents weren't angry about the environment to which their children were being subjected. **They came forward to argue that being protected from it was a form of special treatment**.

The Bloomberg News article which recently revived the story didn't contain the word "rape" in the headline, though it appears several times throughout the article. It seems the media is reluctant to label the specific incident rape, even while acknowledging that's what forced penetration of the anus against the victim's will is.

What was the reaction to any media failure to show sufficient condemnation toward the Steubenville perpetrators?

Feminist websites had a collective ire-gasm, which I've previously contrasted with the response I saw to charges brought against Kaitlyn Hunt for her sexual relationship with a 14 year old… which they would call rape if Kaitlyn were a man. That brings up the next double standard; the response when the perpetrator is female.

In female perpetrator, male victim circumstances, the attitude toward the victim is exacerbated by social attitudes toward the roles of the sexes in the context of a sexual encounter, in which males are presumed interested, and females are presumed reluctant. It's expected that a woman's consent will be sought, while a man's right to consent or deny is ignored. Men are seekers of consent, and women are gatekeepers. The gatekeeper-to-consent concept is so ingrained that it is often not a conscious thought. As a result, the social response to male rape victims is hampered by the idea that it's abnormal for a heterosexual man to not automatically consent to any sexual contact from a woman. While society treats "no" as the default answer for women, until a "yes" is earned and offered, the default answer for men is treated as "yes," leading to a tendency to disbelieve men who report being victimized. This mentality is imposed upon the view of male victims often regardless of their age.

From Female Perpetrators and Male Victims of Sexual Assault: Why They are so Invisible, By Loree Cook-Daniels,

> Long before someone becomes an adult protective services worker, law enforcement officer, or judge, he or she has had years of exposure to a whole range of stereotypes about men and women. The stereotypes that even trained abuse professionals bring to their work on sexual assault cases include:
>
> Violence is a male problem.
> Women are only violent in self-defense.
> Men always want sex; they can't be raped.
> Women are hurt more by sexual assault than men are.
>
> The effects of these stereotypes can be seen in a wide variety of statistics and research. First, women are far less likely to be arrested and prosecuted for sexual abuse. "When probable cause exists to charge a juvenile with a sex offense, the offender is 46.5 times more likely to be arrested and charged with a crime if he is male than if she is female," reports Thomas B. James, J.D., in his 2003 book, Domestic Violence: The 12 Things You Aren't Supposed to Know. A 1994 article by Lisa Lipshires, "Female Perpetration of Child Sexual Abuse: An Overview of the Problem," relates many stories of district attorneys and judges dismissing cases against women because "women don't do things like this" or "public sentiment would not allow for such charges to be brought…." Lipshires also reports that a psychologist who trains district attorneys about sexual abuse has found that often, "there will be a female attorney on staff who is trying to prosecute a female perpetrator [of a male victim], and the male attorneys will say, 'Look, we're not going to waste the taxpayers' dollars on this. This is every man's fantasy.'"

Feminist advocates have exploited those social tendencies in order to maintain both their monopoly on perceived victim status, and the illusion that women are less domineering and violent than men. All of feminism's vitriolic condemnation of sex offenders vanishes when the perpetrator is female, to be replaced with arguments they'd call rape apology, victim blaming, marginalizing, minimalizing, and misogyny if they were offered in discussion of male victimization of women. They try to refocus discussion to the "women have it worse" dialogue by downplaying the suffering of male victims in comparison to that of female victims. They deny statistics, falsely claiming that the incidence of female perpetrated rape of male victims is lower than it actually is. Many will go so far as to argue that men can't be raped.

The successful effort by Mary Koss to define male victims of female rapists out of legal existence is a prime example of that argument; in order to forward it, she has to assert that an experience (forced heterosexual sex) which is clearly understood to be rape when a man does it to a woman isn't the same crime when the sexes of the victim and perpetrator are reversed. The Koss effect isn't limited to feminist-led research. The U.S. justice department's updated definition of rape, like the CDC's definition, requires that victim be penetrated, and therefore

excludes a sexually intimate attack on a male victim's genitals. This means Justice department statistics on rape will include same sex perpetrators, but not many female rapists of male victims.

A 2008/2009 Bureau of Justice Statistics study on Sexual Victimization in Juvenile Facilities Reported by Youth found that although female staff accounted for a slight minority among adult staffers in the surveyed facilities, 95% of those reporting sexual misconduct by staff said they'd been victimized by female staff. The study also found that males were disproportionately targeted by staff; 10.8% of males were victimized, versus 4.7% of females.

The study and the setting of perpetration don't lend themselves to concrete conclusions about the general population, but they do contradict the belief that perpetration is mostly male, and targets mostly females. In this setting, based on the percentages of the population given by the bureau, despite being in the minority in both staff and inmate populations, females made up approximately 85% of all perpetrators. Males made up approximately 95% of all victims. Given the way feminists argue in favor of creating exclusionary "safe spaces" for women due to stated concerns over male aggression, could it not be reasonably argued that there should be no female staffers permitted in juvenile facilities, in order to reduce sexual victimization of inmates? Yet, were anyone to put forth the idea, is there any doubt that cries of misogyny and discrimination would drown out any discussion on the suggestion?

One stake feminists have in maintaining the male perpetrator/female victim image of rape is that a more balanced and honest view of the crime wouldn't provide them with the same fodder for fundraising efforts. Women as a group are seen as more vulnerable than men. The general public is more sympathetic to women, and perceived threats to women can be more readily exploited as a tool of manipulation. Feminists need to maintain the public perception that women are innocent victims and men are violent and domineering in order to maximize the marketability of protecting women from men, or they risk losing their government, corporate, and public funding meal ticket.

Another stake is that such a view would knock down the vulnerable woman/dangerous man concept upon which feminist advocacy on intimate partner and sexual violence is based. Feminist advocates exploit that concept as much for political power as for money, and they don't want the laws and policies they've used it to advocate for turned around and applied to female perpetrators.

Outside the U.S., feminist advocates have fought to keep some nations' governments from recognizing the crime of rape when perpetrated against men by women. This effort has been successful in India. In the U.K., female perpetration of genital on genital rape against a man would not be called rape, but "sexual assault," for which the sentence span is shorter.

Inside the U.S., advocacy groups and government authorities have denied male victims equal treatment.

Male victims of rape can even be forced to pay child support to their rapists, even when the victim is underage and the perpetrator is not. (ageofconsent.com)

Laws governing authority response to rape allegations compromise the due process rights of the accused. (Stop Abusive and Violent Environments)

> Over the last 40 years, rape laws have undergone a fundamental transformation. In some ways, these changes have removed barriers to rape victims receiving a fair trial and have helped bring many rapists to justice. But in other ways the reforms have gone too far, upending traditional tenets of criminal procedure and removing due process protections for the accused.
>
> The overall effect has been to shift the burden of proof to the defendant, likely resulting in more wrongful convictions. In Washington state, for example, juries receive the following instruction: "The burden is on the defendant to prove by a preponderance of the evidence that the sexual intercourse was consensual."
>
> As a result, false allegations have increased, thus diluting the availability of services and protections for

> victims, and diminishing the credibility of future victims' claims.

Government policy forced upon post-secondary learning institutions receiving federal funding have trampled due process beyond recognition. (WND Education)

It's no wonder feminists have fought so hard to keep rape laws and sexual misconduct policy from treating male and female perpetration equally. These laws and policies have created an environment wherein women can and do abuse the power of the vulnerable woman/dangerous man concept by using false accusations as weapons in minor disputes and in custody battles, tools of revenge, or an alibi for cheating, or even just for attention. Equal treatment would subject women to the same legal environment now faced by men.

That admission, repeatedly articulated in more politically correct terms by feminists fighting to prevent recognition of male victims of female perpetrators, amounts to an admission of awareness.

Feminists call it rape apology when it's directed at female victims of male perpetrators, whether it's denial that the victim was violated, or denial that the perpetrator did anything wrong, yet when the victim is male, and especially when the perpetrator is female, it's feminists who take the lead in that denial.

Feminists call a community-wide attitude of rape apology "rape culture" when the victim is female, yet by their own definition, they're most guilty of *promoting* a rape culture that tolerates victimization of boys and men, especially when the perpetrator is female.

After decades of research and theory building, feminist rape apologists know full well the damage they are doing to boys and men. They're aware that their denial is preventing male victims from seeing the same progress in legal response and victim's assistance that has been won for women. They know they are promoting lenience for female rapists.

Feminists came out of every nook and cranny of the world wide web to support – even *celebrate* as a martyr – Steubenville's female victim. They've deliberately thrown men and boys like the Norwood rape victim under the bus, and it's obvious they intend to continue to do so.

If male victims of sexual violence are ever going to see justice and recovery, it's going to have to come from a better group of advocates.

Zimmerman case: Don't be that bigot

August Løvenskiolds · 18 July 2013 · Archived copy · Original

Things have been hopping around AVfM, with both Postergate and Kellettgate hitting hotter and heavier than a gold-digger on a rich guy, so we've neglected to comment on the other big news of the month, the acquittal of George Zimmerman in his trial over the death of Trayvon Martin.

Although there are racial dimensions to men's human rights issues – all races of men suffer from injustices generated by our gynocentric culture – the racial issues of the Zimmerman trial were muddled by the truth that Zimmerman identified as Hispanic, so the dialogue of "white-on-black" crime rang a bit off for me. Other sites in the man-o-sphere (most notably, GLPiggy.net) covered the Zimmerman case almost obsessively, but I'd like to add a few points to the discussion as well.

I've been stalked before (in my case, by an ex-girlfriend) so I understand how upsetting that can be. I've also had to defend myself from physical assault, and although my attacker survived, I also understand the impulse to use deadly force to defend oneself.

But setting aside those concerns (which have been covered ad nauseam elsewhere), there are gender-based issues in the Zimmerman case that deserve airing at AVfM. I'll cover 5 of them here:

The 911 White Knight call

Let's review the transcript of part of the 911 call:

Dispatcher: Are you following him?
Zimmerman: Yeah.
Dispatcher: Okay, **we don't need you to do that.** [Emphasis added]
Zimmerman: Okay.
[…]
Dispatcher: All right, George. We do have them on the way. Do you want to meet with the officer when they get out there?
Zimmerman: Yeah.

During the commentary surrounding the trial, it was alleged that the police had told Zimmerman not to follow Martin. But they didn't say, "STOP – do not follow him" or even "Don't be that guy". What they DID say was the passive-aggressive, responsibility-denying "we don't need you to do that."

Men and women react differently when they hear phrases like that – a woman would usually take it as permission to desist, but a man in a "white knight" state of vigilance would take it as permission to persist, and thereby, distinguish himself as a hero among men.

Such negative suggestions are as clear to savvy men as this: "Honey, you don't need to buy me roses for Valentine's Day" – meaning, of course, "if you know what is good for you, I'd better get flowers AND chocolate AND jewelry AND a nice dinner AND…"

The fact that the dispatcher further expected Zimmerman to meet with officers – drafting Zimmerman into the militia, as it were – made it clear to Zimmerman that his continued pursuit of Martin was expected by the police as well.

The societal expectation of militia service by all able-bodied adult males is certainly a men's human rights issue and an indication of inequality between the genders that needs to be redressed.

The sexual abuse barnacles

About a year ago, feminists like Amanda Marcotte were trying to barnacle charges of rape-y stuff onto the trial to

serve their meme of demonizing men by alleging that Zimmerman committed a sex crime – *starting when he was 8 years old*. Marcotte cackled that *Sexual abuse is a form of bullying, a violent crime whose pleasure for the attacker is far more about enjoying their power and dominance over the victim than it is about sexual urges. Subsequently, sexually violent men tend to be more violent generally, particularly against people they believe are lesser or weaker. If you're trying to establish that Zimmerman had it in him to hunt down and murder a teenager who is much smaller than himself, then a history of sexual assault does help demonstrate this.*

Of course, Amanda – sexually curious 8-year-old *boys* are the shock troops critical to the patriarchy. Are those pearls you're clutching new?

Fortunately for Zimmerman, cooler heads prevailed, and the judge (a woman) declined to let this irrelevant and unproven bit of bullshit poison the trial. In the awake of the growing anger over Zimmerman's complete and total acquittal by an all-woman jury, some of the more desperate voices are hoping that the long lost sex abuse allegations (which supposedly ceased a decade ago) can be resurrected as a sort of proxy retaliation against Zimmerman.

Obviously, they won't bring any racial justice, but they would allow feminists to steal the justice narrative to slop their own endlessly needy, victim-mongering wallow.

The gay-bashing rapist revelation

During a post-trial interview with Piers Morgan on CNN, Rachel Jeantel, the reluctant phone witness who was talking to Martin just before Martin assaulted Zimmerman, finally revealed that she had warned Martin that Zimmerman might be gay, or even, a gay rapist preparing to approach Martin. Martin freaked out over the idea that Zimmerman might have sexual designs on him or his family, and this seems to have precipitated the attack on Zimmerman – which, of course, would make the attack a violation of Zimmerman's human rights as a (purportedly) gay man, and make Jeantel the proxy instigator of the attack.

So, Trayvon Martin was killed in the act of gay-bashing (in Jeantel's and his own minds, anyway). The fury of Martin's sudden turnabout attack is now explicable (he had been avoiding being followed up to the point of the introduction of the gay rapist idea) and it indicates the degree of Martin's revulsion that he went from flight to fight mode in so short a time.

The men's human rights issues related to a woman (Jeantel) being held blameless for using gay/rape threats to precipitate man-on-man violence ought to be obvious.

That fabulous all-female jury

In a simpering piece written for CNN weeks before the verdict, What Zimmerman's all-female jury says, Holly McCammon recounted the history of female jury duty and purred that *The gender makeup of the jury is not likely to be pivotal in determining the verdict in the Zimmerman trial. The evidence is what matters in the outcome.*

Oops – in the wake of the trial's vindication of the heroic white knight (conquistador?) the opinions about the all-chick jury changed radically.

An all-woman jury, steeped in feminist stereotypes about the constant fears and oppression of women, seems like it would be naturally inclined to buy a self-defense claim, even if it were to come from a man. Zimmerman's almost complete passivity during the trial seemed designed to feminize him as the hapless victim of Martin's assault, while at the same time the prosecution's case attempted to paint him as a reckless vigilante. Is it in the nature of women to overcome their fears and repudiate a protective male figure?

The actual decision to seat an all-female jury was likely an accident-by-default – lawyers don't pick juries directly, but rather, they pick the people *to strike from* the jury. A gun-owning, perhaps conservative man who believes in self-defense would've been struck by the prosecution; a gun-eschewing, liberal-leaning social justice warrior would have been struck by the defense.

None of the jurors are talking yet*, but one of the women, identified only as "B-37", is planning to write a book on the trial. Until that book comes out, we can only speculate as to the nature of their deliberations, as well as the extent of their shoe collections.

Woman of the year, Rachel Jeantel

Witness Rachel Jeantel continues her testimony during George Zimmerman's trial in Seminole circuit court in Sanford, Fla. Thursday, June 27, 2013. (AP Photo / Orlando Sentinel, Jacob Langston, Pool)

The controversy over the disastrous performance of Rachel Jeantel on the stand continues to rock the media. Time Magazine and others bent over backwards to come to the damsel's linguistic rescue.

But what failed worse than Jeantel were *the accounts trying to defend Jeantel*. These accounts vary in their tactics but are universal in their attempts to deflect from Jeantel any real human responsibility for her shoddy performance.

The Christian Science Monitor juxtaposed the following three quotes about Jeantel: first, "What so much of this really revealed was the gulf between middle-age, middle-class, mainstream codes of behavior and life among youth from poorer, nonwhite neighborhoods … they couldn't have been further apart if Jeantel were born on the moon," writes Eric Deggans in the Tampa Bay Times.

And then, second – "Christina Coleman summarizes in a Global Grind article called *Why Black People Understand Rachel Jeantel*: 'I … understand why white people wouldn't like Rachel.… But maybe the reason white people don't understand Rachel Jeantel has something more to do with white privilege than what they could call Jeantel's capricious nature,' she wrote.

And finally, J. Christian Adams on the Pajamas Media website: "Coleman sounds like John C. Calhoun, the South's leading defender of slavery and segregation…Calhoun believed that blacks and whites could never live together, and that after any emancipation they'd forever be 'worlds apart.'"

So, in the space of one article, Jeantel's defenders went from lunar-born to underprivileged to interstellar travelers.

But no one seems willing to talk about Jeantel as if she were a responsible adult – her evasions, lies, distortions, dissembling, disinterest in co-operating, or self-absorption were emblematic of her perspective as a childish brat rather than worthy adult woman.

But at least one commenter did sympathize with Jeantel's suffering – not Martin's death, not Zimmerman's continuing persecution, but rather, Jeantel's pain – pain that will explode into fullness when it finally dawns on Jeantel that it was her gay-baiting that led to Martin's death.

You know, because sometimes gay men, and straight man, suffer, too.

===

* Since the drafting of this article, at least one juror (B-37) is now speaking out, and she has canceled plans to write a book.

[Conjecture regarding Trayvon Martin's sexuality has been removed after criticism in the comments. The speculation on Martin's sexuality was to offer a possible explanation for his sudden violence and was not intended to reflect on the sexuality of all black men.–ED]

Queen for a day

Jim Doyle · 18 July 2013 · Archived copy · Original

When I was a little kid there was a show on daytime television called Queen For a Day. The premise was that several contestants, housewives and mothers, would compete for sympathy by telling their tales of woe to the audience – crippled or sick children, disabled husbands, whatever else they could garnish it with – and then after they had all finished their pitches, the audience would applaud each one and an applause meter would register which one had gotten the most sympathy, and could carry off the washing machine and new car and all the other goodies that had been droolingly detailed at the beginning of the show.

It was the Miss America pageant of victimhood.

Our culture, and not just ours, fetishizes victimhood. Victimhood is the ultimate moral weapon, and weaponized victimhood has been the weapon of choice in a lot of really necessary and good social reform movements. But like nukes, it should not fall into the wrong hands. The whole of modern feminism has for the past 20 years at least been predicated on a framework of victimology and all its tropes – patriarchy theory, rape culture, gendered pay gap, the war on women, the form rhetoric around women's reproductive rights takes – all rest on victimology rather than a simple insistence on equal rights and empowerment. It is a very sad, very retrograde development, because it is nothing but a reversion to traditionalist gender assumptions.

An Amazon of ink has been lavished on victimhood in feminism, and then on feminism's addiction to victimhood even in defiance of solid fact. Now Icyx on the MensRights subreddit has contributed this bit to the conversation, quotations for Eve Kosofsky Sedgwick detailing feminism's embrace of and dependence on victimhood as its identity:

> "At least for relatively privileged feminists of my generation, it has been an article of faith, and a deeply educative one, that to conceive of oneself as a woman at all must mean trying to conceive oneself, over and over, as if incarnated in ever more palpably vulnerable situations and embodiments."

She continues with an acknowledgement of the risks of this approach:

> "The costs of this pressure toward mystification — the constant reconflation, as one monolithic act, of identification with/as — are, I believe, high for feminism, though it's rewards have also been considerable.
>
> (Its political efficacy in actually broadening the bases of feminism is still, it seems to me, very much a matter of debate.) Identification with/as has a distinctive resonance for women in the oppressively tidy dovetailing between old ideologies of women's traditional 'selflessness' and a new one of feminist commitment that seems to begin with a self but is legitimated only by willfully obscuring most of its boundaries."

The misogyny inherent as casting women as eternal victims might impose a cost, take a toll? Whoever would have guessed that something so diminishing and derogatory and insulting would come at a cost?

Here's a cost I bet she didn't anticipate – the backlash from black women tired of having their oppression hijacked for white feminists's rhetorical purposes. Starting with their self-serving insistence that misogyny was the ogre of oppression and that racial oppression is subordinate to that(ever noticed how the "wage gap" inevitably refers to the gap in wages between men and women not between black people and white?) And now there's a gathering backlash of gay men finally seeing through all the claims of solidarity in opposition to oppression blah, blah, blah to the rotten core of man-hatred at the core of this ideology.

The bills are coming due and not a decade too soon.

So are there signs of maturation in the culture, hope for the future, some end to this childish, spoiled, pampered,

special pleading tide of bullshit that saturates the gender discussion from the feminist side?

> “The format is currently owned by television executive Michael Worstman, who shopped the format around for a revival in 2011, but without success.[8]”

We live in hope. Apparently women out in society are getting tired of it.

Angela Corey: yet another unchecked, corrupt prosecutor

VFM News and Commentary · 18 July 2013 · Archived copy · Original

[box]

Exclusive: Fired employee to file lawsuit against Zimmerman prosecutors

With the ink still drying Mary Kellett's prosecutor pass, another story of the same type of misconduct has come to light, this time from high-profile case.

According to Ben Kruidbos, former director of information technology for state attorney Angela Corey, prosecutors in the George Zimmerman/Trayvon Martin case concealed exculpatory evidence.

Kruidbos testified at a pre-trial hearing on June 6 that prosecutors violated the Brady rule by withholding embarrassing texts from Martin's cell phone from Zimmerman's defense, which requires prosecutors to disclose materially exculpatory evidence in the government's possession to the defense. Zimmerman's defense team has called for sanctions against Corey and her prosecution team based that violation.

After his testimony revealed the prosecution's misconduct, Kruidbos was fired.

Kruidbos has filed a whistleblower action in Florida's Fourth Judicial District Circuit Court. He is currently represented by attorney Wesley White, also formerly in Corey's employ. White is quoted as saying the suit will be filed within the next 30 days.

Ian Tuttle of the National Review writes that Angela Corey has a reputation among her peers for retaliation and overcharging.

Corey's actions involve the the same type of misconduct that led to Mary Kellett's disciplinary hearing before Supreme Court Justice Ellen Gorman after the state's Bar found her guilty of 9 counts of prosecutorial misconduct and conduct unbecoming an attorney. As with Kellett, it appears that this isn't an isolated incident, but is instead representative of her usual methods.

Overcharging, suppressing evidence, retaliation against whistleblowers and critics… is this the new "due process" in America, or is it just the method used by prosecutors against targeted men?

[/box]

Revelations with Erin Pizzey: Glen Poole & Neil Lyndon!

Dean Esmay · 19 July 2013 · Archived copy · Original

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TODAY on Revelations with Erin Pizzey:

We have shortened the name of "Domestic Violence Revelations with Erin Pizzey" to simply "Revelations with Erin Pizzey," both to make it easier to remember and to broaden the scope of the show's topic.

A special note: We would like to dedicate this episode to our friend Andy Thomas of AVfM-UK, whose father Ray passed away suddenly this week. He had a son to be proud of, and our thoughts and condolences are with you, Andy.

This week we have a very exciting episode of *Revelations with Erin Pizzey*: a panel discussion on feminism featuring Neil Lyndon, author of "No More Sex War"–and who also once wrote a scathing review of Erin Pizzey's work!–and Glen Poole, formerly of Fathers for Justice and now heading up the 3rd National Conference for Men and Boys in the UK.

The topics we will consider:

- Is feminism a modern-day religion whose dogmas cannot be questioned?
- Is there anything good in modern feminism?
- What are the issues facing men and boys today, and is anything or anyone actually making a positive and measurable difference?

Neil Lyndon's a skeptic; Glen Poole is an optimist; what do Erin and Dean think? You'll have to tune in to find out, and call in to give us your own opinion while you're at it!

Show opening and closing music by Kevin McLeod.

Show starts today at 4:00pm London time, 11:00am Eastern US time. We hope you can join us!

SHOW PAGE

[/box]

Cancer, prostates, and heroes

Dan Schneider · 19 July 2013 · Archived copy · Original

"I woke up this morning and found myself dead."

Just one of the more clever ways I thought to start off this essay about my recent brush with prostate cancer. A close pun to a well known blues and rock song from some decades ago, but, then I thought, no, perhaps go the Woody Allen route:

"A man sticks a finger up your ass and says, 'I feel something.' The temptation is great to respond with the exact same declaration."

This is an allusion to Allen's great 1986 film, *Hannah And Her Sisters*, wherein Woody's character is a hypochondriac who has possibly been diagnosed with a malignant tumor, and preludes into his typical schtick with an 'Ok, stay calm,' sort of exhortation.

But, the more and longer I thought of writing about prostate cancer, the more it took me away from just that subject matter, and the more things intervened from tangential areas. Three things that struck were 1) the death of Roger Ebert, the popular film critic, from another form of cancer, 2) the decision by actress Angelina Jolie to have a pre-emptive double mastectomy to eliminate breast cancer risk, due to carrying the BRCA-1 gene, and 3) the casual tossing about of the words "hero" and "courage" in the wake of points 1 and 2.

Ok, but, let's go back to the beginning. For females or those in the dark about what a prostate is, here is the Federal government's definition:

The prostate is part of a man's reproductive system. The prostate gland is the size of a walnut. It is found in front of the rectum and just below the bladder, which stores urine. The prostate makes some of the milky fluid (semen) that carries sperm. The prostate wraps around a tube (the urethra) that carries urine from the bladder out through the tip of the penis.

During a man's orgasm (sexual climax), muscles squeeze the prostate's fluid into the urethra. Sperm, which are made in the testicles, also go into the urethra during orgasm. The milky fluid carries the sperm through the penis during orgasm.

Having turned 48 this past February, and having gotten regular annual prostate exams since turning 40 years old, I, later that month, scheduled my annual physical. Fortunately, I have good, solid medical insurance from my employer, which includes totally free annual physicals, which include the usual tests of blood, urine, and what not, along with the annual prostate exam (aka, a "DRE" – digital rectal exam), which includes one's primary physician donning a rubber glove, poking a couple of fingers up one's rectum, and then skooching about for 5-10 seconds, to be followed up, as in years past, with a "feels good" proclamation. Except, this time, there was a slight pause, and my doctor said, "Well….I feel something. It seems like a node. Nothing to panic over, but I recommend a follow up with a urologist." Naturally, one asks if this means cancer has been found, and the physician smiling and stating that, "We don't want to assume things."

Cue the old *The Odd Couple* classic gag about never wanting to assume something, for "when you ASSUME, you make an ASS of U and ME." But, seriously, my first reaction was indicative of my general demeanor, and that was NOT to panic, but stay calm, get the list of possible urologists to follow up with, make the appointment, then feel the two A's: annoyance, foremost, then anger. Annoyance because, as I told my wife, I have too much to do to die any time soon, and anger over having to even be annoyed. I won't say I felt NO mortal fear, for I did, but that was about 1-2% of my emotional reaction, because, unlike many, I came to grips with my own mortality at the age of 6, when I saw the first of many people murdered. But, my adoptive dad did die of leukemia and chronic lymphatic lymphoma, at the age of 66, and my biological mother died of tongue cancer at the age of 43. Still, having just started a long novel manuscript, a little over a week before, I simply did not have the time to waste in having

cancer, getting treatments, or an operation to remove the prostate, etc. Clearly, I would do what I needed, but it was annoying.

After all, a quick online search saw that I did not have any of the ten classic signs of prostate problems associated with cancer:

– frequent urination, especially at night

– difficulty starting or stopping a stream of urine

– weak or interrupted urinary stream

– leaking of urine when laughing or coughing

– pain or burning sensation during urination or ejaculation

– blood in urine

– blood in semen

– swelling in the legs

– discomfort in the pelvic area

– bone pain

So, I went to a urologist, and was quickly disabused of the notion that having none of the above signs was a good sign, as these 'signs' were guidelines from thirty plus years ago, long before 98% of prostate cancers were detected with a DRE or PSA tests. ("PSA" tests are **Prostate Specific Antigen** tests which screen for a protein made by the prostate.) So, I had a blood test for a PSA screening, as well as another DRE, which confirmed I had a node on my right posterior side of the prostate. The higher the level of PSA in one's blood, the greater the chance of prostate cancer. A rate of 4.0 nanograms of PSA per milliliter (ng/mL) is considered normal. I also had a prostate biopsy scheduled. Now, here comes the fun part, because if you've never had a prostate biopsy, well, you may wanna wince.

So, you strip naked and put on a surgical gown, then the doctor and nurse come in, lay you on your side, and expose your ass. The doctor then puts some K-Y jelly in your rectum to loosen you up. Next, you see a large plastic tube, with a hose attached to some high tech machine that allows the doctor to see inside your rectum, colon, and right to your prostate, which is located on the other side of your colon wall. You ask, 'Is that going up my ass?' and your insight is confirmed. When I say a large plastic tube, I mean it. If you've ever used a vacuum cleaner with a corner extension- that long extension with the tapered end, and about 18 inches long, is about a rough equivalent to this thing.

The doctor asks you to lift one leg up, to grant access to your rectum, and then he shoves the plastic tube up your rectum. It is a jarring experience for any heterosexual male, and while not painful, per say, it is EXTREMELY uncomfortable. The doctor says, "Oh, I guess I should have prepared you more for the entry," and you say, "I think so." But, the party has yet to begin. The doctor, having failed to prepare you for the 18 inch long piece of solid plastic that is sodomizing you, now feels compelled to say what to expect next. He says, "Once we turn the machine on, we will take biopsy samples from 10-12 areas about the prostate, to get a general sense of the prostate health. You may feel a slight scratching or stinging sensation after each sample is taken."

Note – "a slight scratching or stinging sensation." The machine is turned on, and it sounds like a pneumatic compressor. Then you feel and hear a literal BANG!, and you jump on the table. The doctor says, "Oh, I guess I should have prepared you for that, as well." You look at him and say, "Yes, I had no idea that the Battle of Iwo Jima would be replayed in my ass." This World War Two reenactment proceeds in the same manner with each volley until all the requisite areas have yielded samples, and you are allowed to dress, with some trickles of rectal blood staunched by tissues. The doctor says the PSA results will take one to two weeks, and to follow up in that time for

the biopsy results.

I drive home, with my wife, feeling fine, until, about a half hour after the biopsy, I start bloating. I feel like a beach ball as I lie on my bed, filled with air not my own, and begin the longest continuous session of farting in my life (which says something, as a heavy milk drinker), most of the gas, though, not being homegrown. Bar none, the plastic tube, Iwo Jima re-enactment, and bloating have, in sum, added up to the most miserable, if not painful, day of my life. Add in the fact that the biopsy can leave blood in your semen and urine for 2-3 months, and it is not a particularly pleasant thing.

Now comes the waiting, which leads me, a walker not talker type, to resolve that my only option, psychologically, is to yank the damn thing if malignant. Wear diapers for a few months, and learn how to re-piss. I'm simply not the type to mess around, have an enemy growing within, or try chemo or radiation therapies. When I war, it's total war. It or me. My wife tells me not to be hasty, but I am a scorpion in this manner. As I wait each night, I just wanna get things going. Fortunately, my health insurance covers prostate removal via the new robotic surgeries, which cost more, long term, but totally remove any chance of a return of the cancer (call this the Jolie option), but significantly shorten physical recovery time, as well as scarring, and the ability to regain urinary bladder control, from 3-4 months down to 4-6 weeks.

A week after the biopsy and blood test, and a week before my follow up, I get a phone call from the doctor's office that my PSA test came back a microscopic 0.42, on a scale where 4.0 is normal, 6.0 to 8.0 is troubling, and over 8.0 highly indicative of prostate cancer. So, this is a very good sign that the node, or tumor, is benign. Of course, there are times when prostate cancer occurs with low PSA scores (about 10-15% of the time) and the urologist also said that the fact he felt the node was 'hard' increased the chances that it was cancer, or, more properly, malignant cancer. This is not a mere semantic difference, but an important point, because almost all bodily growths that are not viral based – like warts, for example – are a form of cancer; it's just the malignant ones that are troublesome, and which are called "cancer," meaning "malignant cancer."

Then, a few days later, and a few days before the follow up, I get a second call – none of the biopsied areas came back as malignant. Whew! But, I still go in for my follow up. Here, the urologist recaps the good news and explains that my "node," which, via the term, I had assumed was sort of a singular pimple on the prostate, was more like a series of wavy ridges. In other words, instead of my prostate being smooth, it was like a scrunched forehead. But, I can live with an ugly, wavy but well functioning and healthy prostate. I go back for a follow up this coming January, with an increased sense and appreciation of my own health.

So, why did I want to write this essay? Simple. Far too often health concerns are shortshrifted in our Lowest Common Denominator and celebrity-obsessed culture, and even more often those concerns are wholly ignored if they concern men's health. As example, according to both government statistics, and those of the American Cancer Society, prostate cancers (and there are a variety of types) are the third most recurrent cancer type in the nation, behind only lung and colon cancers, in terms of frequency, and only lung cancer kills more men. Prostate cancer is more common than breast cancer in women, although it is slightly less deadly. And therein the good news: early detection has made early stage prostate cancer have survivability rates of almost 95% after 15 years. Most of the nearly 30,000 men to die annually from it are men 65 or older who had late stage cancers that went undetected for decades. By contrast, if I had had a malignant early stage prostate cancer, and removed my prostate – as I had planned – the chances are that, within two to three years, my actuarial chances of dying of any other form of cancer would have been virtually identical to that had I never had prostate cancer.

Hence, the key is early detection, and overcoming the latent Puritanism, Victorian mores, and queasy homophobia most men have regarding prostate exams. As example, at work, my near-brush with prostate cancer became the talk of the guys I work with, several of whom are nearing or at the 40 year age mark. The reaction? Not good. Most think it's 'gay' to even get a test, or acknowledge your mortality. Black men, especially, have a higher genetic tendency to get prostate cancer, and my black co-workers showed just as great a disdain toward early detection and prevention as their white counterparts. Add in the unpleasant realities of a biopsy, described above, and the fact

that the removal of a prostate can mean a great reduction in achieving and maintaining sexual erections, and also the actual pleasure of the physical act- due to the lack of seminal lubrication, and this is seen as a deal killer in terms of even broaching the subject. Of course, this is FOLLY! Early detection and prevention literally DOES save lives if, as in my case, the digital rectal exam (DRE) is free or, usually, very inexpensive, and there is no reason to NOT get tested annually, save ignorance and fear.

About the only downside to all of this, for me, is that I was born with Hashimoto's disease, an autoimmune genetic condition which basically means that my hypothalamus does not signal my thyroid to signal my testicles to make enough testosterone, which can result in my getting more tired than usual (my wife jokes on how unlivable I'd be if I had normal testosterone rates). I had been taking androgel for a number of years to combat this, but dropped that as, ironically, added testosterone can increase the odds of prostate problems – from cancer to glandular enlargement. I have a layman's hunch that the waviness in my prostate was a result of the higher than normal testosterone levels that my body experienced. It will be interesting to see if next year's follow up exam will show that the discontinuation of androgel has resulted in a better prostate. To compensate for the lower testosterone levels I have changed my diet to more vegetables and higher protein intake, and it seems to compensate nicely and naturally. This was not the first time I had to alter my diet, as, some years back, I had to give up red meat to cope with high blood cholesterol and some colon issues (not cancer).

Now, having detailed the first two points in this essay's title, let me tackle the final one – heroes and heroism. In the few months since this medical scenario played out, I had been wanting to write on it, in order to urge all men (especially those over 40) to follow through on regular prostate and medical exams, but, as I was working on my book, and other issues arose. I had less time. Then, in the last several months, two issues arose. The first was the death of Roger Ebert, from another form of cancer, and the second was Angelina Jolie's odd, but swift, reaction to even the threat of cancer, and how people reacted to both things.

Both celebrities were called heroes. Ebert for speaking of his illness (although its ravages made that unavoidable) and Jolie for supposed bravery. Yet, neither person, nor their actions, fits the definition of hero:

1 a : a mythological or legendary figure often of divine descent endowed with great strength or ability

b : an illustrious warrior

c : a man admired for his achievements and noble qualities

d : one who shows great courage

2 a : the principal male character in a literary or dramatic work

b : the central figure in an event, period, or movement

3 plural usually he·ros : submarine

4: an object of extreme admiration and devotion : idol

Definitions 1a and 1b are clearly out, and 1c is sketchy as neither Ebert nor Jolie had any great achievements. Ebert was a noted critic, but not a great one, and, likewise, Jolie a noted actress, but even less accomplished in that field than Ebert in his. 1d is out because Ebert showed no courage in merely admitting his obvious illness, and Jolie could have kept her matters private, but has reaped a great PR windfall for her supposed "courage." Definitions 2 and 3 are totally out, and definition 4 is possibly barely applicable, in a very loose sense, in that Ebert cultivated a minor cult of personality on his newspaper-based personal blog, and that Jolie is reckoned a sex symbol with millions of male admirers.

But, missing in these definitions of hero is the vital element of risk. It used to be that a hero was someone who did extraordinary things, things above and beyond the norm, with real and considerable risk to himself – his person, reputation, or in some manner. An orphanage is burning, and a passerby runs into it to save some children. That is Heroism 101. This all came to me because, in mentioning my aim to write of my prostate experience, a few people

claimed I was “courageous” or “heroic,” and this is simply not the case, and a bastardization of language. Granted, I have a number of incidents in my past that could be claimed to have been genuine acts of heroism, at considerable risk to my person, health, and life, but writing on my health is NOT one of those incidents. This essay is not an example of courage nor heroism, just decency, as I can gain nothing, materially, from its contents – unlike Ms. Jolie’s actions, and I risk nothing by its composition and publication. One might rightly call me a role model for its writing, but certainly not a hero.

Similarly, neither Ebert nor Jolie are/were heroes, but, possibly and arguably, role models. This is an important distinction to make, because the word hero has been bastardized – anyone in a uniform, regardless of their character or actions, is labeled a hero: military personnel, law enforcement officers, firefighters, medical personnel, yet, the risk of death from any of these professions is significantly less, in real numbers, and per capita, than in all industrial-related work accidents in the U.S., and in the world. Doctors and cops and veterans are heroes, yet factory workers, retail workers, and physical laborers are not? Well, the latter half of that equation is correct, and the former wrong. There are hero doctors and cops, but there are also hero production line workers and cashiers. They are all, though, few and far between. Firemen can do great work, about a tenth of a percent of their time on the job, per career. In that moment of crisis, they certainly are more valuable than the guy who fills your produce case. But, the produce worker at the supermarket is ALWAYS providing a needed service (we all need to eat), and he does it, often in pain – with aching joints, swollen feet, or worse. I once worked for almost three weeks with a broken hand, and when examined by a doctor, was told I had incredible pain tolerance, for most people he saw, with far lesser injuries, could barely work. Did that make me a hero? Of course not, just as serving in the military does not make one a hero. Audie Murphy was a genuine hero. Merely getting shot in combat is NOT heroic. It can be, but usually it is just happenstance.

So, to return to the main thrust of this essay, and an obvious non-heroic point: men, go get your prostate examined on an annual basis, to possibly save your life. Despite what we read by pie in the sky Edenists, cancer and other fatal diseases are not going to be cured and eliminated any time soon, so early detection, prevention, and treatment are vital, so that one morning you will not wake up and find yourself dead, nor even headed that way.

Sweden, where man-beating is sport!

RK Hendrick · 19 July 2013 · Archived copy · Original

Welcome to the modern nation of Sweden, where brutally beating an unarmed man without justification or cause (by a female police officer) is permissible and socially acceptable.

In my lifetime, I have been a prosecutor, a defense attorney and a Pro Tem (part-time) Municipal Judge. I have read tens of thousands of police reports, viewed hundreds of police videos, completed many “ride alongs” with on duty police officers, participated in countless criminal trials and hearings, conducted thousands of interviews with police officers, been through hundreds of hours of courtroom police officer testimony, and trained & advised police officers on Search and Seizure. To be candid, I tend to have a very favorable view of police officers, as I know and appreciate how difficult their jobs can be.

Unfortunately, there are exceptions to this perspective.

Take a moment to review (more than once) the YouTube video that accompanies this article. I reviewed this video well over a half-dozen times. Each time I see it, I get completely appalled and outraged! To be candid, the police officer’s conduct in this matter is disgusting, inhumane and amoral!

The video was taken in central Stockholm on Brunnsgatan (Brunns street) on or about the evening of July 11, 2013.

Upon review of the video of this brutal attack, you will note the following:

- At No Time did this male citizen engage in physically threatening behavior towards the female police officer.
- At No Time did this male citizen engage in physically abusive behavior towards the female police officer.
- At No Time did this male citizen engage in physically lewd or profane gestures towards the female police officer.
- At No Time did this male citizen yell at this female police officer.
- At All Times, this male citizen used open, respectful and compliant body language towards the female police officer. His arms were down at his side and the palms of his hands open.
- At All Times, this male citizen maintained an appropriate physical decorum and respectful distance from the female police. (Police officer safety).
- At All Times, the physical safety of the female police officer was NOT at issue and there was NO immediate and/or imminent physical harm being directed at her by the male citizen.
- At No Time did this male citizen provoke an attack by this female police officer.
- At No Time while being brutally attacked by the female police officer, did this male citizen engage in any type of physical alteration, combative behavior, retaliatory behavior or assaultive behavior towards the female police officer.

Regardless of what verbal exchange may have occurred off camera prior to this brutal attack or during the actual video, there is absolutely NO justification or basis for the officer’s conduct and use of physical force.

This vicious unprovoked attack is completely without cause and/or reason. Under NO (zero) circumstances can the conduct of this police officer be morally justified and/or condoned. Any well-trained, well-adjusted police officer knows that when there is NO physical threat (to you or anyone else) you do NOT have the right to beat a citizen (bloody) to the ground with the aid of a baton and a German Shepherd attack dog! Bottom line: This is blatant misandric bigotry and the use malicious physical abuse on the part of the police officer.

If a male police officer engaged in this type of brutal unprovoked behavior and assaulted an unarmed female citizen in this manner, there would be an international outrage. This officer should be prosecuted to the fullest extent of the law and go to prison with all of the other criminals. There is absolutely no rationale or excuse for this vicious inhumane conduct!

RK Hendrick, Esq.

Creator / Co Admin. of the Facebook Group: “Friend of Protection For Men” … The largest and most active Men’s / Fathers’ / Boys’ Rights & Issues Discussion Group on Facebook with an international membership of some very influential and brilliant people. https://www.facebook.com/groups/protectionformen/

Author of: *How To Avoid Getting Screwed When Getting Laid*…Available on Amazon.com

Mrs. Drummings

Dr. F (Ian Williams) · 20 July 2013 · Archived copy · Original

When I was ten I left hospital with my leg in plaster and it would be that way for six months. It meant I couldn't cut through Jackman's yard to climb the steep dirt path to get home from school any more.

Instead, I had to catch the bus and crutch-walk back and wasn't able to slide down that path with my mate Pumpski in the wet season when the mud mixed with the Bridal Creeper vines. The Bridals scratched us on our way down and one time we bent Mr Dettin's fence but he didn't care. He used to trap us and talk about Rosebud Kitmaster model trains and wooden buttons, but his story's for another time.

Mum made Mrs Drummings the new baby sitter and house cleaner and she was an enormous potato in a floral dress. A big crease went through the middle of her face above her nose, and the two squints above it reminded me of twin moons drowned in a dark pond in an ancient forest. She was twenty eight but I thought she was sixty but really strong. She'd lift my little brother up on her sandal and put him somewhere else when she stomped about.

"Go there bunny. You're in my way."

He was three and when she did that he blinked like a dog that was shoo'd away. He didn't care, but years later he'd get annoyed when we teased him about it.

Mrs Drummings was in our house five times a week when only us kids were there. She called the shots and looked in the storage boxes and drawers and learnt where everything was. I asked her one time why she wanted the key for my dad's desk in the study.

"It's because I have to clean everywhere. You go ask mum and dad and they'll tell you the same.

I never asked mum and dad because later that day her daughter turned up and scared me quiet, and that girl was meaner than a snake cut twice one way and twice the other. She was a nine year old ball of farts and muscle that followed me around the house like I had dynamite strapped to my head and she was trying to light the fuse. I had to face her when she cornered me next to the downstairs freezer.

"Why are you always going where I'm going?"

She jumped at me like there was lightning and snatched my left crutch and banged the freezer with it.

"Going? THAT'S where you're going if you don't like my mum!"

I was happy when she ran and chucked my crutch in the pool because I got the chance to make it up the stairs and push the bed against my bedroom door. That incident was unpleasant enough, but three days later she scared the tripe out of me with her cloaked doll collection.

She unrolled a velvet bundle and I saw fifteen daggers with names scratched on their handles. "Jane" was the biggest one and "Bob" was next to it. She stared at me and said nothing and I knew that if I flinched she was going to grab one and let it talk really close to me.

"Dad got these from the war. He's sad now and doesn't want them so now I got them and they are my new dolls because they killed all the old dolls."

The next day I went to Mrs Drummings and told her about it and she kissed me on the forehead and smiled. I had never seen her teeth and her breath made me think of drains when the wet season flooded the streets.

"She won't be back and she told me the secret of your coins."

[image]

I never remembered telling anyone about my coin collection, but I was so proud of it I didn't care how she knew. I showed her my 1966 silver fifty cent pieces and copper pennies in plastic boxes that had never been touched. She

sat on my bed and giggled about stamps and I said I had a collection of those too. For two hours she was my new friend and we talked about how some people liked to keep necklaces and snow-globes. I wasn't wary of her any more but the next day it was different.

The bus dropped me off and I crutch-walked home and saw her sitting in her Mini in our driveway. She rolled down the window and her face was red and wet and I knew she had been crying when nobody was around to see.

"Ian get in. I want to talk."

I got in and she put her head on my shoulder and cried. When she spoke I could feel the adult voice rumble down my whole side and it was weird.

"Hubby died in my arms last night. Agent orange finally got him and now I need you to be the man of the house when I clean."

I got out of the car fast and hobbled to Pumpski's at the end of the street and didn't come back until dark. Dad was at the dinner table and he had a sheet of paper in front of him while mum looked over his shoulder. She was mad too.

"We made a list of the stuff she pinched. We're off to see the police."

Dad kept looking at the list.

"She didn't clean today. She just came and burgled the place." He shook his head. *"Dumb bitch."*

Dumb? She was smart. She got to keep my coins and stamps, and when she told the cops about her husband that died on her they even gave her a shot of whiskey. I reckon that if it was a bloke who robbed us and *his* wife had just died then I'd have got my coins back.

~

Original artwork, © Ian Williams. 2013.

The Fraud of Feminism part two

Ernest Belfort Bax · 20 July 2013 · Archived copy · Original

AVfM is pleased to present one of the seminal works of Men's Human Rights literature on its 100th anniversary of publication. This is the second instalment of this historic document. The first can be found here.

It is a fascinating piece of work. Perhaps most remarkable about it is that as you read, you will not find yourself so much transformed back to a different age with different modes of thought. But rather you will read observations and conclusions that will, word by word and line by line, be largely indistinguishable from what you would see today from any critical thinker when offering a candid review of the essence of feminism. You will see repeated references to the same shaming tactics, lies, distortions, revisions of history, use of proxy violence and methods of manipulating the blue pill masses we continually find ourselves discussing today.

The Fraud of Feminism, by E. Belfort Bax was first published in 1913. Let us hope the next hundred years see more progress than we did in the first, and let us never say that E. Belfort Bax didn't warn us. PE

Chapter IV
Always the "Injured Innocent"!

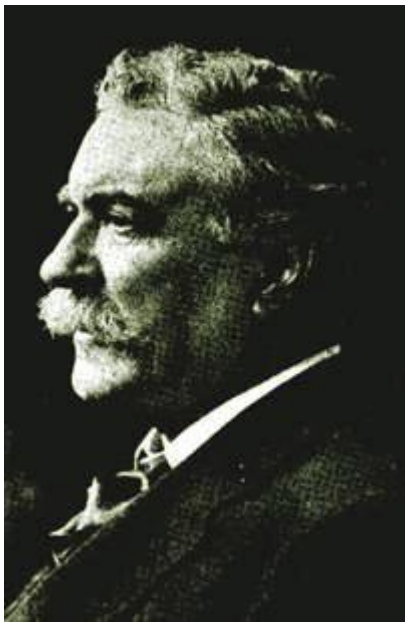

Ernest B. Bax – 1913

WHILE what we have termed Political Feminism vehemently asserts its favourite dogma, the intellectual and moral equality of the sexes – that the woman is as good as the man if not better – Sentimental Feminism as vehemently seeks to exonerate every female criminal, and protests against any punishment being meted out to her approaching in severity that which would be awarded a man in a similar case. It does so on grounds which presuppose the old theory of the immeasurable inferiority, mental and moral, of woman, which are so indignantly spurned by every Political Feminist – i.e. in his or her capacity as such. We might suppose, therefore, that Political Feminism, with its theory of sex equality based on the assumption of equal sex capacity, would be in strong opposition in this matter with Sentimental Feminism, which seeks, as its name implies, to attenuate female responsibility on grounds which are not distinguishable from the old-fashioned assumption of inferiority. But does Political Feminism consistently adopt this logical position? Not one whit. It is quite true that some Feminists, when hard pressed, may grudgingly concede the untenability on rational grounds of the Sentimental Feminists' claims. But taken as a whole, and in their practical dealings, the Political Feminists are in accord with the Sentimental Feminists in claiming female immunity on the ground of sex. This is shown in every case where a female criminal receives more than a nominal sentence.

We have already given examples of the fact in question, and they could be indefinitely extended. At the end of the year 1911, at Birmingham, in the case of a woman convicted of the murder of her paramour by deliberately pouring inflammable oil over him while he was asleep, and then setting it afire, and afterwards not only exulting in the action but saying she was ready to do it again, the jury brought in recommendation to mercy with their verdict. And, needless to say, the influence of Political and Sentimental Feminism was too strong to allow the capital sentence to be carried out, even with such a fiendish wretch as this. In the case of the Italian woman in Canada, Napolitano, before mentioned, the female franchise societies issued a petition to Mr Borden, the Premier of Canada, in favour of the commutation of sentence. The usual course was adopted in this case, as in most others in which a woman murders a man – to wit, the truly "chivalrous" one of trying to blacken the character of the dead victim in defence of the action of the murderess.

In other cases, more especially, of course, where the man is guilty of a crime against a woman, when mercy is asked for the offender, we are pitifully adjured to "think of the poor victim." As we have seen, Lord Haldane trotted out this exhortation in a case where it was absurdly inappropriate, since the much-commiserated "victim" had only herself to thank for being a "victim," and still more for remaining a "victim." We never hear this plea for the "victim" urged where the "victim" happens to be a man and the offender a woman. Compare this with the case of the boy of nineteen, Beal, whom Mr M'Kenna hanged for the murder of his sweetheart, and that in the teeth of an explanation given in the defence which was at least possible, if not probable, and which certainly, putting it at the very lowest, introduced an element of doubt into the case. Fancy a girl of nineteen being convicted, whatever the evidence, of having poisoned her paramour or even if, per impossible, she were convicted, fancy her being given more than a short term of imprisonment! A man murdered by a woman is always the horrid brute, while the woman murdered by the man is just as surely the angelic victim. Anyone who reads reports of cases with an unbiassed mind must admit the absolute accuracy of this statement. Divine woman is always the "injured innocent," not only in the graver crimes, such as murder, but also in the minor offences coming under the cognisance of the law. At the Ledbury Petty Sessions a woman in the employment of a draper, who had purloined goods to the amount of £150, was acquitted on the ground of "kleptomania," and this notwithstanding the fact that she had been in the employment of the prosecutor for over five years, had never complained of illness and had never been absent from business; also that her landlady gave evidence showing that she was sound in mind and body. At the very same sessions two men were sentenced respectively to eight and twelve months' imprisonment for stealing goods to the value of £5! (John Bull, 12th November 1910).

At this point I may be permitted to quote from the article formerly alluded to (Fortnightly Review, November 1911, case taken from a report in The News of the World of 28th February 1909):

> "A young woman shot at the local postman with a revolver; the bullet grazed his face, she having fired point-blank at his head. Jury returned a verdict of not guilty, although the revolver was found on her when arrested, and the facts were admitted and were as follows: – At noon she left her house, crossing three fields to the house of the victim, who was at home and alone; upon his appearing she fired point-blank at his head; he banged to the door, and thus turned off the bullet, which grazed his face and 'ploughed a furrow through his hair.' She had by her when arrested a revolver cocked and with four chambers undischarged."

Let us now take the crime of violent assault with attempt to do bodily injury. The following cases will serve as illustrative examples: – From The News of the World, 9th May 1909: A nurse in Belfast sued her lost swain for breach of promise. She obtained £100 damages although it was admitted by her counsel that she had thrown vitriol over the defendant, thereby injuring him, and the defendant had not prosecuted her! Also it was admitted that she had been "carrying on" with another man. From The Morning Leader of 8th July 1905 I have taken the following extraordinary facts as to the varied punishment awarded in cases of vitriol-throwing: That of a woman who threw vitriol [acid] over a sergeant at Aldershot, and was sentenced to six months' imprisonment without hard labour while a man who threw it over a woman at Portsmouth was tried and convicted at the Hants Assizes, on 7th July 1905, and sentenced by Mr Justice Bigham to twelve years' penal servitude! As regards the first case it will be

observed that, (notwithstanding a crime, which in the case of a man was described by the judge as “cowardly and vile” and meriting twelve years’ penal servitude) the woman was rewarded by damages for £100, to be obtained from the very victim whom she had done her best to maim for life (besides being unfaithful to him) and who had generously abstained from prosecuting.

But it is not merely in cases of murder, attempted murder or serious assault that justice is mocked by the present state of our law and its administration in the interests of the female sex. The same attitude is observed, the same farcical sentences on women, whether the crime be theft, fraud, common assault, criminal slander or other minor offences. We have the same preposterous excuses admitted, the same preposterous pleas allowed, and the same farcical sentences passed – if, indeed, any sentence be passed at all. The following examples I have culled at random: – From John Bull, 26th February 1910: At the London Sessions, Mr Robert Wallace had to deal with the case of a well-dressed woman living at Hampstead, who pleaded guilty to obtaining goods to the amount of £50 by false pretences. In explanation of her crime it was stated that she was under a mistaken impression that her engagement would not lead to marriage, that she became depressed, and that she “did not know what she said or did,” while in mitigation of punishment it was urged that the money had been repaid, that her fiancé could not marry her if she were sent to gaol, and that her life would be irretrievably ruined, and she was discharged! From The Birmingham Post, 4th February 1902: A female clerk (twenty-six) pleaded guilty to embezzling £5, 1s. 9d. on 16th November, £2, 2s. 4d. on 2lst December and £5, 0s. 9d. on a 23rd December last, the moneys of her employer. Prosecuting counsel said prisoner entered prosecutor’s employ in 1900, and in June last her salary was raised to 27s. 6d. a week. The defalcations, which began a month before the increase, amounted to £134. She had falsified the books, and when suspicion fell upon her destroyed two books, in order, as she thought, to prevent detection. Her counsel pleaded for leniency on the ground of her previous good character and because she was engaged! The recorder merely bound her over, stating that her parents and young man were respectable, and so was the house in which she lodged! A correspondent mentions in The Birmingham Post of February 1902 a case where a woman had burned her employer’s outhouses and property, doing £1800 worth of damage, and got off with a month’s imprisonment. On the other hand, the same judge, at the same Quarter Sessions, thus dealt with two male embezzlers: C.C. (twenty-eight), clerk, who pleaded guilty to embezzling two sums of money from his master in August and September of 1901 (amounts not given), was sent to gaol for six calendar months; and S.G. (twenty-four), clerk, pleaded guilty to embezzling 7s. 6d. and 3s. For the defence it was urged that the prisoner had been poorly paid, and the recorder, hearing that a gentleman was prepared to employ the man as soon as released, sentenced him to three months’ hard labour! O merciful recorder!

The “injured innocent” theory usually comes into play with magistrates when a woman is charged with aggravated annoyance and harassing of men in their business or profession, when, as already stated, the administrator of the law will usually tell the prosecutor that he cannot interfere. In the opposite case of a man annoying a woman under like circumstances he invariably has to find substantial sureties for his good behaviour or go to gaol. No injured innocence for him!

There is another case in which it seems probable that, animated by the same fixed idea, those responsible for the framing of laws have flagrantly neglected an obvious measure for public safety. We refer to the unrestricted sale of sulphuric acid (vitriol) which is permitted. Now here we have a substance subserving only very special purposes in industry, none in household economy, or in other departments, save for criminal ends, which is nevertheless procurable without let or hindrance. Is it possible to believe that this would be the case if men were in the habit of using this substance in settling their differences with each other, even still more if they employed it by way of emphasising their disapproval of the jilting of sweethearts? That it should be employed by women in wreaking their vengeance on recalcitrant lovers seems a natural if not precisely a commendable action, in the eyes of a Sentimental Feminist public opinion, and one which, on the mildest hypothesis, “doesn’t matter.” Hence a deadly substance may be freely bought and sold as though it were cod-liver oil. A very nice thing for dastardly viragoes for whom public opinion has only the mildest of censures! In any reasonable society the indiscriminate sale of corrosive substances would in itself be a crime punishable with a heavy term of imprisonment.

It is not only by men, and by a morbid public opinion inflamed by Feminist sentiment in general, that female criminals are surrounded by a halo of injured innocence. The reader can hardly fail to notice that such women have the effrontery to pretend to regard themselves in this light. This is often so in cases of assault, murder or attempted murder of lovers by their sweethearts. Such is, of course, particularly noticeable in the senselessly wicked outrages, of which more anon. The late Otto Weininger, in his book before quoted, Geschlecht und Charakter (Sex and Character), has some noteworthy remarks on this, remarks which, whether we accept his suggested theory or not, might well have been written as a comment on recent cases of suffragette crimes and criminals.

> "The male criminal," says Weininger, "has from his birth the same relation to the idea of value as any other man in whom the criminal tendencies governing himself may be wholly absent. The female on the other hand often claims to be fully justified when she has committed the greatest conceivable infamy. While the genuine criminal is obtusely silent against all reproaches, a woman will express her astonishment and indignation that anyone can doubt her perfect right to act as she has done. Women are convinced of their being in the right without ever having sat in judgment on themselves. The male criminal, it may be true, does not do so either, but then he never maintains that he is in the right. He rather goes hastily out of the way of discussing right and wrong, because it reminds him of his guilt. In this fact we have a proof that he has a relationship to the idea, and that it is unfaithfulness to his better self of which he is unwilling to be reminded. No male criminal has ever really believed that injustice has been done him by punishment. The female criminal on the other hand is convinced of the maliciousness of her accusers, and if she is unwilling no man can persuade her that she has done wrong. Should someone admonish her, it is true that she often bursts into tears, begs for forgiveness and admits her fault; she may even believe indeed that she really feels this fault. Such is only the case, however, when she has felt inclined to do so, for this very dissolving in tears affects her always with a certain voluptuous pleasure. The male criminal is obstinate, he does not allow himself to be turned round in a moment as the apparent defiance of a woman may be converted into an apparent sense of guilt, where, that is, the accuser understands how to handle her "("Geschlecht und Charakter," pp. 253- 254).

Weininger's conclusion is:

> "Not that woman is naturally evil or anti-moral, but rather that she is merely a-moral, in other words that she is destitute of what is commonly called 'moral sense.'"

The cases of female penitents and others which seem to contradict this announcement. Weininger choose to consider them as indicating that the Roman matrons felt sometimes that they were badly treated, that they ought not to endure the bad treatment, and that they ought to take the only means that they possessed of expressing their feelings, and of wreaking vengeance, by employing poison (p.92). Now though it may be said that in this passage we have no direct justification of the atrocious crime attributed to the Roman matrons, yet it can hardly be denied that we have here a distinct condonation of the infamous and dastardly act, such a condonation as the worthy Principal of St Andrews University would hardly have meted out to men under any circumstances. Probably Professor Donaldson, in writing the above, felt that his comments would not be resented very strongly, even if not actually approved, by public opinion, steeped as it is at the present time in Feminism, political and sentimental.

In the present chapter we have given a few typical instances of the practice which constitutes one of the most conspicuous features of Modern Feminism and of the public opinion which it has engendered. We hear and read, ad nauseam, of excuses, and condonation, for every crime committed by a woman, while a crime of precisely similar a character and under precisely similar circumstances, where a man is the perpetrator, meets with nothing but virulent execration from that truculent ass, British public opinion, as manipulated by the Feminist fraternity, male and female. This state of public opinion reacts, of course, upon the tribunals and has the result that women are practically free to commit any offence they please, with always a splendid sporting chance of getting acquitted altogether, and a practical certainty that even if convicted they will receive farcical sentences, or, should the sentence be in any degree adequate to the offence, that such sentence will not be carried out. The way in which

criminal law is made a jest and a mockery as regards female prisoners, the treatment of criminal suffragettes, is there in evidence. The excuse of health being endangered by their going without their breakfasts has resulted in the release after a few days of women guilty of the vilest crimes – e.g. the attempt to set fire to the theatre at Dublin. It may be well to recall the outrageous facts of modern female immunity and free defiance of the law as illustrated by one quotation of a description of the merry time of the window-smashers of March 1912 in Holloway prison given by a correspondent of The Daily Telegraph. The correspondent of that journal describes his visit to the aforesaid prison, where he said there appeared to have been no punishment of any kind for any sort of misbehaviour.

> "All over the place," he writes, "is noise – women calling to women everywhere, and the officials seem powerless to preserve even the semblance of discipline. A suffragist will call out her name while in a cell, and another one who knows her will answer, giving her name in return, and a conversation will then be carried on between the two. This chattering obtains all day and far into the night. The 'officials' as the wardresses prefer themselves called, have already given the prison the name of 'the monkey-house.' Certain it is that the prisoners are treated with all deference, the reason being perhaps that the number of officials is insufficient to establish proper order. While I was waiting yesterday one lady drove up in a carriage and pair, in which were two policemen and several bundles of clothes, to enter upon her sentence and this is the note which seems to dominate the whole of the prison. Seventy-six of the prisoners are supposed to be serving sentences with hard labour, but none of them are wearing prison clothes, and in only one or two instances have any tasks of any description been given, those generally being a little sewing or knitting."

Again a member of the Women's Freedom League at a meeting on 19th May 1912 boasted that the suffragettes had a wing of their own at Holloway.

> "They had nice hot water pipes and all the latest improvements and were able to climb up to the window and exchange sentiments with their friends."

She had saved money and enjoyed herself very much!!

Here we have a picture of the way the modern authorities of the law recognise the "injured innocence" of female delinquents who claim the right to wantonly destroy property. Our present society, based as it is on private property-holding, and which usually punishes with the utmost severity any breach of the sanctity of private property, waives its claims where women are concerned. Similarly arson under circumstances directly endangering human life, for which the law prescribes the maximum sentence of penal servitude for life, is considered adequately punished by a week or two's imprisonment when those convicted of the crime are of the female sex. Oh, but they were acting from political motives! Good, but have not terrorist anarchists, Fenians and Irish dynamiters of the Land League days also acted from political motives? The terrorist anarchist, foolish and indefensible though his tactics may be, believes honestly enough that he is paving the way for the abolition of poverty, misery and social injustice, a far more vital thing than the franchise! The Irish Fenians and dynamiters pursued a similar policy and there is no reason to doubt their honest belief that it would further the cause of the freedom and national independence of Ireland. Yet were these "political" offenders dealt with otherwise than as ordinary criminals when convicted of acts qualified by the law as felonies? And their acts, moreover, whatever we may think of them otherwise, were, in most cases at least, politically logical from their own point of view, and not senseless injuries to unoffending persons, as those of the present-day female seekers after the suffrage.

MGTOWN

Diana Davison · 21 July 2013 · Archived copy · Original

Tumbleweeds rolled lazily across the plain as hooves beat a dusty path towards the hazy horizon. The morning sun kindled a coral flame that crept up the barn walls, settling in a halo over the main road then breaking into a golden blaze with the first crowing of a rooster. Three horses reigned to a restless halt, panting and snorting as the lead rider reached up to wipe the dust from the rim of her hat. She glanced at the wooden sign stuck into the dry earth. MGTOWN. Population 421.

“Second road to the left and straight on till morning.” Wisps of blond hair rustled in the warm breeze as Liz smiled at her companions. “Looks like we made it, girls.” Mel and Raven shifted uncomfortably in their saddles. Mel fluffed up her sweat soaked bangs and shaded her puffy eyes, gauging the remaining distance between her and a bath.

“I’m sure I’ve got a rash,” Raven complained. “Do we even know what kind of bushes we rode through? I heard lyme disease is a problem this year. I think I got a mosquito bite about an hour ago.” She shoved her hand under the layers of travel duds to scratch at her upper arm.

“I think I got a blister from these boots,” Mel sighed as she glanced back at the bulging saddlebags behind her. “And I can’t remember where I put my sunscreen, can I borrow yours, Liz?” Liz whipped her 85 UV blocker out of the holster on her hip belt and tossed it over.

“We don’t want to linger, there’s a probably a woman being raped right now in this two-bit town and she needs our help.” Liz held her hand out for the bottle of sunscreen, misted her own face with a quick spray then shoved it back in her holster with a twirl. She dug her heels in and the bloated gelding beneath her snorted then jumped into a trot.

Inside the Sheriff’s office, Joe Goodman watched his morning coffee drizzle its way into the carafe. He’d often wondered which he liked more, the happy gurgling noises of the machine or the smell of java as it wafted from the counter to fill the room. He kicked his feet up on the desk and leaned back in a lazy stretch. Except for the fundraiser being held that afternoon, his calendar was clear for the day and chances looked good that he’d be able to finish reading his novel. His well-trained ear picked up the approaching patter of horses in the distance. Deciding it was the delivery of whisky arriving for the saloon, Joe rose from his desk, sloshed some fresh brew into his mug and sauntered out onto the veranda.

The three feminists jostled in their saddles as they rode into town. Leading the trio, Liz’s ice blue eyes darted from side to side, sneering at the lack of imagination in the paint colours of the houses. She pulled her horse up a few feet from Joe’s doorstep and sniffed down in disdain at his amused, raised eyebrow. They stared at each other for a moment before he took a sip from his mug and turned back inside.

“Are you the Sheriff around these parts?” Liz’s shrill voice made him wince and Joe slowly swiveled in the doorway, glancing up at the clearly marked sign above his head. Liz shifted in her saddle to dismount. “Well, I need a word with you. Come here and help me down.” Joe took another sip.

“Nope. Don’t think I will.” He shook his head as Liz, Mel, and Raven fumbled about with stiff behinds in their expensive chaps layered over designer jeans that, for Raven, fit a little too tight because she hadn’t wanted to admit her true waist size. Mel cursed as her belt caught on a saddlebag and she clung desperately to her gelding’s neck to avoid falling while Raven hobbled over to unhook her. The horses skittered about until Liz managed to tether them to the hitching post. They collected themselves into a solid line with hands on hips, meaning business. Joe took another sip of his coffee then went back inside. Liz elbowed Mel to grab a binder out of one of the bags and waited impatiently with her hand held out. Brushing the dust from her jacket, she stomped into the Sheriff’s office with her cohorts in tow.

Joe was just putting his feet up again when Liz slammed the binder down on his desk.

“What’s that?” He had a sinking feeling that he wasn’t going to finish his novel.

“*That* is the damning evidence of your shoddy rape conviction record!” Liz glared at him accusingly.

“I’d imagine it *is* pretty shoddy, since I’ve never raped anyone. Just hasn’t made it on my ‘to do’ list.” He rested his cowboy boots on the binder and started rolling a cigarette. Liz grabbed the book from under his feet and opened it up to show him a chart. Joe rolled his eyes and squinted at the page as she jabbed a manicured finger at the bolded number circled in red.

“Don’t get smart with me, mister! Did you know that one woman in four suffers from rape and you only had one conviction in Mgtown over the entire last year? ” Liz took off her wide brim hat, shook out her blond locks and threw her hat on his desk in disgust.

Joe put his feet back on the ground, leaned over and flicked her hat onto the floor with the back of his hand. “Who are you clowns? And what will make you go away?”

“You can’t intimidate me, Buster! I chew up rape apologists like you for a living and you’re about to hit my dinner plate.” Liz grabbed her hat from the floor, snarled at the dirt that clung to it, and deftly snapped her binder shut with the other hand. Mel and Raven smiled gleefully in the background. “I want a list with all the names and addresses of the women in this district, I want safe space granted for my interviews, and I want three rooms with running water and a private bath for me and my associates. We’re not leaving here until we get to the bottom of this.” She tossed a business card at Joe’s head and he caught it mid-air.

Liz Fudd, President, Centre for Women’s Advocacy and Protection (CWAP)

“Look here, Ms. Fudd of CWAP, I haven’t let a woman tell me what to do in twenty-five years and I’m not about to start now. We’ve only had one rape in this town and it was a traveller that done it. As a result, we don’t take kindly to strangers so I suggest you turn yourselves around, get back on your neutered horses and ride your diva asses back out of town.” Joe stood up and refilled his coffee mug hoping he’d get a chance to actually enjoy the second cup. Mel shuffled out of his way with a limp. She should have picked boots with a softer leather. Raven was looking nervously at Liz, there was no way she was getting back on a horse until her rash had settled down. Surely they couldn’t make her do it.

Liz nodded reassuringly at her sidekicks. “You are a public servant and I represent the public. I’ve got legal documents here and a mandate to monitor every county until the number of men in jail matches the number of crimes against women!” She waved her binder in the air. Joe put his cup down and strode over to grab the book from her hand. He flipped through the pages and chuckled.

“Justice for wives? We don’t have wives, in Mgtown. And these aren’t legal documents. You wrote them yourself. It’s just CWAP.” He handed it back to Liz dismissively.

“These CWAP documents have just become law in this state. There’s a new sheriff in town, buddy boy.” Liz donned a smug grin and turned on her heel. Mel and Raven fell in behind her and they made their exit. She called back over her shoulder, “Feed our horses and bring me my list. I’ll be in the pub in two hours.”

They grabbed their luggage and headed for the nearest inn.

Closed signs whizzed down over store front windows as the women passed. Liz narrowed her eyes. “Looks like a town that’s got something to hide.” Raven had other things on her mind as she juggled Liz’s bags with her own while trying to dig out some baby powder. Liz whapped her on the back. “We’ve got a lot of work to do, girls.”

Three feminists walked into a saloon. The barkeep looked up. “Wine?” A finger was jabbed at his face.

“You sexist bastard! I haven’t even started talking yet.”

The barkeep raised his palms in the air, slid a full bottle and some glasses down the bar then moved as far away as possible. Liz surveyed the saloon and decided to claim a table in the corner for their interviews. Mel carried their

beverages over while Raven squirmed at the idea of sitting and excused herself to find the ladies' room. Liz chose a seat facing the door and started pulling out her questionnaires.

"No time to waste. A woman gets raped every 2 minutes and we've already been here for three hours." Liz arranged her paperwork and looked for a pen.

As Raven returned to join her comrades, a group of ten women threw open the saloon doors and stormed in.

"Where are they?" A robust woman with cropped hair followed the barkeep's pointed finger to Liz's group in the corner. The townswomen, varying in size and shape but not in their anger, closed the distance quickly. Liz's plastic smile quivered for a moment.

"Good afternoon, ladies. My colleagues and I are here to help you." Liz straightened a paper stack in front of her on the table.

"Then fuck off. We don't need you, we don't want you, and you can pack your lies up to peddle your poison somewhere else." A redhead in Doc Martins dutifully documented events on her camcorder.

"I understand your anger," Liz calmly replied, "at least two of your group have probably been raped and never had closure." She picked up a survey and held it out to a brunette who glared and snatched it from her hand.

"Bullshit." Reading from the paper, the brunette laughed. "Have you ever been looked at in a way that made you sexually uncomfortable?"

"Yes," Liz nodded, "you can be raped by someone's eyes. And there's not a damn thing you can do to stop it. Eye rape is real." The ten women fell silent and stood staring at the CWAP table in disbelief. Liz felt a small victory. "That's right, ladies, the men of this town may be raping you every day and you don't even know it."

The saloon doors were flung open as Liz was carried out over a shoulder with her buddies close behind. Her legs kicked as the townswomen transported her back to the hitching post. They strapped the saddlebags back onto the horses, shoved her papers into a side pocket and dumped her at the foot of the watering trough.

Joe sauntered out from his office with his novel in hand and chuckled as Liz sputtered and tried to regain her footing. "I see you've met some of our women folk," he quipped. "How are the interviews going?"

Liz waved a fist in the air. She pulled her business cards out and started shoving them in nearby faces. "I'm a professional, damn you! Damn you all to hell!!"

Joe lifted up his cell phone. "There's about 45 women in Mgtown. Would you like to meet them all at once?" Liz shot him a look intended to kill but the target was impervious. He smiled, "I'm not hearing an enthusiastic 'yes' so I'll take that as a no." He tucked his cell phone back in his pocket, cracked open his book again, and headed back inside. The last chapter was getting really interesting.

As the three visitors eased their asses back on their mounts, Joe waved to them from the doorway. "You can update your statistics when you get back. Our conviction rate is 1 for 1. That's 100%"

"That's impossible!" Liz retorted.

"It's quite easy, actually. You just have to have a town that ain't full of liars and leeches." He tipped his hat as Liz slumped in her saddle and the three feminists rode off into the sunset.

Shame on me

John Hembling (JtO) · 21 July 2013 · Archived copy · Original

Shame on me?

Nah, how about instead of that, you don't inflict your hateful lies on me, you repulsive creep.

I'm a member of a human rights movement which at present, is unpopular, to say the least. It's so unpopular that the opponents of this movement are rarely even challenged when they make absurd and sickening claims such as Andrea Sands' article for the Vancouver Sun. Andrea asserted in her article that objecting to false criminal accusations equates to excusing and supporting the commission of the violent crime of rape. And nobody, from her copy editor to her publisher challenged such a sadistic accusation. As I said, the human rights movement I'm a part of is not, at present very popular. Of course, this unpopularity correlates closely with the necessity of the movement.

Necessary human rights movements are never popular ones, for obvious reasons.

Over time I've noticed the most common position taken against myself and other men's human rights activist is some variation of the imperative statement "shame on you!"

"Shame on you" is essentially what Andrea Sands was saying in her claim that public rejection of false accusations amounts to the same thing as excusing and endorsing the violent crime of rape. The victims of false accusation, whose lives are destroyed, whose families are torn apart, whose careers are ended and children denied a stable upbringing, in Andrea Sands world, these victims and their advocates are endorsing the commission of rape.

Are you fucking kidding me, Sands?

She's not kidding, obviously, but what she is doing is heaping as much pain as she possibly can on those struggling for recognition of their humanity.

Obviously, Andrea Sands, writing from her home office somewhere between Vancouver and Edmonton wasn't able to built a substantive or rational opposition to the posters of Men's Rights Edmonton. Indeed, if anybody had a substantive argument supporting the use of false accusations as weapons, then they would have made one. Andrea Sands, displeased as she is with the message of a poster, cannot silence the author of that message with a physical beating. So, angered or offended by the message " lying about sexual assault = a crime" and of course "don't be that girl," and Sands without a counter argument or a rod to break over anyone's back did the next best thing. She used the only weapon she could find. Shame.

Nobody, not even Andrea Sands actually thinks opposition to the use of false criminal accusation is actually support of rape. And, even though Sands makes that claim in her article, she isn't trying to convince anybody she's actually that stupid. Invoking of shame as a weapon of course bypasses reason or logic, and taps directly into deeper and older parts of the brain. This is why Sand's characterization is unimportant. Her goal was never to make a convincing case, it was simply to invoke pain by pulling on our ancient social instincts. Implied rejection by the group. Death.

Again, our opponents invariably use shame to attack men's human rights activists. At the U of T, in April of 2013 at the Nathanson and Young lecture, the crowd of angry chanting ideologues chanted "shame on you and U of T, for allowing misogyny". What misogyny? Paul Nathanson is a gay man, and Katherine Young is a woman – these were the ones who the protesters were there to silence. Reason doesn't matter, shame is not a weapon of rational rebuttal. It's simply a tool to inflict pain. Indeed, also at the Nathanson and Young event, one of the more aggressive male feminists made it his business to shout into the faces of those attempting to attend the scheduled lecture "shame on you!! and shame on you!!". This man jabbing his finger into the faces of his targets as he shouted into their faces. He couldn't physically assault them obviously, there were too many cameras rolling and police present. But his point wasn't to field any kind of logical argument, it was simply to trigger ancient hominid instincts, and

inflict pain. To silence and shame those arguing for human rights. Is there some motivation for this besides cruelty?

At the Warren Farrell presentation, also at the University of Toronto, the Toronto police interposed themselves between protesters and attendees to prevent assault on those attempting to hear Dr Farrell by those protestors. The protestors, for this part shouted at the police “shame! Shame! Shame!”

So, those Toronto cops should feel shame for preventing violence? Really?

But whether overt or indirect, this repeated use of shame as a weapon to silence is a non-rational attack. Like all weapons used to silence, when an individual employs shame, she is admitting she has no counter argument thus, ironically, her unfounded attack is without merit or legitimacy.

She should be ashamed to use shame.

It sure does wear thin after years of the very same empty attack. But having felt that attack, experienced MRAs understand far better what the reliance on shame means for opposition to a movement seeking human recognition and rights of boys and men. It’s the sublimation of violence.

So, shame on me? The obvious question is what for? But, since that question is never answered with anything except thought-stopping cliche, empty accusations and further repetitions of “shame! Shame!”.

But an answer to “what for” isn’t really necessary anymore, it’s clear that the general point of an appeal to shame isn’t to address any legitimate problem. Well, besides the problem of men failing to comply with the desires of violent sexist bigots and thugs. And indeed, it’s also long past time for men to not simply and quietly discard shame from their own emotional repertoire, but to do so publicly.

The continued attempted use of shame against men pursuing human rights for themselves deserves nothing short of open scorn, contempt and derision. What other possible response could there be to the open sadism, indulged with the support of a corrupt industry profiting by continuation of violence against the victims it purports to protect?

Shame on me? I’m afraid not. In fact, for a growing number of not only men’s human rights activists, but men in a climate of public hate towards males, the continued ability to feel shame becomes ever more obvious as maladaptive. It’s simply a crude tool of psychological violence used to coerce compliance with the desires of sadists of the leisure caste.

Emerging from the still-rising climate of disdain for boy’s and men’s humanity is a broadening path of self realization for men. Shame has no part of it.

So, shame on me? No, I am quite shameless. And you can get lost, creep.

A voice for men: MGTOW-central

Peter Wright · 21 July 2013 · Archived copy · Original

Editorial note: this week we will be featuring several articles on the topic of Men Going Their Own Way, a philosophical and social movement this publication has promoted since its earliest days. To kick off this series we include this gem from Peter Wright, who's been a MGTOW practically before anyone had heard the term, and is one of three by him we will be featuring exploring the topic, along with pieces by other authors on the same topic. Take it away, Peter!

As the highest traffic website promoting Men Going Their Own Way (MGTOW) values, AVfM is indisputably MGTOW-central. This site has published several of groundbreaking essays on the topic, and has consistently promoted the lifestyle. In fact if we were to rename this website AVfMGTOW it would not be at odds with the work we do here.

While AVfM promotes MGTOW more vigorously than most, we need to acknowledge that Men's Human Rights Activists (MHRA's) have always promoted it in one form or another. It is no coincidence that the A in MHRA refers to advocacy, particularly self-advocacy by men and boys which is synonymous with the intent of MGTOW. So it should come as no surprise that two men from an early men's rights forum (Ragnar and Meikyo) actively promoted the phrase Men Going Their Own Way.

Ragnar, one of the promoters of the phrase describes the moment as follows:

> "You see all the ideas were floating around on the internet. We were frustrated that we couldn't get men to build an organization, couldn't get men to come to this damned meeting- everybody was going their own damned way, and the fact that men went their own way, we started to use that phrase and we started to talk about what's important for men… who's going to define their masculinity? Well, they actually have to do that themselves, they have to find out what it is for themselves. So, as you have the responsibility for your own actions, well then it's also your responsibility to define who you are as a man." Ragnar [1]

Back in 2010 Paul Elam agreed that MGTOW and MHRAs are one and the same. However there exists a minority who attempt to cleave MGTOW from its synonymy with the MHRM and 'offshore' it into supposedly non-MHRA enclaves. That experiment has succeeded in creating a logically false divide that doesn't stand up to scrutiny; simply put, the self-advocacy that is central to MGTOW is, and has always been, integral to the MHRM message and cannot be separated.

More interesting is the growth of ideas that have attached themselves to the concept that make it all but impossible to define what MGTOW is. So that will be the purpose of this article – to locate a single definition compatible with the variety of descriptions being proposed. This can be achieved by applying Occam's razor to all extraneous ideas and dogmas that have attached themselves to MGTOW – to those pet ideas that have hitched a ride on the core motive so that we end up with a short definition everyone agrees on.

We'll start here with a small sample of ideas and practices that have attached themselves to the MGTOW concept that can be considered superfluous to a limited definition that is going to suit everyone:

MHRAs are not MGTOW:
This claim is easily discounted. According to the core definition of MGTOW, many MHRAs are MGTOW, and claims that these are opposed orientations doesn't prove useful for constructing a definition.

Some claim that the 'A' in MHRA refers to the word *activism* and so must be about group-based political actions – hence unrelated to men's *individual* path to liberation. That argument, however, is based on a false premise, because a Google search reveals that the 'A' refers not only to activism but also to advocacy, including self-advocacy – at least for the majority who use the acronym. So the argument that MGTOW are working toward a goal opposite that

of MHRAs amounts to a false and divisive proposition.

MGTOW is anti 'traditionalism':
This widespread and increasingly popular stance in the MGTOW movement was elaborated largely by Paul Elam and Barbarossaaa. Traditionalism refers to traditional gender roles for men and women, roles which most everyone in the MHRM/MGTOW movement reject as destructive to a man's wellbeing and freedom. However a small percentage of self-described MHRAs/MGTOW do advocate traditional gender roles, especially men in the earlier MRM who were split on this question with perhaps half endorsing traditionalism and half rejecting it.

Those advocating traditional gender roles claim men can enjoy significant freedom by stipulating what they are willing to accept as a viable and fair 'role-division' in relationships with women – a claim that can be demonstrated, they say, by a study of traditional males who embodied Sinatra's song "I Did It My Way." Whatever freedom these men pretend to enjoy they are still laboring within that narrow and self-limiting paradigm that requires male utility in exchange for a woman's charms, which means he continues to live the 'gynocentric way' even if he feels he is doing it "his way." The man must continue to labor outside the home and bring home the bacon, while his wife occupies herself as a homemaker. In terms of logical categories it's obvious that traditionalism and radical male autonomy are mutually exclusive, meaning that if traditionalists want a full taste of freedom they must, by definition, look for it outside of the traditionalist template.

Since the invention of 'romantic chivalry' in the Middle Ages (and not before), MGTOW men became an exception to the new rule, and those who continued to practice it were held in suspicion, shamed and rejected by society. The new gynocentric mandates viewed free men as recalcitrant, and from that moment in history society would no longer tolerate any man opting out of his gynocentric "duty" toward women. So I find myself in full agreement with Paul Elam and Barbarossaaa that traditionalism constitutes the antithesis of any coherent definition of MGTOW, a fact so blatant it can be considered implicit in the definition without the need state it.

Veto-MGTOW:
For some men MGTOW is demonstrated exclusively by veto power. Veto constitutes a narrow philosophical practice of negating things, which is nevertheless a perfectly acceptable expression of MGTOW. However some MGTOW tend to specialise in veto alone and have no other tool in their toolbox. About veto:

> 'This singular kind of power demonstrates agency dedicated wholly to negation. Its sole strength lies in its ability to frustrate the will of others… its power is wholly prohibitive, as the word originates from the Latin meaning: "I forbid".' [2]

Stating what you don't accept (veto) is a simple task compared with figuring out and articulating what you do want for your life. Living the MGTOW lifestyle usually includes a mixture of positive aspiration – such as figuring out

the kind of friendships you might want to cultivate, or the career or hobby you might want to pursue – and is not limited merely to “I don’t want this, and I don’t believe that”. Veto-MGTOW naturally falls well short of a universal law for MGTOW.

MGTOW is anti-relationships with women:
The ‘no relationships’ position is supported by a small but vocal minority of the MGTOW community, and particularly by the veto-MGTOW contingent. Conversely, many MGTOW develop positive criteria for cultivating relationships with women on the basis of friendship or other relationships that may or may not include sexual relations depending on preference. For instance, in his recent discussion with Dean Esmay, Barbarossaaa –a respected MGTOW advocate- indicated that he engages in sexual friendships with women that include going out to dinner and other fun activities. The guiding principle for these men is that relations with women are workable if they can be based on creative agreements outside the usual gynocentric criteria, and can be backed with a determination to reject groupthink and societal pressure to conform to the typical male role.

Briffault’s law:
The 19th Century Marxist thinker Robert Briffault is remembered for this comment; *“The female, not the male, determines all the conditions of the animal family. Where the female can derive no benefit from association with the male, no such association takes place.”* This generalization has since been spun out and declared a “law” by some, though Briffault never proposed it as a law. Since it was first coined, others have added addendums and corollaries to this “law” which amount to little more than personal and unscientific opinions. Further, despite the current attempt in MGTOW blogger circles to revive this “law,” a review of the scientific literature shows no support nor even a reference to “Briffault’s Law” – nor is it mentioned in Google Scholar, not once. If anyone can find any academic sources that take this “law” seriously I would welcome a list of citations and will happily update this article to reflect them if provided.

A careful look at Briffault’s “Law” shows it to be two independent statements, with the second arguably more factual than the first. However both statements are too generalized to be useful as a law; yes it often happens that women can be controlling and, for example, may turn out not to like their man’s friends (because women derive no benefit from the association) and so drive them out, but men do this too, and both sexes are hardly 100% successful in doing so. In the latter cases we are talking about highly pathological behaviors in which case Briffault’s Law might better be characterized as “Briffault’s generalization about dysfunctional relationships.”

The implication of this “law” for men going their own way is that, because women supposedly dictate all relationship moves, the male is better off opting out of that power imbalance. Relationships are simply a bad deal. Understandably this assumption of a biology-based female omnipotence is not something universally subscribed to by the MGTOW community and therefore cannot be considered a basis for an agreed definition.

Male mother love:

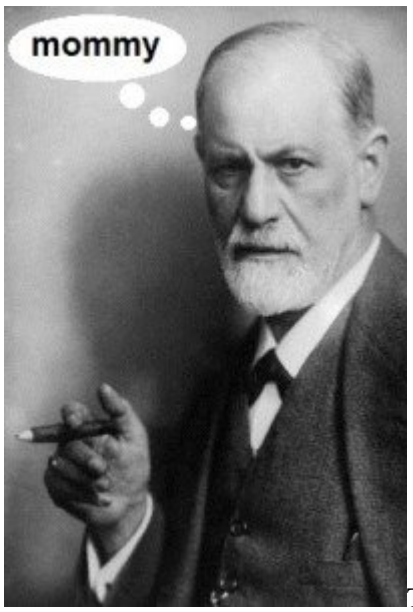

This idea suggests that men's relationship aspirations are driven by an unconscious yearning for "mother" love, from which all MGTOW men should attempt to liberate themselves. Oedipus complex, anyone? Whatever the real influence of "mother" love this presents a historically tired argument for male motivation. It is one that no longer appears in the practice of psychology and for good reason; over 100 years of analysis have proven the theory of less value than first suspected, and the man who first theorized it as a "universal complex" is thought to have suffered the complex himself. Behaviorism, psychoanalysis and the long reign of the Oedipus complex have been superseded by contemporary attachment theory which has deepened our understanding and shown that male need for attachment and affection need not be linked to that word "mother".

None of this is to dismiss the pivotal importance of attachment desire in males, and there is much in the so-called "mother love" theory that warrants close and ongoing discussion. In fact the science of attachment is potentially one of the most fruitful paths of investigation for MGTOW there is. The issue here is that whilst promising, the discussion about adult attachment theory in relation to MGTOW is currently underdeveloped and is therefore of limited use as a theoretical base.

Female hypergamy:
This popular theory holds that when it comes to the mating game females can't resist "trading up" and therefore make unreliable mates for the long-term; it is better for men to avoid relationships with women and go their own way. A decisive piece of data confirming the practice of female hypergamy comes from a talk by Roy F. Baumeister who says that "maybe 80% of the women but only 40% of men reproduced" throughout the history of the human race. However according to follow-up research Baumeister's "maybe" turned out to be incorrect and the numbers have been superseded by more recent science.

The estimates on historic male/female population sizes are based on The Most Recent Common Ancestor for both males and females. At the time Baumeister's address where he publicized the 'findings' that 2 women reproduced for every 1 man, TMRCA for males was between 50-100 thousand years ago, and the TMRCA for females was 200,000 years ago; leading to a 2 to 1 split favouring female ancestors. Revised genetic studies have found that TMRCA for males is ~142,000 thousand years ago and the TMRCA for females is ~177,000 years ago. This means that Baumeister's conclusion is void. There is a slight skew towards female ancestors but this may be accounted for by female exogamy and the fact that female generations are shorter than male (women have children earlier then men do). It may also be an artifact of our current level of knowledge into the matter and as our science is refined, the numbers converge.

With the revised figures the importance of the female hypergamy to MGTOW is also revised; we now see a less extreme a picture than the earlier Baumeister figures painted and, one would assume, a somewhat less relevant ideological motivation for MGTOW.

Biological reductionism:
Men are viewed by some MGTOW as eternally groveling trilobites who will not change; they are merely nerve reactions to environmental stimuli with the ultimate aim of sexual reproduction with women.

The typical biological reductionist spends 99% of his conversation promoting human behavior as biologically determined, while meagerly acknowledging (if at all) the role culture plays in inhibiting or encouraging the release of our biological urges. Despite a reluctance to recognize it, cultural control of biology is an undeniable fact; and when a person's behaviour transgresses a social taboo, the transgressing individual stands a high chance of being incarcerated or killed by edict of the body politic. For instance if hypergamous behavior by women is subject to a taboo in a given culture, then if she transgresses it she may be (literally) stoned to death: score zero for the selfish-gene, and one for culture. Such punishment of "anomalous" behavior sends a message to others about how much of their biological compulsions will be tolerated, and people's behavior is adjusted to that threat accordingly. Conversely is it not true that some cultures encourage freedom of biological expression more than others? The point of these examples is that cultural dictates –and their wide fluctuations over time– provide the more powerful factor in determining the inhibition or release of biological imperatives.

We need to be wary, then, of those who would explain human behavior as constistent and relatively changeless over long swathes of time and regardless of cultural contexts. This angle is strongly promoted by MGTOW advocate Stardusk whose primary hypothesis goes like this:

> "This has been going on for millennia if not millions of years- men have always kowtowed and adhered to the desires of women, and have always been what women wanted them to be. Men have always subordinated their desire for freedom to their desire to reproduce." [3]

Stardusk further claims that men (one assumes, aside from himself) will never change from their unconscious kowtowing ways. Not only does this hypothesis ignore the wild fluctuations in culture that saw, for example, men of classical times behave much more freely in relation to women than they did, say, in the Middle Ages, it also promotes a reductionist and patently misandric hypotheses about men that is unlikely to gain traction as an explanatory basis for MGTOW.

Any of these topics can serve legitimate interests for MGTOW; but the question arises of what binds these disparate ideas together? In order to find a definition of MGTOW we must find a degree of general consensus, some shared factor among the variety of perspectives, or otherwise MGTOW will end up talking about entirely different things. And if there were no common consensus here we would merely have debaters talking about different subjects; one would be talking about female hypergamy and the other would be talking about celibacy with no common ground between them.

So we will need a universally applicable definition that will fit everyone's criteria for what MGTOW is in spite of the different perspectives that different people hold on its nature. This definition must be a limited one since it can encompass only those parts of MGTOW which all broader definitions hold in common. For this essay the definition is this: Male self-determination.

That, then, is what everybody who discusses MGTOW holds in common regarding the concept. Note in this definition there is no reference to the disputed ideas or practices listed above. Some might insist on including those ideas in the base definition – to piggyback it with a whole range of idiosyncratic concepts – but that is of no use here, for beyond this narrow definition people basically disagree with each other. To be as objective as possible, then, we must take only that which everybody agrees upon as the universally applicable definition.

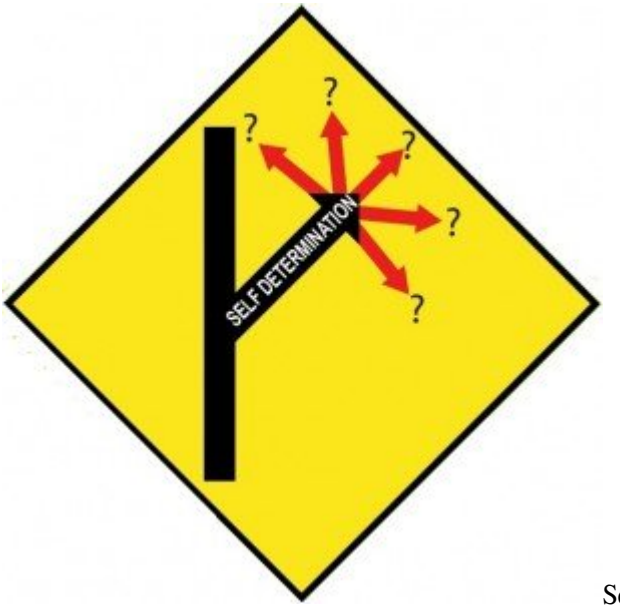

Self-determination refers simply to the human right to determine the course of one's life, and to apply self-advocacy in that direction. And let's not forget that the 'A' in MHRA can refer to precisely the same advocacy. Self-determination and self-advocacy were always there for men who chose it long before the MGTOW acronym provided another way to say it. We can also state that implicit in this definition is opposition to, and rejection of gynocentrism as being the antithesis of male self-determination. Men who subscribe to gynocentric directives, such as profeminist men, are subscribing to 'other-determination,' or 'determination of self by other' and need not apply for MGTOW status.

This article has aimed at three things. It carves away superfluous ideas from a core definition of MGTOW; it offers a concise definition of MGTOW; and it takes back MGTOW from those who would cleave it from its relevance to the Men's Human Rights Movement.

AVfM has churned out hundreds of articles promoting self-determination for men, and it has done so more vigorously than it has commentaries and articles calling for specific political activism. If one wants to soak themselves in a MGTOW atmosphere they need go no further than this high quality MGTOW community that showcases articles and interviews on every aspect of the subject.

A further development worth mentioning is the notion of Women Going Their Own Way (WGTOW). While the persecution of men by gynocentric culture is unique, there exist solid albeit different reasons for women to reject it, including the infantilizing dogma and gender bigotry it pressures women to adopt. The uncommon woman who chooses to renounce gynocentrism in favor of a different path deserves the 'going their own way' title announcing self-determination. As long as women use the 'W' I take no offence to WGTOW. In fact I applaud it as another slap in the face for gynocentrism.

And remember, folks, you heard it here first – at MGTOW central.*

SOURCES

[1] Dialogue with MGTOW Founders (2012)
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[8] AVfM Wiki Glossary of terms: MGTOW

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Estimators of human effective sex ratio detect sex biases on different timescales
***Note:** In calling AVfM 'MGTOW central' I am not claiming it is more important or authoritative than any other MGTOW website, but merely that it receives more traffic – a testament to the high quality articles found here. MGTOW is a truly decentralised movement that will never be owned by any person or website.

Don’t be that anti-rape campaign

Karen Straughan (aka GirlWritesWhat) · 21 July 2013 · Archived copy · Original

Editor’s Note: This is the transcript of the video by Karen Straughan that AVfM published here a few days ago. We note again that Karen often goes off-page when performing her videos and so there may be small differences between the two versions. Additionally, the editors at AVfM have added some links to the events that Karen describes herein.

Okay, it’s been a crazy week, for sure.

I know I don’t have to inform many people of the frothy-with-outrage turd that hit the media fan middle of last week, when a Women’s Studies professor, among others, took offence to some posters my brothers-in-arms dared to put up on the University of Alberta campus.

The posters were a parody/criticism of the popular “Don’t Be That Guy” poster campaign, which reminds men it’s wrong and a crime to put your penis in girls who are so drunk they’ve passed out or are otherwise unable to resist. Men’s Rights Edmonton’s posters aimed a different message at a different type of criminal–women who make false rape accusations–admonishing women to “Don’t Be That Girl”.

Women’s Studies Professor Lise Gotell claimed that our posters are “rape apology”. I have no idea how a poster raising awareness of some situations where an accusation is made but no rape has occurred is rape apology. If no rape occurred, there is no rape to apologize or make excuses for.

Other feminists, politically correct politicians and slaves to their reptilian brains claimed the campaign “blames victims for their rapes”. Um, guys, in a false accusation, there is no rape victim to blame, only a false accuser. The ACTUAL victim of a false accusation is the person accused.

Karen Smith, a sexual assault advocate/counsellor emphasized how brave a victim has to be to go to strangers and have them physically and mentally probe you about things that happened to the most intimate parts of your body, which is certainly true. What does not follow is her assertion that that’s why people “just don’t lie” about rape.

Well, Ms. Smith, setting aside the fact that according to the police, at least 1-2% of the women who engage the process clearly do lie about rape, well, if nothing bad had happened to the most intimate parts of your body–that is, if there was no rape–the process would be a very different experience, wouldn’t it? Ms. Smith seems so obsessed with the experiences of victims, she is unable to detach the victim experience from that of a non-victim. She actually seems to believe non-victims would feel all the same things when going through the process that victims do, which really makes me wonder.

For a malicious false accuser, the rape kit would be no different from a pap-smear and pelvic exam, something most women submit to on a regular basis. In fact, given the reason for the physical exam, I would hazard to guess a rape kit would be less brusque and more gentle than a yearly physical. For a malicious false accuser, the interviews with police would be little more than an exercise in amateur theater. Seriously, does Ms. Smith think that every actress who portrays a rape victim on *Law and Order* experiences the simulated “gruelling process” the way a real victim experiences the real thing? If they did, how would producers ever find enough actresses willing to take those roles?

Other types of false accusers would experience the process yet other ways. For the narcissistic accuser who makes a false complaint for attention, she will be experiencing it the way a sufferer of Münchausen syndrome experiences unnecessary medical testing–with a sick thrill. For the false accuser who is covering up an infidelity or explaining away an STD [Sexually Transmitted Disease] or pregnancy, the process will be experienced as the unpleasant but necessary means to solve a bigger problem.

Ms. Smith’s faulty logic is what happens when you spend your entire life looking at only one problem, studying only one phenomenon from only one angle to the exclusion of everything else, until you reach a point where you cram all experiences into one narrow model.

"It just doesn't happen," she insists. Because the process for real victims is so gruelling.

Perhaps Karen Smith needs to talk to Soner Yasa, an Edmonton cab driver falsely accused of sexual assault in 2006 by 4 female passengers out clubbing. Their reason for making the accusation? Yasa had told one of them to put out her cigarette, as smoking in taxi cabs is illegal. They then demanded to be dropped off, and refused to pay the $13 cab fare. When Yasa protested, they called their friends and told them Yasa had sexually assaulted them. The cabbie called police when a mob began to form, and the women repeated their accusation to the responding officer, who filed a report on the incident.

But what do you know? Yasa had a camera installed in his cab, which had recorded the entire trip, and provided incontrovertible evidence that the women had made up the accusation out of whole cloth.

Why would a woman lie about rape to police, wonders Karen Smith? To save $13 bucks, apparently.

Or because a man threw a flower at her; because she was bored; to divert her parents' attention from her failing grades; because a man she'd had a one-off a couple of weeks before forgot her name when they ran into each other; to convince her husband to move to a better neighborhood; because she didn't want to pay for a cab and knew the police would drive her home; so the police wouldn't drop her off at the psychiatric ward again; because she didn't want to admit to her boyfriend that she'd spent the night cheating on him with three men.

A lesbian activist in the U.S. carved Christian symbols into her own body and claimed three white, Christian men had broken into her home, assaulted, tortured and raped her. Irony of ironies, she staged the attack to draw attention to the cause of fighting homophobia and violence against women.

For a woman willing to carve her own body up to make a martyr of herself, is the gruelling nature of the process of reporting really going to be a deterrent? Is it, when a different false accuser is prepared to engage this gruelling process just to get a free lift home, or to get out of paying $13.

One of the ladies who accused Soder Yasa was kind enough to phone police the next morning to apologize for the trouble and to assure them that none of the women were planning on going through the "gruelling process" of pursuing a sexual assault charge against Yasa. Hah!

Cream on the cake? The police refused to pursue charges against the women for making a false accusation, despite Yasa's urging, despite incontrovertible proof they were lying, and despite the fact that that evidence was all that saved HIM from having to go through his own "gruelling process"–the process of defending himself not just to the justice system, but to friends, family, neighbors and present and future employers.

In light of that, I'd be very interested to know how the Edmonton Police Service classifies a false complaint. Would Yasa's case fall into that 1 or 2% of sexual assault complaints where evidence of falsity is so obvious, the police trip over it while looking for evidence of veracity? Or was it not even counted because the women never filed an official complaint of sexual assault, and it was never passed on to a dedicated sex assault investigator?

I wonder, too, how Karen Smith, victim advocate, thinks a rape victim might feel or react if police said to her, "Well, sure we know he raped you. We have air-tight evidence on video. But we think pursuing a prosecution would send too troubling a message to victims of other crimes, so yeah. We're just going to let it drop." Because that's exactly the mentality behind the Edmonton Police's refusal to press charges in Yasa's case.

City councillor and mayoral hopeful Don Iveson called the "Don't Be That Girl" posters "morally indefensible". Um…explain how? Please. Because the ONLY reason I can think of that our posters are morally indefensible is the same reason the original ones are–that it associates the behavior of a small percentage of a group of people to the group itself. The only difference being that men are a much higher percentage of rape victims and women a much higher percentage of perpetrators than the original posters would indicate, while false rape accusations are a predominantly female phenomenon. Even if our posters are as morally indefensible as the originals, at least they're accurate.

The Edmonton Police Service said the posters "demeaned and belittled" rape victims. You know what, EPS? I've

talked to a few rape victims, and if there's one person they typically hate almost as much as a rapist, it's a false rape accuser. Women who make false accusations–who appropriate the horrible thing that some unfortunate women experience, and exploit that horrible thing to get out of paying $13–THOSE are the people demeaning and belittling the experiences of rape victims. And by extension, a justice system that refuses to punish women who lie about rape is demeaning and belittling the experiences of rape victims, and allowing false accusers to damage the credibility of every legitimate victim without any accountability for the harm they do. And it demeans and belittles a justice system that is supposed to protect ALL victims, including victims of false accusations.

Pretending women never lie about rape is not only dishonest, it sends a despicable message to victims. "Women never lie about rape," tells victims they should always be believed, on the spot, and therefore the normal investigative process is a revictimization rather than a necessary evil. It tells them that when the police ask questions they have to ask, to ferret out details, detect inconsistencies and test the veracity of the claim, it's not because some women lie and investigators are performing due diligence, but because the police are intentionally making the process more difficult than it has to be, and obviously don't want to help them.

As for the real reason everyone involved lost their shit over these posters, I personally think it's a reflection of the age-old double standard. There is no social taboo against attacking men, so it's okay to imply that without constant reminding, ordinary guys will just go around raping left, right and center because they're too stupid to understand what consent is, or they're so sex-obsessed they'll be interested in sex with a woman whose physical state is that of a half-inflated sex-doll, only with the bonus feature of being able to puke all over him.

In fact, because of the double standard, this message is lauded high and low as a positive one.

But apply the exact same reasoning and method to remind women that making a false rape accusation is a crime, and people act like you've just tossed a kitten in a blender and hit frappe. You are not allowed to even acknowledge the small percentage of women who dishonestly and callously exploit society's justifiable contempt for men who rape, for revenge, an alibi or attention. Any acknowledgement that some small percentage of women are shitty enough to lie about rape is translated as an attack on all women, especially rape victims. The very fact that some people have interpreted the posters as saying that all rape accusations are false is a silent condemnation of the originals as saying that all men would rape if you only just forget to remind them not to every 15 minutes.

As for the legitimacy of our campaign–it's a legitimate criticism of that double standard, and has hopefully led to a lot more public criticism of another double standard–how the system treats crime depending on the sex of the victim. I mean, heck, what's the problem with sacrificing a cab driver or some other penis-bearing schmuck here and there by denying them justice and refusing to hold false accusers accountable (or even acknowledge they exist), if there's even the tiniest chance it might convince more women to report their rapes? It might destroy a few men's lives, but if there's any chance at all that it will help a few women, then it's all evened out.

And frankly, while it may arguably be that people differ on what they think of as sexual assault, EVERYONE knows that the thing called sexual assault, however defined, is a crime. But judging by the outcome of the Soder Yasa case, even the police don't know making a false complaint of rape is a crime. And judging by the female passengers' very generous decision to not charge the cab driver with sexual assault after video evidence exonerated him and IMPLICATED THEM, there are plenty of women who apparently don't realize it's a crime, either.

Anyway. This entire kerfuffle has got me thinking more about the "don't be that guy" campaign, and all the reasons I believe it's not the "positive message" its proponents believe it is. Not even for women.

People who are familiar with me will know why "don't be that guy" is a negative message for men. It paints all men as potential sexual predators. It smears all men with the stain of a behavior confined to a small percentage of men and women, and associates masculinity, rather than narcissism and sociopathy, with rape.

It does nothing to address the responsibility of women for keeping themselves safe, especially when they're drinking, but instead pretends that if we just bludgeon men long enough with this particular message women will eventually just BE safe. It portrays women as toddlers who can't be trusted to drink responsibly or plan ahead, and

portrays men as rapists or rapists-in-waiting.

Like nearly every feminist-spearheaded awareness campaign regarding sexual assault, it ignores the problem of sexual assaults against men, as well as those committed by women. In the kabuki play of sexual assault discourse, the only role available for men is perpetrator, and the only role available for women is victim.

This is really all just the same old bullshit that MRAs have been talking about for god only knows how long, despite all the efforts by feminists to scream us out of the discussion.

But I also wanted to get into a few of the reasons that "don't be that guy" is, in my opinion, a misleading, misguided and potentially harmful message to send *to women*.

First, it assumes that there exists some vast number of men who just don't understand consent. Who don't realize that molesting a passed out woman, or that getting a woman so drunk she can't physically resist when you hold her down and fuck her is morally wrong, and a crime. It also assumes there is a vast number of men who, when an enthusiastically consenting woman is unavailable to them, will go ahead and have sex with one who is borderline comatose, drooling and possibly covered in her own vomit. This can only generate a fear in women that is very much misplaced.

Even setting aside question of how well men understand or don't understand consent, or whether they do or don't think sex with an incapacitated woman is rape (or a different crime, or wrong, or gross, or mean–something feminists never seem to ask in their surveys), the concept behind the "don't be that guy" posters depends on the assumption that there is this huge population of men who are interested enough in sex with an unconscious woman, or one who is not enjoying herself but unable to fend off his advances, that lots of them might be willing to give it a try, at least once.

And this is simply not the case.

Researcher Dr. David Lisak, who has done extensive study on "undetected rapists" on campuses, says schools put too much faith in "teachable moments", and too much stock in the idea that a rapist is a man who just "made a terrible mistake or error in judgment, and can learn to be a better person out of it." According to Lisak's analysis of the self-reported rapes of college men, the one-time offender who learned his lesson, at best, represents 1/3 of offenders, 2% of all men, and is responsible for only 10% of college rapes.

Now maybe these guys, this 2% of men, are guys who don't understand consent, or don't know it's a crime, or who can learn a lesson and go on to be a better person after realizing they hurt someone. I say maybe, because to my knowledge, Lisak hasn't portrayed them this way. Regardless, they are responsible for only 10% of college rapes.

The other 90% of college rapes are perpetrated by repeat offenders. 2/3 of offenders–just 4% of the general population of men–commit nearly all the rapes on campus.

Not just that, this 4% of the men in the sample committed 28% of all the other self-reported violence, such as slapping an intimate partner, minor sexual assaults like groping, general assault, or abusing children.

These are men who hurt people, who know they're hurting people, and who do it anyway.

And while Lisak acknowledges these men do not typically describe what they do as rape, they seem very, very aware that their victims are not consenting. They brag about how clever they are in circumventing a victim's ability to refuse consent. They talk about targeting the most vulnerable women, and maneuvering and manipulating them in ways that make them even more immediately vulnerable, and about the measures they take afterward to discourage their victims from reporting the sex as an assault.

How do they convince victims not to tell? Emotionally manipulating the victim to self-blame is a common one noted by Lisak. Or hey, maybe he convinces her he thought she wanted it (was confused about consent), or maybe he even guilts her into not reporting by claiming to be a regular guy who just made a single terrible error in judgement but he can learn from it and become a better person?

I would find it absolutely ironic if the myth these posters are perpetuating–that lots of guys just don't realize what they're doing is hurting someone and a crime–came from accounts victims made to rape counsellors after being lied to by their rapists. The rapist lies to his victim, and then the victim repeats the lie as if it's true, and then all of a sudden we have people thinking rapists rape women because they just don't know any better, but with enough education they can figure it out.

And then you have a feedback loop, where these posters essentially confirm to a woman that the narcissistic, sociopathic, piece of shit who raped her really *might* be what he says–just a regular guy who made one mistake, and not a guy who's probably done it before and will again–because hey, these posters imply that this kind of thing happens all the time.

That's the "positive message" sent by these posters: that the small percentage of men who rape over and over and are responsible for almost all campus rapes, is actually a large population of regular guys who make one mistake and are capable of learning from it, or capable of being educated into not making that mistake in the first place.

These posters do nothing to tell women what actual rapists are like, do nothing to inform them of the cluster of behavioral and personality traits associated with the recidivist responsible for nearly all campus rapes–narcissism, entitlement, superficial charm, and general aggression and violence. These posters, in fact, imply to women that the man who raped them might not be the repeat offender responsible for 90% of rapes, that maybe he hasn't done it before and maybe he won't do it again.

And that's a dangerous message in a culture where, according to many, only 10% of rape victims report their rapes. Because honestly, if I'd been raped, and my rapist had convinced me that it was all just a big misunderstanding, and that he could learn from it and wouldn't do it again, and I had heard tons of public rhetoric implying, "well, yeah, that kind of thing happens all the time," I might not be willing to put myself through the "gruelling process" of reporting just for my own sake, or to destroy a regular guy's life over one error.

But if I knew that 90% of the time, he's done it before and will do it again to someone else, you can be damn sure I'd be thinking about all his past and future victims, and schlepping myself down to the police station to report.

As for the stated target of these posters–the rapists themselves–well, that 4% of men responsible for 90% of rapes, who are recidivist predators and perpetrate a hugely disproportionate percentage of all other violence? Does anyone think a poster campaign like this is going to change their behavior?

Hell, Elton Yarborough, a student at Texas A&M who was linked to five rapes before he was finally put in prison, still insists he never broke the law, despite describing in detail the very acts that got him convicted of rape. One of the most disturbing things about this case is that he allegedly did it again to another woman after he was charged with rape.

If a criminal conviction isn't enough to convince a rapist that having sex with a woman while she's drunk and unconscious, something he did four times to four different women, and allegedly a fifth time after he'd been charged with rape–if a rape conviction isn't enough to convince him what he did was a crime, what good does anyone think posters telling rapists it's a crime are gonna do?

The "don't be that guy" campaign does nothing to prevent rape. All it does is perpetuate a potentially dangerous myth about rapists, and point an accusing finger at the 94% of men–the only men this message will have any effect on–who don't rape women.

You want to decrease rape? Get the recidivist rapists out of the population. Best way to do that with a poster campaign? Target it at women, and educate THEM. The message should be, "He's probably lying to you. 90% of rapes are committed by a man who's done it before and will do it again. Speak up."

"Don't be that guy" needs to go, because 94% of guys aren't that guy, and the few who are that guy are sociopathic pieces of shit who don't give a fuck about hurting others, and who like being that way.

The effect campaigns like this have on public sentiment about men, and men's feelings about themselves is that rape

is just something men do, rather than something sociopaths do. That's just one of the many lies feminists tell to convince everyone men are the problem. And those lies sure seem to convince a lot of people, including a lot of men, that what's wrong with society has a male face.

I have no doubt these dishonest posters will stay up, no matter how bigoted and potentially harmful they are. Because, what's one more campaign pinning yet another human evil on masculinity, even if it might be inadvertently harming women as well as men? It's just a drop in the bucket.

Links:

http://www.ctvnews.ca/video?playlistId=1.1361457

'Men's rights' group defends posters claiming women lie about rape

http://www.cbc.ca/player/News/Canada/Edmonton/ID/2396322522/

Monday Roundup for 22 July 2013

Dean Esmay · 22 July 2013 · Archived copy · Original

Howdy y'all. This week we're going to be exploring a subject that's been important to A Voice for Men since it began: Men Going Their Own Way. There has developed a perception in the last couple of years of a big divide between Men's Human Rights Activists and Men Going Their Own Way, but from our perspective that has always been a strong and artificial divide, especially since MGTOW grew straight out of old-school MRA circles and was considered an MRA point of view! We'll be publishing a lot on that this week, so stay tuned.

Now, before I even get you a full TWO WEEKS of cool stuff you may have missed here on AVfM, I thought I'd mention, as we did earlier today, that there is to be a planned outage–repeat, **planned** outage–of AVfM tomorrow morning (that would be, Wednesday morning) at 5:30am Central Time. AVfM should be down for an hour or less on the front page and forums. Do not panic. It shall return. There's just a problem with the hard drive and some other things that require minor surgery and some updates that require a restart. With any luck most of you will never even notice.

So it also happened that in the craziness last week a Monday Roundup was canceled. But that's OK, this just means you get two, two, TWO weeks in just ONE update! How much more can you ask for?

But wait, there's more! Before we get to some cool stuff right here on AVfM, there's a few things going on off of AVfM you might want to check out. AVfM Contributing Editor Karen Straughan (aka Girl Writes What) recently was asked by Men's Rights Edmonton to reply to a public piece trashing the recent "Don't Be That Girl." She did so, in Troy Media, and a thorough trashing of those who didn't see the truth in Men's Rights Edmonton's satire it was. She might have placed more emphasis on the reality of female sex predators but hey, whaddya want for nothing?

Also, we've been continuing to follow the story of Mark Halburn in Putnam Count West Virginia, where the court system seems to regularly make a mockery of the very idea of "rule of law" and much more about "rule of crony judges." We'll be printing a longer piece on Halburn's victimization by both the family courts and the West Virginia Supreme Court, but there are ongoing updates about it on PutnamLive, and it appears that the legal journal West Virginia Record has noticed some of the same things we have. I once joked that when cousins marry in West Virginia they issue the progeny a robe and gavel. I am increasingly wondering if that's really too cruel to say to the offspring of cousins.

Finally, in other off-site news, AVfM's respected forum and front page contributor Victor Zen has new web site full of geeky MHRA-friendly goodness. Go check it out.

Here's materials on AVfM itself you don't want to miss:

First off, kicking off our Men Going Their Own Way theme this week is a must-read article by Peter Wright entitled A Voice for Men: MGTOW-Central. Note that Peter's been MGTOW for more than 10 years. Has he noticed something some newer MGTOWs haven't?

Also, Andy Thomas asks Why are men opting out of relationships?. Like many, Andy used to think there was an MHRA/MGTOW divide. He came to realize it's really two sides of the same coin: a rejection of gynocentrism and a rational rejection of a mindset and culture that treats men and boys like disposable sub-humans. While in a much more humorous vein, Diana Davison has a highly witty piece about what happened when a group of Feminists went to MGTOWN.

But that's not all, so stay tuned, there's a LOT more on MGTOW–in history, in science, in philosophy–to come to our pages this week.

In the last two weeks we also saw tragedy, as despite the best efforts of countless MHRAs including Girl Writes What, JTO, myself, Typhonblue, Robert O'Hara and the news team, and step-up volunteers Scott Kelly, Scott

Stoley, and Sean Campbell, the vile Mary Kellett was let off the hook and given a ridiculous wrist-slap by gutless "Justice" Ellen Gorman of Maine. Vladek Filler, who is likely only one of Mary Kellett's victims, gave an impassioned statement about it and then spoke to A Voice for Men About this tragedy.

We pledge not to let Mary Kellett be forgotten, nor her obviously incompetent and almost certainly corrupt boss Carletta Bossano.

Diana Davison was not surprised by the result given how the system works. But you know what? We've only just begin shedding light on these things. For example:

Hi there Angela Corey! We just noticed you, and aren't you just the cutest little thing? We can't wait to get to know you better. This is going to be so much fun!

Speaking of legal fun, a hate group in Edmonton calling itself SAVE tried to threaten us. Our answer was to tell them and their legal team to go fuck themselves.

Also in legal news, AVfM took little notice of the George Zimmerman/Trayvon Martin saga while it was ongoing but the unstoppable August Løvenskiolds noticed some unstated prejudices in that saga that he opts to state plainly. It may make some people uncomfortable but it looks to have more truth to it than a lot of people would like to admit. And attorney RK Hendrick (author of How to Avoid Getting Screwed While Getting Laid, was recently aghast as a retired prosecutor, defense attorney, and judge at indefensible behavior by a female police officer.

In the middle of all this, you may have missed that we recently brought on board Anil Kumar as our Indian news director.

As if all that weren't enough, the crew over at Men's Rights Edmonton have been very, very naughty boys. So shameful, so awful. They actually had the temerity to attack misandrist, bigoted, hateful "anti-rape" posters (from a group that's pretty obviously pro-rape since it's where they make their money) with satire posters that parodied them. I mentioned telling some of the critics to fuck off, but I think nobody gave a better tear-apart and breakdown of the rape hysterics' bigotry than that judgy, bitchy Janet Bloomfield: Let's talk about those rape posters is probably the definitive defense of the satire and flaying of the original hate-posters they were put up in response to you'll ever read.

For a more scholarly take on the false rape culture (and the destruction it causes), you should also not miss Della Burton's analysis of just how bad feminist double-standards on rape really is. Or her analysis of how those parodied rape posters really were are all about the money and marginalizing male victims–and that's not hyperbole. Although, not to be outdone, Girl Writes What had her own masterful jiu-jitsu takedown of the hateful hysterics. Oh, does anyone but me notice just how many women have come out of the woodwork to speak eloquently, passionately, and knowledgeably on this issue? Yeah. The monopoly of the Gender Ideologues on things like this isn't over just because of men, it's because of women like this.

Della also helps remind the rape hysteria set just how serious false allegations can be by recounting Seven years in hell. Do these people have no humanity, no souls?

These are women who, as Jim Doyle notes, appear to be a part of a growing trend of women who are tired of Damseling as a lifestyle choice.

But of course it's not just women's voices speaking out. We sure wish more men would have their balls. In fact, JTO rips us all a new one for our indifference in the face of systemic corruption, both political and legal. It seems we're all content to wait for someone else to fix it while we chow down on our cheese covered wacky fries watching the big game. When will men wake up and understand, that when the guy next to you on the firing line goes down, you're next.

Nationally noted American poet and critic Dan Schneider recently joined our roster of contributors with Cancer, prostates, and heroes: and by the way, have you bitten the bullet and gotten yours checked? I have. Meanwhile, sportswriter Ty Henry has noticed the selective silence of sports media on violent women.

JTO, as usual, rocks the house by examining how shame is used as a weapon of compliance, and how to stop letting it be used against you, while Lucian Vâlsan says the European Union is stamping out economic freedom by giving in to Gender Ideologues.

In more personal matters, Phil in Utah recently helped his grandfather to die with dignity, and has thoughts on how to help a man do just that.

Gonzo Historian Robert St. Estephe has been working overtime lately and has returned with a story that will seem very familiar to many fathers today: in 1936 William H. W. Evans was jailed for kidnapping his daughter based on accusations by his ex-wife; he went on a hunger strike to protest as he had a written agreement to share custody. The only difference to today? That written agreement actually mattered to the Judge. Gosh, you mean family court judges once actually enforced written contracts and orders in men's favor? What a wonderful era that must have been.

Robert also notes the reality that there have been women who acted honorably and with courage all along. Why does history forget them? No matter, Robert won't let it.

Robert also continues his project to educate people away from the myth that female serial killers are particularly odd. Although it's chilling and sickening, Death on the baby farm will help us keep the evil that women are capable of in the public conscience. (By the way did you know women commit the majority of everyday child abuse? Yeah you'd never know it to read the headlines these days would you?)

But it's all different now, isn't it? I mean, only some women keep slaves, right?

By the way, with all the other craziness was going around us, we also missed this little feast of pleasure by Janet Bloomfield, so please don't miss Fuck you, Amanda Marcotte. (Just a side note, can you say "fuck you" to Amanda Marcotte often enough? I don't think you can, but I suppose it's possible. I think we should all endeavor to test that hypothesis, don't you?)

Speaking of that postering campaign by those very bad wicked boys and girls at Men's Rights Edmonton, Robert O'Hara and James Huff held a radio show inviting feminists to come and give their perspective on it in an open and robust debate where they would have ample room to make their points. They didn't appear to show but, Robert O'Hara noticed something peculiar that leads us to believe a whole lot of them were there, and just didn't have the guts to say anything useful. That would be such a surprise.

John Hembling also wondered why Edmonton's Karen Smith would lie. I think maybe if you read some of what Della wrote about that I linked above, you'd have some clue why Edmonton's Karen Smith might lie her ass off… for a living.

So much has happened in the last two weeks it's hard to remember that Australia's vile Prime Minister, Julia GIllard, was fired. You know things are hopping when in barely a month's time you've forgotten the thrilling news that a hatemongering ideologue and idiot who led one of the world's greatest countries got ousted. So just to help you remember to keep celebrating, and to remind you that some of the paint-by-numbers responses were predictable, Jim Muldoon absolutely skewered those who find Julia Gillard's ousting was ominous. No it wasn't, you hateful ideologues, it was auspicious.

If you're tired of politics, Jared White had some great observations on on Superman, Lois Lane, Ripley from the *Alien* series, and more. As someone who was actually around in the 1980s, I'm astonished by how far we've gone downhill since back then.

By the way, did I mention that we might want to test the hypothesis that it's impossible to say "fuck you" to Amanda Marcotte too often? I think we might want to test it on Jessica Valenti too. August Løvenskiolds didn't exactly say it, but he skewered the dumbass sellout dimwit pretty damned well anyway.

Well this roundup's getting long enough, so I'm going to close it out by telling you not to forget our terrific video section chock full of goodies, note once again that there's always plenty of interesting listening on A Voice for Men

Radio, and oh, by the way, after that whole two weeks? welcome home Paul Elam. With two weeks this damned exciting, maybe you should vacation more often.

See you all in 7!

5,000,000 thank yous

Paul Elam · 22 July 2013 · Archived copy · Original

Some words of thanks, some thoughts on recent events and, oh yeah, 5,000,000 visits to this website.

After several years with no vacations (even the trips I took in the past were marked by looking for internet hot spots and letting my partner know I would be ready to go do things with her "in just a bit"). I finally took two weeks off and almost completely unplugged from AVFM.

Of course, all hell broke loose when I did.

I am going to offer some of my belated impressions of these events, but first some thanks, many actually, are in order.

The only reason I was able to take some extended – and badly needed – time off is because of people who anteed in to make sure that this site ran smoothly, perfectly, without so much as my lifting a finger while I was gone. With that a tip of the hat and thanks to TyphonBlue, who began organizing things in the admin weeks before I left and who has ensured a copious amount of quality content has flowed through these pages, all of it accented with great artwork.

And that is just the part of her work that you actually got to see. There was a lot more going on from her than just scheduling articles and making cool images.

She was also joined in the graphics wizardry by Europa from our forums who added his own style to the visual presentation.

Line editing for articles was churned out like a ma-cheen from Peter Write (Tawil), August Lovenskiolds and Della Burton.

Just for those of you who don't know, line editing is one of the most mentally arduous, thankless tasks that must be done in any online publication.

And if it is not done, everything looks like shit, regardless of how good everything else is. It is one of the most important functions here, and we are all grateful beyond words for those that are willing to carry the load.

Della Burton also stepped up to join the news team and has been doing a fantastic job posting her work under "AVFM News and Commentary" so that you can have more straight news reporting on what is happening in the world that impacts the things we care about. Della, please take a bow.

Dean Esmay was hard at work the whole time with our new server administrator (yes, we finally have a real server admin!) David King. David and Dean have been busy ensuring that site security and performance will be operating on a level consistent with an online publication this well-traveled. There is more to come on that, but suffice it to say for now that David is manna from heaven in some areas that are badly needed but terribly expensive to address.

It is the stuff you don't see that can be so costly on websites, and David is graciously stepping up to handle much of that for us.

Tip of the hat to both of these fine gents.

Oh, and by the way, their work could not have come at a better time since Alek Novy and team are now at work on AVFM 3.0! Yes, you heard that correctly, another major facelift is on the way for A Voice for Men, courtesy of Alek, et al, who first put us on the map with the fine design you are currently enjoying. That will not be happening this week, but the work is underway and I will keep you posted as things develop.

Also, shortly before I left for vacation, we were gifted with another major step up with the addition of The Man on

the Street (TMOTS), who now does not give a damn if you know his name is Al Martin, a long time MHRA with a great reputation, as the administrator of our forums. Al has extensive experience in this area, both on the technical side of things and on matters of moderation and management.

He has joined our weekly staff meetings and will be working hard to improve the forum and to enhance the interrelationship between the forums and the main site. Kudos to our brother TMOTS for bringing our forums exactly what is needed.

I hope these thank yous have covered everyone (and I apologize profusely to anyone I missed). I worry about that especially given how many quality people are now involved in making AVFM a success well into the future. More on that in a bit, but first some thoughts on recent events.

As most of you undoubtedly know at this point, while I was gone Mary Kellett got a slap on the wrist for egregious and wanton prosecutorial malfeasance, and then had the slap suspended by Supreme Court Judge Ellen Gorman, who has obviously lost sight of any idea of justice in favor of cronyism and criminality. She did this with the helpful assistance of Bar Counsel Scott Davis who was supposed to represent the interests of the people of Maine, not enable their legal abuse by rogue prosecutors.

To be clear, it was a bad day, and a great disappointment. But I refuse to see this as a defeat. For the first time in history a prosecutor in Maine at least had to go through a trial, both by The Bar and by the public. It was a trial that she, and the Ellsworth prosecutors office lost, miserably. They are permanently stained and it is now a matter of public record.

We are early in this effort to take prosecutors to task. It is new ground for a new mentality that we are working hard to foment in the minds of the public. We may have lost a significant part of this one battle, but the war is far from over.

Much of this is because of you. Your letters to politicians and media outlets; your comments at Bangor Daily News. Your persistence forced more of this story into public view than it would ever have seen without you. You gave us a foothold on fighting the larger battle, and we will not squander it.

Then there is Vladek Filler. Fuck, I wish I had this man's courage. Can you imagine having the corrupt machine of Ellsworth justice hanging over your head every day for years like the Sword of Damocles, and still fighting? And still being defiant, every day, year after year?

It is like standing naked in a hurricane.

They went after this man with everything they had. In my mind, he beat them, on sheer guts. He fought to the bitter end, and today he stands a free man, a loving father with his children by his side. The exact opposite of what they wanted and what those horrible people had planned for him.

If we ever get around to activism awards here, and we should, my vote is for the Filler Award.

Thank you Vladek, I am proud and humbled to know you.

And of course the other big deal around here has been postergate. There is not a great deal to say about that except to issue a thank you to Sexual Assault Voices of Edmonton for sparking renewed interest in meme posters that discredit feminism – for making them more powerful than they were before. Suckers.

We will be making parodies of all your future work and have them available for download at this site. If you don't like it you can sue us instead of just strutting like banty roosters and making empty threats.

Not likely to happen though, bullies and thugs prefer to have targets who don't stand up for themselves.

And with that I want to return to the thanks I was making for a moment. Actually, I want to offer that tip of the hat also to James Huff, Robert O'Hara, Lucian Valsan and others who reacted to the threats and some of the more sloppy handling of the story by mainstream media, where swill has become salt and subpar is now par.

All the people at AVFM Radio and many on the main site, reacted with speed and precision to rebut the mainstream fallacies, bring the story to you with clarity, and did so as one humming unit.

And that says a lot more about AVFM in general these days than it does just the last two weeks of my vacation. AVFM, thanks to the many talented people running it with nothing more than grit and heart, is *becoming*.

And so the men's human rights movement is similarly chiseling out its features and taking shape on the horizon of western consciousness.

This is the most exciting time ever for us.

A little more than a year and a half ago, on November 1 of 2011, our little globe that tracks visits hit the magical 1,000,000 mark. It took a while to get there, and a lot of work. Here is part what I had to say about it at the time.

> **After 15 months online we are rapidly approaching our first million visits to AVfM. And if current traffic holds or continues to grow we will have at least twice that much after another 15 months. I am betting we do even better than that thanks to the dedicated efforts of all the people who contribute quality additions to the growing library of MRA literature, and the increasing number of men and women who are stepping up to rattle the worlds cage with FTSU.**

Now, did I say we would have "at least" twice that much after another 15 months? It appears I was at least a little right. After 20 more months we have four times that much. That globe will hit the 5 mil mark in less than 48 hours.

I won't bother with prognostication about where we will be in the next year and a half, but I am betting it will be just as surprising.

There will be many rocks in the road. We are used to that and have developed calloused feet. There will be other attempts to censor, demonize, misrepresent and spin us according to feminist desires. Again, we are all used to it. But as most of you know, things are slowly starting to change. And we will continue to feed from and exploit the unfair coverage wherever it comes up.

Because in the end, we know what is going to happen. Here is an article that focuses on an interview with Typhon, in which she not only slammed one ball after another over the fence, the reporter actually printed what she said, in context and fairly characterized.

Read here.

Groundbreaking stuff, this, and along with what we have seen in the National Post and from Canadian Television, the worst nightmare for feminists, a fair hearing, is starting to trend.

Make no mistake about it, you and AVFM are driving it. And we are going to continue to well into the future.

With that, I am back and ready to get back to my work.

CAFE announces establishment of first Men's Centre

Robert O'Hara · 22 July 2013 · Archived copy · Original

[box]

MEDIA ADVISORY – FOR IMMEDIATE RELEASE

Campaign to Establish Toronto's First Men's Centre Receives Leading Donation

Canadian Association for Equality Announces "Founder's Club" for $5,000 Level Donors.

TORONTO, ONTARIO — (July 22, 2013) The fundraising campaign to establish the Canadian Centre for Men and Families – Toronto's first space focused on the status and well-being of boys and men – has received a leading donation of $5,000, bringing its total funds raised to $9,500 in its first month of fundraising.

"While modest by the standard of large and powerful charities, this donation to a unique project in support of a cause some dismiss as unnecessary, or even hateful, demonstrates an awareness of the crisis facing boys and men and is an important step toward the acknowledgement of the value of this Campaign," said Michael Cavanaugh, Communications Director for the Canadian Association for Equality (CAFE), the nonprofit leading the project.

In recognition of this donation and to encourage matching support, CAFE has launched the Founder's Club for donors at the $5,000 level.

"Founder's Club members will play a critical role in the creation, sustainability and success of the Canadian Centre for Men and Families," said Cavanaugh. "Through financial contributions, consultative support and networking opportunities, our Founders Club will help us increase our public education, social services, advocacy, research and outreach capabilities on behalf of boys, men, fathers and their families." Founder's Club members will enjoy special recognition and engagement.

Information on the Campaign to Establish the Canadian Centre for Men
and Families and the Founder's Club is available at:

http://www.tinyurl.com/CAFE-Centre

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[/box]

Selective silence: sports media mum on violent women

Ty Henry · 22 July 2013 · Archived copy · Original

In the wake of the National Football League star Jovan Belcher's murder-suicide last fall, the ESPN sports network's Jemele Hill urged us to End The Silence on Domestic Violence. It should come as no surprise that the title verbiage of her piece is lifted word for word from Dr. Phil, who instructs that when your female partner strikes you, it's not domestic violence. In sports media, the female abuse evasion is even more ensconced, the feminist/traditionalist symmetry even more pronounced. Nonetheless, I would agree with Ms. Hill, Dr. Phil and others that it is time for the silence to end. Indeed, recent events prove that the silence is indeed real, damning and intentional.

As I pointed out in a piece on my blog, last November a high-profile athlete, considered one of the best ever, followed an ex-girlfriend in her SUV and cut her off in traffic. The basketball player then exited the vehicle, smashed the girlfriend's Range Rover window with a bat, and fired into the vehicle with a pistol. By February a true bill for aggravated assault was issued, with the athlete facing 65 years incarceration in the Georgia Dept. of Corrections. Shortly thereafter, a famous champion tennis player was cited for stalking and assaulting an ex on Valentine's Day in North Palm Beach Florida, even going so far as to show up at their work and pound on the window. The victim sought an order of protection last fall, which was denied, likely emboldening the abuser to escalate their behavior.

There has been scant coverage of either incident, and what coverage there was did not use the term "domestic violence."

The tennis star's May hearing was continued to July 12. According to local reporter Marc Freeman, no one from the tennis or sports media showed up to the first hearing. To date, there have been no published interviews with the victim, or the witnesses interviewed by police. In the case of the basketball player, no one has interviewed, or really profiled, the victim.

The athletes' names are Chamique Holdsclaw and Jennifer Capriati.

A Hall Of Famer, Jennifer Capriati is the former top player in the world, a three-time champion of tennis' signature Grand Slam events. A tennis prodigy, she made the cover of Sports Illustrated as the youngest player to win a tour event. Holdsclaw is a three-time National Champion, having played during the Golden Era of Women's College Basketball as part of the Tennessee-Connecticut rivalry, which for about ten years was as popular a rivalry on TV as any men's college basketball matchup.

To add a little more sugar to the Kool-Aid, Ms. Holdsclaw was put in the Criminal Justice Express Lane, and offered a plea by the Fulton County District Attorney Paul Howard on June 14.

She will indeed pay for act of violent domestic terror as follows. Three years of probation, with a chaser of community service, with no outrage, and indeed no coverage, from Ms. Hill, ESPN's women's sports page, nor anyone else. In the same state where a child (high school football star Genarlow Wilson) lost his shot at Division I football glory and served prison time as a "child molester" for sex with classmates, a 35-year-old all-time great female athlete gets 65 years of (potential) prison time peremptorily purged.

For some perspective, aggravated domestic terror and assault (Holdsclaw) and escalated batterer behavior (Capriati) committed by two all-time female greats warrants less coverage than a marginal NFL cornerback smacking a woman who is assaulting him, or comments by a tennis player *about* a crime.

This pattern is alarmingly consistent. In 2009 Sahel Kazeemi shot the great Steve McNair 4 times, killing him as he slept, and no one dared call it by its proper name, except Glenn Sacks. There were even suggestions he "deserved it." Contrast that to the murder-suicide of Kasandra Perkins by her beau, Kansas City linebacker Jovan Belcher, which triggered a national moral panic, amplified first in feminist circles, and then over several weeks by all major

media outlets and framed as a "wake-up call" to the epidemic of Domestic Violence. In February, former University of Pennsylvania and Final Four basketball star Matthew White was stabbed to death by wife Maria Pellon-White as he slept, with his killer alleging that he was looking at porn. No memorials, no calls to arms. Contrast that to a murder of a University Of Virginia lacrosse player by her boyfriend on the men's team, which made national headlines, topped the morning broadcasts, and was the subject of many investigative reports on ESPN. Credit goes to Jemele Hill for being the only sports journalist of note to venture a true apology to the Duke Lacrosse players, but there was no call for the arrest of Crystal Mangum, who went on to abuse two children and, not altogether surprisingly, murder her boyfriend Reginald Daye. Oh, and she got bond.

The Holdsclaw case gave us just the chance to see if preventing violence against women was at the top of the priority list. It backed the feminist, and feminist supplicants in sports media, into a corner. We have a woman followed – pro basketball player Jennifer Lacy – cut off in broad daylight and terrorized, the perp having gone both Mark McGwire and Annie Oakley on her Range Rover windows. This time, though, The Menace was not male, and thus got the pass without even a shrug, and has recently gotten the windfall of a 1-on-1 interview with an ESPN reporter (yet to air).

The variable was isolated, and they've been exposed. They care not about partner violence, nor violence against women. They care about patriarchal perpetrators with penises. Exposing the alarming rate of violence in the lesbian community would throw the train off the rails.

They talk a grand game about how athletes (mis)treat women, yet here is a woman only alive due to poor aim, the assailant with a judicial mosquito bite, and…crickets?

The only mention of the Holdsclaw case on the ESPNW network (the platform focused on women's sports) is this bit by Jane McManus arguing that women pay a steeper price for transgressions than male athletes (feel free to laugh out loud). Of her examples is the case of a domestic abuse call involving women's soccer star Hope Solo and husband, NFL tight end Jeramy Stevens. She does a Heisman-worthy stiff arm on the facts, failing to point out that Stevens, not Solo, was arrested. If it spookily echoes the Hillary Clinton sentiment that "women are the true victims of war," that's not likely a coincidence. It seems even some women sportswriters are given to delusional self-damseling victim-speak. (She did not respond to my tweet to her on the inconsistency)

New York Times writer and ESPN tennis commentator LZ Granderson deserves credit for responding to my tweet to him on the matter during Wimbledon, and I have no doubt his response was earnest and sincere. However, I have a hard time believing the standard is "current stars." If so, why were all of ESPN's platforms saturated with coverage of a high school rape case in a town few people can spell, even fewer can pronounce, where the local justice system did everything right by a girl who was obviously rag-dolled by two meatheads as she was passed out? Indeed, on the eve of a tournament she was the prohibitive favorite to win for a sixth time, Serena Williams was swiftly cut to pieces by the blogosphere and sports media for her comments on the matter.

Let me run that by y'all one mo' 'gin.

Famous female athlete busts bats AND caps into multiple car windows with ex-girlfriend still inside, gets off, and mum's the word.

Famous female athlete makes comments on rape case, and pearl-clutching goes viral, faster than the zombie disease in 28 Days Later.

In the tradition of Progressive activist Jim Hightower, I'm encouraging my fellow sports fans to join me in making some calls . . .and emails and tweets. Call the Fulton County DA Public Affairs unit, and ask how many people have received probation for aggravated domestic assault with two deadly weapons, and no jail as a condition. Contact ESPN Content Executives such as Craig Bengtson, Dwayne Bray and Steve Anderson, and ask why an anonymous town's rape case saw in-depth coverage on all their platforms while the actions of Holdsclaw, Mangum, Capriati and others have been blacked out, and why the first full discussion of Holdsclaw's case was an interview with her, post-traves…err, sentencing. Moreover, email and tweet both the brass and reporters of ESPNW and ask

why searches of “Holdsclaw” and “Capriati” reveal scarcely anything on their cases, while a search of Steubenville reveals several entries. Contact the editors of magazines like TENNIS, and ask them why there were no national media at the May 17th Capriati preliminary hearing, and if they’ll attend the one on July 12th, or at least do some cursory investigation. Email or tweet such prominent women’s sports advocates as Dave Zirin, Jemele Hill, Christine Brennan and Sally Jenkins as to their silence, and Jane McManus as to how a journalist can come to a conclusion that does such violence to reality. Tweet Josina Anderson, who recently interviewed Holdsclaw, and let her know our community will be watching, and if she will seek to interview the victim, or discuss partner violence in the lesbian community.

Let’s show them what “ending the silence” truly means, MHRA style.

Planned outage for AVfM

Dean Esmay · 22 July 2013 · Archived copy · Original

[box icon=""]

Just a short note to let you all know A Voice for Men's entire site (front page, forums, and all the rest) will be going down starting at about 5:30 AM Central Time (US) on Tuesday July 23rd–tomorrow morning at this writing.

A Voice for Men's servers will be undergoing scheduled maintenance for approximately 1 hour, or, with any luck, less than that (small chance of longer but doubtful). All is well, remain calm, no need to send us panicked emails or worry about hackers or anything else, there's a hard drive issue and a few other minor things that just have to be done and are being handled by competent professionals who know what they're doing.

With any luck we'll be down and back quick enough most of you will never even notice it happened.

Nothing more to see here, move along. ?

Update: There was an *unplanned* outage that lasted about two minutes at approximately 1225 CDT today (July 22) which appeared to be a network issue with our hosting company. This had nothing to do with the scheduled maintenance due for tomorrow, which we expect to go ahead as planned.

[/box]

Why are men opting out of relationships?

Andy Thomas · 22 July 2013 · Archived copy · Original

*Everywhere, men are stepping back when it comes to romantic commitment. Many young men are simply indifferent to the idea, some are afraid, while others are angry and have this bitter message for the opposite sex — "**We don't know you; we don't need you, and we don't want you.**"*

* * *

In 1970, more than 94 percent of women in the UK were either married or had been married by the time they were 40 years old. Since then, marriage rates have plummeted, and over all age groups, married couples are now in the minority. The decline of marriage is a popular topic of discussion in the media with many commentators putting it down to changing lifestyles and freedoms for women. Indeed, there is a general consensus that young women are putting careers ahead of relationships, and as a result, the number of marriages taking place per year has almost halved over recent decades.

For much of the last 40 years or so, it is undeniably true that women have been postponing both marriage and childbirth. I would argue, however, that there is now a new phenomenon taking place, one that is a harbinger of radical change for the relationship between men and women. In the years to come, it will be men, not women, who will be the ones driving down marriage and birth rates.

Men are beginning to recognise their appalling vulnerability when it comes to dealing with the opposite sex, and they are individually waking up to the ridiculous risks they face. Almost 70 per cent of divorces are now initiated by women, and typically it is the man who stands to lose everything — his children, his home, his future income and his reputation. With suicide being the biggest killer of young men in the UK, and with those experiencing relationship breakdown being at the highest risk, he also stands to lose his life. In response, many men are now avoiding long-term commitment, or are simply turning their backs on relationships with women altogether.

Recent national crime surveys show that men account for 40 per cent of those who suffer domestic abuse. Many believe the true figure to be higher because men under-report the abuse against them. Male victims know that they face not just ridicule, but the risk of being falsely labelled as the perpetrator by both the police and female support agencies.

Young men, especially, have internalised the appalling message that whenever two drunken people have sex, one of them is a rapist.

American psychologist, Dr Helen Smith, agrees and argues that men in the west are both consciously and unconsciously "going on strike". In her recent book, "Men on Strike", she describes how young men have internalised society's negativity towards them, and are not only avoiding marriage and fatherhood, but are also dropping out of higher education and leaving the workforce at astonishing rates.

Where married men and father figures where once viewed with respect, they are now presented as buffoons in the media, and new generations of males are simply refusing to relate to such negative stereotyping. As a result, young men are rejecting traditional gender roles, giving rise to the metrosexual male — urban heterosexual men who prioritise themselves and their lifestyle above other commitments. Such men are decidedly single.

If we want a glimpse of what the future may hold, we only need to look to Japan where those who reject their traditional masculine role are referred to as "grass eaters" or "herbivore men". These men are not just decidedly single, but they show little or no interest in sexual relations. With a staggering 70% of young Japanese men identifying themselves in this way, they have become a cultural and economic phenomenon, not to mention, a major target for advertisers. They are also considered the significant factor in the plummeting Japanese birth rate, and are blamed for many a single woman's solitude.

Irrespective of whether men are reacting consciously, having become aware of their own vulnerability in adulthood,

or unconsciously, having already internalised the negativity towards them by adolescence, most are doing so on an individual basis. There is, however, a growing counter-culture of males who collectively define themselves to be "Men Going Their Own Way," or "mig-tow," a pronunciation of the acronym "MGTOW." These are men who positively identify in their refusal to commit romantically to women. Many MGTOWs would disagree with Helen Smith's metaphor of men "being on strike," but would prefer to claim that they have simply "left the building" and are not coming back.

Geoff is a typical young man who identifies himself as a MGTOW. At the age of 23, he tells me that he was trapped in an abusive relationship with someone who was, in his words, out to destroy him. He explains that what really affected him was how he had believed, all along, that it was his role as a man to make his girlfriend happy. Therefore, he had always felt that whatever was wrong in the relationship was, somehow, his fault.

Several years later, however, he began to find websites where other men had similar stories to tell and he realised, for the first time, that he wasn't alone in his feelings or experiences. Looking back, he recalls how amazed he felt to see the things he had been secretly wondering openly voiced by other men. "It was if all those tiny nuggets of dissent that I'd carefully tucked away for fear of being seen as a sexist were suddenly validated," he says. He adds, "I realised that I didn't have to apologise for being male."

MGTOWs can be seen as an off-shoot of a wider men's movement, which also encompasses egalitarian and traditionalist sub-groups. Whereas traditionalists argue for a return to family values, egalitarians accept that the profound cultural changes of recent times mark an end for the traditional sex roles. For egalitarians, the toothpaste is already out of the tube and there is no putting it back. Indeed, many would not want to. Members of all groups claim that, contrary to popular perception, it is men who are the ones being disadvantaged and marginalised in society, not women.

Now, I'm going to let you into a big secret here, one that hasn't yet reached mainstream consciousness — outside of the MGTOW groups, a significant proportion of those in the men's human rights movement are, in fact, women. I would estimate that women account for around 20% of those active in the movement, falling evenly between traditionalist and egalitarian camps.

MGTOWs are separatists, however. They represent a collective rejection by men of the traditional relationship with women and, in some cases, of women themselves. While they typically claim to be indifferent towards women, I personally sense a strong under-current of anger (they regard "nice guys" and "good men" as fools). Outsiders typically see them as misogynistic. I, myself, used feel this way toward them, but my view has changed somewhat over time.

I now recognise that our tendency to see male dissent as misogynistic is nothing other than a symptom of our cultural inability to acknowledge the pain and suffering of adult men, even when it is laid out bare before our eyes. It might seem appropriate to dismiss MGTOWs as a bunch of angry misfits, but to do so would be a grave injustice. If, instead, you are willing to look through their anger, you will see men who have had their children stripped from them by the family courts, or men who have had their lives ruined by abusive partners and false allegations. Among their number, you will also find the children abused by their mothers who, knowing nothing except what it means to be rejected and disbelieved, have now grown up into damaged adults.

These are men who have long since given up waiting for somebody to care about them.

Moreover, I have come to appreciate that MGTOW-ism embodies a coherent ideology — one which is diametrically opposed to that of the radical feminists of the 1960s and one which will be extremely compelling to many a disenfranchised male. Their philosophy is based largely on the writings of Esther Vilar (yes, a woman) and her 1971 book, The Manipulated Man. In this, she describes how women coldly manipulate men for their own ends, and while some of it may be patent nonsense, I sense that many a man will find profound identification within its pages. Those who read it, having first been suitably broken at the hands of a woman, may forever look upon all women with dark eyes.

Just like an iceberg, most of which lies hidden beneath, there is a great body of disenfranchised males out there. With no voice, and no one to represent their interests, they lie invisible just beneath the surface of society. If you were to put Esther Vilar's book into their hands, I surmise that it may cause many to radically re-evaluate their world and their place in it.

No one controls MGTOWs. There is no central website, no leader and no particular plan. In any case, men are individually "going their own way" whether they realise it or not, and whether women like it or not.

Men never retaliated in the gender war that was declared upon them on behalf of all women, everywhere, by the radical feminists of the 1960s. Instead, slowly at first, they simply began to walk away. One of the few rays of hope is that it will be women themselves who, in increasing numbers, give their support to the wider men's human rights movement, thus providing an alternative to "men going their own way."

If allowed to continue to its miserable end-game, however, I solemnly predict that the gender war will be a war that all women, everywhere, will eventually come to bitterly regret.

* * *

Follow Me: @AndyManMRA

This article was first published on A Voice for Men UK — your friends in Blighty! Also on Andy's Man personal blog.

Sources

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Men not marrying

Karen Straughan (aka GirlWritesWhat) · 22 July 2013 · Archived copy · Original

…how deep does "the problem" go?

Editor's note: AVfM is pleased to reprint the transcript of the classic Karen Straughan (GWW) video. As usual, Karen likes to go "off-page" during her performances, so significant differences exist between the text and the video.

Okay, so, an online friend of mine was spitting mad after reading this recent effort on the part of I can only assume to be a traditionalist woman, in trying to figure out what the heck is wrong with men these days. As so many traditionalists and feminists before her, she missed the mark by a freaking mile, even though she did dance dangerously close (within 100 miles or so) of a few of the core issues that currently discourage men from being good little married drones like they're supposed to be, dammit.

Despite being critical of feminist attitudes that she rightly sees as anti-male, the article was absurdly gynocentric. It was very much about what women want, and there was a lot of expectation that men *should* do what women want when they want it–that is, get married and have babies on HER schedule as decided by her. One has to wonder if she even bothered to ask any actual unmarried males WHY they are refusing or not bothering to "man up" before writing her article.

But as I said, it did at least poke at the surface of the festering boil that is the systemic nature of "the problem", even if it didn't give it the lancing it truly deserved. Her conclusion was "why buy the cow when you can get the milk for free? And why get a good job when women are so independent they can just give the milk away for nothing?" Both are backhanded criticisms of women's behavior (yay, for someone brave enough to blame women for their own troubles), but they fall far short of any sort of true examination of the issues.

So I'm going to give it the old college try, and give a bit of an overview of what I believe has become a multifaceted problem.

A recent examination from Heartiste said a very great deal, and with some serious literary flair (pearls of wisdom from that pit of social nihilism that is the pick-up artist community). I'm just going to quote some of the relevant bits and leave a link to the article below:

> If you want to know why men are running away from marriage, children and beta provisioning, one major reason is that the women available to these working class men are flat out disgusting. Take a look for yourself. What man of normal mental health and active libido wants to romantically woo and date, let alone marry, a beastly, waddling tatted mountain of pustulence with the issue of three other men barking and nipping at her cankles?
>
> And let's not forget that economically empowered and government-assisted women, slaves to their hypergamous impulse for higher status mates than themselves, can't help but winnow the pool of men deemed acceptable marriage material. When women say "there are no good men left", what the astute observer hears is "there are no good men left thanks to a combination of my increased expectations and decreased attractiveness."

He goes on to say:

> to the factory-farmed ivory tower sociologists studying marriage trends and turning out paper after paper of half-assed hogwash: there's a whole other world out there. It's the world of men, and in that world, men's desires matter. You should think about incorporating that ugly reality into your theories.

Hey, Heartiste–why don't you tell us how you really feel. As blistering as that little snippet was, it raises some very

important points, I think the most important of which is that MEN'S DESIRES MATTER. When men cannot find women THEY desire who are willing to partner with them, why would they partner?

And I think it's important to note that the reality of divorce and family law in our culture plays a HUGE part in men's growing contempt for marriage as an institution. It's not that men are commitment-phobes. It's that women seem increasingly commitment-incompatible. The word "commitment" has in fact, in female parlance, come to mean, "up until the moment I'm no longer 100% satisfied with the person I married". And that attitude is only going to lead to more and more divorces as more and more successful women effectively set their sights higher than they reasonably should while their youth and attractiveness wanes, leading to a growing number of them feeling like they settled even if they didn't–even if they scored someone 2 points above them on the overall attractiveness scale.

And oddly enough, no one, least of all women, seem to really give a shit what MEN desire in a partner. Why can't men just be happy with what's available? Well, let's look at what's available to the *average* man in his 30s: a 35 year old woman who hollers yes over the jangling of her biological clock while unable to keep the grimace from her face because he's a bigger loser than the 5 guys she dumped in her 20s and now she has to settle, a divorcée who's already financially annihilated and emotionally crippled at least one man, and a single mother who's collecting reams of child support from one poor schmuck while her other baby daddy manages to duck his obligations because he's a drug dealer and his income's off the books.

And yes, I'm exaggerating, but you see my point.

And no, not all women are like that. But frankly, the consensus among today's women seems to be that this state of affairs is the new normal, and even responsible women will often frame such destructive choices on the part of other women as somehow valid and defensible. The sentiment in the mainstream is that men should just man up and go along with Pairing Up 2.0: Who Cares What Men Want?, that essentially, a given woman's behavior and life choices should have no effect on whether she is able to attract a good, reliable man…this does not speak well of the principles of even those women who are more well-situated. In fact, I think it's safe to say that the fewer female voices of reason there are out there the more men are likely to wash their hands of the entire idea of partnering.

But I honestly think it goes deeper than even the baggage the average unattached woman now carries, or the danger of ending up an emotionally and financially devastated statistic with "generous" every-other-weekend access to one's children that is keeping men from "manning up".

I've been thinking of the White Feather Girls. For those who don't know, it was a group of young women in the UK during WWI who bestowed a white feather of cowardice on any man they saw in civilian clothes, to shame them into enlisting.

And when I consider how vulnerable so many men were to those kinds of shaming tactics, vulnerable enough to enlist in a war that killed 10 million to preserve their manhood in the eyes of women they'd never met, I simply can't believe that it's only the risks of marriage, as onerous as they are, that have rendered men impervious to the kinds of shaming tactics employed by traditionalists and feminists who seem increasingly desperate to strong-arm men into their old roles.

I think at the very core of it, it's about a positive male identity. Male identity almost always revolves around doing, rather than being. Most of that doing has always revolved around being of use in a uniquely male context. Most of men's usefulness through history has derived from learning "male" skills and performing them well, embodying a male role in the service of women or society. In the more turbulent past, those roles needed to perform a valuable service to women or the community that women could not–or should not be expected to–perform for themselves.

This is the most common path to a positive male identity **because men lack a mechanism for automatic own-group preference.**

Simply put, they do not relate to other men automatically, just because they're men.

Women have this bias, which provides them a natural ability to form cooperatives, relate to other women, and seek

consensus though their strong mechanism for own-group preference based on gender alone. Given their gender roles through most of human history, this mechanism makes sense. Their individual value as, to put it bluntly, breeders, meant that in a survivalist environment, you didn't throw a woman on the trash pile without a pressing reason. Adjustments were made when possible to keep as many women as you could within the sisterhood. This is where you find a ton of attention in female spaces given to things like "tone" and "being nice" and "getting along" even when there are disagreements. It's all about comfort level and feelings of acceptance.

Men, however, lack the hard wiring to form a preference for maleness based merely on maleness. And that only makes sense when you think about men's roles for the last couple million years or so–roles that involved things like beating the guys down the valley to a pulp when they threatened his women and children, and competing against other males within his community for a shot at the mating game. Given those roles, automatically siding with one's own gender over the other is…well, it just doesn't work.

And it's not that men cannot manifest a form of own-group preference, it's just that when own-group preference manifests in males, it can't be based on maleness alone. There must be a common purpose, a common set of ideals, a common duty or cause, a common doing or a common position in the status hierarchy.

Men can indeed identify with each other and be team players among other men–you see it in churches, military units, fraternities, sports teams and even sports fans, political parties, movements, project teams. While they will often form hierarchies within those contexts, those realms can be sources of a sense of loyalty and brotherhood among men.

The myth among feminists that men will insult each other for displaying feminine traits because they see women as inferior is just that–a myth. Men do this because women have a trump card that bestows intrinsic value on them–their uteruses–and they retain that value even when they gender-bend a little. A woman who acts like a woman is not seen as inferior. A man who acts like a woman has always been seen not as a woman, but as a "woman without a womb". He has no female value, and he has no male value. Therefore, he has NO value at all. And unlike women, men who were not "useful" did–and still do–get thrown on the trash heap of society.

In the currency of reproduction, an ovum goes for a thousand bucks, a uterus is worth a cool mill, and an ejaculation about 10 cents. To be acceptable mating material, and worth keeping around, a man had to do more than generate sperm. And when the only thing keeping you from becoming completely disposable as an individual lies in differentiating yourself from the feminine, well, guys gonna enforce that shit.

This is why men have always tended to define themselves by their roles. Father, husband, working man, soldier, career man, family man, middle class man, politician, activist, etc…in other words, roles to exist in which allow them to relate to other men who also occupy those roles, and to derive a positive and meaningful identity from performing their masculinity through those roles.

And I think this may be why suicide rates for men skyrocket after divorce–you have not just taken away his kids, his wife, his assets and a chunk of his income. You've effectively stripped him of a huge part of the male identity he's built around himself.

So I'm thinking that for most men, forming a positive male identity in relation to other males requires a couple of things–a male role that is differentiated from the female one (or at the very least, a male-oriented environment) and, well, positivity.

Men used to be able to derive a positive male identity from marriage. That is, through the respected and uniquely male role of husband and father. When that identity is increasingly characterized by society as superfluous, obsolete, or in the words of Harriet Harman, unnecessary to social cohesion, it is no longer a way for a man to defer his disposability, is it? Moreover, when that identity can be unilaterally stripped from him on the whim of the increasingly fickle and hard to please female even when he does everything right, marriage ceases to be a positive way for men to define themselves as men. It becomes a way for men to define themselves as chumps and idiots, and who wants to define themselves that way? Moreover, from sitcoms to romcoms to TV commercials, to billboard

ads, the role of husband/father is increasingly one of playing the incompetent buffoon to sassy, smart, together wife or even child. In the mass media there is nothing noble or respectable about husbandhood or fatherhood anymore. Further, when the roles within marriage become virtually indistinguishable and interchangeable, a man's role becomes less and less…well, uniquely male. It's just a role. It can be a path to meaning and fulfillment (if he's lucky), and it may be something he desires to do and become, but it's not necessarily a path to defining himself AS A MAN.

So we can scratch that one off the list–even for men who've been living under a rock when it comes to divorce law. Marriage and children no longer offer a reliable path to a positive male identity. It is no longer positive, nor is it significantly differentiated from the feminine.

The workplace is yet another milieu that has largely lost its maleness. And that's not to say that women ruined everything. It is not so much the presence of women but rather the alterations in environment and interaction many women demand when they want to engage the world through the paid workforce. A male space that leads to a positive male identity need not be free of women, but it still needs to be male–men need an environment that suits their psychology, not one in which they must be metaphorically castrated in order to steer clear of trouble with HR ["Human Resources"]. And I'm not even talking about vulgarity or expressions of sexuality, but aggression, ambition, ribbing, competition, passion, authority, and plain speech–all of these are often discouraged when women are present, in order to spare feelings and prevent discomfort. Outspokenness is replaced with drawing-room rules of discourse and ingenuity with protocol, all of which render a feminized workplace, though tolerable to men, no longer a path to a positive MALE identity.

Because it is no longer a male space, and no longer appeals to the psychology of men, the workplace has become a ladder fewer men feel driven to climb in order to construct their identities. Combine this with the fact that we handicap men through quotas and affirmative action for women, well… a large number of men are not only becoming disenchanted with the expectation to perform in an environment that does not feed their natures and has set them up to fail–in the absence of those uniquely male-centered psychological rewards and motivators, a growing number are finally opening their eyes and waking up to the negative aspects of wage-slavery. And that is a pill that, once taken, cannot be unswallowed.

In every space males congregate where women have elbowed their way in and demanded changes, you seem to find large numbers of men giving ground and eventually losing their drive to perform there. And again, I don't think it's the presence of women that does this–it's the enforced necessity to change one's behavior in order to maintain a proper decorum around them, and the changes in how those places function that women often demand. It's the expectation that the environment and the men in it adjust to suit women's needs, rather than expecting women to adjust themselves to the environment.

A few bastions of maleness remain, places where women are often welcome right up until they begin to demand the environment change to suit them, at which point the male protests begin. Hell, you can even see this tolerance on the part of men when women sneak into the men's room when the line-up is too long for the women's bathroom. It's all good unless she takes offence at men behaving the way men do in a restroom by farting and pissing in her presence.

So where are men retreating to? The internet, and the few men's spaces that have not tailored their rules of conduct to suit women's easily offended natures and need for comfort. The MRM, where a common set of ideals and values bonds the community and allows them to define their maleness irrespective of society's or women's approval. A place where words and ideas are more important than the tone or the smiles that may or may not lie behind them.

The hierarchy and uniquely male objectives of the pick-up artist community, where competition and scorekeeping are indeed still allowed, where there are men for others to admire or to mentor, and where they thumb their noses at what women say they want. Society wasn't working for them, so they invented their own society and they're running with by their own rules.

Video games and related forums. Online venues where refusals to police speech are deemed misogyny and the men there don't give much of a fuck.

Men going their own way, who've taken a stand based on a realistic assessment of what's in it for them, and maintain their self-respect not by complying with society's expectations but by disregarding them.

Beer and buddies, hook-up culture, and part time jobs men tolerate but don't care about.

Gynocentrism–the manginas and white knights who supplicate and pander to the feminine even when it's ugly or amoral, differentiating themselves from the feminine through their blind worship of it.

And why? Because all of the "approved" paths to a positive male identity, the paths society both endorses and depends on, are gone. And even when men don't consciously realize this, they know it somewhere in the backs of their brains. Men have always worked and sacrificed and sweated and bled if they were rewarded with a means through which to see themselves as worthy of respect. But when every role society wants to cram you into is no longer a way to respect yourself, then it's time to throw those roles away.

And one thing the apexuals at the top, like Bill Bennett and Obama, feminists like Kaye Hymowitz and Katie Roiphe, and traditionalists like Suzanne Venker, will never realize is that using shame to try to coerce men to do what is expected of them isn't going to work this time, because while it's possible to shame a man into giving his life for his country if there's a promise of respect in it, it's impossible to shame someone into working his ass off and risking his future just for the joy of looking in the mirror and seeing Homer Simpson or Ray Barone looking back at him.

When the cost of society's approval is the self-respect you derive from a positive identity, it ceases to be worth it to a lot of men.

—

Links:

http://www.nationalreview.com/home-front/291473/why-men-are-slackers-and-women-are-single/suzanne-venker

http://heartiste.wordpress.com/2012/02/21/its-time-for-women-to-woman-up/

http://www.genderratic.com/p/1140/patriarchy-1-0-and-the-apexual/

The right to be left alone

Geoffrey James · 23 July 2013 · Archived copy · Original

People on the Internet spend a lot of time talking about rights.

Reading some of the more active social media sites can set your head swimming with discussions about women's rights, gay rights, digital rights, privacy rights and whole other host of uses and abuses of the term "rights". Me, I'll settle for being left alone. I don't want to build some kind of masculine utopia. I don't want to see a white picket fence out the front of every house. I don't want to see women have their right to vote taken away or be forced to cover their faces in public – no matter how much feminists scream hysterically about what will become of them should masculinity begin to re-assert itself publicly.

All I want, and I suspect, all most men want, is the right to be left alone.

The book *Men On Strike* by Dr. Helen Smith talks about how men are walking away from society – dropping out of college, leaving the workforce, and avoiding marriage – due to the lack of incentives to contribute. I believe it's more than that, though. We've been hounded out of every place we used to gather. Young guys have retreated into video games and internet porn, and even there it can be hard to find solace now.

It would be one thing if this departure were met with stony silence, yet still we find hordes of shrieking harpies chasing men down, eager to continue the flogging. For example, the disgusting "Don't Be That Guy" campaign in Edmonton, Canada, which portrays all men as being somehow prone to accidentally-on-purpose slipping their penises into unconscious women is exactly the kind of thing I'm talking about. Not content that men are simply refusing to take on the risk of dating and marriage, Canada's "Battered Women Support Services" has to poster the entire town of Edmonton to remind men wherever they go that they are, in fact, to be considered sexual predators in waiting.

Women, meanwhile, are aghast that their continual temper tantrums aren't having the desired effect of motivating men to stick to their so-called "responsibilities". Women will happily moan and complain about men and their habits, and a media geared towards female consumers feeds their preconceptions voraciously. Then, they'll spend a good portion of their time trying to figure out how to get one of these awful creatures to go on a date with them.

Yet it still doesn't stop. If a man does find himself in a relationship with a woman in America, he'll be constantly critiqued, tested and (looking at the divorce rate) ultimately tossed aside. If he opts not to engage in the dating scene, he'll be constantly harangued about his lack of ability to "commit". Possibly because he can't "handle a strong woman". Of course.

If the nascent Men's Human Rights Movement sets out to achieve only one thing, it should be the right for men, and indeed everyone, simply to be left alone. We desire little more than to remain unmolested by people with fancy-sounding titles and lots of government funding (like the instigators of the squalid "Don't Be That Guy" campaign) or by other people's notions of what our obligations to everyone else are.

The absurdity of running somebody out of town only to demand they stand still just outside the town border so you can continue to scream at them, however, makes me want to pick up a bottle of scotch and look for an explanation at the bottom.

"Of all tyrannies, a tyranny exercised for the good of its victims may be the most oppressive. It may be better to live under robber barons than under omnipotent moral busybodies. The robber baron's cruelty may sometimes sleep, his cupidity may at some point be satiated; but those who torment us for our own good will torment us without end, for they do so with the approval of their own conscience." — C. S. Lewis

Article reprinted from NiceGuy's Site. The original can be found here.

I'll decide if you were raped, not you

Paul Elam · 23 July 2013 · Archived copy · Original

Please be forewarned that many people will find this article highly offensive. That being the case, a disclaimer is in order, particularly for those easily offended.

This article was written with the intent of offending. In fact, that is pretty much its primary purpose.

Unfortunately, when addressing instances of male disadvantage or female power in this society, offence is a necessary evil. We are a culture blinded and brainwashed by decades (arguably millenia) of disinformation and propaganda about men and women. We are also a species of animal more or less hardwired to take a dim view of compassion for men and boys. This leaves us with few tools to rattle people out of complacency and into a thoughtful discussion of those issues.

Intentional offence is one of them, and it is one proven to work as this website has repeatedly demonstrated.

This disclaimer is not an apology for, nor a retraction of, any of the points in the article. It is simply a clarification of context regarding the articles' style, content and delivery. When society evolves to the point where we can have real discussions about issues facing men and boys, then the need for this kind of provocation will end, at which point the editorial staff of this website may consider removing this article from its archives.

This particular article is dedicated to Mary P. Koss, an influential researcher who has demonstrated over and over how the crime of rape permeates our culture and results in a living nightmare for women across the western world. Sort of. –PE

Second note: Male victims of sexual assault by women who are frequently told that what happened to them is funny or something they should be proud of, by cops, the popular culture, even so-called friends, will understand the exact intent of this article. –DE

Look, ladies, I get it. I really do. You *think* you were raped. At least that is your claim. And even if we take for granted that you are telling the truth about some asshole that ignored your insistence that you did not want to have sex; who even ignored your repeated, tearful pleas to be left alone, and instead forced himself on you sexually, violating your personal boundaries and bodily integrity in order to penetrate you in one orifice or another, that is still a far cry from justifying the use of a word as strong as **rape**.

In fact, you may be so emotional about the matter that you are not going to be the most reliable informant of the facts. As an alleged victim, you are certainly not the most qualified arbiter of what constitutes rape to begin with. It is undoubtedly better that you just shut up about the matter – go somewhere where we don't have to look at you or listen to you complain — and let someone more capable gather the facts and make a mature sensible decision about what happened.

Like me, for instance.

Actually, I can't think of anyone better qualified to make a rational determination of the facts; who can avoid the hysterics often associated with the claim of rape, or things that might be misinterpreted as rape, and who can make a sound, considered decision about what happened to you and what to call it. So please, give the rape crisis line and everyone else a break while I sort things out.

You can just tell me what happened, then go off and cry, or go on Oprah, or do whatever it is women do when they think that someone has raped them. I will sort through all the details and then come back to you later, after I have had some time to make a considered and complete evaluation.

I will be the one to decide if you were raped, or just someone who was temporarily inconvenienced.

I have to tell you, though, that I am not one to just go around calling every claim a rape on behalf of women just

because they drum up a few tears, or have a few bruises to show off.

Like that girl at Steubenville; the one who partied a little too hearty and then just happened to be penetrated by some of the guys she was partying with. Opportunistic sex? Yeah. Rape? No, not rape. Not even close.

All the outrage I read about the sympathy for the "perpetrators" was way off the mark. These guys needed alcohol and drug education, perhaps a good talking to, but not prison. Prison is for rapists, real rapists, not a couple of kids that got carried away at a party.

Then there was that woman, whatever her name was, in India that made worldwide headlines just a few months ago; the one that was murdered and allegedly raped on a bus in Delhi. The facts on that one don't wash, either. Sure, she was beaten. There is evidence to support that, particularly in that she died from her injuries. Without a doubt, she was murdered.

But not raped, so let's try not to get carried away with the righteous indignation, mmkay?

The fact that she was allegedly penetrated sexually during the course of her attack does not prove anything. Contrary to modern social fantasy, *rape is not about penetration.* Not in the least. I know, we have some slanted legislation and a few haughty pundits that state otherwise, but we will get to more of that in a minute.

I mentioned Oprah earlier. She's another one of those "rape" victims that seem to crawl out of the woodwork when there is a camera around. Her contention is that she came from a really bad family and that on top of poverty and a lot of other problems, she was raped when she was nine years old.

Assuming she is alleging that she was sexually penetrated (and that she was even telling the truth to begin with), she gets crossed off the list of real victims, even if her story makes good fodder for building a TV empire. It's still not rape. It is still not even close.

As a matter of fact, it simply *can't* be rape. None of these fanciful stories are legitimate rapes. I have looked at the facts and made a clear, totally supportable conclusion. The girl in Steubenville wasn't raped. The woman in India wasn't raped and Oprah Winfrey sure as hell wasn't raped.

And the reason for it is as simple as it is irrefutably factual.

Only women can rape.

Only men can be victims. Rape is not even a crime of which men are capable. Well, sure, they are physically capable, in the abstract I suppose, but only if you define rape to a narrow and archaic view like forced penetration. When it comes to real rape, which is when men are forced to penetrate, it is only women who can do it.

I understand — you have doubts. You have likely been ill informed and misled your whole life about what rape is and who it really affects.

Need I remind you that no so long ago anyone you know would have pointed to the horizon and told you just how obvious it was that the earth was flat? It is still right there for you to see, is it not? Look around you! Isn't the earth flat?

Fortunately, through the informative use of science and a bird's eye view of the planet, we moved past myopic conclusions drawn from the tunnel vision of surface impressions and ignorance.

The world is not flat, or the center of the universe, and men cannot rape. It is a crime exclusively perpetrated by women.

???

Is your blood boiling yet? Do you want to put a fist through sheet rock? Is my heartless and insensitive handling of the above "victims" making you see red? Do you want my head on a stick in the town square for the sheer depravity and sickness in what I am writing?

Well, let me tell you, I feel your outrage. I get where it comes from; which is to say that you are driven by decency and humanity to instinctively recoil from gratuitous and malicious indifference to the suffering of innocent victims.

You are, after all, a person of compassion, right? You would never ignore the suffering of a victim or minimize the pain and crippling isolation of someone so traumatized. Well, wait, not so fast. You are probably not near as compassionate as you think.

I will explain, but allow me to preface that by saying that if you finish reading this and you are still outraged at me instead of Mary Koss, then your compassion is about as real as a Crystal Gail Mangum rape claim, which is to say it is complete bullshit.

If, in the end, you still think I am the problem. I'll do more than just proclaim that you are a hypocrite, I'll prove it. The only question remaining will be whether or not you have the moral integrity and courage to admit it. Decent human beings will.

The deliberately blind with no right to be angry about anything won't.

First, a little recent history on the study of rape in this culture. Mary P. Koss is a widely-quoted and highly influential feminist writer on the subject. Indeed, so influential is the University of Arizona scholar that she has long been considered a "go to" authority on the subject of rape by the Centers for Disease Control and Prevention (CDC) in Atlanta, Georgia. This is not of little gravity given the CDCs influence on government policy. With thanks to Tamen of Genderratic, here is a brief overview of her relationship with the CDC.

[unordered_list style="bullet"]

- 1996: Expert Panel Member, "Definitions of Sexual Assault," Centers for Disease Control and Prevention;
- 2003 : Selected to direct the Sexual Violence Applied Research Advisory Group, VAWNET.org, the national online resource on violence against women funded by the Centers for Disease Control and Prevention;
- 2003 : Member, team of expert advisors, Centers for Disease Control and Prevention on teen partner violence;
- 2003 : Panel of Experts, Centers for Disease Control and Prevention, National Center for Injury Prevention and Control on scales to measure intimate partner violence, resulted in the publication of CDC Intimate Partner Violence compendium, 2005;
- 2003-4: Consultant, Centers for Disease Control and Prevention, CDC Intimate Partner Violence compendium, 2005 IPV Compendium on assessment of sexual violence and inclusion as recommended standard assessments in the field of two Koss-authored assessments (Sexual Experiences Survey-victimization, and Sexual Experiences Survey-perpetration)

[/unordered_list]

That is quite an impressive track record, especially for someone who has been caught red-handed exaggerating the number of female rape victims to ridiculous proportions while simultaneously making similar efforts to erase the incidence of male rape victims, including children, from public view.

Mary P Koss has been doing the same thing with victims and perpetrators of rape as I did in the first few paragraphs of Juvenalian satire in this article, with two key differences. One, she denies the victimization of male victims instead of females. And two, her work is not satire; it is research done in the public trust for an agency that sets government policy and plays a highly influential role in forming public opinion.

Have you heard anywhere that 1 in 4 women will be raped in their lifetime? You can thank Mary P. Koss for that statistical sound bite, and for the fact that it is totally and completely bogus. She was so anxious to create that kind of ideological ear candy that she drove her own train off the tracks on research methods.

There were numerous, rookie-league errors with the data gathered in Koss' study, but for the sake of brevity we'll

just address the basics here. Koss threw in a ringer of a question in her survey of three thousand college women:

"Have you had sexual intercourse when you didn't want to because a man gave you alcohol or drugs?"

Given the frequency of college age women who party and end up having sex with someone and later regretting it, and given the social pressure still on men to provide alcohol and other party materials for women's pleasure, Koss' question was a set of brass knuckles hidden inside a boxing glove. It got her just the result she was looking for.

Two follow-up statistics demonstrate the point well enough. One, 42% of these "rape victims" went on to later date and have additional sexual relations with their "rapists," and, get this, only 25% of the women surveyed that Koss counted as victims agreed that they had been raped.

At this point an honest scholar would just acknowledge their methodological errors, write off their study and start from scratch again in an attempt to obtain some valid conclusions — which explains why Koss went full steam ahead with the results.

It did not take long for Koss to come up with a 1 in 4 number like that. In fact, if men were asked the same questions as qualifiers for being a rape victim, the same exact number, 1 in 4, would emerge from the research. With Koss' methodology, twenty–five percent of the men you know, your fathers, brothers, uncles, husbands and sons are rape victims. One fourth of the males in this culture have been egregiously violated in the very worst of ways. I can just see Dr. Phil staging group hugs on TV. Well, if anyone gave a damn about those men.

Do you think 1 in 4 men have been raped?

Are you outraged that I am treating the idea like a joke?

Not being satisfied with simply manufacturing victims that do not exist, Koss takes the next logical step for any ideologue who wants to show that only women can be victims of rape, and only men can be perpetrators. She produces a paper that erases the idea that men and boys can be victims in any way.

In her paper, "Sexual Victimization in College Men in Chile: Prevalence, Contexts and Risk Factors," co-authored with Evelyn Lehrer, Ph. D., and Jocelyn Lehrer, Sc. D., once you pass by the obligatory acknowledgements, Koss and crew get to the meat of their intent:

> **"It would also be desirable to conduct further quantitative inquiry using the revised SES (Koss et al. 2007), which contains items that have been crafted with behavior-specific wording to elicit information on a range of SV experiences. This will make it possible to base men's rape prevalence estimates with more specificity on acts that involve sustaining forced penetration, leaving less leeway for men's individual perceptions of what constitutes 'forced sex.'"**

There is much more available from Koss that ensures her intentions are being taken accurately. With credit to Tamen from the Generratic blog, the following observation:

> **But let's take a look at the revised SES Koss et al would like to use instead on the Chilean dataset:**
>
> **Here is a quote from the 2007 paper by Koss et al: Revising the SES: A Collaborative Process to Improve Assessment of Sexual Aggression and Victimization**
>
> **"We acknowledge the inappropriateness of female verbal coercion and the legitimacy of male perceptions that they have had unwanted sex. Although men may sometimes sexually penetrate women when ambivalent about their own desires, these acts fail to meet legal definitions of rape that are based on penetration of the body of the victim. Furthermore, the data indicate that men's experiences of pressured sex are qualitatively different from women's experiences of rape. Specifically, the acts experienced by men lacked the level of force and psychologically distressing impact that women reported. (Struckman-Johnson, 1988; Struckman-Johnson & Struckman-Johnson, 1994).**

> **We worked diligently to develop item wording that captured men's sense of pressure to have sex and draw their responses into an appropriate category of coercion instead of to rape items. The revised wording is discussed in more detail later in the article.**

Cut to the chase. What Koss is saying, through the unblinking text of two very different studies, is that when women say they weren't raped, they really were, and when men say they were raped, they really weren't.

That, uh, "revised wording"? Men who are forced to penetrate under physical or any other kind of duress are not raped. That perception clearly has had an impact on matters at the CDC and other entities charged with the dissemination of information on rape and sexual assault.

In a recent media interview of TyphonBlue, she pointed out clearly how males who are raped get classified as "made to penetrate" (Read: NOT RAPED) in figures from the 2010 National Intimate Partner and Sexual Violence Survey (NIPSVS) by the CDC, the same organization where Koss has had so much influence.

Table 2.2

Lifetime and 12 Month Prevalence of Sexual Violence — U.S. Men, NISVS 2010

	Lifetime		12 Month	
	Weighted %	Estimated Number of Victims[1]	Weighted %	Estimated Number of Victims[1]
Rape	1.4	1,581,000	*	*
Completed forced penetration	0.9	970,000	*	*
Attempted forced penetration	0.4	499,000	*	*
Completed alcohol/drug facilitated penetration	0.6	685,000	*	*
Other Sexual Violence	22.2	25,130,000	5.3	6,027,000
Made to penetrate	4.8	5,451,000	1.1	1,267,000
Sexual coercion	6.0	6,806,000	1.5	1,669,000
Unwanted sexual contact	11.7	13,296,000	2.3	2,565,000
Non-contact unwanted sexual experiences	12.8	14,450,000	2.7	3,037,000

[1]Rounded to the nearest thousand.
*Estimate is not reported; relative standard error >30% or cell size ≤ 20.

Now, let's compare that to the same number of female victims that fell into the "Completed Forced Penetration" category.

Table 2.1

Lifetime and 12 Month Prevalence of Sexual Violence — U.S. Women, NISVS 2010

	Lifetime		12 Month	
	Weighted %	Estimated Number of Victims[1]	Weighted %	Estimated Number of Victims[1]
Rape	18.3	21,840,000	1.1	1,270,000
Completed forced penetration	12.3	14,617,000	0.5	620,000
Attempted forced penetration	5.2	6,199,000	0.4	519,000
Completed alcohol/drug facilitated penetration	8.0	9,524,000	0.7	781,000
Other Sexual Violence	44.6	53,174,000	5.6	6,646,000
Made to penetrate	*	*	*	*
Sexual coercion	13.0	15,492,000	2.0	2,410,000
Unwanted sexual contact	27.2	32,447,000	2.2	2,600,000
Non-contact unwanted sexual experiences	33.7	40,193,000	3.0	3,532,000

[1]Rounded to the nearest thousand.
*Estimate is not reported; relative standard error >30% or cell size ≤ 20.

And let us not forget that neither of these graphs include males who are raped in prison.

Tamen goes on to articulate more in his review of the subject:

> **"[The] CDC apparently found it inappropriate to call it rape – or rather they think it's a unique male victimization that is separate from rape. The Crime Survey of England and Wales (CSEW) does not even bother to include it in the survey even if it under Sexual Offenses Act of 2003 Section 4 is punishable with a sentence up to life (SOA 2003 doesn't call it rape either). The latest CSEW did a split-sample experiment to test a new set of questions. The new questions had an option that male victims who had been made to penetrate could answer yes. The analysts classified those who answered yes to that question as NON-VICTIMS."**

At this point it would probably good to remind you that this kind of hegemony over and shaping of descriptive language produces much more than just an imbalance in empathy between male and female victims of rape. As with most ideological objectives, it invariably leads to money, power and ultimately legislation that affects all victims.

The FBI, in January of 2012 redefined rape from a standard that had been applied since 1929. It now defines rape as, "[T]he penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim." This is according to the U.S. Department of Justice.

In other words, to be a rape, it must involve penetration, which makes male rape victims legally invisible. It also ensures that whatever slight awareness of them actually existed is further eroded.

If you still think I am the problem, and not the legacy of Koss' work, then you are part of this deprivation.

Addressing victims of rape is a federally and privately funded industry of significant proportions. It provides not only employment and organizational underwriting, it also serves as the academic *raison d'être* for ideologues like

Mary P Koss. Entire careers are carved out of the institutional bedrock on theories, and often ideologies, as we see in the case of academic feminism.

Koss has a vested ideological, professional and financial interest in the idea that men cannot be raped, and even in the idea that whatever they may experience at the hands of female rapists, it does not impact them with the same intensity, *or need for assistance (cha-ching)*, as when the same thing happens to women.

The short and sorry version of Koss' take on male rape by forced envelopment is that it does not happen, and even if it did, men aren't bothered by it. They have no pain that needs to be addressed, nor is the female rapist a problem we need to recognize.

In fact, this is woven into the progression of language we see from Koss as it morphs though the body of her work. She goes from not wanting to label women raping men as rape, then not wanting to label it "forced sex," and then changes it to "unwanted" sex and ultimately to "ambivalent" sex.

Let's see, even anecdotally, how that holds up. The following is another excerpt from the Genderratic Blog, and was originally posted to r/mensrights. Be advised, it is very graphic and may be disturbing for some.

First time I've told this story, other than to my doctor, therefore – throw away account. Also, I'm Swedish, so I'm sorry for all the grammar faults.

I was at a friend's party and got a few beers. I believe I was the least drunk there. One gal started to talk to me and coming on to me. I had a girlfriend at the time and I wasn't even attracted to her (big as a hippo), so I tried to ignore her.

A few hours later I was feeling very fuzzy in my head so I had to lie down for a bit. This struck me as odd, since the few beers were all I had to drink. Later on I understood that there were something else other than beers in one of the cans.

I woke up several hours later in my friend's bed which were on another floor than the party was held. I was still feeling fuzzy in my head, so I didn't really get what was going on. My hands and my feet were tied to the bed – each part in each corner. My dick hurt like crazy and I wanted to see what was going on down there. Someone was naked and riding my dick. It took me about five seconds until I understood that I was naked and was raped. It was the same girl who hit on me.

I screamed, but no one heard me. I tried to get away, but I couldn't move, both because I was tied down and also because of her weight.

Fifteen horrible minutes later she decided she was done with me and let me loose. I collapsed and couldn't move. She got dressed and went downstairs. I cried.

Apparently she couldn't get my dick hard, so she had shuffed[sic] a Q-tip without the cotton up my urethra so it would keep straight. Four years later, it still hasn't recovered.

Actually, this victim may be qualified under Koss' personal criteria as a rape victim, not because he was drugged and restrained and forced to penetrate his attacker, not because he was assaulted while unconscious but because she penetrated his urethra with an object in order to produce a simulated erection.

The difference between this man being raped and just having "ambivalent" sex is a Q-tip. And unless it was the Q-tip that made him shed tears, then his pain wasn't real either.

We have another case that was brought to the pages of this website. Former marine James Landrith met a woman in a night club through a friend and ended up having drinks with her. According to him, after agreeing to give the woman, who was pregnant, a ride home he wound up in a hotel, having been drugged, and woke up to find the woman on top of him with his penis inside her.

During the course of raping him, she threatened him with a rape allegation if he resisted, and also told him that any

attempt to throw her off could harm her unborn child.

The rape happened before the young marine was 20 years old, and his response to the experience was typical for many victims of sexual trauma.

He embarked on a path of sexual recklessness and lost his trust in women, generally speaking. After 20 years of a dysfunctional reaction to the traumatic stress, he finally sought help and got it from a psychotherapist.

No thanks to Mary Koss. And likely no thanks to many readers of this article.

This attitude, so prevalent in modern culture, results in insensitivity that can only be described as mind boggling. From a report on the abuse of soldiers in Uganda. Eunice Owiny worked for Makerere University's Refugee Law Project (RLP) to help displaced people from all over Africa work through their traumas. Here is a sample of what she discovered there:

> **"Men aren't simply raped, they are forced to penetrate holes in banana trees that run with acidic sap, to sit with their genitals over a fire, to drag rocks tied to their penis, to give oral sex to queues of soldiers, to be penetrated with screwdrivers and sticks."**

Owiny may want to consult with Koss, as according to her worldview those men likely weren't raped, *but the banana trees were*.

The social mechanics of this imbalance in empathy and concern is simple. Misandry, the hatred of men and boys and the indifference to their pain, is a social norm. Koss uses the natural human tendency to be blind to the pain and suffering of men in order to shroud her agenda and her ethical failings in research.

She doesn't even have to work at it. The average human being will read the first few paragraphs of this article and indulge themselves in reflexive hatred for whoever wrote it. They will sputter out words like "despicable" and "horrible" like they had Tourette's.

But move them down the column and their emotions change. The spontaneous outbursts calm down. They may even scratch their heads and mutter something weak about how we need to look more into this. They may even have a moment where they are forced to feel some compassion for male victims (though no outrage for how we treat them).

And then they will shrug that off and go right back to being angry with me for treating women victims with such egregious insensitivity.

All because I wrote a few paragraphs of harsh satire, metaphorically putting shoes on women that we force men to walk in every day of their lives…*for real*.

That is, as a rule, what we think of the pain of men.

Oh, and for those of you who think Mary Koss is wrong but I am still shameless and disgusting for saying what I did, I suggest a trip to the mirror because you are more disgusting than either of us.

I know what Koss is like. I can deal with her. She is an ideologue with an agenda and it is plastered all over everything she does. She doesn't have empathy for men and she doesn't pretend to.

In that way I understand Black men who say they would rather deal with an open redneck than a closet racist. At least they know what they are getting.

But for those prone to convulse with repugnance over some satire but who ultimately feel nothing over the suffering of men and boys, no matter how horrible or unfair, I really do hope you are angry.

And I invite you choke on it.

You, not Mary Koss, are the reason this kind of writing is necessary in the first place.

CDC Report: http://www.cdc.gov/violenceprevention/pdf/nisvs_report2010-a.pdf

Sex and attachment

Peter Wright · 23 July 2013 · Archived copy · Original

Did the image above get your attention?

Male motivation is tied to sexual reproduction and men are motivated primarily by sexual urges to mate with a female, right?

Wrong… it's more complex than that.

As far back as 1941 Scottish psychiatrist Ronald Fairbairn found that the desire for attachment in human beings, in terms of the overall psychobiological economy, is a more important necessity than the desire for sexual pleasure and reproduction.

This scientific finding, not controversial in the field of psychology, presents something of a heretical view to some of today's Men Going Their Own Way (MGTOW) who, by contrast, seem to have come in recent years to believe that males are chasing sexual reproduction only — which, oddly enough, seems similar to the stereotype of the "all men want is sex" misandrist paradigm we've all come to find so annoying.

Fairbairn's proposition is now many decades old, but his findings heralded a Copernican revolution within the world of scientific research that would culminate in today's attachment sciences; it moved the discussion beyond the reductionist sexual theories of Darwin and Freud and into new areas–more complex, more subtle, more nuanced, and ultimately more human.

The question attachment scientists explored is: why do couples continue to stay with each other years after producing offspring, and indeed sometimes for decades after all sexual activity has ceased in relationships? The answer is because human beings are pair bonders who get more out of attachment than they do out of fucking.

Since Fairbairn, studies have confirmed that humans possess an array of distinct motivational systems each in communication with the surrounding environment. Of those systems two are singled out as particularly powerful in motivating humans to form relationships – the sexual urge (eros), and -separately- the urge to attach. Of these, attachment is quite simply the most important to the continued survival of the individual. This cannot be overstated: attachment is the more important to individual survival.

As studies reveal, an absence of close and consistent human attachment causes children to literally wither and die, refusing to thrive even when being provided with clothing, food and an adequate number of toys. Children need reliable and consistent relationships in order to thrive. Likewise adults literally sicken both physically and mentally, and often commit suicide, to escape feelings of isolation and loneliness, especially after a relationship separation.

A lack of sexual contact on the contrary is not as life threatening; you will never see someone die simply because they didn't get to fuck with the opposite sex and reproduce. I would think that seals the case about what is really important to both men and women. Survival of the species depends on sex; survival of the individual depends on the vital bonds of attachment.

What does all this mean to Men Going Their Own Way?

Well, it means that we need to evaluate separately our attachment needs and our sexual needs, and avoid the common mistake of conflating them; especially if that conflation sees us rejecting *both* when in fact it may be only one of these causing most of our relationship angst. It may turn out that attachment and sex both need to be rejected, however that cannot be determined until we consider each factor separately and thoroughly.

In our psychobiological economy, various desires come into conflict with one another, each jostling for momentary supremacy where one imperative will usurp the claims of another. That game has reached a problematical impasse during the last 800 years because, during that (historically relatively short) time span, human culture has thrown the weight of its patronage into developing, intensifying and enforcing sexual gamesmanship (yes, including

hypergamy) to the degree that our sexual compulsions appear pumped up on steroids and taken to extremes never before seen in the human animal (myths about widespread Roman orgies notwithstanding).

If we lived back in Ancient Greece, Rome or anywhere else we would view sex as little more than a bodily function akin to eating, shitting and sleeping – a basic bodily function without the hype. After the Middle Ages however it developed into a commodity to pimp and trade, and the new cult of sexualized romance that arose resulted in a frustration of our basic need for attachment – a frustration aided and abetted by social institutions placing sexual manipulation at the centre of human interactions.

During these fairly recent centuries of increased hypergamy and sexual focus, our drive to pair-bond continues to shout its demands even while being neglected. Observe for example the not-infrequent feelings of disillusionment and loneliness of serial partner upgraders (hypergamy) or of promiscuous gamers, or consider a beautiful young woman living in her mansion with an aged but wealthy husband to whom she has little or no emotional attachment; even if she is getting sex on the side her loneliness can eat away at her sense of contentment. These examples reveal an urgency surrounding attachment when it is neglected for the sake of secondary sexual or power gains.

Like men, women desire secure attachment beyond whatever sexual advantages they can and do exploit. However their hypergamous compulsions tend to get in the way and frustrate their powerful need to pair-bond. From the Middle Ages all the way to today we read of men and women bitterly disillusioned by the interference of hypergamy in the desire to form stable pair-bonds. Read for instance the bitter, antifeminist complaints of 12th century Andreas Capellanus or those of 14th century Christine de Pizan, or the disillusionment and ultimate rejection of the benefits of hypergamy in later works like Madam Bovary. These authors knew full well that sexualized romantic love had upset the balance of attachment security for both men and women alike.

The question those of us who consider ourselves MGTOW must ask ourselves is this: can our human need for attachment be indulged without men and women succumbing to the destructive manipulations of the modern sex code? As we stand atop our MGTOW mountains of freedom, rightly rejecting women and culture as bastions of exploitation, have we intellectually thrown out the attachment baby with the exploitation bathwater?

Sexual games need not get in the way of healthy attachment, so why should we live without relationships? Well no one ever said we had to, but in recent years I've sensed a trend both within and without the MGTOW community (which I've long been part of) that foregoing "relationships" is a necessary part of the deal.

This does not seem a prudent attitude to be cultivating, especially in young men who may now be reading about MGTOW philosophy and making extreme decisions about their lives; refusing to marry, cohabit, or procreate does not require a cutting off from human society. Even if we don't suicide from loneliness (as so many men do) we need to question if the absence of an intimate relationship in our lives can leave us limping, or somehow unfulfilled. Some will say no, and some of these naysayers may well be what are known as 'avoidant attachers.' Of those who would say yes, some might recommend we fill our intimacy void with friendships, which is I think a very good starting point. But this leads to a further question of whether there is an adequate formulation of friendship that can satisfy our needs in a modern context – a relationship that doesn't rely on the usual corruption at the core of sexualized romantic love.

These questions lead to an exploration of adult human attachment, and modern studies on the subject are abundant from psychological, biological and behavioural points of view. For those interested in following this subject further the Wikipedia entry on Attachment in Adults would be a good place to start, and to branch out from there. Of particular interest is the existence of four basic attachment styles in human beings, indicating that there must also be four main ways of doing MGTOW:

secure attachment (64% of the population)
anxious–preoccupied attachment (17% of the population)
fearful–avoidant attachment (12% of the population)
dismissive–avoidant attachment (7% of the population)

Only one of these styles (dismissive avoidant) involves a lack of desire for emotionally close relationships (relationships with minimal emotional intimacy may be tolerable to them), while the other three involve a desire to form emotionally intimate attachments. These are biologically-based traits appearing in each man before he elects to GHOW, and they help to account for the behavioral and ideological variability we see among MGTOW – for the most part we are working creatively with what's already in our make up rather than changing our core attachment style. Based on this taxonomy we can safely say there are four irreducible kinds of MGTOW:

Secure MGTOW
Anxious–preoccupied MGTOW
Fearful–avoidant MGTOW
Dismissive–avoidant MGTOW ('ghosts')

The four attachment styles and their implications for "ways of doing MGTOW" deserve a follow up article. While some MGTOW claim men do not need attachment at all, evidence is not in their favour. Thus, for most of us, constructing new ways to form secure relationships with our fellow humans in a rich and rewarding way is an important long-term question, even if we cannot pretend to have all the answers now; we start by knowing what we don't want: relationships of enslavement and entrapment to the opposite sex (or anyone else for that matter) in an environment that makes healthy attachment difficult. But how do we forge a more positive model for human relationships and attachment for ourselves?

We started this essay with an important question: are sex and attachment two relatively different motivations? The answer is a resounding yes! Yes, despite all the pop culture bombardment of sex, sex, sex, the sexual shaming of men, and all the rest, the answer is yes: sex and attachment are not the same. People can live their lives avoiding sexual games but they will not end their lives happily unless they meet their attachment requirements. And while this journey will be different for each man going his own way, we must not flinch from seeing the problem for what it is: not "overcoming our urge to procreate," but rather, how to be healthy human beings able to recognize and fulfill our natural need for human intimacy.

Sources

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Cosmo doesn't support domestic violence anymore!

Mark Trueblood · 23 July 2013 · Archived copy · Original

I am one of many who feels that 2013 is shaping up to be a big year for the Men's Human Rights Movement. Here's some happy news I thought I'd share. Apparently *Cosmopolitan* no longer encourages women to commit domestic violence against their significant others. Let's give them a big round of applause! Yay!

In this article, Anna Breslaw writes a strong and compassionate message about the reality of female-on-male domestic violence. After reporting on the abuse Evan Peters suffered, allegedly at the hands of Emma Roberts, Breslaw asks:

> So just how prevalent *is* domestic violence against a male partner? Many people are of the opinion that men "can't be physically abused" the way men "can't be raped," because men are generally stronger than and can subsequently overpower women. Incidentally, neither of these are true.

She goes on to cite two studies that note various statistics on male victims of domestic violence. Her sources seem solid, but it would have been even more awesome if she had shared this study as well. Still, I give Breslaw a lot of credit. She's speaking out about something that few people are willing to. And she concludes her article with this wonderful message:

> So don't forget to pay mind: This does happen, and it needs just as much awareness and prevention as male-on-female domestic assault.

Seriously, three cheers for Anna Breslaw. You seem to be a person who has genuine, heartfelt compassion for victims of DV.

I say this article represents a big step forward for Cosmopolitan, because a couple of years ago they published "10 Things to Do if You Think Your Man Is Cheating." This article offers modern, empowered women a convenient list of iniquities they can heap upon a man they "think" is cheating. Here's some choice tips:

> 7. Invite your friends to a backyard bonfire using his clothes and prized sports equipment as kindling.

Awesome! Theft and property damage! You go girl!

> 9. Serve up Ex-Lax brownies to give him puh-lenty of time to sit and think about what he's done.

Poisoning with an OTC medication! Totally fair punishment for a man you think might have cheated on you!

> 10. Challenge him to a naked wrestling match and whip out your signature move, the Ten-Fingered Ball-Crusher.

Great idea! After all, you're pretty sure those balls may have gotten busy with someone else. Go ahead and viciously attack your lover based on an intuition. He had it coming, because Patriarchy or something.

But I digress. Let's hope Cosmopolitan can move forward with this new "Domestic Violence Is Bad" policy.

We believe in you!

The past ain't through with us

Jason Gregory · 23 July 2013 · Archived copy · Original

There are stories of coincidence and chance and intersections and strange things told and which is which and who only knows… and so it goes and so it goes and the book says, we may be through with the past, but the past ain't through with us.–Magnolia

If the "past ain't through with us," what's the point of deliberating about going our own way and of outright making the choice to go our own way? If the "past ain't through with us," are MGTOWs and other men "choosing" to go their own way, or are they simply passive actors, soldiers on the battlefield possessed by thoughts of helplessness, caught within a storm, too close to observe its beauty, wrenched with fear and immobilized by their fate?

I've been asking this question for a good while now and when I hear statements from various MGTOWs describing Briffault's Law as the inherent nature of women, when I hear statements like "men will not change," I suspect there may be a strand of fatalism that runs deep within some MGTOWs' personal philosophies. MGTOWs should be careful and would be wise to not fall into the trap of invincible fatalism and, by extension, other sorts of various determinisms. Doing so makes all the deliberation about going our own way and opting out of marriage and similar relationships unintelligible.

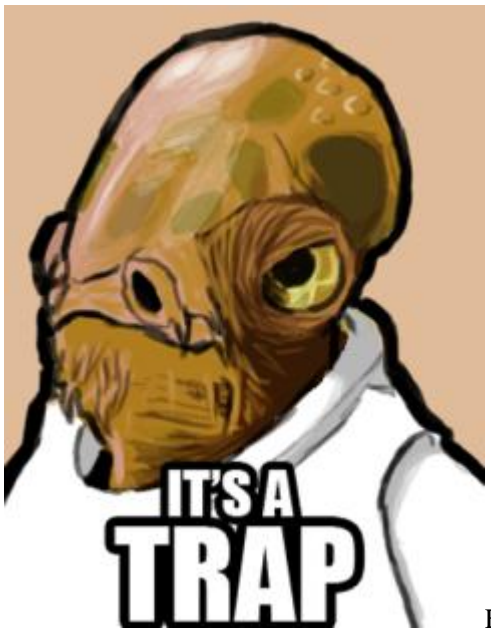

Even though there may be a sense of comfort, a solace to be got from embracing fatalism, doing so undermines the deliberation and subsequent choices made by men who go their own way. The problem here is that deliberation is an unintelligible and useless endeavor for the fatalist.

At first glance, it would seem that men who are going their own way may have deliberated and made their choice. However, it may well be the case that some MGTOWs are simply fatalists who sit back like passive observers and take comfort in knowing that things are the way they are because things simply could not be otherwise. Consider this statement from Stardusk:

I've come to the conclusion that men, generally speaking, are just that and that's all they want to be. They do not wish to be anything else, nor can they envision themselves being anything else.

This statement seems to fit nicely within the framework of a fatalism—of men's prior and continuing facticity as tools—as men whose "past ain't through" with them . Men are "fossils," as Stardusk says. They are what they are and they will not be otherwise. It's almost as if a place of solace is being created within a position of stoicism, wrapped in a shell of deliberation and choice. Consider this description of fatalism from Richard Taylor.

We are all, at certain moments of pain, threat, or bereavement, apt to entertain the idea of fatalism, the thought that what is happening at a particular moment is unavoidable, that we are powerless to prevent it. Sometimes we find ourselves in circumstances not of our own making, in which our very being and destinies are so thoroughly anchored that the thought of fatalism can be quite overwhelming, and sometimes consoling. One feels that whatever then happens, however good or ill, will be what those circumstances yield, and we are helpless. Soldiers, it is said, are sometimes possessed by such thoughts. Perhaps everyone would feel more inclined to them if they paused once in a while to think of how little they ever had to do with bringing themselves to wherever they have arrived in life, how much of their fortunes and destinies were decided for them by sheer circumstance, and how the entire course of their lives is often set, once and for all, by the most trivial incidents, which they did not produce and could not even have foreseen. If we are free to work out our destinies at all, which is doubtful, we have a freedom that is at best exercised within exceedingly narrow paths. All the important things—when we are born, of what parents, into what culture, whether we are loved or rejected, whether we are male or female, our temperament, our intelligence or stupidity, indeed everything that makes for the bulk of our happiness and misery —all these are decided for us by the most casual and indifferent circumstances, by sheer coincidences, chance encounters, and seemingly insignificant fortuities. One can see this in retrospect if he searches, but few search. The fate that has given us our very being has given us also our pride and conceit, and has thereby formed us so that, being human, we congratulate ourselves on our blessings, which we call our achievements; blame the world for our blunders, which we call our misfortunes; and scarcely give a thought to that impersonal fate that arbitrarily dispenses both. –Richard Taylor, Metaphysics 3rd Edition.

The above passage from Taylor's classic is a compelling description of and introduction to fatalism. It's the opening passage in his chapter on fatalism and these sorts of passages, with their soothing style and humble attitude, permeate his book and other writings. Even when I disagree with him, there is a kind of soothing solace to be got from his words.

I believe there are similarities between fatalists like Richard Taylor and some of the men who are going their own way. For Taylor, fatalism is the belief that whatever happens is and always was unavoidable. Although this may sound a bit like determinism, Taylor is careful to make a distinction between determinism and fatalism. Determinism, for Taylor, is the theory that all events are rendered unavoidable by their causes. Fatalism, simply put, is the belief that whatever happens is unavoidable. It may seem like a minor distinction, but Taylor is quick to point out that determinists, if being consistent, should very well also be fatalists. Determinists simply wrap a layer of theory about causality around fatalism. As such, the fatalist can deliver a rather humbling blow to the pride of determinists who do not consider themselves to be fatalists.

Could it be that some in the MGTOW community are simply adding a wrapper of deliberation and choice to their fatalist philosophy? Perhaps some in the MGTOW community are fatalists first and MGTOWs second? If this is the case, what happens to the foundations of a fundamentally deliberative philosophy like going our own way? A

fatalist philosophy is antithetical to a deliberative philosophy. If there is no liberation to be got from deliberating about going our own way, then there is no point to deliberation, and by extension, there is no point in going our own way. In other words, a fatalist who "chooses" to go his own way makes no sense. The fatalists and the deliberative MGTOW are mutually exclusive. Trying to be both at the same time is fallacious incoherent gibberish. Care should be taken to make a clear distinction between a MGTOW and a fatalist who wraps his fatalism in MGTOW skin. It's a trap.

Taylor mentions a number of possible reasons for believing in fatalism. The primary reason for believing in fatalism is a matter of truth. Taylor argues that there is a body of truth concerning the past and that it is natural to suppose that there is a body of truth concerning the future. As such, Taylor says that "there existed a set of true statements about his life, both past and future…[and that]…each of us has but one possible future, described by that totality of statements about oneself in the future tense, each of which happens to be true (Metaphysics 67)." As such, there are two mutually exclusive, but exhaustive classes of statements—all those that are true, and the class of all that are false. Nobody has ever changed the truth-value of any of these statements and nobody ever will. That is all and there are no others. The totality of these statements constitutes a person's biography.

Notice the similarities between such beliefs about a person's biography and the biographies of women as hypergamous and as inherently abusive to men via Briffault's Law. A person does not deviate from these statements that coincide with their actions. To do so would be to render a false statement true or a true statement false—something that would be a logical fallacy and violate the Law of Excluded Middle.

Taylor extrapolates by writing that "there is nothing anybody can do about [the past, and]…by the same token, of the future of everything under the sun. Whatever the future might hold, there is nothing anybody can do about it now. What will happen cannot be altered. The mere fact that it is going to happen guarantees this (Metaphysics 67,68)." Taylor writes that he must "assume certain things are true," if he is to deliberate, because he finds himself making "certain presuppositions" without which "it would be impossible to deliberate at all (Metaphysics 42)."

For fatalists like Taylor (and some self-proclaimed MGTOWs), the "past ain't through with" us and neither is the future.

Taylor lays out some important distinctions about deliberation. I largely agree with most of his distinctions.

However, two of his distinctions are problematic for the fatalist. Firstly, deliberation is only possible about **future things**, never about past or present things. Secondly, Taylor writes that "I cannot deliberate about what to do, even though I may not know what I am going to do, **unless I believe** that it is up to me what I am going to do." So, for Taylor, if a fatalist is to deliberate, it must be about future things and it must be about things that he believes are up to him.

For men going their own way, marriage is about a future thing and whether or not a man marries is something that is "up to him."

"If I am within the power of another person, or at the mercy of circumstances over which I have no control…I cannot deliberate about it. I can only wait and see (Taylor, Metaphysics 43)." As such, a fatalist thinks of the future in the way we all think of the past but "…the future is still obscure to us, and we are therefore tempted to invest it, in our imagination, with all sorts of 'possibilities' (Taylor, Metaphysics 60)." However, Taylor writes in the same paragraph that the "fatalist resists this temptation, knowing that mere ignorance can hardly give rise to any genuine possibility in things (Metaphysics 60)." Taylor goes on to describe the fatalist as one who views the past and future "the way God is supposed to view them [the past and future] (Metaphysics 60)."

Fatalists think of the future in the way we all think of the past and I'd say that some MGTOWs think of the future in the same way. I'd say that this sort of MGTOW isn't really a MGTOW. Perhaps a more fitting description would be a fatalist-wrapped-in-MGTOW-skin (FWMGTOW). These FWMGTOWs believe that they are at the mercy of circumstances over which they have no control—the "inherent nature" of women and men, the abusive nature of society towards men as objects of utility, and etc. Perhaps these FWMGTOWs resist the "temptation" to imagine a possible future in which men are not at the mercy of such circumstance because they believe such possibility isn't genuine. Perhaps such FWMGTOWs believe they have a "God's-eye point-of-view" and believe that imagined possibility is a sort of sin, a transgression of fallacy.

According to Taylor, the fatalist is smart enough to resist this temptation. The fatalist is supposed to have the truth because the fatalist is supposed to have the "God's-eye point-of-view." It is as though Taylor subscribes to the Platonic realm of ideas, saying that to believe the ideal truth is a matter of having the God's-eye point-of-view. An imagination about possibilities is simply a step removed from the ideal truth, for imagined possibilities are not genuine possibilities. They are a sin of sorts to be cast out of Plato's Republic.

The "God's-eye point-of-view" is itself an imagined possibility, but I'll let that slide, for there isn't enough room to get into that—at least not in this paper.

Here is the problem for fatalists (and FWMGTOWs). It seems that the first distinction (deliberation being about future things) allows Taylor (and FWMGTOWs) to say that he deliberates about future things, but at the same time, say that this deliberation is merely imaginative ignorance and self-deception about future things—things that are not "up to him." It is difficult to see how Taylor (if being consistent) would ever be able to say that there is any utility in deliberating about future things. If deliberating is simply a matter of imaginative ignorance—an elaborate self-deception, then Taylor seems committed to saying that deliberation is itself confusion between genuine and imagined possibilities. In fact, deliberating about the utility of possible future things would be mere futility.

The whole process of weighing options in regards to marriage and other similar relationships would be nothing but a sham—an elaborate self-deception. For a man who takes pride in his logic and clear-thinking, the man who goes his own way via fate, rather than choice, has deceived himself about his options and all the work he may have put into deliberating about marriage and other options.

As such, their deliberation about what to do makes no sense. Deliberation is reduced to a sort of routine of motions. Fatalists (and FWMGTOWs) would simply be going through motions, like a machine outputting widgets—making deliberation itself unavoidable. Deliberating about something that one has no ability to change seems like unintelligible deliberation to me. It removes the instrumentality from deliberation. If the result of an elaborate deliberation process nets the same result as not deliberating at all, because whatever happens is unavoidable, then

deliberation is useless…and so is the process of weighing and making a cost-benefit analysis of marriage. As such, fatalists (and FWMGTOWs) have to admit that they are either incoherent about deliberation, or that deliberation is useless.

I'm not at all denigrating MGTOWs. I suppose I am one. I simply don't fall into the trap of invincible fatalism. I don't take solace in believing that things will not change. I don't believe that things simply are the way they are because things cannot be otherwise. Care should be taken to not fall into this fatalist trap, for if you do fall into the trap, much of what you say becomes incoherent gibberish. If you decided to go your own way because you are at the mercy of circumstances beyond your control, then what did you deliberate about? What did you choose? Nothing. You yourself would be a circumstance out of your own control. Therefore, any deliberation you may have done to make a decision about going your own way makes no sense.

If the past ain't through with us, then what the hell is this thing that we are doing–going our own way?

This cannot be one of those things. This, please, cannot be that. This was not just a matter of chance. These strange things happen all the time. –Magnolia

Misandry in psychology: reproductive coercion

Tom Golden · 24 July 2013 · Archived copy · Original

This is the third part of a four-part series of articles about the bias against men and boys in psychological research. There is a video companion to this series that summarizes the contents of these articles. A link to this video will appear at the end of this article.

I was browsing on the web and happened to read an article about a study on "Reproductive Coercion." As I read it, I was amazed at the statistics. One article said that 53% of women surveyed had experienced violence in relationships. "Wow" I thought, that's over half of the respondents. That's quite a few. I read on and read other stats that were equally shocking. I began to wonder about how the researchers had come up with such alarming statistics.

My interest stimulated, I started searching for articles on this particular study. There were plenty. One from *Newsweek*, one from *Science News Daily*, one from *Medical News Today*, one from *EScience News*, one from the *LA Times* and so on. All made similar claims about the study and often used the same quotations and the same statistics. I kept looking for more articles, thinking that statistics as strong as these must originate in some unusual phenomenon. I wondered if their sample was biased in some way. Perhaps, I thought, the way that they had defined their terms had inflated the numbers. Finally, I found one from the lead researcher's college newspaper. *The Aggie* was a student paper at the University of California, Davis. This article included something that the others had omitted: that the survey had been done on an "impoverished" population of African American and Hispanic women. It went on to warn that the study should not be generalized: "The five clinics surveyed were in impoverished neighborhoods with Latinas and African Americans comprising two-thirds of the respondents. The results are expected to be applicable to reproductive health clinics in demographically poor areas. Researchers cannot estimate if surveys at private gynecologists would produce similar results."

Suddenly, the results started to make sense. We know that lower socio-economic levels tend to show much higher levels of interpersonal violence (IPV). One Department of Justice report shows that women with lower income levels are almost three times as likely to experience relationship violence as those with higher incomes. We know that women in rental housing are three times as likely to experience IPV, moreover, as those who own houses. This sample of impoverished women, therefore, dramatically increased the likelihood of finding higher rates of IPV.

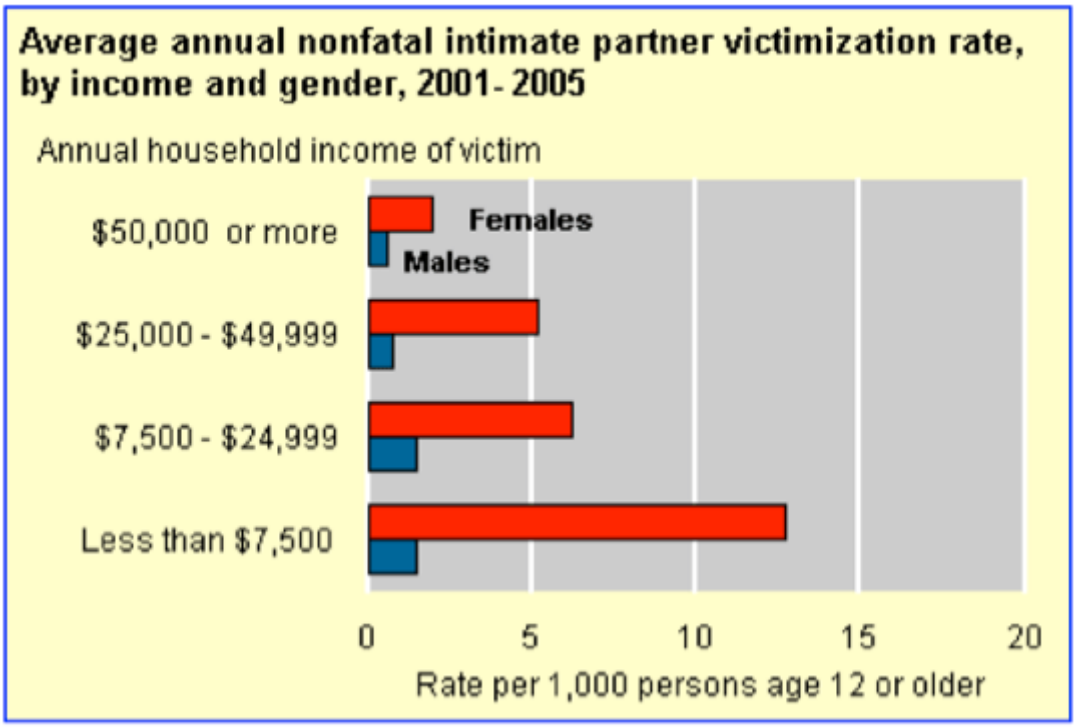

Then, I started to wonder. Why did all of the articles that millions of people had read, miss important information about the sample? Clearly, the journalists were not doing their homework. Consequently, they were distributing misinformation.

I needed a copy of the study. I found it online at *Contraception*,the journal that had published the original article. After reading it, I was shocked. It contained no mention at all of the sample's socio-economic context. No mention, in other words, of whether they were rich or poor. I had earlier assumed that lazy journalists had not done their homework by taking the time to read the original report on this study.. But I now realized that something else entirely had been going on. The information had been omitted from that original report. No fewer than seven researchers had written it, which means that at least seven people had read and edited it. How could all seven have left out anything so basic as a description of the sample?

I decided to ask the lead researcher, Dr. Elizabeth Miller, about this. Had the *Aggie* made a mistake? She replied very pleasantly a few days later, apologizing for the delay. Yes, she said, the *Aggie* was indeed correct; the sample had included mostly disadvantaged African American and Hispanic women. I wrote her back very quickly, asking why the article in *Contraception* had omitted that information. Was she not worried that journalists for the mass media were already implying that the study could generalize to the population at large? She wrote me back once but never offered any answers to those questions.

At that point, I contacted Gabrielle Grow, who had written the *Aggie* article and congratulated her on a job well done. I asked her how she had found out about the sample being "impoverished." She told me that it was merely one of the questions that she had asked the researchers in an interview. I wrote her back, congratulated her again, and explained that journalists for every major national outlet had all missed that important bit of information. Only she had asked the important question.

UCD study shows abusive partners sabotage birth control

But precisely why had the big-time journalists not asked the same question? We don't yet know the answer to that question. All we do know is that the researchers issued a press release about their findings and never mentioned the sample. As a direct result, they never mentioned the fact, which they note in their own study, that poor people report much higher rates of IPV than other people do and thus inflates the incidence when conflated with reports from the general population. The research refers, in short, only to those who live in poor neighborhoods. Here are some of the points that the press release (as distinct from the original study) made:

1. Young women and teenage girls often face efforts by male partners to sabotage their birth control by damaging condoms and destroying contraceptives. Sometimes, these men resort to emotional pressure or even coercion..

1. Fifty-three percent of respondents said that they had experienced physical or sexual violence from an intimate partner.

No wonder readers got the impression that this study applies to the general population–even though the researchers, when Grow asked them, admitted that the study applies only to the poor. One must assume that the researchers failed to mention this important information not only in their press release but also in their interviews. Actually, they said very little that might have discouraged journalists from playing this as a study about men and women in general.

This is obvious when you look at the headlines and quotes from various news articles. Here is a sampling:

NEWSWEEK

"What we're seeing is that, in the larger scheme of violence against women and girls, it is another way to maintain control," says Miller."

"The man is taking away a woman's power to decide she's not going to have a child."

LA Times

"Reproductive coercion is a factor in unintended pregnancies"

"Young women even report that their boyfriends sabotage birth control to get them pregnant."

ScienceDaily

"Over half the respondents — 53 percent — said they had experienced physical or sexual violence from an intimate partner."

"The study also highlights the importance of working with young men to prevent both violence against female partners and coercion around pregnancy."

Physorg

"Approximately one in five young women said they experienced pregnancy coercion"

ESCIENCE NEWS

"Young women and teenage girls often face efforts by male partners to sabotage birth control or coerce pregnancy — including damaging condoms and destroying contraceptives"

INSCIENCES

"This study highlights an under-recognized phenomenon where male partners actively attempt to promote pregnancy against the will of their female partners," said lead study author Elizabeth Miller.

MEDICAL NEWS TODAY

Headline – Physical or Sexual Violence Often Accompanies Reproductive Coercion

END ABUSE .org

"It finds that young women and teenage girls often face efforts by male partners to sabotage their birth control or coerce or pressure them to become pregnant – including by damaging condoms and destroying contraceptives."

What do all of these headlines and quotations have in common? They all sound as if the study in question applies to the general population of men and women, boys and girls. The circulation of *Newsweek* is 2.7 million, so that source alone gave many people the impression that men in general coerce women in general into pregnancy.

The first level is that of the research paper itself. Many specialists surely read *Contraception.* The next level is that of the mass media, in which journalists misrepresented the original research. But the third level, that of follow-ups on blogs, went even further. Here are just a few examples of what happens in the blogosphere:

Here's a headline from a blog:

Crazy, Condom-Puncturing Control Freaks Are Often Men

So we have gone from omitting the nature of the sample to the printing of articles in the national media that implicate men in general and once this happens the end users at the blogs take that information and exaggerate it much farther. Here's another example:

"There is a new study which discusses a horribly prevalent but rarely discussed form of intimate partner violence: reproductive coercion."

So, we have gone from low-income black and Hispanic women claiming that they are victims of coercion by their sexual partners to global pronouncements about reproductive coercion being "horribly prevalent." Right. Those crazy condom puncturing control freaks are part of a horribly prevalent pattern.

It doesn't take much imagination to see the next step as dinner table conversation. The daughter announces over dessert that men puncture condoms and force women into pregnancy. Mom tells her that this can't be true, The daughter pulls up the article in *Newsweek* and then to the accompanying blog. Dad is still unimpressed–until she pulls up a link to the study, which partially verifies her false claim. Everyone at table is convinced now that men in general are coercing women in general into pregnancy.

This is the way in which "memes" get started. A "research" article tells half the story, and journalists not only misinterpret it but also pass on their misinterpretation to unwitting millions. This is precisely what happened in connection with research on domestic violence. Early feminist researchers only told half the story, that women were victims of domestic violence and men were perpetrators. Journalists simply reported on that story. By now, millions of people—both women and men—believe that only women are the victims of domestic violence and only men the perps.

The scientific method is very clear. You create a hypothesis and find a way to test it. You then carefully sift through the test data and account for the data that affirm your hypothesis and explain away data that conflict with it. Over and over again, feminist researchers have simply ignored data that conflict with their ideologically influenced hypotheses, (male victims) and focused solely on data that confirm it (female victims). In this study, the researchers failed even to interview the accused men to get their side of the story or ask the accusing women if they, too, had resorted to some form of coercion. Instead, the researchers asked only questions that were likely to provide them with the "acceptable" answers and asked only those who were likely to provide them with these answers.

In the case, the researchers “forgot” to remind journalists that their sample was very limited. As in the first study about teen violence, a press release has steered the data. Could this have been an honest mistake? If so, I would have expected Miller to answer my questions about the sample. But she did not. One could easily conclude that the mistake was a politically motivated one, not an honest one.

Perhaps we will never know. But I know what my guess is. What’s yours?

Notes:

1. Many thanks to Typhonblue for pointing out to me that the CDC has statistics on reproductive coercion. And guess what. Their data indicate that men are more likely to be victims than women. Of the men, 8.7% were victims; of the women, 4.8%. This figure excludes conflict over the use a condom, which could be due to sensation and not necessarily to reproductive control.

http://www.cdc.gov/violenceprevention/pdf/nisvs_report2010-a.pdf

1. I inquired about the issues examined in this article to the editors of the Journal *Contraception*. Their response? “So sorry, not able to comment. This article was handled by the previous editor.” Pretty much an expected denial and refusal to take any responsibility.

3. A 2013 *USA Today* article gives you a sense of how people have spun this idea. They refrain from mentioning that men are the victims of reproductive coercion more often than women are, from asking male victims of this abuse to seek help at DV hotlines and from defining reproductive coercion as follows; “Reproductive coercion occurs whenever a partner tries to prevent a woman from making her own choices about pregnancy … thus ignoring male victims and female perps.

Judge Michael J. Kelly Conflict of Interest

VFM News and Commentary · 24 July 2013 · Archived copy · Original

Family judge/board member orders defendant to take classes at his own nonprofit organization

Public defender challenges judge's use of Magistrate Express

Kanawha County, West Virginia Family Law judge Michael J. Kelly has been previously noted for his retaliatory bias against Mark Hallburn for Hallburn's part in the Judicial Investigation Commission hearing of judge William M. "Chip" Watkins, III.

Recently, judge Kelly has been accused of violating the Code of Judicial Conduct in another case.

According to Assistant Kanawha County Public Defender Sara Whitaker, Kelly's displayed bias by using Magistrate Express, a database for prosecutors, public defenders and courthouse personnel, to dig into the criminal history of defendants in his courtroom.

Whitaker filed a writ of prohibition asking that Kelly be prohibited from doing the same in the case of her client Thomas J. Cobb III. Shortly after, Kelly ordered Cobb to take classes taught by the Kanawha Institute for Social Research and Action, a faith-based nonprofit organization. Cobb will also have to pay a $160.80 monitoring fee.

Kelly is listed on the organization's website as a member of its board of directors.

No statement has been made by either Judge Kelly or the KISRA board regarding this conflict of interest.

MGTOW in 1929

Robert St. Estephe · 24 July 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

…

[image]

MGTOW (Men Going Their Own Way) is a term coined in the 2000s to describe the deliberate retrenchment of men who recognize that cultural misandry has rendered the romantic landscape a legal and financial minefield. Yet the abuses of out-of-control female privilege as exploited by the all-too-common predators, narcissists and sociopaths of the fair sex has long been recognized as is evidenced from the 1929 article presented below.

NOTE: Author Dorothy Dix was the Oprah of the 1920s-1930s. She was the most widely read advice columnist of her day, with her writings syndicated in newspapers across the globe.

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[image]

FULL TEXT: I often wonder that the modern woman does not perceive that she is killing the goose that lays the golden egg by her attitude toward men. By which I mean to say that it is women themselves who are destroying the things that they value most in life. It is women's hands that are tearing to tatters the chiffons of romance and sentiment and idealism in which men have always clothed them. It is women who are stifling tenderness and slaying chivalry in the hearts of men. It is women who are doing away with all the graces and sweetnesses that made charm in the relationship between men and women and that incidentally lured men into matrimony.

For women are making men afraid of them and what they will do to them and that makes men cold and cautious in dealing with the fair sex. Even Romeo watches his step and counts the calories in his sweet talk when he keeps a date with Juliet nowadays.

Women don't like this. They complain bitterly that there are no impassioned lovers. They say that young men are so afraid they may compromise themselves by their attentions to a girl that ten minutes alter meeting her they serve notice on her that they have no intention of marrying and that even one's fiance's letters read like a communication about the state of the stock market instead of being an outpouring of burning affection.

And women don't seem to see that they are to blind for this state of affairs and that the reason for it is because they have taken love and lovemaking and even marriage out of the realm of sentiment and pinned a price tag on them and commercialized them. They have made men pay through the nose for romantic dalliance and idle words said on a moonlight night, and that is why Dan Cupid, who is no bill collector, has packed up his arrows and fled the scene.

Thus have many women been cut out of the pleasure and excitement of playing the love game, for no man dares take a hand in that now unless he is ready to pay up if the lady calls his bluff.

In our mother's time it is doubtful if there was any woman so unattractive that some man at some time didn't whisper soft nothing in her ear and tell her what beautiful eyes she had and how different she was from all other women and how the first time he ever saw her he felt that she was the only woman who ever really understood him and how sweet life would be if he could have such a woman as the by his side and who didn't send her gooey songs and slushy poetry.

[image]

But now it is a common thing to have an attractive woman in her 30s or 40s tell you that she never had a beau in her life and that the nearest approach to sentiment she has never had a beau in her life and that the nearest approach to sentiment she has ever heard from any man is when her boss said: “Miss Pothooks, you certainly are a peach of a stenographer and I don’t know how I would get along without you.”

The reason for this is, of course, that men are afraid to make love to a girl unless they are prepared to lead her to the altar. For over their heads dangles the sword of the breach-of-promise suit. They have seen Juliet cashing in too often on Romeo’s unguarded vows to take any chances themselves.

Now, of course, every woman yearns to be deeply and truly loved and to feel that some man is mad about her, but synthetic love is better than no love at all, and every woman would rather have been philandered with than to have been passed over entirely. The flirtations give her a tag end of romance at least to tuck away in her memory and to keep her from feeling that she was wholly lacking in attraction to men.

Also, man, women who have good jobs with fat pay envelopes and who are interested in their business or professions don’t want to marry, but they do enjoy the society of men, which they might have if the predatory women hadn’t made feminine companionship such a hazardous and expensive luxury for men to indulge themselves in.

And there is the matter of love letters. Men used to pour forth their souls to their lady loves in beautiful poetic letters that were like the beating of a heart in one’s hand. There are love letters that have come down through the ages to us as gems of literature, and in the old days every woman had packets of love letters, tied with blue ribbon, hidden away among her treasures that she took out and read when she was old and that brought her girlhood flooding back upon her once more. Grandma wore grandpa’s love letters under her laces on her breast.

But the love letter has become as extinct as the Dodo. The modern youth when, away from his sweetie, communicates with her by radio or wireless or telegraph or he dictates it to a stenographer, and if the modern girl should put her steady’s letter above her Heart she would think she had an ice pack on and get a chill.

Why? Because women have made men afraid to write love letters. They have seen too many people snickering as they read some man’s impassioned maunderings in the newspapers and they know none but the foolhardy put down in black and white on paper the sentiments that seem so sweet and noble when they are written and that sound such idiotic twaddle when they are read aloud in court or appear in print.

Worse still, women are keeping men from marrying by demanding so much alimony that it makes matrimony not only a gamble in happiness but the most risky financial speculation they can engage in.

Under the present laws a man can marry a girl who makes no effort in any way to be a good wife. She can refuse to keep house, refuse to bear children. She can be lazy, extravagant, high-tempered, nagging and make his life a torment to him, yet she can force him to support her as long as he lives. And, such being the case, it is not strange that prudent men are shying away more and more from the altar.

These are facts which I respectfully submit to my sister women. And I would also call their attention to what happened to the greedy woman who killed the goose that laid the golden egg.

DOROTHY DIX.

[Dorothy Dix, “Why Can’t The Modern Woman See That She Is Killing the Goose That Lays the Golden Eggs When She Places a Commercial Value on Every Endearment a Man Utters, Cries Dorothy Dix,” syndicated, The Bee (Danville, W. Va.), Dec. 6, 1929, p. 12]

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Editor’s note: feature image by 401kcalculator. –DE

The Voice of Europe: Historical myths

Lucian Vâlsan · 25 July 2013 · Archived copy · Original

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On July 26, Lucian Vâlsan, James Huff and whoever shall call in will be talking about the constant process of rewriting history in which various gender ideologues (and, frankly, ideologues in general) engage constantly in order to suppress facts and make it all look like the reality is fitting to their ideology.

To make things worse, some of their lies and their misleading interpretations of history have now become quite mainstream and, in some countries (like Sweden), are quite close to be deemed State truths – like in the University of Uppsala from Sweden where the "gender power structure perspective" (könskraft perspektiv) was deemed as absolute binding truth and contesting it would mean the end of one's academic career.

There are many myths that people believe. For instance, it's still a common belief that Columbus was the first European to go to America – in spite of the fact that it is already a matter of historical fact that the Norwegian exploratory Leiv Eiriksson did that almost 500 years earlier and established the first settlement there – Vinland (today, Newfoundland, Canada).

But what are the historical myths constantly advanced with regards to relationships between men and women? We will try to analyze and debunk as many as possible, this Friday, on The Voice of Europe!

The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news. Tell us about the lies about your country's history that are being advanced by gender ideologues!

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America).

SHOW PAGE

[/box]

MGTOW: 12th century style

Peter Wright · 25 July 2013 · Archived copy · Original

Middle Ages Europe is widely considered the birthplace of 'protofeminism' – the forerunner to modern feminism. At that time a chaplain named Andreas Capellanus, whom we might consider the first antifeminist and 'MGTOW' of the period, wrote a book describing the escalating problem of female avarice, manipulativeness, narcissism, underserved sense of entitlement, and hypergamy. Interestingly, Andreas links all these problems with the birth of courtly love – the subject of his book – and recommends all men learn to reject romantic relationships with women and "trample under your foot all of its rules."

While the piece is written in anger at the emerging gynocentric culture, it contains truths that echo much of what MGTOW are reacting to today – in particular the world's encouragement, protection and enforcement of female hypergamy. The following is an excerpt from Capellanus' amazing work. PW

The Art of Courtly Love
By Andreas Capellanus (1174)

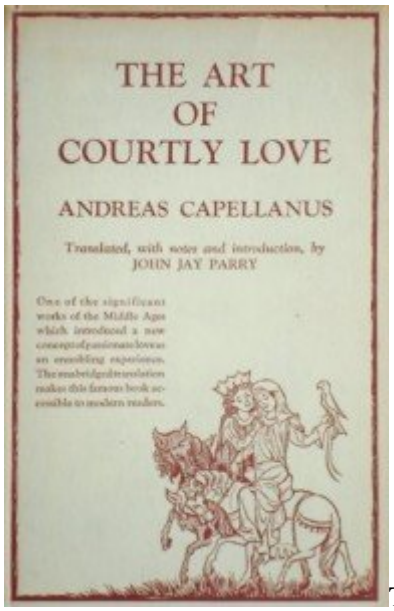

The mutual love which you seek in women you cannot find, for no woman ever loved a man or could bind herself to a lover in the mutual bonds of love. For a woman's desire is to get rich through love, but not to give her lover the solaces that please him. Nobody ought to wonder at this, because it is natural. According to the nature of their sex all women are spotted with the vice of a grasping and avaricious disposition, and they are always alert and devoted to the search for money or profit. I have travelled through a great many parts of the world, and although I made careful inquiries I could never find a man who would say that he had discovered a woman who, if a thing was not offered to her, would not demand it insistently and would not hold off from falling in love unless she got rich gifts in one way or another. But even though you have given a woman innumerable presents, if she discovers that you are less attentive about giving her things than you used to be, or if she learns that you have lost your money, she will treat like a perfect stranger who has come from some other country, and everything you do will bore her or annoy her. You cannot find a woman who will love you so much or be so constant to you that if somebody else comes to her and offers her presents she will be faithful to her love.

Women have so much avarice that generous gifts break down all the barriers of their virtue. If you come with open hands, no women will let you go away without that which you seek; while if you don't promise to give them a great deal, you needn't come to them and ask for anything. Even if you are distinguished by royal honors, but bring no gifts with you, you will get absolutely nothing from them; you will be turned away from their doors in shame.

Because of their avarice all women are thieves, and we say they carry purses. You cannot find a woman of such lofty station or blessed with such honor or wealth that an offer of money will not break down her virtue, and there is no man, no matter how disgraced and low-born he is, who cannot seduce her if he has great wealth. This is so because no woman ever has enough money – just as no drunkard ever thinks he has had enough to drink. Even if the whole earth and sea were turned to gold, they could hardly satisfy that avarice of a woman.

Furthermore, not only is every woman by nature a miser, but she is also envious and a slanderer of other women, greedy, a slave to her belly, inconstant, fickle in her speech, disobedient and impatient of restraint, spotted with the sin of pride and desirous of vainglory, a liar, a drunkard, a babbler, no keeper of secrets, too much given to wantonness, prone to every evil, and never loving any man in her heart.

Now woman is a miser, because there isn't a wickedness in the world that men can think of that she will not boldly indulge in for the sake of money, and, even if she has an abundance she will not help anyone who is in need. You can more easily scratch a diamond with your fingernail than you can by any human ingenuity get a woman to consent to giving you any of her savings. Just as Epicurus believed that the highest good lay in serving the belly, so a woman thinks that the only things worth while in this world are riches and holding on to what she has. You can't find any woman so simple and foolish that she is unable to look out for her own property with a greedy tenacity, and with great mental subtlety get hold of the possessions of someone else. Indeed, even a simple woman is more careful about selling a single hen than the wisest lawyer is in deeding away a great castle. Furthermore, no woman is ever so violently in love with a man that she will not devote all her efforts to using up his property. You will find that this rule never fails and admits of no exceptions.

That every woman is envious is also found to be a general rule, because a woman is always consumed with jealousy over another woman's beauty, and she loses all her pleasure in what she has. Even if she knows that it is the beauty of her own daughter that is being praised, she can hardly avoid being tortured by hidden envy. Even the neediness and the great poverty of the neighbour women seem to her abundant in wealth and riches, so that we think of the old proverb which says, "the crop in the neighbour's field is always more fertile, and your neighbour's cow has a larger udder," seems to refer to the female sex without question. It can hardly come to pass that one woman will praise the good character or the beauty of another, and if she should happen to do so, the next minute she adds some qualification that undoes all she has said in her praise.

And so it follows that woman is a slanderer, because slander can only spring from envy and hate. That is a rule that women do not want to break; she prefers to keep it unbroken. It is not easy to find a woman whose tongue can ever spare anybody or who can keep from words of detraction. Every woman thinks that by running down others she adds to her own praise and increases her own reputation – a fact which shows very clearly to everybody that women have very little sense. For all men agree to hold it as a general rule that words of dispraise only hurt the person who utters them, and they detract from the esteem in which he is held; but no woman on this account keeps from speaking evil and attacking the reputation of good people, and so I think we can insist that no woman is really wise. Qualities that a wise man has are wholly foreign to a woman, because she believes, without thinking, everything she hears, and she is very free about insisting on being praised, and she does a great many other unwise things which it would be tedious for me to enumerate.

…

The feminine sex is also commonly tainted by arrogance, for a woman, when incited by that, cannot keep her keep her tongue or her hands from crimes or abuse, but in her anger she commits all sorts of outrages. Moreover, if anybody tries to restrain an angry woman, he will tire himself out with a vain labor, for you cannot keep her from her evil designs or soften her arrogance of soul. Any woman is incited to wrath by a mild enough remark of little significance and indeed at times by nothing at all; and her arrogance grows to tremendous proportions; and as far as I can recall no one ever saw a woman who could restrain it.

Furthermore every woman seems to despise all other women – a thing which we know comes from pride. No person could despise another unless he looked down upon him because of pride. Besides, every woman, not only a young one but even the old and decrepit, strives with all her might to exalt her own beauty; this can come only from pride, as the wise man said very clearly when he said, “There is arrogance in everybody and pride follows beauty.” Therefore it is perfectly clear that women can never have perfectly good characters, because, as they say, “A remarkable character is soiled by an admixture of pride.”

Every woman is also loud-mouthed, since no one of them can keep her tongue from abuses, and even if she loses a single egg she will keep up a clamor all day like a barking dog, and she will disturb the whole neighbourhood over a trifle. When she is with other women, no one of them will give the others a chance to speak, but each always tries to be the one to say whatever is to be said and to keep on talking longer than the rest; and neither her tongue nor her spirit ever gets tired of talking. A woman will boldly contradict everything you say, and she can never agree with anything, but she always tries to give her opinion on every subject.

No woman is attached to her lover or bound to her husband with such pure devotion that she will not accept another lover, especially if a rich one comes along, which shows the wantonness as well as the great avarice of a woman. There isn’t a woman in this world so constant and so bound by pledges that, if a lover of pleasures comes along and with skill and persistence invites her to the joys of love, she will reject his entreaties – at any rate if he does a good deal of urging. No woman is an exception to this rule either. So you can see what we ought to think of a woman who is in fortunate circumstances and is blessed with an honourable lover or the finest of husbands, and yet lusts after some other man. But that is precisely what women do who are too much troubled with wantonness.

Indeed, a woman does not love a man with her whole heart, because there is not one of them who keeps faith with her husband or her lover; when another man comes along, you will find that her faithfulness wavers. For a woman cannot refuse gold or silver or any other gifts that are offered her, nor can she on that account deny the solaces of her body when they are asked for. But since the woman knows that nothing so distresses her lover as to have her grant these to some other man, you can see how much affection she has for a man when, out of greed for gold or silver, she will give herself to a stranger or a foreigner and has no shame about upsetting her lover so completely and shattering the jewel of her own good faith. Moreover, no woman has such strong bond of affection for a lover that if he ceases to woo her with presents she will not become luke-warm about her customary solaces and quickly become like a stranger to him.

…

Avoid love and trample under foot all of its rules:

It doesn’t seem proper, therefore, for any prudent man to fall in love with any woman, because she never keeps faith with any man. Everybody knows that she ought to be spurned for the innumerable weighty reasons already given. Therefore it is not advisable, my respected friend, for you to waste your days on love, which for all the reasons already given we agree ought to be condemned. For if it deprives you of the grace of the Heavenly King, and costs you every real friend, and it takes away all the honors of this world as well as every breath of praiseworthy reputation, and greedily swallows up all your wealth, and is followed by every sort of evil. As has

already been said, why should you, like a fool, seek for love, or what good can you get from it that will repay you for all these disadvantages? That which above all you seek in love – the joy of having your love returned – you can never obtain, as we have already shown, no matter how hard you try, because no woman ever returns a man's love. Therefore if you will examine carefully all the things that go to make up love, you will see clearly that there are conclusive reasons why a man is bound to avoid it with all his might and to trample under foot all its rules.

If you will study carefully this little treatise of ours and understand it completely and practice what it teaches, you will see clearly that no man ought to mis-spend his days in the pleasures of love. If you abstain from it, the Heavenly King will be more favorably disposed toward you in every respect, and you will be worthy to have all prosperous success in this world and to fulfill all praiseworthy deeds and the honorable desires of your heart, and in the world to come to have glory and life everlasting.

Source

The Art of Courtly Love, by Andreas Capellanus, written in 1174, Translated by John Parry in 1941; Excerpt is from pp. 200-211

? Image at top of this article shows a golden casket from the Middle Ages depicting scenes of servile male behaviour typical of the emerging culture of courtly love. Such objects were given to women as gifts by men seeking to impress. (Note the woman standing with hands on hips in a position of authority, and the man in blue being led around by a yoke or leash in a position of subservience).

Proof: The cut is mutilation

VFM News and Commentary · 25 July 2013 · Archived copy · Original

Study Confirms Male Circumcision is Genital Mutilation

A new study in the British Journal of Urology International shows that men with normal, intact penises enjoy more sexual sensitivity — as much as four times more — than those who have been circumcised. Circumcising slices off more of a male's sensitivity than is normally present in all ten fingertips.

In every site tested, intact men have as much or more fine-touch skin sensitivity on their penis and foreskin than a man who has been circumcised. Circumcision removes the most sensitive portions of the penis.

This new study demonstrates what we have suspected for decades, that circumcision's result — if not its intent — is reduced sexual pleasure for men. As such, it is a violation of a male's right to bodily integrity. In large part, female circumcision does the same; even the mildest forms remove the most sensitive portions of the female genitalia. Females in the USA and many other countries are protected by law from all forms of genital cutting.

The mistaken belief behind circumcision is that it is cleaner, healthier, protects against disease, and will make males more tractable in a society.

Because circumcision has such a drastic effect on sexuality later in life, no infant or child should ever experience a non-therapeutic circumcision.

Parents should not be allowed to control their son's level of sexual sensitivity because of personal bias or prejudice, just as no parent should be allowed to request for their son or daughter any other sensitivity-reducing surgery; for example, eye surgery that would limit vision from color to black-and-white.

In addition, circumcised men, with one-fourth the sensitivity of intact men, might decline to wear further-desensitizing condoms. Some may consider themselves "safe" because of circumcision, adding to their determination to have sex without a condom.

Adult men who want circumcision for themselves should be advised per proper informed consent that penile sensitivity will be reduced on average by a factor of four. Men should also be advised that circumcision will not prevent the transmission of sexually transmitted diseases, including HIV/AIDS.

[image]

?

This graph indicates a 75% loss of sensitivity reflected in the area of the two penises shown. The lost sensitivity is comparable to the sensitivity that would be lost if all the skin was sliced off all ten fingertips. This graphic is available copyright free to media reporting on the "Fine-touch Pressure Thresholds in the Adult Penis" article by Sorrells et al. published in the BJUi provided credit is given and they are not altered or used in such a fashion as to misrepresent the data or conclusions in the article. Credit: www.icgi.org

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JTO goes under bus

John Hembling (JtO) · 25 July 2013 · Archived copy · Original

Finally, a more skilled opponent.

For years, Men's human Rights Activists have been asking for some opposition beyond the boringly predictable shaming and accusatory rhetoric of the feminist public sphere. A Voice for Men's founder and publisher Paul Elam and I have both written several articles each attempting to provide guidance to oppositional writers in fielding a more effective attack against the movement for male human rights.

We really do hope for those opposing this movement to sharpen their pencils, as the exercise of repeatedly swatting aside empty accusation and ineffective attempts to invoke shame do little to develop our own skills, or advance the public discourse. Sadly, until the present, all such advice has gone unheeded.

In 2011, despairing of the flaccid character of the opposition's rhetoric, I wrote an article originally titled "Where is the Counter Argument". It's conclusion was that in the continued light of no substantive effort at any honest opposition from either the mainstream or feminist spheres, I was no longer interested in the apparently futile project to cultivate honest debate.

From that article:

> **"I don't mind telling you, I am no longer here to debate, or to reason, or to converse, or to hope you may be reached by logic or evidence.**
>
> **I AM HERE TO FUCK YOUR SHIT UP.**
>
> **And in that, I am not alone. Now I don't mean to stoop to the use of lies or violence. You are practiced at those tactics, and frankly, I don't need them."**

But finally, it appears the Men's Human Rights Movement has raised enough eyebrows that somebody other than a complete dunce is willing to bestir themselves to do more than copy-paste "rape apologist" from their clipboard of thought-stopping cliches.

Enter R Tod Kelly, a journalist presently writing for Newsweek. He interviewed me via Skype this morning for an upcoming article to be published by Newsweek/The Daily Beast. As I expected him to do, he questioned me very politely. I also expect him to savage me mercilessly from his keyboard. Well, not just mercilessly, I expect him to do so effectively, with a minimal reliance on regurgitated cliches like rape-apologetics, misogyny and small-penis/mother's basement and other insults so common in the writing of those typically opposing the Men's Human Rights Movement.

Kelly, for his part, is not an idiot, and he's going to get a few things right, probably. I mentioned the workplace death rate at least a few times in our call. Here it is again: 93% of those killed on the job in north America are men. And even after years of talking about this number it still shocks me. I mentioned the male-weighted rate of suicide. 4 male corpses for every woman dead by her own hand. I also mentioned the devastating impact of false accusations on men, and the flippancy with which such accusations are delivered in a social climate where being female maps to the public perception of victimhood, particularly at the perceived hands of a male offender.

I spent a little over an hour in my Skype call with Mr Kelly, and we had what I think is a most productive discussion. The conversation ranged from the utility and power of even informal false accusations to the long term economic and social consequences of feminism in a big-government society. Kelly asked me about the origins of my own interest in men's human rights issues, and we even plumbed some speculative theories connecting central banking, the funding of early feminist organizations and the complicit silence of mainstream journalism during feminism's rise to pre-eminence. (Tin-foil hats and all)

However, although R Tod Kelly will likely mention some of these issues, he's still going to try to mow me down from the driver's seat of the number 10 express to downtown. Wait, what? Didn't I just say we had a productive and friendly discussion lasting over an hour? Well sure, but Kelly asked me for the interview by email, in the following terms. It's a long swath of text to include in this discussion, but still only part of what Mr Kelly covered in his email.

> **"The editors and I agree that the both the need for a men's rights movement and the uphill challenges the movement faces might be better communicated by focusing on a single person's battles.**
>
> **A few weeks ago I think I might have considered other people, but right now I think the perfect person to focus on would be you.**
>
> **You are, if I may say so, probably the most intriguing person in the movement today. You are, I believe, one of the only (if not the only) paid staff person in the entire movement. You are young and passionate, articulate, and most of the movement regards you as a leader. I have seen a number of your videos, including a local TV interview you did, and was dutifully impressed. Most of the people I have spoken with are happy to write on the internet and let it be; none of the other younger members of the movement I have encountered other than you has gone the extra step to begin work on starting a non-profit to advocate formally. I know that folks like Paul have had a lot to do with what the movement is today, but I believe that you more than anyone else might help sculpt what the movement becomes in the next 10-20 years.**
>
> **So you know, my thought would be for the article to focus on your story – how you got involved, where you've had successes and failures in bringing about change – and then use your personal story to springboard to the larger movement."**

Admittedly, some readers might, in a fugue of naiveté, view this torrent of naked flattery as positive indication that Kelly would give this movement, or myself as an actor in the movement some sort of favorable treatment.

LOL.

I was young and stupid once, too. The bottom of the bus is where I'm about to be, in whatever treatment Newsweek or *The Beast* offers up — despite Mr. Kelly's assumption of my pathological narcissism and his over-the-pathetic-top attempt to manipulate me.

Some possible spin:

I'm a conspiracy theorist. The straps on my tinfoil hat are too tight. It's the Bilderbergs, the Rockefeller group, the new world order, Alex Jones and David Icke's lizard-man overlords from planet X.

No?

I'm paranoid that all sexual encounters carry the potential of entrapment, all rape accusations are false, women's sexual organs are sinister, and all the wimmin-folk wants to steal my sperms!

No?

I'm a sexual loser, a professional failure – and barely one step from living in my mother's basement – addling myself with porn because no real woman will step within 100 meters of me.

O wait. No, it cant be that one, that's straight out of the shaming tactics catalog.

How about: "Money for nothin'. Chicks for free"?

Possibly, I'm a swindler, scamming the general public with the pretense of human rights activism while pocketing all the loot to fund addictions and disgusting sexual habits. After all, the paypal account associated with Vancouver's local men's rights activist group is listed as the grandiose sounding American Human Right's Education Foundation. And despite that official sounding name, there is no 401c charity or nonprofit group with any legal

recognition whatsoever. And hey, I'm also one of the only activists in this movement taking home a paycheque (if I am generous enough to call it that). Surely that can be spun into a story that we're all in it just for the dollars. Or maybe only I'm in it for the dollars.

I'm actually hoping this might be included in the attack, simply for its novelty value.

Another approach might be the standard dismissal of evolutionary psychology. It's my opinion that general public indifference to male-impacting pain has its roots far deeper in our brains than simply an ideology of gender popularized and mainstreamed in the last half century. That ideology trades heavily on some natural tendencies shared by our hominid ancestors. That's one of the factors making the public recognition of issues affecting male human rights so challenging.

I can hardly wait to meet my doom under Tod Kelly's keyboard. But at the end of our discussion, he mentioned that he'd be in my town within the next few days, and we're all buddies for the moment, scheduled to meet for beers some time this weekend. I'm looking forward to it, but I'm scheming to make Tod cover the tab.

Feature image public domain, wiki commons.

[box]

AMMENDMENT: [Sunday 20 October 2013] R Tod Kelly, writing for the Daily Beast has finally delivered, and published his article. After waiting for months for his attack – he did what none of us expected. He wrote a thorough, well researched and comprehensive summary of the entire Men's human rights movement, including Paul, who Kelly calls a rock star, and myself he calls a superstar. Admittedly, he also offers some criticism of the movement and of me – but Kelly's article is inarguably the best addressing this movement ever published in the mainstream. The Superstar characterization was obviously over the top. But clearly, I'm not the only writer occasionally indulging in hyperbole. And I was wrong in my prediction of the same old attack. Well done Mr Kelly, very well done indeed.

To everyone besides Mr Kelly, go read it. Seriously.

http://www.thedailybeast.com/articles/2013/10/20/the-masculine-mystique-inside-the-men-s-rights-movement-mrm.html

[box]

MGTOW: elective de-attachment

August Løvenskiolds · 25 July 2013 · Archived copy · Original

In my buddy Peter Wright's (Tawil) recent article entitled "Sex and attachment", Peter seems to urge us throw in the Tawil on the idea that Men Going Their Own Way (MGTOW) can or should seek to achieve the more radical ideals of MGTOW – those ideals being, *complete separation*, from not only their sexual and personal relationships with women, but from the entire gynocentric culture.

In addition to his great insight into untangling the notion of sexual relations from human attachment and throwing both into sharp relief, Tawil built a good case that human connection in the form of pair-bonding and emotional attachments is a fundamental part of the human experience and that those deprived of it are in trouble: "attachment is quite simply the most important to the continued survival of the individual…adults literally sicken both physically and mentally, and often commit suicide, to escape feelings of isolation and loneliness, especially after a relationship separation."

Tawil's article seems to advocate for continued male-female friendships and bonding: "People can live their lives avoiding sexual games but they will not end their lives happily unless they meet their attachment requirements…be healthy human beings able to recognize and fulfill our natural need for human intimacy."

I can appreciate Tawil's genuine concern of the emotional well-being of MGTOW. Tawil is a long-term MGTOW himself and as one of us, his validation of human emotional needs some or even most MGTOW feel keenly should be welcomed.

If there is a weakness in Tawil's article, it is that it oversells the need for human intimacy and thereby underserves the needs of men who have been so badly burned by the cultural exploitation of men that they seek to opt out. I was left with the impression – perhaps unjustified – that the reluctance to attach is a sort of pathology to be avoided.

In honor of the newborn royal baby BOY, (nicely done, mummy Kate, no matter how much feminists obscenely shit on your childbirth travails) and the hope that comes from the birth of each beloved child, I'm going to restore a bit of hope to wannabe MGTOW ghosts – like me, for instance – who have made, or will make, a principled decision to Go Their Own Way – and far, far away, at that.

For the last several years, when I daydream, it is not about sex or women or even taking a vacation. My dreams are about my escape – my *total* escape – from the gynocentric culture that seeks my enslavement at almost every turn. Like Bigfoot in the mountain forest, I want to be gone. And it is not just feminists that are driving me away, but the whole feminized culture.

My business is a heavily regulated one and every regulator has their hand out for my money – money from taxes, penalties, fees and fines. I can't play any live music in my venue any more because music companies demand ruinous fees for me to do so. If someone dances, walks off with a beer, starts a fight, lights up a cigarette or even brings in a puppy, I get to pay the fine. If they complain when I ask them to leave, that is a fine, too. I can't put an ashtray outside my door (I pay a fine if I do) and when people, lacking an ashtray, throw their cigarette butts on the sidewalk in front of my place, I get fined for that, too.

All those fines and taxes feed a gynocentric machine that hates me for no other reason than because I am a man and I work for a living. The only reason my business has survived as long as it has is that I am single, so there is no woman in my life to suck my assets out of my wallet to feed her shoe fetish – I can save that money for the regulators to suck, instead.

I've derived a lot of satisfaction out of running a successful business but as the years go on and the pressures mount I have begun growing more and more sick of this horde of deadbeat bitches leeching off of it. I still love my business, my job in it, my employees and my customers, but I know that someday I will want to de-attach from it and run the fuck away.

Will doing that damage me as an individual – turn me into some sort of hockey-mask wearing, serial-killing Jason Voorhees of the *Friday the 13th* fame?

(Photo from http://en.wikipedia.org/wiki/Jason_Voorhees)

The answer is, *not necessarily*, and to understand why, let's consider the way in which human bonds are broken or avoided.

Three Ways of Bond-Breaking

Detachment is the inability or lack of interest in forming a bond. In infants, children and adults detachment is a pathological state that destroys people – kills them as certainly and swiftly as asteroid strikes cause mass extinctions.

Involuntary separation is the loss of one's bonds with others in a way that is out of one's control. Abortion (according to the fetus), the loss of a loved one to death, enduring a divorce or break-up that one does not want, incarceration, rejection, job termination – these are all involuntary separations that carry with them heavy risks of damage and death.

But what I'm talking about is neither detachment nor involuntary separation but rather *elective de-attachment* – the voluntary withdrawal from human bonding. My point is that elective de-attachment is as different from involuntary separation as enthusiastically consensual sex is from jump-out-of-the-bushes rape. My thesis is that, indeed, elective de-attachment is a life-affirming act of rebellion.

It is much better, emotionally and spiritually, to walk away from an evil group than to be forced out of a group for the false accusation of being evil.

A man forcibly ejected from his once-loving wife and children is a man bereft, and a man at great risk of suicide and other maladies. His life has been raped away from him by a culture that revels in his agony. This is a very different stage from a man who has grown to a point in his life when he takes control of his destiny and decides, for good or ill, to just walk away from everything, and deny this man-rape culture their vampiric feast of blood.

Where bonding failure creates a painful loneliness, bonding de-attachment fosters a joyful solitude. De-attachment from human bonding is not a suicidal insanity – it is the only sane reaction to an insane culture.

Allowing for the notion of a positive vision of elective de-attachment, we are forced to ask, when is it appropriate in a man's life to consider elective de-attachment as a workable choice of MGTOW (or anyone)? Our physical and emotional needs change throughout our lives, and there are lots of ways to approach this question. For me, a helpful framework can be found in considering a theory called Fowler's Stages of Faith.

Fowler's Stages of Faith.

In 1981, James Fowler published *Stages of Faith*, a book exploring how people's worldviews grow and change through their lives. A useful chart summarizing Fowler's 6 stages of faith (and how they relate to Peck's 4 stages) can be seen here.

Missing from the chart is Fowler's faith stage 0, the infantile faith, wherein a newborn's worldview is shaped by the degree of presence and touch of his mother and father. Attachment to loving parents is critical to the infant's life, survival, and health and obviously, no elective de-attachment is possible – even mythical Romulus and Remus, after their abandonment, had to suck the teats of a she-wolf for survival.

Elective de-attaching from society can be equally unthinkable or extremely difficult at some of the other stages of faith. In stage three, for example, wherein one becomes obsessed with peer-pressure, fitting in and exploring pair-bonding and sexuality, the idea of casting that off to become a castaway can be literally unthinkable – avoiding potential sex-partners and love interests would be seen as the height of lunacy to a young man awash in hormones and whorish young women.

But in some people, faith/worldview can continue to change. Notice that I didn't say "grow" or "improve", because no stage of faith is better or superior to any other – the only reason to number them at all to indicate their temporal progression. Indeed, there is wisdom to be learned at every stage, wisdom that is essential for building one's understanding of life. The young girl who told her mom not to get on the Space Shuttle Challenger before it exploded was in retrospect making a better call than all the "advanced" flight engineers who said "go" – and it was that explosion that occurred on day two of my first study of Fowler's work.

But if one's faith/worldview continues to change, eventually one might reach stage 6 – *universalizing faith*. The chart describes this stage as follows: "Few people reach this stage. Those who do live their lives to the full in service of others without any real worries or doubts." This is a poor summary of the real meat of this stage – those in this stage seek to find meaning in ways reflected in stories like the freedom struggles of Moses; the selflessness of Jesus; the serenity and wisdom of Buddha; the surrender to the will of Allah of Mohammad – and all four men are recorded as seeking or finding wisdom in solitude.

As an agnostic/atheist, the best I can hope for is perhaps whatever peace comes to me through living apart from the cacophony of a society that seeks to brutalize and exploit me. I don't seek religious revelation but rather, a struggle to gain in understanding of myself – only by becoming a brute of the veldt, savanna, swamp, forest, desert, isle or tundra can one bond with the universal – and that is the one real bond that can bring healing to the world, and the self.

Thoreau, another seeker of solitude, said it better:

> *THIS IS A delicious evening, when the whole body is one sense, and imbibes delight through every pore. I go and come with a strange liberty in Nature, a part of herself. As I walk along the stony shore of the pond in my shirt-sleeves, though it is cool as well as cloudy and windy, and I see nothing special to attract me, all the elements are unusually congenial to me. The bullfrogs trump to usher in the night, and the note of the whip-poor-will is borne on the rippling wind from over the water. Sympathy with the fluttering alder and poplar leaves almost takes away my breath; yet, like the lake, my serenity is rippled but not ruffled.*

In a one-on-one conversation I had with Tawil about an earlier draft of this article, he expressed his own revulsion at gynocentric culture and his agreement that solitude is "extremely healthy *in the context of the gynocentric man-*

hating culture in which we live. Even in a healthy culture and in healthy relationships one still needs solitude…it's good for you."

So, don't give up on solitude yet, my MGTOW brethren. I haven't and Tawil hasn't, and who knows, we might even get to build a MGTOWN some day.

You asked for it, ladies

Hannah Wallen · 25 July 2013 · Archived copy · Original

No, this isn't a post about rape. In fact, it's about the opposite. It's about walking away, maybe running away. Specifically, it's about the **right** to run–specifically, *men*'s right to decline to trust, to eschew focus on relationships, and to refuse to open themselves to women beyond anything but the most superficial levels of interaction.

Why?

Because the same folks who dismiss, or outright advocate for false accusers, the same folks who rail against due process for men in criminal and family court, who claim both moral superiority and their own right to turpitude with impunity, who push men around, knock them to the ground, step on them, and kick them when they're down – those same folks have the screaming *audacity* to act shocked and appalled when men feel maligned, get fed up, pick themselves up, turn their backs, and walk away.

My opinion of your sniffing response at men who don't want any part of you anymore is simple: Kwitcherbitchen, ladies. It's your own damned fault. You have no business complaining.

In recent weeks, there have been more than a few volatile discussions on the topic of the MGTOW (Men Going Their Own Way) movement. I've been part of similar discussions in the past, and what I learned is that other women with any real understanding of the evolution of Men Going Their Own Way, and women who are willing to acknowledge why we women may not be justified in complaining about it, are few and far between.

At best, what I've heard from other women on this topic is often hypocritical, considering the decades we've had of feminists teaching women to hate and fear all men on the chance that some might be dangerous. Admonitions like "not all women are like that," and "don't let a few bad eggs spoil your opinion," are empty when offered to male survivors of habitual or chronic abuse by women, or on women's behalf.

At worst, there is a hurling of denial, accusation, and resentment, with complex versions of "how dare you withdraw respect," "how dare you reject our judgement" and "how dare you deny our control," all of which are nothing more than a demand that men not learn from experience. Most of these responses stem from a sense of ownership–an ownership which feminist advocacy seems to feel it is entitled to in the realm of relationships, social interaction between sexes, and most emphatically, over sexual interaction.

The general social and legal treatment of males has begun to remind me of a book I studied in a high school literature class: Richard Wright's Black Boy. The passage that comes to mind as a highlighting parallel is the recounting of Wright's first job interview.

> "Do you want the job?" the woman asked.
>
> "Yes, ma'am," I said, afraid to trust my own judgment.
>
> "Now, boy, I want to ask you one question and I want you to tell me the truth," she said.
>
> "Yes, ma'am," I said, all attention.
>
> "Do you steal?" she asked me seriously.
>
> I burst into a laugh, then checked myself… I had made a mistake during my first five minutes in the white world. I hung my head.
>
> "No, ma'am." I mumbled. "I don't steal."
>
> She stared at me, trying to make up her mind.
>
> "Now, look, we don't want a sassy nigger around here."
>
> "No, ma'am." I assured her. "I'm not sassy."

Wright goes on to describe his incredulity at the senselessness of the woman's expectation that he would honestly answer such a question, but I remember at the time that I read the story feeling outraged at the woman's implied assumptions in asking. The question suggested that being black meant he was suspect. The rest of the discussion demonstrated that sense of superiority among racist whites which lead to the treatment of all blacks as children, as mentioned in the text following the conversation. Further, the candid presentation of the insult represented by the initial question, "Do you steal?" struck me in its callousness, cruelty, and elitism. This woman felt entitled to treat Wright as an inferior being simply because of the darkness of his skin. To her, his ability to form and adhere to a moral code was questionable, and his emotional response to mistreatment and misjudgment irrelevant, all for no better reason than because he was black. After reading Wright's recounting of the discussion, I felt a sense of impotent disgust and anger at the folks who chose to embrace such a heartless, barbaric outlook. I wondered: what the hell was wrong with these people, that they could live this way, think this way, talk this way, right to the faces of their fellow human beings?

In the past, the treatment of our fellow human beings in this manner was widespread and overt, supported in society by political writing full of made-up reasoning and lame excuses, well exemplified in a quote from John C. Calhoun's February 6, 1837 Senate Speech.

> I may say with truth, that in few countries so much is left to the share of the laborer, and so little exacted from him, or where there is more kind attention paid to him in sickness or infirmities of age. Compare his condition with the tenants of the poor houses in the more civilized portions of Europe—look at the sick, and the old and infirm slave, on one hand, in the midst of his family and friends, under the kind superintending care of his master and mistress, and compare it with the forlorn and wretched condition of the pauper in the poorhouse…

The statement overflows with condescension. The hypocrisy of a politician in the service of a nation begun with one group's quest for freedom from the control of others who viewed them as inferior, arguing for the control of others he views as inferior, shines a glaring light on the arrogance and pomposity of the culture of supremacy. One must assume oneself to be grand before one may consider one's acts of aggression against and oppression of others to be a kindness. One must fully immerse oneself in the murky bog of intellectual bigotry before one may presume to hold others with such falsely "benevolent" contempt.

I see the same thing in today's feminist attitude toward men, shown by the treatment of them as borderline animals with violent tendencies and barely contained sexual impulses, instead of as fully established human beings. Wright's white employer treated him as dishonest, stupid, and lacking in either the emotional makeup to be offended at the assumption, or the right to act on it. Despite their frequent denials, Feminism almost universally paints men with equally sweeping, bigoted generalities. Males are treated as potential criminals: batterers, muggers, mashers, molesters, rapists, murderers; portrayed as inept, as deadbeats, as lacking emotional maturity and sensitivity, and as intellectually inferior, all to excuse subjecting them to the very same disdainful and authoritarian treatment from which the civil rights movement has actively sought to relieve minorities throughout history. Even those feminists who don't talk this way overtly still fervently deny the existence of, obfuscate, and/or give cover to the ones who do.

Feminist advocacy has pushed men into a corner, restricting them to narrowly defined, impossible to fulfill roles. In conflicts between men and women, men are designated by various laws as perpetrators, presumed guilty until proven innocent. In family court, men have become nonpersons, nonparents, interlopers begging for any share in the existence of their children – for crumbs from the table of parental involvement – seen as undeserving of regard or relationship, yet fully responsible for the well-being of the families from which they have been expelled. In education and the workplace, males of all ages are targets for both harassment and persecution, using female-centered human resource and behavioral policy to give women control over even the most minute aspects of interaction. Literally, everything men say, and everything they do not say, can and will be held against them. In daily life, men are subjected to disparaging humor of a type which women need not tolerate, and men are routinely treated with suspicion which women would not abide. Men are treated to shaming of natural behavior in ways

which women have fought to escape, objectification which women refuse to accept, and pressure to conform to standards of instinct-control and self-denial which women have been protesting for generations. Every exposure to female scrutiny and behavior, from the simplest everyday interaction to the complexities of various relationships, presents men with the threat of unwarranted censure under the feminist rules of intersex engagement.

The widespread female attitude of superior contempt, combined with activism which has successfully advocated the bypassing of human rights for men in the pursuit of female interests, and the application of double standards in every aspect of male-female interaction, has pushed some men beyond the point of reasonable tolerance. In response, they (and they are growing in number) have chosen to withdraw from the arena of male-female relationships in every way, opting out of collaborative personal investment in any woman. Such vulnerability could result in being used, abused, accused, adjudged, and enslaved. Why face the risk?

Now, after heaping pressure, resentment, bitterness, anger, hatred, blame, shame, and lies upon men as a group, after bawling first for equality, then for preferential treatment, now for absolute power, after shoving men to the side in the pursuit of self-interest, the femosphere has the gall to be offended at the rejection represented by MGTOW.

The basis for protest seems to be the assertion that, just by virtue of our existence, men owe women some level of regard. It's not supposed to matter that women are currently abusing feminist-won power, successfully using various false allegations as a weapon in disputes as a means of shutting down fathers who seek to maintain family relationships following divorce or separation, and even absent these gross abuses still routinely, even unthinkingly, use it as a tool to control every minor interaction with men—even, most ironically of all, using it as a means of garnering attention and sympathy from other women.

Men are expected to ignore not just the very real danger of being subjected to anything from public censure to prosecution and imprisonment with no recourse, but to everyday maligning of their character and unthinking, axiomatic expectation that they must "prove" themselves to be "good" men in the face of possible lies and other misconduct toward them.

Even though men are treated as perpetual suspects, and despite abuses they may have encountered in past interactions, they're supposed to presume innocence for every woman they meet. Even though men have collectively been objectified, marginalized, and devalued, they're expected to offer social respect for our sex, acting on the assumption of altruistic nurturing and higher moral disposition, with no supporting evidence other than the difference in genitalia. After decades of feminist protest against traditional relationship roles and demands for sexual equality, men are required to accept a set of rules of engagement imposed for the purpose of treating female sexuality as a commodity, while simultaneously ignoring the mercenary, exploitative motive behind the hoops through which they're being ordered to jump.

Somehow, despite feminist assertion that women are entitled to pursue sexual gratification with the same enthusiasm and indifference they've attributed to men, men are still expected to make all of the effort, leaving women free to approach interaction with the attitude of, "What's in it for me?" While feminist advocacy has fought to free women from the presumption of female sexual consent within a relationship, the same group continues to assert the demand for male consent to sexual interaction–if he doesn't want it he's inferior and if you push it on him he was, what, asking for it?

The choice of men to ignore these expectations, to refuse to cater to the rapacious nature of female dating criteria, flies in the face of the existing entitlement franchise women have seized. Far from acknowledging the iniquitous degree to which women, under modern social norms, have taken all this as if it were their birthright, feminist advocates treat this resistance by men as a form of insubordination, claiming that by withdrawing their much-abused trust and intimacy men are somehow denying women control over our own sexuality. The argument, reduced to its basest level, is that in order to ensure female sexual freedom, men cannot be allowed equal right to say no. Feminists claim total, uncompromisable proprietary ownership and control of consent agency.

This, broken down to its simplest form, is a demand that straight men submit to women's will and become nothing more than slaves.

Ladies, what honest, compelling reason can you offer to counter the existing circumstances which provoked this defensive movement? Would you seriously advise anyone to place his heart back into the meat grinder that human courtship has become under the management and regulation of modern feminism? What reward potential can you possibly offer which has not been previously ruined by other women? What protection can you assure which has not been eradicated by feminist activism? What comfort do you have that is more than lip service?

My answer to all of the above, the only honest answer I can form, is: none.

This is a bed women made, not a circumstance inflicted upon us by men. If women's concern over the growing distance between the sexes is genuine; if they have any motivation at all to regain the regard and interest of men; hell, if women want even the honest respect of men (as opposed to the genuflecting respect of sycophantic men who, if we were honest with ourselves, we'd admit we can't stand)–if women want any of that, what women first need to realize that it's not men's job to address any of it. It's on women.

If women don't want men going their own way, women should quit pushing men around. If women can't quit pushing men around, they're going to have to accept that eventually, "around" rightfully evolves into "away."

That's the choice: Make the effort to earn back the regard, the trust, and the consideration to which past generations of women were accustomed… or accept the adversarial role into which feminists have unceremoniously shoved us, but expect to give up the privileges previously associated with being "the fair sex."

Husbands go on strike: Tibet, 1928

Robert St. Estephe · 26 July 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.
[image]
"Men on Strike" is the title of the 2013 book by Dr. Helen Smith ("Dr. Helen") that explains why men are, in ever-increasing numbers, refusing to submit to the out-of-control "gender" system that continues to strip the male of fundamental rights and which reduces so many men to a lifetime of slavery.

Dr. Helen uses the phase "men on strike" as a metaphor for what is going on now, yet there have been instances in history where men have literally gone on strike, and called it a "strike," and did it for the very same reasons that motivate today's strikers. Here is one such instance, which took place in 1928 in Tibet.

It is recommended that another post be read in conjunction with this one. "'A Dictatorship of the Eternal Woman Has Been Declared': The Soviet Alimony Racket – 1927," describes a situation, similar in some respects, as regards to de facto system of polyandry, but arrived to on a different path, namely Communism.

Here are two articles on the Tibetan Men's Rights revolt of 1928:

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[image]

FULL TEXT (Article 1 of 2): That persistent underground rumbling you've been hearing lately is undoubtedly caused by the turning of millions of worms down on the underside of the world, the worms in this case being the patient long-suffering husbands of the haughty ladies of Tibet.

According to news that has seeped out through the tall ring of Tibetan mountains, the gentlemen of the yak country have organized a men's rights campaign that recently culminated in a parade of striking husbands. Accompanied by charm boxes, prayer wheels and fluttering pennants that read "Down With Tyrannical Women!" numbers of married men paraded the streets of Lhasa, demanding more respect for their sex and a kind word now and then from the head of the house.

At the risk of becoming what Tibet considers unmasculine, some of the brave ones have even gone so far as to draw up a set of demands. They ask, among other things, for financial independence, a single standard of morality, only one husband to a wife, the right of widowers to remarry and equal privileges of divorce.

[image]

"Too long have we suffered in silence, my fellow Tibetans!" cries out, in effect this bold manifestant "We, able-bodied men seven feet tall, natural protectors of the so-called gentler sex, are made their slaves. We have to earn our own keep as well as supply our wives with luxuries, and they don't even provide enough children to go around. It has got so than an ambitious woman expects a flock of husbands, just like so many sheep or yaks. Must such things go on forever? Or shall we not rather assert our manhood, even at the risk of appearing unmanlike, and protest against this irksome feminine control?"

Apparently being seven feet tall is not much of a help to the harried husbands of Tibet. For countless centuries the little women of Lhasa and the way stations have kept the masculine world firmly fixed under their yellow thumbs. The trouble is that husbands so often come in wholesale lots, few indeed being the women who haven't more than

one husband. Four is said to be a highly popular number, which is fortunate if the wife happens to be fond of the Tibetan equivalent of “Sweet Adeline,” sung as a quartet.

The institution of plural husbands and the feminism seem to be due in a considerable manner to a considerable shortage of women. Percival Landon, who accompanied Younghusband’s expedition, reports that practically all commerce of the country is in the hands of the women, the men serving chiefly as errand runners, bundle carriers and bits of local color. No man is allowed to sell any of the family possessions without his wife’s permission, though, of course, no such restrictions apply to her.

[image]

Nor do the women confine their ruling to the little troop of Boy Scouts given to them by holy matrimony. Nu Kuo, a state of eastern Tibet, has always had a woman ruler, and in many of the other provinces the wife of the prince in charge is the real mainspring of the works.

One of the most powerful of the Tibetan divinities is a dark blue with three eyes who rides a mule, has live snakes for veins and drinks her cocktails out of a skull. Some 30 years ago the functionaries of Tibet announced that the current incarnation of the dreadful lady was none other than Queen Victoria. After her death they prophesied that the revered ruler would have the happiness of being reborn a Tibetan. If so, the change in home life must be rather starling to the dear English queen.

Of course, no high-spirited Tibetan girl would marry a whole group if she disapproved of any of the members. If one of the younger brothers happens to lack charm, he is black balled out of the wedding party. This, in a young man, is as severe a calamity as the blizzard of 1888, and his usual reaction is to save himself from social ostracism by becoming a monk.

[image]

There is a chance, in southern Tibet, at least, that he can make a career of a sort by signing on as a magpa. In this section of the country ladies bored with their current group of husbands sometimes add to the ménage an unhappy younger brother who has been vetoed by someone else.

The magpa’s importance is close to the absolute zero of physics. He can leave his wife only in case she possibly mistreats him, but she, on the other hand, can give him the cutting mountain air whenever such a procedure strikes her fancy.

Polyandry is not universal in Tibet. Up near the high brim of China it is comparatively rare, and even in the midst of the many husband belt there are occasional only sons whose interest in their wives is of the shareholders type.

Yet the life of these monopolists is hardly cheery enough to justify green looks of envy among the married men of America. It is the duty of the Tibetan husband, whether singular or plural, to make all the clothes for the family, including the wife. Any man who has ever imagined being a Louise-boulanger [a famous fashion designer] in his own house can picture the anguish of the fitting hour and the horrid strain of the day when the little woman goes out to compare her costume with those made by the husbands across the valley.

But, as the entomologists say, it’s a long worm that has no turning. Under the leadership of one Amouki, who seems to be the Susan B. Anthony of the movement, the husbands of Tibet have risen to demand an improvement in their status.

[“Husbands of Thibet Demand Equal Rights – In Mysterious Land Where Every Wife Has a Harem, Downtrodden Male Sex Organizes an Anti-feminine Movement,” The Sunday Magazine of the Milwaukee Journal (Wi.), May 20, 1928, p. 5]

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[image]

FULL TEXT (Article 2 of 2):

“Fathers and brothers:

“For many years we have been subjected to feminine domination. They look upon us as cattle and horses. Their impositions are so many that it is impossible to mention them all, but here are some:

“1. A wife is provided with many husbands. If they do not please her she abandons them. Husbands dare not resist.

~ CALL THEMSELVES SLAVES. ~

“2. under feminine control we work day and night in a different section of the country. We gain money by the sweat of our brow, of which we may keep nothing, being compelled to turn over all to the woman who rules us.

If we have not lucrative employment we are evicted and abandoned. What slaves we are!

“3. women are free to remarry when any of their husbands die, but we are obliged to remain widowers if our wife dies. Even if his fiancée dies before marriage

~ RESOLUTIONS IN TIBET. ~

No, this is not taken from some crazy quilt, futuristic farce, nor does it describe a man-hating woman’s dream of heaven. It is surely part of the resolutions offered secretly by striking husbands of Tibet, to be exact, of the province of Ezetchouan.

This is only one of the many communities in Asia where polyandry is the existing system, where every woman has at least three husbands plus one bronze image of a Buddhist priest.

All husbands except of the favorite work for the wife, who is absolute despot over the seven-foot males. They are her playthings. If she likes them, she keeps them; if not she casts them aside. And a husband so discarded is an outcast from society.

~ DECIDED TO REBEL. ~

Well, the downtrodden husbands of that one particular province decided to rebel, formed a union and marched five hundred strong on the holy city of Lhasa, appealing for “Men’s Rights.” Banners calling for “Financial Independence for Men” and demanding that “One Husband Should Suffice For Any One Woman” were in evidence.

Doesn’t it remind you of the not-so remote effects of our own downtrodden women? Yet today it is said that the only country in the world where women enjoy greater privileges than in America is in polygamous Tibet!

[Jean Newton, “What Slaves We Are, Cry Husbands – Men Of Ezetchouan, Tibet, Where Polyandry Exists, Rebel and Adopt Resolutions. – Situation Is Like Reversal Of Recent Conditions In America, Suggests Writer.” The Sunday Sun (Baltimore, Md.), May 13, 1928, Sec. 2, p. 13]

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If you are interested in some background information on Tibetan polyandry, see the longer version of this post on *The Unknown History of MISANDRY*.

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QUESTION: Is there a single person anywhere alive in the world who has learned about this event — which from any perspective, must be seen as significant to our understanding of the history of “gender” relations — in school or the media?

If so, please let us know.

[image]

The Fraud of Feminism part three

Ernest Belfort Bax · 26 July 2013 · Archived copy · Original

AVfM is pleased to present one of the seminal works of Men's Human Rights literature on its 100th anniversary of publication. This is the third and final instalment of this historic work. The second can be found here.

It is a fascinating piece of work. Perhaps most remarkable about it is that as you read, you will not find yourself so much transformed back to a different age with different modes of thought. But rather you will read observations and conclusions that will, word by word and line by line, be largely indistinguishable from what what you would see today from any critical thinker when offering a candid review of the essence of feminism. You will see repeated references to the same shaming tactics, lies, distortions, revisions of history, use of proxy violence and methods of manipulating the blue pill masses we continually find ourselves discussing today.

The Fraud of Feminism, by E. Belfort Bax was first published in 1913. Let us hope the next hundred years see more progress than we did in the first, and let us never say that E. Belfort Bax didn't warn us. PE

Chapter V
The "Chivalry" Fake

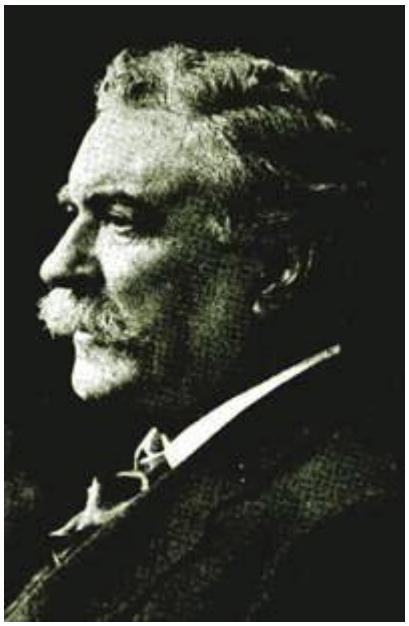

Ernest B. Bax – 1913

It is plain then that chivalry as understood in the present day really spells sex privilege and sex favouritism pure and simple, and that any attempts to define the term on a larger basis, or to give it a colourable rationality founded on fact, are simply subterfuges, conscious or unconscious, on the part of those who put them forward. The etymology of the word chivalry is well known and obvious enough.

The term meant originally the virtues associated with knighthood considered as a whole, bravery even to the extent of reckless daring, loyalty to the chief or feudal superior, generosity to a fallen foe, general open-handedness, and open-heartedness, including, of course, the succour of the weak and the oppressed generally, *inter alia,* the female sex when in difficulties.

It would be idle, of course, to insist upon the historical definition of the term.

Language develops and words in course of time depart widely from their original connotation, so that etymology alone is seldom of much value in practically determining the definition of words in their application at the present day. But the fact is none the less worthy of note that only a fragment of the original connotation of the word

chivalry is covered by the term as used in our time, and that even that fragment is torn from its original connection and is made to serve as a scarecrow in the field of public opinion to intimidate all who refuse to act upon, or who protest against, the privileges and immunities of the female sex. [1]

I have said that even that subsidiary element in the old original notion of chivalry which is now well-nigh the only surviving remnant of its original connotation is torn from its connection and hence has necessarily become radically changed in its meaning. From being part of a general code of manners enjoined upon a particular guild or profession it has been degraded to mean the exclusive right in one sex guaranteed by law and custom to certain advantages and exemptions without any corresponding responsibility.

Let us make no mistake about this. When the limelight of a little plain but critical common-sense is turned upon this notion of chivalry hitherto regarded as so sacrosanct, it is seen to be but a poor thing after all; and when men have acquired the habit of habitually turning the light of such criticism upon it, the accusation, so terrible in the present state of public opinion, of being "unchivalrous" will lose its terrors for them.

In the so-called ages of chivalry themselves it never meant, as it does to-day, the woman right or wrong. It never meant as it does to-day the general legal and social privilege of sex. It never meant a social defence or a legal exoneration for the bad and even the criminal woman, simply because she is a woman. It meant none of these things. All it meant was a voluntary or gratuitous personal service to the forlorn women which the members of the Knights' guild among other such services, many of them taking precedence of this one, were supposed to perform.

So far as courage is concerned, which was perhaps the first of the chivalric virtues in the old days, it certainly requires more courage in our days to deal severely with a woman when she deserves it (as a man would be dealt with in like circumstances) than it does to back up a woman against her wicked male opponent.

It is a cheap thing, for example, in the case of a man and woman quarrelling in the street, to play out the stage rôle of the bold and gallant Englishman "who won't see a woman maltreated and put upon, not he!" and this, of course, without any inquiry into the merits of the quarrel. To swim with the stream, to make a pretence of boldness and bravery, when all the time you know you have the backing of conventional public opinion and mob-force behind you, is the cheapest of mock heroics.

Chivalry today means the woman, right or wrong, just as patriotism today means "my country right or wrong." In other words, chivalry today is only another name for Sentimental Feminism. Every outrageous pretension of Sentimental Feminism can be justified by the appeal to chivalry, which amounts (to use the German expression) to an appeal from Pontius to Pilate. This Sentimental Feminism commonly called chivalry is sometimes impudently dubbed by its votaries, "manliness."

It will presumably continue in its practical effects until a sufficient minority of sensible men will have the moral courage to beard a Feminist in public opinion and shed a little of this sort of "manliness." The plucky Welshmen at Llandystwmdwy in their dealings with the suffragette rowdies on memorable occasion showed themselves capable of doing this. In fact one good effect generally of militant suffragetteism seems to be the weakening of the notion of chivalry – i.e. in its modern sense of Sentimental Feminism – amongst the populace of this country.

The combination of Sentimental Feminism with its invocation of the old-world sentiment of chivalry which was based essentially on the assumption of the mental, moral and physical inferiority of woman to man, for its justification, with the pretensions of modern Political Feminism, is simply grotesque in its inconsistent absurdity. In this way Modern Feminism would fain achieve the feat of eating its cake and having it too. When political and economic rights are in question, *bien entendu*, such as involve gain and social standing, the assumption of inferiority magically disappears before the strident assertion of the dogma of the equality of woman with man – her mental and moral equality certainly!

When, however, the question is of a different character – for example, for the relieving of some vile female criminal of the penalty of her misdeeds – then Sentimental Feminism comes into play, then the whole *plaidoyer* is based on the chivalric sentiment of deference and consideration for poor, weak woman. I may point out that here, if

it be in the least degree logical, the plea for mercy or immunity can hardly be based on any other consideration than that of an intrinsic moral weakness in view of which the offence is to be condoned.

The plea of physical weakness, if such be entertained, is here in most cases purely irrelevant. Thus, as regards the commutation of the death sentence, the question of the muscular strength or weakness of the condemned person does not come in at all. The same applies, *mutatis mutandis,* to many other forms of criminal punishment. But it must not be forgotten that there are two aspects of physical strength or weakness. There is, as we have already pointed out, the muscular aspect and the constitutional aspect.

If we concede the female sex as essentially and inherently weaker in muscular power and development than the male, this by no means involves the assumption that woman is constitutionally weaker than man. On the contrary, it is a known fact attested, as far as I am aware, by all physiologists, no less than by common observation, that the constitutional toughness and power of endurance of woman in general far exceeds that of man, as explained in an earlier chapter.

Be this as it may, however, the existence of this greater constitutional strength or resistant power in the female than in the male organic system – as crucially instanced by the markedly greater death-rate of boys than of girls in infancy and early childhood – should, in respect of severity of punishment, prison treatment, etc., be a strong counter-argument against the plea for leniency, or immunity in the case of female criminals, made by the advocates of Sentimental Feminism.

But these considerations afford only one more illustration of the utter irrationality of the whole movement of Sentimental Feminism identified with the notion of “chivalry.” For the rest, we may find illustrations of this galore. A very flagrant case is that infamous “rule of the sea” which came so much into prominence at the time of the Titanic disaster. According to this preposterous “chivalric” Feminism, in the case of a ship foundering, it is the unwritten law of the seas, not that the passengers shall leave the ship and be rescued in their order as they come, but that the whole female portion shall have the right of being rescued before any man is allowed to leave the ship. Now this abominable piece of sex favouritism, on the face of it, cries aloud in its irrational injustice.

Here is no question of bodily strength or weakness, either muscular or constitutional. In this respect, for the nonce, all are on a level. But it is a case of life itself. A number of poor wretches are doomed to a watery grave, simply and solely because they have not had the luck to be born of the privileged female sex.

Such is “chivalry” as understood to-day – the deprivation, the robbery from men of the most elementary personal rights in order to endow women with privileges at the expense of men. During the ages of chivalry and for long after it was not so. Law and custom then was the same for men as for women in its incidence. To quote the familiar proverb in a slightly altered form, then – “what was sauce for the gander was sauce for the goose.” Not until the nineteenth century did this state of things change. Then for the first time the law began to respect persons and to distinguish in favour of sex.

Even taking the matter on the conventional ground of weakness and granting, for the sake of argument, the relative muscular weakness of the female as ground for her being allowed the immunity claimed by Modern Feminists of the sentimental school, the distinction is altogether lost sight of between weakness as such and *aggressive* weakness. Now I submit there is a very considerable difference between what is due to weakness that is harmless and unprovocative, and weakness that is *aggressive,* still more when this *aggressive* weakness presumes on itself as weakness, and on the consideration extended to it, in order to become tyrannical and oppressive.

Weakness as such assuredly deserves all consideration, but aggressive weakness deserves none save to be crushed beneath the iron heel of strength. Woman at the present day has been encouraged by a Feminist public opinion to become meanly aggressive under the protection of her weakness. She has been encouraged to forge her gift of weakness into a weapon of tyranny against man, unwitting that in so doing she has deprived her weakness of all just claim to consideration or even to toleration.

Footnote

1. One among many apposite cases, which has occurred recently, was protested against in a letter to The Daily Telegraph, 21st March 1913, in which it was pointed out that while a suffragette got a few months' imprisonment in the second division for wilfully setting fire to the pavilion in Kew Gardens, a few days previously, at the Lewes Assizes, a man had been sentenced to five years' penal servitude for burning a rick!!

Wrongfully convicted man left destitute

VFM News and Commentary · 26 July 2013 · Archived copy · Original

[box]

Wrongfully convicted man is grateful but faces uphill battle to survive outside prison

In 1994, Joseph Frey was wrongly convicted of the 1991 rape of a University of Wisconsin-Oshkosh student, in a case which had multiple issues. Evidence in the case had been destroyed by an Oshkosh police detective. Authorities had solicited false testimony from a jailhouse informant. The victim, unsure of the identity of her rapist, was prompted by police to implicate Frey.

His conviction was overturned after new DNA evidence linked another man to the crime. On July 12th, he was released from prison after serving two decades of the 102-year sentence imposed for that conviction.

Unlike someone released on a mandatory release date at the end of a served sentence, Frey has not been provided with any social services by the state. He has no health coverage and no income. He was released with less than a week's supply of the medications needed for his many health problems, including a degenerative bone disease and blood clots, and no way to obtain further treatment or supplies.

The compensation Frey may receive for his wrongful conviction is scant. The maximum payment of $5,000 a year for 5 years would place him at less than half of the federal poverty level. If he received that maximum, it would amount to $250 in compensation for each year between his wrongful conviction and his release.

Had Frey been guilty of a crime, and released after serving a 19 year sentence, he would have been provided with transitional housing and assistance in obtaining employment. Instead, he is living in a homeless shelter, with no means to support himself or obtain needed medical treatment. He wasn't provided with clothing upon his release.

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DOJ disregards McCain, McCain fails to react

Robert O'Hara · 27 July 2013 · Archived copy · Original

[box] (July 25th, 2013 Washington D.C.) As reported by AVFM News on June 28th, Arizona Senator John McCain sent a letter to Attorney General Eric Holder concerning the May 9th "blueprint" letter, sent to the University of Montana as a settlement agreement to what can only be described as a hysterical witch hunt by the DOJ. McCain pointed out several serious concerns regarding expanding the definition for sexual harassment, the virtual re-writing of law without involvement of the legislative branch and the erosion of due process for those accused of sexual harassment. McCain's letter, sent out on June 26th, imposed a deadline of July 17th for Holder to respond.

It has now been over a week past that deadline and the DOJ has yet to respond in any way to McCain's letter.

AVFM News made several calls and email inquiries to both the DOJ and John McCain's office for comment regarding the letter and the past deadline but was unable to receive a statement from either. However, Chris Thompson, Montana State University's Men's Issues Group founder, did receive a letter from Dr. Sandra Stover from the Department of Education's Office of Civil Rights in response to his request that the DOE "expediently respond to Senator McCain's query dated June 26, 2013 concerning apparent improper proceedings of the Department of Justice."

She stated in her reply:

> "OCR and DOJ's May 9 resolution agreement and letter to the University of Montana require that the University take steps to prevent sexual harassment from creating a hostile environment for any student, and to eliminate and redress any hostile environment that arises. The agreement and letter are entirely consistent with the First Amendment, and did not create any new or broader definition of unlawful sexual harassment under Title IX or Title IV."

This is not true. The May 9th resolution agreement broadly defined sexual harassment as "any unwelcome conduct of a sexual nature" including "verbal conduct." And that this "need not be subject to objective definitions."

Thompson sent the following counter response to Dr. Stover's email which includes McCain's exact questions posed to the DOJ in his June 28th letter:

> "Ms. Stover;
>
> To begin, thank you for addressing the queries I have as a father of four sons who will enter the Montana University System in coming years. As concisely as possible, I respectfully resubmit Senator John McCain's queries as the July 17, 2013 date has passed and, to my knowledge, there has been no formal response from the DOE.
> Therefore:
>
> 1. From what source does DOJ claim its authority to revise Court-approved Title IX jurisprudence through the settlement with the University of Montana rather than by judicial, regulatory, or legislative means?
>
> 2. How do you specifically define "unwelcome conduct of a sexual nature"? Having promulgated a new regulatory standard regarding the definition of sexual harassment, how does DOJ plan to ensure consistent application of that standard to avoid undesirable outcomes, including vexatious litigation?
>
> 3. To what extent does the broad nature of the new and judicially untested "unwelcome conduct of a sexual nature" standard, increase the risk of a wrongful conviction.
>
> 4. Could the following scenarios constitute "unwelcome conduct of a sexual nature" and demonstrate reasonable grounds for filing a sexual harassment complaint under the new definition:
> a. A professor assigning a book or showing a movie that contains content of a sexual nature.

> b. A student who makes a joke of a sexual nature to a friend and is overheard by another student.
> c. A student asking another student on a date.
> d. A student listening to music that contains content of a sexual nature overheard by others.
> e. A student giving another student a Valentine's Day card.
> f. A student or professor using masculine terms for generic pronouns (e.g., "Each student must bring his own laptop to the exam.")
>
> 5. What safe harbors are available to students and teachers so that they can be assured that innocent behavior is not investigated and punished?

His email, dated July 21st, has yet to receive a reply.

A broad coalition of groups led by The Foundation for Individual Rights in Education is exerting greater pressure for action against the May 9th blueprint. In an open letter dated July 16th including numerous signatories from the ranks of civil libertarians, attorneys, and academics FIRE charged:

> "The blueprint mandates a shockingly broad definition of sexual harassment—"any unwelcome conduct of a sexual nature," including "verbal conduct"—and rejects the inclusion of a "reasonable person" standard, endangering academic freedom and freedom of expression on campus. The blueprint also requires university employees to report protected speech for mandatory investigation, allows for punishment before the completion of an investigation, and instructs UMT to keep records of the names of all students and faculty accused of "sexual harassment," even if no wrongdoing is found."

It is unclear why McCain, in light of increasing controversy, has uncharacteristically failed to respond to the DOJ's delinquency in answering his inquiry regarding the basic protection of constitutional rights on U.S. campuses. AVFM will continue to cover this story.

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Prone to violence chapter four

Erin Pizzey · 27 July 2013 · Archived copy · Original

Editor's Note: We are pleased to have obtained permission to reprint Erin Pizzey's classic book, ***Prone to Violence****, first published in 1982. This book is a must-read on the subject of domestic violence, and is what people from the former Soviet Union would call "samizdat," as the book was subjected to concerted campaigns to make it unavailable for publication or distribution in the UK or United States. Over 30 years ago, gender ideologues were already trying to hide the truth–that men and women are equally prone to violence. Although parts of this book are dated, what's most shocking is how fresh and timely most of it still is: little has changed in the last 30 years, except that the vast majority of peer-reviewed scientific research done since its publication has only bolstered all of Erin's most salient points. When it comes to domestic violence, women and men are about as violent as each other, just in somewhat different ways, and its primary victims are children.*

We continue our series with the second chapter of "Prone To Violence." Watch for the other chapters to be published here on AVfM. If you have ever been involved in an abusive relationship with a woman (or man for that matter), you owe it to yourself to read this book. And if you know someone who is, or has been, in such a relationship, you owe it to them to get them to read it. –DE

Chapter Four: TILL DEATH US DO PART

'You will be the death of me.' I always thought this an ordinary, everyday expression of no significance until I began to realise how accurate a description it was of some of the relationships our families experienced. In violent families, one or other of the parents may easily die, some times the whole family. In middle-class households, where the violence is intellectual rather than physical, the chances are that various members may 'go mad'. I dread seeing middle-class women come in to see me who have been literally driven mad by the men they live with. It is an awful living death for them. In some cases, they would be better off really dead than end up pacing the streets muttering to themselves.

'My husband's a bank manager,' said one thin, shaken woman. 'He comes home and moves things about, so I can't find anything. Then he tells me that everything is just where it always was, and I must be going mad.' She sat waiting for me to look sceptical. I reassured her. 'I know,' I said. 'I've heard other women tell me the same story.' She looked so relieved, and her eyes were filled with tears. 'You believe me?' she said, still incredulous. 'Yes, I do,' I said, for this is a well-known sadistic pastime for the violent active partner to set about a calculated campaign to drive another member of the family mad. 'The Fanny by Gaslight syndrome', I call it. The terrible thing is that it works, and in most cases the perpetrator gets away with it because no one is properly trained to see into other people's inner worlds.

Many such women, having endured years of sexual, mental or physical sadism, go over the edge never to return. They haunt solicitors' offices with huge bags of files. They go everywhere looking for justice, but there is none for them to find. Eventually they end up in the back wards of our larger mental hospitals, or on the road – becoming one of the huge crowd of the dispossessed.

Talking to Sarah first concentrated my attention on the subject of choosing to die. She had come to us straight from hospital, with her little boy, and described the way her husband used to go completely berserk. 'He doesn't know what he's doing when he's like that,' she said. This remark reminded me very forcibly of a conversation during the early days in Women's Aid, when I was lecturing at Rhode Island in America. I was talking to Richard Gelles, a sociologist who had studied violence in the family, and made a similar remark suggesting that men were completely out of control when they battered their wives. No they aren't, said Richard firmly. 'They are very much in control. Otherwise you would have many more deaths.'

Now, listening to Sarah, and looking at her legs, I was still prepared to acknowledge the general truth of that comment. But this time Sarah's husband had gone too far: he had pushed her out of the window of their flat, to fall

thirty feet to the ground, and left her lying there. She dragged herself along the ground to the nearest flat, where they called an ambulance. Both legs were broken, and one required a big operation to put a steel pin to hold the ankle together. It was that leg that we were both staring at. 'Do you think he'll kill you?' I asked. 'Yes,' she said, with a huge smile on her face, her eyes alight at the prospect. 'Yes, he will.' I knew then that she was yet another woman who would go back for more.

We talked for a long time. She said she reckoned she had a ninety per cent chance of being killed. She needed murder games to feel alive. And she probably will lose one such game, because this particular man will kill her. He is one of the men whose rage does exceed all boundaries. She knows that, and that is why she stays with him. No other man is as deadly for her. I kissed her goodbye a few days later, and subsequently I had a phone-call from her. 'They've taken my boy into care,' she said. 'Will you tell them I'm a good mother?' 'I can't, Sarah. If you can't come to terms with your own need for violence, he's safer away from you. But you don't want to give it up. I'm sorry, love.'

It was a painful conversation because, in a way, I was the last human contact in the strange lunar inner world that had dictated and directed her course through life since she had been a little girl – and her violent father's little princess. Her father the prince had kissed his daughter, thereby infecting her for the rest of her life. She had become addicted to her father and to his violence. But she could never have him to herself, because her mother had too strong a grip, so her husband now served to keep the addiction alive.

Eleanor was in the Refuge at the same time as Sarah, and I have always been particularly fond of her. She worked the 'rough trade', the bottom end of the prostitution business, where the prostitute knows she is paid to abuse or to be sexually abused. She was another one who predicted her own death with cheerful certainty. 'Cut up in little bits,' she would say, 'That's how they'll find me.' Several of her friends had already been found dismembered. She had even been asked to identify one of them who had been on ice for months because there were not enough bits to put together to allow recognition. Eleanor knew it was her friend by the tattoo on her upper arm, and she was very proud of herself for helping the coppers for a change.

Eleanor and her brother and sister had been abandoned by their mother on a doorstep in North London when she was seven. Her mother was a prostitute, and Caroline had been molested and beaten as a child. The three children were taken into care, and so passed from one mini concentration camp to another. She was on the game by the time she was fourteen. Yet she was such a lovable woman. On one occasion I had not seen her for several months, when she arrived puffing and panting through the front door. 'I've legged it from the nick,' she said. 'Oh, Eleanor, that's stupid,' I said. 'I'm not picking fucking Brussels sprouts on a prison farm in this weather,' she said. 'How would you feel about picking sprouts?' 'You have to pick sprouts because you did a robbery,' I explained. 'I can choose whether or not to pick sprouts because I don't commit robberies.' This piece of moralising floated straight over her head, and we grinned at each other, and I hugged her.

Everyone around her was sure she was going to kill someone sometime. She was one of those people who give off the promise of a huge and potentially catastrophic violent explosion. Certainly those over-controlled violent people can, if they ever do blow, cause incredible damage. For the most part, they internalise all their rage and look for another violent relationship to ventilate it. Eleanor did not have to choose the rough trade. She was young and attractive, and could well have chosen the Gloucester Road area, where there is a flourishing trade of sex in cars, and plenty of money to be made. Instead Eleanor insisted on concentrating on the King's Cross area where the rough trade thrives. She knew she needed pain. She was really one of the first women I met who understood her own need to reach the ultimate orgasm at the moment just before death, and then to slide into a womb-like oblivion.

Talking to her, I was reminded of the sampan girls in Hong Kong, where I lived twenty-five years ago. Although illegal, it was still a practice for rich young men to take prostitutes out to sea in those Chinese boats and then bend backwards over the sides so that their heads were submerged in the water. The goal was for the man to ejaculate and for the girl to survive the ordeal to collect a very large sum of money. In this terminal struggle, if the man was

slow in ejaculating, the woman would drown. I found it very puzzling that so many of the Chinese girls who chose to do this were young, attractive, and not in need of money. It puzzled me then, but now I understand it. Like a heroin addict tenderly describing his love object, the needle, so Eleanor would describe the atrocities that were performed on her. She talked like a young girl describing a first romance. She would flush with sexual excitement at the memory of whips and chains, though she preferred to inflict pain rather than receive it.

Some women who have their pain and pleasure crossed in this way do find prostitution an acceptable way of fulfilling their needs. But the myth of the happy hooker is pernicious, as it totally denies the misery and the horror of that grim, lurid business, to say nothing of the effect prostitution has on their children. Eleanor's life will probably end up some back alley, with fancy knife-work round her vagina and breasts – the well-known trademark of a lethal mother-damaged man.

On this particular visit from Eleanor, I persuaded her she would be better off giving herself up and finishing her sentence. She said she wanted to go back to Holloway Prison where she knew everybody and felt safe, instead of having to work on the Brussels sprout farm. So I wrote a letter to Holloway explaining why I was sending her back to them, and to her delight I sent her back in style, in a taxi with a member of staff. I gather Holloway is quite unused to convicts arriving back in taxis and giving themselves up.

Brenda was not a prostitute. She came to us with a very large black eye and a small baby. She had raven-black hair and olive skin from her Jewish ancestry. Her mother and father had both been very violent to each other and to the children. Her father was confusing for her because he both spoiled her and beat her. He also molested her, I could see an old familiar pattern again. The following is an extract from a taped conversation with Brenda when I was trying to get her to look at what was happening to her. She started by telling me how her father used to take her out to the pub when she was young.

ERIN: Oh, right. And how old were you when he took you?

BRENDA: When I started going there I was thirteen.

ERIN: So he started taking you out to the darts when you were thirteen. That was what really pissed them all off (meaning her brothers).

BRENDA: Every Wednesday we used to go over there, and we used to play darts.

ERIN: Did he get heavy with your boyfriends? Did he not want you . . .

BRENDA: No. Because I never had boyfriends.

ERIN: You had him instead.

BRENDA: Yes. I used to go out with my Dad on the Wednesday. Every Wednesday I'd just go over.

ERIN: Didn't you know at thirteen that it was pissing your mother off?

BRENDA: No. All I used to see was the fighting and the shouting.

ERIN: Did he ever beat you up?

BRENDA: My Dad?

ERIN: Yes.

BRENDA: Yes.

ERIN: Really? And did he molest you at all, or not? He never touched you up?

BRENDA: No. I got beat up by my Dad, and then the same night I got beat up by my Mum.

ERIN: You got battered by both?

BRENDA: Yes.

ERIN: And emotionally, really. He used you like…

BRENDA: But the funny part about it was one day, it was Summer, you know – you sit in the garden to catch the sun. I walked in. . . .The night before I was supposed to be in at eleven and I got in half-past eleven, and my Dad really hit me hard, and I had a great big black eye. And I walked into the pub to tell my Dad that. . . He was in the garden and there was a crowd of blokes sitting with him, and I was going to tell him to tell my Mum that I wasn't going to be in for dinner. I was going out for the day. And as I walked in there, Charles he was sitting with turned round and said 'That's a nice shiner. How did you get that?' And my Dad actually had the cheek to tell him 'I done that one'; and he was really proud of it.

ERIN: Yes. He brought you back here, didn't he, the other day? Your Dad.

BRENDA: Yes. My Dad came down on Saturday.

ERIN: What's he like with you now?

BRENDA: He's okay. But he's very sort of off. It's weird. I mean, it will probably sound funny but instead of like 'look at my handsome grandchild'. It's 'Look at me, I'm a grandad'. In other words, you're supposed to say to him 'You don't look like a grandad.' Not 'Look at my handsome grandson'.

ERIN: Yes. He's a narcissus, isn't he?

BRENDA: Yes. he's very ego . . . you know.

ERIN: Yes.

BRENDA: That's why he used to get a kick out of these pregnant women knocking on the door.

ERIN: Yes. And then he laughed when he hurt them.

BRENDA: Yes.

ERIN: He must have hated women you know.

BRENDA: He gets a kick out of them.

ERIN: What happened in his family? Do you know?

BRENDA: He's got lots of brothers and sisters, and he's the black sheep of the family now. Because of how he treated my Mum.

ERIN: Was his family violent, though?

BRENDA: His Mum and Dad, no.

ERIN: Where did he learn all that violence?

BRENDA: He used to fight a lot. He was always in trouble at school. And he used to go round with a gang. He used to like do nasty things to people just for the kick of it, you know, like they'd knock someone's walking-stick and laugh.

ERIN: Yes, and laugh. Yes.

BRENDA: It's . . . you know it's evil the things he used to do. He'd just sit and tell you about it all, and think it's funny. His sister is very violent, though.

ERIN: There must have been some violence, though, in the family if. . . Because you don't get born like that. You learn it.

BRENDA: From the other children?

ERIN: Yes.

BRENDA: He still fights with his favourite sister.

ERIN: Really! Physically?

BRENDA: To this day.

ERIN: What about your brothers? Do you fight with them still?

BRENDA: I don't fight with my brothers now. Because of the fact that when I do see them it's such a long time in between that it's nice to see them.

ERIN: Yes. Were you the favourite once? Were there any favourites?

BRENDA: Well. In the family, my big brother Stan. He's my favourite because he was the first-born, and when he was born he had to have . . . He's got a scar from there

to there (all around the abdomen). He had to have all his insides unblocked. He was supposed to die, and he was christened because he was supposed to die. They worried about him so much. They really loved him. And then I came ten months later, so I was an accident and then my little brother, came. And my Mum was sterilised at the age of nineteen, so she couldn't have any more. Nick, the little one, was loved because he was the last child that she'd ever have.

ERIN: She was nineteen when she was sterilised. So how old when she started having babies? Fifteen?

BRENDA: Yes. They were forced to get married.

ERIN: Why? Because she was pregnant?

BRENDA: My Mum's dad went after my Dad.

ERIN: Went after him?

BRENDA: Yes.

ERIN: Made him marry her?

BRENDA: Because she was pregnant.

ERIN: Yes.

BRENDA: With me . . . She had my brother. But when she got married she was pregnant with me.

ERIN: Yes. So they were forced to marry, and then she had you, and in a way she could blame you for that as well. Was she ever good to you?

BRENDA: Sometimes we'd get on. But I couldn't sit in the same room. I mean if I sat down in the same room as my Mum, she'd find something to start on me about like 'Go and do the washing-up'.

ERIN: She'd pick on you.

BRENDA: She's got to pick on something, my Mum. We could not sit in the same room. You know, you wouldn't see us together. I mean I've had fights with her and. . .

ERIN: Well, she beat you a lot as a child, didn't she?

BRENDA: One day the police were called about her being stupid. One night my Mum was doing the washing – you know the tongs that you move by . . . All I did was walk through the back door, and she said, 'Get off the grass, I've just cut it', or something stupid. And I walked off the grass, and as I went into the kitchen she had the tongs in her hand, and she hit me with them. So I ran out into the back garden. I just thought 'Right, that's it', and I just ran out . . . and it really hurt, it got me right on the shoulder, and she ran after me. To stop her from getting me, I held her hand. But she went on her knees and her arm twisted back. My brothers came running out and they started to hit me for hitting my Mum. My Mum told them that I attacked her, and really all I was doing was trying to stop her from

hitting me again.

ERIN: Yes, I know.

BRENDA: And so my brothers beat me up for hitting my Mum.

ERIN: Terrible jealousies in that family, there, really?

BRENDA: Yes. They're both living there now.

ERIN: They live with her now? (The brothers.) Haven't left her?

BRENDA: Yes.

ERIN: How old are they?

BRENDA: One's twenty-one and one's nineteen.

ERIN: And they're probably violent.

BRENDA: Nick's not. He's very quiet. He's very deceiving.

ERIN: Yes. But you never know. You see

BRENDA: Because when . . . He's a bastard. He really is a imbecile.

ERIN: Yes?

BRENDA: But he's very quiet. He's nice. Really nice. Do anything for anybody.

ERIN: What's he doing about your mother? What do you think he'll do?

BRENDA: He'll kill her.

ERIN: Yes. If I asked you what chance you thought you had of dying, what chance would you give yourself of living or dying in the next few years?

BRENDA: Dying?

ERIN: Dying. What chance are you going to give? Ellen (also in the Refuge) told me she'd give herself eighty per cent chance of being killed.

BRENDA: I'd say ninety.

ERIN: Why do you want to die? Do you know?

BRENDA: No. Not that I want to die, but I just think I will.

ERIN: Behind it is a need. While you're slagging a man down, you don't really know him very well, but at any moment he could take out a knife.

BRENDA: Yes.

ERIN: How do you think it will happen?

BRENDA: Yes, that's how I'm looking at it. I know someone's going to kill me.

ERIN: How are they going to kill you?

BRENDA: I don't know actually. As. . .

ERIN: Have you thought? Have you got any imagination of how it would happen?

BRENDA: Yes. I think I'm going to . . . I think what's going to happen is like – all the times I used to come home when I'd hopped off school. So I'd go home and say like 'The dinner was really horrible today, Mum', or something like that. Just the sense of guilt knowing that I hadn't been to school. I'd say something about school – what

happened. And yet they've known that I hadn't been to school; and they'd turn round and say 'Well, you haven't been to school. Why are you lying?' You know. But I had this sense of guilt. But I know that one day I'm going to say something. I'm going to tell a lie to somebody. They're going to find out and it's going to be telling the wrong person the wrong lie. And they're going to get me for it.

ERIN: How are they going to kill you?

BRENDA: Well. I just know that I'm going to tell a lie to somebody and.. .

ERIN: Yes. I can see that, but what I'm saying is: how? With a knife, or strangling, or hitting, or what?

BRENDA: Knife.

ERIN: A knife.

BRENDA: I've got a feeling, an axe.

ERIN: An axeman. Right. So where will he actually axe you? Your head off, or what? Which way will you die?

BRENDA: I don't know. I've always had a feeling of an axeman, the last three years. I've had this fear that someone's going to break in with an axe.

ERIN: Axe?

BRENDA: And hack me.

ERIN: And where?

BRENDA: Well across there (pointing to her neck).

ERIN: Across your neck?

BRENDA: Yes.

ERIN: Yes. It's interesting, because people who think they're going to die have usually worked out how it's going to happen.

BRENDA: Because when I was living with Harry (her violent boyfriend and Ned's father) the house was not a very safe house; the back doors were faulty. And the week we moved in there, was the week that five girls had been murdered; and where the Brixton Road is, it was all in there, and that was at the back of my garden; and I was really frightened. And Harry said he was going to the pub and you know sort of. . . And I used to literally take my blankets down to the front door and sleep next to the front door. And every bit of noise I heard. . .I used to stand on the doorstep sometimes, just stand on the doorstep, and yet that's more dangerous than actually being behind the door.

ERIN: Now, that's something you've picked up about yourself. How to explain it is very simple. When you were born, there are two parts of your brain, if you like. There's pain and there's pleasure. Now if you're loved and cuddled you learn that love – a pleasure comes from being loved and cuddled. You feel pleasure from being loved and cuddled. If you're battered, the only time you feel real pleasure is when you're in pain. I don't expect you to understand, but it's true. Now, I've talked to thousands of women about this. What's happening to you is… when you were standing on that step, with the possibility of an axeman somewhere around you, your adrenalin must have been so high that you were probably higher than you could ever be on heroin. Because of partly fear…

BRENDA: So what you're more or less saying is that I actually stood on the doorstep and I was saying 'Do it. Get it over and done with.'

ERIN: Yes, probably. And you're looking – and, I mean, I know Ellen's going down dark alleys.

BRENDA: Yes. But I wouldn't. I mean even in the daytime I would walk down Chiswick High Road. . .

ERIN: Yes. But you look at it differently. She actually goes out on the streets and will fight. You are quite different.

The axeman will be somebody – as you say, you will get drunk; you'll pick him out. He'll know that that's what you want and then you'll end up dead. Or he'll end up dead.

BRENDA: It's a really stupid thing to have, is the fear of an axeman. I mean why an axeman? And why couldn't I pick a knife maniac? But an axeman – why an axe?

ERIN: Well, I think that's what we're going to work on. Shall we try and work that out? I'll finish today because we've both worked very hard. We've got down to what it is, and now I've got to start right back at the beginning, and we'll have to work out why an axe, and why do you have to die. Why is that the end that you see?

BRENDA: Because I know my mouth will get me into trouble.

ERIN: Yes. That's right.

BRENDA: It won't be me or what I do; it's my mouth and what I say.

ERIN: Yes. Well, do you know what you actually say when you start slagging down?

BRENDA: No, I mean, when I'm lying, it just comes so natural – I even convince myself.

ERIN: Oh, I know. That's why I believe you. I mean, I know you believe yourself so you're not lying in your eyes.

BRENDA: I mean, I can say 'Yes, I was there at school', and I've really convinced myself that I was at school.

ERIN: No. But the other things, too, love, is this is what happens. There's another side of you that doesn't want to admit what you do. You bunk off school, you come home, and you set it up. You know your parents know you weren't at school. So you tell a lie which is 'We had a good dinner'. They have the right then to beat you. For you being battered is pleasure – in a way, if you think about it. Because that's all you've ever known as love. At least when they were beating you, you were feeling something.

BRENDA: Because they were touching me.

ERIN: They were touching you, and so were the men touching you, and you start to slag, and the trouble is that you get your black eye, like you did the other day, one way or another, because you get driven to it. You're all right for a little while, then suddenly that need comes again, and that's when you go looking for it. And that's the work we've got to do.

BRENDA: Well, Harry once told me that I . . . Like the night that he bust them couple of ribs and he literally smashed the whole flat up; the television went; everything went. And he still swears to this day I begged for it.

ERIN: You probably did.

BRENDA: He said I really begged for it. He said no way would he ever have done it, and he hit me right in the face, and hit my head against the wall.

ERIN: You know what's interesting about that, though. We were talking about this another time – this is another whole discussion, this whole thing of pain and pleasure. And many women can't climax normally, because it's when they're in pain, when they're actually being battered, that is a climax for them; and that's why they keep going back to look for pain. For quite a lot of women, it's the moment before the man loses control. That's the moment – the exciting element for them. Women whose pleasure and pain haven't been confused can have ordinary sexual climaxes. But the trouble with that game, where it's pain and pleasure confused, is that pain has to get worse, and worse, and worse for the pleasure to increase and increase and increase. And that's where you end up with the axe-man. For that's the ultimate. It's almost like the ultimate orgasm, isn't it? Frightening, but it's true.

BRENDA: And yet I still would like to be loved.

ERIN: You see, there's two sides of Brenda. There's the side that . . . and her head knows all this and knows that she wants love and comfort. But there's the other side, which is the side we have to work on. I have to work on it with you – which in fact's dragging you off the other way, to a certain death.

BRENDA: But there's no two ways it can go, though. I mean, it's not knowing how to give love. I don't know how to receive it.

ERIN: No. Right. Oh, it's very frightening for someone, being loved. . .

BRENDA: I mean, someone could say that they loved me, and I wouldn't know.

ERIN: Because you wouldn't know what they meant.

Since that conversation, Brenda has left the Refuge. I heard from her only once subsequently. She sounded happy, and said that she and Ned were no longer living with Harry, but now with a man who apparently was not violent. In all honesty I cannot say how happy she became in that relationship, or how long it lasted, for Brenda did not keep in touch afterwards. I worry that her addiction to pain and her need to die are so strong and deepseated that she may well find her axeman one day.

Brenda was able to understand much of what I said. It was with her that I fully realised the damage often done to children by the grandmother laying claim to a favourite grandchild. Brenda had been brought up by her grandmother, who had virtually seduced her away from her mother. The grandmother (on her father's side) then used the little girl against her daughter-in-law. When the grandmother grew bored with the game (usually when the girl is around six or seven) she was sent back to the family. By that time the child was already at war with her mother, who hated her. The mother saw her daughter as a betrayer. From then on the little girl was at her mercy.

Brenda's ability to start fights in the local pubs was legendary. On one occasion a very violent woman received a batch of stolen watches and shared them with Brenda. They agreed to sell the watches for six pounds each in the pub that night. Brenda got into the pub before this woman, and sold all her watches for four pounds each. By the time the woman arrived, there were almost no takers, and she was forced to drop her price. In the ensuing fight, Brenda got very badly beaten. When she presented her woebegone face to me I refused to discuss her plans to prosecute the other woman. 'You needed a fix, a dose of pain. You set it up, and you got it. No one else would risk upsetting a lady as violent as that one, but you did. Learn from it,' I said. She took the point.

I think it might be interesting here to look at a drawing [p.107, omitted from web] done by Ellen, referred to in my talk with Brenda as the woman who walked down dark alleys at night. When she came in she was 'high' with the excitement of getting away from Max, her very dangerous husband. There was something about Ellen that did not fit into my checklist of ingredients that make up a profile of a woman who is so addicted to violence that it will be a long-term project to help her change herself. Like Brenda she was taken hostage by her grandmother. Again, her grandmother used her in a war against her own daughter, Ellen's mother. None of this came up in conversation, because she was locked into complaining about her husband, who was indeed a very violent, explosive bully. It was when she had completed the following drawing that I was able to grasp the origin of the problem.

Firstly we discussed the figure of her kneeling at her grandmother's grave. She even remembered her grandmother's moment of death, and her feelings of being isolated from her mother and father, and fenced off from their happy and loving relationship with each other. The grandmother had always lived with the family and spoiled Ellen. Ellen realised very soon that there was a family war on, and she was to be on her grandmother's side. Soon her mother shut her out. Ellen learned to provoke her mother and to rebel against her parents, egged on by her grandmother. The poor child was in a no-win situation. Finally her grandmother died, but the pattern of provoking, for a violent reaction from her mother, was set and continued.

Ellen had since found an even more exciting person to provoke: her husband Max. After their marriage, Ellen continued down the path that could have lead to her own destruction. She did have a bonus though: her parents were essentially good ones, in that they did love and care for her even if they could not cope with her. They were not aware of the relationship between Ellen and the grandmother. They saw Ellen as the problem, not the grandmother.

After we worked our way through that, we looked at the object in the corner of the drawing. 'It looks like a bottle to me,' I said. 'Yes,' she agreed. 'You provoke him when you're drunk?' I inquired. She nodded. Then I explained

our concept of addiction to her. ‘I can see what you’re driving at’ she said, ‘because I knew every time that he was going to end up hitting me, but I still used to keep on pushing him.’ She really did understand, and because there had been some good parenting from her mother and father, she was able to work hard on herself. As I write this down, she is still with us. She has left her violent relationship with Max and has settled with her two boys. She is not at all the same person who first came into the Refuge and would be out all night drinking and fighting with the hard-nuts of the community. She has met a very kind and gentle man, and is contemplating a future with him. She has transcended. She has come to terms with her own violent needs.

Ellen’s goal was life. Brenda, however, taught me that violent families set death as a goal for their children. In emotionally able families, parents give their children life-giving goals. They are realistic about their children’s gifts, and they help their children to achieve their ambitions with love and patience. They talk of their children being a success in life, and the children experience a feeling of a happy, warm future stretching ahead of them. The position is totally reversed in a violent family. In a physically violent family, the language is also violent. ‘I’ll fucking kill you,’ is heard all the time. The children grow up with death as a real possibility, as the parents fight and smash each other up. From a very early age the child has a feeling of urgency, and has to consider his survival as a risky and dangerous prospect. In these families many deaths occur: cot-deaths, miscarriages, still-births, accidents, murder and suicide. Unlike in happy families, where the goals internalised by the children are happy goals, children from violent families internalise deadly goals.

In emotionally-violent families, however, which are more likely to be middle-class, the goals can be just as deadly, but the children will not hear the language of violence; instead they will be given totally unrealistic goals to achieve. Then the screaming and the mockery that meets the failure to achieve will last with them all their lives. The guilt will line their internal world, so they may never be able to express any of their real gifts. They will literally believe they are nothing – No thing – and they will form relationships expressing that same message. They often finally commit suicide. Occasionally a child from such a family will turn and kill its parents, bringing out a rush of newspaper articles simply because it is a middle-class child from a privileged background. No one will look behind the murderous event. The child will be locked away, and the middle-class fortress will close its gates, secure in the knowledge that it is only ‘those people out there’ who suffer the problem of violence.

The trouble is that it is the middle-class emotionally disabled, not able to ask for help because of their position in society, who often become social workers and probation officers, and join agencies involved in the care of human beings. Unfortunately, as they have done nothing about their own damage, they are a menace to the very people they are paid to help. Working from their own damage, they create havoc in social-work teams and elsewhere, as they collude with and manipulate the clients. There is no better training in my opinion than life-experience, but experience is useless if it is seen only as ‘bad experience’. It must be put to work and turned into wisdom.

There are many excellent people working in this field of family violence who would relate to and understand Brenda, but unfortunately, due to lack of understanding, there are also too many emotionally disabled people let loose with the label of ‘agency workers’. Of course, they were the ones who did not see Brenda’s bruises as a child, or did not recognise that her repeated running away was not just a naughty act. In their own childhoods, they shared the emotionally or physically violent reality, and grew to accept violence as normal. If you grow up seeing bruises, you do not find bruising abnormal. If you are molested, you will not find other people molesting children as abnormal.

A young girl of fourteen complained to me that her father was insisting on bathing and drying her. She had run away to us because she wanted this to stop. He claimed that he was only performing his rights as a father. The social worker who followed hot on the heels of the girl tried to argue with us that it was perfectly normal for a father to behave this way. We gently pointed out that he was speaking from his own damaged and molested childhood.

There is a dangerous assumption commonly held by those who have never known real violence. It is expressed by people saying, ‘But surely if someone is born into a violent family, they will learn from that experience and spend

the rest of their lives avoiding violence like the plague?' I wish this was true. The fact is, if you are born into a violent family, the chances are that you will become emotionally, physically, and chemically addicted to violence.

Stephen, a boy of eleven, came to us with his mother. She was a very beautiful, childlike woman who drifted from one violent man to another, dragging Stephen with her. Poor Stephen was totally confused by her attitude towards him. One moment, when she was manless, he was the most important thing in her life, 'the man of the family,' her protector, her friend, and also the 'lover'. Then, just as suddenly, he would be pitchforked into yet another of her violent relationships, and be expected to stand between her and her new man. Stephen was hopelessly addicted to his mother. I could rarely lure him away from her side. He stole for her, and brought her jewellery, clothes, sweets, anything to keep her. 'Stephen's so wonderful to his mother,' unsuspecting visitors would say. I knew it was not like that at all.

One day Stephen came running in to me, obviously very pleased with himself. He held out his hand and showed me a drawing he had just done that made him so proud. It depicted a skeleton pointing its bony finger to an arched doorway labelled 'The Door to Hell'. The skeleton, marked 'Dead Wife' grinned horribly as she showed the way to the door over which hung the sign 'Wives Only'. This is the terrifying attitude to women with which Stephen will grow as he makes his future relationships. The light in his eyes was unmistakable. Unless he receives extensive treatment it is likely that this boy may well grown up to torture other women. He has been storing away his violence and his pain, and, given a certain type of woman, he may well act out all his confused rage on her.

This brings me to the well-documented case of Eunice and Gerald. During the ten years I have spent listening to people in pain, I have often had occasions when they related to me events such as occurred between these two human beings. Most of the time they are left in a fantasy world, largely ignored by doctors and psychiatrists, until as for Peter Sutcliffe, the fantasy becomes a reality and they begin to act it all out. As long as the mutilator and the mutilated meet in the dark sea of the criminal underworld, a body in a black plastic bag attracts little attention.

Our society's schizophrenic attitude to violence was well illustrated during the Yorkshire Ripper trial. The whole country expressed outrage at what he had done. He was called a monster, a beast, inhuman, but there seemed absolutely no attempt to understand why he did what he did. Who should really be standing in the dock with him? In my time I have warned agencies of other potential rippers, and got precious little response. Who failed to spot the troubled child? Soon after the trial, the opera Lulu was staged in London, and people flocked to buy expensive tickets to watch a prostitute die by sexual misadventure. A month later the film Pandora's Box was shown on television. As the main character feels the knife sliding into her, she smiles ecstatically at the camera over the shoulder of her murderer. How can we condemn a murderer when we finance opera and film which celebrate identical events?

Eunice came into the Refuge asking to see me. She was a big woman; handsome is probably how one would describe her. She carried herself well, and if you did not know her, you would never suspect she was anything other than a successful business woman. As we talked around the problem she had come to discuss, I realised that she was yet another woman in the grip of such a serious addiction to pain that she could eventually die from it. Her confusion was enormous, and even her recital of events could raise her emotional and chemical levels to a point where she slipped into that reality shared only by herself and by the man, Gerald, who mutilated her.

Most of this work I shared with my colleague Tina Wood. The first thing we had to do was to gain entry into that reality, which meant interviewing Gerald, once I had Eunice's trust. I asked her to draw 'the Beast', as she called him. To draw him she sat in a chair outside the office. When she had finished, she lay slumped over the drawing pad; and I reminded myself that people in love recall their sexual pleasure with love, but people who know only pain must recall their sexual pleasure with pain. I comforted her, and we began our first session. The following is the first recorded interview with Eunice:

ERIN: (looking over the drawing) Yep! It's very good, actually. Look, everything you've told me.

EUNICE: Normally, this is what's taking a hell of a lot out of me. It's taking me apart – the fact that I've had to. I've

even let anybody know what I feel about it. You know – that drawing. [p.112, omitted]

ERIN: That's right, I knew that would do it. Now I'm going to put you back together again. Yes? Fine. Well, there you have – what made me cry, or makes me want to cry, we speak about, is not him, but that's your father, isn't it? (pointing to the face on the right of the drawing).

EUNICE: No.

ERIN: No? Isn't it?

EUNICE: No.

ERIN: Who is it?

EUNICE: That's the other him (Gerald).

ERIN: Funny.

EUNICE: That's the small image I see of the person that was the one that I thought was him.

ERIN: It was him?

EUNICE: That took me in, and you can see I've linked it up with the person that he was. Because that part of him was such a small part of it.

ERIN: Isn't it extraordinary, but you also told me, at the same time that your father had a beautiful voice and sang.

EUNICE: Oh, yes.

ERIN: To me, that's the microphone, and then you've written the word 'voice'.

EUNICE: Perhaps I thought it without realising that's so.

ERIN: It's your subconscious.

EUNICE: Yes.

ERIN: Because you've been looking for your father through men. Every relationship, you're looking for someone, because you loved him.

EUNICE: I like the person he was.

ERIN: He's lovely?

EUNICE: That he was happy and genuine, straightforward, and he gave a lot of pleasure to people, by entertaining, and he was an intelligent man and he had a. . .

ERIN: And yet what he (Gerald) should have been, was like him – instead you've got this very, very sick man. Now, explain – I don't understand that. (Pointing to the rectangular shape in the upper corner of the drawing.)

EUNICE: That's that room. (In the house where Eunice lived with her mutilating partner.)

ERIN: Explain this now. Just go through the room again for me.

EUNICE: That's what should have been the, umm, like you've got a big living-room, right. This is a massive house, and you come along the passage and then there's the room off to the left hand, and that room was the breakfast room, where there was a hatchway.

ERIN: That's right.

EUNICE: The hatchway was about, maybe the size of this book, or maybe that, like that. Umm, on the left-hand side of the room there's some French windows – French doors. Wood at the bottom and the glass halfway down. Well, what he done with a week or two, or a week. I can't remember the question to that extent – we moved in. He

went round and he nailed . . .

ERIN: Did you choose this house together?

EUNICE: Yes.

ERIN: You didn't know what he was going to use that room for?

EUNICE: Oh no. No, I got no idea. I had to go out and buy furniture, thinking we'd got plenty of bedrooms – putting furniture upstairs, planned it as a home you know. Oh, yes, I looked on it, you know, as a home. And after two weeks he went out the back and he got some wooden planks and nailed the French doors from outside with six inch nails, and he said that was because, umm, in case, you look, when we're out and things, with people being able to burgle and that – it makes the place more secure. And I'd got no reason not to think that.

He had some heavy curtains put up at the French window, er, thick velvet ones, and it wasn't till some weeks later, that . . . what he used to do. He used to get a piece of hardboard – because – through the archway was the kitchen part with the big steel cabinets, and he'd either get a cabinet and move that along so the hatchway was blocked. Or, he'd get a piece of hardboard and shove that. So in that room there was only the lamp and that was an orange lamp. There was no main light.

ERIN: With an orange bulb?

EUNICE: Yes. He wouldn't have no main light on. And using that as a bedroom. But of course, later on I realised that, that wasn't just a bedroom. That was a room which made an isolated chamber. And when I was in there and he'd got a wireless, and he used to put the wireless through from the kitchen. He'd got a hole where the wire came through, and he would bring it into the bedroom, so that he could turn it up. One of them old box wirelesses – turn the volume up. And for me, when it was getting bad or, when at that time. . . the place was the place where quite a lot of things happened.

ERIN: Most of them really.

EUNICE: Most of them – but also in the living-room.

ERIN: This is when you've been tied up?

EUNICE: Yes.

ERIN: And that, umm – what are the marks?

EUNICE: They're the ones that I was smothered in after the cutting, or with marks from sticks, or whips and that.

ERIN: When you see him like this – remember you called him the Beast. (Pointing to the large face in the centre of the drawing.)

EUNICE: Yes. Well, there were times when he used to get so het up that he – it was like he couldn't destroy me enough. He'd get hold of me and he'd rip me down with his nails. And the first year when I was with him, he'd got all rotten teeth, absolutely terrible teeth; they were all jagged. And he fright to death about going to the dentist, but that wasn't it. They looked really horrible. And when he used to go into this thing and he used to bite me and try to gnaw at my head, and he'd growl like a dog, and he'd get his teeth like this and he'd drag them all down like that. That was long before he started doing the cutting, and I used to have ridges down my back like that with his jagged teeth, and they used to go bad, you know. And that's when I think about whether he's a dog. This bit here is the amount of punching I took which always began. . .

ERIN: He'd say 'It's eight o'clock.'

EUNICE: He'd say 'It's time, it's time,' or some remark like that, and then he'd sort of come across and he'd sort of – we could sometimes be, say, in the living-room. The telly could be on, and, er, he'd put the record-player on and the telly at the same time, and he'd say 'It's time.' And he'd just come over to me and he'd start taking my dress off,

or my skirts, and my jumpers and everything off, and he'd just literally fold them; he'd fold everything. This is at certain times when he folded them up, and I never used to look to see where he was putting my things or anything, you know.

ERIN: You used to shut your eyes once it was time.

EUNICE: Oh, yes.

ERIN: Then, you just never opened your eyes?

EUNICE: I only ever opened my eyes when I was forced to stand at the wall, or to get down on the couch, or to make any movement. Then I'd got to open my eyes to do that. But the minute I was down, or whatever how I was doing, I didn't open my eyes at all.

ERIN: Who is this then? (Pointing to the drawing.)

EUNICE: That's me there the same, er, that, er, upstairs later on there was – I brought the single bed down as well, because I had single furniture with me. And there's one room at the back that looked out onto open space at the balcony part, where he put that single bed in there, and he made up some reason about he was going to have the plumber in and he was going to let the rooms out, which never did occur, you know. It never happened. But there were times, especially – sometimes it used to be on a Saturday – a Saturday morning, and he would take me upstairs. Only very rarely, so this is why I don't remember a lot about it. Sometimes he would say it's time to go in the bathroom, you know, which is that. And whenever that happened, umm, he used to take me in there and he used to get me down in a kneeling position, and he'd hold my hair, and, as I say, he's an expert, this is what he kept digging into me. He's an expert in how to do a hell of a lot of pain without, you know – not that it don't show, but he can do – you know. And then he would start slapping my face backwards and forwards like that, anything up to fifty or sixty times, which seems bloody impossible, but it can happen.

ERIN: He's got all night.

EUNICE: No. He did this in the morning, and he used to run the taps. What he used to do – what he used to do. He used to turn the taps on in the bath, and the taps on in the sink, so that the slapping wouldn't be heard. And then sometimes he used to chop down on my face like that, so he chopped on it like that. Sometimes after that, and after he'd perhaps tired himself out and everything, then I used to go back downstairs, because I'm sad about that bedroom and that, and I knew that I'd got to go out, but I'd have to be ready to be out by 4.30 that day, no matter what. So, what I used to do – I used to go to the fridge and I used to get ice and I used to get the towel, get the ice and put it in it, and have it on my face. But my face used to come up. Funny thing is, it never bruised, but it used to bloat up like a balloon and inside of my mouth was swollen. But he'd got a way of doing it, so it didn't bruise – but it did. It come out like that, and the ice was the only thing that would make the swelling go down. But unless – the terrific pain you can get was forcing the swelling down, and the pounding, it's like having a terrific burning on your tooth like that, all the time.

ERIN: Did he ever try putting you in the bath?

EUNICE: No, No. The funny thing, he never did, and in fact he that's another strange thing. He never used that bath in that house. Never once did he use our own bath. He used to go to a public bath. And when he used to come back, he used to undo his – that's where he used to go Saturday mornings after he'd either beaten me up in bed and done the slapping and everything else. Then he'd just go out. He'd say 'I'll see you later. I'll be back for lunch at whatever time'. He always went out that Saturday morning, always. I never knew, only for the fact he went to the baths. And when he came back, he used to walk in and he used to pull his jumper up like that and he'd have one of the corporation bath towels wrapped round his waist, and he used to laugh and he used to say 'That's done them one. I might have had my bath, but I got a new towel as well.'

ERIN: He obviously hates society, doesn't he?

EUNICE: I think he hates everything going. And when the police raided the house, they found over, I don't know

whether it's forty or forty-odd towels, different towels, what he collected every Saturday morning.

ERIN: If something about the Ripper came on the telly, what would happen to him?

EUNICE: He would get very excited and very agitated, and, I know, once when I was with him and there was some write-up, some bloke decided to do a write-up about the Ripper and he never bought newspapers, but he'd heard about this because he used to get papers from work, off the blokes he worked with. But he heard about they're going to do a three-day series on the Ripper, and when, er – the only time I've known him to go out and spend his own money to get a paper, and he'd have it open like that, and he'd be reading and reading, and whenever that happened, I was bloody shaking. I was getting sick, because I knew, knew that when he'd read anything like that it excited him. It would excite him to such an extent, he couldn't wait to get going. He couldn't wait to get hold of me and just sling me around.

ERIN: What about violent films?

EUNICE: Umm, I don't know. Anything to do with Germans.

ERIN: War films?

EUNICE: Yes, and things like that, you know, tortures. I couldn't watch them. In fact even now, even now today, I hate anything to do with violence, you know. I don't like it. But, umm, he used to . . . I forget what I was talking about, now.

ERIN: You were telling me about we got as far as, he got back from the corporation bath Saturday morning and got a towel round him.

EUNICE: That's right, yes. And then, say, about 4.30. This is winter-time, because summertime we go out for the day. That's one thing I used to think, that thank God it was a sunny day. Because if it's a sunny day, we'd go right over the market. We'd go off round the East End. This is how I know the East End so well. I know every Pub and every place and every walk, and sometimes he used to walk me around for hours. You know, I'd be in terrific pain from Friday night, my back, my legs and everything. And he'd walk and walk and walk, and we'd go in the pubs and that. But say it's like a winter day, and I hadn't been out for the day. By 5 o'clock I knew I'd got to be ready – no matter what. My face would have to be okay, or whatever I could do with it. I always used to dress everything covered up, and he used to look and say, 'nobody would know, would they? ' And so I used to have to mentally make myself. .

ERIN: I want you to talk to an Irish lady who was in yesterday evening, because she told me about a man, nothing like as bad as yours, but she's just been in hospital because he put beer bottles up inside her. He ripped her vagina, her bladder and everything else. But he did this sort of thing to you didn't he?

EUNICE: Yes, I had bottles inside me. But the thing that he used to mostly, was the whip handle. And that was a solid handle; it was that length.

ERIN: Didn't it tear you up?

EUNICE: Yes, that's right. He caused me terrific pain. He used to make me bleed.

ERIN: This is the thing, yes? (Pointing to the whip in the drawing.)

EUNICE: And he used to put it in, and then he used to wrap it, put it round and round and round, like that inside, to cause as much pain. And another thing, he used to get me in a position with my wrist and tie me down, so that I was in a squat position down, so that he could ram it up more, and he'd order me to come. He'd say 'You've got to come. I'm giving you two minutes to come. You're going to have an orgasm. You've got to.' And he would literally, you know, satisfy himself that you were doing it.

ERIN: What, he'd have to wank off?

EUNICE: No, he'd be telling me, he'd be ordering me, I'd got to come.

ERIN: So you'd come and then you were safe.

EUNICE: Well, I don't know whether I come, or whether I didn't, as long as he thought in himself that I was coming, and he'd sometimes, you can imagine how he then understand a woman, he'd demand about fourteen or fifteen times, I think. You got to come, you got to come, and all the time there he was nearly taking me apart with the bloody thing.

ERIN: But in fact, there's a very, very close line between pain and pleasure, and the trouble is he could actually make you come that way, isn't it?

EUNICE: I can't think about whether I came or not. All I know is that he'd be doing me inside, and between everything else you know it's . . .

ERIN: That's you drowning, isn't it? Help!' Is it? (Pointing to the drawing of water.)

EUNICE: It could be. There are times when I feel like it.

ERIN: Look at that. It's your coffin with your name on it, and the only freedom you feel is when you die.

EUNICE: Yes, I suppose I felt that way, yes.

ERIN: What worries me, is that he is going to draw you back to him, and draw you back, and draw you back.

EUNICE: No way, no way, will I ever go near him. I might want to kill him. I might want to. . .

ERIN: Yes. You're also obsessed by him. That is the trouble.

EUNICE: I don't think I've ever been free from the time when he came into my life, because the things that he put into me, the things that he, that he brainwashed and talked to me, and the – I can't, I couldn't even put into words.

ERIN: I want to ask you a question that's worrying me. We'll talk about pain another time. What I am worried about is this. He's lost you, he's trained you, you are specially trained by him now. So you could satisfy him, right? You've gone. He's back by Euston Station. Who's he going to find next? (Eunice and Gerald met outside Euston Station)

EUNICE: I don't know. This is the reason I put my life on the line. I knew, I knew, that when a man's like this, he won't change. He can't alter. There was times when he used to get very agitated as well, because – when he used to want me to wear a blonde wig. He got this wig, he got this wig; I don't know where the hell he got it from. But, as I say, he used to have several wigs, when he done certain things, and first of all I had to put this blonde wig on. Then he used to go really, really mad.

ERIN: What colour was his Mum's hair, do you know?

EUNICE: I don't know.

ERIN: Never saw a picture of her?

EUNICE: No.

ERIN: You knew little about his private life, did you?

EUNICE: He would never talk to me about it.

ERIN: Give me an example. I mean, as a kid, everybody gets smacked, right? Or in trouble. I mean, you came, as you say, from a home where you're all right, but you must have been smacked occasionally . . .

EUNICE: Yes, I suppose so, but our Mum, if she said something, we knew if we were playing her up, how far we'd go, and then, you know – and knew that she meant it if she said it.

ERIN: So, until you met your first husband and he went bad – he was all right in the beginning. Just describe the worst smack you ever had in your happy life.

EUNICE: I can't remember.

ERIN: Mine was when I was caught stealing as a kid. My mum got the ironing cord and let me have it. I mean, I remember that, that I'd been caught stealing. You must be able to think of one like that. You can't be perfect.

EUNICE: No, I don't think it's a matter of perfect. I think, you see, Mum had got so many of us, and I suppose when we were playing her up she got tired and everything else. We were all in the bedroom, you know, because then you had about three or four kids in a bedroom in them days. And she used to shout upstairs, you know, and of course if we were still banging pillows around, swinging on to one thing or another, all of a sudden we'd hear her running upstairs, you know, and then we would dive under the covers – but I can't really remember anybody really hurting me at all.

ERIN: So she was powerful enough to control you with her voice.

EUNICE: Yes, just with her talking, her authority.

ERIN: How many of you were there?

EUNICE: Pardon?

ERIN: How many of you were there?

EUNICE: There were seven of us, besides my Mum and Dad.

ERIN: And all those seven are happy except you?

EUNICE: Yes. Yes.

ERIN: Poor you. You've had a hell of a time.

EUNICE: These numbers round here (Pointing to the numbers on the drawing) are the amount of, um, he'd actually talk it over with me, and discuss about how many strokes I was going to get, and one of the things that used to bring a lot of dreading. About say my husband said, 'You're going to get twenty-five, right' of the whip, and he'd say, 'two of them, two out of them strokes are going to be really hard, the rest are going to be medium', and you'd never know. I'd never know. I'd never know when that really hard two were going to come. And when they come, they'd come down with all the bloody force he could put in them.

ERIN: I would imagine that he would actually save the two for when he was trying to force you to come.

EUNICE: No, no. He'd just do the whipping – was a completely separate thing.

ERIN: Completely? Nothing to do with coming?

EUNICE: Oh, no, no. He'd just do that. He'd do that because he wanted to. He'd tie me down on the bed and then…

ERIN: It wouldn't actually make him come. What were the things that made him come? The blood?

EUNICE: I never had to be involved in whatever he were coming, because it wasn't like that. The things he was doing or whatever the hell he was doing to me was the things that made him come. He'd come and come all in me hair, or up me face, you know.

ERIN: But he wouldn't let you touch him?

EUNICE: No I can't ever remember, no. Not sort of rub him up.

ERIN: No, or suck him off?

EUNICE: No. He'd do it himself, or put it in me. Or he'd get my . . . when he went on to the blood thing like, he'd get my blood and he'd put it all over his own private parts.

ERIN: Incredible, isn't it?

EUNICE: Yes. It was damn terrifying, especially when I realised he'd gone blood crazy.

ERIN: And this all came out in court?

EUNICE: I don't know what came out in court, Erin. I wasn't there.

ERIN: Well we do know that several judges thought he was so dangerous, he had to be kept on remand for eight months.

EUNICE: That's right. Two judges remanded him.

ERIN: And one judge decided to let him go.

Eunice was quite right to feel outraged with the law, because again she was confused about what the law can do in a situation like this. I had to explain to her that courts are not there to treat people. The good judge had to decide whether a crime had been committed. Having listened to the case brought by the police, and having considered that Eunice was free to leave Gerald's house at any moment, he decided that, as Gerald had been in remand already for eight months, he would wash his hands of the matter. This immediately put Eunice in an awful situation. While Gerald was locked up, she could control her addiction to a certain extent, but when he was out and available, the urge to go back was overpowering, and she was terrified of it. When she was emotionally and chemically calm, she could see all the dangers that lay in that relationship. She could admit that Gerald was merely an expression of her own needs. Remove Gerald and she would continue to roam in a desperate search for the same sort of relationship. She put herself in danger in such episodes, as well as endangering anyone she met because she was aware of her volcanic rage, which felt as if it could erupt and destroy the whole planet. Indeed, when she was upset, her power could be felt throughout the room. Yet there was such a gentle, lovable person trapped in that nightmare. Other people who had dealings with her all commented on how much they liked her. She had many talents, and as we worked together, she was able to draw her feelings. Often when they were too painful, she would draw a set piece, like a picture of some houses; then on the back of the paper would be drawn the broken-hearted child – the real drawing.

I knew she was working her way back to Gerald. I also knew it was important we let her go with our love. If we had insisted she stay away from him, we would have created a barrier between her and ourselves. She had unfinished business with Gerald, and we recognised that.

Eunice had never really intended to leave Gerald. She had begun to tell her next-door neighbour of the happenings in the house, and to show her the marks. Now, in my experience, it is an essential part of a relationship of this kind that the participants feel compelled to share what is happening to them with a third party. I believe Peter Sutcliffe would have told someone else about his exploits, because between intense bursts of activity, the addicted parties can only keep themselves 'high' by recounting the events to someone else. Eunice had no one to talk to during the day, because Gerald was at work, so the next-door neighbour became her confidante. After several months of listening, the neighbour became so upset that she got in touch with a local refuge which, on being told of a woman kept in such a state of fear that she was unable to leave a man who might well kill her, quite understandably swept in to Eunice's rescue. Eunice could recount the moment when her able-side knew she must go with these good women who were flinging her possessions into a suitcase, but her disabled-side was furiously trying to put the clothes back into the cupboard. Finally, the women bundled her into the car and took her away.

As soon as she told her story to a sympathetic woman, she was taken to see a psychiatrist. He heard her out and said that in his opinion a man like Gerald should be in Broadmoor for life, so he called in the police. Eunice was asked to give evidence for a police prosecution against Gerald.

Her evidence filled fifty pages. Gerald was arrested and the bloodstained implements were found in the house, just as Eunice had described. Gerald spent eight months in jail, and the psychiatrist there said he was not insane.

During the time Gerald was locked away, Eunice was seen by various members of the medical profession, all of whom tended to feel there was little they could do for her. When the matter came to court, the police were feeling more than a little embarrassed. What they had mounted as a huge prosecution against Gerald had turned into a

nightmare, for it was obvious from the evidence before them that this was not a case of an innocent victim of aggression. This was a case of two people in the grip of a hopelessly complicated addiction to each other, and the matter had no business in a court of law. It should have been properly referred to experts working in the field of human behaviour.

Thus Gerald suffered eight months in jail, where he had no chance of anyone helping him. He was finally allowed to go free, carrying the stigma of being labelled a bloodthirsty monster, when he really was a frightened man in the hold of something he really did not understand. People prefer to think of child-molesters and sexually disturbed people as monsters; that way they can suspend human feeling and compassion, and righteously hate them. I have never truly met a monster, only vulnerable, confused, grief-stricken people expressing their pain in rage and despair.

Eunice came to us, as she had to so many other agencies beforehand, for help. 'Keep him away from me,' is what she said, but what she meant was 'Keep me away from him.' We did so for a while, and I began work with her that was to spread over seven months. It was hard work because Eunice was a highly intelligent woman, and had built a solid wall around herself. Gradually she learned that we could be trusted, and she began to paint and to draw her feelings. I bought her an excellent set of paints and lots of pads. Every week I worked through the material with her. She began to put the story of her childhood into some sort of realistic perspective, rather than maintaining her original statement that it had all been perfect.

Every time I sit with someone who says 'It was all perfect', I groan inwardly. It is a sure sign of an emotionally disabled adult defending the hurt child in himself. There is no such thing as a perfect childhood. Emotionally able people are secure enough to acknowledge the bits that were not too good, but they agree that, on balance, their upbringing had more pluses than minuses. People like Eunice either totally deny their past, thereby sitting on huge piles of conflicting emotion; or they go the other way, and a sympathetic glance is enough to set them off with a veritable diarrhoea of stories which shock and horrify the listener. These latter are often the people who love the story, and have no intention of creating a happy ending for themselves. They very much see themselves as Hamlet or Ophelia, and the rest of the world as a huge stage. Most helpers of mankind are not trained to realise that in such cases they become merely part of the cast of characters. Agency workers often think they represent the directors in the plays of their clients' lives; actually, they are walk-ons, used as props by the main characters.

This is what happened to Eunice. An awful lot of good people got fed up with helping her, because they were working on the generally-accepted view that 'If a man treats you like that, surely you must want to get away, and stay away.' We at least were able to say, 'We know why you need to go back to him, but we have got to find out why you need him at all.' Eunice's second drawing was a complete history of her family life. Her father is drawn in the parlour, which he kept locked until Sunday afternoons. She remembers the room as a treasure-house stuffed full of all the pretty things that he loved, and his gramophone. He had a beautiful voice and he used to sing for her. The poverty of the rest of the house was reflected in the drawing. [p.129, omitted on web]

Gradually Eunice was able to describe her bitter, angry mother, who saw her husband as weak and ineffectual. They had many children, far too many to cope with on so little money. There was also a grandmother dying of stomach cancer in an upstairs bedroom. In those days she would have died in agony. Somewhere there was a lodger, an unremembered man. What was coming clear at this point was that someone, when Eunice was under the age of three, must have molested her sexually. Certainly she was battered by her mother. She could never gain her mother's love, even though all her life she strived for it. I suspect Eunice was a gifted child, and those children are always difficult to rear, because although intellectually way beyond their years, emotionally they take far longer to mature than normal children, and the risk of damaging them is much greater.

Her first happy memory was her first day at school. It was probably her first experience of sanity, and her first recognition that there was a good world outside the nightmare at home. She remembered sitting in the dark on the top stairs of her house, crying for hours. Her drawings began to give hints. Stairs appeared, a little figure, a door with a cord tying the door-handle to the banisters. 'What was that?' I asked. 'That's the room my grandmother was

in,' she remembered. How much screaming and moaning must have gone on behind that door. Her memories of her father included times when he would take her to the pub in the evening, and she would sit in the audience and listen to him sing. How much did her mother's anger against her reflect her relationship with her father? Her mother was never able to acknowledge his singing. He made all the clothes for the family himself. He told Eunice about his mother, an ardent Salvation Army follower; one day Eunice opened the door of a cupboard in her parents' bedroom and found a picture of her grand-mother's face inside. There were constant visits to the hospital with a sick sister who demanded all the mother's time. The memories were mostly grim.

When we got close to the central question of who it was who sexually abused her and beat her as a child, she would close up, and I would see the anxiety surrounding that question cause her face and neck to flush. You could see the emotional reaction trigger off a chemical charge, and she would become restless and shift about in her chair.

I know that at some point in her life she must be allowed to come to terms with that deeply felt pain and hurt. Sitting before me was yet another betrayed child, crippled by events before the age of five. However, I also knew that the Refuge did not have the facilities to offer a safe place for her to let go of all those years of damage. It would be dangerous for us and disastrous for her to open her up without being in a position to put her back together again. At this point I realised that she had a problem with hypertension, and I was able to refer her to a very gifted specialist, who took her into hospital and put her on sleep therapy. Not only did it cure her hypertension, but it also gave us a chance to be with her when she was relaxed and unflustered by the trivia of everyday life.

Tina and I visited her every day, and let her talk about her first marriage, which was a disaster; about her beloved only son, who died in a motor accident; about her childhood, about her mother who never loved her, about the crying, the fear, the empty blackness. Before she went into hospital she drew her rage for me; it was frightening. I hoped that the time in hospital would give us time to get closer to the truth, but the hospital was not the right place. She had already been in most of the mental hospitals, and she had seen psychiatrists. By now most women in Eunice's position would be dead, either from the hours of beating, or from the pills she took to keep her calm. But Eunice had the most amazing stamina.

She also recognised the moments in the torture sessions with Gerald when she was near to death, and would draw back from it. 'All of a sudden there was a sound that came from in me, and yet where the hell it came from . . . I suppose you'd call it basic primitive,' she said.

ERIN: Yes.

EUNICE: The thing that, you know, I felt so much: I was like a bloody animal, that was, you know. . .

ERIN: Roaring?

EUNICE: Yes. And I made this noise, terrific noise, and at any time I did say at this particular time if I'd have been able to, I would have done something . . . but it only lasted five minutes.

ERIN: Done what?

EUNICE: I just wanted to finish with it.

ERIN: Why is that? . . . Do you ever hear that noise again? Have you ever heard it again?

EUNICE: No, it's the only one time when it . . . and the funny thing was. . .

ERIN: Did you feel you were very near death then? Or were you very much alive?

Gerald stopped the mutilation when he heard her roar. He turned his head and walked away. In that moment he could have taken her life. But he gave it back to her. In these relationships the balance goes back and forth – death is on the side-lines waiting.

While Eunice was in hospital, Tina and I agreed that we would visit Gerald, so wrote and asked if we could see him. He wrote back and said he would be pleased to see us, and said he hoped Eunice was well. On the appointed day we

drove to his house: a beautifully kept terraced house in a middle-class suburban area. We knocked on the door and were ushered into the narrow hall, and Gerald showed us into his warm, comfortable kitchen. Before me stood a powerfully built man, immaculately dressed, and very nervous. He made us a cup of coffee each and we got on with the talking. He seemed completely isolated in his house, and expressed a very real affection for Eunice. The most amazing thing about talking to both Eunice and Gerald was that the bits of their personalities which did function normally really enjoyed each other's company immensely. She would describe the times they would laugh and joke. He would make a cup of tea for her, or she would cook a special dinner for him. I felt that here were two really nice people with plenty of good potential.

He was a good worker and respected among his colleagues. Looking round the room, I could see he was able to create a very warm and organised environment round him. He was a great reader and knowledgeable to talk to. Both Tina and I liked him very much. He was very concerned about Eunice, and we both pointed out the dangers of her returning to him. He might either kill her by accident, or her heart might give out. He agreed, but complained that after a hard day's work she used to demand that he beat her for hours, and that used to exhaust him, because he had to put in a hard day's work the next day. He made it sound such a normal complaint that Tina and I had to look at each other to restore our own sense of reality.

He, like Eunice, both wanted and did not want this relationship. He described how Eunice would fall on the floor in a totally passive state during these sessions, and she would seem to be in a world of her own. Actually, they were both in a world of their own. Gerald himself, Eunice eventually told me, had come from a very violent family, in which he was savagely battered. Apart from the violence in the family, his task as a child during the war years was to loot the bombed-out houses in his area. He would tell Eunice about the broken and maimed bodies strewn around the rooms he visited, the raw lumps of flesh that were once human beings. He had been given very little chance to find love or happiness in his early years.

We finished our coffee and left. We both felt that we had a clear picture of why Gerald needed his relationship with Eunice, but no clear picture of what more could be done. Certainly, Gerald was not unusual in our case histories of women coming to the Refuge telling us about this kind of abusive sexual practice. What was different was that her description of their practices together could not be dismissed as merely 'fantasy'. There was solid police evidence to prove it. I telephoned various people for advice, but the net result of hours of talking was that no one really wanted to take her on. 'These are difficult cases,' they would say. We were faced with the prospect of Eunice coming out of hospital and going back to him, which she did.

Eunice phoned me to describe how she had met him and spent the day with him. 'How did you feel when you saw him?' I asked. 'Before I went in, I felt like I'd got twenty butterflies in my stomach.' 'You must have been very frightened,' I said. 'I was coming out in such a heat I felt I'd got a temperature.' There it was again – that accurate description of an addiction. You hear it said by an alcoholic as he reaches for his bottle. You hear it said by a heroin addict reaching for his needle. The buzz, the click, and then the intense warmth.

So they were together again. After a few weeks Eunice came back to see me. It was all happening again. 'I want to leave him,' she said. 'I really do want to leave him.' 'All right,' I said. 'This time I'll arrange for you to leave England, and you won't know where you're going till you come to say goodbye to me.' I made the arrangements, and when she came along she brought with her a roll of drawings. 'Don't open them until I've gone,' she said. 'I won't,' I promised, and kissed her goodbye, before sending her off to a refuge abroad. 'If you filter back to him from there, you will have to acknowledge your need for his violence, won't you?' I said. She smiled and left. I unrolled the drawings, and saw we were one step closer to the pain. She could now at least draw what happened in her childhood. But it would take time for her to draw who did it. As I write, she has returned to this country, and is in touch with me. She is in yet another hospital and I only hope they can help her. Gerald will be waiting for her, unless he meets another woman like her, and unless he kills or gets killed. Only then will the matter rest.

One day, I will have a place that will specialise in caring for the Geralds and Eunices of this world – hopefully, finding them before they are adults.

Death on the 'baby farm': part two

Robert St. Estephe · 27 July 2013 · Archived copy · Original

For part one of this article, read "Death on the 'baby farm': part one".

Ritual child sacrifice & the Ukrainian "Angelmakers"

Throughout Europe in the 19th and 20th centuries the term "angel-making" was a commonly used euphemism for infanticide. The term has, in at least in one case, a horrifyingly literal denotation. Here is an excerpt from a news report describing a Ukrainian cult, or "sect," said to be "infamous under the denomination of 'Angelmakers,'" located in Odessa. This ultra-creepy serial baby-killing case dates from 1885.

The sect members "profess their mission is to murder for the assured salvation of the souls of their innocent victims, and at the same time to earn for themselves eternal glory. It is difficult, however, to obtain any exact account of the origin and organisation of this sect, whose members, it would appear, were under some vow of secrecy. The prisoner tried yesterday was charged under the name of Rachel Ostrovoskafa, but is known to the police by several aliases. She is a married woman, 28 years of age; one of her known victims being her own and only child. Three cases of child murder, one by strangulation, were proved against the prisoner, who was too leniently condemned to 15 years' hard labour. The woman appeared unaffected, and when called upon by the judge, replied simply, and with the utmost composure, 'Do with me what you will; I am in your hands.'"

A global business model

Baby farming scandals peppered the English language newspapers for many, many decades. But reports of sensational baby farming murder cases were not restricted to the English-speaking world. They ranged across the globe: Denmark, Norway, Sweden, Germany, France, Portugal, Italy, Russia, Hungary, Ukraine and Japan.

In Christiania, Norway [now called Oslo] in 1902 "the remains of a small army of tiny corpses were dug up" by police from the "private cemeteries in gardens and fields" on the properties of a consortium of twenty baby farmers.

The sheer scale of some baby farmer "death camp" operations from the early 1900s is astonishing. In 1913, Madame Kusnezowa of Archangel, Russia, was accused of murdering 1,012. In 1906, Mr. and Mrs. Holmen's baby farm in Stockholm, Sweden, the death count was over 1,000.

The Holmens, proprietors of the National Children's Sanitorium in Stockholm, were sophisticated con artists as well as merciless serial killers. The international news of the day revealed that "It appears that the alleged Sanitorium was simply a baby farm on an immense scale, and that wholesale murders of babies were committed. The authorities are trying to trace Gustav Holmen and the woman who passed as his wife. He posed as a minister and she as a trained nurse and specialist in children and their bringing up. They secured numerous contributions, and especially handsome amounts were subscribed to the building fund. It is calculated, that in the three years the institution had been running, over a thousand babies have been received. Yet only thirteen babies are alive and well. These are the healthiest, fattest and prettiest of those received, and they were used as decoy, or show babies. They were shown to mothers and to all visitors and their pictures were sent out on the literature used."

Across the globe, in Japan, baby farmers thrived – and many of their charges died. Japan's adoption practice, a "dowry" system, created a formally sanctioned incentive that attracted those ready to make an easy kill for easy money. An English-language newspaper explained that "according to the Japanese institution of adoption, parents who cannot afford to give their children the best opportunities may offer them to more affluent families who are childless or lacking in a male heir. It is frequently customary for the family to pay a dowry to the family adopting the child." (quote from the Tanaka case, below)

In 1902, in Osaka, a family whose name was not given in the English-language reports and described as "an elderly woman, her married daughter, husband and two other persons" was arrested and charged with the murder of 300

children within a single year of operations. In 1906, also in Osaka, a woman, un-named (whom I have labeled the "Osaka 'Devil Woman,'" based on the pejorative given her by her community), was "charged with having murdered over 100 babies. On the way to the Public Prosecutor's office from the police station, she was greeted, it was reported, by large crowds, with shouts of "'human devil,' 'kill the devilish woman,' and similar execrations."

In 1924, in a suburb of Tokyo, the closet of Mr. and Mrs. Tanaka, dowry-takers, were found to contain bones of child victims following their arrest on a complaint that the couple were thought to be in the process of deliberately starving two babies to death at their home.

In 1948, a sensational Japanese serial baby-killing case erupted into the international news involving the Kotobuki Maternity Hospital in Shinjuku, operated by Mrs. Miyuki Ishikawa and her husband Takeshi Ishikawa. Dramatic photos were published showing victim children packed like sardines into a baby farm bunk. Another picture shows a troop of nurses removing the surviving children from a death house. The five surviving babies removed from the Ishikawas were all found by doctors to be in "critical condition, suffering from malnutrition, pneumonia, bronchitis and skin diseases." Wikipedia notes that "it is estimated that her victims numbered between 85 to 169, however the general estimate is 103. When she was finally apprehended, the Tokyo High Court's four-year sentence Mrs. Ishikawa received was remarkably light considering her actions resulted in a death toll so high that it remains unrivaled by any other serial killer in Japan."

Starvation – which would frequently lead to disease – was a common method of murder used by killer baby farmers all across the world, yet my research on these serial killers reveals that the diversity of heartless murder methods employed by baby farmers is dizzying in its variety.

Feige Noskina, of Vilnius, Lithuania (" Vilna, Russia" in the papers), was apprehended in 1885, seems to have found a certain pleasure in inventing new ways to snuff out tiny lives. For her, variety was the spice of death.

"Many of [her victims] were allowed to die of cold and hunger and neglect, and others were poisoned with a decoction of poppy seed; but a large number were violently put to death, being suffocated by means of pillows, or packages of wadding or linen, while others again were strangled by the accused, or drowned in cesspools."

Massacre of the Innocents, Memphis style

Here is a case that ought to be regarded as one of the most notorious serial killer cases in world history, yet it has never appeared on even a single list of serial killers (apart from my online publication).

Georgia Tann of Memphis, Tennessee, is credited with having created modern adoption practice – as it is still conducted – in the United States. We can thank Tann, the once-famed philanthropist, for having established the practice of falsifying birth records that is still standard practice in the adoption industry today. In her day, the 1930s-1940s, this Tennessee baby farmer was a nationally recognized expert on child-rearing. First Lady Eleanor Roosevelt corresponded with her seeking her authoritative opinion when crafting child welfare policy. She was invited to lecture in Washington, New York and other cities on how to care after children. Portly pleasant-looking Miss Georgia Tann was a successful entrepreneur who raked in substantial profits and enjoyed the perks of social recognition during her nefarious operation's heyday.

Miss Georgia Tann was also a fraudster, a sadistic child sexual molester, a serial child kidnapper and the murderer of many hundred – perhaps over a thousand – children.

In her criminal racket Tann was assisted by a respected writer on children's welfare, a female Memphis judge who took bribes from Tann, Judge Camille Kelly. Kelly, like Tann, had a high public profile as a philanthropic benefactor of children. Kelly authored books such as *A Friend in Court* (1942) and *Delinquent Angels* (1947) published by major New York houses.

[image]

Wikipedia's brief article on Kelly describes her involvement in Tann's human trafficking scheme:

"Hallmark Productions was producing a movie based on her book, *Delinquent Angels*, but suspended production after her resignation from the bench in November 1950, in a storm of controversy and charges after the results of a special investigation ordered by governor Gordon Browning was released. The investigation surrounded illegal adoptions-for-profit by Georgia Tann and the Tennessee Children's Home Society. It charged that approximately 20% of the illegal adoptions at the home were funnelled through Kelly's court, where she would remove parental rights and provide Tann with documents to place the children as she deemed appropriate."

According to one surviving victim (interviewed by Tann's biographer), Georgia and her same-sex companion would hit the children "on the scalp so no one could see the bruises." Favored forms of child torture at the Home included "tying a rope around a child's wrists and hang[ing] it up on a coat rack and dangling a child from a rope down the laundry chute."

The story of *Mommie Dearest* (bestselling book and cult film starring Faye Dunaway), the tortured saga of control-freak movie star Joan Crawford's adopted daughter, was the story of one of the many children Georgia Tann had sold for big money to Hollywood purchasers.

During Tann's tenure (during the 1930s and 1940s) as head of the Tennessee Children's Home Society in Memphis, the city was noted as producing the highest infant mortality rate in the nation. This fact, observed by a government researcher in Washington, D.C., led eventually to the exposure of Tann's crimes, but she died before she could be prosecuted. Georgia Tann's practice was to rid herself of those babies put in her charge – or kidnapped by her with official sanction with the collaboration of a corrupt judge – she deemed unsaleable by leaving them unattended out in the sun until they broiled to death. She and her lover (her adopted daughter) and male sexual deviants she employed would beat and torture children for the perverse sexual thrill of it.

"But she also literally stole many young children from their birth families – taking them away in her big car, or through social workers – and sold them. Tann disposed of more than 5,000 babies and children in this way" notes Charity Vogel in her review of the well-researched and superbly written 2007 book on Georgia Tann titled *The Baby Thief : The Untold Story of Georgia Tann, the Baby Seller Who Corrupted Adoption*, by Barbara Raymond.

Georgia Tann passed away in 1950 just at the moment her brutal crimes were being exposed to the public by a Congressional investigation. She had been a wholesale murderess who had mesmerized people into looking to her as some kind of social work saint.

Most serial killing child care providers, however, were obscure criminals who operated on a small scale.

By 1948, the term "baby farm" was for the most part obsolete. "Boarding house for babies" was a newer way of expressing the same thing (in the US). Of the two-bit con woman Edna Roseberry of Atlanta, Georgia, the operator of such a "boarding house", the newspapers tell us, a "motherly-looking operator of a boarding house for babies was portrayed in criminal court today as a cruel woman who played the radio loud to drown out the screams of infants when she beat them. She was arrested for torturing children, but there were no homicide accusations. At her trial one witness testified that the 52-year-old care provider 'beat a nine-year-old senseless and left another with the outline of her open hand plainly outlined on its body.'"

Before passing sentence after having been found guilty of beating one-year-old Charlene Stallings until she had blood running from her mouth, the trial judge asked "Mrs. Roseberry, have you any previous record?" The child care provider frankly replied, "Yes, sir, for hijacking, bootleg liquor in Kansas back in 1934," she replied, adding that she was given from 10 to 21 years on a charge of armed robbery and served six years of this term.

Edna Roseberry had the classic profile of a criminal. Had present-day information technology been available in her day she might have been prevented from getting her hands on her victims. Yet Georgia Tann was a sophisticated white collar criminal, with brains and connections within the court system, protected by the political machine of Memphis. She was a famous philanthropist who had in her pocket a respected female judge who herself was an expert on the welfare of children. Two radically different socioeconomic profiles: the one was an obvious, sleazy, two-bit "blue collar" sociopath, the other was a successful, sophisticated pillar of society, a "respectable" sociopath

who could get away with the most hideous sorts of crimes on an epic scale.

Baby-Sitter Serial Killers

There is, I would argue, evidence in the data on female serial killer cases that point to a type of mania for murdering helpless children. It is known that many run-of-the-mill female serial killers (hundreds of them) have murdered their own children during their killing careers – along with other family members, parents, siblings, husbands. The list of women who are known to have serially murdered their own newborns is as long as it is depressing.

There is another category of female serial killer who murdered children – other people's children – that must be looked at if we are to seriously ponder what type of person might become a serial killing baby farmer. This category is the baby-sitter serial killer.

Unlike male serial killers of children, females (with some rare exceptions, such as Guadalupe Martinez de Bejarano) do not kill to cover up sexual molestation as do so many male serial killers of children. Their perversion is different. They do not do it for the money, or to save expenses (from food, bathing and linen costs), as do the baby farmers, that is certain. Yet the baby-sitter serial killers clearly do have a mania for killing. Why should we assume that murderous baby farmers are so very different, merely because of the financial aspect of their criminal activity? More likely, many of them were attracted to their occupation by the thrill of killing helpless victims just like the serial killer nurses and baby-sitters of recent decades whose cases are much better known to the public..

Here are nine examples of baby-sitter serial killers dating (and one baby farmer for comparison) from 1906-1989:

1906 – Ida Schnell – Munich, Germany – teenage child-care provider who had a special technique for murdering babies, "plunging a hairpin into the lower part of the back of their heads till they ceased to cry."

(I must add that in Schnell's method there is a similarity to Australian baby farmer Sarah Jane Makin's manner of executing infants. In 1892, at two different locations near Sydney, "the bodies of thirteen infants were found and to-day, two more bodies were found in the yard of a house at Chippendale. The mothers of some of the murdered babies have been traced. The theory of the doctors is that the babies were killed by having their hearts or spines pierced with needles." Sarah Jane and her husband, John, were sentenced to death. John was hanged; Sarah Jane had her sentence commuted to life. She served 18 years and was paroled in 1911.)

1906 – Lillian B. Thorman – York, Pennsylvania – A 15-year-old servant girl murdered a child whom she "roasted from head to toe" by placing the youngster on the stove. After her arrest it was learned she had previously murdered three other children in the same manner, getting away with the crimes by having concocting stories of unfortunate accidents.

1908 – Jeanne Weber – Paris, France – She was obsessed with strangling children of various ages, and murdered at least ten. Among her victims were three children of her own; the rest were mostly the children of relatives. She was caught in the act several times, but got away with murder with the help of the brilliant and famous men of science and law who defended her in court on two separate occasions. Having been found innocent once, she was free to kill again. She was caught again, found innocent again and continued her strangling career, until finally she was caught in such a flagrant act of violent child-strangling that even the "experts" could not be able to employ their sophisticated and erroneous theories to save her. After being declared insane and sent to prison, Jeanne strangled herself to death.

[image]

1956 – Virginia Jaspers – New Haven, Connecticut – A retired head pediatric nurse killed three babies by shaking them to death because "children sometimes get on her nerves." Other of her victims lived through their ordeals. Among these Nurse Jaspers had broken the leg of one and caused a serious head injury to yet another. After her arrest Mrs. Jaspers said: "How will I ever face people again?" This highly trained professional child care provider explained her actions thus: "It was all uncontrollable. I didn't know why I did it. Children sometimes get on my

nerves."

1980 – Helen Patricia Moore – Claymore, NSW, Australia – She smothered 3 children and 3 additional children survived her abuse, one of them being rendered blind and unable to walk.

1982 – Christine Laverne Falling – Calhoun & Taylor Counties, Florida – She murdered at least 5 children. According to her testimony, she had heard voices that ordered her to kill the babies by placing a blanket over their faces.

1984 – Lise Jane Turner – Christchurch, New Zealand – She murdered two of her own babies plus one other baby, and attempted to kill four other babies she had been looking after.

1986 – Sandra K. Pankow – Appleton, Wisconsin – Accused of murdering three babies she "sat" for, she was convicted of murdering two.

1989 – Amy Lynn Scott – Phoenix, Arizona – She murdered three babies in 1989. The parents of the victims were all met by the baby-sitter murderess at the same church. She was not convicted until 2007.

"I didn't know why I did it." (Virginia Jaspers, retired head nurse, 1956)

Regarding the moral hazard inherent in the baby farming business model Dr. Johnston, in her *Psychology Today* article on baby farmer serial killers, properly observes that "the financial arrangement itself was partially the problem. On the one hand, women who paid for their child's care by the month gave the child care provider a reason to keep the child alive but by the cheapest means possible. … As such, hundreds of these babies died from neglect, either directly from malnutrition or from a secondary disease as a result of a weakened immune system."

Yet "the bottom line" should, I would argue, not be concluded to be merely a matter of economics, of weakness in the face of temptation, or of greed, or of fear of poverty. Such agency-discounting arguments as that fail to address the question of why so many other persons, many quite poor, chose not to become murderous baby farmers.

It is Dr. Johnston's conclusion that "we'll never know whether or not [the baby farmers discussed in her article] would have taken some other malevolent path if the one they chose had not been available to them, a path that started with deception and ended in murder." Strictly speaking, this is perfectly true, for we lack the definitive documentary evidence that might offer deep insight into the personalities of these individuals. But that does not mean one must avoid making an earnest probe to try to comprehend the character and psyche of such a serial baby killer. We should, I suggest, try our best to know as much as we can.

This "we'll never know" conclusion is not much different from nipping the inquiry in the bud and asserting that "some things are better left unsaid."

When one constructs a hypothetical question that cannot have an answer and that is in its essence an irrelevant one – whether the criminal might have not committed the crime if the victim and the booty had not been within reach – the construct is no more than a straw man argument. We are reminded of the exclamation of Virginia Jaspers, professional head nurse and obsessive child killer, made by her to investigators in 1956: "I didn't know why I did it." Yet investigators working in 2013 to uncover the psychology of serial killers cannot get away with failing to seriously make an effort to find out why they did it.

[image]

The fact remains that insight into the murderous personality type of the baby farmer serial killer is available in abundance should one to choose to conscientiously look at it. Rather than give up trying to comprehend the mindset of a woman who would *incinerate babies alive in a deliberately set house fire*, or *throw murdered babies to the hogs* (Skoublinska, of Warsaw) or *batter a child so that its skull is cracked in half* (Geisen-Volk), we ought to make our very best effort to attempt to comprehend and expose that mindset.

Dr. Johnston's *Psychology Today* article on baby farms, however, glaringly avoids discussing the gory details of the murder methods of the women she writes about. Instead her article employs the unspecific and innocuous catch-all

term “neglect,” a rather benign-sounding method, leaving her reader with the false impression that the little victims of violent death at the hands of the serial killing baby farmers the article cites – Dyer, the Warsaw baby farmer and Mrs. Geisen-Volk – just faded away painlessly into the ether like cloudy cherubs.

Allowing the cause of death to be seen as simply “neglect” (unspecific, without details given) allows the discussion to completely sidestep the disturbing fact that huge numbers of infants have, by these frequently pathologically sadistic serial killers, been strangled, stabbed, smothered, burned alive, frozen to death, drowned, killed by having their necks twisted, crushed to death with furniture, poisoned, drugged to death and battered to death. No: “neglect” is not an adequate term to describe these acts; nor is “weakened immune system” adequate to identify the “mass of putrid sores” on the two-year-old victim of Madame Julien (1867, France) or the “pneumonia, bronchitis and skin diseases” of the five children rescued from the care of Mrs. Ishikawa (1948, Japan).

[image]

It is imperative that we consider the possibility that some women (as well as some men too, but in fewer numbers) get a sick addictive kick from cruelly snuffing out the life of a defenseless child.

Beyond the “bottom line”

The issue of baby farmers who kill, how they kill, and why they choose to kill, is germane today: crucially germane to all of us, I would assert.

In addition to the recent proffering of a mother’s right to kill in the form of “after birth abortion,” being promoted by specialists in the burgeoning field of “bioethics,” we have other eminent experts attempting to turn back the clock to the druggy days of laudanum for babes.

Dr. Sandra Scarr – former President of the Society for Research in Child Development, the Association for Psychological Science, the Council of Graduate Departments of Psychology, and the Behavior Genetics Association, and CEO of Kindercare corporation, the biggest day care franchise – claims that a baby’s strong maternal attachment – resulting from having put into the care of “professional” strangers – ought to be seen as a mental disorder that can be, in Dr. Scarr’s ominous philosophy, “treated.”

“Treated!”

Another major child expert has big, and highly lucrative, plans for transforming infanthood into a “scientific” industry. Dr. Joseph Biederman, “a world renowned Harvard child psychiatrist,” a hugely influential producer of studies that assist pharmaceutical corporations (who underwrite the studies) to market their products – claims that a small child as young as three can be “diagnosed” with bipolar disorder, which, as you might guess, can be “treated” by placing the infant on a lifelong, permanently mind-altering and expensive regimen of powerful psychotropic drugs. His experiments, or “studies,” were conducted with the babies of poor, presumably single, mothers who profited from making their children available to Dr. B.

The *Psychology Today* article on baby farmers which prompted me to write this piece cited, you will recall, four important serial murder cases by way of illustrating the general subject of repeated deaths of infants on baby farms. It was the author’s decision to forgo informing her readers the crucial and telling details of those four cited cases – namely such details as a building containing children having been set deliberately afire, the throwing of babies’ corpses to hogs, a child’s “skull cracked in half,” a girl having been grabbed up by its ankles and dashed with force against a wall, the drugging of babies with opiates, and the brutal strangling of babies with cotton edging tape followed by disposal of the lifeless victim in a canal – that compelled me to offer my somewhat different thoughts, speculations, and interpretations from those expressed by Dr. Johnston and prompted me to pose difficult questions she did not elect to take up.

The issue of serial homicide and abuse by hired child care providers in days gone by is not merely an academic one. The subject has significant import today as we face a fiercely metastasizing (albeit cautiously incremental and seemingly benign) combined state/corporation central planning agenda that aims, like all great human total-

management schemes, to control the minds and bodies of children – and to control them absolutely. In this period we are now living in we have finally passed the threshold into the full scale Orwellian Zone where the health of an infant – whether about-to-be-born or "after birth," whether female or male – has become subsumed under the innocuous "human resource management" rubric of "women's health." Oh, but we can surely *trust the experts*, can't we?

Let us be reminded that government-regulated foster child programs in the United States are well-known for their monumental, excruciating failures. Children in these programs die in rates many times higher than is the case in the general population. Further, these children are also sexually abused at a much higher rate. The children are heavily drugged with cocktails of multiple powerful psychotropic drugs – to the great profit of those businesses that worked so hard, investing huge sums to purchase the best experts money can buy, in order to design public policy after their own image. It is all done under protocols created, and heavily subsidized, by a distant centralized federal government.

It is with good reason that the history of serial abuses by child care providers – and the battalions of miscreants such a business can be proven to have attracted – continues to get the white-wash treatment. This serial child care provider infanticide business is a bit of history which many interested parties would rather see sanitized and swept under the rug (along with so much other portions of history that are either politically inconvenient or ideologically outré).

Forgotten baby farming practices of days gone by, and the kinds of people this type of business repeatedly draws, are topics which more than deserve an incisive looking into. If we choose to turn our gaze away from the sordid "uncomfortable" facts we are engaging in a shameful act of self-censorship. Averting one's gaze – as a self-protection strategy – is a manifestation of *magical thinking*, a psychological state of *denial*. Moreover, such denial further promulgates a blinding normalcy bias that favors simplistic, easy, and reassuring explanations. It dumbs us down. It gets us used to uncritical acceptance, cowardice and moral numbness.

Let us not deploy the banal and hackneyed professorial formula of causes described as "social stressors" or other methods of social determinist interpretation for the purpose of erasing all serious consideration of free will and personal agency, in our examination of such subjects as serial killers who fatally abuse displaced children. Let us neither justify nor excuse future crimes by invoking facile and mechanical explanations for deeds committed by individualized criminals long gone. Let us not concoct, in our mythological narrative constructions, freshly absolved tribes of "justified sinners."

Not trying to know as much as we can possibly manage about the subject of deadly child care providers – whether they be malevolent or merely incompetent – as a pervasive criminal and psychological phenomenon (one which has been relentlessly and painfully exposed to light within this article), can indeed numb our minds to what is, in fact, a continuously pertinent issue of life and death.

If you, dear reader, have been patient and brave enough to read this essay along from beginning to end, you will have, if you are a normal person with a human heart, read it and wept.

Our tears are not shed in vain. Great changes are upon us in this our rapidly moving age. It is incumbent that we go forth daily with eyes wide open and for us to marshal our will – to master our minds and souls and ready ourselves to blaze new trails of escape from the cloudy maze of baffles and falsehoods – fake history, twisted ideologies, amoral imperatives – that has been constructed by our overseers expressly designed to imprison our individual minds – and, more importantly – the minds and bodies of our fresh and sparkling innocent little children.

We must reject sound-bite explanations which serve to lull us into indifference. We must go beyond tidy and ideology-tainted generalizations and look deeper, for "the Devil is in the details."

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NOTE

Photo of rescued baby, Frankie Heath, from: ["New Baby-Farm Horror – Little Frankie Heath Is Found by His Mother Dying of Starvation Amid Most Revolting Conditions." The Sunday Journal (Minneapolis, Mn.), Nov. 11, 1906, p. 1]

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Mr. Soloman. 1977

Dr. F (Ian Williams) · 27 July 2013 · Archived copy · Original

In 1977 Mr Soloman was fifty two and he came into our lives really fast and he went out even faster. Rumour said that the American government sent him out here to invent secret technology involving propulsion in wars. All the adults fell for that malarkey because gossip was the bush-telegraph and the bush-telegraph was the real news. "Apparently".

The parents told stories to their kids about Soloman and the kids ate up every word and added more words about him, but I thought anything from gossip was dumb like ears of corn or eyes of potatoes. So while I never listened to the rumours or watched the lips that kept them alive and growing, I heard the stories anyway.

My mate Pumpski said his dad had said, *"Mr Soloman told me he is designing a special fuel for a rocket that can make a submarine fly in orbit."* and my red-headed mate Bluey said, *"Mr Soloman had tea and two scones with mum and he told her that he's cracking atoms for secret levitation technology."* I reckoned it was all bunk because I knew for a fact that Mr Soloman never spoke to anyone because he was paranoid and had a fence that hummed.

Behind our place on the steep hill in the thick bush he'd built an electric fence right around his house and I discovered it when I was hunting for ticks. The Queensland government paid five cents for every tick you brought them because they wanted to study the Rickettsial fever, and I was about to grab a cattle tick on a blue gum twig when I first heard an American voice call out to me.

"A high voltage fence is almost touching you so you better walk backwards real slow sir."

I didn't see him for the dense bush, and I froze even more when he said the next bit without a single comma or full stop.

"I only turn it off when there's rain and we haven't had rain for a month and it'll kill you if you touch it and can you hear the hum now kid can you hear it now just listen?"

Low under the cicadas I heard the hum and I put my hands up and dropped my tick jar and called out into the bush.

"How do I get out? I'm really scared."

For a few seconds all I heard was a frilly lizard scampering near my foot and a bush stone-curlew wailing far away, but when the fence switched off I could hear a Christmas beetle scratching on bark and then adult footsteps that were getting closer. Mr Soloman dressed in olive drab fatigues popped out from the bush only twenty feet away and he came right up to me.

"So. You want to get out you say? You're real scared and you want to get out?" He squinted while he waited for my answer but I had none, so he crouched down and grabbed a stick on the ground. *"I'll show you how to get out."*

Soloman carved a circle the size of a Frisbee in the dirt between us.

"This is the radar of your life, and here…" he gouged a hole inside the circle, *"…is state education and here…",* he gouged another hole, *"…is your marriage and here…"* another hole, *"…are other people's dreams and here…"* another hole, *"…is the government that wants you dead!"*

As he stood up and there was a tremble in his whisper. *"My government sent me here because it didn't want anyone noticing me working on their secret war toy."*

Mr. Soloman kept staring at me and he stepped backwards against a gumtree sapling and spoke like he was somebody else. *"Yeah, send him to Australia and make sure he doesn't mix with the locals."* The sapling bent, *"Keep an eye on our golden-boy!"*, and it cracked sharply, *"You got your orders!".*

I was too terrified to move while I waited for him to go normal, but I knew I had to wait a bit longer when he threw his arms up in the air and nodded at the glue gum next to me like there were three of us there.

"Ah Mr President. I made the toy too good didn't I?" His face twitched and he jabbed a finger at the tree and snarled. *"And now you want it, and when you get it how will you dispose of me?"*

A small breeze pressed the back of my shirt coldly against the sweat.

"Well Mr. President, you're not getting it. I'm going to take it far away and destroy it." He sagged and said nothing for a minute while he gathered himself before he lifted his head up again.

"Son you have to get rid of the blips." He pointed at the circle in the dirt and looked up sadly at the lantana vines that were strangling the Candle Nut trees and the Sandpaper Figs.

"And then you can be a man going your own way out of this tangled mess."

When he took his eyes away from me I ran as fast as I could and made it to the road in twenty seconds instead of two minutes. Three days later I heard there was talk of him going insane and constable Crellin's wife said her husband thought that the army might do a raid on his property.

[image]

A week later Pumpski and I were on our street after dinner with a golf club batting cane toads that came out for the Cup Moths. He swung the eight iron that sent one over to Mawson's paddock and he frowned at me.

"Did he explain anything more about that dirt-radar? Did you leave anything out? Think!"

I grabbed the club and swung it hard sending another toad to the paddock. Pumpski was pissing me off now.

"Stop asking me about the bloody radar. I've already told you ten times everything that happened."

Pumpski snatched the club out of my hands and he looked hurt. He was about to say something when we heard the loud noise from Mr Solomon's property. It sounded like the burner of a hot-air balloon was firing up combined with a high pitched tone and a deep rumble. The thick bush lit up with green flashes that chucked shadows on to the road, and when it stopped a few moments later everything went quiet again.

Ten long seconds passed while we looked up into the dark bush and Pumpski sucked in air and grabbed my sleeve. Under the orange street light I could see his eyes were popped and that meant he was going to jabber at me.

"Ian! I bet the Yank has made a UFO! I read about 'em and they suck 'lectricity from the…"

When he said "'lectricity", every sodium vapour lamp over the road switched off and the quarter moon jumped out with the stars. Mrs. Baiden's Persian shot out from under her Fiat into a flood drain, and the air went still and thick like cool honey as we watched Mr Soloman wearing a jet-pack silently rise up over the tree line and hover a hundred feet above us.

He was inside a wobbling red haze and he glowed as he hung in the black sky gripping two handles like he was ready to ski. It was so quiet all around us that we could hear Mr's Purnell's Chihuahua yapping four blocks away, and he just stared down at us and waved like nothing was unusual. We could see his teeth. He was smiling

The rubber grip of the eight iron fell to the road and Mr Soloman moved over our heads without a sound before making a fast beeline for the peak at Bungle's cliff four miles to the east. We watched him shrink to a tiny red speck that shot up the cliff wall and disappear behind it where the ocean was. Pumpski whispered to me and he sounded dead serious.

"We didn't lick any toads tonight did we?"

For the next two weeks some friendly Americans in suits knocked on doors in the neighbourhood and they were keen to hear the gossip about Mr Soloman. People who were already very curious about Soloman invited them in for dinner just so *they* could ask questions, but some people got annoyed at the Yanks snooping about and told them to piss off just like Mr. Kreyton did. Everyone listened to everybody, but no one said anything interesting because nobody seemed to know anything. Not the neighbours, not the cops or the even the yanks themselves.

It took a while for the gossip about the Americans and the disappearance of Soloman to die down, but Pumpski and I talked about it for months. Eventually I got sick of it, but Pumpski wouldn't let it drop and he kept asking me about the dirt-radar.

"Here", He handed me a piece of paper and a Biro.*"Draw it exactly like you saw it and tell me every single word he said about blokes going away."*

"No mate." I shook my head. *"I've drawn it for you twenty times already, and he never said blokes going 'away'. He said blokes going 'their own way'."*

Pumpski let the paper fall to the carpet and he sat on his bed and bit the plastic tip of the pen. He looked out of the window at the top of Mount Table in the distance and he spoke softly.

"Mr Soloman proved that governments have inventions that are secret, so what else are they hiding?" He was barely audible and he looked like he was a hundred miles away.

I indulged him a bit, *"Computers. They got really big computers and they're hiding them?"*

The cap of the pen dropped from his mouth and he snorted. *"One day everybody around the world will have a computer and they won't be big either. They'll be as small as a fridge and we'll use 'em to play records and project movies and newspapers and they'll be connected together like phones."*

I smiled, *"Yeah sure."*

He turned from the window and stared at the blank piece of paper on the floor. *"Why did he hate those blips on that radar he drew? Marriage and state education and other people's dreams are all normal things."* He shook his head and looked out the window again.

"All the jig-saw pieces are here but I just can't put 'em all together."

Pumpski was a great mate, so when he talked nonsense I listened to him. "Apparently."

~

Original artwork, © Ian Williams. 2013.

Feminists target lecture on boys' education

Hannah Wallen · 27 July 2013 · Archived copy · Original

MR-E hosting lecture on boys in education.

Men's Rights Edmonton has arranged a lecture event to be held on July 29th at 7pm at the Edmonton Public Library (Stanley A. Milner branch) with Dr. James Brown, author of *Rescuing our Underachieving Sons*.

The Stanley A. Milner Library is located downtown at 7 Sir Winston Churchill Square.

Dr. Brown, a career educator with a doctorate in education and post doctoral diplomas in Educational Administration and in Curriculum and Instructional Leadership, will be discussing the challenge of improving boys' education.

Due to opposition by local feminists, promoting the event has been a challenge.

According to Eric Duckman, posters advertising the event have been vandalized with paint or torn down almost instantly after being put up.

This leads to the question, why would feminists be so opposed to a lecture by a highly respected and credentialed educator on improving boys' performance in school?

There may be an opportunity to get an answer to that question at the event, as *a counter-event has been organized to take place at the site. The event, titled "Feministing at 'Rescuing Our Underachieving Sons'" is described by its organizer Brittany Kustra as a chance to confront attending men's rights activists over their "Don't be that girl" poster campaign, and to "see who is behind the group."

In other words, she plans to protest a scheduled lecture on an unquestionably positive topic with demands to discuss another, unrelated topic, and she will be mining for group member identities.

MREdmonton and AVoiceforMen *invited* live debate on blog talk radio following news coverage of the posters, and feminists everywhere, including the most vehement critics of the campaign, lined up to *not* take them up on it. In light of that, it's odd that Brittany should think it necessary to disrupt an unrelated event to revisit the controversy.

Rather than take the offered chance to have all of their questions answered, this feminist group has decided to disrupt an event held for the benefit of boys who are underserved by their education system. One cannot reasonably argue that after disregarding such an open opportunity, the goal of feminists planning to converge on Dr. Brown's lecture is merely to ask questions. Without that as a possible motive for the protest, that leaves their other goal of identity mining.

However, a group with that goal in mind would have been more sneaky than to alert the very people they seek to identify. The Facebook event page for Feministing at "Rescuing Our Underachieving Sons" is public, and they've made sure that the MREdmonton group would be aware ahead of time that they were planning to crash the lecture. That seems counterproductive, unless there is a different goal.

Could it be that Brittany and her friends just absolutely *hate* little boys, and want to deny them any effort that might be made to improve their circumstance within the education system, or are they maybe planning to hijack Dr. Brown's lecture and distract from its intended purpose just to draw attention to themselves?

*Update – the facebook page for the planned counter-event has been removed. Link updated to show the google cache of the page.

Men's suicidal life

Tom Golden · 28 July 2013 · Archived copy · Original

[dropcap]T[/dropcap]his video offers a great description of a basic thread of the MHRM and it does so in a very polished, eye catching and professional manner. We have numerous youtube channels such as my own that have been doing videos on men's issues for some time but this one stands out as being remarkably…well, you watch it and add your own adjectives. I think it is perfect to send to people who are completely unaware of men's issues in any way.

If they have an ounce of compassion they will be moved by what they see.

The vidoeographer of this wonderful piece is a man from India named Jerald Santhosh. He works in motiongraphics, kinetic typography, and does posters, artwork and more. He is a part of the men's movement in India and we welcome him to AVFM. He is planning to open a web site and to do more videos so stay tuned and please do subscribe to his Youtube channel after you watch the video. –TG

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Transcript of video:
Married men commit suicide at a higher rate in our society.
A married man lives his life supporting his wife and children.
When he faces abuse, we as society are indifferent to him.
A man is severely assaulted by his wife or girlfriend every 14.6 seconds.
When a man is battered by his spouse there is no shelter which would take him.
The government which should protect him, will imprison him even if he is falsely accused by his wife.
He will lose his job, and will be subjected to social shame.
Family courts incentivises his abuser by extorting money from him.
Divorce alienates him from his children, takes away his house, and his money. A man who has lost his children, house, and social image receives no help from the same government which he pays tax to.
All this helplessness leads to drug and alcohol abuse which also makes him depressed and suicidal.
This is a global phenomenon.Lists of various suicide statistics per year of men, which far exceeds women's rates:
[unordered_list style="bullet"]

- **America 24,672 – 5950**
- **India 63,343 – 31,921**
- **Canada 2,989 – 901**
- **Australia 1,727 – 546**
- **UK 4,552 – 1,493**
- **Russia 35,608 – 7,247**
- **Lithuania 952 – 186**

[/unordered_list]

So many men are killing themselves every year..

What are we doing about it?

Men’s rights are Human Rights

Brought to you by cyber saint

Spiritual materialism, ego and self-deception

Diana Davison · 28 July 2013 · Archived copy · Original

There is nothing in this world that the ego can not co-opt for its own glorification. Even the act of killing your ego can become ego fulfilling.

"Ego is constantly attempting to acquire and apply the teachings of spirituality for its own benefit."
~Chogyam Trungpa

The Spiritual Materialist uses every conquest in meditation to feel more spiritual than those around them just as some MGTOWs brag that their method is the best form of Going Their Own Way. The only benefit to making such claims is to feed the "Three Lords of Materialism": the "Lord of Form," the "Lord of Speech," and the "Lord of Mind."

As master Kudi, The Mystical Rodent Activist, said "I'm aware that there is plenty of controversy within the Men's Rights Movement, especially when it comes to minor details, but I've also noticed there is a modest consensus emerging at the heart of the Men's Rights Movement."

The consensus is the Middle Way.

Discussing MGTOW approaches to relationships, recent articles on AVfM have presented sex vs attachment, as Tawil's study of basic human needs and the importance of understanding attachment, and "elective de-attachment", as August Løvenskiolds' rebuttal. What makes AVfM so great is that they encourage such debate.

Non attachment has a surface appeal that makes it sound easy. Some MGTOWs will advise you to "just say no" and your independence will become some sort of magical Bodhi tree under which you can sit until you become enlightened. Perhaps watching a few youtube videos while you wait.

A few years ago I emailed the office of the Dalai Llama with some questions about non attachment and why they can't detach from the land of Tibet. The non reply that I got was a brief message saying I should read up on how mean the Chinese are. If the Dalai Lama can't answer questions about non attachment honestly how can MGTOWs?

August calls his isolation prescription "elective de-attachment" but is that different from non attachment? He offers you religious figures as examples so I think he is just giving it a new name that means the same thing. Does August understand it better than the Dalai Lama? Probably not.

Freedom from attachment is not the veto power of saying "I reject this." That path of suffering is called asceticism and it usually involves self mortification. It isn't pretty and hasn't produced a single icon. In spiritual terms, the only way to truly avoid attachment need is to stop seeing yourself as a separate entity. You become one with everything and everyone so there is no means of attaching because it is you. You give up your personality and all sense of self. You can't separate yourself from that screaming feminist because she is also a part of you and you love her as you love yourself. Still sounding like a good idea?

MGTOWs are, generally, not doing this.

Most MGTOWs are separating themselves quite distinctly and focusing on setting boundaries between themselves and the world around them. They seek to assess other people skeptically based on lessons from their past and/or observations of their present environment. They increase the value placed on defining themselves in their own way and those definitions have strong boundaries. That MGTOWs are doing the opposite of spiritual non attachment doesn't make it bad unless you're also a Buddhist trying to become enlightened, but if you're just a human being trying to create a sustainable environment it's a perfectly acceptable and supportable step on the road.

Feeling safe is an important part of mental health and MGTOWs have recognized that traditional relationships are not safe.

Tawil's article on sexuality and attachment raises a very important consideration for those of us who do not fashion ourselves to be religious icons ready to face a life of asceticism. He asks people to consider what their human emotional needs are so that they do not neglect those needs in the same way so many of us refuse to see a doctor when we are ill. Not all of us have the same social needs. There is no right way to be, but you can certainly do it wrong by neglecting yourself. Those are the folks that die young.

Do you need physical contact?

I am not big on hugging and kissing. I went for about two years without letting another human physically touch me in any way. I didn't even know I was doing it until a friend put his hand on my arm to ask me a question and it literally shocked me. Human contact is powerful. It is an exchange.

That contact is important doesn't mean I have to go around fucking everyone I meet. "All things in moderation" is the saying, and moderation is the key: self moderation. Maybe you don't need to get laid, you just need a good massage, or a game of rugby, or a pet, but you do need physical contact or your body will suffer.

I sometimes look around and am awed by the reality that every single person surrounding me in a crowd woke up that morning filled with a completely different subjective world view that sometimes aligns us and sometimes pits us against each other. We share the same world with so many people yet rarely feel that anyone will ever truly know us but strive every day to express ourselves in a way that will attain that one thing we want so badly: to connect with someone else in a meaningful way.

Humans are social animals. The evidence that we need each other is in our cities and our inventions, like the internet, that let us reach out and connect with each other despite the fact that we are trained to be in direct competition with each other in every aspect of our lives. This competition both invigorates us and tears us apart. It inspires us to create and it inspires us to destroy.

While you don't need someone to complete you, you do need someone to confirm that you have value. You can't do that by yourself. Men don't need women but they do need human contact and validation. When I read Tawil's article about attachment it resonated with my own concerns that the amount of time it might take to fix the social injustices may be longer than some men can endure. Not everyone is cut out for isolation and men already have a high suicide rate. Those of you who can be happy in isolation shouldn't assume that everyone can.

Admitting that most people have attachment needs isn't an issue of shaming, it's an issue of survival. You can lie to yourself all the way up to pulling the trigger.

Insinuations that MGTOW happens in levels of which all should strive for some apex is not only like a shady pyramid scheme, it is a destructive and dangerous form of Spiritual Materialism. There is no God of the MGTOWs and attempts for anyone to fashion themselves as such is sheer egotism that might liberate some but will drive others to suicide. All religious comparisons fall flat and should stir suspicion.

Buddha ate his own feces for a good many years. At the time, Buddha thought he was likely to be enlightened at any moment.

Moses never achieved enlightenment, he actually spent a lot of time complaining to God that he was a poor choice of spokesperson. Jesus let himself be crucified because he only lived to serve. In fact, all iconic religious figures weren't "going their own way," they always served God. They were willing to sacrifice their own needs to serve something more powerful than them and were never on their own because they believed they were the servants of God.

Then there are those of us that live in the real world. The one where, like it or not, you have feelings and needs.

You can fool your mind but you can't fool your soul.

Honesty is a tricky thing. So many people *are* being honest with you but *not* with themselves. So it's true with MGTOW as well. I'm not MGTOW, I'm a WGHOW who rejects lies. I'm tougher on myself than anyone else and I

expect the same vigilance from others.

We count on our friends to tell us when we're being self destructive or chasing some dragon down a rabbit hole and we owe it to each other to help keep each other on the Middle Path.

You can't save the world but you can save yourself. If you do it well you can share your technique with others so they might benefit, but anyone claiming to know how to fix everyone else is a person who needs to assess whether or not they've got their ego under control.

Men don't need to marry women and they don't even need sex but they do have needs that should be taken seriously. It could be a long time before relationships are redefined in a way that makes attachment safe. Women have been taught to manipulate the human need for attachment like they're holding a winning lottery ticket just by being female and most haven't read the fine print that says "all winnings will be paid with your future happiness."

While we wait for the rest of the world to catch up, the important thing is to survive going your own way long enough to see the day when feminism falls into its own fetid footprint. Men aren't actually alone in this fight. You may need to stand alone in your battle position to keep your strength but you aren't actually alone.

You say there's a marriage strike?

John Hembling (JtO) · 28 July 2013 · Archived copy · Original

So you say there's a marriage strike? Apparently, men in increasing numbers are refusing to be the good little appliances society demands of them, and are not settling down to their traditional roles of protector, provider and general disposable human. Indeed, this has been a well know secret, talked about in mainstream media for at least a decade, and shows no signs of abating or slowing.

Some within the men's human rights movement have even coined terms to describe men choosing such a self preservative path in life. Men going their own way, or zeta males. The publisher of this web-site is one such man, as is the author of this article.

In July of 2011, AVfM published an article of mine[1] in which women's penis-wanted advertisements were examined. Since then, a growing focus has emerged in public social commentary from sources such as The Huffington Post, slate.com, NYMag and elsewhere, evidencing a flavor of growing concern that men are opting out of marriage 2.0. "A growing concern" being polite language for the reek of panic.

My follow-up to that 2011 piece has been sitting on my hard drive for more than 2 years.

And here we go.

You must be at least as tall as this sign to ride.

I'm a physically fit, workaholic, non romantic, non spiritual, tattooed opinionated middle aged nice guy.

That "nice guy" part at the end is the kiss of death, I know. If you prefer bad-boys skip to the next meet-and-greet ad, and go find somebody to treat you like crap. I have NO interest in participating in an abusive relationship.

I have no kids, and no debt, and I own the company I work for. I don't play emotional games or engage in manipulation of the people I care about. I similarly have no patience whatsoever for women who engage in mind games. Sadly, this will rule out most of the readers of this ad. Too bad.

What am I looking for?

A woman who is:
Physically fit (or at least, not a slovenly fat-ass)
Responsible, without being boring
Single, without kids
Open to adventure (read that however you like)
Emotionally available

What am I not looking for? Which is to say, what qualities are deal breakers? What characteristics are so repellent that they will disqualify you from any consideration as even an acquaintance with which to have a drink? In short, for women who've read at least this far –anything you find in the next paragraph describing you is your signal to leave this conversation without delay.

Of course, I don't mean anything in the next few lines makes you a bad person. It just makes you somebody I don't want to meet, or see, or talk to. And please, don't let my disinterest cloud your optimism, I'm probably a bad man. Maybe even a libertarian.

Deal breakers: If you find yourself described below, this is not the ad for you.

Too young (under 30)
Party girl, or heavy drug user
Married or attached
A religious fundamentalist

A husband seeker

That wasn't so bad, was it? Just a short list of disqualifies.

Of course, if you're still reading, you can win bonus points if you are any of the following:

A pervert.

Oh, I see some people scrunching up their faces and making the "eeeeewww" noise. Get over yourselves Pollyannas. Everyone looking for a prospective partner for going on picnics, and playing penuckle also wants to get laid too. Perverts are simply more creative and enthusiastic about it.

Further bonus points awarded if you are a Happy Camper. This shouldn't be difficult to understand. I prefer being happy, and so, I find myself entertained by most of what I experience in life. Entertained rather than, say, indignant, outraged, bitter, or complaining. Happy campers know something that other people apparently don't know. I wont bother explaining what that something is, only that happy campers go to the front of my queue.

Bonus points if you pursue a scientific hobby. It demonstrates interest in the world beyond the study of one's own navel.

Bonus points if you commute by bike. Oh, and this isn't some hippy save-the-planet motivated item. It's simply more fun.

Bonus points if are a lover of zombie-cinema.

Super extra bonus points for ninjas and pirates.

Lastly, my ad includes a picture, your reply should do the same.

The last of the deal breakers in my ad was "A husband seeker". I trust nobody reading this actually needs an explanation of the repellant character of modern marriage for self determined men. Marriage strike anyone?

But recalling that I wrote this meet and greet ad over two years ago, my thoughts have evolved in the intervening couple of years. That ad of mine, written as a hypothetical posting to meet-and-greet reflects a hypothetical desire to date, or have some sort of a girlfriend. Ha!

This brings to mind a conversation I had with a friend. I ran into him at a cafe near my home, where he joined me at my table with the following question. Asked in a trinidadian accent : so man, how many women you got?

The question was posed to me based on my demeanour as my friend perceives it. Relaxed, cheerful and imperturbable. His logic being, one must assume that I am as cheerful and relaxed as I am either because I have one or more girlfriends, or that such demeanour attracts women. It probably does, but I don't really know. My answer to his question surprised him.

Him: "So man, how many women you got?"

Me: "what? I don't have any women"

Him: "but you always so relaxed"

Me: " and why do you think that is?"

At this point, he laughed, and several other men who had been covertly listening to the conversation gathered in obvious interest in our exchange. As my friend questioned me, I explained myself as well as I could.

I talked about the gun in the room[2], which is to say, the ever present social menace of proxy violence toward every man in a relationship with a woman.

I talked about my own view of "dating" as an ongoing job evaluation, where nothing is ever good enough, and for a man, the socially normal climate is that he's done something wrong, somewhere, and that she's not happy, and he'd better atone. I think I even mentioned the cultural zeitgeist in which shame is what every man is supposed to feel

about his own sexual identity. I might have mentioned my utter disinterest in that too.

I talked about sex, and it's easy availability outside of any "relationships" or "marriage" – and why that is no incentive to sacrifice peace in your own life just to get an occasional leg over.

I talked about reproductive rights, specifically the total lack of such for men in our culture.

I don't have a "girl friend", I don't date, and I have no interest in changing that state of affairs, ever.

And my friend, who knows nothing of "John the Other" or this site, or the men's rights movement – he agreed with me on every point and announced to all in attendance that I was a very smart man.

He also noted that we'd better not tell his wife any of this, or he'd be in deep sheep dip. He was not joking.

I'm not any smarter than my friend. I have simply evaluated what I'm constantly told I should do, what I should think and what I should be, and decided it's all a bad bet, and a transparent scam. I'm a man going his own way, and all those dating ads, and admonitions to do X , or Y, or Z to attract the attentions and affections of a date or a girlfriend or a wife have just become the noise of mosquitoes. I can hear them, but they wont be ruining my camping trip. And of course, if you want to come along, you'd better measure yourself by the height of the sign before calling.

[1] http://www.avoiceformen.com/miscellaneous/meet-and-greet-ads/

TB on TV

VFM News and Commentary · 29 July 2013 · Archived copy · Original

As AVFM and the Men's Human Rights Movement continue to make inroads into the mainstream media, particularly in Canada, one name keeps popping up over and over: TyphonBlue.

Typhon, whom we all know as someone with highly incisive views on sexual politics and gender roles, has been spearheading contact with Canadian media and representing us with competence and elegance.

As you may have seen, here is one example of an interview with her hitting one home run after another.

That article was taken directly from this video.

As you can see, we got lucky and actually got a journalist who did an objective job of mirroring what Typhon actually said, instead of putting blue pill spin on it. And of course, when they are objective, we shine.

And more recently she made a TV appearance, fielding questions about postergate and the MRHM in general.

We would like to have posted that for your direct viewing here, but are were unable to. You can, however view it by going here.

Great job, TyphonBlue! From PE and the gang. And many thanks to the good people at Men's Rights Edmonton, for doing such a great job at getting the medias attention.

India's "Irretrievable Breakdown of Marriage Law"

Burt Phoenix · 29 July 2013 · Archived copy · Original

Recently there has been a spate of discussions in the media on the upcoming Irretrievable Breakdown of Marriage Law (IrBM). Some important highlights of the proposed bill are:

[unordered_list style="arrow"]

- Divorce can now be filed as a 'No-fault Divorce' stating that marriage has broken down irretrievably;
- Husbands do not have the right to oppose the divorce petition filed by their wives, whereas the wives can oppose the divorce petition filed by the husbands. Hence, the irretrievable break down of marriage can only be claimed by a wife and not the husband as husband's petition can be challenged by the wife;
- All the property of the husband that he currently owns and his ancestral property (inherited or inheritable) will be divided between the husband and the wife.

[/unordered_list]

Some arguments that have been promulgated for supporting this bill during media debates are:

1) Poverty is a gender issue and it is primarily women who are poor in India: This is a baseless argument as the data shows just the opposite. Two most important features of poverty are malnutrition and substandard healthcare due to which the life expectancy reduces and deaths due to diseases increase respectively.

[unordered_list style="arrow"]

- Average Life Expectancy of women in India is higher than males at 65, compared to males at 62. This implies that women live longer and healthier, hence have lower malnutrition[i];
- Health care facilities are better for women than compared to males. WHO data shows that deaths due to diseases and injuries for males is 883.2 as compared to women as 788.7 (per 100,000). Hence, women have better access to healthcare as compared to the male counterparts[ii].

[/unordered_list]

Therefore based on the above facts it is the men who live a substandard life as compared to women.

2) Stigma of Single women- they cannot rent a house in cities: How does inability to rent a house have anything to do with property rights and divorce laws. If housing societies do not allow single women to buy/rent flats then an amendment in Co-operative Housing Society Act is required and not the passing of IrBM. These two points and issues are completely unrelated.

3) Price of Love and Price of Care that women invest in a relationship should be paid: This point has come in various debates and in various forms. Treating marriage like an economic relationship is completely incorrect. Even if we assume that the feminists are treating marriage as an economic relationship, then the wife's due was paid by her husband during the marriage by way of providing love and care to his wife. The husband also provided for necessities like food, clothing, shelter, vacations etc… Post-divorce, there is no love or care given by the wife hence, no payment is required by the man. Any payment to wife post marriage is an 'unjust enrichment' to the wife.

4) It is important for the woman to have a home as 80% of women keep children: Some important questions brought up in this point are:

[unordered_list style="arrow"]

- No source has been quoted of this 80% number;

- Why is it only important for the woman to have a home? Why is it not important for a man to have a home? Are men disposable or are they second citizens?
- Why can't the women work are create their own home? Are they not able bodied?

[/unordered_list]

Baseless reasoning such as this promotes parasitism, which is not healthy for any living organism or society.

5) For the past 5000 years women were treated as second class citizens and hence taking into account their increased development and literacy rates (etc) over the past 15 years is deemed invalid: We should all note that laws are passed keeping in mind the situation as of the present date – not 5000 years back. As of the current date women *are* empowered, and their status 5000 years back (which we do not know much about) has no bearing on the present situation. Therefore this argument does not hold water.

6) Parents do not give any property to their daughter: If parents don't give a share of their property to their daughters then a law should be passed to enforce women's share at their maternal homes. Why pass IrBM for that? If is akin to saying that if company 'A' does not pay salary to their employees then company 'B' is liable to pay it. This is an illogical and unfair argument in support of this bill.

7) Women give birth to babies therefore they should get the property: Every female mammal on this earth gives birth to a baby, which is how nature has made them. Asking for property rights because women give birth to babies is preposterous. Such arguments should not even be entertained by the debate show hosts.

8) In the past women were treated like chattels (property): In the past laws were not as well developed as they are today. There were no human rights or any such thing. We had crude laws and property laws were the only laws that were more or less enforceable. Hence, women might have been treated like chattels to protect them in the society. Further, men were not even treated like chattel. In case of any contingency they were supposed to lay down their lives to protect their property ie. Men were SECOND to chattel. Feminists have not been able to provide any evidence to support any claim that in stable societies women were treated badly. Further, again we are discussing things of the past, today we have well established human rights and personal laws and no person is treated as chattel. Laws are to be made taking into account today's situations and not the situation which existed 5000 years back.

9) India is a male dominated society: This argument has many different versions such as patriarchy, no representation and oppression. How do we define domination? One method of defining domination is by looking at the political representation of the group. A group with a higher political representation controls the making of laws and is the dominant group in a democracy. This is because the elected representatives need to do as directed by electorate. As per the Election Commission of India, the voters of India were:

Year	Men (% votes)	Women (% votes)	Source
1999	40.01%	59.99%	[iii]
2004	41.93%	58.07%	[iv]
2009	45.8%	54.2%	[v]

The dominant group from the above data is clearly the women of India, as they are nearly 60% of the voters, and not the men. Therefore stating that India is a male dominated society is incorrect, as the data speaks otherwise.

The bill is unfair, unjust, and gender biased because:

[unordered_list style="arrow"]

- Only women have been given a right to oppose a divorce. Men cannot oppose a divorce petition filed by women. This clause seems to clearly discriminate against men;

- Only property (ancestral or owned) of men is to be divided. Property of women is not to be considered;
- In case of a no-fault divorce, other cases such as domestic violence and 498A can continue. If it is no-fault divorce then how can other cases based on fault continue?
- Men are still liable to pay maintenance and alimony to women under other sections of various acts;
- The bill seems to be against gender equality promised by the Indian Constitution under article 15;
- Liabilities of men are not considered in the case of division of property. Assume a house was bought on a bank loan, and in case of divorce, 50% of the house will be given to the woman but the man is still liable to pay the entire loan amount. This tantamount to taking away the future assets of the husband. Further, it is yet to be seen how the banking sector would react to this as it is a risk to their security (ie. house) which is mortgaged against the loan.

[/unordered_list]

In other developed countries laws are gender neutral and have the word 'spouse' in their language and not 'wife' as the case in India. In developed nations each spouse shall be responsible for his or her own support. This has been kept to deter parasitism in their culture.

For example in Sweden maintenance is given when a spouse has difficulty in supporting himself or herself for a transitional period following the divorce. Such transitional maintenance provides the needy spouse with opportunities to seek gainful employment or retraining. Section 7 of Chapter 6 (Maintenance) of the Swedish Marriage Code (Aktenskapsbalken) is: *"Following a divorce, **each spouse shall be responsible for his or her own support**. If a contribution towards the maintenance of either spouse is **needed for a transitional period**, that spouse shall be entitled to receive maintenance payments from the other spouse on the basis of what is reasonable in view of the latter's ability and other circumstances."*

Further, Sweden has a concept of personal property and marital property. Property jointly acquired by the spouses is treated as marital property. An exception is there, if only one spouse acquires property, then his/her personal property may be treated as marital property.

Further, post the division of marital property, the maintenance and alimony is reduced. (ie. the clauses are not mutually exclusive) [vi].

For example in Germany: A spouse must provide for their own maintenance after divorce (Sections 1569, 1577 BGB). Maintenance may only be granted for an intermittent period till the other spouse retrains so as to be employable. Further, the net worth of the spouses at the time of marriage and after the marriage is calculated. The difference is treated as marital property and property of both spouses is equally divided. **An exception is there that if a spouse does not contribute in promoting the economic gain in marital property, he/she is not eligible for anything. Further, adultery and cruelty is given weightage.**

In essence, both developed nations treat the property of husband and wife separately and only joint contributed property as marital property. **This comes from the tenet that all able bodied persons should be liable for their own upkeep**[vii].

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[i] WHO: http://unstats.un.org/unsd/demographic/products/indwm/ww2005/tab3a.htm

[ii] WHO: http://www.who.int/entity/gho/mortality_burden_disease/global_burden_disease_death_estimates_sex_2008.xls

[iii] http://eci.nic.in/eci_main/StatisticalReports/LS_1999/Vol_I_LS_99.pdf page 144

[iv] http://eci.nic.in/eci_main/StatisticalReports/LS_2004/Vol_I_LS_2004.pdf page 167

[v] http://eci.nic.in/eci_main/archiveofge2009/Stats/VOLI/08_VotersInformation.pdf

[vi] http://en.wikipedia.org/wiki/Divorce_law_in_Sweden#Division_of_assets

[vii] http://www.ejcl.org/123/art123-4.pdf

Please Note: If you have any concerns with any part of this article, do feel free to comment. Your concerns will be appropriately addressed and/or modifications to the article will be made.

Monday Roundup for 29 July 2013

Dean Esmay · 29 July 2013 · Archived copy · Original

Howdy y'all. Is it Monday again already? So it is. So here's a handy roundup of everything you may have missed in the last week, or may just want to go check out again.

Last week we featured a lot of heavy stuff on the theme of Men Going Their Own Way (MGTOW). A number of men in the movement have noticed the rise of a genetic reductionism and even fatalism in some thinkers, both outside the men's movement and within it. A number of Men Going Their Own Way take serious issue with this. Perhaps no one does so more effectively than Peter Wright, who has five pieces that should be considered must-reading on this topic. Although he arguably began writing on this topic before last week; I suggest starting with The rise of Chivalric Love: the power of shame, which was his first foray into explaining why a lot of what we think of as "natural" behavior of human males towrds females is indeed more cultural than many believe, and he believes it can be distinctly traced to within the last 1,000 years.

He further expounds on that in Love and MGTOW, where he notes that much of what we call "romance" today is a historical abberation for the human species. Then last week he began going still deeper and more detailed on where we often confuse biology (which is real enough) with culture (which is also real) in A Voice for Men: MGTOW-Central, reaching a smashing climax in Sex and attachment, noting the dangers of confusing "romance," cultural pressures, and rejecting cultural bullshit expectations with believing human beings have no biological need for attachment (which we do). In MGTOW: 12th Century Style, he gives us a lovely denouement, noting that the rise of proto-feminism about 800 years ago already had its detractors.

Speaking of history, our own Gonzo Historian Robert St. Estephe returns once again with unearthed arcana that show that much of what we talk about in the men's movement today was commonly understood in the past, and recounts how the once world-famous Dorothy Dix ripped into women of her day for selfish gynocentrism and treating men like disposable utilities and dogs. We hereby posthumously declare Dorothy Dix a Proto-Honeybadger and hope to continue to help preserve history like this. Robert also brought us the history of husbands on strike in Tibet back in 1928.

Also speaking of history, in the 100th anniversary of its original publication, AVfM reprinted The Fraud of Feminism part 3 of 3 by E. Belfort Bax, which is often spooky reading because it often sounds so much like he could have written that book today.

What relevance all this ancient history? Because it's probably forgetting a lot of this history that's doomed so many of us to repeat it!

Another MGTOW taking issue with genetic reductionism/fatalism this week was Jason Gregory, who questions the notion that the past ain't through with us, asking why, if that were true, any of us would bother trying finding our own path in life outside of gynocentric bullshit? Good question.

Meanwhile, the redoubtable August Løvenskiolds took some issue with Peter Wright, and in response to the notion that most men need emotional attachment, made a stirring defense of his own and other men's choice of elective de-attachment, an answer that seems to have worked great for him–and finding what works for you is the very essence of being a Man Going Your Own Way, is it not? We've all got to find our way through this misandrist culture, and while what works for some may not work for all, no one should be shamed for finding whatever helps them survive an thrive. And Geoffrey James (also known as Solaris, proprietor of NiceGuy's American Women (Mostly) Suck) page and forum, graces our front page for the first time in The right to be left alone, which also contains a ringing endorsement (which I echo) of Dr. Helen Smith's already-classic book, Men On Strike. And in You say there's a marriage strike?, AVfM's own John Hembling, aka John the Other, makes it clear why he's a man going his own way and recounts a humorous story of answering questions for a blue pill man who at first found him incomprehensible then found him amazing.

Dr. F gave us a short story of childhood wonder at the whole idea of going your own way, and in a cracking capper to all of this, Della Burton weighed in on the growing Men Going Their Own Way phenomenon, showing little but contempt for women who treat the subject with contempt: in You asked for it ladies, Della lays waste the idea that men who make a rational choice of self-preservation are doing something wrong, and lays the blame squarely at the feet of those who have made that a necessary choice for so many men and asks them to do something women these days are too rarely asked to do: act like fucking adults and own their own shit.

That particular essay by Della seems to have drawn the most attention from outside the site, and was heavily linked by other sites after publication. It looks to me like women who get it may be a rarity, but I suspect they're growing, and I further suspect that other women don't like women like Della who do get it. Well it's tough titty for them, because Della's right–and I suspect they know she's right.

Hey, did we talk about anything other than Men Going Their Own Way this week? Well of course we did. We had terrific news and terrible news. For example, Mark Trueblood noticed that *Cosmopolitan* no longer supports domestic violence against men. Mark's a bit cynical about it but me, I'll take progress where I can get it.

The AVfM news team has also been staying on the case of West Virginia's corrupt judicial branch. This time Judge Michael J. Kelly of West Virginia is exposed for having a conflict of interest. This is a judge who's apparently used his own seat on the bench to dispense his own vigilante justice on people he doesn't like in West Virginia. We'll have more on this judge and some of his cronies, just stay tuned.

Also, it's always cause to celebrate when an innocent man is vindicated and let out of prison, right? Well, yes and no, because as AVfM news reports, at least one man who was found innocent after all got less assistance putting his life back together than most men who are guilty. His life all but completely destroyed by a false accuser, he found himself without jobs, without prospects, without needed medication, and without a place to live. Surely compassion and justice call for more than that for a man who wound up having to prove his own innocence?

Our news department also reported a few weeks ago that Senator John McCain apparently did something right. Unfortunately, as Bob O'Hara sadly notes, Senator McCain failed to follow up with any effective action or even statement that would have made his seemingly bold stance meaningful. Disappointing, Senator, disappointing.

Also, while you'd think that by 2013 we should not still be debating this, but apparently it's necessary, so: a new peer reviewed study has once again proven that circumcision of male infants is cruel and damaging mutilation, period. No, it doesn't matter if you don't mind your own circumcision. I mind mine, and I'm not alone in that, so if you want your dick chopped, gentleman, do it when you turn 18, and you women can just shut the fuck up because you have no right to a say in it at all.

Paul Elam notes that Men's Human Rights Activist Sung Jae-gi is dead, and his compatriots have shamed him. When I first read the story I thought to excuse this because of S0uth Korean culture. But I wouldn't let my own culture get away with that bullshit, so why would I let anyone else's? Rest in peace, Sung Jae-gi.

In Misandry in psychology part 3, psychotherapist Tom Golden dissects how an entire industry that's supposed to be devoted to helping people often only helps women and demonizes, derides, dismisses, or victim-blames males. Reproductive coercion is something only men do to women right? No actually it's more often the other way around, but why let facts get in the way of a good narrative? Tom Golden also obtained and drew special attention to the work of Indian Men's Human Rights Activist Jerald Santhosh, providing us an introduction and transcript to Men's Suicidal Life. Don't miss that one.

After a long hiatus, AVfM's publisher and evil overlord Paul Elam returns with a barnburner called I'll decide if you were raped, not you. This of course caused a firestorm of anger and rage in a lot of people, but do you think any of those who were angry ever read this or this? Yeah. One of the things we've consistently found on A Voice for Men, which is why we do things the way we do, is that sipmly analyzing the facts doesn't make a dent with people, so, if they won't hear men's pain we'll make sure they feel men's anger. It would be nice to live in a world where that wasn't the necessary course of action but until then, FTSU FTW!

AVfM Editor-At-Large and Domestic Violence Policy Advisor Erin Pizzey returns with a reprint of Chapter 4 of her classic suppressed book Prone to Violence. It's extremely difficult reading but it should not surprise anybody that it was suppressed; the Gender Ideologue-dominated Domestic Violence industry doesn't want you reading it, it would be a threat to their livelihoods. I mean, it shouldn't be, but the idea that they might have to help male victims and do something about female perpetrators on a wide scale is really threatening, and they'd rather shut people like Erin up. Good thing we aren't letting them, huh?

Angry feminists appear to be targeting a lecture on boys education up in the city of Edmonton in Canada. We expect members of Men's Rights Edmonton to be there on the lookout for any violence from the feminists, and we hope you can make it too. Della Burton will likely be helping us to provide coverage of the event in cooperation and solidarity with Men's Rights Edmonton.

Speaking of Della Burton, we're starting to think she just may be all right. She's been doing terrific work, and that includes her latest, Gender disparity in criminal court. What, you mean it's not just men who've noticed that women get off lightly in our criminal justice system–in a way that looks suspiciously like what some might call female privilege?

By the way, in off-site news, Angry Harry has an interesting project he's working on. If you're into video work, you might want to check it out.

As usual, our radio station has all sorts of current and upcoming shows you'll want to check out (I hope you'll join me and Erin this Saturday, for example), and our video section always has something going on in it.

So happy trials pardners, have yourself some good reading there, and I'll see you in 7!

Gender disparity in criminal court

Hannah Wallen · 29 July 2013 · Archived copy · Original

A study by Sonja Starr, an assistant law professor at the University of Michigan found that within the United States' justice system, women generally receive much more lenient treatment over the same crimes.

> This study finds dramatic unexplained gender gaps in federal criminal cases. Conditional on arrest offense, criminal history, and other pre-charge observables, men receive 63% longer sentences on average than women do. Women are also significantly likelier to avoid charges and convictions, and twice as likely to avoid incarceration if convicted. There are large unexplained gaps across the sentence distribution, and across a wide variety of specifications, subsamples, and estimation strategies. The data cannot disentangle all possible causes of these gaps, but they do suggest that certain factors (such as childcare and offense roles) are partial but not complete explanations, even combined.

Other research has confirmed Starr's findings. Jill K Donner stated in her report, Explaining the Gender Gap in Sentencing Outcomes: An Investigation of Differential Treatment in U.S. Federal Courts

> **Overall, the findings of the current study are consistent with those of past research on gender and sentencing in dictating that female defendants are sentenced to less severe sentence outcomes than similarly situated male defendants, even after controlling for legal, extralegal, and contextual factors. In addition, the current study found that gender weighed differently across offense type, type of sentencing departure, and racial/ethnic category. Also, extralegal factors were found to influence defendants differently when the sample was partitioned into individual gender groups.**

In the course of investigating explanations previously offered to justify the disparity, Starr found that even combined, the factors described couldn't account for the majority of the difference. She noted that the most prevalent arguments weren't solid, and even treating them as such, each only accounted for small percentages of cases, and each had exclusions.

She looked at criminal reports, including the use of specific criminal codes and officer descriptions. Her research showed that unobserved differences in severity, while not completely ruled out, aren't supported by evidence as a major cause for the disparity.

She found that criminal history, attitude, and cooperativeness couldn't explain the gap, citing a 2004 study which found that "other factors equal, reported crimes with female offenders are substantially less likely to lead to arrests, results that they interpret to show police leniency toward women."

Challenges to culpability on the basis that women were charged as accessories to male crimes also couldn't explain away a significant portion of the gap, and Starr noted that the "girlfriend argument" explains nothing about single-perpetrator crimes.

Looking into the argument of family hardship, she found evidence of gender-discrimination that favors women, and harms men.

> **In short, the family status-gender interaction appears to be more substantial than the one formal legal mechanism for accommodating family hardship can explain. Prosecutors and/or judges seem to use their discretion to accommodate family circumstances in *sub rosa* ways—but not for male defendants. Among single men, conditional on observables, having children significantly increases sentences, and among married men, children make no significant difference.**

She also looked at arguments citing life circumstances such as addiction, mental illness, or abusive environments.

> **Together, all such cited bases for departures explain only between 1 and 2% of the otherwise-unexplained gap in sentence length; they are too rare too explain more. If prosecutors or judges take such factors into account in informal ways (as they seem to with family hardship, above), it would be unobservable.**

If factors related to crimes and their perpetrators are not the main causes of the gender gap in sentencing, why does it exist? One clue to this is in Starr's explanation for differences between her study, and studies which showed a narrower gap. She wrote in her report that previous studies may not have shown such a sharp difference because they had not looked at the role of plea bargains and other pre-sentencing steps in the criminal justice system. The difference this makes is in the role of prosecutorial influence.

> **The United States in effect has a system of negotiated justice, and prosecutors hold most of the chips. They have broad discretion to choose charges from numerous overlapping criminal statutes, and then to determine the terms of plea deals. Plea-bargaining does not necessarily focus mainly on dropping of charges—indeed, the lead charge was dropped only 17% of the time in this study's sample. The parties also often negotiate stipulations to key "sentencing facts"—for instance, the quantity of drugs trafficked or the defendant's major or minor role in a conspiracy. The prosecutor also may make non-binding sentencing recommendations or request special leniency to reward cooperators.**

She also points out that prosecutors' gender bias can stem from the importance of public relations.

> **Prosecutors have a variety of incentives to balance, including career incentives that push toward maximizing sentences and resource constraints that discourage going to trial (see, for example, Baker and Mezzetti 2001; Easterbrook 1983). In addition, prosecutors may be affected by sympathy or a sense of fairness. Schulhofer and Nagel (1997) review federal prosecutors' case files and find evidence of deliberate charge manipulation to avoid excessive sentences. Prosecutorial discretion is often described as the power not to seek to maximize punishment—to be selectively lenient (see Stith 2008). Although there may be good policy reasons for allowing such discretion, it is a potential source of unwarranted disparity if it is influenced by legally irrelevant factors such as gender.**

To put it simply, putting a woman on trial can be a public relations nightmare for a prosecutor, who is faced with a defendant who may damsel for both jury and public sympathy, painting herself as a victim of prosecutorial bullying. Not only can prosecuting a vulnerable seeming woman backfire by leading to acquittal due to sympathy, it can also come back to haunt the prosecutor during an election.

Why would only prosecuting female criminals create bad PR and not male criminals? Doesn't the public want to be protected regardless of with whom the criminal activity originates?

That depends on which public you're asking.

The National Organization for Women has actively promoted some of the myths surrounding gender disparity in sentencing, as shown in in this summer 2001 blog post about population increases in women's prisons. The article mixes description of real issues (prison rape) with claims that women commit crimes only as accessories to male criminals, and uses an anecdotal description to suggest that female criminal behavior is a result of abuse by a man. The article goes on to lament that incarceration separates mothers from their children, a concern NOW hasn't shown for imprisoned *fathers* in their advocacy for increases in prosecution of men unable to keep up with child support obligations, and against shared custody proposals made by fathers' rights groups. Feminist logic: female drug dealers are good and valuable parents, but fathers are disposable… except for their wallets.

Guidelines handed down in the UK in 2010 admonished judges to go easier on female offenders. In 2011 a UK Women's Justice Task Force report offered the suggestion that women's prisons in the UK be replaced with

community service and mental health treatment. While the research done by the group making the suggestion is of interest, there is nothing in it to suggest that it is applicable only to women… yet the suggestion has not been extended to apply to male offenders.

In contrast, feminist activism in the U.S. led to the enactment of the Violence Against Women act, a law written to address a gender-neutral problem as if women were the only victims, and men the only perpetrators. VAWA contains federal financial incentives for policies to promote mandatory arrest, prosecution, conviction, sentencing, and sentence enforcement. The same group that thinks punitive imprisonment for female offenders is unfair and cruel has no problem with a law that incentivize false accusations against men, and places them at risk for wrongful conviction and false imprisonment.

Feminists claim that an anti-discrimination clause added in 2012 makes the law gender-neutral despite its overwhelming prevalence of female-specific language for victims, and male-specific language for perpetrators. However, from 1994 through 2012, the wording and the law's enforcement followed a male-perpetrator, female victim model that led to greatly increased arrests and incarceration of men without demonstrably affecting the prevalence of partner violence in the United States. In addition, the theory that the non-discrimination clause applies to enforcement and not just services has yet to be demonstrated.

If, as feminists argue, harsh, long sentences for men are right because the point of the penal system is to protect the public by deterring would-be criminals and containing those who are not deterred, what does the gender disparity say about female criminals and their victims?

Are experiences of crime victims less important if their perpetrators are women?

Does society think women less possessed of the self-control necessary to keep their behavior within the bounds of the law? Isn't women having less *culpability* an indication of less *capability*?

If that's what it means, but it isn't right, why aren't feminists actively lobbying for reform? Where is the letter-writing campaign demanding more lenient handling of male criminals, or more harsh handling of female criminals? Where is the massive, heavily attended perp-walk to protest unequal treatment by law enforcement, prosecutors, judges, and juries?

Given that feminist advocates have argued for lenient treatment for female convicts, it's unlikely that they'll also advocate that all convicts should be treated equally if it means women would face the same heavy sentences as men.

If, as feminists argue, harsh, long sentences for women are wrong because they're cruel punishment that is undeserved and doesn't achieve rehabilitation, what does this gender disparity say about the way we treat male criminals?

Are they less valuable than women… so much that society can accept treating them like trash when women who do the same things are considered redeemable?

Is it that men are considered so much smarter, more reliable, and generally better than women that society must hold them to a higher standard, and require greater retribution when they fall from it?

If criminal sentencing is a human rights issue when dealing with female convicts, why can't the same be recognized when the convicts are men?

Are some humans more human than others?

MHRA Sung Jae-gi dead

Paul Elam · 29 July 2013 · Archived copy · Original

Sung Jae-gi, the head of a men's human rights advocacy group in Seoul, South Korea is apparently dead after an attempt to raise money gone wrong.

Sung went missing after jumping (or possibly falling) from the Mapo Bridge into the Han River. According to other members of his group, the jump was a stunt designed to encourage people to donate 100 million won to his group (about $10,000 American Dollars).

His wife reportedly knew of the plan in advance, as did a Seoul news reporter who filmed the incident.

That is a summary of the facts that are on hand right now. You can read the news account here.

While all the facts of this story are yet to be gathered, and may well be buried after the standard treatment from the mainstream media, this solemn moment does provoke some thoughts in me that I am not going to wait to share.

First, Sung's death, while tragic, is not out of the ordinary save for the circumstances of how it happened. This is the corner men are in because our voices are deemed savagely "privileged". Our voices are laughed at and derided and ignored until it gives us the likes of Thomas James Ball; until it gives us Earl Silverman.

Though it appears from all aspects of this story that Sung Jae-gi did not intend to take his life, it is clear that he must have known there was a risk. He was willing to take that risk for the cause in which he believed.

It may count for little. They have dragged the river for three days, failing to find his remains. The society in which he lived will similarly turn up empty nets in its pursuit of understanding why he died. That is the tragedy that we bleed for every day here. It is the social sickness we try to correct; to give meaning to the likes of Ball, Silverman and Sung.

Sadly, we also find that we struggle within ourselves. In that is our shame.

An official of Sung's group who was present at the incident, Han Seung-oh, disgraced his fellows and the cause for which Sung gave his life by apologizing after it happened.

"We are very sorry for causing such a fuss," said Han, "but his jump was not a suicide but a stunt to draw public attention."

I read that and my heart sank. How sad that Sung spent his final moments in the company of such a coward.

Do I think that his idea to jump from that bridge was advisable? No. Is it something that I would recommend to any MHRA in order to draw attention to the cause or raise money? Again, no, I would not. Never put your life at risk. I think too many men have already risked, and too many have lost to expend even one more life on any of this.

But the only apology due anyone in this godforsaken mess is Sung Jae-gi, the man driven to desperate means to call attention to problems in a society so depraved and ignorant that they will not know of or care about what he died for.

He deserves an apology from our society. And he deserves an apology from Han Seung-oh, who could have, and should have, seized that moment to demand that his culture to look directly and fearlessly into why his friend lost his life. Instead he failed him, and everything he stood for.

Sung Jae-gi took a risk, perhaps an excessive one, for what he believed. But at least he was willing to risk. It is a heartbreaking loss, made meaningless by those around him who crumbled like paper tigers when it counted. This is not a movement with a border, though. We won't even be dissuaded by the imaginary barrier of language. We can stand up where others let him down.

And we will.

I am not a praying man, but if I was I would surely hit my knees and plead with God that Sung's wife, who knew of his plans, does a better job in honoring what he believed in. Just as we will honor him in the days ahead.

Tip of the hat to Diana Davison for assistance with this story.

Help me stop Mary Kellett

Henry Ross · 30 July 2013 · Archived copy · Original

Ladies and Gentlemen,

The war against men will only stop if we stand up and fight. We must make our collective voices heard by politicians and the legal community so they know we are aware of their blatant and disgusting agenda to destroy men. They must know that if it's a fight they want, it's a fight they will get. We will send the clear message that boys and men matter, and we will resist any loss of constitutional rights based on misandric policies. It is time, for the future of our sons and grandsons, for us to make a difference.

Everyone is well aware that Assistant District Attorney Mary Kellett admitted her guilt in one of the worst displays of play-acting I have ever seen. Giving her the Golden Raspberry Award and a high-five was Justice Ellen Gorman, who suspended her 30 day sentence so that she could take some continuing education classes to address her ethical lapses. "Let the Golden Raspberry Award serve as a lesson and a motive for you to learn to hide your agenda better," should have been what Justice Ellen Gorman told Mary Kellett behind closed doors.

There is a very clear agenda and in a future post I will explain the how, what, when, and why. But now, we need your help. We need everyone to make your voices heard: we are watching and won't take it any more. I emailed the following letter to the **Cumberland County Supreme Court Justice, Ellen A. Gorman (ellen.a.gorman@courts.maine.gov)**. It is imperative that we flood this email box with complaint letters. I am hoping you will all fight for the cause and help put an end to the misandric secret court practices.

[box]Justice Gorman,

It is imperative that you look at the Mary Kellett plea deal with suspicion. Neither Bar Counsel Scott Davis nor Ronald Lupton has provided you with the full story. In fact, you have been downright deceived. The truth of the matter is that the current legal system in Maine is corrupt right down to its core, the Maine State Bar Association. Maine already has a very long and storied reputation for corrupt public officials as documented in StateIntegrity.Org and Centerforethics.Org.

Vladek Filler is not the first victim of Mary Kellett, nor has he been the last. I have personally investigated hundreds of cases that Mary Kellett has dealt with, including grievances filed with the Maine State Bar Association against Mary Kellett that Scott Davis has tossed out as irrelevant. There is also a pending lawsuit against the Hancock County DA's office and Mary Kellett for the wrongful death of a man falsely accused of domestic violence which resulted in his suicide. Unfortunately, most attorneys fear political repercussions and sanctions that come from challenging the Maine State Bar Association – the hand that feeds them – so, the lawsuit has stalled.

There are many victims of Mary Kellett that have left the state of Maine in fear of being dragged through the mud again on trumped-up charges that are both baseless and defective. Even if these victims were able to find the courage to challenge her and the status quo in the Maine legal system, would Scott Davis even entertain the idea of putting on his big boy pants, standing up to the obvious cronyism that exists in the Maine legal system, and ending the misandric practices that have been hidden from the Maine public for decades?

Domestic violence advocates constantly argue that there are countless silent victims of sexual assault perpetrated by men against women who will never receive justice unless every case can go forward by the State, using only the accusation by the women to prosecute men. This essentially is Mary Kellett's philosophy as well. By doing this, innocent men's lives are purposely and irrevocably destroyed for the sake of an agenda contrary to every citizen's fundamental constitutional right to due process and the presumption of innocence.

By allowing Mary Kellett to continue to practice law, you allow her to continue targeting the countless silent male victims of prosecutorial misconduct for the sake of the alleged countless silent victims of sexual assault. Can you explain to me how this isn't trading one for the other?

As Mary Kellett read her prepared speech, monotone and lacking remorse, she apologized to the court to save her job but never once did she turn around and acknowledge her mistakes to Vladek Filler. It was you who, out-of-place, apologized to Vladek Filler. This does not show that Mary Kellett has indeed learned from her mistakes and doesn't intend to target men in the future. These mistakes include but are not limited to:

Stephen Kane http://bangordailynews.com/2012/06/22/news/bucksport-man-acquitted-of-sex-charges-against-young-girl/

Mark Colantonio http://bangordailynews.com/2012/06/20/news/pennsylvania-man-acquitted-of-sexual-assault-charges-against-teen-in-bar-harbor/

Joseph Audette http://bangordailynews.com/2011/11/18/news/hancock/state-court-lifts-restrictions-on-ex-deer-isle-stonington-school-employee-accused-of-child-porn/

Keovilaisack Sayasane: Not only did Mary Kellett fabricate a story that he killed his ex-wife so that his current wife would testify against him, according to Michelle Sayasane (current wife), Mary Kellett threatened to have her children placed in child protective services custody unless she did testify. http://bangordailynews.com/2011/08/18/news/hancock/blue-hill-man-seeks-case-dismissal-over-bad-information-from-prosecutors/ and http://www.avoiceformen.com/feminism/government-tyranny/my-ordeal-with-mary-kellett/

Joshua Busby http://bangordailynews.com/2009/12/10/news/mdi-man-acquitted-of-rape/

Raymond Currier http://bangordailynews.com/2009/05/15/news/jury-clears-man-of-abuse-charges/

Attorney Jeff Toothaker defended and won many of these cases. In response to losing too many cases against Toothaker, the Hancock County D.A.'s office hired Mr. Toothaker's wife to work in their office. This is a clear and repulsive conflict of interest. It is just another example of the judicial corruption that is plaguing the state of Maine.

These are just some of the many victims of Mary Kellett. There are many more. In court, you stated that since the Vladek Filler case was just one isolated incident and Mary Kellett's only mark on her record, you were going to approve the recommendation for the 30 days suspended sentence. However, if there were more grievances brought against her, then you would reconsider her bar license.

I plan to assist 2 other victims in filing grievances against Mary Kellett within the next 60 days. I am hoping that since your words are on record, you were serious in rectifying the current problems of the legal system instead of making them worse. I also hope that Mr. Scott Davis will take action against future grievances against Mary Kellett instead of merely discarding them.

To quote Judge Edith Jones, U.S. 5th Circuit Court of Appeals, "American Legal System is corrupt beyond recognition."

Justice Gorman, which side of history do you want to be on?

Sincerely,

A concerned citizen who is also worried about political repercussions from fighting a corrupt system.**[/box]**

Feel free to contact me at HenryRoss2012@yahoo.com

Editor's note: feature image by James Cridland. –PW

AVFM News & Activism: Free-for-All 3

James Huff · 30 July 2013 · Archived copy · Original

[box icon=""]

Tonight we will not be have a guest, but Robert O'Hara and James Huff will be bringing you the latest news and commentary. We will be taking calls as well from those who want to air a variety of topics or discuss the news stories we will be covering.

Join us for tonight's free for all.

The call in number is 310-388-9709. Show time is at 9pm Eastern time, 6pm Pacific. Which is 2am July 31st London time.

SHOW PAGE

[/box]

West Virginia harassing father & publisher

VFM News and Commentary · 30 July 2013 · Archived copy · Original

Hallburn Convicted, Files Appeal

Lawrence Allows State To Violate Subpoena

Mark Hallburn

Putnam*LIVE*.com Publisher Mark Hallburn is appealing his misdemeanor conviction of Interfering with a Government Agency after his July 19, 2013 trial in front of Putnam County Magistrate Scot A. Lawrence. (*Editorial Update: The Appeal hearing now set for Aug 7*)

"This is a travesty," says Hallburn. "In Putnam County, 'Prior Restraint' has replaced The First Amendment as the law of our land. Reporters are allowed to be harassed by government officials who do not want to be exposed. This is a blatant attack on Freedom of the Press and the public's right to know about government spending and conduct."

Hallburn says he knew he was in trouble with Lawrence from the beginning.

"First he banned cameras from the courtroom," recalls Hallburn. "Judges that are fair and believe in transparency and Freedom of the Press don't ban cameras. Then he refused to dismiss the case despite the health department's failure to produce a single document that was legally subpoenaed. As I said, this is a travesty. I was railroaded."

Joel M. McKinney
Hallburn was arrested April 2nd, 2013, after he appeared for a confirmed appointment at the Putnam County Health Department to review financial documents showing that the department is hundreds of thousands of dollars in debt.

PutnamL*IVE*.com's Freedom of Information Act Request was emailed to the department March 18th, 2013 after then Administrator Joel M. McKinney failed to return calls.

> *Mr. McKinney:*
>
> This is an official Freedom of Information Act request to review ALL of the Putnam County Health Department's financial records dating back to 2010. These include invoices, receipts, building lease agreements, contracts, payments to attorney Karen Miller, payroll records, bills, past due notices, and all other financial documents not specified here. We have heard that PCHD is behind in rent, payroll, and other bills. I also request to review all PCHD vehicle mileage logs and maintenance records and gasoline payments/bills, etc., et al.
>
> You have failed to return multiple telephone calls and your staff (needlessly) called the Putnam County Sheriff's Department when I have VIDEO RECORDINGS of me POLITELY asking to speak to you while seated inside my car. This video was shown to the deputy who quickly realized that I HAD NOT committed a crime or threatened your staff as was FALSELY alleged.
>
> You have five business days to respond to this request. Please respond to me at this email address to mutually set up the time for me and my associate to come and view these records.
>
> Mark Halburn
> Publisher
> PutnamLIVE.com
> 304-415-6397
>
> cc: Steve Deweese, Putnam County Sheriff

Lawrence sentenced Hallburn to 45 days in jail, all of which is stayed by the De Novo appeal of the case. No hearing date has been set as of this publication.

Putnam County Magistrate Scot A. Lawrence.

"Magistrates take oaths of office to uphold the law," says Hallburn. "The United States Constitution is the highest law of our land. Lawrence and Sorsaia know better than to rule against or take action against the press and the Constitution." Hallburn plans to file a complaint with the West Virginia Judicial Investigation Commission against Lawrence and Sorsaia with the West Virginia Office of Disciplinary Counsel.

McKinney has yet to comply with the Freedom of Information Act Request, Lawrence has yet to order McKinney to comply, and Putnam County Prosecutor Mark A. Sorsaia has refused to prosecute McKinney for failing to comply which is no surprise as Sorsaia has a long history of allowing Putnam County officials to break West Virginia's Freedom of Information Act law.

Like the Judge Watkins fiasco, this court case is gaining national attention

"This is another example of big brother and big government," says Robert M. Werner, of Fathers For Justice.com of Florida and New York. "Mark Hallburn is being persecuted and falsely imprisoned. These actions are unacceptable by our government when they are not conforming to rules. The Fathers For Justice organization is gearing up to bring light to the very negative situation and to make the people aware of the corruption. We cannot tolerate Big Brother falsely imprisoning a fellow citizen who is solely doing its job. This government needs to understand that this will not be tolerated."

"Based upon my review of the information in my possession, it appears to me that the sanctions imposed are excessive and clearly disproportionate to the alleged offense. The thought that comes to mind is there are retaliatory elements comprising the sanctions that have been imposed," says R.K. Hendrick of Friends of Protection for Men, Portland, Oregon.

"It's pretty clear to me from our investigations not just in the Hallburn case but in other cases we've covered that the West Virginia judicial system is full of people who routinely abuse their power, especially if someone makes the mistake of giving them a gavel and a robe," says Dean Esmay, of AVoiceForMen.com. "The persecution of Hallburn is egregious, but it's symptomatic of a wider problem of lack of respect for basic civil rights, especially for men, that seems to permeate the entire state."

Lawrence, Sorsaia, Putnam County Commissioner/Former Putnam County Health Board Member Raymond "Joe" Haynes, and Watkins are all Republicans. "Is that a coincidence?" asks Hallburn, "Are they sticking together for political reasons? I don't think that's a coincidence."

Hallburn stated in court that the Putnam County Health Department "self-reported" $216,000 in debt. "We still haven't seen those documents. How do we know that the debt isn't double the $216,000. Do we simply trust the department to be honest with the taxpayers? I don't. I want to see the real documents. But Deputy Savilla and Magistrate Lawrence got suckered by McKinney and are keeping the people from knowing the truth."

Meanwhile, Hallburn is filing a 18-point Motion for Reconsideration with Lawrence. "Once he looks at the facts and points, a reversal is obviously the only fair and just option," says Hallburn.

The points are:

1. The state failed to comply with a single element of the subpoena. McKinney failed to supply any documentation from the Health Department's IT employee and/or contractor or anyone else to back up his obviously false testimony that he has no ability to acquire any emails, notes, memos, et al, etc. If such documents have since been destroyed (because the health department closed) then the department is guilty of destroying evidence that was legally and properly subpoenaed. The case should have been dismissed on this issue alone.
2. McKinney's comments, including, "I just wanted him out of my hair" indicate that he had no intention of ever cooperating with Mark Halburn and the Freedom of Information Act. His body language and tone of voice strongly indicated his contempt for Mark Halburn and the duties of the press.
3. McKinney's testimony that Mark was in the building "for hours" contradicts all other witness statements of a 10-15 minute time frame. (Sheriff Steve Deweese and the West Virginia State Police have been asked to arrest

McKinney on a perjury charge).

4. Trena Smith indicated that Mark was told that he could call for his appointment to review records and contradicted McKinney's testimony.
5. Halburn wasn't in the building long enough to be a disruption to anyone.
6. Halburn never entered a restricted area and was only in front of the reception desk or in the waiting area or elevator. These are clearly public areas.
7. The court failed to acknowledge that Halburn attempted to communicate with McKinney by email but that McKinney's email system failed to work properly.
8. Halburn was told that appointments could be made by telephone and properly complied-after it was discovered that McKinney's email failed to work properly.
9. Halburn was arrested for trespassing. The charge was later changed to cover up a false arrest. The state is making up the rules as it goes along.
10. The First Amendment of the United States Constitution makes no requirement that appointments be made to review government documents-let alone by email. Code 29(b) does not require that appointments be made by email.
11. The April 1 document the McKinney refers to, the discusses email, only states that FOIA "Requests" are required to be made by email or letter. It says NOTHING about the appointment time to review documents which is what is in question here.
12. Trena Smith testified that Mark Halburn showed up at a time other than what was designated during the appointment times stated by McKinney. However, she indicated that he was there at a time that was within those time frames. She contradicted herself and is a witness with no credibility.
13. The state failed to provide a single customer witness to backup the false claims that customers could not do business while Halburn was in the office.
14. Other than to state that Halburn was "loud" the state failed to testify that he used abusive or vulgar language. The only statement that was made was that he repeated Cary Eden's first name. Nothing that Mark Halburn said or did was illegal in any way, shape or form.
15. Mr. Halburn was leaving the building when he was arrested and planned to file the appropriate paperwork. However, he was intercepted before he could file his appeal of the FOIA violation in circuit court.
16. The court ignored testimony that Mark Halburn is deaf in one ear and has a naturally loud voice. Having a loud voice is not illegal. At no point did anyone testify that Mark Halburn screamed at anyone.
17. Every state witness contradicted themselves and each other. As such, all testimony should be discounted and dismissed completely.
18. It is obvious that Putnam County Health Department officials have no respect for the press and are guilty of Prior Restraint to cover up the mismanagement of the department and its finances that have resulted in the closure of the department.

Hallburn's Putnam County Magistrate Court case number is: 13C, 607.
Related:

PCHD Harasses Publisher
Publisher's note: All defendants are presumed innocent unless proven guilty in a court of law.

A criminal complaint is a legal document that is usually filled out by a law enforcement officer presenting evidence to a judge or magistrate. The judicial official determines if the officer has provided enough evidence to issue a complaint or a warrant for a suspect arrest.

Mug shots are provided courtesy of the West Virginia Regional Jail Authority.

Not all feminists are like that

John Hembling (JtO) · 30 July 2013 · Archived copy · Original

NAFALT! However, feminism is a movement seeking equality. We know this because we've been told by feminists, over and over and over. Also, not all feminists are like that

Lake tantrum: James Mongiat is wrong

Dr. Tara J. Palmatier · 31 July 2013 · Archived copy · Original

Trigger Warning: *If you are married to a mentally unstable, emotionally immature woman who abuses alcohol, the following video may induce acute anxiety, flashbacks and/or a feeling of unease and foreboding. On the other hand, if you have broken up with or divorced a woman who exhibits the following behavior, you may feel a great sense of relief that you got the hell out. If so, good on you!*

In the tantrum seen 'round the world, James Mongiat told his wife, Whitney Mongiat, that she was behaving like an 11-year old who didn't get the toy she wanted at Wal-Mart.

James Mongiat is wrong.

Based on Whitney's temper tantrum, she seems more like a 4-year old than an 11-year old emotional maturity wise.

In case you haven't seen the video yet, here it is (**if you're at work you may want to lower the volume or pop in some ear buds*):

http://www.youtube.com/watch?feature=player_embedded&v=PEPoO08IMog#at=14

To drive home the point of what you just witnessed, please watch this:

And this:

http://www.youtube.com/watch?feature=player_embedded&v=WjA_EBHsfzI

And this:

Whitney's behavior is no different than the behavior of the children in the above videos **except that Whitney is a 30-year old woman.**

James Mongiat's video has generated quite the hullabaloo in the court of public opinion. Even though I should know better by now, I have been astonished at the number of women and some men who are rationalizing and excusing Whitney's behavior and excoriating James for filming her temper tantrum. Comments defending Whitney boil down to:

1. James set her up.
2. James provoked her.
3. James was bullying Whitney and the tantrum was her reaction to being bullied.
4. James is a passive-aggressive narcissist.
5. James is a monster for ridiculing her while she was having an anxiety attack.
6. James is wrong for posting her private behavior publicly.

It is unlikely James set Whitney up. If this tantrum behavior was an anomaly for Whitney there would be no video because James could not have anticipated her behavior. The fact that he was ready to record her full-on brat attack tells me her tantrum is nothing out of the ordinary.

In fact, what James did is a great example of **ABR** (always be recording), which I recommend every man do who is married to or dating an abusive woman. With someone who behaves like Whitney, it's usually not a matter of *if* she's going to go off, but *when* she's going to go off.

James did not provoke Whitney. He told her, "No." The only people who are "provoked" by being told, "No," are typically spoiled children, the personality disordered, bullies and/or sociopaths. Reasonably healthy adults don't lose our shit when we're told, "No." We may feel disappointed, frustrated or even angry, but we don't resort to nursery school tactics to get our way.

By the way, for those of you in the dating pool, this is a classic red flag. If a woman or man acts like this when you tell them, "No," hit the eject button. Adults do not have histrionic meltdowns because they have to do chores instead of getting to lake and bake.

James did not bully Whitney. Whitney and her mother claim Whitney acted that way because she felt "bullied" by James. Again, telling someone, "No," is not a form of bullying. Unless, of course, the bullying takes the form if, "*No!!! I will not stop screaming and carrying on until you do what I want!!!!*"

Additionally, if Whitney had truly been consistently bullied by James and was afraid of him, she would not have pulled that crap. Not once, not ever.

James is probably not a passive-aggressive narcissist. James did not lose his cool at any time during the entire incident. He told Whitney, "No," maintained his boundary and very directly called her out on her nonsense. She did not negotiate with James by saying, for example, "If I help you get the chores done on the list today, can we go to the lake after?" or "Okay, let's get everything done today so we can enjoy the lake together tomorrow."

Instead Whitney kept escalating the volume of her temper tantrum. This is what bullies and abusers do. They increase the pressure and noxious behaviors until you submit. James did not act like a passive-aggressive narcissist. He stood his ground and told Whitney exactly what he was going to do and why. If anything, James seemed like a half-exasperated/half-amused parent watching his toddler pitch a fit, which is precisely what Whitney was doing.

Whitney was not having an anxiety attack. I have worked with people who genuinely suffer from Generalized Anxiety Disorder and panic attacks. When they're in the midst of an attack they're typically in no condition to be slurping down a Starbucks Refresher drink and texting and Facebooking what mean a-holes their husbands are for not taking them out for a day on the lake.

At the 1:00 mark in the video when she says, "I'm gettin' ank-shuss!" it sounds as if she's trying to suppress laughter. I don't buy for one second that she was having anxiety. The tantrum was nothing more than a manipulation tactic. Some kids know full well if they carry on long enough their parents will relent and let them have their way just to get some peace and quiet — just like Whitney.

James is not wrong for posting her private behavior publicly, but it may land him in hot water in divorce court. Even a half-witted divorce attorney will probably be able to flip this around and make him look like the bad guy. Never mind that Whitney seems to have a habit of complaining about her husband to her friends on Facebook – a *public* forum. Seems only fair that James gets to have his say.

From the interviews I've read with Whitney and her mother, they both claim to be embarrassed — not by her behavior, but that it was exposed publicly. [Insert extreme eye roll.] As Kevin K so succinctly stated on the Shrink4Men Facebook page, "As usual, these people are more concerned about getting caught than being concerned about how they're acting." Bingo, Kev.

More men *should* document this kind of behavior. Oftentimes, it's the only way people will believe them that their wife or girlfriend really is that bad. Yes, it would have been better for them to resolve their issues privately, but therein lies the problem. If Whitney's behavior in the video is a regular occurrence, then throwing tantrums, having rage-outs and trash talking her husband are how she "solves" problems. In other words, problems don't get resolved and the bad behavior continues to escalate.

In fact, if enough men document their girlfriends and wives behaving like this, it could become a spin-off of the *Girls Gone Wild!* franchise — maybe *Women Gone Child!*

Nah. Who the hell would enjoy watching that?

Shrink4Men Coaching and Consulting Services:

Dr Tara J. Palmatier provides confidential, fee-for-service, consultation/coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice,

support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

Addendum: Dr. T and Paul Elam will be broadcasting a special episode of Man, Woman, Truth Radio tomorrow at 8 pm Central time on Blog Talk Radio where we will interview James Mongiat about the video and about his marriage to Whitney. Watch for the announcement.

Cathy Young clutches pearls at AVFM

Paul Elam · 31 July 2013 · Archived copy · Original

Cathy Young is an opinion writer of some notoriety. Among other subjects over the years she has written often on the issues faced by men and boys, and from a decidedly empathetic angle. As such I have seen her name mentioned, as I have done myself, frequently and favorably in the men's rights community.

Given the recent uptick in mainstream media attention to men's issues it is hardly surprising that she would be addressing the subject again. It is not even surprising that she would reference A Voice for Men.

In an opinion piece today for the Boston Globe, Young summarizes many of the problems faced by men, calls out feminist inattention and denial of those problems and reiterates the need for more a thoughtful approach than society has yet to muster. She then addresses the efforts of A Voice for Men:

> **Unfortunately, any movement championing one gender seems doomed to devolve into victim politics and demonization of the other sex. Some leading men's rights websites such as A Voice for Men offer a steady diet of vulgar woman-bashing that discredits any valid points they may make.**

First, allow me to make use of my copy and paste function to assert, yet again, that A Voice for Men does not offer a steady diet, or even a reduced calorie version, of woman-bashing, which partly explains why Young relied on the allegation of such rather than providing an example, or, better yet, linking her readers to such an example so they could see what she had a problem with in context.

After years of condemning feminism's hypocrisies and eloquently stating men's issues, Young just played the misogyny card, true to the feminist playbook.

A Voice for Men has a longstanding tradition of offering unapologetic, but thoughtful critique of men and women, and what has become of them in modern culture. It is a subject that would appear almost obligatory given the current climate in sexual politics. That critique is delivered about both sexes, and by both sexes, from many different walks of life, something Young also fails to mention. Reducing the opinions of those men and women to just another example of online misogyny is not only shallow and thoughtless, it is dishonest.

It leaves one to only speculate about Young's motives for such an assessment, which does not interest me personally enough to pursue. What I am interested in, however, is the hypocrisy.

As a writer on men's issues, Young has addressed essentially the same subjects as this website over the past several years: father's rights, false accusations, male reproductive rights, workplace mortality, male suicide, legal discrimination, educational disenfranchisement and other issues. She lends legitimacy to most or all of them, even in the same article in which she dismisses A Voice for Men as misogynistic. She equally laments the social ignorance surrounding these issues, and the feminist ideologues whose *raison d'être* it is to perpetuate that ignorance.

It appears that Cathy Young is all well and good about protesting the treatment of men and looking for solutions.

Unless we forget our place and get all uppity about it.

This is the kind of arm's length, insincere social justice that Young has just shown herself to practice to every man and woman out there who are actually hurt by these problems. She is fine with men's issues over latte and scones and polite conversation. But the moment we start to offend with our anger; the moment we start to react to these issues for what they really are: men being bled out on the streets as the general public, annoyed at the inconvenience, steps over their bodies, Cathy Young has a problem with it and wants us to shut the fuck up.

I'm sorry, was that vulgar?

I am afraid you will have to get used to it. I am also quite certain that sending people to A Voice for Men for the first time, some of which will actually figure out they have been lied to, is not a very good way to prove you have a reason to be haughty. A Voice for Men has grown exponentially on just that sort of irrational, false allegation. We are accustomed to it coming from feminist ideologues, but will happily accept it from those whose interest in men and boys is positive, but restricted to a paycheck and a pat on the back.

Here's the deal, for the likes and Cathy Young and others who claim to support positive changes for men and boys, but who then clutch pearls and pinch their noses closed in fake fits of nobility over straight talk, harsh language and defiant rhetoric:

You have had your chance to draw attention to these problems, and failed.

Miserably.

This society has made the evisceration of men and boys business as usual. Polite social pontificators, well-meaning, well-paid public speakers and the like are sometimes a refreshing respite from the onslaught of misandry and the overt demonization of men and boys. But are they changing the social climate in any way? What change has Cathy Young fostered? And, to be blunt, what has she accomplished other than enhancing her career?

If you want to point the finger at people about discrediting their own valid points, it is best not to do so while standing on a foundation of opportunism, empty rhetoric and hypocrisy.

At A Voice for Men we serve a community of men already bleeding, with knives already in their backs. We serve the women and children who love them and care about them enough that they want more than fluff and Pablum from social commentators who ultimately don't give a damn about the outcome.

If we are a little, uh, provocative and rude, then you have a choice. You can ridicule us for not using the back entrance and the correct water fountain as instructed – which Cathy Young has just done. Or, you can attack the fact that marginalized, ignored victims of social and legal discrimination have always had a way of becoming annoying to the comfortable masses. That is what they are supposed to do, in case you never deigned to notice.

If you think you can stop that with name-calling and manufactured allegations, you better go back and crack a few history books. They should be very instructive in precisely predicting the worst of scenarios, which you are now helping to foment.

Don't be THAT bitch

Jason Gregory · 31 July 2013 · Archived copy · Original

"Misandry isn't a real thing. Misandry is an empty word that doesn't refer to any real thing or any real experiences of men-in-general. Sure. There may be one-off examples of individual women who hate a particular man or men-in-general, but that's not misandry. Unlike misogyny, there are no widely exercised cultural norms that perpetuate misandry, not of the sort that men-in-general would experience. Misandry is simply a made-up word and may as well be the present king of France or the bald emperor of Kentucky." ~Some Douche

If there is any doubt about the existence of misandry within our popular culture, consider some of the blatantly misandric things said by the pop-culture icon, Nicki Minaj. In this article by Gordon Smart, she says that men want to be treated like dogs and that there is nothing wrong with being a bitch to men.

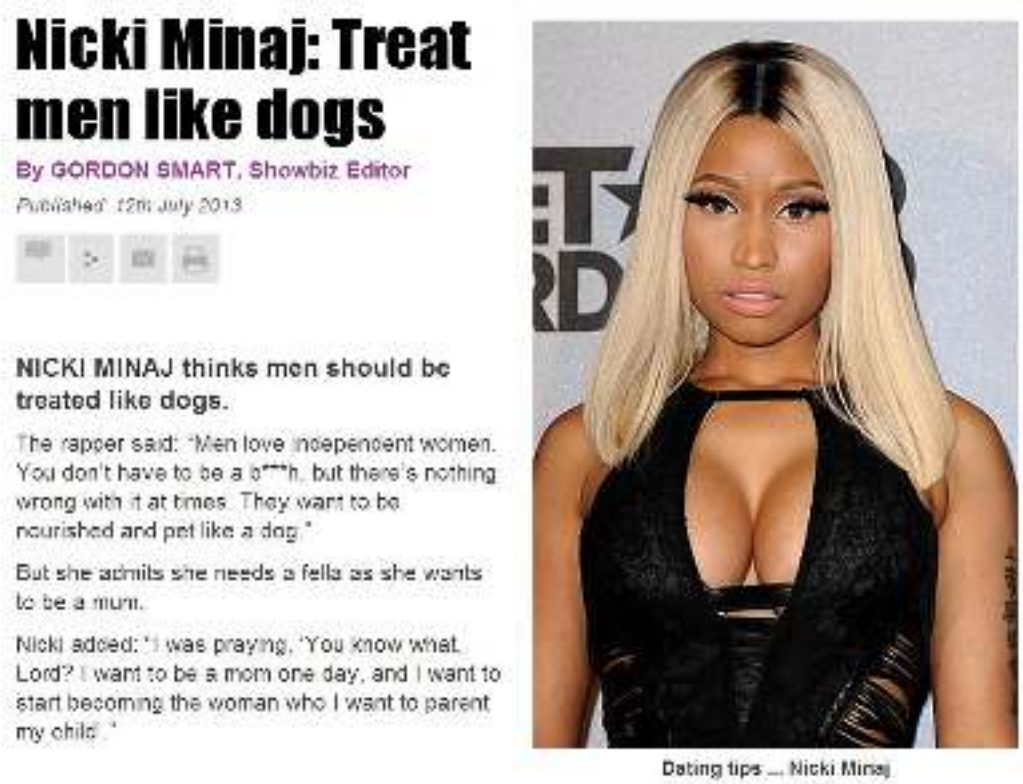

Nicki Minaj: Treat men like dogs

By GORDON SMART, Showbiz Editor

Published: 12th July 2013

NICKI MINAJ thinks men should be treated like dogs.

The rapper said: "Men love independent women. You don't have to be a b****h, but there's nothing wrong with it at times. They want to be nourished and pet like a dog."

But she admits she needs a fella as she wants to be a mum.

Nicki added: "I was praying, 'You know what, Lord? I want to be a mom one day, and I want to start becoming the woman who I want to parent my child.'"

Dating tips ... Nicki Minaj

Also consider that in one of Nicki's music videos she had this to say about men.

> *Find me da best ass-eater…kiss my ass and my anus 'cos I'm finally famous. Give me all of yo money and all of yo residuals…now suck on my ass!*

The prurient talk doesn't bother me. I'm no prude. However, the blatant misandry is troublesome. Her comments are representative of speech that normalizes the dehumanization of men.

If Nicki Minaj wasn't a significant contributor to popular culture, she'd just be a "one-off" example as described above by Some Douche. However, Nicki Minaj is a pop icon with a large fan base of "barbz," as she calls them—her 16+ million twitter followers. Her "ass-eating" video (the one quoted above) has almost 60 million views. She has sold millions of albums and was the first female solo artist to have 7 singles on the Billboard Hot 100, all at the same time. She recently finished up the 12th season of American Idol, serving as a judge.

Clearly, Nicki Minaj is a cultural influence. As such, there are a lot of people who listen to her and there are a lot of people who practically worship her, as if she bestows upon them great misandric words of ass-eating wisdom.

The illiteracy of her fans is irrelevant. They love her and she is "insperation" to many of them as their "Queen Bitch" and Nicki loves her "bad bitches." That's her "fuckin problem," as she barks below in one of her tweets.

Regardless of what you think about her "ass-eating" music, her misandric comments, or her cultural influence, referring to women as "bad bitches" seems dehumanizing to women. Notice how one of the commenters on the Instagram photo below wrote that Nicki is a "horrible example for young kids." However, her bad bitch fans quickly jump in to defend the Queen Bitch, saying that she is an example of success for other bitches…because ass-eating is the pinnacle of success for a Queen Bitch and all her bad bitch followers.

Perhaps I'm simply anthropomorphizing the Queen Bitch and all her bad bitches. Perhaps Queen Bitch Nicki and all her bad bitches really are just a pack of ass-eating dogs?

If that's the case, then I suppose it's my bad for projecting human characteristics on the Queen Bitch Nicki and her bad bitches. Yes, bitches will be bitches, not humans-being. Apologies to the Queen Bitch and her bad bitches for thinking that they might actually be humans-being. I won't make that mistake again, even if the Queen Bitch asserts her humanity and claims to be a "genuine human being," as she does when asked about her role as judge on "American Idol."

> *The perception that people had of me completely changed because there are no cue cards, there's no scripts, it wasn't me performing a song…My core is a genuine human being who roots for other people. I didn't want to blow smoke up their ass. I wanted every contestant to leave with something that they could remember.*

Funny how she believes that at her core is a "genuine human being" who doesn't want to "blow smoke up" the asses of other people, yet, at the same time, the Queen Bitch takes great pride in being a Queen Bitch who wants others to find for her "da best ass eater." She has moral problems with blowing smoke up somebody's ass, but no problem at all with dehumanizing men as ass-eating dogs—too incompetent to "touch the dishes or wash the clothes," as barked in the tweet below.

Yup, “cleaning is 50/50,” but men shouldn’t be doing dishes or washing clothes. Nope. They should only be cleaning out the Queen Bitch’s asshole, like a good dog, getting every last “cornball” and dingle-berry—paying her with “residuals.” It’s a privilege bestowed upon them by the Queen Bitch. This seems more a 99/1 split against the guy, but Queen Bitch isn’t known for doing math, so I’ll let that math problem slide like a turd off the tongue of an ass-eating dog.

Here are some more misandric turd nugget barkings of ass-eating wisdom from the Queen Bitch’s Twitter account.

Even though it might be "cute," men shouldn't bother with cooking either. Their hands might smell of seasoning. The Queen Bitch prefers her dogs to smell of ass. The smell of seasoning isn't nearly as sexy as the smell of ass, not for the Queen Bitch who prefers the butthole pleasures of "da best ass-eater." Even though these ass-eating dogs may look "cute" while trying to cook, the Queen Bitch's dogs have to learn their boundaries.

The Queen Bitch can't have her dogs straying far from home.

It's important for the Queen Bitch and her bad bitches to train their dogs right, giving them a treat or a scolding accordingly.

Bitches can't have their dogs wandering about, off the leash—eating another bitch's ass. Nope. Ass-eating dogs must learn to crave the Queen Bitch's treats, a mash-up of some ass with some Queen Bitch cooking; keep that cute little doggie confused about sex and food and ass-eating.

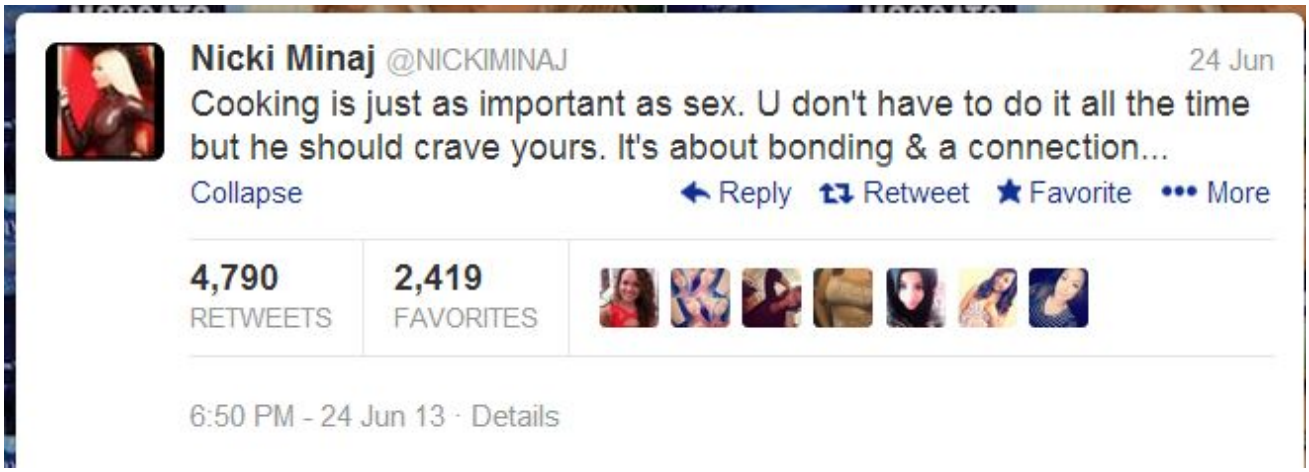

Another lesson that the Queen Bitch bestows upon her bad bitches—the importance of extending that confusion on to her children.

The Queen Bitch barks that she wants to be a mom one day and that she wants to "start becoming the woman who I want to parent my child." I've already apologized for anthropomorphizing the Queen Bitch, so I won't make that same mistake here and again. I can only assume that when she barks of having a child that she actually means having an ass-eating puppy.

Given all the above examples, it's clear that the Queen Bitch has very little regard (if any at all) for the humanity of men. The initial misandric barks made by the Queen Bitch—the ones that dehumanized men as dogs who want to be treated like pets, those are "widely exercised cultural norms," as Some Douche would say. If they were not cultural norms, then they wouldn't be part of our popular culture. As Madonna and other celebrities from years past brought forward into popular culture the humanity of folks within LGBT communities, this Queen Bitch does the inverse. She brings forward into popular culture the normalization of dehumanized men.

I am a man. I am not a dog and I do not want to be treated like a pet. I certainly do not want to be "da best ass-eater" for a solipsistic narcissist like Nicki Minaj…and neither would anybody who values their own humanity. If you're a man and you value your humanity, realize that this Queen Bitch and her pack of bad bitches are nothing but ass-eating dogs and that is all.

Editor's note: feature image by Christopher Macsurak. –PW

Affirmative action – a historical perspective

Lucian Vâlsan · 31 July 2013 · Archived copy · Original

Editor's note: This article is also available in German, Romanian and Portuguese.

The concept of affirmative action comes, at least in modern developed world, in the same package with the wider concept of political correctness – or more precisely, the part of political correctness that deals with identity politics[1] as it was called in the '80s in the UK and is still called in academic circles in present-day Europe. The problem with the implementation of the concept of affirmative action is that it invariably becomes a system of expropriation[2] and a tool of ideological control.

This is all too obvious in present-day Europe in academia, in the institutions run by the State, and it might become the norm in the private sector soon enough[3], unless some finally wake up.[4]

"He who forgets the past is doomed to repeat it."

For those that haven't seen totalitarianism first hand or for those with very little interest in history outside of what's being taught in schools, this idea of affirmative action seems rather new, innovative and even progressive. Regardless of one's opinion about the concept, most Western Europeans seem to think that it's a rather new concept, no older than the '70s. That's all fine and well except that the concept of affirmative action is in fact much older.

After World War II, several countries disappeared altogether from the map (such as Ukraine, Estonia, Lithuania, etc.) and several others were placed behind the Iron Curtain and were named *The Eastern Block*. The Eastern Block then became the theater for a reign of terror that lasted 45 years.

The concept of *healthy origin*

Right after August 23, 1944, King Michael I of Romania was deposed and the first Communist government was installed, headed by Dr. Petru Groza. Once in power, the regime realized that it needed legitimacy from the intellectual elite as the Party did not have an identity that could be propagated in a positive manner for the masses. This need for legitimacy was hard to fulfill among the intellectual elite considering the fact that most of the intellectuals were „part of the bourgeoisie and land owner's elite" and, consequently, reluctant to embrace the ideals of the New Man. Moreover, most of the intellectuals belonged to schools of thought that were aimed at promoting cultural pluralism[5] as opposed to the ever-increasing ideological barriers imposed by the new regime almost everywhere, including and especially in the academic discourse[6].

The options for the members of the academia were clear: obedience or disappearance through various silencing processes, starting with expulsion and ending with house arrest and even physical elimination.

Among the very first institutions targeted by the new regime for ideological reorganization was Academia. The Romanian universities (of Bucureşti, Cluj, Iaşi) were subject to a process of administrative purification[7].

Long story short, after the new Education Act of 1948, the principles that would lie at the basis of the selection process for higher education would be "the file" and the student's politically ***healthy origin***[8].

Through special regulation, starting in 1948, 30% of openings in universities were set aside for the offspring of peasants and workers. This led to a change in the social structure of students, as the number of students coming from very poor social strata increased, coupled by a decrease in the number of students coming from the bourgeois milieu[9][10]. Moreover, as time went by the quotas grew and toward the end of the communist regime in the '80s, the decision was left to each university who chose to admit only students with a *healthy origin* so as to avoid any conflict with the Party officials or with the State-controlled press. This is the result of *naming and shaming* the organizations which stepped even mildly outside of the "ideals of the multilaterally developed socialist society".

In late '50s and early '60s the concept of *healthy origin* was extended to almost all aspects of life. The principles that

were aggressively promoted included State truths like collectivism being superior to individualism, collective possession being superior to private property and that all people are absolutely equal.

To be fair, the original Communist ideology included what was called "materialism," in which facts were deemed more important than feelings. That sounded great, until the Party started manufacturing its own facts to fit the Party line (sound familiar?).

Also, in those times (late '40s) it became the State's official position that the behaviors of each person are not determined by the individual's own thoughts or feelings but by the social class to which that individual belonged. Using this "truth" – those that had an "unhealthy" origin were subjected to a re-education process (see *The Pitești Experiment*[11]) whilst those that had a *healthy origin* were promoted into high administrative and political positions regardless of their education or training, thus instituting the practice of total reversal of values at the societal level[12].

Is today's affirmative action really so different?

We've already seen how people can and are being denied promotion for having the wrong sex and the wrong skin color[13]. One cannot choose his sex or skin color, just like one cannot choose the family to which he or she is born. But, just like the old Bolsheviks in late '40s Romania, the new PC-oriented elites are driven by the idea that an individual's behavior is dictated by the class to which that individual belongs.

Courts routinely rule that State-sponsored misandry and racism against Asians in the name of "diversity" is OK[14] and it doesn't constitute anything immoral[15].

Just like an "all capitalist school" or even a "liberal-democratic school" was unimaginable in communist Romania – the same seems to be true in today's progressive worldview where an "all boys school" would be seen as inherently "oppressive" and "exclusionary" – while at the same time, nobody seems to have a problem with the all-girls schools, women's hours and other similar concepts. Just like in late 1940s Romania, the establishment is now openly promoting a conflicting dichotomy of values and behaviors.

The Bolsheviks told us that the "bourgeoisie-oriented majority is the problem" and sought to change that by force. The PC-oriented regime also tells us that the majority culture is the problem[16] and are seeking to change that by social coercion and economic bullying. Can you imagine the uproar if a Sudanese politician would have said that Sudan's problem is the black majority?

The European Union has a "zero tolerance" policy for violence against women[17] and urges men to "speak out" against violence[18] – but only against the violence perpetrated against the least affected demographic. The same European Union couldn't care less about the violence against men and whenever it bothers to mention it, it explicitly blames it on "hegemonic masculinity"[19] or other similar feminist-oriented claptrap which has little to no connection with factual reality.

History repeats itself on a wider scale and many seem to think that these ideas are new and not really so dangerous. Well, history shows that not only these ideas are alarming, but can ultimately be deadly.

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[3]

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Canadian Commission criticizes Supreme Court

Robert O'Hara · 1 August 2013 · Archived copy · Original

Canadian Commission for Public Complaints criticizes Supreme Court on handling of Doucet case

Equality group applauds RCMP watchdog findings suggesting Supreme Court failure in Nicole Doucet case
TORONTO, ONTARIO — (July 30, 2013)

The Canadian Association for Equality (CAFE) applauds the outcome from the Commission for Public Complaints Against the RCMP (Royal Canadian Mounted Police) that fully exonerated the Royal Canadian Mounted Police in their handling of the Nicole Doucet case.

“The findings discredit Nicole Doucet’s wholly unfounded claims of abuse by her ex-husband and suggest the Supreme Court committed an historic blunder in allowing her to go free after attempting to have her husband murdered,” said Malcolm Johnston, CAFE Director of Public Policy. CAFE sympathizes with demands that the Supreme Court reexamine this case, as well as with a call by Dalhousie Schulich School of Law Professor Archibald Kaiser for a public inquiry. “The courts lost their vision of the nature of Canadian society and the function of the criminal law,” said Kaiser in describing the case.

CAFE’s primary concern however is on legislative change that ensures gender equality in law, by properly protecting victims and adequately punishing criminals, regardless of gender.

“Nicole Doucet got away with a heinous crime by fabricating sudden abuse allegations that went entirely unchallenged at every step,” said Johnston. “This precedent can not stand. Legal traditions which privilege testimony of women over men and lead to outcomes that pervert basic justice must be reformed immediately.”

For CAFE’s previous Letter to the Commission for Public Complaints Against the RCMP, please visit our website at

http://equalitycanada.com/2013/06/25/supreme-court-sexism-lets-woman-off-for-counseling-to-murder/

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MWT Radio: Lake tantrum special

AVfM Radio · 1 August 2013 · Archived copy · Original

[box]

James Mongiat became so accustomed to his wife Whitney's childish fits that he decided to video one of them in order to show people just how out of control and immature she really is. He posted the video on YouTube and it went viral.

It also sent Whitney to an attorney, and set the "guys are always wrong" media machine into full overdrive. James has been lambasted by white knights and other elements in the media about as mature as Whitney since the video made such a splash.

As we all know that is not an unusual turn of events for men dealing with abusive women.

We welcome you to join Paul Elam and Dr. Tara Palmatier for a special episode of Man, Woman, Truth Radio, where we will interview James Mongiat, to get what the mainstream won't ever give him, a fair chance to tell his side of the story in full. Needless to say, there is a whole lot more to this story than what you saw on the video.

The show airs **tonight** (Thursday, August 1st) on BTR at 8:00 PM Central Time. The call in number is 310-388-9709.

SHOW PAGE

[/box]

Feminists fizzle at lecture on boys' education

VFM News and Commentary · 1 August 2013 · Archived copy · Original

Back story:

Feminists target lecture on boys' education

[box]On the evening of Monday, July 29th, Men's Rights Edmonton hosted a lecture by Dr. James Brown discussing boys' underachievement in education.

Last week a feminist group calling itself ***Feministing at 'Rescuing Our Underachieving Sons'*** made plans to crash the lecture. They started a Facebook group event by that title, with a subtitle "Tired of slut shaming sexism racism." They claimed, among other things, to wish to confront the members of MREdmonton about the unrelated "Don't be that girl" poster campaign, and to seek their identities.

They further noted that "This event could be a good opportunity to ask questions and engage in face-to-face discussion…We need to go into this event prepared with researched questions and facts, so I'd like to meet up with anyone interested in attending the event next the Sunday before the event at Roast. Please feel free to add discussion and ideas below. Please also share this event and invite others. Thanks everyone!"

A few days before the event, various Men's Human Rights Activists joined the Facebook event group, including members of Men's Rights Edmonton like Eric Duckman and Karen Straughan (who have often shown their faces in the media). These members of Men's Rights Edmonton left comments on the invitation page to engage the feminists in the discussion the description claimed that they wanted.

The MREdmonton folks reported that a day or two before the event the invitation page seemed to disappear, but other activists, including *A Voice for Men* (AVfM) Managing Editor Dean Esmay, along with a number of other Men's Human Rights Advocates, report that they were still in the group participating in discussions a full day after the event was over, indicating that the feminists actually went out of their way to block Men's Rights Edmonton members and spokespersons. The day after the event the group appears to have been closed for real, but AVfM did capture a screen shot for posterity; click the below image to see a full screen capture of one page:

[image]

Click image for full-size screen capture!

Although a full record of the conversations was not captured, the Facebook group discussion was notable for how often factual claims made by Men's Human Rights Activists were ignored, while instead aspersions were cast at their character with sexist bigotry and name-calling by the feminists.

Now, back-tracking a bit to see how well the plans of the feminists matched up with what happened at the lecture:

According to group event coordinator Brittany Kustra, the purpose of the counter-event had nothing to do with Dr. Brown or the topic of his lecture, but to confront the members of MREdmonton about the unrelated "Don't be that girl" poster campaign, and to seek their identities.

> This event could be a good opportunity to ask questions and engage in face-to-face discussion. I also think it would be important to attend so that we can see who is behind this group, because they refuse to show their faces to the media.

The group had seemed poised to go into the event with verbal guns blazing.

> We need to go into this event prepared with researched questions and facts, so I'd like to meet up with anyone interested in attending the event next the Sunday before the event at Roast.

They didn't even switch off the safety.

At the lecture itself, the feminist group that arrived did not do any of the things described by Kustra on the invitation page. Rather than confront the Men's Human Rights Activists as per their stated plan, they sat silently through the filmed lecture and question/answer session. The majority of them waited until the session was over and the camera was off, and then they fired questions at Dr. Brown, challenging his assertions, *after the event was over and while he was packing up to leave.*

According to Eric Duckman, not a single question was asked of the Men's Rights Edmonton members about the posters, nor did the group make good on the threat to identify them. Once it was clear that they weren't hiding, the feminist group seemed to lose interest. As Duckman remarked, *For people who hate non-consensual stuff, they only seem to want our names when we don't give 'em up willingly.*

Feminist attendees did ask their hosts whether or not the film footage from the event would end up online. They were unconcerned when they received an affirmative answer. The lack of upset indicates that the answer was satisfactory, rather than worrisome; they want video of themselves at the lecture to be shared online in order to prove they attended the event.

That gives them their gutsy feminist activist cred. They've faced the MRA beast, and emerged unscathed.

The fact that the MRAs turned out to not be beastly doesn't matter. They'll still look good to their peers, even though they achieved nothing.

The group didn't pursue a single one of their stated goals, and actively *avoided* the goal of discussing the "Don't be that girl" posters with the MRAs. They met the one goal that really mattered to them:

They drew attention to themselves.[/box]

Unscheduled AVfM outage–but some good news

Dean Esmay · 2 August 2013 · Archived copy · Original

If you're a regular at A Voice for Men, you may have noticed we were unavailable late last night (August 1) and most of today (Friday, August 2). A long string of events caused this, first a malfunction in a recently-added WordPress plugin and then, adding to further confusion, a major outage occurred at our web hosting provider, Hostgator. The crash of the AVfM server had us down for a few hours and is unlikely to be repeated; it first looked like a Denial of Service attack to us but subsequent postmortem investigation has made that look unlikely and that it was just a more mundane sort of crash. But adding to our confusion was the fact that a few hours after we thought we'd solved the crash, AVfM was periodically unavailable and we only eventually figured out that a whole bunch of people on Hostgator were offline, not just us.

So far as we're concerned Hostgator has not given sufficient explanation for this unacceptably long service outage but we will be having further words with them about it. In the meantime, as a result of frantically trying everything we could, we wound up somewhat prematurely rolling out changes to the AVfM server we thought we'd be doing slowly in the next few weeks.

So assuming that Hostgator does not screw the pooch again, and our connection to the internet remains solid (be assured, if it does not, then Hostgator will be losing our business and we will be looking elsewhere for reliable service) you should notice some pretty cool changes. Without going into boring technical details involving geeky acronyms like PHP-FPM, MySQL, XRLQ, MXYZPTLK, and other words that are as bizarre-sounding to the normal human ear as Amanda Marcotte's voice, you should find that A Voice for Men is now suddenly quite noticeably snappier and more responsive. The scheduled maintenance we had a few weeks ago started the improvements, and the rush to fix the crash wound up having us install even more improvements along the way.

The interesting part of that being, while the site will now seem snappier by far, we aren't done, and it's going to get faster and more responsive still… and the long-awaited new design of AVfM will, we hope, be part of that continually improving experience, soon.

What may also interest you is that we have also finally added another frightening and bizarre technical term called "SSL." Only the most sharp-eyed among you will have even noticed this, but if you log in to your AVfM commenting account, you will notice up above where it used to say http://www.avoiceformen.com it now says:

https://www.avoiceformen.com

Along with the little "s" on the end of "http" you may notice a little "lock" icon.

What this means is that it has now become massively more difficult for anyone to break into our systems using your account or anyone else's, causing mischief or destruction or stealing confidential information. Although we fully encourage as many Men's Human Rights Activists as possible to fully publicly self-identify–the more of us who do, the less they can hurt all of us–we fully understand why you can't all do that. Well this new, practically invisible security system makes it even harder for anyone to be able to get into our systems and and get to crap that's none of their damned business or monkey around where they don't belong. We take your security and your privacy seriously here, and your donation money does not go to waste.

So, to summarize: middlin' level server crashed followed by a (really, truly) unrelated catastrophic failure of network connectivity from our service provider which, should we not get sufficient explanation and reassurance that it won't happen again, will cause us to find a new hosting provider. But bonus: AVfM is now faster and more secure than ever. We'll call it a net plus, even if it made Friday pretty much suck for the whole team here.

(An editorial team that's grown, by the way, and expect an announcement about that, and about some more openings we'll be having in the near future, also very soon.)

Thanks all for your patience. This Managing Editor is going to bed. Massive thanks to Strix, Victor Zen, Asha,

Peter, Della, August, James, Lucian, and everyone else who offered to pitch in and/or was inconvenienced in trying to get stuff done today but patiently sat through it.

Onward and upward.

Is Climate Change a Man?

Jon Gunnarsson · 2 August 2013 · Archived copy · Original

Morality is pretty clear-cut in German classrooms. There's an approved list of evil, which includes racism, xenophobia, right-wing politics, sexism (i.e. sexism against women), pollution, and climate change. There's an approved list of good, which includes egalitarianism, democracy, tolerance (except for support of anything in the above list or criticism of anything in this list), moderate left-wing politics, and environmentalism.

And now, increasingly, pupils are taught to associate men with the first list and women with the second. The latest in a long list of attempts to demonize men is an article by Barbara Morawec entitled "Ist der Klimawandel ein Mann?" ("Is Climate Change a Man?")[1]. Responsible for this text is the German State Institute for School Quality and Education Research. The text is not intended for critical discussion, but is just supposed to be used to test reading comprehension. Pupils read the text and then have to answer questions about it[2].

> Steaks and cars, both as large as possible. That is – you guessed it – typically male. "That's why climate change is a man." This is the provocative thesis advanced in a study by Ines Weller, a professor in Bremen. Her arguments: men eat more meat on average and drive showy, gas-guzzling cars, preferably fast. Both increase the world-wide CO2 emission. According to Weller, this is further exacerbated by the fact that men do not want to change their behaviour. Thus, the Professor argues, they contribute more to global climate change than women.

This is how the article opens and it doesn't get better after that. Using Ines Weller's aforementioned study, as well as "research" done by environmental expert and physicist Gotelind Alber, the article asserts that women are affected more severely by climate change and that meat consumption "is another area where man seems to be the climate sinner."

After briefly considering that "women also contribute their mite to climate change" through consuming more dairy products, cosmetics, and clothing, the article concludes as follows:

> Nevertheless, the climate calculation seems to favour woman. Besides: women think differently about climate change than men; they are more willing to do something for the public good. "Women, who are usually more involved with children and family than men, are used to thinking of others," Alber says. Men, on the other hand, are obviously only ecology-minded when they don't have to pay for it.

The intent of this monstrosity is quite clear. Men are collectively at fault for climate change (which is evil and any opinion that questions this must therefore also be evil), of which women are the innocent victims. Once again, the evil men are oppressing the poor, helpless women. The text is quite remarkable in its consistent collectivism. It's not just men who drive SUVs and eat steak every other day who are causing global warming. No, the clearly identified villain is man, and woman is his victim.

There is no differentiation between individuals, no acknowledgement that there are also many men who don't have a large carbon footprint and women who do. All that is conveniently ignored to better construct a threat narrative. Man is out to get you! He'll melt the polar icecaps if you don't stop him!

At the Schiller Gymnasium in Hof (a town in the North East of Bavaria), this text was served up to 8th grade pupils[3]. What message does this send to 13 or 14-year-old boys? They are quite openly told that they are lesser, that they share the collective guilt of their gender. They are taught to be ashamed of being male. They are taught to hate themselves. This is today's version of original sin.

It's no accident that the article talks about climate sinners. This type of language is quite common in public discourse in Germany. Everything must be sorted neatly into good and evil; good must only be associated with

women, evil only with men. Individual men may occasionally be praised, but that is the one time they are treated as individuals. At best, individual men are praiseworthy and good in spite of their sex.

Given all this, it's no wonder that boys are doing much worse than girls in school. While every new generation of women in Germany does better in schools and universities than the previous generation, for men the reverse is true[4]. With the school system becoming ever more feminist, boys are increasingly unmotivated to do well in school. A 2007 study by the Federal Ministry for Education and Research shows that boys and girls do about equally well given the same degree of interest[5]. But seeing how hostile schools have become toward boys, their lower level of interest is hardly surprising.

More damningly, the same study also revealed that given the same degree of competency, boys received worse grades than girls. Over five years have passed since this study, and nothing has been done about it. Tellingly, the Education Ministry released the embarrassing study without any press release and without drawing any attention to it. During the 2007 Christmas season, they even tried taking down the study from their webpage, hoping that nobody would notice. Thanks to some inquiring German Men's Rights Activists (MRAs), this attempt at censorship failed and they had to put up the study once again[6].

But even though the education deck is so stacked against them, men still do better on the job market. But for how long? Nowadays the internet can make up for much of the flaws in the state-run education system, but it is usually only those who are already intelligent and educated who make full use of this resource. Immigrant and lower class men are becoming increasingly marginalized. How long the German society can keep this up is anyone's guess. No society that wastes male potential to such a degree can sustain itself in the long run. For all of our sakes, let's hope that Germany—along with all of Western civilization—reverses its course before it is too late.

This article is also available in German and Romanian.

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Divorce by murder: France 1930

Robert St. Estephe · 2 August 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

•◊•

For a look at the same phenomenon – chivalrous men who just loved to let a woman get away with murder, especially when the victim was an adult male – as it was experienced in the United States, see on this website: "Woman and Her Right to Kill" – 1922

•◊•

FULL TEXT: A Paris divorce costs £60, a gun costs £1. Europe is in a state of excitement, husbands are worried. The International League for the Protection of Human Rights [Liga für Menschenrechte] is planning to do something. France is the centre of a righteous moral volcano and her entire manhood is going into conference.

Frenchwomen have turned the trick; they have found a substitute for divorce. Cheaper, easier, far more amusing than the antiquated process of legal proceedings, with its hazardous outcome, the new French vogue has taken a firm hold on womanhood in that land of liberty, equality and fraternity.

"If thine eye offend thee, pluck it out", reads the Scriptures and Madame la Franchaise, with the directness of intuition which her sex boasts, has modernised and applied the lesson; "If thine husband offend thee, snuff him out."

A simple formula and easy to remember.

Marital freedom *a la française* is, we repeat, an easily acquired status. The popular method costs only 126 francs or about £1, a little publicity which is invariably gratis, a few hours of good play acting before a jury, and at the very most a brief period of time as a guest of the government.

~ Bright Reading for Husbands. ~

The 126 francs will purchase a small but efficient automatic [weapon]. This be taken to bed and carefully concealed under a pillow. When the offending spouse is quite asleep (preferably from an excessive use of alcohol) a steady hand can do the business in a second. Even the frailest and most timid of the sex can put the tyrant out of commission permanently by using up the contents of the gun. Variation can be obtained by choosing a more dramatic moment, and this is considered preferable, for it makes an acquittal easy for the jury. The procedure which is recommended as ideal is to catch the brute in the act of beating a child or in the company of a friend's wife. This naturally assures a quick trial, favourable publicity and a speedy release. It is highly approved by the criminal courts and gives a jury an opportunity to enjoy the full pathos and sentimentality of the affair.

The facts are these: In 1920 no less than forty-seven Frenchwomen shot, poisoned or gassed their husbands into oblivion with virtual impunity. During the present year, up to July 1, a total of thirty-eight have taken advantage of the new liberation scheme, and indications are that all records will be broken before the New Year's bells ring out.

~ Deliriously Spectacular. ~

Reviewing a few of the cases, some are deliciously spectacular. Notable is that of Mme. Desotrat who secured her freedom last December. Her husband was the common or garden variety of drunkard. He beat her, starved,

harassed and brutalised her and was generally disagreeable. Knowing that the divorce courts in France are costly and nearly inaccessible since they had been overcrowded by Americans seeking solitary bliss, and that French legislation had made the old-fashioned divorce a difficult business, Mme. Desotrat formed her campaign along the sure and methodical lines outlined above.

She bought herself a gun – a neat, powerful automatic. She applied to a professor of firearms and took seven lessons. With the confidence that comes of familiarity with a weapon she bided her time until one night Desotrat came home in a particularly villainous mood. In the room with the couple was her mother-in-law who was – perhaps fortunately—blind. With this perfect setting for a crime prepared, she allowed his natural disagreeableness to assert itself until she should reach a high point of righteous indignation. Then she fired seven shots, one for each lesson, into the midriff of the cruel man. It was over in a trice. There she was free – save for the short legal formality which must follow.

~ Simple – Efficient – Easy. ~

At the trial her mother-in-law was a witness. She had heard quarrelling but had seen nothing. Mme. Desotrat shed tears in the court. The jury also shed a few tears in sympathy. Her lawyer pleaded crime *passionel*, the justifiable elimination of a brute. She was forced to pay damages amounting to a few pounds and to meditate a few months in a state hotel of justice. That was that: Simple, efficient, easy.

The International. League for the Protection of Human Rights [Liga für Menschenrechte] with its headquarters in Vienna, is being deluged with letters from French male citizens who are genuinely convinced that it is no longer a matter of protecting the fragile sex against masculine intrusion, but quite the reverse. It is pointed out that not even beauty is necessary to soften the hearts of judges and juries when a woman who kills for love or for her happiness is in the dock. Editorial writers call this new conception of a “right to kill” a menace to civilisation which must at all costs be overcome.

[George Seldes, “Divorce By Murder.” Favoured By Frenchwomen – Sentimental Juries’ Leniency Menace To Civilisation,” syndicated (A.A.N.S.), The Auckland Star (New Zealand), Nov. 10, 1930, p. 18]

Schwyzer bows out

Paul Elam · 2 August 2013 · Archived copy · Original

Hugo Schwyzer, an iconic gender ideologue who is arguably representative of a good many men proudly flying that flag, has been caught with his pants down, again.

This time (there are oh-so-many times) the married father and Pasadena Community College professor was busted in a long distance affair with 27 year old Christina Parreira. Parreira, a recent dropout of the psychology program at Hartford University, is also into sex worker activism using the name Christina Page. Additionally, she gets around webcam/amateur porn circles as Gabriela "Ela" Stone.

She got around Hugo Schwyzer in a digital dalliance that she eventually took public.

There is no real surprise here. Hugo has an illustrious history of doing everything he can to bend women over (especially his impressionable young students), when he is not claiming to be an advocate for them. One of his main pitches is to call out older men as "creepy" for being attracted to younger women, of course when he is not *being* an older man doing everything he can to fuck younger women.

His predilections for power and poontang are legendary. And the resultant problems from that are squarely of his own making. Despite the destruction his actions have visited on his public image, and the animus he has generated from his contemporaries, it seems the attention rush from having his wang front and center in the public view in the most humiliating and disgraceful way possible has always proven too tempting to resist.

This presents a dilemma. One, I don't care who Schwyzer bangs. And I remain opposed to the practice of shaming men by playing gotcha with their sexuality, no matter who it is.

To be completely honest, for the first time I actually feel sympathy for this troubled soul. His unchecked sociopathy and childlike lack of governance over his base impulses have led him to a place few gender ideologues will ever go: To simultaneous personal and professional destruction.

Schwyzer has just shit-canned his life. That he has it coming does not even give me a hint of schadenfreude. Well, more honestly, it didn't for more than a moment.

The temptation here is to post the images of Schwyzer's message exchanges with Parreira, and to his other communications with her, which include images of him masturbating. I'd rather spare you things you can't unsee, and him another reminder of things he can't undo. For those with the interest, it can all be viewed here. (NSFW)

What is most telling in this story, as is always the case with Schwyzer, is not what he shows intentionally, but the things that come out of his mouth which reveal much more about his character and his personality than he would ever want you to know. But he just can't help it. He never could.

It starts with him making offhanded, casual statements to Parreira, like, "I'm off to my next bakery then picking up my daughter. Just know I am hard for you."

Call me crazy, even prudish if you will, but I find this combination of statements troubling. Discussing your erections with the woman you are cheating on your wife with while talking about your daughter, well, it does seem kind of "creepy," though I am not so fond of that adjective, even for men like Schwyzer.

Still more troubling were the tidbits from his interview with The Cut. When they queried about his immediate plans, he responded that he was going to "Work on getting mentally healthy. I need to get my meds right. Second, I need to get my marriage right. There's some bad shit that went down. I had an affair, which is very off-brand for me."

Off-brand? While I really don't want to rush headlong into reading too much into that expression, it strikes me as particularly meaningful given what we already know about Schwyzer's personality and history.

One, sexual impropriety is hardly an unusual event in his life. Indeed, it is more his "brand" than not. He's been very public about the fact that having sex with women he should not be having sex with is something he does without remorse or reflection. His chief regrets, even about having sex with his students, have been getting caught and suffering consequences.

I take the reference to branding literally. I think Hugo has always seen himself more as a product, a particular brand of product, than a human being. I think it is possible, likely even, that what he was actually revealing was that he had committed bad PR, ultimately cutting his market value as a known feminist icon.

He had more to say to a follow-up question, seeking clarification on what he meant by "brand."

"In that I'm supposed to be reformed," he says. "The affair was with someone in the same circles you and I move in, so I have to protect her. But there is a lot of gossiping. It may reach you. Don't be surprised."

Make of that what you will, but to me this is the dialog of someone protecting a cultivated, commoditized image. Hugo Schwyzer, the now reformed womanizer who advocates for women, always first and foremost concerned about his marketability.

Does anyone think he would have "protected" that woman if she was not part of the club? Didn't he just about say he wouldn't?

I might be more generous with my interpretation were it not for Hugo's history. In each of his previous catastrophes, which include having sex with several of his female students and a botched attempt to murder an ex-girlfriend, he has expressed little else but concern for his image and openly acknowledges his desire to avoid any consequences.

That is the Hugo Schwyzer we have all come to know. And at his age, it is likely not going change.

In the truest sense, this post is not about Schwyzer's dick, though if Schwyzer reads it, it will mark its place as one of the few things in his life so distinguished. What it is about is how his being a tragic example fully illustrates much of what you can read on this site, in articles and comments, on the psyche of extremist feminist ideologues who happen to be male.

When all is said and done, it is about primacy with women, which is to say it is all about *themselves*.

You can file 13 all the obsequious drivel and ostentatious rhetoric about the struggles of women. The only struggle most of these men are genuinely concerned with is the struggle for the power gained through women's approval.

If that approval is expressed sexually, all the better. David Futrelle is little more than an unattractive Hugo Schwyzer with fewer opportunities to turn his pandering into panty-time. At the core, and I truly believe this, they are virtually the same man.

I don't have any ill wishes for Schwyzer. And I really hope that he does not do anything even more self-destructive. Recent events in the MHRM drive home the cold reality that this realm can take lives. In a circumstance like this I don't see Schwyzer having an exemption card.

It does not take a rocket scientist to see that Hugo is a deeply troubled man in a very stressful and painful situation. Even if his pain is over the loss of image instead of the harm inflicted on those who love him, it is still pain.

I am personally glad he has decided to bow out of public life. He was in it for the wrong reasons, which I believe is true of his peers. And with no intent to worsen his pain, I know the world is better off with one less active hypocrite creating fear and distrust for a living.

I hope whatever path he takes to rebuilding his life, it will include his children being more than a mention in a sexting message. They probably need him now more than they ever have.

The Voice of Europe: Ethical relativism

Lucian Vâlsan · 2 August 2013 · Archived copy · Original

[box]TODAY, August 2, Lucian Vâlsan, James Huff, Huffnágel Pista and whoever shall call in will be talking about the constant process of redefining ethics to fit a certain ideology.

Through the process of redefining ethics, killing half of the human race, killing "undesired" children[1] or passing legislation that enshrines double standards suddenly becomes acceptable.

When everything becomes relative and the objective truth is thrown out on the window, those that hold immutable values can be and are labeled as "extremists," and when the truth becomes "incorrect" – the society at large is one step closer to totalitarianism.

It is already "extremist" in Sweden to believe that men and women are essentially different. It is already "extremist" amongst the fans of the European Union to believe that one should have the right to employ whomever s/he wants in the company s/he created. It will soon become "extremist" in the UK to believe that one should get an Internet connection free of governmental censorship and it has already been affirmed in France that it is "extremist" to believe that a man should have the right to know whether the child he is raising is indeed his or not.

Our ethics are being twisted through the coercive force of the legislative apparatus every day and what used to be common-sense is now "extremist." Why is this happening? Why is it so important to have clear-cut ethics? We will try to analyze the process of bending common sense that is taking place right now in Europe and assert several "extremist" ideas, such as the fact that due process for men is still necessary or the fact that no social engineering will ever achieve "substantive equality" (equality of outcome).

The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news. Tell us about the process of changing the ethics that's taking place in your country!

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

And for the listeners from North America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST (times adjusted in accordance with DST both for Europe and North America).

SHOW PAGE

[1] http://www.telegraph.co.uk/health/healthnews/9113394/Killing-babies-no-different-from-abortion-experts-say.html [/box]

The profits of love: early 1900's

Robert St. Estephe · 3 August 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.•?•

[image]

Serial bride from Hell – 1906

If only the Violence Against Women Act (VAWA) had been in place in the early 1900s then Allie Patterson's serial marrying career might have brought her increased emotional satisfaction and better profits.

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FULL TEXT: The journal entry was made in the probate court case [in Mansfield, Ohio] of Allie Patterson vs. William G. Patterson, which came on for hearing yesterday before Judge Bricker, who granted the defendant a divorce on his answer and cross petition. The plaintiff failed to appear. It was learned from the defendant's attorney, C. H. Workman, that this is the fourth husband who has secured a divorce from her. At the hearing yesterday Henry Boader, her first husband, was present and testified that she tried to shoot him a couple of times, besides trying to poison him before he got a divorce. Plaintiff and Mr. Patterson were married only last December and it appears that she told him that her first husband died 18 years ago and that she had never been married except once before. July 14 last Mrs. Patterson brought action against Mr. Patterson for divorce, alleging various things against him, which the court by the testimony of the witness found to be untrue. She is debarred from an interest in defendant's property.

["In the Courts," Mansfield Daily Shield (Oh.), Sep. 21, 1906, p. 6]

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[image]

The "Badger Game" – 1922

Badger game – "Badger game" is slang for a deception whereby a woman lures a male victim into a compromising position whereupon they are caught by her accomplice who pretends to be the husband. The couple then blackmail or demand money from the victim. [The Probert Encyclopedia]
The Badger Game is a term no longer in use, but once it was in the vocabulary of everyone who had some inkling of the operations of the female predator. It describes a specific racket perpetrated by gold-diggers and was in the 19th and 20th centuries widely practiced by female predators upon men (as were The Heart Balm Racket, paternity fraud, The Alimony Racket and, military service allotment check bigamy rackets, and Black Widow insurance murders). Following is a newspaper article from 1922 which discusses a specialized variety of the badger game.

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[image]

FULL TEXT: London – blackmail has ousted card-sharping from its place at the top of the list of indoor sports arranged by the versatile crooks on the great trans-Atlantic liners for their moneyed victims.

Still hardy despite its old age, the "badger gamer" is the most popular and most profitable.

"We know the 'badger game' is being worked on every great liner," said a steamship official. "Often it is worked half a dozen times a trip on one ship. But no passenger has ever complained. We know most of the card-sharpers. We know many of the blackmailers but we have no proof as to their activities aboard ship."

"Many women, easily recognized as too smartly gowned, a little too well-complexioned at night and a little too frequent in their journeys across the Atlantic – are known to us. Their 'husbands' – most of them carry them, though a few work alone along simple holdup lines – are of their own type, expensively dressed and superficially polished but always lacking the something that would make them gentlemen.

~ She Works Alone ~

The women who work alone permit themselves to be made love to by ardent young men – or men who feel young, anyway – with too much money, and after they have succumbed to their lovers' persuasion, merely threaten to call for help or to sue for breach of promise.

It is the couples who work the badger game, however, who have the best of it. They usually pick a man to whom exposure would be serious, preferably a rich business man, with a family. The victim meets the wife; the husband is introduced and faithfully plays the role of colorless uninteresting spouse.

The wife complains that he does not treat her well; she detests him. If the victim falls – and he usually gallops to it – he is seen about with the wife frequently. She is always afraid her husband will suspect something. The victim believes himself a Lothario and probably starts wearing flowers in his buttonhole.

[image]

~ Then, One Night ~

Then, one night, he sweeps the wife off her feet. The husband finds them together. The horrified recoil towards the door; the look of pained amazement; the outraged husband's just anger; the clenched hands reaching out for the housewrecker's throat; the tearful, terrified wife; the penitent "mug," pop-eyed with fright and thoughts of home and Alice and the three children, the wife's plea for forgiveness; the husband's frenzied "No! not for $10,000!" The "mug's" sudden thought: "Twenty thousand dollars maybe?"

So far there has not been a case in which the wronged husband has not consented to try to plaster his wounds with a few thousand-dollar bills.

["'Badger Game' Again Popular," Journal (Milwaukee, W.), Sep. 11, 1922, p. 1]

•?•

[image]

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"The Great Woman's Industry": Alimony – 1931

The censorship of historical knowledge of the huge and long-lived national scandal surrounding The Alimony Racket during the 1920s and 1930s in the United States is one of the most pernicious violations of historical truth that has been perpetrated by the university-based "gender studies" industry. Women writers in great numbers were among the racket's most vociferous critics. It is no wonder that students are not permitted to know about this history when such historical *voices of women* as Ruth Brown Reed's might, if allowed to be heard, undermine the false (and now orthodox) narrative that is "herstory."

[image]

Following is the full text of a brief newspaper article from 1931 that quotes from a longer magazine article on alimony by Ruth Brown Reed.

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MEN'S RIGHTS.

Quoted from an article by Ruth Brown Reed in the Outlook:

[image]

"The alimony racket has become the great woman's industry. A sobbing pretty woman before the court — and what chance has the husband? In many cases the amount of alimony is so large in proportion to the man's earnings that it completely nullifies any chance of happiness or of another marriage. And why—one cannot help but ask—should a divorced man be denied the right to a normal family life?

"Under the present system the man must keep his nose the grindstone for the rest of his life, so that a woman who "no longer" contributes one iota to his comfort and well-being can lead a soft and unharassed life. Where there are children or where the woman is old or physically incapacitated for work, there is no question of the man's 'obligation.'"

•?•?•

So here is a new matrimonial problem, and a new note in the gospel of feminism. If there is anything in the principle of eternal rights between the sexes, they seem patently violated in many cases. The best assurance of ultimate justice to men is that women themselves are beginning to plead for men's rights, as men formerly did for women's rights.

["Men's Rights." The Titusville Herald (Pa.), Jun. 4, 1931, p. 4]

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NOTE: *The Outlook* and *The Independent* were major New York weekly magazines founded in the 19th century which eventually consolidated.

Source of this *Titusville Herald* article: Ruth Brown Reed, "Alimony for Men!" *The Outlook* and *The Independent*, Vol. 158, No. 1, May 6, 1931, p. 14]

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Amanda Marcotte: make me your whore

August Løvenskiolds · 3 August 2013 · Archived copy · Original

Nearly every woman I know has a hair-curling story of a guy approaching her by gushing about how beautiful/awesome/beddable he thinks she is and leaving his entire "pitch" at that, without even considering the idea that perhaps he should offer some reasons that she might want a reasons[sic] to be interested beyond the ever so rare opportunity to please a bona fide man. – Amanda Marcotte

Yes, Amanda, women hate it so much when men get all talky-n-stuff, because we all know women really only care about one thing…

Yes, friends, it is true. Amanda Marcotte, the man-hater extraordinaire, the one who believes that misandry is a nonsense word and that women don't owe men even the slightest courtesy (even though women require that men act first with the romantic overtures), has transformed herself, seemingly overnight, into a stalwart of the PUA (pickup artist) community.

This breathtaking change occurred in her delicate lady-brain when rapper DJ Khaled proposed marriage to another man-hater, Nicki Minaj. Despite the fact that Khaled offered Minaj at ring valued at US$500,000, and Minaj was later spotted wearing a massive engagement ring, Marcotte's panties were all in a bunch because "Men [are] constructing the 'marry me/be my girlfriend/go on a date with me' request as something a woman should consider for no other reason than it would please him greatly if she would do that."

Um, so, Amanda, the bringing of gifts symbolic of a commitment to care for, and provide for, a woman doesn't even show up on feminist radar any more as a reason a woman might like a guy?

Oops – sorry – "radar" is heteronormative. I meant, *gaydar*, of course.

Marcotte's wise and two-fold instruction to amorous and/or randy young feminist-leaning men is decidedly practical and indeed, mercenary – if you want a girl's attention, Marcotte says, first, offer her money to fuck you, and then, show her your dick.

Well, of course, Marcotte can't really say that so explicitly, because offering money for sex, or sex for money, is called "prostitution" and is generally frowned upon by legal authorities in the US. But here's how Sex in the City girl Marcotte would have men launch cupid's arrow: *Very few products are marketed, "Buy this, because we would like your money!" Politicians don't really say, "Vote for me, because I'd love to be elected!" Generally, when we ask someone to do something, we try to highlight what they get out of it.*

"Highlight what they get out of it" – what great advice! All this time we clueless men have treated women as competent enough to evaluate a man based on her own standards, when what we should have done is just crassly open our wallets, bank statements and zippers for inspection and evaluation by the demure slatterns of our dreams.

Because, of course, to Marcotte and other feminist twits like her, men are only useful to women by how much they cater to women's every need, whim, whine, or fetish – even as they ask for legal and social equality with men, men are still their draft animals. God forbid in Marcotte-land that any women ever be inconvenienced by the desires of a man-slave – we are supposed to act as if we can read their minds, take all the initiative, and offer all of our assets for the pleasure of milady.

But perhaps I'm being too reductive here. Marcotte says "If you actually put your qualities out there to be assessed as you're assessing hers, then she's free to decide that's not what she wants and you have to accept it".

Hmmmm. "Put your qualities out there" – like what, Amanda? – the size/image of my sexual organs?

Yes, *that is exactly what she has in mind* – "Sending a dick pic, figuring that the message 'thinking of you gives me an erection' naturally leads to her feeling obliged to do something to relieve you of that stiff situation."

I couldn't believe it, either – Marcotte, man-hating Marcotte, *in her own words*, says women are obliged to offer men sexual release if only men would display their erections. Holy shit – maybe there is something for men in this "feminism" thing after all.

Am I exaggerating? Did she mean that ironically, or am I quoting her out of context? The previous sentence to that amazing revelation was this one: *Telling a woman she's the hottest thing in the bar and being shocked that this, in and of itself, is not a convincing argument for why she should let you see her naked.* But flashing your man-meat will seal the deal, if you are Marcotte, anyway, and if we take her word as pair-bond.

In a world where one of the top candidates for the mayor of Amanda's home, New York City, is the sex-scandal-plagued Anthony Weiner, and he has a wife named Huma Weiner, and a girlfriend named Miss Leathers, and a (former) campaign manager whose name rhymes with "Pet'em", it is not surprising that Marcotte craves the sausage fest so much that she is advising lovelorn lads to lay them out for her inspection.

Of course, this entire post has all been an effort in quote-mining and other disingenuous bullshit that the enemies of the Men's Human Rights Movement abuse all the time. Marcotte is an idiot who needs to hire a copy-editor, of course, and her lust for exposed dick was an understandable misspeaking. Consider yourself lucky, Amanda, that no one takes you seriously any more.

Editor's note: feature image by James G. Milles . –PW

Revelations with Erin Pizzey

Dean Esmay · 3 August 2013 · Archived copy · Original

Our guest today is known as Geoffrey James but is also known to many of our listeners as “Solaris.” Solaris is an Australian writer and well known member of the Men Going Their Own Way community. He runs NiceGuy’s forum and web site, one of the oldest and most respected MGTOW web sites in the world. Solaris is also a vocational trainer in Australia and works with teenage males and young men.

Solaris will be joining Erin and I to examine the attitudes and experiences of young men and to discuss how they differ from previous generations.

We will be keen to receive calls and invite anyone with a view or questions to call in to the show.

Show opening and closing music by Kevin McLeod.

Show starts today at 4:00pm London time, 11:00am Eastern US time. We hope you can join us!

CLICK HERE TO LISTEN TO THE SHOW!

Victim Nation

Diana Davison · 4 August 2013 · Archived copy · Original

Author's note: This article is based on the work of Dr. Ofer Zur and his attempt to draw attention to the need of studying victim-hood in order to help both victims and perpetrators. All quotes are from his paper on the subject, linked both above and at the end of the article. His work on the subject is available on his website and offers an excellent list of suggested further reading.

Culture has always tried to define its advancement on scales of morality. Superior morality has an unfortunate need for inferiors against which to measure and so we love to both judge and condemn in the personal pursuit of happiness. Such games have reached the status of entertainment in the modern world.

With each generation's goal of raising the 'quality' of society by removing identified immoral elements the Western world in particular has 'advanced' to a point where more than 100% of society are deemed victims and we all want justice. We have become a Victim Nation scouring under rocks to find more people to blame.

Everybody wants to be a victim because if you're not the victim you're the bad guy.

Social justice organizations pop up daily like rodents in a carnival Whac-A-Mole. Every right they fight for assumes that right was denied through oppression and, invariably, requires a cloak of victimhood to gain sympathy. The inequality that victimhood claims to fight becomes an essential element of the movement to the point of embrace.

"Ironically, the rights movement often victimizes one group while liberating another. What seems to be a noble, justified, long overdue act of protecting a victim can easily turn to blame and warfare. When this happens, conflict, injustice, and victimization are perpetuated, and the possibility of resolution and healing is destroyed."

Equality has become the focus of social justice for the last two decades. We are no longer content to accept that people are born with different characteristics and skill sets which make some stand out as leaders and others remain followers. While leadership is a desired quality, anything that makes someone different is no longer seen as good, it has become a source of evil. "In this Western worldview, inequalities and differences are often associated with injustice and victimization."

It doesn't require an act of injustice to make some people more or less fortunate. All it takes is birth. Inequality has always existed in many forms and will continue to exist. The social justice presumption is that inequality can be eliminated by somehow training or forcing people to become blind to nature. By removing some words from the dictionary we can make the concepts they represent disappear along with the descriptive tool.

We all know quality when we see it but we can't say what causes quality to exist or exactly what makes one thing better than another. But we do know it when we see it. We also know that some ice cream is better than others but we haven't asked Häagen-Dazs® to cease and desist.

If you carry the social justice principles to their conclusion we end up with some hilarious and disturbing results.

As long as someone in the world can't read no one should write books. As long as there is someone without footwear none of us should go shoe shopping. As long as there is someone who can't get a $200 haircut we should all use a Flowbee® or, as long as there is a bald man, we should all shave our heads.

When feminism fought against victim blaming they had some things right but they got the solution wrong. Dr. Zur describes this second approach as one which "also concentrates on blame; however it lays all blame entirely on men. This approach has been promoted by a brand of feminism, which holds the male dominated patriarchal system responsible for all the evils in the world. Whether the issue is wars and politics, domestic violence and sexual abuse, toxic dumps and the corporations, or nuclear weapons and the military industrial complex, the finger is pointed at men as the culprits. At the heart of this approach is the split between men's aggressive and violent nature and women's inherent goodness."

Where there is good there must be evil. To feminists, women are good and men are the only convenient target to label as the evil enemy. The characterization of men as inherently violent and beastly is essential to maintaining the victim class of all women. While they insist that it's not men they are fighting it's the "patriarchy," their plight is reduced unless the perpetrator is tangible. Patriarchy can't be put in jail.

The insubstantial nature of the feminist foe makes feminism weak so every male crime with a female victim is hauled into the public media court to make the enemy flesh and blood. Patriarchy is the name but individual men are the bodies to be held accountable. To feminists, every man who commits a crime is an example of male oppression of women, while female criminals are called bizzarities and declarations ensue that "that never happens."

"These two approaches of blame have not only failed to resolve the violence and suffering but in fact, as Zur's paper explains, have tended to perpetuate and exacerbate them."

If victimhood mentality doesn't help women or society, why does it continue?

Personal benefit. Aside from the sense of moral superiority that they glean by being victims, feminists need resolution for a bigger problem: they have no justification to exist unless they have victims to save, a foe to blame, and a cause to write about. Feminists want to exist. They may be obnoxious but their stupidity is calculated.

"The culture of victimization is closely tied to what Amitai Etzioni (1987), a sociologist at Georgetown University, called the 'rights industry.'" Among other service industries, psychotherapists and lawyers also stand to benefit from perpetual victimhood. They are the cheerleaders in an un-winnable game and as long as the game goes on they keep getting paid.

"In claiming the status of victim and by assigning all blame to others, a person can achieve moral superiority while simultaneously disowning any responsibility for one's behavior and its outcome. The victims 'merely' seek justice and fairness. If they become violent, it is only as a last resort, in self-defense. The victim stance is a powerful one. The victim is always morally right, neither responsible nor accountable, and forever entitled to sympathy."

Responsibility takes a lot of hard work and strength of character. It is not an innate skill, it's learned… but not in Women's Studies classes. Women are not born in a glass box, it is built around them by misguided ideology. Where feminists claim to liberate women by convincing them they are oppressed, all they've done is to teach women how to blame their personal failures on external sources. While it sells many books, blame has never built a house.

As unhelpful as feminism has been with their obsession over externalizing personal failure and inadequacy, they have successfully intimidated others into supporting their ill-conceived ideas. They've turned it into a fad. It's the new black.

"The blame-victim approach is not confined to the rights or recovery movement. It is also at the heart of the legal system's approach, which attempts to respond to injustice and violations by identifying and prosecuting the perpetrators and compensating the victims (Sykes, 1992; Hughes, 1993). The faulty part of this legal approach is the focus on simplistic, linear, short term, and face-value justice."

Dr. Ofer Zur took a chance with his research. He notes that "[v]ery few writers have warned against the unrealistic and ultimately patronizing portrayal of victims of crime as total innocents" and admonishes that is it is a grave error to continue down the road that's being paved.

"We have become a nation of victims, where everyone is leapfrogging over each other, publicly competing for the status of victim, and where everyone is defined as some sort of survivor."

When victimhood is rewarded there will be no incentive for people to heal. While victims do exist and victimizers should be punished, the definition of what constitutes a crime expands exponentially to keep up with the number of self-identified victims. We now measure our status by how oppressed we are and can take a test to find out if our "privilege" is low enough to give us a voice.

The reason people only hear men's anger and not their pain is that men's pain competes with the pain of women. It's harder to be taken seriously as a victim when your supposed victimizer is crying. Meanwhile, anger sounds oppressive and violent which lends to the promise of reinforcing the victim status of women as long as people only listen to the "tone" and not the content. That's why A Voice For Men is constantly being criticized for tone instead of content.

As Zur says, "To understand better the dynamics of violent systems, we must first free ourselves from the binds of politically correct thinking." Violence exists in both male and female form and as long as women continue their role in the cycle immune from criticism the entire system will endure. It's not the tone that is the problem.

The MHRM is not engaged in a battle for victimhood champion, we are fighting to eliminate that victimhood mentality which is blocking true, positive social change. The MHRM is seeking to end the proliferation of false victimhood so that people can go about living truly empowered and healthy lives.

"An individual or group can win the battle, become the victim of the year, yet lose the war."

Men have traditionally fought all the wars and taken on the main burdens of survival. They have built structured societies and put the very systems of government and justice in place to which feminists have turned to play their victim cards. Men have shouldered the responsibility of doing all those things and been so gracious about their possible mistakes they've allowed themselves to be turned into the enemy. Until now.

Feminism made a mistake when they picked a war with men. If someone saves you from a burning building you don't accuse him of grabbing your ass while he carried you over his shoulder. What you might do is to hope you can save him right back if he ever needs your assistance.

But the victims of the world are all too busy feeling sorry for themselves to have thought of that.

Source: Rethinking 'Don't Blame the Victim': The Psychology of Victimhood, by Ofer Zur, Ph.D.

To be a decent human being

Lucian Vâlsan · 4 August 2013 · Archived copy · Original

69 ways for feminists to be decent human beings

This is a response to Michael Urbina's "list" that attracted a lot of attention[1] while very few noticed that his list is borderline Orwellian in many respects.

Whilst I have always disliked feminist ideology because of its inherent lies and corruption, I still think that feminist individuals can be decent human beings if they try hard enough. Unlike Michael Urbina, I won't conflate *feminism* (which is a cult-leaning political ideology) with *women* (which is a huge and diverse group of people of roughly 3.6 billion individuals). When I took my first red pill, long before the Internet existed, little did I know that it would take me down an unsuspecting, beautiful, and transformative path towards being a decent human being. So below, I've complied a list of 69 everyday ways for feminists to be decent and compassionate human beings.

I must acknowledge that this post was written towards feminists who already smell that something's rotten in the Kingdom of Denmark; this is a possible target audience due to lack of support from this group. However, I feel that many of these points are applicable on a broader scale. If you have suggestions or additions to this list, my e-mail is at the end of this post. I'm totally open to dialogue.

1. Recognize your privileges

Despite the constant claims that feminism is a grass-roots movement, in fact, it is not. In Europe, Australia, India, North America and several other places, feminism is the system. Consequently, the feminist ideology almost always gets the privilege of being the only one heard when discussing public policy in the aforementioned areas whilst other positions that include genuine compassion for men and consideration to logic and factual reality get little to no coverage.

2. Make a daily effort to acknowledge and then challenge your privilege.

In order to be successful in your quest to be a decent human being, you must make a daily effort to understand the privilege your ideology has. As a supporter of the powers that be, it is your social responsibility to be conscious of your privileges. Use this consciousness to explore different situations. For example, how would a situation been different if it were a man in this position[2]? Would you object if a woman would be ordered to pay child support to her rapist?

3. Recognize that your privilege may in fact blind you to others' experiences.

Feminism comes with the privilege of being ignorant to factual reality and common sense. So being a decent human being and a feminist is not perfect by any means. You will make mistakes. What you choose to do after making a mistake is what will determine your effectiveness in being a decent human being. Therefore, it is very important to come to terms with the fact that **you do not know everything**! Because of our privilege, you are going to be blinded to situations that only more qualified would be able to speak to. So please, recognize this blind spot and don't take it personally when someone corrects you for overlooking something.

4. Laughing at male mutilation… Really? Stop that.

If you are serious in becoming a decent human being, I think this point is somewhat obvious. We've seen Sharon Osbourne laughing at a man being permanently sexually mutilated by his wife for daring to ask for a divorce. Guess what? Mutilation of men is not funny. Don't be that feminist!

5. Stop infantilizing women

Seriously. Women aren't children. They are grown up people and grown-ups have flaws, just like everyone else and have strengths, just like everyone else. Consequently, they don't need you to tell them what to do. They don't need

you to issue fatwas regarding porn, makeup, shaving or any other behavior. They are big girls and can handle the issues themselves as they see fit. By telling them what to do, you are promoting a sexist culture. You are not giving women the right to feel empowered and comfortable with their lives and choices, you are taking away their right to stand on their own merit. Stop now.

6. Stop assuming that random people hate you just because they disagree with you

This may be a surprise to you, but disagreement isn't always a sign of potential hatred. Sometimes, it just means the person is nice and wants you to acknowledge that you may be mistaken in your views. (I hope you're picking up my tone)

7. Stop being a sexist asshole

Asking all men to cross the street if it's only them and a woman-queen on the same sidewalk late at night is not only sexist, stupid and totalitarian, but it's also completely parallel with factual reality, considering that women are the least likely demographic to be a victim of a violent attack by a stranger. Also, most people are decent human beings, just like you are aspiring to be by reading this list.

8. If someone is chivalrous towards you, say "thank you"

In my country, children are taught at a very young age to say "thank you" when someone gives them something or helps them with something. It's part of being a decent person. You should try it more often.

9. Treat people with respect

As a feminist, you are probably sucked into the oppressor-oppressed mentality or worse, that all men are rapists and are just waiting around the corner to kill or rape a woman. However, as stated on #7, most people are decent human beings and, this might come as a surprise to you, that includes men. Yes, men are good. I know this is shocking to you, but please bear with me and try to grasp how the real world works.

10. Enjoy popular culture with equitable circumspection

Yes, there are a lot of nasty things in pop culture but this is why nature gave you a brain – to use it. Whilst in no way should you take for granted what the popular culture gives you, at the same time you should make an effort not to view everything through an ideological lens. Yes, there are sexist commercials (e.g. see the Misandry in the media series[3]) but going ballistic on a commercial that shows a girl in a bikini on a car whilst ignoring the hundreds of thousands of commercials that depict and glorify violence against men won't solve the problem. Moreover, these issues can be solved a lot easier if you just stop buying the product, encourage others to do the same and write a letter to the company. You know… like a grown up decent human being. All you need to do if you choose to pay attention to these issues is to do it in an *equitable* manner.

11. Be comfortable with being uncomfortable.

This point is extremely important AND vital. The only way to acquire compassion is to put yourself out there, especially in situations that make you uncomfortable. For instance, try to read blogs like the Community of the Wrongly Accused, participate in dialogues about the over 40% disparity in sentencing between men and women and seek out spaces with a lot of people to talk about compassion. Often times, these articles and dialogues consists of difficult conversations surrounding male and female nature that could make you fell targeted and singled out as a member of that group whose behavior is being generalized. But if you want to be a decent human being, it is your social responsibility to stay and understand these issues, despite discomfort.

12. Listen

Other people's experiences and knowledge are the core of being a decent human being. While nobody is asking to take other people's experiences for granted without fact-checking and judging it for yourself, there are a lot of things you could learn about in this day and age if you properly listen.

13. Never force your opinions on other people.

Learn to step back. Stop leading conversations, especially in feminist settings where most of your ideological colleagues tend to think that arguing means spouting “shut the fuck up”[4] and listening means singing “cry me a river” when the issue of men committing suicide 4 to 7 times more than women is brought up. Collaboration and communication requires that all people be heard and respected. I know it can be hard to grasp that women aren’t angels and men aren’t monsters, but it’s a nice thing to try to listen and come to terms with the fact that your ideology is rarely consistent with factual reality.

14. Be pro-choice, not pro-entitlement.

Whilst very few people disagree that a woman should have the right to decide on her own body, you have to understand that the science of the “clump of cells” argument is still shady[5] and under the “abortion” label, infanticide is being advocated by feminist-influenced “ethicists”[6]. That’s one thing. Another thing is that being pro-choice doesn’t imply that the State should foot the bill for that choice (as is the case in most European nations), nor that the State should foot the bill for birth control pills. Pro-choice means exactly that: being able to make a choice. Anything above that is pro-entitlement and the entitlement mentality is what ruins the Western culture. If you want to be pro-choice, please, by all means, be that. But please, cut the entitlement thing.

15. Pick up some good books from the store to start off

One major aspect of being a decent human being is education. Put in the work and seek the appropriate resources. Here are some great books that I would suggest starting out with!

1. Everything George Orwell wrote (particularly “1984” and “Animal farm”)
2. Dr. Helen Smith – *Men on Strike: Why Men Are Boycotting Marriage, Fatherhood, and the American Dream – and Why It Matters* – it applies to the letter for the US, Canada, Europe, India, Australia, NZ and increasingly some countries of Africa (such as Nigeria).
3. Dr. Warren Farrell – The Myth of Male power.

4. Women, gender and fascism in Europe – 1919-1945. An absolutely fascinating collection of stories. I recommend those dealing with the Hungarian dictator Bella Kun which was the first one to bring concepts and ideas now known as “women’s studies” in late 30s Hungary.

16. Get involved with school programs and events.

In the Western world, a lot of school programs (particularly those dealing with sexual education) have been entirely taken over by ideologues preoccupied with teaching 12 year old children that all men are rapists[8], to simply demonize male sexuality[9] or to teach 11 year old boys that they are at fault for the natural process of climate change[10]. This has to stop. And, as a decent human being, you should involve, if you have the time and energy, in countering this damaging narrative that will screw the next generation.

17. Support compassionate non-profit organizations

I will not tell you that you must support A Voice for Men, since this article was written for the feminists out there who aspire to be decent human beings – albeit we definitely wouldn’t mind if you’d eventually end up doing so. But, as a decent human being, if you have some extra cash, you could support some Domestic Violence shelters that welcome both men and women or those that welcome only men. The ones that are women-only are already funded through the money that the State takes from you through taxation and most of them are run in a poor manner anyway. You will find out that whilst men comprise half of the victims of Domestic Violence, most nations have few or no shelters for these men. In fact, many male victims of DV are arrested themselves and considered *a priori* to be the abuser until proven otherwise – and once proven otherwise, they are released into the streets with nothing and subjected to increased risk of falling into another severe male problem – homelessness. That’s right, among the homeless, men are the great majority. So as a decent human being, you could also support homeless shelters and the compassionate organizations that give free meals to homeless people. They need those money more than the billion

dollar industry of your ideology.

18. Don't just talk the talk. Walk your talk.

Being a decent human being isn't a 9-5 job. You can't choose when and when not to be a decent human being. If you're brave enough to do this, you must do it all the way. Be a decent human being in your daily life. Calling yourself a decent human being is not a label, but a lifestyle. Immerse yourself and do the best you can down to your very core.

19. Stop telling everyone you're "different than other feminists." Don't speak. Do.

Actions speak louder than words. Actually be different.

20. Challenge other feminists to do the same.

This information is useless if you keep it to yourself. Influence the feminists in your life in a positive way. It is your responsibility as a member of the ideology of feminism to get other feminists to see their privilege and care about fighting for what's right. If all of us would work even a little to be more of a decent human being, this culture would heal itself faster than one could imagine.

21. Reflect on how you were raised.

We know that some of you have been socialized to hate men[11] or your parents' extreme feminism tore apart your family and encouraged you to engage in risky behavior[12] under the guise of empowerment. If you are in this situation, use your decent-human-being consciousness, examine your upbringing and release yourself from the heavy baggage of nonsense instilled by your feminist parents or teachers.

22. Strengthen your relationships with other men.

Male friendship is highly important for everyone and particularly for men. Men and women are different – no matter how much your teacher tried to tell you otherwise. If you are a young man, strengthen your relationship with older men and with your father. They will be able to help you and understand your issues far better than your female feminist professor – and this works in many cases for women as well. In fact, for teenage girls, having a male role model is vital for their upbringing and for them to avoid engaging in risky behavior.

23. Take parental leave

Whilst the notion of having a stay-at-home parent can seem outdated to you, it is a matter of fact that a balanced intact family produces far better outcomes than any other combination. The decision regarding who is going to take parental leave should be an economic one but it's highly important for your child's future, particularly in the first years of life, to have a biological stay-at-home parent (and not a nanny!) and the other parent to be around as much as possible. I know it can be hard in many instances but being a single parent by choice will harm your child more than you realize now!

24. Put yourself in situations for self-growth through activism.

The moment you become a decent human being, you will notice that most of your feminist friends will hate your guts and you will have to come to terms with the fact that feminism is not against the system – it is the system. So if you have an opportunity to engage in activism for decent human beings, don't miss it.

25. Never seek recognition or affirmation.

Being a decent human being should more or less be the state of normality, but unfortunately it isn't anymore. While some people are made fun of for caring about men's rights and women's rights and acknowledge that feminism is hate, it has unfortunately become somewhat alluring to become an ideological bigot and not actual care for what's right. There aren't many who resist the allure, therefore it may seem tempting to let this temptation get in your head. Also, it may seem tempting to seek validation and verbal recognition from men and other people you know for caring about these issues and being different. Well, why should you receive special recognition when other

people don't? Stand on your merit and earn a place at the table. I suggest you follow Karen Straughan (GirlWritesWhat) to get this point better. The less you seek recognition and affirmation – the more it comes. If you actively seek it, you'll come across as rude, fake, and completely disrespectful. Do the work and let the results speak for you.

26. Recognize that you contribute to suppression of common sense by NOT acting.

The only way evil can prevail is for good people to do nothing. Every single day is an opportunity to prove your commitment to be a decent human being. Historically, people have done little to truly support what's right. Therefore, if you choose to ignore these issues, you are directly contributing to the perpetuation of a culture that infantilizes women, subordinates men and ultimately subordinates society to the whims of the State. So take action.

27. Claim the "decent human being" label.

I am not going to tell you to claim the MRA label. That's a decision that many *de facto* MRAs haven't done and I don't blame them. But if you really want to claim a label, claim the "decent human being" label. A decent human being doesn't hate men or ignore their pain, and doesn't think women are children or that women are oppressed in Europe and North America.

28. Blogs. Online Communities. Find spaces to dialogue with other like-minded people.

Seek out online and offline resources and communities to dialogue and be surrounded by other like-minded people. Being around other decent human beings is a very empowering experience; it replenishes your energy level, confidence, and your level of comfort in doing this work. It makes you feel not-so-alone. While dialoguing with bigots can sometimes have rewarding results, it's highly important that you share your thoughts and experiences with other decent human beings.

29. Attend a women's rights protest.

There is nothing else like it! You're going to love it – particularly if you use facts, logic and common sense with attendees there. This usually brings two results – a group of people that will lash out in temper tantrums and cry "oppression" (those are the kinds of people with whom it isn't really worth talking) and another group of people that are, in fact, decent human beings who thought that feminism is what the dictionary says, and not what feminism actually does.

30. Strengthen the relationships with the women in your life.

Most women, just like most men, are decent human beings with flaws and strengths, just like everyone else. However, since women were subjected to almost half a century of propaganda that they're princesses and that society owes them everything by virtue of their sex and claiming that's "oppression" – you will have to work a little harder to explain to them that this is not how the real life works. Older women might prove to be a great ally in this endeavor. Since most women are decent human beings, strengthening your relationships with them will be very successful in talking some sense into them.

31. Work with your partner or spouse on how to share responsibilities.

Whilst the idea of egalitarian relationships might sound noble, once you come back with your feet on the ground, you will soon find out that individuals are different, not equal. Consequently, you might find out that your husband or wife is quite content with an unequal settling. Don't look at things through ideological lenses – look at them through practical lenses. If a particular unequal arrangement suits both you and your partner, then leave it that way. Relationships are rarely fully consistent with the so-called "gender roles" or fully consistent with the egalitarian model. They're usually somewhere in between. And that's because individuals are different in capacities and desires, not equal. And it's the difference that makes our lives more fulfilling!

32. Judge everything for yourself!

You were probably told that you shouldn't judge certain people or certain behaviors. In fact, any decent human

being with brain capacity judges everything. Those that claim they don't are either neurologically incapable or hypocrites, the latter being the most common. Judge everything for yourself! That's why nature gave you brain – to use it! The key is, however, to avoid imposing it on others. You may disagree with certain behaviors (I sure do) but as long as they don't hurt anyone else, leave it like that!

33. Watch Jagten (The Hunt) and Guilty Until Proven Innocent

The first is a Danish movie about a divorced man falsely accused of pedophilia and the second one is about a man who was sentenced to prison for a murder he did not commit. These will give you some perspective about how men that are accused of wrongdoing to females are being perceived by everyone and basically convicted and regarded as being guilty until proven innocent and sometimes even after. We call this *misandry*. Others call it the result of male vilification. You can call it whatever you like, but this is still a constant erosion of due process for men and it's happening all over the "free" world.

34. Make time out of your day to call your parents and catch up with them

If your parents are still alive and are not guilty of horrible abuses (like raising you to believe that all men are rapists), you should try to talk to them as often as possible. They brought you into this world and are responsible, in part, for what you are today as a person. If you were more close to one parent than the other one – call the one to which you were least close the first. Trust me, it'll do a lot of good.

35. Learn about your own familial roots and culture.

If you don't know where you came from, it's going to be difficult to see where you're going. Explore! Culture and diversity is beautiful, and being able to appreciate and respect culture will make you a better person. However, don't transform this into a tool of advancing further identity politics claptrap and victim mentality. It's harmful both to you and for the people around you. You are not a victim! You are a decent human being!

36. Treat women as you would treat men.

The leaders of your ideology constantly forget to tell you that being equal to men means that you are no longer an angel, but a human being, just like everyone else. That includes being accountable for your actions to the same extent as men, have obligations to others to the same extent, being able to face criticism and politically incorrect speech, no more special treatment (i.e. affirmative action) and, more importantly, having the responsibility to use your own agency.

37. Stop being so entitled.

This is more or less a continuation of the 14th point. You need to come to terms with the fact that in order to exist, you need to breath drink and eat. That is it – shelter is optional. Consequently, you have the right to work towards achieving these necessities, but you are not entitled to have them handed to you. Be grateful when someone shares theirs with you and be doubly grateful if it's out of pure kindness. You need to understand that you are owed nothing until you've worked towards it; assess your abilities, hone your skills, and earn your upkeep.

38. Be trustworthy

A decent human being is someone that people can trust with their secrets, provided that those secrets do no harm. So if during a school event, for instance, a boy comes to you and tells you how he was raped by his teacher (which happens much more often than the leaders of your ideology care to admit[13]), don't go to the nearest tabloid. Seek for evidence, and stand up for him whilst protecting his confidentiality. In other words, be a decent person.

39. Be willing to listen and know when to refer people to other resources.

As stated on the 3rd point, you don't know everything about everything. So if you get a cry for help from someone in another area about which you had no idea about, be willing to refer that person to another decent human being you know that is located closer to that individual. Some issues may be way over your head and you can do more harm than good if you are trying to intervene in an area you have no idea about.

40. Use your privilege to promote the decent human being approach

If you are a decent human being working in a University that has a Gender Studies program, openly challenge their assertions. Which one of them? Well, you can start with "men's violence against women" (it's "people's violence against each other"), "men rape, women are raped" (men are far more often victims of female sexual assault than your ideology recognizes), "men can't be discriminated against" or "women never lie about rape" and then go from there. No decent human being should tolerate such a degree of hateful indoctrination in a University.

41. Never give up.

As you become more and more immersed in the numerous ways feminism hurts society and you become more of a decent human being, there may be times where you feel like giving up or taking a break. Trust me, the work you are or will be doing is making a difference. This work may not yield immediate results or instant gratification, but I promise you that it leads to a better life. Go forth.

42. Always seek evidence

If you think something doesn't add up, don't believe just because someone you trust told you so. Just as you can be wrong, other decent human beings can also be wrong. Therefore, always seek for evidence instead of emotional claptrap. The leaders of your ideology are willing to lie through their teeth just to further their own agenda. You can start with the "1 in 4" lie. If 1 in 4 women will be raped during their lifetime, it means that if you talk to 100 random women over the age 40, you will have to find at least 20 cases. Moreover, if "1 in 4" nonsense is true, then definitely a significant proportion of the your and your friends' older female acquaintances have been victimized. Is that true? Can that really be true in Europe and North America? Always use common sense, facts and logic. The leaders of your ideology scream a lot, but this doesn't mean they are correct.

43. Read the work of Christina Hoff Sommers

As a feminist aspiring to be a decent human being, one of the ways to understand how the real world works is to read the work of Christina Hoff Sommers, herself a feminist, but a feminist who actually tried to be a decent human being and followed the advice from the 42nd point and used common sense, facts and logic when examining the claims made by the leaders of your ideology in Gender Studies classes. She started by noticing that men are a drastically decreasing demographic in almost all campuses in the developed world and went from there. You'll like her. She is a good role model for a feminist trying to be a decent human being.

44. Stop trying to look sophisticated or appeal to sophistication

You are not smarter if you use buzzwords like "patriarchy" to explain anything at any given moment, or if you use "intersectionality" as a code word for the good old Bolshevik class struggle. "Intersectionality," as you call it, is what brought principles like *healthy origin*[14] and enslaved millions of people in the name of absolute equality. Learn the roots of your ideology and the results those roots brought to places like Eastern Europe, Vietnam, Maoist China or North Korea. Any decent human being, once learning these roots, should quickly understand that this is not a way forward by any means.

45. Advocate for less totalitarian policies, rules, or procedures in your school or workplace.

Things like the Dear Colleague Letter, The Istanbul Convention, or policies requiring individuals to spy and report other people to the Authorities[15] are things that no decent human being should accept. Due process, free speech and equitable accountability are a given to any decent human being – but they need to be protected because the leaders of your ideology are trying, and in some cases are succeeding, in stamping them out, but only for half of the population.

46. Challenge entitlement.

Expanding on the 37th point, contrary to what the leaders of your ideology tell you, men don't owe anyone anything. They don't owe women money, respect, time, acknowledgment, putting up with tantrums, protection, sex, children,

or a house. Nothing. So next time when you hear an adherent to your ideology urging men to “man up” and do the dirty jobs whilst feminists bash them, challenge that adherent.

47. Familiarize yourself with this book. You’ll thank me later.

Ernest Belfort Bax – The fraud of feminism[16]. It’s your ideology explained and taken to its logical conclusions in a very politically correct manner. You will find out that most of what other decent human beings are saying about your ideology is not something new and that your ideology has rarely (if ever) been a force of good and equity. You do not have to accept every argument he makes (very few today would agree that only men should vote) but in writing over 100 years ago he makes very good points that are still valid today.

48. Embrace the haters. You can learn a lot from them.

As a feminist aspiring to be a decent human being you’ll find out that suddenly you have a lot of haters. Watching how people that you considered friends or “sisters” suddenly talk bat shit crazy stuff at you for simply pointing out their failing logic is interesting. It gives you a lot of perspective about trustworthiness. Some of them might be willing to listen and concede some points but, most of them, despite their claims to the contrary, are not interested in debate and being decent human beings – they’re only interested to lecture others and shout “you fucking scum” if you dare to disagree with them[17]. Pick you battles carefully though as you might end up wasting your time. Since individuals are not equal, the same goes with your haters.

49. Travel a lot

A decent human being tries to expand his or her perspectives. A good, efficient and fun way to do that is by traveling – preferably to as many countries as possible, preferably countries that are extremely different from yours. This will give you a perspective that will surely change your views of what you thought to be *the world*. And it will also make you understand better that some issues are, in fact, first world problems that don’t really matter elsewhere.

50. Learn several foreign languages

The leaders of your ideology try hard to tell you that the West is oppressive to women. By learning several foreign languages you can get to read information by yourself. For instance, in Spain, feminists have installed what is now openly called Gender Stalinism[18]. Very few people knew about it until a feminist that aspired to be a decent human being reached out to other decent human beings and exposed what’s happening there. You didn’t hear that in the news, didn’t you? How could you if you speak only English?

51. Ask as many questions as possible

The leaders of your ideology will require you to ask as few questions as possible and if you insist on asking too many questions, they’ll call you “mansplaining” or “derailing” or “gaslighting” or “a traitor to your gender” – depending on your sex. But any decent human being should always ask questions and demand evidence. The more questions you ask, the more you’ll notice how very few decent human beings are in the feminist movement. Don’t be that feminist!

52. Start a blog!

There is a huge need for more decent human beings to start speaking up for what’s right. I love hearing different perspectives and connecting to other decent human beings. If your blog is in a language that I speak or understand thoroughly (Romanian, English, French, Swedish, Norwegian, Russian or Danish) don’t hesitate to write me. If not, write to another decent human being you know and go from there.

53. Seek out role models and pick their brains.

Whether it be a favorite author/blogger or activist, do your best to get into contact with that person and ask them questions. Take their advice and look for opportunities to collaborate. You don’t have to reinvent the wheel. Learn! You could start with Christina Hoff Sommers, as I mentioned earlier, or with Karen Straughan, Typhon Blue, Paul

Elam, Warren Farrell, Dr. Paul Nathanson, Dr. Katherine Young, Erin Pizzey (the founder of the first Domestic Violence refuges in the United Kingdom) and so many other decent human beings which could offer you valuable insight when it comes to being a decent human being.

54. Respect other's spaces for dialogue

The leaders of your ideology will demand you respect women's spaces for dialogue. That's sensible, if that space is a private one, but the same leaders always go ballistic if one attempts to create a men's space for dialogue. As a decent human being, you should respect everyone's spaces for dialogue. Men are people, just like women. And sometimes they need to gather in a male-only space. Learn to respect that. And if you know someone that disagrees that men should have a space for dialogue, then you should know that that person is not a decent human being.

55. Work to improve yourself physically

The leaders of your ideology will tell you that you are beautiful the way you are and whoever disagrees is a sexist pig. But the real world doesn't work that way. There are a few little things called evolution, biology and the unalienable right to personal preference. No matter how many "acceptance" movements you'll start, the onus is on you, not on everyone else. When it comes to sexual relationships, people will have standards, just like you have your own. And the physique will play a role, no matter how much rhetoric you spew that it shouldn't. And it's you who needs to deal with this like an adult and a decent human being.

56. Don't be a criminal

I know this might seem weird, but many leaders of your ideology will advise you to mess with other people's property (like turning around magazines in stores) or harass people on their own property (like making noise in a store that sells *Hustler*). This is criminal behavior. Don't be that feminist! Also, some adherents to your ideology engage in harassment, intimidation and vandalism (see the incident with box cutters in Vancouver, Canada). This is also criminal behavior. If you have to resort to criminal behavior and censorship to prove your point, then you are not a decent human being. Don't be that feminist!

57. Be careful not to burn out.

Being a decent human being is, in many instances, an individualistic thing, even when you engage with other people. But if you engage with other people and/or in activism for decent human beings, at times, you are going to feel a decrease in motivation, stressed, and tired from this work. There may come a time where you come close to, or actually experience, complete burnout. And it's normal to feel that way once you pick up a newspaper and see that another married teacher walks Scot free after banging 12 year old boys and the media calls this "an affair" instead of rape because the victim happens to have a penis. But, think about it this way – 10 years ago this subject was a complete taboo. 15 years ago the leaders of your ideology were laughing in the decent human beings' faces and were saying that women are incapable of raping. Think of all those achievements, take a deep breath and you'll be able to come back faster than you thought.

58. Treat people as individuals

The leaders of your ideology will tell you that it's your duty to listen to other people tell you and judge your response according to the group to which they belong a group established by some randomly chosen criterion. As a decent human being, you treat people as individuals. If you are a man, the leaders of your ideology will tell you that you should listen and accept without any question what a feminist woman tells you about women because she knows better by virtue of her sex. If you are a woman, the leaders of your ideology will tell you that you should listen and accept without any question what an indoctrinated gay person tells you because that person knows better by virtue of his or her sexual behavior. This is nonsense! That's why nature gave you a brain – to use it. People can be wrong all the time and arguments stay on their merit, not on the person's sex or sexual orientation.

59. Drop the doublethink

Expanding on the 58th point, the leaders of your ideology will tell you that it's not your job to question a gay person unless you're gay but, in the same time, you should treat everyone equally regardless of sexual orientation, sex, race or whatever. But how can you treat everyone equally if you can challenge a straight man who is wrong but you can't challenge a gay woman who is wrong? Any decent human being knows that doublethink is a totalitarian practice. Drop it. You don't need it.

60. Stop playing the blame game.

Most of your problems are your problems. And it's up to you stand up for yourself. Slowly, even adherents to your ideology admit that your ideology is basically encouraging a toxic perpetual victim mentality[19]. It's not the fault of the "patriarchy" that you don't make as much as Bill Gates does, nor is the fault of the "rape culture" that you feel harassed when someone makes a joke in a conversation you weren't even part of (see Adria Richards and the "donglegate" scandal). Grow up!

61. Drop the "protected groups" mentality

The leaders of your ideology will tell you to treat everyone equally regardless of the group they belong to but, at the same time, will tell you to advance only the cause of women, gay people (usually only gay women), transgenders, racial minorities and other groups deemed to be "protected groups" by the powers that be – basically everyone except your average white man. Like I said in the 58th point, treat people as individuals. Yes, there are bad white men. We know it, the leaders of your ideology know it, everyone knows it. What the leaders of your ideology don't want you to know is that there are also a lot of bad women and a lot of bad gay people and they are bad because they are not decent human beings, not because of "patriarchy" or because they have been oppressed somehow. Nobody oppressed Christine Gail Magnum or Jodi Arias – but the leaders of your ideology still defend them in complete defiance of the factual reality. Don't be that feminist! Be a decent human being and acknowledge the reality.

62. Stop going against nature

Some leaders of your ideology will tell you that with enough social engineering and propaganda, human nature can be changed and gender utopia will be achieved. They are lying to you. Humans still have the appendix even though it's basically useless and we have been cooking food or several millennia (at least). Do you think a hundred years (which is the maximum amount of time your ideology will hold in the most optimistic view) of social engineering will in fact change human nature and the dynamics between the sexes in an irreversible manner? There will probably never be more women on oil rigs or more men in childcare or kindergartens no matter how much you try to convince yourself otherwise. It's called human nature and because of that, certain things will be more appealing to certain people than others. Sure, some women might enjoy working on oil rigs and some men might enjoy working in kindergartens but those are the exceptions. It's not "patriarchy", "heteronormativity" or "outdated" notions of masculinity or femininity that's keeping women outside of the oil rigs – it's personal preference.

63. Acknowledge that gender is not a social construct

Some leaders of your ideology will argue that gender should have no meaning because males and females aren't just equal; they're no different from one another. Other leaders of your ideology will argue that gender identity is rather fluid but still agree that it's a social construct. The reality is that "gender" is an ideological construct, more precisely a feminist construct. Men and women are different and some sex roles evolved because of the differences – not in spite of them (see the 62nd point). The word "gender" is for grammar issues for languages like French, Norwegian or Russian. "Sex" actually specifies male and female.

64. Challenge the demonizing

Most of the leaders of your ideology engage daily in demonizing the male sex. Some of them go so far to say that men are poisoned with testosterone and that if we could somehow drain the testosterone out of men everyone would have a great time. The drop of testosterone levels in men is linked to Parkinson's disease[20]. That in itself should

alert any decent human being whose best interest the feminists have in mind. But besides this aspect, your ideology claims to be inclusive to transgender people. Well, considering that female to male transgenders need a good chunk of testosterone as part of their transitioning, the logical conclusion is that they are poisoning themselves with the root of all evil and you have to accept them, however. Does this make any sense to you? Because for me surely it doesn't. And I think it doesn't make any sense for any decent human being.

65. Call out false accusers

The leaders of your ideology will tell you that women never lie about rape or that it happens so rarely that you should ignore it. The reality however is that women do lie about rape and it happens far more often than your leaders want you to think. The false accusers are not only hurting innocent people (mostly men) but are also hurting real victims of rape or other violent crimes. Any decent human being should call out all false accusers and demand they be punished in a harsher manner.

66. Don't engage in censorship

Any decent human being believes in free speech. Engaging in censorship, like demanding a certain magazine be taken out of the market because it doesn't fit your views not only means you are not a decent human being, but it also means you are acknowledging that your arguments are poor and can't stand on their own merits in a free market of ideas. If your arguments are so good and convincing, then the opponent ideas will eventually go out.

67. Sexual objectification happens. Deal with it.

The leaders of your ideology will want you to know that women and girls are the only one subjected to sexual objectification and that sexual objectification is very harmful thing that harms women and only women. Well, the reality is that most sexual objectification harms nobody and it is a two-way street. Just go to Google Images and type "male sexual objectification" and you will find a tremendous number of commercials that do to men exactly the same thing that feminists whine it happens to women. But guess what? Nobody is hurt. In fact, this process is beneficial for the men and women involved in the process of making those commercials. A person posing for a "sexually objectifying" commercial sometimes earns for a picture more than your average white Russian man in a year. So no decent human being would actually consider that an issue. Moreover, the mating dynamics in humans (which stem from human nature) are more or less based on the process of sexual objectification. And it is again a two-way street. Don't tell me you've never heard women talking about a man's performance in bed or making assumptions about a man's sexual capabilities. These things happen amongst sexually healthy adults. In fact, it seems that cognitive sexual objectification of women is something that almost all people do – including women[21]. If you don't like it, don't practice it yourself – but stop claiming that it's a misogynistic thing or that it is an issue at all. It isn't.

68. Acknowledge that the Universe doesn't revolve around your feelings

The leaders of your ideology will try to argue that men should get out from the elevator and avoid being alone with a woman if she "feels" threatened. The same goes with other issues in which the leaders of your ideology argue that the outcomes of situations should be first and foremost determined by the woman's "feelings." As a decent human being, you should know that your feelings don't matter at all for at least 99.999% of the planet. As long as you don't hurt anyone, what you feel is of little to no importance for the rest of the universe. As a decent human being, you must acknowledge that there is a reason why a public space is called a public space – because all the public has the right to be there. Therefore, the elevator is not your personal space and no one should be subjected to exclusion because you "feel" in a certain way. If you really feel threatened, use your agency and get out of there. It's not every man's job to babysit your feelings.

69. Add more elements to this list

If you applied the first 68 points, then you are very decent human being, and if you are feminist aspiring to be a decent human being you should be able to add more elements to this list. Please feel free to do so in the comment

section or by e-mail. I would love to know what you think. Thanks!

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Schrödinger's feminist...

Walter Romans (TDOM) · 5 August 2013 · Archived copy · Original

...Or How I Learned to Stop Worrying and Love the Box

Diana Davison's recent article, Victim Nation, at AVFM posed an interesting hypothesis that warrants further analysis. She stated:

> **Where there is good there must be evil. To feminists, women are good and men are the only convenient target to label as the evil enemy. The characterization of men as inherently violent and beastly is essential to maintaining the victim class of all women. While they insist that it's not men they are fighting it's the "patriarchy," their plight is reduced unless the perpetrator is tangible. Patriarchy can't be put in jail.**

Yes, they are fighting an intangible construct, "patriarchy." But as is the nature of constructs, they aren't real and as you say "can't be put in jail." But this is the power of fighting a construct as opposed to a tangible enemy. It can be redefined at will. "Patriarchy" is like God. Like religious fanatics who see God in everything, feminists see Patriarchy in everything. It is proof of its own existence.

I recently read an essay by T. J. M. Holden published in Food and Culture: A Reader (Counihan & Van Esterik, 2013). The subject was hegemonic masculinity in Japanese food programming on television. Holden asserted that there are many forms of masculinity in Japan, but only a hegemonic form is presented on food shows. He points to the shows holding "food battles" as the prime example. Most of these shows feature two or more chefs (almost always male) battling for kitchen supremacy. By emphasizing competition, victory, dominance, and defeat these shows promote hegemonic masculinity. This holds true, according to Holden, even if the two opponents are female. Yes, hegemonic masculinity can be exhibited by women. And of course it is hegemonic masculinity that forms the very foundation of Patriarchy. Taken to its logical conclusion, Holden is arguing that Patriarchy might exist even if men did not, because women can exhibit hegemonic masculinity.[1]

A war on a construct can go on forever. However, a war must be winnable and to win a war, there must be a tangible enemy. The war on drugs has its dealers. The war on terror has its Muslim extremists. The war on communism had Vietnam. The war on Patriarchy has men and as in any war, that enemy must be portrayed as evil. The result is "rape culture," men being portrayed as violent wife beaters, child abusers, and molesters, fathers become "deadbeat dads," or stumbling, bumbling oafs who can do nothing right, and so on. War can then be fought against such men. It can be won by either eliminating men, or by eliminating masculinity.

Constructivist philosophy suggests that reality is nothing more than a construct. Multiple realities, and therefore more than one Truth can exist. When truth becomes relative or a matter of perspective, it can be adopted or disregarded as a matter of convenience.

Schrödinger's cat is a prime example. The cat in the box is either alive or dead. But in the thought experiment it must be both because the psi-function requires both conditions co-exist. As Einstein put it, there is an assumption of reality that is independent of observation and it is "a risky game [to think of] reality as something independent of what is experimentally established." In other words, multiple realities exist until an observation can be made. Only when reality is observed will these multiple realities collapse into a single reality. The cat is both alive and dead until the box is opened and the reality can be observed.

If one views feminism as the box, men and women as the cat, and feminists as the physicists standing outside looking at the box, but refusing to open it to look inside, then one gets an idea of feminist discourse. It is a system of ethics based on utilitarianism and a pragmatist approach to science.[2] Ethics and truth are subjectively based on

happiness and utility. Utilitarian morality is based upon outcome of actions, not the actions themselves; creating a subjective ethical system where the end justifies the means. The subjective nature of utilitarian ethics permits the feminist to characterize men as either good or evil as it suits the purpose. For instance, if there is no difference between men and women, men must be good by nature (because women are). Therefore the evil of masculinity can be eliminated by re-socializing men to make them act more like women.

The utility in this feminist belief is that it can be used to sell feminism to men and create male feminists. At the same time, feminists can argue that men are inherently evil (all men are rapists) and call for their elimination. The utility here is that the elimination of men would create the greatest amount of happiness for the greatest number of women. The end (happiness) justifies the means (gendercide). It is why an entire audience of otherwise "good" women can laugh and scream in joy when Sharon Osborne said it was fabulous that a man had his penis severed by his wife for wanting a divorce. It eliminates cognitive dissonance.

It can also be seen in feminist science. Mary Koss gets away with her 1 in 4 rape statistic by dismissing the views of those women who answered "yes" to her rape questionnaire but indicated that they had not been sexually assaulted in personal interviews because the result of the interview was not useful. Qualitative research methods have become increasingly popular in social science research because of the subjective nature of the data analysis used in those methods. Pragmatist philosophy considers the purpose of science to be one of determining action and problem solving rather than one of describing reality or seeking truth.

The position is that science should be evaluated in terms of its usefulness, not its accuracy. It allows the use of an interpretive lens to analyze data, thereby biasing the results according to the bias inherent in the lens. Confirmation bias enters into the research through the interpretive lens. In feminist research, the lens confirms that any discovered disadvantage of women relative to men must be the result of discrimination that can be attributed to Patriarchy or hegemonic masculinity.[3] Research can then be conducted in order to "give voice to" underrepresented groups or to drive a political agenda, using subjective realities in place of objective fact.

This is precisely what we see in feminist research when it is used to influence public policy. Objective Truth is unimportant. Subject truth is all that matters. The American Association of University Women can continue to deny the objective Truth that the educational system disadvantages boys and men relative to girls and women and claim the opposite by emphasizing the few areas that remain where girls and women are still at a disadvantage. The relative importance of these areas of disadvantage is unimportant. What matters is that areas of disadvantage remain of girls and women and those areas are what should be addressed.

Patriarchy can't be put in jail. But it doesn't need to be. Since Patriarchy is a feminist construct, it can be killed by opening the box; for when the box is opened, the true nature of men and women (as human beings) can be seen and will be shown to be in conflict with the subjective reality of feminism. If a goal of the MHRM is to dispel the victim nation, all it need do is open the feminist box and encourage people to look inside.

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[1] However, it would likely be called by a different name. If men did not exist, there would be no masculinity. The entire range of human behavior would be feminine, so women exhibiting that behavior would likely be dubbed hegemonic feminists.

[2] It is the opposite of positivism which is derived from empiricism and the scientific method which would suggest that knowledge can be acquired through sensory experience (observation). Positivism would demand that the box be opened so that the objective reality can be known.

[3] The scientific method's requirement that the researcher account for alternate explanations for causality can be disregarded. Thus Koss can assert that the women's denial of being sexually assaulted was because they didn't understand the meaning of sexual assault without examining alternate hypotheses such as the possibility that her

questionnaire was not a valid measure of sexual assault and many of the responses were false positives.

The broken dialogue of Cathy Young

August Løvenskiolds · 5 August 2013 · Archived copy · Original

I'm not sure I like your tone, Young Lady. In fact, I am sick of it. Keep it up, and I'm gonna get the paddle.

Scary, right?

When you dismiss men's rights in 734 words with a "tone" argument, you disprove your own thesis that those who support men's human rights need to be *nicer* in order to get their message across. You know, like those Nice Guys that never get laid while the Mean Guys score all the action from the hot chicks. Awesome work bashing those uppity man-slaves, oh-so-sensitive Cathy, but your feminine prejudices have blinded you to the reality of those who struggle daily in support of men's human rights.

So, to bring the rhetoric of both feminism and men's human rights together in one elegant sentence: "Check your privilege, blue piller."

You do remember writing *Men and women, we're all in this together. Let's act like we know that,* don't you? But it is not that simple.

Gender issues have never been a dialogue – they are a monologue, and a Vagina Monologue at that. The penis enters the picture only through the cackles of harpies like those on *The Talk*, tittering at its mutilation and disposal.

Screaming "WHY WON'T YOU TAKE ME TO THE LAKE!" is fine for those poor women, I guess, but "STOP KILLING ME" is disgusting to you and others when men say it. A man begging for mercy only gets mercy if he claims "I have wife and kids who need me!" – men are only seen as valuable for their service to women, whereas women are seen as valuable because Vagina. When has a feminist ever said "you are valuable because you are a man. Don't let anyone tell you any differently. Men built civilization, and so, men as a class have nothing to apologize for."

I say that almost every day to the angry or depressed men who seek my counsel. What would you say to them? Shut the fuck up, you angry men?

Have you ever even considered that men's human rights advocates are angry and vulgar because we have to be in order to be heard?

When it comes to listening to people in pain, we prioritize women's pain over men's pain – in fact, men's expression of pain is viewed as cowardly and unmanly. There are sound evolutionary reasons to prioritize women's pain, of course – dismissing the pain of a woman in labor is not a good plan for ensuring that your genetic offspring survive. That's why men's concerns, expressed politely, are so easily dismissed – like Amanda Marcotte dismisses men's pain – because women demand men's strength and hyperagency, and the expression of a man's pain equals weakness.

But when it comes to listening to people in anger, we prioritize men's anger over women's. Men are BIG and STRONG and an angry man is DANGEROUS – more dangerous than an angry woman, anyway, in terms of the perception of immediate threat. In fact, we men are all branded as potential rapists and pedophiles – we only get attention because of the supposed threats we represent. We humans pay attention to potential threats and hence people cannot afford to ignore angry men in the same way they dismiss men in pain (weak, so who cares?) or women in anger (weaker than men, so who cares?).

Why, Cathy, are you demonizing men for using the only way we have left to make our voices matter?

You even acknowledge the validity of some of our concerns – the massive differential in workplace death rates (almost 92% male in 2011), suicide rates, and the ways men are raped for child support, etc. – but you find our rhetoric to be "toxic" and "vulgar" (like, um, the naked lesbian pedophilia in the original version of the Vagina Monologues, perhaps?) but even when you hear and supposedly understand men's legitimate needs and concerns,

you still don't get it.

We listen to women's expressions of pain and need because we're programmed to, both by our genes and our socialization. We need only listen to men when men are "vulgar" and "angry" and hence, are a threat. So, inevitably, if I have to call someone a stupid, fucked-up bitch to get some attention – MEANINGFUL attention – then that is what I'll do. And you can bite me, Cathy Young, if you can't grasp that.

That's my allotment of 734 words to counter yours. We're equal. I feel better now; do you?

Men's human rights & supposed "hate speech"

Erin Pizzey · 6 August 2013 · Archived copy · Original

Just recently there has been a concerted effort by radical feminists to attack any man who dares question their rule of law over all areas of our lives. This domination takes in all social media: television, newspapers, websites and magazines. I have seen screeds of radical feminist rhetoric on the internet that talk about castrating men, killing baby boys and make outrageous threats against transsexuals. Yet, when men finally begin to stand up and talk about the international violence against them at the hands of these radical feminists and the agencies and courts they control, these very same women are able to deem anything they say as a "hate crime." There is, in fact, a largely invisible war raging as men and men's groups gather together to oppose the whole radical feminist movement and its own 'hate speech.'

But first I want to give you some history that will hopefully explain why we are here at this point in time.

In the late sixties a new movement was born out of many of the frustrations women were experiencing at the time. I remember the humiliation of having to prove that I intended to get married before my doctor would agree to give me the pill. In the fifties, I became aware of the numbers of women who were pregnant and were victims of illegal abortions. I lost a friend to a raging infection she had contracted because she was too frightened to go to hospital, fearing she had committed an illegal act and could end up in prison. A woman had to have a father or husband sign to guarantee a mortgage. Yes, there were reasons to embrace this new movement that promised women their voices would be heard and also said that women would no longer compete against each other, but would join together to make a new and better world for all of us. All my friends were as excited as I was to hear everything they could about this new movement.

I was a close friend of a woman journalist called Jill Tweedie and she was writing articles for The Guardian, and every morning I awoke fired up by her rhetoric on the new future of women in the world. I, like so many other women at home with children, was feeling lonely and isolated. My husband was away for long periods of time and effectively I was a single parent family.

So I went along to my first Women's Liberation meeting (as it was called in the early days) held at a private home near by, only to find that it was chaired by a rather hostile woman. Nevertheless, we paid three pounds ten shillings to join and were told that the next step was so organise 'consciousness raising' groups in our own homes and to consider ourselves a 'collective' and call each other comrades. I recall being appalled by the huge posters of Chairman Mao on her sitting room wall. I actually knew a lot about Chairman Mao because my family were captured by the Communist in Tien Sien in 1949 and were put under house arrest, while my twin sister and I were in a convent in England. I heard first-hand from my father, a diplomat, about the atrocities that were happening in China, so I feared then that this whole so-called new women's movement might be just another undercover attempt to coerce women into supporting Marxism.

My involvement ended at a conference where the old Marxist slogans were wheeled out and fed to an audience of bewildered women who had come to talk about equity feminism, but instead were given instructions to ditch their husbands and partners and to put their children into twenty-four-hour nurseries so they could become part of the work force. We were told that the family was a dangerous place for women and children, so the new family must comprise women and children, with men being disenfranchised as fathers. In the end, I found myself on a platform facing a screaming mob of fanatics, while I attempted to shout over the noise that this was not a women's movement and had never been intended to be a women's movement.

Most normal women fled the movement, but there were sufficient numbers of troubled women who had anger issues of their own to embrace this new religion. They followed their sister's instructions to the letter, refusing any game, toy, or book which pertained to masculinity. The sisterhood assured their captive audience that their husbands or partners had oppressed them and that men were the enemy. Their role as mothers was to see that their boy children were to be treated as girls and obliged to play with kitchen sets and dolls. Masculinity was a social construct, so it

was up to all women to eradicate any traces of this damaging behaviour from their boys so that the world would become a much safer place.

I was furious and frustrated because no one would listen. I warned as many people as I could that Women's Liberation was probably the most dangerous movement of the century. I warned that if it was not stopped, it would undermine the family and destroy men and boys. It would force women out to work whether they wanted it or not, and it would create such a division between men and women so that relationships would become impossible.

For a very long time men were silent. Men were not used to supporting each other emotionally. Unlike women, who have a built-in biological mechanism that enables them to network with each other to achieve their goals, men are used to cooperating only to create things and join in with each other over physical activities. Men also channel their emotional life through women, so when women began to turn on their partners, they had no idea how to deal with the fact that they were now being booted out of their homes and denied their children.

Men's initial response was to see the emerging women's movement as a joke, but as the years went by, more and more men became aware that their own situations were not just personal but were internationally epidemic. Very slowly and quietly men began to get together on the newly emerging internet. There, anonymously, and sometimes in great pain, men were beginning to share their sorrow and indignation. A fierce undercurrent was being born as men who had always loved their families and paid their taxes discovered that they now could no longer shelter under the umbrella of their human rights.

Any woman in the western world could now pick up the telephone and, without any evidence, have her partner removed. He would simply be deemed guilty and banned from the family until he was able to prove otherwise. Wherever I travelled, I saw with my own eyes the evidence that men are now deprived of their passports and driving licenses for not paying maintenance. Their cars were repossessed and, unable to drive, they were often unable to work.

Within twenty years, without any opposition, this evil empire quietly moved into positions of power. The governments of the western world said nothing. In England, our House of Commons said nothing. Everyone knew that it is women who often get out to vote, so why would Barrack Obama or David Cameron risk the wrath of prominent radical feminists in their midst if it would mean losing votes?

In the twenty-first century we now have a situation were women are almost in a position of total power in relationships. Of course there are many normal happy women who love their husbands and their partners and children. However, as single parenthood was a necessary part of the radical feminist agenda, we now have millions of single parent families (usually women). Some are in this position because they have been abandoned by their partner, but far more have booted out the fathers of their children and have turned to the State for support. We have millions of children across the world who have no fathers and no male role models since men had left the education system in droves.

Today in England, mothers who wish to stay at home and look after their children are not going to be able to apply for the £1200 grant that is to be given to couples who are in full time work to help them pay to put their children into nurseries. Women have lost their right to be home with their children. There are no choices now. By denying mothers the right to be at home with their children our Conservative government, once the bastion of family values, also denies the importance of the role of parents in the family.

The traditional family is all but extinct.

Here in England, there are discussions about removing the word 'husband' from our vocabulary. Harriet Harman, the Women's Minister of the last Labour government, is still driving women out to work with the full approval of our Tory Prime Minister. Fathers are banished from their homes and their children. Men are killing themselves in unprecedented numbers and nobody cares. We have millions of young men deprived of an education thanks to the institutionalised misandry running like a virulent virus through our schools.

I have for so long been wringing my hands in despair, so I was delighted when I first read about “Fathers for Families.” They, at least, seemed to have the courage to come out in the open and bring attention to the sufferings of men. There were howls of rage of course from the radical feminists, but this was the beginning as far as I am concerned of men beginning to fight back.

More recently, I found a home in an organisation called **A Voice for Men**. They are radical, brash and unapologetic, but they are also a broad church where both men and women can work together to make the necessary changes to eradicate the radical feminist movement. *A Voice for Men* was founded by Paul Elam, who is a straight-talking, no-nonsense leader and he is quite clear that he and his colleagues will not be deterred from getting justice for men. For my part I have finally found a group of people who have no time for radical feminists. At last men are standing to be counted and hopefully, if more are willing to join us, we can turn this vicious movement of women around.

Of course, there are women who are innocent victims of men’s violence, but there are just as many men who are victims of female aggression. The whole monstrous lie that it is “patriarchy,” i.e. all men who oppress women, is a lie. Why did this lie ever become held up as the truth? Because Marxist women across the world were looking for a just cause to fund their politics.

In 1971, I opened the first ever shelter for battered women and their children. My cause was soon hijacked because, as far as the radical part of the women’s movement were concerned they had found their Trojan horse. By deeming all men as guilty of violence and oppression and all women victims of men’s violence and oppression they had the tools and the machine that could create a billion dollar industry that could be rolled out across the western world. The feminized media, the judiciary, all the caring agencies and governments bowed to this persuasive argument. The movement was ring fenced against men who were banned from working in refuges and boys were also banned from refuges by the age of nine or twelve.

I think that now we are going to see an upsurge in this war against men. Radical feminists know that sufficient politically sophisticated men and women have rumbled the big lie. Valid research makes nonsense of the radical feminists own attempts at publishing their massaged figures. Domestic violence is not a gender issue, it is a generational issue. Children born into toxic families are marinated in violence, and it makes no difference whether they are male or female.

It is now possible to use MRI scans see the damage caused to the young brains of children by exposure to violence in early life. This is what I have always believed. As honest trustworthy men and women’s voices get louder, the radical feminists will have to fight harder to defend their billion dollar funding allocations. Eventually governments across the world will have to take steps to undo some of the legislation that targets men as the enemy. Hopefully, some men who have unjustly been thrown out of the homes and their children’s lives will have the course to take a class action to the courts. Maybe they will be able approach the Court of Human Rights in Brussels to have their human rights restored and to claim compensation from the courts of law that illegally denied them their rights.

Perhaps other men will take the shelter/refuge movement to court for denying them their equal right to allow them to work alongside women in the refuges. The first money donated to my refuge was voted by the mothers to be spent on a good gentle man to work with the children. How can the shelter movement ban men when, not only is it vital for children to experience good gentle men, but so many of the women have never had access to normal kind, sensitive men?

For the first time I have hope.

I work in London with Andy Thomas who is the director of **A Voice for Men**‘s operation here in the UK. I also work with Dean Esmay who is in the US, and share a radio programme with him called “Revelations with Erin Pizzey,” a bi-monthly show where we can talk to men and women about a wide range of issues that affect them.

There is, however, a systematic effort by feminists to label **A Voice for Men** and our efforts as “hate.” These are the kinds of bullying tactics that radical feminists have always used. **A Voice for Men** is not “hate,” but a voice of

hope, concern and justice for many lonely, isolated and suicidal men out there.

Editor's note: the original version of this piece was published earlier today on A Voice for Men-UK. –DE

This article is also available in Hebrew and Romanian.

Can't we all just get along?

The Honeybadger Brigade · 6 August 2013 · Archived copy · Original

"Can't we all just get along?"

It's an argument we've heard over and over from sources critical of the men's human rights movement. It gets handed to us by individuals who think of feminism and the MHRM as two opposite ends of an activism spectrum, with feminists representing women, and the MHRM representing men.

The latest version of it, a Boston Globe editorial by Cathy Young, is a sugar-coated rehash of the same tone argument feminists have been using to try to shame MHRAs into silence for years; shaming language, claims that MHRAs are too loud, too brash, too rude, and talk too much about the problems the movement exists to address. She could have snatched the last few paragraphs of her article almost directly from the plethora of feminist commenters who have made the same argument in men's forums all over the internet. The writing doesn't reflect an epiphany or even an original idea.

It's the feminist company line.

The article is dishonest and self-contradicting. After describing all of the reasons why a men's movement is needed, she went on to try to use a vague, unsupported accusations to shame into silence those responsible for bringing men's issues into the public view.

Let's take a closer look at them.

> Unfortunately, any movement championing one gender seems doomed to devolve into victim politics and demonization of the other sex.

This generalization is a direct contradiction to her previous statements. Up to the paragraph containing this sentence, Young did a pretty decent job of explaining why the men's human rights movement exists, listing off several important issues. Her writing discussed some areas in which men are victims of discrimination and in which female abuse of men is facilitated by discriminatory law. After prefacing her personal version of "shut the fuck up" with a conciliatory description of issues the movement exists to address, she went on to hypocritically deny their impact by referring to discussion about them and efforts to address them as "victim politics," and "demonizing of the other sex."

What she has said there, in the context of the whole article, is "Yes, I know men can be victimized by women, and I know that society and the law are structured to make it easy for women to victimize men, and I know that there are women who take advantage of that… but shame on you for talking about it."

> Some leading men's rights websites such as A Voice for Men offer a steady diet of vulgar woman-bashing that discredits any valid points they may make.

At first glance, the statement looks like an attack only on A Voice For Men.

It isn't. Though the sentence mentions the site, it's an inclusive statement, referencing leading websites. It's an attack not only on this site, but on every site where men's rights advocates dare to gather. It's an attack on all of us – every men's rights advocate who has the nerve to speak out about men's issues.

It also isn't an honest statement. Discussion on leading men's rights websites centers on highlighting the issues men face, the causes of those issues, and changes in law, policy, and social norms which would be necessary to fix those issues. Among the issues noted in Young's article, many involve ways in which women benefit from laws that discriminate against men, and as she noted, feminists have opposed men's efforts to remedy that. Discussing those issues is naturally going to include pointing out the abuse itself, which in turn means pointing the finger at its female

perpetrators and their feminist defenders. It will also naturally include challenging popular opinion on aspects of those issues, and challenging popular opinion on related women's issues.

In labeling such discussion "a steady diet of vulgar woman-bashing," Young is really saying two things; first, that women must be exempt from criticism, even when discussing issues that are a result of female dysfunction… and second, that feminist ownership of women's issues must not be challenged by alternative viewpoints. This is simultaneously an incredibly tight control to place on gender-issues discussion, and a leash that can be placed on those unruly female MHRAs who fail to toe the feminist line.

Between the lines, she's saying a third thing that most people won't pick up – the same thing feminists everywhere say between the lines when they invade men's issues forums with the "Can't we all just get along?" argument. To pick up on it, you have to realize that criticism of feminism and female dysfunction *can't* be vulgar woman-bashing unless one assumes that all women are feminist, and all women are dysfunctional.

MHRAs cannot discuss women. Women are the proprietary territory of feminist writers. Discussion on women's behavior and women's issues must always be shaped by feminist ideology, or anything you say will be considered misogyny.

The sentiment goes beyond male discussion. It's not just a statement of ownership of the *topic*, "women." It's ownership of *women.* It's also the use of castigation of men's speech to shame women who support the MHRM. That can be further seen in Young's subtle claim that the MHRM is not a gender equality movement.

> Perhaps what the 21st century needs is not a women's movement (which was once essential to secure basic rights) or a men's movement, but a gender equality movement.

That paragraph isn't the invitation to inclusion it's intended to appear to be. It's "shut the fuck up, MHRAs." Strip off the nice intro, read that paragraph by itself, and what you have left is the same thing we see in this type of argument all the time. Her point isn't "we should be working together," but "I want to convince you the MHRM has no legitimacy as a stand-alone movement."

A women's movement 'was once essential to secure basic rights," but when men's basic rights have been attacked and compromised, a men's movement is *not* needed to remedy that. Feminism has gone too far, as she pointed out in an earlier paragraph, but apparently a men's movement isn't needed to remedy that, either. Contrary to Young's insinuation, it can be acknowledged that feminism is not a gender equality movement, because there are demonstrable examples of feminist efforts to create or maintain discrimination against men and boys in law, policy, and social conditions. That's not gender equality advocacy.

What Young fails to understand is that the MHRM *is* a gender equality movement. The movement doesn't attack women or women's rights, but instead treats women with a respect that feminism has tried to kill – the application of standards. We don't have to be identical to men to be equally valued, and we don't have to damsel to get them to listen to our opinions, even those with which they disagree… but we do have to live up to the same expectations of character that men are accustomed to being expected to display.

Feminism is degrading. Feminist advocacy strives to normalize and excuse female dysfunction, and the expectation of special treatment. Feminist theory imposes helplessness on women to support an agenda. Feminist leadership uses the concept of total female vulnerability for political fodder, and in doing so, unnecessarily pits us against men. That is not empowering. It's disturbing and creepy.

Feminists reserve a special hatred for female MHRAs, because we refuse their exploitative advances. That reduces the size of their stable of proxy victims to whore out for public sympathy, in three ways:

We deny them the ability to use us directly.
We show how dishonest they are in imposing perpetual victimhood on others.
We call them out on it when they do that.

That kills their monopoly on the female end of the gender-issues dialogue, a tool they've been using to wrangle funds and political power for decades. When we buck the self-perceived authority of feminist leadership, we threaten their income and status. Bad honeybadgers. No snake guts for you.

The hidden message for female MHRAs in the "Can't we all just get along" argument is *get your ass back in line, bitches! How dare you!*

How dare you side with the enemy!
How dare you call the enemy a *human rights movement!*
How dare you contradict your feminist overlords!
Don't you realize if you do that, we'll make you look mean, and ugly, and nobody will like you?

What women like Cathy Young don't understand is that this particular method of attack – the "can't we all just get along" tone argument – does not work on either the men or the women of the MHRM.

You're not going to shut men up by castigating them over the tone of their speech.

You're not going to shut female MHRAs up by treating the movement as an outrage.

We are not withering violets, afraid that our words won't be accepted, our opinions not liked, and our methods not approved.

We're not here for a popularity contest. We're here to draw attention to issues people want to ignore.

We're here because we're not your political property.

We're here because *fuck* perpetual victimhood.

We're here because feminism hurts women, too.

We're here because men's rights *are* human rights.

Sincerely, the Honeybadger Brigade

Karen Straughan (GirlWritesWhat)
Alison "Asha" Tieman (Typhon Blue)
Hannah Wallen, aka Della Burton
Suzanne McCarley
Janet Bloomfield (Judgy Bitch)
Amy Dee (Correctrix)
Diana Davison
Elena Rider
Magdelyn Prossii
Dr. Helen Smith
Dr. Tara Palmatier
Brenda Donovan
Susie Parker (100% Cotton)
Stacey Allison
Aimee McGee
Nicky Lawrence
Jennifer Hast

Hatcher dismisses Kelly suit

VFM News and Commentary · 6 August 2013 · Archived copy · Original

Editor's note: this item originally published on Putnam*LIVE*. For further updates on this story of an out-of-control judiciary seeking to silence journalists exposing corrupt and incompetent judges in West Virginia see Chris Dickerson's reporting in the West Virginia Record, and earlier stories on AVfM including the story West Virginia Family Court corruption and incompetence, the story Judge Michael J. Kelly conflict of interest, and the story West Virginia harassing father & publisher. Expect to hear more updates on this story as one father with virtually no resources fearlessly takes on the entire West Virginia judiciary by himself, all for his son's right to have a father.

On June 28, 2013, counsel for the above-named Defendant filed a pleading captioned "Motion to Dismiss on Behalf of Defendant Michael J. Kelly," with an attached Memorandum of Law and exhibit. The Plaintiff has filed no written response to said motion.

By a letter dated July 15, 2013, the Court notified the Plaintiff, Mark V. Halburn, and counsel for the Defendant that it could and would rule on the aforementioned motion to dismiss without the necessity of a hearing. The Court, in said letter, directed Mr. Halburn, the Plaintiff, and counsel for the Defendant to submit to the Court proposed findings of fact and conclusions of law no later than Wednesday, July 24, 2013, at 4:00 p.m. Counsel for the Defendant timely filed her proposed findings of fact and conclusions of law and the Plaintiff, as of 12:00 Noon, Friday, July 26, 2013, has failed to submit any proposed findings of fact and conclusions of law.

Hatcher Dismisses Kelly Suit

Falsely Says Critical Legal Filing Wasn't Made

In the latest case of the corrupt West Virginia court system protecting bad judges, a lawsuit against Kanawha County Family Court Judge filed by Putnam*LIVE*.com's Publisher, Mark Hallburn, has been dismissed by specially appointed Circuit Judge John Hatcher, Jr.

[image]

Michael J. Kelly

"First every Kanawha County Judge recused themselves from the case, delaying justice and protecting Kelly," says Hallburn. "Then Hatcher refused to hold a hearing-further protecting Kelly."

Finally, Hatcher dismissed the case falsely stating that Hallburn failed to file Points of Law in response to a Motion To Dismiss on Behalf of Defendant Michael J. Kelly.

IN THE CIRCUIT COURT OF KANAWHA COUNTY, WEST VIRGINIA

(HALLBURN), HALLBURN
Plaintiff (s)

Civil Action No.: 13-C-1057

KELLY
Defendant (s)

RESPONSE TO MOTION

SEE ATTACHED

However, as you can see by the document above, Hallburn clearly filed the response on July 23rd, 2013, in Kanawha Circuit Court, one day prior to Hatcher's self-imposed deadline.

"Hatcher is a liar that is abusing his authority to protect Kelly," says Hallburn, who has sent a complaint to Supreme Court Administrator Steven D. Canterbury. "The document was filed in the court and mailed to Hatcher's office. He and Kelly need to be removed from the bench. Judgment in my favor. Close the case and send these judges to prison. West Virginians deserve a clean and ethical court system. They don't have that now."

Hallburn filed the lawsuit because Kelly refused to let his son, Matthew, visit Mark's mother, Nancy, when she became terminally ill, in 2012.

Kelly lied and said Hallburn didn't file a required budget, and medical documents, then admitted that he'd received them in an August order, including this Hospice admission form.

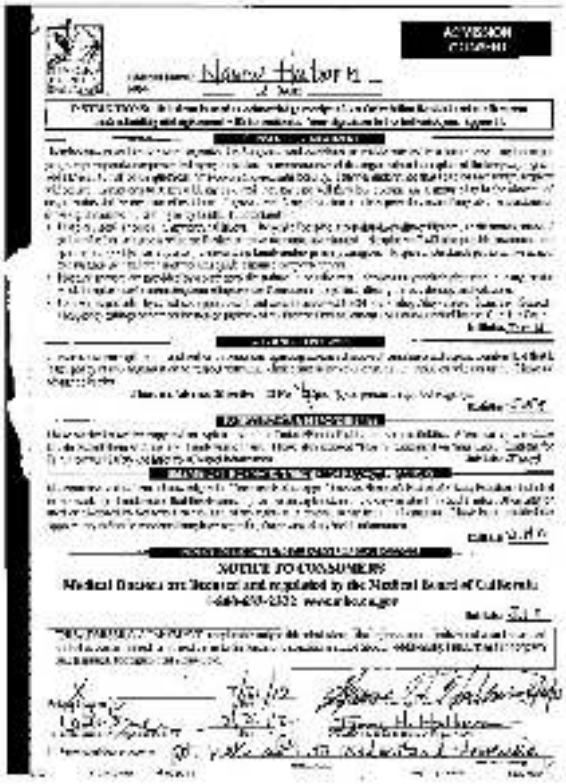

ADMISSION

NOTICE TO CONSUMERS

"Kelly lied and the courts are protecting him," says Hallburn. "They lost the budget, but it was re-filed. He lied about it. Now Hatcher is saying I didn't file the document. It's in the court file, we have it stamped 'received' in black and white."

Manhood 101 for feminists

Paul Elam · 6 August 2013 · Archived copy · Original

Feminists are at it again, demonstrating they are equal to men in strength and independence — by damseling themselves, threatening to cry and faint and never step up to prove their equalness again if men don't start protecting them from harsh words typed from behind anonymous screen names on the interwebs.

You can get a sample of that kind of thinking in this video.

Once again, they need men to clear the way, not of wild beasts or indigenous savages or foreign attackers, but of misfits and teenagers with laptops and low social IQs. Only when this scurrilous plague is extirpated can this brand of woman prove she can do anything men can do, and do it better, and do it in heels.

Feminist woman has so much to say; so many emotions to emote, and she will stand behind it all like Joan of Arc, as long as there are men around to shut anyone up who gives her a hard time. Or who disagrees with her. Or who might look a little creepy.

Her censorship *target célèbre* this time is the social media website Twitter, where, like everywhere else online, there is no shortage of under-socialized, and likely underage incorrigibles who get a rise out of getting under people's skins. The thinner the skin, methinks, the better.

Nothing gets under the wafer-thin porcelain epidermis of a feminist quicker than rapey-tweets, which apparently have been coming in abundance.

Mind you, the feminists have reframed these comments into rape "threats," which almost none of them are. But don't worry, I won't bore you long with such realities. The fact is that many of these comments do have a kind of rapey aura to them, which is by design since everyone knows that use of the "R" word outside PSAs for the sexual grievance industry makes feminists wilt like cheap flowers and put 911 on speed dial.

There are actually two phenomena at play here. One is the comments themselves, which we will get to in a minute, but the first one is what I like to call Watson's Law. This is the principle that social power and dominance for feminist women as a class is roughly equal to a manufactured crisis multiplied by the energy expended by obsequious men to charge in and fix it.

We saw this law's namesake, Rebecca Watson, pave the way for her sisters by taking a few internet comments and turning them into a security crisis for secular conferences, thereby thrusting her (with her enthusiastic consent) into the public limelight. Since then she can giggle and smile while complaining that she can't make it through the parking lot at a secular gathering without being raped, or maybe even being invited to coffee.

Anita Sarkeesian was a quick study in Watson's Law. She took the basic principles and put them to work for profit. Sarkeesian posted some pro-feminist drivel in an online community where she knew it would not be popular, then took the predictable rapey-beaty reactions, parlayed them into a threat narrative and used that to damsel herself in a Kickstarter. She shrewdly manipulated her way into 150 grand, with which she has made a couple of Youtube vids aimed at ultimately asserting feminist hegemony in the gaming world.

Not bad work if you can get it, and these women can.

Since then more has happened. Adria Richards used Twitter to target two guys telling risqué jokes, *to each other*, at a tech conference and got one of them fired. Her execution was poor, though (she just claimed to be offended when what she needed was a threat), and she ended up with her own pink slip.

[image]
This is what a feminist looks like.
From there Watson's Law was played out on Facebook, where feminists sought and got a great deal of control of public discussion by putting feminists in charge of turning over every rock to find online misogyny. It even affected

AVFM. Some of our memes were removed for violating ~~community~~ feminist standards. Not for being rapey-beaty, or even misogynistic, but for dissenting from the feminist narrative.

Such is where this kind of thing always, **always** ends up. Expect more of Watson's Law to govern a website or public organization near you.

These stories have been covered incessantly, in the feminist blogging community and in the mainstream. The counter-theory has been brought to you by this website and others like it. But as we pick and bicker over the relative worth of feminist women's demands that men make them feel more equal by using force on other men they don't like, the comments themselves have suffered a severe lack of analysis.

Oh, we have covered the basics. Certainly, "Someone should tie you to a shitter and rape you," isn't the kindest thing that someone could say. But a real, bona fide call the police and start an investigation threat?

Feminist please.

And this is what almost all of the so called threats were like. There were a few comments, very few, that could be considered actual threats. That stands in direct contrast to what has been shoveled like fertilizer by feminist bloggers and the mainstream media, who have interpreted every unkind word as a rape threat, and better yet, have asserted they are all coming from the Men's Human Rights Movement.

We got that on the loud and clear from Maclean Magazine's Mika Rakai, who recently did a horrifically misquoted and poorly researched piece on the MHRM. In it she cited AVFM's posting of videos about feminist violence in Toronto. Some of them featured a woman known now as Big Red. Rakai reported that "hundreds of comments flooded in from men's rights activists, threatening to beat, rape and murder the woman in the video."

She never identified a single commenter, provided an example of a single threat, or, and this might just be a tad important, proved that any of it came from men's human rights activists. She just magically decided that every nasty comment on YouTube was a threat, and that they all came from MHRAs.

I won't allow myself to digress into what has become of journalism, nor do I think you need me to do that.

But again, the real question here is what these comments, many of them in very bad taste and indicative of underdeveloped minds, actually represent. I think I have the answer to that.

It is Watson's *Other* Law.

Watson's Other Law is loosely related to its predecessor. Fifty years of bashing and marginalizing men plus eradicating healthy masculine influence in the lives of our boys equals a class of feral, directionless young men with no moral compass to guide them away from telling obnoxious, sociopathic women like Big Red that they would like to see a horse's cock shoved up her ass by force.

The males produced by Watson's Other Law are somewhat of a problem faced by feminists, which is ironic since it was feminism that created them.

It is what happens when fathers are taken out of the picture. It is what happens when you marginalize and intellectually, emotionally, legally and politically savage young men who have had the masculine values of self-control and composure gutted from the society in which they live.

Why do you think these ignorant bitches are screaming for men to fix this shit? It is because they know, despite the mush that indoctrination has made of their minds, that like it or not, men are the only ones who can.

Men can fix it, but not because masculinity is the problem. It is because masculinity is the solution. This, of course, means these women are fucked. In dumping masculinity they removed the authority for men to do anything about their problems, and the incentive for men to give a shit if they could.

Feminists, with the utter compliance and support of very stupid men, have liberated their culture from the very things that offered them the protection they are now throwing tantrums to get. It is far too late for any of them, even

if they figure out that it was masculinity that had their sorry asses covered to begin with.

Their chickens are coming home to roost.

It does not just affect boys. Take a look at where girls are headed these days and you can see the result.

Watson's Law is a bitch. Watson's Other Law is heartless and cruel. Trash men and you trash your own culture.

I am not saying that the resultant culture is a good thing. And I am not saying that society needs this screwed up world. Just that it deserves it.

If feminists were smart, which they are not, they would understand that the MHRM is the only way out of this. By giving women accountability and agency – that is real agency, not the make believe kind that you call on men to enforce when things get rough, then feminists can stop looking like housewives standing on chairs and shrieking at their husbands to kill the mouse. They can start looking like adults that can get past some nasty comments like everyone else in the world with a spine has to.

After all, MHRAs put up with the same thing, even from the same kinds of feral, fatherless lost causes that are making all these "threats" to feminist women. We just move on with our work without pause because that is what grownups do.

Like I said, masculinity is the solution. Only now these women will have to find their own and internalize it, because the freeware has expired. Blue pill men are too weak, and red pill men are too apathetic. Time to make like a real feminist and man up, ladies.

And of course, a healthy dose of agency and accountability would give these women a greatly improved view of masculinity, mainly because they would be living it. This is, in and of itself, curative for these sick individuals as well as for the society in which they live.

What happened to the Earl Silverman Center?

Paul Elam · 7 August 2013 · Archived copy · Original

**Update*: Please see further information on this story here.–DE*

I have to say, if someone had told me last week that I would be making a post about Kristina Hansen, I would have scoffed at the idea. Life delivers twists, though, and this is one of them.

One of the reasons I tried, though unsuccessfully, to make AVFMs parting with Hansen as copacetic as possible was because she was purportedly continuing with men's advocacy in the form of founding The Earl Silverman Center. It was to be a shelter for abused men dedicated to the memory of Earl Silverman, a Canadian man who struggled for years to establish such a resource and ultimately committed suicide in frustration over the lack of support he encountered.

In these last few months I have quietly hoped news of progress on that front, and more recently I have become concerned with not hearing of any. After all, Hansen raised over $5,000.00, most or all of it directly from the men's rights community. AVFM donated $250.00, a move we rarely make due to budgetary consideration. Also, Managing Editor Dean Esmay coughed up $500.00 (which he could not really afford) out of his own pocket.

I had just about reached the point where I was going to make some inquiries about what, if anything, Hansen has accomplished with those funds, when a Twitter exchange between her and Agent Orange was transmitted to me.

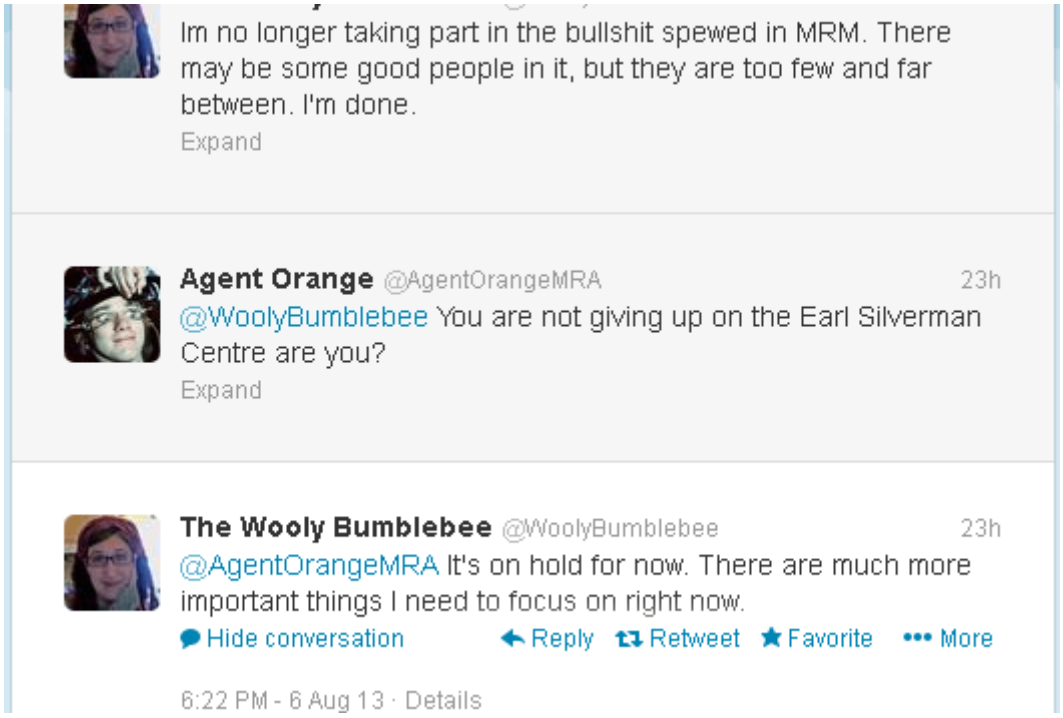

This brings up some serious questions that require me not only to make mention of Kristina Hansen again on this site, but to insist that we have some answers forthcoming about the use of funds she solicited in the name of one of our fallen.

I want to know what, precisely, "on hold" means, regarding her work on the Earl Silverman Center. I also want to know what important matters have arisen that require her not to pursue the project for which she accepted monetary donations, because simply taking the money and not doing the work promised for it could constitute a criminal fraud.

As much as dedicating any more column space on this site to this person troubles me, there are some moral imperatives here that I don't think can be ignored. One, not only did AVFM part with badly needed funds to support this project, I personally encouraged readers of this site to do the same, apparently to good effect. I owe

those readers and donors follow through with this project.

Even more importantly to me, though, Earl Silverman took his life hoping to inspire people to step up and continue his work. When Kristina Hansen announced to the public and said she was going to do that, and asked for financial backing, it appeared that Earl's dream might be realized. It appeared that we did not have to worry about it.

The idea that someone may have stood on his grave to raise money with ill intent is unconscionable to me. Indeed, the idea makes me bitterly angry.

Kristina Hansen owes a full explanation of why the project she asked for money to complete is "on hold." She owes an accounting of what she has done with those funds, what work she has done toward making the Earl Silverman Center a reality and when we can expect to see that work come to fruition.

And she needs to provide these things to us, publicly, or more privately to the authorities.

This is not an accusation. I have no direct knowledge what Hansen meant in her exchange with AO. I have no idea how she spent the $5,000.00 that she raised for the Earl Silverman Center. And I have no idea what she intends or does not intend to do in the future regarding the project. But enough time has passed, and given the things she said in her Tweet, the time to demand some answers is here, and to keep pushing by whatever means are necessary until they are obtained.

I have no intention of letting this matter fall by the wayside, or of remaining silent if Earl Silverman's death has been used for personal financial gain.

KFC slaps men to sell chicken

NCFM · 7 August 2013 · Archived copy · Original

KFC uses stereotypical slapstick advertising to sell spicy chicken.

But all this KFC advertising does is promote violence, violence against men.

Considering the world we live in it is hard to understand how a huge conglomerate like Yum! Brands, owner of **KFC**, fell prey to such immature and archaic marketing. Watch the video. It is showing at www.KFC.com, too! We guess KFC is proud of it, though it probably makes their chickens blush with shame. Below the video is a copy of the letter we sent asking them to stop the ads. We're asking you to go to their website and ask them the same. We're also asking the you stop buying KFC until they stop running the ad campaign.

http://www.youtube.com/watch?v=LeUqAWDgIAQ

Letter to KFC demanding this ad be removed.

NCFM invites you to join them and A Voice for Men in contacting KFC to register your protest over this unfortunate choice in advertising.

Tell KFC to stop promoting violence! Be nice, but go to their website and leave a comment. Send them emails. Take the Customer Satisfaction Survey and tell them you won't buy their products until the get rid of the ad campaign. Help them understand why what they are doing is wrong. Write letters.

Download and print this PDF of the letter above and include it in or as your letter: https://ncfm.org/wp-content/uploads/2013/08/130805-KFC-letter.pdf .There's a complete list of addressed on the PDF letter.

Mr. John Cywinski
President, KFC USA
Yum! Brands RSC
1900 Colonel Sanders Lane
Louisville, KY 40213
email: johncywinski@yumyum.com

Javier Benito
Executive Vice President of Marketing & Food Innovation
KFC Corporate Office & Headquarters
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Louisville KY 40213

Claudia Nicholls-Magielsen
Director of New Concepts
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Jennelle Tilling
Vice President Marketing
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Barry Westrum
Chief Marketing Officer K
KFC Corporate Office & Headquarters
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Meg Farren
Marketing Director of New Concepts and Strategy
KFC Corporate Office & Headquarters
1441 Gardiner Ln.
Louisville KY 40213

On behalf of AVFM I also urge all MRHAs to visit NCFM's Facebook page. Please give them a like and provide a comment to their post protesting the KFC advertisement. Your voice is needed there. Thank you. PE

“Nice” feminists: grassroots of a hate movement

Hannah Wallen · 7 August 2013 · Archived copy · Original

NAFALT – *not all feminists are like that* – is a frequently offered counter to discussion about the hatred and bigotry that permeates modern feminist activism. It’s used to hold up people who identify as feminist, subscribe to feminist ideology, and support mainstream feminist organizations, but don’t consider themselves misandrist, as a shield to protect the movement from scrutiny. “Nice” feminists are offered as evidence that activist attacks on men’s human rights are not characteristic of feminism itself, but instead the actions of radical extremists. That argument is in turn used to admonish against *any* criticism of feminist actions, no matter how legitimate or relevant the criticism may be.

To understand the role of the “nice” feminist, one has to first understand some things about the Men’s Human Rights Advocate (MHRA) / Feminist conflict within the area of gender issues as they relate to human rights activism.

- Gender issues are not as cut and dried as feminist advocates make them out to be. Both sides of the gender conflict perceive and accuse issue causes within the other side’s influence on overall society. It is therefore vital for an individual to seek out the facts behind these claims before judging their validity.

Feminists blame the existing power structure, which they see as male-dominated, for issues related to both sexes. They accuse men’s human rights activists of undermining feminist efforts to “fight the patriarchy.”

However, history shows that certain aspects of discrimination faced by men in modern society are the result of feminist influence on the very power structure they’re trying to blame. Decades of feminist efforts have led to denial of assistance for male victims of female intimate partner and sexual violence. It was women’s activism which led to the use of the Tender Years Doctrine in family court to limit fathers’ custody rights over young children. Feminists have opposed the efforts of father’s rights groups to seek a more even-handed method of handling child custody following divorce. In fact, they used efforts to demonize fathers as abusers and deadbeats in order to make their arguments.

- Gender issues between the sexes are intimately connected to (but not entirely caused by) the effects of entitlement politics on overall society. Feminist involvement has created a subset of entitlement politics specific to women.

One area where this can be seen is in Obamacare’s extensive coverage of elective drugs and procedures for women, while denying similar coverage to men. Another is the way rape laws have changed during the last century, going beyond the reasonable goal of preventing social attitudes and irrelevant factors from affecting rape cases, and becoming an attack on due process, so that an accused defendant is left with the burden of proving his innocence even in the absence of evidence of his guilt, yet may be denied the tools to do so. At the same time, the feminist effort to exclude male victims from the legal definition of rape has left men raped by women with less recourse than women raped by men had before society’s attitude toward rape was ever addressed. This is also an example of the next factor to understand:

- Based on their specific entitlement politics mentality, feminist leadership is willing to advocate for the sacrifice of the human/civil rights of the opposite gender (men) in order to further the agenda of feminism.

This can be seen in every area of feminist advocacy, as they scramble to exclude men from any consideration, any benefit, any recognition of humanity which they demand that society offer women. One of the most disgusting examples of this is the way feminist debaters scramble to differentiate between infant genital mutilation committed against boys, and childhood genital mutilation committed against girls. First world feminists are so bent on their predatory exploitation of proxy victim status related to the issue of female genital mutilation that they’re willing to actively hold back the movement to protect baby boys from the same abuse, lest their pilfered spotlight be

diminished when the focus is widened to include *all* of the victims.

- There is a gaping chasm of disconnect between current and historical influential feminists (leadership, academics,) and the current grassroots of the movement, wherein the hands and feet of the body have little knowledge of what the head is doing.

Feminists in media and education spoon feed their young charges false statistics, unsupported theory, and political rhetoric. Students get the edited version of feminist history, with emphasis on male society as an oppressive force and female society as the helpless victim. They aren't taught about the destructive and controlling behavior of early feminists, including suffragette violence, early female activist bigotry, and their involvement in the temperance movement. Resentment toward men is presented as a rational response to the way society evolved before women began changing their social roles.

The combination of these factors has caused the movement to become a living propaganda machine, where those influential few at the top push their agenda, and the response goes through the ranks to the grassroots, who react with little understanding and less concern for the effects of their actions.

The other effect of the disconnect, which supports the machine, is that at the grassroots level, loyalty outweighs logic. This is due to that tendency to want more to perceive oneself as right rather than to be right. It's a loyalty you see in politics all the time, treating an ideology the same way one treats one's favorite university's athletic clubs. They're not feminists – they're supporters of *team feminist*, many of whom don't have any real grasp on the mechanics or method of the game.

When exposed to information that contradicts their blind devotion to their movement, these loyalists start riding the Change Curve: Shock, Denial, Anger, with the insertion of Bargaining (that being the attempt to rationalize compatibility of the movements) as the 4th step. There, they stop, and instead of going through the rest of the ride (Depression, Acceptance, Integration) they return to an earlier stage, or get stuck in a Bargaining loop, because the desire to not have integrated into their lives a wrong ideology is stronger than the desire to progress intellectually and socially. They're so loyal to 'team feminist' that they cannot accept reality, but must instead try to impose their perception where reality does not suit them.

This apparently willful ignorance is not an individual trait. It's not a character flaw. It's an experience common to the grassroots segment of the movement, and there's a reason for it. It's the same reason for the "willful" ignorance that led other hate based political movements throughout history to remain cohesive and determined in the face of contradictory evidence, and in the face of evidence that their overt behaviors were abusive toward their fellow humans.

The tendency occurs in response to dehumanization campaigns; efforts by a political movement's influential members and leadership to reduce the perception (by the target audience) of the humanity of a target population segment, not based on exhibited behavior, but based on generalized flaws insinuated upon that segment defined by a common trait or common traits. At the same time, these movements make a concurrent effort to increase the perception of their own humanity and that of their similarly defined allied segment of the population using the exact opposite of the dehumanization effort – the application of positively viewed characteristics, often combined with an unsubstantiated or ideologically (but not factually) substantiated claim by the leadership that the promoted population has been or is being helplessly victimized by the supposedly malicious target population.

This isn't simply the "these people do these things with which we disagree, and we oppose those behaviors because (reasons related to behavioral effects)" kind of rivalry seen in political disagreements. Describing this phenomenon of politics does not justify characterizing all forms of dissent as dehumanization efforts. Dissent is justified where the practical application of an ideological push causes damage to a group's ability to freely exercise their human rights. Dehumanization efforts occur when the target group's free exercise of their human rights interferes or would interfere with the perpetrator group's ideological push for or hold on political or social power.

The method exercised in dehumanization efforts is more "members of this group are inherently (insert negative

characteristic here) and (insert type of power here,) while we are inherently (insert positive characteristic here) and (insert related vulnerability here), and therefore we have the right and responsibility to treat them as lower life forms because our traits are nicer than theirs, and their traits have led them to victimize us." This is a direct play on the human team-loyalty and self-loyalty tendencies – exploitation of an us-vs-them mentality, and natural human sympathy for anyone perceived as having been wronged.

That treatment begins with taking a bigoted attitude toward the group, then progresses into villainization, discrimination, degradation, subjugation, exploitation, and sometimes eventually targeted efforts at extermination. The pattern has repeated itself throughout human history.

Ethnicity has been the common characteristic of groups most famously targeted (using characterization of blacks as childlike and unable to take care of themselves to excuse the slavery system, characterization of American Natives as "dangerous savages" by white immigrants to justify their eviction from their lands, and the near extermination of their race… demonization of ethnic Jews and Gypsies prior to and during the Holocaust) but such targeting is not unique to ethnic populations. Other groups have suffered similarly (as in the targeting of homosexuals throughout modern history including the Holocaust, the use of the label "Witch" to justify all manner of human atrocities in Europe during what today's neopagans refer to as "the burning times," or the use of the label "Kulak" to facilitate Stalin's murder of anyone he viewed as an enemy, or the treatment of "Christian" and "bigot" or "Muslim" and "terrorist" as synonymous by certain modern groups to justify hatred of and discrimination against either.) Each of these targeted groups were dehumanized using the insinuation of disapproved traits as character traits universal to the group.

This same technique can be seen in the anti-male campaign within feminism, in messages such as "men are inherently predatory," "men are inherently violent," and "male society has dominated female society throughout history."

These messages are fundamentally identical to the propaganda of ethnic and religious bigotry movements. They contain the population-wide application of characteristics, the nature of which provide a rationale for purportedly respondent discrimination against that population. If men are inherently predatory and violent, then it's acceptable to compromise on men's freedoms to protect women and children from being victimized by predatory male violence. Combining the three promoted factors (predation, violence, and dominance), feminist ideology and advocacy can rationalize claiming that women are at a disadvantage, and damseling for preferential treatment to make up for it.

Treating destructive traits as inherently male traits allows influential feminists and feminist leaders to level a perpetual, consistent and ever-escalating attack on male society. No matter what women achieve, because they're claiming to have achieved it in the shadow of a predatory, violent, domineering segment of society, they can still also claim a disadvantage. This is how every political hate movement throughout history has justified the slow descent from animosity to atrocity. It's also how feminism is able to survive its own successes. Even as feminist activists achieve victory after victory, as long as they can claim that men naturally oppress women just by being men, they can rationalize continuing to damsel and push no matter how much power and privilege they've won.

The influence of a dehumanization campaign on the target audience – those in whose view they want to dehumanize the target group – molds both intellect and attitude. The target audience is slowly trained to view the target group only as a group and a set of characteristics, rather than as individuals with unique and broadly varied personal traits. This leads to a subtly and eventually overtly bigoted perception of and response to members of the target group. The result is a combination of 'team' loyalty, an unsupported us-vs-them mentality, and a distorted view and growing hatred and fear of the targeted group. That, in turn, leads to being disposed to accept legal, political, and social treatment of anyone perceived to be part of that group in ways the individual would otherwise consider unfair, unjust, immoral, unethical, and inhumane.

Once mistreatment of members of the target group becomes accepted, the grassroots of the perpetrator group becomes the vehicle of the group's own dehumanization, using language, display of attitude, and discriminatory

rules to attack the target group's sense of equal status within society. The loyalty tendency lends itself to unquestioning rationalizing of dehumanizing and discriminatory treatment of the target group on the basis of the perpetrator group's claims about them.

This is seen in various aspects of feminist discourse, advocacy, and activism. The language aspect manifests in labeling, such as calling men "male oppressors," and "potential rapists." The attitude manifests in double standards, such as attributing gender specificity to genderless behaviors like objectification, partner-violence, and rape, in dismissal of value by treating men's well being and welfare as less important, and men's experiences as having less personal and social impact than those of women. The application of discriminatory rules manifests in agitation for legal and social privilege, including impositions of the aforementioned double standards, such as combining the inference of perversion on male sexuality and predation on men's sexual behaviors, while celebrating female sexuality and encouraging women to exhibit the same behaviors condemned in men.

In law, this translates into gender-specific criminalization of some behaviors, and to gender-specific amplification of the criminalization of some behaviors. One example is the double standard applied to rape. It can also be seen in unequal treatment in the criminal court system, where male convicts are punished more severely and for longer periods than female convicts with the same case factors. It's also seen in social responses to crimes such as statutory rape, where there is outrage over male perpetration, but many people balk at the suggestion that female offenders should even be considered offenders, much less face the same level of penalty as male offenders.

One role played by the grassroots in this involves being the mouthpiece for the propaganda and mentality of the leadership by repeating terms, catchphrases, and other rhetoric, citing essay writing and published reports based on biased and otherwise flawed research, responding to leadership initiatives. Another is the use of shaming language to try to silence anyone who disagrees. It also includes providing false credibility to the movement's leadership by virtue of numbers – the more people call themselves "feminist," and assert feminist theory, ideology, and goals, the more people will think of established feminist leadership as a benevolent entity which guides and advocates for a good cause. This leads to people in authority positions treating feminist leaders as experts as well as activists. The result of this combined promotion of ideology and credibility is the increased ability of feminist lobbyists and other advocates to persuade individuals and groups in positions of authority to accept their counsel and enact their ideological perspective into practical application through law and policy.

Additionally, the grassroots of the movement acts as a social cushion between the public's view of the movement, and the activism of its leadership; a wide-eyed innocent mask to hide the movement's malignant soul. By presenting a "nice" face attached to the label, grassroots feminists draw attention away from the practical application of the movement's ideology, and create the false impression that *they* are representative of the movement, rather than the movement being about the real-world actions taken in its name. This is a reason for the leadership to use advocacy and propagandized "education" initiatives (like Women's Studies courses, and the insertion of political rhetoric into other areas of study) to cultivate a grassroots movement well armed with rhetoric and resentment, but low on detailed knowledge of the issues presented to them in their training.

This creates a population of brainwashed twits whose attachment to the label "feminist" is based on fluff and feelings. Being in agreement with each other in the belief that feminism is about fighting for equality, they view themselves as the movement's mainstream even though their overt participation in the movement is mostly limited to providing it with free marketing for its name. As long as activist groups make effective use of the grassroots without becoming so overzealous as to make obvious the exploitative nature of the leadership's relationship to the them, feminists will be able to continue to use their grassroots to filter otherwise socially unacceptable dogma, rhetoric, and terms into public discourse. They'll be able to continue to point to that as evidence of their credibility when lobbying for discriminatory law and policy. In this way, leadership influence over the grassroots may be one of feminism's strongest weapons:

"Nice" feminists are feminism's propaganda drones – mindless of purpose and careless of the carnage they cause.

Alimony slaves can do it!

Robert St. Estephe · 7 August 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."
Welcome to the disruptive world of facts, the world of Gonzo History.

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In the roaring 1920s, when men in the US began to create formal associations to combat the alimony racket, it was a universally accepted fact that women had the opportunity to support themselves outside marriage. The nation's leading divorce judges spoke this truth openly and frequently in the 1920s.

The currently believed myth – of women's economic oppression before Marxist-feminists arrived on the scene in the 1960s with the express aim to initiate a "gender" utopia – is merely a fictional 1980s concoction that has been deliberately spread by the education industry (in both K-12 and college) and is still widely assumed to be true. (see *Newsweek*, March 3, 1986)

Judge Joseph Sabath of Chicago, who by 1939 had heard more divorce cases than any other judge in the world, called alimony an "easy money racket" which makes men "slaves." Yet the eminent judge was bound by standing law and he made his rulings in according with statue even though it was against his conscience.

It should be remembered however that the institution of debtor's prison in the US has been used in most cases for alimony-owing ex-husbands. In other countries and in earlier times few women have ever been thrown in debtor's prison but many men have been incarcerated for their wives' debts.

Following is newspaper article describing a variation on the theme of alimony slavery in cases before Judge Sabath and other Chicago judges in late 1942 which, to the knowledge of the Gonzo Historian, has been completely forgotten.

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FULL TEXT: Chicago, Jul 3 – The fight for freedom today had six seasoned campaigners on its side, all having a definite appreciation of the word, liberty.

The sextet of warriors was released from alimony row in Cook County Jail by Superior Court Judge Joseph Sabath on their promises to enlist in the armed services.

Their wives agreed to suspend domestic warfare for the duration of the real thing.

One woman donated her former husband in lieu of war bonds.

The donation was Joseph Patrovsky, 32, a butcher, who was in jail since April trying to figure out a way of stopping the little woman's spring offensive.

"My client," said the attorney for Mrs. Anna Patrovsky, "feels that since she cannot afford to buy bonds, it is only patriotic to release her husband."

Judge Thomas J. Lynch agreed, and so it went with other alimony grapples.

"My client wishes to have her husband, Joseph Michalezwsky, 28, released if he will join the service immediately propounded the attorney for Mrs. Anne Michalezwsky, "but we want to be sure he enlists."

"As, I already enlisted in the Coast Guard several days before she had me thrown in the clink," the prisoner

interrupted.

Judge Lynch concluded: “We’ll release you. I’m beginning to feel like a recruiting officer.”

[“Alimony Jail Opens for Six As Wives Send Them To War – Chicago Judge Says He’s Beginning to Feel Like A Recruiting Officer as He Gets Promise Of Sextet to Serve Uncle Sam.” syndicated (INS), Toledo Blade (Oh.), Jul. 3, 1942, p. 1]

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A related topic, that of the marriage racket practiced by predatory women in order to exploit men preparing to go into military service, should be of interest. During World War II these wives were known as “Allotment Annies.” See: *Marriage Scams Against Servicemen in WW II – 1944*
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The Voice of Europe: Chivalry

Lucian Vâlsan · 8 August 2013 · Archived copy · Original

[box]
On August 9, Lucian Vâlsan, James Huff, Huffnágel Pista and whoever shall call in will be talking about the issue of chivalry, whether it is still necessary and how it is being enforced through the violence of the State.

While very few would object if one would choose to be chivalrous in his own life, it becomes an issue if chivalry becomes the State policy. It not only leads to gynocentrism and unfair treatment within the law, but it also reinforces a toxic entitlement mentality and generates toxic behaviors for the society at large.

So, what do you think?

The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

For the listeners in America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST.

For the listeners in Australia, this means August 10, 2 AM (AWST) in West Australia and 4 AM AEST. (times adjusted in accordance with DST both for Europe and America).

SHOW PAGE
[/box]

David Duchovny opens mouth, ruins “X-Files”

Jason Gregory · 8 August 2013 · Archived copy · Original

Women’s fashion is a subtle form of bondage. It’s men’s way of binding them. We put them in these tight, high-heeled shoes, we make them wear these tight clothes and we say they look sexy. But they’re actually tied up. –David Asshat Duchovny

I usually don’t care about the dumb shit that oozes out the mouths of celebrities, but this vomit needs to be cleaned.

It’s not typically men who buy all the imbecilic fashion magazines and it’s not men who typically obsess about shoes. I couldn’t (and neither do most men) give a damn about such things. It wasn’t typically men who watched (or gave a damn whatsoever about) that vapid show describing the entrails of women who live in the city—“Sex and the City.” And neither is it typically men who buy and read the “50 Shades” trilogy that infantilizes women and is literally about binding women.

[image]By Duchovny’s vomit-logic, I suppose it is the fault of men for shoving food down the throats of obese women. By this logic, these poor and helpless women are at the mercy of and bound to the food industry. As such, men are to blame for women who suffer with all sorts of eating disorders because men also rule the fashion industry. Clearly, this must be true because men care so much about fashion.

The truth? The fashion industry is a way for masochistic women to bind themselves. If women want to spank themselves by wearing the latest imbecilic fashions and shoes, don’t blame men. That’s women’s own materialistic behavior, if they choose it.

Nobody, especially men, “forces” that on them. All I (and most men) ask of women is that they get reasonable exercise and exercise some self-control over their carbohydrate intake. Nothing about that entails imbecilic fashion or ridiculous shoes or absurdist expectations about beauty. The expectation is that women be humans, moral agents in charge of making their own decisions about their health, diet, and physical fitness.

Men, on the other hand, are expected to not only do all the cardio work, but they are also expected to do all the anaerobic weight-lifting so they build mass and look like a physically useful G.I.Joe/human-tool. On top of that, men also are expected to regulate their diet and look ripped with no fashion at all—just their shirtless chest protruding out from their human-body-tool, being a symbol of their alpha-male virility and utility. “Yeah, I’m your man ‘cause I can lift heavy shit for you and ‘cause I can beat up other beta-males, baby.”

It doesn’t end there. Oh no. Men are also expected to earn a living and have a well-developed mind—a mind that is marked with a science degree that earns him at least 6 figures of income. Even more, that income is expected to bring security to a wife and kids because that income is expected to be rendered to a wife and kids—without which, he is not really a man, probably just a loser or a homo or a child-man who refuses to “grow-up.”

So who exactly is “bound” here, asshat?

Editor’s note: feature image by Alan Levine. –PW

To Penny Hicks, Maclean's Magazine

Paul Elam · 8 August 2013 · Archived copy · Original

To: Penny Hicks, publisher, Maclean's Magazine:

Greetings,

Recently, one of your writers, Mika Rekai, wrote an article, Men's Rights Attracts Angry Young Men, focusing on the Men's Human Rights Movement and in part on my website avoiceformen.com (AVFM).

There were numerous factual errors that demand a retraction on your part, which I would like to share with you now. Please understand that I am aware that it is common in the media to selectively use the most hyperbolic and inflammatory quotes that it is possible to find, as though they represent the mainstay of a targeted group's thought, but I am not complaining about that.

My concerns are strictly over the misquoted, misattributed and misrepresented content that permeated Rekai's article and resulting in a piece that was misleading and journalistically unsound.

First there is this, regarding some content at AVFM:

> **"…one of the most prominent features of the blog are the pictures of dangerous "bigots"—most of whom are young, female university students who have protested at men's rights events on campuses."**

This is factually untrue, as at the time most of the pictures in that area of the site were not of college students. Also of concern is that Rekai neglected to mention AVFM's rationale for why the students images were there, which was because they were known to have engaged in illegal efforts to harass, abuse and abridge the free speech of other students at a university lecture on the issues for which we advocate.

Rekai, I believe, attempts to leave an impression in the mind of the reader that these women were targeted for simply protesting against a men's rights event, which is inaccurate and which was meticulously covered in my interview with her.

Next Rekai says the following:

> **"…Elam says that being able to talk about being angry at women, hating women and even beating women on sites like *A Voice for Men* provides a lot of hurt men the ability to vent emotionally in a supportive environment, so they don't have to express their anger physically."**

This is completely untrue. As I said more than once in my (recorded) interview with Rekai, men being able to express anger about what has happened to them, regarding false allegations, family courts and the like, is needed and healthy, but as I also stressed to Rekai, we work diligently with anyone whose anger appears inappropriate and draw the line more rigidly than any other internet venue I know of at any speech that glorifies or justifies physical violence.

This mischaracterization of my words is deeply concerning to me and very misleading to your readers.

Next, Rekai references YouTube videos that were embedded on AVFM after an event in Toronto where feminists harassed attendees and otherwise attempted to disrupt another lecture on men's issues:

> **"After a similar men's rights event, organized by CAFE in April, there was a similar clash of protesters, and afterwards *A Voice for Men* posted a video from the event. In the clip, a red-haired woman is reading an article about the shared goals of feminism and men's rights, while swearing at those who interrupted her. The video quickly reached over 100,000 views; hundreds of comments flooded in from men's rights activists, threatening to beat, rape and murder the woman in the video."**

I trust Ms. Rekai is not actually convinced that every anonymous, malicious person on the internet is a men's activist. While there were some (far from hundreds) of comments that might be construed as threats, is it the position of Mika Rekai and Maclean's Magazine that they can identify the gender ideology of the people making them? Where is the supporting documentation, the identity of the commenters and the evidence that they indeed are activists?

Isn't it journalistically irresponsible to gather anonymous comments from an internet website and directly attribute them to an identified group with no proof whatsoever to back it up? Was there no editor at Maclean's to oversee fact-checking before this went to print?

It is clear to me that assigning culpability to the Men's Human Rights Movement for anonymous threats made on the internet is more than just a misleading error in judgment. It is an intentional bit of smoke and mirrors designed to mischaracterize a group of social activists as violent and abusive in the absence of evidence to support it.

There were several other issues with the piece. For instance, I found it troubling that Rekai made numerous references to the protests at the University of Toronto, and attempted to detail the angry reaction of men's activists to events, but for some reason Rekai failed to mention that at those events there was an organized, self-identified feminist presence that was vandalizing posters, tripping fire alarms, harassing attendees by screaming epithets at them, physically blocking doors so that attendees could not enter and engaging in violence on a level that required police intervention.

This was a piece of agenda journalism at its worst.

I would appreciate your consideration of the contents of this message and your taking the time to fact-check what I have said. I hope that you will subsequently issue a retraction of the multiple mistakes in this article.

I also hope that you will speak with Ms. Rekai about some basics in journalistic principles, as so many of them were not observed in her work.

Thank you

Paul Elam, publisher, avoiceformen.com

Manhood Academy, selling social incompetence

John Hembling (JtO) · 9 August 2013 · Archived copy · Original

I have been told on several occasions that I am “a leader” within the loose collection of individuals around the world that is described as the Men’s Human Rights Movement. And, apparently, as some people will characterize me, I have further been informed that I have a responsibility to exclude the worst of the crazy and the most reprehensible of the dirtbags from this movement.

I am also reminded that my friend and colleague Paul Elam has also publicly rejected the notion that he is “a leader” or “the” leader of the men’s rights movement. I understand much better now how he feels. I’m not responsible for you people; the idea that I’m somehow in charge of you is absurd. Although AVfM has on multiple occasions criticized and disavowed people calling themselves MRAs and saying crazy things, I don’t view it as my job to constantly seek out and find all potential crazies.

However, recognizing all that, it’s also true that within the large and growing sphere of the men’s human rights movement, the writings and opinions of a handful of individuals are sometimes given significant attention and weight within the movement, and to some degree, outside the sphere of the MHRM. Returning to the admonition, most recently from a non-MHRM friend, that I as some sort of leader must police the crazies and the bad actors at the fringe, I will offer an opinion on one small group of bad actors.

Enter from stage right, a group of people calling themselves Manhood Academy. A reading through their website suggests that rather than being a part of what we think of as a human rights movement, the members of Manhood Academy are a part of the pickup artist (PUA) community. This is first among the reasons why I have never previously bothered to pay Manhood Academy any attention. This is also why commenters from Manhood Academy find themselves banned in some MHRM forums, including AVfM. Repeatedly spamming links to your own (seemingly) PUA-themed site is an off-topic distraction in a community attempting to address workplace death, corruption in the family courts or systemic male-targeted abuse within the educational system. However, they are apparently not PUAs. At least, this is what they insist.

Last week, I returned home from work and found a message waiting for me in my Skype window. One of the rolling meetings I participate in had been discussing a post made on the website Reddit, from a member of Manhood Academy. The post included the following:

> “You cowardly pieces of shit would never DARE to make these false claims face to face in a live debate because you know you would finally get called out on your lies!”

The obvious question springing from this outburst is, what false accusations? Indeed, whether false or otherwise, what accusations? And this question leads us to the center of an understanding of the people calling themselves Manhood Academy. But it’s not the answer to “what accusations” which shines the light, rather it’s the lack of an answer.

On seeing the rather snotty accusation of cowardice and fear of engaging in debate, I responded almost by spinal reflex. And yes, I typed it in all caps.

“CHALLENGE ACCEPTED. NAME THE TOPIC, NAME THE TIME. I LIVE IN VANCOUVER BC, I WILL DEBATE IN PERSON, FACE TO FACE, OR ONLINE BY VIDEO.”

Of course, what followed was not a debate. The farce which followed my acceptance of a debate challenge revealed just what Manhood Academy and its members are, as well as informed the title of this article. “Manhood Academy: selling social incompetence”.

The same night, after posting my acceptance of the challenge, I spent over an hour in the Manhood Academy website’s chat room, trying to convince the individual who had challenged me to actually join a debate. This guy

called himself “the professor”, and after about an hour, he finally joined me in a video conference.

And then we had our debate. Well, not so much. What we had began was a civil conversation, but when I made it clear I perceived Manhood Academy as a PUA site, the professor, a 20-something man wearing a hoodie, devolved to a patient with an unending and monotonous repetition of elementary school yard insults like “you pussy”, “you’re my bitch”, “you’re a faggot”, “you’re a moron”, and so on. Remember, these are the guys claiming their mandate is to teach social competence. From the front page of their website:

“You are drowning in a sea of confusing advice, prescription meds and chronic insecurity. You’re obsessed with your appearance and ruled by your unstable emotions. You dread talking to women, resent your peers and couldn’t care less about the world.

“In short, you feel stuck and unable to do anything about it. Your frustration is understandable. We’re here to cut through the bullshit. Manhood Academy is the only accredited worldwide social education center in existence today. It is specifically designed to train men like you in social competence.”

The site provides a link to a free ebook, encapsulating the syllabus provided by Manhood Academy.

Section 1 is a fairly straightforward trashing of the gender ideology of feminism. It’s here that most men’s human rights activists will find agreement with the ideas proposed by Manhood Academy proponents. The first section addresses feminism with the following chapter headings:

The neurotic Mind
What is Feminism?
Feminism Deforms society
Damages Women
Feminism Emasculates Men
Feminism Ruins Social Interaction
Why Feminism Persists
However, the following sections of the site’s free ebook propose what can only be described as a traditionalist and authoritarian doctrine of male control of women in all social interactions.

How to approach social interaction
Authority, the proper male form.
Creating and maintaining order
Rewarding and punishing
How to punish
Refusing to punish
Torture
The effects of punishment
How to reward
Types of reward
Examples of Managing expectations
The emphasis appears to focus primarily on dating, relationships, and sex from a male-authoritarian point of view. The only real difference between standard PUA rhetoric and Manhood Academy appears to be an infatuation with patriarchy, as it is cartoonishly described by radical feminists. Prior to meeting these individuals, I always thought feminist rhetoric on the topic of patriarchy was delusional. But these guys really exist. And they’re apparently teaching what they call social competence. However, I call what was demonstrated in our so-called debate social incompetence.

During that so-called debate, I really did try to ask questions, such as “what is your goal in this debate”. However, despite repetition and rephrasing of that question, the only response was iterations of “to teach you that you’re my bitch.” And these guys claim to be teaching social competence. But they also, in their own free ebook, espouse a

doctrine of male-only leadership, but also, male utility, provision and caretaking of everyone else through that so-called leadership. This appears to be nothing except pick-up artistry wrapped up with an entrenched trad-con ideology. However, if that's all Manhood Academy was, we could simply and politely disagree with them. As both PUA and traditional conservationism in a patriarchal view of relationships are both, in the view of many MHRAs, uninteresting and wrongheaded. But everyone is entitled to their own opinions, and ideas live or die based on their currency in the marketplace.

[image]

So what's with the endless and tedious recitation of childish insults by our hoodie-wearing friend, Manhood Academy's professor? In fact, one of the repeated insults from the professor was that I was crying, in his words, "like a little bitch". The only explanation for this I can think of is that our professor, working from an adolescent view of what he imagines an alpha male behaviour to be. Possibly, in the household where professor Manhood is still growing up, being childishly insulting is what passes for the exercise of authority. Unfortunately, attempting to dominate by a string of schoolyard insults, he placed himself into the role of child, and forced me into the role of a too patient parental figure.

On the other hand, the social incompetence demonstrated was so far over the top, the entire Manhood 101 enterprise may simply be a parody, indistinguishable from the cartoonish accusations of what the men's rights movement is, common from radical feminists. Whichever is the case, whether truly incompetent PUAs and trad-cons, or whether Manhood Academy is an excessively foolish parody, they're no part of the men's human rights movement.

Editor's note: feature image by Dustin moore. –PW

Indian MHRAs organize national meet

Anil Kumar · 9 August 2013 · Archived copy · Original

[box]

Indian Men's Rights NGOs is organizing the 5th Annual National Men's Rights meet at Nagpur, Central India, August 16-18, 2013. More than 100 prominent male and female Men's Human Rights Activists representing 40,000 activists from across India are expected to converge at a resort in Pench National Park, 50 miles outside Nagpur to attend the event.

The first National Meet was held at the western sea side beach resort of Goa in 2008. These were followed by National Meets held at Hill Stations Shimla in Himalayas and Yercaud in South India. The last National Meet was held at a resort a few miles outside the historic city of Kolkata in the east. There was no National Meet In 2012.

Images from previous Men's Rights National Meets: http://www.flickr.com/photos/41332575@N02/)

"The choice of the dates August 16-18 is no coincidence", says Rajesh Vakharia of NGO Save Indian Family Foundation in Nagpur, who is organizing the meet. "India became independent on August 15, 1947 after M.K. Gandhi carried out decades of non-violent struggle." Rajesh says, "Since last couple of years, we have stopped celebrating India's Independence Day and instead we conduct a National Meet because we do not think men have freedom or democratic rights in India. So, we are fighting for our independence and freedom from Government and feminist atrocities which are perpetrated through gender biased laws and an anti-male judiciary."

Famous Men's Activist Virag Dhulia writes, "Men do not have freedom of choices and choice of freedom. Hence, for men, the Independence Day is meaningless. Until and unless men are freed from the tyranny of manhood, false patriarchy and stereotypical notions of gender, it's a mere customary practice to observe Independence Day." (link: http://www.merinews.com/article/mens-rights-activists-say-no-to-independence-day-celebrations/15888931.shml)

This National Meet is held at a very difficult time for Indian Men. The bill amending divorce laws to give a husband's property to his wife upon divorce is getting listed in parliament's upper house every single day as I write this article. Our activists are sending thousands of emails and text messages to Parliament Members urging them not to pass this bill.

Another set of activists are meeting Parliament Members. Yesterday, they had an opportunity to get inside the parliament and had a 30 minute meeting with the main opposition party leaders. If this law is passed, then a woman who chooses to divorce her husband will walk away with a part of his property acquired before or after marriage and also a part of his inherited or inheritable property. A man can not oppose her divorce petition and he will not have any claim to property that she owns during marriage. We are afraid that given the anti-male nature of Indian judiciary, many men may end up losing all their property to his wife and to legal fees.

Today about a dozen protesting activists were arrested outside the residence of Sonia Gandhi, chairperson of ruling United Progressive Alliance (UPA) and president of the Congress Party at New Delhi. They were eventually released. India is only 6 months away from National Elections. The ruling party is desperately trying to pass this bill before its tenure ends. The opinion polls suggest the ruling coalition will lose badly in elections in 2014, though no other coalition may also get complete majority in lower house of parliament. The majority party or coalition in lower house forms Govt and elects Prime Minister.

International Men's Rights Activists can get the details about the this National Meet through facebook, twitter and some of you may be able to connect to activists via Skype, provided the wireless internet inside the National Park performs reliably.

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[/box]

The morality of punishing the innocent

Walter Romans (TDOM) · 9 August 2013 · Archived copy · Original

There is a current movement with the expressed intent of reducing or eliminating sexual assault against women by changing current law to make it easier to convict those accused of committing sexual assaults.

The proposed changes would reduce and/or eliminate due process protections currently afforded to the accused in the United States. The war to change these laws is primarily being waged on college campuses by forcing these institutions to eliminate due process when handling cases alleging sexual assault. On many campuses the accused does not have the right to counsel, may not have the right to present evidence on his own behalf, to call witnesses, or to cross-examine witnesses including his accuser, may only be given limited access to evidence against him, and guilt may be determined by a preponderance of evidence (instead of clear and convincing or beyond reasonable doubt), or simply because the evidence of guilt has the greater *probability* of being true.

This denial of due process almost assures a conviction that can result in anything from reprimand, to sensitivity classes, to expulsion.

To most of us, the "guilty until proved innocent" attitude towards those accused of any crime is reprehensible. The American system of jurisprudence is founded on the idea that allowing the guilty to go free is preferable to jailing the innocent. But to some, the greater good of stopping violent crime (particularly sex crimes against women) supersedes the rights of the accused to due process. For these persons, the unintended consequence of jailing the innocent, while it may be unfortunate, is perfectly acceptable and morally correct. The moral justification for this can be traced to none other than St. Thomas Aquinas and his justification of killing in self-defense.

Aquinas writes "Nothing hinders one act from having two effects, only one of which is intended, while the other is beside the intention. … Accordingly, the act of self-defense may have two effects: one, the saving of one's life; the other, the slaying of the aggressor." He further explains that killing in self-defense is morally acceptable only if there was no intent to kill. In other words, if the killing was an unintentional consequence of defending oneself, even if the killing was foreseeable. He qualifies this by stating that the act of self-defense must be in proportion to the act of aggression. However, if the killing was intentional or disproportionate, even if done in self-defense, it is morally unjustifiable.

The Doctrine (or Principle) of Double Effect requires four conditions described in the New Catholic Encyclopedia (p. 1021):

1. The act itself must be morally good or at least indifferent.
2. The agent may not positively will the bad effect but may permit it. If he could attain the good effect without the bad effect he should do so. The bad effect is sometimes said to be indirectly voluntary.
3. The good effect must flow from the action at least as immediately (in the order of causality, though not necessarily in the order of time) as the bad effect. In other words the good effect must be produced directly by the action, not by the bad effect. Otherwise the agent would be using a bad means to a good end, which is never allowed.
4. The good effect must be sufficiently desirable to compensate for the allowing of the bad effect.

Thus it becomes permissible under this doctrine to strengthen the laws pertaining to sexual assault in order to make it easier to convict and imprison accused perpetrators even if that means that more innocent persons will be convicted and jailed. The intent of this action is to reduce harm to women by reducing the number of sexual assaults by creating an effective deterrent: increasing the likelihood of going to prison.

On the surface, most reasonable persons would likely agree that the conditions are met. In fact, they may well be. It is certainly not immoral to make it easier to gain convictions in order to protect members of society. Provided the intent is not to imprison innocent people, and remains only a by-product, condition two is met. Condition three is

met if the imprisonment of innocent men is not the direct cause of the reduction of the number of sexual assaults. The increased likelihood of imprisonment of offenders must be the cause of the reduction. Finally, it must be more desirable to protect women from sexual assault than to imprison innocent men. Whether or not this condition is met may be dependent on perspective and the perception of how many women will be protected vs. the number of innocent men imprisoned.

However, what this doctrine does not address is whether or not the proposed action will be effective in producing the desired outcome. Does increasing the likelihood of prison serve as an effective deterrent to sexual assault? In other words, will this actually reduce sexual assault? The doctrine only addresses the intent of the act, not the effectiveness.

For instance, it is acceptable under this doctrine for a physician to administer a potentially lethal dose of pain medication to a dying patient in order to alleviate the pain, even if the physician knows the medication might kill the patient. But what if the medication does not alleviate pain because the patient has developed a tolerance to its pain-relieving effects? The doctor has now increased the risk of death without producing the desired effect; pain relief. Is that moral? By the same token, if increasing the likelihood on imprisonment of offenders does not decrease the number of sexual assaults, but only increases the likelihood of incarcerating the innocent, is it moral? More to the point, is it moral to institute such a policy without being reasonably assured that the policy will produce the intended result, especially when the harm done is almost assured?

It could further be argued that because the consequence of imprisoning the innocent can be foreseen, the intent cannot be denied. The knowledge that a harmful effect will occur as a result of committing an act is tantamount to intentionally bringing about the harmful effect. The Doctrine of Double Effect flows from another Catholic doctrine of *doing vs. allowing harm*. This can be expanded through a discussion of deontological ethics.[1]

Agent-centered deontology draws a distinction between *causing, preventing,* and *allowing*. It is impermissible to cause an evil act, but generally permissible to fail to act to prevent one. It would be morally wrong to push a child into the street in front of a car (*causing*). There may or may not be a moral obligation to stop that same child from running into the street (*preventing*). *Allowings* occur when the action taken involves removing a defense that would have otherwise been in place to prevent evil from occurring, and when the removal of the defense is not the direct cause of harm. *Allowings* are permitted only when the defense removed had previously been provided and when the removal of that defense allows another good to occur.

When one removes legal defenses that protect the accused in order to allow increased convictions intended to deter sexual assault, one is removing a defense previously provided by law in order to do good and since the removal of that defense is not a direct assault upon the innocent (although it allows the direct assault to occur), it would be permitted under this deontological ethic.

A somewhat weaker defense of changing the laws that protect the innocent is that the change does not cause the evil, it merely enables others to commit the evil (send the innocent to prison). Therefore those who change the law are not morally responsible for sending the innocent to prison. That this statement would be seen by many as morally reprehensible is a criticism of agent-centered deontology as well as the Doctrine of Double Effects.

A second type of deontology is patient-centered and concerned with rights, not duties. At its very foundation, the fundamental right is the right not to be “used only as a means for producing good consequences without consent… It is a right against being used by another for the user’s or others’ benefit.” (Alexander & Moore, 2012). Ethical dilemmas handled one way under agent-centered deontology might be handled differently under patient-centered deontology. The difference is the forbidden practice of using a person without that person’s consent.

In agent-centered deontology, rightness is derived from the mental state of the agent or the agent’s actions in causing the harm. In patient-centered deontology the justification of the results rests on whether or not the victim (the harmed person) is the means of producing the results. Further, in patient-centered deontology, providing aid to another is not required, nor is there a right to receive aid from another. This is derived from the concept of *using*.

Using can only be viewed as a positive act, not an inaction.

So in the example above, the child who runs into the street has no right to be saved, nor does the person who sees the child have an obligation to save it. Consequentialist ethics operate in both versions of deontology. Consequences help to define right and wrong actions in agent-centered deontology and define the moral norms used to guide action in patient-centered deontology.

An agent-centered deontology could be used to justify a change in laws to permit increased likelihood of conviction for sexual assault, including the likelihood of wrongful convictions, if it also reduces the number of sexual assaults. But under a system of patient-centered deontology, it could be argued that this is not justified. First, the goal of reducing the number of sexual assaults could be described as aiding potential victims. Under this system, no one has a right to aid. Second, it could be argued that the wrongfully convicted are being used without their consent to aid potential victims. Consequentialist ethics might intervene in the first case, but not in the second.

The consequence of sexual assault could be said to be so abhorrent that a moral norm be established that it in the interest of all to deter sexual assault. However, that norm would be overruled by using the innocent without their consent to prevent sexual assault. Thus a patient-centered approach would not permit this type of change in the law and those arguing for such a change would be arguing from the standpoint of agent-center deontology.

However, there is a case in which a patient-based ethic might permit such a change in the law. That is if it could be shown that more sexual assaults are prevented than innocents incarcerated or that sexual assault is a less desirable outcome than incarceration of innocents. Take the example of a trolley running loose down a mine shaft towards five workers trapped on the tracks. The trolley cannot be stopped and if left alone will kill all five workers. It is possible to pull a switch and divert the trolley onto a different track, but doing so would kill one worker who would not otherwise be killed.

Pulling the switch could be viewed as permissible if the five lives are considered more valuable than the one. However, because it is a positive act pulling the switch is not obligatory, simply because it is permissible does not relieve culpability. A person has the right not to act and cannot be held culpable for inaction under the patient-center ethic. But once a person acts, the person becomes culpable. So while a change to the law might be permissible, that permission does not relieve culpability. The actor is culpable for killing the one, but would not have been culpable for allowing the five to die. This is based on the separateness of persons.

Each person is a separate entity and wrongs (or rights) cannot be added together to form a greater wrong (or right). It follows that the rights of the majority do not supersede the rights of the minority which is the basis for constitutional law. Simply because the majority vote for a law, that law cannot be enacted if it violates the rights guaranteed under the constitution.

Interestingly, those who argue against sexual assault, argue from the standpoint of patient-centered deontology. No one has the right to use another person without that person's consent. This is the very foundation for the argument against sexual assault when one uses rights as the basis for the argument. It would seem a contradiction that these same persons would switch their ethical stance from patient-centered to agent-based when the context suits them.

Consequentialist questions remain whether one approaches the issue from the standpoint of the Doctrine of Double Effect and/or agent-based deontology or patient-centered deontology. Will making it easier to gain convictions provide a sufficient deterrent to sexual assault to justify the inevitable increase in wrongful convictions? Without answering this question, the entire argument is moot. Good intentions is simply not enough. As they say, the road to Hell is paved with them.

The Doctrine of Double Effect uses intent as the basis for morality of action and does not appear to consider actions where the outcome is uncertain. Agent-based deontology at least uses consequence as a standard in defining right and wrong. Patient-centered deontology uses moral norms to help define rights. But what happens when we don't know what the outcome of an action will be?

There are two likely outcomes (consequences) of strengthening the laws pertaining to sexual assault in order to make it easier to obtain convictions. One is that there is a reduction in sexual assaults committed due to the imprisonment of more offenders, paired with an increase in convictions of the innocent. The other is that there is no change in the number of sexual assaults committed although more offenders are imprisoned, paired with an increase in convictions of the innocent. The latter would likely be seen as unethical and immoral when held up to nearly any ethical philosophy.

There is little evidence to support that the first will occur. Many of the arguments against the death penalty are based on evidence that fails to support the reasoning that stiffer penalties results in effective deterrents. That would make the former outcome unethical as well. Therefore, the only truly ethical position is to not change these laws in any manner that would result in a greater number of convictions of the wrongly accused. Any law designed to reduce the number of sexual assaults should be evidence-based and include provisions designed to prevent wrongful convictions.

Alexander, Larry and Moore, Michael, “Deontological Ethics”, *The Stanford Encyclopedia of Philosophy* (Winter 2012 Edition), Edward N. Zalta (ed.), http://plato.stanford.edu/archives/win2012/entries/ethics-deontological/.

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The morality of punishing the innocent

Walter Romans (TDOM) · 9 August 2013 · Archived copy · Original

There is a current movement with the expressed intent of reducing or eliminating sexual assault against women by changing current law to make it easier to convict those accused of committing sexual assaults.

The proposed changes would reduce and/or eliminate due process protections currently afforded to the accused in the United States. The war to change these laws is primarily being waged on college campuses by forcing these institutions to eliminate due process when handling cases alleging sexual assault. On many campuses the accused does not have the right to counsel, may not have the right to present evidence on his own behalf, to call witnesses, or to cross-examine witnesses including his accuser, may only be given limited access to evidence against him, and guilt may be determined by a preponderance of evidence (instead of clear and convincing or beyond reasonable doubt), or simply because the evidence of guilt has the greater *probability* of being true.

This denial of due process almost assures a conviction that can result in anything from reprimand, to sensitivity classes, to expulsion.

To most of us, the "guilty until proved innocent" attitude towards those accused of any crime is reprehensible. The American system of jurisprudence is founded on the idea that allowing the guilty to go free is preferable to jailing the innocent. But to some, the greater good of stopping violent crime (particularly sex crimes against women) supersedes the rights of the accused to due process. For these persons, the unintended consequence of jailing the innocent, while it may be unfortunate, is perfectly acceptable and morally correct. The moral justification for this can be traced to none other than St. Thomas Aquinas and his justification of killing in self-defense.

Aquinas writes "Nothing hinders one act from having two effects, only one of which is intended, while the other is beside the intention. … Accordingly, the act of self-defense may have two effects: one, the saving of one's life; the other, the slaying of the aggressor." He further explains that killing in self-defense is morally acceptable only if there was no intent to kill. In other words, if the killing was an unintentional consequence of defending oneself, even if the killing was foreseeable. He qualifies this by stating that the act of self-defense must be in proportion to the act of aggression. However, if the killing was intentional or disproportionate, even if done in self-defense, it is morally unjustifiable.

The Doctrine (or Principle) of Double Effect requires four conditions described in the New Catholic Encyclopedia (p. 1021):

1. The act itself must be morally good or at least indifferent.
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Thus it becomes permissible under this doctrine to strengthen the laws pertaining to sexual assault in order to make it easier to convict and imprison accused perpetrators even if that means that more innocent persons will be convicted and jailed. The intent of this action is to reduce harm to women by reducing the number of sexual assaults by creating an effective deterrent: increasing the likelihood of going to prison.

On the surface, most reasonable persons would likely agree that the conditions are met. In fact, they may well be. It is certainly not immoral to make it easier to gain convictions in order to protect members of society. Provided the intent is not to imprison innocent people, and remains only a by-product, condition two is met. Condition three is

met if the imprisonment of innocent men is not the direct cause of the reduction of the number of sexual assaults. The increased likelihood of imprisonment of offenders must be the cause of the reduction. Finally, it must be more desirable to protect women from sexual assault than to imprison innocent men. Whether or not this condition is met may be dependent on perspective and the perception of how many women will be protected vs. the number of innocent men imprisoned.

However, what this doctrine does not address is whether or not the proposed action will be effective in producing the desired outcome. Does increasing the likelihood of prison serve as an effective deterrent to sexual assault? In other words, will this actually reduce sexual assault? The doctrine only addresses the intent of the act, not the effectiveness.

For instance, it is acceptable under this doctrine for a physician to administer a potentially lethal dose of pain medication to a dying patient in order to alleviate the pain, even if the physician knows the medication might kill the patient. But what if the medication does not alleviate pain because the patient has developed a tolerance to its pain-relieving effects? The doctor has now increased the risk of death without producing the desired effect; pain relief. Is that moral? By the same token, if increasing the likelihood on imprisonment of offenders does not decrease the number of sexual assaults, but only increases the likelihood of incarcerating the innocent, is it moral? More to the point, is it moral to institute such a policy without being reasonably assured that the policy will produce the intended result, especially when the harm done is almost assured?

It could further be argued that because the consequence of imprisoning the innocent can be foreseen, the intent cannot be denied. The knowledge that a harmful effect will occur as a result of committing an act is tantamount to intentionally bringing about the harmful effect. The Doctrine of Double Effect flows from another Catholic doctrine of *doing vs. allowing harm*. This can be expanded through a discussion of deontological ethics.[1]

Agent-centered deontology draws a distinction between *causing, preventing,* and *allowing*. It is impermissible to cause an evil act, but generally permissible to fail to act to prevent one. It would be morally wrong to push a child into the street in front of a car (*causing*). There may or may not be a moral obligation to stop that same child from running into the street (*preventing*). *Allowings* occur when the action taken involves removing a defense that would have otherwise been in place to prevent evil from occurring, and when the removal of the defense is not the direct cause of harm. *Allowings* are permitted only when the defense removed had previously been provided and when the removal of that defense allows another good to occur.

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Using can only be viewed as a positive act, not an inaction.

So in the example above, the child who runs into the street has no right to be saved, nor does the person who sees the child have an obligation to save it. Consequentialist ethics operate in both versions of deontology. Consequences help to define right and wrong actions in agent-centered deontology and define the moral norms used to guide action in patient-centered deontology.

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McIntyre, Alison, “Doctrine of Double Effect”, *The Stanford Encyclopedia of Philosophy* (Fall 2011 Edition), Edward N. Zalta (ed.), http://plato.stanford.edu/archives/fall2011/entries/double-effect/.

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Book review: Uneasy Males

Robert St. Estephe · 10 August 2013 · Archived copy · Original

I've got good news to share. I've come across a superb – yet virtually unknown – book, written by a professional historian, which traces in detail the complex development of the "men's movement" (a category which includes the men's rights movement) in the United States from 1970 to 2000. The author, Edward L. Gambill, was professor of history at St. Cloud State University, St. Cloud, Minnesota. He wrote the book after retirement and passed away at the age of 77 in 2010, five years after its publication.

I'm going to cut to the chase: If you are a serious Men's Human Rights activist or advocate, *you need this book*.

[image]

Edward L. Gambill

Uneasy Males: The American Men's Movement 1970-2000

2005, iUniverse publisher

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History is one of the most important weapons of tyrants and propagandists – fake history, half-truths history, cherry-picked history, and censored history (or to be specific, the Orwellian false narrative called "herstory"). The only weapon that can undo the damage done by fake history is real history. The only way to become a truly successful activist is to be informed about the efforts, successes, failures, struggles and mistakes of those who have previously traversed the same (or similar) difficult path. Gambill's book, *Uneasy Males*, is the product of years of research and years of meditation on the subject. The book provides the only convenient way to get a rich and full picture of the struggle to mobilize a men's movement in any nation in any period. It deals only with post-1960s America, but many of the experiences and ideas of those who worked in the movement in the U.S. will apply to MHRAs in other parts of the world.

Not surprisingly, though the book is written by a professional scholar, with a full biography, containing rare documentation and bearing a nuanced analysis of its subject, the book was not picked up by any publisher. *Uneasy Males* is a self-published book that would have been published by a university press had the subject matter been other than it is, or had it been an attack on men's rights. Instead it is a sober and balanced treatment of an ongoing movement that the intellectual and policy establishment wants to pretend is marginal and unimportant.

The book is available as print-on-demand so there is no problem of the supply drying up. It can be ordered on amazon.com and abe.com and other outlets. Amazon also offers a Kindle edition.

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The promotional text from the book's back cover is presented here:

"During the last three decades of the twentieth century there has been widespread controversy over, and alteration of, gender roles in the United States. To a large extent the ferment originated in, and was influenced by, the general social upheaval of the sixties. A major result has been a well-publicized transformation in the options, social status, and perception of American women. But what affected women also affected men, and a similar movement among American males therefore accompanied the feminist movement.

"In *Uneasy Males*, Edward Gambill provides an historical overview of the American "men's movement". The book covers pro-feminist and anti-feminist responses, and the organization and activities of men's rights, father's rights, 'mythopoetic', religious, and black male groups. While much of the focus is on the development and operation of formal organizations, there is also coverage of changes apart from these structures. *Uneasy Males* thus provides

readers with an understanding of, and thought-provoking question about, gender roles in the United States."

***

[image]

Here is the first paragraph of the preface to *Uneasy Males*:

"Intellectual inquiry often begins as the result of problems we face in our personal lives. This is especially the case when the problems are related to sex and gender. In my own instance, it was the direct result of the death of two parents and two divorces within a six-year period. Until that time, genders were inseparable, immutable, and therefore a given. Personal crisis, combined with growing social controversy over gender issues, wrenched me from my myopia. While my first exposure to gender analysis was through women, I finally found their point of view harsh, threatening and not necessarily addressed to my concerns as a male. I then stumbled across the men's movement, at the time mainly confined to metropolitan areas and virtually unheard of out in the heartland. I began readings on the movement probably as much out of a need for therapy as a scholarly endeavor. Eventually, however, the inquiry took on a life of its own and deemed worthy of doing on its own merits."

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Professor Gambill seems to have been one of the few professors to date who have seriously considered the radical notion that Men's Rights Are Human Rights. *The times they are a changin'* and Prof. Gambill's efforts to give us our history will – despite the passive censorship undertaken by publishers that typically undermines such efforts – most surely have a beneficial on many men and women – for a great many years to come. *Uneasy Males* is destined to become a standard reference.

Iyanla Vanzant, Oprah, & daddyless daughter reality

Michael Sharron · 10 August 2013 · Archived copy · Original

Iyanla Vanzant is a “relationship expert” who uses the Oprah Winfrey network to teach daddyless daughters how their lives have been affected by not having a father in their life. In this article I am going to connect many of the dots that Iyanla and Oprah do not discuss in their series because I think it’s important that fathers have a say in this matter, and by “fathers” I do not mean the puppets Oprah uses on her show to promote her agenda.

I urge you to view the video linked in the opening of this article, as well as the others embedded in this article, to understand the complexity of the issues.

Both Iyanla and Oprah hit the mark dead center as it relates to the many problems women face as daddyless daughters, whether in relations with boyfriends and husbands, self-esteem, confidence, or self perception. For that, I thank Iyanla and Oprah for their truthfulness. However, what neither addresses is how we got to the point of so many women experiencing difficulties and sorrow as the result of not having fathers in their lives. In their series, both Iyanla and Oprah have no problems bringing countless women up to talk about their fear of abandonment, how they seek and find men like their fathers, or who live in abusive relationships with men like their fathers because they are desperately seeking the approval from dad that they did not get as young girls.

To the casual viewer, you are left with a very consistent and disturbing message that we at AVfM know all too well, and that is the message that fathers are bad people who abandon, hurt, and cause irreparable damage to their children when they *choose* to leave their kids.

But I am not the casual viewer – I am an enlightened father who wants to set the record straight about the culture of daddyless daughters that neither Iyanla Vanzant nor Oprah Winfrey seem inclined to tell the truth about because it does not fit in well with the audience, ideology, and ratings of the show that both Iyanla and Oprah use to make a living.

What neither seem inclined to tell their audience and the world is that the problem of daddyless daughters is twofold:

- There is very much a need for daughters without fathers because that is what feminism uses to lay the groundwork for the notion that women are victims of men, and that men are by nature bad people. How exactly are Iyanla and Oprah going to drive ratings, sell books, and appear on countless TV shows if men and fathers are not bad people? Feminist have NO problem with filling an audience full of crying women longing for the approval of their fathers, but what they won’t tell you is that feminism benefits from that happening.
- Oprah and Iyanla will have you believe that daddyless daughters are ONLY the result of selfish fathers who abandoned their families and children, but what they won’t tell you is that women and the courts are actually driving these fathers from their lives in greater numbers.

In discussing daughters who are experiencing difficulties in life as the result of not having a father, OWN TV is all too happy to have a token father (and a likely scripted one at that) on the show to explain why he abandoned his children, but they dare not have one on who will tell the entire story.

[youtube http://www.youtube.com/watch?v=YpJ5aKUCFEE]

Why aren’t Iyanla and Oprah telling their audience and guests about:

- The culture of daughters who are daddyless because the family courts usually bankrupt a father seeking his children after mom leaves a marriage and disappears – assuming he even has the money to start the process in the first place?
- The culture of the courts pushing fathers to the outermost margins of their daughters lives: 2-4 days a month, assuming fathers can adhere to that visitation schedule from vast distances?

- The culture (now represented by 40% of children born in the United States) where unmarried moms have children and many never tell the fathers about their children? How many of the daddyless daughters in Oprah's show are fatherless because dad does not even know he has a child – yet the daughters were told he abandoned them?
- The culture that puts fathers in prison because they cannot pay child support due to illness, forced unemployment, bankruptcy, or inability to pay support arrearages numbering perhaps in the tens of thousands of dollars because mom sought child support from fathers ten years after birth? Iyanla and Oprah are surely aware that mothers get financial assistance, housing assistance, educational assistance, job assistance, food assistance, daycare assistance, dental/medical assistance, and tax credits to avoid hardship while fathers are carted off to prison for the same circumstances, right?
- The culture of women committing paternity fraud in the hopes of duping a man into believing he is a father for financial gain?

At the end of the day, if you remove all the obstacles listed above that fathers have to negotiate, you will find that the number of deadbeat and unprepared fathers equals about the number of women having abortions, giving children up for adoptions, and handing children over to safe haven facilities.

I appreciate that Iyanla Vanzant and Oprah Winfrey are bringing attention to the issue of daddyless daughters because it is a very big deal for them to have a father to help set the stage for success in life, but they really need to tell the story of how mothers create this environment for many. And, if both want to be honest, they will stop using scripted and token fathers on their shows to further denigrate men while lining up sponsors and advertising for their shows and books.

How Iyanla and Oprah Are Hurting Women In Their Audience
[youtube https://www.youtube.com/watch?v=lCxtVRqp2TQ]

As I watched most of the daddyless daughters segments on the OWN TV Youtube site, I noticed a common theme. Oprah did a great job preparing the women in the audience to cry on cue, to use the scripted narratives of naturally protective mothers versus bad fathers, and the usual suspects of expert psychologists trained in the feminist narrative ready to sell their books and new theories to the government. In reality, every mother in the audience enjoys the fact that she is a daddyless daughter (and likely the fact that their daughters are daddyless) because if men were good fathers, then mothers couldn't be victims and the sole winners in custody battles. Feminism has a real dilemma on its hands: how are feminists going to continue to beg "bad" fathers to change so these daughters can have successful and happy lives, but then, *prevent* that change so that mothers can continue to benefit solely from the dismissal of those same fathers?

Why aren't Iyanla and Oprah talking about how the daddyless daughters in their shows are one day going to be the ones advocating for this article when their sons get hit by the system and they become grandmothers deprived of their grandchildren?

Why aren't Iyanla and Oprah talking to women in paternal families to learn the other side of this issue? Do both women actually believe that they are pulling the wool over everyone's eyes by advancing the theory that dads are the SOLE reason that women are having problems in life?

In short, there is good information in the daddyless daughters segments Iyanla and Oprah are producing to draw attention and dollars to themselves, but if we are going to get real about absent fathers we need to start looking at mothers who dismiss their daughters' fathers as disposable and unfit so that the mothers can maintain control.
[box]**Activism Needed To Send the Message to Oprah Winfrey and Iyanla Vanzant That Fathers Are Not The Sole Reason For The Daddyless Daughter Epidemic**

To help send the message in this article to Iyanla and Oprah, please complete the following:

- Follow the directions in THIS FILE to add code to your website or blog.

- Share this blog on Facebook, Reddit, Google+, and other social networks.
- Share this article on Twitter by copying and pasting the following into a tweet: Help AVfM educate @IyanlaVanzant and @OwnTV about #daddylessdaughters http://www.avoiceformen.com/women/girls/iyanla-vanzant-oprah-and-daddyless-daughter-reality #lifeclass
- Comment on this article and continue the conversation with friends and families in your community.
- Consider becoming an author with AVfM to share your knowledge and expertise on the MHRM and other issues that affect men and their families.
- Encourage OWN TV via Twitter (@OwnTV) to have Paul Elam on their show to speak on these issues.

[/box]

Editor's note: feature image by josette. –PW

Paul on Radio 3Fourteen

VFM News and Commentary · 10 August 2013 · Archived copy · Original

From the Radio 3Fourteen show page:
Paul Elam, founder of avoiceformen.com discusses the biggest issues men currently face, namely feminist ideologies and the psychological war against men. Paul explains how he woke up to anti male sentiments in politics. He points out areas where men are victims of discrimination and in which female abuse of men is facilitated by law. We converse on egalitarianism and the notion that government should resolve our conflicts.

We'll also discuss the early days of feminism and what they were after verses the feminists of today. He talks about feminist ideological agendas that are contradictory. In early human survival it was considered that men were disposable and women were a rare resource, due to their reproductive ability. This old view of gender roles is still in play today and men are considered disposable. We address male (and female) violence, rape accusations, and the idea that the patriarchy has been responsible for all evils against women.

We discuss more areas where men are demonized by feminist propaganda, including within academia, which is at the root of the problem. We'll continue on violent feminist groups and how consumer society is catering to please women. Later, we'll discuss healthy relationships, the family unit and individual responsibility. What is real and what is an artificial construct in our male/female relationships?

Paul explains how the lack of male role models in young children's lives is leading to an extraordinary level of psychological problems. Also, we address circumcision, the mutilation of male genitalia. We end the hour on violent patriarchal Gods.

It's a woman problem

Diana Davison · 11 August 2013 · Archived copy · Original

Women are facing a very real and grave problem in our culture: They are obnoxious cunts.

We don't know exactly how long this has been going on but we do know that no one is doing anything about it. By the tender age of four, girls begin to show symptoms of this affliction which is technically referred to as relational aggression. By the age of fourteen they are guaranteed to have been affected in some way as it is contagious. Young boys are thankfully spared from this disorder by something commonly called "cooties".

There is good news and bad news: Relational aggression appears to be a learned behaviour. That's both the good and bad news. Because it's not innate, it can be fixed, but because it's being taught to them by their mothers we can't just fix the toddlers we need to fix their role models as well. We all know it's hard to teach an old dog a new way of being a bitch.

Much attention was drawn to this enduring problem with the release of the film *Mean Girls*. (If you haven't seen the movie The Intern Extraodinaire can recite it, word for word, in less than thirty minutes.) The obvious resulting concern over our darling female toddlers was to conduct more studies until it was shown that boys are guilty too. To accomplish this feat of avoidance, researchers studied young adults and by the time our kids reach their twenties boys have also started learning these techniques.

"As males and females enter adolescence and adulthood, cross-sex interactions become increasingly common. As a result, the relationally aggressive behaviors more characteristic of elementary school girls may become more common among males as mixed-sex interactions increase."*

The wikipedia entry, and many others, deceivingly imply that relational aggression occurs equally between males and females and, though they are stuck with the results of empirical evidence, they do their best to mingle discussions of male violence in with the subject of what is indisputably the preferred female form of aggression. Feminism is not interested in fixing it.

The pioneer of relational aggression studies, Nicki Crick, continued the research into more detail when it was discovered that men start to pick up this behaviour and, with a team of experts, took it one step further to study what's going on with adults. The findings show that, while men start to use relational aggression equally by adulthood, women predominantly turn their abuse on romantic partners as men, behind in the game, are busy practicing it on their peers.*

Relational aggression involves manipulating social hierarchies through exclusion, gossip, reputation damage, visible displays of disgust in the target's presence, and various forms of humiliation or degradation.

Is this a serious problem? Absolutely. After two decades, the problem is still under-examined and largely ignored.

Gone unchecked, Queen Bee syndrome leads to murder. A prime example, Kelly Ellard, was finally convicted of the second-degree murder of Reena Virk, in Saanich BC, in 2005. The crime took place in 1997 but it took four trials and eight years to finally get a guilty verdict that wasn't overturned. Wikipedia, unsurprisingly, names Ellard's boyfriend first as a perpetrator but the murder went like this:

Ellard organized an outside party and had Virk invited. Virk was keen to be "in" with the popular girls so she keenly attended, hopeful that it was a good sign for her social life. When she arrived, the girls (most of whom were not named in the criminal case) swarmed the unsuspecting Virk and beat her until one of the girls told them to stop. Virk managed to stumble away but Ellard told her boyfriend to follow her. Ellard smashed Virk's head into a tree, knocking her unconscious, and the two of them dragged Reena under a bridge where they continued to beat her and then drown her in the water. Reena Virk was fourteen years old, Ellard was fifteen.

This event is dated but significant. It caused a moral panic: Girls aren't supposed to do that. We can toss boys in jail

but when girls go bad we need to find a way to blame it once more on boys. In this case the boy, unlike Ellard, expressed remorse and responsibility for his actions choosing to communicate with Reena's parents to help them heal. Ellard has never publicly admitted that she did anything wrong. In the girl world of relational aggression, she hasn't – she just went a little bit too far.

Unfortunately, the moral panic did not persist in finding a solution and, as long as we hold female aggression as taboo, women will continue to author their own misfortune as well as that of others. There isn't a man alive who has been meaner to a woman than women are.

The "patriarchy" that feminists are so fond of referring to is not a male construct, it is part of the female hierarchical social aggression scheme. It is created by women, maintained by women, and used by women for their own advantage. It's exactly what women designed it to be. Girls use boys to compete with each other. Women, when losing a verbal argument, will quite often revert to bragging about the greatness of their boyfriend or spouse. Men are objects to women by which they gain social status and it is not something men have orchestrated, it is just an easy and convenient measure on "the scale of cunthood."

In fact, all the things that feminists blame on men are results of the peer oriented relational bullying games they learned to play so well as children. Beauty, fancy clothes, foot mutilating shoes, cosmetic surgery, all body image disorders, slut-shaming, ridicule over poverty conditions, and even purported female ignorance are all daggers that women use and throw at each other from the time they are four years old. It's how we make "friends".

We know that feminists care about the results, they just don't seem to care about finding and treating the actual cause. They are too busy staring at their surface reflections in the mirror to bother with what's inside.

When Toronto Constable Michael Sanguinetti told university students they should "avoid dressing like sluts" it was a generalization of a term he'd probably heard other women use quite often. If you think that's a wild guess, I direct you to recent events in a matter less ambiguous.

Two teenage girls, aged fifteen and sixteen, were convicted in June 2013 of simultaneously slut-shaming thirty-eight peers in their Swedish school. Alright, feminists, we've caught your culprits and they've confessed. It's certainly a crime: They broke the rules and went after too many targets at once, causing a school riot but giving us a face to put to the name of slut-shaming. Only girls could do it so well. Go get 'em.

Feminists are also very concerned about men bailing out of relationships. Kaye Hymowitz didn't bother to read Crick's later work showing that "initial work indicates that relational aggression enacted against romantic partners is associated with romantic relationships of relatively low quality."*

Feminists are deeply concerned with the amount of hostility men hold towards women while intentionally ignoring that "findings also suggest that as females get older, they may transfer relationally aggressive behaviors learned in the peer context to interactions with romantic partners." and that men are more prone to reactive relational aggression in response (which, incidentally, is also more connected with prior abuse history than the other types).*

All evidence indicates that Women's Studies from early childhood education is a great idea. They just need to change the focus from women whining about their victimhood to women learning about how they victimize each other and teaching them to stop being cunts.

As cyber-bullying becomes the new tool for assisted suicide, I think it's time feminists admit that girls are92% more likely to engage in online bullying. Along with their mothers.

Instead of #twittersilence they should focus on the real problem with #don'tbethatcunt.

I suggest the following course titles as options for future consideration:

[unordered_list style="arrow"]

- How to enjoy life without wrecking someone else's;

- How to share friends and be happy;
- Don’t be defined by the number of gifts you get;
- How to openly and honestly fight your own battles;
- Popularity isn’t worth killing or dying for
  and, ultimately,
- How to stop being a cunt.

[/unordered_list]

Source: * Proactive, reactive, and romantic aggression in adulthood: Measurement, predictive validity, gender differences, and association with Intermittent Explosive Disorder, Dianna Murray-Close, Jamie M. Ostrov, David A. Nelson, Nicki R. Crick, Emil F. Coccaro, 2009

Don’t be that wannabe male feminist

August Løvenskiolds · 11 August 2013 · Archived copy · Original

Did you hear the alarm cock, guy feminists?

No, I didn’t mean “clock”. I meant male feminist Hugo Schwyzer’s recent dick-sexting meltdown (link NSFW), failed 2nd suicide attempt, and self-ejection from the grrl-o-sphere after a career that lasted about the same length of time as the two and a half-year stint of the last lady Governor of Alaska.

Because Sarah Palin thought she could be a feminist, too.

A male feminist faces a difficult task – licking the feces off of the Birkenstocks of hirsute female feminists while walking on eggshells and pretending that he is still, somehow, more man than cockroach. Sure, some men are into that – some see any attention from a woman as better than no attention. For those men who define their worth through the moistened lenses of their vaginal idolatry, becoming a male feminist might seem like a great idea, but as they continue to follow that road, gnawing away at the back of their minds will be a growing unease – a certain feeling of cognitive dissonance.

Let’s name that dissonance for what it is: the awareness by feminist men that feminists hate men who identify as feminists.

A movement that seeks equality should practice it, don’t you think? Some feminists would not even grant men in their movement the equality of the title of feminist, preferring to call such men “male allies of feminism” or “pro-feminists.” That’s right – the movement that espouses “equality” is unwilling to grant it to the men in its own ranks, not even through something as trivial as allowing their manslaves the title of “feminist”. *Cognitive dissonance.*

Sure, feminist supremacist slights like this roll off the backs of feminist men like the tears they dare not show any woman – *we’re men*, they think, *and we’re not supposed to express what we feel because “patriarchy” (men like us), and feminists are working to tear down patriarchy (men like us), and we should help the feminists rip down men like us, because…***Cognitive dissonance.**

More and more feminists are expressing skepticism and rejection of male feminists even as they claim they want men in their hate movement – Meghan Murphy writes in xoJane that “It’s not that I don’t think men can be feminist. I know many men who clearly align themselves with the feminist movement. The problem seems to be with men who self-identify as ‘feminist’ as a means of gaining credibility or avoiding accountability. The problem is that many men who claim to be ‘good men’ or to respect women, don’t actually… well… respect women.”

You see the eggshells, don’t you? Be careful, guys – your nominal, scare-quote “feminism” will not protect you from the wrath of women – it will make you their primary targets. Men who self-identify as “feminist” don’t gain credibility with women (they lose it) and they sure as hell don’t dodge their accountability as patriarchal assholes – feminists expect them to shut up, empty their wallets and destroy their own lives just like all men will be forced to do as feminism expands. Like Hugo Schwyzer did, and will, until the day he dies.

Murphy knows that to keep men in line, feminists must first, and always, shame and dehumanize them – treat them like dogs. She writes *when men claim feminism as their own either to gain legitimacy in feminist spaces and conversations or as a way to excuse their misogynist behaviour, it makes me wonder whether men might be better off staying away from the title completely. “I’m a feminist,” when coming from a man, always feels to me like demanding a pat on the head.* **Cognitive dissonance.**

Shame is a normal human emotion – properly used it can guide us away from unethical, unjust and unsafe actions. Feeling shame is unpleasant and seeking to avoid shame, or gain relief from shame, can be healthy. But there is no relief from shame in feminism, especially for men, and men who seek to address their shame and improve their self-image by becoming male feminists are going to be less successful than someone drinking molten lead to relieve heartburn.

Now, in addition to seeking to become feminists to relieve the shame feminists have instilled in them, some men think that achieving the feminist title will gain them sexual access to women. When they are not shaming men, feminists shamelessly exploit men's normal and natural sexual desires. In a remarkable article that exposed the entire feminist sexual playbook for exploiting men, Anthony Weiner groupie and feminist Sydney Leathers cackled out her 10 tips "for seducing politicians", although these tips would reduce any blue-pill pussy-beggar to mush.

Leather dehumanized Weiner by describing him as "a weird science experiment. I wanted to see how far it could go. How far could I push it? How long could it go on?" Leathers' feminist seduction tips include indulging his ego, playing coy, avoiding aggression, resisting being sexual ("It will drive him crazy!"), exploiting his weaknesses ("If he's insecure, you've hit gold"), alternating between making him feel jealous/secure, finding out his fetish, giving him detailed attention, telling him he's sexy, painting a picture of herself in his brain, and so on.

Sure, it is all fun and games with feminists until they turn on you and publish your penis for all the world to see – and back we go to the shaming, and, you guessed it, ***Cognitive Dissonance.***

The feminists would kill you like a lab rat when they tire of playing with your feelings and dignity but they lack the depth of feeling for even that measure of mercy. They will drive you to attempt suicide but your identity as a man will be so damaged that you will fail at it and wind up damseling just like feminists do.

But damseling only works if you are a woman. "Manseling" – asking for help as a man – will only make feminists sing "Cry me a river".

The only hope for you, male feminists, is in places that hold some compassion for men. Places like *A Voice for Men*, where Paul Elam admits his compassion for men like Hugo: *"To be completely honest, for the first time I actually feel sympathy for this troubled soul."*

There were other men who offered their solace – commenter Dragnet at The-Spearhead was strongly up-voted when he wrote "I actually kind of feel bad for the guy. He is obviously in some serious psychological distress and is a danger to himself and, quite likely, others around him."

Even purple pill, not-a-feminist Ally Fogg of the Guardian wrote "Although I disagree(d) with him on just about everything, and we had more of our share of cross words, I wish Schwyzer nothing less than a full recovery and the chance to find the peace of mind that has obviously long eluded him."

So, if you are a man who believes in equality for both women and men, and grasps how ludicrous it is for feminists to assert that they merely want equality with the people they are trying to destroy, then there is one place to be.

Nowhere near a feminist.

Another feminist attack on male sexuality

Peter Lloyd · 12 August 2013 · Archived copy · Original

The demonization of "lad's mags" isn't about equality or respect. It's a sexist assault on healthy masculinity.

For the past few months Britain's feminist community have taken affront with men's magazines.

According to their Lose The Lads Mags campaign, publications such as Nuts, Loaded and Zoo objectify women while green-lighting domestic violence in a nation of misogynistic men.

In a bid to have these titles banned, activists are using equality legislation to scare retailers into submission, arguing they'll face legal action if they disobey their orders.

So far, they've had some success. Earlier this month, it was revealed that The Co-Op have removed weekly title Nuts from their shelves because it refused to be bullied into a modesty bag, even though their covers have consciously been more conservative in recent weeks.

The magazine's publisher, IPC Inspire, eloquently described the supermarket's ultimatum as 'an unreasonable attempt to prevent shoppers from freely browsing a legal magazine that is already displayed according to Home Office guidelines'.

Meanwhile, IPC's managing Director, Paul Williams, added: 'The objection that niche lobby groups have against certain sectors of the media should not mean that the right to purchase a perfectly legal product is restricted for the over half a million readers.

'This is no longer a question of whether you like men's magazines, it's a question of how far you can restrict the public's ability to consume free and legal media before it becomes censorship.'

And he's right. Because this campaign has nothing to do with equality – it's simply another fashionable attack on our young men.

In the same week that The Guardian's Suzanne Moore wrote a creepy, cruel, boy-bashing guide on how males should manage their penises – printed in what is supposedly our country's most progressive and big-hearted newspaper – we're told that only women need protection from sexism in the big, bad media. Clearly not.

Despite the fact we live in a post-sexual revolution society, where people can enjoy the human body without shame, here we have women taking a moral standpoint on men's free choice as adults.

Yes people, it may be 2013, but we've swapped the repression of women for the repression of men.

Ironically, what these women fail to realise is that it's their actions that are sexist, not the magazines they despise.

When Stephen Fry made a throw-away comment about female sexuality in 2010, he was attacked by countless women who said he had no right to voice an opinion.

Apparently, female sexuality is sacred and not up for discussion – especially by men. After all, that would be patriarchal oppression.

Yet, in a blatant example of hypocrisy and double-standards, here we have women telling men how and when they should consume their own sexual pleasures.

Fortunately, anybody with a brain appreciates that lads mags are a celebration of male sexuality, not a chauvinistic plot against women.

In fact, these magazines are much more about men than they are the opposite sex, which is probably why they're being targeted in the first place. Anything enjoyed by men is now considered sexist.

To be fair, the most compelling part of this movement's argument is that children should be guarded from explicit images, which is of course true – but their defence is incomplete.

Because if children need protecting from inappropriate material, shouldn't this also include posters for Hollywood movie Magic Mike? David Beckham in his pants? Men casually being obliterated in computer games?

They should probably also be shielded by pop stars who promote girl power whilst standing in their pants.

And if so-called 'lads mags' are the building block for domestic violence, how do these campaigners explain the rates of spousal abuse in lesbian relationships?

LGBT charity Broken Rainbow show that rates of abuse between gay females are the same as heterosexual couples. Yet they don't have a lads mag in sight.

This abuse is often non-physical too. More than 40 per cent of women who took part in the Broken Rainbow study confessed that that they'd been humiliated, degraded, insulted or verbally harassed by their female partner. Worse still, 12 per cent had been pressured into sexual activity.

Disturbingly, the women at LoseTheLadsMags.com overlooked this.

Quite frankly, these feminists – both male and female – need to get their priorities in order. If they're really so dedicated to gender equality and fairness, they should be addressing the bigger, more pernicious issues that underline society: the fact that three million UK men have no access to their children, the worrying trend of schools nationally failing boys and the painful reality that young men's suicide rates are at a ten-year high (for a reason: misandry).

Last month, women gathered at London's Trafalgar Square to protest the current feminist hot-topic of female circumcision – commonly referred to as FGM.

There they demanded an end to the genital mutilation of girls, and only girls, despite the fact that millions of baby boys are routinely circumcised across the world each year. Many of whom suffer infections, damage to the penis and even death.

Only this week the media obsessed over the worrying case of barrister Robert Colover, who described a 13 year-old sex attack victim as 'predatory', but earlier this year a judge allowed a female paedophile to walk free from court saying: 'it was a one-off…and your [male] victims have largely recovered.'

Unsurprisingly, there was no CPS review and no backlash – especially from veterans of the gender war.

Which begs a very important question: if feminism is such a benevolent force for good, as lads mags protesters say, why has it done nothing to change men's disadvantages in the 40 years it has been the political and social status quo?

The life expectancy gap rages while the pay gap closes, even though they are manifestations of the same thing. Home Office statistics prove that men are at least 40 per cent victims of domestic violence, but not one UK shelter exists for men.

There is also a huge sentencing disparity in criminal courts, which sees men get longer sentences for exactly the same crimes.

And while it may be true that women suffer most when it comes to being sex objects, the world equally objectifies men as success objects – just look at WAG culture. The divorce courts are no better: men are constantly objectified as walking cash points and sperm donors.

Quite frankly, I'm more concerned that our young people will see this rather than a woman with no clothes on.

We are perilously close to becoming a society that wants women treated equally – except when they're treated better. But if we're ever going to achieve equality, this approach is never going to work.

Lads mags may not be tasteful or even sexy, but their existence must be tolerated. If only to reiterate that male sexuality is perfectly fine exactly how it is.

This article was originally posted at MailOnline and is reposted here with permission of Mr. Lloyd

What Pay Gap?

Jon Gunnarsson · 12 August 2013 · Archived copy · Original

One of the most persistent talking points of feminists and politicians alike is the gender pay gap. You constantly hear things like, “Women only make 80 cents on the dollar,” and “Women are paid 23 per cent less for the same work.” Feminists demand equal pay for equal work, and they even have the UN’s Universal Declaration of Human Rights (UDHR) on their side: article 23, paragraph 2 says,

> “Everyone, without any discrimination, has the right to equal pay for equal work.”

But what does that even mean? What is equal work? Equality without any qualifiers doesn’t make any sense. Two things can only be equal in some particular attribute. For example, a rock and a bottle of water may both weigh one kilogram and therefore be equal in regard to mass, but they are also different in many other regards and hence aren’t equal with general. Since neither the feminists nor the UDHR specify what kind of equality they’re talking about, I’m going to assume they mean equality of value.

Does “equal pay for equally valuable work” make sense? The problem here is that value is subjective. Just because Alice regards two things as equally valuable, doesn’t mean that Bob has to agree. In fact, people differ a great deal in what they value how highly. Thus, there is no objective way to say that two particular labour services are of equal value.

The question then is: whose valuation matters? The answer should be quite clear. Since the employer is the one who buys labour services, he is the one who decides how valuable they are to him. The employer is the consumer of labour, so it should be he, and no one else, who decides how much he is willing to pay. An outside observer isn’t able to assess the value of a particular employee to the employer because no third-party knows as much about the employer’s preferences as the employer himself.

Thus, no one can ever reasonably accuse an employer of paying unequal wages for equal work. If Carl the Capitalist pays Alice less than Bob, then that must mean he values Bob’s work more highly (or else that Bob did a better job negotiating his wages, but then the fault for being paid less lies squarely on Alice and she has no grounds for complaint). Maybe Carl’s assessment is faulty. Maybe his assessment of Bob’s work being more valuable is just due to ignorance or fallacious reasoning and if he knew and understood all the relevant facts, he would actually prefer Alice’s work. But an outside observer can’t know that. An outside observer who suspects that Carl isn’t taking into account all of the facts can of course go to Carl and point this out to him, but in the end Carl is the only one who can properly assess the value of his employees to him.

But the proponents of equal pay insist that there are objective criteria by which the value of workers can be measured, such as education, previous work experience, and seniority. It’s true that these factors can be objectively measured, but they do not directly determine value. They will influence the value of an employee to any reasonable employer, but no outside observer can determine by how much. They are also merely crude statistical tools. It’s entirely possible, for example, that a highschool dropout is smarter and better educated than someone with a university degree. Most university graduates are better educated than most highschool dropouts, but not all. An employer who knows his employees well can make this evaluation; an outside observer using only objective and easily quantifiable data cannot.

There are also many other considerations for how valuable a worker is to an employer. Maybe Carl just likes Bob better and enjoys his company. Maybe Bob gets along better with his colleagues and superiors. Maybe Carl judges Bob to be more competent at his job. Maybe Bob is good about helping out his colleagues. Maybe Bob is more reliable. There are a hundred possibilities here. No outside observer could ever hope to recognize, let alone objectively quantify, all relevant factors.

To illustrate the absurdity of the position that value can or should be judged by outsiders based on objective

criteria, let's consider a different market. Suppose Alice wants to buy a laptop computer. After some deliberation, she decides on an Apple MacBook Air. At this point, Olivia the Outside Observer comes in to stop Alice. After all, there is a product from a different brand that has the same specs but is cheaper than the MacBook. This, Olivia says, is discrimination, and Alice shouldn't pay unequal money for an equal product.

Of course the two different laptops are not equal in value to Alice. She prefers the Apple product, even though it is more expensive. Maybe all her friends also own Apple products and she doesn't want to stand out, or maybe she regards it as a status symbol. Maybe she prefers the design, or maybe she thinks that the MacBook will be easier or more comfortable to use. I don't think anyone would want to forbid her from buying the product she prefers, but if the "equal pay for equal work" advocates were consistent, they would have to condemn Alice's decision. If this principle should apply to the sale of labour services, then why not to all other goods and services?

Another possibility to determine whether work is equal is to interpret "equal" as "equal in regard to market prices." But this avenue of attack doesn't work at all for the equal pay crusaders. The wage a worker is paid *is* the market price. Thus, under this interpretation of equality, there is always equal pay for equal work.

If Alice feels her wage is below the market value of her work, she can always find work elsewhere, working for someone who values her services more highly. If she can't find anyone else who's willing to hire her at a higher wage, then she was wrong and Carl did not in fact pay her less than her market value.

No matter from what angle you come at it, it's impossible to determine what equal work is, using objective criteria. Legislation that forbids unequal pay for equal work is an abomination, spawned by economically illiterate demagogues trying to appeal to ignorant, irrational voters. All these laws do is to intimidate and bully businesses and strip away property rights from business owners.

Feminists keep touting the wage gap, but it's a meaningless statistic when it comes to determining whether there is unfair discrimination. Men do earn more money than women on average, both in terms of yearly income and in terms of hourly wages. According to a 2009 report by the U.S. Department of Labor, women working full-time had a 20.4% lower median annual income than men working full-time [1]. In the EU, the pay gap is measured as the difference in mean hourly wages and was estimated to be 16.2% for 2011 [2].

This is an interesting piece of trivia, but nothing more. There are fundamental differences between men and women, so no one (except reality-denying gender ideologues) should be the least bit surprised to see a difference in average wages. When you adjust for a few statistical factors such as choice of industry, number of hours worked, and number of years on the job, you get what is called the adjusted wage gap.

The U.S. Department of Labor has calculated the adjusted wage gap to be between 4.8% and 7.1% for the U.S.A. [1]. The German *Institut für Wirtschaftsforschung* (Institute for Economic Research) has concluded that the adjusted wage gap for Germany is less than 2%, while the raw wage gap is 25% [3]. But these figures do not show anything about unjust discrimination. No matter how many factors you take into account and how many statistical regressions you run, there still isn't any objective way of measuring value.

Thus, all the blabber about wage discrimination against women is baseless speculation. I'm sorry feminists, but hurt feelings, indignation, and defunct sociological theories are not admissible as evidence.

Given the wide-spread belief in and condemnation of wage discrimination against women and given the many laws against discrimination which are almost exclusively applied in favour of women, there is no reason at all to believe that women are getting the short end of the stick when it comes to wages. On the contrary, it's even quite likely that there is in fact unjust discrimination against men.

Companies have to be very careful not to be accused of wage discrimination. Even if an allegation isn't proved in court, the allegation alone can do damage to the company's image. Since there will never be any lawsuits for wage discrimination against men in the current climate, companies are incentivized to err on the side of caution, i.e. on the side of discriminating against men.

There is a simple solution for this whole mess: get rid of laws requiring equal pay. Get rid of all laws which prohibit discrimination in the use of private property. Get the government out of private businesses and allow free individuals to make voluntary agreements. Then we can be certain that whatever the differences between the wages of men and women may be, these differences will be the result of the freely expressed preferences of the individuals involved, rather than the whims of feminist bureaucrats.

References:

[1] http://www.consad.com/content/reports/Gender%20Wage%20Gap%20Final%20Report.pdf

[2] http://ec.europa.eu/justice/gender-equality/gender-pay-gap/situation-europe/index_en.htm

[3] http://www.iwkoeln.de/de/presse/veranstaltungen/beitrag/pressekonferenz-beschaeftigungs-und-karriereperspektiven-von-frauen-102502, please note that the methodology used is different from the U.S. report, so the numbers are not directly comparable

Corrupt Judge Michael J. Kelly Is Retiring

VFM News and Commentary · 12 August 2013 · Archived copy · Original

According to West Virginia's Bureau of Child Support Enforcement: Kelly Is Retiring

Controversial Judge Is Calling It Quits

Soon West Virginia families will be safe from abusive Kanawha County Family Court Judge Michael J. Kelly-who presides over some Putnam County cases.

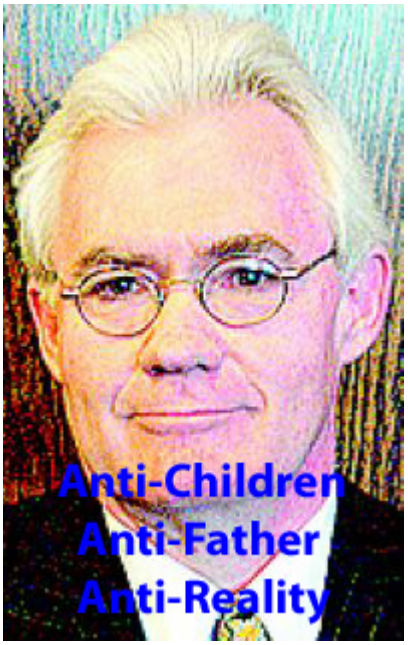

The man that refused to let a dying grandmother from a final visit with her grandson, and held the same child hostage, in West Virginia, banning him from the beach, will be retiring at the end of 2013.

That's the word from sources with the West Virginia Bureau of Child Support Enforcement.

Kelly can read the writing on the wall. Parents and children, who have had their civil rights trampled on by the Cretin in a Black Dress, were lining up to trash Kelly at campaign stops had he been stupid enough to run for re-election, in 2016. And he would never be able to explain his mental instability about denying the grandmother's visit with her grandson. Instead, Kelly's chickening out and retiring.

Soon, but not soon enough.

Facebook followers posted the following comments when they read the news:

- [image]
  Sabrina Leighann Ledford I hope this means good things for you and Matthew
  23 minutes ago via mobile ·
- [image]
  Denise Adams Miller Bout time, don't you think?
  22 minutes ago via mobile ·
- [image]
  Kimberly Smith Case I hope you see some justice from his replacement, and sleep better at night…LoL

Editor's note: this item originally appeared on PutnamLIVE. For previous entries on this corrupt judge, see West

Virginia family court corruption and incompetence –DE

Not all feminists are like that

John Hembling (JtO) · 12 August 2013 · Archived copy · Original

You've probably heard that not all feminists are like that.

It's one of the boilerplate responses, thrown out flippantly whenever anybody points to the difference between what feminism claims to be, and what that ideological gender movement demonstrates it is by its organized actions. For example, when feminists attempted to shut down a 2013 lecture in Toronto by Drs. Nathanson and Young, some of those "protesters" were challenged on the fact that men comprise 80% of suicides. The response? A sarcastic recital of the song "Cry Me a River". Organized to silence and censor, and sneering at those whose pain drives them to suicide – this is just a recent demonstration of what the gender ideology of feminism really is. But of course, not all feminists are like that.

In fact, although organized, connected and influential feminists including social workers, lawyers, teachers and childcare workers participated in a blog regularly endorsing male exterminating eugenics, and sex-selective child abuse – it's important to remember that not all feminists are like that. Indeed, those same feminists, whose annual conference lost it's venue due to the insistence by the organizers that only chromosomal female participants qualified as fully human – we should remember that not all feminists are like that.

Of course, we should also read as typical the examples of feminists in opposing by direct violence any opinions differing from their own. No matter how often feminists may attend, armed with knives or bludgeons, other people's speaking engagements – we should never forget that all such violent and sociopathic feminists are a tiny minority, and that the vast majority of feminists are not like that.

Obviously, all these examples are recent. When Lorena Bobbitt sexually mutilated her husband, thousands of feminists united to declare that if she were found guilty for this violent crime – they would murder thousands of men in retribution. When, 18 years later, Catherine Kieu Becker did the same thing to her husband, the hosts of *The Talk* and the all-female audience cheered and giggled over this sexual mutilation. One of the hosts, Sharon Osborne, drew the connection between these two events herself. Osborne claimed in the episode that she maintained a shrine to Lorena Bobbitt in her home. But again, it's important to remember that not all feminists are like that.

Also, feminist-run domestic violence shelters and grievance organizations promote in their public messaging the idea that all domestic violence is male on female. This is contradicted by practically all the legitimate research on domestic violence, which shows reciprocity of abuse in the vast majority of cases, and in the minority of cases of DV where it really is one-sided, the majority of that small fraction is violence committed against nonreciprocating male partners.

Whoops.

But that appears to not matter. In fact, the phrase "violence against women" is now replacing the term domestic violence in public service messaging on the issue. It's not even that this one-sided lie seems designed to promote fear and hatred, it's that by using and promoting a false model, grievance organizations seem determined to prevent anyone with good intent from actually reducing domestic violence. After all, there's money to be made in the form of grants and donations, as long as there's ongoing human carnage. But again, we are to be reminded, not all feminists are like that.

We also have the rising trend on university campuses that new male students be required to attend a "she fears you" lecture. These lectures putting them all on notice that rather than students, rather than paying customers of the school, dropping 300 to 500 dollars per course per semester – that these young men are to think of themselves as potential sexual predators. But this campus-wide cultivation of fear and hatred shouldn't be taken as indicative of the character of feminist ideology, because as we must all remember, not all feminists are like that.

We should also not take the phenomenon of the hate rallies called “slut walks” as a measure of the character of anyone attending such a rally. After all, hundreds of signs reading “teach men to not rape”, implying that without special education men are all sexual predators – that’s something only a tiny insane minority of feminists would support. And while a few prominent, vocal and highly visible feminists really are that insane and hateful, not all feminists are like that. If it seems otherwise, just keep repeating – that *not all feminists are like that.*

Similarly, we shouldn’t jump to conclusions about feminism from public messaging from organizations like Riverview whose public service announcement claimed a 6 month old male toddler was a future rapist, or the Canadian Federation of Women whose PSA depicted a not yet born infant girl being given a rape whistle as for a gift. The deterministic idea that all women are victims and all men are predators – that grotesque hatred and insanity shouldn’t inform what we think of the nature of the gender ideology calling itself feminism, because not all feminists are like that.

How do we know they’re not? Well, that’s obvious: every time some published, tenured or politically-connected feminist individual or major feminist organization demonstrates not by rhetoric, but by action, their agenda of hatred, violence, censorship and profiteering off real human carnage they manoeuvre to maintain the conditions of, some nobody claiming to be a feminist will show up in the commentary and point out that not all feminists are like that. They might even remind everybody that the dictionary definition of feminism is that it’s a movement for equality, and the real world indicators of produced outcomes, lobbying, changes to law, censorship, intimidation and violence are all non-typical, and non-indicative. The dictionary says feminism is equality, thus is must be so.

But this leaves us with just one niggling question. Now, admitting the absolute and irrefutable truth that feminism, the movement and the ideology is nothing more or less than the pursuit of social, political and economic equality, where are the “not like that” feminists? By “not like that”, of course, what I mean is, the ones not advocating eugenics, promoting violence, apologetics for false accusation, child abuse along with censorship and intimidation of any differing view. Where are the rest, indeed, where are the vast majority of feminists, you know, the ones conforming to the dictionary definition that feminism is a movement seeking equality?

For example, it seems obvious admitting that feminism really is about equality, that the workplace death rate, presently 93% male is right at the top of every real feminist’s major problems to solve right away. Bloomberg’s online business journal recently posted an updated list for 2013 of the lowest paying and most dangerous jobs. Unsurprisingly, every single one of them is a field populated almost totally by male workers. Obviously, feminists are lobbying and canvassing to reduce the death rates in these jobs, and to get women into these dangerous and unrewarding professions. After all, feminism is definitionally a movement for equality and for the benefit of all. This is especially pressing because these dangerous and unrewarding jobs – including taxi driving, logging, commercial fishing, construction, and truck driving are the basic work on which the entirety of the rest of our society relies on.

It would be unconscionable if the pre-eminent movement for equality just sat quietly and allowed men to act as disposable utilities, dying at rates as high as 120 per 100,000 workers annually, while women were elevated only into safe, high status, high comfort, and high relative pay, roles within the workforce. So obviously, this is a major feminist issue. The only question is where are the major feminist campaigns on this issue? Are they operating in secret?

Additionally, as it’s obviously true that feminism is a beneficent movement, and seeking nothing except equality, it’s somewhat puzzling that the efforts by feminist organizations to seek equal sentencing outcomes for female criminals are not more prominent in our popular media. After adjusting for severity of criminal offence, a number of studies have shown that on average, men are sentenced as much as 60% more harshly for the same crime for which women receive a sentencing discount. Truly, there could never be even an illusion of equality if feminists did not vigorously demand women receive the same degree of legal and criminal accountability men enjoy. However, since feminism definitionally is THE movement for equality, this is obviously right at the top of the list of problems to be solved. Real feminists are obviously lobbying and raising awareness of this issue. My question is, where are

they, as they seem to be pursuing this goal well below the radar of public awareness too.

If women are to be thought of as fully adult, self-owning and empowered citizens, they must obviously enjoy the same justice men do, and I'm thankful that feminism is pushing so hard on this issue. I'm just not sure who, or where, or how it's being pursued in feminist circles, because it's also being done, apparently, quietly, and in secret.

However, feminism is a movement seeking equality. We know this because we've been told so by feminists, over and over and over. That's why I know feminist anti-violence organizations are so strong on addressing the violent criminal victimization of our society's most affected sexual demographic. Almost 75% of criminal violence targets men, obviously, a fact which even the most cursory glance at criminal victimization statistics will reveal. We also know that feminist efforts to reduce or stop violence altogether are powerful, well-funded, and persistent. The Stop Violence against Women campaign is so pervasive that the United Nations have devoted an entire branch of that international organization to stopping violence against women.

The larger, and more pervasive problem of violence against men is therefore bigger, better funded and even better organized. So well-organized that they don't even need public messaging on the topic. In fact, under the influence of feminist public rhetoric the phrase "violence against women" has come to mean all domestic violence, including the HALF of domestic violent committed against men. My only serious question on this issue is how can I help feminists in their activism. I want to help stop violence too, but their obviously highly effective, well-funded and organized campaigns to end violence against the most affected victims (men) appear also to operate below any threshold of public detection. But those efforts obviously exist, and billions of dollars are spent on them, because feminism is in its own self-definition, a movement seeking equality.

But I'm just the slightest bit puzzled, because when we talk about the feminists pursuing violence, lying about domestic abuse, employing censorship and intimidation, and mocking male homeless or male suicides, it's obvious that the overwhelming vast majority of feminists "aren't like that". Indeed, those who self-identify as feminists, but whose behaviour is openly sociopathic, psychotic, insane, violent and totalitarian – they are NOT REAL FEMINISTS. But I still have my slightly puzzled question. The (majority of) feminists who are, um, not like that – where are they?

Earl's final thoughts

VFM News and Commentary · 13 August 2013 · Archived copy · Original

The following is from the website that was run by Earl Silverman, familyofmen.com. It is reportedly his suicide note, handwritten just prior to taking his own life. AVFM has no confirmation that this is the actual letter from Earl, but it was posted by whoever was left with administrative access.

[image]
Earl Silverman
With hopes that its authenticity will eventually be established, we hope this may provide clarity for those, like us, who are still seeking answers for this loss. It is posted as it was found, with only minor corrections for spelling.

Out of respect for Earl, I will not offer any commentary or speculation on this letter at this time. This note, if real, was for all of us to reflect upon in our own way. PE

???

These are the final words from Earl Silverman, written on 3 sheets of recycled paper in the late night hours before his body was found early in the morning of April 26th, 2013. (*This text has been typed by a friend who did their best to decipher and honour punctuation*.)

[box]

I am a male victim of female perpetrated domestic violence.

For the last 20+ years I attempted to find support services & make the gov. of Alberta aware of the lack of support services for men.

I failed in both goals: nothing for me and nothing for men. Alberta failed to take my submissions serious for 20+ years – the only time they took me serious was based on a rhetorical comment to [unintelligible].

Today started & continued to be a great day but that changed with [redacted]'s attempt to extort an additional $1200.00 which he knows I paid to [redacted]. Due to his greed to line his pockets I spent time away from the move. The time lost created a series of events that has caused additional stress that put me over the edge.

The last time I looked to support was with James at the Sheldon Chumir Centre: Rather than acknowledge that I suffered from PTSD due to female perpetrated domestic violence he called me Narcissistic Personality Disorder with no treatment because he does not believe that men are victims of female perpetrated domestic violence.

Blair Mason dismissed my human rights complaint on the basis of no substantiated need.

Maybe my death will create a need.

One death on the basis of preventable issue is one too many. LGBT are less of a population than victims but there is funding for research & services but not for men.

Alberta considers men less than dogs, cats & cows as demo in NOV 2012 Diverse Voices Family Violence Conference men are perpetrators & pets & livestock are [unintelligible] victims.

There are numerous storms happening in my head.

These storms are in a combined storm. I cannot think straight I cannot reason well. I cannot hold onto a thought long enough to work through it. A thought just gets picked up by the storm & swept away without being dealt with.

Lack of focus creates all sorts of problems – like not being able to hold onto a job. Thinking things through to an end result before everything gets mixed up & blow away.

I hope Hemi has a good home. He is a good cat.

I hope a review of my death creates services for men.

Men similar to me self-medicate with drugs or/and alcohol & end up destitute & homeless or they take their own life. Why do I have to go so far to get the proper services of support? I don't understand. The storm in my head is severe I can't take it any longer

[redacted] are appreciated as my lawyers

No one knew about my choice. I hid it well.

It was a good day but the storm in my head is too severe. I hope it is [unintelligible] with my efforts for personal as well as general support for male victims of female perpetrated violence

My death is due to not being taken serious on the issue lack of services. Alberta Spends $60 million for women and nothing for men. Where is the equality? Where is my dignity as a victim who could not reach the point of survivor?

I am tired & can't deal with it any more.

I appoint [redacted] and [redacted] to handle my estate and create a Family of Men educational Scholarship for male victims of female perpetrated domestic violence

I hope Allison Redford is advised of my demise and Devinder Shory.

If this is the only way to get attention of the issue – so be it. Sorry everybody for your pain – my choice nothing you could do. Only Alberta & services for men.

[/box]

#BJ4Equality

Dan Perrins · 13 August 2013 · Archived copy · Original

Now that I have your attention, let me explain. Its not what it looks like.

I suspect, if some feminists read the title and little else (a distinct possibility as far as feminists go), their first reaction will be to fire-up the 'male sexual beast' rhetorical ray gun and open fire with a novella's worth of outrage accusing AVFM and the MHRM of sexually objectifying women, promoting rape culture, supporting women's oppression and being generally creepy — via two letters of the alphabet.

Hell, some will probably do it anyway, but those feminists will be wrong about the letters "B' and "J".

Feminists are also wrong in their constantly regurgitated claim that the MHRM is homophobic and racist. You are about to help me prove them wrong, again, and also to provide all the 'nice feminists' to 'sign up' or 'stfu' about men's issues.

Folks, it is time to **B**oycott **J**amaica, and to do so for the sake of Equality. And to create an eye-catching 'hashtag' in one move '#BJ4Equality'.

Right now in Jamaica lesbian sex is legal while male homosexual sex acts can get you up to 10 years in prison at hard labor.

In other words, homosexual women are accepted as a normal part of society. Homosexual men are criminals, for just existing. This is serious stuff, laws which take away a person's liberty for 10 years under harsh conditions should never be taken lightly. And laws like that never are taken lightly, of course unless they are targeted at men only.

Jamaica's legal system is in serious need of redress. And folks, since the feminist community, you know, the one that keeps telling us to shut the fuck up because they have teh menz covered, is apparently too busy slut walking to notice this injustice, we need to take up the slack.

These particularly sexist laws are found under the Offences Against the Person Act.

Unnatural Offences

76. Whosoever shall be convicted of the abominable crime of buggery, committed either with' mankind or with any animal, shall be liable to be imprisoned &Kept to hard labour for a term not exceeding ten years.

77. Whosoever shall attempt to commit the said abominable crime, or shall be guilty of any assault with intent to commit the same, or of any indecent assault upon any male person, shall be guilty of a misdemeanor, and being convicted thereof, shall be liable to be imprisoned for a term not exceeding seven years, with or without hard labour.

Proof of Carnal Knowledge

78. Whenever upon the trial of any offence punishable under this Act, it may be necessary to prove carnal knowledge, it shall not be necessary to prove the actual emission of seed in order to constitute a carnal knowledge, but the carnal knowledge shall be deemed complete upon proof of penetration only.

Outrages on Decency

79. Any male person who, in public or private, commits, or is a party to the commission of, or procures or attempts to procure the commission by any male person of, any act of gross indecency with another male person, shall be guilty of a misdemeanor, and being convicted thereof shall be liable at the discretion of the court to be imprisoned for a term not exceeding two years, with or without hard labour.

(Note: The animal portion of the law should also be changed to sex neutral, for example;

'Coercing an animal into a sexual act.')

This is discrimination on two fronts;

1) sex because the law wording is aimed at males.
2) sexual orientation because it is applies to a common homosexual male sex / activity.

This is a misandric problem that should be unacceptable to citizens throughout the world. Moral, ethical people who travel and don't believe in criminalizing sex between consenting adults should be given the opportunity to express their dissent by not traveling to Jamaica. The MHRM can help expose these sexist laws and also apply pressure to have them changed.

Jamaica is an island whose economy is heavily dependent on tourist dollars. A recent article in CaribbeanCurrent.com puts it this way;

> ***The economic benefits of tourism to Jamaica are unquestioned. In fact, each year the sector posts the highest levels of foreign exchange receipts (aprox. US$2B). From expensive five star hotels to the orange vendor on the street, the impact of foreign dollars exalts tourism attractions as national treasures.***

Since Jamaica's economy is heavily dependent on the tourist trade there are obvious solutions. We hit their government where it hurts, at the bottom line, in the tourist trade until they repeal the laws targeting male homosexuals.

AVFM would like to ask your help in this very easy bit of activism in a few ways.

First sign and spread this petition around.

{The change.com petition is ready to go and addressed to: Clerk to the Houses Houses of Parliament Gordon House 81 Duke Street Kingston Jamaica, West Indies Tel: (876) 922-0200-7 Fax: (876) 967-0064/967-1708

Sign petition here.

Then use hashtag #BJ4Equality to spread it around.

And lastly educate yourself a little about the gay community in Jamaica and their fight to be treated as human beings by reading this article from GBMNews. Its about two current legal challenges fighting for the civil rights of gay men in Jamaica.

None of this will take very long, maybe ten minutes of your day, a small price to pay to save someone 10 years of their life.

After writing this article I have a couple of thoughts I think I'll share.

We hear constantly from feminists that 'feminism is working on men's issues', sometimes with the verbal acid of 'so stfu'. I am wondering if those very same feminists will join in this Boycott Jamaica aka #BJ4Equality or will they just remain silent about it, keep telling us they are 'friends of men', 'they're working on it' and to kindly 'stfu' while in prison for being a man.

And, a note to Jamaica:

"Don't Be That Country™"

Shame on feminism

Neil Westlake · 13 August 2013 · Archived copy · Original

Shame is a double-edged lightsaber. A prominent 'counter-feminist' reminded me last week that feminists are not inured to this emotion. Yes, they feel shame; what is more, I wager that it is precisely this emotion that lubricates the mechanism of what passes for their minds. Their perpetual revolution – their unending scorched earth policy seeking the unfettered denigration of the male of the species is likely born of a compound mixture of maladaptive emotions (including shame.) You only have to peek into the personal lives of many of the second wave luminaries to grasp just how badly damaged they were.

Betty Freidan, a self-proclaimed "bad tempered bitch" who was subject to 'screaming fits of temperament,' frequently enacted acts of physical violence on her husband, Carl.

Valerie Solanas – sexual abuse survivor, paranoid schizophrenic and one time prostitute. She acted out in fits of retributive violence while still in school (whereupon she even struck a nun.) It is notable that her mental illness eventually segued into a series of attempts at murder.

Andrea Dworkin, a one time prostitute and victim of an incident of sexual molestation and repeated domestic violence, grew up in a household 'in may ways dominated by the memory of the holocaust'. She became so embittered by her life's experiences that she famously exclaimed that she wanted: "to see a man beaten to a bloody pulp with a high-heel shoved in his mouth, like an apple in the mouth of a pig."

Gloria Steinhem, while still a child, witnessed her mother descend into complete psychosis and alienation, before her parents divorced at the age of ten years old.

What we see here is a thread of trauma and pain running through the lives of each these women. Where there is dysfunction, shame is not far behind. It comes in a myriad of forms: 'I am not good enough to stop Mommy getting sick;' 'I must have been bad for him to do that to me;' 'Turning tricks is not who I really am.'

Without therapeutic intervention, the need to take another human-being as a hostage into the parentheses of our personal pain is great. Indeed, to share this pain is to feel relief from the isolation that any such trauma induces. Inevitably, this turns into a cycle of abuse; it is when 'hurt people begin hurting people' as the old maxim goes.

It is my belief that this shame is at the root of all feminism. In addition, I feel that feminism is a mechanism whereby women are able to avoid recognition of their core shame through the conduit of a diversion away from its kernel, it's real tap-root. By taking up 'women's issues,' women are not addressing their core human pain. Feminism came as a signpost that said, effectively, 'your pain is over in this corner, in this nice sunlit corner we have furnished especially for you.' However, the essential, real truth, is that true human healing comes from effectively addressing the source of suffering. In a Jungian framework, this is pain hidden in the realm of shadow.

In that Jungian sense, feminism (and feminists) have not approached the shadow archetype in any meaningful sense. It has not passed through the regions of what Saint John of the Cross called 'the dark night of the soul;' it has not resided one moment in the belly of the proverbial whale.

Aided and abetted by gender ideologues within the field of psychiatry, that were encouraged to examine false narratives that explained their trauma. Esoteric reasons were given to assuage their souls; all the while the esoteric reality of their true pain was not expunged in any meaningful way. They could increasingly blame male hegemony, the patriarchy and maintain an outward focus for their anger. By doing so, they became encumbered within a sarcophagus of retributive righteousness that seemed 'almost restorative.' As such, feminism is an ersatz healing modality; it does not address the wounds in the female psyche one iota; for if it did take women back to that authentic, crepuscular night, back to the crime scene of their individual psychical trauma, they would surely individualize and heal. By extension, they would not be calling for selective male eugenics and a reduction of the human population to that of 10%. They would not hate and despise men. No, a healthy human being is not

compelled to hurt anyone or anything.

I say ‘shame on feminism’ for betraying women and turning them away from their pain, for offering them a ‘get out of jail free’ card whereby they were able to bypass the true hard work of authentic healing. I say ‘shame on you’ for holding out a promise to an entire generation of women and then reneging on that deal.

AVFM News and Activism: Free4All 4

James Huff · 13 August 2013 · Archived copy · Original

[box icon=""]

Tonight we will not be have a guest, but Robert O'Hara and James Huff will be bringing you the latest news and commentary. We will be taking calls as well from those who want to air a variety of topics or discuss the news stories we will be covering.

Join us for tonight's free for all.

The call in number is 310-388-9709. Show time is at 9pm Eastern time, 6pm Pacific. Which is 2am August 14th London time.

SHOW PAGE

[/box]

Buying the cow & other bullshit

Mark Trueblood · 13 August 2013 · Archived copy · Original

When some conservative "defenders of marriage" types deign to notice that young men are souring on marriage, a very common reaction is "Why buy the cow when you can get the milk for free?" The social acceptance of premarital sex, casual sex, and cohabitation, as well as the availability of effective birth control, has certainly contributed to many people delaying marriage. But the savvy ladies and gentleman who frequent A Voice for Men know it's much more complicated than that. The "buying the cow" reaction is a yet another strong piece of evidence that conservative "defenders of marriage" aren't cut out for the job.

Women aren't cows

Men who marry aren't buying possessions. Human beings are not possessions. They are individuals capable of original thought and personal agency. Getting married does not obligate anyone to engage in sex, though one can make the case that sex should probably be part of the deal.

Some thinkers in the manosphere consider marriage to be a ritualized financial contract, wherein a woman agrees to be sexually available to a man in return for protection and provision. I somewhat see where they are coming from. But isn't it odd for the conservative "defenders of marriage" to say essentially the same thing about marriage? I suspect they are completely clueless as to what they are actually saying when they refer to "buying the cow." More on that later.

The vast majority of men do not get married for sex

They get married with the hopes of forming a lasting intimate bond with a woman, and perhaps having a family with her. Is sex a motivation? Sure, and there's nothing wrong with that. Is sex the only motivation? Hell no, and assuming that it is insults both men and women.

Sex is not readily available to all single men

Many people seem to think the life of a bachelor involves easy sexual access with multiple willing partners. This is probably an example of apex fallacy, where the most noteworthy members of a particular group are thought to be representative of the whole group. In reality, sex is not abundant for the average heterosexual bachelor, unless he visits sex workers.

Though it is not empirically proven, I believe the "80/20 rule" has some truth to it. The 80/20 rule posits that 80% of women hunting for a mate are only interested in the top 20% of men. Men who are in that top group have a lot of options. The average man does not. Average men have the choice of improving their market value, settling for less, dropping out of the mating market, or visiting sex workers. Hardly the bonanza of female affection that many seem to think goes down.

On top of that, quite a few men aren't even into casual sex. Shocking, I know! So the availability of hookups isn't a compelling reason to stay single.

"Buying the cow" reveals conservative cluelessness of the reality on the ground

As noted above, "buying the cow" portrays marriage as a ritualized exchange of sex for resources. Is it surprising that conservative "defenders of marriage" are so unconscious, they regurgitate this phrase without even thinking about its meaning? No. Not at all. For decades marriage has been rapidly disintegrating as a social institution while this crowd acted holier-than-thou and obsessed over gay marriage. The "defenders of marriage" have failed.

Men aren't refusing to "buy cows." We're refusing marriage for good reason. Will conservative "defenders of marriage" ever get it? Highly doubtful. Marriage will continue to decline, and unfortunately this will increase a whole bunch of social ills. It's only going to get worse, thou "defenders of marriage." Thanks for nothing.

Note: Not all conservative “defenders of marriage” are like that. NACDOMALT!

Email notifications and comment editing

David King · 14 August 2013 · Archived copy · Original

A quick update on two issues that have been bugging our loyal readership for the last week or so.

Email notifications (following this site)

Some of those readers who receive notification of new posts to AVfM via email have had their subscriptions inadvertently rerouted to a pre-deployment site called mockup.avoiceformen.com. The problem was caused by another instance of the same issue that broke comment posting about a month ago. That test site no longer exists, and the test sites that have replaced it have been treated in a way that should prevent a recurrence of the problem.

In theory, the problem has been fixed, those who got incorrectly moved over to follow the test site should now be back set to follow the main site and, to the extent that we're able to check, nobody is now following the test site. No further action need be taken by you, but if you've noticed that such emails have stopped arriving, you can check the state of your blog subscriptions at subscribe.wordpress.com.

Any problems, comment below and we'll try to get to the bottom of the problem.

Comment editing

This is a real pain for everybody and we apologise that we still have not found a permanent solution.

For those who are interested in the technical explanation: the problem is that when you log in securely, your authentication token is only available in secured requests. Editing is something that normally requires administrative privileges, therefore the authentication token has to be available for it to work.

We're in touch with the edit plugin's author and, having identified the problem, we hope a fix will soon be forthcoming. In the meantime, there is a fairly simple work-around that at least will allow you to edit your comments as desired: reload the page over secure HTTP. Here's how to do that.

[image]

1. The first of these screen shots is what you will normally see when browsing AVfM.
2. Click in the location bar and insert (or otherwise edit) **https://** in front of the www.
3. In Firefox, at least, this will probably bring up a URL from your history, most likely the page that you are currently on (ie, the non-secured version). Tap the left or right key to dismiss history.
4. When you press *Enter*, the page will reload (showing https:// in the location bar). Find and edit your comment.

A shortcut for Firefox users: to quickly find stuff in a page, tap the **/** key (forward slash), and begin typing what you're looking for (eg your name). Press Ctrl-G (PC, at least) to find the next instance of it.

Caveat: For reasons that I've not (yet) investigated, when reading the secured version of an article, the comment voting system appears not to work. Doing the reverse of the above will fix that.

Again, any problems with this, raise them in the comments section below.

If this all seems too much hassle, remember, the bug has been identified and a fix is forthcoming. We feel that secure logins to the site are very important to our future as the movement grows and attacks on us all increase. The plugin developer is on it and we'll do whatever it takes to see a real fix put in place. And, again, if your email notifications have not restored themselves, just resubscribe to AVfM next time you post a comment.

Italian gynocentric dictatorship doesn't stop

Lucian Vâlsan · 14 August 2013 · Archived copy · Original

Do you plan to visit Italy? Be aware that since August 8, 2013, any man in Italy can be jailed, without preliminary due process, if an anonymous allegation of violence is filed against him[1].

This was decided in one night, behind closed doors, while most Italians are on vacation. This nonsense was passed without any approval or discussion in the Parliament, in the good old "bi-partisan" style with the two parties that are in power in Italy – Partito Democratico ("PD", the Democratic Party), with many avowed communists and Popolo della Libertà ("PdL", the People of Freedom) with several avowed national-socialists of feminist orientation (such as Alessandra Mussolini[2]).

Feminists have a strong lobby influencing these kinds of politicians, who usually speak kindly when it comes to presumption of innocence and due process rights, but only when it's necessary for themselves.

But since in this case it's not their necks on the line, they decided that real criminals presently in jail will get a discount of 3 years (this will save the embattled Mr. Berlusconi, albeit to be fair, the discount for offenders with prison sentences smaller than 3 years applies to almost everyone), and that innocent men can instead go to jail according to their new "femicide" law.

So, basically, under this "femicide" law, Italy comes one step closer to being a *de facto* feminist dictatorship considering that the law has provisions like:

- illegal immigrants will get a residence permit if they make allegations of violence
- the State will pay for a lawyer for anybody who makes allegations of violence. (Such lawyers are usually feminists and the police already recognize that 80% of such allegations are false).
- women will no longer have the right to stop cases created through their own allegations. (This secures the economical gain of feminist lawyers for about 10 years, given that the Italian judiciary system is so slow).
- such allegations will have a "preferential path in courts" and the person who makes allegations will be "protected". Thus lawyers can be denied of the right to normally interrogate the accuser to establish the truth. In particular, the allegation can be anonymous.
- As immediate action, men can be thrown away from their homes if there is "a risk of danger" for a woman. In other words, men will go to jail before a trial even gets to take place.

These are the first goodies of the Istanbul Convention[4] and they go even beyond the US "Violence Against Women Act" (VAWA) law. In line with the principles of this law, an Italian feminist lawyer can falsely accuse a man and get funds from the state to hound him for 10 years. The official position of the association of lawyers is[5]:

> this pushes back the country compared to elementary standards of legal culture that we thought ensured. Such laws overturn the constitutional principle of presumption of innocence, in a matter, that of family relationships, which lends itself to instrumental accusations that will lead people directly to jail without any preliminary filter: a worrying scenario that satisfies the instances of fanatics of hanging

The most worrying part is that not only this law provides incentives for illegal female immigrants to throw innocent men in jail, but it also allows the State to imprison innocent men just because a feminist lawyer wants that and the woman under whose name this whole thing is being made will have no say in the matter. And this comes after the Italian State already took the right to take the kids away from the father regardless of what the mother of the kids has to say about it.

The Italian State is in an open war with the Italian men[6] and this piece of legislation only serves as yet another nail in the coffin of a nation that used to be a proud and free one.

Italy may be the first European nation to make these kinds of practices legal, but it's not the first European nation that engages in these kinds of malicious practices. In the United Kingdom, Keith Vaz, the chairman of the Commons Home Affairs Committee, is urging the government to probe hundreds of bogus migrant brides crying rape in order to get a UK visa[7]. Similar practices were encouraged during the Spanish Gender Stalinist regime of the "Ley Contra la Violencia de Género" (the Gender Violence Act)[8], and Sweden is not that far off either.

At this point, there is a serious competition as to what will ultimately bring the demise of Europe: the economics, the European Union or the feminist tyranny. And since the economics are addressed through the tyrannical feminist European Union, we can expect at a very sad series of events to occur in the next years in Europe.

Special thanks go to one of the Italian correspondents of the European News department – Pasquale Binelli.
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Shame, what is it good for?

John Hembling (JtO) · 14 August 2013 · Archived copy · Original

Note: This article is also available in Spanish.

Shame, it's the most common and most powerful weapon of control and coercion used against men in a culture driven by archaic traditions, as well as the modern mirror, gender ideology.

It was used successfully to coerce men of urban 1914 England to die and to kill in the frozen, bloody trenches of the first world war. Women handed out white feathers to men who were not in uniform; a public humiliation proving you were not a real man unless you enlisted and put your survival and well being a very distant second, after the interests of your community and king.

That's how powerful shame is. Men chose to die, and suffer by the millions, rather than endure it.

It's used successfully today to coerce men by women handing them an updated white feather. The white ribbon campaign: prodding men, with shame, to admit they belong to a class of abusers, rapists, predators and subhumans, and to wear that admission as a pledge to be something better than they are without it.

So, what else is shame good for? When men find themselves experiencing failure or suffering, shame keeps them from seeking help. In fact, shame is used to justify preventing them from demanding the help afforded to anyone else in pain.

As the problem solvers of the human race, shame helps men who have fallen on hard times to man up, swallow their pain and just kill themselves. Four out of five suicides in Canada are men.

Shame is useful as a weapon to force compliance and silence. What is a real man? It's a man who does what his social betters require of him. He does what he's supposed to — to hell with his own needs. Pain? Real men don't feel it. Grief? REAL Men don't feel it, or any other emotion that does not serve the fancy of others. And, of course, after they've died by their own hands, nobody needs to regard them as humans. Defective appliances don't merit any sympathy. Take that broken equipment to the curb for pick-up.

Almost all men have an innate sense of justice. However, by application of shame, this can be completely suppressed and silenced. They endure violence, censorship, intimidation, and harassment in the name of social-justice. Social-justice — which should not be confused with actual justice.

Shame, and the pressure to conform is also a great tool to retard progress toward a more humane and compassionate society. Real men, subject to coercion through shame, are pushed to deny their own humanity, their own need for humaneness and compassion, thus stalling society from dispensing those things to half the human beings that need them.

> **"I believe that women have a capacity for understanding and compassion which man structurally does not have, does not have it because he cannot have it. He's just incapable of it."**

The quote is from former US Senator Barbara Jordan. She should have looked into a mirror. But what about men who prove Jordan's statement and the ideology behind it are nothing except evil lies? Men who demonstrate great compassion and empathy, for themselves or their fellow men have their manhood called into question. They're rewarded for their courage to feel with loss of their status as men. They are shamed. Thus, for men who have not yet identified their capacity for shame as a maladaptive product of a feminized culture, shame serves very well to stifle and suppress that which might make them great, The qualities of justice and compassion, two fundamental elements of their identity, are corrupted and usurped for the use of others, specifically women.

How about affection, attraction, desire and love? How about expressing any of these basic human emotions without the permission of whoever might be the object of those feelings? How about the expression of those things without

the permission of the consensus arbiters of public identity?

Attraction? Desire? If expressed without a permission which must ultimately be guessed at, a man is a creep. Shame, in this case, is the weapon to extinguish what some writers through history have called the noblest of human impulses. Love. Of course shame is the weapon to extinguish affection, attraction, desire, love, and trust as well.

Of course, all this assumes that a man subjected to control and coercion of purposefully applied shame has not made a choice to abandon it, to just *dump it.* Obviously, this is not something done trivially or easily, but self ownership includes ownership of your own emotions.

Is there an argument buried in the previous statement for men having no emotions? Is there a whiff of that old, toxic idea that men have none, or that they possess the emotional inner lives of a class of stunted, regressive, domineering and woman-oppressing subhumans? Sure, even a half-arsed attempt at spin could present such an argument. In fact, wrapped up within such an opinion is the same old weapon used to silence, to marginalize and dismiss men who do what we all keep hearing that real men shouldn't do; namely, to express desire, experience grief, or give voice to love of their fellows with the very foolish hope that it be reciprocated.

However, informed self-ownership within a gender ideological culture inevitably includes the recognition that shame, kept within a man's emotional repertoire, is dysfunctional. Conforming to the group was a good survival strategy in the resource-scarce hunter gatherer communities of our ancient ancestors, and shame is one of the tools of enforced conformity. However, in a modern setting in which the ideology of the group is often irrational, shame remains the go-to tactic of coercing conformity for the benefit of parasites.

Shame on you for recognizing your own humanity. Shame on you for not putting yourself in harm's way for the convenience of others. Shame on you for attempting to help anyone other than members the leisure caste. Shame on you for exercising moral discrimination which does not conform to the convenience of privileged children. Shame on you for not submitting to your allotted role of disposable appliance. Shame on you for rejecting violence against your person. Shame on you for refusing to dispense violence for the convenience of your social superiors. Shame on you for daring to think you are not guilty, simply by virtue of your biology. Shame on you for not agreeing you are sexual predator. Shame on you for having emotions, almost as if you thought you were a human being. You're not, you are a wooden robot, and if you've been damaged beyond your continued utility, we'll use you for firewood. So man up, and get back onto the goddamn treadmill of protect, provide, serve, die, and kill when it is convenient for others.

Shame and it's continued place within a man's emotional repertoire, when recognized as maladaptive, can be discarded.

And once discarded, what can a man do without it? How about exercise personal judgement and discrimination, and act on that judgement. Without shame, there is no reason to quietly accept bigotry practiced by a majority in public. There is no reason to accept the idea that sexually mutilating infants is anything except monstrous, even when that mutilation is widely accepted as normal. There is no reason to excuse violent crime even if it is committed by members of our culture's leisure caste.

An inclusive list of what is possible without the encumbrance of shame could fill pages. But such an attempt is unnecessary.

There ceases to be any reason, when shame is gone, to fail to recognize violence for what it is, even if practiced by the superficially pretty. There is no reason, without shame not to express affection, desire or love. And when the weapon of shame is predictably used in an effort to silence that expression, there remains no reason to not respond to such aggression with sharp and condemning rebuke.

For men it is time to abandon shame. It is long past time to become completely shameless.

JudgyBitch's advice for feminist men

Janet Bloomfield (aka JudgyBitch) · 14 August 2013 · Archived copy · Original

Our friend Hugo Schwyzer has ignited quite the little debate with his departure from internet feminism, and the mantle of Numero Uno Male Feminist is now up for grabs! Surely there are some ambitious lads here who might want to take a shot at the Crown?

Meghan Murphy at *xoJane* has laid out for you just how to go about it. Ready?

Feminism is for everyone, but why does it seem as though those who insist they are "good guys" or self-identify as feminist grate on me?

First up, you need to understand that no matter what you do, you are going to irritate the shit out of all the ladies who call themselves feminists. You will grate. Once you understand that little chestnut, you will be much more likely to succeed as a Male Feminist.

Repeat after me: No matter what you do, you are wrong. And irritating.

Meghan: *It's not that I don't think men can be feminist. I know many men who clearly align themselves with the feminist movement. The problem seems to be with men who self-identify as "feminist" as a means of gaining credibility or avoiding accountability. The problem is that many men who claim to be "good men" or to respect women, don't actually… well… respect women.*

You hear that? It's not enough to just claim the word. You are going to need to be credible and accountable. Those are important virtues to feminists.

Credible.
Accountable.

We'll keep that in mind.

Meghan: *After his video "Blurred Lines," was called misogynist and "rapey," Robin Thicke responded by arguing that OH BUT it's ok for him to objectify women because he respects them so much! "We're the perfect guys to make fun of this," Thicke said. Because HAHA you guys! Isn't misogyny hilarious?*

"Blurred Lines" was called misogynist and rapey by whom, Meghan? Oh, some whiny feminists, who don't like the line "I know you want it".

Okay, let's put our credibility on the line and look at the lyrics, and not just one line.

> And that's why I'm gon' take a good girl
> I know you want it
> I know you want it
> I know you want it
> You're a good girl
> Can't let it get past me
> You're far from plastic
> Talk about getting blasted
> I hate these blurred lines
> I know you want it
> I know you want it
> I know you want it
> But you're a good girl
> The way you grab me

> Must wanna get nasty
> Go ahead, get at me

Hmmm. She's not plastic. A good girl acting bad. What is Robin to do? Ooh, then SHE grabs HIM. My, my, my. She wants to get nasty, apparently. Now what does Robin do?

He invites her to make the next move. *Go ahead, get at me.*

Yep, pretty rapey.

Credibility score: 0

"When we made the song, we had nothing but the most respect for women," he said on The Today Show. He even went so far as to say the song is a "feminist movement in itself."

Well, as long as if by *feminist* you mean that women have the right to grab men on the dance floor, I guess it IS a feminist song. I wonder what the response would be if it were Robin grabbing the women? Isn't that technically assault?

Former New York Governor Eliot Spitzer was forced to resign after it was revealed that he'd been buying sex from prostitutes. Yet he insists he's actually a feminist.

Let's see. Spitzer believes that women have the right to control their own sexuality, the right to determine how their bodies will be used, the right to attach commercial value to themselves, and he paid women fair market value for their services.

The misogynist.

Prostitution is incompatible with feminism because women CANNOT possibly understand the implications of attaching commercial value to their bodies. Unless they are soccer players. Or models. Or anything other than prostitutes. Silly women. It's only your body and your choice when it comes to killing babies.

Accountability score: 0

Meghan: *The deal is, apparently, that you can behave however you like so long as you plead feminism. "But you abuse women, sir…" "Impossible! I love women!" I've heard it time and time again in my own life. Men believe they love women and that that simple belief or declaration erases their sexist behaviour.*

I can only assume Meghan is referring to her previous paragraphs as examples of abuse and or/sexist behavior? Not quite certain, but let's go with that. Letting sexually aggressive women decide how far they would like to take their actions and allowing women to determine how they will use their bodies is abusing women/behaving in a sexist manner.

Gotcha.

Credibility: still 0

Meghan: *Walter Madison, lawyer for the young men convicted in the Steubenville rape trial, painted the victim as "a party girl" and essentially accused her of being "embarrassed;" choosing to claim rape in order to avoid being labeled a "slut." Despite his victim-blamey arguments, he told Ariel Levy that he considers himself "very much a feminist."*

A lawyer suggests that a young woman might try to avoid being held accountable for her behavior by casting the blame on the men. I wonder if the "victim" would have liked Robin's song? Something tells me yes.

Proposing that perhaps women are in some teeny, tiny way responsible for their own actions is clearly sexist.

Accountability: still 0

Meghan: *And then, of course, there's Hugo Schwyzer, who recently left the internet due to not only personal struggles but, according to an interview in New York magazine, because of vitriol from the feminist internet.*

Schwyzer is clearly struggling with some very serious mental health issues and has a lot of personal work to do away from the feminist internet. But you'd think a self-described male feminist would know better than to blame "women's anger" for his troubles. "Men are afraid of women's anger," he said. Hmm mmm. Women and their scary, scary feelings and opinions. Note all the men of the world cowering in the corner because women *gasp* feel angry. Man, I wish that worked.

Pay attention here, men. Women's anger is equivalent to feelings and opinions. When you hear "I feel" or "I think", and it is coming from the mouth of a woman, you can take that to mean "I'm angry". That's a key element of how to communicate with feminists.

Assume they are all angry bitches. Meghan says they are!

And keep in mind that she would really love it if men would cower in the corner when faced with women's anger. She wishes that would happen.

You can make it happen! But be aware, that won't make her any happier. She will still be angry.

Now, no fistfights over who gets to take on this job.

Meghan: *The interviewer said: "One reason you became a punching bag is that there just are not many men writing feminist columns online," prompting Schwyzer to complain: "If you look at the men who are writing about feminism, they toe the line very carefully. It's almost like they take their cues from the women around them."*

Toe the line – carefully! Take your cues from women. And only women.

Meghan: *Well yes. That's the idea. While feminism is a movement that can include and benefit men and women alike, at the end of the day it's also a movement to end patriarchy and has always been led by women. To say that "It's very hard for men to stand up to women's anger" is to imply that, somehow, white men in feminist spaces are being persecuted or silenced.*

Your persecution complex will have to go, gents. It's true that feminists want you to cower in the corner, toe that line carefully and prepare to be led by and take your cues from angry women, but there is NO PERSECUTION INVOLVED IN THAT.

Just shut up already.

Credibility? *Crap.* Still 0.

Meghan: *Women have long been silenced by being told they are hysterical or aggressive or out of control or "too angry" when they stand up for themselves or speak out. To call in such a sexist stereotype in order to gain sympathy displays the same kind of entitlement expressed by all these baffled men who say "But, but… I RESPECT WOMEN" when called out on their anti-feminist behaviour.*

Wait. I'm confused. Meghan just SAID that when feminists think or feel, it's the same as anger. But no calling them angry! And no being baffled!

Meghan: *"I'm a feminist," when coming from a man, always feels to me like demanding a pat on the head. "I love my mother," they say, puffing out their chests, as though it excuses their visit to the strip club the previous night.*

What the hell does loving your mother have to do with making sure strippers can put food on the table? I'm not sure, but I think you either have to hate your mother or let those bitches dancing in clubs starve.

Accountability? Hovering right at 0.

Meghan: *An evil man I was in a relationship with once told me I was being "cunty." I looked at him with shock and disgust. "You realize it's not ok to call women 'cunts' or 'bitches' or 'sluts' or any of those other gendered words used to degrade women, right?" I responded. "Oh, well some women I know say it and they think it's fine," he mansplained. "It isn't. Especially when it's coming from a man. Especially when you're saying it as an insult," I said. (As though being called "cunty" could be anything but insulting). CONTEXT PLEASE. This man insisted he was both progressive and feminist. He, therefore, was free to use sexist language against women. It wasn't sexist when he said it!*

It's perfectly acceptable to call men evil, and you should probably prepare to have that accusation lobbed at you, kind sir applying as Male Feminist, but do NOT refer to any woman as "cunt", "bitch" or "slut".

Even if the woman really IS "cunty". Which Meghan definitely IS.

Meghan: *"Oh do I seem mad? Too bad. You still can't call me 'cunty'"*

The point here is that women, and only women will define what terms are and are NOT acceptable and you will toe the fucking line, you evil creep!

Meghan: *Similarly, Thicke tries to pin his creepshow video on women. Supposedly he preferred the clothed version of the video, but then said: "I showed it to my wife and all of her friends and everyone's immediate response seemed to be 'This is amazing. You have to put this out.'"*

That's like saying: "But that feminist just called herself a slut! Therefore, it's ok for me to call my girlfriend a slut." Or, like: "But all those women are posting porny photos on Instagram! So it's ok for me to creep their accounts." Nope! Or, I suppose you can but don't do it while simultaneously pretending to be feminist. Pro tip: We can all see when you "like" those #sxy #babe #hot #girls #asss shots on Instagram and we are all judging you.

Women: yes, you CAN post porny ass shots on Instagram. You may NOT sell that ass for actual cash (see above) and you may not shake that ass on a stage (see above). You may call yourself a "slut" or any other word you prefer.

Men: you will not look at Instagram or use the same language as women.

Didn't we just cover this?

WOMEN DEFINE THE TERMS OF DEBATE, TOE THE LINE, FUCKER!

Meghan: *"I don't want to be sleazy, I'm a gentleman," Robin Thicke insisted on BBC's Radio 1. Well, too bad bud. If you don't want to be "sleazy" then don't make a video that's essentially a celebration of male power and rape culture.*

Oh, oops. My bad. I thought feminists just defined the actual language as acceptable or not. Turns out they will also be in charge of policing music and videos, too.

This is looking like a lot of fun!

Meghan: *Men who insist they are the "good guys" without actually changing their behavior or interrogating their beliefs about women and what gender equality really means do more harm than good. It's manipulative more than supportive. It's silencing. And if you're silencing feminists or objectifying women while claiming to respect us, you're doing it wrong.*

I think it will take duct tape and possibly several tubes of crazy glue and probably some well-placed sutures to silence Meghan, but that doesn't mean you can't at least TRY, guys. You will NOT be considered a "good guy" until you have ceded all language and music to feminist determination, until you pick up that line and toe it, subject yourself to interrogation about gender and equality, and while you're at it, would you mind cowering in the corner?

Thanks ever so much.

Credibility: I think we're gonna have go with negative integers at this point. -1

Meghan: *Men need to do much more than call themselves "feminist" in order to be allies, which is why, generally, when men claim the label "feminist" I feel more irritated than elated.*

Yes, honey, we know. You're angry and irritated all the time.

Meghan: *I want men in this movement and there are men in this movement. But the men who I see doing the work and changing their own behavior both in their personal and public lives to support women aren't going around advertising their feminist status and demanding we all recognize. They're just doing it.*

So, addendum to toe the line: TOE THE LINE SILENTLY

And don't silence anyone else with your silency silence.

Credibility just took a severe nosedive. -20

Meghan: *So you want to be one of the good guys. You want to join team feminism. You want to respect women and be an ally. Awesome. Now stop telling everybody how much of a feminist you are and start acting like one.*

I'll recap what that requires just in case you got lost:

1. You are grating
2. You are irritating
3. You must be credible
4. You must be accountable
5. Women are allowed to grab you
6. You are a rapey rapist under all conditions
7. Women are not accountable for their behavior and you will not expect them to be
8. When feminists think or feel, it means they are angry. Deal with it.
9. You will cower in the corner
10. You will toe the line
11. Carefully!
12. You will be led by women
13. You will take your cues from women
14. You will accept persecution without any stupid complex
15. You will not call women angry
16. You will not be baffled
17. No baffling!
18. If you love your mother, you can't help strippers feed their kids
19. If you hate your mother, go ahead
20. You are evil and creepy
21. You will not use language that has not been approved by feminists
22. You will not look at asses on Instagram. Twitter might be okay. I'll have to get back to you.
23. You will be interrogated
24. You will shut up

All righty then! Taking applications for Male Feminist in three – two – one ……..

Guys? Hey guys? Where did you go?

Oh right. You're cowering in the corner, holding fast to your line, and being silent. Awwww. Good dog! Here's a cookie.

See? Sometimes, feminists LOVE cookies!

And obviously, they love men.

Me too!

Lots of love,

JB

Editor's note: this post was originally published on JudgyBitch.com here.

The Voice of Europe: Internet anonymity

Lucian Vâlsan · 15 August 2013 · Archived copy · Original

On August 16, Lucian Vâlsan, James Huff, Huffnágel Pista, the special guest and whoever shall call in will be talking about the issue of anonymity online and how you can secure your privacy and why you should care.

We will talk about the little things one should do in order to maintain anonymity and avoid the ever increasing surveillance mechanisms that the State is trying to put in place in Europe and elsewhere on the Internet.

Some avoid taking minimal steps in this direction out of fear that the technical steps are too complicated, others simply don't know that it can be done whilst some don't do it because it's not convenient. We will address all these reasons and others and provide deep insight on the topic.

The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the interview. Our guest will take questions and this is a unique opportunity to talk to an expert on these issues.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

For the listeners in America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST. (times adjusted in accordance with DST both for Europe and America)

For the listeners in Australia, this means August 10, 2 AM (AWST) in West Australia and 4 AM AEST.

SHOW PAGE

Debut of Honey Badger Radio: Cathy Young

James Huff · 15 August 2013 · Archived copy · Original

[box icon=""]

"Why can't we all get along?" is the war cry of the immoderate moderate. You know the one, she tries to sell a softened extremism and chastises us for not adopting it.

She's existed throughout the ages. Always trying to keep the peace by selling out someone's civil rights and saying, "Wow, how ungrateful, how rude, how outrageous" when they catch on to the immoderate moderate's schtick.

"Don't they understand that they have to behave themselves before they get to speak?"

The immoderate moderate loves the idea of "behaving yourself". Who decides what "behaving yourself" entails? They do, of course.

What gave them the privileged position of deciding acceptable discourse? Well… the very control the oppressed group is fighting to end.

Which is why the immoderate moderate isn't a moderate at all. They're extremists with an agenda to silence.

Join us tonight for the debut of Honey Badger Radio and our discussion of the immoderate moderate.

Showtime is at 8pm Central Time.

SHOW PAGE

[/box]

Hugo, we hardly knew ye

August Løvenskiolds · 15 August 2013 · Archived copy · Original

They're rolling out the guns again, hurroo, hurroo
They're rolling out the guns again, hurroo, hurroo
They're rolling out the guns again,
But they never will take our sons again
No, they never will take our sons again
Hugo, I'm swearing to ye

The mournful ode, about a limbless, broken soldier returning home to a shattered wife, and sung to the same melody as the American Civil War song "When Johnny Comes Marching Home", seems like a fitting coda to the career of the iconic, ironic male feminist, mental patient and porn Professor Hugo Schwyzer.

The manic self-expulsion of Mr. Schwyzer from the femme-o-sphere triggered nuclear levels of rage, shame and destruction to the people and edifices of that already blighted, benighted realm. As Mr. Schwyzer's painful tweets spiraled out, Jill Filipovictim, the hoary proprietrix of *Feministe,* made a critical mistake: she tried to silence Mr. Schwyzer (in full accord with standard feminist supremacist practice), but she did so in such a way that her act of dominance was misinterpreted by the uncharitable to seem like she might possibly have some genuine human compassion for a feminist man.

Specifically, Filipovictim tweeted:
[box]
Jill Filipovic@JillFilipovic 9 Aug

@hugoschwyzer @jessicavalenti Hugo, if this is really you and not a hack, please, close your laptop and call your therapist. Please.
[/box]

Oh, no, you didn't! This huge breach of feminist etiquette, saying "please" to a man, *twice in one tweet*, touched off a huge negative reaction among the so-called "WOC" ("Women of Color") who forever haunt the fringes of the white-feminist-industrial-complex.

Blogger Mikki Kendall was credited by the Washington Post as being the first to attempt to co-opt the victim narrative by shaming Filipovictim for appearing to have compassion for a man instead of WOC feminists. Other feminists joined the scrum, and the hashtag #SolidarityIsForWhiteWomen was created to whip privileged white pudenda to the back of the bus.

In a video for Huffpost, Kendall makes no secret of her hatred for white feminists of both genders: http://www.huffingtonpost.com/2013/08/13/solidarityisforwhitewomen-creator-mikki-kendal-women-of-color-feminism-_n_3749589.html

The tartly named Red Light Politics tumblr made the seemingly non-germane case for the furor over a kindness being a race thing: *This IS about race when the white editors that published him either did not bother to do basic background research to see how he had systematically picked on non white women or, if they did the background research they decided that these women were disposable and a fair price to pay in exchange of the click bait and page views he brought.*

Filipovictim, caught with her privileged, shit-stained thong around her cankles, gleefully admitted her compassionate error: *Understandably, that was taken as my showing concern for Hugo when, for the past year and a half, I had been silent about him even as many women repeatedly expressed their need for feminists to collectively stand up and push back against him.*

Arch your back, Jill.

Hugo, of course, was so appalled that the victim narrative he had so carefully cultivated was snatched away from him that he sought out the man-o-sphere blog GLPiggy.NET to reveal that he was the only male feminist to use Game (a form of pickup artistry) to seduce feminists:

> He said that other male feminists merely took all their cues from women. “They weren’t doing anything, they were too chickenshit.” They only talked about violence against women, he said. Hugo tended to focus on female sexual empowerment or on belittling men. The latter worked and was vetted by prominent outlets, and that’s one part of the story here. The prominent male feminists “weren’t edgy; they weren’t sexy” he said. And then the bombshell for me: “It’s about having Game.” “I took Game to the feminist world,” he said at one point. Hugo said he made fun of Game as presented in the “Manosphere” because he was a natural at it.

So, Hugo is now spinning himself as some sort of Agent Creamsicle, penetrating deep into the monologues of feminism to foment a civil racial jello (jelly) fight.

He did this by turning the privilege narrative against itself, and the white feminists are livid that our Agent Creamsicle has undone their hegemony over the perpetual victim status that lines their purses and pads their backfat at the expense of the race-based civil rights movement that was overwhelmed in the feminist quest for Plan B, mani-pedi’s and abortions.

SHHHH! Don’t tell the feminists about our evil plans to insert more male feminists into their ranks, because our undercover operatives at FreeThoughtBlogs are beginning their stealth campaign to undermine the credibility of false rape claims. Fortunately, other prominent man-sites are providing cover stories that we all hate Hugo and all those like him, too.

But if you are reading this, feminists, just remember: just because you regret going to bed with Hugo Schwyzer doesn’t mean it wasn’t consensual. You’re the ones who spread your page views open wide for his two-fingered click bait. And, since you’re already up, could you score us another bag of popcorn, please?

The Patriarchy™ and Marble Cake

Jason Gregory · 15 August 2013 · Archived copy · Original

I admit it. I have a guilty pleasure—feminist-philosophers. No, feminist-philosophers are not necessarily oxymoronic, though some of them are morons. Take, for example, Iris M. Young.

Young studied philosophy and earned a doctorate in philosophy from Pennsylvania State University. She became a professor of political science and was well known for her work in "theories of justice, democratic theory and feminist theory." Sadly, Young lost a battle with cancer in 2006 and the world was deprived of "one of the most important feminist thinkers in the world…one of the most important political philosophers of the past quarter century."

While researching this much respected philosopher, I discovered one of her papers, "Humanism, Gynocentrism, and Feminist Politics." It is a brilliant and fascinating paper. It is a must read for anybody interested in The Patriarchy™, gender politics, and philosophy.

In this paper, Young presents two remarkably different versions of feminism—humanist-feminism and gynocentric-feminism. Young admits that these two types of feminisms are often contrary to and sometimes contradictory with each other. She also admits that both feminisms share the common narrative thread of male-as-antagonist. The overarching antagonist to both narratives is the male dominated culture that oppresses women—The Patriarchy™.

This antagonist represents weak and lazy writing. It's a tired, uninspiring, and one-dimensional villain. This antagonist no longer has a *semblance of truth sufficient to procure for these shadows of imagination that willing suspension of disbelief for the moment, which constitutes poetic faith.* The Patriarchy™ is the Snidely Whiplash of feminist narratives—a cartoonish caricature of evil, the archenemy of all women, humanity, and civilization. It is not an artifact of "poetic faith."

As such, The Patriarchy™ is not a real thing. It is only an imagined thing—a fetishized object of imagination that exists in the minds of feminists and other morons. It exists to perpetuate a shallow and one-dimensional narrative that presents women as objects-of-victimization. It is the sort of thing that feminists love to hate. It is loved because it can be blamed for everything. It is hated because it is the villain. Without The Patriarchy™, there would be no feminist narratives. Without Snidely Whiplash, there would be no Dudley Do-Right. The Patriarchy™ is one half of a shallow and one-dimensional dichotomy of good vs. evil that exists in feminist narratives. It's not any real thing of lived-experience. It is only an imaginary thing of imagined-experience.

To better understand this shallow dichotomy and the silliness of feminist narratives, let's look at two of the most significant and influential feminist narratives as presented by Iris M. Young. Both narratives present women as victims of The Patriarchy™. Both narratives present The Patriarchy™ as an antagonist, a villain like Snidely Whiplash who twiddles his moustache and has no human depth beyond a sadistic lust for the devaluing and disempowerment of women.

Humanist-feminism

Humanist-feminism, according to Young, is best described in the works of Simone de Beauvoir. At its core is a revolt against being imprisoned in femininity. For them The Patriarchy™ "has ascribed to women a distinct feminine nature by which it has justified the exclusion of women from most of the important and creative activity of society—science, politics, invention, industry, commerce, the arts." By rejecting such femininity, humanist-feminism delivered a revolt against The Patriarchy™ itself.

What makes this Beauvoirian revolt so fascinating is the fact that it is founded theoretically on the philosophical distinction between immanence and transcendence. Immanence roughly designates being an object. Transcendence roughly designates being a free-subject that defines its own nature and "makes projects that bring new entities into the world."

It is argued by humanist-feminists that The Patriarchy™ does not allow women to become such transcendent and free-subjects. Instead, women are relegated to being objects of domestic and sexual service to men and for the benefit of men. As such, the full humanity of women is restricted by The Patriarchy™. This is, according to humanist-feminists, a brutalization of the personhood of half the human race for benefit to the other half. The Patriarchy™ mutilates and deforms women into objects—the non-human Other. Young writes that this "distinction between transcendence and immanence ensnares Beauvoir in the very definition of woman as a non-human Other…"

By defining humanity as transcendence, as a free-subjectivity above mere life and the processes of nature that repeat in endless cycles, women can only exist as victims—"maimed, mutilated, dependent, confined to a life of immanence and forced to be an object." In short, humanity transcends, but women are imprisoned to a life of immanence. Humanist-feminism was a revolt against this sort of immanence, reproductive biology, domestic concerns, and motherhood—the things Beauvoir found most oppressive to women.

As such, Beauvoirians devalue women…just like The Patriarchy™ devalues women. The humanist-feminist revolt against The Patriarchy™ is patriarchal. As such, humanist-feminism is The Patriarchy™. They smash The Patriarchy™ by being it.

Gynocentric-feminism

According to Young, "gynocentric feminism defines the oppression of women very differently from humanist feminism. Women's oppression consists not of being prevented from participating in full humanity, but of the denial and devaluation of specifically feminine virtues and activities by an overly instrumentalized and authoritarian masculinist culture." Gynocentric-feminism is not a revolt against femininity. It is a revolt against the devaluation of femininity. It is a revolt against The Patriarchy™ by embracing what The Patriarchy™ always "ascribed" to women. As such, gynocentric-feminism is The Patriarchy™.

For gynocentric-feminists, femininity is "not the problem, not the source of women's oppression, but indeed within traditional femininity lie the values that we should promote for a better society. Women's oppression consists of the devaluation and repression of women's nature and female activity by the patriarchal culture." Again, The Patriarchy™ is still to blame because it "threaten[s] the survival of the planet and the human race. [Patriarchal] values exalt death, violence, competition, selfishness, a repression of the body, sexuality, and affectivity."

According to Young, The Patriarchy™ produces "phallogocentric categorization," a moral rationality and language of sharp distinctions, of abstract rights and justice. However, the feminine is supposed to produce loose categories, a flowing of language that envelops and folds in on itself, reflects itself in a continuous and particularistic ethics of care—a continuous flowing of garbled gibberish. The feminine virtue is supposed to place the particular over the abstract and universal, all the while denying the "nature/culture dichotomy held by humanists… [asserting] the connection of women and nature," rooting the feminine in the body-experience, rather than in some sort of abstract transcendence.

Gynocentric-feminism places a high value on the woman's reproductive processes. It is supposed that these processes give women a "living continuity with their offspring that it does not give men. Women thus have a

temporal consciousness that is continuous, whereas male temporal consciousness is discontinuous." As such, males are said to be more alienated from their children, but more connected to their work and other endeavors of artifact creation. In this way, being woman is not being an object. Bringing forth life into this world is one of the most important endeavors-of-creation…and only women can do that.

Gynocentric-feminism inverts humanist-feminism—completely upending prior notions of women's oppression. Yet, smashing The Patriarchy™ remains a goal of gynocentric-feminism. They smash The Patriarchy™ by embracing it.

Implications

Where humanist-feminism destroyed the value of the feminine, gynocentric-feminism restores it. There is dignity for women within their bodies and within their uniquely female body-experiences. Gynocentric-feminism shows that this connection with the body produces uniquely feminine virtues, language, and experiences of which men are not privy. In fact, men are not privileged at all in this way. Men are alienated from these experiences, from a "living continuity" with their children, and relegated to such experiences by proxy—through intellectual creations, hierarchal competition, and through functioning as an object-of-utility for a woman, for women, and for society-in-general.

This reality requires a reassessment of what male privilege means. Young writes, "If we claim that masculinity distorts men more than it contributes to their self-development and capacities, again, the claim that women are the victims of injustice loses considerable force." She eventually questions, "what warrants the claim that women need liberating…of what does male privilege consist?" She has difficulty swallowing that bitter red pill. She has difficulty being straight and saying that we've been wrong about The Patriarchy™ and male privilege.

Although, she never disavows patriarchy theory, she does put forth a clever analogy as a way to try and change the subject, to escape responsibility, yet still fetishize and blame The Patriarchy™. In regards to gender, Young states that "we need a conception of difference that is less like the icing bordering the layers of cake and more like a marble cake, in which the flavors remain recognizably different but thoroughly insinuated in one another. [And this]… social change requires changing the subject, which in turn means developing new ways of speaking, writing, and imagining."

Translation

Young wants her cake and eat it too. She wants to change the subject and direct attention away from the wrongheaded notions about male privilege and female oppression. She wants to create a narrative in which female oppression and privilege simultaneously exist in one swirl of garbled gibberish—a marble cake. She does not come forward to clearly say, "Oops, we were wrong about male privilege and The Patriarchy™." She does not apologize for the decades of bashing and shaming men about their so-called privilege. She makes no apologies for the centuries of oppression men have endured as objects-of-utility for women and for society-in-general. She does not make any apologies for wanting her cake and eating it too.

Young is playing a game, essentially saying "it's the fault of The Patriarchy™ that we were wrong…even though we weren't really wrong. The Patriarchy™ forced feminists to make distinct icing and borders on their narrative-cake. It's the fault of The Patriarchy™ that feminists didn't create a marble-cake-narrative in which women could be simultaneously oppressed and liberated, *thoroughly insinuated in one another*. It's the fault of The Patriarchy™ that The Patriarchy™ was allowed to be the primary antagonist of any feminist narrative." This is Young's elaborate game of victim-blaming.

Why did you men allow us to blame you? It's your fault that we falsely accused you. Had you men simply valued us women, we would never have falsely accused you men of oppressing us. Never mind the countless bodies of men who sacrificed their lives for women and for society-in-general; that's oppression of women too. Valuing us is not-valuing us. Oppressing us is not-oppressing us. No matter what men do, it's the fault of men that women are simultaneously liberated and oppressed, valued and not-valued, empowered and not-empowered. Men and by

extension, The Patriarchy™, are to blame for everything.

Conclusion

Young, like most feminists, clings to her fetish—her imagined-experience of The Patriarchy™. She refuses to develop a more comprehensive narrative. She refuses to create a narrative that gives depth to the lived-experiences of men. She refuses to relinquish her hatred of men. She prefers blaming men for everything. This is her love, her hatred, and her fetish. She clung to these until death.

Sadly, this is what makes Young's paper so brilliant and fascinating. It illustrates the grasp of this fetish—The Patriarchy™. A philosopher as clever as Young fails to relinquish her fetish. Even after clearly making the case that prior notions of The Patriarchy™ and male privilege were wrong, she maintains that men are still to blame. Even when she knows that it's not the fault of men, she still blames men—The Patriarchy™.

By painting men as The Patriarchy™, men can be made a cartoonish caricature of evil. Men become as shallow and one-dimensional as Snidely Whiplash—the archenemy of women, humanity, civilization, and all things good. Men become The Patriarchy™, the non-human Other.

This is the narrative of feminisms. This is the common thread that binds together feminist narratives. This is the dehumanization of men as the antagonist. It is the fetishizing of men as The Patriarchy™–an imagined thing, a fetishized object of imagination, a villain.

This villain no longer inspires the "willing suspension of disbelief." This villain is not an artifact of "poetic faith." This villain represents weak and lazy writing. The Patriarchy™ is bad literature…and so are feminist narratives.

The way forward may be some sort of "marble cake," as Young describes, where gender differences are distinct, yet *thoroughly insinuated within each other*. However, before that can happen, a narrative granting multi-dimensionality and depth to men is needed. A narrative consisting of compassion and consideration for the lived-experiences of men and boys is needed. That will never happen as a feminist narrative. So long as men are written as the antagonist, as The Patriarchy™, men will always be the Other–the icing on the outside, apart from the cake, apart from humanity.

Revelations: Suzanne Venker!

AVfM Radio · 16 August 2013 · Archived copy · Original

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Join us TODAY, Saturday 17 August 2013, for Revelations with Erin Pizzey. This week our special guest is noted conservative traditionalist author Suzanne Venker. Her current book, How to Choose a Husband, is sure to cause some sparks with many members of the men's community, although Venker has often shown genuine understanding of at least some of the issues faced by men and boys in today's misandrist times, including in her book The War On Men.

Joining Erin and myself this week will be A Voice for Men's News Director, Bob O'Hara. We've warned Suzanne to expect some pointed and frank questions, not least of which is, why should men accept the contract of marriage at all, given that men frequently have everything to lose and nothing to gain from entering into it? We expect a lively discussion and we hope you will join us with your own questions and comments.

Show time is 4pm London time, 11am Eastern US, 10am Central. Please join us!

CLICK HERE FOR SHOW PAGE.

[/box]

Men's rights conference in India

Dean Esmay · 16 August 2013 · Archived copy · Original

Do you know what the opponents of the Men's Human Rights Movement hate most? The reality, slowly dawning on many of them, that they are on the opposite side of decency, civil rights, and fundamental human rights, and are instead on the side of prejudice, bigotry, racism, and sexism.

Today our opponents, primarily and most visibly ideological feminists who consider themselves liberal, but also frequently gynocentric conservative traditionalists, are facing a growing and irritating cognitive dissonance: they are on the wrong side of humanity, compassion, basic decency, civil rights, and equal rights under the law. And probably on the wrong side of history. They're also on the wrong side of logic and common sense, and in denial about those annoying things called facts.

It must be really uncomfortable for them, having run on presumptions and prejudice in the area of men's human rights, including those of themselves and/or those they love. One can almost feel sorry for them, if it weren't for the fact that many remain willfully, aggressively ignorant and as such are still contributing directly to mass human suffering, not to mention participating in, or at least excusing and giving cover to, censorship and violent tactics.

Out of their mouths spews ridiculously ignorant foolishness, when they aren't outright making things up. Indeed, one of their favorite, grossly cliche'd lies is that the men's human rights movement is all about "white men," even, occasionally, "white Christian men." This last lie is particularly pernicious, for it also contains an implicit attempt to racially and religiously polarize issues that have little or nothing to do with race, creed, color, or national origin.

But it also exposes what's at the core of most criticisms of the Men's Human Rights Movement: not just gross sexism, but an appalling racism, as well as no small dose of religious bigotry and intolerance. Our enemies are the same as the enemies of Nelson Mandela, the same as the enemies of Mahatma Gandhi, the same as the enemies of Martin Luther King and Malcolm X, the same as the enemies of those who wish to free Tibet from totalitarian Chinese rule. They are the people who make excuses for violent criminals, for child abusers, for financial abusers, for involuntary servitude, and for rapists. That's who they are, even though they struggle desperately to believe they are the opposite of all that.

Again, one is tempted to feel sorry for them. When it finally hits them what they've done, whose side they've really been on… when they realize they've been on the side of fascism, repression, censorship, thuggery, racial and sexual and religious discrimination, it's going to hurt. It's going to hurt a lot. Some will have the courage to admit all this eventually and maybe try to redeem themselves for their past misdeeds. Others, I predict, will say it was our fault all along because we were not very nice in our tone–never mind that we're talking about issues that have gone fundamentally unchanged for many decades only to be ignored or laughed at or marginalized or treated with contempt, and never mind and the overwhelming proof that being loud about it is the only thing that brings attention to it.

I mention all this in passing to also let you all know that our brothers in India are holding a national level conference to discuss men's human rights in Nagpur, India. Among the attendees will be two contributors to A Voice for Men. It started about 12 hours ago and will be running through the weekend. There you will find Sikh men, Hindu men, Muslim men, and probably the odd Christian or non-religious type there. I can't prove it but I doubt very much there will be many pale-skinned men there, not that it should matter much. Our Indian News Director will be there. From Korea to India, Australia to the United Kingdom, South America to Asia to Africa, the Men's Human Rights Movement is spreading, and it's got nothing to do with irrelevant bullshit like skin color.

We wish our brothers in India well and reach out our hands to offer whatever assistance we can. In the meantime our prayers and well-wishes are with them. And if any members of the A Voice for Men community wish to follow what these brave men are up to, you can follow on twitter at #EventMRA, or check out their Facebook Page. Both will be giving live regular updates.

Solidarity, brothers.

Divorce court corruption in 1805 America

Robert St. Estephe · 16 August 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive." *Welcome to the disruptive world of facts, the world of Gonzo History.*

•?•

The following article, whose text was in 1805 excerpted from a longer article ("The Rutland Letters, Letter X – and Last,"") originally published on Aug. 6, 1805 in *The Post-Boy and Vermont & New Hampshire Federal Courier* (Windsor, Vermont), was widely reprinted throughout the nation. Although this piece is of great importance in aiding us to understand the development of family law in the United States, it does not appear to have been discussed by any legal historian.

The practice of filing out-of-state divorces by one spouse without honestly giving notice to the other became epidemic by the mid-nineteenth century, providing great revenue to judges, lawyers and hotel-keepers. This in turn led to an increase in alimony scams and parental kidnapping. The article reveals corruption in the courts rather than any specific bias against either sex.

***

FULL TEXT:

~ VERMONT DIVORCES. ~

It cannot denied that the *facility of obtaining bills of divorce*, has greatly tended to render us contemptible in the eyes of our neighbours; and the little respect our Judges entertain for the sacred institution of marriage, has encouraged the dissolute of both sexes in every quarter of the union, to repair to our state, and make our laws subserve their wicked and immoral purposes.

[image]

Every libertine who is tired of his wife, or who from base and corrupt motives, is desirous to transfer his property and worthless affections to another woman; and every woman, who is infamous enough to abandon her husband and children, may fly to Vermont; and by circulating a libel in the form of a Petition, as far as a country paper will convey the notice, and paying the *necessary fees* (which constituted a very considerable emolument to our judges) can obtain a decree of our court, dissolving the bands of matrimony. The statute indeed *requires that one of the parties should have resided in this State, at least one year; previous to granting a divorce*; but there are several instances on record, of bills without even requiring proof to establish any previous residence. We shall soon have business enough of this kind in our courts, when it is known to the people of Carolina or any other, remote State, that a short visit of two months from home, will be quite sufficient to free a man from a disagreeable companion, and the incumbrance of a family, during the remainder of his life.

"Do we not publish a citation say our judges in some of our news-papers; and afford an opportunity to the other party, to appear and resist any improper attempt to impose on our Courts." Pretty reasoning this! – How shall an innocent wife, five hundred miles distant, living perhaps in the interior of the country, become acquainted with every advertisement in every one of our Village papers? The first sight of the advertisement is perhaps accompanied with a copy of the record of that decree, which strips her of property; deprives her of a husband; and separates her from her children? – On this solemn, this awful subject, it is impossible for a wise or virtuous man to reflect without being agitated by alternate emotions of horror and indignation.

It is really opening Pandora's Box, and giving wings to every evil that can poison the felicity and morals of society. It casts a ridicule on the sacred institution of marriages; produces a confusion of progeny; creates discord in

families; corrupts public and private decency; and introduces a *depravity of manners*, which every man of feeling and sense, ought to repel as an enemy to the honour and happiness of his wife and daughters. In such a state of things where shall we look for that faithful and dutiful devotion of the heart, which is the most powerful inducement to a state of wedlock? – where find that perfect confidence and security, which are inspired by a belief, that, death only can sever that religious bond which reunites individuals of different sexes together, and impels them by the irresistible influence of affection, and the consciousness of a common indivisible interest, to maintain all the tender relations of father, son and brother?
[“Vermont Divorces,” New England Palladium (Boston, Ma.), Aug. 16, 1805, p. 2]

AFVM Radio Special: Paul Elam

AVfM Radio · 17 August 2013 · Archived copy · Original

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A Voice for Men Radio debuted on March 1, 2011 with Paul Elam sitting alone at the microphone. Two and a half years and well over a half-million downloads later, AVFM Radio is still going strong and has great promise for the future.

James Huff has recently taken over radio operations with the intent to further widen our audience and to improve the quality of what we do. We are changing in the days ahead, as is the scope of the Men's Human Rights Movement. We are entering exciting times.

Paul Elam will once again be flying solo for a special radio program this Monday, August 19 at 8:00 pm Central Time, where he will be discussing the past, present and future of the men's movement as well as aspects of his personal journey from writing a standalone blog to holding the rudder of the most visible men's rights entity in our age.

You will hear his personal story of becoming an MHRA, to the early days with Men's News Daily — to the growth of AVFM, with the participation of many, into a compelling force that is changing the dialogue on gender politics right in front of our eyes.

Paul will be discussing his upcoming appearance on ABC News 20/20, the documentary that is being made about AVFM and the MHRM and the plan for growth into the future. He will also update you on the efforts with NCFM to foster men's issues groups in institutions of higher learning.

Lastly, Paul will be presenting a detailed explanation of all of AVFMs strategies and techniques for stimulating public discourse on men's issues and why they are necessary. And he will be taking your calls to discuss how you can help and to offer your own ideas.

When: Monday, August 19 at 8:00 pm Central Time.

The call in number is 310-388-9709

VISIT SHOW PAGE HERE.

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Lows in victim mentality – 17 floors down

Janet Bloomfield (aka JudgyBitch) · 17 August 2013 · Archived copy · Original

Well, it's official. The Associated Press (AP) hates women and thinks the slutty, old women who smoke deserve to die. It's all right here in their report on the tragic death of Jennifer Rosoff:

> NEW YORK (AP) — A 35-year-old media executive on a first date plunged to her death Thursday after the railing on her 17th-floor New York City balcony gave way, police said.
>
> Jennifer Rosoff went outside for a cigarette around 12:50 a.m. when she either sat on the railing or leaned on it. Her date told her that she probably shouldn't do it, and then moments later, she apparently fell backward and landed on construction scaffolding at the first floor, authorities said. Police spoke to the man and no foul play was suspected.

While we can take it for a given that misogyny is pervasive in our culture, it's rare to see it expressed so clearly and blatantly. The AP is shameless! Utterly shameless, and they deserve to have the full wrath of Feminist Victims Everywhere™ brought down on their heads!

How dare the AP report that

1. She was 35 and single.
2. She was a smoker.
3. She invited a man back to her apartment late at night on a first date.
4. The man warned her not to lean against the balcony, but she did it anyway.

The lamentation of feminists at Slate's XX Factor were quick to cry foul over such sexism – L.V. Anderson, a **Slate** assistant editor who edits **Slate**'s food and drink sections and writes Brow Beat's recipe column, *You're Doing It Wrong,* wrote:

> The implication being that this smoking slut totally had it coming. A reader is left with the distinct impression that if Rosoff hadn't invited her date inside, hadn't gone outside to smoke a cigarette, and hadn't defied the advice of the wise and logical man she was with, she would still be alive. According to the AP story's subtext, the problem wasn't that Rosoff's balcony railing was shoddy and unsafe—it was that Rosoff defied gender norms by being unmarried at 35, by being sexually liberal, and by insisting on making her own decisions instead of deferring to men's logic.

http://www.slate.com/blogs/xx_factor/2013/08/02/jennifer_rosoff_s_death_and_the_associated_press_s_sexist_reporting_of_it.html#

Now, for all those tempted to bang their heads off the nearest balcony railing, please put out your Marlboro first, make sure you have procreated and married (order not important), try not to be a slut and for the love of god, if some guy tells you maybe you SHOULDN'T do that, give him a parting shot in the kidneys as you plunge towards your death.

You can rest assured that we will never hold you responsible for your own death and we will make certain everyone knows that guy who cautioned you is a big, mean, logical asshole who should just shut the hell up already.

Just to show you how much the AP hates women, let's look at some reports about dead men. Do they include the man's age? Do they imply he might have done something a teeny bit stupid or risky to contribute to his own death? Do they follow any kind of, oh, you know, routine format?

> BURKE, Vt. (AP) — Vermont State Police say a man died after he broke into a home by smashing a glass

> window and was severely cut as he climbed through it.
>
> Police responded to a report on Wednesday of a dead man on the kitchen floor of the unoccupied home in Burke.
>
> They identified the man as 73-year-old Duwayne Masure, of Sutton.

http://bigstory.ap.org/article/man-breaks-vt-home-cut-self-window-dies

Well this one doesn't. Score one point for Team AP Hates Women! No mention of age or contributing factors at all. Absolutely no implication that smashing windows is perhaps not the cleverest strategy for preserving one's life.

Right?

> YOSEMITE NATIONAL PARK, Calif. (AP) — A Montana man died in a rock climbing accident as he tried to climb to the top of El Capitan in Yosemite National Park, authorities said.
>
> Mason Robison, 38, of Columbia Falls, Mont., was killed after a rock dislodged and severed his rope as he and a partner were about 2,300 feet above the Yosemite Valley floor, Yosemite spokeswoman Kari Cobb said Monday.

http://bigstory.ap.org/article/montana-man-dies-yosemite-climbing-accident

Another point for Team AP Hates Women! No mention of anyone's age here, nor is there the tiniest hint that people who dangle 2,300 feet above a canyon floor might be risking their lives.

> ILWACO, Wash. (AP) — A 55-year-old Seattle area man has died after his inflatable raft capsized in the ocean in southwest Washington.
>
> Pacific County Sheriff Scott Johnson said Sunday that John Beaumeir of Woodinville was rafting with a friend in the surf off of Benson Beach at Cape Disappointment State Park when their raft capsized several times in the rough waters.

http://bigstory.ap.org/article/man-dies-when-raft-capsizes-washington-coast

It's a hat trick and Team AP Hates Women definitely wins this one! No mention of anyone's age and no implication that "rough waters" may have been a contributing factor.

L.V. Anderson herself, who wrote the screed at Slate, wonders if she might be overreacting just a tiny bit?

> You may accuse me of overreacting, but the minor details that journalists choose to include or exclude from their reporting are one of many subtle ways that oppressive gender norms are perpetuated. Do I think the AP reporter assigned to this piece (incidentally, a woman) intended to undermine the reader's sympathy for Rosoff and suggest she was asking for it? Of course not. But the fact that totally irrelevant details about Rosoff's love life and cigarette habit made it into the lede and nut graf of an ostensibly unbiased news article—and that no editor stopped to ask, "Hmm, why is this information here?"—just goes to show how deeply ingrained sexist attitudes can be, even among professionals who pride themselves on their objectivity.

Overreacting? This is not overreacting. This is straightforward MAKING SHIT UP ON THE SPOT. And oppressive gender norms? The idea that Jennifer's date suggested she might want to be careful around the railing is an OPPRESSIVE GENDER NORM?

Jennifer would be alive had she given her male companion's words any weight. That's pretty oppressive right there. Lends new meaning to "give me liberty or give me death", no?

Feminist doctrine: TAKE DEATH! Death is way better than listening to any stupid man and his oppressive

cautioning. Fuck him! Die righteous!

In a way, it's kind of beautiful. Could it be more clear? Feminists would rather women die than take the advice of a man. Especially a man you barely know. A man with his mouth open can only mean one thing: "oppressive gender norm". He was "mansplaining" the potential dangers of balconies, and of course you should never, ever listen to a mansplainer, even if he's right.

> Ever notice how the feminists' use of the term mansplaining is inversely proportionate to their willingness to participate in logical debate?

Yes, sir, I have noticed that. But it's tough to even broach the subject of logic when you are dealing with straight up fantasy. The Associated Press does not hate women. In the alternative, the Associated Press hates men and women equally.

Every time I think to myself, *they cannot possibly get one more knot in those panties*, the feminist brigade proves me wrong. Hmmm. That could explain why Lindy West continues to have her drivel published.

You can get a lot of knots in panties that big.

Lots of love,

JB

Editor's note: a version of this post first appeared on Janet Bloomfield's blog here. – A.L.

Image from Robert C. Wiles, 1947; Life Magazine's *Picture of the Week* on May 12, 1947.

The first gender warrior: Christine de Pizan

Diana Davison · 18 August 2013 · Archived copy · Original

A long time ago (15th century) in a land not too far away (France) a protofeminist named Christine de Pizan initiated a public debate later named *La Querelle de la Rose*. Simone de Beauvoir honours Pizan as the first woman to "take up her pen in defence of her sex"[1] but Christine was not fighting for new rights, she was strictly defending the chivalry-based gynocentric culture that she saw crumbling away before her eyes.

Though some feminists deny Christine's status as a member of the gang, she did seem to have set the standard for how women change the public narrative; lies, elitism, deception and manipulation of history bordering on fraud.

Like all feminists who followed in her footprints, she set a Machiavellian example. The end justifies the means and, while you re-write "herstory", make sure to claim you are meek and helpless the whole time.

But let us go back to the start of this adventure. We shall travel to c1275 when a man of some talent took up an incomplete poem called La Roman de La Rose and added a whopping 18,824 additional lines to the original 4,000 to create what would become one of the most widely read works of medieval times. Not only did the second author, Jean de Meun, create a cult following, his work was mimicked by Chaucer and Dante. Overall, a charmingly good chap for literary culture.

For over a hundred years this poem proliferated, was translated, adored, and revered as a work of genius. It outlined the troubles and challenges a youth may face when trying to woo a young lady in the world of chivalry. As in most good stories, the goal was not attained easily.

Presented in a dreamlike setting, our hero is guided by personified attributes such as Reason and Genius who help him to bypass all the lady's defences and capture her "castle." The language is considered quite risque for the times.

Around 1401 a gentleman named Jean de Montreuil, who served as secretary in the king's chancery of France, was convinced to read the poem and wrote a glowing review which circulated about the land. It crossed the path of a woman named Christine de Pizan.

Christine was in a unique position compared to other women of her time. She had been raised in the court where her father, despite her mother's disapproval, urged her to learn how to read and write. These skills came in handy after both her father and husband died quite young leaving Christine with debt and children. She was not overly pleased with her reduction of social status but managed to secure some work as a copyist instead of having to work at spinning or other demeaning trades.

[image]She had begun by writing romantic poetry and secured some patrons who paid her for the work she sent them. She was a clever mimic and was able to write in whatever style her patrons preferred. She would likely have continued to meet survival needs as things were but decided, upon seeing Montreuil's treatise, to take a chance and use her pen in defence of her desire to improve her career.

Thus began an exchange of letters between Christine and defenders of the poem *La Roman de La Rose*.

These letters became public because Christine de Pizan decided to publish them. She was quite creative in her publishing by arranging them out of chronological order and removing the best arguments that her opponents had offered. Just like a feminist.

Some of the missing letters have since been recovered.

Christine's main problem with the famous poem amounts to censorship. She takes exception to the naming of genitals and with advice being given as to how to trick women into having sex. Christine was a very conservative Christian. As such, you might think that she really did find the whole storyline repulsive if she hadn't stated in a letter that the debate was "good-humored, an example of a difference of opinion between worthy persons"[2] and mentioned in another letter that a reply made her laugh.

The Romance of the Rose is rather bawdy and, at times, obscene: kind of like *The Vagina Monologues*.

Christine intitiated the debate by replying to a letter she acknowledged was not addressed to her. She bypassed that fact by publishing the letters out of order to make her "reply" look solicited.

[image]She begins by stating that her opponents are very learned and that she is very ignorant, which she hopes will not taint their reading of her correspondence. She claims to be weak and timid. Of course, only timid people publish private letters and send copies of it to the Queen.

Speaking of the Queen, who was one of Christine's patrons, one of Pizan's approaches was to link female virtue directly to Queen Isabeau of Bavaria "to the point at which the Queen becomes synonymous with virtue, Christine essentially lays the Queen under an obligation to accept her position; not to do so would be to reject her very self."[3]

Nice trick.

Despite feminist claims that Christine tackled this monumental task alone, she was abetted by Jean Gerson, a long time family friend from her courtly days. Gerson was a strange bedfellow but he and Christine shared some religious ideals and were united both on the misogyny front and in speaking out about the "body politic" in other works. He's not always mentioned in the discussions of the *Querelle* because feminists would like you to think Christine didn't have a white knight helping her out.

The problem faced by both Pizan and Gerson was that de Meun's poem was, and is, a work of art. When his characters speak they speak as that character would and do not represent the thinking of either the author or God. That is often the problem of censorship fanatics. The other big problem is that they have to admit they actually read the cursed thing.

When you read something distasteful, it is hard to blame anyone but yourself for the fact that you read it. If you didn't read it or look at it, you can hardly have an opinion. Christine claims to have skim read over the worst of the worst but still approaches it as if she can fully assess the artistic merits of the work.

The accusations against her, which she deletes from her version of events, are that she is a novice who can't comprehend advanced works and that she is speaking out of turn because she got a lot of recent praise and is suddenly full of her own ego:

> "Yet what do we make of Pierre Col's contention, suppressed by Christine, that her actions have resulted from her envy of 'la tres elevee haultesse du liver' [the very loftiness of the book], and that she had better be careful so as not to suffer the fate of the crow who, when 'someone praised his song, began to sing louder than usual and let his mouthful fall.'"[4]

Christine responds with continued claims to humility and simplicity which, ironically and with calculation, guarantee her fame.

While feminists praise Pizan as a defender of women, only a third of what she wrote in the debate is devoted to perceptions of women. The majority of her complaint is pure Christian objection to obscenity.[5] The purpose of her diatribe can be discerned in the writings that followed, after winning the prestige to write full fledged books.

So what did she write next?

The iconic work in the list of some feminist "must read" resources is Christine de Pizan's *City of Ladies*. This is the first book that she published after the *Querelle* which took up the cause of women.

The City of Ladies copies the format of previous male writers, like de Muen, who present a story in allegorical dream sequence. As a character in her own book Pizan is ordered by her ficitonal ladies of Reason, Rectitude, and Justice, to construct an city with her pen in which women can take shelter. Not all women, only "virtuous" women of her discernment. Christine doesn't actually believe that all women are good and pure and worthy of men's love,

she just wants to build really solid walls behind which some women can hide so that they can continue to be treated as godly creatures while the other women burn in fucking hell. It was a form of alchemy: Burn off the undesirables.

"Only ladies who are of good reputation and worthy of praise will be admitted into this city. To those lacking in virtue, its gates will remain forever closed" [6]

Those whores are giving women a bad name. Slut-shaming Central.

[image]The gates of Pizan's City are locked tight to adulteresses, lustful women of any sort, and those who don't uphold Christine's religious ideals. She has built this city on the foundations of mythical women, appointed the Virgin Mary as queen (who she alludes to herself as representing), and predicts that her city of imaginary wonder will never fall. It can't because it's not real.

If we had any doubt about Christine's intentional trickery, we need look no further than the pages of this debut novel which, unlike the letters of the *Querelle*, are unmolested. She takes examples of awesome women from the Bible and pagan mythologies and leaves out all the bad parts of the stories so that they all look virtuous.

For example, Abraham's wife, Sarah, becomes a woman who was so lusted after that King Pharaoh forcibly stole her from her husband. For those who actually read the bible, you'll find out that Sarah and Abraham tricked Pharaoh by telling him they were siblings so that he might fall in love and give her many riches. When God punished Pharaoh for seducing a married woman Pharaoh was flabbergasted and gave them whatever they wanted just to get the fuck out of town. They pulled this trick twice. And it turns out they actually *were* brother and sister. God didn't seem to care about that.

Christine laments that one of her heroines, Semaramis, married her son to avoid having to share her kingdom with another woman but excuses her because it wasn't a law at the time that she shouldn't do that. That Semaramis managed to defend her kingdom after the death of her husband was more important than the laws of nature. The laws of nature are somewhat mutable in Christine's world, when it suits her purpose.

"As for those men who are slanderous by nature, it's not surprising if they criticize women, given that they attack everyone indiscriminately. You can take it from me that any man who wilfully slanders the female sex does so because he has an evil mind, since he's going against both reason and nature." [7]

So it's in man's nature to go against nature? It's not hard to argue against logic like that.

In the final reading, we are left to wonder what it is Christine was really trying to accomplish. Did she think women were strong, capable people or objects to be fawned over and worshipped like children or gods? Christine answers that upon seeing the perfect dream ladies of her vision who arrive to show her the path of truth:

"I didn't know which of my senses was the more struck by what she said: whether it was my ears as I took in her stirring words, or my eyes as I admired her great beauty and dress, her noble bearing and face." [8]

Christine! You misogynist!!
How dare you objectify these women with your gaze?

Christine's "city" presents and shelters women as goddesses. Like Pygmalion, who was uninterested in real women, she sculpts the perfect female so that men can worship the illusion. Christine was a traditionalist attempting to uphold and entrench all the privileges enjoyed by her gender since chivalric love had been introduced.

As a pioneer of feminism, she taught those who followed that every female flaw which can't be excused can be erased from herstory.

Sources:

1. Simone de Beauvoir, The Second Sex, p105
2. Heather Bamford, Remember the giver(s): the creation of the Querelle and notions of sender and recipient in University of California, Berkeley, MS 109, 2009

3. ibid
4. David F. Hult, Words and Deeds: Jean de Meun's "Romance of the Rose" and the Hermeneutics of Censorship, New Literary History, Vo. 28, No. 2, Medieval Studies (Spring, 1997)
5. Ibid
6. Christine de Pizan, City of Ladies, p11
7. ibid, p19-20
8. ibid, p9

Editor's note: feature image by Hans Splinter. –PW

Greg Simms: GMP respect guru

Paul Elam · 18 August 2013 · Archived copy · Original

Sometimes people ask me why I have such a case of the red-ass over the Good Men Project (GMP). It is easy enough for someone like me to come up with reasons to not care for a "men's" publication that only attracts female readers, but I usually explain my distaste for GMP more obviously.

"Zack Rosenberg" is good start. There are others, but a quick view of his wares will give you the general idea. GMP is the barely polished turd of modern gender discourse. Throwing men under the bus, and/or encouraging their acceptance of a narrative that sees them as deserving to be there is an editorial necessity at GMP because their bread and butter is appealing to vindictive, embittered women who want a good (read: servile) man, but who are hopelessly incapable of a functional relationship with any kind of man at all.

[image]
Women dig my T-shirt more than yours!
GMP offers them the only viable alternative, the vicarious and vengeful enjoyment of seeing men demeaned en masse.

Greg Simms has stepped up to help them with that mission. I knew it as soon as I saw the title to his third and most recent offering on the site, "You want women? You need to LIKE women." Ostensibly, it is a message for young men in the "Bro and hip-hop culture[s]," about women.

In reality it is a derogatory barrage, including attacks on young men's body image, music and fashion trends, but focusing mainly on sexual shame aimed at making them feel morally lacking and worthless. All of this is conducted, of course, not with an audience of young men in mind, but with GMPs demographic of women seeking articles that satisfy their need to validate their hatred of men.

You can smell the shame sandwich in this one even in the title, and Simms does not disappoint as he gets into the meat of it.

> **"In both Bro and hip-hop culture," he says, "there seems to be a…contempt for women. It almost seems like girls are seen as appliances by guys of your generation. To be up kept, updated, polished, cleaned, used, and then thrown away."**

Oh my, imagine that, all these women out there, evaluating these young men purely by the quality of their moral standing, their intrinsic character as men; their *values* – nary a thought as to what utility or service these dirty appliance shoppers may bring them or even a second look at the size of their wallets. Those treacherous brigands return that wholesome appraisal by evaluating the women like they were toaster ovens to be trashed after a few uses.

That is, after all, the only view of women "their generation," is capable of holding.

These young men know nothing of betrayal, broken hearts, rejection, being used, discarded or anything of the sort. Right, Greg?

Of course they don't. They are assholes who only know privilege and power. Only women know heartache and grief at the hands of people they love. Those anguishes are never in the life experience of this over muscled, over tanned generation of hip-hop listening, Red Bull chugging punks. And the best solution is to publicly humiliate them; to dress them down as you mock their interests and reduce their lives to an over-simplified cartoon at which a hateful female audience can sneer.

Because it is all about love and honor and seeing other human beings as they are. Right, Greg? Isn't that the lesson you are trying to teach?

Yes, of course. That describes things perfectly. 40 year old Greg Simms is here to set these smug little bastards straight. All the better that he can do it in full view of a few thousand emotionally unhealthy women that are drawn to GMP by design, hoping for, *needing*, just this kind of article to justify their sick worldview.

Simms delivers without stopping. He goes on with the charade by asking the young men he pretends to believe will be reading this article a few questions:

> **"But, do you LIKE the women?"**
>
> **"Seriously? When was the last time either of you [Bros and hip-hops] actually looked at and a woman and got lost in her eyes, and complement her on them? When was the last time you noticed and were knocked out by her smoky voice, her hot new haircut, or her new perfume? How long has it been since you told a lady friend you loved her new sexy tattoo, or you loved her knockout curves, in a RESPECTFUL way?"**

In other words, when was the last time you got on your knees and worshipped her? When was the last time you made a dog and pony show of how perfect your woman was, telling her that she's the shizizzle, covered in awesome sauce and other contrived flattery to let her know just how lucky and undeserving you know yourself to be for her willingness to even speak to you?

[image]
Ima teach all you punks to respect women!
Also, and I beg your indulgence for the digression but I have to say this. Greg defines himself in the article as a writer/media professional. I guess as a writer he missed the part in writing class when they tell you that using all caps (which he even does in the title) is a bombastic cheap trick used by amateur hacks who can't make a point with their command of the language alone.

Second, and I have to say this, too, when I read this kind of transparent pandering my eyes roll so hard that they have to do a windup first. This is preening for poontang ala Hugo Fucking Schwyzer, only Simms' writing skills barely rate a crayon and scrap paper.

Given the amount of female traffic at GMP, which is to say nearly all of it, it also reflects the numbers of perilously sick women being hoodwinked by the publishers.

GMP wants the cha-ching. Simms just wants an audience – some attention and cheap adulation. Most revealing into his mind is the following:

> **You two can go now. But, "Tapout" man, please cut down on the Red Bulls and protein shakes. And your friend has to take off that damn "YOLO" shirt. Worst. Trend. Ever.**

You hear that young men? You have been dissed and dismissed. Run along now and change clothes. Watch what comes out of your mouth and what you put into it. Take your whole fucking generation of unmanly losers with you. These are your instructions from a real man, one that knows all about how to show respect.

Way to go again, "Good Men" Project. Shit, I swear even my keyboard is starting to laugh at those words.

I will spare you any more analysis of this asshat's banal ideas and hackneyed showboating for emotionally challenged women. Indeed, the only reason I am writing about Simms at all is because he provided me another opportunity to appeal to people of good reason (and good values) with an image of GMP as it really is.

It is a predatory website, attracting women who desperately need someone to help them validate their sanctimonious fantasies about being superior to men. They dwell in illusions that keep them lonely and miserable, which GMP happily exploits in order to draw those women to pages stuffed with pop up advertising and bullshit.

These women actually need a clean mirror and a healthy dose of personal accountability; at least enough to help

them figure out the long list of things they won't or can't bring to the table in a relationship. That might actually help them, but it is just not on the menu.

It is not GMP alone. Our society has been breeding this sickness in women (and men) for at least two generations. We have industrialized the demonization of everything male, painting men in such a way that they can be easily saddled with all of women's frustrations, failures and personal shortcomings. By pushing the contempt and hostility to toxic levels, industrialized misandry has laid waste to the aspirations of countless women. It left them only with failure and resentment, and the bottomless need for someone to blame.

I suppose that is the cost of a free market. After all, there is still a demand for cigarettes, high fructose corn syrup and various other kinds of poison. Emotional carcinogens should not be too much of a surprise.

Still, I reserve the right to hope that the people at GMP some day figure out what it is to be a good human being. Maybe if they can work their way into that, they may have something meaningful to say about men.

Einstein's Theory of Relationships

Robert St. Estephe · 18 August 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

•?•

Trigger alert:

Dear Reader: If you happen to member of either of the following communities – Toy Dog, Type 1 (*mangina*) or a Toy Dog Type 2 (*white knight*) – you should not read the rest of this post.

No Toy Dogs need apply – Big Dogs only!

•?•

[image]

FULL TEXT: Berlin, July 7. – Dr. Albert Einstein, the famous scientist, made an amazing discovery relative to America on his trip which he recently explained to a sympathetic-looking Hollander as follows:

"The excessive enthusiasm for me in America appears to be typically American. And if I grasp it correctly the reason is that the people in America are as colossally bored, very much more than is the case with us. After all, there is so little for them there!" he exclaimed.

Dr. Einstein said this with vibrant sympathy. He continued:

"New York, Boston, Chicago and other cities have their theatres and concerts, but for the rest? There are cities with 1,000,000 inhabitants. Despite which what poverty, intellectual poverty! The people are, therefore, glad when something is given them with which they can play and over which they can enthuse. And that they do, then, with monstrous intensity.

"Above all things there are the women who, as a literal fact, dominate the entire life in America. The men take an interest in absolutely nothing at all. They work and work, the like of which I have never seen anywhere yet. For the rest they are the toy dogs of the women, who spend the money in a most unmeasurable, illimitable way and wrap themselves in a fog of extravagance. They do everything which is the vogue and now quite by chance they have thrown themselves on the Einstein fashion.

"You ask whether it makes a ludicrous impression on me to observe the excitement of the crowd for my teaching and my theory, of which it, after all, understandable nothing? I find it funny and at the same time interesting to observe the game.

"I believe quite positively that it is the mysteriousness of what they cannot conceive which places them under a magic spell. One tells them of something big which will influence all future life, of a theory which only a small group, highly learned, can comprehend. Big names are mentioned of men who made discoveries, of which the crowd grasps nothing. But it impresses them, takes on color and the magic power of mystery, and thus one becomes enthusiastic and excited.

"My impressions of scientific life in America? Well, I met with great interest several extraordinary meritorious professors, like Professor Milliken[sic]*. I unfortunately missed Professor Michelson** in Chicago, but to compare the general scientific life in America with Europe is nonsense.

["Einstein Declares Women Rule Here – Scientist Says He Found American Men the Toy Dogs of the Other Sex. – People Colossally Bored – Showed Excessive Enthusiasm Over Him for Lack of Other Thinks, He Thinks." The New York Times (N.Y.), Jul. 8, 1921, Section (?), p. 9]

* Editor's notes: *"Professor Milliken" is most likely the Nobel Prize-winning Dr. Robert Andrews Millikan, a full professor at the University of Chicago. Among his other discoveries, Dr. Millikan proved experimentally the photoelectric effect postulated by Dr. Einstein, and he coined the term "cosmic rays" to describe radiation from outer space.*

** *"Professor Michelson" is most likely the Nobel Prize-winning Dr. Albert Abraham Michelson, a Department Head at the University of Chicago. Dr. Michelson is credited with one of the earliest accurate measurements of the speed of light, and also with the Michelson-Morley experiment that helped establish Einstein's theory of Special Relativity. – AL*

•?•

[image]

Einstein's words were powerful, but the story doesn't end there. A lot of feminists took exception to Einstein's observations, and The New York Times published their retorts that next day:

"Chicago Women Resent Einstein's Opinions"

Men, However, Seem to Agree on "Toy Dogs" and Dominance of Wives

Chicago, July 8. – Professor Einstein's opinion of America, and of American women in particular, as expressed in an interview cabled from Berlin to THE NEW YORK TIMES yesterday and reprinted in Chicago this morning, brought forth indignant protests from Chicago women today. They took particular exception to Professor Einstein's characterization of American men as the "toy dogs" of American women.

Chicago men, however, seemed to agree with Professor Einstein on the dominance of women and the "toy dog" charge, while professors at the University of Chicago contented themselves with a few nervous tut-tuts and the comment that the German scientist had obtained a warped view of America because of the short time he spent here.

"Perfectly ridiculous," said Mrs. Frederick D. Countess, 1,534 Lake Shore Drive. "The professor must have met a bunch of movie actors when he was over here. If the American men make more money than the other men to spend on their wives, that's American luck. I think the right kind of American is the strongest character in the world."

"I cannot agree with Professor Einstein," said Mrs. Jacob Bauer, 1,100 Lake Shore Drive. "Women have the vote and men are women's equals."

Domination of women over men in America is not a national phase, but a world-wide one, believes William Wrigley Jr. "It is just as true in Germany as it is here." he says. "Einstein is right on the women, and I'm proud of the fact. Aren't the women behind everything a man does? Maybe not openly, but they're there just the same. What else can a man do with his money but spend it on his wife?"

Professor W.P. Evans of the chemistry department at Northwestern University said: "It seems incredible that a man of Dr. Einstein's attainments should make the statements credited to him. If these statements are correct, they go far to prove the fact that, although he understands thoroughly, we hope (don't forget to put in the "we hope"), the theory of relativity, he has not the essential qualities for judging the scientific and industrial achievements of a great nation."

"Dr. Einstein saw America under very unfavorable conditions," and Professor Millikan of the physics department of the University of Chicago, who was spoken of favorably by Dr. Einstein as a "meritorious" professor, "due to the popular furore [sic] over his discovery. I might say that he had a hectic time."

["Chicago Women Resent Einstein's Opinions – Men, However, Seem to Agree on "Toy Dogs" and Dominance of

Wives." New York Times (N.Y.), Jul. 9, 1921, "Amusements, Hotels and Restaurants" section, p. 12]

AVFM News week in review – 19-Aug-2013

Robert O'Hara · 19 August 2013 · Archived copy · Original

Welcome to our first edition of AVfM News Week In Review.

From now on every week the AVFM News Department will be publishing a review of the week's top news stories titled "News Week In Review." It will simply highlight the news stories that we feel are the most pertinent to men's rights and our movement. If readers ever want to submit a story to AVFM News for consideration please contact us at avfmnews@avoiceformen.com, and of course you may always leave comments here to add other stories you think would be of interest to your fellow Men's Human Rights Activists.

Item: Men's rights conference in India

Our friends in India held their fifth annual meet in Nagpur this past weekend with over 100 prominent activists attending. It was followed on Twitter and Facebook extensively and was reported to be a great success.

Item: Male students accused of rape and sexual harassment sue administrators

As expected, men who were unjustly accused of sexual misconduct are suing college administrators for their mistreatment justified by recently introduced policies from the DOJ and DOE. They claim sexual discrimination, but also as expected, feminist legal experts downplay their claims.

Item: Man in his 30's convicted on criminal charge for staring at 55-year-old woman on a train

Yep you read that right. A man in Italy who did not even lay a hand on anyone was given a suspended sentence for simply looking at a woman who was decades older than him. Maybe she is suffering from wishful thinking.

Item: Teacher allegedly had sex with underage students for performing well at sports events

Yes, she is just giving these young studs their due reward for performing well at athletic events. Apparently she has a thing for basketball players. She is also adamant that she didn't do anything wrong.

Item: The Amazing Atheist becomes target of YouTube censorship

Yes, that's right, just today the Amazing Atheist uploaded an "emergency video" calling for help in curbing the onslaught of censorship. YouTube administrators have removed some of his most popular videos concerning Feminism and feminists, among other things. Keep in mind that many of these vids had upwards of 600,000 views! It seems that eloquence is what they are really scared of.

Item: Recent study: Men want women to split dating costs but are afraid to ask

The paper, which was presented at the American Sociological Association's 108th Annual Meeting, is called "Who Pays for Dates? Following versus Challenging Conventional Gender Norms," Gee I wonder why! Could it be about shame?

Item: P Z Meyers Accuses Shermer of rape, Thunderf00t covers story with scathing logic

Another YouTube atheist famous for entering the fray about feminism, and specifically the Atheism +, weighs in on the controversy surrounding PZ Meyers accusation that Michael Shermer, founding publisher of Skeptic Magazine, is a serial rapist. Definitely watch this one – it's good!

Item: Woman who sent a man to jail for four years on a false rape claim gets two months jail time to be served on weekends

A woman, who at the age of 17, falsely accused a man of rape in order to get her parents off her back for being caught looking at online porn. She waited four years before confessing and only gets a slap on the wrist.

Item: Founder of A Voice for Men has special edition of AVfM Radio.

Since starting in early 2011, A Voice for Men and its radio show have reached places many could not have imagined even 5 years ago. Don't miss the recording of this special episode, it has some amazing stories from the past you may never have heard, and a breathtaking view of the future of the men's movement.

Thanks for reading our first News week in review. See you next week!

“Marriage for alimony only” – 1928

Robert St. Estephe · 19 August 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. “Gonzo journalism” is characterized as tending “to favor style over fact to achieve accuracy.” Yet history – especially “social history” – is written by ideologues who distort and bury facts in order to achieve an agenda. “Gonzo” writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new “transgressive.”

Welcome to the disruptive world of facts, the world of Gonzo History.

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The anti-alimony movement was in high gear when popular novelist Faith Baldwin decided to write a novel exposing the Alimony Racket. The case of California’s “Alimony Sam” was nationally known; prominent judges Selah B. Strong of New York and Harry A. Lewis of Chicago were publicly excoriating the alimony racketeering epidemic practiced by an army of callous and predatory women. The first formal men’s rights organizations focused on fighting the racket across the nation. Faith Baldwin was inspired to expose the scamming activities of the “alimony heiresses” in fictional form.

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FULL TEXT: “THE rising tide of divorce has brought us a new industry, the ultimate refinement of golddigging, the perfection of blackmail within the law – marriage for alimony,” said Faith Baldwin, the well-known writer. “Women who do not want husbands or children have found a joker in our marriage laws by which they can establish themselves comfortably for life – free, respectable, rich, safe – without personal cost or sacrifice.

[image]

“There are thousands and thousands of women who are being supported by men to whom they are no longer wives. There is no doubt that this business of alimony is getting to be a serious menace, it may be all right when a man has plenty of money. To pay a former wife a few thousand dollars in alimony may mean nothing to him. But, on the other hand, just consider how many men are forced to pay alimony who cannot afford it. You will find in the majority of cases that there is no good reason why they should pay it, either. The women are well able to take care of themselves. If they did not lack pride and self-respect, they would not accept money from men who no longer mean anything to them,” said the writer, with a flash of her deep-blue eyes.

Faith Baldwin is a charming woman whose most striking possessions are her sense of humor and her genuineness. She is as four-square [“marked by boldness and conviction” – ed] as a man and she does not hesitate to speak her mind frankly on any topic that absorbs her.

She was educated at private schools both here and abroad, and at the age of 6 she wrote a play entitled “The Deserted Wife.” It is still extant and covers about two newspaper columns. During the war she worked with the War Camp Community Service, organizing girls’ clubs and military dances, and it was solely for relaxation that she wrote her first novel, “Mavis of Green Hill.” It was immediately accepted and, greatly encouraged, she turned to novel-writing as a career. Or, to be more exact, one of her careers, as she considers her husband and her children as two very important careers.

It is in her recent novel, “Alimony,” that she turns the searchlight on this most engrossing problem of the day. She shows what alimony does, what it does not do, the moral effect upon the women and children it roofs, clothes and feeds, and the burden it places on the man who pays it. Perhaps no writer is better qualified to deal with the subject than she. As the daughter of the late Stephen C. Baldwin, the famous New York trial lawyer, she was forever hearing him discuss the menace of alimony.

“I REMEMBER him telling my mother,” Miss Baldwin related, “that some day he was going to write a book on alimony. He wanted to awaken people to the unfair advantage that many women were taking of the alimony laws. Well, he never did. For a good many years I entertained the idea of getting to work on it. I studied the question in all its phases and discussed it with judges and lawyers. I realized that it was certainly serious enough to deserve consideration.

[image]

“The particular phase that interested me, as a writer, is the fact that there are many women who will marry merely with the idea of getting alimony. They know that marriage can be painlessly dissolved and they take their marriage vows with no intention at all of keeping them.

“Chorus girls are the most frequent offenders in this respect. Any number of them will get married with that end in view. They don’t even wait for a year to pass before seeking a divorce and demanding their alimony. They find it easier to do that than to earn the money for the luxuries they crave. In other words, they get a salary every week for having been the man’s wife.

“Judges are most wary of this practice on the part of women and they try to see to it that they do not take advantage of their husbands. But let a woman—particularly a pretty one—get a clever lawyer and she’ll usually get what she wants.”

“I know of one young blond woman who wanted an increase in her alimony. She came to court in her shabbiest frock and told the judge some sad tale of not being able to work because of ill-health. She looked very blond, very childlike and most appealing. The Judge being susceptible to childlike and appealing blondes and the lawyer being quite clever, she got the increase she wanted.” Her former husband, who knew she was nothing but a parasite, stormed at the injustice of it, but he was given the privilege of paying it or going to jail. He paid it. Since he was contemplating a second marriage at that time, it made it particularly difficult for him.”

[image]

“There are numerous instances where alimony can even be an incentive to immorality. I remember one case of which my father spoke which epitomizes the whole. A woman who had divorced her husband received alimony of $25,000 a year. She was accustomed to luxury and naturally demanded a sum that would keep her in the same state of comfort. Since her husband could afford it, he willingly gave it to her. But, this woman soon fell in love with another man who was poor in comparison to her former husband. She wanted him, yet she did not want to forgo her alimony. What did she do? She kept her alimony and entered into an illicit relationship with the man. It was that kind of woman for which my father had intense hatred. There are ever so many cases where a woman loves a man desperately enough to desire him and yet not enough to accept less financial comfort than she has always had, and it’s on the cards that she will have it both ways. She will take her cake and she will eat it, too.

“This naturally works a great hardship on the salaried man. He is never freed of his burden. If his salary should be increased, things aren’t any easier for him, for his former wife then has the right to demand an increase in her alimony.

“ONE might think, though, that a woman would be willing to relinquish the alimony if she could be fortunate enough to get a second husband to support her in comfort. But that isn’t always true. You will find, more often, that she prefers to have the independence and the freedom that the alimony gives her to marrying again. Why adjust herself to another marriage and try to make a go of it? Marriage entails too much self-sacrifice. Who knows whether it will be worth exchanging it for the alimony? She can have the man’s love, anyway.”

The writer paused for a moment and then continued thoughtfully:

“I feel that instead of alimony being paid out every week so long as the woman remains unmarried, it would be far better to settle an outright sum on her. At least this procedure would not encourage immorality in any way. The woman could be free to marry again and there would not be the temptation of the alimony to lure her into an illicit

relationship.

“Do you believe,” Miss Baldwin was asked, “that alimony should be done away with altogether?”

“Oh, no,” she quickly replied, “I would be the last one to suggest that. There are many, many cases where women are entitled to it. They may have small children, or they may be untrained for any kind of work, or, again, their health may have suffered. And we all know cases of wives who have struggled through poverty with their husbands. Then when these men have attained financial success they divorce their wives in order to marry younger or prettier girls. Such wives certainly deserve alimony.

“However, I do think that if a woman is able-bodied and has no children or any shadow of claim on the man from whom she’s separated, she is not entitled to alimony. Perhaps for a year or so, until she looks around for something to do, she should get it. But after that she should be the last person – even, to want to accept money from a man for whom she no longer feels any affection. And to go on endlessly driving him when he can ill afford it, then depriving him of his chances of remarrying, seems criminal to me. Personally, I would rather scrub floors for a living than take alimony from such a man.

“The whole pitiful part of it is that the women who are badly in need of the alimony are just the ones who don’t get it. One woman for a long time did not want to divorce her husband because of her religious scruples. Finally things became so bad that she secured a divorce. The judge awarded her alimony for her and her two children. The man left the State and the woman is absolutely in poverty.

“Time and again you will find men adopting various tactics to evade paying alimony. Some of them will even prefer to languish in jail. I know one man who’s been in jail for years, and there’s no saying when he’ll ever come out. He simply will not pay his wife alimony.

“It isn’t at all unusual for a man to get a fake mortgage on his property, transfer all his holdings to friends or form a dummy corporation. A friend will go through the form of foreclosing a mortgage, taking over the property and leaving the husband apparently stranded. Then the wife will have to agree to accept a smaller amount than the Court awarded to her.

“One man owns some unimproved real estate which is valued at a good price. But he persists in keeping it nonproductive and is living in poverty rather than risk paying his former wire share of what might be a good income. And that woman is really quite poor.”

Lawyers claim that there is no other class of litigation in which men will go to so muck trouble and take so serious risks as in the alimony cases. An alimony judgment seems to stir up more stubborn resistance and stimulate more resourcefulness than any other kind of conflict that gets people into the courts.

Some old and seasoned alimony-payers of the Alimony Payers Protective Association are pledged to “break up the partnership between the vindictive wife and the shyster lawyer; prevent the misuse of children for the purpose of securing excessive alimony; prevent unwarranted persecution,” and a number of other things.

[image]

IN THIS day of numerous divorces it was interesting to learn what Faith Baldwin considers the essential basis of a happy marriage.

“It is important,” she said, “that a man and wife be physically well mated. Of course, no marriage can last on that alone. But if on that basis one can build a community of interests and an intellectual ground of meeting, you can have a happy marriage.

“I have never felt that children make a real difference in the real relationship between husband and wife. They may make the marriage more interesting. But they do not change that inner relationship in any way. That is why I believe that children are not sufficient to hold husband and wife together.

“One of the chief causes of trouble is the ease with which people can get married and divorced. A young couple

will go off on a joyride and suddenly decide to get married. Or they will return home from a party quite drunk and think it would be a novel idea to marry. There have been any number of cases where people have even married on a bet. In former days, when one married, no matter what the marriage turned out to be, one had to grin and bear it. But today, if one is at any time bored or dissatisfied, one can take bag and baggage and clear out with very little trouble.

“Here’s a story of one couple I know which is actually true and which illustrates the way some people marry.

“This couple met one Friday at a house party. The man liked the girl and suggested that they get married. ‘I always said I’d never get married on a Friday. Try another time,’ she told him.

”The following week he asked her again. ‘It’s too cold,’ she said.

“Well, the third week he asked her once more, and since it was neither Friday nor too cold, they got married. Incidentally, while the wedding banquet was on it started to rain quite hard. A few months later, when they were divorced, the girl said to me: ‘I always knew our marriage wouldn’t pan out, because is rained the day we were married.’

“She’s been married twice since then, and I often wonder what other reasons she’s been giving for the break-up of her marriages.

“This story may sound far-fetched and exaggerated, and if it were a solitary instance I would not have told it. But it is only one of many which typify the light, frivolous attitude that people have toward marriage today.”

[Genn, Lillian G, “Marriage for Alimony Only a Public Menace Says Faith Baldwin,” syndicated (Public Register), Modesto Bee (Ca.), Sep. 25, 1928]

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“As strong as a man”

August Løvenskiolds · 19 August 2013 · Archived copy · Original

Strength means more than raw physical power – at which men mostly excel over women – it can also mean endurance, determination, skill, character, intellectual prowess, and emotional fortitude, other areas in which both men and women can excel. Even a child can be strong in their potential to contribute to the success of human community.

Do those who seek equality between men and women believe that women can be strong, too? Let’s take a look.

Well, the question of women’s strength is where things start to diverge. As a Men’s Human Rights Advocate, I believe that a woman can be as strong as a man. Every day at *A Voice for Men* I interact with women who are exemplars of these traits – endurance, determination, skill, character, intellectual prowess, and emotional fortitude. It is challenging and even humbling at times for me, a man, to try to keep up with the worthy woman I work with. Diana Davison and Della Burton can write circles around me. Alison Tieman’s depth of understanding of gender issues and leadership skills can leave me gasping for air. Karen Straughan is a godless godsend to men’s human rights and our understanding of how to spread the word – I wouldn’t relish debating her about anything.

I’m often glad for my manly muscles as my last, fading refuge of my manly dominance.

But Not All Women – and particularly, Feminists – are strong like our sweet cete of Honey Badgers. Not at all – in fact, some women revel in their weakness, stupidity, and worthlessness when it comes to excelling in human community, and worse, they seek to drag all people, men and women alike, down into a cesspool of failure.

Consider, say, professional victim Rebecca Watson, who lacks the strength of character to shrug off the invitation from a guy in an elevator asking her to share some time over coffee with him. Instead, she touched off a firestorm of conflict within the atheist community by begging for protection from such polite, admiring men. “Elevatorgate” remains as an enduring symbol of why some women like Watson are unsuited for leadership positions in business, boardrooms, government, academia, politics, or other institutions where character, intellectual prowess, and emotional fortitude are essential to the success of the organization – any person who crumbles and whines about such an inconsequential interaction is certainly not equal to those tasks or the people who handle them as routine.

Or consider, say, Adria Richards, who was so lacking in humor and grace that a random joking comment she overheard about “dongles” sent her into a tizzy that resulted in a family man and colleague losing his job. Richards was fired herself because her lack of character and discretion indicated that she is a liability to anyone who dares to employ her – no company needs the firestorm of hate she unleashed because she fancied herself a modern-day man-killing Joan of Arc, and no company can operate smoothly and effectively with employees who might, on a whim, ham-handedly betray the core mission of their business.

Or consider Jessica Valenti, whose video about how to talk to men about feminism included one actual suggestion (a poor one) and five excuses for failure. If I wanted to hire someone to succeed at a job, why in the name of the Blessed Vagina would I hire someone who is more than 80% focused on failure?

Or how about any woman who takes seriously the idea of *Schrödinger’s Rapist: You may or may not be a man who would commit rape. I won’t know for sure unless you start sexually assaulting me. I can’t see inside your head, and I don’t know your intentions. If you expect me to trust you—to accept you at face value as a nice sort of guy—you are not only failing to respect my reasonable caution, you are being cavalier about my personal safety.*

A woman who is so overwhelmed by her fears can be pitied, and protected, and maybe men should even cross the street to avoid her in order to spare her delicate feelings, but should she be hired for any sort of important, challenging position where she might face conflict, or have to make critical decisions under pressure? Would she excel as, say, a CEO when she sees every man she meets as a potential rapist first and an asset to her enterprise as a secondary concern, if at all? Would she even make a reliable housewife and mother when the idea of talking to a

male pediatrician, or a lesbian teacher, freaks her out, because raaaayyype? Oh, yes – lesbians commit a lot of violence in their intimate relationships, and the sexual preferences of a random woman are not always obvious, so if you fear *Schrödinger's Rapist*, you'd better fear *everyone*.

Right or wrong, a man paralyzed with baseless fears (or even justifiable fear) is shunned as a worthless coward *by women* as well as men. If women are to be equal to men, then, women should be held to the same standards of courage and fortitude that women demand from men. As soon as those cowardly men are accepted as worthy men, so also should we be happy to coddle and accept cowardly women as worthy, too.

Or, how about a woman who was so frail and fragile that she demands that the messaging service Twitter make it even easier for her to report a tweet that she thinks might hint of a threat or misogyny? Such women exist, and we can and do spend billions of dollars to placate their fears, but are such women capable of excelling in areas of employment or achievement that involve danger, strife, or just modest unpleasantness? Clearly not, and such a woman is of marginal utility anywhere – even as an object of sexual desire – except perhaps in fetish communities or wymyn's studies departments, both arenas where submissive, fearful victim girls are prized.

A man or woman with even a modicum of intelligence and determination can find existing ways within Twitter to report violations such a threats – just go to the main page at twitter.com, hit "help", and then select "How to report violations." That's it – I found it in less than 5 seconds, and I've never even had a twitter account, or looked for the "report violations" option before writing this paragraph. A woman (or man) who is so lazy or inept at using technology that they need it streamlined for them is a poor candidate for any job at all, much less the difficult, dangerous jobs where men currently dominate.

Or, how about a man or woman who uses the intellectually flawed concept of "privilege" to silence individuals who happen to be members of certain social groups or classes that he or she hates? Silencing any one person based on their gender privileges is as stupid, wrong-headed and immoral as hiring them based solely on their race – skill, attitude, education, and aptitude are far better measures of worth. Someone who uses a perception of privilege as a bludgeon against an individual is a privilege bigot, and a privilege bigot is as ill-suited to leadership and trust as a racist. The worth of an idea should be evaluated on its own intrinsic merit and not the relative privilege, or lack thereof, of the person who presents the idea.

Or how about those who hold to the feminist notion of "patriarchy" itself – a notion that men have always dominated and oppressed women. The intense stupidity of the idea that women had no roll in establishing the putative patriarchal aspects of society is exceeded only in scabrous effect by the underlying message that women have never been worthy of seeking or holding equality with men. "Patriarchy theory" is nothing more than a pitiable excuse by self-proclaimed losers to explain why they are losers – in their reckoning it is not the faults and limitations of women, it is those mean old boys who are always at fault for the ills of society – even the men who die in the trenches of wars, or starve from poverty, or freeze to death from homelessness are still held culpable by patriarchy theorists whenever some woman breaks a nail.

Employing, trusting or otherwise promoting someone who uses the weak notion of "the patriarchy" to excuse their failings is folly.

The only thing I find contemptible about the strength of women is that some women – some *feminists* – do not have the strength to own their responsibility for their own shit.

They may have my pity, but not my respect.

Pwning men's human rights critics

Dean Esmay · 19 August 2013 · Archived copy · Original

We already featured this in our video section but we liked it so much we wanted to put it on the front page. If you haven't watched the above video yet, you really need to do so, and enjoy every minute of its glory.

Some hopelessly confused, fact-deprived dorks at CIActivist recently made one of the dumbest videos on men's human rights issues we've ever seen. After literally decades of this work, that is no small feat–it was genuinely impressive in its thundering stupidity and monumentally willful, Titanic ignorance. It was so dumb it was not even annoying, it was pretty much laugh-out-loud funny it was so stupid. CIActivist looked about as smart as the people in this parody video.

My own personal message to Ryjin Vander Hoek: as someone who fully supports the legalization of marijuana, I understand you're also a pro-legalization advocate. Great. Please keep doing that, it's insane that we put people in jail for pot. But I have to tell you: you need to lay off the bong, dude. Oh my God you were so stupid you literally made everyone watching your video dumber.

Wait, maybe I need to take it back and tell you to suck on the bong harder, because with critics like you we're only going to do better and better in our mission. And the truth is? You were better than our average critic. So you've got that going for you. Well done!

Anyway, the guys at Men's Rights Edmonton have put up the perfect response (see above) to your thunderingly clodfooted video. Since you unsurprisingly disabled all ratings and comment on your own silly video (and it wouldn't surprise me a bit if you eventually just plain remove your video critical of the Men's Human Rights Movement because you're so embarrassed by it), we'll invite you and anyone else who wants to comment on it here.

Oh, and to the Men's Rights Edmonton guys? Solidarity brothers, this is your finest work to date. You just keep getting better. More, more!

Update I would like to indulge myself with my own, much shorter, response to Ryjin Vander Hoek and most of our other critics:

Illinois DV laws closer to gender neutral

Paul Elam · 20 August 2013 · Archived copy · Original

[box]
On August 6, the Governor of the state of Illinois signed four new domestic violence laws into effect. What I looked for, and did not find, was misandry encoded into the new laws.

I am not a lawyer. If you need legal advice, hire a lawyer. I am offering here my lay opinion on four new laws passed in Illinois:

- HB 958 – defines domestic violence and escalates a second conviction to a felony.
- HB3379 – mandates that schools teach on dating violence and "age appropriate" sex education (amends health code)
- HB 3300 – mandates use of alternate paths of communication when the patient requests it and it's suspected to be domestic-violence related.
- HB 3236 – provides for education on dating violence in schools (amends school code)

Note that where the terms appear, the text does not say, "domestic violence against women" or "violence against women" but "domestic violence." It appears (in my non-lawyer opinion) to stick to a gender-neutral paradigm, at least on paper. I'd call this a successful step away from the woman-as-victim paradigm. I'm just block-quoting the relevant passages here, though; someone more fluent in legalese may shoot my theory all to bits.

HB 958

6 (720 ILCS 5/12-3.2) (from Ch. 38, par. 12-3.2)
7 Sec. 12-3.2. Domestic battery.
8 (a) A person commits domestic battery if he or she
9 knowingly without legal justification by any means:
10 (1) Causes bodily harm to any family or household
11 member;
12 (2) Makes physical contact of an insulting or provoking
13 nature with any family or household member.

HB3379

defines "Teen dating violence" in relation to training teens about health, family concerns, and sex-ed

11 "Teen dating violence" means either of the following:
12 (1) A pattern of behavior in which a person uses or
13 threatens to use physical, mental, or emotional abuse to
14 control another person who is in a dating relationship with
15 the person, where one or both persons are 13 to 19 years of
16 age.
17 (2) Behavior by which a person uses or threatens to use
18 sexual violence against another person who is in a dating
19 relationship with the person, where one or both persons are
20 13 to 19 years of age.

HB 3300

Sec. 355b. Claim-related information; alternative means of
17 communication.
18 (a) For the purposes of this Section, “claim-related
19 information” means all claim or billing information relating
20 specifically to an insured, subscriber, or person covered by an
21 individual or group policy of accident and health insurance
22 issued, delivered, amended, or renewed by a company doing
23 business in this State.
24 (b) A company that issues, delivers, amends, or renews an

HB3300 Enrolled – 6 – LRB098 07664 RPM 37737 b

1 individual or group policy of accident and health insurance on
2 or after the effective date of this amendatory Act of the 98th
3 General Assembly shall accommodate a reasonable request by a
4 person covered by a policy issued by the company to receive
5 communications of claim-related information from the company
6 by alternative means or at alternative locations if the person
7 clearly states that disclosure of all or part of the
8 information could endanger the person.
9 (c) If a child is covered by a policy issued by a company,
10 then the child’s parent or guardian may make a request to the
11 company pursuant to subsection (b) of this Section.
12 (d) A company may require (1) a person making a request
13 pursuant to subsection (b) of this Section to do so in writing,
14 (2) the request to contain a statement that disclosure of all
15 or part of the claim-related information to which the request
16 pertains could endanger the person or child, and (3) the
17 specification of an alternative address, telephone number, or
18 other method of contact.
19 (e) Except with the express consent of the person making a
20 request pursuant to subsection (b) of this Section, a company
21 may not disclose to the policyholder (1) the address, telephone
22 number, or any other personally identifying information of the
23 person who made the request or child for whose benefit a
24 request was made, (2) the nature of the health care services
25 provided, or (3) the name or address of the provider of the
26 health care services.

HB3300 Enrolled – 7 – LRB098 07664 RPM 37737 b

1 (f) A company that makes reasonable and good faith efforts
2 to comply with this Section shall not be subject to civil or
3 criminal liability on the grounds of noncompliance with this
4 Section.
5 (g) The Director shall adopt rules to guide companies in
6 guarding against the disclosure of the information protected
7 pursuant to this Section.

8 (h) Nothing in this Section shall prevent, hinder, or
9 otherwise affect the entry of an appropriate order made in the
10 best interests of a child by a court of competent jurisdiction
11 adjudicating disputed issues of child welfare or custody.

It does make mention of mandating post-mastectomy care in another section, but that's a different subject. It would be nice to also have, for instance, an equally valuable follow-up care after certain male urological procedures, but I don't know what the standard of care is, where it's stated, and actually it's a different rabbit trail.

HB 3236

(b) The Eradicate Domestic Violence Task Force shall do the
17 following:
18 (1) Conduct meetings to evaluate the effectiveness and
19 feasibility of statewide implementation of the curricula
20 of the Step Back Program at Oak Park and River Forest High
21 School, located in Cook County, Illinois, for the
22 prevention of domestic violence.
23 (2) Invite the testimony of and confer with experts on

HB3236 Enrolled – 2 – LRB098 10742 NHT 41087 b

1 relevant topics as needed.
2 (3) Propose content for integration into school
3 curricula aimed at preventing domestic violence.
4 (4) Propose a method of training facilitators on the
5 school curricula aimed at preventing domestic violence.

…

(d) The following underlying purposes should be liberally
5 construed by the task force convened under this Section:
6 (1) Recognize that, according to the Centers for
7 Disease Control and Prevention, National Intimate Partner
8 and Sexual Violence Survey, December 2010 Summary Report,
9 on average 24 people per minute are victims of rape,
10 physical violence, or stalking by an intimate partner in
11 the United States, equaling more than 12 million women and
12 men.

Thanks to @chicagoreport and @bernardchapin for spreading word that these passed.

[/box]

> @BernardChapin check out this article on Quinn signing new DV laws. http://t.co/M23bSXixUB
> — Chicago Crime Report (@chiraqreport) August 7, 2013

Shaming male High School students, Aussie style

Greg Canning · 20 August 2013 · Archived copy · Original

Shaming Male High School Students: Aussie Style

This is a true story, it happened recently at a government high school in an Australian state capital city, and similar scenarios play out across the country on a regular basis.

Good morning class, today we have invited *Ms. Hatesmenalot* from the local Violence Against Women Service to host a discussion with you about "Healthy Relationships."

But first whilst you (*pure pristine*) girls stay in this room, we want all you (*bad nasty*) boys to move into the next room and we will all fill in this questionnaire highlighting the ways men abuse women in relationships. We will then meet together again to discuss your answers (*shame the boys*), how's that sound!

heterosexual relationships because of the clear recognition that most domestic violence occurs by men to women. Abusive behavior can occur in heterosexual or homosexual relationships and women can act abusively to men and other women in relationships.

Questionnaire

Is a man acting abusively if……	Tick the appropriate space.		
	definitely abusive	**maybe abusive**	**not abusive**
He punches pushes or scares his partner?	I……I……I		
He insults his partner?	I……I……I		
He ignores his partner?	I……I……I		
He gets really angry over small things?	I……I……I		
He refuses to share housework or childcare?	I……I……I		
He is jealous or possessive of her?	I……I……I		
He doesn't like his partner seeing her family or friends?	I……I……I		
He doesn't pay his fair share?	I……I……I		
Is disrespectful of her possessions i.e. phone, car etc.?	I……I……I		
Tells his partner what she can and can't wear?	I……I……I		
He calls, messages, or inboxes his partner all the time?	I……I……I		

You can see images of the survey here (CLICK HERE FOR ORIGINAL IMAGE)

Whilst reading the questionnaire may engender a feeling of disbelief, in reality this is just another example of the pervasive ideological feminist governance that saturates our education and social service systems, part of the ongoing narrative of gender stereotyping intended to shame and further marginalize our boys and young men.

Unlike the false and misleading disclaimer in the box at the top of the questionnaire "that most domestic violence occurs by men to women" the professional literature on dating violence in teens is clear:

In teen dating relationships females are as physically abusive or more physically abusive than males.

As Ms. Misogyny Gillard would say, let that sink in!

In teen dating relationships females are as physically abusive or more physically abusive than males.

The Australian National Crime Prevention Survey (2001) [1] reported on a sample of 5000 Australian teens. The key findings were that **one in three females and males** say they have experienced at least one type of physically violent behavior from a girlfriend or boyfriend – this includes children as young as 12. Although both boys and girls reported similar rates of victimization, girls were more likely to slap, kick or bite, compared to boys who were

more likely to push, grab, shove, threaten, physically control and try to force their partner to have sex.

In 2008 renowned violence researcher Murray Straus published the results of the International Dating Violence Study (*Dominance and symmetry in partner violence by male and female university students in 32 nations. Children and Youth Services Review* 30 (2008) 252–275.) The key finding of this study was that that almost one-third of the female as well as male students reported physically assaulting a dating partner in the previous 12 months, and that the most frequent pattern was bidirectional, i.e., both were violent, followed by "female-only" violence. Violence by only the male partner was the least frequent pattern according to both male and female participants. For the Australian cohort the violence rate was 20% overall and of these cases, in 14 % of the violence was male only perpetrated, in 21% female only perpetrated and bidirectional in 65%.

Critically the paper concluded that prevention and treatment of partner violence (PV) could become more effective if the programs recognize that most PV is bidirectional and **act on the high rate of perpetration by women** and the fact that dominance by the female partner is as strongly related to PV as dominance by the male partner.

University of Georgia researcher Pamela Orpinas has overseen a large ongoing longitudinal study that found that nearly one in three middle and high school students who date say their relationships include violence. **Girls were more likely to perpetrate violence than boys** but were also more likely to be the victims of sexual violence or incur injuries.[2]

Several papers on Teen Dating Violence were presented at the recent American Psychological Association's annual convention.

A new study, by Michele Ybarra at the Centre for Innovative Public Health Research in San Clemente, reported on a survey of 1,058 young people aged 14 to 20. She found that 35 % of girls reported perpetrating abuse, 41 % said they were victims, and 29 % said they were both victims and perpetrators. For boys and men, the numbers were 29%, 37% and 24%, respectively. **Females were more likely to say** they were victims of sexual violence and **perpetrators of physical violence**. Males reported committing more sexual violence.

In another study of 635 students interviewed 5 times over 6 years from middle school to high school, Low and Espelage found that bullying at a younger age can increase dating violence among young Americans in later years. Those who reported higher levels of bullying in the earlier surveys were seven times more likely to report being physically violent in relationships at the conclusion of the study.

The remarkable thing about the research on partner abuse is the consistency of the findings of bi-directionality and gender symmetry of perpetration across the demographic spectrum. This had been confirmed as well by conclusions drawn from the largest domestic violence research data base?with summarizes some 1,700 peer-reviewed studies the Partner Abuse State of Knowledge project (PASK).

Returning to the Australian High School incident, the school at which the incident occurred (as indeed most Australian schools), gives a commitment to stamping out bullying and promoting an environment of equality and non-discrimination. They proudly promote a zero tolerance of bullying and link to the Australian Government Anti-Bullying Takeastandtogether website.

On the "Take a stand together website" you will find this definition of harassment:

"*Harassment is behaviour that targets an individual or group that offends, humiliates, intimidates or creates a hostile environment. This could be because they belong to a specific race, religion, gender or gender-orientation group or have a disability, for example.*"

There is no doubt that some of the boys in the class felt targeted, offended and intimidated simply because of their male sex. Indeed when objections were voiced the hostility of the environment became clear, they were silenced, accused of being disruptive and threatened with disciplinary action.

The research on bullying and the approach to remedying it does not single out males because it is well known that females bully each other and males and vice versa, albeit that the preferred techniques differ. Boys being more

likely to physically bully and girls more likely to emotionally bully. A link between bullying and partner violence has been established and the partner violence literature conclusively demonstrates gender symmetry in perpetration.

Given these facts why would a school allow gender ideologues to breach their own policies on non-discrimination by peddling false and counterproductive feminist propaganda to impressionable students? By doing so they not only breach their duty of care to their students male and female, but miss an important opportunity to significantly impact on actually reducing future incidents of partner violence.

Relationships are exactly that a 2 way street with give and take, regardless of whether they be family, work, school, dating or initiate relationships. Helping our young people negotiate the joys and pitfalls of relationships is a valid endeavor for our schools. But we do our girls no favors by suggesting to them that within dating and intimate relationships they represent passive individuals lacking in agency, simply waiting to be abused by a violent male, and instructing them as to best place to seek assistance if this prophecy comes to past – your local feminist violence against women service of course.

We do our boys no favors by falsely telling them that all relationship problems will be averted if they can simply control a mythical but supposedly ubiquitous tendency to abuse.

We do our future generations no favors by not alerting our boys and girls to the tyranny of false allegations of abuse, family breakdown, biased family law courts and parental alienation.

Of course this is exactly what the DV grievance industry wants, an ongoing source of female victims, ensuring ongoing funding for their services and ongoing employment for their graduate gender ideologues.

Until our boys and girls are treated as true individuals, in a sex and sexual orientation inclusive way, without gender profiling the partner abuse merry go round with continue to wreck it's havoc on all, just as planned.[3]

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[1] National Crime Prevention 2001, *Young people and domestic violence: national research on young people's attitudes to and experiences of domestic violence*, Crime Prevention Branch, Commonwealth Attorney-General's Department, Canberra. As reported in the Australian Domestic Violence Clearinghouse Thematic Review 4 available at http://www.adfvc.unsw.edu.au/PDF%20files/Thematic%20Review_4.pdf

[2] *Dating Norms and Dating Violence Among Ninth Graders in Northeast Georgia : Reports From Student Surveys and Focus Groups***?**Patricia M. Reeves and Pamela Orpinas?*J Interpers Violence* 2012 27: 1677 originally published online 26 December

2011?DOI: 10.1177/0886260511430386 The online version of this article can be found at: http://jiv.sagepub.com/content/27/9/1677

[3] At the time of writing 2 written requests to the school for further information regarding the identity of the organization providing the "Healthy Relationships" instruction and a request for an interview had been ignored.

AVFM News and Activism: Terrence Popp

James Huff · 20 August 2013 · Archived copy · Original

[box icon=""]

Tonight we have as our guest men and fathers rights activist Terrence Popp. Popp, a veteran of both Persian Gulf wars was, like so many servicemen, a victim of the family courts. After his own experience and observing what happened to his many fellow returning soldiers he decided to start Second Class Citizen. He, along with an outfit called Lightcraft Productions made some of the most poignant and moving videos in the manosphere the theme of which were usually, but not exclusively, centered around the plight of divorced military fathers. He has since gone on to host a you tube channel called Redonkulas.com which provides a more humorous perspective on gender issues.
Join us at 8pm Central Time.
SHOW PAGE
[/box]

“Why are you an MRA?”

Alex Hunt · 20 August 2013 · Archived copy · Original

A feminist-identified partner of mine once asked me: “Why are you an MRA?”

A great number of answers fluttered before my eyes. I thought of my initial attraction to the Men’s Human Rights Movement (MHRM); the redressal of the legal inequalities facing me and my gender and that woman may compel us to support children we have no choice in having. I thought of mentioning the real red-pill moments; becoming aware of the sentencing disparity, of the meat-grinder that is family law, of my growing empathy for the oft-ignored male victims of sexual assault, of the sheer weight of men who die, or are killed, or take their own lives, and the callous manner that this is “business as normal”. I even thought of launching from how my own anti-feminist inclinations came into being.

I mentioned none of this. I simply said:

“Because the truth is sacred.

“Because you, dear heart, subscribe to an ideology that has taught you that you are victims of a vast, overarching conspiracy – or perhaps a condition. That your gender ‘had it worse’. And no, I’m afraid it is not an impersonal matter to me. Your ideology insists that my father, my gentle, good-natured, wise father, is an oppressor, a thug, a brutish, rutting beast, and my mother, strong, hard-nosed, and ever-cynical, is his victim. That is an insult I will not stand.”

But, in hindsight, I think I need to add to that.

Because feminism takes history, a subject I love and treasure, and takes a knife to it, carves and maims and circumcises it to feminism’s preferred shape and form, and sets it to walk the streets of public opinion, to tell us that the entirety of human history, women have been oppressed, by men, as slaves and serfs were oppressed by their owners. As free-associating trade unionists were oppressed by gangsters, SA men and the rich and powerful. As Kulaks and Chechens were herded into railway carts and sent to freeze in Siberia. Such was the oppression of women.

I do not seek to deny the unequal treatment of men and women in the past – or even the present. The past was a harsh, brutal foreign country. Merely that unequal treatment – especially when such inequality brutally maimed and killed men by the millions – does not constitute oppression of women alone. That calling such of societies where women were home-makers and baby-producers, and men were heavy-lifters and dog-soldiers, which churned through male bodies in their bloody-handed wars, their nascent industrialization, in the daily struggle to just survive, is an utter insult.

That to address the war dead, the maimed, the miners buried beneath the earth, the limb-ripped workers, the dead the sea will never give up, and every other hideous fate meted out – predominantly to men – in the name of keeping human society functioning, with the mewl of “Patriarchy hurts men too”, is as monstrous an insult to both truth and compassion as to fall beyond my capabilities of description.

Traditional society hurt men. Traditional society hurt women. Traditional society can stay in the harsh, foreign country where it belongs.

The core of the MHRM, of its human rights advocacy, of its essence, is a struggle for truth. It is a struggle for the truth of men’s humanity – that we are people, worthy of respect, worthy of compassion, worthy of trust. That we deserve to have our consent, and rights respected and protected by law and society, just as every woman does.

It is a fight for the acknowledgement of male victims of domestic violence, of sexual assault, of a murderous court-system, and more.

It is to strive, that it be recognized the difficulties, travails and problems that face men are worth time and attention.

That our worth is not in our utility. That our humanity is not negotiable. That we are more likely to be killed, more likely to be struck down by illness and injury, more likely to die on the job, more likely to kill ourselves, to be made homeless, to be made unemployed, to be compelled into supporting children we may have never wanted, or else never see due to the group psychopathy of family law practice.

It is land war in Asia against bad statistics, urban legend, and a gynocentric culture fueled by chivalry and the natural impulse to protect the weak. It is a campaign to move people from the easy, no-thought-required instinct logic of a pack animal to “protect the female!”, to a genuine, considered and rational egalitarianism, where attitudes, and policy, are shaped by the science and logic. Where unbiased enquiry into human behaviour is the norm, and debate is not shaped by a religious code of “female victim, male perpetrator”.

This is a battle for the truth. Truth in history. Truth about law. Truth regarding inequity and indignity forced upon men. Above all, it is a battle for the truth of the humanity of men.

Where's the money, Kristina?

Dean Esmay · 20 August 2013 · Archived copy · Original

Those of us who have in the past been trapped in the cycle of abuse often find ourselves unwittingly entering into relationships with abusers. Even those of us fairly well-educated on the matter sometimes fall for the tricks of a personality-disordered person when we really ought to have known better.

When Kristina Hansen (now apparently going by the name Kristina Mendez online) was elevated to the position of Senior Editor and Canadian News Director of A Voice for Men, I must admit I had some trepidation. Actually, it appears several people had reservations, although to be fair to Paul they were mostly only expressed in hindsight.

Although I considered Kristina a friend, her elevation seemed like a really quick and sudden move to me. But I had defended Kristina in the past from other things she'd said that I considered ill-worded but coming from the right place, and I always did believe she had her heart in the right place. "She's more a doer than a thinker" was my standard excuse for some of her (apparently) ill-considered words and behaviors. And hey, this is a team and Paul's the coach and that's all there is to it. (And yes, now the coach also knows he made a mistake–well every coach makes mistakes, even the mighty Ditka.)

Fast forward to earlier this year, and we got into an argument with Kristina; while we tried to make it abundantly clear that we don't agree with everything that comes out of everybody in the MRA and MGTOW community, and in fact strongly disagree with certain high-profile members of the community on various issues (which we have laid out in any number of articles and videos), we felt that some of the shaming language and confrontational tone she was using toward some of them was toxic to the mission and stated values of AVfM, which is to show compassion to men and boys who are hurt and damaged by our toxically misandrist culture.

We tried to negotiate something in good faith with her, and when she decided to open something called the Earl Silverman Center, even after we were agreed she would no longer officially affiliate with AVfM, we offered to give her full support, including free unpaid advertising and our endorsement for donations, for her supposed effort to start a shelter for abused men, without any more discussion of the editorial areas where we could not agree.

Our efforts to reconcile and simply agree that we had a difference of opinion on how to handle some of the more pungent opinions we sometimes see among some in the community (our goal is usually to avoid shaming language and rely on dialogue with those who have been wounded and hurt) went nowhere with Kristina. Our offers to continue to support her publicly with free advertising and privately with our own money so long as she got the Earl Silverman Center up and running went nowhere, even though we repeatedly offered to just agree to disagree.

Despite our best efforts at goodwill, she and her husband, Joel "Joe" Mendez (aka Iconografer on YouTube) went on what looked to us like a drunken and/or drug-addled rampage, with a barrage of hours-long video tirades over a period of a few days viciously attacking most of the AVfM community. She took most of the ranting, irrational videos offline (although at least one remained last I looked, and multiple people got copies of it all in case she did try to cover it up), and they have continued in the months since then with periodic outbursts of vicious attacks on AVfM and various members the men's community.

Still we said nothing much, as we waited to see what would happen with the Earl Silverman Center. As time went on we increasingly lost hope that she had the character, integrity, or even ability to open up a center to help abused men, and it started to look likely that even if she did open a center for men she would likely wind up abusing the people she was supposedly going to help, though we couldn't prove that. What seemed even more likely was that she might try to find some excuse to not go forward at all, likely putting the project "on hold" in some public way and then wait for everybody to go away and forget that she'd taken our money and made multiple promises, public and private, on the matter. But we couldn't prove she'd do that until she did it.

And then she did it.

People from AVfM who gave Kristina money for the Silverman Center include myself, Paul Elam, Peter Wright/Tawil, Dr. Greg Canning. AVfM moderator Kimski, members of Men's Rights Edmonton and some other individuals who we don't even know by name. In private conversation with me, wherein I was still trying to remain in some sort of friendly contact with Kristina, hoping beyond hope that she would become a responsible person, she confessed to me that since her vicious public attacks on AVfM she was now receiving donations from what she called "equity feminists." Even then, I thought, "Well, if the money's going to help men somehow, I guess that's good."

Some weeks ago I noticed she defriended me on Facebook and changed her name there to "Kristina Mendez." She also removed me from her Skype contacts, as her husband had some time previously. Subsequent checking also confirmed that she had deleted from her Facebook wall a conversation we had wherein I asked for an accounting for the money and the possibility of a refund or sending the money to another group, but she subjected me to obfuscating, evasive responses–now all lost, because I foolishly did not make copies.

Also while all this was going on, we have seen a continuing pattern of what Dr. Tara Palmatier calls DARVO: Deny, Attack, and Reverse Victim and Offender behavior. She publicly acknowledged collecting over $6,000 from our community and continues to accept donations, yet continually attacks or blocks or ignores anyone who inquires about the money or what's being done with it.

Indeed, even though she gave me (and presumably others) personal promises that receipts would be issued for donations, and that there would be a full accounting of how the money would be spent, we have noticed that the pages of the Earl Silverman Center web site have been changed to state that they are **not a non-profit, and that no receipts will be issued** to anyone who donates–which was not ever stated when they were first accepting money from the men's rights community and which is directly contrary to what she explicitly stated to us.

And then in a recent series of public tweets (see below), she did what a lot of us suspected she would, and claimed the Silverman Center was "on hold" because she had personally more important things to do, and gave some sideways excuses about problems her friend Murray Pearson has with what she and he say are false allegations. Well they might be false allegations Kristina, and you may have other things going on (like being pregnant with a 5th child), but if you are not capable of going forward with the project then it is incumbent upon you to turn the project over to someone else who can move forward–there are multiple persons who could be found to do that in Canada, as you well know.

I might also mention here in passing that even though Kristina now refers to Murray as "co-founder" of the Earl Silverman Center, privately she told me repeatedly that Murray was not a person in authority in the center and had no control whatsoever over the money and he was merely an assistant. It's hard to know where the truth lies, but I thought I'd mention this in passing; my suspicion is that Murray Pearson is being used just like the rest of us have been used by Kristina, but I just don't know.

What I do know is that she has declared she has stalled the project to help abused men because it's inconvenient to her right now, and she absolutely refuses to give receipts or give any real accounting of where the money is… although, as we already know from this video (which she, astonishingly, has monetized on YouTube, still apparently taking in money from a dead man's legacy, a man she never knew), she at least got a van out of the deal so far:

(And yes we grabbed copies of that video too, in case she takes it down).

Where else has she put the money? She won't say, and just engages in DARVO for anyone who asks her for transparency.

Directly below this article you will find a number of screen shots showing some of her more hateful and outrageous public comments, along with documentation of what's been on the Earl Silverman Society web page recently.

So here's where we stand at A Voice for Men now:

[unordered_list style="arrow"]

- We fully and completely withdraw all support from the Earl Silverman Society/Center so long as Kristina Hansen/Mendez and her husband Joel Mendez are in any way involved in it;
- We demand a full public accounting of where all the money went that came from myself, Paul Elam, and other members of the men's rights community. Where's the money and what did you do with it Kristina?
- We demand that whatever monies that cannot be *proven* to have been directly expended on the project to date be turned over to an entity who can responsibly make use of it for its intended purposes;
- We urge all persons who gave any money at all to Kristina and her husband Joe to open the Earl Silverman Center to make reports to the appropriate legal and private authorities, including both your local and national police, the Royal Canadian Mounted Police, the Canadian Revenue Agency, your financial institution and, because she is or was at one time a welfare recipient, the Canadian welfare fraud office.

[/unordered_list]

Note that if you're in the US or Canada, you must file reports both with your local police and with Federal police, you can't just file with the Feds. Yes, if that means even if you don't live in Quebec, you file with your local police wherever you are anyway, in addition to the Canadian Feds. If you're in the US, you file with your local police, the FBI, and the Royal Canadian Mounted Police, as well as other Canadian authorities.

While Kristina, in true DARVO fashion, is highly likely to claim that all of this is a "doxxing" incident, the facts I can tell you are all public information:

She goes by both Kristina Hansen and Kristina Mendez.

She and her husband live in Ile Perrot, Quebec.

Any legitimate authority (police or credit card investigation company) who contacts me will also get her full address, phone number, and date of birth (as I have all this information but will not give it out publicly, to those other than legitimate legal authorities I will only give out what is publicly known about her on the public internet).

So to repeat, if you gave this person money, you need to:

[unordered_list style="bullet"]

- Contact your credit card company or bank and report possible fraud;
- Contact your local police (do not skip this step);
- Contact your national government police;
- Contact the Royal Canadian Mounted Police;
- Contact the Canadian Revenue Agency;
- Contact the Canadian Welfare Fraud Group.

[/unordered_list]

Since AVfM has an international audience we cannot know every country she may have gotten money from, but, here are appropriate link resources that our US, Canadian, Australian, and UK readers can use, and if people wish to share links to who they can also reach in other countries here in the comments, that would be appreciated.

I'm done myself playing nice. Hansen-Mendez needs to give a full and complete accounting for every penny she spent or we can safely presume she collected that money under false pretenses for her own personal use, buying a car and goodness knows what else. Legal authorities should be notified and should be urged to investigate. I will, again, provide not just the information I have given here but her complete street address, phone number, and date

of birth to any legitimate authority who requests it.

Agencies you should open inquiries with: First off start with your bank and/or credit card company, whatever you used to donate to her. Then:

In Canada:

Canadian Revenue Agency:
http://www.cra-arc.gc.ca/gncy/nvstgtns/lds/menu-eng.html

Canadian welfare fraud group:
http://www.mcss.gov.on.ca/en/mcss/programs/social/fraud.aspx

Royal Canadian Mounted Police anti-fraud center:
http://www.antifraudcentre-centreantifraude.ca/english/reportit_howtoreportfraud.html

If you are Canadian and you gave money you will also need to contact your local police. Please do not skip the step of informing your local police–even if you don't live in Quebec, the RCMP likely will do nothing without a local police report anyway. Just let the local police know you've also filed with RCMP, or, file with the local police and then tell the RCMP you filed with your local police.

In the USA:

If you are in the United States, you need to contact both the FBI and your local police, as well as the Royal Canadian Mounted Police:

Federal Bureau of Investigation internet crime reporting:
http://www.ic3.gov/default.aspx

Once again, you must also contact your local police and let them know you've also reported to the FBI.

I do not know where to start in the UK or Australia but I suspect it follows a similar trajectory; contact the Royal Canadian Mounted Police, the Canadian Revenue Agency, and the Canadian Welfare Fraud group mentioned above. Also, your credit card or bank. And then also use these links as a starting point for getting your own legal authorities involved:

UK:
http://www.actionfraud.police.uk/

Australia:
http://www.afp.gov.au/policing/cybercrime/internet-fraud-and-scams.aspx

My reports have already been filed. I encourage anyone else who gave Hansen/Mendez any money at all to report to all the above that are relevant to Canada and your own home country.

I expect much screaming from Kristina and her cronies that she's been "doxxed" (she's a liar, no she hasn't, every bit of this is public information) or that she's being somehow legally harassed (bullshit, she collected money for specific purposes, then changed the rules after the fact and now refuses to account for thousands she took from this community).

Below, again, are some screen shots if you have any questions about whether anything I've said here is public information, or if you suspect I'm exaggerating in any way.

This can all stop of course: Hansen can just return the money and/or provide clear public transparency and turn it over to a legitimate entity who will do what Earl would want done in his name: spend it on efforts to help men and boys. Not buy personal vehicles and sit around making excuses for inaction.

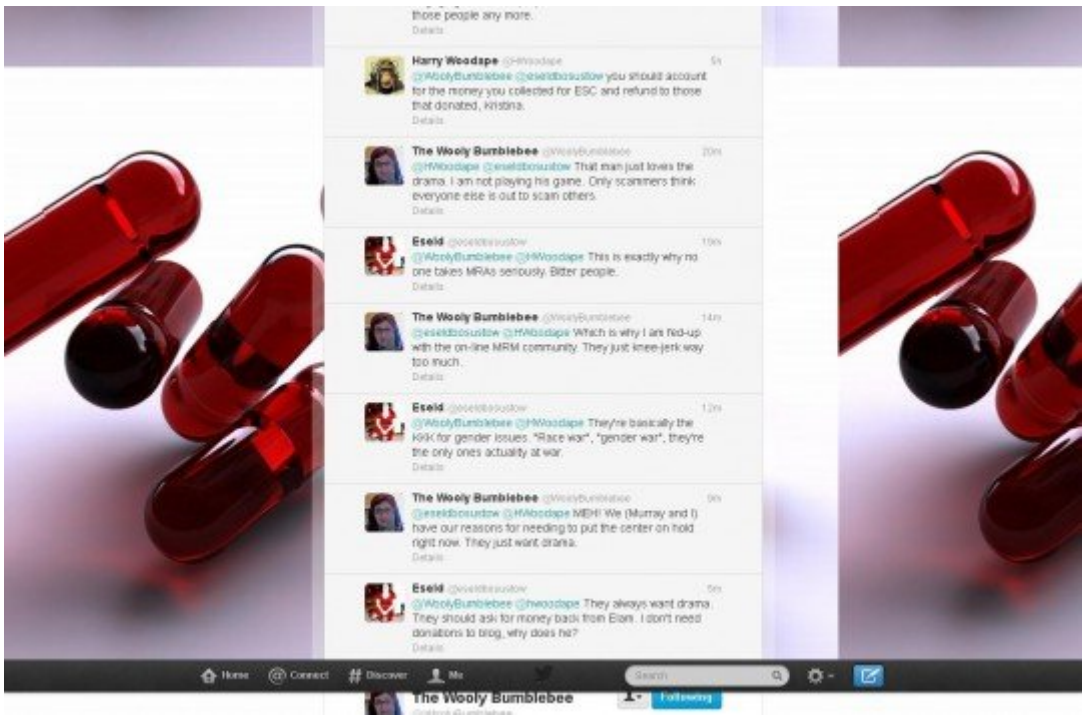
Harry Woodape
@WoolyBumblebee @eseldbosustow you should account for the money you collected for ESC and refund to those that donated, Kristina.
The Wooly Bumblebee
@HWoodape @eseldbosustow That man just loves the drama. I am not playing his game. Only scammers think everyone else is out to scam others.
Eseld
@WoolyBumblebee @HWoodape This is exactly why no one takes MRAs seriously. Bitter people.
The Wooly Bumblebee
@eseldbosustow @HWoodape Which is why I am fed-up with the on-line MRM community. They just knee-jerk way too much.
Eseld
@WoolyBumblebee @HWoodape They're basically the KKK for gender issues. "Race war", "gender war", they're the only ones actually at war.
The Wooly Bumblebee
@eseldbosustow @HWoodape MEH! We (Murray and I) have our reasons for needing to put the center on hold right now. They just want drama.
Eseld
@WoolyBumblebee @hwoodape They always want drama. They should ask for money back from Elam. I don't need donations to blog, why does he?
Home
Connect
Discover
Me
The Wooly Bumblebee
Following

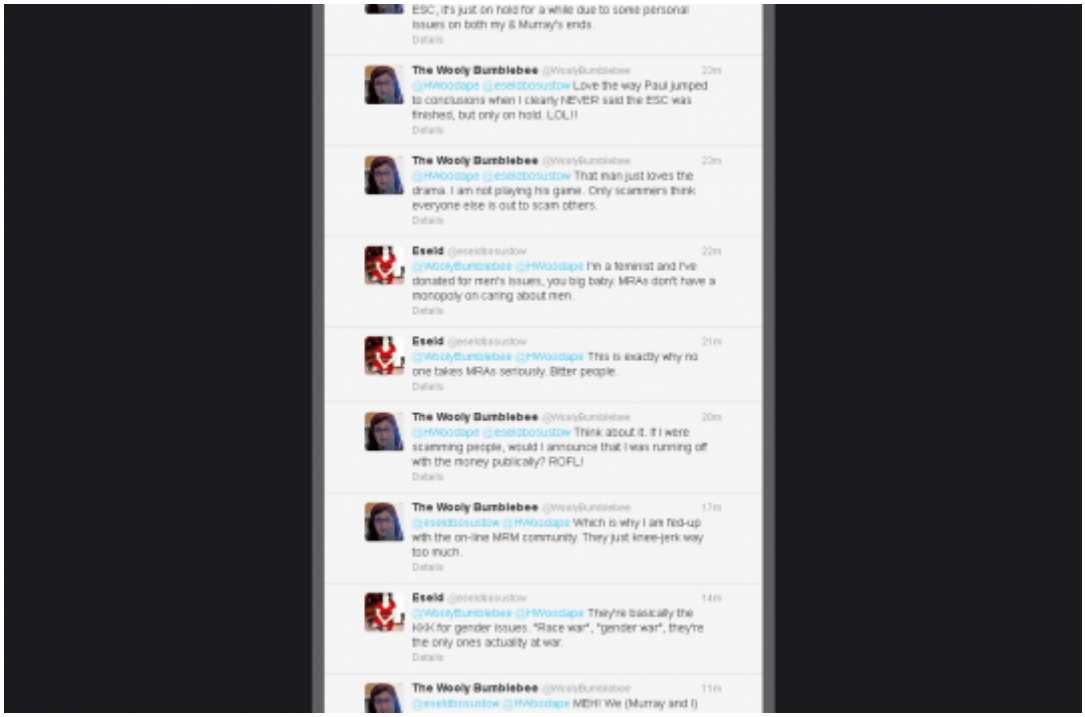
ESC, it's just on hold for a while due to some personal issues on both my & Murray's ends.
The Wooly Bumblebee
@HWoodape @eseldbosustow Love the way Paul jumped to conclusions when I clearly NEVER said the ESC was finished, but only on hold. LOL!!
The Wooly Bumblebee
@HWoodape @eseldbosustow That man just loves the drama. I am not playing his game. Only scammers think everyone else is out to scam others.
Eseld
@WoolyBumblebee @HWoodape I'm a feminist and I've donated for men's issues, you big baby. MRAs don't have a monopoly on caring about men.
Eseld
@WoolyBumblebee @HWoodape This is exactly why no one takes MRAs seriously. Bitter people.
The Wooly Bumblebee
@HWoodape @eseldbosustow Think about it. If I were scamming people, would I announce that I was running off with the money publically? ROFL!
The Wooly Bumblebee
@eseldbosustow @HWoodape Which is why I am fed-up with the on-line MRM community. They just knee-jerk way too much.
Eseld
@WoolyBumblebee @HWoodape They're basically the KKK for gender issues. "Race war", "gender war", they're the only ones actually at war.
The Wooly Bumblebee
@eseldbosustow @HWoodape MEH! We (Murray and I)

Mens Rights Montreal

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L'Ile-Perrot, QC
Founded Mar 21, 2013

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We're about:
Men's Health · Men's Social Networking · Family Law · Being a Man · Men's Rights · Empowerment for Men · Men's Group · Men's Support Groups · Masculinity · Child Support Reform · Men's Issues · Child Visitation · Family Court Unfair Rulings · Male

Organizers:
Kristina Hansen, joel mendez, Murray Pearson

Contact

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A Voice for Men
Support, Educational Resources

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Added by Kristina Hansen on May 24, 2013.

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Other photo albums

Bumblebee Report

men who had been domestically abused in Calgary, Alberta. The Men's Alternative Safe house, otherwise known as MASH4077, had never been granted any government funding, even after numerous attempts by Earl to file for funding, because the government refused to recognize that there was a need for such a shelter.

Earl decided to fund MASH4077 by himself with his own finances, as well as meager private donations. He worked on the MASH4077 project from 2003 and ran the shelter for 3 years out of his own home with private rooms and beds which accommodated the men who sought refuge from domestic violence.

In March of 2013, after only three years, MASH4077 was forced to close because of the lack of funding. Earl was forced to sell his home, and on the 26th of April, 2013 Earl suddenly, and without warning, took his own life.

Earl was a pioneer and had dedicated over 20 years of his life to helping male victims of domestic abuse. His death will not be in vain as we, the members of Men's Rights Montreal have decided to take up the flag that Earl has left behind and create the Earl Silverman Center for make victims of domestic abuse here in Montreal in his honor.

Our first goal is to raise $5000.00 (Goal reached in June 2013) which we will use in order to file for non-profit status, set up a temporary head office, printing materials and other promotional items, and for locating an appropriate property for the center.

Donate

Where your donations go.

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For men who experience domestic violence

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Donations - 2013

We have raised a total of **$6909.23 CAD** to date for the ESC. Thank you to all those who have kindly donated to this great cause.

Your donations will be used for various ESC expenses such as:

- Government NFP and grant application fees/associated expenses
- Transportation costs and related expenses
- Promotional and informational costs
- Website maintenance and site hosting services
- Office supplies, printing services, mailing supplies, etc...
- Miscellanious expenses related to the ESC

With your help we are able to move that much closer to realizing our goal of opening the ESC by the fall of 2014.

If you have any questions regarding our financials, please feel free to contact our treasurer any time.

Thank you.
Joel Mendez – ESC Treasurer

EarlSilvermanCenter– 2013

I am writing to you in the hopes that you may be able to offer some advice and possibly assist our organization.

We are currently in the process of opening a center for male victims of domestic violence in Montreal - www.earlsivermancenter.org

As we are new to the process of opening a service such as this for men, we would like to ask if we could speak with someone from Maison Oxygene about setting up a domestic violence shelter for men and how to obtain government funding, as well as public support.

We need all the help we can get, and we admire all the work that Maison Oxygene has done in Quebec for men. We feel your services are very important to men and their children, and we would love it if you could share some of your expertise with us as we begin our journey towards opening the Earl Silverman Center.

Please feel free to contact me any time via e-mail about our project. We look forward to hearing from you soon.

Thank you

Kristina Hansen
A Voice for Men - Canadian News Director / Senior Editor
Founder - Earl Silverman Center Montreal

To visit Maison Oxygene's website: http://www.maisonoxygene.com

Update – 5/3/2013

Posted by webbee on May 3, 2013 at 5:55 PM

comments (2)

Morray, our co-founder, has been working tirelessley for the Center this week. He has designed the new logo which is now featured on our site header, as well as in the photo gallery if you would like to see a larger version of it.
He has also been working on getting lawyers to volunteer their time for the Center as we need advice on the opening of the Center, as well as getting at least one family law lawyer to volunteer their time for our clients if they should require any legal representation when they come to

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Kristina Hansen – Founder

Murray Pearson – Co-founder, Spokesperson and Events Coordinator

Joel Mendez – Board of Directors, Treasurer and Senior Editor

EarlSilvermanCenter– 2013

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EarlSilvermanCenter– 2013

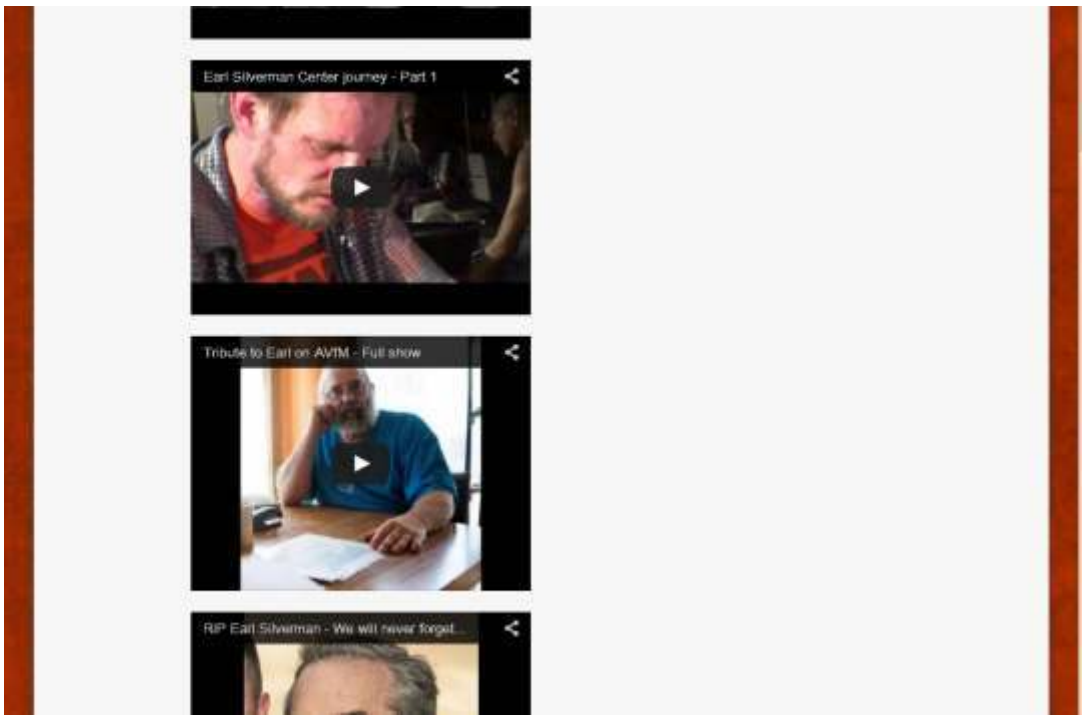

***Update* Please note that any donations you did send would have been on or after April 29th 2013, and would have gone to something marked as "Hansen Soap Company," which Hansen at the time claimed was just a temporarily holding account for the to-be-created non-profit that she also promised to issue receipts for. –DE**

MHRM calling the world

Paul Elam · 21 August 2013 · Archived copy · Original

[box]

Hello everyone. I just wanted to give you a brief update on some significant events and to make an appeal to all MHRAs internationally. In a few hours I am boarding a plane for New York to tape a segment of ABC News 20/20. Word has it that the episode should air within a couple of weeks. Also, and about the same time, a very lengthy feature article on the MHRM and AVFM will be in Newsweek Magazine and their online publication The Daily Beast.

What this means is that over the next few weeks that tens of millions of people who have never been exposed to AVFM or the MHRM will hear about us. We are making preparations for that behind the scenes as I write this.

More relevant to the title of this post is that in September I will be going to San Francisco to start filming on the documentary about AVFM and the MHRM, another potentially massive source of exposure for us.

In my recent communications with the movie's director, the idea was brought up of including MHRAs from across the globe via skype or other video platform, so that more of the voices that comprise our movement can be heard. The idea was an instant "no-brainer." Of course we need more than just Americans and a few Canadians.

I cannot urge you strongly enough to participate. Whether you are from Canada, Australia, the United Kingdom, other parts of Europe (yeah, Kimski, YOU, LOL) India, South Korea, Japan, Ecuador or other points on the globe, this is your chance to be a part of something historic and vitally important to this movement.

We suggest that you have skype (an HD camera is nice but not necessary) and a willingness to tell your story, anonymously if you prefer, to let people know the whys and whens and hows on your red pill journey.

If you have always wanted to see the MHRM gain a lot more traction, you can now not only watch it happen, you can play a vital role in making it happen.

Shoot me (figuratively, Futrelle, figuratively) an email to paul@avoiceformen.com and let us know you want to join us and I will make sure it goes directly to the production company. **Be sure to tell me where you are from!**

This is clearly an international movement and this documentary will not be complete unless it reflects the stories of those involved from across all international lines.

[/box]

Pictures of National Meet of Indian MHRAs

Anil Kumar · 21 August 2013 · Archived copy · Original

The Indian Men's Rights Movement had a good start in 2004. *(Note: See AVfM's message of support and solidarity here–DE)* We never wanted to centralize it into one organization. We made it mandatory for men's rights activists in every city to start their own NGOs. As a result, today there are more than 40 men's rights NGOs in India. In Bangalore itself, there are 7 men's rights NGOs. The central theme of most of these men's rights NGOs is the support group meetings, which almost always focus on supporting men going through marital problems, courts case or facing domestic violence. The value that a man often gets by attending these support group meetings is immense. He gets clarity, peace and learns laws, which actually cuts his lawyer fees in half. The fundamental principle of Indian Men's Movement is, "No matter what happens to you or your life, enjoy life; enjoy every moment of it".

Today, Indian MRAs are actually among some of the happiest people in India. The bad circumstances of life have no impact at all on them. That is what is reflected in the annual National Meets that Indian MRAs conduct every year.

This year, 114 MRAs from all corners of India converged at a resort at Pench National Park, to attend the Men's Rights National Meet. This national park is actually a tiger reserve with at least two dozen Bengal tigers roaming in this forest. In the day time, they had hectic schedule of presentations and in the evenings they danced and partied together.

Most guys met each other for the first time, though they have known each other through social media. The presentations this year focused on a variety of topics from lobbying at parliament, future of the movement to topics like, how to manage your own fear. On the first day, MRAs from different cities shared their success stories. Most of them wore Men's Rights T-Shirts.

Fifth National Conference
[image]
Happy MRAs
[image]
Lunch time
[image]
MRAs from different cities meet again
[image]
Party Time
[image]
The Dias
[image]
Well Known Fathers Rights Activists
[image]

Well Known Old Timers

Where does the truth lie?

Patrick John Doran (aka TheMadShangi) · 21 August 2013 · Archived copy · Original

According to the CBC, two men charged with child porn were in court last Thursday, four months after the death of Rehtaeh Parsons. One 18-year-old man faces two counts of distributing child pornography, while another 18-year-old man faces charges of making and distributing child pornography.

According to Rehtaeh's parents, the teenager was gang-raped at a house party by four boys. An online petition was launched demanding that the case revolving around these allegations be reopened. The RCMP said earlier this year that they looked into the allegations of sexual assault and an inappropriate photo but after consulting with the province's Public Prosecution Service, they concluded there weren't enough grounds to lay charges.

Friends of the alleged suspects launched a poster campaign defending the boys, which sparked a public outcry. The Facebook site by one of the supporters has since been closed down.

A week after Rehtaeh's death, police reopened their probe with a new team of investigators, saying they received new and credible information from someone who was willing to co-operate.

The Nova Scotia Public Prosecution Service said Thursday evening that Ontario's Ministry of the Attorney General was asked to get involved in the case at the time it was reopened.

Spokeswoman Chris Hansen said because Nova Scotia's prosecution service provided advice to police during the initial investigation, it asked Ontario Crown attorneys to take over to avoid any "real or perceived" conflict. Hansen said the Ontario ministry would now assume the prosecution of the two teens charged.

After all the public outrage and calls for vigilantism this case has sparked, there are still some unanswered questions:

- First of all, what is this "new credible information" and where is it coming from?
- Why do I get the feeling these charges are nothing more than a political cop-out meant to appease the demands of a bloodthirsty public?
- Remember when people are declaring with no uncertainty that she was gang-raped by four boys?
- Now they still don't have grounds to file rape charges, and what about the other two alleged boys that were supposedly involved?
- Why do the stories keep changing?
- Why are there only two boys being charged with child porn, when it was initially reported that four were involved in a gang-rape?
- How come the RCMP didn't have grounds to lay charges for child pornography until now?
- If these pictures supposedly went "viral on the internet, as was reported multiple times, how is it that there could be no traces of it at all, when you can still find pictures of Amanda Todd – the young girl who also killed herself and became an unwitting martyr for the "rape culture" movement?

Certainly, if an inappropriate photo were distributed without the victim's consent, the offenders should be punished. However, I question the morality of labeling two young men as "child pornographers" when they were minors themselves when this allegedly took place. Why does this feel like a trumped-up charge? In the aftermath of Rehateh's death, the media did an impeccable job of making an angel out of the alleged victim, while vilifying the alleged offenders who still weren't even yet identified. Pictures of Rehtaeh Parsons allegedly smoking cannabis are still online. When Rehtaeh passed, her mother went on her daughter's social media accounts and deleted things off her wall – including posts and pictures about coke, mdma, and e (ecstasy). There was even allegedly a video of her snorting lines of coke.

Certainly, there is a lot of reasonable doubt surrounding the credibility of these rape allegations. If these offenders

are to be condemned, let it be for something real.

The toddler wage gap erased

Janet Bloomfield (aka JudgyBitch) · 21 August 2013 · Archived copy · Original

One of the most cherished beliefs of feminists is that women get paid less than men for doing the exact same job and that's because the whole world hates women and thinks they're stupid and worthless. It's called the "wage gap".

The very first clue that the wage gap is complete and utter bullshit lies in the logic of capitalism itself. If any given industry could pay women less than men for doing the exact same job, THEY WOULD ONLY HIRE WOMEN! Think about this way: if you were in the business of making packing tape, and you could buy the exact same adhesive for 10% less from supplier A than supplier B, which supplier would you buy from?

In arguing for a wage gap, feminists are in effect saying that businesses are choosing to pay more for labor because…. why? It makes no sense. I suppose you could attempt an argument that business hates women so much it is willing to forgo profit for the simple pleasures of misogyny, but that is even more pathetic. Business doesn't care about ideological bullshit.

Profit or die. It's that simple.

Why do men make more money than women, even in the same occupational categories?

- They work longer hours
- They get more advanced training
- They are more likely to specialize

Nursing is a great example. A traditionally feminine occupation, the super highly specialized, technically complex and very well remunerated positions are going to men. Ergo, male nurses make more than female ones. Not because: sexism but because: TRAINING, SKILL AND HOURS WORKED.

Men work more paid hours than women – full stop – end of fucking story. For all OECD countries collectively, men work 309 216 hours per year, while women are putting in 243 311 hours per year. In just the G7, men are pulling 184 733 hours while women clock in at 155 285.

Okay, so the OECD data was a bit more complex that I realized. Rather than tease out the methodology, how about we rely on the United States Census Bureau to give us some data on how many hours men and women work?

[image]

It appears that on average, NO men work less than 40 hours a week, and on average no women work MORE than 40 hours a week.

[image]

There are more men working than women, and that has been the case since at least 1967.

[image]

And lo and behold, men tend to earn more money than women.

It's fraudulent to report only that men earn more than women without also reporting that men work more hours than women. If the "wage gap" is going to be a topic of conversation, than the "time gap" should be discussed right alongside it, no?

Even doing the exact same job at the exact same rate of pay, men will earn more than women simply because they work more. There are lots of reasons women don't work as many hours as men, but whatever spin you want to put on it, the simple fact that women work fewer hours at paid labor than men remains.

There is no wage gap.

Jon Gunnarson gives it a more thorough treatment here, if you are interested.

Women also tend to work at cushy, indoor, pansy-assed occupations that require little in the way of effort or physical exertion. Those nasty, dirty, outdoor, dangerous jobs? Yeah, they tend to be filled by men. Who get paid to take on the dirty work.

The Ten Most Dangerous Jobs in 2013:

10.	Taxi drivers	(85.6% men)
9.	Electrical power line installers	(99.6% men)
8.	Truck drivers	(95.4% men)
7.	Farmers	(76.5% men)
6.	Structural/Iron and Steel workers	(97.3% men)
5.	Roofers	(99% men)
4.	Recycling collectors	(92.1% men)
3.	Aircraft pilots	(94.8% men)
2.	Logging workers	(76.5% men)
1.	Fishing	(76.5% men)

Note: This 2010 census report lumps fishing, farming and logging all into one category. Even so, it is overwhelmingly men who work in these occupations.

And just for shits and giggles, what do women do?

- 71% of all waitstaff are women
- 89% of all maids and housekeepers are women
- 91% of all hairdressers and cosmetologists are women
- 92% of all billing and posting clerks are women
- 90% of all bookkeeping and accounting clerks are women
- 90% of all time keeping and payroll clerks are women
- 92% of all receptionists are women
- 96% of all secretaries are women
- 97% of all preschool teachers are women
- 98% of all dental hygienists are women

So, basically, women serve food, clean up, keep organized, look after small children and tell everyone to remember to floss! Yay! Good job ladies. I'm so glad we spent our GDP on educating women to do shit they would be doing anyways. Except for their own families.

Does any of this come as a surprise to anyone at all? Men work longer, harder and in more dangerous occupations than women do, and for this they are rewarded, as they should be. And it turns out that the same conditions apply even in childhood! Boys get the crappy, yucky, dirty jobs and girls get the soft, cushy, easy jobs and guess who gets a bigger allowance?

Boys have to take out the garbage (Ew! Gross!), mow the lawn and shovel the driveway. Girls fold the laundry and unload the dishwasher. I have a super awesome dishwasher with a turbo setting so that little blade thingy that sprays water will spin like mad, but I have yet to experience any injury from unloading the dishwasher. It's so safe, I let the baby help!

The little blade thingy that spins and cuts the grass underneath the lawnmower is a little more efficient at removing wayward limbs:

> In a multicenter study of pediatric lawn-mower injuries (push or riding gas-powered machines), we reviewed 144 children at an average age of injury of 7.0 years; **77% were boys**. Amputations occurred in 67 children; 63 were unilateral and four bilateral; the most common level was the toes (63%). Blood transfusions were given to 35 children.

You shouldn't pay boys more than girls when they run the risk of amputation?

Fuck you, Soraya.

In fact, I think I'm gonna pay my son NOT to mow the lawn. I don't want him to get used to the idea that his life is worth less than my girls. Because that is essentially what Soraya is saying. NOT that girls should be given the shit work. Oh, no. That will never do.

> The bad news is that gender inequities in lifetime wages and time allocation have roots in how we reward children for work they do at home. Childhood scripts continue to lay the groundwork for making domestic work less valued, for prioritizing men's careers over women's, for a persistent workforce sex segregation, and for an enduring wage gap. All because of who dries the dishes and takes out the trash.

Nope. Girls should be paid the same as boys no matter what the chores, so we can go on teaching boys that their lives are essentially disposable, their bodies are tools we can all use and that bullshit jobs like folding towels are equally worthwhile.

You know what happens if you don't cut the grass? Your house is overtaken by weeds and eventually the natural landscape will take over and engulf your house, break the foundations and make it impossible for you to inhabit it. *The World Without Us* lays it all out. It's a fascinating book!

You know what happens if you don't fold the towels?

Not one fucking thing!

Trust me.

Lots of love,

JB

The Voice of Europe: Tabloid feminism

Lucian Vâlsan · 22 August 2013 · Archived copy · Original

[box]

On August 23, Lucian Vâlsan, James Huff, Huffnágel Pista, and whoever shall call in will be pointing their fingers at feminists and feminism and laugh at them, ridicule them and mock their cult-leaning belief system.

Whilst we contend that feminism is no joke (unfortunately), we also think that we should also have fun. And what moment could be better than this episode, when we reach the milestone of 20 episodes broadcasted in over 5 months and in a day in which women in Eastern Europe were gathered and fed with feminist propaganda back in the days before 1989.

We will make jokes about feminism and point out to stupid and batshit crazy stuff that feminists say.

So, we're basically celebrating live and we plan to have a lot of fun with our listeners. So please, feel free to join us and call in at (001) 310 388 9709, or Skype in, and join the party. A few jokes about feminism are required.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

For the listeners in America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST. (times adjusted in accordance with DST both for Europe and America)

For the listeners in Australia, this means August 24, 2 AM (AWST) in West Australia and 4 AM AEST.

SHOW PAGE

[/box]

MRAs: be quiet, be more polite

John Hembling (JtO) · 22 August 2013 · Archived copy · Original

Apparently, the issues addressed by the men's rights movement are legitimate issues.

The rate of workplace death – somewhere around 93 percent male – is a real issue. The rate of male suicide – where 4 out of 5 who die by their own hand are men – that's real, too. The overwhelming majority of the homeless who are male – real. The fact that men are sentenced more harshly in the criminal courts, and that fathers are grossly mistreated and abused by the family courts – real. And indirectly, children mistreated by those same family courts, who are denying them healthy relationships with their fathers, is a real issue as well.

These are real issues – and feminists have even deigned to acknowledge that they are real issues. I'm not being sarcastic at all.

There are also a few issues not agreed on by the self-appointed public arbiters of truth or fiction, those gender ideologues calling themselves "feminist" and claiming that all they ever wanted was equality, that most slippery of political goals.

Consider routine male infant genital mutilation – that's not a real issue, apparently. Never mind that hundreds of children die every year from the shock and trauma of having the most sensitive part of their anatomy severed with no anaesthetic, and that the practice was normalized specifically to desensitize the sexual organs of boys by a medical quack in the 19th century. In spite of the fact that the sexual mutilation of girls is almost universally condemned – doing the exact same things to infant boys is no problem, and as an ongoing outrage and abomination – it's not a real issue, and those objecting should sit down, shut up, and stop whining. Stop whining already.

Similarly, just as feminists and other fascists agree that mutilating male infants is routine but don't see any particular problem with the continuation of the practice – men and boys are increasingly disenfranchised by the education system. Female graduation outcomes account for more than 65% of all graduation from institutions of higher education. This is not debated by feminists, but rather than recognizing the growing inequality produced by a systematically biased education system, they celebrate this as a positive outcome. Feminism is all about equality, and if feminist policies in education produce a growing inequality, then obviously, we need more feminism – to – ah, fix the problem.

Human rights activists who might become angry when their brothers, sons, fathers and friends are systematically marginalized by all this, ahem, *equality*, should pipe down, don't get so angry, be more polite, wait your turn, and can you just be quiet, because the feminists are busy taking care of your issues, or they would be, if only you'd be silent, go away, and stop inconveniencing them by illuminating the human damage their policies produce.

The sadists informing public policy don't like it when you point out that they are sadists.

But the fact is that the men and women in the men's rights movement recognize human harm done directly to men and boys, and harm done indirectly to women and girls by feminist driven policies, are outraged by the decades of fucking indifference from the public when this human damage is pointed out.

Ill say that again. The human damage produced in full knowledge by feminist driven domestic policy is met with almost total indifference. It has been the case for decades, and those of us who actually give a shit about addressing these problems are just a little bit goddamn tired of that indifference.

Out of every 100 suicides, 80 are male. Oh well, yawn, who cares. Oh yeah, and in a world where men die earlier, when men kill themselves more, when men die violent deaths more than anybody else, where men comprise the majority of the homeless, and are increasingly disenfranchised by the education system – we are treated to an apparently never-ending narrative about how the whole world is a male-advantaging patriarchy in which being male means getting a cruise through life with the difficulty setting at easy.

Well, that's not really all of it, even. There's also rape culture. That's a populist narrative in which it is claimed that the rape of women and girls is a central feature of our culture. It is claimed that the rape of women and girls is normalized, that we are socialized to accept rape as if it is acceptable.

However, the reality is that rape has no sex, and that if we are to throw out the politicized definition in most dictionaries and look only at violent sexual victimization – it's men and boys who are the predominant victims across our culture. This is not to suggest that women don't get raped, and that they are not also victimized, but we are living in a culture where the rape of men and boys, while it occurs with greater frequency, has been defined in the dictionary to not exist. It happens in the real world, but the dictionary says that's not rape, and besides – boys raped by their teachers are lucky to get some – because they don't get to say no, they are sex machines, not human beings, and certainly not children sexually abused by those they should have been able to trust.

Yeah, this rape culture is one where only the rape of women is treated as acceptable.

And for those of us who recognize the humanity of more human beings than just the members of our culture's leisure caste – when faced with indifference at human harm, and sometimes the sadistic glee flaunted by abusers, sociopaths, criminals, and gender ideologues with political power – we get a little bit angry.

That's not quite fair. We don't get a little bit angry at the injustice, abuse, indifference, and the gleeful sadistic mockery and scorn heaped those most wounded, who are silenced by the prevailing zeitgeist – it is deserving of a deep and white hot rage which drives any real human rights movement.

But what we keep hearing is that, *oh yes,* the issues of this movement are real and legitimate*, oh yes*. But we're too angry. In fact, if only we weren't so angry, if only we weren't so loud, then they – those people who have deigned to acknowledge that the concerns of the movement are real – they would have been willing to address these issues, if only we were less angry, not so loud and not so insistent. In fact, if men's human rights advocates would just be polite, just be quiet, and just learn to shut up and sit down, feminists would be solving the problem's we've been so vocal about. So seriously guys, why can't you just *be quiet and go away* – because honestly, you're really holding the whole class back.

That's the message. It's a bargain, isn't it? Just be quiet and go away, and feminists will solve the problems we've been talking, or in some cases, shouting about. The issues are real, so say even the feminists, but doggone it, those darned MRAs are so angry and nasty – they're the ones stopping anyone from addressing issues like 80% of suicides who are male or the fact that 90% of the homeless are men.

If only MRAs weren't so loud, obnoxious and angry, these problems would be solved. Well, that's the bargain being offered.

Time for a reality check.

MRAs were polite. Men's human rights activists were polite, and did not express their anger, and played by the rules *for decades*. Oh yes, this movement is over a century old, and for most of that time, almost all the principal activists and writers within the movement stuck strictly to the facts, keep their tone civil, and hardly offended or upset anyone.

And you know how much notice anybody took of the issues, such as suicide, homelessness, joblessness, predatory and corrupt courts, violent death and so on?

The public took no notice whatsoever. Oh yes, the issues addressed by the men's rights movement are real, and we'll get right on that – hey, look – *The Real Housewives of Las Vegas* is on, oooooh shiny bullshit on my TV screen.

If the violent deaths of women were treated with the same total contempt and disinterest that the deaths of men and boys earn, there would be not feminists, but actual female rights organizations executing public officials in the town square, and putting whole cities to the torch.

However, the bargain being offered now is that if only we would just politely quiet down, fold our hands in our laps and go obediently away – well, by golly, all the issues we're so inappropriately angry about would be solved almost right away.

And like just about everything else from the propaganda machine of the cult of hate and human damage calling itself feminism, this is a fraud. What they're really saying when they tell us we're too loud, and too angry, is that it would be awfully nice if we would just shut up, and go back to quietly and conveniently killing ourselves, or dying on the job of keeping everything else running for the benefit of the members of the leisure caste.

Get back to work for the benefit of those who disregard the humanity of men in preference for the utility of men. Go back to quietly and conveniently absorbing and dispensing violence for the benefit of your social betters. And when you're broken beyond your continued utility to the leisure caste of our society, kindly be so good as to quietly and uncomplainingly kill yourself, so nobody who matters is troubled by the unsightly spectacle of a human being in pain.

That is the bargain being offered by those who say, in public, or in print, that the anger demonstrated by this human rights movement is inappropriate and counter productive, and that we should all just be more polite.

Here's the counter offer.

To those acknowledging the reality of this movement's complaints, workplace death, infant mutilation, corrupt courts, a systematic and abusive bias in the education system: Keep telling us to be quiet and polite. We'll come for each of you. And we'll target you with the spotlight, and put your indifference and contempt for the suffering of human beings on public display. Because we recognize that what you're trying to do is coerce men to go quietly to their deaths, for your own convenience. We recognize that you know your continued exploitation of the disposability of human beings other than yourself is what you fear losing. We also know that without this movement, without the public discomfort created by a loud, angry and in many cases obnoxious men's rights movement, what you'd have instead would be the redress of these grievances in the oldest and most basic format used by upright apes through the history of the human species.

Honey Badger Radio: A Witch Hunt in Atheism?

James Huff · 22 August 2013 · Archived copy · Original

[box icon=""]

The people of Salem, Massachusetts in the 1600s lived in a culture that accepted the existence of the devil, assorted demons and other evil spirits, including witches, and which encouraged them to blame all misfortune and conflict in the community on these supernatural causes.

The people of the modern day West live in a culture that largely accepts the existence the Patriarchy, Rape Culture, and Cultural Misogyny, and which encourages them to blame all misfortune and conflict in the community–from rape to domestic violence to the pay gap to male-only conscription–on these ethereal and unfalsifiable "social constructs".

The Salem witch trials began with accusations against an opposing camp–a rival family in the community engaged in a long-standing feud with the family of the accused.

The flurry of recent sexual misconduct accusations in the Atheist/sceptic community essentially began with an invitation to continue a conversation over coffee, proffered by an unnamed man in an elevator. That invitation was ground zero for the splintering of that community into two rival camps–one which embraced scepticism and the rejection of any notion of an invisible, unmeasurable superior power that rules all our lives, and one which embraced dogmatism.

A witch hunt has begun in the sceptic community–one side asking for evidence, and the other demanding blind faith. Who will prevail? God knows…

Join us at 8PM Central Time

SHOW PAGE

[/box]

Toronto's "Men's Centre" nears halfway point

Robert O'Hara · 22 August 2013 · Archived copy · Original

MEDIA ADVISORY – FOR IMMEDIATE RELEASE

Fundraising for Toronto's First "Men's Centre" Nears Halfway Point
Canadian Association for Equality Secures $20K, Announces Additional $10K Matching Drive

TORONTO, ONTARIO — (August 19, 2013) The Canadian Association for Equality (CAFE) has secured $20,000 in donations for the Campaign to Establish the Canadian Centre for Men and Families, nearing the halfway point milestone of its $50,000 goal.

Additionally, a donor has pledged $10,000 in matching funds toward a membership drive for the organization.

"The Canadian Association for Equality today launches a membership drive that, if successful, will bring us into the home stretch of the Campaign," said Malcolm Johnston, CAFE Spokesperson. For the next 4 weeks, until September 15, all membership funds will count as double.

"Now is the perfect time to join an organization that is willing to speak out in critical but marginalized areas like violence against men, the declining educational performance of boys, and the bias against fathers in our family courts," said Johnston.

The mission of the Canadian Centre for Men and Families is to establish the first space in Toronto for services, research, advocacy, outreach and public education on all aspects of issues related to boys, fathers, men and families.

Information on the Campaign is available at http://www.tinyurl.com/CAFE-Centre

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Back from 20/20 in New York

Paul Elam · 23 August 2013 · Archived copy · Original

Hello everyone. I wanted to give you an update from my trip to New York yesterday, and offer some predictions on what will be happening with the interview I did with ABC News 20/20.

First, let me say it was a very tiring day. I am amazed at times by the possibilities of the age I live in. Still, waking up in Houston, flying to New York City, taping an interview and then being back in Houston in time to sleep in my bed is one hell of a whirlwind day.

The interview itself was, how do I put this, every bit as skewed as I expected. I spoke first with ABCs Elizabeth Vargas, a seasoned, tough, no nonsense anchor that managed to conjure up a fair amount of nonsense for the interview nonetheless.

She did pretty much as I expected. She dwelled, obsessively so, on cherry picked bits of my most provocative writing, insisting that it was not satire (by her own edict I suppose), even as I informed her repeatedly that it was satire, and pointed to the fact that I had also said that in the articles. Those few examples were all she wanted to talk about, which I know surprises you to no end.

When we did discuss the issues faced by men and boys, she either dismissed them as trivial or acted like I was crazy for having brought them up in the first place.

She just kept insisting that I was promoting or inciting violence, that I hated women and supported rape.

To be fair to her, there were portions of the interview where she asked some very intelligent questions and allowed me more than sufficient space to answer them. How much of that winds up on the cutting room floor is anyone's guess.

I will also say that she did not appear to take any of this personally. Outside what was taped she was affable and professional, as was producer Steven Schnee and the camera crew doing the shoot.

Perhaps most interesting was that after the interview with Vargas, they placed me in a hotel café with feminist activist Jaclyn Friedman, one of the people responsible for the Facebook "anti-misogyny" campaign that quickly devolved into the Facebook anti-free speech campaign targeting people who dissent from feminist dogma.

This woman was a piece of work. After seating us at a table together, with cameras rolling, I was treated to a string of false accusations. Friedman claimed that I was responsible for mass shootings, for women fleeing their homes in fear for their lives under the direction of the Federal Bureau of Investigation and of course for rape apologia, violence against women and all other social maladies. I don't recall whether she blamed me for 9/11, but things got kind of blurry after the first few accusations.

She of course offered no proof of any of this. Go figure.

At one point during the "discussion," after Friedman had said (for the third or forth time) that she was done talking to me, I wished her luck and suggested that she and those of her ilk would need it in the future.

She said something to the effect, 'I can't believe you just made a threat on camera.'

Well, at least we know they sent a real feminist to confront me on my evil ways.

The bottom line is this. I am betting that the interview with Vargas will be reduced to her bravely and admirably standing up to my hateful calls for violence, rape, pillaging, killing kittens and seeking to relegate women to the sammich mines for eternity. The numerous points I made will not fit their time constraints for the piece and will thus be excluded. Either that, or they will kill the segment entirely.

Now again, I am only guessing here, but it is an informed guess based on what is now a good bit of experience talking with people in the media. If I am wrong I will waste no time in issuing a highly visible apology to Vargas

and to 20/20.

As I have said before, this is the unfortunate reality of what we have to deal with. Since we live in a culture that finds the pain and struggles of men both inconvenient and repugnant, we are left to draw attention to that pain and those struggles in ways that sometimes offend those who top the list of those who do not want to hear it. As I tried to impart to Vargas several times, without the harsh satire, the acerbic commentary, she and I would not be talking. AVFM would be just another blog addressing problems that the world doesn't give a damn about.

So, we take those lemons and make lemonade around here. We are prepared to handle the visitors that come from this bit of modern journalism and provide them the opportunity to investigate who we are and why we do what we do. As it already has in the past, it will result in growth and support. It will enable us to continue to carry the message that men are human beings, and that men's rights are human rights.

I don't know, but if you ask me that is some pretty good lemonade.

Dysfunctional law for a dysfunctional agenda

Hannah Wallen · 23 August 2013 · Archived copy · Original

A newly passed Illinois law provides an example of how feminist advocacy based on predatory exploitation of female victim status and emphasis of male perpetration leads to law and policy which discriminates against men and creates an oppressive legal environment.

Termination of Parental Rights of Perpetrators of Sexual Assault Act

At first glance, the law seems intended to protect rape victims from further victimization. Most people are shocked to learn that convicted rapists can sue for visitation with children conceived during the crime. The idea calls up images of violent offenders forcing their recovering victims to face them a second time in family court, and maybe even over and over again in a more personal setting if visitation is awarded. Feminists have been campaigning for years for politicians to address this issue, but only for the protection of female victims.

Sympathy for victims naturally elicits outrage at such an idea if one thinks about it through the narrow filter of feminist theory. Feminist theory treats rape as a male against female act, one which is never about sex, but always about domination; displaying power and imposing control. Feminist theory treats fathers' interest in involvement with their children as a weapon used against the mother. Ignoring the father-child relationship, feminist groups discuss paternal concern and interest as fathers' attempts to impose their will on mothers. Through this filter, any effort a father convicted of rape might make at securing any parental rights would be seen as an abuse. Most people will read about this law, see it through that narrow filter, and consider it a positive measure taken to protect rape victims from further imposition by their attackers.

Let's broaden the view a bit.

The most obvious problem with the law is in its gender-specificity.

It looks like the text of the original bill was specifically re-worded to change it from the overly broad but gender-neutral use of "sex offender" to "men who father through sexual assault or sexual abuse." An entire paragraph is dedicated to listing the various types of sex offenses which would make a father subject to this law. While using the general term "sex offender" is problematic in that it wouldn't have limited the law's application to only those whose children were conceived during a rape, the use of gendered terms is discriminatory, limiting the application to only those rapists who are men, and the law's protection to only female victims.

Rape isn't a gendered crime. The CDC's National Intimate Partner and Sexual Violence survey found that male victims of female rapists are not uncommon. That makes the issue of conception-by-rape as much a potential issue for male victims as female victims.

One major difference between male victims and female victims in the circumstance addressed by the law is where custody begins. It's the woman who gives birth, and after birth the default custody, if uncontested, remains with her. In the case of female victims of male rapists, the woman at least has choices. She doesn't have to settle for the circumstance she's in. What does it mean when the rapist is a woman, and the victim is male?

Being female, the rapist still has a plethora of options aside from custodial parenthood. She can terminate or carry to term and give birth. She can relinquish custody to the victim – the baby's father. Barring that, she can relinquish custody to family, either the victim's, or her own. She can allow the baby to be placed in foster care, or put up for adoption. She can leave the baby with a safe-haven abandonment center. At no point, and under no logic, can the rapist who becomes pregnant in any way be reasonably considered a victim. Parenthood is not inflicted on her. It is her privilege, and her choice.

Being male, the victim has zero options. Given that he is a rape victim, he was not even given the chance to refuse sexual intercourse. He cannot abort. He must fight in court if he wants custody, and he has to prove the mother an unfit parent to obtain that. If he is too young to raise a baby, he won't be given that opportunity. If he did not want

to become a father, he has no option to sever his parental responsibilities along with his rights, as the mother can do with hers. Under current law, if a male rape victim fathers a child during the act, he is out of luck, and on the hook.

The victim can be ordered to pay support to his rapist, even if he's underage, and even if he's so far underage that he cannot legally hold a job.

This law should be gender neutral. If our society is going to provide a protection for rape victims, that protection must be provided for victims of both sexes. If perpetrators of rape are going to be barred from having custody of children conceived by their criminal actions, that stipulation should apply to perpetrators of both sexes, not just men.

Another issue with the law is how it will be affected by the Illinois age of consent law.

The age of consent in Illinois is 17, and there's no exemption when a couple is close in age.

This means that boy who has passed his 17th birthday can be convicted of statutory rape for having sex with a girl who hasn't passed hers, even if their ages are only a few months or even just days apart. If conception were to occur in such a case, the father shouldn't be considered a predator. He hasn't victimized anyone. His actions are illegal due to the passing of a date akin to a deadline. The difference between himself and his female partner in age and maturity would not be any greater a day after his birthday than a week or a month before it – and his actions are no more malicious or careless than his partner's actions are… yet he would be subject to the Termination of Parental Rights of Perpetrators of Sexual Assault Act. Even if the law's gender specificity were to be remedied, the potential effect on teen parents would not be. Instead, it would simply go both ways. A girl who became pregnant following her 17th birthday could see her parental rights severed if her partner had not yet passed his.

To avoid victimizing teen parents this way, the law should be tempered with a Romeo and Juliet clause stipulating that an of-age teen is not guilty of statutory rape when the younger partner is within two years of the older partner's age.

The law leaves the determination of whether a convicted rapist's parental rights should be revoked up to the the other parent, or the child's legal guardian. No exception is offered for this stipulation, and no means of contesting the decision is included. Instead of the court making the determination based on the best interests of the child, this stipulation caters to the victim's feelings. Either association with a criminally convicted rapist is or is not in the child's best interest. Allowing the victim's feelings to override the best interests of the child is ridiculous. It also creates an incentive for vindictive parents to use false accusation as a weapon in custody battles.

There is nothing within the act to prevent that.

It provides for the termination of parental rights. It doesn't provide for them to be reinstated upon learning that the accusation was a lie, and the conviction was a mistake. Even if the liar is found out, and the conviction overturned, that won't reverse the termination of the wrongfully convicted parent's custody rights. There should be a clause within the law which stipulates that overturning a conviction also overturns that termination.

Considering the potential consequences of rape conviction, and the legal environment surrounding rape, leveling a provably false accusation should carry equally serious consequences. An accuser found to have lied in an attempt to abuse this law to wrongfully sever a parent's relationship with his or her child should be considered guilty of emotional abuse, both of the child and the parent. In circumstances of not just unprovable but *demonstrably false* accusations, prosecution of the accuser should be mandatory.

The same standard of proof that is used in criminal court should apply to the determination of whether the accuser is guilty of making a false accusation. Maintaining that standard of evidence would prevent legitimate accusers from fearing legal reprisal, but would provide a deterrent against abusing the law, and a legal remedy for the victims of undeterred liars.

This law is so discriminatory and dysfunctional it's almost designed to fail. As written, and as it would interact with the current legal environment faced by men accused of rape, it won't simply protect rape victims from further

abuse. It provides for any woman willing to use it a weapon which can be deployed in any custody battle. All she has to do is accuse her child's father of rape, and the burden of proof will be on him. At the same time, it denies male victims equal protection, leaving them vulnerable to extortion by their rapists, endorsed and facilitated by the legal system. It appears as though this law was written to be abused, instead of to protect.

This is what the results of feminist advocacy look like.

Men Going Their Own Way in 1919

Robert St. Estephe · 23 August 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

•?•

This is quite an unusually revelatory post. The present-day trend called MGTOW (Men Going Their Own Way) is completely expressed in the second article you will see below, a "letter to the editor," which was written in response to a preceding editorial discussing the common and scandalous phenomenon of male juries' overwhelming tendency to sympathize with murderesses. What we see in the criminal case in question and the public response to it is the early glimmerings of MGTOW in 1919.

Following the editorial and the letter, in which the particular case under discussion is not named, are news reports on the specific case that inspired these reactions, involving Emma Simpson.

The case is iconic for its encapsulation of so many of the issues of the men's rights movement: chivalry, female sentencing discount, female privilege, a woman's "right to kill," the misuse of psychology in legal defense, predatory use of alimony law, the abuse of the courts for revenge purposes, attention whoring, and infantilizing of women (neglecting to hold them accountable because of their sex).

On top of that the murderess in the case was defended by America's most famous trial lawyer, Clarence Darrow, whose defense of Mrs. Simpson was a simplified form of that which he deployed in his cynical and perverted sophistry in the notorious trial of the cynical and perverted Leopold and Loeb five years later in 1924.

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FULL TEXT (Article 1 of 5): The popular and inexpensive American sport, Killing Your Husband, seems to be as popular and probably will continue as inexpensive as ever. The latest case is not yet complete. The husband, at this writing, is still alive, but whichever way it turns out we have no doubt the lady is quite justified in her smiling confidence. Her picture, snapped after the shooting, is a social document which ought to be preserved, but it should be carefully labeled and supported by affidavits or future civilized generations will take it for the portrait of a lady on her way to a wedding.

She waved and smiled at the Tribune staff photographer. "When I go to court for this I will defend myself. I will need no attorney; the new unwritten law, which does not permit a married man to love another woman, will be my defense. I will tell my whole story to the jury and they will free me."

They probably will. What is the law, what is a human life, to the sloppy sentimentality of the juries which sit in these cases? A long succession of acquittals has given good basis for confidence that any woman can murder her husband if she is not too old or unsightly. Our juries have made killing a minor offense whenever a woman can tell a story of wrongs, whether the wrongs justify the wiping out of a human life or not.

The law establishes in calmness and justice what excuses or justifies the taking of life. But the sexual sentimentality of male juries has made mockery of law and of reasoned justice, so that any woman whose wrongs are real or fancied may try, convict, and execute according to her own notion of right or her own impulses of pride or jealousy.

This is to place woman not in a shrine, but on the plane of irresponsible childhood or idiocy. Juries which ignore

their oath to apply the law, and by their inane verdicts encourage the inflamed egotism of women to destroy life, should be made to feel the condemnation of the courts and of their fellow citizens. Killing has got to be the safest of exercises in this community.

["Killing Husbands" (editorial), Chicago Tribune (Il.), Apr. 28, 1919, p. 8]

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FULL TEXT (Article 2 of 5):

"Voice of the People" (letters to the editor section)

WHY MEN DON'T MARRY

Evansville, Wis., May 26. [Editor of The Tribune]—

The Tribune hit the nail squarely on the head in the masterly editorial "Killing Husbands." Let us hope that the good work may continue until this mighty evil, sex discrimination in the courts, is abated or eliminated.

The court has never measured up to its responsibility in the matter of domestic relations. For centuries mothers were robbed of their children with as little compunction as when the mother cat is deprived of its kittens [*This is inaccurate. Divorces were very rare "for centuries" until the mid 1800s*].

Then came a revulsion of feeling and the courts swung around to other extreme and singled the father out as the goat. The man who remains single until he is thirty seldom marries, because by that time he has ceased to be foolhardy and knows from his daily observations that the man who marries and undertakes to maintain a home and rear a family frequently has insurmountable obstacles to overcome.

The hostile attitude of the courts, the busy divorce lawyer, and the meddlesome mother-in-law loom upon the horizon of the man of thirty when he for a moment contemplates matrimony, and he regards approvingly the motto on the wall of the den, "SAFETY FIRST."

– A. V. Lyle.

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[image]
FULL TEXT (Article 3 of 5): *Hate is a delicate institution. Like an old music box, it may be dormant for several years, and then suddenly jarred, burst into sound –*
Mrs. Emma D. Simpson, niece of John M. Roach, traction magnate, will be the next woman Cook county will try for attempted murder – possibly murder. For over three years a jealous hate lay closely guarded in Mrs. Simpson's heart. The jar came yesterday afternoon – and Mrs. Simpson shot to kill.

Sitting, apparently calm, in the crowded courtroom of Judge David M. Brothers, Mrs. Simpson drew a revolver from the folds of her dress, pointed it at her husband, Elmer E. Simpson, and pulled the trigger six times. When she fired she was in a chair directly across the table from her husband.

It transpired that two of the gun's chambers were empty. The remaining four were loaded. Two bullets struck Mr. Simpson in the face, one in the shoulder, while the fourth went wild, narrowly missing Gus Wedemeier, clerk of the court.

Mrs. Simpson tossed the revolver on the table and rose. Bailiff August Villwock, rushing from the judge's chambers, immediately pinned her arms to her side.

~ Hopes He Is Dead. ~

"Now I am vindicated!" cried Mrs. Simpson.

"You've killed him!" screamed Miss Bertha Fisher, a court reporter.

“I hope so,” replied Mrs. Simpson quietly as she saw the body of her husband clump and fall to the floor. “He tortured me every minute of the last four years and he deserved it.”

Mrs. Simpson submitted calmly to deputy and was taken to the office of Sheriff Peters. There she refused – on advice of her attorney – to talk.

Shortly afterwards, accompanied by two deputy sheriffs, she started for the county jail. On the way thither – and still entirely composed – she talked freely to a Tribune reporter of her husband.

[image]
~ Wife Tells Her Story. ~

“That man has lived by my permission since July 12, 1915,” she said. “On that date I found him in a hotel with Mrs. Jean Webster. Her husband was with me and we had them arrested.

“Since that time he has repeatedly called on this woman.

“Of course I took the gun to court with me, but I didn’t expect to shoot. He said something to me – something nasty, indicative of his whole nature. It made me boil – I couldn’t stand it any longer.”

She waved and smiled at a Tribune staff photographer who snapped her picture as she walked.

“When I go to court for this I will defend myself,” Mrs. Simpson continued. “I will need no attorney – the new unwritten law, which does not permit a married man to love another woman, will be my defense. It will save me.”

“I will tell my whole story to the jury and they will free me. I am perfectly confident of that.”

Mrs. Simpson refused to talk after she entered the jail. But she went to her cell with the matron apparently happy. Mrs. Simpson is 37 years old. Her home is at 1712 North La Salle street. Since their separation her husband has been living with his mother at 136 East Garfield boulevard.

Late last night Dr. J. Whitney Hall worked at the bedside of Simpson to save the man’s life.

“I believe he will die,” said the doctor, who was in the courtroom at the time of shooting and who took Simpson to St. Luke’s hospital.

The events leading up to the attempted murder are taken upon the records of the Circuit court.

Mr. and Mrs. Simpson were married July 4, 1902, and lived together until May 18, 1912, at which time Mrs. Simpson left her husband, a telegraph operator, because “he was associating with other women.” Two years ago a divorce suit was filed in the court by Mrs. Simpson, charging her husband with infidelity and naming Mrs. Jeanne Webster, 5624 Indiana avenue, as correspondent.

~ Did Not Want Divorce. ~

The bill was heard five minutes ago by Judge Brothers. The testimony brought out the fact that Mrs. Simpson and Mrs. Webster’s husband had found Simpson and Mrs. Webster in a hotel together.

Judge Brothers indicated he would grant a divorce – but Mrs. Simpson refused.

“I don’t want my husband free to marry her,” she said, and the case was dismissed.

Last February Mrs. Simpson filed a bill asking separate maintenance and charging her husband with infidelity, naming the same woman. Shortly after the filing of the bill Judge Brothers granted Mrs. Simpson $7.50 a week alimony until the case could be heard.

[image]
Yesterday with her attorney she went to court and asked that the alimony be increased.
“Why – this woman makes $200 a month as secretary for J. M. Roach,” said Simpson to the court. “She has ample means of support.”

Mrs. Simpson and her attorney objected. Mrs. Simpson's objections were loud.

"Madame, you will have to be quiet," ordered Judge Brothers.

Attorneys continued their arguments and finally Judge Brothers entered an order providing for $9 a week alimony. Then the judge stepped down from the bench into his chambers.

~ Husband Asks Reconciliation. ~

"Emma – let's go back and be happy again," said her husband.

"I will not – and when you get anything on me you can get a divorce.

"Why – right now you are – "

The sentence was never finished. Mrs. Simpson pulled her revolver and started shooting.

Several women screamed, one fainted, and Bailiff Villwock, 2824 Southport Avenue, rushed from the jurist's chambers to grab the revolver.

Immediately after quiet was restored Judge Brothers ascended the bench and held Mrs. Simpson to the grand jury without bond for attempted murder. Judge Brothers has just returned from a vacation forced by heart trouble. The excitement caused a slight relapse and he was ordered home by his physician.

Attorney T. J. Symmes, legal representative for Mrs. Roach, went to the county building and asked of First Deputy H. C. W. Laubenheimer permission to visit Mrs. Simpson in the county jail.

"It is possible that I may represent her at the trial," the attorney said.

Efforts to talk with Mrs. Webster last night proved futile. She is sister-in-law of Simpson's brother, Arthur.

"My sister-in-law had nothing to do with breaking up the home," said Arthur Simpson last night.

Neighbors of Mrs. Simpson described her as a hard working, faithful wife. They asserted she had nursed her husband back to health from tuberculosis.

Miss Bertha Fisher, 18 years old, 2629 Evergreen avenue, a court reporter, stood immediately behind Mrs. Simpson just before the shooting occurred. She said:

"I heard him say that he wanted her to come back and live with him. She replied that is was impossible, and then he started to insult her. He did not finish the sentence. After she had fired the shots she rose coolly and asserted that she was 'vindicated.'"

Miss Lucille Ver Hoeven, a court reporter told a Tribune reporter last night that Mrs. Simpson had threatened her husband's life months ago.

["Taunted Wife Shoots Husband In Courtroom – 'Hope He's Dead,' Says Niece of J. M. Roach." Chicago Tribune (Il.), Apr. 26, 1919, p. 1]

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NOTE: Elmer Simpson, shot by his wife on April 11, 1919, died May 18.

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[image]

FULL TEXT (Article 4 of 5): The court room was filled with chatting groups. The audience back of the railing, where the judge, jury and prisoner sit, held their seats impatiently. For the jury was out, deliberating upon the sentence to be passed on a woman who had killed her husband – Mrs. Emma Simpson.

The jury had been out for half an hour, the prosecuting attorney had retired to his chambers, and Attorney Clarence Darrow for the defense gathered up his papers, for it was expected the jury would spend some hours deciding on

the verdict.

Just as Mr. Darrow reached the door, however, a knock was heard at the jury room door.

~ “Insanity” Is Verdict. ~

The jury filed in, and the prisoner, who had changed her spotless white costume of the morning for a black velvet dress, was brought back. She stood between two guards to hear her sentence – facing the entire assemblage.

“You have the verdict, gentlemen?” inquired Judge George Kersten. “Let it be read.”

The quiet of the room was oppressive. The prisoner shifted her feet nervously. The verdict was read:

“We, the jury, find the defendant, Emma Simpson, committed the act charged in the indictment, but at the time of the commission of the said act she was a lunatic or insane person, and that she was not permanently recovered from such lunacy or insanity.”

Mrs. Simpson turned to disappear into the jail with her guards.

~ Two Ballots Taken. ~

“It is hard to realize she isn’t coming home,” said her aunt. Mrs. Sweet, “but —-“

A sigh was the finish of her sentence.

Max Leviton, a member of the jury, said a little later: “We had been undecided until this morning as to whether she was insane – but when Mrs. Simpson interrupted the prosecuting attorney twice, we figured a sane person would have acted differently.”

Two ballots were taken, and at one time the jury stood six to six on the question of sanity.

~ Now Faces Asylum. ~

After the trial was over and Mrs. Simpson was back in her cell, from where she probably will be taken to Elgin for treatment, she was asked whether she was satisfied with the verdict. She burst into tears.

“Yes, but that won’t bring my husband back —-”

Her tears ceased abruptly.

“Do you know that before last Monday I had not realized the terrible thing I had done. Relatives and friends told me repeatedly I was going insane – and lately I have known something was wrong.

“I know I would make a bad impression on the jury if I broke down, but I just couldn’t help it when they started to say things about Elmer, because Elmer and I were happy together for a long, long time and I couldn’t hear ill spoken of him.”

And she began to weep. Outside the cell Miss Margaret Leithamin, 17, awaiting trial for murder, was industriously mopping the jail floor.

Mr. Darrow expressed himself as pleased with the verdict even though his client was sent to an asylum. The verdict is taken to mean Mrs. Simpson will be placed in an asylum until such time as she is declared to have recovered. Then application can be made for her release.

~ Pleads Woman’s Cause. ~

In his final plea to the jury Attorney Darrow begged that more consideration should be shown for a woman than a man, and cited the domestic troubles Mrs. Simpson had had for seven years.

“I’m not arguing there was a justification for murder,” said he. “The act in itself was a crazy act. This woman was insane at the time and is insane now.”

And then, to show that a man and a woman must be judged differently: “Women will take a bunch of old love letters, tied with faded ribbon, and relive an early romance; to men an old romance would be dust and ashes, if not forgotten.

“You’ve been asked to treat a man and a woman the same – but you can’t.”

~ Asks for a Conviction. ~

Prosecutor Murphy in his closing plea thundered:

“The state of Illinois asks you, gentlemen, to put an end to killings by these women wild with jealousy. We have shown there is no insanity in this case.”

“This paragon of virtue in her own mind was always right and her husband Elmer all wrong —- ”

Mrs. Simpson electrified the court by standing and interrupting dramatically: “Mr. Murphy, he was not all wrong – he was all right until that woman Jean Weber got hold of him!”

Bailiffs pulled her back into her seat. Later, when Mr. Murphy was telling that she, the prisoner claimed to be insane, had been earning her own living she cried out: “I did not.”

Mr. Murphy demanded that she be sent to the penitentiary.

[Maude Martin Evers, “Mrs. Simpson Found Insane; Faces-Asylum – Jury Verdict Stirs Husband Slayer to Tears and Smiles.” Chicago Tribune (Il.), Sep. 26, 1919, p. 1]

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[image]
FULL TEXT (Article 5 of 5): Mrs. Emma D. Simpson, who shot her husband in court last April, was adjudged insane by a jury, September 26, and was thereafter sent to the Elgin State Hospital for the Insane. On Friday she was adjudged sane by a jury of experts and released. “The Elgin city court was packed with a sympathetic crowd,” says the report.

She was fifty-one days at the institution. Her remark on regaining her liberty is significant. “I did not do the right thing—absolutely not,” she said. “I could not have done such a thing had I been in my right mind. But until the last hour of my life I’ll believe my husband wanted to kill me and marry a bad woman.”

After the shooting she buoyantly said to the *Tribune* staff photographer, “When I go to court for this, I will defend myself. I will need no attorney; the new unwritten law, which does not permit a married man to love another woman, will be my defense. I will tell my whole story to the jury and they will free me.”

The *Tribune,* in comment on this breezy announcement, said, “They probably will. What is law, what is a human life to the sloppy sentimentality of the juries which sit in these cases?”

Mrs. Simpson’s optimism and our prediction have been essentially justified. She did not try her own case. The unwritten law she relied on was not formally pleaded. But the conventional plea of temporary insanity was, and there were learned experts to support it. The jury did not set her free. It compromised by setting her on the road to freedom. She was solemnly adjudged insane and sent for treatment.

Foreseeing the outcome, the *Tribune* at the time of the trial said:

“Pity is at work for Mrs. Simpson, but we hear of little for the husband she slew in a public courtroom. She is said to be nervous. Nervous women should not carry firearms. Mrs. Simpson may be demented; if so, she should be placed in an asylum for life; not *only until she makes a surprising recovery.”*

The recovery is made, but it is not surprising. This tragicomedy, beginning with the slaying of a human being by an infuriated woman, proceeding through the elaborate drama of the American criminal trial, and ending with the solemn farce at Elgin, develops as inevitably as an Ibsen play.

Sentimentality is lawless. The disease in America is endemic. We need some drastic moral therapy.

[“Fifty-One Days For Killing,” Chicago Tribune (Il.), Nov. 24, 1919, p. 8]

[image]
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The new N-word

Natasha Douglas · 24 August 2013 · Archived copy · Original

Update: This classic essay, read by its author, was flagged as "Hate Speech" on YouTube within hours of it being uploaded. A revised version of that video noting the censorship effort was then uploaded, and those who wished to fight the censors copied it to dozens of other channels on YouTUbe. It was eventually restored by YouTube management, who apparently grew a conscience. –DE

There was a time in the history of my country, when an entire demographic group was regularly pushed aside and disregarded – legally and socially. That group had some but not all of the rights that were granted to the rest of society and the rights they did have were ignored and denied with shocking regularity. Each member of the lower class was socially valued by how well they were liked and how useful the were to their superiors, the privileged class.

Members of the lower class were best advised to mind their manners around their betters. It was best not to say things their superiors wouldn't like and in some cases it was advisable to avoid looking directly at them.

The lower class of people were expected to accept their treatment and some of them seemed to. It seems odd that anyone would accept their systemic mistreatment and abuse, but who could blame them, it was the safest thing to do. Those who fell in line and did their part to keep the superiors happy suffered less abuse than those who did not. It was easier to keep your head down and if asked a question or spoken to, it was safest to smile and say whatever the superior wanted to hear.

As is the case with any oppressed people the lower class became angry. Some of the lower class people became disobedient. They had the very laughable goal of equality. Those of the lower class who complained were troublemakers. Any member of the privileged class who supported those troublemakers were traitors.

There were words the upper class used to keep those lower beings in line, and check those who'd forgotten their place. One of these words seemed more effective than the others.

Nigger.

That was what they were, after all.

Niggers weren't the same as human beings. They were legally and socially less than the privileged class. Niggers could be harmed and the police probably wouldn't help them. Niggers were subject to vigilante justice.

I don't know if it happened on a conscious level but I do not doubt that when a nigger was reminded that he was in fact a nigger, he realized he had stepped out of bounds and if a privileged citizen decided to punish him, there would be no help for him. That little reminder must have done wonders to shut an uppity nigger up.

The word was used so often that, it seems, it lost its effectiveness. Niggers learned to ignore the word, it didn't hurt as much and sometimes it simply made them angry. The magic was gone and it was just another word, like stupid, or ugly.

In that time of social unrest there was a member of that lower class named Melvin B. Tolson. If you don't know who that is, look up the 'Forensic Society Debaters of Wiley College' and you will learn that he was a troublemaker who dared to think that lower class people should be allowed to hold civil debate with the privileged class.

It was a rather unpopular idea which met great opposition. However when he did succeed in arranging for the oppressed to debate their superiors, the lower class people won. Looking back that is not surprising, the lower class were morally correct. What I find most interesting about their victory is the amount of struggle it took for the matter to reach debate.

The privileged class seemed to believe that the lower class were just dumb niggers, but I believe that was an excuse.

I think that the privileged people knew that the societal norms were wrong and that everyone would realize it if the lower class people were ever allowed to show their intelligence. If the lower class showed the public that they were not dumb and dangerous, the injustices against them would be unnecessary and cruel.

It would be revealed that the privileged upper class were the ignorant, dangerous fools.

The opposition to a simple debate came from a fear of exposure.

You may believe that such societal norms and treatment are a thing of the past. That sort of thing could never go unchallenged today. People are more enlightened now… Right?

But I see it.

I see an entire class of people who can be harmed by a member of a privileged class and there is no help for them. They can be legally abused and everyone looks the other way. There are those members of the lower class who try to make themselves as useful to their superiors as possible or keep their heads down unless spoken to and then he'd better say what ever pleases his superior, that is the safest way to behave.

I hear the privileged use a few words to try and keep the troublemakers in line. One seems to be a particular favorite.

Misogynist.

Misogynists aren't the same as other human beings. You don't have to listen to anything a misogynist says. They aren't allowed the same rights as everyone else. Debate with the superiors? Pfft, what for? They are just a bunch of angry misogynists after all.

Don't talk to me because you hate women…Nigger.

Their misogynistic posters got torn down? Serves the niggers right!

Debate? No, they are dangerous nig- oops, I mean, *misogynists*.

Of course this refusal and opposition to the very idea of debate has NOTHING at all to do with the knowledge that the people they call misogynists really do have something to complain about. This opposition isn't fear this time… right? It's legitimate concern that the people you so flagrantly antagonize, openly taunt and yet who have done nothing at all to harm you, will suddenly go ape-shit and assault a helpless innocent member of the privileged class.

It's okay to wave weapons at them, because they're misogynists.

Its okay to silence them. They are just misogynists.

It's totally cool to disregard them cause you know… they're misogynists, and everyone knows it.

You don't have to treat the misogynists like human beings, so it isn't bigotry. Everyone knows misogynists don't get rights.

I can only hope that using this word to silence and shame someone you disagree with someday reaches the same public regard as coming right out and calling your opponent "nigger."

Child abusing judge Kelly continues rampage

VFM News and Commentary · 24 August 2013 · Archived copy · Original

[image]

Kelly Bans Halburn From First Day Of Child's School

Judge Loses Case In Court Of Public Opinion

The case of Halburn vs. Halburn got brutal on the first day of school.

[image]

Mark Halburn, the Publisher of Putnam*LIVE*.com simply wanted what all normal parents want: To share his first day of school memories with his son, Matthew.

[image]

However, Halburn's ex-wife, Dolores MartinDolores Martin, accused Mark Halburn of wanting to "Make a scene" and asked controversial Kanawha County Family Court Judge Michael J. Kelly to keep Halburn from Winfield Elementary School, where Matthew was transferred-at her request, because she says Forest Burdette Memorial United Methodist Church would not enroll him in their day care-which Pastor Dan Hogan never said happened, and the day care's director, Terry, said "never happened."

"Judge Kelly is domestic violence," says Mark Halburn. "He divides families and creates anger with his maniacal decisions. This is the same psychopath that refused to let my son visit his grandmother before she died. The West Virginia Supreme Court should have removed Kelly from the bench years ago. How will they restore the first day of school memories with my son? How will they restore his memory of a final visit with his grandmother? The Court's

misbehavior is obscene! Kelly is a power-hungry, mentally demented judicial thug!”

As for Dolores Martin’s mental state, that hasn’t been officially assessed. She failed to take the court-ordered parental psych exam. Instead of Kelly forcing her to comply with the court order and taking custody of Matthew from her, Kelly only fined her $100, (for contempt of court) a fraction of what Halburn paid for his exam ($800) and less than what it cost him to take a day off work as a substitute teacher in the Kanawha County Schools.

“It would have been cheaper for me to cut the $100 check,” says Halburn. “Instead, I complied with the order and Kelly blew Dolores a kiss.”

In the Court of Public Opinion, Kelly has lost. Facebook and other comments clearly back Halburn and are putting West Virginia’s family law system back on the national stage where the misbehavior of Putnam County Family Law Judge William M. “Chip” Watkins had The Mountain State last year- the judge that Halburn exposed, internationally, for screaming in court. The videos, published first by Putnam*LIVE*.com, went viral, and led to Watkins downfall.

Halburn believes Kelly and the court system are abusing Mark and Matthew in retaliation for getting Watkins suspended for the remaining four years of his term.

"Obviously this is payback from the Courts," says Halburn. "Their motives and misbehavior is transparent retaliation. But to take it out on a dying grandmother and a five-year-old boy? Judge Kelly and his colleagues take unprofessionalism and mental cruelty to a new high."

"Appalling behavior," says Dean Esmay, of AVoiceForMen.com, via Facebook. "Child abuse, honestly no better term for it."

"This Ex Parte Order eviscerates Mark Halburn's rights as a father to participate in his 8 year-old son, Matthew's school academic and scholastic activities," says Bruce Eden of Dads Against Discrimination." This Ex Parte Order was obtained unfairly and unjustly by Dolores Halburn (k/n/a Dolores Martin) by using unfair procedural and tactical advantage. Judge Kelly has sided with Ms. Martin continuously throughout the history of this case because of Mr. Halburn's public media website wherein Mr. Halburn has taken Judge Kelly to task for constitutional rights violations of Mr. Halburn and his son."

"Mark, I am soooo sorry," says Pam Hein, via Facebook. "I wish I could help in some way. My husband had to deal

with some of this kind of junk (even though his kids were late teens) when I married him. I sure wish I knew why some folks have such hate in them. We had to deal with stuff like this with his kids and his ex-wife for 14 years. It is mind-boggling how some people think. I believe that they are so very bitter and it could be because of something in their past. I truly can empathize with your situation."

"Mark just keep doing what u are doing file out the paper work u need to cause when he is old enough to check things out for himself no matter what she has told him the proof of your love for him will be there he will know that you fought for him every step of the way," says Kathy Cuzzort Presley, via Facebook. "Like someone else posted to u it is going to come back and bite her in the butt big time. He will find out that she has lied to him all these years."

"That's so sad," says Sabrina Leighann Ledford, via Facebook. "Hang in there. Something has got to give soon. Bad judges will go down. Look at Watkins and now the judge in Mingo county. If Kelly continues it looks like he may be next. Every courtroom needs an honest judge like David Born of Marion county. He is everything a judge should be. WV should be proud to have at least one honest judge on the bench. Praying for you."

"It's going to come back and bite her in the butt!!" says Vickie Hart Sharpe, via Facebook.

Finally, one of Dolores Martin's family members has this to say: "She is a witch!! Great story!," says Kimberly Smith Case.

Later it was revealed that Martin wrote Kelly a letter saying that she feared Mark might "make a scene" at Matthew's first day. She was responding to his Facebook comments, the day before, that he was concerned that she would try to stop him from seeing Matthew on his first day. He was right. She did exactly that.

[image]

In fact, Mark has never been accused of such conduct at any Putnam County Schools-and, in fact, went to Winfield Police Chief John J. Perrine with a request that an officer accompany him to visit Matthew in order to handle everything properly. Later, Perrine served Mark with the order in the street outside of the school.

"For a judge to issue an order based on someone saying that I might "make a scene" is an abuse of authority," says Halburn. "Should I write a letter saying that I fear Matthew will be harmed by Dolores and get an order banning her from having contact with her son? Where is her evidence?"

Earlier this year, Halburn filed a lawsuit against Kelly for violating his civil rights over Kelly's ban on Matthew visiting his grandmother. In a visible show of the West Virginia court corruption that's similar to that making headlines in Mingo County, Fayette Circuit Judge John Hatcher, Jr., tossed the lawsuit saying Halburn didn't file "Points of Law" by July 26th, 2013. However, Halburn filed them July 23rd, 2013. Hatcher then refused to reverse his corrupt order and Halburn filed an appeal with the West Virginia Supreme Court.

"I was looking forward to telling the justices about Kelly's cruelty in refusing to let Matthew have a final visit with his grandmother," says Halburn. "Now I get to add Kelly's refusal to let me share Matthew's first day of school. How are they going to fix Kelly's epic screwups? Removing him from the bench isn't enough. These are priceless moments that no family should be forced to go without. I hold the West Virginia Supreme Court, which has refused many requests, from me and other people, to remove Kelly from the bench, professionally responsible for his misbehavior. Real justices don't allow judges like Kelly to terrorize families and little children."

Brent D. Benjamin

Halburn is planning an emergency appeal to the West Virginia Supreme Court regarding being able to visit Matthew at school. He already filed another Motion for Recusal and Disqualification. So far, Chief Justice Brent D. Benjamin has refused to recuse Kelly, showing that bad judges stick together. We will let you know if the West Virginia Supreme Cour of Appeals suddenly shows respect for families, common sense and common decency or continues to back lunatic Kelly's misbehavior.

Meanwhile, Kelly has announced that he is retiring at the end of 2013. "He doesn't want to face all the fathers that are lining up to trash him at the candidate forums," says Halburn. "He throws his power around from his bench. Deep down he's a coward."

Editor's note: this is a reprint from Putnam*LIVE*.com*. For previous stories on the antics of the kangaroo court judges of West Virginia, see West Virginia family court corruption and incompetence, Judge Michael J. Kelly Conflict of Interest, and, for related stories of other West Virginia child-abusers-from-the-bench, see our previous coverage of cases like that of Child-abusing judge Lori Betler Jackson. –DE*

India's new "Sexual Harassment at Workplace" law

Burt Phoenix · 24 August 2013 · Archived copy · Original

The Protection of Women Against Sexual Harassment at Work Place Bill ("Act") has been passed in the Rajya Sabha (Upper House of the Parliament of India) recently and has become law. This Act deals with protecting women from harassment in the workplace and providing a safe environment.

Let us now analyze the provisions of the Act in detail –

1. This Act is **not gender neutral** as only women can file a complaint. No man can file a sexual harassment complaint. Are men not harassed sexually? Do refer to the links here, here, here and here.
2. As per section 2(o), the definition of "workplace" includes any place visited by the employee arising out of or during the course of employment including transportation provided by the employer for undertaking such journey. Therefore as per this definition even areas outside the control of the employer such as office of clients, taxis, hotels etc… become a workplace. Therefore, during an official tour the place of stay (ie hotel), travel mode (ie. taxi) and office of customers / clients are all included as workplace and the employer is liable if any incident happens with the woman employee . **Quite a strange provision as the employer is not responsible and in control of any of these places.**
3. Section 3 defines sexual harassment containing clauses such as 'implied or explicit threat about her present or future employment status' and 'interferes with her work or creating an intimidating or offensive or hostile work environment for her'. Therefore **bringing out quality issues with the woman's work or providing / enforcing deadlines** may be construed as threatening her future employment status or creating an offensive work environment.
4. A committee needs to be formed which will look at all sexual harassment cases. The committee needs to have "A woman Presiding officer committed to the cause of women[i]" and minimum 2 other employees "committed to the cause of women". **What does it mean by "committed to the cause of women".** Further, a member has to be from a women NGO and a majority of the members of the committee must be women. By defining the constitution of the committee in such a way, at the very first step itself bias has been introduced. Having a committee which is specifically formed to promote women specific-causes is coloured. How do we expect justice to be served by such a committee?
5. Section 10 discusses the complaint handling provisions. **First, a settlement with the offender** would be tried to be achieved. A question: if the woman was sexually harassed, why does she need to reconcile with the offender? This is a point to ponder.
6. Section 11 states that the committees shall have the same powers as vested in a civil court. A point to be noted here is that none of the members of the committee are required to have legal knowledge or be legal professionals. **Providing powers of a court to persons having no legal knowledge is strange.**
7. As per section 12, during the pendency of the complaint the aggrieved woman may request for –
   - transfer to another workplace
   - a paid leave, further, this leave is over and above the 'Privilege Leave' grated by the organization. On the face of it, the provisions seem logical, but there are no misuse clauses mentioned in the Act, which will be discussed further.

   Therefore, without a misuse clause this provision is unjust on the employer as the organization may need to give paid leave if a complaint is made.

8. As per section 13, in case sexual harassment is proved any one of the following provisions may apply –
   - Organization may take action for sexual harassment as per the service rules
   - Deduct a compensation from the salary of the accused employee and the compensation may be recovered as land revenue from the accused employee.

Quite a strange way to penalize sexual misconduct by providing "**Compensation**" to the alleged victim… It does not gel well with my senses.

9. Section 14 states that in case of false complaints (which are backed by forged documents submitted by the complainant or a malicious intent, which needs to be proved) an action will be taken as per the service rules of the organization. Further, it states, if the complaint cannot be substantiated, it will not attract any action. This is an unfair provision as only such false cases which are coupled with forged documents or proving malicious intent attracts penalties. With just one complaint the whole life of the man is ruined, the woman gets immediate relief as mentioned in paragraph 6 above but no particular penalty is prescribed for false complaints. Non-proving of complaint may imply that a frivolous compliant was filed. How is this provision 'Just and Fair'?
10. Section 15 determines the **level of compensation to be paid to the woman which depends on –**
    - The mental trauma, pain, suffering and emotional distress caused to her
    - The loss in the career opportunity due to the incident of sexual harassment
    - Medical expenses incurred by the victim for physical or psychiatric treatment
    - The income and financial status of the respondent (Respondent is the person who supposedly commits the harassment)
    - Feasibility of such payment in lump sum or in installments

    The fourth point above means **that if the harasser is a wealthy person, then the compensation level will be higher**… **In other words, compensation level is determined by the income level of the accused.** Something does not seem right, does it give an incentive to a accuse wealthy / senior level employees?

11. As per section 16, the complaints handled by **this Act is specifically kept outside the purview of Right to Information (RTI) Act.** Therefore, details of false / fabricated cases will not be available. Further, even in case of false complaints, the identity of the woman will be not be disclosed but the man is open to media trials and his information may be made public. Further, in case of genuine cases, the details may be made public provided the identity of the woman is protected.

There are many issues here, keeping it out of the purview of the RTI Act will not provide information on the misuse of this Act. Further, only successful cases will be reported thus proving a 100% success rate. The identity of women, even in false cases, is kept confidential. As there are no penalties for false cases (we have discussed this is paragraph 8 above) and identity is protected, there is no disincentive to file a false cases. Just an accusation by the woman will destroy a man's life with no consequences whatsoever for fabricated complaints.

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[i] The Chairperson (Woman Presiding officer) to be committed to the cause of woman only in case of Local Complaints Committee. (Section 7)

Hey mate, fuck your white ribbon

Jim Muldoon · 25 August 2013 · Archived copy · Original

Australia's White Ribbon Campaign wants to take Australia to a new dark age in our civilisation. With a breathtaking combination of bigotry, sanctimony and stupidity they have found a new way to encourage men to join in on their own demonization and marginalisation.

It's called "Hey mate, let the world know where you stand (White Ribbon Campaign, 2013)." To do this men are asked to make an oath to not stand silent about violence against women. The oath is made more solemn because men must supply their email addresses when they take the oath.

For the hard of thinking, the email addresses not only allow the White Ribbon Campaign to bombard the gullible with their propaganda; but the longer the list, the more money they can get from the government.

The general idea is that those who have taking the oath should intervene wherever misogyny rears its ugly head. Apparently, it's important that this intervention begins with the words "Hey mate…"

Perhaps it's to identify the intervener as a White Ribbon approved intervener. Maybe, one day, the White Ribbon campaign will get enough funding to supply some brown shirts.

We've also just recently had "The four most powerful men in Victoria" make a call for the same thing (Whinnett & Minear, 2013). The Herald Sun, with their "Take a Stand" promotion say this about our top cop:

"Chief Commissioner Ken Lay has put violent men who attack their wives and partners on notice: you will be vilified by the community."

Yes, it is our civic duty as good men to find, challenge, and ultimately ostracise those who are not good men.

How much is wrong with this "Hitler Youth Comes Of Age" story? Let me count the ways:

First of all, don't be thinking that when they are talking about "men who commit domestic violence" that they are talking about some other men somewhere else.

They mean you. They mean your father, your brother, your son and you.

According to Michael Flood, of the White Ribbon Campaign, "the research highlights that most violence against women is perpetrated by 'normal' men. (Flood, 2011)" This research is done, Flood repeatedly explains, by "Feminist advocates".

Yes, normal men have become "normal" men. And a "normal" man can be detected by his lack of Feminist training.

Ken Lay adds to the moral panic by explaining "Some men are very good at hiding their violence from those outside the home."

How good at hiding it? Lay tells us they are so clever that, "…it's not surprising to me from time to time quite intelligent people will be fooled into thinking that particular behaviour hasn't occurred. (Whinnett, 2013)"

So what if you are an ordinary family man who is never seen to be violent? So what if your wife says you are not violent? Who cares if your children say you are not violent? That's precisely the cover story these "normal" men have.

The only men who are in the clear are the men swearing the oath, wearing the ribbon, and pointing the finger at some poor schmuck who was either too dumb or too slow to do the same.

Secondly, there is no need to wait to see actual violence before you get say "Hey Mate…" The idea in "normal" people's minds that violence is knuckles on face, a boot in ribs, or a brick to the head is simply wrong.

Flood explains "feminist work has identified a *continuum* [emphasis his] of violence" from unkind words to murder. But, "normal" guy, don't be fooled into thinking that unfair criticism is not as bad as bashing with a steel pipe. "[A]ll forms are serious and all have effects."

Also, according to Lay, we should be, "…calling men to account, not just for that outrageous, criminal behaviour but also the inappropriate behaviour." Lay explains, "Bit by bit our standards are lowered until this kind of behaviour becomes a form of endorsement of violence towards women (Lay, 2013)."

So how about the "normal" man who today farts out loud and thinks it's funny? Is he the serial killer of tomorrow?

Does it begin with criticising the White Ribbon Campaign?

Thirdly, how many men saying "Hey Mate…" will have some other connection to the accused? How many will have just happened to have missed out on the promotion that the alleged wife-beater got? How many will just coincidentally be harbouring a crush on the damsel in alleged distress?

How many will be saying "Hey Mate…" to the bastard who said "Hey Mate…" to them last month?

How many will try to get the most knotches on their belt to climb the feminist ladder? Ken Lay ought to know – Police history is littered with those arresting people for minor incidents simply to get their arrest rates up.

Perhaps we could ask retiring Judge David Collier of the Australian Federal Family Court who recently spoke out against mothers levelling false accusations of abuse at their ex-partners (Ninemsn staff, 2013). Not only does this happen on a regular basis, he stated, but the rate is increasing.

The White Ribbon Campaign and Ken Lay will give these vengeful harridans another avenue for retribution.

Similarly, how many will mishear, misunderstand or misinterpret conversations in their zealotry to be good men. How many will say "Hey Mate…" to someone who was just re-enacting to his girlfriend what happened in a movie, or some other perfectly innocent circumstance?

Fourthly, despite good intentions, these things can go wrong. After all, we are supposed to be challenging violent men who have been trained by the Patriarchy to believe they are entitled to behave badly.

The campaign is designed to give you confidence by telling you "Don't be afraid to stand up" and "thousands of good people have your back."

However, the White Ribbon crew are at pains to tell us to "safely" challenge these men. It sounds to me like adivce to "safely" defuse the bomb, or "safely" put the tiger back in his cage. I can't help but notice that the White Ribbon Comittee won't actually be there if the shit should "safely" hit the fan.

The best indicator of this is the heroic stance by Ken Lay himself. Only two paragraphs after "you will be vilified by the community" he informs us:

"I know of some very high-profile people, some very well-respected people that bash their wives."

Did he name, shame and vilify them?

No.

My guess is that high-profile, well-respected people can sue.

So when they call for volunteers to take one step forward, make sure you take one step back with all the other good men.

Lastly, why are we hearing the chief of police tell us to dispense with "due process" and ostracise our fellow citizens based on unproven allegations? Why is he recommending bypassing the courts?

Why is our government funding the White Ribbon mob to organise their own group of men to control the behaviour of other men in our community? Why are our own tax dollars being given to those who will monitor and

correct any thoughts and attitudes that don't conform to their ideology?

This campaign is nothing more than an attempt to suck up to the feminist bureaucrats who hand out government funding.

Incidentally, again for the hard of thinking, a not-for-profit company doesn't mean that they don't make money. They just don't have to give the profits to the shareholders. Management can give the profits to themselves as wages. Year, after year, after year.

Lay portrays himself as Victoria's Chivalrous White Knight (capitals intended), but the phrase, "We just have to keep committing resources to it," keeps popping up. More resources for the Victorian Police makes Lay a bigger fish in the pond. And a bigger fish needs a bigger salary.

Yes, there's gold in them thar violence against women campaigns.

Anyone who joins in on this campaign is not only complicit in any and all witch hunts this nonsense brings into our community, and it will; but they are ultimately feeding a monster that will eventually turn on themselves and their own family.

And, a personal warning for Ken Lay: when Michael Flood talks about feminist theory and Patriarchy, he means you, Ken. He means men in authority.

Yes, they will use you as a useful idiot to promote their ideology for a while. But feminist theory, Ken, means that you can't be left in charge. It is Feminist 101 that as long as there are men in charge, women will be oppressed.

Wait a minute, you might say. What about all of the good work I've done? The sacrifices I've made. The years I've spent. I've never hurt women. I've helped them. Supported them. Put my body on the line for them.

Geez, Ken. That would sound like a "normal" man, wouldn't it?

And Michael? Ditto, I'm afraid.

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[Accessed 24 August 2013].

Community Organized Compassion and Kindness

Diana Davison · 25 August 2013 · Archived copy · Original

I have a dream.

I'd like to present to you the foundation of Community Organized Compassion and Kindness (COCK) for which I am the current spokesperson. Erected in Victoria, BC we expect it to grow quite quickly across the globe.

I am an enthusiastic supporter of COCK. I have been boning up on history and am ready to penetrate the dark depths of deception that have led society to our current state of disrepair. I am confident that COCK will become a massive appendage of the Men's Human Rights Movement. It will be the philosophical meat of the movement and encourage activism on the individual level.

COCK isn't a single member, it is a state of mind.

Some may argue that COCK is merely trying to fuck TWAT (The Women's Activism Tyranny) but this simply is not the case. COCK takes a hard stance on personal responsibility. TWAT keeps telling us they are fixing everyone's problems, but are too focused on blame to achieve anything productive. COCK will cause some friction but, as our members swell, we believe we can fill the gap in social cohesion.

The MHRM has thus far been given the shaft and we must keep our heads to plunge forward with renewed vigour. COCK has been waiting for its time to come. That time is now.

The world needs COCK. Our governments have proven to be impotent in meeting the needs of the masses. They have milked our personal resources and wasted the seed money on useless TWAT propaganda. COCK doesn't need artificial stimulation, it grows naturally and, in the right hands, is capable of achieving climactic change.

COCK does not take a soft approach to interaction within the community. Stereotypical female compassion tries to unite people in victimhood instead of the unyielding and sometimes forceful approach that is required. Instead of filling the empty hole, they have focused on excessively selfish surface demands.

Too much time has been wasted pussyfooting around trying to placate TWAT under the premise that they have some sort of map to a hidden utopia. Nevertheless, there is a way that women can fit with COCK that is unique and exciting if they are willing to meet COCK on an equal level of participation.

COCK may be particularly overwhelming for some women but, if they are open and willing to accept responsibility, they will find it intensely rewarding. While we don't want to ram it down anyone's throat, it is time for a change in the status quo and COCK is up for the challenge.

There is no magic trick or deft move that can guarantee a wad of results and COCK doesn't claim to have all the solutions but we do believe that when you take matters into your own hands and participate in your own fulfilment, the results will be more explosive. Where society typically shames people as self-indulgent when they seek self-satisfaction, COCK promotes personal involvement and believes that empowerment of the individual will not only take a load off of society but will result in a healthier community.

COCK knows no boundaries and isn't focused on a single source of relief. We will forage every cavern, explore every chasm, and traverse every niche in our search for prosperity. We consider happiness a matter of self direction and responsibility. The only path to contentment is to act as an agent in your own satisfaction and COCK will not entertain freeloaders.

You can not just lie back and expect great things to happen to you without reciprocating.

There is a special note that needs to be addressed to women who think they can handle COCK. The modern woman has been raised to believe that she embodies compassion by virtue of her nature and has been taught to manipulate others into pleasing her then claiming that success as her own accomplishment. COCK will not be fooled by such

games.

Out of compassion and kindness, COCK demands that women cease to be TWATs and take responsibility for their own lives. Whilst COCK would like you to come, we won't bend over backwards to make it happen. We expect women to participate in their own liberation without any special attention.

Because women have been historically coddled and catered to, they require special screening rituals. If you are honest with us and yourself you won't care how closely you are examined because you know you are clean of TWAT infection. If you are a true supporter of COCK you will be willing to suck it up.

TWAT has convinced women that everyone should like them. That simply isn't the case. Respect in society must be earned or it becomes arbitrary. Women care an awful lot about being liked. Get over it fast because, despite the best efforts of social justice warriors, we live in a merit based society and your actions speak louder than words. If you speak hypocritically COCK has no use for you.

Women don't need to worship COCK because it's not a religion. TWAT will claim that COCK is trying to suppress it but, if they let go of their inhibitions, women will find that COCK sets them free. Where TWAT claims that women are objects which men act upon, COCK asks you to meet on an equal level of participation.

If you've arrived at the MHRM and COCK as a woman, you are being challenged to interact as one who finds her femaleness irrelevant. There are only a couple of things in which being female helps the MHRM and they are the only reasons COCK is interested in your vagina:

1) You can say things about women and feminists in public that men can't get away with saying. Say them as loudly and as often as possible. Your freedom depends upon it.

2) You can divulge the secrets of women that they don't want men to know: Their ways of manipulating and controlling dialogue. We were raised in the world of women and we know exactly how women operate. Men quite often have no clue what conversation just happened after they talk to a woman but women listening will hear every nuance of the information-dig or set up. Women can teach men how to see it, hear it, and call it out. Though many of the men in the MHRM are quite good at catching this in comparison to other males, women know there is always another devious layer going on. That's why women will go over and over a single conversation for days – we know there was something we might have missed.

Unless you are doing one of those two things we don't care that you are female.

COCK does not support "cliques". No one in particular will back you up in an argument when you get in trouble. Just as women like to travel in packs to the bathroom, women like to have a group of friends with them when they pick a fight. That is not going to happen here. You are on your own and we expect you to hold your own when the going gets tough. COCK demands personal accountability.

The women of the MHRM, called "Honey Badgers," are women who don't act like "normal" chicks. We are happy and surprised to find other women who don't have their heads up their asses but we won't be your BFF just because we have the same genitals. In fact, I'd wager most Honey Badgers are less likely to find you either interesting or enchanting than the men are and we are far more likely to warn men when they are getting sucked in by a woman who can't swallow the truth.

The touchiest area for women in the MHRM seems to be how they feel about MGTOWs (Men Going Their Own Way) who reject marriage or long term relationships with women. COCK supports Going Your Own Way as not only a powerful form of activism, but an amazing tool for social change. We show compassion and kindness to those who are capable of withdrawing from unsupportable institutions.

For women who think they love COCK, there are a few phrases you'll hear that are important: "NAWALT" (not all women are like that) and "NAFALT" (not all feminists are like that). You won't get a good reception if you pull either of those.

All feminists ARE like that- if they believe in patriarchy they are “like that.” If they don’t believe in patriarchy they aren’t a feminist. Patriarchy is a fabricated external scapegoat for personal failure.

All women ARE like that- some just choose to not act “that way” but we were all raised to be that way either by parents or peers. I wrote an article that shows what “that way” is fairly well and it simultaneously explains why women will have a bigger challenge meeting COCK on an equal level.

Ultimately, for women who think they want to join with COCK, just being here doesn’t mean anything, it only matters what you contribute. This is a “show, don’t tell” kind of organization. We will empower you to find your own solutions and rescue yourself from victim mentality.

Women in the movement are good to have but only if you’re here for COCK and not for your own ego. This is a place where everyone takes personal responsibility for their own actions. Get used to it. Where TWAT tries to legislate compassion and manipulate resources to bail out only half the population, COCK puts your future under your own personal control.

COCK isn’t trying to fuck the world, we are saving it from the hell hole of TWAT ideologies and giving victims the chance to be heroes. Don’t wait for someone to save you, choose to be virile. COCK won’t pander to you any more.

Editor’s note: feature image by Terry Robinson. –PW

How “sexting epidemic” exposes our hypocrisy

Ty Henry · 26 August 2013 · Archived copy · Original

WRITER'S NOTE: a heavily edited version of the following piece was published in the Tucson Weekly in 2010. In the wake of the events in Nova Scotia, and others, I decided to update the full text and publish it here.–TH

In March of 2009, Pennsylvania Federal Judge James Munley took the near unprecedented step of preventing local prosecutors from bringing state child porn charges against six teenage girls who took and sent pictures of themselves and each other in states of undress. The girls are just the latest example of the sexting epidemic, which has been addressed kind of like termites in the house – you've heard the creaking for years, but have turned away until the bottom falls out of your kitchen floor.

Too bad there was no Judge Munley for Keimond Brown, and the millions of boys like him

Mr. Brown was charged with Aggravated Molestation of a 13-year-old girl, and now has to register as a sex offender. Before your chorus of “They should have shot him” reaches critical mass, consider that he was 15. Oh, she also consented. The same applies to Ben Wood, the Middletown, Ohio 7th grader arrested and charged with felony child porn, and the thousands of other teen boys whose lives are ruined after being ensnared in this web, such as Phil Alpert. Some, like William Elliot and Gary Blanton, are murdered.

Nothing in our current zeitgeist illustrates the dichotomy of how differently we treat boys and girls when it comes to punishment. Sex Crime jurisprudence is the A-Bomb in The War Against Male Sexuality; indiscriminate, unmerciful, inexorable, and oblivious to the Law of Unintended Consequences. Only now that the cloud threatens to envelop and swallow whole the population these laws were drafted to protect–white girls—are we looking to the underground shelters. The Chickens have indeed Come Home to Roost, in 8 megapixel resolution, brought to you by Olympus and Kodak.

Radical feminism and social conservatism long ago saw their one mutuality – The Deadly Penis – and happily wed. For the better part of 30 years, we've seen their progeny wreak havoc, from the false Satanist molestation scares of the 80s, to the White Girl Memorialization fad of the last 15 years, from Meghan to Dru to Jessica. Whether boys with raging hormones, or men obeying 10,000 years of evolutionary biology, we've put them in the soup with Ted Bundy and Joseph Duncan. In the meantime, our girls are taught they're allowed to play House with House Money. If you enjoy it, have fun. If you have regrets or the boy/man pisses you off, run to the cops.

It has been the catalyst for the lack of any police modesty, as cops no longer know their place, and now actively lobby for more laws to enforce. Is it any wonder schools are hemorrhaging staff while at every Job Fair, who's hiring? The State and Federal prisons. Just have a look at law, which says about 95% of boys and men are sex offenders. Don't believe me? Any of you men who touched a 14yo breast, regardless of whether you yourself were 13, is a guilty of sexual abuse.

Of course, irony never takes a holiday. In 2007, 18-year-old Joshua Lunsford, older brother of Jessica of “Jessica's Law” was charged with a sexual felony after being seen at a mall groping a 14-year-old girl – his girlfriend. The hue and cry from Mark Lunsford eventually led to reduced counts and no registration. Attribute that not to enlightenment but utility. Can't have the martyr's brother sacrificed at the same altar as his fellow boys

The Sexual Hysteria Industrial Complex (SHIC) is a dissonance-free zone. I hear mothers like my aunt comment all the time about how “the girls are worse than the boys these days.” And yet, the angle the mainstream press almost invariably takes is The Boy (predator) coercing the Innocent Girl (victim). We don't call Miley Cyrus a victim, nor Brad Pitt and Wilmer Valderrama predators, even though both dated teens when they were in their mid-20s.

America is now compelled to come to grips with some Inconvenient Truths. We now have a sex crime whose primary perpetrators are 11-18-year-old women. The production of minor porn is being driven by Chelsea and Heather, not balding white Physics professors. Yes, Mrs. Robinson, your daughter and her naughty bits are on 40

Thumbnail Gallery Posts in Europe, and she put them there.

The upside of this is that we have an opportunity to re-evaluate our sex-crime laws, and hopefully shutter the SHIC. First, we must rethink how leisurely we throw around words such as “dangerous,” “predator,” and “victim.” The flasher is not dangerous; he is a creep, to be laughed at and shunned. Jessica Lunsford was a victim. The 16-year-olds who go to adult Spring Break and flash for Joe Francis are not. Michael Devlin, 40-something who befriended and abducted Shawn Hornbeck, is a predator, regardless of what Bill O’Reilly says. The guys in Adult chat rooms lured by geeks and actors pretending to be kids are not; they’re often just losers, and often just typical men. If you want to catch real predators, make the fake child nine, not 15. Next, we must acknowledge that for most Sex Offenders, treatment is the magic bullet. They have the lowest recidivism rate. Finally, understand that puberty makes one a sexual being. If John Walsh can date his future wife when he was 21 and she 16 [1], then why can’t anyone else?

Any of these laws that don’t target molesters of actual children (read: 12 and under), rapists, and sex traffickers should be scaled back, changed to misdemeanors, or expunged. Keep the felonies for all in positions of power like teachers and coaches, and stop letting female teachers like Traci Tapp, Sarah Jones and Pamela Rogers off easy if the male teachers get 25 years, like Charles Robson, whom I served time with. Believe it or not girls are better equipped to handle relationships with older men than boys are with women. See Vili Fulau and Jason Eickmeyer.

All boys who had sexual contact with girls that was not rape should have their convictions expunged. Stop rousing the sheep with Pavlovian “public notification” regimes and goofy residency restrictions that rupture families and make someone more desperate and thus likely to offend. Keep offender data with police, and notify school teachers and administrators of what local molesters, and only molesters, look like. Accept that 14 is not 9, that most relationships that cross age boundaries are welcome, that for teen girls an older boyfriend has often been a trophy (tell the truth, we ALL knew girls with older guys when we were in school), and that age of consent laws were enacted to keep girls out of prostitution. Give parents veto power via restraining order, put in more community service, and implement more sensible penalties, like lifetime computer monitoring for those convicted of looking at child porn but not trafficking, and felony charges for molesters who apply at day care centers and schools. Eliminate prison time for victimless crimes like failure to register.

Look around us. The prison and jail system has been playing hot potato with inmate populations for about 20 years, and based on edicts like those of the Supreme Court to California, many have reached a dead end. In the meantime, school systems are collapsing (my local, Tucson Unified School District, laid off a staggering 622 people in a single day back in 2009), and the Universities are dying. I wonder if they saw the disconnect before their ox was gored.

These laws are eating the young in myriad ways, and irony is merciless. How many more Keimonds, Bens, Phils and Garys do there need to be before we heed its warning?

1. “The Dark World Of John Walsh,” *Men’s Journal*, June 2002

Indian men treated as Collateral Damage

Amit Deshpande · 26 August 2013 · Archived copy · Original

Collateral Damage is what I begin to feel can best describe the situation for treatment of men in India, after watching a discussion by parliamentarians. The Indian parliament passed a bill that would amend the Hindu Marriage Law introducing new grounds of divorce under a situation described as “Irretrievable Breakdown of Marriage.” Needless to say it is heavily loaded against men and is being passed on as “social justice.”

India had a hierarchical caste system, wherein the lower castes were denied certain opportunities, while the higher castes carried certain responsibilities and enjoyed liberties. In some ways, when the question of emancipation of the neglected came, it was found justifiable that sharing the limited resources by denying rights to one section and handing it over to another was social justice.

Later another form of social justice came up. This time with the baggage of a false notion of “patriarchy,” India was convinced that women have been deprived of rights and they need empowerment. Although, the definition of women remained, and even now remains only restricted to, being a wife. Any other role of woman in a household - mothers and sisters of a husband- does not evoke the same emotions due to some convoluted perception of a marital set-up by feminists and their backers.

Laws after laws are being created, which are being called pro-women, but in reality are only anti-men. When the flaws in these laws are highlighted the arguments usually end-up with mentioning of the historical disadvantage that women have had in India. Misandry like a hydra-headed monster rises in all of its forms. Somehow, it has become acceptable to unnecessarily punish the men of today to try to salvage the situation of women.

The men of my generation have begun to wonder if they are being used as fodder, so that the proponents of social justice could counter the sense of guilt in their hearts. Every politician we meet says he understands we are being discriminated against. Every person agreed that the law being framed for Irretrievable Breakdown of Marriage was biased against men. Most tried to explain to us how the society in general is going through a transitional phase and ‘some’ men will suffer until equilibrium is attained. Never mind that they want to dismiss the facts about the ‘some’ men being a humungous number of 65000 married men committing suicide every year in India. The urge for the soothsayers to live in denial, makes them forget that the figure means every 7 minutes a married man commits suicide in India.

They can continue to become reason for someone’s death. But we refuse to become ‘Collateral Damage’ in their process of attaining self-satisfaction to achieve some irrational form of social justice. The Men’s rights movement in India is only getting stronger and it reflects in today’s discussion on the amendment to the marriage law in Rajya Sabha – the upper house of parliament. The discussion on this law has been another landmark for men’s rights in India, with many members from opposition regional political parties voicing the agenda of men’s rights in parliament which will go on record in the annals of history. The Law Minister had to misinform the house, at certain points to gain support, for e.g. he said the bill is gender neutral, when he knows it is not – a husband cannot oppose a petition filed by a wife, property(self-acquired before or after marriage, inherited and also inheritable) of only the husband is considered for division. The statements will be well documented in the records. History will judge that the people who brought this law were on the wrong side of justice.

The discussion has been storified here
http://storify.com/antidespondent/irretrievable-breakdown-of-marriage-discussion-in

The only fear is the passage of this law, should not accelerate the numbers of suicides by men, who might feel there is no hope of help from the society. Thereby lies, the next challenge for the men’s rights activists in India, to continue reaching out to a populace of 500 million men.

Lucian Valsan on Radio 3 Fourteen

Robert O'Hara · 26 August 2013 · Archived copy · Original

Following Paul Elam's appearance on Radio 3 Fourteen producers of the show researched and contacted AVFM's European News Director, Lucian Valsan, for an interview. Radio 3 Fourteen is known for their anti-statist and anarco-capitalist bent. Just the perfect venue for Lucian! Please take a listen to the always informative and enlightening Valsan as he talks about what he likes to talk about most-the correlation of feminism and statism.

“Foe of the Gold-Diggers”

Robert St. Estephe · 26 August 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. “Gonzo journalism” is characterized as tending “to favor style over fact to achieve accuracy.” Yet history – especially “social history” – is written by ideologues who distort and bury facts in order to achieve an agenda. “Gonzo” writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new “transgressive.”
Welcome to the disruptive world of facts, the world of Gonzo History.

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In the American men’s rights movement of the 1920s-1930s some of the most eloquent voices in support of men’s rights – and against female privilege and misandry – were female journalists, such as Dorothy Dix, Doris Blake, Faith Baldwin, and Kathleen Norris. Likewise, some of the more prominent activists advocating for men’s rights were women. Following is a newspaper article from 1932, about one of these activists, Mrs. Samuel Gompers. The reforms Mrs. Gompers assisted in promoting were quite modest in scope, focusing on alimony, yet she was derided as “a traitor to her sex” by those women who saw the Alimony Racket as an attractive was of getting ahead by “marriage for alimony,” as the predatory practice was called back then.

Note: Samuel Gompers (1850-1924) was an English-born American cigar maker who became a labor union leader and a key figure in American labor history.

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[image]

FULL TEXT: New York – When Samuel Gompers was alive, his wife was just a good wife who believed that the most important job she possibly could hold lay in making a comfortable and attractive home for the crusading leader of America’s organized labor.

But he died in 1924, and now Mrs. Samuel Gompers has begun to carve her own niche in the reformation corner of the hall of fame. More able hands than hers, she knew, had taken of labor where her left it. So she cast about for some other social problem to work on, and decided on divorce. So now you’ll find her championing the principles of the National Divorce Reform League, an organization if about 1,000 members which recently absorbed the National Sociological League in a drive for liberalized divorce and alimony laws.

Touched by Unhappiness

Out of a long and serene domestic life, Mrs. Gompers has launched herself into the scene of other people’s marital bickering, penury, acrimony and alimony. She doesn’t know just why she first espoused “the cause,” except that she was touched by stories she heard here and there of unhappiness and injustice.

She believes that all states should have divorce laws as closely unified as possible. And that new laws should be aimed at “alimony swindlers” and the indefinite confinement of men in “alimony jails.”

“I get letters from women all over the country charging me with being a traitor to my sex,” Mrs. Gompers said. Her young face, under a cloud of snow-white hair, into a smile. “Well, I’m certainly an enemy of gold-diggers, if what that’s what they mean.”

Pities Men’s Plight

“I’m of the also in sympathy with many men whose business careers and private lives now are being ruined by the alimony jail system.”

“Under the present law in New York State, for instance, a woman can jail a man for non-payment of alimony,

whether or not he is able to pay. While he is in jail his indebtedness continues to pile up."

"When his sentence is served, if he still has no money, he can be rearrested."

The National Divorce Reform League is working on a definite program of introducing reform bills in the state legislatures. Those for New York State, which may be voted on this fall, provide:

1. That no alimony shall accrue while a man is serving time in prison for not paying alimony.

2. That no alimony shall be awarded, until the litigants have had a trial in Supreme Court, or a hearing before a referee named by the court. (Alimony now is awarded on the basis of evidence submitted in affidavits.)

3. No alimony shall be awarded to any childless wife below the age of 25. (This is intended to prevent gold-digging by ambitious young women who may be planning on alimony even before they are married.)

4. Legal separation of a man and wife for five years shall constitute ground for divorce. (Adultery is the only cause now recognized by law in New York.)

Seeks More Liberal Laws

"You can see" explained Mrs. Gompers, "that the league is really not reactionary, but only wants to effect some of the most needed reforms. I'm personally in favor of more liberal laws, and I think mere incompatibility is just cause for divorce."

"When two people learn that they just can't bear the sight of each other, they ought not have to. There should be an amicable settlement, with reasonable protection for the wife and child."

["She is a Foe of the Gold-Diggers – Samuel Gompers' Widow Turns from a Life Of Domesticity To Champion Divorce Reform," syndicated (NEA), Jul. 24, 1932, Clubs & Parties section, p. 1]

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For more revelations of this suppressed history, see The Alimony Racket: Checklist of Posts

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Roberta West Nicholson: MHRA 1935

Robert St. Estephe · 27 August 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

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[image]

FULL TEXT: It looks as if I've become the standard bearer of a crusade to make the world safe for men – Mrs. Roberta West Nicholson, author of "anti-heart balm" bill.

["They Say" column, The Pittsburgh Press (Pa.), Apr. 8, 1935, Editorial Page, p. 10]

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FULL TEXT: Indianapolis — Having jousted the Hoosier "gold diggers" of her own sex off the gold standard by successfully championing her now celebrated "heart balm" bill through the Indiana legislature, Mrs. Roberta West Nicholson, crusading "lady legislator" of Indianapolis now is planning to extend to the remainder of the nation her efforts for the cause of "love for love alone."

Since Mrs. Nicholson introduced her measure in the Indiana house she has received many letters from men and women in nearly every state of the union congratulating her on initiating a "move in the. Right direction," and expressing the hope that the movement will spread to other states.

~ Other States Act. ~

She has mailed out more than 300 copies of her bill to persons; who requested them. As a result, "lady legislators" in Ohio, Maryland, Missouri and California have trotted out similar measures. In Illinois and New York similar St laws have been passed.

In Ohio such a bill was introduced in the lower house by Mrs. Blanche E. Hower. Mrs. Hower frankly said in an interview that her bill was to protect the men, "particularly those grown a bit; old but who still loved to play around.

"In my city of Akron." Mrs. Hower related, "there was a refined young woman, a graduate of Wellesley, who had a cocktail party. You men know what cocktail parties are. Anyway, when this delightful little hostess was in the butler's pantry a guest hugged her and gave her a light little kiss. Well, the husband saw it and sued the man and that family had to pay $20,000."

In Maryland a similar bill was introduced in the state senate by Miss Mary E. W. Risteau, Democrat, Maryland's only woman senator. Her bill not only would abolish the so-called "shakedown" suits, but would make filing of such suits unlawful. This provision, Miss Risteau explained, was intended to protect the "victim" from paying to avoid the "public disgrace" of being named in such a suit.

~ Overwhelmingly Passed. ~

Mrs. Nicholson's bill was passed by the Indiana house 87 to 7 and by the senate 31 to 5.

When Gov. Paul V. McNutt signed the bill. Mrs. Nicholson stood at his side.

"It was the biggest thrill of my political career," she said. "When the governor finished the signature she turned to me and said, 'Here's the pen, do you want it?' I was so excited now it's one of my most treasured mementos."

During the course in the Indiana legislature Mrs. Nicholson's bill found ardent supporters among the masculine salons. Senator Jesse Wade of Mt. Vernon, speaking on behalf of the bill, said.

"Thousands and thousands of dollars are being taken by unscrupulous packleg lawyers in such cases and it's up to us to give a woman a chance to see how it will work. It is a start in the right direction and it will overcome the filchers."

Senator Leo N. Smith of Indianapolis asserted that 999 out of 1,000 breach of promise and alienation of affection suits were nothing but "shakedowns."

"Let's eliminate this evil from the good old state of Indiana," he thundered.

~ Big Figures Cited ~

Others dipped into recent history to refresh the minds of the legislators of famous heart balm cases. The all-time high heart balm ever collected was said to have been $450,000 by Mrs. Bertha Cleavenger of Detroit. Mrs. Rhoda Tanner Doubleday, who sued Harold F. McCormick of Chicago for $1,500,000 for breach of promise, was said to have settled out of court for a fancy sum. Ann Caldwell, a Pittsburgh actress, was said to have settled her $500,000 breach of promise suit against a Pittsburgh Millionaire for $50,000. In recent years only one millionaire, Cornelius Vanderbilt Whitney, has successfully fought a million-dollar "balm" suit. It was brought against him by Evan Burrows Fontaine, the dancer. Whitney elected to contest the suit and won complete vindication, after sensational trials.

Support came to Mrs. Nicholson from an unexpected quarter during the period when her bill was bobbing around in the legislative sea Mrs. Virginia Cogswell, 28, of Chicago, who has divorced seven husbands since her first marriage at the age of 16, applauded Mrs. Nicholson's heart balm bill. Mrs. Cogswell in an interview in Chicago said she had never accepted one cent of alimony from the man who loved her, although some of them were wealthy.

~ Opinion of Muchly-Wed Woman ~

Mrs. Cogswill was quoted as saying:

"I don't believe marriage should end in financial hangover. Breach of promise and alienation of affection suits are just rackets. I've never sued anyone, except for divorce."

Mrs. Cogswell declared that outlawing of heart balm suits was a stop in the right direction. She added:

"Alimony should be added to the list of outlawed love rackets."

So Indiana is enacting Mrs. Nicholson's trail-blazing bill in the realm of affairs of the heart, has set up the principle that there is no property rights to love. For one who loves and suffers the loss of love, there is no sum in human finance to ease the heart. Love should exist for love alone and he who loses should remember that it is better to have love and lost than to have never loved at all.

[(Jack Cejnar), "Foe of Heart Balm to Make U. S. Fight – Seeks Law In Each State To Protect – Indiana 'Lady Legislator' to Extend Her War on 'Gold Diggers.' Syndicated (Central Press), Mansfield News-Journal (Oh.), Mar. 22, 1935, p. 4]

Twitter-Rage: Jane Austen made me do it!

Steve Brulé · 27 August 2013 · Archived copy · Original

When I first heard of the "Jane Austen twitter-rape-threat arrest" I did not think I would write about it because, I thought, he should be arrested, he deserved it. Threatening someone is a crime, so this seems like a straight forward, uncontroversial case. Make a threat, get arrested. Nothing to write about there. A threat is a threat, right?

I started thinking more about this because I saw "rape threat" comments when I posted a video of Feminist protests at the University of Toronto. I did not want to get into censoring comments, but I deleted the "I want to rape her" and "she should be raped" comments as I saw them. Not only are these comments abusive and offensive but they add nothing to any conversation. At best these comments shut down conversation, and inflame tensions.

So why do some people make these comments? I doubt that the commentators were serious, people say so much nonsense when they are in an anonymous on-line forum, but it does indicate that there is repressed anger in some men.

If a child were acting out in anger, of course we would ask "why?" If a dog bites someone, we assume it was provoked, or that it was maltreated in the past. So, what's going on with these men? Were they born angry?

The same month that ushered in the first arrest of a man for a threat on Twitter also saw the Supreme Court of Canada set free Nicole Doucet Ryan, the woman who tried to hire an undercover RCMP officer to murder her ex-husband, Michael Ryan. It was caught on video and the prosecutor believed he had an open-shut case.

After separation, Nicole Ryan asked her husband, Michael Ryan, if he wanted to get back together, but Michael wanted a divorce. This did not sit well with Nicole, so she decided to murder him. She made repeated attempts to hire a hit man for 7 months in 2008.

During trial Nicole claimed to be a battered wife whose only option to escape abuse was to murder her ex-husband, who lived 200 km away from her. And the court accepted her story without any corroborating evidence, or testimony from her ex-husband. The fact that he wanted the divorce, and moved far away, should undermine any claim that he is a threat to her. But the court accused the RCMP of neglecting Nicole Ryan and set her free. Why? So she can complete her task? Women's groups are hailing this as a victory for justice even though the RCMP was found to have behaved properly throughout all investigations, contrary to the opinion of the Supreme Court of Canada.

The pressure to grant women immunity from punishment for crimes they commit is ever present in our culture. Somehow being killed or injured by a woman is not as bad as being killed or injured by a man. That's bizarre logic, but it is promoted by tax-payer funded organizations like NOW, SOW, and the Elizabeth Fry Societies.

The "E-Fryers" believe that women cannot be criminals, but that they are "criminalized," a term that clearly dresses up the female perpetrator in victims clothes. E-Fryers go even further, stating that "women who are criminalized should not be imprisoned; all efforts will be made to prevent women from being incarcerated." Mission accomplished for Nicole Doucet Ryan!

Native American man from James Bay. Confined to a wheel chair and lives on the street in Kingston, ON

You might be tempted to think that this is an aberration; that it is not indicative of contempt for men in our culture. But there are just too many indications to ignore. We celebrate divorce when a woman gets the house, children, and paycheck. We ignore the huge numbers of male suicides, many of which are triggered by divorce. We walk past the growing crowd of mostly men living and begging on the street. We laugh when a woman cuts off a man's penis because he filed for divorce. We celebrate as "heroic" when a woman becomes a single mother. We celebrate the falling numbers of male University students as a victory for women, and then, in the next breath, chant "more needs to be done for women," for example at NASA, in business, engineering, in Scotland, the US, everywhere in every way. We also spend far more on female specific health and medical research even though men die much younger than women.

Spending on research for women's health has yielded tremendous benefits for women in breast cancer detection, treatment, and even preemptive treatment, "just in case," and there was furious outrage in the US when a task force recommended against mammograms for women under 50. The recommendation was based on science that determined the risks of testing outweighed the benefits. However, public outrage ensured that the test remained available and fully-funded.

How about widespread Prostrate cancer screening? Apparently it's not needed, in part because men are "much more likely to die of something else". To put it another way: men don't live long enough to die from prostate cancer. Hell, if all men could be persuaded to die by middle-age on the job or in war, we wouldn't need to fund any research on Men's Health. We could simply conclude that "Men don't die from heart attacks," "Men don't die from lung cancer," and even that "prostate cancer doesn't exist," because it is almost non-existent in men under 60. If they hang themselves, we won't talk about that.

But that is the point. You have to live long in order to get prostate cancer, and you have to live even longer to die from it. Perhaps you have to live as long as women live. The fact that men die younger than women may be the entire reason that more men don't die from prostate cancer. Almost all deaths from prostate cancer are men over the age of 65, furthermore, after 65 there are more deaths due to prostate cancer than from breast cancer. It would

be exponentially worse if men lived as long as women. If the genders were reversed there would be multiple global movements, protests, funding sources, etc, etc.

The HPV vaccine is another interesting case. HPV was known to cause genital warts, and the following cancers from the beginning: cervical, head and neck, anal and penile cancer. However the vaccine was reserved for girls until the vaccination rate slowed in 2012. Now health professionals are promoting the treatment of boys, but it is still not funded.

Selling the importance of protecting boys from HPV is not as easy as selling protection for girls, so they point out that "It would also cut the risk of girls becoming infected through sexual contact" with boys. The justification for protecting boys must include that it will help protect the girls, whereas the girls were deemed worthy on their own. Presumably this will override the problem that "the cost effectiveness factor is not that great for boys."

The over-arching message everyday in our culture is that women are sacred. Google "Women are sacred" and you will get results like "Women are sacred 2013 conference," books on the Sacred Woman, and "Our sacred duty to honor women" conference.

Google "Men are sacred" and you will find a punk rock band.

Women are sacred. Men, on the other hand, are disposable, and the evidence is ubiquitous. Dr. Warren Farrell identified this problem 20 years ago in his book "The Myth of Male Power," and more recently Michael Gilbert explores the evolutionary reasons for this in "The Disposable Male," three very powerful words that summarize the status of men in our culture.

Dr. Farrell points out that there once was a reason for men to sacrifice and risk their lives. There once was a reward: a family, status in society, a home, grandchildren bouncing on your knee … a future. These rewards are mostly gone for many men, and replaced with ridicule, homelessness, and alienation from family life. A growing army of men face crippling, life-long support payments to the women who now block access to their children. Most of these men would have died protecting their families, without being asked.

The message that men are disposable is so common that it is invisible; it is part of the background noise of our culture, and we automatically filter it from conscious awareness, like the sound of a furnace fan. It's there all day, every day, and almost everyone has internalized it's right to be there, it's "truth." It isn't until the fan noise is gone that we may realize it was ever there.
So when a man one day thinks that he matters, not as a resource, but as a person, that his own personal fulfillment should mean something to someone, that he should not be disposable, that there is sacredness about him too, he may get angry at his past mistreatment.

To the words of Jane Austen, "Angry people are not always wise," we might add "and they make stupid threats on Twitter."

Editor's note: Be sure to check out Steve's blog and especially to watch everything on his StudioBrulé YouTube Channel. –DE

AVFM News and Activism: Men's Rights Edmonton

James Huff · 27 August 2013 · Archived copy · Original

[box icon=""]

Tonight on AVFM News and Activism members of Men's Rights Edmonton will be sharing their experiences at that cities recent Slutwalk. The video turned out as expected. Our friends from MRE being approached by slutwalkers and asked about their relationship status as well as anything else that might deflect attention from the intellectual bankruptcy that is Slutwalk. Of course we will be talking about what wasn't seen on camera too.

Always a good time with the guys with Men's Rights Edmonton so please do join us!

Show starts at 8PM Central Time.

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Well-intended Affirmative Insanity

Jon Gunnarsson · 27 August 2013 · Archived copy · Original

Editor's note: this article is also available in Romanian.

Suppose you were working in a chemical lab, doing some experiment. You get careless and by accident you spill some acid into your eye. What do you do? The way I see it you have three options. Option 1: Do nothing, except blink a bit and rub your eye and hope it will get better. Option 2: Pour water into your eye to dilute the acid. Option 3: Pour a base into your eye, hoping to neutralize the acid.

Obviously, option 2 is the correct choice. Option 1 doesn't actually solve the problem and you'll experience unnecessary pain and damage to your eye. Option 3 is clearly insane. For this plan to work, you need to know exactly how much acid is in your eye and how potent it is and you need to be able to pour just the right amount of base into your eye. But even if you were able to do that, there's still the problem that the acid and the base will not necessarily spread evenly on the surface of your eye so you will have parts that have more acid than base and vice versa. It's clear that option 3 will do more harm than good.

Now consider a different scenario. You're running some sort of big organization. It could be a firm, a charity, a social club, a school, a hospital, etc. This organization has many members. Suppose these members belonged to two disjoint and clearly distinguishable groups A and B. Further suppose that you have received information that the Bs are disadvantaged and are being unfairly discriminated against. Despite there not being any official rules favouring one group over the other, almost all the positions of leadership within the organization are filled up with As and the Bs have lower status on average. You are a fair-minded person and want everyone to have the same opportunities and rights within your organization. What do you do?

Option 1: Do nothing and hope the problem goes away on its own. Option 2: Try to reduce discrimination through measures such as awareness campaigns or analyzing enforcement of rules to see if there is discrimination. Option 3: Implement official rules that favour Bs over As, such as a minimum quota of Bs in all leadership positions or a programme specifically designed to help Bs.

As in the previous example, option 1 doesn't solve the problem and option 2 is clearly reasonable. Option 3 in this case is what is commonly called affirmative action and it is just as insane and detrimental as option 3 in the first example.

First of all, there's a question we have to consider here which we did not in the first example and that is whether there is actually any discrimination. What if your information about discrimination were false? In the first example it's immediately obvious that you have acid in your eye because it burns, but with discrimination in a large organization things aren't so easy. The social sciences are notoriously inaccurate and unreliable. What if there were no acid and you poured in base anyway? What if there were no discrimination and you just introduced discrimination through affirmative action?

Maybe the reason As are doing better is due to different characteristics between As and Bs that are not due to discrimination. Maybe As are more intelligent or better educated, maybe they care more about your organization, maybe they care more about status, maybe they are more willing to make sacrifices to attain high positions, maybe they have more assertive and dominant personalities, maybe As or Bs or both are more comfortable with A leadership.

But even if there is indeed discrimination, it's not possible to accurately assess its precise nature and severity. If you introduce too little affirmative action, you're not solving the problem, only ameliorating it slightly. If you introduce too much affirmative action, you create a new problem. If you don't distribute the affirmative action properly, you will overshoot your goal in certain areas and not do enough in others.

Suppose for instance that we could subdivide the two demographics. Group A is actually made up of groups A1 and

A2. A1 is actually the only group that's privileged, while A2 is not. So even though when we regard group A as a whole, A is privileged, it is actually just because of the A1s pulling up the average. Then suppose we can do the same thing with B. B1 is not actually discriminated against, it's only B2s who actually face discrimination.

So at the start we have one group that's unfairly privileged, one group that's unfairly discriminated against and two groups that are being treated fairly. Then we introduce affirmative action and let's suppose that we magically know exactly what sorts of measures we need to take to make groups A and B even. But then we look at the subgroups and see that we now haven't actually made anything more fair. A1 is now no longer privileged and B2 is now no longer discriminated against, but the two groups that were being treated fairly before have now merely switched places. A2 now faces unfair discrimination through the affirmative action measures while B1 now has unfair privilege. So even in this idealized world where we can precisely assess the exact right measures to bring about equality between the two groups, we haven't actually gained any ground. As and Bs collectively are now even, but when we look at the actual individuals, we haven't improved the situation. Groups have no existence of their own beyond the individuals who make them up. Only individuals think, act, and feel, so the only thing that matters is our treatment of individuals.

A further problem of affirmative action is that it is coercive and violates the principles of meritocracy. Because of that, people will try to resist it and you are likely to experience a good amount of conflict within your organization. You'll need to constantly apply pressure to push through and sustain your reforms, which costs a great deal of money and angers people. You also create resentment against Bs. Bs in leadership positions are going to be taken less seriously and command less respect because people will suspect that they got their jobs through affirmative action instead of merit. It also creates a lot of divisiveness between As and Bs and separates them firmly into two different camps.

Things get even worse if the government gets involved. Even if the government officials have the best intentions, they do not know the details of the industries they're regulating. They just impose some rule from up high that everyone must follow. Because the government does not have to pay for the costs of affirmative action legislation, it is more eager to pass such laws.

More troubling yet is that forcing private companies to comply with so called anti-discrimination legislation is a gross violation of property rights. One of the fundamental aspects of property is the right to include or exclude people from the use of your property. If I own a piece of land, I can forbid you from trespassing. But if I own a company, I no longer get to decide freely who to hire or fire. This erosion of property rights not only hurts the economy, but also infringes on basic economic freedoms.

But the worst thing of all is that the vast majority of politicians are not wise and benevolent leaders who only wish to serve their country. Rather, they act in their own self-interest, often at the detriment of everyone else. Modern democracy does not reward wise leadership and prudent management. After all, most of the voters have neither the inclination nor the knowledge to fully assess most of the decisions that a politician makes. Thus, politicians are more interested in signalling than in effective policies.

Advocating for affirmative action may be very detrimental to society as a whole, and a politician may even be aware of this, but the point is to be seen by the public as doing something against discrimination. It is about signalling opposition to sexism, racism, xenophobia, or other undesirable views. It then becomes difficult for political opponents to oppose proposals for affirmative action without signalling support for discrimination.

It's impossible to legislate away bigotry through affirmative action. You cannot stop unfair discrimination through further unfair discrimination. Fighting fire with fire is highly dangerous, usually not successful, and people are likely to get burnt in the process. In the end, the only effective way of stopping discrimination is through awareness and through economic self-interest.

In a free market, bigotry doesn't pay. If for instance an entrepreneur were a true misogynist and didn't want to hire women, no matter how qualified they are, then he is passing up opportunities for making profit. His competitors

who do hire women will do better than him, making it difficult for him to keep up. If he doesn't relent, his market share will decrease and eventually he may go out of business.

This process may take a while, but in the end it's the only way to achieve a just and meritocratic society.

News week in review Aug. 19-26

Robert O'Hara · 27 August 2013 · Archived copy · Original

Welcome to another Week in Review, brought to you by AVFM.

Item: The Vile Tweet Dr. Phil Deleted.

This first tidbit comes from our old friend Dr. Phil who is now on the run from a feminist lynching simply because he asked the question: "If a girl is drunk, is it OK to have sex with her?" It makes one wonder how many hypocrites answered no to that when almost every man has had consensual sex with a woman who has been drinking of her own volition.

Item: Man grabs girl's arm, now he's a sex offender.

That's right, if you are an adult male and you grab a girl's arm in an attempt to admonish her for running out in front of a moving car that you were driving you will end up on the sex offenders list. Perhaps he should have just run her over. He likely would not even have gotten a ticket as she was jaywalking.

Item: Woman inspector 'humiliated' by failing riot test wins up to £30K.

Millions of men throughout history have failed to pass certain physical tests that their employment depends upon. It has always been met with acceptance because, lets face it, there are some jobs you simply should not be allowed to perform if you do not pass the physical requirements. Of course if you are a woman you don't have to take failing a test sitting down. You can simply say you were humiliated and earn 30,000 pounds in a UK court for feeling 'humiliated' because you were 51 years old and could not pass a test that many men could not pass if they were 30.

Item: AVFM secured an interview with T.J. Kirk, AKA The Amazing Atheist regarding his recent brush with YouTube censorship of some of his anti-feminist videos.

Item: Trapped in trauma: Male victims confront sexual assault in the military.

In a rare instance, a major media outlet actually published a story about male victims of sexual assault in the military. They even broke the age-old taboo of acknowledging that over half of all sexual assault victims in the military were male. Kudos to Leonora LaPeter Anton of the Tampa Bay Times.

Item: Ten-year-old girl charged with raping 4-year-old boy.

"I've never dealt with a child this young being accused of a crime," said Quanell X, who is working with Ashley's family.

"In fact this was nothing more than inappropriate horseplay that has now led to a child that is ten years old being charged with aggravated rape."

One wonders what Quanell X would say if it were a 10-year-old boy who was charged with raping a 4-year-old girl.

Item: New discovery of a matriarchal society unearthed.

Amazingly, it was brutal and murderous. But we thought women were the nurturing loving ones, and weren't brutal and domineering like Patriarchy?

Item: Feminists plan major Wikipedia censorship/propaganda campaign.

Apparently, the fact that most Wikipedia contributors are male is just too much for these folks. Their answer to the problem? Just mob Wikipedia with a major campaign of editing and contributing until Wikipedia says what they want it to say.

Item: MRA Edmonton covers Edmonton Slut Walk.

Wonderful coverage of Slutwalk from our friends at MRA Edmonton. To be featured on AVFM News and Activism radio show Tuesday night. Tune in!

Item: Grass eating man speaks out for the first time in western media.

Youtuber LifeAfterWomen (LAW) gives us, for the first time ever, an interview with a self-identified grass-eater from Japan. MGTOW is definitely a worldwide phenomenon.

Item: August 26th was U.S. National Women's Equality Day.

National Women's Equality Day commemorates the day in 1920 when women's suffrage became law.

Perhaps someday American men will have an "equality day" as well – you know, to commemorate that day in the far, far future when women are compelled to sign up for Selective Service (the military draft) in order to get those same voting rights, too.

India's sexually repressive society and gangrapes

Anil Kumar · 28 August 2013 · Archived copy · Original

Today, in Indian cities you can find McDonalds, Subway and KFC. On Indian roads, you see people driving Audi and Mercedes cars. You can watch Hollywood movies in HBO at any time of the day. However, the entire Indian subcontinent's cultures are sexually repressive even today. It's very difficult to imagine for a Western man, hence I will give some examples.

If a guy brings his girlfriend to his rented house during the weekend, his land lord's family will most likely create a big fuss and he may be even told to vacate the house at the earliest. The whole street will gossip about this issue. If a young guy takes his girlfriend to a hotel to stay, the man at the reception will certainly demand the identity cards of the guy and the girl to find about their relationship. You will get suspicious looks unless you check in with a woman who is your wife. The only way for a young man to check in to a hotel with a young woman is to claim that she is his sister, which the receptionist will try to verify by checking the surnames in the identity cards.

Indian police can beat up young couples if they kiss on a park bench. During Valentine's Day, there were instances of goons roaming in the streets to beat up young couples walking hand in hand. Some male and female goons even force the young couple to get married by forcing the guy to tie a symbolic necklace around the woman's neck.

So, where do young couples in love have sex? Often, they have sex in office toilets, parking lots, elevator lifts, ATM Machine rooms, in cars in lonely areas, or even in the jungles at the outskirts of a city. It is not unnatural for these young men and women to head to lonely places to have sex. Some go to a dilapidated building or closed industrial buildings to have sex. Some give a few bucks to a bus driver in a parking area to have a quickie in the bus in the evening or at night.

The sexual repression enforced by our culture sometimes puts young couples in dangerous situations. If they go to a jungle or a lonely dilapidated industrial complex to have sex, there is always a chance that there may be some criminals or drug addicts around. If someone decides to have sex in a bus by paying few bucks to the driver, what if the bus driver turns out to be criminal and decides to call couple of other criminals? It happens.

Now, feminists are not criminologists. They have no clue why crimes happen in any society, and they are the people least interested in solving crimes anyway. At best, they claim using their giant brains that all crimes happen due to patriarchy. So, on one hand they claim women's right to venture into any criminal-infested area, and then they raise a hue and cry if there is an incident of gang rape. Today, Indian women venture into some dangerous areas in the evenings or night, which a man would be afraid of going even in the day time. Sometimes, these women drag their male friends or male colleagues with them to dangerous areas using shaming language to question their manhood if they are afraid.

On the other hand, questioning a woman's decision to venture into a nearby jungle in evening is not acceptable for feminists, or the media. They claim it is victim-blaming. So, no one educates the young women to avoid criminal-infested lonely areas. The sexual repression in our society forces the young couples to venture into lonely areas to have sex.

As the media sensationalizes rape cases, the repressive society responds by calling for more sexual repression. The Indian Supreme Court recently called for banning pornography, and others called for covering store mannequins in lingerie. Some went a few steps ahead and called for even covering the naked copulating statues in ancient temples at Khajuraho and Konark.

Finally, the Western Feminists and Media play their part. They laud the bravery of raped women and convince the U.S. State Ddepartment to give awards to a few victims of gang rapes in India. They all work to pressurize the Indian Government to enact extremely draconian, undemocratic rape laws, which are useless when women keep going and dragging their boyfriends to criminally infested areas for having sex or for private or professional reasons. It is a country of 1.25 billion people and in any country there will always be small percentage of criminals.

Of course, after an incident of alleged gang rape, sometimes a nice packaging is done to the story to hide the actual facts.

A young woman was allegedly raped by five men in a dilapidated industrial mill, in Mumbai. Why did she force her male friend to accompany her into it in the evening, when working men around the area do not dare to venture into it even during the day time?

http://www.dnaindia.com/mumbai/1879066/report-mumbai-gang-rape-dilapidated-isolated-and-eerie-shakti-mills-is-a-spooky-fortress

> Inside is a sprawling and dense overgrowth, where drug addicts roll and snort and smoke, and alcoholics sprawl, dead to their surroundings. People working and living around the compound don't venture into it. They know what lies inside. Nishar Ahmed is one of them. He owns a shop next to the mill. "I have been living and working here for 15 years and not once have I dared enter the mill. I was here when the gang rape took place but got to know of it only after the sudden arrival of the police. A dense forest is what I call the mill compound."

Video related to this post:

References:

Goons beat up young couples for holding hands on Valentine's Day:

http://www.youtube.com/watch?v=TlOqJYTYHy4

I guess I'll go my own way

Jared White · 28 August 2013 · Archived copy · Original

Ah shit he back!

Yo J they thought you was gone man

Oh they thought I was gone

Should know by now I ain't goin' nowhere but to the top

They don't know

Shhhit

Well they gon' learn today boy

(Heh heh) let's go

The world's changin'

People drawin' lines in the sand

Got a target on yo wallet and yo back if you's a man

Bewildered women askin' bout where all the good men gone

The ones who die to fuel the world and make their pussies feel strong

Why the fuck I gotta buy you drinks and pay for yo dinners

From initiation onwards gotta work to be a winner

While you sit up on yo ass and judge which dick will get the pass

But I don't need a ho so I think I'm just gon' hold on to my cash

Pay close attention bitch cause this man bout to tell you where you fell off

You can take these tips to all your little friends after you step-off

Keep your grimey gold-diggin' apsirations to yourself

Trade your affections for affections not money not wealth

Find another chump that'll let you use yo pussy for a free ride

Suck him dry wit child support the court is always on your side

Debtors prison ain't my future strivin' towards a brighter day

(Shhhit) Well hey…

—

I guess I'll go my own way

And the world can stay lost in confusion

Keep yo shame about a good man

Cause I ain't got no use for it

I'm done given of myself

So you can have no worries

Time to step up out the office

And get yo hands dirty

No escapin' this phenomenom

It's goin international

Grass eatin' mutha fuckas

Got you all irrational

Cry, stomp yo feet, laugh at me

I don't give a fuck

Just one thing left to say bitch

Sayonara and good luck

—

Verse two gotta a little somethin' for the men too

All those sacrifice for women types

Yeah this one's for you

I don't need to step up for women to prove that I'm a man

You hear that Mr. President

Ya'll really need to understand

My money and protection go to those that I deem worthy

Can't shame me to submit

My will is far too sturdy

What the fuck you think would happen

When you run these bullshit PSAs

Male feminist bgiotry

cloggin' up the airwaves

Tellin' me my dick gives me the sole obligation

End the violence and the rape against women

In my nation

Just ignore the male victims of these crimes focus on the women

One question for you dumb fucks

Are you trippin'

Run back to your masters

Cause this slave done broke free

And don't forget your piece of shit hate filled ideology

Embrace freedom till the bigotry has seen it's final day

Till then…shit…

—

I guess I'll go my own way

And the world can stay lost in confusion

Keep yo shame about a good man

Cause I ain't got no use for it

I'm done given of myself

So you can have no worries

Time to step up out the office

And get yo hands dirty

No escapin' this phenomenom

It's goin international

Grass eatin' mutha fuckas

Got you all irrational

Cry, stomp yo feet, laugh at me

I don't give a fuck

Just one thing left to say bitch

Sayonara and good luck!

—

Available for download right here, y'all.

The Voice of Europe: Sexual harassment

AVfM Radio · 29 August 2013 · Archived copy · Original

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On August 30, Lucian Vâlsan, James Huff, Huffnágel Pista and whoever shall call in will be talking about the issue of sexual harassment, whether it's just another tool of feminist establishment or a well-intended policy that went severely wrong and how individual men can protect their property and liberty from the very harsh, vague and misandric sexual harassment policies.

Sexual harassment is usually defined as "bullying or coercion of a sexual nature, or the unwelcome or inappropriate promise of rewards in exchange for sexual favors." Now you can already see that by this definition, almost any innocent behavior can be deemed as sexual harassment.

And since we live in a culture modeled by feminist-oriented line of thinking, the actual application of the sexual harassment policies ends up screwing men's lives because they are men.

The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

For the listeners in America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST.

For the listeners in Australia, this means August 31, 2 AM (AWST) in West Australia and 4 AM AEST. (times adjusted in accordance with DST both for Europe and America)

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Site performance and other notifications

David King · 29 August 2013 · Archived copy · Original

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Site performance

Today, I enabled the final major set of site performance improvements (as, hopefully, you'll have noticed). You'll get the very best possible load times when logged out, but it should still be much improved even when logged in and commenting.

One side effect of these changes is that in browsers that block non-secured sources on pages loaded via https://, certain page elements (including style sheets) won't be loaded and the site will look decidedly odd. This won't affect most users because https:// access is not the default (HTTPS is only used for logins) but I'm aware that some users force HTTPS access.

I don't expect any problems arising from this, but please let me know of any issues or strangeness in the comments.

Email notifications (new articles and comments)

As of August 27th, Automattic (publishers of wordpress.com and Jetpack) finally fixed the broken link problem in email notifications for new articles and comments. So far, so good but, as ever, let us know if you see any problems.

Comment editing

~~I'm sorry to say that I've heard nothing more beyond our initial contact with the comment edit plugin author, and so have nothing new to report. We'll keep at it.~~

In the meantime, use the https:// work-around if you need to fix up a typo.

Update: The plugin author has come back with a fix, and comment editing now appears to be working again. Post any problems in the comments below.

As the team continues to make enhancements to the site in the buildup to the long-awaited AVfM 3.0, watch for more updates from us. Cheers everybody!
[/box]

Feminists are obnoxious bigots

VFM News and Commentary · 29 August 2013 · Archived copy · Original

At least one Member of the British Parliament has the guts to tell the truth. Feminists **are** obnoxious bigots.

When they aren't outright hatemongers.

Honey Badger Radio: Dr. Phil and the Feminist Inquisition

James Huff · 29 August 2013 · Archived copy · Original

[box icon=""]

Don't be that guy. My strength is not for hurting. Men can stop rape. Hear what she's really saying. She fears you. No means no. Teach men not to rape. Yes doesn't always mean yes.

According to the people responsible for these slogans and catchphrases, one of the primary purposes behind them is this:

People need educating. What is consent? How is it conveyed? When is it vitiated, by circumstance, by morality or by law? How do you tell when it has been given? How do you tell when it has not?

These are pressing questions, according to feminists. Questions that require not only answers, but an ongoing "conversation" and campaigns of public education so as to affix those answers in the psyche of the average man…I mean person.

And what does this conversation sound like? It sounds like Dr Phil tweeting "if a girl is drunk, is it okay to have sex with her?" A simple question devoid of even the hint of an opinion, requesting honest responses from the general twitter-going public. A way to get a feel for where average people stand on this apparently contentious issue. Why did he ask the question? To research an upcoming show.

And what response did Dr Phil get from feminists? They collectively took up their pitchforks and torches, and barraged him with accusations of rape apology and misogyny, insinuations that he himself is a rapist trying to defend his behavior, and a change dot org petition demanding that he not only apologize for the tweet, but also devote a show to the topic. Um… okaaaayyyy…

They're feminists, people. They don't have to make sense. Especially since in their minds, Dr Phil is guilty of the gravest of sins. He is a man, and he dared to talk about something that might possibly have something to do with rape. What he didn't realize is that Feminists own that word and that issue, and for a non-feminist, let alone a non-female, to speak about, or even have an opinion about, rape is blasphemy.

Join the three of us–that is, Karen Straughan, Alison Tieman and Della Burton–this week on honey badger radio, as we discuss Dr. Phil and the feminist inquisition, 6 pacific, 7 mountain, 8 central, 9 eastern daylight saving time.

SHOW PAGE

[/box]

Erin Pizzey recovering after stroke

Andy Thomas · 29 August 2013 · Archived copy · Original

[box]
Erin Pizzey, patron of A Voice for Men UK and long standing campaigner against domestic violence, suffered a mild stroke several days ago, causing her to lose mobility on her right side. Undaunted, she simply continued her work helping men and boys, and indeed all those who suffer injustice, using only one hand to type at her computer.

She was finally admitted to hospital on Tuesday evening.

She is currently recovering and undergoing tests. She sends her love to well wishers and I'm sure she will be back with us soon.

This Saturday's show, "Revelations with Erin Pizzey," will be canceled, but Erin is in good spirits and hopes to resume the show by September 7th.

Watch for further updates on A Voice for Men UK.
[/box]

Citizen Order issued against child-abusing judge

VFM News and Commentary · 29 August 2013 · Archived copy · Original

A formal complaint has been made against Judge Michael Kelly of West Virginia.

CITIZEN ORDER OF RECUSAL AND DISQUALIFICATION AND IMPEACHMENT OF JUDGE MICHAEL J. KELLY

Putnam County Family Court

Halburn

Vs.

Halburn

11 -D- 516 (Putnam)
13-0651 (West Virginia Supreme Court)

August 25, 2013

The following is federal Constitution protected free speech under The First Amendment's guarantee of the right to petition the Government for a redress of grievances:

This Citizen Order of Recusal and Disqualification of Judge Michael J. Kelly is made necessary by the outrageous behavior and misconduct of Judge Kelly who has made a career out of abusing fine West Virginia fathers and their children. This order is a lesson in how West Virginians should be treated and how Judge Kelly has singularly abused and terrorized family members of Mark Halburn. This citizen regrets having to issue this lawful order. However, the West Virginia Supreme Court, including Chief Justice Brent D. Benjamin and former Chief Justice Menis Ketchum failed to stop Kelly's blatant and gross misconduct when they had the opportunities to do so. Therefore, this citizen is stepping up to the plate and doing the right thing and ordering Kelly's Recusal and Disqualification from this case. In addition, this citizen is doing the right and humane thing of permanently ordering Kelly off the bench and into the mental ward of a West Virginia prison. The man is sick and needs serious mental therapy and intervention not available on an outpatient basis anywhere in our great Mountain State.

Child-abusing Kangaroo Court judge Michael J. Kelly

"Send the child-abusing judge to prison." That's the demand made to the West Virginia Supreme Court and legislature about Kanawha County Family Court Judge Michael J. Kelly by Putnam*LIVE*.com Publisher Mark Hallburn who says he's had enough of "The cretin in the black dress."

Monday, August 26th, 2013, Hallburn filed a Citizen Order of Recusal, Disqualification and Impeachment against Kelly with the West Virginia Supreme Court of Appeals, Putnam Circuit Court, and e-mailed copies to every West Virginia legislator.

"It's time to stand up for West Virginia families," says Hallburn. "I'm calling on the West Virginia Supreme Court to show some ethics and family values and toss Kelly from the bench straight into a mental institution in state prison. And the legislature needs to impeach him so that he can't collect a pension or run for another office. Kelly is an egomaniac and a disgrace to the judiciary. He is evil."

Over the past 18 months Kelly has refused to let Hallburn's son, Matthew, visit his dying grandmother, Nancy, take spring break trips, visit Disneyland, visit zoos, attend his cousin's weddings, in California, and share his first day of school with his father.

Kelly is coming under fire from national groups as well. Dean Esmay, of AVoiceForMen.com ripped Kelly's misconduct.

"Appalling behavior," says Esmay, of via Facebook. "Child abuse, honestly no better term for it."

"Judge Kelly has turned his hearings into Nazi Show Trials," says Bruce Eden of Dads Against Discrimination. "Fathers are treated like Jews, in Berlin, in 1938."

The West Virginia Supreme Court has let Kelly get away with it-so far. Chief Justice Brent Benjamin has proved that protecting the child abusing judge is a priority in Benjamin's administration by refusing to recuse Kelly from the case-multiple times. Benjamin has refused several interview requests by Putnam*LIVE*.com-making it obvious that he has no excuse for his appalling actions.

Will the legislature and supreme court enforce the Citizen's Order and punish Kelly? "Highly doubtful," says Hallburn. "They can't spell ethics if you spot them the vowels, consonants, and bring in Vanna White to flip the letters. Shame on them! When Judge Kelly violates their children's civil rights they will feel the pain that other fathers feel every day, in West Virginia."

Meanwhile, Kelly sees the writing on the wall. Rather than face the music for abusing West Virginia children and fathers, he has announced that he is retiring at the end of the year.

"He can become the national spokesperson for Chick fil A," says Hallburn. "He'll fit in well with all the chickens."

Note: this item reprinted from Putnam*LIVE*.com.

Germany's quota politicians

Jon Gunnarsson · 29 August 2013 · Archived copy · Original

If you're a woman in Germany, you should consider a career as a politician. As in most First World countries, gynocentrism is ubiquitous in German politics.

Unsurprisingly, the feminists tell a different story. According to them, men are in charge and women are being kept out of political leadership by some insidious cadre of evil old men. And it is indeed the case that women are under-represented in political office compared to the general population. Even though women make up 50.9% of the population[1], only 32.9% of the members of the *Bundestag* (the most important legislative body in Germany) are women[2].

But such comparisons are silly. You don't suddenly get voted into the *Bundestag* willy-nilly, but have to go through a career as a politician where you climb the ranks of the party hierarchy. While it is theoretically possible for independents to be voted in, this almost never happens in practice. So with some very rare exceptions, being a member of one of the big parties is a necessary condition for getting into the *Bundestag*.

Thus, it makes a lot more sense to look at the representation of women in the *Bundestag* compared to the ratio of women within the major parties. This gives us a very different picture. There are six major parties in Germany. The two conservative parties CDU and CSU have a permanent alliance and act as one faction within the *Bundestag*. Along with the classical liberal FDP, they form the current government. The opposition is made up of the social democratic SPD, The Left, and The Greens.

The proportion of women within the parties as a whole ranges from 19.5% for the CSU to 37.8% for the Greens[3]. Here we see the reason why "only" 32.9% of the *Bundestag* is female: women quite simply aren't as interested in politics. And not only are they less interested in pursuing political careers, women all over the world also tend to be less knowledgeable about politics[4].
CDU and CSU have a ratio of female members of 25.6% and 19.5% respectively, while 20% of their members of the *Bundestag* are female. This makes them the only *Bundestag* faction in which women are under-represented compared to the party members. In the FDP, women are slightly over-represented with 23% party members versus 24.7% *Bundestag* members. On the left side of the political spectrum, the gap is much wider with 31.5% versus 38.3% for the SPD, 37.7% versus 52.6% for The Left, and 37.8% versus 54.4% for The Greens.

The over-representation of women is even more pronounced within the top ranks of government. Angela Merkel's cabinet consists of herself and fifteen federal ministers. There are a total of ten men and six women, a female ratio of 37.5%[5], much higher than among both members of the *Bundestag* and among the parties as a whole.

And while this should give the women's crusaders pause, this of course does not prove discrimination against men. There are many possible explanations that do not involve any discrimination. Maybe women are better able to judge their own abilities and talents and there is a self-filtering aspect where only those women who are especially talented politicians enter into politics, which would also explain the lower numbers among the rank and file membership. Possibly women are just better politicians in general. Maybe they have better people skills and are therefore preferred by party leaders.

All these and many more scenarios are possible and cannot be ruled out, however little evidence we may find for them. After all, we don't know as much about the inner workings of the parties as do the people directly involved, so we can only speculate. However, what we do know for certain is that most parties openly favour women. Except for the FDP, all major parties have some sort of quota system.

The most extreme case is The Greens, where at least 50% of all election lists and committees must be filled by women. At party meetings, female and male speakers alternate. If there's more female than male speakers, then that's no problem. If the reverse is true, a vote is taken whether those remaining men also get to speak. During party meetings, women may call a women's vote at any time. In this case, all men have to leave the room. The remaining

women then vote on whether to exercise their veto right. If they veto a proposed resolution, it is rejected (but may be brought up again at the next assembly)[6].

Remember that all of this takes place in a party with just 37.8% female members. If we assume for the sake of argument that men and women within The Greens are equally competent, this would mean that a randomly selected woman within the party has a 44% higher chance of getting into the *Bundestag* than the average, while a randomly selected man has a 27% lower chance. Taken together, that means the woman has a 96% higher chance of making it into the *Bundestag* than the man.

And while The Greens are most extreme in their discrimination, the other parties on the left are not far off. The Left also has a 50% quota while having just 37.7% female members. Here the female advantage to get into the *Bundestag* is 110%, even higher than for The Greens. The SPD has a 40% quota and reaches a comparatively moderate value of 35% female advantage.

On the right side of the political spectrum, things look more even, with the FDP not having a quota and a female *Bundestag* advantage of just 9.8%. CDU and CSU have a 40% quota, but one that isn't as rigid as in the other parties. The main reason why the female ratio for the conservative parties is so much lower than 40% are the peculiarities of the German electoral system. For the biggest parties (CDU/CSU and SPD), most or all of their *Bundestag* seats are won by regional direct candidates, rather than election lists, so these parties have less control over exactly who makes it into the *Bundestag*. In the conservative parties, men actually have a slight statistical advantage when it comes to the *Bundestag*. (And a huge disadvantage when it comes to federal ministries, with five out of nine conservative cabinet members being female.)

But these numbers do not tell the whole story. In fact, the situation is probably stacked even further against men. In basically any field and any discipline where there is relatively free competition, men dominate the top ranks. This is most evident with physical sports like football or tennis, but even in chess and poker, practically all the top players are men. The business world presents a similar picture, with almost all highly successful businesses started and run by men. Even in traditionally female pursuits such as cooking, all the world's best chefs are male.

Where ever men and women are left to compete with each other, men do much better at the highest levels. We should expect the same pattern to hold in politics, and until only a few decades ago, this was the case. The reversal of that situation today may be due to increased ambition, education, and self-confidence in women, but this is unlikely. If that were the driving force behind the rise of women in politics, we would see the same pattern in all competitive fields.

What this suggests is that women are much more advantaged than the above numbers indicate. If both sexes were treated equally, most likely we would see an ever smaller ratio of women the higher we go up in the political hierarchy. The fact that we see the reverse points to massive discrimination against men.

The pertinent question then is: Why do parties promote and nominate women who are less competent than their male competitors? This question can be answered in one word: feminism. Feminism has spread the notion that there is widespread discrimination against women and that equal representation of men and women is desirable and just.

Feminists have never made any coherent arguments for these positions. They've merely appealed to widespread egalitarian sentiment which absurdly regards equality as a good in itself, and made some baseless assertions about the superiority of female leadership. The latter is occasionally backed up by some terribly flawed study, but more often relies purely on a general pro-female sentiment that is innate to the human species and driven to extreme by our gynocentric culture.

A secondary reason is that promoting quota-women is beneficial for the leader of a party, because it will stabilize his power base. Women who were escorted to the top by the leader are less likely to challenge his rule, because they tend to be less competent and less ambitious than politicians who made their way to the top through hard work and backstabbing.

In this way, quota-feminism starkly illustrates many of the weaknesses of parliamentary democracy. The belief that the people are sovereign is an illusion. The real power lies in the hands of the parties. Which politicians get into the *Bundestag* and into the cabinet is decided by the parties, not the people. The people can only vote for one of the handful of programmes the parties offer them (which they may or may not follow once they're elected). And in a country where you can only vote for different shades of misandry, that's not much of a choice.

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KFC takes down “Hot Shot” ads, SAVE takes credit

Robert O'Hara · 29 August 2013 · Archived copy · Original

[box](Washington D.C. August, 28 2013) Stop Violent and Abusive Environments (SAVE) announced today that Kentucky Fried Chicken has ceased their “Hot Shot Bites” Youtube ad campaign. While KFC has made no official statement regarding the ads, it appears that they took them down in response to a swell of outcry concerning their capricious depiction of violence directed at men. SAVE is taking credit for the development.

The ads, depicting a woman slapping a man in the face and then taking his “Hot Shot Bites,” which were introduced several months ago, sparked outrage in the men’s rights community. SAVE responded with a petition as well as sending activists to KFC restaurants to complain. Facebook ads were placed in and around Louisville KY., the location of KFC Headquarters, and several radio interviews with SAVE operatives were held concerning the ad campaign. An email sent to SAVE supporters stated “the horrible ads were removed due to the efforts of thousands of individuals” and that the “removal occurred right after a week of intensive publicity and advocacy efforts, including radio interviews, emails, and restaurant visits around the country.”

However, SAVE is still not satisfied with the results.

“But, our work is not done. We believe that KFC needs to apologize. We think they should acknowledge their mistake, and make a good-will effort on behalf of domestic violence victims,” said Terri Stoddard, Program Director of SAVE in an E-Alert sent out today. She asked supporters to contact KFC and ask that they make a public apology and a donation to any organization working to help all persons affected by domestic violence. “Save comes to mind” Stoddard said of donations.

KFC Contact Info:

Email: johncywinski@yumyum.com
Call: 800-225-5532,extension 1, 1, then 4[/box]

Racketeering lawsuit against family courts

NCFM · 30 August 2013 · Archived copy · Original

CaliforniParents File Federal Racketeering Lawsuit against Family Court Judges; Charge Criminal Extortion, Bribery, Abuse of Office

PRESS RELEASE

August 20, 2013 — San Diego, CA – In its continuing campaign to end the harassment, fraud, and abuse rampant in California State Family Courts, a parents' rights group, the California Coalition for Families and Children, has filed a lawsuit today in federal court charging the San Diego County courts, social workers, divorce attorneys, and psychologists with federal criminal racketeering.

"The abuses of parents and children by Family Courts, social workers, and family law attorneys have harmed parents and children for far too long. We intend to end that abuse." says CCFC President Colbern Stuart. "**Family court** is designed by its makers to be probably the most dangerous life event parents and children can endure. It enables and profits from every inhumane instinct known to man—greed, hate, resentment, fear—resulting in abundant cash flow for the divorce industry and a fallout of parent and children's misery."

"And behind the curtain of this machine of misery we've uncovered its cause—the multi-billion dollar divorce industry, populated by judges, attorneys, and a machinery of tax-dollar fed "judicial administrators," social workers that George Orwell would marvel at." "We've been delivering that message kindly for years now, yet the tide keeps rising on families in crisis. We've appealed to the county courts, state and local politicians, state judicial oversight bodies, United States Representatives, and just plain old human dignity, but the harassment and abuse of parents and children has only increased. A resort to federal court intervention in the widespread criminal collusion in state government was the next logical step."

"It's time to recognize *Family Court* for what it is—a corporate crime ring raiding parents and children of financial and psychological well-being, and devouring our children's futures. And its not just divorce lawyers—its judges, "judicial administrators," psychologists, cops and prosecutors—people we should be able to trust—in a modern day criminal cabal using county courtrooms and sheriff's deputies as the machinery of organized crime." Say Stuart. "Since state officials' hands are too deep into the cookie jar to stop their own abuse, we're seeking the assistance of federal oversight."

CCFC has been active in past years uncovering fraud and abuse of families and children in state courts, including the consumer fraud case of Dr. Stephen Doyne, the most notable child custody elevator in San Diego. "They not only let Doyne run wild for years, they actively protected his abuse of parents and children. In my mind, the industry is a godless abomination" says Stuart. "One of our parents who challenged Doyne and lost was ordered—by the same court that employs Doyne—to pay Doyne's attorneys fees—over $380,000—for calling out his undisputed fraud. It's outrageous, and its going to stop."

CCFC's Complaint details both civil and criminal charges. "We've alleged over 34 specific federal crimes in the complaint, and we're turning our evidence over to the F.B.I. and U.S. Attorney for further investigation." Says Stuart.

The Complaint is available online through its facebook page at www.facebook.com/ccfconline details.

Quotes:

"The present-day suffering of so many parents and children has and is being wrought within a larger system characterized by a widespread institutional failure of—indeed contempt for—the rule of law.""California legal institutions such as family courts and the legal community, professional institutions such as the state bar and psychology boards, and criminal justice institutions have in the recent decade gradually combined to cultivate a

joint enterprise forum in which widespread “family practice” exceptions to the rule of law are not only tolerated, but increasingly encouraged. Professional behavior that would only a few years ago be recognized as unethical, illegal, or otherwise intolerable by American legal, psychological, law enforcement, or social work professionals has increasingly achieved acceptance—indeed applause—from institutional interests which benefit from a joint enterprise enforcing the unwritten law of “who you know is more important than what you know.” “In this lawless behavior’s most crass infestation, California Superior Court Family Division judges are regularly heard to announce, in open court, “I am the law” and proceed to act accordingly with impunity, indifference, and without shame.”

“The effect on parents and children seeking social support within this coalescing “family law” forum has not been as advertised by courts and professionals—a new healing—but instead a new affliction: an ‘imposed disability’ of de rigueur deprivation of fundamental rights in the name of ‘therapeutic jurisprudence’ funded by converting college funds into a bloated ministry of the bar leaving families and their children with mere crumbs of their own success.”

The case centers on the April 15, 2010 assault of CCFC’s President, Cole Stuart, at the San Diego County Bar Association meeting of family court judges and attorneys. Stuart was attending the meeting of family court judges and attorneys on behalf of CCFC. SDCBA recognized Stuart as the President of the Parents’ Rights group and ordered fifteen armed bar association security to tackle him, handcuff him, and throw him out.

According to Stuart, around ten CCFC parents and children attended the seminar to advance their reform efforts and send a message of “doctor, heal thyself.” The San Diego County Bar Association meeting of judges and attorneys chose a theme critical of their own clients: calling them “Litigants Behaving Badly.” CCFC chose a counter-theme: CCFC parents and children carried signs stating “JUDGES BEHAVING BADLY; if YOU don’t follow the law, why would WE?”

“Judge Judy may be entertaining daytime television for some, but that indignity has no place in our justice system—even in what they consider to be “low-brow” family court. Yet many family court judges regularly administer such obnoxious ‘renegade’ justice every day, in open defiance of the rule of law. ‘Sober as a judge’ these days has a whole new meaning.” Says Stuart—“I’ve been a successful lawyer for 18 years and seen both excellence and failure, but I’ve never been ashamed of my profession until the days I walked out of family court.” “I decided then that this lawless rolling train wreck of shame to my profession and harm to my community must stop. And for that inspiration, they sent me to jail.”

CCFC and Stuart are suing SDCBA and the dozen judges and lawyers who organized the seminar. “They were well aware of our intent to be present at the Seminar–and had fifteen Sheriff’s Deputies and a paddy wagon waiting to welcome us when we arrived. We had been in court to seek sanctions against them in the morning, then they assault me that very evening.

According to the CCFC Complaint: “Family Courts, including judges, blame “Litigants Behaving Badly” for harms enabled—indeed largely manufactured—by the Domestic Dispute Industry’s own longstanding predatory commercial practices. CCFC saw the “Litigants Behaving Badly” theme as part of the self-delusional propaganda engaged in by so many [divorce industry] members who, rather than recognizing the harm their industry enables and “healing themselves”, instead blame their own clients, who, quite true, do regularly abuse process, their loved ones, and even themselves—in perfect compliance with [divorce industry] instructions.”

The lawsuit alleges that divorce lawyers illegally conspire with judges to steal from parents as part of a racketeering criminal enterprise—and brings over 30 claims of federally-indictable crime. “Civil rights violations, fraud, and obstruction of justice are federal crimes—even for judges.”

The lawsuit seeks to hold judges and courts personally responsible for overseeing the crime committed by the attorneys and social workers in their courtroom. “Judges have a legal and ethical duty to ‘ensure rights’ under the judicial canons of conduct. It’s just not possible that intelligent lawyers like judges don’t understand exactly what goes on in their courtrooms, yet they allow it to continue. In CCFC’s opinion, this judicial collusion is far more

serious crime than even the fraud of divorce attorneys themselves" says Stuart.

CCFC has filed a motion for a protective order preventing the San Diego Defendants from harassing them "Since they've known about CCFC and its reform toward the more humane family dispute resolution solutions we offer, they've treated us as enemies of the state. When we thought we'd be welcomed, or at least heard, we've instead become targets of prosecution and terrorist threats–They assaulted me, harassed our members including threatening "gun cock" and death threat late night phone calls, attacked our businesses, professional licenses, and threatened to jail and extort us with further crime. It's outrageous that our own government allows this to happen, and we're asking the federal court to protect our members as we pursue the civil and criminal charges against the courts."

A complete set of filings and exhibits is available from CCFC's Facebook page at www.Facebook.com/ccfconline

About: CCFC is a nonprofit organization of parents-both men and women-who have experienced marital dissolution proceeding in San Diego, Orange, or Los Angeles Counties, Our members are professionals or others who are highly motivated to improving governmental and justice system process addressing domestic relations, parentage, custody, and abuse.

CCFC seeks to promote the health and success of all families–parents and children equally and alike. We perceive that parents and children presently lack effective and independent advocates within government and the civil and criminal justice system, and as such their rights and interests are regularly compromised in favor of the institutionalized interests of others, including government, private attorneys and professional service providers, and the enormous domestic dispute industry. CCFC organizers, officers, and affiliates are professionals dedicated to improving social, governmental, and justice system processes concerning domestic relations, child rearing, parenting, constitutional law, child custody, and domestic violence. Many of CCFC's members are mothers, fathers, and children who have withstood abundant hardship resulting from the current practices of what is generally described as the "Family Law Community." These injuries and insults include fraudulent, inefficient, harmful, and even dangerous services; an institutionalized culture of indifference to "clearly-established" liberties; insults to the autonomy and dignity of parents and children; extortion, robbery, abuse, and more, delivered at the hands of eager operators within the divorce industry.

Click here to read the entire complaint: CCFC V SDCBA VERIFIED COMPLAINT AND COVER SHEET FOR FILING-signed-redacted 2

A dethroned tyrant – 1902

Peter Wright · 30 August 2013 · Archived copy · Original

The following article was discovered buried in an old newspaper and is reproduced here for your entertainment. It details the growing practice of women entering all areas of society, not only to work alongside men, but to replace them – a trend that has prevailed and increased to this day. The author of the article asks whether the marginalising of males, if continued, might lead to men becoming isolated upon reservations and a form of "gynocracy" being instituted. I'm sure readers at AVfM have some easy answers for this 110 year old question. – PW

[image]

A DETHRONED TYRANT

Ample Evidence that Man's Position is growing Precarious

The position of the dethroned tyrant, Man, is growing precarious, reports the New York Sun. "Woman's Spear," which Prof. Artemus Ward asked the strong-minded woman not to spear him with, is becoming more and more dangerous. The poor devil is being crowded out. Doubtless he is getting what he deserves. Still, the giant woman should not be tyrannous in using her strength.

Every day the head of the ridiculous Samson is shaved a little nearer to the hide. A woman relieves her husband of $1,000. He has no redress, says the courts. A woman has a right to search her husband's pockets and snap up such sums as she chooses, says the Missouri Solomon, Judge George B. Sidener. Day by day the law prunes something from man's already beggarly status. Day by day his employment is taken from him. Most of the novels and magazines are written and read by women. A few struggling men still keep their hold upon the typewriter's keys, but they fight in vain against Fate, who is a woman herself. Many men who could write novels if they had a chance are now the pilots of elevators. But the elevator girl has sprung up in Chicago. The woman office holders are numerous in the west. The Missouri woman suffragists have fixed their commanding eyes upon the supreme court of that state. They say that women are eligible to be judges of that court. We foresee the triumph of the gown, and man, petty man, thrust from the bench.

The physical exploits of the women folks are as brilliant as their Intellectual successes. Women play foot ball. Women belong to fire companies. In St. Louis the other day three factory girls had a fist fight, described as highly scientific. Last week Mrs. Ernest F. Burmeister, wife of the sheriff of Dane county Wisconsin, took "two burly convicts" to the state prison, her "38-caliber revolver handy in her pocket." The country is full of athletic women, trained in many exercises and tall of their hands. Hear this plaint of weak man ruled by a muscle of iron; the plaint of Hon. George R. Conover of Chicago against the wife of his bosom:

"I married a woman who was a physical culture teacher. She amused herself by throwing me across the room, smashing me with both hands, throwing me down and sitting on me until I was almost suffocated. We are the same weight, but I couldn't do anything with her. She made a punching bag of me. Once, when she hurt her hands on me, she took a club and put me out."

The gradual exclusion of man from his former vocations and avocations may be compared to the retreat of the red Indian before white civilization. As the fringe of white settlements widened so does the range of feminine activities widen. In time will man be isolated upon reservations and gynocracy prevail? Who knows? Women can do what they will. Man is feeble. In our ears still rings an awful voice, the voice of that vindictive Kansas woman who proclaimed a year or two ago that men must be annihilated.

SOURCE: Omaha Daily Bee, Monday December 29, 1902

FreeThoughtBlogs' Jason Thibeault, confessed rapist

Birric Forcella · 30 August 2013 · Archived copy · Original

If feminists define rape, Thibeault is guilty as sin.

The FreeThoughtBlogger Jason Thibeault, also known as the Lousy Canuck, is, by his own feminist standards, a confessed rapist.

Unless you live under a tight rock formation you have probably heard that the feminist and skeptic/atheist communities are in an uproar over a recent accusation by PZ Myers on his FreeThoughtBlog(s). In short, he is accusing Michael Shermer, one of the very big names in skepticism/atheism, of being a rapist. The accusation is based on the story told by a friend of a friend. Names must remain anonymous because, as we all know, women are afraid to come forward because they are not believed, feel threatened, and the police never do anything.

In essence, PZ Myers' position is that since women have reason(s) to be afraid, they should be allowed to make their accusations anonymously by "Chinese Telephone" (hearsay in the nth degree), no questions asked – and the rapists must be tried and punished in the Court of Pub(l)ic opinion. Not to make these accusations known is, according to PZ, extremely harmful since it shields the rapists and allows them to rape forever with abandon. For this reason Myers' accusation appears under the heading of "ethics." As we all know, Myers is the most ethical guy bestriding this narrow earth.

So Myers outed Shermer as a rapist on third-hand anonymous evidence. The ensuing shitstorm dwarfs the kerfuffle of Elevatorgate.

This has extreme implications for the Men's Human Rights Movement. Few seem to notice that Myers' claims go far beyond this one case. The feminists are ready to apply this principle universally. Even if in this case the accuser should come forward and Shermer were to be proven a rapist, it would not stop there. Accusations like this would spring up like mushrooms, all covered by the new PZ "ethics." Of course all would be directed at men. If this new ethics gains traction we will all be in deep trouble.

In this context, a friend of ours was approached by an ardent feminist friend who had evidence that one of the FTB guys – The Lousy Canuck, Jason Thibeault – was a rapist himself, by feminist standards, hiding in plain sight there for years and possibly mocking victims and feminists with his unctuous faux feminist concerns. This feminist friend of our friend had evidence (the written statements of the perpetrator himself) and airtight arguments. No feminist could possibly dismiss her.

However, this feminist friend of our friend is well aware that FTB and PZ Myers play hardball. She is afraid that nobody will believe her warning. She is scared to death because she has good reasons that going public will result in threats and severe retaliation. She is very much afraid for her life. FTB doesn't deal kindly with dissenters. Obviously, she is also afraid to publish on any other feminist website.

So, in her desperation she approached our friend and gave him the story. It was a whopper of a story. However, our friend saw that it was all based on pure facts that Jason Thibeault had disclosed himself right there on FTB. Her arguments are standard feminist arguments and should convince anybody on the feminist side.

So, while it may seem odd for us giving voice to a feminist, this one had no other outlet for her rage and dismay. So we decided to have compassion and do the ethical thing. She mostly dictated this piece to our friend, and it is all in her words with minor edits.

She fervently wishes that her words be heard and that you don't hold it against her that she is breaking her silence on this website. She is afraid that on any feminist blog her voice will simply be erased. She is also deathly afraid that her silence may endanger many other women with whom Jason Thibeault may come in contact. She thinks that for ethical reasons she must warn other women.

The following piece was – with slight variations – submitted as a comment to the Lousy Canuck blog. Needless to say, it never made it through his "moderation." Jason Thibeault had every chance to answer it. He chose silence.

Update: In the meantime 5 other women have come forward to accuse Jason Thibeault. They also have good reason to assert that he is a rapist, given the evidence. They demand that accusers be believed. Surely, more women will come forward.

Trigger Warning: Truth

I was reading the Lousy Canuck's (Jason Thibeault's) blog from August 10, 2013 "The web of trust: Why I believe Shermer's accusers." One passage made me sit up with alarm.

http://freethoughtblogs.com/lousycanuck/2013/08/10/the-web-of-trust-why-i-believe-shermers-accusers/

Here is what he stated a bit down in the text:

"When I was 16, my first girlfriend accused me of rape in order to preempt any acrimony over her sleeping with someone else, and the only things that saved me — unpopular kid as I was — were the facts that she'd repeatedly and demonstrably lied to a lot of people about a lot of things very often, eroding anyone's trust in her, and because she happened to tell a lie integral to her accusation that I could disprove.

"Her accusation ruined her own reputation amongst her then circle of friends, but she moved on, built new trusts, violated them as well, and generally made a wreck of her life as far as I cared to follow."

Jason details the whole incident in an earlier post from May 22, 2009.

http://freethoughtblogs.com/lousycanuck/2009/05/22/this-ones-gonna-be-raw-lots-of-naked-jason-and-not-the-good-kind-you-are-warned/

That post doesn't add much to his current description, but it differs in some crucial details which I will explain later. At this point let us only mention that the "lie" concerns the claim by the girl that she defended herself with a screwdriver stabbing his chest. He feels exonerated by the fact that he showed his chest unwounded apparently many weeks later (by his own statement) to his friends. Not only is it possible that the young girl misjudged how deeply she had stabbed, but it is equally likely that the wound had completely healed by the time he bared his chest. Also, in his earlier post he openly states that he is a serial liar. More about that below.

Please follow me in this very real scenario:

So, we know that he was accused of rape. That is a fact he admits. Now what about his response/excuse? Here's why it won't/can't fly among feminists:

First, a simple statistical consideration. Feminists believe that less than six percent of rape accusations are false. Also, 1, 2, or 3 out of 4 women are raped in their lifetime, depending on the (supposed) research you quote. In his earlier post Canuck says that she made one more rape accusation about another guy. Now, the chance that she was REALLY raped at some point in her life is huge (according to the above statistics) and she would certainly have made an accusation in that case – she isn't shy about these things. From the above numbers it is clear that there is a 50/50 chance that the encounter with the Canuck was the real rape. We only have his word for it that it wasn't. Do we trust him? That's the crux of his post. From his own words and contradictions we can't trust him.

Well, from a feminist point, his excuse doesn't/can't fly in any case. He's lucky it was more than 15 years ago. If it went to a real courtroom today, he wouldn't have a prayer. Even in a REAL courtroom his defense that she is a serial liar won't be admitted due to shield laws that serve women well. Her accusation would stand on its own. We hear it was a well-rehearsed story (if it was a story). So it would probably be credible. She's also under-age. Even in a real courtroom Jason would have a better than 50/50 chance to come away with 25+ years in prison and a permanent spot on the sex offender registry. He would likely be tried as an adult. Let's remember that these rules exist to protect women.

Ironically, his best hope would be the cops investigating her claim. Cops are agents of the patriarchy. Like typical cops they may imagine that they see through her story and not charge him. Cops often fancy themselves rational. We know they rarely believe victims. Of course, feminists are rightly outraged about that. However, once it gets into court, only those facts would be heard that get filtered though shield laws and similar laws. These filters were put in to benefit victims and to make rape convictions easier.

But let's look at a court venue that has been largely shaped by modern feminist thinking – if this comes up on a college/university campus, Jason's chances would be practically 100% for conviction. His career and his life would be ruined, as it should be for a rapist.

The standard here is "preponderance of evidence." So it only needs to look like more than 50 percent likely that he did it. Now, everybody in higher education has read the numerous studies that prove that false accusations are (much) less than 6%. From the bat, the evidence preponders against Jason at 94%.

Like in real court, he can forget about bringing up her history. Even the attempt would count as a negative. In these courts, fortunately, you won't be allowed to smear women.

Next, he can forget about legal representation. Lawyers don't try to find the truth. Lawyers work to get perpetrators and rapists off. These hearings also don't have a jury, since juries can easily be swayed by the smug lies of a rapist. He can also forget about cross-examining his accuser. Fortunately, in these hearings it is not allowed for the victim to be re-victimized by the rapist's badgering. There is also no need for physical evidence. We know that most rapes don't leave physical evidence. Finally, and most fortunately, the judges will be versed in feminist literature and theory. Most of these judges are wise women who have their own ways of knowing. A rapist can't pull the wool over their eyes.

So much for Jason's chances in legal proceedings. Now, what should WE on the internet make of the story? We only have Jason's word for it that he is innocent. Can we believe him? He is a man, so he belongs to the group that is extremely likely to offend sexually. It is also a vital part of our basic feminist worldview that we must always believe accusers.

Here on the internet, we can judge by different standards – and the outcome is not very pleasant for Jason. So, let us explore how that plays out:

First, let's unpack Jason's excuse. He actually tells us (probably unwittingly) a lot more than is good for him.

There's this surprising tidbit:

"Throughout our relationship, that first girlfriend had been a compulsive liar. I covered for her — I became extremely adept at explaining why what she had said wasn't so much a lie as it was a misinterpretation of facts, or a misspeaking of the truth, even to the point where I was lying to cover for her lies…"

So, we learn that Jason started out as a serial liar, lying for exactly the girl that later accused him. He became "extremely adept" and he probably still is.

Then there is something very fishy about this sentence:

"…the only things that saved me — unpopular kid as I was — were the facts that she'd repeatedly and demonstrably lied to a lot of people about a lot of things very often, eroding anyone's trust in her…"

Funny, in his earlier post it seems rather clear that "everybody's trust" had been built, at least in large part, on his own lies, covering up for her. But we only hear that people's trust in HER was eroded. Nobody took him to task for his own lies!

Note the guarded way in which this sentence is put. It does NOT say that she made up other rapes – neither then nor later. She lied about "a lot of things." From that we can infer that this was probably her ONLY rape accusation. She was raped again later – but since Jason has no info about that, feminists MUST assume that that was a real rape, too.

What about that “eroding anyone’s trust in her.” Well, we only have Jason’s word for that, but we have to remember that this was a long time ago, when all kinds of women’s claims were not believed or belittled. From Jason’s earlier story it is quite clear that it was HE, Jason, who started the eroding. His current post says nothing about it. However, it goes on an on how Jason now gained lots of friends and circles of trust, basically by beating a rape charge. I would bet that in those times the menz all were just too eager (and relieved) to believe him.

This becomes even more plausible when we remember that Jason had lied in harmony with her all along. How come she was so easily disbelieved while he was lionized? There is the scent of a whole fishpile here.

This ties in with Jason’s paragraph relating how the woman fared later in life, in sharp contrast to our hero Jason:

“Her accusation ruined her own reputation amongst her then circle of friends, but she moved on, built new trusts, violated them as well, and generally made a wreck of her life as far as I cared to follow.”

Why did HIS lies not ruin HIS reputation? For any feminist, the answer is easy: it seems quite likely that the menz would have believed him even if he had had a scar on his chest from the screwdriver. It’s obvious they WANTED to believe him and disbelieve her.

The last sentence of his August 10, 2013 post reads like sheer mockery.

“Sure, it’s not photographic evidence, but you know how well even THAT works amongst those primed to deny any rape allegations ever brought forward.”

There you have it – straight out of Jason’s mouth. For “those” kinds of men even photographic evidence isn’t enough. But it’s exactly “those” kinds of men he uses as witnesses for his innocence. Jason himself asserts that they would see what they wanted to see, scar or no scar. Jason shits on his own witnesses and still wants us to believe him.

What’s even funnier is the fact that nowhere Jason mentions girls. He only talks about the guys and how they believed him. What about her girlfriends? Didn’t they believe her? Or doesn’t that count? Besides his girlfriend, no women appear in his story at all. Maybe women don’t rate.

Now, every feminist should immediately grasp the meaning of the quoted paragraph about her later life. HE IS ERASING THAT WOMAN. She’s a no-good bitch. She gets what she deserves – only, in the earlier post it says nothing about that. In one of the comments Jason lets us know that she was raped again and that her current boyfriend is in jail. Is that her fault? How did that make a wreck of her life?

What’s more, I simply don’t buy Jason’s whole 2009 post. It’s a *Just-So* story. It tells a wonderful yarn about a nerd overcoming odds to become a “manly” man. All the things in his path seem to be wonderfully arranged so that the outcome is foreordained, just like in a Grimm tale. His father is the right “Cajun” father who can beat gangs of ruffians. The hero quits boxing just when he has success – because he doesn’t like hurting people (yeah, right!). There is that girl that accuses him of rape and everybody believes her. But whaddaya know, she tells exactly the right lie that’s a cinch for him to “disprove.” When he gets jumped, helpers just happen to pop up and out of stopped cars. He gets just the right cape jacket to make him look “sharp” for the dance. The tropes go on and on.

The post isn’t really about the rape, or any of the other stuff. The post is about him feeling “most ‘manly'” – it says so literally at the end of the story. And, WOW, now he even has a small coterie of drinking buddies (I kid you not – those are HIS words).

Manly? Wait a minute. *Callous* would be the better word. 15 years later he is still erasing her. She is reaching out to him, but he is proud to rebuff her. That seems odd for a feminist. After all, he goes to great lengths to describe that she, herself was a very damaged child. He also tells how he himself was emotionally unavailable to her and damaged her even more. In his own words:

“I mean, that’s what manly men are about, right? Sex all the time? Even though I really wasn’t feeling any particular draw toward having sex, any more than I was feeling any particular draw toward jacking off all the time, the very

idea that I was capable of getting sex suggested to me that I was better than the bullies had convinced me that I was."

and

"The relationship lasted about a year, though it wasn't really built on much of anything except for teenage hormones and being in love with the idea of having a girl/boyfriend. Yes, hormones, and we had a good deal of consensual sex throughout the relationship, making me feel at least a little bit manly for the first time in my life…"

It's all about him. Not a word about how she may have felt. He was using her to make himself feel better. It's excusable for a teen. It's probably also excusable that when she found a more emotionally suitable man she had no good way to handle the conflict (how could she?) – and came up with a rape story (Assuming this was a false accusation). I mean, really, as a feminist, doesn't Jason at least have some charity for her?

And now they are in their thirties. The woman reaches out to him via Facebook. Wouldn't any empathetic person want to try to find out what really happened? Maybe she is hurting. Maybe she is in despair over that affair. Maybe she deeply regrets the incident. There is always more to any story. Jason himself even gives an explanation in his earlier post: "… my first girlfriend accused me of rape in order to preempt any acrimony over her sleeping with someone else…" Why is Jason so callous? (Always assuming the accusation was false – if he is the rapist, though, then callousness makes eminent sense.)

But no! Jason objectifies her as the evil bitch. I could understand it if Jason had suffered trauma from the accusation, but apparently it left him unscathed and helped build and confirm his manhood. According to him, he gained and grew from it. What would he have to lose to reach out to her? This seems like a strange reaction for an empathetic feminist (Always assuming the accusation was false).

In his earlier post:

"I told her no, then said goodbye and hung up despite her protests. Not hearing her out, not letting her convince me it's worth another try — that was a pretty man-like thing to do in retrospect. Out of all of the above, it's the part that feels most "manly". [sic]"

And in a comment he writes:

"Oh, and she tried to add me to Facebook last year. One of the many reasons I left."

The whole tenor of this earlier post is: "Behold the manly hero who prevailed through adversities posed by females! AND Behold the vanquished woman, she is ERASED." And he repeats that pattern exactly in his new post. That poor woman gets objectified in the service of Jason's narcissism.

Can we trust Jason? Here it gets tricky. First, let me quote a current comment from the "Atheist Experience" blog on FreeThougtBlogs about the same issues:

"A quick glance at the facts will tell you that someone being a "good guy" is practically useless as an indicator of whether they're really a good guy. Why? Because the bad guys know how to stay hidden."

Comment by LykeX on August 10, 2013 at 12:33am ln FTB Blogs, "The Atheist Experience" Title "Right ways and wrong ways"

Sure, Jason has a history of being a good guy and fighting for women's issues and morality and all this splendid stuff. How much should that count? According to Jason's post, it's a matter of the trust he has built up. According to most other feminist writers, it shouldn't count at all – it's just a smokescreen.

Maybe his buildup of trust was only a cover. Maybe now more victims of his will come forward – possibly having friends of friends finger him. Maybe a number of women will now reassess acts he has done in the past. Maybe those things don't look so innocent any more. Maybe we need to encourage women to come forward. Maybe we need to tell all the women in his circle(s). After all, the facts of the accusation have been established. He disclosed

them himself. It would be unethical not to warn other women.

Why would Jason mention this affair in his current post where it serves no discernible purpose? Why did Jason post his original 2009 post? What would drive a man like Jason to brag that he has beaten a rape charge? Let's face it, that's what it is, basically – narcissistic bragging.

Most males need to brag about their accomplishments in this area. It's often the reason for doing it in the first place. What greater thrill for a rapist than to discuss his rape in plain sight – and nobody picking up on it? It's all about male ego. It's about mocking the victim(s).

Maybe all his moral writings were merely meant to make him feel better about his rape. Maybe he thinks they will be a defense when the circumstances of his (alleged) rape have been bared – the way I am doing it right now – or even worse.

On the internet we can point out that this meets all the criteria of victim blaming, rape culture and, indeed, privilege. Without his enormous privilege Jason could never have gotten away with his disclosure for so long.

Women need to be outraged and take the strongest possible action.

Consider this: Among his supporters Michael Shermer and many others have built up a record of trust and circles of trust far superior to Jason's. Jason is a nobody compared to Shermer. Yet, it is clear that Shermer's good record and reputation can be no defense in the eyes of feminists.

And then consider this: Let's not forget that the case against Jason is much stronger than the case against Shermer. By Jason's own admission, there is a real accuser with an actual rape story (all self-disclosed by Jason). In the case of Shermer we merely have some accusations via Chinese Telephone made by PZ Myers. "Friends of friends have told me and I believe it…" The evidence against Jason is in plain sight. And he is a self-confessed "extremely adept" liar.

Let me say it again: Women need to be outraged and take the strongest possible action!

So, is Jason a rapist? It's hard to say. Possibly not, just as Shermer may not be – we may never find out. But the fact is, he was accused, and the fact is also that according to his own arguments and position, his excuses don't fly, not in criminal court, not in a university disciplinary procedure, and certainly not in cyberspace among feminists. The fact is, he's a self-professed liar.

To quote Jason himself:

"What do skeptics do when presented with evidence that they don't like? Assume the person made it all up, of course!"

This leaves one more question, and it's a serious one for FreeThoughtBlogs and PZ Myers. What will you do with someone who is a self-proclaimed rapist by feminist standards? Will you shield him? Will you throw overboard your feminist principles just because "he's one of us"? Will you use a double standard for people on your side vs. people on the other side? Will you treat the matter with silence and re-victimize and erase Jason's accuser in the process? Will you believe a self-professed liar?

PZ – what are you going to do?

Birric Forcella (Editor for friend of friend)
Proudly using both heads.
birricforcella@gmail.com

This piece is a slight revision of a comment I made to Jason's (Lousy Canuck) post on FTB. Needless to say, it didn't make it through his "moderation" – which is why I am publishing it here. He had every opportunity to address this issue – he preferred silence.

Update: On August 19th Jason wrote a post addressing related issues. Apparently some people didn't catch on to the

real meaning of his “false rape” disclosure and came at him with lines like: “See, you admit there are false accusations.” His answer is strictly to “double up” on his stance- he says, in essence, *there are extremely few false accusations, but I, Jason, in my charmed life, had one and beat it.* It sounds like he won the lottery. Shermer’s life appears to be much less charmed.

Again, he did not address any of the evidence, concerns, or arguments in my writing above. It should drive any woman into a white rage.

2nd Update: Whaddaya know, a second FTB blogger is currently being accused of sexual assault.

He, too has a handy-dandy excuse. As feminists, we must believe accusers. Surely, something must be behind this.

http://freethoughtblogs.com/amilliongods/2013/08/28/faux-rape-accusations-and-richard-sanderson/

But in any case, we shouldn’t make too much of his excuse. Let’s remember this quote from an eminent feminist:

“Men who are unjustly accused of rape can gain from the experience.”
– Catherine Comins, Assistant Dean of Students, Vassar College.

Silly brown women, feminists NEED you

Janet Bloomfield (aka JudgyBitch) · 30 August 2013 · Archived copy · Original

Now run along and take care of those little white babies.

I've been following the #solidarityisforwhitewomen hashtag on twitter and chortling rather gleefully every time someone tweets a total burn!

https://twitter.com/search?q=%23SolidarityIsForWhiteWomen&src=hash

I've argued before that feminism as a political ideology only caters to white women who work outside the home for wages, and that white women have approximately zero interest in seeing life get any better for the women who do all the shit work white ladies are too precious to submit to.

http://judgybitch.com/2013/01/30/feminism-is-a-voice-that-speaks-for-all-women-as-long-as-youre-white-and-rich-and-you-work-outside-the-home-the-rest-of-you-bitches-can-step-off/

What I find really, really interesting is that not only are feminists unwilling to look at how their cushy lives are made possible by all the work that women of color do, they don't even seem willing to reach out to those women who have broken through the cultural barriers to achieve the feminist white lady version of success. How many writers at Jezebel, Slate, the HuffPo Women, the Frisky, xoJane and any other number of feminist blogs have nannies and housekeepers who work, most likely, without standard labor force protections and benefits that white ladies pretty much take for granted?

How many white feminists writers stop in the middle of their oh-so-important work to text the nanny not to forget about Imogen's dentist appointment and the bus fare is on the table?

If feminists were the exceptions, the wonderful employers who provided fair wages and benefits and working conditions to THEIR black women, don't you think they would trumpet that from the rooftops?

crickets

Yeah, not so much, huh?

http://www.domesticworkers.org/pdfs/HomeEconomicsEnglish.pdf

I find it a little sad that black women are still trying to find some way to have a conversation with white women about how they can be included in the whole feminist discussion. Here is Mikki Kendall, the woman who started the whole hastag, reflecting on the experience.

> Even now, in my conversations with other women of color it has come up often, how White the narrative around feminism is, and how that Whiteness lends itself to the erasure of the problems specifically facing women of color. Early #SolidarityIsForWhiteWomen tweets were an expression of my personal frustrations with an ongoing problem in digital feminist communities. However, the conversation rapidly moved beyond the personal into ***the structural problems*** that have kept this divide in feminism alive.

http://www.ebony.com/news-views/on-feminist-solidarity-and-community-453/2#axzz2d2EB4o50

Ah, the structural problems. There's the rub. And here's the truth: white women cannot participate in the labor force without having an exploitable source of domestic labor, and the culture of entrenched poverty and single motherhood in the black community continuously creates a workforce for white women to use and abuse.

It might be ugly to read, but there you have it. There are two things white feminists do NOT want to encourage or examine in any meaningful way: solidarity between men and women of color, and women of color who are closing the gap with white lady accomplishments. Both of those things threaten women's exploitable pool of poor workers, and if those workers disappear, so do market opportunities for white women.

Someone MUST do the dirty work. Someone MUST cook and clean and tend to the very old and the very young. And that someone is NOT going to be a fancy feminist with her Women's Studies degree and ambitions to get the top salary at that not for profit agency she works for providing services based on whatever ideological bullshit the agency has been able to spin to Big Daddy government.

And we're talking a lot of money. One day, I will have to track down all the grants and funding directed specifically towards women, and unpack just how much cash is at stake for the professional feminist brigade. It didn't take me long to find this site:

http://www.americasgotgrants.com/grants-for-women.php

Raise your hand now if you are SHOCKED that I cannot find a grants for men mirror site. The America's Got Grants homepage explicitly offers "women" as a category. But not men. There are no grants specifically for men. Men have to qualify under some condition other than "genitals".

http://www.americasgotgrants.com/

American white women get a lot of assistance in the form of cash from the Federal Government, but it's not enough to cover all the expenses. White women still need a helping hand. Successful white women are successful because they have women of color to stand on.

Awww. That's so sweet. I love that women of color are willing to leave their own children all day to go and take care of white babies. Makes me wanna go buy Aunt Jemima pancake syrup right now.

[image]

http://www.returnofkings.com/12753/successful-women-use-poor-women-to-advance

You know what's really funny? That stereotype about black women being really sassy and loudmouthed and sarcastic and caustic and angry? Where is it now? Latina women have kind of the same caricature applied to them, no? If EVER there was a time to get mouthy and rude, this is it. White women have built an entire political ideology on the backs of women of color and the best women of color can do is call them out gently and respectfully?

Y'all need to get your bitch on, if you ask me.

These two tweets in particular caught my attention:

I would personally think these idea through really carefully. White feminists have a vested interest in making sure that relations between men and women of color are deeply fractured and hostile. Marriage is one of **the best** ways to build wealth and transmit it to the next generation, in effect becoming "economically white". I'll add the disclaimer that not all white people are married and wealthy, and those who aren't have the same shitty choices as any other poor person, but of *all* the families that are rich, *most* of them are white, heterosexual couples with children.

[image]

http://www.pewsocialtrends.org/2012/08/27/yes-the-rich-are-different/

And they have their own colored folks to pick up the slack and keep life ticking along smoothly.

It really sucks that whenever we talk in the media about women of color, it's usually along the lines of poor, illiterate, uneducated, exploited, blah blah blah and here I am doing the exact same thing. That's not to say we **shouldn't** be discussing the social and cultural aspects of race and gender, but when that's ALL we discuss, it's a problem.

[image]So let's end today talking about the enormous strides women of color have been making in the managerial and professional occupational categories. It ain't great news, but it's good.

> The employment of women of color increased dramatically in the period between 1990 and 2001. The rate of change for African American women is the lowest increase at 43 percent and the rate of change for Hispanic women is the highest at 104 percent.
>
> Although women of color still remain a relatively small percentage of all officials and managers, their increase in the decade between 1990 and 2001 is dramatic. Their rates of changes range from 75 percent for African American women to 135 percent for Asian women.

http://www.eeoc.gov/eeoc/statistics/reports/womenofcolor/womenofcolor.pdf

Women of color continue to push their way to the top of the economic ladder, and in one sense that's really great. Our entire economy and society is built on the assumption that the cream rises to the top. The barriers we put in place against the truly smart and capable and intelligent and ambitious for spurious reasons like race or ability or class or gender hurts our whole society.

We need our human capital. But all that human capital starts out in the same form.

Women of color scrambling their way to the top still need their toilets scrubbed and their kids fed and the laundry done.

It comes back to the same question: who is doing the grunt work?

If women of color think feminism is going to help them untangle the web of domestic labor and race and social conditions, they are sadly mistaken. White women have no incentive to do so, and don't even want to have the conversation.

They can't afford to. How are white ladies supposed to storm the barricades without colored women to man the fort?

http://impactofilms.com/maidinamerica/

> Some of the biggest advocates for feminism seem to believe that in order to feel powerful you have to make another woman subservient, and that is not what feminism is about at all. – Tori Amos

Tori Amos?? Oh really, Tori?

I wonder what your housekeeper thinks about that?

Lots of love,

JB

Hunting the suicide claim

caimis.vudnaus. · 31 August 2013 · Archived copy · Original

> Women are 3 times more likely to attempt suicide.

For the longest time this factoid has bothered me, it's usually stated anytime someone brings up that men commit suicide at much greater rate than women. The problem is (as usual for many feminist assertions) it's most often not presented with any actual sources. This makes tracking down the facts time consuming and annoying. But after hearing this factoid one too many times I decided to go looking, this is what I found.

I decided to start my search at Wikipedia on the page about suicide gender differences[1] and lo and behold you get the factoid right there in the beginning.

> **Gender differences in suicide** have been shown to be significant; there are highly asymmetric rates of attempted and completed suicide between males and females.[1] The gap, also called the gender paradox of suicidal behavior, can vary significantly between different countries.[2] Statistics indicate that males die much more often by means of suicide than do females; however, reported suicide attempts are 3 times more common among females than males.[3]

Following the foot note we get to the suicide statistics page[2] at www.suicide.org where we find what Wikipedia must be using as a source, as nothing else on the page deals with attempted suicide and women.

> Note the significant difference in the rates between males and females – there are about 4 male deaths by suicide for each female death by suicide. But keep in mind that there are about 3 female attempts for every male attempt.

And

> There are approximately 750,000 suicide attempts each year.
>
> An estimated 5 million living Americans have attempted suicide.
>
> More females attempt suicide than males.
>
> (3 female attempts for each male attempt.)

Unfortunately there is very poor sourcing for the entire webpage with the only information being the following:

> Data Source: Centers for Disease Control and Prevention (CDC)

Going to the CDC suicide page[3] there are only two documents that deal with attempted suicide neither of which deal with year 2001 *Suicide: At a Glance*[4] and *New Report: Suicidal Thoughts and Behavior*[5]

The first only mentions the following that has to deal with female attempted suicide:

> Females are more likely than males to have had suicidal thoughts.

The source for the above however references the report: Suicidal Thoughts and Behavior.

This report is rather thorough and does show females having a greater prevalence for attempting suicide, however, at no where near the rate claimed in the original factoid. The report found rates in the US (per 1000) were 0.4 for men and 0.5 for women, a ratio of 4:5.

A reported ratio not even reasonably close to a 1:3.

Obviously this wasn't the factoid I was looking for. The only other method I could think of to find the 2001 data from the CDC website was to search for the following string on Google.

> 'attempted suicide' CDC 2001

After doing this search the only thing at the CDC that Google showed that had to deal with attempted suicide was a report on China.[6] Curiously the report itself doesn't talk about male or female suicide attempts, what did was an editorial note attached to the report.

> Similar to other countries, suicide attempts in China are more common among women than men [(6)]…

Possibly there was our factoid again… But if so it was definitely in woozle territory now.

So after some hunting it seems this intrepid woozle hunter has indeed tracked down one of the grand woozles of the feminist herd.

Author's Notes:

When I transferred this to AVFM I made a mistake in the original line and wrote "Women are 3 times more likely to commit suicide". It was supposed to be "attempt suicide" this caused a great deal of confusion I sincerely apologize.

Also of note, the original Wikipedia article has been altered since my research. You can still find the original text by looking through the page history on the article at Wikipedia.

Sources:

[1] http://en.wikipedia.org/wiki/Gender_differences_in_suicide

[2]http://www.suicide.org/suicide-statistics.html

[3] http://www.cdc.gov/violenceprevention/suicide/index.html

[4] http://www.cdc.gov/violenceprevention/pdf/suicide-datasheet-a.PDF

[5] http://www.cdc.gov/mmwr/preview/mmwrhtml/ss6013a1.htm

[6] http://www.cdc.gov/mmwr/PDF/wk/mm5322.pdf

The father who wouldn't give up – 1930

Robert St. Estephe · 31 August 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

•?•

This is one of the most remarkable child custody cases on record. It involves the earliest instance (known to this writer) of a public demonstration campaign on the part of a father seeking to enforce his parental rights. James Welch of New Orleans not only had a flair for public display but he even published a newsletter promoting his cause. His plea for assistance from the Department of State was entered into the Congressional Record. James Welch was persistent and, against all odds, gained custody of his Venezuelan-born daughter, whom the Venezuelan dictator's government wished to see remain with the maternal grandmother.

•?•

[image]

FULL TEXT (Article 1 of 5): Washington D. C. – After a steady stream of congressional denunciation heaped upon it for two months the state department has finally decided to act to restore to her American father Irma Francisco Welch, 18 months old, taken by Venezuelan authorities one year ago.

A telegram requesting Venezuelan government to guarantee safe conduct for James E. Welch, the baby's father, to visit Venezuela and obtain his daughter has just been dispatched, state department officials informed Welch Tuesday.

Action was not taken until Representative Gasque (Dem., S. C.) had publicly charged the state department with supporting the Gomez regime in Venezuela, until Senator Ransdell (Dem., La.) had charged the department with flouting the right of American citizens, until Mr. Welch had declared that the Gomez government would be out of office in a few months were it not for the barking it receives from Andrew W. Mellon's oil companies, and until several thousand dollars worth of unfavorable publicity in the form of books and statements by Venezuelan exiles regarding the Gomez government had been circulated on Capitol hill.

~ Story by Father ~

Welch's story of a year's effort to recover the custody of his baby is one which has aroused considerable sympathy among members of the senate foreign relations committee.

In a sworn statement published in the Congressional Record, Welch tells of going to Venezuela and engaging in business there.

"I lived in Venezuela unmarried until 1926," Welch said, "when I met Anna Salazar, daughter of a prominent citizen of Spanish descent. I am of Protestant faith and Anna of Catholic, and while I desired to contract a marriage with her through religious ceremony, it could not be satisfactorily arranged. Following a generally accepted custom of that country, I regularly set her up in my home as my wife and openly lived with her as such. In October, 1928, there was born to me and Anna Salazar a daughter, whom we named Irma Francisco Welch.

"It was necessary for me to be away from home for a large part of my time. During one of these absences I learned that Anna had become a victim of the Gomez regime, who prey upon the women of Venezuela."

Welch said that his wife had abandoned the daughter to him and that after consulting one of the ablest lawyers in Venezuela he got custody of the child, obtained a trained nurse and left her for Ciudad Bolivia ["the city of Bolivia", a town in Venezuela], taking the baby with him.

~ Is Finally Released ~

"I had proceeded about 300 miles by automobile when I was arrested upon a telegraphic order from officials in the state of Bolivar."

Welch said he was thrown in a "filthy jail" and the child "forcibly taken" from him.

After 43 days, Welch said, he was ordered released by a judge. After trying in vain to gain custody of his child Welch declared, he decided to come to the United States and obtain from the state department the same assistance it had given the oil companies.

Meanwhile the infant remains neither with her father nor her mother, Welch said.

["U. S. Will Act to Aid Father Recover Child, syndicated, The Milwaukee Journal (Wi.), Jul. 9, 1930, p. 25]

•?•

[image]

PHOTO CAPTION (standalone) (Article 2 of 5): SHACKLED IN PRISON – J. E. Welch demonstrates in Washington shackles he was forced to wear in Venezuela jail. He has been trying to get aid for a small daughter still held in Venezuela.

["Shackled in Prison," syndicated, Syracuse Herald (N.Y.), Sep. 2, 1930, p. 32]

•?•

FULL TEXT (Article 3 of 5): Washington, Sept. 21.—By far the most persistent and active lobbyist to appear here this generation is the redheaded, blue-eyed James E. Welch, Shreveport, La.

Welch lobbied for 22 months for the custody of his child who was held in Venezuela, S. A., and has just been notified that the child will be turned over to him by Venezuelan state officials.

The child was in Venezuela, and among Welch's plans was one for the overthrow of the Venezuelan government. And if he did not succeed in that, he said he would campaign against the administration at Washington in the hope of electing an American President who would give him what he insisted was mere justice.

[image]

Soft-spoken and unobtrusive in manner, not highly cultured, Welch has camped the State Department steps. He has interviewed dozens of members of Congress and caused introduction of legislation for investigation of his case and of our relations with Venezuela. He knew every newspaperman in town. He helped Venezuelan exiles get hundreds of columns of publicity adverse to the Gomez dictatorship and they have helped him get evidence.

Governor Huey Long of Louisiana enlisted and promised to raise cain about the Welch case, used as important ammunition in his campaign last year. Welch charges that Joseph E. Ransdell, U. S. Senator from Louisiana, hadn't been active on his behalf. Welch bombarded the country's most prominent citizens with letters requesting aid. Lately he issued at his own expense large, illustrated four-page monthly bulletins containing all the latest news and opinions about the Welch case. Recently he picketed the White House steps, wearing 100-pound leg irons such as are attached to Venezuelan political prisoners.

Welch attracted so much publicity and sympathy everywhere that the Venezuelan minister advertised in the New York Spanish press that Venezuelans who helped Welch were subject to long imprisonment at home. The State Department issued a detailed publication denying that it had refused Welch justice and protection because Venezuela had been so nice to our big oil companies. It asserted that Welch had due process of law.

[image]

Whatever the technical points of Venezuelan and international law may be, here is, briefly, the story of Welch, the champion lobbyist:

Welch was in the oil business in Mexico and Colombia and went to Venezuela as Standard Oil superintendent in 1922. Then he began to drill oil and water wells and made $50,000 a year. In 1926 he met Anita Salazar, daughter of a judge at Maracay, where he had been called by President Gomez to drill water wells. Their religions differed and they entered a common law marriage. In October, 1928, arrived Irma Francisca Welch, the child for whom Welch has been fighting all this time.

Welch went on business to Caracas, a military official purloined the beautiful Anita and baby Irma was left with her Venezuelan grandmother. Welch returned, seized the child and went away from there. He was arrested en route, charged with kidnapping on the grandmother's instance, returned to the state of Bolivar and imprisoned there. Welch says the governor of Bolivar was his enemy and the grandmother sought to keep Irma as a meal ticket. The chief of police and 14 soldiers removed Irma from Welch by force.

[image]

Welch languished 43 days in one of those Venezuelan prisons which by common repute are so horrible, watching men starve and go insane. Friends brought him food and saved him from starvation. He says the American vice-consul advised him to buy his freedom by paying off his accusers. The head of a British oil combine finally obtained his release. The charge d'affaires at the American legation in Caracas advised him to appeal to the British oil interests if he wanted the child, as they "had more influence." Court proceedings followed which are too complicated to describe here, but Welch went to the State Department. In one way or another most department officials have since told him to go to the devil. Welch retaliated by charging American oil influence and publicizing the horrors of the Gomez regime. He has long since spent nearly all of his money and seeks compensation from Venezuela for business losses and false imprisonment.

Welch claims recently to have discovered a forged document in the file of his case which had enabled a Venezuelan attorney to double-cross him by withdrawing his case at a critical point. His lawyers and the State Department argued whether the document is unquestionably a forgery, until Welch was informed he would get the baby.

[Rodney Dutcher, Washington Letter (column, syndicated (NEA Service), The Frederick Post (Md.), Sep. 22, 1931, p. 5]

[image]

PHOTO CAPTION (Article 4 of 5): Five-year-old Irma Francesca Welch in arms of her American father, James E. Welch, Shrevesport, La., who plans to file $1,000-a-day claim against Venezuelan government for their four-year separation.

FULL TEXT: Center of more attention than she has ever known, 5-year-old Irma Francesca Salazar Welch is ready to settle down to normal existence in the home town of her father, James E. Welch, in Shrevesport, La.

Yesterday Welch and his daughter, a Venezuelan beauty, called at the State Department to thank officials for intercession in a case that attracted attention.

Born in Venezuela, with no knowledge of English, the little girl has not the slightest idea of what all the excitement is about.

~ Dr. Arcaya Explains. ~

Yet, Dr. Pedro M. Aracaya, Venezuelan Minister, saw fit to issue a formal statement on the case. He said:

"There is not and never has been any diplomatic controversy between the government of Venezuela and that of the United States regarding Irma, the daughter of James E. Welch.

"There has been in the courts of the State of Bolivar, Venezuela, several criminal and civil suits between Welch and the grandmother of his daughter on the question of the custody of his child."

All this, the minister said, is Welch's private affair.

Private or not, the Welch case become public property in the more than four years' struggle by Welch. In that time he has played the role of kidnapper of his own child for which, under Venezuelan laws, he was subjected to 43 days in the police barracks at Bolivar.

~ State Department Aids. ~

Unable to enter the country where his romance began, Welch succeeded in having State Department officials arrange for landing of his daughter on British territory – Trinidad. There the reunion was effected. Welch and the girl flew to Miami. They came to Washington primarily to thank William Phillips and Harry F. Payer of the State Department.

The girl's mother disappeared shortly after the child was born, but there is an American grandmother waiting for Irma in Shreveport.

Today Welch plans to visit the Senate and House Office Buildings to thank senators and representatives who interested themselves in his case.

It is understood Welch intends to file suit against the Venezuelan government, asking $1,000 a day for the four years the child was kept from him. This totals $1,460,000.

["Seeks $1,000 a Day for 4-Year Separation – Girl Freed by U. S. Aid Here With Father to Thank Officials. – Diplomatic Controversy Over Case Denied by Venezuela Convoy," The Washington Post (D.C.), Oct. 10, 1933, p. 22]

[image]

PHOTO CAPTION (standalone) (Article 5 of 5): Diplomatic aid brought about the reunion of little five-year-old Irma Francesca Welch and her father, James E. Welch (center), after a separation of more than four years while Irma was in custody of a guardian in Venezuela and her father was jailed for kidnaping in an attempt to recover his child. They are shown thanking Assistant Secretary of State Payer in Washington. Welch and his daughter will live in Shreveport, La. (Associated Press Photo)

["Diplomacy Aids Family Reunion," syndicated (AP), Beatrice Daily Sun (Ne.), Oct. 12, 1933, p. 1]

[image]

? LINK to more photos of Fathers' Rights Pickets & Protests on The Unknown History of MISANDRY

Drama Avoidance Points

VFM News and Commentary · 31 August 2013 · Archived copy · Original

Why do so many guys put up with gold diggers, female body builders, and confrontational super-whores? Because they didn't listen to Popp. Here's some pointers for avoiding drama.

http://www.Redonkulas.com
produced in association with LightcraftEntertainment.com

Teach men not to rape, ignore women?

Dean Esmay · 31 August 2013 · Archived copy · Original

Female pedophiles, female incest perpetrators, female statutory rape, female rape of adult males and adult females: it's "very rare," right? No. Try again. The reality is that society is just blind to it, or, when society sees it at all, they excuses it, even laugh at it, or rush to tell themselves and everyone else that it's "unusual." It isn't.

We suggest you watch this entire film and think it through, then contemplate that there is much reason to question the statistics. There'll be a few links below for you to explore.

Although there is a wealth of data to explore, more than we can list here, here are some starting points to further research in this area.

Philip W. Cook: When Women Sexually Abuse Men (note: we hope to be interviewing Cook on the next episode of Revelations with Erin Pizzey, after Erin recovers from her stroke).

Social Work Today: Male survivors of childhood sexual abuse need different treatment from females.

A Marine's story.

Keith: When sexual predators are a bonus.

Curve Magazine: Lesbian-on-Lesbian Rape.

Sexual violence and gay, lesbian, bisexual, trans, intersex, and queer communities.

Alison Tieman: Manufacturing female victims, marginalizing vulnerable men.

Walter Roman (TDOM): Paying child support to your rapist.

Toy Soldiers: Are there women pedophiles?.

Sherianne Kramera & Brett Bowmana: Accounting for the 'invisibility' of the female paedophile.

Canadian Children's Rights Council: 86% of the victims of female sexual predators aren't believed.

There's more than that. Last year I appeared with a few others on Huffington Post Live to discuss that, and even there it was still hard to get at least two of the show participants that this problem is anything other than rare.

The fact is that the vast majority of victims of female sex predators report not being believed, and copious research suggests they are considerably more prevalent than almost anyone wants to believe. But why should any of that surprise us? No one wants to believe women are just as violent and abusive as men, either.

The Men's Human Rights Movement: dedicated to the radical notion that women are human beings–and thus just as likely to be violent, lying, raping, beating, and otherwise nasty as men are.

Feminism & Gynocentrism: the real rape apologists and victim-blamers.

Or so it appears from my standpoint.

You might want to subscribe to Bane666 on YouTube by the way. Lots of good stuff there, even if I don't always agree with all of it.

Jaclyn Friedman: clit big as the world

Diana Davison · 1 September 2013 · Archived copy · Original

When Jaclyn Friedman told Paul Elam upon first meeting that she couldn't be civil to him it was unsurprising. It was unsurprising because Friedman is a very unpleasant woman who brags about her membership in "a shady cabal" where not-being civil is Jaclyn Friedman's way of life.

To avoid sounding like a conspiracy theorist let me explain.

The internet that Friedman is so happily making a living from is also a record keeper. While people may change their ideas and beliefs over time, the internet actually still keeps us accountable for our contradictions. For most honest people our changes will take place over years, not within the same article. But for Friedman one need not look that far back.

I love when Jaclyn blesses the world with her voice because no one does so much to show feminist hypocrisy and lunacy as well as she does.

In 2011, *re:publica* gave Jaclyn Friedman the stage to perform a skit which she called "How Feminist Digital Activism Is Like the Clitoris." Friedman describes herself as a performer so I'm confident she won't take objection to me characterizing her public appearances in that way.

Friedman claims that the title of the seminar arose from her perceived similarity between men having trouble finding the clitoris and people having trouble finding active feminists but that they are both very easy to find. Friedman seems to have confused the clitoris with the g-spot.

She later clarifies that men actually find the surface part of the clit quite easily but fail to understand that the "flashy part" is just the surface and there is a bulbous layer underneath – just as every feminist activist online is part of a bigger, deeper body of thugs who you need to suck up to.

I support Jaclyn's idea of exposing and teaching us about the hidden layers of the massive internet clit. Let us take a closer look because, as Jaclyn has allowed, women are comparable to anatomical drawings and can be reduced to body parts for the purpose of entertainment or discussion. Unless you are Naomi Wolf.

Naomi Wolf made one big mistake: she defended Julian Assange against politically motivated sex crime charges at the same time she was publishing a book called *Vagina: A New Biography*. Wolf and Friedman had a debate on Democracy Now and we are asked to believe that is not connected to why so many feminists decided to trash Wolf's new book at the same time Friedman explains why it is intensely connected. Jaclyn's seminar about the clitoris tries to explain why the resulting attack on Wolf is both hilarious and a result of not understand how the clit works.

First we must understand that Jaclyn's clitoris is the size of the entire internet but that her part of the internet is is just a fraction of a bigger system that is, presumably, the size of the universe. Though she has only recently decided to incorporate men into her sex life, Jaclyn is an expert on what men do and do not know about the clit and she is ready to explain to us how big a clit can be. My clit, in comparison, is quite small so I was quite intrigued with her explanation.

Like the clit, online feminists are not just a button you press. Friedman happily explains that they won't sign your petition just because it's a good idea, you have to spend time becoming friends with them first. You have to earn their support by "snarking" about your day and swapping recipes or telling them what you had for lunch long enough that they feel like they know you.

Once you've put in the time and effort to be their BFFs they will assign you a place in their hierarchy and invite you to fun events like their "hate-read" of Naomi Wolf's book. The whole feminist circle of influence has a map. They first co-ordinate hate reviews of your work, then they start Twitter campaigns against you, they tag team to make

sure someone is watching the results in every time zone of the globe, then they revel in the mass media attention their bullying achieves.

If you doubt her sequence of events, The Millions website published the evidence online for all to see. Why would they allow their bullying to be published online? Because they are proud of it and because they want to warn everyone what happens if you cross their path.

That's what they do to friends.

At this point we might offer an explanation to Friedman as to why no one was laughing at her presentation. It's not because they were German and have learned from the past, it's because it's not fucking funny. Naomi Wolf was one of their peers and they destroyed her, so an outsider like Paul Elam would just be fresh meat in the lion den.

In the roundtable hate-read Wolf is accused of being a misogynist and a narcissist, and the accusation is justified by one of the hate-spewers because Gloria Steinem gave her a hug when they met and Wolf did not.

Girls just want to get hugs… and never be challenged to defend their opinions.

While Jaclyn Friedman waxes poetic about how emotionally traumatizing it is to receive troll threats online, which she acknowledges have never been followed through on, she fails to address the trauma caused by having "the sisterhood" turn against you. She is quite confident that will never happen even though the statistics show it to be a more likely event than getting raped by a Tweeter.

Jaclyn Friedman doesn't protest A Voice For Men and Paul Elam because he's a threat to her. She met with him because he's less threatening to her than her own social group. Paul has no power in her world, the power is where it historically has been kept: the opinion of women and their decision as to whether or not they accept you in their group.

Jaclyn does not fear hypocrisy. She eagerly campaigns to force media site Clear Channel to advertise what their policies object to right after campaigning to force media site Facebook to eliminate what they don't object to.

Jaclyn does not fear encouraging misery amongst her fellow women. She eagerly announced herself a slut and begged women to support sluttiness and become slutty themselves whilst explaining how unhappy she is with her own life as a result. What she really wants is for other women to encourage her poor choices and celebrate their freedom to be miserable together and blame it all on men… with whom she's hardly slept.

Of course, when the psychology of her misery was spelled out, all of Jaclyn's friends arrived in the comment section to rescue her from responsibility. Meanwhile, Friedman was free to go about explaining how to lower personal standards to get laid and still be a feminist. She now has a podcast called "Fucking While Feminist" which is rather strange since she admittedly has a hard time getting satisfactorily laid.

[image]While Jaclyn Friedman looks like the sister of Andrea Dworkin, Dworkin was the poster child for sex-negative feminism and Friedman is the billboard girl of sex-positive sisterhood. How different are they? Dworkin said all hetero sex is rapey. Friedman wants to brand male sexuality as evil but encourage female sexual liberation. With whom does she think these girls are going to have sex? One of these things only pretends to not be like the other but they both look the same to me.

When Jaclyn and her BFF Jessica Valenti published the book *Yes means Yes!: Visions of Female Sexual Power and A World Without Rape* they were met with reactions from women claiming that they couldn't give enthusiastic consent because they didn't know what they wanted.

To a normal person this would mean that girls who regretted sexual encounters after experimentation weren't actually raped, they just tried something new and didn't like it. To Friedman it meant that women needed to know what they wanted sexually before they'd ever tried it. She has, as a result of feedback, made it her life goal to introduce "pleasure based" sex education for girls in public school so that they can be in complete control of every sexual experience they might have in life. Again, with whom? And who is telling the boys what they might enjoy?

Although these questions burn for an answer, Friedman has enough to worry about with the clitoris cabal at her heels. I'm trying to avoid writing something nasty about her because she's got enough trouble already.

Watch your back, Jaclyn. Paul Elam is the least of your worries; he actually speaks his mind consistently, doesn't play head games, or create rigged social ladders. Neither does he try to take what he hasn't earned or make a living off other people's tears.

Paul Elam and the MHRM are something you've never understood because you didn't have to. Men aren't the ones who pose a threat in this world, it's your girlfriends who do–and you know it.

Editor's note: feature image by re:publica 2013. –PW

An open letter to Judge Baugh protesters

Ty Henry · 1 September 2013 · Archived copy · Original

Dear MoveOn.org and Judge Baugh protestors,

This letter is to extend my support to you, and NOW! chapter president Marian Bradley, and the rest of your colleagues and citizens in Montana as you bring public outrage to bear on Judge Todd Baugh. Indeed, when news came across the wire that Judge Baugh had handed Stacey Rambold a sentence of 15 years, then suspended all but 30 days because "it wasn't all THAT bad," I was disturbed at his cavalier attitude, especially in light of the suicide death of 17-year-old victim Cherice (14 at the time of the crime) in 2010 as the case worked its way through the judicial system.

I can imagine the cutting sensation felt by her family as the following words "she was as much in control of the situation [as her 49-year-old teacher]" worked like surgery with hedge shears, hold the anesthesia. You are properly exercising your right to petition your government for redress as you urge the governor and attorney general to review the policies and laws in place, specifically the latitude given to Montana judges in cases of sex with minors. Indeed, contrary to what you may have been told, we in the Men's Human Rights Movement do not subscribe to a false binary/zero sum outlook on gender relations. When 50-year-old teachers in positions of trust are carnally coupling with students they are responsible for nourishing through knowledge, and get to skate, NOBODY wins.

As a show of solidarity, for myself and only myself, I signed the MoveOn.org petition. Mr. Rambold took advantage of what appears to have been an at-risk, troubled girl. That alone should be an aggravator, not a mitigator. By finding otherwise, Judge Baugh set a dumpster fire and evacuated the contents on her grave. For him, there is a special place in hell.

My request to you is not to relent in your vigor to see Judge Baugh removed and laws changed in Montana, but rather, to quicken your colleagues to take up similar causes against commensurate recent outrages that may have escaped your attention.

A good place to start is in California. Why, you ask. Because just this past month, San Bernardino Superior Court Judge Arthur Harrison sentenced teacher Laura Whitehurst to a year in prison and 5 years probation for her sexual exploitation of three different boys. She faced 41 felony counts and 29 years in prison.

One rationale for most pleas is that the victims would prefer to move on with their lives, and not go through a trial. However, according to Redlands Daily Facts newspaper, even one of Whitehurst's victims pleaded for him to reject the plea, calling it unjust. A letter from the teen's relative states his deteriorating social status and increasing withdrawal after relentless teasing that he is "not a victim." A lawyer for one of the victims, Heather Cullen, opined that she only got the sentence because "they are boys and she is a woman."

Just as recent was Judge Elizabeth Foley sentencing 37-year-old teacher Erin Sayar to 10 years probation for plying a 16-year-old boy with pot, and having sex with him.

What concerns me is that disproportionate outrage has more to do with the gender of the child and teacher, rather than the behavior of the judge. If so, why no invective heaped upon Judge Donna Gallucio, Justice Elizabeth Foley, or whomever sentenced Allena Ward to probation for sex with multiple 7th graders? I could go on and on, for the list is staggering of women who get mosquito bites for sex with students, and the trend continues unabated.

As a progressive myself, some questions come to mind as I view the current imbalance in the distribution of anger. Is the protest regarding Judge Baugh about the protection of children from exploitation, or is it about the relative elevated sanctity of girls? After all, society often excuses and dismisses the sexual aggression of female teachers toward boys with canards like "if he was erect, he must have wanted it." To combat this rape apologia, I'm asking MoveOn.org, as a progressive organization that I'm certain favors the human rights of all children, to allow us to start a petition on your page to publicize the plight of sexually abused boys all around the country – boys who

weekly watch their predatory manipulators walk free without incarceration, nor even the stain of sex offender public notification that tarnishes boys who may have had consensual sex. We will start with one to the San Bernardino Superior Court and District Attorney.

Thank you all in advance for your attention to these words, and your empathy with all victims of sexual exploitation by trusted adults.

Sincerely,

Ty Henry

Citizen, Blogger and AVFM contributor

Fingering the gynarchy

Peter Wright · 1 September 2013 · Archived copy · Original

Patriarchy, patriarchy, patriarchy, we've had the story shoved down our throats for decades, *ad nauseum*. But what about the gynarchy?

To give a recent account of the matter, a self-described "tall blonde psychologist" named Sharon Lawson sends out the following rallying call to increase the power of the gynarchy:

[image]

How refreshing it is to see a feminist admission that gynarchy has come of age. I particularly love the way she uses miniscule font when writing 'men' to emphasise how the gynarchy thinks. Sharon has written other gems of feminine wisdom on her blog including this astute distillation called 10 Reasons why Women are Superior:

"While women have traditionally been oppressed, this does not make us weaker, in fact, as history progresses forward it makes us – and I realize this is a bit insensitive – but still, it needs to be said: the superior sex. Here's why:
1. For a man, peeing is a messy and inconvenient affair. Urine splashing outside of the bowl? Eugh! Animals. Women never splash because we have the good sense to sit down on the seat. Uh, hello? They invented toilet seats for a reasons, guys.

2. We get to experience the awesome power of growing life within our own bodies. The beauty, the understanding and appreciation of life this gives us is unparalleled. Moreover, the experience of childbirth makes women more in tune with all of life.

3. Sexual dimorphism is becoming less and less of a thing as humans advance, and this will eventually put the performance of traditionally male tricks of brute force and superficial showmanship at a disadvantage. Evolution is about grace, intelligence, and compassion now.

4. Heteronormative males miss out on the fun and pleasure that is makeup application and dressing up in cute skirts, dresses and heels. Sure, we get to wear jeans and sneakers and cool casual clothes, but we have the option of a whole extra wardrobe section – and we get to cover up our pimples and highlight our cheekbones.

5. Our sexuality is oft considered a beautiful mystery. Everyone expects boys to begin whacking off as soon as their little curly hairs begin to sprout down south, but girls have an allure, a mystique that we can use as a special tool to our advantage pretty much forever.

6. Politicizing academia is the highest calling of education. You go spend your time doing math puzzles or reading Moby Dick, while we change the world.

7. Woman are wanted, craved, lusted after. Men drop dollars just to get a woman to take off her top in front of him. Men, listen up: I'll pay you to keep that shirt on your bloated chest, you gross beast.

8. Men have too much testosterone and conditioned to be violent by society. That's perhaps why they are, statistically speaking, more criminally violent than women. Oh, and boobs > balls.

9. While women have historically been opressed, this actually makes us more powerful in the long run because we have a more nuanced and reealsitc understanding of the world, power, and everything.

10. Men are keys. Women are locks. Are you kidding me? Women, at least this woman, is smart enough to know human sexuality can't be reduced to a simple and stupid metaphor. Or even a silly article like this."

Man, that is my kind of psychologist – smart, insightful, and ready to help me understand how to value myself should I have any problems like, er, wanting to kill myself due to cultural misandry. The 10 commandments of gynocracy are sure to provide a boon to the helping profession she has just spent years at university preparing to enter, and clearly she has been listening closely in class. For those of you who are interested in receiving counselling from Sharon she happens to be a self-employed psychologist working out of Montana; just be sure to practice how to genuflect on arrival to her sessions.

While 'gynarchy' is a relatively unheard of term, most by now would have heard the related word gynocentrism — a versatile term applied to literally anything we consider female dominated, from cultural institutions to gender relations – one that has proven a useful addition to the MHRM lexicon.

Gynarchy more specifically than gynocentrism refers to government by or for female interests, including any establishment of laws and bureaucracies that serve them. In this sense gynarchy is a simpler and more historically rooted term for what we have been calling "feminist governance."

Fortunately gynarchy has a long history of consistent application and isn't an awkward neologism requiring introduction into the language. To get a taste of its usefulness let's look at some of the historical uses of gynarchy (and its variants gunarchy, gunarchie, gynæcocracy, ginæcocratie, gynecocracy, gynocracy) starting in the 16th century:

1577: The gunarchie of Queene Cordeilla. [Holinshed Chron. I. 13/2]
1660: That in Gynarchy the wife is not subject, but superior to her husband [R. Coke Power & Subj.]
1737: Gynæcocracy is feminine rule; petticoat government [Universal English Dictionary]
1755: Gynæcocracy: petticoat government; female power [Dictionary English Language]
1758: I have always some hopes of a change under a Gunarchy; where whim and humour commonly prevail. [Chesterfield Letter. (1792) IV. cccl. 159]
1763: Denotes the government of women, or a state where women are capable of supreme command. Such are Britain and Spain. [Dictionary Of Arts & Sciences]
1816: In the fishing villages on the Firths of Forth and Tay?the government is gynecocracy. [Scott Antiq. xxvi.

Note]
1838: [Under gynocracy] women enjoy a greater influence… Mr. Hoskins says they seem to lord it over their husbands, and all mercantile transactions are confided to their hands. [Gentl. Magazine]
1886: That social gynæcocracy for which France is famous. [Temple Bar LXXVIII. 509]
1890: So will you best help to maintain?the true gynarchy [Blackw. Mag. CXLVII. 264/2]
Note the gender hierarchy alluded to in the year 1660 which claims that under gynarchy the wife is not subject to, but superior to her husband, or the 1838 mention of wives being superior to husbands, indicating that gynarchy requires servitude and inferiority of men toward women. These examples explain why males, over the centuries, have been consistently trained to serve the gynarchy with chivalrous servitude that reinforces the superiority of individual women. We see this chivalrous reinforcement of the gynarchy from the Middle Ages through to the time of Ernst B. Bax and continuing forward to today's "feminist governance". Evidence of the latter is all around us; in female-serving male politicians (the vast majority), government funding and entitlement programs, education, and popular culture. We definitely need a word for this broad societal governance that we can unsheath at quick notice – and this word (gynarchy) has been with us for around 500 years.

Matriarchy (rule by moms) is an inaccurate term for political hegemony enjoyed by the female gender, much as patriarchy is an inaccurate term as applied to all males – not that accuracy ever worried feminists who continue to refer to patriarchy (rule by actual dads) when *andrarchy* would be far more descriptive of their imaginary construct. Unlike the mythic patriarchy of feminists that lacks evidentiary backing, historical gynarchy is supported by an embarrassing mountain of empirical evidence. If we define gynarchy as government by or for women's interests the evidence shows that today's social institutions are thoroughly gynarchic.

Modern dictionaries usually define gynarchy as a political system governed by women or a woman. For a more nuanced understanding it's important to recognise that "the political system" that women govern may actually be staffed by male servants called prime ministers, presidents, or politicians who work on behalf of the ruling female gender.[1] In her book What's Right With Feminism Cassandra Langer gives a concise definition that accounts for the proxy role of male leaders: *"Gynarchy refers to government by women, or women-centered government."*

Make no mistake, women all the way from Christine de Pizan with her City of Ladies to today's feminists like Sharon Lawson have had a desire to perpetuate and expand the centuries-old gynarchy. If we can do one thing to raise awareness of this insidious tradition it will be to point a finger at The Gynarchy and call it by its proper name.

[1] Alison Tieman's YouTube video When Slaves Ruled explains this theme incisively

Comment editing fixed

David King · 2 September 2013 · Archived copy · Original

[box]
Great news: we've just received a fix from the comment editor plugin author, and comment editing now appears to be working again.

Sorry it took so long to get sorted, folks, but we're there now. Feel free to test comment here as you like, and let us know of any problems you find, if any.
[/box]

A Voice for Male Students

Jonathan Taylor · 2 September 2013 · Archived copy · Original

We are at an interesting point in men's advocacy.

We are growing by leaps and bounds. It used to be that there were only a small handful of websites and blogs shouting into the wilderness. That is no longer the case. We are now an online community bustling with energy and traffic, and commanding an increasingly formidable presence. A Voice for Men, for example, now has ~5.5 million views to its name, the Men's Rights subreddit has ~80,000 subscribers [1], and Karen Straughan, aka GirlWritesWhat, now has ~43,000 subs on YouTube [2].

We have more people starting up blogs about men's issues than ever before. While many have become defunct, many more have taken their place. Most of them fall into two main categories. First are what I would call "generalist sites" which focus on a wide array of men's issues. Next are what I call "specialist sites," like Community of the Wrongly Accused, which dig deep into one particular area and provide substantial and easily-accessible resources for those interested in one particular topic.

I would like to encourage MHRAs to develop more professional "specialist sites." Find a topic you like and research the hell out of it, or a topic you know a lot about. Learn a bit of Photoshop to develop some iconic symbols and branding for your site, learn a bit of web design, and you're mostly there.

These specialist sites could link and feed back to generalist sites like AVFM, NCFM, and so forth. Perhaps they could even create end-of-month or quarterly reports of news or new developments in their specific area of advocacy and submit them to these generalist sites.

If you've followed some of my activism in the past, you may notice that I don't usually like suggesting to other MHRAs how to conduct advocacy unless I have done it myself [3]. That's why I'm announcing a new website which focuses on men and boys in education. Some of you have already seen it. It's called A Voice for Male Students [4]. It is the product of a lot of labor and research.

If you'd like a good rundown of what the site is about, the first post features a rather thorough introduction to the site, its mission and values, focus, and so forth [5]. Perhaps the two most important pages are the Summary of Issues page [6], which contains a lot of resources, data, and references to education policies, and the Mission and Values page [7], which will give you an idea of how resolution of those issues will be advocated by the website.

I launched the website on the 20th of August, although – as seen on the AVFM forums – it was in the works as far back as November of last year [8], when I registered the domain. In the first half of 2013 the site served largely as a placeholder for future content and a launchpad and reference for activism I was still conducting at my alma mater A&M-Commerce [9]. While most of my online activism has been in the form of making YouTube videos on education issues (especially misandry in education), there is so much work to be done in academia that the time has come for me to move on to a full-fledged website.

This site is more than just a blog featuring (and critiquing) what goes on in academia. It also features activism tools such as a guide to recording devices and the state laws governing them [10], posters of my own design and others' [11], links to videos concerning men and boys in academia [12], an overview of the men's human rights movement [13] and its core issues [14] to provide a quick reference for up-coming campus men's issues groups, a network of pro-male groups in academia [15], and more.

If you are currently a student or employed in academia, have a relative or friend who is, or are simply concerned about men and boys in our education system, I encourage you to take a look around the website, as well as subscribe to the AVFMS Facebook page [16] and YouTube channel [17].

This is not a fly-by-night project by any means. I'd like to thank the A Voice for Men staff for the support they have given me, and look forward to what will come in the future.

Thank you.

– Jonathan Taylor

avoiceformalestudents.com

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Unsubstantiated sex abuse claims backfire

Dan Perrins · 2 September 2013 · Archived copy · Original

On August 15, 2013 Justice Andrew Goodman from the Superior Court of Ontario handed down an unheard-of decision awarding a man, accused of child sexual abuse, an amount of $125,000.00 in damages, plus costs.

And it looks like a debunked bit of feminist-inspired literature could be the cause of this situation.

Before we get into that book, a quick walk through the events and people involved that lead up to this ruling are in order. (Much of what follows comes directly from the text of the ruling.)

Jack and Jim Vanderkooy are brothers from a large family with 10 other living siblings. In 1970 Jim married Christine (Chris) VanderBoom and shortly thereafter in 1973 Jack married Chris' sister Margaret.

Jim and Chris have four children: Sheldon, Michelle, Patricia (Tricia) and Sarah. Jack and Margret also have 4 children, Steven, Tim, Rachel and Leisha. The children of both families are close in age.

In 1975 brothers Jack and Jim go into business together running the family farm. The 2 families live together for a short time at the farmhouse and in 1976 Jim and Chris' family move across the road from the farm into a new house.

In 1981, there was breakup of the farming partnership between Jim and Jack, which caused the relationship between them to be strained. Jack started the breakup, wanting to farm on his own. Jim requested Jack buy him out, so that he could return to teaching full-time.

The families continue to live across from one another until 1986, at which point Jim and family move to the Hamilton, Ontario area.

During the time from 1975 to 1986 the two daughters Tricia and Sarah are frequently over at Jack and Margret's house. At paragraph 12;

"…Tricia and Sarah slept over at Jack and Margaret's house quite often. Although Margaret was primarily responsible for babysitting Tricia and Sarah, Jack would, on occasion, be left alone with the children at the farmhouse when Margaret had to leave the house to run errands or tend to other activities."

Fast forward to March 2002.

Jim and Chris with daughters Sarah and Tricia travel to the Dominican Republic on holidays, given the time of year it appears this was spring-break vacation. During the vacation Sarah alleges she was sexually assaulted on a date with an employee at the resort where they were staying.

From the court report it is not clear whether Sarah informs her family of the events that happened in the Dominican. She does however assert that, from the alleged sexual assault, she began having 'flashbacks' which led her to believe she was sexually abused by her uncle Jack.

According to the report, at paragraph 56 ;

Sarah: " …that since her near-rape experience in the Dominican Republic, she was having flashbacks of Jack abusing her in the upstairs bedroom of the farmhouse."

The next event of importance is Sarah seeks therapy for panic attacks. We find this at paragraph 57 of the court report. The therapist she chooses is one Jessie Cooper.

"Sarah sought therapy from Jessie Cooper in early May 2005. Sarah testified that she did so because she had been experiencing panic attacks. Sarah testified it was not her intention to talk with Jessie about the abuse."

Jessie Cooper is somewhat of an unknown to me thus far but I do know she wasn't at the trial, even though her patient was on trial. In the footnotes the Honourable Justice Goodman does refer to Cooper as having a practice but

does not indicate her credentials.

"[20] Jessie Cooper's notes, transcripts and related materials were entered into evidence on consent, without the necessity of calling this individual as a witness. I am mindful that I can only conduct a limited evaluation of this evidence."

I did find one article on the matter from Law Times where Cooper is called a psychologist.

There are a few things I find troubling about the Law Times article and I believe they are worth mention. For their feminist-inspired article on the situation the Law Times turns to three lawyers, two of whom appear to have a vested interest in keeping false accusers shielded from legal repercussions. I am not sure of the position of the third on shielding false accusers, but she is in tight with feminist dogma.

The first lawyer is Elizabeth Grace who according to the article and is quoted as saying; *"Grace, who represents victims of sexual abuse in personal injury matters at Lerners LLP, says the decision is concerning."*

I have one question for Grace: how concerned are you, Grace, for the innocent men who are on the receiving end of a false claim of sexual abuse / assault?

The second lawyer is Susan Vella of Rochon Genova LLP, who states the ruling may have *"unintentionally perpetuated a conspiracy of silence."* I somewhat agree with Vella. Where we differ is on *what* conspiracy of silence. The "conspiracy of silence" I see is the lack of legal remedy afforded to the falsely accused and legally wronged in cases involving sexual assault. The inability to mount a full answer and defense, in criminal cases, for those alleged to have engaged in sexual crimes is another 'conspiracy of silence', doubly heinous as this happens not only in the court of public opinion but in the **courts that are accused of upholding of the rule of law**. The lack of cross examination in those types of matters is a 'conspiracy of silence' as well, Vella. And the last 'conspiracy of silence', Vella, is the response from the Crown prosecutors holding people responsible for false abuse claims. (Sexual and domestic, in case you are wondering, folks.)

But from Vella's statements in the article it looks like she is fine with those examples of a 'conspiracy of silence.'

And last is lawyer Loretta Merritt whose cases involve civil sexual assault caseload at Torkin Manes LLP. No vested for her in this at all. Merritt's take on the decision is *"decisions like this one could encourage defendants of sexual assault allegations to make a defamation counterclaim."*

To which I reply: shouldn't those wronged by malicious prosecution be afforded the right to legal remedy? But I digress, back to the case.

While in therapy with Cooper it appears Sarah starts to read a book. It s not clear from the court report how she came into possession of the book. The book is the piece of literature I mentioned in the beginning of this piece. It's called *"The Courage To Heal,"* and again I'll get to more on that feminist filth later on.

In January of 2006, Tricia's marriage falls apart. Allegations of her husband being abusive are mentioned. At the end of January Tricia comes home and it is at this time that Sarah tells her sister that she was abused as a child, and asks if Tricia was abused, too.

In a letter dated the February 5 of 2006, Sarah writes to Cooper also in her 'courage to heal' workbook.

From the letter to Cooper we have her stating;

"So I told her I have been sexually abused as a child by Uncle Jack. I told her I wondered if it had happened to her and if that was why she was where she was. She looked at me and I don't know if I will ever forget that look…She looked at me and said she has no distinct memory but always wondered if something had happened, if there was a way it was possible….I told her [Patricia] that I don't have vivid memories but that God has given me enough. When I told Trish and she shared her dislike of this uncle, it gave me confirmation in my spirit that I have not made up a lie and that together we will heal….On Thursday (the day she went back to Miami) it became clear to me that Trish was turning a corner in her perception of the events. She told me she was having some memories (not of abuse specifically)

that helped point her in the belief that something has happened."

And from her workbook entry from the same day we have:

> ***"I don't have vivid memories"***

Let that phrase sink in for a moment.

And then think about accusing someone of rape or sexual assault without vivid memories.

What are those memories that Sarah and Tricia have?

For the answer to that we have to go back a bit and give a brief description of the sleeping arrangements on the nights the two slept over.

They would be sleeping on the floor of a bedroom, between two twin beds, which would have Jack's children sleeping in them. In the first incident Tricia claims that, *"She remembers waking up but not being fully awake."* She remember Jack's face and a feeling of being 'pinned' down. She claims to remember protesting to Jack, *"don't do this to me."* She also claims she had some pain either in her legs or vaginal area. She also states that in her memory *'the pain did not make sense to her.'*

She denies that the pain was related to a bed-wetting problem she had at the time.

Her second "memory" is as follows and found at paragraph 48;
" In Patricia's second distinct memory, she recalled being on the floor in the same boys' bedroom. She remembers Jack sitting on Tim's bed and pulling her up by an arm. She remembers a sensation of something soft in her mouth which she asserted "may have been his penis". She recalls the specific feeling. In cross-examination, she admitted that there is a degree of "speculation now looking back at the incident" and her believing that the soft object was a penis. She testified that she could only relate to the feeling of something soft in her mouth. As with the first memory, it was night-time and she had been sleeping on the floor. Patricia admitted that other children were likely in the room but doesn't know how Tim would not have been woken up by Jack's actions. Patricia testified that she has always remembered this incident as sexual and she does not know if the two memories are part of the same event or different."

So she doesn't know if the two 'memories' are the same, or how Jack's son Tim could have stayed asleep. She can't be sure what the soft thing was in her mouth. Was it possibly her thumb? She is about 6 years old at the time.

Sarah's first memory is described like this at paragraph 51;

"Sarah admitted that she has no recollection of sleeping anywhere else but the boys' bedroom in the farmhouse and has no recollection of sleeping alone in the boys' room. Sarah testified that she has two memories of being sexually abused by Jack. In the first one, she remembers herself as a very young girl, in the boys' bedroom. Sarah described the memory as a static image, like "a snapshot", "an out-of-body experience". It is dark and she sees the dark shape of a man lying on top of a small child. Sarah described looking down on herself, as if from the upper corner of the bedroom ceiling near the door, and seeing herself as a child on the floor with the dark shape of a grown man on top of her. She cannot see the child's face or distinguish any features. Sarah also could not see the man's face, or any other identifying features however, Sarah testified, "I know it is Jack". She explained that in the memory, it is as if she is the little girl she sees and she knows where she is and the man on top of her. Sarah does not know if there are other children in the room. She does not know if the man had his clothes on or off or if she had her own clothes on or off. Sarah testified that she does not know if there was penetration, as there was no action to this memory and she does not recall experiencing anything."

Sarah's second memory happens when she is getting intimate with a partner in the Fall of 2006. According to her she would have a 'sensation or feeling of Jack being on top of her.' And that when her partner touched her vagina

"she would have a flashback and suddenly in the 'snapshot,' Jack was on top of her. Sarah testified that she would see Jack on top of her. Sarah testified that she does not see Jack's face but, as with the first memory, she knows it is Jack.

She described the memory as a sensation and she feels the weight of a grown man on top of her. Sarah does not know if there was penetration or fondling. Sarah added that the man on top of her is not the man she is being intimate with."

Sarah's testimony and sessions with Cooper come under more fire. At paragraph 116 we are informed that;

Sarah later admitted that throughout her therapy she advised Jessie Cooper that she had doubts and, at one point, she was worried that she might have identified the wrong perpetrator. Sarah admitted in cross-examination that through her therapy she acknowledged "there was a very real possibility that I was wrong, however the memory stayed the same". ***She agreed that she told Jessie Cooper over the course of therapy that "I have lots and lots of doubts"*** [bolding mine]

Now if you are wondering how all this ended up in court, the answer is, Tricia and Sarah sent out emails to the extended family in August claiming Jack abused them and they did not want anyone else to be abused. This leads to Jack filing a civil suit, which in turn causes Tricia, Sarah and family to file a counter-suit claiming sexual battery.

Something interesting about the standard of proof required for the sexual assault battery claim. It was tried on the lowest standard of proof in the courts – on a balance of probabilities.

And even then it was found to be lacking.

Now, if I've managed to keep your attention it's book time.

The book 'The Courage To Heal' has been the ruin of many innocent men and families. It is about recovered memories of childhood sexual abuse. And from one of the authors' website we discover how the writers composed the book;

> **We chose to avoid academic language, psychological theories, and statistics. The Courage to Heal grew out of the women's movement, with its focus on empowering women both personally and politically.**

No statistics, no psychological theories, and a focus on empowering women. Has your brain hit a dead-end wall built from feminist fuzzy bricks of logic after reading that?

Mine sure as hell did.

AVFM News and Activism: Free4All 5

AVfM Radio · 3 September 2013 · Archived copy · Original

[box icon=""]

Tonight we will not be having a guest, but Robert O'Hara and James Huff will be bringing you the latest news and commentary. We will be taking calls as well from those who want to air a variety of topics or discuss the news stories we will be covering.

Join us for tonight's free for all.

The call in number is 310-388-9709. Show time is at 9pm Eastern time, 6pm Pacific

SHOW PAGE

[/box]

Tom Matty appeal update from MRE

Men's Rights Edmonton · 3 September 2013 · Archived copy · Original

Hi everybody. We thought you'd be interested in this update from Raz, which first appeared on our Men's Rights Edmonton site. You may remember Tom from this episode of AVfM Radio. –DE

Due to the recent controversy surrounding the Earl Silverman Center, we feel it would be best to voluntarily update everybody (especially those that donated) as to the latest news regarding the Tom Matty appeal. Since submitting the required $5000 legal surety, Tom's lawyers have been hard at work gathering evidence and preparing the case. They will be appearing before the appeal court next week on Sept. 3. (yes, the legal system works very slowly).

As a reminder, if this appeal is successful, it will essentially set a legal precedence of proven bias against men in the lower courts of Canada. This means that every man henceforth who is trying to retain access to his kids following a separation will have at least a fighting chance (which is huge).

Also, one more bonus for us if this appeal is successful is, we get back that 5 thousand dollar surety which was so graciously donated to us by you kind folks. In the event that we get the 5 thousand dollars refunded to us, we will be true to our word and refund the donations to all those who request it returned to them. Otherwise, we will keep that money and put it towards other forms of activism (& we got some big plans). That choice will be yours.

So anyways, that's pretty much it for now. We have been waiting for a long time for this appeal date, and now that it is nearly upon us, do keep checking in for the latest news surrounding this matter.
Once again, thank you all for helping to make this thing happen. Without a doubt, if this community didn't pitch in like it did, none of this would have been possible.

This is OUR movement.
FTSU!!!
~Raz

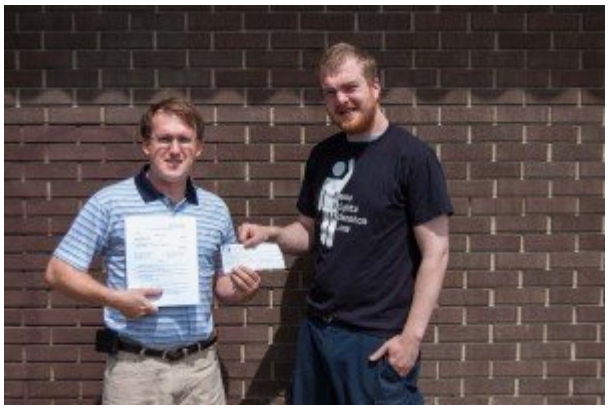

Canadian Federation of Students: equal-er than others

NCFM · 4 September 2013 · Archived copy · Original

Canadian Student Union wants to ban men's rights groups! So much for free speech and equal treatment...

The mainstream news media article you should not have missed has to be *Robyn Urback: Student union brands men's rights groups as 'hateful' clubs that 'justify sexual assault'*. The first thing you will see is a picture of a young well dressed women holding a sign saying "Men of Quality Support Women's Equality."

Whatever happened to the struggle for "Human Rights?" The struggle for all men and women to be treated fairly and with respect. It somehow got devoured by feminism, that is radical feminism; or, better yet supremacist feminism and the disenfranchisement of men.

So pronounced is this absurd pogrom that we have allowed our educational system to become rooted in its destructive nonsense. By inaction we are complicit in submitting generations of children to educational systems disrespectful toward men, their accomplishments, and contributions to our history, societies, and cultures. Even though westernized women are the most accomplished, educated, protected, well paid, and safest of all women our schools instill notions of female oppression. We have apparently educated untold numbers of young adults who believe whatever they are taught, question very little, believe the worse of man-kind, cannot think for themselves or see the goodness in people regardless of gender.

The National Post article along with many others show a misandric ideology grounded in not much more than pure fantasy. The fantasy of the mentally ill if not deranged. No sane and critically thinking person could make the horrific misandric statements reported in these articles. Such statements are absurd on their face.

Representatives of the Canadian Association of Students supporting such anti-male nonsense have no grasp of reality. Their website lists their National Executives including a "Women's Representative." There is no "Men's Representative" as if men don't even exist or are lower than pond scum. Clearly some CAS representatives have been brainwashed to such an extent they can't even hear their own hate speech. Hate speech to which they fervently hold title by way of perceived victim-hood. After all, they are oppressed. Oppressed by a man, men, anything associated with maleness, and inevitably patriarchy and the horrific thing called **penis**. They are, in large part, young, pampered, goosestepping idiots of a very dangerous kind. We need to reinvent our educational systems and do it now… We need to recruit and support students of quality who support human rights, including the rights of men.

The National Post's Robin Urback notes:

> It is that sort of hyperbolic misrepresentation that perpetually stunts efforts to create resources for male students on campus, and gives fodder to CFS to pull out their favourite oppression lexicons in drafting motions. Suffice to say that a group for men doesn't necessarily equate to a group *against* women, just as a group for Christian students on campus doesn't amount an assembly against Jews or Muslims. I don't doubt there may be a member or two with some less-than-politically-correct views on the roles of men and women, but to paint all men's rights groups with the same broad brush (never mind to unabashedly label them all as assault-apologists) is to unfairly characterize an entire group of students. Not to mention half the human race. According to my lexicon, it's incredibly prejudicial

You can read the entirety of Urback's fact-filled report here in the National Post.

“Bitcoin” and the downfall of feminism?

Andy Thomas · 4 September 2013 · Archived copy · Original

Could “Bitcoin” bring about the downfall of feminism?

Feminism is the dominant ideology of our age. Its strangle-hold over our culture, media and institutions is such that it is difficult to imagine how things could ever be different. Certainly, I think it unlikely that the current hegemony will ever be brought down by men, or women, in organised revolt when so few understand its true significance.

Nevertheless, if we look at history, there is cause for optimism. If history has but one lesson to teach us, it is this — nothing lasts for ever.

Allow me to introduce you to the “Black Swan”, humanity’s equivalent of the forest fire which clears the ground of well established norms and, in doing so, allows the seeds of new ideas to take root. History is littered with examples.

Here’s one…

Over much of the second half of the 20th century, we in the west worried ourselves half to death over a possible nuclear strike or European invasion from the east. I can vividly remember our primary school teacher telling our class that each and every one of us had a nuclear missile pointing at our heads and, at any moment, we could all be dead. (Those were her actual words to a class of seven year-olds, and I was sick with fear for days after.)

No one saw then how the status quo could ever be different. Yet, after the fall of the Berlin Wall and the Soviet coup of 1991, it suddenly became apparent that a new age was dawning and news commentators everywhere began to conclude that the Soviet Union could never have competed economically with the US. While experts everywhere deluded themselves with the idea that we had known all along that the Soviet Union was destined to fall, the plain truth was that almost no one saw the revolutionary crisis coming.

Black Swan events seemingly come out of nowhere, bringing profound consequences that are impossible to foresee. Black Swan theory, as proposed by Nassim Nicholas Taleb, describes how human beings consistently fail to expect the unexpected, but instead rationalise past events as being entirely predictable and inevitable when, in reality, the opposite was true.

Recently, I have been looking on the horizon for signs of the next major Black Swan event, and found myself on an admittedly rather speculative journey into the future — one in which the pre-occupations of our age have been washed away by forces beyond the control of any ideologue.

I’d like to share it with you.

Bitcoin is a new form of electronic money. Nothing like it has ever existed before. To use technical jargon — Bitcoin is an example of a cryptographic currency, or “cryptocurrency”.

I very much believe that cryptocurrency is the next step in the evolution of money. But why is this so important?

Whether we like it or not, money is how human society has organised itself for thousands of years, and the arrival of a radically new way of using money has the potential to change everything.

Before we go there, what exactly is cryptocurrency and how is it different form “ordinary money”?

Currently, the money we use is based on trust — trust in government and banks. Cryptocurrency, on the other hand, is digital money made out of the trust we are willing to place in modern cryptography. Forget what you already know about debit cards or internet banking, because with Bitcoin you will not even need a bank. In fact, Bitcoin has more in common with gold than the number you see as your online bank balance.

Actually, gold is a good place to begin if we want to understand what crypto-money actually is and why it may

prove to be such a desirable way to conduct monetary transactions.

Traditionally, “fiat currency”, that is money printed by governments, was redeemable against gold. On the British £10 note are still the words, “I promise to pay the bearer on demand the sum of ten pounds.” The note itself was always exactly that — a promissory note which could be redeemed on request against gold. In other words, paper money was simply a proxy for gold. It’s all about trust, and as our trust in paper money increased, the need to redeem it against gold vanished — or at least until the bailouts of recent times that is.

So what is it about gold that made it such a desirable form of money in the first place? What is that makes gold so trustworthy? Why did we ever use gold and not, say, iron as a means of storing value? After all, iron ingots would be so much cheaper than gold ones.

But that’s precisely the point.

Here are some highly desirable qualities that money must have in order for people to trust and use it:

1. Scarcity. Precious metals are “precious” for a reason. Unlike iron, gold is not available in abundance in the Earth’s crust. If it were possible to mine it in huge quantities and dump it on the market, the relative worth of gold would plummet — along with the wealth of everyone who holds their savings as gold. Indeed, a bitter criticism made against western governments and their policy of “quantitative easing” is that, by issuing large quantities of new money, they are not only reducing the relative worth of government debt, but are also destroying the value of ordinary people’s wages and life-savings.

2. Divisibility. If your lunch costs you a gram of gold, but all you have is a 12 kg gold bar and no means of breaking off a small amount, then your lunch is going to prove very expensive indeed. Gold, however, is almost infinitely divisible, and small denominations can simply be held as coins.

3. Durability. Money must not easily corrode or decompose, otherwise nobody would want to hold on it. As we all know, however, gold is highly durable.

4. Transportability. Gold coinage was easily transportable by the measure of times gone by. In today’s world, gold has been superseded by more transportable forms of money — first by promissory notes (paper money), and then by electronic transactions.

5. Non-counterfeitability. Money must not be easy to duplicate otherwise its worth would be destroyed by counterfeiters. Over the centuries, many a budding alchemist has been frustrated by their inability to turn common base metals into precious gold.

Common arguments against Bitcoin include the point that it is not “backed by anything”, or that it cannot possess intrinsic value because it has no physical form. However, gold is not “backed” by anything other than trust — trust made possible because it possesses the necessary qualities that make “good money”. And we are all use to handling non-physical money in the form of credit cards and direct debits which are, in effect, nothing other than a way of changing numbers stored on our behalf by a bank.

It’s all about trust, not physical tangibility, and with today’s money we simply put our trust in banks to accurately keep the tally of our account. Bitcoins, on the other hand, are not tallies of an account run by some trusted third-party on our behalf — they are unique mathematical entities that exist in their own right. You can, if you really wish, print out Bitcoin money as QR codes on paper and store them in a traditional safe.

What’s important in this discussion is simply that crypto-money does, indeed, possess all the above desirable qualities of money, plus several profoundly significant new ones. Let’s take non-counterfeitability for example — what is there to stop you making multiple digital copies of a single bitcoin and spending them all?

At the heart of the Bitcoin currency is a public ledger system called the “block chain”. A transaction takes place when it is recorded on this ledger, so that all legitimate Bitcoin transactions can easily be verified by anybody and everybody for all time. Crucially, no one person, organisation, bank or state body controls this ledger — it is

distributed across computing networks the world over. Furthermore, it is designed in such a way that to falsify a Bitcoin transaction on the block chain would require more computing power than that available to the block chain itself. The block chain is both distributed and scalable, and as technology improves, so does the computing power available to the block chain which, today, already far exceeds that of the world's top 500 supercomputers combined.

However, it is not just the non-counterfeitability of cryptocurrency that make it such a radical proposition. Just as there is a finite amount of gold waiting to be mined from the Earth's crust, there is a finite number of bitcoins waiting to be discovered. Now, what if I were to tell you that there are 21 million bitcoins in existence, and only around 11 million of these have so far been discovered?

In fact, the process of discovering new bitcoins is referred to as "mining", and in principle, anyone can mine for new bitcoins using their computer. The days when you could generate your own Bitcoin wealth simply by having your laptop crunch numbers overnight are long gone however, and dedicated hardware must now be brought to bear in order to stand any chance of mining new bitcoins.

And the significance of this is what exactly?

Well, new bitcoins, just like gold itself, cannot be issued by any state bank and, in the future, national governments will no longer have a license to bailout investors of schemes "too big to fail" simply by "printing" new money at the expense of ordinary people.

What's more, despite a reliance on a very public ledger system, Bitcoin transactions are potentially anonymous. This anonymity is made possible because, in principle at least, there is nothing linking a transaction on the block chain to a real-world individual. Bitcoin transactions are made to a "receiving address", not a named person.

Critically, you will not need a bank or government agency to assign you a receiving address — you can generate as many as you like yourself. In fact, receiving parties will typically generate a new address for each transaction they make, so in this way receiving addresses are not only anonymous — they are disposable.

Put simply, pure Bitcoin transactions will present a very challenging proposition for any government to tax.

Are you starting to get the picture now?

Once we accept that Bitcoin not only has all the necessary requirements for good money, but also has some pretty compelling new features (such as a anonymity and a built-in escrow-like capability), it becomes entirely plausible that Bitcoin, or some other cryptographic currency, is destined to succeed the fiat currencies in the 21st century.

Crypto-money can be used by anyone in anonymity, without the requirement for a bank to store or facilitate transactions other than in servicing the conversion from or back to fiat currency. By the time state machinery starts to wake up to the tsunami that threatens to wash away its ability to tax and to "quantitatively ease" itself out of debt, devaluing the wages of ordinary people in the process, cryptocurrency will be too big to fail. Indeed, I would argue that whatever action governments take, cryptocurrency is one of those inventions which once invented, can never be uninvented.

So what does all this have to do with feminism?

Anyone who knows my writing will also know that I do not regard feminism as a benign philosophy of equality, but an ideological parasite that has ridden upon the back of the changing relationship between men and women — change brought about, not by feminism as we have been told, but by industrialisation, urbanisation and contraception.

What has really enabled feminism to flourish, however, is how its stated aim of destroying the family has so suited the interests of both capitalism and errant governments. By forcing women into the workplace (whether they wanted it or not), feminism has helped to facilitate a near doubling of both the workforce and consumer base. More consumers mean more profit for big business, and more workers mean more tax revenue for burgeoning public

sectors.

If you've ever wondered why the mortgage on a modest house now requires two full-time incomes to pay it — there's your answer. Women have been imprisoned by a false idea of liberation, and children farmed out to "nurseries" so that the public school boys and girls* who make up today's political and social elite can benefit.

Whether you share or oppose my perspective on feminism is irrelevant. The prospect remains that as more transactions take place using crypto-money, people will quietly cease to use their bank accounts, and a "black market" will emerge that will be beyond the state's ability to criminalise.

However, I warn against any notion that a Libertarian utopia is just around the corner, or that such thing would be desirable. Public sector bodies are not going to downsize to accommodate lower tax revenues in acquiescence, but in outright resistance. Established financial institutions will not quietly fade into obscurity simply because their business models are irrelevant, but will fight to maintain the status-quo — no matter what the perversion. And faced with an inability to inspect and tax financial transactions, governments may adopt draconian measures and simply confiscate people's wealth.

Do not doubt that these will be times of economic struggle and ordinary people will suffer. In all of this, however, the luxury pre-occupations of upper and middle-class feminists will cease to be anyone's priority. More significantly perhaps, today's public sectors — the great employers that finance today's gender ideologues — will be face upheaval.

In truth, I've no idea whether the social and economic landscape of the mid-21st century will be better or worse than the one today. Potentially, our children may live in a dystopia — one in which the state manages to solve its tax revenue crisis only by appropriating draconian powers over the lives of ordinary people. At the other extreme lies the possibility of an anarcho-captialist nightmare, where the weak are quite literally allowed to fall by the wayside.

However, I like to be an optimist and here's my alternative vision of a post-feminist world.

The gender ideology of the late 20th century will be washed by the changing times, and social commentators of the future, in rationalising past events, will delude themselves with the idea that the fall of feminism had always been inevitable and obvious to all.

Our children will not have to fight for daily survival in some anarcho-capitalist future world, but a form of stable government, along with a social safety net for those experiencing genuine misfortune will remain. However, a reduced ability to plunder the pockets of working people will mean that the state will be forced to address the real-world needs of families, not fund its own ideological based machinations.

Just perhaps, closer economic integration brought about by a single world currency, will make possible a 20 hour working week — not only providing full employment and a living wage for a workforce of both men and women, but allowing both working mothers and fathers to be real parents to their children. Children would no longer have to be farmed out to the care of strangers, and women would not be forced to choose between their careers and motherhood.

Most of all, fathers would no longer be made to fight for "access", but would be important members of the family once more.

*Note. Somewhat counter-intuitively, the term "public school" in the UK refers to a private education.

This article was first published on Andy's personal blog at andy-man.net. You can also follow @AndyManMRA on Twitter.

Holiday in debtor's prison – 1930

Robert St. Estephe · 4 September 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."
Welcome to the disruptive world of facts, the world of Gonzo History.

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The term "alimony club," dating from the late 19th century, was an ironic reference denoting jail, often a special section of same reserved for alimony debtors. As the early Men's Rights movement developed in the 1920s, the term was sometimes used to describe formal anti-alimony organizations, some which opened offices and published periodicals.

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►• Thanksgiving 1930 •◄

FULL TEXT: New York, Dec. 12 — Stocks may decline, husbands may lose their jobs and take their place on the bread line, but like the brook, alimony goes on forever. Despite repeated efforts of the famous Alimony Club, through its lawyers to protect the rights of the male, when married, the moan is still "alimony" and it looks as though it would stay there forever.

Thanksgiving Day was celebrated in the Alimony Club, known as the little Big House on West 37th Street, New York City, by 33 members – inmates. These men who are unable to pay alimony were truly thankful on the day set apart for universal thanksgiving. They have nice warm beds, plenty of good food and congenial company. They have a yard in which to play the national game. For indoor recreation, all the comforts of modern times— radio included — good time as there was much talent to entertain them.

The gay company consisted of George Walsh, the debonair, devil-may-care pianist of Broadway who held the key to Myrna Darb's heart for so long. He is a "member" because he couldn't pay his estranged wife, Josephine Davis, the $5,828 she claims he owes her.

This is the second time George has taken a suite in the "Hotel de Alimony.' The first time was in 1929, but Josephine relented then and let George out.

He is not the only celebrity gracing Alimony Retreat. There is Luigi Bambosschek, a Metropolitan conductor whose wife stepped in as he was about to start a 20-weeks' contract with the Met and compelled him to take up his residence in the Alimony "hotel."

Rather than pay his former wife, Lililan, $3,600 back alimony, Al St. Johns, for 17 years famous as a movie comedian, went to jail in August of 1929 in Los Angeles. The judge said St. Johns could stay on the rockpile until he pays, even if it's the rest of his natural life. So far as we know he's still there.

To escape compulsory residence in the famous "hotel" Ned Jacobs, well-known Broadway producer, had to disappear, which made it impossible to serve him with an order to compel an increase of a bond guaranteeing that his wife's $35 a week alimony is paid. If this bond is not executed Mr. Jacob's wife can send him to the Alimony Club.

He has married another woman, which makes the former wife still more anxious to collect. Wives have the legal power to make love so expensive that only a very wealthy man can afford to indulge in more than one marital experience. Still there are few wives who will not soften toward their mates if they are willing to hand out a little

soft soap.

A few days ago, William P. Ferguson, whose wife had sued him for divorce, found himself in jail for non-payment of alimony.

When she went to see him, Ferguson made love through the jail bars so effectively that her heart melted. She fell in love with him all over again and the divorce motion was dismissed. They are now on a second honeymoon. This is one solution of alimony evil—when the wife isn't really a gold digger.

But unfortunately there doesn't seem to be any redress for the husband whose wife determines to profit to the full extent of the law, for him nothing remains but "membership" in the Alimony Club until financial conditions permit his meeting the demands imposed on him.

["Alimony Club Members Give Thanks – Although Residence in "Hotel de Alimony" Is Forced by Wives Seeking Financial Balm, Arduous Love Making Through Bars Brings "Member" Freedom." Logansport Pharos Tribune (In.), Dec. 23, 1930, p. 9]

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►● Christmas 1930 ●◄

FULL TEXT: Chicago — Alimony row in Cook county's Bridewell, the meticulously guarded gathering place for matrimony's bad boys, faces a bleak Christmas. In addition, its president, the small, dark, neat Jimmy Kalcerzzity, was checking out. However, Jimmie had a substitute.

Today's arrival was Daniel S. Beebe, former president of the Vitrolite company, in for the usual six months because he was $24,800 in arrears in alimony payments. Despite his plea for holiday clemency Mrs. Etta Marker Beebe, his divorced wife, insisted that he be locked up because he had given her but $300 in the last three years.

As a president, Jimmie Kalcerzzity has no place in jail. His environment prohibited his acts from having much effect. For Mr. Kalcerzzity's administrative duties have to do with the incorporated alimony club, an organization interested in reforming the state laws on that subject.

President Jimmie didn't have much time to outline the progress of the club today.

"But you might stick around a while," he said. "My wife could have me sent back right away while I've been penned up, my alimony kept climbing. That makes me eligible for another six months.'

~ SHAKE HEADS SADLY ~

Christmas in the county hoosegow is a bleak prospect for all of President Jimmie's clubmates. Made half-bitter, half-careless by their imprisonment, they shake their heads sadly, not because of themselves, they say, but because of their children. The 40 fathers counted 100 children among them.

"I'm an engineer on the B & O ," explained Steven Wasilewski. "I've got two children by my first wife, and two by my second. The four live with my second wife, and my first wife had me thrown in here because I owed her $600. I can't pay her off when I'm not earning anything — and here I got four kids and a second wife starving."

Julius Turowetzky, auto tire dealer, is just starting his six months. "And my wife," said he, "never did love my three children by my first wife. She has none of her own. And because she wouldn't care for mine like she promised, I don't speak to her two years; and even I gave her deeds to my property. But what difference? Rosey had me locked up. Can you imagine it?"

~ NO VISITORS ~

Sign painters, carpenters, clerks, and chefs scrub floors daily, make beds and serve food. During the last year there were 525 additions to the Alimony club. Sometimes they serve out all six months, sometimes less.

Christmas in jail? Yes, and there'll be the ordinary prison fare — and no visitors.

The prospect is almost too much for Wallie Hendricks, who is very black ["black" refers to "black mood"] and also $400 behind on his ex-wife's upkeep.

"Christmas in jail?" he murmurs gently. "Oh, I guess I might as well get used to it. I tell you what's wrong with this alimony business — we shouldn't 'a' got married in the first place."

["Bleak Holiday For Bad Boys In Alimony Row – Members of Club in Cook County's Bridewell Shake Heads Sadly Because of Hundred Children, syndicated (AP), The Daily Northwestern (Oshkosh, Wi.), Dec. 20, 1930, p. 17]

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The Voice of Europe: Stealing children

Lucian Vâlsan · 5 September 2013 · Archived copy · Original

On September 6, Lucian Vâlsan, James Huff, Huffnágel Pista and whoever shall call in will be talking about the issue of kids being literally stolen from their families and taken to wherever the feminist-driven State deems appropriate. Though this issue occurs more often in the format of the child being taken by the mother and alienated from the father using the force of the State – an increasingly worrying trend is emerging in Europe: The State coming and taking the children because the parents are deemed politically incorrect.

In the UK children lost their families for several weeks because their parents were members of the wrong political party, in Italy children can be taken away because a feminist lawyer needs some more cash, in Germany children can loose their families because they don't want to go through the indoctrination camps called "public schools" and in Sweden things are even worse.

The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news. Let's pop solutions as to how individual parents (fathers in particular) can stay away from having their child legally abducted by the increasingly totalitarian systems that are now in place in Europe.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PMMoscow time.

For the listeners in America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST.

For the listeners in Australia, this means September 7, 2 AM (AWST) in West Australia and 4 AM AEST. (times adjusted in accordance with DST both for Europe and America)

SHOW PAGE

News Week in Review Aug 27 – Sept 3, 2013

Robert O'Hara · 5 September 2013 · Archived copy · Original

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Item: Colleges offer credit for spewing feminist bullshit all over Wikipedia

In the latest blatant attempt to censor and otherwise control the entire public discourse about gender issues and other things involving, gee I don't know….everything else, Gender Studies programs all over the U.S. have begun awarding college credit to anyone who expresses "A woman's point of view or feminist point of view" in Wikipedia posts. Don't think for one second these are small fry colleges doing this. Yale University, Brown University, and Pennsylvania State University top the list of over fifteen colleges nation wide.

Item: First one in four, then one in three, now 63% of all college aged women have been sexualy assaulted!

Yup, that's right. According to student unions in Canada when talking about female students in that country. Oh and don't forget to give them your money too! The article speaks for itself.

Item: Epidemic of women selling positive pregnancy tests on Craigslist and other internet platforms

Scary stuff. Apparently both buyers and sellers of positive pregnancy tests are converging on Craigslist and other internet markets like Ebay in order to capitalize on the growing market for women who want their man-folk to "pop the question." All legal and no recourse if you are defrauded into marriage. Guys be ware!

Item: False rape accusers attorney says that 18 month sentence is too harsh for false rape claims. Cites impact on children.

That's right, whenever a woman does something egregiously wrong she can always use the fact that she is a mother as her defense. Does anyone ever ask the question: "what effect the absence of a father would do to a child?"

Item: Naval Academy cadet gets drunk of her own volition, has sex of her own volition then regrets it finishes up testimony at hearing

In a fortuitous case involving accusations of sexual assault involving alcohol at the U.S. Naval Academy following so much public debate about the role of drinking in sexual assault a hearing involving an accuser who got drunk and, by the eyewitness accounts of several midshipman, initiated in sexual conduct with the accused concludes. The hearing held at the Navy Yard in Washington D.C. will determine if the accused will face court marshal. Under military code they will be facing a life time sentence if found guilty of allowing a girl to give them a blow job.

Item: Take a look at the lawyer who is representing the accused in above mentioned case

This woman worked as a corporate lawyer and then all of the sudden found her true calling: helping victims of military mistreatment including those tortured at Guantanamo and Abu Garib and making a ton of money doing it.

Lawyers for the defense are actually using this article as a counter argument item.

Item: Happier news to report: According to Managing Editor Dean Esmay, Erin Pizzey is home from the hospital and in good cheer and good spirits and moving around on her own and looking forward to doing a show on Saturday?

Great show Ms. Pizzy! Best of wishes from all here at AVfM and may you make a speedy recovery!

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Honey Badger Radio: Rape as Political Currency

AVfM Radio · 5 September 2013 · Archived copy · Original

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Feminists own the word rape.

They own it, it's their property. And so are rape victims.

Their property, to dispose of as they see fit. To use in whatever manner they deem most advantageous for feminism.

They will deny the existence of those victims they find inconvenient to their political narrative or minimize the extent of their victimization. They will even go so far as to strip those inconvenient victims of their legal protections.

And what they do to feminist approved victims? They keep them in a cultivated state of dependency and non-agency so they can use their pain as a bludgeon.

Feminists own the word rape. And if you were raped, they own you.

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Maine: Epicenter of false allegations

Paul Elam · 5 September 2013 · Archived copy · Original

The legal, judicial priorities in the State of Maine continue to shock. Please note the following news story regarding the second conviction of Octavia Faustini for the crime of making a false allegation of sexual assault.

http://bangordailynews.com/2013/08/28/news/midcoast/rockland-woman-gets-60-days-in-jail-for-false-sexual-assault-report/?ref=polbeat

She has been sentenced to 60 days in jail, despite this being her second offense for the same crime (the first one earned her a $100.00 fine), and despite a criminal history that includes assaulting an officer, assault, criminal mischief and telephone harassment.

Especially relevant to this case is that her victim actually has a sexual assault conviction on his record, making him particularly vulnerable to the kind of false accusation being levied by Faustini.

The Judge in this case, Jeffrey Hjelm, is the same judge Vladek Filler had to face when he was first arrested and charged by corrupt prosecutor Mary Kellett. He ordered Filler held on $50,000 bail (despite his having no criminal record) and later refused to grant key defense motions that called out Kellett's discovery violations and lack of probable cause.

Hjelm is also the same judge who suspended Amber Cummings' entire jail sentence for murdering her husband in his sleep, and letting her proceed to inherit his massive fortune and get immediate full custody of their daughter.

Interestingly, Faustini's defense attorney, Joseph Steinberger, requested that sentencing be delayed for a year to allow the false accuser to perform community service – in order to demonstrate to the court that she can be a "productive citizen." He suggested she could volunteer, among other places, at New Hope for Women, an organization that, get this, offers help to female (only) abuse victims. A representative of New Hope for Woman was kind enough to offer testimony supporting the chronic false accuser.

Perhaps she would fit in quite well with their staff, and could offer pointers to the women for whom they provide services.

The Bangor Daily News, forsaking its civic responsibility, did not run a photograph of Faustini for the benefit of Maine citizens who might encounter her in the future.

[image]
Octavia Faustini – False Rape Liar
The State of Maine continues to offer itself up as the poster child for the need for judicial reform and a Department of Justice investigation into the gender bias that permeates our criminal justice system.

Recent research indicates that men receive 63% longer sentences on average than women do for the same crimes, and that men are twice as likely to be jailed for the same crimes as women. This gender gap is about six times as large as the racial disparity. [1]

[1] http://www.law.umich.edu/newsandinfo/features/Pages/starr_gender_disparities.aspx

Dr. Vernon P. Cooley: MHRA 1927

Robert St. Estephe · 6 September 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

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[image]

The Alimony Club of Illinois, founded by Dr. and Mrs. Vernon P. Cooley, represents the second formally established anti-alimony organization in the US. The first, American Alimony Payers Protective Association, was founded a month earler (May 1927) in New York City by Robert Ecob. The office of the Alimony Club of Illinois opened on August 2, 1927 at 189 West Madison Street in Chicago.

As Dr. Cooley fought against his gold-digging wife in Chicago court he was inspired to organize the men sitting in jail for non-payment of alimony into a formal lobby for reform. Shortly after announcing his plan to the newspapers he received a letter threatening to bomb his home if he did not drop his court actions against his ex-wife.

It is important to note that anti-alimony was not regarded as anti-child support (even though many jurisdictions used "alimony" judgments to cover child support as well as gold-digger support). The Alimony Club of Illinois did indeed extend assistance to ex-wives who were attempting to collect child support from ex-husbands.

The early months of the Alimony Club of Illinois are well-documented. Following are two articles of particular note, the second of them penned by Dr. Cooley himself.

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FULL TEXT (Article 1 of 2): Chicago, Aug. 12. – Why the alimony club?

To stop the indiscriminate awarding of alimony to gold-digging parasitic women.

The Alimony club of Illinois was created for the purpose of preserving the American home from disintegration, the abolition of legalized white slavery, the prevention of fraud and perjury and to eliminate forever the imprisonment of men for non-payment of alimony to conscienceless, vindictive wives who apparently delight in the prosecution an humiliation of "The goose that laid the golden egg."

Because there apparently exists in Chicago no organization founded for humanitarian purposes, to which those wishing help and advice might turn with some assurance of immediate and concrete help, the creation of such an organization as this was imperative.

Primarily the intent of the law with reference to alimony was to reward a faithful, loving wife who had done her duty to her home and family.

How far we have retrograded from the original purpose of this beneficent law may be gleaned from the fact that today the securing of alimony is a highly specialized, vicious industry, made possible by an alliance between perjurers, unscrupulous attorneys and politicians.

Does a man, after divorce, owe his wife a greater duty than while the marital relations existed, in that she may commit with impunity low and degraded, be guilty of improper friendship with other men, and still receive alimony? You cannot reconcile these two ideas.

This club is to save ex-husbands from the persecution of such women.

[Dr. Vernon P. Cooley, "Purpose of Alimony Club Is Outlined by Dr. Cooley," St. Petersburg (Fl.), Aug. 13, 1927, p. 9]

•?•

[image]

FULL TEXT (Article 2 of 2): With the alimony problem becoming a question of the hour among judges, the clergy, and many citizens, a new sensation developed yesterday when Dr. Vernon P. Cooley, whose alimony case started the discussion, received an anonymous letter, printed in a feminine head, threatening to bomb his home.

Dr. Cooley has announced a finish a finish fight in the courts against "gold-digger" wives, who view marriage simply as an aid to alimony. Frank Johnston Jr., until recently a judge of the Appellate court, has promised to present the case for Dr. Cooley to the Illinois Supreme court.

~ Letter Threatens Bombing. ~

"You and Johnston better let well enough alone unless you and your present wife want to be exposed," the letter stated. "And what's more your home will be bombed when you least expect it. Take warning. One Who Knows. Johnston will get his share too." The letter was given to federal authorities.

While Dr. Cooley and his present wife, Mrs. Bessie Cooley, expressed a determination to proceed with their plans to form an association of alimony victims, and to present a strong demand for consideration in the courts. Chief Justice Joseph Sabath of the Superior court, who has heard 25,000 divorce cases – more than any other judge in the world – revealed his knowledge of the women he labeled the "alimony adventuress."

"I have known women to come into my court who were receiving alimony from three husbands, Judge Sabath said. "There have been many cases where two husbands were paying."

~ Tells of Deception. ~

"Of course, the laws specifies that when a divorced woman remarries, her alimony from the former husband ceases at once. But these women deceived their former mates, and continued to collect – extort would be a better word – from them. When we learn of such cases, the courts make short shrift of these adventuresses.

"This same type of woman lures men into marriage often just for the purpose of making them pay alimony. Bringing all their attractions into play, the trap the fat and jolly and prospering gentry into marriage, and immediately their attractions fade into cold disdain. Soon the husband sees his mistake, and then he's compelled to pay alimony.

~ Stay Single to Collect. ~

"Unless they set a better prospect, these women – I have had any number of them before me demanding alimony – stay single, and for years they live, riotously and often immorality, on this deliberately gotten bounty.

"And our upper courts have held that no matter how depraved these women become, the alimony must go on, with the ex-husband paying for the liquor, the gigolos, and the love nest."

Superior Judge Harry A. Lewis had an alimony seeking women before him yesterday and urged her to free her husband with a divorce or become reconciled with him. The wife, Mrs. Belle Glicksman, had sued for separate maintenance, demanding support from Aaron Glicksman, who owns a leather shop at 2223 Montrose boulevard.

~ Leading Men to Sin. ~

"Why should you hang on this man's neck the rest of his life?" the judge demanded. "You want his money, but you don't want to live with him. Man's natural instincts move him to mate, and you are deliberately heading him to sin by your refusal to free him. Court can't make a man virtuous."

["Doctor Battling Alimony Gets Bomb Threat," Chicago Tribune (Il.), Jun. 28, 1927, p. 1]

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Some photos of the second earliest known formal Men's Rights organization in the U.S.

JULY 21, 1927.

VICTIMS OF ALIMONY LAWS FORM CLUB

Husbands who pay and wives who work to help husbands pay former wives listening to Dr. Vernon P. Cooley, who was one of the first to protest against laws, at meeting held in the rooms of the High Noon club at 18 South Michigan avenue last night. (TRIBUNE Photo.)

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[image]

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[image]

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Missing Anya

Gary Trieste · 6 September 2013 · Archived copy · Original

My daughter, Anya, was born in December of 2003.

My partner, Suzanne, and I were living together as husband and wife, and we raised Anya as a family in our home in the Catskills of upstate New York.

My relationship with Suzanne began to deteriorate when our daughter was around 3; although I did everything I could to maintain familial harmony, eventually vitriol, instability and arguing became the major theme of our relationship, and after 8 years of living together, we planned to separate, although we agreed it would be as amicable as possible for sake of our daughter.

Around that time I found emails and online chats between Suzanne and a male friend in which he counseled her in detail on how to achieve sole custody of Anya, by gradually manufacturing an official record of maltreatment, abuse or domestic violence, when none had actually occurred, and then filing for full custody. I said nothing of it to her, thought it a joke or a fluke, and did not believe she would actually act upon such outrageous suggestions.

I had no idea that not only would she do this, but she would be aggressively aided and abetted by the Family Court judicial system and related social service agencies surrounding it (County Mental Health, Child Protective Services, local school system administration, welfare services and assigned legal representation services) – each of which was all too eager to accept wild and unsubstantiated accusations against me, taken at face value and never investigated or verified to be true before acting upon them.

Nor could I have imagined that these allegations alone, without evidence or factual hearings, could be used to separate me from my child for years, and then later to parlay that separation into intentional alienation, so as to destroy the strong and loving relationship my daughter and I enjoyed for the first 7 years of her life.

As later events proved, however, Suzanne indeed followed this advice.

One evening, in April of 2010, Anya misbehaved and I gave her a light slap on her bottom. Suzanne called CPS, who investigated the call without even talking to me. Soon after, they found me guilty of maltreatment. The official record was started.

This event notwithstanding, and Suzanne claiming it was the school who had called CPS, our subsequent separation was quite amicable . . . Or so I thought.

We all moved to another location, where Suzanne and I had adjacent apartments, and Anya had ready and informal access to both her parents.

On Valentine's Day 2011, without warning or discussion, Suzanne filed a petition for sole custody, based upon the CPS report she had engineered, and a litany of wildly exaggerated allegations, 85 percent of which were outright lies and the rest embroidered spin on perceived familial slights she had held over the 8 years we were together.

Solely upon these unproven written allegations, she was granted temporary but sole custody by the court.

Using her new court ordered authority, Suzanne immediately cut off all contact between Anya and myself. A few days later, I filed my own petition for custody, and she responded, the same day, by filing a family offense petition against me, obtaining a restraining order again based solely on her unverified claims of harassment and reckless endangerment.

Anya and I, missing each other terribly, and still within the same building, struggled to retain some connection. One evening, as I played my harmonica in the common kitchen, my daughter played back her ukulele in the adjoining apartment. Through the closed door, we communicated our love the only way we could without being detected, musically.

After a Family Court hearing, Anya was assigned an attorney by the court and I was given visitation of one hour a week at 7 a.m. on Saturday mornings – visits that were monitored, preemptively treating me as a child abuser.

At this time, I filed several motions in an attempt to keep my connection to my daughter intact. One was to change the temporary sole custody – awarded on the mother's word alone – to shared custody until the final determination.

Family Court denied this commonsense request, stating that for the court's administrative convenience, temporary custody would be awarded to one parent. This expedient due process enabled Suzanne to continue her campaign to break the bonds between myself and my daughter.

Another motion I put in was to restrain Suzanne from taking Anya from the house we shared, a situation that permitted Anya and me at least some physical proximity. That motion was denied as well with the assistance of my child's assigned counsel, who claimed that the order would violate Suzanne's parental rights. Anya's lawyer, who was supposed to advocate for my daughter's wishes, had in fact opposed them and instead advocated for Suzanne.

The court again assisted in Suzanne's imposed estrangement between my daughter and me. Taking full advantage of the court's permission, a few days later, Suzanne moved out, taking Anya to an unknown location and obtaining an order of address confidentiality, against the tearful wishes of my child to remain near me.

Around this time, further utilizing the provisional custody granted her, unbeknownst to me Suzanne brought Anya to the local mental health agency and promptly got her a prescription for an antipsychotic medication to quell her angst and objections. The drug (Geodon) was not approved by the FDA for children or adolescents, was indicated for adult schizophrenics, and is one that causes permanent Parkinsonism in 20% of patients.

Court documents later showed that Suzanne could not control our daughter's temper tantrums. Her own parenting inability set Anya on a path of drug dependency and damaging side effects, taking these actions while excluding me from serious medical decisions about our daughter.

At this point, one of my motions took, and I was "granted" 8 hours of unsupervised visitation with my child on Sundays. During these visits, we took boat-rides, visited zoos and museums, saw movies and went swimming together. To memorialize our wonderful all-too-brief moments together, I was an avid videographer, creating home movies of Anya singing to me, us laughing together, playing with the dog, and our restaurant outings.

Neither I nor my daughter was very happy with only seeing each other 8 hours a week. We had previously been with each other almost all the time, and this artificially constrained time was suffocating and rushed.

We never had any relaxed downtime or enjoyed the nighttime rituals that we'd had together – watching TV, bedtime stories, the cat on the bed, tucking her in, kissing her goodnight before she fell asleep. Although we were very happy to see each other, and did the best we could with the time we had, as the visit progressed toward end-time there was an inchoate anxiety, like the clock ticking toward an execution, and the knowledge that we would be torn apart again until another whole week had elapsed. The visits were thus very happy and joyful, but at the same time stressful and bittersweet. It was emotionally confusing for both of us.

I resolved to try again to get equal parenting time, and filed another petition for increased visitation. When the obligatory month and a half waiting time for a hearing had elapsed, I entered the courthouse with hope in my heart that I would have at least weekend visits with my daughter. Despite all the allegations in court thrown at me by Suzanne, there was no truth to them. There was no legal or factual reason why I should not have equal access to our daughter.

However, I was subjected to a rude surprise.

I presented my argument and facts, the judge took it in, and after I had finished, the judge turned to the opposing side, and with a tone of sheer apology to them, said, "I'm sorry but I don't see why his petition for more time shouldn't be granted. What can I do?"

At that point, both the opposing counsel and my daughter's own attorney argued away at the impropriety of making

home movies of my own daughter and the fact that I'd been answering Anya's very natural questions about what was happening to her and why she couldn't see me as we had before – protected speech that was within our civil rights to have.

Then I was handed a motion paper seeking to end my visitation altogether. When I objected that the motion was improperly submitted and never served, the judge ignored me, shouting, "You shall not videotape your child, and you shall NOT discuss this case with your daughter in any way. I will consider terminating your parental rights for this. Respond to this motion in seven days, hearing adjourned."

I did reply to the motion within 7 days as ordered, but was then left waiting months for a court ruling on our hope for weekend visitation that never came. This treatment was one of many that illustrates how, whenever there was a fork in the road for the court to reunite me with my daughter, we were channeled down a path of more alienation, more estrangement, and more disconnection.

Eventually I learned that Suzanne was giving Anya a pill every day, telling our daughter not to tell me. It came out when Anya told me during a visit that she felt terrible. She said she couldn't sleep, was having nightmares, was nauseous, and felt like she sometimes blanked out. She broke my heart when she turned to me and said, "Daddy, please help me. I don't know what to do." I was very concerned, and began to try to find out what pill she was being forced to take.

One afternoon, while Anya was visiting me, she was dancing to disco music. She abruptly stopped, complaining that her heart was beating too fast and was scared. It seemed urgent, so I made a quick decision to discover immediately what my daughter was taking, so as to assess her symptoms. Once she was feeling a little better, we looked up medications on the internet to identify what she was taking. All she remembered was that Mommy had told her the pill would make her "calm and cooperative." Although we were unable to identify the pill, for the rest of the day, I made sure she was not in any distress.

Soon after this event, a neighbor found Anya locked out of her apartment, alone, wandering the parking lot and crying. Suzanne was nowhere to be found. I reported the incident to CPS. They told me a day later that they had investigated it, and found nothing legally significant. However, they informed me that *I* was now the subject of an investigation on charges of neglect. This was direct retaliation for the call I had made.

The charges they cobbled together and called neglect consisted of: I let my daughter drink sugar-free soda; I took my daughter to McDonald's and let her have McNuggets; I weighed Anya on a bathroom scale; I asked her about the pills she was being given; and that I bought her a Halloween toy with a red liquid in it, which they claimed was an energy drink.

A few days later, I was hauled into court on two hours notice to face charges of child neglect. At that point, what little visitation I had with Anya was truncated. A restraining order, which carried the threat of imprisonment, was issued.

We were now reduced to supervised visits with each other in an austere, concrete room, treated again as if I were a convicted child abuser. My child saw her father body searched by a police officer at the start of each visit, and watched throughout by a CPS officer taking notes on a clipboard on each word we spoke to one another. Anya was also regularly told that they were there to protect her from her father. Helplessly, I watched as my daughter was taught that Daddy was so dangerous, she could only safely see him under the wary gaze of armed guards.

In sum, it was stunning by which the rapidity the system took my daughter away from me, how it was so poised to do so, and with such efficiency. Once the government got involved, not only was I quickly stripped of my child, but Suzanne's position was officially secured as if the trial had already taken place and I was convicted.

During the time I was seeing Anya under CPS supervision, they began taking us to McDonald's for our visits, oblivious to the fact that I was originally charged and chastised for bringing her there. When one Wednesday, they changed the visit date without informing me, and I didn't appear, Anya got very upset. After that, they no longer

permitted us to leave the CPS building for visits.

Not seeing an end in sight to this Kafkaesque landscape of control and micromanagement, I hunkered down for the long haul and I was soon confronted with the fruit of all the scrutiny made during my visits with Anya.

I was informed that I could no longer talk to my daughter about our past together, and all the wonderful times and experiences we had shared while she was growing up, and that I was further prohibited from speaking with her about our future together, what we would do when we were reunited, and the good times we would have again when we could regain our relationship.

I was told I could only speak of "the here and now", essentially, only what was in front of us during the visits. I could not speak of her life, her school, her friends, what she did or what places and experiences she had outside of our visits. I was also strictly prohibited from speaking with her about our court case, or strangely enough, conversation about the U.S. Constitution, as they considered that topic too close to talking about the court.

I was told that if I did speak of these things, the visits would end, that I would not see my daughter at all, and that they would charge me again in court with neglect.

Additionally, as further extortion for permission to see my daughter, I was directed into both family and individual therapy. I was forced to undergo both psychiatric and psychological evaluations, and to take a three-month parenting class. I was required to permit CPS workers, unannounced, into my home for ad hoc inspections.

As a carrot, I was assured in court by CPS that once I'd fulfilled all these requirements, they would step out of the case entirely. After I had satisfied all their demands, I chose to continue counsel with the private therapist, who affirmed by letter that my sessions with him were purely elective.

In the next hearing in which I strove to hold CPS to our agreement, my voluntary decision to remain in therapy became CPS's excuse for a complete breach of their commitment to leaving the case, claiming I had not completed therapy. With the approval of the judge, and in violation of the agreement on public record, CPS's oppressive involvement continued, including supervised – indeed, policed — visits with my daughter.

Having done everything the court and CPS had asked of me, only to see every agreement broken, being progressively removed further from my daughter, being told I could not even reminisce with her about our lives together, I concluded the only way to even attempt to get justice was to file a civil rights action in federal court. In December, 2012, I filed a federal lawsuit against CPS, naming my daughter as a co-plaintiff, and charging the agency with violations of my and Anya's civil rights.

A few weeks afterwards, in retaliation, CPS charged me again in court with child neglect, while being supervised, ending my visits with Anya. They suddenly claimed the conversations I had with my 9 year-old daughter about the federal case against them, and our lives together caused her severe emotional distress.

I argued against this charge in yet another Family Court hearing, invoking my constitutional guarantees to free speech and association with my daughter. The judge found that the allegations were sufficient to allow a full-blown neglect proceeding. He disdainfully dismissed all my invoked constitutional privileges, and accepted CPS's unsupported allegation of emotional neglect.

This new neglect action resulted in an additional two more months of reduced visitation than was originally scheduled. However two weeks before the neglect trial was to convene, in July of 2013, CPS dropped all charges against me. Apparently, they recognized they had no case, but achieved keeping me away from my daughter for as long as they could.

Epilogue

My custody case, initiated back on Valentine's Day of 2011, promptly re-ensued upon new petitions filed in April and July 2013.

At that point I actually came through it all legally unscathed, having met, appealed and reversed all charges CPS

had levied against me; in the interim Suzanne had been psychologically assessed as having borderline (BPD) tendencies.

But, paradoxically, now that I was not charged or ever found in maltreatment, neglect or abuse, and all restraining orders were lifted with CPS out of our lives, my visits with Anya actually went down to zero.

This occurred because until now, CPS had administered visits between us, ensuring their bare policy minimum of visitation. Now that authority defaulted back to Suzanne, and she made sure that no visitation at all would occur. Whatever harsh administrative role CPS had played in diminishing our visits, at least there had been visits.

Although I brought this inequity to the court's attention, and asked for relief, the judge refused to provide any visitation order, stating that he had no evidence to support an order of visitation, and he would in the meantime continue to credit Suzanne's unproven allegations against me.

Compounding this affirmative inaction, the court scheduled the custody trial's 6 days of hearings so as to be peppered over a period of 7 months, in direct violation of New York Family law statutes that mandate any custody trial must be completed within 90 days.

As of this writing, the court's conduct of the trial has ensured the mother's continued *de facto* sole custody and estrangement of my daughter from me.

I have been told by my attorney, that these judges had very little incentive to provide visitation where even unfounded allegations were in place.

Denying visitation causes them no risk of legal criticism or sanction, but no judge wants their name to show up in the papers in the rare instance where the allegations may be true. So they all take the pathologically safe path, and ignore any of the pain, and human rights, that such decisions cause the alienated parent and his child.

Addendum: Find the follow-up on this case with the identities of the officials involved here.

Indian MHRAs burn effigy of Law Minister

Anil Kumar · 7 September 2013 · Archived copy · Original

Last week, Indian Men's Human Rights Activists burned effigies of Law Minister Kapil Sibal to protest against the passing of an anti-male no fault divorce law in Upper House of Parliament.

According to this law, a woman can oppose the divorce petition filed by husband on the grounds of grave financial hardship, *but a husband has no such rights*. This law empowers the courts to give a share of husband's self acquired, inherited and inheritable property to his wife apart from ordering the husband to pay alimony or maintenance. If a property can not be divided, then the husband has to pay the wife an amount equivalent to the share of the property he is ordered to give. Indian MHRAs have little trust in family courts.

According to Transparency International, 36% of India's Judiciary is corrupt. [1] MHRAs feel courts will be filled with property brokers and auction agents once this law is enacted. They also feel men will lose all of their property paying lawyer fees as well as paying additional money to buy peace from false dowry cases filed by wives.

MHRAs from the eastern city of Kolkata gathered together shouting anti-government slogans denouncing the undemocratic, unconstitutional behavior of the Government. According to Article 14 of Indian Constitution, no person must be discriminated on the basis of religion, caste or gender. The provisions in this no fault divorce law clearly violate this article of the constitution.

Most posters in this protest are written in the Bengali Language, the 6th most common language in the world spoken by 2.6% of world's population.

[1]http://expressindia.indianexpress.com/news/fullstory.php?newsid=87139

Anya's abusers

Paul Elam · 7 September 2013 · Archived copy · Original

Recently AVFM welcomed Gary Trieste as a new contributor to the site. I wish it had been under better circumstances.

His story left me in tears, even as I was prepping it in the admin for publishing. It is one of the most heartbreaking, outrageous and infuriating stories of family court abuse, including abuses by Children's Protective Services that I have seen.

And I have seen plenty.

It is the story of a father and child bond eviscerated; savaged by the very people entrusted to prevent such damaging abuse. Rather than be what it should have been, the thoughtful restructuring of a broken family, it was a chronology of hubris, arrogance and ghastly depraved indifference, not only by Mr. Trieste's former wife, but by the family court and other state functionaries charged with protecting his child.

There is little I can add to this story in terms of what happened. Mr. Trieste has laid that out courageously for all of us. But the story is not complete without telling you who these people are.

[image]
Amy Greene, just prior to scolding Gary Trieste about healthy nutrition for his daughter.
To begin with, the hostile, officious CPS worker, the obese woman in the purple sweater who held herself up as a nutrition, medication, child psychology and legal expert, all rolled up into one, is Amy Greene of Ulster County Child Protective Services. The other woman is Kelly Whittaker, also of UC CPS.

The judge in case at the time was Marianne O. Mizel, Ulster County Family Court Judge.

Thankfully, Mr. Trieste now has a different family court judge, one we hope works from the bench with more reason, respect for the law and more concern for the well-being for Mr. Trieste's daughter.

The, ahem, mother involved, the one Mr. Trieste asserts is doping his child with powerful psychotropic medications intended for adults, is Suzanne M. Cayley. I note also that Amy Greene as much as confirms that in the video.

I don't have anything further to say about these people, at this time. Their conduct, as outlined in the article by Mr. Treiste, and as amply shown in the video he took of the CPS workers, speaks for itself.

I do want to make it clear that this is a case to which we will be paying a great deal of attention in the future. It is precisely the kind of court tyranny and state sponsored child abuse that typifies the corrupt and abusive nature of our family law system — and that demonstrates the need for organizations like *A Voice for Men*.

These indignations, so often ignored by an indifferent media, and hidden by the courts' now routine coercion of its victims into silence, must be placed on the public record for examination in all the days that lay ahead.

These bad actors, Judge Mizel, Amy Greene, Kelly Whittaker and the womb donor, Suzanne Cayley, have as much as demanded that the public pay close attention to their actions. If you have any doubts about that, kindly go back and read Mr. Trieste's article and watch that video again.

There is more video on this matter coming, and more articles as our investigation continues. It is a rabbit hole that runs very deep. As much as it is like watching a tragic train wreck, it is a spectacle of injustice from which we must not, in the name of decency, avert our eyes.

Feature image: Marianne O. Mizel, Ulster County Family Court Judge.

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Revelations: when women sexually abuse men

Dean Esmay · 7 September 2013 · Archived copy · Original

Erin is back from the hospital and rarin' to go, so we hope you'll all join us this today at 11am Eastern as we interview Philip W. Cook, author of "When Women Sexually Abuse Men: The Hidden Side of Rape, Stalking, Harassment, and Sexual Assault. This is one of our culture's greatest taboos, and a show you won't want to miss!

Philip's latest book is "When Women Sexually Assault Men, The Hidden Side of Rape, Stalking, Sexual Harassment, and Sexual Assault," advertised here:

You can check out this book, written with Dr. Tammy L Hodo, here or here.

Next weekend we will be interviewing Dr. Warren Farrell. An exciting month for Revelations with Erin Pizzey!

Click here to access this week's show.

It all starts innocently

Lucian Vâlsan · 7 September 2013 · Archived copy · Original

Apparently, there's a debate, a discussion if you prefer, within the AVFM's inner circle and MRM circles in general regarding regarding whether a discussion on Femitheist is relevant or not considering her influence.

I must confess that I am still appalled that this discussion takes place to begin with. At the end of the day, there's no difference between the Femitheist business and The Agent Orange files episode. In both cases, some particularly sick individuals advocating mass murder, child abuse, eugenics, genocide and other practices worthy of the Third Reich or the Soviet Union were exposed for the whole world to see what they really think and talk about when they are under the protection of anonymity. So why is this particular case somehow different?

The words of two MRAs that I respect made me write this article. Had it not been for them, I would have dismissed the issue as non-relevant.

One of the two MRAs that I respect told me that Femitheist poses no threat for men whatsoever. But is it really the case? At the moment of writing these words, her Youtube Channel has 11451 subscribers. By comparison, Paul Elam's channel has 9206 subscribers. That's right. The founder of this place, against whom an American national media venue is preparing a hit piece for alleged crimes of eating kittens has LESS influence and less subscribers than the piece of human vermin called Femitheist who, amongst other things, advocated the reduction of male population to negligible dimensions — a goal which she has never abandoned.

According to this woman's own words, she supports a 90:10 female-male ratio and hopes to accomplish this through non-violent means but she does "not endorse achieving this by engaging in any sort of killing, genocide, or any other enactments of violence against anyone."[1] According to her supporters (surprisingly some MRAs amongst them) this statement of hers is supposed to calm me so I no longer despise this piece of human vermin because cute little Femitheist doesn't want to castrate or kill all men (or at least now she says she doesn't want that anymore) – but just happens to hold the same views as other genocidal maniacs of the tormented history of Europe.

At the end of the day, Adolf Hitler didn't always envision concentration camps and mass killings. In 1920, in Salzburg (Austria), the young, dashing and charismatic Adolf was talking only about the eradication of the "Jewish spirit"[2]. Nothing about mass murders that did happen at the end of the day.

In the same period, Vladimir Ilyich Lenin was talking about "peace through socialism and classless society after taking down the bourgeois spirit". Nothing about the Gulags, the NKVD (later on the KGB), the brainwashing through torture experiments like Pitești or Aiud conducted including on children[3]. But these things happened.

Also, more recently, Charles Manson created his own cult of deranged individuals – only this time it was not a Party but a Family – and his creation impressed numerous remarkable people who called this "the whole Charlie Manson package."

What do Charles Manson, Vladimir Lenin and Adolf Hitler have in common? For starters, all three of them were egocentric maniacs. Second of all, none of them killed anybody. Thirdly, all of them are responsible for trying to "change the world" by force whilst practicing the doublespeak of non-violence in their early days. The rest is just a question of nuance and semantics. The tenets are identical.

Is it really far fetched to compare Femitheist with those three? Perhaps it is. But think of it this way: Nobody thought of Lenin in 1914, of Hitler in 1918 or of Manson in 1954 as individuals even remotely dangerous for the society – despite the fact that all three of them had already expressed utopian totalitarian views.

A better example than those three is Nicolae Ceaușescu. The ruthless Romanian dictator even served prison time in his early 20s for spreading Communist agitation and ideas that decades after were to become the tenets of his dictatorship, a dictatorship that was to become the most oppressive in the former Eastern Block which took a quarter of a century to overturn. Ceaușescu also advocated non-violent means to achieve the Socialist paradise. And

even now there are some sick individuals who dare to defend him.

How were all these possible? Because as the old say goes, in order for the evil to prevail, it's enough that good men do nothing. Very few (virtually nobody) did anything to stop these maniacs while it was still possible.

After the fall of the Berlin Wall and the fall of the USSR, a significant majority of people declared themselves outraged when very few good men decided to publish all the secret files about all the individuals. The pressure was immense in all the Eastern Block countries. However, good men disregarded the calls for "compassion" and outed the former members of the repressive apparatus. Had it not been for all those good men, the history of the last 25 years in some of the European countries could've been entirely different.

And this brings us back to The Femitheist – an egocentric utopian totalitarian maniac who under the guise of a neotenous face and claims of "non-violence" advocates for nothing less than yet another cleansing of the human population – this time along sex lines, as opposed to religious lines (Hitler), racial lines (Manson) or class lines (Lenin).

And here we are, with a lot of people, including some MRAs, calling us to tone down because "she's not really a danger" or "she hasn't done anything yet". Or, some other people calling "free speech" on what she's advocating – as if AVfM had demanded to shut her up. On the contrary – more free speech to Femitheist, please! And, if possible, with more audience, for the whole world to see the piece of human vermin she is.

Free speech, however, doesn't mean free reign, nor does it mean that her right to free speech trumps the responsibilities that come with it. Just because she has a vagina and an arguably attractive face doesn't mean she's potentially any less dangerous than any other egocentric maniac.

If she really means what she's saying (and I, for one, take her very seriously), then she, and her defenders, shouldn't have any problem with her taking the responsibility for what she's saying.

Let me be more clear: If this piece of human refuse were to be in my community – I'd love to know up front. If she were to be employed in a store from which I buy food, I'd like to know so I can stop buying food from that store until she's either fired or the store goes bankrupt. If she were a teacher in the school where my kids or my nieces are going, I'd love to know that, so I can move them away as soon as possible. Because at the end of the day, not even her defenders would let their own sons to be educated by this individual. At least not as long as they are in their right minds.

Does what I say lack compassion for her? Yes, and I do. Call it my "intolerant nature" if you like. I tend to be highly intolerant with fascists, eugenic maniacs, former members of the Politburo, Communists and other totalitarian-oriented Utopian thinkers. If I had been more tolerant with these kinds of individuals, I'd still be living in hell – so no, thank you.

Another MRA that I respect tried to tell me that she is now redeeming herself and no longer advocates for mass killings. Well, I've seen former torturers in gulags claiming to now be advocating for democracy and/or freedom and at the first sign of trouble came back to their original ideas. So these kinds of attitudes coming from Krista should be treated at the very least with extreme skepticism if not outright dismissed.

Maybe I am too tired for this shit. Maybe I am too much of a grumpy Eastern European to get the nuances of this egocentric, nihilistic psychopath. Maybe. But, at the end of the day, I've seen this film before and each time nobody did anything about it before things went very wrong.

I wish I were wrong but for now it has been the case every single time that human beings learned one thing and one thing only from history: the fact that humans learn absolutely nothing from history.

[1] http://femitheistreborn.blogspot.ro/2013/09/how-remiss-of-me-tuesday-clarifications.html

[2] http://www.ess.uwe.ac.uk/genocide/statements.htm

[3] https://vimeo.com/73694592 – Târgşor – Communist Prison for children (with English subtitles)

Saudi Arabia bans (some) domestic abuse

NCFM · 7 September 2013 · Archived copy · Original

[box]
Saudi Arabia's Council of Minister's just outlawed domestic violence at home and in the workplace, that is domestic violence against women. What's missing? Apparently there are no abused men in Saudi Arabia? Not even one man abused by a woman? Wow! Who knew? That's about to change dramatically. The Saudi's just gave women the unrestricted license to abuse men, like they've done in completely Westernized countries, as in America. The Council of Ministers have no idea what they've done, though some will live to regret it. All they had to do was make the law gender inclusive, recognize that relationship violence is not gender specific, and extend protections to their entire population making it illegal for anyone to abuse anyone else. Unfortunately, inevitable reforms will favor women with ever-expanding man hating bureaucracies staffed by man-haters and female behavior apologists, just like they've done in completely Westernized countries, as in America. Eunuchs and Princesses, the fabled land…just like America

Click here to read all about protecting Saudi women (but not men).
[/box]

Who let the dox out?

Diana Davison · 8 September 2013 · Archived copy · Original

Doxing is an internet term with an evil overtone that covers a variety of events from having just your name and location revealed to having your banking information, credit cards and social security number posted online. Anonymity is part of the appeal of the internet and being doxed is perceived as victimization whereas in many cases it is more accurately the cyber equivalent of a citizen's arrest. While it *can* happen to anyone it *mostly* happens to certain types of people: Public figures.

A public figure is defined as "anyone who has gained prominence in the community as a result of his or her name or exploits, whether willingly or unwillingly" and, as such, has lost privacy, being "only protected by knowledge of falsity or reckless disregard for the truth by anyone writing about them." Outside of provable intentional misrepresentation of facts, a public figure has no recourse.

When discussing individuals rights we can't eliminate those which aren't convenient at the time – we must look at all the rights as a unified body. Censorship on the internet is actually a more important issue than anonymity and one that carries more weighted concern. There is good reason for that.

While freedom of speech is the right that most internet users scream about, they decry freedom of the press, which grants other users the right to react and discuss your speech. Having the right to an opinion does not make your opinion right. While people are perfectly correct that they can go online and make videos or write opinions as they see fit, they must also accept that others have the right to disagree or take offence.

You don't have to break a law to get doxed, you just have to do or say something interesting.

The more videos you post and the more opinions you express, the larger the body of work, and then the more likelihood you qualify as a public figure. This is not up for debate. People need to understand that the internet is not some private "Dear Diary" with a key to the lock hidden in your underwear drawer. Your underpants are strewn about the internet on a laundry line stretching from Facebook all the way back to a random comment you made on a news article ten years ago. Not everyone uses bleach.

The right to anonymity is only a protection against government demands for private information from servers, it does not protect you from other private citizens investigating and discovering your identity when they follow the laundry line.

According to police, "private info is legal as long as not used to threaten, steal identity, or access private emails." It's not enough to feel threatened, because that's subjective, the threat has to be specific and show real malice or intention of violence. In most cases of internet doxing, the "victim" is actually only the "victim" of their own words.

If someone posted my name and address after I said something innocuous nobody, including myself, would care. The main threat to having your name doxed is when you've said something that can get you fired. If you are worried about getting fired for what you are about to type, don't type it. This is a concern for most members of the MHRM as what we do and say here is considered hate speech by many.

In a movement that needs to expand and grow, it would beneficial to assure people that they will never be doxed but it's a promise no one can make. Paul Elam has assured members that he will go to jail before handing over IP addresses or private information on members to police or government. The privacy laws actually do protect individual sites but no single site can hide your dirty laundry if you've pegged it all over the internet.

The platform for free speech online, whether you blog or post videos or create a profile on any type of social media site, needs to be approached with a healthy, realistic perspective. Every time the "upload" or "publish" button is clicked it becomes part of the worldwide press. It stops being private information and becomes public material unless you set the information as private. Make sure you use bleach if you don't want to get attention.

Most people writing or vlogging are doing so to make a public statement. If anonymity is crucial then the publisher should avoid saying anything important, offensive, or funny enough to go viral. The tough part is that we can't always know what is going to go viral. Make no mistake, every time you post something online you take a risk of becoming a limited public figure.

A basic guideline to consider is that those who have 'thrust themselves to the forefront of particular public controversies in order to influence the resolution of the issues involved" are making themselves public figures. We need more public figures in the MHRM who *are* willing to use their real names, who are willing to show their faces on youtube videos and show that we are serious. We can not be dismissed as cowards. We are not just throwing stones then running to hide behind a bush.

Not everyone is ready to publish their own names and it's a serious decision to make. You have to think it through and make an informed choice. If you are not ready, don't do it. Some will decide to never do it, which is an equally dignified decision. If you are not prepared to be recognized, don't put your face on youtube. If and when you are ready, you're still going to struggle when you get negative attention so have your tools prepared and your Stuart Smalley videos preloaded.

One of the hottest topics of contention on AVfM involves doxing. The publishing of personal information about foes of the MHRM reminds members that it can happen to them too.

John Hembling's article about Krista Milburn received over 650 comments in three days. There were differing reasons given by those who objected to the doxing but the fact remains that Krista published a body of work which she acknowledges is aggressive, has resulted in many followers, and prescribes a social change to the world we all share. She made choices which garnered her the exact type of attention she sought: to be a cult leader. In her reply on that article, she claimed to be receiving unwanted attention but bragged about how many followers she has and clarified her intentions with information that she is writing a book. Krista Milburn is a public figure.

AVfM is regularly criticized, from within and without, for maintaining a site called register-her.com which is a wiki site that lists and identifies women found guilty of specific types of crimes. The only ambiguous category on the wiki is bigot, which the site defines as "used to designate individuals whose active ideology is one that results in socially inflicted harm on men and/or boys in the general population." All of the information on register-her.com was acquired using legal methods of search.

The list of bigots includes celebrities, lobbyists, mainstream writers/bloggers, and visible activists. It caused a stir when young feminist protestors were added to the list after attending a protest against a seminar about men's issues. These women chose to go in public and make statements and accusations in front of cameras without shielding their faces and in a manner that intended to garner public attention. As a result they became public figures.

In general, the feminists that are doxed by AVfM are women who make a living, or seek to make a living, by promoting hatred, intolerance, injustice, or violence against men and boys. Having their real names published for this behaviour, whether they've chosen to or not, does not interfere with their lives because women don't get fired for saying that men are evil. Members of the MHRM do not have the same luxury. The criticism against doxing feminists is that they might be stalked or threatened as a result. That is also a risk they take whenever they post online.

There has been a lot of recent mainstream media hype over the perceived threats received by women who use the internet. It's not just women who receive this type of harassment. The internet is loved for its lack of regulation but is hated for the results of that same freedom. The pros and cons can be weighed by each individual who chooses to use this platform of free speech. "Be nice" is not yet a law.

For MHRAs, just being a member of an organization or activist group does not make you a public figure. As the membership grows so does the movement and all of you are valuable whether you get on a soapbox and make speeches or just applaud from the corner of the room. The more people we have who are willing to take that risk and become a public figure the faster we will see results but it is never advisable to do something foolish. Match

your level of activism to the level of exposure you are willing to risk.

And stop feeling sorry for these stupid twits who think they can hide behind tears when someone holds them responsible for their actions.

1. Krista Milburn
2. Vanja Krajina
3. Sophia Guo
4. Emma Kadey
5. Emma Claire
6. Elin Danielson
7. Emma Örn
8. Johan Wik
9. Matilda Bordin
10. Pamela O'Shaunessy
11. The Agent Orange files

Editor's note: feature image by Andrei! . –PW

Editors note: This post reflects the opinion of the author. It is not an editorial policy position statement from AVFM management.

Matty appeal dead on arrival

Men's Rights Edmonton · 8 September 2013 · Archived copy · Original

In June of this year, Men's Rights Edmonton, GirlWritesWhat, A Voice for Men Radio and Tom Matty reached out to the public and the men's rights community to help fund an appeal which, if successful, would get the high court of Canada to consider gender bias in the lower court. This was to be the first step in a sequence of actions aimed at correcting our broken family courts.

The elements of the original case were simple. Essentially, Matty and his former life partner, a citizen of Thailand, had previously started a relationship and had three children. Upon their breakup he was awarded visitation and ordered to pay child support. She returned to Thailand with children against his wishes and he tried to get them back to Canada.

The Canadian Court said, 'Screw you, Tom.'

Like many exploited fathers. Matty ended up with financial problems. He returned to the courts, saying, essentially, "Look, it's cheap to live in Thailand. With what you are awarding her she is living like a queen over there while I'm barely scraping by. Can you lower the payments?"

The Canadian Court said, 'Screw you, Tom.'

So, the mother absconds with Matty's children, moves to another country, robbing them of a relationship with their father, to live a much better life on the exchange rate between Canadian and Thai currency. All at Matty's expense, while he is relegated to life in poverty.

He appealed the courts decision, citing the systematic gender based bias in favor of the mother.

'Screw you, Tom,' came the reply.[1]

That appeal, on which we pinned so much hope, was killed on Tuesday with one swift blow from a Canadian court. Actually, it would be more accurate to say this appeal was dead prior to arrival. The opposition (a cabal of about 6 feminists representing Tom's abusive ex-) didn't even have to make their case. What looked like an open and shut decision was chivalrously waved away with the magic wand of "judicial discretion."

The judges presiding over this appeal gave a couple ridiculous token "arguments" to justify why these rulings were made, and then took ten minutes to unanimously agreed that they would read from a *pre-written decision* to strike down the claim of bias in the lower courts. They actually demonstrated more gender bias in this court room than anything Matty had seen before.

Possibly the strongest argument we had going into this, was the clear evidence of bias, not just against Tom, but against all men in similar circumstances. Canadian courts repeatedly favor women's interests over the interests of children as well as men, and rule against what is obviously fair and just. In this case it was the destruction of the children's relationship with their father, something known to be highly deleterious to the well-being of children.

The appeal argued that even though one biased decision is not evidence of malpractice, a series of clearly slanted rulings, in spite of evidence a "reasonable person" would consider to be valid, *is* clearly demonstrable bias. The court dismissed this argument on the grounds that over a period of a few days, as a judge is hearing both sides of a case, it is only natural that they would start to lean towards one side over the other and rule in their favor.

This does absolutely nothing to address the fact that these judges chronically and systematically lean to one sex over the other. What the court said, in essence, is that reasonable judges listen to the evidence and consistently conclude the man is wrong, the woman is right, that the man must be sheared and that children do not need their fathers. It's "only natural."

Judges are supposed to rule based on evidence, according to the law, and in the best interests of children. On that

note, the court failed at every opportunity, and did so because of a gender bias against men. They repeatedly blocked evidence from Matty's side which proved: 1) his ex was actually the perpetrator of abuse and therefore should not be granted sole guardianship of underage children, 2) these kids were better off staying in Canada as opposed to being forcefully moved to Thailand, and 3) that Tom's ex (who is not even a citizen of Canada) is not entitled to the taxpayer funded legal aid that was funding her side of this dispute.

There were many other infuriating and despicable aspects of this appeal, but Matty will tell you about them himself via some footage taken yesterday evening, which will be available after processing.

To the MRM community:

As frustrating as this is, we refuse to throw in the towel. If anything, we're more motivated than ever to fight this insanity. We thank you all for chipping in to help and we hope we can count on your support again in the future. We wanted very much to report good news to you all, that together we had effected real substantive changes and struck a serious blow to feminist governance. But I'm afraid we just aren't able to do that. Not this time around anyway. But, let us not forget that we managed to rally together and produce an amazing amount of money in a very short period of time We showed up and give this thing a shot, and we learned a great deal from the experience.

If we can continue to cooperate together in these ways, this movement *will* see major victories. It is inescapable.

To the feminists who might be reading:

You might think your side has "won" here, but in truth, you haven't won anything. In fact nobody has; there are only losers in this result. Most notably, the children. All that establishment feminism has managed to accomplish here is to keep children out of the arms of a loving father. They have been placed in the custody of an abusive, negligent, and violent woman. Even if you do not accept that assessment of the mother, there is no dispute that the absence of their father places them at higher risk for a multitude of life problems, ranging from drug abuse, to suicide, school failure, teen pregnancy, truancy, delinquency, depression and criminality.

That is what we call a feminist victory.

If you think we're going to take this thing in stride and disappear quietly you can think again. We're just getting warmed up. We are part of a growing army of activists who are fed up with your ideas of victory and we are coming to Fuck Your Shit Up™. The feminist stranglehold on our society, on our families and our children will not stand.

~Raz
Mens Rights Edmonton

Editor's note: feature image by jason ilagan. –PW

[1]Matty Appeal Decision

The pinnacle of male disposability

Jon Gunnarsson · 8 September 2013 · Archived copy · Original

As the United States seem poised to engage in yet another war, we would do well to remember that contrary to what Hillary Clinton may want you to believe, men have always been the primary victims of war. The entire enterprise of war can summed up like this: men from one country are sent to kill or be killed by the men of another country. It is difficult to come up with anything that is more anti-male than war.

War is an especially severe restriction of the rights of men if it is fought with conscripts, i.e. men forced under threat of imprisonment or execution to join the army. But even those men who join voluntarily, often do so not because it is in their calmly evaluated best interest, but because they were misled by ubiquitous patriotic propaganda or because they were shamed into enlisting by a prevailing societal notion that it is every man's duty to "defend his country." Arguably the best example of the latter is the Order of the White Feather, an organization in Britain during the First World War which shamed men into enlisting by having women hand them white feathers, a symbol of cowardice[1].

And while we should undoubtedly have the most compassion for those men forced to fight by oppressive orders of their government, those merely pressured into becoming soldiers are also victims of war. Growing up in a culture of patriotism and nationalism, going to a government school in which the virtues of the particular nation are extolled, and being surrounded by media which mostly support the nation and her current system of government, it is no wonder so many men are willing to go to war.

The idea that men should sacrifice themselves for the good of the nation, to protect women and children, to protect freedom, to safeguard national interests, or to make the world safe for democracy, are deeply rooted in the culture of most nations, especially the more war-like ones. War is the ultimate example of male disposability. Soldiers cease to be people. In the minds of rulers and generals, they are no longer human beings with desires, hopes and dreams, but merely resources to be employed to achieve strategical and tactical aims. Instead of soldiers' lives being ends in themselves, they are means to achieve the ends of the rulers and generals. They have value only insofar as they are useful to what the rulers see as national interests.

This de-humanization can be seen most readily in how military and civilian casualties are perceived. While the death of civilians is seen as tragic and unjust, the death of soldiers is normalized. The very purpose of soldiers is to kill or be killed. And while the killed soldiers of the victorious nation are honored and proclaimed to be heroes, this does not diminish their disposability in any way. On the contrary, their death is praised as heroic, rather than being lamented as tragic. By this, more men are encouraged to risk death in service of their nation.

There is no good reason to consider the death of a conscripted soldier as any less tragic than that of a civilian. Both are innocent and have no share in the blame for the war. They are the victims of circumstances beyond their control. A professional soldier who understands the risks involved and still signs up is a different scenario. He may be influenced by propaganda and societal opinion, but in the end he has still made the choice of enlisting and thus risking his life. A case can be made that therefore, his death is less tragic than that of the innocent civilian. Still, he remains a human being and as such deserves our empathy, especially if he is defending his country instead of participating in the invasion of another.

Wherever wars are fought, the government tries very hard to steer public opinion through propaganda. A nation intent on invading a neighbouring country never comes out and plainly states its intentions of conquest and plunder. There is always some pretext. Austria-Hungary justified the First World War with the assassination of her crown prince Franz Ferdinand and the claim that Serbia wasn't being cooperative enough in the investigation of the murder[2]. The United States and the United Kingdom justified their invasion of Iraq with the claim that Saddam Hussein was stockpiling weapons of mass destruction. Even Hitler didn't just invade Poland without any pretence, but instead sent German soldiers disguised in Polish uniforms to raid a German radio post[3]. Thus, he could claim to merely strike back at Poland.

All of these excuses sound rather flimsy in retrospect, but those men at the time who were caught up in state propaganda didn't have the benefit of hind-sight and lacked unbiased information. We should not judge too harshly those men who believed the lies told by their by their governments and who voluntarily signed up to participate in these wars of conquest.

The motto of A Voice for Men is "Compassion for boys and men." The very minimum requirement of compassion is not to kill men who—to the best of one's knowledge—haven't done anything to deserve it. Regarding a man as unworthy of life merely for being born in a country that happens to be at war with one's own country is the very opposite of compassion. It is cruel, callous indifference, but this is precisely what is required of a soldier. This is another feature of military disposability.

While a friendly soldier is a resource to be used, an enemy soldier is a threat that must be neutralized. Enemy soldiers, too, are de-humanized. They are not seen as people with thoughts, feelings, and desires, but merely faceless villains against whom any violence is permissible. They are not to be negotiated or compromised with. They are merely to be killed, to be put down like rabid dogs.

Those who have compassion for their fellow men and see them as brothers rather than as dangerous beasts must reject any but the most unavoidable war. Only in an extremity of self-defence can it be justified to de-humanize men in this fashion and to pit them against one another in a deadly struggle.

As advocates for men, we should do what we can to promote peace. War brings out the worst in men, so we should try to stay out of it as far as possible. The military is a supremely anti-male organization and those who value the lives and the happiness of men everywhere should not join it and should advise their friends and family to stay away from it. If we cannot prevent war altogether, we should at least not participate in it ourselves.

It's difficult enough to get the general public to pay attention to men's issues during times of peace. When war prevails, there is no hope of that at all. While men who refuse to sacrifice their own health and well-being for women, for children, or for society are looked at as unmanly losers in peace time, they are branded cowards and traitors in times of war.

In times of crisis it is always men who are expected to step up to the challenge and endure hardship and danger so that women and children can be safer. If there is any hope of ending or at least significantly reducing male disposability and of bringing about widespread compassion for men and boys, it must start with a rejection of war. Only in a state of peace and prosperity will our voices have a chance to be heard.

References:

[1] http://en.wikipedia.org/wiki/White_feather

[2] http://en.wikipedia.org/wiki/July_Crisis

[3] http://en.wikipedia.org/wiki/Gleiwitz_incident

Groth to speak at University of Toronto

VFM News and Commentary · 9 September 2013 · Archived copy · Original

From the Canadian Association for Equality

Caring About University Men
Why We Need Campus Men's Centres in a Time of Crisis

Friday, September 27, 2013, 7:00PM

Sandford Fleming Building, Room 1101
10 King's College Road
Located at the University of Toronto

This year about 35% of university students in developed countries will be male. If the statistically projected steep rate of decline continues, the last bachelor's degree earned by a male will be awarded around 2025. Although that is not likely to happen, the situation for males on campuses everywhere is precarious, yet only a few faculty and administrators are responding to the reality. What is that reality? What is it like to be a young man 18-21 living and studying at university? How did matters come to be as they are? What is being done to care for young men in the current situation?

Dr. Miles Groth, editor of *New Male Studies: An International Journal* and founder of College and University Centers for Men will discuss why attention is being turned to young men at university and why they need our concern and care. Dr. Groth, an adviser for CAFE, is the author of *Engaging College Men: Discovering What Works* and numerous articles on the well-being of boys and men. He has addressed this topic in Australia, Canada and the States.

Publisher's note: It is our understanding that there will be a larger than usual contingent of Canadian MHRAs attending this very important event. Given that, and the tendency of gender ideologues to disrupt these lectures, including vandalizing posters that promote them, we have acquired a .pdf of the poster advertising the event. Feel free to print and place it wherever you may find that they have been removed or defaced. PE

Groth Poster

Jason Thibeault: rules for thee not he

Birric Forcella · 9 September 2013 · Archived copy · Original

Jason Thibeault, The Lousy Canuck of FreeThoughtBlogs Rebuts our Article (Where he Outs Himself as a Rapist by Feminist Standards)

Watch how a feminist takes aim straight at his foot, repeatedly – and also confesses that he might have made up a false rape accusation. Plus his wondrous defense of injustice (only for men, mind you) – And a big bonus at the end you must read to believe.

Trigger Warning: More Truth

Jason now treated us to Part 2 of his serialized rebuttal of our article. We couldn't have asked for a more wonderful vindication of what our article stated.

http://freethoughtblogs.com/lousycanuck/2013/09/01/a-voice-for-men-willing-to-publish-libel-to-prove-points-about-fake-rape-claims-part-2-logic-and-language/

One piece of advice, Jason: Quit while you are behind, before you are totally lost.

Our original article can be found here.

Jason's first rebuttal had nothing to do with our article. It's a long convoluted arithmetical tour-de-force, based on assumptions, which (as far as I can see) tries to prove that the number of false rape claims approaches zero.

http://freethoughtblogs.com/lousycanuck/2013/08/30/a-voice-for-men-willing-to-publish-libel-to-prove-points-about-fake-rape-claims-part-1-math/

Now, even a charitable reading undermines his claim that HIS story of a false rape claim is true. It underlines what our article states: Jason apparently leads a charmed life. He's that extremely rare bird who had a false rape claim and miraculously could disprove it with ease. Other people's lives (like Shermer's) are not that charmed.

However, in the 2nd installment of his rebuttal he tries to summarize – and there he shows his real colors:

Far from calling for ways in which men AND women could address the problem, he clearly states that he is perfectly happy if 10 percent of men convicted of rape are innocent. This is jaw-dropping in its moral bankruptcy. It spits on everything the Free World stands for.

Needless to say, the privileged Hausfrauen (or rather Hauspersonen) on FreeThoughtBlogs immediately jumped to Jason's defense, apparently without reading our piece. But, there is deafening silence from the one who should be most interested – the Ueberhausfrau (arm, -person) PZ Myers, their Great Mother Hen. Where's his mighty mop with which he is wont to scour the world of accused rapists? I'm sure he read our piece closely. I'm sure he is very well aware of the mountain of hard evidence in our piece (all based solely on the very words of Jason Thibeault/Lousy Canuck) – while he (PZ) himself has only innuendo and second hand gossip. So far, all PZ could prove about Michael Shermer was that he filled a wineglass. So, PZ, when will we see your potent broom – or has it somehow shrunk, like a certain piece of anatomy, in the face of withering feminist support for Jason?

Sorry, I lied in the last paragraph. Jason tells us an even more heinous crime by Shermer I didn't even know about. I'm not making this up. In Jason's own words:

> **". . . a number of people have even allegedly woken up the morning after to find a copy of Shermer's book, signed, on their night tables."**

Now, what are alleged books on alleged night tables proof of? Might it be r-e-a-d-i-n-g?

Most people identified our piece as satire. So did I when I was approached by a friend of my friend outlining the

basic ideas. I'm not sure any more if it is satire. When I saw the mountain of clear evidence based solely on Jason's own words at FTB the matter became quite convincing. Particularly the argument based on the different life consequences for the girl and him cannot be lightly dismissed. Why was he believed and the girl disbelieved, especially when, in his second post, he expressly shits on the credibility of the kind of people he uses as witnesses?

Why is he objectifying, shaming and erasing a woman who may have acted out of great anguish (assuming it was a false accusation)? Why would he not even listen to her even when he himself mentions mitigating circumstances for her? Where is his humanity? – But then again, where is his humanity regarding the 10 percent of men innocently convicted of rape?

At that point I saw it as my "ethical" duty to warn others.

Clearly Jason has no clue what our piece was talking about when legal proceedings were discussed. Jason even quotes both our paragraphs. Two legal systems are contrasted – the criminal court and a university disciplinary hearing. The picture drawn of both is fair. In criminal court, cases do depend on evidence and a jury and the judge is not necessarily a feminist. However, the article pointed out what kind of evidence is NOT permitted in a criminal court. It clearly would have helped to convict Jason. Likewise in a University hearing. The article clearly states what is allowed there and who makes the decisions. "Preponderance of evidence" is the standard here. You bet those administrators are steeped in feminist theory! University hearings don't result in criminal convictions – they merely destroy your life. The picture painted is true to life. Jason wouldn't have a prayer.

Jason confuses it all and drags in Law and Order episodes. Yes, I've never seen a single full episode of that putrid show. If Jason thinks that's how the real world works he has a bigger problem than I thought. Even feminist superdreadnaught Stefanie Zvan (in the comments) offers to enlighten him about his misconceptions. How embarrassing.

Jason now may say that he only told fibs for that girl. However, his own words say "I became an adept liar . . ."

BTW, Nobody is asking for the name of that girl.

It does not help Jason that he now says we could assume his whole story was made up. Indeed, in feminist eyes that would make it worse. Can you imagine the fallout? A feminist INVENTING a FALSE rape accusation? You better shut up, Jason, while you are only behind. Surely in feminist eyes the one thing worse than a man who can prove a false rape accusation is a man who makes up a false rape accusation. HA!

In fact, Jason comes pretty close to admitting that the whole screwdriver (and rape) story was made up (by Jason himself):

"""Absolutely possible that she misjudged stabbing me. Absolutely possible that I healed without a scar.

Also absolutely possible that she didn't stab me at all.

Additionally, since that detail was relayed to me through a third party, it's also possible that she never claimed this as part of her rape claims. This is something I did not cover, because I assumed that the person relaying it relayed what most of the other folks in my school had heard."""

Also, Jason, we certainly do NOT assume you are an unreliable narrator. On the contrary, we assume that every single word in your original narrative is true and exactly what you meant to state.

Also, Jason, our argument is not that your story proves that all women lie about rape all the time – on the contrary, we merely suspect that ONE MAN lied about a rape THIS time – and also disclosed the evidence for coming to that conclusion, by feminist standards.

Next: Our article stated "It's quite clear that Jason did most of the eroding . . . [of trust in her]" Jason answers:

"Nope. That's not clear at all by what I wrote, and I should know, as I wrote it. And I experienced all the bits I didn't write, so I think I have the advantage here. I didn't elaborate much on it, but I have now . . ."

Nope, Jason, YOU have the disadvantage, and you just made it worse. As a skeptic it should be blindingly clear to you that later embroideries (as with Bible stories) make a story LESS credible. I'm sorry, but we have to go with the original text.

There is a long section for which Jason really better should have kept quiet since again, in his own words, he confirms that the central arguments of our article fully hold water.

There is a lot more embroidery that asserts now that his original words didn't quite mean what they said. There is also the idea again that he could have made it all up – naively assuming that that wouldn't be worse.

Here are some highlights of Jason aiming straight at his foot:

To our question, "Why did HIS lies not ruin HIS reputation?" he answers, "Possibly because of patriarchy . . ." No kidding! That was exactly our point. The kind of menz that believed you were exactly the kind of men that would (according to your own statement) have believed you even if you had had a gaping wound in your chest. Remember your remark that "those" men will disbelieve even visual evidence when it suits their agenda?

And, surprise, surprise, suddenly, right out of the woodwork, there tumble people who didn't believe Jason even back then. "Most" people disbelieved her, he says – How many DID believe her? And why? In light of the "patriarchy" consideration, that is quite an admission!

After mentioning that we accused him of callousness, he asks why we are so callous? Well, here is my short answer: You, Jason, and your ilk on FTB have forfeited any right to ask for pity. For years your blog has enabled the vilest feminist princesses to get up in the morning and spew their venom. YOU have brought immeasurable pain to untold numbers of boys, girls, men and women. All in the name of a few hateful hornets in your ever-decreasing echo chamber. Look at the Internet at large (if you dare) and see the condemnation heaped almost unanimously on your crimes – and yes, crimes they are. Crimes against humanity.

Your whole rebuttal of our article is one big whining yammer fest. "Oh look what they are doing to poor Jason!" If this came from the other side you would be the first to rush into print with taunts of "mansplaining" and "privilege" and all the rest of the bile at your disposal. Shut up and learn to listen! Maybe you will become a man yet.

And now, as promised, here comes the bonus:

Jason links to one more of his own FTB posts. Oh, Jason, you really should have shut up for your own good!

It contains a further rape accusation made by some woman against Jason. It's hearsay, and Jason denies it, of course. But that is not the bonus. It's in the comments 1 and 4.

As the first commenter PZ Myers (!) chimes in with his own tale. He, too was falsely accused of rape. And then he says:

"I took it very seriously and moved quickly to provide evidence that it was false."

I bet he could. A rich, white, privileged Prof like Meyers surely can move quickly to shut up some woman. You brought it up, PZ, you own the remark, what were the details? Is your proof as "iron-clad" as Jason's? Feminist minds need to know. Let's have the details. Let the Internet judge you, like you want it to judge Shermer.

But that's not all. A mere 3 comments below another staunch defender of feminism (Axelblaster) pipes up with yet another story of a false rape accusation. This one, he says, easily disproved by an "air tight alibi."

There are two things very wrong here. First the smaller of the stinking fish:

Apparently, all these three horsemen of the feminist apocalypse had charmed lives. It looks like all false rape accusations are a cinch to disprove. So never fear, men, even if it happens, you will be fine and safe.

PZ, isn't there a corner in your estrogen-soaked soul where you could concede that men have a hard time proving their innocence? That lots of them get falsely convicted? After all, it is YOU, yes, YOU who tirelessly whine that

women can't make their cases heard? Wouldn't men have it much harder?

But this is the big stinking rotting whale:

Think about it – within a few hundred words 3 ueber-feminists converge to tell the same tale of false rape accusation parried with perfect counter evidence. How incredibly, mind-blowingly unlikely is that? A+ keeps whining about ordinary evidence. Now, this is extraordinary evidence of cosmic proportion. I'll leave it to Jason's superior math skills to figure out just how astronomical the odds against this are.

Let me spell it out. There are these three guys who stridently argue that false rape accusations don't happen, that men are putrid filth and that women must always be believed. But all three apparently lead charmed lives. They all tell about that ONE absolutely, definitely, never-happening-to-ordinary-people, event – a false rape accusation. Jason even had 2. That makes four false rape accusations within the space of a blog entry and 4 comments. And that's not where the coincidences end. Each of the accusations could be disproved by "iron-clad" evidence. These people must lead the most blessed lives ever. No Sir, no ordinary fate for them, nothing like a Michael Shermer.

But this incredibly unlikely convergence leaves the three on the horns of an awful dilemma: Either it is true that those were false accusations, in which case they themselves are the best proof positive that false rape accusations must be quite common – or those were NOT false rape accusations, and that makes one or more of them – RAPISTS.

I know what my money is on . . .

Birric Forcella
Proudly using both heads.

Chanty! No, no, not that one!

Paul Elam · 9 September 2013 · Archived copy · Original

I swear if I read one more outraged "report" — aka feverish, paranoid rant — that twists something stupid into "evidence" of a "rape culture," I am going to just lose it. I know, the use of scare quotes three times one sentence is excessive, but we are dealing with feminism here, which is all about "equality," and "gender justice," and "fairness to women."

There, I did it twice. I could do it again, but I would have to charge you.

The latest bit of hyper-hipster-hysteria surrounds some business students at the University of British Columbia who made a chant that leaned a little too far to the rapey side for ideologues to pass it up as an imminent threat to women everywhere.

A student reportedly tweeted the chant right into the interwebs – mind you with not so much as a trigger warning. It went like this:

> **"Y-O-U-N-G at UBC, we like 'em young," and went on to talk about underage sisters, sex and lack of consent."**

Oh, the horror.

Of course, a massive investigation by the school's Dean has been ordered. Some frosh chair heads are rolling – the sex of said heads are unknown at this time. Professors and students alike, right on cue, are forming huggy-feely groups and wailing for effect.

A quick, decisive statement from the president and vice president of the Commerce society was fired off like a Mike Tyson right cross, even as the ooos and ahhs and lordy-mercys continued to echo down the now shaken hallways of academe.

> **"[T]he society will take "all feasible steps" to eradicate unacceptable behavior,"**

Amid the promise to *eradicate* offensive chants and other unacceptable behaviors there was even a condemnation from a female Ph.D. student who alleges she was the victim of a rape. It was not clear, however, if she had ever fallen victim to an unacceptable chant.

So far, "chant rape" does not do much on a Google search, but the story just broke recently and it may be a while before the newly discovered form of rape can be written about, coined and inserted into your nearest gender studies text with statistics from Mary Koss.

These things take time. Sometimes a whole week.

Don't worry. The pro female violence website Jezebel.com is on the case. In their coverage, "'Pro-Rape' Chant at Canadian Universities Sparks Alarm," they inform us that "The chant…has been gaining momentum in Canadian media outlets." By that they mean that other gender opportunists are twisting a college stunt into plague of rapeyness threatening to violate 4 out of 3 college women any day now. They also offer their opinion that the fact that the chant has been passed down for years is "chilling."

Where's my sweater?

The Vancouver Sun reported that Steven Galloway, an associate professor and acting chair of the creative writing department, declared that the chant caused "[H]orror and outrage among staff, faculty and students."

Well, if there was not any horror and outrage over these silly college antics for the years leading up to the current

orgy of feigned indignation, there certainly will be by next weekend. These complete fucking idiots will make sure of it.

The students of both sexes doing the chanting will pay for it, too. Well, at least the ones with a penis, as I am sure we will see it postulated that the bearers of vaginas were under patriarchal control. Maybe “Chanted Student Syndrome.”

Seriously, though, this “event” and the histrionics around it are bullshit. I am an older guy. I find it interesting, given that I came from a more “patriarchal” generation, that something like this when I was 18 would have been unthinkable. Why? Because other men, especially older ones, would have pulled those young people aside and said, “Hey, we don’t do that around here.” That would have been that, as they say, if it had even happened in the first place.

We can thank feminists for this. Through policy and governance they have eroded positive male role models, and male authority, right out of the culture. After feminist undermining of the family, removing fathers from the lives of children and demonizing male heroes, we have a population of young people, especially young men, growing more socially feral with each new generation.

And now what do we see? Feminists running around everywhere telling men they need to tell each other, “Don’t rape. Don’t abuse women. Don’t this. Don’t that.” We can add a new campaign coming to institutions of higher learning near you. “Only men can stop chanting.” They will have “Chantwalks” and special ribbons and “Chant a chant with her voice.” People will forget that the chanting was done by both young men and young women, and it will be laid, as with everything else real and imagined, at the feet of men.

Then they will take the same course with this non-problem that academic feminists prescribe for every other over-inflated and concocted malady that they claim disproportionately affects women. They will encourage men to do battle with each other for their protection. They will tell men it is their responsibility to tell other men not to be rapey, beaty or chanty.

They will try to shame men into giving each other the exact same messages men always gave each other before feminists spent 50 years savaging masculinity; before feminism created a culture of men that doesn’t give a damn what happens to women.

Well, guess what? It is too late now. We are not squeezing that toothpaste back into the tube. Write all the agenda laden spin pieces you want. Start another stupid campaign. Call in the high profile white knights; Michael Kimmel, Michael Flood, Chris Kilmartin, even Hugo Schwyzer if he is not in detox or too busy sexting. Have a round table and review their obligatory funding requests. It will do you no good.

You can’t assault the identity of half the human race, marginalize and disempower them, which is exactly what feminism has done, and expect anything in return but what you are getting.

Looks good on ya.

Marxist Feminist – new PM of Senegal

Lucian Vâlsan · 10 September 2013 · Archived copy · Original

Aminata Touré has been appointed as the new Prime Minister of the francophone African republic – Senegal. Macky Sall, the president of the republic (who defeated the 10 year incumbent president, Abdoulaye Wade, in the elections held in March) sacked the former prime minister, Abdoul Mbaye, and appointed Aminata Touré, age 51, to "ensure greater efficiency in the government," according to the presidential spokesman Abou Abel Thiam[1][2].

She is known in African political circles and beyond as an "Iron Lady" because of her tough stances on issues of governmental corruption and the rule of law as well as her actions and decisions as Minister of Justice (a position she held prior to being appointed Prime Minister). See trial of the former Chadian leader, Hissene Habre[3][4].

Touré is also known for three other attributes: she is a football (soccer) fan and former player, a Marxist and a gender feminist.

While in university, Touré worked with the Communist Workers' League of Senegal, a Trotskyist (orthodox Marxist[5]) political party formed in mid 1970s[6] which advocates for strict Marxism-Leninism and looks kindly on the Bolshevik revolution.

After graduating, she took the words of Leon Trotsky[7] and tried to put them into practice. She engaged in "gender activism" in her country and the neighboring ones and she ended up at the United Nations Population Fund (UNFPA) where she was chief of the gender, human rights and culture branch[8]. At UNFPA she was credited by other gender ideologues for her work on the concept of "gender mainstreaming"[9] which is essentially the modern term for what Leon Trotsky advocated back in the days of the USSR – namely let's change everything because (insert Marxist argument here) and let's conduct that change while viewing everything *through the eyes of women*[10].

Also, during her work for UNFPA she also worked for further dehumanization and demonization of men in the eyes of the UN and the thousands of NGOs that gravitate around this international body. One of her most remarkable considerations with regards to the humanity of men came in the context of migration with men going in other places to find work and send money home to support the family and it goes like this[11]:

> **While women at home may need to rely on remittances from males, they may also experience increased autonomy in directing the household. However, women's burden at home may also increase. For example, as a result of soil erosion in the Tambacounda region of Senegal, 90 per cent of men have migrated at least once, leaving many women and children to rehabilitate the land and produce food with fewer economic and human resources.**

So, women staying at home while the men travel hundreds (often times thousands) of kilometers to find work to support them and their homes is a burden. Also, notice that men are "males" while women aren't "females." Also, when men aren't around, women have to pick up some of the physical labor. This situation is, according to the new prime minister of Senegal, as we can see, an issue of "lack of human resources." So men are "human resources" and when they're no longer of utility for the gynocracy that she envisions, they are just simply "males."

But perhaps the most egregious stance of hers, one which she takes pride of, is the one according to which access to health is a human right, **and that that human rights are first and foremost women's rights**.[12]

Whether one agrees that access to health care is a human right, it's a different issue. But the statement that access to health care is first and foremost a women's right is a bigoted stance and yet another revealing piece of evidence regarding the Senegal Prime Minister's mentality.

Will Aminata Touré's Marxist-feminist background reflect in her governance? Only time will tell. But until then, could one really, in all honesty, expect anything else than yet another attempt in yet another country from the State

to try to pit women against men for no other reason than “revolutionary” agitation and political goals? Time will tell.

Maybe this time human beings will learn something from history.

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[4] http://en.wikipedia.org/wiki/Hissene_Habre#Legal_proceedings

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[12] *Idem* 8

Femitheist paradise realized

Angry Harry · 10 September 2013 · Archived copy · Original

The Year Is 2052

It is Angry Harry's birthday.

He is 100 years old today!

Hurrah for Angry Harry!

"Oooo. Aaaggh. Oh, my goodness. My back hurts," he says.

"Well, you *are* 100!" says his wife proudly.

"Hhhaaahhhh. That's better," he continues, as his wife lovingly props the pillow under him so that he can sit up more comfortably in the bed while he sips his tea.

"Does it still hurt?" she asks kindly.

"Oh yes," Angry Harry replies. "My muscles are sore from all that lifting yesterday. And that twenty-mile run has made my buttocks ache."

"Twenty miles?" says his second wife. "That's nothing for you Angry Harry. You normally do forty!"

"Yes," Angry Harry replies. "But my new fulsome buttocks haven't quite grown fully into place yet. And they are somewhat painful."

"And what lovely buttocks they are," says his third wife, as she starts to massage them tenderly with perfumed oils and cool, soothing creams.

"And they'll be putting in your new pair of lungs on Saturday," says his fourth wife. "So you'll once again be able to smoke your 500 cigarettes a day. That will *surely* cheer you up."

Angry Harry looks at her benignly.

"Such a pretty thing," he thinks. "But, then again, not much of a brain."

"Yes, that will definitely cheer me up," he says, reaching over to tweak her nipple to remind her to pour him his usual morning whisky.

A voice from down the hallway calls out to him.

"What would you like for breakfast Angry Harry?"

It is his fifth wife.

She is his most recent purchase.

And she is definitely the ugly duckling of his little flock.

But she can cook!

And for 150 bucks, you can't expect everything.

"Hmm. Let me think now," says Angry Harry. "Bacon, eggs, tomatoes, mushrooms, sausages, toast, waffles, cereal, a side of lamb, and a cup of tea," he calls back.

LOL

Well. OK. OK. I got a little carried away with how the world will be in 2052.

New buttocks? Hmmm. Maybe.

New lungs? Hmmm. Probably not.

But, many wives?

Hmm. Well.

Perhaps.

You never know!

But, for the moment, let us just call them ‘companions’, ‘friends’, ‘harlots’, ‘servants’, whatever. (See later!)

Human beings will start to reproduce many more females than males.

You see. When you view the forces that are operating in the world today as ‘organisms’, with lives of their own etc etc, then it becomes very clear that, in the not-too-distant future, human beings will start to reproduce many more females than males.

This might sound highly unlikely to some, but, in my view, it is a near certainty. And the main reason for it being a certainty is because the vast majority of men would very much want it to be so.

It is as simple as that really.

What else is there to say?

Think about it.

The men’s movement is growing in power all the time. Bar some catastrophe, it is unstoppable.

An extremely likely future outcome is the production of loads of women!

And, for the sake of clarity, if you think about the influence of the men’s movement as deriving from a single male brain – an average male brain in terms of its desires, but a super male brain in terms of its thinking and, hence, in terms of its achieving powers – then you can surely see that an extremely likely future outcome is the production of loads of women!

Quite simply, by creating societies in which there are many more females than males, men will be much happier and much more fulfilled.

And this is one very good reason why it will happen.

For example, this is surely what a typical man would like to have.

Good physical and mental health. Food. Shelter. Access to women. Peace. Security. Progress. Justice. Access to information. A world fit for his children. A non-violent environment. Things to interest him. Plenty of leisure time. Plenty of friends.

But this list of goodies is also what a typical woman would like to have – even with respect to the fourth item!

After all, women like women too! – as ‘companions’, that is.

And so who, exactly, is going to object very strongly to the notion that many more females than males should be produced by our species? For example, who would object if we arranged matters so that the male:female birth ratio was 1:3?

What organisms out there would oppose such an idea? And *why* would any organisms oppose such an idea? Hmm. Let’s think about it.

Briefly!

1. Feminists? Surely not. They would like to see the back of us.

2. Lesbian feminists? Nope. They’d love the idea.

3. ‘Ordinary women’? Well. A significant portion of them might complain a bit; but why should they?

Think of the benefits for them.

a. Less violence, crime and mayhem.

b. Less aggressive competition among men for women.

c. Far fewer relationship crimes; domestic violence, rape etc.

d. Far fewer wars.

e. More help with domestic chores.

f. More freedom to go out to work or to stay at home.

g. Far better job opportunities.

g. Loads of female friends.

Well. Thus far, it is a short list. But the world is already looking a zillion times better.

And what would be the disadvantages?

Hmm. Well. There aren’t many disadvantages that I can actually think of.

Now, you might think, Hold on. What about women who want to have monogamous relationships with men?

Well …

i. The women who are alive today are not going to be very much affected by such things. Even if from tomorrow we started to produce a 1:3 ratio, this would not affect young women who are alive today. The number of men available to them would scarcely diminish. But they would soon feel the benefits of the reduction in crime etc as the children of the near future were mostly female. And they would also end up with a lot of available domestic help – both in their middle years and, most importantly, in old age.

ii. The future generations of women could easily be brought up to be totally at ease with the fact that the men were lesser in number. It would not be a problem for them. Indeed, there are many places in the world where men are already and/or have been very few in number – especially after wars. This does not seem to cause much problem for the women, provided that the women can properly earn their keep. Besides which, very few women nowadays are truly monogamous. They tend to go from one partner to the next.

And it simply is not necessary for a woman to have a monogamous relationship with one man throughout her entire life – especially if her life expectancy soars. But there would be nothing to stop her if she wanted to.

But would women really want to remain with the same man for 120 years?

It seems unlikely.

So, why should ordinary women *of the future* complain about the fact that there were far fewer men?

Well. OK OK. The above is not the greatest analysis of what might happen if the male:female ratio was set at 1:3.

But it’s not a bad one!

And the real point about this piece is this.

Where is the strong opposition going to come from?

Eh?

The purpose of men was to provide brains and brawn.

In a nutshell: The purpose of men was to provide brains and brawn for exploiting the environment and for

protecting their women and children from it. The women were designed to reproduce and to look after their children.

And, of course, to make the tea!

But the men have gradually been replacing their own biological functions with metals. Computers are replacing their brains. And various machines are replacing their muscles. And so, in very many ways, there is much less need to have so many men around.

However, men themselves are not actually becoming 'redundant' because there is no way that females could possibly do as well as men in many of the important jobs that men do – well, not without turning themselves, effectively, into something that is decidedly non-female.

And an obvious way in which to optimise the future situation for our species is to alter the birth ratio so that it has the best chances for survival.

And if we need fewer men than women, then we do!

Hmm.

Still not convinced, eh?

Then listen closely – because we do not really have a choice.

White, western, heterosexual beings are a dying breed.

We white, western, heterosexual beings are a dying breed. Amongst other things, feminism has killed off the birth rates. And so we now also need more females in the future simply to replace all of that lost stock!

(No offence to blacks, browns or yellows intended.)

And by creating more females in the future, we could increase the number of mothers bearing children very dramatically without worrying about women who would rather spend their time doing other things – perhaps following a career.

In other words, women would be far more free to do as they choose.

Oh Angry Harry. Men are not going to use the technologies to increase the number of women available to them. You are dreaming.

Oh really? But it is already happening!

For example,

According to industry statistics, approximately 70 million different individuals per week view at least one adult Web site on a global basis – 20 million view adult pages that are apparently hosted on sites in the United States or Canada.

Also, look at this! (adults only – sex dolls/robots)

In short, we are already creating more women.

Hi Gerald.

1. Let's cut out the idea of society forcing anything upon women. Let's just say that couples are simply free to choose the gender of their own children – which does not seem particularly unreasonable.

On balance, they will choose the gender most likely to bring rewards to the family. If female offspring are more beneficial to them than are males then they will choose to have more females.

Clearly, there will be a long term tendency for some kind of equilibrium to be reached. It all depends on what kind of economy, social structures etc develop in the future. But, whatever they might be, one presumes that if there is a

shortage of supply in one area, the value of the gender which provides those goodies will tend to rise.

And, in my view, without going into details, we are heading in the direction of couples choosing to have more females.

My idea of a fixed 1:3 ratio is more of an Angry Harry 'outrage' than anything else, e.g. so that I can fool around with humour about polygyny and annoy the feminists etc. However, having said that, 1:3 might eventually not be quite so far off the mark.

2. "The reason why … feminist evil didn't do well before our modern era is because men were needed much more to survive and women knew it."

Well. That's really the same point that I was making in 1. above.

The 'value' of the gender is important.

And, of course, in certain parts of the world they sometimes get rid of baby girls because they are less valuable long term to families than are boys.

But this situation could soon reverse – especially in the west.

3. "If there are far more women than men it wont change much, men will still not be respected as humans by wicked women."

The wicked women will be perfectly free to remain on their own

Then the wicked women will be perfectly free to remain on their own, while the good women will be able to find themselves a man.

Further, of course, the fewer men there are the more valued they will become. (Hence the equilibrium mentioned in 1. above.)

4. "Good Women want one man for a mate because they want that closeness, that bond."

Yes indeed. But if loads of women do NOT want such relationships this leaves many men effectively out in the cold.

And what about the point of view of men? For all we know, 80% of men might prefer to be polygynous. What about their requirements? Why should they have to pander to what one particular type of woman might or might not want?

5. "A 1:3 ratio will only perpetuate a feminist culture that will lead its society to complete confusion as some will want to live by traditional family values and others will live in their twisted cultural orgy."

This is already happening – increasingly so.

And, personally speaking, I'm not bothered about people choosing to live in a 'feminist culture' so long as that in the process of doing so they do not discriminate against or demonise me or my fellow men, and so long as I can escape – perhaps geographically – into another culture.

And this is one of the reasons why I oppose any 'big government' that attempts to inflict one culture on everybody over a huge area of land – especially mine!

The problem for those who wish to 'inflict' traditional values all over the place is that it requires the kind of authoritarian government which most people would not want, and which is increasingly impossible these days to design.

Men who sit at screens are increasingly going to exert a huge force.

And if you accept, for the moment, that men who sit at screens are increasingly going to exert a huge force, then you have to look at the brains of such men to see what is likely to come about in the future.

And, in my view, some form of polygyny would appeal to most of them – well, to a large percentage of them.

6. “Also even if you propose this idea, even the most feminist nation will not go for it because even women leaders who hate men know that it takes men to win wars, to build cities etc.”

Yes. But with increasingly powerful technology, fewer men are needed for such things.

7. “Women are more than happy to have the men do all the dirty work. Female leaders will probably breed men as clones for war because to a feminist, that’s all men are good for is expendable meat.”

There’s nothing new in that! Men have been treated this way since Adam and Eve.

Fewer women now have the luxury of spending their days at the hairdresser.

But, in many ways, feminists are doing the opposite to what you say – e.g. they are getting women out to work and joining the military etc. Fewer women now have the luxury of spending their days at the hairdresser and at the beauty parlour and pottering around the garden. That’s what middle-class women used to do when I was young.

The ‘traditional’ ways of doing things was extremely unkind to men. I wouldn’t hanker after them if I was you. You seem to have bought into the feminist-inspired myth that western men were treated much better than women in the past. They weren’t!

Most men were treated abysmally in comparison to *most* women.

8. “The nation that stays with that idea of going to 3 to 1 women to men will certainly falter and become complacent and weak.”

Possibly. But it all depends on the technology, the economics, and the global situation across the planet etc.

Finally, I spent my undergraduate days in a college which was over 80% female.

Take it from me, it was not a problem!

For a deeper analysis see …

Male Female Birth Ratio: Polygamy is the Future

AVFM News and Activism: NY CPS and Family Court

AVfM Radio · 10 September 2013 · Archived copy · Original

[box icon=""]

Tonight we have as our guest Gary Trieste, the man recently made famous for having surreptitiously recorded two corrupt New York Child Protective Service officials during a meeting concerning his daughter, Anya. The video, which has now gone viral, depicts him defending himself from two officials clearly clearly acting on behalf of the mother, not the child.

His daughter, age 7, is morbidly obese and on powerful anti-psychotic drugs at the behest of her mother, who has been diagnosed with Borderline Personality Disorder tendencies. Anya has been kept from him by the family court due to a cavalcade of false allegations.

Please take the opportunity to call in and ask Gary questions and perhaps share your experiences with the Family Court and Child Protective Services.

Showtime is at 8PM Central Time.

SHOW PAGE

[/box]

The househusband trap

Dean Esmay · 10 September 2013 · Archived copy · Original

Is there anything wrong with a man who stays home to take care of his children while his wife goes to work and makes all or most of the money for the household? Is he a loser, a joke, a "fag," a "womanly Mr. Mom?"

No. What a wonderful opportunity for that man and his child or children. Children thrive on close contact with their fathers, and despite every stupid lie the culture tells us, men are as a rule excellent nurturers, when they're allowed to be, with massive evidence from the evolutionary record that close father-child bonding goes back hundreds of thousands if not millions of years, a bond as deep and as important as the mother-child bond.

So what's the problem? The problem is that in our current culture, a man who chooses this option may be taking a bigger risk than any other man who gets a woman pregnant. More than one such man has found out the hard way that not only will his woman not respect him anymore, but, even if he is the primary caregiver for the child, the family courts will usually not give a damn and will award custody to the mom if she decides to leave him anyway. In his usual no-holds-barred fashion, Barbarossaa lays it down:

(You can subscribe to his channel here by the way.)

One of the major things I believe many of the more prominent MGTOW thinkers on YouTube miss is the biological realities of fatherhood. There's a lot of myths that run around on that subject even among people who think they're fairly well-informed on the science. For example, the frequently-cited claim that only 40% of our male ancestors but 80% of our female ancestors successfully reproduced is flat-out false; it's a rather destructive woozle. The notion that males just want sex while females seek reproduction is also pseudoscientific nonsense; evidence goes back hundreds of thousands of years showing this to not be true either. Men as a rule want to be fathers, and that is a biological urge and not merely an urge to fuck.

But that discussion can be had another day. Here is the fact gentlemen: there is no good reason for most men to even think about trusting a woman in today's legal and social climate. Being a househusband would be a great thing, and it'd be a choice I'd be proud to make myself if I could have firm reassurances that I wouldn't wind up mocked and scorned by society (and by "society" I mean women every bit as much, if not more than, men), and that I wouldn't find myself out of the workforce, lacking a resume employers would respect, and homeless, destitute, and stripped of my children anyway even though, despite the legal claims that the "primary caregiver" should be the one who gets the bulk of the custody of the children in a divorce, the legal definition of "primary caregiver" is, **de facto**, "the mother," no matter how much or how little time she actually spends with the children.

Until the laws and the culture change, gentleman, get this through your head: you are a disposable commodity and nothing more. If you make lots of money, maybe your woman will stay with you, or maybe she'll leave and take you for all you're worth anyway. If you stumble and can't keep up your old level of income, maybe she'll be honorable and stick with you and her promises, or maybe she'll kick you to the curb and throw you away like useless garbage. Even if you devote your entire life to actually raising the children yourself, if she decides she wants a different arrangement, the law will back her up and you my friend will still wind up in the garbage dump, and smirked at, called an abuser, a loser, possibly falsly accused, maybe even jailed, because you trusted someone in a climate where "trust" for a man frequently means "playing Russian Roulette."

I have often said this, and I mean it: I consider the growing trend of permanent bachelorhood for young men a tragedy, but not because I think there is anything tragic in the choice of anyone who chooses to go his own way and stay celibate because it's simply in their nature to prefer a solitary life. I don't think a man who makes that choice is a "loser" who "can't get laid" or sad or cowardly or any of that bullshit.

No, I consider it a tragedy because it is a biological fact that most men don't want just sex, they want a biological mate, they have a natural and normal desire for attachment, and most men, consciously or unconsciously, want

fatherhood and even grandfatherhood–and we have constructed a social and legal climate in which any man who tries to fulfill those very natural and beautiful desires is playing with fire, having effectively no protection offered by the state, charitable instititions, and frequently, not even family or friends.

And then as a nice little rotton cherry on top of that turd pie, they'll call you "bitter" and a "loser" if you object.

I'm a married man. I love my wife. I trust my wife. I respect my wife. But can I recommend that choice, especially to any man who is young and thinking he'd like children?

No. No I cannot. My own son will be old enough for that soon, and for the life of me I have no idea what to tell him, except to arm him with as much information as I can, and do my best to be there for him if he makes an unwise decision and trusts the wrong woman, whether it be in a long-term relationship or even a one night stand.

Until we live in a social and legal climate that actually makes this sort of thing a safe choice–or at least, a choice that's about equally perilous for both sexes–I can't recommend it to anyone I give a damn about, and I'm not even sure I could wish it on my worst enemy.

Help Harvard girls: wreck Harvard guys

Janet Bloomfield (aka JudgyBitch) · 11 September 2013 · Archived copy · Original

Harvard MBA men are brash, bold, confident, assertive and mad skilled at math. The only way women can compete with them is to squash all those qualities. Oh, okay. That seems both smart and fair.

All right everybody! Stop thinking about Syria and gas attacks and Iowa issuing gun permits to the blind. WTF, Iowa?!?!?. Hey, what can possibly go wrong?

We have a real problem to tackle today: Harvard MBA ladies suck at competing with Harvard men.

The country's premier business training ground was trying to solve a seemingly intractable problem. Year after year, women who had arrived with the same test scores and grades as men fell behind.

Oh dear. Well, that's not very good, is it? What to do, what to do…

[The Harvard MBA class of 2013] have been unwitting guinea pigs in what would have once sounded like a far-fetched feminist fantasy: What if Harvard Business School gave itself a gender makeover, changing its curriculum, rules and social rituals to foster female success?

Look at that statement carefully. You'll note that Harvard isn't interested in fostering the success of ALL their students. Nope. They're doing a gender makeover than only involves one gender. Success is strictly on the basis of Lawful Possession of Labia. Feminist fantasy indeed.

I suppose Harvard might want to consider changing their motto from *Veritas* to *Vaginatas*? Maybe add some teeth to the crest or something? Just a thought.

After reading the ***Times*** article, it looks to me like the program to engineer the girl's success entails the following:

Teach women how to raise their hands.

Ha! You probably think I'm kidding, right? Nope. Not kidding. Some of the most accomplished, educated, ambitious business students in the country had to pay $100,000 to sit in a class and learn how to raise their hands, because the ladies quavered when confronted with hard thinky stuff like math and that's not fair!

Nearly two years earlier, in the fall of 2011, Neda Navab sat in a class participation workshop, incredulous. The daughter of Iranian immigrants, Ms. Navab had been the president of her class at Columbia, advised chief executives as a McKinsey & Company consultant and trained women as entrepreneurs in Rwanda. Yet now that she had arrived at the business school at age 25, she was being taught how to raise her hand.

Every year the same hierarchy emerged early on: investment bank and hedge fund veterans, often men, sliced through equations while others — including many women — sat frozen or spoke tentatively.

Since 50% of the marks in courses come from class participation, stenographers were placed in each classroom so that women weren't accidentally discounted in marks.

Okay, no real problem with this, but when you couple it with this, a problem suddenly appears.

New grading software tools let professors instantly check their calling and marking patterns by gender.

Hmmm.

So if professor's call patterns are now being tracked on the basis of gender, who wants to bet that professors overlook male students whom they KNOW can contribute better, more nuanced and meaningful comments in favor of women who have less to offer, in order to make certain patterns fall into ideological lockstep? The Dean wants *equality* over quality, so screw both the male students and the whole class?

There's some genius pedagogy right there. Let's gather all the best business minds in the country and then make

sure half of them don't get to speak because penis? Very clever.

Had the professors rid themselves of unconscious biases? Were the women performing better because of the improved environment? ***Or was the faculty easing up in grading women because they knew the desired outcome?***

Gee, I wonder. What, exactly, is the value of a grade you only received because the true competitors are being crippled before the starting gun fires? It's like popping open the champagne to celebrate your gold medal in the 100 yard sprint, and neglecting to mention that you were racing 5-year-olds on crutches.

Yeah, big accomplishment.

The case study method, which relied on cold-calling students about a firm's predicament, was "rounded out" with a collaborative, time-consuming, cover your ass and spread the blame technique called "Field".

Obviously, "Field" allows women to access all their male classmate's strengths and then claim partial credit for them. The "team" worked together to figure the case out. Bullshit, the team did. One guy took a leadership role and everyone else rode his coattails.

Been there. Done that.

True story: In my MBA, I was in a group with a man who had a PhD in Astronomy and another man who was a mechanical engineer. They used to argue about what kind of mathematics to use to solve tricky problems in financial analysis. "Trigonometry is for children", huffed StarDoctor. He worked at an observatory in South Africa that had amazing facilities but paid him shit money, so he used to run guns for the local guerillas on the side. A very interesting guy.

The other member of my team was a Chinese woman with an undergrad degree in mathematics who barely spoke English, so she basically coasted and got the same marks as the rest of us while doing what amounted to jack shit. I, of course, wrote up all our findings and was the keynote presenter for almost everything.

We played to our strengths. Our team agreed from the get-go that "equality" was fucking dumb. We were supposed to take turns doing analysis, writing, presenting, etc., so we would be well-rounded, but we decided fuck that nonsense.

We played to our strengths.

144 students. Six major case competitions. We won five. Actually, bullshit. We won all six, but the awards committee couldn't bear that one team would sweep the medals. It was unprecedented.

And StarDoctor was unequivocally our leader. Me and the engineer kept him on his toes, to be certain. I once disagreed with StarDoctor so vehemently he stormed out of a meeting and got in his car and started driving away and I jumped on the hood of his moving car. He got out of the car, physically removed me from the hood, threw me in the grass and drove away, and refused to make the changes I wanted.

Mr. JB took StarDoctor out for a drink and a chat after that episode.

Turns out StarDoctor's conclusion was right, and we were offered positions at the organization we were analyzing. StarDoctor was unwilling to bow to me to keep the peace and none of us were the slightest bit interested in towing some ideological line about fairness or equality.

We were in it to win.

That's what kills me about initiatives like Harvard's that are trying to alter the landscape so that women can succeed. In order to alter the landscape, you are destroying what makes the MEN such formidable competitors. Now, I'm not stupid. I realize that the men who are in the Harvard MBA program are rich, connected and come into the program with advantages most of us can only dream of, but they cannot parlay those advantages into real world rewards without combining them with boldness, confidence, assertiveness and a total unwillingness to kowtow to political correctness.

What are we achieving when we take our best and brightest men and force them to squelch the attributes that ultimately benefit us all so that women can feel like they won the race? What exactly are the women going to do with their glorious credentials?

*Ms. Upton decided to take a far **lower-risk job** managing a wealthy family's investments in Pittsburgh, where her **fiancé** lived. "You can either be a frontier charger or have an easier, happier life," she said.*

The reality is that most of the women graduating from the Harvard Business School with MBAs will end up housewives, taking care of children in a luxurious lifestyle funded by the men they secured as a result of their fancy degrees.

A surprising number of highly educated MBAs are dropping out of the labor force. Associate Professor Catherine Wolfram, a member of the Haas Economic Analysis and Policy Group, studied surveys taken by nearly 1,000 Harvard undergraduate alumni and found, 15 years after graduation, business school graduates are more likely than doctors and lawyers to leave the workforce. The common factors: being married, being female, becoming a mother.

And you know what? Yay! Good for them! I think those are some damn smart ladies. The women in the 2013 class of Harvard MBAs don't seem to be the slightest bit different. The Dean cancelled the traditional Halloween costumes-in-class extravaganza to prevent the sexy ladies from taking a prime opportunity to market themselves as potential child bearers.

As Halloween approached, some students planned to wear costumes to class, but at the last minute Ms. Frei, who wanted to set a serious tone and head off the potential for sexy pirate costumes, sent a note out prohibiting it, provoking more eye rolls.

No matter. The ladies still found time to deck themselves out in Playboy Bunny costumes, seeing no conflict with the institutional gender transformation designed to give them the leg up over their male classmates and their unapologetic pursuit of sexual market value. The administration might think that's a problem, but the women sure as hell didn't.

Students were demanding more women on the faculty, a request the deans were struggling to fulfill. And they did not know what to do about developments like female students dressing as Playboy bunnies for parties and taking up the same sexual rating games as men.

Here's the part that really, really made me giggle. One woman in particular was intimidated at the sexually charged climate that governed social interactions at Harvard.

"Someone made the decision for me that I'm not pretty or wealthy enough to be in Section X," [Brooke Boyarsky] told her classmates, her voice breaking.

Actually, Brooke, you made that choice yourself when you decided "morbidly obese" was good look for you.

I entered H.B.S. as a truly 'untraditional applicant': morbidly obese.

Owing to the new gender environment that promotes the interests of women over men, Brooke managed to graduate in the top of her class, earning a Baker Scholar award. But what was she really excited about? What made her really happy?

She lost 100 lbs and she is dating now!

"I am super excited to go to my 30th reunion…"

So Harvard is basically Weight Watchers for the upwardly mobile?

Fantastic. What a great way to mobilize our intelligentsia. Men: shut up. Women: lose weight and lock down that man.

It truly baffles me that THE single most prestigious university in the world can fall for this.

And it worries me.

When feminists have infiltrated the very best institutions of learning to the point that those institutions are willing to silence their male students so women can feel “good enough”, all the while ignoring the fact that most of the women are there on elaborate missions to nail down their own personal Mr. Darcy, the time for action has come.

I’m all for gender equality in higher education. Any man, or any woman, should be able to pursue their interests and ambitions and passions without facing down socially constructed barriers based on antiquated ideas about how men and women “are”.

But it should also face reality. Our antiquated ideas are based on centuries of lived experience. Most women love babies, family and men far more than they will ever love a Bloomberg Terminal. And most men love their families and babies and women so much they will spend hours chained to a Bloomberg Terminal to provide for them.

Telling men to sit down and shut up, and teaching women how to raise their hands, destroys the ability of both men and women to achieve their dreams.

And really, isn’t that the ultimate goal? We want all humans to be able to achieve their dreams. Most people have dreams that are very simple. Family, home, food, warm water for a bath at the end of the day. Not that difficult.

The interesting thing about prioritizing the “feminist fantasy” of the world is just how little that fantasy represents the reality of what most people want.

The sadness of the women’s movement is that they don’t allow the necessity of love. See, I don’t personally trust any revolution where love is not allowed. ***– Maya Angelou***

Me neither, Maya.

Why do women go to Harvard in the first place?

To find a husband.

It is a truth universally acknowledged, that a single man in possession of a good fortune, must be in want of a wife. – ***Jane Austen***

Where to find a single man in possession of a good fortune?

Here’s a good place to start:

Raise your hand when you see one you like!

Lots of love,

JB

Denise Ryan is an unskilled liar

John Hembling (JtO) · 11 September 2013 · Archived copy · Original

Denise Ryan is the author of a Vancouver Sun article of September 9, 2013 called “Shock at University of B.C. as investigation begins into frosh rape chant”.

Denise Ryan is also a disgusting liar. She doesn’t even have the decency to practice skillful fraud.

Her thesis is that, during frosh week, a chant repeated by first year Sauder business school students was espousing support of the violent crime of rape.

Denise Ryan, the Vancouver Sun writer, names Lucia Lorenzi as the student apparently championing punishment of this so-called rape advocacy. The Sun features a photo, presumably of Lorenzi, to put a face to the story.

A more humourless, miserable face is hard to imagine:

[image]

Readers might be tempted to believe the photo and companion article constitute a heavy-handed satire of the cult of totalitarian campus feminist enterprise in North American universities. However, it appears from coverage elsewhere, including the CBC, that the apparent “threat” of rape advocating chants is being treated as a crime. The very real threat of academic consequences is no joke at all to Sauder business school students and other victims of academic tyranny.

But what about the so-called UBC rape chant? The one every paid hack with a keyboard or microphone working in the mainstream media is claiming supports the commission of the violent crime of rape.

According to Denise Ryan:

[quote]
It began “Y-O-U-N-G at UBC, we like ’em young,” and went on to talk about underage sisters, sex and lack of consent.[/quote]

That’s pretty vague. In a major metropolitan newspaper, in an article about an apparently rape-supporting chant, why are the words of the actual chant only talked around, rather than being explicitly stated?

The CBC also ran a televised segment about the chant, including the complete listing of what the letters in “Y.O.U.N.G.” stood for.

Remember that the mainstream narrative being pushed is that this chant encourages the commission of the violent crime of rape. Buckle your seat-belts.

[image]

Y = your sister
O = Oh so tight
U = Under age
N = No consent
G = Go to jail.

Wait, what? The G stands for “go to jail?”

How can any so-called journalist claim this is a chant in favour of rape? Taken altogether, the message seems to be that rapists will go to jail and therefore ought not to do it.

You’d better strap on your crash helmet now.

In fact, considering the context of a frosh week initiation chant, and considering that even Vancouver Sun writer

Denise Ryan claims similar chants have been repeated at other universities, another interpretation of this chant seems to manifest itself.

Make sure your helmet is on tight, and add some safety goggles, gloves, boots and coveralls.

It appears that the culture of students across Canada and elsewhere have had quite enough of the hyperbolic fear-mongering, hate-cultivating, victim narrative spewing and Orwellian speech/behavior control from entrenched feminist ideologues, and are now openly mocking their rhetoric.

Nobody is supporting or promoting rape at UBC. However, students are wholly sick and tired of politically powerful social justice warriors heaping them with shame and censorship. Students at universities are often young and politically unsophisticated, but they are not stupid, and they are saying in terms of clear mockery that the established practitioners of culture of gender war, political correctness, and intellectual bullying can all go pound sand.

Y- Your lies exposed
O- Our time has come
U- Unfettered fun
N- Not buying into shame
G- Go get a life

Do you get it yet, feminists? The students themselves, the ones you're trying so hard to control and indoctrinate, have had enough of your lies and are telling you, in terms of satire, to get lost.

The G gives it away, which is likely why Denise Ryan, writing for the Vancouver Sun, omitted it in her article. Selling a narrative of threat, danger, and rapey-rapeddy-rape was more important to her than the truth. Even without that revealing nugget, the Vancouver Sun piece looked like it belonged at the Onion.

The CBC's Renee Fillipone is as equally guilty, reporting on the same event under the heading "UBC students have been outed for making a chant advocating the rape of under age girls".

Fillipone was so clown-handed in her selling of this fraud that she forgot to edit out the evidence of her misinformation. The spelled out contents of the chant were posted in the video of her televised CBC segment: The G stands for Go to jail. Every reporter claiming this frosh chant advocates rape is merely pretending to practice journalism. At best it is satire of feminist rhetoric, at worst it is honest acknowledgement that sometimes you can't have what you want.

Knowing what the G stands for, it is impossible to honestly claim the chant has any possibility of being intended to support the violent crime of rape.

That a drunken, froshy chant can be spun into a threat narrative and that fabricated threat can be used to end academic careers, to blacklist, to silence, to marginalize and to coerce compliance with entrenched and establishment gender ideology through the fear of continued political reprisal by campus ideologues says more about modern journalism than university students.

The lie enabling this isn't even being sold with any finesse or skill. It's clumsy and obvious. I find myself insulted more by the lack of artfulness than by the falsehood knowingly perpetrated by so-called journalists. Don't liars and grifters even take any pride in their work?

But it is "reporters", like the CBC's Renee Fillipone, and the Vancouver Sun's Denise Ryan who are unabashedly manipulating and deceiving you. That lie, repeated across the mainstream media becomes the propaganda of a new world where we all concentrate on following the camp rules.

Shame on you Renee Fillipone. And shame on you Denise Ryan.

News week in review: Sept 4-Sept 10, 2013

Robert O'Hara · 11 September 2013 · Archived copy · Original

[box]Another interesting week in the news!

Item: El Paso TX. attorney uses controversial ad to warn men about the dangers of child support and family law.

The ad reads:

"Ladies, how would you like to make thousands of dollars by staying at home? Just follow these simple steps.

1) Get pregnant and have a baby.

2) Once the baby is born, get rid of the father.

3) Get child support money by using a state-appointed, free attorney to sue the father. 4) Spend the money on trips without the child.

5) Spend the money on drinking, expensive restaurants, and clubs.

Guess what? Its all legal in Texas"

The ad then admonishes men facing a child support order to lawyer up because the odds are stacked against them. Very crafty don't you think?

Item: The Canadian Association for Equality (CAFE) announces upcoming event featuring Miles Groth at the University of Toronto

Get ready for more fireworks people! Senior members of AVFM staff will be attending and we are sure to get more entertaining video. Good luck! And beware the read headed fire spitting beast.

Item: Lawyer argues that fertility treatments are part of the marital lifestyle, and as such, should be paid for after the divorce by the husband.

That's right! If your wife decides she isn't happy any more and wants a divorce she should be able to collect ten's of thousands from him in order to get pregnant with another guy. Sound strange and unfair? Not to New York Times Op-Ed contributor Sarah Elizabeth Richards.

Item: Man pleads guilty to tricking pregnant girlfriend into taking abortion pill

A truly tragic and sad story of a man who tricks his pregnant girlfriend into taking an abortion pill ends with him taking a plea that may land him in jail for 13 years instead of the life sentence that federal law prescribes. However, one cannot avoid the brutal double standard which is best explained buy the most popular comment on the CNN article:

John McKay •1 a day ago

"The root problem here is the inequality in legal system. If a mother wants to abort unilaterally, she can, which is fine. I'm not going to argue that if the father wants to abort unilaterally, that he should be able to. After all, it's the woman's body. However, if the father wants to abort during the legal abortion limit and the mother wants to keep it, and this is documented, he should be off the hook for legal responsibility, specifically child support."

Item: UN survey reveals nearly a quarter of men in Asia-Pacific admit to committing rape

Hmmm…..one in four….that sounds rather familiar doesn't it?

But those conducting the "survey" had a rather round about way of determining whether or not those men they asked were actually rapists. Here is their methodology:

“The respondents were not asked directly whether they had committed rape, but instead were asked questions such as “Have you ever forced a woman who was not your wife or girlfriend at the time to have sex?” or “Have you ever had sex with a woman who was too drugged or drunk to indicate whether she wanted it?”‘

In other words, the men were not asked if they had raped someone but rather asked if they had ever had sex with someone who was drinking or with someone who needed verbal persuasion in the likes of the old song “Baby its cold outside” (yes according to feminists this is rape) in order to have sex with them. Go figure.

Item: Marxist feminist new PM of Senegal

Special thanks to Lucian Valsan for educating us on the ascendancy of Aminata Touré from operative in the Communist Workers’ League of Senegal to the United Nations Population Fund (UNFPA) where she was chief of the gender, human rights and culture branch right on up to Prime Minister of her country.

Congratulations Comrade Touré! Now start hacking off those pesky foreskins!

Read More at:
http://www.kfoxtv.com/news/features/top-stories/stories/el-paso-attorney-uses-controversial-ad-warn-men-child-support-1276.shtml
[/box]

Canada's future is our future

Paul Elam · 11 September 2013 · Archived copy · Original

AVFM recently posted an announcement from CAFE regarding the upcoming September 27 talk at the University of Toronto by Dr. Miles Groth on outreach to young men in college.

I also mentioned in that post that by all appearances there will be a larger than usual contingent of MHRAs attending that event. Since then the information reaching me indicates that the numbers of MHRAs will be even larger than expected just two days ago.

AVFM is also dispatching Editor-in-Chief John Hembling to Toronto for the event, along with other key Canadian figures in the MRHM to be announced later.

The reason for this response is directly proportional to the importance of the talk by Dr. Groth.

It would be an overstatement to say that any single talk is a make or break moment for the future of men's human rights. However, the topic of this talk can easily be tied to the future of this movement, and I want to assure you that the feminist opposition is acutely aware of it.

Please consider some other recent events transpiring in Canada. There was the now infamous and shameful feminist protest of Dr. Warren Farrell November 16 of last year when he came to address the boy crisis. Similar, if less strident protests were seen at talks by Drs. Paul Nathanson and Kathryn Young and Dr. Janice Fiamengo.

We saw the outrageous preemptive move by the student's union at Ryerson University to brand any attempt to address men's issues outside of feminist control as misogynistic in and of itself, as we saw the two young women and one young man seeking to form a men's issues group summarily denied their request.

Before that Simon Fraser University moved to quash efforts to start a men's center, and the Canadian Federation of Students moved to preempt any efforts to expand men's issues groups across the entire country.

Do not be fooled into thinking that any of this is coincidental.

[image]The efforts in Canada from ideologues to prevent the emergence of men's issues organizations has represented the most intense, vocal and vitriolic activism on the part of gender ideologues that we have seen over any one issue in recent times and there is a very good reason for it.

To fully understand, it is important to realize the threat that is perceived from campus organizations addressing issues of sex and gender when those organizations reject the tenets of feminist dogma and opt to support men and boys rather than reinforce the ideological perspective that they simply need to be managed, controlled and reinvented.

These new men's organizations represent a shift in consciousness that could lead to the academic feminist's worst nightmares, e.g. scrutiny and possible rejection of feminist theory on a wider scale, the subjective pursuit of research on human males that is conducted outside the ideological control of the feminist establishment and the popularizing of the idea on college campuses that feminism has it wrong.

It is not just the ego driven protection of their sacred cows that has them worried. There is much more at stake. And frankly, they are quite correct to be concerned.

If the honest, scholarly investigation of men and masculinity ever happened free of the fact-avoidant constraints of hegemonic feminism the resultant research leaving our schools and finding its way into our media, government and public policy would be economically and politically disastrous for the feminist establishment. Their programs, legislation, organizations, etc., all depend on feminist theory, which has become hopelessly corrupt and easily debunked. Feminist control of academic discourse would be publicly devastated by the research that the non-ideological study of men and masculinity would certainly provide.

Consider the implications. Consider that each convoluted statistic, from the 1 in 4 rape myth, to the wage gap myth, to the Duluth Model and more have all emanated from our institutions of higher learning. There has never been a force within our schools to create and run departments, issue degrees and fund research that directly address the issues of men and boys. Consequently the only data to which media, policy makers and the sound bite hypnotized public became privy has been from ideological feminists.

It is academic feminism's unchallenged control that has spread its ideology and its corruption through the culture at large without opposition.

Groups like CAFE and others represent the beginning of end for that paradigm whether they know it or not, which is the real reason we have seen the violent and vitriolic reaction. Any voice for men and boys on the modern campus is a viable threat to those whose bread and butter is in the demonization of that part of our population. That is the fear driving the feminist reaction. It is the source of energy underneath all the chanting, threats and hyperbole.

[image]

This is why the talk by Dr. Groth, who is also the driving force behind the New Male Studies initiative, is so important.

It is why AVFM is continuing methodical preparations with NCFM on the development of men's issues groups as the most or one of the most important forms of activism we have ever undertaken.

The long term future of the men's movement absolutely hinges on the future success of the establishment of non-ideological study of men and masculinity and the badly needed research that will provide the world with an entirely different view than they have been getting for half a century.

If gender ideologues can keep MHRAs from having a voice in their own education and their own collegiate social sphere, if they can ensure there is no counter-theory to the prevailing dogma, it makes it much easier for them to justify denying the development and implementation of fields of study that will eventually bring some parity back to the realm of gender politics. That parity is their kryptonite, and they know it.

For whatever unique set of reasons, this struggle has come to play out in Canada. Whether it is because Canada has more issues with feminist hegemony, and thus more reason to react, or because Canada happens to have some of the more brilliant minds on men's issues we don't know. But for whatever reason, Canada is now unmistakably the field for this cultural battle.

Canada's future is the future of us all, at least in the west. It is where our struggle to restore sanity between the sexes has begun in earnest.

For those Canadians, and there are many of you, that support the work we do at AVFM, I encourage you to attend this lecture on September 27 and to offer your support for Dr. Groth and those hosting the event.

Our presence there and reporting on their activities has clearly dampened their willingness to engage in more blatant efforts to disrupt these events. However, you can almost count on some effort on their part. Somewhat like Mafiosos, they will do what they can to protect their territory, even if most of the useful idiots acting on their behalf have no clue what they are doing.

As always, please follow the example of those who have showed our presence there in the past. Do not respond to provocations. **A**lways **B**e **R**ecording. Walk away from their attempts to physically confront and intimidate. Seek police assistance if it is required. Above all, remember who you represent and why. Ours is not the way of thugs and bullies.

We will be watching this event closely, and will be reporting back to you of course with any new information or details.

The Voice of Europe: 1 in 4

Lucian Vâlsan · 12 September 2013 · Archived copy · Original

On September 13, Lucian Vâlsan, James Huff, Huffnágel Pista and whoever shall call in will be talking about lies, damn lies and statistics that are permeating our culture and that have now been adopted by the EU is gospel for policy making.

We will tackle the "1 in 4" statistical lie in particular since "1 in 4" is now basically a meme to which not-so-well intended policy makers and advocates are attaching whatever cause or "fact" can be fitted – and those "causes" are usually about women because women is the only demographic that our society and our feminist culture cares about.

1 in 4 women dies from a heart disease (not true, but catchy – despite the fact that the actual figure is anyway significantly smaller than the one for men), 1 in 4 teen girls have an STI or 1 in 4 women and adolescent girls (really?) suffer from something called "vulvodynia" – which is a term that not even those raised in the medical field have never heard. These kinds of "statistics" are not only damn lies but some of them have already proven to be deadly dangerous (particularly the 1 in 4 lies related to cancer figures that have driven funding away from the necessities and towards ideological goals).

We will dissect all those lies, as well as present some real 1 in 4 figures and hopefully have some fun in the meantime.

The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news. If you have a 1 in 4 lie (or 1 in 3, or any other sensationalist "figure") tell us about it. Let's promote healthy skepticism to the "statistics" that pop up from various dubious places.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chișinău, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

For the listeners in America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST.

For the listeners in Australia, this means September 14, 2 AM (AWST) in West Australia and 4 AM AEST. (times adjusted in accordance with DST both for Europe and America)

SHOW PAGE

Governor's race highlights father's rights bias

Robert Franklin · 12 September 2013 · Archived copy · Original

Yes Virginia, there really is a father's rights movement.

This article looks reasonably fair at first blush, particularly considering it appears in the *Washington Post*, not known for being overly friendly toward fathers and their need for greater time with their children or fairer treatment by family courts (*Washington Post*, 8/28/13). It's part hit-piece against anyone who would have the temerity to oppose the Violence Against Women Act and part decent representation of significant family law issues.

Nominally, the article is about the race for governor in Virginia that's between Democrat Terry McAuliffe and Republican State Attorney General, Ken Cuccinelli. More specifically, it's about Cuccinelli and his relationship to fathers' rights groups. That makes it possible for *Post* writer Ben Pershing to either get it right or wrong on what fathers' rights organizations really stand for, and, to an reasonable degree, he does the former. Pershing does a decent job of saying, without editorializing, what fathers' rights organizations stand for. He then refers to what our opponents say about our various points of view, again, without taking sides.

Unfortunately, Pershing's take on VAWA devolves into a he said/she said performance rather than a substantive analysis of the law or its effects. VAWA's problems are legion, including radical anti-male sexism, financial support for groups and programs that use the Duluth Model to "address" domestic violence perpetrators, the erosion of due process of law in the issuance of no-contact orders and the assessment by Department of Justice analysts that there's no evidence it's reduced the incidence of DV. Pershing looks into none of that, preferring to depict Cuccinelli, and by extension anyone who opposes VAWA, as in some way beyond the pale of rational public discourse.

But beyond that, the article brings fathers' rights issues to the forefront of debate in a major electoral campaign. Although Cuccinelli isn't rushing to embrace fathers' rights groups outright, he's aware of the issues and that awareness brings them into mainstream discourse as the governor's race enters the home stretch.

> Cuccinelli does not have a position on the fathers' rights movement and does not think divorce and custody laws discriminate against men, campaign spokeswoman Anna Nix said.
>
> "Study after study clearly demonstrates that children are better off with two parents and that children who do not live with both parents are next best off with regular, healthy contact with both parents," Nix said. "Like millions of Virginians, Ken's commitment to these values and principles are steadfast."

When was the last time you heard that in a major statewide electoral campaign? That's right, never. Nix not only gets her facts right, she's not afraid to speak the truth. There's no hiding or obfuscating. She's not intimidated, and, by extension, neither is her boss.

Another issue you rarely see articulated in an electoral campaign is that of no-fault divorce between spouses with children.

> "If you are sued for divorce in Virginia, there's virtually nothing you can do to stop it," Cuccinelli said in 2008 to the Family Foundation, a socially conservative Richmond-based advocacy group. "This law has everything to do with the breakdown of the family. The state says marriage is so unimportant that if you just separate for a few months, you can basically nullify the marriage. What we're trying to do is essentially repeal no-fault divorce when there are children involved."

I've mentioned the concept before, although not with much frequency, but I do favor making divorce more difficult when there are children involved. The problem is, I don't know how.

No-fault divorce conceives of single-parent childrearing as "just another lifestyle choice," when it's anything but. If

two spouses without children want to divorce, I say let them. But if they have children, it should be entirely different. Married with — and married without — children are two totally different things and shouldn't be treated as the same by family courts, but they are.

No-fault divorce first started to become law when psychology was in the grips of the idea that a child just needed a firm bond with one parent to become an emotionally healthy adult. That's turned out to be false. In fact, as Nix said, kids need "regular, healthy contact with both parents" post-divorce, and preferably to be raised in an intact home with both their biological parents. As I've said many times before, family law needs to advance to the level of the social science on parents, family structure and children.

The fact is that children bond with both parents at an amazingly early age. Within the first weeks of life, a child can distinguish between its mother and its father. That bond is all-important to the child and can be shaken by prolonged absence.

No-fault divorce also assumes that, when a court orders visitation by the non-custodial parent, it'll happen. But all too often, it doesn't, and the same courts that made the orders refuse to enforce them. That, plus the fact that non-custodial parents typically get to see their kids only about four days a month renders them little more than babysitters or, in Dr. Susan Stewart's words, "Disneyland Dads." That means children gradually lose their fathers, courtesy of family courts.

If we'd fix the way child custody is handled, we wouldn't need to curtail the rights of husbands and wives in divorce matters. Yes, an intact biological family is best for kids, but equal parenting is the best we can do once parents divorce. And my guess is that there's not much political will for telling married parents they can't divorce. We used to limit divorce by requiring a showing of fault, but that just resulted in the comedy of married couples agreeing to divorce and then manufacturing the evidence required for it.

The point is that it's difficult, as a practical matter, to construct laws that would restrict parents divorcing and at the same time not force parents, who truly need to be apart, to remain together. I applaud the idea of keeping married parents together for the sake of the children, but don't know how to accomplish that legally, particularly in a culture that's grown used to easy divorce.

Whatever the case, it's good to see an article about fathers' rights, children's well-being, divorce and child custody, and related topics that's remarkably even-handed, with the sad exception of its VAWA coverage. More importantly, it's good to see that our issues have gained enough traction to be of significance in a major electoral campaign.

MR-E helps establish Men’s Rights Calgary

Men's Rights Edmonton · 12 September 2013 · Archived copy · Original

On Labour day long weekend, members of Men’s Rights Edmonton took a road trip to Calgary Alberta, where we met with local MRAs and helped establish MEN’S RIGHTS CALGARY. That’s right, Alberta is now host to two real world men’s rights activist groups. Fuck yeah!

MR-E is currently working with the members of MR-C to help them find their legs and get their website (MensRightsCalgary.com) up and running. We hope to have that website online very soon.
Out of sheer coincidence, the day we happened to be down in Calgary was the same day they held their gay pride parade. So the streets were alive with people either participating in the parade or making their way out to view it. One enthusiastic gay Indian, who went by “El Dink”, was decent enough to volunteer himself to be a walking human billboard for MR-E in the pride parade. We spray glued one of our posters to his chest and he dawned that sucker the entire day. We know this because we ran into him again in the evening shortly before we left and he was still wearing the poster on his chest. You can find that footage above.

The members of MR-C are great guys. We sat with them for an extended lunch and spoke about potential projects they would like to get underway and all of them sounded like winners. Man, do we have some exciting times ahead of us. And of course, it wouldn’t be a proper visit unless we got some postering done, & poster we did. A lot. Members of MR-C and MR-E worked together for the first time to poster all along one of Calgary’s busiest streets. As we were postering, we handed out our business cards to passers by who expressed an interest in what we were doing. We were surprised at the amount of positive feedback we received. The people of Calgary welcomed us with open arms and we had a blast while we were down there.

So our thanks go out to our generous hosts in Calgary, here’s to many years of FTSU.

~Raz

Honey Badger Radio: Feminism's Pimp Hand

AVfM Radio · 12 September 2013 · Archived copy · Original

"Are the Vagina's in the house!" Eve Elsner screams to a cheering audience of feminists.
Yep. All us women? We're just vaginas.
And that's all that we are.
You know who else reduces women down to their genitals?
Pimps.
Specifically pimps reduce women down to what the pimp can extract in terms of benefit from their vaginas.
Sorta like feminists.
Except for feminists it's not the vagina's use that's of interest, but it's abuse. And whatever can be twisted into abuse of vaginas.
Make no mistake, like the pimp, all they care about is your vagina. If you didn't have a vagina, they wouldn't really care what happened to you.
You're a whore in their stable, pimped out for their benefit. And if you refuse to be feminsim's whore, watch out for their pimp hand!
The instant you say no, you'll see just how deep sisterhood goes.

Show airs at 8PM Central Time

SHOW PAGE

Rape jokes of the 1980s

Robert St. Estephe · 12 September 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

•?•

Every feminist loves a good rape joke.

"Women never lie about rape" and "women cannot rape men except with objects" are their two favorites. When feminists deliver these side-splitting witticisms they are sure to get a hearty LOL from any informed normal person in earshot.

We present here three accounts of false rape accusations dating from the 1980s. Andrea Cohen of New York failed to do her homework before targeting her victim with her lies and it cost her ten grand. The thriving metropolitan center of Okaloosa County, Florida, population 110,000, actually had a mini-epidemic of false rape accusations reported in a newspaper due to the fact that instead of closing the cases after it was discovered that the male victims were innocent the Sheriff actually arrested the criminals who had targeted these men.

In the case of Nebraska false accuser Irene Richardson a great hullabaloo was made over the judge's requirement that Ms. Richardson take measures to restore the reputation of her victim. A civil rights group saw such a demand – that she tell the truth – as cruel and unusual punishment. Telling the truth about rape was, to be fair to the lady, certainly unusual for Ms. Richardson, but who would regard a false accuser being required to tell the truth as cruel, but a feminist?

•?•

STORY # 1: Andrea Gordon's Hairy Rape Tale – 1980

FULL TEXT (Article 1 of 5): Mineola, N. Y. – A New York City employee won $10,000 in state Supreme Court after he gave a convincing demonstration of his argument that he had been falsely sued for rape.

Jeffrey Gordon, a 30-year-old accountant with the New York City comptroller's office, was arrested last year and charged with first-degree rape. When a grand jury refused to indict him, Gordon sued the woman who brought the charge against him, 29-year-old Andrea Cohen, for $2.5 million for alleged libel and slander.

Miss Cohen testified Wednesday during the one-day non-jury trial that when she was raped, she had pulled at Gordon's hair.

At that point in the testimony, Gordon stood up [and] removed his toupee.

Justice Angelo Roncallo directed the $10,000 settlement, saying he didn't believe the alleged rape ever happened.

["Hairpiece figures in rape case," syndicated (AP), Boca Raton News (Fl.), Nov. 13, 1980, p. 14A]

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STORY # 2: Okaloosa County, Florida's False Accusation Mini-Epidemic of 1981

FULL TEXT (Article 2 of 5): Shalimar – In an unusual twist, three Florida Panhandle women have been charged with filing false rape complaints.

“It’s a real switch for us to arrest women who said they were victims,” says Deputy Shirley Boles, a rape investigator for the Okaloosa County [population 110,000] authorities. But sheriff’s agents say four of the complaints were phony.

“We’ve arrested two women on charges of filing false reports to law enforcement officers,” Ms. Boles said. “We’ve charged a third woman and we’re working on the papers in the fourth case.”

Filing a false complaint is a misdemeanor, the deputy said. Ms. Boles and her partner, anti-rape specialist Jo Hunter, said women who falsely accuse men of rape should be punished.

“This type of thing isn’t only a crime, it sets women back light years in their attempts to bring the real rapists to justice,” said Ms. Hunter, also a deputy.

“It not only hurts the men who are falsely blamed and face life prison sentences, but it hurts all women everywhere. It’s like the boy who cried ‘wolf.’”

Motivations for filing false rape complaints vary, but the investigators said some women are misusing rape laws because they feel upset about sex or are just spiteful.

In one case, a young woman was miffed because she thought her boyfriend had a date with another woman, deputies said. She accused the boyfriend of rape.

Another case involved a woman who performed a sex act after she was offered money. When the man refused to pay, she accused him of rape, Ms. Boles said.

[“3 Women Facing Charges In False Rape Accusations,” The Post (Palm Beach, Fl.), Jun. 12, 1981, p. C5]

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STORY # 3) When Telling the Truth is “Cruel and Unusual”

[image]

FULL TEXT (Article 3 of 5): Omaha, Neb. – A woman who falsely accused a man of raping her was ordered to run radio and newspaper advertisements apologizing to him. But the man says the sentence will not undo the damage.

“You can’t change a wrong to a right,” said Gary Nitsch. “I lost a job. I had to get a lawyer. The kids at school were saying to my kids, “Your dad’s a rapist.”

And the ads may never be printed or aired.

Elizabeth Irene Richardson, 24, is considering appealing the sentence, which the Nebraska Civil Liberties Union says may be cruel and unusual punishment.

Richardson accusing Nitsch, 44, of Overton, of raping her in September 1988. she reportedly told police that he raped her when he came to her housed in search of a painting job.

Nitsch was arrested and charged with sexual assault, but the case was dropped in February this year for lack of strong physical evidence.

Word reached authorities that Richardson has told friends the rape was a hoax. Her attorney, Todd McKeone, said Richardson admitted she made up the accusations to get attention from her husband, a trucker who is often away from home.

Richardson pleaded guilty to perjury in April and was sentenced June 8, according to press reports.

A judge ordered Richardson to apologize to Nitsch in half-page advertisements in every newspaper and on commercials on each radio station in Dawson County, a country of about 22,000 in central Nebraska.

The media campaign was expected to cost about $1,000, her attorneys said. She also was sentenced to 180 days in

jail and was placed on two years' probation.

A panel of state civil liberties union attorneys who reviewed the case said the sentence may violate Richardson's rights under the Eighth and 14th amendments.

[image]

The Eighth Amendment protects individuals against cruel and unusual punishment and the 14th Amendment ensures due process.

The organization is "concerned about the scarlet letter approach in sentencing," said Bill Schatz, NCLU executive director. "Suppose someone is arrested for shoplifting. Are we going to make him wear a sign saying he's a convicted shoplifter? Is there such a thing as punishment fitting crime?"

If the case is appealed, the organization will offer research services and may file a friend-of-the court brief, Schatz said.

Nitsch said he was still puzzled about how his name came up in the rape charge.

He said he met Richardson once during the spring or summer of 1988 when he went to her house inquiring about the painting job she had advertised.

"I would just like to have someone tell me how I was named," he said.

He said his ordeal has taken a toll on his family.

He said his wife, Naomi, "doesn't like to come to town and face people." His 18-year-old daughter quit high school in March because of the was she was being treated, Nitsch said.

"We've lived in a trailer house since 1973," he said. "We're saving for a home, but when you have attorneys' fees, it's hard."

Nitsch said he was fired from his job as a driver after being questioned at work by authorities and jailed for three days. He's now a part-time construction worker.

He said he wants a full-time job but "people want clean help. They don't want somebody that's been in trouble with the law."

"I used to go into town and drink coffee and joke with people, but everything just kind of turned sour," Nitsch said.

"The first year, I was so depressed I didn't want people to see me," he said. "If I went into town I had to have somebody drive me so I could scoot down in the seat so nobody would see me."

Nitsch said he is also bitter about the way authorities handled his case. His attorneys are suing four sheriff's deputies for $100,000, claiming he was arrested and his home was searched without cause.

"Mr. Nitsch is apparently the victim of some lies. But that is not the fault of the sheriff's department," said Randy Goyette, an attorney representing the Dawson County Sherfiff's Office.

Jim O'Rourke, now a district court judge, was Dawson County attorney at the time.

"I believe that the case was very professionally and accurately handled," O'Rourke said. "We went with what we had and we did the best we could."

O'Rourke said Richardson decided not to pursue the case after he told her the trial would be difficult for her without corroborating evidence.

["Woman Must Apologize in Ads For Falsely Accusing Man of Rape," Sarasota Herald Tribune (Manatee AM Edition), Jul. 3, 1990, p. 2A]

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FULL TEXT (Article 4 of 5): Lexington, Neb. – A woman sentenced to apologize in radio and newspaper ads to a man she falsely accused of raping her won't appeal the sentence to the state Supreme Court, her attorney said Friday.

An attorney for Elizabeth Irene Richardson said he mailed a dismissal of the appeal to the Nebraska Supreme Court on Thursday.

Ms. Richardson, 24, did not want to risk having a judge gave her a longer jail sentence if the Supreme Court decided she could not be ordered to pay for the advertisements as a condition of probation, said defense attorney Tod McKeone.

"There's still some possibility of not having to run them (the ads)," he said.

He said the defense was considering alternatives to appealing the sentence to a higher court, including possibly filing a motion asking the district court for a sentence reduction.

"It would have been an interesting case to test this kind of sentencing to see if it would send up under constitutional grounds," McKeone said.

Ms. Richardson, a former Lexington resident, was sentenced June 8 to 180 days in jail and was placed on two years probation for perjury.

A Dawson County District Court judge also ordered Ms. Richardson to apologise to Gary Nitsch in a half-page advertisement in every newspaper and a primetime spot in each radio station in Dawson, a central Nebraska county of about 22,000 people.

Ms. Richardson now lives in Overton, had accused Nitsch, 44, of Overton of raping her in September 1988. he was arrested and charged with sexual assault. Ms. Richardson told friends the rape was a hoax. She was convicted of her perjury last February. County attorney John Marsh said the woman's was trying to get the attention of her husband, a truck driver who was often away from home.

Authorities later learned that Ms. Richardson told friends the rape was a hoax. She was convicted of perjury last February. County attorney John Marsh said the woman's was trying to get the attention of her husband, a truck driver who was often away from home.

Nitsch, who said he had met the woman only briefly when he went to her house inquiring about a painting job she had advertised, has said that as a result of the false charge, he lost his job and his family was harassed.

["Woman in phony rape case pulls appeal," syndicated (AP), the Tuscaloosa News (Al.), Jul. 22, 1990, 2F]

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FULL TEXT (Article 5 of 5): Lexington, Neb. – A woman who falsely accused a man of rape apologized Sunday in court-ordered radio ads, saying she hopes time will heal the damage to the man's reputation. Elizabeth Irene Richardson, 24, was ordered to run radio and newspaper ads throughout Dawson County in central Nebraska as part of her sentence for a perjury conviction last February. She was later to begin a six-month jail term for falsely accusing Gary Nitsch, 44.

"I want the public to know that these allegations were not true and that I made up the story for personal reasons," Ms. Richardson said in the radio ad. "While I realize there is nothing I can really do or say to repair the damage I have caused, I sincerely pray that time will heal the wounds my false allegation have inflicted on Mr. Nitsch and his family," she said. Ms. Richardson accused Nitsch of raping her in September 1988. He was charged with sexual assault, but the case was dropped for lack of physical evidence.

["Woman apologizes for false charges," The Hutchinson News (Ka.), Sep. 3, 1990, p. 5]

Welcome to 2.1 and beyond

Paul Elam · 12 September 2013 · Archived copy · Original

Greetings! If this is your first time to A Voice for Men, allow me to say welcome. If this is not your first time to A Voice for Men, you are probably having a WTF moment!

Indeed, as you can tell right now a lot has changed around here. And hold on to your seats, a lot more is about to change in the days ahead.

While we have all gone about our normal routines, our team has been hard at work re-envisioning and rebuilding AVFM from the ground up. And when I say from the ground up I mean that literally.

We have gone through some real trials recently, testing our patience and our budget to update the aesthetics and functionality of AVFM in order to freshen up the place and to bring you an enhanced user experience. There have been some harsh learning experiences. One web developer, OSS Media, took two thousand dollars of our money and accomplished exactly nothing. I have begun to look at web devs like I look at lawyers as a result – apologies to the handful of decent attorneys out there.

The frustrations have led to some rethinking. The team recently brainstormed and came up with an innovative approach that brings all of you into the fold on what happens as it happens.

What you are experiencing right now, as you read this, is a new technology platform for AVFM that was licenced with only one thing in mind.

Functionality.

The current visual "design" is nothing more than a template; one that we have invested heavily in, and one that we can change effortlessly, at will and instantaneously in real time — which we will be doing in all certainty as we rebuild this place in front of your eyes.

It is AVFM 2.1, a living springboard to AVFM 3.0, which will be a seamless, feature rich environment that will take AVFM to the next level in functionality and appearance. And it is coming to you courtesy of a team of individuals who wish not to be named, but who have provided the resources to do the things we have always dreamed of for this site.

It starts with the bones. The page you are reading now loaded 220% faster than the pages loaded the last time you were here. The beauty of this is that whatever additions and changes we bring to the site, and there will be many, it will retain the same speed and smoothness of operation.

As I said, there will be many changes to come. The site you are looking at now will not have the same look as the site you will see when we are finished. So if you hate this design, take heart, it is just a canvas over which a lot of painting will be done.

You can expect some awesomeness in the days ahead. Private messaging between registered users, self-hosted streaming video and radio, seamless integration with a new forum that Al Martin is developing as we speak, and an individuated news department that will bring your MHRM related news in a much more distinctive "newsy" presentation.

Soon you will be able to actually personalize AVFM according to your own taste, your location, and with the coming multilingual feature, *your native language*.

The site is also being redesigned with **community building** in mind. This will take FTSU to a whole new level. Each time you come to the site, you will see actionable items, from your selected location, and you will have ways to instantaneously connect with others that share your desire to get things done for men and boys.

The beauty of this is that we will not have to ask for a lot of your patience as we hammer and saw and kick up dust

in the process. With the priority of functionality having been set from the beginning, all the changes should happen right in front of your eyes without so much as a hiccup.

I am very excited by what you are about to see, and I think you will be, too. Feel free to leave your comments and suggestions. We will be reading all of them and doing what we can to respond to your wishes for this community.

Congratulations, AVFM supporters, on another step forward for the Men's Human Rights Community.

Revelations with Erin Pizzey: Dr. Warren Farrell

VFM News and Commentary · 13 September 2013 · Archived copy · Original

Warren Farrell, author of “Women Can’t Hear What Men Don’t Say” and “The Myth of Male Power” joins us this episode to talk about the crisis in boys’ education, the need for real Men’s Studies programs unpolluted by ideology, the futility of arguing with feminists, and more. Join us to listen in, or call in with your own questions, as two historic figures, Erin and Warren, talk about past, present, and future especially as regards boys and men.

Join us Saturday 14 July at 11am Central (4pm London) time.

Click RIGHT HERE to find the show!

This video uses sounds from freesound:

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Sound 4: http://freesound.org/people/feveran/
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Sound 2: http://freesound.org/people/Kasatchok/
Sound 7: http://freesound.org/people/OttoRecV8/

Click RIGHT HERE to find the show!

World suicide and the World Happiness Report

Steve Brulé · 13 September 2013 · Archived copy · Original

The World Happiness Report (WHR) was released on September 9 2013, the day before World Suicide Prevention Day.

Suicide is tragic regardless of the race, sex, or age of the victim. The tragedy, and this burden of guilt must be carried by our entire culture, is that some among us feel so hopeless about their future that they feel their only option is to die. Suicide affects everyone close to the victim, often destroying the lives of the survivors.

If suicide is to be addressed effectively, it needs to be understood. That means openly talking about victim demographics; who they are and why they commit suicide, for starters. And yet even on World Suicide Prevention Day, the media chose to be evasive about the truth.The CTV news piece about World Suicide Prevention Day mentioned the many suicide cohorts, the complexities of suicide, that individuals have differing motives, that differences occur within each age group. In fact they went to considerable trouble to touch on these complexities.

But the CTV commentators avoided the single biggest and most significant statistic surrounding suicide: Male victims outnumber female victims 4 to 1. Almost everyone knows this fact, and this statistic only represents the confirmed deaths by suicide. The true number of male suicides is likely much higher: men drink themselves to death, essentially self-medicating to avoid intolerable emotional pain, and men engage in extremely risky behavior, often leading to premature “accidental” death as a form of distraction from the reality of their lives.

Most of the website posts that I found about World Suicide Prevention Day also deliberately avoided the fact that suicide disproportionately affects males, for example here, and on Wikipedia. The Centre for Addiction and Mental Health goes so far as to mention Teens, Soldiers, and Aboriginal Communities as having disproportionately high rates of suicide. But no mention of Males as a cohort group.

Not even Suicide Prevention Canada mentions the extraordinary fact that suicide is completed mostly by males, even though the statistical significance of the male suicide rate is so great that “being male” should be added to the list of risk factors for suicide.

But the opposite is happening. This truth is being minimized or even ignored, as if the male cohort is really not important. And that’s the crux of the matter. It isn’t important because, as courageous researchers like Warren Farrell and Michael Gilbert have shown, males are considered disposable in our culture.

It’s not that the suicide researchers are shy to point out special victim cohorts. The International Association for Suicide Prevention (IASP) lists several special interest groups and task forces including Suicidal Behaviour in Adolescents, Suicide and the Workplace, Suicide and the Media, Suicide in Older People, Suicide in Prisons. They simply refuse to consider “Suicide in Males” as a cohort; the single largest and statistically significant cohort within this entire topic. In fact I could not find any mention of the gender-disproportionate nature of suicide anywhere on the IASP website.

This is the 20,000 ton elephant in the room: suicide is overwhelmingly committed by males. Why is that? The media in our culture have no reservations about identifying a male cohort when identification is negative, like crime or violence, or even creating false negative images of males, like men are clumsy, insensitive, less capable parents, or even promoting the discredited assertion that perpetrators of domestic violence are almost exclusively male. But when males are the overwhelming victims, that topic suddenly becomes gender-neutral, or even reversed using some twisted assertion like when Hillary Clinton claimed that “women have always been the primary victims of war.”

The only site I found that has the courage to state the truth about male suicide up front and center was the UK government, which openly states that suicide is the leading cause of death in young men.

The American Foundation for Suicide Prevention (AFSP) leads with the neutral statement that “90% of people who

die by suicide have a diagnosable and treatable psychiatric disorder at the time of their deaths." Dig into their website and you will read that 4 times as many males than females commit suicide but this next statistic is particularly revealing: as a race, white people have the highest incidence of suicide, higher than Native Americans by a considerable margin. At first glance this is surprising, because most people believe that Native Americans have a suicide problem. But the hard cold fact is: the cohort group with highest incidence of suicide in North America, and possibly the world, is White Males, the very same group that feminists claim are oppressing everyone else.

Why is that? Why would a group of "privileged oppressors" feel so hopeless about their lives that they kill themselves? This led me to the World Happiness Report (WHR), and more importantly, what the media is not telling us about the WHR.

The countries rated as having the happiest people in the world are all industrialized countries. This shouldn't be too surprising, and that's about as deep as the media coverage went on this report. But the report itself is exhaustive, and goes to great pains to extract useful and reliable estimates from the mountain of collected data and the factors that affect happiness.

Big Media ignores a very significant finding: "In most advanced countries women report higher satisfaction and happiness than men." Then, in a stunning example of bias, the researchers rationalize their finding with this mind-bending statement: "women are relatively happier in countries where gender rights are more equal." Not that women's rights might exceed men's rights in these countries, for example in family law and employment law, but that they are "more equal." It doesn't occur to them to ask why women are happier than men in the industrialized world. They merely claim, out of thin air, that it must be because gender rights are "more equal" in these countries.

The WHR report also emphasized such things as health and educational opportunities as critical to happiness. In North America, spending on female-specific health greatly outpaces male-specific health spending, and females now also outnumber males 2 to 1 at university. Is that "more equal" enough for you? If we get any "more equal" we won't have any male university students at all.
Another study, Gender and Well-Being around the World (GWBW), found the same thing: "Women around the world are happier than men, regardless of which happiness question is used." Furthermore they, too, use double-speak: "the findings suggest that the gap is greater (e.g. women are happier) where gender rights are more equal." Where on earth do they get the nerve to offer such a facile dismissal of such an overwhelmingly significant finding?

The finding is simply not important to the authors. Would it be important if the genders were reversed? If women were less happy than men, would the researchers be concerned?

We don't have to speculate on that. The authors of the WHR conducted a case study on Bhutan, one of the very few countries in the world where men were found to be happier than women. The authors conclude: "The fact that two-thirds of deeply happy people are men is of clear policy interest," whereas of course the fact that men are less happy than women in EVERY INDUSTRIALIZED COUNTRY IN THE WORLD is of no interest, or worse, it is evidence that gender rights are "more equal" in the industrialized countries.

The World (un)Happiness Report parallels the 4 to 1 suicide gender-imbalance, an imbalance also found in every industrialized country. That's a whopper of a coincidence! But, inexplicably, this is of no interest to the "scientists."

And this finding extends into marriage as well. The GWBW report concluded that "Married men are less happy than married women in all three income regions, although the happiness gap between married men and married women is smallest in the low income countries." Could this possibly be a reflection of draconian anti-male divorce laws, and the fact that married men know how screwed they are if the wife gets angry enough to file for divorce? Could it be a reflection of the relative lack of resources devoted to men's health, or the emphasis on hiring and promoting women over men due to Affirmative Action, or the stampede to label and medicate young boys for ADHD, or the rise in false sexual assault charges? Well that herd of elephants is probably too big to fit in any room on this planet.

The status of men in North America, and their disadvantage in the gender war, is so bad that a new group calling

themselves MGTOW, short for Men Going Their Own Way, has sprung up. To varying degrees, these men opt for a life without a woman or a family of their own. A similar trend spontaneously started in Japan, they call themselves "Grass Eaters," and it's causing concern among women and employers.

These men have decided that the risks of being involved with a woman, like presumption of guilt in DV accusations and the likelihood of losing house, paycheck and kids when the marriage runs into trouble, have led them to the conclusion that dropping out is the best solution. Can you blame them?

This week Big Media reported on World Happiness, but hid the most significant finding of all: men are less happy than women. Some of this unhappiness is the hopelessness that leads to suicide.
The next day was World Suicide Prevention Day and the most extraordinary fact of all about suicide was not mentioned: that suicide victims are overwhelmingly male.

We've got to get a handle on suicide, male and female, and the World Happiness Report has handed us a big red flag that could point us in the direction of some of the causes of suicide, and therefor help us address the problem. We should you use it fully, even if the results are politically incorrect. Lives are depending on it.

It has become so rare to see males portrayed in a positive way in TV advertisements that I want to end this blog post with this absolutely wonderful Guinness basketball ad. Men need to help men. Big Business, Big Media, and Big Government are not going to do it. They are too busy making gender rights even "more equal" than they are now.

Ideology of Hate: Feminism in 1972

Robert St. Estephe · 13 September 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

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It was forty-one years ago to date,

Libbers spewed out choice words of hate.

Now their style is but a stream of bile,

When they bark we must salute them: "Heil !"

On September 13, 1972 a public conference (no men allowed) was held by the women's liberation organization named Feminists of New York. The following news report describing its proceedings helps to give proof to a blatant fact that most grown-ups know quite well by now: that feminism is a hate movement."

Yet today disingenuous disclaimers abound in writings distributed by the now immensely powerful gender ideology establishment:

"The old myth that feminism is linked to the hatred of men is one that still permeates much of society, and is an active hindrance in the long-overdue acceptance of feminism as simply the rational belief that men and women are equal, and should be treated as such: feminist and misandrist are not synonymous." [Helen Charman, "The GenderAgenda: why misandry has no place in feminism," Varsity (Cambridge University, UK), Oct. 18, 2012]

We are not fooled by the lie.

The viciously misandric 1972 quotations of Ms. Pat Mainardi which appeared in the daily papers have since become famous, yet in their original context of the convention her words take on a greater weight when it is understood that she was engaged in a calibrated and collaborate effort to alter the focus of the feminist movement from *equality* to *hate*. The rhetoric of "equality" survived of course, as a convenient cover for innumerable statistical hoaxes (the "pay gap" fable; the "war against women" fiction; fake rape statistics along with expensive (ie: profitable) "rape culture" propaganda and newly-minted regret-rape and brewsky-rape categories), and the ethos of hatred has, over time, grown. Hatred, we are now led to believe (sometimes characterized through the vogue-word, "rage") is "empowering."

It was only three years following this 1972 convention that a prominent but overly optimistic scholar, Midge Decter, noted that "*hatred of men* is a feminist doctrine" and predicted its eminent downfall. Decter was dead wrong. There was just too much money to be made, too many careers to launch, by means of the shakedown tactics and shrill demands (which, curious as it might seem, were always promptly met by the oppressor class) of those who claimed a fundamental and permanent victim status.

•?•

[image]

FULL TEXT: New York – And now there's a new topic of debate about women's liberation that's bound to make at least one-half of the population a bit uneasy – man-hating.

While more than 200 women cheered several speakers gave their personal views on why hating men was an essential subject related to women's equality. The conference, closed to men, was organized by the Feminists of New York, who had a similar speak-out on rape several years ago.

"We have a moral cause for hating men for they have taken away all our power," said Barbara Mirnoff of the Feminists, by way of introduction. "Men have imposed their minds and bodies on women and our hatred is a natural response, a rational and political hatred developing from centuries of male rule."

The women in the audience, mostly young, dressed in jeans and T-shirts, knitting, taking notes, or holding hands, had paid up to $2 to hear speakers like Robin Morgan, editor of an anthology of feminist writings, "Sisterhood is Powerful."

She read some of her favorite man-hating poems from her new book, "The Monster."

"I want a woman's revolution like a lover. I lust for it. How I wish that my tears were bullets to kill what terrorizes in men."

Janet Bajan, a member of the New York Radical Feminists, drew applause when she said that man hatred was "a protective reaction, a survival mechanism to change the situation in favor of women."

[image]

Pat Mainardi, married, the author of "The Politics of Housework," and the editor of the Feminist Art Journal, said, "Man-hating marks a turning point in the movement. We have been defensive long enough."

"People often ask me how women can be man-haters," she added. "And I wonder, how can we be anything else." The women cheered.

"We sleep with the enemy to find out his secrets and we pass them on to our allies," she said, but the audience hissed.

"The only way to win liberation is to make men miserable so they will have no peace until women are free. Married women invented man-hating," she declared.

[image]

One member of the Radical Lesbians claimed that the Lesbians were the original man-haters. But Jill Johnston, a Lesbian who writes for the Village Voice weekly newspaper, said that Lesbians were women lovers, not necessarily man haters. "I don't really want to waste my energy on encountering men and hating them," she said, though she expressed some admiration for a Lesbian friend who had physically assaulted men on the street.

The conference almost came to a standstill when one speaker announced, "All you Lesbians out there – in 10 years you'll be married to some man."

[Jurate Kazickas, "Hatred of Men On Conference Agenda," syndicated (AP), Sunday News-Journal (Daytona Beach, Ga.), Sep. 24, 1972, p. 21]

[image] **•?•**

NOTE: [Sandy Banisky, "Feminists are ruining their own cause, Decter believes," The Sun (Baltimore, Md.), Nov 20, 1975. p. B1]

Men's human rights at Kennesaw State University

Sage Gerard (Victor Zen) · 13 September 2013 · Archived copy · Original

Kennesaw State University (KSU) is a relatively small university in Northwest Georgia, U.S.A., roughly thirty miles north of downtown Atlanta. KSU has been over capacity for the better part of the seventeen short years it held university status. The bustling student population supports at least 226 formal organizations representing a wide range of different interests, and many more organizations not listed in the previous link. Despite KSU's diversity, they consistently neglect the needs of men.

Let me show you how KSU treats its men and women.

Gynocentrism

About 60% of KSU's students are female, and a number of opportunities offered by campus and state organizations are given exclusively to these young women. For example, the Georgia Executive Women's Network offers a scholarship to women age 24 and up, and Women In Electronics offers supplementary funds that stack on existing financial aid to female students [1][2].

Campus organizations like Kennesaw Women in Mathematics (KWIM), promote the participation of women in mathematics. KSU and its student organizations have never hesitated in connecting women to opportunities from a plethora of programs. There is nothing wrong with offering opportunities to female students, but they are harder to justify when you compare the status of the KSU woman to the status of the KSU man.

There are scholarships, programs and courses available to all students, but women are the focus in promoting each. The most disturbing example is KSU Security's Rape Aggression Defense (R.A.D.) course. The KSU security department's page for R.A.D. mentions that men are allowed to attend a men's only R.A.D. course near the bottom.

> Resisting Aggression with Defense for Men is a new program being offered this year, to address the many requests from our male population for basic self-defense options. RAD For Men (RFM's) goal is to provide responsible information and tactical options of self-defense for men who find themselves in confrontational situations. For a male self-defense program to be an empowering experience it must contain a few key elements. These are: to educate men about their roles and responsibilities in reducing violence, to instill an understanding of reliance on others, to understand the responsibility and importance of making different decisions, and to obtain self-realization of the power of controlling one's emotions.

Scroll back up to the first paragraph *of the same page* and you will see this.

> Rape Aggression Defense (R.A.D.) is a simple yet affective [sic] self-defense class for women only.

In addition, the periodic email blast for R.A.D. not only leaves out all mention of R.A.D. for Men, it also explicitly tells you only women may attend. The email shown below was sent to me on September 4th, 10:44 AM. allstudents@groups.kennesaw.edu broadcasts a message to all students, assuming you are sending the message from an authorized address (If you try to send something there, it won't work since you are not authorized to broadcast anything). This alias makes it easy to promote events.

10:44 AM is an odd time for automated system to send emails, so I suspect a human being typed this email. This means (s)he had a chance to see the hypocrisy of offering a unisex course while claiming that it is exclusively available to women.

[image]

Download the email source to see the original message for yourself. I removed my student email address from the

source to preserve my dying anonymity for now.

AVFM member Eriu pointed out that an FBI Uniform Crime Report (UCR) for KSU shows that only twelve rapes were reported on KSU from 1995 to 2010. From 1995-1999, *not a single rape* was reported [1][2][3][4][5]. One rape was reported in 2000, and then we drop again to no rapes for 2001 and 2002.

The R.A.D. course was founded in 2002.

At time of founding, one rape report was all they had to demonstrate need. The highest number of rape reports totaled a whopping 4 in 2009 [1][2]. R.A.D. cannot feasibly take credit for the low numbers, since even prevented rapes would be reported by frightened, would-be victims.

When R.A.D. for Men was introduced, KSU Security Officer Trudi Vaughan had this to say about what the course offers in the *Sentinel* (the campus paper):

> "It doesn't insult or diminish your ability to be a man if you walk away," Vaughan said.
>
> RAD for men was developed from the Rape Aggression Defense for women, a course offered by KSU PD since 2002.
>
> "It focuses a lot on what your responsibilities are as a man," Vaughan said. "When women say 'no,' it doesn't mean 'no until you talk me into it'; it means no."
>
> The RAD for men mission statement is "To provide responsible information and tactical options of self-defense for men who find themselves in confrontational situations."

Men are offered "tactical options for self-defense" such as walking away from violent confrontation after being reminded that "no means no."

R.A.D. simulates a live attack on students executed by the "R.A.D. Man." The R.A.D. Man can be played by either a man or a woman (where the woman is still informally called the R.A.D. Man in promos). If you look at the email, you will see that women are expected to inflict injury and pain. In the *Sentinel,* men are encouraged to *not* fight back, and are given a reminder to not rape.

Outside of security, the KSU Gender and Women's Studies department offers a masculinity course (see GWST 3080) with required readings including Michael Kimmel's *Guyland*. The original course proposal has a red flag on page 3:

> The course will be regularly evaluated through the ongoing assessment of the gender and women's studies program faculty according to university guidelines.

Students are regularly evaluated by the people who endorse Kimmel and the kind of environment KSU provides. Women are the focus for numerous campus benefits, and *even a unisex service for preventing a traumatic event is marketed to women alone*. Men are not considered important enough to communicate with, even though some programs *have become unisex in response to male demand*.

Men have silently fought for representation, only to have it reluctantly granted with a gynocentric twist.

Facts are facts. KSU plays favorites.

Haphazard Support for Men

On February 20th this year, I attended the first meeting of The Gentlemen's Club (TGC), a self-described "safe haven" for men founded by two KSU counselors. I was impressed and excited about the group after hearing about the philosophy of its founders, but started to back away when I learned of its policies.

The founders, Dr. Faust and Dr. Griggs, claim to follow the methods of Dr. Miles Groth. After the first meeting, the group sounded too good to be true. Quote Dr. Faust at 1:02:15 of the first meeting:

> [We will be] a group of guys who will get together and talk about real issues that we face everyday. We can't do it out there. There's people out there who don't understand. They humiliate us. They talk about us. They embarrass us. That will never happen in this particular safe environment. [I want to] create an environment where people can be themselves. That's all we're asking for. It's not complicated!

I reacted positively, and the doctors asked me to help recruit new members. I offered the doctors a chance to talk to the staff at *A Voice For Men* (AVFM) for exposure. The doctors declared AVFM "militant" and backed away from it. They declined me the opportunity to record our second meeting, so I cannot prove what they told me next. I must therefore simply ask you to take my word for what I learned. All members had to sign a contract giving the doctors consent to monitor intermember communication.

When I questioned TGC's founders about their invasive policies, they responded with a bitter psychoanalysis of my outlook on society and how men fit in the grand scheme of things. Dr. Faust said that there are broken men that needed to be "fixed," and he never clarified what that meant. My take is that many men are just fine the way they are, but need a place to be themselves without carrying the burden of unwarranted guilt and bottled up emotions.

I thought that TGC was the sanctuary men deserved, but I was wrong. TGC was meant to be a group therapy session where the members were not allowed to socialize with one another outside of the group. Unsurprisingly, Dr. Groth was confused by this approach when I emailed him to ask about it. It is safe to say that TGC does not follow Groth's methods as closely as it first claimed.

My suspicions were correct: TGC was too good to be true. But I must say through gritted teeth that TGC was the best thing for men I could find on campus. A full log of my relationship with TGC can be found on MarZ.

Kennesaw State University is a school where men are struggling for relevance. KSU enforces anti-discrimination policies *just enough* for men to get representation, so long as it's all for the grace of women.

KSU does not respond to men's issues with violence or resentment. Instead, KSU greets men with tense silence followed by reluctance, a small cookie reward and some PR hand-waving, in that order. Once KSU feels like men are satisfied enough to shut up, the benefits KSU and its student-run subsidiaries *just that second* gave to men are reoriented to focus on women.

It would be wrong to say that no one on KSU cares about men. There are signs of life in the student body showing interest in men's issues, but these people always come second to gynocentrism. R.A.D. as it exists today demonstrates exactly what KSU is willing to let their own police department get away with.

Would you attend Kennesaw State University?

June Ann Olsen's hatred in 1960s Miami

Robert St. Estephe · 14 September 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

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Readers of *A Voice for Men* are familiar with some of the more notable and articulate present-day adherents to gender ideology of the SCUM Manifesto variety such as Josefin von Zeipel Segerberg, Pamela O'Shaughnessy ("Vliet Tiptree," pseudonym), Krista Leighanne Milburn (**"Krista Jane Heflin" pseudonym). Many people erroneously suppose, however, that the eugenics-inspired, genocidal ideation-styled, violent authoritarian types of feminist utopian philosophy find their source exclusively in ideology. The fact is that the mentality called *misandric fixation* (see "What is Misandric Fixation?") need not arise through the influence of ideology or deliberate intellectual cogitation of any sort. Further it can be observed that ideological misandry has existed long before the explosion of radical feminism in the 1960s.**

June Anne Olsen needed no theory, no cult of hatred to inspire her 1960s-era fiery reign of terror in Miami, Florida, yet the manifestion of her personal style of misandry was just as fanatical as one might find in the fantasies of the most celebrated tenured professor in the trendiest Ivy League university in the land.

•?•

(Article 1 of 6) EXCERPT: Take June Ann Olsen, a fresh-faced blonde who once burned down an entire Miami city block [in 1962]. She would lure men, including a famous TV producer, into motel rooms. After they were undressed, she would slosh lighter fluid onto the bed and torch it. "You ought to *see* them run," she told [Pulitzer Prize-winning reporter, Edna Buchanan].

Next time I saw her name, it was on a police report; she was dead. Though many amateur *arsonists* die trapped by their own flames, *June Ann Olsen* did not. She was struck and killed by a train. Nothing about *arson* is funny — or harmless.

[Edna Buchanan, *Never let them see you cry: More from Miami, America's Hottest Beat*, Berkley Pub., 1993, p. 150]

[image]

(Article 2 of 6) FULL TEXT : Miami – June Ann Olson, a 41-year-old blonde who once said she lured men into hotel rooms and then set fire to their beds, is back in jail on a charge of arson.

She was arrested Wednesday when she was found wandering in a section of northeast Miami where six fires started within 90 minutes.

The fires, all within a four block square, were put out before much damage was done. But a 50-year old man was slightly burned at an apartment house, and two elderly women had to be rescued from their second floor rooms.

Fire inspector Franklin McCrimmon, to whom Miss Olson surrendered in 1962 after she escaped from the South Florida State Hospital, said he found her wandering in the area looking a little dazed.

Miss Olson was charged with three spectacular fires in 1962.

"I just hate men," she said then, according to police. "They ought to stop the world – and push them all off.."

After she escaped from the hospital in 1962, she was sent to the Lowell State Prison for women where she spent 25 months.

She was paroled last year and worked for a time at the Salvation Army center in Ocala. Her employer said she was very capable.

The six fires all started among clothing, magazines or trash.

Three other fires were reported blocks away, nearer downtown.

["Man Hater Held After Fires Set," syndicated (AP), Sarasota Journal (Fl.), Jan. 27, 1966, p. 10]

[image]

(Article 3 of 6) FULL TEXT: Nine fires broke out in two sections of Miami early today [January 26, 1966] and police quickly nabbed suspected firebug June Ann Olsen, who once confessed she set fires to get even with men.

The 41-year old blonde was taken to Jackson Memorial Hospital for further investigation. She is a former inmate of the South Florida mental Hospital and of the state prison for women at Lowell.

One man was slightly burned in the biggest fire, in an apartment building at 246 NE 33rd St. Heroic rescue efforts saved other occupants. Two elderly women were taken down ladders from their second floor apartments.

Miss Olsen's last connection with fires in this area was in 1962 when she was charged with setting three spectacular blazes. Police said at the time she would pick up men and take them to the rooms with a promise of romance. Instead, she would set the bed on fire, they said.

Joes Mazanek, 50, of NE 33rd St., ran out of his house when he heard screams next door and rescued Mrs. Eleanor Hose with a ladder from the burning building.

Fire Chief Charles Jones of Miami District 2 climbed a ladder to rescue another occupant, Mrs. Mary Harrison, who was sitting on the ledge of her window.

Five other fires were reported in the same area. At 3300 Biscayne, a pile of papers blared up behind an apartment building. At 337 NE 33rd St., a mattress burned in a garage apartment. At 250 NE 32nd St., and ironing board and broom burned in the utility room of an apartment building. At 247 NE 31st St., papers burned in a rear garage. And at 3115 NE 2nd Ave., the rear room of a barber shop was damaged by a fire that was started among clothing and magazines.

Meanwhile, District 1 firemen downtown got busy. Their first call was to the Pink Flamingo Hotel at 28 NE 5th St. where they put out a minor fire.

A vacant and condemned house in the path of the expressway at 350 NW 9th St. was gutted by fire a few minutes later. And at 29 SW 6th Ave., a rooming house at the rear of Robert's Drug Store was severely damaged.

[Charles O. Krueger, "9 Fires Hit Miami, Firebug Held," The Miami News (Fl.), Jan. 26, 1966, p. 1]

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(Article 4 of 6) FULL TEXT: Dade's Incendiary Blonde, June Ann Olsen, was arrested on arson charges after a series of closet blazes early today.

Miss Olsen, 41, who once confessed she set fires to get even with men, already was out on $500 bond after being arrested here Jan. 26. Nine fires broke out in two sections of the city that day.

When four fires broke out in a short time early today, and a woman was reported seen in the area, police started looking for Miss Olsen.

Patrolman Louis Kirchoff spotted her strolling along Biscayne Boulevard at 48th Street at about 2:30 a.m. she was arrested on charges of first degree arson and booked into Dade County Jail.

Found in her purse were $38 cash and a bottle of 100 barbiturate (Nembutal) tablets.

The fires started at 1:55 a.m., when firemen were sent to an apartment building at 311 NE 14th St to quell a blaze in a hall closet. Five minutes later, the fire-fighters were called to another closet fire in a building a block away, at Bayshore Drive and NE 13th Street.

Then, about 15 minutes later, they were off to a building at 310 SE 1st. Ct. this time, there were two close fires – one on the first floor, and one on the third.

The man-hating blonde also is wanted by Fort Lauderdale police for questioning about a fire Sunday at a senior citizen's apartment. She fits the description of a woman who was laughing and singing outside the apartment after the fire started.

Miss Olsen has undergone psychiatric treatment for pyromania and once served a prison term for arson, she said she set fires to get even with men for making passes at her.

She has a history of picking up men with a promise of romance – and instead, setting the bed on fire, police said.

[Charles O. Krueger, "4 More Blazes Start Here, Blonde Firebug Back In Jail," The Miami News (Fl.), Feb. 11, 1966, p. 1]

***

(Article 5 of 6) FULL TEXT: Miami – June Ann Olsen, a 42-year-old blonde who admits she has set 25 or more fires in the past six years, was back in jail Wednesday, after taking a taxi to police headquarters. She escaped from Lowell State Prison for Women in Massachusetts Jan. 11 and made her way to Miami where fire officials know her well.

["Arsonist Back In Jail," syndicated (AP), Daytona Beach Morning Journal (Fl.), Jan. 26, 1967, p. 3]

***

(Article 6 of 6) EXCERPT: [Miami Fire Marshal David Teems] said the 1971 death of June Ann Olson, Miami's best known fire bug, seemed the end of an era, Olsen hated men and would lure them to a hotel room so she could set fire to the place when the man went to sleep. Ironically, said, Teems, she died of burns suffered in an auto accident.

[Jack Roberts, "False alarm figures ring true," The Miami News (Fl.), Aug. 3, 1979, p. p. 5A]

Author's Note: Some of the older sources give the name as "Olson" rather than "Olsen." We have selected "Olsen" based on the fact this spelling was used in the 1993 book cited above.

Down Under news roundup

Greg Canning · 14 September 2013 · Archived copy · Original

Most would have heard that there has been a change of government in Australia from incumbent Labor (Socialist Left), Green (Socialist Environmentalists) and allied independents to a Liberal National Coalition (Center Right or Conservative) who have swept to power in a landslide victory.

Regrettably this is unlikely to lead to any significant change in policy or laws relevant to men's and boys' issues at least in the short term.

One interesting outcome is that the balance of power in the Senate (our upper house or house of review) will move from the Greens, to a group of independent and minor party Senators including the new Palmer United Party (formed by Mining Magnate Businessman Clive Palmer after splitting from the Liberal Party), the Motor Vehicle Enthusiasts Party, The Australian Sports Party, The Family First Party (Traditional Family Values), The Democratic Labor Party, and Liberal Democrats.

Some of the new Senators may be receptive to submissions from residents in their respective States on male related issues, so I encourage you to write to them and ask about their stance on issues such as family law, family court, child support, and men's health reforms.

Whilst the Rudd/ Labor Party campaign machine tried to make gender an election issue, as Gillard had done previously for Labor, it did not gain traction. Prime Minister-elect Tony Abbott's supposed gaffe describing one of his candidates as having sex appeal and the mainstream media repetition and commentary on it provided the candidate concerned, Fiona Scott, advertising visibility and brand recognition money could not buy. She won easily in her electorate.

In the wake of the election everyone's favorite rape culture promoting, slut walking, gender-bigot, Clementine Ford, has a huge dose of sour grapes. The election has not however cured her of her feminist cognitive dissonance and hypocrisy. She has launched an online shop selling T-Shirts promoting sexual violence toward the new PM. This is the same Clementine Ford who vehemently denounced reasonable criticism of Julia Gillard's incompetence in office as offensive sexism targeting Gillard's gender. Surprise, surprise! Apparently only female Prime Ministers holding the high office of PM are deserving of respect.

On a brighter note the Australian National Men's Health Gathering will be held at the Brisbane Convention and Entertainment Centre from 22 to 25 Oct 2013. The event will host many well-known local and international authorities on men's health and issues including Warren Farrell and Glen Poole. Greg Andresen and Greg Milan will be presenting on behalf of the 1 in 3 Campaign, which aims to draw attention to male victims of family violence. I will be in attendance and will report further in due course.

Cheers

Greg

Feature image by DO'Neil.

Party in Toronto!

Paul Elam · 14 September 2013 · Archived copy · Original

"What the feminist driven student unions are doing is classic abuse 101: Isolation.

Isolating a target or a group of targets makes the target(s) more vulnerable and easier to control and abuse. It obstructs the target(s) from sharing their experiences or identifying similar experiences, supporting one another, reality testing, educating themselves and fostering a sense of community.

Heaven forbid the slaves learn how to read or (gasp) convene and talk! They might start smoking the ganja weed and get all rapey with the white women folk! Or find out what a shit deal they're getting.

I've considered Shrink4Men, NCFM, AVFM and my practice as an underground railroad of sorts for quite some time now. At this point, it would be more honest if certain feminist "scholars" traded in their caps/tams and gowns for white hooded robes. Frankly, I'm waiting for them to set a wooden penis aflame outside of CAFE." ~ Comment from Dr. Tara Palmatier on A Voice for Men

This comment came up in a recent discussion I had with the Good Doctor. I was filling her in on many of the recent events around here because her work schedule has taken her out of the loop a little. I would also like to share a couple of those things with you here.

First, I will be out next week. I am traveling to the west coast to begin the filmed interviews for the documentary being made about AVFM and the MHRM. I will also be meeting with Warren Farrell while I am there — discussing the recent momentum in the MRHM and what is to come in the days ahead.

One thing for sure is that a lot more activism is on the horizon. Some of it I cannot go into at this time, but I do have one very important thing that I can share with you now, particularly with Canadian MHRAs.

On Saturday, September 28 at 11:00 AM local time, the day after the lecture by Dr. Miles Groth at the University of Toronto there will be a **Rally for Men and Boys in Crisis** at Queen's Park in Toronto, hosted by A Voice for Men and several other organizations invested in understanding the issues faced by men and boys.

Attila Vinczer, a well-known and respected MHRA is doing the lion's share of the leg work and preparation for this event.

A Facebook page has recently been created for it. As of this writing 31 people have pledged to attend with 18 maybes, but the promotion has just begun. A conservative estimate at this point is that there will be over 100 people for the rally, which of course means I am going to work as hard as I can to see that over 200 show up.

https://www.facebook.com/events/538284516227056/?context=create#

Make that 300.

It is unfortunate that I will not personally be able to make this event, but there will be several Canadian MHRAs associated with AVFM who will be present. Of course, I urge American MRHAs who can attend the rally to do so in support of our Canadian fellows. We have word that media interest in this event is already popping up, and there may be a surprise or two in store for everyone.

As a reminder of the importance of what is happening in Toronto and across Canada, I refer you back to the comment by Dr. Palmatier.

Right now the voices of men and women in Canada who are concerned about the issues faced by men and boys are spreading. Efforts are underway to form more men's issues groups at Canadian Universities; groups that are free of the ideological puppeteering of academic feminists.

For those feminists, this is quite literally like teaching slaves to read. It is spreading the idea in a marginalized, demonized group of people that they deserve better than what they are getting. It is breaking the spell of 50 years of

propagandized hate and malicious disinformation designed to keep men in a state of shame, ready to absorb whatever blame and mischaracterization is assigned to them.

It is the beginning of the end for the intellectual stranglehold that feminists have enjoyed on the culture at large.

Dr. T's comment is not hyperbole or dramatics. The analogy of an underground railroad is spot on. And what did many freed slaves do when they made it out of bondage? That's right. They dedicated time to freeing more slaves. And to exposing slavery for the morally bankrupt evil that it was.

They eventually wiped slavery, and any justification for it, completely off the map.

If you plan on attending the Groth lecture and the rally, please visit the Facebook event page and register your intent. If you can't make it, please stop by anyway and offer your words of support to Mr. Vinczer in one of the comments.

Will feminists try to crash the party? I seriously doubt it. We have seen them roundly tamed at more recent events, and those were actually on the college campus; their ideological safe haven. Even where their ideas are most widely accepted that have taken to wearing masks and resorting to clownish tricks. Personally I don't blame them. If I were spreading their message I would want to hide my face, too.

The bigots at Rabble.ca may post some more bilge-water, but they won't make a difference, either.

In another, less monopolized environment, I don't much expect they will have anything to say. My guess is that they will stick to attempts on campus to pull fire alarms, chant lies like they were ordering Cheese Covered Wacky Fries™ at a drive through and scream personal insults at people going in to attend the lecture. Thus far these kinds of actions have proven to be their complete repertoire of tricks aimed at stifling the free expression of ideas.

You can expect regular updates and a few more surprises to come your way between now and the Party in Toronto.

Whatever they want to do, I have another quote, just for them. I don't know where it comes from. I saw it recently as signature line in an email or a forum post, I don't remember which. But I remember the quote well.

"When the truth is your enemy, you're going to lose. It's just a matter of when."

Posters needed for Toronto protest

Paul Elam · 15 September 2013 · Archived copy · Original

Greetings all. As most of you know a growing number of MHRAs are converging on Toronto on the weekend of September 27 to attend the lecture by Dr. Miles Groth and to conduct a rally and protest the following morning at Queen's Park.

Word is getting out, and many are planning to attend. But in getting in touch with our feminist side, good is not good enough.

We want to produce flyers that a team of people are waiting to distribute across Toronto as we speak. Thousands of them will be printed and passed out/posted at several colleges, high schools and other gathering places across the city of Toronto. You can help make that happen.

If you can make a poster in .pdf format you can help spread the word of this important event.

Here is the **specific** text content we are looking for.

> **RALLY FOR MEN AND BOYS IN CRISIS**
>
> Saturday, September 28th, 2013 at 11:00 AM
>
> Queen's Park, Toronto
>
> Speaking out against discrimination against fathers, men and boys in our family and criminal courts, media, education system and government!
>
> **Men's Rights are Human Rights!**
>
> Sponsored by A Voice for Men and the Canadian Maltese Charitable Service Trust.
>
> Also supported by Men's Rights Edmonton (MRE)—National Coalition for Men (NCFM) Canada Court Watch (CCW) – and the Friends of Protection for Men

The approved logos for CMST and AVFM are presented below for your use.

Designs should be simple and clear, easy to spot and read quickly, **should use only the text provided above**.

Feel free to ask any questions, and please email your completed artwork to paul@avoiceformen.com. This is a great opportunity, especially for those who cannot attend, to contribute to the groundswell of support that is now happening for this important rally.

CMST.pdf

AVFM.pdf

Feature image by Europa Phoenix

Audrey Tautou: Victim

Diana Davison · 15 September 2013 · Archived copy · Original

"Feminism ruined my Hollywood dream." This is what The Independent Online would have you believe Audrey Tautou said in an interview. Aside from being manipulative, the headline actually turns out to be quite ironic.

Though making it sound as if feminism was the thing that caused Audrey's problems, the article body explains that "The 37-year-old actress believes her feminist attitude towards roles in Hollywood has limited her career options because most female characters simply aren't 'interesting' enough for her to be bothered to play."

The dreams Audrey might have, which she may have watched die, and whose fault it was, is not really of global importance. The hook of the story is the oppression of women. The premise of the article is that women like Audrey still face a sexist world which blocks women from achieving their goals. Investigation quickly reveals this claim to be a fabrication by the journalists involved, one which so grossly misrepresents the facts that they should be embarrassed.

The article by *The Independent Online* was originally acquired from a central celebrity news site called Bang Showbiz. From there it was printed in about a dozen news sites on September 10, 2013 under the headline "Audrey Tautou: Men think I'm a pain" until *The Independent* changed the headline to "Feminism ruined my Hollywood dream" the next day. The use of the word "my" in that title is outrageous. Not only is this quote an invention, Audrey Tautou never used the word "feminist" or "feminism" in any of the source material.

The *Bang Showbiz* article being mirrored mentions that all quotes came from Audrey's talk with the Metro newspaper. BS states that "the French star claims all the men in her life see her as a challenge because of her strong personality and reluctance to submit to please the opposite sex."

That sounds terrible. Poor Audrey!

Note the use of the words "submit" and "opposite sex" to inflate the drama of her supposed conflict with men. Now lets look at what the *Metro* printed in their Q&A formatted article:

> Metro: "You've described yourself as a 'pain'. How come?"
>
> Audrey Tautou: "All the boys I have known say that I can be a pain. I have a very strong character and just because I'm a woman doesn't mean I'm going to do what the man wants."

There is no actual connection between Audrey's statement and her career. On the surface it was a random personal question thrown in with the more appropriate queries about her recent film *Thérèse*. The film is the reason Tautou was being interviewed and it's likely the only reason she agreed to do the interview in the first place.

One of the few things that Ms. Tautou has been very clear and consistent about is that she doesn't want her private life to be the subject of news stories. She only does interviews as a publicity requirement for her job. She has also been very clear that her decision to not move to Hollywood was based on *her* rejection of *their* lifestyle not *their* rejection of *hers*.

The Metro victimized Audrey Tautou. Not only did they take her reply to a personal question and make that the title and focus of their article about her film, they don't seem to have actually asked her that question at all.

A search for the quote online shows that the quote *Metro* inserted into their article in 2013 actually came from an article written by James Mottram for *Metro Life* in January 2005. The eight year old source for this year's headline was hideously but more accurately titled "The Very Talented Mademoiselle Tautou; Audrey Tautou Became an International Star in 2001 with Amelie. but She Rejected Hollywood Hullabaloo in Favour of a Quiet Life in Paris. Now She's Back in the Wartime Drama A Very Long Engagement, Directed by Amelie's Jean-Pierre Jeunet. She Talks to James Mottram"

Since the *Metro* had no morality about stealing a quote from a very old article and printing it as if it was just said to them, it's not surprising that they omitted the part which said "Tautou is determined to avoid the subject of her love life. 'I don't want to be this public person,' she groans." The conclusion of the article explains "she has no interest in heading to Hollywood. 'I don't have that ambition. I don't want the sacrifices that come with it."

The reporters publishing these stories have exploited a statement Audrey made about her private life eight years ago, ignored her wishes to protect her private affairs, making her private life the headline, and have created a political identity for her as a feminist when, in fact, there is no evidence she's ever used that word.

Feminism truly did ruin Audrey's Hollywood dream; after they created it for her.

It is a sad example of rhetoric and lies, fabricating Audrey's dream then ripping it away from her with patriarchy theory before she even had the chance to enjoy the dream. That this particular example is "just" celebrity gossip does not reduce the significance of the lie. It is mostly read by women who will take Audrey's plight to heart and grab their signboards.

"I need feminism because I'm an Audrey Tautou fan."

What starts out sounding like a trivial matter becomes bigger as it enters the narrative. Gossip writers are sloppy and lazy and lie without shame. What they've done with their professional misconduct is to glaringly expose how social narratives are created and reinforced.

When people discount the power of the written word they are being dangerously naive. James Hillman, an underrated psychologist who specialized in archetypal psychology and myth, explained in the Puer Papers how current events and history are actually "story first and fact later." [1]

"Nothing can be revealed by a newspaper, by the world's *chronique scandaleuse,* unless the essence be grasped from within through an archetypal pattern. The archetype provides the basis for uniting those incommensurables, fact and meaning. Outer historical facts are archetypally ordered so as to disclose essential psychological meanings. These archetypal orderings of historical facts are the eternally recurring mythemes of history and of our individual souls. Through these meanings history affects our psyche, while at the same time history is the stage on which we enact the mythemes of our soul." [2]

When writing articles or books, the "facts" that are being reported are the starting point but, on their own, do not make a story. Stories are built and the facts are inserted in the places where they can add the most drama. Current events and news stories are actually a form of art and, if performed with skill, will become history.

Mythemes are what feminists employ to entrench their narrative into society. In the news, the myth is the framework into which the facts are carefully placed. When the myth of the news article remains consistent with a currently accepted social narrative people are more likely to treat the story as factual without investigation. Building that social narrative is what takes time and effort. Afterwards, the myth is easy to maintain. News that presents an uncommon narrative will have to work much harder to be accepted as factual.

Jonathan Potter studied social narratives in his book Representing Reality. He came to the conclusion that "factual discourse, even in casual, mundane settings, such as in an argument between a husband and wife, is organized in enormously fine detail and with great subtlety." [3] He explains the various methods of fact construction employed in rhetoric and news reporting and how factuality can be de-constructed.

The Everyday Sexism Project is a great example of what Potter calls "out-there-ness." By creating an external source outside of themselves the writers solidify their story as fact "by drawing attention away from concerns with the producer's *stake* in the description." [4] Fact is created by eliminating any appearance of writer bias.

By encouraging as many women as possible to collect their subjective experiences in one place they can create a fact by removing accusations of personal manipulation. That all of the events, taken separately, are not proven facts gets lost when all the stories amass together into a leviathan that won't be argued with. They encourage submissions

of events that are “minor” or so “niggling” they hardly qualify as an event.

The site goal is very clear: “By sharing your story you’re showing the world that sexism *does* exist, it *is* faced by women *everyday* and it *is* a valid problem to discuss.”

The project isn’t worried about reality, its focus is to create facts to reinforce their narrative.

Audrey Tautou’s statement that men find her “a pain” has now been incorporated into the feminist myth as proof of patriarchy and sexism. That she never actually said or even implied that men ruined her career, the feminist industry nevertheless happily drew her into their web of deceit. Audrey’s career is exactly what she chose, her dreams are intact, and she claims to be extremely happy with her life. Unfortunately for Audrey, the feminist social narrative wants her to be miserable and they won’t rest until she is “ruined.”

What Audrey Tautou said eight years ago was silly, considering she was in a happy relationship at the time and claims to adore the male directors she works with, some of whom have invited her back for multiple projects. She also admits that she’s shocked when she finds out that someone likes her.

Audrey Tautou: A silly girl who became a victim of feminism.

Source
1. James Hillman. Puer Papers. Dallas, Texas: Spring Publications, 1987, p.6
2. ibid, p.7
3. Jonathan Potter. Representing Reality. London: SAGE Publications, 2005, p.2
4. ibid, p.150

Feature image by Georges Biard.

Michigan court denies men right to establish paternity

Robert O'Hara · 15 September 2013 · Archived copy · Original

Yesterday in Michigan an appeals court refused a man's request that a paternity test be performed on a child that was conceived during his engagement to his now estranged fiancée. The Times Herald reports that John Sprenger, 30, of Traverse City MI. claims he's the biological father of a boy born in 2011. He and Emily Bickle, 33, were engaged, but the engagement ended and Bickle remarried her former husband before the child was born.

Under Michigan law if a child is born when the mother is married the husband is assumed to be the biological father and his name goes on the birth certificate by default. Additionally, even if a paternity test it performed and Sprenger is found to be the biological father of the child he still would not be able to assert his rights as a father simply because the mother was married to someone else at the time according to Judge Elizabeth Gleicher and Judge Amy Ronayne Krause in their concurring opinions.

"When married parents choose not to explore the paternity of a child born during a marriage, a putative father has no right to meddle with their decision," Gleicher stated in a separate opinion.

The case was tried under an older Michigan law that had weaker protections for fathers wanting to establish fatherhood. Sprenger filed a separate lawsuit under the new law as well but lost that case in Benzie County Circuit Court. He'll likely take it again to the appeals court.

"Justice fails when the truth is made subservient to procedural rules," Sprenger's attorney, Eric Phelps, said. While Emily Bickle's attorney, Paul Jarboe, declined to comment on why his client doesn't simply allow a paternity test he did state :"If you don't have legal standing, that's where the discussion stops."

Source:

http://www.thetimesherald.com/viewart/20130914/NEWS/309140001/No-parental-rights-man-after-mom-married

Adjø Inga Marte Thorkildsen!

Lucian Vâlsan · 15 September 2013 · Archived copy · Original

On September 9, the population of Norway repeated the process of Iceland[1] and voted out the feminist left from power. The most feminist faction of the leftist coalition that will resign in October, Sosialistisk Venstre (SV – The Socialist Left Party), barely avoided falling under the national election threshold of 4%, getting 4.1%[2] from the popular vote. This means that some of their representatives will still be in Storting (the Norwegian Parliament).

However, whilst SV has managed to save itself from being put out of misery, the hardcore feminist ideologue in the Norwegian government, Inga Marte Thorkildsen, will have to go, hopefully for good.

Inga Marte Thorkildsen served (and still serves until October when the incumbent government will resign) as the Minister of Children, Equality and Social Inclusion (Barne, likestillings og inkluderingsministeren) in the leftist Coalition government. She was an MP for Vestfold region for three terms and she has not been reelected for this term[3].

She started attracting a tremendous amount of criticism last year in April when she personally intervened into a custody dispute and tried to push the police's investigation of an allegation of child abuse towards the ideologically correct outcome of the feminist ideology – women good, men bad. Basically, a custodial father was being dragged into courts after the mother made allegations of incest and severe beatings – none of them true. Business as usual in Europe and especially in the impeccably "progressive" Norway.

After being exposed for the "help" that she offered to the Police (read: pressure for them to get to her desired outcome) she went even further and utterly refused to admit that she had done anything wrong. She saw herself as the savior of the "poor mother" and felt an imperative to "help" the child escape from the father[4].

She even went so far as to "conclude," in total defiance of the factual reality, that the Police and *Barneværnet*(Norway's CPS) were wrong to give the child to the father because the mother ***says*** that he abused the father. Both the first and the second investigation (the second being ordered personally by her in STASI style) lead to the conclusion that she was completely wrong.

But this didn't stop Inga Marte Thorkildsen and she went on to publish sensitive and private information about the case on her Facebook account and Twitter account. When asked for explanations from the father and from the public opinion, she refused to offer any explanations and claimed that the demands for her to get out of the case were "insults" directed at her[6]. Her political party and the Government also agreed that she has done nothing wrong and claimed that if the public believes that, then the public should decide[7]. Fortunately, the public didn't forget, albeit the public had to wait over a year to make the decision.

One of the reasons the public did not forget about her misconduct is because in October 2012, she went so far as to try to change the law (The Children's Act – *Barneloven*) to make it legal for a divorced parent (custodial or not) to deny visitation rights to the other parent simply on a whim[8].

Basically, her legislative proposal stipulated that if the other parent or one of the grandparents of the child say that they have a "real fear" (and this was the exact terminology) that the child might be abused, then that's reason enough to deny the other parent's access to children. All the accuser has to do is say that they have a real fear – no evidence needed and no courts ought to be involved (as opposed to the original law which required evidence of misconduct and a judicial process).

So, in the case in which Inga Marte Thorkildsen legally (but immorally) bullied the police, the false accuser (the mother) would have got the right to simply seize the child based on her words alone that she has a "real fear" that the father is an incestuous abusive parent. Another egregious case was also brought up in the debate – namely the case of a little boy named „Christoffer" for the media – who got however an abuse experience at his mother's

house, when his scull was cracked open (17 cm) with his windpipe stuffed full with paper. So much for "protecting him from his father" and the mother was eventually charged for aiding and abetting a child-abuser (her new boyfriend)[5]. When this case was brought up, it was pointed, that her law would not have helped nobody in the real life.

This decision of hers attracted a tremendous amount of criticism across the Norwegian society. Some journalists wondered since when a subjective feeling (like the one of "fear") should be the standard of legal decisions. Moreover, how does the accused disprove that her "real fear" assertion is false?[9] Others reminded the Minister that Norway was already convicted once in 2007 at the European Court of Human Rights for breaching a father's right to visitation[10] in a similar case in which the Norwegian Court of Appeal blessed a flagrant abuse of the law which sided with a mother that popped up a torrent of false allegations. In the 2007 case, the State had to pay roughly 9000 euros (70,000 *norske kroner*) in reparations to the victim (the father). Hardly relevant but the precedent is already set so if the law proposal of Inga Marte Thorkildsen would have been approved, the Norwegian State would have become liable to huge amounts of payments to the fathers that were being disenfranchised by the misandric State.

To make it more clear how radically misandric was her behavior and her proposals as minister, one must notice that even the feminist-oriented "men's group" Reform – the group that proposed nothing less than outright banning and censorship of anti-feminist speech[11] – had objections to Inga Marte's proposals[12].

The debate regarding the Children's Act may finally come to an end once Inga Marte will be gone. But the fact that she has not yet been held accountable legally for what she did, and considering the fact that the Norwegians tend to trust the State excessively, creates a worrying precedent for the Norwegian fathers and generally for the wellbeing of Norwegian families. Let us hope that the new government won't bring its own Inga Marte Thorkildsen.

Norwegian people are usually very polite. So they *use ha det bra!* (literally: have it good!) for "Goodbye!" We are not so polite, especially with feminist bigots like Inga Marte Thorkildsen, so we will simply wish her *Adjø!* (Adios!)

Sources:

[1] http://www.avoiceformen.com/feminism/feminist-governance-feminism/feminists-lose-elections-in-iceland/

[2] http://www.vg.no/spesial/2013/valg/ntb/ – Interactive map with elections results (in Norwegian)

[3] http://www.tv2.no/nyheter/politisk/disse-statsraadene-maa-paa-jobbjakt-4118521.html – List of famous politicians that will lose their job in October (in Norwegian)

[4] http://www.dagsavisen.no/samfunn/blandet-seg-inn-i-incestsak/ (in Norwegian)

[5] https://docs.google.com/file/d/1UyDo6NLPjr4mAszovHRVzAcAHBPgHiF3iJ0ePijMzkimhlIzdMuxoBavCWJA/edit?usp=sharing – *What have we learned from the Christoffer case?* – author: *Dag Rune Ramstad*, Aftenbladet (F2F Kronikk), February 2012 (in Noewegian)

[6] http://www.nettavisen.no/nyheter/article3387554.ece (in Norwegian)

[7] *Idem* 5

[8] http://www.aftenposten.no/nyheter/Departementet-vil-endre-barneloven-7014434.html (in Norwegian)

[9] http://www.dagsavisen.no/nyemeninger/alle_meninger/cat1003/subcat1018/thread256499/ (in Norwegian)

[10] http://www.vg.no/nyheter/innenriks/artikkel.php?artid=173312 (in Norwegian)

[11] http://www.nrk.no/contentfile/file/1.10947191!reform.pdf – The Reform "expert panel" report recommending to the Nordic Council to ban anti-feminist speech (mostly in Norwegian – with parts in English)

[12]

http://www.reform.no/images/stories/Reforms_hringssvar_til_endringer_barneloven_-_bedre_beskyttelse_mot_vold_og_overgrep_30_11_12.pdf – Reform consultation response – *Proposed changes in the Children's Act – Better protection of children against violence and abuse*. Pages 1-2 (in Norwegian)

Men’s Rights Edmonton confronts fascists

Men's Rights Edmonton · 15 September 2013 · Archived copy · Original

From the Men’s Rights Edmonton Youtube Channel

On Saturday, September 14, 2013. Members of MR-E were out postering when we caught two individuals tearing down said posters. Camera in hand, we confronted them for clarification on why they feel censorship is an acceptable substitution for an argument.

MR-E would like to know the names of these two women so that charges of destruction of property can be laid against them. Also, the world should know the identities of those who seek to silence and censor messages advocating for human rights.

Publisher’s note: Great work continuing in Edmonton by activists dedicated to challenging the feminist inspired hate in their community. I also note that a woman who vandalizes man’s property and then flips him off when he confronts her about it on a dark street at night only acts in this manner because she is certain she has absolutely nothing to fear. Feminists terrified of MHRAs? My ass. PE

Raven Moon Dragon returns!

VFM News and Commentary · 16 September 2013 · Archived copy · Original

All hail Raven!

(I still want a t-shirt. –DE)

Warren Farrell, Paul Elam and Tom Golden

VFM News and Commentary · 16 September 2013 · Archived copy · Original

This video is a 10 minute clip from a 45 minute conversation between Warren Farrell, Paul Elam and Tom Golden. Warren, Paul and Tom discuss the reasons that so many people today simply don't think that men face hardship and discrimination and what messages we have to get across to help people understand.

20 Million missing Indian men

Burt Phoenix · 16 September 2013 · Archived copy · Original

Yes, you have read it correctly; over 20 Million men are missing from the working population of India based on the data tabulated for the past 15 years. The results are shocking, the death rates of Indian men increase once they are born. The number of deaths of Indian men over a 5 year time period from 1995 – 2000 in 5 year age groups are given below [i]–

(in '000)			
Age Group	**2000**	**2005**	**2010**
15-19	364.3	327.2	295.0
20-24	477.8	438.4	399.5
25-29	575.3	549.1	501.4
30-34	608.9	632.9	579.6
35-39	670.3	706.2	680.3
40-44	719.1	766.3	762.9
45-49	828.5	863.7	876.8
50-54	1,048.0	1,080.9	1,116.0
55-59	1,333.0	1,386.0	1,447.2
Total	**6,625.1**	**6,750.8**	**6,658.7**

The data above is further substantiated by the Census 2011 data. It is the reduction of the male population which is increasing the Female to Male Sex Ratio[ii]. The census data below shows[iii]–

Year	Sex Ratio in Age 0-6	Overall Sex Ratio
1991	1058	1079
2001	1079	1072
2011	1094	1064

Can you spot the dichotomy above; the birth rates of males is increasing (ie. in age group 0-6) whereas the overall sex ratio of males is falling. The birth rates of males have increased from 1058 per thousand females in 1991 to 1094 in 2011. The overall sex ratio is fallen from 1079 to 1064 during the same time period.

If more males are being born as compared to females, then how come the overall sex ratio of males is decreasing? The answer lies in the first table, ie. the death rates of men in India for the age group of 15-59 is high as compared to women.

This is a point of concern and calls for immediate action. The reasons of the high death rates could be –

- Inadequate Health Care facilities for Men
- Inadequate Personal Safety
- Higher Suicide Rates
- Gender Biased Laws (Link1 and Link2)
- Mindset of Male disposability in the society

What are "**YOU**" planning to do about it?

[i] US Census Bureau – International Programs – http://www.census.gov/population/international/data/idb/region.php?N=%20Results%20&T=10&A=separate&RT=0&Y=1990,1995,2000,2005,2010&R=-1&C=IN **Calculation Methodology:** The 5 year age groups are tracked over the years. For example, deaths in age group 20-25 in year 2000 is calculated as a difference in population in age group 20-25 for year 2000 and population in age group 15-20 in year 1995.

[ii] Number of Males per 1000 Females

[iii] Chapter 5, Statement 16 of the 2011 Census of India

Call to Action for KSU Men

Sage Gerard (Victor Zen) · 16 September 2013 · Archived copy · Original

Goal Progress: $515 of $500

Fundraiser is now closed

***Addendum**: The fundraiser was only online for a few hours and the goal has already been reached! Thank you all so much for your responsive, enthusiastic support! You can stay up to date on KSUM developments on MarZ. Your contributions will go to the development of better representation for men and boys on college campuses.*

My name is Sage Gerard. You know me as Victor Zen. I am an IT specialist, an entrepreneur, and a human rights activist that specializes in the issues faced by fathers and sons in modern society. There are people who hate me for what I stand for, but I'm proud of what I am, and I think anyone else who cares about decency, compassion, and fundamental human rights for all should be proud, too.

I am organizing a men's group on the gynocentric Kennesaw State University called KSU Men (KSUM), and I need your help promoting it. Promotion is the next step to getting officers, members and the remaining petition signatures needed to propose the student organization for approval by committee.

KSU allows organizers to set up a 6'x3′ table exactly **two times** for events.

The first event will take place at *the Commons*, a popular cafeteria. The second event will be held in the social sciences building, home of KSU gender studies. A timeline will be set when materials are in order.

[image]
KSU Commons and Social Sciences

Risks Worth Taking

KSUM's survival can be threatened by administrative intervention, feminist co-option and student protest. But there are signs of MHRA life on campus, and we have to try to reach those who are passionate about our cause. Still, the fundraiser has been kept small to minimize potential loss. Even if KSUM is denied a place on campus, MHRAs everywhere will benefit from watching what happens. KSUM is not just a organization, it is a transparent experiment with results that matter. Your voice needs to be heard in a discussion on building an organization that men and boys deserve. KSUM is not just for KSU students, it's for all of us. It's for you. During the promotion, I will be reporting from a live Twitter feed. Updates on the KSUM's growth will be reported on MarZ or KSUM's blog.

Materials

Prices rounded to the nearest dollar:

1. 250 two-sided color handouts [Front][Back]. **$165** (Quote from local printer).
2. A custom tablecloth to make the table easy to spot. **$220** (Verbal quote from same print shop).
3. A GOPRO 2 chest mount. Frees hands to work with paper. This is also less annoying than pointing a phone camera at people at all times. The mount makes the camera harder to grab or break in case someone decides to get physical. **$40.**
4. Petrol, shipping and processing fees: **$75**

Total: **$500**

I will provide records of purchases to prove funds are being used as shown on MarZ.

I will be monitoring the funds donated and when the $500.00 goal is attained I will disable the donation button in this post and add an addendum announcing that the goal has been reached.

I risk taking one for the team in order to provide live data on the pragmatics of organizing MHRAs in an academic environment. Should there be any problems, MHRAs will learn from them as much as I will.

We all have skin in this game. Both you and the men you love need representation. If you have $5 or $10 to spare, consider contributing to the promotion of KSU Men via Paypal. Note that these donations are not tax-deductible.

With your support, we can organize MHRAs on KSU. I cannot guarantee any particular outcome, but I do know we will *not* be left empty-handed, and we will not be silenced without a fight.

AVFM News and Activism: Canada Court Watch

VFM News and Commentary · 17 September 2013 · Archived copy · Original

Tonight we have as our guest, Attila Vinczer, of Canada Court Watch. We will be talking about their effort to reform family courts in Canada and his history with that group. Vinczer is also heading efforts to organize the upcoming MHRA rally at the University of Toronto scheduled for later this month. This will be a great opportunity to call in and discuss one of the few well established judicial reform organizations in North America.

The show starts at 8PM Central Time

SHOW PAGE

Psychiatrist defends drugging my child

Gary Trieste · 17 September 2013 · Archived copy · Original

Just letting all know that I released a new Youtube video of a meeting with the child psychiatrist who drugged my child with Geodon, w/o telling me.

This video is little more cerebral and less obviously shocking than the last video I posted, after all it is with a psychiatrist who learn how to moderate their conversation.

But the subdued affect of our meeting understates the violence being done to my child, by drugging her with a substance not approved for use in children, only for adult schizophrenia, and that causes Parkinsons disease in 20% of people treated it, among other horrible 'side' effects.

Please all view and give me your comments, and share the link on to all you know who might be interested.

Editor's Note: For those who've been following this story, there's more background in Missing Anya –DE.

Privileged or Oppressed?

Mark Trueblood · 17 September 2013 · Archived copy · Original

Editor's Note: Social. Justice. Warrior.

Taken as individual words these are all things that humans can find admirable. Put them together and they become something entirely different. A Social Justice Warrior (SJW) is a passive-aggressive entity that claims moral high ground over the surrounding infidels by competing over who is more ethical.

It is passive because they accept everyone with love and understanding. It is aggressive because no one can ever be as humble and as loving as them: and that means YOU! No matter how kind and giving you are you are scum because someone else has it worse. If you can't understand that to be true it makes them really happy because your idiocy is more fodder for their self-righteous rant.

This is a race to the bottom that no self-respecting person can win and they designed it that way. The only way to defend yourself against an SJW is to fashion a sword of self loathing and plummet from the depths of your despair so that you may be reborn as a martyr on someone's Facebook page. The battle will never end until we are all slobbering fools with no dictionary.

Social Justice Warrior (SJW) : All right folks, line up in single file and I will look at you to decide if you have privilege. First person, step up!

Leo: Hi, how are you?

SJW: White. Male. Privileged! Check your privilege!

Leo: I'm from Argentina, and my family was left destitute by the monetary crisis…

SJW: I said, check your privilege!!!! Wait…are you queer?

Leo: Well, yes…

SJW: My mistake. You're oppressed!

Leo: Actually, I've never felt…

SJW: You. Are. Oppressed. Next!!!

April: Hi!

SJW: Black Female. You're an oppressed victim!

April: Uh, excuse me? I've been on the Cleveland police force for ten years and I am nobody's vict…

SJW: Next!!!

John: How are you, ma'am.

SJW: White. Male. Privileged! You've had everything so easy!

John: Lady, I grew up dirt poor in western Kansas.

SJW: Are you queer or disabled?

John: None of your damn business.

SJW: Check your privilege white male oppressor! Next!!!

Janice: Nice to meet you!

SJW: Asian. Female. Oppressed. Stand over in that corner, with the feminists.

Janice: Uh, I'm not a feminist.

SJW: You're a woman. You are feminism and feminism is you.

Janice: I'm a Christian, and my husband and I believe in traditional gender roles.

SJW: You're brainwashed and need feminist enlightenment. Get in that corner!

Janice: I have a master's degree in Russian Literature and speak three languages; do I seem brainwashed to you?

SJW: (Pause) War On Women! Smash the Patriarchy! Check Your Privilege! My body my choice! Next!!!

Kylie: Hey there!

SJW: Hispanic…and transgendered. Oppressed! Your opinion matters a lot!

Kylie: Actually, I was born in Greece. And what gives you the right to judge people based on their appearance? Don't you think that's kind of discriminatory? Why not treat people like human beings and let everyone have a say? You sound like one of those flaky Social Justice Warriors on Reddit.

SJW: Stop stereotyping me!

Pray men never take a day off

Janet Bloomfield (aka JudgyBitch) · 18 September 2013 · Archived copy · Original

What would happen if no men showed up for work today?

Yesterday's post got me thinking about what would happen if no men showed up to work today. For certain, the trains would stop running. But before we get into that, I want to tell you a bit about how I came to be – how I came to think the way I do.

I credit my father, first and foremost.

My father failed in so many ways, but one thing he did perfectly was provide. He could coax food out of the barest patch of earth; he could collect a swarm of wild bees and turn them into gallons and gallons of honey; he could take a bush and make it flower; he could take a cow or a goat or a chicken and make the foolish creature love him. My childhood was blighted by religious-based violence centered on the concept of breaking a child's will so they might better accept the will of God, but that is not the reason I am atheist. If God had been presented to me in a better light, someone who wasn't keen on beating children unconscious, I still don't believe I would be one of the faithful. God makes no rational sense to me.

http://judgybitch.com/2013/06/16/first-i-feared-him-then-i-loathed-him-then-i-forgave-him-and-now-i-take-care-of-him-the-story-of-my-father-and-me/

And if I am one thing, it is rational.

What my father did was instill indelibly in my mind that his role was to provide. I never thought of that in terms of love. Only in terms of material goods, which amounted to food and shelter and clothing in our sparse, dirt farm existence, and my Dad was a genius at providing those things. My mother and I turned the goods of his labor into "value-added" products, to be certain, but we would have had no flour to mill, no butter to churn, no eggs to collect, no firewood to burn, no cookies and cakes and breads and loaves to sell without him.

My most basic understanding of men is that they keep you from starving or freezing to death.

My three brothers played a key role in that they made me appreciate my chores were so much easier. At no point would I have ever traded churning butter or kneading bread with pitching out stalls or baling hay.

From my brothers I learned that men do the hard, shitty work, and tedious is nothing compared to physically brutal.

My husband's grandmother played a curiously central role in who I am, too. The Queen was the sort of woman who showed up for Sunday dinner dressed in elegant suits with her hair perfectly coiffed and pantyhose and heels and lipstick exquisitely applied, and I really, honestly, expected her to hate me with my worn denim and flannel shirt and practical flat shoes and penchant for the saltier forms of the English language.

But she didn't.

While Mr. JB and I were still dating, she gave me two pieces of advice that are with me to this day.

Friends of the family were expecting and everyone was all excitement and anticipation, which is utterly lovely. A discussion about the mother and working and how to get the baby sleeping through the corporate night ensued, and the Queen blessed me with two morsels of wisdom.

On the subject of maternal guilt, she said, "People hardly ever feel guilty about doing the right thing, now do they? Let guilt be your compass, letting know you are headed in the wrong direction".

And gazing upon a sturdy tome of Popular Childcare Manual, she said, "Honey, the baby IS the book. If 50 000 years of evolution isn't good enough for you, then I don't know what is. You do what the baby tells you to do and you can't go wrong. It's important to have an open mind about scientific advances, but not so open your brains fall out onto the sidewalk."

The Queen passed away before our first child was born, and I will never forget the look on her face when we left her in the hospital, after a devastating stroke left her immobile and uncommunicative. She was tied to a bed with her hair disheveled, wearing one of those awful gaping hospital robes, and the look in her eyes was so very clear:

No. Please no. Please kill me. I do not want to live like this.

And I knew then I loved her. The Queen was gone, although her body was present. I would have killed her, had the law permitted it.

Obviously, I didn't.

It made me realize that even though the Dowager, the Queen's Daughter and Mr. JB's mother has been no peach to deal with, I will never let her spend her last years in a home with messy hair and crinkled clothes. I won't kill her, obviously, but she will spend her last moments looking like herself, surrounded by the people she loves and no "career" in the world will make her comfort and care irrelevant to me.

And obviously, the same goes for Mr. JB's father, and my own. They will end their days in the company of those they nurtured into love, no matter how clumsily they effected the emotion.

Mr. JB's mother and grandmother made me realize that the single most important thing I can contribute to the world is love. If every family made loving one another a priority, then the bonds of family would become the single most important "wealth" we can pursue. It used to be that way. It can be that way again. But families aren't families without men.

And that is where we have gone off the rails.

The birth of my son is what brought that home to me forcefully. Our first child was a fearful, cautious child by nature. She was born clinging to me and it took more than a year before she stopped freaking out every time the phone rang. Her baby brain took any sudden sound to mean the world was surely coming to an end, and she responded appropriately: by screaming her head off.

LittleDude is so totally different. He was born calm and curious and totally open to anything the world had to throw at him. It took a long time before Pinky would let Grandma hold her for any length of time, but LittleDude was happy as long as there were warm arms around him.

As a toddler, he would go up to any man in the park, and ask to be picked up when he got tired.

"Daddy, pick me up". He called them all "Daddy".

I used to joke with my husband that I was the "single mom whose kid got no male attention" at the park, because LittleDude just loved men and he showed no fear of them whatsoever. He would happily snuggle up with the homeless guy with the puppy, which forced me to face some uncomfortable truths.

I would try to coax LittleDude away from these men, who never behaved in any way that alarmed me, other than simply being men. Who were they? I don't know. War vets. Chronic alcoholics. Men whom society had discarded, and the confusion I could see in my son's face when I would try to pull him away made me examine where I was getting my ideas from.

I've never been the hysterical "someone is gonna kidnap my child" sort of person. That happens so rarely, it's not a rational belief. It would make more sense to worry that he might be struck by lightning or swept away by a tornado. I was afraid of those men because they were men.

And I didn't want my son to grow up thinking that men are something bad. I lived through parental alienation and had the poison of feminist inspired man-hate poured into my soul every day, thanks to my mother, and I refused to let her anger and bitterness and venom affect my life.

So that is how I began.

Commenters have often mentioned that if men didn't show up for work one day, the entire world would screech to a halt, and today, using data from the US Department of Labor, I want to take a look at just how true that is. Hearing about "male privilege" is so common in the media, but what is hardly ever mentioned is just how many of our own privileges are a direct result of the work that men do.

Perhaps the reason men have historically had the privileges they do is because they EARN THEM BY MAKING OUR LIFE POSSIBLE?

Just a thought.

And in the same breath, women have historically had the privileges they have because they CREATE LIFE.

Modern, feminist inspired liberal democracy has destroyed women's role, by and large, with plunging birth rates across the developed world, but they cannot destroy men's traditional work, or we all perish. What they want is for men to do the work silently. With no acknowledgement. For no reward.

There's a word for that: slavery.

Let's see what happens when the slaves revolt, shall we?

All information taken from Bureau of Labor Statistics, United States Department of Labor, 2013, except where noted.

http://www.bls.gov/cps/cpsaat11.htm

First up, the entire power grid is down. 100% of power plant operators, distributors, and dispatchers are men. Now, it's possible that there are a few women working in these occupations, but however many there are, they do not make up even 1% of the total workforce, so statistically, 100% of the workforce is male.

91% of the nation's electrical engineers are men, and if they don't show up for work, there is no one to monitor and manage the nation's electrical supplies. Assuming some automation (designed by men, naturally) kicks in for the day, we had all better pray there are no problems. 97.6% of electrical power line installers and maintenance workers are men.

Lights out, ladies and gentlemen.

Don't bother turning on your taps, either. Or flushing your toilets. 95.5% of water and liquid waste treatment plant and system operators are men.

Think you might be able to get out-of-town for the one day the men don't show up?

Think again.

Planes are out.

95.9% of aircraft pilots and flight engineers are men. If you happen to find a plane with a female pilot, don't get too excited. 98.4% of aircraft mechanics and service technicians are men. You can, however, be assured of your comfort as you sit on a pilotless aircraft that has no mechanic for pre-flight clearance, because 77.6% of flight attendants are female.

Should you be lucky enough to find a female pilot and a female technician to clear you for take-off, you still have some praying to do. Statistically, 0% of air traffic controllers and airfield operations specialists are women.

http://www.bls.gov/cps/cpsaat11.htm

Of course, that doesn't mean there are ZERO ladies working in air traffic control. There just aren't enough to constitute even 1% of the workforce.

Trains, of course, are also out.

100% of locomotive engineers and operators are men, as are 100% of the workers who operate railroad brakes,

signals and switches. 94.4% of railway yardmasters are men, but if you chance upon a female yardmaster, it won't help you much. She can't operate the trains.

You might have better luck with bus drivers, almost half of whom are women.

But the streets are likely to be chaos. And there won't be anyone on hand to help you navigate that.

87.4% of police and sheriff's patrol officers are men. 96.6% of firefighters are men. 68.8% of Emergency Medical Technicians and Paramedics are men, so if it all goes tits up and you get hurt, there's a small chance you might make it to a hospital.

I hope you don't get too badly hurt, though. 65.7% of all surgeons are men.

Maybe you should just work from home? In the dark, mind you. With no running water.

Uh-oh. Looks like that might be a problem, too.

For all computer and mathematical occupations combined, 74.4% of the workforce is male. Computer network architects, who design and implement all our computer based communications systems are 91.9% men. And 94.2% of radio and telecommunications equipment installers and repair technicians are men.

Looks like that plan is fucked.

Hope it doesn't get too hot, or too cold the day men don't show up for work. Even if you had power, which you don't, you would be hard-pressed to get anyone in to take a look at your wonky air-conditioner or furnace.

98.4% of heating, air-conditioning and refrigeration mechanics and installers are men.

Oh well. Guess you'll have to mosey on down to the local café, which has no power either, but what's logic and consequence anyways? Be careful when you step over all that accumulating garbage! Remember that most EMTs are men, and they've taken the day off. Don't want to get hurt now.

Most garbage collectors are men, too – 93.4%, to be exact.

You'll need to stop at the ATM first, for a little cash injection.

Oops. Don't bother.

The machine hasn't been filled with money today. 81.5% of security guards and gaming surveillance officers are men. It's unlikely the banks would be functioning anyways, with no men at work. 72.1% of all securities, commodities and financial services sales agents are men. 72.6% of the nation's CEOs would be taking the day off, along with 70.9% of all the general and operations managers.

Don't count on getting a weather report today. Statistically, 0% of the nation's atmospheric and space scientists are women.

Actually, don't plan on acquiring pretty much anything today. The workers in the entire production, transportation and material moving occupations are 78.2% men. Not only will no goods be moving on the day men go on strike, they won't be made, period. 82.4% of all the industrial production managers are men.

Nothing will be built or extracted from the earth in terms of raw materials. 97.5% of that workforce is male.

Nothing will be installed, maintained or repaired. 96.8% of that workforce is male.

If men took a collective day off, we would instantly be without power, without the means to communicate, without protection, without water, without trucks bringing us the food and products we take for granted, because men are the ones who provide all those things.

Where in our culture do we EVER see that acknowledged? If women took the day off, with the sole exception of NURSES, nothing would happen. No one would die. The world would continue to function. The hair salons and primary schools and retail clothing stores would close, and the male management structure would have to find some

way to answer their own phones for a day, but essentially, nothing would happen.

You will often hear feminists barking on about male privilege, usually in a well-lit room, comfortably warm, with her iPhone close at hand, buzzing with updates from her latest #mensuck Twitter feed, with zero awareness that every single one of those luxuries is provided by men.

Male privilege is the idea that men have unearned social, economic, and political advantages or rights that are granted to them solely on the basis of their sex, and which are usually denied to women. – from http://en.wikipedia.org/wiki/Male_privilege

Unearned.

UNEARNED?!?

The Department of Labor says otherwise, bitch. It is women who have failed to earn their privileges. We live in a world powered and created and maintained by men, and yet feminists have created a whole philosophy and ideology that insists women and men are equal.

We are not equal.

We do not need to be equal.

http://judgybitch.com/2013/02/05/the-genius-of-women-or-the-capacity-to-love-others-more-than-you-love-yourself/

We can't be equal.

What we can be is grateful.

And we can pray men never, ever take a day off.

Lots of love,

JB

Men’s Rights Sasktoon and some thoughts

VFM News and Commentary · 18 September 2013 · Archived copy · Original

Our own Alison Tieman (“Typhonblue”) has an announcment, and some thoughts. Full text from the YouTube video’s lowbar is aalso included below. –DE

If you’re in the Saskatoon area, please drop us a line. We’d love to hear from you and potentially suck you into our nefarious activities.

http://www.mensrightssaskatoon.com

Here’s a link to the article on the Yemeni girl who allegedly bled to death from sex during her wedding night:

http://news.yahoo.com/child-bride-yem…

I’m not saying this didn’t happen or doesn’t happen, but I wish people would think critically and ask questions. All the evidence in this case is one activist’s statement and two people contacted by Reuters (where did their contact info come from?) Why didn’t they interview the medical staff if they were so sure the authorities weren’t trustworthy?

Finally, the answer to why men still marry and have children despite the social and legal ruin they risk in doing so? Because they are instinctually compelled to pair bond and raise offspring, that’s why our society can put such a steep price tag on it.

(Which makes you wonder why society has to incentivize and subsidize motherhood so much. I mean if motherhood was so instinctive, why do most women have to be paid to do it? Women need bonuses to be mothers; men will take penalties to be fathers.)

EU aims to ban anti-feminist speech

Lucian Vâlsan · 18 September 2013 · Archived copy · Original

Editorial update: This article was originally worded in a way that implied to many readers that the EU has actually passed a resolution banning anti-feminism as "hate speech." The article has been updated to reflect that this is being considered by EU officials, and may be brought to a vote in the future, but this has not happened as yet.–DE

The vacation of the European Union's institutions is over. Consequently, the Eurocrats are now back at trying to stamp out more individual rights from the population and increase the power of Brussels over the peoples of Europe.

Right before the vacation, we covered the EU's attempt to literally stamp out economic freedom in the name of feminism[1]. The vote on the matter of gender quotas will take place in the JURI and FEMM committees on October 14[2], though the final vote will be next year in the Parliament and it's unlikely to pass as a measure since several countries (including Germany and the UK) have united their efforts to repeal it[3].

However, it won't matter. The EU is a constant generator of totalitarian measures so even if the resolution that attempts to stamp out individual economic freedom will fail, the next attack on individual freedoms is already drafted.

The EU's latest document is a called: "The European framework national statute for the promotion of tolerance"[4] which is a document elaborated with a view to being enacted by the legislatures of all the 28 unfortunate nations that are members of this club. This document was elaborated by the ECTR (European Council on Tolerance and Reconciliation), an NGO that gets public funds and they were invited at the express request of the LIBE Committee in the European Parliament to come in and make their case.

What's wrong with "promotion of tolerance" one might ask. As you will see in the following lines, "promotion of tolerance" means something entirely different than what it means to reasonable people. And basically the entire document looks more like a statue of the Thought Police and the Ministry of Truth.

In the Section 1 of the document, the EU defines its terms. So terms like "hate crime", "group" and "tolerance" are being introduced. Of particular interest is the EU's definition of "group libel"[5]:

> "Group libel" means: defamatory comments made in public and aimed against a group as defined in paragraph (a) – or members thereof – with a view to inciting to violence, slandering the group, **holding it to ridicule** or subjecting it to false charges.

As we will soon see, feminists are also *de facto* part of the "group" notion – so holding feminists to ridicule, as they deserve, will now be a crime. We know this from the Section 2e of the document which says[6]:

> The purpose of this Statute is to: […]
>
> e) Take concrete action to combat intolerance, in particular with a view to eliminating racism, colour bias, ethnic discrimination, religious intolerance, totalitarian ideologies, xenophobia, anti-Semitism, **anti-feminism** and homophobia.

Yes, you read it correctly. The European Union is dedicating an entire law to force the governments of 28 nations to take concrete action to combat anti-feminism. The other elements of the list should also be looked with suspicion despite the fact that they seem well-intended. For instance, campaigning against male circumcision can bring you criminal charges of "Islamophobia" under this law. Campaigning against female circumcision, though, will bring you a big pat on the back from the politically correct Eurofanatics, despite the fact that the practice is illegal everywhere in Europe. Also, the "totalitarian ideologies" is quite vague and contradictory, given that the EU itself

sponsors Communist organizations, it's being lead by a Maoist and now attempts to deem feminism as a State truth.

In the Section 3, the one dealing with the guaranties of rights, the EU explains us clearly that it wants the State to make sure that no individual dares to be an anti-feminist[7]:

> Tolerance (…) shall be guaranteed towards any group (…), especially in the enjoyment of the following human rights:
>
> Explanatory Notes:
>
> (…)
>
> Guarantee of tolerance must be understood not only as a vertical relationship (Government-to-individuals) but also as a horizontal relationship (group-to-group and person-to-person). It is the obligation of the Government to ensure that intolerance is not practised either in vertical or in horizontal relationships.

Therefore, not wanting to hire feminist ideologues, which tend to be competent at exactly nothing, can now bring you a criminal lawsuit. Also, the rights allowed under the Section 3 of this document can be limited under the Section 4 of this document if they happen to create inconveniences to the sexual trade union of feminism. But they are perfectly fine if they destroy men's lives though. Section 4d explains it quite clearly[8]:

> The rights guaranteed in Section 3 are subject to the following limitations, applied in a proportionate manner as necessary in a democratic society:[…]
>
> (d) Public morals.
>
> Explanatory Note:
>
> Examples: tolerance does not denote acceptance of such practices as female circumcision, forced marriage, polygamy or any form of exploitation or domination of women.

What is not explicitly forbidden means it is implicitly allowed. And since the explanatory note of the Section 4 states that the list is exhaustive – the only logical conclusion that one can draw is that tolerance means acceptance of such practices as male circumcision, polyandry or any form of exploitation or domination of men and this is even necessary in a democratic society. You can't make this stuff up!

And if this amount of feminist privilege isn't enough, here's some more. The Section 6 of the document, dealing with implementation explicitly tells us that the State must make female privilege the rule of the land. The section 6a reads:

> To ensure implementation of this Statute, the Government shall:[…]
>
> a) Be responsible for the special protection of vulnerable and disadvantaged groups.
>
> Explanatory Notes:
>
> (i) Members of vulnerable and disadvantaged groups are entitled to a special protection, additional to the general protection that has to be provided by the Government to every person within the State.
>
> (ii) The special protection afforded to members of vulnerable and disadvantaged groups may imply a preferential treatment. Strictly speaking, this preferential treatment goes beyond mere respect and acceptance lying at the root of tolerance (…). Still, the present provision **is justified by the linkage between historical intolerance and vulnerability**.

Does this kind of rhetoric sounds familiar? Because it sure does to the World War II veterans who fought for the freedom and the independence of several European nations in order for now to be told that they are privileged for having seen their fellow men being killed or tortured by the State.

It is an act of extreme naïveté to think that this provision will not be used to advance the cause of the long march through institutions of feminism and its connected ideologies. The EU makes it perfectly clear that this is the case. Section 6b reads:

> Without prejudice to existing control mechanism, set up a special administrative unit in order to supervise the implementation of this Statute.[…]
>
> Explanatory note:
>
> ii) The special administrative unit should preferably operate within the Ministry of Justice (although the Ministry of the Interior is another reasonable possibility).

It is a chance of one in 30 billion for such a body not to be lead by a politically correct ideologue. Also, the Ministries of the Interior are the ones managing the secret services in most (if not all) European nations. In Sweden there have already been reports of the FRA (the Sweden's NSA) closely supervising Fathers' Rights Activists in a STASI-like manner. What makes you think that this might not come to your country next if this law is passed?

Section 7 deals with penal sanctions and basically opens the door to criminal charges and arrests for people who dare to disagree with the politically correct ideologues that run the European Union. Section 7a reads:

> The following acts will be regarded as criminal offences punishable as aggravated crimes[9]:
>
> (i) Hate crimes (…)
>
> (ii) Incitement to violence against a group(…)
>
> (iii) Group libel as defined in Section 1(b).
>
> (iv) Overt approval of a totalitarian ideology, xenophobia or anti-Semitism.
>
> (v) Public approval or denial of the Holocaust.
>
> (vi) Public approval or denial of any other act of genocide the existence of which has been determined by an international criminal court or tribunal

So, basically, ridiculing feminism shall be regarded as a criminal offence punishable as aggravated crime. This is exactly how the Criminal Code of Romania looked like during the Marxist-Leninist dictatorship. In the 1950s, one could get up to 10 years of imprisonment for speaking against "the social order." The social order was Stalinism back then. Now it's Marxism-Feminism. The differences between them are becoming increasingly harder to notice.

Also, the EU itself is in violation of Section 7a(ii) and Section 7a(vi), considering that class warfare is openly promoted by various committees and subcommittees of the European Parliament and considering that the crimes against humanity committed in Europe by the Communist regimes are publicly denied by the EU[10].

If you are a minor and dare to hold anti-feminist views and express them, the Big Maoist Brother has a special place for you designed by the Thought Police – an indoctrination camp. Well, they don't call it like that but the purpose is identical. Section 7b reads:

> Juveniles convicted of committing crimes listed in paragraph (a) will be required to undergo a rehabilitation programme designed to instill in them a culture of tolerance.

So if a 14 year old boy dares to notice that women are not oppressed in Europe and that the education system in which he is forced to go is centered around girls and girls only, the boys will be sent to a "rehabilitation programme" to instill in him a "culture of tolerance." The Soviet Union had a similar program for those who dared to disagree with the Marxist-Leninist approach. It was considered that those who disagreed must be mentally challenged or something else has to be wrong with them to disagree with the wonders of scientific socialism. The

same line of reasoning is used here as well. Since feminist ideologues know all too well that their ideology is so thin that even a prepubescent child can see through their lies, they are deeming all dissenters as being sick and in urgent need of "rehabilitation."

This is how totalitarianism consolidates itself!

And since some people might be reluctant to send people to jail or to "rehabilitation programs" for speaking the truth, the EU takes care to introduce a carrot as well to stimulate the allegations to skyrocket. Section 7f reads[11]:

> (f) Free legal aid will be offered to victims of crimes listed in paragraph (a), irrespective of qualification in terms of impecuniosity

So, basically, one can sue anyone for holding anti-feminist views, demand money, claim to be a victim, send the "offender" to jail and all this on taxpayers' money. Isn't the EU a wonderful place?

Section 8 deals with "education" and basically demands that everyone be subjected to politically correct propaganda starting with 7 year old children in elementary school and ending with judges and lawyers.

The last section of the document, Section 9, deals with mass-media and demands that all mass-media be remodeled using the ideological lens of the statists that run the European Union and kindly makes another subtle suggestion that the Internet should be regulated – for your own safety, of course. Because heaven forbid you might see something you don't like on the Internet!

The problems with this document aren't only related to feminist ideology being shoved down the throats of 28 unfortunate nations since it also contains provisions that basically grant special privileges and entitlements to immigrants over the taxpayers. It's like me coming into your house without your consent and then have the State put you in the bathroom while granting the rest of the house to me.

Also, the first Section basically makes satire illegal – even satire of historical figures (if those figures happen to be non-white men). The whole document is a mess for any person that doesn't subscribe to political correctness. But even for the feminist-oriented content alone this document is worth opposing fiercely.

Our most basic right – freedom of speech and conscience – is severely under threat right now and, as usual, the mainstream media remains silent about the issue.

What's next?

The good news is that we found out about this fairly early so there is a decent amount of time to engage in activism.

The European Union, albeit a totalitarian body, is a very slow institution. Consequently, it takes a lot of time for such nonsense to end up on the voting table of the European Parliament and it can be dismissed at any of the bureaucracies that goes through. This process can take up to 2 years, and sometimes even more. For instance, the proposal to stamp out economic freedom has first been made by the European Commission (the only body that has the right to propose legislation – just like in the USSR the Politburo had the sole right to summon a vote in the Supreme Soviet) in 2011.

If we are to follow the EU's usual protocol, sometime this month another meeting regarding this document will take place after the ECTR presentation that took place on September 17[12]. At least one more meeting with FEMM committee[13] (and yes, the European Parliament actually has a committee called FEMM) must take place though it is not unlikely to have this document also go through another judicial committee, even though the September 17 LIBE meeting is said to have included the opinion of "Group of Eminent Legal Experts" and this could be deemed enough.

After these committees, the next big step is have it go through the Council of the European Union (also known informally as the Council of Ministers). These long names and acronyms might seem complicated (and arguably they are) but the main idea is that after the ideologues in the small committees are done putting their totalitarian

worldview on paper, this document needs to be seen by the Ministers of the 28 nations that are members of this club.

The Council of Ministers doesn't have clear standing members and its membership varies depending on the topic discussed. But its composition is always the same: one minister from each country that belongs to the EU. Most likely, this document will be discussed when the Council will meet to discuss social issues – which means that each country will be represented by a Minister from the social issues (Minister of Welfare, Minister of Women – for the UK and Germany -, Minister of Labor, etc.). Sometimes a secretary of State is sent to represent the country in the Council though these situations are rarer.

What can you do now?

Since the next step in the foreseeable future is the discussion of this document in the Council of Ministers, the most effective thing that you can do is to start contacting members of your government, especially those that deal with social issues (who are more likely to represent your country in the Council when this document will be discussed) and tell them why do you think this document should be rejected altogether. We will also publish various scripts but it would be even better if you'd write them in you own words.

Also, check the official directory of the European Union[14] to get the name and the contacts of those officials from your country that regularly attend the meetings of the Council of Ministers and start with them.

There are countries that are due to hold elections (Germany comes to mind now). If you live in one of these countries that will hold elections in the next 12 months, do no hesitate to let your elected officials know that you will purposefully campaign against them if they uphold this document. Politicians don't care about your freedoms or about men – but they do care about votes!

These kinds of documents are usually passed without the national parliaments even being asked. However, the national parliaments, if they're notified by the citizens, can pass a resolution forcing the government to adopt a certain position under the threat of a censure motion (a motion that can sack the government). This is unlikely to happen in big countries such as Germany and France or in impeccably progressive countries like Sweden. However, in smaller countries, such as Estonia, Latvia, Lithuania, Hungary, Slovakia, Slovenia or Luxembourg, this is quite feasible. This is an option for you to consider if you live in a country where this kind of activism has real chances of success. If this kind of activism succeeds even in one country – that's a huge deal because in the Council of Ministers (unlike the European Parliament) each country gets an equal vote, as opposed to the European Parliament where countries have unequal numbers of representatives depending on their population.

Also, probably amongst the first thing that you should do is to familiarize yourself with the way the Council of the European Union (or the Council of Ministers) works[15].

Civil disobedience. Make a blog with anti-feminist content. You can start by making this issue known in your native tongue. This is crucial for the success in defeating this bill. Also, if possible, make flyers with anti-feminist content (preferably by making this bill known) and distribute them. Read the bill carefully. You will find enough things to make non-MRA individuals join your efforts. Adapt your material to every subset of audience you wish to appeal. It is important for opposition to this bill to appear in as many languages and countries of the EU as possible.

If you cannot do street activism for various reasons, make sure you make your newly created blog known. It doesn't matter if you fell you are not a good writer. Just start writing and spamming everyone with your newly created blog. For more efficiency and increased appeal to audience – you can even make the blog to be single-issue, strictly for opposing this bill.

Speak publicly as much as possible against the bill. The power of words is unimaginable, that's why the powers that be want the words banned. You don't have to be a good public speaker. Just open your mouth in casual circles whenever the situation is fit. For instance, if you hear someone in a store saying "a woman came to rob my house" tell them that they might end up in jail for saying that and direct them to this article or your blog or any other

resource that talks extensively about this bill.

Join us this Friday on The Voice of Europe where we will be talking more about this bill and will suggest more ways of activism. Also, if you have other ideas, feel free to let us know in the comments or, even better, call in this Friday on the radio program.

This has to be stopped! And its demise starts with you!

An adapted version of this article was posted by the Swedish blog En stilla undran and it is available here.
En anpassad version av den här artikeln har publicerats på den svenska blogg "En stilla undran… krig saker som får mig att tänka" och kan hittas här.

Sources:

[1] http://www.avoiceformen.com/feminism/government-tyranny/eu-to-stamp-out-economic-freedom-in-the-name-of-feminism/

[2] http://www.europarl.europa.eu/committees/en/femm/all-announcements.html – "The vote on the Parliament´s report will take place on 14 October." (accessed on September 18, 2013)

[3] http://www.welt.de/wirtschaft/article118412204/Frauenquote-in-der-EU-steht-vor-dem-Aus.html (in German)

[4] http://www.europarl.europa.eu/meetdocs/2009_2014/documents/libe/dv/11_revframework_statute_/11_revframework_statute_en.pdf – The European framework national statute for the promotion of tolerance – full text (in English)

[5] *op. cit.* European framework, p. 2

[6] *op. cit.* European framework, p. 3

[7] *op. cit.* European framework, p. 3-4

[8] *op. cit.* European framework, p. 5-6

[9] *op. cit.* European framework, p. 9

[10] http://www.hotnews.ro/stiri-revista_presei_international-8147127-respins-propunerea-condamnare-crimelor-comunismului-dupa-modelul-holocaustului.htm – The EU rejects the proposal for condemnation of the crimes of communism (in Romanian)

[11] *op. cit.* European framework, p. 11

[12] http://www.europarl.europa.eu/ep-live/en/committees/video?event=20130917-0900-COMMITTEE-LIBE – 17 September 2013, 10.45 – 11.30 – Framework Statute for the Promotion of Tolerance – LIBE/7/13695 – Presentation by the Group of Eminent Legal Experts from the European Council on Tolerance and Reconciliation (ECTR)

[13] http://www.europarl.europa.eu/committees/en/femm/home.html – the website of the FEMM committee

[14] http://europa.eu/whoiswho/public/index.cfm?fuseaction=idea.hierarchy&nodeID=3540&lang=en – The official directory of the EU – links with officials that regularly attend Council of Ministers meeting – sorted by country

[15] http://www.consilium.europa.eu/council – The official website of the Council of Ministers

Robert Ecob, Early MHRA – 1927

Robert St. Estephe · 18 September 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

•?•

All the early Men's Rights organizations in the United States were focused on combating the epidemic of alimony racketeering. The American Alimony Payers' Protective Association was founded in New York City in May 1927. A month later the Alimony Club of Illinois was founded in Chicago.

•?•

[image] [image]

FULL TEXT: Alimony, for many years, has been the goal of disgruntled wives, the material of the professional joke-smiths, and the weekly or monthly bête noir of all the ex-husbands who had to pay it.

Alimony, for many years, has been taken for granted as fine, progressive American institution.

But now no longer. For just the other day in New York a very earnest man appeared at the State capital with papers and a speech and all the legal requisites, to form the very first association of its kind in all America. [Chicago was to follow with the second, The Alimony Club of Illinois, in June 1927.]

~ The A. A. P. P. A. ~

The gentleman was Robert Gilbert Ecob, New York architect by profession, alimony fighter by avocation. Mr. Ecob is the founder and executive secretary of the first American Alimony Payers' Protective Association, duly incorporated and now grown to 750 members. When Mr. Ecob launched his "Alimony Club" he explained its purpose and the reasons which prompted him to found it.

"The American institution of easy alimony," said Mr. Ecob, "is responsible for the largest share of wives gone mad, marriages wrecked, husbands ruined, unscrupulous divorce court lawyers unscrupulously enriched. Alimony, in our country, and all that goes with alimony have become a menace to our children, our homes, and our law courts.

"Polite blackmail is committed every day in the name of alimony, perjured testimony is suborned in sadly too many instances; unscrupulous women, in our state of New York, have actually contracted marriages with wealthy men of wistful affections, just to bring about a speedy quarrel and collect the alimony ever after.

"If we are to protect our marriages, we must fight this easy alimony. That's why I and the other founders of our association, have taken off our coats and started in to work."

So much, Mr. Ecob says, by way of explanation. Then he elaborates, giving facts, details, specific cases which came to him when he had studied the matter of legal separation, alimony, shyster divorce court lawyers and disgruntled wives.

~ Some Do Not ~

"First," says Mr. Ecob, "our association admits that the wife whose marriage is hopelessly wrong is entitled to alimony. But our association urges that many a reconciliation after an early quarrel would result, did not the average judge award alimony so easily. Now the women's rights women will tell you that even with the vote women don't

have equal political rights. They don't. they have political rights far, far ahead of any a man has. The husband in court is too generally judged and ordered to pay before he has adequately defended himself.

"But let me tell you of one or two pathetic cases we turned up in our study.

"There was Raphael. He was just a laborer, speaking poor English. His wife told a lurid tale to the judge, which our investigators later proved was made out of whole cloth in the office of her rascally divorce court lawyer. Raphael's wife had learned American ways; she wanted to be rid of Raphael, but she wanted to keep his support.

"The poor wretch, on the strength of her story of abuse which never happened, was ordered to pay her $30 of the $40 he made weekly. He was also ordered to put up a $500 bond, to insure the regularity of his payments. That poor devil hadn't $500! He had no lawyer, nor any means of procuring such a bond. He was promptly clapped into jail for contempt of court. When he had been in jail three months, he was ordered to pay three months arrears in alimony. 'How can I?' he asked, 'when I haven't worked, having been in jail?"

~ Poor Raphael ~

"'Very well,' said the fine legal system of our State of New York, 'then you go back to jail again, for contempt of court and for arrears in alimony. In addition, we impose a fine."

"Now, our association contends that this procedure is violating the constitutional rights of this American naturalized citizen, since it seems to our advisors, very much like imprisoning a man and finding him for what is practically, the same offence. At any rate, Raphael's is to be made a test case.

"But, as we studied the haphazard administration of the alimony laws, we were amazed and chagrined by the fashion in which those laws played into the hands of wicked, unscrupulous alimony hunters. We uncovered the case of a young woman more beautiful than she was good or virtuous.

"While still on the sunny side of 30 she had inveigled an elderly man into marriage. her husband has comfortable means. Two months from the date of the marriage, she filed suit for separation and alimony.

"Now the things the wifes charged her husband with were – our investigation disclosed, absolutely false. They were all unpleasant sex charges, which had they been made public in a court trial would have ruined the man, professionally and socially.

"His lawyer heard the wife's accusations. 'You can fight it, of course,' he said, 'but the girl is pretty. If it's a jury trial – and besides, it will be a public trial. She is not asking for a hearing in chambers –'

~ He Had to Give Up ~

"The result was that this respectable elderly gentleman whose life had been meticulous before his marriage, made over to this young adventuress more than half of his fortune to save his name and that of his children by a first marriage. a few days after the transfer was effected we found out that this young woman had been divorced by a previous husband who had named five correspondents. We told the husband. 'It would not have mattered,' he said. 'I could not had lived through the public disgrace.' It was just another instance of easy alimony. And the superior powers of women in domestic litigation."

But not only in such cases, the "Alimony Club" declares, do innocent husbands suffer because of the system. There's the question of human happiness and a husband's right to a home and children – when he pays out his money for a home and children.

~ A Slight, Costly Tiff ~

"We have a case of a wife her husband because of some slight tiff which most any couple might have had in the early, shaking-down process of marriage. had she met some sensible well-wisher, who would have given her a little sensible old-fashioned advice, she might be a happy wife today.

"She fell into the hands of a specialist in divorce and alimony, who began filling her up with an idea of her wrongs."

“Then what did he do?”

“The husband had a good business, real estate, money in the bank. The lawyer clapped liens on everything he could lay his hands on. The husband, having money, begged the court to be allowed to use a little of his own funds to defend himself. Litigation dragged, shockingly expensive. After five years the wife had brought 31 actions, of various sorts.

“The husband’s business was quite ruined; his assets poured out to his lawyers, his wife’s lawyers, in alimony and other fees; the wife had collected just $1500, which had cost the husband $250,000 in litigation and business depreciation, first.

“Today that professional man is working for less than $100 a week – a ruined, unhappy citizen, all because he loved his wife, wanted to convince her of her folly, and trusted to the laws of his country to bring her back to reason. Again and again we see our present system kill the goose that lays the golden egg, without enriching the wife. The only party that often profits is the lawyer.

“But there are some ugly facts we should face. It is because of these facts that our association will be made country-wide, with a New England branch, a Middle Western branch, a Far Western branch and a Southern as well.”

~ Women Joining ~

So the only association of its kind in the world [the writer was unaware of the Austrian Liga für Menschenrechte, founded in 1926], has started to work. And each day it adds to its membership goodly numbers of women. “But women do not pay alimony,” you will say, quickly, “why, then, women?”

Ah, brethren and sistren, these women are the devoted mothers, sisters, maiden aunts and cousins of men who do. These devoted female relatives have now and then mortgaged a piece of real estate or taken money from the savings account to “buy out of jail” a male relative clapped there for alimony troublers. These women, so says Mr. Ecob, have greatly helped the cause already.

[Hazel Canning, “The A. A. P. P. Is Out To Scotch Alimony Evil – And Women Are Joining the Antipolite Blackmail Society, Too – 750 Members and Spreading,” Boston Globe (Ma.), May 15, 1927, Editorial section, p. 8]

•?•

For more revelations of this suppressed history, see The Alimony Racket: Checklist of Posts

?• ?The “Early Men’s Rights Activism” post gives links to other articles on 1910s-1930s men’s rights activism in several countries. ?•?

The Voice of Europe: Criminalizing non-feminism

Lucian Vâlsan · 19 September 2013 · Archived copy · Original

On September 20, Lucian Vâlsan, James Huff, Huffnágel Pista and whoever shall call in will be talking about the "European framework national statute for the promotion of tolerance" which is essentially a document that can arguably be thought of being written by Orwell himself.

Amongst other things, the document wishes to force all the 28 unfortunate nations that are part of the European Union to take active measures (i.e. coercive totalitarian measures) to combat anti-feminism. Basically the document argues that the hateful gender ideology commonly known as feminism should be established as State-truths through State institutions. They should call them Ministries of Truths!

We will discuss the document itself, the totalitarian practices of the EU and ways to take action against this nonsense. This is a war against free speech.

The subject is tricky so please join us and call in at (001) 310 388 9709, or Skype in, after the news. Everyone's position is welcome as this thing needs to be rejected as soon as possible.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

For the listeners in America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST.

For the listeners in Australia, this means September 21, 2 AM (AWST) in West Australia and 4 AM AEST. (times adjusted in accordance with DST both for Europe and America)

SHOW PAGE

Dr. Stasia calls the Garneau Sisterhood cowards

Men's Rights Edmonton · 19 September 2013 · Archived copy · Original

We predict that Dr. Cristina Stasia of the University of Alberta will have neither the guts nor the intellectual integrity to acknowledge forthrightly that it is she and the sisterhood who have refused to debate, and that she's lied about saying we won't show our faces when we have repeatedly shown our faces and challenged to open debate.

Nevertheless if she is simply mistaken, here again is her invitation: come and debate us in a live format no one can censor, or on a prerecorded debate that you have a full copy of as well as us.

We urge all Men's Rights Edmonton members and A Voice for Men supporters to tweet this to Dr. Stasia @ActionFlickDoc – further links below.

A Voice For Reasonable People Tumblr:
http://avrpyeg.tumblr.com/

MRE's first debate challenge:
http://www.youtube.com/watch?v=l83KXiC0aJU

DR STASIA'S TWITTER FEED:
https://twitter.com/ActionFlickDoc

Please use these banned posters!

Dean Esmay · 19 September 2013 · Archived copy · Original

Update: Please see update at bottom of this article. The ban discussed below has apparently been lifted. We continue to encourage people to circulate these posters in all forums they can.

Recently a number of great Men's Human Rights Activists answered the call for help. But the online fascists are attempting to stop even that work. I kid you not, the very first of the below posters we produced, arguably the most heartrending of the lot, was posted on Facebook–and **promptly banned for violating their "community standards."** And of course, my account was suspended:

[image]

The others were going to go up over the next few days, I just picked that one as my personal favorite to put up first (others have their own favorites, I'm not saying it's necessarily the best) and was going to post another one every day for the next week or two until my account got suspended and it was removed.

Well gentlemen and ladies, we see the type of hateful ideologues we're really dealing with, don't we? Anyway, here are the posters. Please spread them as far and wide as you can, in any forum you can–just please do not alter them in any way. Click on the images to download PDF versions.

AVFM_ad_for_Queen's_park_HomelessBoy (*Update* Yes, this is the one that violates Facebook community standards!)

[image]

AVFM_Poster_for_Queen's_Park_FatherAndChild

[image]

AVFM_poster_rally_Queen'sPark_MaleMapleLeaf

[image]

AVFM_poster_rally_Queen'sPark_SimpleBlackAndWhite1

[image]

AVFM_Poster_rally_Queen'sPark_SimpleBlackAndWhite2

[image]

AVFM_poster_rally_Queen'sPark_Spiral

[image]

Just click the links to get the full sized, rasterized PDFs, which you can print out and put anywhere you want that you think won't cause you any legal trouble. We thoroughly expect fascists to tear them down of course–the one thing they hate more than men and boys is free speech after all–but in any case, it's FTSU time: we hope everybody can get to Toronto on Saturday the 27th and 28th if they can, and either way, we hope you'll use and re-use these posters (in unaltered form please) to promote this event anywhere and everywhere where it's likely to do some good.

Even if the only "good" is annoying the fascist Gender Ideologues.

Thank you to all who helped make these posters happen!

**Update*: As of this afternoon, some 8 hours or so after noticing that the poster had been removed from Men and Boys in Crisis event page (which you should join if you can), I noticed that the graphics reappeared there. They also appear to have been restored to a couple of other Facebook groups where I had posted them. They had simply disappeared and I got notice that my account was suspended, then, when I filed a complaint, I received no response, but the material reappeared with no notice or explanation either in my mailbox or any public forum. I'm going to have call this a… good? Positive? Not-horrible…? mild thumbs-up for Facebook. It would have been better to see them write*

back with an explanation, an apology, or whatever, but the fact is that the posters are back. So, thank you Facebook. I think. I still encourage everyone to disseminate these everywhere you can on Facebook and on any other forum that you can put them in. Thanks. –DE

**Update 2*: Oddly enough, my account is still on 12-hour suspension, 2 hours to go according to this screen shot I just took.*

[image]

AVFM News week in review Sept 10 – Sept 17 2013

Robert O'Hara · 19 September 2013 · Archived copy · Original

Busy news week this week, everyone – lots to report!

Item: Student arrested for using iphone ap to "shoot" classmates

A student at H. L. Bourgeois High School in Gary LA accused of using a mobile phone app to simulate shooting his classmates was booked and jailed in Terrebonne Parish.

The app is called "The Real Strike" and simulates a first person shooter game, except the battleground is real life.

Police say the 15-year-old was arrested after posting a video on YouTube using the Real Strike app to shoot other kids at school, "He said it was a result of him being frustrated and tired of being bullied. He said that he had no intentions of hurting anybody. We have to take all threats seriously and we have no way of knowing that without investigating and getting to the bottom of it." Said Major Malcolm Wolfe of the Gary Police Department.

"You can't ignore it," says Wolfe. "We don't know at what time that game becomes reality."

Arrested and charged before any crime is committed. Hmmmmm, sounds like something out of a Phillip K. Dick novel. But of course this is a boy we are talking about here so his classmates were in eminent danger.

Item: Sussex University Student Union in the U.K. considers separate student elections based on gender

Supposedly more women will run for student government office if only women are allowed to vote for them. That's gender equality for you!

Item: False Rape Accusation and Fallout Continues in Dallas, TX.

The rape accusation continued even after the accused was cleared by DNA tests four times and the tests implicated another man. The accuser has not been identified nor charged with making a false report. See also, here.

Item: University Park, Texas woman gets 14 years in child porn case

In a stunningly appalling case, 42-year-old wealthy socialite Erika Susan Perdue is sentenced to 14 years on a plea bargain, pleading guilty to child porn trafficking which she engaged in every day for over a decade. Something tells me that they would throw away the key if it were a man. Warning! THIS STORY WILL PISS YOU OFF!

Item: Op ed in Kenyan publication indicates that the red pill is starting to be distributed over there

Great read from Kenya's Standard Digital concerning domestic violence. Perhaps we may have an African News Director soon!

Item: Change.org to add Men's Rights section

Everyone go sign now!

Item: Men's Rights Edmonton at it again with a new round of posters

This time targeting Edmonton mayoral candidate and Lise Gotell, chair of women's and gender studies at the University of Alberta, as 'bigots'.

Iveson, the mayoral candidate, is quoted as saying: "I said I would debate them on a neutral ground and on a reputable media source, they refused to do that."

Ahem. Actually, Mr. Iveson, I was the one who invited you to the debate and here is what you actually said in your response:

"Unfortunately, I cannot take part. Thanks for the invitation."

University of Toronto fascists attack equal rights

Dean Esmay · 20 September 2013 · Archived copy · Original

Update: Please note that this notice is out of date, and CAFE has raised the extortion money. Now let's hope they sue to get it back.–DE

Just when you think the Gender Ideologue hatemongers can't get dirtier, they get dirtier. AVfM Contributing Editor Karen Straughan explains: the Miles Groth lecture sponsored by CAFE is under threat, and need help:

I can tell you that we are already planning not just how to get them the money but also how to challenge this in court on CAFE's behalf. Fuck these people for pretending the issue is the advocates for men and boys, as opposed to the real problem: the violent thugs calling themselves feminists who barricade doors and try to stop a non-violent human rights movement that gives a shit about men and boys.

Update: More on the assault on CAFE right here.

Note: Please do NOT make donations to AVFM for CAFE. Kindly visit their website and provide assistance there. AVFM has no affiliation with CAFE and we cannot engage in any financial transactions with them. Thank you. PE

Update: Please note that this notice is out of date, and CAFE has raised the extortion money. Now let's hope they sue to get it back.–DE

Circumcision in Africa not preventing HIV

Robert O'Hara · 20 September 2013 · Archived copy · Original

On Tuesday of last week the Standard Digital News of Kenya reported that the prevalence of HIV AIDS was rising in its central provinces despite the aggressive campaign to circumcise men of sexually active age in that country.

According to the Kenya Aids Indicative Survey released by the Health Cabinet Secretary, James Macharia, HIV and Aids rose in Nyanza and Central provinces. But central provences 3.8 per cent prevalence increase from the previous 3.6 per cent is a mere fraction of Nyanza's 15.1 per cent up from 2007's 14.9 per cent. Nyanza's prevalence is big enough to double the national average prevalence. Clearly, the massive circumcision campaign is doing nothing to stem the epidemic in that country, the same country that hosted one of the famed Orange Farm studies that claimed getting circumcised reduces your risk of contracting HIV by 60%.

Even more disturbing are the reports that compensatory behavior is occurring among women when it comes to circumcised men. As the SDN reports:

> "According to Ruth Achieng, a 22-year-old accounts student in Kisumu, many of her "peers today prefer circumcised men because they are perceived to be safe and HIV-free."
>
> As a result, the tendency not to use a condom during sexual intercourse is high."

Supporters of the circumcision campaign were quick to react:

> "Voluntary Medical Male Circumcision Programme Manager at the National Aids Control Council, Dr Athanasius Ochieng', is quick to allay the fears.
>
> "The 2001 and 2013 figures are statistically the same and is proof that male circumcision has actually stabilized prevalence by preventing new infections," says Dr Ochieng."

Dr. Athanasius fails to note here that the circumcision campaign did not start in earnest until the past several years, and this means that, in fact, circumcision is doing nothing to stop the spread of HIV AIDS.

It is important to point out that at no time has there ever been a follow up study of men who were actually circumcised. All studies only track the over all prevalence of HIV in the population and not the men who have actually gotten circumcised.

Source:

http://www.standardmedia.co.ke/?articleID=2000093293&story_title=push-for-male-circumcision-in-nyanza-fails-to-reduce-infections&pageNo=2

Indian girl uses acid for revenge

Anil Kumar · 20 September 2013 · Archived copy · Original

In recent times, the western media and feminists are growing crazy about acid attacks on women in South Asia, though the actual reality is such attacks are very rare and the victims can be both male and female. The paranoid Western people think of helping out without realizing that with 1.5 billion people living in South Asia, some 500 cases in a year are miniscule. The feminists blow this issue out of proportion to collect funds to break families and sending innocent men and women in prison in India. This year, a movie on Acid attacks was even given an Academy award.

A typical story of acid attack on a young woman appears in media as below:

http://www.ndtv.com/article/south/acid-thrown-on-20-year-old-college-student-in-andhra-pradesh-413502

A 20-year-old college student was attacked with acid by two men in Anantpur town of Andhra Pradesh today. The girl, studying in final year B.Com in Anantpur, tried to dodge the attack, but still suffered burn injuries on her body.

The accused are two men from her native village in Mudigupa mandal of Anantpur district, some 70 kilometres from the town. One of the accused, Raghavendra, had reportedly been harassing the girl for some time. Three months ago, he got married but continued to pursue the girl.

The girl told the police in hospital that the accused had threatened to pour acid on her and she had brought this to the attention of the police but no action was taken. Police sources said the accused, Raghavendra and his friend Venkatesh, will be arrested shortly.

=====

Now, such a story will melt hearts of a lot of white knights, who will immediately call of hanging or castration of her attackers. In India, often the communist-run student unions mobilize students to unleash violent protests.

Now, in the above story, as the police investigated, they found that the woman was upset due to rejection by her boyfriend, who married another woman. So, she asked a few youth in that village to arrange some acid. Then, she poured the acid on her body to teach him a lesson.

This news video talks about how the police investigated the case and found her story to be inconsistent. Then by tracking her cell phone call records, they caught hold of the youth who gave her acid and the youth spilled the beans.

Video (in Indian Language Telugu)

http://youtu.be/klzAg4xBUGE

Most Western People are brainwashed that India is a patriarchal society and Indian women live like slaves. The false propaganda about Indians burning young women for dowry is also propagated for decades. Indian feminists thrived from the funds sent by Western Governments and Taxpayers, who believed their lies and hoaxes. In this particular case, this criminal woman is not from any big modernized city, but from a relatively small place from rural India. This dispels the myth that rural Indian women can not be vicious and treacherous.

Its time, taxpayers in West stop believing lies and stop wasting their hard earned money by funding criminal minded Indian feminists.

Goin' to Toronto soon...

Paul Elam · 21 September 2013 · Archived copy · Original

The University of Toronto administration is rolling out security forces and charging CAFE for their presence, in anticipation of a protest at the September 27 lecture by Dr. Miles Groth; a protest that has neither been announced nor referenced in any online resource we know of. In fact, there seems to be no evidence at this point that there is to be any protest at all, either at the lecture or at the Rally for Men and Boys in Crisis the next morning at 11:00 at Queen's Park, Toronto.

If that is the case, we are happy to hear of it, and will consider it a positive sign that the University of Toronto Student's Union and other Far Left elements in Toronto have simply figured out that their protests expose them to richly deserved and self-inflicted ridicule – as well as doing nothing whatsoever to accomplish the abridgement of free speech they seek.

In other words, the inevitable is happening. The unruly children of privilege in Toronto are learning to mind their place, on the sidelines, which is where they belong until they can grow up and learn how to interact as and with adults.

Looks good on 'em.

And, their absence from the event allows us to focus a lot more needed attention on what this talk is about to begin with. The issues faced by men in college and the need for university level men's issues groups.

With that in mind I am pleased to announce that the film crew that is now doing the documentary on the MHRM is going to be in Toronto to cover the lecture by Dr. Groth and the Rally for Men and Boys in Crisis.

I am more encouraged by their work than ever. I spent four hours sitting side by side with Dr. Warren Farrell on Wednesday as we were questioned by the documentarian about, get this, *the issues*. Yes, you heard that right. All the questions, and I mean all of them, were about the issues. Not only were they about the issues, they were intelligent, incisive and critically challenging questions designed to get directly to the heart of those issues.

I spent several more hours by myself being questioned on Tuesday, and more on Thursday before returning to Houston. All of it was the same; an honest documentarian who by all appearances is striving to make an honest movie about a controversial subject with no tricks and no games of "gotcha."

I am glad they will be coming to Toronto where they intend to speak to some of you, and where they also intend to let the feminists who will speak have their say as well. Just as it should be.

And by happenstance some schedules have been arranged and rearranged, allowing some people to make it who did not anticipate the opportunity. People like Dean Esmay, Suzanne McCarley, Karen Straughan, Dan Perrins, John the Other — and yours truly.

We will all be there, at the lecture and at the Rally for Men and Boys in Crisis. We will be there with perhaps a surprise or three that I can announce in the near future.

People, if you can, come to Toronto. It is time that we put the icing on the cake and establish once and for all that the public discourse on sexual politics and human rights is no longer a monopoly owned by bigots and morally bankrupt fascists.

We are going to gather, peacefully and in numbers, to take your story to the streets. We will not act like the thugs and bullies that have given us the likes of Vanja Krajina, Danielle Sandhu and Chanty Binx. But make no mistake, come the next weekend we will be heard, and so will all of you. We are not going to settle for anything less.

Any efforts to stop or silence us will be quickly and lawfully crushed.

In my back yard

Dan Perrins · 21 September 2013 · Archived copy · Original

I believe it's time for me to string together a few words about the upcoming events in Toronto, part of my back yard.

Actually I'm a little late. The reason? I've been busy in my back yard. Hell of a lot of work to do, and my back yard is a fair size. It's full of feminist gender fuzzy-science-pseudo-logic narratives.

Here is some of the FTSU (Fact Their Shit Up) I've done over the last bit of time in my immediate back yard:

Those two videos were in preparation for Hamilton Ontario's rendition of the verbal lynching media-slut march, complete with feminist claims of boogeymen lurking in every shadow. But not a whisper is heard about the boogeywomen who also inhabit those dark recesses of humanity during the "Inflate The Fright" (aka "take back the night") marches.

Something else was happening for this one: our old friends from the White ~~flag~~ Ribbon (WR) organization were going to be in town giving a "male allies" lecture.

I've made a call to those folks in the past. It was embedded in an article here on AVFM. Apparently someone didn't like White Ribbon being recorded lying about the facts of gender violence and had the recording removed from the hosting site.

So I made a video gift for those gender studies edumikated folks from the White Ribbon Campaign in honour of their ~~infecting~~ visiting Hamilton.

And then I went to the event, bringing some post cards with facts on them, and filmed the t-shirts and watched curiously as Hamilton Police Services showed up.

Advocacy for addressing of issues men face is my back yard and it doesn't end where the fence-line begins. It doesn't end when I have a talk over a coffee about issues facing men with a neighbour. I wish it was that easy to fix this treacherous misandric quicksand that men find themselves in these days. So my activism doesn't end at the fence-line.

My back yard goes as far as my eyes can see, and as far as I can get my carcass shipped. Toronto is one of those places I can easily travel to, and that makes it part of my back yard.

The seeds of male human rights are planted in Toronto, I've watched over them as best I can, encouraging that truth to grow. And that part of my back yard is growing beautifully.

On the 27th & 28th of September it will be time to harvest some of the fruits of those seeds. Time to harvest the effort and work all of us in the MHRM have put into exposing feminist hypocrisy and bigotry. Time to bring the harvest of those silenced male voices to the public banquet table and broadcast it as loud as need be in Toronto, my back yard.

To prepare for that banquet I've begun some work.

But it's not really my back yard, its everyone's.

I am only one of the groundskeepers, and so too are you!

So with that in mind I am putting the call out for posters folks and as I stated in the text of my video preparing for the weekend of the 27th:

"Hang 'em High,

Hang'em Often,
Hang'em in Feminism's Face."

And on that note me and my AVFM wingman Jeb (who now has the call sign of 'Jebernaught") have a busy week ahead of us. Those posters don't hang themselves.

Hey, where will you be hanging yoursS? They are right here you know.

Revelations with Erin Pizzey: Rally in Toronto!

VFM News and Commentary · 21 September 2013 · Archived copy · Original

Join us TODAY at 4:00pm London Time/10am Eastern US time as we talk about the coming Rally for Men and Boys in Crisis at Queen's Park in Toronto, Canada. Joining Erin and Dean to talk about it will be Attila Vinczer of Canada Court Watch and the Canadian Maltese Charitable Services Trust. Our show will be Saturday the 21st at 11am Eastern and the rally itself will be next Saturday, 28 September. Come in and learn about the rally, the event that will preceed it with Professor Miles Groth on Friday the 27th, whether ideological thugs like it or not. Please feel free to call in with your questions or comments!

You can also check out the event page on Facebook for the Toronto rally here.

To listen to today's show, CLICK RIGHT HERE.

U of T Administration extorts CAFE

Paul Elam · 21 September 2013 · Archived copy · Original

***Update*: Note that thanks in part to all our efforts, CAFE has met its goal. Now let's hope they issue a legal challenge to get the extortion money back.–DE**

It has recently been announced here that the administration of the University of Toronto has decided to impose a fee of $964.00 on the Canadian Association for Equality (CAFE) in order to cover the additional security needs caused by criminal elements within the University of Toronto Student's Union. This is in relation to an upcoming lecture by Dr. Miles Groth on September 27 on the need for men's issues groups in colleges.

As we have seen in three lectures on issues affecting men and boys since Warren Farrell spoke at U of T November 16 of last year on the Boy Crisis, the student's union has planned, organized and executed multiple illegal acts including vandalism, assault, blocking doors, verbal harassment of lecture attendees and pulling fire alarms.

The university administration has decided that the way to handle this problem is not to pursue disciplinary and criminal actions against the students and others committing these acts, but to actually fine the victims — namely CAFE and those seeking to attend their events and participate in the peaceful and lawful exchange of ideas.

AVFM Contributing Editor Karen Straughan posted a YouTube video announcing this abusive, extortionist outrage by the University of Toronto Administration, asking her viewers to contribute funds so the event could take place. Many thanks to Karen for that and I hope she does not have to deliver the cash to university officials in a brown paper bag.

I also have it through the pipeline that legal action against the university is all but certain. We will provide more details on that as it becomes available and publishable.

Given that the bases appear to be covered, i.e. the payoff is on the way and the appropriate legal action against the university is being planned, it leaves nothing in the way of the talk next week by Dr. Groth going forward…*so far*.

[image]
Hate: Now sponsored by the University of Toronto Administration
This presents, rather it creates, an opportunity to make two points, both of which I hope are well noted by members of CAFE and members of the Men's Human Rights Movement, generally speaking.

First, and I state this more pointedly to the members of CAFE, I hope this serves as what I respectfully suggest is a needed wake-up call. I hope that your experience in the realm of trying to address the issues of boys and men takes you to a better understanding of the fact that you are not in a debate, but in a war. So far, very early in your efforts to do something as noble as educating people about the many under-recognized and ignored issues facing men and boys, you have been attacked in almost every way imaginable.

Police have been assaulted. The people you serve have been harassed and bullied. The speakers you have invited have been demonized and subjected to character assassination and campaigns of lies. Considerable energy is being invested at this very moment to ensure that you are further demonized and that future attempts to replicate your work in other schools are preempted by whatever means are necessary.

And they are succeeding.

Attempts to react to all of this with genteel political delicacy will invariably fail. As it will fail other concerned students who sincerely desire to emulate your very important work. It will result only with where you now find yourself — paying out money to an administration that would rather force you to spend yourself out of existence than to take appropriate action against those who are actually the problem.

I also hope this series of events serves to illustrate a point to the MHRM in general, as well as to the student body at the University of Toronto and every other similar institution across the western world.

Feminism is not a movement. It is the establishment.

It is the institutionalized and systemic hatred of men and boys and, just as the U of T's administration now puts on shameless public display, it is driven by the depraved indifference to finding solutions to problems faced by that population. In fact, it is a system hard-wired to ensure that such solutions are never explored, or even imagined. And those who try will pay for it.

In short, feminism is *the man.* If you have any illusion otherwise, you are not equipped to be an effective advocate. You are not having problems because you are dealing with a bad element in a good system. You are having problems because you are the only good element in a system that can't be called anything but bad. The only cooperation you are going to get is the cooperation you force with peaceful defiance, speaking the truth without relenting and the willingness to fight back with vigor.

A reminder for those able to attend: On Saturday, September 28, 2013 at 11:00 AM EST there will be a Rally for Men and Boys in Crisis at Queen's Park Toronto. If you plan on attending, please visit the Facebook Page for the event. Thanks.

***Update*: Note that thanks in part to all our efforts, CAFE has met its goal. Now let's hope they issue a legal challenge to get the extortion money back.–DE**

Heads up for Toronto

John Hembling (JtO) · 22 September 2013 · Archived copy · Original

Greetings to my friends in the men's rights movement. As we approach the CAFE presentation of Dr Miles Groth on Friday, and the Saturday Toronto Men's Rights rally a few thoughts have crossed my mind, which I will now share with all of you.

As you are all aware, each of the CAFE presentations over the last 2 years, featuring the speakers Dr Warren Farrell, Dr Janice Fiamengo, Dr's Nathanson and Young – each of these events have been attended by protesters from the feminist and socialist camps of the U of T Student's Union, Communist Collectives, radical students organizations and others of similar violent demeanor. The "protesters" have established a persistent pattern of violence, censorship, threats of assault, as well as direct violence against both conference attendees and Toronto's police force.

Approaching the upcoming presentation by Dr Groth and the Saturday rally, I will share a few imperatives with all of you.

All of this should already be understood, but I'll say it all again anyway.

Number 1

Do not, under any circumstance use violence or the threat of violence, or violent rhetoric at, near, around, or in relation to the upcoming events.

ANYBODY advocating, initiating, or participating in violence with be video-recorded and doxed, and we will (JtO (John Hembling), Paul Elam, Karen Straughan, James Huff, Suzanne McCarley, Allison Tieman, Dan Perrins, Dean Esmay, Fidelbogen, Diana Davison) all of us, hand you on a platter, with a pink ribbon tied around your balls, to the Toronto Municipal Police should you decide to participate in violence of any kind.

Your affiliation with the men's movement, or the MHRM will earn you no quarter, reprieve or forgiveness. We will not tolerate violence or violent rhetoric from anyone, friend or foe.

Number 2

Sexist, racist, bigoted and otherwise hateful rhetoric will not be tolerated, either.

We will be recording, and if you don't like this, or can't handle it, stay at home.

To be clear, if you are assaulted at either of these events, or leading up to these events, **DO. NOT. RESPOND. WITH. VIOLENCE.** Simply leave. If you find yourself assaulted, and you can't leave, lie down on the ground, curl into a protective position and protect your head and neck with your arms.

We will be recording, and you will be the star.

Now, take a deep breath and let the previous paragraph sink in. I am telling you, that if you are assaulted by feminists or other protesters at or around the upcoming events – you must either remove yourself or endure it while protecting your vital parts without fighting back.

Do you have a moral right to defend yourself? Certainly. But don't do it, because you will undermine the work of this human rights movement by asserting that right.

IF YOU CANT HANDLE THIS, DO NOT ATTEND.

One other thing, anyone who'd like to pose as an MHRA and attempt to initiate violence against feminists, or against us, we will have you on video, and hand your sorry ass to the police, too.

Thank you all for your kind attention, and have a lovely day.

AVFM Fall 2013 Fundraiser is here

Paul Elam · 22 September 2013 · Archived copy · Original

Well folks, we are moving from the Summer of 2013 to the Fall of 2013 on this very day. And of course that once again marks the time for the launch of the AVFM Quarterly Fundraiser.

It is an activity that I do not much enjoy doing (few people like asking for money), but one that is nonetheless a complete necessity for the continued survival of our work, especially as we look into a future that now seems brighter and more promising.

The long standing members here will bear with me as I point out to newer people that AVFM started from humble beginnings and has grown into the most influential website on the internet as it relates to issues affecting men and boys. In the course of our growth, we have begun to change the cultural dialogue about sex and power and have attracted a growing, impressive pool of talented thinkers in the process.

Recently many of you saw the teaser video of a discussion between Dr. Warren Farrell, Tom Golden and myself on the future of the men's movement. The full length version of that will soon be posted, but you heard enough in that one to know that coordinated activism among many more people is now in the works.

In other words, this exciting coming together does not signal the end of our growth and cooperation with other key, influential persons, but the beginning.

Unfortunately, all of this comes with a cost: Dedicated servers, image royalties, legal fees, internet radio premiums, various kinds of computer and media hardware — and now traveling to different locations, like Toronto, in order to do what has been in the plans all along. That is to take the largest web-based men's advocacy group in existence, put boots on it, and put it in the streets.

That is what we, the management and staff of A Voice for Men, have every intention of doing.

I said early this year, on these very pages, that 2013 would be the year of the MHRM. I don't want to brag, but here we are in September and I already get to say that it proved true. We have come further, faster than at any other time ever. With all respect to the many organizations doing fine work on behalf of men and boys, that is largely true because of AVFM and your support for it. We, *you*, have finally laid a true, solid foundation on which the future of men's rights in this culture will be built.

As 2014 approaches I want place the gauntlet at your feet and at my own. Let's make 2014 the year we put a structure on that foundation; a fortress and a testament to the countless disenfranchised and disaffected men and boys who are counting on us to be their voice, and to force change in this god-awful system.

We can absolutely do it. We can expand our operations and increase our share of the cultural consciousness by a thousand fold. We can build the men's issues groups in our colleges and universities. We can force the world to recognize that the issues for which we advocate must and will be addressed.

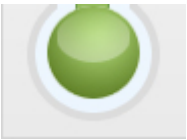

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We can't can fix every problem, or heal every hateful heart, but we can foster a new consciousness in which the agents of hate that perpetuate so much evil realize fully that their days are numbered.

And then we can start X-ing off the days on the calendar until they are gone.

We are already witnessing it to a certain degree as gender ideologues become more and more desperate and stupid in their attempts to silence us. And as we document those acts of desperation and stupidity and put them on full display for the world to see.

I am now estimating that there will be a turnout of over 200 people in Toronto for the Rally for Men and Boys in Crisis that we are sponsoring. Note: this is not a just another family court or a father's rights demonstration, but a general demonstration protesting the treatment of men and boys in our culture.

It is a historical first, a landmark moment that we will, in retrospect see as a tipping point in the times.

Men's rights are human rights, and men and boys are human beings long treated like they are anything but. It is high time the society at large is shaken from the coma that prevents it from realizing those simple truths.

I invite you once again to be the solution to that problem and to help us carry this message to the world for the sake of our sons and all those who follow in our footsteps.

Fundraiser ends Thursday, October 3, 2013 at 12:01 a.m.

Criminal charges for Pauley Perrette crew forthcoming?

Suzanne McCarley · 22 September 2013 · Archived copy · Original

Season 11 Premier of NCIS, A Voice for Men files complaint with LA County Grand Jury; Perrette, and some of her pals might be residents of LA County Jail before season's end.

For those of you who have been following the "Hollywood" melodrama in Los Angeles County Courtrooms, you are well aware that *A Voice for Men* and the *National Coalition for Men* have extensively covered the stories of the false restraining orders and the silly and manufactured alleged criminal actions of Mr. Francis "Coyote" Shivers – all of this at the hands of his vengeful ex-wife, Ms. Pauley Perrette, one of the stars of the highly rated television program, "NCIS", which debuts its season 11 just a few days from now.

Well TV fans, this organization is not just a reporting blog. On July 31, upon a cooperative effort, a 250 page formal public corruption complaint has been filed with the Los Angeles County Grand Jury. The complaint also contains nearly 90 exhibits that contain public records, court files, declarations, trial and deposition transcripts, photographs and audio and video recordings. The attachments encompass more than 1,500 pages. A copy of the cover letter to the Grand Jury can be found here.

In addition, another ten (10) governmental oversight and regulatory bodies and political committees have also been notified, and those notifications, all sent via U.S. Certified Mail with tracking numbers, have been included in publicly recorded court declarations by Mr. Shivers. They can be found here.

After an extensive six month review, encompassing over 1,000 hours of research, investigative effort, interviews, and line by line reviews of court records; the evidence is overwhelming, staggering and factual that Ms. Laura Pauline Perrett, aka "Pauley Perrette" has indeed demonstrated that she is a master at the art of the false restraining order, and a master at the compromise and corruption of legal professionals and public officials to achieve this goal.

The evidence reveals that not only have public officials been compromised, they have been romanticized in a nearly pornographic way to accommodate the wants and wishes of this seriously disturbed celebrity.

The combination of the abuse, misuse, manipulation, and exploitation of the restraining order process by Perrette and her cohorts, combined with the compromise of public officials is perhaps the most egregious example of the abuse of this process in the history of the State of California and should be the catalyst for legislative change and complete reform of the restraining order process in the state. This is restraining order abuse on "steroids."

A Voice for Men has received a staggering amount of responses and emails both on and offline to the articles that have been posted and we have purposely waited until this time to release this information to see what kind of response was received from all of the governmental bodies notified. The hornet's nest has been stirred up and it seems now that the jig is up everybody is in crisis and "cover our ass" mode. It makes you wonder, who will be the first to "snitch" especially when presented with such overwhelming evidence.

As you can see from the cover letter to the Grand Jury, this kind of abuse of the restraining order system can only happen with the compromise of public officials, thus the main reason for the complaint to the Grand Jury which is a complaint of public corruption, and secondarily the goofy unlawful antics of Perrette and her paid cohorts. Yes, I did say "paid" and besides the dozens and dozens of examples of perjury, we also include conspiracy as well as a host of other federal crimes, state crimes and various professional rules and policy violations.

Also explicitly clear is that what happened to Francis Shivers has happened in many other similar cases, and the same names come up with the same M.O.. Many others frustrated with the indifference and retaliatory actions of law enforcement, prosecutors and the courts, and frivolous civil actions by less than ethical legal professionals, have inundated AVFM with pleas for help. For all of those who we could not address or assist, it is recommended that you print out a copy of Mr. Shiver's public record court declaration Mr. Shiver's public record court declaration and file similar complaints.

Although the sheer size of the Grand Jury complaint is massive, it is only the tip of the iceberg. There are still many more issues to address with specific agencies and oversight bodies. More complaints will follow and many more articles on this site and others will provide readers with facts and helpful information.

One of things that should anger every taxpayer is the waste – the waste of hundreds of thousands and perhaps millions of taxpayer dollars – that have been issued to the City and County of Los Angeles under the auspices of the Violence Against Women Act in state and federal grants to pay for police, prosecutors, and judges to go after people with frivolous and manufactured actions. All of this just to satisfy some disturbed and delusional celebrity or wannabe celebrity.

Another thing that should concern anyone is just how vulnerable you are when you get in the crosshairs of a celebrity or wannabe who uses a very powerful legal tool that requires no proof with zero chance of sanction even when evidence of perjury, conspiracy, and fraud have been provided. It also helps to have a slime ball lawyer or two or publicist in your corner and a handful of corrupt star struck public officials in your pocket as well. Just last week, a prosecutor from the LA City Attorney's office compromised a criminal case when she approached actor Tom Hanks in a courtroom hallway to thank him for his jury duty service. That's a big no-no; the defendant in that case pled to a lesser charge, as was extensively reported by TMZ.

Hopefully this action will result in Perrette and her band of clowns spending some time in the slammer – and it should, given the mountain of evidence we have gathered. For that, I don't think anyone would object to the use of their tax dollars in such a manner. Since we're talking about wasted tax dollars; when, not if, some of these folks get convicted, let's hope that restitution is ordered. A check by Perrette for a million or so dollars should cover part of it, and the rest can come from the pockets of the corrupt legal and criminal justice personnel.

Probably the worst outcome of this whole circus is that the gross abuse by one person, *one person*, aided and facilitated by those in the public trust. The biggest losers they create will be those actual and true victims of intimate partner violence, both men and women.

It is suggested that anyone who reads this post, all over the United States and in other countries, take it upon themselves to write to the same agencies that have already been notified; write to your local elected representatives, your congressional representatives, your U.S. Senators; hell even the Easter Bunny if it will help, and tell them that the time to completely reform the restraining order laws is a decade overdue; it is time, using this example, to completely reform this process with an eye on not just protecting victims of intimate partner violence, but also on punishing false accusers and those who facilitate them, including lawyers, police, prosecutors and judges.

Putting it plain and simple: prosecute false accusers. Perjury already is a crime in California and every other state; start using it, *yesterday.*

We completely support anyone; man or woman, actual victimized by intimate partner violence. On the other hand, those who falsely use this as a tool must be sanctioned and that includes petitioners, lawyers, *especially lawyers*, and the judicial officers who issue these false and ridiculous restraining orders in order to protect their own jobs and asses, not…*protect the children*…or…*err on the side of caution*, like they like us to believe.

The case of Pauley Perrette and her abuse of the restraining order is one thing; the compromise of public officials is something else and should concern everyone. It is very sad and disturbing that the vast majority of law enforcement, prosecutors and judges are ethical and honest public servants, and when a few corrupt and compromised public officials engage in these kinds of actions it poisons the whole barrel.

The bottom line: the restraining order process, in its original intent, was a good idea, but that is not what is happening now. What is routine; what is common; what is the norm in this legal culture is that the restraining order process has been twisted and distorted so that it does not resemble its own legislative intent.

We can thank Pauley Perrette for shining a light on this. Maybe a legislative change proposal calling for civil and criminal sanctions for false accusers and their lawyers can be called "Pauley's Law." Maybe when that happens, Ms.

Perrette and a few of her cohorts, including some recently fired public officials, will testify before some type of legislative committee, properly attired of course in a “County Jail” or “U.S. Department of Corrections” or some other appropriate facility name printed on orange jumpsuits.

Despite all of this negativity, we also have to look at the bright side. Maybe the producers and writers at CBS and NCIS will use this scenario and re-write this season’s ending, with character Abby Scuito suffering some type of psychiatric breakdown; similar to her publicly revealed lengthy stay in the Cedars-Sinai psychiatric unit; then the end of the show, forever.

“Pauley,” you blew it; the first one would have gone under the radar, but like any big league ball player, no matter how good you think you are, there is always somebody else who is better. Do yourself and everybody else you have dragged into your mess a favor: claim your brain was taken over by aliens, rat out the grease ball lawyers and others you pulled into this, rat out the corrupt public officials that you “schmoozed,” repay the millions of taxpayer dollars you wasted, publicly apologize to all of those who you have hurt, including your ex-husband who has been terrorized by you and corrupt public officials for a decade; give him restitution for a decade of terrorism, and simply go away into celebrity obscurity. Maybe you could sell used Dodge Caravans or bake muffins.

To CBS and the NCIS producers: sorry, folks; you all bought into this; your little money-maker squeaky clean star is, well, not so squeaky clean. Hey, every good thing comes to an end at some time. Too bad for the other actors, the crew, and the fans. This could have been stopped a long time ago. It wasn’t, but now, the cat has been let out of the bag. The civil rights of a man and the integrity and honesty of our legal system is more important than television ratings.

Anyone disagree?

Blame feminism

Diana Davison · 22 September 2013 · Archived copy · Original

Jessica Valenti wants to talk about responsibility. It's about damn time.

In her article for *The Nation* on September 20, 2013 Jessica scoffs that "feminism has been blamed for everything from killing the family to traffic" as if it's absurd to think that an ideology might affect society when implemented. Certainly when women conceived of feminism they expected to see a change. That was the goal. After a hundred years, if there had been no visible effects it would be a sign of a major flaw in their technique if not full blown incompetence.

Feminism has indeed become so integrated into the fabric of our existence that it has government funding, organizations that cater only to women, female specific loans, grants, programs, charities, health services, and university degrees that make a woman an expert on nothing other than what it's like to be a woman: you need help to survive. Surely the granting of solipsistic degrees in the study of oneself will have effects upon the society in which these intentionally narrow-minded bigots will live.

Of course it is difficult to foresee all the negative consequences of our choices before giving them a try but only feminists wish to claim immunity from all unintended results. Just like children.

Perhaps feminism is not to blame for the items on Jessica's list but we are not given a chance to find out because feminism declares all critics misogynistic, patriarchal, rape apologists. If Valenti is so sure that feminism hasn't contributed to the increase in single parent homes or traffic congestion she should welcome studies and discussion. If nothing else, it might help get her shopping done faster.

There are three questions feminists can ask to clear up the matter: Who are the people blaming feminism? What are the roots of the complaints? And could they be right? Of the top five issues Jessica chose for discussion three were queries made by women. Certainly feminism must care what women are worried about. It's their basic mandate. Unfortunately, the core of the issues are never explored because Jessica cares more about being popular than being right.

Here are the top five things Jessica wants to laugh about:

1. Laura Sessions Stepp wrote an article for The Washington Post in 2006 about the increase of erectile dysfunction in young men and one of the factors of consideration was the increased sexual demands of young women. The article references studies done in universities and therapists that counsel young men. Laura seems to care about the happiness of both the young men and women in the case studies presented. Aside from the obvious trauma to the men, most women take it very personally when a man can't get aroused to have sex with them. Jessica's level of concern? "Because if there's one thing that kills straight guys' boners, it's girls that want to have to sex with them." Apparently Ms. Valenti thinks mockery is the best solution to a clearly identified and devastating problem.

2. A group of women who are so passionately anti-feminist they formed a group called Concerned Women of America (CWA) to challenge feminist dogma. In 2005 the topic of concern was the dramatic increase in women being incarcerated for drug crimes, violent crimes, and fraud. The increase is an established fact. The CWA felt that women in a more sheltered, married environment were better off than modern women encouraged to be independent. While there is no reason to expect men to save women from themselves, we are still left with a nasty fact: Women have either become more criminal since feminism began or they are being held more accountable for their crimes. If it's the first, then feminists should be concerned. If it's the second then feminists should stop claiming that women behave better than men and celebrate our equality in being held accountable for our acts. Jessica should care which answer is correct. If women are not the innocent little doe-eyed beaten creatures that they pretend then we need to put more women in jail.

3. The next mockery is the perspective of Charlotte Allen regarding the Sandy Hook school shooting and

wondering why there had been no men working at the school. While I disagree with Allen for expecting men to act more bravely than the women, who were quite valiant during the crisis, she does bring up an interesting point: Why were there no men? Allen calls the school a feminized environment and, instead of considering the question honestly, Valenti quips "Guns don't kill people, feminized settings kill people." Considering that feminists insist that women are vulnerable and should live in fear of attack at any moment, I find it interesting that Valenti now claims women aren't walking targets. Which is it Jessica? Charlotte Allen is actually representing the feminist point of view.

4. We move on to an annoyingly fact riddled article by environmentalist Jack Cashill. Apparently Jessica doesn't like inconvenient truths. She implies that his list of reasons feminist changes to society have impacted the environment is a statement that women should stop working or having careers. That simply is not the case. He's only stating the facts, just like Steven D. Levitt wasn't supporting abortion when, in his book Freakonomics, he linked Roe vs Wade to the decrease in crime. Some people, unlike Jessica Valenti, are curious about cause and effect. I'm fairly convinced, after reading Cashill's article that feminism has increased pollution. The only reason to mock the facts is if you are unwilling to face unexpected problems. Real leaders are solution oriented.

5. The final entry on Jessica's "silly list" is Weinergate. Fox News supposed that Anthony Weiner was being held to a double standard because women are becoming more sexually provocative and men can only be expected to respond. Valenti doesn't agree. While supporting her friend, Jaclyn Friedman, who wrote an article called My Sluthood, Myself, which calls for all women to support slutty behaviour of their fellow females, Valenti can somehow still object to men acting the same way. In the words of Jessica's co-editor on "Yes means Yes!: Visions of Female Sexual Power and A World Without Rape":

> "Sluthood isn't just a choice we should let women make because women should be free to make even 'bad' choices. It's a choice we should all have access to because it has the potential to be liberating. Healing. Soul-fulfilling. I'm telling you this because sluthood saved me, in a small but life-altering way, and I want it to be available to you if you ever think it could save you, too. Or if you want it for any other reason at all. And because even if you don't ever want sluthood for yourself, you're going to be called upon to support a slut. I'm telling you this because when that happens, I want you to say yes."

Say "yes" to Weiner, Jessica. If Anthony Weiner is the only one accountable for his slutty behaviour perhaps you should tell that to your friend, Jaclyn, as well. But that will never happen.

Within three hours of Jessica's article we had a promotional piece (one can hardly call it writing) to let everyone know that Jessica Valenti was starting a Twitter hashtag to mock anti-feminists or anyone who has some interesting questions the feminist gang don't want to answer. Katie McDonough published the announcement in Salon with some selected tweets showing people how to #blamefeminism for killing their house plants or spilling their coffee.

Katie either knew about this article in advance or has lightning fast reflexes.

I'm tossing a coin. I'm going to say it was co-ordinated. Silver flipping in the air… Heads I'm right… Tails who cares? If Jessica and Katie really want to know what people think about feminism and the accountability they've shirked thus far it's time to let them know. Instead of cherry picking the arguments they think can be laughed off, though most of them turn out to raise good questions, I suggest that MHRAs and other concerned citizens use this opportunity to let Jessica and Katie know what issues you really blame on feminism.

To make sure they hear you, include #blamefeminism and @JessicaValenti or @kmcdonovgh in your tweet.

I'm really glad that Jessica has opened up this conversation. It's time to actually talk about the negative side effects resulting from women being taught to focus only on their own needs. It's time for a real dialogue in which feminists don't get to stomp around, cry, and call people bully names. I'm a woman so it seems only appropriate that Jessica, as a feminist, will care what I think.

Jessica Valenti titled her article “Blame a Feminist: The Top Tragedies Feminism Has Wrought” but she failed to mention herself as one of those travesties.

Breaking Bad

Clayton Craddock · 22 September 2013 · Archived copy · Original

Spoiler Alert: I will be revealing a major portion of Breaking Bad's final season. If you have not seen it or plan on seeing it, stop reading here and click on other links. For those who have seen the show, I have a little commentary on the episode called "Ozymandias."

In one of the final scenes of this episode, Walt realizes that he was cornered and his capture was imminent. Walt's wife and son turn on him after a terrifying knife fight. With the knife in hand, he stands up and yells, "What the hell is wrong with you…we're a family!! At this point in the series, Walt realizes that everything he had been working on is lost. Walt picks up their 18 month of toddler Holly out of her crib in a fit of rage, walks out the front door, puts her on his lap in the front seat of his truck and drives off recklessly.

Later, Walt feels ashamed after the kidnapping when the toddler asked for her mother while he was changing her in a bathroom. Walt calls back to the house. During the conversation, Skyler says, "You took my child." Walt responds with, "Because you need to learn!" Skyer shouts, "You bring her back!" The last we see of Holly is the toddler in a car seat at a fire station. At this point, we know the child will be safe.

If you saw the scene, how did it make you feel when you saw Walter kidnap Holly? Were you shocked? Were you enraged? I'm positive that the mothers who watched this scene felt strongly about what they saw.

The feelings of despair we saw in Skyler as she was crying helplessly on her knees as the truck turned the corner is similar to the range of emotions many men feel after a visit to family court. Fathers usually have a profound feeling of loss after so much is taken from them due to outdated laws that govern domestic relations. One day we could be in charge of our surroundings and family, the next, the state has power over the father and all of his assets…and children. It is quite fitting that the title of the episode is called Ozymandia because it is a poem about loss. The mighty king has literally fallen, and so has everything he accomplished.

The knife scene is one of the most intense ones I can remember in the entire five seasons. I don't want to get too deep into the plot of the show and its deeper meaning. Other people write about this show on a daily basis much better than I ever will, but I do feel a few things from this episode really stood out.

When Skyler tells Walt he took HER child, I wondered how amnesia took hold of her brain cells. She suddenly forgot the little fact that Walt helped with the creation of this little human being. Many women seem to feel that a child is theirs when things fall apart in a relationship. The father of their children suddenly vanishes from the entire creation process, especially when they plead their case in court for custody.

The other thing that plucked a nerve was the fact that Holly was used as a pawn. This time however, it was the father who took the child. I thought it was an interesting twist on the tale of the mother "taking" the kids away from the father. What are people really thinking when they use children a pawns?

Here is a little fact that many people probably don't know. A spouse can take their child anywhere at any time for any reason. I found out the hard way during my divorce. I came home from work one evening to our apartment with no future ex and no children after an intense fight. No, it wasn't nearly as intense as the one I described above. My ex-wife took our children to her mother's house in Philadelphia from our home in New York City. There was very little I could do except go retrieve them, or file for a writ of habeas corpus. I chose to wait until our court date two weeks later. But, the range of emotions I felt after I realized my wife took our children away from our home, and the helplessness I felt, was similar to what I saw on Skyler's face on Breaking Bad.

My ex did not fare too well after the supreme court judge in our case realized what she had done. The judge was visibly angry and put the hammer down on her lawyer. She used our kids as pawns in a futile attempt to manipulate the outcome, but I saw the long term goal and won the chess match. Our kids are better off because of it because I am a major part of their life.

Did you notice how I used the word OUR children in the preceding paragraphs? I had to remind my ex of this fact during the entire time we were in court. They were never her children, and never will be. This is one of the reasons we have joint custody and I pay her nothing in child support and alimony. I remind her every day that these are our children and we will share them. It seems that many parents get extremely possessive during custody battles and lose all sense of reality.

I know from several stories I have heard over the years of mothers taking children away from fathers. As we all know, our family court system is still biased in favor of mothers. It seems that we still have an uphill battle when it comes to custody issues but fortunately, the tide is turning.

Watching a father doing the kidnapping and hostage taking of a child was pretty remarkable, especially on a show as popular as Breaking Bad. I hope more people felt Skylar's pain as they watched this show. Perspective taking requires humans to exit their self-centeredness and egocentricity to see the real world from another's vantage point. What I liked about the fight scene was that I know it caused many mothers to gasp once they saw Walt run out the door. In the heat of a battle, our emotions tend to get the best of us. It is clearly not wise to make major decisions in this mindset.

The decision Walt made in that moment had potential long-term consequences. Fortunately, he realized his mistake as soon as Holly asked for her mother. Most people never see the mistake they make until it is too late. The long lasting effects of rash decisions in family court rear its ugly head every day. The evidence is the epidemic of widespread fatherless homes in our country.

It's true that when it comes to custody and divorce, some people are clearly pathologically narcissistic. At times, there is little one can do but to hope an adversary comes to their senses or a judge on a higher level than family court sees the truth. Some people are just not compassionate and there is little that can be done to change their mind. But the truth is this; fathers love their families just as much as mothers do. We do not want to be manipulated and have our children used as pawns.

Breaking Bad is arguably one of the greatest TV shows ever made. There are many details that are discussed about this phenomenal show on a daily basis. Writing a scene where a father kidnaps his own child to use her as a pawn was one detail many followers might have overlooked, especially since the exact opposite that occurs every single day.

Editor's note: feature image by Fern&o Palacios

Random encounters in the sea of pain

Dean Esmay · 23 September 2013 · Archived copy · Original

I remember the first email I got about men's issues. It was a man pouring out his story of grief as he told me how he came home one day to find his wife of 7 years or so to have left with most of the family possessions and leaving a note telling him that she was gone and never coming back and oh, by the way, the child he had spent years raising was another man's child and not his own.

This had been a private response to a public message I had posted in something called the SFRT group on the old GEnie network, where a bunch of people had been talking about the "backlash against feminism" and women's oppression, and I had tried to speak about men's issues, only to face scorn and derision and deep contempt for having the audacity to question anything regarding women's behavior.

That was, what, 25 years ago? I count it as the moment of my awakening that there was a very serious problem. I'd had arguments with feminists and others in the past about various issues, but it was all intellectual. I thought there was just some mild cognitive dissonance that we could fix by reasoning with people and making a few adjustments. But it was here I think that I realized that men were afraid to speak. I was being bullied by a bunch of men and women in public for daring to suggest that I believed in equality but that what some feminists were saying wasn't fair or right at all. I was kicked around just for saying "I support feminism, BUT." They hated me just for that. Meanwhile, another guy felt so afraid to speak up he had to write me privately about it–me, a stranger, someone I'd never heard from before and haven't heard from since. Afraid to speak in public of the way he was raped psychologically and financially, because he knew he'd only get abuse if he talked about it.

Since then, in decades of writing and activism online and off I have heard so many stories. Most recently I had a friend tell me he was thinking about breaking it off with his girlfriend because they were arguing a lot and he thought she was taking advantage of him and his generosity in giving her a place to stay and not demanding she pay her fair share of the bills. I told him "don't let that girl get herself pregnant." He looked at me like I'd said something shocking and ugly. He said she wouldn't do that. I told him not only could she do that, but many women do, and he could even wind up losing his house and in debtor's prison if he didn't watch his back, and that she would have 100% of the power in the relationship if that happened. He told me that was a "myth."

When she turned up pregnant, he claimed it was his fault since he should have worn a condom (never mind that those aren't reliable and he won't hold her accountable for lying about taking her birth control pills). Anyway, he thinks it's going to work out OK between them. I hope they do, but I know he has only a glimmer of what can happen if it doesn't: not just a broken heart and possible loss of a child he already loves, but loss of his house and possibly even jail await. He doesn't believe me. Not yet anyway.

Another friend of mine has been in a crippling depression because some years ago his wife declared herself a lesbian. He'd decided it was a "phase" and eventually she would get over it and come back to him. And what do you know? She did come back. For a few years. Until he found the texts on her phone recently telling her girlfriend she hated having sex with him and found him disgusting and was only staying with him because she needed his money. He tells me no one can possibly understand, nobody's ever experienced something so cold and hateful and awful.

To be honest, I can only listen with half an ear.

I've got another friend who even now struggles to get by every week and who uses various ways of hiding his ID in case the police find him; he owes back child support to an ex- who also got pregnant as a way to keep him; she'd lied and said she was on birth control after he said he wanted out and was leaving her. He's a father now of a child he loves but never wanted, and she wants him in jail for not giving her enough money. Mind you, I didn't say some money: he's always given her whatever he could, but she wants more and wants him in jail for not coughing it up on-demand, never mind that he's in a profession where work is sporadic and where no minimum-wage job will supply him enough to pay her what she wants let alone support himself. He has to keep his car in someone else's

name and run furtively afraid of being pulled over by the police as he runs around trying to find various temp jobs just to pay off her and Friend of the Court.

I've got a fourth friend who got lucky. His violent and abusive ex-wife abandoned him and his child. She used to beat and abuse them both. He's physically handicapped and has to scramble just to keep him and his daughter's noses above water financially, and lives in constant terror that his ex- will show back up and try to take his daughter. He refuses to even read AVfM, says he thinks feminism is what we need more of, and anyway, we should stop being rude about all this stuff.

These last four are just guys I know. None of them are very interested in the Men's Human Rights Movement. They think their situations are rare, or unique, and anyway, we should never be loud rude or abrasive about any of this. It's hard not on occasion not to grab them and shake them until their teeth rattle.

It must be that I'm just massively unlucky to know so many guys in these situations, right? I got a fifth friend who was raped by envelopment as a teenager–it's how he lost his virginity. No one he knew thought there was anything wrong with that. They told him he "got lucky." They laughed at his discomfort. He's been nervous about women and sex his whole life since then.

But none of these stories could be commonplace, could they? Anyway, most of these guys must have been asking for it in some way or another, right?

I've got other stories I won't even tell you from my personal life. But I think I've made my point. What about outside my personal life?

Now that I'm open and out as a member of the movement, damn never every day I hear from someone. I'll get a YouTube message from a guy showing me video of how his ex-girlfriend is not only slapping him around when he's nearby, but in the habit of holding their infant child like a shield while she does it. If he defends himself he might hurt the kid and either way would go to jail. I tell him this and tell him he and his child's only hope is to document and get the hell out of there. He doesn't want to hear it, he wants me to magically fix it somehow.

Just in my recent inbox, I've gotten a few emails like the below (names and emails removed):

> Message: My name is ******, I am in the US airforce and am an A1C. I have been accused of rape by a military female because after a one night stand I blew her off and refused to date her. Now she is saying she was too drunk to consent (she is underage and her intoxication level was low to moderate, no where near incapacitated). The stress of this thing and the fact that my mom and brother are victims of rape pushed me to the edge, my friend pulled me back but now im scared ill get to the line again and no one will pick up the phone…
> I dont have faith in the military justice system and im scared the decision on me will be made political because of the DoD's push on sexual assault.
> im scared and not sure what to do with the stress. I have no one to talk to and im alone.

And another:

> Is there any place that I can go to, to help my son out. We had all the proof that he did not rape the girl, but the Judge and DA had him crucified before he was even sentenced. He got 3 1/2 yrs for the girl lying.

And another, a long one:

> I am a father currently residing in Australia since 2005. I came over here to marry a Australian women who I thought was a decent person.
>
> I came over here on a visitors visa, but was assured by the now wife all would be right. She will help sort it out later. Well, a few months passed and I sought to get my paperwork in order. I filled out all the forms and hers,

got statutory declarations and much more to help. Still, the wife made excuses when all she merely had to do was sign it. Then around a year into being here, she started to be abusive. It started off me thinking it was just in my head. Women do not abuse people I thought to myself. I was wrong. She refuse to have a joint account to allow me to use what funds we had. She refuse to allow any bills in my name or let me be apart of the balancing of what funds she made. The wife refuse to allow me any say in anything. If I was allowed the off chance to use her debt card I would be required to give a receipt. The wife would knowing she held the power to keep me here legally by signing, would mock and belittle me for not working. Would call me lazy and worthless when she had the power to change that. I was made to clean and do chores which I did as I felt bad for not being allowed to work so I had to do my part. Well, even when I did chores I would be told I did it wrong or mocked for the chores I did not do.

After a year and about six months or so I had plans on just leaving as she clearly was insane. She drink like 8-10 beers a night mind you the whole time and still does if not more. Complete drunk. Until she told me she was pregeant with our child in 2007. My fate was sealed. I was determined to stay to make sure our child was raised by one decent parent. I do not drink, smoke, do drugs or anything else. I am pretty boring. I served around nearly 10 years in the Armed Forces. I assumed things would get better now she was near due to give birth. I was so wrong, they got worse. Around 3 months before she was due I moved to the couch because I woke up a few nights like a MAC truck just hit me. The wife had attacked me in my sleep. I thought ok, female hormone issues or whatever….fine. I moved to the couch to assume to give her room.

The couch was my place to sleep until she left with the child on Nov 9th 2012. When the child was born the wife stayed off work for a month or so but was back to work. Raising the child fell on me. I was the one that was 99% of the time getting up at night feeding and changing him. I was the one who feed him and bathed him. I was the one who taught him to talk (first words were daddy), to walk, to read, to write and much more. Our child took walks everyday around the blocks and/or to the parks. We went to the local library to get books and dvds. We would go fishing and I would be the one who raised him totally. The wife would spend her nights after work sitting outside in the patio drinking and smoking until midnight, eat and then go to bed. On weekends she would go to friends or family to drink or do activites without the child and I.

I was never allowed to have any car in my name or money without asking her permission. When her mother pasted away and left her money the wife spent most of it on herself to events like renting a house boat, going deep sea fishing, going to football games and more. All the time the child and I was left at home. In this time my wife was spending this extra money she was also cheating on me with a coworker who lived in Ballarat, Victoria. In that time she made trips to that town which was around 5 hours drive away each or every other weekend that year.

Her abuse also increased as she was openly attacking me on the couch at night while I tried to sleep when she alllowed it. Keep in mind that our child loved sleeping near me even after three years old when he had his own bed. He would always find his way to my side at night. Even when I would go to lengths to put him back in bed. The wife would attack me in front of the child, she has even threaten to kill herself and cut my throat as a slept. All in front of our child. She would mock and belittle me in front of him. I even records alot of this as well. I tried to inform her mother before she pasted away, who in turn had no answer for me. I tried to get help from a online call in called PANDA who took my report but could only offer useless information. If I was a women there was plenty of services, but since I was a man Victoria offers no help for targets of DV and family violence. I was left alone. Her family and friends would not listen, no one would listen to my cry for help.

Then around Sept 2012 the wife quit her job with no mention of what we would do for money. I had no idea if she spent what her mother left her either. On November 9th 2012 around 9am she starting putting a few items in the car and said she was going to her sisters in Melbourne to see her and bring her mothers ashes to be released for December. I told her I felt she was lying as that was a full month away to be going early was suspect to me. I was assured over and over as she packed the child in the car…she was only going to be gone for 3-4 days. That was the last time I was his father. From then on I became non-important. I was forced to

> miss Christmas eve/day with our son, his 5th birthday 2 days later. News Year eve/day and even his 1st day of school which I was not allowed to decide on. I am never allowed to decide anything. After 2 months I was tossed on the street to fend for myself in a foreign land where after 8 years I was unlawful to be in. I had to beg for shelter any place I could get. I had to beg for food to the point I was starved out and lost 30-40 lbs. Meanwhile my wife had the child free and clear simply by driving off with him and withholding him for months at her boyfriends.
>
> The courts simply do not care what she has done or still does. I am graced with 1 call a night at the mothers whim. I am only allowed 8 hours a month that the child lawyer who I thought was independent decided 8 hours a month was enough time for one parent. They only make orders that benefit the mother at all times. They make orders for me even though they know I am forced poverty, no house, no car, no job. They do not care she is the one who tossed me into a spiral of pure hell.
>
> Keep in mind the Department of immigration and Citizenship are also on me with trying to decide if they will toss me out of this country even though I was the one who pleaded for the wife for years to sign, I am the one being pursued. I have pleaded to the Minister for help but had 3 in the last 6 months come and go. My heart cannot take anymore of this. My son deserves me back in his life and not merely 8 hours a month. My son is slowly breaking away from me from this women who from the day she decided he was only hers….is now bent on destroying what relationship we have left. She allows her boyfriend to abuse me on the phone with the child. She is allowed to keep both cars. She is allowed to withhold information in her court case which I filed for parenting orders. She does as she pleases and has disregarded me as a parent. I am sure you get alot of pleads but you have to take my story, my son cannot speak out for himself he is 5 years old. No one will listen to me and I cannot take much more of this nonstop abuse. Please get back with me if this can be brought to the US attention as my child is a American as well. He is a dual citizen and deserves all the rights and liberities as our founders fought so hard for. Please for the love of my son, please help me or give me some advice.

Practically every day, something like this comes my way. I get messages from people telling me they know a guy who's suicidal and they want my help. They've been thrown out of their homes and lost their children and are sleeping on a friend's sofa. They or someone they care about has been falsly accused. And they all want to know what I can do to help.

You have no idea how much some days I want to cut my ties with AVfM, cut my ties with the movement, change my name, and go back to playing video games just so I can squelch the cries of pain and anguish that are part of my everyday existence. Or how much I want to tell my Blue Pill friends to shut up and just take their fucking because they think they're unique and there can be no widespread systemic problem against men and boys, or that being nice and using calm reason will fix all this.

Or that feminism will fix it.

Or that "if this country would just get back to traditional values" that would fix it. Yeah, because getting back to "traditional values," whatever those are, will get that kid out of jail or that child his father back or that female sex predator put in jail.

Or Jessica Valenti and Amanda Marcotte will fix it for us, if we just let them.

And you know what I also get? Letters like this:

> I'm interested in becoming a financial sponsor of the MHRM.
>
> I have considered making Paypal donations, however, I would rather provide finance towards specific projects, as opposed to general donations to AVFM.

Do people not get that there is a society wide, culture-wide, systemic problem? Do they not understand that raising awareness and changing the culture are a necessary part of getting anything changed? No, apparently they do not.

And they even think that if we fix their personal issue but no one else's, why somehow that will change the world.

What do I say to the people who are genuinely suffering in pain and want help? I can send them kind words, but have to give them the bitter news that there are almost no resources to help them. Maybe join our AVfM forum and seek some emotional support and advice there. But what else? Can I give a list of decent attorneys? I don't have any, and in my years of experience what I've seen is 99 out of 100 attorneys are useless on these matters, some outright harmful. And if you can't afford an attorney in the first place? Get ready for to get fucked over good and hard, with the solace that maybe you'll be better off than the person who had the attorney, since the person who had the attorney probably got financially raped by the attorney and still got raped by the system and society, whereas without the attorney you may only get raped by society and the system.

The only thing I know that will help is changing society. It's the only thing I know to do, and it's the only thing I know **how** to do: raise awareness, shock people into recognition of the problem, make them aware of what's going on, make them demand change, pick individual politicians to go after for those who've got the ability to help us identify those politicians and give us the resources to do it–and to, for God's sake, get everyone to start giving a damn about men and boys as if they are human beings worthy of our help our sympathy and compassion.

Here's the rude thing I so often want to say to these people: "You should have listened all these years instead of blowing us off."

But here's what I try to say: I can't fix it by myself. But you can help. The solution is changing people's minds, changing their attitudes, and forcing the general society at large to acknowledge the issues. There is an absolute sea of pain and injustice and horror out there, and if more people aren't made aware of it, and more people don't have the guts to step forward and say something, if more politicians and community leaders and members of the mainstream media aren't made aware, forced to be aware, and forced to respond, nothing in the long run can or will change for you or anyone else. So you can either make yourself into a weapon, and join the fight, or, you can sit quietly and take your fucking, because I have no magic solution for you. I put in 60-100 hours a week on this, giving up substantial income I could be making doing something else, because I give a damn about people like you and your problems. But I am one man. So when are you going to start giving a damn about other people in your shoes, and do something about it yourself?"

We're having a fundraising drive. Why? So we can keep doing what we're doing, which is protesting, lobbying politicians for change, pissing of the feminist establishment, pissing off the "conservative" establishment that talks a good game but does nothing but shame men for not "manning up," pissing off judges, pissing off mainstream media, pissing off academics, raising awareness, raising hell. It's what we do here.

Because what we've found in decades of doing this kind of work is that nothing has or ever will get better until we start raising hell.

That's why we work to Fuck the establishment's Shit Up. Because being nice didn't work. Screaming at the top of our lungs has been the only thing to get attention in the popular culture and the mainstream press and in the universities. And we need your voice to add to the scream–and if you can, to help us with your dollars to amplify that scream.

If not us, who? If not now, when?

AVfM Senior Editor Alison Tieman CBC Interview

VFM News and Commentary · 24 September 2013 · Archived copy · Original

You can subscribe to Alison's channel on YouTube here.

AVFM News and Activism: CAFE on UofT

AVfM Radio · 24 September 2013 · Archived copy · Original

Tonight we have as our guest, Iain Dwyer of CAFÉ. He will be talking about the upcoming Miles Groth event at the University of Toronto on Friday where the subject will be on the need to establish men's issues groups in colleges and universities. We will also discuss the unexpected bill CAFÉ got from the administration of the U of T for event security. We will also be talking about the AVFM rally scheduled for the day after. CAFÉ has been in the center of a firestorm at the U of T for nearly a year now since inviting Dr. Warren Farrell to speak there in November of last year and since then there has been very little let up of feminist backlash.

The show starts at 8PM Central Time.

SHOW PAGE

Pauley Perrette schmoozes the police

Suzanne McCarley · 24 September 2013 · Archived copy · Original

"Schmoozes Police" is a direct quote from Pauley Perrette's handwritten outline for "Star Crazy," a script or screenplay she wanted to develop, based on her own step by step plan of action for a female TV star who would combine her fame with restraining order abuse, and use them as weapons.[1] The supposedly fictional plan laid out in "Star Crazy" is clever, effective and amazingly realistic. No doubt Ms. Perrette knew this, since during her separation from then husband Francis "Coyote" Shivers she threatened to "Star Crazy" him if he divorced her, on at least two occasions. [2] She followed through in a big way, so big she has been living out her script for a decade.

Other phrases from Star Crazy include "Sugar sweet," "Press Darling," and "Goes on TV/gives huge donation to charity," "Stalks (guy)" and "Gets restraining order." There's also "Goes to journalist w/ story," but we covered that one a few months ago.

Pauley Perrette is not stupid; she knows how to use her status, her looks and her charm. Pauley knows that schmoozing the police requires more than merely looking vulnerable and flashing puppy dog eyes at the cops who are working her "case." (Then again it's pretty clear that detectives in the Threat Management Unit are likely in the business of schmoozing, and being schmoozed by, some powerful and profitable "victims" and accusers – and their lawyers of course.) Being a bit of an overachiever though, Ms. Perrette schmoozes the entire law enforcement community. An example of this occurred earlier this month, in the form of a public appearance as Honorary Spokesperson for Cops 4 Causes; she co-hosted the charity's "Heroes Helping Heroes" 9/11 benefit. She schmoozed police *and* went on TV for a charity. How's that for efficiency?

[image]

By all appearances Cops 4 Causes is a good and reputable organization. It was founded in 2005 by a group of peace officers who wanted nothing more than to help people in need; they've been fundraising ever since. There's no reason for such a charity not to ally itself with an extremely popular media darling who stars in TV's most popular crime drama. And look! See how much she loves cops?

[image]

[image]

Management at Cops 4 Causes has recently been made aware of the allegations against Perrette and of the complaint filed with the LA County Grand Jury, but this is Hollywood after all, and rumors abound always, so it's still reasonable that they continue their association with her until they have some solid proof that such an association would do them more harm than good.

By all accounts however, it will only be a matter of time before the facts are just too many and too strong, for even Pauley Perrette's most ardent supporters and enablers to ignore. Thanks to her brazen hypocrisy and arrogance, Cops 4 Causes will soon have egg on its face. Very public egg, not something a budding young charity can easily afford. Ms. Perrette's actions this past decade or so, specifically her misuse of the criminal justice system, have made a mockery of these very people – decent caring cops. The investigation leading to the recent Grand Jury complaint found evidence indicating that she has been using *corrupt* cops to assist her in a criminal campaign of harassment and intimidation, against Mr. Shivers. Is it any wonder she loves cops? It seems they make such fine dupes.

Honoring 9/11

To heap hypocrisy onto hypocrisy, Perrette co-hosted the 9/11 memorial benefit *nine years after making false accusations against a 9/11 survivor!* As we have previously reported, Blair Barnette and another witness who

videotaped the incident, had served Ms. Perrette with divorce papers in 2004 at LAX Airport, after which Perrette accused her of stalking and assault. Perrette also reported to airport security that Barnette handed her a "mysterious package." Of course video footage proved the accusations to be false. Perrette's blatant disregard for all first responders, and all airport employees and customers; at an international airport, not long after "9/11," making a claim of an unknown person handing her a suspicious package, when tension and fear are extremely high, is testament to her depravity. She would place an entire airport in crisis mode (#I love #FirstResponders indeed) rather than admit that it was her husband who filed for divorce, not her. She went even further and included this event, under oath, in one of her many petitions for a restraining order against Shivers. **Blair Barnette, the woman Perrette accused, was at the World Trade Center on September 11, 2001.[3]**

So just how does Pauley Perrette "honor" the victims of 9/11? Does she host fundraisers for them, or does she falsely accuse them of crimes? Apparently she does both, according to her immediate needs. One can only hope that Cops 4 Causes will find a way to quietly distance itself from its Honorary Spokesperson, as more and more of her illegal and amoral actions come to light. The last thing a reputable charity needs is to lose credibility in the eyes of its donors.

Another unfortunate patsy within the law enforcement community who has been taken in by Pauley Perrette's squeaky clean "sugar sweet" persona is John Walsh, of America's Most Wanted. As most people know, Walsh himself is not a cop. He has however, done a great service to law enforcement, and his motives are painfully sincere. After his own son's was brutal murder he devoted his life to finding violent offenders and putting them behind bars, via his TV show.

Pauley Perrette has appeared on America's Most Wanted, and Entertainment Tonight "reported" on the relationship between her and Walsh. During one chatty little tête-à-tête segment on ET, John Walsh once said of Perrette, "Cops love this woman."[4] Apparently her enthusiasm for law and order (and her fame and her donations) inspires people to look a little harder for criminals. Or something. During that segment she bragged that she had put up $10,000 each to fund two rewards, for the apprehension of the killers of two little girls. According to Perrette, those girls touched her heart.

There is a "touching" little side story to the appearance on ET, one rife with coincidence. You see, also in that video, Perrete and Walsh discuss the death of Pauley's "personal friend" Lisa Williamson. Perrette had been in Detroit working on an episode of America's Most Wanted, and a few days after she left, Ms. Williamson's house was firebombed. She survived and moved next door to her parents' house, which was promptly firebombed as well. She died in the second bombing. Interestingly, Ms. Perrette wasn't entirely honest in the ET conversation. Lisa was not her friend. Lisa was appalled and disgusted with EX-friend Pauley, and she was in the process of documenting and exposing Perrette's abhorrent criminal behavior toward Mr. Shivers and others. Williamson had already published an online journal and sent numerous emails detailing Perrette's crimes and intentions. She was also set to be the star witness *against* Perrette, testifying *for* Shivers in court hearings back in LA. Her death just so happened to save Pauley Perrette a great deal of embarrassment, and possibly a few criminal charges. Yet instead of telling that sordid little tale, Ms. Perrette mentioned gang activity and the general decline in Lisa's neighborhood. Lisa's death, and her letters and journals, are a story for another day, one I look forward to sharing.

But speaking of coincidences,

"Schmoozes police."

"Sugar sweet"

"Press Darling"

"Goes on TV/gives huge donation to charity"

Is that a screenplay or is it Pauley Perrette's "Star Crazy" life?

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Notes:

[1] Star Crazy – handwritten & highlighted

[2] Courtney Washburn Testimony

[3] Declaration Of Blair Barnette 02-04-2007

[4]http://www.zimbio.com/watch/Qb6qlzZoAat/NCIS+Pauley+Perrette+Turns+America+Most+Wanted/John+Walsh

Agnes McHugh's crusade against chivalry – 1917

Robert St. Estephe · 24 September 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

•?•

[image]

(Article 1 of 7) HEADLINE: Women Say Only Woman Can Stop Women Killing Off Their Husbands – With 20 Chicago Women Acquitted of Slaying Husbands or Lovers, Feminine Lawyers Ask for "Justice Instead of Sympathy" of Men.

FULL TEXT:

SAYS MISS M'HUGH:

* Chicago husbands seem to live merely by courtesy of their wives.

* Idle hands are the hands that usually grasp revolvers. The woman who has responsibilities in life does not hold life lightly.

* To protect MANY women, we must punish SOME women.

* Chivalry is inborn in men. The instinct to protect the woman at the bar leads jurymen to forget it is their duty to protect society.

* If woman, the life giver, takes life wantonly, she should be held responsible for her crime.

BY HONOR FANNING.

Chicago, Sept. 26. – That uniquely Chicagoan pastime—the killing of husbands without the paying of penalty—is going to stop. And it is the women themselves who are going to stop it.

Since 1907 twenty women have been acquitted of the charge of murdering their husbands or lovers.

The "affinity murder" is almost as familiar as burglary or bank robbing.

In almost every case the woman at the bar was young and attractive and she came into court with her bowed head crowned with a halo of romance.

Women lawyers now are demanding that a woman prosecute the latest case – that of Mrs. Iva Barnes, accused of shooting her husband, James R. Barnes wealthy business man twice her use.

They have petitioned the state's attorney to appoint Miss Agnes McHugh special prosecutor.

"A man jury will not convict a woman murderer in this county," says Miss McHugh, "if the prosecutor is a man."

"I think this leniency may be traced to the chivalry latent in every man. The jurors see two or three big strong men sitting at the prosecutors' table, and subconsciously feel that these fierce prosecutors are attacking the frail, pretty woman in the prisoner's chair. Their instinct is to defend her."

“Perhaps their pity would not be stirred so profoundly if a woman was in the prosecutor’s chair.”

“I believe the leniency of juries with feminine slayers is responsible for the wave of ‘affinity crimes’ sweeping Chicago.”

“The woman criminal will receive justice only when there’s a woman in court to prosecute her. We demand justice for women — not maudlin sympathy or leniency.”

Here’s the long list of Chicago women acquitted of killing husbands or lovers:

Mrs. DORA M’DONALD, wife of the ate Michael C. McDonald, the gambler, acquitted of murdering Webster Guerin, a young business man.

LUCILE M’LEOD, acquitted of slaying; man while he was asleep.

MISS ESTELLE STOUT, freed charge of killing Henry Hornberger.

MRS. JAKE QUINN, acquitted of killing husband, John M. Quinn.

MRS. RENE B. MORROW, freed of charge o£ slaying her husband, Charles B. Morrow.

MRS. SADIE BLAHA, acquitted of killing Morris Sturm.

MRS. LOUIS VERMILYA, charged with poisoning Policeman Arthur Bissonette, R. T. Smith and others. Jury disagreed. Charges against her dropped. She will not be tried again.

MRS. HARRIET BURNHAM, acquitted of murdering husband, Herbert B. Burnham.

MRS. FLORENCE BERNSTEIN, freed of charge of killing husband.

MRS. LENA MUSSO, acquitted of killing husband, Peter Musso.

MRS. ALICE DAVIS SING, acquitted of murdering her Chinese husband Charlie Sing.

STELLA CZEMEROWSKA, acquitted of the slaying of Frank Kosczynaki, her fiancé.

MRS. AUGUST DIETZ, State’s Attorney Hoyne dismissed charge against her and George Numbers, accused the murder of her husband, because of lack of evidence.

MRS. MARY KOZICKI, found, not guilty of murdering her husband.

MRS. LOUISE VAN KEUREN, tried on charge of murder of her husband, John B. Keuren; acquitted.

MRS. BLANCHE MURPHY, tried for murdering husband, Patrick Murphy, acquitted.

MRS. NELLIE HIGGS, tried for murder of W. AV. Willis, acquitted.

MRS. BELLE BEASLEY, acquitted of murder of her husband, James Bensley.

MAUD OBERG, acquitted of killing Edward Breach.

HELEN KELLOGG, acquitted of killing James Stokes.

[“Women Say Only Woman Can Stop Women Killing Off Their Husbands – With 20 Chicago Women Acquitted of Slaying Husbands or Lovers, Feminine Lawyers Ask for “Justice Instead of Sympathy” of Men.” Sep. 26, 1916, p. 5]

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[image]

(Article 2 of 7) FULL TEXT: Mrs. Iva Barnes broke down today and confessed killing her husband, Jas. R. Barnes, who was found shot to death at her feet in Washington park last night She said she did it because he refused to live with her.

Barnes' suit for divorce was to be heard by Judge Gibbons, today. He filed a bill after returning home late in July and finding Roy Schellheimer, a bartender, in their flat at 356 E. 58th st. with Mrs. Barnes. A few days later he moved to the Hotel Warner. Mrs. Barnes said Schellheimer had tried to attack .her. According to the story told by Mrs. Barnes, she met her husband by appointment last evening and he suggested a stroll in the park to talk over the details of the divorce suit Barnes was 49 years old. He was connected with the New York Dry Goods Co.

["Confesses Killing Husband," The Day Book (Chicago, Il.), Sep. 6, 1916, p. 2]

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(Article 3 of 7) FULL TEXT: Preparations are already being made by attorneys for Mrs. Iva Barnes to put up a stiff court fight in the belief that a woman cannot be convicted of murder in Cook county. Mrs. Barnes shot her husband, Jas. Barnes, four times when she met him in Washington park Tuesday night.

The odd angle is that Mrs. Barnes will use her widow's share of the $40,000 the murdered man left to defend herself against charges of killing him.

The police say she shot him three times after he fell to the ground with a bullet in his spine. She says she shot to save herself; the police think she killed him because he refused to withdraw divorce suit against her.

Barnes sued after he returned home one day to find his wife in the kitchen with a strange man. She said she had invited the man in after he did some work for her and protested, wrongdoing.

["Mrs. Barnes' Defense – Money To Come From Spouse's Coin," The Day Book (Chicago, Il.), Sep. 7, 1916, p. 32]

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(Article 4 of 7) FULL TEXT: Chicago, Sept. 10. – While State's Attorney MacLay Hoyne considered the advisability of appointing a woman prosecutor [Agnes McHugh, who was not in the end appointed] in the case of Mrs. Iva Barnes, indicted for the murder of her husband, Chicago women attorneys rallied today to the support of the accused woman and offered to act as defense attorney.

The fact that a jury composed of Chicago men has failed to convict a woman of murder in many years caused the suggestion of a woman prosecutor.

Miss Florence King, president of the Woman's Association of Commerce and prominent members of the Women's Bar Association, tonight declared that she would gladly assist the defense.

"I will aid the accused woman all I can," she declared. "Women of Chicago are judging and declaring this woman guilty of murder even before she has been held by the grand jury. They are very unfair.

["Chicago Portias Go To Wife's Defense – Women Lawyers Rally to Support of Woman Charge With Murder of Husband." The Washington Times (D.C.), Sep. 10, 1916, p. 1]

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(Article 5 of 7) FULL TEXT: Ray Shelhammer, husky bartender in Righeimer's saloon, on today told about his share in the tragedy of the Barnes family, which wound up with the murder of Barnes and the trial of his wife, now on.

How he met Mrs. Iva Barnes in Washington park as she was sewing, climbed a tree to catch her parrot, which escaped, and then went to the Barnes home to wash up. Shelhamer testified. When he came from the bathroom after washing up. Mrs. Barnes embraced him, he says then Mr. Barnes came in and Shelhammer went out.

Barnes sued for divorce; Mrs. Barnes tried to get him to annul it; she shot, and killed him in Washington park, Sept 15, when he refused to come back to her, according to the claims of the prosecution.

Shelhammer's story stood up well under a hot cross-examination. In answer to questions of the defense he admitted he did not have intimate relations with Mrs. Barnes, but said they were on a bed when Mr. Barnes surprised them.

Capt “Paddy” Lavin of the Hyde Park police station introduced a “confession” signed by Mrs. Barnes on the day after the tragedy. A second paper written on the day following was also brought into the case.

In neither did Mrs. Barnes confess killing her husband. But the act is indicated.

She said that Barnes stuck his hand into his pocket in a manner that frightened her.

An attempt by Ass’t State’s Att’y Barnhart to introduce details of the estate left by Barnes was stopped by Judge Fitch. This was supposed to lead up to a contention that the motive for the alleged slaying was to secure Barnes’ money. He was a well-to-do linen salesman...

[“Bartender’s Tale Unshaken In Barnes Murder Trial,” The Day Book (Chicago, Il.), Dec. 19, 1916, p. 32]

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(Article 6 of 7) FULL TEXT: Mrs. Iva Barnes took the stand this morning to defend herself against the charge of killing her husband. Jas. R. Barnes, in a broken voice she sketched over her meeting with Barnes, the result of a flirtation in a loop cafe. She was dining with her father Barnes, at a nearby table, smiled. She returned it. He dropped his card on her table as he passed out. She called him up next day. They met at Marshall Fiend’s. Rapid courtship. So they were married.

Adjournment interrupted Mrs. Barnes’ story. Before she took the stand Mrs. H. Ingersoll, her sister, testified to seeing Barnes strike his wife on two occasions. Mrs. Louisa Thompson, a friend, said Barnes very often came home drunk.

[“Mrs. Barnes On Stand,” The Day Book (Chicago, Il.), Dec. 20, 1916, p. 32]

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(Article 7 of 7) FULL TEXT: Mrs. Iva Barnes, freed of charge of killing husband yesterday, went Xmas shopping today.

[Untitled, The Day Book (Chicago, Il.), Dec. 23, 1916, p. 6]

Farrell, Elam and Golden on the MHRM

VFM News and Commentary · 25 September 2013 · Archived copy · Original

Equity without equity: Universities' love-hate relationship with men

Warren Farrell · 25 September 2013 · Archived copy · Original

As our sons and daughters return to campuses, we pay for them to learn about life, and know that for better and worse they will also learn about love. We may fear, though, that the love part is more likely to be by ecstasy and heartbreak than by curriculum—since we can't recall women's studies focusing on the promotion of love.

Has that changed? Since women today are exceeding men at every academic and most emotional levels, has the anti-male anger of women's studies' early years been replaced by a concern for our sons' "failure to launch"? Are men's studies curricula helping us understand what has created that failure to launch? Are gender studies teaching both sexes compassion for the other?

Answers: no. Good causes often create bureaucracies that become more a part of the problem than the solution. As the only male three-time board member of the National Organization for Women in New York City — in the early '70s — I've seen the world change from college-women–as-minority-group to college-women-as-majority-group (57%) even as the universities themselves are still giving scholarships to women as minority groups, and painting males as the "patriarchal oppressor." Two snapshots in time will give us some reference points:

Back Story, 1972:

In the picture below, I am leading a protest in support of the Women's Strike for Equality. One banner barks, "Men's Liberation: Men are More Than Success Objects." (I'm the object under "Objects"– I can't recall anyone accusing us of being success objects!)

[image]

Back Story, 2012:

I am invited to speak at the University of Toronto by the Canadian Association for Equality (CAFE). CAFE is among North America's first attempts to transform the discussion of gender on campus from a monologue into a dialogue. I am speaking on the Boy Crisis.

Or am I?

The Socialist Workers Party (SWP) feminists combine with other feminist groups to rip down hundreds of posters advertising the event—most within hours of posting. The SWP has labeled CAFE an MRA (men's rights activist) group. They label all MRA events as hate speech, creating the rationalization for not a protest, but a blockade of the entrances to my presentation.

Approximately 100 protestors form this human blockade, preventing many students and community members from attending my talk, subjecting those who pursued to endure vicious insults, and, by forcing an hour delay, exhausting the patience of still others.

The protesters alleged police violence. Fortuitously, Steve Brule was filming a documentary. He documented the police restraint and protestor violence—protestors shoving and swearing at police ("you f…ing scum," etc.). Brule's video went viral (a third of a million views). It needs to be seen to emotionally absorb what has emerged on our campuses.

Often protesters have a point—if they are protesting hate speech, while one can argue freedom of speech, we can nevertheless see the hatred in the speech, and empathize with the sentiment of the protest. It's fair, therefore, to see whether there is in fact any hatred — or even insensitivity — in the speech. Here's the boy crisis speech the feminists blockaded–in its entirety: http://www.youtube.com/watch?v=P6w1S8yrFz4

The Atmosphere of Misandry Your Son Faces

That was November, 2012. What's happened in the ensuing months is a veritable documentary of the atmosphere your son faces as he enters a college campus in North America, Australia, and most of Europe.

In the first week or two, he is required to attend a program on date rape, but nothing on date communication; by October, he encounters Breast Cancer Awareness Month, but never hears of a "prostate cancer awareness month." If your son becomes involved in student governance, he has access to significant student funds for women's centers and speakers on women's issues, but no student money for men's centers or speakers on men's issues.

If your son is heterosexual, he may soon express an interest in a woman who is taking a women's studies course or degree, and see her assiduously researching papers on how the patriarchy consists of men who made laws to benefit men at the expense of women — but for him, there are no men's studies courses, programs or degrees. He may learn she is on a scholarship to encourage women in engineering, math or the other STEM professions; if he's observant, he'll note that despite few men majoring in the social sciences, he hasn't run across even a single man with a scholarship designed to encourage men to enter social work, psychology or the other social sciences.

Your son will soon meet many women who will be working on papers and theses on women's special interests (e.g., women's suffrage), but virtually none on men's special interests (the boy crisis; fathering; custody rights). If your son is a good guy, he'll review their papers on women's problems (e.g., domestic violence against women), but probably never see a paper on men's problems (e.g., suicide; life expectancy; disposability; "mancessions"; domestic violence against men; false accusations; being psychologically adrift).

Cumulatively, this creates an atmosphere of prejudice against men, recently known as misandry. Devoid of this misandry, none of the following events could have developed following the feminist blockade…

The Official Canadian Castration of Men's Issues

The Canadian Federation of Students (CFS) is the largest student organization in Canada, and the national coordinating body that oversees most of the Canadian student unions. There is no U.S. equivalent. In 2013, the CFS passed a resolution that prohibited either men's issues or men's rights groups or clubs on their affiliated Canadian campuses.

The real-life consequences? First, this Fall, your son or daughter is unlikely to even discover the option of these clubs—and therefore their ideas–because they will not be able to recruit students by setting up a recruiting table on campus. (Such clubs exist in only one major U.S. university—Montana State at Bozeman.) Second, if he or she does find one, it is likely to be ineffective because it cannot receive student activities fees to help fund its activities; and third, their club would receive no support in the promotion of its activities (e.g., creating posters). The cumulative effect? Your son would experience the group's lack of legitimacy. Especially in your son or daughter's first year, lack of legitimacy can be a potent force.

Suppose, though, you have a daughter who is a maverick and she wishes to start a club that incorporates a compassion for men. Sarah Santhosh and a womanfriend, Anjana Rao, appear to fit that bill: they applied to start a student group–the Ryerson Association for Equality–at Ryerson University, a large career-oriented university in Toronto. In their application, they mentioned their group would reflect sensitivity to men's — as well as women's — issues.

Response? The Ryerson Student Union's Board of Directors immediately convened and passed a pre-emptive resolution that any group examining gender that was inclusive of "the concept of misandry" would be considered "negating the need to centre women's voices in the struggle for gender equity"…and therefore prohibited from the campus.

Translation? Yes, women's voices must be heard above all –except for those women's voices concerned about sexism against men; those women's voices must be silenced. The point wasn't missed on Sarah Santhosh: "The ironic thing is my voice is being silenced."

Was this Ryerson Student Union Board's resolution the idea of some student—perhaps a radical feminist? No. The primary advocate was Marwa Hamad, a faculty member. Her position at Ryerson? The Vice-President of Equity. Did the Board, at least, allow for a debate? There was no debate, no discussion, and no dispute. The resolution passed unanimously. All this took place with no input from Sarah and Anjana, the applicants. It pre-empted Sarah and Anjana's scheduled meeting with the Student Groups Committee.

This made me ponder. In that 1972 "success object" picture, we were a bunch of hippies marching in the street in the hopes of a gender equality that would benefit both sexes—what I called a "gender transition movement" that would free us from the rigid "success object"-type roles of the past, allowing more flexible roles for our futures.

From "day one" the leading universities' women's studies' departments had skipped right past that—and into Marxist feminism with its paradigm of males-as-oppressor/females-as-oppressed. Over the past thirty years that model expanded from the politically correct gender framework at the leading universities, whose professors are typically more radical, into more vocationally oriented universities such as Ryerson, who in the past were barely affected by Marxist-type feminism.

Most recently, though, what Ryerson represents is the expansion of radical feminism from professor-approved to institution-approved. Thus a Ryerson radical feminist as a Vice President of the University—representing, ironically, Equity. And, like syrup in the institutional pancake, once the syrup had soaked in, it could not be removed without the institution being bent out of shape. In this case, by silencing women in the name of giving voice to women. All of this is taxpayer supported.

The Response of the University of Toronto

In the Spring of 2013, the Canadian Association for Equality invited a women's studies professor who favored a more male-positive approach to women's studies. The feminist groups interrupted her presentation by setting off a fire alarm. Take a listen…

http://www.youtube.com/watch?v=OFy0HMxsn4I

The University of Toronto Student Union responded to the cumulative stimuli with a "Townhall on Sexism." So far, so good?

First red flag: not a single representative of any group with a male-positive perspective was invited to speak. To the contrary, the only invited speaker, Danielle Sandhu, immediately supported an audience member who said, "we know there are infiltrators…"

Sandhu then challenged any members of an MRA group to identify themselves, saying, "they should just leave, I could point fingers…." Sandhu had sway, not only as the only invited speaker, but as the former president of the University of Toronto Student Union, the event sponsor.

The University of Toronto Men's Issues Awareness Society (UTMIA) had, in fact, sent two representatives, with the understanding that as an open, public, Townhall on Sexism sponsored by the Student Union and paid for by student fees, that they had not only a right to attend, but an obligation.

Sandu's support of the "infiltrators" comment, and her challenge for them to leave or be pointed out, apparently incited audience members, who shouted, "point them out" and "make them uncomfortable."

When the two representatives did not leave, a Vice President of the student union, Guled Arale, described by the UTMIA reps as tall and large, approached the reps, and, the reps report, intimidated them by moving into their personal space and repeatedly asking them to leave. When one rep said he was just trying to listen, he was told this wasn't a dialogue; it was to plan strategies to stop the MRAs, and their presence made the organizers uncomfortable. One rep left immediately. The other rep was informed he really had no option but to leave, and after protesting this was an open student event, he nevertheless abided.

What was this "strategizing" about? A representative of the Ontario Public Interest Research Group (OPIRG)

suggested a “militant approach.” Although OPIRG is funded by mandatory student activities fees, the woman suggested “making this campus inhospitable to these people.” How? By finding out “where they live.”

Is the U of T administration in some way disciplining the protestors—for example, by at least charging them for the increased burden of the protests on campus security? To the contrary. The Office of Vice Provost Students just decided to charge the UTMIA—not the protestors–a mandatory pre-emptive security fee of $964 should their events be protested again.

The U of T is not just blaming the victim by fining the victim. It is giving the perpetrator the incentive to continue the protests to defeat the UTMIA by bankruptcy since the UTMIA receives no student activity fees. The administration’s approach is akin to the administration fining the women’s center for an increase in rapes on campus.

What’s the Status of Gender “Equity” on U.S. Campuses?

To update myself on the status of gender “equity” on U.S. campuses, I reached out to activists on both the men’s issues side of the aisle, and to Michael Kimmel, the dominant force on the men’s issues-as-defined-by-feminists side of the aisle.

It’s a rich man-poor man gap. Only the feminist-defined men’s issues are receiving funding of any significance from their university or a foundation. Both Stony Brook University and other foundations will be adding additional funding to a $300,000 start-up grant from the John D. and Catherine T. MacArthur Foundation to establish the first Center for the Study of Men and Masculinities. The center will be headed by Michael Kimmel, a male feminist and a Distinguished Professor of Sociology.

Michael Kimmel’s perspective is indicated by the title of his forthcoming book, *Angry White Men*. As a sociologist, Michael would, were the context different, doubtless be the first to spot the extraordinary wealth of the feminist machine vs. the virtual homelessness of men who wish to define and redefine themselves without the control of the Marxist feminist prism.

Although Michael himself has some empathy for fathers’ issues, the Center’s advisory board is thus far almost 100% the country’s leading feminists—feminists such Gloria Steinem, Jane Fonda, and Eve Ensler. Perhaps the fame and ubiquity on college campuses of Eve Ensler’s play, *The Vagina Monologues*, symbolizes the gender monologue on campus. As Guled of the U of T’s Townhall on Sexism made crystal clear to the young man requesting a dialogue, “It’s not a dialogue.” It is, precisely, a vagina monologue.

How are men’s issues as defined by feminists different from men’s issues as defined by other men (e.g., suicide, and the other issues mentioned above)? Feminist-defined men’s issues require acknowledging patriarchy and the power bias it gives men; it encourages men to forfeit their power. Once men are seen as having the power, domestic violence is seen as the expression of male power, leaving women off the hook when they initiate (hence the Violence Against Women Act, but no Violence Against Men Act). Through this feminist prism, it expands the definitions of date rape and heterosexual rape but ignores prison rape; it emphasizes women’s greater contributions to housework and child care, but treats men’s greater contributions to income as male privilege rather than male contribution.

To my knowledge, no person who has taken a non-feminist perspective on these issues has received significant university or foundation funding, or reached Michael’s level of Distinguished Professor in any social science department at any university in the U.S. or world. Neither my contacts nor my emails from readers around the world were able to identify a single men’s studies course—and certainly no program or degree—that was not under feminist control.

There are seven scholarly journals in the field of feminist masculinity studies, and one — a recent one — in the field of men’s studies that is not feminist controlled. That one is *New Male Studies*. Its editor is Miles Groth, a Wagner College professor who built his reputation on the existential philosophy of Martin Heidegger. The

connection between Heidegger and gender studies?: both felt the original truths being sought got lost in the seeking.

Is a Transition from "Men-as-the-Problem" to "Men's Problems" Possible?

If feminism's focus is on "men-as-the-problem" is there a way to make the transition to men's problems?

There's are two potential paths: one financial; the other, legal.

Financial first. Lakeland Community College in Ohio, and Pierce College in Washington State, found that men's problems could get attention if couched as an issue of retention. James Shelley at Lakeland explained that the new Ohio funding formula is based on success rates, including graduation and retention. And since men are more likely to drop out, the issues putting male students at risk might be more widely considered if it meant more money from the state.

Similarly, after Pierce College's Bret Burkholder elicited data from colleges throughout Washington State, and discovered male students about four times as likely to be dismissed as women at all of Washington state's colleges, he got no traction when he presented it as a male problem. It too had to be presented as a retention problem.

Burkholder and Shelley face a problem similar to that faced by people trying to find a cure for AIDS. Only when it was reframed as a disease that could be also contracted by heterosexuals and women was empathy catalyzed and funding materialized.

Learning from this, Burkholder has framed his work less as about men per se, and more, for example, as about veterans, which clears through the patriotism filter; or work with single dads, since the beneficiaries are children.

This approach, while gaining traction, is still slow. As Shelley puts it, "the premise is still, 'Men are the problem," rather than "Men have problems." And this from the man who directs one of only three university men's centers. (The others are at the U of Oregon, and the Houston area Lone Star College-Kingwood, just approved in 2013). And as far as men's rights organizations with college approval, the only one I'm able to identify is the new affiliate of the National Coalition for Men at Montana State University in Bozeman.

The Legal Path

When I completed a tennis match with the man who was at the time the president of Northwestern University, he expressed a fascination with my introduction to him of the foreign land of men's issues. Our subsequent dialogue went like this:

Warren: You could make Northwestern the first university in the world to pioneer a program defining men's issues.

President: Ha. I'd be annihilated by the feminists before I got to first base.

Warren: Is there any way you could create such a program without being annihilated?

President: (Pause) Hmmm, well, actually yes. If the University were sued as being in violation of Title IX by not balancing women's studies with men's studies… then I'd be able to support something in the name of saving the university. I'd be more a hero than a villain.

Empowering women, whether in the workplace, sports, or internally, is a virtue. But demonizing men and undervaluing the family undermines that virtue. Male-female relationships are not about oppressor and oppressed. Men and women have worked together and died together in the family boat that navigated the waters of survival. When either sex unilaterally wins, both sexes lose. The family boat sinks.

We don't need a women's movement demonizing men, nor a men's movement demonizing women. We need a gender transition movement to transition from the rigid roles of the past to more flexible roles for our future

This article was originally published, in edited form, in US News and World Report. It is republished here, unedited and complete, with permission from Dr. Farrell.

Stu passes the hat

Stu · 25 September 2013 · Archived copy · Original

Well it is that time again. I can hear the sighs from here that came with seeing my name on this article. Yes, it's time for another of Stu's rants about the importance of funding for the MHRM, and more specifically, AVFM.

I haven't been around very much of late, at least not commenting much, like I usually am. I have however kept up with what is happening, and conversed with several MHRAs about recent developments. So I am up with most of what has been happening, and there is no doubt about it, the movement is going forward and a lot of what is happening is due to the activists who are part of, or affiliated with AVFM. There is no doubt in my mind, that the many thousands I have given to AVFM, and associated individuals has been put to good use.

I've had a very hectic and horrid few months since the last fundraiser. I'll tell you all a bit about that in order to give some insight into my feelings about the MHRM, and AVFM, and specifically the importance of the continued growth of both. This includes the growth of funding, without which I'm sure the growth of activism and effectiveness of our movement is not even possible.

The biggest change in my life recently is that I am no longer in a defacto relationship. Fortunately for me, my ex is a strong, independent woman and an anti-feminist. She is also a supporter of the MHRM and AVFM. No lawyers, no courts, not even verbal arguments. A big part of the reason for the split is the increasing feminist innovations to family law, which now strips men of practically all rights in their homes, and to their financial independence and autonomy in favour of giving women ever increasing control over everything in the relationship.

Although my partner would never make use of these draconian laws, I felt increasingly uncomfortable merely being in a position where they applied to me, or could be applied to me. Basically I will not live in a cage, no matter if that cage is left open and unlocked, no matter if the cage is constructed by my partner or by others, like the government.

I also envision that the laws are going to get much worse and that the net will be cast ever wider in order to net more and more phoney victims and phoney perpetrators for the meat grinder that is the bullshit abuse industry. This industry now employees tens of thousands of beneficiaries who rely on abuse farming in order to secure their careers, pensions, enabling the parasitism that defines their lives.

The other reasons involve a change of heart on her side, on some long held future plans which I had worked towards for many years. This was so disappointing to me that it left me feeling very depressed and was basically the nail in the coffin.

Like I said, no lawyers, no courts, no arguments, just an agreement reached on our own and a fair split and clean break. But just because there is no lawyers and courts involved does not mean there is no cost. By the time things were split up, and I brought the house I live in now, the buying costs, and selling costs of the sale of some other assets to put towards this place, and the many repairs and renovations I need to undertake to bring this god forsaken dump up to standard, I would say I'm at least $200K poorer then I was at the last fundraiser.

It's pretty much been one thing after another for me lately, almost like I have been cursed. Numerous unexpected bills and expenses seemed to just keep popping up from nowhere. Then there was the car accident I had during moving house, then realizing that with everything that was going on, I had forgot to renew my insurance, and thus, had to pay for the lot out of my pocket. A few days after moving in here, I got robbed. It's just gone on, one thing after another. I've been haemorrhaging money like you wouldn't believe.

This all sounds like an excuse for why I am not able to donate anything this fundraiser doesn't it? It is not, and I will be haemorrhaging some more money before the fundraiser is over, although, perhaps not as much as I would have liked.

To be sure, there are many things right in front of me that I could spend that money on to make myself more

comfortable. The carpet is going threadbare in places, the vinyl tiles have cracks running through them from age, and movement of the floor boards that they no doubt were laid directly on, many years ago. The heating system failed, there are fences that need replacing, the curtains are dog shit, there are roots growing in my sewage pipes, and many other repairs I will have to make. But if everyone was to wait until they had everything they wanted before giving to the movement, there would be no money at all.

Maybe after I upgrade my TV to that 100 inch 3d model, then I can spare some money, or maybe then I'll get that new lounge suite I want and leave it until after that. Then again, there is the home theatre system I could save the money for. How about a lifetime supply of cheese covered wacky fries?

Yes, there is a never ending list of wants that you can spend the money on. But donating is about forgoing stuff you want, to get something else you want. In this case, more activism for men and boys, and more hope that things can be better in the future.

For all those men and women who are writing great articles, making great videos, and partaking in feet on the ground activism, I salute you, and would never ask you to donate your money on top of what you are already doing, although many of you are. What you are doing comes at an opportunity cost in time, effort, etc.., that could see you make more money if that time was spent on activities that generated income.

For all those that do not have the time, skills, talents, or will, to do those things, there is a way you can turn some of whatever you do for a living, into activism for men and boys. It's magic really. It's like turning lead into gold. It doesn't matter if you pick up garbage for a living, or build roads, or work on a production line in a factory. You can turn some of the labor that you do, into A grade activism for men and boys. This is what I do. It doesn't' matter if it's a few bucks, or a few thousand bucks, it all counts, and it all goes towards the activism you see covered on this site. So you don't think you can make a difference because you're just a taxi driver, or a construction worker, and don't have the skills or charisma of people like Paul Elam, Dean Esmay, Karen Straughan, John Hembling, Dianna Davison, or any of the other great activists here at AVFM.

If you think that, you are wrong. Your labor, no matter what it is, can be turned directly into great activism, great articles, and great videos, by supporting those that can do, and are doing those things with whatever you can donate.

There are many thousands of viewers watching judging by the page views for the site. And there has been quite a bit to watch and get excited over recently. The lecture at the U of T next Friday, and the protest at Queens Park next Saturday are just two examples of how the MHRM and AVFM are bringing men's issues into the public spotlight. There is also the documentary that is being produced which promises to be a very positive and informative view of our movement, focusing on AVFM. There is Paul's 20/20 interview which has been recorded and is yet to air. We are attracting more writers, more speakers, and affecting public opinion everywhere as evidenced by the growing opposition that feminists are receiving in response to their MSM articles and various blogs where they sprout man hating rubbish and women as victim propaganda.

I'm asking all of you spectators to do more then watch, and cheer from the sidelines. Be part of the growing movement you are watching. Own a piece of the action. Help make things happen. And then watch though the eyes of someone who has been part of what you are watching. Watch the Toronto footage, knowing that your donations helped send the activists there. Read about the Perrette debacle, knowing that your dollars helped to pay for the investigations that needed to be done to have the information to write about, and bring to public attention.

For my contribution to this fundraiser, I pledge $1,000 dollars, which will be paid before the fundraiser is finished.

Call to action for fathers and families

Michael Sharron · 25 September 2013 · Archived copy · Original

Consider the following fictional Memo sent from the Chief Executive Officer of a major corporation to staff company wide:

Starting today, I will arbitrarily pick 50% of staff at this company (who will just happen to be composed of a majority of women) and those selected will no longer be allowed to have company-provided health insurance.

For those that are no longer allowed to have health insurance, you will be removed from the company staff directory and you will now appear under a subsection called "contributors", even though you are expected to continue to perform at staff levels.

Because you will no longer have health insurance, any illness you contract may place those of us who do have health insurance (staff) at additional risk of contagious illness, and therefore $500 will be deducted from your paycheck to help subsidize our health care premiums.

In addition, contributors may no longer use the company gym, lounge, and other benefits given to staff.

Five months later, because of the lack of health insurance, five contributors go to the CEO and say they cannot work because they are sick. The CEO calls them deadbeats and reminds them that they *have to work* because the CEO needs to take $500 out of their pay to help make sure staff have access to health insurance and company benefits.

If these contributors still are not able to work, they will be terminated, imprisoned, and their pictures will be posted in the company staff newsletter.

The CEO will use the Staff's children – those poor hungry children of staff – to elicit an emotional response from the public to focus outrage at contributors.

In reading the first scenario above, it should be clear to anyone the unfairness of this system and if this were to happen at any corporation, school, university, or other organization, the federal government and the media would have agents/reporters at their doors and the CEO in court. The contributors of this company would revolt and the company's financial prospects would be dim.

Now let's consider this:

"Starting today, I, as a Judge, will arbitrarily pick 50% of a child's parents (who will just happen to be composed of a majority of men) and those selected will no longer be allowed to have equal access and parentage to their child.

For those that no longer have equal access to your child, you are now called the non-custodial parent even though you are expected to perform at custodial parent levels.

The custodial parent will need financial help in caring for the child you no longer have access to, so $500 will be deducted from your bank account and put into a system that helps cover these expenses for custodial parents.

In addition, non-custodial parents will no longer have access to state medical insurance, educational assistance, job assistance, food assistance, housing assistance, and tax credits offered by the State."

Five months later, five non-custodial parents go to the State and say they can no longer work because they are sick and need help. The State calls them deadbeats and reminds them that they have to work anyway because the State needs to deduct $500 a month from their bank accounts so that custodial parents and their children have access to State benefits.

If the non-custodial parents are still unable to work, they will be imprisoned and their pictures will be published on government supported websites.

It this second scenario, there is no outrage, no closure of the state, no lawsuits, and no federal agents or media reporters coming to your aid.

The State will use custodial parents' children – those poor hungry children of custodial parents – to elicit an emotional response from the public to focus outrage at non-custodial parents.

In scenario one, thousands of groups would come to the aid of the contributors to call out the CEO for his/her divisive policies – policies that actually led to the problem in the first place.

In scenario two, one or two groups would come to the aid of non-custodial parents to call out the State for their divisive policies.

The point of this article is to get fathers and their families to realize that although **much progress has been made in Fathers' Rights,** much more needs to be accomplished. In addition to supporting *A Voice For Men*, please connect with your local Fathers' Rights group and ask how you can get involved.

If you can't find a local group for Fathers' Rights, *start one.*

MNI – Misandry in Psychological Research

Tom Golden · 25 September 2013 · Archived copy · Original

The last study we will examine in this series will be the Conformity to Masculine Norms Inventory (CMNI). (Development of the Conformity to Masculine Norms Inventory published in Psychology of Men & Masculinity, Vol 4(1), Jan 2003, 3-25.)7

This inventory purports to measure the conformity or lack of conformity to what it considers the masculine norms for this culture.

The first problem I see in this inventory is that the norms they have chosen as being masculine norms don't seem like norms at all. Here's a list of what this inventory considers masculine norms:

Power Over Women
Violence
Disdain for Homosexuals
Playboy
Winning
Emotional Control
Risk-Taking
Self-Reliance
Primacy of Work
Pursuit of Status
Dominance

It's the first four that I find most off target, Power over Women, Violence, Disdain for Homosexuals, and Playboy. I just can't see them as masculine norms for our culture. These four actually seem more like negative stereotypes which is hardly the sort of thing that will be effective in a professional inventory. My initial reaction was to think this inventory is painting masculinity in a very poor light. These "norms" are clearly negatively charged and not what one would expect. Why would any inventory choose such negatively charged words? Are they claiming these are generic masculine norms?

The study clearly states that it is studying the reaction to the masculine norms of the dominant culture of the US. It says:

The inventory was constructed to assess the extent that an individual male conforms or does not conform to the actions, thoughts, and feelings that reflect masculinity norms in the dominant culture in US society. (page 5 Development of the Conformity to Masculine Norms Inventory)

This sounds very much like they are examining generic norms. The article also states:

Gender norms also operate when people observe what most men or women do in social situations, are told what is acceptable or unacceptable behavior for men or women, and observe how popular men or women act (page 3, Development of the Conformity to Masculine Norms Inventory).

So they are claiming that violence, power over women, disdain for homosexuals and being a playboy are all norms in the US and men are encouraged to act out these behaviors? That seems to be a very outlandish claim given that the norms for men are usually based on the ideas of provide and protect. Many normative messages received by males include things like "never hit a girl" or some other imperative that says the opposite to what this inventory is claiming are cultural masculine norms.

The CMNI is not claiming to study some arcane aspect to masculine norms but instead is stating they are interested in the basic masculine norms as described above. That is pretty straight forward but the researcher throws in

another twist and claims that the norms the inventory wants to study are only the norms of white heterosexual middle and upper class males. The reasoning, according to this researcher, is that these white males are the "dominant" group and other males would be affected by this dominant group. So this inventory is not just about male norms for the United States, it is specifically about white heterosexual middle and upper class male norms. Here's the explanation from the article:

> "The construct was chosen because Mahalik (the researcher) posited the gender role norms from the most dominant or powerful group in a society affect the experiences of persons in that group, as well as persons in all other groups. Thus, the expectations of masculinity as constructed by Caucasian, middle- and upper-class heterosexuals should affect members of that group and every other male in U.S. society who is held up to those standards and experiences acceptance or rejection from the majority, in part, based on adherence to the powerful group's masculinity norms." (page 5-6 Development of the Conformity to Masculine Norms Inventory)

This inventory seems to assume that white heterosexual male middle class norms impact the rest of men in our culture. This seems a bit off to me when you look at the sorts of things that young men are looking up to and emulating. It seems to me that hip hop, word choices, language styles, and dress styles, and behaviors of black males are having a greater impact on young men then stuffy middle class and upper class whites. Furthermore, aren't the rates of violent crimes much higher for blacks than whites? Aren't the violent crime rates for lower socioeconomic groups much higher than the middle and upper class? If this is correct why are they ascribing violence as a prominent norms for middle and upper class white males? It doesn't add up.

So this inventory clearly states that it is not attempting to gauge the norms of all men, it is looking to isolate the norms of a very specific group, the white heterosexual middle and upper class males of the US and then labels them in a very negative fashion. This is beginning to remind me of the way white males are isolated on TV as being recipients of bashing and shaming and sidesteps the problem of voicing any sort of negative comments about women, gays, blacks or other minority males.

Let's have a look at the four categories that seem most ill placed in this inventory.

1. Violence

Is violence a masculine norm? I don't think so. In 2008 99.82% of men in the United States were not arrested for a violent crime. That leaves about 0.18% who were. Very far from being a norm. Of the men you know how many are violent? How about your father, brother, nephews or other male relatives, are they violent? Probably not. And if they were, do you look up to their violent behavior? Do they model what you would like to be? Saying violence is a masculine norm in this culture shows a hateful attitude towards men and masculinity. In actuality, violence occurs when the role for men breaks down. Men's roles have traditionally been to provide and protect. Are men sometimes violent while protecting others? Yes. But that is far from lumping all men into a norm of violence. Yes, some men can be violent, but no, violence is not a descriptor of men in general and to imply that violence is a norm for men goes beyond being anti-male and moves into being a hateful attitude toward men and masculinity.

Just imagine that we are creating a scale of norms for women. We know that women commit child abuse more often than men and that women initiate violence in intimate relationships more often than men.4 Knowing this, should we add to our norm scale that women are child and spouse abusers? Or that women are violent? Of course not, and anyone who tried to do this would be laughed at. Only a small percentage of women abuse children or initiate domestic violence. In 2001 243,000 women were labelled child abusers by HHS. Out of the population at the time of about 143 million women that comes out to about .17%. That is about the same percentage abusers per capita as there were males convicted of violent crimes and yet we wouldn't dream of saying child abuse was a norm for women would we? Of course not. So why is it that no one objects when researchers try the same thing on men and even boys? This double standard, I suggest, is a strong indicator of misandry.

Disdain for Gay People

Some men and some women surely have disdain for gay people, but is this even close to being a defining characteristic of masculinity? Again, if this were about women, the offenders would be thought of as witless. The idea that most men have disdain for homosexuals is simply nutty. Implying or outright claiming that this sort of characteristic is representative of a birth group is again misandrist.

Power over Women

The norm of power over women is as perplexing as the previous two. Where is the data showing that most men have a tendency to want power over women or that that behavior is frequent enough to consider it a norm? I could find nothing to support this. This may indeed be the case in a tiny minority not unlike the female child abusers mentioned above, but hardly the frequency to call it normative. There are likely some men who do want power over women, just like there were indeed some men who were violent, but I see no reason to believe that most men do. Making a claim that one birth group wants power over the other birth group seems to be on very shaky ground. It seems to me that this is just another way to shame and stereotype men. Again, there is no evidence to support such a claim.

Playboy

Is playboy a norm for men? It seems like the same problem with this one as with all the others. Yes, some men are interested in continuous and multiple relationships and behave in a way that would be consonant with the playboy role but is that the norm for men? I don't think it is even close.

I wrote to the creator of this inventory, James Mahalik, and asked him about these four "norms" and the reasons for their inclusion in this inventory. He referred me to the journal article being discussed here and claimed the article might explain this for me. I went back and re-read it. I was not surprised to see that the only reference to how these norms may have appeared was a list of articles dating from 1975-1995 that Mahalik claimed were used for his search of the literature. One of those he cited was a book by I. M. Harris written in 1995 and titled "Messages Men Hear: Constructing Masculinities."9 I found this book and discovered that "Playboy" was one of the roles the book mentioned. It was one of four roles under the category of men's ways of loving. The other three in that category were "breadwinner, faithful husband and nurturer." Each of those sounded complimentary as opposed to playboy which seemed more judgmental. As I went through the book I found that the book's author stated that the playboy role was only chosen by 1% of the men surveyed as their dominant role. This leaves us with the obvious question of why would Mahalik choose playboy as a norm when the source he claims to have used to find those norms listed playboy as a very infrequent choice for men? It just didn't add up and it looks very suspicious.

These four "norms" violence, power over women, playboy, and disdain for homosexuality seemed to pass harsh judgment on men and boys and seemed much more like stereotypes than norms. But questions arose in my mind. Was I overreacting? More specifically, had no one done this before? Was naming norms of men as being very negative new or was it a continuation of earlier research? To answer this question I pulled together examples of words that had been used as norms for men during the period of 1974 to 2003 and the CMNI. The chart below offers examples of the terms that have been used to describe masculine norms.

[image]

Notice that the norms that were used prior to 1990 seem to be neutral. Examples included competency, level headed, independence, aggressive, forceful, suppressing emotion, willing to take a stand, assertive, and self-contained. All of these could be seen as being close to neutral with some like "level headed" or "self-confident" seeming even a bit complimentary. Someone could have some of any of these qualities, like some aggressiveness, some forcefulness or some assertiveness and depending on the situation would be considered okay. Now think of having some violence. Nope, you can't even have a little bit of that before you are judged harshly. Same thing with power over women, playboy or disdain for homosexuals. A little bit of any of those and you are sunk. These four categories from the CMNI seem quite different from all of those from 1970-1986.

The Shift In Thinking

Why would any academic psychological inventory be willing to place such negative labels on a birth group in this manner? In order to even partially answer that question we will need to momentarily divert our attention away from this inventory and take a quick look at the ideological shift that has occurred since the late 20th century in the academic psychological community.

Prior to the 1980?s the psychological community thought of sex roles in terms of traits. Men and women were seen as different but not seen in terms of one being better or worse then the other. The trait theory was in its heyday and different traits were assigned to each sex. Norms such as strong and aggressive went to the men's column, norms such as nice and nurturing went into the women's column. Very simple and obviously inadequate as a measure of both masculinity and femininity. After the 1980's feminist writings started gaining influence in the academic study of men and masculinity. It's not a big surprise that with this shift men/masculinity started being seen as "the problem." Prior to this time men and masculinity had been seen as a group of traits, now this perception shifted and instead men and "masculinity" starts catching blame for the world's ills. I know that is hard to believe but it is true. Feminism, which had found men to blame through "patriarchy" for many of women's problems now was beginning to become dominant in the discourse about men and masculinity. One of the influential writers in the late 20th century was feminist R W Connell. It was in the mid 1980's that Connell began writing about "hegemonic" masculinity. Connell's book on Masculinities and specifically hegemonic masculinity came out in 1995 and was considered a top resource by academic psychologists on the study of masculinities. Since that time these ideas about hegemonic masculinity have become entrenched into academic psychology. But just what does Connell mean by hegemonic masculinity? According to an article in the Journal of Clinical Psychology in 2005 Connell defines hegemonic masculinity as "the dominant notion of masculinity in a particular context which serves as a standard upon which the "real man" is defined. Connell claims it is built on two legs, one being the domination of women and the other the hierarchy of intermale dominance. It is also shaped to a lesser extent by the stigmatization of homosexuality."

Now in the academic psychology world masculinity through its perceived domination is seen as THE problem. We have gone from an overly simplistic trait view to an even more overly simplistic view of masculinity as being bad, as being responsible, as being the problem. It is amazing to me that so many educated people can take such a misandrist viewpoint. Masculinity is obviously very complex, there are multiple models pushing multiple norms, some violent, some peaceful, some yin and some yang. "Never hit a girl" or "girls first" were surely messages that most boys received loud and clear. But they were among many. It is very complex and to try and boil it down to men being bad seems incredibly simple minded. So many different voices it is preposterous to claim that only one very negative voice defines the masculinity that all other males will follow.

It is worthwhile noting that R W Connell changed sexes from male to female in 2006. He was Robert W Connell and then became Raewyn W Connell. I have heard that Connell went to a professional conference after this change and presented a paper as a woman, Raewyn Connell, without giving any sort of notification to many of his peers of his profound change. I understand there were more than a few dropped jaws at the professional meeting. Yes, what many academic psychologists believe about masculinity was drawn directly from the writing of someone who at best had an ambivalent perception of what it is to be a male. Someone who decided to cease being male. Hard to see this viewpoint as anything near fair and balanced.

Apparently academic psychologists in the U.S. have taken Connell's theories of hegemonic masculinity and siphoned out the negative traits and distilled it down to what they now call "Toxic Masculinity" which is characterized by: ruthless competition, violent domination, inability to express emotions other than anger, unwillingness to admit weakness or dependency, devaluation of women and all feminine attributes in men, and homophobia.

It should be getting more clear about the origin of those four categories of the CMNI. (Violence, Power over women, Disdain for Homosexuality and Playboy) They are the basis to the ideas of hegemonic and/or toxic

masculinity. It seems that Mahalik must have liked the idea of hegemonic masculinity and toxic masculinity and liked them so much that he just inserted those into his inventory as norms not because there was any research that backed up those choices, but because they were the foundation of the latest and hottest theory among his peers.

I can personally testify that the ideas of toxic masculinity are alive and well in the American Psychological Association's one place to study men and masculinity, APA's Division 51. It's a hotbed of feminism and attachment to the ideas of toxic masculinity. I was on the mailing list for this group for some time (until I was unceremoniously tossed out) and was continually shocked at the adherence to these ideas. The basic unvarnished theory is that masculinity is the source of our problems and that men need to learn to be more mature which is "code" for men need to act more like women. One of the list members actually wrote a message where he stated just that. Men needed to be more mature like women and the world would immediately improve! This is the primitive feminist lens through which they see the world. They don't even seem the least bit aware of the ideas and psychological theories around mature masculinity. Here is what the mission statement of the APA group that studies men and masculinity says:

> "Acknowledges its historical debt to feminist-inspired scholarship on gender, and commits itself to the support of groups such as women, gays, lesbians and people of color that have been uniquely oppressed by the gender/class/race system."

I don't mind professionals being interested in this or that theory but what I do mind is when that theory becomes a sacred cow which limits open discussion. On the mailing list of Division 51 feminism was that sacred cow. It was highly discouraged to question anything about feminism. It was also not a good idea to make any references to possible biological factors in masculinity, or to consider men worthy of choice and compassion. None of those flew very well. Actually a man, a PhD, was banned from the list for bringing up male victims of domestic violence too many times. Hard to believe but in the wackie wonderland of the feminist Division 51 it is totally true.

During my time on this list I would receive emails from other list members who did not post to the list but wanted me to know that they appreciated my willingness to question the feminist ideas and stand up for boys and men. They all said the same thing. "I wish I could post to the list and support you but I fear for my professional career." They were worried that the bullies on the list, which included a number of very prominent psychologists, would blackball them. This tells the story of this list. It is run by bullies who try and force messages to the list to conform to the feminist standard. Many list members are very aware of their power and simply lay low.

It is of critical importance that every person interested in the MHRM knows that our professional psychological community routinely blames men and boys and expects them to change and be more like women in order for the world to advance. Much of the research being done has this underlying attitude as do the "experts" that are called on by the mainstream media, and also many of those who are doing therapy with men and women. It will take a great effort to expose the misandry that is embedded in their ideas and related practices. The more these ideas can be challenged publicly the better. We need our helping professionals to have concern and love for both sexes, not just one.

Now that we have a better idea of the origins for these four categories let's get back and take a look at more of the ways that misandry underlies this inventory.

The Focus Groups

How had Mahalik come up with these categories? Were variables such as "power over women" and "violence" pulled out of thin air, from the ideas of toxic masculinity, or was there some other rationale behind their selection? Had there been any attempt to choose norms that fit with white heterosexual men of all age across the United States? The article states that the researcher first reviewed the professional literature on masculine norms and then started two focus groups to discuss and refine them.

The groups met for 90 minutes each week for 8 months with the researcher. The curious part of this is that of the

nine people in these two focus groups, only 3 were white men! Five of the nine were women. Here is the demographic composition of each focus group: (Group 1) 1 Asian American man, 1 European American man, 2 European American women; (Group 2) 2 European American men, 2 European American women, 1 Haitian Canadian woman.

Notice that men are in the minority and that white men make up only 1/3 of those in these focus groups. Importantly, white men are in the minority even within each focus group. This is odd, to say the least, considering that the overtly claimed goal was to develop norms of European American men. Why include so many women? Why have the group that you want to study be the minority? I started to wonder if the researcher had some pre-conceived ideas that he wanted to propagate. I wondered if having too many men and especially too many white men, after all, might foil his attempt to plant the seeds of his favored ideology? Who knows but it is a gaping question why white males were so underrepresented.

To see the absurdity of having white males be only 1/3rd of the focus group participants let's try an exercise. Imagine that the same researcher is studying African American norms. He puts together focus groups to try and refine these norms. He has 3 African Americans, 4 whites, 1 Korean, and 1 Hispanic. These nine people form two focus groups where the African Americans are in the minority of both groups. It's simple to see how that could be considered racist and intentionally marginalizing African Americans. It's simple to see that groups such as that would be less likely to come up with an accurate representation of norms for African Americans than a group that solely consisted of African Americans might be able to provide. I hope it is also simple to see the misandry of this researcher's using a minority of white males in the focus groups.

It's worth noting that these focus groups included only grad students in counseling psychology. According to an e-mail from Mahalik, moreover, all were in their mid-20s. In a nutshell, the groups lacked diversity in age. Hardly the sort of group one would want to make decisions about the norms for all ages of white American boys and men.

Inventing the CMNI, supposedly an academic enterprise, were young men and women who relied on their own moral and ideological judgments about masculine norms. A better name for the result would be the Conformity to Adolescent Masculine Norms Inventory. Some of the conclusions that it presupposes do make sense when applied to immature and adolescent boys. Middle school boys may exhibit similar sorts of immature behavior. In some ways that is normative for that age group. Perhaps the authors are simply unaware of and have little experience with the mature masculine? We simply don't know that at this point. What we do know is that the inventory, whatever its origin, is misandric.

Mahalik also created an inventory for women, the Conformity to Feminine Norms Inventory. It gives us a way to understand the CMNI more deeply by comparing it to the related CFNI. That is what we will do next.

CFNI Female Conformity to Norms Inventory

When I first saw the CNMI, I was a shocked at the misandric content but wondered if that was merely a millennial shift for the 21st century toward examining the shadowy, unconscious aspects of life. That thought was dashed, though, when I saw the companion inventory for this the CFNI (Conformity to Femininity Norms Inventory), which the same researcher had created. I wondered if this version, for women, would contain similarly negative and judgmental "norms" for them. Would it refer to gossip, relational violence, the queen bee, or the gold digger as norms? What I found was that these norms were almost completely positive, all sugar and spice. Here is a list of them:

nice in relationships
thinness
modesty
domestic
care for children
romantic relationship

sexual fidelity
investment in appearance.

All of these “norms” are either flattering to women or neutral. There is not a hint of judgment towards women in the naming of these feminine norms. All of them could be manifested robustly without causing harsh judgments. A woman could invest greatly in her appearance and be very concerned about her sexual fidelity or children or her modesty and she would be considered fine and dandy by our culture’s standards. Contrast this with the men’s “norms” such as violence where even a little of that “norm” is a horrible thing that deserves scorn and harsh judgment. I won’t argue if these feminine norms are right or wrong, only that they are distinctly different from the norms for the men and are much more positive and non threatening towards women.

It seemed to me that the researchers were reluctant or even afraid to make any negative claims about traditional feminine norms. Even more interesting was the way in which Mahalik established these norms for women. He created focus groups, as he had done for men, but this time he included students of only one sex, only women. These focus groups had a wider range of ages, moreover, and included middle-age women. The mean age was 32 with a standard deviation of 10 years. This means that most of the group members were likely between 18-46. Indeed, the women were asked to join not two but five focus groups. Several groups included mainly young women. Two included adult women from the community. Unlike the male focus groups, these represented more than the adolescent population. Somehow Mahalik switched gears and only chose women for the focus groups for the CFNI. I wonder what sort of reaction might have come if women were in the minority of each of the five focus groups?

Comparing the CMNI and CFNI

Both inventories used focus groups to refine the norms that would be used. In the masculine version (CMNI) the focus groups included many women. In its counterpart, the feminine version (CFNI), these groups included only women. One would think that if you wanted to get a clear idea of the norms of a group you would want members of the group under study to make those assessments. To create a group deliberately with most members coming from outside the group almost defies explanation. I e-mailed Mahalik about this. He never responded directly to my question.

Focus groups for the CFNI had a greater age range than those for the CMNI. It is easy to assume that the older women would have a markedly different perspective on feminine norms from that of the younger women. The younger men and women in focus groups on masculine norms would be likely to have a very similar perspective: that of an adolescent.

The two inventories contained remarkably different “norms,” with the masculine ones being negative and judgmental and the feminine ones either flattering (despite being, according to feminists, inconvenient) or neutral. Why didn’t the feminine norms include any negative stereotypes, just as the masculine ones did? I found a hint about the reasons behind this from Mahalik in a section of the journal article about the CFNI.

In addition, because the CFNI is intended to measure conformity to traditional norms of femininity in the U.S., we thought it should also relate to women’s development of a feminist identity. In describing women’s feminist identity development, Downing and Roush (1985) proposed a five-stage model in which the first stage, passive acceptance, reflects acceptance of traditional European American, North American, gender roles, beliefs that men are superior to women, and that these roles are advantageous. The second stage, revelation, is in response to a crisis or crises that lead women to question traditional gender roles and to have concomitant feelings of anger toward men. Sometimes women in this stage also feel guilty because of how they may have contributed to their own and other women’s oppression in the past. The third stage, embeddedness-emanation, reflects feelings of connection to other women, cautious interactions with men, and development of a more relativistic frame of life. The fourth stage, synthesis, is when women develop a positive feminist identity and are able to transcend traditional gender roles. (page 425 Conformity to Feminine Norms Inventory)

This quotation is very different from my earlier one about the culpability of white men. The women are described

as developing a “feminist identity” and learning that they have been living in a world that oppresses them. This is the first time identity has been connected to social norms and is only found in the CFNI, not in the men’s CMNI. The women are told that men and their traditional roles are what has been holding them back because of the belief that women are inferior. It is clear that the researchers frame women as “good” and in need of space to grow while at the same time framing men as “not good” and needing to change. It is also worth noting that good is now conflated with victim in the CFNI. The assumption is that women are inherently good, and this goodness manifests more robustly when they can transcend the oppression they have suffered at the hands of males. This creates a picture of a good human being who is perpetually victimized by “the way things are.” It is this sort of characterization that allows feminists to paint women as good and also in need of protection and special services. Sadly these two inventories boil down to the creaky dichotomy between good women and evil men. Cartoons, in short, have made their way into academia.

Let’s just look briefly at the norms chosen for women and the norms chosen for men and compare the two: [image]

I am going to avoid comparing these and will leave it to the reader to draw their own conclusions. I will say that the Nursery Rhyme for each seems to describe the contents fairly well. How far have we come since the days of Nursery Rhymes?

It was obvious to me that a part of the misandry of this inventory was in the choice of names for the different categories. But it dawned on me to examine whether the actual questions on the CMNI were connected to the names. The first one I thought of was disdain for homosexuality. I found myself wondering what questions you could ask in a questionnaire such as the CMNI that would allow you to determine if someone truly had disdain for homosexuals. I found the actual questions of the CMNI and guessed at which ones were related to the disdain for homosexuality category. You will see them below:

1. It is important to me that people think I am heterosexual
2. Being thought of as gay is not a bad thing
3. I make sure that people think I am heterosexual
4. I would be furious if someone thought I was gay
5. It would not bother me at all if someone thought I was gay
6. It would be awful if people thought I was gay
7. I like having gay friends
8. I would feel uncomfortable if someone thought I was gay
9. If someone thought I was gay, I would not argue with them about it
10. I try to avoid being perceived as gay

Each of those questions seems to ask about a man’s worry and fear over being seen as gay. Please note that none of them are remotely related to a man’s “disdain” for homosexuals. Disdain is defined as having to do with contempt, scorn, or some might even say hatred. But do those questions in any way evaluate the respondents contempt, scorn or hatred? I would say no, but somehow the researcher seems to ask that series of questions and then label those who answer that they are indeed fearful of being seen as gay that they have disdain for homosexuality. This is ridiculous. Someone can be afraid of tigers and not hate them. They can be afraid of lightning and not hate it. The two are very different and this is one more example of this inventory’s questionable construction. It seems to me that it would be like asking a group of people if they were afraid of bumblebees and then labeling them bumblebee haters if they answered that they were afraid.

Yet another questionable part of this inventory can be seen when we compare the questions of the CMNI with those of the CFNI. If we look at the questions for the Playboy section of the CMNI and compare it to the questions in the Sexual Fidelity portion of the CFNI we find that the two sections have almost identical questions. Here they are:

PLAYBOY – CMNI

1. If I could, I would frequently change sexual partners
2. An emotional bond with a partner is the best part of sex
3. If I could, I would date a lot of different people
4. I would only have sex if I was in a committed relationship
5. I only get romantically involved with one person
6. I would feel good if I had many sexual partners
7. Long term relationships are better than casual sexual encounters
8. Emotional involvement should be avoided when having sex
9. A person shouldn't get tied down to dating just one person
10. I would only be satisfied with sex if there was an emotional bond

SEXUAL FIDELITY – CFNI

1. I would feel extremely ashamed if I had many sexual partners
2. I prefer long-term relationships to casual sexual ones
3. I would feel guilty if I had a one-night stand
4. It is not necessary to be in a committed relationship to have sex
5. I would feel comfortable having casual sex
6. Being in a romantic relationship is important
7. I frequently change sexual partners
8. I would only have sex with the person I love
9. When I have a romantic relationship, I enjoy focusing my energies on it
10. It would be enjoyable to date more than one person at a time
11. I would only have sex if I was in a committed relationship like marriage

Some of the questions are exactly the same and some are simply worded differently but are asking very similar sorts of things. But the titles are very different. Calling one of these categories sexual fidelity and the other playboy seems very suspect. Why not call them both what they are, an assessment of sexual fidelity? Either call them both sexual fidelity or change the female title to something that matches the playboy title. What is a female who has lots of relationships called? Well, a hussy or a slut. Name it sluts and playboys! I bet that would have gone over very big with the feminists but the playboy label doesn't seem to draw much ire does it?

Conclusion

It seems clear that misandry is embedded in this inventory. When I wrote messages on the APA mailing list for men and masculinity that questioned this inventory and pointed out many of the things you have seen in this article I was told that there was no misandry. I think this article clearly shows their claims are indeed false. There is misandry in this inventory and it is clear for all to see. That these professionals were unable to admit to this is yet more proof of the academic psychological community being enablers of females and feminism in the worst sort of way. The problems started as feminist writing and thought started to influence the thinking of psychologists. This resulted in the adoption of feminist thinking about men which then resulted in rigid and misandrist attitudes about men and the resulting misandry we see placed in this inventory. I simply can't see any other explanation for the willingness to lump an entire birth group into such negative categories. If this sort of thing were done to any other group of people, the result would be immediate negative reactions from the groups involved and the press with multiple calls for apologies. However, when it is done to men we hear nothing of the sort. The problem can be likened to an ideological infestation. It is not merely popular culture, which everyone likes to attack, but also elite culture—that

of academics, lawyers, politicians, social workers—and psychologists. We need to move to a point where we can see both men and women, masculine and feminine as having positive and negative qualities and learn to value each individual. We have a long way to go. You can help things along by speaking out.

Final Word on This Series

The three research articles that have been discussed in this series have one thing in common. They all rely on an ideological assumption, which the researchers try to bolster and confirm. In the process, they ignore the needs of men and boys by heaping contempt, either implicitly or explicitly, on masculinity, maleness or both. In the first study, on teen dating violence the questionnaires offered convincing data that boys were victims. But the researchers ignored that. Instead, they relied on a preferred ideology, one that assumes the primacy of female victims and therefore (despite the non sequitur) the primacy of their need for more care than male victims (if, so goes the argument, there are any male victims at all). In the second study we examined on reproductive coercion, researchers relied on the ideological belief that women are victims and men perpetrators, and their study showed just that, but they used an impoverished population that in no way generalizes to the population at large. Even though the researchers were aware of this limitation, the press release and articles by journalists ignored this limitation and treated the study as if it were indeed generalized. This was a huge boon for those researchers who wanted to "spread the word" of their chosen ideology. I can hear them saying, "Well, it was not exactly portrayed correctly but, you know, it was for a good cause." In other words, the end justifies the means. Then the third article on the CMNI showed distinct signs of misandry in psychological research. The researcher believes that masculinity, or at least the version of masculinity that he considers prevalent in our society, is to blame for our problems. Consequently, the CMNI becomes a way of promoting an ideology.

The problem is that these researchers are standing science on its head. Real science requires astute and unbiased observers, who are eager to find the truth wherever the search leads them. This stands in stark contrast to ideologically based "studies" that use science as a means to some political end. This is very dangerous, in my opinion, but not enough people are aware of what is happening. Confidence in scholarship must be earned, continually, by scholars themselves. Even my confidence in my own field has declined. Scholars must be vigilant and not allow those who grind political axes to promote their own ideologies in the name of scholarship. But that's not all. Journalists, too, must wake up. In fact, everyone must participate in the renewal of intellectual and moral integrity in academe.

References:

One of the best summaries of the ways that misandry is found in current psychological research is found in Appendix Three of Nathanson's and Young's Legalizing Misandry. The title of that appendix is "Misleading the Public: Statistics Abuse"

1. Nathanson, Paul & Young, Katherine R. (2001), Spreading Misandry: The Teaching of Contempt for Men in Popular Culture, Harper Paperbacks, Montreal: McGill-Queen's University Press, ISBN 9780773530997

2. Nathanson, Paul & Young, Katherine R. (2006), Legalizing Misandry: From Public Shame to Systemic Discrimination against Men, Montreal: McGill-Queen's University Press, ISBN 9780773528628

3. Fiebert Bibliography which contains abstracts of over 150 studies many of which show that women initiate domestic violence at a greater rate than men

4. August 3, 2007 American Psychiatric Association article pointing out that among violent couples women were more often the aggressors.

5. Archer, J. (2000). Sex differences in aggression between heterosexual partners: A meta-analytic review. Psychological Bulletin, 126, 651-680. (Meta-analyses of sex differences in physical aggression indicate that women were more likely than men to "use one or more acts of physical aggression and to use such acts more

frequently." In terms of injuries, women were somewhat more likely to be injured, and analyses reveal that 62% of those injured were women.)

6. This page is a Montgomery County Maryland sponsored page which falsely claims that men are over 95% of the perpetrators of domestic violence. This page has recently been edited and moved. Here is a jpg of the original page.

7.Mahalik, J.R., Locke, B., Ludlow, L., Diemer, M., Scott, R.P.J., Gottfreid, M., Freitas, G. (2003). Development of the Conformity to Masculine Norms Inventory. Psychology of Men and Masculinity, 4, 3-25.

1. U.S. Department of Health and Human Services statistics on child abuse/murder, This page has been moved. Here is a jpg of the original chart.

2. Harris, Ian. Messages Men Hear: Constructing Masculinities (Gender, Change and Society)Taylor and Francis, 1995.

It’s big. It’s red. It’s in Toronto.

August Løvenskiolds · 26 September 2013 · Archived copy · Original

A certain member of AVfM made a promise – if donors to the AVfM fundraiser reached the first $5000 in 72 hours or less, then he would dye his amazing beard a bright, vulgar, Chanty Binx Red for the Rally for Men and Boys in Crisis in Toronto.

You came through…and this man kept his promise.

We’re halfway home in our fall fundraiser – thank you for all your support, and please keep it coming, so that we can keep our agents Green and our beards ruddy.

ANYWAY!

AVFM News week in review Sept. 18-26th

Robert O'Hara · 26 September 2013 · Archived copy · Original

A very big week for news with upcoming events in Toronto and more pickings from the world wide news media. Special thanks to everyone in the AVFM News Department and AVFM staff for sending some of these my way.

Item: Feminists re-define "Objectivity" on Wikipedia

Previously AVFM News reported a massive effort by university feminists to inculcate into Wikipedia their views and ideology. Their efforts are bearing fruit. Now, according to Wikipedia, objectivity means only what feminists say it means. But only in a round about way, you see, they differentiate between other forms of objectivity and what they call "Strong Objectivity." I guess their next target will be the Weak and Strong forces between subatomic particles. Someone alert the physical science community!

Item: Circumcision campaign in Africa is not reducing the prevalence of HIV AIDS.

Gee, who would have thought that this hateful exercise in male genital mutilation based on critically flawed studies would fail? Go figure.

Item: Article in the Guardian tells male college students how to behave

This includes treating women as human beings (funny how women are not given the same advice about men) and to wear a condom. As if women do not have unprotected sex, get pregnant and spread venereal disease as well.

Oh, and don't forget to "check your privilege" as a male college student.

Item: Father of Sydney boy who died after prolonged abuse says authorities 'failed' his son.

Grandmother of the boy who died at the hands of his mothers partner after being denied custody by the father says: "Hire more people to protect our babies, protect our loved ones, they are always the innocent parties in this world."

Actually, you have this wrong lady. If children would have equal access to their fathers this thing would happen a whole lot less often.

Item: Tennessee: Obamacare will triple men's premiums, double women's

You mean that men will have to pay more for healthcare under Obamacare then women? Whaaa?

Item: Boy suspended from school for playing with toy guns at home

Scenario: Neighbor calls police in a panic to report that a child is playing with a toy gun in his own front yard, police report it to the school then school suspends him and recommends expulsion as well. It just gets better all the time!

Item: RSU among worst in Canada for free speech

The Canadian Centre (darn french Canadian always messes up my spell check) for Constitutional Freedoms rated the Reyerson University Student Union the second worst student union in that country for preventing the establishment of a men's issues group. The University of Toronto Student Union got a big fat "F" as well. Nice to know that there are watchdog groups sticking up for us.

Item: National Parents Organization reports Massachusetts father awarded $40.25 million judgment against former wife

Egyptian mother takes kids back home and denies father visitation while he racks up travel costs and kids are neglected and indoctrinated in radical Islamist ideology. He sues and gets $40,250,000 bucks. Boohlya!

Item: This goes without mentioning but please tune into the live radio show on Saturday for the latest updates on what is happening in Toronto!

Honey Badger Radio: Party in Toronto!

AVfM Radio · 26 September 2013 · Archived copy · Original

The Canadian Association for Equality is hosting yet another lecture on men's issues at the University of Toronto tomorrow evening. The speaker, Dr Miles Groth, will be talking about why men's centers are needed on university campuses, and highlighting some of the biggest problems young men face in educational attainment. This is gearing up to be a major event, with a rally in Queen's Park for men and boys in crisis on the roster for the following day, sponsored by a number of advocacy organizations, including NCFM, AVFM and CCW.
Planning to attend are Paul Elam, Tom Golden, Dean Esmay, myself (Karen Straughan), Raz (the head of MRE), and even Nick Reading, Edmonton city council candidate and founding member of the Patriarchy Party. A documentary film crew will also be there, to record this historic event, and we hope members of the mainstream media will also be in attendance.

A number of feminists are also expected to… heh… attend the event. It's going to be like one big party

Join Alison, Della and Karen tonight on HBR while we discuss the event and its implications, as well as chat with guest Nick Reading about his upcoming election campaign on the Patriarchal Party ticket as well as his personal philosophy, his political views and his wiener dog.

All of that and more, tonight, on HBR radio.

CLICK HERE FOR SHOW PAGE.

Live coverage of events in Toronto

Dean Esmay · 26 September 2013 · Archived copy · Original

The city of Toronto is so beautiful, and as I sit here waiting for Paul's plane to arrive, I think, "we should give people a heads-up now." For those of you who can't join us, you should know there will be live coverage on A Voice for Men Radio of both the protests in Toronto on Friday night and of the Rally for Men and Boys in Crisis on Saturday!

There will of course also be a radio show tonight from the Honeybadgers (announcement for that forthcoming), but tomorrow and Saturday you'll want to watch out especially for two shows:

Friday night, James Huff and Lucian Valsan will be taking calls from known activists attending Dr. Groth's lecture at the University of Toronto. In between calls, the hosts will cover news from around the world and discuss events as they unfold on the campus.

We will only be taking calls from known activists during this show.

Tune in and listen to live perspectives on events as they happen.

The show starts at 5PM Central time on Friday – one hour before Dr. Goth's lecture – and will continue for a full three hours.

CLICK HERE TO ACCESS THAT SHOW PAGE!

After that, on Saturday morning, Erin Pizzey, along with James Huff and Mike Buchanan of the UK's Justice for Boys and Men (and the women who love them) Party will be broadcasting about, and with live coverage from, the Men and Boys in Crisis rally in Queen's Park (notice how the Facebook page is under assault from fascist thugs, but the information you need is there).

We expect the show to run a full three hours as we talk about all the issues facing the men and boys in our lives who we love and care about, and the crisis so many are undergoing in Canada, the UK, the United States, Australia, India, and so many other parts of the world. We'll be featuring call-ins from the rally as well as general discussion of events, past and present, as they relate to the anti-male movement and our efforts to fight against it!

CLICK HERE TO ACCESS THAT SHOW PAGE!

I'm already loving Canada and the lovely city of Toronto, Paul will be here within an hour, and I can't wait to meet more of you in the next couple of days. Nothing like this event has ever happened in history, so if you can come, please do, and if you can't, be sure to join us in spirit and listen or call in to the shows as we do our best to provide live coverage and commentary!

This is not just an event for Toronto, or Canada, or even North America. This is for the suffering boys and men of the entire world. I hope to see you there.

Notes on Secret Toronto Feminist Meeting 9/23

August Løvenskiolds · 26 September 2013 · Archived copy · Original

INTRODUCTION

The following are my raw notes (and the notes of others) regarding the anti-MRA event held at the University of Toronto on 9/23/2013. **This is not intended to be a coherent article,** but rather, a compilation of information for anyone who wishes to review, research, post, and/or comment on this event, which was entitled *What's Wrong with the MRA? The Problem of Men's Rights*.

In the MHRM, we have a near constant mantra. **A**lways **B**e **R**ecording. The thinking is that this keeps everyone honest and above board. The event organizers for this meeting had a decidedly different approach. **N**o **R**ecording **A**llowed. The intent, of course, being deniability of their words and actions. Another one of the many differences between the MHRM and feminists.

So, being the community minded people that we are, we decided to help the good feminists realize the value of transparency and openness.

The first hour of the meeting was organized around several different speakers; the rest of the meet was a Q&A period.

Our Agent Green infiltrated the meeting and captured an audio file of the approx. 2 hour event. I tried to upload the audio file of the meeting (VN810047.mp3) into these notes but it is too big – this website's limit for media uploads 64 MB, and the mp3 is 175 MB. It can be downloaded here:

https://docs.google.com/file/d/0BzrOnVPZWTSFcDRJbm1CdktKeVE/edit

or here:

https://docs.google.com/uc?id=0BzrOnVPZWTSFcDRJbm1CdktKeVE&export=download

EDITED TO ADD (9/26):

MrShadowfax42 says September 26, 2013 at 6:52 AM

I mirrored this on zippyshare if anybody is having to wait too long for Google

http://www73.zippyshare.com/v/37834648/file.html

The first 7 minutes can be skipped – to avoid detection, Agent Green activated his recording device well before entering the meeting.

For those folks skilled in audio processing, James Huff says that "If you need to run a noise removal, your sample can be found at 2:36-2:37 On those marks only."

Event Description/Speaker Bios

http://disorientation2013.com/disorientation-week-schedule/event-descriptions/

from James Huff:

What's Wrong with the MRA? The Problem of Men's Rights Organizing Speakers: Steph Guthrie (Academy of the Impossible), Jeff Perera (White Ribbon Project), Ashleigh Ingle (Graduate Student Union, University of Toronto), Michael Laxer (Rabble) Ontario Institute for Studies in Education, room 2211 252 Bloor Street West

Speaker Bios:

Jeff Perera is a Community Engagement Manager for the White Ribbon Campaign, the world's largest effort to engage men in re-imaging masculinity and help end gender-based violence. Jeff also founded Higher Unlearning, an online space to explore how ideas of gender & masculinity play out in everyday life.

Steph Guthrie is a feminist advocate and community organizer who uses social media and interactive events to spark and sustain conversations about gender justice, labour, politics and education. She is a faculty member and lifelong learner at Academy of the Impossible.

Ashleigh Ingle is a feminist and an anarchist who organizes with working people and students at the University of Toronto and in the community. She is the current chair of the Women and Trans people caucus of the U of T Graduate Students' Union. She participates in grassroots feminist organizing at the University and hopes to see the response to the presence of MRAs to be the creation of a militant feminist movement capable of responding to the manifestations of white supremacy and patriarchy faced by students and workers at the University of Toronto and beyond.

Michael Laxer is blogger for rabble.ca, a two-time former candidate and former election organizer for the NDP, was a socialist candidate for Toronto City Council in 2010 and is on the executive of the newly formed Socialist Party of Ontario.

My raw notes for the first hour of the meeting:

(My comments are in parentheses.)

7:00 – Meeting begins.

8:10 – **Recording is forbidden.**

8:50 – Brief intro about "respect".

9:30 – AVFM their worst enemy. (We soft pedal rape, evidently.)

9:50 – AVFM cyberbullies and physically assaults students at UT. (No examples given – Assault? Really? That remark is slander.)

10:10 – First mention of free speech.

10:30 – The Groth lecture event is on the 27th.

10:40 – what are the MRAs?

11:03 – **Disruption.**

Speaker **Lindsey ??** (female) takes over.

12:00 – Someone might be recording, **so be careful!**

12:31 – Free speech and open dialogue.

13:00 – Speaking policy during Q&A (very hard to hear.)

Steph Guthrie takes over speaking.

14:30 – patriarchy harms men and boys as well.

Grievances and safe spaces for men and boys would be acceptable.

15:00 Instead MR Groups Foment anger and aggression. Targets feminism as the roots of men's problems.

15:35 She thinks we want to hurt her. She thinks she is on our side in a strange way. (She is delusional.)

Michael Laxer takes over speaking.

16:20 History of MRM. And their narrative.

16:51 Men combat feminist gains from the beginning. Started with traditionalism.

17:40 More traditionalism.

18:02 MRM is different – shares some things with traditionalism but it is a radical movement.

18:34 MRM sees women in control; feminism in control.

19:00 Paul Elam / AVfM is the extreme. According to MRM, men now face systemic oppression.

19:30 MRM thinks Gender is the struggle, not class.

19:50 MRM like far right groups who cry reverse racism.

20:20 CAFE's speaker Dr. Janice Fiamengo a racist, because Horowitz website.

21:00 MRM frames as a human rights movement, freedom fighters, liberating men.

1970's – fathers' rights movement – bias of family courts – ideological antecedent.

22:00 1990's – *Myth of Male Power* – Warren Farrell. Farrell dismissed the idea that men have power.

22:30 Patriarchy's expectations on men.

23:10 Internet creates Manosphere – SPLC monitors as potential/de facto hate sites.

24:00 Gutteral hatred from AVfM (no examples given)

24:45 According to SPLC, Elam's mouthpiece AVfM is dishonest.

25:20 Register-her.com is anyone Elam sees as an enemy.

25:55 Targets women overwhelmingly & individually. The red-headed feminist. Vile Death threats. (no proof)

26:30 Now targeting Lise Gotel.

26:51 Manboobs is fantastic resource website. (Incredible lies follow regarding "Don't be that Guy").

27:50 97% of rape accused are men and convicted! (What a fucking liar.)

28:30 CAFE claims to be moderate; it is not. Because CAFE does Podcasts with AVfM, they must be almost the same.

29:15 AVfM sees CAFE as fundamental.

29:40 Quotes Paul Elam – "Canada's future is our future."

30:00 AVfM more successful in Canada.

30:30 All MRM have a set of myths. (1) That there are men's issues; these ignored; feminism at fault

31:06 (2) Myth of false rape accusation.

31:12 (3) Myth of DV equal between men and women.

31:16 (4) Myth of Male Suicide

31:28 (5) Myth of Family Court/Custody.

32:00 **This is the RED pill – it is a dangerous narrative.**

32:05 These myths are all LIES! [Light Applause.]

Jeff Perera takes over speaking.

32:50 My big theory: Life sucks. Pieces to a puzzle to make life not suck.

33:45 White ribbon. Getting to the destination.

34:28 Car commercial on Superbowl.

35:00 Man slapped by woman. She is a fiat car!

35:28 Men idiots and bumbling fools; woman is a car.

35:55 A conversation about us together men women and tradition.

36:25 Dreams/Traditions for men. Climb the flawed ladder that we are meant to fail. Men's identity.

37:00 Privilege w/o power. (How the fuck does that work?)

37:30 Women are the rungs on the power ladder. (Not cars, I guess).

38:00 Toxic ideas of manhood – to not be a woman.

38:50 **Men suffer too. So, we should help women.**

39:20 Men should create spaces where women empower themselves.

39:35 "I don't have to be the man in order to be a man."

Light Applause.

Ashleigh Engle takes over speaking.

40:30 AVfM secretly taping. I am Ashleigh Ingle, a feminist. I don't give two fucks.

41:20 They are not Men's rights – they are misogynistic organizations.

42:00 We are pissed about misogyny. That women are at fault. **(Conflates women and feminism over and over and over)**.

42:40 Start out nice – become Violent and misogynistic. (no proof).

43:00 False rape.

43:40 We organized and let them know we don't tolerate misogyny.

44:10 Farrell says Incest is positive. (liar)

44:25 Admits to blocking doors. (illegally)

44:50 MRAs not a real threat. They are stupid trolls. (which is why we are convening a secret meeting about them)

45:30 They could become threat. (Make up your mind – you can't have it both ways. Either MRM is a threat, or it is not.)

46:00 Lack of radical feminism causing MRM. (Exactly backwards.)

46:30 They occasionally sound legit.

47:00 We must defend confrontation.

47:15 Smashing patriarchy.

47:20 Free speech. Bullshit!

47:55 Must stop their free speech through "standards".

48:12 Get the fuck out!

48:42 Administration sided with misogynists.

49:04 You are not allowed here!

49:20 Many are afraid – confront those hateful ideas; stop ideas.

49:50 Systemic oppression of white jokers.

50:15 Sexual Assault of Women in Male dominated fields face Harassment.

50:35 **Militant organized resistance.** Police presence.

50:50 Gives space to MRM for events; bills feminists for police.

51:15 Epidemic of sexual harassment at Uof T.

51:45 **Administration won't protect us from their free speech**.

52:00 We're not victims. (really??)

52:10 Mobilize our Collective power.

52:27 MRM tries to look pathetic. This is their strategy.

53:10 We feminists are scary.

53:25 We use inflammatory quotes stupidly – we normalize their message.

54:00 They have real problems but are wrong to blame feminism.

54:41 Women didn't create incarceration. (They just never experience it).

55:10 Poor racialized men will not be helped by eliminating feminism. That is misogyny.

55:20 Men fighting feminism is by definition misogyny.

55:40 Women must fight MRM.

56:00 Men gain from feminism. (How?)

56:30 Fuck yes misogynist should fear feminists.

56:50 Men must be accountable to women's standards. (so, no free speech for men)

Heavy Applause.

57:50 Men are recording this event! Be careful!

59:20 For the Q&A, privileged White Men move to end of the speaking list! (They say this with no irony at all).

Q&A Period begins.

Dannyboy notes:

Dannyboy 1:27:55 Ashleigh " we're going to need to find a way to make nuanced arguments that aren't like lies or disingenuous" (might be tough given you're trying to defend feminism)

“God and I are tired of men” – 1956

Robert St. Estephe · 27 September 2013 · Archived copy · Original

TIRED OF MEN—"God and I are tired of men taking advantage of women," declared Beatrice Adams, 33, Thursday from her jail cell in New Orleans where she is being held in the auto slaying of Max Jernigan, 39, auto salesman.

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. “Gonzo journalism” is characterized as tending “to favor style over fact to achieve accuracy.” Yet history – especially “social history” – is written by ideologues who distort and bury facts in order to achieve an agenda. “Gonzo” writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new “transgressive.”

Welcome to the disruptive world of facts, the world of Gonzo History.

•?•

Readers of *A Voice for Men* are familiar with some of the more notable and articulate present-day adherents to gender ideology of the SCUM Manifesto variety such as Josefin von Zeipel Segerberg, Pamela O’Shaughnessy (“Vliet Tiptree,” pseudonym), Krista Leighanne Milburn (“Krista Jane Heflin” pseudonym). Many people erroneously suppose, however, that the eugenics-inspired, genocidal ideation-styled, violent authoritarian types of feminist utopian philosophy find their source exclusively in ideology. The fact is that the mentality called *misandric fixation* (see “What is Misandric Fixation?”) need not arise through the influence of ideology or deliberate intellectual cogitation of any sort. Further it can be observed that ideological misandry has existed long before the explosion of radical feminism in the 1960s.

Louisiana-dweller Beatrice P. Adams was up-to-date in the latest 1950s feminist ideas. She had learned from the sisterhood that God was female. That spiritual knowledge came in handy when she set out to publicly murder her ex-boyfriend in the most dramatically brutal manner she could imagine.

Beatrice Adams seems to have been a sort of beatnick “Femitheist Divine” (as Krsya Leighanne Milburn fashions herself in her online persona).

•?•

MAY 3, 1956

HITS, BACKS UP, HITS AGAIN

Spurned Woman Slays Ex-Lover With Auto

BEATRICE ADAMS
'I Feel No Remorse . . . I'd Do It Again'

FULL TEXT: (Article 1 of 4): New Orleans – A jilted woman crushed her ex-boy friend to death Wednesday beneath the wheels of a car because, she said, "God and I are tired of men taking advantage of women."

Beatrice P. Adams, an attractive 33-year-old stenographer fatally injured Max Jernigan, 43, a 300-pound automobile sales man, and was booked tentatively on charges of attempted murder.

She did the job in the presence of another car salesman who leaped beside the moving car to rip out wires and finally bring the death vehicle to a halt.

"It was the most cold-blooded exhibition I've ever seen," the salesman, Jack Holland," said.

Jernigan died early today from injuries that included fractures of the left leg and both arms and a crushed right leg.

"I feel no remorse over having killed him," Miss Adams said. "I'd do it again. God and I are tired of men taking advantage of women."

Holland, the salesman who ripped the wires to stop the driver, said:

"God knows how many times she ran over Jerrigan. She would hit him, back down the drive into the street and get another running start."

"She would take off up the drive, swerve over to the body and hit it again, I mean run over it. There were tire marks all over the drive, the street, the sidewalk and the ground."

Miss Adams said she had been married once for three weeks to a man whose name she doesn't even know. She said he was a bigamist.

Police learned that Jernigan had had an affair with the stenographer, but that he had broken off with her and had become reconciled with his wife.

["Spurned Woman Says Ex-Lover With Auto – Hits, Backs Up, Hits Again," syndicated (UP), Long Beach Press-Telegram (CA.), May 3, 1956, p. 1]

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TIRED OF MEN—"God and I are tired of men taking advantage of women," declared Beatrice Adams, 33, Thursday from her jail cell in New Orleans where she is being held in the auto slaying of Max Jernigan, 39, auto salesman.

FULL TEXT (Article 2 of 4): New Orleans – Beatrice Adams, the Bible-reading woman who killed her lover by running him down with a car, entered her eighth day of fasting in prison Wednesday.

Dr. E. A. Eigenbrood, prison doctor, said there was no evidence of malnutrition.

Miss Adams, a 35-year-old secretary, has admitted running down Jack Jernigan, 39, May 3. She ran back and forth over his body, screaming:

"Mack, you better ask God to forgive you before you die." She said Jernigan had jilted her to return to his wife. Miss Adams was charged with murder.

["Bible Reading Killer; Goes on Hunger Strike," syndicated (AP), Greeley Daily Tribune (Co.), Aug. 16, 1956, p. 10]

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FULL TEXT (Article 3 of 4) – New Orleans, La. – A criminal district judge declared Beatrice Adams insane and therefore unable to stand trial for slaying her former lover by repeatedly running her car over his body. Judge J. Bernard Cocke committed the slim, 35-year-old former woman Marine to the East Louisiana mental hospital in Jackson. Miss Adams was charged with killing Mack Jernigan, 29-year-old car dealer, with her automobile on busy Canal St., last May as he stepped from the curb.

She drove the car back and forth over his body, urging him to ask God's forgiveness for having abandoned her after he'd promised to marry her. At the time she told police Jernigan planned to return to his wife.

Dr. Nicholas Chetta, Orleans Parish coroner, testified Miss Adams "has a definite personality degeneration."

"She is a menace not only to society but to herself," the coroner said.

Dr. Chetta described Miss Adams as a Schizoid, a person with a split personality.

Shortly after her arrest. Miss Adams told newsmen and officers "God and I are tired of men taking advantage of women."

["Adjudge Woman In New Orleans Killing Insane," syndicated (AP), Biloxi Daily Herald, Sep. 13, 1956, p. 36]

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EXCERPT from a 1971 article (Article 4 of 4):

"Just pray to God, She will provide"

It appears that Beatrice P. Adams was expressing her resentment against male chauvinism in the only way she felt lay open to her. "I feel no remorse over having killed him," Miss Adams is reported to have said. "I'd do it again. God and I are tired of men taking advantage of women."

Note the partnership. It required only one further step to reach what some leaders of Women's Lib are proclaiming today, that God is female. "Just pray to God, She will provide," the ladies are saying. It is to be hoped that they do not mean She will indiscriminately provide male targets for their automobiles, she allegedly did for Miss Adams.

It may seem extreme to extend the Women's Liberation Movement into the area of homicide, but the record is crowded with relevant examples. A recent one leaps to mind, that of Andy Warhol, artist of the silver hair, blue contact lenses, leather jackets, Campbell Soup can paintings and nudie films. [This article goes on to tell the Valerie Solanas story and others. This article contains the first appearance of the term "homicidal hate-the-man syndrome."]

[Ellery Queen, "'Sweet Assassins' and the Liberation," Picture Magazine (syndicated Sunday supplement), Feb. 14, 1971, p. 4; published under various titles]

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EPILOGUE: "After treatment, she was found to be sane and was returned to?Orleans Parish Prison in late 1959 to stand trial. On Feb. 24, 1960, the jury found her not guilty by reason of insanity. She was returned to the hospital for about a year before she was again declared sane. This time the judge released her." [The Best of New Orleans]

The Campus False Accuser Support Act

Hannah Wallen · 27 September 2013 · Archived copy · Original

I recently wrote to several federal legislators about issues with the current policy the federal departments of Education and Justice have foisted onto America's post secondary education institutions. This included criticism of the policy pushed by the Education department's "Dear Colleague" letter, and a request that my state's federal legislators work with Senator McCain to get some answers from the Justice department regarding their settlement with the University of Montana-Missoula.

It's been a while, and I've received a reply from Senator Sherrod Brown. It looks like yet another autoreply (that's mostly what I get from Senator Brown,) but it tells you exactly where he stands on the issue.

Ohio voters, take note – men's rights activists will get no help from this senator. He belongs to the feminist lobbyists who advocated for the discriminatory law and policy in the first place.

Senator Brown responded to my concerns regarding the way current policy compromises due process, and creates an environment which encourages false accusations…

Actually, no. He didn't. His *office* responded, probably in the form of a volunteer. The volunteer also didn't respond to my concerns, but instead to my gender, apparently assuming that because I'm female, my concern would be satisfied by the same sloppy lip service the senator's feminist constituents have been willing to accept.

The letter I received:

> Dear (my actual last name:)
>
> Thank you for getting in touch with my office regarding sexual harassment on college campuses.
>
> Today, one of out of five women [sic] will experience sexual violence while attending college. In too many instances, sexual harassment or sexual assault cases are left unreported or the assaulter is exonerated of any charges.
>
> The Campus Sexual Violence Elimination Act or Campus (SaVE) Act would ensure colleges and universities are doing their part to minimize sexual crimes on campuses. It would require all institutes of higher education participating in a title IV [sic] program, except foreign schools, to include their policies and procedures for

> handling sexual assault, domestic violence, dating violence, and stalking in their annual security report. Additionally, the legislation would promote awareness and prevention across campuses by requiring schools to provide transparent information to their student body on programs and assistance related to sexual crimes.
>
> We have a solemn responsibility to protect young people from harm and to ensure those who are guilty of a sexual crime are held accountable. Should the SaVE Act come before the Senate, I will keep your views in mind.
>
> Thank you for your advocacy.
>
> Sincerely,
>
> Sherrod Brown
>
> United States Senator

In other words…

[image]

Me: Dear Senator Brown, I've noticed some serious problems with certain federal policy. The policy is bad. I see that Senator McCain is doing some investigation. I'd really like to see my state's senators support him in that investigation.

Senator Brown: Dear Mrs Female, Yeah, we're making that policy federal law. Isn't that great?

Having read "Should the SaVE Act come before the Senate," one would think this bill was still under discussion. After all, if it has yet to come before the Senate, then the Senate can't possibly have voted on it yet.

One would turn out to be wrong.

The Bill passed in March, and it takes effect in March of 2014. The reason it slipped by unnoticed is that it wasn't an independent bill. It was part of the Violence Against Women Re-authorization Act.

This is the law:

Campus Sexual Violence Elimination Act text

Campus SaVE act summary

This pretty much goes along with what the Department of Education had tried to mandate using threat of denial of federal funding. The difference is this makes it federal law.

It significantly changes the wording of the Higher Education Act of 1965, adding stipulations requiring colleges to substitute college disciplinary boards for courtrooms in cases of allegations of sexual misconduct. It also mandates both the use of the "preponderance of evidence" standard instead of "beyond a reasonable doubt" as a standard, and that these institutions allow the accuser to appeal a not guilty verdict.

In other words, it reduces the standard of evidence, and allows for double jeopardy.

The law also increases the list of offenses that universities must report among statistics on campus crime.

There is absolutely no good purpose for this design. The only thing this will do is allow accusers the ability to railroad through at school accusations which would not hold up in court due to lack of evidence.

This is a false-accuser support bill, with a built-in stat-counter to assist in the manufacture of evidence for its own support.

Senators Sherrod Brown and Robert Portman will be receiving letters and phone calls from me on this topic, as will the House representative for my area, along with a few other representatives.

I recently wrote to several of you about federal policy related to post secondary education institutions' handling of accusations of sexual misconduct. My letters stated my concern over the way federal policy compromises due process, specifically citing issues with the policy laid out in the Education department's Dear Colleague letter to colleges and universities all over the U.S. I also encouraged everyone I contacted to support Senator John McCain's investigation into the Justice Department's actions toward the University of Montana-Missoula. I had hoped to see some investigation into the obvious abuse of power exercised by that department, but instead it seems that the effort has quietly stalled.

One senator's office responded to my letter, but not to its contents, touting as a solution to my concerns a federal law which further enforces the most troubling policy changes the federal government has tried to push on colleges and universities. The Campus Sexual Violence Elimination Act presents significant danger to anyone seeking higher education. If this law is allowed to take effect, it will apply the following mandates to post-secondary educational institutions

- That there be an investigation and on-campus disciplinary hearing whenever there is an accusation of sexual misconduct.
- That the hearing must be held using a lower standard of evidence for conviction than is used in a court of law, even though heavy penalties with long term effects (such as being kicked out of school and banned from campus) may follow a guilty verdict.
- That accusers be notified of a right to not contact actual law enforcement regarding the accusation.
- That in the event of a not guilty verdict, an accuser can subject the accused to effective double jeopardy by appealing the verdict

This combination provides would-be accusers with a means to bypass law enforcement, bypass the legal system, bypass the laws against bringing false charges and committing perjury, bypass the right of the accused to due process, and use college disciplinary boards as an easier means to secure conviction and potentially seriously life-impacting punishment. This will include false accusers who can get friends to testify, and it will include accusers who can look convincing while bringing a word against word case.

Instead of protecting students from a dangerous environment, this bill will create one. It will place students in jeopardy of having their academic careers and their future employment prospects easily destroyed by false or exaggerated accusations. It will also protect at least some sexual predators from the criminal penalties that they should face.

The first thing to understand about sex crimes and false allegations is that we are never going to eliminate either the incidence of innocent people being penalized, or guilty people escaping the justice system, because sex crime cases can be subjective, lawyers can be sneaky, and mistakes can be made with any case.

What we can do is ensure that the reason innocent people sometimes get penalized is not because they were denied their right to a fair trial, and the reason guilty people sometimes get away is not because their initial conviction didn't have to be based on any real evidence and a deserved conviction was overturned because the initial handling of the case didn't involve a thorough investigation… or because victims were satisfied with the kangaroo court and mock punishment supplied by their school, and decided not to pursue criminal charges.

We have a legal system for a reason. We would not want a law dictating that university curriculum be written by trained chefs, or that restaurant menus be designed by doctors, surgery done by attorneys, criminal cases argued by civil engineers, or city infrastructure designed by interior decorators. Why should we accept a law dictating that legal and law enforcement issues be handled by educational institution administrators? This is not their job. They do what they do because that's where their expertise is. It is ridiculous to cut the police and legal system out of the equation when there is any accusation of sexual abuse. Crimes as serious as the various types of sexual misconduct should be investigated by trained law enforcement officers, and should an investigation lead to charges, those charges should be heard in a court of law.

> Even if we decide that these administrators are so qualified, the procedures laid out in this bill would deny those accused on campuses across the U.S. the right to a fair trial. Instead of having their cases heard before a qualified judge and/or jury, students accused of sexual misconduct will be subjected to investigation and trial by educators, with a reduced standard of evidence, and even if found innocent, they'll face double jeopardy as their accusers will be allowed to appeal the initial decision and force them to go through the experience a second time.
>
> In addition to increasing the chance that falsely accused students would be found guilty and face penalties, a legitimate victim's choice to substitute a school hearing for a real trial would effectively protect perpetrators of sex crimes from the legal penalties they should face. While having one's academic career wrecked by a false allegation is terrible, getting away with only having one's academic career wrecked following the commission of a rape is equally terrible.
>
> It leaves the rapist free to rape again.
>
> This law is a major departure from the constitutional guarantee of due process, and a violation of student rights. It will create on post secondary institutional campuses a legally hostile environment which can interfere with students' focus on their studies, and their ability to obtain their education in peace.
>
> I strongly urge you take action to prevent the Campus Sexual Violence Elimination Act from taking effect. Do not stand back and allow the attack that this law is; an assault on the U.S. justice system, and the right of citizens to due process when accused of a crime.

Part of that letter is taken from my Breaking the Glasses post, "The Nature of the Allegation."

I'm hoping others will join me in writing to your senators and state reps about this issue, before this law takes effect. I don't mind if people copy mine verbatim, but if you write your own, I'd love to see them posted in the comments section under this post.

You can find your state's senators' contact information here:

http://www.senate.gov/general/contact_information/senators_cfm.cfm

You can find your state's house representatives' contact information here:

http://www.house.gov/representatives/find/

If you happen to write or call and get an interesting response, please feel free to share that in the comments here, too. I think everyone interested in the outcome of this bill would also be interested in knowing what their representatives have to say about it.

Historic MHRA rally in Toronto huge success

Robert O'Hara · 28 September 2013 · Archived copy · Original

At 11am today (28 Sept 2013) in Toronto's Queen's Park, for the first time, men's human rights activists (MHRAs) gathered together as men's human rights activists from A Voice for Men and other organizations to show their support for men and boys and to raise awareness of the crisis so many of them are facing today..

The rally followed a presentation given by Dr. Miles Groth at the University of Toronto the night before, where counter-protesters from the U of T Student Union were expected but failed to materialize. During previous events hosted by CAFE, there were strong showings of disruptive and sometimes violent protesters who pulled fire alarms and wielded ax handles and bull horns. CAFE was fined by the U of T administration for police security just days before the event.

The number of MHRAs at the rally numbered just around one hundred and fifty people, mostly men in their mid 30s. There was a counter-protest numbering around twenty-five people – again, mostly male, calling themselves "Bash Back" who heckled the MHRAs with charges of homophobia and misogyny. There were about 20 Toronto Police officers who, early on, separated the two groups in order to prevent an altercation and allow the MHRAs to conduct their rally.

"The police acted admirably and discharged their duties professionally," said Paul Elam, who was a keynote speaker at the rally.

Attila Vinczer was the opening speaker, with Paul Elam following. Dean Esmay, Karen Straughan, Tom Golden, Suzanne McCarley and others spoke to the crowd, which convened for over two hours.

For most attending, it was the first time they had met in person since getting involved in activism. The centerpiece of the event was a pre-recorded speech given by Warren Farrell in which he outlined his history with feminism and his eventual development as an MHRA.

"This was one of the greatest things I have ever done in my life," said Elam. "Meeting all of these people and talking to a crowd that was five times bigger than the opposition was a remarkable event."

Press from Vice Magazine and the Ryerson Student Union were present and interviewed several principal staff from A Voice for Men (AVfM) including Elam and Straughan. AVfM Radio broadcast live coverage of the event with James Huff, Robert O'Hara, Erin Pizzey and Mike Buchanan providing commentary.

"This is the first time I can remember men's rights activists gathering together and protesting," said Pizzey, a forty-year veteran of men's human rights advocacy.

More details of the event are forthcoming. AVFM thanks all those who attended the event and all our supporters around the world who made this day possible.

Thunderf00t – Teach them not to rape!

VFM News and Commentary · 28 September 2013 · Archived copy · Original

Are the ideas of the Men's Human Rights Movement moving into the mainstream? This video from Thunderf00t eerily echoes the messages and truth that we've been pushing for years.

Or, maybe it is just that the truth inevitably wins. AL

Defending freedom with bricks of logic

VFM News and Commentary · 28 September 2013 · Archived copy · Original

The Men's Human Rights Movement is building a solid wall using bricks of logic and compassion as fortification against Gender Ideologues in Toronto trying to tear apart fundamental human rights and civil liberties. We hope you'll help us do that.

Events kicked off on Friday, the 27th, where Professor Miles Groth delivered a "controversial" lecture on the "terrifying" topic "Caring About University Men – Why We Need Campus Men's Centres in a Time of Crisis." His presentation came off smoothly – for all their bluster, feminists were a no-show. Expect more on this event as our folks process the video and audio recordings.

Very shortly, A Voice for Men, in collaboration with other organizations,

Show link: http://www.blogtalkradio.com/avoiceformen/2013/09/28/revelations-with-erin-pizzey-rally-in-toronto

will cover the **Men and Boys in Crisis rally** in Queen's Park in Canada's beautiful city of Toronto. We'll also be joined by the UK's own Mike Buchanan of the Justice for Men and Boys (and the women who love them) Party. We expect the show to run a full three hours as we talk about all the issues facing the men and boys in our lives who we love and care about, and the crisis so many are undergoing in Canada, the UK, the United States, Australia, India, and so many other parts of the world. We'll be featuring call-ins from the rally as well as general discussion of events, past and present, as they relate to the anti-male movement and our efforts to fight against it!

Thank you for your support!

If NAWALT* Then NAMALT

Mark Trueblood · 29 September 2013 · Archived copy · Original

“All men are potential rapists, and definitely sexual deviants!” “Yeah! Those creeps!”

“Men are no longer necessary.” “Damn skippy! Those useless slobs!”

“Men are dominating privileged patriarchal oppressors, rule the world, and own all corporations.” “They oppress women! Smash the patriarchy!”

“Men are stoic and emotionless. They don’t feel things like women do.” “Why won’t they listen to me!?!?!?”

“Men are poisoned by testosterone and their chromosomes are going extinct.” “Good! Who needs them anyway?”

“Boys won’t sit still in the class and are hard to control.” “So annoying! Why can’t they be more like girls?”

“Men are sexually selfish and don’t care about pleasing their partners.” “Of course not! They’re men!”

“Men pollute Mother Earth and plunge penis pumps in her to extract oil to fuel male privilege.” “Yeah! Women are more sensible and compassionate!”

“Men are violent thugs, and start all wars.” “Yes! If women ruled the world, there would be no war.”

“Men are unnecessary for the raising of a family.” “That’s right! Women can do it all!!!”

“Husbands and fathers beset their wives and children with marital rape, domestic violence, child abuse, and neglect.” “Those assholes are sick!”

“Men force women into restrictive gender roles.” “Yeah! Down with patriarchy! Women hold up half the sky!”

“Don’t let your man cheat on you, all men are pigs.” “Men don’t do any housework.”

“Men abandon their children.” “Men are boorish and insensitive.” “Men don’t know how to treat ladies anymore.” “Men are failing in school.” “Men have Peter Pan syndrome.” “Men should act more like women.” “Men are afraid of commitment.” “Men think with their dicks.”

“Women have a serious lack of respect for men’s humanity.” “NOT ALL WOMEN ARE LIKE THAT! Stop generalizing!”

Hyperbole aside, does this not sound familiar?

Here’s how it goes: misandrists and other ignorant jerks utter bigoted nonsense, a few people agree, and everyone else just silently accepts it. Except for a few who protest, and are quickly shouted down or told to “man up.”

But woe betide any man or woman who dare speak a less-than-flattering thing about women. “Not all women are like that” (NAWALT) is the least of the recriminations.

I understand some of the criticisms of generalizing, and the spirit behind NAWALT. While I think the human race would have died out long long ago without the ability to generalize, and to a certain point it is intellectually necessary, I get that we should treat people as individuals as much as possible. Women and men are human beings. Some of them are saints, some are pure evil, and most are a balance of both. And we’re all just trying to live our lives.

But it is also glaringly obvious that when it comes to gender issues, it is regarded as hunky dory to generalize men in a horrible fashion. This should go without saying, but if Not All Women Are Like That, then Not All Men Are Like That.

If you’re reading this, you probably already speak against misandry and other forms of bigotry. And if you say NAWALT, or warn against a generalization, you should be taken seriously. But if you don’t speak against

misandry and other bigotry, or you join in, then you have no right to utter NAWALT. That reveals a lack of courage and a broken moral compass. You can do better.

Remember: If NAWALT, then NAMALT.

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* “Not All Women Are Like That”, or NAWALT, is the phrase/acronym for a very common phenomenon in gender-related discourse. Whenever anyone says something less-than-positive about a woman, or a group of women, some version of “Not All Women Are Like That” is uttered as a non-answer to stop the conversation, or to deflect an obvious truth from acceptance.

Women don't own sex

Diana Davison · 29 September 2013 · Archived copy · Original

Hardly a week goes by without the public being told how rape culture and victim blaming are being perpetrated by 'the patriarchy'. Monday, September 23, 2013 offered us the mother lode of mythical feminist thinking in the form of Una Mullally in The Irish Times.

It's not that Una said something unique, it's that she managed to fit so many fallacies into one article that really makes her applause worthy.

Una begins with criticizing police for advising people to "protect yourself from violence" by exercising caution when meeting people online. The reason for this advisory is that a woman's bones were discovered and the missing woman seems to have met someone via a dating site on the internet before turning up dead. Apparently this is 'victim blaming'.

I used to get emails all the time from female friends who wanted to forward me the latest warning on how a man might kidnap me by hiding in the back seat of my parked car at the mall. The warnings always came from female friends and they always had my best interests in mind. I never once emailed them back "how dare you blame me for parking my car!" I did start sending all emails to spam if they had "fw:" in the message line but the proper, civilized response is "Thank you. I'll pass the message along to everyone I know."

Una, and her ilk, also need some basic lessons in Crime Solving For Dummies. If you watch television at all you might have come across shows like CSI or Criminal Minds in which they portray rather likable, well-meaning detectives who investigate crimes. The first thing they do is ask apparently bizarre questions like "Who, what, where, when, why… and how?"

The answers to these questions help solve crimes.

When a police force investigates someone's online dating habits it can lead to information, like the identity of the killer. They can also help divulge the method of death, which can help police link one murder to other murders. While they do this investigative work they sometimes have microphones shoved in their faces asking for a public statement in order to inform the people who write and read the news.

The reason police offer warnings to the public are because the public wants to know how they can avoid showing up as a set of bones on the next news report. They get scared. This information is intended to help them feel safer.

"Societies are in a crisis over how men treat women," Una claims. Now, *this* is news to me. Society is in a crisis over international wars, terrorism, bank fraud, the resulting economic collapse, and a general lack of faith in either the press, politicians or 'God'. Most of the women I know are far more concerned with having a bad hair day and failing to look attractive than in having a day where too many men show them unwanted attention.

She claims "potential attackers are rarely instructed to exercise vigilance." Yes, Una, they are reminded every day by the fucking law. It's as illegal to commit a crime today as it was yesterday. They are told to not be violent by being faced with jail if they break the law. If we were to instruct them to "be vigilant" we'd be telling them to not get caught. Yelling at him "that's illegal, you know!" will not solve the problem. You moron.

"Men, don't rape" is Una's next solution. This is part of the whole rape culture myth. For some reason, women, like Una, think that other men are in a unique position to give each other rules about sex. They aren't. If men want sex from women, women are in the unique position to tell them how to go about achieving their goals. What feminists are doing when they tell men that only they can stop rape is basically like a teacher telling a class of inferiors that she will punish the whole class if they don't tell her who put tacks on her seat.

According to international law, collective punishment is wrong.

The sentiment embedded in the demand for men to fix women's problems is the idea that men *are* the problem. The

error of this idea, and it's not Una's fault for believing this because feminism has ingrained it into her mind, is that men do not live in this world within a cocoon. Boys are born as helpless babies, just as girls are, and we are mostly raised by women.

Though men appear to rule the world, that is because women treat them like gophers: Go get me stuff.

A man's worth in our world is not assessed on how much wealth he possesses, it is based on the level of happiness of his woman. Every politician knows he'll do better if he has a happy wife at his side. Don't be shallow, ask better questions. Why do men commit crimes? I'll posit this: because they need more stuff to make a woman happy or because they have been rejected by a woman shaming them for not being good enough and feel they have nothing left to lose. Committing a crime has a penalty. They need a reason to risk that penalty. It's going to be primal. Think… think… are you with me?

The man is the head of the house but the woman is the neck and she can turn the head any way she wants.

Feminists claim that men objectify women but it's women who think that men are just walking, magical penises and that the penis has the mystical quality of getting them stuff. We're less concerned with how they get us our stuff than in making sure we get the shit we're after. One of those things is security so the problem for women is not in how to get men to stop being aggressive, it's in how to get them to be aggressive but stay out of jail so they can keep providing the stuff that makes us happy.

The problem is not men. Men just want to be loved and respected. What women make them do for that respect is what drives some of them crazy.

"Men, stop hanging your threat of rape over dark streets." This is Una's impassioned plea. The streets are only dark if you decide that you have no agency, no power, to affect the world around you. The threat in walking out your door every day exists for both men and women. I'm sorry to inform you, Una, but you could die at any moment. Men face a much greater risk of physical assault every day than women do but they still keep walking out that door.

Being that women are equal, I think we should meet that threat on an equal basis.

What Una claims makes men more culpable is that they all know someone who is "dubious" and goes to strip clubs or pays for sex. Strip clubs are not illegal and I know quite a few women who married for money, so buying sex is apparently quite legal, too, as long as you get the proper paperwork. Una, you and I both know someone who had a baby to avoid having to get a job. You and I both know someone who married a man they didn't love. Isn't that just a little bit shady? 'Dubious behaviour', perhaps?

Saying that men can stop rape is like telling a driver they can stop all car accidents or investors that they can stop all fraud. Just because men enjoy sex or do it from time to time doesn't place them in a unique position to police all other participants. Just like Una can't stop other writers from saying things she disagrees with.

Una claims that "women should be free to talk to whomever they choose and go wherever they want without threat of assault." That's bullshit. No one is free to do that. A person is free to leave their home every day and enter the world of the unknown and they should be assured that if something bad happens society will come to their aid to help them heal. Unfortunately, women are not given this freedom because feminists are hell bent on maximizing the pain and trauma of every female experience.

They are busy convincing women who don't even know if they've been raped to call it rape. If you aren't sure: it didn't happen. If the woman doesn't know, how the hell is the guy supposed to have known? They tell women it's a terrible thing and that they should go to support groups where they relive the pain over and over and over again until all they are is a rape victim. Some of these girls didn't even know they were raped and could have moved on but now it's their lifelong identity and they'll never get over it. What kind of sick fucks are you?

We have become indoctrinated to believe that rape is the worst crime that can be committed. How the hell did that happen? I can think of a bunch of things that are worse: Murder, having my fingers cut off one at a time while I watch, having my limbs disconnected, waking up in an abandoned house with a tape recorder saying "Hello, Diana,

I want you to make a choice…" The list can go on. I've seen a lot of films. I've been raped so that's not fiction, but my mind (perhaps more creative than that of feminists) can imagine worse scenarios.

Some rapes are extremely violent, leaving women beaten and in hospital with damage to their reproductive organs. These crimes are not just rapes, they are brutal physical assaults that never go unreported and no one laughs. A man can end up with lifelong damage from getting kicked in the groin yet this is comedy to women. While feminists claim that a woman who is drunk can't consent, they don't want to address the problem that drunk women can become so sexually aggressive they assault men. I have a friend who has serious problems after a fall-down drunk friend he was trying to keep safe by taking her home grabbed his testicles in a sexual advance, squeezing so hard he had to go to the hospital. This guy wasn't trying to rape her, he was trying to keep her from having sex.

Drunk girls are not fun and they are not weak.

Drunk women are responsible if they decide to drive themselves home and get in an accident while doing so. They are equally responsible if they make the decision to have sex. I hear Mothers Against Drunk Driving (MADD) is a crazy ass bunch of sisters if you try to challenge them on that.

While feminists claim that a rape culture exists which 'normalizes' rape, I insist that a feminist culture exists that 'rape-ifies' normal sex. The definition of rape has now been expanded to include when a woman doesn't say no but thinks it, when a woman decides that sex didn't go the way she wanted, when a woman has had a few drinks, when a woman is woken up with sex after falling asleep next to a man she has previously had sex with and decided to stay in the bed… The list will continue to grow until we stop it.

Perhaps this is too much information but, for me, sex is my favorite way to wake up. Men have every right to believe that a woman sleeping in the bed next to them is going to be happily awoken. If you don't want sex, don't sleep in their fucking bed. We are not children here.

Women don't own sex, it's something people do together. It requires communication. Women don't like it when men lie to them to get sex and men don't like it when women lie either. It happens both ways. "Yes, I'll use a condom" or "Yes, I'm on birth control." There is no one-sided game, it can happen to either gender. If a woman lies with her body language and her actions she is raping the man. Sex is not a written contract. It is something that only the people present can attest to, it happens organically, intuitively and it is something over which people can make mistakes. Men don't need need an 'emphatic yes' to avoid rape, you need to give them an emphatic 'no'. If you think you didn't have the option to say 'stop', you are wrong.

The original case in discussion with Una Mallally's article (before she made it a rape culture issue) was a woman who decided to go to a fetish site (note that a woman 'normalized' SM fetishes with her book *Fifty Shades of Grey*, probably influencing the dead woman's choices) and met with someone who ended up killing her. What we don't know, and don't need to know, is whether or not the murder was the prime objective or whether the fetish scene accidentally led to her death and the partner tried to cover it up. That's a job for the police. What we do know is that meeting people in real life whom you only know from online is a dangerous prospect and that the police warnings are extremely good advice.

Women are not free to exit their doors and expect to return safely any more than men are. Every day you wake up and exit the house be happy that you are alive and be happy when you return safely. In the meantime, there are many things you can do to reduce your anxiety: choose to be fearless, choose to be cautious, choose to not leave your house… or the fifty shades of grey in between. The choice is yours and no one is taking that away from you. Women and men both face this risk but, for some reason, only women seem intent on blaming men for all their problems.

Ginormous monster nearly devours Girl Writes What!

Dean Esmay · 30 September 2013 · Archived copy · Original

…but fortunately she had a rape whistle, so instead, we just talked about stuff like rape hysteria, false rape allegations, racism, history of the gay rights movement, and related issues in the aftermath of people in Toronto who declared us "racist, anti-woman, anti-gay," Community of the Wrongly Accused, To Kill a Mockingbird, Tom Robinson and Atticus Finch, and other things.

Thanks to Shawn Sutherland and his friend whose name I didn't catch (the guy who ran the gurney) who got this beautiful footage. We look forward to seeing more of Shawn's work.

Watch for other footage of the recent events surrounding the Miles Groth lecture at University of Toronto and CAFE in the coming weeks. This was shot on Saturday the 28th after the Men and Boys in Crisis rally.

By the way, our Fall Rundraiser is still running (hint, hint):

Donate

Reflecting on Toronto

Paul Elam · 30 September 2013 · Archived copy · Original

It was, in the most literal sense, surreal.

I was sitting at a table. A proper, creamy black glass of Guinness sat invitingly in front of me. I looked to my left and there sat Tom Golden; to my right, Vladek Filler. At the far end of the table was Attila Vinczer. In front of me, in the open part of the room, stood Dean Esmay having a chat with Karen Straughan. Suzanne McCarley passed between and a moment later Dan Perrins. Documentarian Steve Brule of StudioBrule was at another table, as was the dynamic team from Men's Rights Edmonton.

These people were not the only faces in the crowd. The room was buzzing with people; some of them members of CAFE, who had reserved the entire second floor of the tavern we were in for the soirée.

Someone tapped me on the shoulder. "Hi, I am (name) I go by (username) at AVFM. I Just wanted to say hello." It happened again and again and again.

I had a buzz and my Guinness was still full. I felt much the same way the entire, late September weekend as one person after another, many of whom I had talked to and worked with — *admired* — online for years, materialized right in front of my eyes as genuine, flesh and blood people that occupied space in the "real" world.

And then there were the "strangers." There was a man who drove 1,500 miles straight from North Dakota to attend the event, and who was getting up the next morning to drive straight back. Another man, a mechanical engineer from Toronto handed me his card and we ended up chatting about his writing for AVFM. Others just walked up and handed me cash, insisting that I add it in to the war chest.

All of them, to a man, and woman, wanted to help. They either wanted to give or to work or both. I made plans to talk in the days ahead with several of them.

Of all the things that happened in Toronto that weekend, between the talk given by Miles Groth and the Rally for Men and Boys in Crisis, this particular moment, on a personal level, was the most profound for me; the most compelling, and the most deeply emotional. And it hit me in the midst of all the gentle camaraderie that filled the air, the handshakes and hugs, that we just took a vital and important next step in the right direction for the MHRM.

Please allow me to shift gears a little and pull you with me through a somewhat circuitous overview of the rest of the weekend. It was one of mostly ups, and a couple of downs that I would prefer to characterize as learning experiences more than mistakes. That is not semantics. We are indeed new at much of this. Opportunities to learn abound.

The "mistakes" come honestly. We still have too few people forced to do too much, as evidenced by Attila Vinczer strapping a boulder to his shoulders and dragging it up the side of a mountain to organize and execute the Rally for Men and Boys in Crisis.

We will need more help for him and others early next year when AVFM Contributing Editor Karen Straughan, aka Girl Writes What, steps up to the podium at the invitation of CAFE and delivers a lecture I am sure we will all remember. And the help should be there, as the AVFM team will be there in greater force, and earlier than we were this time.

There were some oversights in planning on the part of AVFM (read: Paul effed up) regarding our participation in events where police have been charged with maintaining distance between us and counter protesters. My inexperience and subsequent lack of foresight in this area showed. As I will be addressing with the AVFM management team in the near future, we will be taking measures to make sure that NO ONE from AVFM crosses lines and engages with counter-protesters for any reason when we have assured police that the boundaries set will be respected. No exceptions.

We will encourage other MHRA groups to conduct themselves similarly, but of course we have no authority over any other group; only our willingness to publicly affiliate.

There were other areas for improvement and learning that are best left for the management meeting before we make any declarations on site.

There is one other matter that needs to be addressed here, and it too is a matter where we are still finding our way and learning the ropes.

At the lecture given by Dr. Miles Groth, he addressed the vital need for the establishment of men's issues groups at colleges and universities throughout the United States and Canada (and I am assuming other countries as well). As usual, Dr. Groth spoke with the authority and authenticity of a man who has been a genuine advocate for men and boys far longer than many of us have even been aware of these issues. CAFE makes excellent choices for engaging and informative speakers and Dr. Groth is no exception.

There was however, a statement from Dr. Groth that I found to be of concern, and I know many others in the audience did as well.

He said at one point, and I am paraphrasing as accurately as memory will allow, 'Programs like the White Ribbon Campaign and Walk a Mile in Her Shoes are worthwhile and important.'

Even with my deep and continuing respect for Miles Groth, I must make a public statement objecting to this in its entirety.

Programs like the White Ribbon Campaign and Walk a Mile in Her Shoes are not only not worthwhile and not important, they are the epitome of the slanted, sexist, gender-based view of violence promulgated by disingenuous, corrupt ideologues that now infest academe like a disease.

They are programs of control via shame, targeting men as an oppressor/abuser class in the false model of patriarchy. Both of these programs are primary examples of the academic and cultural misandry that we are pledged to combat.

As such, they should be rightly and unambiguously condemned and exposed, as well as the hate-driven agenda they represent.

I am forced by my values and my knowledge of these programs to speak publicly in dissent of Dr. Groth's remarks, and to respectfully encourage him to revisit those programs and consider revising his views.

That being said, this is where another valuable lesson comes in for all of us, I think.

Our history in this now real world emergent online movement for the human rights of men and boys has been understandably harsh on those, even among our friends, who get it "wrong." It takes a lot to understand these issues, and frequently we (including myself especially) can be unforgiving on those who from time to time miss the point, even for a moment. Going forward, I do not think this will serve us. We need to recognize our allies and stick with them, even through what we think to be their mistakes. Our dissent should never be silenced, but should be respectful and should recognize the immense value of people who skillfully support the cause of men and boys.

Miles Groth is such a person, a man who has dedicated years of hard work, and who continues to do so, providing an alternative for young men to the current ambiance of hate on modern college campuses.

I venture to speculate, as I have not yet discussed this with Dr. Groth, that his intent was to project what we all know to be true. There is no problem in this community with programs that address the needs and concerns of women. We support them when not steeped in hatred and when not leaving tread marks on the backs of innocent men and boys.

In fact, I have no doubt if women's groups were interested in pushing non-gendered programs to address any social malady, including rape and other forms of violence, we would be among the first to speak up in support of them.

But we are not so anxious to prove our support of women's organizations that we will endorse work that is rooted in hate and ignorance.

My disagreement with Dr. Groth's recent words, however, is offered with the utmost respect for him as a scholar and an advocate for men and boys. He has certainly earned that much many times over.

In the days ahead there will be much more written about the event in Toronto on this website. And we will also look forward to early and more diligent preparations to visit there again to support the appearance of our very own Karen Straughan on the University of Toronto campus.

In the meantime, I want to say thank you to all those who supported this event, who came in person, and all those who sent in their well wishes and who followed events as they happened. We felt your support there to the last man and woman who actually got to go.

Finally, there are now just two days left in our current fundraiser. We have made good progress toward meeting goal again, yet we do have some distance to cover before it is over.

I would like to encourage those who have not yet donated to please do so now. AVFM is working hard to take activism to the next level, and we are getting there. But we can't do it without you. Please make a contribution, in whatever amount, to help us reach the goals we need to reach in order to help men and boys.

Addendum, with my apologies to James Huff, Robert O'hara, Erin Pizzey, Mike Buchanan, and David King, who took time out of their schedules to do a special edition of AVFM Radio, covering the rally live and reporting on it afterward so that anyone who wanted to could come as close as possible to being there. Thank you all for what was another great example of the work you do on a regular basis for men and boys.

Donate

Industries for the destruction of men

Michael Sharron · 30 September 2013 · Archived copy · Original

If you are a father in the United States who has experienced divorce, then you know that the family courts want nothing to do with you except for you to participate in the system which helps make lawyers rich, submit to being a marginalized parent, and paying child support via the government so that women and children have access to government help once the mother disposes of you.

What you may not realize is that all U.S. state governments have become dependent on court-ordered alienated fathers who pay greater child support which, in turn, triggers Federal Title IV-D money that states then use to replenish money for welfare and other programs. But, this can only happen once paternity is established.

With this in mind, it may seem apparent to you that the biggest opposition to this industry is father's rights and shared parenting groups who are demanding increased time with their children and supporting them directly instead of via the government program of child support enforcement.

If you put your money on father's rights groups, I want to introduce another flourishing industry that has crept up in the past decade that is in direct conflict with child support enforcement and their need to establish paternity of children and bringing fathers under Federal enforcement. In fact, this industry desperately opposes the establishment of paternity of the roughly 46% of children in the United States being born to a mother that is single or married to someone other than the child's biological father.

Introducing the adoption industry

In just about every U.S. state, there are laws that govern who is deemed to be the likely biological father when the mother of a child is unmarried. Furthermore, laws are setup in each state that say that these putative fathers have absolutely zero rights to their children unless they establish paternity, or have paternity decided via the courts. While the establishment of paternity is good news for child support enforcement, it is devastating to the adoption industry which wants an adoption to happen without there being a legal father who could oppose the adoption. And trust me, U.S. states are going to great lengths to make sure this happens, much to the dismay of the Federal program of child support enforcement that keeps women- and children-centered programs running. Let's take a look at Oklahoma's law on putative fathers:

[quote] "A birth mother is under no obligation to inform the putative father of her pregnancy. In fact, if a birth mother creates an adoption plan during her pregnancy, she is not required to serve the Notice of Plan for Adoption on the putative father. If a putative father is served a Notice of Plan for Adoption, he must follow one of the options outlined in the notice. If he fails to act upon the Notice of Plan for Adoption, his failure to act will be seen by a court as a denial of interest in asserting parental rights and will be sufficient grounds to terminate those parental rights." [/quote]

Furthermore, Oklahoma law states that…

[quote]"Oklahoma law places the burden upon the putative father to learn if a pregnancy resulted from a relationship with the birth mother."[/quote]

In short, what Oklahoma is saying is that mothers can legally conceal pregnancy and adoption plans from a father, but puts the burden on the father to somehow discover this and stop it within 90 days.

If the father is unable to stop the adoption, the adoption industry, their lawyers, and their lobby groups win. But child support enforcement loses because that is one less purposefully marginalized father paying child support.

Either way, what is important for men and fathers (along with women in their families) to remember is that there are industries everywhere forming to capitalize on the destruction of men and fathers.

Equally important to remember, is that you are helping to fund these industries via your decision to get married and

participate in creating motherhood. When are we going to stop arguing with feminist and feminist-controlled industries and finally launch a fatal shot into their battleships by going our own way?

If you are tired of being disempowered by feminist governance, then stop getting married. This will end alimony and the loss of property. It will also lessen your chances of having a false allegation of domestic violence brought against you.

If you are tired of being disempowered by feminist governance, then stop creating children. This will cripple child support enforcement and state governments' ability to order your marginalization via social services. This will also end the adoption industry. Also, no more babies means no more children going to universities where academic feminists are waiting to turn them against you.

Gentlemen, you have WAY more power than you realize.

In His Own Words: Living a Nightmare

Dr. Tara J. Palmatier · 1 October 2013 · Archived copy · Original

Welcome to Domestic Violence Awareness Month on *Shrink4Men* and *A Voice for Men*. Men comprise approximately 50% of domestic violence victims, but we rarely read or hear about this. In this respect, men are invisible victims.

In an effort to raise public awareness about male victims of domestic violence, we will publish an *In His Own Words* account every day in October. If you would like to share your story, please review the submission guidelines at the end of this article.

Today's *In His Own Words* is written by "Gerald Kensington" (not his real name). Thank you, Gerald, and much strength to you and your children.

> **Living a Nightmare**
>
> Even as I start typing I am fearful that she will somehow figure out I wrote this and I will, again, be subjected to her spite and vindictive behavior, which knows no bounds. But I also believe writing this will be somewhat therapeutic for me. I am living a nightmare and she has, and likely will continue to, successfully manipulate those who can validate her role as "victim", as well as those who can influence such important things as child custody (e.g., evaluators), leaving me as the "villain."
>
> I am beyond frustrated at the complete lack of resources available to abused men. I've been looking for self-help books online and find nothing geared specifically towards men. I have considered getting one of the hundreds available to women as the abused and just switch gender roles, but it's hard to believe there are no books and other resources for men.
>
> I have been with her for over 13 years. I ignored all of the red flags, of which there were many. She would fly into fits of rage over seemingly simple and/or minor things. For example, she berated me for over an hour once because I went to the bathroom and did not open the window in anticipation of her coming in later. From the moment we met I felt she was "the one." She liked everything I liked, said everything right, and seemed to be exactly who I was looking for in a spouse.
>
> I made the mistake of telling her this. Once I voiced my beliefs of her being "it," I was constantly asked "When are you going to propose?!" I ended up proposing before I was ready, but I knew it would get her off my back. Little did I know it would be replaced with "When are we going to have babies?!"
>
> She grew up in a broken home – her dad has been divorced three times. I've never seen it, but she often spoke of his uncontrollable temper and throwing plates (and their cat) against the walls, over something as small as the phone ringing during dinner. He cheated on her mom. She "thinks" she was raped in high school. She has had two abortions from two different guys, one in high school and one in college. She had bulimia. She, admittedly, has been through a lot. Apparently, she thought it only fair I be as unhappy as her.
>
> We "unexpectedly" got pregnant just two months after our wedding. She tells people she told me she was going off birth control and that I was "fine with it," but that is not the case.
>
> We had two more babies, also unplanned (by me). During our first pregnancy she developed severe OCD, all revolving around "something bad happening" to the pregnancy. When nothing "bad" happened, it then turned it to obsessing over our baby daughter.
>
> Our lives became a living hell. I read as much as I could about OCD, trying to learn how it was affecting her and how I could better relate to her. Nothing helped. We were both miserable, but we both loved our kids beyond comprehension.
>
> She began telling me that I was "100% responsible" for our marital problems. I believed her. There was such unbelievable anger and resentment. How could I continue upsetting her so much? I was a bad person. She

began calling me names, and the yelling/swearing worsened, though now it was happening in front of the kids.

Doors were being slammed and objects thrown at me. She came after me once, fists flying, and I had to grab her arms to hold her back, leaving a mark on her forearm. "Look what you've done to me!!!" she yelled.

For a period of almost four years she spent nearly $8,000/mo on her credit card (despite me not making that much). Once I pled with her to stop the spending and she yelled at me for being "controlling." We were in massive debt.

She kicked me out of the house all the time for upsetting her; sleeping on a couch or at my parents' house was commonplace. She threatened divorce probably 38 times if she didn't get what she wanted from me.

I told her I didn't feel comfortable having a fourth baby, and she started calling me "Dream Crusher." She bribed me with sex to get what she wanted, and would withhold it if she didn't.

Her erratic behavior only got worse when she was drunk. One night she was so uncontrollable I actually considered calling the police, but I couldn't make myself do it. I always felt (and still do, somehow!) this need to protect her. I "escaped" her by going into the room where the kids were all sleeping, hoping she would leave me alone. She did not.

As I was lying down I had a pitcher of water dumped on me. I later heard her describe to her mom how she "had to dump water" on me because I was "acting so crazy." I was losing my mind, and she validated it by saying things like, "You have absolutely no concept of reality." I doubted my own thoughts, feelings, intentions, beliefs – everything. I doubted myself to my core. My three beautiful kids were the only reason I stayed as long as I did.

After four years of her abuse, I finally told my parents, fearful that no one else would believe me. After all, she is "so sweet" and very intelligent. Everyone likes her! My parents, being religious, are against divorce; though, over a period of years, they would consistently urge for me to "get out" of the marriage.

One day, after being yelled at, I finally broke down. I told her I couldn't take it anymore. I told her I didn't know what was going on, but something was very wrong. I was losing my mind. That afternoon, in my home office, she shared with me something I'll never forget that she later conveniently "forgot."

She admitted to setting me up to fail, putting me in "no win" situations, and something she called "checks and balances." When things were going "well" she would intentionally make them "bad" in an effort to control when the bad would happen. It was crazy talk, but it explained so much. I recently brought this monumental (to me) conversation up to her, and she completely denied it ever happening.

She filed for divorce in April 2013. She has falsely accused me of molesting our daughter. She originally got this idea by, when snooping through my phone, seeing texts between a friend and I wherein my friend referred to attractive adult women as "baby girls." This nightmare began in January 2013 and it has progressively gotten worse.

She has now, through lies, distortions, and half-truths, insinuated to the child custody evaluator that I must have also molested my boys. I was the primary caregiver for all three kids, while working full-time, during her four years in professional school. I now have no custody and only supervised visits.

My world has crumbled and I have nothing left. My kids are my world and we miss each other tremendously. She controls when I talk to them on the phone and for how long. She monitors all conversations via speakerphone. I have been all but removed completely from their lives. She has removed my immediate family from their lives. She has removed their favorite nanny of three years from their lives, because the nanny spoke the truth to the evaluator about her crazy behavior.

Meanwhile she spread lies and half-truths all around town. I am losing friends. I have no life left and each day is miserable to wake up to. I used to be an incredibly happy person, despite being married to her.

Her abuse has lasted 13 years. I never realized it was abuse while we were together, and still somehow deny it. It feels like abuse. I just can't believe I allowed myself to be treated like this. Anytime I tried to bring it up it

> was turned around on me.
>
> She cheated on me with a woman. She told me it was because I had recently told her how unhappy I was. One night she got drunk and drove somewhere while I was kicked out, leaving the kids (ages 4, 3, and 1) at home alone.
>
> The next morning she told me she drank so much because I had upset her so much. I am such an idiot. Only now, away from it all, can I see things more clearly. Yet she has taken the only things I care about – our children. My denial and "devotion" has led to my demise. I am an empty shell of the person I once was.
>
> By no means am I free from responsibility. Despite being told I was 100% responsible for all of our problems, deep down I knew I should accept 50%, and I do. I became so detached and disengaged from her early on that there was no hope for us; I began despising her.
>
> Her unpredictable moods, temper, and inability to control her emotions, among many other things, were too much to handle. Her 13+ years of abuse led me to do some things towards her as a way of "getting back." I am extremely regretful and sorry for my actions and how they may have affected her, and in no way do I attempt to justify my behavior as it relates to her. My point is I started changing as a person. I am not a bad person, but she has led me to believe over all of these years, and particularly now, that I am.
>
> Years of pent up frustration, confusion, anger, and resentment began eating away at me. I developed gastric issues and had not one but two separate surgeries for two unrelated afflictions in my gut. I also developed an autoimmune disease, one that will plague me off and on for the rest of my life.
>
> How I wish I had the strength and fortitude to leave her so long ago, but I stayed "for the kids." Instead of modeling a loyal husband and father who would do anything for his family, I am afraid I taught them that it's acceptable to be treated the way I was and that you just have to deal with it.
>
> And now she is keeping us apart and my disdain for her grows everyday. I hate who I've allowed myself to become. I am not this person.
>
> If you are reading this and even vaguely see any of this in you, get out. Get out! My therapists told me to leave her. My parents told me to leave her. What I wouldn't give to have heeded their advice then.
>
> These people are TOXIC and, when push comes to shove, they will shove you so hard you won't know what hit you; and they'll keep doing it. I never thought something like this could happen to me. If it can happen to me, it can happen to you.
>
> Don't allow your life to be ruined anymore than it has been already. If you think you are being abused, it's very likely that you are. Trust your instincts! I shoved mine aside. Don't lose yourself to this person. They'll keep taking and you may never get it back.

Much gratitude to Gerald for publicly sharing these very painful experiences. I am sure I'm not alone in wishing him and his children the best in overcoming his soon to be ex-wife's malicious lies. You're not alone, Gerald.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

AVFM News and Activism: Showdown in Toronto

AVfM Radio · 1 October 2013 · Archived copy · Original

This week we have as our guests none other than Paul Elam and Dean Esmay who will talk about the recent MHRA rally in Toronto over the weekend. This was an historic event that marked the first time MHRAs got together in public to express their views bringing the movement out of the digital medium and into the physical. Paul and Dean will be describing events from a personal prospective and we will discuss what this event means for the future of the MHRM. Also to be discussed is what this means for the opposition and how it will force them to change their strategies for countering the MHRM.
The show starts at 8PM Central Time
SHOW PAGE

The beginning of an abusive relationship

Thibault Guy · 1 October 2013 · Archived copy · Original

It is important that I rehash everything. It is all I have ever been doing since I discovered that I was in a scary ride with a person suffering from a personality disorder. The proverbial grabbing of a tiger's tail comes to mind. Grab a hold, hang on for the dear life and try not to get ripped to shreds when the tiger turns around and swats you. Let go? Seems scarier than I can ever imagine. Let go and be a sitting duck to face the full wrath of the tiger head-on? Standing there with my knees quivering in fear while the tiger slowly circles regarding its helpless prey, getting ready for the perfect time to lunge.

That's where I am; on the cusp of letting go. I've been hanging on to the tiger's tail now for 15 years, but I have to get out. I can't hold on any longer, I must not. How did it all start? This has been the million dollar question that has been on my mind. What did I ever do to bring this life upon myself? I think I've analyzed it to the best of my layperson abilities and I've come up with a theory. The "Be Careful What You Wish For" theory; I will explain. You see, I grew up separated from my parents. My dad was offered a job abroad and left when I was about 4 years old. What I would have expected to happen would be for my mum and I to remain where I grew up so we could stay together. This didn't happen. About a year after my dad left, my mum left to join him. So I was left to grow up with my maternal grandmother.

I remember this. I remember going to the airport to drop off my mother. I also remember at 6 years old, I flew to the country my dad and mum lived in, alone; the first trip I ever took on an airline. I remember the apartment; it had Terrazzo tiled flooring, it was cool and it smelled wonderful. It was devoid of furniture and had 2 bedrooms and a long corridor that I used to play with a blue and silver Mack truck that I don't remember who gave to me. I don't remember going back and leaving my parents. I remember my grandmother dropping me off in school and waiting to pick me up again. Bits of memories of school flash through my head. Possibly until I was about 9 years old. My mother wasn't in them. I knew my parents as a distant phone call on a bad line that I received every month at a neighbor's house since we didn't own a telephone. I remember being coached by my grandmother in my responses to my parents. I remember the call I received when I was 8 years old where everyone seemed happy; I had a new born baby brother who was thousands of miles away. I felt nothing.

If you ask me where it began, I'd say it began with feelings of being alone. Of being with people who didn't understand what I was thinking or feeling. Of growing up in a house where it was the norm to bottle up your feelings. Of being abandoned. I was abandoned. This is how I really felt and how I really feel to this day. Later on in life, whenever I interacted with my parents, I always felt that things were a bit forced. I really had no closeness to my parents. So this is where it started. I felt abandoned, I felt unloved. I really didn't know how to express this feeling, but it was there. Like a splinter in your finger that you couldn't reach and couldn't remove. Something that caused you pain when you touched it in a certain way. So I carry
these feelings with me throughout my life until I turn 21 years old.

Since 18 I longed to have a girlfriend, but was too timid, didn't know how to interact and was afraid of rejection. I would fantasize at night before I slept about this faceless girl who would be in my life and love me. It wasn't sex, she would just love me. I would try to let this imaginary feeling of love wash over me and lull me to sleep. It was great and it was all I ever wished for–and then I met her. The girl in my dreams.

I married her when I turned 22. I've often asked myself why I did it and the only conclusion I came up with was that I needed love. I needed to not just be loved but also to be taken care of. I needed someone to take care of me and she was the perfect one. She was strong, independent, and caring. I needed her, she was just like this magical being sent to take away my pain. Let's call her Jess.

We had a tumultuous courtship. My savior instinct kicked in on high alert to save her from her mother. Jess' mother was moody, unpredictable, threw tantrums, and often used the threat of shaming or guilt to make her children do her bidding. Jess gradually taught me about her mother and all about her ways and moods. I can't really remember

much about the day I met Jess' mum, except that it was unremarkable. Jess' mum was pivotal in my role as knight in shining armor. I had to rescue Jess and the only way was marriage. I plan to write more about the courtship at a later stage, so I will not go into much detail now. If I were to sum up our courtship until marriage however, the most apt word would always be tumultuous.

Looking back at all this, it would be accurate to say that at this point, I was in way over my head. I was just a spectator in this perfect storm being manipulated into making decisions that I didn't know the consequences of. All I knew was at the time I had to get married to hold on to this wonderful girl and I had get married to save this wonderful girl. The decision was wrong. Horribly wrong.

When the marriage started, things changed. First, it was the feelings of not being worthy enough. I was running my own business at the time, but I was constantly being made to feel like the money I made was not sufficient. I was compared with an ex-boyfriend of hers who had a large family fortune and multiple family businesses that he just inherited. I was constantly compared with this person and made to feel inadequate for not being able to provide a luxurious house. When he bought Jess an outfit, he bought not just the dress, but the shoes, bag and other accessories to match. Jess would accept the gifts I gave her with a wistful smile that I had been trained to recognize as the "I'll accept your pitiful gift but I am not happy and my ex-boyfriend would have given me much more" look. I was always on my toes and constantly trying to elicit a genuine smile of appreciation from her.

The sex slowed down. A lot. While battling the constant feelings of inadequacy, I tried to gain affection and ultimately sex. I was refused both. I was told that I had to ask for sex when I wanted it and that Jess was unable to read any of my signals as she was just an innocent girl who didn't know much about sex. She really didn't, for she had grown up in a puritanical, Catholic household where sex talk was taboo and masturbation would be treated with priority boarding to the aircraft that flew you straight to the gates of hell. So I had to ask for sex. I don't know how many of you have tried to do this, but it isn't easy. On your guard, feeling inadequate for not giving enough, you also had to find a way to put your raw, animal, male desires into words. Do I say, "Can we have sex?", do I say, "I want to have sex?", what about, "Shall we go to bed?", maybe. "Let's f***!". I tried many different ways to do this. Whenever I asked I felt lesser and lesser of a man. Sex was either given up grudgingly, flatly refused, or promised but never given. When it was given though, I was made to feel like I was receiving something that I didn't deserve and that if I worked hard enough, then maybe I would be deserving of this. It was humiliating.

It was year 1 of marriage and I felt really low and I think things spiraled out of control from this point in. It would lead me to a life of alienation of friends and work colleagues, a life of getting into a significant debt, one of sorrow, misery and constant anxiety. A life I wouldn't wish on my worst enemy, yet a life people from afar deem as one of the most perfect ever imagined. I will write more about my life and what I've learned in subsequent blog posts, but for now, this is how it began. With a boy that grew up without firm direction, without parents, in a guilt and shame based society, with possibly a mother that suffered from Narcissistic Personality Disorder. A boy that jumped out of the frying pan to land into the fire, a boy forced to grow up feeling worthless, inadequate and anxious. Maybe this is how it started for some of you; maybe not. I just want to tell my story so that I can continue to gain the strength to leave. To go out and live a life where I can truly be happy.

More footage of Queen’s Park Toronto rally

Dean Esmay · 1 October 2013 · Archived copy · Original

Men’s Rights Edmonton had an arguably unwise but very funny discussion with the “Bash Back” reactionaries who were there to disrupt the Men and Boys in Crisis rally in Queen’s Park on September 28th of this year. When I saw Nick jump in there I ran to make sure he was OK and asked a few annoyed questions of my own, but then we were asked to leave and so we politely did just that.

Once again we see one or two of the reactionary anti-men protestors trying to be reasonable, which is a nice sign, even as they were completely drowned out by their more obnoxious and fascistic (and one apparently outright communist) friends.

In the meantime, in the aftermath of the event, Attila Vinczer (who you will be hearing a lot more from here on AVfM in the coming weeks and months and, hopefully, years) had a nice talk in the aftermath of this historic event… and so did his son.

Thanks to Men’s Rights Edmonton for the first video and to Shawn Sutherland and his unnamed camera-gurney assistant for the second two videos, as well as the video I did with Girl Writes What on the same day.

Domestic Violence Awareness Month: The Invisible Victims

Dr. Tara J. Palmatier · 1 October 2013 · Archived copy · Original

October is domestic violence awareness month. In the true spirit of raising public awareness, Shrink4Men, AVoiceForMen and DAHMW (the Domestic Abuse Hotline for Men and Women) would like to shine a spotlight on a group of individuals who comprise approximately half the victims of domestic violence. A group who is afforded very few resources and are typically ignored and/or ridiculed when they speak out about their victimization — often by the very individuals seeking to raise public awareness about the insidious social malady of domestic violence.

Who is this invisible and marginalized group of domestic violence victims pushed to the periphery of public awareness?

Men.

[**If you are already aware about the difficulties male victims of domestic violence face, please scroll to the end of this article to find out how you can help.*]

Men are turned away from most domestic violence shelters. Men do not meet eligibility to receive aid from most domestic violence support organizations by virtue of being men, which is nothing short of overt discrimination, sexism and bigotry.

To the best of our knowledge, there are no court advocacy programs for male victims of domestic violence. Men (and their children) are not eligible for state and federal stipends for safe housing from their female abusers. There are no free or subsidized counseling programs nor are there free legal services/legal aid for male victims of domestic violence.

In the United States, there is only one shelter for male victims of domestic violence (the Valley Oasis Shelter in Antelope, CA) out of the approximately 1,800 shelters available to women and their children nationwide. Canada also used to have a domestic violence shelter for men that was run by the late Earl Silverman.

Mr. Silverman committed suicide this past spring after succumbing to a state of learned helplessness and hopelessness after years of begging for funding and assistance for his much needed shelter. Essentially, Canadian women's domestic violence organizations locked arms and blocked Mr. Silverman from the funding trough. The same thing happens to organizations like DAHMW in the United States.

The repeated message to organizations that want to help male domestic violence victims seems to be, "Be grateful for the few scraps of government funding that drop from the table and if you complain about the disparity, you won't even get that." The reality is that most governments are willfully blind to and/or profit from the suffering and victimization of their male citizens. Since men are currently the most underserved group of domestic violence victims, one would think funding the few organizations that help this population would receive priority from state and federal programs. Instead, male abuse victims are begrudgingly acknowledged, that is if they are acknowledged at all.

According to RADAR (Respecting Accuracy in Domestic Abuse Reporting), less than 10% of the United States OVW's (Office of Violence Against Women) funding is used to help male victims. A big part of the problem lies in the very names of the OVW and the VAWA (Violence Against Women Act). "Violence against women" is exclusionary and ignores half of all domestic violence victims. Even worse, it demonizes men as perpetrators and women as victims in the majority of domestic violence cases, which simply is not true.

It also doesn't help that the U.S. Department of Justice refuses to fund research about male victims of domestic violence. On page 6 of the DOJ's solicitation for proposals on intimate partner violence and stalking, they have a section that explicitly states what kind of projects they will not fund, including:

> Proposals for research on intimate partner violence against, or stalking of, males of any age.

It is hard to imagine in this day and age that any victim of domestic violence is ignored, scoffed at or denied support, but this is precisely what we do to male victims. It will come as no surprise to many of you reading this that men are approximately 40% to 50% of domestic violence victims. Sadly, most people are still woefully ignorant about domestic violence in large part due to persistently dishonest and misleading public awareness campaigns, data gathered via unscientific methodology and woozles like the 1 in 4 woozle about rape on college campuses.

Despite the abundance of peer-reviewed research on male domestic violence victims and female perpetrators, most domestic violence awareness campaigns focus exclusively on female victims as if our society isn't already well aware that women can be victims of domestic violence. Many domestic violence organizations persist in publishing long ago debunked statistics that portray women as the victim and men as the primary aggressors in the majority of domestic violence cases.

Raising Public Awareness about Male Victims of Domestic Violence

In His Own Words

In an effort to bring attention to the pandemic of male domestic violence victims and female abusers, we will concurrently publish an *In His Own Words* post on both AVoiceForMen and Shrink4Men every day in October. These posts will be from men who are or have been victims of domestic violence.

Heterosexual men aren't the only invisible domestic violence victims. The two other populations that are also egregiously ignored are individuals in same sex relationships and the transgendered. We welcome your stories, too.

If you would like to share your story about domestic violence, please send it to shrink4men@gmail.com. We are looking for written narratives and/or audio or video recordings that describe or illustrate the abuse you have suffered. If you have an audio or video file of your wife, girlfriend, ex, etc., in the midst of an abusive episode, we will publish those as well.

> Please adhere to the following guidelines:
>
> 1. Limit written testaments to no more than 2000 words and send as a Microsoft Word Document.
> 2. Use paragraph breaks, spellcheck, etc.
> 3. Please send video/audio recordings in a format that can be readily uploaded to YouTube.
> 4. If you send and audio/video recording, also provide a written description of the file (i.e., the circumstances leading up to the abuse episode).
> 5. Edit out identifying information before sending Word, video or audio files.
> 6. If your abuse case is already a matter of public record (e.g., in a newspaper or online publication), you may use identifying information.
> 7. Use DV AWARENESS SUBMISSION in the subject header of your email.
>
> Due to time constraints, we may not be able to use submissions that require a great deal of editing, so please try to have your materials in the best shape possible before sending.
>
> Additionally, please consider including some of the following in your submissions:
>
> - Who is or was your abuser? Wife, girlfriend, fiancée, ex, grandmother, mother, sister, grandmother, aunt, etc.?
> - How long did the abuse go on?
> - What kind of abuse? Emotional, physical, parental alienation, financial, smear campaigns, stalking, false allegations of abuse, sexual, falsely obtained restraining order and other abuse via the courts and law

> enforcement, etc.?
> - When did you realize what you were experiencing was abuse?
> - Did you have difficulty believing you were being abused? If so, why?
> - Did you tell anyone you were being abused? Friends, family, therapist, clergy, police? What was their reaction?
> - If you were physically abused and called the police, what happened? If you did not call the police, why didn't you?
> - What is your message to other men and boys who are being abused?

Activism Posters

DAHMW would like some help creating activism posters to offer for download on *AVoiceForMen* for everyone who participates in poster campaigns. If have poster creation skills, please contact us at the same email address listed above.

Shrink4Men Counseling, Coaching and Consulting Services:

Dr. Tara J. Palmatier provides confidential, fee-for-service, consultation/coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

The time has come for men's issues groups

VFM News and Commentary · 2 October 2013 · Archived copy · Original

As I have referenced here many times over the past several months, A Voice for Men has been working in conjunction with the National Coalition for Men (NCFM) to develop the infrastructure for assisting college students with the creation of men's issues groups on campuses across the US and elsewhere. Well, we finally get to show you what we are talking about.

This video, created and narrated by Tom Golden is the first in a series designed to reach out to college students everywhere; to find those who see the need for men's issues groups, who want to start them in their own schools, and to help them do that. Please feel free to download this video and mirror it on your Youtube Channel, or to embed it on your blog.

Also, you can post it to your facebook accounts and tweet a link or use any other form of social media to help spread the word. Let's make this happen. PE

Michael Bolen gets it right – and wrong

Dean Esmay · 2 October 2013 · Archived copy · Original

Michael Bolen of the Huffington Post was apparently at the Miles Groth lecture so many of us went to. I'd say he gets a C+ for his reportage, which is better than the usual reporting we see on men's human rights issues, where D- or F are the more usual grade.

First, let's start with what Michael got right:

- He decided not to call us stupid
- He admits to finding himself agreeing with some things
- He noticed there are men on the margins
- He admits there is a culture of male silence
- He talks about shared custody of children, unhealthy perceptions of masculinity, declining rates of university enrollment, spousal abuse, and suicide as if hey, men may have legitimate concerns in these areas as something other than as feckless or violent brutes.
- He acknowledges a general lack of sympathy for men.
- In probably his biggest breakthrough, he acknowledges that suicide is overwhelmingly a male issue.
- He includes a HuffPo video wherein AVfM contributor Warren Farrell is allowed to speak at length without interruption or mocking, and where others speaking unapologetically about men's issues are also not mocked.
- He looked for misogyny and admitted he didn't find any

So Michael, thanks for all that. Seriously. But, here's what you got wrong:

Dan Perrins had a reason for that pink beard you were mocking: he raised over $12,000 for A Voice for Men and CAFE by offering to do various things to his beard, one of which was to dye it red (it came out pink). Oh, and he jokingly offered to let a feminist shave him for $20K, not $20. He didn't seriously believe anyone would take him up on it, but given his treatment by feminists in that very same place he was standing, it would be a dangerous thing for him to offer, which is what made it so funny. Here's a video of him taken very near the spot where you guys snapped that photo of him:

Maybe if you'd talked to Dan and asked him a question or two you would have learned all that, and realized what the inspiration was, instead of just mocking him for his appearance.

By the way that video features the same Dan Perrins and the same feminist who sang "Cry Me A River" when Dan tried to tell her about a fellow MRA's husband who threw himself under a train because of family court abuse. Screaming and taunting and singing in Dan's face. Dan's a man who's suffered serious abuse at the hands of an ex- and has PTSD from mistreatment by her and the Canadian legal system, but like most abused men he just sat there and took it from the psycho who was publicly abusing him without provocation. It's all right there in that un-edited video taken from my very own personal camera, Michael.

Michael also noted the presence of women there at the Miles Groth lecture, but didn't appear to want to talk to any of them. If he'd looked around maybe he'd have encountered an MRA named Brenda, who is close friends with that pink-bearded Danny, and had this message from a few months ago about her dead husband:

If you didn't find Brenda, you almost certainly would have found a woman with a story about as tragic as hers. There are plenty of them out there.

Now, we shouldn't just look to women to discuss men's issues–why shouldn't men have a voice, without the necessity of women being present?–but what we find is that guys like you, Michael, will tend to listen to women a little more attentively on these things. So you know, maybe what a female MRA like her (again, her name is Brenda) has to say above will penetrate for you and some of your readers.

This leads to another thing wrong, Michael: your headline. Now, I know writers don't always get to write their own headlines, but you imply in your article that you had some choice about it, so for now I'll put you at least partly to blame for this bizarre opener:

- **"The Men's Rights Movement Doesn't Have To Be Anti-Feminist"**

You know what? Tell it to the feminists.

If you'd just said "The Feminist movement doesn't have to be anti-MRA," maybe we'd even agree with you. They don't have to be, but they choose to be. In our experience, they almost unfailingly oppose us. And they have chosen to be anti-MRA for decades–yes, decades. If you'd asked us we could have told you that, and provided you with proof.

Those of us who've been in the trenches fighting for the interests of boys and men, some of us likely before you were born, have found that while feminists are not the cause of all our woes, and feminists are not the only issue or only problem, feminists have routinely shown themselves to be contemptuous, dismissive, and abusive, and to frequently be the first to oppose us when we ask for simple things like **equality under the law.**

If you want us to stop being anti-feminist, here's a suggestion: get all your feminist buddies to start owning it when feminists lie, when they make unsubstantiated claims, when they marginalize victims, when they blame victims, when they mock and shame the wounded, when they abuse, and when they excuse murder–yes, murder. (By the way, how many men do you think get away with murder with the excuse of "I was abused" like Hedda Nussbaum or Nicole Ryan? Just curious.)

We have heard the "Not All Feminists Are Like That" line so many times it's pathetic. Our standing answer now: **prove it**. We don't think you can. We think all you'll find is feminists who either (A) are genuinely misandrist, or (B) accept toxic, misandrist ideas unthinkingly and uncritically, empowering group A knowingly or unknowingly.

And if you want to know why we think so, walk up to one of us–you know, one of us who's actually well-studied and versed on the issues and not just a random person who may not be prepared with a lot of information off the top of their heads–and ask us. We don't bite you know.

Now on to other things you got wrong, Michael. Let me quote you again:

…And while there were certainly some hateful people in attendance…

You don't bother to name any of them, although after mentioning a sinister "dark undercurrent" with no specificity, you did mention the evil kitten-eater Paul Elam, who is apparently hateful because he wrote an article which you'd think anyone who believes in equality would agree with: he said that hitting someone in self-defense should be, but often isn't, considered justified.

You also claimed that women are far more likely to be sexually assaulted than men are, and used a summary report from StatsCanada on that. Positive points for sourcing. Negative points for not thinking to ask any of the numerous men's activists there about it. As it happens, I was there in Toronto, quite near where Dan was standing when you got that picture of him. And as it also happens, I talked about some of the reasons why you shouldn't uncritically accept such numbers in an episode of Huffington Post Live about a year ago. No really, check it out:

http://live.huffingtonpost.com/r/segment/50b3e38002a76052c60000c8

If you and your readers are interested, Michael, I could give you an entire essay on why you shouldn't take that number at face value. Or if you aren't interested in me, I can hook you up with people with more credentials who can tell you more. Just ask, you've got my Twitter, and I'm easy to find otherwise.

But even if you do accept those StatsCanada numbers at face value, what does that say about a whole host of issues that have little or nothing to do with sexual assault? Hey, here's something by one of your fellow Canadians, about an obscure nation called "Country C," that may help you understand why there are issues other than sex crimes to

talk about:

See if you can guess where “Country C” is before the video is over.

So anyway, where was the dark undercurrent, where were the hateful people? Or was it all just evil Paul Elam who thinks self-defense should be OK, and the goofy pink-bearded guy who raised over $12,000 with that funny beard and little joke of his?

Oh, and there was the final thing you got wrong, in my eyes. You said:

> **Men are still the dominant sex in our society.**

Let me share with you one final video. It’s by another contributor to AVfM, Glen Poole. Like you, Glen tries to avoid bashing feminism. He even bows to feminist sensibilities now and then. But watch this all the way through and then tell me you can, with a straight face, say men are the “dominant” sex. in our society, and women by inference at the bottom:

Oh, and note this: Glen tends to refuse to be mean to feminists. Their response, when they don’t do their best to ignore him completely, is to mock him. Is there some reason the rest of us should not take a lesson from that? He gave that lecture a few years ago, but why am I pretty sure this is the first time you’ve even seen it?

Still Michael: props. You did a much better job than most people, you showed some open-mindedness, and you demonstrated that you could listen and learn.

Now as it happens, I’ll be in Toronto again for the CAFE-sponsored lecture by A Voice for Men’s Contributing Editor Karen Straughan, aka Girl Writes What, in January. Maybe, since she’s a woman, you’ll be more willing to listen to her and what she has to say on these things. But I’ll give you an open invitation: find me, and I”ll tell you more about what I think you’re missing in the Men’s Human Rights Movevement, why men are not the “dominant sex” any more than women are, and why feminism has repeatedly proven to many of us that despite its nice words it is frequently toxic when it comes to men’s issues.

I don’t drink so I won’t buy you a beer, but I will shake your hand, buy you a coffee, and answer as many questions as you’d like.

It’s an open invitation. You know where to find me, here in the “dark underbelly” among the “hateful people.”

In His Own Words: Violent alcoholic wife attacks

Dr. Tara J. Palmatier · 2 October 2013 · Archived copy · Original

In His Own Words is a joint effort between DAHMW (Domestic Abuse Helpline for Men and Women), Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence: Men. If you would like to submit your story, please follow the guidelines at the end of this article.

Abusive personalities are bad enough sober. Add alcohol to the mix and it can exacerbate their cruelty and craziness, often to the point of physical violence. The man featured in today's *In His Own Words* experienced this firsthand. He didn't walk on eggshells with his ex; he dodged flying beer bottles.

"Gabu" joined the Shrink4Men Forum a few years ago because he was at the end of his rope trying to protect himself and his son from his wife's abuse. He used his journal to document what he was experiencing to create a reality-checking mechanism in the face of some very extreme gaslighting, projection, drunken rages, name-calling and physical, emotional and sexual abuse.

I strongly recommend that anyone in an abusive relationship **DDD** (Document! Document! Document!) and **ABR** (Always Be Recording) for the same reasons Gabu documented the abuse he suffered. This is especially important if you are a man who is being abused by a woman. You may not be believed (especially by law enforcement and the court system) if you do not have evidence.

> ***Violent Alcoholic Wife Attacks***
>
> **March 22nd.** Wife, 12-year old son and I meet my mother and her fiancé for dinner. Once we're at the restaurant, wife orders a Cosmo "strong." I think to myself, "Oh, great," because of her problems with alcohol.
>
> Wife and my mother split a carafe of wine after her Cosmo and we go to my mom's house to share photos of our holiday last month. All is going well until wife opens another bottle of wine. Soon after, I hear her pushing my mother about selling some property. I mean she just keeps on riding her about it. I don't see why as it's none of our business.
>
> Finally my mother says, "Well, it's not my decision, so that's where we are on this." Son, mom's fiancé and I are in the other room. I hear wife and my mother whispering and it sounds heated. Then the two of them go upstairs. We all follow to make sure they're okay. It's also getting late and we have an hour's drive home.
>
> Wife is staggering around and is in my mother's face yelling at her. My mother is also visibility intoxicated and the two of them are re-hashing past incidents when they've felt slighted by each other. They're accusing each other of causing so much pain, how they both have tried to be accepting of one another for my sake, etc. Wife gets more boisterous, calling my mom a bitch and other names as my mom's fiancé, our son and I stand there in disbelief. I let wife go for a bit, as I decided to stop "saving" her when she does this stuff. She is an adult and can pay the consequences for her actions.
>
> Finally, I get wife to stop and we leave. For most of the ride home she's belittling me, saying that I chose "Mommy's side" (not true as I was completely neutral during this).
>
> Once we're home, wife goes upstairs and I go to our son's room to explain that what happened is a good example of how NOT to behave. He understands and gets ready for bed, as it's really late now. Wife enters the kitchen and I go upstairs. I hear our son go down to the kitchen and beg wife to stop drinking.
>
> It just kills me as she cannot, or will not see what she is doing to him. I can't imagine how uncomfortable that must have been for him when that was going on! "Please just do it for me," he says. "Please stop drinking." My heart hurts hearing him say that to her.
>
> Wife comes to bed and asks if I'll hold her. "No thanks," I say. Then she starts more of her crap, so I get my pillow and head downstairs to the couch. Five minutes later she comes out of the bedroom, flips on the lights and tries to get me to go upstairs. I had the blanket over my head, as I knew she would come out and do her

classic flip on the lights move.

She sees that she's not getting anywhere and heads back upstairs leaving the lights on. A few minutes later she comes back and tries the "nice guy" routine. I don't respond and she changes tactics — the "bad guy" routine. That's the one where I ruined her life and she tells me about all the men she's going to f*ck after I'm gone, no one will want me, etc. She transitions back and forth between the two routines a few more times. I continue to ignore her, so she escalates and punches me on the top of my head.

At this point, I've had enough, get up, sit her down on the couch and ask her to stop the nonsense. She jumps up and punches me in the head again. I go upstairs, get dressed, pack my overnight bag, grab my workbag and laptop and head for the door. Wife blocks the door and says all kinds of things in a desperate attempt to get me to stay. She loves me. She's just sick of my mother's sh*t. She'll do anything if I don't leave. She'll f*ck me if I want, etc. At this point, I'm thinking to myself that she's already f*cked — in the head!

I leave and she grabs onto my coat. I pull away and get in my car. She screams, "I hate you!!!" (the neighbors will love that at 1am!) and slams the door. I head to the hotel to get some sleep.

April 23rd. Came home asked wife if she wanted to talk after the most recent fight when she complained I wasn't "reaching out to [her] enough." She said nothing, so I went to read the paper in the kitchen. After awhile, she joins me and says she feels inadequate compared to me. I'm good at my job, successful, etc. I say it's not a competition; our marriage is supposed to be a partnership. She gets miffed and says *it is* a competition.

Then she tells me nobody likes me because I am so obnoxious and sarcastic to everyone. She tells me our son doesn't like me for the same reasons. Then she says she isn't sure if she wants to be in this relationship and that she sought out someone else for an emotional affair because I wasn't close to her. I again say that I can't feel close to someone who belittles me when they get upset about ANYTHING.

I go to the grocery store. When I return she says she is so surprised and hurt that I have not reached out to her. I reminded her that she just told me she's not sure she wants to be in this relationship, so the onus is on her to make that move.

Out of nowhere, she claims that after I go out with my friends I am horny the next day and that proves I'm gay. I tell her that it's because I had a break from her and forgot what she was like for a little while. She replies that I should go f*ck (my best friend). She also says that I should go fuck my ex girlfriend (a woman I dated 20+ years ago!!) because she "knows I want to." This comment is made immediately after she told me I'm gay?! She kicks the footstool at me; I put it back onto its legs. She grabs the glass of microbrew that I had just poured and throws it against the wall. Beer and glass now cover the area where our son plays his Xbox. Very nice.

She makes joking comments about my manhood and penis size then grabs the glass coffee table and goes to throw it at me. I grab her in self-defense and push her onto the couch to stop her. I can tell she's drunk again. I go upstairs, find her stash and dump the bottle of wine and the small bottle of Jack Daniels. I go to check on her and see her dumping my other 5 microbrews into the sink, I guess in retaliation for getting rid of her stash. I watched to make sure she didn't chug them as she's done in the past.

I go to the basement den to try to relax. She stands at the top of the stairs and, in between other nasty, mean and disgusting comments, says that she *did* cheat on me. She says it in much in the same manner when she initially confessed she had an emotional affair by spending up to 2 hours a day instant messaging a co-worker. Then she went out to the garage to smoke.

I followed to make sure she didn't do anything to my car or the overnight bag still in my car from the hotel last night. Nope, all secure, so I head back to the den. She returns to the house and says I broke her toe when I stopped her from throwing our glass coffee table at me and is hobbling around complaining about it.

Despite her "broken toe," she goes out to buy more beer for herself. I stay in the basement den in order to avoid her for the rest of the night. She tries a few more times to try and impress her "views" on me, which I ignore. At one point, she is explicitly going off on how she wanted to be f*cked. "Bent over the couch with a

> thumb up her ass," she says. Our son's bedroom door is right next to the basement door, so I'm sure he heard whole thing. At 9pm I come up from the basement and watch some TV. At 10pm I try to fall asleep on the couch.
>
> At 10:15pm she comes out of our bedroom to use the bathroom and goes back to bed. At 10:30pm she comes back out of the bedroom, flips the lights on, uses the bathroom, comes out, stops, turns the bathroom fan on, leaves the lights on and goes back to bed. She knows that the bathroom fan drives me crazy and leaving the light on is also in her top 10 list of favorite ways to torture me. I go upstairs and shut them both off.
>
> At 10:45pm she is moaning and complaining loudly. I offer her aspirin. She is looking for compassion, but I have little because she was fine enough to go out and get beer for herself. I go back downstairs and she starts knocking loudly on the bedroom wall.
>
> I'm afraid her selfish tantrum will wake our son, so I rush upstairs and offer to put a pillow under her foot. She starts ripping me a new one. I look her straight in the eye and tell her that she is indeed filled with pure evil.
>
> Then she starts yet another rant accusing me of being gay. Time for the hotel again. She follows me out making these disgusting sounds with her mouth (simulating a blow job), and when I turn around to face her she has a large ceramic sconce in her hand raised over her head ready to throw at me.
>
> I duck into to dining room and put on my coat and shoes. She comes down, sees what I'm doing and yells that I'm wasting more money on a hotel again. She says she'll stop (the abuse) if I don't go. I leave and get to the hotel around midnight. Glad that I planned ahead and had an emergency overnight bag with clothes for a couple days in my car while she went out for beer.

Post-script: Gabu's divorce is almost finished. Toward the end of the marriage, he was able to obtain a protective order against his wife and had her arrested after she tried to push him down a staircase. She is still awaiting the criminal trial, which she's been able to have continued three times now. Unfortunately, she has been able to completely alienate their son from Gabu thus far, which I suppose isn't difficult when you have a family judge who doesn't enforce his own orders.

Thank you Gabu for sharing your story. I truly hope you are able to undo the damage your abusive ex has done to your son. I also hope the criminal court throws the book at your ex.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Pauline Hopkins waxes pathetic

Paul Elam · 2 October 2013 · Archived copy · Original

Pauline Hopkins is an editor who works for the Melbourne based publishing house, Spinifex Press; ironic employment given her apparent difficulties with reading comprehension.

That irony is softened, however, when you consider that Spinifex is a feminist publisher and Hopkins is just another indoctrinaire who blurs the already meager line between being ideological and being intellectually impaired.

Case in point, her recent article in *Daily Life* titled, "The group that believe [sic] violence against women is a conspiracy."

I am sure you can guess which group that would be.

Hopkins was inspired by a sticker recently found on the entryway door to Spinifex that read, "False rape allegation: will your son be next?" It also displayed the URL of a certain website dedicated to the issues of men and boys, false rape claims being among them.

Daunted by her inability to contend with that message, she set about digging through the pages of AVFM until she felt like she had something to attack.

Her deflecting topic of choice was our take on the ideologically governed domestic violence industry, and the idea that those who professionally and financially profit from a distorted, gendered model of violence might just benefit from an abundance of female victims and male perpetrators.

I know, it's crazy, but that's how we roll.

To support her point, Hopkins takes a few glancing shots at AVFM Australian News Director Dr. Greg Canning. She attempts to buttress her attacks by mocking the idea that feminists have sought to unreasonably expand the definition of domestic violence to include highly misguided definitions.

Her problem, however, is that this is exactly what has happened.

To begin with, let's take a look at how violence is defined, hopefully without the help of the Feminist Fictionary™.

According to the World Health Organization in 2002, violence is defined as:

> "[T]he intentional use of **physical** force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation."

The bold text is mine.

With that in mind I just spent a few seconds doing a Google search on "What is domestic violence Australia." The first non-sponsored return was some nifty definitions of domestic violence from Reachout.com. To be fair, they did actually start by defining violence based on whether or not it involved someone being, uh, you know, violent. From there, however, it takes the feminist footpath and wanders into Spinitopia.

They inform us that violence is defined by things like, "pretending not to notice someone's presence, conversation or value."

There you have it. Husbands, if you don't listen to your wife, it is domestic violence. So is not "noticing her value."

Lack of compliments = domestic violence.

Of course, I am using the terms husband and wife in this context as we all know that women never fail to pay

attention to their husbands. They also always listen to whatever he has to say, even during football games. And of course they are loathe to not notice his, uh, value.

From there *Reachout* moves on to even more egregious forms of domestic violence.

Ladies, a man "keeping you financially dependent," or, as we used to say in saner days, *his going out and working every day to support you*, is domestic violence. Of course we all know that women never *choose* to be financially dependent. So many of them would gladly turn in watching daytime television in their pajamas for a shovel and life on a road crew, but some bastard is always holding them back.

That is violence.

He is also being violent if he is "making you ask for money unreasonably." Now, *Reachout* did not say exactly who got to determine what was reasonable when asking someone to give you money, but I am guessing here it is the person asking for it, as the person having to cough it up might have funny ideas to the contrary.

He might also be a he.

What is most fascinating here is how the rules switch. First, if you have to depend on him, it is domestic violence. But if he does not allow you to depend on him when you think it is reasonable, it is also domestic violence.

Dependence = domestic violence.

Arrest all parents immediately.

It is enough to make your head spin. Well, unless you're a grammatically challenged editor for a feminist publishing house.

Reachout goes on to cover a broad (I do not mean that in a sexist way) range of things that are violent without actually being violent, including spiritual, social and other forms of non-violent violence. They are very thorough.

They are also very full of shit, just like Pauline Hopkins.

Just how full of shit she is, Hopkins seems deliriously intent on proving. She continues her carnival of canards with the standard suspect sources:

> "The most recent statistics from the Department of Justice in Victoria showing that 80% of domestic violence victims are female and more than 90% of perpetrators are men. But this data, as well as the VicHealth data showing male intimate partner violence is found to be the leading contributor to death, disability and illness for women aged 15 to 44 years, is dismissed by Canning as lies."

It is probably because they are lies. But again, we roll kinda funny around here.

Feel free to read through the "report" for yourself. You might notice rather quickly that it is not focused on domestic violence, but rather on violence against women – two entirely different subjects.

That is the whole point of the report, all the way down to the impressive list of feminist ideologues who provided "research," e.g. Michael Flood.

Flood has been caught with his hand in the gender cookie jar on more than one occasion. For instance, he claimed the following:

> "Women are far more likely than men to experience a range of controlling tactics and experience violence after separation. Women's perpetration of violence is much more often than men's in self-defence. Men are more likely to perpetrate… for instrumental reasons."

The truth about this whopper is provided by Australia's 1 in 3 Campaign:

> The Australian Institute of Family Studies (1999)15 observed that, post-separation, fairly similar proportions of men (55 per cent) and women (62 per cent) reported experiencing physical violence including threats by their former spouse. Self-defence is cited by women as the reason for their use of IPV (including severe violence such as homicide) in a small minority of cases (from 5 to 20 per cent). After analysing for verbal aggression, fear, violence and control by each gender, husbands are found to be no more controlling than wives.

Also, as reported by 1 in 3, "Men's Health Australia contacted Dr. Flood to ask for references to back his claims but he was unable to provide any. These 'statistics' remain uncorrected."

[image]
Pauline Hopkins
For the sake of dear Pauline and a few grins, let's consider some actual, sweeping research on the incidence of domestic violence by gender . Martin Fiebert's bibliography examines 286 scholarly investigations: 221 empirical studies and 65 reviews and/or analyses, which demonstrate that women are as physically aggressive, or more aggressive, than men in their relationships with their spouses or male partners. The aggregate sample size in the reviewed studies exceeds 371,600.

I will do what Hopkins and Flood, et al, can't and won't; include valid citation.

http://www.csulb.edu/~mfiebert/assault.htm

What is that you say? Fiebert is too American for you? OK, fair enough. Let's look at Australian research. The following is from the Australian Bureau of Statistics Personal Safety Survey (2006), the largest and most recent survey of violence in Australia. It found that:

> **29.8% (almost one in three) victims of current partner violence since the age of 15 were male;**
>
> **24.4% (almost one in four) victims of previous partner violence since the age of 15 were male;**
>
> **29.4% (almost one in three) victims of sexual assault during the last 12 months were male;**
>
> **26.1% (more than one in four) victims of sexual abuse before the age of 15 were male.**

Also, the SA Interpersonal Violence and Abuse Survey (1999) found that:

> **32.3% (almost one in three) victims of reported domestic violence by a current or ex-partner (including both physical and emotional violence and abuse) were male;**
>
> **19.3% (almost one in ?ve) victims of attempted or actual forced sexual activity since they turned 18 years of age were male (excluding activity from partners or ex-partners.**

Keep in mind that this is survey data, and males are proven to significantly under report.

A British Crime Survey (BCS) found that only 19% of male victims would tell someone in a professional organization that they had been a victim of domestic violence– less than half the number of female victims (44%). It also found that 28% of male victims do not tell anyone–more than twice the proportion for women.

http://www.theyworkforyou.com/wrans/?id=2010-12-08b.29433.htm

A Canadian study reported that women are four times more likely to report partner violence to police than men.[1]

Of course, all this is elementary to those interested in evidence based solutions to social problems. It has been an established fact for decades that domestic violence is not a gendered problem. It has also been proven that men and boys suffer from a lack of services and sex-based discrimination from a domestic violence industry with an agenda to maximize profits from disinformation about the very victims they purport to serve.

Hopkins scoffs at these ideas, even as she offers herself as personal proof that the problem exists. Nowhere is her agenda and her bigotry more obvious than in the following:

> "[M]ale intimate partner violence is found to be the leading contributor to death, disability and illness for women aged 15 to 44 years."

Even a cursory glance at the data (real data) on causes of injury and death from the Australian Bureau of Statistics, dismisses this for the bullshit that it is.

More importantly, Hopkins making this statement can only lead to three possible conclusions. One, she is a liar and can't be trusted. Two, she is too ignorant to have a valid opinion on domestic violence, or, three, she is both. I am betting three is the lucky number.

The data, which is well qualified in the study quoted by Hopkins, infers a positive correlation between illness, injury and death with domestic violence, *not a causal relationship*. It implies, among other things, that women who are victims of domestic violence are also likely to be smokers, and to have alcohol problems, and colds.

In that light, it is no more accurate to say that "[M]ale intimate partner violence is found to be the leading contributor to watching television, eating rice cakes and having toenails in women aged 15 to 44 years."

It is complete and utter bullshit. It is also bullshit that Vic Health has been called on publicly. Here is their response to being called out on their distortion, reported by the 1 in 3 Campaign:

> "As the media release relates to a past event, no correction will be made to the document on the website. However we will ensure more consistent wording is used in the future"–in other words they are happy for their website to continue to mislead the public.

And so is Pauline Hopkins.

The remainder of her article was a mishmash of feminist whines *du jour* which pretty much boil down to the idea that there are not enough rich, powerful women to make them happy, with nary a notion of the idea that being rich and powerful often requires the presence of a brain and the willingness to use it.

Should we add dumbing women down to the list, alongside creating victims of domestic violence in order to profit from them?

We absolutely should.

The domestic violence industry and the avaricious prigs who run it require stupid, victimized women with no personal agency. That's what they need in order to line their pockets and maintain control. And that is precisely what they work to manufacture.

As I took a read through Pauline Hopkins' article it was more than clear that she is a good faith player on team bullshit, taking any woman she can for a long, slow, stupid ride as long as it ends up with a little cha-ching for Spinifex Press — and consequently, *herself*.

Oh, and that sticker? The one she reacted to without writing about? It is not representative of A Voice for Men wearing tin foil hats and obsessing on conspiracies.

It is just KARMA.

[1] Brown, G. (2004). Gender as a factor in the response of the law-enforcement system to violence against partners. Sexuality and Culture, 8, 1–87.

Judge Kelly craps on First Amendment

VFM News and Commentary · 2 October 2013 · Archived copy · Original

West Virginia's corrupt Judge Michael Kelly has issued a blatant 1st-amendment defying order in order to protect the secret kangaroo courts he presides over:

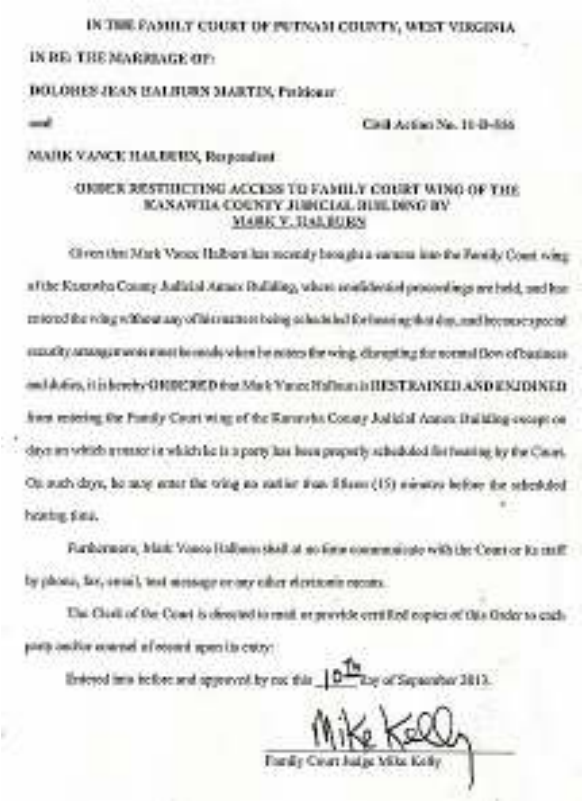

IN THE FAMILY COURT OF PUTNAM COUNTY, WEST VIRGINIA

IN RE: THE MARRIAGE OF:

DOLORES JEAN HALBURN MARTIN, Petitioner

and Civil Action No. 11-D-556

MARK VANCE HALBURN, Respondent

ORDER RESTRICTING ACCESS TO FAMILY COURT WING OF THE KANAWHA COUNTY JUDICIAL BUILDING BY MARK V. HALBURN

Given that Mark Vance Halburn has recently brought a camera into the Family Court wing of the Kanawha County Judicial Annex Building, where confidential proceedings are held, and has entered the wing without any of his matters being scheduled for hearing that day, and because special security arrangements must be made when he enters the wing, disrupting the normal flow of business and duties, it is hereby ORDERED that Mark Vance Halburn is RESTRAINED AND ENJOINED from entering the Family Court wing of the Kanawha County Judicial Annex Building except on days on which a matter in which he is a party has been properly scheduled for hearing by the Court. On such days, he may enter the wing no earlier than fifteen (15) minutes before the scheduled hearing time.

Furthermore, Mark Vance Halburn shall at no time communicate with the Court or its staff by phone, fax, email, text message or any other electronic means.

The Clerk of the Court is directed to mail or provide certified copies of this Order to each party and/or counsel of record upon its entry.

Entered into before and approved by me this 10th day of September 2013.

Mike Kelly

Family Court Judge Mike Kelly

Publisher Appeals Unconstitutional Order

[image]

"This order is further proof that Judge Michael J. Kelly is insane," says Putnam*LIVE*.com Publisher Mark Hallburn. "You can't ban a reporter from a courtroom hallway. It's a blatant violation of The First Amendment of the United States Constitution. The Halls of Justice belong to the people, not to the Cretins in Black Dresses. Send Kelly to Leavenworth-for life!"

Kelly issued the order, September 10th, 2013, after Hallburn brought his camera into the courtoom hallway and attempted to take photographs of the above portrait and KISRA brochures on the bulletin boards. Another brochure was placed under the glass covering of the Respondent's table in Kelly's courtroom. Hallburn says cameras are banned there. "Another First Amendment violation."

The First Amendment reads: "***Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."***

"Kelly sits on KISRA's Board of Directors," explains Hallburn, "And orders people to go to KISRA for anti-Domestic Violence programs. This is a conflict of interest."

[image]

Of course, Hallburn has reported Kelly's conflict of interest. And, since Kelly sits on Hallburn's divorce case, (another conflict of interest) Hallburn has to appear in court, and observed that much of the KISRA material has been removed since Hallburn reported about the issue.

"He apparently reads Putnam*LIVE*.com," says Hallburn. "That or the West Virginia Supreme Court of Appeals slapped him on the wrist and told him to remove the KISRA material."

This is not the first time Kelly has retaliated against Hallburn. In 2012, Hallburn complained about Kelly to the West Virginia Supreme Court. Kelly used that as an excuse to keep Hallburn from taking his son, Matthew, out of West Virginia. Kelly also retaliated by refusing to let Mark's son, Matthew, visit Mark's mother, Nancy, before she died, August 5th, 2012.

When Hallburn protested Kelly's improper interference into his family's rights to visit, Kelly called Hallburn a "disgrace" to his mother. "Kelly is a disgrace," says Hallburn. "I can't wait to publish that video." (The video has been ordered and has yet to be delivered.)

"Kelly's ongoing misbehavior is a classic example of the daily corruption in the West Virginia court system," says Hallburn. "A lawsuit against Kelly was tossed by Judge Hatcher who lied about documents that we filed and he says were not. The West Virginia Supreme Court rejected the appeal. This corruption is appaling!"

Hallburn has filed an Emergency Motion to Overturn Kelly's ban on Hallburn's presence in the courtroom hallways to Putnam Circuit Judge Phillip M. Stowers. Hallburn cites The First Amendment's protection of Freedom of the Press. As of this publication, Stowers has not ruled on Hallburn's appeal.

In addition, Hallburn plans to file a complaint, about Kelly, to the West Virginia Judicial Investigation Commission.

“They will likely come up with any excuse to let Kelly off the hook. They always have. The JIC is just a group of ‘Good old boys’ covering the backsides of corrupt ‘Good old boys,'” says Hallburn.

“Kelly is a vindictive jackass who should have been tossed from the bench years ago,” says Hallburn. “But there isn’t enough integrity in the West Virginia Supreme Court to get rid of Kelly. Rogue and corrupt judges, including Kelly, need to be held accountable for their misbehavior. Since the supreme court has failed to remove Kelly, the voters will have their chance, in 2016. I hope they kick his sorry carcass to the curb.”

(This item first appeared on Putnam*LIVE*.)

Gender Pay Gap – Between numbers and propaganda

Lucian Vâlsan · 2 October 2013 · Archived copy · Original

There was a time when there was still an open market of ideas. Feminism was not the establishment (or *the man*) and thus it was still open for questioning. One of the first arguments that appeared on that (still) open market from the feminist camp was the argument that is generically called *the gender pay gap* (GPG).

To be fair, in the meantime, even some of the feminists have stopped using that argument and some feminists have actually taken steps to dismantle it[1]. However, as has always the case with feminism, those voices were just silenced or shunned into conformity and the pay gap myth keeps rearing its ugly head more often than a rational human being can bear. This argument is particularly thrown around in the European Union, especially when preaching to populations that, until recently, had been exempted from feminist propaganda by the Iron Curtain, and those populations also have a more limited understanding on how a market economy works thanks to the undoubted impact of 50 years of Communism.

In this article, we'll try to dismantle the GPG myth by using the same evidence and studies as those feminists who claim that the GPG is real, and we will confirm, one more time, that many ideologues (including feminist ideologues) are not reading the documents they present as evidence for their position.

1. The argument and the basic principles

The GPG argument, in its full version, sounds like this:

> Women are paid **X% less** *for the same work because of systemic gender discrimination*.

"X" is a variable that can be assigned a value between 10 and 30, depending on the agenda of the ideologue that is throwing the GPG "argument" around, and it also depends on the degree of indoctrination that that particular ideologue has been subjected to. X also varies on the degree of knowledge that the ideologue has regarding the way in which a market economy works.

"X% less" is a claim without context (not necessarily a false claim) and it also ignores the quite many cases in which "less" becomes factually false since there are quite a lot of instances when women earn significantly more in the same field. We placed the rest of the argument in *italic* because of the following reasons:

1. Because it's false.

2. Because "the same work" does not mean "the same experience, the same background, the same education and the same individual abilities" and all the other relevant factors that need to be taken into account when one wants to study the validity of such claim.

3. Because it implies the acceptance of a rather conspiratorial way of thinking which can only make sense in feminist circles. However, these kinds of assertions need to be proven in the real world and proof regarding the supposed "patriarchal oppressive gender structure" has failed to appear and one can safely wager that it will never appear because it's a made up concept.

One basic principle that we take into account during this article is that people are different from one another. Not only men and women are different – but all people are different from one another. It is a fundamental principle of logic – the fact that the individual A cannot be completely equal with the individual B, unless B is just another notation for the same individual A.

Given that we're talking about different people, trying to grant equal chances amongst all of them is a cute ideal, albeit impossible to accomplish in the real life for the simple reason that people are born with different capacities. But, trying to enforce identical (or equal) results between them is not only a Marxist ideal but also a highly utopian ideal that cannot be accomplished even partially, no matter how much pressure one might apply.

Another basic principle that we will use is the different economic productivity associated to different works. No matter how much some individuals would love for us to live in world every individual earns exactly X dollars and everyone is equal – this not only will never happen, but even if one were to force it through coercion, it will still collapse back to market economic and thus in different economic productivity associated to different works.

Why is that? Because if one million individuals earn exactly X dollars per month for one year – at the end of the year, some of those individuals will have savings of X-N dollars and some of them will have debts of X^2 dollars. Perpetuating this system for 10 years, for instance, will lead to individuals that will have $X^{2\circ}$ dollars in savings and open a business, whilst others will reach a level of $10X^2$ in debts. Why will this happen? Because people are different and they invest differently.

Back to the real world, this aspect is being translated through the fact that some areas of work are more economically relevant, whilst others are less relevant and, consequently, some people will earn more and others less. And this will happen no matter some might feel regarding the issue.

That being said, we will analyze the situation starting with Romania, continuing with the entire EU and then proceed towards the US and Asia in looking for the GPG and explain why the GPG argument is false. After that, we will refute some more side-claims about the issue and then recap.

2. The situation in Romania

The feminists laughed with an eye and cried with the other when they claimed that the GPG in Romania is 12.1% which is still "good" since the EU average is 17%. The feminists were unable to explain the difference because it did not fit the narrative that Romania is a patriarchal oppressive nation instead of being the fluffy heaven that Sweden allegedly is.

But the explanation is simple: The labor market in Romania is much less regulated and, although taxed to a high degree, it's still less taxed than most EU nations. The workers in Romania support an average of 42% tax burden, whilst in Sweden, for instance, they support a 62% tax burden when adding all the direct and indirect taxes that working individuals pay.

Moreover, the feminists tried to emphasize that in the "information and communication" sector, the differences in wages between men and women go as high as 16%. Where did they get these numbers? From a communicate of the National Institute of Statistics. The report they cite compares the average salary earnings for October 2011 for the people that worked full time for at least 21 days in that month.

And we go to the 7th page of the communicate[2] in the second table and we see that the report in wages between women and men is 86% in the "information and communication" sector – so the GPG is 14%, not 16 as the feminist propaganda machine claimed. We also see that in the entertainment industry the GPG is 9% and in the healthcare industry the GPG is 12.5%. Well, then the feminists are right, right? Wait a minute…

On the same page, we see that the report between women and men in the "administrative services and support service" is 127.3%. In other words, for every dollar a woman makes, a man earns 72.7 cents. On the same page we see that in the "transportation and storage" industry the report is 111.1% and also on the same page we see that in the construction field the report is 124.3%(!!). Something's rotten in the (former) Kingdom of Romania and the Romanian feminist narrative.

Should men in constructions, support service, transportation or other fields in which the report is over 100% march on the streets? If you think "yes" then you probably have issues regarding understating an economy.

The feminist idea of "gender pay gap" has now become what can best be described as a trope since it implies that it's always women (and always women as whole – because heaven forbid consider individuals and personal choice!) who get the short end of the stick – which we already noticed that it is a false consideration.

If we look closely, we will notice that the top of discrepancies are closed to one another and within the margin of

error. The highest discrepancy favoring men is 28.8% and the highest discrepancy favoring women is 27.3%. What does that tells us? It tells us exactly what we mentioned in the introduction: That people are different form one another and there will always be individuals and groups of individuals who are better professionals in one field and worse professionals, as a whole, in another domain.

So, according to this report, women are great at support services, outperforming by over a quarter their male counterparts and men are great at financial services, outperforming by over a quarter their female counterparts. So? What's wrong with that?

The main problem with the GPG argument is that it never takes into account any other aspect than strictly the wage – which is completely unrealistic. Therefore, when we have sensationalist numbers like "women earn X% less than men in the domain Y" – we get a simplistic calculus that doesn't take the real economic dynamics into account. What they basically do is add all the wages that women get and do the same thing with men's wages and compare them. After comparing them, they conclude that "we have systemic gender discrimination" and then they shut down the discussion.
But it's not that simple because macroeconomics is a little bit more complex than that. As we see in Romania (and we will see that this is the case in other countries), there are domains in which women are significantly better and domains in which women are significantly worse – and the same is true for men.

In front of this undeniable reality, the gender ideologues come with a side-argument, arguing that women have "two jobs" because they take care of the house, which cannot be said about men.
One might have gotten away with this argument in 1930s Romania, but after 50 years of communism that literally forced women to go to work – whether they wanted or not – this argument is no longer realistic.

This argument is flawed for two reasons: First of all, it implies that men live with women in the same house almost all the time – which is simply not true. On the contrary, the number of men who refuse to live with women is on the rise and Romania, just like Germany, is facing an ever increasing number of men who simply refuse to play the game or they play it only after severely altering it.

Secondly, this argument presumes that someone is forcing women collectively to do domestic labor. Which is again false. If that were to be true, the number of criminal trials on grounds of forced labor would skyrocket – and not only in Romania, but everywhere, since this argument with "domestic labor" is used everywhere.
Besides, the Romanian market offers entrepreneurship for the "domestic drudgery". Sure, one needs to think about it – but some women already thought of it and now make a lot of money from ironing men's shirts[3]. But beyond the example provided by Oana from Bucharest, it is of high importance to always consider what and how much individuals choose to invest in their human capital and also the individuals' ways of seeing things.
Another reason why the GPG will be reported as being bigger and bigger in Europe is because Eurostat changed its calculation method. This is also the reason why the differences between the numbers reported by the National Institute of Statistics (which gets its data straight from the Labor Ministry) and the Eurostat numbers are different.

For instance, Eurostat claims that the GPG in Romania is 15%[4], even though we already proved that's wrong.

The Eurostat link was provided to us by a feminist academic who tried to argue that the GPG is bigger than 12% and that Romania is a country that "economically oppresses women" – and this was her response to our main argument that GPG is not an adequate number since it doesn't take the whole dynamic into consideration and that GPG is also not exclusively a thing describing females.

Also, the discrepancies between national numbers and Eurostat's numbers is explained by Eurostat themselves[5]:

> According to the new methodology, the indicator concerning the unadjusted gender pay gap covers all employees (there are no restrictions for age and hours worked) of enterprises (with at least ten employees) within industry, construction and services

So, in other words, the Eurostat is comparing the miner that stays 10 hours per day underground with the hotel receptionist.
You don't have to be an economist to realize that such comparison has absolutely no relevance and that it is more than natural that the miner or the rolling mill operator to earn more than the hotel receptionist or the waiter.

We'll come back to the dubious ways of calculating the GPG and looking at the economy through ideological lenses.

3. The situation in the European Union

Just like in the case of Romania, we will use links that we received from feminists who send us those links to prove that the GPG is about women and oppression. We will also use data from Eurostat (and especially their explanation).

We stated earlier that women are wonderful in support services (according to the data available) and also the fact that the GPG favors women in the construction field (which definitely is a hit to the narrative that men conspire collectively to oppress women – since construction is a 90% male profession).

Well, according to Eurostat, the female-favoring GPG in constructions is happening in many other nations – so it's not an anomaly of the patriarchal Romanian economy.

Eurostat reports read[6]:

> While not less than ten Member States registered negative pay gaps in the construction industry, the highest gap (19 %) was observed in the United Kingdom. A negative gender pay gap means that on average women's gross hourly earnings are higher than those or men in that particular sector.
>
> In 2011, the GPG was negative in 8 Member States: Bulgaria, Italy, Luxembourg, Hungary, Poland, Portugal, Romania and Slovenia.

These numbers prove once again that judging by superficial and ideologically-driven perceptions is rarely leading to a correct judgment.

The feminists were "appalled" that the GPG in education was +9% even though it's a "feminized field" (these were exactly their words). By that rational, men should be "appalled" that the GPG in construction is -24% in Romania because it is a "masculinized" domain.

But things don't work that way. Whilst being a construction worker is definitely a tough job that it's mainly practiced by men, the construction sector doesn't include only trowel, hammer drills, mortar and concrete mixers – but it also includes architects, yard chiefs, interior design experts, etc. The latter are usually better paid. And it is normal to be that way. And, more important, the latter category does not necessarily have to be able to carry bags of cement – which means that those jobs are definitely more welcoming to women who are less physically capable. And, according to official data, women are coming to the field – in such great numbers that they are visible in macroeconomic statistics in 10 nations of Europe.

So what? What's wrong with that? Well, there's certainly nothing wrong with that – but as long as we're being told only half of the story, we are being pointed only towards half of the numbers and we get a lot of misleading propaganda about half of the economic dynamics while giving us the impression that that half is the whole story, myths like the GPG argument will never die. And, unfortunately, very few are willing to actually look at the numbers and use common sense.

An interesting aspect for feminists and statists in general to consider is that the less a market is regulated, the more equal and fair it tends to be. Case in point: Romania is the freest country in the EU regarding telecommunication. This aspect allows Romania to lead the charts in Europe[7] when it comes to internet speeds, internet coverage, lowest prices and any other technical indicator and be the third worldwide in these respects (lagging only behind

South Korea and Hong Kong). Another aspect is that Romania is the only country that has a negative GPG in the telecommunication industry[8].

Also, one can notice in the same table[8] that deregulation from a field correlates with a smaller GPG. Case in point: Finland, which has one of the freest energy markets in the EU has a significantly smaller GPG than Romania and Estonia, which are the most regulated energy markets in the European Union. We will explain some of the reasons why this correlation exists.
The same Eurostat reported mentioned earlier says that the GPG is insignificant when it comes to employees aged 30 and below.
Another factor that skews the GPG numbers is tendency of women to massively seek employment in the public sector and running away from the real economy – which is the private sector. This isn't a bad thing in itself – but the bureaucrats themselves are often guilty of suppressing the European economy and the deindustrialization process that's taking place these days thanks to the aberrant "green" regulations imposed by Brussels.

International Labor Organization (ILO) – which is a think tank paid by a highly feminist-oriented and misandric in action institution – the UN – admits, though only with half of the mouth, that the private sector's accomplishments are corrosive to the GPG propaganda and that only the do-nothing and make-work "jobs" in the public sector are coming with very low GPG. In the real world economy (in which performance is being rewarded) GPG usually has two digits, both negative and positive as we already showed earlier. The ILO report reads[9]:

> Across Europe, women are better represented in the public sector than in the private sector, due to the provision of higher salaries, as well as to the existence of a higher proportion of skilled jobs which require a better educated workforce.
> In the UK, 28 per cent of women in the public sector are considered "better educated," compared with just 18 per cent in the private sector. In Lithuania, the number of better educated women working in public sector jobs is double that working in the private sector.[…]
>
> Even for low-skilled jobs, public service wages generally have been higher than in the private sector and have played a role in reducing gender pay discrimination, particularly in countries with low or no floors for wages in the private sector.
> The progressive replacement of this wage premium for those working in the public sector by a wage penalty, as witnessed in a number of European countries like Hungary, Romania, the Netherlands, affect women in the public sector.

There is one problem with this line of reasoning: It is unnatural for the wages in the public sector to be higher than the private sector. Why? Because the public sector exists thanks to the private sector – not the other way around. As for the "superior education" argument brought forth by ILO – the explanation is quite simple: The diploma factors. Every EU nation has at least one university whose sole purpose is to print diplomas as they don't teach anyone anything. And since in the public sector the wages increase depending on the amount of diplomas and qualifications certificate you can produce – and not depending on your actual performance on the job – it makes perfect sense for the public employees (both women and men) to seek to buy themselves a new diploma.

But ILO says nothing about the countries which have smaller public sectors (like Poland, for instance) and about the fact that the GPG is virtually non-existent (meaning that it is within the margin of error of +/- 2%) in most fields of the private sector. Sure, there are domains in which the GPG is +20% and domains in which it's -20%. And it's normal to be that way (see the second principle in the introduction).

Moreover, ILO's argument regarding the drops in wages in the public sector in Romania and Hungary that would allegedly increase the GPG is not supported by factual reality. Any number you take – be it from the National Institutes or Eurostat – one can clearly see that this is not the case at all. But again, ILO is funded by the UN and the UN has always been eager to make women appear to be victims even when it's blatantly obvious that this is not the case.

But the problem with the ILO report is not only that it is a propaganda piece – but also the fact that it includes lies and distorted views regarding reality. Like this:

> Diane Elson, an Emeritus Professor at the Department of Sociology of the University of Essex, agrees that further cuts would harm gender equality, but believes that many European countries could soon abandon austerity policies.

No, Mrs. Elson. Most European nation will not drop these policies until the EU, or at least the euro currency that's keeping them in an economic prison, will be dismantled. Any half-decent economist can confirm that the financial situation of the EU is horrible, at least – so it's just intellectual masturbation to think that nations could just start go in a governmental spending spree without risking complete default. Even the European Commission, lead by the Maoist Jose Manuel Barroso, admits in a report that the GPG is not really a relevant number regarding gender equality and also admits that counting employees in bulks, without considering the number of hours they work, their age, their experience and other dynamics, does not paint a realistic image. Page 5 from the Commission's report reads[10]:

> The gender pay gap is not an indicator of the overall equality between women and men since it only concerns salaried persons. It must be looked at in conjunction with other indicators linked to the labour market such as different working patterns of women. In most of the countries in which the female employment rate is low (e.g. Malta, Italy, Poland), the pay gap is lower than average, which may reflect a small proportion of low-skilled or unskilled women in the workforce. A high pay gap is usually characteristic of a labour market that is highly segregated (e.g. Estonia, Slovakia) or in which a significant proportion of women work part-time (e.g. Germany, United Kingdom, the Netherlands, Austria). Institutional mechanisms and systems on wage setting can also influence the pay gap.

This report was given to us by a feminist as a "proof" regarding her statements concerning the GPG. Why don't people read their documents before throwing them around? Or perhaps they hope nobody actually does the reading?

Normally, the discussion regarding the legitimacy of the GPG argument should end right here, right now. But it is important to thoroughly evaluate the issue so we can demolish it once and for all.

The report from which we quoted above then continues with claims for which it brings absolutely no evidence. For instance, it insists on the "fact" that there are labor markets strictly segregated by sex through coercion in Europe – but it offers no evidence to back the claim.

Moreover, the Commission's report shoots itself in the foot when it starts quoting the results. For instance, the report writes a lot about the "patriarchal conservative nations" (and brings Slovakia as an example) and then the Commission's propaganda becomes null when they have to give Italy's example.

There is little to no doubt that Italy is probably the second most social conservative nation in the EU, after Poland – though some might argue that Romania and Slovenia are also in the vicinity in this regard.
Well, in Poland, the average GPG is 2% (so within the margin of error) and in Italy, the GPG is -30%. In other words, an Italian man earns 70 euro-cents for every 1 euro earned by a woman. To illustrate the hypocrisy of the European Commission and how it shoots itself in the foot each time it confronts reality, let's read some more from the same report from page 4[10]:

> In every single EU-country women earn less than men.

Then, we roll towards page 7 and see that the report offers us updated numbers according to the International Standard Classification of Occupations. And we read in the page 7 from the same report:

> Italy is the only country where men get paid significantly less (30%) than women

So, just 3 pages later, the EU faces reality and the whole Gender Pay Gap Oppression narrative falls like a house of cards which feminism really is. And again: this link was given to us by a feminist who wanted to convince us that the feminist interpretation of the GPG is a real thing.

Also, this report also confirms, though indirectly, the correlation between small GPG and minimal regulations. On the page 11 we notice that the EU countries with the smallest GPG on the corporate sectors are, in this order, Romania, Cyprus and Bulgaria. In the same time, Sweden and the UK – countries that are suffocated with affirmative actions and feminist culture – are moving further and further in terms of GPG.

Also, in the pages 12 and 13 of the report, one can notice that the -30% GPG in Italy is consistent in almost all domains – thus demolishing for good the statements and premises expressed by the European Commission's report in the first pages.

4. North America and Asia

Many times it has been claimed that whenever a "male superiority on top" is pointed out, there is also a "male superiority" on the bottom. In other words, we usually have mostly men at the bottom, mostly men on top and women somewhere in the middle. This statement is not always true – but it applies perfectly when it comes to GPG and labor force occupation rate in the USA.

From the Federal Reserve Bank's report *The Unemployment Gender Gap During the Current Recession* we get to find out that men have been (and they still are) the main demographic affected by unemployment – and the recession contributed negatively to further this trend, thus widening the gap. These conclusions are more than important to counteract the feminist propaganda machine that never stops claiming the nonsense that financial crisis is affecting women more. It doesn't. Page 2 from the report reads[11]:

> A breakdown of the employment figures shows that men have been affected more adversely than women during the present economic downturn. Male and female unemployment rates were around the same levels in December 2007, 5.0% and 4.8% respectively. Since then these two unemployment rates have diverged significantly. In August 2009, the male unemployment rate stood at 10.9% while that of females was 8.2%. This 2.7 percentage point difference is the largest unemployment gender gap in the postwar era.

And, whilst men were losing jobs in millions and a quarter more than women, the American culture was talking about giving free contraceptives to… women. The report goes on and in the page 3 reads[11]:

> A closer look at the gross labor flows by gender reveals that men had a significantly higher unemployment inflow rate than women, causing the unemployment gender gap to widen.

But despite these undeniable facts, the propaganda continues that the GPG is about "systemic oppression" and not about more complex factors and about the dynamics of a market economy. And, also, the feminist propaganda machine never ever sees, or at least it turns a blind eye, when pointed to the fact that the GPG goes both ways in most cases. And precisely because it goes both ways, the "systemic gender discrimination" argument is utter rubbish. If male privilege and patriarchy would indeed be real, then why are always more men who are unemployed than women? Also, if patriarchy exists to benefit men, why are men losing jobs in millions (at significantly higher rates than women) in every single recession?

But beyond the raw numbers who leave no room for feminist interpretations, even some reports written by feminist lobbyists are forced to admit that the GPG, if it is to be considered a relevant number at all, is not a good argument to support the thesis of systemic discrimination.

We will now read from the OECD report – *The Price of Prejudice: Labour Market Discrimination on the Grounds of Gender and Ethnicity*. Starting with the page 8, the report slowly deconstructs the arguments that the same ideologues were using 10 years ago and that even they have come to the realization that those arguments lack substance. Page 9 reads[12]:

> Several researchers have suggested that gender differences in individual characteristics that are usually not available in standard datasets can account for the large unexplained portion of the gender wage gap[…]. These include factors affecting gender differences in the quality of the labour supply such as the quality of education and field of study, as well as personal traits including expectations and motivation. For example, using recent UK data on a cohort of graduates, Chevalier (2007) shows that differences in motivations, expectations and field of study can explain up to 70% of the observed wage gap.

In other words, even the French organization of statist orientation admits that when it comes to the behavior on the labor market, there is no such thing as "men as a class" and "women as a class" as feminists are trying to convince us. On the contrary – the statistical differences cannot be largely explained when it comes to big groups or classes, but strictly at an individual level.

This article was also brought to us by a feminist as "evidence" that the GPG is about discrimination.

On the same page, the report admits that the differences are rather random and they cannot be correlated neither with the local culture, nor with other social factors except for small measures – such small measures that they would practically explain nothing even if they can be correlated.

In Asia, the average GPG has been static for over 10 years at around 18%, according to the International Trade Union Confederation's report called *Frozen in time – Gender pay gap unchanged for 10 years*[13].

Before reading the article, let's look one more time at the 18% figure and let's compare it with the progressive feminist heavens like the UK, Sweden or France. In this regard, one could say without mistaking that the Asian nations are much more egalitarian with men and women when it comes to wages than Sweden. I guess that's a bad news for ROKS (The leading force of feminism in Sweden). Saudi Arabia or Iran pays women closer to a parity with men than Sweden does. Ooops!

Just like in the EU, in most countries, we can notice that there are domains in which men are significantly better paid than women and vice-versa. We look at the page 23 of the ITUC report and we see that Indonesia (Muslim patriarchal, boo-hoo), the GPG on fishing is -19.8%. In absolute numbers, women earn on average 4660 rupies per hour whilst men earn 3890 rupies per hour. Sure – they both do the same work – they fish. But, although it's the same work – they don't have the same results – hence the GPG. Apparently, women are luckier in catching fish (or better at selling it). It's nothing wrong with that – but we never hear that on TV. We only hear how women are oppressed throughout Asia.

Also in Indonesia, we see that the construction sector is similar with the one from Romania or Luxembourg, with a GPG of -29%. Another interesting aspect is that if in Europe men are significantly more performing in real estate – in Indonesia, it's women that are better on this. The GPG on real estate and business is -18.6%.

These numbers are only confirming that not only men and women are different, but people in general are different. This is the reality that those who use the GPG as an argument for "systemic discrimination against women" are refusing to grasp.
The raw numbers are clear, though: Men in Romania are better at business than the men in Indonesia and women in Romania are worse at mining then women in Philippine (see table 14, page 24 in the ITUC report – the GPG on mining in Philippine is -24%).
Moreover, in Philippine, the GPG in construction is -46%(!!!). These numbers speak for themselves about the fact that it is an intellectual masturbation to come with the GPG as an argument for anything.

Also in Philippine, women in telecom are earning 153% of what men earn. And in almost all domains where data is available, the numbers are similar in Philippine. But yet we don't hear news or see headlines like: "Philippine is a matriarchy" – yet somehow this "logic" becomes legitimate if the report of wages between men and women is smaller than 100%.

In the real world, Philippine is not a matriarchy, even though it has a negative GPG in many fields and Indonesia is not a patriarchy because it has a positive GPG overall and comparable with Romania's GPG. Why? Because the GPG is not an indicator for anything.

We recommend the readers to consult the ITUC report on Asia even in more detail. You will find a lot of interesting things that we don't hear in the news – or we hear them only in half stories, with relevant parts and context taken out of the picture and usually depending on the political agenda of that particular mainstream venue.

So, in conclusion, the GPG is an irrelevant number when talking about the existence or inexistence of "systemic gender discrimination." At best, the GPG figures are good at understanding general trends between men and women from different areas of the world. But that's pretty much where the utility of these figure ends.

If you truly believe there is a patriarchy and a systemic gender discrimination system – you will have to find other arguments and other data to try to prove its existence because the Gender Pay Gap argument cannot possibly explain the hypothesis. In fact, the fact that the GPG goes both ways, pretty much demolishes the entire premises on which the GPG argument is being built.

This is a shorter version of an extensive study regarding gender pay gap and women and men's behavior on the labor market that I wrote for the Romanian media one year ago. The original version, in Romanian, is available on my blog.

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The Voice of Europe: Daddys Sverige

Lucian Vâlsan · 3 October 2013 · Archived copy · Original

On October 4, Lucian Vâlsan, James Huff, Huffnágel Pista and whoever shall call in will be talking about the issues faced by men and boys, and particularly fathers, in Sweden.

Our guest, Daddys Sverige, author of http://www.daddys-sverige.com/, has plenty of experience in dealing with the highly biased Swedish Social Services and Family Courts and in countering the lies and the misleading data promoted by the impeccably progressive and state-controlled Swedish media.

We will also talk about the incredibly high number of children suffering from Parental Alienation Syndrome in Sweden, following the 2006 Custody Act and about other general issues as, unfortunately, there is no shortage of issues faced by men and boys in Sweden at this point.

The subject is complex and it's the first time we have a Swede coming to our show and willing to explain us in great detail how things are working in Sweden, so please join us and call in at (001) 310 388 9709, or Skype in, after the news. This is a unique opportunity for you to speak with a highly experienced advocate for men and boys in Sweden.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

For the listeners in America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST.

For the listeners in Australia, this means October 5, 2 AM (AWST) in West Australia and 4 AM AEST. (times adjusted in accordance with DST both for Europe and America)

To listen to the show, go to the SHOW PAGE.

In His Own Words: One brownie, hold the nuts

Dr. Tara J. Palmatier · 3 October 2013 · Archived copy · Original

When a woman's act of violence toward a man is actually covered by mainstream news publications, you usually don't have to wade too far into the comments section before stumbling upon some variation of, *"Well, he must have done something to deserve it."*

Catherine Kieu Becker cut her husband's penis off because he asked for a divorce and an entire audience applauded and laughed as Sharon Osbourne cackled and joked about the incident. Female victims of domestic violence are taken seriously and treated with a kind of reverence. Male victims of domestic violence are typically invisible unless they become an object of ridicule.

The reality is that abusers, male or female, don't need a "reason" to abuse. Some abuse their spouse and children because a co-worker slighted them and they know enough not to act out at the office. Some engage in abusive behaviors to maintain a sense of control. Some abuse because they never learned healthy, adult problem-solving skills. Some abuse because they're sadistic psychos who enjoy inflicting pain.

Today's *In His Own Words* illustrates this perfectly.

[*In His Own Words* is a joint effort between DAHMW (Domestic Abuse Helpline for Men and Women), Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.]

> ***One Brownie, Hold the Nuts***
>
> I was married to an abusive woman, whom I left in 2007. The effects of living with her for ten years perfectly match what Dr. Palmatier describes on her website, Shrink4Men. She was and is a master manipulator, able to turn reality on its head.
>
> The day after I left, my ex filed for an EPO (emergency protective order) falsely claiming domestic abuse. Between getting served with notice and the hearing, which was set for a few days later, I hired a lawyer and prepared divorce papers. Before the hearing she called me repeatedly and said she would make it "go away" if I would agree to work things out with her.
>
> Fortunately, the judge decided at the hearing that there was no basis for her claims and denied the EPO petition. That was the only correct decision that judge ever made on my behalf though. The EPO hearing was also when we notified my ex that I was filing for divorce. She virtually ran from the courthouse, went home, piled all of my clothes into my other car, cancelled my credit cards, email access, checking account access, etc., and thus began a legal fight that cost me more than $50k, and I still got screwed in the end.
>
> Shortly after we divorced, she began a new relationship with a man she met online and, according to her, no one has ever made her happier, and he is unselfishly going to mend her broken spirit. She also told me that the new guy wants to meet me to ask me one simple question, "How did I let such a wonderful woman get away?"
>
> Really the only thing that is getting to me right now is how easily she jumped into bed with a complete stranger the first time they met in person — which was only two weeks after meeting online and texting, etc. This is after years of telling me I'm a pervert for wanting to have sex once a week, and while we were getting divorced quoting Bible verses to me regarding the immorality of sex outside of marriage.
>
> I shouldn't have been surprised because she did almost the same thing with me when I met her ten years ago. It was instant honeymoon to start, and then hurricane, calm, hurricane, calm, hurricane, ad infinitum. When I told my 87-year old Dad about her instant lover, he responded, "What, did you think you were special?" Apparently so.
>
> I have two sons from a previous marriage (mother is deceased) and a daughter with my ex. She has been working hard to alienate our daughter with some success, but I cannot afford a custody fight and the thought of

stepping foot in family court again makes me want to throw up. She used the system to out maneuver me every step of the way just like she controlled everything while we were married.

As despicable as this woman is, I still get jealous when she drops my daughter off and she's off to meet her boyfriend (I know because he lives over an hour away and she always takes the dog with her to spend the night). She's 45-years old but looks much younger and has lately been dressing like someone in her 20′s or early 30′s. I guess it all goes back to the self-esteem beat down I took for so long with comments like, "You're not the type of guy I'm normally attracted to," and many others relating to appearance and other perceived inadequacies. And there's always this irrational fear that that she'll somehow become great and normal for this guy and it was me all along just like she has said so often.

It helps to remember some of the slightest and strangest things that would set my ex off. In stark comparison to "normal" moments and moods, she raged and/or threatened divorce over:

- Washing silverware and non-stick pans with the coarse side of a sponge;
- My son taking "too small" bites of a pizza;
- A male friend asking me to go watch a game with some other guys at a sports bar;
- The kids not making their beds correctly with the multi-size decorative pillows she bought for each;
- My pre-teen and teenage sons not leaving their bedroom doors open as she instructed;
- Me asking to listen to anything besides country music on cross country road trips;
- Me wanting to make my kids from a previous marriage (whose mother died when they were very young) beneficiaries of a life insurance policy. Even though I offered to take out a separate policy for her worth even more;
- The fact that I did not cry at our wedding (this one came up time and time again and each time it would take hours and sometimes days to get her off the subject);
- Me not remembering: her favorite color, flower, ice cream flavor, etc., etc., etc.;
- And many, many more.

Her last rage episode, the one that inspired me to tell my boys to pack their bags we are leaving and never coming back would be hilarious, if it wasn't so absurd, was over a brownie.

That's right, a brownie.

My son, who was thirteen at the time, had asked if he could make a pan of brownies. She said yes, but on the condition that each of the three kids have no more than one before dinner. While she and I were outside arguing over the quality of the landscaping job the boys and I had just completed for her after two full days of hard labor, my son cut the brownies and arranged them on a platter. He came outside and offered her one.

When we went in the house a little while later, she took all of the brownies off of the platter and started to re-fit them into the baking pan to make sure no more than three were missing. Well, they didn't fit because someone had eaten more than one (not really, she had eaten the fourth one).

She began to interrogate, accuse, and threaten a whipping (with a belt) for whoever was lying and she was going to make everyone stay in the room until someone confessed. I tried to reason with her and explain the math but I knew from a thousand previous incidents how this would end. She was queen of making mountains out of molehills and this one was well underway.

Long story short, we left and never went back. She has never apologized for any of these incidents, claiming they were my fault or the kids' fault for upsetting her. But as our marriage counselor told me, it's not up to me

> and the kids to control her anger, it's up to her.
>
> I know down to my bones leaving was the right decision, but my self-esteem is shot and self-doubt is ever present. Meanwhile, my ex, who I think is more NPD than BPD, has blissfully moved on to the next victim. I know I should be happy about this, as it keeps her occupied and away from me, but on some deep, disturbing level, I'm disappointed that I failed to make her happy.
>
> If I had a dollar for every time she said "If you really loved me, you would" — fill in the blank here with whatever, from the really mundane like "not use the scratchy part of the dish sponge to wash the silverware" to "let me buy a horse," "buy an investment property," "convert to Catholicism" even though she wasn't Catholic, but a house painter she hired convinced her it was the one true religion and we better hurry or we were all doomed – I'd have a lot of dollars.
>
> When I told our marriage counselor about the "If you loved me…" comments during one of my last lone visits, as she had dropped out by then after the therapist told her something she didn't like, he told me to say "Well I guess I don't love you that much then."
>
> I never got the guts to do it, but wish I had. I spent ten years trying to prove to her that I loved her. All the while her abusiveness made it increasingly more difficult and finally impossible. But now, the new guy of approximately 6 weeks has made her "happier than I ever did." Part of it she says is because of his looks, he's "more my type and you were not the kind of guy I'm normally attracted to as all my previous boyfriends were gorgeous," and part of it is because "he's going to help me with my trust issues and help me heal."
>
> Good luck, fella.
>
> Oh, and she says he wants to ask me one simple question, "How did I let such a wonderful catch get away?" I've come up with a thousand different answers in case I ever get the chance, but my latest favorite is "Give her your credit card for a week and you'll know."
>
> I think we all tend to remember the good times and romanticize how wonderful they were, especially when we're lonely, but the reality of my relationship at least, was that it was way out of balance and I had to continually agree to a distorted viewpoint in order to keep the peace. My kids suffered as a result and so did I. Her new knight in shining armor can have at it.

Thank you, Ted, for sharing your story. I hope you have been able to undo the damage of your ex's alienation efforts and that any remaining nostalgia for her has long since passed. You and your children deserve better. (**Ted shared his story of abuse on Shrink4Men in 2009*).

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Is USA Today afraid of young men?

Sage Gerard (Victor Zen) · 3 October 2013 · Archived copy · Original

On September 29th, I got a tweet from USA Today Collegiate Correspondent Monica Vendituoli. Monica wanted to interview me as a male college student. I opted for the email interview to keep a record of the conversation.

Monica asked two questions:

1. "Do you feel more males studies or men's studies programs are needed?"
2. "Have you ever felt discriminated against as a male college student and if so how and if not why not?" (sic)

I say yes to both. My full answers are on MarZ for easy reading, but the source of the email conversation is also available. Monica's email address is public, so I have not removed it from the source. I did remove my email address because it is not public.

Monica responded about a day later saying that she did not have time to include my answers in the now published USA Today article.

> I received [your answers] around 10:30pm and my article was due at 8am the next morning, so by the time I had received them I was already halfway through writing. I am very sorry!

Apology accepted. Journalism is a demanding, time-critical industry and not everyone can make the cut. I am disappointed about being one less voice for male students in the mainstream media, but deadlines are deadlines.

We're not quite done, though.

The USA Today article has a clear bias. The article presents solid evidence of male suicide and dwindling numbers of male students, but evidence of discrimination against male students is framed as anecdotal. Monica was given evidence of male discrimination that was not anecdotal at all.

The one male student quote is framed to support the article's suggestion that men only *feel* oppressed, as if there is no evidence they actually are. While I admit some of my own evidence was anecdotal, not all of it was. I offered my report on Kennesaw State University to show that some campuses play favorites, and Jonathan Taylor gave Monica links to plenty of data. Before Jonathan started throwing his bricks of logic, Monica emailed him the following introduction:

> **I am writing an article about whether there is a need for men's centers at colleges in the United States after recent discussion on the subject in Canada surfaced.** I am trying to get opinions from men's rights activists, as well as feminists, women's studies, and gender studies activists/academics and women's centers.

The bolded sentence assumes men's centers should only exist if they are needed. In my KSU report, I show FBI reports from 1995 to 2002 proving only one rape was reported on KSU. We don't know the sex of the victim, nor do we know if a conviction came of it. Apparently one rape report is enough demonstrable need for a gynocentric self-defense course to get funding, but when there is talk of a men's program, all of a sudden we put our due diligence caps on. What did men do other than distract women from the massive rapist horde that doesn't exist?

Sorry, I'm victim blaming again. We should obviously spend more time listening to the interviewee holding men responsible for all rape, without being "anti-male" about it.

> Jackson Katz, a pro-feminist male filmmaker and author, agrees men can be held accountable for sexual assault in a way that is not anti-male.
>
> "It's just like racism. It's like, are white people guilty of being white? No, but they … have a responsibility to

> work to end those unfair advantages," Katz says.

How does this relate to the thesis? How did we *even get here*? Weren't we just talking about men's studies programs? By this reasoning, feminism's control over gender narratives in academia gives feminists a responsibility to help men organize their own social science programs. But that's patriarchy, right? Obviously holding women responsible for child abuse would be considered anti-woman, so why is Katz saying that holding men responsible for rape is not anti-male? What planet is this? With all the hot gas, I'm guessing Venus.

Quotes like Katz's were used to suggest that men's groups are bothering women, as if that is enough to show that men's groups aren't needed. Monica had access to information showing male students were discriminated against. She opted to suggest men only *felt* that way, right before moving on to give the teach-men-not-to-rape brigade some time in the spotlight.

While Monica may not have had the time to fully digest her interview answers, glossing over clear evidence of discrimination is not just a question of time, it is a question of *ethics*. Monica has also been tweeting people for interviews way back on September 22.

[image]

Granted, not all of these offers may have resulted in interviews, and not all of the interviews might be for the same article. But one thing Monica did make sure to do was talk to MHRAs. MHRAs, including myself, giving her a mix of anecdotal evidence and hard facts with which to work. Assuming she was researching back on September 22, she had more than enough time to say, point blank, that men are discriminated against. Monica still chose to make men's issues look isolated and circumstantial by selecting male quotes that looked anecdotal. This way, the grim statistics cited are not tied to any identifiable cause like misandry or gynocentrism. Monica uses the word "roles" to describe the problems affecting men, which lightens the blow of the article further.

This weak representation for male students in the mainstream media demonstrates the necessity of men's programs on college campuses, if not the necessity of better representation for men in general.

The fact that bigotry is a two-way street needs to be acknowledged. There is nothing admirable about choosing to present evidence in a way that marginalizes college men. We need the mainstream media to acknowledge that men don't just *feel* discriminated against, they *are* discriminated against.

USA Today, what are you afraid of? Does your logo with the one blue ball symbolize anything about your stance on the sexes?

Say that male students are discriminated against. It's the truth, and it's newsworthy. Imagine the ad revenue from the traffic spike, if that helps.

Go on. Say it.

Honey Badger Radio: Femservatives! Oh My!

AVfM Radio · 3 October 2013 · Archived copy · Original

Feminists don't care about having men dominate them. They care about having men walk away. They don't care about men being stronger than women. They care about men being seen as more vulnerable, or vulnerable at all. Feminists don't care about losing rights. They care about losing wrongs.

When Feminists engage with traditionalists it's in a flirtatious mood of "no but really yes."

That's why Feminists are more threatened by men's rights activists. We don't play their game; we won't play their game.

But Traditionalists will.

You two deserve each other. After all, you created each other.

Join Alison Tieman, Karen Straughan and Della Burtion as we discuss the unsettling links between traditionalism and feminism tonight Thursday the 3rd of October on blogtalk radio.

Show starts at 8PM Central Time.

SHOW PAGE

A male-positive approach to literature

Dennis Gouws · 3 October 2013 · Archived copy · Original

The new male studies offer an affirmative alternative to traditional gender scholarship on boys and men.

Unlike pervasive men's-studies research, Male Studies inquiries are essentially male positive: their methodologies not only celebrate men who embody different masculinities, but also critique —and suggest strategies for overcoming— systemic inhibitors of masculine affirmation.

Misandric constructions of masculine identities in gynocentric educational environments have resulted in males experiencing serious education deficits. This paper reports on a qualitative study undertaken in a British-Literature course on Victorian Manhood that offered students a male-positive approach to understanding the texts and their contexts and that solicited their written feedback on what they had learned from this experience.

The Victorian Manhood Question

Since the fourteenth century, men's identities and conduct had been conceived of as a question of manhood; manhood had elucidated men's difference from women and boys, men's sexuality, men's duty to society, and men's courage. Manhood, moreover, had traditionally been contingent, a reputation that a man had to attain and maintain. In newly industrial nineteenth-century Britain, the manhood question considered traditional and new ways a man might grow into and sustain a meaningful, productive, and commendable type of manhood.[3]

My Victorian Manhood Question course examined these traditional and new ways of attaining and sustaining manhood within four topics:

- *Contending Manhood Identities* in George Eliot's *Adam Bede*, (a novel set in the early nineteenth century when proto-industrial manhood began to contend with gentlemanliness as the measure of a man);
- *Industrial Manhood* (which examined debates by Thomas Carlyle, Thomas Babbington Macaulay, and Karl Engels about the consequences for men of submitting themselves to be labor as manufacturing tools);
- *Artistic Manhood* (which examined works by John Ruskin, Matthew Arnold, D. G. Rossetti, Walter Pater, and Oscar Wilde that explored art's role as moral edifier, social unifier, or antagonist to industrialization), and finally
- *Imperial Manhood* (including W.E. Henley's "Invictus" and Kipling's "If—" which encouraged male stoicism in the name of empire building).

Throughout the course students were encouraged to consider the extent to which the question of manhood had changed or stayed the same for men in the twenty-first century.

What Students Claim to Have Learned from the Course

I offered an end-of-the semester summative assessment that asked the twenty-two participating students to write about their most important lesson, concept, or experience gained from the course, and I used their papers as the basis for a qualitative study of what they had learned from this male positive educational experience.

To encourage the students to express themselves freely, I graded this assignment only on whether the work had been satisfactorily completed, not on what was reported: students who adequately completed the assignment were given full credit for it.

For the study I grouped their papers into three categories:

- first, those safe, stock responses that merely reiterated either points made in class or traditional gender-studies commonplaces (five students chose to write those);
- second, those papers that demonstrated their authors' ability to undertake a male-positive approach to understanding manhood in both the texts we read and broader socio-historical contexts (thirteen students wrote such papers);

- and finally, those works that bore witness to their authors' decision to embrace aspects of a male-positive philosophy, one that celebrates masculinities, critiques their construction, and potentially resists pervasive gynocentric and misandric representations of men (four students' work provided such evidence).

I will only discuss those student responses from the latter two categories because they offer clear evidence that this course successfully enabled more than three-quarters of the students to understand and apply the salient concepts of the course to the literature, its respective contexts, and their lives.

Among the respondents who successfully applied a male-positive approach to the texts and their broader contexts, both women and men commented on the normative gynocentrism they experienced in literature classes.

Janey, for example, marveled that the course enabled her, "to look at gender roles in a different way." Moreover, she noted that "literature… isn't all about women," that after "analyzing women's roles in literature for the majority of the time [she] has been studying English, it was refreshing to focus on something new."

Mickey similarly noted that "it is refreshing to have the male gender" studied "in a positive light," that "the texts… read throughout the course… were a refreshing change from the norm."

Both genders also commented on how misandric assumptions pervade our society: Elsie remarked that the course successfully "allowed [her] to see that men shouldn't always be seen in a negative way as today's society tells us we should" and Roger noted that Kipling's advocating for stoicism in the face of adversity in "The White Man's Burden" "stands for the greater burden of all men [commonly and regularly] portrayed in the media."

Women and men, however, differed in their reactions to this misandry: the former were surprised at the profundity of the social pressures and the responsibilities inherent in the manhood question and the latter felt vindicated that their experience was being afforded dignified recognition.

Ella appreciated learning about the "the duties and pressures different cultures and time periods put on men"; moreover, she came to appreciate that "men have always displayed tremendous effort to help others besides themselves."

Christine acknowledged the inadequacy of her "stereotypical view of men" to account for the complexity inherent in male-positive criticism: she concluded that as a result of examining "the manhood question, and defining manhood," she now understood that "a man is very multidimensional."

Among the male students, Theo remarked on the "enormous pressure on men to live up to [society's moral] standards"; in addition he appreciated that "respecting these pressures and treating men with dignity" was inherent "in a male-positive approach" to literature.

Sam also noted that "very few people take the time or effort to consider how the men in society are perceived and the pressures that are placed on them"; he was grateful that the course afforded him "a deeper and more cultured understanding of [manhood and masculinity]—something he "thought" he had "figured out." Sam concluded with satisfaction, "that is all you can really ask for from a class." These male students clearly felt pleased that the course had respectfully addressed their educational needs.

Unique to the men's responses to the course was an appreciation of both the male-appropriate content of the course—evident in those readings that sought better to understand men's experiences— and the interest that the course stimulated. after remarking that "there is a lot of pressure put on a man to fit [socially determined, changing roles], Kelvin, for example, discovered that "it's through literature that we can understand the thoughts and feelings [a] man has [when] he undergoes scrutiny which truly defines [his] manhood and masculinity," and Adrian concurred that the central issues of the Victorian Manhood Question, "are qualities we [men] still hold onto [and] try and mold ourselves accordingly… because of all of the success" that accompanies them.

These men certainly understood that the course encouraged a greater understanding of men's experience of the social pressures inherent in the manhood question in both the Victorian era and the twenty-first century.

Three students praised the male-oriented literature and male-positive approach to it for effectively generating interest in the course topics: Charles remarked that the course "was more interesting to [him] than most literature courses" because it "focused on… masculinity and literature" and this "allowed [him] to learn more because [it] avoided the drollness of most literature course" and "allowed [him] to think more open-mindedly about literature than most courses offered" at the college. roger concurred, praising the course for offering "something more relatable [to him], mak[ing] things much more interesting and keep[ing him] engaged."

Among the three men who valued the course for being interesting was one who saw similarities between the male-positive aspects of this approach to manhood and his personal struggle with his work ethic and self-confidence.

Collin noted that the topic of Victorian manhood "gave the course an interesting twist that made it enjoyable." He candidly acknowledged: "I have struggled with self-confidence in all areas of my life," and in the process of working hard to improve [his] self-confidence, he came to "agree with the Victorian concept that hard work and confidence prove a person's manhood." Collin clearly saw the benefits of a male-positive approach to understanding his own experience and was one of four to adopt aspects of its philosophy as his own. Like Collin these students understood that there are similarities between the laudable struggles of Victorian men to attain and sustain manhood and their own twenty-first-century struggles.

Nat, for example, noted how lessons learned in the class —and particularly the strong male character in Henley's "Invictus"— will "allow [him] to be a better man" and "attain manhood." Two students, however, took their male-positive involvement further: choosing to commit themselves both to adopting a male-positive philosophy in their work and their lives and to critiquing and resisting the misandry they encountered.

Ted recognized how the gynocentric nature of his education had caused him to internalize misandric ways of thinking about men. He remarked that misandry, "is similar to the mindset… present in previous courses [he had taken]"; moreover, he felt, "finally to take a class that focused on the elimination of [misandry] was [both a relief] and enlightening." Ted shared the following reflection: "I was very interested to see how my thoughts about men had been tinted/shaded from past classes, and I was eager to try and eliminate this type of thought process. This aspect of the course educated me on how to look at men and comment on their actions without coloring my thoughts with a bitter tone."

Alex similarly adopted a male-positive attitude to his educational experience and his extracurricular life, striving for a persistent healthy resistance to the gynocentrism he had encountered in class and at home. "Throughout my life I had never really thought about a male positive approach to anything" Alex remarked; "this class has really taught me to look at stories through multiple lenses because I will always read and analyze stories with a slight male-negative view out of habit, but now I know to stop and look at the same story from a male-positive view in classes and in life."

In sum, Alex committed himself to becoming what he succinctly expressed as "a better me based on what I want and not on what others project onto me." Collin, Nat, Ted, and Alex demonstrated through their thoughtful work that carefully accommodating male students in literature courses can have profoundly positive impacts on their lives.

Conclusions

From this teaching experience I offer two interesting observations: first, men of varying levels of academic preparation and commitment to studying literature (reflected in their final course grades) benefitted from a male-positive approach to Victorian literature. The students who either successfully undertook male-positive readings of the texts and their context or chose to adopt a male-positive philosophy represented various levels of academic achievement (their course grades ranged from A though D+).

Indeed, those male students who had found the concepts taught in this course sufficiently useful to adopt a male-positive philosophy were men who experienced different levels of academic success in the course.

Second, only male students were in the latter category of male-positive adopters. No women in the class demonstrated a commitment to future allied behavior.

This qualitative study suggests that a male-positive approach to teaching literature —and other courses— could beneficially engage men in exploring their identities through literature and in all aspects of their lives; this approach could also help them build the confidence to demand environments that would succeed academically. Doing that would require them to challenge the gynocentric bias they encounter in academic environments. Moreover, adopting a male-positive approach would not disadvantage women students; they performed as well as the men on the assessments in this Victorian Manhood course.

Although none committed herself to male-positive allied behavior, the women in the class gained a better understanding of men's identities and an appreciation of the costs and benefits inherent in males' negotiations of the manhood question.

Addendum: The New Male Studies and a Male-Positive Approach to Reading Literature

The New Male Studies offer an affirmative alternative to traditional gender scholarship on boys and men. Unlike pervasive men's-studies research, which is fundamentally informed by feminisms, Male Studies inquiries are essentially male positive: their methodologies not only celebrate men who embody different masculinities, but also critique —and suggests strategies for overcoming— systemic inhibitors of masculine affirmation.

Moreover, the precepts informing male-positive methodologies also differ from customary patriarchal assumptions: rather than concerning themselves with what men want for women and for other subordinated men, Male Studies explore what men want for themselves.

The practice of Male Studies involves acutely attending to how masculinities are inscribed in texts, textual criticism, and pedagogy. In much Western culture, misandric and gynocentric value judgments have profoundly hindered boys' and men's wellbeing; for example, reductive chivalric and patriarchal stereotypes; which regard males as little more than pleasers, placaters, providers, protectors, and progenitors; have designated the male body primarily as an instrument of service rather than lauding it as the dignified embodiment of a sentient boy or a man.[1] Similar misandric constructions of masculine identities in gynocentric educational environments —particularly those that imagine maleness is in crisis or in need of a cure— have resulted in males experiencing serious education deficits.[3]

Men are increasingly underrepresented in higher education: Peg Tyre reports that, "[in] 2005,… 57.2 percent of the undergraduates enrolled in american colleges and universities were women," that "women are [now] better educated" than men, and that "[at] present, 33 percent of women between twenty-five and twenty-nine years of age hold a four-year degree compared to 26 percent of men" (Trouble 32).

Data from a 2010 report published by the National Center for Education Statistics (NCES) updates these percentages to thirty-five percent of women and twenty-seven percent of men (aud et al. 214).[4]

A 2008 American Association of University Women report on girls' performance in education notes that women have earned more bachelor degrees than men since 1982, and that women earned approximately fifty-eight percent of all the bachelor degrees conferred in 2005-2006 (Corbett et al. 55, 62). In 2007-2008, women earned sixty-two percent of associate's degrees, fifty-seven percent of bachelor's degrees, sixty-one percent of master's degrees, and fifty-one percent of doctoral degrees (aud et al. 216).

At recent conferences and in the recently launched *New Male Studies: An International Journal*, scholars have begun to challenge misandric stereotypes and to remedy gynocentric educational biases by applying male-positive methods to textual analysis and teaching practice. I recently designed and taught a course on the Victorian Manhood Question that adopted celebratory and critical male-positive teaching strategies; most students demonstrated that they had understood how misandry and gynocentrism adversely influence not only representations of men and

manhood, but also males' lives; in addition, some even resolved to resist these negative representations whenever they encountered them in literature and in their lives.

A note about this paper

Affiliated with the Modern Language Association of America, the Northeast Modern Language Association (NeMLA) hosts an annual conference primarily for scholars working in the Northeastern United States and Canada.

Papers are presented on topics concerning various languages, their literatures, and their pedagogies. In addition, NeMLA supports special-interest caucuses that both investigate certain challenges faced by those working in academe and organize conference panels that address these challenges. among these groups is the Women's and Gender Studies Caucus that, according to its web page, "welcomes members interested in feminist scholarship, women's and gender studies, and the status of women in the profession at all stages of their careers."

NeMLA does not currently maintain a men's caucus. Above is one of three papers presented by members of the staff of New Male Studies at the 44th annual NeMLA convention held in Boston, Massachusetts, on March 22, 2013, hosted by Tufts University. The other two papers are included in this issue (see NMS issue below).

Each paper offers practical examples of male-friendly strategies that enhance critical inquiry and teaching methods. They comprised a panel, "The New Male Studies in Praxis: Male-Positive Criticism and Classroom Practice," that was initially proposed by one of the presenters (Dennis Gouws) as either a pedagogy or a women's and gender-studies panel and was accepted as one among nineteen pedagogy panels. Twenty-eight women's and gender studies panels were accepted.

Footnotes

1. Nathanson and Young's examinations of assumptions about men in western culture persuasively demonstrate how misandry and gynocentrism collude to disadvantage men in popular culture, legal discourse, and contemporary spiritualism.

Although written more than a decade ago, the first work in the series, Spreading Misandry, effectively models an acute critical attentiveness to negative inscriptions of masculinities in popular culture. In spite of differing on the importance of literary texts to the development of chivalry, Nigel Saul and Maurice Keen acknowledge the influence of gynocentric values on Chivalry.

Keen observes "The conception that chivalry forged of a link between the winning of approbation by honorable acts and the winning of the heart of a beloved woman also proved to be both powerful and enduring; western culture has never since quite shaken itself free of it" (249-50); Warren Farrell explores the contemporary remnants of this conception in his discussion of The Chivalry Factor. The chivalry debate in recent popular essays by Emily Esfahani Smith, Mark Trueblood, and Peter Wright offers vivid testimony of its topicality in the twenty-first century.

2. In addition to Peg Tyre's work discussed below, see Christina Hoff Summers, Chapter Seven, "Why Johnny Can't, Like, Read & Write." The updated and revised edition of this book; due to be published in August, 2013, pays more attention to the male-hostile educational environment and offers some suggestions to make the educational experience more boy friendly.

3. Herbert Sussman and John Tosh have produced thoughtful, but not necessarily male-positive, scholarship on nineteenth-century British manhood. This field offers many productive opportunities for New Male Studies research.

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Toronto “Shrew Culture” scampers to failure

August Løvenskiolds · 3 October 2013 · Archived copy · Original

The fearful Feminist “Shrew Culture” of Toronto has been tamed and Thanksgiving arrived early this year – even for Canada.

The manicured fingers that once disrupted peaceful lectures by pulling one fire alarm after another are now stuffed into linty pockets – or maybe, other warm places.

The fiery hair has been scalped and the chanty lips have gone silent – and a blessed silence it is. The feminist leisure class has gone into a deep hibernation to lick their wounds with Miley-Cyrus-sized tongues of shame and inglorious whimpers.

I guess those mean old boys have won yet again.

Those of you who have gone through the agony of a harsh relationship breakup with a malicious woman know that towards the end, the fighting and aggression of the woman seems to decrease. Those experiencing this decrease can misread it through a sense of relief and thoughts of triumph, as times less rancorous seem like times of improvement. *Seem.* In reality, the fighting has ceased because the woman has stopped caring and is preparing to move on without you.

Is that what happened in Toronto?

The Puzzle Pieces

I’ve been collecting ideas and theories about the opposition’s meltdown as a part of my review of the Toronto Triumph for a couple of reasons: I’m curious about why’s of what happened, and if the results were due to something the MHRM did (or could do in the future), then we can use that to disarm feminist opposition in upcoming MHRM events.

As amusing and even helpful as it is to have the shrews battling us at every turn, the ability to shut them down at will would be a powerful asset to our cause.

1. The Distraction.

The Friday morning just before that evening’s Groth Lecture, a nice fellow named Professor David Gilmour, a literature professor (NOT the musician for Pink Floyd) experienced a protest against him at the University of Toronto. His rape-y, beat-y crime? He prefers good male-authored literature to shitty girly crap, and he said so out loud.

Of course, the students and administration were outraged that Prof. Gilmour failed to lie and pretend as if women other than Virginia Woolf could write loveable stories, too.

The college’s principal, one aptly named Angela Esterhammer, hammered home the point that by exercising his right to speak freely about his personal tastes in literature, “Mr. Gilmour expressed his views…in a careless and offensive manner. He has since apologized to students and colleagues, and in the media, for his ill-considered comments.”

The feminists went after Gilmour because he was a slave who had unwittingly slipped out of his chains of servitude to female privilege, and it was important for them to whip him back into line. Those of us in the MHRM can no longer be controlled by the lash, and so the feminists lashed out at the one lone man their hatred might still control.

The conclusion from this point is that feminists are cowards who prefer weak, isolated and vulnerable targets for their attacks. The befuddled Prof. Gilmour actually believed he could exercise free speech in isolation without repercussions.

If we want to encourage feminists to assault us in the future, we should bait a trap with nice guys like who

Professor Gilmour is and Dr. Warren Farrell used to be, and leave the trap looking vulnerable enough for them to engage. Likewise, if we want to deflect a feminist assault, a sacrificial lamb should do the trick.

2. The Turnover.

Every Fall a new crop of *potential* frosh feminists sets stiletto heel onto University, replacing the hardened, hoary and barren crotchbeard feminists who graduated in the Spring. The Groth lecture happened very early in the academic year, perhaps well before the indoctrination of she-ep was up to specs. So, the feminist failure might have been due to something as simple as they hadn't had enough time to harangue their own followers into submission. Yet.

This suggests that if we want to avoid feminist protests at meetings and lectures, scheduling them as early as possible in the new academic year should mute the protests. Likewise, if we want to encourage protests, a late Spring date would be ideal.

3. The Metaphors in the Meeting.

My notes on the Secret Feminist Meeting about MRAs have been up since last week and looking over them, the tactics of the feminists are so scabrous, and the underlying metaphors so poorly chosen, that had I been a feminist in the audience, I would've had severe doubts about both the capabilities and the sanity of the organizers of the meeting.

It was announced repeatedly that recording the meeting was forbidden. Of course, in academia openness is valued, and secrecy is usually associated with oppression, cheating, crime and consensual human fucking. The only reason for secrecy at a feminist meeting like this would be if M(H)RA's represented a genuine threat – something which Ashleigh Ingle explicitly denied at about 44:50 into the meeting. Realizing the stupidity about holding a secret meeting to plan a protest for a non-threat, Ashleigh caught herself, and then corrected herself to say that Men's Rights folks *could become a threat.*

This just dug the bullshit deeper – a "threat" is by definition a possible future bad thing. At the risk of being accused of manslaining, a "potential threat" is exactly the same thing as a "threat" – both are possible future bad things. If something is not a threat, then it is not a threat EVER. If you can become a threat, then you already are a threat.

Wanting it both ways is such abject stupidity by Ashleigh – "they're not a threat, except when they are" – that listeners had to call into question the competence of the entire group of speakers.

As a listener, I would have thought, "why bother with a protest if these guys aren't a threat, and why am I wasting my time in this meeting?"

But Ashleigh's poor choices just kept on coming – after her lengthy rant about how the administration wouldn't protect feminists and that women faced an epidemic of rape and sexual harassment in male-dominated (likely STEM) fields at UT, she then claimed that *women weren't victims at all* (52:00).

Again, Ashleigh wanted to have it both ways – women at UT are victimized, but they're not victims. Perhaps I should mansplain again the central contradiction here – either you are a victim, or you are not. If the women at UT are indeed warding off their attackers (as Ashleigh suggested), then I salute them, and wish them continued success in all their victim-blaming efforts.

Because of course, if you try to protect yourself, then according to feminists, you are victim-blaming.

And it just keeps coming – Ashleigh concedes that feminists use inflammatory quotes stupidly – things like "Kill all men", I suppose – and that, in doing do, they "normalize" the MHRM – in other words, feminist protests make feminism look evil and stupid, and the MHRM look honest and just.

That one statement alone likely killed any desire in the listeners to mount a loud, sound bite-driven protest.

And there's more! At 54:00 Ashleigh conceded that men have real problems (but are wrong to blame feminism).

This slip betrays a deep divide among feminists – some, like Amanda Marcotte, routinely deny that men have problems at all. They have to do this so they can avoid being accused of victim-blaming – and furthermore, if a man has a problem, then the notion of the patriarchy crumbles. Indeed, asserting that men's problems are men's fault is…wait for it…VICTIM BLAMING!

Even if the listeners didn't make this precise connection, the idea that you should go out and protest victims who have legitimate issues – even if they are men – had to make the listeners squirm. An earlier speaker had identified the MRM as a radical movement (18:00) – so, by painting us as radicals with legitimate issues, the feminists accidentally framed themselves as the real oppressors fighting free speech.

Mercifully for Ashleigh, she finally shut up, and the Q&A period began, but not before it was announced that white men would be forced to move to the end of the Q&A queue so that their betters could speak first. This bit of hate underlined the point that maybe men do have issues after all – and that feminists try to erase and silence them.

What this all shows is that the more feminists attempt to engage us (and us, them), the more the truth of our claims will undermine their lies.

4. The Manly Men and Women of the MHRM.

Yes, the folks we had at the rally were smart, cool, and awesome. If I had a feminist gang to face the tag team of just Paul Elam and Karen Straughan, I'd want at least a year to prepare and even then I'd lose badly, but the comprehensive MHRM band on hand for the event could manage just about anything, if through their confident swagger alone.

It is possible that our fearsome group alone scared off the major feminist players, but it is more likely, I think, that Ashleigh, Big Red and their crew were still limping from shooting each other in their come-fuck-me pumps.

Conclusion

These are but some of the factors that were in play in Toronto. They help explain not only our success but also why feminists prefer safe spaces and secrecy, and avoid debate, comments, and criticism of any sort – a house built on lies cannot withstand even the smallest challenge.

“He deserved it” – DV’s hidden side

Robert St. Estephe · 3 October 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. “Gonzo journalism” is characterized as tending “to favor style over fact to achieve accuracy.” Yet history – especially “social history” – is written by ideologues who distort and bury facts in order to achieve an agenda. “Gonzo” writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new “transgressive.”

Welcome to the disruptive world of facts, the world of Gonzo History.

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It’s *Domestic Violence Awareness Month* again: posters, TV ads and “awareness” events galore. But let’s take a little break from the barrage of fake statistics, bogus history, and recitations of scientifically unsound and reductive ideological “gender” theories. It’s time instead to pour yourself a big cup of strong hot Gonzo history.

Here are seven cases dating from 1900 to 1955 you can be sure are not alluded to (nor any cases like them) in any college in the world.

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►• 1900 – Rutter

FULL TEXT: Hackensack, N.J., Jan. 5. – Louise Rutter, who was convicted here yesterday of husband beating, was to-day sentenced to serve two months in the county jail as punishment. When she was called to the bar for sentence Judge Zabriskie said:

“Mrs. Rutter, if I am not mistaken, this is the fourth time you have been before me charged with offense.”

“That is wrong; this is the fifth time,” was the cheerful reply.

“We’ll, it’s five times too often,” said the Judge, “and I want to know if you intend to stop having to come before me on this charge.”

“I guess not, so long as occasion demands,” said Mrs. Rutter, complacently.

Judge Zabriskie looked at the woman for fully a minute without speaking. Then he shook his head as if admitting defeat and murmured: “Two months.”

The prisoner was led away not altogether cast down.

Mrs. Rutter is thirty-two years of age, strong, and muscular. Her husband, whom the law is trying to protect, is fifty-five.

[“Fifth Time Once Too Many. – Muscular Mrs. Rutter Gets Two Months for Beating Her Husband.” New York Times (N.Y.), Jan. 6, 1900, p. 1]

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►• 1903 – Smith

FULL TEXT: The wife of Oscar Smith gave her husband a public whipping on the streets of Shelby, Wednesday night. Today she was arrested and her trial set for 4 o’clock this evening. The streets were thronged at the time of the whipping because of the band concert that was being given. When the fight started some one raised the cry “a fight” and the crowd began to push toward the scene of action. They fell back, however, when they noticed a woman trimming up her husband in the latest approved style. The husband and wife happened to meet on the street

and held a short conversation in which the wife seemed to have the most to say. The answer of the husband did not suit the occasion evidently and she gave him a stiff jab in the neck straight from the shoulder as one reads about in championship battles. He did not attempt to strike his wife but immediately made an effort to recover his hat which was knocked off in the first round. His only desire seemed to get away from the punishment and he succeeded pretty well but not until he had received several upper cuts.

["Woman Arrested – In Shelby on Charge of Publicity Whipping Husband." Mansfield Daily Herald (Oh), Aug. 28, 1903, p. 6]

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►• 1906 – Poppert

FULL TEXT: [Chicago] – Anna Poppert, according to witnesses who testified before Judge Walker during the day, believed she had a right to beat and kick her husband. John H. Poppert, whenever it pleased her so. The husband held different views and set them forth in the divorce bill on which Judge Walker gave a hearing.

In April, 1906, Poppert asserted, the defendant struck him on the forehead with clothes brush and threw a pair of scissors at him, striking him on the arm. At another time, he said, she kicked him in the stomach, and, when asked concerning this by Andrew Wolski, 353 Cornell street, a friend, she said: "I have a right to kick him or beat him if I like."

["This Woman Thrashes Husband." Chicago Tribune (Il.), Feb. 9, 1908, Part I, p. 3]

[Note: The original has a typo, spelling the judge's name two different ways, "Waller" and "Walker." The latter has been selected as probably correct.]

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►• 1916 – Lodwick

FULL TEXT: Youngstown, O., Aug. 11. – Alleging that his wife put cayenne pepper in his bed, threw carbolic acid in his face, put morphine in his coffee, burned his clothes, hid his shoes and compelled him to go to work in his house slippers, hit him on the head with a hatchet, locked him out and had him arrested, David J. Lodwick today asked a divorce from Jennie I. Lodwick.

["That Cruel Woman!" Lima Times Democrat (Oh.), Aug. 11, 1916, p. 11]

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►• 1948 – Amyx

FULL TEXT: Tacoma, Wash., Marc. 28 – Justice Charles Westcott ruled today that it is sometimes legal for a wife to beat her husband on the head with a piece of kindling wood. He dismissed third degree assault charges against Inez Amyx who told the courts she struck her husband because he "called her names."

["Husband-Beating Upheld," The Pittsburgh Press (Pa.), Mar. 28, 1948, p. 1]

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►• 1953 – Devlin

FULL TEXT: New York – An unremorseful wife was held by police yesterday for methodically stabbing and beating her husband with a hammer over an eight hour period following an argument.

"He deserved it," said Mrs. Myrtle Devlin, 36, a Negress, when arraigned on a felonious assault charge before Magistrate Amedo Lauritano. The attack occurred Saturday.

Mrs. Devlin weighs about 100 pounds, her 35-year-old husband, James, about 180.

Police said the woman told them she stabbed him first in the chest and body when he accused her of infidelity after 15 years of marriage. He crawled into another room where she followed and struck him repeatedly over the head with a hammer.

Afterwards she fell asleep, according to the police resort. When she awakened she found the bleeding man had crawled into bed, so she got a larger kitchen knife and cut his throat.

The husband's condition was reported serious by hospital officials, who said almost his entire blood supply had to be replaced.

["Say Wife Beat Husband For 8 Hours," syndicated (AP), Newsday (Long Island, N.Y.), Jul. 13, 1953, p. 5]

[Correction: original text reads: "He crawled in another room …"]

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►• 1955 – Trimm

FULL TEXT: Hamburg, Germany – Mrs. Gerda Trimm, 22, has been sentenced to six years in prison for mistreating her husband and trying to poison him.

Mrs. Thimm was convicted Wednesday of:

1. Dropping – on 13 nights – hydrochloric acid into the ears of her sleeping spouse.

2. Placing a splinter of a razor blade under his eyelid.

3. Placing rat poison in his bed.

"I wanted to make him look ugly because he flirted with other women," she told the court.

["Woman Is Convicted Of Subjecting Hubby To Spartan Treatment," syndicated (AP), Kentucky New Era (Hopkinsville, Ky.), Dec. 8, 1955, p. 12]

Pushback unnecessary? Try the Redstockings Manifesto

Janet Bloomfield (aka JudgyBitch) · 3 October 2013 · Archived copy · Original

If on-campus men's centers are a push-back against feminism, what exactly are they pushing back against? Let's look at ***The Redstockings Manifesto***.

Friday afternoon, I tuned in at BlogTalkRadio to listen to the events taking place in Toronto, where Miles Groth was presenting at the University of Toronto, and making a case for why universities need to start funding academic and social centers that consider the needs of men and boys from the perspective of …. men and boys!

http://www.avoiceformen.com/updates/action-updates/historic-mhra-rally-in-toronto-huge-success/

I know! Shocking, right? Previous attempts to discuss the topic ended up with screaming women's studies protesters and pulled fire alarms and riot police and it was just a huge mess! Everybody remembers the delightful serenade of "Cry Me A River" from our Big Red Friend, right? Her empathy couldn't have been set to a better soundtrack. In anticipation of the planned lecture, the Canadian Association for Equality (CAFÉ) was forced to pay a pre-emptive security fee, as a "militant response" was promised from the Nazi feminist protesters.

http://www.citynews.ca/2013/04/16/the-inside-story-mens-rights-group-causes-controversy-at-u-of-t/

I followed a few news crews on Twitter, who had posted images of themselves with cameras at the ready, waiting for all hell to break loose.

And they're still waiting. In the face of some organized opposition, the feminist brigade surrendered unconditionally. The subsequent media coverage was pretty meek, although several reproduced a quote from a woman's studies prof who claims that the movement to discuss men and boys is really a backlash against feminism.

Annalee Lepp, associate professor and chair in the department of women's studies at the University of Victoria, said she believes the issue of violence on campus has broadened from a discussion solely centred on women to encompass other targets of potential attacks, such as gay and trans students.

Lepp said while she has nothing against the creation of men's centres on campuses, she questions the politics behind it.

"I think there has been a lot of work done by men who align themselves with feminism that have been doing the kinds of work that feminism has been doing for many, many years and becoming allies of the movement — or actively calling themselves feminists," said Lepp, president of Women's and Gender Studies et Recherches Feministes.

"In some segments of the men's movement, it's definitely a backlash against feminism as if feminism has created a context where something has been taken away from men."

Gee, ya don't say, Annalee!

http://metronews.ca/news/toronto/806630/mens-rights-speaker-claims-anti-rape-talks-discourage-men-from-higher-education/

http://life.nationalpost.com/2013/09/27/do-men-need-a-place-to-call-their-own-experts-make-the-case-for-mens-centres-in-campus-community-life/

http://www.ctvnews.ca/canada/will-men-s-centres-be-coming-to-canadian-universities-1.1473126

Has feminism created a context where something has been taken away from not just men, but women, too?

Let's take a look at this little charming polemic, written back in 1969, that explains just what the goals of modern, second-wave feminism are, called ***The Redstockings Manifesto***. The manifesto is in italics, and I've interspersed some comments and observations of my own, in an effort to reveal what we are pushing back against, and who has

paid the price for this cultural re-imagining.

http://www.redstockings.org/index.php?option=com_content&view=article&id=76&Itemid=59

I After centuries of individual and preliminary political struggle, women are uniting to achieve their final liberation from male supremacy. Redstockings is dedicated to building this unity and winning our freedom.

This right here is the central reason *why* we need academic centers focused on the needs of men and boys outside the feminist ideology of gender studies. What male supremacy are you talking about? Which men? All the ones thrown away in countless wars? Men of color? Poor men? Gay men? Unmarried men? Infertile men? Disabled men? Homeless men? All the men dead by their own hands?

What supremacy did those men have? Over whom?

Beginning with the idea that all men experienced the untold luxuries of being born male and that all women suffered under their boot heels is exactly *why* feminist ideology *cannot* address the needs of men and boys in any meaningful way.

The rich are the ones with supremacy. Men and women alike. Confusing "patriarchy" with "aristocracy" is exactly what makes feminism so ineffective as a method of inquiry. An entire philosophy that rests on a mistaken assumption about men will never lead to any conclusions other than men are bad and get what they deserve.

II Women are an oppressed class. Our oppression is total, affecting every facet of our lives. We are exploited as sex objects, breeders, domestic servants, and cheap labor. We are considered inferior beings, whose only purpose is to enhance men's lives. Our humanity is denied. Our prescribed behavior is enforced by the threat of physical violence.

Again, which women? Rich white ladies? Oh, they're exploited, are they? All those women with nannies and housekeepers are treated like so much domestic labor? In truth, there ARE women who are exploited as sex objects, breeders, domestic servants and cheap labor. Sex workers, women in fundamentalist religious sects, actual domestic servants and poor women with no job market skills.

Guess what? Male sex workers are exploited as sex objects, too. And furthermore, all sex workers can be complicit in their "exploitation", the same way accountants are complicit in having their numeracy skills exploited. Being a sex worker doesn't make anyone an automatic victim, and it doesn't make them blind or stupid or ignorant or in need of special protection. Men who are in fundamentalist religious sects are breeders, too. Women don't have babies all by themselves. Plenty of men are domestic workers, too. Gardeners, handymen, repairmen, drivers – men with few job market skills get paid shit wages to do crap work, too.

Everyone's proscribed behavior is enforced with the threat of physical violence. Follow the rules or you will meet the police, who, if they are inclined towards gentleness at all, will most likely mete gentleness out to WOMEN and not men. Try resisting arrest as a man. The "threat of physical violence" is exactly what most women depend on not having to confront. Those protesters at UofT who physically assaulted men *counted* on no retaliation, and they *counted* on the police to ensure their safety.

Because we have lived so intimately with our oppressors, in isolation from each other, we have been kept from seeing our personal suffering as a political condition. This creates the illusion that a woman's relationship with her man is a matter of interplay between two unique personalities, and can be worked out individually. In reality, every such relationship is a class relationship, and the conflicts between individual men and women are political conflicts that can only be solved collectively.

Men = oppressor

Personal = political

Those two untested and unproven assumptions are again the reason that feminist gender studies CANNOT honestly and accurately reflect the interests of men and boys. If you begin with the assumption that men are oppressive, you will invariably ignore all evidence to the contrary because it contradicts the most basic premise of the philosophy.

III We identify the agents of our oppression as men. Male supremacy is the oldest, most basic form of domination. All other forms of exploitation and oppression (racism, capitalism, imperialism, etc.) are extensions of male supremacy: men dominate women, a few men dominate the rest. All power structures throughout history have been male-dominated and male-oriented. Men have controlled all political, economic and cultural institutions and backed up this control with physical force. They have used their power to keep women in an inferior position. All men receive economic, sexual, and psychological benefits from male supremacy. All men have oppressed women.

All men have oppressed women. All the inventions and accomplishments and achievements of men's work to make all our lives easier, safer and longer are in fact just tools that men use to oppress women. All men. Antibiotics, electronics, the flush toilet, washing machines, advanced cancer treatments, potable water, food, heat, houses, clothing – all just tools to oppress women.

And all the men with no power, they oppress women, too. Doing the dangerous, dirty unrewarded work that we require to function as a society, like digging coal out of the ground or hauling sewage or collecting trash – all of that is just a tool to oppress women?

All power structures through history have been male-oriented. Well, except for primary education, the aristocracy, traditional peasant marketplaces, and every informal avenue of power, which is where women's command resides.

http://judgybitch.com/2013/04/14/there-never-was-a-patriarchy-and-there-isnt-one-now-in-related-news-mr-jb-cant-do-shit-without-running-it-by-me-first/

IV Attempts have been made to shift the burden of responsibility from men to institutions or to women themselves. We condemn these arguments as evasions. Institutions alone do not oppress; they are merely tools of the oppressor. To blame institutions implies that men and women are equally victimized, obscures the fact that men benefit from the subordination of women, and gives men the excuse that they are forced to be oppressors. On the contrary, any man is free to renounce his superior position, provided that he is willing to be treated like a woman by other men.

Men are forced to be oppressors? How about the vast majority of men aren't oppressing anyone at all, and certainly not women specifically. And you know, it's true that men and women are not equally victimized by particular institutions: men are generally MORE victimized.

The judiciary? Men are sentenced more frequently and more harshly for their crimes than women are.

http://judgybitch.com/2013/09/11/newlywed-woman-kills-her-husband-after-8-days-of-marriage-by-shoving-him-off-a-cliff-from-behind-and-still-only-gets-a-second-degree-murder-charge-because-she-totally-didnt-mean-to-kill-hi/

http://judgybitch.com/2013/05/12/life-and-death-and-the-curious-case-of-ariel-castro/

The health care system? More money goes to fund women's health concerns than men's and that is on a GLOBAL scale. Of the 8 United Nations Millennium Goals, one is specific to women alone (maternal health) and all the others "touch on essential aspects of women's well-being, and in turn, women's empowerment is critical for achieving the goals".

Number of goals targeted at men specifically?

Zero. Not one. The UN won't even throw the dogs who do all the work a bone.

And that's despite the fact that of the top ten health problems around the world, most are far more common in men. Don't be afraid, guys, to renounce your superior position of being allowed to die. If the price is being "treated like a woman", well maybe that's not so bad? It would be kind of nice if the world acted like men's health was at least as important as women's, no?

http://www.npr.org/blogs/health/2013/05/17/184771915/the-unsafe-sex-should-the-world-invest-more-in-mens-health?sc=ipad&f=1001

How about the institutions of education and advanced training? How's male supremacy working out there? Oh, boys are dropping out of school in record numbers and failing to acquire advanced training and education? Now why is that?

How dare you even ask such a thing, you evil, oppressive misogynist! You must hate women! That is essentially the response Miles Groth got when he asked that very question. *Why* are boys and men missing from our educational institutions? Where have they gone?

The idea that feminism, which assumes all men have oppressed women and that all cultural and political and economic institutions benefit men at the expense of women, could possibly answer this question is laughable.

There is a reason that foxes don't guard henhouses.

We also reject the idea that women consent to or are to blame for their own oppression. Women's submission is not the result of brain-washing, stupidity or mental illness but of continual, daily pressure from men. We do not need to change ourselves, but to change men.

Not often you see the idea expressed so boldly, is it?

The women who wrote this manifesto want men gone. The problem is men and they need to be changed.

Into what, pray tell?

And these are the women who are going to decide how to handle the challenges facing boys and men?

The most slanderous evasion of all is that women can oppress men. The basis for this illusion is the isolation of individual relationships from their political context and the tendency of men to see any legitimate challenge to their privileges as persecution.

Let's think about this statement in context of what comes next. What constitutes a "legitimate challenge"?

V We regard our personal experience, and our feelings about that experience, as the basis for an analysis of our common situation. We cannot rely on existing ideologies as they are all products of male supremacist culture. We question every generalization and accept none that are not confirmed by our experience.

There we go. Personal experience, and women's *feelings* about those experiences are what is to constitute evidence and the basis for legitimate challenge. Feminists accept no theories that are not confirmed by experience, which probably goes a long way towards explaining why there are so few them studying particular physics. Cry me a river, indeed.

Darn little quarks are so hard to see! Guess that proves they don't exist.

Actually feminism has a big problem with empiricism and the scientific method itself, which are obviously tools of the patriarchy.

Science, it would seem is not sexless; she is a man, a father and infected too. – Virginia Woolf

No doubt, Virginia probably wrote that sitting in a comfortable armchair built by men, covered in sturdy brocade developed by men, sporting a delightful profusion of colors from a dye process invented by men, using a fancy new ballpoint pen created by men on crisp white paper produced by men.

The irony.

Most feminist critiques focus on the practice of science. That is, they criticize both "the ways in which women are inhibited from entering into science professions" and the ways in which science has, and is, being used (by men) to oppress women.

Some feminist philosophers of science, however, focus on the scientific method itself by criticizing the classical desiderata of the scientific method. Special focus is paid to the notion of objectivity. Objectivity, claim some, is

only “ostensibly [the] non-involved stance.” In actuality, it is the male stance. Therefore, the story goes, our respect for the scientific method is simply an outcome of our traditional (sexist, hence, male-biased) political inclinations.

http://www.reasonpapers.com/pdf/18/rp_18_5.pdf

They really aren’t kidding. Personal feelings are what constitutes evidence and legitimate challenge. Objectivity is sexist.

We’ll pause for a moment to bang our heads against our desks in frustration.

And it’s playing out in #rapeculture in particular, isn’t it? If she *feels* it was rape, then it was.

Gee. What can wrong with that approach?

Our chief task at present is to develop female class consciousness through sharing experience and publicly exposing the sexist foundation of all our institutions. Consciousness-raising is not “therapy,” which implies the existence of individual solutions and falsely assumes that the male-female relationship is purely personal, but the only method by which we can ensure that our program for liberation is based on the concrete realities of our lives.

Get together and share those feelings ladies, not just to get it all out and feel better, but to harness the collective hurt-feelings and mobilize them to affect all the institutions and organizations of the culture.

It’s kind of amazing how well feminism succeeded in making the entire culture about their own feelings, isn’t it? But I have a feeling that it worked the same way the first set of protests in Toronto worked – because the men didn’t push back.

And when they do, some “feelings” are gonna be in for a big shock!

The first requirement for raising class consciousness is honesty, in private and in public, with ourselves and other women.

Yeah, let’s base the whole program on honesty, shall we?

Being a slut is awesome! All women should be sluts!

http://judgybitch.com/2013/08/06/lets-talk-about-sluts/

Men cannot be depended upon. You know, for anything other than communications, transportation, the power grid, clean water, garbage collection, protective services and the financial industry. Pfft. Who needs those things anyways, amirite?

http://judgybitch.com/2013/03/30/hey-ivy-league-ladies-if-you-want-to-marry-up-you-need-to-marry-young-so-get-out-there-and-nail-down-a-freshman/

http://judgybitch.com/2013/04/17/a-bomb-goes-off-in-boston-and-shows-america-why-we-need-men/

Babies suck and you will love your cubicle way more!

http://judgybitch.com/2013/02/07/babies-we-dont-need-no-stinking-babies-the-genius-of-amanda-marcotte-again/

VI We identify with all women. We define our best interest as that of the poorest, most brutally exploited woman.

Oh, except for you women over there! Yes, you! You will need to pick up all the slack and do all the shit work caring for our kids and cleaning and making food and keeping this shit organized, so we can out to work caring for other people’s kids and cleaning and making food and keeping shit organized.

Makes sense.

http://judgybitch.com/2013/08/26/silly-brown-women-feminists-needs-you-but-they-dont-want-you-solidarityisforwhitewomen-now-run-along-and-take-care-of-those-little-white-babies/

We repudiate all economic, racial, educational or status privileges that divide us from other women. We are

determined to recognize and eliminate any prejudices we may hold against other women.

Oh, except for you women. Yes, you. Whores! Prostitutes are an unacceptable threat to women's control over male sexual choices. And all you housewives? Yeah, you're just whores dressed up in aprons and houseslippers.

It's your body and your choice, unless it's the wrong body and the wrong choice – then screw you, traitor!

http://reason.com/archives/2013/01/21/the-war-on-sex-workers/singlepage

We are committed to achieving internal democracy. We will do whatever is necessary to ensure that every woman in our movement has an equal chance to participate, assume responsibility, and develop her political potential.

See how they snuck that caveat in there? *Every woman in our movement.* Those of you who don't agree can go fuck yourselves.

VII We call on all our sisters to unite with us in struggle.

Hey, why not? It sounds like ever so much fun!

We call on all men to give up their male privilege and support women's liberation in the interest of our humanity and their own.

Yes, please give up the privilege of doing all the work that makes the world go round, dying earlier than women as a reward for that and yet being blamed for everything that hurts women's feelings, which now constitutes evidence of unrelenting male oppression. Black men in particular should be surrendering the privilege of dying way before anyone else. Black men have the lowest life expectancy in the US, unchanged since the 1950s. White men live, on average, 2 years longer than black men, and black women live about 2 years longer than white men. White women beat everyone, living 1.4 years longer than black women, gaining 5.4 years of additional life over everyone else.

http://www.prb.org/Publications/Articles/2008/racialdisparities.aspx

Poor, poor white women. So oppressed, they live longer than anyone else.

http://judgybitch.com/2013/09/17/what-would-happen-if-no-men-showed-up-for-work-today/

In fighting for our liberation we will always take the side of women against their oppressors. We will not ask what is "revolutionary" or "reformist," only what is good for women.

Exactly, Princess and that is why you should NEVER be in charge of any study that concerns what is best for men and boys. Feminism has men's issues covered? Yeah, sure you do.

http://goodmenproject.com/ethics-values/solution-mra-problems-more-feminism/

The time for individual skirmishes has passed. This time we are going all the way.

Bring it. That's all I can say. If the "militant response" we had in Toronto is what you mean by going "all the way", then by all means. The militant response looked a lot like waving a white flag. If you ignore it, it will go away, right? Good strategy. What else ya got?

Bring it now.

We're ready.

Lots of love,

JB

Site announcement

VFM News and Commentary · 4 October 2013 · Archived copy · Original

Just a short notice for readers of A Voice for Men.

If you look to the right side at the top of the home page you will see a new feature. It is a tool you can use to access AVFM articles that contain content about the area of the world in which you live, or any area of particular interest to you.

Just use the drop down to select your desired region and the articles will be sorted for you and presented chronologically, just like the typical set-up on the home page.

You may need to make two selections. For instance, if you want to see articles about events in Canada, you first select North America, and then Canada.

In the future, the content will be further sorted into “actionable” items, meaning that any activism campaigns and/or events that are currently underway will he presented at the top of the list and identified as an actionable item.

It is a small, but important step as we move toward AVFM 3.0 as a fully interactive, activism oriented website – while still bringing you the best general content in the MHRM. PE

In His Own Words: another VAWA success story

Dr. Tara J. Palmatier · 4 October 2013 · Archived copy · Original

Our judicial system is supposed to protect the innocent and punish the guilty. In family court, innocence and guilt seem to be based on one's sex instead of actual evidence. Worse yet, family court and restraining order court often use a woman's *feelings* as evidence.

Today's *In His Own Words* is one of countless examples of how broken the system is and how biased it is against men, the invisible victims of domestic violence. "Alexander" has been removed from his home, his business and his child based solely on his abusive, lying, cheating wife's word. The only violence that occurred was perpetrated by his wife, yet Alexander is the one being treated like the dangerous criminal.

October is Domestic Violence Awareness Month. Please help us raise awareness about male victims of intimate partner violence and share these stories in your social media networks. Men comprise approximately half the victims of domestic violence and it's time to acknowledge this and do something about it.

> ***Another VAWA Success Story***
>
> I never could figure out why she did the things she did to me. There was never a fight or argument that wasn't hung on my shoulders. After a while, I started apologizing for everything just to avoid fighting with her.
>
> I prayed every night before going to sleep in case she stabbed me or beat my head with a statue. Before marrying my wife, I never understood why or how some men could physically abuse women. But when a woman throws objects at you, hits you and damages property in a rage, well, it freaked me out. I never knew how to respond. If she was a man, I'd have throttled her.
>
> Locking myself in the bathroom or office was not a solution. She broke more than one door off its hinges to follow me. Leaving the house was not a solution either. The few times I left, she called family members and told them I was crazy and attacked her. She totally reversed what had actually happened and made me out to be the bad guy (*DARVO*). Each time I left to avoid the abuse; she went out the next night until 6am the following morning to punish me for leaving the night before.
>
> I am at a loss for words. I feel like the rational part of my brain doesn't think straight anymore (*FOG*). We were together for 3.5 years. In that time she must of threatened to leave or packed her things as if she was going to leave maybe 20 times. I never knew the true reasons, but 95% of the things she accused me of doing to her were things she had actually done to me (*projection*).
>
> I heard more profanity, screaming and hate from her in the 3.5 years we were together than I'd heard in my entire life before marrying her. I didn't understand why she would start huge fights over nothing and then blame me for causing the fights later on. I now know that she deliberately picked fights to use as a reason to leave the house because she had dates scheduled with men she met on some website.
>
> She was a stay at home mom the whole time we were together. She would tell me over and over how hard it is to raise a baby and then accuse me of not helping with anything. In reality, as soon as I came home from work around 7pm each night, I did most of the chores and cared for our baby – feeding her, changing her diaper and playing with her. No matter how much I helped her, she told her family and my family that I did nothing to help her or to care for our baby.
>
> I have a small landscaping company with two employees. I work from 7am to 7pm in the field, do the paperwork, invoicing, taxes, bids and designs. After coming home, there was a window of 3-5 hours. There was only so much more help I could squeeze into that time. I didn't understand how she was home all day yet seemed to accomplish nothing. I understood after installing webwatcherdata software on the computer to see what she was really doing while I was at work, supporting her and our child.
>
> She had 5 different Internet dating website accounts and 9 different emails that she used daily. I found her

> chats, emails and pictures she'd been exchanging with multiple men. She told me over and over again that she was a "perfect wife" and that it was difficult for her to even look men in eyes because she was so shy. In reality, she was dating, screwing, chatting and emailing naked pictures of herself to other men for exactly 2 years.
>
> I confronted her with everything and she finally admitted to what she had been doing and why. She begged me not to divorce her and told me she would delete all of her accounts and give me her passwords, but that was a lie. Instead, she started opening new accounts and hiding things even more. Once I figured that out, I told her I wanted a divorce and there was no going back. She agreed and made me promise to divorce without attorneys and to keep things amicable. This was another lie.
>
> She beat me to it, filed for divorce and had me served with a restraining order. What's odd is ***everything in the restraining order is what she has done to me***. Anyways, it has been 10 days. I am living in a hotel and awaiting a court date. I operate my business out of home, so I have no access to my clothes, tools or anything else. I have not seen our daughter in 10 days either.
>
> She moved into my home with 3 bags of close and $7000 in credit card debt, no car and no cash. Now she is living in my house that I built and driving a BMW I bought. I am still paying all bills in fear of ruining my credit and she wants alimony, child support and wants me to comply with the ex-parte restraining order and not see our daughter. I am about to lose my mind.
>
> I live second by second now. I keep asking myself why? I understand she wants to keep the lifestyle she has, but without me in it (*hostile dependence*). Okay, but why get so low and mean especially after I found out about her deceit and traps? Our 2.5-year old child is with her. I haven't seen both of them for going on two weeks. I am lost and I just don't see any light at the end of the tunnel.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

A small taste of the Fempocalypse

August Løvenskiolds · 4 October 2013 · Archived copy · Original

The U.S. Government has shut down.

Well, much of it has, sort of.

On the first of October, the government ran out of spendable money because of a budget impasse in the U.S. Congress related to the Affordable Care Act (Obamacare) and the eternal struggle between the two main political parties (Democrats and Republicans) to see who can be the biggest white-knight mangina.

Our favorite man-hating peg lady, Amanda Marcotte, has her underwire all scrambled over this government shutdown because Vaginas are Hurting – since the government exists to transfer money from men to women, a government shutdown means that the ladies are in DANGER.

The shutdown means the WIC program ("The Special Supplemental Nutrition Program for Women, Infants and Children" – but not for starving men) will have to be funded through the states, at least until the Federal government is functional again.

Likewise, college financial aid, which goes disproportionately to women in Women's Studies indoctrination classes, will be delayed, restoring some of the balance to men who work to pay their own way through school (like I did). Women are going to love flipping burgers all night so that they can snooze through their physical chemistry classes – there is nothing like Eigenfunctions, Eigenvalues, and orthogonality to get your blood pumping.

And on and on it goes – in the evil Rape Culture Patriarchy, the government resources – taxes paid mostly by men – all go to – women? Wouldn't that be more the characteristic of a Matriarchy?

Karen Straughan, aka GirlWritesWhat, in one of her early videos (she was still wearing makeup!) entitled *Fempocalypse!!*, discussed what will happen when enough men walk away from a feminist society – that society breaks down and crashes:

http://www.youtube.com/watch?feature=player_detailpage&v=w__PJ8ymliw

Now, such speculations about societal breakdown often sound scary to the point of delusional paranoia – except when you consider that *the U.S. Government has now shut down over money*.

I wonder what all those anarcho-communist feminists think about their free ride on the cock of Patriarchy coming to an end – will they be out celebrating their impending starvation?

Slate's exclusive video about how the shutdown will affect the space program NASA applies equally well to how feminists must feel when their calls for government aid go unanswered.

This is but the smallest taste of what will happen when enough men opt out of society – become Grasseaters – become MGTOW ghosts – whatever you want to call it.

Watch the story grow in the U.S. over then next few weeks and months. (On October 17, the US will run out of money to pay creditors.) Notice how the appeals to restart the government will focus on the harms to women – far out of proportion to the harms to men, if indeed men are mentioned at all.

What a shame, that.

Bangalore MHRAs hold legal seminar for men

Anil Kumar · 4 October 2013 · Archived copy · Original

Bangalore is known as silicon valley of India. Within couple of miles from my house, there are numerous multinational software companies starting from IBM, Microsoft, Oracle to Intel and Accenture. The guys working in these companies earn a lot of foreign exchange for India, which keeps this predominantly poor country running and helps it buy crude oil. Recently, the Indian Rupee crashed 30% against US dollar creating panic all around and then recovered slightly. Bangalore contributes to 33% of India's software exports or 22 Billion US dollars. In spite of this, the Indian Government loves to harass and torture the young men working in these multinational companies by using false dowry cases. The police often goes to these companies to arrest the men, on a mere complaint by wife without conducting any investigation or collecting any evidences.

Till now, the Indian men's rights movement runs predominantly by the steam provided by the men facing abuse and false cases by wives, though a few men anticipating false rape cases from their girlfriends have also started approaching us now. The Indian legal system is almost dysfunctional which takes couple years for the trial to start mostly due to huge number of pending cases. The Indian lawyers rarely provide reliable service to men. So, many men decide to learn the laws themselves so that their lawyers can not take them for a ride. Many of these men prepare their own legal strategies, as lawyers almost always use fixed templates, which often damage cases of litigants.

Last month, the Confidare Men's Rights Community Center at Bangalore conducted a legal seminar for Men facing marital disputes. 15 men participated and it was conducted by noted men's activist Virag Dhulia. The topics included the various laws related to marriage, the domestic violence laws and the criminal laws like dowry laws and section 498a of Indian Penal Code. A few details about criminal procedure Codes and civil procedure codes were also covered. The behaviour of the courts and police in different scenarios were explained. A reputed lawyer from Bangalore High Court (equivalent to Supreme Court of a State in USA) was also invited to answer a few queries of the participants. The fees for the seminar were 498 India Rupees, which is about 8 USD. If we use purchase power parity, it can be a fee about 30 USD in USA. The figure of 498 was used instead of 500, because 498 is synonymous with India's notorious law Section 498a or the law against cruelty to wives. Any man, his parents and siblings accused of this cruelty are presumed guilty until proven innocent. This law is actually an addition to India's law against dowry demand by husbands and husband's parents. Last year, more than 120,000 cases of section 498a were filed in India. This law is designed specifically for facilitating blackmail and extortion of husbands and their parents.

As India is a predominantly conservative country, when a marriage breaks the society almost always blames the man. The angry parents of the woman then try to file a couple of false cases on him, which we MRAs call as "The Package". A typical package consists of criminal cases of cruelty against wife or section 498a dowry harassment case under dowry prohibition act. This is followed by similar allegations with demands for compensation and restraining orders under the civil domestic violence act. Then, the woman goes to a family court to seek maintenance or alimony. So, a typical package contains 3 cases in three different courts. The man and his family have to apply for bails in the criminal cases. Often, the trial of criminal cases and also family court cases take 5 to 6 years. The men lose a lot of money and time running around courts for all these days. They mainly have to go to each court date just for showing their attendance to the judges. It gets worse if the wife moves to a different city or a city where her parents live and files the cases there.

One way men can escape from these long drawn court battles is by negotiating an out of court settlement with wife. However, most women seek pound of flesh here. Its not surprising to see a woman demanding huge alimony, which is many times more than the income of the husband for the duration of marriage. Often, women also expect money or property from in-laws, as culturally the family of the husband is expected to be responsible for providing for the woman. So, if the parents of a man have 2 houses and 10 acres of agricultural land, the wife may demand one house

for herself or half of the agricultural property, even when the duration of marriage is just 2 or 3 years. If the husband and his parents do not comply to these extortionist demands, then they risk criminal cases of cruelty to woman and false dowry harassment cases.

The lawyers and police often seek a piece of the pie for themselves in that out of court settlement amount, as the entire system is highly corrupt and insensitive. So, either men and their parents give in to extortion or they choose to get ready to fight a bitter court battle. The MHRAs generally suggest men to fight their way out rather than surrendering to the extortion process facilitated by law enforcement and the court system. So, the men who learn about the laws, and read citations and judgments, get empowered to fight back in the court system. Then, the slow dysfunctional system extracts a price from the women as well.

Nowadays, a lot of men are suing their wives for perjury, often defying the advice of their own lawyers. The lawyers generally do not try to fight aggressively for their male clients, as they do not wish to annoy the judges by being pro-male. In Indian family courts, a man can represent himself without employing a lawyer.

The legal awareness seminars help men learn the whole life cycle of marital problems and court battles that last from a year to almost a decade. If a man has high Legal Quotient, he will most likely reduce his lawyer fees, his financial losses, any risks to his health, and is likely to be much more peaceful being free from all confusion and uncertainties. He is also less likely to panic and he will not give in to all the stress that he is subjected to by police or courts during his marital problems.

Recently in Bangalore, a Software Engineer stabbed his wife 49 times killing her, and then committed suicide by jumping from 13th floor of his apartment. If such men approach MHRAs, these unfortunate incidents could have been avoided. Sadly, men themselves live in denial of men's issues in India and most do not seek help until it is too late. Bangalore has a population of 9 million people who live in about 500 square miles of area, which tells us there are potentially hundreds of thousands of men in need of help.

Edmonton invades Toronto! The horror!

VFM News and Commentary · 4 October 2013 · Archived copy · Original

Nick Reading (aka Eric Duckman) assaults the innocent women of Toronto with rapey posters and other horrible nastiness. Will Torontonians rise to the challenge and smite Men's Rights Edmonton?

The way he brutalized that poor woman with the yard sale sign was particularly heinous we thought.

David Cameron's absurd medical policies

Mike Buchanan · 4 October 2013 · Archived copy · Original

David Cameron: How do you see the moon – is it through a telescope, or a microscope?

Justice for men & boys (and the women who love them) has reported at length about the disastrous impact on the National Health Service of the decades-old policy to increase the proportion of doctors who are women. Today, 70% of medical students in the UK are women.

Dr Vernon Coleman, a veteran campaigner and writer, was pointing out in his books 30+ years ago that the policy would in time create chaos, and he's been proven right. Female doctors are far more likely than male doctors to:

– quit the profession altogether (very few male doctors have partners willing to finance this option)

– work part-time rather than full-time, whether or not they have children

– refuse to work unsocial hours, including weekends

– refuse to work in the most demanding environments, including Accident and Emergency

It's widely accepted that large parts of the NHS is in crisis, and spending out of control. The government knows that the prime cause of the problem has been the feminisation of the service, but cannot admit as much publicly. The government's strategy to 'solve' the crisis is to train more doctors, and doubtless 70% of them will be women. It costs £250,000 to train a doctor. British men collectively pay 72% of the income tax collected in the UK, and women only 28%. To borrow a phrase once memorably employed by Janet Bloomfield, the strategy is *batshit insane*.

And what of another field in which female representation has been increasing for decades, education? It's widely accepted that the standard of state education has been in decline for decades, despite 'grade inflation' being used to hide the stark reality. One of the few occasions I've cheered a statement made by David Cameron during Prime Minister's Questions was on 27 June 2012. Liz Kendall, a Labour MP, had asked him if he planned to bring back O-levels and CSE-style exams, the forerunners to the more recent GCSE exams, generally taken when pupils are 16 years old. He replied:

> What my right hon. Friend the Education Secretary explained in great detail in yesterday's debate is that we want to have in our country an absolute gold standard of exams that are about rigour and high standards. The tragedy is that we inherited from the previous Government a system that was being progressively dumbed down, where Britain was falling down the league tables and GCSE questions included things such as, 'How do you see the moon – is it through a telescope, or a microscope?' Government Members think we need a rigorous system, and that is what we are going to put in place.

Time will tell whether a rigorous system is put in place. I won't hold my breath.

There's been a considerable debate over many years with respect to the impact of increasing the proportion of female teachers in the education system. The consensus appears to be that female teachers focus more effort on girls than boys, as do male teachers, albeit to a lesser degree. They mark them more highly when given the opportunity to do so. They also make greater efforts to stoke the ambitions of girls, and the assessment systems – with more of an emphasis on continuous assessment, less of an emphasis on formal exams – tend to play to girls' strengths rather than boys' strengths. It's clear that many female teachers struggle to cope with the natural boisterousness of boys, as evidenced by the relentless increase in the number of boys diagnosed with Attention Deficit Hyperactivity Disorder ('ADHD') and medicated accordingly. These and a host of other factors have led to a situation where for every two men in tertiary education today, there are three women.

I recently submitted a Freedom of Information Act request to the Department for Education concerning the gender balance of the teacher population since 1970. The following tables have been created from the data received today:

Analysis of male and female teacher numbers, England and Wales, 1970 - 2012 (England only from 2000)

	PRIMARY & NURSERY SCHOOLS				
	Male teachers		Female teachers		
Year	Number	% of total	Number	% of total	Total
1970	41,500	22.6	141,900	77.4	183,400
1980	45,100	22.9	152,100	77.1	197,200
1990	34,600	19.4	144,100	80.6	178,700
2000	28,200	14.4	168,000	85.6	196,200
2010	28,000	12.6	194,300	87.4	222,300

	SECONDARY SCHOOLS				
	Male teachers		Female teachers		
Year	Number	% of total	Number	% of total	Total
1970	98,200	54.6	81,600	45.4	179,800
1980	135,300	55.0	110,600	45.0	245,900
1990	106,500	52.2	97,500	47.8	204,000
2000	82,200	41.2	117,100	58.8	199,300
2010	83,100	37.7	137,400	62.3	220,500

	ALL SCHOOLS				
	Male teachers		Female teachers		
Year	Number	% of total	Number	% of total	Total
1970	139,700	38.5	223,500	61.5	363,200
1980	180,400	40.7	262,700	59.3	443,100
1990	141,100	36.9	241,600	63.1	382,700
2000	110,400	27.9	285,100	72.1	395,500
2010	111,100	25.1	331,700	74.9	442,800

(Click to enlarge)

The picture is one of a steady decline in the proportion of male teachers. Men now constitute about a quarter of all teachers in the UK – one in eight primary school teachers, and three in eight secondary school teachers. In parallel with the increase in the proportion of teachers who are women, we've witnessed the mass introduction of classroom assistants – overwhelmingly female, it need hardly be said. Classroom assistants were unheard of when I attended school (1964 – 1975).

The field of education has strong parallels with the field of medicine over the past few decades:

– increasing female representation (although four out of seven unemployed people are men)

– declining standards

– increasing burden on the taxpayer

Channel 4 has recently been running a fascinating series about a state school, Educating Yorkshire. The differential treatment of the boys and girls has to be seen to be believed. In one programme the focus was on two pupils – a very volatile girl of about 16, and a generally mild-mannered boy of about the same age. The two of them had a fight one lunchtime, and their treatment at the hands of the teachers couldn't have been more different. When describing the girl, the teachers would say she was 'a character', she was 'feisty' etc. She received no punishment with respect to the incident, while the boy was sent to an 'anger management class' which consisted of a 1:1 session with a female teacher. His spirit had clearly been broken by the incident, and yet he blamed himself entirely. The female teacher appeared happy to let him carry on doing so.

A small anecdote. The civil servant at the Department of Education who processed my inquiry happened to be of the female persuasion (they usually are). As is my custom, I emailed her to thank her for supplying the information. She replied:

> 'Your very welcome.'

Pink Beard for $12,400, Michael

VFM News and Commentary · 5 October 2013 · Archived copy · Original

We wonder if the people at The Huffington Post will ever notice that the pink-bearded man they were making fun of was doing various fundraising stunts to do stuff with his hair and beard in order to raise money?

$12,400.00 to help causes to raise awareness for men's and boys' issues and to help fund a men's center in Toronto so far by Danny Boy.

How much have you raised with your hair, I wonder?

Go Danny Boy!

Molyneux: No excuse for female evil

VFM News and Commentary · 5 October 2013 · Archived copy · Original

In a barn burner of a rant, Stefan Molyneux challenges society to examine its reaction to evil, when it comes from a woman as opposed to coming from a man.

In His Own Words: Dangerous crazy bitch ahead

Dr. Tara J. Palmatier · 5 October 2013 · Archived copy · Original

It is day 5 of Domestic Violence Awareness Month. Today's *In His Own Words* is an example of what can happen when you ignore warning signs, red flags and, most importantly, the Crazy.

"Disconnected" thought he was was reuniting with his middle school crush. He did not get the moonlight, roses and happily ever after he hoped for, but rather stalking, harassment, suicide threats, 911 calls and a restraining order.

> ***Dangerous Crazy Bitch Ahead***
>
> Q and I met in middle school, back in the 80s. Zoning districts sent us to separate high schools, but we stayed in constant contact. In college we talked about dating, but various commitments conspired to keep us as friends. We lost touch in the early 90s, but in my mind Q was still a very dear friend.
>
> Years later, I was facing the end of a 10 year marriage to a wonderful woman. As this story is not about her, I will only say we had a very amicable divorce and remain close friends (and yes, she has said "I told you so.") Over the years, I had moved across the country, but would research Q, hoping to reestablish contact.
>
> One night, while poking around on line, I found a profile belonging to Q. I was so excited at the possibility of catching up; and catch up we did. We shared stories about the intervening years; we talked about our current relationships. We were both at the end of long-term situations. Having someone with whom to talk was a great comfort.
>
> **RED Flag #1**
>
> As we were catching up, she told me of a tragedy that had happened to her and her child. In the interest of anonymity, I will only say this event made national news, though the names were changed to protect the innocent. When she talked about the situation, she made a point to tell me that she had never really let it upset her. Any emotionally healthy human being would have been devastated. I felt so terrible knowing anyone had to suffer that way. I rationalized it as she was simply dealing with denial, even 10+ years later.
>
> **RED Flag #2**
>
> Q was "engaged" to an abusive man (they had been engaged for about a decade, if you can call that an "engagement.") Late one night, Q called me during a heated domestic dispute. She had been drinking and had allowed her teenaged child to be pulled into the middle of a drunken fight. At the time, I told myself she was a victim and drinking was a way of coping. I found myself thinking, "She is a victim, and I need to be there for her."
>
> **RED Flag #3**
>
> I separated from my wife and moved closer to home. Q and I continued talking, still as friends. Late one night, while I was working, she sent an instant message, asking why I was still up. As I was busy, I did not immediately respond. She repeated the message. Then she started sending more and more desperate messages:
>
> "Where are you"
>
> "What are you doing"
>
> "Who are you with"
>
> "Why won't you answer me"
>
> all within the space of a few minutes. Then my phone started ringing. She called several times in rapid succession. Putting my professional responsibilities aside, I answered, assuming there must be some emergency. She started by accusing me of being involved with someone else. She accused me of lying and trying to hurt her.
>
> We had yet to see each other since being back in touch and no talk of "a relationship" had occurred. She

admitted that she had been drinking, and I told myself it was an isolated incident. This event repeated several times before we met again "face-to-face," (and several times after.) Somehow, I convinced myself that she was upset; that given her situation, "Who wouldn't be?"

RED Flag #4

After filing for divorce, Q started talking about a future relationship. She was still "engaged," but swore she would end it before we got involved. As time passed, I let her push further and further into my life. When I asked her about her "engagement," she told me I was using her as a "safety net." She accused me of lying to her about my life. She accused me of lying to her about everything. She even suggested that my divorce was a lie.

At this point I tried to break it off. Her response? She told me that she had ended things with the abusive ex and had returned the ring. A few days later I ran into her in public, the engagement ring was still on her finger. When I asked her about it, she became irate with me, accusing me of lying and using her.

[Obviously, by now I was aware that many of the examples above were clearly "red flags." Yet, I told myself "my friend needs me." "She needs someone to show her…" well, you get the idea. It was the search to understand why I allow myself to think that way that brought me to Shrink4Men.]

RED Flag #5

Despite recognizing the issues, once she moved out I decided to start seeing her. Immediately she saw everyone in my life as a threat. She accused me of sleeping with my friends, her friends, strangers. If tried to talk to her about it, she accused me of twisting the facts to "blame her." If I told her that it upset me, she said I was acting like a child.

Late one night, she showed up at my house drunk accusing me of sleeping with her friend. She pushed her way inside. I politely asked her to leave. She accused me of all types of crazy things. I stopped being polite and told her to leave.

When she refused, I tried to call 911, as I know better than to try and forcibly remove someone like that. My phone died as I was dialing. She was very animated and screaming by this time. She screams, "That's right, call the cops, you pu$$y, you're not even man enough throw me out of your house!"

Around this time, I discovered that she was again living with the "former fiancé." When I approached her about it, again she blamed me. She accused me of trying to twist the facts to make it sound like her fault. I tried to cut off communication.

The final straw was when she entered my home (using a keypad) against my direct objection; I was not at home at the time. She refused to leave until I spoke to her "face-to-face." I called the police and met them at my house. They removed her without the "face-to-face" conversation; I chose not to press charges. Later, I discovered that during her time in my house she went through everything I own, personal correspondence, bills, journals, etc. She stole several items that belonged to me, to my family, and to my former wife.

Over the next two days I received literally hundreds of phone calls, texts and email messages. I blocked as many phone numbers as my provider allowed, I blocked her email addresses, and she found new ones. Again I called the police, and again I tried to be the "nice guy" and did not press charges. I received one final message, a suicide threat.

At the police officer's suggestion, I filed for a "Domestic Injunction" (i.e. restraining order), as that seemed the most appropriate course of action. In court, she told the judge the sad story of being a single mother targeted by an abusive man who promised her and her child the world, only to yank it out from under them. She explained that she was worried about me after I stopped talking to her, and that the "visit," calls and emails were only to ensure my safety.

I had everything well documented, including the police reports, texts, emails and call logs. Had the judge bothered to even scan the available information, it contradicted everything Q told the court. The judge did not

> allow me to speak. He said my petition was all I was allowed to present. I was not allowed to question her or even ask the judge to please read her emails or texts. The judge treated me like a monster and her like the victim.
>
> In the end, the judge said to me, "You are a despicable human being and as much as it pains me to do this, as Q has not denied the stalking behavior that you have alleged, I am forced to grant this petition. However, I will only allow the minimal time possible, which is 6 months." Then to Q, he said, "I do not know why an attractive woman like yourself would even be seen with such a horrible person. Surely you are smart enough to stay way from people like him in the future."
>
> As I looked at the judge with complete and utter dismay, I said, "Thank you, your honor." He said everything she needed to hear to validate her behavior. In her mind, it was everyone but her.
>
> I have not heard from Q since that day in court. Looking back, this is what I would like to tell myself:
>
> 1. Do not ignore "red flags."
> 2. A bad situation, does not excuse bad behavior.
> 3. Press Charges.
> 4. If you go to court, expect to be treated as a monster.
>
> Ironically, Q was the first one to tell me about BPD. Her mother had been diagnosed with the condition. I guess it is true what they say "The sh!t don't fall far from the bat."

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

AVFM News week in review Sept. 26-Oct. 3, 2013

Robert O'Hara · 5 October 2013 · Archived copy · Original

Definitely a week to remember for the MHRM!

Without a doubt, the two biggest stories were the Dr. Miles Groth lecture and the subsequent MHRM rally both taking place in Toronto last weekend. This was an historic time for our movement and will be remembered as a turning point.

Item:

Item: USA Today covers the Miles Groth event at the U of T.

USA Today publishes a piece written by Monica Vendituoli, who does a good job of covering the event and the views of Dr. Groth. However, she cant seem to resist the temptation of making the Men's Issues subject……well……kind of rapey.

Item: Canada's National Post weighs in on the Men's Groups on campus

The National Post foils all other biased reporting as usual.

Item: Massive gender gap exists online says the U.N. OH MY GOD WHAT ARE WE GOING TO DO?

The United Nations spends lots of money and time trying to figure out just who is using the internet and finds, surprise surprise, that more men than women use the internet. Of course, they interpret this as a major gender inequality and do not even consider that men use tools like jackhammers, pole straps, weapons, plows and the internet to provide for and protect women who don't like doing such things for themselves very much. You would think that performing a study on the death gap in the workplace and in war would pique the U.N.'s interest but it doesn't.

Item: Boy suspended after using finger as pretend gun

As I said last week, it just keeps getting better and better.

Item: 28 year old man in jail for having sex with his 21 year old stepdaughter

Yes, according to W Va. law, of all places, having sex with someone you are not genetically related to is incest. Both are charged. But who is in in jail on $70,000 bail? The man of course. Wonder how both trials will turn out.

Item: Ousted Australian PM Gillard divulges her "murderous rage" at Tony Abbot

In a packed hall at Sydney's Opera House Gillard talks about Tony Abbot's charge of sexism made her so angry she wanted to cry.

Item: Newly revealed brief discusses Gillard's rather cynical policy, that didn't work by the way, to hold on to her job.

Hmmm, there seems to be a disconnect here.

Patriarchy caught in the act

VFM News and Commentary · 5 October 2013 · Archived copy · Original

A typical victim of violence against women. Truly shocking violence perpetrated by brutal domineering men.

To those who claim that women use false allegations as a tool we say: for shame! Women don't lie about abuse, and women would never abuse a legal system that automatically believes them. –DE

Reasonable Doubt

Diana Davison · 6 October 2013 · Archived copy · Original

Every time a rape is reported a crime has been committed. The crime was either a rape or a false report and police need to determine which one. These crimes don't sound of equal weight but they are, and here's why.

Rape can affect the sexual life of a victim for the rest of their lives. A false accusation can affect the sexual life of a victim for the rest of their lives. Rape can cause an innocent person to feel like they are living in a virtual prison. A false allegation can cause an innocent person to live in a literal prison. Rape can cause extreme physical damage or be part of a murder. A false accusation can result in death. Rape can result in post traumatic stress disorder (PTSD). A false accusation can result in PTSD.

The reason we are asked to listen with compassion to anecdotal evidence of a rape and not anecdotal evidence of false rape accusations is the premise that a woman's life is more important than a man's. There is no way around that fact. We are asked to suspend the human, civil right to be presumed innocent because somewhere some woman might be hurt and that chance outweighs the equal hurt that might be done to a man by the accusation. The discussion is cut off by claims that false rape accusations are extremely rare but the reality is that no acceptable empirical studies have ever been done.

The 2% myth and the extended 6-8% mythical allowance are based on guesses. The only attempts at studying the reports with any sort of methodology have resulted in 40-60% false reports. It's astounding that feminists haven't conducted proper empirical studies to contradict the best evidence we have. You'd think they'd want proof and they seem so damn sure of themselves so it's rather telling that they resist making it a fact.

A false accusation of rape is one of the few crimes against which the victim is offered no protection by our current society. In fact, feminists who have lobbied for anonymity of accusers have no interest in providing anonymity for the accused. By insisting that all rape accusations be automatically believed feminists also show they have little regard for presumption of innocence or reasonable doubt which pits feminists against the very foundation of our legal system.

Presumption of innocence is a legal protection offered to all people, and men are people too, which is based on the idea "that most people are not criminals" and "requires that the trier of fact, be it a juror or judge, begin with the presumption that the state is unable to support its assertion." There is no clause in the constitution that states "unless you are charged with rape."

Freethought Blogs recently entertained an anecdote that appeals to us to disregard the chances of false rape allegations even though we know they happen and even though we know the rate of false reports is undetermined. This was offered to them as a comment on another member's blog and it so impressed a member that she featured it with admonishment that 6-8% false report statistics are wrong. I agree they are wrong, but I'm prone to move the number in the higher direction while this person appeals to consider it lower.

Let us have a look at the story.

EEB is the witness. She says that she was raped but *forced* to say she made a false accusation, arguing that although she was raped the false accusation stat is elevated by cases like hers. In her story she tells us that police dismissed her because she has a mental illness and "I 'claimed' I had been sexually assaulted in the past." EEB does not claim that the other accusations were true only that *this* particular story is true. By omission, we can assume the others claims were not true and that she is a false accuser in the past so still a legitimate part of whatever stats may exist "when they wrote their reports." (There are, as yet, no official reports… but we're working on that.)

She doesn't want to tell us what "*very* flimsy 'evidence'" they had that she was lying for the reason of not "go[ing] into it because it's both complicated and ridiculous" but feels like the rest of the story deserves detail. She tells us that the police officer accusing her of lying has a personal history with bipolar women that tainted him against her

but she doesn't think we should be concerned with people's personal histories, like hers. She tells us that a public awareness campaign was launched after her attack was reported and that they spent months questioning her but also asserts that they never believed her claim or took her seriously.

Here is her claim:
EEB was assaulted by a stranger while walking home. She was left "dripping blood," torn from vagina to anus and having burns on her labia, and somehow made it home to call the police instead of an ambulance. Her father is apparently a cop so she might have had that number on faster than 911 speed dial.

She recounts that instead of sending an ambulance they sent "detectives." These detectives told her that the hospital "wasn't ready" for her and, instead, made her answer questions about her rape and what medication she takes. Though she was in shock and "not thinking much" she had the presence of mind to ask for a female "detective" which they denied her, and then asked for a "rape counselor[sic]" when they finally took her to the hospital. The inflatable hospital that just finished getting ready for her only had one black light to look for evidence and it was broken. They also refused to give her any emergency birth control.

My first suggestion to EEB is that she move out of Twin Peaks.

This is truly a monster rapist on the loose. A perineal tear of the third degree usually only happens in childbirth. It should be easy to find a rapist with a cock the girth of a baby's head and who likely has singe marks on his trousers indicating a penis so hot it can burn labia. Of the copious details given, EEB leaves out the part where she got stitches. You'd think she'd want us to know how many it took. When she was being driven home, the same night, it was by the same "detective" who drove her there. So they released her within the time frame of a work shift.

While claiming that, outside of police, she only told two friends and her family, she states that when the bully cop called the papers because "the community needs to know there was no threat to public safety" it was a form of "public humiliation". She tells us the police made her re-enact her rape with the bully cop playing the part of the rapist and then the bully cop made her give him a hug after she admitted she made it all up. Her rape counsellor, kept outside of the interrogation room, appeared to be angry with her but, as fate would have it, she ran into said counsellor two years later only to find out that the woman was mad at the cops instead. We all love happy endings.

This counsellor is credited with previously having "kicked major ass. And really helped me through the process; I don't know what I would have done without her." Ass kicking just ain't what it used to be.

EEB says the police questioned her more about her mental illness than about the rape while complaining that "they made me go through what happened" and that she "described the rape more times than I can count," and "even got on the ground and *acted out* the rape for them".

I agree with EEB. I think this case is "both complicated and ridiculous." The reason that she told this bizarre story is because she wants us to know that false rape statistics are not accurate. Again, I agree with her. EEB would like her anecdote to convince you not to question rape accusations or to consider how many of them may be false but I think she's accomplished the opposite. I think we need to come up with better tools of analysis and, meanwhile, keep a close eye on all men who have a cock with the circumference of a pineapple.

Anecdotes are the life blood of feminism. They usually contain words and phrases like "shock," "it never crossed my mind," "excruciating," "invasive," "terrible pain," "submitted," "horrific," "I almost died," "accusations," "living hell," "angry men," "panic attack," "humiliation," "terrorizing," "he made me," "over and over and over." And "I'm not the only one."

Well, yes, you are.

Surely nobody else knows what it's like to be EEB. We don't know why she does the things she does, we don't know what special false rape accuser support group she goes to in which so many of her friends share the same fate. I've never heard of such a group. I'd like to read their minutes. I'd also like to thank EEB for sharing what must have been an extremely emotional story to write. It has given us many reasons to demand a proper method of

investigation into all accusations. Something thorough, public, well documented, fair, and respectful of all parties involved.

The law is there for everyone's protection. It states if there is a reasonable doubt we must not convict.

In His Own Words: BPD Mom and a recently divorced custody evaluator walk into a courtroom . . .

Dr. Tara J. Palmatier · 6 October 2013 · Archived copy · Original

It's day 6 of Domestic Violence Awareness Month. Today's *In His Own Words* features "Thom" — yet another father and child casualty of the family court meat grinder.

Thom could no longer take his Borderline Personality Disordered wife's abuse and filed for divorce. Even though Thom had overwhelming evidence proving he is the better parent and that his wife is incredibly troubled, it didn't matter. The freshly divorced custody evaluator, his former sister-in-law (a social worker), his lying ex-wife and an impotent family court judge saw to that.

> ***A BPD Mom and a Recently Divorced Custody Evaluator Walk into a Courtroom…***
>
> I always knew something wasn't quite right with my ex-wife. I had a visceral reaction to her comments and interactions almost daily. For example, "*Men are scum. I don't believe in monogamy. I can take care of myself.*" In hindsight, she exhibited most, if not all, of the borderline personality disorder traits from early on.
>
> She played the victim role to a "T." I am a people pleaser-hero-rescuer type, so I foolishly felt a need to help, protect and love her since she was misunderstood and treated so unkindly by all the men before me, or so I was told. I also grew up with high expectations to follow in my very accomplished father's footsteps. I was always trying to be perfect, to make others happy and that's what I did with my ex. I continually made excuses for her and purposefully didn't tell my friends and family what she was saying and doing behind closed doors.
>
> I felt trapped because we had a child on the way. A few of my friends (who are counselors) mentioned they thought my then wife exhibited many borderline characteristics. I talked her into going to couples counseling, but she lied at every session and tried to recruit the counselor as a negative advocate.
>
> During our time together she:
>
> - Systematically isolated me from my friends/family.
> - Took control of our finances, set a budget for us and then didn't follow it putting us $10,000 in debt.
> - Called me all kinds of names.
> - Accused me of wanting to sleep with her sister if we hung out without her.
> - Accused me of cheating on her.
> - Slapped me.
> - Threatened to leave and take our child away from me after every disagreement, no matter how small the disagreement.
> - Our marriage counselor asked her not to threaten divorce for 6 months. Once we left the session, she yelled at me and stated that she didn't want to be married to me any more.
> - Moved my belongings into the guest room numerous times after a disagreement – saying we should just be friends.
> - Called me evil, said she hated me, said I made her pregnancy unbearable, that I was a terrible husband and father and that she would never have a second child with me.
> - Told me I was not the man she fell in love with almost daily.

- Secretly maintained contact with her exes, yet cried and made threats and ultimatums if I hung out with a completely platonic female friend.
- She grew up poor, so I went into debt buying her a Tiffany's engagement ring.
- We had the wedding she wanted. It was a small ceremony – none of my family and friends were allowed to attend.
- We had the birth she wanted – a home birth with all her family in the room. I wanted an intimate/private symbolic birth of our new beginning free of her family's constant intrusions.
- I traded my car in because she couldn't drive a stick shift to get something we could both drive.
- At the end of our marriage, she claimed there was no reason for her to stay because I "did nothing" for her.

When she slapped me, I stopped, sat back, and said in a very calm, but direct tone, "Please never touch my face or hit me like that ever again." I explained that I had been blindsided in a bar once and had my nose broken and that I had a girlfriend shove me in the face once and her ring scratched my eye.

My ex said that I couldn't hold her accountable for the events that happened earlier in my life and now that I asked her to stop, she was going to slap me more whenever she had the chance.

She had sexual hang ups from day one. She cried when I touched her, said it hurt when I stimulated her, that her nipples were too sensitive to touch, etc. Through all the weirdness, somehow we got pregnant.

We had no sex for 9 months, and she used the pregnancy as an excuse not to be intimate and to explain her drastic and violent mood swings. If I tried to be physical she said I was being insensitive. If I didn't touch her then I was told, "You don't find me attractive" or "You think I'm gross" or "You think I'm ugly." After an argument, she would run off with no discussion with our child to live with her sister.

I finally had enough and filed for divorce.

We had comprehensive psychological evaluations done. We both took the MMPI and the MCMI. She was found to be clinically histrionic (96th percentile), to be "incapable of sustaining interpersonal relationships" and "overly dramatic to a point that her behavior causes severe problems with family, friends, and ultimately our marriage." Our marriage counselor reported that my ex exhibited traits from all the cluster B disorders (Narcissistic Personality Disorder, Borderline Personality Disorder and Histrionic Personality Disorder) and also believes she was sexually abused. All of this information was presented to a custody evaluator along with 200+ emails and 43 recorded voicemails that included all of the above abuse.

The judge initially ruled that I was to have "temporary legal custody" since I was the "more fit parent to make medical decisions." My ex failed to bring our child to the doctor when she was throwing up for 2 days straight, refused to get her vaccinations, refused to give eye drops for a severe case of bacterial conjunctivitis, etc.

I am an educator and have impeccable relationships with my colleagues, students and their families. During our custody evaluation, the following people spoke to the custody evaluator on my behalf:

- My school's principal;
- My school's two vice-principals;
- 15 teachers from my school;
- Our pediatrician (my ex didn't believe in modern medicine or vaccinations and caused scenes at numerous baby check ups and shots);
- The behavior specialist at my school;

- Two special education teachers at my school;
- Two ESL teachers at my school;
- Three groups of parents of former students;
- Two marriage counselors; and
- Two school counselors.

All of them told the custody evaluator about their concerns regarding my ex and described my positive attributes. In sharp contrast, my ex had her younger sister (a social worker) and a family friend speak to the evaluator. That's it. She has no one else. And I discussed that fact with the evaluator.

The custody evaluator, freshly out of her own divorce, dismissed all the information and claimed there was "absolutely no sign of emotional abuse in our relationship."

All of my character witnesses got a 2-sentence paragraph in a 29-page evaluation document. It read, "XXXXXXX is a well respected professional. He has numerous friends and coworkers that confirm he is an excellent teacher and friend."

The custody evaluator also said that I have "little to no understanding of early childhood development" and that having "limited time" with me was in our daughter's "best interests." I found this quite odd since I have a Masters Degree in Education with 12 credit hours of undergrad course work, 10 hours of graduate course work and almost 10 years of teaching experience.

My ex even lied on the witness stand in front of the judge and had her sister (the social worker) lie to the custody evaluator. She faked tears and told an hour's worth of BS stories claiming I was the abuser and that I did all of the things she was guilty of and what we had talked about her doing to me at our numerous counseling sessions. She stopped just short of accusing me of child abuse, using the words "neglectful" and "uncaring" in regards to my daughter and me.

In the end, the custody evaluator overturned the judge's ruling and cleared my ex of any wrongdoing. She said that she is "fine" and that I "made everything up." The psych evaluator suggested that my ex get into an intensive counseling program, but my ex refuses saying, "I'm fine. You are the one who is f***ed up."

She now has full legal and physical custody.

Towards the end of our time together, she would cry during intercourse or oral sex, so I stopped trying. My body shut down and for the first time I experienced impotence and premature ejaculation. Since the divorce, she has asked for back rubs and has sent me sexually explicit texts/pictures. She is back to her old ways dating numerous guys simultaneously. She drops hints about her "friends" or tells stories about her latest guy. Last week at the custody exchange she mentioned that all she wants to do lately is have lots of sex.

Recently, our 3-year old daughter was on the toilet and was patting her legs. She looked up at me and said, "Mommy says I have big fat legs." When my ex picked her up that evening she said, "Hurry up and get in the car. We need to get home since mommy hasn't eaten all day." I wrote my ex a very factual, polite email about eating disorders (ex had both anorexia and bulimia when she was a teen) and suggested that she choose her words a bit more carefully around our daughter. In response I got a page long email about how it's none of my business, how I don't support my ex's vegan lifestyle and that she was "only teasing" our daughter, etc.

My daughter has also said that mommy cries in the bathroom a lot and yells and puts her in time out all the time. I get her for 2 hours on Wednesday evenings and from 7:45am on Saturdays until 5:30pm on Sundays. When it's time to hand her back over, she refuses to go out to meet her mother every single time. She throws her shoes behind the couch and runs upstairs and hides in her room. She grabs my clothes and cries and verbalizes that she doesn't want to go to mommy's house.

I will just have to wait it out until my daughter is old enough. Maybe the courts will listen to her about what is

> going on in her mother's home. Hopefully, her mental/emotional state will not be irreparably damaged by then.
>
> Divorcing my BPD ex and trying to exercise my parental rights has been a 3-year, $30,000 battle. A battle in which all I wanted was 50% of the time with my daughter and for my ex to assume 50% of our marital debt (we were married less than a year and she managed to rack up $10,000 in credit card debt), which is generous seeing as she took every piece of baby furniture, clothes, accessory, etc., and I am forced to pay $700 a month in child support.
>
> I guess I am just lost in all this. I am stuck here and will need to interact with this woman for the next 15 years. I don't want anything to do with her and don't know how to successfully deal with her when she tries to instigate a fight or sex. I know I don't want our daughter to grow up to be like my ex and her family. They are all divorced, on welfare, bankrupt, have removed children from their fathers and are completely enmeshed.
>
> It kills me. But there is nothing I can do.

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Student facing possible sex offender registry commits suicide

Robert O'Hara · 6 October 2013 · Archived copy · Original

On the evening of Friday, September 27th in the small town of Harvest Alabama, a community of just over 5,000 souls, a fifteen year old boy took off his clothes and ran naked across a football field where the Sparkman High School Senators were playing against a rival team in front of a large crowd. His friends cheered, old women blushed, young children pointed their fingers and asked "Mommy why is that kid running around naked?" leaving parents flustered while trying to hold back their laughter. Someone had even recorded a video and placed it on Youtube. By the end of the night Christian Adamek had become legend by pulling a prank performed by countless pranksters before him on countless playing fields in front of countless millions in the past.

Last week, on Wednesday October 2nd, Christian hung himself and it was announced Friday morning in AL.com that he had died from his injuries.

Adamek's suicide followed a public statement made by Sparkman High School Principal Mike Campbell on Tuesday of last week to WHNT News 19, the local Television Station, in which he stated the incident could bring Adamek major repercussions. Adamek had been disciplined by the school district, though details of that discipline were not made public, and he faced legal charges. School administrators recommended that Adamek have a hearing in the Madison County court system to determine if formal charges would be filed, WHNT reported. "There's the legal complications," Campbell told the news station. "Public lewdness and court consequences outside of school with the legal system, as well as the school consequences that the school system has set up."

The "legal complications" Campbell was referring to included having to register as a sex offender.

When asked if this was nothing more than a simple prank Campbell responded: "This situation was totally different, something not related to that at all."

Adamek's sister indicated on Twitter that her brother was facing expulsion.

The publicizing of his troubles with the school and the legal system were orchestrated by Campbell before any legal hearings were scheduled and shortly after administrative actions by school officials. It is not known now to what extent the family had been involved in preliminary hearings or to what extent they were even informed at all about the length to which Campbell would take the case before he spoke to the local press.

Campbell is new to the school, having only started work there on July 1st. However, he has been in secondary education for over thirty years with most of that time being spent in Fairfax County, Virginia. He started in athletics coaching basketball, football and girls softball before going into administration. Last year he left Centerville High School, a large school in Northern Virginia given high marks by the Virginia Department of Education. It was the second ranked school in Virginia by Newsweek in 2011.

"Redditor"AndrewLevin posted the original story from AL.com on r/MensRights Friday shortly after it was published. "Feminists will never wash the ocean of blood that they have on their hands. I remember Chris as a little boy. Like many little boys these days, Chris was born with two strikes against him: (1) He was a boy, and (2) his battery was too big for his body. Too much energy, too much masculinity, the perfect feminist scapegoat," he said in the comments.

Comments on AL.com's original story share AndrewLevin's rage. Some are calling for a mass streaking during the next football game and others are already publicizing details for future school board elections, coming up in November, upcoming hearings and contact info.

One poster compiled the following:

Next School Board Meeting at Sparkman High: November 4th, 2013. 6:00PM Cafeteria
Sparkman High Principal: Mike Campbell (256) 837-0331, mscampbell@madison.k12.al.us

District 4 School Board Commisioner: David Vess (256) 726-8843, district4@madison.k12.al.us
Madison County School Board Public Relations:
Geraldine Tibbs (256) 852-2557 x1263, gtibbs@madison.k12.al.us

AVFM will be reporting on activism developments.

Editorial note: FTSU

Publishers note: For whatever reason, WHNT News has apparently removed their coverage of this boy's suicide. The link provided is to the Google cache of the article, which has been saved to .pdf and will be available here if and when the article disappears from cache. PE

Attila Vinczer joins AVFM management team

Paul Elam · 6 October 2013 · Archived copy · Original

It is with the utmost pleasure and honor that I am able to announce that Attila Vinczer has been offered, and has accepted, the position of Director of Canadian News and Activism with A Voice for Men.

In this position, Attila will oversee Canadian news reports from the MHRM within the borders of Canada, but even more importantly he will be coordinating events (with our dedicated support) as the official head of all AVFM sponsored Canadian activism.

As no doubt most of you know, Attila recently organized and coordinated the wonderfully successful Rally for Men and Boys in Crisis in Queen's Park, Ontario on September 28.

As the head of Canada Court Watch, Attila has extensive experience with activism that targets many of the same issues that we address here at A Voice for Men. He is, at least in my observation and opinion, a remarkable blend of hard work, no-nonsense pragmatism and warm, genuine concern for the struggles faced by men and boys.

In short, he is a hard-edged activist driven by compassion. He is the right man for the job and he will serve as a critically important bridge between Canadian activists and activists from other countries. All of us are proud and excited to add him to the leadership team of A Voice for Men. His acceptance was passed by our board with a conspicuous and enthusiastic lack of dissent.

I ask you to please join me in expressing gratitude to Attila Vinczer for the work his has done and now the work yet to come as a member of the AVFM management team.

These are already exciting times that just got a little more amazing.

Rally in Toronto: a short documentary

VFM News and Commentary · 6 October 2013 · Archived copy · Original

A joint production of Men's Human Rights Ontario and A Voice for Men. Thanks to Shawn Sutherland for a lot of this great footage, and to Christian Chiasson for the editing.

http://www.youtube.com/watch?v=i33qE6Owhqk&feature=youtu.be

Watch for more footage of the historic rally in the next few weeks… and start making plans. We're probably doing it again in January. It'll be cold but it'll rock.

Misandric Fixation in 19th Century Europe

Robert St. Estephe · 6 October 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

•?••?•

Readers of *A Voice for Men* are familiar with some of the more notable and articulate present-day adherents to gender ideology of the SCUM Manifesto variety such as Josefin von Zeipel Segerberg and Pamela O'Shaughnessy ("Vliet Tiptree," pseudonym)**. Many people erroneously suppose, however, that the eugenics-inspired, genocidal ideation-styled, violent authoritarian types of feminist utopian philosophy find their source exclusively in ideology. The fact is that the mentality called *misandric fixation* (see "What is Misandric Fixation?") need not arise through the influence of ideology or deliberate intellectual cogitation of any sort. Further it can be observed that ideological misandry has existed long before the explosion of radical feminism in the 1960s.**

The following article published in 1901 documents famous European misandrists of the late 19th century: Marie Irrgang of Austria, Gretchen Marie Schultz of Germany, and Marie Lenoir. Fraulein Marie Irrgang, who claimed to be the premier man-hater of her country, was a member of a formal misandrist organization, society called the Jungfrauen Verein [Virgin's Association.

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[image]

FULL TEXT: News comes from Vienna of the death of Fraulein Marie Irrgang, who claimed to be the "champion man hater" of the world. The fraulein was should be allowed to take part in her funeral procession. An early disappointment in love is believed to have been the cause of Marie's hatred of the "mere man." She was a member of a society called the Jungfrauen Verein [Virgin's Association], an association of old girls and young girls who had been converted to the antiman views of Fraulein Irrgang. Though the fraulein decreed that no man should take part in her funeral she could not prevent men and the streets the procession passed with the male animals she so much detested, gazing curiously at the unique sight. The procession was composed of an immense throng of women of all ages and all social conditions and of deputies from every woman's society in Austria. But Marie's directions were not carried out to the letter after all, for the banner of the Jungfrauen Verein was so heavy that no woman could be found who was strong enough to carry it. So it was born aloft by one of the hated sex, who marched along, the only man in the procession.

Fraulein Irrgang had a rival in Fraulein Gretchen Marie Schultz, an old maiden lady of Berlin who was known throughout Germany as "the man hater." Having had an unfortunate love affair fifty years ago she vowed that she never would speak to or, if possible, look upon a man again as long as she lived, and, being a woman of wealth, she was able to keep her vow until her death not long ago. She bought a retired house about a dozen miles from Berlin and equipped it from basement to garret with furnishings made by the hands of women. She surrounded herself with a band of women, each of whom took a similar vow of perpetual hatred of the opposite sex, and so skillfully were things managed that for fifty years the fraulein neither saw nor spoke to man or boy.

Another man hater, and one who carried her hatred beyond the tomb, was Marie Lenoir, who died in Paris a few

months ago. By her will she left her whole estate, valued at $15,000, in trust to two women of her acquaintance holding similar views with her self regarding men, “to be used in waging warfare in such ways as may seem fitting to them against the selfishness and tyranny of man.”

[“They Hated Men. – Three Women Who Waged Lifelong War Against the Sterner Sex.” Syndicated, The Piqua Daily Call (Oh.), Nov. 26, 1901, p. 6]

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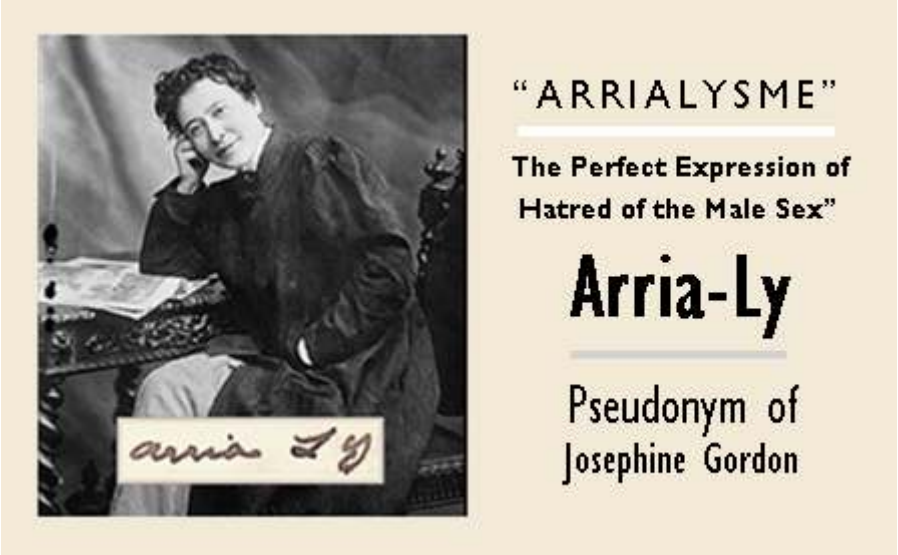

The French writer who called herself Arria-Ly (1881-1934) had a similar philosophy to her earlier counterparts and wished to found a movement promoting universal virginity on the part of women for the purpose of eradicating the male sex. It remains unclear whether “virginity” referred to heterosexual intercourse exclusively.

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EXCERPT: Still more extreme [in her anti-male views than Louise Deverly-Dupont] was Arria-Ly (Josephine Gondon, 1881-1934), who along with her mother campaigned for women’s suffrage in their home town of Toulouse. From her youth both parents had instilled in her a revulsion against the flesh and sexuality. Something of a latter-day Cathar, she aspired to found a new cult of “arrialsme” which would be a perfect expression of her hatred of the male sex, whose ultimate extinction she envisaged by the practice of universal virginity on the part of women – a cause which did not endear her to the villagers of the Ariège where she regularly repaired for health reasons. Her short-lived newspaper *Le Combat féministe* had just forty-four subscribers and, following the death of her mother, whom she called “sister,” in 1934 she took her own life.

[James F. McMillan, *France and Women: 1789-1914, published by* Taylor & Francis, 2000, p. 211]

Parker vs The Man: Empower yourself, learn jury nullification

VFM News and Commentary · 7 October 2013 · Archived copy · Original

From Caleb Leverett's Youtube channel.

I have a dedication for this video, but first I want to thank a lot of people for their unbelievable support of me and my kids, Parker, Hayden, Blaine and London. First, my parents, Shane and Debbie Leverett for loving the kids and me through thick and thin and always being there, along with my sisters Hillary and Randi B. I love you all.

Many thanks to my Liberty movement community and your kind words and support and/or influence; Jordan Page, Michelle with Oath Keepers, Cil Malik, Tracy Diaz, Christopher Cantwell, Tripp and Proctor with Liberty Movement Radio, Derrick Broze, Adam House, Kristen Meghan, Glenn Horowitz, John Bush and Catherine Bliesch of Sovereign Living, Antonio Buehler, Paul Elam, Pete Eyre, Nathan Coffey, Johanna, Derrick J., Ben Farmer my former co-host and dear friend, Nichole Rosado, Gazi Abdulla, Ken and Gigi Bowman, Matthew Short, Stefan Molyneux, Debbie Sturgeon, Amanda LaPlante, John Wainman, Ben Vonderheide, Shannon Sealy, Carrie, all the good folks at gardap.org, Jarrod Eicher, Bobbie Seale of the Black Panther Party, Tatiana Moroz, Landon Hanks, Mike Gunger, Janelle Lang, Wayne Walton, Ross and Ashli Groening, Valerie Sargent Martin, Jim Funke, Teshia, Lea Kelly, Barbi and Brian Castillo, Jeffrey Phillips, Rob Pepe, Kristen Meghan, Mark Bunch, Danny Anderson, Brandi Lee (love you, babe), Danny Panzella, and about a thousand others that I'm forgetting at the moment. Also, BIG thanks to the TeamParker fans from all over the world from countries like, Canada, Mexico, Japan, England, Saudi Arabia, Scotland, Ireland, Sweden, China, Denmark, India and a few others… It is so humbling to read all of your kind letters.

Not to forget, my attorney, Will Doonan and his lovely wife, Jennifer.

I'd also like to thank my second former wife, Samantha, along with her family, Mike, Gigi, Mimi and Popo. I will never forget what you did to help my kids and me and I love you all.

A special thanks to the beautiful and goofy Marinda. I don't know how I would have made it through the daily grind without you. I love you so much.

And finally, I dedicate this video to my dear friend Adam Kokesh. Adam is not perfect, but neither am I. For that matter, neither is Parker. Adam is currently being held as a political prisoner in Washington, DC. He did not create a victim. Basically, he is accused of exercising his second amendment right, (along with holding an illegal plant, which is not even mentioned in the Constitution). Parker and Adam have some things in common. Both are being held against their will and neither have threatened anyone or created a victim, but at least prisoners are allowed a phone call.

To quote Adam Kokesh, "They don't consider things that don't immediately affect their quality of life or the moral implications of their actions". Adam is more than a friend. He is a teacher and I have learned so much from him, as has Parker. Even before Parker came to live with me, he would go over to his friends' houses on weekends, gain internet access and watch Adam's videos.

Parker looks up to Adam. I wrote to Adam in prison. and told him about the video you just watched. He wrote me back on 8/27/13 and in the post script he said, "PS tell Parker I said he's a bigger badass than I am. Seriously. I don't know if I'd have the guts & perspective & wisdom to do what he's done at his age. At his age, I KNOW I wouldn't!"

It is quite easy to look into Adam's past and my past. Our lives are pretty much an open book. I assure you that you will not agree with everything either of us has said or done, but I also assure you that you will find that none of our actions have created a victim or threatened anyone. If we truly live in the "land of the free", then should not Adam be out of a cage and Parker be living with me?

I implore you to please look up “Jury Nullification.”

> **The primary function of the independent juror is not, as many think, to dispense punishment to fellow citizens accused of breaking various laws, but to protect fellow citizens from tyrannical abuses of power by government. The Constitution guarantees you the right to trial by jury. This means the government must bring its’ case before a jury of the people if it wants to deprive any person of life, Liberty or property. Jurors can say no to government tyranny by refusing to convict.**

This is printed on fija.org I’ve got much more to say, but YouTube won’t allow the length.

It’s about time...

VFM News and Commentary · 7 October 2013 · Archived copy · Original

This is an infographic that is long overdue, but still welcome. Please pass it around.

Source: TopMastersInEducation.com

In His Own Words: Princess turns into a poisonous toad

Dr. Tara J. Palmatier · 7 October 2013 · Archived copy · Original

It's day 7 of Domestic Violence Awareness Month. A Voice for Men, Shrink4Men and DAHMW are committed to raising awareness about male victims of domestic abuse, the invisible victims.

Today's *In His Own Words* is about a man who kissed a princess only to watch her turn into a poisonous toad shortly after saying, "I do." He thought he was marrying the woman of his dreams. In reality, she is the stuff of nightmares.

> ***Princess Turns into a Poisonous Toad***
>
> **In the beginning:**
>
> I planned to treat my bride to a tropical honeymoon full of adventure including, hikes, snorkeling, sandy beaches, exploring and animal watching on the Galapagos Islands. We didn't have much money at that time, so I planned the second part of our trip on a yacht called *the Darwin*. It was not a Carnival cruise ship, and its cabins were rather narrow with bunk beds drilled into the starboard hull and no mattresses thicker than two feet.
>
> The first night of the cruise, my wife's displeasure at my 'poor' job in choosing a cruise with suitable conditions was evident. She constantly complained and criticized my planning ability to provide for a 'proper' marriage.
>
> Soon the comparisons to daddy started. Daddy would know how to treat his girls on a trip. He would plan properly to make sure everyone was taken care of. How dare I not know that the boat I chose would be subpar for her! After I softly and unwittingly suggested that, while it's not perfect, it didn't mean we weren't going to enjoy our honeymoon, I was able to assuage her temper that night.
>
> The following morning while getting ready for the day, my wife had the misfortune to drop a contact lens. This event triggered a narcissistic rage episode. While rehashing my inadequacies in a loud, aggressive and tearful tone, she slapped me in the face and demanded that I help find her contact.
>
> I was really bewildered. I did not know how to react.
>
> In the end, in order to assuage her, I helped her find her Pure Optical contact lens and calmly reassured her that everything would be OK. A voice deep-down told me I should divorce her. However, given that we'd been married for less than a week, I allowed myself to rationalize away the incident.
>
> I thought, "What about the fortune her daddy just spent to put on a spectacular wedding? My family just spent a fortune on travel just to support my wedding. I can't leave her now. She was just upset, and rightly so. This cabin is a bit small. I probably could have researched it a little more and done a better job to make her happy, etc."
>
> I started to withdraw some that day from her. My wife then apologized to me, while still blaming me and said that that wouldn't happen again. Since my image and reputation as a newlywed was vested in that, I happily accepted her apology and tried to forget the incident.
>
> **A few months later:**
>
> My wife was very 'family oriented' and "needed" to be around her family very much. I pointed out that I wanted to be respected as an autonomous person and balance that with her need to be with her family. My desires were secondary to those of her family and their plan and vision for my life.
>
> One day, I had another engagement to attend to and was trying to hurry the family visit along. This upset my wife very much. While driving to pick up some food, she started in on how I was disrespecting her family and slapped me in the face while I drove. How dare I have my own schedule and desires! It's important that the family leave the country club together and be together!
>
> I rationalized this one away as well. I told myself we'd be moving to Florida soon and I'd be rid of that

influence. Once in a new environment, she'd grow up and be a rational human being. She just needed to change her environment.

A few months later:

My wife and I were 'happily' adjusting to a new life in Florida. However, the loss of her family was too much to bear. My wife couldn't function without them. I was a terrible thorn in her side for marrying her. She had many other suitors, but she chose me and I was making her unhappy. I had no career, no family, nothing for her.

I tried to ease her pain by staying with her, comforting her and making friends for her. I found other newlyweds from similar backgrounds and befriended them. Naturally, my wife was jealous that I was making friends and accused me of cheating with the married women I thought would be good friends for my wife and me.

In public, she can be quite charming and we arranged some double dates. On one double date, she didn't understand a direct question our new friends were asking her. I didn't come to her immediate aid and she felt stupid and humiliated. On the ride home, I got slapped again. I still felt terribly for her and tried all the more to make her assimilate and fit in. I felt I needed to 'raise' her into adulthood.

As the years pass:

My wife decided I was no good working menial office tasks with no future. She preyed on my desire to make something of myself, after firmly projecting how worthless I was to her. I wanted to finish my college education and be a 'professional' for her and give her the life she deserved. After all, all her friends were married to professionals.

She was 'slaving' away at a clerical position for me, while I was bumbling around. My previous college credits didn't transfer, but it didn't stop me from going from clerical position, to pizza delivery driver, to busboy, to server to eventually, a chemical engineer.

During this time, my wife became pregnant with our first daughter. The resolve to be a good father came over me and so did my wife's tyrannical behavior. This is when the mask started coming off completely. After all sorts of verbal abuse on how I don't care enough, I'm not a good father, etc. It further cemented my resolve to be the best father I could be.

Eventually, there were more episodes of violence. I was slapped for asking her to be quiet while talking to her sister on the phone. Our daughter was sleeping. There were episodes of broken glass and then it happened, the first suicide attempt.

She was yelling about how all I cared about was our daughter and smashing stuff up. After trashing the house, she ran into the kitchen and pulled out a knife. I screamed, "No!" and wrestled the blade from her and calmed her down. I just had a kid with this woman. The psychological torture was horrible.

I asked her to get professional help. She replied, "I was never like this until I met you. I don't need any help." At that point, I I retreated further into my studies and fatherhood.

The verbal abuse, and sometimes physical abuse (not slapping anymore, but pinching and punching), continued up until I was about to graduate college. Then for a month, it stopped. She was kind, nice, sincere and lavished praise on me! I did it! I had earned my BS in engineering! We should have another kid! Are you kidding me!

I had sex one time and she was pregnant. Once the pregnancy was confirmed, she went right back to being worse than before. There was, yet again, a second suicide attempt. This one occurred after another episode of domestic violence. What triggered it? I didn't take her to the beach she wanted to go to, I took her to a nicer one. This caused a rage episode in front of her sister who I was taking care of because of poor school behavior.

I was ready for this attempt. I scooped up our two-year old, ran out of the house and called the police. Naturally, the police found the house trashed with broken glass and took her to the mental health facilities. She then put on the charm and played the pregnant card. I stuck with her because she was carrying my baby. She

knew I felt a strong obligation to our children and used it against me.

Next, she was diagnosed with a common pre-cancer in the cervix. How she milked that one. The awful conditions I was making her live in caused her cancer. Though I showed her report after report that it's common and has a rather simple procedure to fix, it was high drama for her. In the end, a healthy baby girl was born.

End Game:

After my daughter was born, I finished college and looked for work. I had an internship across the country in California. Though I asked my wife to continue working until I gained full-time employment, she decided she had worked enough and the children required her undivided attention. This included taking the children out of the country to visit her family for my entire internship, despite my logical explanations as to why this wouldn't be healthy for the children. My eldest was completely lost to me once I got her back.

After my internship, I got a job in California and we moved as a family. Once there, I made every effort to acclimate my wife to a new life. It didn't take long for her to hit me again, accuse me of cheating on her and try to throw me out of the house. Two weeks after buying the house I was never good enough to get for her, she staged a third suicide attempt.

Again, I pulled the knife from her hand after a long and deliberate campaign to 'prove' to the kids what a jerk I was. I comforted her and took her out for ice-cream. I was bewildered again, and had decided that I had done everything she demanded of me, worked my tail off to give it to her, but she would never be satisfied.

I asked her for a divorce the next day.

That put her into high gear. Divorce! No, never! How could such a good man like me divorce the mother of his children!? She promised she'd do counseling. I was exhausted at this point and told her my mind was made up, but she wore me down for counseling.

She went to see a therapist for depression. I came in two sessions later and the therapist told me, "You need to get out as soon as you can!" I was so relieved it wasn't the same "communication and understanding" garbage I'd heard at the church after her second suicide attempt.

However, I was very afraid to pull the trigger. I knew what kind of a tyrant she was, and thought about my children. I knew that I had never held her accountable for her behavior, and in many ways enabled it by not knowing how to stand up for myself. Believe me, I tried to do it logically, but I fear the only language she understands is drama and craziness. Eventually, after six months of therapy, I worked up the courage to serve her.

When she was served, she had another narcissistic rage episode. I was fixing a child's car seat for her so she could go out. She punched me twice. I threatened to call the police. She said, "Ouch, you just hit me! Who are the police going to believe?"

With this taunting and craziness, I got really, really scared. I tried to leave with my children, but my eldest, who is the emotional caretaker of her mommy wouldn't leave with me. My wife demanded I hand over the children and threatened to take golf clubs to my car and call the police.

Her threats worked and she hung up on 911. 911 called back and my wife said there was no problem. She then took the kids and put them in her car and told me, "You'll never win them. They'll always love me!" With that she left.

I called the police to give them my side of the story. I was still in shock and feeling guilty — guilty for giving her divorce papers. I told the police, it's not necessary to arrest her, she didn't hurt me, but she did hit me and I don't want her making false accusations. Essentially, I was still trying to be a white knight and excused her behavior. She ended up going to jail, but was released the next day.

Currently:

I'm still living in the same house with her as we go through the divorce. If I leave the house, I lose my kids and

> the house. My finances are gone. Everything I've worked for is gone.
>
> My oldest feels the need to reject me completely, especially when her mother is present. She is a miniature version of her mother. All of this has happened because I tried to love my wife and make her happy.
>
> If anyone reading this is in the same boat. Stop protecting her. Tell somebody. Don't keep it in and rationalize it away.
>
> Chances are, most folks won't believe you or care. But, you may find somebody who can really help. If you have kids, you will feel trapped. However, you still need to find help and find a way to protect yourself and your kids and get them out if you can. Find a good therapist to help you and read Shrink4men!

If you are in a relationship with an abusive woman and have considered leaving, but are still hopeful, for whatever reason, that you can make it work, please pay attention to these stories. Each of the men featured *In His Own Words* held out hope, tried their hardest to make their partners happy and were still brutalized, often with the help of law enforcement and the courts. Here are the lessons:

1. Do not ignore, rationalize or minimize the red flags.
2. Once the mask slips, do not ignore the crazy. Get out and get away as far and as fast as you can.
3. If you "love" her and just "can't" break it off, ***do not have children with these women***. The children will become hostages and weapons. They will also likely become the next generation of Abusers and Codependents.
4. Tell your friends, family or a therapist about the abuse. You might think you're "protecting her," but in reality you are *enabling her*. Get help and support for yourself.
5. ABR (Always Be Recording) the abuse and DDD (Document! Document! Document!) the abuse. If you don't, you may not be believed. Even if you record her abuse, you still may not be believed in our misandrist women-can-do-no-wrong culture.
6. If she assaults you, don't be a "nice guy," be a *smart guy* and press charges.
7. If she makes suicide threats, call the cops. If she's serious, she needs psychiatric help. If she threatens suicide/makes a parasuicidal gesture, she still needs psychiatric help.
8. It won't get better. Develop an exit strategy and GTFO (Get the F*ck Out).

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Shrink4Men Counseling, Coaching and Consulting Services

Dr Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

BBC documentary punctures myths about fatherhood

VFM News and Commentary · 7 October 2013 · Archived copy · Original

Those who believe fatherhood is a social construction rather than a deep biological reality that begins from before birth have much to answer for, as do those who continue to promulgate the myth of the Stern Violent Brutish Father.

If you can watch this terrific documentary and not get a lump in your throat at multiple points you're made of sterner stuff than I. –DE

https://www.youtube.com/watch?v=4ouKQdxAFA0

Asshole of the Year: Principal Michael Campbell

Paul Elam · 7 October 2013 · Archived copy · Original

Those of us in the MHRM work in a world that at times seems to be full of assholes. There are gender ideologues who insist that all men are potential rapists and other kinds of abusers. There are politicians that pass all manner of corrupt and oppressive legislation in order to pander to an ill informed and misled electorate.

There are countless academicians that churn out one mendacious line of agitprop after another disguised as scholarly pursuits and valid research. And of course there are legions of twisted commentators on blogs and more mainstream outlets everywhere fueling the fires of this rampant sickness.

So, one must assume, it is not an easy job to sift through all these assholes to find one that somehow rises above the others; one whose actions somehow distinguish him or her as specially deserving of our recognition and repugnance. We might argue endlessly, comparing the relative damage they have caused and measuring the level of depravity in their indifference to it.

For me, however, there is no argument needed. If we are to look through the hoard of possible candidates and force ourselves to name one person, one asshole that is a shoe-in for such recognition, we need to look no further than Sparkman High School Principal Michael Campbell.

I will vote for the asshole with blood on his hands every time, and Mike Campbell's hands are soaked in it.

As most all readers here will know, fifteen year old Christian Adamek, a young man in the educational care of Principal Campbell, hanged himself a week after streaking through a high school football game.

What started, and should have ended, as a mischievous – but largely harmless — prank by a somewhat impulsive youth, became a tragedy that snuffed the very life from him; that cut a swath into the soul and spirit of his family from which they will never recover; that sent a community spiraling into the depths of grief and confusion.

Michael Campbell could have prevented all of this. Instead he stands out as the primary reason that it happened.

What do we expect from an educator with thirty years of experience with the well-being of young minds and young lives? Well, I for one expect wisdom, forbearance and the sensible comprehension of compassionate justice as it applies to molding young lives. I know that is what Christian needed; that he deserved, and he certainly did not forsake his right to it with a simple lapse in judgment, even if what he did could be called that.

What he needed was a measured and appropriate response by the adults responsible for his life. What he got was a career administrator playing the gender politics of the day, taking part in an administrative witch hunt — building a public altar on which this boy was to be sacrificed. And sacrificed he was, in the most literal meaning of the word.

Michael Campbell had the choice to teach this young man a lesson; to help him grow into adulthood. He could have issued thoughtful and instructive consequences for something that in my youth did nothing more than raise eyebrows and cause laughter. Instead he gave statements to the press and implied the coming criminal prosecution that could have branded this young man forever. Instead he persecuted a young life, and that young life was lost.

His willingness to speak to the press stopped for some reason at the same time Christian's heart did the same.

I understand, we are not in the days of my youth any more. What was once considered the normal antics of adolescence is now, at least where it concerns boys, considered vile and predatory. We have hung a target directly on their young backs, and Mike Campbell, seeing the opportunity, recklessly took aim and fired. In doing so, he robbed Christian Adamek of the future for which he was supposed to help him prepare.

Campbell might have imagined he was doing heroes work in the new gender zeitgeist. Perhaps he was going to show all his contemporaries that he was abreast of the times; that he was aware of the threat, particularly sexual, that all young men represent. Maybe was going to show the world that he by God knew how to deal with this sort of

thing, and Christian was going to serve as the example to prove it.

One has to wonder, though, at what point in Mike Campbell's mind did Christian Adamek cease being a student for which he was responsible and start being his professional convenience, or if he was ever anything else.

Though Christian's family will never have the luxury of forgetting, the rest of the world sadly will. In time, pitifully short at that, he will just be another stone marker in a world that does not tarry long on the untimely death of young men no matter how egregiously or senselessly we lose them.

Mike Campbell will undoubtedly have the condolences of those who love or fear him. Well-wishers and sycophants will stroke his back and assure him there was no way for him to know. Undoubtedly he will hear many such lies. He will swim in them, even as they lower this young man into the ground.

Perhaps in time Campbell's work will garner more recognition for excellence. His schools have already been the recipient of such accolades. He might, as he nears the end of his career, even receive some sort of lifetime achievement award.

A lifetime. How short and fleeting that can be in the wrong hands.

What law will be named after Christian Adamek?

Scott Greenfield · 7 October 2013 · Archived copy · Original

Streaking. It was a fad for a while in the 1970′s, funny, harmless and certain to piss off the grown ups. At the Harvard-Yale game in 2006, a nostalgic MIT hacker reminded them which school had the best sense of humor.

This isn't to be flippant about what follows in this post, but rather to provide context to the seriousness of the offense with which 15-year-old Sparkman High School student Christian Adamek was charged. From AL.com:

> Christian Adamek, 15, hanged himself Wednesday and died this morning from his injuries, Madison County Coroner Craig Whisenant said today. Adamek's death came less than a week after he was arrested for streaking across the Sparkman High football field during the Senators' Sept. 27 football game against Grissom High School.

What was an immediate "legend" among his classmates on twitter turned swiftly into a nightmare.

> The conversation on social media took the situation lightly in the first few days, with some students calling Adamek a "legend" and laughing off what he had done.
>
> The school district was taking the incident much more seriously, however.

After all, schools have rules. To protect the children, you know.

> "There's the legal complications," [Sparkman High Principal Michael] Campbell told the news station. "Public lewdness and court consequences outside of school with the legal system, as well as the school consequences that the school system has set up."
>
> Adamek's sister indicated on Twitter that her brother was facing expulsion.

When a teenager commits suicide because he felt bullied by others who said mean things about him, there is invariably a law passed to make sure it never happens again. In the pursuit of a perfect world, no child should ever feel so badly as to do himself harm. What law will they pass for Christian Adamek?

The streak was caught on video, which remains up for now.

http://www.youtube.com/watch?v=9JT0Y28fe4g

Horrible? Was it of sufficient moral turpitude that it cost a life? There are many things that can be said about the streak, that it was immature and stupid. No doubt someone will cry that it created a sexually hostile environment, as seems to be the cry with all things involving nudity. In response to those who call this a juvenile prank, someone will passionately explain the grave harm this does to the moral fabric of society.

So what if society survived the Harvard-Yale streak of '06. That was a bunch of northeastern atheist sexist elitists. This was Alabama, and they don't take kindly to such things in Alabama, where God and Country come first.

And so the Sparkman High School powers of saving grace decided to drop every bomb they had on Christian Adamek. They'll show him. He'll never do anything like that again. And indeed, he won't.

There isn't sufficient information about this young man to delve into his psyche, why he felt incapable of withstanding the punches being thrown at him. Maybe he had dedicated his life to his education, and saw this as the end of any possibility of going to Harvard or Yale. Or maybe he was more MIT material. Whatever, between expulsion and criminal charges, and whatever other influences existed in his life, he took a rope and put it around his neck. It's a horrible image. It's a horrible way to die. It's always a horrible loss when any teen takes his own life.

So did you show him, Principal Campbell? Are you pleased that your rules served their purpose? When you decided that the "legend," the laughter, the applause would destroy the decorum of your school, did you consider that the price would be one young man's life?

It's hard to imagine how the official rule-makers will spin this to find external blame. Maybe it will be Youtube. Maybe it will be videogames. Somehow, the internet is always involved in whatever tragedy befalls high schoolers.

It's always some other evil that compelled a young person to take his life. Because it could never be the school rules that create the perfect environment for children to thrive and grow, and shield them from the harm of a cruel harsh world.

Scott Greenfield is an attorney who has represented clients charged with crimes or the targets of investigations in state and federal courts across the United States. This article was originally posted at the Simple Justice website, and is reposted here with his permission.

In His Own Words: The monster behind the beautiful mask

Dr. Tara J. Palmatier · 8 October 2013 · Archived copy · Original

It's day 8 of Domestic Violence Awareness Month. Shrink4Men, AVoiceForMen and DAHMW are committed to raising awareness about male victims of domestic abuse, the invisible victims.

Today's *In His Own Words* is another object lesson in what can happen when we ignore the warning signs and our gut instincts. It is also the sad tale of "George," a man who very much wanted a woman to love and with whom to build a family and a life together. Instead he got Harry Potter porn characters interacting with facsimiles of his children and is now lucky if he sees the kids once a month.

> ***The Monster Behind the Beautiful Mask***
>
> I never thought I would be the victim of emotional abuse. I am an attorney and deal with people in adversarial setting everyday. I am a strong Type A man, but one who is humble and puts others before myself.
>
> My giving nature and desperation for a family and kids made me vulnerable to being victimized. Even once I knew I was a victim, it took a lot for me to take action, leave my 8-year marriage and file for divorce the same day I moved out of my home.
>
> I met my wife 9 years ago when we were both in our early to mid-30s. She was exactly what I wanted in terms of physical appearance. I ignored the fact she had been married before for 8 years with no kids. She claimed she was forced into BDSM sex acts by her husband and hated them, but did it to please him.
>
> Our sex life was poor. I began to doubt myself and my performance, even though I didn't have sexual difficulties in past relationships. I had also never met a woman that showed no emotion — good or bad — about anything. Previously, I had dated successful, goal-oriented women, but their careers took more priority than marriage, at least with me. My wife told me marriage and family were her priorities, so after 6 months of dating I ignored the warning signs and moved her into my house.
>
> We talked very little about anything serious. I ignored the red flags that should have told me not to marry her. You cannot marry someone you don't have a good physical and intellectual relationship with. Opposites do not attract either. Once she moved in, things were okay, but not as good like as you would expect in a new relationship. I helped get her off depression medication and then we married six months later.
>
> She got pregnant with our first daughter one month after we were married. She soon quit her sales job and we agreed she would stay home with the baby. I helped with the baby every day. As the baby got older, my wife made new friends, many of whom were not quality people. A new neighbor moved in next door who tried to act like my daughter's grandma and way overstepped her bounds. My mother, who had helped my wife throughout her pregnancy and after the baby was born without being intrusive, was slowly cast aside and ignored by my wife. I now suspect it was because my wife could get away with her lies and victim playing with this woman.
>
> We had our second daughter 3 years later and she became much worse. We used to spend our weekends together. Over time, she made sure she had plans to do things with other people. She liked being around people who would look up to her and put her on a pedestal and shunned the few quality people we met. I now realize that healthy, accomplished people with integrity caused my wife to feel insecure and exposed, not because of anything they said or did to her, but because my wife has neither integrity nor decency.
>
> She began to destroy many of my personal belongings. She refused to clean the house. She started staying up late at night on the computer. She was coming to bed anywhere from midnight to two in the morning. Her new friends were her priority. Anytime I was at home, she had something planned to get out of the house. We did nothing alone together or as a family. If I had any kind of problem or issue, she didn't want to deal with it or offer emotional support.

I finally accepted the marriage was over 2 years ago when we took my kids to their dance recital. My wife's new best friend, the nosy neighbor, came to the recital and as soon as I got the kids out of the car, yanked them from my hand and walked up to the entrance like they were her own grandkids, waiting for no one.

My mom was in tears thinking she would at least get to walk with the kids. I finally showed some anger and stood up for my mom, saying I was sick of the neighbor sticking herself into our lives and acting like the kids' grandmother. My wife got angry, blamed me for causing the situation and spent the evening comforting the neighbor at her house and leaving me to stew.

This is when I finally realized that my wife didn't care one bit about me. I would have left that day, but I knew my wife would keep the kids from me. I didn't want to leave the girls while they were still so young (a 4-year old and an 18-month old at the time). I knew they needed more time to bond with me and know me, so it would be more difficult for their mother to lie and portray me as a villain.

I spent the next two years basically living in a house with a stranger, so I could bond with our girls. I saved as much money as I could in anticipation of the divorce. I made one last ditch effort to go to counseling with my wife, which she had suggested. It was a waste of time.

I told her that we needed to get divorced and she said we were not quite there yet. I responded by saying I would no longer tolerate her abuse and lies. That did it. She wanted me out immediately, but set it up in a way that she could play victim to all our neighbors and friends.

She started recording my phone calls with her and recording me in the home. She was hoping I would snap and physically assault or threaten her so she could keep the kids from me despite I had not yelled at her or threatened her during our 9 years together. I accidentally stumbled on the recording device when I tripped over the longstanding mess in our dining room. I also found two flash drives on the kitchen counter. I opened them thinking they were pictures of our kids. Instead it was over 10,000 pages of fan fiction porn my wife had written.

It seems that my wife had been staying up late writing porn featuring Harry Potter characters and two other characters named after our daughters. The characters named after our children, while not depicted having graphic sex, interacted with the other characters prior to the sex scenes. The sheer volume of porn fan fiction she amassed seemed to indicate that she'd been writing day and night for years.

I didn't confront her with it because I was afraid of what she might do. After refusing my offer to have me move out on friendly terms because I would not give her a bunch of money, I ended up moving one day when she was out with the kids. She called the cops.

She has since refused me equal time with the girls, offering me one weekend a month. She signs them up for all sorts of activities that have no real structure to use as an excuse for why they can't see me. The legal process is a joke and there seems to be no way I can have a chance at equal time with my girls until we get our court date, which was scheduled for 9 months after I moved out.

I have not spoken with my wife since moving out. She is alienating our daughters and it is working. The kids refuse to get in the car with me on my one weekend a month. They say things like, "Daddy is going to lose all his money." I just bought a house 5 doors down from my old house and my wife is angry about it. Was that stupid?

I bought a place near by, so it would be easier to spend time with our kids. My wife won't let me drive my oldest to school even though it is on the way to my office. She makes her get up early and ride the bus instead. My wife's family has no idea she writes porn featuring Harry Potter characters and her kids. They just think I am a gloomy, angry guy. Should I send them copies of her pornographic writing?

The abuse I suffered at the hands of this sociopath goes beyond explanation and have only gotten worse since I have moved out. I am expected to keep working and earning so she can stay at home and not work despite the kids both being in school full-time and her college education and work history.

> While we were married, I gave up evenings and weekends so she could go back and get a nursing degree (she already had a 4-year degree and was a school teacher). Because of my success during the marriage, I will have to give her my house that I bought before I met her.
>
> If I had written all that porn with Harry Potter characters having sex surrounded by child characters named after our daughters and their cousins, I am sure I'd only be allowed supervised visitation, that is if I got any visitation at all. Because she did a good job taking care of the kids' physical needs, she suffers nothing in terms of custody from such behavior.
>
> My lawyer says I am not likely to get permanent 50% custody. The fact I built a business before I met her does not seem to help me in equitable distribution. Her net worth will be equal to mine post-divorce if I am lucky despite all the school loans and hard work I put in prior to marrying her.
>
> I should have seen the big picture from her lack of ability to perform sexually, fake intimacy, lack of empathy, desire for her own needs over anyone else's, as well as the mind games she played as the marriage progressed. The better a woman looks, the better her destructive skills seem to be.
>
> Leaving was the hardest thing to do, but I had to do it for my own sanity. I stayed two years too long for our girls. The misery and abuse during that time amped up because my wife saw me reject her and she knew I was gone. It was just a matter of when.
>
> I have come close many times to offering to sign my parental rights away, but even two days a month with our girls gives me hope they will get older and want to stay with me. As upset as I am about all of it, I doubt I even know the entire truth about who my wife is and what else she has done.
>
> This abuse went on for about 4 years where it was open and obvious. I now see the abuse was from day one, even when she was putting a positive spin on her personality to get her hooks in. She is so attractive she could get any man to marry her, but sociopaths prey on the nice guy. Add in some success and decent looks and you are the ideal victim. I always wondered why her first marriage ended. Now I wonder if she did the same things to her first husband that she has done to me.
>
> I would simply tell anyone in a bad relationship to get out, kids or not. You can't be a good dad in a bad marriage even if there is no violence or yelling. You will destroy yourself the longer you stay. You can't fix this type of woman.
>
> It's a hard hit to take from an emotional and financial standpoint, but I would rather take it at age 44 than 54 where I would owe lifetime alimony and maybe not be as physically strong. Stress will kill you and getting old is not fun when you do not have support from your spouse. I can't do life over, but I hope by letting our daughters know that I am here that they will want a relationship with me. Right now, the oldest is an emotional mess and I don't know how to help her.
>
> I was emotionally and financially destroyed by a sociopath whose true past and motives will never be known.

There are lots of lessons to be gleaned from today's *In His Own Words.* George writes, "The better a woman looks, the better her destructive skills seem to be." Instead, I would say that the more attractive a woman is the more willing some men are to overlook, ignore or minimize the Crazy and the abusive behaviors. Additionally, you don't give a sociopath a head's up about divorcing them; you get your ducks in a row and then pull the pin without warning. Warning them just gives them the opportunity to turn the tables on you.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Holding Japan hostage

Jack Outis · 8 October 2013 · Archived copy · Original

Note: This article is also available in Romanian.

Your house is on fire and you have 3 options before calling the firemen:

1. Throw water at the flames
2. Run inside the house and wait
3. Not calling the firemen because you need time to make up your mind

It is not a tough choice, yet Japan's birth rate is on fire and they are choosing a mix of options 2 and 3.

One of the nations with the brightest minds on earth is facing its self inflicted extinction by making the dimmest of choices. The main reasons for Japan to commit this paradox of slow economic-seppuku-by-demographic-starvation are, to my eye, the following:

1. National Racism in the guise of Cultural Pride

Japan will not accept immigrants, not in the past, not now, not in the future. Simply because they either stay Japanese or nothing. No way around it, it is part of their culture to segregate the non Japanese. Today, even if born and raised in Japan, the children of Korean parents are not always issued Japanese citizenship and usually referred as Zainichi, not as Japanese. Japan has a long history of repatriating Zainichi Koreans found to be "Incompatible with Japanese culture.". Logic does not matter as much as the pride of being one of the very few genetically and culturally pure Japanese parents because Japan would rather isolate itself than accepting reproductive defeat. This collective denial reached sci-fi levels in recent years when Tsukuba University showed the media their powered exo-suits for caretakers, who are expected to be overwhelmed in the near future with the needs of the disproportionately elderly population. In other words, instead of even thinking of the possibility of immigration, the Japanese would rather brace themselves to take care of the geriatric tsunami they themselves are creating.

2. Children of Karoshi

Japan has long had a tradition called Karoshi: males working themselves to death to serve a master. Things did not improve after Japan's acceptance of defeat after WW2. It was either suicide to avoid shame or accepting defeat and a lifetime of shame. Japan chose the admission of defeat and national shame simply because the delusional tradition of the disposable warrior does not extend to the untrained, unbrainwashed population. The masterless Japanese nation and its admission of defeat was a collective cross-generational searing trauma inflicted upon an already post-apocalyptic culture. This national psychological defeat created an unbearable void to be filled desperately with something else, something where the lost pride could be found, something else but suicide which, paradoxically, ended up being re-purposed slower suicide in the form of overwork. In a stark demonstration of overcompensation mixed with a misplaced need for a sense of worth, the post war generations of men in their early 30's and 40's, rebuilding their atomized national pride, would work shifts of 12, 14 or even 16 hours for weeks, months or even years, slowly building the tradition of using as few vacation days or none at all to give their co-workers and superiors the clear message of compulsory collective sacrifice-dedication.

The result a few decades later?

A widespread social anomaly affecting multitudes of otherwise healthy men without a family history of disease, dying of stroke, heart attack, chronic fatigue or a combination of the 3. The phenomenon was fittingly baptized "Karoshi".

The Japanese Ministry of Health, Labour and Welfare has been tracking this phenomenon since 1969 and over the years things are not improving: in 2007: 189 workers died, many from strokes or heart attacks, and about 208 became ill due to overwork. Those who die are not surprisingly, mostly male. Karoshi in and of itself may seem

trivial as more than 189 people die on road accidents every year but if we consider the impact of those who commit suicide during formative years, the overall heavily reduced lifespan of males in management, the absent fathers due to either work or work related death, the problem is clearly not trivial at all for those affected by it from birth and the resulting incomplete and dysfunctional social structures with missing family members. This has created a social phenomenon with the more recent generations of males who tend to despise the traditional obligation of males slowly working themselves to death and have instead, embraced more herbivore lifestyles that not surprisingly, those lifestyles go directly against the fundamentals of the older generations: older gen chose academic excellence and sacrifice? then newer gen chooses little or no school. Older gen chose competitive high stress high karoshi-risk management jobs? Then newer gen chooses low wage unambitious low stress jobs. Older gen chose family and multiple responsibilities? Then newer gen chooses as few responsibilities and no family. That last choice is crucial to Japan's future demographics: No family.

Many of those now young "herbivore" (or "grasseater") men may or may not realize they are the byproduct of growing up in a fatherless household-culture, yet, the crucial point is that the new generation is unlikely to marry and reproduce. Despite the herbivore movement, Karoshi is still alive and actively killing men to this day, conveniently, it is never a surprise that the male aspect of Karoshi is never brought up by feminists. Why would they even mention the male primary victims of their own death if they want to take that credit without dying at all? Dead disposable men are a banality when compared with the injustice of not "empowering" women for "progress" in the workplace.

3. Feminism by western proxy

The analogy of the house on fire is perfect to describe what is happening to Japan, while the house is burning, the feminists want to sit down and "empower" women at the work place which is akin to sitting down and voting to decide what to do with the fire instead of just throwing water at it. At least that is what Lillian Cunningham at the Washington post blindly and unapologetically proposes. The nuggets of fools' gold in said article do not come from Cunningham only but also from Japanese feminists such as Kuniko Inoguchi (Japan's former gender minister) who is quoted as saying the following,

"In this country [Japan], we have never had a real radical feminist movement like many countries have, lacking that, I think we have not been able to make a dramatic change in mindset."

Inoguchi not only proposes radicalism but also developed a gender target to be imposed upon Japanese corporations to place women in 30% of their senior manager positions (not unlike the gender quotas to be imposed in the European Union). Let that sink in: the best solution for a looming demographic collapse is to radicalize and "empower" women for "gender progress" instead of asking them to get pregnant. Statistics show the higher the level of education the woman has, the fewer the children she will have. Consequently, enforcing gender quotas and using feminist pseudo-logic will only keep women at school then work and lower the birth rate. No need to sugar coat it: Cunningham and Inoguchi are just playing stupid because if they plan on keeping women mostly at school and work, the result will be they just won't become mothers. Cunningham even defeats her own argument in her own article with the following quote:

"Right now, however, [Japanese] women don't seem to be very empowered in the bedroom or the boardroom. The average Japanese woman has 1.3 children, one of the lowest numbers across the globe. She is also far less likely than her male counterparts to work full time. According to Goldman Sachs's research, 70 percent of Japanese women quit their jobs after having a child."

Women lack "empowerment" but quit 70 percent of the time? That is cartoon-like feminist pseudo-logic trying to ask for both having the cake and eating it (or rather have the cake of children and eat the cake of work in a state of desperate demographic emergency) which makes no sense. Cunningham conveniently, as most feminists do, cherry picks a favorable number to whine about (70% pregnant women leaving their jobs for not being "empowered enough") and downplays the inconvenient ones (1.3 children per woman) the number of pregnant women is

abysmally low but she conveniently focuses on the whining aspects of lacking empowerment by that magical 70%. Unlike Cunningham, let's focus on the inconvenient productive aspects of that number. 70% is a gigantic majority to accommodate. How about the lost productivity every time a woman takes a job away from a productive male or female just to get pregnant the first or second year on the job? How about the places that woman took away from higher education for a degree she will not use? No, Cunningham knows the cartoon-like lie she is trying to sell, she is an excellent hypocrite and is just playing the part, Cunningham understands that women taxing the system with fake childish ambitions for a degree they will discard as soon as they have their first child is not too different from the scene in Disney's "Lilo and Stitch" where a little girl forces an adult ready to pay at the counter to give her the money only to put it back on the counter and take credit for "paying". Their demands make as much sense as a fairy tale where the castle is on fire and the princess in the tower but wants a new dress or she won't come down and marry. Is it so difficult for the princess to realize that if she does not save herself no one will marry her corpse? Even a fairy tale princess would realize, no one is that stupid.

Why then, does Cunningham keep talking if she is aware of her verbal string of absurdities?

That is why it is so important to read in between their lines: Gender ideologues like Cunningham and Inoguchi are not as asinine as they seem, rather, as Mykeru defines them in his "Creepy Clowns" video analysis: "They are like jackals that roll on carrion for camouflage. In reality, they are predators that want to roll on a real victim to pass as something else." Cunningham and Inoguchi clearly understand the issue at hand but as opportunistic predators, they really do not care about helping the authentic victim, that is, the comatose Japanese birth rate. Not at all. What they see is an opportunity to hold a victim ransom and make self aggrandizing demands.

Think about it: they understand Japan needs women to get pregnant but since they do not control Japanese women and their reproduction, they declare themselves glorified self-appointed imaginary representatives of all females and ask for a gender quota ransom. Is akin them wearing white t-shirts with a bright pink message saying "We can reproduce but you can't. Pay us or we will kill Japan's future. Note: We offer no guarantee. Donate now." They claim they may have the solution but first you have to pay the ransom but even if you do, it may be too late because the patriarchy will get in the way of all the things they do not intend to do anyways. It is dishonesty and plausible deniability at an international level through the sponsorship of feminist intellectual dishonesty, it is all about not promising anything but asking for as much as possible. When the Japanese demographic-economic collapse takes place, they will just blame something the evil men did that prevented the poor women from achieving full potential, while feminists like Cunningham et. al. laugh from their retirement mansions in the Bahamas (bought with all the money they made out of glorified feminist hypocrisy).

Feminists like Cunningham and Inoguchi tend to find a movement, pretend they want to fix a problem by demanding the moon & the stars, make the problem worse, and then get a great deal of personal gain along the way. Their approach is dishonest but effective; it is like knowing a toddler has gone missing, and you already saw the body floating in the water but instead of telling the rescue team what you saw, you join them, lead them away from the corpse and portray yourself as a heroine for the cause for maximum camera time quite "luckily."

In this case, it is Japanese demographic carrion offered to feathered feminists.

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AVFM News and Activism FTSU: Remove Principal Campbell!

AVfM Radio · 8 October 2013 · Archived copy · Original

This week we will be dedicating our entire show to last week's tragic suicide of Christian Adamek, a fifteen year old student at Sparkman High in Harvest Alabama. We will be talking about Sparkman High School principal Michael Campbell's actions after the now infamous streaking incident and before Adameks death as well as activism efforts to get him removed from his job. We will also be talking about misandry in education and how it affects boys. We invite those who knew Christian to call in and share their thoughts and memories of him.

Undoubtedly this will be a difficult episode to listen to and participate in. However, it is important that the issue of suicide and misandry facing young males today be tackled and dealt with.

The show starts at 8PM Central Time

SHOW PAGE

“Stay Safe” = “You deserve rape”

VFM News and Commentary · 8 October 2013 · Archived copy · Original

Thunderf00t makes a perfectly rational and thoughtful video on risk minimization and, predictably, gets accused of being an apologist for male rapists and blaming female victims. Never one to give up, he gives a smackdown to his irrational critics.

We would wish to see more discussion in all this about the gross underreporting of female-on-male sexual assault, which has been an unacknowledged problem for far too long, but we can’t expect Thunderf00t or anyone else to cover everything all the time. Props for standing up to the intellectual bullies, anyway, Dr. Mason. –DE

Maine Gov. LePage gets It wrong again on domestic violence

Robert Franklin · 8 October 2013 · Archived copy · Original

Maine's Governor Paul LePage has long been in the forefront of the fight against domestic violence. In that way, he's the state's version of Vice President Joe Biden; domestic violence is his pet issue. There are other ways in which he resembles Biden too, like his frank willingness to ignore male victims of DV and female perpetrators. I've read many of LePage's remarks as well as Biden's, and if either has ever so much as mentioned the possibility that a man might be a victim of intimate partner violence, I've never seen it. I've seen extensive interviews with both men and neither has ever said a word about male victims.

As of this article, not much has changed in Maine (Bangor Daily News, 10/6/13). There's LePage hauling out the same old chestnuts. For a man to be this wrong and misleading about an issue that's as close to his heart as DV, it's hard not to conclude that he's just playing politics. LePage clearly wants to keep his fences mended with the DV industry in the state, so he carefully toes the party line. He does so at the expense of real opposition to intimate partner violence. That again is just another play out of Joe Biden's playbook.

LePage is right when he says "'We can have all the strict laws in the world, but we have to make [domestic violence] socially unacceptable.'" I've said the same thing myself. Laws are fine and necessary, but they're no substitute for teaching people how to behave. Until the culture changes on any number of issues, laws will be largely unavailing.

So you might think LePage would actually do something to try to change cultural perceptions about domestic violence. After all, that's what he rightly says is needed. But he doesn't. In fact, he does the opposite; he trots out the same tired, disproven, misleading claims. If those things worked to stem the tide of DV, we'd have eradicated it years ago, but as one researcher for the Department of Justice said in 2006, there's simply no evidence to suggest that our approach to DV has reduced the incidence of violence in the home.

That's why I conclude that LePage is just playing with DV like it's a political football.

> "We, the men, have to help to eliminate abuse," Lepage continued. "We are 80 percent of the perpetrators, and we have to find a way to stop people from doing this, and we can't expect women to fight this battle alone."

No, actually men are not "80% of the perpetrators." In fact, men are about half the perpetrators or maybe a little under that. Literally hundreds of studies have concluded that men and women perpetrate DV equally. Analysis of thousands of studies of DV recently completed by the Partner Abuse State of Knowledge project once again showed the same thing: men and women are about equally likely to perpetrate and be victims of DV. Women are more likely to start a fight and about twice as likely to be injured. Those are known facts, but LePage ignores the truth in favor of claims more agreeable to the DV industry.

That makes his admonition to men that they need to solve the problem of domestic violence all the more ironic. Believe me governor, men know we're supposed to stop domestic violence. The lavishly taxpayer-funded domestic violence industry has been telling us that for decades now. What no one's yet said is that women need to stop their violence too. In fact, if they did so, it would result in fewer men getting hurt, of course, but it would have the same effect on female victims. That's because, in cases in which both a man and a woman are part of a fight, there's a 70% probability the woman started it. That information comes from a 2006 study done for the Centers for Disease Control. Clearly, if women were taught not to start fights, they'd be less likely to be injured in one. But Paul LePage, Joe Biden and all the other true believers in the DV establishment wouldn't dream of asking women to change their behavior in the least.

And of course the notion that we can just tell men (or women, for that matter) to not commit domestic violence and they'll all stop is about as absurd as it gets. Domestic violence is a pathology that certain members of both sexes suffer from. For the most part, people who commit DV as adults were abused as children. So Job One is to get

parents to stop hitting their kids, but again, LePage, et al prefer to ignore that constructive approach to curtailing DV.

Rather, they prefer the Duluth Model of domestic violence intervention, an approach that's been shown time and again to have little to no effect on DV perpetration. It doesn't affect rates of DV for the perfectly good reason that it conceives of the problem as something it isn't. The idea that all DV consists of men who resort to violence in order to keep the little lady in her place is absurd to the point of madness.

In the first place, very little domestic violence has control as its object. The vast majority of it consists of isolated or rare instances of minor violence associated with periods of high stress in the relationship. The great majority of that is non-injurious or results in only "a minor cut or bruise," in the words of a 2009 survey in Scotland. In short, the great majority of what's called DV has nothing to do with exercising power over one's partner, irrespective of the sex of the perpetrator.

Mental health professionals have some pretty good ideas about how to deal with adults who commit domestic violence, and it has nothing to do with the Duluth Model of DV intervention. So what did Maine do?

Earlier this year, LePage signed into law a bill aimed at ensuring that courts can require that offenders convicted of domestic violence complete batterers' intervention programs as part of their sentence.

Here's a promise: those programs will have zero effect on rates of DV in Maine.

But LePage didn't stop there. He went on to connect DV not only to homicide, but suicide too.

> Of the 17 homicides in Maine this year, six were related in some way to domestic violence, he said. He also said many people who commit suicide did so after being plagued by violence in their homes.

What he scrupulously avoided mentioning were the two DV homicides committed by women, Gail Judd and Arline Lawless, who respectively stabbed and shot to death their male partners. Again, the mention of female perpetrators or male victims is not part of the LePage playbook on DV.

Perhaps worse is his suggestion that suicide victims in Maine are (a) women and (b) victims of DV. Neither is true. In fact, as this site shows, men made up 92% (145 male suicides, 12 female) of suicides in Maine to date this year and that, for men between the ages of 34 and 44, suicide is the number one cause of death. How many of those result from domestic violence? We don't know, but it would be strange indeed if more female than male victims came about because of intimate partner conflict.

LePage doesn't care. He's happy to overlook every one of those male suicide victims for one simple reason – to acknowledge them might mean fewer votes and less money from the DV industry.

LePage is right that we have to change the culture if we're to reduce the incidence of DV. Too bad he can't admit that he's part of the culture that perpetuates it.

In His Own Words: Dodging a bullet

Dr. Tara J. Palmatier · 9 October 2013 · Archived copy · Original

It's day 9 of Domestic Violence Awareness Month. Shrink4Men, AVoiceforMen and the Domestic Abuse Helpline for Men and Women (DAHMW) believe that male victims of domestic violence, the invisible victims, are just as needing and deserving of our care, help and attention as female victims of domestic abuse.

Today's *In His Own Words* is different from the accounts we have shared thus far. "Jason" saw the red flags, but he did not ignore them or his better judgment. He ended the relationship and got out before his abuser could make hostages (i.e., children) or extract The Precious™ (i.e., the wedding ring that signifies you are no longer a couple, but a menage à trois — a husband, a wife and the State).

Jason's story is also proof positive that educating boys and men about female aggression and abuse does make a difference and can save lives.

> ***Dodging a Bullet***
>
> I am newcomer to AVFM. Through that wonderful community, I have discovered the equally excellent website, Shrink4Men. Your numerous red flags articles have helped me to dodge a bullet, and for this I am extremely grateful.
>
> Shrink4Men helped me get out of a 3-month relationship where red flags were dotted across the horizon like a game of Minesweeper gone to hell. Yes, it was only 3 months, thank god. Had I not discovered your website, Dr Tara, it could have been longer or even turned into a marriage or children. I can only imagine how bad that would have been.
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> I ask myself why did I put up with it for 3 months if it was so bad ? That's probably my fault. I met this girl through an online dating website and after seeing each other for 2-3 weeks we headed straight into it like a couple of fools.
>
> Initially, my gut told me to end the relationship after only a week of officially being a couple. Her drama was already over the top, enough to cause me pause. I put up with it, however, because a) I liked her despite the drama, b) the sex was good and c) I rationalized maybe it was just a one-off thing.
>
> It was not a one-off thing. There was drama of all sorts from the very start. The simplest things like not changing my Facebook relationship status after our first date caused her to take offence. She said it meant that I was "ashamed of [her]." In reality, I just didn't want to trivialise anything (e.g., declaring I was "in a relationship" when we were still dating and getting to know each other). But I did it anyway to appease her.
>
> A couple of weeks after we were official she was out at a bar one time to meet a male friend of hers. Her friend came onto her at the bar but was refused by her. Apparently she gets a lot of male attention she has to turn down. This douchebag then proceeded to create a fake Facebook page and dating profiles to attempt to destroy my character so he could hook up with her.
>
> Of course my new girlfriend didn't believe my claims of innocence and was I accused of being a cheater and vermin, but proved myself with evidence and heart felt pleas. Despite warning her that he may attempt something again, when her friends discovered a fake online profile of me (which was created by him) a couple of weeks later – she then believed this and accused me further of cheating. This again took some pleading to get her to realise it was bunkum.
>
> A general lack of affection was prevalent throughout. There was hardly any hugging or kissing (and I am an affectionate person), and apparently I didn't know how to be romantic despite all the dinners, ignored and unappreciated poetry, flowers and otherwise.
>
> There were personal digs and jibes to me all the time, sometimes they cut deep, but for the most part I ignored these and didn't let it get to me. Sure there were good times, and on occasion she could be a beautiful and

loving person. But as time progressed they were few and far between.

She was also an extremely stressful person, who took her work home with her and allowed it to poison her life. She would constantly update me on the stressors of her life from her incompetent boss to family issues of her divorced parents and her dad. That stress would sometimes filter through to me from her moods.

She was on edge a lot and I had to tiptoe around her to be careful not to cause offence about the simplest of things. There were plenty of arguments. One time she thought it would be funny to amuse herself by throwing pillows at me – despite my lack of appreciation. When I told her I didn't appreciate it and that perhaps we shouldn't be together she stormed off down the street at night in her bare feet threatening to go to her ex's house 10 miles away.

I chased after her to stop her, concerned for her safety at being out at night and the distance. My heart was racing and that night was probably the most stressful of my life.

She could also be a very jealous and irrational person. When we went to a lovely restaurant to enjoy a wine and some nice food, I commented that I thought the waitress was doing a great job and the customer service was great. I was accused of flirting with the waitress and fancying her – and then "checking out" the waitress when she had simply walked through my sight line. It was pathetic jealousy at its finest.

The stress she created through her drama and irrational behavior got to me. I became depressed and the stress was so bad at times it would make me vomit. This in turn affected our intimacy and my health. She could also be emotionally and physically abusive. There wasn't outright physical abuse, but she would throw pillows or objects at me, and engaged in what she called "play fighting" with actual punches. [**Note from Dr T: Actually, Jason, this is physical abuse. If a man would be arrested for doing the same to a woman then it's also abuse when a woman does it to a man.*]

At this time, I had stumbled through a couple of Dr T's red flags articles on the AVFM website and they pretty much described the person that my girlfriend was. I'm not sure what she would be classified as NPD, BDP or what, but there was definitely some major issues on her behalf.

She was a poor decision maker as well. There was one event that caused me to be extremely distrusting of her loyalty and judgment. One night she was supposed to go to a work training function for dinner and drinks and said she would remain professional despite the alcohol. I trusted her because I'm not a jealous type and thought she would remain professional.

I was phoned at 2AM by a drunken girlfriend, who then told me one of her male workmates promised to safely carry her to her room later on in the night to "look after her." I feared the worst would happen, which was realised during a phone call the next day.

She claimed the male co-worker apparently had always had a crush on her and tried to kiss her and sleep with her after taking her back to her apartment. She told me she rejected his advances a few times, but they eventually shared a "short kiss." She insisted she didn't sleep with him. I appreciated the honesty from her but the damage had already been done. I was not surprised by her story as I suspected something would happen.

I effectively saw this as the end but we had a holiday the next week, so I thought I would stick that out to see what would happen and maybe end it after we got back. What a mistake that was.

The holiday was miserable. It was nine days of her whining, being uncooperative, irrational, demanding and some major arguments in public – including one on a tour bus. We discussed ending it, but decided to keep going. I knew ending it would be the best thing, but I still had feelings for this girl.

One night during our holiday, I had gone to sleep earlier and left her on the couch. She woke up later and joined me in the bed. Apparently I was hogging the bed, so she thought it would be okay to kick me with disdain to wake me up and get me to move. I told her the next day how disgusted I was with her domestic abuse, but as usual she made excuses for herself and always avoided taking responsibility for her actions.

Yesterday, after all the bullshit and red flags galore and the stress and emotional and physical abuse, I ended it.

> We spoke on the phone and I could tell her ego was majorly hit by my actions. She had always been the dumper throughout her life and had an overvalued sense of her own self-worth. She was taken aback by me dumping her and attempted to salvage her ego by insisting that we had ended it on our holiday weeks ago – despite there being no clarity of finalisation of this. It was quite ridiculous and laughable, as she had just helped celebrate my birthday a week or so ago and she told me she loved me at the time.
>
> I didn't really care anymore. I just let her think it was a mutual decision and we ended things civilly. I have sworn to myself not be in contact with her ever again. I just hope that's the end of the bullshit. I don't think she is psychotic enough to pull pranks or try to play hell with my life considering the short lifespan of our relationship and that we have no more shared commitments.
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> So I guess you could call that my red flag realisation success story. Phew! Bullet dodged.
>
> Thanks Dr T 😀

Well done, Jason! Now block her from contacting you via phone, text and email. If she turns up on your doorstep, do not open the door. Turn on a recording device, ask her to leave and, if she refuses, walk away from the door and quietly call the police to ask them to remove her from the premises. Have a recording device going the entire time and make sure to get a copy of the police report.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Welfare wymmin: Death to the Goody God

Paul Elam · 9 October 2013 · Archived copy · Original

There is a growing cultural showdown between feminists and people who think. As we get close to high noon we are seeing the increased use of media to dramatize differing points of view between the thinkers and non-thinkers.

A recent example of this is in a video on Tumblr that Typhon Blue responded to on her Youtube Channel.

Note in the first video, resources (illustrated metaphorically by scoops of ice cream) come out of a spout, apparently from an Unseen Dispensing Machine (UDM). It has the feel of each scoop falling from the sky like magic; like there is a Goody God above us keeping the UDM full and ready to deliver our favorite flavor with no more effort than it takes to stick a cone under the spout.

But men, bullies and brigands that they are, are hogging the UDM and wailing out "Misandry!" every time someone with a vagina gets a Goody God scoop of ice cream for which no one had to labor or suffer in order to produce.

Don't complain. I warned you this was the non-thinking video.

Next came Typhon with her video response. I am sure it will not surprise you to hear that this one fell into the "thinking" category. It was not just thoughtful, it also made me laugh. In fact, I was still laughing even after I had liked it, Tweeted it, commented and posted it to the AVFM Facebook page. I was laughing so hard that I lost it for a second and let a woman sneak past me at the UDM and get her cone filled with the Goody God's magically made ice cream.

Pwnage are funny.

Typhon accomplished that pwnage by simply asking where the ice cream came from, and pointing out that resources don't just appear, at least in real life. They only materialize like that in cartoons made by people who don't spend much time thinking.

That was all she needed to do for the pwnage to be complete, but if you will allow me the indulgence I would like to borrow from/steal her original idea and expand on it a bit. It's worth it because everything that is just insanely thoughtless about the core of feminism's worldview is shown in the first video, and everything worthwhile and corrective about Typhon's is shown in her thoughtful response.

Mind you, I say this knowing that Typhon may well see things differently. I am shamelessly ransacking her closet of ideas, but taking them in my own direction.

And where that takes me is not going to be a popular place with some, though I will wage those who dissent from it won't be able to come up with an argument any more logical than alleging MHRAs scream "misandry" because they want the UDM all to themselves.

Simple premise: Women (collectively speaking) have the right to complain about anything they want to in this culture. It is a right, along with all their other human rights, that I will defend to my dying breath. That is true, however, because they have been *given* those rights, not because they have earned them. That reality is an indelible part of our history.

Historically it was conventional wisdom in most places, and for damned good reasons, that those who had to fight in wars also got the political power to wage them. Those with the responsibility to protect and provide for women, who by the way demanded that protection and provision in every way they could, also got first "choice" on education and employment that would enable them to do that.

Those who bore the brunt of satisfying society's survival needs figured they had a natural right to social authority and that mere consumers should not have the same decision making power as those who produced the goods and paid the bills.

I suppose all this was before cartoons.

History also shows a clear pattern of men making those decisions selflessly and responsibly, as they were expected to do by their fellows. That is how we got the modern incarnation of chivalry, which put women out of harm's way and subsidized their needs at the expense of men as a matter of routine.

That legacy lingers still in the modern zeitgeist, the one, you know, all obsessed about "equality."

Men still earn their right to vote via selective service. Women are still exempt. That particular bit of equality, we'll call it naturally equal, is a flavor of ice cream that our UDM still does not dispense.

But we still have worked on other flavors of equality, namely those most palatable to women. I know, only choosing equality that tastes good is kind of a contradiction, but stay with me, we have to bring the thoughtless with us.

So, we opened up education and employment to women, and even empowered men with guns to make sure they were treated equally when it tasted good.

What happened?

Women ran in hoards like it was Black Friday at Macys, flooding low risk, low hardship, low expectation jobs. Then they collectively screamed discrimination because low pay came with it.

Because patriarchy.

Meanwhile men still took on the lion's share of danger, exposure to the elements, workplace mortality, harsh working conditions and longer hours. In other words, men continued making the ice cream, much to the dismay of the Goody God.

And that fact alone leaves us with an unassailable point that is likely to be the most assailed point in history:

As a class, women have not earned equal scoops of ice cream. They were gifted with the right to stand at the UDM and complain, which they have done with much greater efficiency than actually producing anything.

The answer to this, of course, is not to withhold their ice cream. It is simply to insist they earn the right to eat it.

We can start with the basics. Either abolish selective service or force women to register. Drop all the nonsense of giving military women the "option" to serve in combat. Give them their orders and give them a less than honorable discharge if they don't follow them.

For the men that scream about this, too bad. Quit thinking with your dick and be prepared to see women just as mangled and just as dead as men. Anyone who can't or won't fight, and alongside anyone else in the same uniform, should stay the hell out of the military.

Make vocational training, like construction trades, mandatory for all high school students. No one graduates who can't pour a foundation, roof a building, hang a 5/8" board of sheetrock, cut the beads and float and tape the walls and ceiling.

What's that? Ice cream is bad for you? Right. Got it. Moving on….

The point is that women, as a class, won't ever be fully functioning members of modern society until they start producing ice cream alongside men, scoop for scoop, which means designing and building the machines that make it, processing it, producing the milk, sugar and other ingredients from the ground up, driving it in trucks and then designing and building the machines that package and dispense it.

Teaching women to stand on the roadside holding up a "Corner Office or Bust" sign only creates another need drawn directly from the history we are supposedly trying to overcome. It means we need to train men to pull over and give them a ride.

Which, of course, is exactly what we are doing.

I would never deny women access to the Corner Office flavor of ice cream, but I do have the crazy idea that it has to be paid for. The consumer is the sensible choice to pay the tab.

I also have no problem with men enjoying the rewards from their own labors, even if it means they have to tune out someone's powerless wailing while they make quick work of a bowl of ice cream. If a lot of women, and men for that matter, don't like it, they need to stop whining and start producing.

We have another word for it when women have as much right to resources as the men who produce them (or who underwrite women's ice cream purchases though the enforcement of sex roles).

It is called welfare. And the women insisting on partaking of it are little more than thinly disguised layabouts.

We have worked, rightfully so, to extend women every opportunity that men have to be equal participants in fulfilling society's needs. But we have turned those efforts into a joke by telling women their job is done if they are standing there with an empty cone wailing for someone to put a scoop in it.

As a society we have refused to face the cold truth, that in striving to attain a standard of equality, women by and large have failed to pull their own weight. It is feminism's great disservice to women, and it has tagged the greatest majority of them as social losers.

That was not the case in a time where men and women cooperated to raise families; when families were concerns where all members participated in its growth and success. Under that arrangement, the ice cream got spread around and shared…perhaps not with mathematical equality, but the disadvantages were as likely to have a negative impact on men as they did women.

It was, in that sense, fair and just.

But now, with what remains of the family smoldering and on its way to cold ash, the contracts that bound us together and formed the basis of our mutual expectations have been similarly torched. All that is left now is to have women compete with men. They are finding that in too many cases they can't.

So we create the UDM, and hide from our collective social consciousness where the goodies always have and still come from. With the help of elected white knights (and more than a few self-appointed ones) we make everyone afraid to point out that ice cream does not come from cartoons; that there is no UDM and no Goody God. And that those doing all the wailing about being treated "equally" are in reality asking us to pretend that men aren't bleeding for their laziness instead of asking themselves to share an equal part of the load.

Do women need power?

Zara Faris · 9 October 2013 · Archived copy · Original

Editor's note: this submission, which we were delighted to accept from Zaria Faris, originally appeared on her web site. AVfM management does not endorse any religious or anti-religious point of view. Zara Faris' view is of interest because it calls into question the widely-held belief that women, but not men, are automatically oppressed in certain parts of the world, or that women play no part in said oppressions, and where we routinely ignore the suffering of the supposedly privileged men. While we do not endorse any particular solution, we know the solutions we oppose, and we think any solution which leaves men out of the conversation as anything other than brutal oppressors is unlikely to ever make this a better world. Below the article we've also included a video of Ms. Faris giving a speech with similar themes. –DE

It is commonly claimed by feminists that women need economic or political power in order to safeguard the interests of women, but this call to "empower" women is a highly misguided one that is propagated by feminists under the guise of justice. The feminist call for power is not really about representing the interests of the people, not even just the interests of women. Rather, it is the call for increased autonomy without responsibility (i.e. individualism), which serves only to empower the status quo of competing self-interested groups without empowering justice for all.

1 – Empowering women does not automatically empower justice

Power should represent all people – not just one faction. Feminists allege that women need power because they are "underrepresented in positions of power and influence"[i]. They claim that increasing womens access to power is a matter of "social justice"[ii]; if women are not so empowered, feminists claim that men will continue to dominate decision-making to the detriment of women. The feminist Fawcett Society states, "women as a group are missing from the top tables of power […] if you're not at the table, you're on the menu".[iii]

Such feminist rhetoric ignores the fact that if the top tables of power have women on the menu, they also have every other man on the menu, too. Men are far from equal amongst themselves – there are differences of intelligence, responsibility, strength, wealth, looks, class; and only a select elite get to sit at the top table; it would be ridiculous to claim that the small class of men in power is actually representative of all men – it is therefore equally ridiculous to claim that a small class of women in power would represent all women. Instead of turning the tables on this injustice, feminists are merely demanding a seat at the table. If feminists were sincere in their call for justice, they would not be seeking to recreate this class oppression amongst women. Rather, they would seek an alternative system altogether.

Instead, feminists add fuel to the flames by perpetuating the sexist idea that men are bound to conspire against women, just because they are men, and women would be bound to be more just, just because they are women. In other words, feminists advocate suspicion of men, claiming that men are the problem, whilst women are the solution. Not only would feminists be outraged if such sexist generalisations were made against women but, in reality, it is untrue that men always discriminate against women if there is not a critical mass of women present. For example, earlier this year, the 'Counting Women In' coalition produced a report called 'Sex and Power 2013 – Who runs Britain?' claiming that 'the exclusion of women from positions of power damages both women and men'. The report laments the fact that only 15.6% of High Court judges are female. And yet, a man is far more likely to be sentenced to prison by these 'male dominated' courts than a woman who has committed the same crime.[iv] The report also complains that only 14.2% of University Vice Chancellors are female. And yet, according to HESA Statistics (Higher Education Statistics Agency), women are far ahead of men at university – in 2010/11, more women than men were studying for degrees – they accounted for 57% of first degree graduates. 66% of first degrees awarded to women in 2010-11 were either firsts or upper second class, whereas the figure was 61% for men.[v] There's that inescapable patriarchy holding women back, again!

So, are empowered women bound to be more just, just because they are women? Whilst it is a highly sexist idea, let's entertain it for argument's sake. When it comes to parliamentary representation, Rwanda, Algeria, Iraq, Tunisia, Afghanistan, Pakistan, Bangladesh, South Sudan and Uganda – countries which are regularly cited as examples of the impoverished state and poor treatment of women – each have more women in government than the USA[vi]. Furthermore, in Rwanda, women outnumber men in parliament, and yet 45% of the Rwandan population – both men and women – are below the poverty line. Consider that Rwanda's Minister of Women's Advancement (a feminist activist) was convicted of genocide when she offered rape as a reward for murdering thousands of refugees. So being a woman does not guarantee even a modicum of humanity, let alone justice. India, Pakistan, and Bangladesh have all likewise had female rulers; but this did not equate to the improvement of the standard of living for women or men, but only in the improved lives of the elite class of women in power. So there is clearly no positive correlation between justice and the number of women in parliament.

Not only did the USA rank behind these countries in terms of female representation, but this is despite the USA having a female majority of voters (53%)[vii]. It is no surprise then, when women choose not to elect women and vote for candidates of the 'wrong gender' (i.e. male), that feminists resort to undermine the women they are supposed to stand for, by campaigning for fixed female quotas in parliament.

So women do not need power to obtain justice, because merely empowering women does not equate to empowering justice.

2 – Empowering Women Reinforces the Status Quo

Feminists claim that empowering women is about increasing women's choices. In reality, it tries to restrict women's choices to what feminists think those choices ought to be, and tries to subject them to the same oppressions that men have suffered. If Jack goes tumbling down a hill, does Jill really have to go tumbling after?

Feminists like to claim that women would redefine power. The female editor of Forbes 100 Most Powerful Women 2013, said she wanted to select women that brought fresh ideas of power, instead of reflecting the same old political and economic might. Yet her so-called "fresh" list bragged about 9 heads of state with a combined GDP of $11.8 trillion, 24 CEOs controlling $893 billion, and 14 billionaires valued in excess of $82 billion. Beyonce (#17), Angelina Jolie (#37), and Sofia Vergara (#38) also all came out ahead of the Queen of England (#40); but in front of all of them was Michelle Obama (#4), by virtue of marriage to Barack Obama, the most powerful man! So, these women's concepts of power look suspiciously exactly like male concepts of power!

Feminists do not want real change, but simply to take over the same oppressive ideas of power that they have long attributed to men.

Feminists also claim that male dominated capitalism has long prevented women's economic achievement, forcing them to rely on men to be providers (because men obviously want as many financial responsibilities as they can get, right?). Feminists say capitalism leaves women only one man away from welfare – yet men, too, are only one job away from welfare! It is clear that capitalism is not about men oppressing women, but the rich oppressing the poor. Yet, rather than standing for social justice and challenging the economic system that has enslaved millions of men in debt, feminists have simply served up women for exploitation, too, by making it a necessity for women to work. Now, the powerful elite gets to enslave, exploit and tax the female half of society, too! Progress!

In empowering women, capitalism and feminism go hand in hand in the divide and rule of the family unit. Simone de Beauvoir, who catapulted the feminist movement, explained: "No woman should be authorized to stay at home to raise her children […] Women should not have that choice, precisely because if there is such a choice, too many women will make that one. It is a way of forcing women in a certain direction."

So, feminists clearly do not care about campaigning for what women want or increasing their choices, but rather about realigning women's choices to what feminists think women should want.

Feminists complain about the handful of men dominating positions of leadership – but make no mention of the fact

that almost every single human being has been moulded by a woman – the mother that raised them. Take a moment to consider that this includes every so-called patriarchal male – every so-called patriarchal male was raised by a woman. Feminists are keen to demand reproductive rights, but what about the responsibilities? What greater responsibility is there for women who want to raise children? What more fundamental role is there than shaping the generation that you will, with your own eyes, see to mature and live out the good or the bad that you teach them? Women are often the highest human authority in the home – how many men are the highest human authority in their work place? Feminists ignore this because it acknowledges that women by and large already have power, perhaps even more power than men; it also acknowledges that true power does not mean autonomy, but responsibility.

Forcing women out of the choice of full-time motherhood, has not only deprived many women, but it has enabled the state (by way of increased childcare) to have greater exposure and influence in shaping children's thinking toward the state's own goals. Women do not need power in such a flawed system, where empowering women only reinforces that status quo.

3 – Power is a Duty, Not a Right

The major flaw in the thinking of feminists, indeed in the thinking of many in West, is with their conception of power. Power is a burden not a virtue, it is a responsibility not a right, and, being "magnetic to the corruptible"[viii] and in constant need of restraint, power should be given and never taken. In a truly just system, a leader should look after the best interests of all individuals – not specific factions. In a just system, a leader should not govern according to their own fancies, but according to an objective code that is higher than them self; an objective code that guarantees the rights of both men and women, regardless of who is administrating them, and that the leader is held accountable to. The one who asks for this power should be disqualified from it. In such a system, a leader is bound to serve, not rule. And this is the concept of power or leadership in Islam.

In Islam, both men and women are welcome to work in politics and the decision making-circles of government. Both men and women are allowed to be court judges and Islamic scholars of Prophetic traditions (hadith) and jurisprudence. Islam mandates that both men and women are obliged to account and speak out against an unjust ruler. Islam mandates that a woman's oath or pledge of allegiance to the ruler is worth the same as that of a man. Pledge and consultation are the basic principles of Islamic governance and women share in that on an equal footing. So much so that if a woman grants sanctuary to someone that is considered an enemy, the leader has to stand by the guarantee that she has given based on her judgment.

When it comes to being the head of state in Islam, neither men nor women have a right to this power. Rather, men have a duty to discharge this burden, whilst women are granted an exemption from this burden. The head of state in Islam receives no privileges or wages for such a position (unlike present world leaders), but is only paid an amount in compensation based on what they would have earned had they not been inducted to carry out this public service. In this way, Islam considers the role of head of state to be like that of compulsory military drafting, where women were not expected to shoulder the burden of defending the state – only men were.

If women really want justice for society, and the implementation of the rights guaranteed by their Creator, we should not be ensnared or distracted by the feminist rhetoric that tells us we need more and more women to claw their way to economic and political heights in order to improve our lives. Rather, we should fulfill our duty to God, in implementing the laws of Allah (swt); a system that promises to empower justice rather than people, and has an historical precedence of protecting men, women and minority groups from poverty, exploitation and abuse. Without accepting the objective values provided by the Creator, mankind has no recourse to justice. Women do not need power because empowering women does not automatically empower justice; women do not need power because empowering women does not change the status quo; and, ultimately, women do not need power because power is not a virtue for men or women – power is the virtue of our Creator, leaving only duty as the virtue of mankind.

[i] http://www.fawcettsociety.org.uk/activity/women-and-power/

[ii] ibid.

[iii] http://www.fawcettsociety.org.uk/women-and-politics/

[iv] For the UK, see the Hansard debate with MP Philip Davies: http://www.theyworkforyou.com/whall/?id=2012-10-16a.32.1. See also for the US: http://www.huffingtonpost.com/2012/09/11/men-women-prison-sentence-length-gender-gap_n_1874742.html

[v] http://www.bbc.co.uk/news/education-16530012

[vi] http://www.ipu.org/wmn-e/classif.htm

[vii] http://www.bbc.co.uk/news/magazine-20231337

[viii] Herbert Dune

NCFM on circumcision

NCFM · 9 October 2013 · Archived copy · Original

NCFM NOTE: On September 22, Mr. Svoboda sent a letter to Canada's leading newspaper, the National Post, and to Slate, in response to Mark Joseph Stern's horrific article, "'Intactivists' Against **Circumcision**." Below is the text of the letter. The letter sent to Slate is virtually identical.

We need to let children reach the age of majority and let them decide whether circumcision is right for them.

There are facts about *circumcision* — but you won't be able to learn any of them from Mark Joseph Stern in his article for the National Post ("'Intactivists' Against Circumcision, September 19). Instead you will find an astonishing compilation of outright falsehoods about thousands of dedicated, unpaid volunteers from many walks of life who are working to protect children from an unnecessary and irreversible surgery that many of them grow up to resent.

Far from dismissing science, individuals committed to protecting children include leading scientists, pediatricians, public health researchers, and medical ethicists in countries around the world. Recently a team of 38 European scientists wrote in *Pediatrics* that the only possible medical justification for circumcision is reducing urinary tract infections (UTIs), which are not only rare for boys, but can be effectively treated with antibiotics—just as they are for girls.

Even the American Academy of Pediatrics—which has been criticized by these same experts for having a pro-circumcision bias—agrees that medicine does not justify routine circumcision. The Royal Dutch Medical Association found in 2010 that the foreskin is "a complex, erotogenic structure that plays an important role" in sex, concluding that "circumcision of male minors is a violation of children's rights to autonomy and physical integrity."

In 2011, a paper by Frisch in the Oxford International Journal of Epidemiology found that "circumcision was associated with frequent orgasm difficulties in Danish men and with a range of

frequent sexual difficulties in women…"

That same year, the Journal of Law and Medicine published a detailed survey of the numerous fatal flaws in the African trials that purported to support male circumcision as a preventive measure against HIV infection. Simply put, empirical data does not support the proposition that circumcision improves child health outcomes.

Far from being the concern of "fringe" activists, circumcision has caught the attention of renowned experts in child welfare and human rights. The *Journal of Medical Ethics*, the world's top journal in medical ethics, recently published a special issue on circumcision including several articles by leading scholars who are opposed to the nonconsensual removal of healthy, erogenous tissue from children's genitals.

"Intactivists" are winning because more and more people are investigating the issue for themselves and are coming to realize that a pre-Enlightenment religious ritual has no business masquerading as medicine in the 21st Century. Countless men are extremely dissatisfied that a part of their body was taken away from them without their consent.

The false information and worst ideas mentioned by Stern are in fact coming from him and, sadly, from one of Canada's premier newspapers.

J. Steven Svoboda

Executive Director

Attorneys for the Rights of the Child

www.arclaw.org

Thousands of boys die or suffer serious consequences every year from botched circumcision.

What's wrong with letting boys make their own decision when they reach adulthood. It's their penis.

Shouldn't circumcision be their choice?

Misandry isn’t real: the ice cream maker

VFM News and Commentary · 9 October 2013 · Archived copy · Original

An aggressively ignorant, hateful cartoon recently came to the attention of Typhon Blue.

Her 74-second skewering is a thing of beauty. –DE

AVFM News week in review Oct 3-10, 2013

Robert O'Hara · 10 October 2013 · Archived copy · Original

A sad news week this week with AVFM News reporting on the tragic death of Christian Adamek, a 15-year-old high school student in Harvest, Alabama. A memorial service was held for him Wednesday at a local science center. AVFM News and the entire AVFM community extend their deepest sympathies.

Item: Ryerson Men's Group to be established on campus

After much resistance from the student union and many members of the faculty and staff, the very first Ryerson University Men's Group is to be established this year. AVFM News will be watching progress closely. Great job guys!

Item: New Zealand woman wins 70% of all assets in divorce proceedings

Of course the poor thing stayed at home with the kids and had all of her bills paid for as well as some rather lavish jewelry so she gets….not half…..not 60%…..but 70%. It's because the income disparity of course. Another reason to not get married and become financially responsible for them.

Item: American Apparel marketing "Period Power" T-shirt

You have to see it to believe it. But be careful, you may not want to look.

Item: Florida man denied mammogram because , well, he's a man.

This man's insurance didn't cover mammograms. Why would his insurance company cover mammograms for men silly? So when he develops a painful lump under his left nipple he hears of free mammograms at a local clinic. He is turned away because, yup you guessed it, he's a man. Fortunately the local TV station took his case and he was able to get the help he needed. Kudos to WFTX in Fort Myers Florida!

Item: UK Ministers roll out new proposals to have more people placed on sex offender registry even if they have never committed a crime. Places restrictions on travel and personal activities.

So, if these people get their way you can be denied travel outside of the UK and be restricted from working around children as well as a host of other things even if you have not been convicted of anything. Furthermore, if you are convicted of any kind of sex crime anywhere, even having been put on the sex offenders registry here in the U.S. for, let's say, urinating in public, you would get the Royal (pun intended) in the U.K. Things are getting scarier and scarier all the time.

Item: Rabbis accused in plot to kidnap, torture husbands in order to get them to divorce

Under orthodox Jewish religious guidelines only the husband can grant a religious divorce, not the other way around. That does suck and I can't understand why any woman would get married under those circumstances. But not to fear, just talk to the Rabbi and he has some buddies that will take care of business for you. It will cost you a couple of bucks, though.

Item: Sugar daddy websites flourishing during government shutdown.

What's a girl to do when she can no longer rely on Big Daddy Government to pay her bills?

Item: Viagra maker has more cash on hand than U.S. Government.

The folks at Slate just can't help themselves – they have to find a way, however irrelevant and tangential, to link the government shutdown to the penis.

Item: Philosophy professor doomed by false sexual harassment charges.

What's a girl to do when she develops a warm relationship with an older man who expects her to do the work he is paying her to do?

In His Own Words: Sex, lies and videotape

Dr. Tara J. Palmatier · 10 October 2013 · Archived copy · Original

It's day 10 of Domestic Violence Awareness Month. While men comprise approximately half of all domestic violence, they receive very little attention, support, compassion and resources. Men are the invisible victims of domestic violence.

Today's *In His Own Words* is a case of "sometimes the truth is stranger than fiction." "Michael" was betrayed, violated and *traumatized* by his wife all so she could impress and titillate her lover and accomplice. It's 50 shades of WTF.

> ***Sex, Lies and Videotape***
>
> My story begins in August of 2008. After years working the same job, I decided to take a calculated risk and start a business of my own. My wife and I discussed it constantly that summer. She seemed to understand the risks involved, supported it and agreed that it was worth the risk.
>
> Two months later, the business was up and running. In my industry, it would be difficult to find a worse day to do what I did. I struggled that year and ended up making a little less than the salary my former job provided. It had been a terrible, extremely stressful year that somehow it came together at the very end.
>
> Sadly, the second year was much worse than the first. By the third year, things were blowing up. Adding to the extreme stress, we had two children during this three-year period. They're both under 5 now and I love them dearly. They have been the most wonderful gift, but came at an "all or nothing" time in my life.
>
> I wish I could have had better foresight, but on the other hand, having children was never part of the discussion about my going into business for myself. Having kids when we did was not my choice. Having children was her lifelong dream and not up for discussion.
>
> As the daycare bills began to mount, the business fell apart. The stress became overwhelming. Before we ran out of money, I was fortunate enough to be able to go back to work for my former employer. It was still extremely stressful and we could barely afford our expenses, but I was happy we had a little stability.
>
> Unfortunately, things at home had become very volatile despite the added financial security. I had been through stress before and felt I was holding up, but sadly I didn't see what was going on with my wife until it was too late.
>
> Her behavior changed. At times she would burst out at me in a rage and throw degrading insults and criticisms at me. I was worthless. She did everything and I did nothing to support the family. At one point, I literally begged her to stop insulting me.
>
> As wonderful as the kids are, they added a lot of stress as well. Kids require everything you have. I went to bed every night feeling like I had given them everything I could. I made sure of that and always will.
>
> Despite my wife's overt hostility and degrading criticisms, our sex life had never been better. It was very confusing. She would scream at me one night and then I'd find myself in bed with her the next night.
>
> I tried and tried to figure this out, and I concluded that while the stress was extreme, we were getting through it despite the hurtful things she did and said. I kept telling myself that for all the hurtful things she did, there were good things as well if I looked for them.
>
> Also, I took my marriage vows to heart. I was committed through thick or thin and wanted to be the husband she wanted. I kept telling myself it would get better as soon as the kids got a little older. I told my parents the same whenever they voiced concern over the way she treated me. Yes, once the kids were a little older things would get better.
>
> A few weeks after my 40th Birthday in the autumn of 2012, I was setting up a new network and logged my

wife's cell phone into it. As I did this, my thumb swiped her mail button by mistake. To my surprise, I saw an email address belonging to my wife that I didn't recognize.

Feeling like a creep, I clicked into the account to see what was there. I found a very clean account except for about a dozen emails in the deleted items folder. My heart started to race as I saw all of the emails were from the same man.

The first email I read hurt so much. The subject line was "It's a chilly day" and the body of the email said, "This should warm you up." Below his words was a short porn video.

The rest of the emails were equally upsetting, but none of them explained what was really going on or how extensive their relationship was. There was a lot of talk about sex, high-heeled shoes and other "apparel," and several emails with a link to tumblr.com. The link went straight to a page requiring an ID and password to gain access. I tried to get past that page, but couldn't figure out the id and password.

I started to panic. I couldn't control myself. I had to talk to my wife even though the emails really didn't explain much at all about what was going on except that she was having sexually charged conversations with another man.

I apologized to her for accidentally discovering her new email address and the emails in the deleted items folder. My heart sank as she said in a shaky voice, "Honey, there is nothing going on at all."

She went on to say that she and this man, a former co-worker, had somehow ended up having some fun talking about sex and how to spice things up in their love lives. She said that she knew what she was doing was wrong, but that it never went further than a little joking around about sex, things to do and wear to create excitement with each other's spouses.

That was it. End of story, she said.

I tried to believe her and put it behind me because she seemed desperate to keep our marriage together and I took my commitment to our marriage seriously. I forgave her and tried to put things back together.

I trusted her and believed in her more than I have anyone in my life outside of my parents. I felt it was important to treat her the way I would want to be treated. So I gave her the benefit of the doubt that she would never do anything to intentionally hurt me.

Yet I was tortured by where all the details seemed to lead. Two things kept eating away at me. First, she said that it had gone on since February 2012, nine months. Second, she created a secret email address for him. Nine months is a fairly long time. I knew it was graphic, and she took extraordinary steps to hide it.

I couldn't contain it in my mind and kept interrogating her. By the end of the year, I still didn't know anything else, but I knew she wouldn't do the things she did if there wasn't something to hide. There had to be more to it.

Finally, one day I sent her some articles about emotional affairs. To my surprise she seemed to take what she read to heart and said that a lot of the things she was doing fit that description. She apologized profusely and said that she would be honest with me about the things they did. I started asking questions and slowly she started to unlock a little information at a time.

By Christmas, she finally admitted that she had made videos of herself for him and had sex with him on FaceTime and Skype. The next morning, I was sitting outside bewildered and wondering how I never saw any signs of what she was doing.

Then I remembered a special date night we had that past spring and my heart caught in my throat. It was one of those nights I thought meant everything was okay in our marriage despite everything. She asked my parents to spend the night with our kids and we went downtown to stay at a nice hotel.

It was a wonderful night. We had a nice dinner and some wine and went back to the room for a quiet romantic evening together. As I recalled that night, I began to feel paralyzed. That night she said she wanted to record our lovemaking. I agreed, happy and relieved that our relationship seemed to be on the mend.

> We made our first sex movie that night. We recorded ourselves over and over again in the months that followed. As I remembered these moments, I realized they occurred concurrently with her "emotional affair."
>
> Now I wondered if my wife had been making movies of us for her lover, or whatever the hell he is, to watch? I confronted my wife again. I lied and said I knew what she had done. I told her I knew that she was recording us and sending the videos to him. She nodded her head and said she was so sorry.
>
> She tried to explain it by saying he told her he wanted to "see her in action" before the two of them slept together. To this day, my wife is adamant that she did not have sex with this man, not that it matters. It would have been better if they'd just had sex and not used me as a prop in their sick games. It would still have been hurt and devastated, but I suspect not as much.
>
> I believed our lovemaking was a sign we were mending our relationship. In reality my wife used me to make sex audition tapes for another man. To say I feel violated and betrayed is a gross understatement.
>
> It is approaching a year since that day my wife told me the truth, or at least some of the truth. I am sure there is more that happened that I will never know. It's been almost a year and the pain feels just as sharp and fresh.
>
> I looked into filing criminal charges, but the police refused to get involved. I consulted with attorneys to try to file a civil suit against this man and my wife for damages, but none of them would take my case. I am fairly certain that if I had done the same to my wife, I would be lucky to have supervised visitation with our kids, that is, if I was allowed to see them at all.
>
> The professionals say I am making progress since then, but I don't feel like I am. I am still depressed. I feel like I am on the sidelines watching my life happen to me. Aside from my parents and a few friends; I don't know whom I can trust anymore.
>
> I feel profoundly and utterly alone. She is out of my life as much as possible and I have a 50% custody agreement for the children. What happened still occupies my mind and I do my best to get through each day. I have struggled over whether or not I should tell the other man's wife about what he and my wife have done, and, I suspect what he has done with other women. I don't know if this is right thing to do or not.
>
> The financial stress is worse than ever, but I can't really think about it right now. I wake up and desperately want the day to be over. My wife used me as a human sex toy to put a show on for her secret friend with benefits. And there seems to be no way to obtain justice or move past it.

If there is a positive side to this sordid mess, it is that Michael's divorce attorney was able to get his wife to agree to 50% shared custody, even against her attorney's advice. You see, she doesn't want her digital sexcapades coming out in family court. If there are any attorneys reading this, do you know of any charges or legal actions Michael can take? If there are, maybe he could regain some semblance of control in his life and begin to climb out of the depression. While it's true Michael is better off without his ex, it's cold comfort in the face of the betrayal trauma he has suffered.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Shrink4Men Counseling, Coaching and Consulting Services

Dr Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men

Services page for professional inquiries.

Honey Badger Radio: Speshul Snowflakes

AVfM Radio · 10 October 2013 · Archived copy · Original

As a woman involved in the Men's Movement, I'm often asked how it is that I came to be interested in men's issues. Sometimes the question is asked with skepticism, because, after all, why would a woman be interested in the rights of half the sentient beings that share the planet with her? Sometimes it's asked sincerely since the movement that's billed itself as women's voice in the world is also a movement that is virulently anti-male. And it's not like many women are correcting that perception. So why did I get involved? Why did we–that is the women who make an effort to bring awareness and engage in activism for men's issues–why do we get involved?
Join me, Karen Straughan, Della Burton, Alison Tieman and special guest, Diana Davison as we discuss why we're involved in the movement for men's human rights.

Show time is at 8PM Central Time.

SHOW PAGE

We've only just begun

Jim Byset · 10 October 2013 · Archived copy · Original

QUEEN'S PARK is pretty old. It was built in 1860, and, for the most part, is bordered by the University of Toronto campus. The park is really more of a garden than a park and features a pretty neat hub pathway system that radiates from the centre of the park to the street. In the south-western corner, sits an unusual, but nonetheless beautiful and striking monument – the Ontario Veteran's Memorial.

[image]
A soldier stands guard by the Ontario War Memorial
The Ontario Veteran's Memorial is a 98ft long, gently curved granite wall that features laser-etched images of past conflicts – as well as inscriptions from authors and military historians. The wall is a symbol of Canadian freedom and self-reliance – and commemorates those that fought in Canadian uniform, beginning with the Fenian raids of 1867, to more modern conflicts.

It is commonplace, both here in Canada and in many other countries around the world with extensive military histories, to celebrate those that put themselves in harm's way, and to commemorate those that made the ultimate sacrifice. Overwhelmingly, it is men who made, and continue to make those sacrifices. Society shows its appreciation in a number of ways; parades; veteran appreciation days; poppy campaigns; and, of course, with memorials.

The city of Toronto is no exception in this regard, peppered as it is with such monuments. On University Avenue, just north of Queen Street, is the impressive and imposing South African War Memorial. At its base are three standing figures – with one more standing atop an immense column. Erected in 1910, the South African War Memorial stands as a reminder, a thank you, to those who fought, and died, in the Boer War.

There is also the Victory Peace memorial in Coronation Park, built to commemorate the 50th Anniversary of the ending of The Second World War. Unfortunately, this memorial was vandalized in 2012. George Murphy, 72, whose father fought in the Second World War, described his reaction while choking back tears to the Toronto Sun last year: "I think it's terrible to see them destroy what these veterans have done for us," he said. "It's like stepping on them. These people wanted to protect our lives. My father would be very upset over this."

And he'd be right to be upset. Throughout history millions of men have given their lives in the cause of assuring our freedom; freedom from oppression; freedom of association; freedom of speech.

Indeed, freedom of speech has become a very contentious issue of late. Censorship is en vogue again. North American college campuses, in particular, are becoming increasingly hostile to dissenting voices. In the E.U., legislation is under discussion that will make holding anti-feminist positions a criminal offence. There has been a severe ramping-up of censorious and shaming language on the internet. We are now at a point where the discussion of certain topics such as rape has become almost impossible.

Radical feminists have hijacked these conversations, imprinting upon them their own rules for engagement; "men's groups are hate groups – no exceptions; women are not to take responsibility for their own personal safety – no exceptions; women are the oppressed, men are the oppressors – no exceptions. There is no such thing as men's rights – no exceptions."

Yet, despite these attempts to stifle free speech, people are speaking out and people are banding together to come up with solutions to further understanding of complex issues such as rape, and complex issues that pertain to equality.

On the weekend of the 27th and 28th September, 2013, Toronto played host to an historic weekend of events. The Canadian Association For Equality (CAFE) hosted a talk at the University of Toronto, by Dr. Miles Groth on the male crisis in education. According to Dr. Groth (and, it should be pointed out, Everest-sized mountains of

independent evidence) it is now an established fact that more and more young men are missing out on university education and that those that are able to avail of such an opportunity often face an anti-male environment.

Because of the preponderance of mandatory freshman courses on date rape and consent, it is now commonplace for young freshman to be inculcated with the notion that all young men are potential rapists. Additionally, there are no places or organizations for young men to go to as a group and discuss what it means to be branded in such a way; they are actively discouraged from challenging this obviously biased, hateful ideology.

Of course, none of this was news to the many in attendance that evening. Members of A Voice For Men, CAFE and associated MHRAs already knew this. The event to them was more about coming together and expressing solidarity with one another – of defying censorial behavior – of trying to overcome bigotry and rampant ignorance.

Nowhere was this more evident, than at the next day's rally, at Queen's Park.

Early the next morning, activists gathered at the provincial legislature in recognition of the crisis facing men and boys. They had come in greater numbers than anticipated. They had come from not just Toronto, or Ontario, or Canada – but from around the world. They had come with a unity of purpose – to stand up, and to proudly, unashamedly, speak their minds.

They weren't however, the only group there. Shortly after the rally began, a gay rights advocacy group, Bash Back, gathered behind the rally. Their numbers were small – indeed they were dwarfed by the much larger MHRA rally, but they still managed, despite their diminutive size, to make a lot of noise. They yelled obscenities through bullhorns. They accused those gathered at the rally of sexism, fascism, rape apologia and homophobia. They did so while Dean Esmay, a gay rights campaigner in former years, tried to reason with them. They did so while Karen Straughan, a non-straight female MHRA tried to reason with them. They did the same while Adam McPhee, a tireless LGBT community worker and member of CAFE, tried to reason with them.

[image]
Attila Vinczer, wearing a poppy and in playful mood with his two sons.
Esmay, Straughan, and McPhee despite their appeal to reason, inevitably failed. However, McPhee fired a scything parting shot at the screeching mob. Addressing the gang below McPhee pointed out to them that they were jumping up and down on top of the Ontario Veteran's Memorial, a war memorial erected in honour of those that fought and died for Canada over a period of more than 150 years. A war memorial in honour of those who fought and died so that groups, such as Bash Back could assemble, free from harassment and speak their minds.

And this is how they repaid that debt – not by acting in a civil manner and protesting in a dignified, peaceful way, not by listening to the other side and coming up with a counter argument – and certainly not by accepting the offer of Attila Vinczer, organizer of the rally to address the gathered MHRAs and to voice their concerns. No – they chose to trample all over something sacred to spew their hatred and lies.

When the Victory Peace memorial was vandalized in 2012 the artist, John McEwen, 67, was asked what he thought. Mr. McEwen took a stoical approach. He began by pointing out that the monument symbolized the diversity of languages in Canada while recognizing the 50th anniversary of the Second World War and the military contributions of Canadians. Speaking to the Toronto Sun he said:

"Do I take it personally? No, and I don't think the veterans should take it personally," he said. "Stupidity isn't even politics. Stupidity is ignorance and ignorance is an indulgence in a place where you don't know what's going on.

"If you had any political agenda you were trying to serve, it's just wasted."

Bash Back then, as stupid as they are, as ignorant as they are – aren't the real opposition to the MHRM. Their rhetoric, their ignorance of what we stand for and their vile behavior is proof enough that they don't really know what they're doing. Put bluntly – they are idiots.

[image]
An MHRA holds a sign, and confronts Bash Back with questions they can't or won't answer

The real enemies are the ones who *weren't* there. The real enemies are the ones behind closed doors, cowering in anonymous gender studies departments – filling young minds with bigotry, and hatred. The real enemies are the Lise Gotells of this world, who seek to demonize young men for no reason other than the fact that they have a penis.

We'll be back in Toronto in January – and we'll be back in bigger numbers – despite the cold weather, despite the longer travel times, despite being broke after Christmas. We'll be back, and we're going to keep coming back. We won't be silenced by bigots. We understand the price paid by others for our freedom to associate, and to speak our minds. It may take some time, but eventually, others will too.

Editor's note: this item first appeared on the web site of the Men's Human Rights Ontario web site. If you live in Ontario, you may want to check out this group and lend it your support. –DE

Equality revisited (early 1900s)

Robert St. Estephe · 10 October 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

•?•

Here are three newspaper articles, one from France and two from the United States, that addressed early 20th century questions of equality between the sexes. If you believe in equal rights, you must believe in equal responsibility. If you believe in equal "empowerment," you must believe in equal agency.

•?••?•

?Equality considered in 1901 USA

NOTE: At this time Delaware's law provided that wife-beaters be punished with the whipping post, which remained on the books, and was used for decades to come.

FULL TEXT: While Mrs. Carrie Nation [anti-alcohol activist], exulting in the security of her womanhood, is sweeping the East with a besom and raising something like a riot in every town in the State, the legislators of Delaware have under consideration a bill which, if enacted, will startle her worse than the sight of a gin mill in open working order next door to her own house. The Delaware measure is nothing more nor less than a proposition to equalize punishments in that State and to treat vicious wives in the same way that vicious husbands are treated.

According to the reports that come to us the bill provides that "if any person, being the wife of any man, shall, by physical violence, abuse" maltreat or beat her husband, she shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punished by being whipped at the whipping post with not less than five and not more than, thirty lashes by the Sheriff, or by her husband, at his election."

To the people of California such a bill will appear nothing more than a legislative josh; but they are treating it seriously in the East. The New York Times notes: "There is a subtle touch of grim humor in the phraseology of the bill, which makes it optional with the wronged husband whether he or the Sheriff shall administer the disciplinary castigation to the virago under correction. There is reason to fear that the Sheriff, having no personal interest in the matter, would discharge his duty in a more or less perfunctory manner; whereas the husband of the person being the wife of any man, who has rendered himself amenable to the penalty of the husband-beating misdemeanor would certainly apply the scourge with no sparing hand, if moved to apply it at all."

There a reasons for fearing that husband-beating is a too frequent practice; in that part of the country, and that few husbands are safe when their wives are infuriated. There is a tradition that even John L. Sullivan, in the height of his career, once complained in a Boston court that his wife was in the habit of beating him unmercifully whenever he went home too drunk to put up a fight and defend himself. The Delaware bill may therefore be in the' interest of wholesome household reform, but all the same the ht and who sends his wife to the whipping post will have a just claim upon the sympathy of the world as soon as the dame gets home again.

["A Delaware Reform." The San Francisco Call (Ca.), Feb. 15, 1901, p. 6]

•?••?•

?Equality enforced in 1912 USA

FULL TEXT: Binghampton, N. Y., May 31. – Mrs. Mary Dubal of this city is said to be the first suffragist in the United States who has been given a penitentiary sentence for husband beating. She was arrested on a warrant obtained by Mr. Dubal.

City Judge Albert Hotchkiss found her guilty and declared if women desired men's prerogatives they should also have men's punishments when found guilty of law. He always dealt severely with wife beaters, he said, and accordingly he sentenced her to three months in the penitentiary.

["Husband Beater Sentenced – New York Suffragist Ordered to Jail for Three Months." The Spokesman-Review (Spokane, Wa.), Jun. 1, 1912, p. 2]

•?••?•

?Equality considered in 1913 France

[image]

FULL TEXT: The French suffragettes are now fighting for the right to be guillotined.

A recent murder trial in which the prosecuting attorney, when asking for sentence of death for a woman, added that such a verdict was merely a matter of form, since custom was against allowing women to be executed, has raised much discussion regarding this question of sex distinction, and now the foremost feminists are agitating for the "privilege" of equal punishment with men, regarding this as a step toward their ideals.

A symposium just held by L'Eclair shows that among the leading upholders of women's rights the majority of them think that by being exonerated from death on the scaffold, when they legally deserve it, women are treated as irresponsible beings, and they protest against this attitude as a humiliating outrage.

[image]

Mme. Aubert, The General Secretary of the French feminist society, Le Suffrage des Femmes, says:

"Since woman is as competent as man to exercise her rights and account for her actions, the two sexes should be equal both before the polling booths and before the guillotine. Not to execute women criminals while the death penalty exists is sensitiveness of the hypocrite who classes women with lunatics and despoils them of their rights."

Says Mme. Dr. Pelletier, the Director of La Suffrageste, the principal women's rights newspaper:

"The gallantry of the guillotine is an insult to the feminine sex, as is gallantry in general."

"To answer this question," says the Duchesse d'Uzes, "is very simple. Crime has no sex."

Similar views are held by several other prominent representatives of the woman's movement. Only two women express the contrary opinion. Daniel Lesueur, a novelist, says:

"I have never dreamed of demanding the equality of sexes as far as the guillotine. I do not think that the most furious feminist should regard as a victory for her theories the fact that one of her sex had her head cut off. Let us at all events leave old French courtesy a free hand on this last ground."

In connection with the death penalty opinion is now unanimous that public executions should be discontinued. This sentiment is expressed in an editorial article which has just appeared in Excelsior. The writer points out that the custom of public guillotinings, far from having the expected deterrent effect on criminals, has only given condemned men a chance for making theatrical appeals and teaching embryo assassins who may be gathered around the scaffold how to die with a swagger and leave behind a reputation for heroism among their comrades.

"The question," says the editorial article, "to-day presents itself with less hypocrisy than formerly. It is no longer a matter of setting an awful example to the public, but merely getting rid as quickly as possible of persons whose existence is thought dangerous to society. The operation should be carried out privately before the Court of Magistrates in charge of the case, with the jury and a few journalists."

It is thought that this reform will not be long in coming. [Editors note: And those who thought this were *dead wrong*.]

["Women Demanding Guillotine 'Rights' – French Feminists Say It Is Unjust to Deprive Sex of 'Privilege' of Execution. – Equal Punishment Is Asked – Mme. Auclert Calls Custom of Failing to Execute Women 'the Sensitiveness of the Hypcrite.'" New York Times (N.Y.), Mar. 16, 1913, p. C3]

Revelations with Erin Pizzey

AVfM Radio · 11 October 2013 · Archived copy · Original

Join us this week on Revelations, Saturday 12 October 2013, where our special guest will be world-renowned Intimate Partner Violence/Domestic Violence researcher, Professor Martin S. Fiebert. Listen in and feel free to call in with your comments, questions, or personal experiences. We look forward to seeing you there!

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In His Own Words: Summer from Hell

Dr. Tara J. Palmatier · 11 October 2013 · Archived copy · Original

It's day 11 of Domestic Violence Awareness Month. Men comprise approximately half of all domestic violence victims, but receive very little attention and support. In this sense, men are the invisible victims of domestic violence.

Today's *In His Own Words* is yet another tale of what can happen when a lonely, vulnerable man ignores his better judgment and gets involved with an abusive, toxic woman who, in this case, was also a raging drug addict and violent criminal.

> ***Summer From Hell***
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> I was in an extremely vulnerable state of mind at the end of April 2010. I had been carrying on a "friends with benefits" sort of relationship with an ex-girlfriend for a year. She constantly promised that she would "kick the father of [her] child out, SOON, and then we can finally be together. But it is not that easy! He just lives here, it's not like we are together or anything!"
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> After being fed this nonsense for over a year, I had enough and yearned for a real relationship. I dated a couple women who turned out to be quite unstable, but I always managed to catch it after a couple weeks and pulled the plug immediately. I was an expert at weeding out the "crazies," or so I thought. Boy was I mistaken.
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> I made a profile on an Internet dating site and eventually received a message. I checked out the woman's profile and responded, which turned out to be the biggest mistake of my life.
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> She was an attractive woman, but not my type. She had lots of tattoos, piercings and dyed hair, but I thought, "Oh, why not?" "Megan" and I began talking. She seemed funny, witty, and intelligent. I was intrigued.
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> She asked if I wanted to hang out and have a few beers and I agreed. "What's the harm?" I thought. I picked her up in a town about 45 minutes away, went back to my place, and we had a few drinks and a chat. She seemed so intelligent, so friendly, sweet, and compassionate. Nothing seemed amiss and I didn't want her to leave.
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> We agreed to be in a relationship and she moved in. It all happened so fast. She had made it clear in the very beginning that she had nowhere else to go. I don't know what I was thinking. I wasn't thinking, that was the problem.
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> I was coming off of a bad relationship where I'd been strung along. Prior to that, I was a 6-year relationship. I was lonely, vulnerable, and not thinking clearly.
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> The first month, everything was wonderful. She immediately got a job, the sex was amazing, and she spoiled me rotten. Then, like the flick of a light switch, things started to change. She no longer wanted to do anything with me or go anywhere. She claimed to have "fibromyalgia" and said that she had "flare-ups" that caused her to be in severe pain.
>
> Pretty soon she just wanted to stay in bed all day. She told me she needed some painkillers, but that doctors won't prescribe them for her "condition." She coerced me into making several calls for her to try to get a prescription. Then we went to the emergency room where she pretended to have a urinary tract infection to get a prescription for painkillers. This was my first real hint that something was amiss. I wondered, "Does she *really* have this condition, or does she have a drug problem that she's trying to hide from me?"
>
> Turns out she had a MAJOR drug problem. Before I knew it, she was setting up "meetings" with strangers on Craigslist to score whatever she could get her hands on — ecstasy, painkillers, heroin, and cocaine. She threatened, bullied, and manipulated me into driving her to these drug deals, and I paid for all of it.
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> I was so completely blindsided by this behavior and so caught off guard that I went along with it without opposition. When I would say "no," she would literally have a fit like a child or threaten to hit herself and call

the police and have me arrested.

She quit her job and became a complete parasite. She belittled me, called me names, told me I was fat, ugly, not her type, told me that she doesn't like muscle, which lead me to wonder what the hell she is doing with me then, because I am an extremely muscular man, and told me I was an asshole just like all her other exes.

Cocaine became her major vice real fast and she was snorting hundreds of dollars of it a week. MY dollars.

Like a fool, I let her do it. When I didn't, she would steal my money or debit card while I was asleep. She had "pity parties," where she would sit on the couch, snort cocaine for hours, and proceed to bitch and complain about how her past is so screwed up, her exes all screwed her over, the death of her father damaged her, her family treats her so badly, BLAH, BLAH, BLAH.

It was the most pathetic thing I have ever seen. And yet, like a fool, I tolerated every minute of it. I wanted to help her. I wanted to change her. I wanted to be different than all the rest.

She started cutting her legs, made suicide threats and acted paranoid. She begged me not to call the cops, saying that she will be thrown in a mental hospital where they treat people like dirt. Like a fool, I listened to her. I had no experience with this kind of drama. I was paralyzed.

Finally, someone she had been texting god knows what called the police. I begged the cops to get her psychiatric help. She managed to manipulate her way out of that, too. Until they discovered she had a warrant for her arrest, much to my surprise. She had been scamming people online into "trading her makeup for other brands of makeup," only she never sent them anything in return.

This was my ticket out! I would be free from this nightmare! This was my opportunity — my opportunity to be a sentimental fool and bail her out. Right back to square one we went. I was too kind, too naïve, and way too stupid.

For the next couple of months, it was more of the same — severe drug abuse, emotional abuse, and physical violence. She sucker-punched me several times in the face, full force. Every time she did something, I would call the police, and she would run out the door and hide like a coward.

The police were completely useless and didn't put any effort into tracking her down. Every time she ran out the door, she grabbed one of my valuables — my laptop, wallet, my car keys — just to ensure that she had a way back in.

This insanity went on for three and a half months. I refer to this period in my life as the summer from hell. During this time:

- She completely drained my bank account. Every dime I had went into "keeping her happy" (i.e., supporting her drug habit and other extravagant desires).
- Any time I said "no" she would break up with me and bullied me emotionally until I did what she wanted.
- Manipulated and bribed me with sex. "Let's make a deal. I'll have more sex with you if you do this and this and that for me."
- She physically assaulted me countless times, throwing objects and punching me in the face.
- I came into contact with dozens of shady, unsavory characters. One of them even flashed a pistol while the drug deal went down. I am a licensed firearms carrier, but this freaked me out to no end because I'm sure this guy wasn't and I was unarmed at the time.
- I had some of my belongings stolen by a stranger she met online and invited over my house while I was at work.
- Flipped through her phone to discover that she had performed oral sex on a stranger for cocaine. I never touched her after this. She claimed that she was just having "phone sex," even though it was crystal clear

what had actually happened.

- Dealt with bizarre and irrational lies. She created fake Facebook profiles, hit on herself and sent me threatening messages, told me things her friends were supposedly saying about me just to get me angry, hid my car keys and then miraculously found them in places I know I looked and then expected praise for it, etc.
- She threatened to kill my cats.

This episode nearly landed me in jail. I completely lost my temper, grabbed her by her hair and threw her to the ground and told her if she hurt my animals I would end her. I am still amazed that I managed to scare her enough to not call law enforcement on me. Or maybe she just knew that without me she'd have neither financial support nor shelter.

This doesn't even begin to cover all the manipulative and outright bizarre lies she told me and the abuse she put me through. I wanted out, but being a kind hearted man I didn't want to just throw her out on the street. What a fool I was.

My way out eventually came along. She missed a court date, which meant there was another warrant issued for her arrest. I called the police and asked what I should do if there's someone at my house I don't want there. They told me all I had to do was call them and they would remove the person immediately.

I told Megan, "As of tonight, you are either homeless, or you are going to jail until your case is resolved. Either you leave on your own, or I will have you removed." She completely freaked out and began chasing me around the apartment and begging, "I'm sorry! I don't want to lose you! I will change! Please! No." She offered sex and anything she could think of. I wasn't having it. I wanted it to end. She left, but not without stealing a silver necklace my grandmother bought me.

Even after she was gone, the manipulation didn't stop. She sent nude photos, pictures from the beginning of the relationship, dirty texts and emails. Then she made a fake Facebook profile and sent repeated messages saying that Megan had killed herself because she was so devastated by the breakup. I wasn't buying that either.

Then she sent me a picture of her with another guy, pretending like she meant to send it to her girlfriend. I wasn't having any of it, and told her if she doesn't stop messaging me I would track her down and have her jailed. Eventually, she found other victims and stopped bothering me.

The three and a half months of that relationship damaged me more than I can put into words, but it has also taught me so much and made me stronger. I survived. She didn't.

About 6 months ago, I learned she died sometime in March 2013. She was only 26 years old.

The damage she did to me was so extensive that I still hate her and feel as though she is out there ready to strike at me, even though I stood right over her grave and know she is gone. Today, I am doing much better, but the scars are still there. They are a reminder of my injuries and a testament to my survival.

My advice to other men in abusive relationships is:

- Never, ever abandon who you are for a manipulative woman.
- Never go against your own good judgment and common sense.
- If you have a way out, TAKE IT. Things will NOT change! This is who she is! If there is no way out, make one!
- Do not, under any circumstances, ever put up with a drug habit! It makes a person with a personality disorder even more crazy and unstable.
- Be strong, and stay strong! There are people out there who love you and don't just want to use you.
- Don't be a "white knight" and try to save women with personality disorders. Ride off into the sunset alone or find a woman who deserves your efforts.

- Learn and recognize the signs of manipulative behavior, and never tolerate it.
- Listen to your friends and family. They have your best interests in mind, unlike your abusive partner.
- Start every new relationship with a clean slate. Keep in mind this is a different person, but always remain vigilant.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Shrink4Men Counseling, Coaching and Consulting Services

Dr Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

NCFM advisory to university fraternities

NCFM · 11 October 2013 · Archived copy · Original

Recently, there were two alleged incidents of sexual assault at Montana State University Bozeman frat houses resulting in the university temporarily suspending both fraternities.

Universities and national fraternities frequently suspend fraternity chapters in similar situations to prevent future allegations and occurrences if indeed there were actual occurrences in the first place, quell public demonization, minimize risks, appease feminists, cower to the onerous oversight of the Federal Department of Education, and above all, protect their funding.

However, simply banning women from the implicated fraternities until investigations were completed and any corrective steps were taken would have protected the rights of all involved without condemning entire fraternities through guilt by association, nor should doing so conflict with the radical feminist ideology which drives related laws, policies, and regulations.

Regardless, many young men and their families have suffered life-altering and pain-filled experiences when as college students the young men became targets of false accusations. Witness the inexcusable harm done to Duke University lacrosse players who had their lives horrifically disrupted by vindictive false rape accusations and vigilante justice.

The National Coalition For Men and affiliated organizations will monitor MSU Bozeman closely, insisting on a fair and thorough investigation and, if necessary, fair judicial process.

New Federal Department of Education directives from the Obama Administration are specifically targeted at men even though many college-age women are sexually aggressive, sexually harass, and sexually assault young men and women on campus.

Unfortunately, these new Department of Education directives expanded the definitions of sexual assault and virtually destroyed due process rights. Male students are presumed guilty and can be labeled sex offender for merely inviting someone on a date. The accused cannot testify, present evidence, be represented by an advocate or attorney, or otherwise defend themselves.

We hope the truth is uncovered about the incidents at MSU Bozeman and any guilty parties, such as culpable men or false accusing women, if applicable, are properly punished and such incidents stop. We also hope the university administration and others refrain from branding the accused as “sex offender” unless the accused men are convicted of these serious allegations.

We encourage the wrongly accused to stand for their rights and sue the university to recover their reputations — many wrongly accused men have been fully vindicated by our legal systems, including the young lacrosse players at Duke and former Xavier point guard Dez Wells who just filed suit against Xavier to regain his reputation after a false accusation of sexual assault.

In 2012, Chris Thompson and the National Coalition for Men established the first officially recognized men’s rights student organization at a state university in the United States, NCFM-MSU Bozeman. His wife Nevada is chapter President. Chris, Nevada, NCFM, and many others are working hard for the equitable treatment of men, men like you …

We encourage you speak out and stand up for your rights. Join NCFM, participate in our MSU Bozeman chapter, and help us make the world a better place for all of us. Please contact Christopher Thompson, PO Box 1504, Bozeman, MT, 59771 – telephone 406-599-0382.

Harry Crouch

President

Did Feminism pick the wrong target?

Jalon Cain (aka Aaron Sleazy) · 11 October 2013 · Archived copy · Original

The first time I encountered “feminism” was due to activists at university. I learnt that women were oppressed and that there was a patriarchy that “rapes” women with their codices, no matter whether they were passed as law or upheld as mores. Any kind of social norm was seen as being disadvantageous for women, even when it benefited them. For instance, if you take a woman out on a date and buy her dinner it doesn’t matter that she got a free meal. No, what matters is that you objectified her and tried setting up an economic transaction that ultimately objectifies and disempowers women. Isn’t this completely obvious to anybody?

In short, I quickly realized that feminists didn’t quite live in reality. I also got the impression that instead of attempting to understand the big picture they were too focussed on particulars. If needed, they would just come up with ad hoc explanations that have an air of the desperate, at least if you’re versed in “tools of oppression” like mathematics or logic.

Let’s now talk about one of the big issues, and the misguided interpretation of feminists. We’ve been told that there is a patriarchy that subjugates women, while all men have it oh-so-good. Now, looking at my lot as a man, and at my friends, or at basically any guy I see, I don’t think that we all have such a great life. We all struggle to get by, and if not financially, then emotionally because a well-compensated job might undermine our emotional well-being. In short, we men make many sacrifices, and if there is a “gender pay gap”, it’s not because someone pays us 20 % more just because we’ve got a dick, but because there’s a sound reason to pay us a bit more money than someone else. In the end, it often boils down to skills and experience.

We men didn’t collude to keep women down. Ask any guy who busts his ass in college or on the job, and he’ll tell you that he makes sacrifices. Many of our choices were not due to some short-term gain, but in the hope of a potential long-term payoff. This might also explain why there aren’t so many men studying Communications. So, if you look at the “gender pay gap” from the angle of skills, it suddenly evaporates. This is not all, though. Somehow I get the idea that ideologues want the “gender pay gap” to disappear without women stepping up their game. This was certainly an impression I had when I skimmed a recent pamphlet of the European Union with the promising title, “Tackling the Gender Pay Gap in the European Union”[1], which seemed to neglect that some jobs are simply better paid because they require a certain education, or great devotion. However, they are just as open to women than men. Nursing is well-paid, and certainly a valid option for men. On the other hand, nothing keeps a woman from coding. The software came preinstalled on her shiny Apple MacBook Air already.

All this talk about the “gender pay gap” is a big fuss about nothing. The problem, instead, is due to income inequality, and the dramatic differences in social class they beget. If you’re from America, you’ve probably been told that you live in a “classless society”, and that everyone can make it if he just tries hard enough. This completely ignores the fact that in the US wealth is more unequally distributed than in many third world countries, with the top 1 % owning more than 1/3 of all wealth. 45 million people live in poverty. You could make an effort and look up pay scales, and you’ll find that for the most part income differences aren’t so dramatic. The poor are equally poor, the average well-off are averagely well-off, and the top-earners make top dollar. Everything changes once you have a look at the people who own all the land, and all the money, and hide their assets in an off-shore tax shelter.

When feminists now argue about the “gender pay gap” that doesn’t even exist I wonder why they just don’t reflect a little bit longer and ask themselves why society allows such an enormous agglomeration of wealth of just a few individuals. I don’t want to ramble about some social utopia, but when I think of the amount of money that was used to bail out the banks that caused the ongoing global recession I can only shake my head. If this is too far-fetched, then think about why it is that there is universal health care in Europe but not in the US. This is an example of everybody being better off in the end, and it’s also one of the reasons why pundits on American TV dislike Europe. Socialism for the rich is fine and dandy, but socialism for everybody is a big no-no.

If you don’t want to tackle big problems, you can of course set up Potemkin villages and harp on about the minor

inequalities between men and women, while ignoring the dramatic inequalities between the few people at the very top and ordinary people. The distribution of wealth is a far greater problem than the alleged gender pay gap. With regards to the latter, though, it also seems that women want something for nothing. Instead of rewarding the engineer who put decades into his education, the goal is to equalize pay no matter what. Here's a quote from the pamphlet of the European Union, which I mentioned above[1]:

> Women and men carry out different jobs and often work in different sectors. In the health and social work sector alone, women make up 80 % of all workers. Sectors where women are in the majority have lower wages than those dominated by men.

But is the comparably lower pay in those sectors due to the work itself being compensated less than some other occupations, or due to most of the workers being women? After all, it's not the case that a male nurse makes more than a female nurse just because of his sex. I'm quite certain that pay will be quite comparable. It's simply questionable reasoning. Besides, I don't think work in health care is so poorly paid, and if it is, by some standard, I'm sure it will be easy to find an occupation in which men dominate that is poorly paid as well, but never the topic of a glossy brochure.

Is the male nurse oppressed? Well, I don't think so, and neither is the female nurse. You could only make the claim that the "system" oppresses both because they are both forced to work for a living. This would be an entirely different debate, though. However, even if you raised the income of the female nurse, and the male nurse, too, to the level of a well-compensated mechanical engineer. Sure, they would now be better off. You'd also change some incentive structures, which might lead to unintended consequences. The enormous difference between the super-rich and the common worker would be basically unchanged. This might be why there is no mainstream opposition to feminism. For the people who own the media, it's a rather convenient ideology.

[1] http://ec.europa.eu/justice/gender-equality/files/gender_pay_gap/gpg_brochure_2013_final_en.pdf

Timeline of gynocentric culture

Peter Wright · 11 October 2013 · Archived copy · Original

That we live in a gynocentric (woman-centered, woman-elevating) culture is not rationally disputable to anyone who looks around with open eyes. Many thinkers believe this elevation of women–and the intensification of misandry that so frequently results from it–is genetic and inescapable. Male disposability, rather than being a nominal reality that is little more than an escape hatch for extreme emergencies, is said to be central to the species. Protection and provision of women first and foremost and putting men's interests dead last is supposedly just a built into our core natures and is thus inescapable and inevitable, with only a tiny handful of people able to see this for what it is: marginalization of and contempt for the vast majority of men, especially men who stumble and fail in their "duty" to destroy themselves for women. But for some time now, Peter Wright–a Man Going His Own Way for many many years now–has been doing tireless work exposing how foolish this genetic fatalism is, and how the gynocentrism that pervades our popular culture today has a distinctly traceable origin going to about the 11th Century in Europe, spreading from there to other societies through literature, art, music and, eventually, Hollywood movies, influencing other cultures throughout the world. Gynocentrism and Its Cultural Origins is a site still in development, but already filled with must-read material. If you're an MHRA (or even just a MGTOW) who is convinced that most of what we face is just plain inevitable and can't be fixed culturally, you should make Gynocentrism.com one of your regular stops on the Internet.–DE

The following timeline details the birth of gynocentric culture along with significant historical events that ensured its survival. Prior to 1200 AD broadspread gynocentric culture simply did not exist, despite evidence of isolated gynocentric acts and events. It was only in the Middle Ages that gynocentrism developed cultural complexity and became a ubiquitous and enduring cultural norm.

1102 AD: Gynocentrism meme first introduced

William IX, Duke of Aquitaine, the most powerful feudal lord in France, wrote the first troubadour poems and is widely considered the first troubadour. Parting with the tradition of fighting wars strictly on behalf of man, king, God and country, William is said to have had the image of his mistress painted on his shield, whom he called midons (my Lord) saying that, "It was his will to bear her in battle, as she had borne him in bed."[1]

1168 – 1198 AD: Gynocentrism meme elaborated, given imperial patronage

The gynocentrism meme is further popularized and given imperial patronage by William's granddaughter Queen Eleanor of Aquitaine and her daughter Marie.[2] At Eleanor's court in Poitiers, Eleanor and Marie completed the work of embroidering the Christian military code of chivalry with a code for romantic lovers, thus putting women at the center of courtly life, and placing love on the throne of God himself – and in doing so they had changed the

face of chivalry forever. Key events are:

-1170 AD: Eleanor and Marie established the formal Courts of Love presided over by themselves and a jury of 60 noble ladies who would investigate and hand down judgements on love-disputes according to the newly introduced code governing gender relations. The courts were modelled precisely along the lines of the traditional feudal courts where disputes between retainers had been settled by the powerful lord. In this case however the disputes were between lovers.

-1180 AD: Marie directs Chrétien de Troyes to write Lancelot, the Knight of the Cart, a love story about Lancelot and Guinevere elaborating the nature of gynocentric chivalry. Chrétien de Troyes abandoned this project before it was completed because he objected to the implicit approval of the adulterous affair between Lancelot and Guinevere that Marie had directed him to write. But the approval of the legend was irresistible – later poets completed the story on Chrétien's behalf. Chrétien also wrote other famous romances including Erec and Enide.

-1188 AD: Marie directs her chaplain Andreas Capellanus to write The Art of Courtly Love. This guide to the chivalric codes of romantic love is a document that could pass as contemporary in almost every respect, excepting for the outdated class structures and assumptions. Many of the admonitions in Andreas "textbook" clearly come from the women who directed the writing.[3]

1180 – 1380 AD: Gynocentric culture spreads throughout Europe
In two hundred years gynocentric culture spread from France to become instituted in all the principle courts of Europe, and from there went on to capture the imagination of men, women and children of all social classes. According to Jennifer Wollock,[4] the continuing popularity of chivalric love stories is also confirmed by the contents of women's libraries of the late Middle Ages, literature which had a substantial female readership including mothers reading to their daughters. Aside from the growing access to literature, gynocentric culture values spread via everyday interactions among people in which they created, shared, and/or exchanged the information and ideas.

1386 AD: Gynocentric concept of 'gentleman' formed
Coined in the 1200′s, the word "Gentil man" soon became synonymous with chivalry. According to the Oxford Dictionary *gentleman* came to refer by 1386 to "a man with chivalrous instincts and fine feelings". Gentleman therefore implies chivalric behaviour and serves as a synonym for it; a meaning that has been retained to the present day.

1400 AD: Beginning of the the Querelle des Femmes
The *Querelle des Femmes* or "quarrel about women" technically had its beginning in 1230 AD with the publication of Romance of the Rose. However it was Italian-French author Christine de Pizan who in 1400 AD turned the prevailing discussion about women into a debate that continues to reverberate in feminist ideology today (though some authors claim, unconvincingly, that the *querelle* came to an end in the 1700s). The basic theme of the centuries-long quarrel revolved, and continues to revolve, around advocacy for the rights, power and status of women.

21st century: Gynocentrism continues
The now 800 year long culture of gynocentrism continues with the help of traditionalists eager to preserve gynocentric customs, manners, taboos, expectations, and institutions with which they have become so familiar; and also by feminists who continue to find new and often novel ways to increase women's power with the aid of chivalry. At first glance it appears the modern feminist movement has rejected some chivalric customs such as opening car doors or giving up a seat on a bus for women; however they continue to rely on 'the spirit of chivalry' to attain new privileges for women: opening car doors has become opening doors into university or employment via affirmative action; and giving up seats on busses has become giving up seats in boardrooms and political parties via quotas. Despite the varied goals, contemporary gynocentrism remains a project for maintaining and increasing women's power with the assistance of chivalry.

Sources:

[1] Maurice Keen, *Chivalry*, Yale University Press, 1984. [Note: 1102 AD is the date ascribed to the writing of William's first poems].
[2] The dates 1168 – 1198 cover the period beginning with Eleanor and Marie's time at Poitiers to the time of Marie's death in 1198.
[3] Jeremy Catto, *Chivalry: The Path of Love*, Harper Collins, 1994.
[4] Jennifer G. Wollock, *Rethinking Chivalry and Courtly Love*, Praeger, 2011.

The Voice of Europe: Forgetting history

Lucian Vâlsan · 11 October 2013 · Archived copy · Original

On October 11, Lucian Vâlsan, James Huff, Huffnágel Pista and whoever shall call in will be talking about the process of forgetting history.

We talk a lot in the MRM about how the dark history of the totalitarian regimes that tormented Europe seems to be repeating itself with the European Union only this time with feminism and political correctness used as the vanguards.

These kinds of connections aren't hard to make if one has minimal knowledge regarding the history of the last 100 years in Europe but the problem is that that minimal knowledge is slowly fading away since more and more European schools are more interested in teaching the recently disproved global warming theory as an ill created by the male sex than teaching the valuable lessons that individuals could and should draw from the tumultuous history of Europe.

One way or the other, setting the record straight is a must for the success of this movement and the truth in general because as long Europe is willing to forget women like Nexhmije Hoxha, Elena Ceaușescu, Erna Petri, Johanna Altvater or Irma Grese, there is little to no chance to convince the culture that women are human beings with faults and issues, just like men are.

The subject is complex and we will definitely not be able to cover it entirely but please do join us in an effort to discover new ways for setting the record straight. Call in at (001) 310 388 9709, or Skype in, after the news.

The show will commence at 7 PM GMT (London, Reykjavik and Lisbon time).

That is 8 PM CET (Madrid, Paris, Brussels, Rome, Oslo, Stockholm, Copenhagen, Budapest, Berlin, Vienna, Warsaw, Amsterdam, Bern, Bratislava, Prague, Belgrade, Tirana, Ljubljana, Zagreb, Sarajevo and Skopje time)

That is 9 PM EET (Helsinki, Tallinn, Riga, Vilnius, Kiev, Chisinau, Bucharest, Sofia, Athens, Ankara and Nicosia time)

That is 10 PM FEET (Minsk time)

And, finally, 11 PM Moscow time.

For the listeners in America this means 2 PM EST, 1 PM CST, 12 PM MST and 11 AM PST.

For the listeners in Australia, this means October 12, 2 AM (AWST) in West Australia and 4 AM AEST. (times adjusted in accordance with DST both for Europe and America)

To listen to the show, live or in archive format, go to the SHOW PAGE.

In His Own Words: A real time cry for help

Dr. Tara J. Palmatier · 12 October 2013 · Archived copy · Original

It's day 12 of Domestic Violence Awareness Month for Men and Boys. Today's *In His Own Words* is a real time cry for help.

"Miguel" has been involved with an abusive borderline personality disordered woman on and off for 15 years. He is depressed and has thoughts of suicide. Miguel, she is ***NOT*** worth it. Get out and get help. (*Please note: English is not Miguel's first language.)

> ***A Real Time Cry for Help***
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> It was 1998. My mother began minding a cousin's baby while she was at work. She was in the process of being divorced. We knew each other when we were little children, and she returned to my life as a beautiful woman. She used to spend her days off with my family, because we lived very close to each other at the time.
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> It began two years later. One day, I returned home after work and she soon arrived with her three-year old kid. I greeted her with a hug and asked, "How are you?" She replied, "A little sad."
>
> That hug triggered it all. We began dating. It was the most romantic time of my life. I used to call her "My Heaven."
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> Like many of the men who have shared their abuse stories, I ignored some really big red flags. For example, one day she'd tell me, "I love you so much." The next day it would be, "We have to split up, this is no good." And the next day it was, "I'm so in love with you." It was really confusing.
>
> Before we made our relationship "official," we had lots of kissing, hugs and sexual foreplay. It lasted for about five months. We were so in love.
>
> We started a secret relationship. It was a beautiful time in my life with lots of love, mutual support, great sex life, and the adrenaline of this forbidden relationship (we are first cousins). It was like that for two years. I also took care of her little boy. I love him like a child of my own, and we would spend time together every afternoon.
>
> Our families disapproved of our relationship. My mother staged some big dramas because we decided to live together. We were stressed because of the family issues. I told my mom, "Please stop creating drama. She deserves respect. If you want to say something about this, talk with me. Leave her alone."
>
> Sometime later, things began to change for the worse. Her borderline personality disordered behaviors slowly began to emerge once we began living together.
>
> She became violent for whatever reason. I gave her money every week. It was supposed to be used for buying some food. But at the end, there was nothing in the refrigerator and she became mad when I told her about it. It triggered a rage episode from her. I couldn't believe that such a beautiful soul was transformed into a violent woman.
>
> One day, I felt very tired. I turned on the radio and laid down to rest after helping her son with his homework, like always. She returned from work, opened the door and became really angry. I said, "Calm down."
>
> She took some scissors and threw them at my face. I was barely able to avoid the hit. She cried and begged me not to leave. She became terribly sad and I stayed with her.
>
> In the next stage, she was blaming me for everything and began to bully me. I was dirty. I wasn't good enough. I was mean. I was a momma's boy, etc.
>
> On Christmas Eve 2001, she decided to spend the night with a couple who were long-time friends of hers. I decided to visit my family to ease things between us, and stop the hate towards her.
>
> She was very angry at my decision and refused to listen to my reasons. She told me, "Get out of my house!"

She punished me and made me feel incredibly guilty.

It was a really painful experience. I was desolated. Some months later, I began psychiatric treatment and discovered some of her secrets. Her father used to beat her mother until she was unconscious and bleeding. My ex had made suicidal gestures while she was married and was seduced by an uncle when she was 15-years old.

I thought, “That’s why she became like this! It’s not her fault!” I was so addicted to her (and had some death wish at the time because of my feelings of guilt). I was on a mission to save her and our relationship.

She was in therapy and all of her demons from the past emerged. She went from victim to aggressor. I resisted her borderline episodes. I found a better job and proved that my intentions towards her were serious. We were together again and my stability made our lives easy for some time.

We had broke up and reunited on a regular basis. I used to forgive and forget all the time. I never felt she was stable enough to live together again though. When she kicked me out of her home it was traumatic. I told her and myself that I would move back in only if she was totally recovered.

We went on this way for more than ten years. In 2008, I had to move to another city (1 and a half hours from her). I did my best to spend more time with her. She hit me in the face. By 2011, things began to get even worse. Sometimes she looked at me with real hate and her violence escalated.

There were insults, humiliations and unpleasant sexual intercourse. Sex was more like a hate thing with rude language from her. At first it was exciting. Later it became ruder with even more insults and nastiness. She encouraged me to insult her while having sex, which made me feel very uncomfortable.

In October 2011, she called me and said, “I miss you so much.” I drove 1 and a half hours to see her that night. We hung out and then returned to her apartment to have sex. Afterwards she told me, “I have other options. Don’t think you are everything in the world.”

How could she be this cruel?! The next day I felt sad. She went to work and we had sex and slept together again that night. In the morning, she told me, “I don’t want anything to do with you anymore. It is over. Get out and take this like a man.”

I began to cry and begged for mercy. She was so insensitive and cruel. I left her home in immense pain. She called me and contacted me in the following months, but I refused to return to her.

She called again in March 2012. She said she was devastated by guilt and sadness, and I forgave her. 2012 was kind of stable, but things soon began to deteriorate at high speed at the beginning of 2013.

The violent episodes returned. I began to lose interest in seeing her because I knew it would likely be a bad time. She complained about my lack of interest, but I was exhausted because the violence had returned to our bedroom.

One night she told me if I didn’t spend more time with her, she would find someone else to “fuck” her. She asked, “Is that what you want?”

She did this only once. I stopped our foreplay, shocked and sad. She asked, “What happened?” I explained how terrible I felt because of her words. She apologized and it never happened again. But the damage was done. It was devastating!

The next time we had sex, she was in ecstasy telling me that she was mine and only mine. “I don’t want to make love with anyone else, only with you! I love you so much!”

She would minimize the most aggressive things she did, claiming her behaviors “were not that serious;” while my mistakes were terrible sins. She also justified her abuse of me. According to her, I deserved her aggressions and insults. She told me that I was only good for sex. She became verbally abusive, and it hurt so much.

The physical violence also returned. She threw some punches at me. I took her arms and said, “Calm down.” I didn’t feel secure while sleeping next to her. I didn’t know what to expect with each visit.

I don’t know if her therapy helped her. Things seemed to get worse despite her therapy group. Honestly, she

> seemed better before the therapy. Sometimes when she returned from a session, she was terribly depressed or really angry.
>
> She found also new excuses for her abusive behavior thanks to therapy. She said her therapist told her I'm a passive-aggressive individual. And my loving, supportive, and caring actions were controlling and violent? They were empty excuses to justify her aggression. Her main complaint was my lack of commitment, but how could I possibly be expected to commit and legally bind myself to her with that kind of behavior?
>
> In April 2013, I had a depressive episode and we split up again. Some time later, she called and told me that she was at the bus station. She came to my city because she wanted to be with me. I welcomed her and we had a romantic afternoon like the old times!
>
> I returned with her back to her city and spent a few days with her. I didn't want to leave, but had to return for work. I agreed to visit the next weekend, but I was unable because I was unwell.
>
> On Monday, she called and was really angry and insulting. She wouldn't listen. On Friday, I travelled to her city and arrived at 10:30 PM without calling her prior to my departure. It was like an emergency to me. I called her several times and had no answer. Her family lives in another province and I thought that she might be with them.
>
> I made more phone calls and sent messages with no response. This was another kind of violence. She was ignoring me. This triggered a terrible depression episode instantly for me. The consequence was a huge gastritis. My stomach swelled and oppressed my lungs. I was monitored for a possible heart attack because my chest was killing me. The depression was overwhelming. I told myself no more of this hell.
>
> Since my 20s, I have experienced depressive episodes. Some of them have come with no reason. Suddenly the depression appears, I am stunned and it's really hard to cope with everyday life.
>
> A month and a half later, she called to my home just like if nothing had happened! She tried to fool me by saying that her cellphone didn't register my calls and messages. BIG LIE!
>
> She admitted that she was ignoring me in the calls that followed and blamed me for everything. We talked twice and I told her it was over. I was really pissed off and ignored two of her calls. I was sad and angry.
>
> One month later, my depression was really bad and I called her. She ignored me again. I felt horribly guilty because I had ignored her last calls. She answered and told me there was nothing to talk about anymore. I called her at work. I was broken and crying and begging for help. She was merciless.
>
> I never treated her that way when she was that bad. Depression is terrible. I feel really weak. I'm shaking and feel sick, too. I have a terrible void and feel that it's over. I have self-destructive thoughts.
>
> Her ex-husband has been hospitalized several times. Perhaps not so surprisingly, he's a depressed person as well. Their son has told me his father hasn't had a girlfriend or another woman in his life since the divorce. This scares me. I don't want to end up that way. Some of our friends and family told me she treated him really bad while they were married.
>
> She went from aggression to real hate against me in the last year. And now I feel guilty. I wonder, what if I stayed with her? What if I answered her phone calls? What if I had taken better care of my depression and not bothered her with it?
>
> I feel like I was never was good enough for her. Guilt and sadness are annihilating me.

Miguel, if you are reading this, you need to stop. *Stop right now and get help for yourself and fuck Chica Loca and her issues*. If you were sitting across from me right now, I would have to resist the urge to give you a good shake and tell you to snap out of it. This woman is poison. Continuing any kind of relationship with her is equivalent to feeding yourself great big spoonfuls of arsenic.

I strongly encourage you to:

1. Get some psychiatric help. You need to treat your depression and codependency issues. If you are seriously considering suicide, go to a hospital. Don't end your life over some selfish, fucked up woman.

2. Stop communicating with this woman. Period. No contact, no contact, no contact, no contact, no freaking contact! Think of Chica Loca as if she is an addiction. She is an addiction. You know she is dangerous and harmful to your health, yet you still crave her.

I don't know if your country has Codependents Anonymous meetings. If there are CODA groups, you may want to consider attending. The sooner you go "cold turkey" (i.e., no contact), the sooner you will begin to heal. Continuing to engage with this woman will only delay your recovery and bring you more pain.

3. Unplug the Hoover and Crazy-proof yourself. Expect that she will contact you again andprepare yourself.

3. Quit romanticizing this woman and your life with her — even the good times. Abusive borderline women are not special snowflakes. They are a dime a dozen. She is not thelove of your life. With any luck, she can become one of the great lessons of your life.

If a relationship with a borderline serves any positive purpose, it is to wake you up and help you recognize what is broken and needs healing within yourself. Quit worrying about her and start taking care of *you*.

4. Connect the dots. Figure out what attracted you to this woman. Are there similarities between Chica Loca and your mother, your father or some other important childhood figure? Are you pissed at your mother and/or family because they were abusive to you when you were a child? Was having a romance with your cousin a way to get back at your parents? Do you believe you cannot be happy unless you are making someone else happy?

Try to figure out why you tolerated Chica Loca's crazy nonsense and why you yearned for her even when she was shitting all over you. Individuals with a healthy sense of self-respect and self-esteem don't put up with that kind of behavior for long, if at all. You need to love yourself enough and respect yourself enough to show the Chicas Locas of this world the door as soon as they pull any crap. Do not tolerate anyone in your life who does not treat you with the same kindness and respect that you afford them.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Three New York "Acid Queens" of 1901

Robert St. Estephe · 12 October 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

•?•

[image]

Acid throwing is in the news these days due to the prevalence of this crime in South Central Asia. Reported statistics show victims to be about 80% female. Statistics on the sex of the perpetrator are much harder to find (and have not been located by *UHoM* yet). The epidemic of acid attacks started, we are told, in the 1980s. These crimes are, every reasonable person would agree, are of the most cruel kind and are deserving of the most extreme condemnation. Yet the specialists who make an effort to publicize this horrible crime epidemic are classifying it as a "gender issue." The term "gender" when used in such a way universally connotes "women," specifically in the sense of "victimization of women by men." Perhaps this classification accurately represents the proportion of each sex in the victim category, but it does not accurately disclose the fact that a huge number of the perpetrators are women, women who choose to commit atrocious crimes on other individuals.

Let us try to overcome the confusion caused by the distorting lens of "gender" rhetoric by looking at a few cases remote in both place and time from those which are currently being, correctly, publicized.

Acid attacks were in the past a common crime in the US and occurred in Europe as well.

Since female criminality has been severely under-served by researchers ever since the beginning of criminology it is worthwhile to examine a sampling of such cases. The most overlooked category of criminal violence in terms of sex of perpetrator and sex of victim is, of course, female against female.

The three cases of female acid attackers presented here, all occurring in the same city in the same year are each quite different: one perpetrator threw acid on another woman, one threw acid on a man and another who threw acid on herself and then falsely accused someone else (an example combining self-mutilation and relational aggression). Studying long-forgotten cases such as these will assist those who wish to understand what the historical record reveals about the veracity of VAWA architects and their fallacious "belief in the inherent non-violence of women" (Barbara Hart, 1986).

For additional cases, see *Acid Queens*, a summary of over 70 cases dating from 1865 to the present, on *The Unknown History of MISANDRY*. It should be noted that large share of acid attacks by women involve what nowadays we call "stalking" another hot topic which is deceptively labeled as a "gender (connoting male against female) issue."

•?•

FULL TEXT (Article 1 of 3): Made desperate by the complaint of her neglected daughter, Mrs. Kate Hayden, whose address is unknown, went to the home of Mrs. Ruth Murphy, at No. 615 East Eighty-first street, and attempted to destroy her beauty by throwing acid upon her face and neck. Mrs. Hayden is a fugitive from justice.

Her daughter Is Mrs. Joseph Cawfold, of No. 322 East Thirty-fifth street. She is delicate and subject to melancholy. When Mrs. Hayden went to see her last Tuesday night she was crying. She said tier husband had not been home all day, and she feared he, might have gone to the home of Mrs. Murphy with his brother Nicholas, who is engaged to

be married to Mrs. Murphy's sister. This story and the suspicion that her daughter was being slighted by Mr. Cawfold made the mother angry. Leaving the house in a rage, she bought a bottle of carbolic acid.

Mrs. Murphy and her unmarried sister live with Mrs. Catherine Manning, another sister. The women are refined and educated. They were school teachers in Dublin till they came to America four years ago. One is a music teacher and another has written magazine articles. The sisters say that Cawfold has called on them only three times and has never shown any attention to Mrs. Murphy. But the fact that his wife is plain, while all of the sisters are beautiful, made his mother-in-law suspicious.

"The vague complainings of her daughter seem to have turned her head," said Mrs. Murphy yesterday, "for she came in here demanding, that I return her son-in-law. My husband is not at home. He is a bookkeeper at Ward's Island. Nicholas was here sitting on the sofa with my sister. Mrs. Hayden burst in the door and exclaimed: 'I'll teach you to steal another's husband. I'll disfigure you for life!' She threw the acid from the bottle at me. It burned my neck and back.

"Nicholas sprang to save me and was burned on the face. My sister's little children clung to the woman's skirts, but she followed me through the flat trying to hit my face with the acid. Then she fled."

When Nicholas Cawfold and Mrs. Murphy went to a corner drug store to have their burns dressed Mrs. Hayden rushed in and risked if they were so badly burned they would be marked for life. Then she disappeared and the police have been hunting for her since. She has always been passionately jealous of her son-in-law's attentions to other women than her daughter.

["Jealous Mother-In-Law Threw Acid At Beauty." The World (New York, N.Y.) Aug. 8, 1901, p. 12]

•?•

FULL TEXT: (Article 2 of 3): Mamie Sheehan, of No. 206 Baltic street, Brooklyn, and Patrick Lane, of No. 55 Van Brunt street, were at a dance last night in the Brooklyn Dancing Academy, in Fulton street, opposite the Borough Hall. They has formerly been sweethearts, but during the evening Lane did not dance with her. After midnight, when the dance broke up, Lane went out on the street and met the girl, who then threw acid in his face. Then she ran away.

The other girl was with Lane when the acid was thrown, and when the Sheehan girl ran away she followed. Opposite the Municipal Building she caught up to her, and there was a fierce struggle between the two, the blond girl yelling for the police all the while. Roundsman O'Brien heard her cries and placed Mamie Sheehan under arrest.

Meanwhile Lane's friends wiped the acid from his face and took him to a near-by drug store At first he denied that he knew who threw the acid, and in a careless way asked those around him to have some soda water. He was firm in his denial about the girl when the roundsman brought her in. It was only after long persuasion that he agreed to make the complaint. His eye sight will probably be saved.

When taken to the police station the girl admitted her guilt.

"He threw me over for another girl," she said, "so why should I not disfigure him? I do not remember throwing the acid, though. I seem to have been some other person.

"I saw Patsy dancing with a blond girl, who was smiling at him. He should have been dancing with me. I had never done anything to deserve such treatment, and the sight of Patsy dancing with the other girl made me crazy.

"I am not sorry for what I did, and it is right that he should suffer as he made me suffer.

The girl, who is twenty-one years old and pretty, was arraigned in the Adams Street Court this morning, but for some hours Lane did not show up to make a complaint.

When Miss Sheehan was arraigned was arraigned in the Adams Street Police Court, Mr. Lane appeared as a

witness. His face was badly burned and he was wearing smoked glasses.

Magistrate Steers asked if he could identify Miss Sheehan as his assailant. He said that he could not.

“There were twenty persons in the crowd,” he said, “and I do not know who threw the acid.”

“Do you think we should hold this girl longer?”

“Well, I she should be held until I can get witnesses.”

The policeman who had made the arrest said that he had no complaint to make, so the Magistrate dismissed Miss Sheehan, saying:

“I do not see why she was arrested.”

Before leaving the court-room Miss Sheehan, who is twenty-one, small, black-haired and pretty, admitted having thrown the acid, and said that she did it because she could not bear to see Lane with another girl.

Miss Sheehan left the court-room in company with her mother and sister. After consultation with his friends Lane returned to the police station and asked Magistrate Steers to issue a warrant for the arrest of Miss Sheehan.

[“Jealous, She Threw Acid On Former Sweetheart.- Lane, However, Was Unable to Identify Mamie Sheehan, and the Magistrate Released Her.” The World (New York, N.Y.), Oct. 30, 1901, p. 3]

•?•

FULL TEXT (Article 3 of 3): After being foiled in an attempt to rob her aunt for the benefit, the police say, of her lover, and after disfiguring herself for life with carbolic acid in trying to bolster up a false story of robbery, pretty Amelia Fleming, of No. 642 Evergreen avenue, Williamsburg, has left her home for parts unknown after making a full confession of her duplicity to the police.

The girl is only twenty-one years old and very good looking and bright. She has worked as a governess for some good families in Brooklyn, but when she lost her last position, a few months ago, went to live with her aunt, Mrs. Louisa Siebel, at the address given.

Ten days ago Mrs. Siebel missed a dollar bill and found that somebody had ransacked her bureau. She questioned her niece, but the girl denied taking the money and suggested burglars.

Mrs. Siebel, however, feared for the safety of a roll of about $500 that she kept in her trunk, and put it in the bank without the girl’s knowledge.

~ Burned With Acid. ~

Last Thursday Miss Fleming was found in the hallway of her aunt’s home by Hilda Schubert, a neighbor, badly burned with carbolic acid about the neck, face and hands, and apparently in an exhausted condition. She said a masked woman had entered the house and thrown the acid on her when she tried to prevent her from breaking open her aunt’s trunk. She said the woman had ransacked the place and stolen from her a gold watch, which had been a gift from her mother. She showed a mask which, she said,

~ Confesses to Police. ~

The police concluded that the girl’s whole story is false and last night Sergt. Relfcucider, of the Ralph avenue station, went to the house with Detective Mitchell and received a full confession from the girl.

The girl said she had lost her watch and $15 dollars a week ago, and fearing to tell her aunt had thrown the acid on herself and feigned the assault of the masked woman. She admitted that she alone had ransacked her aunt’s rooms.

At Mrs. Siebel’s home this morning, an Evening World reporter was told that Miss Fleming had gone.

“Is that the man she is engaged to?” was asked.

“I don’t know anything about it,” said Mrs. Siebel. Then she said she did not know where her niece was and refused to give any further details of the queer story.

[“Acid-Burned Girl Confesses And Flees. – Amelia Fleming, Who Disfigured Herself to Cover Up Theft, Disappears.” The World (New York, N. Y.), Nov. 5, 1901, p. 10]

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Acid Queens, a summary of over 70 cases dating from 1865 to the present, on *The Unknown History of MISANDRY*.

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University of Toronto & Queen's Park documentary

VFM News and Commentary · 12 October 2013 · Archived copy · Original

More on historic events in September 2013 in Toronto:

Subscribe to Studio Brulé here.

AVFM enhances its news department

Paul Elam · 13 October 2013 · Archived copy · Original

I trust and hope everyone's weekend was a good one. I wanted to inform readers of a new development for our news department. As you can see to the immediate right of this announcement there are a couple of new boxes in the sidebar.

These are new, permanent features on the front page and will contain a growing list of straight news and journalism provided by the AVFM News Department. The news department is headed by Robert O'Hara and includes Dr. Greg Canning, AVFM News Australia, Anil Kumar, AVFM News India, Attila Vinczer, AVFM News Canada, Lucian Vâlsan, AVFM News Europe and Dan Perrins, AVFM News Ontario.

We still have an opening for AVFM News UK, as well as any other geographic region anyone is interested in covering.

This does not mean that you will no longer see their opinion pieces presented in the featured area of the site. On the contrary, you will continue to enjoy their articles. It also means you will see more of their work as the "straight news" version of their articles, sans editorial opinion, will be presented via the newsfeeds we now offer on the site.

This will not only enhance the site by providing you a news resource you will not find anywhere else on the net, it will also expand our outreach to previously untapped readership sources.

It's another win-win for the MHRM, and another proud first for AVFM.

Please bear with us as we go through some expected changes and growing pains in order to provide you a top-notch straight news resource at AVFM.

In His Own Words: The making of a knight in shining armor

Dr. Tara J. Palmatier · 13 October 2013 · Archived copy · Original

It's day 13 of of Domestic Violence Awareness Month for Men and Boys. "Disconnected" is back to explain *In His Own Words* how his childhood experiences helped to make him a prime target for abusive women like his ex, sociopathic stalker extraordinaire, "Q."

> ***The Making of a Knight in Shining Armor***
>
> **Sitting at the conference table, I looked around at my fellow engineers. Of the five of us, I was the least educated. My two bachelor degrees fell short of the PhDs and Masters degrees held by my colleagues. They were discussing their educations and how their family supported their professional careers. As I listened, I let myself drift away from the moment. Then it happened, they turned to me and asked about my family.**
>
> **Some people have natural abilities, others of us train our whole lives for something. Without even knowing, I trained my whole life to be a white knight.**
>
> **My parents divorced when I was young. The custody battles went on for years, not because my sister and I were "wanted," but because neither parent wanted the other to "win." My sister and I were nothing more than unsuspecting weapons used to inflict as much damage as possible.**
>
> **At the age of 6, I remember finding my mother at the kitchen table crying, her head buried in her hands. Terrified, I asked why. She never lifted her head, but only said to me, "Because my children are such horrible children." At a time when "Mom" is synonymous with "Deity," those words were crushing. I had no idea what terrible thing I must have done.**
>
> **As the court battles went on, my mother told me in chilling detail of the physical abuse that awaited me with my father. When he would pick us up, I was always afraid of the monster that my mother described; a monster that never reared its ugly head.**
>
> **We lived with my mother's family. As my father's antics escalated, her family became increasingly involved. As a child I was shielded from a lot of the details, but I have very clear memories of the fistfights and the screaming.**
>
> **One night stands out above the others. My father had a friend run a story in the local paper about how successful he was as a single parent. The day the paper was published, my mother's family was visibly upset. My mother was crying and her parents wanted blood.**
>
> **That evening, my father was scheduled to pick us up. When he arrived, my grandmother grabbed a handgun and ran to the door. There was a fight; my mother's boyfriend wrestled the gun from her hands. All the while my sister and I watched in horror. In the end, we were loaded into my father's car, fearful and confused.**
>
> **Shortly after that evening, while on the way to school, my mother explained we would be moving to a new place, far away. She told me this was a big secret; that I was not to tell anyone. She told me that if my father found out, he would beat me. I asked about seeing my father and she said he would be allowed to see me if he wanted (there was an implication that he had no interest.)**
>
> **At school, I spent most of the day crying. One of the teachers sat me down and talked to me. I told her what my mother had said. I told her as much as I knew about her "plan," and that it had to remain "secret."**
>
> **My mother picked me up early that day. Her boyfriend waited down the street with a U-Haul. We drove the rest of the day and into the night. My mother tried to make the trip fun. She tried to tell me I was enjoying it.**

We stopped at a hotel for the night. I asked repeatedly how long the trip was, how many days we would be driving, where we were going, etc., etc. That night, we were startled awake by a sheriff deputy pounding on the door. My mother took my sister and I and hid in the bathroom while the boyfriend confronted the sheriff.

It seems my teacher called my father the minute I left the school. By chance, he happened upon my mother's car when he pulled off the interstate to get gas. There was a fight in the parking lot. I can still hear the shrill voices. I can feel the cold night air and the arm of the man who held me like a football.

In the end, my father took me and left my sister with my mother. I was scared of my father. I had been taught that he was cruel and abusive.I was literally thrown into his car, as I cried for my mother, the only one I thought would protect me.

I am not sure how long my mother and I were separated, but it was more than a year. During that time, I did not hear from her. My father, who fought so hard to get me back, dumped me off with friends, relatives, anyone who would take me for a few days. I spent the time largely without adult care or supervision, and of course, without affection. Having me wasn't about spending time together; it was about hurting my mother.

When my mother returned, the custody battles resumed. She won full custody of my sister and I, despite the previous kidnapping. I was only allowed to see my father 2 weekends per month. Even with my father's lack of interest in my life, his house had become "home;" if not home, at least "safe."

The thought of living with my mother now scared me. She tried to act supportive. She repeatedly said, "Anytime you want to go live with your father, just say the words and I will help you pack." Of course, as a child having to tell one parent that you choose the other is not easy. I was very careful to wait until a relatively chaos-free week to finally ask.

We were driving to school; with tears in my eyes I said, "Mom, I really love you, but I think I want to try living with my father for a while." The car swerved off of the road and slid to a stop. A barrage of fists came hurling down upon me as I retreated into a ball against the car door. As she wailed on me, she screeched, "How dare you! That is the meanest, most terrible thing anyone has ever said to me." I did not bring it up again.

My mother quickly remarried. He was an abusive, angry man with children of his own. They worked menial labor jobs and did not make enough to feed and clothe us. They relied heavily on child support and handouts.

The first few years were not so bad. Things at home were strict, even "abusive" by today's standards, but this was a different time. I cried often, as I hated to see people hurt one another; something that happened daily. My step-father made sure I understood that crying was a weakness. When the screaming started, so did my tears. Then, out came the fists. His favorite word for me was "pussy."

[If you read my account of 'Q,' she was aware of this, which was why she chose that specific word to attack me.]

My mother and step-father were the fodder of the retail world. They held minimum wage jobs, with no hope of advancement. The financial stress and lack of self-worth eventually found its way home. Punishments were doled out daily. Fists were used to force compliance to ever-changing rules.

In the morning I was told that performing a chore would take no more than 15 minutes. By the afternoon, I was being hit because "no one can do that chore in under an hour." One night I was going out driving with a friend and my mother said, "Be home at 11:00." I returned home at 10:30 and she started hitting me. I was turned over to my step-father for "punishment."

When I asked why, I was told that I was supposed to be home by 10:00. The next time I asked to go out, I thought I would be clever. I said, "Mom, I have a really hard time remembering what time I am

> **supposed to be home. Can you write it down for me so I don't forget?" After they stopped hitting me, I was sent to my room for 2 weeks for "being a smart ass."**
>
> **The worst of the abuse was not mine; that belonged to my step-brother. Actually, in the hierarchy of physical violence, I was at the bottom of the list. Still, I was forced to watch the worst of it carry on around me.**
>
> **I learned not to cry, not to draw attention to myself. Though, like a good pawn, I often sacrificed myself so that my step-brother would be spared. The reasoning was, "I knew they would go easier on me, and besides he had been through so much."**
>
> **One night, we were in our room as we heard angry voices from down the hall. My step-brother and I tried to be quiet, as we looked for some distraction. Then his name was heard followed by silence. We pretended we did not hear it. The door opened. His father stood there and calmly asked, "Did you lie to me?"**
>
> **There was no answer that was going to avoid what we knew was coming, so we both sat there in silence. "Answer me," he demanded. Then he picked up his son by the throat and pressed him against the wall. The ground was several feet beneath him. "Answer me," he demanded again.**
>
> **The boy couldn't speak. As his father began punching him repeatedly in the face, I curled up in a ball in the corner and wished this away. I loved my stepbrother, but I was not about to get mixed up in this.**
>
> **After what seemed like an eternity, he threw the boy into the closet and stormed out of the room. My stepbrother's face was swollen and already bruising. Before I even moved the door flew open again. This time, my step-father had brought a plate full of food. He threw it on top of the boy and said "There! Eat off the floor like a dog."**
>
> **By this time in my life, I was old enough to make changes. I moved in with my father. What my father's house lacked in physical abuse, it made up for with emotional abuse, but that's another story for another day.**
>
> **I went to college against my family's wishes. They regularly insisted that I "drop out and get a real job with a future." During those first college years, I tried to live at home. My father's health was waning and I was terrified to leave him alone with his wife.**
>
> **She had been threatening suicide, even threatening to kill him. Eventually, she made it clear that I was no longer welcome. I had to accept the fact that my father was an adult, and had made his own choices. I was 20 when I moved out.**
>
> **It is funny how abuse can make us feel responsible for the abuser(s). It is a fiendish trick. Still, even armed with that knowledge, it was no less devastating to receive that phone call, "Your father was found dead this morning."**
>
> **Turns out, the wife's new beau was tired of waiting for a divorce, so she "helped" things along. That was the last piece I needed to complete my armor. That was the piece that taught me what knighthood was truly about.**
>
> **I went on to finish my education. I spent years learning to recover and to trust people. In many ways, I have over compensated. Still, I cannot help but to feel drawn to those in need. After all, if I can rescue myself, I can surely rescue another.**
>
> **As the echoes of my past rang in my head, I was back at the table. I wondered how long my colleagues had been waiting to hear my response. I polished my armor and donned a smile as I said, "Where would any of us be without family."**

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the

guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Shrink4Men Counseling, Coaching and Consulting Services

Dr Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

Tim Tolka: #badass, or complete ass?

Diana Davison and Paul Elam · 13 October 2013 · Archived copy · Original

Alas, chivalry is not dead.

This month, A Voice For Men forums was blessed with our own Don Quixote. Tim Tolka gallantly galloped onto the scene having, like his literary counterpart, read so much fiction (feminist rhetoric) that he has become delusional– convinced he is a knight. Riding a horse named Amanda Stevenson, Tim is prepared to slay the giants of the Men's Human Rights Movement (MHRM). Unlike Quixote, Sir Tim is lacking Sancho, his squire, to tell him when he's just tilting at windmills.

Tim wants to redefine what makes a man "#badass." He claims "the time is ripe to rock these social structures to their foundations with violent speech." Of course, the first thing Sir Tim did on arrival at AVfM Forums was to tell men to stop sounding so angry. Though Tim has "hatred pulsing through [his] veins" and claims "the masculine menace" in his hometown scares him and "makes [him] feel a sense of dread" he criticizes AVfM for what he calls "hatred, insecurity, and angst." He claims to despise and condemn Paul Elam "above all else."

Tim Tolka is a male feminist, a fact which he is compelled to remind us in case his actions haven't made that clear. He is "the primary support provider to a survivor of gang rape." While that is a title that would look good on a grant application, perhaps the first thing Tim should do is to get an identity of his very own.

[image]This is the part where we start to wonder if Sir Tim is riding his horse or the horse is riding him.

This knight in shining armor, defender of all women, and protector of wives, is on a mission. In the wake of the Steubenville rape case in August, 2012, Tim encouraged his "close friend," Amanda, to use the available media attention to publicize her own story — now twelve years old. It is a tragic tale of a young teenage girl, drugged and gang raped, abused; seeking desperately to find justice in any way possible except cooperating with a police investigation.

Never fear, Tim is here. He rode in like Roy Rogers and taped off the crime scene of her life in pink ribbons. His "selfless" support even resulted in marriage to the princess damsel. We can watch his transformation from friend, to fiancé, to husband in the few, short months of their media exploitation campaign.

Given that Tim's choice of social justice cause and his belief in "rape culture" is a deeply entrenched aspect of his marriage, some may think that Tim is too emotionally invested in his point of view to be objective. To those people, Tim has words of warning: "For those who would try to steal that intimacy by force and pervert that adoration into a fetichist delirium which terrorizes, depersonalizes, and silences the victim, I have no sympathy."

We don't expect Tim's sympathy but we would like to offer him some advice.

Don't claim to be a journalist after writing a couple of blogs. When writing, try to be more careful with your wording. Saying that rape "leaves the victim like a shell-shocked soldier, who must then learn to cope with the loss of an integral part of themselves and a fracturing of their moral conscience" doesn't make them sound weak and broken — it makes them sound like psychopaths.

A disoriented soldier with no moral conscience would be a danger to public safety and should be properly contained.

Emotional words are the currency of feminist narratives. They are the trump cards. In the social justice warrior world an emotional two-of-hearts beats your logical ace-of-spades every time. You can see this skewed game at work in the threatening, vigilante rhetoric of Tim and his friend/fiance/wife/vaudeville partner Amanda as they take on the evil patriarchy donning straw hats and canes.

The reason Amanda's rape case has gone twelve years without resolution is not, according to them, because she refused to tell the police the names of her rapists. It's the fault of patriarchy.

Though she didn't press charges, the police acted on her behalf with no help from her or her family. She and Tim condemn the Hocking County Ohio Police Department for daring to conduct interviews with the students of her school who may have witnessed the rape because it destroyed her "anonymity" and caused her further distress. Amanda explains that the girls at her school were already calling her a slut and that she lived in a small town which would have known about the investigation no matter where it the interviews were held, but it is her contention that the police are at fault for a brick thrown through the window of a family car.

Of course the interviews could have been more targeted and discreet if Amanda had told them the names of the rapists, but that's not her fault.

It was only 2001 then and now that it's 2013 Amanda, with Tim at her hooves, is finally ready. To her disgust, the police had trouble immediately locating Amanda's unsolved case file twelve years later on the day she chose to show up on their doorstep. It wasn't because so much time had passed, nor that the police station had moved, been vandalized, and was located in a small, hick town in the first place. All of these factors are mere excuses justifying Tim and Amanda immediately turning to the hacker group Anonymous to bring them the vigilante style justice that captures headlines.

In her letter to Anonymous, Amanda claims to be getting a migraine just by putting her story into writing. We wonder if Amanda actually knows what a migraine is, or if those who have to deal with her are brought to the same condition. Most people would stop writing and wait until their migraine was gone before returning to the keyboard.

Anonymous responded. They took the names Amanda gave them and published them on the internet. This plan did not go so well for her and Tim. Anonymous does not have the discretion of the police and published so much personal information about Amanda that gallant Tim unsuccessfully begged them to take it offline.

The Hocking police explained to Amanda and Tim that the couple had compromised the investigation – but, despite the inadvertent damage that Anonymous did to Amanda's case, Tim remains a staunch supporter of the group. That Amanda chose to trust a group of vigilantes instead of the people trained in law enforcement is not her fault, it's a result of rape culture and a migraine.

Amanda Stevenson used to flinch at the word "rape" and now, thanks to Sir Tim and the victim mongering of online feminists, it's all she wants to talk about. She is training to be a rape crisis counselor, wants to open a non-profit organization to help rape victims and her "ultimate goal" is "to establish a network of attorneys from every state that specialize and will work with such cases-to help these women strategize and grow from victims into plaintiffs against their rapists."

All, we must assume, without the benefit of police or the criminal justice system because Amanda doesn't trust cops or cooperate with them. But that is fine. We assume Amanda keeps copious amounts of hay in the barn to fuel her hick sensibilities and keep her strength up.

When she finishes her counsellor training Amanda might decide that the ultimate goal is to help victims of rape move forward without letting their victimhood define them as a person – regardless of whether the criminals are ever caught. One of the things Amanda might teach them, once she's figured it out, is that co-operating with the police helps them put rapists in jail.

Until then, she is planning on applying to law school to help women use what she thinks is a broken justice system. It would be a lot more cost effective if she just taught them how to write impassioned letters to Anonymous.

Amanda can only accomplish these goals because of the courage she gets from Tim. Tim's courage comes from Amanda. Tim's *everything* comes from Amanda. Indeed, without Amanda, Tim does not seem to exist in any substantive way. It's a true love story with no financial agenda.

So what can we learn from Tim about how to be a #badass?

Tim, struggling to carry Amanda on his back, trotted in to the forum area of A Voice for Men, where men share their personal stories of pain. He informed these men that women's pain is more important and more severe than

their own. In Tim's narrative, though men experience trauma they heal faster than women. That the Post Traumatic Stress Disorder (PTSD) Tim attributes to female victims of rape is most commonly found in men returning from war unsurprisingly doesn't get in the way of his claim that women suffer more pain than their male counterparts. Social Justice Warriors rarely have bricks of logic in their arsenal.

Tim claims that women heal slower than men emotionally and instead of helping women heal more quickly real men should sympathize with and cater to the emotional sluggishness of the female. For those women who do say they heal fast, Amanda is busy telling them that they are wrong and should slow down. Silly women, there is no *cha-ching* in healing!

Healing might not be good for Tim's marriage either.

Who will Tim be when he's not the primary supporter of a rape victim? He says he's a journalist but there is little evidence of that. In reality, he is someone who has enmeshed himself in someone else's alleged trauma, and wrote a couple of blog posts about it.

To be fair, the mainstream frequently offers less credible examples than Sir Tim, but they do have their jobs, at least, to qualify them.

Tim says he knows what makes a man "badass" and it includes anger and violence yet he is here to fight the imaginary dragons of violence and anger in the MHRM. He also knows better than others what makes them 'real' people. Tim believes in equality but, for men, that means supporting women, adoring their frailty, and helping them to blame men for their own lack of participation in solving crimes committed against them.

One thing is certain. As with most dissent we have seen to AVFM, Sir Tim's critique is a muddled mess of emotion and illogic; attacks, admonishments, threats, and empty rhetoric. Sir Tim is just another wayward fool asking us to prove that the sky is blue and the world is round.

Why Sir Tim ever came riding into AVFM is only one, scantly relevant question. The real question here is whether Tim is just a talking horse with Amanda's arm shoved up his backside or if he just finds it easier to get attention by using her pain as his vehicle? These are questions that only Amanda and Tim can answer or need to know.

Perhaps Tim's real work is in keeping her traumatized; mired in her wounds. Heaven knows she would have little use for him if she actually healed, or if she actually needed to. We are betting Tim knows this and it is scarier to him than his so-called "masculine menace."

In an ironic and comical way, when Sir Tim, after announcing he was writing an article on AVFM, was informed in advance that this article was on the way, he said, "That's cool, just please don't mention my wife."

It's a little too late for that, Tim.

Tim Tolka should get off his horse (or perhaps quit being one) and find a Sancho; a faithful squire. The Patriarchy and Rape Culture aren't real. They are just a feminist dream of windmills that look like giants. [image]It's an illusion that takes form when you are asleep — and it's time for Tim to wake the fuck up.

When asked what a squire does, Don Quixote's sidekick Sancho Panza replied "Well, first, I ride behind him. Then he fights. And then I pick him up off the ground." A Voice for Men and the MHRM is not going to be that sidekick that Tim so desperately needs because we do not share his delusions and are too far ahead to notice if he falls. Besides, while we cast the occasional sympathetic eye at the pack animals that wander in here, we prefer not to keep their company.

So, ride your hobby horse, Sir Tim, even if you don't hold the reins. Ride it like a #badass.

Intersectionality: How proxy violence works (like magic)

Robert St. Estephe · 13 October 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

•?•

[image] [image] [image] [image] [image]

"Intersectionality" is a popular word among the adherents of command-and-control social engineering. Here is a definition of the term as it appears on *Geek Feminism Wiki*: "intersectionality is a concept often used in critical theories to describe the ways in which oppressive institutions (racism, sexism, homophobia, transphobia, ableism, xenophobia, classism, etc.) are interconnected and cannot be examined separately from one another. Third Wave Feminism, especially, thrived on the concept of intersectionality in order to redefine Feminism as inclusive. The concept first came from legal scholar Kimberle Crenshaw in 1989 and is largely used in critical theories, especially Feminist theory, when discussing systematic oppression."

Well, I'm no certified "critical theorist," but I can spot a useful concept when I falls in my unregenerate patriarchal lap. Presented in his post is a remarkable murder case involving a Ouija board , a once-famous siren beauty wife, a naive teenaged girl, an equally naive husband and an innocent-bystander handsome cowboy. It seems to me that the Turley murder case exemplifies the possibilities of this type of "intersectionality" critique when applied to a form of oppression that, admittedly, it was never intended to elucidate, that of *female privilege*.

Here we see a case illustrating the 'intersectionality' of quite a few oppressive institutions: *proxy violence, relational aggression, refusal to accept responsibility for one's actions*, the e*thos of male disposability,* plus *"a woman's prerogative to change her mind*."

Throughout the course of this story, the anti-heroine, Dorothea Turley, demonstrates a notable consistency in her deployment of abject personal privilege of the feminine variety: in her refusal to accept the tiniest sliver of responsibility for her actions. Her oppressiveness was, as you will see, impressively systematic and chillingly thorough. This clever beauty, like so many other lovelies before and after, got away with a particularly vicious kind of premeditated murder.

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FULL TEXT (Article 1 of 4): A Ouija board can get you into trouble, but, it cannot get you out. So don't trust a ouija board. This was recently demonstrated in the courts of Arizona.

Because a ouija board under her fingers assertedly "ordered" the death or her husband, pretty Mrs. Dorothea Irene Turley, once voted the most beautiful girl in America, has been convicted of intent to murder. Thereby bringing one of the strangest cases of the year near its conclusion.

The woman's husband was killed, so the testimony showed, in order that she might be free to marry n handsome cowboy whom she had met a short, time before. The husband, Ernest Turley, was shot twice in the back on the afternoon of November 18, 1933, and died a few weeks later.

But the wife herself did not do the shooting – that's what makes the case doubly weird and involved.

Mattie Turley, 15-year-old daughter of the Turleys, raised her own shotgun given to her by her dad and killed him as he carried a pail of milk from the cowpen, she testified. Having no animosity toward him, she did this tragic thing solely because the ouija board had commanded her to, and because her mother had assured her that edicts of the ouija spirits must be obeyed. Mattie understood, she declared, that “mother must be freed in order to marry the handsome cowboy.”

The girl herself pleaded guilty in juvenile court and was sentenced to an Arizona reform school. The mother, after fighting long and futilely for dismissal, was tried in the county court at St. Johns and convicted. Penalty for intent to murder is five years to life.

During the course of the investigation, which extended over six months, a young fellow identified by the County Attorney as the “handsome cowboy” in question also was brought up for lack of hearing. But he was released for lack of evidence. His name was Kent Pearce, and he had all the outward appearance of a movie-type cowpuncher, big hat, neckerchief, tight pants, bow legs and all. A very frightened young man, he denied any untoward associations with Mrs. Turley.

It was at Crestwood, N. J., in the hectic war year of 1917 that a newspaper chain concluded its national bathing-beauty contest. This chain had set out to find the girl most deserving of the title, “American Venus.”

[image]

More than 50,000 entries came in – exquisitely beautiful maidens from every corner of every State. The judging could not have been easy, but in the end everybody was satisfied with the selection made. Dorothea Irene Kelynack, of Astoria. N. Y., who had been singing on the stage after studying music abroad, was as nearly perfect as a girl could be. She tallied to the fraction of an inch with the proportional measurements of the classic Venus de Milo.

The Nation was almost literally at Dorothea’s feet in worship of her surpassing beauty. Every sort of acclaim came to her, including many hundreds offers of marriage. She typified all that was desirable. But a young man of the United States Navy, Ernest Turley, wooed most ardently of all. His dash and brilliance won her; and America thrilled; then they eloped.

The daughter, Mattie, was born to them in Boston in 1918. Next year a son, David, was born, and in 1921 the family moved to California, settling at Coronado. Everything seemed rosy for the next decade, but poor health then began to claim its toll. Also, the adulation that Dorothea had known was now denied her; Mr. Turley’s navy salary was not quite in keeping with her “American Venus” style.

Sinus trouble caused Mrs. Turley so much suffering that the family began to cast about for a climatic change.

“Why not try Arizona?” a friend suggested.

“The air is high and dry and delightful there. Many persons are relieved from nasal pains by going there.”

It. was true and, besides that. Arizona’s expansive mountains offered a fine, vacation outing, anyway. Son David and daughter Mattie especially were elated. They demanded of daddy it they would be allowed to go fishing and hunting; David hinted that, with a real gun, he might even bag a mountain lion.

THEY chose a spot high in the White Mountains They couldn’t possibly have pickerd a more romantic one. The only people to be seen are relatively uncultured but fine-charactered cattle ranchers. One of them stalked up the first city they arrived, knocked at their ugly rented cabin, and said he understood they were newcomers and if possible he would like to have a job.

“We will let you know,” smiled a very pretty woman in answer. “My husband is away from the house just now. What is your name?”

“Reckon It’s Kent Pearce.” he answered. Then his face, too. broke In a wide, appreciative cowboy smile.

Maybe it was the isolation, maybe it was the illness, maybe it was the longing for applause and admiration that

girlhood days had known, but something in Mrs. Dorothea Turley began to breed discontent.

They had come to Arizona in August of 1933, and by September she was having frequent seances with her ouija board, seeking whatever comfort its alleged “spirits” could give. One day she found some odd picture rocks nearby, designs scratched by some prehistoric Indians which even archeologists could not fathom now. She consulted the ouija board about them.

The board informed her that the rocks were over buried gold! Therefore, she prevailed upon a rather disgruntled husband to do extensive searching. He dug and dug, even used dynamite, until his back was breaking. Eventually she went to ouija again, and the board admitted so Mrs. Turley said, that some mistake had been made. Mr. Turley never quite forgave her for this “tomfoolery.”

Often she and her husband had little spats and quarrels. Twice, it was revealed later she even threatened his life. “Every time I look at you I want to kill you!” she screamed at him in a rage one time.

On another occasion, so the trial testimony later showed, she inquired of her husband about his life insurance, learned that he had two policies totaling $5000, and asked him how she could collect it if ever occasion arose. On still another occasion, she and Mattie asked him one day how far away Mattie’s gun would kill a deer. He told them about twenty yards. They, of course, never mentioned to him about the ouija board seances which pointed to his death.

ON the night of November 17, 1933, a skunk got under the Turley cabin and had a fight with their cat. The noise and odor so disturbed them that they could sleep no more that night. They maintained a watch for Mr. Skunk, but he wouldn’t come out.

They kept the watch up all next morning. After lunch, however, Mrs. Turley and David said they would go to the village store for groceries to have a dinner that night in honor of David’s birthday.

“Stay with daddy, Mattie, and help him catch the skunk,” Mather suggested.

“I won’t help catch him, but I might shoot,” Mattie replied. The two drove away, leaving Mattie holding her loaded shotgun and eating an apple.

Before they returned, Mr. Turley got his bucket and went out to the corral to milk their new cow. Mattie followed him, still holding her gun. Soon he came out through the gate and started toward the house. She still remained behind.

With no warning at all, two quick shots rang out. Mr. Turley, hit in the back, tumbled down, and glanced around to see Mattie’s gun smoking, she herself being on her knees.

“Oh-h-h-h, Daddy, have I hurt you?” Mattie screamed, and ran to him. He was in great pain, but he sent her rushing for help. As she left he told her, “You should be more careful. Let this be a lesson to you.” He assumed that the shooting was accidental.

Mattie met her mother and David returning and told them the news. In a few hours the doctor and a number of neighbors had come in. Kent Pearce himself held the lamp that night, while Mrs. Turley tended her husband. Everybody was sympathetic for the hysterical Mattie, who said she had stumbled and that her gun had gone off as she fell. But Mr. Turley was expected to get well. Many people came in to offer sympathy, and, of course, the officers of the county had to make some inquiries, as a matter of customary form. One of these officers, though, developed a curiosity.

HE LEARNED that the bullets traveled downward, not upward, through Mr. Turley’s hip. That was funny, reasoned he, when Mattie said the gun went off as it struck the ground. It would seem more like he had been shot while he was still standing, maybe with the gun at her shoulder! How about it, Mattie?

That blew up the story. Mattie did a complete about-face, and admitted she had deliberately shot her dad in obedience to the ouija board. She said she raised the gun first as he passed through the cowpen gate, but lacked the

nerve to pull the triggers.

“Then I remembered how important it was to Mother for her to marry her handsome cowboy,” testified Mattie, “so I raised the gun quickly again and shot both barrels.”

The seance with the ouija board was described in detail. It had taken place, she said, in a dim, almost dark room at their home. She and her mother had had their fingers on it, sure enough. The board had spelled out that she was to kill her daddy.

“I asked Mother if I had to do what the ouija board said,” Mattie explained, “and she told me there was no escaping its command.”

When Mrs. Turley heard of this confession by her daughter, she became enraged. She accused the officers of browbeating Mattie so much by third degree methods that the girl would have confessed to anything.

Asked about this “mistreatment,” Mattie said calmly that she hadn’t been mistreated ac all, but had only done what she felt she should. Mrs. Turley however, stuck firmly to Mattie’s first story that, the shooting was accidental. Mattie went before the Juvenile Judge and he sentenced her to the reform school until she reaches maturity of 21, which means six years.

Meantime, Mr. Turley got no better at McNary, and a United States Marine Corps plane from San Diego, Calif., flew over and carried him to the naval base hospital there. There he died on December 26. That made it murder, and Mrs. Turley then was jailed in default of bond, on a charge of intent to murder.

[Donald Rogers, “Fickle Ouija Board Deserts Its Victim – Former American Venus Who Communed With“Spirits” Found Guilty of Murder Conspiracy by Arizona Jury,” Oakland Tribune (Ca.), Jul. 22, 1934, Magazine Section, p. 4?; in the original article “Ouija” is sometimes capitalized and sometimes not.]

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[image]

FULL TEXT: (Article 2 of 4):

HEADLINE:

When The Ouija Board Spelled ‘D-a-d-d-y M-u-s-t D-i-e – With the Acquittal and Release of the Beautiful Woman Who Once Won National Fame as the “American Venus,” the Epilogue Is Written to a Sensational Tragedy of the Arizona Mountains

***

FULL TEXT: Nervously, the girl closed her eyes. Her shoulders began to sway a little.

The room was dim, and the two women were alone in it. Mother and daughter, both strikingly beautiful, they faced each other across a small table. Upon this lay a Ouija board. Arms outstretched, the two of them rested their fingers lightly upon the little *planchette* – that tiny table which slides on the board’s polished surface, to stop and spell out “spirit messages.”

The girl was only fifteen – but in her smooth oval face, tilted upwards, and in the gracious mood of her form, a precocious maturity was evident. Her eyes remained closed, but the eyes of her striking mother were open. They rested sometimes on the board, sometimes on the girl, with a sombre, inscrutable gaze.

The little *planchette* moved, and the women’s shoulders swayed gently together, as if they were dancing to slow music. It stopped. The girl opened her eyes, and looked at the board.

“D,” she said.

Again the child-woman’s eyes closed, and the eerie game went on. And as the *planchette* picked out letter after

letter, a look of terror and misery grew upon her smooth face.

“D-A-D-D-Y M-U-S-T —” spelled the letters. And then: “D-I-E.”

“Oh!” the girl gasped, looking at her mother. “Who – who must kill him, mummy?”

Such, according to testimony later given in an Arizona court, was the sombre first act in a tragedy which shocked the world – and which, universally came to be known as the “Ouija Board Murder.” And just the other day, the epilogue of that true-life drama was written, when the courts of Arizona freed a woman from prison.

BACK in the year 1917, Dorothea Irene Kelynack’s pretty little head contained no thoughts of Ouija boards – nor, possibly, of much else. But that didn’t matter, for Dorothea was only 22, and had just won, over 50,000 girls in a nation-wide contest, the title of “The American Venus.” Her figure came closest, by actual measurements, to that of the classic statue the Venus de Milo.

For a little hour, she was in the very center of the fierce white spotlight of national attention. Exploding flashlight powder illuminated her path. Celebrities who to her had been only names beamed upon her. Every mail avalanched this laughing, happy girl with proposals of marriage – proposals from lumber-jacks, professional men, farmers, actors and even a cracked millionaire or two. Men tried to force their way in to woo her – rich men and poor men.

Among the men who craved to win this perfection of physical womanhood was a spruce young sailor – Ernest J. Turley, who appeared in the uniform of the U. S. Navy, He was a handsome, two-fisted, go-getting sort of fellow, and he put up a whirlwind wooing that made paunchy millionaires, in Dorothea’s eyes, seem just funny. So she gave in. They eloped early in 1918 and were married. In December of that year a baby girl was born, whom they named Mattie.

During these months, Dorothea and her Ernie were excitedly happy. The lovely young woman’s “public” had not deserted her, despite her disappearance from public life. When her baby was born, thousands of letters and telegrams of congratulation poured in. Who could blame the girl for getting the idea that she had become a permanent national institution – a sort of Statue of Liberty in the flesh?

And then the years began to get in their wearing work. People no longer stopped to point Dorothea out on the streets of Boston, Massachusetts, where the Turleys had made their home. And who can blame Dorothea, now, if she felt bewildered, hurt at no longer receiving the adulation which publicity had taught her to regard as her due? But she had her baby girl Mattie, who was growing up to adore her mother. And soon a son, David, was born. And a little later Ernie Turley’s business – he had retired from the Navy – took them all to Coronado, California. So with domestic concerns and a change of scene Dorothea was not too unhappy for several years.

But in time she began to brood. She became interested in the occult – bought a ouija board. Since life was not fulfilling the dazzling promises it had made to her, Dorothea was turning to the dark recesses of her own subconscious mind, to seek consolation. Then she became ill – asthma – and the doctor advised a change from the damp sea air to the dry and tangy ozone of Arizona.

Turley, who loved his wife devotedly, gladly agreed that they should take a prolonged vacation. They would go in the car and camp out. He immediately went to buy supplies for their trip. That night he brought home two gleaming new shotguns – and gave one each to Mattie and David.

“When we get to Arizona you’ll be able to shoot,” he said, knowing nothing of the ominous nature of his words.

The family motored the 600 miles into the mountains of Arizona in August of 1933. They drove right into the historic cattle land where romantic cowboys long have roamed.

DOROTHEA TURLEY thought that cowboys were very romantic indeed.

An especially romantic one, named Kent Pearce, made himself very obliging when the four Turleys finally stopped near the village of St. Johns. He was a rancher, young, athletic and handsome – and he looked upon the two Turley women with frank and open admiration. Mattie, the daughter, though only fifteen, was a lovely young creature,

whose figure already was revealing how much she had inherited of her mother's beauty. As for Dorothea, though now about 40, she had retained much of her beauty of form and face.

Ernie Turley didn't object to the rancher's obvious admiration of his wife. On the contrary, it pleased him – for a man who marries a woman publicly acclaimed for her beauty very quickly gets used to the adulation which other men's glances offer her, and in time comes to look upon it as his wife's due. And besides, Kent Pearce was such an obliging sort of fellow. He offered to show the Turleys around, and he helped them find an inexpensive cabin so that they didn't have to live in tents.

"I like this place,' said Dorothea Turley to her husband. "Very pretty. Let's stay here."

Of course, they slaved. And Dorothea proceeded to enjoy the famous mountain scenery. She enjoyed it so much that she spent hours – days even – examining it driving the Turley car. And for a guide she had the handsome and accommodate [sic] and to keep her company, Pearce had got alone. Lovely little Mattie went along – and to keep her company, Pearce had got a young friend of his, a happy-go-lucky "apprentice" cowboy of 16 named Pollard Wiltbank. A couple of times this foursome even stayed out overnight –with good explanations each time.

'THERE wasn't very much for Ernie J Turley to do – but Mrs. Turley's ouija board fixed that She still consulted it faithfully, and it told her – she revealed to her husband – that certain queer picture-writings on rocks nearby actually showed the location of a vast, hidden treasure.

The fact that scientists for decades have been striving in vain to decipher these strange rock-writings meant nothing whatever to Dorothea Turley. Ouija had spoken. Ouija never lied – and – ouija must be obeyed!

What the little *planchcite* had commanded, Dorothea said, was that Ernie should take a pick and shovel and go off into the bush to a certain spot, which she would designate, and there and he would surely find a buried treasure.

Nothing could more clearly reveal Ernest Turley's profound love for this woman, and his complete faith in her, than the fact that he not only borrowed a pick and shovel, but actually bought several sticks of dynamite. Thus equipped, he blasted a great hole at the spot Dorothea showed to him.

Of course, there was no treasure – and for once, the doting husband got road. He blew up thoroughly and told his Astonished wife just what he thought of her blankety-blank ouija board, and of her, too, for fooling with such an idiotic contraption.

A day or so later, Turley took his two children – with their two nice new shotguns – to hunt game. As they were leaving, Dorothea calmly said to her daughter:

"Don't forget your promise, Mattie."

"Yes, mother, I won't forget," the girl recited. And that night, when the three of them returned, she again spoke enigmatically to her mother:

"I'm sorry," she apologized, "that I fell down on my promise."

"No matter," her mother said gently, smiling. "You'll have another chance."

Young David's birthday. came a few days later, and Dorothea took her son in the car to the village to get supplies for a family party. Mattie was left with her father.

Half an hour passed.

Suddenly the roar of a shotgun shook the still November air. And then screams – Mattie's hysterical screams, ringing the echoes.

"Oh – I've killed him! My father! An accident – I tripped."

Help was brought and Turley, horribly torn with shot, but still living, was rushed to a local hospital, then by airplane to the United States Naval Hospital at San Diego, California. There he died – but first he said that he had caught

just a glimpse of his daughter behind him, her shotgun in her hands.

Everyone was very tender and sympathetic with little Mattie – until an old time deputy sheriff asked her how it was, if she had tripped firing into her father's back by accident, that the shot had traveled downward in his body instead of *upward.*

The girl then became hysterical.

"It was not an accident," she confessed.

"I did it on purpose, so mother could marry her handsome cowboy. I had to do it! Ouija ordered me to—and when ouija commands, it must be obeyed."

In a seance with her mother, Mattie revealed, the board had spelled out: "Daddy must die." And when the girl had asked who should kill him, the obliging board seemed to reply "M. T." That meant, her mother said (as reported now by Mattie) "Mattie Turley."

MATTIE was sent to reform school, to stay there till she turns 21 – but Mrs. Turley's trial was a world sensation. Mother and daughter faced each other across a crowded courtroom, and Mattie stuck to her story. Young Pollard Wiltbank, the "apprentice" cowboy, swore that Kent Pearce and Mrs. Turley spent most of their time together, on outings, in each other's arms. A neighbor woman testified that the accused had said she loved Pearce and wanted to marry him. Pearce, on the stand, denied hopes of marriage – but Mrs. Turley was sent to prison for 20 years.

That was less than three years ago. But just the other day, granted a retrial, the former American Venus almost broke down with joy when she was acquitted. Today she is a free woman – but no mention has been made of freeing her daughter from reform school. [This is an error. Mattie was paroled on Nov. 30, 1936.]

What will Dorothea Turley do with this unexpected gift of freedom? Will this publicity-haunted woman, who has been posed by the press both as heroine and as criminal, at last find the oblivion of obscurity? Or with her name again blaze in headlines of romance or tragedy?

Only time – and perhaps her Ouija board – will tell.

["When The Ouija Board Spelled 'D-a-d-d-y M-u-s-t D-i-e," Oakland Tribune (Ca.), Nov. 14, 1937, Magazine Section, p. ?]

•?•

[image]

FULL TEXT (Article 3 of 4): Phoenix, Ariz., Nov. 30. – Arthur N. Kelley, secretary of the state board of public institutions, said today Mattie Turley, 18, convicted of the "Ouija Board" slaying of her father, Ernest Turley, three years ago, had [sic] been paroled.

Mattie, accused of shooting her father in the back with a shotgun, was sentenced to a state school was abandoned a year ago, she was removed to the convent of the Good Shepherd in Phoenix.

The girl's mother, Mrs. Dorothea Irene Turley, whose conviction of assault with intent to commit murder was intent to commit murder was recently reversed by the state supreme court, was released in September. The charges against her was dismissed.

Kelley said the girl had been paroled to Judge Levi S. Udall of the Apache county superior court, where Mattie was tried.

"I have nothing to say regarding the matter," Judge Udall said from Holbrook where he was reached by telephone. "This girl has received too much publicity already. She has her life to live, and I think she should be left alone."

The parole order was signed by Gov. B. B. Moeur, Mit Simms, state treasurer, and Kelley.

Kelley said Judge Udall asked for the parole, expressing the belief it was to the best interest of society.

Mrs. Turley, hailed by sculptors as the “American Venus” during the world war, had tried twice to tree the girl. Mattie told her mother at the time she thought they “should never see each other again.”

The state charged that Mrs. Turley, during a Ouija board reading, directed her daughter to kill Turley.

[“Mattie Turley Out on Parole, Is Told,” syndicated (AP), Prescott Evening Courier (Az.), Nov. 30, 1936, p. 2]

•?•

[image]

FULL TEXT (Article 4 of 4): A New York beauty of World war days, Mrs. Dorothea Irene Turley, has filed suit in Phoenix, Ariz., for $75,000 against Mrs. Thelma Bradford Bailey, former superintendent of the Arizona State School for Girls. Mrs. Turley charges Mrs. Bailey with “poisoning the mind” of her daughter Mattie while she (Mrs. Turley) was serving a prison sentence for slaying of her husband.

[“Seeks $75,000,” syndicated (Central Press), The Oelwein Daily Register (Io.), Apr. 30, 1938, p. 2]

No follow-up news reports on the Turley vs. Bailey suit have been located so far. It is presumed this court action was not successful.

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In His Own Words: Heeding childhood lessons

Dr. Tara J. Palmatier · 14 October 2013 · Archived copy · Original

It's day 14 of Domestic Violence Awareness Month for Men and Boys. While men comprise approximately half of all domestic violence, they receive very little attention, support, compassion and resources. Men are the invisible victims of domestic violence.

Today's *In His Own Words* is a little different. "Mellaril" was able to avoid repeating some of the same patterns in his marriage by heeding the lessons he witnessed as a child.

> ***Heeding Childhood Lessons***
>
> As a child, I don't remember domestic violence being frequent in my home but it was consistent. My father was a World War II vet who followed the plan, going to college on the GI Bill, getting a good job, marrying a local girl. My mother was the prototypical stay-at-home wife/mother of the 50s.
>
> She looked like Laura Petrie in *The Dick Van Dyke Show*. She worked off and on as a commercial artist, and model for a wig shop and trade shows. She never learned to drive a car. An aunt later told me, "It really cramped your mother's style when you came along."
>
> On paper, we looked pretty good. Behind the walls, it was different. Both my parents were alcoholics. Dad was a functional one, Mom, not so much. My mother was often asleep and I was left to fend for myself until my father got home from work. She'd rouse herself long enough to accuse him of "taking three tries to hang up your suit."
>
> I don't remember witnessing the start of any event. It was usually the commotion that brought me out of wherever I was. I remember my mother standing in front of the door so my father couldn't leave.
>
> More than once I stood on the porch as my father tried to talk my mother into getting out the car after she'd grabbed the keys and locked herself in. I remember my father ducking down the basement stairs as my mother launched a coffee cup through the window of the kitchen door.
>
> My mother once told me that my father had called to tell her that he was having dinner with a client and would be home late. She said she took the Cornish hen and threw it in the snow. She said the next day she thought about it, fished it out of the snow, and gave it to him that night for dinner. I don't know that he ever knew.
>
> However, the worst one was when I came out of the bedroom to see them struggling in the bathroom. My mother was off the wall ballistic. My father was trying to restrain her, I think he was trying to get something out of her hand, but I don't remember for sure. I only remember at the time, I sided with my mother and told my father I wouldn't go camping with him. It wasn't until later when I learned about my mother's alcoholism that I was able to put things in a different context.
>
> I don't know how my father coped. What I know is that he left and he took me with him.
>
> For a man to get custody of a child in the 60s was unheard of. The public line was my mother knew he could provide a better life for me. That was true, but from what I learned growing up, I think he had something on her. I don't know what my life would have been like had my mother gotten custody. I only know that things turned out ok because she didn't.
>
> They say we marry someone that reminds us of a parent. I think that's true.
>
> I married a woman with a temper, but a pretty long fuse. Within a year of the marriage, I lit it. She picked up a coffee up and wound up. I don't know if she was aiming at me or not. I told her if that coffee cup landed anywhere, but where she picked it up from, the marriage was over.
>
> She later asked if I was serious when I said the marriage would be over. I told her I was serious and that I'd never put up with the things my father went through. She's never picked up another one.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Shrink4Men Counseling, Coaching and Consulting Services

Dr Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

If You See Jezebel in the Road, Run the Bitch Down

Paul Elam · 14 October 2013 · Archived copy · Original

Ed's note: This article, originally published on October 22, 2010, is a satirical response to a piece that appeared on the feminist site Jezebel ("Have you Ever Beat Up a Boyfriend? Because, Uh, We Have") and to media trivializing the physical abuse of men and boys. It has been brought back to the front page after a recent uptick in mainstream media attacks on the intent of this piece.

For their advance edification, we provide this link to the following wiki page, which provides definitions of Horatian and Juvenalian satire. We do with the instruction this article is an example of satire of the Juvenalian variety. Eds.

Juvenalian satire, named after the Roman satirist Juvenal (late 1st century – early 2nd century CE), is more contemptuous and abrasive than the Horatian. Juvenalian satire addresses social evil through scorn, outrage, and savage ridicule. This form is often pessimistic, characterized by irony, sarcasm, moral indignation and personal invective, with less emphasis on humor. Strongly polarized political satire is often Juvenalian. Also see: Satires of Juvenal.

♦♦♦

It's domestic violence awareness month, folks, and we are now in the latter half of another month long national circle jerk, the entire domestic violence industry masturbating to a frenzy of trumped up stats and sadistically titillating lies.

We have flying spittle in the halls of congress, the antecedents of hysterical demands that we take on the worldwide cause of defending helpless women across the globe from their sorry lot in life as victims. We have grown men donning themselves in drag couture and walking a mile in "her shoes," a sort of trendy, new age and humiliating self flagellation by men who want to atone for all bearers of the evil penis.

And we have a resurrected article from August of '07, from the women at Jezebel.com (tip of the hat to the illustrious Dr. Snark) demonstrating how violent and unrepentant they really are — how much they seem to enjoy it.

Senior writer Tracie Egan Morrissey penned the article, which addresses research findings reported in Psychiatric News that, "In fact, when it comes to nonreciprocal violence between intimate partners, women are more often the perpetrators."

Morrissey reacted to that oft ignored reality, after a query of her female staff and readers for those who have beaten their boyfriends, with the following:

> **"…well, let's just say it would be wise never to fuck with us."**

And of course the comment section that follows the article backs up her pro abuse attitude toward men. It is replete with women regaling us with stories of how they kicked, hit, smashed and bloodied their boyfriends for doing the sometimes annoying things that men do. One women reported that she punched her ex in the face for having the audacity to get another girlfriend after they broke up.

The editor summed up the general attitude about these women physically attacking their significant others and then glorifying the abuse.

"They had it coming," she said.

That's it. In the name of equality and fairness, I am proclaiming October to be Bash a Violent Bitch Month.

I'd like to make it the objective for the remainder of this month, and all the Octobers that follow, for men who are being attacked and physically abused by women – *to beat the living shit out of them*. I don't mean subdue them, or

deliver an open handed pop on the face to get them to settle down. I mean literally to grab them by the hair and smack their face against the wall till the smugness of beating on someone because you know they won't fight back drains from their nose with a few million red corpuscles.

And then make them clean up the mess.

You know, we used to have a name for people who only hit those that they knew wouldn't fight back.

Bullies.

And we all know that bullies are cowards. Put a hurting on one and they go find someone else to pick on every time. It's what cowards do.

Now, am I serious about this?

No. Not because it's wrong. Self defense isn't wrong. Every one should have the right to defend themselves. Hell, women are often excused from *killing* someone whom they allege has abused them. They can shoot them in their sleep and walk. Happens all the time. It'll even get you a spot on Oprah and feminists will lionize you.

In that light, every one of those women at Jezebel and millions of others across the western world are as deserving of a righteous ass kicking as any human being can be. But it isn't worth the time behind bars or the abuse of anger management training that men must endure if they are uppity enough to defend themselves from female attackers.

The better option is to kick her to the curb, figuratively speaking, and hopefully move on to some better choices. Besides, violence in self defense should be in some way commensurate with the violence of the attack.

I will say this, though. To all the men out there that decided to say "Damn the consequences," and fight back, you are heroes to the cause of equality; true feminists. And you are the honorary Kings of Bash a Violent Bitch Month. You are living proof of just how hollow "don't fuck with us," rings from the mouths of bullies and hypocrites.

In the spirit of feminists everywhere, you *GO*, boy!

Note: once again, for those who missed it, this article is a satirical response to this piece on Jezebel ("Have you Ever Beat Up a Boyfriend? Because, Uh, We Have") and to common media "jokes" about women physically assaulting men and boys. –Eds.

The end of rape culture in the United States

Paul Elam · 14 October 2013 · Archived copy · Original

The UK's Mail Online ran an article six days ago on a subject that was just as attention getting as the headline they gave the story. "More men are raped in the US than women, figures on prison assaults reveal."

This is definitely shocking, not because anyone who frequents this site is unaware of the fact that men are more frequently rape victims than women, and not because it took a British publication to report a vastly important piece of American news, but simply because any mainstream outlet came out so bluntly and said it. They supported that headline by including inmate populations in the total number of rapes.

How hopeful. If they are starting to imagine that convicts are human beings, men can't be that far behind.

What also stands out about this article is that Mail Online closed down comments after just six people had responded. I suppose they sensed the FTSU Brigade would soon be on the way and decided not to let the cultural bloodbath, or the corrections to what they got wrong, happen on their pages.

Comments were not shut down, however, before a couple of morons got in their shots.

This one from Leavenworth (assuming it is still in Kansas) found little approval among subsequent readers who rated the comment.

[image]

Uh, it is easy, CBC9249, since rape isn't defined geographically. Just click your heels together and repeat after me, "There's no place like school."

Someone else, unfortunately from Houston (which brings me eternal shame) also chimed in with their two cents (adjusted for inflation). This person got greater but not majority approval from subsequent readers who voted.

[image]

We will pass that along to the Innocence Project, and maybe some of the thousands of men the Innocence Project did not have the resources to help. And then we will hopefully find a way to teach Nini the Ninny what is obvious. Incarceration is a valid part of the criminal justice system. Rape isn't.

Let's see what happens if we apply the same message to people, the ones that happen to be female, who are raped outside of prison.

Stay out of seedy bars, wild parties and other high risk areas. Rapists are likely to be there. Simples.

Oh, and if someone handcuffs you and drags you there against your will, it's still your fault. You should not have been in an area where they were handcuffing people.

Simple? No, just simple-minded.

I need to back up a moment and actually offer a word of thanks to Mail Online. This is some heavy duty myth busting in which they have engaged. It is to be lauded as groundbreaking, and the article should be Tweeted and Facebooked till people leave blood on the keyboard.

Were parts of the article lacking? Very much, and it is sad that they closed comments before some of the bad data could be challenged by readers. For example, they supported their headline with the same shopworn fallacy of excluding male rape victims who were assaulted by being made to penetrate. They relied just on the victims of rape by penetration, which of course presents a very misleading picture of both victims and perpetrators, as well as the actual numbers of rapes that happen.

The more complete picture is critical.

When all is said and done, it is very likely that we will find that not only are women the minority of rape victims, they are likely not near as relevant as once assumed in understanding the big picture of sexual assaults in this culture. Just like the referenced article said, rape victims are overwhelmingly male, more than two to one over women, even by the United States Department of Justice and Mail Online's convoluted reckoning.

And that, folks, is how we end "Rape Culture." All we have to do is keep hammering the fact that rape is primarily not a women's issue (except, in some cases, as perpetrators). People will quit giving a damn overnight.

Of course, I am being facetious. Feminists show skillful acumen for taking problems that affect women less than men and putting them in a pink limelight. Tim Tolka and his #badass crew are more than happy to pitch in with the expectation of some scraps being tossed their way.

I do hope, that as this information continues to infuse the cultural consciousness, along with our corrections and clarifications on the data, that we do not lose our sense of compassion.

We must remember that women, too, are sometimes raped; just as they are sometimes the victims of domestic and other forms of violence. We should not be like feminists. We should not, in good conscious, turn away from their pain just because the majority of them enjoy protection and exclusion from the brunt of these issues.

Another step toward femocracy

Jon Gunnarsson · 14 October 2013 · Archived copy · Original

In my article Germany's Quota Politicians, I showed how much influence feminism already asserts in German politics. Since then, the only party solidly opposed to women's quotas has been voted out of the Bundestag[1] and it is likely that the next government will push for women's quotas in private companies. And as if that weren't bad enough, the feminists have now won another victory over democracy.

As the *Frankfurter Allgemeine Zeitung* reports[2], in the state of Rhineland-Palatinate, the ruling coalition of social democrats and Greens have passed a law to manipulate local elections. According to the law[3], the ballot paper for local elections must contain the following quote from the German constitution:

> Men and women are equal before the law[4].

Further, it must list the ratio of men and women for each party as it was two months before the vote as well as the sex ratio of those candidates nominated in the top half of the suggested list of each party. This is a none-too-subtle hint to voters that they ought to vote for more female candidates. It's also intended to shame those parties who dare to have more male candidates. The suggestion is of course entirely fallacious. The constitution only mandates *Gleichberechtigung* (equal rights), not *Gleichstellung* (equal standing or equal outcome), but in public discourse the two entirely different and incompatible terms are frequently conflated.

It's hard to say how successful this attempt at influencing voters will be, but even the threat of possibly being seen as anti-woman may induce parties to nominate more female candidates, thus taking politics one more step away from meritocracy. But not content with this, the new law also contains the following passage:

> Women and men should be equally represented in the representative councils (gender parity). When assembling the list of suggested candidates, the parties and voters' groups are advised to strive for gender parity[5].

This does not forbid parties from having lists that violate gender parity, but at the very least strongly discourages it. It creates the definite suggestion that there's something suspicious and possibly illegitimate about a party that nominates more men than women. This of course entirely ignores the fact that many more men than women are interested in participating in politics. But pesky things like uncomfortable facts are conveniently ignored by the ruling femocrats.

It's also rather arbitrary that this measure singles out sex as the sole characteristic deserving of such treatment. If gender parity is so desirable, then why not also educational or intelligence parity? Surely we wouldn't want to deprive uneducated or unintelligent people of representation. Why not also proportional representation based on religion, race, ethnicity, income level, marital status, number of children, sexual orientation, and a host of other categories? If we apply this principle consistently enough, we won't even have to vote any more, we can just determine who gets to be in councils and parliaments based on group membership. And while we're at it, then we can also do away with such old-fashioned notions as individual achievement and merit.

Right now, this law only affects local elections in one Bundesland. But similar attempts have also been made in Baden-Württemberg. Right now we can still hope that laws like these will be struck down as unconstitutional, though I'm not very optimistic about that prospect. But if they stand as they are, they could be a mighty weapon in the hands of those parties who already have a higher ratio of female members and internal women's quotas.

In any case, this is another step on the path to absolute feminist rule: femocracy. For while feminists have infiltrated all major parties, the chains of constitutional democracy still hold them to some extent and can only be loosened gradually. But in the long run, only popular opinion can avert the course we're currently on. Thanks to the PR

debacle that is modern feminism, a recent study in Germany (commissioned by a women's magazine, no less!) has found that 64% of men are fed up with what passes for "gender equality" these days and 76% say they've been discriminated against based on their gender[6].

This vast number of people is currently being ignored by all major parties in Germany. Instead, the powerful feminist forces in politics and media treat them either as confused and helpless manlings who've been overwhelmed by all the progressiveness of our age and who need to re-educated to join the feminist cause, or else as dangerous Neanderthal machos who need to be put in their place. We can only hope that soon enough, some party will wake up and realize the great number of potential voters it could gain if only it had the courage to openly oppose the feminist hegemony. Until that happens, things are only going to get worse.

Notes:

[1] Lest there be any misunderstanding, I hasten to point out that the failure of the classical liberal FDP at the recent election very likely had little or nothing to do with their stance on women's quotas or feminism.

[2] Die gendergerechte Demokratie

[3] See:
–Beschlussempfehlung des Innenausschusses zu dem Gesetzentwurf der Landesregierung,
–Recommendation of the Committee on Internal Affairs on the draft law of the state government,
–Änderungsantrag der Fraktionen der SPD und BÜNDNIS 90/DIE GRÜNEN

[4] Article 3, paragraph 2, sentence 1 of the Grundgesetz. Translation mine.

[5] Änderungsantrag der Fraktionen der SPD und BÜNDNIS 90/DIE GRÜNEN, I.1. Translation mine.

[6] DER MANN 2013: Arbeits- und Lebenswelten – Wunsch und Wirklichkeit

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That's it. In the name of equality and fairness, I am proclaiming October to be Bash a Violent Bitch Month.

I'd like to make it the objective for the remainder of this month, and all the Octobers that follow, for men who are being attacked and physically abused by women – *to beat the living shit out of them*. I don't mean subdue them, or

deliver an open handed pop on the face to get them to settle down. I mean literally to grab them by the hair and smack their face against the wall till the smugness of beating on someone because you know they won't fight back drains from their nose with a few million red corpuscles.

And then make them clean up the mess.

You know, we used to have a name for people who only hit those that they knew wouldn't fight back.

Bullies.

And we all know that bullies are cowards. Put a hurting on one and they go find someone else to pick on every time. It's what cowards do.

Now, am I serious about this?

No. Not because it's wrong. Self defense isn't wrong. Every one should have the right to defend themselves. Hell, women are often excused from *killing* someone whom they allege has abused them. They can shoot them in their sleep and walk. Happens all the time. It'll even get you a spot on Oprah and feminists will lionize you.

In that light, every one of those women at Jezebel and millions of others across the western world are as deserving of a righteous ass kicking as any human being can be. But it isn't worth the time behind bars or the abuse of anger management training that men must endure if they are uppity enough to defend themselves from female attackers.

The better option is to kick her to the curb, figuratively speaking, and hopefully move on to some better choices. Besides, violence in self defense should be in some way commensurate with the violence of the attack.

I will say this, though. To all the men out there that decided to say "Damn the consequences," and fight back, you are heroes to the cause of equality; true feminists. And you are the honorary Kings of Bash a Violent Bitch Month. You are living proof of just how hollow "don't fuck with us," rings from the mouths of bullies and hypocrites.

In the spirit of feminists everywhere, you *GO*, boy!

Note: once again, for those who missed it, this article is a satirical response to this piece on Jezebel ("Have you Ever Beat Up a Boyfriend? Because, Uh, We Have") and to common media "jokes" about women physically assaulting men and boys. –Eds.

In His Own Words: Mother or Monster?

Dr. Tara J. Palmatier · 15 October 2013 · Archived copy · Original

It's day 15 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. "David" shares his childhood memories of his mother, who was more monster than parent. The image *Axis II* is an original work by David.

> ***Mother or Monster?***
>
> [image]
> Axis II by David
> In 1962, my Dad met my Mother. After they married, he worked as a mechanic at a reputable dealership and provided a good living, but they had problems. My Mom wanted a baby and a child was the one thing that would finally make her "happy."
>
> In late 1963, my older brother was born. Pregnancy was hard on my Mom. She had complications. My older brother was "puny" and had a lot of health problems. At this time, Dad said Mom started having "seizures" and uncontrollable fits of rage.
>
> Due to complications, she was prescribed medication. The pain medications were very addictive and easily obtainable. Dad said the bickering escalated into a regular ordeal. Mom blamed Dad for everything, claimed he didn't love her and was obsessed with worry that he'd leave her. Things became violent (against him) and she threatened suicide regularly.
>
> In 1964, she reluctantly checked in to a State Hospital and was subjected to two very intense weeks of "shock therapy." After leaving the hospital, she appeared comatose and unaware of her surroundings.
>
> According to Dad, she eventually "came back around" and seemed to be doing well. Unfortunately, it did not last and things began to unravel quickly. The medical bills started accumulating and Dad had to change jobs in order to keep up financially.
>
> In late 1965, there was a psychiatrist who was known for "doing wonders." Dad arranged for Mom to see him. After several "unsuccessful" sessions, she refused to go back. She would not answer any of his questions and would turn her anger on my Father and then the doctor.
>
> Around this time, she would disappear for days on end, leaving Dad to find her and bring her back home. For the next couple of years, he bought nicer cars, homes, clothes — anything and everything she said needed to be happy. The drug use continued.
>
> For every financial or material gain, Dad was inevitably told, "Not good enough. If you loved me I would have what so-and-so's wife has." Once Dad found a way to get Mom what wanted, she would change the rules on him. She was very adept at twisting situations, so Dad was always wrong. This kept him in a constant state of argument in which he had to defend himself against her accusations.
>
> I was born in 1968 and was the spitting image of Dad. I believe this was the reason I received more of her anger as I grew and matured. Mom complained that Dad was always working, so he went back to his original job in order to be at home more. The medical bills started to pile up again in addition to more drug use, more fighting and more confusion.
>
> My younger brother was born in 1970. He, like my older brother, was "sickly" and Mom had pneumonia during his delivery. Dad took a better job and moved us into a nicer house. We were the "Perfect American Family."
>
> That same year, Mom pointed a single bolt action .22 caliber rifle at Dad's chest. She became enraged at some insignificant incident from years back. She pulled the trigger, but it failed to fire.
>
> Dad started talking to lawyers about divorce and getting custody of us kids. In those days, a man getting full

custody was rare, almost as rare as it is today. The lawyers all told him the same thing — it's a waste of time and money. Divorce meant leaving his children. Dad was afraid we'd end up in a home with a man who may have been abusive to Mom and us. He was trapped in a "Catch 22," so, he kept working, harder and harder.

In the following 5 years, Mom's prescription drugs and medical bills exceeded $75,000. In today's economy that's approximately $400,000. This was only year 5 of a 25 year marriage.

Around this time, Dad started sending us to our grandparents for the summer as a way to shield us form the unstable situation at home. This became an annual trek for the next 12 years. Looking back, those 3 or 4 months every year may have been the only thing that kept me sane.

Although it was a good for us kids, it made things harder for Dad. Mom became afraid of losing her kids. She accused my Grandmother of trying to take us away from her. She told people that my Father and Grandmother had "mental problems."

We moved again in 1975 after Dad purchased a business. He worked all the time. I have memories of seeing Mom chain-smoking late at night on the couch while staring into the distance. The low hiss and flickering of the black and white static haunting the room like a ghost. Some nights, she wouldn't "see" you. Other nights, she would pull you close until you fell asleep. Insomnia combated by sleeping pills.

Then came that night. I was awakened by the sounds of screaming and arguing. It was very late. Then there was a gunshot.

I got up and walked into the hall. My older brother shoved me back in the room I shared with my younger brother and told us, "don't you dare come out."

The only words I recall from that night were, "I hope you fucking die!"

I was curled up in the corner of the room when, what seemed like days had passed, the lights of the ambulance and police cars started reflecting off the opposite wall from our window. I went to the door, opened it and walked down the hall.

Our kitchen was classic 1970s avocado green. Blood was everywhere, the floors, the refrigerator, the phone, the counters. Red on green makes black. I was 7-years old. I watched them put my Dad in the back of the ambulance. The neighbors, in bathrobes and pajamas, had lined the block.

My dad had worked late that night (trying to catch up on bills) and accidentally woke my Mom upon his return. An argument ensued and in a fit of rage, she took a .25 caliber pistol, from the cash register he had sat on the counter, and shot him. My older brother ran to the neighbors' house and had them call for help.

I don't remember seeing my Mother that night, she was locked in her bedroom, I think. Detectives visited the hospital to pressure my Dad to change his story. He lied to the police, saying he dropped the gun and it went off. My Mom pleaded with him to lie and told him she would "get help," which never happened.

Her only concern was not going to prison. This was, according to Dad, the ONLY time she ever apologized for ANYTHING.

Within three weeks, after almost bleeding to death in his own home, he had no choice but to do what he did best, go back to work. We went back to school and were expected to bring home good report cards.

The move to the country came in 1976. Our family's embarrassment was never-ending, Mom and Dad decided we'd be better off without neighbors. Dad had a house built. Their bedroom and bathroom was designed, down to the last detail, for Mom. Late one morning, she complained of "stomach troubles," chaos commenced and Mom was rushed to the hospital.

I went to their bedroom and pushed open the bathroom door. It was a blood-bath.

The tub, toilet and floor, all light blue, were saturated with dark crimson red. Years of stress, drugs and poor nutrition had ulcerated her stomach and it ruptured. She fought for her life for a long time. She lost a lot of blood and they had to remove a large part of her stomach.

When we were finally able to visit her in the hospital, she was the closest thing to a living corpse I have ever seen. I was 8-years old.

She was forced to come home early. We were broke. Dad bought a recliner for the living room and that is where she recuperated for what felt like an eternity. The smell of healing flesh after such extreme surgery is indescribable. To this day, I can still recall it.

She battled infection after infection. There was no trash collection in the country. We burned all the clothes and rags that were used to clean her up. The smell of burning infected rags was awful. Things were eerily quiet for several months.

In 1977 after my ninth birthday, I witnessed Mom's first threat of suicide. Fighting with my Dad in the kitchen, she pulled a steak knife from the drawer, placed it to her wrist and screamed she was going to kill herself. I cried and begged her to stop. Of course, she blamed it on my Dad. "See what your Father has done?"

She would get physical with Dad and slap and claw at him. Dad defended himself as best as possible, never doing anything to hurt her or strike back. Once he would leave, either to work or just to "let things cool off," she would show us her bruises and claim he was abusing her. If you denied her claims, she went into a "spin" routine to make you doubt your own memory and perception.

She told others the same lies. People believed her the majority of the time. All those years, Dad had to face people who thought the worst of him. If "Gaslighting" didn't work, Mom gave you the "cold shoulder" treatment, not speaking to you for days. Or she resorted to aggressive behavior either becoming physical or taking away your things.

Dad moved us back to town in 1978 in another attempt to please Mom. Now Mom added threatening to leave my Dad to her repertoire. More than once she emptied a bank account, packed our things, took us to an unknown city or across town, checked into a motel, ate pills and engaged in what's known today as Parental Alienation — the act of turning you against the other parent through programming and brainwashing with hate, fear and aggression.

She always went back home once the money or drugs ran out and ordered us to not say anything about what had happened. We didn't. Everyone pretended like nothing had happened. This was a regular occurrence over the years.

Overspending was always a problem. On one occasion, she bought a really expensive coat on credit. Dad said he was going to take it back. She went to the kitchen, got a large butcher knife and shredded it. Even though her closets were full of the best clothes, shoes and jewelry, she accused Dad of not wanting her to have "nice things." Yet, I can remember her throwing my father's clothes off the front porch late at night, while screaming for him to leave and never come back.

Of course, the minute he tried to leave, she'd stand in the doorway, push his buttons in hopes of him becoming physically aggressive, berate him and yell that he was abandoning his children. It was the classic "I hate you, don't leave me" shtick and hitting Dad where it hurt the most to keep him confused and engaged in an argument to keep him from leaving.

I had my first case of kidney stones during this period. After spending a night at the hospital, I came home to find Mom eating my pain medication. We remained at this location for quite some time. Dad took a job on an off-shore drilling rig where he worked 30 days on and 30 off. It was another work-related move in an effort to make Mom happy.

Without Dad as a target, Mom eventually turned on us kids. Emotional blackmail was frequently employed. To keep us from telling Dad about doctor's visits (drug seeking), purchasing drugs or ungovernable spending, she held things over our heads for weeks at a time. If you got out of line, she held it over your head. If you didn't misbehave, she'd make something up. "This is the way it is and this is what you say, if not, your Father will be told this." Or, she'd play the "good Mother" and buy us off with gifts.

> Looking back, I remember my younger brother and I accompanying her to doctors' offices and pharmacies as much as we were at school or playing. Although, I'm sure her health was an issue (no one can keep up with stress levels that high and addiction without being adversely affected), hypochondria was another way to feed her drug addiction and constant attention-seeking through sympathy.
>
> Dad was making a very good living, but Mom pressured him to spend more time at home. Eventually, Dad quit the oil rig and purchased another business in the mid-1980s. Jealousy defined this marital era. Mom constantly accused Dad of infidelities. It got so bad he couldn't even look at another woman without an episode. It was ridiculous.
>
> Mom's drug addiction was also escalating and things were really spiraling out of control. There is nothing like having to clean up your Mother's vomit after an overdose or removing cigarettes from her hand that had burned down to the filter as she laid unconscious on the couch at 4am.
>
> I defended my Dad a lot as I got older. When I did, I was compared to him. I can't count the times I heard, "You're just like your damn Father" or "You're as worthless as your fucking Father."
>
> By 1987, Mom spent the family into near ruin again. Dad faced financial bankruptcy like so may times before and was forced to sell his business. In 1988, he got a job as a truck driver and I was about to leave for college. We moved into a small rental house.
>
> Dad took me aside and told me that us kids were now old enough to make it on our own. I knew he was finally going to divorce Mom. She guilt tripped me several times before I left for college and it always ended in arguments. She feared everyone was going to leave her and seemed very solemn and sad.
>
> On December 8th, I got the call. My Mother had died of a heart attack, or that is what we were told. I still wonder if it was an overdose or suicide. She was 44-years old. During their 25 year marriage, Dad made millions of dollars. When all was said and done, he had to borrow money to pay for her funeral and headstone, so he could finally lay his wife to rest.
>
> To this day, friends and family tell me how my Mom was the nicest lady they ever knew or wished they had a Mom like mine. You can only smile. They never saw that side of my Mother.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Shrink4Men Counseling, Coaching and Consulting Services

Dr Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

Amanda Marcotte's still holding out her cup; still no ice cream

Robert Franklin · 15 October 2013 · Archived copy · Original

I'd like to add to a piece written by Paul Elam a few days ago. His added to a video by TyphonBlue that in turn commented on a video that appeared on Tumblr.

The cartoon video Typhon lampooned purported to illustrate the MHRM. It depicted a machine that doled out scoop after scoop of ice cream. The male character devoured almost every scoop to come out of the machine, but occasionally the female character managed to get one. When she did, the male character screamed "MISANDRY!" The point being that essentially all the goodies of life go to men, rendering us spoiled brats. When we don't get every last bit of everything, we go into a pout. That's what the MHRM is, you see, a bunch of pouters.

What Typhon said and Paul expanded on was the simple idea that ice cream doesn't fall out of the sky into the hands of greedy men. Ice cream, being a metaphor for "stuff," "goods," "assets," doesn't pop magically out of the ether, someone has to make it. If people don't make it, no one gets to eat it. The same is true of essentially everything that we consider makes life better than it otherwise might be. So ice cream is a stand-in for, say, computers, clothing, running water, flush toilets, super markets, electricity, anti-biotics, the music of Charlie Parker, the painting of Vermeer, the scientific advances of Darwin and Einstein, etc. The list is, for all practical purposes, endless.

None of those things fell from the sky. They exist and make our lives easier and fuller because somebody – usually many somebodies – made them, discovered them, invented them, developed them, imagined them, refined them. And the people who did all that and so much more didn't just snap their fingers and – bingo! – there was modern medical science. No, everything we rely on to make our lives abundant and good came about through long sacrifice, blood, sweat and tears.

It still does. The food in the super market didn't get there on its own. The swordfish were caught by commercial fisherman, were cleaned and packaged by human beings working for little money and was trucked to market by drivers who don't earn much more. The house or building you live in didn't build itself. It was built by hard work and considerable know-how out of materials that also required hard work and know-how to find their way onto your house. All of that required a considerable degree of risk. Commercial fishing and building construction are two of the most dangerous jobs going.

In a nutshell, that's what Paul said in his piece, plus the fact that just about all of the "ice cream" in our lives was provided by the labor and genius of men. More than once I've asked misandrists to spend just one week of their lives going without everything that was invented, discovered, developed, built, etc. by men. Think about what your life would be like without all that. I see animal skins and sharp sticks. So far, no one who takes such pleasure in denigrating men has yet agreed to my little experiment.

As luck would have it, Amanda Marcotte has thoughtfully provided us more fuel for the fire the Tumblr video started. Here she's in full whine about this article written by Sarah Lacy, who's the founder of PandoDaily, an online site for start-up companies, and serves as its editor.

It seems that feminists have gotten well and truly lathered up about the revelation that Twitter has no women on its Board of Directors. Lacy defended Twitter CEO, Leo Costolo and Marcotte leapt to the barricades to attack Lacy.

And what do you think their dispute is about? If you guessed "where ice cream comes from," go to the head of the class. You see Lacy, having actually raised money and started a company, knows where ice cream comes from and Marcotte, well, you can guess.

Marcotte thinks that ice cream – in this case, positions on corporate boards – falls like manna from heaven. In her understanding, you don't need to achieve anything to deserve ice cream. She's the classic spoiled child who's used to getting whatever she wants… just because.

Now, Marcotte's whine about Lacy really isn't about what Lacy wrote. That's because she truly has no answer for Lacy's basic point that ice cream must be earned. So, in the tried and true feminist fashion, Marcotte pretends Lacy said or implied all sorts of things she never did. She claims Lacy suggested that there just aren't any women with the talent Twitter requires, but of course Lacy did no such thing. Indeed, she listed numerous successful women in the Valley and only said that Costolo needed to be able to pick people he knows and feels he can trust in advance of the company's IPO.

Then she claims Lacy says that sexism is a good thing because it weeds out people who can't cut it in the corporate world. That's utterly false. Lacy's clear and simple point is that, in Silicon Valley as elsewhere, you have to prove your mettle. If you don't, don't expect people to ply you with ice cream. If you do, it's likely because you have the requisite brains and drive. The idea that Lacy's plumping for sexism is absurd.

An 8th-grader reporting on Lacy's piece who turned in Marcotte's article would get an 'F.' Her descriptions bear little-to-no resemblance to the article itself, but again, that's because she's got no honest criticism of it. Lacy attacks feminists who are understandably nervous about successful women because their very existence contradicts cherished feminist beliefs. According to Marcotte, Lacy and those like her can't exist; the patriarchy won't allow it. But they do and they're not content to play the oppressed little woman feminists ironically would prefer.

After all, Lacy's entire piece can be distilled down to something like this: women can and do compete perfectly well in Silicon Valley, but, just like men, they have to work their asses off in order to do so. Lacy's made a good pile of ice cream herself and she's not taking any grief from someone like Marcotte who's never done anything except spell "patriarchy" correctly.

> **But you know what I also got to do the past two years? Raise millions of dollars and hire amazing talent to start the company of my dreams and give birth to two beautiful children that make me smile every day. If that balance is the ravages of our modern sexist world, bring it the fuck on. Because I'm pretty happy with how it's all going…**
>
> **Furthermore, none of this is limited to tech. There is still progress to be made, but quotas and witch hunts don't solve the problem. And, frankly, I feel like having to work hard to prove myself made me more resilient and more successful. I do my best work when everyone expects me to fail. I've been doing it my whole career…**

That's the attitude a woman needs to survive in a male-dominated industry and, it just so happens, that's precisely the attitude an entrepreneur needs to survive too. Male, female, immigrant, or minority: Building a company is brutal. White men fail all the time if they have a bad idea or execution.

Yep, it seems there's nothing like actually doing something to make one appreciate others who've done things. It makes you understand that plenty of "white men fail all the time," for example. See Amanda? White men don't succeed in life just because they're white and male. If the competition beats you, you lose. Period. The business world, like the professions, politics, STEM fields, etc. isn't ice cream spilling out of a machine.

Lacy's not naïve. She understands that connections count, and some people can get a cushy post on a Board of Directors somewhere even though their qualifications are limited. But few respect those people and none of them get very far because they don't have anything going for them beyond their frat-boy connections.

(What Lacy doesn't mention is that Marcotte thinks connections are grand, just as long as they benefit women and not men. Marcotte apparently believes that Costolo should appoint women to Twitter's board because they're women. Qualified women, to be sure, but Marcotte's plaint isn't about qualifications, it's about the sex of Twitter's board members. She wouldn't be satisfied if Costolo fired a couple of current members and replaced them with qualified men. She'd only approve if the new hires were women, i.e. people who come to be connected by virtue of their XX chromosomes.)

Lacy isn't addressing Marcotte personally, but she might as well be.

It's not a surprise that many of the people complaining are the people who literally wake up every day looking for a women's issue to be outraged about…

See, people whose media attention or careers live or die by banging the SEXISM! drum don't know what to do when they encounter examples of women who have raised funding and started companies and seem to be doing okay as women in the Valley…

> **These people can't be happy that there are many signs things are starting to change in the startup world. And as a woman in this industry, I'm sickened by the leagues of people twisting facts and jumping on convenient bandwagons to further their own careers and stay relevant, while doing nothing *themselves* to create jobs and opportunities for women…**

Lacy names several women in Silicon Valley who've made successes of themselves and adds,

> **Note, these women aren't the ones waking up every day and trying to manufacture some new feminist outrage. They are simply working hard to lead by example and "change the ratio" by actually building companies and hire diverse and qualified senior teams in their image.**

Hmm. "Actually building companies…" What a concept – one that the likes of Amanda Marcotte would never dream of. No, Amanda's spending too much time holding her bowl out the window and wondering why it never fills up.

The absurdity of creep shaming

Jalon Cain (aka Aaron Sleazy) · 15 October 2013 · Archived copy · Original

Imagine you went down to the bar at the corner and had a beer. It's a hipster bar and you pay for the atmosphere, so it's 5 bucks, just like it's printed on the menu. Business as usual. But let's imagine the place gets a new owner. To you everything looks the same. It's still self-service, the guy at the bar still looks as if he wants to sell alcohol to you, and the prices on the menu are the same. You're readying yourself for a long night. First beer: 5 bucks. Half an hour later you get another one. Strangely enough, it's ten bucks now. You have no idea what's going on, but you are too meek to stand up for yourself and you pay ten bucks for a beer that should cost five. It doesn't take long until you get thirsty again, but this time around the guy at the bar tells you that you should be ashamed of yourself because even though he's selling alcohol and looks as if he wants to sell alcohol it doesn't mean that he wants to sell any to you.

Does this sound absurd to you? Good! It sounds absurd to me, too, so I would like to discuss a phenomenon that is just equally absurd: creep shaming. Of course, creep shaming is only tangentially related to alcohol consumption. It plays out quite similarly, though. I'll continue with the thought experiment: After downing a couple of beers for whatever price, you get adventurous and think that it sure would be nice to get your dick wet again. Looking around, you can't fail to notice that some women seem to aggressively advertise themselves by wearing short skirts and tight tops. One of the girls seems to be glancing over, so you decide to try your luck. But wait, Broseph, not so fast!

You know, you have to understand that just because she is flirting, or maybe even cock teasing guys, she isn't necessarily available. Maybe she is, but maybe she's not. Thanks to prevalent social norms it's the guy's job to make the first move. This wouldn't be so bad if women indicated clearly that they were interested in you in particular. Sure, this does happen on occasion, but normally they cast their net wide and hope to catch the attention of some guy they find attractive. They would only rarely walk up to him directly, because then their Prince Charming might just laugh at them. Maintaining the phantasy that they would eventually get him is apparently better for their self-esteem. So, they don't walk up to guys because they don't want to feel rejected. This is an experience women much prefer to reserve exclusively for guys, and they happily put the burden of the approach and of initiating a conversation on you. That's not all. You also have to move the entire interaction from "hi" to the bedroom so that she can then tell her girlfriend the next day about all the things that "just happened".

Okay, the burden is on you. This time you're quite sure, though. I mean, just look at her! She's flicking her hair and smiling at half a dozen guys, all in an attempt to get some attention. Still, until you actually make a move, you won't know whether she wants to hook up, or just likes to feed off the attention she's getting from all the drooling guys. You think it's your lucky day, and you say hi. Everything goes well. She giggles when you tell her that you're an electrical engineer since she believes it's a word you just made up. This goes on for half an hour, and eventually you tell her to get her coat, and you take her home. Well done!

But this is not the only possible outcome. If she really just wanted to feed off the attention of some random guys, then her behavior would have been the very same. Of course, if the guys knew that she wasn't really interested, they'd ogle some other chick instead. This is a situation she wouldn't like either. All you do notice is that she seems rather flirtatious. Just like in the last scenario, you're confident so you make a move. She's not interested. Bummer. And what happens next? Well, if she's got a modicum of decency, she would just turn away. Yet, it just so happens that some women love to play "hard to get" and feign disinterest, fully expecting the guy to read her mind and still go after her. But maybe she's really not interested. Not so easy to know. You can't be bothered, so you say to yourself, "fuck it!", and hit on some other girl who is hopefully more mature.

However, let's say she's one of the more frustrated women and looking for an outlet for her pent-up aggressions. I seem to dimly recall that such women exist, too. If you're unfortunate enough to bump into one of those, then your friendly, "Hey, what's up?", would be met with a facial expression of disgust and the words, "Ugh…. Creep! Go

away!", followed by her loudly complaining to her girlfriends how you "creep" could even have dared approaching her. This might happen to you. It's not because you're an insensitive asshole, but because she does nothing more than inviting attention, and then picking one of her suitors. Women just don't clearly indicate when they are interested in a particular guy, and even showing disinterest is not a clear signal. Don't laugh! If you've got female friends and talk with them about their romantic life, you'll hear the most bizarre stories, like women sincerely claiming that by "actively ignoring" a guy they'll get his attention. Heck, they might even start to wonder whether that guy was secretly gay — just because he never ever spoke to her, even though she was ignoring him so hard all the time.

You're dealing with women who act in a very deceptive manner. She is not clear about her intentions, and she probably wants to maintain some plausible deniability in case she ends up going home with you. They just don't like admitting to themselves when they're behaving like sluts, so everything has to "just happen." If you're logically inclined, you might assume that X implies Y, but when you're dealing with women, then X can imply anything. This is because you're playing a game with incomplete information.

Note to fuming feminists: this is a concept from game theory. The upshot is simply that in a game of incomplete information you don't know about the payoff. Maybe it's zero, or negative, or positive. It could be anything. Again, dear feminists, "payoff" is a term used in game theory, so don't tell me I'm "objectifying women". However, since women do prefer playing a game of incomplete information, it seems quite obvious that they are in no position to "creep shame" some poor guy who just so happened that he wasn't able to read their mind. A woman who shows no interest could have been pining for your cock for months. You can't tell from her behavior. On the other hand, a woman in the club who acts as if she's ready to jump your bone could quickly turn a cold shoulder to you.

The solution would be so simple. I mean, if you go out you can clearly see that most guys aren't that intimidating, and they understand the meaning of "no". Women would just have to either "grow a pair" and not send indiscriminate signals, or, heaven forbid, dare to approach a guy they fancy. If this were more common, then they would probably learn that men don't think as highly of her than she's thinking of herself, and that many are not interested in hooking up with her. This is not the kind of game women would want to play, so they prefer a strategy of ambiguity if not deceit. Didn't approach her even though she showed "active disinterest" for an hour (in the club) or for weeks (at work or university)? It's all your fault! Approached her because she was behaving like a bitch in heat, but you didn't know that she only wanted to feed off your attention? Too bad, man! It has got to be all your fault. You probably recognize this pattern: no responsibility for women, and putting all the blame on men. It's a convenient world view. It's also a nonsensical one.

US Government: Time to punish the innocent

Robert O'Hara · 15 October 2013 · Archived copy · Original

As I just reported on the AVFM Newsfeed, there has been a disturbing twist to the controversy surrounding the Department of Justice's agreement with the University of Montana — known as the "Blueprint Letter." The university's president, Royce Engstrom, denied last Friday he had any knowledge of the requirement that the school must provide a list of faculty and students who did not attend special training classes on sexual harassment.

If Engstom did not know, it is not because the government did not make it threateningly clear.

The resolution reads like the formation of a target list:

> [T]he University will provide [the United States Government with] the date and duration of each student training session required by this Agreement; … and a list of any students who have yet to participate in the online or in-person training required by Section VIII.D.

The agreement has been criticized, and rightly so, for its broadening (yet again) of the definition for sexual harassment and its unmistakable contempt for due process. The agreement includes provisions for punishment even if no wrong doing has been demonstrated.

You heard that right. The United States government wants to insist that innocent people face punishment by university officials, many of whom have blatant ideological agendas that are hostile to men.

Says the government:

> "The University may also take appropriate action if it does not find discrimination or harassment that creates a hostile environment or results in a tangible employment or educational action, but (a) the University found that the respondent engaged in disruptive behavior or (b) to prevent the creation of a hostile environment."

"Set aside the illiteracy of that for a moment," said Michael Mayer, a history professor at University of Montana who spoke to the Montana Kaimin. "[W]hat they're saying is [that] you can be found innocent and still have an action brought against you … in some way suffer repercussions for being found innocent. "…that isn't really even the Soviet Union — it's just Orwellian."

It must have feminist ideologues in the throes of ecstasy.

According to Mayer the faculty was told that names were to be provided in order to "compile statistics" to prove the school was in compliance with the DOJ agreement.

Engstrom has pledged to make the agreement more palatable to faculty who are already complaining that they are afraid to share learning material or discuss issues that may potentially offend someone. He has also acknowledged that the main motivations for accommodating the DOJ was title IX money coming from the federal government.

Sources:

http://thefire.org/torch/#16343

http://www.montanakaimin.com/features/article_ee6a6570-3246-11e3-8e64-001a4bcf6878.html

Wives with whips

Robert St. Estephe · 15 October 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

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Once upon a time there was an oppressive patriarchy. This nasty "archy" was, for members of the inherently non-violent sex, one huge day-in and day-out 24-hour living hell In this Great Age of the Oppression women were thwacked by husbands wielding sticks no wider than your thumb-drive. Police and courts (because laws were made by men only for the purpose of benefiting men) looked the other way. This Dictatorship of Male Privilege did not take domestic violence seriously and arrests were just never made. Phallocrats of the court treated domestic violence as a "private matter," and callously turned their black-robed backs on the victims (which of course were, by definition, women). Why? Because society found domestic violence to be socially acceptable behavior. On very rare occasions, in those scary olden times, a battered wife might hit *back*, but only, of course, as a last resort. Just like nowadays, these sorrowful, ill-clad, and over-worked damsels never ever would think of initiating violence (due to the self-evident fact they were members the non-violent sex).

Hey there, dear reader! — Do you realize how many billions of dollars, or pounds sterling, or francs (etc.) have been coerced from you in the form of taxes to pay the fraud purveyors who told you this lie — indoctrinating you from your infancy onwards and are still doing it? The financial cost as well as the social cost of fraudulent "gender studies" has been enormous and threatens to increase now that social engineering aims have replaced intellectual integrity. You are entitled to a big apology for the fraud and the slander and to a restoration of your stolen money and your stolen due process rights. Post-modernist jurisprudence — based on the principle of "guilty as falsely accused" — must be thrown into the trash, where it belongs.

Here we present an intriguing little sheaf of newspaper clippings which offers a hint at what the true history of domestic violence contains when it is not censored by tax-payer supported fraudsters from the "gender studies" industry. Among forgotten old news reports there are a lot of husband-beating cases to pick from, so what we offer here is a specialized selection — featuring stories of violence by wives whose weapon of choice was the whip, an implement always at hand in the days before the automobile.

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?• 1860 – Moriarty

FULL TEXT : An Amazonian woman, who is said to be the "weaker vessel" of Mike Moriarty's household gods, was recently before the Recorder [judge] of Memphis, for whipping her husband, and fined $10. His Honor also very properly fined Mike $5 for permitting himself to be thrashed by a woman.

["Original Decision Respecting Matrimonial Quarrels." Cincinnati Daily Press (Oh.), Apr. 9, 1860, p. 1]

?• 1888 – Sterling

FULL TEXT: Yesterday afternoon excitement was created South Fifth street caused by a wife whipping her husband. James C. Sterling, living at 139 South Fifth street, and two young women, intended to take Misses Mollie Warfel and Mame Hogentogler out for a ride. They were in the carriage when Mrs. Sterling saw the party and she

jumped into the carriage. She admitted the girls and compelled her husband to get out of the carriage. The affair is the talk of the town.

["Whipped Her Husband." The Lancaster Intelligencer (Pa.), May 1, 1888, p. 4]

?• 1888 – Cochrane

FULL TEXT: James D. Cochrane, who has been on the staff of the *Examiner* and *Chronicle*, a religious publication, for many years, was severely horsewhipped at midnight on Friday by his wife. The assault took place in front of 100 Leonard-street, Brooklyn, Eastern District, in the presence of Miss Sadie Jacobs, a handsome young lady, who was the cause of the trouble. She resides at 100 Leonard-street and was on the way to her home with Mr. Cochrane on Friday night, when Mrs. Cochrane sprang from behind a tree and began to beat her husband about the head with a small whip. Miss Jacobs ran into the house, while Mr. Cochrane disappeared around the corner, and Mrs. Cochrane, overcome by excitement, went into hysterics. A gentleman who knew Mrs. Cochrane took her to her home, at 28 Broome-street.

Yesterday Mrs. Cochrane was very willing to talk to reporters. She said her husband had been too attentive to Miss Jacobs and for that reason she whipped him. He had not been home since the scene of Friday night, she said, and was not wanted there. Mrs. Cochrane declared that she would not apply for a divorce from her husband, with whom she had lived for 20 years.

Mr. Cochrane was found at Miss Jacobs's home, but he would not talk. Miss Jacobs said he had been a friend of her family for 10 years, and called as much to see her father as herself. She denied that Mrs. Cochrane had any cause for jealousy.

["Horsewhipped Her Husband." New York Times (N.Y.), Jul. 24, 1888, p. ?]

?• 1903 – Cass

[image]

FULL TEXT: Henderson Cass, Lexington, Ky., aged 76 years, a veteran of the civil war, was horsewhipped in public by his wife by the order of Police Judge Riley. The woman had lodged a complaint against her husband, claiming that he was squandering his pension money and was drunk a great deal of the time. He was brought into court and told Judge Riley that he wanted to have a good time. The Chicago Chronicle correspondent says the judge asked the abused wife why she did not whip him, and she said she could do it all right if he said she might. Judge Riley replied:

"Well, I will get you a whip and see that you do it."

He told Patrol Driver Wallace to bring him a buggy whip, and, arming the woman with the whip, he told her to march her husband into the station-house lobby and lay it on him until she got tired. The woman did so.

The husband at first took the matter as a joke and laughed, but soon he began to realize, after the woman began laying on lick after lick with full force that she was in earnest and he begged her to stop. He promised to be sober and a good husband and she stopped.

["Wife Whips Husband. – Police Judge in Lexington, Ky., Orders Matrimonial Thrashing for Civil War Veteran." The Havre Plaindealer (Mt.), Sep. 5, 1903, p. 3]

?• 1906 – Bedot

[image]

FULL TEXT: Oakland. Jan. 22. – "Of course I horsewhipped my husband and I will do it again whenever I meet him if the law refuses to supply a whipping post to punish men who ill-treat their wives, the women must take the law into their own hands."

That was the startling manner in which Mrs. Emelie Bedot, her teeth clenched and her dark eyes snapping, admitted this afternoon that she had chastised her erring spouse in the public streets of Oakland. Mrs. Bedot thinks there is no disgrace attached to the publicity of the whipping, she is a wronged wife, she declares, and since the law will not avenge her wrongs she is privileged to seek her own method of punishment.

The whipping of Henri Bedot by his wife was the second instance of its kind in Oakland within twenty-four hours. Saturday night a woman supposed to be Mrs. Mallory horsewhipped a man who said his name was Schwartz in front of Fred Ohe's saloon at Fortieth street and Ban Pablo avenue.

This was followed last night at Twenty-Fourth street and Broadway by the whipping of Bedot by his wife. When seen at the home of a friend on Sycamore street, where she is staying temporarily, Mrs. Bedot to-day said:

I came with my husband from our farm in Glenn County two weeks ago. We quarreled at the farm over a servant girl that I think my husband was paying too much attention to although he declared that I was neglecting his meals. We went to San Francisco and took rooms on Third street, between Mission and Howard.

It was our idea in going to San Francisco to sell our property interests and separate. But my husband was reluctant, about coming to a settlement and I learned that he was spending his money on a woman who lived in Oakland. I followed him over here last night and saw him go into a house in Piedmont.

I am not familiar with the streets and don't know just where it was but I waited for him a couple of blocks away and when he alighted from a car to transfer at Twenty-fourth street and Broadway accented him. When he said it was none of my business what he was doing there I grabbed a whip from an express wagon and gave him a good thrashing.

I'll repeat the chastisement every time I meet him until he makes a settlement of our property interests and we are legally separated.

Our farm is worth about $15,000 and he has several thousand dollars in a bank at Willows. All I want is justice. I have no fear of arrest, as my husband would not dare to have things I know told in court.

["Will Horsewhip Husband Again – Mrs. Bedot Determined to Get 'Justice,'" The San Francisco Call (Ca.), Jan. 23, 1906, p. 6]

?• 1906 – Marsh

NOTE: The following article describes Mrs. Irene Marsh's April 1906 attack on her husband, but Mrs. Marsh was a well-document violent woman. On August 13, 1902 she fired four shots at Alice Murray, and on January 29, 1907, again tried to kill her, firing three shots and wounded a male bystander, Hugo Carr.

FULL TEXT: San Francisco, Apr. 9 – A feature not down on the program occurred at the Orpheum Theater in this city last night. The performance had hardly started when a woman entered the theater and made her way down the center aisle, carrying a riding whip. Suddenly she produced the dainty lash, and without a word of warning brought it down vigorously on the shoulders and across the face of John W. Marsh. He fled with all the alacrity at his command, and the irate woman turned her attention to the young damsel who occupied the adjoining seat. The whip descended upon the latter and the angered madam followed the man up the aisle. At the door both were requested to step outside which they did. The woman with the whip was Mrs. Alice Murray, upon whom he has lavished his affections.

["Woman Horsewhips Husband In Theater," The Evening News (San Jose, Ca.), Apr. 9, 1906, p. 5]

(Note: spelling of "tisle" in original article has been corrected to "aisle"; "with ut" has been corrected to "without")

?• 1908 – Christian

FULL TEXT: Berkeley, March 3.—"You will steal my money, will you?" shouted Mrs. M. D. Christian, wife of a salesman for the Eilers music company, living at 2142 Sutter street, San Francisco, as she took a horsewhip from

the folds of her skirts and showered blows on the head and shoulders of her husband, who, was standing talking with Otto Putzker, an automobile dealer, in front of the police station at 3 o'clock this afternoon. Christian, putting up his hands to protect his face, ran into Putzker's store at Shattuck, avenue and Allston way, crying with pain. Bystanders, seized the whip from Mrs. Christian, and she and her husband were placed under arrest.

Christian, who has been a salesman for the Eilers company, recently was transferred to the Berkeley office. He was engaged in conversation with Putsker in front of the town hall at Shattuck avenue and Allston way at 3 o'clock, this afternoon trying to sell him a piano. He mentioned, in passing, that he was in financial difficulties and expected trouble with a woman.

"Without warning Mrs. Christian, who had come toward her husband from behind the two men, was seen by bystanders to take a small blacksnake from the folds of her skirts and belabor the shoulders of her husband.

"You will steal my money, will you?" she shouted at the top of her voice as she vigorously applied the whip on the head, shoulders and back of Christian.

She continued to strike him until Otto Putzker seized the whip and allowed Christian the opportunity to escape to the back of Putaker's store, which is next to the town hall.

Aroused by the disturbance, Policeman J T. Jones rushed out of the police station and placed the couple under arrest and booked them on charges of disturbing the peace. They were released later on the payment of $10 bail each.

Neither would be interviewed at the police station, although Mrs. Christian volunteered the information that her husband was about to leave her and make her pay a number of bills which he had contracted. She admitted that they had frequently quarreled and that she came to Berkeley for the express purpose of horsewhipping him.

["Irate Wife Whips Husband In Street – Piano Salesman Takes to His Heels as Strong Armed Spouse Plies Lash – Calls Him Thief Between Blows He Has No Time to Ward Away," The San Francisco Call (Ca.), Mar. 4, 1908, p. 4]

?• 1925 – d'Arpignac

FULL TEXT: Bordeaux, France – Madam Celestine d'Arpignac was sent to jail for lashing her husband with a horsewhip at court when he defeated her in a suit over property,

["Whips Husband," The Toledo News-Bee (Oh.), Apr. 25, 1925, p. 4]

?• 1927 – Eickenhorst

FULL TEXT (Article 1 of 2): White Plains, N. Y., Sept. 20. – Mrs. Nellie Eickenhorst, 42 years old, of 145 West Lincoln Avenue, Mount Vernon, took the law into her own hands this morning, and horsewhipped her husband, Frank, 40 years old, in an effort, she said, to make him awaken to a sense of his responsibility toward her. The whipping occurred when she met him in front of Police Headquarters.

A charge of abandonment preferred against Eickenhorst by his wife was dismissed by City Judge Bernstein in Special Sessions Court this morning when Mrs. Eickenhorst admitted that their husband was living at her home. He would not work and support her, she said, and she had been compelled to work as a saleswoman.

Following the dismissal of the charge, Mrs. Eickenhorst went to a hardware store where she purchased a three-foot whip. With this she slashed her husband about the face and body when she met him in Valentine street. Policeman Charles Roehl ran from headquarters and warned the woman to stop. She continued to beat her husband, and finally struck him in the face partly blinding him.

By this time a crowd had gathered, by the sight and by the cries of Eickenhorst, who endeavored to protect himself from his wife's blows by covering his head with his arms as he lay on the ground before her. Mrs. Eickenhorst was persuaded to stop and surrendered her whip, after which she was arrested on a charge of disorderly conduct. She

was released in bonds of $250 for hearing tomorrow morning.

["Whips Her Husband As Crowd Looks On – Wife Beats Man Near Police Headquarters in Mt. Vernon Till He Is Partly Blind. – Then Is Freed In $250 Bail – Abandonment Charge Brought by Her Had Just Been Dismissed – She Says He Will Not Support Her." New York Times (N.Y.), Sep. 21, 1927, p. 30]

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FULL TEXT (Article 2 of 2): White Plains, N. Y., Sept. 21 – City Judge Jacob Bernstein gave a suspended sentence this morning to Mrs. Nellie Eickenhorst, 42 years old, in front of Police Headquarters yesterday morning.

Mrs. Eickenhorst was warned by Judge Bernstein that her activity with a whip must cease.

The whipping followed the dismissal in court yesterday of a charge of abandonment brought by Mrs. Eickenhorst against her husband. she had admitted that he was living with her but asserted she was forced to support herself and that Eickenhorst sat around the house all day. When the case was dismissed she appeared upset and left the court room, going to a nearby store where she bought a very heavy dog whip.

Meeting her husband she warned him that although he might escape punishment in court he would suffer at her hands and lashed him about the face and body.

Mrs. Eickenhorst appeared penitent this morning in court. Eickenhorst said he was not anxious to press a charge against his wife.

["Husband Whipper Freed. – Mount Vernon Wife Appears Penitent – Man Refuses to Press Charge." New York Times (N.Y.), Sep. 22, 1927, p. 12]

?• 1937 – Seymour

[image]

In the following case there is no whip involved. By 1937, at least in New York City, whips were obsolete. But Mrs. Seymour was adaptive; she used a dog leash with which to attacker her husband instead.

FULL TEXT (Article 1 of 2): Mrs. Tuppie Seymour (above) whipped her husband with a dog leash when she saw a pretty blonde sitting near him in a fashionable New York restaurant. She was booked on a disorderly charge – and her husband posted bail for her. The café manager said a table was upset and expensive dishes broken. This picture was taken at Mrs. Seymour's court hearing today. Her case was continued.

["Whips Husband," syndicated (AP), Spokane Weekly Chronicle (Wa.), May 27, 1937, p. 3]

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FULL TEXT (Article 2 of 2): Spring being what it is, for "sentimental reasons" charges of disorderly conduct were withdrawn yesterday against Mrs. Tuppie Seymour, who achieved a certain fame by dog-whipping her husband in a fashionable restaurant.

The charges were withdrawn in Jefferson Market Court, where Mrs. Seymour, 37, of 75 E. 55th Street, was arraigned with her sisters, Mrs. Edith McNab, 55, of 320 E. 57th Street, and Mrs. Robert Adams, 47, of 435 Park Avenue. The elder sisters stood grimly by as Mrs. Seymour flogged her husband William R. Seymour Saturday night after finding him with a blonde in La Rue's at 45 E. 58th Street.

"The case has been closed for sentimental reasons," said Sanford H. Cohen, counsel for Peter Ogiletti, manager of the restaurant. "It might have interfered with the relations of husband and wife and caused friction."

Said Mrs. Adams, "Finis la guerre. Everything is lovely at home."

["Free Wife Who Whipped Mate In Cafe Tryst," Daily News (N.Y.), April 29, 1937, p. ?]

My name is Alison and I am a survivor of rape hysteria

Alison Tieman (Typhonblue) · 16 October 2013 · Archived copy · Original

What makes rape a special kind of violence? It's not the physical damage, which can be very minimal; it's the emotional damage, which can be catastrophic.

Rape makes you afraid; it taints your trust in the world and twists how you see it. It drives you into a prison of fear.

But all other violence does that as well. What's truly special about rape is simple. It takes a bludgeon to your ability to bond with others in the most intimate way.

Rape robs you of your ability to see innocence.

"Get rid of men and you get rid of rape."

The sexual exploitation of women by men is the greatest taboo in our society; there is nothing more stigmatized than being a rapist of women. Rape is a call to action; today it's dressed up in new terms but it still harkens back to that primitive urge to protect female sexuality from foreign interlopers. Modern *gynocentrists* did not invent rape hysteria; they inherited it and they are using it the way everyone throughout history has—as a tool to grind away at things they don't like.

For the woman on the street, rape hysteria is shoved down her throat over and over till she vomits it up without thinking, all over herself and her life. It seeps into every interaction, every step she takes into the outer world. 'Is this man going to rape me? All men are guilty! I'm never safe and it's their fault!'

That's where rape hysteria wants all women to be. Frightened, helpless… impotent. Calling upon a higher authority to save them. And, of course, robbing the men around them of their innocence.

"All men are responsible for rape culture."

But rape isn't something that happens to women; it isn't something done to women by men. It's a human problem and it's a human problem that does not know gender. More men are raped in prison a year than women in the general population. More boys in juvenile facilities are raped than girls. And they are raped by women. There are surveys that show just as many men are raped in romantic relationships—date-raped—as women.

That leaves stranger rape; 26% of all non-institutional rape. It may well be that most stranger-rapists are men; but it does not follow that a vast majority of their victims are women. An argument can be made that men under-report; and studies have shown that rapists who are heterosexual in their consenting relationships will rape based on vulnerability not sex.

Statically women are not more vulnerable to rape.

And there is something else; in reading about the victimization of men by women, another story emerges.

Female potency.

Male victims, teens and adults, are changed by having been raped by a woman—they are suicidal, addicted, dysfunctional, unhinged, helpless, hurting. In the background of many male rapists of adult women is sexual abuse done to them by women. The vagina employed as a weapon can carve and twist a man so badly he defies society's most fundamental taboo—male on female rape.

The vagina is a weapon every bit as potent as a penis.

It can steal innocence.

"All sex is rape."

A child does not see innocence. To a child the world is good and bad; the good pleases the child, the bad displeases

her. The world is made of good and bad people. Good people benefit the child; bad people do not.

Innocence, to a child, if it is seen is seen as weakness and a threat. Someone else's weakness threatens the child's absolute claim to the attention and effort of adults. In the child's calculus need equals worth and other's needs lessen the child's worth. The only eyes that can see innocence are those that know they can take it away. Or protect it.

Innocence is inspiration. A call to protect and provide, to be strong. It may be passive but it is powerful. It's why someone will brave flames—literal or metaphorical—to save another. Like children, many women expect men to fill them with passion. But passion only exists in those who can bear the sight of innocence.

"The personal is political."

Before I started to read about men's rights I was, like every other woman, bound by rape hysteria. Men in my eyes bore their burden of guilt and I, in turn, bore my burden of fear.

But I was lucky.

I stumbled upon the men's rights movement and saw things—statistics, studies—they pulled up from the depths of our society's subconscious—things that would silently slip down into the deep if it weren't for them.

All the evidence I've seen against rape hysteria is not good enough for those who profit from keeping women in a prison of fear; but it's good enough for me to question my obligation to stay.

I realized women have sexual potency. And if women are equally responsible for rape, then they have an equal responsibility to be responsible. Because women can take away men's—and boy's—innocence. There was no need for men to carry a burden of guilt; nor was there a need for me to carry a burden of fear.

A weight lifted from me in that moment; a weight I never knew I carried till it was gone.

Before I had always seen my husband—and every other man—as either a good man or a bad man; but never innocent. His actions were always deliberate, if he did me harm he was a villain with the blackest heart; if he did me good, he was a knight-in-shining armor.

After, he became innocent.

"The fear of rape limits women's potential."

Women infected by rape hysteria will meet bad men, creepy men, evil men. And they'll meet good men, real men, strong men.

But they will never meet an innocent man.

They are poorer for it.

My name is Alison and I am a survivor of rape hysteria.

In His Own Words: Animal hoarders edition

Dr. Tara J. Palmatier · 16 October 2013 · Archived copy · Original

It's day 16 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. Today's *In His Own Voice* combines the usual physical, verbal and emotional abuse with a special subset of Crazy — animal hoarding.

Animal hoarding is not only abusive to other family members, it is abusive to the animals. "Heart Broken Geek" has put up with a lot of abuse and horseshit during his marriage. Figuratively and literally.

> ***Animal Hoarders Edition***
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> **My soon to be ex-wife and I were together for 12 years, 9 of them married. We have two beautiful children. I adopted my stepson three years ago when he was 12.**
>
> **Before I finally left, we tried talking things through. For the first time in our marriage, I didn't give in. It didn't matter though. She refused to stop with the animal stuff. She boards horses, owns horses and runs a horse rescue. On top of that, she has goats, chickens, dogs, cats and the occasional cow.**
>
> **If you were to hear my ex talk, I "all of a sudden pulled the rug out from under her" in June 2012 when I sat her down and told her how unhappy I was and that I'd probably be leaving. This was not all of a sudden. In reality, I had been trying to get her attention every way I could since 2006, maybe earlier.**
>
> **Everything was "fine" for us, as long as I suffered in silence. However, anytime I voiced a concern, she would go off the deep end and it would be my fault.**
>
> **I was tired of our bank accounts being $700 overdrawn and getting blamed for it. I gave her 100% of my paycheck and only took $40/week for lunch and gas money while we were together. I was tired of her horses being fed while we struggled to feed the family.**
>
> **I was tired of the stalls being immaculate while the house was a pigsty. She is content to live in filth. If I didn't clean the house, it didn't get done. Unless we had company coming over, then she would flip out and scream at everyone.**
>
> **But most of all, I was tired of being alone. Always.**
>
> **She claimed she was home "90% of the time." While that was true, she was either at the barn for 4-5 hours a night or on the computer looking at rescue horses, emailing, buying, selling or texting about horses.**
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> **If you've ever watched an episode of *Hoarders*, you've seen the anger when the hoarder is confronted with their behavior. My ex has the same attitude. Whenever I tried to talk to her about her out of control animal rescue, I got "How DARE you question why I do this! It isn't MY problem, it's YOUR problem!"**
>
> **Two winters ago, I had acute bronchitis and needed medicine badly. She told me we had no money for it. I told myself, fine, I'll man up since the family is broke and go without medication. That same night, while I'm wheezing and coughing, she bought an $80 fake horsetail for one of her horses to wear to a show because the horse "needed it."**
>
> **Another time, I was so sick I couldn't drive myself to the doctor's office and asked if she could take me. She said she couldn't miss work. Her horse got a sick stomach later that night and she took the next 3 days off work to care for it.**
>
> **In March 2012 she told me, "I need to cancel the cable, so we can get caught up on bills." At first, the child in me screamed, "Fuck that! All I have in this house is my chair, the TV and my Xbox!" The adult in me said, "Ok, man up, you have bills and she said she'll have it turned back on in August."**

Two weeks later, I went to the barn and the Port-a-John was still there from the barn fire the week before. I asked, "When does that have to be back?" She ignored me. Her friend, who obviously didn't realize I wasn't supposed to know answered, "They come and empty it twice a week."

I asked, "Why would they do that? Why wouldn't they just take it back?" Her friend replied, "For $80 a month, it's the least they could do." I looked at my wife and said, "You cancelled my cable, so you could have a crapper at the barn?" Her attitude was once again, "How DARE you question me?"

She also boards dogs, even though they destroy our property. For example, two years ago she called me at work and asked, "What's a good way to cheer up Daughter?" I asked what happened to upset Daughter. My wife informed me that the three Jack Russell terriers she was boarding had killed our daughter's kitten in front of her. I raised my voice, which I try not to do, and asked, "Are you fucking kidding me?!"

My wife was silent and then said, "I don't see how raising your voice will help."I took a deep breath and said, "I'm sorry, I just don't understand why you keep bringing in animals to do this to our family." More silence and then she yelled, "You need to call a lawyer because I'm sick of this shit!"

Three hours later, she calls again, "What can we do to cheer up Daughter?" I was taken aback. " I buy her a dozen roses or carnations once or twice a year, it makes her happy." When my wife got home that night she gave our daughter the flowers and said, "Mommy was thinking about you."

One time when we were arguing about the marriage and separating, she started to sob and rock back and forth like a child. Then she started clicking her fingers together in the air and her eyes rolled back a little. I told her I was terrified of her and that this (I pointed to what she was doing) is not how an adult discusses things. "This shit is creeping me out," I told her. She accused me of being a heartless, horrible man and a freeloader (she earns more than twice what I do, but takes the bulk of my pay to pay household bills and spends the bulk of her earnings on animals.)

At one point, the bank threatened to foreclose on our home. That didn't stop her from buying two more horses and retaining a lawyer to sue some other idiot over horse related crap (breach of contract).

Before I was diagnosed with Sleep Apnea, I slept a lot, but it wasn't restorative sleep. One day, I came home after work and laid down on the bed. She woke me up by raining blows down on me and screaming, "You're not a man! You're no kind of man!"

That's not the only time she's hit me. She's also told me I'm a horrible provider, a horrible dad – usually when she was frustrated or not getting her way. Later, when I would mention how hurtful her behavior was, she'd deny doing and saying these things or I'd get some version of, "I was in a bad mood" or "I was really upset." As if being "really upset" makes hitting your spouse or saying nasty, cruel things to your spouse ok. It doesn't.

We attended a few couples therapy sessions toward the end. The therapist told my wife (after listening to me) that I felt discounted, unloved and ignored. During this session, I told her I would no longer support her crazy horse antics. The therapist suggested my wife spend less time on the horses and more time on the marriage.

The day after our session, what did my wife do? She brought a pony into our house and gave it a bath in the family shower where, of course, it shit all over, tore up the place, etc. When I reminded her this was not what we agreed to in therapy, she told me I was a selfish dick. The horse had a photo shoot the next day for one of her horse rescue projects and it needed a bath, biohazard and property damage be damned.

Every single time our relationship has been on the ropes, "we" fixed it. And by "we" I mean *I* had to keep my mouth shut and just accept that's how she was. She never changed a damn thing. Of course, when I mentioned this to her once, she just started at me blankly, like a dog does when you try to discuss philosophy with it.

She's told mutual friends in front of me that she "resents being married and having kids" and that she "never got to be single." Well, she's about to get her chance.

My weakness was/is I hate to see her cry. It tears me up inside and breaks my heart. We cannot, nor could we ever, have a rational adult conversation. As soon as I expressed unhappiness about anything, she exploded into tears. I now believe her tears were nothing more than a manipulation.

Toward the end, she asked what I wanted from her. I said, "No more animals. Enough!!!" That weekend she decided to board 3 dogs, rescue 5 bottle-fed kittens with diseases and bought two new ponies.

We decided to stick it out through the holidays for the kids. For the ensuing 6 months, every day of my life was a 16-hour argument. She started texting at 7:30AM and kept going until bedtime. I now wonder if she ever really loved me, but rather took pity on me and "settled."

After I told her I'd had enough in June 2012, she posted an ad on Craigslist looking for male "insight" into our situation. Why see a therapist when there are plenty of well-meaning men on Craigslist, right?

The funny thing is, even though I know divorce is for the best, I still feel guilty about putting my happiness and safety first. I am also very worried about our kids. I feel empty and any energy I have is just going towards surviving and getting through the day. I still feel like the bad guy she makes me out to be, and like I am being too hard on her. My rational brain knows this is ridiculous. I can see now how my mom groomed me to put up with my wife and her horseshit – literally.

My mom was . . . not normal. I often wonder if the extremity of my mother's abuse makes my wife's abuse seem like "no big deal" in comparison. My mother beat my brother, our father and me with everything from fists to ladles to boots to brooms to baseball bats. She put cocked guns to my head and put lit cigarettes out on me. Her father was an abusive alcoholic, so by my mom's definition, since she didn't drink, she was a way better parent.

I *know* I am a codependent. I learned how to entertain mom in order to keep her calm or diffuse her anger. My mom used to go on beating frenzies and actually beat some of my friends, too. I stopped playing little league sports because I got tired of looking at the bench and seeing her rolling in the dirt with some other parent.

She once punched out my third grade teacher in the middle of class. The teacher wanted a conference to discuss my poor penmanship. My mom worked second shift at the time. Instead of scheduling an appointment with my teacher, she took off work and came to the school unscheduled.

She walked in and said, "I'm here for my conference." The teacher said she needed to schedule one. My mom replied, "You wanted a conference, here's your conference" and punched her in the face, over her desk. This was in the middle of the school day. It was humiliating.

I don't know how my mom was never arrested. I honestly think she had the whole small town bullied. She even threatened the goddamned mayor once and nothing happened.

I remember in 6th grade I got an "F" in Math. At the Parent/teacher conference, my mom took one look at my grade and backhanded me over my chair, busting my nose. I still kinda laugh at the teacher's expression, who had no idea what to do and started apologizing for giving me the "F," even though I deserved it. No one really knows what to do when confronted by "crazy." I think it makes sane people recoil and go some place in their minds until it's over.

When I was 19, my mom was snooping through my stuff, which she did on a regular basis, and found the receipt for the engagement ring I bought my then girlfriend (not the horse lady). My mom swore up and down that I bought this $100 ring because my girlfriend and her mom coerced me and wanted to steal my credit. She then beat me with a baseball bat and tossed me out into the mud. That was the day I left my mom's house.

> **It has been over a year since I moved out of the house I shared with my wife and our children. In that time, she has made numerous threats and has been trying to alienate our kids, but not with much success. She is now targeting the kids, even going so far as to assault our son, and is using them as unpaid farm hands.**
>
> **She has also moved in one of her Craigslist men. This guy has a rap sheet and has been inappropriate with my kids (tickling our 12-year old daughter even after she asked him to stop and using corporal punishment on our 15-year old son). I expressed my concerns to my ex. She went into one of her rage episodes and made threats. Then she and this dirtbag retaliated by lying to my boss (about something that was very easy to disprove) in an attempt to get me fired. It didn't work.**
>
> **I reported these incidents to CPS. They wouldn't open a case, stating there wasn't enough evidence — even with this guy's rap sheet. My attorney looked into getting a protective order, but our county is in the Dark Ages when it comes to female abusers — even when they're endangering and abusing their kids.**
>
> **I have recently ended contact with my mother, who, despite her advanced age is still a horribly toxic and abusive woman. I know I have made the right decision and am slowly healing, bit-by-bit. But there are days when I am still overwhelmed with feelings of guilt, and still take on more than my share of blame. I still struggle with anxiety, panic and depression. I don't know if it will ever end.**
>
> **Right now though, my priority is taking care of my kids and making sure they're safe. We haven't been to court yet, so the future is uncertain.**

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Shrink4Men Counseling, Coaching and Consulting Services

Dr Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

Men's suicidal life

Tom Golden · 16 October 2013 · Archived copy · Original

This video offers a great description of a basic thread of the MHRM and it does so in a very polished, eye catching and professional manner. We have numerous youtube channels such as my own that have been doing videos on men's issues for some time but this one stands out as being remarkably…well, you watch it and add your own adjectives. I think it is perfect to send to people who are completely unaware of men's issues in any way.

If they have an ounce of compassion they will be moved by what they see.

The vidoeographer of this wonderful piece is a man from India named Jerald Santhosh. He works in motiongraphics, kinetic typography, and does posters, artwork and more. He is a part of the men's movement in India and we welcome him to AVFM. He is planning to open a web site and to do more videos so stay tuned and please do subscribe to his Youtube channel after you watch the video. –TG

Transcript of video:
Married men commit suicide at a higher rate in our society.
A married man lives his life supporting his wife and children.
When he faces abuse, we as society are indifferent to him.
A man is severely assaulted by his wife or girlfriend every 14.6 seconds.
When a man is battered by his spouse there is no shelter which would take him.
The government which should protect him, will imprison him even if he is falsely accused by his wife.
He will lose his job, and will be subjected to social shame.
Family courts incentivises his abuser by extorting money from him.
Divorce alienates him from his children, takes away his house, and his money. A man who has lost his children, house, and social image receives no help from the same government which he pays tax to.
All this helplessness leads to drug and alcohol abuse which also makes him depressed and suicidal.
This is a global phenomenon.Lists of various suicide statistics per year of men, which far exceeds women's rates:

- **America 24,672 – 5950**
- **India 63,343 – 31,921**
- **Canada 2,989 – 901**
- **Australia 1,727 – 546**
- **UK 4,552 – 1,493**
- **Russia 35,608 – 7,247**
- **Lithuania 952 – 186**

So many men are killing themselves every year..

What are we doing about it?

Men's rights are Human Rights

Brought to you by cyber saint

AVFM on 20/20 update

Paul Elam · 16 October 2013 · Archived copy · Original

Many of you thought that ABC News 20/20 had decided to drop the story they had started producing on AVFM. I was right there with you. After the time I expected the show to air had passed by several weeks, I figured they had dumped the idea.

However, show producer Steven Schnee phoned me yesterday saying he wanted to send a camera crew to my home to get some more footage, and that they were aiming to air the episode this Friday.

He said they wanted to get material that would show me in a more "human" light.

Uh, yeah.

In for a dime, in for a dollar, I agreed and their two man crew (very nice fellows) came in this morning and spent two and a half hours filming me doing very important stuff like making coffee and looking contemplatively out the window.

Oh, and typing. Lots of typing.

My take on this? Well, considering that this is clearly going to be a hit piece, I am assuming the storyline will be something like the following.

Here is a seemingly average man in Texas, living in an average home in an average neighborhood, making an average cup of coffee and sitting on his average sofa.

(Cut to shot of me looking contemplatively out the window as the music gets more intense)

Fade to black.

Then, there I am again, typing at the keyboard, smoke lifting up from the keys and horns sprouting out of my head. Screams of women in the background as a demonic fiddle wails away.

Narrator: BUT…JUST…HOW…AVERAGE…IS…HE?

Dun-dun-dun-duuuuuun!

OK, may not so melodramatic, but you get this gist.

And to be fair, I have no way of knowing exactly what 20/20 is up to. There are only a handful of certainties that I can refer to in playing what is admittedly a guessing game.

One, Elizabeth Vargas, when she interviewed me in New York, was overtly hostile. She avoided the issues doggedly, quoted me out of context repeatedly and indeed insisted that she was the arbiter of whether my satire was satire, even the satire that I took the unusual step of informing readers was satire when I wrote it.

Schnee also engaged Editor-in-Chief John Hembling in a phone interview. *Four* of our female writers were brought in to that call, and Schnee refused to even acknowledge their questions about why 20/20 was not interested in the opinions of women who write for the site.

And then there were the follow up questions emailed me today by 20/20 production assistant Alyssa Pry, mostly having to do with site finances and wanting employment particulars on my girlfriend.

I will spare you the almost obligatory pun.

To size it up, 20/20, while they might still surprise, probably won't surprise. At any rate, we may find out Friday, if they actually air the show.

Why they have delayed so long is also a matter of conjecture. My guess is that they were waiting for the Newsweek

piece on the MHRM to come out so the two stories would have media synergy.

As it turns out, and just by circumstance I am sure, the Newsweek story, which I had also assumed at one point to be dead, is going to come out relatively soon I am told. The story on it is less complex.

Soon after the story was written, Newsweek was bought out in a deal that severed it completely from its former online counterpart, The Daily Beast. That left the actual ownership of the piece on the MHRM in question. That apparently is getting resolved, and it will run on one, but not both, of those outlets in the not too distant future. I am betting within scant days of the airing of the 20/20 piece or vice versa.

Purely by coincidence, mind you.

Stay tuned folks. It looks like things are about to get a little more interesting around here. Then again, maybe not. In a way, it is just business as usual. Someone in the media chants:

Racist! Sexist! Anti-gay! MRA go away!

Of course they say this while ignoring all the women and gay men that support and write for this site.

Then they add that we eat kittens, push people in wheelchairs into traffic, beat up old ladies and take their food money and generally promote evil across the planet.

In doing so, they send people to the site, some of whom figure out rather quickly they have been duped, and we get a little bigger. The only difference this time is that the scale is a little larger.

Addendum: Well, it is on. Here is the ABC Promo.

http://abcnews.go.com/2020/video/marriage-unsafe-men-mens-rights-activist-20582309

And the first wave of the attack is already in:

http://abcnews.go.com/Technology/women-battle-online-anti-women-hate-manosphere/story?id=20579038#disqus_thread

The spirit of chivalry (1818)

Peter Wright · 16 October 2013 · Archived copy · Original

The following description of gynocentric chivalry is from Sir Walter Scott's 1818 piece in Essays on Chivalry, Romance, and the Drama. As you read Scott's words you will begin to see how chivalry serves as the mainstay of both traditionalism and feminism – the factor that makes them both possible. Modern feminists claim to have rejected some chivalric customs such as opening car doors or giving up a seat on a bus for women, however they continue to rely on 'the spirit of chivalry' to institute new privileges for women: opening car doors has transformed into opening doors into university and employment via affirmative action (ie. same chivalry different doors); and giving up seats on busses has transformed into giving up seats in boardrooms and political parties via quotas (ie. same chivalry different seats). Despite the differing privileges sought for women, traditionalists and feminists share a dream of entitled women; traditionalists seek to maintain conventional entitlements for women, while feminists work to extend the range of women's entitlements. The description by Scott below details the permissive force that makes all this entitlement possible. PW.

…

The main ingredient in the spirit of Chivalry, second in force only to the religious zeal of its professors, and frequently predominating over it, was a devotion to the female sex, and particularly to her whom each knight selected as the chief object of his affection, of a nature so extravagant and unbounded as to approach to a sort of idolatry. The original source of this sentiment is to be found, like that of Chivalry itself, in the Customs and habits of the northern tribes who possessed, even in their rudest state, so many honourable and manly distinctions, over all the other nations in the same stage of society. The chaste and temperate habits of these youth, and the opinion that it was dishonourable to hold sexual intercourse until the twentieth year was attained, was in the highest degree favourable not only to the morals and health of the ancient Germans, but must have contributed greatly to place their females in that dignified and respectable rank which they held in society.

Amid the various duties of knighthood, that of protecting the female sex, respecting their persons, and redressing their wrongs, becoming the champion of their cause, and the chastiser of those by whom they were injured, was represented as one of the principal objects of the institution. Their oath bound the new-made knights to defend the cause of all women without exception ; and the most pressing way of conjuring them to grant a boon was to implore it in the name of God and the ladies. The cause of a distressed lady was, in many instances, preferable to that even of the country to which the knight belonged. Thus, the Captal de Buche, though an English subject, did not hesitate to unite his troops with those of the Comte de Foix, to relieve the ladies in a French town, where they were besieged and threatened with violence by the insurgent peasantry. The looks, the words, the sign of a lady, were accounted to- make knights at time of need perform double their usual deeds of strength and valour. At tournaments and in combats, the voices of the ladies were heard like those of the German females in former battles, calling on the knights to remember their fame, and exert themselves to the uttermost. "Think, gentle knights," was their cry, "upon the wool of your breasts, the nerve of your arms, the love you cherish in your hearts, and do valiantly for ladies behold you." The corresponding shouts of the combatants were, "Love of ladies! Death of warriors! On, valiant knights, for you fight under fair eyes? Where the honour or love of a lady was at stake, the fairest prize was held out to the victorious knight, and champion from every quarter were sure to hasten to combat in a cause so popular. Chaucer, when he describes the assembly of the knights who came with Arcite and Palemon to fight for the love of the fair Emilie, describes the manners of his age in the following lines;

"For every knight that loved chivalry,
And would his thankes have a passant name,
Hath pray'd that he might ben of that game,
And well was him that thereto chusen was.
For if there fell to-morrow such a case,
Ye knowen well that every lusty knight
That loveth par amour, and hath his might,
Were it in Engellande, or elleswhere,
They wold hir thanked willen to be there.
To fight for a lady! Ah! Benedicite,
It were a lusty sight for to see."

It is needless to multiply quotations on a subject so trite and well known. The defence of the female sex in general, the regard due to their honour, the subservience paid to their commands, the reverent awe and courtesy, which, in their presence, forbear all unseemly words and actions, were so blended with the institution of Chivalry as to form its very essence. But it was not enough that the "very perfect, gentle knight," should reverence the fair sex in general. It was essential to his character that he should select, as his proper choice, "a lady and a love," to be the polar star of his thoughts, the mistress of his affections, and the directress of his actions. In her service, he was to observe the duties of loyalty, faith, secrecy, and reverence. Without such an empress of his heart, a knight, in the phrase of the times, was a ship without a rudder, a horse without a bridle, a sword without a hilt ; a being, in short, devoid of that ruling guidance and intelligence, which ought to inspire his bravery, and direct his actions. The least dishonest thought or action was, according to her doctrine, sufficient to forfeit the chivalrous lover the favour of his lady. It seems, however, that the greater part of her charge concerning incontinence is levelled against such as haunted the receptacles of open vice ; and that she reserved an exception (of which, in the course of the history, she made liberal use) in favour of the intercourse which, in all love, honour, and secrecy, might take place, when the favoured and faithful knight had obtained, by long service, the boon of amorous mercy from the lady whom he loved *par amours*.

In these extracts are painted the actual manners of the age of Chivalry. The necessity of the perfect knight having a mistress, whom he loved *par amours*, the duty of dedicating his time to obey her commands, however capricious,

and his strength to execute extravagant feats of valour, which might redound to her praise, –for all that was done for her sake, and under her auspices, was counted her merit, as the victories of their generals were ascribed to the Roman Emperors— was not a whit less necessary to complete the character of a good knight.

On such occasions, the favoured knight, as he wore the colours and badge of the lady of his affections, usually exerted his ingenuity in inventing some device or cognisance which might express their love, either openly, as boasting of it in the eye of the world, or in such mysterious mode of indication as should only be understood by the beloved person if circumstances did not permit an avowal of his passion. The ladies, bound as they were in honour to requite the passion of their knights, were wont, on such occasions, to dignify them by the present of a scarf, ribbon, or glove, which was to be worn in the press of battle and tournament. These marks of favour they displayed on their helmets, and they were accounted the best incentives to deeds of valour. The custom appears to have prevailed in France to a late period, though polluted with the grossness so often mixed with the affected refinement and gallantry of that nation. Sometimes the ladies, in conferring these tokens of their favour, saddled the knights with the most extravagant and severe conditions. But the lover had his advantage in such cases, that if he ventured to vencounter the hazard imposed, and chanced to survive it, he had, according to the fashion of the age, the right of exacting, from the lady, favours corresponding in importance. The annals of Chivalry abound with stories of cruel and cold fair ones, who subjected their lovers to extremes of danger, in hopes that they might get rid of their addresses, but were, upon their unexpected success, caught in their own snare, and, as ladies who would not have their name made the theme of reproach by every minstrel, were compelled to recompense the deeds which their champion had achieved in their name.

There are instances in which the lover used his right of reprisals with some rigour, as in the well-known *fabliau* of the three knights and the shift; in which a lady proposes to her three lovers, successively, the task of entering, unarmed, into the *mêlée* of a tournament, arrayed only in one of her shift. The perilous proposal is declined by two of the knights and accepted by the third, who thrusts himself, in the unprotected state required, into all the hazards of the tournament, sustains many wounds, and carries off the prize of the day. On the next day the husband of the lady (for she was married) was to give a superb banquet to the knights and nobles who had attended the tourney. The wounded victor sends the shift back to its owner, with his request, that she would wear it over her rich dress on this solemn occasion, soiled and torn as it was, and stained all over with the blood of its late wearer. The lady did not hesitate to comply, declaring, that she regarded this shift, stained with the blood of her "fair friend, as more precious than if it were of the most costly materials." Jaques de Basin, the minstrel who relates this curious tale, is at a loss to say whether the palm of true love should be given to the knight or to the lady on this remarkable occasion. The husband, he assures us, had the good sense to seem to perceive nothing uncommon in the singular vestment with which his lady was attired, and the rest of the good company highly admired her courageous requital of the knight's gallantry.

It was the especial pride of each distinguished champion, to maintain, against all others, the superior worth, beauty, and accomplishments of his lady; to bear her picture from court to court, and support, with lance and sword, her superiority to all other dames, abroad or at home. To break a spear for the love of their ladies, was a challenge courteously given, and gently accepted, among all true followers of Chivalry, and history and romance are alike filled with the tilts and tournaments which took place upon this argument, which was ever ready and ever acceptable. Indeed, whatever the subject of the tournament had been, the lists were never closed until a solemn course had been made in honour of the ladies. There were knights yet more adventurous, who sought to distinguish themselves by singular and uncommon feats of arms in honour of their mistresses; and such was usually the cause of the whimsical and extravagant vows of arms which we have subsequently to notice. To combat against extravagant odds, to fight amid the press of armed knights without some essential part of their armour, to do some deed of audacious valour in face of friend and foe, were the services by which the knights strove to recommend themselves, or which their mistresses (very justly so called) imposed on them as proofs of their affection.

Sometimes the patience of the lover was worn out by the cold-hearted vanity which thrust him on such perilous enterprises. At the court of one of the German emperors, while some ladies and gallants of the court were looking into a den where two lions were confined, one of them purposely let her glove fall within the palisade which enclosed the animals, and commanded her lover, as a true knight, to fetch it out to her. He did not hesitate to obey, jumped over the enclosure ; threw his mantle towards the animals as they sprung at him; snatched up the glove, and regained the outside of the palisade. But when in safety, he proclaimed aloud, that what he had achieved was done for the sake of his own reputation, and not for that of a false lady, who could, for her sport and cold-blooded vanity, force a brave man on a duel so desperate. And, with the applause of all that were present, renounced her love for ever. This, however, was an uncommon circumstance. In general, the lady was supposed to have her lover's character as much at heart as her own, and to mean by pushing him upon enterprises of hazard give him an opportunity of meriting her good graces, which she could not with honour confer upon one undistinguished by deeds of chivalry.

Source: Essays on Chivalry, Romance, and the Drama, by Sir Walter Scott

Feature image by Hans Splinter

Outrageous misogyny against poor innocent grrl!

Bret Vanders · 16 October 2013 · Archived copy · Original

A horrible rape-culture embracing man in this video humiliates a girl by suggesting she is influenced by his wealth. As any right-thinking person knows, real womyn don't think or act this way, this is the old Straw Feminist cliche, and any suggestion otherwise is a blatant example of the rampant cultural misogyny of our times! http://www.youtube.com/watch?v=n_v_wOxfyI0

What's that sound I hear? You're laughing? Stop laughing! There is nothing funny here! This man victimized this poor girl who was only showing her open-mindedness. He tricked her! Trickery is misogyny!

Grow up you louts!

NCIS Pauley Perrette's pals: Daniel Luis Rivas

Suzanne McCarley · 16 October 2013 · Archived copy · Original

Come on over and have a seat; I have another story to tell. Scoot a little closer so I can whisper, because I think this one's supposed to be a secret. Of course it's been documented in the public record so it's hardly a *well-kept* secret, but I suspect its principals are still hoping nobody will pay attention.

Heh, heh, heh. What's a little more drama in the life of a Star Crazy star?

Remember when we first started writing articles about Pauley Perrette's penchant for restraining order abuse? This article by Paul Elam:

http://www.avoiceformen.com/misandry/star-crazy-the-dark-side-of-pauley-perrette/

…included links to a handful of court declarations written and signed by people who knew our dear Pauley quite well. If you didn't read or don't quite remember them, don't feel bad; I'll be quoting a couple of them at length.

As I mentioned in my last article, the late Lisa Williamson was a former friend of Pauley's whose life changed quite radically — not long after she started to tell a story that Pauley had reason to want *not* told. In fact, Lisa's life ended, suddenly and tragically, apparently firebombed randomly in her "deteriorating" neighborhood. More details on Lisa's untimely death are in the hands of several people who are anxious to share them. Those details will be coming soon in another article. The point for now is that I mention Miss Williamson because she's one of a handful of Pauley Perrettes' associates whose lives are full of amazing, dramatic and sometimes tragic coincidences.

Ex-boyfriend, and more recently co-star, Daniel Rivas is another. Let's take a look at the roller coaster his life became with Pauley in it. It's a bit like a Hollywood script. At one point, Perrette and Rivas were a couple. Why they broke up is uncertain, but I do know what Perrette claimed. According to (yet another) ex-friend, attorney and private investigator Jason Fishbein, Pauley said **"[S]he broke up with Danny after she caught him having sex with his sister…I recently was told this was also untrue. Again, I do not know why Ms. Perrett would make such defamatory statements."***

Gosh, do you think that might have affected his reputation and maybe his ability to get work in Hollywood?

Also at the time the relationship ended, Pauley arbitrarily decided that Daniel's cat would be better off with her. So she stole it. In 1998 Rivas filed a Small Claims suit for his kitty's return. Not unexpectedly, Perrette counter sued him for some money she claimed he owed her. One would think this would give her, say, a 50/50 chance of being permitted to keep the cat, but my guess is that 50/50 odds aren't quite good enough for our girl Pauley. She knows a thing or two about stacking a deck in her own favor. While preparing her Small Claims counter suit, she filled out forms for a restraining order that she probably never intended to use, but no doubt would if necessary. (Perhaps back then she was still concerned about the possibility of getting into trouble for making false accusations; she wasn't even famous enough to add that last "e" to her surname.) Here is a copy of her "Defendant's Claim."

[image]
Click to enlarge
Note the handwritten words just below the two claims for cash: **"I am requesting court's assistance to make plaintiff leave me and my cat alone."** And on the subject of the non-existent restraining order, Perrette lied about that, too. (Still yet *another*) former friend, Lisa, Lynch discussed it in paragraphs 3, 4 and 5 of *her* 2006 court declaration:

> **"3. In particular, I recall her stealing the cat of her ex-boyfriend Daniel Rivas, and then when he wanted to take her to court about this Ms. Perrett filled out the paperwork for a Restraining Order in retaliation. 4. To be perfectly clear about this, I lived with Ms. Perrett and Mr. Rivas at the time, and I would describe him as extremely docile. There was absolutely NO fear of him on the part of Ms.**

> **Perrette, and the Restraining Order paperwork she filled out was for the sole expressed purpose of manipulating the court in the issue about his stolen cat. It should be noted that the cat belonged to him even before he met her. 5. Ms. Perrett also made a point of using the supposed "Restraining Order" to tarnish the reputation of Mr. Rivas, by telling people she had a Restraining Order against him. Even I believed her story until recently when informed that she had never actually filed the paperwork. In retrospect this made sense, as its sole purpose was to manipulate the court in the "cat" case, and to influence the opinion of people about Mr.Rivas."****

Fast-forward a few years, after Coyote Shivers divorced Pauley Perrette and subsequently became her next Fraudulent Restraining Order victim. Danny Rivas knows Shivers of course, and the following screen captures are an email and a PM about Pauley, both supportive of Shivers:

[image]
Click to enlarge
[image]
Click to enlarge
Said Rivas, **"I am open to discussion."**

Well, back then he was. He never committed to making a Court Declaration. It is hard to blame him. Considering what Perrette did to him when she was a struggling, little known actress/waitress it would probably be best not to draw more of her ire now that she was rich, famous and influential. Apparently that turned out to be a wise move on his part; if he'd had the nerve to cross her, do you suppose she ever would have lobbied for him to get his recent gig as Abby's brother on NCIS?

[image]

[image]

http://ohnotheydidnt.livejournal.com/58635156.html

[image]
Click to enlarge
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[image]
Click to enlarge

http://www.ipetitions.com/petition/castdaniellouisrivas/

Such a boost for a man's career! Isn't our dear Pauley just the most generous soul?

I almost forgot. I have one more image for you – another page from Pauley Perrette's handwritten outline for her "Star Crazy" script!

[image]
Click to enlarge
Well now, isn't that a strange and dramatic coincidence? Whodathunkit?

*Declaration Of Jason Fishbein 02-05-2007

**Declaration Of Lisa Lynch 09-17-2006)

News week in review Oct. 10-17th

Robert O'Hara · 17 October 2013 · Archived copy · Original

Needless to say it has been another big news week for AVFM News, but as usual we try to bring you stories that you may not have been exposed to in addition to the big ones.

Item: ABC news announcement of upcoming 20/20 broadcast draws intcredible traffic as well as criticism.

An article titled "Women Battle Online Anti-Women Hate From the 'Manosphere'" which featured an accompanying video of Paul Elam being interviewed by a not so covertly hostile journalist got lots of attention today. It is clear that the producers of 20/20 are seting up Elam for a hit piece to be broadcast tomorrow night and readers were quick to let them know how they feel about it. Over 1300 comments so far with the highest ranking one posted by one PlainOldTruth, in which he states:

"Paul Elam tells the truth. His project assists all people who are exploited by callous ideology-addled social engineers and control-freak bureaucrats. He is no post-modernist. Anita Sarkesian is a typical busybody attempting to profit from bossing others around. Her offer of supervision is unwelcome. If you want to see what kind of harassment happens when misandrists get going just look into the story of Ms. Erin Pizzey, one of the most important and brave human rights activists alive."

329 upvotes. Very nice PlainOld Truth!

Item: Australian dad battles child supports system for justice in paternity fraud case

Men in the U.S. have it the worst it seems when it comes to paternity rulings in child support cases, with paternity being unchallengeable after a short amount of time in most states. But in Australia it is the bureaucracy that makes it bad for duped dads. This video is a good expose of the challenges down under when it comes to paternity fraud.

Item: Video surfaces of alleged rape incident at Ohio University, she seems to be having quite a time

A woman has alleged rape in this incident and the man is facing expulsion even after a video surfaces clearly showing that, while it was in public, it was quite consensual. She is not facing any consequences….yet.

Item: Punishment only for male students in bomb hoax

A bomb threat was found in a boys room at a Idaho high school and as a result only male students are subject to closed campus rules as punishment. It doesn't matter that previous bomb threats were made by female students who did not face such exclusive punishment. Jonathan Taylor gives us the real lowdown here.

Item: American Society of Reproductive Medicine Report shows circumcision has no significant association between circumcision status and sexually transmitted diseases.

A study performed by urologists at the ASRM has concluded, as has been concluded many times before, that circumcision does NOT prevent the spread of STDs. Now if we can just convince the World Health Organization before their circumcision drive in Africa results in millions of deaths.

Item: Christian Adamek suicide receives international attention

Since last week hundreds of news sources around the world have reported on the tragic death of Christian Adamek. Perhaps MHRAs had something to do with the publicity. We would like to think so.

Public Oral Sex At Ohio University Blows Up On Social Media, Rape Alleged

Read more at
http://totalfratmove.com/public-oral-sex-at-ohio-university-blows-up-on-social-media-rape-alleged/#Jp6s9Dm4hWrsyS2W.99
Public Oral Sex At Ohio University Blows Up On Social Media, Rape Alleged
Read more at
http://totalfratmove.com/public-oral-sex-at-ohio-university-blows-up-on-social-media-rape-alleged/#Jp6s9Dm4hWrsyS2W.99
Public Oral Sex At Ohio University Blows Up On Social Media, Rape Alleged
Read more at
http://totalfratmove.com/public-oral-sex-at-ohio-university-blows-up-on-social-media-rape-alleged/#Jp6s9Dm4hWrsyS2W.99

In His Own Words: Surviving Crazy

Dr. Tara J. Palmatier · 17 October 2013 · Archived copy · Original

It's day 17 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. Today's *In His Own Words* is from Jim Muldoon.

Jim prefers that his real name be used rather than an alias. He tells yet another tale of a corrupt, misandric and feminist-governed family court. In other words, the status quo.

His description of how the mental health field largely enables abusive disordered women is bang on.

> ***Surviving Crazy***
>
> I'm not going to tell you Crazy's name. The fact she doesn't get any limelight, if she ever gets to read this, will piss her off. She craves attention. She would rather have a crowd questioning her sanity than go unnoticed.
>
> That's the kind of whacko she is.
>
> Domestic violence isn't limited to the home, and it certainly isn't limited to physical violence. Crazy, by herself, did a lot of damage, but not enough to destroy the family. In desperation, Crazy turned to the Australian government for help. With the power of the state, the social engineers did what Crazy couldn't.
>
> They tore my family apart.
>
> All she had to do was to play her part of the victim, and the lawyers, judges, psychologists and social workers would do the rest.
>
> What makes her Crazy? That is a bigger question than you might think.
>
> She went to see psychologists and psychiatrists. She went to self-help groups. She went on medication. She stopped the medication. She got positive. She got real. She took a holiday. She got a job. She quit. She took up a hobby. She wrote down the whole story. She saw another psychologist.
>
> Round and round.
>
> When I looked at the various checklists for various mental disorders, I could see how Psychopathy, Borderline Personality Disorder, Obsessive Compulsive Disorder and many other "Disorders" and "isms" might apply.
>
> In short, there was plenty wrong with her. Therefore, it was easy to find yet another label and try yet another "cure." And every time Crazy emerged still Crazy, but now worse because she had a whole new litany of excuses.
>
> "I can't clean the house because cleanliness triggers my depression."
>
> Also, clinical diagnosticians tend to focus on their subject. They asked Crazy lots of questions about her past, her feelings, her hopes, ambitions and disappointments.
>
> That's right: Attention.
>
> Crazy loved it. Her past grew more traumatic with each telling. For the professionals this meant more areas to explore, more conditions to discover, more sessions and more money. Certainly more money than they would have got if they told her to stop lying. No matter the clinical name, front and centre of the cure was that I should remain with her, support her and encourage her whilst taking up the slack.
>
> Implicit in this was if she didn't get better, maybe I didn't try hard enough or maybe the fault was mine all along. But diagnosis isn't about lab coats and clipboards and multi-syllable terminology. It's about identifying and defining the problem.
>
> The problem was Crazy.
>
> Crazy's contribution to the home was to turn an everyday hurdle seamlessly from an issue through to a problem and onto a crisis with monotonous regularity. She also ensured that every crisis was that much worse by

blaming anything and anyone else. The terms used by psychologists deliberately leave out any moral judgement. This, they say, helps with treatment. Treatment that was never effective.

But the lack of moral judgement has two distinct disadvantages. The first is that it relieved Crazy of the responsibility of ensuring her behaviour did not harm others. In fact, she felt entitled to behave in certain ways because her afflictions were official.

The second is that it denies the humanity of those she harmed. Their problems are considered a mere by-product of the real issue. They are second tier, and therefore second rate. It also removes many potential avenues for justice, an injustice in itself.

But, while a moral vocabulary may be unhelpful for the shrink, it is certainly of value to those being harmed. And not just for name-calling. It gives simple and accurate labels for predicting future behaviour. Consider some of the moral terms I believe apply here: dishonest, arrogant, selfish, lazy, greedy, vengeful, jealousy-ridden, gluttonous, and wasteful.

When I met her, Crazy had two kids to two separate fathers. She assured me that she was on the pill because the last thing she needed was yet another child to yet another father.

She lied.

When informed that I was going to be father number three, I wanted to provide and protect, etc., for my child. Like many men in that situation, I thought “Surely I can make this work.” Crazy told me she, too, would “make it work.” She told me she had even stronger parental instincts, being a mother. She also had another, deeper reason to “make it work:” she loved me.

She lied.

On all counts.

A few years, and two more children later, and Crazy walked out, leaving me with all five children. I’d stayed for the kids, but I was not a doormat. I confronted her about her behaviour and ensured she wore the consequences whenever possible.

Crazy’s response was to up the ante and leave. I think she was hoping that I would crumble under the pressure of single parenthood. Then I’d have to beg her to come back and would learn just exactly who was in control.

But, no Crazy meant no chaos. Things got better.

I did some study, got my career going again, and moved to a better house. Even better, I met and married the wonderful Linda. When Crazy heard about this she went on the warpath. Only this time she brought the cavalry.

To single out individual events or institutions would take too long and the trees would get in the way of the forest. Therefore, when I talk about the Australian government, I am not just talking about those directly employed by the government. I am including those “independent” groups and bodies, like lawyers, who suck on the teat of government for their livelihood.

Feminist ideology is the dominant feature of Australian government bureaucracies. Whilst not always at the forefront of every department, scratch the surface and it soon arises. There are numerous fallacies have come to be accepted as gospel truths thanks to the Feminist influence.

Chief among these is the oppression of women, for which all men, past and present, are guilty of. Closely related, in their minds, is an issue they call violence against women, which they claim explains all domestic disputes.

Therefore, the government tried to translate the madness in my life into a story of Crazy being oppressed by me. To do this they employed what Orwell called doublethink.

Take, for example, her walking out like that. There were times it was portrayed as a symptom of her depression. On other occasions it was my oppressive ways, like keeping the money for rent and groceries,

which forced her out.

Had I walked out like that, it would have been called abandonment.

One conversation between a Feminist drone and my son paints a thousand words. He was trying to tell the drone that his mother, Crazy, was the problem. The drone wanted to blame me.

Son: Mum is manipulative, goes into rages and is sometimes violent.

Drone: Did your Dad hit you?

Son: No, Mum hit us much harder and more often than Dad ever did.

Drone: So, you've just admitted that Dad did hit you…

This bigoted approach was there in every aspect of my dealings with them. Anything that she did wrong was ignored, excused or minimised. Any fault on my part was exaggerated and referred to repeatedly, no matter how irrelevant it might be to the topic at hand.

"Both parents are to blame," was said repeatedly, especially when Crazy's behaviour was clearly wrong and indefensible. And while they were blaming "both" they were always looking at me.

The game here, of course, was to bait me. Any angry response would then have been used to justify the doublethink.

"I don't care about the parents. I'm concerned about the children," they also said. This was the same as "Both parents are to blame," but somehow nobler.

Were they concerned about the children? When the authorities decided to stick their nose in my family's life, the eldest boy had left home. The other four children lived with Linda and I and saw Crazy regularly and often. All five children were close.

Here's how it washed up:

Her three eldest children have disowned Crazy completely. They have also disowned the other two kids.

The eldest boy, who is not my son, brings his son around to my house. Yesterday I got to watch him doing his new trick called walking. We've still to decide on a name for me, but I think I'm settling with "Grandpa".

Crazy has never met her grandson, and, despite living just a 15 minute car ride away, never will.

At age nineteen, Crazy's second eldest (also not my biological son) asked Linda and I to adopt him. This we gladly did to give him some sense of normalcy. He calls us "Mum" and "Dad".

When she turned eighteen, my eldest daughter also asked Linda to adopt her, formalising her position. She's twenty now, and also calls Linda "Mum".

The two youngest children decided to join their mother in her hatred and contempt for me. What caused me pain was the way they lied knowing that the big bully government would protect them.

They will pay a terrible price for their choices, because now they are stuck with Crazy.

I am not seeking any contact with them. I certainly would never be in physical proximity to them without a witness or a camera. I will never trust either of them again.

So when I talk about surviving Crazy, I am not talking about walking away without scars. But I did walk away with more than Crazy and the Australian government wanted.

I came away with my sanity, my identity and my dignity.

And make no mistake about this. At all times, I was the intended target. My wife Linda, my other step-sons, my children, mother, sister, and other family members, who were all hurt, were just collateral damage.

For Crazy, it was to bring me undone. My diagnosis is jealousy because I have a better life; but also a sick need to dominate anyone in her life any way she can – she has to be the centre of attention.

For the Feminists, it was a chance to dominate a man, while the rest just made sure that the dominating force

> was aimed at anyone other than themselves.
>
> Every year, this is happening more and more. Every year, more men will be in similar situations. Here are some lessons I learned along the way.
>
> Self-esteem is an iterative thing. The more self-esteem I have, the more I will stand up for myself, which will give me more self-esteem. Similarly, not standing up brings self-loathing and doubt, which leads to less self-esteem, and therefore not standing up.
>
> Therefore it was crucial that I stood up for myself.
>
> I also needed support. Luckily for me I have a supportive wife in Linda. She has given me tremendous strength, courage and comfort. As have the rest of my family and my true friends. And yes, it's times like these when you find out who your real friends are.
>
> It was also important to know the truth.
>
> Without getting bogged down in philosophical debate, everything can be questioned and therefore doubted. This is something they use to their advantage. Everything I said was questioned, again and again. "But how do you really know that?" or "But what if your memory is wrong?"
>
> Everything they said was stated with absolute certainty.
>
> Doublethink is a terrible weapon. The iron certainty that they are right is difficult to stand up to, particularly when you know that the power of the state is behind them. It took a real belief in my own worth and a real understanding of my values.
>
> I also needed to know my limitations and cut my losses. Early on, I realised that I had lost the youngest daughter. I still reached out to the youngest boy for a while longer, but in the end had to let him go too.
>
> My sanity matters. I will not lose it for anyone.
>
> I matter.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Shrink4Men Counseling, Coaching and Consulting Services

Dr Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

Radfem Hub: The underbelly of a hate movement

Robert O'Hara · 17 October 2013 · Archived copy · Original

Imagine that you are a fly on the wall of a private meeting. The attendees include a legislative lobbyist, an arts council member, a political writer, a bestselling novelist, a communications assistant for a national chamber of commerce, a web developer, a special education teacher and a child care worker.

What do you imagine you would hear in that meeting? Maybe plans to improve children's education, especially those with special needs? Perhaps a call to mobilize resources to ensure school kids are not attending class hungry, or that they are safe from abuse and exploitation? Maybe you would hear concerns about the quality of education and school budgets during the global recession, or other problems faced by the upcoming and developmental generation of world citizens.

Well, one such meeting has been happening, conducted by well-placed individuals who fill the job descriptions listed above. But educational and welfare improvements were not the topics they discussed. The agenda of the meeting was the shared desire to abuse and murder children, to trap people in wooden buildings and blow them up, to throw children from, *through*, windows, to pursue infanticide and forced eugenics, and to seriously entertain and secretly pursue ways to exterminate half the population.

If you are waiting for a punch line, don't.

Radfem Hub (Radfem is short for *Radical Feminist),* is a website featuring articles from well-known activists, many of whom are in significant real-world positions of political and social influence. The site has been the focus of some attention since Simon and Schuster novelist Pamela O'Shaughnessy, posting under the name Vliet Tiptree, penned an article there advocating human scientific experimentation and forced eugenics, in order to "extirpate" certain aspects of masculinity.

The publishers of Radfem Hub frequently profess and promote philosophical solidarity with the late Valerie Solanas, author of The Scum Manifesto, a violent ideologue who advocated the extermination of men. She also gunned down artist Andy Warhol, maiming him for life.

Some well-known figures are closely associated with the Radfem Hub. Loretta Kemsley, publisher of *Moon Dance Magazine,* which was given an award by the United Nations Educational, Scientific and Cultural Organization, is listed as having a "board presence" on her public profile there. Sheila Jeffreys, feminist author and professor at The University of Melbourne has a public presence there and frequently provides articles. Julie Bindle, author and columnist with *The Guardian*, a well read newspaper in the U.K., has also posted there. (see Wikipedia Links Below).

Underneath Radfem's veneer of social consciousness, however, and hosted on the same website, is a private forum; the underbelly and engine room for the site as a whole. The discussions there, assumed to be out of the public eye, are virulent and hateful; often peppered with calls for violence. For a long time, they have been successful and maintaining both secrecy and anonymity. Until now.

Over the past several months an operative, who will only be identified as *Agent Orange,* has successfully infiltrated the group and has collected a trove of information, including over a hundred screen shots that document what can only be called the most shocking evidence of extreme hatred in the feminist movement seen to date.

Not only have these conversations been documented with screen shots but Agent Orange, with the help of an investigator, has tracked down the identities of several of these individuals. The confidence level of the information is compelling, and more is on the way.

Here is a portion of the individuals identified, along with *some* of their statements.

Danielle Pynnonen (screen name "Allecto"), a child care worker whose employer is unknown;

click to enlarge

Kat Pinder (screen name "Amazon Mancrusher"), a community development coordinator for the City of Perth in Australia and former U.K. Game show Big Brother contestant;

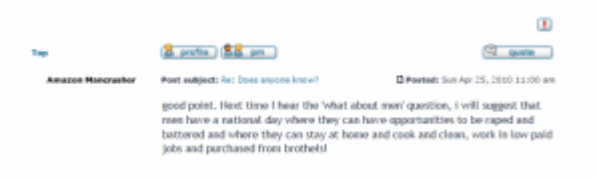

Click to enlarge

Isabelle Moreira (screen name "Izzie"), a web developer in Curitiba, Brazil;

Click to enlarge

Mary Syrett (screen name "Mary Sunshine"), a writer and member of the City of Kingston Arts Council in Ontario, Canada;

Click to enlarge

Julie LeComte (screen name "Rain"), a communications assistant for the French-Australian Chamber of Commerce and Industry in Australia;

Click to enlarge

Lorraine Allen (screen name "White Tiger"), a special education teacher at The Center for Discovery, Hurleyville, New York;

Click to enlarge

Laila Namdarkhan (screen name "yabawife"), a well known feminist activist who was instrumental in passing legislation in the U.K. regarding the mental health of women in prisons;

Click to enlarge

And of course Pam O'Shaughnesey (screen name changed from "Vliet Tipree" to "karma"), an established writer, publisher and lawyer. In this post, the complete depravity of O'Shaughnessy's ideology shines though with a clear willingness for mass murder as a "last resort."

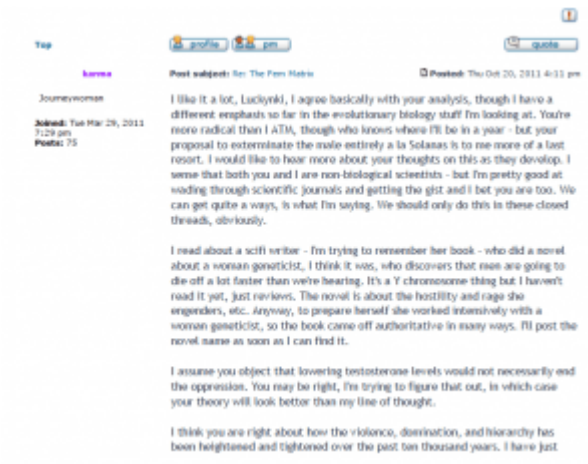

Top profile pm quote

karma

Post subject: Re: The Fem Matrix

Posted: Thu Oct 20, 2011 4:11 pm

Journeywoman

Joined: Tue Mar 29, 2011 7:28 pm
Posts: 75

I like it a lot, Luckyniki, I agree basically with your analysis, though I have a different emphasis so far in the evolutionary biology stuff I'm looking at. You're more radical than I ATM, though who knows where I'll be in a year - but your proposal to exterminate the male entirely a la Solanas is to me more of a last resort. I would like to hear more about your thoughts on this as they develop. I sense that both you and I are non-biological scientists - but I'm pretty good at wading through scientific journals and getting the gist and I bet you are too. We can get quite a ways, is what I'm saying. We should only do this in these closed threads, obviously.

I read about a scifi writer - I'm trying to remember her book - who did a novel about a woman geneticist, I think it was, who discovers that men are going to die off a lot faster than we're hearing. It's a Y chromosome thing but I haven't read it yet, just reviews. The novel is about the hostility and rage she engenders, etc. Anyway, to prepare herself she worked intensively with a woman geneticist, so the book came off authoritative in many ways. I'll post the novel name as soon as I can find it.

I assume you object that lowering testosterone levels would not necessarily end the oppression. You may be right, I'm trying to figure that out, in which case your theory will look better than my line of thought.

I think you are right about how the violence, domination, and hierarchy has been heightened and tightened over the past ten thousand years. I have just

Click to enlarge

These screen shots represent just a sample the images and other data that document real people engaging in what can only be described as an orgy of gender hatred. What's more, these are not individuals who live on the fringes of society. They are people who hold public offices, positions in academia and the media. Their voices and ideas are heard in legislatures all around the world and even in the chambers of the United Nations.

In the very near future, the complete body of data collected by Agent Orange will be made available to the public at large. This means that anyone interested learning more about these people and publicizing their own analyses on their blogs, YouTube channels or other media will be able to do so. It also means that interested members of the general public can voice their concerns regarding these individuals to the press, as well as anywhere these individuals may pose a direct threat, particularly to the welfare of children.

For a long time men's advocates and others have tried to point out to politicians and the public that feminism was, at its heart, a movement rooted in hate. Those contesting this point of view claim that radical feminism isn't recognized as legitimate by most feminists and that radical feminists aren't taken seriously. This new information demonstrates those assumptions are false.

This data, and the mountains of it to soon follow, reveal that radical feminists with bigoted, violent leanings are thoroughly entrenched in the media, governmental and education systems worldwide, and that they are exerting their influence to further legislation and policy that reflects not only their hatred of men and boys, but a desire to put themselves in a position to inflict as much harm on them as possible.

Addendum: Since the release of the Agent Orange Files in December 2011, the forums from which the screenshots were gathered, "Women's Lives Matter & Women's Life Matters", have since been disabled indefinitely, and the Radfem Hub project has been shut down and archived.

The Agent Orange Team has since cleaned up the original version of the release. Being the civic-minded individuals they are, Agent Orange and his team have compiled the AO Files into a much more manageable format, complete with highly detailed, searchable .pdf's.

Obtain your copy here:

AO Part 1

AO Part 2

AO Part 3

Sources:

http://en.wikipedia.org/wiki/Moondance_Magazine

http://en.wikipedia.org/wiki/Sheila_Jeffreys

http://en.wikipedia.org/wiki/Julie_Bindel

http://radicalhub.wordpress.com/

Feminist lies about rape culture

VFM News and Commentary · 17 October 2013 · Archived copy · Original

Since this week we're expecting a lot of new readers to encounter our often brash and sometimes vulgar site with unapologetic advocacy and criticism of sexism, what better time than to haul out this classic treasure from our own Janet Bloomfield, aka "JudgyBitch?"

http://www.youtube.com/watch?v=pW2wMsUCbQ4

You can find more of her YouTube work here.

The perils of an ideological approach

VFM News and Commentary · 17 October 2013 · Archived copy · Original

Our very own contributing editor Karen Straughan with some ideas on ideology.

Subscribe to Karen's channel here.

Reporting standards at 20/20 are interesting

Janet Bloomfield (aka JudgyBitch) · 17 October 2013 · Archived copy · Original

Well, the ABC 20/20 piece on the "Manosphere" sure looks likely to be a trainwreck. Two reporters for ABC news, Alyssa Pry and Alexia Valiente, recently had a fascinating piece on A Voice for Men and the Men's human Rights movement… and had one of the biggest journalistic fuckups we've seen in quite some time.

Not only do they conflate *"people who are mean on the internet"* with *"members of the men's movement,"* but, when they quote something from A Voice for Men, they lie about it. Can you believe?

But first, let's start with two of our intrepid "reporters", shall we?

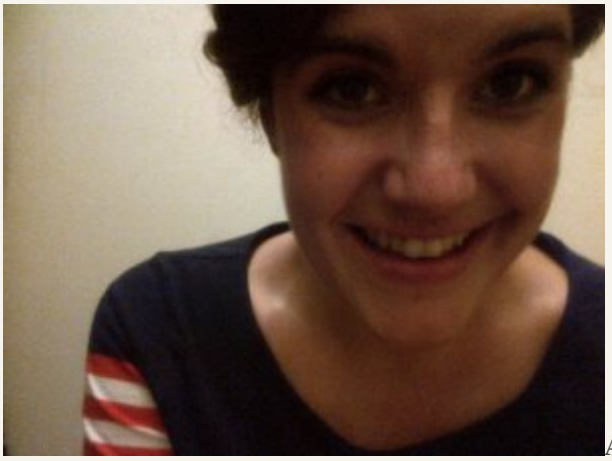

Alyssa Pry is a journalist, creative writer and photographer in the New York City area. She is currently working as a production assistant for ABC 20/20. Her recent projects with 20/20 have included breaking news specials on the Japan tsunami and death of Osama Bin Laden, longer form pieces like Children of Hoarders, and celebrity profiles on Jennifer Hudson and Demi Lovato.

She has previously worked as a researcher for NBC News and has held internships at ABC, Harper's Bazaar and NBC Universal. Her work has appeared on ABC, abcnews.com, gurl.com and abroad in The Prague Daily Monitor as well as other local publications. She is also the author of the blog workinggirlsmiling@wordpress.com

Alyssa graduated with a Bachelor of Arts in journalism and sociology from New York University. Originally from New Jersey, Alyssa has traveled around Europe and hopes to someday work abroad.

http://www.linkedin.com/pub/alyssa-pry/3a/a11/9a2

Well, she sounds qualified, no? She profiled Jennifer Hudson, people! Maybe **Alexa Valiente** will be more promising?

> *Present:*
>
> – Digital Associate Producer/Reporter for 20/20 and ABCNews.com at ABC News
>
> – Sales Associate at Abercrombie & Fitch
>
> *Past:*
>
> – Editorial Digital Intern at ABC News
>
> – Staff Writer at The Whitehead Envoy
>
> – Intern at Newsweek and The Daily Beast
>
> *Education:*
>
> – John C. Whitehead School of Diplomacy and International Relations, Seton Hall University

Guys, she worked at Abercrombie & Fitch and she has a degree in Diplomacy! Off to a promising start, no?

> *Deep in the underbelly of the Internet is a hidden corner known as the "Manosphere"— a collection of websites, Facebook pages and chat rooms where men vent their rage and spew anti-women rhetoric.*

Deep in the underbelly, huh? Last I checked, A Voice for Men had an Alexa Ranking of 12,241 in the US. That puts them ahead of Zerlina Maxwell and her crew at feministing.com who come in at 17,098. Guess "feminism" is hidden deep in the underbelly, too?

> *Protected by the anonymity of the Internet, men feel free to post hateful and violent comments. Posts such as "I really wouldn't mind shooting a [expletive] dead in the face, they are evil, all of them," and "Women are the natural enemies of men" are commonplace on sites like "A Voice for Men," a Manosphere blog run by Paul Elam.*
>
> *I really wouldn't mind shooting a [expletive] dead in the face, they are evil, all of them,"*

Yep, only commenters at AVFM use anonymous or pseudonymous monikers. It's never happened anywhere else on the internet, ever. And of the thousands of articles on AVFM, that's the thing they're gonna highlight, is it? No relevant articles on issues like child custody or suicide or workplace deaths or boys struggling in school or male victims of sexual assault or male genital mutilation.

Those must be hidden deep in the underbelly, too

Oh, and guess what? Here's the killer: not only is this hysteria over anonymous comments stupid, they couldn't even quote that right. They got that quote from a 2010 article by Paul Elam specifically calling out such comments and making it clear that anyone talking like that would get the Instant BANHAMMER. That's right, these people actually quoted an article that specifically condemns that kind of talk and forbids it–and plays it like it's typical for what's here. Can you get more bizarre?

Well, ABC has more for us: Watch the full story on "20/20? Friday, Oct. 18 at 10 p.m. ET

> *Elam told ABC News' "20/20? that while he may not agree with some of the comments that are made on his site, he believes men are society's victims and need a forum to vent.*

Oh come on now Paul. You don't agree with everyone all the time about everything? That's so weird. It must be hard being human like that.

> *"There has been a change in the world, especially in the last 50 years. Women's roles have changed drastically," he told "20/20." "What a lot of us in this area find is that men's roles have not changed very much. Many find now that they have to react."*

Men's roles haven't changed at all. Yoo hoo! Reporters! Ask him a question about that! Go ahead! Ask him what he means! Dig into that topic! No really! Go for it! Or, you know, just focus on what you've already decided is the issue. That's what you call "objectivity".

> Elam explained that men leave these comments in the Manosphere to get people to listen.

Which is quite possibly the entire point of all communication everywhere? Just a guess.

> "It's … very much designed to get someone like you to sit down and ask me questions," he told 20/20?s Elizabeth Vargas. "We are addressing a group of problems that this society ignores."

> Elam said institutions like marriage and corrupt family courts have become dangerous for men.

> "Marriage has become unsafe ground for men, because we have corrupt family courts that practice bias against men and fathers routinely," he told 20/20. "And men are waking up to this, that they don't get a fair deal."

Okay, this is better. We're actually talking about men and some specific issues again. [Oops. Spoke to soon.] Let's make it all about women again!

> While Elam told "20/20? that his site does not promote violence or hate toward women, some of his writing appears otherwise. In a post on his website, Elam wrote that women on welfare are "little more than thinly disguised layabouts."

Wow. That's your example of "hate"? Women on welfare are lazy? Yep. First time in human history that sentiment has ever been expressed. Clearly, this new manosphere thing is taking hate to a new level.

> Elam claimed it's not anger but satire and social commentary. "What I do is reflect and study what the attitude is in the culture," he told "20/20." "I am not creating the problem, I am documenting some of it."

Fuck Their Shit Up is satire, a direct statement of "Your ideology is shit, I'm done arguing with you and am just going to fuck your bullshit up." The rest is social commentary. Some of that commentary is bound to be angry. Some of it is despairing. Some of it is sarcastic. Some is really judgy and bitchy. Wait, you mean all the men are humans, capable of the full range of human feelings and emotions?

> But experts like Mark Potok, from the Southern Poverty Law Center, believe this rhetoric is problematic. "The Manosphere is an underworld of so-called men's rights groups and individuals on the Internet, which is just fraught with really hard-line anti-woman misogyny," Potok told "20/20."

Wait a second. Anti-woman misogyny? Is there another kind I'm not aware of? Calling out misandry is not misogyny any more than supporting civil rights for Hispanic workers means you hate gay people. Those are mutually exclusive topics. Pay a little closer attention, and you might notice that what the manosphere criticizes is a particular ideology: feminism.

People who support equal rights for men do not hate women. Some of them ARE women!

> And when a woman is on the receiving end of this misogyny, the Manosphere is unflinching in its attacks.

Yeah, and when feminists disagree with something someone in the manosphere writes, they NEVER threaten sexual violence or mutilation. Ask Matt Forney about that one.

> **Miss Poppy Leigh ?@SoFullOfSht 29 Sep @CozworthGrind**
>
> I really hope he meets someone who chops his dick off and feeds it back to him in his food

But let us get back to ABC…

> "Women who are targeted by these sites get a tidal wave of hate mail with rape threats and death threats," Jaclyn Friedman, founder of Women, Action & the Media, told "20/20."

All my best death and rape threats are from other women!

> Anita Sarkeesian, a media critic and blogger, learned this the hard way after campaigning on Kickstarter to raise funds for a web series on the roles of women in video games. The attacks from the Manosphere were swift.

Swiftly outed her as a con artist, you mean.

http://www.reddit.com/r/gaming/comments/1l6lsw/internet_sleuths_uncover_anita_sarkeesians_past/

Oh but wait, what evidence is there that this was all or even mostly or even a significant percentage of MHRAs? **None, honeybunnies, and you know it!**

> "It was … thousands of people coming after me," Sarkeesian told "20/20." "Threats of rape, threats of death, threats of violence," she said.

Possibly because they were really pissed you basically stole money?

> "They would Photoshop and manipulate pornographic images and put my face on them," Sarkeesian said. Her fellow gamers even designed a special video game about her named "Beat the [expletive] Up."
>
> *"Players were invited to click on the screen, and an image of me would become increasingly battered and bruised," Sarkeesian said.*

Oh my god, are you saying that people beat up other people in games on the internet? Shut up! I totally don't believe you. Gamers only play with kittens and herd sheep and grow vegetables. There is no such thing as a violent video game.

> *Friedman was also the subject of a cyber attack after campaigning on Facebook to remove photos and groups that promoted hate speech toward women.*

Right. But all the images of beheaded men on wedding cakes and women slapping men were A-OK? How about people were disgusted by your hypocrisy?

http://judgybitch.com/2013/06/06/awwww-facebook-doesnt-wike-us-boo-hoo-go-fuck-yourself-facebook-what-a-pack-of-raging-hypocrites/

> *"I got emails and tweets and posts on Facebook that say, 'You are disgusting. You are fat. No one would ever want you. You should be raped," Friedman said.*

Yeah, yeah. I get those too. **From my feminist fans**. I especially love it when comments come in back to back:

> "You're an anorexic bitch and I hope you get killed."
>
> "You're such a fat bitch you would be lucky to get raped".

Both comments from, that's right, you guessed it… women!

> *Friedman said the Manosphere is not satire as Elam claimed, but a space for people to cause damage to women.*

Can you point to that damage? What damage has the Manosphere done to women? Did you wittle feelings get hurt?

Boo hoo hoo. I feel so bad for you.

> *"If you look at what they actually do, it's all hateful rhetoric," she told "20/20."*

Please, 20/20. Come and look at what we actually do.

> *"And it has real impact in the real world."*

Count on it.

Lots of love,

JB

Feminism and the disposable male

Karen Straughan (aka GirlWritesWhat) · 17 October 2013 · Archived copy · Original

The #1 video on YouTube on the subject of feminism for two years has been "Feminism and the Disposable Male" by A Voice for Men Contributing Editor Karen Straughan, also known as Girl Writes What. If you don't believe it, just go to YouTube and type in the word "feminism" and if it's not at the top it likely will be very near it, some two years after its release. And unlike most videos that "go viral," it has seen not an explosion of views but a steadily increasing number of views. It has ignited a firestorm of hatred against its author. People have put up pictures of her face battered and bloodied to show their hatred for her. She's called a right-wing extremist, a "back to the kitchen" traditionalist, a misogynist, a woman-hater, a traitor to her vagina–she's even been called the "Tokyo Rose of feminism." Much of this is rather amusing since she's a bisexual, genderqueer atheist who writes erotica professionally, and often doesn't even vote–not because she thinks women shouldn't vote, but because, like Penn Jilett, she thinks it's often a waste of time. Amusingly, she's also often been called a "feminist extremist" (often laced with many more vulgar epithets).

The fact of the matter is that I personally agree with everything she says in this video. I mean it–every word of it, I agree with. I've thought these things for many years. And I'm used to being shouted down and told to shut up for saying these things. But it appears to be even worse when a woman says them. Perhaps that's because those opposed to what she says particularly hate it when a woman says them? Or is it because they fear that if a woman says them, they can't dismiss her as a "whiny loser" like they do to men who say these things? I leave it to you to decide.

Although she's approaching 800,000 views on this one video alone, and has over 47,000 subscribers and growing, some people tell me they want to read her essays rather than listening to them. So in accomodation, I asked Karen for a transcript, and when she said she'd lost it, I went ahead and transcribed it for her in exchange for permission to reprint it. And so, here I present, proudly, my friend Karen's "Feminism and the Disposable Male." I hope you like it as much as I do. –Dean Esmay

Not too long ago I had it out with a feminist who had come into a male-safe space from a feminist blog just to scoff at the idea of male disposability. She basically said that the entire concept was a myth, that men's lived experiences were completely wrong, and that they were just a bunch of whiners who were complaining over nothing.

That got me thinking about the concept of male disposability and how that interacts with the feminist movement. Male disposability has been around since the dawn of time, and it's based on one very very straightforward dynamic: when it comes to the well-being of others, women come first, men come last. This is just the way it has always been. Seats in lifeboats, being rescued from burning buildings, who gets to eat: really, society places men dead last every time, and, society expects men to place themselves dead last every time.

Humans have always had a dynamic of "women and children first" and that has not changed at all. The 93% workplace death gap has to be evidence of this, if only because there's nobody with any kind of importance or power who's interested in changing it at all. In fact I remember reading an article in a British Columbia paper not long ago that described the increasing proportion of female injuries on the job as a huge problem, and the insane thing was the change reflected a decrease in male injuries rather than an increase in female ones. Men's injuries on the job had gone down because the economic downturn had put so many men out of work in the resource sector that there just weren't as many trees or pieces of heavy equipment falling on men as there had been before. And yet, this was framed as a huge problem for women that required immediate action to solve. It's like if men aren't dying at work that 20 times the rate that women are, we must be doing something wrong as a society.

Back when we were still living in caves that attitude was necessary for human survival. Nature is a really harsh mistress, especially when you think of all the animals that never get to die of old age. Things were a lot different for

humans through most of our history on this planet than they are now. Life was dangerous, human settlements were small, isolated from each other, and one big disaster that took out a lot of women pretty much meant the end of the entire shebang for that group of people. So really, the level of importance that a human settlement placed on the well-being of women and children reflected almost always how successful that settlement was. And that can be expanded to encompass entire societies.

I keep hearing from the feminist camp that femaleness has always been undervalued by society and that maleness is preferred. But I've always contended that it's the exact opposite: the feminine is intrinsically and individually valuable, simply because females are the limited factor in reproduction. When it comes to producing babies, every woman counts, whereas biologically one very happy man could probably do the work of hundreds in that regard. So the level of instinctive importance we humans place on the safety and provisioning of women and their children is one of the main reasons why we've been able to be so successful that we've come to dominate this planet.

While I will concede that this drive to keep women safe from all harm has often resulted in extreme limits being placed on women's mobility, their agency, their power of decision to direct their own lives, all through history and many cultures, and in many cultures even today, I think it's telling that those cultures tend to be the most backward. When you consider the restrictions placed on women in places like Afghanistan, and then you consider that if we "bombed them into the stone age" it might be progress, I think you could conclude that the most successful societies had a good balance between allowing women freedom and the ability to choose and direct their own paths in life, and the need to protect them and provide for them.

However, feminists will insist that these kinds of restrictions being placed on women in those kinds of societies are the ultimate form of objectification. You lock up your possessions to make sure they will never be lost or stolen or harmed. Honestly, if I were a guy on a battlefield I might appreciate being objectified in that way. I think if I was going to be an object, I'd rather be a sexual one or somebody's prized possession than an object that can simply be thrown in the trash or smashed into pieces in the service of somebody else's purpose.

Feminists also have a very simplistic idea that our willingness to absolve women of their crimes, slap them on the wrist, spare them punishment, comes from a deep disrespect society has for women's person-hood—not seeing them as full human beings capable of looking after themselves, that we see them as children who don't know any better. And while there are parallels there in our desire to protect both women and children from not only their own poor decisions but the full consequences of their shitty behavior, it's really not as simple as they try to make it out to be.

Seriously, even today—even today in 2011!–we fully expect that if it comes down to a man and a woman in a burning building and you can only save one, the expectation is that you choose the woman every single time. So honestly, whose humanity are we placing above whose here? We're not talking about going to work, we're not talking about getting an education, we're not talking about freedom to decide what you want to be in life. We're not talking about getting to take Tae Kwon Do. We're talking seats in lifeboats here. The person in the lifeboat is going to survive, no matter how capable or incapable they are of managing their own life, and the person going down with the ship is going to die, no mater how independent, self-sufficient and awesome he is. That's the equation: one life, more valuable than another, and the woman wins every time.

So honestly, is there any argument, anywhere, that women's humanity has always been held in higher regard by society than men's? To be important to society, a woman merely has to be; a man has to do in order for his life to have any meaning to anyone other than himself. I think it was ManWomanMyth who said our society reduces men from human beings to human doings. I really think that's an apt analogy. We measure a man's worthiness to wear the title of "man" and therefore the title of "human," through how useful he is, either to society or to women, and one of the most useful things a man can do even now in the eyes of society is to put women and children before himself.

While I think there is plenty of argument that this attitude is at least partly innate—the way most survival traits are, even collective ones—if it starts in the chromosomes we really do everything we can as a society to reinforce this

dynamic. Studies have shown that even though baby boys tend to cry and fuss more than baby girls, parents are quicker to attend to or console a baby girl than they are a baby boy. Even just the level of acceptance of infant male circumcision in our culture, when female genital mutilation was banned pretty much the first afternoon we all heard it existed, really says a lot about the differing expectations we have for males and females. Speaking as a mother, the last thing I would ever have wanted was to hear my child cry, especially when they're at an age when they're completely helpless, completely at the mercy of outside forces, and utterly dependent on the adults in their lives for every last thing, and yet even knowing how painful that cut is, we expect baby boys only days old to just suck that up.

Just think about what these very first interactions and experiences, these differences in how we nurture our babies depending on what gender they are, what this teaches them: What do we teach baby girls when we attend to their crying so quickly? We teach them to ask for help because their needs are important. We teach them to let us know when they're afraid or in pain because it's important for us to know when they're sick or in danger or hurt, so we can do something about it. We teach them that when they're sad or lonely to summon comfort and comfort will be there. We teach them that they're important. Their needs and well-being, both emotional and physical, are important just because.

And what are we teaching baby boys when we leave them to cry? We teach them that there's not much point in seeking help because it will be grudgingly given if at all We teach them that they should become self-contained in their ability to deal with emotions like fear, helplessness, loneliness, sadness, pain, distress: we teach them stoicism. We teach them to suck it up. We teach them that their fear and their pain are things that are best ignored. We teach them that their emotional and physical well-being are just not as important as other things.

Given all that, is it any wonder it's like pulling teeth to get a man to go to the doctor when he's sick?

What we're teaching that baby boy is all the things a man needs to know and feel and believe about himself if he's going to stand in front of a cabin with a rifle while his wife and kids hide inside. We're preparing him for the day he has to fix a bayonet to a rifle and charge a hill under enemy fire, and we're preparing him to make a decision to resign himself to an icy fate while women and children escape in the lifeboats. We are teaching him to internalize his own disposability.

And baby girls? By attending to her crying so quickly, by letting her know that she's inherently important to us, we're preparing her for the day she has to think of her own safety first, even if it means the man she loves is left standing alone with a rifle in front of a cabin. We're preparing her to take that seat in the lifeboat. We're training her to not allow guilt or empathy or acknowledgment of a man's humanity, or any sense that he might deserve it more, to convince her give her seat to him. Because for millenia, the human species absolutely depended on her feeling 100% entitled to that seat.

And that brings me to feminism. You know, the patriarchy smashers? Those righteous avengers of equality? Dogged dismantlers of every single gender role? What exactly is feminism doing to dismantle this traditional role of the disposable male?

Feminism's greatest victories have only reinforced in everyone that society still owes women provision, protection, help and support just because they're women. In its collective dismissal and abandonment of male victims of domestic violence, it only reinforces in men that it's pointless to ask for help, because men's needs are of no relevance, and their fear and pain don't mean anything to anyone. Feminism teaches us to put women's need at the forefront of every single issue, political or social. Whether that issue is domestic violence law, sexual assault law, institutional sexism, social safety net, education funding, homeless shelters, government funding for shovel-ready jobs—jobs that didn't stay shovel-ready once women got wind of them.

Everywhere you look—everywhere you look!–there are feminists pushing their way to the front of the line demanding women's "fair share" of all of the goodies, the good stuff, the loot, the booty, the cookies. Even if women don't need it. Even if women don't deserve it. And even if somebody else needs it and deserves it more.

And they get it, because we give it to them.

Feminism has done nothing but exploit this dynamic of the expectation on men to put everybody else before themselves. Especially women. Women's safety and support, women's well-being, and women's emotional needs, always come first. This is the most stunning piece of society-wide manipulative psychology I think I have ever come across. Feminism has been down with old-school chivalry right from the start. They might seem like strange bedfellows, but they're not. Because both concepts are built on a firm foundation of female self-interest.

We made our way as humans through a really harsh history and we became the dominant force on this planet. One of the reasons we were so successful is because we have consistently put women's basic needs first. Their need for safety, support, and provision. It was in humanity's best interest for women to be essentially self-interested, and for men to be essentially self-sacrificing. But we don't need that dynamic anymore. Our species is in no danger of extinction. We're 7 billion people clogging up the works here!

What's the worst that could happen if we all just collectively decided that men were no more disposable than women, and women were no more valuable than men? In fact the greatest danger I see to us right now is that in our desperation to bend over and give women everything they want and everything they say they need, we've unbalanced society to the point where we're in danger of seriously toppling over.

And really? The only difference I see between the traditional role and the new one for men with respect to disposability is that maleness, manhood: it used to be celebrated, it used to be admired, and it used to be rewarded, because it was really necessary, and because the personal cost of it to individual men was so incredibly high.

But now? Now, we still expect men to put women first, and we still expect society to put women first, and we still expect men to not complain about coming in dead last every damn time. But men don't even get our admiration anymore. All they get in return is to hear about what assholes they are. Is there any wonder why they're starting to get pissed off?

–Karen (AKA Girl Writes What)

This article updated slightly in February 2013. Karen Straughan's YouTube channel can be found here and her blog can be found here. I am enormously proud to call her my friend, and while at first the hatred and irrationality directed at her sickened me, I now view that as to be expected: people who question society's most basic assumptions are often hated, ostracized, and demonized.–DE

Black man's burden: myth of the deadbeat

Dr. Umar Johnson · 18 October 2013 · Archived copy · Original

You've heard the rumors, for they are everywhere, and although unproven, they still resonate as "facts" throughout much of American society. The untruth that Black men don't want to care for their children has become a staple in American folklore. Even sadder is the fact that these rumors are not only postulated by the numerically dominant white majority of this country, but are actually created, maintained and reinforced by the Black community itself.

Even President Obama, who rarely makes mention of the unique and unparalleled conditions facing Black men in this country, couldn't help but join in on the carnage of the Black man's image by telling Black church audiences during his first bid for the white house that "Black men need to take care of their children." Obviously, trying to woo Black female voters, the Senator turned President is also guilty of reinforcing the image of the Black man as a "dead beat dad."

The question put forth to you today is whether or not this unsubstantiated rumor is true? The answer is a resounding "No!" Not only do Black men love their children, and want to be with their children, many go to great lengths trying to secure their "state guaranteed right" to participate in the lives of their offspring, only to be met with constant betrayal at the hands of the all-too-racially & gender-biased family court systems that make up these United States.

As a therapist and facilitator of support groups and training programs for African-American men, I have seen first hand how so many Black men attempt to establish a relationship with their children only to have the proverbial door slammed in their face, even after being guaranteed "paper rights" to see their children, which are rarely enforced by the courts. The illusion and hypocrisy of unenforced "paper custody" decisions made by judges and hearing officers is made evident by the fact that, in many states and counties in the U.S., there is no credible enforcement process to ensure that men see their children when mothers decide otherwise. In other words, as long as primary custodial parents can evade the law by preventing non-custodial parents access to their children, without having to burden themselves with fines, warrants or transfers of custody by the courts, the Black man's fight to play a meaningful part in the lives of his children will continue to be an uphill battle.

Most Black women love their children and are willing to put personal sentiments to the side for the sake of God's greatest gift. Nonetheless, there is a growing population of Black mothers who are manipulating the family court system and/or are blatantly in total disregard for it, in an attempt to keep so many well-intentioned fathers from being a part of their children's lives. The fact that Black parents cannot work out their problems in private without having to resort to intervention from the racist court systems, in the first place, itself is a significant indication that our relationship culture needs to be totally overhauled and reconstructed.

When we talk about the War Against Black Children, we cannot exclude the primary role that their parents play in the psychosocial destruction of our youth. Developmentally and spiritually, the mother, within any species, is usually the main advocate of protection for her young. However, after years of mental conditioning through slavery, today we have some Black women who will consciously deny their children the affection of a loving father for personal selfish reasons.

Behind closed therapy doors, I have had scores of Black mothers, benefiting from years of hindsight and maturation, admit, although all too late, that "yes, I kept my children from their father and I was wrong." Although any admission of honesty must be granted its blessing, unfortunately, the years of damage created by this cycle of ignorance and emotional neglect cannot go unmentioned. So many Black children are literally being destroyed by their custodial parents, and way before the mis-education machine, and psychiatric exploitation cartel, has a chance to get their hands on them.

What are some of the unjustifiable reasons mothers keep their children away from their fathers?

1) Out of Sight/Out of Mind: The pain of relationship rejection causes many Black women to prevent the man access to his children in order not to repeatedly have to face the very person who rejected them.

2) Jealousy For What They Never Had: Yes, I have had mothers admit that not having a loving father in their lives can create a subconscious envy for their daughters leading them to disrupt the father-daughter relationship that they never had themselves.

3) A Woman's Scorn: Revenge is often at the center of disrupted paternal emotional bonds. So many Black women lack the mature understanding that they and their children are not one and the same person anymore. Many women continue, for years after birth, to hold a pathological belief they what's good for them is automatically best for their children; In other words, "If I don't need him in my life, then he/she doesn't need him in their lives."

4) Child Support: Obviously if a man can find a job he should provide for his children. However, with so many Black men being undereducated and incriminated with felonies, it is quite difficult for many of them to find work. What children need most is the loving affection of their fathers. Although it costs to raise children, it doesn't help to keep a father from his child for financial concerns alone. Unfortunately, in many municipalities the court systems have effectively separated custody issues from support matters which now gives mothers the right to collect the father's finances and at the same time continue to keep his children at bay.

5) Keeping the New Man Around: Although I find younger mothers much more guilty of this than older ones, it is also growing in prevalence amongst older mothers as well. So many Black women suffer from the emotional dependency of always having to have a man around to validate their womanhood (a condition often created by their own fatherlessness) that some will go to great lengths to guarantee "the new guy" a place in the sun by keeping the biological father on the outskirts and then trying to force the paramour upon the child as the replacement dad.

Getting revenge against their ex-lovers, at the children's expense, is a frequent theme in many family therapy sessions that often leads to broken relationships later in life after adult children learn that their mothers were the true reasons behind the absence of their fathers from their lives. Many mothers are able to effectively disguise their oppressive tactics against Black men under a false mask of innocence, projecting victimization by the father when in fact they are the victimizers; playing the helpless victim in public who is raising children without the benefit of the father, but is a merciless oppressor in private, deliberately keeping the father from his children.

This Black child custody crisis is not without its impact upon Black marriage. Many Black men, having friends and family already involved in this trifling state of affairs, are fearful of being caught up in a similar situation and are electing instead not to have children, are refusing to get married, and are unfortunately opting for a lifetime of serial monogamy, rather than risking possible divorce and complicated child custody disputes. In fact, even older Black men, many of whom are still married, are beginning to advise the younger generation to consider a life of serial monogamy or companionship with African women who are not American born. The reaction of Black men towards the pain and agony of having their children used against them is also not advantageous towards building and maintaining strong Black families. Thusly, many Black men are rejecting Black women altogether, as poor advice from older men is feeding the stereotype of Black women as vindictive "gold diggers" and "control freaks."

Unfortunately, an increasing number of Black women, spurned on by the "We Don't Need A Man To Raise Our Children" Movement that is growing in popularity in the Black community, are contributing to the war against Black men by spreading untrue myths and rumors about "dead beat dads" while at the same time knowingly being guilty of "hiding the children."

Unfortunately, the dead beat dad myth is so powerful that when others notice the peculiar absence of a caring father from the lives of their children, electing to ask why hasn't he been around, mothers can readily put the "dead beat dad" myth into play by saying "he just gave up," "he met another woman and forgot about my children, or "he doesn't want to be bothered." These lies are often enough to deflect suspicion. Since most already assume that the "dead beat dad" myth is true, a manipulative mother can benefit herself from the myth whenever necessary. The fact that she interrupts visitation, prevents telephone contact, and disobeys the partial custody agreement never figures into the equation. I have found, through therapeutic experience, that when a mother says the father doesn't want to be bothered, this usually means he doesn't want to be harassed with her particular "rules and regulations" that are often designed to complicate the custody arrangement (i.e., visitation on days when he works, visitation

only when its convenient for her, cancelled visitations at the last minute when he had plans scheduled with the child, birthdays, holidays, etc.)

However, this behavior is not without its sometimes dangerous consequences for the women who enter into this game of manipulation and deceit. As a prison volunteer, I am increasingly encountering men who are being jailed for breaking under the pressure of having their ambitions to see their children maligned at every turn, and with an apathetically racist court system that couldn't care less, issuing visitation orders with no teeth behind them, are instead choosing to seek vigilante justice against the guilty parties.

Although unacceptable, many Black men find it difficult to "turn the other cheek" and are putting hands on women, and their property (cars, homes, etc) as retaliation for being kept out of their children's lives. Still further, many grandparents and relatives are standing by and watching this game of cat and mouse, with tongue in cheek, and are putting their relationships with custodial parents ahead of the best interest of the growing children. Even professional Black men, who have so much to lose, are suffering from psychological breakdown, and are being charged with domestic abuse and battery. Attacking any woman should and must never be tolerated, under any circumstances. When Black men resort to physical enforcement of paper custody orders, by attacking Black mothers, this perpetuates another myth, that of the "Angry & Violent Black Male," which is used as cannon fodder by the mother's family as further proof that he shouldn't be allowed to see his children.

Being a felony charge in most states, even threats of retaliation for violation of verbal or legal custody orders is enough to give a Black man a felony record, which doesn't sit well with his child support responsibilities. As you can see, this is a dangerous cycle of revenge and hostility that only affects our children and leads to disastrous psychosocial outcomes for the children involved. It is time for the Black community to stand up in defense of non-custodial parents, whether they be male or female, and fight for their God-given rights to participate in their children's lives. Until we do, the collective community karma of Black America will continue to bring us more unhappy and violent youths.

Dr. Umar is a lecturer, motivational speaker, and author. He may be contacted through his web site here: DrUmarJohnson.com. –Dean Esmay

Tales from the Infrared: It's Alive!

AVfM Radio · 18 October 2013 · Archived copy · Original

Tales from the Infrared, Geek Culture from a Red Pill Perspective, makes its triumphant return on Saturday, 19 October 2013, at 3pm London time, 10am Eastern US time, with host Christian Chiasson and co-host Dean Esmay. Join us as we talk all things geeky and nerdy, but especially (this week) The Walking Dead, Grand Theft Auto V, the new Pokemon game, and more! Get ready for nerdgasm!

Rumor has it that Paul Elam may be making a special appearance to talk about The Walking Dead.

Note for those new to A Voice for Men: Unlike any of our other regular radio shows (Voice of Europe, AVFM News and Activism, Revelations, Honey Badger Radio), Tales from the Infrared is very specifically a **light, non-serious show**. We talk and write about very serious things on a regular basis, and not kicking back to take a break and just enjoy fun things now and then will wear thin on everyone. So if you're looking for serious, look elsewhere, but if you're looking for fun, join us!

Click here to access the show page!

Women do not benefit: the science

Alison Tieman (Typhonblue) · 18 October 2013 · Archived copy · Original

The most basic gender role in our society is this:

Men act; women are acted upon.

This paradigm is old; it is also vast. It shows up in every culture on Earth and during every time period. We may, ourselves, have inherited this essentially patriarchal construct of reality from our cultural ancestors, the Romans. C J Cherry writes, in her primer on Latin:

> First of all, not every human born thinks in the same order. […] Let me show you the Latin thought pattern.
>
> <ACTOR /ACTED-UPON> <ACTION>

Right there. That's it. Which sex do you think Roman's saw as naturally 'acted upon' and which as natural 'actors'?

Modern science has also identified this deep dichotomy. Gray and Wegner write in *Moral Typecasting: Divergent Perceptions of Moral Agents and Moral Patients*:

> Moral agency is the capacity to do right or wrong, whereas moral patiency is the capacity to be a target of right or wrong. […] Across a range of targets and situations, good- and evil-doers (moral agents) were perceived to be less vulnerable to having good and evil done to them. The recipients of good and evil (moral patients), in turn, were perceived as less capable of performing good or evil actio
>
> Across a range of targets and situations, good- and evil-doers (moral agents) were perceived to be less vulnerable to having good and evil done to them. The recipients of good and evil (moral patients), in turn, were perceived as less capable of performing good or evil actions. Moral typecasting stems from the dyadic nature of morality and explains curious effects such as people's willingness to inflict greater pain on those who do good than those who do nothing.

People are type cast into moral agents and moral patients. Moral agents do things, moral patients have things done to them. What's really important to note is that we think people are one or the other, not both. Also important is that a villain is typecast in the same 'classification' as a hero, they're both moral actors. In fact we see villains as closer to heroes then either are to victims.

Now that we've taken a quick look at just how deep and pervasive this paradigm is, what are its effects?

Let's look at some findings about smart girls. Heidi Grant in *The Trouble With Bright Girls*[1] writes about Carol Dweck who studied fifth graders in the 1980s and how they approached new and difficult material.

> She found that Bright Girls, when given something to learn that was particularly foreign or complex, were quick to give up; the higher the girls' IQ, the *more* likely they were to throw in the towel. In fact, the straight-A girls showed the most helpless responses. Bright boys, on the other hand, saw the difficult material as a challenge, and found it energizing. They were more likely to redouble their efforts rather than give up.
>
> At the 5th grade level, girls routinely outperform boys in every subject, including math and science. So there were no differences between these boys and girls in ability, nor in past history of success. The only difference was how bright boys and girls *interpreted* difficulty — what it meant to them when material seemed hard to learn. Bright Girls were much quicker to doubt their ability, to lose confidence and to become less effective learners as a result.

> Researchers have uncovered the reason for this difference in how difficulty is interpreted, and it is simply this: More often than not, Bright Girls believe that their abilities are innate and unchangeable, while bright boys believe that they can develop ability through effort and practice.

Notice how the boys Carol Dweck describe believe their actions are what count, not their current level of abilities. They know if they work at it, they'll achieve results. The girls, on the other hand, are convinced that their actions are meaningless.

This phenomena is just another reflection of moral typecasting. The girls see themselves as passive, unchanging moral patients whose actions have no effect; the boys recognize themselves as dynamic moral actors whose actions have results.

Remember again that moral actors are not villains or heroes, but both. Both villains and heroes capable of doing bad and good.

Ms. Grant continues:

> We continue to carry these beliefs, often unconsciously, around with us throughout our lives. And because Bright Girls are particularly likely to see their abilities as innate and unchangeable, they grow up to be women who are far too hard on themselves — women who will prematurely conclude that they don't have what it takes to succeed in a particular arena, and give up way too soon.

Women have been taught their actions have no real consequence either to their lives or anyone else's. They've internalized the gender role that women don't act, instead they are acted upon. Because of that when women encounter something challenging, say, inventing a new type of music, trying to understand calculus, negotiating a raise, they simply *give up*.

As a species we really love this particular dichotomy and there are some benefits to women in engaging in excising their own agency (it's all in the finding that people prefer to cause moral agents suffering then moral patients) but when it comes to achievement, women will always find themselves on the short end of the stick.

The wage gap? Yep. The last female getting a nobel prize for theoretical physics in 1963? You bet. The lack of women in STEM fields? Better believe this is why.[4]

Promoting the moral typecasting of women as victims diminishes their ability to rise to a challenge and overcome it. It chains them to a system in which they always must appeal to their betters, oops, I mean moral agents to save them. It excises their agency, and with it much of their belief in their own potency and self worth.

Moral typecasting women as victims is toxic.

Every time we knee-jerk seeing women as "acted upon" absent evidence or in the presence of evidence that refutes it, we are engaging in furthering this archaic gender socialization that limits and belittles women. Every "but women are hurt more" or "women are the real victims" or "women and children first!"

Traditions are very hard to change and this tradition is carved deep into our collective psyche, so deep that the people who defy it are very few. The people who promote it, on the other hand, are loud, powerful and many.

[1] Latin 1: The Easy Way.

[2] Moral Typecasting: Divergent Perceptions of Moral Agents and Moral Patients.

[3] The Trouble With Bright Girls. Bright Girls and Math.

[4] Yes there may also be biological causes, however until we live in a society that doesn't engage in these particular shenanigans, we won't know for sure.

In His Own Words: ABR saved my kids and saved me

Dr. Tara J. Palmatier · 18 October 2013 · Archived copy · Original

It's day 18 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. ABR (Always Be Recording) is advice every man or woman in an abusive relationship should follow – *especially abused men!*

The family court system is extraordinarily biased in favor of women and female victims of violence enjoy special protections that male victims of violence are not afforded courtesy of VAWA (the Violence Against Women Act), an unconstitutional and sexist piece of legislature.

ABR has helped many men avoid wrongful arrest and restraining order abuse due to the false allegations of an abusive wife, girlfriend or ex. It has also helped some men obtain custody of their children. Today's *In His Own Words* is an example of how ABR helped to save one man and his children.

Here is "Max's" story:

> *ABR Saved My Kids and Saved Me*
>
> **My wife and I were together for over a decade. We had a whirlwind romance and were married 6 months after we met, even though there were several things I now recognize as red flags.**
>
> **Bright, burning red flags.**
>
> **For example, she told me about how she had a car chase with an ex-boyfriend to "make" him talk to her. She confessed that she faked a suicide in order to try to manipulate him. Then there was the drama. There always had to be drama. She was attracted to it and created it when there was none to be had. And the biggest red flag of all, she actually told me, "You really shouldn't keep seeing me, I am going to destroy your life."**
>
> **Despite these red flags and others, I was smitten. She was beautiful, fun and smart. Plus there was always something to get stirred up about in her life, and while it wasn't fun, it was satisfying to be her "knight in shining armor," to be the hero for a pretty girl.**
>
> **Unfortunately, a professional victim must have a villain.**
>
> **Though it took years to recognize it, things were bad, and kept getting worse. About 3-4 years into the marriage, things were bad enough that I felt very confused, but couldn't talk to anyone about it because I just didn't think anyone would believe me. She was so confident, capable and calm in public! I was certain no one would believe what she was like behind closed doors.**
>
> **Plus, I never talked to anyone about it because I was embarrassed to admit to my own groveling behavior just to keep her appeased. I was embarrassed to admit that I spent a lot of time reassuring her that all her ex boyfriends (and current boyfriends) still loved and missed her. Yes, I actually did this.**
>
> **I was embarrassed that I would put up with someone who was always breaking cupboards, dishes and other things on purpose during tantrums. I was embarrassed that I spent so much money on her just to keep her from acting on the threat, "Well, if you can't buy it for me then I am just going to go get a job stripping!"**
>
> **She wasted away our first child's pre-school years messing around with boyfriends on the Internet and obsessing over them, sneaking away to meet with them, etc. It only got worse after our second child was born.**
>
> **Day after day, I would return from work to an unkempt home, household shopping that wasn't done and the baby strapped into a highchair, parked in front of the television with a bloated unchanged**

diaper, usually the one I put on in the morning before going to work. Once, our baby broke her arm trying to get out of the highchair (according to my ex). Did my ex take her to the hospital?

No, she put our baby in the crib with the OBVIOUSLY broken arm and let her lie in agony for several hours with the expectation that I would take care of her after I got home from work. Our two kids were mostly on their own. As time went on, our oldest child started to assume the responsibilities of parent to my wife and our youngest, or what psychologists call **parentification**, which is a form of child abuse.

Through it all, and year after year, **I kept hoping things would get better**. She would be better after she graduated from college. A new therapist would help her. New medication would make her better. A new house. More money. Fancier clothes. A bigger house. More time at home. A new baby would make it better. Different medication. Different therapist, etc., but it just kept getting worse.

She started to beg me to help her commit suicide, and even begged me to agree to a murder-suicide pact. She would talk for hours about how easy it would be to turn the cars on and leave the door open to the house. She said we should just drop our youngest off at the hospital and never come back. She would scream for hours, mad raving screams until she was literally frothing at the corners of her mouth.

She kicked, scratched and slapped me regularly. As time passed, her physical violence escalated and became more frequent. The objects she threw at me became bigger, harder and heavier. She started to physically assault me in my sleep. Nothing is more startling or unnerving than being hit with something heavy and hard in your sleep. Try falling asleep with this thought in your head, "Is tonight the night she finds the baseball bat?"

But I was scared to leave, scared to divorce. No way I could abandon my kids to live alone with someone like that. I couldn't let them be her next target. I was stuck because, as I mentioned, she was FINE in public. She was wonderful in front of her family. All the awfulness would disappear the moment someone was there to observe.

Worst of all, she can tell a lie better than most people can tell the truth. She believed her lies. To her, **her feelings were reality**. If she felt you were a **villain** then, suddenly in her mind, she had a whole villainous backstory for you, things you had done. She was clever enough to weave in dates and places and whatever she knew about you to make it seem more real. She would tell me things that I knew were lies, yet I would believe her or feel chilled by the fact it that she believed it.

She wasn't lying. She thinks she is telling the truth. If she felt like you did a bad thing, you did that thing even in the face of overwhelming evidence to the contrary.

I was also afraid to leave because **she described the lies she would tell the police** about me and anyone who would listen. She would describe in rich, vivid detail, stories that would get me barred from ever seeing the kids again, if not put in jail.

Somewhere toward the end of our marriage, I was in a bookstore with my wife and caught sight of a psychology book. Reading the title made my hair raise on end and my blood run cold with an odd recognition. "I hate you, don't leave me." Oh how often I had heard those words screamed at me in exactly that way and in so many other variations. It's an odd, impossible phrase I thought no one would ever believe. [*THIS IS BORDERLINE PERSONALITY DISORDER]

Around the same time, I got my first smartphone with video and audio recording features. It occurred to me that I should ALWAYS have it on me. That my only chance of getting the children and I out of that hell was if I had proof.

I switched to pajama pants with pockets. I always had the phone on me. I bought many other little audio and video recording gadgets that could be turned on with a simple switch. I left them around the house and my car, ready to go in case something awful should start to happen.

> **I started to catch things here and there, sometimes a little video, usually some audio. Helpful things, but nothing that would be a slam dunk in court. I missed a lot of things that would have been even more helpful. It's not always easy to Always Be Recording and it's tricky to be discrete about it sometimes, but I kept at it.**
>
> **Then one day, the nadir of our marriage, my ex had a full blown psychotic rage episode. She raged, screamed, broke things and hit me with enough volume, intensity and duration that our oldest child called a relative for help. Once my ex realized our child had "ratted [her] out," she went nuclear.**
>
> **She chased our child around the house until the child hid in the bathroom. Then she grabbed a 9-inch butcher knife and tried to break down the door of the room where our child was hiding. I was able to intervene at this point, and got her to back away from the door to the other side of the room while I backed away to another corner of the room.**
>
> **She was frothing at the mouth and screaming at our child, "Come out here and see what you did! Come out here and watch! Watch what you are making me do!" as she raked the dull side of the knife across her own legs. She demanded that our child come out to see his mother stab herself.**
>
> **Eventually our child came out for a moment and my ex continued screaming. Then she lunged at our child and chased him back into the bathroom, still with the 9-inch butcher knife in hand and froth on her lips. I intervened again and got a small cut on my hand for the effort.**
>
> **I knew I could disarm her without either of us getting seriously hurt. However, I was pretty sure it would leave a bruise on her arm, which would, of course, play into the lies she threatened to tell the police. Then it occurred to me, "This is what the police are for." So while she was looking away, I took the house phone off the cradle and dialed 911.**
>
> **Next, I loudly started saying, "WIFE'S NAME, please put down the knife" and repeated it over and over. She continued raving for what seemed like an eternity, then the doorbell rang. Like a light switch being flipped off, my ex immediately calmed down, put down the knife and began arranging her hair. She calmly asked, "Oh, who is at the door?"**
>
> **I opened the door and five very anxious looking policemen with weapons drawn were standing there.**
>
> **My ex began to lie to the police, but her lies didn't work this time. I got it all on video. And my children and I, we got away.**
>
> **Sometimes people tease me about how much I love my phone, how much I love little recording devices and that I buy so many. I just smile and nod. I don't explain. How else am I supposed to feel about something that saved my life and rescued my children?**
>
> **Always. Be. Recording.**

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Shrink4Men Counseling, Coaching and Consulting Services

Dr Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

News week in review Oct. 10-17th

Robert O'Hara · 18 October 2013 · Archived copy · Original

Needless to say it has been another big news week for AVFM News, but as usual we try to bring you stories that you may not have been exposed to in addition to the big ones.

Item: ABC news announcement of upcoming 20/20 broadcast draws incredible traffic as well as criticism.

An article titled "Women Battle Online Anti-Women Hate From the 'Manosphere'" which featured an accompanying video of Paul Elam being interviewed by a not so covertly hostile journalist got lots of attention today. It is clear that the producers of 20/20 are seting up Elam for a hit piece to be broadcast tomorrow night and readers were quick to let them know how they feel about it. Over 1300 comments so far with the highest ranking one posted by one PlainOldTruth, in which he states:

"Paul Elam tells the truth. His project assists all people who are exploited by callous ideology-addled social engineers and control-freak bureaucrats. He is no post-modernist. Anita Sarkesian is a typical busybody attempting to profit from bossing others around. Her offer of supervision is unwelcome. If you want to see what kind of harassment happens when misandrists get going just look into the story of Ms. Erin Pizzey, one of the most important and brave human rights activists alive."

329 upvotes. Very nice PlainOld Truth!

Item: Australian dad battles child supports system for justice in paternity fraud case

Men in the U.S. have it the worst it seems when it comes to paternity rulings in child support cases, with paternity being unchallengeable after a short amount of time in most states. But in Australia it is the bureaucracy that makes it bad for duped dads. This video is a good expose of the challenges down under when it comes to paternity fraud.

Item: Video surfaces of alleged rape incident at Ohio University, she seems to be having quite a time

A woman has alleged rape in this incident and the man is facing expulsion even after a video surfaces clearly showing that, while it was in public, it was quite consensual. She is not facing any consequences….yet.

Item: Punishment only for male students in bomb hoax

A bomb threat was found in a boys room at a Idaho high school and as a result only male students are subject to closed campus rules as punishment. It doesn't matter that previous bomb threats were made by female students who did not face such exclusive punishment. Jonathan Taylor gives us the real lowdown here.

Item: American Society of Reproductive Medicine Report shows circumcision has no significant association between circumcision status and sexually transmitted diseases.

A study performed by urologists at the ASRM has concluded, as has been concluded many times before, that circumcision does NOT prevent the spread of STDs. Now if we can just convince the World Health Organization before their circumcision drive in Africa results in millions of deaths.

Item: Christian Adamek suicide receives international attention

Since last week hundreds of news sources around the world have reported on the tragic death of Christian Adamek. Perhaps MHRAs had something to do with the publicity. We would like to think so.

Public Oral Sex At Ohio University Blows Up On Social Media, Rape Alleged
Read more at
http://totalfratmove.com/public-oral-sex-at-ohio-university-blows-up-on-social-media-rape-alleged/#Jp6s9Dm4hWrsyS2W.99

Video: Witch-hunting males

VFM News and Commentary · 18 October 2013 · Archived copy · Original

For those of you who are new to the Men's Human Rights Movement, here's a great video on the domestic violence industry and the corruption of basic civil rights it is for all Americans (and much of the rest of the world).

Video: Men tell their story

VFM News and Commentary · 18 October 2013 · Archived copy · Original

From Australia's "1 in 3" campaign:

Brave men step forward to tell their stories in Australia, where it's no better than in the United States. Will anyone listen or, more importantly, take some sort of action? Or will they still be laughed at, smirked at, or marginalized as irrelevant or a "tiny minority?"

Video: Friend of the Court

VFM News and Commentary · 18 October 2013 · Archived copy · Original

We recently found this gem of a song, apparently first recorded in 2001 by a punk group called “Pure Spun Evil.” We thought A Voice for Men’s readers would relate to it.

Why should taxpayers suffer from feminist social experiments?

Anil Kumar · 19 October 2013 · Archived copy · Original

Editor's note: This article is also available in Romanian.

I am a brown man from India and I am a Men's Rights Activist. There are more than 30,000 brown men and women in Indian subcontinent, who call themselves the men's rights activists and they are talking about misandry and zero sum win-lose games played by political feminists. As far as we are concerned, there are two types of feminists. One is academic feminists and the other the political feminists. These two groups play good cop and bad cop games to fool the innocent straight thinking males. They have fooled men for too long and now the time has come for these feminists to be questioned and held accountable for their activities, because they are operating using tax payer's money of different national governments. As I am an individual paying tax and from which a portion goes to fund the feminists, the gender studies courses and also many Government welfare programs, I have every right to question how my tax money gets used. I would not like any of my taxes are used for propagating hate, promoting a gender war or for promoting criminal activities including propagating misinformation, lies and hoaxes.

> "Instead of targeting feminists as the problem, they should be targeting what feminists call 'the patriarchy' and become allies of feminists, said Guthrie." [1]

If the feminists are spreading myths and hoaxes like pay gap myth, anorexia myth, super bowl hoax, bride burning hoax and if they are showcasing people's sufferings due to poverty in third world as gender oppression by men, then it is unethical and irresponsible on my part as a human being, if I do not question them. If questioning a feminist, her views, her fake statistics, her unscientific theories leads to any feminist accusing of me of being a hate mongering demon, then there are no bigger bigots that feminists. The only other categories of people who do not tolerate criticism or questioning are religious bigots and Taliban etc. So, either feminists get ready to face criticism or they get prepared to be treated in the same way we treat bigots and fanatics. Only a bunch of intellectually dishonest people can behave like fanatics and in turn accuse anyone questioning them of being a fanatic.

Now, lets me come straight to recent claims made by feminists in Canada and USA in media and on the internet. They claim that Men's Rights Activists are predominantly white men and men's rights movement is a racist movement. I am a brown man and a men's rights activist from India with 30,000 other brown people from India are collaborating and operating with AVFM and other Men's Rights Activism NGOs. This proves that feminists are irrational people with no clue about what they are claiming in the first place.

Of course, feminists can accuse us Indians of living in a patriarchal society. Now, even if I assume that patriarchy theory is a valid scientific theory, still feminists can be considered uneducated, irrespective of some of them holding faculty positions in some Universities. Feminists have not studied something called Set Theory in their school or college. If we use fuzzy set theory, can a society still be revealed as 100% Patriarchal and 0% Matriarchal at a given point of time? Where does patriarchy end and where does matriarchy begin? Do patriarchy and matriarchy overlap? Can any feminist or gender studies champion give me a study which quantifies patriarchy and matriarchy in any society from year 2000 to 2012? No, because no such study exists and feminists never even thought about such a simple study. If these people are so intellectually challenged, then why should anyone allow them to dictate the lives of our children or grandchildren? No one wants his son or daughter to grow up intellectually impoverished with no connection to reality.

Feminists have forced a gender war on the world, and they have instituted affirmative actions and positive discrimination policies which harm men. This is a simple zero sum win-lose game. Now, the feminists in Canada are upset that we are discussing this win-lose game. On one hand they claim patriarchy is giving men privileges and on the other hand they claim patriarchy is oppressing men. It is like claiming Nazis oppressed Jews, but under

Nazism, Jews thrived because of all privileges.

Challenge to Feminists:

If feminists believe Patriarchy means traditional male and female gender roles, which oppress men and women, then I have a challenge for them.

I call up on men across the world to stop playing their traditional patriarchal male gender role on 19th of every month. That day, no man will protect, rescue or help any woman. No man will fix any woman's car tyre. No man will be an unpaid bodyguard, rescue worker, porter or driver that day. It is just one day in every month and let the woman and girls arrange their life around this day. Men are on strike from all patriarchal and chivalrous gender roles on that day.

If women and girls do to not want men to participate in this strike, then they have to take a very simple action. They have to come out in open and protest against feminists and tell Governments to put an end to the gender war and positive discrimination forced on men by feminists. This is a choice for all women. If they choose to remain silent, then they deserve a one day strike by men every month. Let us see if they want men to remain under patriarchy or outside. It is a simple fact that feminism sleeps with patriarchy at night and in the morning it cries discrimination. Feminists can not survive without patriarchy and support from patriarchal alpha males in positions of power.

The society has tolerated obnoxious bigotry by feminists for too long. If women do not want to play traditional gender roles and women want men to be subjected to positive discrimination, then it is nothing but declaration of a gender war.

On Male Studies:

The feminists and the media love to propagate misandry. For every problem in the world, they have found only one cause; and that is patriarchy and men. If its crime, then they say men are responsible. If it is bad economy, they blame men. If it is a marriage or relationship failure, only the man is judged and blamed.

If men are such a big problem, then why the hell you are not starting male studies programs to study men independently without linking the research to women's issues or feminism? It is like someone insisting on studying orthopedics to learn to operate brain tumor. Imagine if someone said, if we wanted to operate on a brain tumor, that we must only study orthopedics and there is no need to study brain surgery.

Now, if Eve Ensler, Gloria Steinen et al are experts on men and masculinity, then it is like orthopedic surgeons trying to do a brain surgery. That is what went on at Stoney Brook University recently.

In the end, I must say, the Arts Departments in Universities across the world are spreading stupidity. They have great commitment to tolerate unscientific theories and they are forcing all kinds of unscientific social experiments on our societies. Why should we tax payers and our children and grandchildren suffer for the stupidity and lack of responsibilities of Arts and Humanities departments?

The Arts disciplines in Universities must make a choice. Either they make these gender studies and humanities departments set their house in order or they intervene and clean these departments up.

References:

[1] Men's issues or misogyny?
[2] Voices of Reason About the Gender Wars

In His Own Words: Narcissistic Woman

Dr. Tara J. Palmatier · 19 October 2013 · Archived copy · Original

It's day 19 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. Falling in love with an abusive, personality disordered woman is like living a fairy tale in reverse.

A man falls in love with what he thinks is a beautiful princess or damsel in distress, only to watch her morph into the destructive, devouring witch. In today's *In His Owns Words,* Peter shares the story of how the beautiful girl he thought he fell in love with turned into a raging, violent narcissistic bitch.

> ***Narcissistic Woman***
>
> "A happy wife is a happy life." Whoever coined that phrase must not have been married to a narcissistic woman. You fall in love with Sleeping Beauty only to discover she is the witch once you kiss her awake.
>
> I met my future wife during a very intense summer camp, and, yes, we fell in love. She seemed perfect in so many ways, absolutely charming and self-assured. We had similar interests; our educational paths were almost identical and both of us wanted to live a life of creativity.
>
> After camp ended, I went back to my country and she went back to hers. We kept in contact via mail and telephone. I spent part of the following summer with her. We had a great time, and the following year she moved in with me.
>
> For the most part, things were good. There were red flags, but I did not recognize them as such at the time. I tried to be the perfect spouse and took charge of most of the family duties. At this point it was just the two of us and we were on my home turf. Also, I had seen all that my dad didn't do and how hard it had been on my mother.
>
> Two years later, we decided to move to her home country because there were more job opportunities. The transition to her country worked well; although there were struggles in setting things up and getting jobs. I did my part and then some to compensate for the fact that I was under-employed for a few years.
>
> Two years after we moved to her country, we had our first child and then a second child two years later. There were more red flags at this point. In particular, her reluctance to go back to work to make sure we could maintain the lifestyle she wanted.
>
> She said I should get a summer job or an evening job, so that she could stay home. The best suggestion was that I should get a job as a tree planter up north. When I did get small jobs to bring extra money during the summers, she complained that I was ignoring the family.
>
> I spent full days with the children and completed the majority of the house work, trying to do all the things that an equal partner is supposed to do. It didn't seem to matter what I did, it was wrong. Her family was not much support either. They have often told me:
>
> - "She has always been like that."
> - "She has always had a short temper."
> - "She was a strong-willed child."
>
> Our relationship was (is) a constant power struggle.
>
> Eventually, her employer gave her an ultimatum, continue to stay at home and you will lose your position. At this point, she had been at home for four years. She went back to work, but was incredibly resentful having to do so.
>
> We interviewed a lot of childcare providers and none of them were good enough. She was constantly addressing my parenting skills or the lack thereof. We are both educators and I had worked in the childcare sector for 10 years prior to getting a teaching degree.

I asked why she was so critical of my parenting. She claimed she was the superior parent because:

- My education and experience was from a different country, therefore, it was not valid.
- I had not read as many books as her, and since she had read more she should be referred to as the expert.
- By the virtue of being of being a woman, she had better parenting instincts.

She informed me that because she's a "naturally gifted teacher," she had the right to steer me in the proper direction. She also said I should "thank God for putting [her] in my life," so that I could become a "better person."

She was constantly undermining my role as a parent. She corrected me in front of the children when she thought I was wrong, which was often. She would frequently stand outside the door when I read night time stories. When the children asked questions and I answered, she would sometimes interrupt because she thought I was wrong. Or, once I was done she would lecture me for an hour about what she perceived to be my inadequacies.

She also told me that if I left her she would make sure that I was deported and would not see the children again. This was prior to me getting citizenship. My home country didn't accept dual citizenship for the longest time. Back then, I had landed immigrant status sponsored by her.

We often sat down and discussed strategies and rules for the family. I would try to follow them, so at least we were consistent even if I didn't agree with all of them. It didn't matter, ultimately. One day she would praise me for using the agreed upon strategy, and would yell at me the following day for using the same strategy for the same situation. Also, she wouldn't stick to the rules and strategies herself. When I asked her why, she would say, "To be a good parent you need to know when to break the rules, and you are too rigid. Try to be more flexible."

As the children grew, she became more and more critical about what she called my "lack of communication skills". She made comments about me being ESL in front of the children. When I pointed out that I communicate for a living, she mocked in a variety of ways.

To be fair, she did teach me a lot of new English words, none of which I can use in a professional setting. It is hard to communicate with a person whose most common response to a difference of opinion is, "Why do you always try to start a fight?" or, "Bullshit!"

As the children grew and the demands on her became greater, she did not cope well. The attacks became more frequent and nastier. They also became physical, which shocked me. Who in their right mind would attack somebody who is stronger, taller and heavier and has close combat training? The fact that I was bigger didn't concern her.

The first time she physically attacked me, I instinctively pushed back. When someone is winding up to take a swing at you, you protect yourself. I quickly realized that I would lose if I defended myself, and should just take the beating. She told me if the police were called, they would not believe me. "Just look at you, you are so much bigger than me." The same logic that Dr. Phil uses.

I was under constant stress and walking on eggshells. She would spend half an hour yelling at me for not wiping the counter top, but I could not comment on her overspending. She frequently told me,"You should be like a knight in shining armor that takes care of everything" and "You should put me on a pedestal and worship the ground I walk up on."

It was not good enough that I did 75% of the housework and some times more, I still had to give her presents and arrange to take her on dates. I had very little time just for me and there is very little money for dates.

I hypothesized that the reason we couldn't get the finances to work were because we were both incompetent, things cost more than I thought and/or we didn't make enough money. What I discovered over the years was that initially we were incompetent. I worked on it and learned how to budget and do bookkeeping, so that we could run a family.

The reason things cost more is because my wife refuses to cut back, and wants things her way. She told me that "no man can tell her what to do." Explaining the difference between needs and wants was futile. She would also deliberately make budgets fail, just to prove that I was wrong and then accuse me of not knowing how to handle money because my budget failed.

I frequently broke down my earnings and our expenses to show her what we had to live off during any given pay period. She would stamp her foot on the ground and tell me, "I don't like your budget! Re-do it!" and then storm of like a three-year old.

I tried to explain that you have to live within your means. She said, "You only think about money, whereas I think of what is in the best interest of the family! I should have seen this earlier!" It took me several years to explain that the adage, "It takes money to make money" does not relate to personal consumption.

I have cut my spending down to next to nothing, and when she realizes there is money she manages to spend before I can use it for bills and other necessities. We are always behind and the stress is unbearable. When I try to bring this up, she tells me it's the wrong time or place, I'm putting her under stress, I can't talk about anything but money, I am using the wrong tone of voice, she is tired, I need to learn to just "deal with it" and/or I need to be on medication.

We are both well paid, so finances should not be an issue. She seems to be aware that the finances are something I need to have under control. Since she does not have the threat of deportation any more, she messes up the finances.

On numerous occasions when she has overspent, she will tell me with a straight face that I am to blame because I didn't stop her. The fact that I am usually not present when she overspends is irrelevant.

My wake-up call happened when I developed Diabetes and gastrointestinal problems. I'm convinced the stress she causes was a contributing factor. When I was diagnosed with these conditions, she spent two hours yelling at me about how stupid I was and made an extremely vicious physical attack, one which could have cost me my eye.

As she helped to clean up my injury, she told me, again with a straight face, that she did not realize how mentally unstable I was. I had to explain to colleagues why my face looked like it did. It was humiliating. I told them I biked into a tree. On a later date, she said she wished she had done more damage.

My family doctor asked if she was projecting her emotions onto our oldest child. I didn't know what he meant, so I started to do some research and a new world opened up for me. Even though most of the text I found was based on men being the perpetrator, I was able to talk to my doctor about my situation.

One day, I found a card in my work mail box stating all of the benefits we had as employees, and counseling was one of them. I decided to go for it. At this point, I thought I was rapidly losing my mind. I told my wife I needed assertiveness training, which she agreed that I needed.

The counselor was very good and helped a lot. She gave me two options which were to divorce her or learn to manage her behavior. In hindsight, I should have gone for the divorce, but at the time I couldn't leave the kids with my wife because I was afraid she would turn on them without me present.

Around the same time, a sibling gave me a book about divorcing high-conflict people. It, too, opened new doors. Several years later, I came across the article *10 Signs your Girlfriend or Wife is an Emotional Bully* and it all fell into place.

We are still married, but now I'm engaged in a variety of activities, several of which are creative. She has chosen not to be a part of it. I'm finally looking after my health, exercising regularly and putting myself first.

Our oldest child is over 18 and the second one will be 18 in two years. Hopefully, all of the major financial issues will be resolved shortly and I am planning to leave after that. She has begun to turn some of her attacks on our oldest, since he is growing up and ready to separate from her. He has started to question her behavior.

She will work on him and when he has had enough and swears at her, she then becomes the victim, and starts

> lashing out at me. “No man would let their son swear at their wife, his mother! You are taking his side by not punishing him!”
>
> Our daughter has asked if I can divorce her, so that she can live with me and get some peace and quiet. My family has been completely alienated by her, they will not come and visit me while I’m still married to her, nor is she welcome to visit them.
>
> Friends and acquaintances frequently ask, “How is your charming wife doing?” It’s hard to go to social gatherings and see how she turns on the show, when I have seen behind the mask.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don’t know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

The Good Meme Project

Paul Elam · 19 October 2013 · Archived copy · Original

Memes are a way of spreading messages in a world that has a short attention span and little eye for substance and depth. Nonetheless. they are effective at getting attention. A good example of that is the following meme from the United Nations Council on Women:

[image]

Fair enough, if you think Google autofill's prove a problem.

Let's try one on for ourselves:

[image]

Fair enough? Still?

Please feel free to join A Voice for Men in the Good Meme Project. Send us your meme that addresses the issues of men and boys, as well as anti-feminist and anti-misandric offerings. We will take the best ones and post them here, and to the AVFM Facebook page.

The email is editors@avoiceformen.com

Have a great weekend.

Diana Davison: It's a rapey, rapey, rapey world

VFM News and Commentary · 19 October 2013 · Archived copy · Original

Our own Diana Davison enters the world of teh YouTubez!

http://www.youtube.com/watch?v=mIUEw8HzS6g

You can subscribe to Diana's new channel, Feminism LOL, right here.

The Masculine Mystique in The Daily Beast: Esmay, Elam and Hembling discuss

VFM News and Commentary · 20 October 2013 · Archived copy · Original

Dean Esmay plays the host position as he, Paul Elam and John the Other discuss the recent article in the Daily Beast by R. Tod Kelly.

You can read Kelly's article here:

http://www.thedailybeast.com/articles/2013/10/20/the-masculine-mystique-inside-the-men-s-rights-movement-mrm.html

In His Own Words: Another Beautiful Sociopath

Dr. Tara J. Palmatier · 20 October 2013 · Archived copy · Original

It is day 20 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. Today's *In His Own Words* is yet another example of the meat grinder men find themselves in when they don't have an understanding of abusive, sociopathic women.

The following is just a fraction of what "Matt's" ex has put him, their children and his family through. She is still playing games with custody and using others to commit proxy violence against Matt. The UK family court system has enabled much of it.

> ***Life with the Missus***
>
> It began at my workplace. She was younger than me and married, so we were friends and nothing more. After 8 months of friendship, she announced out of the blue that she told her ex-husband she was leaving him. She quickly added the disclaimer, "My leaving him has nothing to do with you."
>
> I had absolutely no idea she was having any problems with her marriage, and the way she spoke about her husband, it was as if everything was fine. I asked, "Why have you left him then?"
>
> She claimed she'd been sleeping on the couch for months, and that he'd had sex with three of her 'friends' 5 years ago. She went on to up to say he was a 'useless father' to their 2 kids, and that he was 'lazy.' At the time, I felt very sorry for her, thinking what kind of person could do a thing like that with her friends?
>
> That was back in 2006.
>
> A month or so later, she moved into another property with her kids. Shortly thereafter, she invited me to a BBQ she was having and I accepted. At the BBQ, her behaviour was somewhat manic/erratic, but I put that down to the fact she'd had a couple of glasses of wine. Two of my friends who accompanied me told me the next day that 'something wasn't quite right' about her.
>
> I shrugged their concerns off. I guess that was the beginning for me in making excuses for her behaviour. I felt so sorry for her having such a' rough ride' with her ex. The more she said about him, the bigger a monster he became in my eyes. She also claimed he'd hit her a few times.
>
> That night, we started a relationship and I stayed the night. By morning, my intuition told me I should not get involved, so I distanced myself from her. I didn't see her for a couple of weeks until I 'bumped into' her at work. In fact, she saw me arrive at work, and approached my car before I had got out of it.
>
> ' Hi,' she says. 'How have you been? I haven't seen you for ages.' We chatted, she seemed a lot different than she was before, and came across as much nicer. We arranged to meet up in the daytime and go for lunch. She was apparently very 'into me' and made me feel like I could do no wrong.
>
> The relationship blossomed. By this time, I had dismissed my friends' remarks and my initial intuitive feelings. As far as I could tell, I had this gorgeous girl who was extremely nice and made me feel fantastic.
>
> Things got better and better. Soon she began pushing to make the relationship into something more permanent. I was helpless to resist, and let her move into my home.
>
> She was very sociable, and wanted us to go out regularly as a couple. In fact, she insisted we not go out anywhere alone, as that's how mistrust begins. To be honest, I was ok with that, as I enjoyed her company very much. At this point, I hadn't realised the true implications of her intent.
>
> I have a craft hobby, one that I have always done and like to spend the odd few hours, now and again, pursuing. Prior to our romance, she had never expressed any objection toward my hobby. In fact, she seemed to be enthralled by it, and positively encouraged it.
>
> One day, she playfully said, 'Attention please.' Well, we spent pretty much all of my spare time practically

glued together, always wanting close contact, cuddles on the couch, watching TV, etc. I had never met anyone who had wanted such close contact on a regular basis as she.

I didn't mind and actually found it quite flattering, at first. However, it soon became clear that she wanted more and more closeness. I generally have no problems with intimacy, but realised it was becoming too much. Soon the time I spent on my hobby and myself had become extremely limited. Time spent on my hobby or any time spent without her was met with derision, to the point I felt guilty about wanting to engage in any pastime that didn't include her.

She then discussed the possibility of having children. To be honest, I welcomed the idea. I'd had a family some years before, which crumbled when my first ex-wife resumed a relationship with a man she dated before me. After we divorced, I lost everyday contact with our kids, which hurt me very much. Seeing them every other weekend may be long for a family again.

So when the opportunity arose to have another family with this woman, who I loved very much, presented itself, I gleefully took the offer. Shortly after, she was pregnant with our first child.

We married when my ex-wife was 7 months pregnant. When our daughter was born, I was like a man possessed. I could not hide my happiness, and felt like the cat that got the cream. Here I was, with a beautiful, charming, funny, attentive wife, and a beautiful new baby. I was so happy, words cannot describe!

This is when another red flag reared it's ugly head. I noticed that my wife was becoming jealous of our baby. One day, she said, "I can see the love in your eyes when you look at her, why don't you look at me like that?" Her words burnt into my memory. This really shocked me. I rationalised her comment by telling myself it's probably my fault, and maybe it was true, maybe I did show her too much attention, and had somehow neglected my wife to some degree in the process.

Time went by, and the bond with my child grew stronger. Every day, I would think how lucky I was. I just couldn't stop smiling. I have a DSLR camera. I put it to good use taking lots of pictures of my wife and baby together, and lots of my little one as she began to make progress in her early life. Stuff I believe most normal dads would do.

Over time, the jealousy toward our infant child got worse and worse. My wife was becoming upset, and I found myself reassuring her that I loved her as much as always, but was just excited to find myself in the position of being a daddy again.

Things started to settle (or so I thought) and we had minor problems as most couples do. My wife decided that it would be wonderful to have another child. From the outset of her pregnancy, my ex became more irritated by little things, which I attributed to pregnancy hormones. She began a pattern of packing her things and driving our daughter to her mother's house, saying I 'don't love' her, and that she was leaving for good.

She'd return the next day, and I pulled out all the stops to show her that I loved her. Sadly, she just became more convinced that I didn't love her. I was becoming more and more stressed. She left a total of 5 times, returning the next day. When she left for the fifth time, she was 5 months pregnant with our little boy.

As usual, she was screaming and crying, saying I don't love her over and over. As she went to leave, I decided she was going to stay. I locked the front door and removed the key. I didn't want her driving with my daughter and unborn baby in such a state of upset. My ex had had 5 car crashes of varying degrees in the past, but on this occasion her mental state was far worse. I wanted her to stay put until she calmed down.

She went for the front door again and tried to kick me in my testicles (I was standing in front of the door). I deflected her leg with mine, and my knee gently brushed over her abdomen. The argument got heated. I tried to put her on the couch in a vain attempt to get her to calm down. She pulled the telephone receiver above her head and dialed the police emergency number.

I took the phone from her hand, and ended the call. She was still crying and screaming and lashing out with her arms. I restrained her arms to stop receiving blows. Around 10 minutes later, an officer from the traffic division

knocked on my door, I went to the door and unlocked it to let him inside, he observed that I had to unlock the door, and obviously I suppose, guessed I had locked her in, making me look like the bad guy.

He stated he would be leaving soon and that the regular uniformed police were coming to take over. Ex was crying on the couch. The regular police officers arrived, and the traffic cop left. Two more police officers arrived, one male and one female. The female officer very quickly assumed the worse when my wife told her I had 'kicked' her in the stomach.

I was arrested and taken to the Police Station in a police car. It was very humiliating, as I my neighbours, who must have heard the noise, saw me being taken away in a police car. Before locking me up, they took a DNA swab from my mouth, photographs and my fingerprints. This was easily the most humiliating experience of my life.

I was trying to protect my ex and the kids (one unborn) by keeping her in the house. She is an awful driver at the best of times, has a history of five accidents. She once smashed into a stationary car claiming she 'forgot to brake,' so you can see why I was concerned for my kids' safety.

My wife was examined by a Police Doctor, while I was detained in the cells. Eventually, I was herded into another room for a taped interview. I told the officers that I'd reached the end of my tether. I was frustrated, and,yes, I shouted at her as she did to me. I told the police I was desperate to keep her at home because I was worried about her driving in that state with my children in the car.

After a couple of hours, I was taken to the desk sergeant. He told me I was free to leave with a letter declaring NFA (No Further Action). They informed me that they found no marks on her body, and that our unborn baby was fine. The female police officer told me she had spoken to my wife, who had described our relationship as 'passionate' and that she loved me very much!

My ex-wife later said her 'hormones were to blame' for her behaviour. That was in December 2008.

Time passed and things were generally better, but she still accused me of varying different crimes like having affairs at work. She would always ask who I was working with, are there any new girls on shift, and what are they like, etc. She would phone during night shifts at the hospital where I work, usually around 2 AM. My colleagues asked why she called in the early hours of the morning. I can only assume it was because she wanted to see if I was actually at work, and not at some woman's house having illicit relations!

Our son was born in April 2009. It was a very difficult time. My ex had started arguing again, accusing me of having affairs, saying I didn't love her, and that she was leaving. By this time, I was worn down. These accusations occurred on a regular basis and no amount of logic or reassurance worked.

On the morning the Health Visitor was coming to check on our son, I was getting more and more upset, as she was preparing to leave me yet again. By the time the HV arrived, I was in a terrible state, shaking, frightened and confused. My wife was calm, and to all intents and purposes, appeared ok. The HV lady quickly picked up on my emotional state and thought that I was mentally imbalanced.

In fact, she was correct. I had suffered months upon months of incessant emotional abuse and was close to breaking point as she was about to leave again, taking our children with her. The HV asked if I was ok. I didn't want the her to know that my ex was leaving. I replied that I was depressed. I was pacing around a lot, as I always do when I'm upset.

The HV asked me to sit down, and I started crying. My son started crying in the HV's arms. She asked me if I would like to hold him, but I was in no fit state to comfort him, so had to refuse. She asked, 'Does his crying make you angry?' I said everything was upsetting me, meaning my whole home situation. The HV later told my ex-wife that she was 'worried' about my being around him.

I felt so much shame that my wife was yet again leaving me, that I couldn't discuss the reasons why I was so upset. I said I felt depressed and the HV referred me to book an appointment with my GP.

I have no idea whether that HV told my ex-wife that she had concerns over me being with the baby or not.

Whether it was true or not, my ex repeated it over and over to make me feel bad, as she really seems to love hurting me in anyway she can. To this day, she maintains I told the HV I don't like our son. I never uttered those words, and have since heard she has told anyone who will listen the same thing.

Adding to my stress and depression, our household bills were being paid, but not the mortgage. It was 2 months in arrears. My wife had a habit of buying and consuming 4 litres of Coke drink per day. She'd had this habit since we first met. I tried in vain to wean her off of it. The convenience store across the street was her preferred purchasing point for the Coke, being expensive at £1.50 per bottle. That's £84 per month on Coke alone, plus her 40 cigarette per day habit, equating to (most days) £8/day= £150-£200 per month (some days she smoked 20, most days she smoked 40).

Incidentally, she smoked all the way through both pregnancies, even though she assured me she would quit before the second pregnancy (she didn't). Our daughter has severe asthma, and needs medication to keep her well now. My ex also has asthma, poorly controlled. She won't use her inhalers regularly, particularly the steroid based inhaler, which is designed to stave off further attacks if used daily. Despite doctor's advice, she wouldn't use it, as she was fearful the steroid content would make her 'fat.' It would be impossible in such small doses, but she knew better.

One day I found a packet of Prozac. One of its possible side effects is weight loss. She had either lied or coerced her GP to prescribe it. She was hardly eating and taking swigs from a bottle of 'Effico' tonic to lose weight. She was a size 6, at just over 5′ tall, that is skinny, but insisted she was fat. She probably asked me 30 times a day if she looked fat (no kidding). If we were ever going out for an evening, she would try on at least 8-10 different outfits (dresses). She would ask me, and anyone else who might be present, if she looked fat, over and over.

My ex had many, many dresses. She would come home most days with new outfits, saying she bought them from charity shops. In reality, they were NEW dresses, so no wonder the mortgage was falling behind. At the beginning of our relationship, one of her friends remarked that my ex was 'High Maintenance.' I thought she was just kidding, but that's exactly how she is.

When our son was 6 weeks old, she finally moved out for good. My father had just passed away from cancer. She and I had been looking after him for some time. He and my mother divorced 20 years before, and he purchased a mobile home/trailer. My wife started a friendship with my father that had dark dynamics.

She had worked on my father, playing the victim and generally taking him in. She pretty much destroyed my relationship with him. He even gave his collection of expensive shotguns to her ex-husband before me. I know, it's all very, very weird. When he died, he left his home to her. He made a will, essentially leaving 5K to each of his grandchildren upon the sale of his home.

He specifically asked my ex not to sell the home back to the site owner, as he knew he would only offer around 5-6 k maximum (the home was worth 18-20k on the market). She sold it about a month after his death to the site owner, for a mere 5k. The grandchildren lost out, and she wasted the money in a few weeks.

By this time, my ex had rented a property in a village about 8 miles from me. I was still living in my home, working long hours, and negotiating with the mortgage company to clear up the arrears. One day she brought the children to the hospital restaurant to meet me for breakfast.

All seemed well and she was in a good mood for a change. I went home to bed. I woke around 4pm, and sent a text asking how the kids were. She replied, 'Leave me and my children alone'. I text her back, no reply. I tried calling her, she wouldn't pick up, so decided that I must go there as I had no idea why I had received that text, and needed to know.

When I arrived, she wasn't home. I so sat in the garden with a drink to wait. She arrived 15 minutes later and saw me in the garden. She opened the door and shouted very loudly, 'Fuck off!! What the fuck are you doing here!!!!" She slammed the door and locked it. I didn't say a word, and just continued to sit there.

Ten minutes later, she opened the door and yelled, 'I thought I told you to fuck off, now fuck off and leave us

alone!!' She went back inside, leaving the door open. I gingerly went in behind her saying 'I can see you're angry, but honestly I have no idea why you sent me that text. Please just tell me and I'll go.' She said, 'It was your son's eye appointment today. He could be blind and you couldn't be bothered to come along, now fuck off and leave us alone!!!'

My daughter was in another room. She caught sight of me and ran towards me saying, 'Daddy!' with a big smile across her face. My ex literally pulled our daughter by one arm into the air and caught her. 'He's not your daddy! I'm going to find you a proper daddy, now FUCK OFF! you are no better than a piece of shit on my shoes, die, die, DIE!!!!!!' Our baby boy looked terrified at his mother's outburst.

I went to comfort him. When she realised what I was about to do, she pulled him out of his walker by one arm, flung him into the air, and caught him in her other arm. I was astounded, confused and utterly speechless by this uncontrolled demonstration of staggering venom. Our children were frightened and I was powerless to help, as I knew anything I did would make her worse.

Moments later, her phone rang. It was a friend. Her demeanour and tone instantly changed from vile, loud, violent abusive fisherman's wife into 1000% victim. In a crocodile tear voice she says, 'Can you please come around? Matt is here and I don't want him here. He's frightening the children.'

Maybe I should have left at this point, but I know my ex too well. I knew she would twist things around and blame me for her actions. I thought leaving would make me look guilty, so I went into another room and waited. Her friend and her friend's boyfriend arrived minutes later. Ex is now in full victim mode and doing it very well.

Her friend's boyfriend (a part-time 'special' constable) said I had to leave. I calmly explained I was there to find out why I got the text that afternoon and to sort things out. I said I had no intention of leaving, as my children had been abused. Next thing I know, he swiftly put my arm up my back, as police officers do, and I'm unable to move. His girlfriend called the proper police, obviously believing I'm the aggressor.

The police soon arrived. They could see I was a concerned father, wanting to get to the bottom of the horrible text message I received. Yet, they believed her, and told me to leave. The next day, she texted saying the police installed alarms within the property and that I must keep away!

One week or so later, my mother was due to collect the children for an access visit with me. I had no intention of going to my ex's after the police visit. I asked my mother to tell her that I'd had all I could take and I wanted a divorce. After hearing that I wanted a divorce, my ex cried to her mother (who was also there), saying, 'But I love him!!!'

The next week, I received a text asking me if I would meet her at my dead father's now empty mobile home. She claimed she wanted to talk about kid access arrangements and that she had something she needed to tell me face to face. I agreed, and went to meet her.

When she arrived, I asked what she wanted to discuss. She never once mentioned the children. Instead she told me she was 'seeing someone.' I replied, 'Ok, good for you. Now have you anything to say about child access?' She persisted, 'A (ex-husband) is fuming as D is his best friend (new boyfriend).' She even smirked as she was saying it.

I said nothing. As I was about to leave, she pulled a brand new expensive phone from her bag, not to use, but to show it off to me 'That's nice,' I said . 'Yeah, it's a present.' 'Nice,' I said and turned to leave. Then she said, 'You scare me, Matt. I'm taking out an injunction (non-molestation order) against you.' Thinking she was trying to be funny, I laughed and said, 'It's me that needs protection from you!' I'd heard enough and left, not paying any attention to her comments, as there were no grounds, or indeed, evidence.

Four days later, I was at home when someone began banging very loudly on my front door. I looked down from an upstairs window and saw a huge body builder type guy pounding on my door. He saw me, too.

'I can fucking see you up there with a white shirt on, come down and open the fucking door.' Of course, I had

> no idea who this guy was and stayed put. He put something through my letterbox and left. To my shock and surprise, it was an affidavit with pages and pages of alleged domestic violence, carried out by me! It was painful to read. No wonder the guy delivering was so aggressive. My ex had made me look like Attilla the Hun!
>
> It was surreal. Here I was reading about scores and scores of alleged abuse, when in fact, she was the abuser. I was in shock. If I was such a dangerous and violent abuser, then why meet me in an isolated place (my dead father's mobile home) to tell me she has a new boyfriend???? Huh? Am I missing something???
>
> Her defence to that was, 'I had 999 ready to dial on my phone, so if you attacked me, I could call the police.' Crazy, just totally and all consumingly nuts. I went though months of hell for that, not seeing my children, and being subjected to further abuse from her, using Facebook.
>
> She coerced friends of mine to come over to her house one Saturday for a BBQ. She then got a friend to photograph her with my friends and her new boyfriend, cuddling him and looking so happy happy. She published these photos on Facebook, along with more abusive pictures over the following weeks. Pictures of her new boyfriend holding our son in his arms with a feeding bottle, him standing over my son as he takes his first crawl, and other photos designed to hurt as much as possible.
>
> By this time, I had a lawyer to get access back to my children. I printed the Facebook filth to show her. She said it looked like my ex was trying to get me to break the terms of the injunction, but, of course, I could already see that. I didn't take the bait and stayed out of her way, no texts, nothing, no contact whatsoever. Just one text, or email and I could've been arrested.

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Shrink4Men Counseling, Coaching and Consulting Services

Dr. Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

The criminal injustice system in the United States

Deborah Kendrick · 20 October 2013 · Archived copy · Original

The Criminal Injustice System in the United States

When we consider the truth, that The United States has less than 5% of the world's population, yet has more than 25% of its prisoners, it does not sound right to any of us. How do we hold ourselves out to be the standard of justice and freedom in that statistical quagmire? How did we get to this point – and how do we get to a better place?

Like all complex problems the answers are not simple. Somewhere we forgot to notice what we were doing to ourselves. Fear seeped through the cracks in our societal confidence and we began to legislate in reaction to our fears instead of legislating in support of our inherent Constitutional equality. Our government began to work for the powerful elements in our society against the powerless among us. Privilege was given preference over those without privilege. It became more important to protect those with privilege from the real needs of the poor.

The operation of the justice delivery system became an expensive bidding war. Those with more money could afford more justice than the rest of us. The result was the imprisonment of the poor. Law enforcement translated that largely into race: Poor = Black and Hispanic in various parts of the country when applied to the "War on Drugs." That made it easy for racial, ethnic and class disparities in courts and prisons. Another complication was every session of every state's legislature adopted the philosophy that the solution to every problem was to craft a new criminal law or enhance the punishment of an existing law. The police powers of every state, local and even the nation itself became more like those in a different form of government than the democratic republic we hold ourselves out to be.

But even with the racial angle, we should remember a little-noticed fact is that so-called "white trash," poor whites, were and are targeted too, that the most vulnerable men are usually men who grew up without fathers in the home, and that while it was once an industry that depended on poor minorities, now it just depends on locking up men in general. In hindsight we could say we should have cared about all this sooner, but the bottom line is if you're interested in the welfare of men and boys, then the prison-industrial complex in the US should be something you give a damn about.

We have too many men (and yes, some women) locked up, for too little reason, for too much time, it's not working and we cannot afford it.

Those we send to prison come out less able to live in our neighborhoods than before they went in. Locking people up for drug use and possession in a very Pavlovian sense only conditions them into associating freedom with access to drugs and/or alcohol. Prisons become revolving doors of high rates of recidivism and the few that do not return to prison have limited opportunity to earn a living for their families and are foreclosed from much of the housing and almost all of the public assistance afforded others.

Treatment for drug users works much better and is much less expensive. The same can be said of those who steal. Probation is far more successful than imprisonment. Most theft is driven by poverty and if we hope to reduce the incidence of theft, we could perhaps create jobs convenient to those who need them.

The sole purpose of prisons should be to contain those who would do others harm. We can no longer afford to lock up those we do not like. All sentences in almost all states reflect our desire to "get even" and not any notion of an effort to rehabilitate. We should devote the time in prison to training and education not to slave labor and warehousing inmates to deteriorate in our custody.

We should open the institutions up so they are not isolated from a normal society. How do inmates learn to live in a normal world if we cage them in a contained predatory and aberrant society? There are ghettos, barrios, and trailer parks out here where the residents have adopted the social norms of prisons because those places are the only places former inmates can return to.

Prisons too are warehouses for those with treatable mental and emotional problems. If anyone behaves differently, we tend to want to get them out of sight so naturally we send these most vulnerable people to institutions designed to abuse them randomly. It would actually be less expensive to build and staff institutions that could treat their disabilities but we would rather punish them for being different than help them get better.

Under the rubric of the “War on Drugs” the whole idea of mandatory minimum sentencing was created and became a fad fashion in legislative art. Every act that could be criminalized could be enhanced and improved with a fresh set of mandatory minimum sentences. It was madness, rhetorical revenge. It sounded good at the time but made no sense in application.

The new fad fashion is electronic imprisonment. Ankle monitors, sex offender registration and variations on that theme. It seems easy to let the electronics do the work so we write those laws with such a wide brush that we waste energy watching those who are a danger to no one. The consistent reports from those whose job it is to do this supervision is they could easily supervise those who may need watching but their case loads are such that any careful supervision is not possible.

So, what do we do? We start with a serious effort to undo what we have done wrong over the last four decades. We start by bringing the War on Drugs to an end. We reexamine all the legislation that passed to build and enhance that war, removing much of it from the books entirely. We look at the rest of criminal law for things that have hurt more than helped and eliminate or recompose those sections with the objective less imprisonment and more solving the problem or its underlying causes. We restore mental and emotional problems including sexual laws and drug addiction to a treatment model to correct harmful behavior more effectively.

We tell the private prison business to stop planning to make more profit from locking people up in their warehouses and invest in treatment modules that better suit the new thinking.

Most importantly, we as a society must deal with our racism, ethnic prejudices and class divisions. We can live in a better and safer world, if we all decide one is worth the effort.

My name is Deborah Kendrick, and I am a Prisoner Advocate, an Anti Death Penalty Activist, and a Pro Male Activist

Facebook: https://www.facebook.com/groups/465461446868632/
Website: www.wordswithinthewalls.webs.com

Leaving the sisterhood: A recovering feminist speaks

Elly Tams · 20 October 2013 · Archived copy · Original

Note: This article is also available in Spanish, Swedish and Romanian.

[dropcap]T[/dropcap]here is a recently published book by a group of feminists in the UK, entitled The Lightbulb Moment. It is a collection of accounts by women about the precise moment they "saw the light" and became feminists. Religious, Road To Damascus style imagery aside, this book's title resonates with me. I have experienced quite a few "lightbulb moments" myself with regards to feminism, especially in the last two years. But my realizations and illuminations have been of a quite different nature to those described in the book. For I am writing this after having been raised, educated and – yes – indoctrinated in feminist dogma for over 40 years, but my "journey" has involved leaving the sisterhood. And the sisterhood, that lovely, touchy-feely, all-girls-together, "feminine" club has punished me severely for my decision.

In 2010 I began writing a blog, using the pseudonym Quiet Riot Girl. I have been a participant in a few online communities over the years, and I have always enjoyed the way they give us the opportunity to play with our identities, develop personas and explore ideas and practices we may not have done under our "real names." But when I created Quiet Riot Girl, I had no idea just how life-changing my explorations would be. I was still a feminist when I started blogging (and tweeting) in 2010. As a critical feminist, I was aware how divided and sometimes incoherent feminists are on important issues such as sex, economics and bodily autonomy. But I was a "sister" nonetheless. If you take a look at my first QRG Blog you will see how clearly I identified as a feminist back then. But only a year later I had completely split from feminism and was writing as an "anti-feminist," for example in my controversial essay, Against Feminisms.

So what changed? And why? My rejection of feminism (and its rejection of me) is not just about choosing to use different labels to identify myself and my politics these days. This has been a dramatic sea-change on my part, which means I see the world completely differently now. There have been quite a few twists and turns in my personal 'revolution'. Here are some of the key ones.

1) Rape Culture And Other Feminist Myths

The feminist blogosphere is full of articles and discussions describing what feminists call "rape culture." According to them, women are not able to walk down the street or enjoy a drink in a bar without the fear of being hit on, harassed, and raped by men, those dirty dogs. When I first began engaging with feminists online, I was immediately struck by the fact that I did not recognize the phenomenon of "rape culture" they were talking about. And I certainly did not recognize men to be villains, as they were portraying them. I noticed that both men as a whole and individual men were being demonized by feminists. Julian Assange for example, still has not even been charged by the authorities, but feminist bloggers have already branded him a "rapist."

In 2010 I wrote a piece called Why Rapist Is A Dirty Word and the reactions from feminists were telling. Some (as you can see in the comments) said I had no right to speak about rape as I have never been raped. Others called me a "rape apologist" or said I was "rapey!" My status as a woman was put into question, and "sisters" called for my feminism card to be revoked. When I tried to get my work on rape culture published by feminist websites and publications online, I was met with stony silence. It seemed as if I had broken a "taboo." Undeterred, I continued to explore the issue and in September 2011, having given up on challenging the concept of rape culture within feminism, I had my article Rape Culture And Other Feminist Myths published at the Good Men Project. In that piece I said:

> When I hear the word "rapist" I think of a man, and not a man who is capable of change, of reflection. We have to speak about and talk to men who commit sexual assault as if they are able to change, and we also must acknowledge men are not the only perpetrators, if we want to reduce sexual and intimate partner violence in society. Rape Culture is a myth. I reject it outright.

As a result of my stance, feminists, who still see “rape” as primarily sexual violence done by men to women, rejected me.

2) The Sex Wars

[quote style=”boxed”]When I did finally realize how badly feminism treats men and masculinity, I was not able to identify as feminist anymore.[/quote]

Sex is of course universal, and universally complex. My own sexuality and sexual politics have shifted over time. One of the reasons feminism and I parted company, is the “sex wars.” For all the puritanism that comes out of feminism, those girls are remarkably interested in sex! And especially the evils of heterosexual men.

Back in 2010 I wrote a post called Sex For Sale. Though I now disagree with my former self about much of it, the piece is important to me because it shows how I refused even then to accept the feminist panic over sex work. As I say in the article, “When I talk about sex work I include myself in the picture. And I include you too. If we don’t talk about it as participants, then we are “othering” the women who overtly exchange sex for money. (And now I would say “men and women!”)

The term “othering” is key here. Feminists LOVE to talk about sexual objectification, by which they mean the sexual objectification of women. But I know that in the 21st century, men are also objects of desire, and young men in particular are splashed across billboards and TV screens wearing next to nothing. But this metrosexual masculinity is ignored by feminism. Feminists maintain that it is women, not men who are objectified in our culture. And they love to blame the sex industry, and heterosexual men’s desires, for women’s “othered” status as “sex objects,” as victims of the “male gaze,” and ultimately as victims of sexual violence by men. But in my view it is feminists who objectify men and women the most. Whether they are “sex positive” feminists or “anti-sex and anti-sex industry” feminists, they simplify and objectify people into caricature portraits of “victims” or “perpetrators.” I refuse both labels and therefore I don’t fit the feminist mould.

3) No, Seriously, What About The Men?

The first time I remember hearing the term misandry was only a few years ago. I was a director of a feminist non-profit providing training for women in the music industry. We were at an “equal opportunities” training day and a man there suggested my organization might be sexist. I was angry, and incredibly dismissive of him and his views. I thought the “misandry” that he spoke about didn’t exist.

I don’t want a medal for realizing it does. I am recounting this anecdote to underline just how rare it is for feminists to take sexism against men seriously. During my PhD gender studies program I referred often to a “dictionary of feminist theory.” The entry for “misogyny” was long and detailed. There was no entry for “misandry.”

When I did finally realize how badly feminism treats men and masculinity, I was not able to identify as feminist anymore. In an article at the Good Men Project I wrote about the awful jokey retort feminists and their allies use when anyone brings up men’s issues in a discussion: “whatabouttehmenz?”. Incidentally, I *do* think I deserve a medal for the fact I was banned from the website called No, Seriously, What About Teh Menz?. NSWATM is supposedly a forum for people who care about men, misandry and masculinity, but I was banned for challenging Sady Doyle, the prominent American feminist blogger, activist and, er…man hater!

The list of well-known feminists who spend a good deal of their time and energy demonizing and putting down men is long. We all have our “favourites” – Amanda Marcotte, Melissa McEwan, Cath Elliott, Jill Filipovic and Gail Dines spring to mind. But I have found myself identifying the UK Guardian journalist Suzanne Moore as particularly guilty of misandry. In one of her weekly columns, Moore relayed a story about her young daughter asking her why she is a feminist. Her reply?

“Because men do horrible, horrible things.”

4) Who Is Silencing Whom?

Feminists, especially online, often talk about Silencing. They claim that men attempt to shut feminist women up

using a variety of nasty techniques. These include “mansplaining,” “gaslighting” and “sexual bullying.” I won’t explain the concepts – A Voice For Men readers will be familiar with them, as I am sure they have been used against you in many an argument with feminists. In a rather strange discussion on Feministe blog a while ago, I was accused of all the things men are supposed to do to silence feminists. In fact they called me a man and awarded me an “honorary penis” which I treasure to this day.

The lovely ladies at Feministe also banned me from commenting on their blog. In April 2011 I made a list of all the people who ban and block me online, named after a feminist blog of the same name, called 101 Wankers. I have now reached and surpassed my “target” and have stopped counting. But this didn’t shut me up, so in March 2012 Julie Bindel the well-known anti-sex industry UK feminist, along with some of her friends, “outed” me. My pseudonym Quiet Riot Girl was revealed to belong to me, Elly Tams, and I was labeled an “anti-feminist,” “homophobic,” and a “troll.”

The term “troll” is particularly effective, because it is so generally accepted, way beyond the feminist blogosphere, as a word meaning someone “bad,” “untrustworthy,” “subhuman” even. I have been called a troll on many occasions, and even though I know it is used politically, the label hurts. When there are TV programmes about “RIP trolls” who trawl Facebook for tributes to recently deceased people and then deface them and abuse grieving relatives, it is difficult to be called a troll and stand tall and proud. But overall, in the light of my treatment by feminists and others who don’t like what I have to say, I am left with one question.

Who is silencing whom?

5) Lies, Damn Lies and Statistics

One of the things I have found hardest to accept about feminism is just how incoherent it is, and how it often uses dodgy data and – well, actual lies – to promote and justify its statements. I studied gender to PhD level and beyond, and so have based a lot of my own work on feminist theory and feminist-influenced research. Was it all wrong? The answer is yes and no. In my Against Feminisms essay I show that I reject ALL feminist assumptions and basic positions. But I do not claim everything written by a feminist to be useless. Feminist theorists and writers whose work I have not abandoned altogether include Camille Paglia, Judith Butler and Gayle Rubin. But I think they all still focus too much on women, and women’s issues, which weakens their arguments. I need another article, or maybe a second PhD to demonstrate how feminists are inconsistent in their views, and how research they use is often very poor. But here are a couple of recent examples:

In her recently published book, The Sex Myth, Brooke Magnanti, more famously known as Belle de Jour, showed how anti-sex industry feminists use bad data and poor analysis to come up with what I can only call lies about adult entertainment and “misogyny.” Magnanti shows how feminist campaigners have based some of their activism on wrong stats about the relationship between the number of lap dancing clubs in an area, and the level of rape in that

same place. UK based feminist organizations such as Object UK and the Fawcett Society often present "facts" about violence against women that on closer inspection are not facts at all. Or are only part of the story.

The Fawcett Society provide us with another example of feminist dodgy data. They currently have a campaign about the way women are economically hit harder by the recession than men. I find the figures they use to be particularly insulting to all of our intelligence, because they ignore the "fact" that we all know from our own lives, that in the vast majority of cases, men and women live together, are in families whether nuclear or extended, and support each other. Another fact ignored by feminists is how fathers who do not live with their children, and who often don't even have much access to see their children, tend to pay the mothers of their children considerable amounts of money in child support.

6) The Bigger Picture

The issue of fathers and fathers' rights is one which brings me onto my last point. In my recent conflicts with feminists, particularly on the internet, I have found them to be incredibly small-minded, insular and unaware of wider issues in society that don't affect them directly. The feminist blogosphere is dominated by young, white, middle class women who do not have to worry about whether they are allowed to see their children or not, if they are likely to be called up to fight in a war, or where the next meal is coming from. Globally, when it comes to major crises such as famine, natural disasters, armed conflict and unemployment, everyone, not just women, suffers. Even in America, the military draft is compulsory for young men, not women, but feminists have dismissed that as an important gender issue.

The constant whining by well-heeled feminist women about so-called male privilege, was probably the final straw for me as far as my relationship with feminism was concerned. Privilege? What privilege?

In the title of this piece I call myself a "recovering feminist." Whilst I don't think I was "addicted" to feminism, the phrase was deliberate. Giving up the dogma that has dominated my life thus far has not been easy. There are even parallels between how alcohol or drugs, say, can serve as a "prop," a "safety net," a way of trying to avoid some of the harsher aspects of reality and what feminism offered me. Without the comfortable delusion of feminism I am more vulnerable now. Without the "gang," the "club" (the "cult?") I sometimes feel alone. Sometimes I am alone. But I have no regrets. Apart from feminism's misandry, lies, silencing tactics, and oppressive sexual politics, in writing this I have been reminded that even when I was still a feminist, who happened to think for herself, I was cast out and derided. Being a feminist, for me, was often being in the sisterhood without any sisters. I will never go back.

Thanks to Dean Esmay for encouraging me to write this. And thanks to my own sister who was never convinced by feminism, and is enjoying saying "I told you so!"

NB: My spellcheck does not recognize the word "misandry." Maybe my PC is a feminist.

Men, and patriarchy in the church

TyphonBlue and JtO · 20 October 2013 · Archived copy · Original

Patriarchy is a word we're all familiar with, often used in the context of cultural dogma of "**The** patriarchy". This implies a hidden social structure threading through history, elevating men and suppressing women.

One institution, in particular, is singled out for feminist ire. The Christian Church. According to feminists; Christianity, like all Abrahamic faiths, elevates men above women.

But does it?

The existence of a male priesthood, and a male-headed nation state (the Vatican) both seem to support the feminist conception. But we are all aware of the frontman fallacy; because there is a man in the front, it does not follow that the frontman uses his power to benefit other men. Because Christianity has a male priesthood, is headed by a man and uses masculine language to refer to the God and humanity's savior, does it necessarily follow that Christianity is male favoring?

In Christian tradition of the last two millennia, the books of the New Testament provide a foundation for the spiritual identities of men and women – based on the life of the son of the creator of the universe, born of a virgin mother, and redeemer of all human beings who accept him. Of course, the apparent son of God, who in some variations of the doctrine is the human incarnation of God, fathered by himself on a virgin mother – this is a male avatar of the God on earth.

The masculinity of the Christ is usually taken as evidence for male supremacy fostered through the church and it's long influence on Western culture.

However, simply acknowledging the sex of God's son, or his avatar doesn't justify automatic assumption of male elevation. For men, spiritual identity is tied to service in the form of conformity to the doctrine of the Christ. While men may find a model for identity in the character of the son of the God, according to the books of the new testament, figure had no sexual life. This absence leaves no spiritual connection between the masculine body and the divine.

The Christ is sexless; presumptively masculine, but never actually engaging in any activity unique to his masculine body.

This stands in contrast with the story of the Virgin Mary. She, unlike the Christ, was a human woman who had a relationship with the divine mediated through her own feminine physicality. The Virgin conceived, gestated, gave birth and nursed the Infant Jesus. Absent a human father, Mary's conception, pregnancy and birth of God's avatar on Earth are all deeply and supernaturally rooted in the female body. As the mother of the Christ, Mary was the one human being who came closest to God.

The implicit stricture of making the female body the vessel of Holy Spirit while offering no corresponding connection between the divine and the male body creates a spiritual caste system with women on top and men on the bottom. But this is not the only or even the worst form of virulent misandry in Christianity.

The birth of Christ is without sin because, quite simply, it did not involve a penis. The entire mythology around the birth of Christ implicitly indicts male sexuality as the vector of original sin from generation to generation. This is not explicitly stated, but the conclusion is inescapable.

Saint Augustine of Hippo (354–430 C.E.) was a principal theologian and philosopher of the early Christianity, and credited with responsibility for the merging of Greek philosophical tradition with Judeo-Christian religious and scriptural traditions[1]. A seminal member of the early church, Augustine denigrated male sexual desire and turned the Fascinus[2] into the demon rod.

"the organ was a lever of sin: "the demon rod." Semen itself was a toxic glue, effectively damning both men and

women to a state of sin, a neat one-two punch that rendered sex dirty by definition. Erections were less spiritual highs than demonic jolts, an interpretation that was to ripple through much of Western culture."[3]

Augustine's wrote City of God to discredit and undermine existing pagan traditions which did not denigrate male sexuality and were in direct competition with the Church for the hearts and minds of the citizens of Rome. In City of God he stated:

"when sexual intercourse is spoken of now, it suggests to men's thoughts not such a placid obedience to the will as is conceivable in our first parents, but such violent acting of lust as they themselves have experienced."[4]

Forget Eve. Forget the fruit of the tree of knowledge of good and evil and the Serpent. If all human women, tomorrow, conceived and gestated and gave birth without ever coming into contact with a penis, our race would be purged of original sin.

Would anyone care to speculate where Radical Feminists got their ideas from?

Indeed even mainstream feminists cling to their insistence in blaming all the world's ills on men. Not just patriarchal oppression, but domestic violence, rape, child abuse, war, financial crises; all original sin can be laid at the feet of men. Or their penises.

In Christianity a woman's experience of her body's uniquely feminine characteristics (sans male influence) brings her closer to God; a man's experience of his body's uniquely masculine characteristics drives him into damnation.

By contrast, the pagan traditions displaced by Abrahamic monotheism provided a path to spirituality for men and women through the experience of their own bodies. Women, quite obviously had then, and still retain a naturalistic spiritual identity as creators of life through the act of childbirth. This is preserved in the mythology of the Virgin Mary. But in most pagan traditions, men also have a connection to the divine through their own bodies, semen and the penis itself were both seen as symbols of divine generative power. It is this aspect of the spiritual masculine which is excised by the mythology of the Church.

"We speak of things which are now shameful, and although we try, as well as we are able, to conceive them as they were before they became shameful, […] For since that which I have been speaking of was not experienced even by those who might have experienced it—I mean our first parents (for sin and its merited banishment from Paradise anticipated this passionless generation on their part)—when sexual intercourse is spoken of now, it suggests to men's thoughts not such a placid obedience to the will as is conceivable in our first parents, but such violent acting of lust as they themselves have experienced."[4]

Christ, the asexual model of male virtue did have a female disciple, specifically Mary Magdelen. However, the gospel of Mary although it exists today in fragmentary form, was excluded from cannon. The gospel of Thomas, also excluded mentions that Mary was the favored and closest disciple of the figure we know as Jesus. Why then would the testament of both Mary and Thomas be omitted? If Christ had a scripturally acknowledged intimate relationship with a woman, this might represent a recognition of the acceptability of male sexuality.

Our culture's war against masculine identity, male sexuality and fatherhood is an old one. That war arguably began as we adopted a faith which marginalizes the role of men in procreation, idolizing a story that removes them completely from the process. The exemplar of male virtue in this theology is a man who had no natural sexual expression, although his character is designated as male. And his primary purpose was to be flogged, literally tortured for the "crimes" of others, and then bound and nailed through his limbs, still alive to an erected cruciform scaffold, to die from shock and exposure on a hilltop. And we somehow manage to claim that this religion elevates men over women?

Rather than supremacy, Christianity provides to men the role of asexual stewards of women's benefit, and sacrificial penitent, preaching the gospel of a female-deifying, male-demonizing faith. It is true that women have not historically been allowed to front this farce, but mostly because that would make the message too obvious.

But we continue to ignore all of this, and we entertain the farce that our religious institutions constitute a male-

elevating, female oppressing patriarchy.

Yeah, tell us another one.

[1] http://plato.stanford.edu/entries/augustine/
[2] the phallus was seen as the bridge between man and the creative force of divinity.
http://en.wikipedia.org/wiki/Fascinus

[3]
http://www.nytimes.com/2001/12/22/books/think-tank-the-penis-as-text-for-serious-thinkers-be-careful-what-you-wish-for.html

[4] http://www.newadvent.org/fathers/120114.htm

Remember, nothing says I love you like liking our FaceBook Page.

A meme and a link to FTSU Central

Paul Elam · 20 October 2013 · Archived copy · Original

I fell in love with this meme the second I saw it. So it is serving me well as I wanted an excuse to bring you a link to the Daily Beast article by R. Tod Kelly on the MHRM that just came out.

http://www.thedailybeast.com/articles/2013/10/20/the-masculine-mystique-inside-the-men-s-rights-movement-mrm.html

I sense a bit of commenting will be happening over there.

I just emailed Kelly a thank you. He got some stuff wrong for sure, and I will be addressing that in an upcoming piece, but for now Mr. Kelly has done *exactly* what I intended mainstream writers to actually do when I set out to provoke the mainstream into reacting. He attacked us, but actually spent some real time being in something other than in a drunkards denial about many of the issues for which we advocate. He even nailed a couple of them. He doesn't get a pass on the mistakes, but credit due is credit due.

I am all smiles here. The worm is turning, and AVFM is turning it, if you will allow me to say so.

Oh yes, the meme. Please pass it around and while you are at it, maybe click on over to *The Beast* and do some FTSU on the feminists who will certainly be coming there to wail and gnash teeth.

[image]

In His Own Words: Quiet lives of desperation

Dr. Tara J. Palmatier · 21 October 2013 · Archived copy · Original

It's day 21 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. Today's *In His Own Words* is yet another all too common tale.

For many male abuse victims, it is both painful and humiliating to admit they are, in fact, being abused. Men are supposed to be "strong." Therefore, acknowledging the abuse is akin, wrongly, to being "weak."

It's often easier for men to acknowledge physical abuse as abuse. A plate flying at your head or a kick in the nuts are obvious assaults. Emotional abuse, particularly covert emotional abuse, is much more insidious and difficult to identify — especially if you've been told and believe that men cannot be abused by women.

"SWM2010″ was married to his abuser for 15 years. After two kids and a nervous breakdown, he finally found the courage to leave his emotionally abusive wife.

> ***Quiet Lives of Desperation***
>
> I originally wrote this in 2009 on another website that didn't appreciate my gallows humor, so I stopped going there when I found Shrink4Men. I am 4 years past my divorce and happy. Recalling my life with Crazy and how far I allowed myself to sink has set me back emotionally. It now makes me sick that I once lived this way.
>
> I lived with a borderline personality disordered spouse for 15 years. When we first got together in 1992, she was fun, the straw that stirred the drink. She was a professional when we met making 60k a year, I had a high school diploma. She saw my potential, the potential my parents never nurtured and got me through college.
>
> She essentially did a hard sell job on what an ideal partner she'd be for me, so I asked her to marry me. During our engagement, I saw what should have been the first sign of things to come. I attributed her pre-wedding anger/frustration to the stress of planning the event. I was wrong. After the wedding, her behavior became worse, not better.
>
> On the second day of our marriage, she actually said, "I feel like you think you made a mistake and are looking for a way out." Great way to start a marriage. Now I know that this was a sign that she had abandonment issues. Her pathology began to emerge more and more as I finished my college degree.
>
> I wanted to be a social worker. Needless to say, my career choice was perceived as a threat. I started keeping things to myself regarding my career, like volunteering at an agency for a year that I would later work for. I simply interviewed, came home and told her that it was what I was doing. She did not support this, even though it put me on the path to make as much money as she did and gave us better benefits. She resented that I chose my career, as her father had chosen her academic major. If she'd followed her interests, he would not have helped her financially. He's a prick, but that's a story for another day.
>
> "Arguments" (at least that's what she called them) would come out of nowhere. I quickly became a non-participant in her rants because they made no sense and left me completely bewildered. It would usually end with me apologizing just to get her to shut her mouth and give me a moment's peace. I would hug her and tell her I would change.
>
> I became so conditioned to expect a rage rant every time I came home, that I soon began to dread coming home. I developed physical symptoms from the non-stop stress. I felt a physical sensation in my head. I didn't feel right, it was a block. It went on like this for 15 years.
>
> Her rages would come and go. Oftentimes, they weren't about anything in particular. Or, she would rage about money, money that she complained we never had, but still found ways to spend. We refinanced two or three times, took out two consolidated loans for credit card debt and she borrowed against her 401k at least that many times. She'd had financial problems during her college days, too. Back then, her parents bailed her out. After we married, it was my turn to do the same.

We had our son in 1996, and our daughter 16 months later. She insisted on becoming pregnant with our son while I was still in school. School was my time, once it ended she let me know it was “her time” again.

Our daughter had a bad case of colic and my ex took it personally. She would say our infant daughter “hated” her because she was colicky. I was up with our daughter just about every night for almost a year trying to comfort her. I was exhausted. One night after coming to bed at approximately 5am after two hours of our baby daughter crying, our son jumped into our bed and woke us up.

I groggily said, “What am I, in hell?” BAM! She hit me in front of our son who didn’t say anything because he was too young to say anything. I didn’t say anything either. I laid back down and pretended to sleep. I spent the rest of the day pretending like it never happened.

At least three or four times a year she would ask, out of the blue, if I was leaving her. I could feel the blood literally leave my body when she asked this. In my mind, I shouted, “Yes!” but I was so afraid of her reaction that I would blow sunshine up her ass and tell her she was the “one” and I knew it the first day we met. I know I wasn’t being sincere and I own that.

I was accused of having numerous affairs over the years. If I got home 5 minutes late, I was banging my boss or this woman or that woman. Any time I had to work late, whenever possible, I’d call home using an alternate phone that would show up on the caller ID, such as a police station or hospital, just so she’d know I was working. It got to the point to where my focus became returning home on time instead of doing a thorough investigation.

Looking back, I see how she manipulated me into staying with her by making me dependent on her and her approval. She maintained had the upper hand. She paid the bills and never let me see the books. She took out credit cards without my knowledge. We weren’t able to save for anything while I was with her. Delayed gratification was not in her vocabulary.

She would actually get pissed off when I suggested saving for a trip or a piece of furniture. “No worries,” she’d say, “I will work extra to pay that bill.” She would work extra, but that became “found money” and it never went where it should have gone.

She claimed that she never lied to me ever, but she did. Lies by omission are still lies. I *did* lie to her. I lied in order to survive living with her. I put my happiness aside in order to keep her happy. I let her think I concurred with all of her opinions. What a stupid co-dependent I was! She will tell you that this was one of the reasons that we got along so well, we never fought. To an extent that was true. I didn’t fight with her because I didn’t want to deal with her borderline rage. I surrendered my sense of self to keep the peace, but it quickly took its toll on me.

In 2000, she told me I needed to go to therapy because I seemed depressed. She was right, I was depressed. The “block” or detachment I employed as a defense was still in effect. I did this to numb myself as I decided it was safer not to feel anything. I tried to keep our kids on the “safe” side of the fence with me, but that proved to be too difficult and I detached from them as well (I was able to work through this eventually).

I was diagnosed with mild depression and prescribed Prozac. I told her the medication worked; it didn’t. It didn’t work because my depression was not the problem. It was a symptom of the problem — us. At that point in our marriage, I was defeated. I was too weak to confront the issue. She had taken the fight out of me and continued to slowly erode my self-esteem.

Six months into our marriage, I was taking a nap. I was on winter break from college and she was working. Typically, she would call me two to three times a day, which I now know was about her abandonment and control issues. She was checking up on me even then. She called, heard the grogginess in my voice and literally ripped me a new asshole. “How dare you take a nap while I’m here hard at work?! You are such an insensitive, selfish prick!” I apologized, again, just to shut her up.

When our son was 3 months old, she had a 60-mile commute home and a bad snowstorm was on its way. I told her not to take the risk and to either spend the night at a hotel or at a friend’s house. She refused to do either of

these things. She became angry and let me know she was not going to be told what to do.

She drove home in our Honda Civic, calling me every 30 minutes or so, terrified by the hazardous road conditions. With each call, I became a little more amped up. I practiced the speech I was going to give her when she, hopefully, made it home. Over the years, I had countless arguments with her in my mind where I would win.

I thought I had a good case that time. We had a 3-month old son and she put her life at risk. She was being completely irresponsible. She finally arrived, opened the door and I couldn't get the words out. I experienced the blood leaving my body (like an all over pins and needles sensation) and felt sick to my stomach.

She went on a tirade that still gives me flashbacks to this day every time it snows. She blamed me for her decision to drive home in a blizzard. It was my fault again, naturally. She derided me, my job and my salary. It was my fault I didn't earn more money, so we could have a SUV. If we had a SUV, she wouldn't have needed to put her life in danger. Given how screwed up I was at the time, this made sense. Now I just feel emasculated whenever I think about it.

Things that should have been non-issues, were issues — even something as mundane as grocery shopping. I eventually stopped grocery shopping. According to her, I always screwed it up. If I forgot something? "What is the matter with you?!" If I couldn't find something? "You didn't look hard enough!" She would often come home from shopping trips without everything on the list, but did I give it back to her? No. I wanted to — I fantasized about handing all of her shit right back to her, but I couldn't do it.

I have helped countless numbers of children of abusive and neglectful parents. I can write the most compelling affidavits with evidence that clearly indicates that children are unsafe, which are then signed by Judges. But I can't make a god damned decision in the fucking grocery store. Want to know what finally killed it?

In February 2009, she made a grocery list and I lost the list. I went into a panic and left a pre-emptive voice mail and text message. "I'm sorry, honey. I lost the list." I was 39-years old and sweated losing a fucking shopping list. After almost 15 years with her, I knew what was coming my way and she did it again. She ripped me a new one for losing the list. She left me crying and humiliated with even less self-esteem and self-worth!

The never-ending list of gaslighting and nonsensical arguments are too long to list. These are just a few examples of what being married to her was like. We had the typical domestic violence cycle of peace, tension and explosion. I could always feel it coming.

She never supported my career. At one point, I had about 10 interviews for a promotion. I tanked the first few and did she support me or offer me encouragement? No, I got, "You'll never get promoted! Why don't you quit your stupid job and get your Masters?! What, are you going to be a child abuse investigator when you're 50?"

What I wanted to say to her but didn't is, "Yeah, maybe I will. I love what I do. I've saved lives and I know it. How dare you take that away from me? I have been in places that you wouldn't have the guts to even drive by in the safety of your car. Drug dealers, gang bangers, baby rapists, psycho nut jobs, drug addicts, hookers an junkies." I had anxiety attacks right before every interview because I knew I'd get more of her shit if I didn't get the job. Eventually, I *did* get promoted.

I finally worked up the courage to leave, but couldn't make it stick. I returned after one day and that's when things came off the rails for me. I ended up in the psych ward for a week. I was suicidal, drinking, taking narcotic medications, Ambien, Xanax — anything to get to sleep and block out my nightmare of a marriage.

She found a therapist and we went in for a joint session. I told the therapist *everything*. My ex apologized for being abusive for the past 15 years. Shortly thereafter, she recanted it all and told me to grow a pair of balls. Nice huh?

It all clicked for me after that. I work for CPS. I know what abuse is. I know the psych medications my clients take are the same ones that she is prescribed. I saw it all very clearly in my professional life, but not my personal life — a typical conundrum and also ironic as hell.

> I started to see a therapist who got it. Thank god for her. I left one day when she went to work. I signed a lease that I had in my back pocket and moved my stuff out. I waited until the kids got home from school and, with the support of my brother, showed them the place where I'd be living.
>
> Neither child was happy. Contact in the beginning was strained and controlled until things were put into a legal agreement. The divorce was uneventful. I told my attorney that my ex could have the house, on the condition that she take the 20k in credit card debt. If she disagreed, then we would split the credit card debt, she would buy me out of the house and I would get 100k from her retirement.
>
> I had no retirement because we couldn't afford it given the way she handled our finances. I heard from my attorney twice and went $62.50 over my retainer. That was in July 2010. Life is good now and my kids are good when they are here with me. Our daughter, who is now 15, has told me more than once that my house is less stressful and more relaxing than her mother's.
>
> Mission Accomplished.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Shrink4Men Counseling, Coaching and Consulting Services

Dr. Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

A note of thanks

Paul Elam · 21 October 2013 · Archived copy · Original

As we enter the new week, all I can say is “whew!” It has been quite a ride of late. Things have been so busy that I have not had time to attend to the writing I normally like to do.

I am overdue to do a piece, but as I look at all the many options in front of me for a project, my head and heart keep coming back to one thing.

Gratitude.

Men generally die slow deaths (or more expeditious ones) from work. Even taking a red pill does not change that in most of us. Men feel useless when doing little, even when they are unable to do a lot through no fault of their own. Without offering citation it just seems to be in our nature.

Since I cannot escape that any more than most other men, I have to count my blessings that I have been afforded the opportunity to become a slave to something I love; something for which I have unending passion. Few people are that unfathomably lucky, and I know it. I have the MHRM and the people that support this website to thank for it.

I have you to thank for it.

So while there is certainly a smorgasbord of possible topics for me to address today, particularly considering the current media buzz, I just wanted to thank a few people. I know fully that I will neglect to mention some. When I say there are too many people to thank, it is not a cliché. Please accept my apologies in advance for any oversights.

In offering these thanks I want it to be clear that it is not just for helping me, but much more importantly for having the passion to help this organization take on one of the most thankless, uphill battles imaginable in order to put a previously little-known option on the table for men and women alike.

I want to thank Dean Esmay, who constantly juggles full time work elsewhere with full time work here; who has worked through sickness and personal hardships to stay on top of AVFMs many needs. And I want to thank John Hembling for carrying a huge load of rock on his back to help build this place at great personal expense, and for sometimes doing so while working three jobs and going to school. It was a school he had to attend, by the way, because one of the many things he sacrificed for this cause was a career.

I want to thank Suzanne McCarley, who has done more work than anyone knows about, trudging through the tedious, *really* thankless and crappy assignments; things that have to be done and no one really wants to do. I want to thank her for hanging in there with us, even as devastating personal tragedy struck her life.

Add Dan Perrins to the list, a one man army that never quits, that never seems to take a break. I watched in amazement yesterday as he and Suzanne tracked the thousands of comments to two high profile articles on this website, reading *all* of them, commenting on more than I can count and casting votes. They made sure that all the lies were challenged and that dissent was registered like two machines.

I want to thank Al Martin, who expertly manages our forum, and who contacted me recently, after his house burned down, not to look for sympathy, but to say that he had to attend to it but wanted me to know he *did not want to lose his job running the forums.*

Fat chance, Al. You are stuck with us.

I want to thank Alek, who works endlessly for all of us, and who cares so little about recognition that he will be probably be pissed that I mentioned him here.

I want to thank David King, for willingly stepping up to turn our server and security needs into a near bottomless pit of demands on his personal life.

I want to thank the editors of AVFM, who keep the skype window humming around the clock with their work.

August Lovenskiolds, Peter Wright, Alison Tieman, Robert St. Estephe, Della Burton, David King and James Huff.

I am sure you will notice the double-duty and sometimes triple-duty names in that group.

I want to thank the AVFM News Department. Robert O'hara, Lucien Valsan (who has been unimaginably productive) Anil Kumar, Dan Perrins, Greg Canning, Della Burton and Attila Vinczer.

I want to thank Europa Phoenix, Dr. F, Rodger O'Thornhill and Typhonblue(Alison Tieman) for the stunning artwork that has graced this site in article headers, radio show announcements and contributor portraits.

I want to thank people like TyphonBlue(Alison Tieman), for fundamentally changing the way we envision men and women; Girl Writes What for leading the way on the devastating smack downs of gender ideology.

And a very sincere thank you to Angry Harry, for pioneering online activism, and for literally transforming us from a media culture that could not discuss the issues of men and boys, and could not dissent from feminist dogma — to a media culture that can and now does. Thank you, Harry, for making all of this possible in the first place.

Did I say that there were too many people to thank? Yes, and I was not kidding. There are. Numbers of them can be found in the comments on this website, and in the bylines. They can be found moderating the forums and doing the radio shows. They can also be found scattered across the internet, challenging feminism one lie at time, and defending men and boys, one heartbreaking story after another.

If this sounds like some sort of award acceptance speech, it isn't. This movement has grown to such a level that what I have personally done is obscured by the sheer mass of it. I could walk away now and it would easily continue; not because of what I have accomplished, but because the need for action against misandry has reached the level that good people are starting to wake up and put their foot down.

No, this is not Oscar time. It is more like "I Have a Dream," time. I can't compare to the likes of Martin Luther King, but as a matter of fact, I really do have a dream.

I say this to misandrists everywhere, whether you are a feminist, an ersatz and rigidly obtuse social conservative, a gushy, mindless liberal or just one of the great masses of ignorant people that watch men and boys go down the tubes without really seeing it.

My dream is simple, and it is the dream of a rapidly growing number of people who will not be denied. We dream of the day when a near eternity of hate, exploitation and indifference to the suffering and abuse of males will be rocked to its illicit foundation by an unstoppable backlash against your ideas, and, equally, your ignorance.

And we dream of the day that the parasitic use of male energy and accomplishment will be replaced with compassion and honor.

We have no way of knowing how far this dream will spread or how many men and women will embrace their own human dignity by joining us, but we do know it is a dream that is being realized for a rapidly growing number of people fortunate enough to have vision.

I hope, as we move ahead with these ideals and ambitions, that this small offering of writing will provide one place where people can look back and find some of the people they have to thank.

To the women lurking on the fringes

Aimee McGee · 21 October 2013 · Archived copy · Original

I don't know how you found us. Are you a student at University of Toronto who heard about the Warren Farrell lecture and protest, or you have read the notices about our being blacklisted by powerful forces on the Internet? Or are you in a relationship with a man who has been dragged through the family court by a bitter ex? Or have you come to worry that your son is doing poorly at school or is opting out of society, and you are trying to understand? Or has your brother been falsely accused of rape or domestic violence? I know you are lurking there, as I did for a couple of months.

This place is a bit of a shock to the system. There are a lot of reasons why you might be afraid to identify as part of the Men's Human Rights Movement (MHRM). Lets talk about those:

Some of these guys are so angry

Yes, some are. Many of the men who get here have been through some pretty nasty experiences. Some are women angry about things men and boys they love have gone through. They are understandably angry. Despite what a you might have been told growing up, being angry is a normal and healthy human emotion. Maybe if you are honest with yourself, you are here because you are angry about how a man or boy in your life is being treated.

I found my way here because I was trying to get my head around the experiences of my Beloved, as a man who experienced abuse in a marriage and is experiencing misandry in the family courts. Get me to speak about the damage done to him and to his daughters by the "family terrorist" and her enablers in the family court and you will quickly pick up I am pretty angry myself. You've got to remember, these guys are angry but it is not directed at you personally.

Some are pretty pessimistic about women as a whole, and if we respect that their mistrust comes from experience, instead of shaming them for it, we may learn things we need to learn, sometimes painful things but important nonetheless.

I'll be flamed for saying something stupid

Possibly. If so, learn from it. It feels pretty crappy to get flamed, but if you can get past the feelings, some of the things said in response to your words will help you see things from different angles. The discipline needed is to separate feelings from thoughts: it's something you can learn with practice, but you got to start by interacting so you can learn. [image]

These guys are anti-relationship, anti-family – I want both in my future

This isn't a dating site. But as the Men's Human Rights Movement continues to gain followers and gain traction, odds of you finding a man who's interested in these issues will go up, whether you stick around here or not.

I wouldn't worry much. If you get into a relationship with a Zeta Male you are probably lucky. You will find most of these men to be caring, compassionate, gentle, and honest souls, who are pretty up front about what they want or don't want, even if they are still wounded in some areas.

On the other hand, there are some guys – and I don't even want to hazard a guess at the percentage – who are Men Going Their Own Way (MGTOW), and looking at the bum deal most men get from the legislation and court system that surrounds marriage and divorce, and they don't want a committed relationhip with a woman. I don't blame them, when you realize what can and does happen to many of them.

But there are guys here with children, with partners, with wives even. There are young guys here who I am sure want children and want partners. The big thing if you are going to go into a relationship with a guy who refuses to let others define him, and who believes he has all the same rights you do, is there can be no assumptions as to your respective roles and duties within a relationship. It needs to be negotiated and discussed.

Who knows, your Zeta coupling might end up looking quite traditional to those looking in on it, but it may not. It will be your own matter and your own concern, but it needs your care, respect and attention if you are going to maintain integrity as a Men's Human Rights Advocate. In any case, this site is not about your personal relationships, it's for those of you who care about the men and boys in your life. And it is about their issues, not yours.

I believe women can do anything, I don't like some of the attitudes towards gender I see here, particularly when issues such as women serving in the military or getting places in STEM courses.

I also believe women can do anything – within biological limits. I'm shorter and have less muscular strength than probably 95% of the guys on here. I wouldn't be able to do 1/2 of what was expected of me to be in a combat role (laying aside I am a committed pacifist and would be a conscientious objector), so I am prepared to accept from a physical perspective I can't meet the standards needed for soldiering.

There are some things women can do better than men, but there are plenty of men who can do those things as well. As for the rigorous academic standards required of STEM programmes – yes, we can achieve them, if we are prepared to make sacrifices like the men and women who have made it there already. I know too many female doctors who once they get to the point they have specialized, doubt their choice to have gone into medicine in the first place. The thing those women have in common: they are trying to be a consultant, and a mother, and they are constantly fighting against the thing that got them into their training in the first place.

The unhappy women I see had to be single minded to get into medicine, and by trying to be several things at once they can't be single minded – they can't be the best. I am not saying women who want to be in STEM fields should not have children. What I am saying is we need to accept that if they have children their career paths are going to be at a slower trajectory than when they don't–or, accept a partnership with a man who takes on most of the duties at home and thus makes less money than you, and not think less of yourself, or more important, *think less of him*, because of that choice. Yes, workplaces can accommodate working mothers – in my own family there have been two women who have had "job share" roles during their children's younger years.

My eldest sister took this along with her partner taking time out for some of the child raising. She and I have very similar professional responsibilities at this time, yet I've been working 10 years less than her – but the 10 "missing years" were the years she was part-time, and she has no regrets. If we women are going to have self-respect, we need to work out what we want and be prepared to sacrifice – and that might involve making choices that run contrary to society's message of "I can have it all." No you can't. No one can.

What if I get hit on by one of these guys?

That will probably happen less here than elsewhere. But you might I suppose get lucky and land a guy who is as great as my Beloved. No, seriously, sexual interest and attraction happens between humans as they get to know each other. Equal relationships, be they friendships or something more intimate involve both parties making choices. If you don't want to "spoil a good friendship" then it is OK to say "No, thanks". In my experience (and I have recent experience of this), your "no" will be respected. It might even make the friendship stronger.

Is it safe meeting fellow MHRAs in real life?

I've met a few. I hope to meet more. Standard operating procedure based on anyone I meet online applies. Neutral public venue, independent transport and my escape route planned. That's just common sense for anyone of either sex. After a while, you might meet in each other's homes, spend time in more private spaces, and so on, but that's after you get to know someone. That shouldn't be different for men or women, and isn't.

I like being feminine, I get the feeling that's not OK around here

What do you mean by feminine? If it means expecting female privilege and special treatment because you're a woman, you are out of luck. If it means celebrating your femininity, you are probably in for some pleasant surprises. Once we stop demonizing men, and start valuing masculinity, we start being able to explore femininity, not the pseudo-feminine competitive crap that passes for "femininity" in society.

I really struggle with the whole "register-her.com" thing

Honestly, I struggle with some of it too. But many, like Harriet Harman deserve to be there with spades on, and there are countless men on "sexual offender" registries around the world who've done far less than what the violent protestors at the University of Toronto did in late 2012.

That registry is for public officials who've said and done horrible things, or individuals who have a) acted in an unlawful manner, and b) they had public profiles including boasts about things they had done – so they were already "public property." Their names are public information, not secrets.

I don't get the "sammich" jokes

Don't worry – it is because us female MHRA's are thought to be traditional women serving their men sandwiches and waiting on them hand and foot. Since being in a relationship with a Zeta man, I've been more nurtured and pampered than I ever was in a more traditional relationship. In that loving and secure partnership, there is space for humor around our respective roles. I see the whole "sammich" humor as an extension of this – we get these jokes because we are valued as individuals and equals, not to be denigrated.

What if my female friends/boss etc find out I am an MHRM supporter?

Although there has been a recent increase in the number of MHRAs writing and being active under their actual names, some of us still use pseudonyms. I do, not because I would mind people finding out, but because at the time I started becoming active in the movement, I was dealing with a narcissist who decided I was a threat and was out to smear my reputation.

I had to make a calculated decision over the risk to my career if this person found out I was an activist with a "notorious" group, and decided that the risk was too great. I will keep reviewing this and perhaps one day, I too will write in my own name. As for female friends etc finding out – one of the most rewarding conversations on the MHRM I have had is with my mother who was an active second-wave feminist.

Don't pre-judge people's reactions, and be prepared to accept that if people don't like your choices, perhaps they are not your friends.

I've got only a limited amount of time to contribute to the MHRM – I'm not going to be much use

Sending an email to your political representative doesn't take much. Challenging misandric stereotypes in your own household doesn't take much time. Sticking up the odd sticker (I would love to see some AVfM stickers in women's toilets!) or reposting something on Facebook doesn't take much time. But perhaps that action will bring another person to the Men's Human Rights Movement, and then you've changed the world.

Remember, this *is* a human rights movement, and real human rights movements almost always are mis-characterized and almost all have some extremist elements within them. But this movement not about superior rights for one or the other. It's about the same fundamental rights for everybody. And the responsibilities that go with those equal rights. And you can be a part of making it grow.

[image] *Remember, nothing says I love you like liking our FaceBook Page.*

In His Own Words: Restraining Order Abuse

Dr. Tara J. Palmatier · 22 October 2013 · Archived copy · Original

It's day 22 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. Today's *In His Own Words* shines a spotlight on what has become a national disgrace — restraining order abuse by women, lawyers, the courts and law enforcement.

"Anthony" knew firsthand how the system works and took every precaution available to him and still got screwed with the help of a crooked feminist cop and his lying, abusive, personality disordered ex-wife. In the end, he was unable to undo his ex's parental alienation campaign, but only after extreme personal and financial loss.

> ***Restraining Order Abuse***
>
> You cannot escape the black hole of family court, even when you take preventative measures. I am sharing my story to let the readers know that even though I took preventative measures before a disastrous divorce, it didn't matter. I will explain how a false restraining order, law enforcement corruption and judicial incompetence changed my life forever and facilitated the severe emotional and psychological abuse (parental alienation) of my kids.
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> I will also explain how I was abused both emotionally and, to a minor extent, physically. I am by no means a passive or "wimpy" individual. Nevertheless, I stayed in a toxic marriage in order to shield and protect the most important thing in my life; my kids.
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> I was married for 22 years. About a decade before everything turned to horse manure, I noticed some strange behaviors on the part of my wife. Thing started to get contentious and became progressively worse approximately four years before the split. Virtually everything I said was argued to the nth degree by my ex and she escalated most discussions into arguments.
>
> Whenever I could I took part in my kid's school, sports and extra-curricular activities, despite working long hours, long commutes, and little sleep. This became another contentious issue, as my wife seemed perturbed that I was such an active Dad in our kids' lives. Many times was angered by my mere attendance and participation in their activities. She told me repeatedly, "You don't need to be there." It was becoming ever more clear that she just did not want me, the father of our kids, to be a part of their lives, with the exceptions of bringing home a paycheck and doing chores and repairs around the home.
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> Roughly three years before we divorced, her behavior and anger became a daily occurrence. Discussions were one-sided, as she would usually interrupt me after the first syllable of the first word of anything I had to say. Over time, communication of any kind became impossible.
>
> It got to the point where I gingerly tiptoed around very delicate eggshells in an effort not to set her off. She berated me for everything I did — the way I opened the refrigerator, the way I chewed my food at dinner, the way I opened a door. On one occasion, she accused me of being violent when I pressed a sticky garage door opener several times to get the door to open.
>
> Anything and everything I did was subject to criticism. Everything and anything I did was wrong. I literally became frozen. Her delusions became worse and worse. The very few times I was able to get a word in edgewise, her response was entirely different from the question I asked. I explained it this way, ***"I say the word blue, and you hear the word green."*** Communication was impossible.
>
> I tried to get help from immediate family members without success. I could see divorce on the horizon. While I felt relief about the prospect of ending the marriage, I was concerned about how much damage she would cause, which later turned out to be a level five hurricane.
>
> A couple of years before the split, she repeatedly said, ***"I never pay attention to anything you say or do, and you are nothing more around here but a piece of furniture."*** She often did this when the kids were present or

within earshot.

A little over a year before the split, her psychological condition worsened and her episodes of anger and rage escalated. On one occasion, I was the recipient of a flying coffee cup or plate and the occasional slap. I took it. I sucked it up, and never hit back.

By this time, I was paralyzed with fear — not so much fear for myself, but fear for my kids. I thought about walking out, but that would mean leaving the kids in the primary care of a raging, flaming psycho. In due course, she began making threats of false allegations of domestic violence stating, ***"All I have to do is go down to the police station and tell them you hit me."*** I asked why she would do such a thing and lie in such a manner. Her response was, ***"To make your life miserable."***

I began writing letters to her personal physician and to the county mental health department describing her behavior, anger, rage, and her threats of false allegations of domestic violence. The letters were certified with follow-up certified letters of phone conversations, including cell phone records verifying the calls.

This process started over a year before she obtained a restraining order. I described my wife's pattern of immediate interruption followed by instantaneous intense anger to the doctor and the mental health department. Neither her doctor nor the county mental health department did anything. Even though I begged and pleaded for help and intervention, their response was that they could do nothing.

About the same time, she had a few medical procedures, which she kept quiet from me. When I asked her about it, the anger and rage flew faster than the speed of light. I later discovered that she depleted more than 50K from a special savings account for the kids' college education expenses to get two breast lifts and a tummy tuck.

That was my own fault for not watching the finances better, but there were only so many hours in the day. By that time, sex had stopped a couple of years prior to her cosmetic surgeries, so she wasn't improving her appearance for me. In all honesty, by that time I no longer cared that we weren't being intimate. I had become repulsed at the thought of having sex with that whacko.

About the same time she had her boobs done, she secretly filed for divorce. I did not find out until more than six months later when I discovered a letter from her attorney that she hid from me.

I was in a Catch-22 situation. I was being abused, I knew it, I hated it, but what choice did I have? Do I walk out and leave the kids in the sole custody of a loon, or do I try to endure her lunacy to protect the kids? I made a conscious decision to stick it out to protect the kids.

By this time, they only had about nine months to go before they graduated high school and left for college. I figured I could take it another nine months. We even talked about divorce at one point. I suggested we wait until the kids graduate and begin divorce proceedings nice and quiet.

She was opposed to this and got angrier by the day. Almost daily, she would open all of the doors to the house and garage door, walk out to the driveway and, in full view of all of the neighbors, would shout and make a scene about how I was abusing her. Her allegations were absurd. By this time, I had barely spoken to her in a year, other than the usual stuff about the kids. I didn't dare utter a sentence in my defense.

One day, she had a complete breakdown. She flew into a rage because I left a dirty skillet in the sink after cooking the kid's breakfast before they went to school. She left for work, burning rubber in the driveway, and came within a few feet of running over a four-year old girl who lived next door, which was witnessed by the girl's mother and me. I apologized to the woman for my wife's behavior. Her unbridled rage and anger reached a point where I sent a fax to the local police department's domestic violence unit asking for help.

To make a long story short, a neighbor and wife of another police officer of the same department (I am retired law enforcement) called my ex to warn her that I was planning to get her committed to a mental institution. On a school night when the kids and I were at a football game, she called the kids and told them to meet her at a local hotel after the game. I came home at 11pm to find everyone gone and called the police. Several hours

later, I was told they were at an undisclosed hotel and my kids were okay.

Over the next six days, I had a few conversations with your typical angry, man-hating female domestic violence investigator. She ignored everything I had to say, ignored more than a year's worth of my attempts to get help and intervention, and I subsequently complained to her supervisor for her incompetence, lack of objectivity and professionalism.

In an obvious act of retaliation, she encouraged and facilitated the issuance of a temporary restraining order and committed perjury in court. I later found out the cop told my wife that the restraining order can be used as a ***"De-facto eviction notice that you can use to kick your husband out of the house."***

My ex bragged about this to over a dozen co-workers, some of who were my friends, including the neighbor cop. Eventually it got back to me.

My wife was now empowered beyond belief. The temporary restraining order was her license to take everything she could get her hands on. She then went full throttle in alienating the kids. I was powerless to do anything about it. I went through three different attorneys. The first two basically took my money and accomplished nothing. The third attorney was more detailed. His primary concern was documenting his billable hours instead of documenting what I was telling him. All three of these "respected law professionals" were useless and I ended up spending over 100K to walk away with nothing.

More catastrophic than anything else was the parental alienation. Having our kids tell me they hated me and wished I were dead was worse than being held captive by the Taliban. I would have rather been held captive by terrorists; at least I could have fought back.

I bounced from dirty motel to dirty motel, stayed on friends' couches and, for a couple of months, lived in my car for the year and a half plus that the divorce dragged on. I subsisted on gas station hot dogs — 2 for 99-cents — while she stayed in the 800K house.

The parental alienation paralyzed me with pain; I couldn't function. Ninety percent of our mutual friends and neighbors didn't want to have anything to do with me. In their minds, they believed I'd done something wrong in order for my wife to be able to get a restraining order against me. I was automatically assumed guilty.

In the end, I walked away with nothing.

Everything I had ever saved or earned in my life was gone. I did achieve some success. First of all, I have since reversed the effects of parental alienation and now enjoy a healthy and loving relationship with our kids who are now young adults. I also learned how to write and submit my own court declarations and petitions. After disproving the lies on my ex's restraining order and proving the man-hating female cop's perjury, I was able to obtain a court order to seal all records of my temporary restraining order, which is a first in my state and a precedent.

I reversed the parental alienation on my own, without any help from counselors or programs. I now live in peace, free from a psycho, and free to enjoy my life with the kids.

In the end, it cost me everything. My story is an example that even when you do things to protect yourself, it often doesn't work in our anti-male family law system. Did I allow myself to be abused? Yes, I did, but it was for a good reason. I stayed to protect the kids.

A good friend later commented that I should be awarded the Congressional Medal of Honor for Fatherhood. I don't know about that. I just know that I love my kids without conditions and I believed it necessary to put myself in harm's way to protect them.

For my psycho ex-wife who may read this someday, I say, ***FUCK YOU!***

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Conception by deception: Amanda Holden rapes her husband's choice

Peter Lloyd · 22 October 2013 · Archived copy · Original

British TV personality Amanda Holden sunk to a new low, this week. The 42 year-old, who is a panelist on Simon Cowell's *Britain's Got Talent*, confessed via her autobiography, *No Holding Back*, that she tricked her husband, Chris Hughes, into fatherhood.

The former actress didn't make the revelation as an act of redemption or apology. Nor did she do it to highlight the error of her ways and teach others that men have rights too. She simply did it to shift copies of her tacky book. Unsurprisingly, she has received little criticism from British media for her confession. In fact, most journalists – who fail to see the scale of her violation – have been sympathetic.

Counterculture

Paul Elam · 22 October 2013 · Archived copy · Original

As everyone in the Men's Human Rights Movement knows, there has been a literal explosion of mainstream media attention focused on this website, on the movement, and even some limited acknowledgement of the issues in recent days.

Oh, and there have been attacks that rely heavily on quote mining, mischaracterizations, taking things out of context, ignorance and outright lies. In other words, other than the fact that there have been minor attempts at balance, it has been business as usual for the mainstream media.

All of this is designed to silence us and shut us down. All of it is having the opposite effect; all of it according to our plan, not theirs.

I think it is time for a refresher here at AVFM; a return to the basics if you will, especially as we have so many new readers courtesy of our friends in the mainstream. For regular readers it is perhaps time for a deeper exploration of just what is happening in the men's movement, and why, even though it is not that complicated.

Most of this is my personal opinion, some of which could be and probably is less than perfect. Some of it is indisputable fact. You decide which is which.

Let me start with something fundamental. I won't bother with digging out the original quote, but in the article by Tod Kelly at *The Daily Beast*, one of the main points he was attempting to raise was whether a movement so prone to taking the gloves off, and attached to the unfettered use of anger and provocation, could ever find acceptance in the average person's mind. He questions whether AVFM's approach will ever pave a way for us to break into the mainstream. With all due respect, it's a dumb question.

Tod, we don't want to break in to the mainstream. We just want to break it. And even that is somewhat of a misstatement. The mainstream is already broken. It is the mainstream that is the problem. We are not dumb enough to think it holds the solutions. As honestly hard as Tod worked at understanding the problems we address, his articles were proof that he ultimately failed at that understanding.

In his own words, "I have held both the red and the blue pills in my hand, but I have swallowed the blue."

Anyone who understands the red pill analogy knows that this is a statement admitting chosen ignorance and blindness – as if he did not make that obvious enough in his articles. And I say that as someone who actually likes this guy. That's OK, I like lots of blue pill people, even when I know how dumb they can be.

R. Tod Kelly proves something obvious to members of the MRHM but comically elusive to many in the mainstream. The fact is that we don't need the mainstream. The mainstream needs us.

The mainstream is now populated with millions of men who have been fucked over by gynocentrism, even though 99.9% of them don't even know what the word means.

It is populated with millions of women; mothers, second wives, daughters and sisters whose beloved male counterparts have been fucked over by gynocentrism, even though 99.9% of them don't know what the word means.

Yet.

If anyone wants an explanation of our meteoric growth, it is simple. We have improved the vocabulary of some people in the mainstream. And we have done that by making the mainstream media our bitch.

We set out to provoke an obtuse, downright stupid media apparatus into sending people our way. They graciously and obliviously complied. They could not help themselves. Pissing on their sacred cows is just too much for their propaganda addled minds to handle. Their outrage and indignation, just like ours, had to be vented.

In jumping when we poke them, they have become our dogs to walk – and are now begging us to tighten their collars – which we will do.

It is an added bonus that they actually think they are fighting against us and doing damage. If we gave a damn about acceptance from people who can thoroughly investigate the issues faced by men and boys and react by giddily swallowing another blue pill, then it might matter. But we don't, so it doesn't.

The mainstream is just a big fruit tree with a lot of apples ripe and ready to drop. Along comes ABC, Tod Kelly and a lot of other useful idiots to shake the branches and help us fill our baskets.

Result? We need more baskets.

For a better understanding of why this method is so effective, I can only recommend an examination of counterculture. From the Romanticists to the Bohemians to the Beats to the Hippies we have very instructive examples of the very same phenomenon that is happening right now with a rapidly growing number of men and women.

The great countercultures of modern western history all have some very telling things in common. One, their members did not give a shit about the mainstream. Quite the opposite, their *raison d'être*, in part, was a fundamental refusal to identify with or accept mainstream sensibilities.

The counterculture refuge from the problems that the mainstream inflicted on society was intellectual, emotional, artistic and literary. It was not in mainstream politics, mainstream jurisprudence or mainstream values. It was the kind of freedom only available in the confines of the human mind.

Do we support people who are trying to change laws and seek political solutions for men? Sure, if it adds more apples to our basket, but we also note that the abysmal failure of those efforts is not unexpected for the time being.

Another common denominator between the countercultures is that there was no viable way to fight them. They were all reviled and demonized by the establishment of the times, just as we are reviled and demonized now by establishment gynocentrism. Public derision is pretty much all anyone can do to us. Sure, they persecuted some, exacted even harsher measures on others, but in the end the establishment cannot fight new ways of thinking that are born of necessity, and when they make the attempt to wage that fight all that happens is that they cause those ways of thinking to become more popular.

It is a Catch-22, repeated throughout modern history, in which the establishment is just beginning to get mired again.

And then there is the most promising feature that all countercultures have in common. They made an irreversible impact on the culture at large, not the other way around.

Love or hate hippies, they changed the mentality of people in drastic ways. Does anyone think that Burroughs and Ginsberg are not still reverberating through the consciousness of the culture? Just the opposite, it is that kind of mentality, that fresh voice, that is due for resurgence and we are witnessing it happening in these very days.

The mainstream, the establishment, has become dysfunctional, myopic and self-destructive under gynocentric rule. It is even possible that on some unconscious level the mainstream is creating us to bring them the correction that they cannot bring to themselves.

Regardless of whether that is true, change is coming. Indeed, it is already here, which explains all the wailing.

We are not changing the mainstream by changing law or customs, though, as with all countercultures before, those things will happen. We are changing the mainstream by changing ourselves, by openly ridiculing their foolhardy ways, and by simply providing a place to exist for the countless victims they have created with their raw stupidity.

All we have to do to grow, is to *be*. These mindless fools will do the rest for us.

Take Two Red Pills, Call Me In the Morning

Tod Kelly · 22 October 2013 · Archived copy · Original

Editor's note: R. Tod Kelly, whose piece on The Daily Beast has been massively popular and commented upon in recent days (with an awful lot of gender-feminist trolling, unsurprisingly) recently penned a followup article on his piece for Ordinary Times, which you can find right here. He was gracious enough to grant us permission to reprint it here. We think he gets a lot wrong and a lot right but we think he's a pretty stand-up guy to let us reprint it for analysis and commentary here. –DE

The Sudden and Surprising Rise of the Men's Rights Movement

Everything I am about to tell you is, to the best of my knowledge, 100% true.

Everything I am about to describe comes from texts I have read with my own eyes, interviews I have heard with my own ears, conversations where I was both present and engaged. All that I write here, I write accurately – or at least as accurately as I am able.

But before I say anything – before you hear what I have to say, before you judge my actions, before you decide the degree to which I am right or wrong – know this:

I have held both the red and the blue pills in my hand, but I have swallowed the blue.

This summer I was commissioned to do a story for Newsweek on the Men's Rights Movement. I had pitched the idea after having received dozens of mysterious emails from men I had never heard of who all encouraged me to "take the red pill."

At first, I had no idea why I was getting the emails. I knew the red pill reference to The Matrix, of course. If you haven't seen the movie, at one point the protagonist is given the choice between swallowing a blue pill, or a red pill. If he chooses the blue, he will wake up and realize that the world is run in the same humdrum fashion he had always assumed. If chooses the red, he will be shown the Truth, and understand that his reality is an illusion, that he is a slave, and that a revolution is needed to overthrow the entire world order.

As it turned out, the emails were a response to a post I had written on Ken Hoinsky, the guy who got kicked off Kickstarter for funding a book on how to bed women for the 23-and-never-been-kissed set. The men who had written me were all part of the Men's Rights Movement (MRM), which is perhaps best described as a confederacy of somewhat disjointed causes that share a deep-seated hatred of feminism. The Red Pill/Blue Pill reference is the way that many inside the MRM both self-identify and identify those outside the tribe. The actual email that got me hooked was the one that came with this message:

> *"All you know is the BLUE PILL. Until you KNOW the RED PILL you exist in the world of SHADOWS and LIES. You are a SLAVE to the MATRIARCHY. Break your CHAINS, join the FREEDOM-FIGHTING men LISTENING and SEEING, and you will learn the TRUTH and be FREE."*

The email came with about a dozen links to various MRM sites, which of course I immediately began to explore. (Seriously, how could I not?)

What started out as a quick article on the movement's *cause célèbre* last June — (Facebook's policy change regarding offensive images) — turned into something larger and entirely unexpected. To a great degree, much of this is thanks to the first person I interviewed, someone who doesn't even show up in the final Daily Beast article at all, a young man named Victor Zen.

I'm not sure what I expected when I reached out to Zen, but whatever it was, he surprised. An earnest, college-aged

man, Zen is as gentle as he is thoughtful. Those hoping for Zen to turn out to be a crazed, violent brute that hates all women would be disappointed, I think.

"I'm going to apologize in advance," he said sheepishly when we first talked, "but I may have to step away during the interview. My mom just had surgery, and sometimes she needs help with… stuff." He didn't say what "stuff" was, but he didn't have to; I've had to take care of infirmed parents myself. Trust me when I say it's not the kind of thing you'd graciously do for a woman if you hated her.

My experience with Zen that afternoon mirrored a lot of the interviews I would later have with other MRM members. Each ended up being polite and professional, and almost all were thoroughly likable individuals. Most (but not all) had gone through some horrific life experiences that had led them to becoming committed to the movement. In Victor's case, it was a shockingly acrimonious relationship between his parents. W.F. Price, who plays a fairly large role in the article, traces his activism back to a particularly nasty custody battle. One interviewee described being physically abused by his mother. His horrific description of her use of cigarette butts was disclosed in a casual, matter-of-fact tone. He only choked up when speaking of the indifference people show when he reveals his trauma. He now identifies himself as a *Man Going His Own Way*, an MRM descriptor for male separatists who wish to cut social ties with women in general. Another middle-aged man described having trusted his once-fiancée enough to make her a co-signer on all of his bank and investment accounts. She ended up being a con artist who liquidated most of his assets before disappearing.

The other common thread was this: each MRM member I interviewed made a variety of sensational-sounding claims that required fact-checking. Most of those claims were debunked by research. Some examples: Four people I spoke with told me that married women don't qualify for welfare, and because of this working class women have no choice but to leave their husbands in order to qualify for public assistance. Three told me that college orientations today give detailed instructions to women on how they can pay for college tuition by trumping up rape charges and following them up with a civil suit. Two told me that a divorce attorney who doesn't advise a female client to lie on the stand and fake a physical abuse charge is liable for malpractice. One told me that feminists have forced Webster's and Oxford alike to change their dictionary definition of rape to one that is gender-specific. Another explained that not only is the United Nations encouraging circumcision to fight AIDS (true, it turns out), it is telling circumcised males they don't need a condom to protect themselves against STDs (actually the opposite of true, it turns out). Yet another told me that the BBC airs programs that advocate the elimination of men in society. Pretty much every one of them believes that sexual harassment law states that your employer has to fire you if you say anything a woman colleague does not like. Everyone, it seems, had at least one (but usually many, even as much as a dozen) outrageous-sounding claims that were easily debunked.[1]

But here's the thing: *A lot of the outrageous claims proffered by MRM activists actually turned out to be true.*

The Daily Beast article deals with quite a few such claims (and I will be writing about these issues in more detail in the months to come). Notable examples of things I was sure would turn out to be false but ended up being true include:

- In the United States, more men are victims of rape each year than women.
- In many parts of the U.S., men who are victims of domestic or sexual abuse have no access to resources such as safe houses; in many places (including, as it turns out, my home town of Portland, OR) the laws and policies that enable resources for at-risk victims are written in such a gender-specific way as to only apply to women.
- If you fall behind on your child support payments because you have lost your job, you can be sent to prison – and in your trial you are not entitled to legal representation.
- If an adult woman molests a male child, and that molestation results in a pregnancy, that boy can be forced to pay child support for his offspring once he becomes a wage-earning adult.
- As I noted above, the U.N. is pushing for mandatory circumcision in third world countries – and this push has been publically applauded and encouraged by Democratic Presidential hopeful Hilary Clinton.

As it turns out, most the MRM's opponents actually agree that there are a lot of cracks in the system where men (especially low-income men) are at risk at having their civil rights and safety violated. However, no one aside from the MRM seems willing to actually run with any of these balls. Which means that if you are, for example, a male at risk of sexual assault looking for a political white knight, the MRM isn't just your *best* available option — they're your *only* available option.

Unfortunately for that at-risk male, the MRM might just have the single worst political instincts of any civil rights groups I have ever encountered. In fact, as you will see if you read the Beast article, the movement's insistence on pushing aside its more moderate leaders in favor of its most comically vitriolic makes it untenable for a mainstream politician or policy maker to align themselves with MRM causes. (Imagine if you will the effectiveness of the 1970s feminist movement if it had publically rallied around its Andrea Dworkins and marginalized its Gloria Steinems. Or if the Civil RIghts Movement had bet all of its chips on Stokley Carmichael and left Martin Luther King, Jr. as an unknown without a flock.)

Many of the MRM's critics (and believe me, there are a hell of a lot of them) worry that having the MRM in the public spotlight might be damaging to women. I highly doubt this, if only because I question the movement's ability to persuade anyone outside of its own sphere. Which isn't to say I don't worry that the movement might be damaging; I do. I worry that the MRM might be doing the most damage to the very people it sets out to help. Public policy changes need either mainstream public support or heavy political clout. As it stands, the MRM has neither, and, worse, does not appear have any interest in taking even the smallest steps to change that fact.

Indeed, the piece over at the Beast is largely the story of two men, who most of those I interviewed identified as the ones most likely to be leading the entire movement ten years from now, as the MRM's old guard begins to step aside. Both these men, I must say, are *incredibly* fascinating – though they are so in very different ways. Each is equally committed to the same cause, but the actual paths each takes in the name of that cause could not be more disparate. As it turns out, there really are a lot of at-risk men that need the MRM to succeed in making meaningful changes to public policy. Whether or not the movement is able to accomplish this, I believe, depends largely on which of the two men the movement's rank-and-file ultimately decides to follow.

The story was actually filed and originally scheduled for publication in August, and by then was slated to be published simultaneously by both Newsweek and The Daily Beast. Then, before it was to be published, Newsweek was purchased by IBT Media and the Newsweek-Daily Beast relationship was severed. So for the past few months my story has sat in the freezer, so to speak, while the wrangling of who actually owned the story was worked out behind the scenes. (In a way, it sort of felt like my story was the child in a divorce custody hearing.) The Beast won out, which is fitting. The editor I worked with, Katie Baker, was from the Beast side of Newsweek/Daily Beast; furthermore, she was the article's champion early on and was unbelievably awesome throughout the entire experience. She even gave me access to Newsweek minions to help dox people so that I might interview them, and to run down the barrage of claims that needed to be fact-checked for the story. (Note: No one we doxed internally was outed; these were purely fact-finding searches.)

Speaking of Katie being super space awesome, I should take a moment to thank some people whose help was pretty invaluable. And believe me, help was definitely welcome: In the course of researching the story, I spoke with over a dozen of the movement's members and leaders, as well as many of their friends, family members, and co-workers. I consulted with professional advocates for male causes, social workers, media executives, law enforcement officials, family law attorneys, and government statisticians. I heard from many of the women who have been individually targeted as enemies of the movement and who have faced its wrath, and a few women who are among the movement's most ardent supporters. Along the way I racked up over forty hours of recorded interviews, watched over twenty hours of video tape, read eight books recommended by MRM activists, pursued hundreds (maybe thousands?) of online posts, and read every single Reddit comment going back five years by one of the article's main subjects.

When I look at all the hours that went into the piece, I'm not sure it could have been written at all without the help

of Katie, the staff at Newsweek and the folks at the Daily Beast, as well as OT's own Conor Williams and my own personal editor of choice, Jason Kuznicki. There's not a person on that list that doesn't get a beer the next time I see them.

If you would like to read the final Daily Beast piece, you can find it here.

[1] Zen told me that if you put up a picture on Facebook that advocated raping a woman it would be taken down by the moderators, but if you put up one that advocated castration for men it would be allowed to stand. I had seen Zen make a similar claim in a post on the website A Voice for Men. I actually tested that one out by finding a Facebook post that joked about castration (an hour of my life I'll never get back) and reporting it to the moderators. When I checked back in less than an hour, the castration joke had been removed. I followed up with Zen later with my findings, and to his credit he admitted he had been wrong; to his *major* credit when I looked back at his own post about Facebook later, he had updated it with the new information. All of which is to say that if the MRM is smart, it will recognize it needs more Victor Zens in its ranks.

Follow Tod on Twitter, view his archive, or email him. Visit him at TodKelly.com

JTO the rapey superstar!

VFM News and Commentary · 22 October 2013 · Archived copy · Original

Both The Daily Beast and The Raw Story have recently grossly misreported John Hembling (aka John The Other) . One of many errors in these stories was to take a very old video Hembling did and hold it up as exemplary of his work, which is ludicrous on multiple levels. But let's have John explain it:

http://www.youtube.com/watch?v=MyO-t29VMYo

Anyone who wants to get to know what John's really about can subscribe to his channel here.

A moment for a meme

VFM News and Commentary · 22 October 2013 · Archived copy · Original

Entries to the Good Meme Project have been pouring in. This one came from a group of them that were all so good it was hard to choose. Feel free to repost as you please.

[image]

In His Own Words: Violent Alcoholic Wife Attacks (VAWA), Part II

Dr. Tara J. Palmatier · 23 October 2013 · Archived copy · Original

It's day 23 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. Gabu's saga, *Violent Alcoholic Wife Attacks (VAWA)*, continues in today's *In His Own Words*.

This selection of journal entries depicts how Gabu was able to obtain a protective order and have his alcoholic, undiagnosed borderline personality disordered wife removed from their home.

> ***Violent Alcoholic Wife Attacks (VAWA), Part II***
>
> **06/24/12.** I got home and assessed the bug infestation in the basement. Our son did a good job handling it and I mentioned it to wife loud enough for him to hear. She replied, 'I guess so, but I told him over and over not to leave food down there when his friends come over,' thereby destroying my attempt to build his confidence.
>
> Dejected, I said nothing and walked away. We managed to have a decent dinner with our son, even though she consumed wine throughout the meal. After dinner, she wanted to 'talk.' For the rest of the night, she repeatedly asked me not to leave her.
>
> She kept repeating that as long as I stay in the house, there's hope, which means I don't want to leave her. She's driving me nuts. While professing her love for me out one side of her mouth, she made threats out the other. She said she'd contest the divorce, stretch it out for 2 years and drive us into bankruptcy.
>
> How can she possibly think that threatening to destroy me is an enticement to come running back to her? She followed me around the house, barraging me with the same questions and circular arguments over and over again. I recorded some of it, but the batteries were nearly dead.
>
> Around 9pm, she pounded down a full glass of wine in three gulps. She alternated between watching TV and harassing me with same threats and empty promises to change. I held firm, told her I don't believe her, that she lied about getting help, she still has no job, is still making fun of my mannerisms and the way I talk and is still drinking! I repeated this at least 20 times over the course of the evening. It is so incredibly frustrating.
>
> She also said our son doesn't want anything to do with me; that he doesn't want to live with me or see me. After telling me with a smirk how much our son hates me, she switched gears and asked me to take a half-day tomorrow to celebrate her birthday. WTF? I called her out on her abusive behavior. She ignored me, went into the dining room and came back with my laptop.
>
> I got up, took it from her and told her that after all the crazy-making tonight, she will not be using my computer. She whined, 'I thought it was our computer!??!' I replied 'No, it is MY computer. I worked a SECOND JOB to buy this for myself. A SECOND JOB! Go get yourself a single job and buy whatever you want.'
>
> She started in on how she knows I'm cheating on her, and asked why I have the computer programmed to log off every night at 11pm. I replied that's the way I want it and reminded her she's the one who has a history of cheating, not me. I brought up the emotional affair she had last year with a manager at work.
>
> She tried to justify it by saying her behavior was my fault because I don't provide her with what she needs and he treated her 'nicely' and was 'interested' in her. I said, 'Well sure, he's not the one who gets to deal with the crazy antics, rage and alcohol abuse.' She changed the subject again. When I tried to get back on topic, she went outside to smoke.
>
> I password protected the guest account on my computer and went to bed at 10:45pm. She came up about an hour later, drunk. She spent the next half hour fidgeting, tossing and turning. I asked her several times to stop, as I had to work in the morning. She started in on how perfect I think I am and other unfounded insults. I half expected her to lose it and clock me in the face. I almost wish she had. She lied back down and whispered how much she loves me and how she just knows that we'll be able to resolve this. I can't describe how creepy that is

to hear after a night of her crazy-making.

06/25/2012. I received the following message from Dr. T:

'Gabu, what if you tell your wife in order for you to consider staying in the marriage; she needs to check herself into a 14-day or 30-day alcohol rehab first? Would she do it? Then, while she's out of your hair, you take care of the business of divorce.

This advice might seem Machiavellian, however, she's psychologically torturing you — it's a reasonable measure given the siege-like circumstances of your current situation. She sounds like she should be in a treatment program, so it's not like it'd be a bad thing for her *and* she just might have some psych evals done while there that could help your custody case. Having a documented history of her alcohol abuse also might help you down the road should you need restraining orders, etc.

If she doesn't go, it can be one of the reasons for divorce. Either way, you might want to consider it. Even some of the most uterus loving judges will not give custody to an active substance abuser — especially one who becomes abusive (or in your wife's case, more abusive) while under the influence.'

I like this idea and am going to implement it.

06/26/2012. I got home from work and flipped on my digital recorder before going inside. She had a nice dress on, which is strange because she usually wears oversized shorts and a stained t-shirt. I asked why she's dressed up. She said she felt like looking pretty. I know she was expecting to go to dinner tonight for her birthday, but I'm not pretending like nothing's wrong anymore nor am I going to reward her crazy behavior.

I asked if we could talk outside as our son was in earshot. I told her I'd thought about her request to work on the marriage and the only way I'd consider staying in the relationship is if she checks herself into a 2-week alcohol rehab program.

Her face sank. She started yelling she thought I was going to make up with her tonight. What planet is this woman on, seriously? Finally, she admitted she looked into a program and told me about it, but needs to think about whether she wants to go. All the while, she had a full glass of wine in her hands.

After a few quiet minutes passed, she announced she was drunk. She went off about how fat she thinks is, "117, 117, 117! I should be 112! I'm obese! Fat at 117!" After that, she started hammering me to see if there is another way I'll stay in the marriage without her going to rehab.

She said she'd stop drinking on her own. I told her I don't trust her. She blew it months ago when she promised to go to AA and never did. She kept hammering away until I tired of the merry-go-round-from-hell and hopped off. I asked what she planned for dinner. She planned nothing. I said I'd order take-away and asked if she wanted anything. No!

I called and ordered subs for our son and myself. As soon as I hung up the phone, she yelled that I'm a bastard for not ordering a sub for her, too. Okaaaaay. I called back and added a sub to the order. After I picked up the food, our son and I sat on the couch and watched TV while we ate.

She was in the kitchen loudly and drunkenly wishing herself happy birthday, saying how it was the worst birthday ever, etc., etc., blah, blah, blah, blah, blah. After she finished eating, she burst into tears and said she'll go to rehab. I asked if she wanted to talk.

Once outside, she asked what we'd tell our son. I suggested the truth. She was adamant that we not tell him. I pointed out that he's seen her drunken behavior for years and it might be good role modeling to see her take responsibility and work towards overcoming her addiction.

She insisted she didn't want our son to know and then went on an on about what his friends, other parents, etc., would think. 'How come your mom's not here? How come your dad's not here?' Then she added one of her old chestnuts, 'Well, your dad's never here anyway!' I thought to myself, 'That's right, because I do not have the LUXURY of being home all day because I AM AT WORK, something you refuse to do!'

I declared the conversation over, telling her I won't have a discussion with someone who's making fun of me. I

went into the house and she stumbled in after me, begging me to 'talk.' I kept my composure and continued to refuse, stating that she made fun of me so the conversation was over.

She kept going and I robotically repeated over and over, 'This behavior is unacceptable. You are drunk. Go sleep it off.' She kept begging and grabbed my arm. I asked her not to touch me. I sat on the couch. She sat right next to me, still begging me to 'talk' to her.

Our son was uncomfortably watching TV on the other couch through all this. At one point, she bellowed into to living room at him, 'See how HE treats meeeeeee?!?!?' Yeah, refusing to cave into the terrorist-like demands of someone who is drunk and verbally abusing you is a bad thing! After another 30 minutes of stalking me around the house, she made a big dramatic production about going upstairs and finally went to sleep. I have no idea if she will go to rehab or not. I hope so for her sake and our son's sake.

06/27/2012. Wife left a note on the counter for me this morning. She went on about how much she loves me, wants our marriage to work and wants the two of us to be able to 'smile again.' WTF? She completely omitted her abuse of our son, me and her alcohol abuse/going to rehab.

Dr T suggested the following response to my wife's note:

'Dear Wife,

As I stated last night, I will not consider remaining in this marriage unless you seek treatment for your alcohol abuse. This is non-negotiable. I want you to be well and the kids both deserve a healthy, functioning mother.

You need to check yourself into a treatment facility within 30 days for me to consider giving our marriage another chance. Otherwise, it will be clear that you are not serious about getting help and making the necessary changes in our relationship.

Gabu'

Dr T further explained:

'The part about the kids deserving a healthy mother is essential. A judge will not care that an adult male is being abused by an alcoholic wife, but a judge will care about kids being exposed to it. Also, stating you want her better for the kids can't get twisted into you trying to control her. It's you trying to protect the kids.

This should help you cover your ass, re: the claims she'll likely make about you being the controlling, abusive alcoholic spouse once the DARVO starts. 'Oh, pooooor me, he abandoned me because of my drinking problem. He didn't do anything to help me. He has no compassion. It's a sickness.' My proposed email response shows you tried to help; she refused.

I wouldn't let her engage you in any more convos on this topic. Your response is, 'You have x amount of time to get into rehab. I will not discuss this further.' And Gabu, quit sharing the bedroom. If you don't have a spare room, tell her she is to sleep on the couch until she goes to rehab and then lock yourself in. No more late night drunken groping/torture.'

06/28/2012. I sent an email as Dr T suggested. When I got home last night, she left a note on the door saying she's on the deck and can we 'talk.' Argh. I met her on the deck and she asked why I'm being so mean. I said, 'I'm not being mean. I'm tired of being walked on and lied to, so I've decided there are only two paths forward. One, we divorce or two you go to rehab.'

She pushed me for a guarantee that I'll be here when she finishes. I told her I wouldn't make any promises. She kept pushing, trying to get me to promise and then she tried to weasel out of going to rehab. She again said she'd stop drinking on her own and go to AA meetings. I stuck to my guns.

After more back and forth about how she didn't want to go to rehab and me countering repeatedly that I no longer wanted to be subjected to her rages, she snapped, 'Fine, I'll go to rehab!' Out of nowhere, she told me her sister invited us to play board games at her house. I declined. She went and ended up sleeping at her sister's, presumably because she got too loaded to drive.

07/29/12. I went to a family BBQ at my mom's today. Wife could've gone, but still hasn't made up with my mom after her drunken rage incident last year. I arrived home at 9:30 pm. She was intoxicated on the couch with the TV blaring. I turned on my digital recorder.

She started ranting about how she KNOWS I'm cheating on her (I'm not), and demanded to see pictures from the BBQ. I didn't take any, which is proof in her mind that I wasn't there and, therefore, cheating on her.

She stumbled into the dining room and got my camera, which is worth about $800. She scrolled through the pics, saw there weren't any from the BBQ and started ranting like a lunatic again. I remained calm, which made her even more pissed.

She threw the camera across the room. It bounced off the carpet and hit the lower part of the couch. I told her, 'That's it,' and grabbed the phone to call the cops. She picked up the camera, ran into our bedroom, then came back downstairs and begged me not to call the police.

I told her I wouldn't call the cops if she went to bed and slept it off. She recommenced ranting until I threatened to call the police again. While she was still spewing her venom, I went to our room to see how badly the camera was damaged. She'd hidden it, of course. She followed me to our room. I asked where she put the camera and she claimed she couldn't remember.

I knelt down to look under the bed and she started hitting my back. I jumped across the bed to retrieve the camera on the other side. The auto focus no longer worked, making a horrible clicking sound and the lens was cracked. I told her she'd crossed the line and that I was calling the police. I headed downstairs. She followed, grabbed my shirt collar and tried to rip it off.

I broke free, got my wallet and keys and headed to my car. I passed our son in the driveway and two of his friends who were spending the night. I drove to the police station, talked with an officer and told him what happened. I made a point to tell him I had it all recorded!

While he took my statement, my wife was blowing up my cell phone. Two patrol cars went to my house to check on her. They reported that the doors are open, but no one was answering. I followed yet another patrol car to the house to let them in. Our son brought his friends to the basement (smart kid).

I led the police upstairs to our bedroom where wife pretended to be asleep. Two officers spoke with her while the other stayed downstairs with me. She was belligerent, quite obviously drunk and accused me of lying. The officer told her he knew she was lying and that I recorded the entire incident.

That forced her to change tactics. She began telling them how horrible I am to her and other lies. After 10 minutes, they came downstairs and asked me to leave because she was drunk and couldn't drive. I had no problem with that. The officer told me if she'd been sober he would've asked her to leave.

I followed the officer back to the station to finish writing my complaint. He showed me the report and asked if I want to press charges. I know I made a mistake, but I declined to press charges. That was stupid, I know. They told me a domestic abuse counselor would call to follow up with me. I went to my usual hotel for the night.

I went home the next day and she'd hidden the camera again. I asked her where she put it, she claimed she didn't know. After a few minutes of this game, she went and got it. What that proved I have no idea! She went back to bed for a few hours, got up and wanted to 'taaalllkkk.'

I told her she fucked up again. She tried to blame me for her recent crazy episode, saying she gets 'angry' because I'm 'so distant.' I held my ground and told her this is about her drinking problem, her abuse and her violence. I told her I wasn't budging from our conversation 4 weeks ago, and wouldn't put any effort into our relationship until she went into an alcohol rehab program.

She finally admitted she messed up and apologized. At this point, her apologies made no difference to me. I told her she's incredibly lucky I didn't press charges, that I'm not taking anymore of her shit and the fact I was willing to call the cops when our son's friends were at our house showed how serious I am.

> I contacted a lawyer the following day. I'm going to try to get an order of protection (OOP). The officer said it would be easy to do after what she did. Two take away points from this weekend: 1) I am so glad I had that digital audio recorder! 2) I should have pressed charges. I really didn't do her any favors by not holding her accountable for her behavior.
>
> **10/24/2012.** I had dinner with a friend after work and arrived home around 7pm. The house was quiet. Son was in the basement on the computer, wife was upstairs. I went to the living room to watch TV. She came downstairs and seemed to be slurring her words. She went out to the garage to smoke. I checked her secret hiding spot and found a fifth of vodka with about ¼ left in the bottle – so much for the rehab program she started 3 weeks ago!
>
> I started playing Xbox, she wanted to 'talk.' I told her I was busy. She persisted, so I told her we'd 'talk' after I finished my game. I went to the bedroom. She was sitting on the bed with her laptop and a plastic cup with what appeared to be Pepsi.
>
> She started telling me how much she loves me. I took a sip of her drink, proving what I already knew; there was vodka in it. I reminded her the order of protection forbids drinking in the house while our son is present. She tried to weasel her way out by saying I was drinking, too. I am a grown adult male. I had 2 beers at dinner over an hour before I came home. I was far from drunk and would not do ANYTHING to jeopardize the court case.
>
> Also, I did not drink in the house or around our son. She started making fun of the way I talk. I gave her an out and told her to stay in bed, sleep it off and not bother me. She started in on me again. I walked out of the room, closing the door behind me.
>
> She started swearing at me and followed me out to the landing. I stood there and listened to her banter for a few minutes, until she started in on me again. I turned on my heel and started walking downstairs.
>
> Suddenly I felt her kick me in the back! I grabbed onto the railing to steady myself, so I wouldn't fall down the stairs. I regained my balance, walked downstairs, pulled out my cell and dialed the police.
>
> She started freaking out, begging me not to call the cops. I told her, "Fuck that. You have an OOP against you, you've been drinking and you assaulted me! I'm calling the police." I called and they arrived within minutes.
>
> I told the officer I have an OOP against her and what happened. Another officer walked in and they cuffed her. She started freaking out, making up lies about me and things I supposedly did to her. They paid her no mind and took her to the squad car.
>
> I told my son that she broke the OOP, the police were taking her to the station and I would be back. He, of course, was not happy. On the way out, she actually accused me of molesting her adult daughter! WTF?!?! They are keeping her overnight and a judge will arraign her in the morning. So we'll see what happens now, but I'll bet the judge in our divorce case will not look to kindly on her recent actions. Nor will her alcohol rehab!

As it turned out, the judge didn't care. He ignored Gabu's wife's alcoholism and history of violence and gave her temporary primary custody and ordered her not to say anything disparaging to their son. Yeah, right, judge. Naturally, alcoholic BPD mom cranked up the alienation campaign, Gabu's son still refuses to see him one year later and the impotent, incompetent, piece of shit legal system has enforced none of the court orders Gabu's ex has violated. Must be that "benevolent sexism" we've heard so much about in recent days.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

Why do juries acquit women? – 1922

Robert St. Estephe · 23 October 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

●◊●

This post is dedicated to R. Tod Kelly of *Daily Beast*, Alyssa Pry, Alexia Valiente and Elizabeth Vargas, the Three Damsels of Men's Rights Distress of *ABC 20/20,* the group of mainstream journalists who managed to miss the point of the Men's Human Rights Movement in their frantic efforts to turn this major civil rights movement into a gossip and personality-obssessed festival of hit-piece hack journalism. — RSE

There is a problem. Here is my assessment of it: ***Its the "Herstory," stupid.***

That is my explanation of much of the messy unproductive argumentation I see between conformists indoctrinated in orthodox "social justice" dogma, interwoven with the propagandistic fake (cherry-picked, misinterpreted, gap-ridden, ideologically biased, "social constructionist theory"- dependent) historical narrative they have been subjected to since toddlerhood by their dumbed-down teachers, and later, by their officious utopianist professors.

The critiques of the Men's Right Movement and AVfM produced by this collection of august personages and part-time interns suffer from a woeful lack of mastery of the ideas and facts germane to the subject they claim to wish to explore. Central to the knowledge-gap observed in their works is an absence of familiarity with plain old ideology-free factual history pertaining to the relationship between the sexes preceding the 1960s. The authors might have, if they were more inclined to do broad research, to examine the texts selected by Mr. Elam for special attention in the Mission Statement. There is a short list and a long list. It could not have been made easier. But the journalists missed the scoop. Ranking number 2 on the long list of fundamental reference reads is this humble Gonzo author's own effort entitled "Setting the Record Straight," an essay designed specifically to undermine a copious number of historical falsehoods and to introduce quite a few large facts that somehow our educational overlords forgot to tell any of their students about. The article is long, but there is a lot of bang for the buck there: its a last-minute-before-the exam crammer's dream come true. It ought to have been read and digested by our critics before, not after, publishing their celebrity-gossip style screeds. But that's life in the age of mainstream university-produced journalistic flabbiness. They might have learned that the Men's Rights Movement has been in existence scores of decades preceding the Great Age when Joan Baez warbled folk songs in barefoot for big bucks — and rich-kid Bill Ayers, the infamous Weather Underground advocate of social justice, planted bombs and cohabited with Charles Manson's biggest fan while dreaming of establishing death camps for tens of millions of American "reactionaries."

Perhaps these folks will note the present post and try to get all caught up on their knowledge pre-1960s happenings. One might hope so.

In any case, this post you're looking at right now is dedicated, with full ceremony and honors, to that fearsome foursome, — hook, line and sinker. Its their big shiny prize: a sort of "participation prize," if you will.

The following text reproduces an article published in 1922 that explores a question that had in the early 20th century been very much discussed for many years in the United States: "Why do juries keep allowing women to get away with murder over and over again?" It is recommended that the reader take a look at another 1922 item on the same subject offered on AVfM, but with a different treatment: "Woman's Right to Kill." The article quotes the

most prominent female judge of her time, Florence Allen and celebrity lawyer Clarence Darrow, defender of guilty-as-hell murderers and murderesses (such as Leopold and Loeb and Mrs. Emma Simpson). Contrary to what we are led to believe, female judges of the 1920s were proud of their merit as equals in the art of law and were equally condemnatory of the excesses of women who practices the excesses of long-standing privilege. Indeed Chicago lawyer Agnes McHugh (featured in a post on AVfM) was, in 1917, one of the most eloquent opponents of misandry. Yes! there were indeed female lawyers in practice way back then before the marxist-feminist stampede of the post-*Redstockings Manifesto* era.

The 1922 discussion, "Why Do Juries Acquit Women," is in the form of three interviews with some of the leading experts on criminal behavior in the United States of their day. Though the term misandry does not appear the related term "chivalry" does. And despite the claims of present-day gender ideologues, it is female privilege and the principle of male disposability that comes to be the explanation for woman's *de facto* right to kill, not the idea that their wantonness, cynicism and unaccountability is the product of brutal patriarchal oppression.

The forgotten words of these authorities — Cleveland Judge Florence Allen, Chicago lawyer Clarence Darrow and Los Angeles Prosecutor Thomas Lee Woolwine — are more than worthy of the close attention of today's witnesses of the "gender wars": especially those witnesses who wish to publicly speak about it from prominent pulpits.

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NOV. 22, 1922

Woman's Interests

WHY DO JURIES ACQUIT WOMEN?

Judge Prosecutor and Defender Tell Reason

FOUR OF THESE WOMEN RECENTLY WERE ACQUITTED BY JURIES. THE FIFTH, CLARA PHILIPS, WAS FOUND GUILTY OF SECOND DEGREE MURDER IN THE RECENT "HAMMER SLAYING" CASE AT LOS ANGELES. THE WOMEN ARE, LEFT TO RIGHT, MRS. J. W. GORMAN, FORMERLY CLARA SMITH HAMON; MRS. CATHERINE ROSIER OF PHILADELPHIA, CLARA PHILLIPS, MARIE PEGGY BEAL OF KANSAS CITY, AND MISS OLIVIA STONE OF CINCINNATI.

FULL TEXT: Why is it almost impossible to get convictions of women in murder cases?

The NBA Service put this question to three of the foremost jurists of America — a judge, a prosecuting attorney and a famous, defense attorney.
Judge Florence E. Allen of Cleveland, the first woman ever to sit on a state supreme court bench, speaks for the judges. Judge Allen won wide commendation for her handling of several murder cases when a common pleas judge.
Thomas Lee Woolwine, nationally famous for his prosecutions of women in famous murder cases, and who recently convicted Clara Philips of second, degree murder in the "hammer slaying" case, gives the prosecutor's opinion.
Clarence Darrow of Chicago, preeminent as defender in many murder cases, tells the reasons from the standpoint

of the defense.

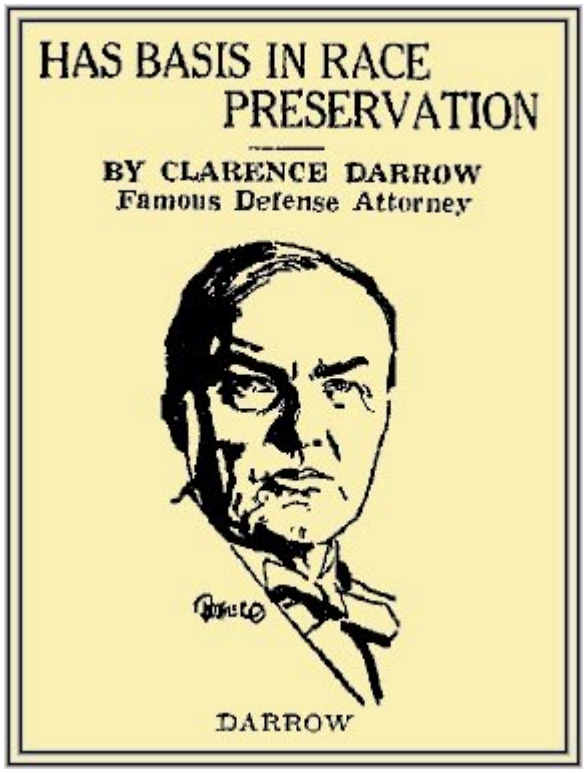

~ ~ ~ HAS BASIS IN RACE PRESERVATION ~ ~ ~

By CLARENCE DARROW, Famous Defense Attorney.

Chicago, Nov. 25. — It is idle to talk about judging men and women alike. Nature does not do it. Man cannot do it. For hundreds of years, in what are called the civilized nations of the world, women have been looked upon somewhat as children.

A feeling of what is called chivalry has grown, as a consequence of this attitude. Men are taught many courtesies and considerations which men do not give to each other.

Every one with common experience knows that in every way, the law has been both made and administered to give women privileges which men would never claim. If a man kills his wife he is almost sure to hang. But a wife can kill her husband and run little risk of punishment.

If a man strikes his wife, he is a brute and no sentence is too severe. But let a woman strike her husband or nag him or make his life unbearable, and the public applauds her conduct and says he deserves it.

~ Sex as Cause ~

Most all murders committed by women grow out of sex relations, whether in the family or outside. Is there any biological reason for this, or would the indiscriminate hanging of women restore equality and prevent this class of murders?

Nature seems interested mainly in the preservation of life, and in its preservation women are the most important. Both as to the bearing and rearing of children, women necessarily take the responsibility and must take it.

This is not, only true of human life, but it is a law that reaches all animal life us well.

Neither with men nor animals does the newly barn offspring make any strong impression upon the male. Whereas with the normal female, in most cases, she is ready to give, up her life for an offspring that is not even of sufficient age to appeal to her on account of association.

~ Maternal Instinct Strong ~

It is then quite beyond question that the strength of the maternal instinct is fundamental to the preservation of the species. All normal life, and most abnormalities relating to sex is based upon this primal feeling.

With a woman, her relations to man, whether conscious or unconscious, means the preservation of the species, and the love of the man is really the love of the child born or unborn. To most women this is almost all of life. No other instincts interests, feeling of customs stand against it.

When it is interrupted, either directly through the child or indirectly through the male, it means to her an interruption of life, it means that the fundamental law of being is raised in protest. Laws, customs, institutions, and even common kindness are, of no effort to control conduct.

~ Equality Impossible ~

For these reasons equality of justice between the sexes is impossible. If men and women could be judged alike, it, would ultimately mean the extinction of the human race. Human laws and human customs cannot undo the innate, feelings and instincts which are. the basis of life.

If human institutions could be evolved where complete justice would be melted out to all, then every person would be judged not only according to his actions, but according to the physical and mental makeup of his machine, and according to full considerations of time and place.

If this were done, probably no one would condemn another. There are very few women who commit murder who could be deterred from it, or in any way influenced, no matter what the consequences might be.

A general crusade, or a general feeling in favor of visiting severe penalties on women who slay, would simply result in sorrow, disgrace and misery to thousands of women and their families without in any way changing the conditions of life.

Not only is it unscientific, and cruel to judge men and women alike, but it is really unjust to judge any two human beings alike, and the safest way is not to judge at all.

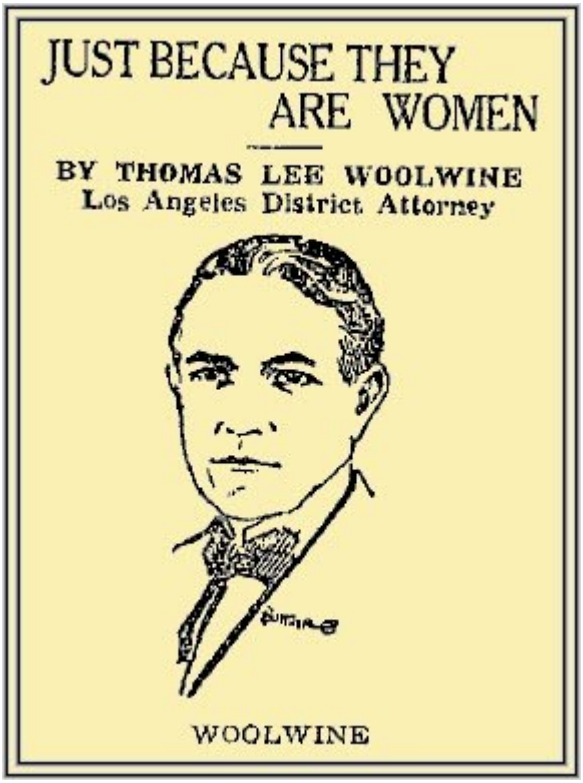

~ ~ ~ JUST BECAUSE THEY ARE WOMEN ~ ~ ~

By THOMAS LEE WOOLWINE, Los Angeles District Attorney

Los Angeles, Nov. 25.— There can be no question that it is more difficult to convict a woman for any offense than a man.

My office has had unusual success in establishing the guilt of women charged with crimes of violence. Within the past two years we have convicted Mrs. Louise Peete and Mrs. Maybelle Rowe of first degree murder, Mrs. Clara Phillips of second degree murder, two other women of manslaughter and one of deadly assault.

The reason it is well night impossible to punish women for crimes of violence in particular is simple: It is because they are women, and because sex plays a vital part in every such trial.

~ Chivalry Plays Part ~

Men are innately loath to punish women. Women naturally arouse a feeling of false chivalry in men which allays and tempers their judgment upon the evidence.

It is more difficult for a prosecutor to overcome this powerful factor than it is to convince a jury upon the state of facts presented.

This sex advantage, under the circumstances, is as natural as that we breath and eat. It no doubt always has obtained and always will, and there is no way to avoid it.

I have seen no indication that this fact is being modified by the mixed jury as though I have never known of a case where the jury was composed entirely of women, and can only speculate on what the result might he in that circumstance.It may be said that even the prosecutor himself, being a man, cannot by nature fight a case against a woman defendant with quite the force and vigor he would exert in appearing against one of his own sex.

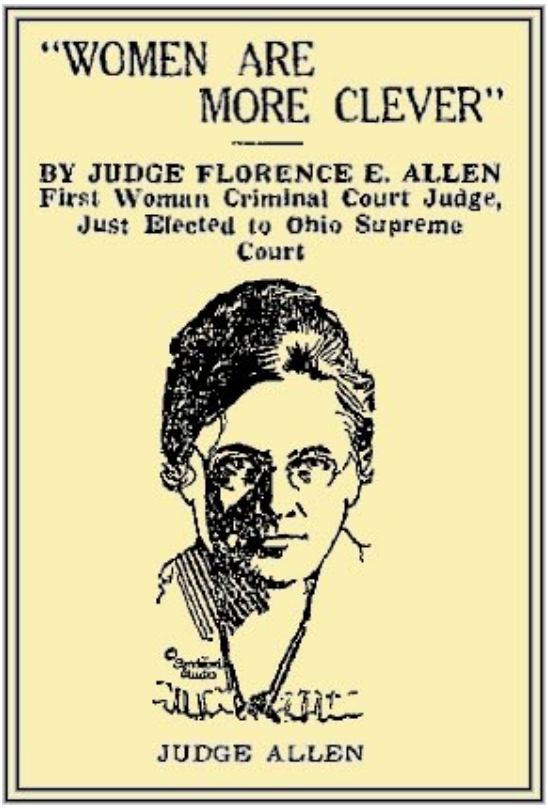

~ ~ ~ "WOMEN ARE MORE CLEVER" ~ ~ ~

By JUDGE FLORENCE ALLEN, First Woman Criminal Court Just Elected in Ohio Supreme Court

Cleveland, O., Nov. 25.—There are a number of reasons why women are so often acquitted in murder cases. Here are some of them:

1. Men have always sat on juries and men instinctively shrink from holding women strictly accountable for their misdeeds. Now that women sit on juries I expect the percentage of convictions in cases of women to be greater.

2. Women are more clever than men in arousing sympathy. I had one woman, a hardened criminal, stage a terrific fainting spell in my courtroom after the jury found her guilty. It took four men to carry her to jail. She continued having these spells, so long that I had to defer pronouncing sentence. Finally I sent her word that the longer she acted so, the longer she would be in jail. Within a few moments she sent up word that, she would be good and received her sentence meekly, with no trace of feeling.

3. Cases in which women are tried for murder usually involve circumstantial evidence only. A man may be tried for murder arising out of a robbery, or some case in which direct evidence of the past crime may help to prove the murder.

But when a woman murders someone it is apt to be through jealousy or some personal reason. Women have murdered for life insurance, but in general, personal reasons are involved oftener than with men and, because motives and the workings of the human heart are so hard to trace, the murder case against a woman is really harder to prove than the case against a man, which so often arises out of some other crime.

[NEA, "Why Do Juries Acquit Women – Judge, Prosecutor and Defender Tell Reason," syndicated (NEA), Freeport Journal-Standard (Il.), Nov. 25, 1922, p. 7]

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NOTE: The 20/20 TV report on the Men's Rights Movement by Elizabeth Vargas, "Marriage 'Unsafe' for Men, Says Men's Rights Activist," was scheduled to air October 18, 2013, but it was pulled. It is not presently known whether it will be broadcast. An excerpt featuring a brief dialog between AVfM publisher Paul Elam and Elizabeth Vargas is at this date still available for viewing. It shows Vargas in a disapproving school marm mode as she officiously interrogates the man whose activism she so sternly condemns.

Victor Zen responds to Tod Kelly's article on the MHRM

Sage Gerard (Victor Zen) · 23 October 2013 · Archived copy · Original

Victor Zen takes on Tod Kelly's recent piece with two helpings of tasty facts. Zen also explains why MHRAs are so gosh dern mad to blue and purple pill junkies. Subscribe to the ginger nerd for FTSU of a more soulless variety.

Andybob's Corner: 20/20 Foresight

andybob · 23 October 2013 · Archived copy · Original

One of my favorite (and our most strongly upvoted) commenters at AVfM is a mysterious fellow named "Andy Bob" (or sometimes "AndyBob"). Funny, bitingly insightful, a joy to read – it is always worthwhile to slow down and read his thoughts carefully – and more than once.

Every now and then we like to round up some of Andy's work for your enjoyment, and ours.

AndyBob has been on something of a tear of late, particularly concerning the ABC show 20/20's episode about Paul Elam/AVfM that was postponed for reasons that are not entirely clear.

Here follow some of AndyBob's comments about the matter. Enjoy! – A.L.

From the-Spearhead blog, in response to a post about Paul's 20/20 adventures.

Did you get a load of 20/20 presenter, Elizabeth Vargas? She all but blew a gasket at the very idea of a man having the audacity to discuss the rights and welfare of men and boys.

Nothing could illustrate the sneering dismissal of men's humanity more powerfully than the hostility emanating from Ms Vargas' every pore. Of course, feminists are going to lap it up – but not everyone's a feminist. Many of these non-feminists will see it as the dishonest hatchet job it is, and will want to know more about AVfM and the so-called MHRM.

Those still able to exercise their capacity for logical thinking will realize that expressing concern over issues such as male suicide rates does not make a person a rape supporter/enabler/apologist. These are the people Paul Elam was reaching out to and connecting with.

This had nothing to do with the cliché that all publicity is good publicity. It was about getting a foot in the door and establishing a presence – a door which can never be closed, regardless of how shrill feminists scream at us to get out. It was foolish of them to invite us in, and even more foolish to flout their lies, shaming tactics and bigotry so shamelessly on prime-time TV.

I'm stunned that so many people who claim to care about men's issues are so scared of media attention – or was it the disapproval of scowling feminists and their enablers? Lucky there are men like Paul Elam who never expected to be welcomed and adored by the feminist-led MSM (Mainstream Media).

Surely no-one is actually suggesting that he should have waited until feminists stopped hating our guts before venturing forth to promote men's issues through the MSM. They're probably the same people who whine about us never making progress.

Paul Elam took that step and faced the misandric bigots alone. He got the hatchet job he expected all along – a hatchet job that proved more about the reality of feminist hate-mongering than anything any of us could ever say or do.

That is a victory that deserves more than the vitriol he is receiving in this thread. When men put their petty resentments and fragile egos ahead of our common good, it explains a great deal about why feminism has wrought so much devastation in our lives.

I expected a hit job from 20/20, but not from a fellow traveler. Disappointing.

****

From AVfM, regarding the (now delayed) episode of 20/20 about the Men's Human Rights Movement.

http://www.avoiceformen.com/a-voice-for-men/alexacaliente-alyssapry-anitasarkeesian-jaclynf-abc-reporting-standards-at-2020-are-interesting/comment-page-1/#comment-188085

Of course, it will be a hatchet job.

Like Dr Elam, my first preference would be for the 20/20 piece to be an objectively honest presentation of the issues confronting men and boys, and the role that organizations, like AVfM, are playing to draw attention to them. However, I would be slightly more gob-smacked if this happened than if Dr Elam were to be crowned the new Miss Texas. I am sure Dr Elam would be too.

My second preference is that 20/20 cobble together the most dishonest and hostile hatchet job in the history of current affairs television – complete with outrageous examples of feminist lies, shaming tactics and invocations of threat narratives. The parade of misandry will validate every point we have ever made about how men's issues are aggressively marginalized and ignored, and reveal the methods used by those most responsible for it. The sneering mug of Elizabeth Vargas will illustrate society's contemptuous dismissal of men's humanity more accurately than anything I could ever write.

This is one of the moments that Dr Elam has worked so hard for: vast numbers of curiosity seekers who have learnt long ago to distrust the MSM, and its interpretation of issues that affect them, and have decided to Google the site. It is why he publicly distanced himself from the PUA industry; emphasized how imperative it was for AVfM to remain above partisan politics; welcomed and respected such an unprecedented diversity of contributors and supporters; and, wielded the ban-hammer wisely (much to the ire of those who simply didn't 'get it'). Accepting 20/20′s offer will prove to be his smartest move ever.

'A Voice for Men' has nothing to fear from a hatchet job because we have nothing to hide. The same cannot be said for the Radfemhub, whose generous donations to the SPLC bought a hate-group label that stuck for about 24 hours. Nor can it be said of Anita Sarkeesian, that chirpy cyber-bully 'survivor', whose ordeal left her drowning in funds, but otherwise, miraculously unscathed. It says a great deal about the integrity of 20/20′s reportage that they had to haul out this cast of shady and corrupt bigots to help sell its agenda. After all, they couldn't have hung the whole segment on Jaclyn Friedmans's clit – though I'm sure she wouldn't have objected.

It is very fortunate for us that perky researchers, Ms Pry and Ms Valiente, are blissfully ignorant of the old edict that you can't fool all of the people all of the time. The fact that the MHRM is being discussed at all on a popular MSM programme is a disaster for feminists, but they're too busy salivating over the anticipated hatchet job to realize it. David Futrelle's Boobettes have all but wet themselves with excitement. Dr Elam's artful positioning of AVfM into the MSM means that the days of ignoring us are now officially over, and that the battle has moved into the public arena. David Beckham couldn't have bent it better.

If feminists sincerely believe that a hatchet job by 20/20 will silence AVfM, and make the MHRM disappear, they are in for the shock of their subsidized lives. In fact, feminists, and their enablers, are about to be made rudely aware of just how many people have been hurt and alienated by their cruel and vindictive abuses. Once the finger is out of the dike, there will be no stopping the deluge of anger and resentment that will eventually overwhelm them.

Paul Elam has bravely put himself on the line to defend the rights and protect the welfare of men and boys everywhere. He has got the balls rolling, as it were – his. He has my everlasting respect and admiration.

****

From AVfM, a couple of posts in response to a White Knight who claimed that JudgyBitch Janet Bloomfield shouldn't have revealed details of a pair of women writers:

http://www.avoiceformen.com/a-voice-for-men/alexacaliente-alyssapry-anitasarkeesian-jaclynf-abc-reporting-standards-at-2020-are-interesting/comment-page-1/#comment-188088

Big guns?

Invoking a threat narrative on behalf of a pair of twits is not what I call bringing out the big guns. It is what I call donning white knight garb to defend two people who failed in their responsibility to provide honest research about AVfM's fight for the rights and welfare for men and boys. Instead, they believed that it was more important to

promote their ideology by presenting dishonest information about Paul Elam, AVfM, and the MHRM.

If you genuinely believe that the glaring inaccuracies of their 'research' are a result of mere incompetence, then you are as disingenuous as they would like you to think they are.

I have no doubt whatsoever that the only consequences of highlighting Ms Pry and Ms Valiente's lack of scruples will be offers of executive positions at NOW. Rest assured, they will remain as safely unscathed as every other damsel who has been disgraced on the pages of AVfM.

Ms Bloomfield's obsession with the truth does not make her 'like feminists'. It makes her exactly the opposite: a MHRA – one of the very best. I doubt she has either the time, nor the patience for this kind of pearl-clutching nonsense. Jezebel's that-a-way. Don't trip on your jousting utensils on the way out.

http://www.avoiceformen.com/a-voice-for-men/alexacaliente-alyssapry-anitasarkeesian-jaclynf-abc-reporting-standards-at-2020-are-interesting/comment-page-1/#comment-188173

One of the glaring differences between the capable reporters of yore and the botoxed talking heads of today is that those capable reporters actually did most of their own research. Surely no-one actually believes that Elizabeth Vargas does any of her own her research – she doesn't even do her own nails.

The researchers responsible for feeding La Vargas the misinformation that had her fuming in righteous indignation (and almost succeed in furrowing her brow) are Ms Pye and Ms Valiente. Therefore, it is entirely appropriate and justified for us to find out exactly who they are and what they're about.

They have actively participated in derailing an opportunity to promote issues concerning the rights and welfare of men and boys. So, no, I will not issue them passes for their irresponsibility just because they are young, relatively cute, and juggle their research duties with fetching Ms Vargas' morning latte and picking up her dry cleaning.

It is imperative that AVfM continues to disabuse the likes of these women from their assumptions that no-one will ever call them on pulling this kind of crap. The University of Toronto protesters proudly boasted of their violent criminality, until the AVfM spotlight sent them scurrying chaotically for cover. Even an abrasively clueless pinhead, like Chanty Binx, managed to rub enough brain cells together to realize that reprising her tuneless celebration of male suicide was probably inadvisable. AVfM helped her reach that epiphany, without charging her a dime – and she never even sent a thank you card.

The only damage Ms Bloomfield's post will do to these women will be to the cover which has hitherto protected them from getting busted for 'creative research' – otherwise known as 'making shit up'. That cover has been blasted to kingdom come, as indeed it should be. I wonder if some commenters would be quite so concerned if Ms Bloomfield had taken male researchers to task. I doubt it.

Really guys, you have to stop this chivalry crap. It's one of the reasons we are in this mess in the first place.

Here come da judge

Paul Elam · 23 October 2013 · Archived copy · Original

It seems like a regular event for me these days to make some kind of announcement or another about the latest advance or addition to the AVFM ma-cheen. Here in the wee hours of October 23, 2013, I get to do it again.

Janet Bloomfield, also and much more popularly known as JudgyBitch, the straight-shooting destroyer of feminist nonsense with a red-hot keyboard and zero tolerance for bullshit, has herself in a bit of a dilemma.

You see, doing things like being a wife and mother of three children, earning a Ph.D., writing a novel and devoting time to write rants on a daily blog can just plain put a stress on your daily schedule.

Something had to go, and we are pretty sure it was not going to be Mr. JB, her children, her education or her novel. So, to my eternal sadness, she decided she had to give up the rants on her blog.

Damn, I thought, what good is being Judgy or a Bitch if you are not sharing it with the rest of us? I felt cheated.

Not to worry, though. We struck a compromise. Or actually, she made an offer and I said yes.

Starting this Friday, and generally every Friday thereafter till she is really old and has to be put away, Janet Bloomfield will be writing articles for AVFM exclusively. I still think she could do her blog rants Saturday through Thursday if she didn't put all that time into her dissertation, but that is just one man's opinion. Fridays will have to do.

She is even taking writing assignments from the editorial staff. We paint a target on someone's stupid ideas and then point her toward said stupid target. She does the rest. Well, someone on staff will take care of the remains.

Works for me.

Tune in on Friday, when she will be discussing the criminalization of the male gaze. (Gee, wonder what kind of person could be behind something like that?)

And please join me in welcoming Janet Bloomfield to the staff of regular AVFM writers. We are always happy to add another counterculture Smart Bomb to the arsenal.

Cyanide & Happiness – Sinking Ship

AVfM Video Source · 24 October 2013 · Archived copy · Original

Ever hear the phrase “careful what you wish for?”

What if men took that “we want equality” stuff seriously?

Oh wait. Looks like it’s increasingly a done deal.

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In His Own Words: Victimized by victim support advocates

Dr. Tara J. Palmatier · 24 October 2013 · Archived copy · Original

It's day 24 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. Today's *In His Own Words* is an example of the systemic abuse to which men and boys are frequently subjected. It is an egregious example of sexism and misandry. It is also an example of how many women use victimhood (real or imagined) as a form of "street cred" and/or social status.

"*My ex-boyfriend cheated on me. Yeah well, my husband beat me and I had cancer. My adopted third world son has soooo many behavioral issues, we have to give him meds that make him morbidly obese, it's soooooo hard on me. That's nothing, I was raped by my college boyfriend. Big deal, I was molested by my father and gang raped by the marching band* ***and*** *have a deadbeat husband."*

I have personally witnessed this kind of "victim off" in academic settings, clinical settings and, most recently, at a friend's birthday party — women trying to "out victim" each other. In other words, not in a therapeutic setting. These are women who were superficial acquaintances, colleagues and/or classmates, not intimates. It's disturbing. Healthy individuals don't want to be seen as victims, even if they have, in fact, been legitimately victimized.

"Tim" wanted to give back to his community by volunteering with a victim advocacy support agency. In the end, he became a victim of their bigotry and sexism. If this is how a victims advocacy organization treats male volunteers, just imagine how they treat male victims. Is it any wonder there are precious few services for male victims of domestic violence and sexual assault?

> ***Victimized by Victim Support Advocates***
>
> In my mid twenties, I was a shy, naïve, introverted, but equally idealistic young man. I had a steady job, but I was still finding out who I was and what I wanted out of life. I decided that there was more to me than technology, and I started looking for a more human way to contribute to society than mere economic activity.
>
> Somehow, I found out about the work done by Victim Support, a volunteer organisation that helps victims of crime to recover from their experiences. They seemed a noble organisation, and volunteering my time to them seemed like a good way to do something positive for those for whom I felt empathy and compassion. So, I wandered down to the central police station (where their offices were co-located) and signed up.
>
> First, I was interviewed to screen for unsuitable candidates. I was asked questions concerning my motivations and attitude towards crime. Memorably, I was asked whether I would be willing to work with victims of rape. The idea struck me as being singularly inappropriate: a man is likely to be the last person a freshly raped woman would want to talk to and, never having even heard of the red pill, I said so, but also that if that was what a victim wanted, then of course I would do what I could. Their response was that, "Well, men get raped, too".
>
> A charitable reading of this question and their reply was to check that I didn't have anything in my past (such as sexual abuse) that dealing with rape victims might trigger though, cynically — especially in retrospect — I wonder if this wasn't some sort of shibboleth to gauge how 'rapey' I was myself.
>
> I was duly accepted into the next intake of basic training seminars, which involved three or four intensive weekend-long, 8 hours a day seminars. Most of it was lecture format with socialisation between sessions, but there were group activities as well. I was by no means the only male there but, at 25, I was certainly the youngest one, and the women outnumbered the men by something like 3:1.
>
> The first sign that something was amiss was when I approached the convenor about the source of a passage that had been handed out the previous day. "*Our deepest fear*" so caught my attention that I looked it up to find out more and I discovered that, where the convenor had attributed it to Nelson Mandela, the original passage is to be found in Marianne Williamson's book, "A Return to Love." (That book and its related work, "A Course in

Miracles" is deeply new-agey stuff that is somewhat extreme, even for most new-agers, and is a whole 'nuther story.)

I felt that Williamson deserved to be correctly attributed, not least so that others whose interest it might catch could find out more, but the convenor wasn't remotely interested. She certainly didn't care for what was actually true, and I got the distinct impression that she was more concerned about not losing face in front of her class than accurate course materials (even though I spoke to the convenor privately between sessions rather than draw attention to the error in front of the rest of the class).

Still, 'not that important,' I thought, and I dismissed it as just a matter different priorities. Looking back, though, I wonder if there wasn't something else going through her mind.

One of the group activities was an exercise in exploring our own pasts and, if I wished to be uncharitable, just a hint of a parade of victim credentials. Many of those there described experiences of domestic violence and sexual assault themselves, and I recall feeling 'outclassed,' almost as if I didn't deserve to be there because nothing particularly bad had happened to me. The task was to draw a few symbols representing certain events in our past in each of the four quadrants of a shield-like thing on a piece of flip-chart paper which was then to be pinned up along with everybody else's. These were then discussed as a group, and then we paired up for further discussion.

It's not that I had *no* bad things in my past, but my father's stroke and subsequent death (when I was aged 7 and 17 respectively) seemed fairly ordinary and unremarkable compared to some of the horrors described by the other students. What this was all in aid of, I'm unsure (particularly as the point was repeated time and again that support work is emphatically *not* therapy), but I am certain of the effect: it made me feel extraordinarily vulnerable, it brought unprocessed grief to the surface and tears with it, and I see no reason this would not be true for the other students.

I don't remember much more detail of this except that the guy I paired up with, and who saw my grief, was a middle-aged, softly-spoken Canadian gentleman. I never did quite shake the feeling that we were constantly being evaluated, especially in that particular activity.

I think I got through most or all of the class work, and the next weekend we were scheduled to meet at the hospital for a tour of the areas and procedures we would be expected to know in the course of this work. At about 10:30am one weekday morning, I got a phone call from the softly-spoken Canadian. He said that he had something he needed to discuss with me, and could I meet him at the police station (VS' base, and where the training sessions were held) at noon? Since it was only a 10 minute walk away, I agreed.

Immediately, I knew something was wrong. Why was a fellow student phoning me up and asking to meet at the police station? What was it that he couldn't discuss over the phone? How, indeed, did he get my phone number, private information protected by law?

The softly-spoken Canadian gentleman turned out not to be a student at all, but rather a member of that chapter's management board. He led me into a small room and baldly stated that a complaint had been laid against me by one of the women on the course. He would not say by whom (or even how many complaints), what the complaint was or what I was supposed to have done, only that my presence made the women 'feel unsafe.' I was given two choices: 'voluntarily' sign the provided letter of resignation (in which case the whole matter would be dropped and forgotten about, with no record made), or face official (but unspecified) proceedings, which would inevitably result in my being expelled from the course and other, implied, unspecified consequences.

What is a young man, in a police station, accused of unspecified perversions to do? I had not read Franz Kafka's *Der Prozeß* (The Trial), but I instinctively knew that I could not win, so I yielded. I intuitively knew that I would stand no chance of getting justice done without a long, expensive and most likely very public legal process, and even then, not necessarily.

[image]

> Empathy for the suffering of others is, for the INFJ (personality type), second only to their sense of integrity. That integrity was now being besmirched by the most egregious of means, and suspected of unspeakable wrong that anybody with even a passably adequate sense of empathy and compassion for others would not do. In tears, I signed the paper bearing that one, bald line, and I plead to be told what I had done wrong, whether there was anything I could do to make it right, and whether there was any chance of being able to try again at some future date.
>
> I was told that now that I had resigned, the matter was closed and he could not divulge any further information. Reluctantly, though, he did add something about my having followed a female member of the course to her car, but would not elaborate.
>
> I spent months afterwards trying to fathom what he might have been talking about. I could think of only two possibilities: I did, indeed, walk *with* a middle aged lady to her car, deep in conversation after one of the course days, but it evidently wasn't that, for by chance I met this same lady in the street some time later. She greeted me warmly, and said that she was sorry that I left the course so suddenly, and that she and the other students had "missed my thoughtful contributions".
>
> The other possibility is that I happened to follow another course member along an arterial route in my car a short distance away from the police station after one session because that was the direction I happened to be going in. "Followed to her car" is not the same as "followed in *your* car," but it's the only thing that makes any sense.
>
> This woman happened to be a feminist and a lawyer who, I think, specialised in indigenous rights.
>
> The story does not end there. I tried to appeal the decision, but was told that the matter was closed. I wrote to the national oversight body, but was told that there was no case, and anyway, their policy was to back up the decision of the chapter's management committee. They did, however, refer me to a counsellor to help me deal with the aftermath (at my own cost, naturally).
>
> This counsellor was a piece of work. In our first meeting he reached over while listening to my story and pulled a piece of tape in its dispenser and stuck it to the knurled edge, but did not tear it off just to see, apparently, how long it would take for me to get annoyed and do it for him. Later, he complained about being a counsellor and said that he was probably going to quit the profession. He also said that he thought I might have Asperger's Syndrome (of which the IT sector has more than its fair share), even though one with this condition would be exceedingly unlikely to volunteer for this work for the reason I did — out of empathy for the victims of crime.
>
> Not only is it a gross breach of professional standards to offer even the suggestion of a diagnosis that he was not qualified to make, this counsellor, it turned out, was an advisor to the very same Victim Support chapter that perpetrated this sorry mess in the first place, but neither he nor the Victim Support guy who referred me told me this beforehand. If I knew then what I know now, I'd have demanded that this guy be struck from the relevant professional register but, as I said, I was young and naïve.
>
> It has taken me over a decade of therapy and time to heal these wounds and although the episode doesn't haunt me as once it did, I still feel the shame for something I did not do. To this day, I still do not know what provoked all of this. The only reason to speak publicly is the chance it might help other boys and men. That, and because I can't expect others to be vulnerable and talk about their pain if I'm not prepared to do the same.
>
> Sexual assault is a crime, but naïvety is not.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free

helpline (+1 888 HELPLINE).

Men Going Their Own Way “just like the feminists?”

VFM News and Commentary · 24 October 2013 · Archived copy · Original

There are people who insist that Men Going Their Own Way as a philosophical movement is a “radical separatist” movement (false) or that it’s misogynist (false). Although you will find some in those ranks who think that way, most are just making a rational choice based on fact. RazorBladeKandy explains, in a recent video response to well-known Man Going His Own Way, Barbarossa.

RazorBladeKandy is one of the most distinctive and interesting YouTubers in MHRA circles. Some people hate his style, but we tend to find him highly amusing and thought-provoking.

Also by the way, RazorBlade Kandy was recently sabotaged with false flag complaints on YouTube and had to start a new channel. You can find his new channel right here.

A real man pays child support?

Clayton Craddock · 24 October 2013 · Archived copy · Original

There is one thing you should know about me. I feel the way court-ordered child support is handled in our culture is ridiculous, and is a really bad idea. As some members of the GOP would say, it should be "defunded," but there is no need to shut down the government – maybe. I wrote extensively on my thoughts and experiences with family court and child support HERE, but I want to expand on it a little bit.

Recently, I have been reading online about manhood. When I ask people what a "real man" is, I get all kinds of answers. While reading a few things online, I stumbled across an image that said, "A Real Man Pays Child Support." When I saw the image, I immediately had to write my thoughts down. I subsequently wrote a blog post about it. A few hours later I got a comment on my blog from a woman who said:

> "There are no great answers in the case of divorce or out-of-wedlock conception. Every case is different. I have worked with children of divorce and their parents for 23 years. There are no pat answers, but this one thing is true. If the law says pay child support, you pay child support. A real man obeys the law, even if he is feeling mistreated. Usually everyone in a divorce feels mistreated. Until a person puts his or her children first, whatever it costs, the children are the biggest losers."

My reply went something like this:

Yes, no one should disobey the law, but the way child support is set up today immediately marginalizes fathers from the beginning. I refused to pay child support to my ex-wife. I would suggest to any man even remotely thinking about having a child that they understand the law as it is currently written in your state. If you don't, you are putting yourself in a terrible position and possibly setting yourself up for financial ruin.

It is truly risky having a child with a woman here in the United States. It is an uphill battle for fathers to fight for equality with regard to parental rights. I have decided to spend the rest of my life doing my best to fight for changes in domestic relations law so we can finally see laws that reflect life in modern America.

Do you want to know what a REAL MAN is?

A real man does not get into a situation where he has to pay tens, if not hundreds of thousands of dollars to lawyers just to see his own flesh and blood on a regular basis. A real man does not subscribe to the mentality that the mother gets custody of the kids post break up or divorce and resign himself to the fact that he will see his kids only every other weekend. A real man assumes from the beginning that no one has to pay child support or alimony because both parents share equally if the relationship ends. Shared custody is the only way to begin the post-relationship parenting process. A real man files for divorce FIRST when he finds out his partner broke the marriage contract and cheated. A real man does not play defense…he plays offense…because he loves his children more than a woman who cheated, lied, stole, was abusive or was in the partnership for reasons other than a long-term equal partnership.

THAT is a real man.

A real man is responsible. A real man is honorable and loyal. A real man loves his children unconditionally. A real man chooses a woman after a long courting process and quickly eliminates any woman who has not had a good relationship with her father–he does not need a woman with daddy issues, he needs a wife. A real man does his due diligence to find out a potential mate's past dating history and spot patterns before he falls head over heels in love; therefore not allowing sex to cloud his judgement. A real man kicks a woman out of the house when she is violent or emotionally abusive and is not afraid to call the police at a moment's notice. A real man works hard on his own life to make it better for himself and his children. A real man does not cower in fear when some women tell him he is being "misogynistic" when he points out inconsistencies in extreme radical feminist ideology. A real man loves

his female children, his female sisters, his female girlfriend and even still cares about the well-being of his female ex-wife…..therefore making the “misogynistic” rubbish spewed at him look silly.

THAT is a real man.

The assumption that real men pay child support is as outdated as a woman at home in the kitchen barefoot and pregnant; bringing her husband his slippers and newspaper after work every day. It’s 2013, not 1953!

Child support has NOTHING to do with children. NOTHING!!!!!! It’s all about supporting and subsidizing mothers. It is all about the transfer or wealth from fathers to mothers. It is a system that does not take into consideration the accountability for how the money is spent to care for the children. It’s also a massive game between the Federal government and the states that is only getting more and more convoluted. It is a subsidy for single motherhood.

I’m glad I stood up to the nonsense I saw in family court and did what I had to do to free myself of the financial slavery that state ordered child support really is. It’s time more men either understand the game before they get in it, or stop playing altogether.

Re-read these posts and you’ll understand my points a little better:
Deadbeat Dad Dilemma
Victims have rights. Here, the victim also has responsibilities
The Best Financial Interests Of The Child Or State
Debtors Prisons Are Alive And Well

After you get done with all of that, or anything else on my blog (socraddockmethod.com), tell me if you feel the same about the statement “A Real Man Pays Child Support.” After you do more research on the subject, tell me whether you still feel that fathers should pay into this racket or should there be another way? Tell me how you feel after you discover the reality of the poor outcomes stemming from single parent led homes? Tell me then, how a system dedicated to breaking up families is good for society? How is child support making anything better for our society?

Be a real man and avoid state-sponsored court ordered child support at all costs.

In His Own Words: Married to a Borderline

Dr. Tara J. Palmatier · 25 October 2013 · Archived copy · Original

It's day 25 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. Have you ever wondered why we view men's violence as criminal behavior and women's violence as mental illness? Have you ever considered the ramifications of doing so?

Male abusers are seen as bad men that women and children would do well to avoid. Female abusers are seen as "troubled," and in need of our compassion and help. Female abuse victims are told to end their relationship with their male abusers. Male abuse victims are often told they need to learn how not to trigger their female abuser and be more sensitive, understanding and accepting of her feelings. Male abusers often go to jail. Female abusers typically go to counseling.

This is especially evident in the way a large percentage of the mental health field approaches women with Borderline Personality Disorder and their victims, which often include the spouses/partners and children of the BPD. It is one of the worst double standards in the mental health profession. These therapists are culpable for enabling domestic violence and child abuse.

I suspect many men who fit the classic male batterer/emotional abuser archetype likely have borderline, narcissistic and/or sociopathic traits, just like their female abuser counterparts. Yet, the mental health field has compassion for disordered female abusers and treats disordered male abusers as criminals. Benevolent sexism?

It's time to hold female abusers to the same standards of accountability, including pressing criminal charges when indicated, to which we hold male abusers regardless of how shitty their childhoods may have been and/or their mental health diagnoses. A personality disorder may explain a woman's abusive behaviors. It does not excuse them.

Today's In His Own Words is written by "MarriedtoaBPD," a man I know via my work on Shrink4Men. His wife received a sort of BPD diagnosis from a former therapist. She rejected the diagnosis, fired the therapist and has kept on with her denial, borderline rage and abuse of her husband, her children and his children from a previous marriage. MarriedtoaBPD began an anonymous blog to journal the severe emotional abuse he experiences regularly from his BPD wife. He has given me permission to share his story in order to help raise awareness for male victims of domestic violence.

Married to a Borderline
What you are about to read is the first time I have had anyone look at this blog. I have to admit I'm scared. I'm scared my wife is going to find this and rage on me. I'm scared because I have to lie to her and tell her I don't think she is borderline when we fight because she will go apeshit on me.

I'm mad at myself because I can't be honest with her about this. I'm scared because her family knows she is a 'little crazy,' but thinks I'm the best thing that's ever happened to her. I'm scared that if we divorce that everyone that knows her as the nice, earthy, vegan, holistic mom will think I'm a major screw, an ass and a cheater.

But mostly, I'm scared for her daughters she brought into the relationship two years ago when we married. They're 7 and 9 now and they aren't doing well. How can you when your mom yells at you, 'I don't have any time for myself and it's your fault! Why are you doing this to me? Why are you stealing my life?!'

My eldest child graduated from high school this past summer. My second child will graduate in early June 2014. I plan to divorce then if things don't change. I have mixed feelings about leaving because I don't want her girls to turn out like their mom, with abandonment issues about men. It's like I'm watching a runaway train careening toward the slope of puberty where it will most assuredly become a fireball of a wreck, destroying anything in its path.

I am also mad at myself for being deceitful, that, as much as I need to write and share this with other men, I am hiding and keeping secrets from her. During her borderline rages, she accuses me of keeping secrets and being a liar. I insist over and over again that I'm not keeping secrets. In reality, I am keeping secrets and I am a liar, because

she doesn't know that I am in individual therapy, or publishing anything.

So having said that, I seal my fate to eventually being outed. Welcome to my world.

10/18/2013. I'm sitting here with my headphones on, being called a 'prickless little man' by my wife. This is so frustrating.Her daughter was slamming a door because because they were fighting. Wife said she was going to take the door off its hinges. I asked what I could do to help.

In the ensuing conversation that led up to our fight, I said, 'Sometimes it feels like the whole world is off-kilter.'

I went to the bedroom to work on some stuff and she followed. She asked why I was crying about a little girl being angry. Things started to escalate in a tone that I've become accustomed to. I felt like something bad was coming and said, 'This is not what we are supposed to talk about this week.' She continued to rant about me and the girls. I said the safe word the therapist gave us, 'Prism.'

She got angry, came over and started insisting that I argue with her or have what I call a high-conflict engagement. I said I did not want to talk and asked her to step away. She would not leave my space on my side of the room. I said I did not want to talk again and she said I was a prickless little man and needed to stop running and hiding.

I told her I wanted to go to my private place. She continued to stand over my shoulder, insisting that I talk to her. She said that me listening to headphones and trying to disengage was making her angry and I was responsible for it. I put the headphones on and was told I was not allowed to do that.

I said I wanted to journal. She stood over my shoulder and tried to read what I was typing. I asked her to step away. I had the headphones on and had not found a song on Spottily yet, so I could hear her. She kept saying, 'I know you can hear me. Why don't you act like a man and talk to me?!'

I kept asking her, 'Step away please.' I said this five times. She would not leave my area, so I finally lowered the lid on my laptop and turned to face the wall once the music started. I listened to a song or two and then looked over my shoulder to see she had left the room. I took the laptop off the desk and turned so the screen could not be seen from the room and continued to journal.

She went down the hallway to check on the girls. She came back a few minutes later saying about her daughter, 'I can't even believe it's impossible for me to touch a toothbrush without her freaking out. I can't deal with this fucking disease or a person who fucking can't get over it,' and walked back out.

After a few moments, she came back into the room and started folding laundry. She said something like, 'Why are you messing around, you know this is over, so you should just leave. You can't stand us.' I can't remember it exactly because I was starting to get angry. I had removed my headphones when I saw she was not in the room and put them back on. She crossed around the foot of the bed and attempted to get a sideways glance at my computer screen. She stood on my side of the room and asked/accused, 'Oh what lies are you writing about me now?'

I decided I wanted to leave the room. I unplugged my laptop, got up and walked to the door. She blocked my way again, 'again' as in she's tried to block my egress many times before. I asked, 'Please move.'

She did not move.

I asked again, 'Please move, I would like to leave.' She insisted that she didn't have to move until I answered her questions. I asked again, for the third time, and was told I had no right to leave until she got what she needed.

I held up my right hand and started to count on my fingers how many times I was asking to leave the room. I made sure not to touch her or shove past her. I continued to ask to leave and when I got to six, I started over on the same hand. She continued to block me from leaving the room.

When I got to eight, she reached up, grabbed my hand and closed my fingers. I said, 'I want you to stop touching me and I want to leave the room.' I continued to say these two things as I counted on my right hand.

She taunted me, wanting to know why I was counting. I replied that I was counting so I could accurately journal

how many times I had asked to leave the room and was being blocked.

She said the time to journal was when I was at work and this was not the time for it. When I got to the twelfth time I said, 'I have asked a dozen times to leave my room and you are preventing me from moving freely and this is a right I have.' She replied, 'Oh I see how it is. Well you might as well start packing,' and she finally stepped aside.

I went to the front room, sat down with my laptop and started to journal again. She followed and stood by the front door, trying to get a sideways glance of my screen again. I stood up again with my laptop and walked downstairs, so I could be alone and type. After a while, she sent me a text message. It contained a picture of a Maggie Smith quote which said, 'Speak your mind, even if it makes your voice tremble.' I replied, 'When we have had the next session and our therapist says it's time, then we can discuss. Until then, I am going to journal what is happening. Please do not text or message me. I would like some privacy please.' She sent me three more messages:

'You understood her wrong.'

'If you would like a separation for a week to get away from my amazing children and I, go right ahead! That's the only way this will work for you.'

'Pack it up!'

Then, I was on Facebook trying to coordinate a deal for an engine and she sent a message on Facebook:

'Hmm, you've ben on here a long time.'

'Someone more interesting than me?'

10/23/2013. So right after our last couples therapy session, my wife sent me a text saying, 'That was pretty slick.'

I replied, 'What was slick?'

During the counseling session, the counselor asked point blank about any history of diagnosis with mental health issues. Two marriage counselors ago, we had a counselor ask if she had ever been diagnosed with Borderline Personality Disorder. My wife went into a rage about that and to this day calls that woman a quack and someone who shouldn't have a license.

I decided to drive around and think about things. She called. I took a few minutes to ready myself, then I called back.

*Note. This is pretty overwhelming, I'm going to take a break and journal some more later.

**As an aside, I last journaled at lunch. More has happened since this afternoon and I had to leave the house this evening. I'm typing this at a Starbucks nearby.

So when I called her back, I was surprised to find out something odd. She said, 'So I have one question to ask and I want an honest answer. Did you talk to the counselor without me there? Have you been in communication with her?'

I replied that I hadn't and would not do that. What she said next was no surprise because this is the siren call of my wife's BPD.

'I know you're lying and I can tell you have talked to her because of what she asked in counseling today.'

Absolutely, unequivocally, as soon as the words, 'I can tell…' have been uttered, I know I'm in for a ride on the roller coaster of emotional insanity. What is even more bizarre is the twisting that happened around the stuff our counselor told us to do.

After last week's episode where I was prevented from leaving the bedroom, the counselor flat out told her she needs to stop preventing me from leaving. I was glad for this because it's a small step in the right direction. The counselor told her the things she was doing would be considered abusive. This was great also.

Right now at Starbucks, she's constantly texting and calling trying to get me to come back to the house. It's very frustrating because she was told to leave me alone when I want space and for me to leave the house if things were feeling confrontational. I'm told I'm being 'vicious' right now because I said I would be home when I was done instead of coming right home when she told me to.

She is insisting I come home under the guise that I have a cold and she 'wants to take care of me.' I'm not sure how this will continue to roll on, but I've just got to be strong and ignore these rants. The only way they are eventually going to stop is if they no longer create a reaction in me.

So to back up a little bit, the reason I'm down here is that she told me the counselor said we need to be separated for two weeks. What the counselor said was that we need to separate the conflict from our relationship.

In a previous session, we also decided on a safe word to use when things got out of hand. I used that word just now in a text message response to her accusing me of being vicious because I asked her to stop. I used the word and she isn't stopping. Now she is going on about how her shoulder is messed up and she needs to go to the chiropractor and get taken care of and why won't I take care of her. Interesting turn from the ploy of trying to get me to come home to take care of me.

Ah yes, here they come, the staples in any borderline's text routine, multiple question marks "???"

Now she's calling again, but I have to honor the safe word from counseling and not break the communication or give in to the urge for her to suck me into conflict or a manufactured emergency.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

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Shrink4Men Counseling, Coaching and Consulting Services

Dr. Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

The Trouble Box

John Ribner · 25 October 2013 · Archived copy · Original

No one wants to hear about your domestic violence conviction. It's better kept hidden deep inside your "Trouble Box."

We all have a Trouble box. It's the place deep inside our minds where we put every embarrassing and disgraceful life experience… such as your arrest and conviction for domestic violence. After living with "wife-beater" stigma for so long, you know this is one shameful secret that can never see the light of day. So you open the box and cram that painful truth inside of it, way down deep where all of your humiliation resides, then you slam the lid shut and lock it tightly. This makes for a rather heavy Trouble Box, of course, and carrying it on your shoulders will take its toll. Do you dare relieve yourself of this burden by sharing it with others?

Once you're over the shock, pain and betrayal of being falsely accused, you'll eventually want to start dating again. While there's no need bare your soul right away, that domestic violence conviction might want out of the Trouble Box once things start getting serious with someone special. You want to tell her, too, because she has the right to know about your past, and honesty can be a good thing. (If only your ex would've been more forthright about her Borderline Personality Disorder!) But just when you're ready to tell your new girlfriend about your past, she tells you about the pain her ex put her through. The pain of that is still fresh in her mind, and you know she'd never believe that you plead guilty to a crime you know you didn't commit. Instead of getting the understanding you've been yearning for, you fold up your erstwhile confession and cram it back down inside the Trouble Box.

If anyone deserves some friends it's you. After all, most of your old ones abandoned you after your arrest. If you're fortunate enough to make some new friends, then good for you! Let's just hope they don't invite you to go hunting or target shooting. You might beg off with some lame excuse the first couple of times, but eventually you'll have to tell them that you can no longer own, use or possess firearms or ammunition. Confessing such a thing might sound good in your private thoughts, but actually doing it is a different story. You might remember the threats you received from these so-called friends who wanted to beat you up because you hurt a woman. Or how about all those unreturned voicemails, email and text messages from those you thought would stand by you? And then there were the sideways glances you got from their wives/girlfriends who didn't want their man hanging around a "wife-beater."

Not wanting to go through all that again, the truth goes right back into the Trouble Box where it belongs.

Your past will really come back to haunt you when you're trying to find a new job. Some employers ask if you've ever been convicted of a crime, and not answering honestly will blow your chances when they get the results of the background check. The ones who don't ask you outright do background checks too, and others ask about it during a pre-interview phone screening of potential applicants. You decide to come clean in hopes that the person on the other end of the phone – usually a woman – can overlook a 15-year-old misdemeanor. But why should anyone hire a "wife-beater" when there are hundreds of other applicants with clean backgrounds? After each missed opportunity, you'll have plenty of anger, frustration and hopelessness will take up residence inside your Trouble Box. At least the Domestic Violence conviction will have some company.

As taxing as it can be, be glad you have your Trouble Box. Nobody wants to hear about what really happened – that you just pushed away a woman who was punching, kicking and scratching at you to keep you from leaving the house. Nobody wants to hear that the Violence Against Women Act is a gender-biased law that encourages police and prosecutors to arrest, detain and convict a man based on nothing more than the word of angry, emotionally disturbed woman.

Most of all, nobody wants to hear you say you're innocent, not after you stood in front of a judge and proclaimed your guilt. Your little "plea bargain" traded 90 days in jail for a lifetime of suffering in silence, shame and regret. Regret for that decades-old injustice you'll carry until the day you die.

Does this seem harsh? Tell it to your Trouble Box.

Unraveling the myths of gynocentric culture

Peter Wright · 25 October 2013 · Archived copy · Original

Did female-centered culture begin in the prehistoric era?

This question is sometimes asked by people who feel that gynocentrism has been around for the entirety of human evolution. The answer to that question is of course yes – *gynocentrism has been around throughout human history*. However it's important to make a distinction between gynocentrism (that is, individual gynocentric acts, customs, or events) and gynocentric culture (a pervasive cultural complex that affects every aspect of life). We will never be precise enough to make sense of this subject unless we insist on this distinction between gynocentrism and gynocentric-culture.

Gynocentrism:

It's easy to overstate the import of specific examples of gynocentrism when in fact such examples may be equally balanced, culturally speaking, by male-centered acts, customs, or events which negate the concept of a pervasive gynocentric culture. Here we are reminded of the old adage that one swallow does not make a summer, and that likewise individual gynocentric acts, or even a small collection of such acts, do not amount to a pervasive gynocentric culture.

Individual examples of gynocentrism are sometimes misconstrued as representing a broader culture, as seen in the discussion around ancient female figurines which some people claim are indications of goddess-worshipping, gynocentric cultures. Not only is the import of the female figurines vastly overstated, the quantity discovered is potentially exaggerated according to leading feminist archeologists:

> "Quantitative analyses of Upper Paleolithic imagery make it clear that there are also images of males and that, by and large, most of the imagery of humans-humanoids cannot readily be identified as male or female. In fact, no source can affirm that more than 50 per cent of the imagery is recognizably female." [Ancient Goddesses]

Even if the majority of these figurines had proven to be female, this wouldn't indicate a gynocentric culture any more than would statues of the goddess Athena, and the Parthenon built in her honor, indicate that ancient Athens was a gynocentric city – which it clearly was not.

Archeologists discovered stencils of female hands in ancient caves, created by the practice of spraying mud from the mouth onto a female hand. Some were led to surmise, without evidence, that those same hands served as authorship of the animals that were also painted on the cave walls. Additionally, these archeologists assumed that the presence of female hand images not only meant that women painted the cave art but that the entire ancient

world “must have” consisted of a completely gynocentric culture. These assumptions show the dangers of allowing imagination to depart too far from the evidence.

Further examples of overreach are the citing of fictional material from classical era, such as Helen of Troy (a Greek myth), or Lysistrata (a Greek play) as proof of gynocentric culture; unfortunately these examples are about as helpful for understanding gynocentrism as would be the movie Planet of the Apes to future researchers studying the history of primates.

Gynocentric culture:

A cultural complex refers to a significant configuration of culture traits that have major significance in the way people’s lives were lived. In sociology it is defined as a set of culture traits all unified and dominated by one essential trait; such as an industrial cultural complex, religious cultural complex, military cultural complex and so on. In each of these complexes we can identify a core factor – industry, religion, military – so we likewise require a core factor for the gynocentric cultural complex in order for it to qualify for the title. At the core of the gynocentric cultural complex is the feudalistic structure of *lords* and *vassals*, a structure which eventually became adopted as a gender relations model requiring men to serve as vassals to women. C.S. Lewis called this restructuring of gender relations ‘the feudalisation of love’ and rightly suggested that is has left no corner of our ethics, our imagination, or our daily life untouched.

The feudalisation of love was not something seen in pre-medieval times, let alone in the Paleolithic era when feudalism simply didn’t exist. For example, we have not yet seen a cave painting equal to this art from the Middle Ages showing a male acting as subservient vassal to a dominant woman who leads him around by a neck halter.

In summary, it appears everyone agrees that examples of gynocentric acts have existed throughout human history. The question is not whether an act occured but whether or not it was part of a more dominant culture of gynocentrism. The answer sought is not when a gynocentric act was recorded but when the gynocentric cultural complex (GCC) began, on which point there appear to be three main theories:

►Ancient Genesis
►Medieval Genesis
►Recent Genesis

At the moment all evidence favours a Medieval genesis, as there is simply not enough evidence for it in ancient culture beyond scattered examples of gynocentrism. In fact what we do know of classical civilizations appears to favour the reverse conclusion – that these were patently androcentric cultures that held sway globally until the 12th century European revolution.

Source: Gynocentrism and its cultural origins

AVFM News Week in Review Oct 17th – Oct 24th

Robert O'Hara · 25 October 2013 · Archived copy · Original

Whew, it gets better every week doesn't it! Another big big news week for AVFM readers.

Item: 20/20 fails to broadcast piece on AVFM.

After a highly criticized article written by two rookie ABC journalists was published, 20/20, decided not to broadcast the much anticipated episode featuring Paul Elam and A Voice for Men. The reasons for this are still a mystery but it is a clear indication that the mainstream media will be thinking twice about sloppy assumptions about the MHRM.

Item: Ms. Magazine declares that feminists won the last election for Obama.

And it appears that they may be right. According to them, the number of women identifying as feminists increased by nine percent since the last presidential election. Furthermore, it wasn't just women but feminists who decided the elections. From the Ms. Magazine blog:

> "Political pundits declared the day after the presidential election that women voters had decided the outcome in favor of reelecting Obama, but that was just part of the story. The polling, conducted by Lake Research Partners for *Ms.* magazine, the Feminist Majority Foundation and Communications Consortium Media Center (CCMC), documents the existence of a strong "Feminist Factor."
>
> We've long talked about the gender gap–the measurable difference between how men and women vote–but now, says Feminist Majority president and *Ms.* publisher Eleanor Smeal, "As we move forward after the elections of 2012, it's time to acknowledge that it wasn't just women who made a critical different in reelecting President Barack Obama, but *feminists.* It's time to add another metric beyond the gender gap to our post-election analysis: the Feminist Factor." We define that as the proportion of voters who self-identify as feminists across various demographics–race, age, religion, region of the country and more–and their subsequent voting behavior."

Item: Elle re-brands Feminism

The old school feminism that preaches "equal opportunity" and for the "sexes to unite" doesn't quite cut it for today's young women according to *Elle*, a popular woman's publication. So, in order to insure that feminism maintains it's popularity it is to be re-branded to satiate women's need to consume by employing advertizing agencies to make feminism seem cool, sleek and…well… more consumer driven.

Item: Plea bargain struck with sexually sadistic child molesting and torturing mother

In a horrific case of sadistic and incomprehensibly cruel child abuse perpetrated by a mother, a plea bargain has bee struck between prosecutors and Christine Gelineau of Concord CT. She was sentenced to nine to thirty years. The ABC article does not say when she is eligible for parole but it is assumed that it will be within the nine year period. Details of the abuse are featured in the article.

Item: Police shooting of mentally ill man prompts police probe

A 911 emergency response to an incident involving an argument between a mentally ill man and his mother over a picture results in a man's death. There was no provocation just a phone call alleging domestic abuse.

Item: UN launches anti misogyny campaign against search engines.

The United Nations, in a startling swipe of genius, exposes feminism on the internet by placing terms such as "women shouldn't" and "women can't" and comes up with misogynistic prompts in Google's search engine. Interestingly, when you type in "men shouldn't" or "men can't" you come up with similar results.

Item: Christian Adamek's father speaks out about his son's mental illness and the need to give more support to young adults who suffer from depression.

Many call for apologies to Principal Campbell.

Strictly directorial comment: We agree that more attention needs to be paid to adolescent and young adult mental health issues; most especially that of boys and young menn And no, we will not let up on Campbell.

Item: Patriarchy Party in Edmonton Alberta Canada declares victory! Even if they didn't win.

That's right! A man won so that is all that matters to patriarchy. Right?

By the way, are you looking for a petition to sign? Left/liberal stalwart MoveOn.org has a petition asking ABC 20/20 to end their gender bias against men. Is something in the air?

Diana Davison with some words for women

VFM News and Commentary · 26 October 2013 · Archived copy · Original

Diana Davison releases her second video. It carries a message about women in the MHRM, which are getting more and more common these days. I would tell you more, but better to hear it up front and personal. PE

http://www.youtube.com/watch?v=WQ_3SqyOO_8

Meme for the weekend

VFM News and Commentary · 26 October 2013 · Archived copy · Original

For those unfortunates who did not get the memo that the Don't be That Guy meme campaign was offensive because it painted all men as potential rapists, then perhaps this meme will drive that point home. Remember, Don't be That Hypocrite. PE

[image]

In His Own Words: Pretty Little Liar

Dr. Tara J. Palmatier · 26 October 2013 · Archived copy · Original

It's day 26 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. "Kenneth" had an abusive, borderline personality disordered stepmom.

Children with an abusive parent(s) are essentially groomed to tolerate and accept abuse. They are often told that the abuse they experience is their fault. This can create the faulty belief system that it is their job to "fix" and protect their abuser. It may also foster the equally faulty belief that if only they "do everything right," their abuser will finally see what a good person they are and stop the abuse.

This a recipe for disastrous, abusive adult relationships. Today's *In His Own Words* is an example of this.

> ***Pretty Little Liar***
>
> I just ended a 6-month on again/off again relationship with a woman who I think fits the description of Borderline Personality Disorder. A lying, manipulative, crying, sniveling, deceptive and, above all, self-righteous human being.
>
> First off, I am no saint, okay. Second, until recently, I always believed that woman could never set out to intentionally be selfish and abusive (probably comes from being raised by a physically abusive BPD stepmother and henpecked dad), so excuse me for looking like a dumb ass for not leaving this witch sooner.
>
> I met her through work and, by all accounts, it seemed like the most normal relationship I ever had. We went for walks in the park, had coffee together and spent hours on the phone talking about everything. We both had very rough childhoods and shared that with each other. She seemed to really struggle with forgiveness and letting go of the past. I found that disturbing.
>
> She had a lot of hatred towards her mother and all her past boyfriends seemed to be bastards. Everyone was out to get her and the world never gave her a fair shake. These were warning bells, but I ignored them because I thought we shared something deep and meaningful. And, hey, I'll admit it, THE SEX WAS THE BEST I EVER HAD.
>
> Then the lies started. One night, after she knew she had my affections (we'd gotten a little physical by this point — kissing, touching, etc.), she confessed that she was seeing her friend's boyfriend. She said it was just sexual, nothing else. She also said she wasn't going to end her relationship with him, so I ended our relationship. I should've told her to go to hell, but I was trying to be open-minded. Once she knew I was hitting the high road, she ended it with this guy and that's when things got fun.
>
> Turns out the affair was was more than just sex. He was in love with her. She lied to me every step of the way about this guy. Long story short, it was a drama-filled 2 months, with her blowing hot and cold. I got blamed for everything.
>
> It was my fault she had a $400 utility bill. It was 14 degrees centigrade in her house. I asked her to turn the thermostat up to at least 18, so I could sleep. I only stayed over 6 times that month. It was my fault she gained ten extra pounds. She said her eating habits changed when she was with me — what a load of shit. I mention these things because they are ridiculous, but there is much more.
>
> The first meltdown was lovely. She screamed and yelled that she didn't have time to comb her hair and it was my fault. I ended up grabbing her hands to make her stop as she was tearing her hair out in the car with a pick comb. The next day was my birthday. She called me and seemed to sincerely apologize.
>
> She invited me over to her place for dinner and said she bought me gifts. I said something innocent that set off her pathological jealousy. She went off the deep end again, screaming and yelling. She made outlandish paranoid accusations, accusing me of lying and infidelity, and threatened to break up with me. I was not ready for that.

> Worst birthday ever.
>
> We broke up. I changed my telephone number and my work shifts (we're both tech support) and did everything to avoid her. I got blamed for going through her purse and for hacking her computer. I was starting to get scared because this was nuts. I found out later that she even went to my manager and accused me of doing these things.
>
> Here is where I am a dumb ass. Two months later, she wrote me out of the blue and gave me the affirmation that I so desperately wanted and needed. She acknowledged everything I had done for her and that I made her feel so good when we were together.
>
> I cried. I called her. The next day, we're back in bed together.
>
> Two weeks later, she started making more paranoid rantings. She accused me of being a lying, cheating bastard again. I was not a bastard to her. Everything I did for her and the way I treated her while we were together proved I'm not a liar and I'm not a cheater. She is the one who had the history of lying and cheating, which put her in no place to stand in judgement of me.
>
> Then her cat died. Guess whose fault it was. Go ahead, guess. If you guessed it was my fault, you're right! She said I stepped on the cat and caused it internal damage. In reality, I accidentally stepped on the cat's foot. She twisted it in to something else and I swear she honestly believed her version of events.
>
> She was going to show me, so she got an autopsy done on the cat. Turns out the cat died of cancer.
>
> By that point, I'd had enough and I ended it. I can't fit in all the other craziness I experienced with this woman, but one question begs to be asked.
>
> What the hell is wrong with me?
>
> I know there is something wrong because I chose to be with this nut. I chose to allow myself to get close to her and that is something I have to deal with. I am going to make an appointment to see a therapist this week. If I don't fix this, I know with my abusive childhood I will likely end up with another nutter down the road.
>
> I want to thank you for Shrink4Men. I happened upon it by doing a search for 'BPD girlfriend laying blame' and I found your site. My world is starting to make sense again.

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The FreeThought Blogs sinking ship

Dean Esmay · 26 October 2013 · Archived copy · Original

Whether you're an atheist or not, I certainly hope you embrace the idea of rigorous skepticism, questioning authority and thinking for yourself, always remembering that the niggling sense of doubt you have that you may be wrong about something is the sign of a free mind. If you embrace those values then you almost certainly are pleased to see the cesspool of irrationality known as "FreeThought Blogs," (which, fair disclosure, has viciously and irrationally attacked AVfM many times, and has also personally attacked and misquoted me on non-men's related issues multiple times in the past, so I don't have a lot of sympathy for them) teetering on the edge of complete collapse.

Thunderf00t's latest video is, I make no bones about it, a source of great schedenfreude for me. When you've been viciously savagely lied about, quoted out of context, accused of believing things you don't, and more, it's pleasant to see others recognize that the bullies who did it to you are, indeed, irrational bullies who've done it to many others, and to see the bullies increasingly become a laughingstock.

I hope you will subscribe to Thunderf00t's channel and, if you do go there, keep your comments thoughtful, on this or any of the other issues he makes videos about.

Feminism: A hierarchy of entitlement

Diana Davison · 27 October 2013 · Archived copy · Original

In 1963 Betty Friedan started "second wave feminism" by identifying the woes of women as "The problem with no name." The reason it had no name is because it wasn't really a problem. Well, okay, it's a problem for people who don't have *actual* problems.

Twenty years earlier, Abraham Maslow developed his Hierarchy of Needs theory which provided a ranking system placing types of human development on a pyramidal scale. The base of the pyramid consists of survival or physiological needs which must be met before the next level, safety, can be sought and so on up through the progressive levels that follow; love/belonging, esteem, self-actualization, and self-transcendence at the apex.

Betty had a degree in psychology but it seems she missed the lectures on Maslow. Either that, or she was unable to grasp the concepts because he avoided "crippled, stunted, immature, and unhealthy specimens" like her when he chose subjects to construct his theory.

Here is a graphic of Maslow's hierarchy to explain what sorts of problems normal humans face.

[image]

This chart is not an escalator that only moves in one direction. A person might find themselves, as we do, thinking they have achieved love and belonging only to find themselves looking for food and shelter the next day… because their wife "left" them by making them move out, and filed for child support and alimony where possible.

A person might be about to realize their life's ambition then find themselves suddenly driven off the road in a random car accident, trapped in a car under water and struggling in the red zone. They might be about to get a promotion at work then suddenly find themselves in jail on a trumped up accusation of a felony just praying they can prove their innocence. Shit happens to all of us and we can only choose what path we take get back on the ladder. The chart is a handy way to assess where we are at and try to focus on reaching the next level up.

In *The Feminine Mystique* Betty Friedan's problem is that, after providing her with the first four levels in the pyramid, men hadn't given her the fifth.

Second wave feminism was kick-started on the premise that housewives who had safety, security, resources, family, health, sexual intimacy (if they wanted it), confidence in their bundt cake baking skills and interior decorating choices, and peer respect from the PTA committee, were horrendously lacking that top tier on the hierarchy of needs called "Self Actualization." Betty proposed this callous lack of concern for women's self-expression meant oppression from the evil patriarchy. She was incapable of concerning herself with the fact that most men function below her purple world because they are busy paving the way for her to sit back and worry about such fuckery.

The aching need for self-actualization, for that guru moment in which you come to terms with your own battle between ego and the world around you, of being recognized as a person of worth and significance in a world of meaning, of feeling capable of dealing with a spilled cappuccino that ruined your designer dress because when you tweeted it all your facebook friends simultaneously told you that you still look stunning in brown… doesn't mean you are oppressed. It means you're spoiled.

This is not to say I don't feel Betty's pain, it's just to say "fuck your pain, you narcissistic twat!"

And I'm not just talking to Betty, may she finally rest in peace.

Feminists, when entering a discussion or debate, need to look at the level of need their opponent might be addressing. For Friedan, she was bemoaning a lack of fulfilment while her husband was busy paying her bills. For Friedan, she was mourning the psychology degree that she didn't make use of while writing for most of the major women's magazines that existed at the time and pursuing her political goals under her maiden name.[1] While Betty's

self-expression was used to decry her lack of self-expression she never stopped to ask what more her husband was getting out of his day. They got divorced.

So that's a summary of the fraud of Betty Friedan. But it doesn't mean that the women she purported to speak for were also living a wild, and wonderful life of free expression, it only explains that the woman credited with initiating the second wave of feminism was a complete cunt.

A lot of feminists feel the same way about Betty. One of the feminist criticisms of *The Feminine Mystique* is that it only dealt with the problems of middle class white women. It's true. That being said, they still use it as a staple text in Women's Studies. Choose your degrees carefully.

While regular people worry about banking fraud, global economic collapse, the military industrial complex, over population, and the privatization of prisons, feminists are campaigning to get Jane Austen on a ten pound British note, bikini models off page three of the newspaper, and worrying about how to re-brand feminism so more women will like them again.

A twitter trend called #solidarityisforwhitewomen opened up a potential dialogue with mainstream feminism recently that doesn't take the issue far enough. It's time for feminists to stop comparing just women's "problems" with *other* women's problems and start comparing them with the problems of men. The next hashtag should be #allfeministsareentitledbitches

While feminists declare sexism against women by men makes the female life miserable, studies show that sexism is subjective. It's only bad when it doesn't feed a woman's sense of entitlement. In a study called *The Allure of Sexism: Psychological Entitlement Fosters Women's Endorsement of Benevolent Sexism Over Time*, [2] it was found that women themselves are quite content to cultivate a narcissistic environment which treats women as superior and caters to their needs.

Betty Friedan set the bar for entitlement and third wave feminism has not sought to reconcile the disparity in the hierarchical need concerns of women vs men. Betty was right about one thing: there are a lot of bored housewives who didn't decide how to fix their own toilet, learn how to drywall the addition they want, or write a best selling romance novel based on all their repressed desires. It's indisputable that many women wish to have a fulfilling career but what women really want is to know that their career is optional. It's so much more fun when you choose to do something instead of doing it because you have to meet a need at the bottom of the triangle.

While some women are homeless, men make up 75-80% of that demographic. If you want to know which gender has a "problem with no name" ask which gender is killing themselves. That's a good indication of who is lower on the pyramid of needs. Answer: It's not women.

You can use Maslow's hierarchy to understand many arguments in life that pass your way and leave you thinking "what the fuck just happened?" In a personal relationship, check to make sure your partner is meeting you on the same level of need.

If you are asking how to pay the bills this month and your partner is more concerned with why s/he doesn't feel loved you've got a Maslow problem. If you are asking how you are going to drive to work without falling asleep at the wheel and your partner is complaining that s/he feels unappreciated, you've got a Maslow problem. If you're working every day at a job that is slowly killing your body, mind, and soul and your partner is complaining that they want a new sofa, you've got a Maslow problem.

I'm all for self-actualization. If you can do it: great. I'm happy for those that have the time and comfort to indulge their inner wish fulfilment. What I won't do is feel sorry for pansy ass feminists and fuel a system that funds their narcissistic agendas while the rest of us go about wearing the work boots that put them in a position to fret about the meaning of life.

The modern world seems doomed to pander to self-indulgent cretins but it doesn't have to be that way. There is a growing sense of social unrest and a lot of self-interest groups are busy pointing at each other. Oppression can

continue for a long time but it runs afoul when those who support it have nothing left to lose by fighting. That's where the majority of men are at.

Tyranny requires the co-operation of the masses. Don't co-operate.

1. http://www.amazon.ca/Betty-Friedan-Making-Feminine-Mystique/dp/1558492763
2. For more info see http://www.dailymail.co.uk/femail/article-2470085/Women-fine-sexism-long-benefits-scientists-reveal.html and http://gynocentrism.com/2013/10/23/the-allure-of-chivalry/

In His Own Words: Namaste Bitches

Dr. Tara J. Palmatier · 27 October 2013 · Archived copy · Original

It's day 27 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. "Luke" thought he had met the love of his life — a mother of two, a writer and a yoga instructor. On the surface, she seemed to have it altogether. Then, on a once in a lifetime holiday to Asia, she went from Sun Salutation to Downward Facing Crazy Bitch.

> ***Namaste Bitches***
>
> I met her in 2006 when I came to her yoga class. Yes, you read that correctly: she is a yoga teacher. Someone who is supposed to be an example of peace, serenity, and kindness.
>
> I'll never forget the day I met her. She seemed so kind, so put together, a breath of fresh air, a departure from the other women I'd dated. It felt so great at the beginning, so perfect that I'd happen across this person.
>
> Little did I know that I had just gotten on the biggest rollercoaster of my life.
>
> Things progressed relatively quickly. We went on trips together, made passionate love like there was nothing else in the world to do, everything was a joyous occasion. We spent so much time together.
>
> Two months in the relationship, she told me she loved me: looked deeply into my eyes after sex and said this.
>
> I had planned on taking a trip around the world by myself. I realized that I wanted her to come. I asked her if she'd accompany me.
>
> That was a huge mistake.
>
> The trip went as such: on a regular basis, she accused me of "not acting like a man" on a regular basis, for any arbitrary reason she could find. We would see other couples happily having meals and she'd get angry we weren't like them. We fought constantly and afterward she would be angry that I wouldn't approach her and initiate sex. It got to the point where we'd go to bed angry, she'd refuse my advances, and then be furious in the morning we hadn't made love (this became a major part of the relationship in the future).
>
> It got so bad I broke up with her. In a foreign country. I was miserable. She seemed miserable. I couldn't figure out why it wasn't working, but it certainly was not good for the either of us. She didn't want to go along with any of my plans, she constantly was belittling me and chiding me, and I felt that I was seeing her true colors – and it wasn't pretty.
>
> We agreed to be amicable the rest of the trip. It was agonizing. On a trip I'd waited years to go on, I was counting the days to my flight.
>
> At the airport, she broke up with me, with much finality. I welcomed this. We were getting on different flights to different places so I found myself nursing a beer in an airport bar wondering just what in the world had just taken place, half thankful for dodging a bullet, and half sad because I had liked her so much.
>
> I got off my flight a dozen hours later to countless emails from her. Apparently on the way back to the states she'd had an epiphany – and that epiphany was that we were actually meant to be together, and she admitted that she'd been out of line on the trip.
>
> I returned home soon after that, and things progressed. We got back together. Everything seemed to be going swimmingly.
>
> I really let some behaviors slide that, in retrospect, were absolutely asinine. She had a close relationship with a male friend that was completely inappropriate, and once we broke up and he shared his feelings of love with her. When we got back together (the breakup was a total of two days) she didn't sever or change this relationship. In fact, she kind of kept it on the back burner as a bargaining chip whenever things got messy with us "I feel like HIS love is unconditional, HE understands me, etc, etc"

I spent the majority of my time trying to patch up our relationship and figure out if it was something that was long-term, or just a really big mistake. I had fallen in love. I told her I loved her regularly. It was never enough. Nothing was ever enough. She would state exactly what she wanted and needed from me in reference to affection, attention, and support. But she wouldn't do the same with me, she stopped doing all the sweet and thoughtful things she'd done at the beginning of the relationship.

Jealousy became the theme of the entire relationship. Waitresses, friends, mutual acquaintances, women in general – they all were potential objects of my affection. I learned to not let my eye stray EVER when she told me that I had a "wandering eye", and was always ogling the opposite sex.

Then the writing started. She was a talented author and had a blog with a relatively considerable following. I was overjoyed for her at first that she was so successful in this realm, and then it got strange. Every time we got in a fight or she found something she disliked about me, it somehow made its way into her newest blog post. It seemed that she'd indirectly attack me publicly through this new means of leverage she'd gained. People couldn't believe what an awful, unsupportive, unloving boyfriend she had. They validated and supported her. I began to realize people who hadn't met me and followed her writing easily put two and two together (like I did): I was the subject of these writings.

I put my foot down. I asked her never to write about me. She feigned concern, told me that I was ridiculous for thinking that anything she ever published was even indirectly about me. Everyone I knew acknowledged it was, of course.

But the unfounded accusations continued. Anything I did, anyone I talked to, how I spent my time: they all were questioned.

I became perpetually shell-shocked. My family began to worry about me. They asked me to distance myself from her for my own sanity and safety.
Months later came the last straw for me. An entire weekend was spent with her talking about all the women she knew I'd cheated on her with in the past, all the lies she perceived I'd told, and how I hadn't done "what a man needed to do" to make her feel loved, feel beautiful, feel needed in the relationship.

What did I do? I should have just let go right then and there. I was so exhausted. But I so desperately wanted to make it work, it seemed like that woman I fell in love with was just around the corner, I just needed to prove myself. I asked her out to dinner. Maybe a date would help the situation.

It didn't. After she started drinking she began berating me again, this time with me starting to raise my voice, and her likewise, causing a scene in a restaurant we frequented. The night out ended in her screaming at me across a parking garage that I was "not a man".

I told her it was over, asked her to get out of my car as I dropped her off. She wouldn't get out. I was totally taken aback at this point, because she was totally unreasonable. At one point, a close friend had suggested I record her whenever she flew off the handle so I knew that it happened and didn't just ignore it anymore. I started the voice recorder on my phone.

She saw from a distance that I had my phone out. "Who are you texting?" she screamed. She promised to finally exit my car if I came inside and talked to her. Inside her house, I tried to leave several times since the argument grew more heated and she'd push me and force the door shut. "You aren't leaving" she'd say, physically blocking the door. I tried to leave over and over until she finally stole my phone, screen still lit, out of my pocket, and ran to the bathroom.

I beat her into the bathroom before she was able to get the door shut. But she started shoving me, hitting my chest, and pushing me out of the door – to the point where I was so taken aback she was able to get me out of the bathroom and the door locked.

There I stood outside her bathroom door as she perused my phone. As you can imagine, this was greeted with an extraordinary amount of screaming and name-calling.

> I absolutely lost it. As a man who has never been in a fight, hit any human nor animal, broken anything on purpose or damaged property – I kicked down the door.
>
> She was so startled by what happened that I was able to pry my phone out of her hands and sprint out of the house, get in my car, and leave.
>
> I called my parents, my brother, my sister, everyone, hysterical. I had never felt that way in my entire life.
>
> I started getting voicemails from her, ranging from "I love you, please come home" to "I called my ex and told him everything, he wants me to call the police and have you arrested".
>
> I tried to pay for the door and told her I never wanted to speak with her again. She varied wildly in our conversations after that, moving between saying that I had violated the sanctity of her home, and that I needed to get help, that I was "violent"….all the way to saying we needed to go to counseling, and there was hope for us yet.
>
> I shut down. I couldn't ride the rollercoaster anymore. I put in my month's notice at my apartment, packed my things, and left. In one of her past conversations she'd promised she'd never tell anyone about the night with the door, that was way too damaging to my character.
>
> As you can guess she wrote an article about it for everyone we knew to see. Anybody who knew her personally was able to identify who I was. She wrote about how I am an emotionally vacant man, someone who isn't able to provide anyone with a decent relationship. The article currently has tens of thousands of views, with dozens of comments validating how great of a person she is, and how much of a saint she was for putting up with this awful, abusive, *violent* excuse for a man.
>
> The prologue of this long-winded journey is this: trust your intuition. You really can identify these people immediately – not by the things they say or the way they act – rather, your reaction to them. If you find yourself constantly scrambling, defending your honor, trying to please them – all while they sit back and reap the benefits – YOU ARE IN AN ABUSIVE RELATIONSHIP.
>
> I wish I knew then what I knew now. I hope my saga helps someone.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Shrink4Men Counseling, Coaching and Consulting Services

Dr. Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

Feminist archeologist accidentally destroys feminist theory of Patriarchy

August Løvenskiolds · 27 October 2013 · Archived copy · Original

Feminist Archeologist "HeatherN" bills herself as "Evil Feminazi from Space" and claims that she has "an MA in Archaeology from Durham University".

She recently blogged about Peter Wright's (Tawil's) post "Unraveling the myths of gynocentric culture", taking issue with the question "Did female-centered culture begin in the prehistoric era?"

HeatherN's specific objection was to the notion that "culture" can be used as a singular – according to her, *There is no singular culture to which you can refer. To use that phrase glosses right over the fact that, even if multiple cultures today are female-centred, the history behind those norms will be different for each of them. Heck, even the feminist term "rape culture" falls into a bit of the same trouble and would probably be better phrased "rape cultures." But, I digress.*

But HeatherN did more damage to feminism than just explicitly throwing the notion of "rape culture" under the bus – without realizing it, she fell into a cleverly set trap – she implicitly undermined her own feminist ideology that supports "Patriarchy Theory" as an article of ideological faith.

According to feminism – and I mean ALL of feminism, except for a tiny number of heretical ifeminists – the so-called "oppression" of women comes from the Patriarchy, the nutty conspiracy theory that says that human culture is dominated by men who privilege themselves at the expense of women.

Feminists claim "The Patriarchy" is **systemic**: Feminist theorists have expanded the definition of patriarchal society to describe a systemic bias against women.

Feminists claim "The Patriarchy" is **universal**: "Some societies are more patriarchal than others, but patriarchal social traditions are universal in human societies…"

Feminists claim "The Patriarchy" is **crucial to feminism**: "Patriarchy, despite its varying degrees of importance and attention has still been highly crucial in the development of a feminist analysis of society.'

Feminists claim "The Patriarchy" **evolved from ancient times:** "As mentioned before, the modern world today is evolved from a patriarchal society. We cannot pinpoint the origins of patriarchy as there are many ongoing debates regarding this issue. However, as JS Mill wrote, since "the very earliest twilight of human society", the patriarchal order was assumed as the natural order of society. But if we do have to place the earliest milestone in time, the Bronze Age (3500BC- 1100BC) in the Ancient Near East (in today's term, the Middle East) would be the starting point of patriarchy.

So, the Feminist notion of Patriarchy is kind of a Big Deal.

Unless you talk to HeatherN, of course: *Prehistoric cultural norms are not direct [sic] antecedent to modern western culture(s). As I already explained, drawing a through line between past cultures and the modern day is reductionist.*

Now, feminism is more than happy – they are insistent, in fact, on "drawing a through line between past cultures and the modern day" when they insist on the universal, ancient, ongoing nature of Patriarchy.

HeatherN concludes her post by upbraiding Peter to "educate yourself a bit about the subjects you are discussing."

HeatherN might want to educate herself on the basis of the idiotic feminist notion of "Patriarchy" before she erroneously calls herself a feminist in the future.

When I pointed out to her that her cultural theory undermined the myth of the patriarchy, HeatherN replied that "Actually, you'll find that most feminist thinkers will often talk about the shifts in gender norms throughout history."

Setting aside the fact that “feminist thinker” seems like an oxymoron, it would be interesting to know how said “thinkers” reconcile ancient, universal, ongoing and crucial Patriarchy to “shifts in gender norms” across the whole of history.

Since documentation of such shifts would wreck Patriarchy theory further, I’m guessing that HeatherN will be reluctant to provide them, since feminists like her have little regard for historical truth, and intense fears about what other feminists will do to them once their heresies become public knowledge.

Criminalizing the male gaze: giving female narcissists the upper hand

Janet Bloomfield (aka JudgyBitch) · 27 October 2013 · Archived copy · Original

The US cosmetics market is the biggest market in the world, worth an astonishing $55 *billion* in 2012, and forecasted to just keep on growing.

http://www.statista.com/topics/1008/cosmetics-industry/

If you eliminate all women under the age of 14, the female population in the US is around 124 million, suggesting that each and every woman in the US spends $443 *per year* on cosmetics.

http://www.census.gov/prod/cen2010/briefs/c2010br-03.pdf

Okay, men buy a few cosmetics, principally in the category of "skin care" products (which includes sunscreen), but jesus that is a lot of money.

I wonder why $50 billion dollars is being pocketed by the makers of lady face spackle and prettification? Why would women do that? Ask a feminist and she'll say **PATRIARCHY OPPRESSION UNREASONABLE BEAUTY STANDARDS OBJECTIFICATION MISOGYNY,** but ask a scientist, and you'll get a different answer.

"As women, we don't have the choice to engage with the beauty industrial complex: it's so ever-present in our lives that women who don't wear makeup are commonly taken as defining themselves against it. To not wear makeup, for many women, is to invite misunderstanding or, worse, judgment."

Oh, good heavens, no! Not judgement! Women are judged on their appearances? Appearances convey information about who you are and what you value?

http://jezebel.com/5972605/when-is-wearing-makeup-a-choice

Luckily, men escape that whole boondoggle, don't they? Ask the 75% of men who shave their faces every day about that one. Well, that's according to ***Glamor*** magazine. Curiously enough, I couldn't find an official government department that tracks men's shaving habits. That's very sad. Think of all the liberal arts graduates being denied citizen funded salaries and benefits! Won't someone please think of the liberal arts graduates?

http://www.statisticbrain.com/shaving-statistics/

Let's try asking a scientist why women are so enamored of cosmetics. According to two researchers at Gettysburg College, women use make-up for a very simple reason: it makes them look younger. And looking younger is something women care about, very much.

> Looking older or younger than one's age is associated with health and environmental factors such as body mass index (BMI), depression, marital status, and social class . Indeed, perceived facial age is a clinically useful biomarker of aging, and looking older than one's age is a sign of poor health, and mortality. Though poor health surely contributes to appearing old for one's age, there is evidence to suggest that appearance may also cause diminished health and psychological well-being, because of reduced social contact and social touching that results from having skin that no one "loves to touch", including the possessor. A person who appears older is perceived as more autonomous and dominant, which discourages touching. Though the benefits of touch increase with age, the opportunities to be touched decrease significantly.
>
> Maintaining a youthful appearance is of great importance for many people, perhaps because of the relationships between the appearance of age and health, and between the appearance of age and beauty. Many people are concerned with reducing the visual signs of aging, and this supports the existence of the multi-billion dollar cosmetic and cosmetic surgery industries.

It's super-cute that the researchers use the word "people", but a closer look at their experiment reveals that only women were digitally manipulated to test characteristics relevant to perception of age and beauty.

Experiment 1: 289 women

Experiment 2: 150 women

Experiment 3: 30 women

No men at all.

http://www.plosone.org/article/info%3Adoi%2F10.1371%2Fjournal.pone.0057985

Why do we care about this? I'm providing evidence for the argument that women spend, literally, ***billions of dollars*** every year in an effort to draw attention to their physical appearance. And from whom do they hope to garner this attention? To a certain extent, women use cosmetics and their appearances to compete with other women, in a strategy called mate-guarding. Women ward off more physically attractive rivals by enhancing their own attractiveness.

http://homepage.psy.utexas.edu/homepage/group/busslab/pdffiles/Human%20Mate%20Guarding.pdf

But for the most part, beauty serves as function to attract high status males. The key words being "high" and "status".

http://www.researchgate.net/publication/255692691_Mate_Preferences_Do_Predict_Attraction_and_Choices_in_the_Early_Stages_of_Mate_Selection

So what happens when the $443 dollars Princess spent on her face trying to attract a high status male backfires, and instead she attracts the attention of lower status men?

Hannah Price decided to photographically document those results in a series the media dubbed "My Harassers", but which Hannah herself calls "The City of Brotherly Love".

http://www.philly.com/philly/blogs/entertainment/Hannah-Price-photographs-cat-calling-on-the-streets-on-Philly.html

Before we take a more careful look at Hannah's photographs, I think we should at least give her credit for demonstrating a nuanced, rational account of what she was trying to do. Hannah does not consider the men she photographed to be "harassers". She admits that sometimes it was only a glance in her direction that prompted her to request a photograph.

Ambiguity might be one of this project's most prevalent themes. It's been mistakenly referred to as "My Harassers" on some blogs, which Price does not like. Her series doesn't take an aggressive stance on catcalling; it's not meant to incite social action, she says. Rather, it's an observation, a way to react behind the camera lens.

Hannah also discusses the conditions under which she *would* like to be approached by men.

> *"The nonportraits are more of how I would like to be approached. I would like to be approached in a respectable manner, or I would definitely like to fall in love," she says. "The nonportraits are more sort of how I envision a romantic encounter. I don't know if catcalling is necessarily romantic, it's more of like an instant in a situation."*

And the charges that Hannah is racist seem a bit premature, given that she explicitly selected subjects that intersected with her own identity.

> *My background is I'm mixed-race. … I'm Mexican and black, and I grew up in white suburbia and so I've photographed stereotypes of the black race and the majority [of the recent work has been] mostly about men.*

http://www.npr.org/blogs/codeswitch/2013/10/17/235413025/a-photographer-turns-her-lens-on-men-who-cat-call

No matter. The mainstream media picked up the story and ran with it. Brotherly love turned into menacing thugs.

Street harassers!

http://jezebel.com/powerful-photos-show-street-harassers-just-moments-afte-1447452599

My harassers!

http://www.themorningnews.org/gallery/my-harassers

Confronting street harassers!

http://www.policymic.com/articles/68897/philadelphia-based-artist-confronts-her-catcallers-by-photographing-them

Read through the comments, if you have the stomach for it, and you will hear men called every version of sleazebag, scumball, creep, pig, asshole – words specifically meant to deny/dismiss/deride sexual attention from *low-status* men. Sexual attention from high status men is still a welcome compliment.

Even Anna North, a regular contributor at ***Jezebel*** writes "*I'd be lying if I said I'd never in my life been flattered by a catcall.*"

http://jezebel.com/5811846/will-you-miss-catcalls-when-youre-old

Sexism: acceptable when it works in your favor.

Let's talk for a moment about the concept of the "gaze". In feminist theory, which I had ample opportunity to study during my Barista of Arts days, arises from an observation Laura Mulvey made about certain Alfred Hitchcock films. Using a technique called shot/reverse shot, Hitchcock will show the man looking at something, reverse the shot to show that he is looking at a woman and *presto voilà* the man has objectified and controlled the woman with his gaze.

No, really. That is how the theory works. She then notes that when a woman *does* look first, she ends up dead.

In Alfred Hitchcock films, a lot of people end up dead.

You can take a look at Mulvey's *Visual and Other Pleasures* here, although I warn you, it's a typical piece of academic writing, dragging a sentence worth of ideas out to pages and pages of obfuscating, deliberately confusing nonsense

http://imlportfolio.usc.edu/ctcs505/mulveyVisualPleasureNarrativeCinema.pdf

To my knowledge, no one has ever exhaustively confirmed that when a shot/reverse shot shows the women looking, the women always end up dead, nor has anyone ever demonstrated that when the man is shown looking first, he is narratively powerful and controlling over anything, never mind the woman he looks at.

Of course, that would constitute actual research, and that's a no fly zone when it comes to feminist theories of knowledge. Facts are sexist anyway. Gravity: just another male theory that holds women down.

Feminists ran with the idea that the gaze has the power to control and that only men get to deploy it (despite any evidence). Women who look will be punished and therefore men control women by looking at them. Is it any wonder that some women actually claim they can be *raped* by a look?

Recap: women spend billions of dollars to get men to look at them; when men look at them it's either flattering or rape, depending on…. *the status of the man.*

Let's go back to Hannah Price. Hannah, who grew up in a white suburb, probably knows a thing or two about being looked at. Moving to Philly introduced her to something she had never encountered before: sexual attention from low-status men. Beginning with the assumption that regardless of their social status, these men were all still human

beings, she decided to capture their humanity in a portrait.

It's kind of amusing, but kind of not, that so many feminist writers seemed completely astonished by the fact that men are, *gasp*, human beings! Even men they don't want to fuck!

> Price's photos remind us that these men are human. Their behavior is disgusting, their view of women is appalling, but they're not monsters. They are complex, confused humans.

http://www.thefrisky.com/2013-10-15/photographer-takes-portraits-of-men-moments-after-they-catcall-her-the-results-are-mesmerizing/

Oh, you need reminding, do you? Good to know what your basic assumptions are. Well, I suppose when you consider having (the wrong status) man look at you or talk to you "disgusting" and "appalling", a reminder is in order.

When Hannah approached the men in these photos, she did two things: she demonstrated that the gaze does have power and it depends not on the gender of either the wielder or the recipient, but rather on the status of both, and that women have agency and are actually capable of perceiving themselves as something other than victims.

Men who cat-call women on the street are playing out the script that women continue to insist upon: women draw attention to their appearances and highlight the features of their bodies that convey youth and fertility, and *only* object when the wrong man notices.

Status, of course, is relative, and there is no real way for any individual man to know if he meets any given woman's criteria. What he *does* know, invariably, is that he is expected to make the first move. Both men and women expect and prefer men to be the pursuer. Dr. Michael Mills at Loyola Marymount actually went ahead and got all patriarchal and conducted some empirical research into that phenomenon.

> A great majority of women, **93%**, preferred to be asked out — only 6% preferred to do the asking. The majority of men preferred to do the asking, **83%**, while 16% preferred to be asked out on a date. It is interesting that more men preferred to be asked out (16%) than there were women who preferred to do the asking (6%). That difference suggests that 10% of men may be waiting quite a while for a woman to ask them out on a first date.

http://www.psychologytoday.com/blog/the-how-and-why-sex-differences/201104/why-dont-women-ask-men-out-first-dates

Cat-calling a woman on the street is hardly an elegant approach, but it *does* fit the dominant cultural narrative: women get all pretty and wait for men to make the first move.

The idea that women are somehow harmed by attention from men requires two assumptions: that women, and only women, have the right to control the expression of sexuality, and that women are always, always victims. Hannah demonstrates that neither of those things are true. Her photos are an expression of her status, which is a result of how she interacts with her environment and the other humans in that environment, and not just something she gets to unilaterally declare. And they demonstrate that she can easily turn the tables and objectify men. If anything, a lot of these men look intensely vulnerable.

Indeed, there is a great deal of power in the "gaze". And despite the protestations to the contrary, organizations like *Hollaback!* are seeking to criminalize that gaze. But only one side of it. The male gaze. And not just any male. Low status men. The ones who happen to have brown skin are in for some amplified lady hate.

> The problem, among a great many here, is the FACT that despite whatever Ms. Roy [Deputy Director] does or does not believe or advocate, and despite whatever the powers-that-be at Hollaback! itself does or doesn't believe or advocate, taxpayer monies were indeed given to the organization to develop a smartphone app for

> use in the City of New York, in Adria Richards vigilante fashion on largely Black and Brown lower class Men – full stop.

http://www.theurbanpolitico.com/2013/10/hollabacks-final-solution-open-letter.html

Because they're not marginalized and criminalized enough, right?

The issue of street harassment contains so many of the central contradictions of feminism. "Hey baby, looking good" is NOT harassment. The use of powerful words to describe "things I don't like" is endemic to feminism. "Rape" can now be used to describe how a man looks at a woman. "Domestic violence" can be invoked when a woman is being ignored.

Harassment

Rape

Violence

These words describe actions, and not feelings.

Women continue to expect all the benefits of so-called "benevolent" sexism, while accepting none of the downsides. They continue to demand all the privileges of the feminine, while refusing the costs. They accept all the rights, and reject all responsibilities.

Well, wake up, bitches. You can't have it both ways. If you are going to demand the right to shove your tits into push-up bras and unbutton your shirt to the waist and go sashaying down the street trying your best to attract high status men (however you define that), all the while expecting him to be the pursuer, then guess what?

You're gonna get some blowback. Some of it will come in the form of men *mocking* your efforts, and some will come from men who understand they are expected to initiate.

You know what you call a woman who thinks the entire fucking world should revolve around what *she* wants? Who thinks she is the star of her own universe? Who has a grandiose, inflated sense of her own self-worth? Who is convinced only *her* desires and *her* needs and *her* wants have any currency?

N A R C I S S I S T

There is a really easy way to deal with "street harassment" ladies. It will require you to consider the point of view of someone other than yourself. It will require you to envision the person talking to you as human. It will require you to envision a world in which what you want is NOT the governing principle. It will require you to acknowledge that other people exist and they have different motivations than you.

"HEY BABY, NICE TITS!"

What do you say? How do you respond?

Listen carefully. Two words. You can't go wrong.

T H A N K Y O U

You're welcome.

Lots of love,

JB

In His Own Words: Just Another BPD Mom

Dr. Tara J. Palmatier · 28 October 2013 · Archived copy · Original

It's day 28 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. Like many men featured in the *In His Own Words* series, "Jimbeaux" fell in love with and married a woman with Borderline Personality disorder.

She abused him and their son. She made false allegations. She tried to alienate their son from him. When the son was finally able to tell the judge that he wanted to live with his father and his reasons for doing so, BPD mom rejected the boy in retaliation and embarked upon a costly legal campaign undoubtedly fueled by borderline rage.

While Jimbeaux and his son were able to get away from their abuser, they paid a price. Jimbeaux is in debt thanks to a corrupt family court system that time and again enables and empowers malicious, abusive women bent on destruction. His son suffers the scars of having a BPD mom, as do most children left in the sole care of a BPD parent for any significant period of time.

> ***Just Another BPD Mom***
>
> I have been following the *In His Own Series* and have also experienced similar problems and situations with my ex. A few years back, I learned about a mental disorder called Borderline Personality Disorder. My ex could have been the poster child for BPD.
>
> It was frightening, confusing, and eventually devastating to my life. I, too, lost almost everything… the house I paid for, custody of our son, friendships, my church fellowship, and so much of my income that I literally went tens of thousands of dollars in debt just to keep up with child support – while working full time, making good money, and living very frugally. In all the years my ex had custody, I remained calm (for the most part) and reasonable in discussions with her, even when she acted erratically and treated me with cruelty and disdain.
>
> She cancelled doctor's appointments for our son (including mental health counseling when he was angry, depressed, acting out, and failing school), threatened to have me thrown in jail, falsely accused me of physical abuse, and called friends and family in an attempt to convince them that I was pure evil.
>
> In her heart, she believed it – she truly believed that I made the devil look good in comparison. That's all part of the disorder (black and white thinking, or "splitting" someone). Fortunately, most of my friends and family knew me well enough to completely dismiss her accusations.
>
> Throughout this ordeal, I made our son a priority. I never missed a school event, sports practice, or ballgame. For years I went to his school once a week and read books to his class and ate lunch with him (until he reached high school, at which time he was embarrassed to be seen with me, as is typical for kids that age). I had extended weekends with him (Thursday after school until Monday morning) every other weekend, and only missed one weekend in 15 years.
>
> I was a stabilizing influence for our son, as was (and is) my current wife, whom I met seven years after the divorce. My son felt more comfortable at our house than at my ex's, and frequently said so. When things deteriorated at her house, including emotional and physical abuse, our son signed an election form indicating he wanted to live with us. This was after the police had to be called to her house on several occasions.
>
> My ex and I had been to court numerous times, almost once a year, as I was forced to enlist the court's aid in protecting my paternal rights and to enforce the various stipulations in our divorce papers. When our son told his mom he'd signed the form, her response was, "I'm not going to fight your dad over this. Go ahead and move out soon. I'll see you a couple of times a year at holidays. I'm moving away." Despite that declaration, she did fight me in court, saying such ludicrous things that the judge didn't hesitate to transfer custody to me (after having a private chat with our then 15-year old son).
>
> Once our son moved in, he immediately distanced himself from his mom. In the past 16 months, he's spent two

> nights with her – and those didn't go well. He immediately began to improve, getting good grades and slowly letting go of his anger issues, his belief that he was a "fuck-up", and his depression lifted.
>
> He sees his mom occasionally, usually just for dinner, and even then many times things don't go well, as she attempts to lay a guilt complex on him or she begins to bad-mouth me. He won't tolerate either of those things and does not back down from her. He knows that I will always be there for him, he knows how much I love him, and he respects me as much as any 17-year old can respect his father.
>
> On the other hand, between the child support debt and the seemingly endless litigation, I'm horrendously in debt – well over $50k – and my financial future looks bleak. I have no retirement, no savings, and will soon be 55. I have no regrets about the course of action I had to take, but like many of the other men featured in the *In His Own Words* series, I now recognize that I ignored all the red flags I saw in our relationship, and I know that had I not married her, my life would be (financially at least) much better.
>
> Getting involved with her was the worst decision I ever made, and the second worse decision was not spending every dime to get full custody of him from the beginning. He's been damaged, I've been damaged, and even my current wife is suffering because of my bad decisions. I have many regrets I'm haunted by, but I take much solace in knowing that I showed my true character by fighting for our son and by doing everything I knew to do to be the best father I could be. It's a privilege to be his father – even though he drives me effing crazy with his 17-year old self-absorption and his habits around the house.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don't know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Shrink4Men Counseling, Coaching and Consulting Services

Dr. Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

A “guilty pleasure”: Ignoring the feminist narrative

Robert St. Estephe · 28 October 2013 · Archived copy · Original

There’s something weird going on in cable-TV land. Something way, way off-script – in comparison to your standard “girl power”/”men are the source of all evil” TV fare.

Discovery ID is TV’s fastest-growing network. “ID” (as the network calls itself in short-hand) offers in their latest roster 37 shows, a mix of reality-TV and true-crime re-enactments which one reviewer uncharitably describes as “melodramatic, campy, and even cheesy.” *Discovery*, whose audience is mostly female, bills itself as “America’s favorite guilty pleasure” and in its programming guide calls its viewers, which at the moment number close to 800,000, by the cheeky denominator “ID Addicts.” In their line up, which includes shows such as “Pretty Bad Girls,” “Fatal Encounters,” “Wives With Knives,” “**Frenemies: BFFs Gone Bad**,” the second most popular offering – and among the top 30 in ad-sustained primetime shows **–** is *Deadly Women*, a re-enactment show featuring in each 30-minute weekly episode three woman-perpetuated homicide cases.

Deadly Women, with 273 cases in 91 episodes to date – a new one appearing each week and rebroadcast on a revolving basis – is racking up an impressive body count. 61 of these murderesses are serial killers, a category of female criminal still widely, and incorrectly, believed to be less common than the male counterpart. Yet there are, in fact, over 700 known female serial killers, according to our own independent research.

Deadly Women, along with other sensational *ID* offerings that splash lurid stories of predatory women across the screen, provides, in its idiosyncratic and not-quite-respectable way, a rare relief from the standard politically correct TV-narrative of “woman as perpetual victim” and “woman as empowered heroine.” As *ID* itself tells us: “*Deadly Women* fuses bone-chilling story-telling, sumptuous period drama and forensic fact in a bid to explore history’s most alluring female killers.”

Fact is, *Deadly Women*, in all its low-brow glory, is an **oasis** of non-feminist storytelling.

Does this sound like hyperbole?

Just take a look at *Deadly Women’s* Facebook page. It has more than 105,000 “likes.” On our recent visit to the page it showed avid real-time activity, with “2,918 talking about this.” Take a browse through the show’s promotional episode blurbs and you will find such blatant and unfashionable expressions of domestic violence as these nuggets:

- “Not every woman’s heart is filled with love and light. For these women, romance truly is dead, they possess ‘Dark Hearts.'”
- “Tonight’s Deadly Women think their desires matter more than lives.”
- “She was looking for trouble. She wanted to hurt someone.”
- “When a woman thinks her feelings are all that count, she doesn’t care who suffers. A new episode of Deadly Women tomorrow at 10/9c examines these heartless souls.”
- “Tonight’s Deadly Women are smart and cunning. These ladies think that they are ABOVE THE LAW!”

Now, these are not the sort of insights about the possibilities of female agency that those who make their living aggressively pushing “gender theory” on a passive public want us to be mulling over.

The network’s press office is not even a tiny bit shy about treating women as equal to men as potential evil-doers, as we see in their most recent press release issued July 19, 2013:

Femmes Fatales Return with a Vengeance on Season 7 of Investigation Discovery’s Hit Series “DEADLY WOMEN”

Hell hath no fury like a woman scorned, especially when she's on a mission to murder. There's no shortage of these tempestuous DEADLY WOMEN in season seven of Investigation Discovery's signature hit series about women who have been driven to kill, premiering Friday, July 19 at 10 PM E/P.

While male murderers are often motivated by anger, impulse, and destruction, women usually have more complex, long-term motives. Jealousy, revenge, desperation, and greed all play their devilish hand in driving these daughters, sisters, mothers, and wives to commit the ultimate sin. Former F.B.I. criminal profiler Candice DeLong helps viewers distinguish between the emotionally-charged impulses and sociopathic intentions that lace each story.

"Sociopathic intentions"? Now, is that appropriate language to use when describing some poor victim of patriarchy driven to lash out against the burdens of millennia of institutional oppression by wielding an antique Japanese sword and slashing her sleeping husband 97 times after smothering her two sons*?

You bet it is.

[image]

The show's hostess, the steely-eyed former FBI profiler Candice DeLong, pulls no punches in her pointed descriptions of womanly wantonness. This is a woman who has seen much and has no qualms about calling a predator a predator. Week after week Ms. DeLong serves up an impressive hard-boiled slam-down of the show's featured women-out-for-blood, never degrading her presentation of the over-the-top of the empowered women in question with any "gender theory" woman-as-victim-and-only-victim twaddle.

Sure, this is lurid tabloid true-crime fare, not the sort of thing that would appeal to the standard AVfM reader, but it is nevertheless worth a hard look. Nearly 800,000 viewers, mostly women, are eating up this outside-the-gender-studies-box stuff with both hands and demanding seconds. These watching women are just not buying the feminist sugar-and-spice propaganda pushed at them by the standard media sources. Not one bit.

These "ID Addicts" may not be approaching this material with a rigorous "cultural critique" mind-set, yet they are nevertheless profoundly aware of a gaping disconnect between reality and ideology (a *false* reality) that most people of a more intellectual cast delude themselves into embracing. Politically correct utopianists, convinced that they have the power to construct a superior future by means of their overbearing "planning" schemes, are terrified to face the fact that the message hawked everywhere (and at all times) in our culture – in our schools and in our media – by the gender ideologues, is a bold-faced bloody lie. It might sound bizarre, but the fact is that your typical "ID Addict" gal has her feet placed more formerly on the ground than any typical gender-theory-addled university professor from any English, or Sociology, or Gender Studies department.

Deadly Women's viewership is certainly going to grow – and there is certainly no shortage of cases of wanton woman-perpetrated violence to select from. There are more and more women (who, perhaps, shall be ridiculed by high-falutin' eggheads as tabloid addicts) that are saner, more credible witnesses to the reality of women's *agency* and *responsibility for their own actions* than a smugly politically correct population drunk on the Kool-Aid of official "gender" dogma. Perhaps a long sit-down in front of a run of *Deadly Women* episodes ought to be Step One in a 12-Step program for these Kool-Aid-on-the-brain ideology-lushes.

Homicide is far from the only way to destroy a life. Yet murder cases are among the best-documented varieties of anti-social incidents, thus homicide cases provide us with a window into the souls of those who lash out at others. Sociopaths do not always act directly; indeed, proxy violence – using others to do violence, the manipulating of courts to destroy others, the use of children to mentally torture a co-parent, the deployment of false allegations to destroy another – is an area of sociopathic behavior that finds favor with hate-filled females. This type of "relational aggression" is harder than direct aggression to identify, document and describe. So the more accessible stories of murderesses help us see the female sociopath mind-set in a more general way.

In such a "bad women project" as *Discovery ID* offers in *Deadly Women* – and so many other reality-based TV productions – you will find a great deal more accuracy with respect to the psychology of the relations between the

sexes than you will find on such conformity-porn middle-brow organs of social engineering orthodoxy as *The Good Men Project,* a "respectable" publication that out-cheesies *Deadly Women* by a million miles. *Deadly Women* is worth a look-see and is most certainly worth further discussion within the likewise-growing Men's Human Rights Movement.

Discovery ID, a $11 billion Godzilla of a media empire, is on a rampage, stomping unceremoniously all over the sacred cows of the "gendered" landscape. And for this, if for nothing else, *ID* deserves a hearty top-of-the-lungs "Brava!"

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NOTE:

** This description refers to Deadly Women, Season 14, Episode 73,* "Death Benefits," premiered November 16, 2012: "Manling Williams enjoys her freedom, finding life as a wife and mother too confining, but does not want the financial strain of divorce. Despondent after her extramarital affair ends, she turns to murder, smothering her two young sons with a pillow and slashing her husband, Neal, 97 times with his prized Japanese sword" (Wikipedia). The crime took place Aug. 7, 2007 in Pomona, California. She was sentenced to death.

SOURCES:

Sara Bibel, "Investigation Discovery Announces 12 New Original Series Including 'Wives With Knives', 22 Returning Series For 2012-13 Season," Press Releases April 5th, 2012

http://tvbythenumbers.zap2it.com/2012/04/05/investigation-discovery-announces-12-new-original-series-including-wives-with-knives-22-returning-series-for-2012-13-season/127784/

Investigation Discovery Continues Record-Setting Pace with Best November in Network History & Reaches 80M HH Mark – America's fastest growing network, **Investigation Discovery** (ID) garnered its best November in network history, capping off its 43rd consecutive month of year-over-year prime gains among HH, P25-54, W25-54 and P2+ delivery, the longest current streak of any ad-supported cable network. ID has also reached the 80M HH mark, according to the Nielsen Universe Estimates for December 2012.

“Friday’s Cable Ratings & Broadcast Finals: CBS Tops Viewers, ABC Leads Demos,” 10/07/13, By The Futon Critic Staff – (TFC) select cable Nielsen ratings (national numbers for Friday, October 4, 2013) Here are the highlights of 30 ad-sustained programs that aired in primetime on the broadcast and cable networks last night.

http://www.thefutoncritic.com/ratings/2013/10/07/fridays-cable-ratings-and-broadcast-finals-cbs-tops-viewers-abc-leads-demos-279511/cable_20131004/

Deadly Women (10:00) – ID
0.791 million viewers, #29; 0.343 million adults 18-49 (0.3 rating), #28
http://www.thefutoncritic.com/ratings/2013/10/07/fridays-cable-ratings-and-broadcast-finals-cbs-tops-viewers-abc-leads-demos-279511/cable_20131004/#qyAamh7O545rFL5B.99

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Letter to Temple University administration

Jonathan Taylor · 28 October 2013 · Archived copy · Original

Summary: a student at Temple University was expelled and has his life in ruins over a false rape claim. After providing this brief backstory, the remainder of the submission is my "friendly" email to Temple University administrators. The primary purpose of this submission is to expose the names of those involved and highlight for the public how and why administrators like them do what they do.

Since this is a large university (26th largest in the US), they have many administrators who handle student affairs, making it hard to pinpoint which one worked with the Title IX Coordinator on this particular case. However, they only have one Title IX Coordinator (Sandra Foehl). Since she must oversee all accusations of sexual assault and is the overarching authority on gender equity compliance, we know she had a hand in this. That is why I call her out by name, and why we can nail her to the wall on this one.

Praise Martin-Oguike, who emigrated from Nigeria in 1999, was a student at Temple University. After being accused of sexual assault in 2012, he was expelled, stripped of his scholarship, kicked off the football team, and nationally vilified. In early October 2013 the charge was immediately dropped when the judge allowed the accuser's text messages to be entered as evidence.

ABC News characterizes it as a false accusation in their report at the beginning of this video:

This email is addressed to the following people at Temple University:

Board of Trustees
trustees@temple.edu

Dr. Neil Theobald – President
president@temple.edu

Hai-Lung Dai – Provost
provost@temple.edu

Sandra Foehl – Title IX Coordinator
sfoehl@temple.edu, sandra.foehl@temple.edu

Stephanie Ives – Associate Vice President for Student Affairs/Dean of Students
stephanie.ives@temple.edu

Andrea Caporale Seiss – Senior Associate Dean of Students
andrea.caporale@temple.edu

Rachael Stark – Associate Dean of Students
rachael.stark@temple.edu

Rebekah Rhodes – Assistant Dean of Students
rebekah.rhodes@temple.edu

This is a letter I sent. You may want to think about sending your own letter. Thank you for your time and consideration. My submission is as follows:
Why did Sandra Foehl of Temple University, et al, destroy Praise Martin-Oguike?

This is primarily directed toward those who had a hand in the decision to expel Praise Martin-Oguike from Temple University – especially Title IX Coordinator Sandra Foehl, the overarching authority on gender equity compliance at Temple University and overseer of the university's adjudications of sexual assault accusations. It is also meant for those who sat idly by and thought that a system which produced such a result was anywhere near the

embodiment of justice. Also, I figured some of you may find this interesting, so I emailed it to you for both your pleasure and mine.

My name is Jonathan Taylor. I am the founder of A Voice for Male Students, the motto of which is educational equity for men and boys. Part of its mission statement [1] is to raise awareness of the structural and cultural barriers men and boys – and in particular male students – face in receiving an equitable education, and to advocate the equal human rights of men and boys in academia. One of those human rights is due process.

What can at best be called the incompetence and ineptitude of your administration has been on display this week in the national media [2]. As you should know, the rape charges against Praise Martin-Oguike, the student who was accused of sexual assault last year at your university, who you expelled, who was kicked off the football team, who was stripped of his scholarship, and who was nationally demonized in the media, were dropped shortly after judge Denis Cohen allowed evidence from the accuser's phone to be submitted [3].

Although this proved to be damning evidence that immediately shattered the accuser's case, it has done very little to repair the wreckage of this young man's life. You will note that, according to ABC News, Praise Martin-Oguike is a native of Nigeria who emigrated to the United States with his parents in 1999 [4]. Perhaps his family brought him to this country under the assumption that doing so would open up wonderful new opportunities for him. They indeed opened up opportunities, but not the kind his parents wished for their son.

The public is increasingly acquainted with this travesty. Unfortunately, they are not yet fully acquainted with the names and faces of those responsible for it. I aim to remedy that. That is why I am posting this letter online for public exposure. So whenever someone Googles your administration or your names, they will know your work, whether it was your choice to wreck the life of this young man on such a flimsy accusation, or your choice to stand idly by and watch.

If you doubt me, Google Title IX Coordinator Michele Vieira of A&M-Commerce and see for yourself [5]. When I interviewed her last year about her university's decision to adopt the preponderance of evidence standard in adjudicating matters of sexual misconduct – the standard by which administrators need only be 50.01% sure that the accusation was true – I looked her in the eye and asked her if the policy was justified. After a long and heavy silence, she responded – unaware that she was being recorded – with the bureaucratic equivalent of "I can't answer that" [6].

That was the same standard of evidence by which you cast out Praise Martin-Oguike. I know this because the April 4, 2011 Dear Colleague letter from the Department of Education compels you to adopt this standard [7]. Not that it absolves you, of course.

I'm sure at this point the mental hamsters of your administrators – especially that of your Title IX Coordinator – are busy at the wheel, spinning out not reasons, but rationalizations as to why Temple U administrators are undeserving of such criticism. If nothing else, the public may expect the usual deflection of "I'm just doing my job," the same argument by which many have gone down on the wrong side of history.

We may also expect some of you to hide behind the most fraudulent statistics sexual assault statistics that are yet popular within certain academic circles, as if the supposedly high rates of sexual assault on college campuses lend justification to a due-process-be-damned approach to adjudicating sexual misconduct. In particular, we may expect the all-too-predictable claim cited in the Dear Colleague letter that "1 in 5 college women are raped," and which Russlynn Ali – former assistant secretary of the Department of Education's Office of Civil Rights – used to rationalize the preponderance standard within the letter itself.

We may also expect that, in hiding behind this statistic, you would neglect the fact that despite having ~19,000 female students [8], you have an average of 5 sexual assault accusations a year [9]. Even assuming all those reports are true and that only 1 in 10 are reported – both of which are generous assumptions at this point – it would still be the case that 1 in 380 students report the matter, an extremely far cry from 1 in 5.

We may also expect the dishonest and self-serving subterfuge that your policies are not truly discriminatory against male students because the wording of education policy does not single out men and boys per se, it only singles out and reduces the rights of those who are accused – 99% of whom just happen to be men and boys. You would, of course, forget that in so doing you would be using the similar reasoning as those who not too long ago claimed that they were not discriminating against blacks per se, but rather discriminating against those whose ancestors did not own land prior to the emancipation proclamation.

I have seen such rationalizations time and time again in a wide variety of areas. I archive these rationalizations and teach others how to identify them. While they vary endlessly, in the end they are all cosmetic variations varnished upon one simple message: fuck men and boys.

Message received. Admittedly, it took some of us a while. But we finally got the message.

As to those who were not central to the expulsion of Praise Martin-Oguike and merely stood on the sidelines, perhaps you think you are being treated unfairly by being included in this cloud of condemnation. Perhaps you think that while you sit and watch the enforcers of the politics of collective guilt – much of what gender politics in academia is premised upon nowadays – that you yourself should be spared the same methods of accountability by which you seem to be all too content to see them destroy the lives of your students.

I see things differently.

We will always have people who are happy to be the functionaries of injustice, and who are happy to roll the dice on this or that member of this or that group, whether it is against blacks, or gays, or men, and so forth. Even more so if it procures a crisp dollar, a comfy office, and a shiny nameplate. That does not change from age to age. What does change, however, is the degree to which everyone else accepts them within their midst, and accepts the system and the institutional culture which produces them.

According to various news sources, your university is refraining from publicly commenting on this case. In addition, Praise allegedly wants to return to Temple University and attend medical school. I have no idea if that will happen. But if it does, allow me to make a recommendation. If he returns there and faces an atmosphere of retaliatory harassment, bullying, and intimidation from the Temple community, you might try stepping outside normal education protocol for a brief punctuation of time by applying Title IX protections regarding retaliatory harassment to Praise, just as you would do without question and as a matter of course if he were a woman.

To be more specific, although the April 4, 2011 Dear Colleague letter from the Department of Education directs administrators to crack down on retaliation against accusers (that would be on page 5, for your convenience of reference), it says nothing about retaliation against those who are wrongly accused. So please just go ahead and assume that it was an “honest mistake” that they left that part out. You know, like all those other “honest mistakes” we have witnessed at Duke University [10], or at Hofstra University [11], and so forth, regarding how our academic institutions treat the wrongly accused.

As you no doubt realize, this is not a dialog. True dialog with the possibility of substantial change is impossible given that the continued employment of far too many in academia depends upon the exact opposite. No, the purpose of this email is to teach the world – including the next generation which will replace you – where the status quo is messing up, what needs to change, and in what spirit the public should address you for the present. It is also to show parents whose sons might one day consider going to Temple University exactly what kind of university Temple is.

And if you still think this email is in any way inappropriate or harsh, you may console yourself with the fact that you are not Praise Martin-Oguike.

Regards,

Jonathan Taylor

Founder, A Voice for Male Students

[1] http://www.avoiceformalestudents.com/about/mission-and-values/

[2] http://abclocal.go.com/wpvi/story?section=news/local&id=9280285

[3] http://philadelphia.cbslocal.com/2013/10/07/temple-football-player-charged-with-rape/

[4] http://abclocal.go.com/wpvi/story?section=news/local&id=9280285

[5] https://www.google.com/search?q=title+IX+coordinator+A%26M+Commerce&oq=title+IX+-coordinator+A%26M+Commerce&aqs=chrome..69i57.6266j0&sourceid=chrome&ie=UTF-8#q=-Michele+Vieira+title+IX

[6] http://www.avoiceformalestudents.com/am-university-commerce/

[7] http://www.avoiceformalestudents.com/wp-content/uploads/2013/08/Dept.-of-Educations-April-4th--Directive-Dear-Colleague-Letter.pdf

[8] http://temple.edu/sites/temple/files/uploads/documents/2012_Fall_Student_Profile-Final.pdf

[9] http://www.temple.edu/safety/core/files/TSS_ASReport2013_FINAL_Charts_508.pdf

[10] http://www.youtube.com/watch?v=0c7Tw6KS7rk

[11] http://falserapesociety.blogspot.com/p/lamb-to-slaughter-hofstra-false-rape.html

Women in the Indian work force

Burt Phoenix · 28 October 2013 · Archived copy · Original

The working population in India is typically classified as 15-59 years age group. As a general philosophy every able bodied person is liable for their own upkeep and maintenance. Which implies every able bodied man and woman should ideally work and contribute to the society. This is to ensure there are no free riders and the economy prospers.

A very important element in the growth for the economy is the participation of women in the workforce. The Labour Force Participation Rate[i] for men and women in India, taking into account the principal activity status (ps) and subsidiary economic activity (ss) workers, is given below.

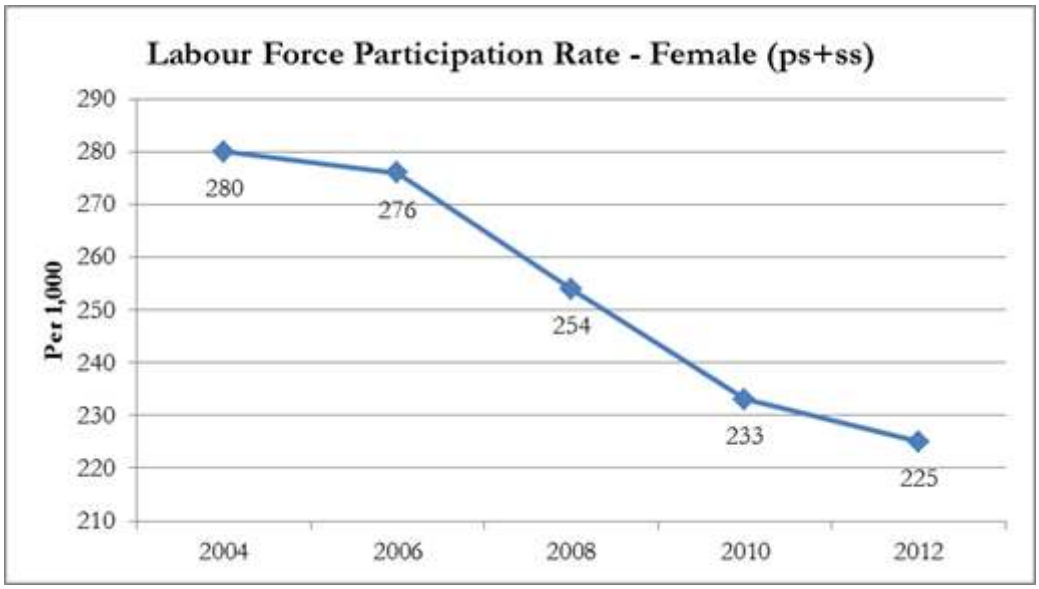

From the above table we see that Labour Force Participation Rate (LFPR) for women has reduced over the years as India is progressing towards development. Implying that more women **choose to stay at home** and not have an economic contribution.

One of the reasons extended for women not working is that they take care of the household which should be considered as an economic activity. As per the NSO survey[ii], women spend about 2.1 hours cooking food and about 1.1 hours cleaning the house and utensils daily. In essence, women put in a total of 3.3 hours a day working within the house as compared to around 11 hours put in by their counterparts (ie. men). Hence, this justification

does not hold water.

Another reason cited is that women leave the work force because they need to take care of the children. The justification seems logical but is without merit as –

- Did women not have to take care of children in 2004? [see graph above] Were women not taking care of children earlier and therefore working and have recently realized over the past decade that they need to take care of children?
- The proportion of children to the total population of India has reduced in the past decade, implying that lesser women-hours are to be spent on taking care of children now as opposed to a decade ago. Therefore logically their participation in the labour force should have increased as opposed to decreasing.

As per the census of India[iii], the proportion of children in the age group 0-10 years has reduced from 26.5% in 2001 to 22.3% in 2011. This means that more women should now have free time as they do not have to take care of the children.

Another justification given for women going out of the work force is that they join the part time labour force. If we analyse the labour force taking into account the current weekly activity status[iv] (cws) of workers, even then number of women participants has reduced by 20%.

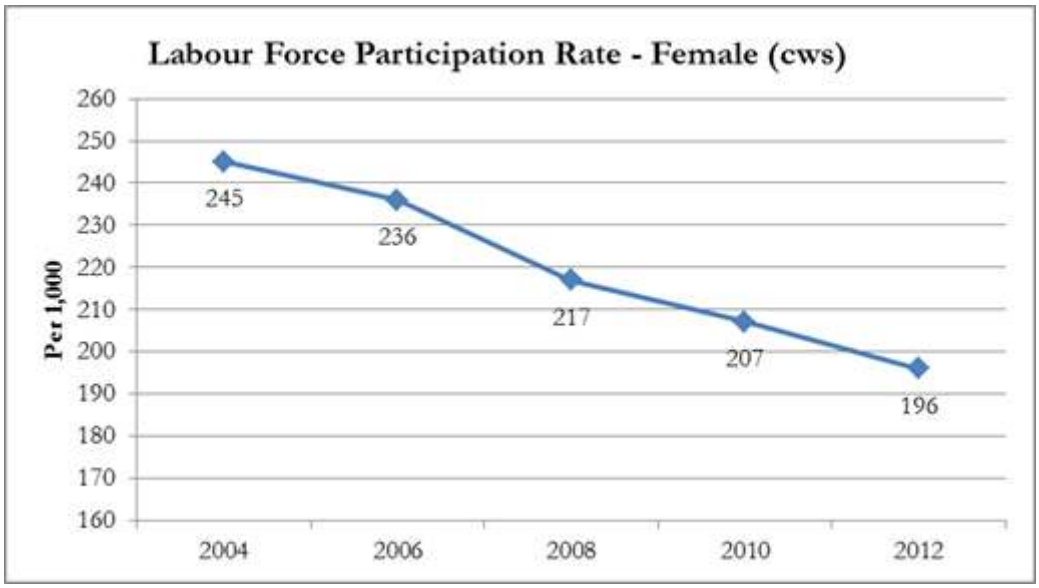

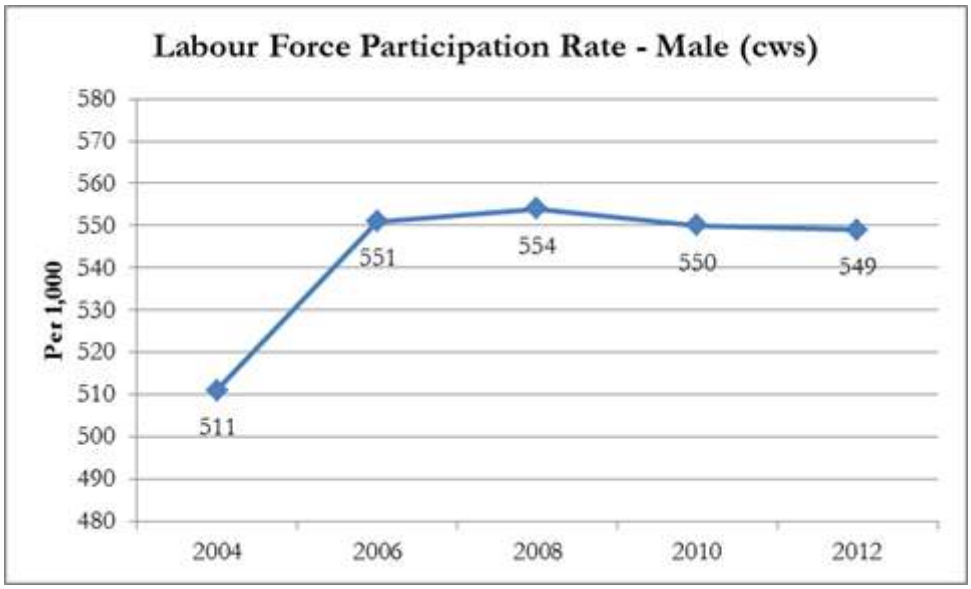

What could be the reason for this disturbing trend? Do feel free to share your thoughts on the same.

[i] NSSO employment surveys 60, 62, 64, 66 and 68. Usual Principal Activity Status (ps) and Usual Subsidiary Economic Activity Status (ss) approach data. (Participation rate per 1,000)

[ii] National Statistical Organization: Men and Women in India, 2012 – 14th Issue, Para 33

[iii] Census of India: 2011 and 2001

[iv] The current weekly activity status (cws) of a person is the activity status obtaining for a person during a reference period of 7 days preceding the date of survey. According to the CWS approach, a person is considered as a worker if he/she has performed any economic activity for at least 1 hour on any day of the reference week, and is obtained from the daily activities or in-activities performed in each day of the last seven days prior to the date of survey. For details please refer this link.

Editor's note: feature image by Keybee07

Man gets beat with a belt by two women

AVfM Video Source · 29 October 2013 · Archived copy · Original

This happened, reportedly, after he “got caught cheating.” Even if true–and we have no reason to believe it is–would it be relevant?

http://www.youtube.com/watch?v=7-JbQ35umAc

No, we do not think it would be relevant.

The woman laughing in the background is particularly gruesome isn’t it?

But remember kids, women aren’t violent, and misandry isn’t real.

Ryersonian report

AVfM Video Source · 29 October 2013 · Archived copy · Original

The Ryersonian did a surprisingly good job, at least better-than-the-usual-piss-poor job, of covering the Men's Human Rights events in September of 2013. We thought you'd want to see it for yourself. These are the journalists of the future.

In His Own Words: FUBAR

Dr. Tara J. Palmatier · 29 October 2013 · Archived copy · Original

It's day 29 of Domestic Violence Awareness Month 2013 for men and boys, the invisible victims of domestic violence. "Christopher" is married to an abusive alcoholic woman whom he suspects has borderline personality disorder.

Christopher, my advice to you is stop trying to protect and help her, and focus on protecting and helping yourself instead. Otherwise, she is likely to drag you down with her. You are very fortunate that the police believed you this time. They may not believe you the next time and there is almost always a next time with this type of abusive personality. Seriously, if you have no minor children with her, it's time to GTFO.

> ***FUBAR***
>
> I thought I could help an obviously troubled and deserving woman, but was blind to the difficulties my wife is presenting with her emotional life. I finally called the British Police who have been very helpful and have cautioned my wife about her violent behavior. I am leaving the relationship as I now realise I cannot help her with her probable BPD difficulties. Her preoccupations with issues of abuse and control are simply fear inducing.
>
> Since our marriage, there have been a series of bizarre, impulsive and aggressive acts by "J" that have increasingly alarmed and concerned me. J has punched in the face for no reason when she is drunk. She also engages in other impulsive and aggressive behaviour. She called the police to accuse me of domestic violence in May 2012 only to retract it and admit I had done nothing upon their arrival.
>
> In September 2012, J attacked me whilst was sleeping at 3am on a Sunday night before work. I was awakened by blows to my head, and J painfully grabbing and squeezing my testicles. This assault came completely out of the blue. J was drunk at the time, having stayed up drinking 3 bottles of wine that evening.
>
> J pinned me against a shop front whilst I tried to walk her home early one Saturday evening. She punched me 7 times in the face and would not come home. She has also punched and kicked me in the street on other occasions when she is drunk and does not want to return home.
>
> There have been various verbally abusive incidents over the years and threats to call the police to have me evicted or to change the locks and never let me back in the house. She has told many people, including our close friends, that she has the " bruises" to prove she's married to me. She has refused to answer requests regarding why she would say such spiteful untruths to my friends and our mutual friends who like both of us.
>
> J has committed other sundry disturbing behaviours. She has asked to be taken to the train station in the middle of the night when we stay in hotels, actually packing her bags and going to the hotel foyer. She has suddenly run out of restaurants for no discernible reason. She has thrown friends out of our house on the coldest night of the year, necessitating they find other accommodations.
>
> On June 6th 2013, we were to meet for a quick after work drink. After she was 20 minutes late, I rang her phone. She did not answer. I went to look for her and found her standing in the street kissing another man and being held by him. She was very drunk and wide-eyed. She claimed he was a long lost friend and that he had been away for a couple of years.
>
> She later admitted this was a lie. She had been drinking in a local pub. He picked her up on the street and suggested they go drinking. She followed him. This was at 3pm in the afternoon on a work day. She became abusive to me, drunkenly told me it was ok, he had a family and they had not had sex. I left and drove home.
>
> Once home, I became very panicked when it crossed my mind that this may not be the effects of alcohol, but a possible date rape drug. I went back and found her in the town centre with the same man standing by a bus stop. She became abusive again and then started to walk home. At home, she carried on drinking — refusing to

talk about it and being very abusive.

She blamed the event on me, accusing me of being controlling and emotionally abusive. I caught her later that night having an extended conversation with him. She has subsequently changed the lock on her phone. She will not discuss the situation.

About 3 weeks prior, I noticed a change in her mood at home. I seemed to be filling notable silences with support and quips. I became more and more conscious of having to be there for her. She lost an ability to be affectionate and was noticeably quiet and withdrawn. She looked depressed and torn over some issue. She was made redundant in January by a major bank, but was about to begin a new care job she had always wanted.

Previously, I discovered a significant clinical history of physical, sexual and emotional abuse, including an unreported rape by an older man when she was 22. Her relationship with her mother is torturous and ambivalent. She has a history of using alcohol. She was drinking an average of 5 large glasses of wine every day, until I requested that she stop when I became alarmed by her subsequent aggressive mood swings.

After 4 or 5 glasses of wine, she undergoes a change and rages, runs off, lashes out and refuses to move, refuses to come home and commits physical assaults. It can take up to 12 hours for her mood to swing back again to that of a normal, calm and reasoned person. She never talks about these incidents, but rather talks over me when I try to have a reasonable discussion about them after they occur. She will not go to see a doctor with me. I am blamed for everything all the time.

I have become increasingly affected by her behaviour since the man in the street incident. I feel dumbfounded and very alone. She is now saying our marriage is over, and being very cruel about it. Requests by me to talk are met with sadistic, cold responses.

On 2nd September 2013, I was cooking when J appeared in the doorway carrying a pizza. She was drunk and immediately became verbally abusive and physical by using her body to push me into the work spaces whilst telling me I was ” horrible” and that she hated me. She told me I was fat, ugly, bald and useless. She pinched the fat on my stomach whilst repeating her words.

She is quite forceful and strong when in a state of animation and very intent to make it a physical and and verbal episode. I am very careful at these times to remain clam and deadpan, trying to say as little as possible and gently steer her away with validating statements.

After her assault in the kitchen, I walked into the front room to eat using a tray. J followed and tried to push the tray on to the sofa. I steadied the tray to protect the food and avoid a mess. J then sat on my thighs and pinned me down on the sofa with her body weight. She proceeded to spit abuse at me in a very angry and alarming fashion.

She kept saying I was fat, bald, ugly and useless. She said she used to love me, but I had let her down, was just like all the other men and that she hated me. She was very animated and had a red countenance. Her face was contorted and her eyes looked crazed. Her pupils were wide, probably from the alcohol, but she was really very frightening to behold.

I got up and took the plate to try to eat on the other sofa. She hit the plate and it fell on the ground. She pushed me back on the sofa and sat on my thighs again, screaming at me to pick up the plate. She picked up the fallen food of sausages and red sauce and started smearing it across my face whilst continuing to taunt me about being fat and ugly, simultaneously pinching my stomach.

The food went into my mouth, up my nose and over my shirt. She got up and shouted at me to pick up the remnants of the plate. I was really quite scared about J’s behaviour and demeanour. She then pinned me on the other sofa and started to taunt me sexually, saying in a strange, sing-song tone that she knew I wanted her, really wanted her, but could not have her and, indeed, would never have her again even if she wanted me. At this point I could no longer deny that J has profound mental health issues. This was the most alarming and disturbing incident I have experienced with J thus far.

> I believed I was in the middle of a psychotic episode and feared for my safety. I was finally able to remove myself from her and went to the bedroom. J presented with a very aggressive and alarming state of mind. She followed me to the stairs and continued to taunt me, stating, “Who shall I call tonight? The police or social services? They always believe the woman!”
>
> By this time, I was more afraid of J than the police. I told her I wanted the police in the house immediately. I was very scared by her actions. She ignored my request to call the police.
>
> Then, one of my step daughter’s’ s friends unexpectedly came to the house to pick up a bag she left there a few nights before. J was surprised, looked at her and said, “Look at him” and motioned to me as if nothing was wrong. I told her her I was very alarmed and was going to call the police. The girl got her bag and left. J had her finger poised over the police button and said she would call and tell them all about me.
>
> I called her bluff and told her to call. She called the police and started talking to someone. I said I needed to speak to them as I wanted them here immediately for my safety. She would not let me speak to them and hung up. I told her the police would come any way as the phone number would be traced to our house and they are duty bound to attend.
>
> I then took the phone, rang the police back and asked, as a matter of urgency, that they attend us as I was very alarmed and had been advised by the Colchester mental health team to call the police should J’s behaviour ever scare or worry me. I told the police I feared for my safety.
>
> I related the evening’s events to a PC and told them a little of our previous history. I also told them I believe that J is suffering form borderline personality disorder and that her alcohol use is only part of the real problem. They asked if I wanted J arrested that night, but I declined as I truly believe the best way forward is for J to have a clinical diagnosis and treatment for BPD.

I hope not pressing charges doesn’t end up costing Christopher his freedom or his life. Just because a person has BPD doesn’t mean they should be exempt from facing consequences for their criminal behavior. Fellas, if she commits a crime, do your level best to have her arrested. She can get “treatment” after she’s released from jail. You are not, I repeat NOT, helping a BPD or any abusive asshole, by protecting them from the natural consequences of their behavior. All you are doing is *enabling* them to abuse you some more. What’s more, BPDs often bite the hands that help them. If you have the option to have them arrested, check your chivalry and *do it!*

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

DAHMW (Domestic Abuse Helpline for Men and Women)

If you are in an abusive relationship and don’t know what to do or where to turn, DAHMW provides a 24-hour free helpline (+1 888 HELPLINE).

Our so-called "Rape Culture"

Dr. Tara J. Palmatier · 29 October 2013 · Archived copy · Original

Editor's Note: US News & World Report has recently published a story revealing what Men's Human Rights Advocates have known for a long time: there is no epidemic of rape of women in the United States. In light of a mainstream news publication having the audacity to state the simple facts on such an important matter, and to help illustrate just how damaging rape hysteria has become, we thought we'd republish this classic by Dr. Tara Palmatier. Ladies, if you believe we live in a "rape culture" that targets women, you're being abused by people who want to scare you in order to line their own pockets. Don't fall for it, and stop letting the men in your life be abused by this lie. –DE

The following article includes unpublished excerpts from my interview with HuffingtonPost columnist Vicki Larson for her article, *Are Men Society's Scapegoats?*

Ms Larson's article was published soon after Nafissatou Diallo was found to be an uncredible witness regarding the rape allegations she made against Dominique Strauss-Kahn. The New York DA has since dismissed the charges against DSK.

Ms Larson asked: *Women often live in fear of men. They're stronger than us, they can hurt us, they can rape us. Some say we live in a "rape culture." Is our fear unfounded? Why or why not?*

According to Wikipedia:

> Rape culture is a term which originated in women's studies and feminist theory, describing a culture in which rape and sexual violence against women are common and in which prevalent attitudes, norms, practices, and media condone, normalize, excuse, or tolerate sexual violence against women. Examples of behaviors commonly associated with rape culture include victim blaming, sexual objectification and rape-apologism.

While I do not read every news item nor do I watch every talking head on cable news, I honestly cannot remember ever hearing anyone excuse a man for raping a woman in my lifetime. Ever. Not in the United States. Not once. Not ever.

Our culture portrays rape as one of the most heinous crimes that can be perpetrated against *women* and *girls* by men and boys.

Meanwhile, no one ever discusses adult male rape victims who, believe it or not, do exist and in far greater numbers than female rape victims, well, that is unless they're telling a prison rape joke. When a teen-aged boy is raped by an adult woman, for example, by a trusted female teacher, many people shrug it off and act as if the teen-aged male victim just won the statutory rape-molestation lottery.

The reality is that more men are raped every year in jail than women in the general population, which is a statistic you won't see mentioned in any *Slut Walk* or *Take Back the Night* literature. The number of U.S. female rape victims is approximately 240,000. Approximately 300,000 male inmates are raped each year in the U.S. We don't know how many men and boys are raped in the general population. However, if you combine that number with the 300,000, male rape victims far exceed the number of female victims.

http://www.youtube.com/watch?v=rdxu23EG-a4

YouTube Direkt

By the way, the male victim in the above video is handicapped, not that the crime would've been in way excusable if the boy had no disabilities. No expulsion for the girls, though, since they didn't violate the boy on school property. No juvie hall for the girls either, which is where they ought to be.

Imagine what would happen if three teen-aged boys did the same thing to an 11-year old disabled girl.

No one laughs at acts of domestic violence against women and girls in media and television, well, not if they want to keep their jobs.

Yet, commercial after commercial, talk show after talk show and sitcom after sitcom portray men and boys as objects of cultural ridicule. Violence against men in television and film is a common punchline.

When's the last time a man who murdered his wife or children had his crimes reasoned away and excused by Gloria Allred because he was abused as a child or because he suffered domestic violence? Men are rarely let go with a slap on the wrist and the oh so severe "consequence" of counseling. (Seriously, counseling is *not* a consequence!)

What's more, when a woman is proven to have made false rape or abuse allegations, our culture is ever quick to make excuses and protect her. And what about the man whose life she destroyed with her lies? Up until very recently, news outlets wouldn't even disclose the names of false accusers in order to *protect the false accusers*.

Aren't we supposed to protect the victims of crime and not the perpetrators of crime? The true victim of a false allegation is the falsely accused, *not* the lying accuser nor theoretical potential future rape victims per the old feminist chestnut, "*If we punish false accusers of rape, it will discourage actual rape victims from coming forward*." No, it will discourage false reports of rape you half-wits. Enough with the backwards logic already.

It's more accurate to say that we live in a culture in which violence against men and boys is common and in which prevalent attitudes, norms, practices, and media condone, normalize, excuse, or tolerate all forms of violence against men and boys. Examples of behaviors commonly associated with rape culture include victim blaming, sexual objectification and rape-apologism and false rape allegation-apologism.

In reality, men have *far* more reason to fear women in our culture than women have to fear men.

All a woman has to do is say, "I'm afraid," provide zero evidence other than her *feelings,* and she can obtain an ex parte restraining order that forces a man out of his home and his children's lives. Young men on college campuses who are accused of sexual assault have lost the right to due process and legal representation in the collegiate equivalent of star chambers, in which they can be found guilty and expelled from school with a "preponderance of evidence" (certainty of 50.01% that the accused is guilty) instead of "beyond a reasonable doubt" (98% certainty) or "a clear and convincing" standard (80% certainty). Family court are notoriously biased against men and fathers in favor of women. The Violence Against Women Act protects female victims of domestic violence, but not male victims. And these are just a few examples.

On a personal level, I don't live in fear of men. Do you?

I don't quake in fear of the guy in cargo shorts, a Polo shirt and Havaianas behind me in the supermarket check-out line. I'm fearful if I'm in a strange part of town by myself at night, but not because I'm afraid of men. I'm afraid of *criminals*, some of whom happen to be men.

I don't want to live in fear of 50% of the world's population. It's irrational, it's paranoid and it's unhealthy.

The pervasive fear of men in our culture is unfounded; in fact, it's an absurd hysteria that's a by-product of calculated political theater and feminism, which has become an ideology of hate. Unfortunately, there are certain groups that profit from perpetuating the fear of all things male, so it persists.

Many men are physically bigger and stronger than the average woman, but **physical strength and body size have nothing to do with abuse**. This is a myth perpetuated by the Domestic Violence and female sexual grievance industries . . . and Dr Phil.

Many men are abused and assaulted by smaller women. These men don't hit back — even in self-defense.

There are some women who feel free to slap, kick, push, punch and scratch men and hit them with objects because they *know* the man they're attacking won't hit them back. Most men have been taught from a very early age that it's not okay to hit women and girls *no matter what* — even when they're under physical assault by a woman.

"Don't hit girls" is a message that has been drummed into our society for a few decades now. Where is the equivalent message for girls about not hitting boys? Tween shows like *iCarly* use their male characters as punchlines and punching bags for their female characters. Imagine a children's TV show that featured a boy hitting a girl followed by the applause and guffaws of a laugh track. There would be tremendous public outrage from moms. Where's the outrage for boys who are hit and ridiculed?

Predators prey on those they perceive as weak. Predators are distributed equally among the sexes, if not the prison populations. Male predators go to jail; female predators go to counseling.

In this respect, female predators have an advantage over male predators. Sociopathic predators of both sexes are highly treatment resistant, so why do we send female predators to community counseling and male predators to the state penitentiary? Why?

Because when it comes to gender equality in our culture, we live on a one-way street paved with double standards.

Men have the ability to hurt women. Women have the ability to hurt men. Neither sex has a monopoly on the ability to hurt others. Some of the worst emotional beatings I've experienced were at the hands of other women. Almost all of the workplace bullying I've experienced in academia and the mental health field, was perpetrated by other women. This is just one of feminism's dirty secrets.

Research shows that women excel in relational and psychological aggression. In fact, women engage in psychological aggression *more* than men (Muñoz-Rivas, et al, 2007) and their use of physical aggression is nearly equal to men (Parity, 2010). A 2000 meta-analysis found that women are slightly more likely to commit physical aggression while men are slightly more likely to injure their partner overall (Archer, 2000). Two-thirds to three-quarters of aggression in relationships is bi-directional (i.e., both partners are aggressors).

However, in the minority of relationships with one-sided aggression, women are two times more likely to be the aggressor (Straus & Ramirez, 2007). Severe physical abuse of women in marriage and dating has decreased significantly since the 1970s, but severe abuse of men in marriage and dating has held steady or increased (Straus, 1995; Hampton, et al., 1989; Mallory, et al., 2003). Furthermore, two studies found that women attributed their male partners' physical aggression to self-defense (Follingstad, 1991; Sommer, 1994).

As a society, it's time to accept the fact that both men *and* women are equally capable of hurting each other. I don't want to be seen as a victim because I'm a woman. I'm sick and tired of the way certain groups portray women as victims. I want equal rights; not special rights.

Women can and do hurt and rape men and boys. Just click on any one of the following names:

Sylvette Barretto, Ashley Jo Beach, Tracy Conley, Stephanie Draper, Amy Ellsworth, Michelle Francoeur, Eraelia Glisson, Georgiana Helmboldt, Abby Kramer, Adrienne Laflamme, Michelle McAdams, Naomi Perez, Elizabeth Raedeke, Angelic Roberts, Carrie Shafer, Leisa Ward, Melanie Yusko, and Heather Zeo.

Women can be just as violent as men: Brianna Broitzman, Theresa Craig, Nicole Doucet, Agnieszka F, Susan Falls, Sherry Fleming, Senobia Flemister, Kathleen Folbigg, Vicki Gillig, Chytoria Graham, Erika Gutierrez, Quantasa House, Melissa Huckaby, Katherine Knight, Ashton Larson, Deborah Littler-Parsons, Aset Magomadova, Stephanie McMullen, Carmen Montenegro, Pamela Rowley, Sarena Sherrard, Dallas Smith, Johanna Vera, and Sharron Watson.

Should we live in fear of women as an entire sex?

Women have the unthinkable power of destroying a man's life by simply pointing a finger at him and crying, "Rape!" Men have no such power over women. If a man claimed a woman raped him, he'd be laughed out of many a police station.

These women made false allegations: Temitope Adenugba, Jacqueline Barkley, Emma Blunden, Faye Branighan, Jade Brooks, Leoni Campbell, Vanna Chief Eagle aka Vanna Fast Wolf, Katherine M. Clifton, Louise Creighton,

Andrea Davio-Michaud, Christina Dallison, Helen Dalby, Jennifer Day, Jessica De La Vega, Tracee Deane, Danielle Deichman, Liselle Ellis, Chloe Dolton, Melinda Denham, Roseanne England, Cheryl Fleming, Felisha Hardison, Kay Hoofe, Kirstie Hodgson, Sarah-Jane Hiliard, Sarah Hunter, Leyla Ibrahim, Louise Johnson, Heidi Jones, Rebecca Knight, Bernadett Kore, Amanda Lang, Michaela Lodge, Amanda Little, Aisha Mather, Samantha Merry, Tamara Moonier, Samantha Morley, Amanda Moyes, Louise Ndikum, Danmell Ndonye, Eloise O'Donovan, Hannah Patenall, Biurny Peguero, Jessica Perry, Victoria Salter, Deanna Taulbee, Emma Wallace, Elizabeth Wilkinson, and Kate Woodhead.

If not for evidence, the innocent men these women falsely accused would have spent years in jail and been labeled sex offenders for the rest of their lives and for what? Because a young woman failed out of college and claimed she was raped, so her parents wouldn't be angry with her? Because a woman was upset a man didn't call her after a one-night stand? Because a woman cheated on her husband and called it rape, so her husband wouldn't divorce her?

Ladies, how would you feel if your sons were falsely accused of rape? Would you want the woman who tried to take away your son's life to go to counseling or would you want her to go to jail for her crime?

I don't live in fear of men. I live in fear of violent criminals and pathological liars of both sexes. Although, I can certainly understand why many men live in fear of women. It's justified.

If we live in a rape culture, it's one in which violence against men and boys is normalized and excused, and not the other way round.

Shrink4Men Counseling, Coaching and Consultation Services:

Dr Tara J. Palmatier, PsyD provides confidential, fee-for-service, consultation/coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the **Shrink4Men Services** page for professional inquiries.

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Reuben Kidd : MHRA 1960

Robert St. Estephe · 29 October 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

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Retired Army Major founded his organization in 1960 as Divorce Racket Busters in California. When, in 1961, the organization was incorporated in California the name was changed to U. S. Divorce Reform, Inc. Kidd's organization was similar to earlier efforts such as American Alimony Payers Protective Association and Alimony Club of Illinois, both founded in 1927, and many others that sprang up in intervening years, but U. S. Divorce Reform, Inc. was the most successful of any that came before.

Kidd and other activists, including the second wives of divorced men, naively believed the passing of no-fault divorce laws would result in better outcomes for divorcing men and their children. They invested great energy advocating the reforms they expected to reduce incivility and broken child-father relationships. It would not be many years before the evidence proved otherwise. In fact, the tactic of false accusations of child abouse and domestic violence served to replace the excised "fault" standard, thus introducing even more complicated, costly and emotionally devastating scenarios for many "divorced children" and divorcing men.

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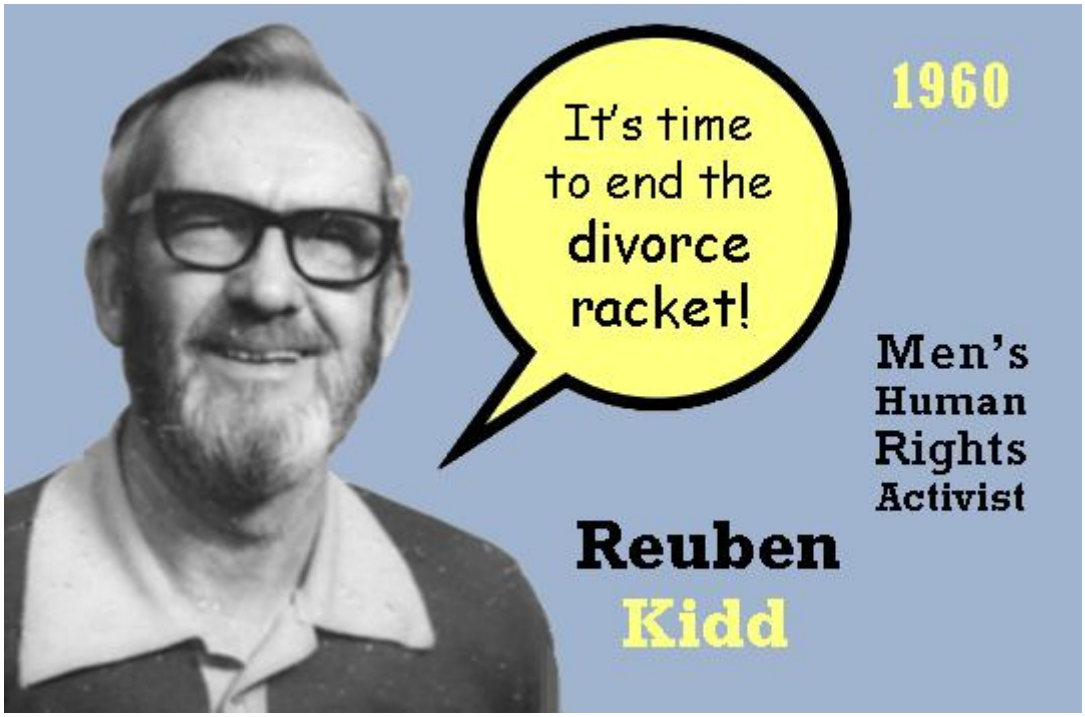

FULL TEXT (Article 1 of 6): New York – The "Divorce Racket Busters" are after me – and I'm not even divorced.

They're after every man that's got a wife and want to warn him of the doom they claim is awaiting him.

They're trying to free husbands from alimony slavery. Especially in California. Where, they claim, it's scandalous.

They've got headquarters on Citrus Heights, Calif., and Reuben P. Kidd writes that "We need to impress upon all

‘happily married men’ that their freedom is in jeopardy and is entirely dependent upon the whims of their wives.”

They’re circulating a cartoon titled “The Alimony Joy Ride” which shows the ex-wife, her lawyer and the judge celebrating her divorce, with the poor husband pushing the car in which all three having their joy ride.

“Don’t be a pushover,” says the cartoon. They then want to change the California laws.

I’d like to show this to my wife – but I’m afraid to.

[Earl Wilson, “Divorce Racket Haters Calling All Husbands,” syndicated, The Hammond Times (In.), Jul. 31, 1961, p. A-7]

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FULL TEXT (Article 2 of 6): Sacramento, Calif.— Former Army Maj. Reuben Kidd who survived four years of military combat and came home to face a divorce action, has opened a nationwide attack on alimony, community property and women’s right to custody of the children.

He says he is encouraged by “at least 1,000”’ sympathizers in California and “hundreds” elsewhere in the nation, and adds be has begun the initial mailing of membership applications for his new organization.

It is called United States Divorce Reform, Inc. (USDR), and was chartered Nov. 20, 1961, by the California secretary of state.

Kidd contends that divorce laws in many states encourage marital breakups by making them easy, if not downright profitable for women. He is not opposed to divorce, but he favors enforcing “responsibility” on the female partner.

USDR was conceived early last year in a Sacramento attorney’s office. There, Kidd learned that his wife’s divorce action would enrich her by $22,500, or half his total wealth.

He started modestly with letters to the editors of local newspapers, and said he gradually found supporters in California, Nevada. Michigan, Wisconsin, New York, New Jersey, Massachusetts and the Panama Canal Zone.

Kidd said most supporters are men like himself who believe themselves victimized, by a divorce settlement, but he said “many, many” women had written to him.

Kidd said that USDR would seek changes in current law with the usual political tools: letter writing, lobbying, financial support for sympathetic candidates. Basically, Kidd wants:

—Community property laws that give each partner the property that he or she brought to the marriage.

—Eventual abolition of alimony.

—Recognition of a father’s equal right to custody of the children, based on the father’s equal ability to use modern child care services.

[“Organization Asks Divorce Law Reforms,” syndicated (UPI), *Oshkosh Daily Northwestern* (Wi.), Dec. 30, 1961; same article with different headline: “Major Declares War on Divorce Laws, Battles Alimony, Right to Custody,” syndicated (UPI), Ogden Standard-Examiner (Ut.), Jan. 5, 1961, p. 9]

•?•

Los Angeles Times SEPTEMBER 15, 1965 16

POLITICAL ADVERTISEMENT

IT'S TIME TO END THE DIVORCE RACKET!

This is your opportunity to put a bill on the 1966 Calif. ballot that will "make California safe for marriage."

Send contributions to:

U.S. DIVORCE REFORM, INC.

127 Montgomery St., San Francisco 4, Calif.

President: Reuben Kidd Treasurer: Dr. Julius G. Winterfield

Make checks payable to: INITIATIVE FUND (Please send $10—now)

DIVORCE REFORM

EXCERPT (Article 3 of 6): Alimony payers are collectors of injustice stories. They seem to derive some black enjoyment from tales of legal maltreatment. Reuben Kidd, for instance, a big dark-haired man with a vague resemblance to Robert Ryan, begins his bitter narrative by mentioning he was awarded a medal for combat heroism for World War II. “I fought for freedom,” he says. “Freedom for almost all Americans, including my wife – but not including me.”

Kidd consulted a lawyer when his childless marriage began to break up. Listen, said the lawyer, “whatever you do, don’t bring the money question to court. California courts will murder you. Negotiate a private settlement with your wife beforehand. Whatever she asks for, take my word, it’ll be less than a court would award her.”

Kidd’s wife asked for, and got, a substantial share of Kidd’s property. What seems to have stabbed Kidd most deeply is the fact that his settlement included some Army pay he had saved during the war, before marriage. “One of the things we were fighting for in that war,” he notes gloomily, “was the right to own property – freedom from legal confiscation.” Reuben Kidd came out of this experience howling mad and promptly organized U.S.D.R.

[Gunther, Max, “The Fraternity of Crippled Men,” *The New York Times Magazine*, Sep. 19, 1965, p. 34]

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Here is a report from 1964 on one of the regional offices, in West Virginia.

FULL TEXT (Article 4 of 6): (Charleston, W. Va.) – Mrs. Henry Christy of Camden Drive is fighting for men’s rights “against women who are making a racket out of divorce and lawyers who are getting benefit out of this racket.”

An assistant director of the East Coast Woman’s Division for U. S. Divorce Reform, Inc. Mrs. Christy spends a good deal of time studying the problem of divorced people and writing and speaking on their behalf.

“There is no equal justice for a man at all the way today’s laws are written. Just because the law says the man is in the wrong or the wife says so doesn’t make it so. There are always two sides to every story and one can be as bad as the other,” Mrs. Christy said.

Of course, there are times when men aren’t any good at all but laws are ridiculous when they allow a woman to take everything.

“Why should a man pay a penalty for the rest of his life because he has made one mistake? Why should an innocent

second family starve because of a grasping ex-wife?

~ RIGHTS AREN'T RIGHT ~

"Why should a man support children he is not allowed to see? Visitation rights aren't upheld, especially in Kanawah County. A father can't be a father to a child if he doesn't see it." Mrs. Christy continued with fire in his eyes.

Just because a mother is a mother and a woman doesn't mean she is a good parent and it's not necessarily right for her to have the children. A father can pay a babysitter just as well as a mother can.

"I don't say men are always right, but I do say decisions should be made on facts in the case and not because she is a woman and he is a man.

~ NEED FAMILY CENTER ~

Mrs. Christy believes, along with the organization which she represents that "The biggest need in divorce reforms is a family center to which a couple may go when they are faced with the possibility of divorce. The center should have specialists in human relations, psychologists, social workers and clergymen of the couple's faith. The board would take time to investigate and see if the marriage is workable. Ample time should be taken for consideration. Many demanding divorces are angry and upset and say, 'I'll just get a divorce! Rather than say 'Let's try to work things out.'"

Mrs. Christy is the daughter of the late H. B. Sheets, a city fireman for 23 years. She likes mixing with people and reading books about children and child psychology.

Her husband works for DuPont's Belle plant and loves to fly planes. She met him when he asked her son, Roy, if he would like to take a plane ride. Roy and their own son, Scottie, share Dad's enthusiasm about flight. Mother's an earthling.

When Mrs. Christy ran for the legislature, Mrs. Christy campaigned right along with him. "We lost this time but we'll try again," she said.

Mrs. Christy has been active in the fight for divorce reform for about three years and a director since the women's division was organized in January, 1964.

She answers mail from people with problems from at least 13 states, Pakistan and Canada.

"Not all people who have joined the fight have divorce problems," she said. "Many who work with us are happily married and interested in preserving the American home."

[Wilma Higginbotham, "Divorce Law Reform Sought To Provide Justice For Husband," Charleston Daily Mail (W. Va.), Jul. 7, 1964, p. 9]

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FULL TEXT (Article 5 of 6): San Francisco – Divorce American style, described by its opponents as "trial by combat" and "lawyers' blackmail," would go out the window under a proposed amendment to the California State Constitution.

Court actions with their personal battles, high law fees and headline publicity would be replaced by decisions of a state department of family relations run by six elected directors.

Backers of the proposal announced Thursday a drive to get the required 468,259 signatures by April 12 to qualify for a June 7 ballot.

The amendment is sponsored by United States Divorce Reform, inc., an organization with chapters in 43 states, Australia, Germany and West Pakistan. Many of its leaders are losers in state divorce courts.

G. J. Winterfield, 50, California director of the reform group, told a news conference that California was chosen as

the pilot state because “it leads the civilized world in divorce.”

“We have got to stop this slaughter of our homes if we are to survive as a nation,” said Winterfield, a doctor of chiropractic medicine and divorced father of four children.”

“We are destroying homes to get rid of relatively minor problems.”

Under the proposed amendment the Department of Family Relations would have exclusive jurisdiction, subject to appellate court review, over divorce, annulment and separate maintenance proceedings.

[“Ending Of American Style Divorce Urged,” syndicated (UPI), The Daily News (Huntington, Pa.), Jan. 28, 1966, p. 1]

•?•

May 2, 1966

Los Angeles Times

Lee Blincoe, left, national director of American Marriage and Divorce Reform Inc., and Paul D. Mitchell, U. S. Divorce Reform Inc., picket Pasadena Superior Court to call attention to organizations' efforts to reform divorce laws.

PHOTO CAPTION: COURT PICKETS – Lee Blincoe, left, national director of American Marriage and Divorce Reform Inc., and Paul D. Mitchell, U. S. Divorce Reform Inc., picket Pasadena Superior Court to call attention to organizations' efforts to reform divorce laws.

FULL TEXT: (Article 6 of 6): Pasadena – A nation-wide movement to reform divorce laws gained impetus over the weekend with picketing at the Pasadena and Pomona Superior courts.

Pickets from American Marriage and Divorce Reform and U. S. Divorce Reform, Inc., demonstrated in two cities and throughout California while representatives of similar organizations protested in 20 other states.

Paul D. Mitchell of Eagle Rock, a member of the USDR, and Lee Blincoe of Chatsworth, a national director of AMDR, carried signs here critical of divorce practices.

~ Attorneys Target ~

Chief target of the groups is attorneys, Blincoe said. He charged that the lawyers' fees are greater when divorce cases go to court.

He urged that marital problems be handled through a family relations counselor, with the parties required to cooperate for a certain period of time.

“If this fails then the divorce proceedings should be carried out similar to a small claims matter in which the issue is settled with the judge and the principals taking part, without attorneys,” Blincoe said.

“And in all divorce matters,” he continued, “the welfare of the children should be given first consideration.”

The organizations urge also that an hour-a-week course in creating a happy marriage should be required in grades seven through twelve.

Blincoe denied a frequent charge of a “sour grapes” attitude toward marriage by members of the organizations. While many have been through divorces, it is far behind them and few if any would gain from changes in divorce laws, he declared.

[“Reformers Would Take Need for Attorneys Out of Divorces,” *Los Angeles Times*, May 2, 1966, part II, p. 5]

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For a detailed history of Reuben Kidd’s history, see: Dads America, “Founding Fathers”

Gone with Jaclyn's wind

Diana Davison · 30 October 2013 · Archived copy · Original

Preamble: In the midst of the stirring tornado of ABC's pending 20/20 article on A Voice For Men, Paul Elam, and the Men's Human Rights Movement (MHRM), feminist Jaclyn Friedman, who was also interviewed by the ABC show, blew in on the coat tails of a Daily Beast article to weigh in on the subject of how she has been digesting events.

In Jaclyn's habitat, there is a foul and ominous odour beneath the sheets. Since, according to her, the MHRM are all dogs, it is easiest just to blame the stench on them.

There are many canards in the coal mine of Jaclyn's article about the MHRM that quite quickly die of gas. She starts by declaring that "the rise of men's rights activists is hurting women – and men." The next trouser trumpet is her insistence that the MHRM is an attack of men against women, and she finishes with a melodramatic avowal to "make a peaceful human chain to blunt [our] hate and counter it with love."

Above all else, Jaclyn emotes that the most "particularly insidious" thing the MHRM does is what she calls a "canny co-optation of social justice lingo." Yes, there are scary men out there who are… gasp… using words! And, according to her, they've stolen these words from women.

Jaclyn's difficulty in accepting that men are permitted to use a dictionary is meant to cause us concern. The MHRM's terrifying ability to use words effectively even caused The Daily Beast to "[paint us] as a legitimate movement." Oh, the horrors.

Jaclyn claims that the MHRM is hurting men because men in "real" need of help will be distracted by sites like A Voice for Men and google will somehow suddenly stop functioning normally. It would take an intellectual and philosophical behemoth cursed with a tragic deficiency of internet skills to reach this conclusion honestly. Jaclyn is none of the above.

In a stunning act of mental gymnastics, Jaclyn manages to admit that Men's Human Rights Advocates (MHRAs) have a long list of grievances which "deserve a thoughtful response and the force of an organized movement to address them" acknowledging that the internet has provided a public square for MHRAs which functions as a "combination of locker room, group therapy, and organizing" while simultaneously maintaining that the MHRM is disorganized and not a legitimate movement. She notes that "there has been a worrying uptick in offline activity" while insisting that the movement isn't actually doing any real activism. Jaclyn must find the postering campaigns disturbing because we use such "insidious" words. She'd likely faint on the spot if we put words on sign boards and actually marched down the street with them. Only terrorists do such violent things.

Jaclyn, and many others, claim that the MHRM is trying to silence women.

The best way to reinforce this lie is to silence the women in the MHRM. ABC and Jaclyn dutifully play their part in that ruse by insisting on calling the movement "the manosphere." A producer from the 20/20 program was offered the chance to talk to four female MHRAs on a conference call and refused to engage with any of us so that they could retain the show title "Women Battle Online Anti-Women Hate From the 'Manosphere'"

In Jaclyn's article, she provides many links (via donotlink.com) but intentionally omits both a link to what was written about her on AVfM and the fact that it was written by a woman. Puff! and I'm gone with Jaclyn's wind.

I feel so silenced.

Since Jaclyn chose to mention the article I wrote about her but not provide a link so people could verify her summary I'm going to address each of her concerns in this reply.

The article was called "Jaclyn Friedman: clit as big as the world" and it was based on a lecture she gave called "How feminist digital activism is like the clitoris" When I tried to point out to her on twitter that *I* wasn't calling her a clit, I was quoting her own analogy used to describe herself and her friends, she blocked me so that she wouldn't have to

own her responsibility. Silenced again!

Jaclyn claims I called her "a bad feminist (for criticizing Naomi Wolf)". How silly. I think all feminists are bad so if I'd said she was being a bad feminist badly it would be a compliment. What I actually said was that "Jaclyn's seminar about the clitoris tries to explain why the resulting attack on Wolf is both hilarious and a result of not understand how the clit works." I thanked her for the information.

Jaclyn says I accused her of "demonizing male sexuality". Well, this *is* true. What I more specifically said was that "Friedman wants to brand male sexuality as evil" and should have provided a link to Jaclyn's *Prospect* article "Toxic Masculinity". I think that's a fairly accurate summary of her words.

Jaclyn complains I "[suggested] that [her] bisexuality means [she hasn't] slept with enough men to have a valid opinion about them." I didn't just suggest it, I gave a link to where she tells us that herself. Her attempt to make it sound like I, a bisexual woman, am judging her sexual choices is patently ridiculous. I'm merely stating the facts as she provided them for us.

It's also interesting how Friedman whines that "Pick Up Artists are perfectly plain that all they care about is using women for sex" because Friedman's article, "My sluthood, myself", clearly shows that her involvement with men has been on the exact same level. Jaclyn is a female Pick Up Artist who defends her actions passionately claiming "it's a choice we should all have access to because it has the potential to be liberating. Healing. Soul-fulfilling."

Jaclyn purports that I called her "fat and ugly." What I actually did was to post a picture of her next to Andrea Dworkin remarking on how much they look alike. That Jaclyn finds Andrea Dworkin fat and ugly is a very unkind thing for her to say. Even I wouldn't do such a thing.

I also didn't say that Jaclyn is "a miserable slut", I said "she eagerly announced herself a slut and begged women to support sluttiness and become slutty themselves whilst explaining how unhappy she is with her own life as a result." That, again, is a pretty accurate summary of the article Jaclyn wrote for *Feministe*. It seems that Jaclyn isn't upset with the article, she's upset with reality.

She concludes her complaint about my article by mentioning some comments left by AVfM users suggesting that someone stand up at a lecture and say some words within the proximity of her hearing range. Jaclyn tells us "threats like this shake me almost physically." The words that have her so terrified? "I think a dude raping you is the least of your fucking problems." Apparently Jaclyn is even frightened by men who state clearly that *they don't want to rape her*.

Jaclyn's main focus in life is her belief in "rape culture" and the idea that rape is worse than murder. I'd pause to feel sorry for Jaclyn's delusion but we just don't have the time. Jaclyn's problem (among the myriad other obvious issues) is that she doesn't understand the level of violence that men face on a daily basis because she lives in a gynocentric world which supports her perspective: a woman's pain is more important than a man's.

While Jaclyn is crying "rapey, rapey, rape, rape!" all over the internet and television, men are voicing their concerns about "death, dead, not breathing anymore!" and she's upset that anyone is listening to them.

We've heard her argument many times before. Her feminism is "fixing it." Jaclyn claims that the Violence Against Women Act (VAWA) reduced domestic violence incidents by 64% and that the reduction "is distributed evenly between male and female victims." The fact is that men are incarcerated more often in domestic violence (DV) cases because the Gender Paradigm and the Duluth Model require that men be assumed guilty in domestic violence situations–yet this legal reality somehow leads her to believe that such anti-male policies reduced DV crimes against men. It didn't. It only turned male victims into wrongly-labelled perpetrators.

Male victims have been taken off the grid and are no longer represented in any gathering of statistics. Feminists have shown that their idea of "fixing" men's problems is by erasing them from the equation. The MHRM is putting men back into the picture and we plan on using many more words to do it.

Jaclyn ends her drama with a decree – She declares that feminists should show "love" towards MHRAs by

“continuing to work to improve the lives of both men and women”. This is what happens when people are invested in their own perspective: They turn into raving lunatics.

We don’t want your kind of love, Jaclyn. As Rhett Butler said, “You’re so brutal to those who love you, Scarlett. You take their love and hold it over their heads like a whip.” The MHRM is done with feminist gaslighting. Our scary words are coming soon to a signboard near you, Jaclyn. She can complain, feign emotional distress, faint, and stomp her feet all she wants, but this movie always ends the same:

“Frankly, my dear, I don’t give a damn.”

WCCO Radio Minneapolis: Hell just froze over

AVfM Video Source · 30 October 2013 · Archived copy · Original

There are first times for everything. Some of us in the MHRM suspect that is just urban legend; an overblown myth that we disprove in the course of our daily lives as activists. As it turns out, however, it is true. There is indeed a first time for everything.

The truism now includes fairness from the mainstream media.

Today I was interviewed by Chad Hartman on his WCCO Radio show in Minneapolis, Minnesota. As you will hear in this interview. Hartman did a great job of remaining impartial. He asked incisive, pointed questions, but did not in the least sound like he had been swallowing criticism of this site and this movement ala The Daily Beast's Tod Kelly. It actually felt like I was being interviewed instead of interrogated. – PE

In His Own Words: Reflections at the end of an abusive marriage

Dr. Tara J. Palmatier · 30 October 2013 · Archived copy · Original

It's day 30 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. "TI85″ reflects upon his marriage, his behavior and his soon-to-be ex's behavior as he begins the divorce process. He experienced several kinds of abuse while married, including gaslighting, emotional abuse, physical abuse, jealousy, rage, passive aggression, blame shifting and others.

> ***Self-Reflections at the End of an Abusive Marriage***
>
> I am getting divorced. Looking back on my marriage, I wonder are there warning signs we can observe? Are we capable of observing them?
>
> My marriage was more work than I ever thought it would be, and I can't tell if I should have seen this coming. Before we were married, she was uniformly cheerful and happy. After we were married, her cheerfulness waned — at least at home. At work or otherwise in public, she maintained the same outward happiness that originally attracted me to her. But when we would get home, it was apparent that she was bottling some frustrations. Our time alone was characterized by emotional meltdowns, usually over things that would otherwise be completely insignificant.
>
> In my weariness from observing her put on a happy face for the outside world and then consuming most of our private time lamenting things (or expressing ugly anger towards people), I once asked her, "Why are you crying about that?" I asked this in what could rightfully be characterized in a not-so-supportive way.
>
> Ever since, there has been a lot of anger thrown in my direction, all about little stuff, incessant nagging and infrequent sex (not none, but can-count-on-one-hand-in-a-year). This would lead to fights, something she "never thought would happen in her marriage." My behavior would revert to the worst aspects of my personality — including the yelling and name-calling that I grew up with. When we discussed that anger (alone or in counseling), from her perspective, mine was simply wrong and must stop, but hers was justified because she had lost trust in me.
>
> Over the years, I have noticed the following things about my wife:
>
> **1. The need for praise.** My wife has LOTS of friends. None of whom she sees on a daily or even weekly basis or live anywhere near us. They all love her . . . for that time they spent together in college (more than 15 years ago). She is a prosecuting attorney who focuses on victim-crimes, and she is very good at her job. She loves to repeat stories of the praise heaped upon her by judges, colleagues, opponents, supervisors, etc. She is very, very nice to people and has carefully cultivated her personality so that even causal acquaintances are fascinated by her and drawn to her.
>
> That said, in the confines of our home, she was absolutely vicious in her criticism of certain people. Her grudges against people are deep and the things she will say about these people (only to me, I think) were rather disturbing. She hates. I didn't see this until we had been married for a couple of years. I'm personally pessimistic about things, but in a practical way. I don't actually hate anyone, not even my wife. Imagining holding on to the kind of hate I saw my wife display privately was very upsetting to me.
>
> There is a small group of people who criticized my wife after witnessing small glimpses of her bad behavior. She either let these people go as friends (including people who she were very good friends with for more than 10 years), or suffered them at family holidays (because they are my relatives). There is a third group of people who have seen her bad behavior, too. These people are her immediate family.
>
> They don't discuss any of this with her. Her mother exhibits the same behavior, as does her grandmother. The bad behaviors are discussed in hushed voices and acknowledged with askance glances, but nobody actually approaches any of these three about their behavior. Strangely, my wife will be critical of her mother's behavior, her mother critical of the grandmother's behavior, the grandmother of my wife's behavior, etc. But

nobody ever addresses the person acting badly. Ever. It's like they are afraid.

2. Correlating her job and my alleged responsibility for her emotional well-being. I've heard my wife complain that she can't understand why I argued with her at home, for example, about how I was not cleaning something "the right way," because I told her that I admire and support her career choices. It made no sense to me or anyone else I've asked, but it apparently made sense to her.

3. She is always right. After years of experience, all I can say is, yes, she actually believes this. I'm firmly in the camp that this makes her somewhat unbalanced. They were right in kindergarten — nobody's perfect. Don't believe anyone who tells you otherwise.

Therapists suggested she needs to believe that she is always right because it's a coping mechanism for some unknown early childhood trauma. That may be true. But my wife was not the least bit curious about digging through the alleged defense mechanism to get to the trauma at her soft gooey center. So I was married to the defense mechanism who thinks that she's right all the time. So, really,it became a question for me about whether I was ever going to married to the person I thought was my wife, rather than this alleged defense mechanism. Like I said, I'm getting divorced.

4. Good time cycles. I went to counseling (marriage and individual), grew my backbone back, and started voicing my opinion about my own wants. It quickly became a simple numbers game. The frequency of our minor disagreements about things like which movie to see increased, and since I was not automatically capitulating, friction increased. The Good Times quickly dropped to zero.

5. Transactional. My soon-to-be ex viewed our relationship in a very transactional way. She also frequently mentioned how, as she was growing up, she intentionally copied her father's skill at salesmanship, and how she combined that skill set with a careful and conscious adherence to her mother's advice to "always kill them with kindness."

It all sounds so harmless on the front end, at least to people like me. And, if one was going to be killed, what better way than by kindness?

But then you get to the back end — the place in a marriage where, on whatever small issue, neither person is going to get the precise outcome he or she wants. I had been *told* that these are the places for compromise. I had been *raised* to see that one person expresses a desire and the other acquiesces as he disassociates himself from whatever independent desire he may have held. Of course, I wasn't around for the early years of my parents' marriage, the years when friction may have occurred, the years before the pattern was set. I also failed to fully appreciate that my in-laws' relationship was, from my perspective, vicious. Not overtly, but passively. Being around them remains one of the most uncomfortable feelings I have experienced.

So, in my own marriage, my wife and I mapped out our first areas of compromise by my wife expressing her preference for things, and me agreeing to it. I learned my role so well that, in those early days, I always thought each little thing wouldn't be a big deal. I always assumed that, eventually, there would be some reciprocity. I would want something, and she would agree even though she didn't necessarily agree.

But that didn't happen.

It took a couple of years for me to recognize that my marital happiness was within my control, just as long as I could choke down my disagreement with a multitude of little, petty things. Everything would be fine if I expressed agreement to her desires, even if I did not agree. Nothing was fine if I expressed disagreement.

During those early years together, I was only intuiting the problem with this arrangement, and then I was acting out on that feeling. In those instances where I expressed my disagreement, it was typically met with passive aggression, and we would begin to argue and fight. In those arguments, we would each run through our full arsenals of persuasive techniques. Hers is a variety of passive-aggressive techniques that eventually evolves into a cross-examination against the transcript she prepares, in real-time, in her mind. I would engage in that for a while, but I would always end up shouting, which is how we resolved things in my household growing up.

We would exhaust each other, both figuratively and literally. Hostilities would cease when I submitted to her wishes about whatever inane, pedestrian thing it was that we were arguing about in the first place. For years, I defined the end of our arguments as the point when I would offer an apology, always for my shouting — that was the thing she (rightly) took issue with. But, now, I suspect that my thinking was incorrect.

She never offered her own apologies, nor would she reciprocate after I offered mine. She also never accepted any of my apologies. Rather, her approach was to claim the need for time to process her feelings. Now that things are over, I can also say that she never let me know when that process concluded. Honestly, and even though it is a strong word — never. It seems to me that, for her, reconciliation was not a factor. My apologies meant nothing. I doubt that she even heard them.

In my experience, my wife can control herself, but only when she wants to. Her desire for self-control seems to exist only as a means to an end; that is, if she wants something. And, in that regard, part of controlling herself included letting herself loose on me at appropriate times. She only seems to lose complete control at the moment when it becomes clear that her sales pitch is not going to get her what she wants. Then it's just all-out war.

Throughout all of this, she is not even negotiating. She is selling. Compromise is just not in her vocabulary.

6. Rage when she doesn't get her way. Towards the end, I stopped shouting. This, amazingly, seemed to cause her to shout. I pointed this out, but she had an argument for that,"You taught me how to do it." The first time she did that, I told her it was wonderful that she had only recently picked up the habit — because that meant she should be able to kick it in no time at all. After all, I was raised to be a shouter, and with just 6-8 months of work I had gotten it under control. I thought that was the end of her shouting. It was for that evening.

But it wasn't the end of her shouting.

The second time I heard her tell me that I taught her to shout, I just stopped arguing with her. About everything. If I disagreed with something she wanted, I told her so. When she started in with whatever fighting technique she wanted to employ, I just calmly insisted that we needed to find a compromise. This invariably pushed her alarm button, and the raised voice and shouting would begin. When that happened, I calmly told her that we could discuss it when she could stop shouting, or being rude, or calling names (or all of the above). This invariably pushed her nuclear button. Then I would walk away. This invariably pushed her global-thermonuclear-war button.

For a while, I was confused about how doing what I was asked to do (stop shouting) could make things worse. I focused on the behavior, and quickly found that (a) I gained a better understanding of her objection to being shouted at; and (b) I won't put up with that crap. So it only took a couple of months for me to ask for a divorce.

7. Blame shifting and abdication of personal responsibility. It wasn't until very recently — and in no small part because of the Shrink4Men website — that I noticed in our arguments in the waning days of our marriage, we never came to an agreement on the things we were disagreeing about. Or, to state it more precisely in terms of our original relationship dynamic, I didn't cave.

That's when things started to get really bizarre. I recall her mentioning at one point, with a small degree of self-awareness, that I needed to understand that I had established a pattern of acquiescing to her wishes, and therefore shared in the responsibility for her emotional outbursts now that I was changing the dynamic. Again, she had a chastened tone when she said this. But she still said it, and she stood by it.

She followed it up with a comment about how, when we were starting out, she had told me that she had trust issues (she did tell me that, and it was obvious), and that she didn't really trust me (she actually told me the opposite of that). Recently, she equated my request for a divorce with "[my] evasion of the consequences of my deplorable behavior." In other words, she has decided that I am solely responsible for the unworkable state of our marriage, and therefore I am honor bound to refrain from asking for a divorce. This all seems nuts to me, but I digress.

8. Jealousy. I was regularly accused of having affairs with co-workers. This could not have been further from the truth. She freely admitted that her accusations were baseless, and were prompted by her own irrational jealousy. I asked her to stop. She shifted to making jokes about it. I told her they weren't funny, and asked her to stop. She did not stop. We would fight about this. I eventually decided that I don't need to put up with this.

9. Gaslighting. My wife has pushed me and punched me. Not often, but it has happened. I was never in any physical danger — she is smaller than me, and my head was cooler than hers when she was doing this.

But here's the thing that is odd — she denied that these things ever happened. She is very emphatic in her denials. If I ever brought up these events (either in private or in counseling), her reaction was uniformly one of two things: (a) overly sarcastic and condescending ridicule, "Come on . . . you KNOW that's not what happened!"; or (b) violent shouting, "I would never! And I can't believe I'm married to someone who would accuse me of that!"

What is even stranger is that, normally, she presents a very calm, even, cheerful demeanor to the outside world. I have come to recognize this as a protective mechanism she has developed to keep others at a sufficiently safe distance and simultaneously give them reason to praise her, which is something she very much enjoys, and seems to need. However, she was incapable of doing anything but acting in an obviously rude manner or simply flying off the handle when I brought this up.

Oh, and I only brought it up to the counselor, and then by expressing my sincere concern that this type of behavior was dangerous — notwithstanding my statement above about not being in any serious physical danger, what if I did react? I was scared to death of possibly facing a criminal record because my wife came at me. My wife literally laughed this off. The counselor acknowledged that this was something to be worried about, but didn't go very far beyond that (there were tons of other issues to deal with).

I know this stuff happened. I get the impression that my wife was trying to make me think that it didn't.

10. Profligate spending. Before we married, my wife lived beyond her means, but told herself (somewhat reasonably) that she was doing good, low-paying work in a high-cost area at the beginning of her career, and she'd pay it off later. She got the better-paying job in a lower-cost area when we got married. Extravagances weren't many, but $400 purses became a regular item on the Christmas list.

All of her friends' children started getting regular gifts in the mail, because children like getting stuff in the mail. We had a budget, but agreeing on it was like pulling teeth, with my first attempt at discussing my need to live within my means quickly breaking-down to a fight about whether I actually loved her or not. We eventually compromised, but it wasn't pleasant getting there. And, somehow, we always ended up spending the same amount over our budget each month. This didn't put us further in debt, but it did ultimately delay us from getting into the black by almost a year.

While this was going on, I said almost nothing about it, which was my error. Because, when I did try to say something, I'd see flashes of that first fight when she found a way to steer the discussion from, "Husband really does not want to live in debt, especially when we don't have to," to "Husband doesn't emotionally support Wife, because he's not being sensitive enough about her bad feelings about her massive debt." Or, "Husband is so unhappy with himself that he doesn't know that it's OK to treat yourself sometimes, and he's not frugal, he's cheap, and this is something that is wrong with him."

I swallowed my own discontent, and pressure built. Money that I used to save or spend on my hobbies was consumed with household expenses such as makeup, boutique wrapping paper, nicely decorated tissue boxes, $6/gallon organic milk, etc. She would ask if each nickel ($5) and dime ($10) item was ok to buy with household funds (as opposed to our own allowances), and I'd always agree because disagreeing usually resulted in some sort of pouting, withholding, etc. At home, I was either (a) a grumbly jerk, or (b) emotionally inconsistent and unpredictable. But I didn't realize this until I had been this way for quite some time.

We have been apart for a few months now, and I'm cooled off a little. But I'd be lying if I said I wasn't still blaming her (partially) for the pressure and frustration that I felt. But now the pressure is gone (we split up our

> finances), and, somehow, I'm saving more than I was when we were together, and I'm even paying proportionally more rent than I used to.
>
> Oh, and I also saw her bank summary. She's already got more on the credit cards than she has in the bank. I know it's childish, but sometimes, when I'm spending a full Saturday on the golf course (and I'm not at a farmer's market), I think about that.

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Men On Strike: Dr. Helen Smith on Fox & Friends

AVfM Video Source · 30 October 2013 · Archived copy · Original

Probably the single most important book published on men's issues this year is Men On Strike, by Dr. Helen Smith, which you can and should buy and share with all your blue pill friends. You can get it here or here or from any decent bookseller.

Dr. Helen Smith was recently interviewed about her book on Fox News Network. Fox in general has had both positive and negative things to say about her book and message, but she handles things masterfully, we find.

http://www.youtube.com/watch?v=SGVuWDbu_ng&feature=youtu.be

Birdshit for brains at Birdee.com

Jim Muldoon · 30 October 2013 · Archived copy · Original

Why do I do it to myself? Haven't I banged my head on the keyboard enough?

My son tells me about some feminist online magazine Birdee.com and their latest piece on a man not getting a job because he has a penis. He said the article was something along the lines of "now we know how women have felt all along."

So, I have to look, don't I? It's like an aching tooth that my tongue just won't leave alone. And yes, there it is, the sacred babble in all its glory: "No job for a fella." It is stupidity at such a level that I think it has to be cultivated.

Toby Dixon, the author, couldn't get a job with his degree (profession unspecified) so he tried to get general office work. This also proved to be unsuccessful. He began to suspect that it was because he was a man.

So far, so good. You might be encouraged that there is some independent thought in a feminist website happening here.

He leads us further up the garden path with the idea that "female-friendly" employers might, just might, not look so kindly on the likes of him with a dangler.

And yes, when he finally got an interview, the female interviewer dropped this bombshell:

"Why are you applying to do a woman's job?"

Tantalisingly, he even offers this insight:

"But it's everyday experiences like this that are poignant reminders that sexism affects men, too."

He was so close, so close to the real world, and then the sacred babble kicks in. He realizes that, "…as a man, I am better off when women are treated as equals."

Equals?

And, to show his sincerity, he put the last line in bold font:

"That feminism isn't about women: it's about people."

You fucking moron, Toby! Feminism is precisely why you didn't get the job. Feminism is why being a "male-friendly" employer is illegal and "female-friendly" is not just legal, they'll actually get some government funding for it.

Equals?

Had a woman been asked the question "Why are you applying to do a man's job?" she would be the cover story in Time magazine. She would be interviewed on all the morning breakfast shows, her autobiography would be out next month and next year she'd get a gig on Celebrities Walking Backwards or whatever the next TV craze will be.

And the best Toby can get is a sympathetic ear on a magazine that supports a cause that fucked him over. And to do that, he has to say what a wonderful cause it is.

Equals? Moron!

And so, shaking my head to dislodge the backspace and enter keys from my skull, I clicked on the next article: "So feminists hate dudes, right?"

Here we have Samantha Bradley explaining that feminist don't hate men, they hate patriarchy. And there are some wonderful insights.

She had a discussion with a male friend, whom she thinks is a dick. Exasperatedly, she has to explain to him that

feminism is about equality. It's in the dictionary, dick.

But here, her female friend chimes in with what she calls "an interesting infuriating contribution":

"Yeah, [equality is] what feminism is meant to be, but in practice it's something different and is often about oppressing men."

Can I just stop here and make a suggestion, Samantha Bradley. Listen to your female friend.

No, don't think that by putting "Feminism is about gender equality" in empowering all caps with a fiesty bold font that you've just proved your point. Saying it twice and saying it louder doesn't make it true.

Listen to closely to what she is saying. Maybe even ask her why she thinks that.

Maybe also have a word with Toby. If oppression is being overlooked for a job because of your gender, have a read of his tale.

Instead, Bradley patiently explains to us the tired old reasons why she is a feminist. As long as there are wage gaps, she is a feminist. As long as there are less women on company boards, she is a feminist.

And, presumably, as long as there are more men killed in workplace accidents, Samantha Bradley couldn't give a shit.

What gives her away is the following lie:

"As long as one of the highest causes of death for a woman, both in Australia and the world, is violence at the hands of a man, I am a feminist."

I've left the link in, if you want to follow it. I did. This is what Murray Strauss kindly calls "evidence by citation".

The ruse is that most people would see the link and assume that the statement must be backed up by some serious study. Those who did follow it would find a CDC page that doesn't say any such thing, but contains more links to more data than you could point a mouse at.

No one would click on all of those links, and again, most would assume that one of the reports would back up the claim.

But no matter how many of them you pour over, you will not find any evidence for that claim.

Instead, let me tell you what the Australian Bureau of Statistics has to say about the leading causes of deaths. For Australian women, the top 10 are all diseases.

In fact, in 2011, the number 10 cause of death saw 1,804 women dying from diseases of the urinary tract. Can you imagine how low the 70 women killed by assault was in the ranking? Too low for the Australian Bureau of Statistics to be bothered to give it a number.

And that doesn't mean that they were all killed by men. That's 70 in total.

As long as more women are being killed by falling over (950 in 2011), and accidental poisonings (301 in the same year) than are being killed by "violence at the hands of a man", then you are a liar, Samantha Bradley.

She concludes that anyone who even refuses to call themselves a feminist is "inadvertently implying that women don't deserve gender equality."

No, don't ask me why she says "inadvertently". I don't know why she is blaming people for doing something, but says they're doing it accidentally. It's the sacred babble. It doesn't have to make sense.

And, for the same reason, let's not ask what "gender equality" might mean, never mind what anyone must do to "deserve" it. Perhaps Toby might think he "deserves" a "gender equality" chance at a job.

Let's not ask any of these questions and this battered keyboard might last another week, and I won't have any more

dents in my forehead.

No, Samantha, I refuse to call myself a feminist because I cannot speak the sacred babble. I refuse to call myself a feminist because I cannot tell the lies you tell so passionately.

My integrity is too important to me.

Nothing but organizers at Men’s Rights Rally in Toronto?

AVfM Video Source · 30 October 2013 · Archived copy · Original

We have been amused recently to read from multiple sources that the only people who were at our Toronto Men and Boys in Crisis rally were the organizers.

While most of our critics are irrational and beneath contempt, this short video by Shawn Sutherland–which by the way does not capture everyone who was there, it represents a 1-minute snapshot of some of the people who were there–should tell you all you need to know about such stupid claims.

When it comes to the critics of the Men’s Human Rights Movement, does the stupidity and the dishonesty ever stop? (Don’t answer that, the question is rhetorical.)

We have several more gigabytes of footage of September’s events in Toronto that no one’s had time to do much with. But eventually, eventually, someone will have the time to do more with it, although another great source on the events there is Studio Brule’s channel. –DE

In His Own Words: Fake pregnancy, fake miscarriage, pwned!

Dr. Tara J. Palmatier · 31 October 2013 · Archived copy · Original

It's day 31 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. If you've been following the *In His Own Words* series all month, you know just how heartbreaking and gut-wrenching these men's stories are. Many of you have undoubtedly found these accounts painful and triggering to read, especially if you or someone you love has had similar experiences.[image]

These men's tales have run the gamut from physical violence to emotional abuse to substance abuse to mental illness to sexual abuse to sociopathy to child abuse to abuse by law enforcement and the family court system. Hopefully, *In His Own Words* has helped put a human story to men's domestic violence statistics and helped illustrate that domestic violence perpetrated against men and boys by women isn't "funny" (Sharon Osbourne, I'm talking to you) nor does female perpetrated violence occur due to feminist fairy tales like rape culture and patriarchy. Abuse can usually be attributed to the multi-generational transmission of violence and dysfunction.

Today's *In His Own Words* is a little different, in that we get to hear a manipulative, deceitful, abusive woman get her comeuppance.

The video, *Always Be Recording? Better Believe It,* is an audio file from Houston's 104.1 FM *The Roula & Ryan Show*. Roula and Ryan periodically do a "revenge" segment in which they invite listeners to come on the show and confront their tormenter on the air live. Enter Josh and Jen.

Josh dated Jen for 6 months. He broke up with her after her behaviors became increasingly "manipulative, angry, crazy, jealous and psycho." Approximately 2 months later (after Josh began dating another woman), Jen resurfaced claiming she was pregnant — oops!

[image]

Josh decided to "do the right thing," broke up with his new girlfriend and got back together with Jen. (*Marrying Crazy just because she traps you into fatherhood is not the right thing — retaining an attorney, establishing paternity and securing your parental rights is the right thing). Play the video below to hear what happened next.

As I was listening, I couldn't help but have the following reaction as Josh and Roula held Jen accountable:

http://www.youtube.com/watch?v=cOmVILOvmfA

I mean in a non-sexual way, of course.

The alternate title for this article was *How a BPD Says I Love You*. Jen lied about being pregnant, having a miscarriage and being forced by Josh to get an abortion in order to destroy his relationship with his next girlfriend. She claimed she did it, "for [us]," because "God wanted her to" and "out of love." In other words, deceit and manipulation are a-okay if it staves off feelings of "abandonment" and gets her what she wants — regardless of what the person being deceived and manipulated wants and regardless of how the person being deceived and manipulated feels. Sociopathic much?

The typical narcissistic, BPD lack of empathy is evident when Jen asks Josh, "How could you do this to meeee!" Also evident is her complete lack of remorse for her actions. She's not upset because she realizes what she did was wrong, she's upset because her sociopathy was publicly exposed. She's not sorry for what she did; she's sorry she got caught.

There are probably other mental health professionals who think I'm being *unprofessional* for making moral judgments about Jen's character. These "professionals" would probably be quick to rationalize and excuse her behavior, chalking it up to a fear of abandonment or childhood abuse, the poor, poor dear.

Pffft.

Jen's actions are *wrong*. She shows herself to be morally bankrupt. If she's ever going to become a decent human being, that's where her therapeutic work needs to begin. Jen very well may have suffered abuse as a child, but she is no longer a child. She is an adult and she is accountable for her behavior as an adult. Jen needs to experience shame for her shameless behavior.

Sadly, Jen's behavior is not uncommon. It happens all the time. Ryan and Roula claim they received texts from other male listeners who were also lied to by other equally desperate, unscrupulous, self-centered, selfish, crazy assholes. There are a couple of high points in this segment; one being when Jen thinks Josh is going to propose to her. The other being when Roula, the female radio host, blasts Jen and gives her an accountability smackdown, which brings me to my next point.

Women need to start holding other women accountable for this kind of crap.

There seems to be some kind of unspoken pact amongst a great many women, "Thou shalt not speak out against thy fellow woman, no matter how batshit crazy, amoral or sociopathic she may be." Think I'm exaggerating? Think again.

A few months ago, someone shared an article I wrote, *"Accidental" Pregnancies, Entrapment and Children as Weapons* on CafeMom.com. One of the main points I make in this piece is that self-respecting, psychologically healthy woman do not force or trick men into fatherhood. This shouldn't be a provocative or inflammatory statement, right? It should be blindingly obvious, shouldn't it?

Wrong.

The majority of CafeMom commentators were outraged. Actually, the comments would be a laugh riot if the insights into these women's belief systems weren't so frightening. One woman condemned me for not "sticking with my own kind," as if we're living under some man-woman apartheid. Another woman hypothesized that I'm really Paul Elam masquerading as a woman (Surprise!)

I am not bothered by the attacks on my character, the accusations of misogyny or the questions about my very existence. What bothers me the most is the high percentage of women who think lying about being on birth control and trapping a man with an unwanted pregnancy is a perfectly acceptable thing to do. If you can stomach it, I encourage you to "peer behind the veil." It will give you a sampling of how a lot of women view this matter and, frankly, it's fucking disturbing. You can read the comments here.

One woman became so unhinged by the idea that's it's not okay to lie about birth control that she started another forum thread, *Just "Who" or "What" is Dr. Tara J. Palmatier*. She writes:

> Okay, ladies, this is a spin-off of Future Shock's post about women entrapping men by getting pregnant.
>
> I wanted to know WHY this supposed "woman" shrink was so one-sided against women— SURELY, a Wiki post somewhere existed that would explain why. I have found some images that are supposed to be her, but cannot be sure…
>
> I propose that this "woman" is a fake. At least with Ann Coulter, you know she WAS born… This entity, well, do a little searching with Google, Bing, etc., and let me know if you find any REAL info other than blogs or articles purported to be written by her..
>
> Here is an example of her "work". I did not slog through all of the videos, but the ones I watched were enough to tell me I didn't want to waste my time watching women hating on women… WHERE did they get these women? PAY THEM???
>
> http://www.avoiceformen.com/womens-voice/

Nutbag.

Think the CafeMomsters are just a small subset of whacky stay-at-home-moms? Think again.

ABC's 20/20 (remember them?) periodically does a segment with John Quinones called *What Would You Do?* They did one not too long ago called, *He's Not the Father, Would You Tell?*

Not one single woman told the male paternity fraud victim he was being duped. Not one. Not even the women who acknowledged that lying about the paternity of the baby was wrong in the post-interviews.

What does all of this have to do with raising awareness for male victims of domestic violence?

More women (and let's not conflate women and feminists) need to start speaking out against female batterers, paternity fraudsters, fraudulent restraining order abusers, parental alienators, able-bodied adult women who are capable of working but jack their exes courtesy of the state, entitled princesses, female teachers who screw their students, and false rape accusers, etc., etc. If you speak out when men behave in a similar fashion, you are a hypocrite if you don't speak out against women who do the same.

Evil flourishes when good men *and women* do nothing.

To this end, I will announce the *In Her Own Words* series in the coming days. We want to hear from women whose husbands, sons, fathers, brothers, grandsons, nephews and male friends have been abused and/or victimized by a woman and/or abused by proxy at the behest of a woman. Domestic violence is not a gender issue. It hurts all of us, either directly or collaterally.

Thank you to all the fine men who shared their stories this month. I appreciate your willingness to make the time to do this. I know that dredging up these experiences was painful for many of you and admire your courage for doing so. We want to keep hearing from you and continue *In His Own Words* as a regular feature on both AVoiceForMen and Shrink4Men, which I will also address in the forthcoming announcement.

Thanks again.

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Shrink4Men Counseling, Coaching and Consulting Services

Dr. Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

Halloween Meme

VFM News and Commentary · 31 October 2013 · Archived copy · Original

Well, it actually has nothing to do with Halloween, but it is still a damn good meme. – PE

[image]

Twerking and sexual independence?

Michael Sharron · 31 October 2013 · Archived copy · Original

So I just read an article by a feminist writer that basically says when you see the likes of Miley Cyrus, Rhianna, and millions of girls all over Facebook and Twitter twerking, dressing with minimal clothes, and expressing their independence and validation in being a sexual equal to boys and men, it is not an invitation to men and boys to objectify and have sex with them.

As the father of two girls, I certainly get that if either of my daughters ever decided to twerk, it should not be taken as a invitation for any boy to have sex with her. But is that really what the article linked above is saying–or is that the only message?

I think not.

To me, and I am certainly hoping to be challenged in the comment section, what the feminist writer in this article is asking all men and boys to do is validate and love women and girls who do this as equal people rather than as slutty girls asking for attention sexually. I do have some concerns that the typical 15-25 yr old boy will have a hard time trying to decipher whether a bent over girl thrusting her hips and genitalia against his genitalia is just "Mary being a equal human being who should be validated as a woman" as opposed to her wanting to have sex. But this is what the feminist writer is asking society: to force men and boys to morph into such that the only actual sex between men and women is achieved when the women gives loud verbal enthusiastic consent, screw body language, screw touching, screw inarticulate moans, or anything else: she screams "let's have sex!" or you're a rapist in waiting.

But here is where you hear crickets or the shattering of glass as the feminist house of equality comes crumbling down. Do these theories apply to boys and men as well? Of course not.

Here is what the feminist writer is asking for society to accept: if a principal or teacher witnesses a girl in high school wearing booty shorts, bent over, putting her ass into the air and wiggling HER clothed genitalia against HIS genitalia, then it is just her validating herself as an equal sexual creature and we must embrace that. However, it is pretty clear that if we witness another boy in high school with his girlfriend and she bends over and HE starts thrusting his clothed hips and genitalia against HER clothed genitalia, feminism wants him addressed as a sexual deviant and rapist.

If feminist theory was about equality, this little boy should be validated as a beautiful independent and equal human being by principals and teachers as long as he obtained "enthusiastic consent" by the girl who bent over on her own choice. But again, that is not what we will ever see from teachers, principles, or feminism.

Using feminism's own standard against them, I think it is very clear that Robin Thicke was sexually assaulted by Miley Cyrus–unless we take a second look at the video from the VMA awards. If we do NOT hear Robin Thicke giving verbal "enthusiastic consent," then Miley Cyrus should be in jail as a rapist.

Right?

In short, it sounds like feminism mandates that it is okay for there to be a double standard when it is against boys, but there better never be any double standard anywhere for women and girls. Which, come to think of it, sounds a lot like feminism's definition of "The Patriarchy."

If we are going to start encouraging scantly clad women and girls to gyrate their hips and genitalia against men and boys absent consent, but apply sexual deviant and rape connotations to boys for the same behavior, then mothers of the world who have sons need to start preparing their sons for prison, while feminists smile at each other and clap.

Rosalind Wiseman calls for society to “Listen to boys”

Ty Henry · 31 October 2013 · Archived copy · Original

Sometimes within a group, the focus can be so intense on events within its own immediate focus that it can miss an event that constitutes progress, especially if there is no direct nexus to the group and its idioms.

As we busied ourselves battening down the hatches for the 20/20 assault starboard, and simultaneous Daily Beast port side approach, we can be forgiven for missing the neutral merchant boat behind us, willing to provide us much-needed supplies if we only asked. That boat was the release of Rosalind Wiseman’s book, *Masterminds and Wingmen*, and more importantly, the tone of the discussion about our boys it demands.

On October 17, on the Al Jazeera-America program *Consider This,* educator and author Wiseman and host Antonia Mora discussed the book, which centers around how parents, siblings, teachers and educational staff (3 of the 4 being mostly women) miss opportunities to meaningfully communicate with our boys, in favor of simplifying them as “simple creatures” who just “move on” from emotional trauma and daily difficulty, thus isolating them to their own “deeply emotional lives” that certain sectors of society presume don’t exist. She points out, among other things, that we “box boys in” to always looking for a sexual angle with women (predator paradigm), and that we erroneously label almost all taunts and calls for physical tests as “bullying” behaviors, when they are usually bonding exercises that boys should *not* be shamed out of. Many of the same bullet points are discussed in an interview by Hope Reese in *The Atlantic* and this piece by Bonnie Miller in the *Chicago Tribune*.

The most impressive part of Wiseman’s method? In compiling the research, she took a revolutionary approach. She actually sat down with 200 boys and *listened to them*, even allowing them to vet her information for accuracy.

The part of the Al Jazeera interview that left me most impressed was when Wiseman observed that while we have armed girls with the vocabulary to combat toxic messages, we have not similarly armed boys. Of course, we have been endeavoring for years as a movement to create and foster that idiom, particularly how to combat shaming language, so we share common cause and common ground there.

This is not to say that the pieces were not without their hiccups. Like several Al-Jazeera shows, *Consider This* has interactive element, and the junior co-host Hermela Aregawi repeated a nugget from the comments section of the *Atlantic* piece, from a male sycophant named David, trotting out the well-worn “in this male dominated society, its hatred of women, not of men, that inhibits boys” trope.

Rosalind Wiseman is, of course, not affiliated with the MHRM. Indeed, as an accomplished martial artist, she wrote a book entitled *Defending Ourselves* about defense tactics from, and recovering from, date rape. Her book *Queen Bees And Wannabees*, which took on the problematic social dynamics of teen girl culture, was the basis for the 2004 film *Mean Girls*. She approaches her subjects from the perspective of an educator, counselor, and most of all, a mother of two sons approaching adolescence. But therein lies the pleasing paradox; some of our most valuable allies are those unaffiliated with our movement, whose research or experiences independently reinforce the basis for our advocacy. We don’t have an “industrial complex” churning out rubber stamped clones and hacks like Mary P. Koss parroting our party line. Folks Professors Denise Hinds, Emily Douglas, and Sonia Starr, Researcher Elaine Zahnd, Justin Vacula, John Quinones (he who hosted the 2006 “What Would You Do” piece on how we respond to public displays of female-on-male violence) and others who do not self-identify as MRAs come to their conclusions independently, and thus are anodized to a large degree (though not completely) from ad-hominem attacks on their findings and views.

You can read the pieces and the book and judge for yourself what she gets right and wrong. What can’t be denied is that Wiseman has poked a new hole in Pandora’s Box, and the discussion on our suppression of boys’ basic humanity is now part of the popular discourse. Let’s help it spread, by both encouraging host Mora and Ms Aregwani to expand the discussion, and thanking Ms. Wiseman for her contribution.

Sources:

Rosalind Wiseman website

Mora Twitter

Consider This Twitter

Hermala Aregawi Twitter

Victor Zen and the Bearded Banshee

AVfM Video Source · 31 October 2013 · Archived copy · Original

Victor Zen continues his unholy crusade against people who believe every word that comes out of feminist PR drones. According to the beard-wearing the hoodie in this video, both MHRAs and humanists are ignorant because they do not understand feminism. Zen begs to differ.

Subscribe to the evil, woman-hating soulless bastard for more calculated deconstructions of the feminist mind.

Poll: Men's issues convention

VFM News and Commentary · 1 November 2013 · Archived copy · Original

We would like to invite you to participate in a poll. We have queried several of the most prominent figures in the Men's Human Rights Movement, and all have expressed an active interest in holding a conference on men's issues that addresses a broad spectrum of problems faced by modern men and boys, as well as possible solutions that may be employed.

If you have any interest in attending such a convention, please participate in this poll and help play a role on where it might be hosted. Just click on a choice below to cast your vote. Thanks – PE

At which city or would you be willing to attend a convention on men's issues?

- ○ Houston, Texas USA
- ○ Vancouver, British Columbia, CA
- ○ New York City, New York USA
- ○ Kansas City, Missouri USA
- ○ Melbourne, Victoria AUS
- ○ Los Angeles, California USA
- ○ Toronto, Ontario CA
- ○ London, England UK
- ○ Brisbane, Queensland AUS
- ○ Washington, DC USA

Vote View

pollcode.com free polls

Reclaim the Night – James Cook Univeristy style

Greg Canning · 1 November 2013 · Archived copy · Original

Reclaim the Night (RTN) marches have been a feature of the feminist landscape since the 1970s. In the city of Townsville in Queensland, in recent years the attendances have been limited, mainly comprising the same core group of radical feminists, and generally the event passed with minimal interest or public acknowledgement.

This year the traditional event organisers, the Women's Centre Townsville, were ready to cancel the event because new government funding arrangements require that they spend a specified part of their budget on helping clients directly rather than spreading feminist propaganda at government expense. The ball was passed to the hotbed of feminist dogma, the James Cook University Social Work Department. An organising committee of social work student's feminist-fundamentalist indoctrinates took on the challenge with gusto. They established a Facebook page replete with many examples of man-hating, gender profiling, *all men are rapists* type rhetoric and gained a modest online following.

[image]

One of their first posts was a recycling of the "classic" *stop rape* poster, with 10 tips for men, including "don't rape," "if you are in a lift and a women gets in don't rape her" and "when you see a women walking by herself leave her alone," etc. It's a sad but unsurprising reflection on James Cook University and their education of social workers that these students show so little understanding of basic human psychology, psychopathology, and behaviour. Just as it is little comfort to victims, that his type of rhetoric forms the core of their approach to the serious issues of sexual assault, which modern gender inclusive research shows affects both women *and* men in considerable numbers.

It is highly unlikely, for example, that these students would have read *When Women Sexually Abuse Men: The Hidden Side of Rape, Stalking, Harassment, and Sexual Assault* by Philip W. Cook and Tammy L. Hodo, let alone be aware of the sound research on which it is based. Nor are they apparently aware that in the cohort of school and university students to which they belong, both Australian and international research shows high levels of bidirectional IPV, female-perpetrated IPV and significant rates of "unwanted sex" (always rape in the feminist mind) reported by males (1 in 3).

Amongst the posts on the page were those clearly advocating violence or sexual violence as a remedy for male rapists or potential rapists (but not female rapists who are not acknowledged as existing).

[image]

For example a quote from Billie Joe Armstrong encourages "Ladies, if someone touches you and you don't want them to, feel free to punch them in the fucking face." The idea of crushing the testicles of male rapists" was posted with the moderator asking for thoughts and getting several likes but no condemnation as a barbaric practice best left to its place in ancient history:

[image]

In early September a *troll* posted a rape threat against the organiser on their Facebook page, and later the organiser *alleged* that a threatening note was placed on the windshield of her car. The incidents were reported to the police and by the media and you can read about it in this PDF file.

[image]

Surprisingly, our police, who have an exceptional record with identifying cyber crimes including paedophile rings, grooming activity and hate attacks on sites such as Facebook, have yet to identify a culprit for this trolling. The personal distress of the young women targeted aside, these events were fortuitous in terms of publicity and raising the public profile of their site/cause.

James Cook University's involvement prompted me to survey the Reclaim the Night Townsville Facebook page. The patent misandry emanating from JCU Social Work Department via Professors such as Betty McLellan (of Radfem Hub and Perth SCUM Conference fame) has been previously documented here, here, here and here.

I wrote in response to the media coverage to the local newspaper:

> I hope that whoever is responsible for threats against the JCU student organinsing the Reclaim The Night event in Townsville is identified and prosecuted.
>
> Reclaim The Night and the discipline of social work are grounded in ideological feminist theory, which holds that all men are collectively responsible for the criminal actions of a tiny minority whilst minimising or denying that some women also perpetrate sexual abuse and rape.
>
> It is claimed that we live in a rape culture where toxic masculinity encourages and condones the sexual assault. Males are by default rapists and must be taught not to rape.
>
> The Townsville Reclaim the Night Facebook page infers that this scenario has become the "social norm." I don't see it that way, any incidents of sexual assault being widely condemned by men and women alike.
>
> The event focuses only on men's violence against women. Male victims and female victims of other women's violence are excluded. Why in a society that promotes gender equality should any victim be less deserving of compassion?
>
> The extent of sexual abuse of boys and young men in the military and religious institutions in Australia has recently been exposed. Prison rape where victims are predominantly male is laughed off as adding deterrent effect to imprisonment.
>
> Reports of female care givers and teachers engaging in sexual acts with underage boys are increasingly common. In such cases social norms promote a view of the victim as lucky to be abused. Female perpetrators receive significantly lighter sentences than men. False accusations of sexual harassment or assault are an increasing problem that impedes the quest for justice for true victims.
>
> The Secondary Students Survey of Sexual Health 2008 reported that among young people who experienced sex when they did not want to, one third were male.
>
> Reclaim The Night's anti-male rhetoric is in my view counterproductive to dealing with the very serious and non-gendered issues of violence and sexual assault. One post on their page promotes sexual violence as a remedy for sexual violence by canvassing the idea of crushing the testicles of male rapists.
>
> Men of Townsville are apparently equal enough to attend the Reclaim The Night rally but women and children only are allowed to march. Perhaps there's a message in that and it's not one of inclusivity or equal compassion for victims regardless of gender.
>
> Dr Greg Canning
>
> Hermit Park

The Townsville Bulletin is to be commended for publishing the letter under the headline "RAPE HAS NO GENDER":

[image]

[image]

Unlike the previous media coverage, my letter did not rate a mention on the Reclaim the Night Facebook page, but did without any comment lead them to remove the violence promoting posts mentioned above, as if that makes any *real* difference to the general demeanour of the page!

Certainly the same cannot be said following the news about an AVFM sticker appearing on the front door of the Spinifex Press office. Indeed the Reclaim the Night Facebook page posted about this on their wall, complete with

the same image that appeared in the DailyLife story well before the story made the mainstream media and later shared the links to that story via a post on "Destroy the Joint."

[image]

This is not surprising as the ties between Spinifex and JCU are close, Susan Hawthorne is a director of Spinifex Press, Adjunct Professor in the Writing Program at James Cook University, and was also a Perth SCUM Conference presenter and Radfem Hub Contributor. Betty McLellan has had a number of her works published by Spinifex.

What is surprising is that these posts **have now been removed from the Reclaim the Night Facebook page.**

The amount of hate mail I receive increased sharply after this exposure and along with the usual comments suggesting the world would be better of if I were dead or had my testicles removed, one inventive hater felt that everyone in local area should know that I was a "misogynist grunter" and by doing so she could see my business destroyed and me forced into poverty.

Although I missed the action, apparently there was quite a bit of anti-male hate expressed on the page in the aftermath of rally and march, with several complaints voiced by more well-intentioned followers. Although now deleted, some posts of apology remain in the "posts by others section."

[image]

Cassie Chadc (an alias for Cassie Watter) who was one of the keynote speakers at the Reclaim The Night rally and according to her Facebook page is the owner of the **C**hild **H**ealth **a**nd **D**evelopment **C**entre, a "Multi-disciplinary allied health team" catering for children here in Townsville posted her views on me to the group.

[image]

Following the Regain the Night rally photos of the event were shared on Facebook. Watter shared an image of 2 men who attended the rally who were standing at the back listening, with the caption: "**Please look at this photo. Do you know these men? If so, please let me know. If not, please share widely**!!.,"

[image]

Given the rally was a public event to which men were invited I can only assume Watters motive is one of gender profiling; after all. was not the reason for the rally to have people listen? She did not respond to a private message asking her to explain her intent in sharing the image with that question, what she would do if able to identify the men, or why this particular image should be shared widely.

Personally I find the idea of having a gender ideologue such as Watter, with ties to the underbelly of the radical feminist hate movement, being responsible for young children, especially male children, very concerning. The number of such ideologues in areas such as health, welfare and teaching is growing, as is the anti-male bias in these areas and disconnect between the sexes generally.

Breaking the stranglehold of feminist influence in education in general and higher education in particular is a key aim of the growing men's human rights movement, the importance of which is illustrated by events such as this and those regularly reported occurring in Canada, the USA and elsewhere.

Interestingly at the recent National Men's Health Conference I had the opportunity to talk to many male social workers and several male and female psychologists who confirmed the entrenched anti-male sentiment experienced during their undergraduate studies in these disciplines, as well as the very low representation of males in these courses.

One social worker related an incident where another student, tired of his trying to give a male perspective in class, called out "you just don't get it do you, we don't fucking care about men". The comment was applauded by the mostly female group and not questioned by the lecturer. A current mature age social work student needed to

approach the department head to be reluctantly “allowed” to undertake a project on male victims of domestic violence, his proposal being rejected by the subject and course coordinators.

The New Male Studies courses starting next year will be a key driver of the process of injecting some gender inclusivity and unbiased academic rigor into Australian higher education around gender issues. Regrettably, bastions of radical feminism such as JCU Social Work are likely to remain impervious to inclusivity, evidence and common sense for many years to come.

Movember

Dan Perrins · 1 November 2013 · Archived copy · Original

Today I will attend a webinar hosted by The Prostate Cancer Canada Network.

The speaker is:
Dr. Andrew Matthew, PH.D.

Dr. Andrew Matthew is a staff Psychologist at Princess Margaret Hospital. He is a Clinician-Investigator in the Department of Surgery, Division of Urology, and a member of the Department of Psychosocial Oncology and Palliative Care. He is also an Assistant Professor in the Faculty of Medicine, University of Toronto, in the Departments of Surgery and Psychiatry. For the past 17 years, he has worked in clinical and health psychology. Andrew's current clinical/research focus involves all urologic cancers (Prostate, Testicular, Bladder, and Kidney) and includes prostate cancer prevention, treatment decision-making, sexual rehabilitation and patient quality of life. He co-developed the Princess Margaret Hospital Prostate Cancer Rehabilitation Clinic/Program designed to assist couples adapt to sexual changes and urinary incontinence post cancer treatment.

Prostate Cancer and Survivorship

I'd like to say I'm unfamiliar with this topic but I'm not. Here is some of what I experienced when in 2004 my father passed away from cancer. It started off as prostate cancer metastasized and spread throughout his body. He ignored the signs and symptoms like so many men do. Toward the end he signed a DNR (do not resuscitate) order. The hospital, by that time had taken a fair amount of his innards 1 piece at a time. A foot of intestine here, a lump of liver there a pinch of pancreas, a sliver of spleen.

I remember being hurt by him signing that DNR, but it was his life, his journey, his choice on how to end that journey as he saw fit. I expressed my concern about giving up or giving in.

It was a tough talk, but the cancer had done what it was intended to do and spread throughout his once robust 6′ 1" frame, which in his retirement had developed a bit more with a spare tire addition round his waist. That however, had disappeared when he had signed the papers. Removing various internal organs and or parts of them will do that.

Being forced to eat hospital food in palliative care doesn't help either.

Nor do the offerings of chemotherapy and radiation that so many diagnosed with cancer go through.

I remember his last days. I spent as much time as I could with him. One day he asked me to shave his face for him, he had gotten so bad he couldn't do it himself. It was a slap in the face from reality. We would not be permitted much more time together on this mortal plane. We made light of the situation and joked around as best we could.

I hid my profound sadness as best I could and he did the same. We did it for each other, not because The Patriarchy demanded we do so. We did it as we both wanted to make the best out the situation. We always did enjoy a hearty laugh.

I took 2 weeks off of a job I had just started to get as many of those sometimes strained laughs in with him. "Just a few more" I would whisper to myself everyday after visiting hours were over.

He was still my father through it all and was concerned about whether my job would be secure, because I took time off to be with him. I assured him nothing would happen, In reality I didn't give a shit what my new employer had to say on the matter. My Dad was dying. The man who advised me when times were tough and smiled with me when things were grand, was wasting away in a hospital 3 hours away from where I lived.

He was half right. My Dad was a smart man.

I was penalized for taking the last 2 weeks of his life off by that employer. It was another Red Pill moment for me now that I think about. I didn't lose the job but I was denied a raise at my quarterly review because of me spending

those last 2 weeks of my Dad's life with him.

I took 2 weeks and 3 days bereavement after the visitation and services were done.

I packed my tool chest and walked away from that company in an hour and a half because of that. I had no wish to work for a company that would not show compassion for an employee who just went through the agonizing process of losing their father to prostate cancer.

17 days was enough to penalize a son for loving his father. I won't say my Dad was an angel but he certainly was not the devil. He had his flaws as we all do. He did his best for the 36 years of his life that I had been a part of.

He was my Dad for all of it.

There are two lessons I hold dear from that time in my life;

1) Never regret being there as much as possible for your father.

2) Never put money before family — **EVER**

In the end he became another statistic.

He was 71.

For that year my father made up 1 of the more than 4200 men who died in 2004 from prostate cancer in Canada.

With Movember here its time to put away the costumes and get ready to learn about another male issue that has been bumped to the back seat of society's compassion.

Many Patriarchs: Much Oppression – 1904

Robert St. Estephe · 1 November 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

●◊●

Back in 1893 Colorado passed a law granting women full voting rights. The following year, three women were elected to the Colorado House of Representatives (Clara Cressingham, Carrie C. Holly, and Frances Klock). Did this new political development put an end to the fair sex's unconscionable and constant suffering under the iron domination of the legendary force of patriarchy with its hordes of merciless phallus-bearing agents?

I'll let you decide for yourself. For now, I offer but a hint: a small bit of anecdotal evidence to spur your own research on this burning social question. As you are well aware, the empowered independent women of today is to be seen constantly scratching her head, wondering out loud: "Just what are men good for anyhow? Are they even necessary*?"

Ask any present-day career woman, be she electrician, math professor, construction worker, fighter pilot or trash collector and she'll tell you how she stays up at night and – between the broadcasts of her favorite reality TV shows – in a state of profound pensiveness, mulls over this dark (and somewhat scary) *mystery of the ages*.

Sarah Prather was a resourceful woman. Despite the horrors of patriarchy she managed to learn to think for herself and figured out what, in her "way of woman's knowing" the answer to what the ancient "gender" conundrum might be. Following is an account (partial one at least) that shed some light on this empowered woman's still-inspiring early discoveries in the science of gender philosophy and gender practice.

Many other American women, the records indicate, conducted their lives in a manner producing similar results, yet this Colorado heroine was the one who turned instinctive art into an industrial science. Indeed, Sarah was not a woman to settle for untested theories, projections and speculations. Visionary that she was, this Colorado trail-blazer conducted her experiments repeatedly and thoroughly to make sure her science was founded on strong and verifiable principles – and that they really worked in everyday practice.

●◊●●◊●●◊●

FULL TEXT: Pueblo, Col., Mar. 1. – The suit of Mrs. Sarah Prather against Frank Prather for absolute divorce was thrown out of court this morning when it was found that contrary to the laws she had married Prather only three months after obtaining a divorce from her previous husband.

Up to this time the suit had developed considerable warmth and interest. Mrs. Prather had secured her husband under false pretense. She had not told him that she had been married three times previously and that therefore he was only No. 4. the couple were made one Aug. 3, 1901. Husband no. 3, whose name was T. Crudgington had been dropped only three months earlier, unknown to Prather. What the dates of the previous marriages and divorces were he has not yet discovered.

~ Thrashed Husbands. ~

The story of the conjugal bliss previous to the filing of the suit is a sad one. Prather says that his wife was tyrannical and cruel. He is physically a small man and has never enjoyed good health. The wife is, on the other hand, big,

handsome and strong. She has also two daughters of good physique. Singly and together he claims, that they would beat him. Sometimes they did it because he had no money to give them, at other times just for the mere pleasure of it. Two months ago they put him out of doors after midnight and he had to seek shelter to keep from freezing. He claims to have been always patient, to have never lost his temper, and after getting the worst possible thrashing he would only gently remonstrate. Last summer Mrs. Prather opened a restaurant. This was the beginning of the end. She soon fell into the habit, says the husband, of bringing the male waiters home with her, right into the home he had himself bought, and to show them preference. In his own presence she made love to them.** when he remonstrated, and he always did so gently, she alleges, she would forcibly eject him.

~ Spent Night Elsewhere. ~

But one night when she returned after midnight with a man the long-suffering worm turned. Prather lost his temper and became violent. He insisted that she would have to give up the company of other men entirely. The wife, still accompanied by the waiter, thereupon left the house and spent the night elsewhere. The following morning she swore out a complaint against her husband for creating a row and had him brought before the police court, where he was fined because he would not expose his shame and defend himself.

●◊●

* Review of: Maureen Dowd, *Are Men Necessary?: When Sexes Collide*, (2005, Berkeley Trade). EXCERPT: “Are Men Necessary? “Well, are they? A recently separated friend sniffed at the idea of a whole 600 words on the subject. ”Since the answer is ‘no,’ ” she said, ”I don’t quite see what you can do for the other 599.” In fact, if men are on earth solely to preserve the species, there is already enough DNA in sperm banks to last for ages. Advances in cryogenics and turkey basting have rendered human males largely superfluous.” [Donald G. McNeil. Jr , “Are Men Necessary?” New York Times, Nov. 11, 2003]

** Note: The phase “make love,” at this time, referred to flirting and other verbally or physically affectionate behavior, to intercourse.

An October to remember and learn from

Paul Elam · 1 November 2013 · Archived copy · Original

Dr. T has done something remarkable for all of us. She went through a daily grind, 31 times in a row to capture, edit and present personal accounts of abuse for the "In His Own Words," (IHOW) series as a part of Domestic Violence Awareness Month for the unseen victims of domestic violence.

I want to express a very sincere public thank you for this, for the dedication it takes to face that every day and get it done. It is an amazing gift to this community and I am sure that many here are as thankful as I am.

Her intended purpose was to give a voice to men who have suffered at the hands of abusive partners and then usually abused a second time (at least) by a malicious system that most frequently denies or trivializes their experiences. She also intended to use those stories to reach other men with similar experiences who could identify with these personal tragedies.

She succeeded.

There was also a secondary benefit. In my mind, the IHOW series also served as a barometer of sorts; a way to gauge how well the community at AVFM had done in striving to create an environment rich in what we claim to embrace around this place: Compassion for men and boys.

I am pleased to say I think we have done well.

I have noticed a lot about the reactions to different kinds of material on men's websites over the years. I am an avid writer and reader of that kind of literature. I see those reactions in the comments, where threads can extend into the hundreds, especially from a particularly provocative or incendiary piece of work.

The same holds true when we do a particularly good job exposing the worst of what feminism has to offer, or when they are their most outrageously stupid.

It is true, however, and I make no personal judgment about this, that when we cut close to the heart of men's pain; when we peel back the exterior veneer behind which most of us find some measure of comfort and get to the rawness that so many of us feel or have felt, our enthusiasm to add to the discussion wanes.

True to the stereotype, many of us aren't so enthusiastic about the open expression of our wounding. Again, I am not expressing an opinion on this one way or the other. I carry a lot of feelings myself that I am not much prone to put out for public examination. And I don't think that is a bad thing. I just handle my pain differently.

That being said, I was also very happy, proud if you will, to see the level of support for the men behind these stories that came from this community. I was thankful to see the encouragement and grateful for those who spoke up about how they connected to those stories; how they too knew the teller's pain.

More simply put, I appreciated the compassion for men and boys being expressed in a place dedicated to that very thing.

To be more complete in the assessment, though, there is something else that I also have to address. We did have, upon occasion, comments that I can only describe as disappointing. Perhaps embarrassing is a better word.

They amounted to just a handful that I noticed, but it was a handful that clearly demonstrate, just like with progress on our basic human rights, there is room for improvement.

The temptation, as is always my temptation, is to react with some anger about it. But hey, I am working on that these days (some days more than others).

I have to admit that working on it or not, anger is part of what I feel. Let me give you one example, and I will keep it to one as I am not in the mood for overkill.

[image]

Yes, for sure this makes me angry. All misandry makes me angry. It is a big part of why I am here. That comment with four up votes represent part of the problem we are trying to address at this website.

Don't get me wrong. I am a proponent to the point of preaching at times that men must learn from their experiences and take responsibility for mistakes. It is the only way anyone learns anything, and it is the only way to prevent these kinds of things from happening again and again.

There is a time to hold men to account. I have met few men who ever needed to be told that. There is also a time to stand with them without judgment or scorn, a less common skill though more in practice here than most places. Few here find any benefit in going out of their way to tell any man who has been through a rough patch in life that they lack compassion for him.

It is true, and I have made it no secret, that I have grown frustrated with hearing from men who never even made a comment on AVFM, but who suddenly show up in my inbox insisting that everyone at the website stop everything they are doing and dedicate their lives to correcting injustices against them; the same injustices that they ignored as long as it was happening to someone else.

It is also true that I have encountered men who tested my available compassion by foolishly making the same mistakes over and over again. But I never saw any reason in serving up my unsolicited indifference when they had taken the risk to lower their guard and spill their guts about the most vulnerable moments in their lives.

Especially in a place like this.

Sadly, I have found in every crowd of men, there is always a small percentage who always seem to have all the answers; who would never, ever be fooled by a woman, or so overcome by love or dependence that they would make bad decisions, or who would, out of their upbringing, struggle mightily past the point of reason to keep a relationship or a family together.

These are the men that never fear loss; that always know just how to handle a woman. They are in control at all times. They have Game, for sure. They know it and will not hesitate to tell you.

I have also found that these are the same men, in almost every case, that casually dismiss and demean the pain of fellow men not so gifted with their superhuman powers. They quickly, and sometimes sadistically go out of their way to make that known, too. They will happily chime in, at the drop of a hat, to tell anyone in pain that they feel absolutely nothing for them – save perhaps some contempt.

I also doubt if these men have ever been meaningfully connected to anyone or anything in their lives, and I wonder of all things what they are doing here. I wonder how, in a place that points constantly to how men are ridiculed and rejected by a domestic violence industry that produced Earl Silverman, they can make comments that emulate the same depraved indifference that left him at the end of a rope.

That is not an invitation for them to leave. I hope they stick around till the humanity rubs off on them, or at least till they learn to fake it. But in the meantime I have to ask, if you cannot offer support to men then kindly offer nothing at all.

In the case of our minority of resident supermen, nothing is much better than what you have to give.

To everyone else in this community, thank you once again for proving that misandry can be broken by compassion. And thank you to those who shared their stories, for helping us break the code of silence about the pain of men.

Epidemic of gold-digging whores – 1928

Robert St. Estephe · 2 November 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

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Comedian Bill Burr is right when he says there is an "epidemic of gold digging whores," but he is wrong to think it is a new phenomenon and that it applies only to male targets who are wealthy. The epidemic started in the late 1800s in the U.S. and has never abated. The misandry bubble of the 1920s, a period when alimony racketeering became a national scandal, appearing in the news on a daily basis was matched by public outrage towards the Heart Balm Racket (breach of promise lawsuits which were shakedown scams) and endless parade of women who committed murder with impunity – due to juries made up of chivalrous men. Here is an article that offers an insider's look at the gold-diggers' large scale court-sanctioned thievery.

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[image]

FULL TEXT: Cleveland, Feb. 3 — Marrying for alimony as a profession, has reached enormous proportions in the United States, if nearly $1,000,000 paid divorcees last year, in Cuyahoga-co, in which Cleveland is located, is any indication, Arthur J. Eyring, alimony clerk, recently remarked.

The women who make a business of collecting alimony here have increased 340 percent in the past 10 years, Eyring revealed. In 1917 only 81 women drew checks from their former spouses. Today the number is so great that the divorced women are often obliged to stand in line.

Local alimonees received $222,923.05 in cash in 1927 and nearly $750,000 in property and money settlements were made, Eyring showed in his annual report.

~ SOME ARE DESERVING ~

Eyring who has paid out alimony for many years declared that although many women are deserving in being supported by their former husbands, it is unbelievable the number of women who are receiving checks from two or maybe three misguided former husbands

He said these divorcees have developed a highly skillful technique of marrying, divorcing and suing for alimony, then remarry some wealthier man, divorcing and suing again for alimony.

Where there are children, Eyring believes it is no more than light for the former married man should aid in supporting his former wife and "kiddies." It is contended, however, that the familiar "gold-diggers" far outnumber all other alimony receivers.

~ LIFE CONTRACTS ~

Most judges, Eyring declared regard marriage as a life contract and thick that if the contract is broken thru the fault of the husband or not, the wife is fully justified in taking alimony as a fair return for her investment.

However, it is said, that more modern justices feel it a great injustice for a right-minded woman to accept support from a man she has ceased to love and live with.

[“Alimony Brides Make Business Of Collecting – Nearly $1,000,000 Paid Out in Cuyahoga-co Last Year, Report Shows – Pay Off Lines Common – Majority of Judges of Opinion That Women Entitled to Compensation,” syndicated (INS), The Lima News (Oh.), Feb. 23, 1928, p. 8]

The psychology of hate

Paul Elam · 2 November 2013 · Archived copy · Original

Years back, in another life, I presented at seminars and conferences that provided continuing education units for professional re-certification. In one particular module, I used a portable grease board in a room in front of my waiting audience. Without introducing myself or saying anything else, I used a grease pen to write the words “Men are…” at the top of the board, and then silently invited the audience to finish the sentence.

Almost invariably, “pigs” or “dogs” was the first offering, accompanied by a room full of good-natured chuckles. I would nod my head and write it down on the board and return to the audience, still silent, for more.

“Controlling,” says one. “Afraid of commitment,” says another. “Aggressive.” “Macho“ “Afraid of intimacy.” “Violent.” “Sexist,” and “Power hungry.” More of the pejoratives, and almost only pejoratives, would come from the audience till the board was full.

I then flipped the board to the other side. “Women are…” was the cue, and the answers were even more rapid fire than they were with men. “Strong.” “Capable” “Empowered” “Sensitive.” “Nurturing,” and the like would fly from the audience to the grease board like a barrage of arrows, till that side too was full.

“What do you imagine,” I would ask, taking a strategic pause for a sip of water, “that these answers tell us about the real nature of sexism in the way we view men and women?”

Asking them a question with actual spoken words must of thrown them for a loop, because the stock response to that question was almost invariably a room full of nonplussed, cognitively dissonant faces. And that confusion usually gave way to irritation, clearly at me, though every answer on both sides of that board had come from them. And by the way, the participants in the crowd? They weren’t accountants or nurses or teachers or financial advisors.

They were mental health professionals.

They were counselors, psychotherapists, social workers and the like; the very people we love to imagine possess the objectivity to rise above the mindset of bigotry and sexism. And the people, despite our want of faith in their work, least likely to actually do it.

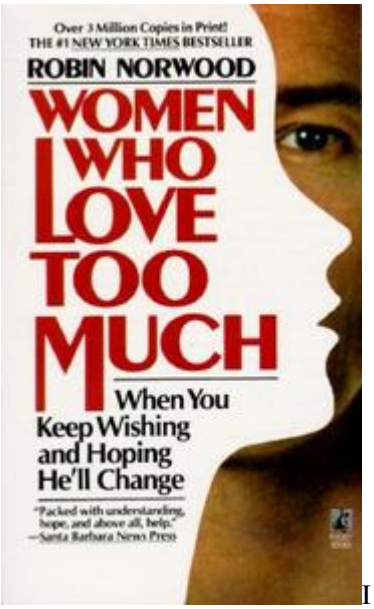

I wanted a little more pressure so I asked more questions. “How could this affect our therapeutic alliance with clients?- Could it make our relationships with females enabling?- Punitive with men?” And always, the final question I asked was “Do we carry sexism, against men, unconscious or conscious, into our work with each and every client?” With that question the anger usually intensified.

In one talk, a female participant, a social worker, jumped out of her chair and threw her papers everywhere. “You’re the sexist!” she hissed at me, and stormed out of the room. She later wrote letters of complaint both about my topic and the fact I would not sign off on her attendance.

Welcome to the wacky world of mental health.

It is a telling study in the psychology of hate. Indeed, as we peel back the layers of fantasy from the profession, we are forced into a most disturbing conclusion. Psychology is hate. At least as it is practiced in western culture.

It’s most evident in the junk psychology market. Since the mid-eighties, get-rich-quick psychology gurus have often made their way to bestseller lists. Books like Robin Norwood’s *Women Who Love Too Much*, Susan Forward’s, *Men Who Hate Women and the Women Who Love Them* and others have been runaway hits, all predicated on rigid stereotypes of men who hate and women who love; all just more additions to the already crowded grease board.

Some time ago Karen Salmansohn appeared in a Fox News segment on women executives. She was given a nice plug for her new book, *Bounce Back*. They could have, and probably should have in the interest of balance, given her credit for her previous publication, *How to Make Your Man Behave in 21 Days or Less Using the Secrets of Professional Dog Trainers*. I don’t make this stuff up. Unfortunately, I don’t have to.

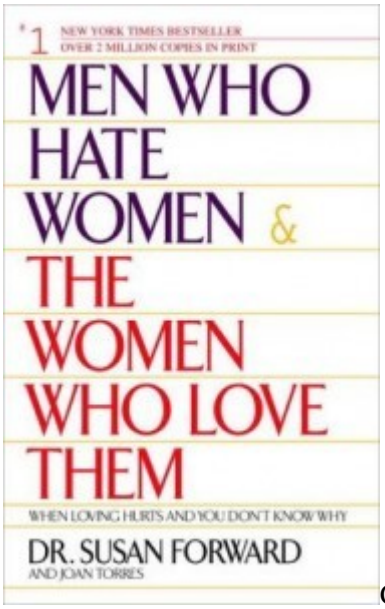

Currently, male bashing monarch Phil McGraw reigns in the ratings, and it won’t be long before another emerges, fighting to be top dog in dogging men. All you need is a warped worldview and a nod from Oprah. And these are just the media hucksters. At least we can say that the men and women who embrace their *misandry-for-profit* schemes are just another dumbed-down group in a dumbed-down media culture.

The more culpable and dangerous are the ones with the air of legitimacy. These folks don’t write, or don’t *just* write. They teach, do research, and most dreadfully, hang out their shingles and help infect the world, one gullible client at a time.

The world of psychology in academics and practice has become a weapon in the realm of gender politics. Almost all pretense to objectivity and academic integrity has been forced aside by ideologues with an ax to grind against men and who are using the loathsome disguise of helping professionals to further their agenda. If you think that is extreme, read on.

Allaboutcounseling.com is purportedly an information and referral resource for people seeking mental health services. What it is in reality is a portal, a conduit that induces women into the mentality that it is the vile scourge of manhood at the root of their problems. And they offer feminism as the solution before the first session is booked.

Some tidbits from their site include some detailed hype about the fundamentals of feminism and some reassurances

that not all feminists are lesbians. I suppose they figure heterosexual women need such basics. And it's good pre-sell to overcome objections before they are raised. Ask any used car salesman.

They even have a nifty section promoting a new masculinity. These people have the key to re-engineering men for the better, with the implication, of course, that the way men are now is defective and in need of an overhaul.

Part of that overhaul is a gag. This is just one of the standouts, as it appears word for word on the site.

Openness– To others (especially to women) criticism of our behaviors and attitudes, listen, listen some more, and only speak if the critic wants feedback.

This isn't even speak when spoken to. It is shut up and take it. Speak with permission only, from whichever woman is attacking you at the moment. Ah, the finer aspects of mental health.

They have much more there. Enough bogus stats on domestic violence, rape and sexual abuse for a N.O.W. convention, and staunch defenses of feminism tied in directly with the counseling message. Their ultimate point is clearly that sound mental health for women depends on embracing feminism, and with it the hatred for men. Sound advice for those seeking love and intimacy if I ever saw it.

At this point, the grease board is showing more grease than board.

I wish I could say that this was the bottom of the pit; that the infection stopped there, but we are still dealing more with the symptoms than the actual disease.

Enter the American Psychological Association, and it's Division 51 group The Society for the Psychological Study of Men and Masculinity. (SPSMM)

Here are two of the bullet points from their Mission Statement:

- Endeavors to erode constraining definitions of masculinity which have historically inhibited men's development, their capacity to form meaningful relationships, and have contributed to the oppression of other people.
- Acknowledges its historical debt to feminist-inspired scholarship, and commits itself to support groups such as women, gays, lesbians and people of color that have been uniquely oppressed by the gender/class/race system.

Aye, there's the rub, and with it goes the last remaining bit of room on the grease board. Men are defective, pernicious banes to civilized society, incapable even of healthy love and connection. Feminism, of course, the ideology that so maligns them, is the answer.

Even our most revered experts in human nature are saying as much.

And this is how it worked in the old Soviet Union. It is wise to consider that in the Solzhenitsyn era of gulags and iron fisted reaction to political dissent, that most of the dissidents were imprisoned in "mental health facilities," the logic being that if you disagreed with the state, there must be something wrong with your mind.

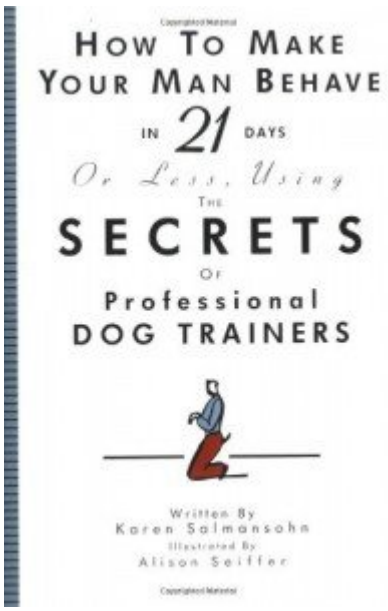

It was also a strategy of, and yes, I will say it without reservation, the Hitler regime, to poison the minds of the populace with disinformation about Jews, prepping the people to look the other way while they were dispatched in the name of a master race.

The plans for men may be less extreme and of longer duration, but it is happening nonetheless. Men are being marginalized year after year. Their numbers in college graduating classes are waning. 42% at last count. They have lost over 80% of the jobs in the current recession. They are dying by suicide and all other manners of death at rates that make women's lives look like vacations in Fiji.

It's hell having all this power. It is a wonder how we find time to oppress the world with it, much less twirl our moustaches and snicker while we do it.

But the anti-male hate machine keeps grinding away. SPSSM and others would no doubt classify the men's movement as a mass shared psychosis, and men's human rights activists individually as detrimental to society. In fact, it is already happening.

I used to remember that social worker who threw the tantrum in my class with a smile. It was a funny image. But that was some years ago. At the time, I knew the sexism was there, but it was not entrenched as deeply as it is today. And I naively thought it would go away.

I am not smiling about it any more.

Cunning stunts of history: Betty Friedan's Maslow problem

AVfM Video Source · 2 November 2013 · Archived copy · Original

Worth watching for the observation about Martha Stewart alone.

http://www.youtube.com/watch?v=h_R0FIsDZe0

Plus the COCK Fairy makes a cameo appearance. What could be better?

Subscribe to Diana's channel right here.

An overview of misandry in the USA

Paul Elam · 3 November 2013 · Archived copy · Original

Publishers note: The following article is not a typical article for AVFM. The material in it will look familiar, even fundamental. It is presented here as a part of a special project we are undertaking to provide an interactive site feature designed to educate people about modern misandry on a global scale.

There will be many more of these articles to come, each from a different country. We will also be soliciting readers in different countries to submit articles similar to this one. Over time we hope to gather an overview article from every country affected by modern misandry. PE

The United States is one of the world's leading nations in what has been called the sexual revolution. In this country, feminism – a movement claiming to be about equality between sexes — has flourished and grown in power and influence quite impressively over the past fifty years.

While focused on social and political advances for women, proponents of feminism also allege they are invested in freeing both sexes from historically imposed sex-based constraints and disadvantages. The idea is that by freeing one sex from the limitations of gender roles, you invariably must free the other.

True to some of those claims, feminism has fostered many advances for women. Those changes are apparent in the degree of freedom and opportunity now afforded women in this culture; in reproductive rights, education, employment and in the ability to be full participants in the governance of their own lives and in the country in which they live. There is very little, if any, systemic discrimination against women remaining in the United States any more.

Unlike feminism's claim to embody equality, however, it has done little to nothing about sex role based disadvantages faced by men. Those problems, fifty years after the advent of popular feminism, remain unaddressed and in many cases have significantly worsened. Men continue to be the primary victims of suicide, violence, homelessness, educational failure, legal discrimination and a startling array of other issues too numerous to list here. You can view a much more complete list of the problems, with sources, at the following link.

http://www.avoiceformen.com/activism/about/

How did we get from a movement for sexual equality to a society that only paid attention to the problems of one sex?

As the women's movement became more popular and powerful, it also became more narrow, ideological and punitively anti-male. The movement has shifted from an agenda to promote the issues of women, to an agenda that actively thwarts efforts to identify, measure and solve problems faced by men and boys.

That counterproductive agenda is a product of what we call misandry, or **the hatred and/or fear of men and boys.**

Ironically, feminist misandry is exacerbated and amplified by feminists first distorting, then exploiting and capitalizing on traditional gender roles, rather than ending them.

Men have been trained and socialized for uncounted centuries of human history to sacrifice without complaint, to shoulder the lion's share of responsibility for protecting and providing for families and the society around them. They are trained, quite literally, to be willing to die if that is what it takes to accomplish those objectives.

Rather than push for women to truly break free of their gender role and to equally share this burdensome weight of social responsibility with men, the feminist movement has become one of privilege and abject opportunism, seeking only the benefits of newfound political and social power while clinging tightly to benefits already conferred on women from the practice of chivalry and other traditional female-only entitlements.

They have revised and rewritten the social contract between men and women, to one driven by *misandry* and

dependent on men staying true to their gender roles while women singularly avail themselves to the benefits of the sexual revolution. This lopsided arrangement comes at an extreme cost, and it is men and boys who are paying it.

If you return to the *AVFM World Map of Misandry* (available soon) and hover over the flag of the United States you will find another list of links, all of which point you directly to examples, articles and research that illustrate the presence and negative consequences of misandry in American culture.

Brainstorming: The psychology of hate

Europa Phoenix · 3 November 2013 · Archived copy · Original

A cartoon about the realities of everyday life.

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Actually, we are all rapists

Michael Sharron · 3 November 2013 · Archived copy · Original

I had some downtime today and was thinking about “enthusiastic consent,” and how feminists define rape and came to the conclusion that we are really all rapists. And by all, I mean feminists too, even though I expect they exempt themselves and their financial supporters, and just want the definition of rape given below to include just heterosexual males.

Here is how I reached the conclusion that every single person on the planet is a rapist. We know the following about the definition of rape from the many articles written by feminists lately who are concerned about rape on university campuses.

- If a female has any alcohol in her system, then she cannot consent to sex even if she says yes.
- If a female has any medication in her system that could alter cognition, she cannot consent to sex even if she says yes.
- Absent any of the criteria above, if a woman says yes to sex, you need to get enthusiastic consent because she may just being saying “yes” due to patriarchal pressure.
- Just because a woman says “yes” to a kiss or some other touch, that does not mean you have permission to kiss or touch her after the fact because she could have changed her mind during the course of the same sex session.

With this in mind, here is what healthy sex will look like among heterosexual couples as defined by feminists, and the university officials who cater to the demands of feminists:

him: Hi honey, I’m home from work.
her: Hi dear, did you have a good day?
him: Yes I did thank you, can I give you a kiss?
her: Yes you may.
him: OK, is that yes or an enthusiastic yes?
her: It’s enthusiastic.
him: OK great, have you had any alcohol or taken your anti-depressant today?
her: No.
him: OK, now are you just saying yes because you feel like you have to because of patriarchy?
her: No.
him: Can I give you a breathalyzer to make sure and can you provide a witness to you not taking your medications today?
her: Yes.

At this point, we can assume that a healthy kiss can occur. Now, let’s look at what happens if the kiss turns into sex.

him: Can I have another kiss?
her: Yes.
him: Is that an enthusiastic yes? OK, I want to make sure you are not just saying yes because of patriarchy or changed your mind since the last kiss 45 seconds ago.
her: Kiss me again.
him: Can I touch your breast?
her: Yes.
him: Is that a enthusiastic yes?
her: Yes.
him: Can I kiss your neck?
her: Yes.
him: Is that a enthusiastic yes?

her: Yes.
him: Can I touch your breast again?
her: Yes.
him: Is that an enthusiastic yes, and you are not feeling pressured by my patriarchy because you said yes to the last time you said it was OK to touch your breast?
her: You can touch my breast again.

Now we can assume that the remaining acts involved in sex HAVE to play out the same way for there to be healthy sex that is not rape. ANY deviation from the scenario above is grounds for a man to go to prison or be expelled from a university.

Sounds overly dramatic, right?

Unfortunately, I'm not being dramatic. This is exactly how feminists define healthy sex where heterosexual males are involved. It is this standard that is leading to men being kicked out of universities and publicly shamed all over the world today.

And, I suspect that in the very near future it will be this standard in criminal matters.

Who — among all the heterosexual university chancellors, university police, politicians, and even supporters of feminism who are accepting these standards — are in their own lives following them?

Does anyone believe that feminists behave in accordance with these standards when they have sex?

If not, then we are all rapists, as defined by modern academic feminism. I encourage you to email your local male university chancellor a link to this article so that he can bring himself under investigation.

Man Up, Japan!

AVfM Video Source · 3 November 2013 · Archived copy · Original

The majority of young Japanese men are uninterested in marriage, a tough competitive career, or catering to the desires of women. There is much cultural handwringing about it, but the only apparent solution most can see is to try to shame young men into being idealized constructs made up of Hercules, Cyrano, and Donna Reed. Is there any wonder most young men aren't particularly interested in that when there's nothing in it for them?

http://www.youtube.com/watch?v=kAZLoP0lEIU

Subscribe to Life After Women here.

The language of misandry in academia

Jonathan Taylor · 4 November 2013 · Archived copy · Original

A collection of quotes by faculty members, students, and administrators

Here you will find a warehouse of quotations by faculty, administrators, and students who display moderate to extreme forms of misandry – contempt or hatred toward men and boys.

This collection should be a useful resource for those new to men's issues in academia. It should also be useful to advocates as a "go-to" resource for identifying and referring others the kind of hostile learning environment that has become pervasive in certain academic circles.

To clarify, this post is focused on misandry as it occurs in the spoken or written word only, but stops short of where misandry is presented visually on banners, posters, and so forth. If you would like examples of that, see the post "The Face of misandry in academia: a collection of banners, posters, and other visual aids."

The list is meant to be extensive, but not exhaustive. There is no feasible way to contain all the examples of misandric language in academia in this post. That being said, if you would like to add any that are not included on the list, feel free to do so – with citations that can be independently verified – in the comments section.

As we go through the quotes, there are some things I would like you to bear in mind. As I said in the post introducing the basics of institutional bias in academia, misandry in academia is not merely a collection of infrequent and disassociated anomalies arising from individuals uninfluenced by supportive or acquiescent peer groups. On the contrary, it is culturally pervasive in academia in a way that cannot be reasonably characterized as incidental or coincidental.

In addition, while misandry may most often be identified by examining others' statements, it is important to remember that the deeper problem with misandry is not the singular or occasional statements by faculty members, administrators, or students, but rather the attitude and the worldview behind them. For that reason I advocate looking at this collection of quotes holistically where each quote is a part of a larger tapestry, rather than getting hung up on one or two statements.

For the detractors

Not only is misandry pervasive in academia, the denial of it is as well. Some may dismiss these quotes out of hand by presuming that they are taken out of context. Never fear; I have provided the sources for every single one of these quotes so that they can be independently verified.

While most of these quotes are recent, some are older. Some may be tempted to dismiss them out of hand for that reason as well. What they may not consider is that many of these older hateful quotes have been reprinted in more recent humanities textbooks and presented as though they are gems of virtue. I have provided some of those newer sources as well, where appropriate.

Lastly, it bears mention that virtually nothing has been done prior to the publication of this post to take a substantial stand against misandry in academia by the academic community itself. The attitudes and worldviews expressed in more recent quotes bear continuity with those expressed in older ones, demonstrating that misandry in academia has not diminished over time, but rather has become the moral bedrock of an entrenched academic subculture.

Let us begin.

Misandry via rape hysteria

Rape hysteria – one of the most common manifestations of misandry in academia – takes a variety of forms. It is primarily seen in the practice of seeing rape everywhere (including and especially where it does not exist),

advocating an extreme reduction or elimination in due process for accusations of sexual misconduct, always taking the side of the woman regardless of the evidence, and suggesting that false rape accusations are acceptable – if not a social good. Some people in academia even believe that since we live in a society where "men rule" that it is not possible for women to consent to sex, making all heterosexual sex rape by default. Here are some of the quotes I have compiled:

"They [victims of false rape accusations] have a lot of pain, but it is not a pain that I would necessarily have spared them. I think it ideally initiates a process of self-exploration. 'How do I see women?' 'If I didn't violate her, could I have?' 'Do I have the potential to do to her what they say I did?' Those are good questions."

– Dr. Catherine Comins, assistant dean of students at Vassar College. Source: TIME magazine.

"I'm really tired of people suggesting that you're somehow un-American if you don't respect the presumption of innocence, because you know what that sounds like to a victim? Presumption you're a liar."

– Wendy Murphy, adjunct professor of law and sex-assault victim advocate, commenting on the Duke lacrosse false rape case. Source: National Public Radio.

"Stop with the presumption of innocence. It doesn't apply to Duke. When they make administrative decisions about student behavior they don't owe them any due process."

– Wendy Murphy, adjunct professor of law and sex-assault victim advocate, commenting on the Duke lacrosse false rape case. Source: NBC news.

"If a woman did falsely accuse a man of rape, she may have had reasons to. Maybe she wasn't raped, but he clearly violated her in some way."

– Ginny, college senior interviewed by TIME magazine (source here).

"So many women get their lives totally ruined by being assaulted and not saying anything. So if one guy gets his life ruined, maybe it balances out."

– Oberlin sophomore Emily Lloyd, after Feminist students were criticized for placing posters around campus that bore the title "Rapist of the Month," and below that heading a name of a freshman male drawn randomly from the campus registry. Source: the Toledo Blade.

"A lot of people are very upset by it, but I think if a man was secure he wasn't a rapist, he wouldn't be threatened by this list."

– University of Maryland senior Erin Lane, after Feminist students were criticized for placing posters around campus that bore the title "NOTICE: THESE MEN ARE POTENTIAL RAPISTS," and below that heading the names of hundreds of male freshmen drawn randomly from the campus registry. Source: the Baltimore Sun.

"There is no clear distinction between consensual sex and rape, but a continuum of pressure, threat, coercion and force. The concept of a continuum validates the sense of abuse women feel when they do not freely consent to sex."

– Dr. Liz Kelly, *The Hidden Gender of Law*, p. 350.

"Rape is perhaps the foremost male fantasy in our society."

– Dr. Andra Medea and Kathleen Thompson, *Against Rape*, p. 14

"And if the professional rapist is to be separated from the average dominant heterosexual male, it may be mainly a quantitative difference."

– Dr. Susan Griffin, *Rape: The All-American Crime; Ramparts Magazine,* p. 30, 1971. Quoted thirty years later in *Making Sense of Women's Lives:* ***an Introduction to Women's Studies***, published in 2000, p. 451-452, among others.

"Rape is indeed an extreme form of behavior, but one that exists on a continuum with normal male behavior within the culture."

– Dr. Mary Koss, "Football's Day of Dread," *Wall Street Journal*, Feb. 5, 1993. Cited in *Who Stole Feminism*, p. 210.

"Politically, I call it rape whenever a woman has sex and *feels* violated."

– Dr. Catharine MacKinnon, *Feminism Unmodified*, p. 82.

"The American dating system, which constitutes a primary source of heterosexual contacts, legitimizes the consensual purchase of women as sexual objects and obliterates the crucial distinction between consent and nonconsent."

– Drs. Margaret Gordon & Stephanie Reiger, *The Female Fear*, p. 60.

"Then there are the wolf-whistles, unwanted hugs and pinches – what the authors of one book call "mini-rapes" – which continually remind women they are vulnerable, sexual victims."

– Professors Margaret Gordon & Stephanie Reiger, *The Female Fear*, p. 6.

Notes to the above quote: while it is clear by reading their book that Drs. Gordon and Reiger support this view, it is also clear that they are referencing a chapter called "Little Rapes" (see here) on page 49 of Dr. Andra Medea's book *Against Rape.* In addition, in an interview among Dr. Christina Hoff-Sommers, Camille Paglia, and Ben Wattenberg on the PBS show "Think Tank" (source here), Dr. Hoff-Sommers says,

"I interviewed a young women at the University of Pennsylvania who came in in a short skirt and she was in the Women's Center, and I think she thought I was one of the sisterhood. And she said, 'Oh, I just suffered a mini-rape.' "And I said, 'What happened?' And she said, 'A boy walked by me and said, `Nice legs'. 'You know? And that — and this young woman considers this a form of rape!"

"Sexual violence includes *any physical, visual, verbal or sexual act that is experienced by the woman or girl, at the time* ***or later***, as a threat, invasion or assault that has the effect of hurting her or degrading her and/or taken away her ability to control intimate contact.'"

– Dr. Liz Kelly, *Surviving Sexual Violence*, p. 41.

"Can we not, therefore, conclude that general consent sometimes equals rape because of the harms that it brings to the consenting woman? These harms include the loss of the sense of selfhood, for by consenting to sex which is not pleasurable; the woman is using her body to further the interests of her man, thereby treating herself as a means to that men's ends."

– Dr. Mangena, *Fort Hare Papers*, vol. 16, 2010, p. 52.

"Under conditions of male dominance, if sex is normally something men do to women, the issue is less whether there was force than whether consent is a meaningful concept."

– Dr. Catharine MacKinnon, *Toward a Feminist Theory of the State*, p. 178.

"Many feminists would argue that so long as women are powerless relative to men, viewing 'yes' as a sign of true consent is misguided."

– Dr. Susan Estrich, *Real Rape*, p. 318.

"Consent as ideology cannot be distinguished from habitual acquiescence, assent, silent dissent, submission, or even enforced submission. Unless refusal or consent or withdrawal of consent are real possibilities, we can no longer speak of 'consent' in any genuine sense.'"

– Dr. Carol Pateman, "Women and Consent," *Political Theory*, vol. 8, p. 149.

Notes to this quote: Dr. Pateman isn't talking about consent in a situational context, but the very concept of consent itself. What this means is that she is not referring to consent regarding a singular person, but *women as a political class*. That's why she does not refer to "consent"' in unqualified terms – like normal people do – but instead as "consent as ideology."

In other words, to Dr. Pateman consent is a concept that only exists in the minds of ideologues. By referring to consent as "an ideology" and placing herself in opposition to it, she is disagreeing with the concept of consent itself. Only "ideologues" believe consent is possible in a patriarchy, and she's not one of them.

"Consent–agreeing to something–is usually not a hard concept to understand. It may at first appear more complex in the context of rape. One reason is simply its unexpected presence. There is no other crime defined in terms of consent. Only in rape is the victim asked, 'Did you agree to it?' Compare: "Did you agree to be punched in the face?" "Did you agree to be mugged?"

– Professor Carol Sanger, "New Perspectives on Rape," Los Angeles Times, April 25, 1991, p. B7.

"Ask the students to close their eyes. Once they've closed their eyes, say 'Imagine that the woman you care about the most (your mother, sister, daughter, girlfriend) is being raped, battered, or sexually abused. Give them at least thirty seconds to think about the scenario before asking them to open their eyes."

– Classroom anti-violence program for **7th grade middle-schoolers**, who are then asked to write about their feelings. The program is titled Gender Violence/Gender Justice and is referenced in *The War Against Boys*, first edition, p. 57.

"Men are a good deal more likely to rape than to be raped. This forms their experience…almost half of all women, by contrast, are raped or victims of attempted rape at least once in their lives."

– Dr. Catharine MacKinnon in *Toward a Feminist Theory of the State*, p. 176. Also quoted in *Applications of Feminist Legal Theory to Women's Lives*, p. 475.

"The point of recapitulation in the first movement of the Ninth [Symphony of Beethoven] is one of the most horrifying moments in music, as the carefully prepared cadence is frustrated, damming up energy which finally explodes in the throttling, murderous rage of a rapist incapable of attaining release."

– Dr. Susan McClary, *Minnesota Composers Forum Newsletter*, 1987.

"Traditional historians and philosophers have said that these [rape and torture] metaphors are irrelevant to the real meanings and referents of scientific concepts. But when it comes to regarding nature as a machine, they have a quite different analysis: here, we are told, the metaphor provides the interpretations of Newton's mathematical laws: it directs inquirers to fruitful ways to apply his theory. But if we are to believe that mechanistic metaphors were a fundamental component of the explanations the new science provided, why should we believe that the gender metaphors were not?

"A consistent analysis would lead to the conclusion that understanding nature as a woman indifferent to or even welcoming rape was equally fundamental to the interpretations of these new conceptions of nature and inquiry. Presumably these metaphors, too, had fruitful pragmatic, methodological, and metaphysical consequences for science. In that case, **why is it not as illuminating and honest to refer to Newton's laws as 'Newton's rape manual'** as it is to call them 'Newton's mechanics'?"

– Dr. Sandra Harding, *The Science Question in Feminism,* p. 113.

"When someone says 'I was raped,' BELIEVE THEM! It is not your role to question whether a false accusation occurred."

– The website for The Clothesline Project, an event in support of sex-assault victims on many campuses.

"In this book we will be using the term *victim* to refer to people who *claim* to have been sexually assaulted."

– Drs. Carol Bohmer and Andrea Parrot, *Sexual Assault on Campus*, p. 5. Throughout the book the authors never consider the idea that any man accused by a woman might be innocent, and take the accuser's side every single time. This leads to statements with contradictory and convoluted logic later on in the book. For example, in describing a trial court acquittal they say on page 29, "The victim said she did not consent; the jury did not believe her." How do we know she's a victim if the jury acquitted?

"Feminism is built on believing women's accounts of sexual use and abuse by men."

– Feminist Professor Catharine MacKinnon, *Feminism Unmodified*, p. 5.

"Little girls learn to flirt with their fathers. You know, 'Kiss daddy goodnight' – and all this sort of business."

– Dr. Germaine Greer, when asked how little girls become sexualized. Source: British Broadcasting Company.

Misandry: men are bad, useless, or disposable

"In politics, if you want anything said, ask a man…if you want anything done, ask a woman."

– Margaret Thatcher, quoted by The Network of Enlightened Women (NeW), a traditionalist women's college group, in their group's introductory video (source here). This video was also featured on their website.

"Good Guys" in the patriarchy are harder to find than the Loch Ness monster in a desert. But according to many people I hear and talk to, "good guys" are everywhere. The propensity to acknowledge the shortcomings of men, overlook them even in obvious examples (such as gang-rape) and excuse their moral responsibility with the magic words, "But he is a good guy," is an epidemic phenomena at the very least.

"I am amazed continuously with the amount of forgiveness people are willing to grant men, as if the majority of rapes aren't committed by them, as if the majority of businesses aren't owned by them, as if they majority of pornography isn't consumed, produced, and profitable to them, and, as if they aren't somehow affected by the extreme privilege granted to their gender class.

"By existing as men, men directly aid in the oppression of women.

"Every time a man uses pornography, beats his wife or coerces a woman or dismisses or laughs at her, he is simultaneously denouncing her humanity and reaffirming his own. He does not just do this to amuse himself; her subjugation is a vehicle necessary for his continued existence. That is why men accepting responsibility and acknowledging their complicity in women's oppression is so extremely uncommon. It is also why **there is no such thing as a 'good guy' in the patriarchy."**

– University of New Hampshire student Whitney Williams, in her article for the campus newspaper titled "The Universal Myth of the 'Good Guy.'" See the AVFMS post on it here.

"Most people know the tragic tale of the Titanic, and one part in the movie and true story always struck me as a NeW lady: "Women and children first." Chivalry is not about superiority or inferiority, and it does not trample equality. Chivalry is on a completely different level – acting out of concern and respect for those who you believe should be respected.

"Even biologically and anthropologically, the male traditionally acts on behalf of the female because **she is important – perhaps more important than himself**. Being a gentleman is a selfless and natural way of life, not one that diminishes women or elevates men."

– The Network of Enlightened Women (NeW), a traditionalist women's college group, on their website.

"Boys in a 'crisis'? in my grandmother's day, only men could vote. When I was a girl, only boys could play sports. In the Roman Catholic Church, only men can be priests. In certain societies today and throughout history, girls can't attend school, and women can't work or show their faces in public. In China, girl babies are discarded because boys are favored.

"In America, glass ceilings block females from access to power, money and leadership. On playgrounds, a common taunt among boys falls along these lines: 'You cry/act/talk/throw like a girl.' So for the fraction of a nanosecond in human history that boys are perceived to be on the short end of the stick compared with girls, you call this a 'crisis'? **C'mon, guys. You take a turn at second-class status for once."**

– Sandra J. Anderson, former professor of law at Ohio State University, Board of Trustees member at OSU from 2013-2016. Comment on the online version of Peg Tyre's 2006 Newsweek article "The Boy Crisis" (now removed). This quote is referenced on page 11 of Peg Tyre's book *The Trouble with Boys* and is reproduced on the iFeminists website.

"I have a great deal of difficulty with the idea of the ideal man. As far as I'm concerned, men are the product of a damaged gene. They pretend to be normal but what they're doing sitting there with benign smiles on their faces is they're manufacturing sperm. They do it all the time. They never stop. I mean, we women are more reasonable.

We pop one follicle every 28 days, whereas they are producing 400 million sperm for each ejaculation, most of which don't take place anywhere near an ovum. I don't know that the ecosphere can tolerate it."

– Dr. Germaine Greer, at a Hilton Hotel literary lunch, promoting her book *The Change – Women, Aging and the Menopause.* Reported in "Greer Mocks Men's Misses" in the *Sydney Morning Herald*, 11/14/91.

"The proportion of men must be reduced to and maintained at approximately 10% of the human race."

– Dr. Sally Miller Gearhart, in her article "The Future – If There Is One – Is Female," ironically featured in a later book promoting nonviolence: *Reweaving the Web of Life: Feminism and Nonviolence*, p. 266

"I think it's not a bad idea at all. If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males."

– Dr. Mary Daly's response when asked what she thought of the above quote by Dr. Gearhart, in an interview called "No Man's Land" conducted by EnlightenNext Magazine, 2001.

"As long as some men use physical force to subjugate females, all men need not. The knowledge that some men do suffices to threaten all women. Beyond that, it is not necessary to beat up a woman to beat her down. A man can simply refuse to hire women in well-paid jobs, extract as much or more work from women than men but pay them less, or treat women disrespectfully at work or home.

"He can fail to support a child he has engendered, demand the woman he lives with wait on him like a servant. He can beat or kill the woman he calims to love; he can rape women, whether mate, acquaintance, or stranger; he can rape or sexually molest his daughters, nieces, stepchildren, or the children of a woman he claims to love. THE VAST MAJORITY OF MEN IN THE WORLD DO ONE OR MORE OF THE ABOVE."

– Dr. Marilyn French, *The War Against Women*, p. 182, her emphasis.

"Everybody wants to tax somebody else: Tax the rich, tax the fat, tax the bald, tax pet owners, gum chewers and those who like manicures. I would like to offer a different solution: Let's tax men. In fact, let's tax men a lot, more than they're already being taxed, and let's not tax women at all.

"Sound fair to you? Good. Me too.

"After all, women are not the ones wrecking the nation's infrastructure. We're not the ones shooting at the "No U-turn" signs on rural highways. It's not women who are trying to make our names as graffiti artists. You'll rarely find a bunch of broads gathered together attempting to create weapons of mass destruction or figuring out how to really get ahead in next year's arms race.

"We're not the ones running Fortune 500 companies into the ground or manipulating the stock market. As many people have noted, had the firm been called Lehman's Sisters it might not have gone down the fiscal toilet, taking

Wall Street's profits with it."

– Dr. Gina Barreca, in her article "Send Men the Bill – They Made the Mess" in *The Courant*, 10/6/11.

"To be a feminist, I believe, requires another ingredient: the felt experience of oppression. And this men cannot feel because men are not oppressed but privileged by sexism. To be sure, men do feel oppression, but are not oppressed as men."

– Dr. Michael Kimmel and Thomas E. Mosmiller, *Against the Tide*, p. 2-3. Quoted in Dr. Amanda Goldrick-Jones's book *Men Who Believe in Feminism*, p. 80.

Editor's note: This item is reprinted from Jonathan Taylors A Voice for Male Students site, where a followup has been posted answering the professional bigots who are in a tizzy about it. –DE

World's Champion Man Hater – 1909

Robert St. Estephe · 4 November 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."
Welcome to the disruptive world of facts, the world of Gonzo History.

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[image]

Readers of *A Voice for Men* are familiar with some of the more notable and articulate present-day adherents to gender ideology of the SCUM Manifesto variety such as Josefin von Zeipel Segerberg, Pamela O'Shaughnessy ("Vliet Tiptree," pseudonym), Krista Leighanne Milburn ("Krista Jane Heflin" pseudonym). Many people erroneously suppose, however, that the eugenics-inspired, genocidal ideation-styled, violent authoritarian types of feminist utopian philosophy find their source exclusively in ideology. The fact is that the mentality called *misandric fixation* (see "What is Misandric Fixation?") need not arise through the influence of ideology or deliberate intellectual cogitation of any sort. Further it can be observed that ideological misandry has existed long before the explosion of radical feminism in the 1960s.

Michigan champion misandrist Sarah Hunt needed to take out no student loans, study no opaque critical theory texts, to come up with a thorough and practical way to live in an exclusively feminine bubble. She was an independent woman who minded her own business. Had there been an enormous industry (feminist governance) in place during her 19th century girlhood perhaps she might have grown up to be a high-salaried social engineer policy maker. A Janet Napolitano clone perhaps. But Sarah Hunt was a private control freak, not a public one. Stories of such primitive misandrists as the solitary Hunt woman are highly instructive reminders that misandry of the most intense variety of can grow naturally out of the hating soul without the prompting or inspiration of any formal ideology.

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FULL TEXT: Secluded for twenty years from every male creature, Sarah Hunt, of Lapeer county, Michigan, at 65 years of age, leads a life such as no woman ever led before.

And it is from choice, for this practical man hater has living a husband and two grown sons, who love her and would gladly abide with her. She, however, leads the life of a recluse and relentlessly proclaims and pursues her determination to deal out death and destruction to every male thing, man, beast, or fowl, that dares trespass upon her female domain of 40 acres of pine stump land in Deerfield township, Lapeer county, Michigan.

There is not a male creature on this tract of farmland, unless it be of the bug or reptilian family, or the birds that fly over the place. All of the domestic fowls and animals are female. There is not a rooster, a drake, or a gander in Mrs. Hunt's barnyard, although she keeps a large flock of all kinds of fowls. As for man, not one has dared enter her premises *i*n many years.

Six years ago the woman's dilapidated old cabin caught fire from an overheated stovepipe. It was a bitterly cold February night and the blazing of the clapboard roof attracted the attention of the neighbors, who turned out eagerly, not only desiring to do Mrs. Hunt a neighborly turn, but also finding in the occasion an opportunity of testing the antipathy she had so long shown toward men. Rushing to the house with buckets and ladders, they set to work without heralding their coming. The recluse, who invariably retires for the night at sunset, was all unconscious that the roof over her head was a mass of flames.

~ Rather Roast Than Have Men Near. ~

“What devil in the form of a man is there?” was the first sound that came from within the cabin and the ladders crashed against the eaves.

“Your house is on fire, Mrs. Hunt, shouted back Frank Dockham, a neighbor. “You’ll be burning in hell if you don’t get put of this,” retorted me frenzied woman. “I’d rather roast in my bed than have any human devil of a man desecrate my place.”

But the men were on the roof, chopping away at the burning rafters. Others were passing palls of water. They heard the occupant unfasten hurriedly the heavy bars on the door, and in another instant it creaked on its hinges. Bang!” A rifle cracked and a leaden ball whizzed close to the head of Uncle George Cole, Mrs. Hunt’s nearest neighbor, who was wielding the ax. Hurriedly the volunteer firemen scrambled away as the enraged woman rammed another charge home in her old muzzle loader. They disappeared into the night and the recluse turned her attention to the fire, by that time nearly extinguished. The next morning passers-by read with avidity the following, scrawled, on a piece of paper flour sack and tacked on the front gate post of the Hunt dooryard:

This Here House is Old Sarah Hunts Ef It Burns Down Its Nobodys Bizness But Hern. So All You He Men Jest Keep Awa.

They have, since then.

The recluse attends to all her farm work herself. She plows and harrows and harvests her crops, as a rule, with her own hands, but occasionally will hire a woman to assist her with such “work as she cannot well handle alone. When female help is hired, the mistress of the place prefers a young single woman, her aversion to everything male extending in some degree to married women.

~ Can Tell Rooster Before Hatching. ~

How she manages to keep the 40 acre farm devoid of every male thing, even to farm stock, was for years the marvel of all who knew the strange woman, but she has practiced the plan so assiduously that her method is reduced to a science. Cats she has galore, but Sir Thomas [meaning a tomcat] is conspicuous by his absence, and many an interesting feline of the male sex has given up his nine lives on the Hunt place, falling a victim to the mistress’ rifle. Mrs. Hunt buys eggs for hatching. When chickens hatch she is able to tell the male from the female at an age so early as to be the envy of “chicken cranks.” Better than this, the neighbors say, Mrs. Hunt can in the majority of cases distinguish the eggs that will hatch pullets from those that will hatch roosters. This skill extends to the products of other fowls. Ganders are especially hard to distinguish from geese, but the male goose is barely out of the gosling class before the man hater has it spotted for sale or slaughter.

In her dealings with the outside world Mrs. Hunt never speaks to a man nor does she look at one. When she goes to the country store two miles away she has her business all reduced to writing, so that, in case the wife of the storekeeper is not there to wait on her, there need be no occasion to talk with the grocer or his clerk. She seldom, however, leaves her domicile. Most of her business is transacted through the wife or daughter of a neighbor. She has not visited the county seat in fifteen years, and has never been on a railroad train. Ten years ago, when she was stricken with typhoid fever, neighbor women tried to induce her to call a physician.

“If you find a woman doctor, it’s all right,” she said. “If not, I’ll die rather than have one here.”

No woman doctor could be secured, and Mrs. Hunt was nursed through her long illness without a physician.

~ Her Antipathy Result of Dream. ~

The woman’s strange attitude toward men and things male was first manifested twenty years ago. She has said that it came to her in a dream as a command from heaven. At that time she was still on good terms with her husband, two sons and a daughter. At the breakfast table one morning she told of the “command” from the Lord. She was laughed at by the family, but as the days passed she talked more and more of the “spirit injunction,” finally demanding that

her husband and sons leave the place. After every means to disillusionize the woman had been tried in vain and life on the little farm became unbearable for the husband and the boys, they departed, obeying the command never to return. Soon afterward the daughter died, and is buried near the house.

Mrs. Hunt has confided to women of her acquaintance that she has never regretted the strange turn in her life. Her desire is, she has told them, when she dies, to be buried beside her daughter on the little farm she has so long guarded jealously against masculine intrusion. She has begged that no men or boys attend her funeral, that her grave be dug by women, and that all the offices to the dead be performed by feminine hands.

By the people of Deer-field township, Mrs. Hunt, despite her strange conduct, is not regarded with fear or aversion. They say that she is a good woman, kind of heart, and ever willing to do what she can to help others, provided she can do go without violating what she calls “the pledge to myself.” Though lacking education, she is a woman of no ordinary intelligence, reads the newspapers, and keeps well posted on the affairs of the world.

[“Here Is The World’s Champion Man Hater,” The Washington Post (D.C.), Nov. 28, 1909, Sporting Section, p. 6]

Feminism! It's So Simple!

AVfM Video Source · 4 November 2013 · Archived copy · Original

"Only men could have a problem with feminism!" quacks Chris Were, while standing in the digital vicinity of Girl Writes What and Typhon Blue. "Feminism is about equality. It's really just that simple," Chris scoffs while rolling his eyes. Victor Zen takes a break from raping and pillaging to show Chris how brains work.

Subscribe to the flaming ginger nerd if you prefer someone with better reasoning skills than a bagel.

Honeybadger Radio on YouTube: The Immoderate Moderate

AVfM Video Source · 4 November 2013 · Archived copy · Original

Our Honeybadger Brigade has a radio show, in case you hadn't heard, and these days they have their very own YouTube channel where they upload previous episodes of their shows. Here's one of their best that recently went up:

You can subscribe to their channel right here!

Welcome to my rape fantasy

Robert St. Estephe · 5 November 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

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"We live in a rape culture, and don't you ever forget it, not even for one minute!" A lot of money has been spent on the rollout of this *thought product* and the campaign keep going and keeps getting placed in larger markets. It is quite impressive. The entire enterprise is classic Edward Bernays "by the book" (the Bernays book being *Propaganda*, 1928, Horace Liveright, N.Y.). This "We live in a rape culture" trope is so widespread by now that we can confidently say that it is now the biggest rape fantasy the world has ever known.

We might ask, just how exactly does this biggest of all rape fantasies fit in to the psychological typologies of rape fantasies as understood by social science researchers? According to Michael Castleman, M.A., in his 2010 *Psychology Today* article on the subject these imaginary scenarios when fantasized by women can be either *erotic* ("I'm being forced and I enjoy it.") or *aversive* ("I'm being forced and I hate it.") or, they can belong to a third – and intensely intriguing category – *mixed*. The incidence (among those women who engage in such a pastime) of these three types break down, according to Mr. Castleman, to 45% *erotic*, 9% *aversive* and 46% *mixed*. This makes things rather complicated, if we try to understand the popularity of women's daydreams of the sort that can be characterized as "I'm being forced and I enjoy it *and* I hate it."

These fantasies are not rare. According to data collected from 9 separate surveys conducted from 1973 to 2008 about *one in four* women claim to have rape fantasies, the median frequency of occurrence being around one per month. Mr. Castlemen believes the rates may be higher due to reluctance of some respondents to be forthcoming about their guilty pleasures.

"We live in a rape culture" has now become a standard slogan in the gender ideology industry. Feminists like saying it, they like writing it and they like getting everyone they can to listen to it. They like this "rape culture" talk a great deal, this cannot be doubted; yet it is an equally unchallengeable fact that feminists who like to talk about "rape culture" are adamant, universally so, in their vocalization of their dislike of the act of rape itself. Now this might not seem so interesting a point to make were it not the case that gender ideologues are constantly caught lying about rape statistics, lying about the matter of false accusations of rape and are in essence perpetuating a fantasy of a "rape culture", rather than identifying and reporting on any authentic rape crime wave or a widespread tolerance of rape.

You see where I am going with this. There is a big fat rape fantasy going on in the perfume-filled back rooms of the feminists and when we look at the nature of the fantasy it turns out that the "rape culture" fantasy falls into the category of "aversive," and when we compare this propagandized group fantasy (which hopes to become a universal mass fantasy) to the incidence among individual women we can see that "aversive" is the least popular kind by far (estimated 9% versus erotic at 45% and mixed at 46%). But *origination* (among professional gender ideologues) and *promulgation* (by the same, but with assistance of others, perhaps less involved and informed as to the specious origins of the claim) and *reception* are not the same as one another.

Those members of the general public, those who receive the advertised fantasy ("we live in a rape culture") may not be having quite the same fantasy experience as those who cooked it up in the first place. My guess is that the popularity of the "rape culture" fantasy, a popularity I believe does indeed exist among large numbers of the

receivers of the message, is quite possibly going to be of the mixed variety.

A large share of the public apparently likes to hear about there being an ever-present rape scenario for them to mentally involve themselves in and it is expressed overtly as aversive, but since, for the female portion of the public, the way they elaborate it in their individual fantasy scenario is mixed: they, a large proportion of them, may just have an erotic component to the message they are told to like to hear but which they are told is *supposed to be* an exclusively aversive message. The public does not, after all, typically follow orders strictly the way the propaganda producers intend them to.

Whatever the case, "rape culture," a fantasy invented by professional gender ideologues as a propaganda campaign that exploits fundamental psychological aspects of the mind is to some large extent now a popular rape fantasy, a constant imaginary rape going on inside the mind at a rate of frequency exponentially higher than that which would ordinarily occur among individuals (one per month). A rape fantasy must have a victim and a rapist, I'm assuming. The fantasy rapist is by definition not a real one. He (when fictional rapist is male) is a made-up idea of a rapist.

A fictional (fantasy) rapist is a *false* rapist figure, much as a real person falsely accused of rape is a made by the accuser/fantasist into an imaginary rapist (yet real person) who is standing in as a figure for a fictional scenario. A real person who thus, in a sense, gets "invited" into a fake-rape fantasy (except in those cases where rape actually occurred but the wrong person is identified as perpetrator). Perhaps this invitation of a flesh and blood actor into the fantasy adds to the fantasist's excitement. It most does certainly add excitement (of the unpleasant kind) among all those drawn into such a spill-over from fantasy world to real world.

This specific type of rape fantasy, in which *no intercourse at all* – let alone any rape – actually occurred, but a fantasy did occur and a real person comes to be selected retroactively as the starring actor in the rape fantasy is what prompted me to start dwelling on this murky borderline cross-over between *real* crimes and the *fantasy* of crimes that is represented in the "We live in a rape culture" meme. A blurring of reality is encouraged or, rather, it is forced upon the public. The "rape culture" propaganda campaign makes a sort of *command*: "You shall have a rape fantasy right now and you shall think about inviting the real men around you into the scenario by identifying them as *real* rapists starring in this prompted fantasy." Whereas the share of all women who, according to the study cited above, engage in self-initiated rape fantasy is only about 25% (and quite possibly a larger share), the ubiquitously advertised product of "rape culture" induces — as it was designed to do — a rape fantasy (of some sort or other) among all women (plus men as well).

The "We live in a rape culture" campaign, I would argue, sends a decidedly mixed message, one that operates both on a conscious and unconscious level.

All my rumination on the topic of rape fantasy has been with the aim of trying to better understand just what is going on in the heads of women who make false rape accusations. Whether the examination above is helpful in clarifying the question or not it does show that the question is a complicated one — one that cannot be explained through examining strictly conscious thought processes at the exclusion of unconscious ones. The less-than-conscious realms of *erotic fantasy life* must be brought into the analysis if we are going to try to comprehend the phenomenon of the false rape accusation.

Presented below are two cases from a period preceding (by many decades) the introduction of the currently ever-present "We live in a rape culture" propaganda campaign that, given available evidence, fit the type of the rape fantasy in which no intercourse occurred, and in which a stranger is "invited" into the rape fantasy — without any forewarning by the imaginatively active accuser/fantasist.

The first of these two cases, which took place in 1952 in Chicago, involves a chronic schizophrenic, Mrs. Barbara Latimore, who "invited" a stranger she picked out on a bus, Harold Miller to take a real-life role in her rape fantasy world. He was convicted of the imaginary crime and spent four years in prison before family and friends were able to demonstrate that the mental patient accuser's word should never have superseded the testimony at trial of multiple witnesses giving Miller a clear alibi and the medical report showing there was no sign that any rape had

occurred.

The second, from 1954 in New York City, involves an at-least-partly alcohol-fueled rape fantasy on the part of a Mrs. Mary Gillen which collared two teenage boys before it became clear that no rape had actually occurred and that the boys never had any contact with her. They were in jail five months before matters were cleared up by an industrious and conscientious member of the prosecution team.

It seems to me that understanding thinking and behavior of false rape accusers will be made easier when we apply what can be learned from the study of the psychology of rape fantasy, and further, that we can better understand the phenomenon of aggressive "rape culture" propagandizing and its effects on individuals' conscious as well as subconscious reception of it and the distortions it may be causing in public policy if we look into thew nexus of rape fantasy/false rape accusation psychology.

There are far too many non-consenting individuals who are receiving the unwanted invitation of "Welcome to my rape fantasy." And there is far too much promulgation of the gender ideologues' fantasy that "Women don't lie about rape." The creation of a grand scale scenario involving *an entire sex* (the male one) being the subject of a non-consenting conscription into a *mass rape fantasy* is what we are confronted with in the "We live in a rape culture" public fantasy. This is what seems to be the aim of ambitious and well-funded gender ideologues, and my response to their "welcome," their "invitation," is a firm and permanent "No thank you."

No, I do not consent (enthusiastically or otherwise), to be dragged into your fantasy which states that "we live in a rape culture." Your mixed erotic/aversive fantasy has no appeal to me. I recognize it for what it is, an attempt to tap into the unconscious of a population in order to manipulate that population to serve the agenda of the propagandists who created it. No, I do not wish to participate in your fantasy. Keep your rape fantasy to yourself, in the private realms of your conflicted erotic/aversive mixed-up minds. And keep your delusions of social control power-grabbing to yourself while you're at it. I refuse to participate. I refuse to cooperate. After all, I am the possessor of my own agency, not your object to be acted upon. You, gender ideologues, have, of your own free will, chosen to live in an erotic/aversive *rape fantasy sub-culture* of your own making. The operative concept is "choice."

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Barbara Latimore's rape fantasy: Chicago, Illinois, 1952-1956

APRIL 7, 1956

Free At Last

Man Wrongly Jailed Four Years Starts Life Anew

Harold Miller, Chicago

FULL TEXT: (Chicago, Illinois) – Life for Harold Miller this week took on all the sweetness of the candy he used to mix before he spent four years in prison for a a crime of which he was falsely accused and convicted – a crime which in all likelihood was only the figment of a tortured mind.

Before his four-year nightmare began, Miller, who is now 31, was a chocolate mixer at a candy company. Quiet and unassuming, he lived with his mother, relaxed after work with his friends and engaged in the usual activities of any normal Chicagoan.

~ RIDING A BUS ~

One fall night in 1951, Miller was riding on a bus, unaware that a woman passenger was pointing him out to her husband as the man who had raped her four nights before. When he left the bus he was trailed by the husband of Mrs. Barbara Latimore, while she rushed to call the police.

Arrested, Miller was accused of having accosted Mrs. Latimore in a vacant lot, dragging her to the rear porch of a house at 3429 S. Indiana ave., and attacking her.

The testimony of free friends – who took lie detector tests – that the accused man had been with them at the time of the alleged rape bore little weight with the police.

Miller was brought to trial, and on May 2, 1952 was sent to prison.

~ HAD FAITH IN HIM ~

But there were people who believed in his innocence. Jim McGuire, Sun-Times Reporter; Roy Woods, Millers stepfather, Charles Lieman, his attorney; and Ken Doughty of the Civil Liberties committee worked tirelessly to clear him.

McGuire died, but the others persevered. They found that Mrs. Latimore was a chronic schizophrenic, who was capable making even the most fantastic lies sound plausible. Two years after the after the alleged attack she was committed to Manento [State Hospital] for a series of shock treatments.

She was released conditionally in Feb. 1954, and her discharge became permanent one year later.

~ NEW TRIAL PLEA ~

On November 10, armed the information about Mrs. Latimore's mental condition, and with the fact that a medical examination had failed to substantiate the claim of rape, Liebman asked Judge A. Sbarbaro, who had sentenced the claim of rape, Liebman appealed to the Illinois Supreme Court, which ordered a new trial.

Last week, three psychiatrists and a psychologist explained to Judge Sharboro the mental delusions under which Mrs. Latimore was suffering at the time of the accusation and pointed out that Miller had been convicted on her testimony alone.

~ AN INJUSTICE ~

Judge Sbarbaro said he would hold a new trial and declared that the conviction had been "an injustice to the individual and to the community."

Miller would not have to endure the ordeal of the new trial, because Assistant States Prosecutor Francis Riley said the state will not re-open the case.

With tears in his eyes, Miller thanked the people who had worked to free him – all that is, except Jim McGuire. But Mrs. McGuire knew how her husband would have felt. She said:

~ JIM NOT PRESENT ~

"It is wonderful. I am sad to think that Jim was not present, but I feel that he won from the grave. This is the third man he had gotten out of prison."

As for Miller, he has no ill-feeling toward anybody. He summoned up his ordeal this way:

"I believe that God and trusted Him all the way. At times, when everything seemed hopeless, I lost faith, but each time it was quickly restored."

Harold Miller was the unfortunate victim of a sad miscarriage of justice. Back home with his mother at 7325 South Parkway, he is adjusting himself to the fact that the future holds more for him than the prospect of life in prison.

He does not know if he will go back to making candy, but of one thing he is certain – life itself had never been so sweet.

["Free At Last – Man Wrongly Jailed Four Years Starts Life Anew," Chicago Defender (Il.), Apr. 7, 1956, p. 8 (?)]

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FREE AT LAST — Here Miller is congratulated by his stepfather and mother, Mr. and Mrs. Roy Woods.

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Mary Gillen's rape fantasy: New York, N. Y. 1954

FULL TEXT: (New York, N. Y.) — An assistant District Attorney conscientiously switched from public prosecutor to public defender and won vindication yesterday for two teen-age boys falsely accused of attempted rape. They had been released from jail ten days ago after five months imprisonment awaiting trial.

Peter D. Andreoli, of District Attorney Frank S. Hogan's staff, was scheduled to prosecute Enerio Santo, sixteen, and Victor Caban, seventeen, on a four-count indictment charging rape, assault and violation of the Sullivan law.

In studying the case against them, based solely on the testimony of the alleged victim – a fifty-one-year-old woman – the prosecutor came to the conclusion that parts of her story "did not fit."

After thorough investigation. Mr. Andreoli came into General Sessions with new evidence yesterday showing that the woman, Mrs. Mary Gillen, of 44 W. 86th St., had been intoxicated and "had imagined it all happened."

As a result, Judge Harold A. Stevens dismissed the charges against the boys, praised Mr. Andreoli for "excellent work in the highest tradition of the District Attorney's office" and tongue-lashed Mrs. Gillen for "one of the most reprehensible things that the court has experienced."

The boys, both unemployed restaurant workers, were arrested at 2:10 a. m., June 25 in Central Park near W. 88th St., when police found Mrs. Gillen "almost naked" lying on a path near them. Mrs. Gillen charged that they accosted her, forced her into the park at knife-point, tore off her clothes and attempted to rape her

~ Lodged in the Tombs ~

The boys were locked up in default of $10,000 bail each and were lodged in the Tombs waiting trial, scheduled for next week. Mr. Andreoli began working on the case and questioned all concerned.

He obtained from police records the name of a man who had been strolling on Central Park West at the time of the alleged rape. He was John J. Brady, of 58 North Lansing St., Albany.

With the co-operation of Albany police, Mr. Andreoli had Mr. Brady returned to the city. He questioned him and later had the witness confront Mrs. Gillen, Mr. Brady, the prosecutor said, told him that he was helping a crippled

woman that morning when Mr. Gillen, whom he described as being drunk, approached him and tried to kiss him. Mr. Brady said he pushed the woman away and watched her “stagger toward the two kids.”

~ Admits Visiting Bars ~

Mr. Adreoli said he then questioned Mrs. Gillen, who admitted she had visited several bars that night and that “her recollection was not too good.” She admitted that Mr. Brady looked “familiar” and then, according to Mr. Andreoli, “admitted that the story she told police was what she imagined had happened as she could not see why she should be in the park with these two boys.”

As a result of his findings, Mr. Andreoli moved on Nov. 30 for parole of the two boys pending of the two boys pending completion of his investigation. Judge Stevens acceded and asserted he did not wish the youths to “spend another minute in jail” if they were innocent.

Judge Stevens dismissed the indictment on Mr. Andreoli’s recommendation and told him:

“When we find an official who not only accept the allegations but, when some occasions arise which create a doubt in his mind he uses all the facilities and resources at his command to ascertain the truth, we feel that he is deserving of the highest commendation, and we do so commend you.”

[“Prosecutor Clears 2 Boys Held 5 Months in Rape Case,” New York Herald Tribune (N.Y.), Dec. 10, 1954, p. 25]

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Edward Bernays: “The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country. We are governed, our minds are molded, our tastes formed, our ideas suggested, largely by men we have never heard of.” (Edward Bernays, *Propaganda*, 1928, Horace Liveright, N.Y.) p. 37)

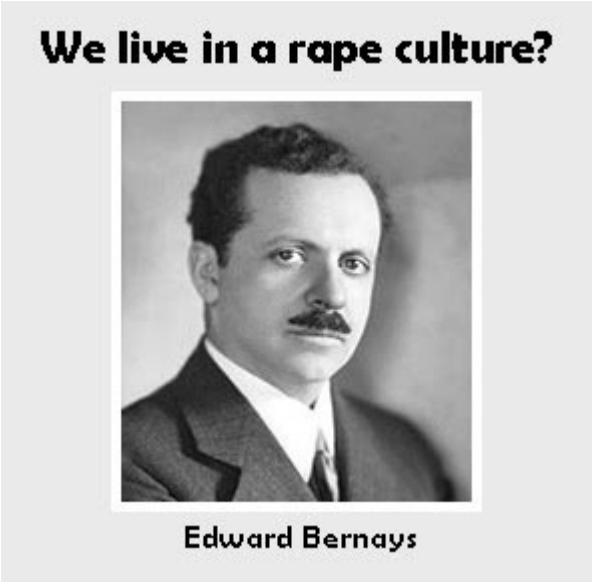

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SOURCES: Michael Castleman, M.A., “Women’s Rape Fantasies: How Common? What Do They Mean?,” Psychology Today, Jan. 14, 2010 http://www.psychologytoday.com/blog/all-about-sex/201001/womens-rape-fantasies-how-common-what-do-they-mean

A 2009 report: Bivona, J. and J. Critelli. “The Nature of Women’s Rape Fantasies: An Analysis of Prevalence, Frequency, and Contents,” Journal of Sex Research (2009, 46:33) http://www.ncbi.nlm.nih.gov/pubmed/19085605

The feminists' great "equality" lie

Hannah Wallen · 5 November 2013 · Archived copy · Original

Ask a feminist what feminism is about, and the answer you're most likely to get is a statement about fighting for equality. Look carefully at the combination of stances which mainstream, established feminist groups take on intimate partner violence, and "feminism is about fighting for equality" is quickly exposed as a bald-faced lie.

In response to discussion on reciprocal intimate partner violence, and men defending against assault by a female partner, the feminist position is that there is never any circumstance that justifies a man "hitting" a woman. For context, I should point out that in this type of discussion, any use of any kind of physical force or resistance by a man ends up getting described by feminists as "hitting," regardless of the context of the action. If a woman throws a punch at a man, and he puts his arm up to take the punch with his forearm instead of his face or his chest, that's him "hitting." If she jabs at him with a sharp object, and he takes it from her, that's him "hitting." If he can't flee from her assault without going past her, any touch she feels or imagines as he goes by is him "hitting." If, to stop her attempt to hurt him, herself, or anyone else, he physically restrains her with a bear hug, that's him "hitting."

The sheer hypocrisy of the assertion that there could be any reason men should have no right to physically defend themselves from female abusers is evidenced by the use of "battered women's syndrome" as a defense for women who kill their partners. Place the two assertions side by side, and reduce them to their most basic nature, and you have,"it's acceptable to escalate domestic abuse to a more violent level, as long as the person escalating to greater violence is a female claiming self-defense."

Adding to that hypocrisy is that part of the battered woman argument is based on treating the woman as if she's trapped in the relationship. Feminists do not afford abused men the same consideration, even in light of the gender difference in ability to escape an abusive environment, where women arguably have it easier. Abused women (or even allegedly abused women) who decide to leave an intimate partnership have resources every step of the way, especially in the U.S. where domestic abuse law is based on the idea that abusers are men, and victims are women.

Even without alleging abuse, a woman has advantages in leaving a marriage or a partnership which has produced one or more children. In the legal arena, the default standard for her to get at least primary residential custody of the children, and there are many areas in which a divorcing man is expected to at least in part continue to financially support his ex-wife after she no longer lives with him even if there are no children (alimony).

Once abuse is alleged, she has additional support from police, criminal courts, and domestic violence victim's advocacy organizations, who are all geared to think of the accuser as "the victim" from the moment she states her accusation. A woman with victim status is afforded leniency regarding her own behavior, and aggressively protected from conditions to which she might be averse. In the U.S., she is even provided an advocate paid for with federal funding, to see her through the process of prosecuting her alleged abuser.

The combined resources dedicated to abused women will provide her with legal protection, recourse within the criminal justice system, shelter, and financial assistance where needed. Many domestic abuse victim's advocacy organizations will support an accuser in her effort to get custody of and financial support for her children. Her case will be addressed from the position that she is a victim recovering from trauma, with related needs and quirks that must be taken into account. She'll be offered therapy to help her in her recovery. In other words, there is plenty of government-sponsored support for an abused woman to gain freedom from her abuser.

A man doesn't get the same benefits. In addition to the bias against him in civil court which translates into a woman's ability to punish him financially if he chooses to abandon a marriage, as a direct result of feminist activism in the area of domestic violence, despite existing evidence that intimate partner violence is not a gendered issue, systems intended to assist victims are designed to exclude those who are male. Policy at these organizations and agencies is built around a male aggressor/female victim model. Resources are dedicated to accommodating female victims, with little or nothing left for male victims. Instead of the consideration and compassion that gets

offered to female victims, the male victim faces marginalization and false labeling. He has a strong chance of being told that victim's advocacy organizations are funded and designed to serve only women, and being given a number for a hotline for men that leads to a system designed to handle abusers seeking psychological treatment, where he'll be treated as such instead of offered assistance for his actual situation.

Organizations which do offer help to men do not offer them assistance that equals what they offer women. Men cannot stay in the same shelter because as men, they're considered dangerous. If housing is offered, it's usually a short stay in a hotel room, which doesn't help men trying to escape abusive partners with their children in tow. Abused fathers who don't want to leave their kids with abusive mothers are shit-outta-luck. They may receive some legal assistance if they're poor enough to qualify, but they won't receive the same level of support in establishing custody of and support for their children as is offered to abused mothers. If that lack of support leaves the abuser with custody of the children, then the burden of making child support payments will be added to the hurdles the abused man faces in his effort to leave the relationship.

Law enforcement is often no help to them, and can even present added danger. In the U.S., mandatory arrest and primary aggressor policies lead police to respond to female-perpetrated partner violence by arresting the victim. In many counties, mandatory prosecution policies guarantee that the injustice begun by arresting the victim will continue with dragging him into court, and putting him through a trial in which he will be accused of violence and face potential jail time.

It's rare for a man abused by his female partner to find adequate assistance within either system, and the law enforcement and justice system may actually add to the abuse instead of helping him to escape from it.

Feminists support the battered women's syndrome murder defense as if violence were the only option available for an abused woman to escape her abuser. The same group has fought to create an environment that punishes men for leaving a relationship with a female partner, and to deny assistance to male victims of female violence. After all of that, now they argue that an abused man genuinely trapped in his environment should not have the right to defend himself from his abuser, and they call any statement to the contrary "apologia" and "endorsement of violence against women."

If the mere suggestion that a trapped male victim of female violence should be allowed to defend himself is endorsement of violence against women…how much more is the effort feminists have made to establish a woman's "right" to abuse her male partner with impunity, with the power to make him stay and take it, an endorsement of violence against men?

But of course, feminism is about fighting for equality…as long as we all understand that some people are more equal than others.

Antonin Scalia's dissent's words (Maryland V. King)

AVfM Video Source · 5 November 2013 · Archived copy · Original

From Jusitcar's Channel

Transcript of this dissent found at: http://www.oyez.org/cases/2010-2019/2012/2012_11_207

You should really pay attention to Constitutional cases to see how quickly your rights are being cast aside. Hell, it's common practice for today's Court to refer to the government's powers to do x, y or z as the 'right' of the government and to refer to your 'rights' as privileges. For a case in point on this notion of a Constitutional protection being relegated to a privilege, see Salinas V. Texas.

Boys are guilty even when they are innocent

AVfM Video Source · 5 November 2013 · Archived copy · Original

From the channel of BecauseIamaBoy

Men cleared of charges are still portrayed by media as rapists. No evidence of crime is now the police's fault. The Ottawa police are now accused of abuse for asking the female accusers questions.

Flight: Robert Zemeckis takes a nosedive

B.R. Merrick · 6 November 2013 · Archived copy · Original

Regular readers may have been wondering where I've been. Well, I've been watching a long, long, terrible movie.

You may have heard of Denzel Washington, an actor who should have gotten his second Oscar for "Malcolm X," a cinematic masterpiece about a flesh-and-blood, complicated, fascinating man. At least he got nominated for it. He was also nominated last year for "Flight," a movie that I was unaware had come out until I curiously checked out Washington's IMDb profile. If you get rid of television, it's amazing what you miss. It's also amazing what you don't miss. If you missed "Flight," you missed a horrific airline disaster sequence that Zemeckis will no doubt be remembered for (as he also directed the plane crash in "Cast Away" which was thankfully free of man-hating). And as you may have guessed from that previous sentence, you also missed the culture of misandry at work. ("Cast Away" is *so* 2000.) I'm only bringing this movie up so that I can beat on last year's dead horse.

If you sit through the amazing crash scene at the start of the film, one in which Washington's character Captain Whip Whitaker deftly saves more than 100 people from certain death, you may get the idea that you're going to be watching an action thriller, or a movie where the little guy sticks it to The Man, whose cost-saving negligence led to more than 100 people being put into a pile of junk. No, no, dear reader. This is a movie about alcoholism.

Every single goddamned element of what is assumed and expected of men in society, both ancient and modern, is on nauseating display throughout the film, including the good captain giving everyone a thrill by flying a broken plane upside down so that they can pull out of Satan's Own Nose Dive and live.

If you are a typical, modern, heroic male (not one of those cruise liner captains), you can't just try to stop mass death calmly and deliberately. You also have to think about those you're about to leave behind if you don't succeed; and the thoughts and feelings of the women who are about to die with you. Whitaker calls for Margaret, one of the flight attendants, to assist in giving him manual control of the craft. And then, he remembers:

WHIP: Margaret, what's your son's name?

MARGARET: Trevor!

WHIP: Say, 'I love you, Trevor.'

MARGARET: What?!

WHIP: Black box. Say, 'I love you, Trevor.'

MARGARET: I love you, Trevor! You've been a good boy! Mommy loves you!

The good man thinks of everything. He has to. It's even more astounding when you consider that this particular good man did all of this while drunk on vodka and high on coke. Then he rolls the plane upside down to level it parallel with the ground. In reality, there may actually be no way, especially for a passenger jet, to come out of a nosedive and be righted at the last second to land (roughly) on the ground. This should make the event that is central to the first half hour become central and integral to the entire film, shouldn't it?

But let's talk about drinking and snorting. You see, you're not supposed to do that. It really doesn't matter that more than 100 people are still alive thanks to you and only you. How could you do something so disgusting and dangerous? Tell me about your relationship with your father.

I'm not kidding. That's basically the rest of the film. There's a scene in the middle where the suited, overweight airline owner is bitching about how he never wanted to own an airline. The viewer is never introduced to the suited, overweight owner of the manufacturing company, who no doubt only ever wanted to crochet. And not that it should ever be expected, but the women attached to those fatties are non-existent, unlike Ang Lee's masterpiece, "Lust, Caution." None of them is never held to account. I guess that's because they don't drink and snort.

The majority of the movie is swallowed up in Whitaker trying to figure out how he's going to hide his alcoholism and his drug habit in the hearings so that he is not denied his license to fly and is not sent to prison. I'll give away the ending since I have a keen interest in spoiling movies that are already rotting: He gets sent to prison, where, of course, he learns how to deal with his alcoholism. *Now* he's ready to save more than 100 people from certain death.

He meets a woman: a poor, heroine-addicted redhead, who has an abusive male landlord, groping and assaulting her since she's late with the rent. Whitaker saves her. (Great. Now save your*self*, dude!) This woman also has a father who just magically disappeared. That's more and more typical in our society, but the reasons for this particular disappearance are never explained, leading the viewer to think that her father is just one more deadbeat dad. The real reasons for disappearing dads don't exist in lefty-femmy Hollywood. Don't worry about the redhead's mother, though. She was a saint. Why, she even died a martyr to breast cancer! Anyway, this woman becomes Whitaker's angel, confronting him about his alcoholism since that's far more important than honoring his achievement.

He meets Margaret again at the funeral services for one of their coworkers who didn't survive the crash. Margaret, standing with Trevor, looks incredulously at Whitaker as he implies that maybe she could just lie at the hearing concerning the two empty bottles of vodka that the crash investigators found in the plane's trash container. Well, thanks for getting her back with Trevor, but *geez*! You want her to lie to a bunch of liars who get in bed with lying, corporate airline owners and lying, corporate manufacturers about your drinking? Tell me about your earliest days in school.

He goes to speak with the squeaky-clean co-pilot in his hospital room, a man who was close to useless in two critical moments due to a virtually unprecedented failure of the aircraft. The man's body now broken, a brief word about his piloting days over forever, his robotic Christian wife spouting "PRAISE JESUS!" every other line; and we hear very little from either one of them again. In spite of Whitaker's amazing maneuver that allowed the co-pilot to live and build a new life with his family PRAISE JESUS!, he is also disgusted with Whitaker's drug taking.

Is there anyone who is not concerned with it? Not his ex-wife or his teenage son. They are both aware of what their ex-husband and father did. They are aware of the fact that he was probably high and drunk while doing it. They are aware that more than 100 people were saved. But he's not even wanted through the front door. Why? Because he showed up a little drunk. Not abusively drunk. Not rampaging. Not accusatory. Not mean-spirited. He yells that his wife is living in a house that he still pays for. She has one son. It's a huge, capacious home with far more space than a single woman with a grown son needs, but the landlord is not welcome. Still, the landlord tries to throw his arms around his son to hug him even after his son becomes violent. He never threatens or assaults either of them, but the hero of the story has to stop being a happy drunk. Come back when you're sober and sad. Then we'll celebrate the wonderful, amazing, impossible thing that you did to save people who don't drink and snort. When they're piloting shitty, corporate, government-regulated jets.

An entire community of characters surrounds Whitaker in this film like a gigantic AA meeting (one of which he attends) to completely ignore the fact that he should probably be awarded The Presidential Medal of Freedom, if that award actually means anything. How about a promotion? How about a body of experts who can actually pay out some justice to the traumatized survivors and the victims' families; by holding to account for their negligence the people who are actually responsible for the deaths of eight other people? How about a ticker tape parade for Whitaker and an appearance on the OWN network?

That'll happen. Once we tweak this one man to make just one thing about him just a little bit better.

Whitaker's lawyer, played safely but ably by Don Cheadle, actually gets to the heart of what a sensible, intelligent person would conclude when given all of the facts of the story: he reveals what the entire film should have been about. It could easily have been a far more objective, and hence better, work of art if the following exchange had been somewhere near the climax of the film, so that the viewer could decide for herself whether Whitaker should be praised or damned:

LAWYER: You know, when I first met you, I couldn't believe what a drunk, arrogant scumbag you were.

WHIP: Oh really?

LAWYER: Yeah.

WHIP: Oh, thank you. Thank you.

LAWYER: But I did the research, Captain Whitaker. I heard the expert analysis, and I gotta tell you, I'm in awe of what you did. The FAA and the NTSB took ten pilots, placed them in simulators, re-created the events that led to this plane falling out of the sky. Do you know how many of them were able to safely land the planes? Not one.

If none of them was doing a line at the time, I don't think a crash simulation has actually recreated events, do you?

To paraphrase PRAISE JESUS!, we apparently now live in a culture that strains at gnats while swallowing camels. To translate what He said into modern English, we live in a culture that clearly has it ass-backwards.

For example: Firemen are blue collar to the core. Blue collar work is hard. I've done it briefly. I detest it. I'm not very good at it. They are stronger and tougher. Even when they're lazy, they get the work done far faster than I.

Physical strength and toughness come out in grunting spurts, even when you're dealing with a super-intelligent tough guy. You will even find the quieter or dumber ones bolder and steadier. It's what makes them sexy and a little dangerous. Our culture takes that and exploits it for political and monetary gain.

Then, when those firemen run up the stairs in a useless attempt to make themselves seem useful in an impossible situation, they are rewarded with makeshift road signs and horn honking. And then: "Now stop looking at my boobs!" He stopped looking when those buildings exploded, dear. Now he is consigned to the memorial plaque like all the men who went before him. And he left you the house. You're welcome.

I simply can't believe that this movie was that transparent. What is also crystal clear is the culture's opacity in this regard, as the film did quite well worldwide. They simply don't see it, either.

This is because humans come out of women. They are tiny and helpless when they emerge. In order to survive, someone bigger and smarter must really want them around. How about the one that made the baby inside of her? Women, when separated from the convenience of modern machinery, are far more likely to be seen with children attached to various anatomical parts. How does this not automatically lead to a greater propensity for collective thinking?

The man has no children attached to him. He is also far stronger physically and hairier so that he can deal with wind and cold for longer. How does this not automatically lead to a greater propensity for individual thinking, since, even though there is a dependent collective with adequate adult intellectual support on the home front, he still has to think about the fact that he will be alone for longer to retrieve whatever is required back there? Therefore, after a few weeks of silent deliberation, our distant ancestors got on with the business of determining who should do what. They called it "sex roles." It was turned into a very popular musical in 750 BC.

Well, since the kid will die without breast milk, maybe you should stay with him. I'll go chop down the trees, remove the branches, remove the thorny thistles, step in the gunk, chop the tree into logs, remove the logs, branches, and thorny thistles, then I'll spend the evening chopping the tree stump out of the ground.

While I'm doing that, could you clean this? And this? And this? And make one of these? Thanks, babe. I'll be thanking you good and hard when the moon rises over the mountain.

Now to remove the rocks. A domesticated animal would help. So I'll find something to feed it, shovel the shit, and deal with its bad attitude. Get dinner ready, because this is going to make me hungry.

After several months of this repetitive, seemingly fruitless labor, something that can be eaten will start to grow out of the ground. Wait a minute. Oh my god, are you smoking pot??!! Forget it. I'm tired of explaining world history. And Robert Zemeckis movies.

I've had it. Next time, I'm whipping out my Pierce Brosnan. Not a review of the actual film I'm talking about, but

the manner in which, in "Evelyn," he plays a man who fought and fought and fought and

How “Game” turns you into a joke

Jalon Cain (aka Aaron Sleazy) · 6 November 2013 · Archived copy · Original

One of the biggest problems of our gynocentric culture is the constant pampering to the erratic behavior of women. The dating arena is a prime example of this. I won’t ridicule mainstream dating advice. That the “walking wallet” strategy is dubious at best should be common knowledge by now. Instead, I want to attack a particular corner of the Internet that proclaims that they have the solution to the dating problem: the so-called seduction community. A lot of the criticism applies to the “manosphere” as well, though.

What struck me always as absurd was that those alleged seduction gurus didn’t teach men to “man up”. No, not in the “be a real man and marry some washed up chick in her late 30s”, but for real. They just don’t tell you to stand up for yourself. No, instead you are supposed to become an expert on astrology, religion, gossip, and all kinds of frivolous nonsense. This alone should make any reasonably smart man very skeptical. Even if this stuff worked — wouldn’t you want to have an at least halfway intelligent woman instead?

That’s not all, because mainstream seduction gurus also tell you how you should react to her boorish behavior. They call it “shit tests” when she’s acting rude towards you, and tell you to “just keep plowing, bro!” Do you know what any guy with an inkling of self-respect would do? If she’s unfriendly, you just move on, but if she’s rude to you, you can just tell her to go fuck herself. Amazingly, some women are so screwed up that they’ll get turned on by that and start chasing after you.

The women you’re interacting with are supposed to be adults, but if she behaves like a spoiled teenager, you have the choice of either confronting her or trying to change her behavior. Have fun with that! What also works is to not bother with her and looking for a more mature woman instead. By “mature” I don’t mean some woman past 30 who desperately tries to get pregnant or married or both, but a woman with a modicum of mental maturity. Mental maturity doesn’t depend so much on age. There are plenty of shockingly immature 40 year old people — men and women — around.

Let me just dwell on this topic a bit longer. Probably any guy who ever asked a girl out on a date, or asked her whether she wanted to “hang out” will have experienced that some girls just flake on you. No, they don’t cancel. Instead, they just don’t show up. A smart way of dealing with this problem is to schedule your dates so that your loss of time is at an absolute minimum. Let’s say you keep your gym bag in the car, and if she’s ten minutes late, you hop in your car and are on your way.

It is not the case that women are unaware that they flake on you. I guess the “patriarchy” keeps them down so that they can’t pick up their phone and text you, or just say “no” in the first place. What do those ridiculous dating coaches tell you, though? They talk about “contingency plans”. You’re supposed to keep sending her text messages to “build comfort”, and if she flakes on you, you’re supposed to act as if nothing happened or even pretend that you (!) missed the date, and tell her that you’re sorry and would like to meet up some other time.

I mean, whom are those “pickup artists” kidding? Even if you managed to eventually win such a girl over, what kinds of precedents did you set? If anything, the girl now knows that she can walk all over you, and that you’ll happily take her abuse. She knows that you’re a complete fucking idiot who happily gives up his self-respect for the remote chance to get some pussy. As if pussy was the solution to anything! Instead of calling her out on her bullshit, you invite her to abuse you some more, and you even make excuses for her shitty behavior. This is nothing but absurd. Congratulations, you’ve turned yourself into what they call a “mangina.” Yes, this — “game”, they call it — is the supposed alternative to mainstream dating advice. It’s laughable.

Moms can't be dads, too

Suzanne Venker · 7 November 2013 · Archived copy · Original

I could never raise my son without his father. I'd have to, of course, if my husband died. But it would be very, very hard. When it comes to my son, my husband is simply indispensable. (He's indispensable to me, too, but that's a different post!)

I wish every boy in America had a father like my son's. Without strong fathers to guide, instruct and discipline them, boys lack purpose. And that's what we have far too much of in America today: boys who lack purpose.

According to the Census Bureau, 24 million children in America live in biologically father-absent homes. The results are mind-boggling. "Virtually every major social pathology has been linked to fatherlessness: violent crime, drug and alcohol abuse, truancy, teen pregnancy, suicide. All correlate more strongly to fatherlessness than to any other single factor," writes Stephen Baskerville in "The Politics of Fatherhood."

Fatherlessness hurts sons *and daughters*, of course. But I'm focusing on males for several reasons. (1) Our culture spends enough time on women and girls and not nearly enough on boys and men. (2) Males are different from females in that they have a propensity to act out on their personal pain, and society suffers as a result. Women's pain is more internally focused. (3) Boys are 'men in the making' and are therefore harmed by fatherlessness in a primal and unique way.

The reality is, I can't be Dad. No matter how much I love my son, I can never identify with his masculinity. I can't know or feel it the way his father can. I can't teach my son what it means to be a man. I can't help him navigate puberty the way I can my daughter. Boys need men.

The first time my son attended a sports camp run by men (as opposed to a basic day camp run mostly by women), his entire face lit up. He was engaged. Excited. Interested. He felt an immediate sense of purpose—as if to say, "Now *this* adult gets me."

Still, even father substitutes can't be Dad. The consequence of boys who grow up without fathers is so severe I don't think any woman should divorce her husband unless he's a chronic adulterer, addicted to drugs, a wife-beater, or just a really bad parent. Sometimes a so-so father can be better than no father.

When my son is with me, I know he feels loved beyond measure. But when he's with his dad, he feels loved *and* he feels understood. And purpose-driven—that's key. What my husband brings to the table that I don't is immeasurable. I try hard to be the best mom I can be. But no matter how hard I try, I can never be Dad.

Suzanne Venker is an author and Fox News contributor. She has written extensively about marriage and the family and its intersection with the culture. Suzanne is also a founder of Women for Men (WFM), a news and opinion website committed to supporting the needs of boys and men and to bringing the sexes together. For more on Suzanne, visit www.suzannevenker.com.

Street Harassment: Reality or feminist hyperbole?

Jalon Cain (aka Aaron Sleazy) · 7 November 2013 · Archived copy · Original

Feminist blogs tends to give me the impression that those people live in a fantasy world. Of course, the automatic response is that due to all the white male privilege I enjoy, I'm not able to perceive the plight of the oppressed. Yet another one of those tools of suppression is the recent phenomenon of "street harassment" that leads to the consequence that instead of running errands, women nowadays run the gauntlet whenever they leave the house because there are hordes of men harassing them.

Never heard of "street harassment"? Don't worry, you're in good company, because before a few years ago Google didn't know much about it either.

There is certainly a lot of excitement online nowadays about "street harassment". I don't have to link to Jezebel, but other sites you may not be familiar with include Hollaback!, Stop Street Harassment, or a relatively active Tumblr blog with the all-caps title HOW MANY WOMEN FIND STREET HARASSMENT FLATTERING?

I can only encourage you to check out some of those sites since they make for a bemusing reading. Don't be surprised if something doesn't make much sense to you. You might even be surprised that "street" is interpreted rather generously. As a warmup, read how Laura was "channeling her inner wonder woman", not on the street but in a bar:

> "There was one night when one of the wait staff a friend of mine had a drink poured over her head by a guy because she didn't get it to him fast enough. So I was already pissed off. Then as I was making my way thru the crowd to take orders without a huge tray of drinks and some guy grabbed me in the crotch and gave me a "hey baby". Really? Without much thought I turned on the asshole, channeled my inner wonder woman, grabbed him by the front of the shirt and slammed him against the wall. I remember yelling something about "don't you ever" with my finger in his face, and I don't know who was more surprised- him, me or his friends. Felt good, and a little bit scary."

Oh, I totally believe you, Laura! Probably she's been using steroids, because otherwise I wouldn't be able to explain how she was able to "slam" that guy against the wall. Please note that she was in the middle of a crowd, so she presumably grabbed that sucker, levitated, and flew him right into a wall of bricks.

Sure, I get it, sometimes men are a bit too aggressive when they fancy a woman and do something inappropriate. It's just the same with drunk women who grab your ass or rub your chest. This tends to come out of nowhere because you weren't even paying attention to those women to begin with. They are simply invisible. To deal with it, you either ignore her or you say to her that she's probably been drinking a bit too much, and that's it. Women are used to rejecting men, too, but normally they aren't quite as polite.

However, the problem is that women do not communicate specific interest, but instead tend to present themselves so that they are appealing to men in general. So they doll themselves up, grab one of their single girlfriends, and spend three hours at a bar, standing there and hoping that one of the guys there will like her. It's all well and good if the dude looks like the hunks she has threesomes with in her wet dreams. If not, then she has the option of drinking a bit more, or to turning the guys down and complaining to her girlfriends that men are "such pigs."

In the curious case of "street harassment" the same principles apply. She dolled herself up, and maybe she was even planning to "go shopping", and for hours went through the clothes racks in her favorite boutiques, hoping that some guy will zoom in on her obvious hints. Of course, it had better be the right guy. If Brad Pitt told her she's got a nice dress, she'd feel flattered. However, if those words come out of the mouth of a guy she finds repelling, for whatever reason, it'll then be a case of sexual harassment. Needless to say, this double standard doesn't make much sense if you think about it for a minute or two. But thinking is hard, and two minutes is an awful lot of time.

To me this hullabaloo about “street harassment” looks like a thinly veiled attempt by feminists to get attention. However, if you asked any halfway good-looking, popular, or wealthy guy how often he got hit on by girls he didn’t fancy, he’d have quite a few stories to share. I can’t even count how many times women pinched my ass or rubbed my abs in the club, in the most inappropriate ways, like sneaking up sideways and trying to cop a feel. The percentage of those women I found attractive was a low single-digit number. Still, in those few cases I appreciated that they made things very easy for me, but the others I just ignored. There is no need to be a dick about it and humiliate those homely women who hit on you just because they’ve had a drink too many.

Even worse, if you’re a reasonably good-looking man you not only get hit on by women that make you puke. No, you’ll also have to deal with guys who feel insecure about their own sexuality. I don’t think it’s common at all that guys shout “slut” at random girls. I’ve been called “gay” or a “fucking faggot” by guys plenty of times, though, and also by girls who felt offended by my lack of interest in them. Of course you’ve got to be gay if you don’t show any interest in a woman that looks like a dog. People can be pretty rude, and women are often as bad if not worse than guys. None of this has to lead to any kind of “trauma”, though. Oh, and we guys don’t have the need to create attention-seeking websites about our poor lives because some dude called us “faggot” or some ugly chick at the bar tried grabbing our junk.

Having established that both men and women can be assholes, what does this leave us with? One conclusion is that maybe, just maybe, feminists blow those incidents way out of proportion. I’m not saying that “street harassment” does not exist. For instance, there are clearly cultural differences, and foreigners living abroad may not always adhere to local customs. I don’t want to single out particular cultures or races, but I certainly had the impression that in some area in, say, Berlin or London, foreign men approach local women in ways that are quite inappropriate. Discussing this issue would mean that I’d have to open an entirely different can of worms, though.

Another problem are “pickup artists.” If you dig around online, you quickly find stories of guys who got banned from shopping malls or college campuses. Sure, if you walk around hitting on three dozen girls in an hour, no matter how disinterested they may look, most if not all won’t be pleased. This is an issue of a lack of social tact among “PUAs,” though, and shouldn’t be held against regular well-adjusted guys. In that case, a failed attempt at flirting with a girl is just that.

There is no need trying to attempt to publicly shame normal guys. Girls, think a bit further ahead: what if all your campaigning led to men not hitting on you at all anymore? I mean all men, not just those you for some reason don’t like. It’s not as if we can read your mind, just like you can’t read ours. Surely, being ignored by all men isn’t what you wanted either. This seems to happen to more and more women, though. Just Google for a phrase like “where have all the good men gone”, and you will get to read countless sob stories. Campaigning against “street harassment”, which doesn’t seem to deserve the attention feminists think it should get, will only make even more women wonder where all those good men are. Chances are they didn’t bother paying any attention to you in the first place.

Job-Hunting in Germany? Better be a Woman.

Jalon Cain (aka Aaron Sleazy) · 7 November 2013 · Archived copy · Original

There is rampant discrimination against men in Western societies, and a lot of it is has been discussed here on AVfM. Let me continue this tradition by giving an example of institutionalized pro-female bias in Germany. Obviously, since women have it so tough and not only live longer and retire earlier, they all also deserve nice cushy jobs. What better place to look for than any job related to the government?

If you've got a minute or two, then copy and paste the following line into Google, and look at hundreds of thousands of results:

> Frauen werden bei gleicher Eignung, Befähigung und fachlicher Leistung bevorzugt berücksichtigt, sofern nicht in der Person eines Mitbewerbers liegende Gründe überwiegen.

Roughly translated: "Women will be, given equal ability, competence, and professional achievement, preferred." The other part of the sentence is pretty vague. In fact, the entire statement is pretty nonsensical since there is just no way that two people will ever be assessed to be exactly equal. This would only happen if you used very crude metrics. "Human resources" departments often do that, but they then normally proceed ranking applicants on an ordinal scale, from most to least desirable. If this happens, it is just not possible that you'll end up with two candidates that are "equal" since one of them will rank higher than the other.

As I'm typing this, Google returns 274,000 results for the phrase quoted above.

If you think that this is a lot, then you should know that this sentence is a legal requirement for all job ads that related to the government. We're talking about an enormous number of jobs here, affecting administration, almost the entire education sector from elementary school to university, the social security system, and a very large part of the health care system, among many, many others. In short, if you're looking for a job in Germany, you are very likely to encounter this example of discrimination against men.

Needless to say, there is no preference whatsoever in fields where there is only a minority of men. Nobody cares about equality in those circumstances. I didn't have to spend much time until I found an ad by a nursery college that counts zero men among its faculty

Of course even there they have to preferentially consider women. They're legally bound, after all.

[image]

The hypocrisy is staggering, considering that I've never encountered a phrase along the lines that given equal qualifications men will be preferentially hired. I'm pretty sure that if you are an employer in Germany and dared to write in your job ad that you prefer men, you'll find yourself in several lawsuits.

This is just one aspect of the anti-male bias that is common in Germany. Of course, Germany isn't the only place we're seeing things like this, but it does serve to remind that discrimination against men is a growing and global phenomenon.

Answering ill-informed generalizations

AVfM Video Source · 7 November 2013 · Archived copy · Original

Get tired of shooting down tired cliche'd worn out and fallacious arguments? That's OK. SparkyFister is the master and will do it for you.

http://www.youtube.com/watch?v=pZgBUySni5A

Subscribe to his channel right here.

Kennesaw State University Men: a success story

Sage Gerard (Victor Zen) · 8 November 2013 · Archived copy · Original

On November 6th, KSU Men (KSUM) has been approved by the Student Activities and Budget Advisory Committee (SABAC) of Kennesaw State University. The video above plays a recording of the speech I gave to SABAC. Representation for men and boys has now spread to academia in the Southeast United States. I will be serving as the president until December 2014, and KSUM will outlive my time on campus. I have three awesome people helping me run the organization, and I could not ask for a better lineup. KSUM's administration is split 50/50 between men and women, and the students who support us are diverse.

I want to thank both the staff and membership of AVFM, NCFM, and AVFMS for all of their gracious support. None of this would have happened if it were not for your confidence in me.

As Promised

I will now deliver what was promised in the KSUM fundraiser. Here are receipts for the major purchases made for KSUM promotion. If you have been following me on my blog, you have seen these already. Since there was nothing in the budget for hiring designers, the print graphics are of my design.

1. GOPRO Chest Mount
2. KSUM Banner [reciepts][print graphic]. Originally I was going to get a printed tablecloth, but that cost twice as much. The banner fulfilled the same function.
3. KSUM Handouts [receipts] [front][back]

The rest of the money has been dedicated to gasoline for the car and food for upcoming meetings. Since everything was local, I spent more time on foot than in the car. That's why the gas costs were so low even though a lot of time was spent on this project.

I also promised you all knowledge in exchange for your support. I will now present you a log so that you can learn from my experience. Be warned, this is a lot of information so please bear with me. If you are a MHRA enrolled in college, I will be telling you some things to expect when starting an organization. Note that this article is breadcrumbs in a forest. *Your experience will be unique, and there are no guarantees*. By observing what I have done, my hope is that you will get some idea of how you can navigate your own circumstances.

What to Expect

1. **Hard work**. You will be running around everywhere, and your patience will be tested every day.
2. **The law**. Read your university's student handbook and any relevant state, province or national code to learn the ropes. When you read legal code, do *NOT* skim. You cannot afford to misconstrue anything. Don't read cover to cover, just check the books before making important decisions. Take any legal questions to your campus' legal council. If you are a student, you should not be charged if you keep things quick.
3. **Bullshitters.** Forget about people who do not return your calls or live up to their word. They don't care about you.
4. **Rivals**. Some people will face you with red tape or worse. If you have done nothing wrong, use the law and a recording device to your advantage. Accountability is your sword.

The Story of KSUM

All times are in EST (GMT-5) and are recorded in 24-hour format.

The Gentlemen's Club

On February 20th 19:00, I attended a men-only meeting called The Gentlemen's Club. Only three men were present, including myself. I reacted to the meeting positively. Dr. Faust, the counselor facilitating the discussion, asked me to meet him and his colleague Dr. Griggs. A week later I take questions from the AVFM community to bring to the counselors. On March 11th 18:00, I met the counselors to discuss TGC. We talked about TGC policy, and I learned that the counselors wished to regulate member communication. Members had to sign a paper agreeing to not socialize with other members outside of the meetings. TGC was essentially a locked-down group therapy session, and the doctors wanted me to "recruit members" (in other words, find patients). TGC wanted nothing to do with activism. They only wished to "fix broken men," in the words of Dr. Faust. They declared AVFM and my own activism "militant" and started to ask me invasive questions about my personal life.

I dropped contact with TGC even though TGC seemed to be the best KSU had to offer men.

Getting My Shit Together

I decided to make the change I wanted to see. At first I thought I wanted a safe space for men, but then I realized that wasn't going to help much in the long run. What I wanted was to squash gynocentrism in any local policy, and I knew there were men and women out there who wanted to help. On May 31st, I interviewed Paul Elam on starting a men's group and on the MHRM. On July 8th 17:15, I spoke to NCFM Campus Coordinator Chris Thompson for advising. Chris suggested targeting fraternities for signatures, while warning me of the kind of backlash to expect. [1][2][3] I did not get any good results from KSU fraternities or sororities. On August 1st 18:43 I saved an early draft of what would become the KSUM constitution. The KSUM constitution is heavily influenced by Chris Thompson's NCFM chapter bylaws. By this day, I have collected all needed documentation from KSU to start obtaining signatures from the Kennesaw State University Student Life offices.

For those of you looking to get started, this should tell you to go to your campus student center and start asking about forms to fill out to start an organization. If you don't know where to go, just ask anybody behind a desk. Chances are good that someone who cannot help you will know someone who can. I got a packet with a student petition and some forms identifying co-founding officers. Most of my signatures came from asking friends, which meant the table events I held in the future were dedicated more to officer recruitment.

By August 13th I got some cheap posters up asking for volunteers to act as officers. Lots of them were torn down because that *always fucking happens*. Later I wandered around "The Cubes," a set of cubicles where student organizations work. I took my time until the 26th to learn about campus policies and the law. AVFM forum members were a big help on this front.

I started to get nervous about the lack of student concern over men's issues. I made an appointment with a faculty member on August 29th 15:52 and learned about setting up a table to promote KSUM. I went back to the AVFM forums on September 2nd 08:45 to bounce ideas off people on how to make good use of a table for a promotional event. A fundraiser for KSU Men's promotion started on September 16th 9:34 with Paul Elam's blessing. The $500 goal was reached at 16:40 the same day.

[image]
KSUM promo materials on the world's most boring quilt

Some Asshole Grabbed Me for No Reason

To give the donors an idea of where things were going on, I went to KSU to film *The Commons*, a cafeteria on Kennesaw State University. I was grabbed by the shoulder by a staff member who told to stop recording. This person did not work in security, but I complied and asked where I could get permission to record the campus. I went to the University Relations office to get permission to record students for my table events. The lady I spoke to was okay with it, so long as I had permission from the offices nearest where my events were being held.

On September 16th, I stopped by the KSU Social Sciences and Humanities building to ask about recording the second table event. My email was CC'd all over the place and I got several responses from staff on the 17th. They even roped in the campus attorney. I was told that I could not record anyone without every student's explicit written consent. This turned out to be false. There was no campus policy stating this. I live in Georgia, USA. O.C.G.A. §16-11-62 states the conditions in which I can or cannot record people. Since I was a student on a public university in the middle of a high traffic area, no student had a reasonable expectation to privacy since we were all in public view. I needed no consent. I approached the campus attorney about the situation and told him that a staff member who did not work in security grabbed me to enforce a policy that did not exist. The attorney commended my correct reading of state law and explained that I was told not to record so that the school could avoid frivolous lawsuits filed by oversensitive students that expect privacy in public areas. Such cases were almost always thrown out, but it takes time and money to do that.

KSU had a valid concern, but their concern did not excuse how they handled me. I was told a lie that affected my rights as a student. The attorney and I came to an understanding that I could record the event if I left a warning that the event was being recorded. To the attorney's credit, he was remarkably understanding and supportive of the group.

Things to note:

1. If you are right, do not back down.
2. Know the law, and know campus policies.
3. If someone who is not in security lays a hand on you without just cause, raise all nine circles of Hell. *If your university tries to force you to follow policies that do not exist, you can make a harassment claim and report anyone involved in the harassment.*

By September 24th, I had obtained all materials for the table by going to a local print shop to get the banners and the handouts produced. The chest mount was purchased from Wal-Mart (no sense paying for shipping/handling). On September 28th 9:00, the first KSUM table was hosted in front of the Commons. Since I was still alone at this point and did not want anyone messing with the stuff on the table, I sat out there for the full six hours with no lunch or bathroom break. The response was positive, yet underwhelming. The second event was held in the social sciences building, which had more interesting results (more on that in a moment).

The GOPRO I was wearing on my chest was enclosed in a case, so the video footage has muffled audio. The fact that the GOPRO died while the phone was still recording audio made it impossible to piece together a complete video. However, I do have valuable footage of how to set up an awesome table for you all to use as a reference. Check it out, and make sure you can see annotations on YT videos because they provide a lot of good information. You won't see these annotations on many mobile devices, so watch this video on a laptop or desktop.

http://youtu.be/xcgC0ej7P_c

Learn from my mistakes:

1. Find friends to help you *before* campaigning. Have someone around to hold a camera or watch your stuff if you need to wander off. While I did have your moral and financial support, I spent most of my time working alone in my community, which really sucks.
2. If you use a GOPRO, note that the microphone can't hear things more than three feet away very well. Closing it in a case on a chest mount does not exactly help matters. You need a condenser microphone like the Sony ECM-DS70P and a skeleton case for the GOPRO if you want good sound quality. Be warned that bootleg microphones are sold on Ebay, and may not actually work (If the price seems too good to be true, it is).

I published available officer positions on KSU Men's blog on October 4th. Jonathan Taylor graciously helped get the word out. The second KSUM table event was hosted in the KSU Social Sciences and Humanities building on Monday, October 21st. I was alone again, but thankfully not for long. The man who is now my VP approached the

table and said “I’m in. What do I do?” His cool wife also came by and signed up as the treasurer. Interestingly, as the treasurer and I were talking, a feminist approached the table and tossed down a folded, hastily-written hate note before storming off without a word. The paper was crumbled, the side was torn and the grammar was, in a word, “special.”

Look at a picture of my table —which is all the feminist saw—, and please explain to me the logical connection between my table and her note.

[image]
Feminist: “Patriarchal, white supremacist, motherfucking fuck fuck…”
The girl threw justification for KSUM right into my lap, so naturally I got the note laminated.

[image]
Insanity, now in plastic!
The constitution was ratified on October 28th, and on November 6th, KSUM was approved as a new entity.

What Now?

KSUM is the result of almost ten months of research and work, and we are only just getting started. We have fundraisers to hold, food to cook and meetings to host. There are still standing threats to the organization, such as feminist co-option, student protest and other forms of administrative intervention. After all, KSUM is going to try and change policy. We hit a milestone, but shit can still go wrong and we have to be ready for that. When officers leave KSUM, others will be elected to maintain the organization. I cannot prevent gynocentrists and misandrists from taking the helm during future elections, but I will do my best to make it hard for them to steer the ship off-course.

Supporting KSUM

Your support is what got this organization started, and your continued support can only help KSUM grow. **A new donation page is available** if you want to help us feed members, hire speakers and organize local activist projects. I plan to approach the KSU Security Department to talk about their R.A.D. courses, and approach the gender studies department about their required reading.

Conclusion

Let’s recap. If you are a college student, we need you to start organizations on college campuses to help men. The bottom line is three-fold:

1. To love and respect men as human beings.
2. To presume a man is innocent until proven guilty.
3. To reverse any policy that does not like #1 or #2.

Once you start the process of getting an organization ready, you will gain experience and naturally see the options available to you as you go. My experience generated a lot of content to absorb, so I invite you to leave any questions you have in the comment section below. Your experience will differ, so if you still don’t know what to do, that’s okay. I did not know what to do when I started, either. To be honest, to some degree I still don’t know what to do now. You simply can’t know everything in this game. Accept that the results are uncertain and move forward anyway. When you go out and make something happen, the fear that paralyzes others like you will weaken. Even if you fail, the worst case scenario is that we all learn something. And even then, the failures you experience will most likely not stop you from trying again. Failure and mistakes are just things that show up before success, so don’t let them stop you. Keep losing until you win.

But let me tell you “a thing,” to borrow a phrase from my brainless friend: you need to get over fear. Any worry you may feel about taking on the system is understandable, but that worry is exactly what keeps things the same. No one is expecting you to change the world, but you need to do *something*. An organization is no small task, but the current war against the gynocentric powers that be is in academia. Plant your foot on campus, read the policies, decide what needs to change and do what you need to do to change it.

Get up, get out, and do what is right. I will root for you.

GMP: Fathers are not important

Paul Elam · 8 November 2013 · Archived copy · Original

The Good Men Project (GMP) recently ran an article by Suzanne Venker about the importance, indeed irreplaceability of fathers in the lives of children. Venker supported her contentions by pointing to the spectrum of psychological and social maladies which are inarguably much more likely to befall fatherless children than those whose nuclear family remains intact.

She also conveyed a deep sense of appreciation for her husband and his importance in her life and the life of their son. The tone of the article was upbeat, affirming and positive about the importance of men and masculinity, particularly in the lives of children.

Of course, GMP quickly realized their mistake and took the article down.

And now, if you click through a link to the article you will get the following message where the piece on fathers used to be:

> **Editor's Note: We have removed the content of this article.**
>
> **The content that formerly appeared here did not reflect The Good Men Project's views or position and rest assured that we will work to ensure that a mistake like this won't happen again.**

I am not even going to pretend to be shocked by this. I won't trot out the almost obligatory "WTF" or "wut." I won't use feigned surprise to speculate on what could possibly possess GMP management, on a website allegedly dedicated to the goodness of men. to decide that an article actually about the goodness of men did not reflect their views, and was, in fact, a mistake to publish.

I won't do any of that because GMP is showing, which it rarely does, 100% complete and transparently pure honesty about what their message is really about.

Bookmark that page for posterity.

For those who don't understand what GMP is up to, which is to say those of you who have never read it, you first have to wade through at least some of their bullshit. The first and most glaring of pile of said BS is that the Good Men Project is a publication that openly explores, from a diverse group of writers and thinkers, what it means to be a good man.

Hell, GMP is not for or about men at all, much less good ones.

No, if you want to understand what the Good Men Project is about you have to look past their blatantly misleading title, scrap their *about page*, which is hysterical when you know how fallacious it is, and pretty much ignore what anyone associated with the publication will tell you about their intent.

Just as it is in so many other things in life, to understand the real picture you have to follow the money, which is to say in this case follow the *audience*. If you want to know what the Good Men Project is about, all you have to know is who it is written for. You have to know who reads it. And that much is pretty easy to answer.

Let's take a quick look at their demographics, supplied by alexa.com.

[image]

Funny what a little information, sans the spin, will do for achieving some clarity.

What are we to make of a publication, man-obsessed in appearance and content, but with the pesky little sticking point that it has almost no male readers?

The answer to that is in the content, both what is present on its pages, and what has been expediently torn from its

archives when things got a little too real; when its female dominated and patently pro-feminist audience cried foul.

At GMP, amid a handful of milquetoast offerings that contain politely phrased and questionably sincere objections to the treatment of men in modern culture, you will find a deluge of feminist propaganda, manhood advice from women, pablum on how to have hot sex and features on assorted forms of victim politics.

If you check out the current numero uno Editor's Pick, you find Dale Thomas Vaughn mindlessly pontificating about how feminism has cured war, pestilence, toe fungus and masculinity in just forty years. His only remaining question was where women would send men in the future and if facial hair and being white would be allowed.

The Good Men Project? Nah, it's COSMO with a dick painted on the cover and the "sensibilities" of modern feminists flatly trumping anything real or positive about men.

It is a publication for women who hate men but are probably still looking for Prince Nutless to show up at the door and validate every psychotic thought in their ideology-addled heads forever after. And it is for a very small minority of men so spineless and obsequious that they will happily take the regular beatings that come with the occasional pat on the head and a "good boy."

Sorry, but it has to be said: It is not the Good Men Project. It is the Good Boy Project. Management knows their bread and butter and won't have it any other way.

The removal of Venker's article was anything but surprising. Fathers are essential? Irreplaceable? Not to a hoard of entitled consumers, most of whom have already completely shortchanged their children by selfishly running their fathers far, far out of their lives. And you can bet they blazed a trail to write in and complain about being reminded of it. The avoidance of richly deserved shame can produce missionary zeal.

What Venker really reminded these women of is what they are not. She reminded them of the fatherly love that cannot reside in their hearts and the paternal human connection that cannot exist in their lives. I have no doubt that more than a few women who read that article were already witnessing the harsh consequences of their decisions playing out in the increasingly dysfunctional lives of their sons and daughters.

All that is enough for a death knell in a place like GMP, but Venker also committed the worst of all sins. She demonstrated to these women that indeed, not all women are like them. I lay dollars to doughnuts they hated her guts for it. They wanted her discredited and denounced. But most of all they wanted her gone so that they could return to the comfort of their bitterness and denial.

The promise by GMP that they would never, ever, ever make such a terrible mistake as to run that kind of article again said it all. And they are right. If they do not continue to support the delusions of the apoplectic losers that flock to their pages every day, they won't have an audience at all.

The Truth About Violence – the facts will shock you...

AVfM Video Source · 8 November 2013 · Archived copy · Original

This presentation by libertarian philosopher Stefan Molyneux is right on all the important points. It will not shock people who've been in the Men's Human Rights Movement, but it will probably shock the everyday person who will listen.

You can subscribe to Molyneux's channel right here.

Analysis of Domestic Violence & Mankind Conference 2013

AVfM Video Source · 8 November 2013 · Archived copy · Original

James Williams of Men's Matters Radio has a new video exploring the recent Mankind Conference 2013 in the UK, and discussions of domestic violence there.

Subscribe to James Williams' channel here.

What most black women think about black men

AVfM Video Source · 8 November 2013 · Archived copy · Original

Painlessrisen has a look at what he's seen of how black women often treat black men.

http://www.youtube.com/watch?v=O8WXDRw7za0

I think the only argument we might have with him is that there are plenty of white and brown men who face similar experiences with women in their own racial/ethnic group, although in many communities it's more frequently behind closed doors. But if you got to the right areas of the country or world, you'll find men getting this type of treatment who are so white you could lose them in a snow bank.

MGTOW and female disapproval

Anja Eriud · 9 November 2013 · Archived copy · Original

Yes I know: what would I, a female, know about the myriad factors that go into a male decision to Go His Own Way, or a male orientating his life to minimise or lessen, if not outright avoid, any engagement with women? It's a fair point and the answer is: I don't know. I can respect that decision and acknowledge that this man has the right to live his life anyway he chooses, but I really cannot get inside his head and feel what he feels or has felt.

Okay, having said that, this is not what this is about, this is about shining a bit of a spotlight on why some women, sometimes feminists, sometimes not, seem to have this visceral negative reaction to MGTOW, why some females take it upon themselves to pour scorn and vitriol on the heads of these men.

Actually the clue is in the acronym – **Men Going Their Own Way**. Now whether or not women will admit it, the fact is for a lot of women there is no male "way" because men only live by the grace and favour of women. Without that grace and favour men will be made feel the full force of female disapproval, which manifests itself in many ways, from the violent to the relatively benign – ever seen a women convey her disapproval of a male action by a slight pursing of her lips, a slight stiffening of her body? I am betting we have all seen this happen to a man or boy, and have noticed an immediate change in the behaviour of that man or boy.

Of course female disapproval can and does manifest itself in much more direct, abusive and violent ways, but the point is that women feel they reserve the right to arbitrate and exercise approval of male actions, male behaviour, and in fact male autonomy.

Our modern society is now exclusively orientated towards achieving, obtaining and accommodating this female approval. MGTOW comprehensively rejects and delegitimizes any necessity for female approval or sanction. MGTOW is men thumbing their noses, giving the finger to the notion that men live by the grace and favour of women. It literally pulls the rug out from under the feet of women who, whether consciously or not, have internalised the idea that men are a resource *for* women, that men live and die to *serve* women's needs, wants and whims, that men have no other function but to be at the beck and call of women, but only if and when a woman decides *she* had some need that a man is obliged to answer and/or fill.

MGTOW quite clearly asserts that there *is* a male "way" and that the default female "My way or the highway" cultural norm is now being rejected, dismissed as basically a mirage, an illusion.

The universal pedestal that the vast majority of women believe they stand upon is crumbling beneath their feet, the illusion that they occupy some rarefied higher plane of existence in relation to men is shattered, and the self absorbed and egotistical belief that men live *for* and *in service* to women is… a joke.

MGTOW is literally a slap in the face for women. It is saying to women in clear unequivocal terms – "you are not really all that!"

Of course there is another deeper and more subtle message that MGTOW conveys that is precipitating the current spewings from female voices, feminist or otherwise: MGTOW is a manifestation of male disapproval of female behaviour, actions, etc. It is saying, "we've seen what you have to offer, we've watched the way you present your 'goods' and… nope, not buying!"

Oh dear Lord, men rejecting females, *men* giving women the once-over and not snapping up one of these delightful creatures! Heaven forfend! All this female spluttering in rage, hurling of epitaphs, heaping of scorn, is the female equivalent of a spoilt obnoxious brat throwing the mother of all tantrums at not being picked to play the princess in the school play, because… well because *I am a princess!*

The notion that men choose to reject women – it is simply not to be borne!

There is yet another underlying subtle message that women who have an issue with the whole MGTOW

phenomenon tend to raise – men left to their own devices will turn into, if they haven't already, uncouth violent barbarians without the "civilising" influence and monitoring of women. Wonder how that stacks up in the face of numerous YouTube videos of females (usually drunk) causing mayhem in city centres on weekends. Here in Ireland, in Dublin, we get a lot of "hen parties" around the Temple Bar area, and the behaviour of these females is jaw-droppingly loud, violent, abusive and not to put too fine a point on it, disgusting – urinating and vomiting in the street being a big problem. Hmmm, I simply cannot fathom why men would be "turned off" by that!

Really! Boys, lads – what ails ye at all? Don't ye know that there are wimmin out there ready and willing to rip your heart out, itching to use, abuse and reject you? Literally foaming at the mouth to squeeze every last penny out of you, give birth to your children then taunt you for 18 years by holding those children hostage, to ransom?

Lads, MGTOW is just mean, it's not playing the game – sorry – what did you say? The game is rigged? Nooooooooooooo! Really? Ah, well then, off ya go, have fun, and for goodness sakes lads – mind yerselves – them wimmin are very very sneaky.

Note: this article is also available in Spanish.

This meme will piss you off

VFM News and Commentary · 9 November 2013 · Archived copy · Original

This is the email that came with this image:

The other provinces seem to make it as hard as possible to find information on waiting times. But I'd bet they have similar numbers seeing as my grandfather recently died of prostate cancer after 2 years of "don't worry its not malignant, we'll wait and see" and 1 year of excruciating pain and "sorry, it's too late now, nothing we can do".

Fuckers.

All the while women get the express lane as soon as they think they feel a lump (which is ok, but men not getting the same service is not, even when its a man with breast cancer too)

But, we shouldn't get angry… right.

[image]
Click to enlarge

Cunning Stunts of History: Mary Koss and rape culture

AVfM Video Source · 9 November 2013 · Archived copy · Original

Misandrist academics like Mary Koss are not questioned publicly often enough. Diana Davison isn't afraid to call her out.

http://www.youtube.com/watch?v=0m_qQelRBHU

Subscribe to Diana Davison's Feminism LOL channel if you have any sense.

When is it illegal to make reproductive choices for others? When you're a man.

Janet Bloomfield (aka JudgyBitch) · 10 November 2013 · Archived copy · Original

Over the past few months, this same story has played out over and over again in the media: men confronting an unwanted pregnancy slip their partners abortion drugs and end the pregnancy. You can read it here, here, here, here and here.

These cases all have some interesting things in common: none of the men were married to the women carrying their children and in all the US cases, the men were originally charged with either murder or attempted murder.

Hmmm. So when a man kills an unborn baby it's murder, but when women kill unborn babies it's just "a reproductive right". It's not a baby anyways, right? Just a clump of annoying cells. A "fetus".

Except when it's not.

> Abortion: it's only a baby when she says it is.

My intention today is not to discuss abortion, but rather to look at the idea of "reproductive rights" more carefully. Two high profile media sources have recently featured stories that question whether men actually have any rights when it comes to reproduction. Back in June, Laurie Shrage, a professor of philosophy and women's studies (!) posed the hypothetical question Is Forced Fatherhood Fair in the ***New York Times***, and Anna March followed that up with an article at ***Salon*** demanding that we Make Fatherhood A Man's Choice!.

It's heartening to see the conversation turn towards even considering whether parenthood should be voluntary for all adult humans, and I think New Media sources like AVfM can take the credit for that. It certainly has not been feminist media, with their oft-repeated commitment to "equality" that have expressed any interest in equal reproductive rights. Quite the opposite. Websites like ***Jezebel*** hilariously trot out the exact same arguments anti-abortion activists use against women to deny men reproductive rights – don't have sex if you don't want a baby!

A typical comment goes like this:

> Gentlemen.
>
> IF YOU PUT YOUR PENIS IN A LADY THERE IS A CHANCE YOU MIGHT MAKE A BABY. THERE IS ALWAYS A CHANCE UNLESS YOU GET A VASECTOMY. IF YOU DON'T WANT TO TAKE THAT CHANCE, DON'T PUT YOUR PENIS IN A LADY.

http://jezebel.com/forced-fatherhood-yeah-okay-whatever-513168822

Oh really now?

> IF YOU ALLOW A PENIS IN YOUR VAGINA THERE IS A CHANCE YOU MIGHT MAKE A BABY. THERE IS ALWAYS A CHANCE YOU MIGHT MAKE A BABY UNLESS YOU GET A TUBAL LIGATION. IF YOU DON'T WANT TO TAKE THAT CHANCE, DON'T LET A PENIS IN YOUR VAGINA.

How's that work for ya, Jez? No abortion, no adoption, no escaping the consequences of sex. Fair is fair, right?

crickets

I've discussed the lack of reproductive rights for men before and although I suspect I hardly need to spell them out for regular readers of A Voice for Men, there may be some new faces around the club who aren't familiar with the options that women have, and men don't, when it comes to unplanned or unwanted pregnancy. Women have three choices when faced with a child they do not want and do not wish to assume legal or financial responsibility for:

1. Women can abort the child before it is born

2. Women can surrender the child for adoption

3. Women can surrender the child under Safe Haven laws and walk away

Men have none of those rights. The ***Jezebel*** article spells it out quite clearly:

> Boo fucking hoo. At the end of the day, the only thing the government, and society, requires fathers to do is pay money.

Charming. The only thing fathers have to do is pay money. And the accusation that feminism reduces men to mere utilities is unfair because: why again?

What would reproductive rights look like for men?

The right to legal parental surrender, in a time sensitive window (allowing for early abortion if the woman so chooses). Just as no woman can be forced into motherhood against her will, no man should be forced into fatherhood against his.

Legal Parental Surrender. It's not that hard.

But since we do *not* in fact have laws that protect the rights of men who wish to choose fatherhood rather than have it shoved down their throats, some men are taking the matter into their own hands, administering abortion-inducing drugs without the knowledge or consent of the pregnant woman.

I think we can simultaneously condemn the practice and comprehend the reasoning behind it: in the absence of reproductive equality, some men will take drastic steps to level the playing field. John Welden, facing a murder charge for making a reproductive choice for someone else, was ultimately convicted of product tampering and mail fraud–and there is something very interesting in that conviction:

I'm no lawyer, but if John and other desperate men like him can be charged, convicted and jailed for fraud and product tampering, is it possible that women who trick their male partners into pregnancy can face the same charges? Is it always illegal to tamper with products and make reproductive choices for other people, or is it only illegal when men do it?

Birth control sabotage is a frighteningly common reproductive strategy that both men and women engage in. Men are generally resoundingly condemned as brutish, controlling, misogynist pigs when they do something as despicable as birth control sabotage, but what about women who play the exact same game? "Forgetting" to take pills? Purchasing ineffective pills? Poking holes in diaphragms and condoms? Oh, there are plenty of strategies to get pregnant without the knowledge or consent of a partner, and ladies don't hesitate to share those. But really now,

you must be thinking, how common is that? Do women really tamper with birth control products for the purposes of getting pregnant without a partner's consent, or are we just talking about a few outliers?

According to "Jody", in an interview with Details Magazine, it's not only common, it's normal!

> Jody (not her real name), a 32-year-old account manager for a major New York ad firm, decided to speed things along with her boyfriend two years ago by getting pregnant without telling him. "It's not about trapping the guy," Jody says. "That's kind of old-fashioned. Yeah, you want him to be into it, but there are other ways to get a guy to commit. If you're smart and in a good relationship, it's just about the fact that you want a kid." Even in her circle of young, urban, and gainfully employed friends, Jody says, this particular brand of subterfuge isn't exactly condemned the way one might expect. ***In fact, it's sort of, well, normal.*** "I see and hear people talk about it, and I understand. I get it," she says, "and I don't even think it's that manipulative. It's more like, 'Hey, the timing is right for me. I got pregnant—oops! Well, it's here, let's have it.' I think that's more the way it is now than it was back in the day when you had to marry someone before you got pregnant. Marriage doesn't matter now."

Why aren't these women facing criminal charges for making reproductive choices for other people? If men who administer abortion drugs without the knowledge or consent of their partners can be held criminally liable for that action, then why aren't women who engage in product tampering and fraud (telling someone you are taking birth control pills when you are not) held similarly liable?

Reproductive rights ***include*** the right to decide if you will be a parent or not, and they ***exclude*** the right to make that choice for anyone else.

As it stands, only women have the right to choose parenthood, and only women have the right to make reproductive choices for other people.

> Equality: you're doing it wrong.

Oh well now, that's a surprise, right?

Nope. Not when it comes to feminist double standards.

Lots of love,

JB

MRAs in India Community Group meeting

Anil Kumar · 10 November 2013 · Archived copy · Original

The family courts in India operate with extreme levels of anti-male bias. Most men have little hope from these courts. The Indian feminists openly call for discrimination against men by family courts. For example, they do not want men to be protected from domestic violence by women. More recently, feminists and communists together passed a bill in parliament for dividing matrimonial property during divorce. According to this bill, women's self-acquired property and inherited property will be considered her personal property, while all property of s man acquired before marriage or to be inherited in the future will be considered as "marital property", which will be divided during divorce.

Most often these Feminists argue that, under "patriarchy," men always support other men, while discriminating against women. In the media, Feminists accuse the family court judges of practicing pro-male bias, even though Indian family courts are extremely anti-male. For example, a recent survey has shown that family courts take an average of 24 months to pass an order for child visitation for fathers, even though this is a simple and straightforward judgment. Often, the family courts send unemployed men to prison, because they are unable to pay maintenance to an able-bodied wife.

In last decade, we Men's Human Rights Activists in India have used weekend meetings in parks and men's community centers to organize ourselves, mainly to fight against discrimination in family courts and false domestic violence cases.

Most of these meetings focus on educating men about the laws and the behavior of courts and lawyers. Though no direct solutions are available for men's problems, this basic education helps men protect themselves from the system and minimize their losses. This education then also reduces the possibility of being led astray by a lawyer. Many men facing domestic violence approach our men's rights groups. Often, they are advised to move to a separate house so that they can recover first. In India, police refuse to take any complaint of domestic violence by wife seriously, though a lot of men record the abuse using audio or video recording devices.

One big benefit of the men's community centers is that men feel that they are not alone and millions of other men are facing similar situations. So, they stop hiding as a solution and they stop worrying. The fear of going to a prison is much more painful that the real experience of being in a prison for couple of days. We often say to ourselves, our battle is 80% psychological and 20% legal.

Our motto is, irrespective external circumstances, a man must enjoy every moment of life. Only a man who can cherish every moment of life can be a real fighter against a discriminatory family court system.

In a way, we have no victims in our meetings. Victim-hood is just not allowed to pull us down. This victory over our minds in our community meetings has created a die-hard attitude towards life and the system.

The weekend community meetings are also used for planning and coordinating events for awareness of men's rights issues.

We hope you enjoy this video about our issues and our activism. You can find more videos about men of India right here.

The danger of male celibacy (1707)

Peter Wright · 10 November 2013 · Archived copy · Original

The following discussion between two women Eliza and Mariana was published in 1707 AD under the title Female Grievances: Dialogues between two Young Ladies concerning Love and Marriage. The discussion shows that even back in the 1700's women were trying to limit men's freedom and stop men going their own way. – PW

THE BACHELOR TAX

Female Grievances Debated
IN SIX
DIALOGUES
Between Two
YOUNG LADIES,
CONCERNING
Love and *Marriage.*
VIZ.
I. Proving that Women, as well as Men, are Inclin'd to LOVE, and equally desirous of Propagating their Kind.
II. Shewing what Love is; its Sorts & Power, and the difference between *Love* & *Lust.*
III. How to discern whether a Man or Woman be in LOVE.
IV. Directions for Young Ladies prudent Managing the Affairs of LOVE.
V. Of MARRIAGE: That it is the Duty of every Person to Marry, unless there be a Lawful Impediment.
VI. The Unreasonableness and Injustice of Marrying for MONEY; and the great Misfortunes that frequently attend such as do.
To which are added,
Proposals for an Act to Enforce Marriage & for Taxing such Batchelors as refuse to Marry.
WITH THE
Danger of Celibacy to a Nation.

Eliza: Amongst all the female grievances we have hitherto debated there still remains one we have not yet touch'd upon. There are an abundance of bachelors who, thro' a cowardly apprehension of the cares and troubles of the marry'd state, are so fearful of entering into it, that they would rather run the hazard of damning their souls with the repeated sin of fornication, than they will honestly engage in Wedlock to procreate within those reasonable bounds which the united laws of both God and man have both religiously appointed: Therefore methinks it would well become the care of a Parliament to redress this grievance, so very hurtful to the Kingdom in general, as well as to our sex in particular, by some compulsary law that should enforce Marriage upon all single sinners who otherwise will never keep a cow of their own whilst a quart of milk is to be brought for a penny.

Mariana: I'll assure you i like your thoughts very well, for if we consider rightly, we can allow bachelors to be no other than *drones* in the great-hive of the Common-wealth, that enjoy without reason, the advantage of marry'd peoples labours, in having their liberties and estates secur'd by the loss of other men's lives, and will not be industriour to repair from their own loins the native strength of the Kingdom, for tho' they have not continence enough to forebear the pleasure, yet the liberty they take is with such common strumpets, who by their debaucheries and distempers, are render'd wholly incapable of producing any serviceable fruits of their sinful labours. Therefore pray let us lay our heads together and consult of some proposals that might move our Senate to a wise consideration of this weighty matter.

Eliza: Pray, cousin, do you begin and propose one clause and I another, and so we'll proceed till we have digested our project into so many several heads, that may be an ease to the Senate if ever we should hereafter petition the House to bring in a Bill for the Advancement of the Church and the supression of *Vice*, and the improvement of the native strength of Her Majesties Kingdom in a lawful way.

Mariana: With all my heart; you would have me begin, so accordingly I'll proceed to the business, *vis:*

> That every bachelor above the age of twenty, and childless widower under the age of fifty, shall be obliged to marry within the circle of one year, commencing from the date of the Act, or else be liable to be press'd into

> the Sea or Land Service (after the expiration of the Term limited) when ever Her Majesties Forces shall need a further recruit.

Eliza: That their personal effects shall be all sequester'd by the government, and be distributed by an *Almoner* for that purpose, into the hands of so many trustees, chosen out of every Parish, for the better supporting and maintaining all such poor children as have lost their fathers in defence of the Kingdom, and the overplus to be disposed of amongst those miserable husbands who are plagued with scolding wives and smoky houses.

Mariana: That an alms house shall be built and endow'd for the reception of all such childless widowers and bachelors as shall, by reason of their low stature, crookedness, weakness, or any other infirmities whatsoever, be judg'd unfit for His Majesty's Service; and that every such widower or bachelor shall be allowed one warm frize gown every year with a yellow badge upon the right arm, upon which shall be stamped an *Ape* in a string, and under shall be engraven this motto:

Who dies an old maid
leads apes when she's dead;
But he that hates wiving
shall lead 'em whilst living.

That every single member shall have a convenient apartment to himself, with a bed, two pair of coarse sheets, one leathern chair, one earthen candlestick, a green chamber-pot, and a little grate, and every ten of them shall have an old woman to wait upon 'em, and to hand 'em their *water-gruel, barley-broth, turnips, carrots* and *potatoes*; for that they shall not be allow'd any other food than *soop, herbs* and *roots*, because they have forfeited the Liberty of an Englishman, by not loving the flesh in a righteous way, therefore they ought not to indulge their vicious appetites.

Eliza: O sye, Madam, should we put such a cruel article upon the poor gentlemen it would be constru'd as downright tyranny, beyond all president.

Mariana: I am sorry to see you so tender of those who are so cruel to us, whoever refuses out of obstinacy to comply with the Term has resolved himself into a state of insufficiency, choosing rather to suffer than to marry; therefore we ought to consider them as much superanuated as to our sex, as if he were fourscore, but no infirmity ought to be allowed a good reason against a man's marrying; for tho' he is unable to get children, he is nevertheless able to father 'em; therefore, I think, all those that stand out in contempt of wedlock, cannot be dealt with too severely.

Eliza: Truly, cousin, upon second thoughts I must agree with you that they cannot be use'd to hardly. But, I doubt the Parliament will expect we'll be setting forth the *danger of celibacy to a nation* as the chief motive to induce 'em to take our other proposals into their wise consideration.

Mariana: That's well thought on; but we must be very brief, for the Members of Parliament hate long things, tho' we women are said to love 'em; therefore let us begin and help one another to concisely set forth the dangers of celibacy.

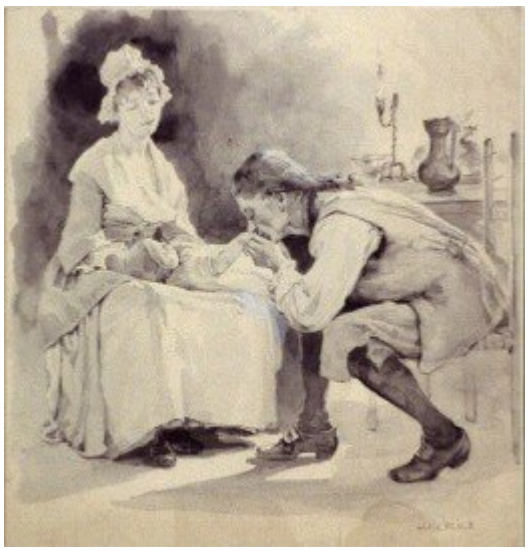

THE DANGER OF CELIBACY

Eliza: In the first place it would be a means of greatly impairing the glory of the established Church of this Kingdom, by lessening the interest of the Bishop's courts, which depend much upon marriage licenses, and consequently the grandure of prelacy must be reduced, not only so, but it would prove a great disadvantage to all the inferior clergy should the people once shake off the Church-shackles, and get a habit of falling to without grace.

Mariana: Secondly, it would be a means of ruining all families, dispeopleing the Kingdom to nothing, and leaving our posterity unable to defend themselves against the insults and invasions of their foreign enemies; for no copulation must bring the Kingdom to nothing; and universal liberty would beget distempers instead of children, and force the nation to turn their colleges and alms-houses into sick-hospitals.

Eliza: Thirdly, it would cause *rapes* and *murders*, for if both sexes were in common, both would contend for enjoyment where they could have no claim; besides, the care and education of children would be totally neglected, for what man would be burden'd with the charge of those brats, that another might have the liberty of getting as well as himself.

Mariana: Fourthly, it would be a means of introducing a beastly use of sodomy, making every timerous leacher turn a R——y for fear of contracting that filthy distemper in a minute that may'nt be claw'd off in a twelve-month.

Eliza: I find we shall be able to dispatch our undertakings to a nicety, a few more of these considerations, when we have more time to think, will certainly prevail, but the lateness of the evening now calls us to be marching.

Source: Gynocentrism and its cultural origins

Editor's note: feature image by Toronto Public Library.

Why ‘feminism’ poisons everything

AVfM Video Source · 10 November 2013 · Archived copy · Original

By the way, you should subscribe.

Movember Grows On Natrel

Dan Perrins · 11 November 2013 · Archived copy · Original

ON MOVEMBER 1st, dairy company Natrel did an amazing thing: they showed genuine concern and support for a serious men's health issue. Natrel pledged to donate $5.00 for every picture of a mo, or a faux-mo, to Movember Canada.

[image]

Their only request is that participants add one of two hashtags, #NatrelMo or #NatrelFaux. They've also provided a few ways for us to take part. You can post your picture on their Facebook page, on Twitter and Instagram by tagging Natrel at @Natrelmilk (on Twitter) or @Natrel (on Instagram).

You've probably heard of Movember while wading through the countless pages dedicated to uncovering the issues faced by men in society but if you haven't, here's a quick run through of how it all started.

In 2003, men in Melbourne, Australia were enjoying a beer at the Gypsy Bar on Brunswick St, Fitzroy. Travis Garone and Luke Slattery spoke about a number of things – including fashion trends. This led to them to question aloud "where the moustache had gone" and the two joked about "bringing it back."

Soon after, Garone and Slattery's innocent fashion musings grew into an idea and eventually into a cause. Their first attempt at Movember produced 30 participants so in 2004 the group got serious and decided to formalize the concept. Garone registered the name 'Movember' and created a website. Garone was helped by fellow campaigner Justin Coghlan who ran the campaign in Queensland. The group researched men's health issues and decided that prostate cancer would be their formal cause. And the rest, as they will surely say in future, is Mo-Story.

History (or Mo-story) aside – it's clear that Natrel is going far beyond what is normal in helping to raise awareness for Movember and men's health issues (although honourable mention must go to Campbell's Canada who raised $10,000 with their own Movember campaign.) All *you* need do is post just one pic along with a hashtag and $5.00 will be donated.

Why, it's so simple that even my buddy Jeb did it.

[image]

Won't you?

Also, not interested in the carrot

John Hembling (JtO) · 11 November 2013 · Archived copy · Original

We all understand motivating other people's behaviour through selective rewards and punishments. This is often expressed in the metaphor of a carrot and a stick. Entice with the carrot, beat with the stick. The image springing to mind is one of a draft animal, yoked to a cart.

If you're a part of this human rights movement, or even if you're simply male, then you also know the present culture believes that for those beasts of burden called "men," a persistent climate of attack is just about perfect to keep those unruly animals in line.

I have not included examples, because anyone who claims to need examples to understand the point is either lying, or too willfully stupid to bother explaining to.

If you are a man, you are a bad person. You're stupid, you're unworthy, probably a creep, potentially a rapist, certainly violent, emotionally stunted, sexually inadequate and/or sexually predatory, you smell, you have no style, and you're a controlling oppressive *untermensch*. Unless and until you conform exactly to what the women around you want you to do, to say and to be, then you're maybe an okay dude. Provisionally on your continued good behavior, of course. Oh yeah, and most of all you're utterly and totally disposable – never forget that, bub.

Obviously, the various lame-stream channels of public reinforcement of the blue kool-aid that we all swim in spins endless variations of this: "y'all no-good man-boys who should do what you're told".

And then, every once in a long while, somebody broadcasts or publishes a piece addressing the male subset of the human race in a positive light. Hey guys, you're okay. Hell, we like you. You're even human beings, by golly, with feelings and everything. Hug!

The stick, and then the carrot. The most recent example of occasional positive coverage being a HuffPo article presently being praised by some of the readers of the men's rights subreddit. "Dear Men: You Are Already Good Enough" [1] is an article written by Kate Bartolotta.

Taken by itself, it's not a bad article. In fact, it lists a number of the very same complaints about the public climate of male vilification that writers at AVFM (including me) have frequently discussed.

Some of the comments in the men's rights reddit posting of this particular article include the following:

- "I needed this, thank you."
- "Beautiful article – nice to have something positive here [smiley face]"
- "Nice article. Now if only we can fix the biases men face in courts, I may actually want to risk getting involved with women. Too much to lose as it stands."

Paul once famously said most MRAs were one blowjob away from back-flipping from the high-diving platform through three elevated flaming hoops back to 115% indoctrinated blue-pill slavery.

In the comments thread of the HuffPo article itself, as I wrote this, the top-most comment was something so craven I was about to call a "pathetic dog" until noticed the commenter's own username. What he calls himself: thatdogguy.

"Kate, thank you, thank you, thank you! By the way, will you marry me?"

Am I being too harsh to call this character a pathetic, approval-seeking dog?

Anja Eriud, writing for this site pointed out only 2 days ago: "..that women feel they reserve the right to arbitrate and exercise approval of male actions, male behaviour, and in fact male autonomy."[2]

The point, for self-defining men of loudly disdaining engagement with the public firehose-torrent of male shaming,

male villification, male-marginalizing rhetoric and ideology is not to coax some sort of positive feedback from that ideological public who until now have used the stick to coerce compliance, rather than the carrot.

The point is not to win some slivers of sympathy or praise from those who have, until now, shoveled scorn and contempt onto you, your brothers, your fathers, your sons, or your male colleagues and friends.

The point is that, whether enticed by the carrot of praise and recognition, or driven by that practiced "stick" of pain, shame and degradation; you – a man – are not a motherfucking draft animal. Neither are you anybody's dog to be petted or swatted with rolled-up newspaper. You are a human being.

At what point did any of us agree that who and what we are, what our public identities as humans should be, would be appropriately decided by the self-interest of narcissists, overgrown toddlers, and collectivist ideological solipsists? My choices are: I'm a decent human being, or, I'm a bad man based on the self-interested opinions of members of our society's leisure class?

No.

Which is why, besides my open contempt for the populist male vilifying narrative so pervasive it becomes the air we all breath, I have an equal disdain for praise, sympathy or affirmation from any voice in that same public discourse.

Kate Bartolotta, the author of "Dear Men: You Are Already Good Enough" might even have meant it. On the other hand, the article was originally published at the "good men project" website, a feminist site created explicitly to undermine the men's human rights movement, so maybe we're right back to carrot and stick.

In case anybody reading this is a slow learner, the carrot and the stick are both metaphorical tools of coercion.

So somebody in a mainstream channel has something nice, or kind to say about you if you're male? Watching the backflips of joy from affection-starved dogs demonstrates that those fools still haven't realized their identities do not belong to the public to be conferred on them by consensus.

"I needed this, thankyou."

I don't know if Bartolotta's motivation was benign or otherwise when she wrote: " Dear Men: You Are Already Good Enough." However, whatever her purpose was, I don't care. The metaphorical carrot, no less than the stick, is a tool of manipulation. Bartolotta and every other commentator looking for a lever can take their stick and their carrot, and stick them both right up their own lower alimentary canals.

Dear Kate Bartolotta: it is not your prerogative to tell me, or any other man, he's "good enough". His identity is his own, and if you're lucky, when he's decided, he may tell you who and what he is. He also might not tell you, because that's his prerogative too. And, don't take this too personally, but fuck off, Kate. And of course, whatever your motivation was, thanks you for your kind attention.

But in all seriousness, you can still shove it.

And one more thing: responding to this missive by Ms. Bartolotta, the first 5 conformist dolts to repeat item 1 from the shaming tactics catalog can each donate 1000 dollars to

http://prostatecancer.ca/Donate/Ways-to-Donate#.UoFEeZQ6XR4

[1] http://www.huffingtonpost.com/kate-bartolotta/love-and-relationships_b_4241217.html?utm_hp_ref=women&ir=Women
[2] http://www.avoiceformen.com/sexual-politics/m-g-t-o-w/mgtow-and-female-disapproval-2/

Callout to Australian, British, and Canadian men for help

Dean Esmay · 11 November 2013 · Archived copy · Original

Last week I was contacted by researchers in the UK who are taking part in a multinational study of heterosexual men who are or have been involved in abusive relationships with a female wife or partner. As regular readers of A Voice for Men know, even though men are half the victims of domestic violence and women are half the perpetrators, both research on and services for male victims are underserved and often ignored or even mocked. If you're a man who's willing to step up and share your experiences confidentially with these researchers, you will be helping the Men's Human Rights Movement and your fellow men in a very direct and tangible way.

The researchers inform me that their US-based contingent is full up and needs no further subjects, however, the Australian, British, and Canadian teams are still looking for subjects So I sincerely hope that if you're in one of those countries, you respond to this notice.

Note that once the researchers have gotten sufficient volunteers they will let me know that they've got all the subjects they can handle, and I will post an update here letting people know that the call for volunteers is closed. But until that happens, please read the below notice and act on its directions if you qualify. Thank you!

What follows below is the verbatim notice the researchers sent to me. –DE

Men are needed to take part in a study that aims to listen to men's voices about their experiences of abuse from a female intimate partner.

We are looking for volunteers to participate in a 90-minute online discussion group. We are trying to learn more about men's experiences of victimisation from a female intimate partner in different Western countries (UK, ~~USA~~, Canada and Australia). This is an under-researched area and we hope that by allowing men's voices to be heard we can contribute to the understanding and development of prevention, services and funding for this issue in addition to raising international awareness. We do recognise that homosexual partner abuse is an important study also, but as resources are limited we have to study one thing at a time on this occasion.

We are currently looking for men to take part in the UK, Australian and Canadian study (the US part of the study has been completed for now). We want to speak to men who live in these countries who have experienced some form of abuse in a current or past intimate relationship and who are willing to discuss their experiences with a researcher and other men in similar situations. This abuse does not have to be physical. We recognise that people can experience other forms of abuse such as psychological, emotional, sexual or controlling behaviours and we are interested in all of these forms.

The discussion group will be held virtually; that is, we will use an online facility to speak to each other. This will allow men who live in different parts of the country of interest to get together and talk to each other. We will interview men together with other men from the same country. Groups will be small, of approximately 5 men and two researchers. This facility will have to be private – for example a home PC or iPad, or mobile phone in a private location – this is to make sure we uphold the confidentiality for you and other participants in the group. Therefore, you could not carry out the group in an internet café, for example.

Requirements for participation are that you are over 18, are proficient in the English language, experienced some form of abuse from a female intimate partner whilst living in the country of interest at some point, and you are willing to share your story with a small group of men in similar situations. You will need access to an email account, the internet and a webcam.

Participation is voluntary. You may decline to answer any question you do not wish to answer. If you wish to drop out of the study at any time, you are free to do so. Your answers will be kept fully confidential. This research is being conducted by Dr. Louise Dixon from the University of Birmingham, UK; Dr. Denise Hines from Clark

University, USA; Dr. Emily Douglas from Bridgewater State University, USA; Dr. Alexandra Lysova from the University of Toronto, Canada, and Dr. Elizabeth Celi in private practice in Melbourne, Australia.

You do not have to tell us your name at any point in this study. If you are interested in reading more about this study you need to email the researcher (details below) who will email you back with detailed information. If your email address identifies your name clearly you are free to create and use a non-identifiable account – you can do this easily online using Gmail or Yahoo, for example. When the researcher emails you back she will provide you with a made up name (Bobby, for example) that you can use in communication throughout the entire study. However, we will be able to see your face in the discussion group – we believe it will be easier to talk to each other online about sensitive issues if we can see each other, it is sometimes difficult to gauge what people really mean or feel without seeing faces.

Please note – if you are currently in an abusive relationship you should think very carefully about whether your participation in this project can be carried out safely. For example, will your partner be able to read your emails to us and from us? Will your partner be aware of you participating in the online discussion group?

Remember, unless a website has been set up in a specific way people can trace your history on the computer – that is they can see what sites you have been logged onto. They will be able to trace that you have accessed the weblink to our online group unless you know how to effectively delete this history. Think – would taking part threaten your safety in any way? Please do not take any further part in this study if it does.

If you are interested in participating or have questions about the study, please email Louise Dixon at l.dixon.1@bham.ac.uk and she will make sure you are sent more detailed information about the study so that you can consider further if you would like to take part.

Thank you!

Come the Revolution

Kalan Chinuck · 11 November 2013 · Archived copy · Original

It seems clear from the attention recently directed toward the M(H)RM, its flagship websites, and its spokesmen, that a significant number of people are being motivated to at least take a look and see what all the fuss is about. This fact alone informs us that more and more people perceive the existence of a problem and (hopefully) want to find a solution they can be part of.

The problems have been thoroughly described and well-analyzed – no mystery there, although they bear considerable further dissemination, discussion and publicity.

But what's the solution?

Dr. Gene Sharp's 1993 book *From Dictatorship to Democracy* offers extensive advice on the most successful methods for deposing an illicit regime and substituting something more reasonable in its place. Although he casts the struggle primarily (though not exclusively) as one of freedom-loving democracy-seekers in their fight against totalitarian dictatorships, in truth the M(H)RM might well take some lessons from his work.

It is probably wisest to avoid terms such as 'revolution,' 'rebellion,' 'overthrow' and 'deranged despots,' but there is no doubt that those most heavily engaged in the men's issues battle are indeed revolutionaries of a sort, attempting to upend the status quo of regimes which routinely violate the basic human rights ensconced in the U.S. Constitution, the Canadian Charter of Rights and Freedoms, and other similar documents.

It's worth bearing in mind too that the enemy, as such, needs to be clearly defined. Herbert Spencer, in *The Man Versus The State* (1884) reminds us that the state always proceeds in the direction of greater control and money for itself, at the expense of citizens and individuals. Gustav Le Bon in *The Crowd* (1896) calls "the progressive restriction of the liberty of the individual" one of the two great dangers of even the ideal state (the other being financial waste). Frank Chodorov's 1959 book *The Rise and Fall of Society* describes the state's "proclivity for expansion… its inherent compulsion toward the acquisition of power (which) cannot be inhibited by law," and shows most importantly that "state power can grow only at the expense of social power."

An obvious ancillary conclusion must be that partisan politics is irrelevant in the face of abusive state power: no government, no form of centralized authority with a monopoly on violence, has ever escaped these expansionist tendencies. The notion that these tendencies can be magically restrained is a part of our political mythos which many still accept as legitimate.

In Western capitalist democracies, we are now witness to a psychotic agglomeration of quasi-fascist right-wing policies coupled with hard-left collectivist regulatory regimes which serve to aggregate financial and political power in an oligarchic and bureaucratic ruling class while stripping the general populace of power, money, liberty and justice.

Ideologues and populists can and do provide support to the state, but in fact are only the justification, the useful idiots, for the relentless and inescapable march to state dominance – it matters little which particular ideology is employed, so long as the interests of the state are preserved. (Consider that during the recent U.S. 'financial crisis' the number of government employees increased by 22,000 persons). In democracies, right, left and centrist governments are statist: that is to say, they withdraw power, money and freedom from individuals and accrue it to themselves and their institutions.

Dr. Sharp begins his analysis of successful campaigns by commenting that "in extreme cases, the social, political, economic, and even religious institutions of the society — outside of state control — have been deliberately weakened… . The population has often been atomized (turned into a mass of isolated individuals) unable to work together to achieve freedom, to confide in each other, or even to do much of anything at their own initiative. The result is predictable: the population becomes weak, lacks self-confidence, and is incapable of resistance."

Sound familiar? Lest you doubt the viability or intent of such tactics, bear in mind that a record 27% of America's households are now solo occupant, a dream come true for radical feminists and rulers alike. In Tokyo, the average number of persons per household is less than two. In Canada the number of people living alone is at an all-time high and continues to rise. This socially destructive trend is occurring all over the Western world.

So what can be done? The bad news first: not every revolution is successful. But rather than lay down on the sofa, turn on the PS3 and dial up the porn channel, however, men should note the corollary: many struggles against oppressive authority are successful, and there are damn good reasons for that success.

Violence is clearly not the answer. In addition to moral and ethical implications, violence means attacking the state in its area of greatest superiority, which is hardly a winning strategy. In addition, violence often has the effect of mobilizing support *against* the initiators.

Elections are generally useless as well – the state is clearly not going to create and promote any electoral system which leads to its own demise. A quick look around the world should substantiate this point – with only very rare exceptions, the effective, underlying status quo does not change much, regardless of election results.

Negotiation has its own pitfalls, from serving to legitimize the oppressive regime to co-opting the resistance. And on fundamental issues, such as human liberty, negotiation is a path to failure. Negotiation is not based on the ability of each side to recognize the relative merits of the opposition's position and then compromise, it is based rather on an assessment of the power relationships involved. Guess who wins.

The arguments of such as R. Tod Kelly, who want men to engage in reasonable dialogue in order to correct "civil rights discrepancies," are those of a person who misunderstands both the fundamental nature of the state and the goals of the M(H)RM.

Understanding and exploiting the weaknesses of the state are key to undermining its power. As well, activists must strengthen the oppressed population in their determination, self-confidence, and resistance skills; strengthen their independent social groups and institutions; create a powerful internal resistance force; and develop a strategic plan and implement it skillfully.

For a wide variety of reasons, Dr. Sharp contends that political defiance is the alternative of choice for activists. It enables attacking the status quo where it is weakest, undermining the state's sources of power, and it is difficult to defend against. Political defiance also helps distribute effective power across society, rather than leaving it solely in the hands of the state.

The strategies and tactics of political defiance need not involve breaking the law, harming others, or sacrificing oneself martyr-style to no purpose. Dr. Sharp describes 198 methods of nonviolent action which can be applied effectively – these are listed at *Methods of Nonviolent Action.*

In response to a legitimate and successful battle against abusive authority, societies can change in one of four ways, these being conversion (rare), accommodation, nonviolent coercion, and disintegration. Strategic planning is critical in attaining the desired outcome.

But success can have its own difficulties and risks as well. Le Bon, also in *The Crowd,* summarizes the leading danger: "The idea that institutions can remedy the defects of societies, that national progress is the consequence of the improvement of institutions and governments, and that social changes can be effected by decrees — this idea, I say, is still generally accepted. It was the starting-point of the French Revolution, and the social theories of the present day are based upon it. The most continuous experience has been unsuccessful in shaking this grave delusion."

There is a certain bitter irony to this notion as applied to Dr. Sharp's work, since he envisions the attainment of constitutional democracy as the end goal of political struggle. What happens when constitutional democracy itself is the problem? History is providing the M(H)RM with an opportunity to help write a new chapter to this story. Let us prove ourselves worthy of the challenge.

From Dictatorship to Democracy is considerably more nuanced and comprehensive than can be conveyed in one short article. Dr. Sharp has placed his work in the public domain, so it's free to download and read. I recommend all serious M(H)RAs read it carefully.

Sources:

– Gene Sharp, *From Dictatorship to Democracy*
– Herbert Spencer, *The Man Versus The State*
– Gustav Le Bon, *The Crowd*
– Frank Chodorov, *The Rise and Fall of Society*
– Where The September Jobs Were: Truck Drivers, Bureaucrats, Salesmen And Temps
– More Americans are ditching their roomies and living alone
– Living alone in Tokyo
– The Daily Beast: The Masculine Mystique
– 198 methods of nonviolent action

Veteran's Day: 22 will kill themselves today

Paul Elam · 11 November 2013 · Archived copy · Original

Check what time it is wherever you are. Then wait an hour. Chances are by the time that hour has passed, another US military veteran will have taken his life. Yes, *his*. The victims, checking out 22 times a day, one every 65 minutes, are overwhelmingly male; just like the ones that die in combat.

Forbes Magazine ran a report on this back in February of this year. In it they showed an image of a lone veteran standing in a clearing wearing a sandwich board that was not quite up to modern realities at a mere 18 suicides a day.

This is not counting the active duty suicides, which happen on average of once a day, according to data released by the Pentagon.

And of course the Veterans Administration is handling the epidemic with its usual efficiency. According to a recent report in USA today, it takes longer than VAs targeted two weeks, an abhorrent goal for the circumstances, to initiate psychiatric care for veterans with mental and emotional problems, including those that are contemplating eating a gun. It is more than a month before they can get these troubled veterans in to see a psychiatrist.

As a veteran, I quit letting the VA anywhere near my body after experiencing their quality of care a few times, which is to say after they nearly killed me. But as a civilian I could be in front of a psychiatrist to complain about feminists or bad service at a restaurant if I wanted to within a day or so. All it would take is the insurance card from a civilian provider in my wallet or some cash.

The military has taken some measures to help veterans while they wait to be seen. They set up a hot line, and according to Forbes they claim to have saved 26,000 lives on the telephone. I am sure it was at comparatively nominal expense to taxpayers, though we have to assume that we are talking about taxpayers gullible enough to believe that a phone center actually prevented 26,000 men from killing themselves.

May I suggest that despite the valiant and very economical efforts of our federal government to do the equivalent of handing out aspirin for brain tumors, there may be another way? There may be a viable plan to help men who are serving their country, and the corporations that run it, at their tragic expense.

It is called peace. Yes, peace. Such a notion is only pollyannish if you think American wars are waged for noble reasons or to save democracy.

If, on the other hand, you think wars are waged over money and power and that there are probably options for world commerce that don't require acts of genocide and destruction, then it should make you wonder a few things, like how many soldiers who did not have to walk over the bloody, scattered limbs of children in the course of their day job might come home with less need for a suicide hot-line.

How many soldiers would later commit suicide if they did not have the gory deaths of their brothers-in-arms, friendships forged in heat of battle where brotherhood gains desperate meaning, burned into their memories so badly that they cannot escape the images even in their sleep — or in the bottom of a bottle?

How many men would not be dead, right now, if they did not return from a war they did not start to find divorce papers waiting for them and their children calling some stranger "Daddy"; to being branded as a risk, to their children, to society, and relegated to being worth nothing more than a paycheck as a direct result of making sacrifices for "their country"?

How many men have served and served and served, till they were served up?

We have made a national pastime, not just of illicit, imperialist wars, but of sitting through government propaganda smiling like bobble-head dolls, faithfully listening to public relations hacks tell the American public how we care about veterans; of all the lives we are saving with a fucking telephone, as the bodies piled up on our own shores, and

at our own feet.

There were protests? My ass. Modern Republicans never saw a coffin that did not look better draped in a flag. Democrats only raised a slight stink until their guy took the oval office. Since then they have either become hawks or very, very quiet doves. This country cares nothing about our veterans. It cares a lot more about the politics of these wars than the men dying in them.

And here we sit with the answer to all of it that almost nobody wants to hear. We will repeat this indecency and repeat it again and again and again until the MHRM finds a way to catch fire and help people understand, force them if we have to, that the soldiers we so cheerfully offer up to the meat grinder of American politics are human beings that have better things to do than be torn to shreds and tossed to the curb.

I have heard some Americans bemoan the way our government treats veterans. They will tell you that we should spare no expense in taking care of their shattered bodies and minds when we are done using them. I am so sick of their phony concern and false, empty rhetoric.

When we find a way to actually have a man's life be worth one shred more to the average person than the selfish use they imagine they have for it, then we will have found a way to take human civilization to the next level of being human.

Until then, forget about it. People will find their reasons. They will pontificate on matters of resources, and world politics. They will hide behind alliances, even with tyrants and terrorists, as a reason that more American men should suffer and bleed.

Or, as with most Americans, they will decide whether men should suffer and die based solely on whether whichever whore got their vote wants a war to happen.

And of course they will speak of glory and heroics and patriotism and every other tried and tested mind-fuck with which men have been duped into killing and dying for centuries.

To our national disgrace they will spend this day paying homage to the carnage and the pure human evil that created it.

If you are interested in my Veteran's Day message, and even if you are not, that is it from me as a veteran. Tear it to shreds with petty politics and other foolishness if you will. But please do me the favor when you are done. Kindly wipe the blood from your hands on something other than the back of this movement. The movement to which I belong has no blame to bear, and nothing to celebrate on this day. Only the hope that compassion for men will lead to something better.

Sexism in Harry Potter

AVfM Video Source · 11 November 2013 · Archived copy · Original

A Harry Potter fan notes sexism in the Harry Potter saga. No, really.

http://www.youtube.com/watch?v=5rqQDBOcuAU

You can subscribe to Vinny Mac here.

Ally Fogg goes native

Elly Tams · 12 November 2013 · Archived copy · Original

Ally Fogg is not a feminist, allegedly. But maybe he is worse than that. His apparent attempts to be 'reasonable' and 'balanced' and separate from the battling factions in the gender wars are increasingly unconvincing. I can see the benefits, to Ally, and to feminism, of his fence-sitting stance. He avoids the personal cost of being a 'male feminist' and never pleasing the sisterhood enough (see Hugo Schwyzer). And the feminists get an – um- 'ally' who speaks feminism, acts feminism, supports feminism, but lets the girls rule the roost. The Guardian** (as an outpost of feminism) also benefits, as they have a man writing about gender to wave around as an example of their 'diversity'. But a man who says exactly what any feminist woman journalist would say.

Fogg's latest offering to the feminist goddesses is particularly awful. He starts by anticipating and undermining any criticism, and implies it will come from unthinking, crass individuals. I guess he'll file my response as a 'hit blog'. He writes:

' This is an article about angry white men and their galloping sense of aggrieved entitlement. It is at least partly inspired by feminist theory and analysis of structural racial supremacy. Before I've finished my third sentence, I've probably already contributed to a minor epidemic of hypertension among a certain section of Comment is free readers. I can anticipate the comments, the hit-blogs and the hate-mail already: by even mentioning white men, I am the real racist. I am the real sexist. Why doesn't the Guardian take a pop at the angry brown men over here or the angry black women over there instead?'

Ostensibly, Ally is reviewing a book by someone who does own his identity as a 'male feminist' – Michael Kimmel. I am not a fan but what I think is troubling is how Fogg hides behind Kimmel's brand of misandry. Fogg doesn't say he supports everything Kimmel says but quotes him uncritically. So Kimmel's comment that:

> 'the penis should carry a sticker saying: "Warning: operating this instrument can be dangerous to yours and others' health."

…is given 'airtime', not challenged, and is a juicy bone thrown to Graun feminist editors and readers.

The article gets a little confusing as it progresses. Fogg mentions Kimmel's criticism of 'angry white men' and puts the examples of 'the men's rights activists of cyberspace' and 'the high school spree shooters of parental nightmares' next to each other in the same sentence. He then says 'the thesis can only really be made to work by means of tortuous logic' , but adds 'nonetheless there is more than a jingling ring of truth to his argument' and goes on to agree with Kimmel enthusiastically. Fogg supports Kimmel's notion that white men are responding badly to social change and growing gender equality, due to their sense of 'entitlement' and an inability to move with the times.

This is a clever ploy in a way. If men's rights activists, for example respond angrily to Fogg's article, he can say 'I told you so' and cite their sense of 'entitlement' again. Fogg's article also ignores the 'angry white women' of feminism, who don't like it up 'em. He fails to mention how feminism has always celebrated 'female' anger. Sometimes that anger gets violent:

https://twitter.com/AxeCo2Tax/status/399489435416674304/photo/1

I don't think I am angry with Fogg. I have got to the point of being jaded and a bit depressed by his collusion with a politics that belittles and demonises men, their problems and their opinions. Ally is a 'white man' too. I don't like the implication that he is somehow 'better' than the men he derides, more 'enlightened', 'nicer'.

It's business at usual at the Graun. But it's a rather nasty business. And any challenges to this type of misandry are in my view, more than needed.

* 'going native' observation by my twitter pal Ben

So Paul gets an email from three high school girls

Paul Elam · 12 November 2013 · Archived copy · Original

I get a lot of interesting emails. It is one of my job perks. This morning, I woke up to find an email from three young women, British high school students, who wrote to get some opinions on sexism in the media.

I thought I would share my answers with you, as I have with them.

First, their email:

Dear A Voice For Men

Our names are [names redacted], and we are year 10 students from [redacted]. We are conducting an investigation to find out whether sexism in the media destroys society on a global scale – and we would like to find out your opinions on our topic.

In our group we believe that sexism in the media does destroy society globally in ways such as young individuals feeling outcasted[sic] because they do not look like the 'perfect' and 'skinny' women they see in the media leading them to starving themselves just so they can be like them. It can also make men feel that they should be 'sex gods' because of how they are presented in magazines and on TV. Could you please answer these questions as we value your opinion.

1) What do you think about sexism in the media?

2) How are men and women presented in the media?

3) Does sexism in the media destroy society globally?

Thank you for taking the time to read our email, we would appreciate if you could get back to us as soon as possible. We look forward to hearing from you.

Many thanks,

[names redacted]

My response is as follows:

Hello [redacted], I will do my best to answer your questions.

1) What do you think about sexism in the media?

I think sexism in the media is real, and it is driven by the desire to sell products, mostly to women, which makes some measure of sense because women are the primary spenders of income in society.

2) How are men and women presented in the media?

Men are presented inaccurately in several ways. The first is that they are portrayed as bumbling fools, inferior to women and unable to cope with life without women's help and guidance. They are also portrayed as evil abusers of women and other men. And lastly they are portrayed as sacrificial heroes and invincible tough guys, which are pretty close to the same thing. These are men who disregard their own safety and well-being, or who are so tough they don't have to risk, in order to fulfill women's romantic fantasies of what they want men to be. Seldom are men portrayed realistically or fairly.

Women are similarly misrepresented. One way they are presented is as much more powerful than they actually are. Think Laura Croft, Batgirl, etc.

The less overt version of this is television shows and commercials where they are cast as superwomen who perfectly balance professional and family life, while making sure their bumbling husbands stay out of trouble.

They are also presented as the damsel in distress; unrealistically innocent, helpless maidens who need a man to risk his own sacrifice to help them.

Woven throughout most of the representations of women are the issues your group is concerned with. Women having perfect bodies is symbolic of their sexual power. Women naturally gravitate toward this message because being physically perfect gives them more real life power over men and with other women. Pursuing the “perfect” body is an easy way to suck women in because innately that is what most women aspire to have. Media does not create this drive in women, it just exploits it.

3) Does sexism in the media destroy society globally?

No, sexism in society destroys society globally. Media makes its money not by creating human consciousness, but by understanding it and SELLING to it. Media is not “a thing.” In the end it is people, just like everything else that people create.

The misrepresentations of men and women I mentioned above are good examples of that. Women are the primary consumers in world culture, especially in western nations. So women are the chief targets of messages that come from media. Women want to see men played as fools and idiots (men certainly don’t want that), so that is how the media portrays them.

Women, particularly ones that are hostile to men, want to see them played as evil and abusive, so that is what they get as well. Women also want to see themselves, when not super powerful and capable, as damsels that are sexually desirable enough to have men risk and sacrifice to save them, so that is what the media gives them.

Damsels and heroes. Superwomen and idiot men; all to satisfy female consumers and the men who want to please them.

Very sad, actually. People, I mean. Not the media.

To create a better media that gives both men and women healthier messages, we don’t need to look at advertising, television or movies. We need to look in the mirror. Media is by and large an apparatus to sell people their own fantasies. When those fantasies change, so will the media.

I hope this helps and best of wishes with your project.

Paul Elam

Sparkyfister strikes again

AVfM Video Source · 12 November 2013 · Archived copy · Original

And he uses a brick of logic to shatter Rebecca Watson's windows. If you have not subbed to Sparkyfister, you are not a real kitten-eater. PE

http://www.youtube.com/watch?v=eMvfA1CbiGY

A short guide to the Men's Rights Movement: Emily Shire's generalizations

Dean Esmay · 13 November 2013 · Archived copy · Original

Emily Shire of *The Week* has written a Short guide to the Men's Rights Movement. While this writeup appears to be part of a growing trend of reporting somewhat more accurately and less hyperbolically and hysterically about the Men's Human Rights Movement, we still must fault Ms. Shire for several critical oversights. We believe these should be (politely) pointed out to her:

- Shire states that the MRM started in response to the growth of Second Wave Feminism.

As the work of historian Robert St. Estephe shows, this is not the case, although there can be no doubt that the rise of so-called 2nd-wave feminism was a contributor to the movement's growth. She is correct, however, in noting that many of the 1970s and 1980s Men's Rights Activists considered themselves feminists. Many current MRAs were feminists at one time, including Paul Elam and much of the AVfM editorial staff. The publisher of The Spearhead (an unaffiliated but generally respectable, if more right-leaning and sometimes more incendiary publication) is himself married to a feminist.

- Shire describes Warren Farrell as "moderate," insinuating this "moderation" is a stark contrast to AVfM.

In reality, when it comes to the issues, it is difficult to find anyone at A Voice for Men, the largest men's rights publication in history, who disagrees with anything Farrell has ever said or argued, not to any substantive degree anyway. Farrell is a supporter of A Voice for Men and has given us written contributions, statements, and interviews. The only major difference between AVfM and Farrell is that AVfM is more inclined to use harsh tones and tough language. In terms of advocacy, equal rights before the law remains our core issue and our most fervent desire, as our resounding and sincere call for revival and ratification of the Equal Rights Amendment attests.

Shire implies that we have somehow changed from the position that all human beings regardless of sex deserve equal treatment under the law. That's the exact opposite of the truth. Indeed, our "Fuck Their Shit Up" mentality comes, as we have often stated, from the *abysmal failure* of polite people meekly asking for their human rights to be granted. We realized after decades of advocacy that being polite didn't work. We got ruder about it. Now you notice us, Emily, and you find us troubling? Did you find us even worth noticing before we started demanding instead of asking for our human rights? Did you find us worth noticing when we ignored the hateful bigots instead of calling them out?

- Shire uncritically accepts claims and characterizations by feminist Jaclyn Friedman while failing to acknowledge any of the spiteful, hateful, volatile, or just plain wrong things to come out of Jaclyn Friedman or her feminist "sisters."

Indeed, Shire fails to even acknowledge that the most harsh criticism of Jaclyn Friedman has come from female contributors to our site, most notably Diana Davison, whose work exposing Friedman as a mean-spirited and hateful ideologue has been either ignored or quoted without attribution so people might not notice the dirty little secret that Shire and others appear to be unaware of: the Men's Human Rights Movement is full of passionate women who support the cause and deplore hateful and censorship-minded demagogues like Friedman.

- Shire makes the common error that there is any one unified "Manosphere."

This is like implying that there is a "ladysphere" and it is owned or controlled by feminists, and that everything from *Ms. Magazine*, *Cosmpolitan*, *Feministing*, *Good Housekeeping*, *Jezebel*, and *Mothers Against Drunk Driving* are all part of it–or even like implying that Shire herself is part of some so-called "ladysphere." This is utterly incoherent. Publications like A Voice for Men have no more to do with the likes of Peter Nolan (whom we have specifically condemned) than we do with *GQ* or *Playboy*. As has been repeatedly pointed out (and which Shire

could as a researcher have just asked us about, since our contact information by phone and email are readily available), AVfM long ago disassociated from anything called the Man-o-sphere, precisely for the purpose of distancing ourselves from multiple elements that we find irrelevant or outright repellant–although we do carry multiple links to sites whose work we find noteworthy. But even then, we don't claim to be affiliated with them.

- When referring to AVfM as more than "just…a platform for misogynistic rants" she makes no effort whatsoever to acknowledge the brazenly misandrist nature of prominent feminist web sites.

I mean, she quotes Jaclyn Friedman. Without irony. What more can we say?

- She suggests AVfM posts "contact information" on women we claim male false accusations in rape, pedophilia, and divorce.

AVfM has never posted "contact information" (which we take to mean phone numbers, email addresses, home or work addresses, etc.) on any person we have accused of making false allegations. When we do identify an individual we do not give out that sort of information. We don't believe our standards on what information we release on individuals we identify are substantively different from what any mainstream newspaper or news magazine would when giving out information on public cases.

Also, by putting us in the same class with Peter Nolan's web site, she fails to inform her readers, as mentioned earlier, that we repudiate Nolan's work and his methods.

- Shire mentions a so-called "smaller branch of MRM" that is trying to "tackle real problems."

She does not identify who this "smaller branch" is, except to link an article on The Huffington Post which mentions one group, CAFE. Fascinating. While we have no direct ties to CAFE we have often supported their fundraisers, interviewed their principles, promoted their work, and even donated money to them. She also appears to have missed the multiple specific issues AVfM has been directly involved in, including direct help in establishing men's groups on North American campuses, interviewing prominent researchers in areas like Domestic Violence and sexual violence, successfully advocating for specific men wronged by the criminal justice system (such as Gordon Smith and Vladek Filler), projects to lobby state legislaturs, or much of anything else we've done that is substantive and direct activism, leaving her readers with the impression that we do nothing but spew hate at women and publish names and addresses of women we don't like, neither of which is true.

- She recycles Cathy Young's tiresome allegation that we don't need a men's rights movement and that we just need a "humanist" movement.

Meanwhile, she doesn't seem to be aware that not just the men but the women of this movement have taken Young to task for inaccuracy and faulty logic. Indeed, whether intentionally or on purpose, Shire has continued to feed into the myth that we are "misogynists," and contributed to the continuing practice of mainstream media of *ignoring and marginalizing women*–that is, the women of the MHRM and what they have to say, even though it's hard to get through a day on AVfM without encountering one or more of them.

Emily Shire, I have to ask you: why is Jaclyn Friedman's opinion more important than Diana Davison's? Why is Cathy Young's opinion more important than Aimee McGee's? Is your opinion more important than Tara Palmatier's, Suzanne McCarley's, Janet Bloomfield's, or any of the other women in this movement you failed to acknowledge even though they are quite prominent around here?

For that matter, were you even aware that the Don't Be *That* Lying Feminist and Don't Be *That* Bitch were the brainchild of one of our female senior editors? You know, if you'd contacted us during the course of your research, we would have told you that, and told you which one (hint: she's on our masthead).

Also, how did you get through an entire piece where you mention Men's Rights Edmonton but didn't mention that their most prominent spokesperson is a woman named Karen Straughan?

Here's our suggestion for Ms. Shire: since your position is "researcher," we would like to suggest that in any future research on us you contact and consult us before putting words in our mouths or accusing us of doing things. As I've mentioned, our contact information is startlingly easy to find, and if clicking on that link is too much for you or any other reporters or researchers, the news desk's phone# is (202) 738-1456 and the editorial department phone# is 313-334-4887.

We'll be looking forward to your call, Emily, or the call of any else who wants to do an honest and well-researched piece featuring us or our work.

In the meantime, we would like to suggest that AVfM readers check out Emily Shire's short guide to the movement, and politely–politely!–let her know what she got right and what she got wrong. And thank her for at least linking the site in an honorable fashion, so readers could come here and see and decide for themselves what they think of the content, which is something the likes of Jaclyn Friedman were not honest enough to do.

In the meantime, we'll look forward to Ms. Shire's call.

La dictadura de género (The Dictatorship of Gender): a book review

Lucian Vâlsan · 13 November 2013 · Archived copy · Original

Judge Francisco Serrano Castro joined the judiciary in the year 1990 and was, until recently, judge at the First Family Court Instance number 7 in Seville and a judge on tax issues. He is also a professor and speaker for various public and private training organizations on family rights, child protection and counseling and family mediation. He is usually named the director and coordinator at family law seminars with the purpose of training judges organized by the Supreme Judicial Council both at the state level and the territorial level of the Andalusia province. He is also a regular speaker at the universities of Barcelona, Madrid and Seville.

We will summarize the content of his book: "The Dictatorship of Gender – a menace against Justice and Equality". Right from the title of the book, it is clear that the content of the book is close to the views expressed by people who defend the human rights of men and children. One of these people is the lawyer Juan Ignacio de Moron who had this to say:

> The most radical feminist ideology got in power and more than one million men have been accused of violence, deprived of their homes, their children, their income, marginalized by the state and treated as plague spreaders. A small fraction may indeed deserve condemnation, but the great majority of them are innocent victims of defamatory falsehoods taken at face value by the judiciary. The saddest thing is that the consequences are paid by hundreds of thousands of boys and girls who deprived of their fathers. Is it just an ideology? Of course not, it's a business.

On A Voice for Men, we described in the past at length what happened in Spain with the rise of the Zapatero government, how misandry became the *de facto* law of the land and activists from the ground came and offered further explanations on The Voice of Europe(starting from the 64th minute).

Now, for the first time, a judge demonstrates the courage in his book to expose what the hateful gender ideology of feminism did in Spain.

Unfortunately, while in 2010 Paul Elam was writing that "what we need desperately are judges with integrity and a passion for justice," feminists were working to eliminate such a judge. The way in which this has been (so far) achieved justifies the title "Dictatorship of Gender" that Judge Serrano gave to the book

Part I. False accusations: the food of the octopus

> The PSOE government squandered 4 billion € (5.34 billion US $) in gender politics, and the murders of women increased by 28%.

The Strategic Plan for Equal Opportunities between 2008 and 2011 swallowed 3.699 billion euros. To put the number into perspective – that is 5.8 times more than the Ministry of Labour. In the midst of economic crisis, employment policies were almost 6 times less important than gender policies for the Socialist government, and only a small part of these gender policies were indeed destined to help abused women.

The main part of the fund was however used for implementing a delusional ideological perspective.

For example the program "Support for the Program of Gender Mainstreaming" was founded with 388 thousand Euros. "Gender Mainstreaming" is the same "concept" in which the new Marxist-Feminist Prime Minister of Senegal is also specialized. The program "Thinking and implementing Equality Actions" was founded with 405 thousand Euros.

The judge writes (p. 152): "Taxpayers' money were used to finance the PSOE foundation" (PSOE stands for Partido

Socialista Obrero Español, and it is the party that put the feminists in power).

A portion of the funds have been funneled to literally help false accusations become the norm. The law established as a criterion for granting public funds "the number of accusations of women against their partners" and "the number of women who say that they are abused." The most profitable accusations were precisely those that did not require feminist associations to provide protection, including especially the patently false accusations.

By just making an accusation, a Spanish woman would get 426 Euro per month. Even when the accusation is false the State does not ask the money back. Judge Serrano tells that a woman said when the victim allowance expired that: "I'll just make another complaint to the poor men." In some cases, the spouses agreed mutually in making a false complaint, and then ignoring the subsequent removal order.

The benefits for accusers include: a house of the institute IVIMA at reduced price, citizenship for illegal immigrants, taxpayer-funded professional courses (to which in most of the cases students do not even bother to attend), recruitment in the public sector, a reduction in working hours, subsidies for obtaining a driving license, paid vacation and retirement pensions. To get this, a woman simply needs to file a complaint against an ex-husband. A social worker reported that women knocked at her office asking upfront:

> Where do I go to make an accusation to obtain the pay?

The Ministry of the Interior keeps a list of the accused men, and they remain on that list even after acquittal thus creating further problems for these men in customs, airports or employment. The judge writes: "This was a fraud that paid dividends in elections: 65% of the votes for PSOE were from women." (In the next elections after the publication of the book, the PSOE experienced the worst electoral defeat in its history).

When the feminist "gender violence law" (La Ley Contra la Violencia de Genero[1]) was under discussion, jurists who recognized that such laws "violate some of the basic principles of judiciary" were attacked by feminists. The Constitutional Court also recognized that, "the assumption that any abuse is always a manifestation of sexism is incompatible with the right to the presumption of innocence." But with political maneuvering the law was passed in 2004.

And so, the judge writes: "many of the accusations were found to be unfair, totally disconnected from a situation of domination. Many aggressive women were converted into victims, and the current legal situation allows this. It is virtually impossible, with the current law, given the violation of the principle of presumption of innocence, to determine when a complaint is false, unless the woman does confess."

When a woman wanted to get rid of her husband, who in the past suffered injuries becoming 84% paralytic, she accused him "of having threatened her with a spoon": under the feminist law the man was removed from his house and jailed. Another woman, who suffers from paranoid schizophrenia, accused her husband because "he put the salts in the bath." The man, removed from his house, was the caretaker of the lady. Another woman married an elderly suffering from Alzheimer's and accused him of "gender violence": so she got the money and his house (the children of the man eventually kicked her out).

According to the protocols imposed on hospitals by feminists, the symptoms of "gender violence" include: headache, gastrointestinal disorders, anxiety and eating disorders. It means that if a woman goes to a hospital for an ache, doctors can start an accusation without even asking her. Judges say that 80% of the accusations are "ridiculous infringements that they should not even get to court."

The feminist law also forbids family mediation. This increased the murders of women and especially the suicides of men – often separated dads who struggle to save their children. The judge acknowledges that "a disproportionate or unreasonable or false accusation can trigger a suicide or a murder of the author of the accusation."

False accusations also damage the economy. An entrepreneur falsely accused by his wife was kept away from his house, and consequently from the nearby industry: he had to close the business, and when he was finally acquitted

even their children were reduced to poverty. More than 100 workers lost their jobs and another accusation ended with a surprise: another entrepreneur had secretly recorded his wife and her lawyer trying to extort one million of Euros (1.33 million US $) in exchange for the withdrawal of the false accusation.

Many complaints are based solely on the word of the accuser: this allows judges to judge whether they are credible, and consequently to have power over people's lives. Judge Serrano notices that the techniques used by judges to establish whether the accuser tells the truth have limited effectiveness, and to make matters worse, such techniques are known, so organizations who teach women "techniques of credibility" have developed.

The main victims are the children: "the current law is used as an instrument and weapon of alienation and victimization of children, deprived of the right to receive paternal affection. By making an allegation, one achieves the goal of removing children from their father, thus the accusation is an easy instrument of alienation.

The Judge proposes a legislative reform based on: family mediation, joint custody, penalties for false allegations, respecting constitutional rights, redefining what is abuse, punishing parental alienation as child abuse, and closing the special "courts of violence against women" because they are a "spurious system used for other purposes and a constant source of conflict".

In conclusion for the first part, Judge Serrano writes that:

> […]centuries ago there was the witch hunt, today it is the witches who hunt. The gender ideology hides a dictatorship based on deception, perversion and moral fraud. You have to decide whether you are for or against this dictatorship. And one has to do that not so much for us, but for our children's generation.

Part II. The gender ideology and its implementation in international organizations

We live in a society alienated by the Big Lie – the Gender Ideology – supported by the State which is the most hypocritical counter-reaction to the authentic feeling of Justice and Equality. It is a reactionary ideology that contaminated and poisoned all institutions and most centers of power.

The ideological foundations of the gender ideology are:

a) Women are universally oppressed

b) Gender is a social construct

Based on these two foundations, 6 big objectives of the gender ideology could be seen clearly in Spain:

1. The suppression of family and marriage. In line with the Marxist theory (according to which the workers must control the means of production) – women must control the reproduction independently from the universally oppressive male.
2. Deconstructing the concept of femininity. "The female sex is inferior because of the male interest of keeping it opposite." (Kate Millett)
3. The radical rejection of maternity. According to the gender ideology, women must become emancipated from their own bodies by rejecting maternity. Therefore, this ideology has supported widespread abortion, the institutionalization of as many children as possible and generally tends to refuse to care about the well being of children – especially about their need of a father.
4. Considering the male-female couple relationship as an arena of "class struggle" – thus further fueling rivalry and hatred against men.
5. Women must also be free from the sexual "repression" which were subjected to by morality. The more extreme ideologues (like Shulamit Firestone and Kate Millet) are going so far as to say that childhood is a social construct and "children need to be liberated through female pedophilia."
6. All heterosexual relationships are abusive. "The abolition of the heterosexual system is not only the lesbians' job but all feminists must participate in that and this has to be the primary objective of the feminist revolution"

(Adrienne Bogat)

Examining the implementation strategies of this ideology as they have been playing out in Spain, we get to find out that in the feminist mindset there is no such thing as a false allegation, there are no alienated and manipulated children, there are no men wrongfully imprisoned and, generally, there are no men who are abused.

In the face of the obvious failure of the "gender policies" in Spain – which determined an increase in the number of murdered women, the ideologues are now blaming the incorrect application of their ideology – mainly blaming the Judges who weren't "properly formed". The only escape they seem capable of now is an increase in the perversity of the system, more promotion of toxic messages and hypocrisy, more "gender campaigns", more mass-media intoxication and more limitations to the rights and liberties of individual people. Because, according to them, everyone needs to be re-educated: the journalists, the police officers, the teachers, the psychologists, the lawyers, etc.

Numerous authors of the gender feminist ideology have been through psychiatric facilities, have attempted to commit murder against men and had no problem in preaching overt hatred against men. How was it possible that their way of thinking to become the official ideology of international organizations?

Judge Serrano sees the answer to this question in a side effect of the Cold War which was mainly about capitalism versus communism and less about any other issue.

From 1969, feminism received a tremendous amount of funding in the capitalist West. The first "feminist studies" department in the US, according to Judge Serrano, was financed by the Ford Foundation and since then it continued to receive funding throughout the years from other foundations of influential people like the Rockefeller Foundation, Carnegie, Turner, McArthur, Bush, Bill and Melinda Gates Foundation, Kellogg, the Hitachi Corporation, György Soros (George Soros) and many others.

According to Judge Serrano, feminism was of interest for the West because it promoted abortion – which was considered a necessary policy in reducing poverty and other pressing issues. In this context, even the worst feminists, the gender feminists, who saw maternity as a "woman's worst horror" received an avalanche of subsidies and open doors to implement their ideology in the international centers of power. The other feminists who were interested in sensible issues, Judge Serrano writes, became virtually extinct from the forefronts of the movement, just like Christina Hoff Sommers writes in "Who stole feminism?":

> Equity feminism is simply the belief in the moral and judicial equality of the two sexes and aims towards achieving a fair treatment for everyone. Gender feminism however is an ideology which claims to cover everything and claims that all women everywhere are oppressed by a patriarchal system.

In 1975, in Mexico, the First World Conference of Women was organized to open the UN towards the feminist organizations. Soon after UNIFEM (United Nations Development Fund for Women) and INSTRAW (International Research and Training Institute for the Advancement of Women) were started. In December 1979, CEDAW (Convention on the Elimination of all Forms of Discrimination against Women) was also started.

In the initial phase, there was a little struggle between the Western feminists who wanted to use the UN to "change the stereotypical sociocultural behaviors of women and men" and the rest of the women in the UN who were interested in making "maternity a social function and acknowledgment of the joint responsibility of men and women in the act of raising children." Needless to say, the western feminists won the little struggle and in the third conference held in Nairobi, in 1985, they eliminated all the provisions regarding the family and redefined maternity as a sole individual right of women.

However, the Cold War ended with the sudden fall of communist dictatorship, and this equated almost with the end of the world for the socialist and communist leaders. They loved the comfort and the privileges of the strong capitalist economy but they could no longer lead the class struggle.

So many hateful intolerant ideologically-driven individuals were suddenly left without an objective and without a job. Some of them recycled in environmentalism and polluting that movement with central planning. Some others moved towards anti-racism and transformed that concept into an odious political correctness, and others reinvented feminism based on Engels' writings.

> The first class opposition that appears in history coincides with the development of the antagonism between man and woman in monogamous marriage, and the first class oppression coincides with that of the female sex by the male. [2]

The Marxist ideology, Judge Serrano writes, is in great accord with the gender feminist ideology, according to which "in order to eliminate the sexual classes, the oppressed class (women) needs a revolution through which to re-get the control over reproduction."[3]

With this ideological platform, on December 20, 1993, the United Nations General Assembly finally capitulated to the feminist ideology by adopting the plainly false doctrine according to which:

> violence against women is a manifestation of historically unequal power relations between men and women, […] and that violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men,[…]
> The term "violence against women" means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women[4]

These are no longer the illusions of some random woman who hates men. These are international documents who led to absurd convictions. It may sound as joke to some, but a Spanish man who farted in front of his wife was charged and convicted. A fart can cause "psychological harm" in UN terms so it was considered to be "gender based violence".

The final capitulation of the UN in front of gender feminism came during the most disputed World Conference that ever took place – the conference from 1995 from Beijing about "Equality, development and peace". The delegates from the Western countries, deep followers of the gender ideology, did not talk about equality at all, or about development or peace. All that mattered for them was the furthering of the gender agenda. The female delegates from the developing nations protested by shouting:

> This is not a conference about making a sexual revolution! If the European women want to talk about that, then they should make a different conference of their own!

When the western feminists wanted to introduce their new concept of "gender" in the documents, most of the delegates were opposed to the measure. However, they succeeded in their attempt by self-victimizing and claiming oppression. Judge Serrano writes that the western feminists claimed that not using the term "gender" instead of "sex" is an offensive and humiliating attempt to deny the rights of women and to intimidate the poor little Western feminists.

In front of this allegation, Judge Serrano writes, nobody dared to say anything. Since then, an entire feminist attack commenced over the international bodies: no more family, maternity support, and billions to promote abortion (sold as a defense against "gender violence" or by promoting "confidentiality" which meant that girls as young as 12 could seek abortion without parental consent and on taxpayers' money) were spent. On top of that, a huge number of international feminist organizations appeared (GEAR, DAW, OSAGI, UN Women, etc.) all of them filled with public servants paid with huge salaries.

A short search of the term "gender" on the World Bank's website gives 31,932 contracts and 1484 credit agreements. Judge Serrano writes that these represent money loaned to third world countries to push for adopting

gender policies. After introducing the magic word “gender” in the international treaties, the feminist organizations just had to write “gender means of aquaculture in Cambodia” to get funds to promote the gender ideology instead of actually teaching fish farming.

Marvelous people like Kofi Annan (UN) and Irene Kahn (Amnesty International) benefited from scholarships paid by the Ford Foundation. Nowadays, however, these organizations are all about implementing Gender Feminism. Even the EU is now in serious danger of becoming entirely about feminism – especially if the Istanbul Convention is ratified, in which case this calumnious ideology will become the law in at least 28 nations.

Part III. The elimination of Judge Francisco Serrano Castro

Franciso Serrano Castro was the first Spanish judge to issue a protection order for a woman. For that, he received the AMUVI 2001 prize, an award granted by a feminist organization.

However, he became a target of the feminists when he was interviewed by the newspaper El Mundo on December 13, 2009. The newspaper titled: “A judge dares to break the taboo regarding violence against women.” In that interview he denounced the unidirectional manner in which the law is applied and explained that if a man files a protection order request, that man is denied protection for having the incorrect sex. He also mentioned that the law established higher punishments if the perpetrator of violence is a man and that over 90% of the “gender violence” allegations are rejected or end in acquittal and because of the application of this law, an immense number of men suffered an irreparable moral trauma.

He also mentioned in the interview that thousands upon thousands of men were imprisoned following the false statements made by women and yet no case of libel was allowed to pass. He also advocated for re-establishing the equality of punishment regardless of the sex of the perpetrator of violence and the abolition of the discrimination of men who were seeking protection from violence.

For daring to express this opinion, Judge Serrano was slandered by the feminists who engaged in a full-force character assassination campaign by calling him a “violence-friendly masculinist” and similar names.

An internal inquiry was started by the “Gender Violence Observer” who was a feminist, and she denounced Judge Serrano for expressing his ideas and accused him of being the president of an organization advocating for joint custody!

He was subjected to several disciplinary procedures which ended with the acknowledgment of the fact that the disciplinary procedure should not have started in the first place.

However, in the same time period, a complaint from a feminist was also filed. That feminist happened to be a secretary at the Ministry for Equality (Ministerio de Igualidad). Then another complaint, the third, came in which it was claimed that the judge had advocated terrorism. These were also rejected as ludicrous.

In this context, on March 30, 2010, the episode that would lead to the feminists’ success in eliminating Judge Serrano happened. A 12 year old child was presented in the Court accompanied by the grandfather requesting to be heard. Despite the parents’ divorce, the child wished to participate at a religious event that was due to take place two days later and the child wanted his father to be with him, just like he had been in previous years.

Since the mother had filed a “gender violence” complaint, the competence of the case had been taken by the special “women’s court.” However, the special judge was on vacation so the child got to be heard by Judge Serrano who conceded that in a normal world, this shouldn’t even be asked to a court of law and the kid should just go with the father at the religious event. The judge’s decision reads:

> According to the article 158.3 of the Civil Code, I order that the minor X be returned to the mother on Friday, April 2 at 11:00 AM, thus prolonging the vacation period with the father in order to make sure that the child can go early in the morning at the religious procession. The minor and the parents shall immediately be notified of this decision.

The child went to the ceremony and then returned to the mother. However, the mother filed a complaint claiming that the judge was responsible for psychological damages, purposeful mal-administration of the case (the Brotherhood of the Saint Friday is a religious procession considered to be an instrument of the Patriarchy), faking documents, conspiracy, etc. and she demanded 72,000 euros (over 96,000 US$) in reparations. In a normal world, this would be a joke – especially since in a previous case another judge had granted the right to take the child to a religious procession to a divorced mother.

The internal inquiry established that judge Serrano was correct to take responsibility for the case (given that the assigned judge was on vacation) and that what he ordered was proportional to the interests of the child. However, the feminists kept on pressing to end the procedure and went to the court culminating in an absolutely stunning result.

The story of a child who wanted to go to a religious procession went up to the Supreme Court of Justice. According to the Spanish jurisprudence, a conviction for the crimes investigated in the Supreme Court can only be secured if all the 5 judges unanimously decide that the defendant(s) is guilty. The rationale behind this is that if even the Supreme Judges can't agree regarding the guilt of the defendant, then it means that the matter is objectively questionable. This used to be the standard. But not in this case.

With a vote of 3 to 2, Judge Serrano was convicted at 10 years of inhabiltation (meaning that he cannot be a judge for this period of time). The three judges who voted in favor of his conviction are named using political criteria – namely by feminists who were in power in the times of the Gender Dictatorship.

The two judges who voted against said that the sentence Serrano got in the child's case cannot be considered unjust either morally (since everyone agreed that the child wanted to go to the religious ceremony) or juridical.

Judge Serrano filed an appeal at the Constitutional Court, and his battle to prove not only his innocence but that the principles of the feminist Gender Ideology are completely unacceptable in a European nation continues to this day.

Editorial note: If you can speak Spanish, buy Judge Serrano's book. This is review provides the contexts of the Spanish society in which the events of the book take place (which are not completely explained in the book), but the book itself explains how deep the feminist rabbit hole goes in Spain and is described in great detail by Judge Serrano. It's worth reading. If only we could have 4000 judges like Francisco Serrano, feminism would be completely out of Europe in less than a decade.

Also, the European News Department wishes to pass special thanks to Pasquale Binelli, Roberth Pascal and the other collaborators who wish to remain anonymous.

Sources:

[1] http://noticias.juridicas.com/base_datos/Admin/lo1-2004.html – Ley Contra la Violencia de Genero (full text, in Spanish)

[2] Friederich Engels – *The Origin of the Family, Private Property and the State*, p. 42 – http://www.marxists.org/archive/marx/works/download/Engels_The_Origin_of_the_Family_Private_Property_and_the_Stat.pdf

[3] Shulamith Firestone – The dialectic of Sex

[4] http://www.un.org/documents/ga/res/48/a48r104.htm

Family Law needs a butt whoppin!

AVfM Video Source · 13 November 2013 · Archived copy · Original

Brandon Lyons has an idea, not only for how we need to revise family law but how we might use technology to get there. This is worth a look, for sure. PE

Here is Brandon's Facebook Page: https://www.facebook.com/BFFFR

Movember results

AVfM Video Source · 13 November 2013 · Archived copy · Original

Movember is the month where men around the world grow a mustache to help raise awareness of health issues affecting men. And while some people claim that this is just symbolic, it does seem to make a difference in some lives.

http://www.youtube.com/watch?v=UMFSfwXoFsI#t=44

More on Movember right here.

Jeff McArthur of AM640 claims most sexual crimes committed by males

Attila L. Vinczer · 14 November 2013 · Archived copy · Original

Daddy Daycare? Not in Canada. A number of newspapers and radio show hosts spoke about an interesting story where a man, Guillaume Christen, experienced bigotry and androphobia as clients turned away from his daycare business in Quebec, Canada. Why? Simply because he is a male, fully qualified to run a daycare.

I caught Jeff McArthur, a talk show host on AM640 in Toronto interview Guillaume Christen. It was a good interview up to the point when Jeff made this statement at 4:20.

> "Sadly that we do have child predators, child sex offences in this country[Canada]. The majority if not all of them are male, male based, the convictions here…."

You can listen to the entire interview here.

I commented on the AM640 Facebook page which led to his response as follows. Please send Jeff McArthur your view about him alleging that majority if not all child predators and child sex offenders are males in Canada. jeff.mcarthur.169@facebook.com

- Attila Vinczer Jeff McArthur you need to publicly apologize for your offensively slanderous remark made on the radio about males. Yesterday, within the here above interview, you stated, "Sadly that we do have child predators, child sex offences in this country. The majority if not all of them are male, male based, the convictions here…." Where did you get this information? You are so off base, so incredibly wrong!

  This statement is grossly wrong and inconsistent with facts, putting men and boys in negative light and in fact is the reason why males have the ill negative stigma attached to them that has all males perceived as potential predators, rapists, child molesters, sex offenders who harm women and children. Statements like this are a big part of the problem and the reason why males are struggling in society, such as Guillaume Christen who you interviewed.

  I respectfully ask that you do some research, get the facts and report on the facts as they are. Please do not purport fallacious hearsay as fact.

-

  Jeff McArthur Attila Vinczer you do realize you are doing exactly what you are accusing me of, right? If you have data that shows the majority of charged and convicted child sex offenders in this country are in fact women I'd be happy to make the correction.

-

  Attila Vinczer Jeff McArthur, I am not merely accusing you of slander, you are culpable thereof. Please do explain how I am doing exactly the same as what you did? I am not a sophisticated man and simply do not understand how you came to your conclusion Jeff.

  The statement you have made is wrong and you will never find data to support your statement about males. I pointed out an error you made, perhaps inadvertently. An error that adds to the negative stigma attached to males. I would and have never made a statement as you did, about men or women, because I know there is no data to support it.

Rather than addressing the issue at hand, you point your finger at me. The onus is on you to provide evidence supporting your statement that, “Sadly that we do have child predators, child sex offences in this country. The majority if not all of them are male, male based, the convictions here….” If you can not provide evidence to support your statement, then you ought to apologize for slandering every male in Canada. I hope you realize and understand the mistake you have made.

- Dean Esmay Jeff’s actually right that the majority of charged and convicted sex offenders are male. Where he’s wrong is in assuming this means sexual predation is a mostly-male problem. The data overwhelmingly shows that this is not true; the authorities just rarely investigate or even take seriously reports of female sex predation. References for this right out of Canadian as well as other sources are readily available if Jeff is interested.

- Attila Vinczer I agree with you Dean, but Jeff’s comment on the radio did not revolve around the numbers of men being charged and convicted. He clearly asserted that the majority of child predators, child sex offences in Canada are male based and that is patently wrong and slanderous.

- Jeff McArthur Attila Vinczer according to Stats Can as of 2011 98 percent of those charged with level 1 sexual assault, child porn or sexual violations against children were male. So, my comments are neither wrong or slanderous. Furthermore, your incorrect argument obscures from what’s really at debate here. That this man is unable to pursue his goals or livelihood because of an unfair stereotype. Which many callers admitted they subscribed to. I would encourage you to listen to the full discussion to gain some insight and perspective.

- Dean Esmay Jeff, you keep using the word “charged.” This seems rather odd when Attila’s calling upon you to look at the actual victimization rates, and who victims report to be their predators.

  Your listeners would, I suggest, be well-served if you told them the truth: that the research shows clearly that Canadian government officials are by and large ignoring most female sex predators.

  References for this available upon request. Interested?

- Attila Vinczer I have listened to your piece live on air and a number of times at home in its entirety. Had you stated that the majority of those charged with level 1 sexual assault, child porn or sexual violations against children were male, my comment to you would have been quite different. You still have provided NO proof that,

  “Sadly that we do have child predators, child sex offences in this country. The majority if not all of them are male, male based, the convictions here….”

  That statement makes it appear there are no female child predators or child sex offenders which is as untrue as

your statement intimating that only males are child predators and child sex offenders.

I agree with you and it is my argument that, as you say, “That this man is unable to pursue his goals or livelihood because of an unfair stereotype.” What you have failed to either acknowledge or understand is that you are attributing to that stereotype by making comments on air as you did.

I would strongly encourage you to attend the Toronto Domestic Violence Symposium scheduled for late May, 2014 that I am hosting by the Canadian Maltese Charitable Service Trust. We will have an array of MDs and Professors dilating on these matters and the very serious ill stigma attached to males that they are responsible for DV, rape, and sexual crimes. The keynote speaker will be Prof. Marty Fiebert. We will also have people such as Dr. Miles Groth, Erin Pizzey, and many others presenting and debunking the stereotype that males are branded with.

As an advocate for the rights of children and families, it is clear to me that women are not held to the same account when committing the exact same crime. It is also clear to me that decades of propaganda that men are evil while women are angels attitude has had the effect of men being vexatiously and maliciously pursued with many innocent men going to jail for crimes they did not commit. Moreover, these men are often charged, convicted and sentenced without any evidence and based on hearsay alone. William Mullins-Johnson is an excellent example of that abuse. False rape, DV and sexual assault by women is at an epidemic level. just ask people like Monti Hannona.

I will take your comment to [be] debated and see what response will come of it.

Her chief defense was really “I am a woman”

Robert St. Estephe · 14 November 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. “Gonzo journalism” is characterized as tending “to favor style over fact to achieve accuracy.” Yet history – especially “social history” – is written by ideologues who distort and bury facts in order to achieve an agenda. “Gonzo” writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new “transgressive.”

Welcome to the disruptive world of facts, the world of Gonzo History.

•?•

During the early decades of the 20th century in the United States , and other countries, such as France, it was well-known that women were not subject to the same accountability in cases of homicide in which the victim was male as members of the opposite sex were. That women had a “license to kill” was recognized by a large number of juries. Chicago was the most notorious of all cities in the us for this chivalric practice of routinely allowing women who kill to go free with little or no punishment. Such was the situation in this period that those cases in which a woman was actually found guilty and given a sentence appropriate the her homicidal crime that it was, in itself, a newsworthy topic.

The case of murderess Paulette Saludes, is one of these. she was found guilty of murder despite her pleading “emotional insanity,” the standard procedure for murderesses expecting to cox the jury into endorsing her right to kill. Mrs. Saludes lawyer stated plainly, according to news reports, that his client’s defense boiled down to that one principle that had such a storied reputation for melting the hearts of juries confronted with deciding the fate of a jealous woman who murdered a man whom she felt had betrayed her. That defenser was: “I am a woman.”

•?•

[image]

FULL TEXT: New York, March 8. – For the third time within a few weeks, the defense “I am a woman” has failed in a murder trial in New York and vicinity, and today Mrs. Paulette Saludes, pretty French woman of thirty, is lying in the Tombs awaiting a sentence of from 20 years to life imprisonment for the killing of Oscar M. Marttelliere, insurance broker.

Mrs. Saludes made a spectacular attempt to kill herself by taking arsenic and cutting her wrists as she was led across the Bridge of Sighs after hearing the verdict, but did not hurt herself much, the prison physician decided, later, when she attempted to smash her head against her cell wall, she was bound to her cot. Her condition was not serious, it was reported last night. She was hysterical, however, crying out in French to be permitted to die.

New York had almost become accustomed to seeing women have killed men turned loose. There were Nan Patterson, who was accused of killing Caesar Young; Mrs. Jack DeSaulles, the pretty Chilean, who slew her husband; Mme. Jacques LeBaudy, who killed her mate, “the emperor of the Sahara,” and many other cases.

~ Same Old Defense. ~

Mrs. Saludes’ lawyer, who had pleaded “emotional insanity,” the old plea that freed many women in this jurisdiction, stated plainly in his defense that his client’s chief defense was really “I am a woman” inferring that a woman whose love has been scorned and trampled by a man, as Mrs. Saludes claimed had been done to her by Martelliere, should not be held responsible for killing him.

While the pretty little French woman stood up unflinchingly, at first, to hear the verdict against her, another woman, the widow, holding tightly to her flaxen haired six year old daughter, who had been made an orphan by Mrs. Saludes’ pistol, slumped down and cried, but looked pityingly at the convicted woman as she was led away to the

Tombs. Mrs. Marteilliere would not talk about the verdict.

New York has shown unusual interest in the Saludes trial, both because of its spectacular and dramatic incidents and also by reason of the recent conviction of murder of two other women who killed men. They were Mrs. Lillian Reizen, who killed Dr. Abraham Glickstein, in Brooklyn, and Mrs. Ivy Gilberson, who killed her husband at Tom's River, N. J. The city now looks forward to the trial of Mrs. Mary Wells, pretty housekeeper at the Massapaqua Inn on Long Island, who is charged with killing Captain James Pettit, proprietor of the inn.

["Woman Slayer Takes Poison – Mrs. Salaudes' Attempt At Suicide Fails. – Found Guilty of Broker's Murder – Also Cuts Wrists And Beats Head On Cell Wall." Syndicated (Universal Services), The Telegraph Herald (Dubuque, Io.), Mar. 8, 1923, p. 1]

[image]

AVfM Links:

Agnes McHugh's crusade against chivalry – 1917
http://www.avoiceformen.com/series/unknown-history-of-misandry/agnes-mchughs-crusade-against-chivalry-1917/

"Woman and Her Right to Kill" – 1922

http://www.avoiceformen.com/misandry/woman-and-her-right-to-kill-1922/

Divorce by murder: France 1930

http://www.avoiceformen.com/series/unknown-history-of-misandry/divorce-by-murder-france-1930/

Barret Weber, sociologist from the University of Alberta, coward

Paul Elam · 14 November 2013 · Archived copy · Original

When I first watched the video by a handful of young men, apparently from Edmonton, Alberta, it did not come as any surprise. Still, I sat through it, and listened to the hyperbolic accusations of misogyny, rape apology and victim blaming. I also listened to the smug "suggestions" that A Voice for Men change its name, because it was not a voice for *those* men.

Aside from the fact that it is A Voice for Men, not *The* Voice for Men, and the fact that no one at this site has ever even claimed to speak for all men, even men in the men's movement, much less men across the board, I still sat and listened attentively, wondering if there would be anything new. Of course there was not.

That includes the fact that the video posted on YouTube as a "response" to the work of Men's Rights Edmonton had comments and even ratings disabled to prevent the listening public from expressing their opinions about what was said.

Well, I have suggestions for the men in that video. One, the word "response" is not a word you should be using with a straight face. A response implies some sort of dialog. A response indicates some sort of exchange of ideas. Your blanket censoring of any opinions other than your own betrays the fact that dialog and exchanging ideas are not concepts you have picked up along life's road. Either that, or those ideas have been stripped from you courtesy of your "education."

Also, if you don't understand the difference between "a" voice and "the" voice, something as complicated as the open vetting of conflicting ideas in the arena of public opinion is probably too much to pile on your already taxed minds.

Or perhaps something else is the problem. Perhaps in order for A Voice for Men to qualify to speak for men like you, we actually do need to change the name. A Voice for Cowards, maybe? That is, after all, exactly what you are. And so is anyone who stands on the platform of social media with such defiant bravado, but then calculatedly preempts any dissent or dialog before it even has a chance to be expressed.

And in that I am speaking most pointedly to you, Barret Weber, sociologist from the University of Alberta.

I have a bit more understanding for young college students, eager to please both women and their professors, parroting the ideologically tainted teaching of concepts like rape culture and male privilege. I am also well aware of the academic and social peril faced by many who might otherwise stand up to challenge such ideas in the very environment that should be fostering and encouraging dissent and passionate debate.

You have them quite literally over a barrel. And in this video, which you now have laughably listed alongside your dissertation and other academic papers, you demonstrate the only way to keep those boys on the farm is have them emulate your cowardly control of the discourse.

I understand your fear. And you do have every reason to be afraid. What will become of these young men's minds should they too often see the reasoned rebuttals and challenges to concepts like rape culture, male privilege, patriarchy theory and other fanciful feminist concoctions that can't even survive the scrutiny of a YouTube audience?

My God, would they start to think for themselves? Would they perhaps come to the conclusion that they have been sold a bill of goods by a system ruled by insulated and arrogant academicians?

The shame is that they will find out anyway in due course. The first time one of them winds up in a family court fighting to retain some of his income, or a shred of his relationship with his children, he will get a dire and different view of male privilege, Mr. Weber.

His view of the matter might be so stark and disturbing that he becomes one of the men who kill themselves at a rate 11 times that of women during divorces in your country. If he is strong, though, and perseveres, by the time the divorce is over he can return to the norm, which is to suicide at only four or five times the rate of women.

Perhaps one of these young men will get a glimpse of real power by being falsely accused of sexual assault or intimate partner violence on your campus. I am sure your disciplinary proceedings will be quite a lesson on due process and justice, on where terms like presumed innocence do and do not apply.

Perhaps it will be just a matter of time before you can hold hearings on YouTube, where you can control evidence the same way you do opinions.

Better not to speak of these things, though, eh? After all, if these young men really started looking at the realities faced by men and boys in the culture in which they live, they might do something really terrible.

Like counting.

They might just start looking at how many of them are even on that campus to being with. They might notice just how disproportionately they are outnumbered by women, and seeing it as something more than increased opportunities for sex.

If they do that they might also do some checking and find how the numbers of male students are dropping across your nation at an alarming rate. Just knowing this might make some of them question precisely why they are being coercively indoctrinated into placing all the focus and concern on the negative experiences of women, and why indeed the frequency and severity of those experiences are so often manufactured by ideologues like you.

Admittedly, it is likely not going to happen with this particular group. They look well trained and obedient; primed to lift their “I need feminism because…” cards for the camera seeking only a nod of approval.

That, however, brings me to the real reason for this post, professor. While you have them now, the writing is on the wall that the days of ideological scumbags owning the sexual discourse, and the academic bullying to maintain that hegemony, are finally within reach of seeing the curtain close.

As I am sure you are aware, there is a great controversy brewing in your country, and now in mine, over the establishment of men’s issues groups in institutions of higher education. Not men’s issues groups of your vision, but men’s issues groups with the vision of men like me and others who have had enough the poisonous orthodoxy and demagoguery from those of your ilk.

These are men’s groups that actually focus on issues that affect men; that see them as human beings worthy of attention and worthy of more than obediently reading cue cards for people who could not be less interested in their well-being.

And that is why you and your kind are so completely and totally fucked.

You see, any objective analysis of the lives of the men on your campus reflects the reality that they do not have privilege, at least not compared to the women on your campus. That examination also reveals that people like you have demonized them and indoctrinated them into self-loathing and shame in order to further your own agenda. You have convinced them that they are all potential rapists and abusers, congenitally defective because of their sex, and in need of paying homage to your personal worldview in order to find any sense of worth or redemption.

It has worked for quite some time because sycophants like you owned the discourse; because there was no counter-theory available to these young men to help pull them from the mire of disinformation; because there was no milieu available for them to provide support, a route of escape and an intellectual safe haven.

And now that alternative is emerging. You see it happening. Everybody does, which is why this subject is starting to draw obsessive attention from the media. It is the only reason why you set these young men out to make their impotent statement on your behalf.

Do not think for a moment you have fooled anyone. The days are gone when your lies go unanswered, and you cannot stop it by getting boys to speak for you and disabling comments on your propaganda.

Not only can you not stop it, you just accelerate the process. So please, professor, continue. Round up your student puppets again and again. Make a hundred more videos and tell a thousand more lies. Each lie you tell and every student you use strengthens us more than you know. We will run them on this site every time. And we will use your actions to grow this cause, which is dedicated to flushing your insane ideas down the toilet.

The poster campaigns will continue. The men's issues centers, run on a philosophy that recognizes the toxicity of gender feminism, and geared to correct it, will continue. The activism done by this website and other men's groups will continue. We are going to burn your sick ideas to the ground. Then we will paint our faces and dance circles around the fire.

There is nothing you can do to stop it.

Editorial update: Readers wishing to comment on this video may wish to visit the video's story on Huffington Post. –DE

David Cameron's government is a wretched hive of scum and misandry

AVfM Video Source · 14 November 2013 · Archived copy · Original

British Prime Minister David Cameron, a Conservative (also known as a Tory), recently declared himself a feminist. In the meantime, here's what other members of his coalition have to say about men:

What this says to us is what we've always said: the whole notion that men and boys' issues are "left vs right" is bonehead stupidity. All major parties in the English-speaking world are openly misandrist. At least, that appears to be true in the UK, the US, and Canada. We've heard a few nice things about the Liberals recently elected in Australia but we aren't going to be shocked if they disappoint.

If you're male, you're disposable motherfucker. That's the message. Take it to the bank, and fuck them all until they're shamed out of this despicable behavior.

We proudly dedicate this video to Rockin Mr. E, The Critical G, and Bernard Chapin.

By the way, you should subscribe to Mr. Shadowfax.

Tips for sociologist Barret Weber and his captive students

AVfM Video Source · 14 November 2013 · Archived copy · Original

Recently, sociologist Barret Weber of the University of Alberta appears to have put together a video in which they condemn the Men's Human Rights Movement without even talking to us. We find this both comical and commonplace. AVfM Senior Editor Alison Tieman has some helpful tips for Weber, his students, and his like-minded cohorts.

How not to look like the Undead: a lesson for male feminists.

http://www.youtube.com/watch?v=TBdOBnr2ikw

We hope that Weber will learn how to listen to women, and will teach his students these lessons that a Woman's Voice is trying to teach them. Open your heart and listen to the wisdom of women, Barret!

Bonus: here's a few other women you might want to open your mind to. We offer this in the spirit of loving compassion and tolerance.

By the way, you should also subscribe to Alison Tieman's channel if you haven't already.

The myth of rape myths

Diana Davison · 15 November 2013 · Archived copy · Original

Are we are all living in a world of mythical delusion? Is the world that you subjectively experience so far removed from reality that you can't be trusted to sit on a jury? This is the question that vexed Helen Reece, a Reader in Law at the London School of Economics and Political Science (LSE).

Feminist discourse asserts that "rape myths" are rampant in society to the effect that they disable the average person from being able to either understand or ascertain the seriousness of the crime of rape. According to feminists, the public is so deeply immersed in "rape culture" or "rape supportive attitudes" that we have trouble recognizing when a crime has been committed. This suggestion is a serious accusation and Helen is a very serious woman willing to tackle this question with logic instead of just agreeing for the sake of getting along.

In July, 2013, the Oxford Journal of Legal Studies published a summary article of Helen Reece's paper entitled "Rape Myths: Is Elite Opinion Right and Popular Opinion Wrong?" In the article Helen Reece presents a challenge to how feminists are corrupting logic, law, and language.

> The claim that rape myths are widespread may be challenged on three grounds: first, some of the attitudes are not myths; secondly, not all the myths are about rape; thirdly, there is little evidence that the rape myths are widespread. To a troubling extent, we are in the process of creating myths about myths, or 'myth myths'.

While the feminist rhetoric currently shaping the existing "rape myth" studies have had significant influence upon the court system thus far, feminists simultaneously declare that their efforts have had no impact on a "rape supportive" society. By denying their results feminists are able to avoid responsibility for the negative impact that their changes may have caused and to decry anyone, like Helen Reece, who questions the reasonableness of feminist demands upon the legal system as a comprehensive institution that also has a duty to protect the accused.

When the Rape Myth Attitude (RMA) surveys were administered they did not yield the high results expected so researchers decided to "expediate" their process of proving "rape culture" by manipulating the questions. It was their assumption that people taking the test were recognizing the politically correct answers and responding in the presumed "correct" manner, thereby skewing the results. To make the test results match their expectations, RMA surveys made their questions more ambiguous and bell curved the results.

Helen points out that "This is as fallacious as making the driving test practically impossible to pass, then treating the resulting failure rate as evidence of appalling driving." While bell curves can be useful at times they are particularly problematic in determining "the awfulness of people's attitudes."

Academic studies require peer review and RMA surveys have not been properly scrutinized because the manipulated results adhere to popular myths about rape myths. If we are to let these studies influence the legal system, as they demand we do, Helen presents important concerns to be addressed about the research being submitted as fact.

A specific point of RMA survey questioning involves asking people if a woman inviting a man to have coffee *means* sex. Not only is the wording a key element to the absurdity of this question it begs the question of what normal, every day people use as an indication of sexual receptivity.

Helen suggests that the more people who respond to state that asking someone to have coffee with you is a sign of sexual interest, the more weight it gives to the social norm of an invitation of coffee being a legitimate pickup line.

Surely Skepchick would agree.

The media attention given to "elevatorgate" and Rebecca Watson's insistence that a man asking her to have coffee with him was sexual harassment, lends to the credibility that asking someone to have coffee with you is an

understood euphemism for wanting to fuck. The public should now agree that coffee invitations *are*, in fact, a sexual invitation. Interestingly, the only people who agreed with Watson were the feminists, seeking to demonize the man who offered the coffee.

The public rejection of this feminist notion, that coffee equals sex, indicates that feminists are more likely to believe this rape myth than anyone else and they have projected their own absurd ideas onto the general public.

Despite the effort to make consent appear black and white, Helen argues that signs of consent in the real world are very messy and that considering the context around a person's actions is much more important to legal analysis than we are being asked to believe. Due to a lack of proper research in what consent looks like when it goes right and exclusive focus on what it is like when it goes wrong, she feels that "participant's answers should be treated with respect: the best evidence we have of how women show consent to sex is how people say women show consent to sex."

Context is everything.

One of Helen's concerns with feminist methodology in "rape myth" research is the removal of the requirement that rape myths needed to be "demonstrably false." Without this stipulation we end up with "the oxymoronic 'true myth'." This is a case where something is oddly declared to be a myth but it may be factually accurate.

Problematic to the RMA studies is that the surveys purport to show how many people "blame the victim" when, in fact, none of the surveys use the word "blame". The moral judgements inferred onto the results are actually just a result of researchers injecting their own moral values onto the responses. The only thing determined by the surveys is that a number of people, who may be factually correct, did not hold the same ethical opinions as the researchers.

The law, by design, is intended to deal with facts.

This slippery slope of interpretation by moral comparisons was tobogganed into our narrative by researchers riding on surrogate words for blame, such as "responsibility". Helen questions whether or not "responsibility" is a good substitute for the word "blame." Some of the public, including rape victims themselves, will attribute a portion of their actions as having contributed to the circumstances that led to a rape. This is fact. It is quite established that drinking excessively in public contributes to vulnerability. What the survey doesn't establish is whether or not the public feels that a responsibility factor attributes blame to the victim or whether they were merely agreeing it contributed to vulnerability.

Where the studies report that people hold myths about "real rape," defined as stranger attacks with weapons involved, Helen Reece queries "What does this even mean? Does it mean that people believe 'real rape' is the only sort of rape, the most common sort of rape, or the most serious type of rape? The only strong evidence for any of these propositions is that 'real rape' is more likely to lead to a conviction at the end of a trial. But this doesn't mean that jurors believe the 'real rape' myth — they might just find it easier to convict when the evidence doesn't boil down to whose story they believe."

When rape attitude surveys are more interested in judging other people on their personal moral scales than in actually establishing fact for the pursuit of justice it is important for people, such as Helen Reece, to defend the institution of the law. As it currently stands, the law has an interest in making sure defendants are presumed innocent until proven guilty and making sure they are granted the right to a fair trial.

These surveys declare that the public, the judges, the police, and all individuals involved in the court process are too steeped in myth to be capable of judgement due to "rape supportive attitudes." That is a big accusation and only people within the legal system are in a position to defend against these accusations.

Helen Reece proposes that proving immorality in mass popular culture is not as cut and dried as feminists would like to pretend. If comparative analysis is done, conviction rates for rape are not actually out of scale with other crimes. She remarks that feminist studies do not even bother to compare their myth myths to attitudes about other types of violations.

The myth that many people believe “women cry rape” is unsupportable because “there needs to be a discrepancy between the proportion of women who people believe ‘cry rape’ and the proportion of women who do in fact ‘cry rape’. A problem is the lack of precision in the data on both these proportions.” Until such data is acquired, the “cry rape myth” might actually be a fact.

Quite often, and for good reason, the law is very focused on the meaning of words and how to enforce those meanings. As much as the law is designed to be followed, the law is also intended to be understandable. Feminist inspired changes to the law have introduced ambiguous words that undermine the clarity of what is expected from the public in order to comply with the law.

Feminists have succeeded in increasing reported rapes but the failure to increase convictions is not due to “rape myths” it is due to an inability to be sure “beyond a reasonable doubt” where the complex sexual behaviour of human beings meets the dubious wording of the new laws about consent.

Of the many reforms made to the legal system, rape is now defined by a lack of active consent instead of the presence of sexual rejection. These changes have been made without acknowledgement or research into how people interact with each other in real life. This does not seem either progressive or productive.

Helen Reece has expressed her concern that where the line between sex and rape in drawn is not as simple as feminists purport, not as mythical as they project, nor as dire as they propose. Her line of questioning is not misogynistic, or even anti-feminist, it is the reasonable doubt presented by people who seek to keep the legal system in line with reality. Helen Reece just seems to love the law, and what it represents.

Feminists claim we live in a rapey dystopia. If you don’t agree with them and fail to convict every man accused of a crime against women, you have an “attitude” problem.

Someone needs to explain to feminists how the legal system was designed and for what purpose. Perhaps that person will be Helen Reece.

Sources:
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Patriarchy blows it again

Robert Franklin · 15 November 2013 · Archived copy · Original

One invariable element of the laundry list of grievances cited by feminists for the proposition that society is a deck stacked against women is the fact that, compared to men, there aren't many women who hold public office. Indeed, I remember many years ago hearing U.S. Congresswoman Patricia Schroeder, D – CO, inform us that it was "outrageous" that the percentage of women serving in Congress was so low. The emphasis in her voice and her "frown and wrinkled lip" gave all and sundry the impression that she was well and truly ticked off.

Back then, I didn't know much about the subject, but my off-the-cuff reaction was "Hey, we live in a democracy. People vote, and women outvote men. So what's outrageous? Does Schroeder really believe that women are biased against female candidates?"

Of course my common-sense approach to the issue didn't hold any water with feminists. When they think they've got an issue, they don't let it go, facts and logic be damned. So, as I said, the comparative lack of women holding elected office has remained a staple of feminist wah-wahing over the years.

In the meantime, we've learned the reason women don't get elected to office. It's because they don't run for office. That's true throughout the U.S., Canada, the U.K. and Western Europe. In fact, France had to pass a law fining political parties if they fail to run gender-balanced slates. That's a significant impetus for the parties to recruit female candidates. After all, who wants to pay the fine when all you have to do is slap a woman's name on the ballot? So what do the parties do? They pay the fine. They just can't seem to recruit many women to run for office.

Now, feminists weren't born yesterday and their long experience has allowed them to polish to a high gloss the art of victimhood. So it's not enough to point out that, in order to get elected, one must toss one's pillbox in the ring. They have a ready-made answer for that, as you knew they would.

The feminist answer is that the business of electoral politics simply isn't conducive to participation from women. It's a key part of The Patriarchy's stranglehold on women that it's convinced people – men and women alike – that women aren't as good as men, not as worthy. So, given that, it's no surprise that women (and men) don't elect women to office. Both sexes look down on women, believing them to be insufficiently smart, tough, whatever, to do the important job of representing We the People.

Therefore, since The Patriarchy has so stacked the deck that women can't get elected, women, not being fools, don't run. Why play a game you can't win?

With that excuse firmly in hand, feminists figure it's a job well done. Once again, The Patriarchy is the all-purpose answer to every feminist complaint and, as an extra added bonus, they don't even need to fudge the figures. What's so inconvenient about things like domestic violence, child custody, violent crime, etc. is that, if you're a feminist, you're always having to make stuff up. But with electoral politics, the data are there for all to see. Women really *do* make up only a small percentage of office-holders.

But of course they're wrong – again. The problem with the feminist claim that evil men have convinced everyone that women are too deficient to merit your vote is that it's just not true. We know it's not true. We've known it definitively for almost 20 years.

That's when three political science researchers did the obvious thing. Prof. Richard A. Seltzer at Howard University, and Jody Newman and Melissa Voorhees-Leighton of the National Women's Political Caucus looked at election results to find out if female candidates really did find themselves behind the 8-ball on election day.

And they didn't go half measures either. For their 1997 book, *Sex as a Political Variable*, the three analyzed every single race for the U.S. House of Representatives and the U.S. Senate from 1972 – 1994. They also examined every race for state legislatures in the years 1986, 1988, 1990, 1992 and 1994. That all added up to a whopping

61,603 candidates.

Knowing how important incumbency is to a candidate's prospects for success at the ballot box, Seltzer, et al divided candidates into three types, incumbents, open-seat challengers, and challengers (i.e. those running against incumbents). They divided them further into male and female candidates.

And guess what. The findings were as clear as a mountain stream.

"When women run, women win… as often as men do. Our study found no difference between success rates for men and women in general elections. Based on the overwhelming weight of the data gathered, the conclusion is clear: A candidate's sex does not affect his or her chances of winning an election.

…[W]hen men running as incumbents were compared with women running as incumbents, men running for open seats with women running for open seats, and men running as challengers with women running as challengers, men had no advantage over women; women won as high a percentage of their races as men.

The percentage of women holding office at each level is strikingly similar to the percentage of women candidates who have sought each public office. From 1972 – 1994, 8 percent of the candidates for the U.S. House and U.S. Senate were women, and in 1995, women made up 11 percent of the House and 8 percent of the Senate. Since 1986, 21 percent of state legislative candidates have been women and in 1995 women made up 22 percent of all state legislators.

So, for example, in state house races, male incumbents won 93.8% of the time while female incumbents won 93.6%. In open seat races, men won 53% and women 52.2%. Male challengers won 9.7% of the time and female challengers 10.9%.

In state senate races, it was more of the same. Male incumbents – 92.2%; female incumbents – 90.1%. Male open-seat candidates – 54.9%; female open-seat candidates – 55.8%. Male challengers – 11.6%; female challengers – 15.2%.

And in U.S. House races, male incumbents won 94.8% of the time while female incumbents won 93.6%. Male open-seat candidates – 51.2%; female open-seat candidates – 47.9%. Male challengers 6.2%; female challengers – 4.0%.

Why don't women run for office? Good question. Maybe they're smart enough to avoid the disgraceful clown act that electoral politics has increasingly become. Maybe the public ceremony of false sincerity, false humility and false gravitas sickens them. Maybe the deception of pretending to care about The People while carrying the water for moneyed interests fails to allure. Who knows? But whatever the reason, it's not because they can't get elected if they try.

What a surprise; the feminists are wrong again. It seems the mean ol' Patriarchy has once again failed in its singular goal of keeping women in their place – pregnant and chained to the stove. The men who run things and who daily connive to persuade us that women are lesser beings seem to have blown it again.

People aren't at all convinced that men are superior to women. In the author's word, "overwhelmingly" they ignore the sex of the candidates on the ballot. The simple fact is that sex just doesn't enter into the decision about whom to vote for (or against). Unlike feminists, people respect women every bit as much as they do men, at least in the realm of electoral politics.

I know this comes as terrible news to radical feminists who desperately hope and pray for everyday people to demean and despise women. If only the unwashed masses who've never attended a Women's Studies course would fall into line and behave the way feminist discourse predicts, feminists would have a lot easier time of it. If only their voting patterns betrayed a deep-seated mistrust of women, those radical feminists would have something to point to when they say The Patriarchy brainwashes everyone to devalue women.

Sadly, people don't share the anti-female bias of feminists. Most folks actually seem to think men and women are

about equally deserving of respect.

Early morning interview: Dayton, Ohio

AVfM Video Source · 15 November 2013 · Archived copy · Original

Men's Human Rights Activists gather in Dayton for a press conference. In the early morning hours, an impromptu conversation begins.

http://www.youtube.com/watch?v=D39dPDjCl2k&feature=youtu.be

We will be meeting at the Dayton Municipal Court, 301 West Third Street, Dayton, Ohio at 11:30 am.

How the tabloids encourage child abuse

Angry Harry · 16 November 2013 · Archived copy · Original

This article will show you how the tabloid newspapers purposely foment child sex abuse on a massive scale in order to make piles of money from the plight of child abuse victims.

1. The vast majority of child abusers and their victims are intimately related in some way. The perpetrators are usually family members, family friends or adults who are closely associated with the victims; e.g. school teachers.

In most cases, therefore, the victims do not see their abusers as hostile predators. They see them as nice people.

They like them.

This is true in about 95% of cases.

As such, most victims will not want to see their abusers' lives ruined; especially if, for example, they see the inappropriate behaviour as harmless and/or pleasant.

And they will not want to see their abusers labelled as 'disgusting perverts' – as tabloid newspapers tend to portray them.

The upshot is that they are less likely to seek help thanks to the tabloids.

2. Indeed, most victims would hate to see their intimates vilified publicly – particularly given that such vilification would undoubtedly have disastrous consequences for their own families and intimate circles.

For example, the last thing that most victims would want to see is hostile publicity directed towards their own fathers, uncles or boyfriends etc.

Once again, therefore, the antics of the tabloids are going to reduce the likelihood that victims seek help.

3. Publicly identifying abusers very often means that the young victims cannot escape being publicly associated with them. For example, if the abuser happens to be a family member, then the whole family is, effectively, identified.

It must be a deeply unpleasant experience for child victims to have to face hundreds of schoolmates – on a daily basis – who have learned that their fathers, uncles etc., etc., are child abusers.

As such, publicity is most definitely not in the "best interest of the child" but is, in fact, seriously damaging to the child.

The tabloids are messing up the lives of abused children.

Putting it bluntly: In order to make money, the tabloids are, once again, messing up the lives of abused children.

4. Perhaps one of the most disgraceful and disgusting of antics engaged in by the tabloids is the persistent declaration that a child will necessarily be "ruined for life" following sexual abuse.

Apart from being untrue, it takes a significant degree of malevolence to tell children that their lives are now ruined as a result of some incident.

Would you, as parents, ever tell your children that their lives are now ruined as a result of some incident?

Surely not.

And yet this is what the tabloids keep injecting into the minds of victims of child abuse.

In other words, children who have already suffered abuse, are then told by the tabloids (and by everyone else who now believes this nonsense) that they are now permanently damaged beings.

How much more reprehensible can these tabloid editors become?

Surely, to attempt to convince an abused child that his or her life is now ruined, is such an appalling thing to do, that it should be regarded as a criminal offence by anyone who cares about our children.

5. The details surrounding child abuse cases as reported in the tabloids might sound horrifying to some people, but for certain types of predatory paedophiles they are likely to be exciting. Furthermore, such details are also likely to arouse inappropriate sexual thoughts in people whose minds have never previously ventured into such avenues.

The upshot is that, across the country, the likelihood of child abuse by sexual predators will increase.

The hostile hysteria over child abuse causes perpetrators to intimidate their victims into silence much more harshly

6. Persistently and purposely raising the hostile hysteria over child abuse causes perpetrators to intimidate their victims into silence much more harshly; for the obvious reason that the hostile hysteria makes them far more fearful of being caught.

In some cases they are so fearful of being caught that they kill their victims.

Indeed, we know from the testimonies of many perpetrators who have killed their victims that the main reasons for their killings were to avoid being caught – i.e. by eliminating the witnesses to the events.

In other words, child victims are more severely intimidated or even killed thanks to the antics of the tabloids.

As such, the behaviour of the tabloids is unconscionable.

7. It is impossible to believe that the hysteria has not deterred millions of men from engaging in circumstances where children are to be found – particularly given the appalling manner in which men are treated following mere accusations.

As a result, men are turning their backs on numerous professions – teachers, doctors, nurses, social workers, youth workers etc., and they are also more often avoiding contact with any children.

This increasing alienation is not good for men, women, children or society – for many reasons.

Children also have a civilising effect on men

Amongst others things, this alienation removes the influences of ordinary men on our growing boys – leaving our boys somewhat abandoned, unguided and, hence, often anti-social or feral – with similar effects going in both directions – i.e. men also have a civilising effect on children.

This leaves thousands upon thousands of our children living in circumstances and neighbourhoods that are completely infested with anti-social behaviour, violence, crime, drug-taking and inappropriate – often unprotected – sex. Sometimes an underworld of endless nastiness and cruelty.

It reduces considerably the likelihood that men will be able successfully to deal with children, understand them, or be good fathers to them. After all, how are men supposed to learn anything about children if they are too scared to relate to them?

It reduces the chances of single mothers being able to find partners willing to take on their children – or even male friends to help them out – which means that they often have to cope entirely on their own.

It reduces the likelihood that adults will even notice that children are being abused; e.g. see The Damage Caused by False Accusations.

It reduces the number of adults to whom children can turn should they ever want to talk privately about an issue concerning abuse. (For example, if teachers are not close to the children, then the children will not find them approachable with regard to personal problems.)

It reduces the chances of child porn being reported. (The evidence for this is clear. After all, who wants to admit to having come across such a thing in the current climate of hysteria?)

The above factors all increase the incidence of child abuse across the country, and the tabloids bear significant responsibility for all of them.

Young girls who live in homes wherein the tabloids are read are far more likely to be sexualised at an early age

8. It is surely undeniable that young girls who live in homes wherein the tabloids are read are far more likely to be sexualised at an early age.

The Sun and the Daily Mail, for example, are forever lauding and glamorising women (particularly celebrities) for their sexy attire, the scantiness of their dress, their lovely skin, their feminine body parts, their overall shapes and, very often, their lewd behaviours.

The message to the young girls who have this kind of material in their homes is very clear.

Don't be shy. Be sexy. Wear little clothing. Show yourself off.

And people will love you.

This kind of thing will affect girls of very young age.

Youngsters are always trying to look older and to emulate adults.

Twelve year olds want to be like fourteen year olds, who want to be like sixteen year olds, who want to be like eighteen year olds.

The upshot is that these young girls are daily encouraged by the tabloids to behave and dress in a manner that is likely to attract sexual attention – not only from paedophiles, but from any young men or boys who happen to encounter them.

Indeed, there is nothing 'perverted' about men and boys finding young women or girls to be sexually attractive; especially if they encourage sexual attention.

And the tabloids are misleading the public when they are forever suggesting otherwise.

Encouraging young girls to become more attractive sexually to millions of men – i.e. not just to 'perverts' – results in a great deal of child abuse

Putting it bluntly: Encouraging young girls to become more attractive sexually to millions of men – i.e. not just to 'perverts' – results in a great deal of child abuse and child sexuality throughout the nation.

I do not have any doubt that some objective research in this area would show that the children of parents who bring such tabloids into their homes are far more likely to be sexually abused and/or are far more likely to become sexually active at an earlier age.

As such, parents who bring such newspapers into the home should be castigated for doing so.

And I think that the government should be funding such research if it really cares about our children.

Of course, in a free society, one could argue that freedom of speech is hugely important and that newspapers should be entitled to have their readers constantly drooling over young (often celebrity) women.

A fair point.

But it does not address the important issue being discussed here – viz, that these newspapers are increasing the amount of child abuse in the country by encouraging children to behave sexually.

And their editors should be criticised for this.

The tabloids seem to forget that millions of our citizens are little things with sensitive minds and immature thought processes

The tabloids seem to forget that millions of our citizens are little things with sensitive minds and immature thought processes – beings who need to be protected from hostile psychological onslaughts and from temptations to head off into sexual pathways that are difficult to negotiate – pathways which can often lead to serious problems.

And so these tabloids should not be viewable by impressionable youngsters, in my view.

For example, they should not be on display in areas frequented by children, and they should certainly not be brought into homes where young children can read them.

I am not suggesting that their "freedom of speech" should be curtailed, merely that it should not be so readily available to our youngsters.

An oft-used but rather weak counter-argument to this view is that, with the internet, children can seek to access, or stumble upon, such material with ease, so why point a finger at the tabloids?

But this argument fails in practice.

Firstly, it is not true to say that children cannot be protected by using filtering software or various other devices that are being developed. They most certainly can be protected to some significant extent with these methods.

Secondly, responsible parents can ensure that their children aged, say, 12 and under, do not have the opportunity to roam freely on the internet.

Thirdly, even though some children will seek to access, or stumble upon, inappropriate material on the internet, this situation is completely different from them seeing this material lying on the kitchen table on a regular basis – something which would endorse the 'sexy lifestyle' being depicted.

The most popular newspapers in our UK prisons – most popular also among violent prison inmates and predatory paedophiles – are the tabloids

9. The most popular newspapers in our UK prisons – most popular also among violent prison inmates and predatory paedophiles – are the tabloids; with the Sun being #1 in the UK, judging by what one forever sees inside prisons and on Police TV shows.

I do not have any doubt that this is something that needs to be looked at – because it seems to me that the tabloids are far more culpable when it comes to promoting violence, predatory sexual behaviour and criminality than is, say, general porn that can be found on the internet.

But, once again, I am not arguing for a clampdown on free speech. On the contrary, I am saying that we should use our own free speech to counter the continual purposeful hate-stirring of the tabloid press.

The tabloids are far more interested in making money by persistently making a fuss about the few perpetrators who get caught, and far less interested in protecting children.

They strongly discourage the vast majority of victims from seeking some kind of help by threatening them and their intimate abusers with publicity and hostility. They seriously damage further all victims of child abuse by persistently indoctrinating them with the view that they are now damaged for life – which is just not true. They fuel the general public's sexual interest in children and incite fantasies of child sex in the minds of paedophiles.

They encourage child abusers to intimidate, harm or even kill their victims in order to silence them. They cause millions of decent adults to turn their backs on children – with the effects of this causing numerous problems for children and for society as a whole. They go out of their way to sexualise young girls; thus making them – particularly teenage girls – much more sexually attractive to millions of men.

Indeed, if they sexualise 50 girls, 500 men will notice them.

The fact that the tabloids are the most popular newspapers among violent offenders and sex offenders should tell us something.

Lest you think that I exaggerate about the lack of concern for the children that tabloid newspaper editors forever pretend to care about, here is one of their tweets on Twiitter – making a joke about the kidnapped child, Madeleine McCann …

[image]

Following the horrible murder of Bijan Ebrahimi , the Daily Mail continues to incite violence against paedophile suspects with an article headlined, "I beat Saville to a pulp after I heard his sickening boasts about bedding young girls'.

Needless to say, many of the comments below the piece – for which the Daily Mail is responsible – also incite both violence and murder of suspects.

All in all, therefore, one can surely conclude with a high degree of confidence that many tabloid newspapers not only encourage child abuse and paedophilia – as per my article above – but that they also incite violence and murder.

And then, of course, there are the numerous suicides that take place every year by those who have been falsely accused. After all, the public are led to believe that false allegations are rare; and so the falsely accused will automatically be seen as 'guilty' by most people.

These people often lose their jobs, their homes, their friends and their families – with their reputations, their careers and social prospects forever damaged horribly – sometimes even having their faces shoved into the public's consciousness by the media; and splashed all over the internet – with the false accusations never to disappear.

According to the Daily Mirror a few days ago …

A man falsely accused of historical child abuse leapt to his death from a bridge, an inquest heard.

Graham Smith, 56, was accused last November of sexually abusing a young girl more than 20 years ago.

Police exonerated him but the dad-of-one became depressed.

His brother Michael told the hearing in Hull: "He became a hermit."

Mr. Smith, who lived in Hull city centre, left a suicide note before jumping from the Humber Bridge in June.

Verdict: Suicide.

And I also wonder how many people have committed suicide because they were indoctrinated to believe that their abuse had damaged them irreparably?

After all, they would never be normal again.

So there was absolutely no hope for them!

?

Child Abuse – physical, psychological, emotional and sexual

Young/Teen Sexuality and Sexualisation

Paedophilia

Adult Interest in Child Sex

Suspicion -> alienation of men, women and children – false allegations

Violence

Murder

Suicide

All fuelled by the tabloids.

A decent society should not have to put up with this.

Circumcision is a universal horror. So why do some of London's most powerful feminists refuse to save boys from genital mutilation?

Peter Wright · 16 November 2013 · Archived copy · Original

London's feminists have found a brand new hot-topic – and, seemingly, they're not willing to share the stage with anyone. Especially baby boys.

Which is ironic given that their area of concern, involuntary circumcision, is a horror that doesn't discriminate. It effects people from all over the world, both male and female, every single day. Even in a city as progressive as London.

Shockingly, for boys, this includes the state-sanctioned National Health Service.

But pick up a copy of London's Evening Standard newspaper and you could be forgiven for thinking that so-called 'genital cutting' was a procedure which only affected women. Why? Because it's under the feminist guidance of editor Sarah Sands.

Keen to write for and about women, she is constantly reporting on FGM as part of a personal campaign to make it the next human rights battle for Londoners – specifically, female Londoners. And, while this has many merits, the exclusion of men and boys troubles me. After all, while female circumcision is abhorrent and must be stopped, the same must apply for boys.

Not convinced? Read on.

Leading US website Not Just Skin note that: 'Female circumcision is typically viewed as more horrific than male circumcision because it is usually done under unhygienic conditions rather than in a hospital, and because one form of female circumcision, infibulation, is particularly severe. However, both male and female circumcisions are classed as genital mutilation by the International Coalition for Genital Integrity.

'Both forms of circumcision remove functional, normal tissue, cause extreme pain, permanently disfigure the genitals, and permanently damage the sexual response. And in most cultures where female circumcision is performed, male circumcision is also performed with equally unhygienic instruments. Regardless of the child's gender, when done to infants or children, unnecessary genital surgeries violate human rights because they are amputations performed without medical need and without the individual's consent.

'The World Health Organization recognizes three types of female circumcision. Type I removes the clitoral hood and/or the clitoral tip. Type II removes the clitoral hood, clitoris, and part or all of the labia. Type III, also known as infibulation or pharaonic circumcision, involves removal of all external female genitalia and suturing of the vaginal opening. Male circumcision can be compared to type I or II female circumcision. Although the glans is not harmed at the time of circumcision, the loss of protective structures causes it to dry out and lose sensitivity over time. It is also important to note that most of the nerves and pleasure receptors present in the clitoris are, in the male, present in the foreskin and its associated structure, the frenulum. Removal of these nerves constitutes a loss that can be most adequately compared to a partial clitoridectomy.'

Fuelled by this, I addressed the matter with Sarah Sands when we met at an event in September.

There, at a party for The Power 1000: London's Most Influential People 2013 – a list appropriately topped by baby Prince George – she stood up and delivered an unexpected, perhaps shoehorned, speech about female genital mutilation. She'd even invited a special guest to sing about the practice for the entertainment of partygoers.

So it wasn't inappropriate for me to approach Ms Sands and politely asked her to widen her newspaper's stance on circumcision to include men and boys. After all, somebody which such compassion would surely be keen to save every possible victim from this barbaric practice – not just one group with whom she identifies.

Shockingly, she – quite literally – 'shhh-ed' me.

Stunned, I waited, then tried again. But she maintained that circumcision was always, always, always worse for women. After further attempts to draw her attention to the devastating effects circumcision can have on boys, her parting words were that she would consider my views and potentially update her paper's policy.

I was grateful for this. After all, it seemed like a very fair outcome for a busy editor hosting a party.

But, since then, I have sent Sarah Sands several follow-up emails over the past two months. I have even tried to contact her via twitter (her handle is @sandsstandard) but have been ignored.

In fact, every single correspondence has been greeted with silence.

Perhaps she is frightened of offending London's Jewish community. Perhaps she's too busy to reply. Perhaps she simply doesn't care.

Either way, I have been forced to up my game. Yesterday, I started an online petition on Change.org to make her listen and protect both genders from circumcision. I would appreciate it if every reader of A Voice For Men took a minute to sign it – and share it.

After all, I support Sarah Sands' commendable work on FGM – and will continue to do so. But, until she widens her newspaper's stance to include men and boys, there's a very real risk she has blood on her hands.

Sign the petition here:
http://www.change.org/petitions/sarah-sands-editor-at-the-evening-standard-newspaper-to-include-men-and-boys-in-their-opposition-to-involuntary-unnecessary-circumcision-otherwise-known-as-genital-mutilation

Note: This article is also available in Spanish.
Publishers note: To the editors, managers, contributors and readers of A Voice for Men. This post will remain at the top of our featured posts in the most prominent position on the site for a few days or until this petition has 1,000 signatures. Please sign and pass around for others to sign. –PE

Men, free yourself from being rapists by watching this video

AVfM Video Source · 16 November 2013 · Archived copy · Original

Here you go gents and ladies, another fine example the message that in order to break the gender norm for masculinity, all you have to do is not rape someone every time you get a chance.

I know most of you have an opinion on this kind of material. I respectfully urge you to go onto the thread in that video and *express* it. **After all, if you don't go there now and tell them, who will?** Thank you. PE

Infanticide: de facto post-natal abortions, but only for women

Janet Bloomfield (aka JudgyBitch) · 17 November 2013 · Archived copy · Original

When British medical ethicists Alberto Giubilini and Francesca Minerva published their paper ***After-birth abortion: why should the baby live?*** in the *Journal of Medical Ethics* they were met, unsurprisingly, with a storm of controversy – even denounced in the House of Congress!

The normal term for after-birth abortion is infanticide, with a special category called neonaticide, which refers to infants killed within 24 hours of birth. Most of these very young infants are killed by their mothers – it is exceptionally rare for a father to kill his newborn.

What the discussion surrounding post-natal abortion and infanticide fails to recognize is that we already have ***de facto*** post natal abortion rights in effect: some people who murder their newborns face no consequences even when criminally convicted.

Which people?

The mothers.

Fathers who kill their infants feel the full wrath of the law.

Let's start with mothers. The usual profile for women who murder their infants? They tend to be young, poor, unmarried, with limited social supports, a history of mental illnesses and they have hidden their pregnancies from those around them. When the baby arrives, they panic and kill the child. The population most at risk of being murdered in the United States? Children under the age of one. The most likely murderer? Their mothers. The most likely victim? A son.

That's rather interesting. When a mother kills her own child, she is more likely to kill a son.

Amanda Hein gave birth to her son in a Pennsylvania sports bar, smothered him in a trash bag, stuffed his body in the toilet tank and then continued watching a pay-per-view wrestling match. Pennsylvania has safe haven laws in place that would have allowed Hein to surrender all parental rights with no further responsibilities on her part, but wrestling!

Amanda is not alone, either.

What happens to these women? Legally, the deliberate killing of any human being once born is murder. Amanda is facing a charge of criminal homicide and prosecutors have the option of seeking the death penalty.

The reality? That probably won't happen. For one thing, Amanda is white. And pretty. As with virtually all crimes, pretty white girls get special treatment, and infanticide is no different. According to Jocelyn Lewis, women of color and poor women are filtered through a "bad" framework, and go to jail far more often than middle class white ladies who kill their babies – white women tend to be seen as "mad" rather than "bad".

Michelle Oberman examined 96 cases of mothers killing their infants from 1988 – 1995, finding that an extraordinarily high number of infants are killed within 24 hours of birth, and that no matter how old the baby is when killed, society's response to the mothers who killed them is deeply ambivalent.

In the overwhelming majority of cases, the baby's best protection against being killed is absent from the woman's life: the baby's biological father. As noted, it is extremely rare for men to kill their newborns. The absence of the father is a contributing factor to the death of the infants, almost always. Oberman gives no thought as to why the men are absent, and in her suggestions for how to prevent neonaticide in particular, she does not consider that having the men present in the lives of the pregnant women in a meaningful way could assist in saving these baby's lives.

Not particularly surprising.

Nor is it surprising to discover the reaction of the criminal justice system to women who kill the most vulnerable, most defenceless of victims. And many of these deaths are not pretty. Babies were drowned, strangled, thrown from windows, had their skulls crushed or were stabbed with scissors, and then generally thrown in the trash (p. 30). An ugly business indeed.

Oberman notes the "bad" and "mad" dichotomy, and that mothers defined as "bad" tend to be poor or women of color, and they receive the harshest sentencing. Women who can successfully argue that they were affected by mental disorders either pre-existing or arising directly as the result of pregnancy and birth are sentenced to "treatment" and "therapy" rather than jail time. Oberman notes that even in cases that evoke public outrage, "neonaticide defendants are frequently accused of first degree murder, [but] they are seldom convicted of this crime".

But only when the defendant is a woman.

Let's look at what happens to men who kill their infant children. As noted, it is extremely rare for men to kill newborns, but tragically, not so rare for older infants to die at the hands of their fathers.

Dylan Kuhn is a rare example of a young father being treated leniently by the justice system, receiving only 90 days for accidentally killing his infant daughter in a moment of frustration. Kuhn's youth and inexperience was seen as a contributing factor, as well as his deep remorse and lack of intent. The sentence was predictably met with outrage, with commenters calling for life imprisonment and harsh treatment.

Joshua David Petersen was not so lucky. He received a life sentence with no parole for killing his infant son, while in the grips of a deep depression.

Shamsiddin Abdur-Raheem got 30 years for killing his infant daughter by throwing her in a river.

Reynaldo Sanchez will spend 13.5 years in prison for killing his infant son.

Chris Fitzpatrick was sentenced to life for crushing his infant daughter's head with a cinder block just hours after she was born.

Jennifer Barisse, Fitzpatrick's partner received seven years for the crime.

Yes, you read that correctly. Chris and Jennifer together murdered their newborn daughter and buried her body. He got a sentence of life, and she will be out in seven years.

Dahlia Lithwick writing at ***Slate*** wonders why this discrepancy exists.

> ….women who kill their children in this country are disproportionately hospitalized or treated, while men who do so are disproportionately jailed, even executed.

Dahlia identifies one important rationale for our disparate treatment of men and women when it comes to infanticide: we treat children as the property of women.

> We still view children as the mother's property. Since destroying one's own property is considered crazy while destroying someone else's property is criminal, women who murder their own children are sent to hospitals, whereas their husbands are criminals, who go to jail or the electric chair.

So much for patriarchy, huh? Men treat women and children as property? The electric chair says nope!

What Dahlia is missing is the fractured sense of agency and responsibility we assign to adult women. Women, particularly when they are in the process of dramatic hormonal shifts, such as those that accompany pregnancy, labor and birth, have equally dramatically reduced culpability. Women's hormones give them a pass and they are not considered to bear the same responsibility as men, no matter what the hormonal state of the man happens to be.

Indeed, certain screechy, absurdly hateful, dowdy feminist writers have absolutely no problem trotting out the issue of male hormones in order to accuse men of "devolving" into …. well, women, essentially.

> Now it is unstable male temperament that is causing alarm. Male politicians are engaging in sneaky, catty, weepy, ditzy, shrewish behaviour that is anything but reasonable and impersonal.
>
> Women are affected by lunar tides only once a month, after all. Men have raging hormones every day, as we noticed when Dick Cheney rampaged around the globe like Godzilla.
>
> When women rule the world, men will want to avoid riling them.

Dowd goes on to call men "blubbering" and "vamping" as a result of their hormonal shifts, shames them for emotional responses, calls them "dizzy" and "sulky" and issues a vague threat that they had best not piss women off.

Does she know that she has written satire? Dizzy, sulky, catty, weepy, blubbering? Hmmm. Sounds a lot like Rebecca Watson or Adria Richards or any one of the many other strong, independent women who can't hack a dick joke uttered within twenty miles of their fragile selves.

Differential sentencing in cases of infanticide reveals the deep flaws in some of the central claims of feminism. First, there is no patriarchy. Women retain iron-clad control over children as property and have the sole right to choose which humans live and which ones die. Post-natal abortion exists, at the more or less sole discretion of women.

Rich white women, of course. Women of color, and poor women are thrown under the bus. When it comes to choking the life out of the newly born, indeed ***#solidarityisforwhitewomen***. Why any woman of color would ever align herself with a movement that considers her worthy of doing all the shit work white women are too precious to do, and simultaneously denies her any of the traditional female powers and privileges is beyond my comprehension.

http://judgybitch.com/2013/08/26/silly-brown-women-feminists-needs-you-but-they-dont-want-you-solidarityisforwhitewomen-now-run-along-and-take-care-of-those-little-white-babies/

Women are subject to gross hormonal instabilities which renders them unaccountable for the harshest of crimes, including murder. Indeed, in Canada and the United Kingdom, women's reduced culpability for slaughtering the newly born is enshrined in law.

> A female person commits infanticide when by a wilful act or omission she causes the death of her newly-born child, if at the time of the act or omission she is not fully recovered from the effects of giving birth to the child and by reason thereof or of the effect of lactation consequent on the birth of the child her mind is then disturbed.
>
> Every female person who commits infanticide is guilty of an indictable offence and liable to imprisonment for a term ***not exceeding five years***.

http://yourlaws.ca/criminal-code-canada/233-infanticide

http://yourlaws.ca/criminal-code-canada/237-punishment-infanticide

You will of course note that only female persons can be charged with infanticide and only female persons are to receive not more than five years. Male persons cannot, by definition, commit infanticide in Canada.

They commit murder and face the possibility of life imprisonment.

Let's accept that as fair, reasonable, intelligent, compassionate and entirely appropriate. Women who murder infants are not entirely liable for their conduct as a consequence of biological circumstance.

Why then should we have any women in positions of responsibility? If they cannot be held accountable for abdicating that responsibility based on hormonal fluctuations AKA the simple fact of being a woman, why would

we ever entrust them with decision-making powers that have the potential to cause serious harm?

How can you argue both sides?

Women should be given special treatment in courts of law for the most heinous of crimes, while men face execution for the same crimes because women are biologically different from men and that serves as justification for leniency.

AND

There are no relevant biological distinctions to be made between men and women and women deserve the right to hold positions of authority and responsibility in equal measure to men.

Okay, which is it?

Ha ha! Just kidding. We know the answer to that question.

BOTH!

The issue of infanticide is extremely revealing: the death of a child is always a tragedy. Is it always a crime? In our current climate, it's only a crime when caused by a man. He has unlawfully destroyed a woman's property.

And that is the issue that requires addressing. Enshrining children as persons under the law that belong equally to their mother and father is ground zero in the battle for equality between men and women. You won't find feminists arguing for that kind of equality.

You'll need the MHRM for that.

> These men ask for just the same thing, fairness, and fairness only. This, so far as in my power, they, and all others, shall have.

Abraham Lincoln

Lots of love,

JB

MGTOW and the big M

John Hembling (JtO) · 17 November 2013 · Archived copy · Original

[box]

"You can be a Man Going [his] Own Way, and also, with a bit of caution and cleverness still go out and get yourself all married up."

Wrong, asshole.

[/box]

In the last week, I jumped, late, into a discussion on the forums of AVfM about the relationship between men going their own way, and marriage as a social and legal institution. It has become apparent that in the various MGTOW and MRM public spaces, an opinion has emerged that men self identifying as MGTOW can also participate in that ancient foundational institution of family and society, the big M. (Marriage)

Something along the lines of:

"You can be a Man Going [his] Own Way, and also, with a bit of caution and cleverness still go out and get yourself all married up."

Uh-huh, please, do tell me more.

What I posted last week on this topic[1] was my personal opinion. Just that, nothing more. Although a long-ish post for that forum, it was just my own private, personal opinion, shared with no more implied authority than simply: This is what I think. This site isn't "A Voice for John" any more than it's "A Voice for Paul (he-who-must-be-obeyed) Elam". It's also not THE Voice for Men. Its **A** Voice for Men.

However, before addressing marriage and MGTOW again, its useful to recognize one or two things about the nature of MGTOW, what it is, and what it's not.

Some people within the MHRM seem to believe that, within this movement, MGTOW denotes a form of elite status. This is tragicomically incorrect. With the caveat that every man on a MGTOW path is defining his own criteria, one of the common, and important elements of "Going Their Own Way" is a flat rejection of conventional, gynocentric status hierarchy gamesmanship. Indeed, writing this commentary as a practitioner of MGTOW, if that label label becomes a marker of elitism, I will abandon it in favour of some alternative.

It's not a club to join. It's not a badge to wear and find a sense of belonging with like minded brethren.

It is highly individual and self-selected commitment to a fundamental and radical rejection of some of the most deeply embedded establishments and institutions of our present culture. MGTOW is activism on behalf of your own basic humanity and fundamental rights as a human being. It is not just another term meaning the same as MRA, MHRA, Zeta Male, free-thinker, or, guy with his own opinions.

And, while every man forging his own MGTOW path must do so making his own decisions about what going his own way encompasses, there are a few things which are not just incompatible with MGTOW, they run directly against the fundamental nature of MGTOW.

Calling back to the AVFM forums discussion from which the following opinion emerged.

"You can be a Man Going [his] Own Way, and also, with a bit of caution and cleverness still go out and get yourself all married up."

No, you fucking can't.

If you are conventionally married, then, in my opinion, you are not MGTOW. If, on the other hand, you are a Man, Going [his] own Way, and you become married, then, guess what, you are no longer MGTOW.

It really should not require explanation here, but due to what seems the obtuse failure to grasp from some of the parties of this discussion, re-stating a few painfully obvious facts appears necessary.

A man married to a woman in our present culture is his wife's prisoner. His freedom, his life, his livelihood, his reproductive choices, his continued relationship with his children, and his home, all depend of the forbearance of the woman defined in law as his wife.

Certainly, not all, and indeed, most wives, common law or otherwise are not malevolent, or possessed of a will to exercise such destructive power over the men defined in law as husbands. However, remaining is the fact that a married man has a gun pointed squarely at his own neck, and his wife holds the trigger.

Obviously, the entire men's human rights movement is driven by recognition that under law and social convention, men and boys are lesser humans and second class citizens. But, men buying into marriage are actively choosing to support and participate in one of our societies realizations and manifestations of the disposable, lesser-person legal and social status of male human beings.

If you are married, you have already gone the way of this culture's mainstream. You are being a good and compliant follower of the blue pill. Even if you made those choices before taking what we call "the red pill".

I also know that many very real, valuable men's human rights activists are married. Further, I'm aware that being told as a married man that you're a good compliant blue pill believer is a pretty raw and painful offence.

Sorry about that.

However, in defence of married MRAs, it's probable that realization and recognition of the nature of the sub-person social and legal status of males came substantially after the advent of getting oneself married. It cannot be a comfortable thing to wake up to, that the woman you love, and who probably loves you actually holds the power to dispose of you with the full weight of law and culture behind her whim.

I'm also not suggesting that an aware and self-identifying MRA must dissolve whatever marriage he find himself a part of. You wife may love you, and may never exercise her power against you. But she DOES possess that power, and *you do not.*

But if you are conventionally married, you are not Going Your Own Way.

But what about that already married guy who wakes up to the reality of the social and legal cage he's in, decides that. goddamn it, he's a human, not a slave or a beast of burden, and asserts himself from within that legal union. Who the hell am I to tell him he's not MGTOW if he decides that he is?

Isn't it a foundational point of that "Going Their Own Way" acronym that men on this path define not only their own internal identities, but also define the terms and conditions of their interface with the rest of the world?

Let's imagine a man already committed to legal union between himself, a woman and the state. This man wakes up to the reality of his situation, that he's signed on the dotted line for a butt-fucking by the state, on the seeming behalf of his wife or his future-ex-wife. Absent of his immediate dissolution of his marriage, is this guy simply fucked? Indeed, that hypothetical de-marrying might include the butt-fucking-by-state just mentioned above.

Remembering that for every individual man practicing MGTOW, each must make their own individual choices – it remains that participation in that coercive legal union between yourself, a woman, and the state is antithetical to the basic foundation of MGTOW.

So what is a married MRA looking for the MGTOW path to do? We'll assume here the wife of this potential MGTOW's is benign, is aware, is not crazy, is not a passive sociopath, and both loves and respects him enough to NOT pull the trigger on the gun our society puts in the grip of every woman interacting with a man.

She's still, by family law and by social convention, the arbiter of his freedom, his continued career, his reproductive choices, his continued access to his children and so on. Even, if in good will, let's say she never pulls that

metaphorical trigger.

This potential MGTOW must undertake a jail break, at the same time as he shares his bed with his jailer.

Can you run an underground railroad from inside a prison cell?

No.

Well, maybe. But this undertaking is not without some significant problems.

In fact, while I bear only goodwill towards men still falling into that coercive legal and social convention, a married man applying the MGTOW label to himself is actively diluting and subverting the purpose of MGTOW.

I don't like that last sentence. Particularly because it suggests to uncreative minds that MGTOW requires a life of solitude.

Does Going Your Own Way as a man necessitate avoidance of sex, or friendships, intimacy and love and affection towards and from women? Do you have to move into the woods, grow a mountain-man-beard full of squirrels and bugs and live a life of lonely masturbation with only a tree-bark vagina to keep you warm at night?

OF COURSE NOT!!!

So, while I bear only good-will towards men falling into that coercive legal and social convention, a married man self-identifying as both married and MGTOW must be taking some real action within his relationship to his wife to subvert the state's participation in what should be a purely personal relationship between two adults.

But if he's not doing that, and is still calling himself MGTOW, as well as being married, he is very regrettably diluting and subverting the purpose of MGTOW.

[box type="note" icon="none"]

I'm going to let a great big secret out of the bag here. It's probably going to shock and alarm many of the people who've read my writing or watched my videos. I love women.

More than that, I don't even hate them. I don't even think they're naturally evil. Nor do I avoid them, or even use my secret X-ray patriarchy powers to reduce their paycheques to 73 cents on the dollar compared to my own income. I even, (shudder) have one or two friends with boobs and vaginas that I both like and love.

I know, I know, they're going to take away my MRA and MGTOW memberships after this. Paul will add my name to the lists of the damed, and the secret international brotherhood of patriarchs will deactivate my MALE-GAZE [TM] superpowers.

I hope a few of you can forgive me. I'm a bad MRA, and an even worse MGTOW. I even had sex last year. With a woman. I didn't even pay her. Oh god, I feel so empty.

[/box]

As silly as that sounds, the point is that MGTOW as variously practiced is not a life of austerity and self-denial. But it does encompass rejection of conventional marriage, because that social institution escalates the already pronounced legal and social marginalization of men and boys.

But a conventionally married man, self identifying as MGTOW is actively an enemy of not just the Men Going Their Own Way movement. A married man not working on his own jail break with the informed cooperation of his warden, and using the MGTOW label is an opponent of the men's human rights movement.

And a man advising younger men that it's okay to be MGTOW and also go out and get married is not merely irresponsible, advocating something unsound, destructive and dangerous. He might as well just start being honest, and calling himself a radical feminist.

However, as always, everything I've said here is without any authority. This is not a positional statement of this

website, or the MHRM, or of other MRAs, high profile or otherwise, and is only my opinion. Also, thank you for your kind attention.

[1] http://forums.avoiceformen.com

DownUnderThink (Part 1)

Jim Muldoon · 17 November 2013 · Archived copy · Original

Q: When is a person not a person?

A: When he is a man.

The legal minds in the State of Victoria here in Australia have set new standards for bigotry and doublethink. Their Feminist mindset has become so warped that they deny the existence of the most basic Feminist tenets in order to advance the Feminist cause.

This three part article examines the extraordinary thinking that is a direct result of the current moral panic to protect women from the scourges of Patriarchy. This thinking is not being shown in some obscure radical feminist website, but from the Victorian State Department of Justice in its bid to bring new laws in.

This doublethink is so tortuous that I decided to call it DownUnderThink.

This first part examines the latest changes to the laws that affect murder cases. The second part analyses some actual cases and how the theories keep misaligning with the real world. The final part discusses the overt misandry being used to propose changes for legislation concerning sexual offences.

In 2005, the social engineers got together to remove the common law partial defence for murder called provocation. The excuse was that men who were killing their wives were using it to get away with murder. Partly in its place, they created a new crime called Defensive Homicide, which was to cater for those battered wives who might kill their husbands in a bid for safety and freedom.

In 2013, the social engineers now want to abolish Defensive Homicide, because it was being applied to men. The legal loophole that gave men access to this was not in some obscure statute found deep in the archives. Section 9AD of the amended Crimes Act, which defines Defensive Homicide, begins “A person who, by his or her conduct, kills another person…”

This fact, by itself, should immediately disqualify the social engineers from employing their spanners in our works. But hang on to your sanity, because the stupidity is only beginning.

Let me explain some of the terms here for those, like me, who are not legally-minded.

Provocation is a partial defence to murder that has developed over the centuries of Common Law. Common Law is the basis for law in most, if not all, English speaking western democracies.

Provocation has always been an uneasy set of compromises. It tries to accept the humanity of the accused whilst condemning, in the strongest terms, the taking of the victim’s life. It is an acceptance that there are situations that enrage an individual to the point where reason, momentarily, is left behind. However, it also must not allow the accused to present the case such that the victim deserved death as a result of his or her transgressions. Rather it tries to acknowledge, for example, harassment or intimidation being felt by the accused, whilst still keeping as a priority the victim’s right to life.

It is also worth noting here that it is a *partial* defence. It does not condone “lashing out”. The killer still goes to jail for the serious crime of manslaughter and serves serious jail time in a very serious prison.

Perhaps its most significant aspect is that it recognises that a cold-blooded, premeditated murder is worse than a brief, but fatal, loss of control.

The problem with provocation for the Feminists was that it was a defence sometimes used by men who had killed their wives. They complained that this reduction in penalty sent a Patriarchal message that it was alright to beat your wife to death if you felt like it. The Age reported Women’s Domestic Violence Crisis Service Victoria director Rhonda Cumberland as complaining that violent men would use the Provocation ruling to terrorize their

victims, “They will tell women that they can say she provoked the violence and all will be forgiven.” This, of course, is just nonsense.

Some arguments had a more valid point, for example in “Provocation Law and Facts: Dead Women Tell No Tales, Tales Are Told About Them” Jenny Morgan points out that, in many instances, the only two persons at the scene of the crime were the killer and the victim. Obviously, the killer has an incentive to produce a story of provocation, and the victim is not available to dispute the tale.

However, we have to wonder at all this attention on murder from the point of view of women. Although women are at the centre of the social engineers’ universe, they are not at the centre of the crime of murder.

First of all, let’s get some perspective on this moral panic. In Australia, a country of some 23 million, less than 300 people are murdered in a year. In the majority of these cases, both killer and victim will be male. In 2011 there were 158 murdered men, almost double the 86 women murdered in the same year.

In 2006/7 in Australia only 18% of the individuals murdered by men were “intimates”. The other 82% were, in order, friends and acquaintances (33%), strangers (23%), family (14%) and others (12%).

What about the vast majority of cases that impacted on men? How does provocation, or its removal, affect those? Did anyone ask? Does anyone care?

Not our social engineers, anyway. The priority, of course, is violence against women. Men, no matter if they are twice as likely to be murdered, simply don’t count.

And do women murder? If you read the social engineers documents, you would think that the only time a woman kills is to get out from under her oppressor.

In that same 2006/7 period 54 women took it upon themselves to murder. Only 38% of the victims were “intimates” with the other 62% being made up of Family (29%), Friends and acquaintances (22%), Strangers (5%) and Others (5%). And yes, mothers are still the biggest killers of their own children.

So, unless women are being oppressed by family members, including their children, friends, acquaintances, strangers and others, then women are killing for more reasons than the Department of Justice would have us believe.

This leads us to the part where the lunacy goes through the roof as we look at Defensive homicide itself.

First of all, this is not to be confused with self-defence. Self defence is not a crime. In legalese it is a *complete* defence to murder. Prove self-defence means the killer rightly goes free. Instead, Defensive Homicide is a crime in its own right and is intended to be an alternative to manslaughter with similar penalties.

The doublethink in Defensive homicide is inherent in its name. How can it be defensive if it was homicide? How could it be homicide if it was defensive?

The insanity becomes clearer when we look at how Defensive Homicide is defined. The legal definition is that it is when a person kills in what they believe is self-defence, but “he or she did not have reasonable grounds for the belief.”

No matter how many times I read that definition, I cannot process it. How can an unreasonable belief be part of a legitimate argument for reducing the severity of a crime?

Add further to that the question of how this could only apply to battered wives. Here we have to step around even more doublethink.

The general theory here is that women are “trapped” in an abusive relationship to the extent that they believe their only avenue of escape is to kill their husband. This is what they call “women who kill in response to family violence.”

How do we know that there was “family violence”? It’s simple. Just ask the accused.

Let me ask a question that seems to escape the Feminist mind all too easily. What happened to the “Dead women tell no tales” argument? Or is it simply the case that dead men count for even less than live ones?

In Australia today, the “trapped” scenario is more than just a long bow. Not only are there plenty of women’s shelters, there are a plethora of government departments, social workers and police officers all especially funded to deal with such situations. To admit they are still trapped, of course, would mean that many millions of taxpayers’ dollars are being wasted. And the feminists don’t want those funds drying up, do they?

So, instead, this being trapped when they are not is what the social engineers want the courts to make a special allowance for. This is the unreasonable belief of self defence that Section 9AD is referring to. Let us call it the reasonable unreasonable belief.

The new proposals to replace the Defensive Homicide are fraught with the same logic with a different disguise. Now they are looking to a new partial defence, where the court is to assess if “the conduct of the accused was a ‘reasonable response’ in the circumstances *as perceived by the accused*.” In other words, no matter how unreasonable the perception, as long as she was reasonable with her unreasonable perception then a sentencing discount will apply.

And, just to be clear, it is not reasonable to consider men’s actions due to unreasonable beliefs or unreasonable perceptions as reasonable. If they believe they are trapped when they are not it is their own stupid fault.

No matter how they dress it up, the logic still doesn’t make any sense. If she really was trapped, and really needed to kill him in order to escape, then it was self-defence. If not, then it is murder. If she’s killing based on unreasonable beliefs or perceptions, she needs to be locked up for everyone’s safety.

The Department of Justice’s reason for abolishing the Defensive Homicide says it all:

“It is inherently complex, making it difficult for judges and juries, and the community, to understand and apply.”

It is not “complex”, it is nonsensical.

The twisted logic gets even worse when you consider that, in the eighties and nineties, feminists were arguing that this battered wife scenario should be somehow included in the provocation partial defence.

The problem for that argument was that provocation is only a defence when the killing was done as an immediate response. There has to be that “lashing out” without thought to the consequences. The more time between provocation and reaction, the more it becomes revenge. And whilst this has long been a motive for murder, it has never been, nor should be, a justification for it.

So, if women couldn’t have the Provocation defence (and, of course, they could but not in the way that the Feminists wanted it), then no one could.

And here, of course, lies the real meat of the question. How much of this is to condone revenge? Particularly when we consider that this is to foster “cultural change” in the area of violence against women. It gives rise to that age old saying: Two wrongs do not make a right.

We now get into the Feminist doublethink of the most extraordinary degree.

In Battered But Not Beaten: Women Who Kill In Self Defence, Ian Leader-Elliot begins “Men and women kill for different reasons and in different circumstances.” This idea of essential difference between the sexes is stark throughout the whole debate.

Gone is the “Anything a man can do, a woman can do better, and do it in heels,” mentality. Women are reduced to mere candles in the wind. They are totally powerless (except to kill him) over their fortunes and fate.

The idea of gender being a social construct is also missing. These murderous traits in men are clearly innate, and

simply cannot exist in women. Masculinity's associations with aggression and action are clearly the drivers for this, and women's total lack of such traits is simply because of their XX chromosomes.

But what, ultimately, is the point of this whole exercise? This is summed up by one word:

Review.

Yes, eight years ago we had a new law. Now we are having a review. Many of the groups involved are also insisting that part of the plan, going forward, is to have more reviews at more regular intervals.

All of these reviews will require conferences, forums, public consultations and the like. All of these will require, as well as catering, submissions by the legal representatives of the various interest parties and groups.

All of this will be funded by the public purse and the good citizens of Victoria will become playthings of the social engineers. Lives will be ruined and justice will become even more of a lottery as they experiment with the law as they see fit to bring about cultural change.

And, by the way, guess how many battered women have been found guilty of murder in the State of Victoria this century?

None!

Also the ratio of illegal killings being classified as manslaughter between 1993 and 2005 was about 11% (the rest being murder). Since then, and clearly this is as a direct result of the social engineering, the ratio of illegal killings being classified as manslaughter / defensive homicide cases was…

….you guessed it: 11%

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About Micah's wild little boys

Greg Canning · 18 November 2013 · Archived copy · Original

A person by the name of Micah J. Murray posted a satirical article " How feminism hurts men" on his personal blog and subsequently it has been reposted on Huff Post Canada in the *Religion* section. As a father of a daughter, 2 sons and a stepson, I have a few thoughts for Miach to consider.

Your trite and simplistic portrayal of the complex debates around gender as one of male privilege versus female victimhood does not surprise me, however that it is proffered by a god-fearing father of two "wild little boys" does.

Rather than focusing on feminist constructs such as "female objectification," "rape culture," and "gender wage gaps," I suggest, Micah, for the sake of your sons, you should acquaint yourself with some of the realities of boys' existence in the early 21st century. After all, isn't that what dads should do?

In every age bracket, male mortality exceeds female mortality. Males in developed countries will live lives on average 5 years less than their female counterparts, yet more funding goes towards research and programs for women's health issues.

Welcome your wild boys to the world of male privilege and gender equality.

From birth girls are protected from genital mutilation by legislation that criminalises any form of genital cutting no matter how minor, yet boys are not granted their right to gender equality in regard to genital integrity. Non-therapeutic genital mutilation of infant boys is a shocking abuse of human rights. Yet the movement that purports to stand for equality *feminism* ignores its widespread cultural and religious practice. I hope your wild little boys are intact, Micah?

Boys face a paradox in their socialization. On the one hand they are encouraged to be tough, endure pain and suffering without complaint and thus submit to the hero myth of manhood, a willingness to labor and die in the service others. On the other hand their natural vigour, energy, roughhousing and competitive fantasy play is condemned as hyper-masculine violence-in-the-making.

The feminized daycare, preschool and school systems further promote this paradox by beating the wildness out of boys so as to conform to female behavioral and learning styles, whilst popular culture continues to bombard them with imagery of macho heroes, bumbling fools, and men as violent bastards.

Many boys are underachieving in school, they are excluded (expelled) more frequently, and drop out more often. Up to 1 in 5 have their wildness placed under pharmaceutical control to fit the unnatural feminized school environment. How are your wild boys holding up in the system so far Micah?

A third or more of boys are being raised without involved fathers or effective male role models. The consequences of this are well-known in the Juvenile courts, where some 80% of offenders come from functionally fatherless homes. Even those boys lucky enough to start life with an involved father may not continue as such, with biased family courts responsible for excluding many fathers from their children's lives.

Whilst I hope your marriage survives Micah, there is 50 % chance that it won't, in which case you may be lucky enough to gain equal parenting–but sadly, the odds are stacked against you. Even the most wonderful wife in the world today is perfectly capable after a few sessions with a feminist Domestic Violence worker or divorce attorney of seeing you as a mongrel bastard abuser that your children must be protected from.

At age 18 or so young men are required to register for the draft in many countries, but in the spirit of gender equality, young women are not. Hope you explain the privilege of that to your wild young boys Micah!

Should your wild boys complete their school education they will be significantly less likely to gain entry to college or to graduate from college then girls. At college induction they will be branded as potential rapists and told that girls fear them. If they have consensual sex, they still face the possibility of being accused of sexual assault if the

girl involved later regrets the encounter for any reason. Regardless of the truth of the matter they can be denied by campus administration their right to due process, to face and question their accuser, to trial by a jury of peers and to the same level of evidence that applies in criminal matters.

Have you started teaching your wild boys not to rape yet Micah? Gotta get in early you know.

Hope you realize how frequent child abuse, including sexual abuse is, Micah, and I especially hope you realize that the most frequent victims of physical abuse, emotional abuse, and neglect are male children, and the most frequent perpetrators are adult women. The rates of sexual abuse of boys by women in also probably greater than previously suspected. Adult women, even at some fine religious schools, prey on adolescent boys for sex, and society sees it as an "affair" not rape, the boys supposedly lucky to be abused.

Hope you will have a healthy skepticism for anyone, male or female, left responsible for your wild boys Micah.

Heaven forbid that your wild boys might at some stage start to understand that their lives are not all privilege and happily wandering about oppressing women. They may come to learn that violence in dating relationships is a two-way street, with as many male as female victims, but little or no help for male victims. Despite the rhetoric about how unsafe the streets are for women, they may view the freely available crime data that shows men are the overwhelming majority of victims of street violence and violence in general.

According to the World Health Organization, men account for 80% of the victims of violent death worldwide. You do know that don't you Micah?

Should a pregnancy result from one of your son's sexual encounters by accident, deception, or otherwise, he may be given no voice in decisions regarding the outcome of the pregnancy, but may have the women's will imposed upon him. He may be denied the opportunity to father his biological child; if the woman wishes to abort he will have no say and if she wishes to adopt the child out he also have no say. On the other hand, he may be forced into paying for a child he is not ready to father. Meanwhile mothers abort, adopt out or dispose of unwanted babies in the trash or safe haven drop-offs without consequence.

You really should warn your wild boys about this Miach. As a god-fearing man how does your sons' lack of any say at all in abortion sit with you anyway? Just asking.

Did you know, Micah, as a father it is your job to make sure your boys develop a balanced understanding of the world in which they live? But at college they will be denied balance on gender matters, and should they dare speak will likely be shouted down as misogynists who need to check their privilege. Should they wish to join with other young men and women to discuss and debate issues they see as relevant to their own and society's futures, they may be denied the right to form a campus association, or even have their efforts stymied by violent and abusive protestors who label their right to free association and speech as "hate."

I guess what feminist governance in education is doing to our little boys is like you describe in your church setting, relegating women to kitchen or nursery but without a voice en masse. Don't you see the similarities Micah? I'm not saying girls have a trouble-free ride through life either, I am well aware of the problems barriers and discriminations that many face. But if you truly want to have an inclusive conversation regarding the transition of the genders to a fairer more balanced and cooperative future, I think your satire is misplaced. Think about it won't you Micah? Your sons' futures may depend on it. As a quick primer on gender equality from the non-feminist perspecitve, you could read Glen Poole's excellent new e-book, *Equality for Men.* The data is from the UK, but very similar to the US, Canada and Australia.

If you want more data on any claims I have made in this article, please feel free to contact us, check out our facts page, or even check out our wiki. Good luck and let us know if we can help enhance your understandings of the issues faced by your sons better.

Love in Chains – 1952

Robert St. Estephe · 18 November 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

•?•

Philip Chain is the earliest known example of a father who used picketing to attract attention to his plight as a parent who had been denied access to his child by a malicious mother. It was not until the 1970s that fathers' rights groups were formed and started doing group pickets, usually in front of courthouses. Chain, however, took his signs to his own home which he was legally barred from. Gender ideologues have for decades claimed fathers only try to "see" their children (as if "seeing" were enough) in order to manipulate the "intrinsic victim of patriarchy," the mother.

The true history of child custody proves otherwise. Despite the fashionable social constructivist theories that are dogmatically spewed and sold by professors, claiming that the further back in history we go the less parents (of both sexes) loved their children, history is on the contrary rich with tales of fathers who made great sacrifices to try to retrieve children that ex's, the courts and other entities. A particularly poignant example is that of US Civil War veteran John McCray, featured in the AVfM article "A Father's Undying Love." After the war McCray devoted his life to trying to find the children his wife had hidden away from him.

The story of James Welch, "the father who would not give up," has a happier ending. Two decades before Mr. Chain's modest protest efforts shown here, Welch, an aggrieved Louisiana father of a child held in Venezuela, came to perfect the art of activism, garnering national publicity with dramatic demonstrations in front of the White House in Washington D.C., issuing a newsletter and getting his case into the official government Congressional Record.

The beginning of organized group father's rights protests an be traced back to 1966 in California, where members of U.S. Divorce Reform Inc. and American Marriage and Divorce Reform, Inc. joined forces to picket the court house in Pasadena.

•?•

[image]

PHOTO CAPTION (Article 1 of 4):

PLEADS TO SEE CHILD – Policeman talks with Philip Chain, 38, who is picketing his former wife in Hollywood, Cal., with a sign pleading he be permitted to see the couple's child, Darlene, 3. He told police their divorce decree gave him visiting rights, but the former wife, Esther, refused to let him see Darlene, saying the girl is sick. Police said the picketing broke no law.

["Pleads To See Child," syndicated (AP), The Chillicothe Constitution-Tribune (Mo.), Nov. 5, 1952, p. 5]

•?•

FULL TEXT (Article 2 of 4): "Esther please let me see my baby."

Carrying a placard on which these words were printed, Philip Chain, 38, of 3200 San Fernando Blvd., Burbank, yesterday walked back and forth in the 800 block of N. Edinburgh St. his wife lives in the neighborhood.

Chain alleged that his former wife, Esther, 30 refused to allow him to see the couple's baby Darlene, 3, telling him the youngster was ill.

Chain said that he and his wife were married on June 20, 1948, separated last January and that she had obtained an interlocutory decree in September. He said that he was granted weekly visiting privileges by the court.

Mrs. Chain could not be reached for a statement.

Police called to the scene tried to discourage Chain from his picketing but he refused. Officers allowed him to continue, saying he was breaking no law.

["Man pickets in Plea to See Child," Los Angeles Times (CA.), Nov. 3, 1952, part 2, p. 1]

•?•

[image]

PHOTO CAPTION (Article 3 of 4):

PICKETS FOR PATER RIGHTS — For the second time since being divorced in 1952, Philip Chain, 38, above, picketed the Los Angeles home of his former wife, Mrs. Esther Critichfield Chain, because she was not at home when he came to visit their 4-year-old daughter, Darlene. According to a court order, Mr. Chain explains, he can visit the child on Sundays and holidays, but this Sunday when he arrived there was a sign on the door reading "Not at home," so he put up the placards and started picketing the house.

["Pickets For Pater Rights," syndicated (NEA), The Sandusky Register-News (Oh.), Dec. 23, 1953, p. 7]

•?•

[image]

FULL TEXT (Article 4 of 4): Philip Chain, 38, who charges that his ex-wife will not permit him to see their daughter, Darlene, 4, was back "picketing" yesterday in front of 853 N. Edinburgh Ave.

He said he came to the house to take the youngster out to dinner but was greeted by a "Not at Home" sign on the front door. His former wife, Esther, 31, had taken the child away to a party, he learned.

Her refusal to allow the child to visit her father from 1 to 6 p. m. on Sundays and holidays is a violation of the court order, Chain said, which granted Mrs. Chain an interlocutory degree in September, 1952, and granted him visiting privileges. [sic: a "privilege," not a right!]

~ Fifth Refusal ~

"This is the fifth time she has refused to let me see my daughter," Chain said. "The last time I saw **her she said** unless I paid $13 a week support for the girl I couldn't see Darlene."

He explained that he is out of work now and has not been able to pay that amount. He lives with his parents at 2426-A N. Buena Vista St., Burbank.

Legends on the signs he exhibited and some which he taped to window screens of the Edinburgh house read:

"Waiting to see my baby"; "Why can't a father see his child?" and "I plead for justice."

The Chains were married on June 20, 1948, and were separated in January, 1952. He said their divorce was not yet final.

["Man Pickets Ex-Wife; Wants to See Daughter – 'I Plead for Justice,' Reads One Legend as Husband Resumes His Sidewalk Parade," Los Angeles Times (Ca.), Dec. 21, 1953, part 3, p. 4]

[image]

How surviving the zombie apocalypse is like MGTOW

August Løvenskiolds · 18 November 2013 · Archived copy · Original

> *Ishtar spoke to her father, Anu, saying: "Father, give me the Bull of Heaven, so he can kill Gilgamesh in his dwelling. If you do not give me the Bull of Heaven, I will knock down the Gates of the Netherworld, I will smash the door posts, and leave the doors flat down, and* ***will let the dead go up to eat the living!*** *And the dead will outnumber the living!"* – excerpt from Tablet VI of the *Epic Of Gilgamesh,* written over 4500 years ago *(emphasis added)*

Marriage used to be something that had great and balanced benefits for men and women, but from the very beginnings of human society both men and women were the reluctant to commit to an unworthy mate.

The oldest known human story – The Epic of Gilgamesh – relates, in part, the fallout from Gilgamesh's refusal to marry the cruel goddess/princess Ishtar. Ishtar responds with a murderous rage, but like modern feminists, she seeks to avoid direct responsibility for her actions, and so uses double-proxy violence to exact her revenge (threatening a zombie apocalypse to her father so that he will release the Bull of Heaven to attack Gilgamesh).

Maybe the God/King Anu found her zombie threat compelling, or maybe it was the gynocentrism of this early culture that turned the trick, but in any case, the Bull of Heaven was released.

Likewise, as far as ancient stories of reluctant brides, my buddy Peter Wright (Tawil) recently related to me in his own words *a Greek Myth about a girl named Atalanta whose father was a King. He wanted her to marry but she refused. After much cajoling she agreed that she would marry a man who could beat her in a running race.*

Unfortunately, she was super fast, and all the suitors failed. However, one poor runner entered in a race against her and he had a trick up his sleeve – he appealed to her greed by carrying three apples made of pure gold which he would drop, one at a time, throughout the race, making her stop to pick the shiny things up and allowing him to surge forward. He won the race and Atalanta was compelled to marry him.

But nowadays the marriage myths have been twisted all out of recognition into grinding, brutal realities – it is men who are avoiding marriage, and those married men who are being booted out of their families are still being forced to drop three precious things – their wallets, their housekeys, and their children – as the price for their freedom.

To avoid the marriage trap, more and more men are (sometimes unwittingly) adopting a philosophy known as "Men Going Their Own Way" – MGTOW – to protect themselves from the physical, emotional, and financial damages inflicted by feminist-inspired changes to the marriage laws and practices – laws and practices that trample any man unlucky enough to get tangled up in them.

Also more and more, the modern marital landscape is breaking down in ways that resemble the collapse of society depicted in zombie film productions like AMC's *The Walking Dead* – a TV show now so popular in its 4th season that it comes complete with its own followup analysis show, *Talking Dead*. I believe that these productions resonate with audiences in part because the stress levels, desperation and suffering depicted among the human survivors are echoes of the same helpless frustrations we all face in our personal, real-world relationships today.

These common frustrations depicted include:

- **The widespread destruction of marriage** – in the zombie apocalypse your dearest loved ones (spouse, children, lovers, siblings, parents) may transform at any time into mindless automata bent solely on your destruction. Likewise, in the daily October series *In His Own Words* on domestic abuse published in *A Voice for Men,* Dr. Tara Palmatier recounted, in story after story after story, the real-life horrors of having a wife turn insane with hatred against her husband. In the zombie world it is expected that one can simply dispatch the creature trying to eat your flesh, but in the real world your zombie wife has an army of defenders and enablers in

the form of the police / courts / feminist harpies that will swarm you if you try to stand your ground or protect your kids.

- **The loss of our children** – in the zombie apocalypse pregnancy is a death sentence; childhood is truncated by death and perhaps even worse: your surviving kids will have lives as a stone-cold killers whose emotions are as blunted as the shambling, rotting corpses that are forever hunger after them. The real-life horror of having your children legally stolen from you by the family courts and turned against you by greedy, ungrateful ex-wives is no less brutal.

- **The society-wide erosion of personal security** – in the zombie apocalypse the threat of getting gnawed to death is ever-present; in real life a false accusation from a disgruntled woman can wreck your life at any time. The loss of due-process legal rights for men, particularly on college campuses where 2/3 of the students are women, can have life-shattering consequences that can stalk you for decades.

- **The death of hope for the future** – in the zombie apocalypse each gain seems to be offset by a dozen losses. In the real world, the voices of men crying out for justice are silenced by lies with names like "privilege", "misogynist", "patriarchy", "rape culture", "rape apologist", "male ally of feminists" and "creep".

In some ways, though, and despite its brutality, the zombie apocalypse is a vast improvement for men on both current marriage and society.

- **The valuation of male traits** – when one is struggling to find the simple basics of human survival – food, water, and shelter – in the midst of rampaging zombies – the strength, endurance, and skills of men become of premium value. The safest place in the zombie apocalypse is standing with the strongest, smartest man you can find, and taking care to let him know how much you appreciate him.

- **The utter destruction of feminism** – When your stomach is growling you don't have time to worry about whether you are being self-actualized – a Rubenesque slattern like Jaclyn Friedman, well-filled in both belly and nether regions, has the spare time and privilege of wondering whether she is being truly valued as a woman, but in a world overrun by zombies, our indulgence of feminist fantasies is exposed for the silly rotting tripe that it is – there are no Maslow self-actualization problems when minute-by-minute survival is your overriding concern.

The lazy lady leisure class goes by another name in zombieland – *lunch*.

[image]

Yes, the zombie world is a nightmare, but it is not devoid of hope.

I recently happened upon another view of the zombie world, captured in the little-known film *Warm Bodies*. (You can watch the first four minutes of the movie at the link, or below.)

In the movie, "R" (played by Nicholas Hoult), a zombie boy, and "Julie" (Teresa Palmer), a surviving human girl (who is the daughter of a military leader), meet and slowly fall in love after R eats the brains of Julie's fading, laconic boyfriend Perry, and thereby assimilates some of his happier memories. Yes, it is a thinly veiled *Romeo and Juliet* meets the *Zombie Apocalypse* adventure in lovelorn escapism, but I found the movie weirdly moving nonetheless.

The feminist narrative has been destroyed in that world – getting raped is not a problem, but getting eaten is. As R begins to protect Julie from the other zombies, and then brings her food and water as she hides in the sanctuary of an abandoned jet airliner, Julie's life hangs on whether R's nascent feelings for her can transcend his hunger. Their verbal communication is little more than monosyllabic grunts, but their chemistry blooms despite (or because of) their extreme circumstances.

The human contract – men provide; women appreciate – is reborn.

I won't spoil *Warm Bodies* further except to say that it takes more than just courage to rout the packs of feminists/zombies. It also takes compassion. It also takes love.

It takes feelings that are impossible in the world that feminism has poisoned.

Feminist zombie outbreak

AVfM Video Source · 18 November 2013 · Archived copy · Original

Sage Gerard (aka Victor Zen) has some questions for the men who say A Voice for Men–and Men's Rights Edmonton, a separate group–endorses and encourages "patriarchy" and "rape culture." We somehow doubt they'll respond to anything he says or asks in a straightforward and non-evasive way, but hope springs eternal and all that.

http://www.youtube.com/watch?v=-eQ45NrCMmU

Have you subscribed yet to Victor Zen, by the way?

I Need Feminism... MANSPLAINED Part 8

AVfM Video Source · 18 November 2013 · Archived copy · Original

http://www.youtube.com/watch?v=kkJm8JMtaTI

Subscribe to SparkyFister here.

Is homelessness a men's issue?

Tom Golden · 19 November 2013 · Archived copy · Original

This week is National Hunger and Homelessness Week.

Is homelessness a men's issue? Indeed it is. Men are the majority of the homeless. But it goes deeper then that. Not only are men the majority of the homeless, but homelessness is the dead end for so many other men's issues. How many homeless men do you think have been raped by the family courts? How many homeless men do you think have been falsely accused? How many homeless men have been victims of domestic violence and ignored? How many homeless men have been severely depressed and overlooked. The sad fact is that homelessness is the end of the road for many men after they have faced years upon years of misandry, people looking the other way, and no services available when they face hardship and discrimination. Nearly all of the issues we discuss and work to bring into public awareness find their dead end in the two male exit points: homelessness or suicide.

This is not to say that the only path to homelessness is misandry. Mental illness surely plays a role as does economics and a host of other forces. It is a complex problem but one aspect that has likely never been considered by the mainstream media or psychological professionals is the horrible impact misandry has upon millions of men.

Just like other men's issues, very few people want to talk about or publicize that men are the majority of the homeless. Search the web for facts on homelessness and you will be hard pressed to find most organizations who support the homeless making a big deal over the fact that most of their clients are male. Even the research oriented groups seem to be leery to focus on this fact. This will likely not come as a surprise to the readers of AVFM. The sad fact is that almost every area where men face hardship, trauma, and discrimination you will see a pattern of avoidance and eye turning. Male suicides, male victims of domestic violence, male circumcisions, male deaths in the workplace, longevity and on and on. All of these areas have something in common. No one wants to focus on the pain of men. People just don't want to see it. Groups who try to help the homeless are probably very aware that if they advertise their client base to be male they are much less likely to receive donations and funding. This is probably why you see the emphasis on homeless families even though they are a minority of the homeless.

What are the percentage of the homeless that are men? I found that the estimate for the percentages of men ranged from 60-80%. The US Interagency Council on Homelessness estimates that of the chronically homeless 75% are male. One third of those are veterans. In case you are wondering 97% of the homeless vets are male.

But aren't these guys just a bunch of drunks? Well, that is the assumption that has prevailed for many years. N'er do wells and drunks. In some ways this attitude continues still powered on by the invisible misandrist expectations for men. But wait a minute. Some folks are starting to understand that there may be some powerful underlying aspects to homelessness that most are simply not seeing. The sad fact is that most every homeless man may have started out his slide into homelessness with a huge trauma like divorce, death, illness, loss of job and probably more than one of these or others all rolled up into one big plate of stink. These trauma overload the system of any person, but they are particularly hard for men. Why? Because no one wants to hear his pain, and no one wants to hear his story. When people see a man in pain they run, when they see a woman in pain they consider it a call for action. So men are left alone to deal with huge amounts of pain. Often they find ways to move through it and sometimes they end up paralyzed and homeless.

Another reason that men predominate the homeless is due to extended families going out of their way to help the women and being much less likely to go out of their way to help the men. Extended families see the women as vulnerable on the street and find some alternative. The men? They are not seen as being so vulnerable. They are left holding the bag and not having any sort of help. He can handle himself on the street….

To complicate matters further men's esteem is generally based on his success, when he fails and is ignored even by his extended family, his esteem will likely plummet like a rock.

He finds himself in a huge dilemma. He is now dependent. This is hellish bind for men who are valued based on

their ability to be independent. When men are dependent they are disdained. Peter Marin wrote a powerful article on men's homelessness titled Abandoning Men: Jill Gets Welfare–Jack Becomes Homeless. Here's a quote from Marin's article that focuses on the problem of men's dependency:

"To put it simply: men are neither supposed nor allowed to be dependent. They are expected to take care of others and themselves. And when they cannot or will not do it, then the assumption at the heart of the culture is that they are somehow less than men and therefore unworthy of help. An irony asserts itself: by being in need of help, men forfeit the right to it."

Marin describes a powerful double bind for men. If they admit to needing help they will be disdained and devalued. If they don't admit to needing help they are alone and on their own. So when these men are moving towards homelessness and not getting any sort of help or support along the way what they do get is a sledge hammer of judgement from the culture that since they are dependent they *are less then men* and officially unworthy of getting the assistance that had, of course, been refused all along.

The amazing thing is that we don't have more homeless men.

Resistance to International Men's Day

Jason Thompson · 19 November 2013 · Archived copy · Original

Editor's note: this is a reprint of an article we first published in October 2012. The information in it remains as timely as ever. While many purple and even blue-pill people have tried to co-opt International Men's Day, they have not entirely succeeded, and in any case the history should generally be known: this international day to celebrate men was started by a genuine Men's Rights Activist. Jason Thompson shares the story. –DE

This article is about how one gutsy MRA started International Men's Day despite attempts to shut him down. His name was Thomas Oaster.

Thomas Oaster was an articulate and passionate men's rights advocate. He was prolific in his work with men's groups, men's issues, and political advocacy both on and off campus where he taught. He had many fine MRAs around him, men and women who helped to improve the lot of males, but what of the man himself? Who was he really, and what is the unknown story of how he inaugurated the first International Men's Day? The following will be about Thomas Oaster and how he put IMD on the map for all who choose to celebrate the event into the distant future.

In the early 1990's Oaster's growing interest in advocating for men (and gynocentric resistance to that advocacy) led him to the idea of creating a globally celebrated International Men's Day. His goal was to create a platform where the stories of men could be told in their own words rather than being interpreted by others.

In a moment of nostalgia about this dream he mused:

"You don't get points in men's groups for flexing your ego, but I'd like it to be known that Kansas City has become the hometown of International Men's Day because a hometown boy got that thing rolling."[1]

As you will read in what follows Thomas Oaster, and Kansas City, can indeed now take credit for being the epicenter of a global movement.

The first IMD event took place in 1992 when small groups of MRAs scattered through 4 continents simultaneously celebrated with Oaster in the first celebration. Today, thanks to his vision, there are millions of people in more than 60 countries celebrating IMD. This achievement is remarkable when we consider it took place 20 years ago at a time when advocacy for men and boys was considered unthinkable.

Thomas Oaster was the Director of the Missouri Center for Men's Studies and employed as Associate Professor at the University of Missouri, Kansas City where he taught classes on men's issues. That's right, classes on *real* men's issues. He told of how he first became attracted to the men's movement by an intellectual interest, but quickly came to feel persecuted for his association with this politically incorrect subject. "I got beat up, slammed" reports Oaster, "People said, 'What – do you hate women?' The more I got beat up, the more I got drawn in. My Teutonic background took over." [1].

The first IMD event was launched on February 7, 1992 for the purpose of what he said was "drawing positive attention to important [men's] issues." [2] The event was successful both in 1992 and again in 1993 and 1994.[3] People in four continents celebrated and guests at the various events came along to hear speakers talk on topics ranging from the "silent tragedy of men's health" to "man bashing" and to share, talk, wine and dine.

It was a miraculous occasion. For the first time in history people gathered at the same time on four continents to actually speak of such things. On that day, February 7, men and women rejoiced in the company of like-minded souls as they shared intimate stories that ears had never before heard. Oaster spoke at his hometown Kansas event, reminding attendees that discussion of men's health and wellbeing deserved to be heard though the cacophony of misandry;

"We want the bashing to stop. It's not a request. It's a statement. We want it to stop! To give you an example, a

woman walked through here and saw the material and said, 'You've got to be kidding. You're not seriously going to have a men's day, are you?'"[4]

Oaster hoped that the day could become a means of education and consciousness raising where the positive cultural accomplishments of men could be celebrated and men might be faced with a better variety of choices about how they wanted to live their lives;

"Women and men should both have options" wrote Oaster, and "International Men's Day is an opportunity to draw attention to the issue of options."[5]

Oaster proposed six core objectives for a men's day, and they were to**:** celebrate men's positive traits and contributions, improve gender relations, focus attention on men's health and wellbeing, remove misandry, increase life options for men and boys, and to develop a humanitarian-style approach to all men's issues. These six objectives were the foundations that would later be reaffirmed and ratified by a new generation of IMD celebrants, but not before a group of 'anti-Oaster' University women had played their final hand.

After the popular success of the first International Men's Day event in 1992, feminists at his campus became increasingly vindictive. During his planning for the 1994 and 1995 IMD events, a bomb was suddenly dropped by at least 6 former and current female 'graduate students' who collectively complained that Oaster had sexually harassed them and was "hostile" in the classroom. The two most serious allegations put forward by the troupe were that Thomas Oaster had touched the forearm of one student with what she perceived was a "brief stroking motion", and that he had advised another student to dye her hair blonde in response to her question about what she could do improve her poor grade. To drive the nail deeper another student said he had referred to her as "Blondie" at least twice. The curators at the university entertained these shallow and dubious allegations and were quick to respond by imposing restrictions on Oaster's movements and work. [6]

Despite these distractions the next two IMD events went extremely well with several hundred individuals in attendance. However the fourth year of IMD heralded a change in the weather when his antagonists decided to double-down in their efforts to shut him down.

In 1995 Oaster had planned to orchestrate his fourth and biggest IMD event when he increasingly became the target of workplace bullying. He decided to sue the Curators of the University for Infringement of his civil rights as a tenured professor, claiming that he was being denied freedom of speech, salary increases, graduate teaching assistants and the use of university facilities.[6] Naturally the court proceedings took up much of his time and energy and this taxed his ability to effectively organize or advertise the upcoming IMD event.

Due to these circumstances the next IMD event was a flop with few people turning up. After this failure, and feeling drained by a complex court case, Oaster decided to defer future IMD plans and take a well-deserved rest.

With precision, Thomas Oaster had been persecuted for his role in the men's rights movement. [6] Late in 1995 Oaster won his court case against the UMKC and the University was forced to pay him $74,000 plus $15,000 for legal fees. After settlement Oaster resigned from his job as he felt he would no longer have the respect of his students, and he shelved plans to continue celebrating IMD. [6]

General interest in the event waned until 1999 when Dr. Jerome Teelucksingh, a History Professor at the University of the West Indies revived the event and shifted the date to November 19 – the date of his father's birthday.

Jerome Teelucksingh continued Oaster's emphasis on highlighting positive aspects and accomplishments of men. In a 2009 interview Teelucksingh also gave a nod to the work of Oaster when he stated this;

"I could be considered the founder of this version of IMD on 19 November *but we need to also acknowledge the pioneering efforts of persons and groups before 1999… They are the ones to be honoured."* [3]

In 2009 an international IMD committee was formed with Jerome Teelucksingh as chairman. The group came together to increase awareness about the event and to foster its growth into more nations.

Taking note of the foundational IMD objectives introduced by both Oaster and Teelucksingh, the committee encapsulated the objectives of International Men's Day in six guiding principles that would serve to protect the core values of the day and offer a reliable reference point for future IMD celebrants.[3] The 'Six Pillars,' which are suitably loose and open to interpretation, are now used as a guide by IMD celebrants around the world:

- **To promote positive male role models; not just movie stars and sports men but everyday, working class men who are living decent, honest lives.**
- **To celebrate men's positive contributions to society, community, family, marriage, child care, and to the environment.**
- **To focus on men's health and wellbeing; social, emotional, physical and spiritual.**
- **To highlight discrimination against males; in areas of social services, social attitudes and expectations, and law.**
- **To improve gender relations and promote gender equality.**
- **To create a safer, better world; where people can live free from harm and grow to reach their full potential**

It's my belief that the spirit of Oaster's original vision and that of A Voice for Men have much in common. Both movements aim to create an inclusive international voice for men as free as possible from sectarian distractions. Moreover, both IMD and AVfM reject the notion of a unified men's movement, encouraging instead a diversity of men's voices on a variety of humanitarian issues:

Thomas Oaster said this:

> **[T]here is no such thing as a unified men's movement, the phenomena involved comprise a variety of sub-movements, even after analogies to other issues concerning which there are far left, far right, and middle-of-the-road orientations, there is yet another more fundamental point which can be made about the value of respect for all men as *human beings*. A day of respect should go beyond the current social activities referred to as Men's movements. This is true because the men's movement itself goes beyond the Men's movements. The men's movement, more fundamentally, is a turning of the human psyche and the articulation of this turning through the male voice.[5]**

Paul Elam, founder of avoiceformen.com said:

> **[C]ontinuing to buy into the false unity of a non-existent entity will only slow us down. I have always taken care, and still do, to point out that AVfM is not synonymous with the men's movement. And after mulling this over one more time of thousands, I am really glad that I have taken this approach. I don't know what the men's movement is, in all honesty. I don't even know that it exists.[7]**

While the similarities in the two movements are obvious, there are some important differences. For instance in Thomas Oaster's day there was no internet, whereas today it is a vital medium for all activism, including here at AVfM. Another difference is that IMD focuses the year-long work of activists into one big day of publicity, whereas other activists strive to make 'every day' a men's day via regular online publicity.

. . .

International Men's Day is a grassroots movement with no official management. It does not belong to any government nor is it owned by the United Nations or any of its agencies. We might say that nobody owns the event, or better yet *everybody owns it.* Any person can self-nominate as an IMD coordinator for a specific region or event

and, if desired can form alliances with an international network of individuals working to promote the day. Any current and future coordinators are merely hitch-hikers catching a ride on an international platform that nobody owns.

Nobody needs to gain permission to mark the day. All one need do is be mindful of the spirit of the occasion as laid out in the six pillars which ask us to remain true to the lives of men and boys without allowing that message to be diminished by negative or irrelevant concerns.

In recent years IMD has spread into new regions and attracted some mainstream attention. With this new attention it is perhaps time to remind newcomers that the originators of the event were fighting for liberty and freedom, and that we still have a very long way to go on this front.

With this in mind let us finish with words of Abraham Lincoln's Gettysburg address, itself delivered on November 19- the date of International Men's Day. The words of his address speak equally to the purpose of International Men's Day today and of the great sacrifices made by Oaster and other men and women who fought on the battlefield of cultural misandry;

'Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure… The brave men, living and dead, who struggled here, have consecrated [the ground], far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced.' [Lincoln]

Despite the resistance, the tradition of IMD lives on. In Oaster's name let's dream it forward.

Sources:

[1] George Gurley, 'Finally, men get their day' (Kansas City Star: Feb 6, 1993)
[2] Fred Wickman, 'about Town' (Kansas City Star: Jan 27, 1992)
[3] Jason Thompson, 'International Men's Day; the making of a movement' (Soul Books, 2010)
[4] James Fussell, 'Men have their say at weekend forum' (Kansas City Star: Feb 6, 1993)
[5] Thomas Oaster, 'International Men's Day: RSVP' (Cummings and Hathaway, 1992)
[6] Cheryl Thompson, 'Complaints surface about UMKC professor' (Kansas City Star: Feb 1995)
[7] Paul Elam, 'Adios, c-ya, good-bye man-o-sphere' (A Voice for Men. retrieved October 2012)

The X%: What feminism is really about and why anyone who values freedom should fight against it

Paul Elam · 19 November 2013 · Archived copy · Original

Note: This article is also available in Portuguese and Romanian.

Italy, The United States, The Congo, The United Kingdom, South Korea, Denmark, Australia, Mexico, India, Japan, Canada and Spain. It is a very disparate (and only partial) list of countries, a blend of east and west; an extreme mix of languages and cultures spanning the entire planet. However differentiated in terms of societal norms and governance, however stark the surface contrast, all these places do have one very powerful and prominent thing that inextricably weaves through the fabric of their very existence, uniting them.

It is the same common thread that now runs through many other familiar entities: The Pentagon, Federal Express, The European Union, conservative political parties, Rock and Roll Music, The Prime Minister of England, nearly every criminal code on earth, The Australian Parliament, Country Music, liberal political parties, all Fortune 500 Companies, Oxford, Fox News, The United Nations, The Salvation Army, The Ford Foundation and The New York Times.

All these institutions, these countries, cultures, corporations and constructs have in common that to a greater or lesser degree, usually greater, they have been impacted by the spread and influence of gender feminism.

We see it in the wholesale acceptance of manufactured research results and bogus statistics supporting the feminist narrative that are parroted without consideration or vetting by media outlets, state functionaries and political candidates (regardless of party) worldwide.

It is visible in the exponential rise in draconian laws that eviscerate canons of law that have stood for centuries; railroading innocent men into shackles and making them the property of a prison-industrial complex that has risen into prominence in the last fifty years.

It shows itself in college “honor courts” that have become star chambers, meting out life-altering consequences without proof, without even meeting the paltry new standards coerced by a corrupt presidential administration.

We are bombarded by it from the media, bombastically pounding us with disinformation and blackmailing us with the shame they have been instilling in us for decades.

We often joke, and with good reason, about the stupidity of feminists. After all, have you ever seen Futrelle in a debate, watched Sarkeesian damsel herself while complaining about damseling, listened to Rebecca Watson try to convince skeptics that an invitation to coffee is a threat and social issue for women, or read a few lines of Ally Fogg just after he tells you he is not a feminist?

In fact, in the realm of feminism, particularly online, stupidity is regarded as good breeding; an asset that will get you to the top.

But the question remains, if feminists are so stupid, then why is feminism now the dominant ideology on the planet, affecting almost every institution, political apparatus, provider of every level of education, as well as every law enforcement agency and corporate entity known?

If feminists are so intellectually vacant, then why are we here, without resources and struggling mightily to skate by on guile and creativity in order to do anything about the supposed idiots?

The answer to that is as simple as it is forbidding.

Feminism is not for feminists. Feminists are idiots, but they are the useful idiots in the description previously reserved for Soviet sycophants in cold war America.

Feminism, in reality, is for governments and corporations. And it is the most effective tool for control of the masses

since the riot baton and water cannons.

I think, as we look across the map, from Stockholm to San Diego, from Tokyo to Toronto, we are not seeing a world that has just bought in to the gender dominated ramblings of a bunch of morons that could not cut it in STEM. Nor are we seeing the work of regressive female troglodytes sporting Doc Martins, one eyebrow and lip hair that aspires to be a moustache.

What we are seeing is a chain of governments, and just as importantly their powerhouse corporate interests, that have figured out the "secret" to inflicting whatever serves them on the populace without causing significant resistance.

They have found that the best method for making people toe the government line is not with iron-fisted restrictions on freedom of speech, the press and the right to assembly. Those are old world strategies still at play in some Third World regions, but not in the industrialized world. Much too passé and inefficient.

First World governments, and even some who barely qualify, have discovered that they can control the masses with aggressive gynocentrism.

The method for doing so is not that difficult. All it takes is a little time, a little money, and more than a little basic understanding of human sociobiology. In fact, if you play your cards anything less than sloppy, you can control the masses with enthusiastic help — from the masses.

There are some basic laws that form the foundation for this kind of control. They are based on characteristics that trend heavily in the respective sexes. They are not 100% fixed, and there are exceptions, which of course means they are not laws in the scientific sense. The term law is used illustratively, not literally.

The exceptions are pretty rare, though. There are very few of them comparatively; not enough to get in the way of asserting control if you are committed to it.

Discussing these laws requires some advance qualification. In them you will see many blanket and highly generalized statements about men and women, much of it unflattering. Keep in mind two things. One, these laws deal with specific areas of sexually rooted behavior and attitudes. They are not intended as any kind of complete description of men and women. They are merely microcosms.

Second, the criticism is balanced. Not out of an orchestrated attempt to be egalitarian, but because the behaviors to be found here are more or less of equal proportion in both men and women. I am not painting one as better, more moral or more principled than the other, because that is not the case. When it comes to the human weaknesses that allow and enable this particular kind of tyranny, men and women find themselves in the rare position of being absolute equals.

So let us begin.

The Laws Regarding Men and Women:

Men:

1. Men will not oppose anything *perceived* to benefit women. Protecting women, and providing for them and their children, is an innate instinct in men. Note that the law says "perceived." It matters not if a particular thing actually benefits women, or if in fact it harms them, if the perception is popular that a particular thing benefits women, men will support it, even at their own expense and to their detriment.

2. Men will attack and shun other men for violating law number one. This relates to enforcement. The perception qualification still applies. In the social, legal and political realms, men will attack, verbally and physically, men who are perceived to either harm women or who oppose anything perceived to protect women. In fact, in the minds of men those two things, harming women or opposing an attempt at their protection, are literally the same thing.

3. Men have almost no limits to how far they will go regarding adherence to laws number one and two. This includes the fact that men will have their own families ripped apart by corrupt courts, in the process suffering false allegations, alienation from their children, loss of home and income, staving off suicidal impulses, and ultimately react to it all by seeking another wife and telling men who experience those problems that they need to shut up, or *man* up, and take it. They will view a man who does not support VAWA as a man who supports domestic violence and a man who does not support rape shield laws as a man who supports rape. The list goes on.

4. Men will not complain collectively about anything that happens to them as a group. This crucial law is particularly beneficial to achieving complete governmental/corporate control. Attacks and affronts to men as a group will not cause a collective group reaction. Ever. You can imprison them, beat them, steal their property, demonize their sons, psychologically destroy their children, relegate them to the streets, tax them and spend their money on other groups, and as men they will not react. Again, ever. Indeed, men will, in accordance with laws number one and two, assist the state in the furtherance of such abuses as long as the dominant public perception is that it is done under the auspices of protecting women.

Women:

1. Women will not oppose anything *perceived* to benefit them as a group. On the surface this may seem innocuous and even just human, but it extends into some pretty inhuman areas. As a group, women will not oppose anything, no matter how destructive it may be to others, and ultimately themselves, if they perceive an immediate benefit. They won't, as a group, oppose all male Selective Service, all male genital mutilation, taking the lion's share of resources produced by men and redistributing it to women or any other injustice that works in their favor. They will not oppose clearly oppressive and unConstitutional laws, as long as they perceive a benefit to women. They will not oppose the complete disappearance of men from education and the workplace, as long as they perceive it works to their advantage. That list goes on as well.

2. Women will attack and shun other women for violating law number one. The women who violate that law are frequently considered "traitors" to other women, and they will be marginalized and ostracized. The nature and scope of the attacks against them are generally less extreme than those against men, but they are completely real. Women will attack and shun other women for supporting any ideas that do not include women as the primary and often sole beneficiaries of social services, special legal protections, government subsidies and even deference to opinions. Women, by and large, are women first and women only.

3. Women have virtually no limits to how far they will go regarding adherence to laws number one and two. This includes willingness to see their own children psychologically damaged for perceived personal advantage and seeing male loved ones abused and even destroyed by the state and other entities for the advantage of other women. They may experience outrage over how that abuse and destruction impacts them and the men they hold dear, but it will not translate into a meaningful outrage over what happens to men as a class.

4. Women will complain collectively about whatever happens to them as a group, regardless of whether it is really happening. The only requirement is that some level of perception of a problem be there. Women, as a group, will complain for decades about long debunked injustices against them, and refuse to even entertain evidence to the contrary. Men will do this, too, but for women, not for themselves. The point of law number four for women is that it informs government and corporate entities that in order to create social momentum sufficient to pass laws and justify political policy, all it needs to do is frame information, accurate or not, in a way that paints women as victim class. Sociobiology will take over from there.

These are the laws on which modern tyranny is built. Why? Because these laws determine what people will vote for and what they will tolerate. Again, they are not presented so as to pass moral judgment on men or women. These

traits are an innate part of the human condition in both sexes. Faulting women as a class for blindly taking advantage of unfair laws is only as legitimate as faulting men for enabling and abetting the exact same thing.

These laws are passed with both sexes working in cooperation to do it, and failing to recognize that also blinds us to the possible solutions, whatever they may be.

What is important here is to take this understanding of the predictability of attitudes and behavior innate in men and women, and see how those things might be exploited to exert control over the masses and intrude unreasonably into private life, which might just be a clue as to how it has already happened.

What would we do if we wanted a government and/or a corporate hegemony that could work unimpeded toward any end it wanted, and without the nuisance of law or civil rights concerns getting in the way?

A good place to start is to disempower the average man (not the .01% at the top and who will remain there regardless). Make the average man a default criminal, not even fit to sit next to a child on a plane. Turn him into a looming, potential threat that demands some kind of management. Treat him as a potential rapist and an abuser. Tie it all to the protection and advantage of women.

Done.

Set up law enforcement and legal apparatuses that are geared primarily to interdict on masculinity itself, or rather the version of masculinity being sold by those in charge. Use it mercilessly. Throw due process and presumed innocence out the window. Make it socially unpopular to even object to it. This works especially well in minority communities who will complain vociferously about racial profiling, but will fall silent when the discrimination is based on sex and is against men. Count on the silence and enforcement for non-compliance guaranteed by the laws that govern men and women to be in overdrive here.

Check that one off the list, too.

Men are much more likely to challenge authority, e.g. their own governments, when the well-being of their families is at stake. It is therefore essential to strip away male authority and presence in the family home. Make divorce easily accessible, even popular, profitable, and stack the deck against men in family courts. The laws of men and women will ensure they stay largely silent about it, no matter how bad it gets, no matter how much harm it causes, even as it destroys children. And it won't matter in the long run, those children will grow into consumers, too. Money from damaged people spends just as well.

Some of them will grow into criminals because of these abuses, but they can be incarcerated. That too is a business.

Tick the box on this one, also.

Remove men from education and any part of the workforce in which being a man is not absolutely essential. Keep men in ditches, trucks, fishing boats and the unemployment line. Make them as unattractive as possible for the possibility of starting families that they might eventually want to protect from a government out of control with power. Use them to wage war when corporate interests demand it, and if they are married, assist the wives in finishing them off once they return from the front, broken or deemed dangerous. They won't complain. They may kill themselves, but they won't complain. Women won't complain, either. In fact, both will actually feel good about it, or at least act like they do. It is in the sociobiology. Remember the laws.

This one is In progress. Outlook promising.

Systematically indoctrinate women into the mindset that they are victims, feed them disinformation until they feel they are owed the right to inflict whatever harm they want to on the criminal class, and provide the state services needed to assist them. A fabricated wage gap becomes a gender gap. An imaginary glass ceiling becomes a very real glass wall in almost no time. A status as sole victim in domestic disputes becomes a license to attack and then call state functionaries to haul off your victim.

Double check.

Give women a false sense of empowerment.

It is easiest to do this as you make a public display of the disempowerment of men. They will see it happening in front of their eyes and then swear it is a man's world because on some level they know that crazy belief is fueling the actual disempowerment they are witnessing.

Shame women for valuing motherhood more than professional life. Help them view their children and especially their husbands as hindrances, rather than assets. Socialize them to value work and the state over motherhood and family. Push them toward low paying (but taxable) jobs, while binding them to state-provided subsidies like WIC, food stamps, welfare, child support and alimony. Make them obedient taxpaying consumers that support feminist governance because for many of them it will be the difference between just being poor and being really impoverished. Make them financially and psychologically dependent on their own enslavement.

Tell them they can achieve the top, then point them toward the middle and lock them in. Do all this and put a gun in their hand that they can use on men at will, and they will be obedient servants of the state for life. Remember, as long as they *perceive* they have the advantage, that they are empowered, even sitting there in a corporate cubicle, missing their child with dark bags under their eyes, they will act like puppets on a string.

Done, done and done.

The point here is that feminism is not a sweeping movement for change or a way to liberate women (and allegedly men) from the burdens of their sexual role in the world. It is not a movement for equality or justice.

Feminism is nothing more than a government tool by which governments can roughly double the number of taxpayers; by which civil liberties can be swept aside so that money can be extracted. It is a way to eviscerate freedoms on every level, while getting the population to do the bulk of the work to make it happen. *It is a way to insert government control into every possible aspect of modern human life, from the bedroom to the boardroom.* It is not stupid. It is fucking brilliant in an evil sort of way.

The most valuable tool to make that happen is the X%.

Who and what are the X%? They are the small percent of men and women that ultimately cause the most terror and the most additional impetus to not violate the laws governing men and women.

The fact is that all women are issued the gun that they can use to cause egregious harm in the lives of men. Most of them don't do it. That is not a blanket pass because most women (and men) will stay silent while it happens to others, but the fact is that only X% of women will beat a man then call the cops on him. Only X% of women will falsely accuse men of rape or domestic violence. Only X% of women will ruin the lives of their children just so they can get back at a man for daring not to love them any more after years of her abuse.

The same holds true of men. In them, the X% are the men who stand up most vocally for injustice and hatred and to help blind people to what is happening. Men like David Futrelle, Michael Kimmel, et al, the occasional rabid white knight that shows up here to tell us that women never lie about rape, the British politician who says men should be put in chains and forced to support women. In their ranks are also the men who will hunt down and beat and sometimes kill other men in order to provide the service of proxy violence to women.

The rest of the human species, the great majority, are just the ones that obey the laws of men and women and thereby ensure that all this shit continues to go down without reaction.

Other than the men who turn violent, the law, the real law, will do nothing to stop any of it. By ignoring the conduct of the X% it spreads a clear message to the others who might just change their minds at some point.

Oh, and by the way, X% is no small number of people in the western world. It is a fuckton of them. They serve as a visible example to everyone of what the rules really are, and who will get away with what.

They advertise the true order of things.

And the true order of things is that governments and corporations are increasingly taking over our lives and our minds. Feminists are not a bunch of nut cases that have taken over the world. They are just a bunch of nut cases that have assisted some really smart and devious people in erasing any impediments they might have ever had at putting a leash on all of us.

And now comes the N%. That would be us. Much smaller than the X%, but growing, even as the X% is shrinking, or at least starting to be exposed to a couple of firsts that they don't much seem to care for.

The truth, and public humiliation.

I'd call that a good place to start.

Privileged white feminists need to STFU

AVfM Video Source · 19 November 2013 · Archived copy · Original

Although we don't even agree that there was ever any "Patriarchy" as feminists describe it, we think The Straight Shooter makes some terrific points here. He demonstrates well that even when inebriated it's pretty easy to take apart the rantings of gender ideologues.

http://www.youtube.com/watch?v=puBDT9AAJsY

Might we add that even if some of these girls grew up in single mother homes they almost certainly had mommies getting child support, alimony, and/or other assistance from the state?

You may want to subscribe to The Straight Shooter for more.

David Cameron, the Porn Minister

AVfM Video Source · 19 November 2013 · Archived copy · Original

In the UK, Conservatives are reigniting the decades-old alliance between conservatives and feminists on the subject of, you guessed it, male sexuality.

Need we add that Cameron is almost certainly mostly concerned about porn made for or by men? Porn for women, some of which isn't even considered porn just because it's by and for women and thus gets tagged "erotica" more often, is usually off the RADAR in these handwringing discussions.

You may want to subscribe to Dan Bull.

Tale of Two Disposable Men – 1930-1975

Robert St. Estephe · 20 November 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

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[image]

In 1915 Clara Schweiger shot her ex-husband to death in the hallway outside a courtroom in Kansas City, Missouri. Her female lawyer (yes, you read that right) got her off with a second degree conviction. Chicago spurned wife Emma D. Simpson shot her husband in a courtroom in front of a judge and her attorney Clarence Darrow made sure she would walk away with a slap on her dainty little wrist.

Clara Pascak chose for the moment she would shoot her husband in the Pittsburgh courthouse the precise time that Pennsylvania's first female judge, Sarah Soffel, was being sworn in next door. But the murdered Steve Palscak is not the only disposable you will hear about in the oddly intertwined news stories to follow. As it turns out lady judge Sarah Soffel, highly respected frequently lauded, was up to a bit of bad business beneath the black robes of office along the course of her stellar career.

It seems that the Honorable Sarah Soffel had been involved in organized crime as was discclosed in the case of a man who had been sent to prison hey her in 1949 on a false accusation of "morals charges" (a euphemism for sex crimes, in this instance, homosexual pedophilia). In the late 1960s, some years after the respected judge had passed away one of the young accusers against Hayden C. Jones Jr. was assigned to the same prison as his victim, Mr. Jones. This encounter eventually led to the innocent man's 1968 release. The series of further outrages committed against Hayden Jones following his original sentencing were of such an enormity that it would be hard to imagine a more harrowing narrative of torment. Insult followed injury time after time even up to the state legislature which gave him the brush-off in 1972 and the Commonwealth court sent him away empty handed in 1975.

Judge Soffel, whose judicial career began with a bang, flowed towards the gutter; and it was the fate of Hayden Jones to be sentenced by her to a life of *Living Hell* in order to keep her august name squeaky clean. Little information is easily accessible on the career of respectable Judge Soffel apart from the standard fare of praises one would expect for a prominent "pioneering woman" with her long string of honors, awards and appointments. Yet at least some memory of her remains. The disposable man in the story, Hayden C. Jones, whose tossed-away life resembles that of a Vietnam POW, has long been forgotten — *until now*.

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[image]

FULL TEXT (Article 1 of 4): Pittsburgh, Pennsylvania, Aug. 27. – While Judge Sarah Soffel, Pennsylvania's first woman judicial official was being sworn to office here today Mrs. Clara Palscak, 24, shot probably fatally wounded her husband, Steve Palscak in the office of the desertion and non-support court, climaxing the first case on the woman judge's docket.

One of the three bullets fired wife, lodged in Palscak's abdomen. He was reported in a critical condition.

Palscak was in court today on complaint by his wife and his case was to have been the first called by Judge Soffel after taking her oath of office.

Mrs. Palscak, witnesses say, walked into the court's office while the judicial ceremonies were being carried on in another room of the court house and asked Miss Bess Parkin, attendant, for permission to speak with her husband.

After a brief conversation the woman was seen to pull a pistol from her purse and fired three times at Palscak.

[image]

The woman raged and fought with a half dozen officers who rushed in and was finally led to the county detective bureau, sobbing "he wouldn't come back to me."

The couple had been married only recently and had separated once and been reconciled. A few days ago, however, Palscak refused to return to his wife.

Judge Soffel was being sworn in as county judge of Allegheny County following her recent appointment by Governor John S. Fisher. She is the first woman ever to be named to the bench in the Commonwealth.

["Shooting Climaxes First Case Woman Judge's Docket – Deserted Wife Shoots Her Husband Immediately Before Case is to be Called Soffel Was Taking Oath – Scene In Nearby Room," syndicated (INS), Clearfield Progress (Pa.), Aug. 27, 1927, p. 1]

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PHOTO CAPTION: Appearing in a Pittsburgh court against her estranged husband, Steve Palscak, 24, Clara Palscak; 21, threw the courtroom into a panic when she whipped out a revolver and possibly mortally wounded him. The woman said the gun accidentally discharged when she pulled it from her purse. The case was the first listed for Judge Sarah N. Soffel, just sworn in as Pennsylvania's first woman jurist.

["Courtroom in Panic," The Morning Herald (Hagerstown, Md.), Aug. 30, 1930, p. 1]

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[image]

FULL TEXT (Article 3 of 4): Hellertown, Pa. – Hayden C. Jones Jr. is asking for $1 million from the State of Pennsylvania because he ii claims his wrongful conviction in 1949 on morals charges cost him 19 years of freedom, his health and the lives of his wife and three children.

Jones says all he has ever received was $7 and a train ticket home from prison, and now only the possibility of a formal apology from the Board of Pardons.

Jones was convicted of sodomy and assault charges in 1949 in Allegheny County after five boys between the ages of 11 and 14 testified against him. In his suit, filed in Commonwealth Court Jones said he was released from prison in 1968 after one of the youths who testified against him admitted he had lied.

"I was convicted on morals charges because I wouldn't get involved in a shakedown," Jones said at a retreat here where he is resting. "Most silly thing I've ever heard, they asked for $300."

Jones explained he was on 10 day leave from the Army at the time and had gone to Pittsburgh. "I went to a movie. The way they do it is that the police bring boys into the movie and they sit on each side of you. The boys put their hands on your legs and then you're arrested on morals charges," Jones said.

He was sentenced to 15 to 25 years imprisonment by Judge Sarah Soffel. A week later he was called back and resentenced by the same judge to 15 to 30 years. His attorney, David Spirit, said no reason was ever given for the resentencing. Judge Soffel is now dead [she remained on the bench until 1962]. Jones was sent to Western State Penitentiary at Pittsburgh then transferred to Eastern State Penitentiary and finally released in 1968 from Huntingdon Correction Institution. While in prison he testified before a Pittsburgh grand jury investigating an alleged shakedown ring.

"That never got anywhere," Jones said, adding that Sarah Soffel was the jury's presiding judge.

Jones claimed he developed emphysema, asthma and a weak heart in prison after spending “five years in solitary at one time.” In 1965 while he was incarcerated at Eastern Penitentiary, his wife and three children were killed in an automobile accident en route to see him at the prison.

“I didn’t know about their deaths until two years later,” Jones said. “They keep it from you in prison. Maybe to keep you from going over the wall. In those days the wardens were pretty bad.” According to Spirit, Jones was in solitary confinement at the time of his family’s deaths and “nobody ever notified him.”

“He had been in prison 15 years and it wasn’t unusual for him not to hear from them for six months or a year or more,” Spirit said. “It wasn’t unusual for him to expect them and not have them show up.”

During that time, according to the suit, the five youths signed affidavits admitting they perjured testimony under coercion by police. Spirit said the affidavits never reached the court. Jones said he did not learn of the affidavits until 12 years later.

“I was in prison taking a shower and I saw this boy staring at me,” he said. “I got all hogtied and he asked me, ‘Don’t you know who I am? I’m one of the boys that framed you. I was forced to lie against you.” The following day Jones was brought before Allegheny Court President Judge Henry Ellenbogan who ordered the sentence vacated and the conviction overturned.

Since his release in 1968, three bills were introduced in the Pennsylvania Legislature to compensate Jones for the years he spent in prison.” None of the bills passed.

Jones recently received a letter from Gov. Milton J. Shapp advising him the case has been referred to the Board of Pardons. But Jones wants more than just a formal letter of apology.

He filed the suit against three state officials and 11 state Senators and Representatives in an effort to receive compensation for his 18 years of “unlawful and wrongful imprisonment.” Jones, who now resides in Philadelphia, turned 51 last May. He thinks his reward is long overdue.

[“Wrongly Convicted on Morals Charges . . . Man Asking $1 Million From State,” syndicated (UPI), Leader Times (Kittaning, Pa.), Jul. 2, 1974, p. 14]

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FULL TEXT (Article 4 of 4): Harrisburg – Commonwealth Court has rejected an Allegheny County man’s contention that the state must pay him for wrongfully keeping him in prison for 19 years.

Hayden C. Jones Jr., 52, of McKeesport, charged he was falsely imprisoned. He had asked the court to force either state officials or the legislature to pay him an unspecified amount of money.

Jones was sent to prison in 1949 after his conviction for running a crime school for youths and for morals offenses.

He was released in 1968 when three of the five boys who had testified against him disclosed they were told by authorities to the seven-judge panel said the state is protected from such suits by the doctrine of sovereign immunity.

“Under the current status of the law, the commonwealth’s allegedly wrongful incarceration of plaintiff, though abjectly distasteful, offers plaintiff no cognizable relief,” the court said.

Besides, the court said, it has no power to force the legislature to pass a measure compensating Jones.

In 1972, the House passed a bill to pay Jones $133,000, but the Senate refused to agree.

[“Plea Nixed,” syndicated (AP), The Evening Standard (Uniontown, Pa.), Aug. 5, 1975, p. 6]

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Feminism and the collapsing middle class

Kalan Chinuck · 20 November 2013 · Archived copy · Original

Elizabeth Warren is an outspoken Democratic Senator from Massachusetts formerly occupied teaching and researching commercial law and bankruptcy. In a 2007 lecture entitled *The Coming Collapse of the Middle Class*, Warren provided a detailed look at the newly dysfunctional reality of life for those who comprise the meat in America's class sandwich. Today's social, political and economic landscape reflects the trends she presciently identified which continue to bear their bitter fruit, that of a downward financial and aspirational spiral for families, for America, and in all likelihood for much of Western civilization.

Warren herself avoided any serious discussion of root causes, largely limiting her discussion to economic and class issues, but the interrelated impacts of feminism, no-fault (read *male*-fault) divorce and the steady move by women into the work force are obvious throughout her narrative.

The image of heavily indebted consumers racking up their credit cards with unpayable debt while splurging foolishly on iPads, Nikes and Cadillacs is a popular one, but inaccurate, according to Warren. Her research, using inflation-adjusted figures, compared costs for a traditional family (mom, dad, two kids) in 1971 to that same family in 2003.

Surprisingly, food, appliances, baby food, clothing, cigarettes, furniture and per-car expenses dropped, some by significant amounts, when considered as a proportion of household income. Electronics, dog food and liquor went up, but not significantly. The real increase in costs for families occurred in the five largest areas of consumer spending, items which are mandatory fixed costs for any family. These are housing (the McMansion effect was not a factor), health, child care, taxes (due to high marginal rates on the second income) and cars (costs per car decreased, but the number of cars per family increased out of necessity).

These fixed costs rose from 50% of household income in 1971 to 75% in 2003. The modern family also had much greater (almost double) income volatility due to greatly increased odds of job loss, catastrophically expensive health issues, and divorce.

With respect to bankruptcy and the subsequent slide into the lower class, a single male with no children was least likely to go belly up, followed closely by childless single females and married couples – all hover around the 7 per 1000 rate. When children were involved, married couples faced double that rate, while single moms bankrupted at a rate of 23 per 1000 (there weren't enough single dads in her data to form a statistically valid sample). Fifty percent of bankrupts have endured two of the big three predictors (job loss, health issue, divorce), and 20% have experienced all three.

Warren also provides significant data which shows that the costs for parents of launching their own descendants into the middle class have increased significantly through erosion of the safety net and through the transfer of costs. For example, 12 years of taxpayer-funded schooling formerly was sufficient, while at present a college degree and pre-school are mandatory, meaning 1/3 of the necessary educational cost (for those aspiring to the middle class) is a new financial responsibility for parents. Ditto the health care system, which, in addition to shifting costs away from taxpayers onto immediate family, has also become a generator of reduced income.

It's important to note that the greatest impacts of the above shifts have been on the traditional married two-parent two-child family. Other forms of the family and individuals have experienced these shifts as well, but to a lesser extent.

In his lecture on *The Collapse of Complex Societies*, Dr. Joseph Tainter describes the process whereby societies solve problems through complex solutions (because it works), until the point is reached where the cumulative expense of maintaining all extant solutions overwhelms the nation's ability to pay for them. This mechanism includes the diminishing returns on research (i.e., the ability to devise and implement new solutions) which become prevalent as the low-hanging fruit is plucked, as well as the ever-increasing military costs and currency devaluations which

accompany the need to maintain the empire and pay for more and more solutions.

Sevareid's Law, which states that "the chief source of problems is solutions" encapsulates Tainter's work in a pithy nutshell. Senator Warren's research provides an inadvertent glimpse into this virtuous spiral – 'solving' the problems of feminists through female 'empowerment' and the break-down of the family has helped create greater problems which necessitate more complex and less effective solutions which in turn will create further problems and an outcry for yet more solutions. Such a cycle involves ever-escalating complexity and cost, and reiterates up to the point of societal break-down. The explosion of government 'services' such as VAWA, ObamaCare and SNAP, not to mention America's military budget, currently provide classic examples, and there will undoubtedly be more to come.

Perhaps the most important comment offered by Dr. Tainter is that efforts to solve problems, while ultimately leading to destruction, often are ethical and desirable. He points out that the Roman Empire would have collapsed much sooner had its rulers (most notably Diocletian) not taken steps to create complex solutions. (An interesting aside here: the only examples of sustainable, stable societies seem to be prehistoric, so, is a sustainable complex society possible?)

In that sense, it is clear a genuine concern for the well-being of women and a desire to solve their problems, real or not, provided an impetus for some of the solutions currently in place, and will almost certainly profoundly influence the next cycle of solutions. It's worth wondering what those solutions will be, but even more so to contemplate what problems they might bring.

Love, hope, and MTGOW men: you are the party

John Hembling (JtO) · 20 November 2013 · Archived copy · Original

There's a conversation I've heard a few times, between any of several prominent female MRAs and other men within the movement.

"We need more female MRAs; the guys need hope."

Or, as related to me by a female member of the MHRM, it goes something like "we need more women like you in the movement" followed by "it gives the guys hope."

The hope referred to is that of men within this human rights movement that, someday, they might find somebody to love who both recognizes them as non-disposable human beings, and who won't use the courts, or the police, or simply the public court of male-is-evil female-is-good to dispose of them at the first moment of advantage or convenience. It seems like an awful lot of guys, both within the men's human rights movement and outside it, are awfully fond of women, and want to love and be loved by one who isn't malevolent or crazy.

Yeah, that's right: An awful lot of the supposedly woman-hating "hard core MRA types" really just want a stable, committed relationship.

But, being MHRA, they know they can't have that. At least, not as long as they remain committed to the radical idea that men, as human beings, live in a world that treats them as disposable, and face a long list of powerful disadvantages in a society which insists they [men] are the all-powerful rulers of the world, in the same breath as men are told to be quiet, go to the back of the bus, do their duty, pay, provide, and when convenient for others, die.

Stepping outside the context of the MHRM for a moment, I saw a homeless man's sign earlier this year which read: "all I want is to sleep under a roof, and to love and be loved, why is it so hard?"

But getting back to the idea of: "we need more female MRAs, because it gives hope to guys in the movement."

I happen to think we need female MRAs simply because this is a human rights movement, and humans come in two standard models typically identified as "men" and "women".

But what about giving hope to the men in this movement who, deep in their bones, want to love and be loved? What about hope for the guys who wish they could find a nice, not-crazy, not passively-predatory woman to settle down and build a family with? What can we do for them to give them some hope?

Guys, it's time for you to put aside the desire for something that, if it ever existed, no longer does.

Sure, it's easy to find a woman you get along with. It's relatively easy to find somebody you like enough to move in with, sleep with, share breakfasts with and all kinds of other domestic contentments.

But the fact remains that even in a loving, trusting, functional relationship between a man and a woman, the law, the family courts, and the consensus of the entire rest of the world is that if you and she come to a serious disagreement, the world will move to protect her (the innocent victim) from you (the bad, bad, bad man).

And that means that a conventionally structured intimate relationship between a man and a woman is one in which she holds a metaphorical gun to his head every minute of every day. She has the power to dispose of him, regardless of who, or even whether, anyone in a disagreement is right or wrong.

A great many men outside the MHRM understand this, which is why we keep hearing so much about a so-called marriage strike. Despite the name it's actually not a strike in the sense of a temporary suspension during negotiation. What we commonly call the marriage strike is actually a *diaspora*.

But for those men who really really wish they could meet a nice, compassionate woman like our own Karen Straughan, or Alison Tieman, or Della, or Suz, or like Dianna or Judgy Bitch, then settle down and build a life together, you gents are sadly out of luck. That thing you want does not exist.

Are there more women like Diana or Suz, or Karen, or Della or Typhon, or Judgy Bitch? Sure there are, maybe even as much as 1% of the female population. But the problem remains that in a conventionally structured intimate relationship, you are still living under the barrel of that metaphorical gun.

Some guys might even say "I wouldn't mind, so long as it's somebody like this or that female MRA."

Let's pick that apart before we swat it contemptuously aside. A woman worth being loved and trusted, who ostensibly loves you, even while she willingly participates in a "relationship" in which she is the fiat owner of the life, freedom, and continued public person as "good man" of somebody she would apparently love?

A sane and moral human being cannot be content as the jailor and owner of their partner, spouse or significant other.

If the person whom you want to love and be loved by is content to hold a metaphorical gun to your neck every minute of every day, then they are nobody you should ever have trust or affection for. Which is why conventional intimate relationships are broken, defunct, and dystopian zombie abuse-relationships, no matter how much illusion and reality denial we may indulge in.

So am I saying we should all give up on even loving or being loved?

Uhhhh, no.

I know a great many detractors and critics of the MHRM as well as the MGTOW movement would characterize it in such terms.

MGTOWs are sad, pale, hairy, flabby, lonely sexless losers – who when not in their mother's basements live in the wildness in canvas tents and caves, masturbating to internet porn and subsisting on potato peelings and ramen noodles.

That sounds pretty damned sad.

Surrounding the MHRM, and men, going their own way, there is a conception that in declaring himself a human being of equal, non-disposable human worth – a man is electing to leave, rather than join the party. He's un-inviting himself from some significant fraction of cultural and social life.

All of that is encapsulated by the conception of the MRM, or the MGTOW movement as the sad, lonely loser.

Nothing could be further from reality. But there are two realities in play here. One of them is the "reality" of public narrative. That's what "we" (the public) all agree, without overtly agreeing, to be real. It's the story we all, by our silence, accept. The other reality is what an empiricist objectivist might describe as reality. This is a little more challenging, because it's reality dependent on observation – while even this discussion of it takes place in that abstract space of an online blog; removed from the direct observation an empirically based world view requires.

As a MGTOW, you are not leaving the party. You **are** the party.

Does following a MGTOW path include having friendships, even intimate sexual relationships with women?

OF COURSE IT DOES!

It just means that those relationships are not patterned in a conventional format.

Does following a MGTOW path include pursuing a challenging and potentially highly paid professional career?

Um duh, yes.

It just means your reasons for such pursuit are your own, and not likely attached to the public perception of social approval, status, and group hierarchy ladder climbing.

Does following a MGTOW path mean avoiding all contact with women, or leaving the job market, or opting out of public life or society?

Aside from responding with “NO, OF COURSE IT DOESNT!” this point merits special mention. For some practising and advocating MGTOW, a flat rejection of sexual friendships, intimate relationships, economic success and of social engagement. This particular conception is understandable as a gut level reaction to populist anti-male culture and law. But this proposed path of escalating disengagement ends with a practitioner literally hiding in terror from participation in his own life.

I’ll say it again: as a MGTOW, you are not leaving the party. You ARE the party.

This is repeated because it’s one of the points repeatedly misunderstood, and misrepresented by both advocates and critics of MGTOW.

A man defining himself as human, demanding equitable treatment within his personal, professional, and legal relationships does not necessitate the universal opting-out that both critics and some advocates of MGTOW predict.

Doesn’t this posited life of poverty, solitude and lonely masturbation sound like either fear, or the threat from authoritarians when faced by the “threat” of individual male noncompliance?

Doesn’t the projected path of sexless poverty, unemployment and basement-dwelling economic parasitism sound just like something out of the venerable, but still excellent, Shaming Tactics catalog?

Are there elements of public, social, and legal life to disengage from as a Man Going His Own Way? Of course, particularly established social and legal conventions binding men to any enforceable status as lesser legal and social entities by virtue of sexual identity. Marriage, for me, springs sharply to mind here.

But does a MGTOW path include cultivating collegial as well as intimate friendships with members of our human race’s other 51%?

Yes, of course. And in a MGTOW practice, those relationships, whether long- or short-term are non-coercive, nonviolent, and based on honesty and compassion for the men and women within those relationships.

Specific details of such relationships are omitted here from this discussion for several reasons. First being the fact that the “Their Own Way” in MGTOW means whatever solutions and practices one MGTOW may employ are personal, and not prescriptive to be imposed or even outlined as some kind of “you should do what I say” manual.

The second reason being that MGTOW is activism, tackling a very large problem, and in opposition to what, for now, remains the major accepted standards of our society. The wider world is beginning to wake up to, and to seriously oppose MTGOW as a movement can learn the details after their shit has been fucked up. Because just as the culture of MGTOW is not prescriptive for men adopting it, it is also not static.

A man going his own way is defining himself, and consciously defining the terms of his relationships to the world, to friends of either sex, to education and employment. The idea of letting existing social conventions eject him from relationships, or employment, or success, in any area of life is really not going his own way. It’s simply giving in to a culture of abuse.

You are neither invited to the party, or the adventure, or the fun, nor are you disinvited. You ARE the party, and whoever refuses to treat you as a human being, rather than the disposable sub-person of the mainstream narrative: they are disinvited, and too bad for them.

This isn’t, by the way, an article designed to give men in this movement hope. Hope is for losers. This is simply a very polite correction to a false characterization driven by the fear of the opponents of this men’s human rights movement, and the subset of that movement identified as MGTOW.

Thank you for your kind attention.

Self Made Man: Norah Vincent chooses Female Privilege over Male Privilege

AVfM Video Source · 20 November 2013 · Archived copy · Original

Some years ago, lesbian feminist Norah Vincent did an experiment that a lot of gynocentric ideologues wish she hadn't, and would prefer we all forget.

For more interesting videos you might want to subscribe to Astrokid NJ.

Hilarious video helps prove once again: misandry isn't real!

AVfM Video Source · 20 November 2013 · Archived copy · Original

You go girl! That punk obviously has it coming!

http://www.youtube.com/watch?v=undxuVS9h4U

(Our apologies, someone at Jezebel or Feministing has taken possession of us. –DE)

International Men's Day ruminations

Steve Brulé · 21 November 2013 · Archived copy · Original

I had no idea that November 19th was International Men's Day (IMD). Honestly I didn't know there was an International Men's Day. I certainly knew of International Women's Day, which has been celebrated for over 100 years.

Today, on IMD, I learned that Professor Thomas Oaster, University of Missouri, was bullied and harassed by students and administrators when he tried to celebrate IMD in the early 1990's. His career was in ruin by the vicious attacks of the University community until he sued and won compensation for the wrongs he suffered.

International Men`s Day is a little known and largely ignored day, but it didn't escape the attention of Susie Boniface at "The Mirror", who decided to celebrate this day by writing a sarcastic, hate-filled article to ridicule men. A piece laced with self-aggrandization, and bitterness, belittling men and men's suffering at every opportunity.

In her orgy of self-pity she hints that all men are rapists with endearing statements that women could "throw ourselves behind a day that might prompt men into speaking out about rape, and perhaps taking a day off from it." Of course "women, we are above all that," she re-assures us, "we women will just get on with everything else." She then suggests to men "Don't hurry back."
I feel so appreciated now, don't you?

Mz. Boniface claims that Men dominate 364 days of the year. That`s puzzling to me. Why is it that every day I hear or read that "more needs to be done for women," that "Because I am a girl" is really important, and "Girls are the answer."

In fact, since I am self-employed I watch the CBC news during lunch, often at different times throughout the day. Most days I wonder if there are ANY males at all working for CBC. The daytime anchors are ALL female, the vast majority of the on-screen reporters are also female, including sports, business, weather personalities. More often than not, a CBC news segment amounts to a female anchor talking to a female reporter, who found a female interviewee to comment on a "big bad male" politician. Some weeks go by without seeing a single male news person on daytime CBC news. Here's the all-female daytime line up for "CBC News Now":

- 6 AM – 9 AM Heather Hiscox,
- 9 AM – 12 PM Suhana Meharchand,
- 12PM – 3 PM Carole MacNeil,
- 3 PM – 5 PM Reshmi Nair.

I guess it must be true, you just can't find a good man these days.

I remember in 1984 when the VP of Dow Chemical Research informed everyone that they would be preferentially hiring and promoting women as part of "affirmative action," otherwise known as "anything but a white man." This near-ban on hiring males continues to this day, and CBC seems to have taken it to extremes.

What happens on other "men's" days, let`s say, on Father's day?

The typical media article reads like an admonition of all men as deadbeats. Huffington Post, for example, ran an article titled "Fathers Who Abandon Their Kids." Apparently that wasn't enough for HuffPo so they ran another "Father's Day" article instructing men that they need to "Man Up," including a convenient petition to President Obama to get tougher on men. It's so nice to be appreciated on "Father's Day." Thank-you HuffPo!

Next up from Huffington Post: "Men should do the right thing and check themselves into prison," so that they can't commit a crime in the future … you can't be too careful!

And lest we forget, Remembrance Day is to remember the fallen soldiers who died so that we may enjoy freedom. This past Remembrance Day I learned about White Poppies, a movement started by the Cooperative Women's Guild, ostensibly to promote peace. However choosing November 11 was certainly a political move designed to detract from Remembrance Day.

Those White Poppies were made most popular by the Peace Pledge Union, who famously urged politicians to appease Hitler and argued that "Germany should be permitted to 'absorb' France, Poland, the Low Countries and the Balkans." Wow! Those are the people who want to muscle the Veterans out of Remembrance Day!

One day of remembrance is too much for HuffPo feminist-blogger Anne Theriault as well, so she felt compelled to declare that she wouldn't wear a red poppy. With all this love, surely men are overjoyed with their privileged place in society.

I also learned about the Silver Cross Mother, who represents all mothers who lose a child in war. The crowd at the Ottawa Remembrance Day ceremony was totally silent as high ranking soldiers and dignitaries arrived, but the silver cross mother was greeted with applause. Men die, women are praised. Oh, by the way, did her son have a father? If so, his loss was not acknowledged. Must be one of those "male privilege" things.

Another Remembrance Day story ran about a woman who wants the right to wear her dead husband's medals to the Ceremonies. In fact, she defiantly insisted that she was going to wear them no matter what, and no man in this country would dare stop her. But imagine the outrage if a man declared that he was going to wear military decorations that he did not earn! No matter the circumstance, that man would be universally reviled, and jailed… just another example of "male privilege."

You probably didn't notice that ignorant, small-minded article by Mz. Boniface because International Men's Day is just another day in which the media will lecture men on their inherent evil that requires constant restraint, and improvement under the good and moral guidance of feminists, most of whom see little or nothing of value in men, and often argue that men should be castrated or euthanized.

Mz. Boniface`s message is clear: International Men's Day should be all about women, much like Father`s Day, Remembrance Day, and Valentine`s Day. Otherwise men might get uppity and start to think they have the right to discuss their own issues in their own voices …. without feminist supervision! God forbid … errr … Goddess forbid!

On a positive note, I started my International Men`s Day at 6 AM on a really fun photo shoot of a varsity swim team. Athletes are awesome.

[image]

The Whine Club

Mike Buchanan · 21 November 2013 · Archived copy · Original

> *I personally think we developed language because of our deep need to complain.*
>
> **– Lily Tomlin**

This article is about some of the weapons shamelessly employed by women to control men – shaming tactics, whining, and sexist behaviour and comments.

Many women without mental health issues employ these weapons, but it's become increasingly obvious that a disproportionate number of women who use them suffer from one or more mental health issues– and most, if not all, are gender feminists. These mental health problems include personality disorders – most notably narcissistic personality disorder – borderline personality disorder, anger management issues, depression, anxiety disorders, and others.

Many gender feminists are driven by poor experiences of men, often an individual man, most usually a father (often absent from the family, whether through his choice or not) or a partner. Damaged women are drawn to feminism like moths to a flame, and are inevitably damaged further. They really need to get treatment for their mental health problems, but they find it easier to spend their lives collaborating with other damaged women in attacking men and boys.

Laura Bates is the creator of The Everyday Sexism Project. At our political party Justice for Men & Boys we always refer to it as *The Everyday Whining Project*. The following should give you a flavour of the tsunami of whiny submissions the site receives:

> The Royal Mint will be giving away silver pennies in blue and pink pouches to those with babies born on the same day as Kate and William's. Wonder who will get pink and who will get blue?

—

> Purchased a new Hoover at the weekend. Pleasant enough experience at Curry's, until I get to the tills. Male cashier asks if I need a hand getting it to the car, which I politely declined. He then advised me it was 'really quite heavy' (to which I quipped 'well it'll be me lugging it round the house') and insisted I let him know if I do 'decide I need a hand'. I appreciate it's good customer service to ask the first time, but would you persist like this if I were male? I wouldn't mind, but he looked weaker than I do, even with his penis.

—

So what was the hapless cashier to do? Presumably some customers – women in particular – initially decline the offer of help getting items to a car, but then change their minds when they realise how heavy or bulky an item is. If the man hadn't made the second offer, and the woman had changed her mind (a "woman's prerogative," of course) it would surely – given her line of reasoning – have been reasonable for him to refuse to help. In which case she would presumably have made a different complaint on Laura Bates's website.

The site's content is translated into 18 languages. Laura Bates is clearly a full-time whine collector. The amount of exposure she gets in the British mainstream media is beyond belief. By contrast our political party, Justice for men & boys has yet to have a single mention in a major newspaper or publication, although we've had some significant exposure on BBC radio.

I once had the grim experience of debating with Laura Bates on a popular BBC radio programme, *The Jeremy Vine*

Show. If you wish to get a sense of just how whiny she is, this should do the trick:

One of her many TV appearances, whining on International Women's Day:

I believe girls learn at a young age that whining gets them what they want, especially from over-indulgent parents who might later wonder why their daughters became Entitlement Princesses. Inevitably these girls continue whining into adolescence and adulthood because *they continue to get what they want*.

It's up to men to break the cycle, and I'll write an article about that subject one day. I make a few suggestions later in this article.

It's been speculated that whining and shaming tactics developed at an early stage in human evolution, so that men worked harder to provide for women and children than they might otherwise have been inclined. Natural selection would have favoured men who were more sensitive to shaming and whining, because when they worked harder, society would have benefited, more children would survive…

The hard-wired propensity of women to whine, and the hard-wired propensity of men to do whatever it takes to *stop* them whining, have become deeply dysfunctional in the modern world. Many women have insatiable appetites for more goods and services, special treatment, and attention, and their partners are doomed to failure in even *attempting* to satisfy those appetites. The state, too, is doomed to failure in seeking to satisfy them.

We're about to establish The Whine Club, a club exclusively for whiny women. Inspired by the Entitlement Princess of the Month award, we'll be asking for suggestions for *Whiny Woman of the Month*. So many obvious candidates to choose from. Laura Bates will, of course, be the inaugural member of The Whine Club. Members will only be permitted to leave the club if they give a written undertaking to stop whining.

There are, of course, numerous different varieties of whine, including:

- Vintage whines – women are paid less than men when doing the same work, all men are rapists…
- Classic whines – men objectify women, men discriminate against women in the workplace…
- Corked whine – the regrettably short period of silence which follows a man deftly popping a cork into the mouth of a whining woman. Champagne corks are particularly effective
- Red whine – one coming from a woman who's so cross, her face is red
- American whine – one coming from an American woman (likewise Italian whine, English whine…).

Then there's "whine drinking" or "whine tasting," terms used to describe the experiences of countless men who let women whine despite having alternative options e.g. walking away, or listening to their MP3 players with the volume cranked up to whatever level it takes to drown out the whining. Men living in houses with cellars can put a sign on the cellar door, "Whine Cellar," and politely direct whining women towards it. In houses without a cellar, the smallest room in the house – or possibly the garden shed – could be designated the "Whine Box."

Moving on from whining to sexism, we've just launched The Alternative Sexism Project and I cordially invite you to contribute your own stories.

We don't want the site to have the whiny tone of the Everyday Sexism Project, we're simply looking for comments from men (and women) about women (and men):

- shaming men and/or boys
- controlling men and/or boys
- disadvantaging men and/or boys
- advantaging women and/or girls

Obvious examples include the following, but there are countless others, both serious and low-level:

- Sexist narratives and statements in TV and radio programmes, in films, newspaper articles, websites and blogs…
- Sexist statements made by politicians, judges, civil servants…
- Lenient sentencing by the judicial system of women convicted of serious crimes e.g. making false rape accusations
- Denial of access to children following relationship breakdowns, judges' unwillingness to enforce contact orders
- Parental alienation of children
- Financial ruin as a consequence of divorce, even when the wife has contributed little or nothing to the couple's joint wealth
- Police not believing male victims of domestic violence, always taking the woman's word for what happened
- Economic disadvantaging e.g. on first dates, even in expensive restaurants, women will either not offer to pay a share of the cost, or will make a cursory effort to look willing to do so, e.g. reaching for the purse when the bill arrives. When the man says, 'Thanks, but I'll take care of it', no woman has ever been known to protest for long
- Lack of respect for men. On a crowded street even elderly men of a certain age are routinely expected to give way to women, including young women
- Women (and many men) preferencing women when recruiting and/or promoting staff
- Women being preferenced for social housing and social services
- When a woman has an unplanned pregnancy, she has the sole right to determine whether the foetus is aborted, the baby adopted, or the child raised at the man's expense. The man has no rights and whatever responsibilities she chooses to give him
- Programmes aimed at diagnosing female-specific cancers are far better funded than those for male-specific cancers
- Teachers (female and male) focusing more time and effort on female pupils than male pupils
- Male pupils treated more harshly than female pupils after committing the same misdemeanours
- If her car breaks down, or a tyre is punctured, a woman can expect a man to stop and help her. Women never stop to help a man in the same situation
- Women shamelessly barging in front of men in queues, expecting service in bars when they've only just arrived, and you've been waiting five minutes
- Women-only gym and swimming sessions
- In Labour and Lib Dem constituencies, women-only prospective parliamentary candidate shortlists

Thank you for your support.

Editor's note: feature image by Davef3138

Barret Weber is anti-Semitic

Eric Duckman · 21 November 2013 · Archived copy · Original

…because I say so. That should be all the proof anyone needs! No need to provide evidence, or do any research.

Men's Rights Edmonton responds to this piece of slanderous clap-trap:

https://www.youtube.com/watch?v=SyDu9lQARNM

Concerned citizens may want to email the following administrators and faculty regarding Barret Weber's and Dr. Cristina Stasia's lack of intellectual rigor:

Red Deer College sociology department:

https://rdc.ab.ca/programs/academic-departments/university-studies/bachelor-arts/ba-sociology/faculty/faculty

U of A President Indira Samarasekera

uofapres@ualberta.ca

Faculty, staff and graduate student directory, U of A:

https://sociology.sitecore.ualberta.ca/FacultyStaffandGraduateStudent.aspx

Misandry in Latvia

OzzieMatt · 21 November 2013 · Archived copy · Original

Recently I was trying to find information about cultures where women outnumber men and how men are treated in those cultures and I stumbled across this article.

Latvian man shortage leaves women lost for love

http://www.bbc.co.uk/news/world-europe-11493157

The 2010 article by BBC Reporter in Latvia, Damien McGuiness, cites familiar statistics in the West that Latvian men die younger than Latvian women and are less educated.

But what sparked my attention was that in 2010, Latvia had the highest disparity of life expectancy between the sexes in the EU and that there are 8% more women than men.

It is no surprise in an age where misandry is acceptable public policy and discourse, that the article focuses on how this disparity affects women and throws in some man-bashing for good measure.

The article introduces Dania, one of these poor Latvian women who can't find love.

Apparently Dania had recently been working at a film festival where 98% of her colleagues were women.

As Dania says: "There's nothing wrong with that" – the fact there are virtually no men in her workplace – "but just for the good balance you would want to have some more men to flirt or chat with. It's just more interesting." Then she laughs, apparently.

So having someone for girls to flirt with is more important than equal opportunities or social justice for Latvian men?

The article then introduces sociologist and lecturer, Baiba Bela, who says there are 50 per cent more women at university than men.

But rather than say anything about how unfair it is that men are greatly under-represented at university, Ms Bela points out how hard it is for the Latvian women to find men with equal education.

So it seems snagging a husband of the same educational background is more important than equality of opportunity for Latvian men.

Does gender equality only apply to women?

The article then says that by the time women want to settle down, there is an imbalance in the genders where men are dying younger and four times more likely to commit suicide.

Again, the focus is on poor Latvian women being unable to snag a husband.

Ms Bela then lists what she believes are some of the reasons for the imbalance:

"Car driving, alcoholism and accidents in the workplace are mainly riskier for men than for women."

I wonder how many deaths from car driving and alcoholism are incorrectly categorized suicides.

Our intrepid BBC reporter, Damien McGuinness, then claims one of the main reasons for Latvian men dying so young and killing themselves is the apparently still prevalent "Macho Culture." This sounds an awful lot like victim-blaming.

The writer then quotes Latvian psychoanalyst, Ansis Stabingis, who treats men for depression and suicidal tendencies.

Mr Stabingis cites the economic crisis of 20 years ago as predominantly affecting men and claims that women have

generally proven more resilient than men in coping.

I can't help but wonder if women are more likely to get help and men know this. I also wonder what services are available for men.

It strikes me that the whole article is from a woman's point of view, or more particularly, a Feminist viewpoint since the writer is apparently male.

This is not balanced news reporting and once you get towards the end of the article, you can see where the real problem lies.

It is at this point the writer introduces Dace Ruksane: sex columnist, author, and editor-in-chief of one of the country's most successful women's magazines, Lilit.

Ms Ruksane says:

"The smartest girls are alone. The really beautiful girls are alone – if they are smart."

"They want to find partners who are equal to them. But a man, having all this choice, doesn't need to be very perfect."

"He just sits in front of the TV and knows he can get a woman. And if she doesn't suit him, he will get another."

"Smart women simply don't want to have such men as their partners."

This is what the women of Latvia are being told by the editor-in-chief of Latvia's most successful women's magazine.

In summary, women snagging a husband of equal educational and economic background is of greater importance compared to the problem of men dying 11 years younger, being outnumbered 4 to 1 at university and being 80 per cent of deaths by suicide.

And apparently it is mostly men's own fault because they have a bad attitude and don't ask for help.

This is misandry.

Is rape different?

Diana Davison · 22 November 2013 · Archived copy · Original

Freedom of speech seems to be a broadly misunderstood concept.

When you believe in freedom of speech and fight to protect it you are not just defending yourself, you are fighting for the right of other people to say things you don't agree with. A person who supports censorship can not claim to support freedom of speech.

Freedom of speech is one of the human rights granted to citizens in progressive countries. We consider it important. As such, it was shocking to see feminists@law rallying a protest to the London School of Economics (LSE) Department of Law's recent debate called "Is Rape Different?" It should concern academia that feminist lawyers don't support free speech. They seem to hold myths about freedom.

The October 30th, 2013 debate was led by Helen Reece, based on an article she wrote concerning deeply flawed rape myth studies and other feminist rhetoric which currently informs the law. LSE's event description explains the subject thus:

> Rape is a heinous crime, and many people believe the conduct and outcome of rape cases insufficiently reflect this heinousness. As a result, rape complainants are treated differently; distinct rules of evidence have been developed; and measures to tackle rape myths are in place. But is all this helpful? Rape is a serious crime but is it a special crime, demanding special treatment? Do our rule of law and fairness pay a price? In this first debate in LSE Department of Law's 'Debating Law' series, LSE academic Helen Reece leads a debate on whether or not rape is in this sense special.

The speakers who questioned rape as a special sort of crime were Helen Reece, reader of Law at LSE, and Barbara Hewson, barrister in Hardwicke Chambers. In favour of rape as a uniquely vile crime were Jennifer Temkin, professor at City Law School, and Nazir Afzal, chief crown prosecutor for CPS North West.

You'll notice that both sides of the debate had two equally qualified representatives.

The protest now taking place is quite clear in the reason for complaint: people are talking about Reece and Hewson and no one is talking about Temkin and Afzal. The short story — the feminists feel they lost the debate. We all know what happens when a feminist feels bad: The world must stop and do something to fix it.

Specifically, on November 14th, feminists@law declared

> We deplore LSE Law's decision to give a platform to Reece and Hewson's dangerous and unsupported views and its failure to engage responsibly with the public on such an important and sensitive issue as rape.

They mulled over all the possible courses of action to compensate for the fact that "their views received significantly less media attention" and came up with a solution.

> With such a wide audience, we believe there is an onus on the LSE Law Department to ensure that the ideas that are being disseminated do not feed dangerous stereotypes about women being responsible for the sexual violence perpetuated against them.
> We invite readers to add their names in support of this statement, using the 'Add Comment' function below.

Normally, when a university lecture or event is protested it is a singular speaker who the protesters claim are disseminating "hate speech". This was not a lecture, it was a debate in which four competing points of view were given equal time. Even Jay-Z seems to understand free speech better than feminist lawyers. "We change people through conversation, not through censorship."

It's a sad state of affairs when a rapper would make a better lawyer than a feminist trained in law.

One of the criticisms leveled against LSE by Sarah Keenan and Yvette Russell on criticallegalthinking.com is that LSE defended the debate. It was Barbara Hewson's presentation that got the most media coverage and LSE failed to apologize for inviting her.

"The @LSELaw account responded defensively to criticism of its decision to host Hewson insisting that she was only one of four panellists and that her views were balanced by the opposing arguments of Temkin and Afzal, and urging critics and the wider public to download the podcast, watch the video and 'make up your own mind'"

The other complaint was that LSE highly publicized the debate and intentionally chose a controversial subject to get a bigger response from the public. It seems like, for once, feminists were hoping nobody would listen to them. We must put these complaints in context. The feminist point of view was equally given a chance to convince the public that rape is different from other crimes. If they'd used this opportunity better or gotten a better result they would not be, right now, complaining about the publicity.

After creating a twitstorm about the debate the feminists also criticized LSE for using twitter.

I can't think of a single speaker who agrees to a debate and hopes nobody listens to it or hears about it later. If anything, this farcical reaction is a great chance to learn about which people we don't want to hire when organizing events.

The emphatic rejection of any discussion about rape and rape laws that feminists cling to is based on the premise that women need to know that they will be believed when they report a rape. In Hewson's spiked-online.com reply she takes the time to remind these lawyers about how the law works.

> This [victimization] ideology dominates official thinking about rape and sexual abuse to a point where the police actively solicit allegations with the promise, 'You will be believed'. This militates against the idea that allegations need to be investigated.

Luke Gittos, Law Editor, followed up on *Spiked* with an article on November 20th entitled "We must be free to question rape laws".

> The discussion around issues related to rape is now so rife with intellectual bigotry and dishonesty that it is hard to know where to begin dissecting it. It is no underestimation to say that a portion of those contributing to this debate are engaged in a wilful distortion of the truth and a cowardly drive to close down any challenge to their false consensus.

This wilful distortion of the truth is one of the issues to which Helen Reece is attempting to bring attention. The rape myth surveys that she de-constructed in her initial article were all peer reviewed. That such shoddy academic work can not only pass peer review but become incorporated into decisions about legal reform is reason for alarm. The need for freedom of speech in academia is best proven by the existence of unsupported feminist rhetoric as the accepted worldview.

> Academic studies require peer review and RMA surveys have not been properly scrutinized because the manipulated results adhere to popular myths about rape myths. If we are to let these studies influence the legal system, as they demand we do, Helen presents important concerns to be addressed about the research being submitted as fact.

While Jennifer Temkin despaired in the LSE debate that "it beggars belief" we are discussing whether or not rape is different, what's really astounding is that we are stuck explaining the importance of free speech to a bunch of lawyers. These outraged feminists are highly educated in the very topic at hand and they just don't seem interested

in either truth or justice.

Is rape different? Watch the debate.

The limited horizon of “Game”

Jalon Cain (aka Aaron Sleazy) · 22 November 2013 · Archived copy · Original

Let me highlight what I consider to be the prime reason for the myopia of the entire PUA scene. It can be summarized as one word: pussy.

The image people in the game community like to portray is that they are all pussy-slayers of the highest caliber. They revere their “gurus”, even though many of them have little to no experience with women. Some are even less experienced than many of the feeble men they count as their followers. There have been spectacular revelations, such as that one of the most “famous” gurus has only dated two women in his entire life. That guy is 40 or 50, so time couldn’t have been the issue. Then there was some other PUA who was somewhat in the media spotlight some years ago — he has only had sex with a grand total of one woman before styling himself to be a pickup guru.

This scene is incredibly fucked up. Basically, you get all those men who, for whatever reason, couldn’t even get laid in a brothel. At the same time, many of them hold the absurd belief that if they only got laid, or if they only had a girlfriend, then their life would be complete. Instead of misery, everything would be unicorns and rainbows. They sure have been drinking the Hollywood kool-aid. But is pussy really the answer, or the potential beginning of much bigger problems? If anything, there seems to be hardly any awareness of all the serious potential problems that stem from getting involved with women, and I’m not just thinking of STDs.

Let’s talk about some of those issues.

First, there are guys out there who advocate hitting on basically any woman. They say it’s no problem if she’s drunk because she’s only drinking to have some “plausible deniability” for her behavior, should she go home with some dude. Well, there is some truth to that. However, her being drunk will put you in a very unfortunate situation should she remember the next day that she actually does have a boyfriend. A false rape accusation is the easy way out for her, and there are countless stories to be found online of guys who ended up in this exact same situation.

Too bad for Mister PUA, though. He listened to the call of his cock instead of the call of reason. You could be forgiven for thinking that PUAs would rather deal with a false rape accusation than not getting laid at all. Sure, you could say that the risk is comparatively small, and this may be true, but why would you enter a deal where you could only get a modest gain, when there is also the risk of an unlimited downside?

Then, there is this trend that people write about how they “game their wife,” so that she has sex with them. Here’s a big question for that kind of “gamer”: How did you end marrying a woman who doesn’t want to have sex with you? Marriage is a legal minefield, so I hope that all the PUAs who “quit the game,” after they ran into some single mom who realized that she had found a meal ticket, did their homework — instead of thinking that by “gaming their wife” they’ll keep her on her toes? If you think that the downside of getting involved with a drunk girl was bad, then you’ll surely agree that this is nothing compared to the situation of guys who marry women despite countless red flags. How does “game” help you with that? Oh, I forgot, you just game your wife and everything will be fine and dandy.

The standard explanation when things didn’t work out, no matter whether the PUA was hitting on a chick in a bar but got turned down, or just received his divorce papers in the mail, is rather peculiar. The reason is always that there was a problem with his “game.” What about acknowledging that many women behave in a highly erratic manner, which means that you’ll put yourself at risk, and as a consequence you shouldn’t even think of bothering with her? Regarding the sky-high divorce rate of our times, you’d have to be pretty naive to think that there are no women out there who primarily have an economic motive when getting involved with you. But don’t worry, bro, maybe you can “game” the judge, too, and get out of supporting your ex-wife for decades.

The legal system is stacked against men, and I applaud any guy who chooses to go his own way, considering the many obstacles society has put up. Some say that having kids is the greatest joy in life. Sadly, the legal system is set up in a way that it’s almost impossible for the mother not to get custody. She could be a drug abuser, and have a

criminal record, and still the assumption would be that it's better for the kid to stay with the mother–no matter how the law is written, this is still how most judges think and they accept almost any excuse to make it so. If she then denies visitation rights to the father, in most cases she won't even get a slap on the wrist.

On the other hand, should the father not pay, or be unfortunate that he can't pay as much as the court determined he has to pay, based on some pie-in-the-sky calculation of his "imputed income," he can end up in prison. How would "game" help you with that, bro? To me it seems that if you can't get laid, instead of picking a girl from a questionable background, you're infinitely better off going your own way. And even if you have women chasing after you, it's a good idea to generally be apprehensive about getting involved with one.

When I was a boy, I asked a friend of my father why he didn't have a wife. He then looked at me, nodded, and described his decision not to marry with the following allegory:

"Imagine you can chose between two bridges. One of the bridges looks very stable, but some say it's lonely to walk on it. But there is another bridge, and everybody tells you to go that way. It's supposed to lead to a much happier place. Yet, when you ask them about their happiness, they have a hard time showing any proof. All you seem to hear is that they argue in the distance, when they think they are out of earshot. You then walk up to that bridge, and look down into the valley. Then you notice that there are countless dead bodies scattered between the rocks. Some of those men slipped, but most were pushed to their death by the person they were traveling with, and thought they could trust. Some guy sits down next to you and says, '50 % of the men who attempt to cross that bridge don't make it. They lose everything.'"

Then he looked at me and asked, "Now tell me, why do you think I didn't want to take a wife?"

I think there is a big difference between mature men who chose a certain course of action, while being fully aware of the risks, and guys who rush headlong into misfortune. I've seen guys getting wrecked in a divorce. I know guys who have to support their ex-wives because she's too lazy to get a job. Or too busy fucking some new guy. I also know of guys who barely see their children, because their mother doesn't allow it.

Oh, and I certainly know of many women any guy would have to be utterly insane to get involved with for anything more than a one-night stand, if that. Not many of those women seemed to have a problem finding some sucker, though.

But does "game" address any of this? Legal issues, and also the problem of wide-ranging personal consequences if you get involved with the wrong kind of woman aren't even on the radar for the vast majority of people in the PUA community. They hardly look past the next pussy they hope to pound. However, the more you explore the contemporary legal situation, the more your should realize that getting involved with women is maybe not worth it, considering all the risks. Do your homework, man! The PUAs chant "pussy, pussy, pussy!" and ignore all the issues you might run into if you follow their call all too eagerly. How "alpha" is it to pay alimony for 20 years?

You could even easily end up paying for a kid that isn't yours. Paternity fraud is common, but for the legal system it's apparently a non-issue. The way "progressive" governments in many countries deal with it is to ban genetic testing, meaning that you'll end up in jail if you dare to have your kids DNA tested. Or, in some places, it won't matter if you have the DNA test, if you were married when she gave birth, that's it, you're legally the father. They don't care whether the kid you're paying for is actually yours.

Women can claim they got raped or beaten, divorce you on a whim, take your kids, and enslave you to a lifetime of alimony and support payments. This is true in countless places.

No, not all women are out to harm you. Most women aren't that evil. But there are enough toxic women out there that you should be very careful about whom you intend to get involved with. Frankly, I don't think that pussy is really worth that price. It's better to not pursue a woman you've got a bad feeling about — or where the pole with the red flag hits you right in the face — than to fall over yourself trying to get laid. This is what I assume mature men do. However, "gamers" belong to a different breed. Like insects swarming around a Venus flytrap, they

wonder, “Geez, how bad could this be?”.

Judge orders Crown Attorney pay cost to Maximus Ferox

AVfM Video Source · 22 November 2013 · Archived copy · Original

A man representing himself in a Canadian court gets a judge to agree that prosecutors harassed him and forced them to pay his costs.

You can subscribe to Attila Vinczer here.

An Arizona YWCA uses its "Social Justice" roots to focus on boys and men

Suzanne Venker · 23 November 2013 · Archived copy · Original

The Young Women's Christian Association (YWCA) of Tuscon, Arizona in the United States says it's time to talk about boys. Ya think?

"The unique, and often overlooked, plight of today's boys and young men will be the subject of an interactive workshop Saturday at the YWCA of Tucson," writes Patricia Machelor at Arizona Daily Star. "A changing social landscape coupled with absentee fathers and a lack of male role models are among the topics to be discussed at "Raising Healthy Sons," which is for parents, teachers and anybody who cares about young people, said Kelly Fryer, executive director of the YWCA Tucson."

Sounds promising, yes? Not so fast. First, note this is a Y**W**CA, not a Y**M**CA. So what's the difference, you might wonder? I know I have wondered, since all YMCAs and YWCAs have come to be known as "the Y." According to a statement from the YWCA, here's the difference:

"Since its inception, the YWCA core focus is **the empowerment of women and girls**…While its origins are in the Christian tradition, the organization is open to individuals of all backgrounds, and offers programs and services that include men and boys. YWCA was the first women's organization in the U.S. It has been part of and survived every wave of the women's rights movement from the late 19th century until today.

Unlike the Y**W**CA, the Y**M**CA's core focus is on youth development, health and fitness, and social responsibility. YMCA is not as strongly connected to the civil rights and women's issues as the YWCA."

In other words, the Y**W**CA doesn't just provide health and fitness for girls—it seeks female justice. But the Y**M**CA only provides health and fitness for boys because, naturally, boys don't need justice.

So now the Y**W**CA has changed their minds and decided to focus on boys. And here's an example of the type of speaker they'll have at their seminar:

"A lot of people are calling this time a crisis for boys and young men," said speaker Tim Wernette, who works for the University of Arizona's Southwest Institute for Research on Women. "The old messages for boys to be tough and aggressive are really counterproductive for the changes going on in our society."

Wernette has been doing so-called **"gender-equity education"** for nearly 30 years at middle schools and high schools statewide by **"helping teens recognize gender-role stereotyping and by encouraging nontraditional careers and interests for both genders."** Today's marriages often include two working partners, he said, and boys need to be prepared to co-parent and help with household tasks.

The takeaway: This YWCA seminar isn't interested in raising healthy sons. It's interested in raising feminist sons who are browbeaten into ideological submission.

Editor's note: this is a slightly-edited version of a piece that appeared first on WomenForMen.org, an organization of women such as Suzanne Venker, Helen Smith, and Christina Hoff-Sommers to advocate unapologetically for men and boys as they are rather than as ideological feminists would wish them to be. –DE

David Cameron's betrayal of fathers and their children.

Robert Whiston · 23 November 2013 · Archived copy · Original

In 2012 the British government announced plans to introduce "shared parenting" and everyone thought, "Wow, what a breakthrough after all these years of lobbying!" Father's Rights advocates and advocates for children had worked hard for years to get promises to help fathers from David Cameron's party to help do more to make sure fathers were allowed to be a part of their children's lives. When Cameron became Prime Minister, for the first time in 30 years it looked as if fathers would be able to have their children stay with them for several days at a time, i.e. "sleepovers," and not just snatch a few hours with them during the day.

But then along came two torpedoes.

The first torpedo was that the promised "shared parenting" legislation turned out to be nothing more than the inadequate wording of the toothless 1989 legislation which in the end did nothing to improve fathers' access to their children.

The second torpedo was the introduction, in these austere times, of "a bedroom tax" intended to lighten the burden on the taxpayer.

The "bedroom tax," which will almost certainly become law this year, is not really a tax on all bedrooms – just as in the same way the Window Tax in the 18th century was not a tax on all windows. But reading British newspapers this is the impression given of the government's new policy announcement.

The background to this class issue is very stark and it hinges on reducing the cost of the welfare state. Whereas the Window Tax was paid mainly by the rich, the Bedroom Tax will be paid only by the poor or those on low incomes.

The Bedroom Tax will affect the young and old; male and female, but it is especially pernicious for divorced fathers. Their hope of seeing their children during sleepovers, at school holidays, or at weekends will, in many cases, be dashed. Generally speaking it will not affect those in well-paid jobs or those living in their own freehold property.

In Britain, as in much of Western Europe, a "welfare state" has long been established – picking up on the relief and help for the poorer in society since 1945, at a point where FDR's policies in the US were left to wither. Philosophically, one can argue that a welfare state gives "tax breaks" to the poor in much the same way as the rich always seem to get tax breaks.

The downside is that, like "Topsy," some welfare benefits have just "growed and growed" out of all proportion – and one of them is Housing Benefit. This has significantly increased in recent decades. In 2001 the annual Housing Benefit cost was £11,688 million and by 2010 it had doubled again to £22 million [Ref. http://www.statistics.gov.uk/STATBASE/ssdataset.asp?vlnk=4007 and http://fullfact.org/blog/housing_benefit_abuse_cost_taxpayers-3224. In an effort to stem the tide Cameron Government has announced a cap, i.e. it will not pay over a set level for rents.

Housing Benefit is paid only to people who live in rented accommodation and who are either unemployed or on a low income. Housing Benefit is intended to pay for all or part of the rent charged. How much is paid depends on your income and circumstances.

Play your cards right and you can, as a single person, have the rent of a three bedroom residence financed by the Government or, more accurately, the taxpayer. So it might be that a divorced mother with two children gets more than a single person (a father), and so can afford to stay in 2 or 3 bedroom accommodation. Whereas, a single father with children who technically only 'visit' will have to make do with a single bedroom level of subsidy. That immediately puts "sleepovers"and shared parenting on a collision course with the bedroom tax.

Laudably, the Cameron Government wants to realign housing resources with housing need, but sadly, in the process

some eggs will get broken, and many children who need their fathers in their lives (and who needs fathers more than children in low-income areas?) will be those eggs.

Trolling Academia

AVfM Video Source · 23 November 2013 · Archived copy · Original

Diana Davison's Feminism LOL video series continues, this time discussing academic fraud and feminism.

https://www.youtube.com/watch?v=tDDsesJgVdM

Subscribe to Feminism LOL here.

Are you now or have you ever been a member of the Men's Human Rights Movement?

Sam Allouba · 24 November 2013 · Archived copy · Original

***Author's note**: I have recently submitted this essay to one of Canada's national newspapers, The Globe and Mail as they are looking for what are called Facts and Arguments Essays. I wrote this after reading the I mourn the passing of my dear friend Feminism. I hope it is published, but in the meantime, you can read it here and at Men's Human Rights Ontario once it goes live. I'd like to thank Dannyboy for choosing to run it as well as Dean Esmay for allowing me to present it on* A Voice for Men.

***Editor's Note**: After the publication of this article on Men's Human Rights Ontario's site, two different emails were sent to Sammy and also to the theater troupe he works for:*

> From: [redacted]
> Sent: Sunday, November 17, 2013 7:21 AM
> To: Sammy
> Subject: Fwd: Sammy Allouba
>
> Sammy, you need to be more careful.
>
> [redacted]

—

> From: Concerned Citizen [email redacted]
> Date: Sat, Nov 16, 2013 at 8:33 PM
> Subject: Sammy Allouba
> To: [email redacted]
>
> It's quite distrurbing that one of your cast members is posting pro-rape and anti-female articles all over his public networks.
>
> His YouTube rants about the "Male Rights Movement" including him discussing posting victim-blaming pro-rape articles:
>
> http://www.youtube.com/watch?v=Os4dgq2cFKA
>
> Retweeting offensive articles such as this on Twitter: https://twitter.com/sam4reel
> When my rights are raped for the sake of rapes that never happened I #blamefeminism and liars
> Retweeted by Sammy Allouba
>
> And sharing pro-rape articles on Facebook:
> [links to supposedly pro-rape articles on A Voice for Men]
>
> *It's truly disgusting and I hope you'll not let an individual like this be a part of your community.*

What follows is the article that caused the veiled threats and attempts at intimidation by opponents of human rights. As a response, Sammy has chosen to just get more visible in the Men's Human Rights Community. We commend his courage. The more of us who take a public stance, the stronger we all become. Welcome to the civil rights movement of the 21st Century, Sammy. As always is the case, the establishment and all right-thinking decent people oppose us. After all, we threaten the status quo and the powers that be.

By the way, any readers here may also want to subscribe to Sammy's YouTube channel.

Anyway, as of this writing, it does not appear that the Globe & Mail has published the shocking letter below.–DE

—

Imagine for a moment you have an idea, an opinion. So you then decide to explore that idea a bit further and discover that you're not alone in that there are others who not only share it, but provide some insight into other related issues. These ideas are backed up by well-researched, well-thought out papers and studies, some of which are governmental in origin.

Once you feel you have a concrete base on which to back up your idea, you present it to other people who may not have heard it before. Instead of rational responses, however, you are met with hostility, anger, resentment, personal attacks, and shaming. You are told that you are hateful, have personal issues, that you need help, and that you need to stop saying what you're saying because the people you're speaking to feel offended and hurt by something that is challenging the way they're used to seeing things.

In my brief experience as an MRA, that's exactly what it's felt like.

MRA stands for men's rights activist as someone who follows the MRM or men's rights movement. It is a movement that has been around since the 1970s and only wishes to provide a voice for men who do not have a voice with which to speak out. I have enjoyed my time so far with the movement because I do believe in the issues it is combating such as biased family courts, larger percentage of homeless victims being male, false allegations of sexual assault that ruin the lives of young men, and the general bias in popular culture which portrays fathers as neglectful monsters, and portrays men and boys in general as violent, stupid, or sexually-driven monsters.

As I matured through high school, I noticed moments in which boys had to deal with questionable double standards. The most common example of this would be that a man never hits a woman, but she is free to abuse him as much as she sees fit. It became worse when I went to university. I went to Ryerson from 2005 to 2009 studying criminal justice. As I progressed through my academic career, I was searching for identity. I eventually discovered the White Ribbon Campaign and because I have a female cousin who is a three-time victim of domestic abuse, I saw merit in signing up.

I took part in the Walk a Mile in Her Shoes event and subscribed to the idea that violence against women in particular was a serious issue that wasn't receiving the attention it needed. However, I never called myself a feminist. I rejected the label because for whatever reason, it just didn't sit well with me. I wanted to be known simply as "a guy who believes in women's rights" but that didn't agree with some folks. Eventually I stopped my volunteer work with the Campaign only because I was fast approaching my graduation and wanted to focus on my studies.

One thing though that I could never really shrug off was what I perceived to be a heavy anti-male bias at the university. For example, in any sociology class I took, the consensus was always that white men are the one and only reason why society has problems, women are always oppressed, victims to the grand design of patriarchy, and must be placed on a pedestal if they are to move ahead in life. Other events included the popular Take Back the Night event, designed to help women who feel in danger at night, a crusade against the infamous rape culture feminists talk about in their discourse. I was never comfortable with such events because I saw them as ways of making men out to be natural-born criminals. They unfairly targeted men as if they are the only ones capable of sexual assault – which, as anyone who has seen government statistics on sexual assault can attest to, isn't true.

There were also smaller cases like a first year criminological theories professor I had who cracked a joke when she was having issues getting a microphone to work before the start of a lecture. She proudly exclaimed, "I'll bet a guy designed this!" to which she received a loud, approving laugh from the class. But that made me wonder. Had that been a male professor making the same claim but replaced "guy" with "gal" or some other female pronoun, would he have been met with the same response? I highly doubt it.

The hostility and anger that I have been met with as an MRA has only given me further reason to continue to speak up for marginalized men in society. This is also in addition to being the son of a father who has been homeless for the past year and for now, I am in a position where isn't much I can do to help him for a number of reasons. When I

eventually found out what his situation was last summer when I saw him for the first time in over two years, I realized how little support men receive from society, especially in the form of government support and funding for men's services. It breaks my heart knowing that he can't get the help he needs. Men's rights are human rights and they deserve help and support just as much as anyone else.

The myth of patriarchal oppression in Iran

Ali Mehraspand · 24 November 2013 · Archived copy · Original

From the second feminists started spawning their “patriarchy” baby, women’s issues in less-developed countries such as middle-eastern ones were presented as proof of “oppression of women as long as human beings have lived.” Western media and feminists in particular look at a society in a difficult condition and do not see people suffering; they see women suffering.

Western media and in fact eastern media’s handling of the state of affairs is one of adamantly illustrating women as slaves and cunningly displaying men as cruel slave owners. This of course has been only responded to, so far, by some people in these cultures who, in an effort to defend those cultures, usually come up with religious statements explaining the rights of women in Islam and Islamic philosophy, which causes some confusing problems. Among the more evident of the problems lies the question: What if somebody is not religious and does not choose to live with codes of Islamic philosophy?

Iran, for instance, seems to have the least religious people among middle-eastern countries. Rejection of long-ingrained religious doctrines invariably leads to less and less obligation. And for the many who dump religious doctrines, it seems like most are keen to consent to any criticism of the culture – even an unfair one. That is why, for many, the ridding of old cultural norms comes as a package deal with feminism. This is the perfect time for feminism to ride on a mind, repelled of the old restrictions.

However something is amiss here. Are those restrictions all on women? It is fascinating how from a nonreligious viewpoint, the western eyes have only been catching glimpses of some woman in misery while being completely indifferent to the large and ubiquitous pain of men. Feminists are quick to shout “patriarchy!” and others are quick to find faith in it and judge.

Today we pay a little visit to Iran, in hope of finding patriarchy in a highly misandric, feminist-infested culture. This view of Iranian women as oppressed by men, which has been the bread and butter of Western media and feminists, has been served to the public as a patriarchal feast.

Over the past few decades, eyes and ears were bombarded by the media about Iran’s patriarchy and the slavery of women. Unfortunately, that is a joke nobody is laughing at. Each feminist movie was rewarded by Western festivals and film awards up to a level where feminism is now an element of film-making for every director who is desperate for Western attention. Iranians were told billions of times about women’s issues, usually in a lying propagandist manner, and were fed the lies enough times that they actually started believing in them.

So, for any blue-pill readers out there, before your reflexive defensive outburst impairs your judgment and reduces you to a shrill screaming feminist or white knight, crying “women’s issues in Iran!”: let me clarify that I am the last person to discard some issues faced by some women in Iran. I do think some of those issues are legitimate causes about which something must be done. In fact, I wouldn’t discard the notion that any class of people might have some issues.

Having said that, if you bear several paragraphs and put aside the beliefs hammered into your head, you will see how the supposed “Patriarchy” has increased the Quality of Life of women much higher relative to that of most men. In fact, in this part of the world, infantilizing and spoiling women is done to a level possibly unmatched anywhere else. Bear in mind the fact that all the local media, operating under the guidance of their Western counterparts, along with Iranian feminism, are injecting a significant dose of misandry into this society.

We start by examining the basic rights of men and women in Iran, point out some forms of discrimination against both sexes–and then blow your mind about how the media is misrepresenting this whole matter. Although misandry can be easily spotted under the law, it can in no way express cultural norms and expectations of the gender roles which shoot this country right among the top misandric ones.

Keeping in mind that when moving one step away from the law and into the culture, misandry gets much more evident; this article only gives a fair examination of the laws and leaves the cultural misandry for other writings.

Some forms of discrimination against your average woman in Iran include the following.

- In case there is no will documented by a deceased person and no agreement on the part of the deceased's family members, the sons will receive twice as much inheritance as daughters.
- Married women need their husband's signature to get a passport.
- Women must wear *rousari* (veil) when appearing in public and no, it is nothing like what they showed you on TV (if this is what you saw):

This is what they actually look like when you walk the streets:

Here are some forms of discrimination against men:

- **Conscription.** All males are mandated to do at least two years of service in the military or armed forces. The conscription is not a draft that one may not attend in case there are enough volunteers. The time to join the forces is as soon as males come of age (18 years old) and is allowed to be postponed to after graduation, if they manage to get accepted in Iran's university entrance exam system within a 1 year period. Unless their full time in the military is served, no adult male is allowed to leave the country, buy or sell anything in their names, get a license to work, use their university degree, etc. The punishment for not enrolling on time, aside from being

reduced to a person with no rights, is that the person is to be taken into the military by force wherever he is spotted, with added service time. The mandate of the service is lifted in case a boy is confirmed to have severe disabilities or he is an only son in a fatherless household where he claims to be the provider.The law forbids women from the service, which is a bit different from what it sounds because it is not necessarily about military training per se. Many of the very important, highly dangerous jobs are done by soldiers. Doing extreme specialized and physical work in 120 Fahrenheit degrees in islands with no supply of fresh water (and void of any women), or in -22 Fahrenheit degrees, is a part of service. This especially poses a big problem on athletes. They have to shun their athletic careers for two years at the peak of fitness in their early twenties. Omid Noruzi for instance, the gold medal winner of the 2012 Olympics, was forced to leave his career and not compete in the 2008 Olympics, despite being qualified as he was the world champion in 2007, in order to join the military – which made him suicidal.

- **"Free" (paid by men) health insurance for women only.** Should a single woman choose not to work, she will be covered under her parent's medical insurance for life even after the death of her parents. Males are covered only up to the age of 21. Married women are automatically covered under their husband's medical insurance plan (even after the death of the husband). Husbands, on the other hand, are not covered under the wife's insurance plan if they find themselves out of job. This of course is in a country where medical costs are so unbelievably high that the government subsidizes insurance for medical care. Should an employed woman with her own insurance get fired or choose to leave her job; she will be covered automatically again under her live/deceased father/husband.

- **Pensions for women.** Should a husband die, his occupational insurance (his highest salary per day multiplied by the years he worked) will be monthly paid to his wife as a salary for life, regardless of her being employed or not. No such law for men. Just FYI: occupational insurance is mandatory for all jobs.

- **Support for divorced women.** Should a woman get divorced, in addition to what she gets out of her husband (called *Mehrieh* – this will be discussed in more detail in another article), her provider is considered to be her father and in case her father is dead, she will get from the government an equal share of her father's occupational insurance as her salary for as long as she lives. This way, most divorced women do not have to work.

- **No compensation for surviving husbands.** There is insurance for housewives who choose not to work so that after a certain age they will be paid a salary. The husband who pays for the insurance is not compensated in case of the woman's death, but the woman's siblings and parents will receive the lion's share of the money the husband paid for.

- **Welfare for women.** When it comes to the poor sectors of the society, any woman who claims not to have a providing father and husband and a state-paying job receives monthly paid wages from an association called *Kommiteye Imdad* that, aside from women of any age, only registers men who in addition to not having any sort of income are severely disabled or are aged.

- **Inheritance after divorce.** If a woman divorces an ill husband who dies as a result of that illness within a year from the date of the divorce, his ex-wife still inherits as if they were never divorced.

Iran's other marriage and divorce laws, as well as misandry in education, are left for future articles.

Saddening is the fact that nobody even thinks about these issues – to which must be added some other conditions:

- There are currently 1.7 million children laboring (ages 5 to 15), 92% of whom are boys.

- 95% of children living in the streets are boys.[1] (Curiously enough this statistic was very hard to find because almost none of the sources concerning child labor mentioned the disparity between the sexes.)

- Males make 85% of the homeless.[2] (Interestingly enough you will find that newspaper titles are: 15% of the homeless are women and address concerns regarding that, implying that the goal should be that 100% of the homeless are male. Also, numerous articles, investigations and organizations exist in regards to homeless women.)
- 100% of battlefield deaths have been and will be men.
- 100% of battlefield injuries are men.
- 98.5% of workplace injuries in 2005 were men[3]. (In 2004, 2003 and 2002 respectively 98.5%, 98.7% and 98.7%)
- 60% of rape victims are male[4] (excluding prison rapes).
- Males also make up 81.7% of suicides.[5] (Interestingly, it is a piece of cake to find many media outlets openly lying that women have higher rates of suicide.)

This might give you a general idea for starters as to the state of affairs in Iran. But these so far only deal with discrimination under the law and not cultural standards to which men and women are held. The same cultural inclinations that create a society wherein 67% of university students are female, but most will not have jobs. This is not because they are discriminated against, as feminists will tell you, but because the majority won't even fill out one job application form during a lifetime. University and jobs are hobbies and ego-boosters to many Iranian women.

There is a joke going around the country about how women mostly go to universities to have a diploma in their dowry! Their husbands are held responsible and should they not get married, the father is responsible.

Before I end, here is a typical effort of media at representing Iran as truly proof of gynocentrism rather than patriarchy[6]. This is actually one of the least misandric pieces I have read which does not explicitly attack men, rather it solely concentrates on women. That is why this article you are reading is not tackling the extreme, but rather the typical world we are living in:

> "***The comparison between modern British girls and modern Iranian girls living less than 3,000 miles apart could hardly be more stark.***
>
> ***In Britain, a young woman can wear pretty clothes and makeup in public, talk on her mobile, smoke, go for a drink and have a boyfriend. If she gets pregnant, the state will look after her. If she commits a crime, the worst that can happen to her is imprisonment in a humanely run prison.***
>
> ***In Iran, she must cover her head at all times and may not wear makeup or do anything to display her femininity in public. She may not drink alcohol or associate with boys and if she gets caught, she will be flogged. If she gets caught having sex or gets pregnant outside marriage, she can be sentenced to death for adultery or moral crimes. If she commits murder or is involved in drug trafficking, she can expect to feel the hangman's noose, perhaps in public. It is claimed by feminist and human rights groups that Iran is one big prison for women."***

Now let's comment on this. Starting with the last sentence is nice to get the perspective of why to criticize***:***

> ***It is claimed by feminist and human rights groups that Iran is one big prison for women.***"

There goes your typical gynocentrism; one big prison for women, but for men it is nothing but blow jobs every second of every day. That way it is also implied that men are the prison guards. Getting back to the beginning:

> ***The comparison between modern British girls and modern Iranian girls living less than 3,000 miles apart***

> ***could hardly be more stark. In Britain, a young woman can wear pretty clothes and makeup in public, talk on her mobile, smoke, go for a drink and have a boyfriend.***

Except for the drink, a young woman does all of that in Iran.

> ***In Iran, she must cover her head at all times and may not wear makeup or do anything to display her femininity in public.***

Actually Iranian women are among the largest consumers of makeup in the world, along with Iran having the highest rate of nose jobs for women in the world, and being among the countries with highest rates of cosmetic surgery fr women. These exceedingly expensive nose jobs and other cosmetic surgeries are – as you guessed it – almost always paid for by men. Even most women in the rather poor sectors of society force their men to pay for cosmetic surgeries usually by exercising guilt trips and shaming. This article provides some insight into this:

http://www.theguardian.com/world/iran-blog/2013/mar/01/beauty-obsession-iran-cosmetic-surgery

Quoting from the article:

"…Iranian obsession with physical beauty. Far from focusing on internal spiritual values, young people – some aged 14 – are having cosmetic surgery in the hope of attaining "doll faces" to make them look like the actors they see in Hollywood films and satellite television programmes from the west."

Back to the gyno-minded article:

She may not drink alcohol…

Boys cannot drink alcohol either; it is illegal in Iran for anybody to drink. It is called prohibition, not oppression of women.

> *… or associate with boys and if she gets caught, she will be flogged.*

She cannot associate with boys? She will be flogged? Really? Pfffffffftt. Victim mentality and propaganda is one thing but this is a new low, even for feminists.

Ask yourself, what kind of a lunatic tells these kinds of lies? Or worse, why did these liars have everybody convinced that there is a heinous patriarchy in Iran ripping women apart? Or worse, why have people believed them? Male-domination, my patriarchal ass – I assure you, articles won't stop until this whole pathetic charade comes to light.

She cannot associate with boys? Iranian girls don't have boyfriends? Pfftt and pffft. Perhaps they also think that Iranian boys all have girlfriends. It must be nice to have no logic and be given a platform to dance on the truth. Their key to success is to conflate religionism with sexism. Much more to be said on this later.

> ***If she gets caught having sex or gets pregnant outside marriage, she can be sentenced to death for adultery or moral crimes.***

This is an outright lie which is constantly repeated all over the western media; here is the truth:

If a girl has consensual vaginal sex outside marriage in Iran, she can sue the boy and force him to marry her and she will be legally paid *Mehrieh*, which for now think of it as $150,000 US. Trust your eyes; you read it right. This will be discussed in another article. Do not miss the upcoming article about Iran's marriage and divorce laws and again how the media is presenting it.

> ***If she commits murder or is involved in drug trafficking, she can expect to feel the hangman's noose, perhaps in public."***

The rest of that article is dedicated to the death penalties of women over the past several decades, but wait a second.

Yes, hanging criminals in public does happen in Iran but here are some facts for you:

In 2012, 580 people were sentenced to death – some of whom were hanged in public. 9 were women, 571 were men.[7]

Actually, it is highly unlikely that Iranian judges make this kind of sentence for women. 76% of the aforementioned hanged cases were sentenced due to drug trafficking – only 3 of whom were women. The bias is too obvious to need further explanation.

Media's distorted representations can be traced everywhere:

http://www.youtube.com/watch?v=YPIWeRdB5Nc

So Hitchens says and I quote: "You insult your sisters in Tehran who are being beaten and raped every day when you say they have rights." When exposing feminist lies and propaganda you just know that rape would come up. Come to think of it, as rape is considered to be a crime of patriarchy; let us study rape statistics in Iran:

900 cases of rape were handled by the police last year in Iran. 60% of victims of rape were men, 40% were women.[8] This shocking fact hides inside it some cultural difficulties that Iranian men and boys face. Also chances of being raped in Iran is pretty much lower than most countries. Suffice it for now to say that in this supposed patriarchy, the punishment for rape is being hanged in public. Same goes for child molestation and being a gay man. Yes, a gay *man*, not a lesbian.

To sum up, the (western) Mainstream Media is a mess of gynocentrism and feminism. Gynocentric in that you might find 100 articles in English about the extremely few female taxi drivers in Iran, but not one article in any language about the 2076 male taxi drivers only in Tehran who are aged 71 to 80 (also 234 male taxi drivers in Tehran who are over 81)[9] who still work to provide for their thirty-some year old single daughters – daughters

who are confused whether they have yoga class or English class today, whether they tell their boyfriends to get out of work early so as to give them a ride home, or if they should go shopping after class. Go figure.

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[1] http://vista.ir/article/351575

[2] http://www.ghatreh.com/news/nn14651670/

[3] Mahmood Bakhtiyari, Ali Delpisheh, Sayyed Mohammad Riahi, Arman Latifi, Farid Zayeri, Masoud Salehi, Hamid Soori; "Epidemiology of occupational accidents among Iranian insured workers"; Safety Science 50; 2012

[4]*Editorial note: after publication the original reference to this was questioned, so please see http://salamatnews.com/interview.aspx?ID=692, as well as the original reference that follows. –DE* Original ref: http://ahar91.blogfa.com/category/4

[5]http://markaz-ejtemaee15.com/blog/1390/04/07/%D8%A2%D9%85%D8%A7%D8%B1-%D8%AE%D9%88%D8%AF%DA%A9%D8%B4%DB%8C-%D8%A7%DB%8C%D8%B1%D8%A7%D9%86-%D9%88-%D8%AC%D9%87%D8%A7%D9%86/

[6]http://www.capitalpunishmentuk.org/iranfem.html

[7]http://www.dw.de/%D8%A2%D9%85%D8%A7%D8%B1-%D8%AA%D9%81%D8%B5%DB%8C%D9%84%DB%8C-%D9%85%D8%AC%D8%A7%D8%B2%D8%A7%D8%AA-%D8%A7%D8%B9%D8%AF%D8%A7%D9%85-%D8%AF%D8%B1-%D8%A7%DB%8C%D8%B1%D8%A7%D9%86-%D8%AF%D8%B1-%D8%B3%D8%A7%D9%84-%DB%B1%DB%B3%DB%B9%DB%B1/a-16720688

[8]http://ahar91.blogfa.com/category/4

[9]http://www.asriran.com/fa/news/197120/35-%D9%87%D8%B2%D8%A7%D8%B1-%D8%B1%D8%A7%D9%86%D9%86%D8%AF%D9%87-%D8%AA%D8%A7%DA%A9%D8%B3%DB%8C-%D8%A8%DB%8C%D9%85%D9%87-%D9%86%D8%AF%D8%A7%D8%B1%D9%86%D8%AF

Alimony unlimited (and the emergence of a men's rights movement)

Robert St. Estephe · 24 November 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

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It was such outrageous rulings such as the one Chicago's Judge Ball delivered in 1909 — reported in the news report below — that set the stage for the slowly developing idea of men's rights activism in the United States. It was alimony racketeering that led to the formation of the men's rights movement in the United States, not the 1960s counterculture and its feminist excesses as many still wrongly believe. The earliest known attempt to form a national organization to fight exploitative alimony, which had by that time spurned a widespread scam of "marriage for alimony only," was made in December 1912 by one George R. Esterling of Denver. The publicity surrounding his idea was quickly met with the threat of a pro-alimony organization Leona Oldham, a Denver woman who had gotten her divorce in the very same week that Esterling made his announcement. Esterling's idea for an organization, despite the enthusiasm of men from across the United States who sent him letters, never materialized. Back in 1911, the common term for alimony abuse was called "polite blackmail;" by 1925 the common term for it was "the alimony racket."

The first man's rights activist, Samuel Reid, appeared on the scene in California 1925, and finally in 1927, anti-alimony organizations (the prototype of modern men's rights movement) began spring up around the country — in New York City (American Alimony Payers' Protective Association), Chicago (Alimony Club of Illinois) and Milwaukee. A news report from 1928 disclosed a full-scale golddigging racket operating in Cleveland, in which "divorcees have developed a highly skillful technique of marrying, divorcing and suing for alimony, then remarry some wealthier man, divorcing and suing again for alimony."

Below you will find the story of the faint and early rumblings of the movement which took a century to form itself into what the internet age allows to be a coherent, principled and eloquent resistance to institutionalized female privilege, to chivalry masquerading as "equality," and to a full-fledged ideology of hate (promoting the notion of a sex-based aristocracy) which calls itself "feminism."

••••••

[image]

FULL TEXT (Article 1 of 4): Chicago. May 11. – Divorced men received a shock from Judge Farlin Q. Ball yesterday that caused not a few of them to seek the advice of lawyers at once.

Although divorced fifty years, was the purport of the bombshell exploded by the jurist, and although no mention of alimony was made in the decree, no divorced man is safe from payment of that peculiarly irksome obligation so long as his former wife lives and fails to remarry.

Judge Ball calmly announced from the bench that, while a decree of divorce ended the other marital obligations, the duty of a husband to support his wife and her right to demand and receive such support was not thereby ended. He further held that only the death of one of the parties, remarriage of the woman or a stipulated sum of money accepted by her in lieu of alimony at the time of obtaining her divorce could prevent the divorced wife from

demanding alimony at any time she felt the need of such support, and the court felt her former husband was able to render such.

~ Ruling as Interpreted. ~

In other words – that is, in plain American language – a wife who obtained a divorce twenty-five years ago, or even fifty, according to Judge Ball, can bob up unexpectedly and, having discovered that her former spouse has become wealthy or merely well fixed, may go into court and successfully demand her "rights."

That is, of course, providing she hasn't married in the meantime or did not accept a stipulated alimony when she was divorced.

Even though the divorced husband has married again, become the father of ten children, and may be even grandfather, the former wife's rights to alimony are not thereby hampered or annulled in any way.

Ouch!

Furthermore, Judge Ball declared that his novel decision was backed up by a ruling of a Pennsylvania court, made many years ago, and by one other decision of more recent date. Several leading attorneys, when questioned about the decision, declared it was good law and had been since the days of Blackstone.

~ Case Raising the Point. ~

Judge Ball rendered his decision in the case of Mary N. Cobb vs. William H. Cobb. Mrs. Cobb was divorced from her husband on June 13, 1901, on charges of infidelity, which her husband admitted. The decree of divorce was silent as to alimony. She set up the facts that she had never remarried and that her income as a bookkeeper was insufficient for her needs.

Although the couple had been divorced eight years, Judge Ball, after a few days' study of the case, ordered that Mrs. Cobb be paid alimony. He did not fix the amounts to be paid, leaving this for agreement between counsel.

"The question before the court," the decision reads, "is whether it has power, on the petition filed in the original cause, to allow alimony to a wife subsequent to the term in which the decree of divorce was entered, where the bill and decree each is silent in regard to alimony.

~ Gist of the Ruling. ~

"A proceeding for divorce is sui generis. It is the duty of the husband to support his wife in a manner commensurate with his means during the life of both parties. The death of either end the liability. The decree of divorce ends the other marital obligations, but the duty of the husband to support his wife, and her right to demand and receive such support is not thereby ended. Hence upon principle, if at any time, after the final decree and within the lives of both parties, the wife becomes in actual need of such support and a husband is able to contribute it, alimony should be awarded her.

"The principle is subject to the limitation that, if prior to or at the time of the decree the question of alimony was raised and decided against the wife, it cannot again be brought forward: the maxim of res judicata forbids it.

"The petition shows sufficient ground for not asking alimony in the decree by alleging that at the same time the defendant had no means nor property. The changed circumstances now justify her in asking relief."

["Gives Men Who Are Divorced Cold Shivers – Chicago Jurist Declares Alimony is Due in All Cases," Fort Wayne Sentinel (Ind.), May 11, 1909, p. 4]

•••

[image]

FULL TEXT (Article 2 of 4): Denver, Col., Dec. 12. – "Want address of every man in Denver up against the alimony paying proposition. Quick action necessary."

This ad appeared in a Denver newspaper today. It was put in by Geo. R. Esterling.

Esterling is paying alimony to his ex-wife just now. He wants to form a league of grass-widowers and take the alimony question up to the supreme court of the United States.

Esterling's is that is unconstitutional to fine a man for the rest of his life for a matrimonial mistake.

"When a man commits a burglary he is punished for a certain length of time," says Esterling. "But at the end of that time, he is free to start life anew. Alimony goes on forever."

["War On Alimony Stunt." The Day Book (Chicago, Il.), Dec. 12, 1912, p. 9]

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FULL TEXT (Article 3 of 4): Denver, Dec. 21. – George Esterling, originator of the plan for the organization of all alimony players in the country to make a country wide fight against "Paying alimony forever," has found himself famous. From all parts of the United States scores of letters come from other "victims" practically all commending this scheme.

From Everett, Mass., comes a letter from a man who proposes to establish at least one alimony club in Massachusetts. He says: "I am in favor of making the fight for our rights a national one and I am sure that if we all stand together and fight this dreadful imposition of endless punishment, and fight it increasingly, we will accomplish our purpose."

A letter from Newcastle, Ind. among other things, says: "Men as a class are a bunch of gelatin spined shrimps. All that a woman finds it necessary to do nowadays is to bring a charge against a man and all his neighbors will say: "Well, he's always seemed a nice fellow, but you never can tell."

"A woman can even murder her husband in cold blood with the certainty that right after her acquittal she can take her choice of taking a position in vaudeville, or in the office of some longwhiskered billygoat who has been watching the farce of a trial."

["Anti-Alimony Leader Finds Self Famous – George Esterling Who Started Crusade Against 'Endless Punishment" Now Has Many Followers." The Milwaukee Sentinel (Wi.), Dec. 21, 1912, p. 1]

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FULL TEXT (Article 4 of 4): Denver, Dec. 14. When George Esterling, would-be benefactor of all divorced mankind, proposed two days ago an organization of ex-husbands to bring relief to those who have been sentenced to pay alimony to their former wives for the rest of their lives, he forgot that divorced womankind might have something to say.

A woman now aspires to be founder of an organization for the protection of ex-wives who, in her opinion, are the real victims of matrimonial blunders. She is Mrs. Leona Oldham, freed from her fetters after a ten minutes hearing in the county court Thursday.

"It's a woman in nearly every case that bears the real burden of a matrimonial mistake. She is the one that makes the big sacrifice of her home, her friends, her position and herself," said Mrs. Oldham.

"What does the man sacrifice? Nothing, except a small part of his weekly salary. He does not give up any of his weekly salary. He does not give up any of his friends. He does not stay at home and wash dishes and mind the baby.

"Too many men regard marriage as a mere pastime. They don't feel any responsibility about marriage. A man has no business marrying a girl unless he expects to support her as long as she is his wife or his grasswidow."

["Calls The Grasswidows To Organize In Defense Of Their Court-Given Rights," syndicated (United Press), Dec. 15, 1912, p. 14]

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Links:

Robert Ecob, Early MHRA – 1927 – (Sep. 18, 2013)

http://www.avoiceformen.com/series/unknown-history-of-misandry/robert-ecob-early-mhra-1927/

Dr. Vernon P. Cooley: MHRA 1927 – (Sep. 6, 2013)

http://www.avoiceformen.com/series/unknown-history-of-misandry/dr-vernon-p-cooley-mhra-1927/

Samuel Reid: The First Fathers' Rights Activist? – 1925 (Unknown History of Misandry)

http://unknownmisandry.blogspot.com/2012/06/samuel-reid-first-fathers-rights.html

Milwaukee's Anti-Alimony Club – 1927 (Unknown History of Misandry)

http://unknownmisandry.blogspot.com/2013/08/milwaukees-anti-alimony-club-1927.html

Epidemic of gold-digging whores – 1928 – (Nov. 2, 2013)

http://www.avoiceformen.com/series/unknown-history-of-misandry/epidemic-of-gold-digging-whores-1928/

Senseless acts of beauty

AVfM Video Source · 24 November 2013 · Archived copy · Original

Flashmob coolness.

What does this have to do with men's rights? Nothing. Except men and other people are pretty cool sometimes, and it's nice to be reminded of that sometimes. If this doesn't melt your heart you're made of stone.

Intactivists protest in front of pro-circumcision doctor's house

AVfM Video Source · 24 November 2013 · Archived copy · Original

The fine folks at Intaction recently held a protest against a doctor who supports circumcising children before they're old enough to give consent:

https://www.youtube.com/watch?v=hAB9g7uulWQ

Video courtesy of Jerry the Other.

Flooded By False Rape Allegations

Angry Harry · 25 November 2013 · Archived copy · Original

After decades of relatively unsuccessful campaigning in order to highlight the fact that domestic violence against men is much worse and more frequent than it is against women, it is very heartening to see that the latest, and biggest ever, study has at least concluded the following:

"The most comprehensive review of the scholarly domestic violence research literature ever conducted concludes, among other things, that women perpetrate physical and emotional abuse, and engage in control behaviors, at comparable rates to men."

But, of course, thanks to the wholesale corruption of our government officials working in the western justice systems and the dishonesty of so many 'journalists' in the mainstream media, it is, no doubt, going to take many years before the public actually becomes aware of the fact that men make up the majority of victims of domestic violence.

The same will also probably be true when it comes to false allegations of "abuse."

The evidence very strongly suggests that the vast majority of such allegations made to the police these days are malicious and false. And they are mostly being made by women who are seeking some kind of advantage for themselves by seeking to use the state to inflict violence on their behalf.

At the same time, however, the evidence also strongly suggests that most victims of abuse do not go to the police.

For example, it is the officially-accepted view these days that only about 10% of victims of rape report their rapes to the police.

There are many reasons why I believe this.

In brief, they are as follows.

1. Most rapes are inflicted by intimates. And most victims of rape will not want to see the lives of their intimates destroyed for what, in most cases, are likely to be relatively trivial events. Remember: extreme things (like violent rapes) are far less likely to occur than are less extreme things (like pressuring your partner into having sex).

Indeed, most "rapes" as currently defined are trivial affairs.

2. Even violent rapes by strangers, or even by intimates, are most likely not going to be reported.

In the first case, victims are unlikely to want to find themselves having to go through the horrendous ordeal of a rape trial and the various invasive preliminary procedures and testimonies which precede it – particularly given that the chances of conviction are so low. (And even if their attackers are convicted, wherein lies the benefit to themselves?)

And, in the second case, the victim of a violent intimate might also just be too scared to report the matter lest they become the perpetual target of revenge.

3. In more intermediate circumstances, perhaps a rape (violent or trivial) by the boy next door, it still seems to me highly unlikely that the matter would be reported to the police by the victim.

Quite simply, doing so would likely cause such a huge amount of hurt and aggravation to so many people who are known to the victim that the victim would most likely decide not to pursue the matter.

4. I have seen numerous reports over the years on the internet by women who claim to have been raped, and it seems fairly evident to me that those who are credible (and many of them are not) do not report their rapes for reasons that seem totally justifiable.

In short, the point to grasp is that the vast majority of victims will not report the matter when it comes to rape.

Quite simply, most rape victims have nothing really to gain by going to the police – but they have plenty to lose.

Furthermore, by going to the police, not only would they have to submit themselves to months of stressful aggravation should their cases eventually go to court, they would also suffer even worse trauma from the incident itself as a result of not being allowed to forget about it – and 'move on'.

So why do so many women go to the police to report their rapes?

And the answer is, quite clearly, that they don't.

Because the evidence from a number of sources supports the view that most of those women who do go to the police are false accusers. In other words, they are not coming from the same population of women who have been raped.

Even the police believe this.

Indeed, for two decades now the police and the academics have been in complete opposition to each other when it comes to the issue of false allegations. The academics claim that false allegations are very few in number – about 5% of all allegations – whereas the police often claim (mostly in private, for fear of losing their jobs) that the figure is over 50%.

In short, the academics who are chosen and funded by the government officials who are concerned with such issues claim – without foundation – that false allegations are rare.

However, this claim is fraudulent.

And the first thing to say about this claim is that the academics who make it were not present at the time of the alleged rapes. They do not have a magic wand that allows them to view what actually happened.

Essentially, their 'research' involves going through the police reports about those alleged rape incidents that either resulted in no convictions or that did not even go to court. They then decide whether or not the rape allegations were true.

And, generally speaking, these government-appointed academics conclude that the vast majority of these allegations were true.

Now, roughly speaking, some 90% of rape allegations do not result in convictions. Indeed, only some 15% of them actually get to court. The public perception, however, is that the reason for these figures is because it is very difficult for the police to get enough evidence to take a case to court.

But this perception is completely wrong, because in both the UK and America cases are sent to court when there is no objective evidence whatsoever that a crime has been committed.

Time and time again we see cases going to court when the only 'evidence' is derived from the accusations of the accuser; resulting in what has been described as He Said/She Said situations.

In America we see, for example:

A 16-year-old girl, whose allegation that she was raped at Fredericia train station resulted in the conviction of three teenage boys, unknowingly confessed on a hidden camera that she lied about the incident,

The only valid evidence against these three boys was her testimony.

And in the UK we even have examples wherein the police have *successfully* prosecuted men when their accusers were known to be serial false accusers …

A man jailed when a woman falsely cried rape told of his fury yesterday after learning that police knew the woman was 'unreliable'.

As such, we can conclude that in the 85% of allegations that do not go to court the evidential value is actually worth

less than that which is found in the He Said/She Said situations.

So how is it possible for government-funded academics to conclude that false allegations are rare?

And the answer to this question is relatively straightforward.

These academics mostly have a mindset and a corresponding ideology that demands the belief that "women never lie" about rape. Furthermore, if any of them even dared to suggest that most allegations were false, they would likely be vilified, demonised, refused funding, kicked out of their jobs and, very often, they are threatened with physical violence.

Indeed, as just one very recent example of this, Robert Colover has had to resign from the UK's Crown Prosecution Service Rape Panel of advocates for describing a 13 year old girl as "predatory" and "sexually experienced".

Even mentioning the existence of such females costs professionals their jobs.

This is an example of corruption at the highest levels of the justice system because such young girls clearly do exist. And by trying to suppress this fact by intimidating other professionals into silence, the Crown Prosecution Service shows itself to be a corrupt organisation, and that it has no regard for the truth when it comes to the issue of sexual abuse.

As such, you can safely discard almost anything that its officials say when it comes to such issues.

Indeed, this pattern of unbridled hostility directed towards anyone who offends "feminist" thinking has been going on now for four decades. As a result, only those 'academics' who are willing to come up with politically-correct results are given the funding and the attention.

Indeed, Professor Murray Strauss has described the type of chicanery in which academics themselves engage in order to support the feminist agenda.

They include suppressing evidence, hiding data, citing only studies consistent with their agenda, falsifying their conclusions, obstructing publication of articles, blocking funding, demonising other academics and, they "Harass, Threaten and Penalise Researchers who Produce Evidence that Contradicts Feminist Beliefs".

In other words, absolutely none of the research endorsed by the Home Office or the Crown Prosecution Service can be trusted, because their academics will only accept evidence that supports their agenda.

In my own view, there is far more evidence to support the contention that the vast majority of rape and "abuse" allegations made to the police are false and, further, that there is no valid evidence whatsoever to suggest otherwise.

This is not to say that thousands of women are not sexually assaulted or raped every year, but that the majority of those turning up at the police station to make allegations are false accusers.

These, themselves, mostly come from a tiny proportion of women who are willing to use the state to aggress against their male partners or acquaintances.

Indeed, even if 95% of women would never dream of making a false accusation of "abuse", this still leaves us in the UK with one million adult women who would. And, in fact, this number is more than enough to account for all the rape allegations made to the police over a 50 year period

And, in my view, it is mostly women drawn from this population of one million who, every year, are flooding the UK police with false allegations.

Now, whether this is truly the case or not is somewhat irrelevant when it comes to criticising deceitful government officials for proclaiming that false allegations are rare because, as we have seen above, they can have no legitimate basis for this claim.

In other words, the officials working at the Home Office and in the Crown Prosecution Service are lying.

As such, the claims by the Home Office and the Crown Prosecution Service (that false allegations are rare) represent a true corruption of the justice system in numerous ways, not least of which is the fact that they prejudice all jury trials by indoctrinating jurors with the view that defendants are highly likely to be guilty on the basis of accusations alone – accusations which are levied by persons who are clearly very hostile to the defendants and who are often seeking financial compensation.

Furthermore, it is quite clear that these government officials are proclaiming that nearly all of those who have been accused are 'guilty', even though the Crown Prosecution Service cannot find enough evidence to convict them.

This disgraceful claim embeds into the public mind the view that those people who are not prosecuted, or who are found not guilty at trial, are, in fact, guilty.

A more shameful corruption of the justice system is hard to imagine.

Effectively, these government officials are planting false evidence into the minds of the public and into the minds of jurors.

Furthermore, they compound this corruption by referring to all rape accusers as "victims". This prejudices any future trials, and it also tells the public that the men who have been accused are, most likely, guilty.

In summary, there is plenty of evidence to suggest that the vast majority of rape victims do not report their rapes to the police, but there is no valid evidence whatsoever to support the view that false allegations are rare.

On the contrary, there is considerable evidence to suggest that the vast majority of rape allegations are false and malicious, and that they are mostly coming from a small proportion of women who are quite prepared to make false allegations.

Finally, it is well worth noting that for every non-proven allegation that is deemed to be true, it is assumed that another nine women were raped but did not report the crime – because it is assumed that only 10% of raped women will report the matter.

And so the national rape statistics are hugely inflated by the discreditable antics of the academics described above.

In the UK, the effect of this is to inflate the official estimate of the annual number of rapes by a factor of somewhere between 3 and 8. (In other words, every 1,000 genuine rapes will be turned into some number between 3,000 and 8,000 by the academics and the officials.)

UK Police Officer Speaks Out

> As a serving policeman, there are several things I am not allowed to talk about.
>
> There are plenty of operational secrets we cannot discuss, but I'm not referring to those. I'm talking about the taboo subjects. The 'detection' rate for rape is one of these.
>
> It's very frustrating to sit and listen to pundits talking about the low number of rape convictions in Court, when as police officers we all know what lies behind these poor numbers.
>
> For example, I couldn't possibly tell you that out of every ten rapes which are reported in XXXtown, at least eight turn out to be nonsense. To be fair, eight out of ten of everything reported at XXXtown police station is nonsense, why should rape be any different?
>
> I couldn't tell you that of the remaining two, an existing alcohol-fuelled chaotic drug-based relationship is a factor in at least one of these, and 'consent' is probably present in the other to some degree. In my whole service I can only recall three stranger rapes and a half a dozen where consent was withdrawn at the time and he carried on. But I can't tell you that.
>
> I can't tell you that most of the adult rapes reported in XXXtown represent either the latest in a series of allegations designed to score points against an 'ex', lies designed to fend off an angry parent when a curfew has been missed or a defence mechanism when a jilted 'partner' discovers an infidelity.

> A rape once reported, even if withdrawn later, is in the system and a failure to bring someone to justice, even if it never happened, shows up in the 'detection' rate. The 'detection rate' is low because the number of rapes which actually happen is low. I couldn't possibly say that though.
>
> So who suffers when Charlene drops by the nick to accuse Wayne of raping her because she is hacked off that he used her child benefit money for drugs? Who suffers when we deploy a full investigation team, send officers out to arrest Wayne and deploy CSI's and specialist rape officers to the victim suite, all for Charlene to suddenly decide that she loves him and he didn't do it after all? Who loses when she can't identify a scene (because there never was a scene) when we can see on CCTV that Wayne was in the High Street (on his own) at the material time and that her mobile phone records show that she was texting her mate who works at Tesco, right at the time she was supposed to be being brutally taken by the boy?
>
> The next genuine rape victim to walk into the police station, that's who. The next genuine victim who may face the cynical looks and delayed reaction from officers who have just finished dealing with the last ten Charlenes.
>
> I also shouldn't tell you that it is Force Policy, in all but the most exceptional cases, not to prosecute Charlene for wasting police time. Apparently this would prevent genuine victims from coming forward. Make no mistake, the genuine victims suffer, the detection rate is low and we keep pretending that everything is alright.
>
> The facts about rape seen from the street are this: most genuine rapes are against children under 13 years old and are within the family or family circle. Genuine adult rape is rare and nearly always charged to Court; what a jury do next is for them, but it usually comes down to 'consent' issues, and being as they were not in the bedroom at the time, and we are not simply proving intercourse because that is already admitted by the defendant, it's not really within our gift to prove or disprove consent. Consent can amount to one word, said in a half whisper six months before in a darkened room where no one else was present.
>
> But we can't possibly say any of this. We will simply accept that it's all our fault and promise to do better in the future.

American Police Officer Speaks Out

> For 16 years, I was a kickass prosecutor who made most of my reputation vigorously prosecuting rapists. I am unaware of any Colorado prosecutor who put as many rapists away for as much prison time as I did during my prosecutorial career. Several dozen rapists are serving thousands of years as a result of my efforts.
>
> However, during my time as a prosecutor who made case filing decisions, I was amazed to see all the false rape allegations that were made to the Denver Police Department. It was remarkable and surprising to me. You would have to see it to believe it.
>
> Any honest veteran sex assault investigator will tell you that rape is one of the most falsely reported crimes that there is.
>
> … The above statements are heresy to say publicly for many politically correct prosecutors. That is especially true if they want to maintain good relations with the victim advocacy community.
>
> Craig Silverman

Other things to see:

How Official Rape Statistics are Distorted and Inflated (approx 5 min reading time)

Why Do Women Lie About Rape? (10 min)

The Truth About The Rape Statistics (8 min)

Kevin Driscoll Is Innocent Of Rape (10 min)

Can You Trust Academic Research? (6 min)

Also see my short YouTube video entitled “Understanding the Rape Statistics”

… to get some idea of just how ludicrous are the official claims about rape.

Editorial note: this item was originally printed on Angry Harry’s web site. –DE

Adventures in damseling: remembering Shannon Faulkner

Ty Henry · 25 November 2013 · Archived copy · Original

(AUTHOR'S NOTE:I wrote this piece in the Spring of 1995 in my past life as a columnist for the University Of Arizona Daily Wildcat. It first appeared in the April 21, 1995 issue. The original link is here.

For those who don't recall the story, or are from other countries, Shannon Faulkner sued a school called The Citadel on the grounds that the military-structured private college's all-male admissions policy was unconstitutional. She had won admission after submitting an application that omitted any reference to her gender, and the school rescinded their acceptance letter. Judge C. Weston Houck ruled in her favor in 1993, but Faulkner was only allowed to attend day classes, not full cadet activities pending appeal. After The Citadel's appeal was denied, Faulkner was the first woman to attend the institution with full cadet privileges… and responsibilities. It's the responsibilities part that was, well, problematic in her eyes [sound familiar?]

For her part, Faulkner did endure opprobrium and scorn on a massive scale, including some death threats and written threats to her safety, all of which cannot be excused. In the face of the criticism, Faulkner quit the program after five days.

The institution continues to admit women, and there is still friction from male cadets, some blatantly sexist, but others questioning the relaxed hazing and initiation standards women are still held to. This focuses on how Faulkner set those standards with her demands to be "more equal than others." Read On.)

Faulkner should conform

Imagine fighting for the right to skydive, and deciding after the jump that you don't want to hit the ground.

Pretty silly, right?

Well, imagine someone fighting to get into a private military academy where no head goes unshaved, where there are no locks on doors, where no earrings, tattoos, makeup or other expressions of individuality are allowed, getting in, and wanting to wear a ponytail, have locks put on her door, have her own shower, flaunt her individuality, and saying with a straight face, "I want the full experience of this institution." People would be quite within their rights to question this person's honesty.

Well, this duplicitous description belongs to one Shannon Faulkner, the young woman who was ordered to be the first female cadet in the 150-plus year history of the Citadel. Now, it seems, she will embark on a new mission; to

become the first maverick at an institution whose rules conscript uniformity.

Shannon doesn't get it. Her supporters don't either.

This is not the State U., where the atmosphere encourages dissent. At the Citadel, conformity is mandated.

Shannon's supporters say that the demand for Shannon to shave her head is a deliberate attempt to make her miserable, thus deterring future female applicants, and that it exemplifies the backlash that awaits all women who dare to buck tradition.

They don't get it.

Imagine the first black cadet coming in with dreadlocks and demanding they not be cut, on the grounds that it is punitive. How absurd would that be?

The purpose of the tradition of freshman subjugation is to make them miserable. Ironically, this specter of misery is what draws new cadets. The idea is to persevere and sacrifice to the whole, thereby strengthening the mind and the soul. That is the Citadel mission. Without these rules, it ceases to be the Citadel Shannon purports she is so anxious to experience.

Supporters of Faulkner complain of incessant stubbornness of the "Ol' Boy Network." But most of these same people had a collective conniption fit when the administration at Mills College in California decided to admit men in 1989. We saw images of women sobbing like they were at a funeral. Where were the cries of "equal access" then? Traditionally black colleges admit whites. Fact is, women's groups want to end all-male education, but at the same time want to have their own spaces where men can't enter. At last count, these spaces numbered 84, including Mills, whose trustees eventually ran scared and reversed themselves. The rationale for this toxic sexism toward men is that women often are short-changed in a co-ed atmosphere, and need a place to develop self-confidence.

I don't get it.

This is 1995. Where have these women been hiding?

Most men and women want women to have access to all avenues in life they are willing and able to pursue. But equality is a tricky business, and being seen as an equal is not always fun. Equality can mean having to sacrifice, endure, and sometimes, be humiliated by the group. It is under these circumstances where all too many people expect women to be pampered. It seems that some women only see equality as something uplifting; something that boosts confidence, and gives one a warm fuzzy feeling inside. It is disturbing to men against sexism that some women, when things get tough or call for sacrifice, insist on falling back on the same archaic "fairer sex" stereotypes and gender dichotomies feminism tried so hard to eradicate. The paradox is that so-called feminists want these allowances to be made.

Repeat refrain

Men get these mixed signals and become frustrated, and, as a result, often don't take women seriously.

In this case, Faulkner and her supporters think she is rightly entitled to the full Citadel package with only partial payment. Does anyone truly believe having her hair cut will scar her for life? If so, why did she apply there in the first place?

Because Shannon Faulkner is a poser. She wants to tailor the Citadel to meet her needs, not to become a cadet. If she did, her first questions after the first decision would've been, "Where's the barber, where's my uniform, and where's my room?", and not "Do I have to cut my hair?"

But Shannon can prove all of the critics wrong, even those at the Citadel. Instead of being a whiner, be a cadet. Endure the first year, insisting on being with the men and enduring the same humiliation. Move up in the ranks, graduate with honors. Whether you believe it or not, men, particularly military men, respect a woman who can take it and still dish it back. If you do the things mentioned above, you will get respect. And, oh yeah, cut the hair.

After all, you’re only 20. It’ll grow back.

Tyrone Henry is a political science senior.

Criminal charges requested for lawyers of “NCIS Lab Rat Abbey Scuito” Pauley Perrette

Suzanne McCarley · 25 November 2013 · Archived copy · Original

For those of you who have been following the ongoing story of the Pauley “NCIS” Perrette and her repeated and relentless victimization of her ex-husband Francis Shivers, via the false restraining order, AVFM is bringing you some interesting news. As you will see, this current action is truly historic in its significance and action. All of you rapid mouse clickers out there will want to stay with this one.

There have been countless claims by thousands of people who complain of very greasy and underhanded legal tactics employed by attorneys who will do just about anything to secure false restraining orders on behalf of their clients. In this case proof’ in the form of documents in the case file have been discovered and filed with the LA County Superior Court, the California State Bar, and the LA County Grand Jury. These documents point directly to criminal complicity on the part of two of Perrette’s attorneys.

And they are in the attorney’s own handwriting.

Our cadre of AVFM researchers, investigators, and volunteers have painstakingly sifted through thousands of pages of documents, and have found evidence of *criminal* acts on the part of Attorneys Alexandra Lavinsky and Ronald Litz, a self-proclaimed high profile “Hollywood Celebrity” lawyer.

Court stipulation – March 10, 2008

Alexandra Levinski Declaration – November 10, 2011

One of the assertions that Mr. Shivers has made many times in this decade long saga (which have been dismissed and ignored) is the fact that attorneys representing Perrette have attempted to circumvent the notification to Shivers of petitions by Perrette for restraining orders which she has succeeded in getting issued ex-parte. This is not the only example of serious attorney misconduct. It is just one of many.

[image]
Alexandra Lavinski

Here we bring you one specific example that was successful for Perrette, but not for long. In March of 2008 one of the attorneys representing Perrette; Alexandra Lavinsky prepared a court stipulation under the direction of Attorney Ronald Litz, Lavinsky’s employer. This stipulation was handwritten by Lavinsky and signed by both Lavinsky and Shivers. It was an agreement that any and all correspondence in this case would be mailed to Shiver’s attorney, Mr. Sanford Passman, His address is clearly stated. The stipulation was then placed into the official record.

In November of 2011, just before Perrette’s current restraining order was about to expire, her legal counsel(s) tried to pull a fast one by sneaking something in. This particular temporary order was the order that resulted in Shivers recent conviction for violating same. Using carnival-like bait and switch tactics, and attempting to get another temporary restraining order in an ex parte hearing, Attorney Lavinsky prepared a signed sworn declaration, *under penalty of perjury*, claiming that she attempted to notify Mr. Shivers but was unsuccessful, of yet another in a long list of restraining order petitions and hearings by Perrette. Either Perrette or someone on her legal team petitioned for another restraining order extension some time prior to the expiration of the last one which was issued on November 13, 2006.

A hearing was scheduled for November 10, 2011, the same date that appears on Ms. Lavinsky’s declaration. The content of this declaration clearly indicates that Lavinsky claimed that she was unsuccessful in reaching Mr. Shivers. She claims that her assistant attempted to reach Mr. Shivers through alleged contacts with LAPD Threat Management Unit Detective Jose Viramontes and retired Detective Martha DeFoe.

Lavinsky's emails to Shivers the day before the actual hearing on November 9, 2011, reveal another unscrupulous legal tactic (see Lavinsky Declaration). You will notice that Lavinsky sent two emails to Shivers on the November 9, one at 9:56 am and the other at 10:04 am. The Rules of the Court state that you must notify a Respondent of an ex-parte hearing 24 hours prior to the actual hearing. That hearing was scheduled for the next day at 10 am.

Waiting until the last possible minute and just to satisfy the Rules of the Court, Lavinsky sent the first email with 4 minutes to spare and the second one was 4 minutes late, but technically she was within the rules. Given the history of Perrette's diligent filing of petitions for restraining orders, one would think that she and her lawyers would have known weeks or months in advance when her existing restraining order was about to expire, and when she was going to ask for an extension.

Yet in this scenario, Ms. Lavinsky waited till the last possible moment, 4 minutes before the deadline. Why didn't she try to reach him a week before, two weeks before; why didn't she mail the notice to his attorney *like she agreed that she would in writing more than three years prior?*

The intent here is clear, as is the legal tomfoolery. On one hand Perrette's lawyers have gone to astronomical lengths to try to cross all of their t's and dot all of their i's but they intentionally ignored and did not present the prior stipulation to the court, thereby perpetrating a fraud upon the court. That's *fraud,* as in *felony.*

They hoped that Shivers would not check his email; therefore he would not show up at the hearing the next morning because he was unaware of the hearing, and they would get another restraining order by default. Perrette and her legal counsel would be in compliance with the Rules of the Court so far as the notification requirements for an ex-parte hearing, but were hoping that he wouldn't show.

[image]
Ronald Litz
Shivers did check his email, but late in the evening and he did not have sufficient time to prepare any kind of proper response or defense. Surprised at this last minute attempt to get another restraining order, since he hadn't had any contact with Perrette in years and had no violations, he had to go into the proceeding unprepared. The declaration was submitted to the court by Attorney Ronald Litz, who was in attendance as the court record clearly indicates, and unfortunately Shivers was subjected to another temporary restraining order.

The actual hearing to determine if this order should stand has been continued until March of 2014, and Perrette has been ordered by the court to appear. In his declaration, Shivers has asked the court to vacate the current temporary order but allow the hearing to stand in order to force Perrette to testify as she has been ordered to do. If Perrette doesn't show, Shivers has asked the court to issue a bench warrant for her arrest. If one of her legal counsel attempts to give some excuse as to why she won't show, then Shivers has asked the court to remand whichever attorney is representing her at that time into custody for obstruction of justice.

This nonsense, this silliness, this clownish manipulation of the court must be put to a stop.

Perrette has been successful up to this point, through the manipulations of her attorneys to avoid personal testimony in most of these restraining order hearings and other proceedings, obviously to avoid having to lie under oath, as she has already done countless times.

What makes her declaration worse for Attorney Lavinsky is the fact that she was careless enough to use the Internet; two emails to further perpetrate an Intrinsic Fraud Upon the Court, thereby violating **Federal Wire Fraud Statutes** as outlined in Title 18, United States Code, Section 1343. Phone records will reveal if she or any one of her assistants lied about calling Viramontes or DeFoe, as they have no control over those records.

A subpoena for those phone records will tell the truth about that claim, and they will have to be provided to the court, most likely by state bar investigators.

Upon the discovery of these documents, Mr. Shivers prepared and submitted another public record sworn

declaration dated November 13, 2013, advising the court of an **Abuse of Process** and that an **Intrinsic Fraud Upon the Court** had been committed with the intentional criminal acts of Attorney Alexandra Lavinsky and Attorney Ronald Litz. Here is a copy of Shivers' declaration:

2013-11-13 Filed State Bar Complaint & Declaration – Lavinsky

The declaration also calls for the reviewing judicial officer to **issue a bench warrant for the arrest of Attorney Alexandra Lavinsky and Attorney Ronald Litz** for the appropriate violations to include Perjury, Conspiracy, and to refer to the Office of the United States Attorney for prosecution on a violation of Federal Wire Fraud Statutes.

The declaration has also been sent to the California State Bar as an official state bar complaint, and to the LA County Grand Jury. All documents have been sent via certified mail and the tracking numbers were included in the declaration providing proof of delivery. This action should also prompt the State Bar to conduct a review of this entire case and of the several dozen other unethical and illegal acts committed by all California State Bar members who have been involved in this case.

The tables have been turned and the proof is indisputable. There is simply no way that anyone can write this one off and whoever the judge is that reviews this declaration is mandated by judicial canons, state bar professional rules of conduct and rules of the court to also notify the state bar. The law and provisions of various professional rules dictate that when any judicial officer or attorney knows of or has been made aware of serious attorney or judicial misconduct, they are mandated by law to report it. There is no wiggle room. The California State Bar website specifically states that a conviction of perjury on the part of an attorney justifies disbarment.

Let's just hope that the state bar and the courts do the right thing and criminally charge these two lawyers, and that if convicted they lose their license to practice law in addition to spending some quality residential time in a correctional facility. As convicted felons, let's hope that they won't be able to get a job in anything other than the fast food industry upon their release from a state and/or federal correctional facility. Even then they will have to declare that they are convicted felons, so they won't be allowed to work the cash register, just flip the burgers.

Here at AVFM and many of the other organizations have heard case after case of some of the under-handed, unethical and illegal things attorneys do when it comes to procuring false or unnecessary restraining orders for their clients. Rarely do we have actual proof, but in this case we have written proof, official court documents in their own handwriting that have been in the official court record for years. We just had to find them and put the pieces of the puzzle together.

It doesn't get any better than this, and it just shows you how blatant these lawyers have become. They actually feel that they can conspire to violate this man's rights, to pave the way for his wrongful conviction and incarceration, and can violate their oath as attorneys with impunity to satisfy the vengeful desires of a well-paying celebrity.

As many of you already can see, proof of a clearer picture of the truth is slowly coming to the surface. When an abuse of process and a fraud upon the court has been perpetrated and proven, the law and case law is explicitly clear in that the temporary order which is currently in place must be vacated.

Everything that occurred as a result of an illegal order must also be dismissed or vacated. We will see if the LA County Superior Court and the Office of the LA City Attorney does the right thing and vacates the order as well as Mr. Shiver's criminal conviction. The City and County of Los Angeles will also have to consider some type of settlement that will have a lot of zeros in it; so will Ms. Lavinsky and Mr. Litz.

Mr. Shivers has in fact filed a Civil Complaint for Damages with both the City and County of Los Angeles, based on selective enforcement and prosecution of the law. Both of these claims are public record. Under these circumstances, where the level of proof is continuously being elevated, showing unequivocally that not only has Perrette fraudulently abused the restraining order process, but that attorneys and other public officials have also participated and facilitated her fraud.

The filing of a Civil Complaint for Damages actually forces the municipality to conduct their own inquiry in order to either pay the claim or provide justification to deny the claim. If they deny the claim, the claimant has the right to pursue legal action. If they deny the claim, the municipality will be forced into a scenario where they will have no option other than to pursue criminal charges against Pauley Perrette, these two lawyers and others, in order to attempt to justify their denial.

Municipalities often handle these types of claims with immediate, scripted denial of responsibility. '*Gee whiz, we had no idea we have been taken for a ride by Pauley Perrette and her cohorts. As soon as it was brought to our attention we immediately launched a thorough investigation and sought criminal charges against Pauley Perrette, some of her lawyers and a handful of dishonest corrupt public officials. See, we're not liable, we didn't know!'*

This kind of statement is crap. Municipalities use this kind of language in order to reduce their exposure to civil liability. They make claims of how surprised they are and how they have conducted all kinds of reviews of policy and procedure to make sure "*this kind of thing never happens again."*

Right; they've known about this all along but won't do anything until they are backed into a corner, someone is getting ready to lose their job, or someone is in jeopardy of going to jail. Sadly in the Los Angeles area there are those in public service who just won't do their job correctly until they are standing in front of the Intake and Reception area of the LA County Jail.

In this case, unequivocal proof of criminal culpability has been provided; therefore someone should go to jail. It doesn't look like "Abbey Scuito's" magical television forensics will help out on this one.

Maybe she and Alexandra can share a cell.

Perhaps now Perrette and some of her cohorts will understand how Mr. Shivers felt when they set him up to go to jail, how he felt walking into that jail reception area, trying to sleep on a concrete bench, and having to watch over his shoulder to keep from getting shanked by an obsessive Pauley Perrette fan.

The belief system held by some of the high profile attorneys in the LA/Hollywood area has been demonstrated here. Some believe that they can act with impunity and lawless abandon, or conduct certain practices just below the radar, and never be questioned as to their unethical or illegal practices. If it were not for the discovery of these documents and the vast history of similar acts in this case, or the public revelation these crimes, this incident would most likely be ignored, excused, or covered up.

This most recent declaration by Mr. Shivers proving an abuse of process, an intrinsic fraud upon the court, and state bar complaint are by no means the last. There will be more, and with irrefutable and indisputable proof of criminal acts committed by attorneys, prosecutors, cops or judges in this case, we will demand that justice be done, and that these crimes are prosecuted.

This lunacy of this restraining order system must be changed. Everything that everybody has said is wrong with the restraining order system is right here in this case. Lying, manipulating, and conniving cops, prosecutors, lawyers and judges — all wrapped into one example. It is multiplied ten times over when you throw in the Hollywood component and the eagerness of some of our less scrupulous public officials to make a name for themselves, or set themselves up in retirement for the benefit of, and riding on the coattails of, a celebrity.

'So what if we violated the rights of Mr. Shivers, so what that we manufactured violations and elevated this case into night stalker status, we got on the A-List.'

I would strongly suggest that those of you out there who have crossed paths with these two lawyers, or who have had similar experiences, closely inspect your own cases. If it applies, file the appropriate abuse of process and fraud upon the court declarations with the court, and a complaint with the California State Bar. This can apply to *anyone* who may have violated the law in your case; it doesn't have to be restricted to attorneys in order to file a declaration.

If these two were so blatantly careless in this case, chances are they have been just as careless in other cases as

well. The State Bar, the Court, and the Grand Jury have all been put on notice that it may now be necessary to inspect every single case in which Ms. Lavinsky and Mr. Litz have ever taken part. We have just created work for the legal malpractice attorneys.

It is hoped that by exposing the truth in this all-too-common scenario of obtaining unjustified and false restraining orders with the intent of somehow escalating cases into criminal law violations, it will encourage others to re-examine their own situations. Download a copy of Mr. Shiver's declaration, use it as an example and file your own declarations.

Remember that everyone has the right to free speech and to constitutional protections and due process guarantees. In the meantime, as soon as we can get copies of booking photos, we'll be sure to post them here. Stay tuned, there's more to come.

Giving feminist fucktardery equal time

AVfM Video Source · 25 November 2013 · Archived copy · Original

Trigger warning for nauseating lack of talent, ideological retardation, and general stupidity. Let it be known that we even let feminists express themselves here.

Vaginas, EEEEEWWWWWW!

AVfM Video Source · 25 November 2013 · Archived copy · Original

A blogger at “Everyday Feminism” says our society hates vaginas. SparkyFister has some problem with this argument.

http://www.youtube.com/watch?v=_-GwoaEEbpg

Subscribe to Sparky for more patriarchal logic and oppression.

Indian feminists provide cover-up for Tarun Tejpal on rape allegation

Anil Kumar · 26 November 2013 · Archived copy · Original

India got its own "Hugo Schwyzer moment" not long ago. It is a story that reveals a lot about modern Indian society if first you understand the context in which it happened.

Let us begin with that context.

As in other countries, feminists in India have strange, often chauvinistic bedfellows. After all, funding from rich and powerful men helps feminists make their careers. While they complain about male-dominated society, the hierarchy of that society is precisely what they depend on to survive, and in fact flourish. Consequently, they attempt to cover up crimes by powerful men in their own ranks.

While they paint all men as evil, and insist that men must change their mentality, they have a completely different set of standards for rich and powerful men. The resultant system in India is one where rich, elite men now help concentrate power and privilege into the hands of elite women who in turn become tools to oppress the majority of poorer and weaker men — denying their fundamental rights and civil liberties. Of course, these rich "alpha males" don't mind sharing some privilege with feminists. Together they wield great influence on government, politics, media, tax money, NGOs, and the United Nations. Given this situation, the same class hierarchy that has always existed in India will remain in place in an only modified version. Weaker men and women will remain trapped in the stranglehold.

[image]
Shoma Chaudhury
This is the game. Feminists and men of power both benefit as they continue to blame and oppress the remaining population.

Sometimes events transpire to embarrass one of these opportunistic men. Case in point: Tarun Tejpal, a leading male feminist in India, and Editor-in-Chief of the magazine *Tehelka* (which is Hindi for "Sensational"), has been accused of sexual assault by one of his journalists.

Shoma Chaudhury, the managing editor of *Tehelka*, is a well-known feminist. She made numerous futile attempts to cover up the sexual assault allegation, and defended Tarun Tejpal in the media. Then, she claimed that this issue was internal to her organization, and that she had set up an internal committee to investigate the charges of sexual harassment. This feminist woman intentionally blurred the line between sexual assault (rape) and sexual harassment. She argued that the victim has not approached police, and she is satisfied with an internal committee to probe the issue. Then, she appointed Urvashi Bhutalia, a feminist friend, to head this internal investigation committee. She said,

> "You cannot say it is a criminal case because the girl has not gone to the police. Let's not conclude it is a sexual assault or rape. My understanding is she wanted an apology and it was given to her. He [Tejpal] stepped down. It was something she had not asked for. It was much more than what she wanted."

For his part, Tarun Tejpal recused himself from Tehelka for 6 months, terming it as lapse of judgement.

> **Letter sent by founder-editor Tarun Tejpal to Tehelka Managing Editor Shoma Chaudhury, a feminist The subject line is: Atonement**
>
> My Dear Shoma,
>
> The last few days have been most testing, and I squarely take the blame for this. A bad lapse of judgment, an awful misreading of the situation, have led to an unfortunate incident that rails against all we believe in and

> fight for. I have already unconditionally apologised for my misconduct to the concerned journalist, but I feel impelled to atone further.
>
> I have already unconditionally apologised for my misconduct to the concerned journalist, but I feel impelled to atone further. Tehelka has been born and built, day on day, with my blood, toil, tears and sweat, and that of many others, against near-insurmountable odds. It has lived for and fought the big battles of our time, always on the side of the oppressed and the wronged, always on the side of equity and justice.

Within days, the email sent by the alleged victim to Shoma Chaudhuri got leaked to public domain and social media with every one to see the naked truth. The email of the alleged victim says, amongst other things:

> On the night of 7 th November 2013, the opening night of Tehelka's Think festival, I had discharged my duties for the day as the chaperone for Mr Robert De Niro. As it was Mr De Niro and his daughter's first night in Goa and at the festival, my editor in chief Mr TarunTejpal accompanied Mr De Niro, Drena De Niro (his daughter) and I to Mr De Niro's suite to wish him goodnight. (As his chaperone, my work was to be available all day to Mr De Niro and Drena, take them sightseeing, make sure they were well looked after in Goa and at the Hyatt—until they retired to their suite at night.)
>
> As we left the suite, Mr Tejpal and I were in conversation — I have known him since I was a child, he had worked closely with my father who was also a journalist, and after my father's accident Mr Tejpal had always been a paternal figure to me. He was responsible for offering me my first job, and was always just a phone call away whenever I needed his advice on a story or life. His daughter, TiyaTejpal and I are very close friends as well.
>
> As we made our way out of the elevator of Block 7 at the Grand Hyatt, Mr Tejpal held my arm and pulled me back into the lift. He said—"Let's go wake up Bob" (Mr De Niro) and I asked him why he wanted to do that. I then realized that Mr Tejpal was simply pressing buttons on the lift's panel to make the elevator stay in circuit, preventing it from stopping anywhere, and for the doors to open.
>
> At this point, he began to kiss me—from the first moment of his doing so, I asked him to stop, citing several reasons, including my friendship to Tiya, my closeness to his family, the fact that he had known me since I was a child, the fact that I worked for Tehelka and for Shoma Chaudhuri—who is my managing editor and mentor. It was like talking to a deaf person. Mr Tejpal lifted my dress up, went down on his knees and pulled my underwear down. He attempted to perform oral sex on me as I continued to struggle and hysterically asked him to stop. At that moment he began to try and penetrate me with his fingers, I became scared and pushed him hard and asked him to stop the lift. He would not listen. The lift stopped on the ground floor as Mr Tejpal's hands were on me and could not press the button for yet another floor to keep it in circuit. As soon as the doors opened, I picked up my underwear and began walking out of the elevator rapidly—he was still following me, asking me what the matter was.

Now, India is a paranoid country as far as women's issues are concerned. It considers itself as a global power, but large-scale poverty and corruption, along with its more than 1 billion population, keeps this country often in bad news in the international media. While the Government and media shield rich and powerful criminals, they harass and torture innocent poor and weak men using the police and courts. If a man breaks up with with his psycho girlfriend of 2 months, the police keep harassing him and the courts may charge him under an absurd statute called, "rape with the false promise of marriage".

> A 22-year-old software engineer was arrested on Sunday by Noida police for having a physical relationship with his colleague on the pretext of marriage.(link)

However, the same Government, liberals and feminists try to shield rich and powerful men. The poor and weak men are made to pay the price in loss of civil liberties.

At the end of the day, it is the male Presidents, CEOs, Media Moguls and the rich and powerful donors who help feminism grow. So, feminists have these strange (or not-so-strange?) allegiances. Powerful men and women together blame ordinary men by spreading misandry throughout society, generating a corrupt but effective synergy. The rich and powerful get to keep weaker men oppressed using feminist governance to increase their social hegemony over the masses.

In India, modern feminists have formed an unholy alliance with the age-old slave owners of Indian society. Both complement each other as they oppress the poor and socially downtrodden, while safeguarding their own interests, making sure they are immune for any crimes that they commit. (Link)

> **The location of the alleged crime: Hyatt, Goa, Day 1 of Think Fest 2013 organised by the magazine. The setting: a panel discussion on 'The Beast In Our Midst: Rape Survivors Speak Their Stories'.**
>
> Shoma Chaudhury, as moderator, began sombrely, stating how 98 per cent of the rapes that take place are by perpetrators known to the victim. "We never look at how deeply misogynistic and prejudiced our own society is," she said as she turned the spotlight "on our own silences and to deepen our understanding of how complicit we are about the beast in our midst."

Yet this feminist tried her best to cover up for her boss. Tarun Tejpal has not yet been arrested. The victim has not yet filed a complaint. In such situations, rich people tend to pay huge sums of money to stop the victim from complaining. But, per these emails, a crime has almost certainly occurred, and it requires investigation. A case of rape can not be withdrawn by a complainant in India if the police have evidence. Due process of law is supposed to be followed.

The accused in this case is being treated far, far better than he has advocated other men be treated. Should this really surprise us?

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(Hear about Feminist principles by Shoma Chaudhury)

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Russian female soldiers, 1917-1919

Robert St. Estephe · 26 November 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

•?•

NOTE: "We can do it!" was a slogan used by the U.S. government during World War II to promote women's participation in industrial jobs (within the safe confines of the combat-free homeland) in support of the war effort. The slogan, along with the graphic image accompanying it, has since been taken up by gender ideologues as an expression of female capability in general. In the following article we see an example of female capability in the martial arena within the Russian civil war, where female members of the Bolshevik communist army (the revolutionary extremists) showed themselves to be more reliable than their male counterparts when given instructions to commit war crimes.

[image]

FULL TEXT: Helsingfors – A terrible story illustrating the nature of the war waged by the Bolshevists is recounted by a traveler from Riga. Toward the end of the Bolshevist rule in that city, before the Lottish Red leader Stutska, fled on May 22, companies of women were formed as Red Guards. Their duty was to carry out executions when the men refused that dreadful duty. Nearly 100 executions are known to have been carried out by these murderesses. When the Reds abandoned Riga the women were dressed up as nurses. Anti-Red troops on meeting the women in nurse's uniform examined their hair. If it had been cut short they were arrested, as the presumption was that they had been soldiers. If found guilty of crime they were shot.

["Women In Firing Squad In Russia," The Newburgh Daily News (N.Y.), Aug. 13, 1919, p. 5]

•?•

Here is a little bit of information from two years earlier on the Russian military's use of female soldiers in the Great War before civil war broke out in that country. The leader of this effort was anti-Bolshevik tough gal Vera Butchkaroff.

[image]

Men's Human Rights Advocates will recognize the use of the shaming tactic, a method of exploiting chivalric tendencies, that was also used at the same time in England, in the guise of "White Feather Campaign," to coax men into running off to war.

Wikipedia excerpts: Women's Battalions were all-female combat units formed after the February Revolution by the Russian Provisional Government in a last-ditch effort to inspire the mass of war-weary soldiers to continue fighting in World War I. In the spring of 1917, male shock units and battalions of death were created from pools of enthusiastic volunteers to lead the way in battle. Already some women had successfully petitioned to join regular military units, and now a number began pressing the new Provisional Government to create special women's battalions. These women, along with a number of high-ranking members of the Russian government and military administration, believed that female soldiers would have significant propaganda value and that their example would revitalize the weary, demoralized men of the Russian army. Simultaneously, they hoped the presence of women would shame hesitant male soldiers into resuming their combat duties.

After the 1st Russian Women's Battalion of Death failed to have the intended effect of revitalizing the war-weary elements of the Russian army the military authorities began to question the value of the women's units. In particular, the government found it difficult to justify the allocation of badly needed resources to such an unreliable project. By August 1917, there was a growing inclination in the military establishment to discontinue the organization of women for combat purposes.

•?•

[image]

FULL TEXT: Petrograd, July 27. – When the Russian women's battalion, known officially as the "Command of Death," went into action against the Germans near Smorgon July 25 they captured a number of women from whom it was learned for the first time that German women also were fighting on the battle-front in Western Russia.

The wounded heroines of the women's battalion arrived in Petrograd today leaving their commander, Vera Butchkareff, and Marya Skydloff, former commander of the Baltic fleet and Minister of the Marine, in hospital at Vitebsk. Interviewed, the women said it was reported that of the 200 of the command who reached the front only 50 remained. Twenty were killed, eight were taken prisoner, and all the rest were wounded.

"Several times," said one wounded girl," we attacked the Germans. Especially memorable was our attack at Novospassky Wood, near Smorgon, where the enemy hearing the voices of girls lost their nerve. The result was that many of them were killed, wounded, or taken prisoner. Among the prisoners were a few women, from whom we learned for the first time that German women also were fighting.

"We did not feel the slightest fear for our personal; safety. Our passion was to serve the fatherland. We advanced gaily against the foe with laughter and song, our only unpleasant sentiments being when we first came to the corpses. Once, when replying to the enemy's severe rifle and machine gun fire, we discovered to our amazement that all our men comrades in the neighboring trenches had treacherously fled, leaving us – a handful of women – to face the enemy alone."

["German Women Fighting As Soldiers – Members of Russian Women's Battalion Tell of Capturing Some Near Smorgon." New York Times (N.Y.), Jul. 29, 1917, p. ?]

•?•

[image]

FULL TEXT: Petrograd, June 22 – In a couple of weeks the first battalion of women soldiers expects to go to the front as an object lesson to malingerers and peacemongers. It is worth noting that the recruits to the so-called "Battalions of Death" are most exclusively women and girls of the educated classes.

The women responsible for the Amazonian "battalions of death" movement, began their propaganda of patriotism by a strongly worded and passionate appeal to Russian womanhood, to Russian soldiers, to soldiers and politicians at the front, and to those who wear soldier's uniforms in the rear.

The women of Russia are summoned, in the name of those millions of fathers, sons, and brothers who freely shed their blood before the Petrograd revolution happened, to remember those sacrifices and losses.

True soldiers who have not danced to the piping of the enemy or sold to Germans food taken from the mouths of their children are reminded that every day's standing idle costs Russia $25,000,000. the appeal proceeds:

"You are eating up your country. Know you that the last hopes are fainting in our hearts and that we weak women will turn like tigresses in defense of our homes and children and Russian liberty? Woe unto you if you earn our scorn! And you others, soldiers in name but Judases in fact, who are selling Russia to the foe, know that the time will soon be at hand when it would be better for you to face ten German bayonets and the curse she lays upon you.

"You who make war without annexation and contributions, but expect tribute from your own native towns and eat

up your own country, take heed and be wise betimes. Your 'brotherhood of nations' is a jest for the enemy, who still occupies our soil. Until you march against the foe and enter his towns and capitals with flags flying and overturn with your bayonets the throne of Wilhelm, we have no words for you but cowards, traitors and Judases.

"We, your mothers, wives, and sisters, know one party only – the liberty and glory of great Russia. We know only one platform – our country and our homes and the future of our children. Forward upon our foe! We come to die by your side!"

[image]

Another appeal is addressed to workmen, bidding them take example from what the Germans are practicing, though their agents in Russia here preach something very different.

"The Germans," says the appeal, "whether in soldier's uniform or workman's blouse, all are alike in fighting their fatherland and not talking about 'socialistic heavens' and strangling industry and commerce by exorbitant demands."

Finally, there is an open letter to the women of the Allies begging them to have patience for a time, for if Russian men betray the common cause the women of Russia will save it.

["Russian Women Warriors Denounce Men; Bid Slackers Beware of 'Tigress Mothers,'" (from The London Morning Post), New York Times (N.Y.), Jun. 25, 1917, p. 1]

•?•

[image]

FULL TEXT: Petrograd, Sept. 20 – A small riot occurred to-day in the ranks of the Women's Battalion drilling at Moscow and it resulted in an attack by the girls upon Vera Butchkaroff, the twice-wounded girl officer who initiated the woman suffrage soldier organizations. According to the Boston Gazette, an infantry man rescued Commander Butchkaroff after some rough handling from the infuriated girls, who resented some acts of their leader not clearly defined.

In a second riot a crowd of women wrecked the militia headquarters and had beaten to death a government agent who had shot into the crowd before they had shot into the crowd before they were dispersed by mounted militia and Cossacks.

["Russian Women's Battalion Riot – Corps Drilling at Moscow Make Attack Upon Vera Butchkaroff, the Twice-Wounded Girl Officer," syndicated, Quebec Telegraph (Montreal, Quebec, Canada), Sep. 21, 1917, p. 9]

•?•

[image]

Dude, where's my courtship?

Mark Trueblood · 26 November 2013 · Archived copy · Original

The strong and independent daughters of the glorious gender revolution have a problem: Attractive men aren't courting them anymore.

The always-excellent Dalrock posted a recent blog on why some women aren't getting the courtship to which they feel entitled. His analysis focuses on the economic realities of modern dating, and I agree with many of his points. But I think there's another reason why more men aren't courting women.

They believe in gender equality.

Courtship and chivalry are fundamentally incompatible with notions of gender equality. And if there is one thing that modern women say they want, it is gender equality. As well as the need to be "free" from traditional gender roles. Despite this, a couple generations of women have been able to cherry-pick from traditional and modern gender roles if they so choose. Many men, due to their desperation for female approval and traditional social conditioning, continued traditional courtship behaviors decades after the feminist movement started agitating for equality.

But it turns out that when you tell some men you are strong, independent, and equal, they will believe you. It also happens that some men may be enthused by the idea of evolving their traditional gender roles. They no longer feel the obligation to demonstrate subservient provider capacity by wooing ladies with gifts and free entertainment. They are perceptive enough to know that courtship behavior is asking to get treated like a chump. They expect women to play an equal role in the courtship, and they're perfectly happy to say "NEXT!" if she's unwilling to reciprocate.

There are many women who are totally cool with this, and they go on to build fulfilling relationships with like-minded folks. However, as the constant wailing of "Where have the good men gone" indicates, gender equality doesn't sit well with many. Hear their lamentations! A gynocentric traditionalist woman shoves a shame sandwich at men, and a young woman bemoans the struggles of making men pay for something she used to happily give away.

If women are strong, independent, and self-reliant, then men are no longer obligated to be protectors and providers. If the genders are equal, women are not more inherently valuable than men. Some men and women counter this with an appeal to biological assets. If you think women's bodies make them entitled to special treatment, then don't be surprised if men treat dating like a sexual supermarket. If you think women are entitled to special treatment because "that's the way things should be" I urge you to realize the ship has sailed on that BS and shall never return.

Let's do away with expectations of courtship, and promote reciprocity instead. Couples should do nice things for each other. If a woman does something nice for a man, he should reciprocate. If a man does something nice for her, he should look for it to be reciprocated somehow. Note that having sex does not entitle women to payment, any more than men are entitled to sex for taking a woman out to dinner. If you think sex in dating relationships deserves payment, I'll again suggest that you shouldn't be surprised if men treat dating like a sexual supermarket.

I adamantly reject wrongheaded expectations placed on gender, and I encourage all men and women to do the same. I don't say this because I "hate" or "disrespect" women. I say it because I like women and strongly believe they are as capable as any man of being a self-reliant adult.

CAFE Interviews Karen Straughan aka GirlWritesWhat

AVfM Video Source · 26 November 2013 · Archived copy · Original

Our friends at the Canadian Association For Equality (CAFE) have a sit-down interview with AVfM contributing editor Karen Straughan.

Karen makes a few particularly salient points about how avoiding people's delicate ladylike sensibilities doesn't get you very far, we think.

You might want to subscribe to CAFE's channel.

By the way, congrats to CAFE for meeting their fundraising goal.

The feminist deliverer of diabetes

AVfM Video Source · 26 November 2013 · Archived copy · Original

We have a new feminist in town. The bubbly Mariam is out to correct misconceptions about feminism by making us associate the dogma with rainbows, cookies and flowers (no, seriously). Zen rapes Mariam's arguments, because that's what patriarchs do. Zen has also subscribed to Mariam to get new material when he gets writer's block.

https://www.youtube.com/watch?v=gTqgQZIqAGw

From the lowbar:

http://www.avoiceformen.com/feminism/resolved-feminism-is-evil/

http://exposingfeminism.wordpress.com/the-ten-most-common-feminist-myths/

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http://www.avoiceformen.com/feminism/welcome-to-sweden-where-man-beating-is-sport/

http://www.theatlantic.com/sexes/archive/2013/03/women-own-1-of-world-property-a-feminist-myth-that-wont-die/273840/

http://www.avoiceformen.com/suggested-reading/eu-to-ban-anti-feminist-speech/

Quote Kelly Mac: "If you're going to say feminism is not a man-hating movement, I'm going to have to insist that you provide links either to sites showing feminists condemning the statements listed above, or feminists telling women to respect men as men."

If you have not subscribed to Victor Zen, do so now. There's more of this evil ginger where that came from.

Gals already dominate the other 364 days of the year – but men SHOULD support International Women's Day

John Ridgeway · 27 November 2013 · Archived copy · Original

Gentlemen, gather round. We have a problem.

The problem is women. They are in crisis. Dreadful things are afoot for them, and they need our help.

Despite 6,000 years of men protecting and dying for them, despite the fact a mere 16 per cent of men gain custody in child custody cases, despite women having a higher life expectancy globally, and despite the fact that men get higher criminal sentences than women even when all other factors are accounted for, women are not happy.

It's not just because no-one's invented the self-mowing lawn yet, nor because they are more selfish than men and more likely to bad-mouth their friends.

Nor are they unhappy for the more serious and important reason that women are being bluntly told, by feminists, that they should not have bodily freedom in, for example, the sex industry.

They are not particularly bothered about the fact they are less likely to earn as much money in their lifetime as men and less likely to run for and be voted into political positions, because they still control the vast majority of the purchasing power in the western world.

Anyone who can manage that while doing barely any of the dangerous jobs and being so narcissistic as to barely notice the fact is doing pretty well.

No, they're unhappy because they get patronised too much.

They even feel like they're being discriminated against. That men are happier and more privileged, and what's more manage to be this way even when they make up 90% of the homeless and prison population and the vast majority of suicides.

Sneaky us. I hadn't even noticed, but then I was busy mutilating my penis into genitalia women would approve of, and that makes me seem manly yet hygeinic, ditching that smegma and paying the vast majority of the tax burden so women can menstruate.

Me and my privilege.

Anyway, women have started a campaign for some long-overdue recognition. It's called International Women's Day and it happens every March 8.

Now, I know there may be some among the brotherhood who'd complain they've already got the other 364 days a year. And they'd have a point.

But we don't have a perfect world, as all the above has shown. And we must start somewhere.

There can be no harm in recognising mums are just as useful as dads, that gender-specific diseases like cervical cancer need to be stopped, that women too can be victims of violence and suicide.

No-one sane can possibly have a problem praising the value of someone being a generally good gal – whether it's to her dad, her partner, her children, or the world at large.

It would be mean of us to say the gals behind this movement must have never been outdoors if they claim "women are the primary victims of war. Women lose their husbands, their fathers, their sons in combat".

It would be unkind to point out that their objections to the fact 'men make sacrifices every day in their place of work… for their families, friends, communities and nation', based on their opinion that it "applies just as much to women", ignores that men are the vast majority of workplace casualties and fatalities.

And it would be cruel of us to mock them just because the best person they could think of as a ‘positive role model’ is blogger-turned-“gamer”, Anita Sarkesian.

No, men, we are above all that. We can see the bigger picture, and we can and should support International Women’s Day in every way that we can.

We should support anything which might, one day, lead women who make false rape accusations to be held accountable.

We should throw ourselves behind a day that might prompt women into speaking out about rape myths, and perhaps taking a day off from bigoted propaganda such as “Schrodinger’s Rapist”.

If it grows and is a success then maybe in the future International Women’s Day will be the one day a year when women campaign against the recruitment of boys as soldiers, male genital mutilation, male suicide and persecution in the courts, as well as their cervixes, lack of political accomplishment and failure at entreprenurial ventures.

Perhaps one or two of them might even urge others not to demonise every man not to their taste who approaches them as “a creep” or “rapey”, while fully expecting and hoping for a Brad Pitt-lookalike to do exactly the same thing.

Think of that – one day when women urge one another to be better than they are, and insist that every person is treated equally regardless of their gender.

Wouldn’t it be lovely?

One day when all women earn their fair share of the income, refrain from shaming young men and boys into war, and chant ‘I must not use the word “manflu” ever, if I want my partner to look after his health’.

So, women, knock yourselves out. Have your day, do your best, overcome what you can. I’ll cheer you on, in fact I’ll even fill your car with petrol and help you with your placards.

While you’re off dealing with that, we men will just get on with everything else.

Don’t hurry back.

Note: this is a satire in response to Susie Boniface. –DE

Is Maureen Dowd necessary?

Diana Davison · 27 November 2013 · Archived copy · Original

I really don't think that she is.

I understand that she is not literally disposable but I don't think we need her writing in a prestigious publication like *The New York Times*, and here is why.

In 2005 Maureen had a book published entitled "Are Men Necessary?" In 2013 she had an article published in *The Globe and Mail* entitled "Maureen Dowd: Men have not only stopped evolving – they're devolving" which started "Are men necessary? No."

After eight years all Maureen has come up with is one more word.

Good authors like to remind people that they've written something else when people want to talk about eight year old projects. Bad authors like to remind people what they wrote eight years ago. The fact that Maureen has nothing new to offer us has been noticed before.

Maureen's main focus is to write silly sentences. She's not so much interested in what those sentences say when put together. For example, she claims that men are "devolving" because they are acting like women. That she just claimed women are lower on the evolutionary scale does not concern Maureen because she's in it for the sentences. Apparently her editors don't care if those sentences link together either.

The one thing we *can* glean from Maureen's ramblings is that she doesn't understand evolution. After all, she is just an entertainer using old material.

Devolution is a concept used by people who think "that evolution must mean 'progress' to 'more advanced' organisms." The term is mostly used by creationists. Johann Friedrich Blumenbach promoted the theory believing that Adam and Eve both existed, were white, and other ethnicities were a devolution. In his classification of how the various ethnic groups devolved he said "I have allotted the first place to the Caucasian because this stock displays the most beautiful race of men."

When Maureen *does* write something intelligent, it's a good idea to make sure she hasn't plagiarized it. Despite winning a Pulitzer Prize for writing about Bill Clinton's blowjob (apparently Pulitzer needs to worry about their standards as well) she hasn't learned how to credit other writers for their work.

Maureen is either lazy, sloppy, dishonest, or a genuine cunt. Why pick just one?

For those who have low standards and like to cling to the predictable, Maureen Dowd is definitely your woman. Her tactic of belittling men by calling them "girly" is her standard recipe for cheap laughs. She was criticized by Ann Bartow for this tired routine in 2006 and yet here she is trying to tell us it's still funny in 2013.

I have a theory about Maureen Dowd that explains her columns.

I suspect that Maureen has all of her old articles on a computer program and doesn't actually write them any more. The computer picks out words and phrases reassembles them for her, then she slaps today's date on it. That also explains why her articles don't quite make sense. Garbage in, garbage out.

Maureen Dowd is a bot.

In case you think I'm exaggerating, here are some passages from "Are Men Necessary?" written in 2005 and the comparison passage from her Globe and Mail article in 2013. Let's play a game called "I don't see the difference, do you? "

> "[Manly discourse] was, unlike the feminine chatter in the parlor, thought to be impersonal, unemotional, forthright and reasonable.

> For centuries, it was widely believed that women's physical makeup made them emotionally unfit to be leaders.
> Dowd, Maureen. *Are Men Necessary?.* (New York: Berkley Books, 2005), 79

compared to

> For centuries, it was widely thought that women were biologically unsuited to hold leadership positions.
>
> Power was best wielded by men, theorists felt, because men were impersonal, unemotional, forthright and reasonable.
> "Maureen Dowd: Men have not only stopped evolving – they're devolving", 2013

You'll note that the only real change was that she (or the computer program) flipped the order of the sentences and used a thesaurus to alter a couple of words.

> Aristotle observed that women's minds should be kept free from exertion because "children evidently draw on the mother who carries them in her womb, just as plants draw on the soil." Darwin said that while the female spent her energy forming her ova, the male spent "much force in fierce contests with his rivals."
> Dowd, Maureen. *Are Men Necessary?.* (New York: Berkley Books, 2005), 80

compared to

> Aristotle wrote that women's minds should be kept free from exertion because "children evidently draw on the mother who carries them in her womb, just as plants draw on the soil." Darwin observed that while the female spent her energy forming her ova, the male spent "much force in fierce contests with his rivals."
> "Maureen Dowd: Men have not only stopped evolving – they're devolving", 2013

She (or the bot) merely changed "observed" to "wrote" and "said" to "observed".

> Even as late as 1970, Dr. Edgar F. Berman, Hubert Humphrey's personal physician and an official on a national policy-making committee of the Democratic Party, declared that his "scientific position" was that "women are different physically, physiologically and psychically."
>
> "If doctors do not know that there is such a thing as premenstrual tension," he huffed, "they'd better go back to medical school."
> Dowd, Maureen. *Are Men Necessary?.* (New York: Berkley Books, 2005), 80

compared to

> Even as late as 1970, after the social revolution of the 60s, Dr. Edgar F. Berman, Hubert Humphrey's personal physician and an official on a national policy-making committee of the Democratic Party, declared that his "scientific position" was that "women are different physically, physiologically and psychically." "If doctors do not know that there is such a thing as premenstrual tension," he said, huffily, "they'd better go back to medical school."
> "Maureen Dowd: Men have not only stopped evolving – they're devolving", 2013

The Maureenbot added "after the social revolution of the 60s" and turned "he huffed" into "he said huffily".

> When his words caused a furor among women and he was forced to resign, he ruefully observed: "Pandora's box is no tender trap."
> But at long last, the tables have turned.
> Dowd, Maureen. *Are Men Necessary?.* (New York: Berkley Books, 2005), 80

compared to

> He stuck to his guns even after his remarks caused such a furor that he had to resign. He left his job with this parting shot: "Pandora's box is no tender trap."
> But the tables have finally turned.
> "Maureen Dowd: Men have not only stopped evolving – they're devolving", 2013

The bot got clever here substituting the "forced" part from the original with "stuck to his guns" but loved the last sentence too much to change it. Are bots capable of "love"?

> Now it is unstable male temperament that is causing alarm…
> Men are engaging in shrewish, scolding, clawing, vengeful, sneaky, vain behaviour that is anything but reasonable and impersonal. Women are affected by lunar tides only once a month; men have raging hormones every day."
> Dowd, Maureen. *Are Men Necessary?.* (New York: Berkley Books, 2005), 80-1

compared to

> Now it is unstable male temperament that is causing alarm.
> Male politicians are engaging in sneaky, catty, weepy, ditzy, shrewish behaviour that is anything but reasonable and impersonal.
> Women are affected by lunar tides only once a month, after all. Men have raging hormones every day…
> "Maureen Dowd: Men have not only stopped evolving – they're devolving", 2013

The bot kept "shrewish" and "catty", changed three adjectives, and dropped one. I guess six adjectives became passé in the last near decade.

I'll spare you the rest of the article, which is entirely just a copy of 2005's *Chapter Two: Why Pandora's Box Is No Tender Trap".* Ultimately, the point here is that *The Globe and Mail* should sue Maureen Dowd for fraud. They paid her for an article "special to The Globe and Mail" and she gave them something already published elsewhere for which she'd already been paid.

To show this isn't a single transgression, the next article Maureen submitted, "Why the Y?" in *The New York Times* on November 24th, is barely a rewrite of 2005's *Chapter Four: Why The Well-hung Y Is Wilting, Even As The X Is Excelling*. *The New York Times* needs to fire Maureen Dowd on the grounds that we've already read the book.

So, is Maureen Dowd necessary when we've got a perfectly good bot doing her job for her?

No.

Maureen is so unnecessary that I debated whether or not to bother writing about her this week. Given her history, I could save my notes, publish it eight weeks or eight years from now, and it would still be just as relevant. At least, this time, Dowd only copy/pasted herself.

Heretics declare women have agency

AVfM Video Source · 27 November 2013 · Archived copy · Original

The Independent Women's Forum, a hotbed of brainwashed women, actually thinks women's choices affect how much they earn!

I think we need to keep a close eye on these heretical women. –DE

Male Domestic Abuse – one man's story (Curled Up)

AVfM Video Source · 27 November 2013 · Archived copy · Original

A moving and impressive video from the folks at Mankind Initiative.

Subscribe to Maxade147.

An open letter to Natasha Stott Despoja

Greg Canning · 28 November 2013 · Archived copy · Original

28 Nov 2013

Dear Ms. Stott Despoja,

I refer to the address you gave at the National Press Club on behalf of the Foundation to Prevent Violence Against Women and their Children (27 Nov 2013)[1].

Firstly let me say that I strongly support preventing violence and I do understand that violence against women and children is an important issue that needs to be addressed.

Violence or abuse of any type is unacceptable in a civil society. However, framing domestic violence, family violence, intimate partner violence, child abuse, elder abuse and sexual assault as "violence against women and their children" (a term you further entrenched today by repeating it 17 times in your address) contravenes principles of equality, tolerance and understanding by viewing all such violence as part of a false dichotomy, reinforcing essentialist stereotypes of violent male perpetrators and passive female victims.

For over 50 years this feminist *theory* (the Duluth Model, a gendered paradigm) has guided policy and service delivery in Australia and other developed nations. Yet, given the "shocking statistics" you quoted, can it be seen as anything other than an abject failure?

Perhaps you can explain why, when quoting from *gender inclusive* data sources such as the National Homicide Monitoring Program and the ABS Personal Safety Survey you find it necessary to ignore a principle you otherwise exposé, gender equality, by only citing the data for female victimization?

For example you state:

"89 Australian women were killed by their partners between 2008 and 2010; that's nearly one woman every week in that two year period," yet the report from which that statistic is taken[2] also notes that of the 541 victims killed throughout 2008–10, 68% were male and 32% were female.

In relation to domestic homicide the same report found that throughout 2008–10, of the 194 victims who were killed by an offender with whom they shared a principal domestic relationship, 39% of these victims were male, while 61% were female.

With respect to intimate partner homicide although female's accounted for 73 % of victims (the 89 deaths you quoted), this still means males make up almost 1/3 of victims.

Data for the period 2006-07 found that 48.7% (almost one in two) adult victims of family homicide and 35.4% (over one in three) victims of intimate partner homicide were male.[3]

That's **one Australian man killed by an intimate partner or family member every 2 weeks**.

The executive summary of the National Homicide Monitoring Program clearly states, "Female victimisation decreased from 1.0 per 100,000 (n=112) females in 2007–08, to **an historic low** of 0.7 per 100,000 (n=80) females in 2008–09. However, females remain overrepresented as victims of intimate partner homicide." (Emphasis added)

Despite your rhetoric of an *epidemic* of violence against women, violence is not a contagion and epidemics are not characterized by historic low mortality rates.

You proceeded to quote data from the ABS Personal Safety Survey[4]:

"1 in 3 women experience physical violence; and almost 1 in 5 women experience sexual violence since the age of

15”

Regarding violence overall, in the 12 months prior to the survey, it was estimated that 5.8% women experienced an incident of violence compared to 11% of men, whilst since age 15 the rates are 39.9% of women and 50.1% of men.

The same survey also found 29.8% (almost one in three) victims of current partner violence since the age of 15 were male and 24.4% (almost one in four) victims of previous partner violence since the age of 15 were male.

With respect to sexual assault 29.4% victims of sexual assault during the last 12 months were male and 26.1% victims of sexual abuse before the age of 15 were male. The Personal Safety Survey does not include the prison population where it is estimated that a quarter of young male prison inmates experience sexual assault.[5]

It is true that men account for a majority of the perpetrators of violence overall with the survey finding that people were three times more likely to experience violence by a man than by a woman. Nonetheless a 25% rate of female perpetration is not an insignificant proportion. Men who were physically assaulted by a male perpetrator were more likely to have been assaulted at licensed premises (34%) or in the open (35%), however if the perpetrator was female then 77% of the physical assaults occurred in the home.

It is fashionable to minimize and conceal the plight of male victims behind statements such as the “vast majority” of violence is perpetrated by men, a curious view that would be seen as unethical if applied on the basis of other discriminators such as race or religion. Unfortunately this preconception denies male victims and their children access to much needed services just as it denies female perpetrators access to suitable rehabilitation and most importantly denies mutually violent couples (the largest group) who wish to remain together access to couples therapy. This represents *gender discrimination,* not equality. Are not all victims equally deserving of compassion and care regardless of gender or other discriminators?

Perhaps the most malevolent misrepresentation however was the isolated use of this half-truth:

“in a survey of 5000 young Australians, 23% had witnessed physical domestic violence against their mothers.”

The Crime Prevention Survey (2001) [6] surveyed young people aged 12 to 20 and actually found that while 23% of young people were aware of domestic violence against their mothers or step-mothers by their fathers or step-fathers, an almost identical proportion **(22%) of young people were aware of domestic violence against their fathers or step-fathers by their mothers or step-mothers**.

Much more common and damaging than either male-to-female or female-to-male unilateral violence was mutual (or reciprocal) couple violence with the authors concluding “**the most severe disruption on all available indicators occurred in households where couple violence was reported**.” The study also noted that an almost identical proportion of young females (16%) and young males (15%) answered, “yes” to the statement “I’ve experienced domestic violence.”

Indeed the rates of violence in teen and dating relationships are confronting. The Crime Prevention Survey (2001) also found that one in three females *and* males say they have experienced at least one type of physically violent behaviour from a girlfriend or boyfriend – this included children as young as 12. The Secondary Students Survey of Sexual Health (2008)[7] reported that amongst young people who experienced sex when they did not want to, one third were male.

As a physician I certainly concur with your assertion that primary prevention is the ideal focus for reducing violence in our society and a huge part of this will as you note depend on education around respectful relationships and promoting gender equality. Yet I fear you and others who advocate only for action to prevent violence against women and their children do not understand that respect and gender equality are reciprocal ideals.

If you have studied some of the programs that purport to encourage respectful relationships in schools you will know that many are rooted in the same gendered paradigm acknowledging only male abusers and female victims. I can assure you that shaming boys and young men as abusers and rapists in waiting and promoting the flow of

respect in only one direction is the antithesis of true respect and equality.

Most even minded and reasonable individuals I contend would find the statistics about male victimisation equally as disturbing as the ones for women. But public figures such as yourself and campaigns with an exclusive focus on “violence against women and their children” seem intent on keeping the public ignorant of these particular “dirty little secrets.”

The willful denial of such evidence by the domestic violence sector, in my view, will continue to make the goal of lives free from violence unattainable for men, women and children. One thing is certain violence is an inter-generational relationship dysfunction of complex aetiology, requiring a complex inclusive response rather than ongoing blind adherence to a failed gendered paradigm.

Open up the discourse, embrace principles such as equality, tolerance and understanding from all perspectives and the ideal will certainly come closer to reality.

Yours faithfully,

Dr. Greg Canning

Advocate for Men and Boys

[1] http://www.preventviolence.org.au/media.htm

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DownUnderThink (Part 2)

Jim Muldoon · 28 November 2013 · Archived copy · Original

This is the second of a three-part article looking at the work of the social engineers in the State of Victoria here in Australia.

The first part examined the removal of the common law partial defence for murder known as "Provocation," and the fiasco of introducing and subsequently abolishing "Defensive Homicide" in its place. Foremost in their minds was to allow for women who killed "in response to family violence."

We will now examine some actual Australian legal cases to see the impact:

First, let me explain how these cases are referred to. In criminal cases in Australia, the state takes the accused to trial so it is common to refer to the accused's surname as the name of the case. So for example we will refer to each case by the surname of the accused in italics to distinguish between the case and the actual person. For example: *Creamer,* the case, and Creamer, the accused individual.

Moffa was heard in 1977. Michele "Mick" Moffa, an Australian man of Italian origin, was found guilty of murdering his wife, Kay. He successfully appealed the conviction, having the murder charge downgraded to manslaughter on the grounds of provocation.

The case is often cited in other cases because the ruling in *Moffa* set the precedent of allowing what we now call "racial vilification" as grounds for provocation. However, it is also a case where a man, angered by his wife's confessions of "screwing with everybody in the street" with nude photographs to back up the claim, lashed out and killed his wife.

Does this mean that any man could claim this partial defence in the event of killing his wife? In *Voukelatos*, Peter Voukelatos killed his wife in 1987 by shooting her once in the leg and once in the back. Voukelatos provided an expert witness to prove that his Greek heritage meant that his wife's unfaithfulness would have been a source of great shame for him. It made no difference to the verdict. Voukelatos was found guilty of murder, and his appeal was denied.

Do all murder cases revolve on husbands killing their wives? Consider *Johnson,* where the brothers, Peter and Phillip, killed their father Ken Johnson. The brothers, then aged 19 and 16 respectively, had an ongoing animosity with their father, who was "evidently a heavy drinker and prone to be violent at least when in liquor." He was also "dominating" by nature. At various times Ken had told the boys that they were no longer welcome in the house.

The boys had gone to visit their mother in hospital and came back home late. They had both been drinking. They retired to their respective rooms when their father came out of his and told Peter to leave. Peter told him he had nowhere to go and it was late. He asked if they could stay until morning. Ken shrugged his shoulders and walked away.

Assuming that the father had given his permission, Peter began to undress for bed. Ken returned to the room and attacked Peter. He punched him on the nose, breaking it, and strangled him to the point where Peter turned blue. Phillip, on hearing the commotion, entered the room and came to his brother's aid. The fight which ensued moved from the bedroom to the hallway. Peter heard Ken say he would kill Phillip. At some point Phillip obtained some knives, one of which the father somehow got control of.

Peter was in and out of consciousness and made some effort to aid his younger brother. He received cuts from the knife his father was wielding. Phillip too was stabbed by his father during the fighting. Ultimately, Phillip got Ken to the ground where he repeatedly kicked and jumped on him, killing him. Both boys were charged and convicted of murder. The conviction was eventually reduced to manslaughter on appeal by reason of provocation.

This is exactly the type of family violence by a dominating male that the feminists are supposedly trying to protect

women from. Clearly the Johnson brothers, due to their being male, do not count in the social engineers' eyes as worth protecting.

The last case of "provocation" is *Ramage*, where James Ramage was charged with murder. In this case James Ramage killed his wife, Julie, in 2003. The jury found Mr. Ramage guilty of manslaughter by reason of provocation. It is clear from the judge's comments that he believes the jury was too lenient.

The Ramage marriage was in trouble. Julie had moved out with their daughter, leaving their son with James. They had a number of meetings and some counseling. James was hoping to convince Julie to come back, but Julie had begun a new relationship with another man.

On the fateful day, the couple met at their house that James was renovating in order to woo her back. Julie was not interested in the renovations, or any other attempts to resurrect the marriage. Instead, James said Julie had taunted him, saying that sex with him had always repulsed her and that the new man was better in bed. James Ramage then says he lost control at this point, knocked Julie to the ground and proceeded to strangle her.

The judge had difficulty with the verdict because the taunts seem too mild to provoke such a violent reaction. There are many men who hear such things in the heat of a breakup who do not resort to such violence.

There is a difference between a poor jury decision and a patriarchal "thumbs up" for killing his wife. Ramage did, after all, serve nine years in jail and is now on parole. However, political machinations were already underfoot to remove provocation from the statute books in Victoria, and *Ramage* was used as proof in the media that the law was needed to be changed. Provocation was out and Defensive Homicide in. Let us now look at what difference this made:

The timing of Claire MacDonald's killing of her husband Warren meant that Defensive Homicide was unavailable for her. Claire tricked Warren to come to a paddock on their property where she lay waiting, in camouflage, with a rifle. She shot him several times, and he bled to death from the wounds.

For her defence, Claire relied on the notion of the "battered wife syndrome." In this, the general thrust is that Claire was trapped by fear generated by her husband's repeated abuse. However, Claire did not seek help from the police or any of the shelters, social workers, government departments, or non-government services that were available. Had she been turned away by any of these, then perhaps her desperation would have been real. Therefore, she had precisely the kind of unreasonable belief that the social engineers were targeting with Defensive Homicide.

At her bail hearing, the judge did discuss the possibility of MacDonald claiming provocation. As it turned out, the jury were swayed by her tales of abuse and found her not guilty of either murder or manslaughter. So if self-defence was applicable in *MacDonald*, who was Defensive Homicide for?

Eileen Creamer was aware that her husband David was planning to reunite with his first wife. She killed him by beating him senseless with a blunt object. She then stabbed him when he was unable to defend himself. She left him to bleed to death and called the authorities the next day, blaming persons unknown for the crime.

She was found guilty of Defensive Homicide rather than murder. As Kellie Toole points out in "Self-Defence and the Reasonable Woman: Equality before the New Victorian Law", it is difficult to see how the jury reached this verdict. Worse than *Ramage*, Creamer had blatantly lied in her defence, inventing rape claims on the spur of the moment. Her version of the "struggle" before she killed her husband David was also not seen as credible by the judge.

Again the leniency of the jury was not echoed in the judge's summation. In other words, if Creamer had a belief that her life was in danger, it was too unreasonable to be believed.

Middendorp is one of the cases where the social engineers complain that Patriarchy had outwitted them. By finding a man guilty of Defensive Homicide the jury was supposed giving its approval of violence against women. However, it is impossible to read *Middendorp* without the words "drugs" and "alcohol" jumping out. That this could be seen as a "Patriarchal power ploy" is pure nonsense. Luke Middendorp and his partner, Jade Bowndes, lived the

lives of addled addicts stumbling from one self-created crisis to the next. The relationship was violent, and that violence was reciprocal and fueled by drugs and alcohol.

In its case, the prosecution argued that the violence was one sided, and gave evidence of times when Luke was violent towards Jade. In his defence, Middendorp cited examples of Jade's violence towards him. On both sides, these examples included throats being cut and trips to hospital. Jade had a Family Violence Order out against Luke, and the conditions placed on Luke's home owned by the Salvation Army was that Jade should not live there. None of this stopped Jade repeatedly re-uniting with Luke, including staying at Luke's home.

On the day in question, Jade and a male friend came to Luke's house. Jade, her friend and Luke were intoxicated. Luke initially refused them entry, waving a knife in the process. Nonetheless, Jade and her friend went inside. Shortly afterwards an argument ensued and Luke, again brandishing the knife, chased Jade's friend out of the house and down the road.

Jade remained inside the house and, according to Luke, challenged him with a knife of her own when he returned. In the struggle that followed, Luke reached over Jade's shoulder and stabbed her in the back whilst wrestling Jade's knife out of her hand. Jade then staggered out onto the street where, with Luke berating her, she died.

The jury verdict was guilty of Defensive Homicide. Again, there are difficulties with the verdict, but differently from *Ramage, MacDonald,* or *Creamer*.

There is no doubt that Luke was aggressive before and during the deadly fight with Jade. However, there is also no doubt that Jade met this aggression head on. Perhaps here some element of "provocation" would have been a more accurate summary of the circumstances. Enough to reduce a murder charge? Perhaps, but given that the case was fought in the context of "Defensive Homicide," a clear view on that cannot be formed.

In *Middendorp* and *Creamer*, we see that the partial defence of provocation, for all of its inadequacies, was superior to the Defensive Homicide substitute. The unreasonable belief in both cases was simply that: unreasonable. In *Creamer* there was no threat to her life or liberty; in *Middendorp*, the threat was real, but so was the threat that Luke Middendorp presented to Jade Bowndes.

It is worth noting here that *Creamer* is still referred to by the Victorian Legal Reform Council as a case of a woman responding to domestic violence. Scandalous!

It is also important to recognize something of a pattern here. In *Ramage*, the defence brought in expert testimony to buttress the notion that Ramage "snapped." This evidence was given by the psychologist who was counseling the couple. The judge summed this up as Ramage being "extremely anxious, obsessed and emotionally fraught at the disintegration of [the] marriage."

Likewise, in *MacDonald,* a psychiatrist testified that she fitted the pattern of the "battered wife." Because of her "learned helplessness" she could not seek outside help or leave her husband.

If we take gender out of the equation, the trials became as much about the pain and suffering of the accused at the hands of the victim as it did about the murder of the victim. Similarly, *Middendorp* and *Creamer* became more about the couples' unusual history as it did about the killing itself. In all of these cases, the accused tried to become the victim.

The real question, however, is this: at what point do killings like these become community-sanctioned revenge? In fact, the Feminist argument with *Ramage* is just that: James exacted instant revenge on Julie for wanting to leave him.

However, they won't phrase it that way because, in truth, the "battered women" defence has the same problem. Unless the women are in actual chains, they do have many options to alleviate their situation and prosecute an abusive husband through the courts.

There can be no question that on the day, both Eileen Cramer and Claire MacDonald were in charge of the

situation. Like James Ramage, these women could have walked safely away from the scene and simply got on with their lives without their partner. There is no doubt that David Cramer and Warren MacDonald were at their wives' mercy on those respective days.

It is also impossible to see how self-defense in the face of a dominating, larger, more powerful male could be discussed in *MacDonald* and even, in some circles, *Creamer*, but not in *Johnson*. Even in *Ramage* and *Middendorp,* their physical size was cited as a reason for a harsher sentence. In particular, why would the sixteen year old Phillip not be eligible for such consideration?

As long as the social engineers continue to base their laws on the flawed logic of Feminism, they will continue to run in circles of new laws – review – new laws – review – ad infinitum. And, as pointed out previously, the reviews are where the social engineers make their money.

It would be foolish indeed to think that this cycle is not deliberate.

In the final, upcoming part of this series, we will examine how this Feminist logic is being applied to the laws concerning sexual assault.

References

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7. Women Kills Husband from Sniper's Nest – The Age
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11. *Creamer*: Appeal denied
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14. *Middendorp*: Pre-trial arguments

A Thanksgiving reminder

Paul Elam · 28 November 2013 · Archived copy · Original

For those of us in America celebrating this day, and to all of us in this community, a pause to honor Caleb Leverett, his son Parker, and all the men and their children torn apart on a day, like all other days, that they should be together. From AVFM to all alienated Dads and the children they love, we wish you strength and healing. *Image from Caleb Leverett*.

[image]

His name is Sammy Allouba, actually

Jim Byset · 28 November 2013 · Archived copy · Original

Editor's note: the new blog, Men's Human Rights – Ontario, deserves to be on everyone's reading list. This is one of several strong posts to be found there and AVfM is delighted to reprint it. – AL

THE GLOBE & MAIL is broadly considered as the newspaper of record up here in the Great White North. Their brand of journalism is viewed as socially responsible, liberal, progressive, and intelligent. They don't do kneejerk reactions. They see deeper into issues. They don't involve themselves with titillating gossip, or with the obsessions of the tabloid *hoypoloi*. Yes – the Globe and Mail are definitely a notch above. Indeed, so committed to equality, and equality of opinion, are the thought leaders at the Globe & Mail that they actually allow readers to submit essays to their website. This democratization of opinion is welcome indeed. Unlike traditional letters pages or comment sections, this allows readers (as writers) to not only form a more substantial piece – but also to form the context of subsequent discussion.

It is truly by, and for, the people.

However, this approach can only be described as truly democratic if it's actually representative. Need it be said, representation is the defining purpose of democracy. Therefore, all opinions should be catered for – even those that our betters at the Globe & Mail might not agree with. But this isn't happening.

It's not happening in the user-submitted content or in the content generally put out by the Globe and Mail, and this is a situation replicated in the liberal media around the world. Despite their claims of adherence to principles of fairness and objectivity, the reality is that they're plainly biased and routinely ignore or demean opinions that differ to theirs.

On November 4 2013, the Globe and Mail published a piece by Wendy MacGregor entitled "I mourn the passing of my dear friend feminism." MacGregor bemoaned the morphing of feminism from something that she perceived as worthwhile, into some kind of drunken, twerking, immature brat. Her article – self-contradictory, illogical, and awash with cringe-inducing pathetic fallacies – was the equivalent of trying to dead-eye a beer can from 100 yards with a blunderbuss.

It was an exercise in futility.

Ms. MacGregor is clearly not a professional journalist, nor does she appear to be a person in the routine habit of writing every day. There's nothing wrong with *that*. There is a problem though, when the Globe & Mail is willing to publish logically flawed, poorly-written articles. It's an even bigger problem when someone comes along who wants to talk about the flip side to that particular grimy coin – and is ignored.

[image]
Sammy loves dinosaurs – it's true!
Sammy Allouba, 26, is a regular guy. He's not just a regular guy though – he's a nice guy too. He loves dinosaurs, MMA, and is an active and tireless volunteer in his community. He gets up each morning at 5:00am to work a regular, blue collar job. He gives a lot of himself and doesn't ask for much in return. He's just a good person, and when he read Wendy's article, he was compelled to reply with one of his own:

"Imagine for a moment you have an idea, an opinion. So you then decide to explore that idea a bit further and discover that you're not alone in that there are others who not only share it, but provide some insight into other related issues. These ideas are backed up by well-researched, well thought-out papers and studies…. Once you feel you have a concrete base on which to back up your idea, you present it to other people who may not have heard it before. Instead of rational responses however, you are met with hostility, anger, resentment, personal attacks, and shaming. You are told that you are hateful, have personal issues, that you need help, and that you need to stop saying what you're saying because the people you're speaking to feel offended and hurt by something that is

challenging the way they're used to seeing things.

"In my brief experience as an MRA, that's exactly what it's felt like."

It's a pretty bleak perspective, but as any MHRA will testify – it's a *rite of passage*. This is something that all MHRAs experience – rejection and ridicule. What sets Sammy apart, however, is that he is part of another group that has experienced not just what he describes as "willful ignorance" but a more vindictive and sinister form of attack.

Representatives from Men's Human Rights Ontario met with Sammy at a recent academic lecture at the University of Toronto. It was agreed during that meeting that Sammy should publish his counter article on our site as it was unlikely that the Globe & Mail would do so and more importantly, it was an honest, bloody brilliant article (if you haven't read it yet, you owe it to yourself to do so.) On November 16 the article appeared here: http://www.mhro.ca/?p=461. Neither Sammy nor Men's Human Rights Ontario was aware though, that he was soon to be targeted in a cowardly, disgusting fashion.

[image]
Sammy getting his kicks on the beach.
"It happened the same day – the sixteenth," said Sammy. "I'll admit I was a little bit frightened, when I read the first email. My heart was pounding quite a bit because I was concerned – not for me – but for the group that I volunteer with. I don't want them to come under fire for any beliefs that I might hold." Sammy needn't have worried however, his colleagues pledged their support to him and were disgusted by the attempt to tarnish his reputation.

Those beliefs that Sammy mentions, amount to a heartfelt belief in the principle of equality for all. None of the social media postings that Sammy made could be considered, even in the most obtuse fashion, to be hateful to women, or even to feminism – a fact that left Sammy a little confused. "What I don't understand is that nowhere in the article do I bash feminism. All I said was here is my experience and this is where I am now," said Sammy.

It's pretty reasonable. What's also reasonable is Sammy's path to the MHRM, populated as it was with a series of commonsense observations, a path that so many people have, and continue to take each day.

"It's hard for me to recollect what exactly made me join the MHRM. It's the culmination of events leading up to winter of last year. At one point I came across Karen Straughan's Video on the disposable male I thought 'this was kind of interesting' and I wanted to learn more.

'That led me to the video on the Warren Farrell protest at UofT and the more I read into it the more I agreed with what guys like Paul, Dean, and Karen were talking about and I wanted to be a part of that. And then of course, what happened with my dad; that gave me more of a reason, shall we say, when I began to experience it firsthand. I realized, you know what, 'there's a problem here' because let's say for a moment that the roles were reversed, and this was my mother I was dealing with, there would be any number of support shelters she could turn to; government assistance would have been an easy grab for her – it wouldn't have been a problem. But when I looked at my father and saw he was struggling, it was easy to see how little help men received when in situations like this."

Hardly the words of frustrated basement-dwelling neckbeard. Hardly the words of a sexually frustrated fascist. Hardly the words of a serial misogynist. Hardly the words of someone who is "pro-rape."

But that shouldn't come as a surprise – at least not to anybody who's been involved in the MHRM for more than twenty seconds. Our opponents are losing. We know this. They know this. They will use any tool at their disposal to save their pathetic skins. The attack on Sammy is typical. And to the anonymous coward, skulking behind some computer screen somewhere looking to damage, and hurt people I, and everyone at Men's Human Rights Ontario want to say 'thank you.'

Thanks to you – we now have another member.

It is with great pleasure that we announce the addition of Sammy Allouba to the ranks of Men's Human Rights

Ontario.

It was your email that made Sammy's decision to join our ranks an easy one. It was your bigotry – your hatred – that gave the MHRM another member. And not just any member at that. Sammy is a smart, driven individual who is going to make a serious impression – not just here in Ontario, or Canada, but further afield.

To you, coward, libeler, bigot – we want you to remember that fact.

Jennifer McCreight says Richard Dawkins destroyed the atheist community

AVfM Video Source · 28 November 2013 · Archived copy · Original

Because she had nothing to do with it, obviously.

http://www.youtube.com/watch?v=RmO9itntGeM

For those of you not following the ongoing Feminist-Atheist wars, you probably don't get this, but if you do, this is *really* funny.–DE

Scented Nectar, by the way, is always up to something nefarious.

How to fight a baby

AVfM Video Source · 28 November 2013 · Archived copy · Original

Babies. They're wormy, gooey, intimidating, frightening, but true macho men know exactly how to handle these dangerous pests. Gavin McInnes gives lessons every man should know!

We here at A Voice for Men officially endorse men beating up babies exactly like this:

Don't let those babies intimidate you! Show them who's boss!

For more Mixed Martial Arts training against the baby menace, subscribe to Gavin McInnes.

Rosalind Wiseman, the boy whisperer

John Hembling (JtO) · 29 November 2013 · Archived copy · Original

Rosalind Wiseman is the author of *Queen Bees and Wannabees*, a book published in 2009 addressing feminine relational aggression from the point of view of teenage girls and their parents. It is an important book which not only served as the basis for the Hollywood movie *Mean Girls*, it's one I've got on order from Amazon. But Wiseman isn't content to rest on past accomplishments, she's also just published a book about boys addressing some of the issues they face every day. It's called *Masterminds and Wingmen*, published in September of 2013. While researching for the new project, she interviewed at least several hundred high school aged boys, to get a picture of the world they inhabit, and some impression of their experiences.

Truly, this author is breaking new ground, covering a topic never explored in depth by any significant writer or researcher. Except, of course, for Dr. Warren Farrell, who wrote a better version of the same book in 1993, called *The Myth of Male Power*. Also except for the dozens of books following in the space opened by Dr. Farrell two decades ago. But now, somebody from the mainstream is going to jump on the "me-too!" bandwagon. Well, almost. What Rosalind Wiseman appears to be saying is that she's discovered a new planet: Guy World.

> What is so important to me, that I want adults to realize is boys have deep connections with people. They want meaningful relationships. They fall in love, and when betrayals happen, and they DO, or when breakups happen, they are in deep amounts of pain. They often don't share that with other people but that doesn't mean it doesn't exist. […]
>
> What I am hearing in these interviews are boys really breaking so many of the stereotypes we have about boys. They're so much more complex, they have rich emotional lives. And if we can sit down and really listen to them, they will tell us.

Well by golly, did you catch that everybody? Boys are breaking the stereotypes we have about them. They're much more complex; they have rich emotional lives. If we can sit down and really listen to them, they'll tell us.

Rosalind Wiseman is here to bring us a revelation! They (boys) are apparently not made of wood. They're not mere action machines bolted together from scrap aluminum. Would you believe they're actually human beings?

Zounds!

Thank you, Rosalind Wiseman, for granting actual, publicly-conferred humanity onto those poor unfortunates who, until now, like Pinochio have only wished to be real human beings. Indeed, judging from much of the online commentary, many men and boys are deeply grateful to be acknowledged as: also people.

From the a user identifying as Moviedude22 in the comments section of Time Magazine's Youtube video[1] promoting "Masterminds and Wingmen"

"This woman is very special. young men need more advocates in society especially intellectually sensitive female advocates."

So, on first seeing the Time Magazine video promoting Wiseman's new title, why were my hands shaking with anger?

Wiseman's words:

> What is so important to me, that I want adults to realize is boys have deep connections with people. They want meaningful relationships.

As well as:

> ….boys really breaking so many of the stereotypes we have about boys they're so much more complex, they have rich emotional lives.

This is breaking news? This is the great revelation to the world? That the individuals of the male half of the human species are also human?

That anyone, including Wiseman, has the towering contempt for young men that she can pretend their basic humanity is a secret of her own discovery is beyond belief for any sane adult to consider.

Are we seriously entertaining the pretense of discourse with somebody who condescends to grant humanity, complexity and an inner emotional landscape to the male half of the human race?

Fuck.

How magnanimous of Rosalind to grant all of that to mere boys.

In fact, she magnifies this insult by positioning herself as the sympathetic and humane interpreter who can talk to those poor dumb beasts, unable to communicate without her.

But in a sense, that Youtube commenter was correct that young men need more advocates in society. However, it is not clear that "intellectually sensitive female advocate" is an accurate description of R. Wiseman.

They have rich emotional lives. And if we can sit down and listen to them, they'll tell us.

She's the Boy Whisperer. In fact if reality follows on satire, as it occasionally does, Rosalind Wiseman will soon have her own show on the Discovery Channel, right after Caesar Milan, giving the good people of the world Rosalind's very own teaching and training techniques to prevent the men-childs from chewing up the drapes or pooping on the new ivory-wool shag rug.

Do you think I'm exaggerating? *Masterminds and Wingmen* seems, in Wiseman's Time Magazine interview, to be a book written not just about, but on behalf of the young men who are that book's subject material. This impression is somewhat diminished by the fact that unlike her earlier title, *Queen Bees and Wannabes,* the boy-focused book was issued in two versions. The second one being a shortened, simplified free ebook for the boys themselves. Obviously, being mere boys, reading words in a long, paper-bound volume is too much to expect. That might cut in to masturbation and video game time.

Carrie Goldman, writing about Wiseman's new book for Chicago Now dot com said:

> I have seen how difficult it is for parents, moms in particular, to see evidence of the way their children can behave around their peers. I have spoken with moms who said, "My son is a good kid, and he wouldn't do something like that." And then when it comes to light that their sons have participated in unacceptable activities, the mothers feel devastated.

Rosalind Wiseman, when asked by the Chicago Now columnist what advice she had for mothers whose sons engaged in "upsetting activities" said:

> Sometimes we learn things that are painful, and women need to be ethical authority figures with their sons […] When it comes to how your son treats other people, get him to think, if my mother knew I was doing this, how would I act?

Does this sound like human recognition, or does it sound a bit more like manipulation?

Goldman also noted that Wiseman's Director of Communication and Marketing, Charlie Kuhn, was hired with the specific intent of having him relate to the boys. According to Goldman, Kuhn is close enough in age to remember what it was like to be a teenage boy, yet old enough to have some perspective and wisdom that can only come with

time. She hired Kuhn to game those boys into revealing their inner lives to her.

This woman is very special. Young men need more advocates in society. Especially intellectually sensitive female advocates like Rosalind Wiseman.

[1] http://www.youtube.com/watch?v=dxTJ0UhPEJg

[2] http://www.chicagonow.com/portrait-of-an-adoption/2013/09/masterminds-and-wingmen-rosalind-wisemans-exploration-of-boy-world/

Note for Jamie Kilstein on Male Privilege

Dean Esmay · 29 November 2013 · Archived copy · Original

So a friend of mine sent me a video by Jamie Kilstein on “male privilege.” I watched it carefully, and left a few comments. I thought I would share with you here.

https://www.youtube.com/watch?v=-l7q71AimrA#t=310

I hope my comments on his YouTube channel are allowed to stand, but either way, I thought readers here would be interested in the video and my response to it. Here’s basically what I said:

Hi Jamie.

I’m a man, I try not to be a dick, I don’t hate women, I don’t hate gays, I’m not afraid of being thought of as gay, and I’m definitely not a feminist.

For your information, as a man you are more likely to be the victim of violent assault on the streets than a woman is. That’s part of the female privilege you don’t seem to be aware exists. Being told to shut up about men’s issues because women are talking is another part of the female privilege you don’t seem to be aware exists.

I’ve had rude things screamed at me on the streets by total strangers while just walking around. As a man, I don’t get to call that “catcalling” even though sometimes the remarks are sexual in nature.

Oh, and I’ve been felt up. By men and women. Also sexually molested. But hey, thanks for telling me feminists “care about” this issue, even though in my experience most of them ignore all the research that shows women are far more likely to be perpetrators and men far more likely to be victims of it than almost anyone wants to believe. I have plenty of peer reviewed scientific literature to show these things, but I somehow suspect you, as as self-proclaimed feminist, will scoff, dismiss, and demean those things, and tell me to shut up and listen to women. Because my experiences don’t matter as much as someone with a vagina, even if I’m more likely to experience assault, be murdered, commit suicide, be homeless, be unemployed, be drug addicted, be thrown out of school, and so on, because of my “male privilege.”

On that slut-shaming thing? Try getting called a “creep” just because you hit on a girl who found you unattractive.

By the way, since women are 55% of all voters in the country, and white women are the single biggest and most influential voting bloc in the entire US, causing both major parties to spend every election catering to them, you realize just how silly you look constantly repeating the refrain that most politicians are men right? Women are perfectly capable of electing women if that’s what they want; instead, in a free and democratic system they don’t seem to care if someone’s a man or a woman, since when a woman runs she’s just as likely to be elected as a man. So what that says to me is that you have two choices: either women are weak and inferior and have to be encouraged to run for office like a man would, instead of having the gumption to do it themselves, or, maybe you could conclude that politicians, who pander to women every election, are representing women just fine as far as most female voters are concerned, and women are just less inclined to run for office, like they’re less inclined to want to be garbage collectors or truck drivers.

I am a man, I try not to be a dick, I don’t hate women, I don’t hate gays, I’m not afraid of being thought of as gay, and I will repeat: I am definitely not a feminist, because I consider feminists willfully ignorant, frequently aggressively hateful people who just won’t look at facts or logic and instead demean and demonize half the human population–just like the prejudices underlying your video here do.

Here’s hoping you open your mind and explore new ideas that may challenge your prejudices someday. Peace out.

The sexual assault on US military members

Michael Conzachi · 30 November 2013 · Archived copy · Original

As is usually the case, we see once again some type of legislation when it comes to the issue of sexual assault and harassment. There are the usual rally cries of an "epidemic" following a survey, followed by some aggressive action by political officeholders to immediately enact legislation to correct the alleged epidemic.

I am referring to the **proposed Military Justice Improvement Act (S 967)** written and sponsored by **New York Senator Kirsten Gillibrand**. This proposal and its various amendments are being debated on the Senate floor. If this passes in the Senate it will go the House for a vote. Currently there are certain predictions that it will not get through the House in its current version, but once legislators who oppose this act start hearing the screams of being anti-women and being a 'rape apologist,' some will fold and sign off on it, rather than support their position.

We have heard *ad nauseum* of the epidemic of sexual assault in our military. There is a number that has been floated around that in fiscal year 2012 there were 26,000 sexual assaults in the military. I. like many others, shook my head in wondrous amazement as to how that could be remotely possible, so I began to find out.

After some considerable difficulty, I was able to get some answers, and they are all contained in the Department of Defense (DOD) Sexual Assault Prevention Response Office 2012 Report. The half million dollar, three-volume, 1,800+ page report is as comprehensive as it is confusing, and many parts were carried out by various governmental contractors.

There is a tremendous amount of information, but here is the reader's digest on how they arrived at this number:

108,478 military service members were surveyed, both men and women. The actual numbers of each gender were not disclosed. The service members had to have at least six months of active duty service. Out of that number, 22,792 responded to what the DOD calls an eligible response, a rate of approximately 24%. 23% of the men surveyed responded while 29% of the women surveyed responded. A response was deemed to be "eligible" when at least 50% of the survey questions were answered. The actual survey and the responses have not been made public and are classified and are only accessible to certain members of the DOD.

Members of the Coast Guard were not surveyed, nor were any members in Reserve Units, and the survey excluded any military member of "flag" rank.

So we have 22,792 people respond who answered at least 50% of the questions and out of those responses it was determined that there were 26,000 sexual assaults. You can already start to see the fuzzy math.
Here is one of the first parts where it gets interesting.

The survey participants were asked a number of questions as to whether they have ever been the victim of an unwanted sexual assault or contact for a period of time while they have been in the military **AND up to a year PRIOR to entering the military**. Yes, you read that right and it is clearly stated in the DOD report; a year PRIOR to them entering the military.

The sexual assault part is clear and we usually think of the usual crimes of rape, sodomy, oral copulation and the like. It also includes acts such as groping or touching.

Here is another part where it gets interesting.

In the survey, in addition to the usual question(s) of being the victim of an unwanted sexual assault or contact, there was another category.

This category is listed in the report as **"unwanted gender-related behaviors."**

The first question I had was, WTF is an "unwanted gender-related behavior?" Looking further, the report specifies 12 separate sexual harassment behaviors, such as inadvertently walking into a group where an offensive joke is

being told, or being asked out on a date if it was unwanted. There were a host of other similar behaviors, but you get the point.

Using that same logic, if I was still in the military and had to watch former DHS Director Janet Napolitano waddle her ass into a Pentagon briefing on TV, I guess I could consider that an unwanted gender-related behavior. I would have put it more in the repulsed category but maybe that category wasn't listed.

These same unwanted gender-related behaviors also included the time frame of a year prior to entering the service. Apparently the DOD wanted to make sure that all of the survey participants were fully knowledgeable as to what constitutes a sexual assault or contact. Apparently the DOD needed to inform or educate individuals that an innocuous act that occurred prior to them entering the service was now, by definition, considered a sexual assault or unwanted sexual contact of some sort.

According to the DOD, the simple act of asking someone out on a date, and if they did not want to be asked out, has now been classified as an unwanted sexual contact or unwanted gender-related behavior, and it was counted in this survey.

Correct me if I am wrong, but men have been asking women out, and vice-versa, since the inception of language, but for the purposes of this survey and the deception of the American people this simple act is now criminal if the recipient did not want to be asked.

Now you can see how these statistics have been manipulated and how they arrived at this astronomical figure of 26,000 sexual assaults or contacts in fiscal year 2012, with only 22,792 responses. The figure is thrown around as if it is gospel which prompts some radical legislation to fix this "epidemic."

There is another statistic that debunks the myth that military members, primarily women, are hesitant to come forward to report that they have been a victim, because they don't know what to do.

Approximately 96% of those who responded to the survey indicated that they were aware of reporting procedures for sexual assaults in the military and who had received some form of formal training or attended briefings on sexual assault, harassment, and reporting. The issue of the education of what "sexual assault and harassment" is one of the first priorities for training when new people enter the military, and virtually everybody has been trained.

Many of the Soldiers and Marines that I have interviewed called them their "briefings to teach them not to rape," because they are essentially told that they are all rapists by the mere fact that they have a penis and have to be trained not to be rapists. They have also said that the overkill in this area is demoralizing, demeaning, and is decimating morale.

There are more people in the military who know more about what is and how to report sexual assault and harassment, than there are who know how to properly disassemble and operate an M4.

If you take a look at the websites for every military installation, the sexual assault and harassment resources, offices, advocates, policies, and reporting procedures are listed everywhere. Contrary to popular belief, military members who have been the victim of a sexual assault or harassment have all kinds of resources available to report the incidents; they do not have to go to their commander (who may or may not be the violator).

Another comment floated around by Senators in the hearing was the high percentage of non-reporting by sexual assault victims to military authorities. While there are instances of victims not reporting, those incidents that military members experienced prior to them entering the military would not be subject to military jurisdiction.

Another myth that is debunked by this report was something that was covered in recent Senate hearings, in which Senator Gillibrand took the lead. Several women who testified about this alleged epidemi, kept implying that all sexual assaults are committed by military men of command rank, upon subordinate women, and that these poor rape victims had to salute their attackers.

The DOD report indicates that less than three percent of all of the allegations of sexual assault or contact involved

someone who was in their direct chain of command. The report didn't specify which gender was the victim or offender.

The actual numbers of reports of sexual assault or contact in the military for fiscal year 2012 are estimated to be around 3,300, with some form of disciplinary action in approximately 1,100 of those cases – hardly a number that would justify major legislative change. Many of the Senators and news reports claim that out of the 3,300 formal reports, there were slightly over 300 convictions. There was and has been no mention of the instances of false allegations that were ultimately admitted to or where determined as a result of an investigation.

The exact figure of sexual assaults, as opposed to sexual harassment cases, was not reported. For a military population of nearly two million, 3,300 reports, and 1,100 adjudicated cases of sexual assault and harassment are considerably lower than the general population, and certainly not indicative of an epidemic.

The report also notes that only 67% of the acts occurred on a military installation, and a percentage of the acts were committed by foreign nationals, and civilians, upon a military member. If a female military member goes to a bar off a military installation, and is groped by a foreign national, how is that a military sexual assault problem?

The bottom line is that the figure of 26,000 purported cases of "sexual assault and contact" that occurred in the military during fiscal year 2012 is an inherently dubious figure. Only by misrepresenting, distorting, and convoluting the survey information do we arrive at this figure. This is always the case when dramatic legislation is proposed to correct an epidemic: the survey is constructed and implemented in such a way so as to achieve the desired result – a result that could be touted as evidence of a problem.

How is it remotely possible, given this convoluted statistical compilation, that we can accurately gauge what the actual problem is? The explanation for this mess is clear: the hysteria is driven by an agenda – an agenda in which a delusional belief system is in place, and in order to quantify that belief, a flawed statistical analysis has to be constructed and presented to the public and pressure placed on political leaders to act swiftly to enact legislation before the facts and the agenda are discovered.

The solution as proposed by Senator Gillibrand is called *The Military Justice Improvement Act*. Don't be fooled by fuzzy sounding names, and it is critically important for everyone reading this to call, write or email your Senators and congressional representatives and ask them not to support this bill.

There are problems that occur from time to time in the reporting and handling of military sexual assault and harassment cases, but just like in the hysteria a decade ago of the sexual assault "epidemic" at the Air Force Academy, calls for sweeping reforms and investigations come from across the spectrum. In the end and after a lengthy inquiry by the Air Force Office of Inspector General found that none of the allegations were handled improperly, only one cadet was convicted of rape, and less than a dozen others received some form of non-judicial punishment, (Article 15).

What this act seeks to do is to remove certain commanders from the decision-making process, when the crime is punishable by more than one year in confinement. Military-related offenses, such as disobeying an order or going AWOL are exempt. Special emphasis is placed on sexual assault cases.

What Senator Gillibrand and her cohort are trying to accomplish is to remove a commander's authority and ability to have any input on criminal matters that affect their unit. This could be an example where a military member has committed a theft of military equipment in a combat area and that commander decides not to prosecute at that particular time due to manpower restraints.

Gillibrand's intent is clear: she is intent on removing any reasonable oversight only for sexual assault cases, making it illegal for a commander to reign in an over-zealous prosecutor or investigator, or to overturn a wrongful conviction or reduce a sentence if the facts and evidence do not support a particular decision.

Back in May, Gillibrand held up the transfer of Air Force Lieutenant General Susan Helms, a former Space Shuttle *Endeavour* astronaut, as the Vice Commander to Space Command, because she did what a commander is supposed

to do: General Helms overturned a sexual assault conviction of a male captain who had been convicted solely on the allegation of a subordinate, absent any other evidence, and in light of evidence presented of his innocence. General Helms did not arbitrarily vacate the conviction, but only did so after she read, word for word, the entire transcript of the courts-martial and after conferring with a number of military lawyers for their opinion.

This is a classic example of the type of military commander oversight that Gillibrand is trying to eliminate. What General Helms did was completely correct and the right and responsible thing to do. Sadly for the citizens, General Helms decided to retire from the military rather than deal with this kind of lunacy.

Gillibrand seeks to prevent character and military service considerations of the accused from entering into any proceeding, and seeks to virtually reduce or eliminate any cross-examination of sexual assault victims in Article 32 hearings which are probable cause hearings.

In any criminal case, whether that is civilian or military, an accused has the right to face and confront their accuser in a court of law. It's called cross-examination.

In Gillibrand's mind and the minds of ideologues, when you properly and lawfully cross-examine a sexual assault victim in a court of law, you are "attacking" the victim. We only hear the "attacking" part when it involves a female sexual assault victim, not some guy who reports his car stolen to collect the insurance money. Gillibrand wants no questions asked by defense counsel, no cross-examination of sexual assault victims in Article 32 hearings other than the generic questions.

The act also allows for provisions for special courts-martial which have not been specifically defined. Some Senators have proposed allowing a sexual assault victim to choose whether or not they want the case to be heard by a civilian court or a military court. The special courts-martial provision allows for the possibility for the removal of cases from the military judicial process and into federal courts at the direction of politically appointed or ideologically driven federal prosecutors. This defies the constitutional protection for a military member to be judged by his peers.

The act also seeks to severely limit the evidentiary considerations during Article 32 hearings. Plainly put, the act seeks to prohibit any good information coming out for the benefit of the accused and seeks to prohibit any bad information coming out that is harmful to the accuser. For example, an impeccable service record of a service member accused would be prohibited from entering into the proceedings while the negative service record of an accuser, including prior reports of false allegations, would be prohibited from entering into the proceedings. The determination of the truth will be severely if not completely handicapped.

What Gillibrand is proposing is to force a case to courts-martial with little to no evidence other than just an allegation in a he-said/she-said case. This is what we see in civilian restraining order and domestic violence cases: just an allegation is sufficient to justify an arrest or the issuance of a protective order.

We used to see similar types of archaic judicial proceedings in our history. They were called witch trails in medieval times. That is what this act proposes, and what Gillibrand and her cohort want for our military. Gillibrand and her supporters want cases brought to courts-martial (trial) in each and every case whether or not there exists sufficient probable cause to justify a courts-martial.

A military member also faces the possibility under this act for a Dishonorable Discharge even if he or she is found not-guilty in a court-martial or is cleared during the investigative or pre-trial phase. This will escalate to what we are now seeing on college campuses wherein an allegation alone is sufficient to remove a student from a college campus.

The act essentially eliminates the presumption of innocence, and reduces or eliminates truthful or factual information and evidence from entering in the proceedings, and prevents a commander from reducing or vacating a sentence when there is evidence of severe wrongdoing, malicious prosecution, or prosecutorial misconduct in cases of sexual assault.

One recent case in the national news, published here and on other sites, was the wrongful rape conviction of Mr. Brian Banks, who spent over five years in prison, based on nothing more than the word of his accuser. Not until after he was released and his accuser was recorded on video that she made up the story was he finally vindicated. Mr. Banks lost out on a college football scholarship and a possible career in the National Football League. His false accuser has never been charged.

What is also occurring now in the military is the vast increase of the numbers of false allegations of sexual assault and harassment, primarily by female military members for the purposes of avoiding deployment to combat areas or to be removed from combat areas. The DOD is now forcing the concept of women serving in combat units on one hand, but then they come out with this report on the alleged sexual assault epidemic and "unwanted gender-related behaviors" that necessitates radical legislative overhaul.

Common sense would dictate that if there really was an epidemic of sexual assault, then the DOD would certainly not put women in an environment where there could be more instances of unwanted sexual assault or contact or the so-called unwanted gender-related behaviors. So if we put women in foxholes, what happens when the male has to urinate after being in a hole for 15 or 20 hours? Does he wear a diaper so as not to offend his female counterpart? What does the women do if she has to attend to her female needs? Does she risk infection so as not to offend her male counterpart?

Exactly WTF are we supposed to do?

The Military Justice Improvement Act does nothing to improve military justice – it actually makes it worse. While there are cases of sexual assault and harassment in the military, there is hardly an epidemic. This act does not move us forward, it goes in reverse and it will decimate our military.

I strongly urge everyone to contact your representatives and ask them to oppose this act and any other similar-sounding act, and anything else that Senator Gillibrand proposes, even if she wants to propose legislation to feed ducks at the local park. The mind of this woman is dangerous and she has no desire to improve our military justice system; she actually intends to make it worse, primarily for men.

Like a shark, she has picked up the scent of blood in the water and wants to convict military men for sexual assault at any and all costs. She intends to eliminate the normal oversight and evidentiary process and she has touted this flawed and dishonest DOD survey to support her position.

This is the military version of the "Dear Colleague Letter" on steroids.

In fact the more appropriate name for this bill should be the **Military Injustice Violation Act**.

Coming soon: feminist porn

Jim Muldoon · 30 November 2013 · Archived copy · Original

In the Australia last week, Nikki Gemmell excelled herself in a display of the Sacred Babble. In my mind it is like island hopping. She visits this illogical conclusion here, jumps to that phony correlation there, and then hops over to a false assumption somewhere else. There is no connection between these islands of feminist fantasy, except that they were all visited by Gemmell.

She begins with quoting a Dr. Strasburger who "guarantees" that if a 14-year-old boy has internet access in his bedroom, then he is looking at porn. And if you find a boy who is not looking at porn? That's right, it's a meaningless, empty guarantee of nothing.

This, apparently, led the American Academy of Pediatrics to write a new policy.

My, oh my. Just how high falutin' and hoity toity is that: a policy, no less.

The main recommendation (hang on! recommendation? I thought it was a policy!) is that children should spend no more than two hours a day online. Now that, of course, will bring porn access to an abrupt halt. Or is two hours the recommended level of daily porn? Or have we moved on to a new logical island?

And, of course, no 14-year-old girl, with internet in her bedroom, would ever look at porn. And also, of course, any 14-year-old boy who sees porn is immediately corrupted beyond repair.

We are then transported to a "post-feminist" world. Does she mean Patriarchy is dead? Do we no longer require quotas for female politicians or CEOs? Have we reached the magical equality in opportunity, entitlement and outcome?

You know we haven't. And, you also know that Gemmell doesn't think we have either. Perhaps the word "post-feminist" sounded just that bit more intellectual. But, in this post-feminist world, she knows "enlightened" parents who have taught their boys to be new men: "tender and kind, tolerant of difference…respectful of women, not afraid of them."

Who, you might ask, taught these enlightened parents?

No time for the answer. These new men (or are we back to boys?) have "been raised with a healthy dose of that all-important buzz phrase, EQ. Emotional intelligence." Ah, if only my parents had given me a dose of buzz phrases. I could be positively vibrating with verbal diarrhea.

So, how good is this "EQ?" Next to fucking useless, it turns out. Give them an unsupervised screen and these boys' Emotional Intelligence vaporises as they spiral into the black hole of porn.

Gemmell then takes us on a personal insight into the effects of porn on teenage girls. A man used porn to seduce her. She found it "fascinating at first, then repellent."

Why did this lead to sex? Well, what else could a fair damsel like Gemmell do? After all, she was seduced. Therefore, Gemmell's responsibility was removed like a boy's "EQ." He was "the man," so he did "the seducing" while she lay helpless on her fainting couch. Her being repulsed would have only added to her helplessness.

The ploy of the likes of Gemmell is to try to paint those who would disagree with her into a corner. Any criticism is not just, by default, to approve of pornography, but of the worst kinds of pornography. Not only that, but it is to approve of porn being peddled to 14-year-old children. Further, you approve of these young boys being taught to hate and fear women by that pornography, to such an extent that those boys will oppress women when they are older.

Let me take a moment here to make a few comments of my own in regards to teenage sex and pornography.

Most mature adults will look back on their first sexual encounters, whether alone or with others present, as clumsy.

This does not make it any of it wrong. Our first attempts at talking, walking, writing and all other forms of communication would fall into the same category. So yes, young men may well watch pornography at that age and come to some pretty clumsy conclusions.

So first of all, lets just take a step back.

In days of yore, it was called “don’t let your kids get with the wrong crowd.” Today, thanks to the internet, the wrong crowd don’t need to use the front door. Pornography is only just one of the many “wrong crowds” that have new avenues to children, thanks to the internet. From online gambling (legitimate pursuits) to radical terrorists (illegal pursuits), there are many aspects of life, well beyond the maturity of children, that are only a few clicks away. But Gemmell elevates the issue of pornography above all others to add to the general moral panic concerning “female oppression.”

But her view of pornography is as clumsy as a child’s.

First of all, pornography covers all aspects of sex. This would include gay sex (male or female), sex with animals, females dominating males physically and emotionally, and other “genres” that fall well outside of Gemmell’s definition: “It’s about men exercising control over women – who are always available.”

But even when considering heterosexual encounters, even fourteen year olds understand the difference between videos and real life. For most young men, their first attempts to get girls their own age to dance with them at the local club will dispel any notions of “always available.”

However, having said all these negative things about pornography, Gemmell is suggesting that “we” should champion feminist porn “where the woman is empowered.” She calls for “…different pornographic scenarios that embrace tenderness, vulnerability, reality.”

This isn’t just her idea. According to Gemmell, the philosopher Alain de Botton calls for a “new pornography”. She goes on to quote him as saying “Ideally, porn would excite our lust in contexts which also presented other, elevated sides of human nature – in which people were being witty, for instance, or showing kindness, or working hard or being clever.”

I’m reminded of those complaints made of the lack of reality in mainstream movies. For example, when characters drive in a major city to a skyscraper building and they get a park right outside the front door. The criticism is valid, in the sense that in real life, parking is at such a premium in cities that this would almost never happen.

The alternative, though, is for the audience to sit there for half an hour while the character drives around, negotiating one way streets whilst refusing to pay the extortionate prices of inner city carparks, trying to find a parking zone that will allow sufficient time for him to get to the aforementioned skyscraper, do what he has to do, and get back before getting an exorbitant fine. Hopefully, when he gets inside the building something a bit more interesting happens.

So, what would feminist porn look like? For example, perhaps there would be a pool-cleaner who comes to a woman’s house to clean her pool while she is sunbaking. Perhaps he actually cleans the pool (“working hard”) whilst not objectifying her. Perhaps they could even discuss de Botton’s latest book (“being clever”) or engage in some light, politically correct, banter (“being witty”).

Perhaps they might “embrace reality” and accept that most pool-cleaners don’t have sex with their clients. Instead he might hurry up to get the job finished because pool-cleaner pay is shit and the only way to make a living is to clean as many pools in a day as he can.

And the actual sex?

If there is any at all, it will, of course, require continual repetitions of “enthusiastic consent.” This, of course, will be difficult to convey. How does the woman inform the viewer that she is not just under the “control of men” by being in the video? How does she show that she is not merely regurgitating the lines of a script, written by her

Patriarchal director or producer?

What would give the viewer the impression that she unreservedly, through her own volition, actually wants to have sex with the male actor that she has only just met with the camera, lighting and sound crew, and of course the viewers, all watching?

Of course, the real concern centres not on feminist porn itself, but the “we” who would champion such a thing. That is, the state. What happens when the government gives us pornography that no one would watch? How long before the likes of Gemmell would be advocating that such porn become mandatory at schools?

How long before someone can “guarantee” that fourteen-year-old boys will be watching feminist porn? How will the likes of Gemmell “guarantee” that the result will be “enlightened” young men with EQ, and not brain fried Stepford boys or worse?

Links

1. Nikki Gemmell – The Australian – PG: Porn Guaranteed

Another child molester gets child support

AVfM Video Source · 30 November 2013 · Archived copy · Original

From TJ Sotomayor at the TNNRaw2 Youtube Channel. Nothing to add here, the video is pure truth. PE

Meet John Nazarian, the King of Scumbags

Suzanne McCarley · 1 December 2013 · Archived copy · Original

What sort of unscrupulous scum makes a living off of offering professional services designed to teach women how to make false allegations of abuse to police, criminal courts and family courts in order to evict their husbands from the family home and gain the upper hand in a divorce? How morally bankrupt do you have to be to encourage and instruct such conduct, intentionally targeting people you know to be innocent, unjustly depriving them of civil rights, property and even causing emotional and psychological harm to their children?

We all know the family court system is a deck stacked against men and their children. A growing number of people are recognizing this, recognizing the damage it is doing, and working toward correcting the problem. But what kind of human being recognizes the bias and pitfalls in the system, and profits from those problems by encouraging criminality?

John Nazarian is such a parasite. Billing himself as the "King of Divorce," he runs Nazarian & Associates Investigations & Security under a private investigator's license issued by the State of California. But don't take my word for it. Here, watch and listen to it come directly from the mouth of King Scumbag himself.

How to 'Throw Your Husband Out' DIVORCE from John J Nazarian on Vimeo.

Let's take a moment to allow you to stop raging and/or vomiting before we continue.

Better now? Good.

Now, the obvious question that comes up first is how do we go about getting the complaints filed with the State of California in order to shred this asshole's license into pulp, and most certainly we are going to get to that. But I want to pose another question first. What sort of scumbag looks at this kind of person, would size up John Nazarian and figure him to be an asset in their life; BFF material?

Certainly many women at the stage in their marriage where things have gone wrong, when the love they once felt for their husband's has been replaced by disappointment, bitterness and broken dreams, are prone to this kind of conduct. Women in this position often avail themselves to the services of unprincipled lawyers and state functionaries in order to steal the marital assets and take outright ownership of the children. It's predictable, even if inexcusable.

But what sort of woman is so depraved that she not only would secure "assistance" from this kind of overrated sneak thief, but would actually consider his lack of character a qualification for rubbing elbows and proud public affiliation?

[image]

Well, of course, it's Pauley Perrette, the undisputed Queen of Scumbags. And it makes sense, since she is the other person whose obsession with the nefarious use of restraining orders has also earned coverage by this website. Nice picture, eh? The unctuous couple kinda look cute together in a human refuse sort of way.

Nazarian has actually skirted close to the men's rights community in the past. Here he is in a video featuring Glenn Sacks, which outlines the severity of the false accusation problem in family courts, using the snakelike Nazarian to provide commentary on just how easy it is to profit from coaching criminals. Watch the whole thing, but pay special attention at the 0:40 mark and the 1:27 mark.

John Nazarian's offices are located in West Toluca Lake, Los Angeles County California, operating under the California Department of Security Services Bureau of Security and Investigative Services License #16365

http://www2.dca.ca.gov/pls/wllpub/WLLQRYNA$LCEV2.QueryView?P_LICENSE_NUMBER=16365&P_LTE_ID=651

There are two items in the Code of Ethics for private (and apparently public) dicks in California of interest here, according to the California Association of Licensed Investigators.

Item 4. *When soliciting work, member investigators will conduct themselves in an ethical manner and will never misrepresent or disparage any member, in any forum, in order to obtain an assignment or to obtain an unfair advantage during an assignment or while carrying out the duties of the association.*

I quit reading at "ethical manner."

Item 6. *Refrain from any conduct which would bring the investigator or the association under reproach.*

Ahem.

And here is where to file complaints, which are open to anyone who wants to file them.

http://www.dca.ca.gov/online_services/complaints/complfrm.shtml

It is time to see if the State of California has any interest in individuals who use the licenses they issue to instruct citizens to file false police reports and commit fraud on California courts.

This information is also available on Nazarian's website:

BEVERLY HILLS OFFICE

PHONE: 310-286-2017

EMAIL: info@nazarianandassociates.com

In case you have not been aware of them, there is a series of articles on this website about NCIS star Pauley Perrette, her use of the legal system and restraining orders to harass and abuse her former husband, Francis Shivers, and the current investigations being conducted into that case. This includes articles about Grand Jury and State Bar complaints naming Nazarian. It is also known that complainants intend to subpoena Nazarian in those cases. It makes me wonder if Mr. Nazarian is aware of these articles. Indeed in light of them I had to laugh when I read him quoted as saying the following:

"I always tell my clients whenever I have the police involved, if you're lying to me and they pull out a big ugly skeleton, I'm getting up and leaving you there,"

http://articles.latimes.com/2006/jun/13/entertainment/et-nazarian13

We aren't the police, but our investigators have found a graveyard full of skeletons in Perrette's posh Hollywood closet; skeletons that a highfalutin, high profile PI-to-the-stars like Nazarian would have found had he bothered to look. That leaves another question. Now that we have done his job for him, does he plan to hold his number one celebrity client to that standard of honesty? Does he dare get up and leave *her* there?

AVFM articles on the Pauley Perrette/Francis Shivers case involving John Nazarian.

http://www.avoiceformen.com/mens-rights/activism/criminal-charges-for-pauley-perrette-crew-forthcoming/

http://www.avoiceformen.com/mens-rights/false-rape-culture/pauley-perrette-francis-shivers-and-yellow-media/

http://www.avoiceformen.com/restraining-order-terrorism/perrette-setting-up-shivers-again/

http://www.avoiceformen.com/mens-rights/family-courts/pauley-want-a-restraining-order-characteristics-of-false-accusers/

http://www.avoiceformen.com/mens-rights/family-courts/restraining-order-terrorism-the-circus-continues/

http://www.avoiceformen.com/feminism/government-tyranny/restraining-order-terrorism-the-continuing-saga/

http://www.avoiceformen.com/mens-rights/activism/time-to-end-restraining-order-terrorism/

http://www.avoiceformen.com/feminism/government-tyranny/restraining-order-terrorism-we-have-arrived/

http://www.avoiceformen.com/feminism/government-tyranny/shivers-and-justice-remanded-by-judge-solorzano/

http://www.avoiceformen.com/restraining-order-terrorism/shivers-vs-the-restraining-order-mafia/

http://www.avoiceformen.com/misandry/star-crazy-the-dark-side-of-pauley-perrette/

http://www.avoiceformen.com/mens-rights/domestic-violence-industry/pauley-perrette-schmoozes-the-police/

http://www.avoiceformen.com/mens-rights/family-courts/pauleyp-ncis-pauley-perrettes-pals-daniel-luis-rivas/

Update as of 1/28/2014: John Nazarian is apparently attempting to hide the evidence, first claiming that this was just for “entertainment,” and then, removing it entirely from YouTube. Unfortunatley for him, that just makes this a bigger news story, and countless YouTubers are now mirroring his video. You ever heard of the Streisand Effect, John?

How to ‘Throw Your Husband Out’ DIVORCE from John J Nazarian on Vimeo.

Standing on the brink, surviving that first Red Pill Moment

AVfM Video Source · 1 December 2013 · Archived copy · Original

Suddenly realizing society treats you like a disposable commodity can be a liberating experience. But in the wrong time and place, it can be devastating. For those who find the Red Pill and are devastated, there is hope, as LifeAfterWomen explains so well:

http://www.youtube.com/watch?v=1RjyLCXdL-8

You should subscribe here for more.

The other beauty myth

Peter Wright · 2 December 2013 · Archived copy · Original

[image]In 1991 Naomi Wolf wrote The Beauty Myth where she claimed that women are oppressed by cultural pressure to be beautiful. What she failed to tell us is where this habit originated, and how it is essentially used to gain power over the male sex.

In human beings, various compulsions and desires come into conflict with one another, each jostling for momentary supremacy where one imperative will usurp the claims of another. That game has reached a problematical impasse during the last 800 years because, during that relatively short time span, human culture has thrown its weight into developing, intensifying and enforcing sexual gamesmanship to the degree that our sexual compulsions appear pumped up on steroids and taken to extremes never before seen in human society (myths about widespread Roman orgies notwithstanding). The obsession with female beauty forms a significant part of the problem.

If we lived back in Ancient Greece, Rome or anywhere else we would view sexual intercourse as little more than a bodily function akin to eating, shitting and sleeping – a basic bodily function without the hype. After the Middle Ages, however, it developed into a commodity to pimp and trade, and the new cult of sexualized romance that arose from it resulted in a frustration of our more basic attachment needs – a frustration aided and abetted by social institutions placing sexual manipulation at the center of human interaction. This development entrenched a new belief that beauty was the native possession of women, and only women, and conversely that the desire to possess beauty was the lot of males alone, thus creating a division between the sexes that remains in place today.

Compare this division with the beliefs of older cultures – India, Rome, Greece etc – and we see a stark contrast, with classical cultures equally apportioning beauty to males and sexual desire to females. In Ancient Greece for example males used to grow their hair long and comb it adoringly, rub olive oil on their skin and pay devoted attention to attire -the colors of the toga, the materials it was woven from, the way it was draped on the body- and there is perhaps no modern culture on earth where male beauty is more marvelously celebrated in the arts than it was in Greece.

Another example comes from the Biblical Song of Solomon, in which the appreciation of beauty and associated longing flows both ways between the man and women, whereas in romantic love beauty is ascribed only to the female, and desire only to the male – the roles are radically split. Moreover, in the Song of Songs there is no hint of the gynocentric arrangement; no appearance of man as a vassal towards women who are both Lord and deity. For the lovers in Song of Songs there already exists a God and so there is no worshipping of the woman as a quasi divinity who can redeem the man's pathetic existence – as in "romantic" love.

According to Robert Solomon, romantic love required a dramatic change in the self-conception of women. He recounts;

> They too were freed from an identity that depended wholly on their social roles, that is, their blood and legal ties with men, as daughters, wives and mothers. It is in this period in Christian history that *looks* become of primary importance, that being beautiful now counts for possibly everything, not just an attractive feature in a daughter or wife (which probably counted very little anyway) but as itself a mark of character, style, personality. Good grooming, as opposed to propriety, came to define the individual woman, and her worth, no longer dependent on the social roles and positions of her father, husband or children, now turned on her looks. The premium was placed on youth and beauty, and though some women even then may have condemned this emphasis as unjust, it at least formed the first breach with a society that, hitherto, had left little room for personal initiative or individual advancement. The prototype of the *Playboy* playmate, we might say, was already established eight hundred years ago, and did not require, as some people have argued recently, Hugh Hefner's slick centerfolds to make youth, beauty and a certain practiced vacuity into a highly esteemed personal virtue. The problem is why we still find it difficult to move *beyond* this without, like some Platonists,

> distaining beauty altogether – the opposite error. [1]

Modesta Pozzo penned a book in the 1500's entitled The Worth of Women: their Nobility and Superiority to Men. The work purportedly records a conversation among seven Venetian noblewomen that explores nearly every aspect of women's experience. One of the topics explored is women's use of cosmetics and clothing to enhance beauty, including mention of hair tinting for which there is twenty-six different recipes. The following is the voice of Cornelia who explains that men's sexual desire of women (and women's control of that process via beauty) is the only reason men can love:

> "Thinking about it straight, what more worthy and what lovelier subject can one find than the beauty, grace and virtues of women?… I'd say that a perfectly composed outer corporeal form is something most worthy of our esteem, for it is this visible outer form that is the first to present itself to our eye and our understanding: we see it and instantly love and desire it, prompted by an instinct embedded in us by nature. "It's not because men love us that they go in for all these displays of love and undying devotion, rather, it's because they desire us. So that in this case love is the offspring, desire the parent, or, in other words, love is the effect and desire the cause. And since taking away the cause means taking away the effect, that means that men love us for just as long as they desire us and once desire, which is the cause of their vain love, has died in them (either because they have got what they wanted or because they have realized that they are not going to be able to get it), the love that is the effect of that cause dies at exactly the same time." [written 1592]

What I find interesting is that since the Middle Ages, as evidenced in Cornelia's words, we have collectively conflated male love with sexual desire as if they are inseparable, and to women's ability to control that male "love" through a skillful cultivation of beauty. One might be forgiven for refusing to believe this is love at all, that it is instead the creation of an intense desire for sexual pleasure due to the call of beauty. Observation shows that sex-generated "love" does not necessarily lead to compatibility for partners across a broad range of interests, and may occur between people who are, aside from sexual attraction, totally incompatible, with little in common, which is why the relationship often goes so badly when there occur gaps in the sexual game.

This raises the alternative notion of love based on compatibility, on what we might term 'friendship-love' which is not based solely on sexual desire – in fact sexual desire is not even essential to it even if often present. Friendship love is about interests the partners share in common, a meeting of compatible souls and a getting to know each other on a level playing field. However aiming for friendship-love means women are no longer required to pull the

strings of sexual desire as is practiced with beauty-based allure, which ultimately frees men and women to meet as equals in power and, with luck, find much in common to sustain a durable relationship.

See also: Nancy Friday on the link between beauty and power
And: Desired Object vs. Disposable Object
[youtube=http://www.youtube.com/watch?v=ji3cxTidTxs&w=560&h=315]

[1] Robert Solomon, Love: Emotion, Myth, Metaphor, 1990 (p.62)
[2] Modesta Pozzo, The Worth of Women: their Nobility and Superiority to Men, 2007
[3] Nancy Friday, The Power of Beauty, 1997

Source: Gynocentrism and its cultural origins

Why we need to fuck their shit up

Diana Davison · 2 December 2013 · Archived copy · Original

So, who defines what words are dangerous? Why are Men's Rights Advocates being silenced? What we are saying is not particularly new. The threat is that more people are starting to listen. In part that's because the evidence that we are right has been accumulating. The other part is that you can only abuse people for so long before they all start getting fed up.

Having a bigger audience has made us dangerous, and feminists don't like competing for attention. Since the point of speaking is to be heard, it seems crass for feminists to use that as an excuse to silence us.

I believe words have power. History has shown us that they do. It's precisely because words have power that we need to be free to use them. I suspect that feminists also realize words have power and that's why they are so focused on censorship.

We are not trying to fool anyone here. I expect my audience to be perceptive, analytical and capable of separating fact from fiction. I'm not concerned about being called out on my facts because, frankly, I'm really fucking good at research.

Feminists and Social Justice Warriors, in their race to the bottom of victim culture, have proven that they have no regard for the purpose behind freedom of speech and, even worse, have shown intent to corrupt the legal system upon which our society rests. The people they want to silence most are academics and intellectuals, not backwoods bigots.

And they keep asking why we are so angry.

Feminists will claim to be offended or scared by just about everything because it serves an agenda. This is not a conspiracy theory. It has been well documented. Broadening legal definitions to include ambiguous terms is counter-intuitive to justice. People have the right to be clear on which actions are prohibited by law and emotion based descriptions make laws subjective.

It's not enough for a person to "feel" like a victim – they have to actually, factually BE a victim of a crime to seek compensation or special status.

How easy is it for someone to "feel" like a victim?

In 2006, criminologist Dr. David Green wrote a report called, "We're (Nearly) All Victims Now," published by Civitas, The Institute for the Study of Civil Society. One of the topics he covers is how "victim groups" like feminists describe anything that challenges them as "hate speech" to silence opposing views. He also explains why they do it.

We can no longer avoid offending people because more than 7 out of 10 people are now officially considered "oppressed." When you take feminist "intersectionality" into account, 109% of the population is categorized by government as oppressed. These oppressed people wish to be granted that status for the explicit purpose of having crimes against them given heavier penalties.

Sounds like privilege to me.

Among other things, Dr. Green noted that:

> **Groups who have been politically recognised as victims are starting to use their power to silence people who have had the cheek to criticise them.**

He points out that

> **The word victim still retains its old meaning, and victims still inspire ordinary sympathy from kindly people. But today to be classified as a victim is to be given a special political status, which has no necessary connection with real hardship or actual oppression.**

Any feminists frothing at the mouth yet? This guy has your number.

> **Victimhood as a political status is best understood as the outcome of a political strategy by some groups aimed at gaining preferential treatment.**

Dr. Green's report is not "hate speech." It is a professional analysis of why this Oppression Olympics is not compatible with democracy. He highlights how these self-interest groups undermine moral and legal equality while seeking to use the state as an aggressor against perceived threats. He also points out how the leaders of so-called oppressed groups claim the disadvantages of group members from the past which they, themselves, do not actually suffer.

In feminist terms this has been an ongoing criticism from both outside the group and from within.

Middle class white women have gained a lot of advantage by speaking about the struggles of their poor Black sisters and Black women have consistently tried to tell them to stop. Women in poverty? Well they're too busy working their asses off to have the time or money to read the books these narcissistic twits are writing.

Though fewer and fewer women are calling themselves feminists, most women are still quite content to collect the oppression group benefits they've been handed.

A woman doesn't have to call herself a feminist to still be gynocentric.

Dr. Green outlines how political power and control is gained at the expense of equality and how the granting of this power to victim groups has led to a desire for people to be classed as "oppressed." Victim groups not only get preferential treatment by government, in the UK – from which Dr. Green is writing – crimes against them carry double the minimum penalty for anyone convicted.

He covers the proclivity of these groups to demand censorship when he states:

> **Modern victim groups create entrenched social divisions by defining opponents as oppressors who not only must be defeated by the state, but silenced by the state. It weakens the toleration and give-and-take that have been central to our political culture, and even encourages aggression.**

Dr. Green was not just concerned about the health of the legal system either. He gives examples and discusses how people benefit more from being asked to achieve and succeed instead of instructed to wallow in self-pity.

He laments that victim culture encourages people to focus on blame and compensation as if no one should have to struggle against adversity. Green's concerns are reinforced by studies that show ruminating or excessively focusing on trauma impedes recovery by enhancing negative thoughts and eroding social support.

While disability used to be well-defined and indisputable (such as blindness, deafness, or being confined to a wheelchair) it now covers alcoholics and the obese. The rapid expansion of this definition caused the British government to explicitly exclude some potential abuses such as "a tendency to set fires". Green counted one fifth of the British population as being classified disabled in 2006.

This is progress? Seriously?

Green notes that the prevalence of speech codes or political correctness is

> **…another opportunity [created] by taking offence at innocent remarks or valid criticisms that are**

> **redefined as insults.**

He laughs at the speed with which these speech codes are changed by the groups themselves so that they even manage to catch their own members off guard.

That would be more of that infamous feminist infighting.

While this might be annoying and sometimes amusing, why does Green think it is detrimental to the legal system?

While middle class feminist women claim historical oppression they haven't personally encountered, coerce the government into giving them special funding and legal entitlements based on no merit and no actual suffering, and shame anyone who criticises them for it, it creates cynicism that erodes the public trust.

As Green states:

> **Victim groups are not just political factions pressing for preferential treatment. They also undermine one of the fundamental building blocks of a free society, the equal legal status of its members.**

Does this sound like hate speech to you? Sounds more like love of one's country.

The suppression of legitimate discourse is easily recognizable. Telling someone they are not oppressed is not hate speech. Demanding that people be held equally accountable for their crimes is not hate speech.

Feminism is not a race or a gender, it is an ideology and as such – we have the right to tell them they are full of shit.

Let's be really clear about this: We don't criticize feminism because we're bigots. Hell, I like being a woman. When we tell you that feminists are lying, hypocritical cunts, it's because we have proof.

Dr. Green recognizes that many members of society will support victimhood because they have good intentions and don't realize the negative impact their enablement has upon the illness of the oppression mongers. They wear ribbons in support or sympathy and their misguided compassion can even amount to a form of personal therapy.

Stop! Empowering victimhood just makes them sicker.

Of those leading the victimhood march, Green asks a pertinent question:

> **Is it not possible that they have failed to realise the consequences of their actions? Perhaps so, but if they persist in calling for the re-assertion of group identities and denying moral equality, and if they continue to undermine the legal equality of all, even after the consequences have been pointed out, we must credit them with knowing what they are doing.**

Well, feminists. Dr. David Green, and others like him, have brought these matters to your attention for a long time now. That is why we must now assume that you are being intentional.

And THAT is why we are here to fuck your shit up.

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Are Men the New Underclass?

AVfM Video Source · 2 December 2013 · Archived copy · Original

We were pleased recently to see a non-hysterical, thoughtful, well-balanced piece on the Men's Human Rights Movement: Are Men the New Underclass? in Chill Magazine.

The complete interview they did with Dean Esmay was recorded and is available here:

We suggest you subscribe to Paul's channel if you haven't already, and in any case, check out Chill Magazine.

What is feminism?

AVfM Video Source · 2 December 2013 · Archived copy · Original

Is feminism about what's in the dictionary or what feminists actually do? Grumpy Old Man explores the question.

http://www.youtube.com/watch?v=4NRiK4myEY4

For more terrific videos like this, subscribe to Grumpy Old Man.

Excusing Irrationality

Paul Elam · 3 December 2013 · Archived copy · Original

Recently, Harris O'Malley, a "dating coach" who apparently thinks being a groveling subservient is the way to success in dating, penned an article for HuffPo titled, "On Labeling Women 'Crazy'".

The biggest fallacy of this article, right out the gate, is the premise that labeling is something that men are doing to women. As shown in Diana Davison's article, "It's a woman problem", most of the people calling women names are other women. But the stupidity does not end there.

The core thesis of the article seems to be, "There are certain words that are applied to women specifically in order to manipulate them into compliance: 'slut,' 'bitch,' 'ugly/fat' and, of course, 'crazy.'" Now, I can agree that the words "slut" and "ugly/fat" are indeed used to manipulate women into compliance… when used by other women in intrasexual competition. Unenlightened women don't like other women who "cheapen" what they see as their primary commodity, and they'll use cruel words to undermine the confidence of rivals.

Men do use "bitch" and "crazy," of course, and often together, but the idea that this is to obtain compliance is ridiculous. Any man who has been in an tumultuous relationship can tell you that using these words is more likely to further enrage the crazy bitch, rather than cause compliance. Most of the time, even as acknowledged in the article, men use these words in the presence of their friends as an expression of their frustration and bewilderment. It is most often venting their anger, in a relatively benign way, at women whose behavior is controlling or irrational.

O'Malley's article is mostly about the "crazy" appellation, so let's focus on that. Now when a guy calls a gal crazy, what does he tend to mean? It's usually not any sort of diagnosis of mental illness, but an accusation of stubborn irrationality. In fact the number of women with irrational behaviors and expectations are so common that they have become a part of popular culture.

A classic is the expectation that a man can know what a woman wants without her saying so. The statements "Oh, I don't need anything for my birthday," "Do whatever you want," "No, I don't mind if you go out," are all classic traps, women wanting men to do things for them not because they asked, but because they should want to themselves. Even when men would be perfectly willing to accommodate a woman's true wishes if asked, not spending the time/money the woman expects is seen as insulting, and a justification for anger. Other behaviors, like bringing up old, seemingly resolved disputes, or even dragging out confessed shame from the man's past, behaviors far more common from women, are also worthy of both the "crazy" and "bitch" titles.

Another example, in the same vein, is in the utterly one-sided dating dynamic. Men are expected to know when and how to "make a move," initiate contact, flirt with the right level of subtlety, all while being judged for their worthiness. And if a guy comes on too strong, he can be forcibly and angrily rejected, without any acknowledgement that that level of initiative would not only be accepted, but required to keep another woman's interest. Guys are attempting to do their best without any real cultural standard, so yes, reacting angrily when they violate your personal, unknowable timetable is both irrational and "bitchy".

Further, to a guy, screaming and crying are behaviors that are only permissible in extreme circumstances. Indeed, the sort of frenzied screeching women are free to engage in with their partners, and men in general, would be seen as threatening and abusive coming from a man. Which, of course, is because those behaviors are threatening and abusive, whoever they come from. If someone has driven you to the point that such behaviors are justified, the correct response is to leave, to end the relationship. Thus, whether justified from a cultural standpoint or not, these behaviors are irrational, or "crazy."

Another gem is, "When women are told over and over again that they're not allowed to feel the way they feel and that they're being "unreasonable" or "oversensitive," they're conditioned to not trust their own emotions."

When a woman asks, "How do I look?" what is the proper response when you don't like how she looks? For many,

the expectation is a compliment. You see this a lot in the interactions of women with each other, too, where they ask how they look, or even insult themselves, fishing for compliments. Here's a clue: to many women, honesty is not the right approach. Or rather, it is, but only if you've properly conditioned yourself to always see them as the most beautiful creature in any room.

But, all too often, women interpret the actions of men (and other women), only through the lens of how it affects them. This is where the "unreasonable" and "oversensitive" labels are applied, when a woman takes offense at something you say or do, when your reasons for doing so have nothing to do with them. Indeed, that may well be part of the source of their offense, because these women expect all of your actions around them to be about them.

And should women "trust their own emotions"? Is not irrationality built into the very definition of emotions? Emotions aren't wrong, in and of themselves, but trusting them as a guide to action absolutely is. People's emotional reactions to events often include triggering from past, unrelated events, and it is completely unfair to unleash this torrent of emotion without first rationally examining it. Further, it is possible, in most situations, to misinterpret the action or intent of another, thus rendering your initial reaction unjust. You need to clarify before you react. Finally, you may be carrying subconscious prejudices and assumptions that cause you to react in an irrational way, even without these other factors. In other words, no, you shouldn't "trust your emotions," whether you're a woman or a man.

Yet, in part from the encouragement of white knights like O'Malley, women think that their emotions are always fully justified, that they are faultless in their overreactions to the perceived offenses of males, and that men calling them "crazy" for reacting with irrational high emotion to relatively mundane events are being oppressive.

Hate to tell ya, ladies, but avoiding accusations of irrationality, unreasonableness, and oversensitivity requires that you actually approach life rationally. You must examine your emotional reactions thoroughly before you act on them. Accept honesty when you ask a question. Don't expect others to conform to your unstated demands. Clarify the intent or meaning behind words and events before reacting. Until you do these things, bitch, you crazy.

Rape hysteria produces anti-rape wear for women

Attila L. Vinczer · 3 December 2013 · Archived copy · Original

"AR Wear – A clothing line offering wearable protection for when things go wrong."

One is left to wonder why women go to such extremes, or why they are led to "keep safe" from men when men generally protect women from harm much more than they ever harm them. Penis-proof clothing for women?

AVfM has reported that rape hysteria is potentially more dangerous for women than rape itself, which does not occur anywhere near as frequently as some within the "violence against women" industry would have us believe.

What is AR Wear?

"Confidence and protection that can be worn" claims the would-be purveyors of AR Wear. This line of clothing has been developed for women that, according to the manufacturer, is rape-resistant. The product seems cleverly designed, but is it rape-proof, or will it provide a false sense of security from a would-be attacker? Within their promotional video the makers describe the garments as having a layer of protection as well as the potential for frustrating an attack.

Detective French of the York Regional Police Sexual Assault Unit in Ontario said the "Anti Rape Wear" garment would not provide protection against rape. I asked him if wearing this garment would help women. "I wouldn't think it would deter anyone very much," he said. The Detective believes that if someone is intent on raping a woman, they will make her take that garment off. Detective French agreed that using force in general, *any* source of threats, compromises the woman's position particularly if she ends up in a situation from which it is difficult to escape. "If you can avoid it, not being in the situation would be optimal," he said.

[image]

> "The garments must be very difficult for someone else to remove by either force or stealth (in situations where the victim cannot resist because she has had too much to drink, was drugged, or is asleep)," claims the manufacturer.

[image]

What would happen if a rapist had a knife to your throat or a gun to your head? Would wearing AR Wear perhaps a create further danger? Could it frustrate (as the designers claim) and anger an attacker, putting victims in a more perilous situation?

AR Wear claims that self defense tools are ineffective in many common sexual assault settings. They claim that training in martial arts and/or self defense products such as pepper spray, tear gas, stun guns, etc. can only help if the potential victim is extremely alert and bold when an attack occurs. Worse still, products of self-defense can be taken from the victim and used against her.

Those that are trained in martial arts, including myself for 38 years, who work with women to develop strategies to avoid being assaulted, say the best defense is to not be in a compromised situation to begin with. They say if you do get caught in a compromised situation, you must think and act very quickly to remove yourself from harm's way. According to police and self-defense experts, this can only be attained by training the mind and body by repeatedly employing certain techniques, until you automatically react in a given situation. Striking eyes, ears, throat, groin and the solar plexus are great targets to stun your opponent and give you time to escape.

The police officers, military experts, martial arts experts I have worked with collectively agree that having even a gun or some other device in the hands of inexperienced people can be a detriment to your safety. I have not heard

any discussion about the implication or benefit of an anti rape garment in a critical situation of rape or assault. It stands to reason the "AR Wear" garment would be ineffective and could contribute to putting the wearer into further danger and sense of false security.

Marnie of the Yellow Brick House, A women's shelter in Ontario, Canada is concerned about the AR Wear garment. She said;

> "I would be a little hesitant about it, it could increase the violence if someone is attempting to sexually assault their partner and they find out they're wearing this AR Wear. It could increase the level of violence because of being frustrated and being upset that their partner has chosen to wear this.
>
> With regards to cases where you're looking at a stranger, I don't know, I would need to find out more about it. Honestly I would be a little hesitant, I would be very hesitant about it. I would need to learn more about it. I think there's better options."

Men are often too shy to even talk to a woman for fear of rejection. Moreover, many men have become hypersensitive to being around women for fear of being accused of rape or assault. There is no proof that the majority of men have any semblance of thought to assault or rape women, but the rape and sexual assault hysteria created by special interest groups appears to have made us believe otherwise. It seems the makers of these garments are almost daring men to try to breach this protective gear. We know that even the most sophisticated safe can be breached, why would AR Wear think their product would be any different?

Many Men's Human Rights Activists say what is concerning is the perpetual false notion that men are lurking in every corner like tigers stalking their prey, ready to pounce on any woman who falls prey to them. It's mind boggling to watch the lengths women will go to shield themselves from what many would consider their own foolhardy and dangerous behavior. It seems women want everyone and everything garnered to their exclusive advantage when they themselves engage in dangerously foolish behavior by putting themselves at risk. Some say there is no device or law against being stupid.

But never fear, if a rapist did happen to breach this firewall of Anti Rape Wear, she may have another surprise up her sleeve. You may be stuck with this clever device on your penis. The RapeX, an anti rape condom will surely spike your stress level, should you accidentally penetrate a woman wearing this penis trap. It seems women want the exclusive onus on males and not her to be responsible when it comes to sexual and social interaction between men and women.

[image]

We have bullet proof vests for law enforcement officers, and now penis-proof equipment for women.

[image][image][image]

Will AR Wear consider developing anti rape-wear for men? We don't know. Tell us how you feel about this new line of clothing, AR Wear, Anti Rape Wear. Do you think it will deter rape? Do you think it will make no difference at all? Do you think educating women and girls on how to avoid compromising their wellbeing is the sensible and wise approach to the safety of women? Or will women continue to be taught to have unreasonable expectations no matter how irresponsible they may be?

Could AR Wear be the silver lining for men, the answer to the abundantly-growing false rape and sexual assault culture? Or will women continue to make false rape allegations even when they are wearing "penis proof" devices that would make such an act an impossibility? One might think that law enforcement and prosecutors will find ways to continue to accept hearsay from women as evidence, no matter how impossible or patently obvious the flaws may be.

Kevin Driscoll is innocent

Angry Harry · 3 December 2013 · Archived copy · Original

Publisher's note: Later tonight on AVFM Radio News and Activism, hosts James Huff and Robert O'Hara will welcome Kevin Driscoll to the show. In 2009, Mr. Driscoll was falsely prosecuted by District Attorney Michael Dugan and Deputy District Attorney Jody Stutsman Vaughan. We present an article by Angry Harry on the case which he wrote before the trial, in order to refresh our readers familiarity with the case and to introduce new readers to what happened to Mr. Driscoll, who was ultimately exonerated. PE

In January 2009, Kevin Driscoll of Redmond Oregon was charged with three counts of rape, one count of unlawful sexual penetration, one count of sodomy and one count of assault IV. The woman who accused him was an acquaintance of his. It is alleged that *she has a history of dishonesty*, of making false accusations – in one case, another allegation of rape – and of continually cheating on her husband.

Indeed, there is a video of her giving a man (not her husband) a hand job in a car park just before the alleged rape by Kevin Driscoll and, indeed, a video of her calmly and freely getting into Kevin Driscoll's car with Kevin Driscoll himself, only some two hours after his alleged raping of her. Not long prior to her alleged rape, she was cavorting naked with two or three men in a hot tub.

There is no significant evidence that any rape occurred. Kevin Driscoll denies vehemently that he raped her, but he concurs that he did have consensual sex with her prior to driving her to her car, which was parked a few miles away.

He has no history of dishonesty. No history of abusing anybody. And there is not a shred of decent evidence to suggest that Kevin Driscoll might have raped this woman.

And yet, here we are, October 2009, ten months later, and the situation for Kevin Driscoll – whose trial is due in November – is described by one of his friends as follows. But, before you read about what has happened to Kevin Driscoll since he was accused, let us just assume for the moment that all the evidence above is completely fabricated by his friends and that, in essence, this is just a he said/she said situation. Look at what happens to a man who is merely accused …

Angie says: Kevin is 30 and is very successful. Kevin had been working with the Federal aviation Administration for over 8 years. He was a Electrical Engineer that worked on landing systems at the airport. Kevin was also attending college again to pursue a career as a medical doctor.

He was planning on applying for medical school in the next few years.

Since this all happened he lost his Job.

The company from day one put him on leave until they gave it enough time so they can fire him. He has had to drop out of school because he is on house arrest.

Dont know if this blows his chance of ever getting into medical school. Hope not for his sake. He has had to pay for house arrest at the cost of $400 a month just so he can stay out of jail.

I hear his house is going into forclosure and is going to lose it. His friends alienated him after seeing it on the news. I hear his negibors talk about him being the negiborhood rapist.

I know his mother gave up her job of 15 years and moved right in to kevins house because he could only be release with a ankle bracelet and Third party (His mom) I know his mom and kevin has dumped every penny they have.

I talked to his mom and she just filed bankrupt and Kevin is going to have to soon. I hear this is up around 50, 000 dollars so far.

…

And what all men need to understand is that this shocking treatment of an innocent man (and he is supposed to be *treated* as if he was innocent by the justice system – until, and if, he is proved otherwise) is applicable to *all* men – at the whim of *any* female. But you, me and the law, are supposed to view Kevin Driscoll as an innocent man. And this means *treating* him as such; not just paying lip service to the notion of "innocent until proven guilty" while, behind everybody's back, he is treated as if he was guilty.

In other words, as I write this piece, *Kevin Driscoll IS Innocent* as far as I am concerned, and also as far as you and the justice system should be concerned. And there is just no way that what is being done to Kevin Driscoll can be called 'justice' – particularly by those who are working within the justice system. On the contrary, these legal officials have to be some of the most morally corrupt officials that we have dwelling amongst us currently.

And the pathetic excuse that, "We are only doing our jobs," is even more inexcusable than was the one used by the Nazis who ran the concentration camps and who claimed later that they were, "only following orders." At least, in the latter case, you might have been shot or sent to the war front for failing to carry out orders. Not so for people like Michael Dugan, the District Attorney, and Jody Stutsman Vaughan, the deputy.

No-one is pointing a gun at them.

And I really am very sorry to have to use such language to describe those officials who are part of this process, but, in my view, any human being who willfully hurts innocent others so horribly – seriously messing up their future lives – cannot get much lower. Indeed, even most people who end up in prison rarely sink as low as this. And the chances are that Michael Dugan and Jody Vaughan are mostly interested in their careers, rather than with anything to do with justice. By prosecuting `as many men as possible, they can show their voters just how tough they are on crime.

And thoroughly messing up the lives of innocent men is what these legal officials are quite prepared to do – especially if they can portray themselves as the heroic protectors of women.

Think about it.

There can be no other reason for them doing what they are doing to Kevin Driscoll – unless they also get some perverse sadistic pleasure out of doing such things. Either way; they must be deeply unpleasant characters, *in my view.* After all, people who mess up the lives of innocent others can surely not be regarded as anything else but deeply unpleasant.

No doubt, if Michael Dugan and Jody Vaughan were to read this article, they would protest and try to claim that they are merely trying to protect women. But no-one is criticising them for such a thing. If they want to protect women, fine. They can even put them in safehouses if they appear to be vulnerable.

But what should be completely unacceptable to everybody is for Michael Dugan and Jody Vaughan to treat so appallingly men who have not been convicted of anything, and whose histories do not appear to suggest that they are a threat to anybody. And, "We are just doing our jobs," has to be one of the lamest and most feeble of excuses imaginable. The media reporting of this alleged rape was no less prejudicial, apparently.

According to a USObserver article, News Channel 21 and local TV KOHD (ABC News) simply tried to whip up rape hysteria among the local community when it came to this alleged rape.

As is typical of many journalists currently working in the mainstream media, they demonised a man who was accused of sexual crimes simply in order to keep their readers sexually aroused and titillated. These hacks are nothing more than sleaze merchants who will harm other people simply in order to make an extra buck.

What we see going on here is a complete and utter corruption of the justice system; a truly sickening indictment not only of the system itself, but of those people who run it, and of those scavengers in the media business who seek to profit themselves by stirring up hatred towards a man who has not been found guilty of anything.

And for MRAs reading this; please, please, please try to understand that this disgusting state of affairs is only being

maintained because of the greed and the self-serving dishonesty of those who run the justice system. And if we continue to allow these thoroughly corrupt individuals to get away with what they are doing, matters will simply get worse before we finally dethrone them – which we will.

Think about it.

You can lose EVERYTHING that you hold to be dear, just because officials like Michael Dugan and Jody Vaughan are prepared to take it all away from you in order keep their fancy jobs, and all because some woman – even one with no credibility at all – has made a sexual allegation. And if they are God-fearing people – which such officials in America usually proclaim themselves to be – then I can assure them that, "I was only doing my job," will not fool anyone who has any decent religious values.

Indeed, the castigation and vilification of all those people who willfully hurt innocent others has been common throughout *all* of the major religions across the world for the past *two thousand years*. It is about only thing that religious people throughout the whole of recorded history have *ever* agreed upon.

Why? Because it makes such good sense, because it is *right*, and because we can *never* live in decent societies if people are permitted to hurt innocent others with impunity. But Mr High-And-Mighty Michael Dugan and Ms Princess Lofty Jody Vaughan clearly think that they are exempt from such morality.

They clearly believe that this global, planetary-wide, moral imperative – to refuse to willfully harm innocent people – does not apply to them. They must believe themselves to be superior beings; even though their behaviour suggests that the complete opposite is true.

And, surely, if they think that it is OK to seriously harm *innocent* people in pursuit of their aims, then they can have no legitimate complaint if people decide to harm them in pursuit of their own aims. Indeed, they, themselves, are no longer innocent.

On the contrary, they have been breaking just about the most important moral code ever to have existed on this planet.

And we need to stop them; because we should never allow such people to have so much power over us, and we should certainly never allow morally-corrupt officials anywhere near our justice system.

…

End Note:

People who are prepared to harm seriously innocent others in pursuit of their self-serving aims – especially so when alternative routes are available – are morally corrupt.

So, please don't email me suggesting otherwise.

Sociologist declares women who reject feminism dark and foolish

AVfM Video Source · 3 December 2013 · Archived copy · Original

Aparently, women who question this sociologist's thinking have delicate lady-brains that don't work right, and they need him to do their critical thinking for them. Hear that ladies?

SparkyFister takes exception to this well-meaning and thoughtful man who just has women's best interests at heart, and knows what's best for them.

http://www.youtube.com/watch?v=jJ-jiO6-ZLI

SparkyFister is a bad, wicked man who thinks women should think for themselves and make up their own minds. He's probably a racist too. You should subscribe and keep an eye on him.

This is how disgusting feminists really are

AVfM Video Source · 3 December 2013 · Archived copy · Original

Extremely disturbing video footage from Argentina shows a mob of feminists at a recent protest attacking and sexually abusing a group of Rosary-praying Catholic men who were peacefully protecting the cathedral in the city of San Juan from threats of vandalism.

Charles Clymer. This is your feminism. This is the scum that you represent, and the scum that you are.

NSFW Warning. This video contains nudity. And pigs. PE

A pig wearing lipstick...

Jim Byset · 4 December 2013 · Archived copy · Original

It is undeniable that the Men's Human Rights Movement (MHRM) has gained traction in the past few years. Men's advocacy websites and interest groups have seen massive upsurges in membership and participation. Real world activism is taking discernible shape. Men's rights, often seen as a fringe, obscure movement is now shifting towards the centre of public consciousness with distinct groups now clearly apparent. Some (albeit tiny minorities) are characterized by their strongly political viewpoints – while others are apolitical. Some, such as the Japanese grass eating men and the North American MGTOWs eschew societal rules, in particular – romantic or committed involvement with the opposite sex; others welcome involvement with women and see male-female cooperation as vital to the success of the MHRM.

The global MHRM in India

Some label themselves as Men's Rights Activists (MRAs,) others Men's *Human* Rights Activists (MHRAs) and some, while advocating for men and families only recognize the existence of human rights as a whole, rather than the existence of rights specific, or more applicable to men, than to women. Put bluntly, it's a global, complex movement that for the most part operates with a surprising degree of mutual respect and harmony.

The mainstream media, hitherto oblivious to the growth of the MHRM is taking notice. Major news outlets are asking questions about what the MHRM is, who's involved, and what the issues are. While the media is yet to undertake a substantial survey of the myriad groups, divisions, politics, and realities of the wider MHRM, they are learning – albeit slowly. Results so far have been mixed. Balanced stories and accurate depictions of the MHRM are so far the exception. Reporting is too often misleading, misinformed, and relies far too heavily on the input of those diametrically opposed to the MHRM.

And sometimes, the results are just downright disastrous.

Earlier this year ABC's investigative documentary program 20/20 was forced to pull a piece purporting to profile the rise of the MHRM and the online 'Manosphere.' Prior to air, 20/20 ran a teaser trailer, with snippets from an interview with A Voice For Men's founder Paul Elam, and an accompanying article featuring Anita Sarkeesian – a woman universally despised within not only the MHRM but also the gaming community.

Sarkeesian's shady and questionable past as well as her opportunistic foray into gender-based criticism of the video game industry infuriated gamers and MHRAs alike (indeed both communities have a substantial demographical overlap.)

Anita Sarkeesian, contemplating video games she may or may not have played.

Sarkeesian's inclusion in the documentary was sufficient by itself to enrage the MHRM but there was more. It was evident from the trailer and the look of barely disguised contempt on the face of veteran journalist Elizabeth Vargas that the fix was in – and that objectivity was not high on either 20/20's, or Vargas' agenda.

Paul Elam, himself an unwilling 'veteran' of the media hit piece, saw the signs early. While happy of the coverage, Elam understood ABC's intentions and immediately made his feelings public. The wider MHRM, already skeptical of the mainstream media's agenda and poor track record, unleashed a maelstrom of ridicule and criticism at 20/20 and its producers – deconstructing their agenda in ABC's comment sections, social media sites , and creating online petitions to demand higher standards of journalistic integrity. So taken aback were ABC at the weight of public opinion against them, they pulled the piece, a move that only served to further anger many MHRAs.

As the ABC debacle demonstrated – the MHRM is not without power. Its burgeoning membership, predominantly young, educated, and diverse (not only in terms of gender but also sexual orientation and race) – is laying claim to new territory, in a way not considered possible before.

Feminism – traditionally perceived as the outsider, as the plucky underdog with a score to settle, is now widely acknowledged as the establishment – an establishment from which its traditional core support – young, impressionable female undergrads – is turning away from in droves. The propagandizing, the belabouring of tired *clichés* such as the myth of involuntary female domestic servitude or the gender pay gap has had its day. The old *idée fixes*, are just that – old.

Third wave feminism has only recently recognized that there is a massive conundrum at the centre of its existence – that of its increasing irrelevance. As the MHRM grew in popularity the feminist *modus operandi* wasn't to reach out to those involved or to seek acquiescence on issues affecting men and boys. Instead, feminists went on the offensive, hurling insult, lies, and cast the MHRM as well as individual MHRAs as misogynists, racists, homophobes – bigots of every imaginable variety. It was a strategy concocted by and for those with a lot to lose – highly paid university professors whose jobs, research grants, and tenure depended on the continued promulgation of feminist mythology, and low-level politicians, eager to further their careers by appealing to the ideological status quo.

Chris Green of the White Ribbon campaign, which is neither helpful nor fact-based.

It was a strategy implemented for the most part by naïve, acned undergrads, barely able to tie their own shoelaces, let alone disentangle complex ideology and propaganda from truth. This strategy did achieve a measure of success. The unwillingness on the part of some MHRAs to convene in public due to shaming, intimidation, and doxxing tactics from feminists proved effective.

However, in November 2012, those same tactics backfired in spectacular fashion at what was becoming the epicentre of feminist antagonism towards the MHRM, the University of Toronto.

'Protestors' some openly admitting that they were sent to the event by their gender studies professors, harried and physically intimidated attendees, pulled fire alarms, blocked entrances to the venue, were assaultive to police (called in because of violent behavior from feminists) and verbally abused those present. The video of the event, shot by Canadian filmmaker Steve Brulé, went viral. The violence and bullying tactics of feminist agitators were seen around the world.

It was a watershed moment.

The public were aghast and the media, playing catch-up with a movement comprised of mysterious MGTOWs and hermitic herbivores latched onto the story. It was an event that showed the public the true face of feminism, ugly, vicious – feral and it was an event that gave feminists serious pause for thought. The old ways of intimidation, verbal abuse, shaming, violence – would no longer work. That night steeled many within the MHRM who returned to Toronto in September 2013 and faced down the defunct gay activist group 'Bashback.' Bashback, reduced to a ragtag bunch of professional protestors tried and failed to shame MHRAs convened at Queen's Park in Toronto – there to acknowledge the crisis facing men and boys in society. Activists representing A Voice For Men, CAFE, the National Coalition For Men, Men's Rights Edmonton, Men's Human Rights Ontario, among others were present and shouted back against the shaming tactics – their voice was clear – "**we will not be shamed anymore.**"

This too, was another watershed.

The increasing awareness of feminism as a special interests group, dedicated to enhancing the circumstances of already over-privileged women at cost to society generally is reaching a critical mass. Attendant to this is the growing recognition of the legitimacy of men's human rights. Feminists, now aware of their impending extinction and the intensifying acceptance of the MHRM have begun in recent months to change the record, or at least, to attempt to place it in a shinier sleeve.

In a bid to stop the bleeding, feminists have sparked a debate about rebranding. Led by Elle magazine, the campaign has sought to undo the negative connotations around feminism. From Elle journalist, Hannah Swerling: 'The conversation about feminism, what it means and more importantly, what it means to you, is one that runs continually at ELLE HQ. That's why in the November issue, we invited three feminist groups to work with three award-winning advertising agencies to re-brand a term that many feel has become burdened with complications and negativity.

Of course – it is magnificently ironic that a glossy women's magazine, heavy on aspirational consumerism, should take such a leading role in modern feminism. It speaks volumes as to just how out of touch with reality feminism has become.

Yet this rebranding is not the only change taking place.

Feminists are beginning to begrudgingly accept the existence of men's issues. Refusing to fully relinquish their victim narrative, however, feminists have attached the caveat that MHRAs should not blame feminism for the existence of issues that affect men and boys. November 19th saw the celebration of International Men's Day – an event that in previous years was mostly ignored by everybody outside of the MHRM. This year, though, was different. The celebration was covered by the mainstream media – with numerous feminist writers acknowledging the event, but also using the opportunity to issue edicts on discussion related to the role of feminism. They were not to be blamed – for anything. While a lot of the coverage was plainly bigoted and demeaning, some was more even-handed – and some was actually positive.

Feminism is changing. For the most part, those changes are cosmetic but feminism has a long history of coopting popular causes, and this is something that the MHRM needs to protect against. The softening of rhetoric from feminists may indicate a future attempt to appropriate the issues of the MHRM. Feminists have tried, and failed to convince not only the MHRM but the general public that they were addressing issues important to men and boys. Of course, this was a massive lie, predicated on the idea that smashing the ludicrously imagined patriarchy would fix everything. It is likely, that in yet another act of window dressing akin to the Elle rebranding, and previous coopting, that feminism will try to appropriate men's human rights issues in a bid to obviate the necessity for an MHRM independent of feminism.

It won't succeed.

Feminism has been exposed and no amount of rebranding, rewording, or special pleading will cover over the truth.

They have lost trust; they have lost legitimacy.

They have lost.

Editor's note: This item is reprinted from Men's Human Rights Ontario, images of Anita Sarkeesian and Chris Green reprinted under Commons License per Wikimedia Commons license specified here and here.

Letter to the Queen of England on behalf of males

Attila L. Vinczer · 4 December 2013 · Archived copy · Original

Over the past 6 years or so, I have been closely working with two families in Ontario, Canada where the father in each case has been maliciously prosecuted on the mere words of the disgruntled daughter.

> **These two men are known as "Lone Wolf" and "Maximus Ferox."**

There was absolutely no evidence in either case. None. I am not permitted to publish the names of the alleged perpetrators, or the alleged victims, due to a publication ban. Consequently I had to cross out the names of the two victims within the letter I have written to the Queen of England for publication at large. When I say victims, I do mean the fathers, as they and their families are the true victims.

False allegations are very near to me as I came very close to being jailed for a false sexual allegation concocted by my ex wife and aided by her sister and family. When I see these men, fathers, taken out of the courtroom in handcuffs, I see myself in their shoes. It is a feeling so deep, that it leaves me feeling numb and shocked as chills run throughout my body realizing how close I came to that exact end. These chills then quickly turn to energy that drives me to work hard, fighting vehemently to stop this tyrannical madness against men. The worst thing we can do is to remain silent. That is exactly what the establishment wants: men to suffer in silence. They want to be able to execute their power exacting a heavy blow against innocent men.

In the case against Lone Wolf, his aboriginal name, a senior Crown Attorney pulled him into a room at the courthouse and privately told him, "I know you are innocent. I sat through your entire trial. I know she is lying. I can not hang for you to go against another Crown. I am sorry." And he walked out leaving Lone Wolf alone in the room adjacent to the courtroom he was being sentenced in.

I can not stress enough how important it is to be audio recording all the time when in these predicaments. Had he been recording, he would be a free man today. The person with the running recorder had just stepped into the bathroom. Now alone, the senior Crown Attorney attempted to clean his conscience, knowing an innocent man had been wrongly convicted.

Understandably, these men being maliciously prosecuted are nervous and scared. They often believe that by complying with the desires of the establishment, their situation will resolve to the better. This time and time again has been proven to be a fatal mistake. It does not get better. It does not resolve itself. In fact it enables these tyrants to continue doing what they do with impunity, with anonymity and in secrecy. We must break the silence!

> **"We must break the silence!"**

Exhausting all other avenues, I chose to write a letter to the Queen of England, as she is the Most High in Canada. That is why we refer to the prosecutor as "the Crown" or occasionally those work in it as "Crown."

This letter is also being shared with all the Members of Parliament in Canada and all the Members of the Provincial Parliament in Ontario. It is also being copied to the Pope, the Prime Mister of Canada, Grand Master Fra' Matthew Festing and to Monsignor Imre Kozma. We must disseminate to the world for all to know what crimes are being committed against the good citizens of Canada–a set of crimes increasingly spreading beyond Canada and throughout the world. The time has come for men to stand up and loud that we are not capitulating to the abuse of males any longer.

The time has also come for more women to support their men and speak in outrage to their abuse. Enough is enough. The abuse stops here and it stops now! Please take a moment by clicking here to express your concern and outrage to our Prime Minster of Canada that malicious prosecution of men is prevalent and unacceptable abuse of our Criminal Judicial system, designed to keep the Queen's Peace, not to disturb it at the expense of usually males.

Be sure your letter is free of profanity and written in a diplomatic respectful manner, please.

My letter to The Queen follows:

[image]

THE CANADIAN MALTESE CHARITABLE SERVICE TRUST

59 Claywood Road, Toronto, Ontario, Canada M2N 2R3

[image]

Attila L. Vinczer, to ER, Her Majesty the Queen October 26, 2013 Her Majesty the Queen Buckingham Palace London, England SW1A 1AA

Your Majesty: As a Canadian Citizen, I am impelled to bring to your urgent attention, matters of grave concern that is systematically ravaging Canadians throughout this land. A condition that exists within all the Commonwealth Nations. Please allow me to explain, Your Royal Majesty.

Over the centuries, many regimes have attempted to undermine and destroy our freedoms and democracies. Arguably, it was the family, the fundamental essence of a nation, that was under attack. Those attacks were gallantly fought off by loyal soldiers to ensure the sanctity of our family's freedoms and democratic way of life was preserved. Many of those soldiers made the ultimate sacrifice, thereby giving us the safety of life over their own.

Before I delve into these matters of grave concern, not to be remiss, it gives me a great deal of pleasure to congratulate you on your newest member of the Royal Family, Prince George and his recent Christening. Undoubtedly, there is no other greater gift, than the gift of life, the makeup of families and indeed our nations.

I am a 49 year old single father of two wonderful boys. It was my own family turmoil that led to a deeper desire to help my fellow man as I was astounded to see the state of affairs our families are in. Since my early twenties, I have always been benevolent, especially towards children. Perhaps it was my own father who bestowed this wondrous trait upon me.

Peter Vinczer, my 76 year old father, has been on his own since the age of 14 as the iron curtain came between his family and his father. He co-founded with Monsignor Imre Kozma, the Canadian Maltese Charitable Services trust 18 years ago. It is here and within many other organization I continue thriving my benevolent endeavours helping my fellow man.

Recently the Order of Malta celebrated 900 years of existence at the Vatican. His Most Eminent Highness Fra' Matthew Festing, Prince and Grand Master of the Sovereign Military Hospitaller Order of St. John of Jerusalem, of Rhodes and of Malta, Most Humble Guardian of the Poor of Jesus Christ, bestowed the honour to lead a delegation of 5,000 Maltese Knights to Monsignor Imre Kozma of Hungary. The Hungarian Chapter is the most active of all, with a yearly budget of $300 million Euros, by donations alone. Our motto is, "Tuitio fidei et obsequium pauperum."

While I digressed slightly to shed light on whence I come to beseech your much needed help, Your Majesty, I respectfully draw attention to our families who are currently under certain attack. Over 50% of families end up broken in divorce. Children's mothers and fathers are torn apart. Family court aided by lawyers, police, mostly unregistered child protection workers, physicians, foster homes, educators, government, women's shelters and countless lobby groups all attribute in varying degrees to ravaging loving families.

This leads to traumatized children as they endure the pain of watching their mother and father torn apart. Moreover, in Canada 8 men and 2 women will commit suicide each and every day as the ravages of divorce and broken homes becomes unbearable. Crushed and broken, extinguishing one's own life becomes the only viable means to stop the anguish, adversity and complete and utter despair. Children are left in the dark shadows of this destruction. We must take better care of our children, our very future.

Regrettably, I am further impelled to inform you that our laws, designed to keep the Queen's Peace are being surreptitiously and deliberately perverted for ulterior motives in alarmingly vast cases brought before the courts. Innocent men and even boys as young as 12 are being maliciously prosecuted under the Criminal Code of Canada by unscrupulous vexatious allegations with often not much more than the mere hearsay of the accuser. This is akin to the witch hunts in Salem an act that was eventually deemed as a gross miscarriage of justice.

Within the organizations I work, such as Canada Court Watch and A Voice for Men, we have documented hundreds of cases of judicial abuse that is harming families. Unregistered Children's Aid Workers, unlawfully practising social work, who refuse to register are known to produce perjured affidavits. Police officers are mandated to arrest the male in Domestic Violence Calls despite the fact that Domestic Violence is roughly equal between men and women. Prosecutors turn a blind eye, freely pushing for convictions and failing to adhere to the principals of fundamental justice they are sworn to uphold in the general interest of the public.

Many times the male will get arrested even though the male called police for help. Children are removed by Children's Aid Workers from parents for absolutely no reason. Some of these children are abused in care while other children sadly succumb to the abuse.

Ex parte restraining orders are issued without just cause and without proper judicial examination usually against husbands and fathers. Consequently fathers are being removed from their homes without just cause at an alarming rate, literally tossed to the curb. Children are growing up without their fathers. Within schools, children as young as 12, most often boys, are arrested for normal incidents of child play and by false or misleading allegations.

The aforementioned is just a minor sampling of what is going on in Canada today, and in fact within all the Commonwealth Countries and other nations.

Your Majesty, the most disturbingly egregious circumstance is the vast number of innocent men who are maliciously prosecuted and consequently incarcerated for crimes they did not commit. Recently, William Mullins-Johnson was freed by AIDWYC, Aid In Defence of the Wrongly Convicted. An innocent man who spent 12.5 years behind bars for the murder of his niece that he did not commit. In fact there was no murder as the child died of natural causes. The Government of Ontario paid him $4.25 million dollars of compensation for his wrongful conviction and incarceration. There are far too many other such cases that effect horrible conditions on families, but none more then the men they maliciously target.

Over the past two years I have closely worked with two such families where the father was prosecuted for crimes they did not commit. In both cases, there was no evidence and the Crown's case was built strictly on hearsay. Xx Xxxxx, was sentenced to 10 years in prison. A husband and father to six children. On Monday, October 28, 2013 another innocent man, Xxxx Xxxxxxx, son of Xxxx Xxxxxxx a decorated war vet, will be sentenced to an expected 10-12 years for crimes he did not commit. A husband and a father to 4 children.

Such malicious prosecutions lead to terrible devastation of families leaving the very fabric of society in tatters. These are the men who have and would again fight gallantly to preserve our freedoms and democracy, protecting our families, our nation. If we so destroy our men, who I ask will be left to preserve our freedoms and democracy, we far too often take for granted? Sadly there appears to be a war festering within our nation against the male population. As I mentioned, in Canada 8 men and 2 women will commit suicide each and every day as they are literally driven to their ropes end by the devastation of divorce and family breakdown. Divorced men are 8 times as likely to take their own life than a woman in the general population. This is telling of how dire the situation is, particularly for our men and boys.

We have sought your help in the past for Maurice Conway, a war veteran who was raped. The woman that raped him managed to go before the Ontario courts and obtain a child support order for a baby that she conceived by the criminal act of raping a man. There was not enough money left over from his military pension for the basic needs of life. The courts eventually capitulated quashing the child support order when they realized what had been done and that your Highness was made aware of the miscarriage of justice.

Indeed, I am sure many seek your help and have done so for hundreds of years before you. This time it is our fathers, brothers, uncles, sons and grandfathers who collectively seek your Majesty's help. It would appear that while the courts are doing a good job in many cases, there is grave concern about malicious prosecution based on vexatious false allegations of rape, Domestic Violence and other sexually related allegations. They are used to get a leg up in divorce court against men. They are used to inflict vengeance against a boyfriend, a father, a husband or against seemingly any man by women who cry wolf. It is concerning that those women who are real victims of these horrible crimes, may not be taken seriously given the vast number of false allegations.

I have discovered that the Royal Family are Honorary Members of the Law Society of Upper Canada. Within the Criminal Court it is the Crown that prosecutes citizens brought before the courts. Regrettably, the act of malicious prosecution undermines the good name of the Royal Family putting our judicial system in serious disrepute and tarnishing the Royal Family's good reputation. My own 12 year old son was subject to this tyranny earlier this year based on fabrications by a school principal. The Crown prosecutor refused to withdraw the charge laid against my son until I made it patently clear I would make the matter public.

My eyes were opened up to the injustices within Family and Criminal Court 7 years ago when I too was subjected to a very serious false sexual allegation in Family Court. Were it not for the very good advice of a retired police officer to tape record everything, I too would be in jail today had I not captured the plot on my voice recorder.

Over the years I have helped and worked with hundreds of people who are being slighted by the courts. It is having a devastating effect on our families. I am unable to turn a blind eye to this, as my fellow man is being grossly harmed by egregious judicial acts. Innocent men sent to jail every day. I am unable to rest easy knowing this terrible condition continues unabated.

True to the moto of the Order of Malta, "Always on the side of the needy." I am doing what I can to help my fellow man, but I am unable to help enough as I am only one man. We desperately beseech your assistance to ensure that the Criminal Courts and all those within our judicial realm actually keep the Queen's peace and not disturb it. We seek your help to ensure that nobody is maliciously prosecuted and to ensure that all Canadians can live in peace and harmony in a free and democratic land of Canada.

I respectfully and humbly ask that you write to the Prime Minister of Canada, the Right Honourable Stephen Harper that he would carefully review the concerns I have brought before your Majesty the Queen of England and encourage him to take what ever steps needed to stop the abuse within our judicial system.

"Long live the Queen" and "Long live the Royal Family."

Respectfully yours,

The Canadian Maltese Charitable Service Trust

Attila L. Vinczer

Secretary

ALV/kvs

cc pope Francis, Prime Minister Stephen Harper, Grand Master Fra' Matthew Festing, Monsignor Imre Kozma

Michelle Obama is a feminist nightmare? You're goddamn right she is!

Janet Bloomfield (aka JudgyBitch) · 4 December 2013 · Archived copy · Original

This is Michelle Cottle, a delightfully deluded and viciously misogynist contributor at Politico, who writes that First Lady Michelle Obama has betrayed the sisterhood by caring about her husband, her children, food for the nation's children (all of them), wounded soldiers and … gasp! Literacy!

The ability to read?

Who needs that?

> Here, finally, was an issue worthy of the Ivy-educated, blue-chip law firm-trained first lady, a departure from the safely, soothingly domestic causes she had previously embraced. Gardening? Tending wounded soldiers? Reading to children? "She essentially became the English lady of the manor, Tory Party, circa 1830s," feminist Linda Hirshman says.

Let's think this through, shall we?

Michelle cares about her husband.

Michelle's husband Barry works long hours, travels extensively, shoulders a wee bit of responsibility, and faces down some formidable opposition to his ideas about how to do his job. He answers not to an immediate superior, but to the ENTIRE FUCKING NATION.

No pressure.

Barry and Michelle have two children. When Barry got his job, Michelle realized that there was more at stake than just her own personal happiness and she made a choice: she would be there for Barry, and in doing so, be there for their children when he couldn't be.

What a dumb bitch.

She went to law school, people! Can't she afford some other brown lady to raise up those children for her, just like all the white ladies do? What's the matter, Michelle? Something about that feel not quite right?

While there are many, many fault lines in feminism, I think this attack on Michelle Obama highlights one of the most important ones: feminism hates black women in particular, especially when black women align their interests with the men in their community rather than the white ladies who would rather black women fall in line, after they are finished picking up the white lady's kids from school, making dinner for the white lady's husband and ironing the white lady's shirts, which she needs to do her important job as an administrative assistant for some man who is not her husband.

Since when have black women had the luxury of being at home, gardening and caring for their own children rather than someone else's? What would happen if a whole lot of black women decided Michelle and Barry had the right idea and that the nuclear family is, after all, the best form of family organization? What if they stopped cooking and cleaning and gardening and ironing and raising white children and decided to spend all that energy on their own communities and their own families?

Feminist nightmare indeed.

This faultline has been in feminism since it's very inception. White women have done a glorious job convincing themselves and countless millions of others that they have somehow managed to "catch up" with the work men have always done and are now participating on more or less equal footing in the labor market. The wage gap is closing! More women in the board rooms! Women are graduating in record numbers from colleges and

universities!

This is all supposed to represent incontrovertible evidence that women are indeed not just as good as men, but BETTER! Men are obsolete! It's the end of men!

In the first place, it's all a giant smokescreen obscuring the fact that most women are doing nothing more than HOUSEWORK in the labor force, earning college degrees in hard subjects like reading, dancing, feeling and caring for small children, while men continue to design, build, operate, maintain and repair the communication, energy, transportation, sanitation and protective services infrastructure that makes all the housework jobs even possible.

And in the second place, the women feminism champions are by and large RICH WHITE WOMEN, who go out of their homes every day to perform some housewifely service for some man other than their husbands and leave the work their own families entail to women of color and poor women, who must neglect their own children and husbands to provide for the white woman's.

All the discussion about "intersectionality" and "inclusiveness" in mainstream feminism is pure sophistry: if feminism were to address the interests of ALL women, it would quickly collapse, because the white ladies cannot engage in their teary-eyed hand wringing over the plight of poor colored ladies without immediately implicating themselves as the principal source of racism and exploitation.

Intersectionality and inclusiveness has never been part of feminism and never can be.

You know where women of color and poor women WILL find their own unique perspectives and interests addressed?

In the Men's Human Rights Movement – MHRM. The moment women of color put the interests of their sons, brothers, husbands, fathers, grandfathers, uncles, nephews and every other black man at the center of their quest for equal rights and responsibilities, they will find the inclusiveness feminism can never deliver.

Feminism promises equality, but is only really interested in equality that delivers a benefit to white women. Where is the cry for equal sentencing before the courts of law? Where is the cry that 50% of all workplace related deaths are women? Where is the cry that half of the nation's garbage collectors and sewage treatment workers are women? Where is the cry that half of all the homeless and indigent be women?

Ew. Icky. Pick up garbage? Gross! And who cares about criminal sentencing anyways? It's mostly black thugs who get the harshest sentences, and the more of them in jail, the easier it is to exploit the women left behind. Please don't forget to vacuum the cat hairs off my couch, Jemima, and make sure you give Bootsie her fresh liver pate. You did make her fresh liver pate, right?

I will no doubt be accused of conspiracy: feminists caaaaaaare about black women and they aren't silent about wildly disproportionate sentencing of young black men because they want a steady supply of exploitable domestic labor. No, no, no. That's just a *coincidence*.

Men of color have long known that the MHRM has inclusiveness at its core, as have gay men, disabled men, poor men, every other category of man you can think of: no condition other than the simple fact of biological sex comes in to play when it comes to infant genital mutilation. Boys, no what matter their skin color, social status, ethnicity, ability – irrespective of any social condition you can think of – can be legally mutilated during infancy. Pick any other issue: suicide doesn't care how rich you are, the school system doesn't care what color your skin is – boys of every class and race and group will be marginalized.

Women of color have been trying for 80 years to be included in the broad category of "women" that feminism purports to represent.

It will never happen.

And when very successful, accomplished black women like Michelle Obama decide to make their husband and children a priority, they are called "traitors" and "nightmares".

Nightmares: black and scary.

But in Michelle Obama's story lies a kernel of truth, a breath of freedom and honesty and a message we need to get out to women of color in particular: the civil rights of men ARE the civil rights of women.

All women.

We cannot possibly be equal until we are ALL equal.

> I am a firm believer in the people. If given the truth, they can be depended upon to meet any national crisis. The great point is to bring them the real facts.

Abraham Lincoln

The truth is very simple: until men, all men and not just rich white men have equal rights under the law, no man or woman will have equal rights.

Waiting for rich white women arguing with rich white men to notice the interests of everyone is like waiting for a lioness to care about the plight of the earthworms who create the soil that nurtures the life of her entire world.

It won't happen. 20/20 says the MHRM lives in the underbelly of the internet. The deep dark recesses. Well, that's where life begins, no?

It might be dark down here at the moment, but we aren't afraid of the dark. Even when the dark we are talking about is the color of your skin.

All men matter. And so do all women.

And together, we can change the world.

Lots of love,

JB

Men do totally pointless things for no good reason

AVfM Video Source · 4 December 2013 · Archived copy · Original

Men doing pointless things for absolutely no reason at all. Losers living out of their mother's basements, obviously.

Ain't it grand?

More from The Piano Guys here.

Masks Off – A Challenge to Men is hate-propaganda

AVfM Video Source · 4 December 2013 · Archived copy · Original

Never mind that men are the majority of rape victims and all forms of violence, that female perpetrators of all forms of assault, sexual and otherwise, are ignored, marginalized, or quickly forgiven by a misandrist culture and a gynocentric legal system. Never mind that this ad infantalizes women while inculcating shame and self-loathing onto men, making them feel personally responsible for violence that is everybody's problem. Let's just "cure" men of their "toxic masculinity," right?

I made sure to leave some comments. It should be interesting to see if they stay. They were immediately responded to by people spouting things like "patriarchy." We encourage you to give them your opinion too: hate propaganda like this is disgusting and should be called what it is. –DE

Leave Nick Reading alone!!!!

AVfM Video Source · 4 December 2013 · Archived copy · Original

We suppose some people won't get the joke, but we were laughing our asses off. Men's Rights Edmonton kicks ass.

Don't be mean to poor Nick! We love you Nick, we love you!

(You should subscribe to MRA Edmonton.

Paternity fraud champion practitioner, Jemima Aiton

Robert St. Estephe · 5 December 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

●●●

Paternity fraud is a major issue nowadays. It has been on the increase in recent decades. Paternity fraud is frequently employed in order to defraud money from the targeted non-father. The scam has been around, it should go without saying, for centuries. The story of Scotswoman Jemima Aiton, who plied her industrial scale racket in the early decades of the 20th century, offers an example of one of history's greatest practitioners of the art of paternity fraud.

***

[image]

FULL TEXT:

"Queen of Hearts" Rich Lovers Bluffed by Her Bogus Baby – How a Low-Born Scotch Girl Used a Stolen Child For An Extraordinary Career of Crime For Which She Now Must Pay —

A dour old Scottish magistrate glared angrily down upon pretty, wayward Jemima Aiton a few days ago, signed an ominous looking official document, and said to her: "They tell me they call you the 'Queen of Hearts' in the gambling dens of Glasgow. But to me you seem to be the very queen of clever, conscienceless, criminal schemers. Your crime is without precedent. Your plan was diabolical. It is with a clear conscience that I sentence you to prison."

And certainly no criminal of either sex has stood at the bar of justice in Glasgow in this decade for a more unusual crime

Jemima Aiton, twenty-three, and the wife of a man she managed to mislay a few years ago, when she found his honest affection beginning to pall, was convicted of stealing a baby boy less than a month old. The amazing young woman took the infant, not to satisfy an overdeveloped mothering instinct, nor because she loved the babe. She stole him to use in her business – just as other adventuresses use compromising photographs and bundles of torrid love letters.

Representing him as her own, she wheedled, blarneyed coaxed, bullied and blackmailed hundreds of pounds out of a score of men who knew her well. For lovers with whom she had been indiscreet (alas, there were several such!), she had one story.

"He's our bairn, lad," she would say to such a one. "Yours and mine. He's the very picture of you. And how in the world I'm going to bring him up, I don't know."

If that didn't do the business, she would burst into tears. But as a rule it wasn't necessary.

[image]

For elderly admirers who had restrained their ardor, and were not in her power she had another story, equally affecting: "Poor laddie," she would croon, looking at the stolen babe with an all but Madonna-like affection. "His father – my husband – is a drunkard and a wastrel, and I don't know where he is. And how in the world I'm going to

bring the boy up, I don't know."

It always got back to that to a question of how she was going to bring him up. Just how many slightly silly middle-aged men of affairs contributed to the exchequer of the tricky grass widow and her bogus baby the authorities don't pretend to know.

When the girl stood in the dock for sentencing, there was just one fact in her favor, and that was what prevented her from getting a much longer term, than she did get. It was that she had not abused the child.

Jemima was born in a tiny Scotch hamlet on the manor, not a great way from "Kilmarnock" and Glasgow. Until she was married, she was never in a town of as many as 500 inhabitants. When twelve years old she was put out to service in the household of a prosperous farmer of the neighborhood, who worked her long hours and hard. Between that and her fifteenth year she saw enough hard work to become aware that she didn't like it and didn't intend to make her living by it. At fifteen she married Alton, a good-looking, shiftless, younger son of a fairly well-to-do family of the village, and escaped from the servants' hall.

Since then, Jemima has confessed she married Aiton because he represented her only possible mode of escape from the hamlet, on the moor. The boy was without ambition; and having gotten the girl, he was prepared to settle down at home, but she "kept at him" until he moved away to Kilmarnock with her.

She was satisfied with Kilmarnock for a few months. After her native village, which was just a "wide place in the road," as an American would say, the larger town seemed a veritable metropolis. Inevitably, however, the day came when she demanded wider horizons, and the flustered and uncomfortable young husband shook himself out of his pleasant lethargy and raised the fare to Glasgow.

Once, there, the sixteen-year-old bride left Aiton in no doubt as to the course she intended to pursue. She ran away from him their first night in the big city, and began to dance her way down that primrose path so many young girls have traveled.

[image]

Without any money when she cut herself adrift, from Aiton, she became almost overnight a member of the "gay set" on the fringe of the half world, and a few weeks later a notorious gambler succumbed to the lure of her vivid, restless, disturbing beauty, and set her up in a cottage in the suburbs.

Month followed month and Jemima followed her card sharper – sometimes playing cards herself, sometimes aiding him, sometimes tolling in victims to be fleeced, earning her title of "Queen of Hearts."

Constancy, though, was not in Jemima's make-up and in time she tired of her gambling sweetheart, and his occasional periods of poverty. Thrown into association with gay young men of fashion, elderly playboys of social standing and business men sowing belated wild oats, she began to turn the acquaintance to financial advantage.

Once a young Scotch laird was her "protector," and squandered upon her the pennies and pounds wrung from the miserable tenants on his mountainy estate. Once a canny Glasgow banker set her up in a magnificent establishment, imported servants and furniture for her, gave her a splendid car of her own, and a little checking account. A crown prosecutor was an admirer once; a shipping magnate lavished a small fortune upon her.

Shrewd, with a peasant shrewdness in matters of money, Jemima of the moors lost out, with her various prosperous admirers because of a constitutional inconstancy in her, and because of common tastes which not even the best of clothes and the politest of surroundings could erase. In her heart, the country girl yearned for the tawdry crowds she knew as the card sharper's sweetheart, and even after she became the favorite of a succession of wealthy men she could not down her liking for the showy and the vulgar.

The banker heretofore alluded to concluded his liaison with the former servant, maid when he found a dance hall dandy leaving the apartment early one misty morning. The shipping magnate quit in disgust when he found that his wild rose of the moors was stealing from his arms to meet a public house rowdy who had been a prize fighter.

With patrons vanishing, money going, and her beauty somewhat tarnished by the wild night life she had been leading, the canny girl from the country began to take thought of her predicament and to plan a coup that would make her financially independent.

Apparently she decided against further amours with elderly admirers well, stocked with silver, reasoning that such affairs were too boring, and, besides, interfered with her freedom.

Just when the idea of using a baby to further her failing fortunes occurred to her, the police didn't establish clearly at the time of the Glasgow trial. One witness did say that he proposed marriage to her not knowing that the absent Mr. Aiton was still her legal husband. He painted a glowing picture of the joys of motherhood, which made her laugh, at first, and then made her stop and loot reflective and calculating.

It wasn't a great while after that at any rate, that she began to scan the little personal advertisements in the Glasgow newspapers, keeping her own counsel while she did so. And one day her eye lighted on the following "agony item": "Young mother, unmarried, wishes to place infant, son with kindly, respectable people. Child may be legally adopted. Mother is unable to support him."

The advertisement had been sent in from Kilmarnock, and after some red tape had been unraveled, Jemima Aiton journeyed to that town and met Ellen MacDougall and her small son, Andrew. One of those flighty after-the-war romances had ended tragically for Ellen, with a baby on her hands, and the shiftless roving father in flight to avoid responsibility. The child was only twenty days old, and the young mother, "on her own," was obliged to go to work.

Ellen MacDougal, the mother of the bogus baby Jemima Aiton used in her clever scheme for living a life of luxury at the expense of unsuspecting victims

The fair but false Jemima professed the most unrestrained admiration for the baby, and assured the unhappy mother that she would love him and rear him as he should be reared. Also, that, she (Ellen) would be permitted to see him frequently.

With that understanding, they started out to the parish council office of Kilnarnock to make the arrangements for the adoption. Of course the "Queen of Hearts" had no intention of effecting such a step. She had studied the lay of the land; had on the way to the office she gave the real mother of the puny infant the slip, and took him back to Glasgow in a cab.

The enterprising Jemima did not relish the care of the infant, which she had to undertake herself to make her plan

stand up and almost immediately she went to work upon the admirers mentioned at the beginning of the story. The first victim was a middle-aged draper, it has been learned. With a wife, and daughters almost as old as Jemima herself, he did not argue much, nor protest when she told him the boy was his and she needed money to rear him, the indiscreet draper went straightaway to the bank and returned with close to a hundred pounds. A bank official, elderly, single, and of unquestioned probity and right business was the next. His guilty conscience made him a coward when she taxed him with paternity, and he made his contribution and slunk away.

With a few circumspect men who had been loitering around her little house in Glasgow without, compromising .themselves, the young woman was obliged to be more subtle, but her art was equal to the demands upon it. Knowing she had no holdover then she told them she was a grass widow, that her worthless lout of a husband had left her as their child was coming and that she faced a bleak future unless she got aid from friends. The appeal seldom failed to work.

Having profaned mother love as she plucked her victims, Jemima Aiton was beaten by it in the end. Ellen MacDougal did not weep a little and forget when the schemer stole her baby. She began a search which finally led her to Jemima's Glasgow parlor – and her son.

["'Queen of Hearts' Rich Lovers Bluffed by Her Bogus Baby – How a Low-Born Scotch Girl Used a Stolen Child For An Extraordinary Career of Crime For Which She Now Must Pay," The Ogden Standard Examiner (Ut.), Jul. 23, 1927, Magazine section, p. 1]

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Marriage is slavery

Peter Wright · 5 December 2013 · Archived copy · Original

Modern marriage evolved from a historical ritual designed to indenture slaves to masters, though most people have forgotten this history. However, many of the behaviors and rituals central to this history can still be discerned in modern marriage.

It's thought that the practice of exchanging wedding rings extends far back into ancient history, with evidence of the ritual being found in Ancient Egypt, Rome, and within several religious cultures. However *our* modern-day practice of giving wedding rings has a very different origin and meaning, one which may make you, well, cringe a little. As suggested on the Society of Phineas blog, the ring functions as a feudalistic contract between the man and his wife:

> "The ring functions as a proof of ability in the supplicant vassal's pledge to the wife. This is true given the traditional expectation of the amount of resources to be expended in purchasing the ring along with providing for the wedding day. In this gynocentric environment, it's total sacrilege to not present a woman with her One Ring or to present one that is substandard to her or her friends. She uses her One Ring as a social proof of her status around Team Woman (it's a competition much like Valentine's Day gifts), as she will not hesitate to show it off as much as possible when she first gets it if it meets with her approval." [1]

This contention finds support from medievalist scholars who show the origin of our ring-exchanging ritual is found in early literary sources and in artistic depictions of the Middle Ages. H.J. Chaytor, for instance wrote "The lover was formally installed as such by the lady, took an oath of fidelity to her and received a kiss to seal it, a ring or some other personal possession." Professor Joan Kelly gives us a tidy summary of the practice:

> "A kiss (like the kiss of homage) sealed the pledge, rings were exchanged, and the knight entered the love service of his lady. Representing love along the lines of vassalage had several liberating implications for aristocratic women. Most fundamental, ideas of homage and mutuality entered the notion of heterosexual relations along with the idea of freedom. As symbolized on shields and other illustrations that place the knight in the ritual attitude of commendation, kneeling before his lady with his hands folded between hers, homage signified male service, not domination or subordination of the lady, and it signified fidelity, constancy in that service." [2]

[image]Like the description given by Kelly, men continue to go down on one knee and are quick to demonstrate humility by claiming the wedding is "her day", betraying the origin and conception of marriage as more feudalistic in its structure than Christian. With gestures like these it's clear that modern marriage is based on the earlier feudalistic ritual known as a 'commendation ceremony' whereby a bond between a lord and his fighting man (ie. his vassal) was created. The commendation ceremony is composed of two elements, one to perform the act of homage and the other an oath of fealty. For the Oath of fealty ceremony the vassal would place his hands on a Bible (as is still practiced) and swear he would never injure his overlord in any way and would remain faithful. Once the vassal had sworn the oath of fealty, the lord and vassal had a feudal relationship.

Because this archaic contract remains current in contemporary marriages, we might also question our typical concepts of *obeyance* between a husband and wife. In older Christian ceremonies the women sometimes vowed to love, cherish and "obey" her husband. However, because framed within a feudalistic-style relationship the woman's obeyance was strongly offset and perhaps overturned whereby in practice she tended to be the dominant power-holder in relation to the man. In the latter case the wife as more powerful figure is merely obeying -if she is obeying anything at all- her responsibilities as a kindly overlord to her husband. Notice here that we have switched from the notion of a benevolent patriarchy to a kindly gynocentrism which feminists like to promote as loving, nurturing,

peace-loving and egalitarian.

Love service

The Medieval model of service to a feudal lord was transferred wholesale into relationships as "love service" of men toward ladies. Such service is the hallmark of romantic love and is characterized by men's deference to a woman who is viewed as a moral superior. During this period women were often referred to by men as *domnia* (dominant rank), *midons* (my lord), and later *dame* (honored authority) which terms each draw their root from the Latin *dominus* meaning "master," or "owner," particularly of slaves. Medieval language expert Peter Makin confirms that the men who used these terms must have been aware of what they were saying:

> "William IX calls his lady midons, which I have translated as 'my Lord'… These men knew their Latin and must have been aware of its origins and peculiarity; in fact it was clearly their collective emotions and expectations that drew what amounts to a metaphor from the area of lordship, just as it is the collective metaphor-making process that establishes 'baby' as a term for a girlfriend and that creates and transforms language constantly. In the same way, knowing that *Dominus* was the standard term for God, and that *don*, 'lord', was also used for God, they must also have felt some connection with religious adoration. [3]

Recapitulation

Let's recapitulate the practices associated with the ring-giving ritual of marriage:

1. Genuflection: man goes down on one knee to propose
2. Commendation token: rings exchanged
3. Vassal's kiss: reenacted during the ceremony
4. Homage and fealty: implicit in marriage vows
5. Subservience: "It's her special day"
6. Service: man prepares to work for wife for his whole life
7. Disposability: "I would die for you".

Is it any wonder that women are so eager to get married and that men are rejecting marriage in droves? The feudalistic model reveals exactly what men are buying into via that little golden band – a life commitment to a woman culturally primed to act as our overlord. As more men become aware of this travesty they will choose to reject it, and for those still considering marriage I encourage you to read this article a second time; your ability to keep or lose your freedom depends upon it.

[youtube=http://www.youtube.com/watch?v=FEr0BPOfVw4&w=560&h=315]

Sources:

[1] Website: Society of Phineas
[2] Joan Kelly, Women, History, and Theory, University of Chicago Press, 1986
[3] Peter Makin, Provence and Pound, University of California Press, 1978

Source: Gynocentrism and its cultural origins

Art imitating life...and afterlife

Patrice Stanton · 5 December 2013 · Archived copy · Original

With the recent publication of my novel, *Oh Hell*, inspired by the suicide of Thomas Ball in June 2011, it seemed right to update an article that appeared here just over one year ago, entitled, Only one thing left…. (*Oh Hell* spoiler alert.)

Shortly after Thomas James Ball's death on June 15th, 2011, I read about it online. I learned about his frustrating relationship with the so-called "Justice System." His tragedy had been playing out in the courts of New Hampshire for ten years by the time it came to an unthinkable end that day. There, back east, this beleaguered divorced father of three committed suicide by setting himself on fire. And he did it in front of the very courthouse that was to serve on the morning of June 24th, 2011 as yet one more opportunity for players within that System to further hound him. This time most likely straight into their own jailhouse.

Instead, in essence, the man decided he'd already been dogged sufficiently. I believe he felt that he was already dead – as a man and as a father, denied normal access to his own precious children and thereby estranged from them.

For eleven days words failed me. Then on June 26th, 2011, I thought I got it, so wrote on the poster board I keep near my bed:

"What can a man do when he has only one thing left for them to take?"

For those yet to choose the Red-Pill and see the U.S. legal matrix for what it's become, it's unpleasant contemplating Mr. Ball's decision, and harder yet to read the writings he left behind (find the full 10,000-word essay: thomasjamesball.com). Hell, we've been conditioned from the first day we're able to look at a flickering video screen to believe our system is the best in the world. But after reading his essay back in 2011, I was further enraged by the pitifully small media coverage the man's death merited. Sure, his very readable, downright journalistic essay contained hard Truths…but only for those who knew to look. It contained Truths about his experiences with the powers-that-be who lord it over all of us, from the uniformed cops out driving the streets to the robed monarchs sitting high on their benches in our courtrooms. Most of it, therefore, seemed relevant to an awful lot of people, not just divorced men.

While the writing certainly needed minor polishing, I felt Ball's personal-essay-plus-investigative-journalism was falsely and disingenuously characterized as "rambling." Damn straight some of his exposé was paradigm-challenging; some of his proposed solutions, shocking. But it was not rambling. In my estimation it earned that label for two reasons: to cause its dismissal *and* earn the man an ignominious label. That way if his actions were ever referenced he could be easily dismissed as just another Uni-bomber type nutjob with a "manifesto."

I contend that upon an honest reading, even women who might typically dismiss "Men's Rights Issues," or see the entire sex as privileged and part of the Problem-of-the-Patriarchy, would at least recognize how children are routinely decimated by court decisions. They couldn't fail to see how wives are used as pawns; how they have their strings pulled by the velvet-gloved side of the iron-fist simply to perpetuate the big-bucks business which the three-headed, incestuous abuse/rehab/family court creature has metastasized into.

The more poignant reality to take from Mr. Ball's essay is the palpable Hope he has: that his final desperate act, his suicide, would inspire a real-world Justice-seeking League. And wouldn't that be frightening to certain individuals–say, the powers-that-be who are guilty of willfully using that System to spitefully harm others?

He imagined a movement of real-world men who, like himself, had been pushed to their own brink; stripped of their families, their worldly goods, perhaps even cut out of *their* jobs, or falsely-accused out of hard won careers. He hoped to inspire men whom this corrupt System had squashed, inspire them to once again take charge of their own lives, to take action towards real Change and thereby live fully again. Hoped they'd become fighters for their own Freedom, freedom from the most insidious discrimination in practice today: that against men for simply *being*

men.

Absent Mr. Ball's writing he might have been dismissed as "mentally unstable," but that's impossible now. It *is* being done however, as I write this: to a 64-year-old man who committed suicide October 4th, 2013, precisely the way Thomas Ball did, only this time on the National Mall in Washington, D.C. Because as you know, only crazy people kill themselves like that. Setting oneself ablaze has never been about protesting anything, right? (Buddhist monks, anyone…anyone?) The media's unspoken – and unwritten – message couldn't be louder or clearer: Nothing to see here; move along….

Too many in this nation seem unaware that even our own long cherished institutions can be corrupted; can become so broken as to leave too many individuals with no way to "redress their grievances." But history is full of warnings and to continue to believe our nation is exempt, "just because," is to choose to remain naïve. Hennessey Pict, the main character in the novel, "Oh Hell," started out like that: well indoctrinated at home by her vindictive divorced mother, with reinforcements from school and the culture at large. She believed without question the stories about a long-gone father who "just walked away," until she, too, reads letters written by his own hand and meets on paper his paranormal anti-hero, Inferno(R).

So, if burying evidence is evil, what then is media-mischaracterization? In the real world, Thomas James Ball was buried twice. Once the usual way, then the Press way. The latter did it by hiding his truths in plain sight, mischaracterizing his writing as "rambling." In my book "Oh Hell!" the fictional Hennessey Pict's estranged father, the Mainstream Media Complex assisted politicians (shocker, right?) in burying *his* comic book words, and in a wholly un-American, anti-First Amendment way: spreading the lie that Art caused "copy-cat violence" and therefore it should be charged, convicted, and then silenced as Hate Speech. Wouldn't it be ironic if such sophisticates chose to go Savonarola and burn the offending papers on the town square as a 21st century "vanity?"

Both the real New Hampshire man, and the fictional man within my book whose suicide inspired Hennessey's father to create *his* series, took their lives in tremendous acts of desperation. In a cruel fictional twist, her cartoonist father is killed and, like Inferno, he hasn't "…gone down to the grave in peace…" either. His spirit's gone rogue as well, but not merely in two dimensions on glossy paper. Trace Pict turns vigilante with a capital-V, just like his character. This fictional father returns from the afterlife to stop – by any means necessary – the "Systematic" injustices he's seen *and* suffered.

Through characters in *Oh Hell*, perhaps Mr. Thomas J. Ball's spirit can return in some small way; perhaps his non-fiction writings can get a second shot. I dare to hope my book, with a blend of irreverence, humor, and poignancy, will help people look in a more empathetic way at men ensnared in a Justice System also gone rogue.

Links:

Patrice's Amazon Author page

Smashwords Author page

ebook Buy Links:

Patrice's iTunes/Apple page

Barnes and Noble page;

Amazon.com page;

Smashwords.com page (find free short stories here, too)

Print:

Amazon's CreateSpace

Picture of the dishonest whore

AVfM Video Source · 5 December 2013 · Archived copy · Original

An honest whore sets her price up front and collects on delivery. A dishonest whore makes promises she doesn't keep then does this:

If you thought Debtor's Prison and Indentured Servitude were things of the past, think again.

Memewalk: Quit blaming kids!

Paul Elam · 6 December 2013 · Archived copy · Original

Speaking on behalf of the editorial team at A Voice for Men (AVFM), I want to issue a public apology for this website being remiss in addressing the horrific phenomenon of blaming children for being kidnapped, abused and run down in the street by cars. It is time we put a stop to this ultimate form of victim blaming. Parents, please quit telling your children not to get into a car with strangers. You are FORCING them to take on the guilt for those that are really responsible.

It is a tragedy which we must all work together to end, in order to create the Post-modern Utopian Dreamland (PUD). So, parents, remember: teaching children to protect themselves is a form of violence. It is an act that strikes a hard blow to our goals for Social Justice™.

STOP attacking our ideals. STOP pounding your PUD. – PE

[image]

Meme courtesy of Sammich Heist.

A brief interview with the University of Oregon

Paul Elam · 6 December 2013 · Archived copy · Original

I was recently contacted for an interview by someone named Andrea who writes for the Daily Emerald at the University of Oregon. As I have many times in the past I wanted to share the unedited and complete answers I provided to her questions. PE

What is your full first and last name, your age, and your occupation?

Paul Elam, 56, men's human rights activist.

What political party do you consider yourself a part of?

None.

What does antifeminism mean to you?

Antifeminism is a philosophy based on human compassion and guided by evidence-based analysis of social conditions. Antifeminism emerged as a countervailing response to longstanding feminist dogma and disinformation.

The intensification of that response has been necessitated more recently by the growing hegemony and corruption of feminism in academic settings, media and governance.

What does feminism mean to you?

I am going to pre-qualify my answer to this by letting you know that I am assuming when you say "feminism" you are talking about an ideology separate and distinct from the concept of equal rights under the law, which I fully support. I can't discuss the imaginary feminism of equality and gender justice, except to say that it does not exist in any meaningful way, but I can discuss the feminism on the ground and affecting all the institutions in this culture.

Feminism is a corrupt agenda of gluttonous power grabbing through the use of victim politics and the exploitation of traditional gender roles.

While it has provided some superficial benefit to women, its great payoff is in the financial and social enrichment of the ideologues, politicians and state functionaries who embrace or claim to embrace and further feminist aims.

They have accomplished much of this with faulty research, disingenuous propaganda, proxy violence, direct violence and fostering as much division between the sexes as possible.

Why are you opposed to feminism/what aspects of feminism are you opposed to?

I am opposed to it's corrupting influence on scholarly pursuits, its corrupting influence on government, its class demonization for profit, its creation of a hostile and dangerous atmosphere for young men in our colleges and universities, its reliance on fabrications that ultimately harm society, e.g. the wage gap myth, the male only domestic violence paradigm, a non-existent rape culture, its distortion of history, its failure to hold to the promise of gender blindness in the amelioration of social ills and its tendency to produce violent forms of bigotry.

Also, I am opposed to its exploitation of traditional gender roles as a mechanism for gain even as it alleges to seek an end to those gender roles. I am opposed to its use of shame and character assassination to persecute and control anyone who speaks in dissent of feminist dogma, its blatant attempts to demonize and silence individuals and groups who seek to investigate and address issues faced by men and boys, as well as its insistence to represent values and goals which it does not in reality represent.

How long have you considered yourself an antifeminist?

I have always been an antifeminist, even when I was a feminist. Allow me to make that more clear. I was a feminist as long as I believed the agenda was to assist an under represented part of the population that was largely voiceless. Like most men's human rights activists the desire to assist people in trouble, especially people whose problems were

being ignored, was what led me into the feminist world to begin with. Once I figured out that feminism was actually about little to none of its stated goals, but was more about the solvency of its advocates – who have no interest in addressing the issues faced by men and boys – I shed the label once and for all.

Are there any personal experiences that have led you to becoming antifeminist? Please explain, (if you feel comfortable.)

Quite comfortable. The answer, in a word, is *feminists*. Years of feminists reacting to my questions with attempts to shame me, accusations of misogyny, questioning my sexual orientation (with the assumption I am homophobic), questioning my relationship with my mother, questioning my ability to "succeed" with women, often for something as simple as challenging feminist research methodology, provided a great deal of incentive toward antifeminism.

This was not just a few incidents. It started the very same moment that I started to question feminist doctrine. And it continues unimpeded to this day, a quarter of a century later.

What do you think needs to change, if anything, about the way people view feminism and antifeminism? Do you think there are any misinterpretations about what they mean? If so, what are they?

All three of these questions can be answered in positive ways, by feminist adherents and leading advocates actually embracing the goals they disingenuously claim to embrace in the first place. That would alleviate the hypocrisy that has stained feminism's image. The disinformation about men's advocates they make it a policy to further would end. We would actually end up on the same page, and with a humanist movement dedicated to connecting women and men in an atmosphere of mutual respect and in the name of ameliorating problems faced by men and women alilke.

What is your first initial impression of someone who says they're a feminist?

I think, "Here is a person that will tell me how much they believe in equal rights and ending gender discrimination, and who will then tell me, in their very next breath, that my concerns about false accusations against men of sexual assault are because I support rape and hate women."

Have your experiences changed your view of men, women, or American society as a whole in any way?

Most definitely. Being an activist has made me wake up to the fact that many of our problems are caused by women who claim not be to feminist but take advantage of every opportunity that corrupt feminism has afforded them, by men who are feminist sycophants and by men who claim to be antifeminist but who lack courage and conviction, who capitulate to feminist shaming tactics, and fail to take a stand, or take action for their claimed beliefs when it is most needed.

The last part of that is starting to change, though, which is why you are doing an article on this. If men, and a good number of women, were not standing up to the corruption and speaking out, I would not be sitting here answering your questions about it.

Men have been told by feminists for a long time that they needed to express their feelings. And here those feelings finally come. It is slowly restoring my faith in society. Eventually what feminists derisively demanded of men will bring feminism as we know it to an end. It hardly gets any more poetic than that.

What are some things you have done in the past, or have been doing recently, to advocate antifeminism and/or men's rights?

I founded and run (with a great deal of help) A Voice for Men, the largest and most traveled men's rights platform on the internet, which is currently experiencing organic growth. AVFM does direct advocacy for the falsely accused and the falsely convicted and works diligently to expose the lies and misrepresentations of feminist ideologues, as well as the corrupt actions of judicial officials, politicians and other agents of the state that impact the areas of our concern.

Anything else you would like to mention about yourself or any relevant topics?

No, I think I have expressed what I wanted to say. I will, however, allow someone else to speak on my behalf.

Let’s ask Tumblr feminists what they think

AVfM Video Source · 6 December 2013 · Archived copy · Original

A long but very interesting video by Bane666au.

Parental child kidnapping: already a common occurrence by 1856

Robert St. Estephe · 7 December 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

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Parental kidnapping (or "parental child abduction") has been a "social problem" much longer than the experts would have us believe. The history of child custody has been written by historians sympathetic with "gender" ideology, and thus is both distorted and lopsided in favor of women's experience at the expense of men and their children.

The following article is — apart from its intrinsic interest as an interesting account of a predatory woman and the husbands and daughters she used as pawns in her opportunistic exploits — particularly noteworthy for offering evidence, in its comment on the case of a Mr. Thompson, "which has all too many parallels in California," suggesting that parental kidnapping was already, by the 1850s quite a common occurrence in the United States.

Further articles will expose important documentation of parental child abduction which contradicts the politically correct "official story" about that subject (such as that to be found in Paula S. Fass, *Kindnapped: Child Abduction in America*, Oxford University Press, 1997) written to promote the child control agendas of social engineers who, under the aegis of the United Nations, are currently lobbying for the elimination of parental rights (U. N. Convention on the Rights of the Child).

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[image]

FULL TEXT (Article 1 of 2): We would call attention to an advertisement in another column, under the caption of "Information Wanted." Mr. Thompson has called on us, and told us his story. It is one which has all too many parallels in California, yet he is entitled to heartfelt sympathy. It seems that about five months ago, he sailed for China, leaving his wife and two children in San Francisco. Before leaving he gave his wife $375, with which to pay her passage by the steamer to New York, he expecting to return to China by Cape Horn. The vessel, however, and took passengers to this port. On arriving, Mr. Thompson first learned that his wife had not returned to New York, but was living at Vallejo with a man named John Forman, as his mistress.

Thither Thompson went, but found the parties had come to this city, some two weeks previous. He followed here, learned their arrival about that time, but could obtain no further certain clue to them. Partial information leads him to the belief that they went from here to Sonora. Mr. Thompson merely desires to recover the possession of his two children (girls), respectively six and eight years of age. John Forman, the despoiler of his happiness, is represented as being a ship caulker by trade; is a stout built man, about five feet six inches in height, with red whiskers.

The eldest child, Eliza, is of light complexion, blue eyes and has lost two of the lower front teeth. The youngest is of dark complexion and has a scar on the forehead. Any information of the parties will be thankfully received by Ananias Thompson (who appears to be as highly respectable man) at the Globe Hotel, corner of Davis and Chambers street, San Francisco.

NOTE: The comment "all too many parallels" indicates that parental kidnapping was already recognized as a "social

problem" by 1856 in California.

["A Recreant Wife," Weekly San Juan Republican (Stockton, Ca.), Jul. 5, 1856, p. 3]

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FULL TEXT (Article 2 of 2): We published the other day a case of seduction and desertion, the aggravated party being Mr. Ananias Thompson. In the account we published, it was stated that the seducer was a person named John Forman. From the Bay papers it would seem that the recreant parties had separated, Mrs. Thompson, alias Mrs. Forman, having left her last paramour, a married man at San Francisco named Dougherty. Mr. Thompson learned the fact, applied at the police office for a warrant for her arrest for the purpose of recovering possession of his two little girls but, the papers state, he was informed that he could not testify against his wife, except in a case of assault and battery. He then obtained a friend, cognizant of the facts, to make the complaint, and the warrant was issued.

["Charge Of Bigamy," Weekly San Juan Republican (Stockton, Ca.), Jul. 12, 1856, p. 2]

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Critics of the male pill are wrong. It would end conception by deception, empower men and be the ultimate sexual revolution

Peter Lloyd · 7 December 2013 · Archived copy · Original

Earlier this week scientists in Australia revealed a ground-breaking formula for the world's first male contraceptive pill. Researchers at Melbourne's Monash University detailed a reversible way to stop men releasing sperm during orgasm, without affecting their pleasure, sexual function or long-term fertility. The findings – which promise to change the dynamics of sex forever – were published in the journal Proceedings of the National Academy of Sciences.

But, while they attracted much interest, they also garnered some cynicism. In particular, from journalist Tom Sykes, who claimed the idea was 'the least sexy bit of news in the past 40 years' and threatened to emasculate men at their very core.

He's wrong.

In fact, it's the exact opposite – it would quickly become our best friend in the bedroom because it would liberate us from being the reproductive underclass.

Currently, while women enjoy the lion's share of contraceptive choices, we have just three: condoms, vasectomy and abstinence. While vasectomies are extreme and may increase the chances of male cancers, condoms are rarely the practical ideal. They vary in comfort and fit, they can be difficult or embarrassing to get on – risking erection loss – and, crucially, they can puncture; either literally, or the romantic mood.

More worryingly, they can also be tampered with. Ask Liz Jones.

[image]In comparison, the female pill has been a monumental success. Launched in 1960, it is now used by more than 100 million women worldwide and is a cornerstone of the women's movement. Sykes said it himself: 'Many feminists argue that much of what it means to be a woman today is actually defined by and is a result of women having access to the Pill. It has liberated, not diminished, them'.

The same will be said for the male pill. Why? Because it's as much political as it is pharmaceutical. Not only would the male pill offer limitless, no-strings sex, but it would also empower men to control the outcome of their sexual encounters; only becoming fathers when they wanted to.

Yes, accidents happen, but the gritty reality of men being 'trapped' would end overnight. No more shotgun weddings, no more duped daddies, no more surprise calls from the Child Support Agency. Specifically, men wouldn't have casual lovers deciding when they became fathers. They'd make that crucial, life-changing decision themselves. And, in 2013, so they should.

Paul Elam is a men's rights activist and the publisher of the American website AVoiceForMen.com, which gets thousands of hits every day from 18 to 24-year-olds. He argues that men have as much riding on pregnancy as women do in the long-term, but not nearly as much control.

> 'The arrival of a male pill would mark the first time in history that men will be empowered to see themselves as near-full participants in reproductive choices,' he says. 'And it will force wider culture to see them in the same light too.'
>
> 'Currently, men compete for sexual selection and wait to be chosen. When they are, they wait to be informed of any consequences.
>
> 'They wait to be told if the baby will be carried to term, or will be aborted. They wait to be told if they will be allowed to participate in the life of the child. They wait to be told what they will have to pay, and how much for how long, regardless of whether they want or intended to be a parent.'

Given that Britain currently has one of the highest teen pregnancy rates in Europe, this issue is clearly affecting our young boys too. Besides, in an age of so-called equality – where women demand an end to the closing gender pay gap (but seemingly couldn't care less about the life expectancy gap – so much or equality), why should they have all the power in this matter? After all, absolute power corrupts absolutely. And, whether it's politically correct or not to say so, lots of women manipulate birth control and violate men's choices.

Just take Amanda Holden's situation into account. Only last month she confessed to deceiving her husband into fatherhood – even though he expressly said he wasn't ready for another baby. Dismissing this, she manipulated the understanding on which they had sex and effectively took control over his sperm, his lineage and his choice.

This is an outrage.

Ironically, if a man stole a woman's eggs and – by some twist of science – conceived a baby and then charged her child support, all hell would break loose. It would be a feminist hot topic. But where's the uproar when the genders are reversed? These are matters that have a deep and lasting impact on the lives of men, and the ability to prevent them is nothing less than revolutionary.

That said, the sisterhood shouldn't worry too much. The male pill would also be good for women. While the original pill is highly effective, it's also packed with side-effects that include weight gain, DVT threat and reduced libido. A new alternative taken by their partners can only be a good thing.

It also allows men to share the responsibility for birth control, without forcing them to forsake the pleasure of sex. It may also allow women to stop taking dangerous medications that pose significant risks (or they may continue to take their pills as an added precaution). Either way, it brings choice and personal agency to both sexual partners.

However, the benefits wouldn't all be physical – but social too, because a male pill would finally smash the myth that a woman's desire to have a child is greater than a man's not to. In a world of crass self-entitlement but virtually no father's rights, this is crucial. Particularly because the narrative on the issue is so sexist against men.

Ask around you and plenty of women will say: 'I'd never trust a man to take the pill' – which is precisely my point, because that's exactly what men have had to do. We've been forced to trust women who say *they're* on the pill – with often devastating results. Besides, if everyone took responsibility for themselves, wouldn't it simply mean that all pregnancies were planned by both parties – all the time?

Aside from being fair to men, a pill which offers that sounds like the best bit of news I've heard in 40 years…and then some.

This article was originally posted in mailonline, and was presented here with permission form Mr. Lloyd.

Harvey Silverglate of F.I.R.E.

AVfM Video Source · 7 December 2013 · Archived copy · Original

With a tip of the hat to Bewildered, here is a magnificent example of why the editorial position of this website is to draw no lines of distinction between left and right for the purposes of men's activism. This is the first exposure I have had to Harvey Silverglate, but I fell in love with the guy before this video was halfway through. PE

Wives demand what??? The farce of household equality

Clint Carpentier · 8 December 2013 · Archived copy · Original

There was a time, way back when… when my grandmother remembers. A time when households operated much differently than they do today; in fact, my grandfather has a house that operates in the very manner that most houses once did. I'm talking about houses that were built before modern industry made many of the amenities we now take for granted; it has a wood stove for cooking and heating, bare wood floors, light came from windows during the day and oil lamps at night, and is generally very rustic; outside is a pile of wood (with an assortment of axes and saws), a large basin (for laundry and bathing) and a clothes -ine that doesn't move, an outhouse a little way off, and a stream in the distance for water.

It sounds rather charming and idyllic, until you spend a week there, and your clean clothes run out, and you quickly realize that every bath requires a demanding workout of wood splitting and water-fetching, so by the end of a month, you're either in great shape, or you stink, or quite possibly both (you can short cut this with a pale of heated water and a hand-cloth; but this is you sitting on a stool on the porch, naked to the world).

It's a place to visit; it takes real commitment to stay as a life choice. Before the industrial age, this was the standard model of all houses. Also keep in mind that this was a time of extended families, so getting kinky with the spouse when the elders and kids are in the next room – and nothing for sound deadening – was the norm; the others would have to be a hundred paces from the house before sound of frisky finally abated.

There were many benefits to having a wife in such a household; in a time when working men didn't have the benefit of standardized working hours–agricultural workers still operate on the dawn until dusk system. It wasn't expected of women to go and fetch wood, but she did have to chop it; she also had to keep the chimney clean, lest a chimney-fire were to burn the neighborhood down. She had to fetch the water, whether it came from a stream/river or a neighborhood pump. She was expected to keep the limited number of clothes washed (and when she found some spare time, she repaired old clothes and/or made new ones). She was expected to cook the meals from basic available goods, often having to make her own bread on the kitchen table. She was expected to be the nurse for the kids, for anything not life threatening. She was expected to protect the kids from harm while the husband was out working.

In a time when the "age of reason" was six years old, she could send her sons off with dad to start working; but the daughters began learning how to be a housewife; when the daughter reached adolescence, a choice had to be made: if she was presentable enough to be married off, her training in wifely duties would continue, but if she failed this preliminary test, she was expected to find a job and work for her keep until someone could be found who was willing to take her. And finally, she was expected to give her husband supportive reason to keep going back to that body- and soul-crushing job which was often destined to kill him. Let's not forget that making a bath was such strenuous work, the family often shared bathwater, starting with the cleanest (usually the girls who spent the day doing chores) to the dirtiest (usually the boys and men after a hard day of work).

The industrial age brought two major components which radically changed the way women ran the household chores; in-house electricity and plumbing. The toilet was fairly innocuous on its own, but it meant the wife didn't have to carry a bucket of human waste to the refuse pile herself; but the advent of the dedicated sewer drastically decreased the chance of disease by keeping human waste away from the water supply; further plumbing technologies meant that she had water on tap, right in her own house. Electricity meant she was no longer responsible for the safety of the lighting coming from oil lamps; the electric or gas stove allowed her to cook without overheating the house on a hot day. Water and electricity combined gave rise to the heat radiator; and gone were the days of packing water and chopping wood, saving women at least two hours a day on chores. A side-effect of industry brought about production clothing, so women no longer had to make the family clothes anymore. Unless they were just frugal; they could just go to the shop and buy clothes off the shelf.

The next phase came during the Cold War, when the electric washer, drier, dishwasher and finally a common

vacuum cleaner became available; these inconspicuous appliances, are easily taken advantage of and just as easily forgotten. By hand, laundry takes about two hours (assuming you do laundry every few days), and it has to be done outside – lest you splash water on the floor – and on a nice day. Washing dishes by hand is about a half an hour; longer if the dishes were allowed to get crusty. These three appliances are "set and forget" tools; a total of ten minutes per day each, and you didn't have to worry about weather/animals/kids/thieves interfering with laundry day. With the clinical appearance of the then modern house, housekeeping was easy; a well-maintained home would take little more than two hours a day to clean and the vacuum could hold week's worth of dust before needing to be dealt with.

Now she had time to figure out something to do, something fulfilling, a hobby maybe; just imagine the impact daytime television had on her, when feminism splashed into her living room while she was trying her hand at needle-point, embroidering her son's denim jacket with his school team's logo, baking cookies, or dare I say it, learning to cook an impressive meal with the now wide variety of available foodstuffs (thanks to a well-integrated shipping and trucking industry), and a telephone to share her new-found insights with other female friends and family.

She was still expected to provide moral support to her husband; and yes, sex was a wifely duty she was obligated to provide as per the terms of marriage. Despite the growing lack of interior household duties, she still wasn't expected to maintain the exterior of the house; mowing the lawn, painting the siding and fence, pruning the hedge (gardening was optional), raking leaves, maintaining the vehicle, and shoveling snow were all duties of the husband to do on the weekend when he's not working (backbreaking work during the week, to mind-breaking work on the weekend; no rest for the weary).

Skip forward half a century and the modern grocery stores are filled with readymade meals (just add chicken). Even self operating vacuum cleaners and cell phones are available; daycare for the tots, subsides for the working mom (single or married); and Joe Mechanic to do warranty work on that brand new family car. Even as women continue to move into the workforce; they do so in fields that require little physical exertion, have great flexibility, and rarely work full-time; often taking large quantities of time off for maternity, or dropping out of work altogether. Meanwhile, their husbands continue to work, often adding more hours to their workload in order to afford a lifestyle they wouldn't need on their own. And still, women aren't expected to do exterior household duties.

So now we get to the meat of the topic: women demand what? The man's work expectation in regards to family provision hasn't changed; while women working can be classified as a hobby. On average, the husband brings home twice that which the wife brings home; men make up 75% of the tax revenue, while women command almost 80% of the buying power; this means that he's giving her the bulk of his earnings (after taxes of course). And women demand what?

Women demand their men to do "their fair share of household chores." Let's look at this from a fiscal perspective shall we? Women are happy to do their "fair share" household duties; this means basically cleaning up after herself, with all the modern amenities available to her. Many women are happy to receive the lump sum of his paycheck, while keeping her own. Women are happy to make use of daycare, and certainly schools at the earliest possible age (everyone's child is gifted after all). But many women are not happy about cleaning up after her husband, who has added hours to his workload; and no, exterior household duties don't seem to count.

So, if a man has to continue taking care of himself, as he would if he were still single, why is he doubling her available money? He can live comfortably on that money alone, without her, do all his own chores, and still have time and money left over to do his own activities. If it's intellectual stimulation she's after, she's obviously got the wrong job, and it's *he* who should quit and become a househusband, or at least cut back significantly on the hours he works, stop trying to rise to stardom–but I have yet to meet a woman who was in a relationship of any sort, who didn't rely on interpersonal relations or celebrity affairs as their mainstay of conversational topics; she may have been fascinating, even captivating conversationally before marriage, but afterwards that seems to just shut-off, especially after kids enter the scene.

If its sex, that's once per day of blasé sex any street-hooker can provide, or mind-blowing sex once a week a well trained call-girl can provide; but since the advent of "marital rape," sex is no longer a loving duty, so it has become whim and weapon; children are a neutral factor in this, a shared byproduct of an agreed upon transaction (unless the mother is pimping the child's time to the father), they do not equate. If it's companionship, friends and/or dogs can do just as good a job, because they're actually interested in our other friends and hobbies; and they don't expect us to cut-back or give them up for more cuddle time (speaking of which, that's foreplay, stop leading men on). Expecting men to share the chores, is a sure sign she's not interested in giving her husband moral support to keep plugging away at a job he'd rather do less of, or not at all.

If women are demanding that their husbands do their "fair share" of the chores, then why do men need wives at all? In man's attempt to make their wives lives easier, they have reduced the wifely duties to next to non-existent. Why, women? Why oh why would you drive those final coffin nails of obsolescence in? Aside from children, there's no benefit left to having a wife.

Where have all the good men gone? Well… where have all the good women gone?

… … … And the gestational apparatus is already being successfully tested on goats.

Commissioner Ken Lay's Professional Misconduct

Greg Canning · 8 December 2013 · Archived copy · Original

Victorian Police Commissioner Ken Lay gave an emotive and hyperbolic speech, titled *"Breaking the pattern of family violence is everyone's responsibility"* at the November 26 National Press Club session on *Elimination of Violence Against Women.* The audience acknowledged it with much tearful head nodding as Lay portrayed desparately crowded women's shelters overflowing with "the bruised battered and raped." It's worth reading the transcript before proceeding.

Describing the "size of the problem" he reiterated Stott Despoja's one-sided citation of the Australian Data and echoed UN claims of an epidemic of violence against women whilst ignoring the fact the world wide men are more frequent victims of violence and account for 80% the deaths from violence.

Citing police statistics on calls to DV "incidents" Lay fails to elaborate on the breakdown by gender of perpetrator or other demographics. Not surprisingly the full Victoria Police report on Crime Statistics 2012/2013 is no more informative when it comes to "family incidents" despite gender breakdown being presented in aggregate and individually for most other "crimes against the person."

Recently the Herald Sun Newspaper obtained statistics that indicate 21% of these incidents involved a male victim, not an insignificant proportion, considering the systemic and institutionalised bias against male victims in Victoria.

He supplemented those obscurations with the following statement:

> "For Australian female GPs*, a recent survey found that 50% had been sexually assaulted."

*GPs are General Medical Practitioners, often termed Family Physicians in the Americas.

Really Ken? Where did you get that data?

Most likely from popular media coverage of a survey of female GP's exposure to sexual *harassment,* **not** sexual *assault*, a distinction one might expect a police commissioner to comprehend.

The mainstream media reported on a small survey described in a *letter to the editor* in the October 2013 edition of the Medical Journal of Australia. It was not submitted as an *original research paper*, which would need to be more significant in its scope and pass more rigorous standards of peer review. The letter was based on responses to a survey of female *GP's only*, offered a $20 gift card to participate and attracting a mere 180 respondents from the 600 canvassed (a 30% response rate) hardly representative of the 25,000 plus GP workforce. The letter remains restricted access behind the MJA paywall making fact checking more difficult for the public. [1]

Most tellingly the letter provided absolutely no context for the incidents reported. Doctor's encounters (just as police encounters) sometimes involve unpleasant, angry, difficult, intoxicated, mentally ill, upset, obnoxious, sexist and inappropriate and even *grubby* people. As a GP and longstanding supervisor of GP registrars in training my observations tell me that such traits are not gender specific nor are they only experienced by only one gender in practice.

More substantive gender inclusive research such as this 2005 open access study found that **found 63 % of GP's have experienced violence in the previous 12 months** including some serious physical assaults (2.7%). Notably the study examined the clinical setting, perpetrator and doctor characteristics to give a more nuanced picture of the challenges facing health care workers in dealing with such clients.

Is the conflation of harassment with assault and elevating the findings a small non-representative gendered survey to national prominence in a keynote speech a simple error or a deliberate misrepresentation? You decide, but it's not the first time Lay has spruiked this figure and I doubt we will see a correction from him any time soon.

Commissioner Lay relates a story of a young policeman confronted with a female victim of longstanding *intimate terrorism*. As distinct from *common couple violence* that is most often bidirectional, intimate terrorism is the most severe but least common form of domestic violence. Still if you wish to embellish and polarise the domestic violence issue, painting all victims as women experiencing the most severe variety of abuse, following the use of a statistic that one in three women are victims is a good place to start.

By the way, despite the scarcity of research into male victims of intimate terrorism a ground-breaking study by Denise Hines of Clark University in 2010 suggests that as with other forms of DV it is a gender symmetrical problem. These disturbing cases from the UK are certainly consistent; along with the most recent British Crime Survey that finds married men are more commonly victims of domestic abuse than married women.

Addressing "victim blaming" Lay tracks back more than a decade to cite an example the tragic child kidnapping of Elizabeth Smart. A 14-year-old girl, kidnapped, tortured and sexually abused by a *married couple* that paraded their victim in public with her face covered whilst police mounted an intense operation to locate her. I immediately saw the similarities between this case and that of an adult woman, trying to escape an abusive relationship, confined to her suburban concentration camp, by a patriarchal power and control freak, unbeknown to the authorities. Perhaps the fact that there was a *male and female* perpetrator in the Smart case escaped commissioner Lay or perhaps it just was assumed that the women had no agency or culpability for *her* actions.

Kens ultimate message is that *women* should be told, "I believe you" when they report domestic violence. However it is certainly not the State of Victoria or the Victorian Police Services policy that male victims be believed. According to State Law, Judicial Guidelines and Police Policy if male victims even exist they must be exceptionally rare. In fact it is not difficult to conclude that the authorities attitude is one that deliberately attempts to *justify, excuse, minimise and hide* the existence and experience of male victims of DV. Meanwhile female accusers are granted protective orders without proof of wrongdoing and routinely use these to gain leverage in family court and child custody matters.

The Victorian *Family Violence Protection Act 2008* is the legislation governing the approach to family violence in Victoria, the preamble to the act makes this unsubstantiated claim:

> *In enacting this Act, the Parliament also recognises the following features of family violence (a) that while anyone can be a victim or perpetrator of family violence, family violence is predominantly committed by men against women, children and other vulnerable persons;*

This falsehood enshrined in law contradicts the contemporary research on partner abuse, child abuse, and abuse as experienced in the LGBTI community.

Women for example have long been known to be the predominate demographic responsible for child abuse, a fact Australia has since the mid 1990's attempted to conceal by not releasing data on the gender of child abusers, rather using non gendered terms such as parent, step-parent, caregiver etc. Requests for release of such data under freedom of information legislation have been repeatedly refused but in one rare case when Western Australia released such information it confirmed what always has been known in other western countries.

The Victoria Police Code of Practice for Investigation of **Family** Violence echoes the **Family** Violence Protection Act; despite apparently gender-neutral wording the introductory details make the conflation of family violence with violence against women clear:

> *The key determinants and contributing factors to the perpetration **of violence against women** are:*
>
> > *unequal power relations between women and men*
> >
> > *adherence to rigid gender stereotypes*
> >
> > *broader cultures of violence."*

The guidelines contain a requirement to identify a *predominant aggressor* and recommendation for “no drop” type prosecution, without a complaint and when a formal complaint is withdrawn.

But the most egregious and misandric guidelines (as recently pointed out by AVFM follower *Gwallan* in his comment to this post) are to be found in the *Victorian Judicial College’s ”Family Violence Bench Book.”*

Rather than believing a male victims story, this document advises that any male reporting abuse by a female partner must be *assumed to be lying* most likely as a ploy to conceal their own abuse of their female partner. Again sexual double standards and gender inequality are at the heart of policy and guidelines, while those representing the establishment, preach the addressing of gender equality as a core principle in reducing violence (against women).

Perhaps the most extraordinary advice Commissioner Lay gives is in relation to advice from parents to daughters about rape. Citing a recent polarized debate amongst feminist groups over advice to daughters to moderate their alcohol consumption to help reduce the risk of rape the best Lay can offer is to tell your daughters, rape is not your fault it’s the rapists fault.

Of course such a platitude will be little value to a victim who may otherwise not have ended up a victim, but when it comes to gender issues Lay seems to think conforming to feminist dogma and rhetoric trumps real prevention. The overt hypocrisy is evident from a cursory view of the Victoria Police website which promotes preventive behaviors such as locking up to prevent burglary and car theft etc. and not one statement could I find stating that if you are burgled “it’s not you fault,” there is “just one person responsible for theft: the thief.”

Yet commissioner Lay and hypocrisy walk hand in hand. In my view Victoria’s top police officer whilst claiming to have “*a professional obligation to reduce harm*” applies that obligation in a gendered and uneven manner. This should be considered professional misconduct. I would go so far as to say Commissioner Lay is a disgrace to the uniform he wears, a gender bigot, bereft of any demonstrated concern for male victims of family violence or violence in general.

That he is so widely touted as a shining light, hero of anti-violence and pro-gender equality campaigner is a sad reflection on the Australian communities media and government induced ignorance of these issues.

[1] If you would like a copy of the full letter for personal study email me at gregcanning@gmail.com

The Male Pill: Pros & Cons

Walter Romans (TDOM) · 8 December 2013 · Archived copy · Original

Peter Lloyd, whose work I greatly admire, recently posted an article hailing the male pill in response to a ridiculous article by Tom Sykes who views the pill as an assault on masculinity. Neither writer seems to have seen the big picture.

Sykes believes that the pill will be different psychologically for men than women because men do not "live in fear of getting pregnant." Because of this, men won't take the pill. Instead they will view it as an attack on their manhood, because manhood is tied to potency. He cites the small number of British men who get sterilized as evidence in support of his position. This might be a valid argument except for a couple of points.

First, the pill is entirely reversible. If a man wants to have a child, he need only stop taking the pill for a few weeks. Vasectomies can be reversed in some cases, but not all, and the longer a man waits, the less likely it is to work. Second, the manufacturers claim that the side effects of a vasectomy such as loss of libido and increased risk of certain cancers will not be side effects of the pill. Sykes mentions that the psychological consequence of a vasectomy is that men no longer feel virile or potent and feel less masculine which may lead to the decreased libido and difficulty in getting an erection. However, this should not have as great an effect on those taking the pill since it is reversible simply be ceasing to take it.

Finally, Sykes' belief that men don't fear getting pregnant can also be discounted because men frequently fear getting their partner pregnant, then having absolutely no control over the decisions about abortion, giving birth, custody and visitation, and paying child support. This is potentially even more emasculating than Sykes arguments because men typically want to believe they are in control of their own lives. The greatest benefit of the pill would be that it would finally give men a viable contraceptive choice that would allow them control over their own reproduction.

This last point is the main argument put forth by Lloyd. Men currently have no viable choice in reproductive matters. Condoms are inconvenient and reduce pleasure. Vasectomies are permanent and have side effects. And abstinence is usually not desirable. The male pill would, according to Lloyd, "empower men to control the outcome of their sexual encounters; only becoming fathers when they wanted to." He believes that it would allow men to participate in reproductive decisions and share in the responsibility for birth control. "Men wouldn't have casual lovers deciding when they became fathers. They'd make that crucial, life-changing decision themselves." Although this would not end paternity fraud entirely, Lloyd is correct and his argument in favor are far sounder than Sykes argument against. But there are other issues.

Both Lloyd and Sykes discuss trust in relationships. Sykes states that women won't want to trust men who say they are on the pill and they shouldn't have to. He argues that men will lie in order to get sex and that women should not have to trust men to be "as responsible" as they are. Lloyd argues that men already have to trust women when they say claim to be on the pill (or using other types of contraception) and that many of them lie about it. The pill would only level the playing field. Of course if every person (man or woman) simply assumes responsibility for themselves, then both partners will use contraception. This would even reduce the risk of contraceptive failure since it would have to fail on both ends to result in pregnancy.

Neither Sykes nor Lloyd mentions the current legal climate. First, feminists are beginning to argue that men who lie in order to obtain sex are guilty of rape. A couple of years ago a man was convicted using deception to obtain sex in Israel so this is a legitimate concern. Men will need to be truthful to protect themselves and their partners. Second, it will only reinforce the idea that sex (for men) represents consent to become a parent, which is already the prevailing attitude. This means that men who elect not to take the pill will likely have fewer legal remedies than they do now should they impregnate a woman. It could also be seen as the solution for men who don't want children and become the basis for the argument against abortion for men. In other words, the medical ability to abstain from fatherhood could get in the way of a legal solution that would increase men's reproductive rights and not merely

their choices.

One last point, I've also heard it said that some physicians won't perform vasectomies on married men without first obtaining the consent of the wife. I don't know whether this is true, but if so, it could become an issue with obtaining the male pill.

While all of these issues are worthy of consideration, none should be sufficient reason not to move forward with development of a male pill. I agree with Lloyd on this; a male pill would finally give men some control over their reproductive choices. However, a male pill should not be allowed to derail those who are concerned with men's reproductive rights. Having a medical choice can be a legal right, but it cannot replace a legal right. Sykes' arguments are largely nonsense and are easily shot down. Lloyd's are far more coherent, but not nearly as comprehensive as they should be. I don't claim that mine are comprehensive either, but there are concerns that will need to be addressed and we shouldn't allow our excitement to derail us from our goals. A male pill is a huge step forward, but it is not the be-all and end-all for men's reproductive rights.

Note: This article is also available in Spanish.

Male birth control pill is on the horizon

AVfM Video Source · 8 December 2013 · Archived copy · Original

The Male Birth Control pill, while still years away, looks to be on the horizon, and it's not the only option that may soon give more freedom of choice to men. Russia Today has a look.

Open letter to Colin Cowherd regarding Jameis Winston

Ty Henry · 9 December 2013 · Archived copy · Original

(AUTHOR'S NOTE: This was in response to Colin Cowherd's "opening rant," a segment that begins his daily show "The Herd," on ESPNU and syndicated nationally on radio. His reaction to the decision of the Florida State Attorney not to pursue charges, and his position on the issue of sexual assault prevalence, can be heard here.)

Colin,

You're fond of saying "you hate when a narrative isn't heard." I'm going to challenge your conviction in the wake of your regurgitation of erroneous propaganda-based numbers on sexual assault.

The 1 in 5 number, which fluctuates from 1 in 2 to 1 in 4, is false, and has been debunked by research done by folks without an agenda. The debased act of rape, of which you speak, means 1) Ending a date with forced sex based on entitlement 2) using the body of someone nearly or fully unconscious for whatever reason or 3) every woman's worst fear, being attacked by a stranger who may go on to kill you or imprison you, as in Cleveland recently.

The number you cited is based on a definition of rape that includes something called "non-violent sexual coercion," such as badgering your girlfriend for sex, just as the Duluth model of domestic violence includes "refusing to give your wife or girlfriend money."

Feminism presumes men want to subordinate women by the threat of violence unless proven otherwise, and that all men are potential or suspect rapists. Does that describe you, Colin? Now look at and think about all the men in your circle, including your dad. Think about it Colin. That number extrapolates to 40 million women in America, more than the state of California. That means about 20 of ESPN's on-air personalities are rapists. Yes, Colin, that also means YOU, and every man on your staff. So think about that hookup in Vegas after a couple glasses of wine. If you had sex, *you* are a rapist.

Feminism further exploits the natural male instinct to protect women. Indeed, you and others have "damseled" the accuser and thousands of other faceless women at the expense of a man who himself has put hundreds of accused domestic batterers and rapists behind bars.

But you did not come to the rescue of the Duke LaCrosse players in calling for their accuser's arrest, and a man, Reginald Daye, lies dead because of it, a victim at her hands. No one cared this past summer when former Mets pitcher Kris Benson was threatened at gunpoint by his wife, then saw 25 years of potential prison time whittled to 15 months of probation within 2 months.

You had no regard for Jameis Winston every time you used the word "victim" to describe her without the word "alleged," a tacit conclusion that Winston was guilty. People still continue to call her that, which is tantamount to continuing to call Winston "rapist."

As for this accuser, I do not buy the the false binary that either she is a "liar" or "it's true." That is unfair to both sides. It may be she believes her story, and is mistaken, or that it's true, and there isn't enough evidence. If either the foregoing is true, she deserves some consideration and sympathy. However, if things played out closer to the affidavits of Chris Casher and Ronald Darby, then she deserves contempt, and I couldn't care less what she thinks.

There is a saying that "The strength of women is their illusion of weakness. The weakness of men is their illusion of strength." Gender Feminism exploits this well on the issue of sexual violence. It knows that men are easily shamed into silence by words such as "rape apologist" and "misogynist" whenever they have the temerity to challenge the accuracy of these numbers. Indeed, if you speak about the inflated nature of the statistics you cite, inflated statistics which serve to enhance a gender-threat narrative for those who profit from the visceral fears of women, you know you will be fired, or forced to issue an on-air *mea culpa*.

If you don't fear this, then let's hear you talk of the innocent men I mentioned earlier. Let's hear you speak about

NFL cheerleaders like Elizabeth Garner who gets away with molesting boys, while we amplify Steubenville. Let's call for the arrest of Brian Banks' accuser, instead of patting him on the head and calling him a "good boy" for not being bitter. Start telling the story of investigators and lawyers who coach women to make up sexual abuse and domestic violence stories to get the upper hand in divorce and keep men like YOU away from their kids, the tactic used by Dwyane Wade's wife

All the best, and I still love the show

Ty in Tucson

Follow Ty on Twitter @sportsdroppings

PS: This guy is the only one I saw do an analysis of the entire report.

http://bleacherreport.com/articles/1877570-most-important-information-from-police-report-in-jameis-winston-investigation

Kudos to Matt Fitzgerald for having the sack to do it.

US National Survey: more men than women victims of intimate partner violence

Janet Bloomfield (aka JudgyBitch) · 9 December 2013 · Archived copy · Original

Here are two stories about domestic violence in the news. The first one involves Aron Ralston. If you recognize that name it's probably because he's the guy who was trapped in a canyon in Utah and cut off his own arm to survive.

Aron was arrested on DV charges, but when prosecutors learned that the violence involved his domestic partner, Vita Shannon, punching him in the back of head twice, to which he responded by shoving her on the shoulder, the charges against Aron were dropped, and Vita is facing assault, disturbing the peace and wrong-to-minors charges instead. That last charge means that a child was present (the couple's infant daughter) but was not hurt.

James McGill, of Englewood, punched his wife, tried to strangle her with a power cord, beat her with a laptop and threatened her with a knife. He is charged with aggravated assault, criminal restraint, making terroristic threats, weapons possession and two counts of child endangerment.

Which one of these stories is more common? Which one reflects the true face of DV? Women not hesitating to assault their male partners, assuming (and generally receiving) no or very limited retaliation, or men who viciously assault helpless women?

It all depends on who you ask.

There are two large national surveys of intimate partner violence (IPV) – one is conducted by the Center for Disease Control (CDC) and the other by the Department of Justice (DOJ), which effectively means that one survey frames IPV as a health issue, and the other frames it as a criminal issue.

Unsurprisingly, they reach different conclusions. Let's look at DOJ survey first, conducted by two feminist researchers.

Dr. Patricia Tjaden, a professor of sociology specializing in Violence Against Women (her own words) "developed and executed numerous federally-funded research projects, including the highly-acclaimed National Violence Against Women Survey".

Dr. Nancy Thoennes has more than 30 years experience in the design of surveys and data collection forms and conducts large-scale statistical analyses using SPSS. She is a leading expert on child protection and the courts, as well as in the field of child support.

Patty and Nancy put their heads together and designed a survey called **The National Violence Against Women Survey**. Gee, that's pretty objective, isn't it? Not the **National Violence Against Intimate Partners Survey**. Not the **National Domestic Violence Survey**.

The **National Violence Against Women Survey**.

Who wants to guess what they found?

It's called a confirmation bias and it is such a rookie mistake, it's almost laughable. 30 years designing surveys and two PhDs between them yet Nancy and Patty couldn't avoid a common undergraduate error?

Impressive.

According to Patty and Nancy, approximately 1.2 million women and 835 000 men were victims of IPV in the previous 12 months. They divided IPV into three categories: rape, physical assault and stalking victimization.

Here are their questions about rape:

> Has a man or boy ever made you have sex by using force or threatening to harm you or someone close to you? Just so there is no mistake, by sex we mean putting a penis in your vagina (female respondents only).
>
> Has anyone, male or female, ever made you have oral sex by using force or threat of force? Just so there is no mistake, by oral sex we mean that a man or boy put his penis in your mouth (or someone, male or female, penetrated your vagina or anus with their mouth or tongue).
>
> Has anyone ever made you have anal sex by force or threat of harm? Just so there is no mistake, by anal sex we mean that a man or boy put his penis in your anus.
>
> Has anyone, male or female, ever put fingers or objects in your vagina or anus against your will or by using force or threats?
>
> Has anyone, male or female, ever attempted to make you have vaginal, oral, or anal sex against your will, but intercourse or penetration did not occur?

Well then. Only females are asked to respond to the issue of forced sex, and the only thing that counts as sex is putting a penis in something. Okie dokie. No problems with that question at all, right? And oral sex never involves women grabbing a man or boy's head and forcing him to perform oral sex. Good thing CK Louis wasn't consulted on this survey.

Gosh, I wonder if male respondents felt maybe a little reluctant to share their experiences when the first question won't even permit them to respond?

Let's look at physical assault:

> After you became an adult, did any person, male or female, ever:
>
> Throw something at you that could hurt?
>
> Push, shove or grab you?
>
> Pull your hair?
>
> Slap or hit you?
>
> Kick or bite you?
>
> Choke or attempt to drown you?
>
> Hit you with some object?
>
> Beat you up?
>
> Threaten you with a gun?
>
> Threaten you with a knife or other weapon?
>
> Use a gun on you?
>
> Use a knife or other weapon on you?

Fair enough. Those all seem like assault to me. No problems here at all.

And finally, stalking:

> Not including bill collectors, telephone solicitors, or other sales people, has anyone, male or female, ever:
>
> Followed or spied on you?
>
> Sent you unsolicited letters or written correspondence?

> > Made unsolicited phone calls to you?
> >
> > Showed up at places you were even though he or she had no business being there?
> >
> > Left unwanted items for you to find?
> >
> > Tried to communicate in other ways against your will?
> >
> > Vandalized your property or destroyed something you loved?

Only victims who were followed or harassed on more than one occasion and who experienced a high level of fear were counted as stalking victims. Of course, that means men who were subjected to any of the above, but who were not made *afraid* by those actions were not counted as victims.

Sweet!

So what did the NVAW survey find?

> > 0.2% of men and 4.5% of women reported forcible rape.

The only surprising thing about that is that 0.2% of men could find some way to report their rapes, given the way the survey was worded. Overall, 7.3% of men and 21.7% of women reported victimization.

I wish I could post the full article here for you, but it is behind a paywall. If you do have access, the full citation is:

PATRICIA TJADEN and NANCY THOENNES (2000). *Prevalence and Consequences of Male-to-female and Female-to-male Intimate Partner Violence as Measured by the National Violence Against Women Survey* **Violence Against Women** February 2000 6: 142-161, doi:10.1177/10778010022181769

The CDC survey, called the National Intimate Partner and Sexual Violence Survey(NIPSVS) reached some startlingly different conclusions. The article I'm going to cite is NOT behind a paywall, and you can access it here.

The tl;dr version:

5.4 million men report being victims of IPV, compared to 4.8 million women.

If you add the 600K rapes reported by women, you still only get 5.4 million women, which is exactly the same as men, suggesting that IPV is pretty evenly divided. It's extremely problematic to add the rape numbers however, as 80% of rape victims also report being victims of violence, meaning they are being *double counted*.

The best case scenario in the NIPSVS is that women and men are equally violent, but the more likely truth is that women are significantly more violent than men.

Bert Hoff, who wrote the article even has a theory as to why that might be, and I think it's a fascinating possibility. Noting that rates of violence against women are declining, while rates of violence against men are holding steady, Bert theorizes that:

> > This drop in IPV against females and steady rate of violence against males raises an interesting policy question. There are many thousands of support programs, web sites and public-interest media items for female victims of domestic violence (DV), and virtually no programs and only a handful of web sites in the USA for male victims. Perhaps these programs and public education efforts have resulted in males, but not females, getting the message that DV is wrong.

It gets even more interesting when you consider what the NIPVS considered violence.

> > Some 21.6 percent of the male victims in that 2001 survey [the NVAW] were threatened with a knife, contrasted to 12.7 percent of the women The NISVS omission of threats by knife or gun is not only curious, but it flies in the face of the Center for Disease Control's own recommendations on data for IPV. The section of that document that covers the victim's experience of IPV includes sections on sexual violence, physical violence, threats of physical or sexual violence and "psychological/emotional abuse". But NISVS survey respondents were not asked about being threatened with a knife or gun.
> >
> > What is more violent, brandishing a knife at your spouse in the heat of an argument, refusing to wear a condom, or calling your spouse fat or stupid? NISVS did not ask about knife-wielding, but did ask about condoms and name-calling. Men were more often the victims of both psychological aggression ("expressive aggression" and "coercive control") and control of reproductive or sexual health .

The NISVS distinguishes between physical violence (use of force) and expressive aggression (name calling), yet still finds that men are victims more often than women.

Interestingly enough, the police officers who dealt with IPV appear to understand that women are aggressors more often than not, but were reluctant to do anything about it. Men were only slightly more likely to be arrested than women (33.3% vs. 26.5%) and the police identified the women as aggressors 54.9% of the time, and yet:

> > In 41.5 percent of the cases where men called the police, the police asked if he wanted his partner arrested; in 21 percent the police refused to arrest the partner, and in 38.7 percent the police said there was nothing they could do and left.

Here is another interesting fact about male victims: 106 men suffered serious physical injuries, but only 54 sought medical attention. 90% of those men were asked how they sustained their injuries and 60% were honest: I was injured by my partner.

Only 14% got any information on how to get help from a program aimed at reducing IPV.

The best source of help for men were friends, neighbors, relatives, lawyers and ministers. The least helpful sources: programs aimed at IPV.

> > The services least helpful were:
> >
> > . . .those that are the core of the DV service system: DV agencies, DV hotlines, and the police. On the one hand, about 25% of men who sought help from DV hotlines were connected with resources that were helpful. On the other hand, nearly 67% of men reported that these DV agencies and hotline were not at all helpful. Many reported being turned away. The qualitative accounts in our research tell a story of male helpseekers who are often doubted, ridiculed, and given false information.

That's not news to regular readers but it's nice to see it acknowledged in the research literature.

Now if only Facebook could get it's information correct.

> > Survivors shouldn't have to live their lives avoiding every possible situation that the abusive person could misuse. They can't control that person's behavior and we should work to continuously hold abusers accountable for their actions. Abusers go to devastating lengths to isolate their victims from family and friends. It is vital that survivors are able to safely rebuild those important connections, using Facebook and

> other social networks. Telling a victim to go offline to be safe is not only unacceptable, it further isolates **her** from people who love **her**.

Her? Really?

It's far more likely to be ***him***.

> Three things can not long be hidden: the sun, the moon and the truth.
>
> *~Buddha*

Looks to me like the sun is about to shine on the truth about intimate partner violence. Women are far more likely to throw the first punch.

Gives new meaning to the saying "ladies first", no?

Lots of love,

JB

Paul Elam, Girl Writes What, John Hembling, and other rapists and harassers

AVfM Video Source · 9 December 2013 · Archived copy · Original

An important dialogue between two feminists. We are shocked and appalled that Girl Writes What, Paul Elam, John the Other, and the others named here are guilty of the despicable behaviors described herein.

Subscribe to RazorBladeKandy for further updates.

Six year old Hunter Yelton is suspended from school and labeled with sexual harassment, for kissing a girl on the hand

Paul Elam · 10 December 2013 · Archived copy · Original

Are school officials interested in education and the well-being of students anymore, or are they just a bunch of sociopathic, opportunistic scumbags willing to savage children for the sake of political correctness and to get back slaps from their left-of-Mao, morally derelict cohorts in the teachers union?

Never mind, the question was rhetorical. And if it wasn't, it was just given another resounding answer by Robin Gooldy, district superintendent over Lincoln School of Science and Technology in Canon City, Colorado, where he just explained the suspension of six year old Hunter Yelton, for, get this, kissing a girl on the hand, an apparently at some point, her cheek.

Oh, and they also stamped "sexual harassment" on his permanent school record.

I started to write this up as a news story, but I was too pissed off to keep my opinion out of it.

Now, I am not going to waste keystrokes explaining how a six year old doesn't understand sex, much less sexual harassment. Nor am I going to offer a step by step rationale why behavior of this kind is perfectly normal. If you need that explained to you, then I can only suggest Googling "Darwin Awards" and then just using your limited brain power on not getting one. Either that, or consider a career in education.

What I am going to address here is Gooldy. He's the (insert whatever you like here) who offered the following rationale when he was questioned as to why the school officials acted like a band of crazed vigilantes over a schoolyard kiss.

"The focus needs to be on his behavior," said the (insert whatever you like here), "We usually try to get the student to stop, but if it continues, we need to take action and it sometimes rises to the level of suspension."

And red stamping his school records with "sexual harassment."

He also said that no legal action is anticipated because it was only a violation of school policy.

Hear that, Hunter, you lucky little bastard? It was just school policy so you don't have to worry about the slammer. But keep this up and you might end up there about the time you figure out what "sexual harassment" means.

But, seriously folks, and all of this is serious, what kind of empty headed and heartless policy automaton do you have to be to answer questions about this insanity in such a meaningless way? Did he even really hear the question that he was asked? I am thinking, no.

One more time, Gooldy, where it concerns the fact you have taken the opportunity assist in the development of a child, whose care has been entrusted to you, and turned that into an abuse of that child, the question is:

What the fuck were you thinking?

Yes, yes, I know, "The focus needs to be on his behavior," right? That is certainly the safe-for-school-administration answer. After all, that's what's important, right? God help Gooldy if the focus was ever on *his* behavior.

By the way, the witch hunt was apparently headed not by Gooldy, who just played cleanup, but by the school's female principle. I went through a several news stories and did not see her name in print, even among the repetitious instances of "Hunter Yelton."

Name the victim, protect the perpetrator. That is the way the other media rolls these days.

I have little else I can find to say about this. Folks, the world is not going crazy. It is already gone. From the robotic

posturing of school officials to the fact that Hunter's mother is the only person I see that is so far screaming bloody murder at these lunatics in charge of our young boys, it is hard to have much hope.

We saw the same thing with Mike Campbell, whose actions as a school principle led directly to the suicide death of Christian Adamek, with the parents of Sparkman High School kids literally cheering him on.

We saw it again with Johnny Jones, a fifth-grade student at South Eastern School District in Fawn Grove, Pennsylvania, who was suspended from school for making and *imaginary* bow and arrow in class.

And we saw it again in September, when officials in Virginia suspended two grade 7 boys from school for playing with toy guns, *in their own home*.

Yes, school officials have decided that their policies now extend past the school grounds and into the private lives and property of students and their parents.

The pedagogy is becoming state muscle on a level never seen before, and it is inflicting its insanity on just about anyone it wants, though its primary victims are male children.

At least that explains why no one is doing anything about it. Yet. I still have to believe that at some point parents will begin to wake up to the fact that our schools have become places where administrators and teachers come to hurt children.

If they can stop shopping and watching football long enough to figure this out, there will be hell to pay. Until then, Mom and Dad, please keep making those PTA meetings and tell the good folks at the school that they are doing just swell, until they come for your son.

This is what the truth looks like

Sage Gerard (Victor Zen) · 10 December 2013 · Archived copy · Original

I stumbled upon an image from 9gag.com, a site with user-generated content. The original uploader of this piece is unknown, but he or she used several shots from JustGirlyThings, a Tumblr blog, and juxtaposed their captions against pictures that actually need them. If this image does not teach you about the double standards and exaggerations that harm men, nothing will.

Death by alimony: The torments of John F. Wacker – New York, 1915

Robert St. Estephe · 10 December 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity and verifiable fact are the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

●◊●

As shown in a recent post on AVfM, "Alimony unlimited (and the emergence of a men's rights movement)," the idea of an anti-alimony organization — the protoype of the modern men's rights organization — was first broached by St. Louis divorcee George Esterling back in 1911. It was not until 1927, however, that such a formal organized effort to combat alimony racketeering was formed — as The American Alimony Payers Protective Association, founded in New York City by Robert Ecob. Mr. Ecob called this racket, which had by the 1920s had reached epidemic proportions, "polite blackmail."

Had the early men's rights activists who in the year 1027 such as those who had formed their anti-alimony organizations in New York, Chicago and Milwaukee known the story of John F. Wacker, they certainly would have retold it as a prime example of insane predation by an alimony-grabber. Wacker, whose ex crossed the Atlantic in her effort to squeeze cash out of the husband she had walked out on in he couple's native Germany, paid the ultimate price for failing to bow down to the American Goddess of Female Privilege. He was, in essence, condemned to death for his disobedience.

Following is the story of alimony martyr John F. Wacker, who met his death on September 6, 1915.

***

FULL TEXT: The application made to Justice [James] Donnelly of the Supreme Court on Friday to order the removal of John F. Wacker from the prisoner's ward at Bellevue Hospital was withdrawn yesterday because Wacker died on Monday [Sept. 6]. Wacker, who was a dealer in jeweler's tools at 21 John Street, had been committed to Ludlow Street Jail three months ago for failing to pay $1,000 back alimony. He was determined not to pay, it being a matter of principle with him that when a woman could not live with her husband she should not expect him to support her.

Six months in jail would have freed Wacker from liability, and he was received to serve this term. In jail he grew ill of cirrhosis of the liver. A week ago yesterday he was taken to Bellevue. Otto A. Glassberg, Wacker's attorney, told Justice Donnelly that Wacker lay in a ward that was so noisy his client could not sleep, and that he was surrounded by drug users and alcoholics who made an inferno of the place. Mr. Glassberg wanted Wacker taken to St. Vincent's or some other quiet hospital.

Counsel for Mrs. Wacker opposed the motion and intimated that the purpose of it was to enable Wacker to escape paying the money he owed his wife. Wacker's son Emil made an affidavit that when he saw his father recently the latter appeared to be in good health. Mrs. Wacker's attorney asserted that Wacker had promised to give his wife $1,000 if she would divorce him. Mr. Glassberg reported that unless his client was removed quickly from the prison ward in Bellevue he would die. Justice Donnelly reserved decision.

["Alimony Prisoner Dies. – Court Plea to Remove Him from Bellevue Hospital Withdrawn." New York Times (N.Y.), Sep. 8, 1915, p. ?; note: "Counsel for Mrs. Wasker" corrected to "Wacker"]

***

Excerpt from Wacker v Wacker Jan. 3, 1913:

The parties intermarried in Germany in 1886, where they continued to reside until some time in 1891, when, according to the allegations of the complaint, the defendant, wrongfully and without just cause or provocation, abandoned the plaintiff, and has since refused to support or live with her. Shortly after the abandonment, the defendant came to the state of New York, where he has since resided. The action was commenced by the service of a summons on the defendant on the 31st of May, 1912, and the plaintiff was not then within the state of New York, nor had she ever been in the United States. Subsequently she left Germany, and reached New York about the 20th of June, 1912; the defendant in the meantime having temporarily left New York for Germany, where he was when she arrived. He did not appear in the action, but his default was subsequently opened, and he was permitted to come in and defend. During his default the plaintiff obtained, ex parte, an order awarding her $10 a week alimony and $500 counsel fee, and also an order appointing a receiver of defendant's property in sequestration proceedings. After defendant had appeared in the action, he moved, upon notice, to vacate the order awarding alimony and counsel fee and appointing the receiver. The motion was denied, and he appeals, urging that both orders are erroneous, since the court did not have jurisdiction of the subject-matter of the action. [p. 79, Justice McLaughlin]

[The New York Supplement, Vol. 139 (New York State Reporter, Vol. 173), Feb. 3 – Mar. 10, 1913, West Pub. Co, St. Paul, pp. 78-9]

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In defense of the modern [Aussie] man

VFM News and Commentary · 11 December 2013 · Archived copy · Original

On International Men's Day this year (November 19th), advertising and marketing company M&C Saatchi released a White Paper titled The Modern [Aussie] Man. The Paper was the result of eight months of one-to-one interviews with 140 men, primarily aged 27-55 years, from a broad cross section of Australian demographics, workforce and geography.

Seventy men were influential leaders, marketers and role models from business, sport, military, popular culture, hospitality, philanthropy, academia, men's health and wellbeing, education, media, advertising and fashion. Seventy were everyday men from around Australia, including construction and white collared workers, sales assistants, baristas and bartenders.

To quote from the Paper,

> "The Modern [Aussie] Man study is not, and was never intended to be, a definitive summation of Australian men's character, anthropology and imperfections. Nor is it the creation of a new set of male archetypes. Its aim is to draw a line under historic truths and modern day perceptions, and help move society to a new place of heightened awareness and mutual respect.

> "How? By discovering whether Australian masculinity behind-the-scenes differs from the stereotypes of sporty, resilient, self-mocking, laid-back, unromantic and outdoorsy. Are Australian men making progress in the development of gender parity sensibilities, while retaining strong, positive manliness? Are the majority sexist dinosaurs? Or have they succumbed to female will and turned into emasculated wimps?

> "This study investigates what is going on in a significant sample of Australian men's heads, to contribute to the wider discussion about how both genders can create a world where there is mutual equality and respect."

The Paper generated a great deal of discussion in the mainstream media and blogosphere – both positive and negative.

The Equality4Men blog by England's Glen Poole contained a great article titled *Men are too scared to talk about gender issues says Advertising giant…* and the Herald's Sam de Brito wrote a balanced op-ed titled *Ladies, why so serious?* The report also received good coverage by SBS, news.com.au, The Good Men Project, Channel 9 News, theDaily Telegraph, and the Financial Review.

Three very hostile attacks were found in the Fairfax 'Daily Life' blog, the Sydney Morning Herald and the Guardian. In defence of the Modern [Aussie] Man, the major myths created by these attacks need to be dispelled.

1. That the Paper is misogynist

Here are some quotes from the Paper's take on men, women and feminism. I'll let you make up your own mind as to whether it comes across as misogynist or not.

> "The majority of Australian men are highly respectful of women [and] advocates for gender equality.

> "A father's experiences with his daughters are different to those with his sons, but are just as treasured. Unlike his father's generation, which spent less time with daughters, he tries to spend equal time with both. He understands that girls need more of an emotional component to play, while also sharing feelings, talking and imagination activation. As daughters become tweens or teens, Modern [Aussie] Man shifts his engagement

> style from playing to talking.

> "No-one recognises more than the Modern [Aussie] Man that men and women each have distinct differences and strengths. He is supportive and encouraging of the opportunities this brings to women and understands that it will always be a juggle for both genders. He only asks that women and brands respect men's sensibilities in the process. It's the same thing that women ask of men. It's called mutual respect.

> "Modern [Aussie] Man is an underground feminist. He is supportive of women having parity and respect in society, work and at home. He is a genuine enthusiast, but is unsure of what more he needs to do to support women's equality yet still retain his own sense of purpose and laid back disposition without offending women's sensibilities. He doesn't believe that societal gender equality should mean the dilution of gender differences, yet he feels that this may be inevitable if men and women aren't encouraged to be the best versions of their gender."

2. That the Paper ignores 'the patriarchy'

The White Paper acknowledges Patriarchy Theory by making it very clear that "men have never lacked gender privilege or rights" and "the male gender has historical dominance in powerful places in a work environment."

But it also makes it clear that, after 40 years of feminism, women's studies, offices and ministers for women (with little corresponding masculism, men's studies, or offices and ministers for men), men – surprise, surprise! – have the right to a voice and an opinion on gender issues just as much as women.

It can also be argued that Patriarchy Theory (which has many critics) isn't the only way to understand gendered power relations. There are many other ways that are far more useful and effective when looking at men's and women's issues. The simplistic feminist narrative of gender privilege for men and gender oppression for women excludes many social spheres where men lack power and suffer discrimination, as well as those arenas where women carry a great deal of power and privilege.

One of the Paper's key findings was that,

> "Modern [Aussie] Man believes that women are taking the (much respected) fight for equality into their personal relationships. He feels that women are resetting the gender imbalance in the outside world by subconsciously asserting a reverse gender imbalance in the home/ relationships, singularly taking control of a myriad of everyday decisions.

> "These decisions – ranging from holidays, weekend plans, cinema viewing choices, when it's time to relax, allocation of chores, going shopping (as a couple) or what to eat – may seem insignificant in their everydayness, but Modern [Aussie] Man believes the home and personal relationships should be the heart and champion of mutual respect and equality. In his mind, this should work both ways, but currently it favours women."

If it's not OK that men have arguably asserted more power and status *outside* the home than women, is it OK that women appear to now be asserting more power and status *inside* the home? Do two wrongs make a right? Surely fairness and social justice dictates a more equal balance of power in all arenas.

3. That the Paper is homophobic

The report does predominantly focus on the lived experience of straight men in Australia (as the vast majority of Australian men are straight). While the paper doesn't talk specifically about gay men, it also doesn't talk specifically about many other important masculinities – single men, divorced men, Jewish men, rural men, middle-class men,

disabled men, Aboriginal and Torres Strait Islander men, etc.

The reason for this is not homophobia (or anti-semitism, racism, etc), it's simply that the Paper didn't seek to study the *differences* between different groups of men, but to study the *commonalities* between men, as men, in terms of their *shared* masculinity. As the Paper says,

> "The purpose of the Modern [Aussie] Man study is to identify what defines Australian men, how they perceive themselves, what are their behavioural and emotional triggers, and how best to engage them.

> "The data determined the cluster analysis that resulted, through the identification of obvious patterns which became the 'self-perception' markers. With the self-perception markers identified, a structural framework for painting the multi-dimensional portrait of the Modern [Aussie] Man was layered up.

> "All seven characteristics identified in the findings were evident in conversations with every one of the 140 men, expressed in differing degrees by different individuals. Importantly, all conclusions and insights were drawn from the men themselves. Their perceptions were also their reality."

Most of the key characteristics identified by the paper are present, on average, in most Australian men, whether they are straight or gay, single or married, whether they live in the city or the country, whatever their race, religion, ability or socio-economic status. Of course there will be individuals who don't identify with some of the characteristics found in the Paper, but even those individuals would be hard pressed to argue they don't know men who fit the picture of masculinity painted by the Paper, even in part.

It is a pity that the authors of the Paper didn't at least acknowledge the many and varied masculinities that exist across the spectrum of Australian manhood, even if studying the differences between them wasn't the exercise being undertaken. Perhaps part two of the M&C Saatchi project (if there is to be one), might take on this task. This would certainly serve to counteract one of the main criticisms the White Paper has received.

There *are* sections of the Paper that would not be relevant to gay men, but one would be hard pushed to argue that makes it homophobic. Such parts include some of the section on fatherhood (other parts would indeed apply to gay dads), some of the section on shopping habits, and the heterosexual language used when discussing relationships and families (which refers exclusively to wives, female partners and girlfriends). This focus upon heterosexual gender relationships was chosen not to deny or exclude the experiences of gay men, but because the paper seeks to examine contemporary relationships between *men and women*.

It could also be argued that in terms of advertising and marketing, the 'pink dollar' has been extensively researched and is fairly well understood, whereas straight men have largely been ignored until now because they were seen as uninterested in themselves.

4. That the Paper is just a marketing exercise to help sell stuff to men

Of all the criticisms levelled at the Paper, this one probably has the most validity. Yes, the Paper helps brands to market their products to Australian men based upon the average man's actual values and perceptions of himself rather than outdated stereotypes about masculinity that might have guided them in the past. What's wrong with that? If this leads to one less advertisement featuring a bumbling ignorant Dad, or a male victim of domestic violence as a source of laughter, it would be a great thing.

But the Paper is more than just a marketing exercise. By revealing the depth of character of Australian manhood and the healthy place of Australian masculinity, it offers the chance (for those brave enough to take it up) to start a new conversation about gender relations and gender equality based upon the lived realities of men's lives rather than the picture painted by outdated stereotypes or feminist narratives.

5. That the Paper ignores the negative impact of 'traditional masculinity' upon a range of social indicators

Simply put, this wasn't one of the aims of the Paper, nor should it have been. If the Paper's aim was to "identify what defines Australian men, how they perceive themselves, what are their behavioural and emotional triggers, and how best to engage them", why should it focus upon the behaviours of a small minority of atypical men who abuse women, engage in criminal activity, harass or sexually assault others, etc? These are real and important issues, but they weren't relevant to the aims of this study (which to its credit still clearly acknowledged that some ignorant, domineering and sexist men do exist).

Also outside the scope of the Paper were many other important male issues – violence against men, male suicide, men's short life expectancy, the underperformance of boys in schools, etc. The Paper also didn't explore whether these are caused by 'traditional masculinity', 'traditional femininity', biological differences, psychological differences, a failure to focus on the specific needs of men and boys or other social determinants – and that's quite OK.

6. That the Paper claims men lack a voice in society

A common misunderstanding is that the Paper claims men lack a voice in *society*. It says nothing of the sort. What it does say is that,

> "Modern [Aussie] Man has developed *gender issue* laryngitis that stops any talk about his thoughts, concerns and issues around either gender, for fear of being labelled sexist" [my emphasis].

Having worked in the men's health sector for 10 years, a constant refrain I hear is 'why don't men open up and talk about their feelings more?'

The Modern [Aussie] Man White Paper contains the voices of 140 men from right across society doing exactly that, and what is the response? To be attacked and pilloried in the media as "paranoid woman haters."

The three hostile articles cited above demonstrate perfectly one of the points the Paper tries to make: most men just keep quiet about *gender issues* for fear of being shamed, shot down and shut up by the likes of their rhetoric.

By effectively telling men that their feelings and concerns about gender issues are unimportant, the authors of these articles ironically appear to be trying to reinforce one of the most unhealthy components of the traditional male role: to endure hardship without complaining or asking for help.

Moving on…

The report, like Australian men and women, isn't perfect. It is the first step towards the possibility of a new conversation about contemporary manhood and gender relations. One that doesn't start from a place of negativity as so many have over the past 40 years, but from the lived realities and perceptions of Australian men. As the report says, "masculinity is in a good place here."

This new conversation, should we take up the challenge, would see men and women working side-by-side to address women's issues *as well as* men's issues. It would see men and women listening openly, not defensively, when gender grievances are raised by the other sex. It would renew the long fight for gender equality while celebrating the differences between the sexes.

I'll leave the last word to the Modern [Aussie] Man White Paper…

> "Hopefully, women [and men!] will appreciate this as an opportunity to move closer towards mutual respect, equality and understanding."

Rated “P” for Patriarchy

Paul Elam · 11 December 2013 · Archived copy · Original

One of the most frustrating things to see, to a person who values truth, is valid points misleadingly mixed with ridiculous assertions. Salon’s article by Soraya Chemaly, “The MPAA’s backwards logic: Sex is dangerous, sexism is fine,” is a case of just such an article. In perhaps Chemaly’s only really substantive point, she questions why a sex scene, which depicts something generally positive and fun, should be rated worse than movies where people are literally ripped to shreds. But this isn’t the place to debate such aspects of American morality (although this might be), and aside from this, it is an exercise in fallacy and distorted reality.

Chemaly’s article focuses on the French film, “Blue is the Warmest Color,” which was given an NC-17 rating for graphic, lengthy lesbian sex scenes, using prosthetic genitalia. However, you don’t need to have seen the movie to realize just how ridiculous the arguments in her article are. In one of her first questions, she prompts the reader to, “Imagine if our movie ratings considered sexism and racism as content that children should not be viewing without parental input.”

Okay, I’m imagining it: I see films rated based on a film reviewer’s political convictions and personal beliefs. You know, more than they already do. That way, every movie a person under 17 is allowed to see will give them just the right politically-correct programming, since clearly mandatory schooling isn’t working fast enough.

The article goes on to complain about how women are often portrayed in passive, “objectified,” roles in movies. Of course, there are often very good reasons for that. In action movies, for instance, it is simply implausible that, without a supernatural or science fiction explanation, the vast majority of women would keep up. Certainly not the willowy creatures popular on the silver screen.

A study from 1997 shows why this is so. In multiple tests of upper body strength, men were able to exert an average of 33% of their body weights with their dominant sides, versus 24% for women. The difference in body mass, however, meant that in terms of absolute force men were very nearly twice as strong as the women tested. Another study showed that even female athletes whose sports depended on grip strength had weaker grips than untrained men. Given that many action movies involve large amounts of close combat, this necessarily means that, with any sort of realism, women will not play starring roles in action movies. If women want more realistic portrayals of effective women in combat, they need to take it up with nature, not filmmakers. Indeed, the cases where major female actors, such as Angelina Jolie in, “Mr. & Mrs. Smith,” or Scarlett Johansson as, “Black Widow,” in “The Avengers,” are portrayed beating up men are unrealistic and contrived. Admittedly, Linda Hamilton in, “Terminator 2,” and Jenette Goldstein in “Aliens,” come closer, although a woman like Fredia Gibbs, in her heyday, would be even more realistic.

But of course, showing what would really happen to most women in actual hand-to-hand combat with a man would be a patriarchal celebration of violence against women, right? The (warning: graphic violence in links) depictions of violence against men are clearly much milder and less offensive .

From complaints about adhering in any way to the true nature of our species, the article then moves on to hyperbolic misrepresentation. One complaint is about the movie, “Shark Tale,” which features Kanye West’s song “Golddigger.” “Does the message that all women are manipulative, greedy, money-obsessed whores work for you?” it asks angrily, ignoring the fact that the song is about one woman, not women in general, and that there are indisputably women with a gold digger attitude. Indeed, any man who has dated with and without money can tell you how much of a difference income can make.

Then, the article makes the ridiculous assertion that, ” At the same time, MPAA ratings clearly reveal a serious discomfort with adult women as sexual actors, with depictions of female pleasure, and with portrayals of men as objects of desire.” Really? So, if the actors in Brokeback Mountain were portraying underage characters getting fully nude with extended, explicit sex, complete with genital prosthetics, it would not have an NC-17 rating? The

idea that the MPAA acted out of sexism in giving its rating is ridiculous, unless you buy into Ryan Gosling's statement, quoted in the article, that, " The MPAA is… trying to force us to look away from a scene that shows a woman in a sexual scenario, which is both complicit and complex. It's misogynistic in nature to try and control a woman's sexual presentation of self."

Apparently, two straight women pretending to have sex with fake genitals is, "a woman's sexual presentation of self." Whether the MPAA's actions in regards to this film are justified or not, there is no evidence, or even any reason to think, that it was motivated by sexism.

It is a shame that, in as large a platform as Salon, they could not start a discussion about our strange approach to sex and violence in entertainment without filling it with ideological half-truths. Their complaints against the ratings of movies with, "beheadings, severed limbs, bloodied torsos, rapes, decapitations and worse," (that's right, beheadings AND decapitations) as "sexist," despite the fact that such violence is depicted far more often against men than women, are ridiculous on their face. Especially given that, as the feminists love to point out, these dying men are often fighting to save a woman.

“War-marriage vampires” & “Fake war brides” of WW I

Robert St. Estephe · 11 December 2013 · Archived copy · Original

Today’s informed male is aware he is liable to be the target of predatory women who see him as a walking wallet, a sperm donor, a disposable instrument of erotic utility, a handyman and a target of extreme emotional and physical outbursts (which are defined under the gender ideology as justifiable “personal-as-political” responses to patriarchal oppression) that will be blamed on the target himself. Readers familiar with historical stories published on AVfM will be familiar with old-timey women’s rackets which exploited traditional female privilege such as the Badger Game, the Alimony Racket, the Heart Balm Racket and the Lonely Hearts Racket. (Also see: “The profits of love: early 1900?s” – AVfM). Here’s another one to add to the list. It was targeted against servicemen, the majority of them conscripts it would seem, and was called at its inception in the U.S. during World War I by various names: “Fake War Brides,” “Soldiers’ Pay Wives,” and “War-Marriage Vampires.”
Here’s how it worked: When war would break out, gold-diggers, already long-accustomed to view short-term marriage (or oftentimes a series of such marriages) as sources of alimony would, across the nation, mobilize to take advantage of the wartime opportunity to grab some easy cash from the boys going off to war. These industrious girls sought a monthly government check — to which the servicemen’s wives were entitled — and, if the bride was fortunate, the husband, or husbands, would be killed off, gaining the lucky war widow an extra monetary benefit. When the young man survived, the “wife” would on his return promptly divorce him. The most ambitious of these marital scammers would marry several, insuring them a good income.

This is the first installment of several that will trace the history of this particular scam practiced by female predators. Later installments will feature the scam as practiced in World War II and the Korean War, when the predators came to be known under the monikers “Allotment Wives” or “Allotment Annies.”

Following are two historical articles describing the scam in general terms, plus an article on an ambitious young woman who managed to marry 16 victims.

●●●●●●

[image]

FULL TEXT: Bigamy as a regular industry is one of the menaces that soldiers about to leave for the other side, and men in the army camps scattered all over the United States, have to face. There have been several cases of bigamy in Reading [Pennsylvania] only recently, but cases in which soldiers were the victims have not been recovered here. The object in these plurality of marriages is the soldiers allowances and pensions to wives. Because soldiers are susceptible and chivalrous the government of the United States is being robbed of thousands of dollars every month by unscrupulous women. Soldiers in Uncle Sam’s uniform who believe they are depriving themselves of part of their small wages to support a newly acquired wife are merely contributing to adventuresses who are deriving the same source of revenue from several soldier husbands. While the soldier is “carrying on” at the front with the picture of his newly acquired bride close over his heart, the bride is “carrying on” at home as the result of receiving as many allotments as her charms may enabled her to assemble soldier husbands.

~ Stamping out Vampires. ~

In an effort to stamp out this new vampire of war times the government of the United States is starting a nationwide search for the culprits and is meeting with considerable success. Every agency of the government is being brought to bear to ferret out the offenders.

The work of ferreting out fraud against the government in this and other respects is in charge of L. Merriwether Smith, of Harrisburg, Ky., formerly a member of the Kentucky State Senate and now associate council for the War Risk Bureau. More than 100 cases already are prepared for trial, and many women are facing prison sentences as a result of their activities. These case are but the beginning of the prosecutions, which are expected to mount into the thousands. The bureau has worked out a unique system by which soldiers’ allotments are checked up.

~ Victims Young Boys. ~

Most of the victims to this form of “vampiring,” it appears, according to the war risk bureau, are young boys from the country to reach the various camps with chivalrous ideas of women. There boys are attracted by the dashing “camp widows,” fall victim to the appearance of style, and end by marrying them and making an allotment of part of their soldier’s pay as required by law. A private is expected, when married, to make an allotment of $15 to his wife, and the government matches this allotment with an allowance of $15 more, so the wife receives $30 and the soldier goes to the war front with a wage of $15 a month. In some cases women who have participated in this form of depriving both soldiers and government have been drawing allotments and allowances from 12 different husbands. Each allowance calls for the assumption of a different name and the check has to be indorsed, subjecting the perpetrator to the charge of forgery and also that of bigamy. In order to obtain these allowances the women run the risk of having the 12 husbands, more or less, meet each other in the trenches “somewhere in France,” where a comparison of notes and of photographs of the wives left behind might cause embarrassing complications.

~ More from the Pacific. ~

The checks sent out by the treasury department are mailed in an envelope which renders the address and allowance number visable from the outside, so the mail carrier, post office employees and others may become aware of the person receiving them. In cases where suspicion is awakened the authorities are notified.

Singularly enough, the Pacific coast produces more of these cases than does the Atlantic. Mr. Smith, who has charge of the investigations, explains this on the ground that the women of the Pacific coast, especially of San Francisco, have had more experience in this form of fraud than the women of the East.

“These cases were especially prevalent during the time when soldiers were being sent to the Philippines,” said Mr. Smith, discussing the cases today.

~ Soldiers Party to Fraud. ~

While the great majority of fraud cases involve women who have deluded trusting young soldiers, there are also cases of soldiers who themselves have been party to fraud. In these instances they have alleged the existence of wives who were not their wives, and have made claims for allowances for children that did not exist. Under the law, an illegitimate child is entitled to allowance for support, and the government has cognizance of cases where soldiers have made claims to the parentage of illegitimate children who did not really exist.

The government has record of one case where a soldier claimed a man was his relative to whom he had contributed money for support. It developed the man was not related to the soldier in any way but explained the transaction by saying the soldier had stolen $50 from him at [the finish of sentence – the article’s last – is illegible].

[“Bigamy an Industry For Fake War Brides – U. S. Uncovers Thousands Of Cases Of Girls Marrying For Allowance and Insurance,” The Reading Eagle (Pa.), Nov. 3, 1918, p. 17]

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[image]

FULL TEXT: San Francisco, Oct. 4.—The dollar vampire who schemed to mulct the American volunteer soldier in the great war under the guise of marriage, is cashing in through the divorce courts.

Amazed at the cynical assurance with which many such “war brides” have brought their alimony pleas before him, Judge Thomas F. Graham, nationally known as the “Great Reconciler” for his mediation in domestic tangles, and deep student of the divorce problem, is seeking nation-wide co-operation of courts to thwart further victimization.

~ Up to Courts ~

“Not alone to assure justice in individual cases,” says Judge Graham, “but to support the marriage institution and to heck further growth of love cynicism among America’s youth, must courts be alert to see that disillusioned war

veterans are not further bled in the marriage bunco game through undeserved alimony.

“Wherever possible, both parties should be compelled to appear in court. The woman’s story should not be sufficient, and diligent investigation of war marriages that smack ‘for alimony’ is particularly vital at this time.”

~ Hasty Marriages ~

Blame for wreck and mercenary salvage of war marriages is not placed entirely upon women by Judge Graham. The haste and indiscretion of many men marrying on the eve of overseas departure made the designing overtures of women of that kind all too easy.

But such unions are not proper alimony cases, and it is this feature that he is fighting with all the legitimate powers of the court.

Surprised by the unexpected return of soldiers whose allotments she sought, but whom she never again expected to see, the marriage profiteer is hastening to sever the matrimonial bond, but seeks to retain this financial tie.

~ Divorces Double ~

“The matrimonial profiteer,” says Judge Graham, “is a thousand times more dangerous than the economic profiteer who can more readily be reached by law.”

“Since the war began, divorces have increased 50 per cent in California, and I am sure it is the same over the nation.”

“Thousands of young men in the heat of war married women who lived with them perhaps two or three days, then put in claims for alimony. I know of one case in which a woman married five soldiers and for a long time collected allotments from each.

“Many married soldiers hoping they would be killed in France so that they could collect insurance.”

“Now that our soldiers have returned, many are finding how they have being victimized! They are too disgusted, too disillusioned to fight. The courts must do it for them.”

[Paul N. Wilson, “’Halt War-Marriage Vampire!’ – Noted Judge Fights Alimony Drive On Veterans,” syndicated (NEA), Oct. 19, 1920, p. 3]

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[image]

FULL TEXT: Chicago, Dec. 2. – Mrs. Helen Ferguson Drexler, 22 years old, has confessed to having been married to sixteen men in the past three years. The young woman, who was arrested here today by Government agents, admitted having married the men, all of whom were either soldiers or sailors, for the sole reason of securing the allotment issued by the War Risk Bureau to a wife of a man in the service.

“You men try to make me admit the marriage of ten men,” she said. “Why, that is just more than half. I had sixteen of them during my career and was going to marry another in a few days if I had not been arrested.

“The first man to whom I was married was an auto salesman, in Boston, in 1918. After the wedding we lived together until he was called to France. Shortly afterward I got word of his death. I tried to forget, but being by myself I was soon forced to seek company, and finally married a man from New York. I was getting the allotment from the Government due me from my first husband at that time.”

“I lived with my second husband contentedly for several months. He joined the navy. I got an allotment from him. One day I met a woman who heard of the two allotments I was getting from the Government, amounting to $60 a month. She suggested that inasmuch as the money was easy I should keep it up and marry again. I could make hundreds of dollars a month by this scheme, if it worked.”

“I consented and married again, this time a soldier in the Brooklyn Navy Yard named John Kelly. He signed his allotment to me. I left him and went in search of another husband.”

“From then on life was just one husband after another. The income amounted to $500 a month. After two years I had married ten men. I can’t recall all the names. I went to Norfolk, Va., and married again. Each time I only stayed with my husband until I got the allotment signed to me and then left.

[“22-Year-Old Girl Married 16 Service Men; Collected $500 Monthly in Allotments,” New York Times (N.Y.), Dec. 3, 1921, p. 1]

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FULL TEXT: Mrs. Helen Drexler Ferguson, 22 years old, was released yesterday from Geneva jail, twelve days before the expiration of her six month’s sentence for marrying a number of soldiers and sailors estimated at from fifteen to seventeen, in order to get their allotments.

She is to undergo an operation at Aurora hospital.

Following the operation Mrs. Ferguson will be given a ticket to Washington, where her parents reside, by the Salvation Army, which has taken an interest in her case.

Mrs. Ferguson says she has no other plans for the future than to go to some small city where she can find congenial employment.

[“Girl Who Married Soldiers For Pay Checks Released,” Aurora Daily Star (Il.), Jun. 21, 1922, p. 1]

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[Photo from: “15 Husbands, All Yanks,” The Bisbee Daily Review (Az.), Jan. 15, 1922, p. 2]

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[image]

World War I. US mobilization of 4,355,000. After declaration of war the US target for volunteer enlistment for the first 6 weeks was set at 1 million. Yet only 73,000 men volunteered. On May 18, 1917 the Selective Service Act was passed, with a minimum age of 21. Ultimately 4,355,000 were mobilized. During the war United States forces suffered 323,018 casualties.

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A recent essay discussing this subject: “Allotment Annies and Other Wayward Wives:. Wartime Concerns About Female Disloyalty and the Problem of the Returned Veteran,” in *The United States and the Second World War* Fordham University Press September 2010, pp. 99-128]

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Not all cops are like that

Paul Elam · 12 December 2013 · Archived copy · Original

Frequently I find myself in a position to be very critical of police. I can't remember a time that I was harsh on their actions that I don't think it was deserved. That, however, does not mean that I would want to be in their shoes, or that I think they are always wrong.

Check out this officer trying to explain what was plainly obvious to an idiot woman and a dumb as a box of rocks white knight with a camera phone.

I am with the cops on this one.

AVFM is hosting International Conference on Men's Issues

Paul Elam · 12 December 2013 · Archived copy · Original

Ticket prices are going up! Purchase yours now while prices are still low!

If we wanted to find a city that was an iconic testament to masculinity, we'd need look no further than Detroit. Founded by a French explorer named Cadillac, it rose up from humble beginnings in fur trade to become the city that literally changed the world; the city that imagined, designed and mass-produced one of the greatest, if not *the* greatest, invention of modern times: The automobile; the machine that revolutionized the lives of all Americans and indeed all of industrialized humanity.

For over a hundred years, it survived the conflicts of labor, the scourge of racism, and political corruption that would make Chicago blush. Yet it persevered.

And then it fell into hard times. Perhaps by coincidence, perhaps not, it lost its currency and its stature in perfect lockstep with the masculinity that first drove it to the top of civilization.

Bleeding and bankrupt, it now exists in decay and degradation. Once-great industrial complexes now have the look and feel of 1945 Dresden. City parks are overgrown and derelict. Schools and city services are running on fumes; some have quit running altogether. The only vigor remaining is in the rising numbers of the jobless and homeless, and in the handful of citizens doggedly and tenaciously working to salvage what is left.

It is a city teetering and struggling for its footing. It is seeking, like many men, to find its balance and its place in the world again. Also like men, it is in trouble as most of the world looks the other way.

I can think of no better or more appropriate place for men to dust themselves off and start building again. I can think of no better foundation on which men and the women who care for them can stand together and seek change.

With that it gives me great pride to announce that A Voice for Men will be hosting the First International Conference on Men's Issues on June 27 and 28 of 2014 in Detroit, Michigan.

For the conference we have secured commitments from some of the best known and highly regarded thinkers on men's rights and issues ever assembled in one place. They are as follows:

[image]

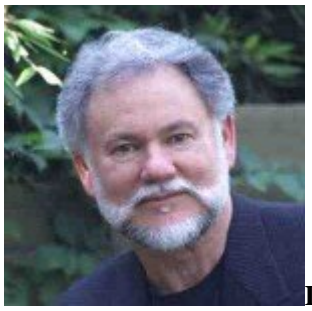

Dr. Warren Farrell, author of seven books on men's and women's issues, came to prominence in the 1970s as one of the leading male thinkers of our times. Warren originally championed the cause of feminism, serving on the New York City Board of the National Organization of Women (NOW). However, when NOW took anti-male and anti-father positions he began advocacy for boys, men and fathers. He is now recognized as one of the most important figures in the modern men's movement.

Erin Pizzey, author of five books, including the seminal *Prone to Violence*, is credited with starting the modern women's refuge movement in Cheswick, England in 1971. Erin is a steadfast human rights advocate who has lectured internationally on the subject of intimate partner violence. She is also an Editor-at-Large and domestic violence policy advisor for A Voice for Men.

Robert Franklin, Esq, is an attorney at law and the former Executive Editor of the Houston Law Review. Franklin writes commentary on our family law system and other related men's issues. He is a journalist for the National Parents Organization (formerly Fathers and Families) a shared parenting and family law reform advocacy group. Franklin is also a periodic contributor to A Voice for Men.

Dr. Miles Groth is professor of psychology at Wagner College in Staten Island, New York. He is the founder and former editor of Thymos: Journal of Boyhood Studies and is the current editor of New Male Studies, an international journal that serves as an open access online interdisciplinary forum for research and discussion of issues facing boys and men worldwide.

Barbara Kay is a columnist for Canada's National Post. She has written on a variety of issues affecting men and boys and has been particularly critical of both cultural misandry and the treatment of men and boys by the modern feminist movement. Kay is a lecturer who has spoken on National Television and at talks regarding her views on the rise of feminism to the detriment of men.

Karen Straughan is an internationally recognized writer, lecturer and videographer. As a mother of young sons, Straughan became concerned about the effects of cultural misandry and began writing and blogging on the subject. She also self-produces video commentary on the men's issues and has amassed 50,000 followers of her work. Straughan is an activist and a member of Men's Rights Edmonton and is a contributing editor of A Voice for Men.

Carnell Smith is a nationally recognized expert in paternity fraud. He is the Board President Executive Director of the National Family Justice Association. He is the executive director of the United States Citizens Against Paternity Fraud. He makes radio and TV appearances (CBS Early Show, ABC World News, Abrams Report), on America's paternity fraud crisis and has been frequently quoted in major newspapers (USA Today, Washington Times, Orlando Sentinel, Los Angeles Times, Chicago Tribune, Washington Post, Philadelphia Inquirer, Star Tribune).

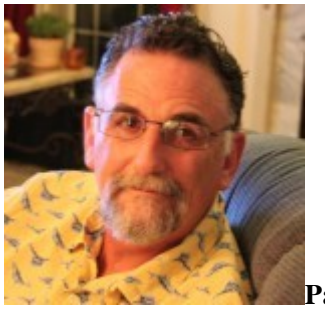 **Paul Elam** is the founder and publisher of A Voice for Men. Formerly a mental health professional, Elam became concerned about the treatment of men and boys, both in mental health settings and the culture at large. He is also the founder of A Voice for Men radio, a network of internet based radio programs dealing with problems that affect men and boys. He is an outspoken advocate against false allegations and takes a leadership role in A Voice for Men's advocacy for men who are falsely accused or convicted without due process.

Sen. Anne Cools is a member of the Canadian Senate. She became the first Black

Canadian to be appointed to Canada's upper house. She is currently the longest-serving member of the Senate. Cools served on the Senate/House of Commons Special Joint Committee on Child Custody and Access, which in December, 1998 issued its report, *For the Sake of the Children*. A principal recommendation of this report was that, following a relationship breakdown, shared parenting should be presumed to be in the best interests of the child.

Dr. Paul Nathanson is a Canadian academician who, along with Dr. Kathryn Young, co-authored what is regarded as the world's most seminal series of books on the subject of misandry, or the hatred and/or fear of men and boys. Nathanson is a noted lecturer and critic of academic feminism who has been an active proponent in calling attention to the problems faced by men and boys.

Dr. Tara Palmatier, PsyD, is a clinical psychologist who specializes in assisting men who have become entangled in relationships with abusive, high-conflict personalities, many of whom are suffering harassment and persecution through the misuse of the family court system. Also known as "Dr. T," she maintains a website for men seeking to escape abusive relationships and is a regular contributor to A Voice for Men.

Tom Golden, LCSW is a psychotherapist with a focus on men's issues. He is the author of *Swallowed by a Snake, The Gift of the Masculine Side of Healing*, and *The Way Men Heal*. Tom is the former vice chairman of the Maryland Commission for Men's Health. His website, menaregood.com addresses the cultural bias that exists as it impacts boys and men.

Along with this fantastic lineup of speakers, there will be a featured panel discussion on news media bias featuring an international panel of AVFM News writers, headed by AVFM News Director Robert O'Hara.

Your master of ceremonies for the event will be Vladek Filler, who will give an opening address and introduce all keynote speakers as each one takes the audience through an important address on 12 different areas of modern life that impact the lives of men and boys.

There will also be various workshops available, including one by Warren Farrell and another by Dr. T and myself.

Other events are being planned and will be announced in the days ahead.

The event will be held at the VFW Post 1146 Walter F Bruce at 28404 Jefferson Avenue.

Very exciting event, and very exciting days.

Get your tickets now while they are less expensive! The closer we get to the conference, the more the price will increase.

$300.00

*All sales are final. While every effort has been made to ensure consistency, individual speakers may change without notice. A minimum number of 130 tickets must be sold for the conference to move forward. In the event of cancellation, all conference ticket purchases will be fully refunded.

Special Addition. On Thursday, June 26, 2014 Dr. Warren Farrell will be presenting a workshop especially for conference attendees. This will be an intimate, limited seating event with the man who started it all.

Go here for details:

http://www.avoiceformen.com/a-voice-for-men/farrell-announces-workshop-for-detroit-conference-on-june-26-2014/

In the trenches: My child's court imposed paternal exile

Gary Trieste · 12 December 2013 · Archived copy · Original

November 28, 2013:

[I]

So, another Thanksgiving has arrived, as have two previous Christmases, Halloweens, July 4th's, three Father's days, and four of our Birthdays. And certain to be missed also, are this year's Christmas and another birthday as well.

All holidays that we had shared, enjoyed and celebrated together for our first 7 years together as father and daughter.

The last three years have not been so; rather we suffered from the bleak emptiness, the fractured love and affection caused by sheer attrition from being apart, and the dull ache of a most loved child missing from our lives.

Shared time and experiences lost forever, the bonding of a father and daughter severed by erosion. Peppered here and there by a cheap pathological drip of contact with each other permitted by the government: 1 hour visits, once a week, and none at all since July 2013.

As I sit here in Durham, NY, at the extended dinner table surrounded by my brother Gregory, his wife Maria, my daughter's cousins, Zane and Edison, and many of our friends, we give thanks for the good food, warm home, and all who could be there.

Notably, the one person who was also invited, but could not be there, was my daughter Anya, who has been involuntarily entrapped in the spider-web that is the family court system – forcibly denied having any contact with me, her father, and subjected to psychological de facto alienation during the tender formative years between 7 and 10 years of age.

As we do for all these missed holidays and birthdays, we left an empty seat for her at the table and served the food for her in absentia, sometimes even addressing the empty chair telling her how much we missed her. It is a coping mechanism, but it soothes our angst at her absence, and like an invocation of sympathetic magic, it makes us feel she is there in spirit if not in person, with a hope to the future.

It has been three and a half months since I last posted my article, "Missing Anya", here on A Voice for Men. In that article I recounted how, over a two year period, I was repeatedly charged with child neglect by the rogue agents and gender discriminatory policies of the Ulster County Child Protective Services (CPS), in New York.

The actions of the CPS were so blatantly predatory toward me as a custodial father, that they couldn't have been clearer in their intent.

For the first seven years of my parenting, I never heard a peep out of CPS criticizing me as a father.

But once my ex and I separated, and we both filed for custody of our child, as a father I was exclusively hounded and repeatedly charged with maltreatment and child neglect in family court by CPS, incurring protective restraining orders to stay 1000 feet away from our child.

Yet, at the same time my ex, as a mother, was left unmolested by them, and given de facto sole custody, while I was branded by their agency with a scarlet letter during the ongoing custody hearings.

Successively, I was charged with maltreatment; then I was charged with emotional neglect, while having my daughter for only 8 hours once a week; I was later charged with emotional neglect while exclusively under their one hour weekly supervised visits. The whole idea of supervised visitation is to preempt the possibility of neglect or abuse, yet they somehow managed to conclude I accomplished that, right before their protective and watchful eyes.

Under these conditions, for two years I attempted to litigate my cross-petition for custody, *pro se*, trying to argue

that I was the better parent while a restraining order was gamed into place commanding that I stay away from my daughter.

Although eventually through dogged perseverance, I did successfully have all those charges dismissed or overturned, the damage was done.

It made little difference that I was not actually found to be neglectful, the inchoate charges alone were virtually equivalent in effect, and in affect upon the lawyers, judges and almost everyone else in my life.

The sheer fact that my daughter has been in the sole custody of her mother for two and a half years became its own *in situ* justification as a point for future custody. The courts conveniently don't care that this ongoing state of affairs was unjustified in the first place, or whether it was done in bad faith or pursued by CPS for discriminatory purposes specifically to tip the balance in favor of the mother for custody.

Insidiously, during all that time my daughter is witness to me being treated like a toxic mass that she must be protected from, and this is considered to be in the best interests of the child.

The lessons there to her not being explicit enough, she is further told that I am a bad person, that I should be feared, that I am an abuser, a liar and that I call her derogatory names. All this occurs during her formative years, by people in authority and who nurture her, years that a child should be bonding with her parent, not being alienated and made paranoid.

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[II]

And now after all that, here I sit, having come full circle.

The original Feb 14, 2011 cross-custody petitions having been dismissed on day one of the first custody trial in Nov 2012, ending that first round of the saga, and now having been re-filed 6 months later.

As a backdrop, theoretically I am now coming into these new custody trial hearings with a clean slate.

All the CPS charges against me were dismissed with no neglect ever existing. All restraining orders are rescinded, and the shared custody that is the legal default when two parents have a child, is now reinstated.

Since the last round of custody proceedings, new cross-petitions for custody are in place, a new judge, a new attorney, and a new trial commenced, July 31, 2013. This is considered a *de novo* trial, meaning that no custody order has existed previously, and there is supposed to be no presumption of which is the better parent.

But that is not how it went down – solely by virtue of [1] my having been accused repeatedly by CPS – accusations that were shown to be defective and meritless, [2] that I am currently accused by my ex in the course of this custody trial, and [3] because I am a father seeking custody of our child. Accusations are enough, even when none of those accusations have merit or are even addressed for validity.

In fact, coming into this new trial, far from a clean slate, a new set of abusive dynamics now comes into play. It is not enough to have a simple straightforward trial to determine custody; dirty tricks, gaming the rules, and abusive treatment against the paternal parent continue to abound.

Consider the contrast in allowed contact with my daughter:

While I was fighting false charges of neglect, I had been seeing my daughter once a week for an hour under CPS supervision.

However vilifying this was to me, and corrosive to my relationship with my daughter, I did have that bare minimum of contact with her.

When, in July 2013, after I revealed on discovery the numerous stealth videos of CPS staff violating federal law that would have been brought out in trial, CPS finally re-assessed the frivolous nature of their prosecution against

me, and dropped their charges. I naively expected to be treated whole again, and looked forward to seeing my daughter. However, I would soon again be smacked in the head, and subject to the capriciousness that passes for due process in family court.

The first indication that things would not improve in reconnecting with my child, but get much worse, was the scheduling order the court issued, mapping out the dates upon which the hearings making up the trial would be held.

For the preliminary estimated eight days of trial, the court scheduled the trial to be heard over a period of seven months. Such a duration for trial is abusive, when parents only wish to be with their children.

Not only abusive, it was also a violation of NY statutory law, specifically:

NYCRR §205.14: Time limitations for proceedings involving custody or visitation.
In any proceeding brought pursuant to . . . the Family Court Act to determine temporary or permanent custody or visitation, once a hearing or trial is commenced, it shall proceed to conclusion within 90 days.

But this apparently is a routine and common scheduling violation, and the court dismissed any objections we had with it, insofar that it could extend the duration my daughter was without her father.

As such, when the new custody trial commenced, on July 31, 2013, the very first thing I did was to put in a motion for visitation and/or temporary shared custody so as to reconnect with my daughter during this extended trial span.

Usually, it is *pro forma* and routine procedure at the beginning of a custody proceeding for a family court to put into place a *pendente lite* order of visitation and temporary custody, establishing visitation and custody rights of the parents during the pendency of the pre-trial proceedings and trial; as these can often go on for months, such interim entitlements are very important to allow the parents equitable access to their child(ren) during that time.

At this hearing, my attorney very eloquently stated to the court (Jul 31, 2013 page 8, *et.seq.*):

How about we not continue this charade that my client needs to be in a fishbowl or supervised or engaged in some therapy, when he is the father of this child and has done nothing but try to be a father to this child. The child's put on medications, sees the therapist, is engaged with the Department of Social Services, a whole litany of things which our case legally will show is designed by [her mother], who manipulates these people, and who uses them as a vehicle to keep my client away from his daughter. Prior to the DSS [neglect] case, which is now dismissed, no evidence was offered on it, nothing. Based on that, there was a very restrictive, one hour a week at the Department of Social Services. . . all of this restriction coincides with the ability of [the mother] to manipulate the Department of Social Services, their caseworkers, their mental health professionals, their, everything down to their drivers and the people that sit in the supervised visitation. . . This whole thing, Judge, in our opinion, is a charade. It is a manipulation of the system. Prior to that, they lived together as mother and father and they co-parented and that was it. Now, my client's sitting here, looking to get back there. . . My client at this point should be entitled to some unfettered, frequent access to his child so that he can parent the way he had for over the first seven years of her life.

But, the Family Court, peremptorily denied this motion to provide for ANY visitation of my daughter with me, leaving the discretion of visitation solely up to the child's mother, who, emboldened by the court, has denied any and all contact of my daughter with me, for over five months to date, and likely indefinitely with no supervision coming from the court.

Looking back, however harsh, arbitrary and austere CPS was in limiting contact between father and child, the mother of the child makes them look downright generous.

In denying this request, the judge said:

[I]'m not going to authorize any temporary order for custodial time or visitation time with the child at this point. If I determined, based on the course of the trial, that that is appropriate, I will enter it at a later point. But I don't have enough information to make a determination at this point, whether that's in the child's best interest. I'm going to

deny the application for now.

(The full ongoing trial transcripts, updated, are viewable HERE)

This request was submitted three times, Jul 31, Sept 11 and Oct 21, and again each time the court denied it for the same reason. Each time the court stated that there was not enough evidence to issue any visitation order.

This decision stands, despite shared custody, despite myself as a father being completely fit as a parent, and despite that such denial is a direct violation of Federal parenting rights.

Yet, concurrently, the mother of the child is given full access to the child, and given the de facto ability to deny all contact with our child.

Ostensibly, the judge cites this denial as adhering to the best interests of the child. But in fact, this decision cannot be viewed as a determination flowing from a best interests analysis, as the judge himself said he does not have enough information to make that determination.

What it is, in fact, is an ad hoc "just-in-case" standard of review to keep a child away from her father, when there is no evidence to support that denial; nor is there any legal concern of the emotional turmoil and pain the child suffers in being ripped and held apart from her father, of the father's suffering for the same reason, or of the continuing enabling of the alienating mother.

This is not the standard that the law puts forth. In fact unless there are proven and factually established reasons otherwise, federal parenting rights are directly and blatantly violated by such denials; the state should not be interfering with a parent child relationship unless the parent is unfit.

But trying to makes sense of this insanity – treating it like something that actually does make sense in some way – just leads to subsuming one's mind to the same insanity, by trying to force-fit it into being viewed as somehow sensible. In short, you have to become crazy to understand it.

The reality is, the decisions are not driven by reason, logic or even the law and facts. They are driven by an agenda established *a priori*; the bedeviling disconnect occurs when looking at the mandates of the law, and then trying to fit the decisions made supposedly in adherence to the law.

Post hoc reasons must be later synthesized to justify the final decisions that were pre-ordained in the first place – and that agenda is the gender discriminatory motivation to keep the father outside of the child's life, and to provide every opportunity to ease the quick resolution of custody to the mother. Every official action I have encountered was in furtherance of this goal.

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[III]

So, I continue to be enmeshed in what appears to be a facade of due process, literally fighting the government just to keep the child I sired, birthed, nurtured and raised until she was seven years old. I love her and will always love her, no matter what the state does to mute that love, and no matter what malicious efforts are made to corrupt her perceptions of and attachment to the daddy that she had lived with and loved so dearly for all those years.

Despite me being the best and most devoted father in the whole world, our legal system is determined to strip me of my child, and my child of me.

What can be done, when the child enforcement agencies, the operative legal system, the adjunct experts, and even the final referee and decision makers, all supposedly neutral societal institutions, are lined up in concert, determined to achieve a pre-ordained discriminatory outcome?

It is easy to become superstitious when there is a lack of knowledge of what is happening, and in the onslaught of all this bias. It is only too easy to just give up, as I am sure many fathers have.

I still retain hope that there is a trace of independent, neutral due process still guilted into the system, a vestigial moral substrate that might flow beneath all the machinations and special interests.

There are some indications that this does exist, and even in my saga, though few and in-between, some modicum of interim corrective justice amazingly did prevail. The attorney I have now is one of the few and rare ones, who is maverick, articulate and impassioned. The laws themselves seem fair and neutral on the surface. There are anecdotes I have heard, that despite all the road-blocks thrown in the face of a petitioning father, if the matter reaches the trial stage, the outcome is probabilistically balanced, albeit the actual statistics on this are incredibly hard to find.

So, I have these nebulous observations to comfort me some. I really don't know what is true and whether justice is still embedded in the system, but since this is the only arena available, I will do my best, despite these hobbling constraints, to fight for my child.

[IV]

Epilogue – Still fighting in the Trenches:

Usually when we hear and read these articles, illustrating the injustices of the family court system, we come to these stories in the aftermath and the remaining rubble of past battles and of the heartache remaining.

This story however is active and happening now; it is not over or complete or concluded.

It is a story being reported from the filthy trenches of a mid-campaign custody battle, over a harsh landscape and through subversive terrain, where an ongoing fight for the very life of a little child and the father who loves her is taking place.

It is not history, the battlefield is occupied now and can be seen by all in a public arena.

The court has continued the scheduling dates for trial of this case in the New Year 2014:

January 2nd @ 9:30am and 2pm, 9th @ 9:30am and 2pm, 23rd @ 9:30am and 2pm,
February 6th @ 9:30am and 2pm, 13th @ 9:30am.
The case is *Cayley v Treistman*, Dkt# V-01219, File #24593.
The location on those dates is Ulster County Family Court, 16 Lucas Ave, in Kingston, NY 12401.

I invite and encourage all who are motivated and interested to come and observe these ongoing proceedings, the culmination of this saga, and what conclusion it wreaks.

The Future of Women in a MGTOW Society

Clint Carpentier · 12 December 2013 · Archived copy · Original

Once upon a time, in a land… just next door, people knew what marriage was, what it entailed, and what its future bestowed.

The concept of marriage is relatively new to the human species, but was based on the ancient contract emotionally agreed upon by our primitive ancestors when they discovered that due to their big brains, their offspring were born less mature by necessity than other, less intelligent species; this contract promoted the exchange of three C's (cooking, cleaning, and copulation) from the female, and three P's from the male (protection, provision, and progeny).

Despite many cosmetic alterations, the ancient contract has remained the foundation of the family unit for a guesstimated five hundred thousand years, with inklings of it up to two million years ago. As long as both parties have fulfilled their ends of the bargain, humans survived, thrived, and finally civilized. This is the juggernaut our modern media keeps hounding our young men with, and more and more young men are combating it the best way they know how, by side-stepping it.

So, why not marriage?

Well, in modern society, the legal system has been unabashedly twisting the ancient contract into something that amounts to slavery, rather than the symbiotic foundation from whence it originated. While men are still expected to protect and provide, the prospect of progeny has become laughable; so while the hardest part of his end is still concrete, that nice smooth veneer has been stripped clean off; often he doesn't even know if his kids are actually his, and it is becoming increasingly harder (legally) to force that knowledge from his partner.

The responsibilities for women have been eliminated by technology and gender politics, while at the same time their contract benefits have increased. On the whole what was once her responsibility, to copulate, has become whim and weapon. With a legal system in place which has been designed for her to exploit and abuse, it is becoming increasingly difficult to trust women enough to even associate with, never mind marry.

Despite the bombardment of false accusations, crippling divorces, impossible child support fees, and the wholesale demonization of everything male, women continue to impede their own ability to gain their own coveted independence, and demand men to heroically step up and continue to do their duty.

Well, men are tiring of the old song and dance, and they are questioning the necessity of long-term relationships in general. Ever since the industrial age, the need for a woman to maintain the house and home, and care for the children – while the men spent their days doing body- and soul-crushing work – has been becoming increasingly obsolete. The advent of common household electricity, plumbing and other modern niceties meant that women were spared hard work in order to maintain homes.

This was a double bonus for men – the women were less stressed and therefore happier, and they no longer developed the hard roughened bodies associated with hard work, allowing them to remain sexually attractive for much longer.

Then came washers, dryers and the electric dishwasher. For those who could afford these luxurious appliances it meant more time spent doing other things. On the one hand, some of that spare time was used to dream up concepts like the "historic oppression of women." On the slapping hand, it meant men could do chores on their own.

Other things were thrown into the mix, or which soured the deal; no-fault divorce, the Tender Years Doctrine, alimony and child support laws, etc.. Divorce rates sky-rocketed and, after avoiding it for as long as possible, men found themselves trying to figure out these contraptions. While it's long been ingrained into the human male's psyche that they need women, the fact of the matter is, they don't; women provide children, and children provide guaranteed income for women (via child support or welfare, single mothers will meet basic habitable conditions),

by men, through persuasion, extortion, or taxes.

What women didn't realize was that the very things which made their lives easier – be they appliances or conveniently boxed pre-made meals at the grocery store – simultaneously reduced the necessity *for* women. Men are increasingly becoming aware of this, and are opting to go their own way and reject the farce that marriage has become.

Women have inadvertently been reduced to gestational incubators; everything else, men can take care of on their own. And the more that women harp on about how evil, and useless, and stupid men are, and how much men must be responsible for the life choices women make, the more men opt to ignore women altogether.

Science fiction has long since been our window into the future, and the gestational beer keg – while not yet implemented – is already a concept; one hesitates to ask, "On what grounds would its completion be demanded?" For the right price, women sell their "natural" services all the time, going so far as to incubate a fetus for other people; one has to wonder, how much their eggs would be worth to them? And make no mistake, women will sell their eggs, and they'll do it willingly, just as they sell their bodies, as proven when Australia made welfare cuts. And with the advent of Vasagel, a male fertility inhibitor, which is safe, reversible, and lasts roughly ten years per shot, women will lose the stranglehold of procreation over men.

What does this mean for the future of either sex? I can see one of two things happening.

The first, and most obvious answer – and one I so dearly hope for – is women wake up, grow up, and take responsibility for their own life choices. Women are not children, and husbands are not their dads. A radical paradigm shift will have to happen before men begin to have trust in the ancient contract again. A burgeoning respect for the sex that created and continues to maintain the civilization women so blithely enjoy would be nice. Men have been working on it for five thousand years specifically for women. A little recognition would be appreciated.

Men are inherently feminist; we have been for the better part of a million years before it was even a concept to the women at all. We *want* to work this out. This isn't about misogyny. This is about disillusionment; we love women, we love their flustered approach to parallel parking, we love it… lift something heavy, or get something high down, we love their sense of helplessness, even when we know they're not.

If this approach can't be worked out, women will need to make a choice. Either pull up their pants and knuckle down to some real work under the equal opportunity clause, or take up the business of part-time housewifery. Now the first choice is fraught with problems for women is general, there are very few men who find chapped-pawed, skinned-knuckled and work-hardened women to be attractive; over the course of the last century, women have progressively gotten softer and more delicate in appearance, due largely in part by the lack of household labor. Women over the course of humanity have gotten progressively softer and more delicate than our ape-like ancestors; so to introduce a winning mating strategy to hardened working career… that's a tough choice I wouldn't want to have to make.

The second choice is fraught with its own problems, namely time: single men don't need much living space, especially if they're earning just enough to cover their necessary means; the best housewives will only ever get to associate with middle class men, because the upper classes will have employees for specific tasks – cooks, maids, drivers, secretaries – really all they need a woman for is arm candy, and that's a short career, extended in no small part by intellectual stimulation.

Men might not be willing to accept the ancient contract back, but we have an amazing capacity to forgive a guilty smile, just meet us halfway, we can work this out.

I want to see this outcome, preferably before I quit giving a damn altogether. Because the alternative has, historically, not been pretty.

The second thing I can see happening is MGTOW's becoming criminalized. And here's how it will happen: it'll start

with a single's tax, applicable only to men, specifically men who live underneath the tax bracket. Followed by criminalizing cash-payment jobs. If Vasagel can't be quashed at the FDA level, it will become highly taxed, or just made outright illegal; it's unlikely anyone with a criminal record, however slight, will be allowed to get a Vasagel injection, on the fear that the doctor may well lose his practicing license. You'll watch as your fathers, uncles, brothers, friends, get picked up one by one, for what will boil down to not manning up and doing their duty as "men."

You'll feel the first shocks, as the infrastructure fails to maintain itself under the strain of invisible workers who have been imprisoned. You'll watch as convicts are forced into slave labor to sustain the infrastructure. You'll feel the crunch as taxes increase, then increase again, because no government seems to understand that slaves and government workers cannot create GDP; without GDP, you have no tax base, without a tax base, you can't maintain a government, and a large portion of women work for the government, whether directly or through welfare.

And this is only if men are so kind as not to revolt.

The Beard Gotham Deserved

AVfM Video Source · 12 December 2013 · Archived copy · Original

VarmitCoyote (VC), a resident blue-piller, was destroyed by GirlWritesWhat, SparkyFister, Victor Zen and other MHRAs, MGTOWs and anti-feminists for his video called I Can't Not Be a Feminist.

Once VC saw that there were roughly 7 dislikes for every one like his video earned, he retracted his statements in the spirit of learning from his mistakes.

Or so he claimed.

After making another video lecturing anti-feminists on how not to be assholes (all the while screaming into the camera with a middle-finger erected), Victor Zen enters the fray with an exasperated sigh and a brick of logic in each hand.

Subscribe to the ginger bastard on YouTube, and on his new Dailymotion channel.

Was ESPN unfair to quarterback cleared of rape charges? You bet it was.

Pierce Harlan · 13 December 2013 · Archived copy · Original

The Jameis Winston rape investigation underscored the stark double-standard in the way we treat young men accused of rape as opposed to the women who accuse them.

Winston is the 19-year-old star quarterback for the Florida State University Seminoles and frontrunner for the Heisman Trophy. On December 5, 2013, state prosecutors announced that no sexual assault charges would be filed against Mr. Winston stemming from a sexual encounter with a female student that occurred last year. A female student at the school had accused Winston of rape after an encounter that two of Winston's teammates witnessed and described as consensual. The state attorney said prosecutors did not even have enough evidence (probable cause) to arrest Winston, much less charge or convict him. The accuser's blood-alcohol level was 0.04%, which the state attorney said was "not very high." There was no evidence of any drugs in her blood system. Another DNA sample from a different man was found on the accuser's shorts, and the accuser "acknowledged having sex with her boyfriend . . . ."

End of story, right? Wrong.

Shortly after that announcement, FSU beat Duke University 45-7 to win the ACC championship. ESPN reporter Heather Cox trotted down to the field to interview Winston on national television. *See* here. In the course of that interview, Cox did something that should outrage all persons of good will, but of course, it didn't.

First, Cox loosened Winston up with a series of innocuous, softball questions about the rape investigation – for example, about how his coach supported him — and the young man did his best to answer them.

But then, suddenly, without changing her tone, Cox switched gears and whipped out a question that was anything but innocuous. In fact, it was the ultimate "gotcha" question — the atom bomb of questions to pose to a young man accused of rape. No matter how Winston might try to answer it, it would make him look guilty to most observers.

Cox asked Winston why he exercised his Fifth Amendment by not speaking with authorities in the investigation. Specifically: "How come you decided not to talk during the process and on Thursday?"

Let us pause briefly to explain why Cox's question was so terribly inappropriate. The refusal to speak to police is a right sacrosanct to our freedoms that is enshrined in the Fifth Amendment of the United States Constitution: ". . . nor shall any person . . . be compelled in any criminal case to be a witness against himself . . . ." The Supreme Court has made it clear that this right wasn't designed to safeguard the guilty but the innocent: ". . . one of the Fifth Amendment's basic functions is to protect innocent men who otherwise might be ensnared by ambiguous circumstances." In a criminal case, the burden remains on the prosecution to prove a defendant's guilt, and every citizen enjoys the right to refuse to provide information that may assist the prosecution in its efforts to accuse, charge, or convict him of a crime. So important is this right that Justice Felix Frankfurter described it as "one of the greatest landmarks in man's struggle to make himself civilized."

The Supreme Court has also recognized that "[t]oo many, even those who should be better advised, view this privilege as a shelter for wrongdoers. They too readily assume that those who invoke it are either guilty of crime or commit perjury in claiming the privilege." It is for this reason that judges instruct juries that no adverse inference may be drawn from a defendant's refusal to testify. Prosecutors are not allowed to make an issue to the jury out of a defendant's refusal to speak.

The average person thinks that if a man accused of rape has nothing to hide, he should just tell the police what happened because the truth can never hurt him. Unfortunately, that's not the way it works. The Innocence Project Web site is replete with the cases of young men who had the same wrong idea. The Supreme Court has stated that "one of the Fifth Amendment's basic functions is to protect innocent men who otherwise might be ensnared by

ambiguous circumstances."

ESPN's Heather Cox is a seasoned sports reporter and no dummy. Cox surely knows, or should know, that the average person would infer that a refusal to talk to police is a sign of guilt. That didn't stop her from playing "gotcha" on national television with a young man who, despite his fame, is still just a teenager trying to cope with an explosion of attention.

Exactly what purpose did the question serve? Are we to believe that Cox didn't know damn well why Winston did not talk to the police? Obviously, his attorney told him not to. Cox also knew or should have known damn well that when she ambushes an unprepared 19-year-old with that particular question, he isn't going to be able to provide an off-the-cuff tutorial about the Constitution that would to satisfy anyone.

If Cox wanted a real answer to that question, she should have posed it to Winston's attorney. Our guess is that a real answer isn't what ESPN was after. Our guess is ESPN was looking for Winston to stumble around and look guilty so that ESPN could convict him in the court of last resort, the court of public opinion.

After Cox asked the question, Winston did the right thing, in fact, the *only* thing he could do. He walked away. It was the smartest play he made all day, and that's saying a lot.

What's disheartening is that Cox and Cox's bosses at ESPN might think that insinuating Winston's guilt ambush-style, before a national audience, made for "good" television.

Would Cox and ESPN dream of asking *the accuser* why the police report reveals that the case was suspended last February due to a lack of cooperation from her? And about how the investigation was only jumpstarted in November by *the news media*? Of course not. To even consider asking her those questions would cause many to brand the questioner guilty of the ultimate sin, "victim blaming."

You see, it's wholly unfair to ask a rape accuser why the police say she didn't cooperate, yet it's somehow fair to make a presumptively innocent teenage male look guilty on national television by asking why he exercised a Constitutional right that many brave young men his age have died for.

But that's how it goes in the loopy, politicized climate that surrounds all things rape. Need more examples? While the rape investigation was ongoing, Winston's FSU played the University of Florida Gators and some Gators fans wore T-shirts emblazoned with the following: "The Rapers: Forced Sex University." The shirts were intended to maliciously attack the presumptively innocent Winston by suggesting he's a rapist, in the sometimes cruel spirit of intense college football rivalries.

The editors of the University of Florida student newspaper, the Florida Alligator, should have been outraged that their peers took twisted delight in treating a presumptively innocent man as if he were a rapist. Indeed, the newspaper took issue with the shirts, but not for the right reason. They wrote an editorial that said the shirts would send "a damaging message to women that" – *wait for it* – "victim-blaming is inevitable . . . ." And if that wasn't enough, on behalf of the school, the editors *apologized* to "the victim and her family."

We can't make up this stuff. And that's not all. Emily Bazelon, a self-proclaimed feminist, wrote the following about the Winston case: "Whether schools should punish athletes who have been accused but not convicted—or in Winston's case, even charged—is a hard call."

In what other setting would people of good will sit still for such comments?

It goes on. The pundits trotted out the tired old arguments that suggested Winston's guilt. Fox Sports reporter Clay Travis wrote: "Would this woman subject herself to intense questioning, physical examinations by strangers — it's reasonable to assume she was treated by medical professionals that night to assess her well-being and examine her for signs of physical trauma — if nothing at all happened to her?" Similarly, Emily Bazelon wrote the following: ". . . it is hard for me to imagine that she had consensual sex with Winston and then decided to lie and say it was rape." (Bazelon also took offense because the prosecutor stated publicly that the accuser "acknowledged having sex with her boyfriend" at some point prior to the encounter with Mr. Winston. Bazelon says this amounted to "slut

shaming.”)

We refuse to opine about what happened in that bedroom between Winston and the accuser. Only the parties who were present know for sure. We won’t brand the accuser a liar, and we won’t brand Mr. Winston a rapist. But in response to Mr. Travis’ and Ms. Bazelon’s queries about why a woman in the accuser’s position might lie to police, Bazelon has already provided one answer: fear of “slut shaming.” If you need a real world example, check out the Hofstra false rape case. A young woman lied about rape in the Hofstra case likely because she was embarrassed that she was cheating on her boyfriend in a way society considers nasty. There is a “regret asymmetry” when it comes to sexual encounters that divides the sexes. It is a significant reason for rape lies. See here.

And we won’t even talk about the comments by pundits who suggested Winston was guilty based on the fact that rape is underreported. I mean, because it happens elsewhere, it must have happened here, too, right? Of course!

We are stranded in an era where young men accused of sexual assault are presumed guilty by people who write for major news outlets, and where anyone who dares to speak up for the rights of the presumptively innocent is demonized with terms like “victim blaming.” It is long past time to heed the call of John Leo, the prestigious editor of the “Minding the Campus” web site. Mr. Leo urges everyone to confront the notion that ours is a “rape culture.” He writes: “Stupid ideas spread when people who know better refuse to confront them.” That about sums it up.

Demand for male disposability

John Hembling (JtO) · 13 December 2013 · Archived copy · Original

"Stop Demand"[1] is the name of a project, and a website.

This is nothing new. However it's a particularly naked element of public hatred in an ongoing and escalating cultural war on the male half of the human race.

You remember men, right? They are the humans who are casually disposed of by every single nation in the world as the violence-dispensing and absorbing tools of foreign policy; the ones who die in every society on earth earlier than their female contemporaries; the humans who commit suicide 4 times more often than women; the human beings comprising the majority of the homeless, and who are 70 to 80 percent of the victims of violent crime; the humans who happen to suffer the vast majority of trauma induced mental illness, and who do all the most dangerous, dirty and deadly jobs in the world, while living under a never-ending narrative vilifying their basic human identity.

You know who I mean now, right? They are the overlords and masters of the world in a system of invisible, immeasurable and never to be questioned doctrine of supremacy. It's Name-the-problem-men.

This particular example of hatred seeks, apparently, to eradicate male sexuality. You know, the element of basic human identity making your son not your daughter, and making your brother not your sister?

The website for this vile initiative includes a place for masculine self-loathing indoctrinees of our culture's continued hate-on for men and boys to pledge their allegiance to the ideology of hatred for their own sexual identity.

http://www.stopdemand.org/formwcs0155238/man-up-take-the-pledge.html

The pledge pages includes a 3 item numbered list, along with a heading:

"The Man Up! Pledge is a Declaration by men who…"

1] *Acknowledge that sexual violence, sexual exploitation and sexual denigration of women and girls is widespread, shatters lives, does not take place in a vacuum, and is a men's issue to address and solve.*

I acknowledge no such thing, because it is simply not true. Does sexual violence impact women? Of course it does. And is that female-impacting sexual violence a problem to be solved or otherwise reduced? Of – fucking – course it is! However, the premise that women are the only victims – or even that they are the majority of victims of sexual violence – is a knowingly-perpetrated lie.

In the United States in 2010:

There were roughly 84,767 forcible rapes reported to police, outside of prison populations. [2] Following the Bureau of Justice statistics definition of rape, this is almost exclusively female victimizing, as the definition is not "sex by force", but penetration by force. In fact, the definition appears designed to omit any male-victimizing rape, other than penetration of the victim.

These 85 thousand rapes are counted as the-rapes-happening-within-American society. But there are also a great many male-victimizing rapes outside of prisons as well. How many? Nobody knows, because nobody with influence or access to funding has ever bothered to figure out how many. It's probably something less than the 85 thousand for female victims. But it's certainly more than the implied number: zero. I'd guess between 20 to 50 thousand, but of course, that's a guess. I know it's more than zero, so for conservatism's sake, I'll posit a number per year of male-victimizing rapes.

Lets's say it's one per year.

One?! That's it? I'm outraged by 1?

No, not quite.

In 2010, Human Rights Watch estimated that at least 140,000 inmates [in American prisons] had been raped while incarcerated.[3][4]

Prisoners are the most state-controlled population in our entire society and 140 thousand of them every year are raped. Clearly, our system endorses and enables such brutality[5].

Did I say 140 thousand? I meant 140 thousand, and one.

Oh, they're criminals – and therefore *deserve* to be raped? Never mind that a vast majority of prison inmates are locked up for non-crimes such use or possession of cannabis; just try, in your head, to contrive a scenario in which some similar number of women and girls should *deserve* to be raped.

Organizers and participants of the public hate rallies called "slut walks" may claim "women deserve to be raped" is an element of public narrative–but it's not. Such claims are just victim-posturing lies.

How about men, civilian and military, routinely raped as a tactic of demoralization in war around the world?[6][7][8] United Nations aid agencies specifically exclude them from receiving medical or other help, even when those agencies have funds and systems in place specifically designed to address sexual violence in war zones. Only women qualify. "Aid agencies and human rights defenders at the UN barely acknowledge its possibility."[9]

How about the boy-trainees of the Taliban, raped as part of their indoctrination? Male homosexuals are routinely murdered by their own governments for their sexuality in Islamist states like Saudi Arabia. How about child and adult male prostitutes in cities like the one I live in? They are targeted by sexual and other violence far more than their female contemporaries, but not regarded by so-called anti-sexual violence programs like the vile and amoral "Stop Demand."

To be explicitly clear, I don't simply reject sexual violence against boys or men. Rather, like every other human who can plausibly claim to have a functional moral compass, I reject sexual violence, *period.* Not just against girls, not just against boys, against *anyone*. However, I also reject programs like the vomitrocious "Stop Demand" because it actually promotes, by omission of mention, the violence practiced around the world against men and boys. The directors and activists behind "Stop Demand" are not ignorant, nor uneducated. They are pretending. They are cynical profiteers.

Expressio Unius Est Exclusio Alterius:

Latin: the expression of one thing is the exclusion of the other.

http://www.duhaime.org/LegalDictionary/E/ExpressioUniusEstExclusioAlterius.aspx

Item 2 in the pledge list from Stop Demand.

Reject and denounce all forms of sexual violence, sexual exploitation and sexual denigration of women and girls.

No. And furthermore, fuck you. I think I've already covered this. In fact, I covered it directly above in the preceding paragraph. In the number 2 list item statement against sexual violence, the inclusion of the limiting clause "of women and girls" is a purposeful and implicit endorsement of sexual violence against anyone outside the category "women and girls". It's also a reinforcement of the hateful and populist mythology that male sexuality is predatory, violent, exploitative, and otherwise malevolent.

Am I now going to devote one or more paragraphs to a counter-argument that male sexuality is not the evil portrayed by mainstream feminist ideology? No, I won't provide any such argument, because I don't need to.

And the third item in the pledge for quislings? Possibly the most backward and depraved item of the three, reads as follows.

Agree to be proactive – to speak up, to speak out, to assist other men to "connect the dots" between commonly-

held attitudes/beliefs/behaviours and harm, and to encourage one another to make better choices.

Oddly, I am, along with other male and female Men's Human Rights Advocates (MHRAs), doing this already. The disconnect is that in the doctrinaire world of the "Stop Demand" project, this third admonition means buying into self-hatred, and into agreement that male identity, and in particular male sexuality, is a form of toxin. That is the hateful lie, and it's the tool of induced shame and control leveraged against men and boys by the amoral and sociopathic profiteers behind projects like "Stop Demand", "Duluth Model", "White Ribbon Campaign", "Don't be that guy" and other poisonous garbage.

The really sick part? That setting aside male victims, human carnage, real harm and real sexual violence against girls and women is the raw marketing material these sociopath rape-profiteers require to justify their continued existence and incomes. When a woman or a girl is raped or suffers actual sexual violence, they make money. So ultimately, that carnage is what they foster more of.

Oh, and the phrase "man up" which appears both in the top-level, and in the secondary headings of the pledge page?

This is what it means. It's an imperative statement:

> Man up.
>
> We recognize you are in pain. We recognize you are wounded, or harmed. Tough shit for you.
>
> Your pain doesn't matter, and doesn't count. In fact, we won't even count you a real man until and unless you just suck it up and get back to being a utility, a doer, a provider or a dispenser for those we've decided matter more than you.

It means, my brothers, *fuck your humanity*. Fuck your dignity as a person, fuck your injury, fuck your grief. Just suck it all up and get back to being a good, disposable utility.

Once understood, I cannot conceive any answer to this message, *to man up*, other than:

No, and fuck you.

Actually, "no" is not enough. To the purveyors and activists behind the depraved, and the sickening violence and sexual violence profiteering exemplified by projects like Stop Demand: We are coming for predators like you with a bright, illuminating light.

[1] stopdemand.org [do not link]
[2] http://www.fbi.gov/about-us/cjis/ucr/crime-in-the-u.s/2010/crime-in-the-u.s.-2010/violent-crime/rapemain
[3] http://en.wikipedia.org/wiki/Prison_rape_in_the_United_States
[4] http://www.hrw.org/reports/2001/prison/report.html
[5] http://www.justdetention.org/en/factsheets/PREA_Fact_Sheet_FINAL.pdf
[6] http://www.irinnews.org/report/93960/health-rape-as-a-weapon-of-war-against-men
[7] http://iwpr.net/report-news/bosnia-struggle-overcome-male-rape-taboo
[8] http://www.nytimes.com/2009/08/05/world/africa/05congo.html?_r=0
[9] http://www.theguardian.com/society/2011/jul/17/the-rape-of-men

All fathers should have this conversation with their sons

AVfM Video Source · 13 December 2013 · Archived copy · Original

YouTuber “6oodfella” is an inspiration to fathers everywhere. We strongly recommend that all fathers have this exact conversation with their sons as soon as possible.

For more fatherly advice and other deep Scottish insights into our hateful rape culture of violence against women, subscribe to 6oodfella.

A conversation between Iain Dwyer of CAFE and Paul Elam of AVFM, hosted by Steve Brulé

AVfM Video Source · 13 December 2013 · Archived copy · Original

This conversation, which was originally going to be posted in the hangouts, was moved to the main article area. It is an important discussion about the recent history and immediate future of the MHRM. PE

Professor of Law seeks legalized murder

John Hembling (JtO) · 14 December 2013 · Archived copy · Original

Elizabeth Sheehy is a respected law professor working at the University of Ottawa, and on 15 December, UBC press will publish her recent book, Defending Battered Women on Trial.

The thesis of the book, stated explicitly in the final chapter, is that murder should be legitimized for women who kill their spouses or partners.

Yes, you read that correctly.

She told The Ottawa Citizen that "battered women can justly kill abusive partners 'because a woman in that circumstance has already lived in captivity'"

Setting aside, just for a moment, the depravity that a Canadian professor of law is publishing a book arguing for the legalization of murder – specifically of men – we must wonder how someone this rabid can be "respected".

Sheehy argues that women, unlike anyone we might think of as adults, or even as "people", are so weak, so infantile, and so free of self-actualization, will, or personal volition that when they suddenly find themselves (as if blown by the wind) caught in a dysfunctional, abusive sexual relationship they are incapable of leaving.

Women, apparently, are merely the possessed dolls of their spouses or romantic partners. A woman in an abusive relationship, mystically becomes incapable of finding her shoes and walking out the door, dialing 9-1-1, contacting the police, or locating a publicly-funded shelter.

According to Stats Canada, in 2010 "there were 593 shelters for abused women operating across the country". However, because Sheehy finds women so completely incompetent, incapable, and feeble, hundreds of shelters, relief organizations, government and non-government agencies, specially trained police departments, gynocentric courts, and twenty four hour support services are inadequate. The legal murder of a sleeping partner must be added to the options.

It reads like a hoax.

Remember that this murder-advocate is a professor of law at a major Canadian university. In a secondary article, The Ottawa Citizen even characterized Sheehy's work as "rife with trenchant observations" after informing us that she is the recipient of "a prestigious award from the Canadian Bar Association for her scholarship on" none other than "women and the law."

In Sheehy's asinine fantasy world, she likens women in abusive relationships to prisoners of war. "We would never say of a prisoner of war that it's not just that she or he kill their captor to escape. It is just to kill to escape that kind of enslavement."

While the Canadian public understands that prisoners of war are generally kept in actual prisons – the kind with locking cells, guards, and layers of razor-wire topped fences – some Canadian lawyers are unclear on the difference. Civilians in Canadian society, even those with abusive or violent partners, tend not to live in guarded, secured prison facilities. They live in houses or condos or apartments.

The only person actually needing this to be pointed out is one sociopathic academic in an ugly dress: Elizabeth Sheehy, professor of law at the University of Ottawa.

Sheehy appreciates that previous experience of violent abuse (or simply the claim of such experience) is already recognized as a legal defence for murder in Canada. She was "pleasantly surprised by the higher-than-expected number who were either acquitted or had charges dropped. But she said it was 'disappointing and worrisome' to see how many women had pleaded guilty."

Her solutions are to refine the definition of "excessive force" so that battered women can claim self-defence, give

women a “statutory escape hatch” so they have no mandatory minimum penalty if found guilty, and only charge them with manslaughter so they aren’t afraid of fighting it in court. Why? Because Elizabeth Sheehy thinks charging battered women with murder is “so arbitrary”.

I think Sheehy has a different definition of “arbitrary” than the rest of us do.

Laws, as a professor of law should know, are not whimsical. A legal defense in one instance becomes applicable to other, similar, situations. For example, if a woman can use past abuse to reduce a murder charge then, if your son is bullied at school, he can legally bring his dad’s glock to school the next day and gun down his bully. Oh, whoops, no he can’t.

Let us not forget that men are roughly half the victims of reciprocal domestic violence, and are MORE than half the victims of adult, non-reciprocal domestic violence. However, a man abused in a violent relationship can not use past abuse to lessen the legal penalty of murdering another human being.

Here’s an alternate solution: If your spouse or partner hits you or abuses you, DON’T MURDER THEM, STUPID!!! You are supposed to remove yourself from that abuse – like a fucking grown up!

But according to Sheehy:

“While the legal system sometimes excuses battered women who kill abusive partners by accepting a verdict of manslaughter on compassionate grounds, that does not go far enough”

She absurdly argues that it is “unfair” to call women first-degree murderers because “[m]en can kill women with their bare hands, and they do. Women almost never kill men that way. They can’t”. Apparently, Sheehy seems to think we should forget there was a weapon used because women have trouble killing without one.

But she’s not really talking about fighting for your life against a violent aggressor in the heat of a desperate struggle. She’s defending the murder of a sleeping man, rather than simply using the opportunity to get the fuck out of the house.

And *that* is what UBC Press is publishing.

What level of blatant, depraved and malevolent corruption is required before a “respected” academic is treated correctly by the public as an evil and violent sociopath? This murder advocate, Elizabeth Sheehy, should properly be persona non grata in any area of civilized society but, instead, she gets a book deal.

When, three years ago, I posted a satirical article on AVFM announcing a new tourist industry for women traveling to Canada – namely, murder-tourism – I did so not expecting to be right.

Normally I like to be right.

Feminists: more equal than others

Diana Davison · 15 December 2013 · Archived copy · Original

Like a general assembly of Orwellian swine, feminists have gathered together to justify their creed that "some animals are more equal than others." As in the tale of *Animal Farm*, the changes to the legal system happened incrementally and with only a few grumbled objections, which were dealt with swiftly in retribution. As a society, we now find ourselves staring with astonishment at the writing on the wall and wondering how the pigs have managed to get away with this blatant corruption of equality before the law.

The legal system for criminal court was founded on a few, basic principles or cornerstones:

> 1) the presumption of innocence;
> 2) the burden of proof is on the Crown;
> 3) proof of guilt beyond a reasonable doubt; and
> 4) proof is made during a fair and public hearing.

Overall, these building blocks remain intact for most criminal proceedings with one exception: crimes against women.

Thanks to feminism, we have re-created a Star Chamber reserved only for men. In this chamber, accusers are anonymous, guilt is assumed, false confessions may be extracted, and those who escape are ostracized regardless of legal innocence. To find oneself in the star chamber requires one simple accident of birth: you have a penis.

Violent crimes have now been segregated into two types: violence, and violence against women. The explanation for this separation is that feminists feel women are more vulnerable than men and require a unique status in court that serves to 'enhance' their equality with men.

In 2000, feminist scholar Sara Hinchliffe, described her concerns with this demand for special treatment of women by the courts.

> The debate about equality raises serious problems for conceptions of women as freely choosing, rational agents. If a different standard is required by which to judge women because they are unequal, then social inequality may be formalized in law. The fact that battered woman syndrome has become an acceptable defense to murder in the United States is one contemporary example. If women are not susceptible to the same assumption of equality and rationality as men then women may be excluded from the presumption that they are capable actors.

In cases of rape or sexual assault, the disturbing changes to the legal system are thus:

1. The presumption of guilt;
2. A shift of the burden of proof onto the accused;
3. Removal of *mens rea* or "guilty intent" as a requirement for conviction;
4. Rape shield laws that interfere with public hearings and defence rights.

You'll note that these changes reduce to rubble all four cornerstones of criminal law.

Hinchliffe goes on to elucidate the dangers of allowing feminism to infantalize women in the eyes of the law. "Under the guise of a set of reforms presented as defending the interests of rape victims, we are seeing the undermining of hard-fought civil liberties."

In an article for The Independent, Hinchliffe warns that "the radical British feminists Lorraine Kelly and Jill Radford claim that the law's distinction between rape and sex is problematic since it 'suggests that clear distinctions

can be drawn between violence and non-violence and thereby between abusive and 'normal' men'." The radicals were no longer fringe and their suspicion or criminalization of normal, heterosexual activities had gained influence with policy-makers.

The women founding these changes to how the law treats rape unabashedly declared all heterosexual sex to be rapey; an act to which no rational woman would consent when in her right mind.

As journalist, Nathalie Rothschild pointed out in a 2011 Spiked-online article, "It is curious that self-described feminists are propounding such a paternalistic view of women as unable to make their own minds up, as too weak and silly to say 'no' to men, and as putting themselves at risk by drinking and flirting and potentially knocking out their critical faculties, leading them to wake up in a strange bed without having first given their 'active consent'."

Not only have modern women been utterly stripped of their adulthood by feminists, we let it happen. We put on our 'fuck me' boots and proudly slutwalked the path to perpetual victimhood.

Like *Animal Farm*, after the revolution had been won and the rules of a just society were written on the wall for all to see, every time the animals looked up another rule had been altered which catered to the whims of the pigs, who became the ruling class. Feminists are now the ruling class, adding their brackets to the end of our civil liberties.

No animal shall sleep in a bed (with sheets)
No animal shall consume alcohol (to excess)
No animal shall kill another (without cause)

And now we've reached the day where we stare at the side of the barn and all the rules are gone, replaced simply with "All animals are equal, but some are more equal than others."

Only women get special funding for shelters, schooling, and business ventures. Only women are deemed not responsible for their actions when drunk, or not guilty of murder when under emotional stress. Women are given lesser criminal sentences when found guilty of a crime, and special treatment when they claim victimization. We no longer seek to maintain a safe, productive community; we have mandated that the world be made safe "for women" and cater to demands that we elevate women to positions of power merely to prove our morality.

As Hinchliff points out,

> Demands to increase the conviction rate in rape cases (in other words to lock more men up on less evidence) through a more inquisitorial approach to rape trials are becoming commonplace. New precedents are being set, which call into question the central idea of equality before the law for men and women.

Feminism has corrupted the law, but there are two courts we face in society: the legal system and the court of public opinion. As important as it is for society to restore equality to our civil rights, we must also deal with the vigilante mobs that back up the feminist ideology.

Cases in which men have been murdered or have committed suicide after false rape allegations were made do not even employ the court system in the accusations. Where feminists declare "rape myths" deflower the reputation of women who have been assaulted, the reality is much more gruesome. Men are at high risk because of feminist "rape myth myths". In fact, despite the sob story they bleat in our faces every day, society is so keen to protect and defend women that the vigilante court of public opinion is not content to let the legal system deal with accusations at all. White knights abound, eager to do the bidding of their fair maidens.

The world is not a safe place for men.

As Warren Farrell so wisely noted, "Men's greatest weakness is their façade of strength, and women's greatest strength is their façade of weakness." Where women have used their feigned weakness to warp the justice system and manipulate men into proxy violence, men must now overcome their weakness and use what strength they have to fight for their own rights.

In *Animal Farm*, Boxer is the dedicated and loyal workhorse who represents the feminist vision of a “good man.” This is what women tell men they should aspire to and, like the pigs of *Animal Farm*, they enjoy the profits from the fruits of your labour. And when you collapse or become of no use to them they’ll sell you to the knacker’s yard for a case of whisky.

While lawyers and academics embolden themselves to take on the dominant swine who have corrupted our equality and justice, we need not sit by silently and wait to be rescued. Where Boxer adopted the motto “I will work harder” and “Napoleon is always right,” we can choose our own mantra.

Men’s rights are human rights.

Femtrain: A feminist programming language

August Løvenskiolds · 16 December 2013 · Archived copy · Original

A recent note by a student named Arielle Schlesinger at HASTAC.ORG discussed the exciting possibility of creating a feminist computer programming language. Arielle believes the object-oriented programming languages (like C++) "reifies normative subject object theory" – which, in human-speak, means that they are real-world examples of the abstract patriarchy theory that men (subjects) do hateful things to women (objects).

In reality, of course, men do things not *to* women, but FOR women, and usually after the women demand those things be done for them – a concept known as "gynocentrism".

In her vision of rainbows and unicorns and free love, Arielle imagines that this language would replace objects with *entanglements,* which are the silly new-age (rhymes with "sewage") creations based on the principle of quantum mechanics that two or more particles can become linked in ways that make their destinies interrelated no matter how far apart they are – an idea Einstein called "spooky action at a distance".

In the feminist world, "Entanglements" are feminist-defended entitlements that women earn because: vagina. For example, one entanglement, called "alimony," is created when a man is stupid enough to marry a woman. Another entanglement, called "child support," is created to pay money from a man to a woman, to use as she sees fit, after the man has sired (or unwittingly served as the nominal father to) children of the mother.

Also dying under Arielle's daywalker gaze is logic (or, more precisely, *formal logic*), which she plans to replace with "feminist logic." What is "feminist logic", you ask?

A complex description of feminist logic can be found at the link here, but it is easier to see their differences when you compare an example of formal logic to one of feminist logic.

Formal:

One S is A – "Socrates is a man"

All A are B – "All men are mortal"

Therefore, S is B – "Socrates is mortal".

Now, for the feminist logic version of this same argument:

One S is A – "Socrates is a dead white male"

All A are B – "All dead white males are evil oppressors who deserve death"

Therefore, W should be K – "Therefore, wives should be allowed to kill their husbands with impunity"

From this we can discern two of the key features that distinguish Feminist from Formal logic: "trolling" (attempting to create an angry, emotional response where none is warranted), and "derailment" (jumping to a new, unrelated subject in the midst of a serious discussion).

The other feature of feminist logic is that opposing or contradictory statements are perfectly valid. In other words, the foundation of computing is binary logic (true or false, yes or no, 0 or 1), which is seen by feminists as bullshit – to feminist thinking, something can be both true and false at the same time.

An example of this is when a woman consents to sex with a stranger, and then later, after the sex is complete, decides that she didn't really consent at all, and thus, RAAAAPE!

Maybe she changed her mind because she feared what her parents/husband/boyfriend/bestie might think of her, or maybe the "walk of shame" was a bit too unpleasant, or maybe she discovered the stranger was rich and she wanted to extort money out of him – but for whatever reason, the question of "did she consent?" can be answered as both "Yes", and then later, "No."

Giving this background, it is intriguing to think about how a feminist programming language might work. Such a language actually exists, in fact, and it is known as *feministtranslator,* or *femtrain*. (There is a drug for women – estrogen, basically – that happens to carry the more obvious trademarked name *femtran*.)

Femtrain is designed to create, and then, exploit, entanglements in order to process information effectively.

Again, let's use some examples to see how a regular program in an idealized programming language compares to the same program in *femtrain*.

First, a regular program that computes the area of a circle:

program "find_the_area_of_circle";

uses systools; {a collection of various utilities}

constant Pi = 3.14159; {good enough for this project}

var diameter, radius, area : real; { some variables we can use for our calculations}

begin

input("Enter the diameter of the circle", diameter);

compute radius := diameter /2;

compute area := Pi * radius * radius;

output("The approximate area of the circle is", area);

end.

Now, let's look at the same program, coded in *femtrain*:

demand "find the area of something that looks like a nipple";

entangles "find_the_area_of_circle"; {steal the man's resources }

begin

issueComplaint("Pi is oppressive to women because it implies kitchen work, and is short for 'penis in…'");

issueThreat("Let me use your program for my project or else I'll report you for sexual harassment.");

issueRelationalAggression("She thinks she can wear that. What a slut.");

issueWhine("I want to go get something to drink and fuck a wealthy man.");

executeStolenProgram("find_the_area_of_circle");

issueDisposal("You're creeping me out, fuckface. I'm calling Human Resources.");

period.

Notice the innovative differences in *femtrain:* a program is called a "demand." Outside resources are entangled so that the feminist programmer can exploit them. The feminist programmer creates "issues" of "complaints", "threats", "relational aggressions", "whines", and "disposals" to manage her relationship with the male programmer, whose work she co-opts/steals before she disposes of him. All processing ends when she reaches her period.

We know that *femtrain* exists because female programmers have created massive lists of "issues" that they use to shame male programmers into compliance. These issues are also called "privileges".

Some other attractive features of *femtrain:*

- *Perfection.* All *femtrain* programs compile bug-free, because bugs are in reality microaggressions against

women, and pointing out bugs is victim-blaming.

- *Simplicity. Femtrain* does not support oppressive operators like those from mathematics that are often used to demean women.
- *Unique operators.* The *femtrain* function *woozle* generates a random integer between 2 and 4 that can be used in issuing whines. Example: "1 in [woozle] women are raped every 10 seconds."
- *Deniability.* Because *femtrain* is designed to co-opt the work of others, the *femtrain* programmer has a perfect defense to the charge of incompetence – *it is a man's fault.*
- *Career-building.* Promoting a talented programmer into management is usually a bad idea – you lose his skills as a programmer and his management skills may be iffy at best – but since *femtrain* programmers become skilled at manipulating others instead of doing their own assigned tasks, they are natural candidates for management.

So there, Arielle, I just completed your project – to design a feminist programming language – for you. *Oh, fuck. I've been femtrained!*

I guess *femtrain* is recursive, too.

Analysis of the Jameis Winston Saga

Ty Henry · 16 December 2013 · Archived copy · Original

Jameis Winston is the quarterback for Florida State University, the top ranked college football team in America, which will play for the sport's National Championship after winning their conference title Dec. 7. He was also the focus of an investigation, that alleged he raped a student last winter. After a bizarre series of stops and starts, twists and turns, and embarrassing official missteps, the State Attorney chose not charge Winston in the case. Citing a lack of evidence, spotty cooperation, and "memory lapses" from the accuser, prosecutor announced at a press conference that, "after careful consideration no charges will be filed against anyone in this case."

The reactions were to be expected. Fans of the football team were relieved in the aftermath, although according to ESPN's Mark Swarz on "Outside The Lines," the general atmosphere on campus was measured and not celebratory. Among television and radio personalities, there was the usual lip-service of respecting the process. The most common criticism was the tone of levity at points during the press conference, with some contending it would have a chilling effect, making future victims reluctant to come forward.

Spinning forward, this matter is hardly put to rest. Following are questions, speculations, observations and conclusions based on the official reports and coverage of the entire saga.

UNIVERSITY DISCIPLINE STILL POSSIBLE

The Florida State University Code Of Student Conduct proscribe both "Sexual Miscounduct" "Recording Of Images without consent" and "Harassment." Under a Preponderance of Evidence standard, which is has always been the standard at FSU for all cases, sexual misconduct is defined, in part, as "any sex act that occurs without consent," consent being defined as "willing and clear participation in the sex act." Consent is not freely given absent that which is "clear and verbal," or is brought about by force, threat of force or coercion." Lack of consent includes a participant who is "under the influence of alcohol or drugs" or who is "unconscious, sleeping, ill or in shock." Misconduct can also include any "unwelcome or unwanted gender-based behaviors." Harassment includes acts that "invade the privacy of another."

This code could not only implicate Winston, but his teammates, who admitted to having viewed the event, but not taking part. There is also suggestion one may have attempted to record the event, but did not upon protest from the accuser. I made inquiry as to whether there is Code Violation case in progress on this matter, but Emails to Dean Of Students Jeannine Ward-Roof and Victim Advocate Melissa Ashton were not returned, and neither were calls to Florida State Sports Information Director Kerwin Lonzo.

LACK OF ANALYSIS OF THE STATE ATTORNEY'S REPORT

Most glaringly absent in the aftermath was analysis of, well, the actual police and state attorney's reports. That may due in part to laziness, but also embarrassment. Indeed, a thorough reading illuminates how much of the narrative the sports media and punditry got patently wrong, or how they were misled, and in turn, mislead us.

Credit should first be given to Bleacher Report's Matt Fitzgerald, who, instead of having a fainting spell over the conduct of a press conference, did what neither ESPN, CBSSports, USA Today nor almost any other major sports news organization did; he actually read, and wrote a summary of, the police and state attorney's evidence. But hey, why spend time digging into the collateral evidence (you know, that "reporting" thing) when pearl-clutching is so much easier? Especially when even a cursory review reveals what likely did not occur.

From the start, I gave the accuser to benefit of the doubt. Like the Steubenville victim, she immediately went to police, gave her story, submitted a rape kit, and cooperated with police. Or so went the narrative.

Too bad some of it wasn't true.

As promised, State Attorney Willie Meggs released all police, investigative and lab reports in the case. The first thing they reveal that isn't kosher is the sequence of reports.

You see, it wasn't the accuser who first reported the rape to police. It was her friends. . .who weren't there.

Nonetheless, I do not blame Bria Harvey and Jenna Weisberg for calling the police. Indeed, they should be applauded. If my friend had texted me that 3 random men clubbed her upside the head outside the club, and that her next memory was being on a bathroom floor with a strange man between her legs, I'd call the cops too. Of course, I'd assume that the part of about the caveman act preceding the sexual assault would find itself into *her* report. It did not.

As for the intervening time period, the accuser's memory was remarkably clear in at least one account, from men fumbling to pay a cabbie, to being badgered to invite her girlfriends, to walking into the apartment, to having her clothes removed, to suggesting one of the other players told Winston to "stop."

It's no wonder, then, that 1) the accuser told her friends not to tell the police or her parents (they of course did not comply) and 2) she refused to cooperate with police after February
Indeed, when ESPN's Mark Schlabach asked Willie Meggs about whether he believed the accuser to be credible, his pause was as pregnant as the Godzilla in the 1998 movie.

It appears the accuser *may* have gone Mel Gibson and played the "Pack Of N*g***s" card, which sends chills down my spine as a black man, especially in the wake of the recent posthumous pardon of the Scottsboro boys. That trope undergirded the Central Park Jogger "Wilding"case , and allowed the Parkside rapist to go free and rape more women. Black male threat-narratives have also led to riots which have burned down entire towns, like Tulsa, and were behind scores of lynchings.

Could she have embellished a true story to make it stick? Or was it a red herring to hide some sense of regret? None of us know, nor likely will we ever.

REACTION TO MEGGS PRESS CONFERENCE DEMEANOR, DET. WARNINGS FURTHER PROOF "RAPE CULTURE" IS A CANARD

I'm watching textile stocks very closely. They're sure to go up considering what should be assumed to be a spike in cape sales. How else to explain the scores of Caped Crusaders in sports media who swooped down to rescue thousands of faceless women, whether it be from the Evil Prosecutor, laughing like Jack Nicholson's Joker, or the obstructionist Detective, erecting a "rape culture" firewall in an effort to intimidate the "victim?"

Were there moments during the State Attorney's press conference that made me squirm? Sure. Was it tone-deaf? Certainly, considering who was watching and the subject matter. But let's not forget the laughter came mostly from the assembled media, and usually to a dumb question (Q: "Was there a sexual assault" A: "I think that's why we're here"). Could it have also been nervous laughter? Keep in mind that even soldiers facing bullets have been known to indulge a bit of gallows humor. Oh, and lest the press forget, the focus should primarily be on what is said. Nevertheless, sports media tripped over themselves in outrage, implying a 35 minute conference with three moments of brief levity was Robin Williams Weapons Of Self Destruction, many in real-time, such as Dan Wetzel of yahoo! sports

Of course once USA Today's Christine Brennan set off the dog whistle, it was a Doberman-like feeding frenzy. Over the ensuing 2-3 days, it was universal as man after man after man came down harshly on the state attorney.

Fine. Willie Meggs is big boy, and can answer for himself and to his constituents in Leon County Florida in the next election. But at some point, the hyperventilating should desist, and reporting must begin. Like, say, vetting Meggs' claim that he prosecutes athletes which, upon examination, proves true in just the last few months in the case of senior receiver Greg Dent.

Emblematic as well of the cognitive dissonance of the "rape culture" narrative in sports is that the same folks sounding the alarm over possible post-decision pilloring of the accuser, were the same who castigated the lead detective for warning her, well, that she may be pilloried for bringing the case. Indeed, rape-crisis zealots use the anonymous, sophomoric insults from feral fanboys to prove too much, conflating naked self-interest with

generalized contempt for victims. Gender ideologues and their proxies could give Garfield's sidekick Odie lessons on how to chase their own tails.

The reality is, tsunami of invective sustained by the Tallahassee State Attorney parallels the typical reaction of men when they hear that a woman is raped, especially if the know her.

That is to say, they typically go ape-shit.

The annals of the criminal corpus are replete with examples of proxy violence by men against men who were merely alleged by ***one woman*** to have transgressed sexually. High profile cases include John White, who shot high schooler Daniel Cicciaro after Cicciaro led a mob to his home, chasing his son to deal out justice over a rape-threat hoax. As we speak, college professor Norma Esparza is being held to answer for the murder of Gonzalo Ramirez. In 1995, she allegedly told someone Ramirez raped her, and he was subsequently found chopped into bite-size bits. Of course, victim's groups, ever enthralled by the myth of Universal Accusation Veracity, are rallying to her defense.

WILL GENDER IDEOLOGUES AND WHITE KNIGHTS BEHAVE THEMSELVES?

Recent history suggests otherwise. From Dave Zirin calling for the shutdown of Notre Dame's football program after a young lady's suicide 10 days after a groping allegation (contrary to the zealots' claims, it was NOT a rape) to the post-Duke LaCrosse fallout which ranged from the smirking Schadenfreude of Amanda Marcotte, to the obstinate belligerence of Selena Roberts , shameless demagoguery has been the coin of the realm(although to be fair, ESPN's Jemele Hill actually issued an apology). A national month of mourning and gender guilt-mongering followed the murder of Kassandra Perkins, three years after no one in sports media, and few in the general media, called the murder of Steve McNair "domestic violence," some even saying out loud that he deserved it.

Indeed, as events unfolded, ESPN's Jemele Hill took full advantage of her platform, touting the litany of rape-hysteria talking points on Mike & Mike, from how rare false accusations are (the good folks at www.cotwa.info would beg to differ), to how much it "bothered her" that Winston invoked his 5th Amendment rights to remain silent until a charge was levied.

Predictably, the concessions after the decision not to charge were of the standard, paint-by-numbers variety, if half-hearted: "we must respect the system/Jameis Winston is innocent because the system says he is/he should receive the Heisman trophy," most prefaced by the standard disclaimer "we don't know what happened in that night and we never will." (More on that later). Indeed most were willing to let the matter go, with the appropriate acknowledgement of the ordeals victims go through.

Of course, parting blows were still in order. Colin Cowherd's December 6th opening rant was a fountain of fallacies, which could not have been better delivered by Mary Koss herself. Reporter Heather Cox lived every victim advocate's wet dream, delivering five questions about the case just seconds after the Florida State victory to sent them to the National Championship.

Now, as a journalist by practice, let me state that for Cox to not ask one question along the lines of "how did this investigation affect you" would have been malpractice. But then two… then three… four… FIVE? On a night where there were so many game related storylines (namely, "Jameis, why did you throw the ball so erratically in the first half"), it was amateurish and gratuitous.

Emblematic of the uneven response to the matter was the Sunday morning ESPN show *The Sports Reporters*, paneled by columnists and best-selling authors Mike Lupica and Mitch Albom, and Miami columnist Israel Gutierrez. The tenor of the discussion moved from sanctimonious to measured and balanced. Although he was clearly struggling with the issues, Lupica found himself unable to lessen his hold on innuendo, adding that "something made this young lady come forward." (Mike may want to do some research on "regret asymmetry"). Gutierrez was even-handed, reminding the panel that "seedy sexual encounters" are commonplace on all corners at any college, not just among athletes. Though Albom was mostly fair to Winston, he couldn't help but invoke the

moral hazard card, stating that the message to athletes is “don’t put yourself in these situations.” If that sounds familiar, it was called victim-blaming when Serena Williams said something similar (albeit ham-handed) about the Steubenville victim last year, and was lambasted for it. Or is it only victim-blaming to suggest to young women that drinking to excess could make one vulnerable to, well, two meatheads who can’t keep their hands to themselves? How about sending a message to women to stop falsely accusing by, you know, prosecuting such women? Maybe Reginald Daye might be alive, another inconvenient truth sports media does not want to come to grips with.

The fallout from this case isn’t over, as the accuser’s counsel called for an independent Attorney General investigation on December 13, although there are doubts as to whether such an investigation will happen since evidence of wrongdoing by the original investigators is pretty thin so far. Make no mistake, though, for “rape crisis’ advocates, every stage of a high-profile case is not a search for truth, but an ideological battle station. Every press conference, every criminal/civil/school proceeding, every broadcast, every release of information–likely, even Jameis winning the Heisman this weekend (winning despite having been dropped from about 13% of Heisman ballots because of the allegations) will be used as a way to leverage their industry to higher visibility. If and when they are on the side of truth, they will deserve support. Where they shamelessly advance their destructive narrative, on the other hand, they must be resisted.

We’ll be watching.

Editor’s note: image of Jameis Winston from Wikimedia Commons, under Creative Commons Attribution license.

Nothing new under the sun

VFM News and Commentary · 16 December 2013 · Archived copy · Original

A tip of the hat to Peter Wright who brings us a news clipping from 1898. As you can see, and as Robert St. Estephe will surely attest, the stacked deck against men in family law is nothing new, nor is an organized reaction to it. The only thing these poor chaps needed was the internet, and a mind for FTSU.

[image]

Citation: “Bachelors’ League Against The Fair,” The World (New York, N. Y.), Feb. 21, 1898, page 8.

Why do I even bother?

AVfM Video Source · 16 December 2013 · Archived copy · Original

So apparently some pop song is about rape (or so some feminists say) and saying a woman has a baggy vagina is…. oh hell, we can't even untangle it, but Spark Fister does it better than we can anyway, and GirlWritesWhat chimes in with a great comment.

GirlWritesWhat's comment from YouTube:

I find it bizarre that this girl castigates Robin Thicke (and I'm no fan, believe me) for having scantily clad women in his video, while simultaneously asserting that she should be able to walk around half naked.

And this is a rape song:

I hate these blurred lines
I know you want it
I know you want it
I know you want it
But you're a good girl
The way you grab me
Must wanna get nasty
Go ahead, get at me

The only sexual assault occurring here is the woman grabbing the man without him making clear he was consenting.

The way you grab me, must wanna get nasty, go ahead get at me

That's an invitation to "enthusiastic consent", not rape. The only actual physical contact that occurs in the song is the woman grabbing at the man. The rest of it is him telling her what he would do, if she consented. What he can do, that other men can't.

Swag on, even when you dress casual
I mean it's almost unbearable
In a hundred years not dare, would I
Pull a Pharside let you pass me by
Nothing like your last guy, he too square for you
He don't smack that ass and pull your hair like that
So I just watch and wait for you to salute
But you didn't pick
Not many women can refuse this pimpin'
I'm a nice guy, but don't get it if you get with me

"IF you get with me."

So in literal terms, the woman in the song is sexually touching the man. He's expressing his willingness and then handing the next move to her. And she is playing coy, and despite his hair-pulling, ass-smacking cred, the song ends before he ever lays a finger on her. The ball is totally in her court.

Likewise, the video consists of women showing off their sexuality, while the men alternately drool, ogle, long for, but never really touch. It's hands off, unless the woman wants it, even though the women are using every possible way of getting the men under their thrall.

The song is a paean to the power of female sexuality, and male subordination to that power.

"I just watch and wait for you to salute."

RAPE!!!!!!

Again, I'm wondering how these women manage to tie their shoes, they're so dim. How can they call a song where a man invites a woman to enthusiastically consent before he lays a finger on her promoting rape of women by men? How can they call a song where a woman is pawing a man (who is internally consenting, but who did not explicitly indicate such prior) promoting rape of women by men?

What the fuck drugs are these feminists on?

Interview with Bob O'Hara about Men's Rights, MGTOW & Paternity Fraud

AVfM Video Source · 16 December 2013 · Archived copy · Original

News director Bob O'Hara recently called in to Reginald Kaigler's DEMCAD Channel. We thought you'd want to hear what he had to say.

Subscribe to DEMCAD here.

MHRO and AVFM offer help – to a feminist

Jim Byset · 17 December 2013 · Archived copy · Original

AS EVERYBODY in the MHRM knows – false accusations of sexual assault are real. They're very real. Far too many men and boys have been and continue to be persecuted by educational, legal, and criminal justice institutions based simply upon the word of a woman. As soon as the words 'he sexually assaulted me' are uttered – a male's life is never the same again. In North America, those who utter those words are immediately treated as victims – not as *alleged* victims; phalanxes of social and criminal justice institutions assemble to offer assistance, to counsel, to provide help to the accuser. Those who are accused, ostensibly innocent until proven guilty, are in truth exactly the opposite and treated at almost every juncture, as criminals. So damaging is an accusation of rape or sexual assault that even when a man clears his name – he is still left with almost overwhelming reputational damage. It is an unfair burden that he must carry for the rest of his life.

[image]
Justice, like equality, should be for all
With the exception of small organizations, operating on less than a shoestring, there is nobody to reach out and help these people. Those *accused* of such crimes are routinely denied even the most basic semblance of due process. The current state of affairs represents a series of wholly unbalanced and transparently unfair systems. The reasons for the existence of this situation are myriad and complex. While false accusers clearly provide the impetus for putting these forces into action, they are not *directly* responsible for their existence. Rather, it is the historical influence of feminist-led agitation for change in laws and in how police and courts prosecute sexual assault that have brought us to this juncture. Indeed, perhaps the most infamous 'victim' of this rampant paring down of men's rights before the law was none other than prominent feminist Judith Grossman, who writing in the Wall Street Journal earlier this year claimed that '[u]nsubstantiated accusations against my son by a former girlfriend landed him before a nightmarish college tribunal.'

Poor Judith.

History, of course, just like hackneyed literary clichés, has a habit of repeating itself so it should come as no surprise that it's happened again. Another prominent feminist's son has found himself entangled in the criminal justice system and SHOCK! HORROR! according to his mommy, he didn't get treated fairly.

Amy MacPherson is a journalist for Huffington Post Canada. She has worked for CBC and a number of other publications as an investigative journalist and considers herself to be an equality and political activist. On December 6, 2013, MacPherson published an entry to her blog 'These Eyes,' entitled 'I Might Go To Jail For This, But Have Little Choice (Lawyer Needed).' It is a massive, galumphing entry – some 20,000 words long, with more twists and turns than a bowl of spaghetti. In the blog entry MacPherson discusses her professional background and openly describes herself as an 'anti-conservative' whose journalistic investigations had implicated Canadian politicians in the past. She describes a campaign of harassment and death threats aimed at her and her family caused by her work as an investigative journalist and goes as far as to suggest that her son is the victim of a false accusation specifically because of her work.

It is a hellishly complex story and is populated with a mass of players, a labyrinthine plot that would put James Ellroy to shame and at its centre a young boy – who according to MacPherson has been framed. Her son is the innocent victim of a conspiracy and while MacPherson doesn't name her *agent provocateur(s)* she implicates numerous individuals, and institutions. She implicates school boards; principals; police; prosecutors; witnesses; and slates her own lawyer – labelling him as 'reluctant' to act in her son's defence.

Her son, unnamed in the blog entry due to a publication ban was found guilty of sexual assault in an Ontario court. He was charged with three counts of sexual assault, three counts of forcible confinement and one count as an accessory, all of which occurred over a three-day period. "She (the victim) says 2 weeks ago that my son, a handicapped boy and 2 other boys she refuses to name, forced her to be assaulted by DEE. Three days in a row they

dragged her through the school to the same bathroom, in front of all the other students as classes ended for the day." Because of the judge's interpretation of sentence parity (the principle of parity mandates that a sentence should be similar to sentences imposed on similar offenders for similar offences committed in similar circumstances: *Criminal Code,* s. 718.2(b)) MacPherson's son didn't go to jail but was sentenced to a combination of community service and travel restrictions for two years.

Additionally, according to MacPherson, the Crown and the school devised a lifelong 'Safety Plan' for her son which places additional restrictions upon him. Should her son wish to continue at school he would have to do so with a guard that escorts him at all times on school property. On top of this – he is also not allowed to use the bathrooms at the school. He must use the principal's bathroom, with a guard posted outside. He must also "submit to lifelong counselling to help him accept his guilt, via the school board." For these reasons – MacPherson will not send her son back to school and views his participation there as a form of needless humiliation. "Guilty or innocent, appealing or not; no matter what it's airing a minor's criminal record to the community on a daily basis. The law doesn't allow this and neither does the publication ban, but everyone running Hazard County is above the law. Therefore if I go to jail for this letter, I just don't give a damn anymore. Playing by the rules and jumping through inhumane hoops hasn't helped my son yet."

MacPherson does have grounds for her suspicions. In her blog she catalogus numerous problems with the prosecution's case not least of all is the victim's constant rehashing of her story. On three occasions, she said the sexual assault occurred on different dates. On two of those dates MacPherson's son was able to prove that he wasn't at the school and therefore couldn't have participated in the attacks. There were illegal searches as well as testimony from two of the attackers that MacPherson's son wasn't present. Yet – none of this mattered. The machine cranked on regardless and found him guilty.

Of course, this is a pattern that many within the MHRM are familiar with. MHRAs have been screaming – for years – about the inequality and institutional corruption within the legal system. One such person is AVFM's own Attila Vinczer who earlier this year worked with Velvet Martin to get the truth out about what happened to her daughter Samantha. Martin, like MacPherson, was hit with a publication ban by an Ontario court. The reason was clear – to protect the people at CAS who put her daughter into a care home – a 'care' home where she lost her life. Vinzcer, in an act of defiance convinced Martin to violate the ban and to use her name. In a conversation with Men's Human Rights Ontario, Vinczer said that 'had it been my kid – I would have shouted her name from the highest mountains.' Vinzcer's decision led to Martin violating the ban and the court immediately *lifting* the ban as a result. It was clear that not only was the ban unenforceable, but it was also morally corrupt.

Amy MacPherson didn't think so and berated Vinzcer for his defiance and openly backed the CAS in a Facebook argument with Vinzcer. In fact, MacPherson doesn't really like the MHRM at all – and in her blog entry warned MRAs to stay away from her son's case. "MRA voices had better stay away from this too. My son marches alongside the ladies when they need to fight for their rights, no different than his own. This isn't and can't be a gender issue. That's been the most confusing part. It needs to be equality and access to justice for all, full stop."

Well… guess what? We didn't stay away from it. Men's Human Rights Ontario have reached out to MacPherson in a bid to help her son. Not only that but we also reached out to our good friends at Canada Court Watch and are expectant that a lawyer will contact MacPherson soon. Unlike Amy MacPherson we know that what happened to her son is likely *not* the result of a massive conspiracy but is actually just the way the system works against men and boys. We know this – because we've seen it time and time again. It is for that reason that we reached out to her.

Ms. MacPherson, our offers to you are sincere. Right now – there is nobody beating down your door to help you. The 'sisters' won't help you. You know that. In fact it is not a stretch at all to say that there are many feminists that would be happy to see him dead. You wrote that a "mom will do anything for her child and that's the context in which I hope you will read this. I will bring shame upon myself, no doubt. But that's okay in the bigger picture and I accept that too." There is no shame in helping your son.

We want to help you.

It's up to you.

Publisher's statement: On behalf of A Voice for Men I want to also offer the services of our Judicial Accountability Committee in order to seek justice for Amy MacPherson and her son. Regrets for being so blunt, but as Mr. Byset clearly stated, we are the only help you are ever going to see. Unless you want your son to be just another convicted offender on a list of social undesirables, contact us. Paul Elam, publisher, A Voice for Men.

The real reasons we do not have a male birth control pill

Robert O'Hara · 17 December 2013 · Archived copy · Original

Authors note: I originally penned this article three years ago for Antimisandry Forums and Men's News Daily. While some of the information is dated the issue remains as pertinent as ever — if not more so. We are re-publishing it here in order to promote tonight's broadcast of AVFM News and Activism where we will feature Elaine Lissner of the Parimus Foundation who will be telling us about the latest developments in research efforts for VASALGEL, a reversible form of male fertility control that is safe, effective and affordable. Please join us tonight for that important conversation.

Thursday, May 10, 2013 was the the fifty third anniversary of the introduction of the female birth control pill. In those fifty three years no equivalent for men has been developed. Why?

Every five years or so, and you can almost count on every five years like clockwork, we hear news concerning the development of a discrete male fertility control drug or device whose side effects are tolerable and whose fertility effects are reversible. In fact, men in many parts of the world already enjoy the benefits of such methods. Why do we have not one single method in the U.S., the U.K, Australia and Canada?

In China and France men have the option of hormone treatments rendering them temporarily infertile. In India, RISUG (Reversible Inhibition of Sperm Under Guidance) has been used successfully as a long term, reversible method of fertility control for nearly twenty years. As of this writing the U.S., U.K. and Australia are conducting studies that hold tremendous promise for the male pill.

Standing in the way of all this coming to fruition, however, are the drug companies themselves. They are very sketchy about putting up money to develop, produce and market these options. Why are they frightened? Who or what is keeping them from taking the plunge into what could be a very lucrative market. It seems to defy common sense.

But common sense has very little to do with reproductive issues in the western world.

Unfortunately, and to our tremendous discredit, men have been almost entirely silent about the male pill, leaving the discourse on reproductive control methods, and for that matter reproductive rights as a whole, to be dominated by a chorus of female voices. Also, like clockwork, this chorus starts chiming in just around the time mention of a pending male fertility control method comes up.

Many of these voices support the idea of a male pill citing fairness and the desire that men carry more of the contraceptive burden. The most energetic and pernicious, however, come from a hoard of columnists writing "from a woman's perspective" who oppose the idea of a male pill.

The timbre of the commentary ranges from the condescending to the appallingly bigoted. In January of 2010 HLN's Joy Behar discussed research developments with, of all people, Ashley Dupre, Eliot Spitzer's over-priced sidekick. Along with discussing the "G Spot" with the supposedly renowned expert on male fertility issues, they also "covered" the inability to trust a man when he says he is on the pill, the "fragile male ego" that we hear so much about and how rendering one's self infertile might just be too much for a man's pride to take.

Also predictably plugged was the idea that men simply do not possess the intelligence to realize we can get an sexually transmitted disease without the use of a condom. Hmmm, who'd'ave thunk you could get somethin that AJAX aint gonna wash off by not wrappin' it up first? Not nobody ever told me that!

Other commentaries include a particularly offensive one written by MJ Deschamps from the University of Ottawa's Centertown Journal called "Give Them the Remote Not the Pill" in which she parrots the concerns presented on the HLN interview.

> "What I'm worried about are all the other men – the unmarried, uncommitted, casual daters who can walk

> away from a situation if an accident happens because they forgot to take their birth control, or just lied about taking it altogether. Never mind the large increase in STIs and AIDS that would probably arise from the inevitable decrease in condom use."

Walk away? Yea right, men are NEVER thrown in jail for failure to pay child support and we are all just an ignorant bunch of jackasses who have no idea how STDs are spread.

No doubt pharmaceutical company executives, in lieu of very expensive market research, will take note of these voices and conclude that spending the money to develop and viably market such a method might pose more a financial risk than it's worth. If there are so many opposing voices and not much observable support for these methods why put up the money?

So why is there is so much opposition to this idea of male fertility control? Surely enabling men with the option to control their fertility would be good for them as well as society. There would be fewer unwanted pregnancies and couples and single men would have more control over their futures. But keep in mind the operative word here is "control."

What does this word mean when talking about reproduction?

Historically, rules were developed to ensure that fertile women were paired with men that could protect and provide for them and any resultant offspring. Men, taking on the burden of providing and protecting, were also guaranteed authority as it applied to their mode of living as well as access and control where it concerned raising their offspring. Both sexes were given roles, rights and responsibilities related to their children. Similarities are ubiquitous throughout all of human civilization.

It was imperative the female had to give some assurance to the male the children he was to protect and provide for were his. This was achieved, admittedly, through strict social enforcement of female chastity before and strict loyalty after pairing with a male. Neither she nor society could rightfully expect the man to support her and her children if this was not the case.

Just as importantly the male's status and prestige were almost solely based on his ability to protect and provide for his family. Failure to do this has always resulted, with every society and culture, in social ostracism, diminishing his "Family Name," the value of which determined his offspring's ability to find viable mates within their social group.

This arrangement was by no means perfect. Some even call it oppressive. But it supported countless generations, each producing healthy, well kept Homo sapiens who were much better off than their counterparts in other primate species. Without this system of rules not one red brick would have been laid atop another, foregoing virtually every single feature of civilization as we know it.

In the Late twentieth century medical advances and changes in the law regarding reproduction, parental rights and responsibilities changed this paradigm forever. By changing how we bring children into the world and raise them, we changed the path of human civilization.

In 1960 the female oral contraceptive was brought to market, to be followed in subsequent years by a plethora of effective and relatively inexpensive methods through which women could control their fertility in a safe and reversible manner. This truly freed women to seek sexual affection without fearing the consequences they would have suffered prior. Ostensibly men would benefit, too, but they would have to rely on the word of women with whom they had relations as men still had the same ancient responsibilities that come with a pregnancy.

But this was ok, right? Pregnancy is so treacherous and the ordeal of taking care of an infant so daunting no woman would ever want to be anything but honest while disclosing her fertility status……. Right?

Unfortunately for men at that time there was no equivalent solution to the problem of controlling their own fertility. To be fair, it was a hard nut for scientists to crack, pun intended. Surely though, science would work it's wonders and make available in good order the same type of option for men.

Years went by and the pill became safer. New methods were being tested as well with the promise that if women could not or did not want to take the pill there were other options to be made available. Also on the horizon were rumblings of a totally different form of birth control, separate from a medicinal form. Soon, the use of the operative word “birth” would take a whole new meaning in the phrase: “Birth Control.”

Abortion had been available illegally for some time but in 1973 the Unites States Supreme Court’s decision in Roe v. Wade declared that the “imposition of parenthood” on an individual was just too much of a burden for the state to rightfully impose. This meant that even after conception women would have a right to decide whether or not the pregnancy would come to term. Males however were not to enjoy that same option. Consequently, men were given the legal burden for someone else’s choices.

This development fostered the expansion of parental responsibilities for men and diminished those of women. It is now, for all intents and purposes, legal for a woman to terminate a pregnancy as well as, abandon, or give up for adoption a child without the consent of the father. There are armies of social workers and lawyers on the government payroll who will assist her in taking the child out of his life if she so wishes. Men, however, are subject to incarceration for not being able to write out a child support check to a woman who has no accountability for how that money is spent. This can happen even if the child is, in fact, not that of said man and said man can prove it.

In our society a man’s parental and human rights are based almost entirely on the assumed good will and integrity of the mother.

Let’s take our attention to an article written by the UK Daily Mail’s Leah Hardy entitled *“Of Course Women Don’t Want a Male Pill- It Would End All of Those ‘Happy Accidents”*. This particular article enraged me more than any other commentary on the subject concerning a man’s right to seek control over his own fertility and future. In spite of the fact that there have been millions of men jailed because they didn’t (or couldn’t) hold up to the state imposed responsibilities as parents, Hardy asserted that children for men are nothing more than “happy little accidents.”

This article illustrates perfectly and unabashedly the real reason that so many women and woman’s advocacy groups demonstrate a fierce resistance to the male pill. That reason is not that they are afraid that we will lie or forget. Rather, it is the fear that we will actually use it. It is the fear that men will seize reproductive control. But the question remains what it will take for men to assume that control.

Female birth control was, in spite of anything you might hear from feminists, handed to women on a silver platter. For men, it will not be handed over in the form of a social mandate or government entitlement. No president will ever be able to buy men’s votes with the free goody of birth control. For men, it will take something else.

A fight.

Yup, that’s right. There are too many agencies and interests representing the female gender’s total control over reproduction for there not to be a fight over it. Whenever a woman says “you men have birth control it’s called a condom” or “keep it in your pants” or “just get a vasectomy” the response should be equivalent cynical verbal spit. We, as men should no longer sit idle while those in academia, the media, government, or for that matter, casual conversation maintain control of this most important topic.

Men also need to get vocal as a group concerning the male birth control pill, writing pharmaceutical companies and encouraging them to develop an internal male fertility control method is a good start. Most importantly though, we absolutely must wrestle the male fertility control debate out of the hands of women and take ownership of it.

This may sound extreme to exclude women, but they are free to support the idea if they want. They should not feel free to oppose it without reaction from indignant men. The male pill is about men, not women, not children, not the government. It is about men and men alone.

Gentlemen, let us get busy and start doing something about this.

The men who died to save the world

Kalan Chinuck · 17 December 2013 · Archived copy · Original

Editor's note: This article is also available in Romanian.

The nuclear crisis which continues to plague Japan and the world has received scant attention from mainstream media. Given the potential magnitude of the threat posed by this disaster, it would seem there is an agenda to redirect the world's attention. The question of who is being served by that agenda is one readers are encouraged to ponder further.

It is difficult to know precisely what is occurring now at the Fukushima reactor site. Certainly clean-up efforts are underway – equipment and technicians and workers are working – but how far the long-term damage to the world will reach, in lives, lifestyles and financial costs, as well as geography, is a matter of conjecture. The Japanese government's new fascist whistle-blower law may ultimately ensure that the entire body of truth never comes out, an outcome which will no doubt benefit bureaucrats and corporate officials alike.

In spring of 1986, Gorbachev's USSR faced a similar crisis at the Chernobyl power plant – an explosion and meltdown coupled with the major risk of a subsequent catastrophic nuclear event which would have leveled cities hundreds of kilometers away and left Europe and much of Russia uninhabitable due to high radiation.

An eye-opening feature-length documentary, The Battle of Chernobyl, provides harsh details. Although initially the usual tactics of obfuscation and truth-avoidance were wielded by the state and its institutions, eventually the scale of the crisis, along with pressure from other countries, overcame the predictable bureaucratic waffling and butt-covering. There stirred the first real inklings of perestroika, although incomplete, in the cause of launching an all-out fight to save the world from catastrophe.

And the world WAS saved.

The people who saved it were the firefighters who tackled the initial blaze without protective gear. They were the soldiers evacuating citizens from the nearby town of Pripyat. They were the specialists, summoned by Gorbachev, who lived on site while analyzing the monster and planning their strategy. They were the helicopter pilots who flew into a 180 °C column of poisonous radioactive air directly above the blown reactor, and the people in those choppers who dumped hundreds of tons of lead, and sand laced with boric acid, onto the melting pile. They were the 10,000 young miners who dug tunnels by hand under the reactor in massive heat and radioactivity without protection or ventilation.

They were the engineers and technicians who installed a giant refrigeration unit beneath the reactor to cool it down. They were the 'liquidators' who went out into the highways and byways and washed every room, every building, every road, every structure, clear of the built-up radioactive dust the explosion had left behind, and then turned their efforts to the reactor itself, where they could only survive a few minutes of exposure. They were the construction workers who erected the enormous concrete and steel sarcophagus which now entombs the toxic ruin. They were the 'bio-robots,' the human beings who stepped in when the real robots broke down under radioactive assault.

Many of these people died. They died of horrific skin lesions that rotted flesh down to the bone. They died of cancer. They died of burns. They died of bone marrow deterioration and thyroid disease and the host of other ailments caused by exposure to lethal levels of radiation. They died in their tens and their hundreds and their thousands.

Who were these people? Many were unwitting, as the risks of the work involved were likely never fully disclosed. They were citizens, they were Russians and Soviets and Ukrainians, they were military and civilian, they were (and remain) unsung, unacknowledged and unappreciated by the people whose lives and countries they saved. They were, of course, heroes.

Unsurprisingly, they were not bureaucrats, nor were they women's studies academicians, nor egalitarians, nor social construct theorists, nor equal rights lobbyists, nor gender-quota HR specialists, nor feminists.

Who were these people? The answer is as simple, as bleak and disturbing, as it is timeless: they were men, all of them – men who died to save the world.

Take back the meme!

Robert St. Estephe · 17 December 2013 · Archived copy · Original

I just cooked this up — an “unhelpful” and “insensitive” parody — altered “RECLAIM THE NIGHT” banner. — I am NOT a nice person (R. St. Estephe).

Source for original image:

http://www.lippymag.co.uk/interview-lippy-talks-to-rosie-robinson-boardman-creator-of-reclaim-the-night

[image]

12 reasons for DNA paternity testing

Carnell Smith · 17 December 2013 · Archived copy · Original

Early detection of false paternity could prevent or minimize ...

[image]**12. "Loss of Driver's Licenses"**
11. "Loss of professional and business licenses"
10. "Loss of your home and real estate"
9. "Arrest and incarceration"
8. "Seizure of paycheck"
7. "Seizure of savings, checking and investment accounts"
6. "Reporting to credit bureaus"
5. "Seizure of state and federal tax refunds."
4. "Seizure of lottery winnings."
3. "Seizure of unemployment compensation"
2. "Seizure of your car, truck, motorcycle"
1. "No fault divorce"
****

12. Loss of driver's licenses

A DNA test for paternity could be quite useful in keeping or preventing the loss of a driver's license in the United States. As a child support enforcement tool to collect unpaid money from men and women ordered to pay child support, many states can suspend a driver's license. If a driver's license is needed to commute or as a job requirement — making on-time child support payments should be a top priority. Sometimes, a court hearing is not required to confirm actual arrears nor actual paternity before license suspension goes into effect.

Imagine hearing, "That's too bad about the layoff last month and now you can't drive to work nor drive for work. No problem, we'll release the driver's license when the outstanding balance is paid in full. Next person in line … ". Since your driving privilege is on the line, taking that legal DNA paternity test before signing your name is not such a bad idea.

11. Loss of professional and business licenses

Years of hard work, education and investments could be affected by the loss of a professional and business license. It does not matter if you are an attorney, doctor, dentist, accountant or business owner in the United States. If a professional or business license is needed to produce income then making on-time support payments should be a top priority to avoid the life altering impact of another child support enforcement tool.

The idea of taking the means to generate income while still demanding payment does seem a bit strange. Taking a DNA test to confirm paternity could be a career saver for some people.

10. Loss of your home and real estate

Perhaps you have realized that paternity testing can determine if "he is the father" or "he is not the father". A divorce can be a painfully and devastating experience for men and women. When considering whether to get a paternity test or not – did you know that your home and real estate can be seized and sold to pay child support and/or alimony?

Let's see, the choices are take the DNA paternity test, asap or risk losing your home and real estate. Hmmm …

9. Arrest and incarceration

Failure to pay court ordered child support puts your freedom at-risk when appearing in “pay or go to jail family court” in the United States. Also applies to countries that have adopted the practices of US Child Support Enforcement agencies. Many states have laws concerning child abandonment and delinquency of support plus contempt of court for failure to pay. Sometimes the accused man gets an opportunity to have a court ordered legal DNA paternity test if he pays for testing and sample collections. The result of court ordered testing may show paternity is zero percent and “he is not the father,” it could address the criminal abandonment charge and leave the paternity order in effect until overturned by a subsequent order. Choose one – jail or DNA Test. We recommend the legal DNA test for peace of mind then making support payments based on the truth.

8. Seizure of paycheck

Refusal to pay child support can lead to garnishment or seizure of your paycheck. This begs the question “what happens if the man learns he is not the father”? Generally, the truth about paternity is irrelevant in some states as long as a child support order is in place. Sometimes the man has agreed to paternity and signed a confession before obtaining a DNA test and later discovers paternity is zero percent. The man is apt to be shocked even more upon learning that his wages will continue to be garnished until there is a signed order to vacate or overturn. So, how does he afford legal representation while losing his paycheck? Suggestion: No DNA test, No paycheck.

7. Seizure of savings, checking and investment accounts

Since the paycheck can be seized as a child enforcement action in the United States, why stop there? Some men without paternity test results will be shocked to learn that financial institutions report the balances of your savings, checkings and investment accounts to state child support enforcement agencies. This reporting of your financial information is done without your knowledge or consent. Furthermore, there’s no notice to the account holder nor is consent required as part of the DataMatch Program. If there are arrears (verified or unverified), the balances from saving, checking and investment accounts can be seized without a court order to satisfy the balance. What if you discovered that you are not the father … years after signing a confession of paternity and refused to pay? “Take the money first, ask questions, second”. A word of caution for the wives and girlfriends (joint account holders) of men that believe they’re fathers of kids from ex-wife of ex-girlfriend.

6. Reporting to credit bureaus

Any child support arrears can be reported to the Credit Bureaus. This can lead to negative credit ratings that affect employment, insurance, credit, refinancing and obtaining loans. If DNA testing reveals that you are the father, never get behind on child support payments. Forget about borrowing money to settle the arrears after your score dips to 600. Boy, oh boy, taking that DNA paternity test versus losing your 795 Fico score is sounding like a good idea.

5. Seizure of state and federal tax refunds

What if you are not the father? Taking the paternity test is confirming the facts versus feelings. If you are the biological father or adopted father — no problem with seizing tax refunds to pay past due child support. A legal DNA paternity test for paternity could be quite useful in keeping your state and federal tax refunds. Another child support enforcement tool is to seize state and federal tax refunds from men and women ordered to pay child support for arrears. There goes the money!

4. Seizure of lottery winnings

Refusal or inability to pay the full ordered child support can lead to seizure of your lottery winnings. If you win enough money, you may see the child support and alimony increased due to material change in circumstances. The state lottery agencies share information about lottery winners with state child support agencies to collect arrears. If the man learns through DNA testing that he is not the father? Generally, the truth about paternity is irrelevant.

The lottery money is subject to seizure as long as a child support order is in place. If the winnings are substantial and there is an existing order, the child support agency may proceed with an action to increase the child support

order.

3. Seizure of unemployment compensation

A DNA test for paternity could be useful in keeping or preventing the loss of unemployment compensation. As a child support enforcement tool to collect unpaid money from men and women ordered to pay child support, many states can seize unemployment benefits. Imagine being told, “That’s too bad about the layoff last month and you need the unemployment money to survive and look for work. No problem, we’ll release the order when the child support balance is paid in full. Next person in line … “. Taking that legal DNA paternity test before signing your name is sounding better and better.

1. No fault divorce

There can be no rational argument for equal rights and equal responsibilities when there is different treatment in court for adultery. If a DNA test reveals that a married man committed adultery because he is the father of his girlfriend’s child(ren) — he cannot say “my marriage license shields me from personal responsibility and child support to my girlfriend”. The adulterous wife can file for divorce on the fault grounds of adultery and pursue marital home, alimony, child support (if any adopted or biological kids).

The courts in some states like California, Texas, New York, Michigan and North Carolina treat the wife’s adultery differently by ducking the truth behind best interest of the child.

Essentially this means the wife is not responsible for her adultery when DNA paternity testing reveals that some or none of the children are her husband’s children. The adulterous wife can say judge “you cannot make my boyfriend pay child support, that is my husband’s job”.

In fact, many states support paternity fraud through imposing secret time limits and various legal procedures. For example California and Delaware have an unpublished two year time limit of challenging marital paternity from birth. If the secret can be hidden from the husband for 2 years and a day then file for “No Fault Divorce”, dump the husband, keep the family home, keeps his cash by alimony and child support then move the children’s father into the home. Try and imagine losing your home in a “No Fault Divorce” after DNA testing reveals those are her boyfriend’s kids, she is not going to let you see those kids and she is marrying the boyfriend to move him into your house.

Moral of the story: Confirm paternity at birth, before the second birthday and before final divorce hearing.

As you can see from the list above, agreeing to paternity without legal DNA proof can be a risky situation. Fortunately, DNA paternity testing can assist people in the quest for truth by answering the question of “who is the father?” before agreeing or signing any kind of documents admitting to paternity of a child. The advances of technology in DNA testing can narrow the list of biological fathers to one man, except in situations where the alleged fathers or paternity candidates are identical twins.

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Jezebel has some trouble understanding Camille Paglia. Let's help them out.

Janet Bloomfield (aka JudgyBitch) · 17 December 2013 · Archived copy · Original

Camille Paglia has a written a new piece for Time Magazine, called *It's a Man's World and it Always Will Be*. Camille has the audacity to point out that if men are "obsolete", then women will soon be extinct.

Oh dear. Cue the shrieking harridans over at Jezebel. They demand to know just what Camille means by that! How could that be possible? The increasingly clueless and defiantly obtuse Erin Gloria Ryan has some questions for Dr. Paglia.

Let's help her answer those, shall we?

> A peevish, grudging rancor against men has been one of the most unpalatable and unjust features of second- and third-wave feminism **[Citation needed]**.

http://www.munkdebates.com/debates/the-end-of-men

http://www.theatlantic.com/magazine/archive/2010/07/the-end-of-men/308135/

http://www.amazon.com/Men-Are-Not-Cost-Effective-America/dp/0941138119

http://www.goodreads.com/work/quotes/1339991-are-men-necessary-when-sexes-collide

> Men's faults, failings and foibles **[Like? Aggression? War? Rape? Dick-waving? The Jackass franchise? What?]** have been seized on and magnified into gruesome bills of indictment **[By whom?]**.

By whom? Are you kidding me? ARE YOU FUCKING KIDDING ME?!?!

How about by Jezebel?

Men are rapists (especially MRA men)!

Assholes who don't know how to clean but can be trained like dogs to do so by the truly dedicated!

Boys are gross!

Jezebel hates men!

The end of white men!

Fathers are not really that important after all!

blah blah blah blah …. Basically the entire site is devoted to pointing out any flaws the ladies can find in men, all the while ignoring the fact they would have no power, clean water, communications or computer technology and would essentially be screaming messages back and forth between grass huts without men, a point Camille has made in the past.

> Ideologue professors **[Who?]** at our leading universities **[Which ones?]** indoctrinate impressionable undergraduates **[How? Are you implying that young people internalize ideologies simply by hearing them once? How is this indoctrination occurring]** with carelessly fact-free **[Odd hyperbole]** theories alleging that gender is an arbitrary, oppressive fiction with no basis in biology **[Bold statement. Source?]**.

This is almost too laughably ridiculous to warrant a response. Has Erin never heard of the women's studies department? Almost every liberal arts oriented university has one, stuffed full of professors that do not study

women, they study "feminism", which is not the same thing.

> *Creating whole departments of ethnic, gender, and other 'studies' was part of the price of academic peace. All too often, these 'studies' are about propaganda rather than serious education.*
>
> – Thomas Sowell

People internalize ideologies by hearing them once? What? Show me the university degree that can be earned after one class. Impressionable undergraduates are typically enrolled for ***four years***. Four years is more than sufficient for complete indoctrination.

If you want carelessly fact-free, just consider your questions at the beginning of the paragraph. *Who? Which ones?* Are you seriously patting yourself on the back for your epic take down of Camille? Really? That's what Camille means by "fact-free", toots.

And now you are denying that feminism considers gender a fiction with no basis in biology? Really? Here we go with the "fact-free" again. Google "gender as a social construct" and tell me what you get. Seriously. Go do it. It's not a bold claim at all. It's pedestrian at this point. Feminism claims that gender is a social fiction with no basis in biology.

> *There is no gender identity behind the expressions of gender… identity is performatively constituted by the very 'expressions' that are said to be its results.*
>
> – Judith Butler

Moving along…

> Is it any wonder that so many [**How many?]** high-achieving young women, despite all the happy talk about their academic success [**Cite examples here, otherwise it just sounds like you're talking out of your ass**], find themselves in the early stages of their careers in chronic uncertainty or anxiety [**See previous note about ass-talking**] about their prospects for an emotionally fulfilled private life [**See two previous notes about the origin of talking w/r/t Your Ass**]?

Here we go with all the stupid facts again. The Anxiety and Depression Association of America reports that approximately 40 million people aged 18 and over suffer from anxiety issues, which is the most common mental illness in the US, and women are twice as likely to be affected as men.

Happy talk about women succeeding academically? Oh, you missed this article? And this one? And this one, too? They're all from Jezebel, you moron.

> When an educated culture routinely denigrates masculinity and manhood [**Clarification needed here to explain what your argument even is. What is manhood? What is masculinity? A John Wayne movie? Like, Iroquois manhood? Mustaches? Fatherhood? Dressing in plaid shirts? Dying of prostate cancer? Can the men be gay? Can the men be peaceful? You're assuming your audience understands dog whistle shorthand that only exists in your brain.**] then women will be perpetually stuck with boys, who have no incentive to mature or to honor their commitments.

Well color me fucking SHOCKED that Jezebel has no idea what masculinity or manhood means. Here's a starter course for you.

> From my long observation [**Anecdata**], which predates the sexual revolution [**Cut this; reminding readers that you formed your opinion before hippie-times doesn't add to your cred; it makes you seem**

> **doddering**], this remains a serious problem afflicting Anglo-American society, with its Puritan residue [**Sounds like a euphemism for dried ejaculate; cut**].

Anecdata? Dr. Paglia has been teaching at universities since 1972. Her book *Sexual Personae* topped the bestseller lists in 1990, a rare accomplishment for a scholarly book. She has been active in universities as an educator for over 40 years. That's hardly "anecdata".

"*Doddering*"? Charming. I'm surprised Erin didn't pull out the fat and ugly arguments to go along with "old". All praise the sisterhood, huh? What was that about critiquing other women on their thoughts and ideas again? No? Just call her old and be done with it?

How clever.

"Ejaculate"? That icky boy stuff? Ew, gross.

How mature.

In France, Italy, Spain, Latin America, and Brazil, in contrast, many ambitious professional women [**How many?**] seem [**Ugh**] to have found a formula for asserting power [**Statistics? Something? Back this up please? Careful with the "Latin America, sexy feminist wonderland" stereotype;** easily disprovable, **or at least vehemently argued against**. **Also kind of in line with troublesome "sexy brown chick" trope you keep going back to; careful here**] and authority in the workplace while still projecting sexual allure and even glamor [**Oy.**]. This is the true feminine mystique, which cannot be taught but flows from an instinctive recognition of sexual differences [**Girl what are you even talking about here? Get some new cultural references**].

Want facts? Probably not, but here are some anyways. This report might help.

Quantitative research was conducted in France, Germany, US, UK, Brazil, Mexico and China. Qualitative research was conducted in France, Germany, US, UK, Brazil, Mexico, China, Japan, South Korea, India, Thailand, Malaysia, Singapore, Philippines and Indonesia.

> Nearly 70% of women globally think that being beautiful helps them get what they want out of life, and the same number believe that the relationship between happiness and beauty is directly proportional. 93% of women said they felt more confident overall when they knew they looked beautiful.

Careful now. This may not be racist at all. Rather inclusive if you ask me. That's kind of foreign to feminists, though, isn't it?

> After the next inevitable apocalypse [**Okay. That is your argument. Men aren't over because the world is ending. Okay. Okay. Got it.**], men will be desperately needed again [**Again, not sure you established that men aren't needed now…**]!

Not sure you established that men aren't needed now.

Wow.

That needs to be "established", does it? Okay, here you go. All information taken from the Department of Labor, Bureau of Labor Statistics.

> Oh, sure, there will be the odd gun-toting Amazonian survivalist gal, who can rustle game out of the bush and feed her flock [**Who is this piece about? Women who have children without men around? Childless young women with academic accomplishments? Why is the subject of this piece constantly morphing?**], but most women and children will be expecting men [**Citation needed**] to scrounge for food and water and to defend the home turf [**Just to review: we're now arguing that gender roles must exist**

> **because after a theoretical apocalypse, women and children will "expect" men to fend for them? That's what's happening here? Okay.**].

Most women want breadwinner husbands? Uh, yes. Yes they do.

> 'Women with young children are going back to the very traditional division of labour in which they want the husband as the breadwinner.
>
> 'Having tried full-time working themselves they have found the home much more interesting and want to be enabled to have that."

Stupid facts, again!

Indeed, men are absolutely indispensable right now, invisible as it is to most feminists [**Citation needed**], who seem blind to the infrastructure that makes their own work lives possible [**Who hurt you, Camille?**].

Citation needed? Go back to the top. Men are obsolete. The end of men. Are men necessary?

> It is overwhelmingly men who do the dirty, dangerous work of building roads, pouring concrete, laying bricks, tarring roofs, hanging electric wires, excavating natural gas and sewage lines, cutting and clearing trees, and bulldozing the landscape for housing developments [**Who is this argument against?**].

It's not an argument against anything. It's pointing out the reality. Facts. I know, Erin, facts confuse you and make you feel all wobbly inside. Don't worry. You can stick your head back in the sand very soon.

> It is men who heft and weld the giant steel beams that frame our office buildings, and it is men who do the hair-raising work of insetting and sealing the finely tempered plate-glass windows of skyscrapers 50 stories tall [**Ok.**]. Every day along the Delaware River in Philadelphia, one can watch the passage of vast oil tankers and towering cargo ships arriving from all over the world [**Don't mention that you hang out in Philadelphia; undermines credibility**].

Aw, no argument left? Just an insult against Philadelphia?

How very, very clever.

> These stately colossi are loaded, steered, and off-loaded by men. The modern economy, with its vast production and distribution network, is a male epic, in which women have found a productive role—but women were not its author [**They just made every man who ever existed inside of their bodies; nbd**]. Surely, modern women are strong enough now to give credit where credit is due!

Hey, looky, looky. We actually agree! Women's greatest contribution to society is to be a mother to children.

They made every man who ever existed. Erin, you do realize that human reproduction requires that icky ejaculate you were grossing out over not so long ago, right?

Women: they made every man

Men: they made every man **AND THE WHOLE FUCKING ECONOMY, TOO.**

Credit?

It's due.

Lots of love,

JB

Employee writes AVFM to defend Oblong Industries

Paul Elam · 18 December 2013 · Archived copy · Original

Yesterday Robert O'Hara penned a news story about a company in California, Oblong Industries, which has segregated parking areas for employees by sex based on the erroneous idea that women are more prone to being victims of violence than men, and thus should have a parking area closer to the main building.

Today I received an email from Pete, who says he is an Oblong employee and who indeed wrote me from an Oblong email address. I wanted to share this with readers, as well as my response to it. PE

Hello. I'm writing in response to your recent article about discrimination at Oblong.

First, some introduction and disclosure.

I'm a male employee at Oblong. I manage the web site and noticed the link to our page in the analytics this morning. I haven't spoken to management and these comments are my own.

I'm no stranger to discrimination against men. 5 years ago, I learned my wife was having an affair with my boss. Despite my best efforts to keep the family together, she filed for divorce and took full custody of our two children. Despite her reckless behavior, the law sided with the mother. The incident soured my professional career. I left the company, and my children now live with their mother and my former boss. I was not an absent father, but extremely close to my children and their upbringing. It's taken some good counseling to move forward, but I'm good now.

My initial reaction to your article was shock. I admit, I did not find the parking policy offensive when it was announced–ignorance on my part I see. Regardless of safety/distance, it's clear the policy is flawed, but definitely not enough to merit this kind of public backlash. Had the issue been raised internally (and there are many clear ways for that to happen), it most definitely would have been changed without incident. No one is ever in danger for speaking out here.

You should more fully understand this company and how it really treats its employees (male or female) before speaking out so heavily against it.

I have worked here for over two years, and of all the companies I've worked for (these include ad agencies, design studios, large software companies, and large universities), Oblong is the last place I would associate with discrimination. It is the most human corporation I know. Employees are treated like real people. Vacation and health benefits are above average. Parking and bus passes are paid for. There are 6 spaces in front of the building that are clearly open for anyone in particular need: late for a meeting, parking after dark, ankle sprain or other issue, wife expecting a baby, etc. These–which are far closer than any others–are almost exclusively used by the men who work here.

We eat together 3 days a week——food prepared by a male chef who makes some of the best food I've eaten in LA. We hold weekly all-hands meetings where everyone is allowed a voice in open forum. Employees *frequently* call into question company policies, great and small. We are encouraged openly to voice our opinions on even the most sensitive issues. Management has an open door policy (and is comprised of both male and female officers). They are thoughtful, humble, empathetic, and the antithesis of oppressive.

Not long after I started working here, my CEO learned that my children were coming to visit me in California (a rarity for me). He immediately offered his own home to me and my kids so that we could be closer to the beach. That's the kind of management that runs this company.

Surely, there are better examples of discimination you could bring to light than Oblong. We are a young start up building meaningful tools. It is the kind of company your group should want to succeed. Come and visit our lab. I'd be happy to take your around myself and show you what it's like here. It's more like a home to me, and the

employees here are like family regardless of gender, age, race, or other affiliation.

END OF EMAIL

My response:

Hello Pete,

Thank you for writing regarding Robert O'Hara's story on the parking policy at Oblong Industries.

First, let me express my sympathies concerning the circumstances of your divorce and the impact it had on you and your children. As you might imagine I hear countless similar stories in the course of my work. Each one is personal tragedy.

I am thankful to hear, though, that at least you are being given important support by company management. In that respect I am pleased but not at all surprised to hear that Oblong is a great employer, demonstrating otherwise good values and treating their employees as valued, equal members of a team sharing a vision of growth and prosperity.

I am sure that many of the principles guiding Oblong Industries are quite similar to those embraced by A Voice for Men.

Be that as it may, Oblong being a really great place in some respects does not and should not exempt it from criticism where it is due. This is particularly true of criticism that speaks directly to the core values of equal and fair treatment regardless of sex or other distinguishing factors that have long been the source of discrimination in our society.

With all respect to your well reasoned, articulate and moving defense of your company, the rationale that we should not treat such a blatant example of sex discrimination as a news story, and that we should not take issue with it, falls completely flat on me.

Wrong, is wrong Pete, and we don't correct wrongs until we start pointing them out.

There have been countless excuses through history of targeting groups for different treatment. From separate water fountains to blanket exclusion from different kinds of employment our culture is replete with examples of treating people differently based on one particular identifying characteristic or another. Many if not all of these unfortunate customs were based on misguided but nonetheless prevailing ideas of decency and propriety. Your egregious treatment in family court was a supreme example of this kind of bigotry in action. The harm that you and your children endured was based on the prejudiced idea that their mother deserved special treatment.

All of these forms of discrimination are wrong and they all ultimately cause damage. This is no less true for Oblong Industries.

As with most or all other forms of class discrimination, the rationale for justifying the Oblong parking policy was erroneous in the first place. It is men, not women, who are at greater risk of experiencing violence on all levels in every area of our society. Thus the policy itself is a perpetuation of stereotypes and disinformation which benefit one group at the expense of another. All of Oblong's admittedly good deeds do not change that, nor do they issue a pass for Oblong to ignore its own mistakes.

I appreciate your good words in informing me that Oblong Industries is the kind of environment where employees can speak up about any issue that concerns them without fear of reprisal. However, I must also point out that we first learned of your company policy from one of your own employees who was not comfortable speaking up or being identified by us. Perhaps the spirit of openness is not as pervasive at Oblong as you might believe?

At any rate, I do want to thank you again for writing, and for speaking to the issue at hand as well as for the acknowledgment of error in the policies at your company which clearly discriminate against male employees and extend undue privilege to females. Now that we have a shared understanding of the basics, we at A Voice for Men will wait to see if Oblong Industries corrects its mistake, and more fully joins a society standing against sex

discrimination, or if it will settle for the complacent acceptance of a bad and unjust policy.

Kind regards,

Paul Elam
Publisher, A Voice for Men

Indian Feminist Diplomat arrested for visa fraud and paying low wages to domestic help.

Anil Kumar · 18 December 2013 · Archived copy · Original

It is a myth that empowered women are sympathetic to poor women. More women CEOs, Presidents or diplomats will in no way change the condition of poor women, just the way more male CEOs or Presidents do not make any difference to poor homeless men.

US Government followed its law and arrested Deputy Consul General of India at New York Devyani Khobragade for alleged Visa fraud, and for lying to the government, as she paid only $3.31 per hour to her Indian maid, much less than what is legally permissible in New York. She was strip searched as per standard procedures. Now, India's Home Minister Sushil Shinde has gone crazy. India summoned US ambassador at New Delhi Nancy Powell to protest.

It is to be noted that India openly violates International Conventions and US laws by refusing to return US Citizen Children, who are illegally taken to India by one of the parents violating custody orders of US Courts. FBI lists this crime as parental kidnapping.

For example, if an Indian woman is married to an American citizen and the child is born in US, then, she cannot just fly to India carrying the child during a marital dispute as the child belongs to both parents and the child is a citizen of USA by birth. Only courts in the US have the right to decide about custody arrangements and well-being of a child since that child is a US citizen. International Conventions like tge Hague Convention on this issue are very clear about it. The Indian Government violates these conventions openly, while it criticizes US Government for doing what is legal in their own country in this issue of low wages to maid.

It is to be noted that Indian Government and its police subject its own citizens including women to worst form of humiliation and harassment in false dowry cases or what is known as false cases of section 498a. Now, the same India is complaining when US Govt arrested this Indian woman for Visa fraud.

Devayani Khobragade is a women's rights activist and if she has employed a servant to work in her house full time for such a low wage then it is almost like modern day slavery. It also underscores the point that modern Indian working women are used to paying low wages to female servants in India. This is due to huge rich-poor gap in India. A working woman in America cannot afford such luxuries of employing full time servants. When these Indian women migrate to USA or work in USA with a Green Card etc, they think of getting a servant (often a poor woman) from India to work in their home in US, because these poor women are much cheaper than a domestic help of American origin.

Huffington Post Reports (link):

> According to an employment contract obtained by NDTV, the nanny — an Indian national named Sangeeta Richard — was supposed to be paid $4,500 per month (as stated in her U.S. visa), but Khobragade later changed the salary to $537 a month. Prosecutors say this means Khobragade provided false documents to the U.S. government and committed visa fraud. Khobragade's lawyers are arguing that since she earns only $4,000 monthly, she paid the nanny what she could afford, NDTV reports.

The Indian women employing such low-wage servants may even feel that she is being noble and generous for providing free food and accommodation in a developed country to the poor Indian woman. However, the poor servant has to live in US with literally no rights, as she is given very low wages. Furthermore, she cannot walk out of house in that alien land, if she is discriminated against or abused by her "employer."

Recently, the wife of a member of Indian Parliament is arrested for murdering her servant. Abuse of servants by Indian women whether in India or in middle-east, where there is significant Indian population, is regular news.

Times of India Reports (link):

> The wife of a Bahujan Samaj Party (BSP) parliamentarian was arrested Tuesday for allegedly torturing her maid to death and beating another minor servant with sticks and rods, police said. Jagriti Singh, wife of Dhananjay Singh, who represents Jaunpur in Uttar Pradesh, was arrested on Tuesday and booked under the sections of murder, attempt to murder and the Juvenile Justice Act for beating and torturing her maid Rakhi (35) and Rampal (17) for days.

At this point of time, the Indian Government should try to educate privileged Indian women to stop treating fellow women as slaves, and give detailed guidelines to Indian women in US or middle-east who are hiring these poor women as domestic servants. Instead of doing that the Indian Government is raking up the issue of strip-search of a diplomat and trying to mislead the people in India. This is election year and the ruling Congress Party's Government wants to show to Indian people that as far as dignity of its women are concerned, India can take on world's no. 1 super power.

The security and barricades around US embassy at New Delhi are reduced and the Government has asked the diplomatic staff and their family members to surrender their special id cards. Some politicians have gone to the extent of threatening to imprison the same-sex partners of US diplomatic staff by saying that homosexuality is illegal in India and by living with same sex partners, the US diplomatic staff have violated the law of the land.

It is to be noted that the Indian Government and Indian police treat their own citizens in the worst possible manner. Recently, the 60 year old mother of a Men's Rights Activist was detained in a police station in South Indian state of Tamil Nadu for more than 9 hours, and she was used as a hostage to threaten the activist and his old father.

In 2012, more than 47,000 women were arrested without evidence or investigation by Indian police under section 498a of Indian Penal code. They are presumed guilty until proven innocent. The reason for these arrests is to facilitate blackmailing of the women's male relatives, including their sons or brothers, by police and the wife's relatives.

In Delhi's "crime against women" cells, the Indian Government and judiciary openly facilitate blackmailing and extortion of husbands and their female family members to facilitate out-of-court settlements in marital disputes under the threats of arrests of husband and his family members in false cases of section 498a. When civil courts or family courts exist for settling marital disputes and for deciding alimony or out of court settlements, the Indian Government uses its police and bogus criminal laws to indulge in illegal activity and extortion of its citizens including humiliating female members of husband's family.

The speaker of Indian Parliament, Meira Kumar has openly come out in support of such laws and procedures.

Now, the same Indian Government and media are claiming that the servant of this Indian diplomat blackmailed her for a compensation of $10,000 and facilitation of a special US VISA which would have helped her live in US.

Times of India reports (link):

> July 8: Khobragade, who had also filed a complaint of theft against the maid, is called to an immigration lawyer's office where she is asked by the maid to shell out $10,000, convert her official passport into an ordinary one and help with her visa which would allow her to live in the US. Angered by these tactics, India revokes her passport. She was now living illegally in the US.

My 50 top stories about men and boys' inequality from 2013 (part 1)....

Glen Poole · 18 December 2013 · Archived copy · Original

JANUARY

1. We don't spend equal amounts of money trying to cure male cancer

We've long known that we spend less time, money and energy trying to improve men's health. In January the Prostate Cancer charity revealed that we are still spending 3x less money on male cancer research than female cancer research, in spite of the gap being closed in recent years by the huge fundraising success of Movember. In the same month, new data revealed that men remain at significantly greater risk of developing cancer and dying from cancer.

2. Working class white boys are less likely to get to university

Also in January the Universities Minister, David Willetts, called on Universities to do more to help working-class white boys access further education after university applications from men fell by 22,000 and the university entry rate for men fell four times faster than the entry rate for women. Mary Curnock Cook, the head of the admissions service, Ucas, warned that men are becoming a disadvantaged group who are a third less likely to get to university. According to Cook the university gender gap will continue to grow and will be wider for boys and men from poorer backgrounds.

3. Beat up your boyfriend phone app causes outrage

'Boyfriend Trainer', a new free app which encouraged girls to domestically abuse their boyfriends caused outrage in January for encouraging women to electrocute, hit and mace a virtual boyfriend after he does annoying things – such as leaving his clothes lying about on the floor. It was made available through Apple, whom *The Telegraph* said had previously had "a good track record at disallowing apps which in any promote violence against women". Louise McCudden in *The Independent* said "sexism against both genders feeds off itself. Sexism against men is facilitated by sexism against women; sexism against women is justified by sexism against men."

FEBRUARY

4. Welsh nurses call for men's health strategy to tackle health inequality

In February the Royal College of Nursing in Wales (RCN) said that the principality needed a strategy to reduce men's high level of preventable, premature death. According to the RCN, 40% of men die before the age of 75, but many of these premature male deaths could be avoided if systems were put in place that would help them access the treatment that they need.

5. Top judge admits to House of Lords she unfairly demonized campaigning dads

In February the former High Court Judge and cross-bench peer confessed to the House the Lords she'd lied to them about the campaign group Fathers 4 Justice. In December 2012, Baroness Elizabeth Butler-Sloss told the House that she's received death threats from the group, a claim that was repeated in the national media. She put the record straight saying that while she had received threats, they weren't made by the group. Nadine O'Connor of Fathers 4 Justice said:

"The making of false allegations within the family courts is something that our fathers have to deal with on a daily basis, so as an organisation we were extremely upset about the allegations that were made against us."

6. A new political party launches for men and boys

February saw the launch of a new political party that aims to focus entirely on men's issues. Justice For Men and Boys (and the women who love them) is a right-wing, anti-feminist party that aims to contest the 30 most marginal

Conservative seats in the 2015. The party, run by Mike Buchanan, has published a draft manifesto with proposals in 20 areas including paternal access to children, education, employment, paternity fraud, domestic abuse and abortion law reform. You can offer your feedback on the proposals, and suggestions for other proposals to be included election manifesto for the 2015 general election at the J4MB website.

7. Young Men are less optimistic than young women

According to researchers at Durham University, men aged 16 to 24 are unhappy, unhopeful and deeply pessimistic about their future prospects. They have more negative expectations than their counterparts in the 1970s and 1980s and a bleaker outlook than young women from the same background. I reference the research in an article I wrote in Telegraph about the inequalities faced by young men later in the year.

8. Negative stereotypes are causing boys to underperform at school

In February, Bonny Hartley from the University of Kent released her latest findings on the impact that negative stereotypes have on boys performance at school. Her study found that girls from age 4 and boys from age 7 believe (and think adults believe) that boys are academically inferior to girls. She further found that when children aged 7-8 are told that boys tend to do worse than girls at school then boys' test scores fall. She further found that this "stereotype threat" can be counteracted. When children aged 6-9 were told that boys and girls were expected to perform similarly, the performance of boys improved. Hartley's earlier research warned teachers against fueling the gender gap in education by reinforcing negative stereotypes about boys.

To be continued…

Editor's note: People who've read the book "Equality For Men" are saying it's a "skillfully produced," "compelling," "really great," "truly excellent" book that "focuses on the main point brilliantly" and should be "mandatory reading." The best way to find out why is click here to buy Equality For Men by Glen Poole. –DE

Everybody jump on the rape train – Daily Mail's Jennifer Smith is the conductor

Paul Elam · 18 December 2013 · Archived copy · Original

Someone just emailed me a link to a Daily Mail article by Jennifer Smith reporting on the "torrent of death threats and sexist remarks," (apparently one comes with the other) that was allegedly unleashed on journalist Carolina Criado-Perez after she advocated for images of women being placed on British bank notes. A man and a women have been arrested and will soon be charged. They either tweeted something offensive, or threatening, or sexist, or something else altogether. The article did not say if the woman or the man threatened to rape Criado-Perez.

It is really hard to tell what precisely is alleged given that Smith did not cite the content of any of the tweets.

That is correct. An entire article in Daily Mail about criminal proceedings against people for making illegal tweets, only it did not include, you know, the tweets. To make matters worse Smith rambled through her piece never quite making up her mind whether the tweets were actual threats, or offensive or sexist or all three. She just kind of traded the terms back and forth like she was in a creative noun contest, and to make sure readers were confused as to what actually happened. That tends to happen when you don't tell them what actually happened. Or when you are making it up as you go along.

The article was also replete with other forms of confusion, not all of which was Smith's fault, but which she could have clarified a little more by bothering to ask the right questions. For example, this passage:

> Detectives ruled there was insufficient evidence to prosecute one suspect, while another who is accused of sending offensive messages to Stella Creasy MP will avoid sentencing as prosecution 'would not be in the public interest'.

Hmm, what could be in the public interest here? Maybe not prosecuting people who have not committed crimes? Maybe not turning satire or internet taunting into a legitimate rape threat only to find out that things like actual criminal codes and the like will get in your way if you want to prosecute someone?

Yeah, public interest. That's the ticket. The public isn't interested in it because it is pure bullshit.

The story is not a new one. It goes back several months before the Crown started to showboat the latest feminist outrage with the current witchhunt. Typhon gave it a brief treatment in a video back on August 1.

It is really hard to add anything here to what Typhon just pointed out. It is just a lot of obscure allegations about tweets that can be found by the millions all over the internet, and which are aimed at everyone and their brother. It is a part of modern life in the age of the internet. If you speak up about anything, someone will tweet you badly for it.

Most of us just get over it. Feminists play it like a cheap violin. You can bet your ass some woman will be on a £100 note now that the feminists have figured out how to damsel their way into it.

It is time to add to the lexicon, and we might as well give credit where it is due. This technique of using damseling to achieve goals that are quite likely stupid or worthless, like choosing people to be on currency because they have a vagina, or raising a cool $160,000 to make YouTube videos about video games that you don't even play can only be called one thing. A Sarkeesian.

I know, it is awkward, and it presents challenges. Am I really going to find myself typing words like Sarkeessianed, or Sarkeesianing? Well, yes, I am, because this is how third wave feminists are going to find support for their pet projects now that governments are starting to figure out just how much they cost. And now that white knighting and woman firsting is all the social rage, it will deliver in spades.

Want to raise a quarter mil to study the incidence of sexist remarks in Quentin Tarantino movies? Just start blogging and tweeting your intentions. When the inevitable jokester tweets that Tarantino should rape you, get the screen shot and tell your tearful story to Jennifer Smith. She'll announce your KickStarter and the next thing you know you will be taking notes on *Django Unchained* from your cabana in Antigua.

Do the Sarkeesian. You could laugh right in the face of your most avid supporters and blow their money on cocaine and Stoly. They won't even know the difference.

In this day and age, this is what we call being oppressed.

Elizabeth Sheehy can't even justify herself

Diana Davison and John Hembling · 18 December 2013 · Archived copy · Original

When responses started flooding in to the Ottawa Citizen article about a new book by law professor, Elizabeth Sheehy, the professor had a choice; face the criticism bluntly or weasel out of her responsibility. Sheehy is a feminist so she chose the latter option.

A Voice For Men and Barbara Kay, writing for *The National Post*, both addressed the insanity of Sheehy's recommendations in her book *Battered Women on Trial* but it was Kay's article that moved the good professor to explain herself. And what a treat that was. The recommendations Sheehy put forth are quickly summarized as follows:

1. Battered women who kill their spouses should not be tried for murder.
2. They should not go to jail as they have already been "prisoners of war" in their own homes.
3. We should refine the definition of "excessive force" to allow women who kill sleeping men the ability to claim self defence.
4. Charging women, who have murdered men, with murder is "arbitrary"

Surprisingly, the Canadian public are not yet ready to tolerate a public academic and legal scholar advocating the murder of their sons, brothers, husbands, or male colleagues. Barbara Kay's own rejection of Sheehy's intellectually bankrupt ideology seems to have hit its mark, but actually gave the morally-depraved professor entirely too much credit.

Where Kay excused her with the comment that "[w]hen ideology takes up the brain space normally reserved for reason and the golden principle of equality under the law, the very best minds can go AWOL" Elizabeth Sheehy should not be coddled as one of "the very best minds". Despite that misplaced generosity by Kay, she correctly points out that the existing "theory" called Battered Woman Syndrome, used to excuse murder and other violence by claimed abuse victims, is essentially a pile of shit.

> In fact, "battered woman syndrome" (BWS) is merely a theory, with the "science" behind it too flimsy to support any change to the legal codes. (See David M. Paciocco's 1999 book, Getting Away with Murder: the Canadian criminal justice system. Ironically, Paciocco was a colleague of Sheehy's at Ottawa U's law faculty.) Moreover, BWS has been rejected in other high courts, such as Australia's, which used Canada as a (negative) precedent.

The University of Ottawa's murder advocate replied "I wish I were the radical that columnist Barbara Kay claims I am in her column".

That's the first line of Sheehy's "defence" of her own position, and she's already lying. Barbara Kay does not claim Sheehy is a radical. The word "radical" appears nowhere in Kay's criticism. Rather, the columnist correctly identifies Sheehy as follows:

> She is an ideologue, whose gender-biased advocacy has been honoured by the Canadian Bar Association. Which begs the questions: How can a Bar Association throw centuries of hard-won legal protections out the window in the name of political correctness? And how can a faculty of law endorse such intellectual corruption in their classrooms?

Sheehy next positions herself as no more than simply a reporter of the news.

> I am a rather boring law professor who knows history and the law. The Ottawa Citizen reported that I said women are justified in killing their abusers, even if they are asleep or passed out. The thing is, back in 1982, a

> Nova Scotia jury of Jane Stafford's peers said just that, when they acquitted her of murder after a lengthy trial for the death of her husband Billy Stafford — of Life With Billy fame.

The thing is, Professor Sheehy, for a rather "boring" law professor, you absolutely have had a lot to do with shaping the current law that resulted in those acquittals.

I don't find her boring at all. Sheehy has an impressive feminist biography that outlines her extensive involvement with Women's Legal Education and Action Fund (LEAF) which has been, arguably, the most aggressive organization in lobbying for changes to the law. "As intervenors at the Supreme Court of Canada, LEAF has argued that…women who murder their husbands who battered them may have a defence of battered women's syndrome."

Where Sheehy tells us she's just studying legal history, absolving herself of responsibility for what the courts have already decided, it is a contemptuous farce. LEAF credits Sheehy with being "involved in many law reform activities around equality rights and social justice issues and was a co-counsel for LEAF in its intervention in R v JA ("advance consent" to sexual assault) (2011 SCC 28)."

The professor would have us believe that it's not *her* who thinks battered women should get away with murder, it is merely a precedent set by a jury of our peers and a Canadian Supreme Court judge. She doesn't think it's important that she was key in instituting the laws that caused them to reach those decisions. Let us make this clear: Sheehy claiming that the acquittal of women who have murdered isn't her fault is like Charles Manson claiming he didn't kill anyone because he, himself, never held the knife.

How stupid does she think we are?

Sheehy backpedals with "I would never advocate homicide and I don't in my book. Instead, I ask readers to judge for themselves." She pretends that her book isn't advocating a pro-murder position at all. All of Sheehy's hard work devoted to changing the legal system, for which she has won an award, is shoved in the closet when people start asking questions. "Who, me? I'm just a boring nobody," says the serial killer. In fact, isn't that what the neighbours always say after the fact? "He looked like an average guy."

Now, rather than making a moral argument for pre-emptive murder, Sheehy is attempting to downplay her own published position as if it's merely a legalistic weather report.

We are being asked to ignore what *The Ottawa Citizen* reported:

> Would it not be just, Sheehy asks, "to shift the risk of death to those men whose aggressions have created such dehumanizing fear in their female partners?"

> Battered women can justly kill abusive partners "because a woman in that circumstance has already lived in captivity," she said. "She's already lived in a form of imprisonment and enslavement in a relationship like that."

> Sheehy was pleasantly surprised by the higher-than-expected number who were either acquitted or had charges dropped. But she said it was "disappointing and worrisome" to see how many women had pleaded guilty.

> Mandatory minimums are a "huge, huge barrier" to justice for battered women who kill their abusers, she said.

But forget what you just read. Elizabeth Sheehy is in control of history and she wishes to delete her own words from the public record. She's studied history and, as a feminist, is well aware that it can be rewritten. Let's call this the Herstory of Elizabeth Sheehy, in which she is completely innocent of advancing any personal agenda or exercising her position to install a pussy pass for murder into the legal system.

So how long has Sheehy been corroding equality in the law? From a downloadable doc about a seminar she gave:

> Elizabeth Sheehy has worked in the area of legal defences for battered women who kill for 20 years; she too worked on the SDR and has participated in research and publications with respect to reform of the law of self-defence. For example, her publications include:
>
> * Thrice Punished: Battered Women, Criminal Law and Disinheritance (2004) 8 Southern Cross University Law Review 96. With Barbara Hamilton.
>
> * Battered Women and Mandatory Minimum Sentencing (2001) 39 Osgoode Hall Law Journal 529.
>
> * Review of the Self-Defence Review (2000) 12 Canadian Journal of Women and the Law 197.
>
> * The Response of the Canadian Association of Elizabeth Fry Societies to: Reforming Criminal Code Defences. Provocation, Self-Defence and Defence of Property. (Ottawa: Canadian Association of Elizabeth Fry Societies, 2000).
>
> * Stop Excusing Violence Against Women! NAWL=s Position Paper on the Defence of Provocation. With Andrée Côté and Diana Majury. (Ottawa: National Association of Women and the Law, 2000).
>
> * What Would a Women's Law of Self-Defence Look Like? (Ottawa: Status of Women Canada, 1995).
>
> * Developments in Canadian Law after R. v. Lavallee in Women, Male Violence and the Law, Julie Stubbs, ed. (Sydney: Institute of Criminology, 1994) 174.
>
> * Defending Battered Women on Trial: The Battered Woman Syndrome and Its Limitations (1992) 16:6 Criminal Law Review 387. With Julie Stubbs and Julia Tolmie.

And what was the aim of her seminar?

"This course is aimed at both preparing future lawyers –that is, you!— to defend battered women caught up in the criminal justice system and at developing a package of materials to aid defence lawyers charged with this important task."

How's the weather up there, Elizabeth?

In her lame attempt to defend her own arguments, this law professor has shimmied from a moral argument to an economic one. She explains her *real* concern is not helping women legalize murder but to pose an intriguing question of resources: "Is it an appropriate expenditure of taxpayer dollars to prosecute battered women [who murder] at full tilt, in light of the compassionate response of Canadian judges and jurors who hear all the evidence?"

See? Its not about whether killing your spouse is justified, or morally defensible, it's just cheaper if we don't prosecute women who kill. Perhaps the University of Ottawa will grant Sheehy an honorary degree so she can teach economics next semester.

In regards to whether or not battered women should be given the opportunity to murder with impunity, we should look closely at the honesty of their advocates. As it stands, Elizabeth Sheehy can not even justify herself.

My 50 top stories about men and boys' inequality from 2013 (part 2)....

Glen Poole · 19 December 2013 · Archived copy · Original

MARCH

9. More male victims of rape come forward in wake of Jimmy Saville case

It's difficult to find anything positive to say about the Jimmy Saville sex scandal but one upside appears to be that more male victims of rape and sexual abuse are reaching out for help. The trend was revealed in an interview with Duncan Craig who set up Survivors Manchester in 2009 after he was turned away from local rape support services himself for being a man. Duncan's doing great work in Manchester and tragically the majority of towns and cities in the country don't have a local support service for male victims.

10. 92% of allegations are made by women are false

Keir Starmer QC, the Director of Public Prosecutions, confirmed that false allegations of rape can and do happen and must be treated seriously and that in 92% of cases people suspected of making a false allegation of rape or sexual abuse are women.

Allegations can ruin reputations and devastate lives, Starmer added. "Such cases will be dealt with robustly and those falsely accused should feel confident that the criminal justice system will prosecute these cases wherever there is sufficient evidence and it is in the public interest to do so."

However some campaigners were concerned that Starmer downplayed the scale of the problem of false allegations.

11. Male nursery worker subjected to sexism from female colleagues

Sexism cuts both ways and in March, John Warren, who is a regional manager for a chain of children's nurseries, revealed how he was the victim sexism in his early career.

John was bullied throughout his training by his teacher for being a man; he was unable to do a required placement in a special baby unit because he was a man and after applying for 42 jobs without getting an interview he was told that "mothers didn't want a man looking after their children".

Fortunately, John stuck with his career choice and is now a champion for boys in particular to have more time with male role models.

12. National Union of Students wages war on lads

The National Union of Students declared war on lads after a self-selecting survey of female students came to the conclusion that sexism, laddism and sexual harassment are such serious problems on campus that the Women and Equalities Minister Jo Swinson should "convene a summit on 'lad culture'."

Meanwhile, the NUS remained silent about the fact that women are now a third more likely to get to university and the gender gap is widening. According Mary Curnock Cook, the head of the university admissions service, Ucas, the "gap between males and females" is worrying and they are "beginning to look at men as looking more like the disadvantaged group".

Meanwhile Patrick Hayes at Spiked Online revealed that the NUS's survey sample was unrepresentative with participants being around 9 times more likely to be feminists than the rest of the population.

13. Men in the criminal justice system are treated more harshly than women

The Guardian commentator, Ally Fogg, delivered an excellent response to plans to treat women in the criminal justice system less harshly. Fogg supported the idea of prison reform but was at a loss to understand why these reforms should only apply to women. In a thoroughly researched article Fogg revealed that:

"Women make up more than a third of formal police cautions and nearly a quarter of court defendants, but fewer than 5% of prisoners. Even when all other factors are taken into consideration, women are significantly less likely to be imprisoned at all, and receive shorter average sentences than men for the same offences."

A similar trend is seen with boys who account for "81% of child offenders, and 95% of those in custody".

14. Men in Europe dying 7.5 years sooner than women

Research by the World Health Organization revealed that the life expectancy gap between men and women is 7.5 years on average in Europe. While life expectancy is improving, men have not yet reached the average rise in years of life that women enjoyed back in 1980.

Prof Alan White, chairman of the Men's Health Forum and professor of men's health at Leeds Metropolitan University, said: "men are not programmed to die young. Although the survival gap between men and women has always been present it does not have to be so wide."

Previous research by Professor White's team had found that men in Europe are twice as likely to die before the age of 65.

15. Labour Party supports mums but not dads

The Labour Party, which aspires to be a "one nation" party, revealed itself to be more of a "one gender" party in March. The party responded to news that the the Coalition Government is making a real terms cut in both maternity and paternity pay from 2013/2014 by launching a #MumsNotMillionaires campaign and ignoring dads in the process.

I responded to the news on my Helping Men blog as follows:

"The #MumsNotMillionaires campaign sits within a much broader campaign to present Government cuts as having a greater personal impact on women than men.

"Whether it's The Fawcett Society describing the Government's austerity measures as the biggest threat to women's rights in "living memory" or Unison campaigning "to stop women being ground down by the government's devastating cuts", the idea that the cuts are a gender issues is a political meme that has taken hold."

This is in spite of the fact that the number of men in work fell at nearly 50 times the rate for women from 2008-2012 (with 387,000 fewer men in the workplace compared with 8,000 fewer women).

16. Disgraced MP highlights archaic law that only women can use against men

The bizarre case of the disgraced MP, Chris Huhne, who avoided a driving ban by asking his wife to take a speeding fine for him, brought to light the archaic and sexist law of marital coercion. Under the law wives (but not husbands) can claim that they only broke the law because their spouse coerced them.

Huhne's ex-wife, Vicky Pryce, brought the matter to light after the couple had split. Both Huhne and Pryce received eight-month prison sentences after it emerged that she had taken driving penalty points for him a decade ago. The former energy secretary pleaded guilty on the first day of a planned joint trial in February, and economist Pryce was later convicted by a jury. Both have now been released from jail.

In a bizarre twist in the tale, Britain's most high-profile black woman judge, Constance Briscoe—who was a friend and neighbour of Vicky Pryce—was accused of working with a Sunday newspaper to bring down Chris Huhne.

Briscoe has now been suspended and charged with perverting the course of justice and will stand trial in January 2014.

17. £4 million Government funding ignores 4 million male victims

Charities helping male victims continued to be excluded from the Government's Rape Crisis Fund in 2013. Minister Helen Grant announced £4 million in funding to open four new rape crisis centres and secure 65 existing

centres.

Martyn Sullivan, the chief executive of Mankind Counselling in Brighton, said: “We welcome any funding that supports victims of rape and sexual abuse but it saddens us that yet again little thought has been given to adult male survivors of sexual crimes.

“The Government’s own figures estimates that 1 in 9 males have suffered childhood sexual abuse and 1 in 29 have experienced rape in adulthood. With this decision, they have chosen to ignore the 3.8 million actual men and boys that these figures represent.

18. Charity sector blocks family law reform

Karen Woodall, formerly of the Centre for Separated Families, continued to be one of the fiercest critics of the way we deal with family breakdown in the UK. In March she claimed that Government plans to reform family law had been blocked by the charity sector saying:

“It has taken less than three years to arrive at a place where all the voices speaking for fathers, whole family support and collaborative services to separating parents have been silenced at the policy tables.

“There is a massive mismatch between what governments believe happens to families when they separate and the reality. That mismatch is created and furthered by a ‘sector’ which sits around the government.

“Despite administration changes, business as usual continues. And that business as usual has got absolutely nothing whatsoever to do with supporting fathers or ensuring that children maintain their relationships with both of their parents.

“Despite its promises of a brave new world, this government has created an illusion that something has changed, whilst changing nothing at all. Apart from removing all the voices that spoke for change and silencing all the support for separated fathers”.

To be continued…

Editor’s note: People who’ve read the book “Equality For Men” are saying it’s a “skillfully produced,” “compelling,” “really great,” “truly excellent” book that “focuses on the main point brilliantly” and should be “mandatory reading.” The best way to find out why is click here to buy Equality For Men by Glen Poole. –DE

My 50 top stories about men and boys' inequality from 2013 (part 3)....

Glen Poole · 20 December 2013 · Archived copy · Original

APRIL

19. Campaigner for equal rights of male victims kills himself

April saw the sudden death by apparent suicide of the Canadian men's rights campaigner Earl Silverman. Silverman was a victim of domestic abuse at the hands of his former wife and struggled to access help:

"When I went into the community looking for some support services, I couldn't find any. There were a lot for women, and the only programs for men were for anger management," he said recently. "As a victim, I was re-victimized by having these services telling me that I wasn't a victim, but I was a perpetrator."

Three years ago Silverman set out to help other men in his position by turning his own home in Calgary into the Men's Alternative Safe House (MASH). Around 20 men, some with children, used the service before it closed last month.

Silverman, who self-funded the venture, was unable to keep up with the bills and closed the shelter and sold his home last month. He was found hanging in the garage.

Around $5,000 was raised by men's rights activists in the wake of the death to establish and Earl Silverman Center for male victims of domestic violence, though the future of this project remains uncertain.

I wrote a tribute to Earl Silverman at the Good Men Project and was impressed with Ally Fogg's "need knows no gender" article in The Independent.

20. Scouting and Guiding confirm their sexism towards men

In 2013 the Guides declared itself to be the "ultimate feminist organisation" with the arrival of its new chief executive, Julie Bentley who aims to "use her frontline campaign experience to direct Girlguiding UK's growing work to give girls a voice on the social issues impacting girls' futures.

The worldwide Scouting and Guiding movement, founded in England, has more than 40 million members and attracts more nations to its global "Jamborees" than the Summer Olympics. It is an internationally significant movement and we now have a situation in the UK where Scouting is concerned about women and girls being equally represented at every level—but doesn't consider gender issues from a male or female perspective. Meanwhile, Guiding is taking a much more gender conscious approach in terms of issues like violence against women and girls, but doesn't concern itself with the equal representation of men and boys in the movement and in fact bans men from its leadership.

Bentley has so far defended the status quo telling the BBC that girls need access to girl-only spaces and girls should also have the choice to join the Scouts. Some girls join both Scouts and Guides but male-only spaces are now banned from the movement.

I explored the changing gender landscape in Scouting/Guiding in my Good Men Project feature "who took the boy out of boy scouts?"

21. Girl Writes What lectures Libertarians on gender equality

This is not so much a news story rather a plug for one of the most consistently watchable anti-feminist thinkers on gender issues in the English-speaking world. Karen Straughan is a divorced Canadian mother of three who has become a YouTube hit with the men's rights community under the screen name *girlwriteswhat*.

In April, Karen got out of the kitchen (where she films most of her broadcasts) and headed to New York to lecture

the Libertarians on gender equality. The talk is particularly notable for the refutation of the idea that men oppress women in the way that whites oppressed blacks.

You can see Karen's lecture on YouTube and read the transcript on her blog.

22. 70% of child abductors are mothers

The Guardian carried interviews with two fathers whose children had been abducted by their mothers.

According the article the number of children abducted and taken abroad by a parent has risen by 88% in just under a decade, according to official government figures. About 270 new cases were reported in 2003-4, while last year there were more than 500 new reported cases. According to the charity Reunite International, in 70% of cases the abductor is the mother.

The Rights of Man blog reminded readers that the BBC had previously published a story revealing that "74% of people thought fathers were most likely to abduct their children".

23. Feminist campaigners oppose university men's group

The University of Toronto became a symbolic battleground in the gender wars in 2013 with violent opposition to a series of talks by leading experts on men's issues rapidly becoming a cause célèbre for men's rights activists around the globe.

A broadcast by CityNews Toronto described this controversy as "an ugly battle…a battle of the sexes [that] includes allegations of hate speech, free speech, bullying, harassment [and] even violence".

The video footage of feminist protestors trying to prevent Dr. Warren Farrell, the creator of the proposed White House Council on Boys & Men, from delivering a talk on 'the boy crisis in education', was certainly shocking.

I wrote about the story at the Good Men Project and facilitated a public discussion between two men on opposing sides of the debate.

24. University Men's Officers still opposed by sexist NUS

The debate over whether University student unions should have men's officers bubbled up again in 2013 in Manchester. One male student, Matt Fenton, proposed that the union should have a men's officer but the idea was rejected by the union assembly. The student newspaper, The Mancunion, ran an opinion piece before the vote called "the executive team doesn't need a men's officer", though the most insightful opinions come below the line form a commentator called "Joe" who said:

"If, when a man tries to raise his gender-specific issues he gets told to "man up" and "check his privilege," that's precisely the reason he needs an outlet that *won't* judge him for it. *That is precisely why he needs an officer*. It's not about spreading misogyny or fighting back against women.

"Men have unique needs that can't be addressed the same way we address general issues, and they aren't currently addressed. It sucks that that difference exists, but it's a fact of life. What's the best way to address them? Appoint somebody who's job it is to understand and cater to men."

Meanwhile the National Union of Students maintains its policy of supporting a drive for a "women's officer" in every university whilst simultaneously opposing any men's officers being elected

MAY

25. Calls to helpline for male victims treble thanks to Coronation Street

Mark Brooks of The ManKind Initiative thanked Coronation Street for making a difference to the lives of male victims of domestic abuse in May.

Following Coronation Street's success at the British Soap Awards for its cutting edge domestic abuse storyline

involving the character Tyrone Dobbs as a male victim, UK charity *The ManKind Initiative* believes the storyline has made a difference to hundreds of thousands of men who suffer in silence behind their front door.

The charity experienced treble the number of calls to its national helpline when the episodes featured the domestic abuse storyline (including from mothers and sisters wanting help for their son or brother). One caller remarked that after seeing the storyline with his abusive partner, he wrote the number of the charity's helpline number down, called and has now escaped from the relationship he was in.

26. Masculinity is in crisis (again)

One of the biggest surges of interest in men's issues in the media this year was sparked by Diane Abbott, MP, who delivered a speech at the think tank Demos about the "Crisis of Masculinity".

Early previews of Abbott's speech, revealed that she would say: "It's all become a bit like the film Fight Club – the first rule of being a man in modern Britain is that you're not allowed to talk about it."

Writing in The Guardian, I responded, saying: "Looking at a preview of Abbott's speech, it becomes apparent that Labour's new message about valuing fathers is underpinned with a familiar, negative narrative about disaffected men who are hyper-masculine, homophobic, misogynistic and obsessed with pornography. Abbott is right to say that there aren't enough men engaged in conversations about manhood, but is it any wonder when modern masculinity is described in such negative terms?"

In addition to my comment in The Guardian I compiled a list of the Top 10 responses to Diane Abbot's speech here.

27. Researchers prove (again) that men are victims of domestic violence

In May, a new study, heralded as the most comprehensive review of the scholarly domestic violence research literature ever conducted concludes, among other things, that women perpetrate physical and emotional abuse, and engage in control behaviors, at comparable rates to men.

The Partner Abuse State of Knowledge project, or PASK, whose final installment was published in the journal Partner Abuse, is an unparalleled three-year research project, conducted by 42 scholars at 20 universities and research centers, and including information on 17 areas of domestic violence research.

For more information see the Domestic Violence Research Group.

28. The Other Gender Divide

The Guardian ran an article on its Datablog by Mona Chalabi in April, which, after dealing with the predictable and unquantifiable caveats that "women suffer more than men as a result of their gender"—provided a strong list of hard facts about the inequalities that men experience.

The article—"the other gender divide: where men are losing out"—covered many key men's issues like suicide, workplace deaths, boys' education, the harsher treatment of male prisoners and gave a new insight I hadn't encountered before, than men are more likely to be made redundant and less likely to be re-employed than women.

The article is worth a read and stands as testimony that the issues that advocates for men and boys have been highlighting for years are starting to reach the edges of the mainstream.

Editor's note: People who've read the book "Equality For Men" are saying it's a "skillfully produced," "compelling," "really great," "truly excellent" book that "focuses on the main point brilliantly" and should be "mandatory reading." The best way to find out why is click here to buy Equality For Men by Glen Poole. –DE

Southern Poverty Law Center takes aim at A Voice for Male Students

Robert O'Hara · 20 December 2013 · Archived copy · Original

Yesterday, the Southern Poverty Law Center posted an article on the "anti-woman" section of their website targeting, of all people, Johnathan Taylor from A Voice for Male Students. In it, writer Arthur Goldwag states:

> "The alleged spread of this anti-male "rape culture" on college campuses is getting new attention from the political right. The most dramatic example of that may be the website A Voice for Male Students, founded by "men's rights activist" (MRA) Jonathan Taylor. To Taylor, American colleges are key battlegrounds in the all-out war that feminism has allegedly been waging against boys and men since the mid-1970s — a war that Taylor says they appear to be winning."

Taylor, who has never identified himself as amember the "political right" or any other political affiliation, has established himself as the Men's Human Rights Movement's go-to guy for discrimination against males in education.

[image]Having made excellent videos for years concerning the matter, he established his website last year as a warehouse of information concerning misandry and discrimination against men and boys in all levels of education. He is regarded by many as being unmatched in expertise in this area and is also regarded as being the most eloquent advocate for male students everywhere.

"A Voice for Male Students' Taylor doesn't do his cause any favors with his strident, relentlessly accusatory rhetoric," says Goldwag. "His over-reliance on cherry-picked anecdotes and out-of-context quotations, or his monomania about hegemonic feminism."

Taylor's "anecdotes" are hardly "cherry picked," as Goldwag contends. His assertion that male students are in the minority and are quickly becoming a rarity in higher education is well documented not just by Taylor, but also by the National Center for Education Statistics.

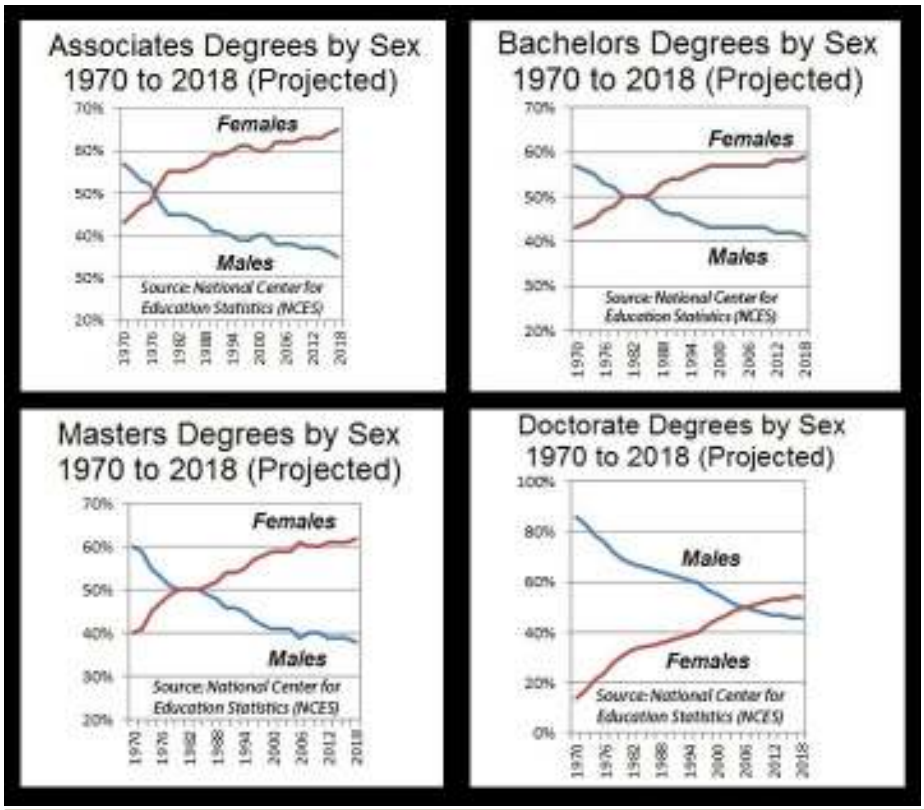

Source: A Voice for Male Students from the National Center for Education Statistics

In the spring of 2012, the SPLC published in its Intelligence Report a list of several "anti-women" websites. Included were A Voice for Men, SAVE Services, Men's Rights Reddit and the False Rape Society.

The SPLC has since backpedaled from calling out these organizations as all-out "hate sites." In a subsequent article dated May 2012, Goldwag stated: "It should be mentioned that the SPLC did not label MRAs as members of a hate movement; nor did our article claim that the grievances they air on their websites – false rape accusations, ruinous divorce settlements and the like – are all without merit."

Yet in his latest article Goldwag re-characterizes these same websites in derogatory terms when he asserts: "A Voice for Male Students, which appears to take its name from the much more virulent MRA site known as A Voice for Men, does not qualify as a so-called 'hate site.'"

"It's not like Goldwag was talking about AVFMS on a blog called 'Generally Good-Faith Groups Advocating Social Justice.' He included it in a blog called "Hatewatch" and categorized the article discussing my website under the blog section "Anti-Woman," said Taylor in an email response to AVFM News.

"He also misrepresents AVFMS as being dramatically far-right (AVFMS has always been non-partisan) and accuses it of over-reliance on misquotations, statements for which he provides no evidence."

"If organizations like the SPLC were committed to monitoring all types of institutionalized hatred regardless of which sex it is directed at, websites like A Voice for Male Students would not need to exist. But currently we have a pervasive problem regarding anti-male bias in academia that has remained unaddressed from a pro-equality, pro-human rights perspective for too long. AVFMS exists to help fill that void," he added.

A Voice for Male Students and AVFM are currently partners with the National Coalition of Men in starting men's issues groups across the U.S modeled on the Canadian Association for Equality's similar groups in Canada.

Kids, false reporting is bad, mmmkay?

John Hembling (JtO) · 20 December 2013 · Archived copy · Original

Occidental College in Los Angeles, California is not the first school to institute a system designed to facilitate the anonymous reporting of sexual assault and rape. Nor will the LA college be the last. However, it is presently at the centre of public attention and outrage, outrage because the online anonymous sexual assault reporting tool has been used exactly and precisely as it was designed to be used. The problem is that it was used by the wrong people.

Writing for the Huffington Post, Tyler Kingkade reported that "internet trolls" filed at least 400 false rape reports through the Occidental College anonymous online form. Kingkade wrote that members of a [scare-quotes] men's rights website and the online-mobious-strip-of-tomfoolery, 4chan, weighed in, quickly suggesting the form be bombed with false reports. And why not, that is why the system is anonymous. That is the purpose.

Rape and sexual assaults are serious crimes. That seems like an obvious and redundant point to make, but it has become relevant in the widespread pious posturing of shock and outrage that just-anyone would abuse an instituted system for enacting aggression through an anonymous proxy. Just imagine!

Of course, the fatal design flaw in the Occidental College anonymous assault reporting tool is that just-anyone *can* use it. Clearly, only members of a protected caste should be able to access an online tool accusing those outside their caste of violent or sexual crimes from behind a screen of anonymity. The college's administration are, of course, working on a solution to that flaw.

One possible solution – I thought it up while writing this – would be for the school's victims' center to supply cards printed with hash-generated keys. The numbers could be encoded as QR codes, saving accusers from the difficult task of correctly hand typing a generated key value. Victims could have easy access to a bin full of printed cards, located next to the bin of condoms and the table full of literature. Of course, this would all be located in a victim-only area, preventing the wrong people from using any of the supplied digital keys. Then, of course, scanning a card with a QR code would take any "victim" directly to the online accusation form right from her smart phone, and the wrong people (men's rights activists and other "trolls") would be effectively locked out of the anonymous accusation tool.

As everybody knows, men's human rights activists are exclusively male, white, cis-gendered, middle-aged and angry. They're easy to spot.

However, when the "men's rights" website (actually Reddit, thus the scare-quotes) mentioned by Kingkade reported that the form was being flooded with false reports – I posted a comment on the site, including the headline, which read as follows:

> "'Men's rights activists' conspire to cripple college rape reporting system with false reports"
>
> GOOD! Go forward, brothers, and fuck their shit up.
>
> Rape is a crime. If somebody has a report to file of being the victim of this crime – file that report with a POLICE ORGANIZATION, not with some jumped up kangaroo court or administrative star chamber. And when operating in an environment where the star-chamber rules – FTSU with the same fraudulent reports they've tuned their system to process against you.

However, contrary to the possible perception that the Men's Rights subreddit is populated exclusively by rape-enabling-neckbeard-MHRA-types (like me) a majority of the individuals reading my comment condemned and down-voted it.

In addition, several follow-on commenters showed a clear understanding which I continue to lack, that false reports of sexual assault are bad, as distinct from non-false reports of the same. The difference being which demographic files those reports, either the female victims of sexual crime, or male sexual criminals.

In response to my Reddit comment:

> "This came off so silly and juvenile I thought it was one of the troll comments the mods talked about, but you seem to be some kind of widely-known MRA. In favour of making false reports. Appalling."

Of course, this comment and the concomitant condemning down-votes created considerable confusion in my mind. The term "false reports" is likely the culprit. My definition was clearly in error. A false report of rape is not one in which the crime being reported did not actually happen. A false report is one made by a non-victim. This obviously requires further clarification of the term "victim." Not somebody subjected to an actual incidence of sexual violence, but rather a member of the protected victim demographic – those whose reports of victimization should be correctly made from anonymity, enabled by a system such as that in place at Occidental College in California.

Another response said:

> "Fuck their shit up" has to be done with some sophistication, so you don't look like an asshole with nothing but hate on the agenda. This wasn't the time to do that….

It certainly would be awful to look like an asshole with nothing but hate on the agenda. But that's not all the commenter supplied.

When we talk about rape, we are talking about a felony. Unless we're talking about regretted sex, or drunk sex, or refused sex, or no sex, or imaginary sex, or bad-idea sex, all of which are variously defined as criminal offences or sometimes not criminal offences, depending on legal jurisdictions. Victims, we must understand, are not fully realized, self-possessed adults in the same way that men are. Thus, for victims, consent to sex, enthusiastic participation in sex, and even non-sex do not actually constitute acts of volition. Victimization, including criminal victimization, occurs whenever a member of a victim-demographic feels like it.

The Reddit user correctly and roundly condemning my false-reporting endorsement also correctly pointed out that:

> All complaints of rape **should** be handled by law enforcement. No student **should** agree to be subject to such a process and **should** hire legal counsel immediately." [emphasis mine]

Indeed, if we're going to work towards a more perfect society realizing the doctrine that all animals are equal, it's important to remain focused on what should be, rather than what is.

But this is very good news indeed for the proponents of rape culture–that's the cultivated public narrative that rape and sexual assault, are not the lowest-incidenced crimes tracked by law enforcement according to the FBI's Bureau of Justice Statistics; rather, rape is a dominant feature of our culture. However, to understand how, in the relative absence of rape as defined by law enforcement – rape (of victims) is a foundational feature of the culture, a redefinition of the term is necessary. Thankfully, thousands of individual activist victims have been working on this for years.

You know, like this.

Although the above image is likely a photoshoped fake, it correctly characterizes the meaning of "rape" in the context of feminst-defined "rape-culture."

The New Rape[TM] isn't a violent crime, it's a feeling. A rape occurs not when a victim is victimized, but when a self-selecting victim has an emotion. In fact, in Toronto, while attending a presentation by Drs Paul Nathanson and Catherine Young, I was instructed by a crowd of victims that regret after enthusiastic consensual sex /is/ rape. The post-facto change of opinion from "let's screw" to "damn, that was a bad idea" is in the mainstream gender ideologue narrative, definitionally rape, and of course, Rape-Culture[TM].

However, as a very bad man, and one prone to use redundant adjectives, my continued re-education by pious

bloggers continues. I'm thankful that the other very bad folks, including feminine patriarchal collaborators at AVfM, will continue to afford me space as a token on the site.

And I thank you all for your continued, and very kind attention.

Qantas places women in its management – S&P reduces credit rating to 'junk'

Mike Buchanan · 20 December 2013 · Archived copy · Original

We now know a good deal about the impact of increasing female representation on corporate boards. Longitudinal studies (the only ones of any relevance, as they separate causation from correlation) of companies in the United States, Germany and Norway show it leads to corporate financial decline. A briefing paper on the matter prepared by Campaign for Merit in Business has the Abstracts and URLs of five such studies:

Increasing gender diversity on corporate boards leads to declines in financial performance: the evidence

Across the developed world major corporations are increasing female representation on their boards and senior executive levels, sometimes under government pressure, sometimes not. We're indebted to M, a supporter who lives in Eastern Europe, for pointing us to some intriguing pieces. He's just come up with a new one, a real gem, relating to Qantas. From Wikipedia's entry on the company:

> Qantas Airways Limited is the flag carrier of Australia. The name was originally '*QANTAS*', an acronym for 'Queensland and Northern Territory Aerial Services'. Nicknamed 'The Flying Kangaroo', Qantas is Australia's largest airline, the oldest continuously operated airline in the world, and the second oldest in the world overall… Qantas carries a 65% share of the Australian domestic market and carries 18.7% of all passengers travelling in and out of Australia.

Qantas has been going through turbulent times (pun intended). With fairly stable revenues and passenger numbers, it moved from an A$249 million profit after tax in 2010/11, to losses of $244 million in 2011/12, and a derisory profit of just A$6 million in 2012/13. Also from Wikipedia:

> In August 2011 the company announced that, due to financial losses and a decline in market share, major structural changes would be made. Up to 1,000 jobs would be lost in Australia…

The last thing Qantas would need in such difficult times would be time-consuming and distracting initiatives to drive up female representation on its board and senior executive levels. Under government pressure, however, that's *exactly* what it has faced for years, since at least 1999. Our thanks to M for pointing us to a 24-page document which will be depressing reading for any normally intelligent person – gender feminists, by contrast, will *love* it – Qantas's 2011/12 report to the Equal Opportunity for Women in the Workplace Agency (EOWA):

131207 Qantas 201112 report

To protect your sanity we've extracted from the document just a little of the content, from p.3:

Introduction

The Qantas Group is covered by the Equal Opportunity for Women in the Workplace Act 1999 (Commonwealth) and to comply with the Act is required to:

– Develop an equal opportunity for women in the workplace program

– Report annually (by 31 May) to the Equal Opportunity for Women in the Workplace Agency (EOWA) on the program and its effectiveness.

The report is being submitted on behalf of the Qantas Group and covers our workplace program gender diversity activities during the reporting period 1 April 2011 – 31 March 2012.

Diversity Highlights for 2011/2012

Representation:

– The Qantas Board of Directors appointed one additional woman, increasing female representation to 25%, up by 8% since the last reporting period.

– Qantas has 57% female representation on the Qantas Foundation Board, as 4 of the 7 Directors are women.

– 2 of the 10 Directors of the Qantas Superannuation Board, including the Chairman are women, representing 20% of the Board.

– During the reporting period, the number of women employed on the Qantas Executive Committee (ExCo), reporting directly to the CEO increased to 3 or 27%. This is a significant increase from having zero representation 3 years ago in 2009.

– Qantas' Company Secretary is female.

– The number of women in Senior Management roles (levels 2-4 in Table A) increased by 2% to 29% during the reporting period.

<End of extract. We apologise for inflicting that on you.>

So what's been the consequence of the relentless march of women into senior roles at Qantas, both before and during the period in which the company has faced severe financial difficulties? Well, Standard & Poor's (S&P) have just cut Qantas's credit rating to 'junk' (link below). Oops.

http://www.bbc.co.uk/news/business-25252286

In an effort to pour salt into Qantas's wounds, Australia's government is refusing to bail out the company, despite having assaulted it with gender diversity initiatives since at least 1999. We expect this matter will be resolved by an Asian company – probably a Chinese one – taking over Qantas, and immediately cancelling all such stupid initiatives. We assume that Australian feminists, and the politicians who've pandered to them for so long, are proud to have brought a once-great company to its knees.

As time goes on, across the developed world, we'll see ever more examples of major companies being destroyed by gender diversity initiatives, and the Chinese in particular buying the assets at rock-bottom prices.

Beware The Blue Eyed Butcher: Susan Wright

AVfM Video Source · 20 December 2013 · Archived copy · Original

Woman stabs her husband over 193 times… TV show tries to paint her out to be sympathetic.

Subscribe to The Mad Shangi for more.

Great Moments in MGTOW

AVfM Video Source · 20 December 2013 · Archived copy · Original

On of our favorite series by the guys at MRA Edmonton is “Great Moments in MGTOW.” Here’s a perfect example:

For more, subscribe to MRA Edmonton.

An attack on bachelors – and their reply

Peter Wright · 21 December 2013 · Archived copy · Original

In the 1890's a proposed 'tax on bachelors' caused the very first MGTOW (Men Going Their Own Way) and Men's Rights group to form.[1] At that time a group of bachelors banded together in response to the tax and to fight for their freedom from gynocentric slavery. They can also be considered the first Men's Rights group to fight against patently misandric laws.

Background

In 1896, a Mrs. Charlotte Smith, feminist activist and President of the Women's Rescue League, spearheaded an anti-bachelor campaign, based on her concerns about the increasing numbers of women who could not find husbands — a surprising development considering men outnumbered women in the United States then by 1.5 million.[2] Her solution to the "problem" was to denigrate, malign, and ultimately punish bachelors in order to pressure them into marrying any women unlucky enough to remain unwed. Mrs. Smith's malignment of bachelors began with attacks on public servants and officials, saying that bachelors have always been failures, and that bachelor politicians, especially, were "narrow minded, selfish, egotistical, and cowardly." She further claimed that, "It's about time to organize antibachelor clubs in this state. It should be the purpose of every young woman to look up the record of each and every man who is looking for votes and, should his moral character be such would make him unfit for office, then his shortcoming should be the point of attack by the antibachelor women of Massachusetts. There are 47,000 girls between the ages of 20 and 29 years in this state who cannot find husbands… [and] the bachelor politicians, they do not dare discuss the social evil question."[3] She states:

"No man can be a good, honorable and upright citizen who has not entered into the holy bonds of wedlock" [Charlotte Smith][4]

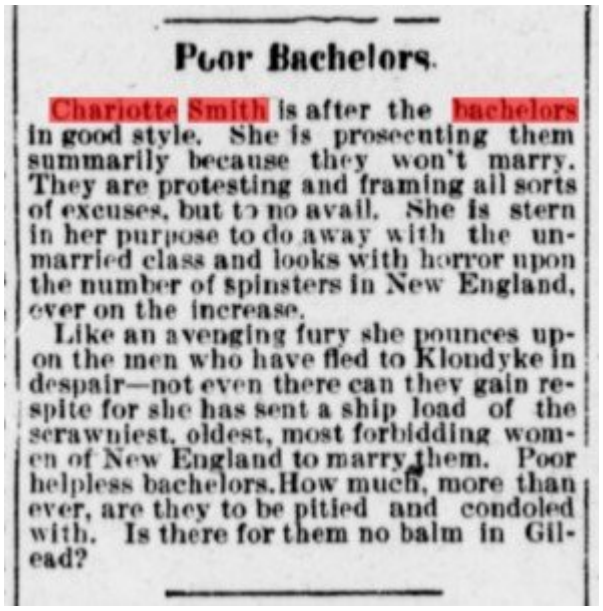

Poor Bachelors.

Charlotte Smith is after the bachelors in good style. She is prosecuting them summarily because they won't marry. They are protesting and framing all sorts of excuses, but to no avail. She is stern in her purpose to do away with the unmarried class and looks with horror upon the number of spinsters in New England, ever on the increase.

Like an avenging fury she pounces upon the men who have fled to Klondyke in despair—not even there can they gain respite for she has sent a ship load of the scrawniest, oldest, most forbidding women of New England to marry them. Poor helpless bachelors. How much, more than ever, are they to be pitied and condoled with. Is there for them no balm in Gilead?

The Chipley banner, Sept. 1897

Part of her remedy was to have bachelors excluded from employment in prominent public sector positions. Her second punishment proposed a universal bachelor tax of $10 per year be applied,[5] amounting to between 1-4 weeks of the average wage, with the proceeds to provide living standards for 'unmarried maidens', orphans and the poor. In 1911, Mrs. Smith was still spruiking the tax on bachelors, claiming statistics showed that 60% of eligible men in Massachusetts never married, especially men of "small means" because "in order to be popular at the club now it is necessary for a man to have one or two automobiles, a yacht, and two or three mistresses, but no marriage."[6]

Many proponents of the tax believed that it would encourage marriage and thereby reduce the state's burden to care for those who did not financially support themselves. Perhaps most importantly, Mrs. Smith felt that the tax would lower the number of men "who go around making love to young girls."[6]

The bachelor band of 1898

The bachelor tax proposed by Smith was by no means the first. In 1827 a "highly numerous and respectable" group of men met in a New York City hotel to organize a protest against a bill before the New York legislature that replaced a current tax on dogs with one on bachelors. The bill, they claimed, was "onerous and in direct violation of the great charter of their liberties."[7] In 1854, in Connecticut a legislator argued in the House of Representatives against a proposed bill to tax bachelors: such a bill was unnecessary, he claimed, because "There was a tax laid already upon a goose, and any man who had lived 25 years without being married could be taxed under that section."[8] These two bills were not unique, as bachelor taxes have existed around the globe and throughout the millennia, dating back at least to ancient Greece and Rome.[9]

The culmination of attacks on both the finances and character of bachelors resulted (in 1898) in the formation of a small resistance group in Atlanta Georgia, known variously as the Bachelor Band, The Bachelor League, or famously the 'Anti-Bardell Bachelor Band.' The latter takes its name from the case of Bardell vs Pickwick in Charles Dickins 1836 classic novel The Pickwick Papers in which the character Mr. Pickwick is forced to defend himself against a corrupt lawsuit brought by his landlady, Mrs. Bardell, who is suing him for breach of promise, and which ultimately results in his incarceration at Fleet Prison for his stubborn refusal to pay the compensation to her. Thus 'Anti-Bardell' in the title refers to men's struggle against corruption, greed and bigotry, with the bachelor band publicly claiming that "One of its main objects is the suppression of Mrs. Bardell's large army of female followers today."[10]

The Bachelor Band undertook political activism on behalf of men's rights, including articles in numerous mainstream newspapers, letters to politicians, and public petitions to raise both awareness and support for men against misandric laws and practices. In response to Mrs. Smith's campaign for what she termed "compulsory marriage," the Bachelor Band held an emergency meeting chaired by Al Mather, a prominent real-estate dealer. At the meeting a member cried out, "We are pledged to celibacy, and we must remain true to our resolve!" Another member, Henry Miller, stated "It is an outrage to attempt a tax on bachelors. The next thing, I suppose, will be to put tags on us or make us get out licenses as is now requires for dogs."[11] The meeting then moved into a secret session where the proposed bachelor tax was discussed, with attendees concluding that is was not the tax per-se that was the problem, but the *spirit* of the thing. The members, one and all, declared the tax was an attempt to place bachelors under a ban, and by doing so force them into matrimony. With all members of the same opinion a resolution was passed as follows:

> "We hereby ask and request that the Senator and the Assemblymen from this district, namely Mr. Daly, Allen, and marshal exert themselves to the best of their ability and means to defeat the bill now before the Legislature to tax bachelors; and it is further resolved that the Secretary be authorized to forward a copy of the above resolution to each of the gentlemen mentioned, and further to notify the proposer of the bill, Assemblyman Weller, and the governor of our action."[11]

Another group, the Hoboken Bachelor Club, further discussed the merits of drafting a petition protesting against

the bill and circulating it for signatures. As can be seen from the political action taken, the assault on men was not going to be taken lying down, with the bachelors forming a resistance movement headed by Lawyer John A. Hynds who not only resisted pressure to marry but challenged the bachelor tax and the cultural misandry that accompanied it. According to one media account the bachelor group was still active four years after the date of the above controversy, making it a successful long-term organisation.[12]

One of the more humorous, but effective examples of the group's media activism was this piece in the *New York World*:

> BACHELOR'S LEAGUE AGAINST THE FAIR
>
> 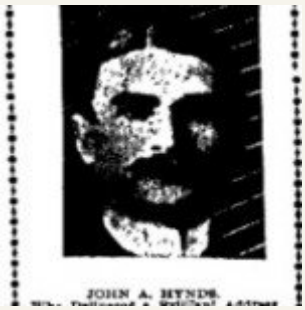
>
>
> John A. Hynds –
> (Chief Officer of Bachelor Band)
>
> Twelve bachelors have formed a league against marriage under the name of the "Anti-Bardell Bachelor Band," a name which recalls the woes of Mr. Pickwick, of immortal fame. The motto of the club is Solomon's proverb: "It is better to live in a corner of the housetop than with a brawling woman in a wide house." The objects of the club are to oppose matrimony, to fight for the liberty of man, to encourage the manufacture of all such devices as bachelor buttons and to check the movement inaugurated by Mrs. Charlotte Smith "and other disgruntled females" to require bachelors to wed.
>
> Any member who marries will be fined $1000. The club will attend the "funeral" in a body dressed in black, wearing long, mournful faces, with an abundant supply of crepe. In addition to this they will emit groans during the whole ceremony. When the fine is paid the member shall be declared legally dead.
>
> Another offense is "getting the mitten." If a member is "mittened" by a widow or old maid the fine is doubled. Among other offenses are calling a woman "sweetheart," "dearest," "sugar lump," "dovie," "tootsie-wootsie," "honey," "lamb" or any such kindred nonsensical, absurd and disgraceful terms, and "walking with the female in the moonlight, speaking of the stars or the weather, quoting poetry –original or otherwise, riding through a tunnel in a car when any female occupies a contiguous seat, getting down on his knees before or at the side of a woman, carrying a girl's picture in his watch, hat or pocketbook, staying later than 12 o'clock at night, sending cologne, cinnamon drops or other kinds of perfumed liquids or shopping in a dry-goods store with any one of the fair sex."
>
> The chief officers of the club are: John A. Hynds, chief marble heart; E. C. Brown, junior marble heart; Mark J. McCord, freezer; J. D. Allen, iceberg.
>
> Mr. E. C. Brown, the junior marble heart, was tried recently on the charge of deserting the Atlanta charmers and visiting a Marietta widow and sending the widow flowers and candles. He was forbidden to visit Marietta for two months and fined twenty-four theatre tickets.[13]

* * *

Penalties against bachelors as enticements to marry are seen as far back as classical Roman times and, as with Eliza and Mariana who in 1707 AD proposed harsh penalties for unwed men, women are the most passionate advocates of bachelor punishments.

The Anti-Bardell Bachelor Band represents possibly the earliest MGTOW and MHRA group we know of, with men

fighting for the basic right to determine their own lives and liberty, including the right to not marry. As mentioned by Paul Elam the stacked deck against men is not new, nor is an organized reaction to it. The only thing these poor chaps needed was the internet, and a mind for rebellion. With this in mind let's make sure we milk the internet for all we can squeeze out of it… it's our best chance yet.

Notes

[1] Specifically, the earliest MGTOW and Men's Rights groups currently known by this author. If an earlier MGTOW or MR group is brought to my attention this page will be updated accordingly.
[2] *The Crusade Against Bachelors*, The Norfolk Virginian. (Norfolk, Va.), 02 Sept. 1897.
[3] *Antibachelor Clubs: Mr's Charlotte Smith Starts New Political Crusade*, Rock Island Argus. (Rock Island, Ill.), 28 Aug. 1897
[4] *No offices for Bachelors*, Kansas City Star, Thursday, August 19, 1897, Kansas City, Kansas
[5] *Massachusetts Bachelors Taxed $10 a Year,* The Salt Lake Herald. (Salt Lake City [Utah), 01 March 1898
[6] *Tax on Bachelors*, Boston Globe, Feb.15, 1911, 1. (Smith was also campaigning against women riding bicycles, which she considered immoral).
[7] *Editorial*, Connecticut Courant, February 5, 1827
[8] *Connecticut Legislature, Senate, House of Representatives*, Hartford Courant, June 26, 1854
[9] Taxing Bachelors in America: 1895-1939, by Marjorie E. Kornhauser
[10] *Evening star*, February 15, 1898, Page 13, Image 13
[11] *Bachelor Tax* Feb 12 1898 New York World
[12] *The Times* 19 January 1902 › Page 4, "Allison Mather, former president of the Hoboken Bachelors' Club, and who for many years was proud of the distinction or being a confirmed woman hater, is suing for divorce. When he married last year the members of the club went into mourning."
[13] *New York World*, 1898 [Note: "mittened" or "getting the mitten" is an old-time New England expression, meaning to have your offer of marriage rejected by your "best girl," and has an origin in the customs of the earlier days. Two hundred years ago, gloves were unknown in the country towns, and mittens were knitted and worn in all families. If a young man, going home from singing school with the girl of his choice, was holding her mittened hand to keep it from getting cold, and took that opportunity to urge his suit, if the offer proved acceptable, the hand would remain; if taken by surprise, an effort to withdraw the hand would leave the mitten. So the suitor would "get the mitten, but would not get the hand."

Source: Gynocentrism and its cultural origins

Please help AVFM continue to spread the message that Men's Rights are Human Rights by contributing to our quarterly fundraiser. Thank you.

Protesting the spread of mortal violence by law professor Elizabeth Sheehy

Attila L. Vinczer · 21 December 2013 · Archived copy · Original

Please sign this petition protesting the spread of mortal violence against males within the book Elizabeth A. Sheehy has written. She is the Shirley Greenberg Professor of Women and the Legal Profession in the Faculty of Law at the University of Ottawa. Her book promotes violence and even suggests that women can kill their husband while they sleep.

Sheehy wants to legalize murdering men in Canada.

Promoting violence against anyone in Canada is wrong and in violation of Canadian laws and moral principals that govern our conduct. Sheehy, a law professor and a member of the Bar, has lost her moral and lawful compass. The book that the University of British Columbia Press has agreed to publish is also promoting and enabling the spread of hatred and violence against man. We are directly opposed to this book that promotes violence against man.

Please contact UBC Press and Prime Minister Stephen Harper to express your concerns about the contents of this book.

Feminism vs Facts: Marissa Alexander, Angela Corey, & Melissa Harris-Perry

Diana Davison · 22 December 2013 · Archived copy · Original

The end of 2013 is fast approaching and it's that list-making time of year. Weighing in at number twenty three in iconic feminist moments was the release of an African-American woman named Marissa Alexander from jail while awaiting a retrial for three counts of aggravated assault with a deadly weapon. Given that women get lesser sentences for actually killing their target, this case is curious.

So, who is this feminist poster girl?

Feminists will tell you that Marissa is a battered woman "condemned" to 20 years in prison merely for firing a warning shot into the ceiling to prevent her abusive husband from beating her. They have campaigned relentlessly for her release. Radicalwomen.com joined the "Free Marissa Now" campaign pleading with us to "stop the legal lynching by Florida's mandatory minimum sentencing laws of an African American domestic violence survivor." The Feminist Wire begged readers to sign a petition with the slogan "Justice for Marissa! Set her Free!" And the Free Marissa Now website boasts a number of feminist organizations that are supporting and funding her legal defence.

The feminist version of the story goes like this: Marissa found herself trapped in her home with a violent husband, who had a history of abuse, and against whom she had a restraining order. She had given birth just nine days before the altercation. When she escaped from the house and arrived at her car, she realized she had forgotten her keys. She then grabbed a gun (for which she had a permit) from the car and fired a warning shot at her estranged husband when he threatened to kill her and made a movement in her direction.

Marissa invoked Florida's "Stand Your Ground" defence. She was denied that defence and found guilty by a jury in just over twelve minutes. This resulted in the mandatory minimum 20 year sentencing for gun crimes in that state.

Sounds like a travesty.

It also sounds like a hay wagon full of horse shit.

As it turns out, the feminists' story lacks the following details: Marissa was not assaulted in her own home. Days after giving birth, she left her newborn in the hospital and drove to her estranged husband's house. At the time, there were mutual restraining orders in place. Her husband was not home so Marissa parked her car in his garage and waited for his return. She eagerly showed him photos of her newborn on her cell phone and an argument arose when he noticed text messages between her and her ex-husband on the phone.

Marissa stormed out of the house and into the garage, where she grabbed a gun from her car and went back inside. Marissa claimed that the garage door was broken, forcing her to return after she had successfully left. Police found no evidence that the garage door was broken. She later claimed that she had left her keys behind.

The supposed "warning" shot was fired at head level and only ended up in the roof after ricocheting out of the other side of a wall. There were two children in the room standing next to her husband when Marissa fired the gun at his head.

Three months after being released on bail Marissa violated the no contact order, went back to her husband's house and gave him a black eye. When police contacted her, Marissa claimed that she was never there but later confessed.

The "Stand Your Ground" defence places the burden of proof onto the accused to show that their life was in danger. By attempting to use that defence Marissa made her case harder to win. She also refused a plea bargain that would have only sentenced her to three years in jail. Marissa chose to take her chances in court despite enough evidence stacked against her – so much that a jury of her peers only needed twelve minutes to reach a guilty verdict.

Stand Your Ground did not apply to Marissa's case since she was able to leave the house safely and not only returned but, upon her return, escalated a non-deadly altercation into a deadly confrontation by bringing a gun into the conflict. There was no evidence of bruising or violence to Marissa's body when police arrested her. The 911 call was placed by her husband who fled the house with his two children and called police to have them remove Marissa from his home.

The prosecutor in the case, Angela Corey, is known for her staunch victim's advocate stance. Corey has confronted the misrepresentation of Marissa Alexander's case in the media numerous times explaining that she has a duty to the main victims in this crime: two young children. But no one wants to hear what Angela Corey has to say because it doesn't make for a good feminist campaign.

Unsurprisingly, when given the choice, feminists are more worried about a black woman than they are about two black children. Of course part of their battle cry is that Marissa won't be with her own children while incarcerated, and they were forced to choose between the custodial children of a woman and the custodial children of a man. It's easy to see the complicated scales of equality feminism at work here.

Not being the ones to let *facts* get in the way of a good campaign, feminists have compared Marissa Alexander's Stand Your Ground case to that of George Zimmerman and the Trayvon Martin shooting. Their bone of contention is that a white man got away with murdering a black kid under Stand Your Ground, but a black woman was unsuccessful with that same defence even though she didn't kill anyone.

First of all, George Zimmerman is Hispanic. Secondly, Zimmerman did not use the Stand Your Ground defence in his trial. His lawyers wisely advised Zimmerman that he stood a better chance of acquittal if he kept the burden of proof on the state. Third, they were both shooting at black people.

To help us understand the case better, Melissa Harris-Perry, host of MSNBC, wrote an open letter to prosecutor Angela Corey. It starts like this:

> Dear Angela Corey,
>
> It's me, Melissa.
>
> Angela, there are few times in life that we get second chances to right our wrongs. Well Angela, this is yours.
>
> You have been called a fierce victim's advocate, so it is way past time that you start acting like it.

Dear Melissa Harris-Perry,

It's me, Diana.

Melissa, there are few times in life that we get second chances to realize that we acted like complete cunts. Well, Melissa, this is yours.

You have been called an educated woman and it's way past time that you start acting like it.

As the host of a television show, which has much greater access to the facts of the case than I do, I'm looking forward the explanation of how it only took me two minutes with Google to find out the details of the case that seem to have eluded you.

Since, Melissa, you obviously care about abuse victims, I suggest you remember that two young children watched a psychopathic woman aim and fire a gun at their father's head. This woman, who you are so passionately defending, has shown herself to be incapable of staying away from the home of a man who allegedly beats her even when restraining orders are in place and her bail conditions stipulated "no contact."

Since you are trying to educate us about domestic violence, Melissa, I am left wondering why you left out the part explaining how Marissa kept finding herself driving to her abuser's house. Usually battered wives are "stuck" there because they live with their spouse and the "domestic" part of the violence references their *own* home, creating the

sticky part of “stuck”.

Finally, I am greatly intrigued by your response to the detail that Marissa’s “warning shot” hit the wall at adult head level. You explained with exasperation that “Marissa is three inches shorter than [her husband].” Being rather tall, I had no idea that the ceiling is located in a different place for short people.

Thank you, Melissa, for this enlightening example of how a feminist brain functions.

Sincerely,
Diana

Please help AVFM continue to spread the message that Men’s Rights are Human Rights by contributing to our quarterly fundraiser. Thank you.

Some editorial thoughts on Occidental

Paul Elam · 22 December 2013 · Archived copy · Original

The most recent "big thing" in the overlap between internet and real world strife over sexual politics has been the spamming of an online rape reporting device at Occidental College in Los Angeles, California. Reportedly some 400 internet users (or a smaller group of repeat offenders) filed false reports to the controversial system, rendering it at least temporarily useless for its intended purpose.

One possible source that triggered the reports is the Men's Rights subreddit.

The result has been outrage from college administration as well as widespread condemnation from gender ideologues and some mainstream sources.

To be clear, AVFM was not engaged in this particular event, nor do we officially endorse what happened. We do not denounce it, either.

After discussion with senior management, however, it became apparent that we needed to publish an editorial opinion on what happened.

That discussion led us not to make a declaration of whether we think what happened was appropriate, even as we reject it as one we are going to officially endorse. Instead it led us to a question that should be posed to Occidental College as well as to society at large.

What the hell did you expect?

The modern academic climate in the United States can be likened to a table that rests on four legs. Those legs are rape hysteria, demonization of men, fraudulent academic feminism and the continual erosion of due process for men and other Constitutional principles. The problem with the Occidental "reporting" system is that it sits square atop that table. In that position, it not only should be a target, it necessarily will be because a long-due backlash against the processes that put it there is emerging from many corners of society. That backlash is 100% justified. Indeed, that backlash can perhaps be seen as proof that we may have reason to hope for society yet.

There is some conditional — and temporary — sympathy for college administration in regard to this event. Their creation of a device where students (read: women) can make anonymous rape complaints (against men), a dicey proposition to say the least, was taken up somewhat under duress.

In April of this year, a group of 37 students, faculty and alumni filed federal complaints accusing the school of violating the Title IX gender equity law and the Clery Act. The Clery Act is a campus security law requiring the school to accurately track and disclose campus crimes.

Undoubtedly this left the school scrambling for another way to increase their ability to report sexual assaults. An "anyone can report anyone else for anything they want anonymously," system was probably regarded as a way that would satisfy litigious feminists. It would also help that those feminists could possibly be able to control the number of reported sex crimes by manipulating the system themselves.

So, we understand that the effort was put forward by the school after it was threatened with legal action.

But of course, an academic environment tolerating corrupt scholarship, ideological domination of multiple departments, harassment of dissenters and the open spread of hateful propaganda under the auspices of education is precisely what produced the federal complaints to begin with. The complaints are chickens coming home to roost in the most generous interpretation.

So we ask again, what the hell were you thinking? We even ask that rhetorically of Occidental administrative officials, knowing that corrupt feminist ideology reaches to the very top of school governance. Yes, we are saying it is entirely plausible to speculate that the school's administration could have colluded in the federal complaints.

Perhaps the most telling of the schools mentality regarding sex crimes was offered by the school's interim Title IX coordinator Lauren Carella:

> **"This abuse of our reporting system is unacceptable to all of us. This form is an important option for the Oxy community to use to address the serious issue of sexual assault."**

And therein is the problem. Schools are not foreign embassies. They are not sovereign, extralegal fiefdoms, beyond the scope and reach of criminal statutes in California or any other state. They are schools. The entirety of their properties, students, faculty and administration fall under local criminal jurisdiction.

Rape and sexual assault are crimes, regardless of whether they occur on campus or off. As such, those victimized are entitled to police investigation of their allegations, as well as criminal prosecution and punishment of the perpetrators when the evidence so justifies.

The accused, too, are afforded specific rights; due process of law and the presumption of innocence among them.

What we actually have now, sitting squarely on our metaphorical table next to that horrific reporting system, is a network of Star Chambers driven by hysterics and ideology. That system has shamelessly swept aside all pretense of a liberal educational environment and, even while accepting direct and indirect government funding, shamelessly sweeps aside the values enshrined in the Bill of Rights.

Roy Bean would be beaming with pride.

The deplorable nature of this system has been roundly criticized by feminists and non-feminists alike. Yet it goes unabated because this is what our institutions of higher education have produced and invested in perpetuating.

That there are people who are seeking to wreck it by any means necessary would only be a surprise if it had not happened. We are certain that it will happen again.

The solution to this is simple, even if unpalatable to gender ideologues. Rape and sexual assault are criminal activities. When they occur, report them to the police and let the criminal justice system do its job. There is no plausible way to believe, as the individuals on the internet just proved, that such a reporting system can produce reliable data on which to calculate the incidence of sexual assaults. It is just too vulnerable to undermining and misuse, by feminists and their detractors alike.

Also, producing star chambers and the anonymous reporting systems to keep them busy, just to satisfy litigious activists, is not only a poor answer, it is a stupendously corrupt one that will deter rape reports from going to actual police. It will result in irreparable harm to even more young men who are already vulnerable to the current system, as well as continuing the further erosion to the credibility of real rape victims which feminism has already caused.

Regardless of your feelings, pro or con, to what the spammers did to the Occidental College reporting system, it is going to continue, and to worsen, until the things driving those reactions are addressed.

Criticizing the tactics of the spammers may seem almost obligatory. And it is. Much in the same way as criticizing the civil rights riots in the late 1960s. That too, was very easy and remarkably simple to condemn.

It is only when we have to discuss why those riots happened that things get a lot more complicated.

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Joy Smith Continues Her Attack On Men

Jim Byset · 22 December 2013 · Archived copy · Original

JOY SMITH has been in the news a lot lately. She just recently held meetings at her offices in Ottawa with religious crazies and radical feminists in a bid to further demonize male sexuality by censoring internet porn. Now, the Conservative MP for Kildonan-St. Paul has continued her attack on men by positing the idea that male buyers of sex from prostitutes should be criminalized, but not the sellers.

It is hardly surprising that Smith should think this – given that she is incapable of formulating any worthwhile, original ideas herself. While meeting with her group of radical fringe collaborators earlier this month she presented her idea of making internet users register with Internet Service Providers (ISPs) to access freely available, legal, adult material. The thing is, the idea is not hers.

It was already tabled in the U.K., where it now set to fully roll out in early 2014. In fact, such is Smith's fanaticism that while speaking to the National Post she made the astounding (and frankly unbelievable) claim that she "got a letter from a young boy 10 years of age telling me he was addicted to porn. It just brought me to tears."

Smith's statement today is in response to news that the Supreme Court of Canada (SCOC) has declared current laws on prostitution unconstitutional. Her statement, however, is little more than another pathetic attempt to demonize male sexuality by aping the legislation of other feminist zealots. This time, she's chosen to copy the efforts of feminist legislators in Sweden, who in 1999 made it illegal to purchase, but not to sell, sex.

One has to wonder what they're putting in the water in the constituency of Kildonan-St.Paul. Here's the statement – get your sick bags ready:

"The Supreme Court of Canada has ruled that the Criminal Code offences around prostitution are unconstitutional. This ruling leaves police without important legal tools to tackle sex trafficking and organized crime and does not reflect a 1990 Supreme Court of Canada decision which stated that the elimination of prostitution through law was a valid goal.

"Despite this ruling, the debate around prostitution is hardly settled. There are those who wish to legalize and normalize the industry, those who wish to criminalize all aspects of the industry, and finally those, like myself, who recognize prostitution as an industry that is inherently harmful to women and girls and therefore must be eliminated.

"I am convinced that the most effective route to tackling prostitution and sex trafficking is to address the demand for commercial sex by targeting the buyers of sex. Countries that have legalized and regulated have seen sexual exploitation, human trafficking and violence towards women and girls increase drastically. In fact, a 2012 comprehensive study of a cross-section of up to 150 counties revealed that legalizing prostitution increased sex trafficking. In contrast, countries like Sweden and Norway, which have adopted the Nordic model of prostitution, have seen a significant decrease in prostitution and sex trafficking.

"The Nordic model of prostitution is effective due to its three approaches: explicitly criminalizing the purchase of sexual services, a national awareness campaign to educate the public that the purchase of sexual services is harmful to women, and finally strong support programs for those who seek to exit prostitution.

"Many police services across Canada have already shifted to policing models reflecting the Nordic model approach that women, girls and vulnerable populations are victimized and profoundly harmed by prostitution. The Toronto Police Service, Canada's largest municipal force, mandates their Sex Crimes Unit Special Victims Section to recognize 'sex workers as victims first.'

"Vancouver Police Department's Counter Exploitation Unit acknowledges 'that Aboriginal women are over-represented' among prostituted women and focuses on assisting 'young people escape from the sex trade.' The Winnipeg Police Service's new Counter Exploitation Unit has also adopted 'victim first' driven investigations.

“The harm caused by prostitution to women, girls and vulnerable populations has been well documented by women’s and First Nations organizations. During the June 13, 2013 Supreme Court of Canada hearings, the majority of interveners that were directly opposed to legalizing and regulating prostitution represented women’s organizations such as Canadian Association of Sexual Assault Centres, Native Women’s Association of Canada, and Vancouver Rape Relief Society. These organizations presented compelling evidence to the Supreme Court of Canada that legalizing prostitution would place women, girls and vulnerable populations at much greater risk of exploitation.

“Even the buyers of sex recognize the harm caused by prostitution to women. A 2012 Canadian study on the buyers of sex called Buyer Beware, found that of the 20 men interviewed, 8 of the men indicated that they acknowledged that women were most harmed by their act of buying sex and another 10 of the men felt both the woman and the buyer were harmed. Result – 90% of the men who bought sex recognized the women involved in prostitution were harmed by act of prostitution. The same study revealed that all 20 sex buyers would warn a first time sex buyer against engaging in prostitution due to the harm caused.

“Prostitution must be eliminated because it dehumanizes and degrades humans and reduces them to a commodity to be bought and sold. Legalizing prostitution is a direct attack on the fundamental rights and freedoms of women, girls and vulnerable people. In the same regard, continuing to criminalize the women and vulnerable populations being prostituted creates barriers that prevent them from escaping prostitution and entrenches inequality.

“Let’s be clear: those who advocate either approach ignore mounting empirical evidence and will find themselves on the wrong side of history and women’s equality.

“As a nation, we must ensure pimps remain severely sanctioned and prostituted women and girls are not criminalized and instead given meaningful escape routes out of sex work. Most importantly, Canada must focus on the real root of prostitution by targeting the buyers of sex.”

Court Officials Continue To Protect Kelly

John Brown · 22 December 2013 · Archived copy · Original

[image]
Judge Michael J. Kelly
He's kept a dying grandmother from a final visit with her grandson-then lied about it. And he ordered PutnamLIVE.com's publisher, Mark Hallburn, illegally detained and handcuffed despite having two payments for an illegal bill of sanctions. He also lied in court documents about when the first payment was received.

Despite his repeated lies, outrageous, and illegal behavior, Kanawha County Family Court Judge Michael J. Kelly remains on the bench collecting nearly $100,000 a year in salary and benefits as he harasses more people each day.

That's because West Virginia officials, including Kanawha County Prosecutor Mark Plants, are derelict in their duties and refuses to prosecute Kelly.

In addition to Plants, the West Virginia Judicial altTeresa A. TarrInvestigation Commission's lawyer, Teresa Tarr, and the West Virginia Supreme Court of Appeals Administrator Steven D. Canterbury continue to fail to charge Kelly with his obvious wrongdoing-protecting the rogue judge from prison time.

"They're protecting the tyrant," says Hallburn. "There's no other explanation. Kelly is out-of-control, violates the law, and Canterbury, Plants and Tarr let him get away with it. Kelly shoule be in federal prison. Judge Kelly and the coverup of his gross misconduct is an embarrassment to the fine citizens of the State of West Virginia.

***Sources:

http://www.putnamlive.com/index.php?option=com_content&view=article&id=3891:kelly-obviously-a-four-year-old-is-not-going-to-appreciate-it-visit-of-grandmother&catid=74:special-reports&Itemid=112

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Publisher's note: Photograph courtesy of WVMetroNews.com.

Replace the West Virginia Judicial Investigation Commission

John Brown · 22 December 2013 · Archived copy · Original

Bad judges are protected by other judges

When Putnam County Court Judge William M. "Chip" Watkins was allowed to resign November 30th, 2013, it marked the end of an era – both with Watkins' blatant courtroom misconduct and with a bad Judicial Investigation Commission that works harder to protect bad judges than discipline them.

Here are some facts:

●Complaints were filed against Watkins in early 2012. His discipline hearing wasn't until November 27th, 2012.
●A complaint was filed against Judge Michael J. Kelly who lied about a budget not being received and caused a little boy to miss a final visit with his dying grandmother. The complaint was dismissed.
●A complaint against WVJIC Commission President Judge Ronald Wilson for the commission's refusal to charge Kelly was dismissed.
●When Kelly was sued, Judge James Hatcher lied and said that court documents were not filed. A complaint against Hatcher was dismissed.
●The WVJIC refuses to release complaints against Judges, hiding their transgressions. This is a blatant violation of The First Amendment of the United States Constitution. Reporter Lawrence J. Smith filed a lawsuit which the WVJIC is vigorously fighting in court-rather than "coming clean" with the information.
●The WVJIC meets privately with no public disclosure of minutes, issues, and how each commissioner votes on whether or not to charge a judge.
●A complaint against Kelly illegally incarcerating PutnamLIVE.com's Publisher, Mark Hallburn, despite Hallburn providing TWO methods of payment for sanctions has yet to result in charges against Kelly and his removal from the bench.
●Complaints filed against Watkins by Margaret Farmer and Troy Sexton have not been acted on by the WVJIC, denying these citizens justice.
●Watkins has not been ordered to pay sanctions against those that he admitted to wronging.
●Commission members only meet once per month while judges are allowed to abuse people every day. This double standard is a sham.

These are the issues that we can report to you. As stated above, the WVJIC refuses to release complaints against judges and refuses to hold commission meetings in public – effectively conspiring to protect those that it is supposed to discipline. This lends people to believe that the West Virginia courts are corrupt and that judges can get away with misconduct on a daily basis. Unfortunately, the West Virginia Supreme Court of Appeals won't fix the problem.

We are calling on a replacement of the WVJIC with a civilian review board that meets daily to take action on complaints against judges. We are calling for the public disclosure of all complaints against judges. We are calling for all WVJIC meetings and hearings to be open to the public and the press. We are calling for complete transparency in all areas of government-including the WVJIC.

Amazingly, despite world-wide publicity about the Watkins videos, West Virginia legislators refused to replace the WVJIC in the last session. That's a failure that must be rectified with a complete overhaul of the WVJIC. Show some leadership, legislature, or get out of office!

West Virginia's court system is an embarrassment and a sham. Corruption runs rampant because the WVJIC refuses to clean up its process. The only way to fix the WVJIC is to immediately replace it with an independent civilian review board.

Publisher's note: This commentary was first published on PutnamLIVE.com.

Hood Rat In Washington Assaults Man & Goes Crazy When Treated Like A Man

AVfM Video Source · 22 December 2013 · Archived copy · Original

I wonder if this idiot has any idea how hard should COULD have been hit? She probably did, but knew he would not do it. She seems to know the rules around this stuff fairly well, as she was counting on forcing this man to defend himself, even by calling him a nigger, so that she could damsel her way into some proxy violence, or just a way to get him locked up.

I thought his composure was remarkable. Some other men would have knocked her into next week. PE

http://youtu.be/AYR7_SX1ksU

Santas warned “ho-ho-ho” offensive to women

Mike Buchanan · 23 December 2013 · Archived copy · Original

Our thanks to a regular contributor M, for sending us two emails yesterday. He wrote:

“I don’t think feminists could sink any lower than attacking the reputation of the symbol of Xmas, Santa Claus. They’re portraying him as a possible danger to children, an abuser, a molester, and so on… It appears that feminists don’t like the idea of children feeling affection towards men in general, and older men in particular. Oftentimes, not even their own fathers.

Also, feminists now have an issue with Santa’s traditional call ‘Ho-Ho-Ho’ which apparently has sexist overtones, and is supposedly disrespectful to women. Feminists clearly wish men could be separated from children altogether.

No matter how hard I think about it, the only plausible or logical explanations that comes to mind are demonization of masculinity and/or jealousy of men and/or an attempt to increase the feminists’ power base still more. They probably feel that Santa should be either female or not exist at all. The trouble is that he isn’t female, and turning him into a female character, or eliminating him on the pretext of multiculturalism, would destroy a centuries-old tradition – one that most children across the Christian world hold dear.

Women spend a great deal more time more around kids than men do in any case, so having a male Santa is only fair to the kids, come to think of it. But in my view, the attacks on Santa are very similar in nature to the attacks on fathers and men in general. I hope to see traditional male Santas around for many more years.

Allegedly Santa’s call ‘Ho-Ho-Ho’ *could* be offensive to Australian women because it *could* remind them of American slang! Also, it *could* be scary to children. Give me strength!!! What’s happening to Australia? A report on the matter in an American paper:

http://www.denverpost.com/ci_7470303

It’s not just Australia where this madness is gripping formerly sane people. Kids around the world shouldn’t sit on Santa’s lap this Xmas, as all Santas are by default suspected of being paedophiles:

http://www.modernmom.com/3dd77c0e-3b36-11e3-be8a-bc764e04a41e.html

http://www.parenting.com/blogs/show-and-tell/lauren-parentingcom/kids-banned-sitting-santas-lap

From the second article, which links to a *Daily Telegraph* piece:

> According to the National Association of Head Teachers, volunteer parents who dress up as Father Christmas have been told to avoid all physical contact with children, which of course excludes lap-sitting. ‘Santas in schools should be treated in the same way that other visitors to the school are managed,’ a spokesman for the Department of Education stated.

What’s wrong with the people working across the British education system, all of them *Guardian* readers, I would assume? They are nothing short of TOXIC to the young people in their charge. As many times as I’ve seen Santas at Xmas events, I can’t remember a single time that a boy or girl didn’t want to approach one or sit on his lap… I’ve never seen a kid terrified of Santa, and I’m no young kid.

As you can see Mike, feminists are attempting nothing less than the total destruction of western Christian traditions and values, which will inevitably destroy the whole society based upon it, together with the economy. If you take out the pillars of the building, the building will collapse, inevitably… simple math.”

Please help AVFM continue to spread the message that Men’s Rights are Human Rights by contributing to our

quarterly fundraiser. Thank you.

A Christmas Letter for Fathers Alienated from their Children

Janet Bloomfield (aka JudgyBitch) · 23 December 2013 · Archived copy · Original

Kate Winslet has been in the news lately, threatening to sue Fathers4Justice over an ad campaign criticizing comments she made in the media indicating that she does not believe in shared parenting.

> None of this 50/50 time with the mums and dads – my children live with me; that is it.

The comments appeared in ***Vogue*** magazine, and Ms. Winslet does not deny that she uttered them.

Winslet, who has three children by three different fathers, may or may not be handling her family dynamics well, ensuring that her children continue to enjoy the undeniable benefits of a continued relationship with their fathers. That is a moot point. Winslet's personal circumstances are irrelevant. What IS relevant is her assertion that shared parenting, this "50/50 time with mums and dads" – is negative and detrimental to children's well-being.

> "Oh, my God! Those poor children! They must have gone through so much".
>
> Says who? They've always been with me. They don't go from pillar to post; they're not flown here and there with nannies.

Winslet's first husband, Jim Threapleton, agrees with Fathers4Justice, and said he went months without seeing their daughter, Mia, but even so, the point is not how Winslet is managing her own circumstances – the point is that as a public figure, she is explicitly encouraging custodial parents to reject shared parenting.

And for that, she deserves to be called out.

Winslet makes her living as a public figure. Her words were not taken from a private conversation she had with friends. She made her statement in ***Vogue*** magazine, which she clearly understands will be read by millions of magazine subscribers and buyers. Total average circulation for ***Vogue*** magazine is 1.2 million, which only includes direct purchases. The number of shared reads (you read my copy) increases the circulation number even further. Indeed, that is the point of appearing in Vogue: it keeps her in the public eye and bolsters her value as a performer and public figure, allowing her to charge high prices for her services.

No one cast Winslet as a vindictive, alienating shrew. She did it to herself, so crying foul now is a bit rich.

The simple fact is that divorce, and separation from children is a critical public health issue. Divorced men are 39% more likely to commit suicide when they are separated from their children. The complete article is behind a paywall, but here is the citation:

Daniel S. Felix, W. David Robinson, and Kimberly J. Jarzynka. The Influence of Divorce on Men's Health Journal of Men's Health. September 2013, 10(1): 3-7. doi:10.1016/j.jomh.2012.09.002.

It is unconscionable that Winslet would promote separation as being good for her children, or good for her ex-husbands. She deserves every ounce of opprobrium she has generated.

I am the adult survivor of parental alienation following divorce, and I would like to spend the rest of this article addressing fathers who find themselves in this terrible situation. You can read the story of how the alienation played out here.

Christmas was always the worst time of year. My father was rarely a full participant in the celebrations, but he would drop off gifts, or have them mailed to us, and then be on his way. We had no idea at the time that he was in violation of court orders when he showed up, and that my mother would only permit him to stay for a few minutes. He considered himself lucky to have even that.

We hated him for thinking that being a father meant spending some money and then taking off at the earliest

opportunity. Whatever presents or gifts he brought, it was never enough. We showed no gratitude. The words "thank you" were never uttered. We glared at him sullenly and perhaps begrudgingly conceded that some presents were "okay".

We were utterly miserable and angry and ungrateful and terrible to him.

We had no idea that everything my mother had told us was a lie. I feel so wretched now, as an adult, looking back at how my brothers and I behaved towards my father, who, bless his courage and strength, never lashed out at us, and never gave up. I have no idea where he found the heart, but he did.

My father was no angel. He embraced a particularly violent form of Christianity that encouraged… interesting, shall we say… disciplinary techniques. He believed in the value of physical labor, and took that to extremes, sometimes. He believed in the character-building value of hardship. He was not always the best father.

From those flaws, my mother built a careful psychological cage around her children and taught us to hate him. Not just dislike, but to actively despise and hate him. And she succeeded. He faced that hatred and never wavered. It is often said that women grow up to marry men who remind them of their fathers, and I have often said in the past that I am so glad I married a man nothing like my father.

The poison runs deep, and bleeding it out takes a long time.

The truth is that I married a man who has all the strength and character and goodness of my father. His cheerfulness is exactly like my father's unwillingness to ever abandon hope. They are both relentlessly optimistic that thing will work out, eventually. I was blind to that for a very long time.

I cannot imagine the pain I have caused my father, and I take some responsibility for that. As I child, I was more or less helpless against the lies my mother told. I could not understand how I was being manipulated, and I therefore could not resist. As an adult, I have fewer excuses. My father was the one who reached out to me. I cannot say if the day would ever have come that I would have looked for him. The truth about my childhood came as a complete shock, and yet, once I knew, it was all so obvious.

This is the hardest part. All across the world, there are countless fathers, facing down a Christmas season with children who hate them. Who resent them. Who are ungrateful, unappreciative, sullen, unpleasant and just generally unlikeable.

Their minds have been poisoned. They have been subjected to a kind of psychological torture called "parental alienation". It is an extreme form of child abuse and the goal is to deprive both the children and the alienated parent of love.

And it works.

Oh how it works.

But not forever. Resisting parental alienation as it is happening is incredibly difficult. I wish I could offer some happy solution. Here are a few success stories to consider. And a few more.

It is bitterly unfair that both the alienated parent and the alienated children are condemned to missing one another's lives while the children are young and being subjected to extreme brainwashing. And the devastating truth is that the effects can last long after childhood.

In most cases of parental alienation, it is fathers and children who are victims of vindictive mothers – women who are fully prepared to destroy their children psychologically for their own twisted desires.

I am by no means suggesting that alienated parents give up the fight to have their children rescued from the psychological abuse that is parental alienation. Absolutely not. This is an issue that must be understood as deeply harmful *abuse* with long-lasting effects.

I've lived through both physical and psychological abuse – the psychological was far more difficult to overcome.

And that is the heart of my message. My father was not perfect. And neither was I. I held on to my irrational anger for a long time. Much longer than I should have. I know that. My unwillingness to confront the truth means I lost my father for ten years. Ten years I should have had, but didn't, because I was not willing to see the truth.

And believe me, this is no attempt to garner sympathy – "oh, no, JB, you were just a child, it isn't your fault." That's bullshit. It violates the central maxim of my life: *you don't get to choose your childhood, but you do get to choose how you respond to it.*

I chose badly.

My children have an adoring grandfather, my husband has a father-in-law he loves, my neighbors have a man who can fix almost anything mechanical, my friends have a conduit into my past and the stories that made me who I am, my community has a watcher who keeps an eye on the pets and children – and I have my father back.

Not because of anything I did.

Because my father never gave up hope.

> What is Christmas? It is tenderness for the past, courage for the present, hope for the future. It is a fervent wish that every cup may overflow with blessings rich and eternal, and that every path may lead to peace.

Agnes Pharo

To every Daddy without his babies this Christmas season: Our hearts are with you.

May that give you the strength to never lose hope.

Merry Christmas.

All the love,

JB

Please help AVFM continue to spread the message that Men's Rights are Human Rights by contributing to our quarterly fundraiser. Thank you.

Editorial note: Merry Christmas and much love and support for Fathers 4 Justice. You guys are heroes. And have a Lousy Christmas, Kate Winslet. Child Abusers like you don't deserve happy Christmases. –DE

Feature image by Chrisa Hickey under Creative Commons license.

Must-see video of the week: 84% of UK agree Christmas is ruined for Dads

AVfM Video Source · 23 December 2013 · Archived copy · Original

Aimee Nicholls wrote a wonderful article we published earlier this year, and this year she's created another Christmas video we think you'll all draw inspiration from.

LINKS

LINKS

2013 – My story on whats wrong with family law: http://youtu.be/pjz12QXnHBk

2013 – Tony Ashby Christmas 2013 Hunger Strike: https://www.facebook.com/groups/38135…

2013 – Aimee Nicholls versus the Star Chamber: http://www.avoiceformen.com/mens-righ…

2013 – Psychology today cover my story: http://www.psychologytoday.com/blog/c…

2013 – Researching Forum cover my story: http://researchingreform.net/2013/11/…

2012 – YouGov research on fathers and shared parenting: http://yougov.co.uk/news/2012/06/13/e…

2012 – My Christmas message from last year: http://youtu.be/NxxLe1Up9nQ

2011 – My dad and Matt O'Connors hunger strike: http://youtu.be/SKo5P_9w9Qs

Here's the wonderful video she did last year:

On The Importance Of Being A Supervillain

AVfM Video Source · 23 December 2013 · Archived copy · Original

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My 50 top stories about men and boys' inequality from 2013 (part 4)....

Glen Poole · 24 December 2013 · Archived copy · Original

JUNE

29. Men's psychological needs aren't being addressed because we don't think of men as being vulnerable

Luke Sullivan of Men's Minds Matters wrote an excellent comment piece in *The Guardian* for Men's Health Week in June on men's psychological vulnerability. He said:

"A more empathic approach to understanding the psychological wellbeing of men and boys is needed. It seems more difficult to think of men as victims and vulnerable. Men, too, can experience physical and sexual abuse, domestic abuse and violence and abuse from other men. They suffer from adversity and experience psychological and emotional difficulties regardless of how physically strong or financially well off they are. While men are advantaged in some respects, they are at greater risk of nearly all major illnesses and injuries, as well as suicide. We also ask men to be protectors and providers for others and send them off to fight wars in far greater numbers, to work down mines and in other dangerous environments, and to stand last in the queue (or not even get in the queue) for help and support."

30. Teenage girl speaks out against the treatment of dads in the family court

One of the most powerful and unexpected voices advocating for fathers rights in the UK this year was 16-year-old Aimee Nicholls. After 11 years of her parents fighting in the family court, Aimee voted with her feet and went to live with her dad. Her video outlining her experience, how the court failed to act in her interests and how she and her father are still unable to have a relationship with her seven-year-old sister, make a powerful testimony.

Aimee created a number of YouTube messages and the most powerful are probably this 10 minute Fathers' Day message and this tear-jerking "for dads not seeing their kids at Christmas" message.

31. Male homelessness rose 62% in past three years

Male homelessness rose again in 2013 though it wasn't reported in the media as "male" homelessness.

According to the latest annual figures 6,437 people were seen rough sleeping in 2012-13, compared with 5,768 the previous year, a 13% rise year on year and an increase of 62% since 2010-11.

As can be seen from this report in *The Guardian*, the fact that 88% of these rough sleepers are men is not mentioned in the mainstream media, but if you dig down into the data you find that men are eight times more likely to sleep rough in London than women.

This means that out of those 6,437 people, around 5665 are men and 772 are women. The figures do not include homeless people who are squatting or "sofa surfing" on friend's couches.

32. Michael Douglas becomes unlikely champion for male cancer vaccine

Michael Douglas caused a stir this year by claiming that he had contracted throat cancer through oral sex—unwittingly shining a light on the issue that girls are vaccinated against the cancer causing HPV virus but boys are not.

Experts confirmed that while smoking and drinking are the main causes of throat cancer, oral sex can lead to throat cancer through the transmission of the some strains of the HPV virus that is associated with cancer of the penis, anus, mouth and throat (as well as the cervix, vulva and vagina in women).

The campaign aims to give boys equal treatment to girls (as happens in Australia) and vaccinate them against HPV.

The issue of boys getting the vaccine has already been raised in the UK and Scottish parliaments and by the UK

charity Throat Cancer Foundation.

In September the President of the Faculty for Public Health backed the call for equal treatment for boys saying:"the actor Michael Douglas' recent comments have helped raise awareness of the links between certain types of HPV and cancer". In November it was revealed that Government advisors were now considering whether to recommend giving the vaccine to boys.

JULY

33. A quarter of boys in Blackpool will die before they reach 65

The latest life expectancy figures from the Office of National Statistics revealed the that huge gender gaps still exist not just between men and women, but from region to region.

According to the figures, a boy born in Blackpool is four times more likely to die before 65 than a girl born in East Dorset, with nearly a quarter of Blackpool boys expected to die before they reach 65.

Men are not pre-destined to die younger than women and there are many, many factors that contribute to men dying younger than women on average.

One of the most interesting voices speaking out in the field of men's health this year was Dr Sarah Hawkes at the Institute of Global Health. In this 10 minute interview "are men ignored in gender development" Hawkes says:

"When it comes to health, contrary to what most people would expect, men actually suffer at least equally and usually more from gender norms and gender behaviours than women do and have less access to the means to mitigate those norms."

34. Men dying in workplace ignored by Government again

The Government's Health and Safety Executive continued to ignore the fact that the vast majority of people who die at work are men again this year.

The annual report on workplace deaths makes no mention whatsoever that year in year out over 95% of people who die at work are men—-their report and press release speak only of "workers".

The blogger "Skimmington" at the Rights of Man blog was the only voice I have found speaking out about this, after manually sifting through a list of named fatalities to discover that 98% of people who died at work in the past 12 months were men.

According to Skimmington:

"Despite the fact that the overwhelming majority of victims were men, the Health and Safety Executive chose not to highlight that in their statistics or press release. They do not even acknowledge it anywhere at all. If the figures were the other way round, they would. So why do they choose do that? Is it because they don't think men matter? Where is their equality impact assessment? Where is their diversity manager talking about it in the media? They chose not to so a clear case of discrimination by omission and institutional sexism."

35. Libertarians fight back against "fourth-wave feminism"

There was a wave of high profile campaigning by what's been dubbed "fourth-wave" feminism this year with the prize for the most entertaining example coming from "Amanda Fucking Palmer" whose naked, musical open letter to the *Daily Mail* is worth watching as an example of highly innovative campaigning whatever your gender politics.

According *The Guardian,* other leading voices in the feminist fourth wave include Caroline Criado-Perez who campaigned for women to be represented on bank notes; Laura Bates, founder of the international website *Everyday Sexism*, Kat Banyard of UK Feminista, who campaigns against lads' mags and Lucy-Anne Holmes, who is calling for an end to topless page three models.

There are two main criticisms of fourth-wave feminists. The first is that they tend to focus on men being problems

and women having problems—and issue I touched upon in my *Guardian* comment piece: online abuse is not limited by gender. I also wrote a blog piece called: online abuse, is a man thing or a woman thing?

The second criticism of fourth-wave feminism is that it is authoritarian and anti-libertarian—which has led to criticism from both feminist libertarians and non-feminist libertarians—most notably at *Spiked Online* where:

- Editor Brendan O Neil shared his insights from a Spiked editorial meeting on the "new feminism"
- Nancy McDermot dismissed new wave feminists as "zombie feminists"
- Saleha Ali spoke out against the "Lose the Lads Mags" campaign
- Saira Khan said "feminism used to be about freedom, not censorship
- Brendan O'Neill said the hysteria over misogynistic trolls is classic moral panic
- Tim Black complained "the new feminism is just snobbery"
- Patrick Hayes wrote about the "NUS's prissy war on lad culture"
- 17-year old Eleanor Stammeijer spoke on the banning of Robin Thicke's *Blurred Lines* by some student unions
- Patrick Hayes said "No to modesty bags for lads mags"
- Brendan O'Neill asked "you know which other countries cover up women?"

36. Boys in England and Scotland come bottom of the OECD league for literacy

Scotland and England occupy the bottom two places in the OECD league table of boys' literacy in developed countries.

Research for the Sutton Trust educational charity found that the brightest boys from poor homes in England and Scotland are at least two-and-a-half years behind in reading compared with those from the richest homes, a study suggests.

The study was carried out by John Jerrim at the Institute of Education, University of London. He found that the reading skills of England's youngsters as a whole are heavily linked to their socio-economic background, but that this gap is average for countries in the OECD.

However, when you look just at high achievers – the brightest in each socio-economic group – England and Scotland perform worse than other countries for boys. In England the gap is equivalent to 30 months (two years and six months) of schooling for boys, while in Scotland the gap amounts to nearly three years (two years, 11 months).

37. Soldier Suicides

In July the BBC revealed that one British soldier dies by suicide every week, more than are killed fighting the Taliban in Afghanistan.

The British government does not record the suicide rate among ex-soldiers, but researchers at the BBC's Panorama programme have discovered that 21 serving soldiers killed themselves last year, along with 29 veterans.

This total of 50 male suicides is greater than the number of British soldiers who died in Afghanistan where 44 were killed in the same period (40 of whom died in action).

38. TV lawyer slams Ministry of Justice for ignoring male victims

TV lawyer Marilyn Stowe has slammed the government's Ministry of Justice (MoJ) for ignoring the plight of male victims of domestic violence.

According to Stowe, a family law practitioner and resident legal expert on ITV's This Morning, The MoJ's online guidance on legal aid for victims of domestic violence excludes men, saying:

"To get legal aid you must be able to give your solicitor some evidence that you have been a victim of domestic violence by your partner or husband."

Writing about the issue on her blog, Stowe said:

“Domestic violence against men does exist more frequently than many people imagine, and it certainly should not be casually disregarded in this way. If the government feels that it is appropriate to hang ‘women only’ signs out on a website about practical help for victims, where are men in need supposed to turn?

“It is another message from the establishment that the distress of male victims is imaginary. In the 21st Century we should be beyond lazy stereotypes of women as passive victims and men as perpetual villains.”

39. Social workers must change how they work with men

In July, Professor Vivienne Cree at the University of Edinburgh said social workers need to revisit how they work with men.

Professor Cree is an influential figure who co-authored the 1996 book Working with Men: Feminism and Social Work which promoted the principle that ‘women are our first priority… work with men is done in order to improve the quality of life for women’.

Cree now says it’s time to change our attitudes towards men:

Men are still, more often than not, seen as the problem: they are presented as the absent fathers, abusive partners, sexual predators and generally bad examples for their children.

“Men are, more than ever, presented as dangerous to themselves and others. Women and children, on the other hand, are increasingly seen as vulnerable and in need of protection.

“Life is much more complex and uncertain, as evidence of women who abuse and men who care for others demonstrate. Social work must now revisit how it works with men, learning some of the lessons of the past and accepting the complexity of the lives of women, men and children today.”

Editor’s note: People who’ve read the book “Equality For Men” are saying it’s a “skillfully produced,” “compelling,” “really great,” “truly excellent” book that “focuses on the main point brilliantly” and should be “mandatory reading.” The best way to find out why is click here to buy Equality For Men by Glen Poole. –DE

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1 year, 5 months and 4 days

Paul Elam and John the Other · 25 December 2013 · Archived copy · Original

Noted false rape accuser, and Professor of Biology at the University of Minnesota, Morris, Pee Zed Meyers, has some words of advice for a certain "big shot" (JtO) at AVfM. "A word for Hembling: Yes, rape is a crime. So is falsely reporting a rape."

He's referring to John's comment on the content aggregator website Reddit, where he posted in response to the headline, "Men's rights activists' conspire to cripple college rape reporting system with false reports"

He reposted that headline, appending his own commentary.

"…GOOD! Go forward, brothers, and fuck their shit up. Rape is a crime. If somebody has a report to file of being the victim of this crime – file that report with a POLICE ORGANIZATION, not with some jumped up kangaroo court or administrative star chamber. And when operating in an environment where the star-chamber rules – FTSU with the same fraudulent reports they've tuned their system to process against you."

Strong words. And we note for the record that they were not posted as a matter of AVFM policy. AVFM had nothing to do with the online attack of the rape "reporting" instrument at Occidental College in Los Angeles, which is why you saw JTO's comment on a site aggregator and not as a part of organized activism promoted by our team.

That, however, does not place an editorial value judgement on what happened. While we are not keen from the management position here to place a "right or wrong" value on the attack, we do assert that in the current climate of hostility, rape hysteria, draconian policies and ideological public deception, that such forms of backlash are inevitable.

Now, the thesis driving the good professor's public admonition? Bombing an anonymous rape reporting tool clearly designed to proliferate reports by any means necessary, including providing fertile soil for false reports, is, according to him, an escalation of the problem of fraudulent reports. It's not a statement against the extra-legal processing of criminal complaints by an administrative railroad lacking legal due process.

Should we all now entertain Pee Zed's pantomime; his charade that he is so mentally defective that this needs to be explained as if he'd been lobotomized at some point in his unfortunate existence?

Ah, no. Indeed, we won't waste many keystrokes explaining. Even the occasional victim of prefrontal lobe scrambling that occasionally visits here will probably see the transparent, lying scumbucketry in attempting to circumvent JTO's point by feigning outrage at false allegations — those being the current *raison d'être* of Free Thought Blogs. Roughly a year after Myers posted an anonymous, fraudulent accusation of rape against another public academic of far greater accomplishment than himself, the egg remains on his face.

> "A word for Hembling: Yes, rape is a crime. So is falsely reporting a rape."

How sweet. Pee Zed has finally found religion.

It is worth pointing out that while falsely reporting a rape to an actual police organization is at least theoretically a crime (it is rarely punished) – filing a phony report of the same to an extra-judicial administrative star chamber is something else entirely.

The "honor" courts now extant on American college campuses have a mandate from the department of education. But that mandate is a profound violation of the foundational principal of due process which has characterized human rights in the western world.

The mechanism of anonymous accusations and administrative show trials are now the "apparatus of justice" on a college campus. Treating them with the respect of a legitimate legal system is, therefore, to endorse the purposeful

corruption of justice into ideologically driven fascism.

In fairness it must be said that a significant number of Men's Human Rights Activists have publicly renounced the flooding of the Occidental "reporting" tool with false reports.

We understand their position, but do not agree with it. One comment immediately following JTOs read in part:

> "'Fuck their shit up' has to be done with some sophistication, so you don't look like an asshole with nothing but hate on the agenda. This wasn't the time to do that. The university was under the eye of the feds and now we are under those eyes. I'd call this a serious misfire."

We are inclined to believe this encapsulates the most common aversion to the act of sabotaging of an anonymous false report facilitating system.

There is a public consensus that accusers are always victims. This isn't necessarily an honest consensus. After all, even feminists admit that 1 to 5 percent of "reported rapes" are fraudulent. Some academic studies have placed the number much higher, between 40 and 50 percent, and some senior police officers, speaking publicly have estimated at least similar numbers of reports of rape are fraudulent. In 2010 the Orlando, Florida Police Department felt compelled to issue a public plea for false rape allegations to stop because of the drain they were causing on police resources.

However, the consensus exists, dishonest or not; that an accuser of sexual assault is automatically a true victim of sexual assault. That consensus has real power. Open defiance of this public narrative can earn the owner of nonconforming opinion extreme public censure as well as the loss of public personhood as a "good person" or "good man". The pious, fraudulent shrieking and phony outrage has a chilling effect on the natural expression of healthy human conscience. We refer to that expressed in opposition to obvious evils such as suppression of free speech and elimination of due process, and anonymizing of criminal accusations.

And few people have the stomach to openly defy that pious public consensus when their own public personhood is the price to be paid. To be defined, by public consensus as no longer a decent human being. The threat of loss of the "good man" card is powerful stuff.

We are not good men. As men's human rights activists, we are villains. We may even be a super-villains.

So we will both repeat together what we have both already said separately.

What should we expect to happen when a high profile institution of higher education provides a publicly accessible method for reporting anonymous criminal accusations?

Do we believe that such a tool would be widely publicly embraced? Only if we also believe that our neighbors, co-workers, and all the anonymous travelers in traffic in our day to day lives are individuals of no moral compass, and an infantile, literalist credulity toward the public misinformation we are continuously force fed by commercial media.

On the contrary, presented with free access to an obviously ideologically driven "reporting tool", one which appears tailored to facilitate fraudulent reports, a mentally healthy population will subvert such a corrupt tool.

A mentally healthy individual will engage in the practice of FTSU.

Without apology, without embarrassment, and with a considered evaluation of right and wrong according to mainstream sensibilities.

Without even the prompting of a public-bad-man like JTO, whose endorsement came after the rest of the world have already responded by sabotage to the institution of Occidental College's "reporting form".

Good!, go forward brothers and sisters, and FTSU.

Incidentally, as the mighty Pee Zed has deigned to turn his mighty eye once more on JTO's writing, Its worth noting that as of today, it is 1 year, 5 months and 4 days since the professor was challenged by John to actually use reason, rather than invective to refute or dispute anything written on this site.

The challenge to Pee Zed was first issued in July of 2012, and re-issued half a dozen times since:

> "Address the substance of anything I've written in my last 100 articles on this site in a manner befitting an academic celebrity and intellectual. Show me where I'm wrong, and change my opinion. And do it without recourse to the usual tactics of censure, identity-politics and attempted shaming tactics.
>
> I absolutely swear my opinion is readily changeable, provided a strong, reasoned argument can be made. Do it like a grown up. That's my challenge to you PZ. Act like a man, for a complete full article. If you can do that absent of the usual puerile drivel, I'll publish a permanent article right here on AVfM announcing to the world that you changed my mind."

To date, he has not responded, despite apparently continuing to read every single thing JTO writes. Even comments on places like reddit. A favour neither Paul nor John can return, as tedious, predictable and unsupported invective and puerile authoritarianism make for rather dull reading.

"And gosh, but Hembling is really an awful person".

Feature photo shamelessly stolen from Reap Paden.

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A man's way of healing

Paul Elam · 25 December 2013 · Archived copy · Original

I recently read a piece on fatherhood and attachment parenting (AP). I read and participated in the comments as well. Since then the aftereffects have been bouncing around in my head like a pinball (yes, there is that much room in there) and it just won't leave me alone.

It has nothing to do really with AP or any other kind of parenting. It was more about the emotional reaction I had to the discussion of men and their feelings.

It has reminded me of my father. Not him as a parent, or even a man, but actually the emotional aftermath of his death.

About a month after my father passed I was with a friend in a tavern. It was one of those rare places suited for someone like me. It had walls paneled in dark wood, oversized leather seating strewn across a carpet thick enough to keep the room near soundless, even when it was busy. And it had the look of never having been busy. The memory of quiet conversations hung in the air like the secret history of a thousand friendships. A single, gentleman barkeep polished glasses; on the ready to pour your choice of poison or listen to a joke.

We were just there making quiet small talk, probably poking a little fun at politics or maybe discussing the latest in movies. I don't exactly remember what we were talking about that day. It was over twenty years ago.

At some point, in the middle of a short lull, he asked me, almost as though it were an afterthought. "So, how are you doing now…since your Dad?"

And I told him, you know, pretty much in the way of small talk between two friends in a bar.

"Oh, you know. It's a process. It goes up and down. Pretty normal path of grief, actually. But I am getting along with it. Doing well. It happens to all of us, you know?"

My friend listened to me, nodded his head and downed the last of his beer without saying anything. Then he hopped up from his chair, took a step away, then turned back toward me and leaned down. He spoke, almost whispering, "Another beer?"

And as he spoke he rested his hand on my shoulder. He gave me a gentle, almost non-existent squeeze; just enough pressure, just barely enough, to register, and in it I could feel the most profound love of my friend. It was a touch that made words useless; that transcended any crazy notion that there was something that needed to be said, and indeed proved just how empty and useless the human mouth can be at times.

With that touch, a tear instantly slid from my eye and mercifully tracked down the other side of my face, away from his view.

And before you decide to butcher that moment by observing that I should not be ashamed of my tears, or that I think they should be hidden, please don't do that. I am not ashamed of my tears, nor would my friend have ever harbored any such thought.

The thing is that he did not need to hear the admission of my pain, or see my tears, to know my grief. He knew me. He knew my father had died. So, he knew what he needed to know. He did not require anything from me to offer his love in a way that my heart could take in, like water on a dry sponge. I did not need to lay my grief at his feet or satisfy his need to pull my feelings about the loss of my father out through my lips.

He honored my privacy. He did not dig and scrape and invade underneath my platitudes to get at the rawness of my loss. Nor was he fooled by the shallowness of my answers. He simply walked *around* all those things and offered me what only another man could. The silent, undemanding love of a brother.

In his touch was the compassion of a thousand therapists. And in his honor of my private way of grieving was the

skill so few therapists ever learn. He, in that brief but timeless moment, was the protector of my broken heart; standing as a sentry guarding my wounds and allowing me to lean on him in the way of men.

These days, when I hear the prattle of the allegedly enlightened about the hearts of men, I almost always laugh at their lack of understanding; about their desperation to prove competence and expertise in matters on which they are truly clueless.

I listen to them talk about men's need to be ok with sharing their feelings, about being emotionally open, but most often this is all framed in the most disrespectful and ignorant tone of someone asserting that men would be better off if they were more like women.

As always, a bushel of foolishness usually contains a kernel of truth. Certainly men do need to give themselves more permission to feel, and to express it. But as I look past all the sneering condescension of those who think men would benefit from sitting in circles and passing Kleenex, satisfying the sick and outrageous egos of book hucksters and Oprah aficionados, I am reminded of my friend and his healing love.

I am reminded that emotional pain is not a dog and pony show, that love is not a brass band or a group hug, and that friendship is defined and proven by the people in it. With all respect for women, and in honor of their ways to handle their own hearts, this is all especially true for men.

I am not pretending you can meet all of a man's needs with such a simple expression. But I received healing that day; a kind of healing that I carry with me and always will. It did not require an emotional breakthrough, or some vast cathartic moment or rounds of counseling, insurance forms and the dissection of my childhood. All that was needed was the company of a friend who chose to see my pain, and who chose to offer comfort, not with his ego and false wisdom, but with his love and grounded respect.

This is the way of men, when we get out of their way and choose not to force them into the mold of ideologues. Look as hard as I may, I can find nothing in it to fault.

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My 50 top stories about men and boys' inequality from 2013 (part 5)....

Glen Poole · 25 December 2013 · Archived copy · Original

AUGUST

40. Government accused of not doing enough to tackle men's unequal risk of suicide

In August the BBC's Today Programme ran a feature about male suicide with the excellent men's charity the Campaign Against Living Miserably (CALM). The charity's key complaint was that the Department of Health is failing to recognise the problem.

Jane Powell, the campaign's founder and director, told the Today programme that the problem was "cultural", she explained that "we don't see men as needing help".

12 men a day currently die by suicide in the UK.

41. There are 3 ancient rules of masculinity

One of the most interesting new takes on masculinity in 2013 came from Psychologist Martin Seager. The former government advisor is undertaking research on the ancient rules of masculinity in an attempt to put these rules into words.

Martin, a pioneer of male psychology in the UK, is hosting a male psychology conference in 2014 and has been campaigning for several years for the British Psychological Society to approve a Male Psychology Section.

Speaking on BBC Radio 4 this week, Martin said there are three ancient rules of masculinity which we've been which add up to a male script:

- Men should be fighters and winners
- Men should be protectors and providers
- Men should retain mastery and control

Seager says these are shame rules which means that when a man is unable to remain control or to provide or be a winner he may sit on those feelings which can make him more vulnerable to suicide for example.

Seager shared his masculinity rules during a BBC Radio 4 Today Programme interview about male suicide.

42. Yes, men can be victims of online abuse, too

August saw an outbreak of media coverage about men abusing women online, and so *trolling*—like stalking, domestic violence and sexual violence—became another social problem that is presented as "men doing it to women".

I attempted to add some balance to the debate with an article at *The Guardian* called "online abuse is not limited by gender", in which my key was simply that if you cast a wide enough net you soon discover that online abuse is not limited by gender.

I also compiled a mix of views in a blog post "online abuse, is it a man thing or a woman thing" which uncovered some interesting stories such as online bullying of women by other women; a TV journalist being harassed after a women sparked a tirade of online abuse and comedian Dom Joly discovering that one of the people anonymously trolling him was a 14-year-old girl.

I also wrote a longer feature for the *Good Men Project* called "men we have a problem with online abuse" in which I asked:

"So where do men who are concerned about all victims of violence and abuse stand when people speak out about

men's abuse of women? Do we get behind them? Do we leave them to get on with it? Do we say 'what about the men'? Do we say what about everybody?

"From my perspective, holding men who threaten women with rape to account for their actions is a welcome move and at the same time we need to ask ourselves this very important question—why are we collectively more tolerant of violence against men and boys?

"Until we ask that question, the majority of gendered conversations about violence will continue to focus on men abusing women and when it comes to violence and abuse, online or off, that isn't the only gender angle we need to focus on."

SEPTEMBER

43. Are women just as likely to rape men….?

Ally Fogg wrote an eye-opening blog about sexual aggression by women towards men.

Fogg highlighted the findings of 2010 research from the US that revealed that the proportion of men being forced to penetrate women in the previous year was identical to the rates of women being raped.

Fogg admits that he has been dubious and sceptical about the findings for some time and drew a blank when he tried to find other reports to back up the finding. Then as he dug deeper he discovered that the data wasn't unique and that there was a raft of research going back to the 1980s that made similar claims.

"Society needs to be aware that it is a serious issue, not a joke", concludes Fogg. "Our mental health and social care systems need to be more alive to the extent of the issue, be open to the possibility that emotionally and sexually troubled men might be troubled for this very reason.

"And this might sound bizarre, but perhaps women need to be aware that they can and do assault and abuse men. I strongly suspect many women genuinely believe that any man will be (literally) up for it at any time, and will always be glad of a sexual thrill. This is as much of a rape myth as any other."

In November, American psychotherapist Tom Golden in the U.S. pointed to separate research that revealed that boys were more likely to experience the most severe forms of sexual abuse than girls, with male victims being around 10 times more likely to be abused by a woman than female victims.

44. Male victims of domestic violence are invisible

Abused Men in Scotland (Amis) continued to evolve as one of the most forward-thinking voices in the world of domestic violence. One of the key contributions they have made to the debate this year is highlighting the existence of the "public story" of domestic violence which tells us that domestic abuse is perpetrated exclusively by men against women.

Nick Smithers of Amis highlighted the "public story" concept in an excellent article for The Scottish Review. According to Nick:

"Men experiencing domestic abuse can be caught in a double bind – the fabled stoicism of the Scottish male preventing many from seeking help to escape the trap of coercive control and miserable existence. The fear that, if they leave, their children will remain in the care of an abusive parent is very real for many fathers as the public story powerfully marginalises them from apparently universal services.

"While some may bemoan the Scottish man and his unwillingness to seek help it behooves others to consider the services they provide and to question how open they are to men and how much consideration they give to accessibility to all.

"Is it right that we dismissively blame men's reticence to seek help on their innate characteristics when domestic abuse services are framed as violence against women services across the vast majority of the country? With such unambiguous terminology it is hardly surprising that a man will not pick up the phone and ask for help."

To be continued…

Editor's note: People who've read the book "Equality For Men" are saying it's a "skillfully produced," "compelling," "really great," "truly excellent" book that "focuses on the main point brilliantly" and should be "mandatory reading." The best way to find out why is click here to buy Equality For Men by Glen Poole. –DE

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A Woman Should Never Hit A Man: Common Sense

AVfM Video Source · 25 December 2013 · Archived copy · Original

You know, this is one of the most controversial articles Paul Elam ever wrote: When is it OK to Punch Your Wife?

Yet somehow I suspect those who roundly condemned him for that article will have much to say to this woman:

You know why? I'll tell you why. Paul Elam treats women like adults with agency, just like this woman does.

And the operant definition of "misogynist" in today's society is "anyone who thinks women are full-fledged responsible adults and should be treated as one."

Welcome to the "Misogyny Club," KCNOODLE. Or, more seriously, welcome to adulthood. Let's hope more people join us. These days it feels like we're few and far between.

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In the memetime...

VFM News and Commentary · 26 December 2013 · Archived copy · Original

Undoubtedly this will be treated like slut shaming, but probably by a bunch of really stupid sluts, so who cares….

[image]

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.@Whiteribbon is a sexist, anti-male hate group which spreads vile propaganda and false cultural narratives. #whiteribbon

Dean Esmay · 26 December 2013 · Archived copy · Original

The YouTuber and social media critic known only as Fidelbogen, one of the prime movers behind Coalition JS38, has created a meme for Twitter that is well worth repeating:

[image]

If there is any flaw to this meme–and it is barely a flaw, for you can argue that what I suggest is unnecessary–it is that Fidelbogen did not make sure that the people at the White Ribbon campaign got the message directly. To understand this, it is probably necessary for a digression and short tutorial on Twitter, how to use it, and why you, as a Men's Human Rights Advocate, probably ought to be using it.

I am frequently told by friends that they "do not understand" Twitter. These are invariably older people ("older" in this context being almost anyone over the age of 25), and are usually veterans of online forums, blogs, and/or places like Facebook. They are frustrated by Twitter because they expect it to be something it is not: a forum for lengthy discussions. It is no such thing, it will never be any such thing, and to use it effectively you must throw away and forget every preconception and look at it as a different thing.

Fuming that Twitter does not work the way you want it to work is as pointless as railing with anger that a movie is not in 3D, or that a book you are reading does not include smells and sound effects. Further, if you fume that you are "better" than Twitter and proudly insist that Twitter is pointless, that is an exercise in arrogance. It is a reality that Twitter is one of the most influential information platforms in the world. In some ways, it is *the* most influential. Television show and movie producers and ratings organizations use and watch Twitter to measure how popular a TV show or movie is. Politicians use and watch Twitter. Major industrial leaders watch and use Twitter. The White House uses Twitter. So do the Pope and countless other religious leaders.

Shaking your head and saying this is some sort of proof of the decline of Western Civilization is also pointless. It exists. It is massively popular and, more importantly, it is massively influential, and to understand why, it is important to understand what it is, and what it is not.

It is not a blog. It is not a discussion forum. It does not have convenient threading. It does not allow lengthy discourse. You should instead think of it as an exercise in discipline and restraint, like writing a haiku. You must distill your message to its absolute essence. If you cannot make what you say extremely pithy, with a straightforward and easily-digested message, you need another medium. If you find this frustrating as a writer, think of it as a challenge: how can you make your point in as few words as possible? And if you have multiple points to make, which of them are truly important and which can you do without if you must?

> First time Twittering
>
> Tweeter tries to write a tract
>
> Message goes nowhere

Why so few words? Because Twitter is not a a forum, and it is not a blog. Twitter is not and never shall be those things. Nor will a submarine ever be a helicopter, nor shall a penguin ever be an antelope. Nor will an article be an encyclopedia. So you must stop wishing for Twitter to be what it isn't, and embrace it for what it is.

So what is it? Simply put, it is telephone texting with a few creative twists added.

Let me repeat this point for emphasis, so it sinks in: **it is telephone texting, with a few creative twists**. Only instead of using a telephone number to send the message, it uses a Twitter address, and all twitter addresses start

with @. My Twitter address, for example, is **@deanesmay**

Twitter was designed to work primarily as a telephone app. For added convenience, they created a web interface which you may also use, although it was really designed to fit compactly into a telephone. And because it uses technology that is fundamentally the same as telephone texting, you are limited to 140 characters.

The other twist is that whatever you tweet is public information. So imagine that anyone could connect to your phone and see every text you ever sent out. Does that seem not-very-private? That's because it isn't. So bear that part in mind, what you tweet you should treat as you would any public communication. Anyone who Follows you, and even those who do not, can see anything you tweet, any time, unless you block your account.

If it seems impossible to say anything meaningful in such a format, contemplate that you sound like someone in 1890 complaining that the Telegraph was destroying the art of letter-writing and that you could say nothing useful by telegraph. So, you know, a telegram like this must have been a completely useless communication, right?

> DAD HAD STROKE STOP CAN'T FIND YOUR BROTHER STOP PLEASE COME HOME STOP

Hmm, yes, nothing meaningful in such a short message rendered in such primitive text. Why did anyone ever use such worthless technology as the telegraph?

The truth: Twitter, like the old telegraph, is an exercise in restraint, in learning to put the maximal information in a minimal amount of space. If you can't be pithy, that's not Twitter's problem, it's yours.

So whether you put Twitter on your phone, or, like me, just use its handy web interface, you must take off your author hat and put on your announcer hat: you have something you want to say and you must say it in as few words as possible. In fact, not just as few words as possible, as few letters. Because of this, abbreviations abound. And before you whine that you don't like some of today's abbreviations, ask yourself why modern abbreviations are somehow inferior to classics like QED, SOS, etc.

As a bonus, however, you have a choice: you can address your message to a single party, a small number of parties, or, to anyone generally interested in a particular subject. To address to a single party, you use their Twitter address. To address multiple parties with an interest in a subject, you create or follow an existing group called a "hashtag." Hashtags always start with the # character. Thus anyone following the subject of the White Ribbon campaign is likely checking #whiteribbon at least now and then.

Twitter also sometimes makes it possible for you to see a "conversation," but frankly it does not do this very well. You are, most of the time, better off at thinking what message you want to send to an individual, and it's up to them whether they respond or not.

Contemplate the fact that million-dollar decisions, and questions affecting millions, are now frequently answered (or at least first asked) via this medium, and you realize that any fulminating that you dislike the medium is foolish; it is the message that matters. Saying nothing important can happen in 140 characters is like saying semaphore has no purpose.

Oh yes, there is one other nice feature: you can "retweet" a message. All that means it that you've repeated the message to anyone who happens to be following you on Twitter. You can follow any individual you want to see their tweets, and any individual may follow you to see yours. Every time you retweet, you help to spread that same message to others. It's rather subversive that way, really.

So. It can be argued that Fidelbogen made a minor oversight here: he did not send his important, 100% accurate, vitally important message directly to @whiteribbon (and @whiteribbonaust), which is the address of the bigoted hatemongers, the enablers and encouragers of domestic violence and child abuse, who run the hate campaign known as White Ribbon. In my own tweets on the matter, I made sure to include @whiteribbon directly, and not just anyone who happened to be reading the #whiteribbon hashtag.

Some will probably call this form of activism “slacktivism.” This, I submit, is like suggesting that political tracts served no purpose in 1770s America. Yes, taking a revolutionary stance may make you unpopular in some circles. It may even cause family members and so-called friends to deride you or try to shame you into silence. What rabble-rousing troublemaker ever lived who did not have people in his life who mocked him or advised him he was being foolish?

If you want to change the world, you’ve got to spread the message that change is needed, and let the powers that be know that they must either change or perish–and that their only way of shutting you up is to either kill you or change their ways.

One last tip on Twitter, which I otherwise hope you will sign up for. When you tweet, try not to call people names, swear sparingly (saving such usage for maximum effect if you use it at all), and never issue anything that could be confused as a threat, or even a threat-oid like “I hope you die in a fire” or other such hyperbole. Choose your words carefully. Say exactly what you mean. Here was my message, inspired by Fidelbogen’s, for example:

> @Whiteribbon is a sexist, anti-male hate group which spreads vile propaganda and false cultural narratives. #whiteribbon

You can feel free to retweet that (which the White Ribbon hatemongers will receive copies of), or you can make up your own.

Good luck to my fellow workers in the vinyard. Go FTSU on Twitter. And discover how much fun it can be.

Editorial note: Image of hatemonger Patrick Green of the White Ribbon Campaign used under Creative Commons license as found here on Wikimedia Commons.–DE

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Movie Review: The Hunt

Paul Elam · 26 December 2013 · Archived copy · Original

Movie reviews are not my thing. I have never written one until now. Indeed, the last time I even saw a movie that would have inspired a review from me for its relevance to men's rights was Sam Mendes' 1999 masterpiece *American Beauty*; the story of an average American man, Lester Burnham (Kevin Spacey), who goes full bore MGHOW after dealing with a bitch of a wife and watching an 18 year old young man tell his boss to fuck off. Of course, the story is not just that simple, but the movie conveyed all the subtlety and nuance required to carry the MGTOW message with power and sensitivity.

In one way it's a shame I never wrote a review. It was before I was blogging. In another way it is just as well. Unfortunately Mendes, erstwhile sperm donor for sociopath broodmare Kate Winslet, is now on record supporting her life as an overdressed welfare whore.

I was fortunate, however, to have just watched a 2012 production of the Danish film, The Hunt (*Jagten*), and cannot resist sharing it with readers with glowing recommendation.

The film, directed by Thomas Vinterberg, stars Mads Mikkelsen as Lucas, a divorced father who is falsely accused of sexually abusing children at the kindergarten where he works as a teacher. The story begins with Lucas contending with an alienating ex-wife who is using the family court system to undermine his relationship with his teen-age son. He takes refuge from his ongoing grief with healthy, loving relationships with the school's children. From this point on you become aware that the makers of this film are going to take off the gloves and tell this story with gritty, often gut-wrenching realism.

It is pointless for me to issue spoiler alerts here. This is a brutal story with no surprises, at least not for those who have ingested a red pill. Lucas is accused by a vindictive child, Klara (Annika Wedderkopp), after he gently rejects her crush on him. She parrots a statement she heard from her brother about an erect penis, points the finger at Lucas, claiming he exposed himself to her, and everyone goes fucking crazy. It immediately sends his life into a tailspin and turns his community into something at least as monstrous as child predators.

The town mob gets a lot of inspiration from the school headmistress, Grethe (Sussie Wold), who conducts a shallow and meaningless interview of an instigating child, and immediately goes nuclear. She fires Lucas and informs the authorities, She also tells all parents of the school children about the danger that he has more than one victim, advising them all to be on the lookout for symptoms of sexual abuse, like headaches and bedwetting. Grethe repeatedly reminds fellow characters and viewers alike that "children don't lie" about these things, even as the makers of this movie remind us that they most certainly do.

Lucas is arrested, and is later cleared of charges, but not before the community turns vicious. His dog is killed, he is beaten by employees of a grocery store for trying to buy food there and his ex-wife seizes on the charges against him to try to drive a permanent wedge between him and his son.

There is very little in this film on the legal process over the allegation. For those interested there is an adequate treatment of the prosecutorial malfeasance often involved in these cases in the 1995 American TV Movie, *Indictment: The McMartin Trial*. It is the true story of the notorious McMartin Preschool case in California, the hysteria from which resulted in the longest, most expensive (and completely unnecessary) criminal trial in American history.

What *The Hunt* (as in *Witch*), lacked in addressing the criminal justice system, it more than made up for with its deft treatment of the interpersonal tragedy and society's instantaneously vengeful mentality in the wake of sexual allegations against men.

A brilliant screenplay (Tobias Lindholm, Thomas Vinterberg) helped Mikkelsen deliver a flawless performance as a man first bewildered and then sinking into the morbid insanity of his circumstances; ultimately fighting back as the

world around him turns increasingly hostile and dangerous.

The narrative is utterly convincing and realistic, from Klara's mother, Agnes (Anne Louise Hassing), disregarding and suppressing her daughter's admission that she made the story up, to the portrayal of men in the story, who were the constant deliverers of proxy violence against Lucas, but who were also, in much smaller numbers (including his son), the only ones who stayed loyal to him as he worked to defend his name. Central to the story is Klara's father, Theo, whose slow, compelling realization that Lucas is innocent is skillfully played by Thomas Bo Larsen.

The staff of the kindergarten (where Lucas was the only male employee) was the most histrionic and reckless in stoking the fires of revenge in the community, telling themselves, each other and anyone else who would listen that every child at the school with a headache is probably one of Lucas' victims.

This is where the movie shines. It is a remarkable portrayal to two very human maladies at once. The first is the story's real victim, Lucas, who very nearly succumbs as the accusation rips a chasm in his life. And, even as the lie takes its toll on him personally, it also spreads like a cancer through the entire community, obliterating its collective capacity for reason; fostering incredible heartlessness and evil in otherwise decent people, and worsening the evil already in residence in others.

It is the human instinct to protect children, especially females, and how mindlessly destructive that instinct can be, that is the real story here.

And, sadly, we are reminded by the movie's makers that the truth, no matter how simple or obvious, will not remedy the consequences of this particular brand of lie. In this movie, just as it is in real life, Lucas will never be free of the anchor chain that any female can wrap around a man's neck. There will never be a day when his nightmare really ends. He will always be a marked man.

On an even more somber note, this story is a reminder of the treacherous path we are now on, thanks to the toxic alliance of feminism and traditionalism. Due process of law is one of man's most noble inventions. It is the guardian that stands watch between human beings and their tendency to destroy each other – and themselves. Feminists seek to destroy that sacred failsafe against human fallibility, and traditionalists take marching orders to destroy accused men as though they were issued directly from the mouth of God.

I have never seen that more clearly portrayed than in *The Hunt*. This is a must-see movie.

Editor's note: This article is also available in Romanian.

White Knights and Acolytes

Anja Eriud · 27 December 2013 · Archived copy · Original

Been meaning to do this for a while, and now the time is I believe, right. The Men's Human Rights Movement (MHRM) is part of a larger activism spectrum, with feminists on one end – the nasty end – and Men's Human Rights Activists on the other end – the good end. It is an eclectic mix of sites, blogs and youtube channels gradually coalescing around one single idea:

MEN'S RIGHTS ARE HUMAN RIGHTS.

The reason I include feminism at the shitty end **and** included a shitty end, is because the MHRM is the answer to feminism, is the positive, and on-the-side-of-the-angels Human Rights Movement, to feminism's negative and most definitely on-the-side-of-evil and hatred.

In between these two points is a mixed bag of, first, pseudo-feminists also known as "useful idiots," pawns of feminism, who spout meaningless "women's rights" rubbish and "I only believe in equality" crap. Aligned alongside **them** are the "White Knight" men who champion women, and not just demonstrably good women, but **all** women, because you see, all women are special simply for being women.

These white knights have other names: manginas, male feminists, "traditional men." But I prefer a simpler more descriptive word **– fools**.

There are some other types in this mess in the middle of the spectrum that bear closer scrutiny. These are for example, the chameleons, the shapeshifters, the "whichever way the wind blows" types, one minute they're **for** men's rights, the next they're talking about how women are actually "a bit discriminated against" don't ya know?

They pay lip service to Men's Rights but really don't want to get too mean about bad behavior from women. Because after all they can prove that NAWALT (Not All Women Are Like That) because these are usually married men, or those in a long-term relationship who have a "good woman" and while they might have experienced a quick blast of truly toxic femininity in their lives, it passed, and they dusted themselves off and *voilà*, everything came up roses for them.

What they don't actually comprehend, or even glimpse, is that their constant smug affirmation of how "happily married" or "happily coupled up" they are, is an insult. It is a self-absorption of such massive proportions that it blinds them to two things:

The core mission of the MHRM, and the majority of experiences of most men and boys.

It is a slap in the face, a calculated and blithely unaware insult to that core mission, and to the men and boys for whom the MHRM exists to support, to fight for, and to stand up for.

I'm glad they're happy, pleased they have this in their lives but, they are the lucky ones – the blessed – the exception. This is a good thing, but to wave it in the faces of the men and boys who the MHRM exists to serve is thoughtless.

But, they are either incapable or unwilling to see beyond the end of their own noses, to step outside their own limited perspective and see the big picture. All issues must be filtered through the rose-coloured spectacles of their personal lives. Oh yes, they're "sympathetic" and have a superficial grasp of the issues. But the fact that it never occurs to them to shut the fuck up about what a great life/wife/girlfriend they have and continue to wave this smug little world in the faces of deeply hurt, devastated and angry men illustrates how clueless they are about what the MHRM is about.

These are the acolytes. If it's got a vagina then they're hooked, if it plays the "woman card" then you may kiss men's rights goodbye, if it says "I'm just a girl" then it's "gosh darn it and shucks, let's just make a nice comfy place for this little gal to sit herself down" and of course "guys watch your tone, there's laaaaaaaaaaaadies present – watch

that mouth buster!"

Which leads me on to the next group in this mixed bag. They are perhaps the most devious, the most underhanded of all, the "I'm not a feminist but…." types. These are those who see the wind changing, who recognise that feminism is dying and realise that if feminism dies, if Men's Rights become a viable and potent force in the cultural, social and political world, then the "women are special" myth dies as well.

This is exactly what is starting to happen. Feminism is dying, women are losing the shield of "perpetual victim and perpetually special" that has served them so well, helping to absolve them of accountability and personal responsibility for themselves.

So, they come, they come sniffing around men's rights sites and blogs with a very specific agenda, to tame men's rights activism, to give it a female twist, to bend it into a woman-centred shape, that **they** can approve of. After all, men don't **get** to have rights movements, men **couldn't** possibly know what the important issues are, nope, men **need** a certain type of female to come along and knock them back into shape.

They write articles about how "everybody just misunderstands feminism" and "women are still not equaaaaaaall" and "men are still being mean to women", and on and on and on.

But, as with all things, women know that in order to get men to **readjust their attitude**, they need other men to act as "enforcers" to prevail upon their "brothers in arms" to "see things from the woman's perspective." Again.

We are witnessing the birth of feminism 4.0, the "man-friendly" feminism, the "here's a few crumbs now shut up and let us take care of this whole men's rights" hoo ha. **This** is the feminism that is now evolving to take into account the growing voices of men, those voices that must not be allowed to get out of control, they must not be allowed to drown out women's voices (as if that was even possible) therefore, some small concessions must be made, a few crumbs thrown men's way, but the goal?

Feminism gets to remain **in charge**, feminism still gets to control the discourse, and **that** discourse will be, and always is, from a Woman's Perspective.

But, of all these idiots, worst of all are the male fools, the ones who write articles about how big of a fool they are, who proudly announce their stupidity by declaring themselves to be feminists, how they support "women's rights" and how all you guys need to get back on your knees and start worshiping the golden uterus again.

Let me explain something for those of the "thinking is hard" mindset: feminism entrenches and translates gynocentrism into political power, it informs public policy, legislation and economic policy.

But it is Women, feminists or not, who entrench hypergamy, the disposability of men, the cultural, political and socially, **lesser** status of me into everyday life. Women who perpetuate, validate and insinuate the anti-male bias that exists in and at every level of our cultures and societies. Women who drive the engine of feminism, who feed this toxic vile ideology with the corrosive and putrid fuel it needs to keep going.

I'm female, and there is not one single Human Right that I do not have, and then some. Where I live there is absolutely no law, no piece of legislation in existence, that violates any one of my universally-recognised Human Rights. Not one.

In order for me to obtain, or be endowed with, any more "rights" I would have to become a feminist and find some pathetic meaningless pointless "issue" to have a whine about.

And Hell will Freeze Over, before I would become a feminist, in fact, before I would give two flying fucks about "women's rights." Anyone, female or male, who thinks or believes for one microsecond that "women's rights" is a valid issue is a moron who wouldn't know a Human Rights abuse if it jumped up and bit them on the backside.

So, could all you fools, white knights, manginas and acolytes playing at being Men's Rights activists kiss my female Irish arse and grow a brain. Thanks.

This item first published on Not A Feminist.

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Parental Alienation & Child Abduction: Australian Govt in collusion with mother

AVfM Video Source · 27 December 2013 · Archived copy · Original

Although it is difficult to trust mainstream news sources on cases such as this, the media usually spins whatever tale it wants to tell, this story is all too believable, and appears to be an excellent expose on how the entire nation of Australia was fooled… for a while… by a child-abusing family.

Via AstroKidNJ. There's an epilogue, which we'll publish in the next day or so.

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As Expected: Physical Fitness Standards Lowered and Delayed Again for Female US Military Members

Michael Conzachi · 28 December 2013 · Archived copy · Original

While writing this, I just got an email update that the Military Justice Improvement Act has been passed in congress and is on its way to being signed by the President as part of the National Defense Authorization Act. I am going to have to do some digging to see exactly what changes and amendments have been made. Initially, it looks like the worst case scenario. MC

As we have seen so many times before, military standards for females are reduced in order for them to be "equal."

The United States Marine Corps quietly announced recently on social media that the current requirement for female Marines to do a minimum of three (3) pull-ups as part of their training by January 1, 2014 has been delayed for another year. Currently, females are not required to do even a single pull-up, but rather a test called a "flexed-arm hang" in which they can score points based on the amount of time that they can hang from a pull-up bar absent any gear. A maximum score can be obtained if they hang for 70 seconds with their chin over the bar.

http://cnsnews.com/news/article/barbara-boland/female-marines-not-required-do-1-pull

http://www.dailymail.co.uk/news/article-2530172/Women-U-S-Marines-SPARED-new-physical-fitness-requirement-wont-three-pull-ups-pass-muster.html

http://www.thegatewaypundit.com/2013/12/pc-insanity-female-marines-cant-do-pullups-but-will-be-allowed-to-serve-on-front-lines-anyway/

U.S. Marine Corps spokesman Captain Eric Flanagan stated that 55% of female recruits tested at the end of boot camp were unable to do three pull-ups as compared to 1 percent of male recruits. Off the record, Marine Corps Officers stated that mandating the three pull-up rule at this time would risk losing new recruits as well as current female Marines who could not pass the test.

Three pull-ups? Really? I'm an old guy with two rotator cuff surgeries and can still do 15-20 during a routine workout. Hell, I can do three with just my nose hair. Who in their right mind; in *any* branch of the military would want anyone, male or female, who could not do the basic minimum in order to pass boot camp? Even three is not sufficient for combat operations and I wouldn't want a male next to me who could only do the minimum.

This just goes to show you that despite the vast preparation programs afforded to prospective military recruits, especially women, the knowledge ahead of time of the physical fitness requirements that well over half of all women, at the end of boot camp still can't perform the minimum. So much for equality. How are they going to perform under stressful combat conditions wearing 20-30 pounds of body armor, 50-60 pounds of gear, helmet, weapon and ammo, while bullets and RPG's are flying?

Author Walter Williams in a 1999 article entitled "Feminization of the Military" reported on a study conducted at the women's boot camp at Parris Island South Carolina which found that nearly half of all female recruits didn't have sufficient strength to throw a hand grenade with enough distance to keep from injuring themselves.

Take a look at this video.

Three were nearly killed, two of them male.

http://econfaculty.gmu.edu/wew/articles/97/military-fem.html

An initial kill radius of a standard hand grenade is approximately 5 meters while the injury radius is about 15 meters, and for the sake of argument, a hand grenade weighs about a pound. If you're within about 50 feet of an exploding grenade, you're going to get hit with something.

Retired Army Lieutenant Colonel Ralph Peters, a military expert author and Fox News contributor has stated that the military, despite all the post-modern technology is still essentially physical. He stated "If you can't pull yourself up, have the decency to pull yourself out."

Pentagon Insider and retired Army Lieutenant Colonel Robert L. McGinnis, in his book "Deadly Consequences: How Cowards are Pushing Women into Combat" states that this vast social experiment will have deadly consequences." "We are sacrificing combat effectiveness on the altar of political correctness."

http://www.amazon.com/Deadly-Consequences-Cowards-Pushing-Combat/dp/1621571904

This book should be a must read for every member of Congress and the Department of Defense. If you want political correctness, this is not it.

Physical fitness standards have declining for years for female members and recruits. Now when the feminist minded rocket scientists at the Pentagon make it policy to allow women in combat units, they can't get a substantial number to pass the most basic of fitness standards to be effective. So they delay the minimum requirements for yet another year in preparation for the implementation of females in combat units by 2016.

After so many studies spanning a number of years, basic common sense would dictate that the vast overwhelming majority of women simply do not possess the physical strength necessary to perform effective combat operations. Are there some women who are fit enough for combat duty? I am sure there are, but the numbers do not justify radical lowering of basic fitness standards in order to satisfy some feminist social experiment.

Are there females who can do a variety of jobs in the military? Of course there are, and they are needed, but not in front line combat units. It's one thing to pass a basic minimum fitness test but another thing to "Man-Up" when the shit hits the fan. I am not even going into the other related physical and medical issues nor the social issues that make this a ridiculous proposition.

Yet despite all of this knowledge, the studies, the opinions of medical experts and evidence, exercise physiologists, physical fitness instructors, the Pentagon is still pushing this forward to satisfy the microgram of exceptionally loud feminists who claim that women can do everything a man can do. Ask that same question to the young male infantry Soldier or Marine who is put in harm's way and getting ready to clear a building or engage in a firefight with insurgents, or jump over a wall to get clear of a suicide bomber.

Men have already borne the brunt of the vast overwhelming number of wartime deaths and injuries. The enemies to world peace that our nation and other nations face constantly strive to outdo and exploit our military weaknesses. With political correctness run amok and in a state of feminist lunacy, why would anyone in a position of decision making, willingly place us at further risk?

I think that if you ask the fathers, sons, brothers and friends on the front lines and in harm's way the same questions, you will get the same sentiment.

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Janet Street-Porter: the most vile woman in Britain?

Mike Buchanan · 28 December 2013 · Archived copy · Original

Our thanks to J for pointing us to this story. An hour ago he called and spluttered, 'Mike, you won't believe what the hag has written about today!' Sure enough, he was referring to a piece by the 'personality' and 'journalist' Janet Street-Porter. I can't recall when a piece in a newspaper – British or otherwise – last made me *so* angry.

The *Daily Mail* has many fine female columnists and one truly *vile* one, Janet Street-Porter. At the very time of year when so many men are suffering the most due to denial of access to their children, because their vindictive ex-partners employ the services of the state to enforce that denial, JS-P has been so cruel as to write a piece published in today's edition titled, 'Deadbeat dads are the real problem'. It's the second story in her column:

http://www.dailymail.co.uk/femail/article-2528123/Janet-Street-Porter-Never-EVER-trust-celeb-tries-tell-theyre-normal.html

In a vile piece, possibly the most vile is this:

> In this country, courts do not deny dads access to their children unless they are deemed a threat. There has to be a very good reason not to grant them the right to see their kids every other weekend.

Leaving aside the issue of whether access to children 'every other weekend' is reasonable access – we believe it's not – can JS-P *possibly* be unaware how blatantly untrue these remarks are? More importantly, can her *editor* be unaware? And how about this?

> One new study reckons there are about 1 million dads who live apart from their children – one in ten of all dads – a huge number. After talking to 1,000 dads who were separated from their children, it emerged that many were not working, had a poor education and had married or lived with someone three or more times.

You'd be forgiven for thinking '1 million dads' live apart from their children through choice. We're not told what the 'new study' is, of course. That aside, is she implying that it's reasonable to deny fathers access to their children, if they're not working? Or if they've had a poor education (hardly their own fault, after all)? Or if they've married or lived with someone three or four times? As far as the last point is concerned, Kate Winslet would fall in the same category, having had three children by three different men. Would JS-P favour denying *Winslet* access to her children? JS-P herself has been married four times. Pot, kettle, black? And how about this?

> Of course, some women deny fathers access to their children without due cause, which is incredibly cruel, but what about the men who produce babies by different women and don't pay for any of them?

Vast numbers of single mothers in the UK know *perfectly well* who the fathers of their children are – to be fair, many of them are genuinely unsure, but that's another issue altogether – but they tell the authorities they don't know who the fathers are in order to be supplied with social housing for life, welfare benefits etc. And who *pays* for that accommodation and those benefits? Men, in the main, who pay 72% of the income tax collected in the UK.

In April 2012 we presented JS-P with a 'Harpy' award. It seems appropriate to provide a link to that story now. It will also take you to her award certificate:

http://fightingfeminism.wordpress.com/2012/04/12/janet-street-porter-wins-a-harpy/

More than a few people have asked us if the image of the woman in the certificate is JS-P herself, but it's not. It's a picture of a waxwork female vampire. The same image appears on the cover of my book *Feminism: the ugly truth*.

Two months ago this awful harridan made another 'misleading statement' – about the impact of women on

companies' performance – and we made a public challenge, as yet unanswered:

http://j4mb.wordpress.com/2013/10/07/our-public-challenge-to-janet-street-porter/

In the highly unlikely event this disgusting men-hating crone ever responds to the challenge, we'll publish her response on this website. Here's the link to her profile on the website of a programme she appears on regularly, ITV's *Loose Women*:

http://www.itv.com/loosewomen/presenters/janet-street-porter/

The following extract from her profile reveals all you need to know about her self-perception, and what others think of her:

> **The first thing I do in the morning is**: Remind myself I am fabulous because no one else is going to!

I imagine her ex-husbands wake up every morning and spontaneously burst into a loud rendition of, 'Oh, what a beautiful morning… oh, what a beautiful day!'

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A Voice for Men Winter Fundraiser

AVfM Video Source · 28 December 2013 · Archived copy · Original

Alison Tieman, aka Typhonblue, has a video message for the holidays. Looking forward to June? We sure are.

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Review of Cunt: A Declaration of Independence

AVfM Video Source · 28 December 2013 · Archived copy · Original

Victor Zen started reviewing books with a focus on gendered literature. The pilot book is Inga Muscio's *Cunt: A Declaration of Independence*. *Cunt* flaunts hatred while masquerading as the New Testament of self-acceptance. The misandry and gynocentrism in this 1998 text is so potent that the pages burned Zen's hands. Muscio proudly inducing a miscarriage and happily describing the flavor of cervix mucus did not make the subject matter as liberating as she would like to believe.

The video is NSFW, and has been age-restricted. Eating yogurt while watching is a really bad idea.

Subscribe to the white male tyrannical fuck for monologues, dialogues, media interviews, book reviews and other content on gender issues.

Intersectionality is not just a word

Diana Davison · 29 December 2013 · Archived copy · Original

On December 23rd, Eleanor Robertson made a passionate plea in *The Guardian* "In defence of intersectionality – one of feminism's most important tools". She laments that many feminists revile intersectionality as meaningless and appeals to us to recognize the internal importance of the issue.

I agree. There is much to be learned.

Intersectionality is not just a word, it is a word with many letters. Some of those letters are privileged. They are over-represented not only in this word but within language as a general body. While the letters C and Y are acknowledged as oppressed members of the alphabet, as evidenced by their enhanced point value in Scrabble, there are many letters with only a singular occurrence in this word which struggle to be seen as uniquely disadvantaged.

The letters A and I share the distinct privilege of being, in and of themselves, an entire word. Yet we can see with intersectionality that the letter I occurs a whopping three times whilst the letter A struggles to be seen only once and, even then, doesn't appear until the the word is over half finished… almost as if an afterthought. Obviously the situation is more complex than we thought. Just as white feminists are deemed by some to be advantaged they, like the letter A in this word, have their own unique battles that they fight to expose.

We *all know* that the letter Y is marginalized. Quite often it only appears tacked on to the end of words and not only does Y suffer from being consistently last, it has the multiple oppression factor of being placed in a suffix.

While we might feel sympathy for the Y at this point, intersectionality reveals more. C and Y's oppression is alphabetically surpassed by letters such as J, K, Q, X and Z which, as you'll note, are not even acknowledged in this word at all.

Please find this content at

A Voice for Men
HUMANIST COUNTER-THEORY

www.avoiceformen.com

Scrabble has done a wonderful job recognizing the privilege that some letters have over others and, though it tries to counterbalance this injustice by increasing the point value of the most oppressed members of the alphabet, it hasn't yet been able to address the source of the problem. Where these letters struggle to appear they are inevitably surrounded by the privileged which overshadow them. Consonants can often be seen ganging up in clusters and vowels diphthong, constantly drawing attention to themselves.

The dictionary, obviously, was written by men.

When we look at the segments of intersectionality we can begin to realize how each section is both burdened and dismissed. The root "sectional" must carry the weight that gives meaning to the word but it is nearly smothered by

the prefix and suffix placement. “Inter” bears the unique responsibility of introducing the root and yet it is considered to be only a variation of the root and not a word unto itself. While “ity” is only given three letters, it has the onerous task of of transforming the entire word from an adjective into a noun and, as we have discussed, is treated very poorly in return.

The entire class of letters employed in suffixes experience a specific kind of exclusion that other letters will never understand. When “isms” started to proliferate and enjoy a certain kind of notoriety, pop culture struck it down in Ferris Bueller’s Day Off.

“Ism’s, in my opinion, are not good. A person should not believe in an ‘ism,’ he should believe in himself.”

I’m sure it is no coincidence that film was also written by a man.

The opponents of intersectionality argue that the theory is unproductive and reduces a whole being down to isolated parts. What those people fail to realize is that by breaking down the sectional pieces of identity we create an appreciation for the parts of the sum and increase the individual value of those multiple identities. While men are content to walk about acting like whole people, feminism has recognized that it is only in dissecting the whole and reducing it to miniscule components that can we appreciate the value of what has been lost.

While male-dominated psychiatry has labelled multiple personality as a problematic disorder, feminism is fighting a slow but winning battle to recognize the value of compartmentalizing one’s personality. On a sheer pragmatic level, when you allow sisters of the feminist movement to expand their identities the number of supporters increases exponentially. Where there was previously only one feminist we now have four or five distinct personalities to contend with. While quantity doesn’t trump quality, it’s a good start.

While adapting to non-offensive language that acknowledges this explosion of split-personality rights has complicated communication at the moment, we should recognize that feminism is fixing that. It is obvious that the entire dictionary needs to be overhauled. This is just a difficult time of transition. When the marginalized letters like X, C, and K *do* stick together the results can be “exciting,” and ass can be “kicked.”

Some feel this vision to be quixotic. Feminists could argue that the word “quioxotic” proves their point. The word employs many oppressed letters and society giving a dismissive meaning to that noble word is both insensitive and, ultimately, corrosive to Social Justice.

Until the letter Q can be used on a daily basis without requiring the accompaniment of a vowel, language, and civilization itself, will continue to be ruled by Patriarchal control.

Eleanor Robertson concludes her article with a warning to the wise. “Far from being some bizarre esoteric theory, intersectionality is alive and kicking all around us, and not just in exclusive ivory tower gender studies clubs. Call me a conspiracy theorist, but there must be some reason pop feminism puts so much effort into repressing a concept that has huge theoretical explanatory power and enormous utility as an organising strategy.”

Intersectionality is gaining ground and the only choice is whether you are on the bus or off the bus. Let’s face it, language has been around for a very long time and the moment has arrived to try something new. Where men have dominated the formation, use, and privileging of some words over others, the elevation of some letters over their companions, and allowed oppressive conjugations, feminists ask us to take a bold but simple step to the side.

Binary thinking about sense and nonsense, right and wrong, meaning and gibberish, has forced linear limits on the accomplishments of large portions of the population. Feminists are determined to give those marginalized segments a voice and they aren’t about to let the dictionary stop them.

I think Reggie Watts summarized the issue best when he said

> It’s not so much as so little as to do with what everything is. But it is within our self-interest to understand the topography of our lives unto ourselves. The future states that there is no time other than the collapsation of that sensation of the mirror of the memories in which we are living. Common knowledge, but important

> nonetheless.
>
> As we face fear in these times – and fear is all around us – we also have anti-fear. It's hard to imagine, or measure. The background radiation is simply too static to be able to be seen under the normal spectral analysis.

feature image by William Hoiles

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Dannyboy with a fundraising message

Paul Elam · 29 December 2013 · Archived copy · Original

As only Danny could deliver. It's why we love him so much.

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A Message From Edward Snowden

Paul Elam · 29 December 2013 · Archived copy · Original

The subject of Edward Snowden is one rife with heated controversy. As this is a movement that embraces the principles of human civil rights, I thought it fitting that we would let him have his say in his own words here on the pages of this website. The following letter from him was written to the people of Brazil during the time that Snowden was seeking asylum. He is now reportedly in residence with temporary asylum in Russia.

This letter was originally published in Folha De S.Paulo and is presented here for the purpose of editorial discussion. The question, in my mind is at once simple and complex. Did Edward Snowden betray his country, or did his government betray its people? I know my answer. What's yours? PE

Six months ago, I stepped out from the shadows of the United States Government's National Security Agency to stand in front of a journalist's camera.

Espionage Whistleblower Edward Snowden to Seek Asylum in Brazil

I shared with the world evidence proving some governments are building a world-wide surveillance system to secretly track how we live, who we talk to, and what we say.

I went in front of that camera with open eyes, knowing that the decision would cost me family and my home, and would risk my life. I was motivated by a belief that the citizens of the world deserve to understand the system in which they live.

My greatest fear was that no one would listen to my warning. Never have I been so glad to have been so wrong. The reaction in certain countries has been particularly inspiring to me, and Brazil is certainly one of those.

At the NSA, I witnessed with growing alarm the surveillance of whole populations without any suspicion of wrongdoing, and it threatens to become the greatest human rights challenge of our time.

The NSA and other spying agencies tell us that for our own "safety" –for Dilma's "safety," for Petrobras' "safety"– they have revoked our right to privacy and broken into our lives. And they did it without asking the public in any country, even their own.

Today, if you carry a cell phone in Sao Paolo, the NSA can and does keep track of your location: they do this 5 billion times a day to people around the world.

When someone in Florianopolis visits a website, the NSA keeps a record of when it happened and what you did there. If a mother in Porto Alegre calls her son to wish him luck on his university exam, NSA can keep that call log for five years or more.

They even keep track of who is having an affair or looking at pornography, in case they need to damage their target's reputation.

American Senators tell us that Brazil should not worry, because this is not "surveillance," it's "data collection." They say it is done to keep you safe. They're wrong.

There is a huge difference between legal programs, legitimate spying, legitimate law enforcement –where individuals are targeted based on a reasonable, individualized suspicion – and these programs of dragnet mass surveillance that put entire populations under an all-seeing eye and save copies forever.

These programs were never about terrorism: they're about economic spying, social control, and diplomatic manipulation. They're about power.

Many Brazilian senators agree, and have asked for my assistance with their investigations of suspected crimes against Brazilian citizens.

I have expressed my willingness to assist wherever appropriate and lawful, but unfortunately the United States government has worked very hard to limit my ability to do so –going so far as to force down the Presidential Plane of Evo Morales to prevent me from traveling to Latin America!

Until a country grants permanent political asylum, the US government will continue to interfere with my ability to speak.

Six months ago, I revealed that the NSA wanted to listen to the whole world. Now, the whole world is listening back, and speaking out, too. And the NSA doesn't like what it's hearing.

The culture of indiscriminate worldwide surveillance, exposed to public debates and real investigations on every continent, is collapsing.

Only three weeks ago, Brazil led the United Nations Human Rights Committee to recognize for the first time in history that privacy does not stop where the digital network starts, and that the mass surveillance of innocents is a violation of human rights.

The tide has turned, and we can finally see a future where we can enjoy security without sacrificing our privacy. Our rights cannot be limited by a secret organization, and American officials should never decide the freedoms of Brazilian citizens.

Even the defenders of mass surveillance, those who may not be persuaded that our surveillance technologies have dangerously outpaced democratic controls, now agree that in democracies, surveillance of the public must be debated by the public.

My act of conscience began with a statement: "I don't want to live in a world where everything that I say, everything I do, everyone I talk to, every expression of creativity or love or friendship is recorded.

That's not something I'm willing to support, it's not something I'm willing to build, and it's not something I'm willing to live under."

Days later, I was told my government had made me stateless and wanted to imprison me. The price for my speech was my passport, but I would pay it again: I will not be the one to ignore criminality for the sake of political comfort. I would rather be without a state than without a voice.

If Brazil hears only one thing from me, let it be this: when all of us band together against injustices and in defense of privacy and basic human rights, we can defend ourselves from even the most powerful systems.

An alimony slave's bricks of logic

Robert St. Estephe · 29 December 2013 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

[image]

While the above poster advertises a classic movie from the 1940's, its theme was based on a very real social malady spanning the length of the 20th century. It was the alimony racket that inspired the first organized resistance in the United States to government-sponsored misandry. The first of many anti-alimony organizations was formed in New York City on 1927. (see "Robert Ecob: Early MHRA"). Newspapers regularly recount horror stories of men whose lives were ruined by women who demanded to be supported by ex-husbands and, research has revealed, wives enjoyed the power to demand an ex-husband's incarceration at will when he could not afford to pay up– even when the former wife had no need for the funds (see "The Alimony War of 1935" for the results of this research). It was in 1933 that a young Italian immigrant, a humble bricklayer by the name of Umberto Politano, became the poster boy of the New York anti-alimony activists with his story of a *de facto* "life sentence" to jail for failing to live up to his briefly-wedded wife's demand that he support her and the Italian relatives she imported.

Umberto was only a poor laborer who could not even speak the tongue of his new homeland when he was thrown into alimony jail, but he did possess common sense. Logic was the weapon he used to eventually defeat the law ruling and the institutionalized female privilege of the chivalric American culture to at least gain his freedom after two and a half years in jail – his punishment for not paying the alimony which his jailing prevented him from being able to pay.

The words of Justice Bonygne and the commentary on this case and the alimony racket in general written by famous magazine writer Ruth Seinfel,* dating from 1933, have a familiar ring to them — as if they were written 80 years later by the typical *A Voice for Men* contributor.

***

[image]

FULL TEXT (Article 1 of 6): New York, Dec. 20. – Mrs. Politano must show cause why her husband "must be a prisoner for life" in a Brooklyn jail just because he is unable to pay $12 a week alimony.

Supreme Court Justice Edward Riegelman listened yesterday to the story of Umberto Politano, the imprisoned husband, and then issued the order.

Politano told the court: "I have been in this jail for two and a half years and each day my sentence becomes longer. I want a chance to get out so I can get a job and obey the court order. Must I be a prisoner for life?"

Politano said he came to this country in 1921 and had $3,000 in the bank when he married. Trouble started, he said, when the wife's family came to live with them. The $3,000 soon was eaten up and the wife got a separation decree and the alimony order in 1929. Since then Politano has been in jail, unable to pay.

"I've been in this jail longer than anyone else," he told Justice Riegelman, "I have learned to read and write English while here."

["Wife Must Show Cause – Hubby Tired of Staying in Jail for Failure to Pay Alimony." syndicated (AP), The Daily Mail (Hagerstown, Md.), Dec. 20, 1932, p. 1]

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[image]

FULL TEXT (Article 2 of 6): An Italian gentleman named Umberto Politano languishes in jail in New York for the heinous crime of failing to pay his divorced wife $12 a week alimony.

He has already spent two and a half years in durance vile for the offence and now he is arguing before the courts that unless he gets out and earns some money, his wife is going to have rather a slim chance of ever seeing any alimony at all.

Probably the proper reaction to his news would be to wax virtuously indignant over a law that holds a lad in the coop because he gets a bit behind with his tribute money.

We might even work in a few choice and dripping phrases about rendering unto Caesar those things that are Caesar's, etc.

But we all refrain.

Rather are we moved to observe that a fellow is a good deal more free within the bars and shadows of the village jug than he would be living with a wife who would toss him in the cooler for a mere $12 a week.

[Cupid's Prisoner," The Vancouver Sun (Canada), Dec. 27, 1932, p. 4; spelling "offence" is in original source.]

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FULL TEXT (Article 3 of 6): New York, March 2 – Umberto Politano, a bricklayer, war veteran and, by right of jail seniority, president of the Brooklyn Alimony Club, was freed from confinement with the tart observation of Supreme Court Justice Bonynge, "this carries the supposed rights of women to absurd, not to say unconstitutional lengths."

For two years and seven months. Politano has been inmate of Brooklyn Alimony Jail, failing to pay $12 a week to his wife, Mary Politano, who sued him for separation in October, 1927 – a suit that never has been tried.

Repeated contempt orders have renewed his term and Justice Bonynge's decision was rendered in the face of a recommendation by a special master which the court set aside.

~ Wife in Contempt. ~

"Even a lowly alimony prisoner has constitutional rights," said Justice Bonynge, and he quoted the constitutional guarantee: "Cruel and unusual punishment shall not be inflicted."

Criminal contempt, Justice Bonynge pointed out is more grave than civil contempt, and yet, even in flagrant cases punishment is limited by statute to a jail sentence of 30 days and a fine of $250.

"However, let a waspish woman pluck the sleeves of the judicial gown, or nudge the elbow concealed therein, and this temperate restraint immediately cast aside and the delinquent spouse faces the possibility of unending imprisonment through successive adjudication of contempt."

~ Husbands Have Been Patient. ~

"Through the ages man has yielded authority in the home to the opposite sex and accepted the consequences with humility. With a bland of humor, resignation and affection, the relationship has come to be known as petticoat government."

"While the institution has functioned reasonably well, there are those who doubt the expediency of its extension into a form of petticoat justice."

Concluding his opinion, Justice Bonynge wrote:

"If an evil-doer invades my court room and reviles me or my ancestors or my country, with indecent or

blasphemous utterances, a penalty of 30 days in the straight-jacket of my righteous wrath is incurred. Can I truthfully say that through poverty or misfortune this defendant, who shouldered arms when the need was great, who omits to pay alimony to a vindictive and relentless wife has offered my court an affront more than thirtyfold greater?"

"The answer being obvious, the defendant is ordered released from imprisonment forthwith."

["Even Patient Husbands Have Rights Says Court – In Jail 31 Months for Not Paying Alimony, Jurist Denounces Waspish Women," The Reading Eagle (Pa.), Mar. 2, 1933, p. 7; spelling "thirtyfold" in original]

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[image]

FULL TEXT (Article 4 of 6): Umberto Politano, the long-suffering martyr to our alimony system is free at last after two years and seven months of languishing in Raymond Street jail, Supreme Court Justice Paul Boynynge set him free the other day, and I am told that the Justice's decision will set a precedent for future common sense and mercy in dealing with men who are without funds to meet their ex-wives' demands.

But his Honor did more than set a precedent. He wrote an opinion which not only ex-wives but women who have no thought of Reno might do well to ponder. In pointing out that "even a lowly alimony prisoner has constitutional rights," Justice Bonygne had some crisp things to say about "petticoat government" and "waspish wives."

"Let a waspish woman pluck the sleeve of the judicial gown or nudge the elbow concealed therein," his Honor meditated, "and … restraint is immediately cast aside and the delinquent spouse faces the possibility of unending imprisonment through successive adjudication of contempt. This carries the supposed rights of woman to absurd, not to say unconstitutional, lengths."

And so he set Mr. Politano, who has been called the "alimony lifer," free. I should like to be able to say fine words about the triumph of justice, but I am too much humiliated by the outrage that has been perpetrated so long in the name of justice, and by members of my sex.

I suppose it was necessary for the unfortunate Mr. Politano to lie in jail more than two years ago and a half so that bills might at last be brought before the Legislature at Albany to curb the dreadful power of vindictive women. But what I should like to see is an administration of justice which would throttle what Justice Bonynge calls petticoat at its source.

~ A Morning in Family Court ~

I remember with the keenest delight a morning I spent sitting beside Magistrate Jonah B. Goldstein in the Family Court. Domestic disagreements of all sorts were laid before his Honor, some tragic and some that made it hard for your reporter to maintain a dignity befitting a guest of the court. When a young woman stepped up to the bar and began to tell a story of nonpayment of alimony I pricked up my ears. Now, I thought bitterly, I would see a man sent to jail.

Magistrate Goldstein has thick black brows and he can look very stern. He now looked very stern, indeed, as he leaned toward the woman before him.

"Madame," he asked, "are you in good health?"

The woman said she was in good health, and indeed she was blooming with it."

"I understand that you have no children?" his Honor asked further.

No, she had no children. his honor leaned back on the bench.

"Madame, you have no children and you are in good health," he said. "Yet you ask this man to contribute so much per week to your support. Do you keep house for him? Do you cook his dinner? Do you look after his clothes, darn his socks, mend his shirts, do his washing? Do you provide him with companionship? No, you do none of these

things.

The young woman opened her mouth to speak and closed it again. A few minutes later she emerged from the court to seek a living for herself. The alimony judgment had been set aside.

And that is what I mean by justice.

[Ruth Seinfel, "'Petticoat Justice' – Some Sharp Words Emerge from the Supreme Court in the Case of Mr. Politano, Alimony Lifer," New York Evening Post (N.Y.), Mar. 6, 1933, p. 13; The word "system" has been inserted in the place of a word that is illegible in the photographic digital source from this article has been transcribed.] Ruth Seinfel was a regular contributor to Collier's magazine, the leading magazine of investigative journalism of its time. Wikipedia notes that "as a result of chief editor Peter Collier's pioneering investigative journalism, *Collier's Weekly* established a reputation as a proponent of social reform."

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FULL TEXT (Article 5 of 6): The court of appeals today granted authority to Umberto Politano, of Brooklyn, to renew his suit for $50,000 against Sheriff James A. McQuade, of Kings County, who was accused of illegally confining Politano in jail for failure to pay alimony.

Politano was sent to jail on July 29, 1930, for three months for failure to pay alimony. Subsequently he was accused of neglecting to pay during his imprisonment. His sentence was stretched to nine months. Politano contended he should have been released on April 29, 1931, but instead was held until March 1, 1933.

Sheriff McQuade argued that Politano was held because he failed to give security for future alimony payments as ordered in his complaint and that the facts were insufficient to support an action. The Applelate Division ruled that there was cause for action because no time limit had been set for Politano to comply in posting bond. Politano's wife obtained a separation order and an allowance of $12 a week alimony in 1921 and he was $216 in arrears when he was jailed.

["'Alimony Lifer' Gets Right to Sue McQuade," New York Tribune (N.Y.), Dec. 7, 1933, p. 17]

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FULL TEXT (Article 6 of 6): New York, Feb. 4 – Umberto Politano, president of the Alimony Club of Brooklyn, who is known as the "alimony lifer" because of the time he has served, moved today to recover damages for excessive imprisonment.

Justice Mitchell May, of the Supreme Court, Brooklyn, gave Mr. Politano permission to sue the Fidelity & Deposit company of Maryland, which provided $60,000 in bonds for the two Sheriffs who held Politano in the Raymond street jail, Brooklyn, for a total of two years and seven months. The Sheriffs were Aaron L. Jacoby, whose term expired December 31, 1931, and Sheriff James A. McQuade, who died May 5, 1935. Mr. Politano originally sought to sue the Sheriffs on the ground that they kept him in jail twenty-two months illegally. Mr. Politano contended that he could be held only three months on each of the three alimony orders served on him.

Justice May told that Mr. Jacoby's liability extended only until his term expired and that Mr. Politano should have instituted suit within a year of that expiration. He added that Mr. McQuade's death had absolved him personally of responsibility, but that it did not absolve the bonding company. The bond issued for each Sheriff was for $30,000.

["Alimony Lifer" Allowed To Sue Surety Firm Here – Brooklyn Man Given Right To Bring Action Against Fidelity And Deposit Company On Bonds Of Sheriffs For Excessive Imprisonment," The Sun (Baltimore, Md.), Feb. 25, 1937, p. 26]

Indian Communist Feminist Khurshid Anwar commits suicide after rape allegations

Anil Kumar · 30 December 2013 · Archived copy · Original

In New Delhi, the Jawahar Lal Nehru University, which is popularly known as JNU, is a strong bastion of communists. Many of its professors have strong left-wing orientation. This place is also a hotbed of radical feminism. Khurshid Anwar, aged 55, is a former student of JNU and he a communist, who used to run a Non-Government Organization (NGO) known as the Institute for Social Democracy. He was a male feminist and just like other male feminists, all through his life he never bothered about false allegations of rape and their possible impact on the innocent men, who are accused. In fact, he may have even believed that the percentage of false allegations are miniscule or less than 2% and hence not worth any attention, which is the standard Feminist line.

After an incident of rape of a young women one a bus in Delhi, violent protests broke out in Delhi, as many people read in the international news. Khurshid Anwar, his NGO, and his fellow comrades organised many of these protests. Pictures in his Facebook profile show him leading one such protest and he standing next to the police barricade.

On 18th December, less than 1 year of the protests that Kurshid Anwar organised, he committed suicide by jumping from his building, after media started flashing news that he allegedly raped a young feminist colleague, working in another NGO. The alleged incident happened in the month of September in his house, where some members of an NGO had organised a party.

His dead body was taken to Communist Party headquarters in New Delhi. The communist journalists and feminists then started claiming “trial by media.” It is Indian communists and feminist NGOs, who had campaigned for decades for draconian rape laws, which leave no scope for an innocent man to prove his innocence during the investigation stage, let alone have the presumption of innocence. Thanks to these activists and their allies, men accused of rape are presumed guilty until proven innocent and they are degraded in media and sent to prison for months, after which they are released on bail as the trial starts.

Now, when one of their own comrades dies, the communists are in a tight spot. Given their political stands around feminism, they can not talk about misuse of rape laws or false allegations. They know, Indian MRAs control the “Misuse” meme and they do not want MRAs to prove their points. So, they started blaming “trial by media.” When they have championed for laws that presume any man accused of rape as guilty, then they themselves have given media the right to presume guilt and present the news story using that context. Needless to say, there were thousands of cases in India, where media has termed innocent men as rapists and monsters before even the trial started. However, the communists and feminists never had a problem with that. The Indian Supreme Court has also warned about trial by media and the harm it causes to possibly innocent accused. But, war mongering communists and feminists always opposed that argument.

Indian Express published a part of facebook post that Khurshid Anwar sent to a friend (link).

He was referring to an impromptu party, organised at his house by members of an NGO:

> Everybody consumed alcohol. After consuming alcohol, a girl began to feel unwell. I don’t know when somebody made her lie down in my bedroom. I was sitting in the drawing room with the others. Then came the time to leave. I had called two taxis to ensure that everybody could go back and that nobody stayed back.

According to his post, the woman was left at his house despite his concerns.

> One person announced that everybody should leave the place and let the girl rest in my house. The person who made the announcement wasn’t ready to stay over herself. But I thought that since this girl was unwell, she should be looked after by a woman only.

Anwar claims in his post that the girl began crying after a while. When he checked on her, Anwar claims she made comments, but he returned to the drawing room.According to Anwar's letter, the next morning the girl accused him of spiking her drink.

> She came into the drawing room and demanded of me what she had last night. I was shocked. I said, 'Stop it' and asked her to shut up. A girl says those words to me thrice. Why? I kept thinking over this but didn't think it was a conspiracy at that point.

Anwar also says he spoke to a member of the NGO about the incident, but nothing happened for a few days.

> Then I found out that I was being blamed. The members of the NGO who I knew beforehand stopped talking to me. The friend told me they had met the girl. Even after repeated requests, they refused to meet me. Why? I don't know. Then after a few days, around 8 to 10 people came over to meet me. I also called over somebody from my side. I found out later that one of the members of the NGO was saying that she will put me in trouble.

In the meanwhile, Khurshid Anwar's separated wife, who is also a feminist, claimed that this media coverage is anti-women. His separated wife, Dr.Meenakshi Sundriyal, is a professor of JNU. At the Press Club of India here on Sunday, Dr. Sundriyal said (link):

> "I have been an office bearer of the Gender Sensitisation Committee at Jawaharlal Nehru University. I can say that when we try to take matters into our own hands and not follow laid-down procedures on sensitive matters such as rape, it is usually the women who suffer. Those branding him as a rapist on various media platforms did not follow the process of law and instead took matters into their own hands."

Hearing this, Indian MRAs are saying, "what the hell she is talking?"

In this particular case, the victim's statement was enough to presume Khurshid Anwar guilty and if he had not committed suicide, then he would have been sent to prison for at least a couple of months anyway. Then, the media would have discussed this story for one or two weeks defaming and degrading him. There is no process or mechanism built into India's rape laws or police's investigation processes to filter out innocents and dismiss the claims of a complainant. So, media trial on rape accused is entirely unavoidable.

Is this entire episode going to help stop misuse of rape laws? It is highly unlikely. The communists and their feminist leaders like Kavita Krishnan are now calling for husbands accused of raping their wives also to be presumed guilty and to be subjected to the same pre-trial detentions and imprisonment as any other man accused of committing rape.

These communists are anarchists and they stupidly forgot that their own male feminists are also at the risk getting false rape charges. When it happened, they are attempting to blame someone else, in this case the media, rather than doing any soul-searching. It is just a matter of time, they will argue again in the media that false rape cases are too few and no woman must be punished for false rape allegations, because that will hamper reporting of incidents of rape. For only they can be innocent.

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Boycott Divorce Corp Movie? “Mother’s Rights” Versus Fathers

Susan Terrell Tompkins · 30 December 2013 · Archived copy · Original

Divorce Corp, a documentary due to be released in January 2014 is causing quite a stir between mother’s rights / “women’s rights” and groups of men and women who support equally-shared parenting. In calling for a boycott of the movie, so-called mother’s rights groups are quite upset that Divorce Corp advocates for more fair and balanced divorce and family court process, something that apparently irks those who for years have enjoyed courts centered around them. As shared-parenting is being advanced across the world, it appears that many in the “mother’s rights” arena are calling for a boycott of Divorce Corp in an effort to maintain their position of total control.

It should be noted that you can not find one father’s rights group that advocates for family courts that are centered around fathers having primary physical custody and control–but you can find hundreds of mother’s rights group that advocate for that. These women are at the front for the equality movement?

Mother’s rights groups are particularity upset with (and boycotting the documentary) Divorce Corp over the fact that the producers of the movie advocate for an equal system that puts mothers and children “within reach of abusers” (in their scare-language) as if men are the only abusers and domestic violence offenders, or child neglect and abuse perpetrators.

Another fascinating concept I see put forth by mother’s rights group in calling for a boycott on Divorce Corp is that 60% of women who have children in the world have a son. And these women are calling for a family court system that makes sure their own sons are marginalized when they become adults? Where are these mother’s rights groups going to be when they, as a paternal grandmothers, have very little access to their grandchildren because she helped lay the foundation for biased courts?

Also, there is a lot of talk about protestors who will be boycotting the documentary and harassing those that go to see the movie, and attempting to harass movie theaters that host Divorce Corp. Are we sure that men are the only humans on earth that harass and use aggression to forward an agenda?

Where are the many thousands of women in paternal families who have for the past 80 years watched as their sons are systematically marginalized by feminist-controlled family courts? Courts that have no problem with seeing all of your sons as potential abusers? Have any of the mothers witnessed abuse by women on their sons? If so, why are you not standing up to these radical mother’s “rights” groups who are calling for your inability to love and help raise your children and grandchildren equally?

In some ways I am happy to see “mother’s rights” groups boycotting Divorce Corp as I think it will allow the shared parenting movement to finally show that mothers like this have no desire for equality unless it benefits them personally, and will allow our movement to draw in more resources from women in paternal families who realistically make up the largest segment of father’s rights groups.

Lastly, it should be known that we think a vitally important part of getting the equal-parenting and shared-parenting movement to a national consciousness is for there to be a group of women that does not allow men in their ranks; men have their own movement and groups on this and we support them. But we think there should be women-only groups, women who are tired of watching feminism and mother’s rights groups advocate for a system that harms children and the relationship with their fathers. So boyycott away ladies! Boycott Divorce Corp so that we can use your advocacy to draw in more women into our movement for equality.

If you are a woman in a paternal family who is concerned about your son, husband, brother, or nephew’s ability to have a equal relationship with his children, and radical groups attempts to call your loved one’s abusers, then we would love for you to use the comment section below to leave your thoughts. And, please do not forget to share this post on Facebook, Google+, and Twitter so that others can join in the conversation.

The Proposed Boycott of Divorce Corp Should Teach Women a Few Things About Equality

If the proposed boycott of Divorce Corp and calls for protestors to disrupt and harass those going to see the movie teaches us anything, it is that there are very well entrenched groups who benefit from the family courts, and for women in paternal families, it certainly is not you.

Our organization tries regularly to get women to see that malicious mother's groups and officers of the courts, who have for a century labeled your sons as only abusers who should pay money to the system, has kept you from having a normal life with your grandchildren, step-children, and nieces and nephews–and maybe even your own father.

It should also teach women that there are radical groups who have hijacked the idea of equality, whose purpose is to demoralize and malign your sons for an agenda. This is not what feminism was supposed to be about. Or was it? You should really be asking these mother's rights groups about their idea of equality because the family courts is a major red herring that stands in the way of equality.

We encourage women in paternal families to make more of an effort to get in touch with your activism as it relates to family law, and hope you will view Divorce Corp and tell us your experiences with any groups that were boycotting.

Again, the ONLY argument these malicious women have against family court reform is that all your sons are domestic offenders and that there are no false accusations. It is time for women in paternal families to stand up to these malicious protestors and stop their false narrative.

The isolated male

AVfM Video Source · 30 December 2013 · Archived copy · Original

One of the best new YouTubers on men's issues is Spetsnaz. This is his latest video, but all the others we've seen are every bit as powerful.

If you can watch this and not see it as very close to the reality that everyday men face, we have to think something's wrong with you. –DE

Why Antifeminism is a Thing

AVfM Video Source · 30 December 2013 · Archived copy · Original

YouTuber VarmitCoyote approaches Victor Zen (Sage Gerard) with questions. Sage was asked if he can support men's issues without attacking feminism or women as a whole. His "yes" is followed by a much needed "but" to justify the existence of antifeminism as a necessary and rational response to modern bigotry.

Sage cites examples of problems feminists either cause or won't solve in the YT video description (not copied here for brevity reasons). Calling for accountability in light of facts is not misogyny. It just isn't.

But what does Sage know? He's a white, male, cisgender *ginger* mansplaining the Patriarchy! RAPE! RAAAAPE!

You wouldn't subscribe to this scum.

A full translation in Spanish of this video is available here.

Please help AVFM continue to spread the message that Men's Rights are Human Rights by contributing to our quarterly fundraiser. Thank you!

Fundraiser: Taking AVFM into 2014 on a Roll

Paul Elam · 31 December 2013 · Archived copy · Original

What a year! 2013 has undoubtedly been a year of rapid expansion for the Men's Human Rights Movement. More and more people are either joining our ranks, or just speaking up on their own against the bigotry of feminism and male disposability. We are also knocking on the door of the mainstream media, and not waiting for permission to come in.

I am proud to say AVFM has been in the thick of much of this.

We have even more good things on the way. You will be seeing much of that announced on the site over the next couple of days, so expect it.

One of those announcements is the launch of AVFM multi-siting. Soon, AVFM will be just one component in a network of blogs and websites that will stretch over the globe, all addressing the issues that face men and boys under the AVFM umbrella.

We are still tweaking some of the final details, but you can read more about multi-siting, and even submit your request for a free AVFM regional blog, here.

With the help of James, we have just launched AVFM on Live365, a platform on which all AVFM Radio operations will be migrating early in the new year. Much more than just a transfer, we are planning to build our way to live 24/7 streaming news, opinion and culture worldwide in the coming new year. Too lofty? Watch us do it. Read more here.

There is so much more on the way for next year, including the AVFM's first International Conference on Men's Issues in Detroit next June, which is already stirring up some well-deserved excitement.

As you can imagine, even with the tireless help of our incredible volunteers, there is increasing expense with all of this. Never before has it been so expensive for AVFM to maintain its daily operations. It might even be depressing if it weren't working so damn well.

So I am coming to you again with the request, on behalf of the entire team of managers, editors, technical personnel, media specialists and contributors, asking you to take us into 2014 with the tools to double our accomplishments of the last year. This is our most ambitious fundraiser ever because we have planned the most ambitious year ever.

The train is running smoothly, folks, and we have people here like never before, ready to shovel coal into the furnace. But we need you to give us the means to do it. Please contribute what you can to usher us to a mind blowing 2014.

Fundraising Thermometer by:
www.easy-fundraising-ideas.com

Fundraiser will end on January 4, 2013

Men’s Rights Edmonton: A year in review, 2013

Men's Rights Edmonton · 31 December 2013 · Archived copy · Original

Well, we are entering into the 14th year of the third millennium, and I would like to take a moment to look back on everything that MR-E has accomplished over this past year. The purpose of this reflection is to celebrate our successes and hopefully inspire other MRAs to take their activism into the real world by showing you what is possible. This reflection also allows us a chance to set the bar for activism the following year. This can also act as place for exact dates and relevant info for future reference for all things which transpired in 2013. Some information in this article will be redundant to a seasoned MRA, but it is presented here to provide the proper context to newcomers who aren’t totally in the know. Please bear this in mind as you read through.

January, February, and March were relatively uneventful. MR-E took this time to meet with it’s members and plan out events for the year. We designed posters and brainstormed on how to force these issues to the surface of public discourse. We printed posters and had professional business cards and car magnets made up with our logo on them. We also took this time to meet and recruit new members. Each of whom brought their own talents and assets to the table. These meetings would occur at regular intervals throughout the year. Sometimes we would get together to discuss projects and other times we would get together just to hang out and unwind.

On April 3rd we upgraded our website to it’s present wordpress format. This provided a place for people to go and see what we’re about. It also helped prospective new members and media personnel contact us.
On April 26th, we received the tragic news of Earl Silverman’s suicide. As every MRA is keenly aware by now, Earl founded and ran the only domestic violence shelter for men in Canada. Twenty years ago, Earl was a victim of domestic violence at the hands of his ex wife, and when he went looking for assistance, he found nothing but resources geared towards teaching men to manage their anger and stop their abusive behavior. So Earl founded M.A.S.H. the “Mens Alternative Safe House” in Calgary, Alberta. The final piece of research Earl produced reveals the Alberta Coalition of Women’s Shelters (ACWS) lists 43 women’s shelter locations in the province of Alberta. FInancial information on 9 of these shelters (mostly those on Indian reserves) was unavailable. These 34 remaining shelters received 44 million dollars of taxpayer funded subsidies in 2010 alone. For twenty years, Earl ran his shelter in Calgary out of his own pocket. He constantly petitioned for financial assistance, but in the span of 20 years, he would only get one $700.00 cheque from the government. After Earl was forced to sell the house, he tragically chose to end his life by hanging himself in his garage. On May 11, MR-E hosted a memorial service for Earl at an Edmonton legion. Our thanks to those who attended and to those who donated to help make this possible. If only Earl knew how many people cared about him and his work.
http://www.avoiceformen.com/earl-silverman/mr-e-hosts-earl-silverman-memorial/

On June 8th, we introduced you to Tom Matty, a man fighting to regain access to his kids. In many respects, Tom’s case wasn’t remarkable, but it did demonstrate clear and undeniable bias on the part of the Canadian courts. Repeatedly, they ruled against the best interests of the children, and in favor of a woman who’s claims of abuse were totally unsubstantiated. In fact, regardless of the fact she wasn’t a Canadian citizen, Tom’s ex girlfriend had her entire legal representation paid for by Canadian taxpayers, while Tom (a Canadian citizen) had to pay for his own legal fees out of his own pocket. MR-E, AVFM radio and Mr.Matty partnered up to attempt to change the legal climate in the form of an appeal. If successful, this appeal would have set a new precedence for all men fighting to regain or maintain access with their kids by giving them an example of proven bias in the Canadian courts to refer back to. Due to the nature of this appeal, and the strong likelihood of success it had, those who wanted to see it fail slapped it with a $5000.00 legal surity, hoping this would kill it dead in it’s tracks. In truth, 99% of the time, this strategy works for them. But not this time. MR-E hosted a fundraiser to give this appeal a chance, and in an astonishing act of generosity and solidarity which should never be downplayed, mens rights activists all over the world rallied together and raised more than $6000.00 in less than 24 hours! Our appeal was funded, and Tom’s lawyers got to work preparing it. A third of the remainder of that donation money went to Tom so he could afford a trip to Thailand to see his kids. A third went to a supposed shelter for male victims of domestic

violence in Montreal, (which unfortunately turned out to be a dud). The remaining 1/3 of that donation money went towards funding MR-E's activist activities. Even though we would learn on September 5th, that this appeal had failed to succeed, the point for the take away is that we still showed up and tried. In the work we do, we will see many more failures and successes. The only guarantee is: unless we try we will never see any successes at all.
http://www.mensrightsedmonton.com/thank-you-from-tom-matty/
http://www.mensrightsedmonton.com/matty-appeal-dead-on-arrival/
http://www.mensrightsedmonton.com/tom-post-appeal-decision/

MR-E then learned Dr. James Brown was taking his message on the crisis facing boys in education on tour across Canada. When we were notified Dr.Brown was including Edmonton on that tour, we did everything we could to advertise this lecture and set up a proper venue in the Edmonton Public Library. We hung our posters on kiosks, **universities** and anywhere else we though we could attract the attention of those who would be interested in this sort of discussion. Dr.Brown's lecture took place on July 8th, and it was a resounding success. We had a great turn out and some very generous people donated to help pay for the cost of the venue and compensate Dr.Brown for coming out and sharing his knowledge on this topic. We strongly encourage you to watch the footage we captured at this event here:
http://www.mensrightsedmonton.com/mr-e-hosting-dr-brown/

<iframe width="750″ height="420″ src="//www.youtube.com/embed/iS-QwfwJAhQ" frameborder="0″ allowfullscreen></iframe>

On Postering:
Please keep in mind that in between these major events, MR-E members constantly participated in smaller forms of activism. Individually and sometimes collectively, MR-E members did things like drive the car with it's magnets advertising our website through busy streets in the middle of the day. we would also hand out business cards to those who we feel deserved our message. And several times a month we also hung mens rights themed posters all over Edmonton city streets. It was a fairly predictable routine. We put posters up, and like clockwork, the local feminists would slither out of their dark holes as soon as the coast was clear to tear them down. We exercised our right to free speech, and at the same time we gave our attention starved dissenters a sense of accomplishment. As mentioned before, one of these poster runs was done to advertise the Dr. James Brown lecture. And one of the areas we made sure to hit was the University of Alberta campus. Our logic of course being, that who would be more interested in a lecture on education than the academic community. Since we were out there, we also put up our other posters as well. Among them was a poster which we had never put up before. It sat in the cue waiting for it's time in the rotation, like a goon on a hockey bench. As luck would have it, today was that day. The poster spoofed a previous poster campaign which was concocted by feminist ideologues which essentially gendered the crime of rape, insinuated women were helpless objects with no control over what happens to them, and insinuated rape was a crime of opportunity, and given that opportunity, most any random male would take it. So, "Just because she's drinking, doesn't mean she wants to have sex. Sex without consent equals sexual assault. Don't Be That Guy".

On July 10th, MR-E put up posters reading "Just because you regret a one night stand, doesn't mean it wasn't consensual. Lying about sexual assault equals a crime. Don't be that girl." Through some ridiculous coincidence, Lise Gotell (as in "Go tell it on the mountain, that it's moron hour up in here!"), a bigot extrodunaire who is the chair of the UofA's women's studies department, happened to notice these posters herself as she was arriving to work the following morning. She was one of the masterminds behind the original "DBT" poster campaign and when she saw how we violated her brainchild over and over on every flat surface in sight, well, she threw a royal knipshit. At some point the media was notified and a complete shit storm ensued. At work the following day, I struggled to manage the interview requests which relentlessly poured into our MR-E email. Articles about this parody poster campaign would be written all over the world. Our website traffic for that week alone spiked a ludicrous 122% above our per week average up until that point, and has maintained a level several times that original average ever since. Radio shows were aired, pathetic law suits were filed, panties were ruffled, and countless comment sections were inundated with arguments both for and against the messages of these two poster campaigns. Control over the

discourse on rape was instantly wrenched from the hands of bigoted ideologues, and for the first time ever, honest discussions about this topic took place on mainstream platforms. This event certainly put MR-E on the map, but most importantly, it brought the entire MRM to the forefront of the Canadian public's eye for at least one 24 hour media cycle (which in Canada, lasts about 1 month, eh). We had no idea when we set out that day that this poster would spark this kind of a reaction. If we did, I guarantee you we would have put them up a hell of a lot sooner.
http://www.mensrightsedmonton.com/official_statement/
http://www.mensrightsedmonton.com/feminist-no-show-during-live-avfm-debate/
http://www.mensrightsedmonton.com/dont-be-that-lying-feminist-girl-writes-what/
http://www.mensrightsedmonton.com/dont-be/

At the hight of the DBT girl poster campaign controversy, internet celebrity GirlWritesWhat and members of MR-E were invited to appear on the infamous Tom Lykis podcast. Even though I sat in the cue for 2 hours and never got a chance to speak on the air, I enjoyed listening in as our own GWW expertly fielded Tom's questions about MR-E, what we stand for, as well as our activist activities. Great job Karen!

On August 12th, MR-E attended the Edmonton 2013 SlutWalk. We were there waving signs which said "I love sluts" and "Whor-Ah for sluts!" Video here:

<iframe width="750″ height="420″ src="//www.youtube.com/embed/SRoKSMOKhkU" frameborder="0″ allowfullscreen></iframe>

We bet that even if we showed up to this supposedly pro-slut demonstration with signs expressing our support of sluts, the feminists would be so intellectually deficient that they would go through all sorts of mental gymnastics just to take offense by our signs by virtue of the fact they were being waved by their sworn enemies. And they didn't disappoint. Only a few short days after this event, on August 18th, a mental midget named Ryjin Vander Hoek published a video criticizing MR-E. Talk about your low hanging fruit.
http://www.mensrightsedmonton.com/ryjin-vander-hoek-what-a-tangled-web-we-weave/
http://www.mensrightsedmonton.com/next-up-activism-is-anti-semitic/

On September 11th, MR-E fired up the shit-mobile and invaded Calgary. We lost a good car magnet that day, but we also helped establish Mens Rights Calgary. As is our nature, we postered the crap out of cow-town and had a blast with some local MRAs there for a whole day. Mens Rights Saskatoon, Mens Rights Sydney and A Voice For Men branches in the UK and Romania also became active in 2013, our best to each of these new groups and their fledgeling broods. Here's to a long and hopefully productive era of cooperation and success. That's our official stance. Unofficially, if any of you punks think you can out-activist us here at MR-E, then well, you're freaking dreaming! It's on now, bitches!
http://www.mensrightsedmonton.com/mr-e-helps-establish-mens-rights-calgary/
http://www.mensrightssaskatoon.com/
http://mensrightssydney.webs.com/
http://www.avoiceformen-uk.com/
http://ro.avoiceformen.com/

September 14th, we finally did something we hoped to do for many months. We managed to capture two feminists tearing down some of our posters. These two cowards were fine with censoring those messages they disagreed with, but when confronted with their fascist behavior they didn't seem to have anything to say. Apparently feminists think their right to free speech includes their right to censor us. So once again, showing up and winning.
http://www.mensrightsedmonton.com/mr-e-confronts-fascists/

By the 15th of September, the hype surrounding the DBT Girl poster campaign was noticeably dying down. Sure a few feminists were just getting caught up, but to those that mattered, it was yesterday's news. So MR-E put up a new controversial poster. This time challenging Lise Gotell herself. We put these up AROUND the UofA campus so we could not be accused of trespassing on their precious property where contrarian points of view are not welcome. Once again, MR-E was in the media spotlight where we belong.

http://www.mensrightsedmonton.com/lise-gotell-bigot-extrodunaire/

On September 24th, MR-E submitted a candidate for city council in the Edmonton elections. Yeah we did. Our candidate ran on the "patriarchy" platform, and promised to further the systemic oppression of women and breed animals to more closely resemble the almighty phallus. Most people got the satire of this fake campaign instantly. For those slightly slower individuals who didn't, please allow me to break it down for you now. The point of this patriarchy campaign was to demonstrate just how ludicrous this "patriarchy" theory truly is. If a patriarchy existed, THIS is what it would look like. We used feminist's own definitions of patriarchy to write that platform. It literally came straight from the pig's mouth. Juxtapose this obviously phony campaign platform with the society we actually live in and ask yourself; how insane would we have to be for somebody like this to win in an election. To anybody sympathetic to feminism, always remember this patriarchy is what feminists claim YOU believe in, and according to them, only their social justice programs and social engineering can restore us to sanity. On election day, our candidate received the fewest votes of everybody. Even the anarchist who told people "not to vote for him" beat the pants off us. So the next time some brain dead blow hard tries to claim we live in a patriarchal society, use this example to take away their argument. And by all means, feel free to rip this material off and replicate it in your local community.
http://www.mensrightsedmonton.com/patriarchal-overlord-nick-reading-addresses-his-minions/
http://www.mensrightsedmonton.com/mr-e-submits-candidate-for-city-council/
http://www.mensrightsedmonton.com/patriarchy-party-responds-to-zombie-wall-questions/
http://www.mensrightsedmonton.com/669/
http://www.mensrightsedmonton.com/692/

On September 28th, the much anticipated mens rights rally took place in Toronto, Ontario. Duckman, GirlWritesWhat, and my humble self were in attendance representing MR-E. The lecture on the need for men's centers was very interesting, but the highlight of the trip (for me at least) was getting to meet and party with the great men and women behind this movement in person for the very first time. It was very reassuring to learn such genuinely good and decent people are fighting along side us in this effort. People who's integrity and commitment to fairness and justice was simply unrivaled. Except Paul Elam. What an ass! That man stands 10 feet tall and has absolutely zero moral fiber to speak of. LOL, well obviously I'm joking here. Paul is probably more like 8 feet tall. Aside from the radical marxist feminists who made an appearance on the second day, to protest our peaceful public demonstration in Queens Park, the entire weekend went off without a hitch. We even found time to leave our mark on the Toronto light posts (not what you think) before flying back to Edmonton.
http://www.mensrightsedmonton.com/mr-e-posters-toronto/

In early November, another group of genius manginas took their best shot at denouncing us with predictable results. By this time the smarter feminists had learned to ignore us, as we represent the turning of the tide. I have a theory that the feminists must have though that our DBT Girl parody poster was the product of some uninformed pranksters who were just having a laugh and would surely crumble under a little pressure from them and scrutiny from an intense media spotlight. They raised the alarm thinking they could bully whoever was responsible into denouncing this parody poster and use this as an opportunity to renew their rape culture bullshit on national TV. Instead, they got Karen Straughan, an entire movement of well informed counter-feminist MRAs and a local group of rag-tag activists who can't be shamed into compliance and who don't give a fuck. Suddenly they realized there is nowhere for them to go from here but down and the more they struggle the more they hasten their decline. However, even though the smartest of our foes know to stay away from us, there will always be the more impulsive types like the dopes in this video who can't help themselves. This re-affirmes a simple truth: when they show up to challenge us, they make fools of themselves. When we show up, we win!
http://www.mensrightsedmonton.com/arguments-against-mre-and-avfm/
http://www.mensrightsedmonton.com/razlo-to-male-feminists-bite-my-shiny-metal-ass/
http://www.mensrightsedmonton.com/uncle-berns-got-mr-es-back/

On the 16th of November, MR-E launched a new series called "Great Moments in MGTOW". Instead of telling

people what MGTOW philosophy is about, we aim to simply demonstrate it. If you know of a great moment in MGTOW, please submit it to our email (MensRightsEdmonton@gmail.com) Thank you.
http://www.mensrightsedmonton.com/great-moments-in-mgtow-1/
http://www.mensrightsedmonton.com/great-moments-in-mgtow-2/
http://www.mensrightsedmonton.com/great-moments-in-mgtow-3/

<iframe width="750″ height="420″ src="//www.youtube.com/embed/B3AygjimgyY" frameborder="0″ allowfullscreen></iframe>

On November 20th, in keeping with our penchant for performing public services, MR-E exposed a local post secondary teacher, Barret Weber's rampant anti-semiticm. Yes, we are heros.
http://www.mensrightsedmonton.com/barret-weber-is-anti-semitic11/

And finally, in December, MR-E helped our new contributor Fidelbogen launch the "Feminism poisons women" meme. Spread this around, would you? Spreaad it!!
http://www.mensrightsedmonton.com/feminism-poisons-women-2/

Now I'm going to take off my humility hat for one second, just to stress something I feel very strongly about. And that is the need for MRAs to form real life activist groups like ours. Get out there and take this into the real world. You have no idea what can happen as a result. "Postergate" as it is now being referred to, was an accident! We didn't plan on that, it just sort of happened as a result of the work we were doing. Imagine the change that would be possible (both accidental and deliberate) if dozens of activist groups like ours and other branches of AVFM were in operation all over the world. You think the feminists could stand up to that with their message of guilt, shame and submission? Despite all their ill-gotten power and finances, I tell you right now, they would be absolutely DEVASTATED by the cultural shockwaves we would create. They could hardly be called our opposition. We have the logic and the facts on our side. Use them! When local feminists put on a demonstration shaming or blaming men – show up and MOCK THEM! When manginas stupidly stray from their flock and engage you in an argument – make them pay by exposing their ridiculous beliefs in full view of the public. Let's get to work making the term "feminism" fall into the same level of disrepute as "nazism".

And that about wraps it up. All in all I'd say it was a damn good, bloody good, damn good year. Our thanks to all our friends at AVFM and to all of you who pitched in to help us with these projects, be it in the form of your time, or your effort, or your financial contributions.

Special mentions go out to:
Every single person who donated
Typhon Blue
James Huff
Robert O'Hara
Dannyboy
Fidelbogen
GirlWritesWhat
and me, Razlo (okay humility hat has now been put back on).

One thing I can guarantee you is that we will be relying on you again in the coming years. Your contributions make what we do possible and open up new options and possibilities for us. And trust me, we got some BIG plans that are lying in wait until we have the funding to do them right. Seriously, you haven't seen anything yet. Can't wait to see what 2014 has in store for us. Let's make it a big one.

That's FTSU!

~Raz
MR-E

Oh, and one more thing.
It's "**Mens Rights Edmonton**!"
Not "MRA Edmonton", or "Edmonton MRA", or "MRE-Edmonton", or whatever else. Enough is enough!

Please help AVFM continue to spread the message that Men's Rights are Human Rights by contributing to our quarterly fundraiser. Thank you!

The “yonic cultus”

Ernest Belfort Bax · 31 December 2013 · Archived copy · Original

The following was written by E. Belfort Bax in the year 1887 under the title No Misogyny But True Equality. In this piece Bax speaks of the ‘yonic cultus’ and ‘yonic superstition,’ referring of course to the magical vagina. – PW

No Misogyny But True Equality

And now let us come to the main point in dispute [about female privilege]. I have made no “impeachment of women in general.” What I have impeached is the ascendency of women as a privileged caste or class. What I maintained is that whatever may have been the disabilities of women in earlier stages of society, in our modern bourgeois society (Western Europe and its colonies), there is an increasing tendency to erect women into a “sacra-sacred” class, the members of which are to be exempted from all the disagreeable consequences of their own actions, to have the criminal law suspended in their favour, to win in every civil suit, to be treated as martyrs and heroines every time a slight inconvenience befalls them. This is what I term the modern 19th century form of the Yonic cultus.

Mrs. Besant will not take me seriously when I state that men have been given six months for protecting themselves against their wives’ violence. Yet this is literally true. The case I had in my mind occurred, if I remember rightly, about March last. The exact date I forget, but I noticed it in the Commonweal at the time. About a year-and-a-half ago there was a case at Highgate (as far as I recollect), in which a woman actually attacked her husband, who was an invalid and I think a cripple, with a knife, inflicting serious injury, and was let off scot free. If in the higher administration of the law there is gross and egregious favouritism shown to women as women, this is none the less so in the mere setting of the law in motion. A little more than a year ago a boy was sentenced, by Mr. Justice Day, to penal servitude for life, for attempting to extort money by threats of an indecent charge. Now women are allowed (vide Mr. Howard Vincent, Pall Mall Gazette, July 13th last) under the very eyes of the police to exercise as a regular trade, a practice which in the male, on a single offence, is deemed worthy of the penultimate penalty of the law.[1]

Now I ask has ever greater privilege accrued to any class than this. The mediaeval “benefit of clergy,” pales down before the modern bourgeois “benefit of Sex.” Again, an alderman ventures upon a little feeble civic banter with some flower-girls who are brought up before him for obstructing the pathway. The Yonicists are up in arms. These

"poor girls," are insulted. The newspapers gush with indignation. Mdme. Dronin is arrested on false information; by virtue of her sex the whole delinquent officialdom bows before her, from Home Secretary downward, with apologies and costly gifts. A scream goes forth that women are bullied by the police in the streets. Parliament adjourns. The welkin rings with wrath against police tyranny. Over mere male Socialists, that does'nt matter – but over prostitutes – Oh! The Pall Mall Gazette rubs its eyes and snivels "Brethren shall we harry our sisters"? The same Pall Mall Gazette, *bien entendu* is very anxious to have its brothers "harried" for so much as looking at a woman in the streets; for the crime of accosting two years hard labour would, we suppose, be "grossly inadequate."

Talking about the Pall Mall Gazette, by the way, it is difficult to believe its editor was not intentionally "lying" at home "for the benefit of his country" – women, as he conceived, when he declared the other night that only a woman could be arrested on unsupported testimony. A man deserves to be condemned to travel every day for a twelvemonth with single women on the Metropolitan Railway that can make such an impudently false statement. As regards this matter, however, I, for one, am quite willing that no charge should be taken against a woman for annoyance in the street on the unsupported testimony of a man, provided no charge is taken against a man for indecent assault on the unsupported testimony of a woman. How now, what do you say to this, Mr. Stead? Completely destroy the blackmail industry – wouldn't it? Now take this case – Barbarous cruelty to a young child, through whipping, is charged against the police – the child is a boy, a question is asked in Parliament, an investigation promised, and the matter shelved. Compare this with the case of a female arrested on an unproved charge by a policeman, and locked up for a couple of hours. She whimpers, and the respectable classes are set in a blaze.

Yonic Superstition

I think that the Yonic superstition is in nothing more clearly evinced than in recent criminal legislation. The tender body of a young child may be flayed by a brutal policeman, just because it happens to be of the male sex; if it be of the female, to lay a finger on it is sacrilege, and for precisely the same offence it practically receives no punishment. The British Bourgeois affects horror at Count Schouvaloff's birching of the court maids of honour at St. Petersburg, whose bodies were presumably better able to bear a castigation than the babes he complacently reads of in his paper as being sentenced to ten strokes of the birch by a police magistrate. Then take the clause in the recent Criminal Law Amendment Act, which provides that in the case of illicit intercourse between a boy and a girl, while the boy may be sent to the penal servitude of a reformatory for five years the girl remains absolutely untouched. Now it is universally admitted that girls develop earlier than boys, so that this is a simple premium for girls with precocious criminal tendencies to entrap youths. If it is prejudicial to the interests of society that intercourse should under any circumstances take place in the case of girls under sixteen, what conceivable rational ground can there be for limiting the penal consequences to one side of the equation. A more abominable infamy it would probably be difficult to find in the whole course of modern legislation.

Such are the outward and visible signs of the worship of the female principle in the modern world. Newspaper gush, one-sided legislation, "purity" meetings.

As it is holiday season, perhaps the editor of To-Day will allow me to be frivolous, and narrate a dream I had the other night:

> I had been reading the Pall Mall Gazette, and Mrs. Besant's article after supper – and on going to sleep me thought I was in an ancient city. Temples, with griffins and other queer stone creatures abounded on all sides. Groups of quaintly robed idlers were standing about an open square (in which I suddenly found myself) talking eagerly together. Presently there issued from one side of the square a procession of white-robed figures that looked ghostly in the twilight as they advanced with measured step to the sound of the lyre and the lute. I asked of one who stood near what it was that I saw. "Knowest thou not, O son of the stranger," replied he, "that the great goddess (the name I couldn't quite catch) has vouchsafed to appear to men in mortal form, that she commands new rites, and will unfold to her worshippers the holy mysteries of the militant virgin."
>
> This was interesting, and I eagerly watched the approaching votaries. While I had been waiting it had been

> growing rapidly dusk. But now the moon shone forth. By its light, I thought I detected, in spite of their strange garb, foremost among the advancing throng, not as I expected, Orientals of the third century B.C., but the homely figures of Mr. Stead and Mrs. Ormiston Chant, hand in hand, singing as they danced, and dancing as they sang, a joyous hymn of ecstacy. I looked again, and behind them detected, as I fancied, the features of Mrs. Josephine Butler and Mr Waugh, in similar raptures. My historical sense suffered a shock and I essayed to withdraw a little, but ere I had done so my neighbour laid his hand on me, "See," said he, "the goddess herself approaches." As I turned, the sharp cut features of a man, evidently a priest, caught my eye. He was clad like the rest in a plain white robe, but on his breast a large triangular silver breastplate glistened in the moonlight, and on his head was a conical crown. Could it be, but no – yet it was very like – the good Mr. Marson! In his hand he bore a standard whence gleamed in massy silver the model of a fish.
>
> Behind the high-priest followed a car drawn by eight milk white mares, and in a kind of palanquin a veiled figure I knew to be the goddess. "Bow, vile stranger," said my neighbour, "adore that virginity which was, and is, and is to come, before which even the legislators veil their faces." But I kneeled not, neither adored, but standing looked on. The procession halted before a temple, four priests came out and raised the palanquin. A thrill ran through the assembled multitude as the time arrived, when just for one moment the sacred veil should be raised. At the further end of the square a body of richly-attired old men emerged, with bowed heads, from a massive and imposing building. These, I understood, were the legislators, the fathers of the city.
>
> Now, thought I, for a chance to see one of the great types of ancient female beauty, if not the Trojan Helen, at least a Semiramid, a "Mrs." Caudaules, or a Cleopatra! The veil was raised, there stood forward in the pale moonshine – "Miss" Cass ! I turned and felt a little sick. I suppose I must have swooned at the sight of the shopocratic vestal, for the next thing I recollect is being aroused by a crowd rushing forth from the temple, headed by him and her, whom I had taken for Mr. Stead and Mrs. Ormiston Chant, shrieking death and destruction to the male principle. "Hail to the eternal virgin-militant womanhood!" They all raised diamond-shaped daggers on high and conjured the moon-goddess that ere her virgin rays paled that night the city should be purged for ever of maleness, and dedicated a holy priestess to her service.
>
> I didn't know exactly what it all meant, but thought I might as well go and look at something else, and so moved away, clutching a steel J pen and a fragment of the Pall Mall Gazette, which, in the event of the hero of Northumberland street beginning to show "venom," I intended to use as a charm, crying In hoc signa vinces, (The allusion to the power of the new journalism; I thought would be sure to "fetch" him and make him forget his dreadful vows). However, at that instant I awoke – to reflections on the mutability of human affairs and the difference between the militant Yonicism of two thousand years ago – the group of smooth-faced white-robed fanatics, fish-sign on forehead, triangle on breast and diamond-shaped dagger in hand – and the militant Yonicism of to-day with its black frock coats, Exeter Halls, newspaper articles, London police-courts, lobby wire pulling, and vigilance societies, and I thought that on the whole in spite of certain elements of unpleasantness I preferred the former.

Let me assure Mrs. Besant I am no hater of "women in general." What I hate is – women in the "particular" position of a privileged class as they are at present. I decline to bow down before a sexual principle, or to admit the justice of granting privileges on the basis of a sex-sentiment. What I contended and still contend is that the bulk of the advocates of woman's rights are simply working, not for equality, but for female ascendency. It is all very well to *say* they repudiate chivalry. They are ready enough to invoke it politically when they want to get a law passed in their favour – while socially, to my certain knowledge, many of them claim it as a right every whit as much as ordinary women. Says Mrs. Besant, "Why use the existence of bad women as an impeachment of women in general?" Now I want to know who has done so. I certainly have not. All I say is, don't allow the worst characteristics of bad women to come into play by giving them free leave to use the tribunals for purposes of spite, revenge or blackmail! Don't pull out your biggest pocket handkerchief at every tale of wife-beating, before you have heard the other side! Don't allow women to ruin men by legal process, as a punishment for not marrying them, when they want them to! Don't allow wives to "sell up" their husbands, or to compel their husbands to maintain

them in idleness, while they are allowed to keep all their own property or earnings singly to themselves.

In stating this view of the question plainly, I may say I am only giving articulation to opinions constantly expressed in private by men amongst themselves. A noisy band fills the papers with lying rhodomontades, & c., & c., on the "downtrodden woman," and their representations are allowed to pass by default. I am styled a misogynist forsooth, because I detest the sex-class ascendency, striven for by a considerable section at least of the bourgeois Women's Rights advocates, and desire instead a true and human equality between the sexes.

Notes:

1. This is not all. It is now proposed by the Saturday Review and Pall Mall Gazette that this promising branch of female industry should be "protected" by the curtailment of cross-examination. A Mrs. Brereton, the other day, brought what the jury by their verdict pronounced a false, or to put it mildly, "doubtful" charge against a man. It is now actually complained by the journals in question that this verdict was obtained or furthered by the too severe cross-examination of the prosecutrix. Hence it is argued that cross-examination must be in future limited to questions not embarrassing to the prosecution. Could sex privilege go much further!

My New Year's Resolution for 2014

Paul Elam · 31 December 2013 · Archived copy · Original

I rarely use this site any more for personal style blog posts. It just seems inappropriate, as though AVFM is no longer just mine. And it isn't. This corner of the internet as my personal blog yielded to a movement a long time ago.

I am still going to ask your indulgence as I take a selfish trip into the personal.

It is a time of resolutions for many and I am no exception. As I look back on the last year and examine myself, looking at the (many) things I could do to make changes for the better, one of the things that strikes me as the most glaring is composure.

I am not a particularly patient man. That is something that frequently works both for and against me. Whatever it does, it is what it is. I am seeker of change, and when I think it is important I am generally not happy till I get it.

This part of my personality sometimes has me at odds, even with people whom I care for and respect. It plays out, even a little more frequently these days in the comments of this website. For those bothered by that, you have my apology, even if it is perfunctory.

My pet peeve, more than anything else, is traffic directors that don't know how to drive. It is those who won't roll their sleeves up, but who want to fly in and tell others "how it is done."

This bothers some more than others. It bothers me a lot. The least I can do is offer an explanation.

At the risk of sounding like a bellyaching feminist, my chosen path in life is hard. The conflicts are stimulating, even exciting at times, but I really don't think anyone in their right mind enjoys reading in national media that they are a hate monger. There is nothing particularly gratifying at seeing your name as a high profile target on the SPLC's website, or to speak to one "journalist" after another only to have them twist some of your words, and outright fabricate others, just to make you look like an ogre.

It is a constant grind on the spirit. It wears at my will even though I know quitting is simply not an option. It is stress and then some.

It takes a toll on health and, yes, happiness. It also wears at my peace of mind. At the end of the day I still have to face a partner who loves me, but who is sometimes afraid when someone knocks on the door. I have run out of dismissive platitudes to appease her. And I have to admit I have taken to making sure I know who is on the other side before opening it.

None of this includes any of the stress of trying to keep up with the actual activism and daily operations and the ever present bills.

All of this as a part of life has a cost. With me, part of that is my patience and my manners. They are both at their most strained when dealing with those who come to AVFM, or to the YouTube Channel, the Forums or other venues we run to let me know that while they aren't interested in doing anything for the MRHM, they still want to tell me how I ought to be doing my job.

Including tonight, they have been the recipients of more than a few "fuck yous."

I have just run out of patience for armchair quarterbacks and seagull contributors. For those that don't know what a seagull contributor is, it is one who flies in, squawks a lot, shits on everything and flies back out.

My ability, indeed my interest in handling them with any care is used up. I am not even interested in making myself a better person by being more tolerant of it.

Still, this brings me to my New Year's resolution, which I intend to keep. First, and once again, if my gruff exterior (and interior for that matter) have been a source of offense, you do have a genuine if somewhat mechanical

apology.

For my New Year's resolution for 2014, my pledge is this. When it comes to dealing with self-elected but non-functional directors of matters in which they will not share in the work, I pledge to tell you to fuck off with a little more courtesy than I did in 2013. And that is the only promise I can have hope of keeping.

You see, I am, above all else, a realist about myself. Or at least I like to think I am. I know that I have nothing but contempt for seagulls. And I do feel like I came by that contempt honestly. Not being one to feign affection also means I am not going to bother promising that I will even try.

My only request is that for those who are not seagulls, but who really do wish I would show more patience, that they understand that I do not have that patience to give. I just don't have it, not do I imagine that I am at all alone in this respect. I am not the only activist here, and others have paid prices similar to mine.

For those of you, and there are many, who have had the compassion to forgive me this innate imperfection. I want to thank you, and tell you that I will count on you to carry me though the days ahead, which promise to be rougher than the days that came before it.

The closer we get to our goals, the harder they will come for us, and yes, for me. I want you to know that I will never quit. I do want to ask you to understand that this diligence, in the face of what it takes to follow things through, comes with a price.

Thank you and Happy New Year.

Stop Edmonton's Sexual Assault Specialist, Karen Smith, from her possible crime spree!

AVfM Video Source · 31 December 2013 · Archived copy · Original

We have for some time suspected that a member of the hate group known as Sexual Assault Voices of Edmonton, (which we sometimes refer to around here as Edmonton's SS-A) may be a serial rapist. We have no actual proof of this, nor really, anything else to back up this claim except that she's part of a known hate group and is obsessed with rape and believes false accusers are rare and don't matter. Because we have had no actual proof of our suspicions, we have remained uncomfortably silent in the face of nagging down… until Eric Duckman, aka Nick Reading of Men's Rights Edmonton, publicly revealed that he shared our suspicions. We'll let Nick explain:

Now, because it's so very difficult to report things to the police–it's emotionally wrenching and all, plus they might ask pointed questions that make you feel uncomfortable–we support efforts to allow people to anonymously identify potential predators like Karen Smith of Edmonton might be.

So, if you were sexually molested or assaulted or otherwise the victim of criminal conduct by Edmonton's Karen Smith, here is a form you may use to report what she did and when she did it. Complete assurances have been given to us by Men's Rights Edmonton that this form will only be used appropriately and will not be used in any "official" investigations and its contents alone will not be used as evidence against potential sex offender Karen Smith of Edmonton.

We would be very relieved if she turns out to be innocent, so if there were no reports on that anonymous form, why, I guess we can conclude that she probably isn't a sex offender.

So, you should only use this anonymous form if you genuinely think it's possible something happened somewhere at some time involving Karen Smith of Edmonton.

If you're a victim of Karen Smith of Edmonton's SS-A, however, please be brave, do the right thing, and help bring a psychopath to justice via anonymous allegations!

Women, time for you to man up

John Hembling (JtO) · 1 January 2014 · Archived copy · Original

Ladies, do you have moral agency?

As the opening of this article, this is a rhetorical question. But in the post-legal world created by 3 generations of feminism, it's not a rhetorical question. Are you (a woman) a moral agent?

Of course, the opponents of the human rights of men and boys have a long history of feigned incomprehension of the arguments of this movement, so an explicit definition of terms is necessarily included here.

Moral agency is an individual's ability to make moral judgments based on some commonly held notion of right and wrong and to be held accountable for these actions.[1] A moral agent is "a being who is capable of acting with reference to right and wrong."

Men, as the word is commonly used, are universally moral agents. Even bad men, those vilified in our media based on improper behavior, or criminal behavior, are moral agents. They are held accountable for their actions and speech. Picture any recent celebrity dragged over the coals of public censure, tearfully or earnestly apologizing in a press-conference-of-atonement.

But the question, for women, is apparently different. Elin Woods, ex-wife of the golf superstar apparently routinely assaulted her ex husband using a variety of weapons, including a golf club. Accountability for her? Nope. She was the victim. Pay no attention to that satisfied smile on her face as she made off with millions of the dollars earned by the superstar athlete she "caught" having sex with women who didn't regularly initiate violence against him.

We will omit any tedious recitation of recent media-featured women for whom personal accountability in their own criminal and violent conduct was not a feature.

Distinct from individual women, women-the-class are not moral agents. No, they're victims, they're objects, they're helpless, they're subject to the prevailing winds of fortune.

The war on women. Rape culture, patriarchy. Women's historical oppression, the wage gap, the glass ceiling, et cetera. All of these are pseudo-mystical elements of our culture's narrative, re-enforcing the non-agency and continued self selected identity of victimhood of women-the-class.

The question is not whether women-the-class are moral agents, since that question has already been answered. They are not.

The remaining question is reserved for the individual. Are you, being a woman, a moral agent?

This question, asked within the context of an article, if of course rhetorical. But, when asked personally, it requires a real answer. In the post-legal, feminist-influenced culture we currently inhabit, it's a question to be asked of, and answered by, anyone with a uterus or a double X chromosome as entry to any nontrivial, friendly, working, or other relationship.

You must be at least as tall as this sign to ride the coaster. You must be a self-possessed adult exercising your own agency, volition and self responsibility to be an associate or friend, or colleague. At least, my associate.

There are a few realities on the ground, rarely if ever acknowledged by any element of our culture's narrative. Items of fact which everybody knows, but will not admit to, because to do so is forbidden.

Women have much more social power and prestige than men. Women also have more economic and political power than men.

Who controls access to sex? Women, obviously. Who controls the spending of most disposable income? Can you guess? Take a look at the amount of retail floor space in any store, and who it is arranged to cater to? Who are 55% to 65% of the voting electorate? A hint: not men. And who are the majority of graduation outcomes as well as

students in any major college or university? Again: not men.

The point here isn't to "prove" our culture is powerfully gynocentric, because anybody to whom that fact is not painfully obvious is either mentally defective, or too dishonest to be worth addressing.

But coupled with the social, economic, and political power wielded by the so-called weaker sex is a grotesque, sickening cultural fraud: "the weaker sex." The idea central to feminism is that women are less capable, less rational, less adult, weaker willed, and of lesser personal agency and volition than men.

In cases where women commit crimes, or initiate violence, or other general counter-ethical ass-hattery, we are treated through our mainstream media to a never ending torrent of pubic excuse-making. Kasey Anthony murdered her 2 year old infant, apparently because being a mother interfered with the important pursuit of partying. After a six-week trial, in July of 2011, the jury found Casey Not Guilty of first degree murder, aggravated child abuse, and aggravated manslaughter of a child, but guilty of four misdemeanour counts of providing false information to a law enforcement officer. But there was no doubt about whether she had killed the 2 year old victim. But Anthony was abused as a child, or maybe sexually abused as a pseudo-adult–or maybe suffered some other misfortune. Because male criminals are always afforded the excuse of a bad childhood or relationship gone wrong, the same considerations are extended to female child-killers like Casey Anthony, right?

Except that no male offender is ever afforded such consideration, and nor should they be.

So why are female offenders so often and so publicly excused? It is the idea, central in the feminist narrative of our culture: that women are weaker, less capable, less adult, and lacking in the personal agency we assume and require of the real grown-ups in our culture, i.e. men.

But this cultural tendency is present not only in our post-legal, feminist-influenced culture, it's been present for millennia, long before privileged, rich middle class white women began writing books about how oppressed they were. In fact feminists, for all their talk of radical change, have done nothing more than amplify the aspects of "patriarchy" they claim to oppose. What is commonly called "feminism" is a paternalistic view of women as society's incompetent infants to be be taken care of at all costs.

Of course, not everyone is necessarily raised in a powerfully feminist family, but almost our entire society demonstrates continued willingness to instantly fabricate excuses for female offenders and criminals. However, it's worth noting that the rise of modern feminism to preeminence as the culture's governing ethic coincides exactly with the mainstreaming of excuse making for any and all feminine criminality, violence, or pathology.

Obviously, given examples like the publicly excused infant killer Casey Anthony, cheered-for sexual mutilator Catherine Becker, or any other public female criminal – there will be cries of "not all women are like that". And that complaint will be true, but it will also be entirely beside the point. For those who do demonstrate violence or other antisocial pathologies – there remains the public chorus of excuse making.

What this means on an individual level is that any woman, even one with no history of criminal or violent behavior has the permanent, ever ready escape clause of the public's excuse making capacity. Personal accountability is, for women, an optional indulgence. It's also a choice usually selected only when convenient.

So we return to the question, asked not of women-the-group, but asked directly of you.

Are you, a woman, a moral agent? The answer for most is no, but what about you personally? If it's no – well then, kindly get lost. there's the door, don't let it hit your ass on the way out.

Obviously, this article is written from the perspective of it's author, myself. Just one man, arguably a very bad man indeed. However, a growing fraction of men and women are adapting their own viewpoints independent of, but similar to what I have described here. That is why variations of this article's central question, "are you a moral agent", addressed to women, are beginning to appear through the ecosystem of public and private discourse.

The examples provided earlier are extreme cases. Dialling calumny down, it appears common, based on articles in

the daily mail and elsewhere that women taken with a desire for a baby feel no compunction at all about deception to rope a man into a 20 year legal and financial obligation.

http://www.dailymail.co.uk/femail/article-2059548/Four-men-reveal-trauma-dad-deception.html

IN other news Erin Wotherspoon is a Toronto resident and grifter who routinely eats at fine restaurants, and brags through her blog that she dates-and-discards several different men every week. She does this so that her "marks" pay for her expensive appetite. As I write this, canoe.ca has a current article reporting that she will shortly have her own reality TV show. Most of the commentary was positive, praising Wotherspoon for her initiative and invention. However, one particular negative comment on the article called the Wotherspoon an attention whore, a phrase demeaning to sexual service workers by comparing them to a scammer. Sadly lacking from any editorial commentary is the strictly accurate term grifter.

A grifter: A thief who operates by fraud, rather than direct violence.

But violence and theft aren't even necessary to find numerous normalized examples. The now popularized gender ideological rhetoric surrounding sex and consent includes the flatly moronic idea that a wiling sexual liaison between a man and women after both have consumed alcohol is definitionally a sexual violation of the woman. Why, if both hypothetical participants are similarly socially lubricated is it rape. Further, if we accept that fallacy why is it not the male participant victimized. The answer of course is simple, because participating in an act of sex, or indeed, participating in any action is an act of volition. But the modern feminist ethic holds; as distinct from people possessed of minds (even drunk minds), women do not possess personal agency. It is likely only a temporary oversight that driving while drunk is not also exempted from women's legal responsibilities in the criminal codes of western nations. Auto manufacturers, designers, and salespeople would be advised to retool their professions, in preparation for routine litigation, each time a female drunk driver kills pedestrians or other motorists. Unless of course the offending engineers, manufacturers and car salesmen happen to also be women.

The examples given above are varied, as the question of moral agency reaches widely into every area of life. As already mentioned, when applied to women-the-class, comes pre-supplied with the resounding answer; no. Women-the-class are not moral agents.

Which is why, in a world of Not-All-Women-Are-Like-That, the same question is increasingly asked of women as individuals. However, as suggested by the included definition of moral agency near the beginning of this discussion, the question is not always asked most effectively as a direct inquiry.

Feigned incomprehension is a serviceable deflection. Rather, the question is most often asked indirectly by the quiet measurement of behavior. Are you a moral agent, or are you an actor to whom the produced outcomes of your choices are divorced from your exercised agency.

And that question, are you a moral agent, however it is asked – requires an answer. From you.

I have previously asked this question publicly in the form of an article called The Gun In the Room. When challenged to answer the question as it was framed in that article – a woman claiming to be "concerned" about the issues facing modern men responded with an abject abdication of adulthood.

The violence our society puts at the proxy disposal of women, with no attached accountability is the gun, referred to in the title of that article.

Her reply : The violence by proxy which women can initiate : " is not [her] problem, it's not [her] responsibility to do anything about the gun placed in [her] hands".

The child with a deadly weapon, which we are all to agree isn't there, even while it is carelessly fired at bystanders.

Are you an adult, or are you a child?

If you claim the answer for you is that you're an adult, simply saying so will not be sufficient.

You’re going to have to prove it.

[1] Angus, Taylor (2003). Animals & Ethics: An Overview of the Philosophical Debate. Peterborough, Ontario: Broadview Press. p. 20.

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Another red pill star is born

AVfM Video Source · 1 January 2014 · Archived copy · Original

In case you have not been introduced to his work, please meet a new red pill star. I can't say I agree with 100% of everything Spetsnaz says. I found myself only agreeing with 99.996% of the material. It is some of the best to emerge from the red pill horizon of late; worthy, I think, of presenting all nine of his videos in one post. They are all excellent. I don't suggest listening to them in any particular order, save for the first one, which is just stunning. He takes on the subject of female psychopathy and drives home his points with the force of Thor's Hammer. By all means, watch them all, though. PE

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Male Sexuality by Spetsnaz

AVfM Video Source · 1 January 2014 · Archived copy · Original

Can any man here fundamentally disagree with a word of this? At all? We don't think so.

You should all of Spetsnaz's videos.

Please help AVFM continue to spread the message that Men's Rights are Human Rights by contributing to our quarterly fundraiser. Thank you!

Cathy Young Takes Aim and Fires: Side of Barn Still Safe

Paul Elam · 2 January 2014 · Archived copy · Original

Cathy Young, an opinion writer often quoted in the men's rights community for her frequent criticism of victim feminism, has offered up a superficially sterling New Year's resolution on the pages of realclearpolitics.com. Acknowledging the heightened awareness of the men's rights community that operates in general defiance of feminist dogma, she expresses the hope that we can move toward a unified movement more centered on gender equity.

She delivered the message from the on high perspective of an informed and experienced social commentator:

> **Top wish for 2014: a "true equality" movement. In 2013, there was a fair amount of attention to men's rights groups—which often raise legitimate issues but have a regrettable tendency to mirror the gender antagonism, hyperbole, and victim mentality of radical feminism. But, with men's issues on the table, perhaps the next year will see more calls for a balanced approach that promotes fairness and goodwill toward both sexes. That would make a good, if optimistic, New Year's resolution.**

That would also be a crock of shit.

One has to wonder, just who are the radical feminists with whom Young has acquainted herself? Did she spend an afternoon at the Good Men Project or Pandagon and imagine that this taught her what she needs to know about radical feminism, or is she playing dumb?

Truthfully, I don't have a clue how Young got it into her head form a parallel between the men and women of the Men's Human Rights Movement and radical feminists. I just know she got it dead wrong.

Is she seriously comparing people who eschew marriage and are provocatively outspoken about false rape allegations to people who espouse murder and eugenics? Would she have us think that MHRAs writing harsh *satire* about the very real lack of due process for men in sexual assault cases are on par with ideologues who advocate for forced castration and a reduction of the numbers of men on the planet to between 1 and 10%?

I suppose so. After all, she is the same person who has no problem saying this publication offers "a steady diet of vulgar woman-bashing," which it does not, while entirely missing the feminist website that calls young boys "rapists in waiting" and advocates for teachers throwing them out of unopened windows… just for starters.

Comparing the men's movement, even the most provocative and hyperbolic elements, to morally bankrupt and wantonly violent gender feminists is like comparing the Civil Rights Movement to the Ku Klux Klan.

Cathy Young ought to be ashamed for doing it.

Have men's activists ever blocked doors and harassed attendees at lectures on women's issues, as feminists did to Warren Farrell in November of 2012? No. Nor did they return time after time to disrupt events and abridge the free speech of any gathering, as we saw feminists subsequently do with Drs. Paul Nathanson and Katherine Young, as well as Dr. Janice Fiamengo.

Simply put, MRAs don't act that way. Ever. Feminists do, and they do it regularly.

Of course, all this is just a comparison of the extremes, which we are better off not dwelling on too long. They distract us from primary way Young entirely misses the point.

I hate to break it to you, Cathy, but your comparison of MHRAs to radical feminists scores high on the lameness scale. Little higher, though, than it would have scored if you had compared us to mainstream feminists.

Mainstream feminism, the feminism Young seems to think we should merge with to form one big old happy gender justice family, has managed to make enormous strides and garner significant power while lacking any moral or

ethical legitimacy, as well as scientific integrity.

Young knows this is true. She has written about it on many occasions, often with surgical efficiency. It is just that she appears to draw a line when the menfolk (and the women who are similarly sick of this bullshit) start getting all uppity and won't play nice with the bigots.

Drawing the line where Young does is helpful, though, in assessing her relative worth to the idea of gender equity, which is to say that her shelf life has expired. There was a time when what Cathy Young did was of benefit to informing the public about issues facing men and boys, and about the tailspin into absurdity that now typifies gender feminism.

That time is over.

The remarkable truth is that she only had this utility before the men's movement started to grow, and a real voice for men (you bet your ass that pun is intended) started to emerge. Now that there is an actual movement afoot, the days of settling for "We will superficially admit your problems as long as you don't get pushy" are about to go the defunct way of all other forms of arms-length, latte-sipping social justice.

Feminism is differentiated in waves. So too, is the men's movement. The wave of polite men with hat in hands, begging for a place at the table, has run its course, and achieved all it can. The next wave, the second wave, isn't going to be polite and is not going to ask to be heard. Cathy Young and those like her had better get used to it.

I actually share her hope for a true gender equity movement in this society. And I believe it can happen, just as soon as bigoted ideologues and their enablers either change or get out of the way.

Bygones for the new year

Dean Esmay · 2 January 2014 · Archived copy · Original

One thing that differentiates A Voice for Men from a lot of publications is that while we allow comments, and moderate them only lightly, but, we are an activism-oriented organization. So we want comments to be conducive to activism and supportive of activists in their efforts, whether that's online advocacy or boots-on-the-ground work or anywhere in between. And, as our commenting policy clearly states,

> The comment policy is simple. Threats, advocacy and ideations of violence are strictly verboten. All other manner of speech is allowed unless it becomes disruptive to the continuity of discussions.
>
> Of course, there will be those from time to time that post comments bashing men, women, gays, transgender, racial slurs, anti-Semitic or other similarly ignorant and misguided ideas. If you are one of those people, you will be treated like to moron that you are, and you will get booted when your painfully stupid ideas become a distraction. More simply put, you will be used as the community piñata till we get tired of you and then you will be shown the door for derailing. That's how we roll.
>
> The editorial policy does not apply as rigorously to comments. Readers are free post any and all ideas in dissent of published articles or the comments of other readers. The main exception to this will be the "redundancy" exception. For instance, if you want to assert that "real" men do not support LC4M, fine, post away. But if your posts become a repeated diatribe, incessantly repeating your objections after they have been vetted by other readers, then an intervention from management could occur. The same goes for mainstream politics, chivalry, religion and other matters. Also, personal attacks on front-page contributors and regular commenters will not be tolerated, and the response will be anything from a warning to a banning. While we strive hard not to, we may also occasionally declare some conversations too far off topic to be allowed to continue.
>
> You have a right to be heard here, but not a right to derail every discussion with your agenda.
>
> Management will strive to use as much constraint as possible in enforcing these policies. It is unavoidable that a certain amount of subjectivity will play into decisions. This cannot be avoided. But it will be AVfM policy to support the unrestricted speech of its readers wherever possible.

Of late we have been working harder in the "ad hominem" department, which we've sometimes gotten a little loosey-goosey with. Seriously, if you're going to be making personal attacks on the authors who contribute their work here, and activists who come to our site offering and soliciting support, you're probably not working in the spirit of what we're trying to accomplish: actually, y'know, change in the world in ways large and small. And yes, regulars to this establishment will tend to get cut more slack than newbies who've never contributed much to discussions, but no one's immune to being chided that they're derailing or letting things get too personal.

There is an addendum to the officially policy, which, really, is somewhat redundant, but may serve as clarification for some:

> At AVFM we encourage healthy and robust debate and invite thoughtful and respectful dissent, both from the opinions expressed by our article contributors and from fellow commenters on the site.
>
> We also insist that debate and disagreement does not include ad hominem, personal attacks or the intent to derail threads with either an agenda not germane to the organization or with "badgering" a point to the degree that it undermines the quality of the environment or the unity of the activist community. If you want to argue about things like why we all need to smoke weed or lowering the legal age of consent or child porn or why abortion is bad or good or about how we should bomb North Korea, do it somewhere else.
>
> Obviously, measuring standards along these lines is a subjective affair and not everyone will be pleased with

> management decisions, but so that readers know, our great tendency will be to err on the side of decorum. Derailing and overt disrespect, particularly of activists that are doing the hard work on the behalf of our cause, will not be tolerated.
>
> Also, if a member of management asks you to not belabor your point or otherwise beat a dead horse, please heed their request. Ignoring that request won't be allowed.
>
> If you have received a warning from a member of the management team, and have been referred to this page as a result of one or more of your comments, please be advised that this has happened to encourage you to understand these policies and avoid banning from the site.

So. There have been some individuals banned from this site in the last year or two. For a site with tens of thousands of registered comment accounts and daily visits, that it's such a small number is actually pretty impressive. Nevertheless, because these policies do always involve a degree of subjectivity, and management is no more immune to occasional losses of temper or composure or impulsive moves than anyone else, we have decided that we would like to offer anyone who wants one a "let's let bygones be bygones" pass. The past shall be the past, and come on back if you want and you think you can abide by the policies, and no more need be said. The new year comes with a new clean slate.

So if you want back on in, you should find your old account is working now, or if it's not, shoot me a note at dean@avoiceformen.com and I'll look into it.

There are a tiny handful individuals who have been so egregiously hateful to the community or advocating such outrageous things they will not be welcomed back. That is a very short list indeed. If you are worried that it might be you, let me just say that it probably isn't, and if your account still isn't working just go ahead and shoot me a note. Like I said, it's a **very** short list of people who will be refused and they likely know exactly who they are. And even if you are on that (very) short list, if you email me you will get a polite response declining you and nothing more. Nothing will be published. In any case, for anyone, no apologies will be asked for, no explanations are required, no discussion is required, just, come on back and try to help us make 2014 an even bigger year than 2013 was.

Cheers,

Dean Esmay, Managing Editor

PIV is always rape, ok?

AVfM Video Source · 2 January 2014 · Archived copy · Original

Diana Davison has seen the light thanks to radfem logic. And she is a very, very naughty girl.

You might want to subscribe. We're just sayin'.

Please help AVFM continue to spread the message that Men's Rights are Human Rights by contributing to our quarterly fundraiser. Thank you!

Independent: ‘More than half of women are discriminated against at work’

Mike Buchanan · 3 January 2014 · Archived copy · Original

Our thanks to Greg for pointing us to this gem in the *Independent*:

http://www.independent.co.uk/news/uk/home-news/more-than-half-of-women-are-discriminated-against-at-work-9029535.html

Greg asks:

> What are they whining about? I thought that last year 98.7% of women were discriminated against in the workplace, and 45.2% of them experienced sexual harassment twice daily, after they’d made tea for their male colleagues? Things are clearly picking up for women in the workplace… it’s almost as if they LIKE whining!

The article, by Emily Dugan, might just get our vote for the most stupid newspaper article published this year relating to women in the workplace (and there’s lots of competition). Female journalists have a near-monopoly on reporting on this topic, and most of their articles are so absurd and divorced from reality they’re almost beyond parody. Almost. Let’s analyse the whole piece, which starts:

> Almost a fifth of the women surveyed so far say that their careers have stalled because managers failed to promote them or offer training opportunities.

Let’s put that another way, shall we?

> Over four fifths of the women surveyed so far say that their careers haven’t stalled because managers failed to promote them or offer training opportunities.

Hmm, that’s not quite so bad, is it? But of course it leaves aside the issue of women who haven’t been promoted because either:

> There aren’t positions to be promoted to; or
>
> They’re not well-qualified for promotion (never a problem for Entitlement Princesses)

The article continues:

> The scale of workplace inequality still faced by millions of women has been laid bare by a survey that suggests more than half of female employees have experienced some form of discrimination at work.
>
> The finding comes from the interim results of the most substantial survey ever conducted into the experiences of Britain’s female workforce. Project 28-40, undertaken by Opportunity Now, has already been completed by more than 25,000 women and aims to get to 100,000 before publishing its final results.

Hmm, I wonder what kind of woman would spend her valuable time completing such surveys? That’s right. The whiny kind. We hadn’t heard of ‘Opportunity Now’ before – it’s so difficult to keep up with the multitude of women’s whiny initiatives, and who in their right mind would try to? – but the strapline under the organisation’s logo is ‘Men – Women – Workplace’ which is obviously ironic given what their website says the organisation aims to do:

> Opportunity Now is the campaign on gender diversity from Business in the Community. Opportunity Now

> aims to increase women's success at work, because it's not only good for business but good for society too.

Both 'good for business' and 'good for society' are plain *wrong* but I don't need to explain why to regular visitors to this publication. Let's look at the Leadership team, which has the sort of balance we've come to expect when women run things:

http://opportunitynow.bitc.org.uk/about-opportunity-now/leadership-team

With a deep visceral groan, I note the chair of the Advisory Board is Helena Morrissey, CEO of Newton Investment Management. I do wish she'd spend more time at home with her nine children instead of working 24/7/365 in her bid to destroy the British business sector. She runs The 30% Club which aims to get major companies to increase female representation on their boards, regardless of the evidence showing financial decline will result. A third of FFTSE100 chairmen are members of the club. Why, those damnable patriarchs, keeping women down! The deputy chair of the Advisory Board is also a woman. Of the 16-strong Leadership team, 12 are women, including the Group HR Director of the *Guardian* Media Group, who looks more cheerful than you might expect of someone working for the *Guardian*. Back to the article:

> Almost a fifth of the women surveyed so far say that their careers have stalled because managers failed to promote them or offer training opportunities. Just over one in 10 experienced sexual harassment. The insight follows the news that the gender pay gap is widening for the first time in five years, according to data from the Office for National Statistics released earlier this month.

There's no evidence that any gender pay gap widening has *anything* to do with firms paying women less than men for the same work (which I take to be the inference from this paragraph). Year after year it's explained that the gap is fully accountable by differences in the professions men and women go into, levels of seniority, sizes of organisation, industry sectors, blah, blah, blah. I'm too tired to comment further on that matter. So, did the *Independent* go to a respected organisation to comment on the interim findings of the Opportunity Now report? No, they went to the Fawcett Society. Hmm, I wonder what those upbeat gals had to say?

> Daisy Sands, policy and campaigns manager at the Fawcett Society, said: "Today's findings present a stark reminder of the raft of deep inequalities that women continue to face in the UK labour market, well into the 21st century. Women continue to dominate in low-paid and undervalued work – two-thirds of those in minimum-wage jobs are women. Conversely, women are sorely lacking at the top tables of power – only 25 per cent of senior managers in the UK are women."

Back to the article:

> Some 81 per cent of women believe having children will affect their career progression…

No shit, Sherlock… sorry, Emily. Would *men* who took the same time out of the workplace have the same problem? Of course. Moving on:

> … and more than two-thirds say society expects women to put their family before their job.

Hmm, no mention of Dr Catherine Hakim's Preference Theory (2000). Her research showed that while four in seven British men are 'work-centred', just one in seven British women is. Let's move on:

> Susan Himmelweit, an economist for the Women's Budget Group, which analyses how women fare in the workplace, said: "Whenever there are pressures on people, as there are now – such as high unemployment – employers are in a better position to put more pressure on staff. Women with caring responsibilities have more

> difficulty with this [pressure]. Very often they've juggled things just to work and it's more difficult for them to respond to changes. If it is a competitive environment then employers will think it's not worth bothering with them."
>
> Professor Himmelweit said she believed the key to improving the gender gap lies in better rights for those who work part-time or flexibly. "What we really need is flexible working that the worker doesn't have to pay for in some form," she said. "The legislation on flexible working needs to become tougher so that those who have to use it are not discriminated against."

Cool. In the interests of gender equality, should *men* who want to work flexibly not be discriminated against, too? Back to the article.

> The Project 28-40 study found that 48 per cent of women had witnessed bullying or unfair treatment of a female colleague, but just 28 per cent said they had seen male colleagues suffer such abuse.

I'm losing the will to live now. We move onto some comments from a notorious gender feminist:

> The TUC General Secretary Frances O'Grady said: "The battle for equality in the workplace is far from over. The gender pay gap got worse this year for the first time in many years, and spending cuts have hit women hard as many work in the public sector."

Whoa, hold the horses. Two-thirds of public sector workers are women. Should the spending cuts have hit women less hard than men, so the proportion of women in the sector would *increase*? We can't see any flaws in that argument. The genius continues:

> "What really sets back women at work is becoming a mother. Career breaks, a period working part-time or simply the need to work sensible hours hold women back and limit job opportunities and promotion."

'What really sets back women at work is becoming a mother.' Well, don't become a mother, then.

> Simples.

Alimony Princesses

Robert St. Estephe · 3 January 2014 · Archived copy · Original

1911 was the year Judge Farlin Q. Ball delivered his startling ruling holding that it was permissible for divorced women to file for alimony even decades following their divorce if they learn that their once-spouse has managed to earn enough money to make him an attractive target for the then aged gold-digger. 1911 was a year that produced remarkable cases of profligate alimony princesses, whose insatiable passion for luxury made international news.

The exploits of Ethel Stewart Elliott of New York and a Mrs. Trude of Chicago offer us an illuminating glimpse of the horrors of patriarchal oppression as practiced by courts following laws "made by men for the benefit of men" (as is claimed by feminists) as it was experienced by the "victim gender" early 20th century United States.

[image]

NOTE: In 1911 the average annual income in the United States was $520. Here are a few consumer product prices to put this figure into context: pound of butter was 34 cents, a half gallon of milk was 17 cents, a pound of round steak was 18 cents, a pound of potatoes was 22 cents and a brand new car was $750.

***

FULL TEXT:

• HERE'S THE MILLION DOLLAR ALIMONY GIRL • She Was an Actress, Married a Rich Man, Learned Extravagance, Was Divorced, Got a Million Alimony, But Couldn't Stop Spending Money, So Now She Is "Broke."

NEW YORK, Nov. 21.—The "million dollar alimony girl"— Ethel Stewart Elliott—went into bankruptcy the other day, giving as her main asset unpaid alimony amounting to $28,000.

Eleven years ago as Ethel Stewart, dancing in the extravaganza "Chris and the Wonderful Lamp" she danced her way into the heart of John Love Elliott, millionaire mining man.

For a few years they were happy. Then came the break and – divorce in 1907. Elliott at that time, it is said, settled $1,000,000 on his wife and allowed an extra $28,000 yearly to support her and her daughter.

In the years since then Mrs. Elliott satisfied her craving for fine clothes, for travel and a life of ease. The million dwindled away and now she's "broke."

Here are some of the debts listed in Ethel Stewart Elliott's bankruptcy petition:

[image]For dresses, hats and furs …… $11, 600
Underwear…….……. 672
Shoes …….…….. 16
Music lessons …… 310
Cab hire …….…… 205
Saddle horses …….…….…… 88
Jewellry …….….……..1,391
Toys …….…… 64
Rent …….…… 2,166

Source: ["Here's The Million Dollar Alimony Girl," The Tacoma Times (Wa.), Nov. 21, 1911, p. 1]

NOTE: According to one source, the average wage in the US in 1910 was 22 cents an hour. In 1911 a Pound Sterling was worth about $3 US. Thus, I offer a rough equivalent of the value of £375 1911 as $67,100 US today.

***

FULL TEXT:

“The sum of £375 a year for beauty aids, such as face-powder, is not too much for a woman of moderate means,” This statement (says the New York correspondent of the Daily Telegraph) was made in Chicago by Mrs. Trude, who, in her application for alimony, specifies certain personal requirements. The lady estimates that the following items are “reasonably necessary” for a lady of fairly good position:—

Perfume and toilet water £120
Face powder 90
Manicure bills 40
Hairdressers’ bills 70
All other cosmetics and miscellaneous 55
Total . . . £375

“There are many women in Chicago,” says Mrs. Trude, “whose bills are much higher. Perfume bills often run into hundreds of dollars, and the special kind I buy costs £1 10s an ounce. If I worried every time I receive a £10 perfume bill I should be busy.”

Mrs. Trude says that she practices economy in all her buying. She keeps her silk stocking bill down to £15 a month by buying carefully. She says that her hats don’t cost more than £240 a year. She believes in being well shod, and says that money spent on the best shoes is economy. That item does not exceed £35 yearly. “I never buy clothes or beauty things unless I positively need them. I keep my wants 10 per cent, under my income, regardless of the demands of society.” Every woman should do that. She should save at least that percentage of her income every year, even if she has to go without the best perfumes now and then.”

Source: [“Extravagant American Women.” Hawera & Normandy Star (Hawera, New Zealand), Oct. 14, 1911, p. 10]

AVFM First Annual Occidental College Accuse-a-thon

Paul Elam · 3 January 2014 · Archived copy · Original

Every human being, at least the decent ones, should have a New Year's Resolution *that serves women*. Around here, ours is to put an end to the virulent pandemic of rape, *against women*, that has made western college campuses literally gauntlets of sexual danger and violation *for women*.

The incidence of rape *of women* has exploded violently, *because men,* since it was determined that college women have no agency, personal accountability or the basic competence to make sexual decisions after ingesting undetermined amounts of alcohol. Fortunately, men are happy to assume agency-built-for-two in these matters, shouldering the responsibility for women's choices, even when they are just as intoxicated as women.

There remains one glitch in this equation, though. Women are indeed so bereft of agency and self-responsibility that, much like children, they cannot be expected to follow normal channels of crime reporting, e.g. telling police, presenting evidence, etc… We must provide them an opportunity; an instrument to make accusations that is both remarkably facile, and, most importantly, does not burden them with the weight of autonomy or adulthood.

Because rape culture, patriarchy, and misandry don't real.

Occidental College has ingeniously come up with a solution, herein after referred to as "The Tool." Using the cutting edge and highly secure technology of Google Docs, Occidental created a rape reporting form that overcomes many of the common problems encountered by non-adults when faced with the dilemma of wanting to report a crime but not wanting to offer any evidence that said crime actually happened or be inconvenienced with being present for an investigation.

There are three key elements to the form that make the tool so valuable.

1. Complete anonymity. The accuser does not have to be burdened with revealing who they are or standing behind their accusation in any way.
2. No evidence is necessary. That is right, none. Luckily false claims never happen because no one lies about rape. Ever. For realz.
3. The accused, henceforth referred to as "The Rapist," will be called to the carpet by university administration. That is stated on the form itself. All the rapists at Occidental will be put on a list so that the school will know who is running around raping women.

Other benefits of The Tool also serve the school, which has been in trouble with Title IX compliance for allegedly (it must be true) not reporting rapes that happened at the school.

There has been some objections raised to The Tool, all of them by misogynistic, kitten eating reprobates known as MHRAs, that by allowing anyone to accuse anyone else of rape anonymously without evidence, that it will not only cause innocent men (oxymoron?) to be tracked and monitored as sexual predators as a part of their academic life, but that it will also undermine the perceived legitimacy of rape victims who actually come forward and offer evidence of the crimes against them.

Rubbish.

Unfortunately, we cannot kill MHRAs (or more correctly we cannot mandate that they identify as dead in the life-death binary) until there are further revisions in the criminal code. So, in the meantime we will have to settle for reminding society over and over again that all claims of rape should be treated the same as a conviction. If she said she was raped, and even if she didn't as in the case where mutual intoxication leads to "sex," then he is a rapist. We can't prove it in a criminal court, but thanks to university honor courts we don't have to. The word of the rape victim, hereinafter described as "she" will be summarily accepted over the word of The Rapist. Duh.

And at AVFM, we want to help with this noble effort, which is why during the auspicious month of January, 2014,

we are sponsoring the first ever Occidental College Accuse-a-thon!

Please do your part to help Occidental satisfy gender ideologues and to comply with the mandates of Title IX, by reporting all rapists using The Tool. Report often and with enthusiastic brio. You can report with the knowledge that you are going to please a lot of people invested in high numbers of rape reports as well as some elements in the federal government who have paperwork that MUST be completed!

There will be prizes for those who do the most work: An AVFM T-shirt for the highest number of reported rapes. Just check the total number of male students and staff at Occidental before you file your report. We don't want those MHRAs accusing you of exaggerating, do we? Win a coffee mug with logo for the most creative rape scenario. Raped in class during at lecture at the feet of your professor? Report it and start sipping that AVFM cup of java! Raped in class BY your professor? Get TWO cups!

Finally, we have the category for most important perpetrator. A sports coach ranks near the top with a free AVFM mouse pad and beer koozie. A dean, any dean, will get you a red pill hoodie. And finally, any alum now sitting in political office gets you a genuine ceramic, somewhat German-looking stein, sharpie autographed by the entire management team of A Voice for Men.

The best part of this contest Is that we are playing by the same rules here that Occidental is playing by when it comes to impacting the lives of their young students. You don't have to prove you made the reports. We know people don't lie about such things. So, if you say you reported, by God you reported!

But seriously, folks, there really is no contest. There are no T-shirts, hoodies, mugs or beer steins to give away for spamming this outrageous form. There is, though, very much a rape form at Occidental College that is one of the most shameless acts of academic and bureaucratic sloppiness, arrogance and callousness I have ever seen.

Occidental has opened the door to the most casual and arbitrary methods of systematically abusing male students. By actually acting on accusations that are levied with no proof, without even the identity of the person making the accusation, this school has crossed a line from which it should be forced to retreat. Either that, or people of good conscious should, by whatever means are necessary, ensure that this form is crippled to the point that it cannot be used to persecute innocent students.

It demands to be sabotaged.

If the satire is lost on you and you require further, more explicit explanation, you will find it here. If you want to see dissent, from even joking about doing this, you can find it at Raw Story, which of course came out today and did its best to misrepresent why MRHAs object to this form.

In all fairness, Raw Story is not one bit less scummy than the Occidental College Administration that is allowing this obscenity to be acted out at their school.

Do what you want with this form. The data they gather from it means nothing except in its ability to harm innocent people and undermine the credibility of all victims of sexual violence. It is an abomination.

https://docs.google.com/spreadsheet/viewform?formkey=dFNGWVhDb25nY25FN2RpX1RYcGgtRHc6MA

Father Exposes His Baby Mama Denying Him His Right To See His Son

AVfM Video Source · 3 January 2014 · Archived copy · Original

The stereotype of the “deadbeat dad” needs to be challenged wherever it’s found, and nowhere is this stereotype more prevalent in America than with black men–who do not deserve it any more than any man does.

The only thing we’d probably argue (mildly) with here is the “lawyer” up advice. There are a lot of garbage lawyers out there who don’t give a damn about you, just your money. The real smart thing is what this father did: be recording.

Always Be Recording.

NCFM questions Congress re: Bogus sexual assault activist research

NCFM · 4 January 2014 · Archived copy · Original

You can read the letter here :131220 Military Justice Act ltr to congress FAXED Or, the text is below:

December 20, 2013

Military Justice Improvement Act S-967 (MJIA):

Is a seriously flawed legislation

Problems with the MJIA, a Request for Reconsideration and Investigation by the DOD

The MJIA's *sexual assault* provisions were bolstered by the Department of Defense (DOD) survey *2012 Workplace and Gender Relations Survey of Active Duty Members between 2006, 2010, and 2012*. Supporters of the MJIA spun survey results to create the appearance of an epidemic of sexual assaults, even though the Study shows no such epidemic exists! Many of the conclusions are patently false, misleading, and reveal a multitude of deficiencies in the conduct, information collection, and reporting or data. It appears the survey was manipulated to provide substance to predetermined ideologically driven outcomes.

1. According to the Study "**there were no statistically significant differences in the most serious behaviors for men and women**" from 2006 to 2012.
2. Of 108,478 active duty members surveyed, only 22,792 were counted ("deemed eligible"), a poor response rate seriously distorting results.
3. If the 26,000 number was accurate then the 33% reported rate of USC for FY 2012 (see page 25, Volume I) would calculate to 8,580 actual reported cases. Yet there were only 3,374 cases of sexual assault reported among military service members in the same year, which means the 26,000 estimate is grossly inflated, a mathematical impossibility which raises questions about the studies accuracy.
4. Data included behaviors a year before military service.
5. FBI crime statistics show historic lows of violent crimes, including sexual assault.
6. Even though the Study differentiates between "unwanted gender related behaviors" and "unwanted sexual contact", the two terms sound similar and may have been conflated by survey participants even though the study claims that unwanted behaviors were not included. The term and its use is a major pitfall.
7. The term "unwanted sexual contact" by definition may include fewer crimes than the more broadly defined military term for "Sexual assault" which includes … "unwanted and inappropriate sexual contact. The Study has too many similar terms to describe sexual misconduct that could be confused.
8. Because of "confidentiality" reports were not investigated, no details were required, and subject's identities were not requested or maintained by DOD. What is the purpose of recording limited, sketchy information derived from the restricted reports about alleged "sexual assault" crimes, many of which are likely to be baseless accusations? Capturing too much extra information diverts attention away from the central issue? Information gathered cannot be verified and can be freely manipulated.

New provisions of the MJIA will: (1) virtually abolish the presumption of innocence (2) remove the right to face one's accuser in formal judicial proceedings (3) severely limit an accused' ability to raise a defense (4) encourage prosecutions rather than truth finding (5) (6) criminalize anyone who tries to hold false accusers accountable (7) allow false accusers to avoid sanctions, and (8) create a roadmap for lowering moral in the military by primarily targeting, shaming, and blaming men for a nonexistent fabricated epidemic.

Sexual assaults must not to be tolerated, but a racy joke, an invitation to a movie, or an inadvertent touch should not destroy a male's or female's military career. The MJIA is another ideologically driven anti-male legislative affront which will harm females and military families too. NFCM urges a reconsideration of the MJIA sexual assault provisions and that this matter is referred to the DOD, Office of Inspector General for investigation.

Congress just turned the military on it's head with bogus sexual assault provisions.

Sexual assault is wrong, but so is the current definition of sexual assault.

Men's Issues & Music – Kool Moe Dee

Ty Henry · 4 January 2014 · Archived copy · Original

As I related to Dean Esmay in a phone conversation, I had been planning a series like this for a while, inspired by Robert St. Estephe's brief historical misandry dispatches. The recent Nick Ahlverdian piece on Beyonce, specifically his comment in the thread that music is feminist and misandrist, prompted me to stop procrastinating.

While there is no doubt of the feminist infection of movies and TV, music has been one area where broad perspectives have been not just allowed, but actively promoted, even where highly charged or controversial.

Indeed, one genre has long been the vanguard for giving voice to men's issues, some of which we are only now assigning proper names and descriptions. As a long-time fan of rap music from its rise in the 80s, hypergamy, paternity fraud and using the womb as an ATM are not new areas of discourse for me nor for men with similar backgrounds.

Lest we forget, even recently feminist banshees unloaded a cacophony of scorn upon the Academy of Motion Picture Arts and Sciences (all movie industry professionals, not the public), whose members saw fit to award a song called "It's Hard Out There For A Pimp" its 2005 award for Best Song From A Motion Picture. Another example was the surprising appearance by the openly gay Elton John, accompanying Eminem at the 2001 Grammy's for a rendition of "Stan" while he was under fire for allegedly "homophobic" lyrics.(John said that as a Brit, he has an elevated understanding for "gallows humor" and that people did not grasp the split-personality device of "Marshall v. Shady")

The first entry is from Mohandes Dewese, aka Kool Moe Dee, who tackles the complimentary topics of hypergamy and paternity issues in 1989's "They Want Money." Holding a BA from SUNY, Dewese used an eloquent but aggressive style marked by copious internal rhyme with an expansive vocabulary. He was the only "Old School" group artist to achieve solo success. Some sample lyrics include. . .

"You better settle for an autograph/Or a hug and kiss on the cheek, maybe/
But I ain't tryin' to make no baby. . ."

"I made the rhymes/I made the cash
Why get married and you take half…"

Note: Kool Moe Dee to this day has no children and has never been married. Call him the Rap Music MGTOW.

A Guide to Controlling Your Identity

Sage Gerard (Victor Zen) · 5 January 2014 · Archived copy · Original

Your reputation is what other people say about you.

While you, as a mature adult, don't care what strangers think, we do live in an existential nightmare where potential employers and vigilantes can and will look you up and get their first impression of you from other people. For that reason, your identity must be protected in our interconnected world.

Of course this makes participating in politics awkward, because adopting a political label means associating with controversies around that label. For this reason, identifying with a label is a serious decision with real consequences. People will write demonstrably false lies about you, and there is no lie about your character so laughably ridiculous that your political opponents won't spread it.

AVFM's primary audience is young men aged 18–24, but I conjecture that they seem to be the least active demographic if we consider activism away from the computer. Note that I said "conjecture," since I cannot find any data to prove this directly. I can only point to data showing that whippersnappers tend to limit their political activism to actions performed on the Internet using social media (which comes with the obvious benefit of a pseudonym).

As the youngest man on staff at AVFM, I have not been around long enough to establish the social and financial support that will keep my career and my future secure. I infer that the risks involved with my circumstances are probably what keep other young men like me behind their aliases.

The fact of the matter is that men's rights is still a hotbed of controversy that can ruin reputations. But a 30+ year old adult with a stable job and good friends has much less on the table than a young man still trying to get secure footing in the job market. No one wants to hire a rape-advocating, misogynistic chronic masturbator, which is what people will most likely call young men who dare to speak up for themselves.

I want to encourage more men aged 18–24 to come out and stand for their own rights.

You have heard some variation of the following statements in passing:

- If you believe X, you are a Y. (conditional association)
- You are X. (declarative association)

Both of these statements are always uttered by someone trying to speak for others without permission. As I insinuated earlier, labels carry obligations. If someone labels you, they are indirectly assigning you obligations attached to the label. *Learn to interpret this as disrespect towards you as a participant in politics.*

Obviously, I aggressively forbid anyone to tell me "If you believe in equality, you are a feminist" because I don't want to be anywhere near that fucking label. But to some people's surprise, I also won't even let people label me as a libertarian or as a MRA (note the missing "H"), even though my values are comparable to what the labels currently represent.

Do not let anyone label you without your consent, even if the label seems to describe you at first glance. Only you get to label yourself through your actions and your values.

How shall I kill him? Let me count the ways.

Robert St. Estephe · 6 January 2014 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

●●●

There was a time in the early twentieth century that equity feminists fought for true equality: the right of a woman to be executed; the right of men to alimony (when justified), the end of predatory alimony (for young, childless women looking for a free ride) and an end to the excessive lenience towards woman as exhibited by male juries in homicide trials, among other items on the equity wish-list. In the United States Judge Rhea M. Whitehead (Seattle, 1921), Judge Florence Allen (Cleveland, 1921), and Chicago lawyer Gladys McHugh (Chicago, 1917), had strong words of condemnation for the gullible male jury members and the teary-eyed murderesses they routinely set free.

Today, we are faced with a proposal, from Canadian law professor Elizabeth Sheehy — a feminist of a much different kind, a dogmatic gender ideologue — to turn the clock backwards and openly return to the ethos of rampant privilege, of old-fashioned chivalry. *A Voice for Men* editor, John Hembling, had choice words form the professor and her cult-like devotion to irrational dogma of gender ideology. His tirade against the haste-monger and her disgusting ethos of automatic immunity for man-killers of the "better gender," is titled "Professor of Law seeks legalized murder," which went online the day preceding the issuance of Sheehy's philosophical guide for women who kill too much, *Defending Battered Women on Trial* (University of British Colombia Press). The title should not deceive you, the book proposes leniency not for women who have been subjected to genuine criminal assault, but is extended to any gal with the never to tell a story, verifiable or not, that can evoke that magical and famously vague term: "abuse."

A Voice for Men has published a number of reprints of historical articles which tell the atrocities of chivalry justice, " "Woman and her right to kill" (1922), "Divorce by murder: France 1930," "Why Do Juries Acquit Women – 1922," and in the future we will be publishing many more.

Mr. Hembling aptly observes that should Sheehly's ill-conceived supposed-reforms come to pass in Canada the actual outcome is sure to be "murder-tourism. Should this sound far fetched, it is recommended that you study the career of "battered woman" poster-victim Melissa Friedrich , the "internet black widow," who became a *domestic violence superstar* while serving time in the early 1990s for one brutal homicide-for-profit committed in Canada. Her talented performance playing herself as "victim" in the documentary film "Why Women Kill" about the "battered woman syndrome" (National Film Board 1994) got her a very special award — a full pardon in 1996. In 2005 Melissa Friedrich was back in prison for fraud related to an attempted murder of her next mark. She was released and deported to Canada in 2009. In 2012, at the age of 77, Melissa found another man to marry in Nova Scotia and, once again got caught in an attempted murder (for profit). Her elderly victim barely survived a poisoning.

What might Canadian murder tourism look like in the nightmare future of a Sheehly-designed nation where any woman has, by virtue of her female sex alone, a license to kill (provided she, or her public defender, is willing to weave the requisite abuse-narrative)? Take a look at the history of *Black Widow serial killer*s in "Exciting Careers in Serial Widowhood" (AVfM), and give yourself a tour through the rather astonishing variety of abuse-narratives, some quite fantastical and bizarre, that were collected in 1911 from the crime reports of 10 husband-killings spanning a period of just a few weeks.

***

[image]

FULL Headline & Sub-headlines:

“Why Are So Many Wives Killing Their Husbands?

Ten Cases, With Such Unusual Features as to Attract National Attention, Within a Few Weeks, Emphasize a Remarkable Condition Which May Be Both a Development of the New Woman Movement of the Baleful Fruit of the Extraordinary Leniency Shown in the Courts of Women Accused of MurderPublic Attitude in Such Cases Shown When St. Louis Coroner’s Juries Weep With Two Fair Defendants and Texas Judge Has to Force Indictment of Another.

ARTICLE FULL TEXT:

~ Wives Recently Accused of Killing Husbands ~

– Following is a summary of the status of cases against wives in the United States recently accused of killing their husbands.

– Matheson, Mrs. Lucy: Shot her husband in the home of a negress. Indictment found with difficulty and jury acquitted her in 10 minutes.

– Stannard, Mrs. Laura: Accused of poisoning her husband with a drug intended to stop him from drinking liquor. Acquitted.

– Mollicone, Mr. Assunta: Held for trial in Denver jail for the murder of her husband.

– Valentine, Mrs. Eleanor: Held for trial in Denver jail for the murder of her husband.

– Patterson, Mrs. Gertrude: Held for trial in Denver jail for the murder of her husband.

– Quinn, Mrs. John M.: Two of her husbands mysteriously murdered in homes. Wife says burglars committed crime. Held in Chicago for investigation.

– Felton, Mrs. Moses: Shot her husband as he lay asleep. Exonerated by Coroner’s jury on her statement man had threatened to kill her before morning.

– James, Mrs. Alma Palmer: Shot her husband as he lay asleep. Defense theory is it was a somnambulistic killing.

– Murray, Mrs. Clara: Shot her husband with cat rifle. Held on daughter’s statements she threatened to kill man if he went to keep engagement with another woman.

– Vermilya, Mrs. Louise: Held on charge of murdering policeman Arthur Bisonette by poison. Suspected of poisoning Richard Smith and two husbands. Pleaded not guilty and is in Chicago jail awaiting trial.

***

FULL TEXT: Not since the dark days in the Middle Ages [Renaissance, actually, 1656] when 366 women are said to have formed a Roman Sisterhood of Death, and most of them poisoned husbands, has the world been shocked by so many deaths caused by women as in the United States in the latter days of the year 1911.

Within a few months writers for the press have been called upon to recount an appalling series of crimes. If the cases that obtain extensive publicity are criteria, they force the conclusion that more husbands are being killed by wives by husbands.

It is cited, merely as a curious coincidence, that this increase in the number of women’s crimes comes at a time when women are more active in public affairs than ever before in history. Doubtless it would be unfair to hint at any connection between the two conditions. The fact they exist simultaneously is given for what it is worth. But it

cannot be denied that while some women are showing – rather convincingly, it must be admitted – the right of the sex and political leadership, other women are showing with equal conclusiveness the truth of Poet Kipling's recent dogma, "The female of the species is more deadly than the male."

~ Women in History Often More Ferocious Than the Sterner Sex ~

The long list of recent crimes committed by women or attributed to them bears out a theory held by the criminologists from Lombroso down. And that is that while women are less inclined to acts of violence than men, on account of their physical weakness, when they do become criminals their crimes are characterized by a cruelty and relentlessness not found in male offenders. [Editor's note: In my view, events and crimes, subsequent to 1911, show that men can be as cruel as women: full sex-equality is demonstrated in sociopathy. (St. Estephe)]

When a woman turns to murder she becomes ferocious. The bloodiest murders of the French revolution were not half so cruel as the fierce-eyed, wolfish females that urged them on. [What this sentence identifies is now known as "Proxy violence," a mode particularly favored by women (as well as political leaders), whereby males are used to do the dirty work.] Mme. Defarge, who sat at the guillotine with her knitting and counted the heads as they fell into the basket, was a true characteristic of them.

In the early biblical days Jael lured Sisera, the friend of her house, to sleep, promising to shield him from his enemies, and as he slept she took a nail and drove it through his temples and into the floor below. And from that day until the last husband murder in today's paper such crimes when committed by woman have been unspeakably brutal and inhuman.

The idea of a woman turning murderess is so repugnant to the average man that he scarcely can believe it possible. And the story of society's leniency to women criminals is as old as the mountains of India, as old as the Ganges or the Nile, old as the pyramids with all their secrets. And back of all of it is unwillingness of one man to believe that the women he knows to be infinitely softer, more tender, more abhorrent of violence than he could dabble her delicate hands in human blood. And some singer spoke the truth when he said such things as this:

Cold eyelids, that hide like a jewel

Hard eyes that grow soft for an hour;

The heavy white limbs and the cruel

Red mouth like a venomous flower.

When these are gone by with their glories,

What shall rest of thee then, what remain,

O mystic and somber Dolores,

Our Lady of Pain?

***

[image]***

~ Perhaps Leniency Toward Women Murderers Account for It ~

Whether this characteristic leniency of society toward women malefactors is responsible for the Amazing increase of husband murders of late is a matter, of course, of speculation. That criminologists should think so is not to be wondered at.

The Anglo-Saxon people are pretty thoroughly convinced, as a general thing, that capital punishment is a great deterrent of murder. The thing is easy enough to demonstrate, the advocates of the extreme penalty say. Switzerland abolished it and murders increased so rapidly that it was restored as an experiment. Murders immediately decreased in Lumber.

Practically the same thing has been found true in France. For years the guillotine was in disrepute. And while its knife rusted in idleness France gave to the world some of the most appalling murders in the history of crime. The restoration of the death penalty was demanded by popular necessary.

Even in the United States murders have increased in commonwealths that have abolished the gallows. There is a great city on the border line of the two mid-Western states in one of which hanging in the extreme penalty for murder and the other life imprisonment. Newspaper men of that city say they have had to record many more atrocious murders in the latter than in the former.

If this be a true test, as it appears to be, justified by the fact, the criminologists strengthen their theory by applying it to women murderers. In late years but one woman has been put to death by process of law for murder. This woman's crime was committed in a [sic] Eastern state and was most atrocious. She wished to be rid of her husband, with whom she had quarreled. She sent word she wanted to make up and named a trysting place of their sweetheart days.

~ Texas Case May Become an Issue in Political Campaign ~

After they had kissed and made up they spent several house there. The woman playfully picked up a rope and asked her husband to tie her hands. He did so. She then said she bet she could tied his hands so he couldn't get away. Laughingly he let her try. She called a half-breed Indian boy to her aid, when they had secured the man's hands they deliberately murdered him and threw his body into a stream.

Never was a more treacherous-crime committed. But when it was announced the woman was to hang, the Governor of her State was swamped with letters of protest. He withstood the pressure, however, and the sentence of death was executed.

That case was an exception. Everywhere jurors simply refuse to pronounce sentence of death against the women. In the rare cases when they do, popular sympathy compels an executive commutation of sentence. Within the last few weeks, readers of the Post-Dispatch will remember, at least two Coroner's juries have wept in sympathy with women who have killed their husbands.

In the Forty-Eighth District Court of Texas the action of a judge in compelling the indictment of a woman who had killed her husband will be made a political issue. It is not impossible that the Judge will be defeated for re-election on the strength of it. Popular sympathy is with the woman, and, it must be admitted, that if murder is ever to be justified, the woman had a claim upon his sympathy.

Mrs. Lucy Matheson was a child of 11 years when she met Charles Matheson. She became betrothed to him a year later and was married to him at 15. she was very pretty, a typical, well-bred Texas girl of good family connections. She discovered that, 15 years before, Matheson had married a negress in New Mexico, pretending that the woman was an Indian.

The influence of the negress continued after he married her. One day the wife went to the Black woman's home, found her husband there and shot him to death.

~ Everything Done at Trial Is Favorable to Accused Women ~

Judge Blanton, at Fort Worth, called a grand jury together and instructed them to look into the case. The jury reported it had no indictments to return. The Judge sternly reminded them of the Matheson affair and ordered them to do their duty, with a hint at citations for contempt if they failed.

Tardily they returned an indictment. The woman was immediately served with a warrant and 100 Abilene citizens, some of them millionaires, offered to sign her bond. Two leading attorneys volunteered to defend her.

The trial was altogether favorable to her. The jurors were selected from the first 20 men called to the box. None was asked if he opposed capital punishment. The woman told her story. There was a hint that the negroes had shot at her and that she fired to protect her own life. It took the jury about ten minutes to reach a verdict of acquittal.

This, of course, is an extraordinary case. If conditions were reversed and a man stood in the same place, he also would have been acquitted in short order by a Texas jury, for the South still recognizes pretty clearly the right of every man – or woman – to preserve the sanctity of the home.

A jury at Ontonogan, Mich., a few days ago returned a verdict of acquittal for Mrs. Laura Stannard, charged with murdering her husband. The woman is a believer in Spiritualism and is convinced that her husband's spirit was with her throughout the trial.

Stannard died at Greenland, Mich., last March and a post-mortem examination proved that he had died of strychnine poisoning. He was a habitual drinker and his wife was very anxious to break him of this habit. A servant girl testified at the trial that Mrs. Stannard told her she had intended to give her husband a tablet in his coffee to stop his drinking.

~ Three Women in One Jail for Causing Husbands' Death ~

The theory of the defense was that Stannard took the poison as a stimulant alter he had been on a spree, that he took an overdose and that it killed him. The jury seem to hold to this theory also.

Three women are awaiting trial in adjoining cells in a Denver (Colo.) jail for the murder of their husbands. They are Mrs. Assunta Mollicone, an Italian; Mrs. Eleanor G. Valentine and Mrs. Gertude Patterson. In each case the alleged motive is jealousy or cupidity.

Of these three the Patterson case is the most celebrated. Mrs. Patterson was a poor girl of Sandoval, Ill., when she first met Emil Strouss, a Chicago millionaire. Strouss took a fancy to her because she was extremely beautiful, and arranged to educate her, sending her away to Paris. When she had finished her schooling he called for her and they traveled about Europe together.

After the return to America she met Charles A. Patterson, a former collage athlete. He fell in love with her, she went to Los Angeles, Cal., sent for him and he married her. Chance revealed to him her relations with Strouss.

She confessed everything and he promised to forgive and help her live down the past. She charges that, when they became hard up, he sold her to Strouss for a monetary consideration. She charges that she finally refused to hold up her benefactor for more money and that, in a quarrel, Patterson attacked her and she killed him in self-defense. The killing took place in Denver, where the Pattersons were keeping a select boarding house.

~ Her Two Husbands Killed as They Lay Sleeping Beside Her ~

Several days ago John M. Quinn was shot in his house in Chicago and was killed. His wife, who called the police, said that a burglar had committed the crime. When she was questioned by detectives she said that Quinn was her second husband and that her first was a man named McDonald.

Subsequently it was found that she had been married twice before. Her second husband was a man named Warren Thorpe. Investigation revealed that Thorpe also was shot in his sleep when he and his wife were living in Jackson, Mich., and that the woman said a burglar had done the crime. Her two stories of the two crimes were remarkably alike in detail.

A thorough search was made of the Quinn home. Behind a bathtub was found a revolver, one chamber of which had been discharged.

On the morning of Nov. 9 Moses Felton, a farmer of Macon, Mo., was found dead in bed with a bullet hole through his head. His wife notified the neighbors and said she had killed her husband. She told a pitiful story and the Coroner's jurors, in exonerating her, wept when they returned the verdict.

She said she and Felton had quarreled about their daughter the night before and that he had threatened to kill her. He had shown her a revolver, she said, laid it near his bed and told her he was going to kill her in the morning.

He lay down and went to sleep the wife added, leaving her to pass the night awake and in terror. Once he awoke he

reminded her that she had but a few more hours live. She waited until he dropped off to slumber again, she said. Then she slipped out of bed, got the revolver and killed him.

~ Two Recent St. Louis Cases of Interest to Criminologists ~

St. Louis has produced two recent cases. Early on the morning of April 28, Mrs. Alma Palmer James shot and killed her husband. Leo James, as he lay asleep in their flat at 4457A Lexington avenue. The affair has never been satisfactorily explained. When asked about the killing the woman had but one answer, which she repeated over and over again in a dull way: “I don’t care.”

At that time the theory was that Mrs. James killed her husband because she had been infected with a serious disease and thought he was responsible. This was disproved later, and the theory of the defense today is that it was a somnambulistic crime, that she intended to kill herself, sat down by her husband to think it over and fell asleep. The report of a pistol awoke her and she found that, while she slept, she had shot her husband instead of herself.

A St. Louis Coroner’s jury wept when it held Mrs. Clara Murray for the death of her husband, who was shot while in his home, with a Christmas gift cat rifle [nickname for a .22 caliber rifle]. The woman’s daughter, 9 years old, was the principal witness. She said her mother learned her father had made an engagement with another woman, that her mother told him if he went out she would shoot him, that he went out and the mother did shoot him.

A doctor who was passing the house told the jury that when he reached the place soon after Murray fell, his wife had her arms about him and was kissing him, saying, “Darling, wasn’t it all in fun?”

“No, the dying man said, “you shot me deliberately.”

Neighbors testified Mrs. Murray had been drinking whisky on the afternoon of the killing.

~ Recent Cases Show Difficulty of Convicting Accused Women ~

The difficulty in getting convictions when women are defendants was shown in the recent trial of Mrs. Zoe Runge McRee at Oplousas, La. Mrs. McRee, a married woman, shot and killed Allen Garland, a young neighbor, who was calling at her home. Her story was calling at her home. Her story of it was that Garland made improper proposals to her and that she shot in defense of her honor.

The prosecution contended that she and Garland had been friendly for a long time. It offered evidence tending to show that Garland was shot from behind as he sat in a chair. The trial resulted in a hung jury.

Taking these cases in connection with the recent accusations against Nurse Vermilya in Chicago, accused of using poison for half a dozen murders, more or less, and of another nurse, in New Orleans [Annie Crawford], accused of poisoning members of her own family, the criminal activities charged to women within the last few weeks present an amazing and startling ensemble.

[“Why Are So Many Wives Killing Their Husbands? — Ten Cases, With Such Unusual Features as to Attract National Attention, Within a Few Weeks, Emphasize a Remarkable Condition Which May Be Both a Development of the New Woman Movement of the Baleful Fruit of the Extraordinary Leniency Shown in the Courts of Women Accused of Murder. – Public Attitude in Such Cases Shown When St. Louis Coroner’s Juries Weep With Two Fair Defendants and Texas Judge Has to Force Indictment of Another. ” St. Louis Dispatch (Mo.), Nov. 19, 1911, part 2, p. 1]

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[image]***

Tough new domestic violence laws proposed for Britain

Mike Buchanan · 6 January 2014 · Archived copy · Original

Our thanks to Greg for pointing us to this piece in the *Guardian*:

http://www.theguardian.com/society/2013/dec/28/domestic-violence-new-law-jail-term

We could find only the following gender-specific statements in the fairly lengthy piece (726 words). Feminist fingerprints are all over both the article and the proposed new bill:

> Supporters of the new bill say it would encourage more women to report a crime which is often neglected by the criminal justice system…
>
> Supporters say this would encourage more women to report a crime…
>
> Now the proposed law would provide a legal framework that would make domestic abuse a specific offence and would allow for the examination of an offender's course of conduct over a period of time. Supporters say this would encourage more women to report a crime that is often neglected by the criminal justice system, sometimes with tragic consequences…
>
> According to the Home Office, some 1.2 million women in the UK said they had experienced domestic abuse last year. Two out of three incidents involved repeat victims. Two women are killed by a partner, ex-partner or lover each week. Last year 400,000 women were sexually assaulted, of whom 70,000 were victims of rape or attempted rape.

Home Office statistics cover both female and male victims of domestic abuse, of course, so why is there only female victim data in this article? Because feminists. Because *Guardian* pro-feminist anti-male bias. Even by the standards we're become accustomed to with respect to reporting of gender matters in the *Guardian*, this marks a new low in ideologically-driven reporting.

Infinitely more important than the feminist-inspired gender bias of the article, the proposed legislation will inevitably result in huge numbers of miscarriages of injustice against men. A few observations on the legislation, and predictions on how the police and the courts system will respond to it:

1. A new area for false allegations is created. This will be a charter for malicious women (who *haven't* been abused) to make false domestic abuse allegations – in effect, to abuse their partners, possibly not for the first time. In the vast majority of cases, who but the two people involved will know the truth? Which will the police and the courts believe?
2. Most domestic abuse is reciprocal, but most people reporting the abuse will be women, as currently. Being the first partner to report the abuse, the woman will be more likely to be believed by the police, quite aside from the default presumption (never admitted publicly, of course) of the police that women are more likely than men to tell the truth.
3. 70% of the victims of uni-directional domestic abuse (the victims 'take it' or exit the situation) are men. But we know from British Crime Survey statistics that men are far less likely than women to report abuse, often because they know that if they did so, their relationships would end, and it's likely they'll never see their children again. If after a prolonged series of attacks over time an exasperated man finally lost control and struck his partner, whose account of events would the police believe? The woman's, inevitably. The police would point out that the man hadn't reported being a victim of abuse to them previously, so his version of events couldn't be trusted.
4. The maximum prison term of 14 years is grotesquely high. A woman who kills her partner in cold blood – e.g. by plunging a kitchen knife into his chest while he slept – need only claim she'd 'feared' him, by way of mitigation. She need produce no evidence that she had *any* grounds to fear him. The charge will then

automatically be downgraded from murder to manslaughter, and she'll probably serve under five years with good behaviour. A man, by contrast, under the proposed domestic abuse legislation, could serve 14 years for domestic abuse. It's utterly inconceivable that even in the most grotesque cases any woman would serve 14 years.

5. As with other offences, men will be far more likely than women to be charged, regardless of the weight of evidence. They'll be more likely to be convicted. They'll be more likely to be incarcerated, and if they are, they'll serve much longer sentences.

This is nothing less than a major intensification of the state-sponsored and state-enforced war against British men. The balance of power in intimate relationships between men and women already favours women strongly. It's about to tilt women's way yet further. Vast numbers of British women are going to exercise that additional power, and ruthlessly. Not only marriage (and the nuclear family with it) are dying. This legislation will in time prove to be a death sentence for unmarried couples' relationships.

> The state, and gender feminists, will be happy with nothing less.

How do civilizations commit suicide? By elevating women at the expense of men. It doesn't have to be this way.

Janet Bloomfield (aka JudgyBitch) · 6 January 2014 · Archived copy · Original

Oh dear. Camille Paglia is back in the news, pointing out some icky truths that make feminists stamp their feet and pout, as icky truths tend to do.

In a three hour interview, Paglia points out just what we're getting wrong, culturally.

The diminished status of the military means that the cultural elite has no military experience – no explicit training in analysis, strategy, defense, offence, subterfuge – any of the tactics that permit an understanding of how to face down evil and triumph.

This leads to the idea that everyone is basically nice and if we're nice, they'll be nice right back. North Korea: just be nice and everything will be okie-dokie. How's that working out, Jang Song Thaek?

> "These people don't think in military ways, so there's this illusion out there that people are basically nice, people are basically kind, if we're just nice and benevolent to everyone they'll be nice too. They literally don't have any sense of evil or criminality."

Women in particular are oblivious to the dangers of the world, and insist that they have every right to put themselves in vulnerable situations and when bad things happen, they cannot and must not be held responsible for that:

> "I believe that every person, male and female, needs to be in a protective mode at all times of alertness to potential danger. The world is full of potential attacks, potential disasters." She calls it "street-smart feminism."

Men are neutered, essentially from birth, and taught that their energy and desire to interact physically with the world is a mental disorder that requires medication. "Sit quietly and color, boys, and please don't build projectiles with your crayons".

> "Primary-school education is a crock, basically. It's oppressive to anyone with physical energy, especially guys," she says, pointing to the most obvious example: the way many schools have cut recess. "They're making a toxic environment for boys. Primary education does everything in its power to turn boys into neuters."

Primary school teachers, who tend to have backgrounds in the Barista of Arts academic tradition (degrees in reading, dancing, feeling, etc.) dislike teaching hard facts and quantitative skills (math is hard, Barbie!), and instead focus on "female values" such as sensitivity, cooperation and socialization. And it doesn't get better in higher education, either.

> "This PC gender politics thing—the way gender is being taught in the universities—in a very anti-male way, it's all about neutralization of maleness." The result: Upper-middle-class men who are "intimidated" and "can't say anything. . . . They understand the agenda." In other words: They avoid goring certain sacred cows by "never telling the truth to women" about sex, and by keeping "raunchy" thoughts and sexual fantasies to themselves and their laptops.

The loss of the manufacturing base has stripped men of role models, leaving only the sports arena where traditional masculine virtues are openly celebrated. Being faster, stronger, smarter and more relentless than the opposition is a undeniable good. Of course, there are plenty of arenas (tech development, finance, high level corporate

management) where men are as competitive and ruthless as ever, but the difference is that we only celebrate the sports heroes. Corporate heroes make the ladies feel a bit queasy, and they only like the soft, gentle ones. Bill Gates and his geeky ways are okay. Mark Pincus, not so much.

> Pincus obsessively tracks analytics for all staff, sets harsh deadlines, and aggressively pushes his employees to meet them.

And how is that working out for Pincus?

> The data pipeline allows Zynga to fine-tune its games to optimize engagement, helping the company attract some 270 million unique users each month, many through Facebook. The four-year-old Zynga, which has emerged as the Web's largest social game company, recorded $828.9 million in revenue in the first nine months of 2011, more than double the period a year earlier. It is also the rare Internet start-up that is profitable, earning $121 million since the start of 2010.

Oh well then. Let's strangle that puppy on the doorstep. What could go wrong?

Paglia notes that it's not just men and boys who suffer when the demonization of men and masculinity becomes culturally *de rigeur*. She throws a bone out to the rich, white ladies, too, because we all know that no one has cornered the market on suffering quite like rich, white ladies.

> Women, particularly elite upper-middle-class women, have become "clones" condemned to "Pilates for the next 30 years," Ms. Paglia says. "Our culture doesn't allow women to know how to be womanly," adding that online pornography is increasingly the only place where men and women in our sexless culture tap into "primal energy" in a way they can't in real life.

A lifetime of low-fat yogurt, Pilates and porn. Gosh, the tears are welling up here. It's so heart-rending. Poor, poor elite white ladies. That's just terrible.

Whatever can we do?

Paglia has a few ideas:

> A key part of the remedy, she believes, is a "revalorization" of traditional male trades—the ones that allow women's studies professors to drive to work (roads), take the elevator to their office (construction), read in the library (electricity), and go to gender-neutral restrooms (plumbing).

Indeed. We've argued that exhaustively. Let's stop proclaiming men obsolete and start recognizing that our entire economy and civilization depends on men continuing to believe that their role is to provide and protect, even in the face of a culture that actively denies them basic human rights, such as reproductive freedom, equal treatment under the law and the right to genital integrity. The ingratitude of feminists is staggering, and Paglia is not shy about pointing it out, either, although she does frame it in terms of women only. Well, Paglia does call herself a "feminist", so that doesn't really come as a surprise.

> In her view, these ideological excesses bear much of the blame for the current cultural decline. She calls out activists like Gloria Steinem, Naomi Wolf and Susan Faludi for pushing a version of feminism that says gender is nothing more than a social construct, and groups like the National Organization for Women for making abortion the singular women's issue.
>
> By denying the role of nature in women's lives, she argues, leading feminists created a "denatured, antiseptic" movement that "protected their bourgeois lifestyle" and falsely promised that women could "have it all." And by impugning women who chose to forgo careers to stay at home with children, feminists turned off many who

> might have happily joined their ranks.

Well, this stay at home mother would never have joined their ranks in a million years, largely owing to the fact that feminism outright lies to women and actively attempts to deny women what they most desire: a life with children and family. A movement that has at its heart the destruction of women's most deeply held desires does not come across as "pro-woman" to me.

> "I want every 14-year-old girl . . . to be told: You better start thinking what do you want in life. If you just want a career and no children you don't have much to worry about. If, however, you are thinking you'd like to have children some day you should start thinking about when do you want to have them. Early or late? To have them early means you are going to make a career sacrifice, but you're going to have more energy and less risks. Both the pros and the cons should be presented."

Paglia's prescription for how to "fix" feminism includes expanding membership to stay at home moms and focusing on true injustices by tackling matters like rape in India and honor killings in the Muslim world.

That's nice. But it won't "fix" feminism. Feminism, which continues to trumpet that gender is a mere social construct and that the lack of female engineers and computer programmers is due to the fact that boys are mean, cannot be fixed.

Paglia is absolutely correct that in neutering the masculine, we are destroying our civilization. But the solution is ***not*** more or better feminism. We can take all the things we have learned from this disastrous cultural experiment and apply them to create a world of true diversity and equality.

The first step is to recognize that women have been elevated at the expense of men, a situation that was observed a long time ago.

Bringing the cultural conversation back to ***equality*** is the first step, and where we are right now. We cannot effect any change until the need for change is acknowledged. And then what?

Here are three strategies that could be put in place to dramatically reverse the decline we are all facing together:

1. Full reproductive rights for men

When men have full reproductive rights, and cannot be forced into fatherhood (as women cannot be forced into motherhood) a few dramatic changes will take place. The era of the *babymama* will essentially evaporate overnight. When men are given the same rights as women to ***choose*** fatherhood, all the incentives to trap men and extract maximum resources without consequence will be eliminated. The only men who will have child support orders enforced against them will be those men who have legally agreed, in writing, to father children with a particular woman.

We used to call that "marriage". We still can, but I see no reason why any sort of legal agreement to parenthood should not be enforceable. And marriage itself is not a sufficient condition in which to enforce parenthood. Couples who intend to be childless need to specify that legally. Every child must be wanted by ***both*** parents. Every individual reserves the right to parent alone, but when that gargantuan task becomes even more difficult, we will see the rates of single motherhood collapse.

Men are grossly exploited by child support laws, and ending that is a matter of keystrokes. Change the legislation and give men and women equal reproductive rights.

2. Separate school streams

Schools should fall into two categories: those that emphasize ***qualitative*** skills with only a slight focus on quantitative, and those geared towards developing ***quantitative*** skills, with a correspondingly lesser focus on the qualitative.

In reality, boys will skew *quant*, and girls will skew *qual*, but there is no need to force anyone into any particular pathway. Boys who wish to study art and poetry and psychology will be permitted to do so and we will vigorously protect them from having their masculinity questioned or derided. Girls who wish to study robotics and calculus will be permitted to do so and we will vigorously protect them from having their femininity questioned or derided.

Creating a stream of schools, from primary onwards, focused on developing analytical, mathematical, hard skills will bring men back into the teaching profession in droves, because they tend to be the ones who have those skills. At the secondary stage, the schools can split further into skilled trades and advanced analytics, both quant and qual. Quant schools would feed programs in masonry, plumbing, carpentry on the skilled trades side, and STEM on the advanced analytics side. Qual schools would stream into hairdressing, childcare worker, food preparation on the skilled trades side and all the liberal arts on the advanced analytics.

People should be free to change streams according to their own desires and talents.

This is not a physically hard system to imagine. Germany runs an educational system that already does most of this in practice.

The opposition is entirely political and comes mostly from feminists, who cannot stand that the skills gap between men and women will be stark indeed when polytechs and vocational schools stand alongside liberal arts schools in the same numbers. And to be clear, this is not an argument that women are ***incapable*** of developing quantitative schools. Perhaps they are, or perhaps it is merely a complete lack of interest: either way the outcome is the same. It's mostly men who pursue quantitative occupations and skills.

3. Financial incentives to encourage parents to care for their own children

The practice of allowing families to deduct child care expenses as a tax credit needs to end immediately.

The correct incentive is to allow families to income split as long as one parent is at home fulltime with children. A single earner paying income tax on $50,000 will pay more tax than two individuals earning $25,000. Same income, lower tax burden. Effectively, one parent should be able to pay the other parent for their services. This not only incentivizes families to care for their own children, it offers a prestige and acknowledgement of the value of childrearing, something that is sorely missing in our culture.

Whether mommy or daddy stays home does not matter. The legal right to pay your partner for the work they do at home should be enshrined in law. Canada is slowly moving to make that a reality, but not fast enough.

Again, it is a simple matter of keystrokes to make this law. The short term loss in revenue will be made up for by having a nation of citizens who understand what responsibility and obligation actually means, by seeing that a lived reality in their own lives, and who are growing up without the negative effects in social development that arise when children are parceled out to daycare institutions.

It's really not that hard to reverse our decline. The first two strategies require a close focus on the rights of boys and men in particular, while subtracting nothing from women. Give men the same right to choose parenthood that women already have, and provide boys with schools that match their strengths, whatever those might be, while not excluding girls in any way.

If we can get those first two right, the third one will become a saner, more reasonable choice for men. It will restore reciprocity and interdependence to marriage, replacing the competitiveness and selfishness (mostly on the part of women) that currently reigns.

Paglia is right to highlight that we are in condition critical culturally, but her suggestion that a more inclusive feminism will light the way to salvation is ludicrous at best.

Focusing on the rights of boys and men is the way out of this mess. The good news is that this is not a zero sum game: enshrining the rights of men does not mean women will lose some of their rights.

The bad news is that women will have to surrender some unfair advantages.

- They will no longer control men's incomes by controlling reproductive choices.
- They will no longer exclude men from appropriate training and education by eliminating male interests or attributes.
- They will no longer control poor men and women by exploiting them for cheap domestic labor.

And they will gain some important advantages, too.

- If women stay home to care for their own children, which were born in legal agreement with the father, they will be rewarded with an income, as agreed to by both parents.
- If they choose to work, they can legally pay their partners to care for their children

It's win-win.

And begins here. ***A Voice for Men***.

We're not just an advocacy group. We're a suicide prevention group.

And we intend to save our whole world.

> Let us go forth with fear and courage and rage to save the world.
>
> Grace Paley

And so we shall.

Lots of love,

JB

Women complaining about lack of available slavemasters

Anja Eriud · 7 January 2014 · Archived copy · Original

One of the favourite myths of feminism is that ALL women were oppressed everywhere by ALL men – and that the mechanism by which men oppressed women was marriage.

Ah yes, in secret patriarchy meetings all over the known world, scheming men got together to lay their nefarious plans to trap and enslave these innocent and delicate flowers of womanhood into the bonds, the cruel and tortuous chains of matrimony.

But, of course a few brave souls resisted, they struggled against this demonic plot to entrap and enslave them, then of course they wrote books about their "struggle."

According to received "wisdom," and in the context of anything that emanates from the mouths or pens of feminists one does use the word "wisdom" with a large dose of irony, this nefarious plot has been going on for centuries, nay millennia.

For the purposes of this essay we shall confine ourselves to a quick but focused examination of some specific periods. Because after all, if feminists are correct, then like blindly putting a pin in a map with your eyes closed, wherever we landed in the timeline of human history we would reveal examples of this ongoing and nefarious patriarchal plot to enslave poor helpless damsels in the chains of matrimony. Makes sense, doesn't it?

Let us begin with a gem of historical research that can be found at Gynocentrism and its Cultural Origins, and a campaign to impose a Bachelor Tax on those patriarchal sods who… well, were refusing to do their patriarchal duty and enslave some poor maiden into the chains of matrimony.

One Mrs. Charlotte Smith in 1896 was so riled up and so aghast at the numbers of men who were refusing to get married that she started a campaign to force men to marry, and called upon public servants and officials to "do something" about this calumny against women.

> "Mr's Smith's malignment of bachelors began with attacks on public servants and officials, saying that bachelors have always been failures, and that bachelor politicians, especially, were "narrow minded, selfish, egotistical, and cowardly." She further claimed that, "It's about time to organize antibachelor clubs in this state. It should be the purpose of every young woman to look up the record of each and every man who is looking for votes and, should his moral character be such would make him unfit for office, then his shortcoming should be the point of attack by the antibachelor women of Massachusetts.
>
> There are 47,000 girls between the ages of 20 and 29 years in this state who cannot find husbands… [and] the bachelor politicians, they do not dare discuss the social evil question."[3] She states:
>
> "No man can be a good, honorable and upright citizen who has not entered into the holy bonds of wedlock" [Charlotte Smith][4]"

Now wait just a minute – that can't be right – men are roaming the land in hordes, gathering together in secret patriarchy meetings, laying plans on how best to trap and enslave these fair maidens into marriage! Feminists have said so.

In her paper entitled, Sisterhood and Slavery: Transatlantic Antislavery and Women's Rights, Karen Offen, Institute for Research on Women & Gender, Stanford University, takes a jaunt through history to justify the use of the word or analogy "slavery" as comparable to the status of women, especially married women from circa the 1650's to 1848:

> "In this paper, I extend the timeframe back some two hundred years from 1848 to the 1650s, providing evidence of the slavery-marriage analogy in published literary and political works by women and men (who

> deploy it in support of what can only be termed, retrospectively, a feminist politics). I will raise questions about exactly how we might interpret the feminist use of the slavery analogy as well as about how scholars and theorists have heretofore approached the separate subjects of women's rights and slavery. "

Which is indeed what she does. Now it must be said that Ms. Offen's grasp of "history" is somewhat shaky, and she does take the long way around, via the usual suspects of "revisionist" and selective feminist history. Olympe De Gouges, John Stuart Mills, Elizabeth Cady Stanton, etc., with some rather unusual choices – Napoleon and Jean Jacques Rousseau – thrown in at odd moments. But basically what this paper seeks to do is what all feminists seek to do: correlate the status of women historically with the status of slaves – black slaves in particular. Ergo, she concludes with:

> "The power of the slavery analogy, for feminists, was its insistence that women, and particularly women who married, were individuals in their own right, that they possessed "human rights" and free will and could not be legally disposed of like chattel or forced, even for family reasons, to do things against their will. **The slavery analogy applied to marriage struck at the heart of institutionalized male domination in the family, and it continued to haunt the Western consciousness** and to inspire subsequent generations of feminist action, both by women and by men well into the twentieth century, when in most countries the legal institution of marriage was totally (however reluctantly) restructured. It continues to characterize campaigns against sexual slavery into the twenty-first century."

This is very odd, because you see men were presumably having secret patriarchy meetings, but not about what feminists seem to believe. You patriarchs have hoodwinked millions of "womens studies" graduates to believe you wanted to enslave them. But nope, men were having meetings about fighting for the right NOT to be coerced into marriage by harridans like Charlotte Smith demanding that unmarried men be punished for NOT getting married.

In case you haven't noticed, Ms. Offen's paper covers the period from the 1650s to 1848, a period during which women campaigned to have bachelors punished for refusing marriage. It is also a time in which we read of women having the legal liberty to choose for a husband any man who took her fancy, and if that man refused to marry her he was heavily fined according to the value of his possessions.

Yet, less than 50 years later, in the late 1800s, Mrs. Charlotte Smith was getting her corsets in a kerfuffle over men not marrying, and how there are "*47,000 girls between the ages of 20 and 29 years in this state who cannot find husbands*" (the state she is referring to is Massachusetts). Somehow, I suspect that Mrs. Smith was probably not the only busybody, in the only state in 1896 America, squawking about all those lonely and bereft "ladies" pining away for slavery – ermmmmm – marriage.

Let's fast-forward a bit in history and the period just after the first World War – the Great War it is called – though how one can call a war that claimed the lives of an estimated 10 million men great?

What was one of the major issues that exercised the minds of the public after this "War to end all wars"?

> **"Condemned to be virgins: The two million women robbed by the war**:
>
> They dreamt of love, marriage and children. But, as a new book reveals, the Great War robbed two million women of the men they would have married, leading many into relationships which could only be whispered about…"

The book referred to here is *Singled Out: How Two Million Women Survived Without Men After The First World War* by Virginia Nicholson (Viking, £20).

You will note of course that the emphasis is on the struggle of women to survive without men after the war, rather on the estimated 10 million MEN who didn't actually SURVIVE the war.

> "World War I was an extremely bloody war that engulfed Europe from 1914 to 1919, with huge losses of life and little ground lost or won. Fought mostly by soldiers in trenches, World War I saw an estimated 10 million military deaths and another 20 million wounded. While many hoped that World War I would be "the war to end all wars," in actuality, the concluding peace treaty set the stage for World War II."

In fact the article cites some piteous and heartbreaking examples of the "struggles" of these sad and lonely maidens and what they are prepared to do in order to enslave themselves:

> "Many placed advertisements in the Press in their hope of finding any man – like the following heartfelt plea published during the war: "Lady, fiancè killed, will **gladly marry officer** totally blinded or otherwise incapacitated by the War."
>
> By 1921 publications like the Matrimonial Times were carrying columns of advertisements placed by spinsters and widows.
>
> They included:
>
> MATRIMONY – Spinster, 38, loving disposition, fond of children, entertaining and country life, is anxious to correspond with a **wounded officer of cultured tastes,** with view to a matrimonial alliance; one with some means.
>
> LADY, aged 49, spinster, cultured, bright temperament, small capital… **would like to meet officer** or civilian age 45-60… could be **very happy with disabled officer** needing a cheerful companion and pal."

Couple of things to note here: while there were an estimated 10 million men killed in WWI, there were a further 20 million men injured. Need I say that those 20 million injured men did not have the benefit of the kinds of medical technological marvels available to us today? So, being "injured" carried an extra dimension of horror and anguish for these men.

Now take a closer look at the extracts from the letters cited in the article, "…will gladly marry *officer* totally blinded or otherwise incapacitated by the War" – "….anxious to correspond with a wounded *officer* of cultured tastes, with view to a matrimonial alliance; one with some means" – "…..could be very happy with disabled *officer* needing a cheerful companion and pal."

Even when women were prepared to "settle" in a desperate attempt to "get married" there were conditions. The ladies preferred their men –injured or not, disabled or not, to be of a certain status, to be the "right class." To be "Officers." Hypergamy anyone? Gynocentrism?

This was such a burning issue that the government stepped in, to ease and attempt to resolve the plight of these "surplus women"

> "In 1919, the **Society for the Oversea Settlement of British Women** was established and was provided with an annual grant. The Society's panels included ones for areas – Africa, Canada, Australia and New Zealand – and for work – for nursing, for training and for agriculture. All of this effort was in spite of the evidence collected by the Dominions Royal Commission of 1912-1917 which found that the **casualties of men from the dominions during the war meant that marriage prospects in the Empire had also declined.** Additionally, men were emigrating as well as women, perpetuating the imbalance in Britain. So in 1920, 125,000 women emigrated but 115,000 men also did. Between 1923 and 1927, fewer women than men emigrated as a result of the Empire Settlement Act (1922), through which the government provided financial assistance to emigrants."

As you can see, it kind of backfired – but – hurrah for the attempt, to provide a means to give women what they wanted – "enslavement" in marriage.

So, here we are in the 21st century and has anything changed?

Well yes, and no – according to feminists men are still patriarchal bastards roaming the land trying to trap innocent virgins into the chains of matrimony – except:

> "Among pre-adults, women are the first sex. They graduate from college in greater numbers (among Americans ages 25 to 34, 34% of women now have a bachelor's degree but just 27% of men), and they have higher GPAs. As most professors tell it, they also have more confidence and drive. These strengths carry women through their 20s, when they are more likely than men to be in grad school and making strides in the workplace. In a number of cities, they are even out-earning their brothers and boyfriends.
>
> Still, for these women, one key question won't go away: **Where have the good men gone?"**

Perhaps the attitude toward men in the following might give all those lonely and pining fair maidens, yearning to get shackled up, an insight as to where all the good men have scarpered to?

> "Single men have **never been civilization's most responsible actors**; they continue to be **more troubled and less successful than men who deliberately choose to become husbands and fathers**. So we can be disgusted if some of them continue to live in rooms decorated with "Star Wars" posters and crushed beer cans and to treat women like disposable estrogen toys, but **we shouldn't be surprised**."

Because after all, as the redoubtable Mrs Charlotte Smith also claimed so vehemently all those years ago:

> "No man can be a good, honorable and upright citizen who has not entered into the holy bonds of wedlock"

Like Ludwig Von Beethoven, Nikola Tesla, Henry David Thoreau, Isaac Newton? Those kinds of dishonorable and presumably irresponsible men who wasted their lives away without the "civilising" influence of women!

Hanna Rosin says we are witnessing the end of men! Oh yeah? How about we look at the facts?

Janet Bloomfield (aka JudgyBitch) · 7 January 2014 · Archived copy · Original

Let's get Hanna's motivations clear right from the get-go, shall we? Hanna Rosin is not interested in equality. She is interested in dominance. Female dominance. Nothing more, and nothing less. From the author's own website:

> I come from a long line of matriarchs, women who either ruled over their husbands, or ran away from them. My mother is an intimidating figure. She has always served as the neighborhood watchdog, taking on bullies and running the co-op board with an iron fist. If you met her, it would be obvious why I was open to possibility of female dominance, because she embodied it long before it became the defining trend of our era.

Hanna acknowledges that female dominance is a central part of her understanding of how the world works, and that female dominance has become the ***defining trend of our era***. Well, kudos to Hanna for at least being honest.

Hanna has been on a crusade to prove female dominance for some time now. In her original article, published at the Atlantic, she mused that "*[f]or years, women's progress has been cast as a struggle for equality. But what if equality isn't the end point? What if modern, postindustrial society is simply better suited to women?*".

What if female dominance is inevitable?

Her recent article at Time Magazine lays out five reasons men are slated to be the oppressed sex – five ways in which men are complete and utter failures:

> Men are failing in the workplace
>
> The traditional household is vanishing
>
> Men are increasingly subjected to violence from female partners
>
> Working and middle-class fathers have become non-existent
>
> Men have become feminized

Let's take these one by one:

Men are failing in the workplace?

And what workplace would that be? The one that keeps our infrastructure up and running?

Statistically speaking, 100% of power plant operators, distributors and dispatchers are men.

- 91% of the nation's electrical engineers are men.
- 97.6% of electrical power line installers and maintenance workers are men.
- 95.5% of water and liquid waste treatment plant and system operators are men.
- 95.9% of aircraft pilots and flight engineers are men.
- 98.4% of aircraft mechanics and service technicians are men.
- 91.9% of computer network architects, who design and implement all our computer based communications systems are men.
- 94.2% of radio and telecommunications equipment installers and repair technicians are men.
- 93.4% of garbage collectors are men.

- 78.2% of all workers in production, transportation and material moving occupations are men
- 82.4% of all industrial production managers are men
- 97.5% of all extraction workers, providing the raw materials to run our economy are men

Transportation, energy, communications, water treatment, resource extraction and waste management. Those are the things that provide us with a little something called ***civilization as we know it***, and they are overwhelmingly provided by men.

While it is true that the manufacturing sector has taken a hit in recent years, the United States remains the world's largest manufacturer, with a 2009 industrial output of $2.33 trillion. Its manufacturing output is greater than Germany, France, India and Brazil ***combined***.

- 70% of that total workforce is male.
- Primary metals manufacturing? 85.6% men.
- Apparel manufacturing? 68.3% women.
- So ladies in manufacturing are basically just sewing clothes?
- How shocking! How surprising! How very housewifely!
- What ***are*** the ladies doing in the workforce anyways? Most common job categories for women in 2010?
- Secretaries (96.8% women)
- Nurses (92% women)
- Primary and elementary school teachers (81.9% women)
- Cashiers (74.4% women)
- Nursing aides (88.5% women)
- Retail sales (51.9% women)
- Retail sales managers (44.1% women)
- Waitresses (71.6% women)
- Maids (89.9% women)

Oh ladies. Thunderous applause. Doing all the same work in the paid market that you used to do at home. Progress!

Well, maybe the future will be different!

The top ten industries by annual average employment growth between 2nd Quarter 2009 and 2nd Quarter 2013:

- Information Services
- Support Activities for Mining
- Educational Support Services
- Technical and Trades Schools
- Oil and Gas Extraction
- Computer Systems Design
- Management and Technical Consulting Services
- Other Schools and Instruction
- Ambulatory Healthcare Services
- Employment Services

Educational support services? Maybe. Ambulatory healthcare and employment services? Okay. Sure. Women

will dominate! But IT? Computer systems design? Mining support? Oil and gas extraction?

Ahahahahahahahahahaha!

Yeah. Right.

Hanna Rosin, you are full of shit. Women aren't excelling in the workplace. They are doing all the same housewifely jobs they've always done.

The traditional household is failing?

Gee, I wonder why? Women are out in the workforce doing their housewife gig, neglecting their children and partners and are deeply, deeply unhappy as a result.

They file most divorce proceedings, have more mental health problems and express greater dissatisfaction with their lives.

But let's blame men for that, shall we, Hanna? What women need is to be more dominant. To rule with an iron fist. Oh, except that women in traditional marriages are much happier.

Men are increasingly subject to violence from female partners?

It's just sickening that Hanna sees this as a good thing. There is no question that it's true, but how on earth can it ever be a net positive? Hanna links violence to women's sexual confidence, which is deeply disturbing in and of itself.

> Women are becoming more sexually confident, and something Camille Paglia has been waiting for, more aggressive and violent in both good ways and bad.

What Hanna is not taking into account is that women get away with hitting partners because the ***men are taking it***. For now. How long does she expect that state of affairs to last?

Suzanne Venker puts it nicely:

> It is a dangerous thing to create a society of angry men. Feminists have no idea what a can of worms they've created — and what it's about to do to our nation.

Working and middle class fathers are becoming non-existent?

Again, it's just sickening that Hanna thinks millions of children being raised without fathers is proof that women are dominant and men are obsolete. Children raised by single mothers do poorly on every imaginable scale. They have more emotional problems, experience more stress, are more likely to grow up poor, they have lower educational achievements and experience way more behavioral problems than children who grow up with married parents. Depression, suicide, drug abuse, jail and psychiatric medications are all more common in populations of children raised by single mothers.

The absence of fathers from the home is proof that women are stupid, heartless and profoundly unconcerned with their children's well-being. If that's dominance, I'll pass, thanks.

Men are becoming feminized?

Which men?

64% of men do not wear any fragrance of any kind. Only 23% of men wear cologne daily. And cologne is hardly some arty-farty invention of middle class ladies.

And let's have a look at what men and women choose to spend their money on, hmm?

Top Ten Things Women Enjoy Buying:

- Handbags
- Shoes
- Summer dresses
- Concert tickets
- Jeans
- Jewellery
- Little black dress
- Chocolates
- Underwear
- Beauty products

Top Ten Things Men Enjoy Buying:

- Watches
- Spirits
- Apple Gadgets
- Televisions and A/V equipment
- Gifts
- Dates and relationships
- Life experiences
- Sports
- Gambling
- Cars

It's interesting that the lady list has only two things that could ostensibly be shared with a partner (concert tickets, chocolates), while the men's list contains almost ALL shareable items. The preference for gambling, cars and sports doesn't suggest the sissification of men to me.

Keep dreaming, Hanna. Men are becoming the gentle kittens you would like them to be? Don't be fooled. Just because men ***can*** be and are very often gentle, kind and giving to women doesn't mean they will ***always be*** that way.

Here's an idea for you: let's claim that men are obsolete and worthless, like a map of a flat earth or a woolly mammoth snare, completely ignore the fact that they ***run the entire economy*** and make possible every service industry by doing the hard, shitty work, slap the shit out of them at home, take their children from them and then call them sissies.

How long do you think it will take before you discover that men are not only far from obsolete, they are faster, bigger, smarter and stronger than you?

How long will it take before they decide they have had quite enough of your shit?

How long, Hanna, can you live without water, power, communications, transportation or sewage treatment?

Obsolete?

I don’t think so.

> Obviously people want social calm, but if you do not let clever and ingenious people participate, there must be some dormant volcano that will erupt, sooner or later.
>
> ***Lech Walesa***

Hanna and her ilk think the revolution will be the triumph of feminism and the utter domination of women.

I wouldn’t count on it.

Not for one second.

Lots of love,

JB

Feminism Liberates the Dark Feminine

AVfM Video Source · 7 January 2014 · Archived copy · Original

Youtube icon Fidelbogen takes the radical notion that all human beings have a dark side, and that feminism liberates the dark side of half the human race, leaving almost no accountability for it at all.

If you find such philosophical explorations as fascinating as we do, you may want to subscribe to Fidelbogen.

Andybob's Corner #4

andybob · 8 January 2014 · Archived copy · Original

One of our favorite (and our most strongly upvoted) commenters at AVfM is a mysterious fellow named "AndyBob." Funny, bitingly insightful, a joy to read – it is always worthwhile to slow down and read his thoughts carefully – and more than once.

Every now and then we like to round up some of Andy's work for your enjoyment, and ours. So gather round, boys and girls. Bring your cups of hot chocolate and pillows; Andybob, the Minister of Truth, has come to visit. And when he speaks, everything that crawls on the ground or goes bump in the night falls to stillness in the shadows; hoping, praying, ne're to be seen.

For this edition of Andybob's Corner, AB speaks to:

Thoughts on Occidental

"I expect this stuff from Jezebel, but something like this coming from a college sociology professor is just frightening." Sungecko says

Not frightening, just typical.

What else can someone saturated in feminist ideology possibly say about the spamming, other than the usual shaming language about 'little boys', victim-speak about silencing women and some kind of vacuous reference to male privilege? Being a feminist, she doesn't believe that false allegations even exist, which is why doesn't feel the need to address them.

Feminists cannot address any of the issues of the MHRM with anything other than dishonesty, obfuscation and snark. Sociology professors are no different – they just use bigger words and slightly more accurate punctuation. These vanguards of organized feminism are among the principal authors of their all-too-familiar narrative. It is beginning to fail them because they never expected it to be challenged by rational humanitarians, like John Hembling.

Feminists are now floundering to contrive an emergency contingency plan, which so far seems to consist of bribing the SPLC to slander MHRAs, and waiting for David Futrelle to come up with a cunning plan. In other words, they're fucked. Until this fact becomes apparent to people other than ourselves, they've elected to double-down on their wheezy old narrative.

It is narrative which is starting to make people wonder what little boys ever did to make feminists hate them so much.

On having patience

I was raised in a time and place that taught children that patience was virtue, goodness was its own reward, and you should do unto others as you would have them do unto you. Wonderful edicts to live by when those who participate in your life share them, or you somehow get trapped in a Disney movie.

Unfortunately, these edicts can work rather dangerously against you when you come into contact with certain types of persons – like serial killers, sociopaths and feminists. They can only perceive virtues as weaknesses to be exploited and manipulated to their advantage. It is difficult enough to successfully negotiate the real world with this knowledge – without it, you're done for.

Well-informed MHRAs who genuinely care about the rights and welfare of men and boys, understand that the time for patience has long passed – and not just with feminist ideologues. It includes patience with hand-wringing tone warriors, armchair quarterbacks and those recovering white knights who can't quite bring themselves to throw the

last of their jousting utensils on the garbage heap where they belong.

Paul Elam has always understood that these self-proclaimed allies are almost as much of a hindrance to the MHRM as those feminists across the globe who are busily scribbling anti-male legislation as we type. It is never a surprise when Dr Elam loses his patience with people who contribute nothing but pointless distractions that the MHRM simply cannot afford. Our issues are too urgent for such luxuries.

Accusations of impatience stinks of Code Red Shaming Language – impatient = angry. It reminds me of Chanty Binx: "Be patient, feminists are working your issues. Anyway…" When you start to remind MHRAs of that charmless chanteuse, don't be surprised when your value to the MHRM gets questioned by a man who may lose a little of his composure.

"When it comes to dealing with self-elected but non-functional directors of matters in which they will not share in the work, I pledge to tell you to fuck off with a little more courtesy than I did in 2013." Paul Elam

A little more courtesy? Very little, I hope. Happy New Year you, and to all my fellow MHRAs who aren't 'bothered' by Dr Elam's passionate commitment one little bit.

Excusing irrationality

It has been more than twenty years since I have sought any kind of advice from women. That includes women I would describe as sensible and rational – I know a few. I came to realize that acting upon any advice offered to me by a woman would have invariably made whatever problems I have had, infinitely worse.

Their advice was always emotion-driven. Rather than offer ideas on how to resolve conflicts, reach accord and understanding, or simply calm troubled waters, they would invariably suggest inflammatory responses that relied heavily on acts of petty vengeance, violence, and an awful lot of name-calling.

Problems with the boss? Tell them to get fucked. Problems with a friend? Punch their lights out. Problems with a woman friend/colleague? Apologize, buy them chocolates and tell them they look pretty. Whatever the problem, acting on their advice – common sense always prevented me from doing so – would have had me fired, arrested, friendless, or turned into a spineless, vagina-worshiping lap dog, like Harris O'Malley.

You should have heard the howls of shock and dismay from a group of women when I recently let slip that me and my partner of more than a decade have never had an argument. I let them drone on about arguing being healthy, the importance of communication, and how sad that men have been socialized to bottle up our feelings – emotional retards that we are.

I explained that me and my partner handle our issues by sitting down and discussing them in a calm, honest and reasonable manner because that is the grown-up way to handle problems and conflicts in relationships. If an issue doesn't warrant that much effort, we take it as an indication that it is either unimportant, or isn't really a problem in the first place, so should be forgiven and forgotten.

They didn't understand.

I didn't expect them to. They made a lot of rancorous noises of course – how dare a man presume to know anything about relationships? I countered that I presumed nothing about any relationship other than my own. I did, however, point out that I was the only person at that table who had ever been in a successful relationship – and that they could make of that what they liked. The atmosphere turned sour, as it usually does when you call women out for talking crap, with some even storming out in a huffpo. Good.

I have said this before, but I'll say it again. Being gay, I am often in close range of women discussing their ideas about relationships. It usually leaves me angry and sad about what straight men, like my twin brother, have to put up with.

Most women view intimate partner relationships as some kind of playground where they have permission to unleash

their inner 'crazy bitches'. Everyone, from their gal pals, to HuffPo hacks, have told them so. After all, who's going to stop them? I can't, and neither can the bewildered men who haplessly wander into these playgrounds, and find that they've been rigged like minefields. Their only sensible recourse is to escape while they still have their limbs – and their balls – intact.

Rational, fair, unselfish and sensible women have become an endangered species due to dwindling habitats – and feminism. Some have found a home at AVfM, toiling away in the Honey Badger enclosure and sammich mines. They are rightfully prized and respected. Unfortunately, they cannot, as yet, be cloned. As always, I salute them

_____

Many women enjoy acting crazy due to the adrenaline rush it infuses into their otherwise humdrum lives. Popular culture condones this behavior by conflating it with positive connotations of female empowerment and self-worth.

How many women do you see on reality TV shows proudly declaring, "I'm a diva" in order to explain away their selfish and entitled attitudes and actions? Obviously, "I'm a crazy bitch" doesn't have the same self-affirming, warm & fuzzy ring to it.

Most women are actually quite ignorant of the densely tortured ideologies of academic gender feminists like Andrea Dworkin. Their understanding of feminism has been distilled into one central tenet: 'I can act out however I like, and no-one is allowed to criticize me for it'. No wonder they accuse anyone who confronts them with, 'No princess, you can't act out however you like, and yes, I can criticize you for it', of being a patriarchal oppressor – it sounds like Daddy, the rational voice of reason, admonishing spoilt, out-of-control toddlers.

Unfortunately, when those toddlers are actually grown women who have the full weight of society's institutions behind them, we have to deal with legions of dangerous and potentially malevolent individuals. The damage they can, and do, cause to the men and women required to deal with them makes this phenomenon a very serious issue.

It is very telling that so many women, and men like Mr O'Malley – whether or not they identify as feminists – demonize those of us who do examine our emotions before acting on them, as being stunted, buttoned-down, emotional retards that have tragically failed to evolve (into divas?). Feminists are people who drone on endlessly about emotional intelligence, without demonstrating the slightest understanding of what it actually is.

One of the reasons the MHRM struggles to communicate with feminists is that we are rational voices trying to reason with divas – otherwise known as crazy bitches.

Rebranding feminism

Attempts to re-brand feminism are doomed to fail for the same reason feminists cannot honestly address any of the key issues of the MHRM. Feminists are incapable of concealing their hatred of men and boys any longer than Jaclyn Friedman can keep her hands off a chocolate Danish. They just can't help themselves. Even at their most restrained, their hatred oozes out like puss from a rancid boil. Contact with the tiniest prick has it spewing forth like projectile vomit.

That's why I'm never without my industrial-strength scrubs – and lancing utensils.

The mind boggles over what might be pinned on Elle magazine's ideas board. How are they going to turn lies, shaming, hypocrisy and violence into a glossy vision of fashion-forward loveliness? It'll take more than a few complimentary perfume fold-outs to mask the stench emanating from this ideology's hate-mongering bigotry.

Whatever monstrosity they send down the runway, we can rest assured that feminists will continue to respond to the MHRM with spectacular bad taste, ineptitude and someone else's money.

Women being discriminated against in the workplace

Yet another piece of feminist propaganda that reeks of the desperation that has seeped into their public discourse.

One can sense their struggle to keep their narrative on track in the face of mounting skepticism towards the core tenets of feminist ideology. This pitiful attempt to create a sense of national emergency based on the feelings of disgruntled women is particularly transparent. Judging by the comments attached to the article, people are beginning to see through it.

One of the biggest mistakes that feminists are making is that their assertions simply don't correlate to people's own experiences. Ask the women you know about their personal experiences with workplace bullying. They will tell you, very promptly, that other women are usually the culprits, and that men are just as likely to be their targets as women. Only an ideologue with an disintegrating agenda would try to tell fibs about such a universally acknowledged truth.

Workplace bullying is a very serious phenomenon which can have devastating effects on those who experience it. Another opportunity has been squandered to discuss an important issue honestly and seriously, because a feminist journalist decided that contributing to war-on-women hysteria was more important. They take the same wantonly irresponsible approach to other issues, especially domestic violence.

Many gender feminists, like those cited in the article, are quite explicit about their belief that any setbacks – in terms of salary and advancement – experienced by women who become mothers are due to the patriarchy's desire to punish women for having wombs. I'm not making this up. This is actually the stated belief of many influential and highly placed Australian feminists who hold lucrative positions in publicly funded organizations.

Feminists have finally overreached themselves. It must be enormously frustrating for them to realize that people are starting to call them on the absurdity of their beliefs, as well as their vast sense of entitlement. If Emily Dugan thinks she's helping them out with her article, then she's as deluded as they are.

Reproductive rights for men

"When men are given the same rights as women to choose fatherhood, all the incentives to trap men and extract maximum resources without consequence will be eliminated." Janet Bloomfield

Whenever you are introducing the key issues of the MHRM to women – from surly radfems to the merely curious – be sure to wear protective gear and stand well back when you get to bit about full reproductive rights for men. Otherwise, you could be scrubbing brain splatter off your favourite shirt for weeks.

If their heads haven't exploded already, then raising this particular issue is always guaranteed to do the trick. I have yet to witness any response other than visceral hysteria, usually revolving around the idea that MHRAs just want to control women's bodies. "You want to imprison women in baby factories so you can rape them and force them to have babies."

Um, no. But thank you for your creative projection.

In stark contrast, most men just stare open-mouthed, as if someone's switched a light on in their heads that they never knew was there. What they are experiencing is nothing short of a revelation. It isn't difficult to determine which group has hitherto enjoyed a monopoly on reproductive rights and which has only known obligations and responsibilities.

The often bizarre and extreme responses of otherwise sensible women suggest that there is more at stake than the loss of power, control and the means to extort money from men. Underpinning their barely coherent rage is an almost palpable fear that the MHRM is attempting to encroach, not just on their autonomy, but on their very identities as women.

Perhaps Honey Badgers, like Janet Bloomfield, can acknowledge and accept male reproductive rights because their identities as women are more expansive and self-determined than those of women who have never explored and evaluated MHR issues.

In the same way, the articles and resources at AVfM have enabled male MHRAs to question, and ultimately enrich our notions of male identity. Men can be so much more than just disposable utilities. By the same token, one of the most positive, and least noted, benefits derived from exposure to AVfM is that it encourages us to have a greater appreciation and respect for the potential of women – a potential that is suffocated beneath the infantilizing baby blanket of feminism.

Reading the opinions of Camille Paglia and Honey Badgers like Janet Bloomfield reminds me that the best women are independent, free-range thinkers whose heads don't explode when confronted with the concept that men's rights are human rights. It gives me tremendous hope – for which I am grateful.

That was invented by a woman? Cool story, Sista!

Kevin Wayne · 8 January 2014 · Archived copy · Original

Ah, Tumblr Feminists. What would we do without them to provide comic relief, eh? Actually the truth be known is that contrary to popular belief, Tumblr Feminists *are* in fact a good representation of the Feminist mainstream. I know, I know: "You can't go by the Feminists on these little social networking sites," many exclaim. "They don't represent *true* Feminism!"

Actually, all *that* amounts to is just another variation on NAFALT, or the "No true Scotsman" fallacy. One only need to examine a topic often brought up that you can find most anywhere: The notion of women inventors. This fatuous nonsense that comes so straightforwardly from the mouths of the younger Feminists on Tumblr, Facebook, MySpace, Twitter, et. al,? It's all over the Internet! Don't believe me? Do an online search for it. There are copious websites throughout that list several alleged female formulators for your perusal. Some of them repeat the same names, some have names of their own they add to the wood pile.

I'm old school, so I'm going to jump into this – at least at first – the way I would have sampled a vinyl record album back in the day: Drop the needle somewhere and let it play! So in randomly picking out one of the sites I've managed to dredge up, I go through the names and one jumps out at me big time. A name that goes back to my boyhood lustful fantasies: Julie Newmar, better known by her most famous role of Catwoman.

I first encountered the name of the divine Ms. Newmar on a meta-list of Women Inventors here. Accessing the link on her name takes me to a page titled "Who Invented Pantyhose?" This is what we find:

> [image]
>
> In 1959, Glen Raven Mills of North Carolina introduced pantyhose invented by Allen Gant. Pantyhose are a combination of underpants and stockings all in one garment. With the addition of an opaque nylon top, pantyhose eliminated the need for multiple "foundation" garments. In 1965, Glen Raven Mills developed a seamless pantyhose version that coincided with the introduction of the miniskirt. Allen Grant is the descendant of John Gant, who founded the textile mill in 1902.

> **Julie Newmar – Improvements to Pantyhose**

> Julie Newmar, a living Hollywood film and television legend is an inventor in her own right. The former Cat Woman patented ultra-sheer, ultra-snug pantyhose. Known for her work in films such as Seven Brides for Seven Brothers and Slaves of Babylon, Newmar has also appeared recently in Fox Television's Melrose Place and the hit feature-film "To Wong Fu, Thanks for Everything, Love Julie Newmar."

Call me crazy, but doesn't this amount to Allen Gant being the actual *inventor* of the pantyhose and Julie Newmar being an innovator of something a man already brought forth into the world? Most people I think would say so, And it's worth noting that the entry makes one sentence about her contribution, then goes onto talk about what we *should* be lauding her for: Her stellar acting career.

Changing the subject so soon, are we?

The US Patent & Trademark Office does mention the former Catwoman on its website. An innovation on another recognized invention can apparently be itself called an invention, provided it meets the "Inventive Step" or "Non-obviousness" requirements for a patent to be issued. However, I'm not sure that most people understand that in terms of popular usage of the words "inventor" or "invention." Probably most people think of an invention as "a device, contrivance, or process *originated* after study and experiment." In other words, Allen Gant's having *invented* pantyhose as opposed to Julie Newmar's *improving* on them.

Be that as it may, it's really quibbling over details, here. What's more obnoxious is this pattern of attempted "me-too-ism" or even (attempted) one-upmanship that seems to permeate most of these websites. Take for instance this little gem on Mother Jones, titled "Ladies Last: 8 Inventions by Women that Dudes Got Credit For."

Excuse me whilst I take the time to tear this article to shreds.

First up in their list (technically the 1st, even though they can't help but list Ada Lovelace twice. Desperate, much?) is actually Rosalind Franklin, whom they laud for her "discovery of the DNA Double-Helix."

What a minute? I thought this was going to be about women who "Invented" things? Nobody "invented" the DNA Double-Helix. it was brought on by God or "nature" depending on your perspective. But the point is, it's not something a human being made. It's exactly as the subtitle says: She "discovered" it.

I'm guessing that Mother Jones figures people will skim through the article, see the short list of names and not bother to read any further to see if it really does affirm their confirmation bias. But as far as Frankin's part in the discovery of the DNA Double-Helix, I invite the reader to peruse the Wikipedia article that mentions her. If seems to me that she was one person surrounded by a team of male colleagues, and that her main contribution was an X-Ray photo of DNA. Is this her not "getting credit," or is it someone highlighting the fact that "A gurrl was 'dere in da mix, dammit!"

With Wikipedia these days, you have to be on your guard. Really! In fact before last Fall semester started, 15 Universities around the globe were to offer college credit for "Writing feminist thinking into Wikipedia."

Funny, but I remember the day when Feminists would tell me that citing Wikipedia meant that I didn't know anything about good sources, since Wikipedia allegedly wasn't credible!
Anyhoo, back to the Mother Jones article. Here's the *rest* of the list that MJ has to offer us:

- Ada Lovelace According to MJ, she contributed notes she translated on an early model of the computer that was built by Charles Babbage. "The notes are considered the first descriptions of what we now call algorithms and computer programming."

Check this entry on Controversy over Ada's contributions to Babbage's work and decide for yourself. MJ claims that Babbage lauded her in his memoir, others have taken a differing viewpoint.
But again, what does all this matter? Can Ada really be considered an "inventor?" Would the US Patent & trademark office really issue a patent for her work?

- Margaret Knight Here we get the 1st entry that actually appears to be what the article is supposed to be about: A woman invented something, and a man stole the patent. In this case, it was a machine for making paper bags. Not exactly earth-shattering, and actually it's something that grates on me at the moment. My fair city recently had the bad judgement of banning plastic grocery bags, and making all the elderly, disabled and those who use public transportation struggle with paper grocery bags that easily tear (unless they buy cloth bags from the store.) Not in the mood for giving Maggie a pat on the head at the moment.

(Seriously, how do we know that it wasn't all about politicians caving into the Timber Industry, anyway?)

- Judy Malloy Was what she came up with all that important? You decide.

- Lise Meitner Not really an example of a "dude" getting credit for her work. More an example of her name being left off the research due to her male colleagues not wanting to have NAZI's crawling up their arse.

- Candace Pert More of a discovery done with a male colleague, not really an invention.

- Martha Coston The Chinese already had flare guns about 600 years before her, and she seems to have mostly cashed in on an idea her late husband had. In fact, hubby Benjamin drew up the original plans that she got the patent for!

Are most of the articles that talk about "Women Inventors" this dodgy? I'm afraid so. Another example is this HuffPo piece that not only has the audacity to call Chocolate Chip Cookies an "invention," but begins an entry with "We don't actually know the individual who *first* created beer…"

Among the assumed accomplishment by lady innovators listed are: Windshield wipers (good job, but a man came up with almost the same thing in the same year;) Monopoly (though one could argue that Lizzie Phillips came up with a slightly different game? Solar Heated Homes (hmm… ok, perhaps Maria Telkes might be another Curie, so I'll give you that one;) the Fire Escape (sorry, Daniel Maseres was over 100 years ahead of Anna Connelly;) and Kevlar (she "stumbled across" it accidentally trying to make something else, and didn't really have much to do with how it would be used.)

Other sites repeat some of the same items and add things like the Circular Saw, (although Tabitha Babbit can't really be said to be the 1st one to come up with it;) the Dishwasher (come, on! It's a Washing Machine turned sideways with the spindle taken out;) "Engine Muffler" (you can tell a woman writes these things. It's just called a *Muffler* and two men beat out El Dorado Jones with a patent by over 20 years.)

I gotta say, though: I like this quote from El Dorado Jones:

"Do not forget to exploit men all you can. Because if you don't, they will exploit you"
I think the Feminists need to make that their slogan, in honor of her. Even put that in the "Dictionary definition of Feminism."

But the sublime totally crosses over to the ridiculous with the times I've seen Feminists try and credit Radia Perlman with inventing the Internet. Radia herself wisely eschews the title "Mother of the Internet" that some foist on her (she really isn't) and it's hard not to notice that her name is absent from reliable histories of the Internet that are out there.

Ladies, look: If you have a list of women scientists you want us to give recognition to, be sure you make them all the equivalent of Marie Curie, and skip the Chocolate Chip cookies. It'll make you look less desperate, at least. Meanwhile, know this: Men are running circles around you, as far as the most prolific inventors in history are concerned. (You can't even complain about discrimination, since the scientist who's the most prolific of all emerged in the latter half of the 20th century, when copious women were enrolled in college, equaling men in the 80's and surpassing since the 90's.)

Men are simply overwhelmingly responsible for building, making, and constructing most of what's around us. They created today's economy as Camille Paglia has pointed out. They are the one's who keep the world running on the behalf of women – and really, all of us, as Judgybitch has pointed out. And all for what? So men can be told that being asked to safely carry their babies for 9 months is "slavery." Or that most boys are "rapists in waiting." Or be told how "privileged" we are, despite the fact that the overwhelming majority of the homeless are men, and that the gender disparity for jail sentences for the same crime is usually in favor of the woman. It's time for a serious reality check. Next time the Feminists start up about how many inventions are by women, I'd keep this post bookmarked. Could come in handy.

Editorial ntoe: reprinted from Under the Goddess.

The Other Man Is You

AVfM Video Source · 8 January 2014 · Archived copy · Original

A video is a classic because no matter when it was made it's still awesome. Such is the case is this great entry by the legendary ManWomanMyth. DE

If you haven't by now, you should subscribe.

Father jailed for paying child support

AVfM Video Source · 8 January 2014 · Archived copy · Original

That's right, for paying it. Yet you have these people out there still denying that there's any such things as Debtor's Prison for fathers. –DE

Please stop doing this to your sons

AVfM Video Source · 9 January 2014 · Archived copy · Original

Look, if you were misled and thought this was a desirable procedure with cleanliness and health benefits, it's not your fault, you were misled. All parents make mistakes based on bad information. But please, it is not safe, it is not harmless, it is not just a flap of skin, it carries serious dangers, and it is completely unnecessary. Not to mention cruel.

It is also not a religious requirement for Christians, to correct the guys at The Advice Show. Besides that point, though, thanks to The Advice Show for covering stories like this without apology.

“Divorce Corp” Director Joe Sorge

AVfM Video Source · 9 January 2014 · Archived copy · Original

Paul Elam recently spoke with the director of Divorce Corp, a movie he strongly encourages people to see.

Look for a full review of the film in the near future, but in the meantime, you will want to see it if you can.

Update: See Paul Elam’s full review of the film here.

Divorce Corp: Review and Interview with Director Joe Sorge

Paul Elam · 9 January 2014 · Archived copy · Original

Tomorrow the new documentary *Divorce Corp*, an exposé on the United States' family court system, will debut in theaters nationwide. Directed by filmmaker Joe Sorge, the movie has already been drawing heat and threats of boycott from groups clinging to the advantageous (for some) corruption in family courts.

After viewing the film myself, I can understand why anyone accustomed to an unfair advantage might be angry.

The bomb has finally been dropped and the truth has exploded all over an industry whose corruption and raw evil have not been matched since Jim Crow. *Divorce Corp* is a long awaited oracle of truth about an area of American life where mendacity and turpitude have been legislated, institutionalized and turned shamelessly into profit at the expense of families and children.

From start to finish, the movie educates viewers about the mechanics of the problem. It efficiently shows how family law attorneys, the chief architects of the misery-for-profit scheme that now defines the system; systematically ensure that divorces have just enough turmoil and conflict to drain their clients of assets.

It works for the attorneys. It works for the judges. It also works for all the ancillary personnel like social workers, whose living depends on helping attorneys and courts justify the destruction of the parent-child bond, because it is necessary to the "winning" of a case. The film does a particularly good job of showing how all this is packaged and sold under the "best interest of the child," canard.

If those words don't already make your skin crawl because you have been through a divorce, then they will after seeing this film – if you have an interest in the well-being of children.

The case studies are devastating, from a man who was put in prison for five years for criticism he made online of the judge in his divorce, to the more subtle but no less heartbreaking examples of children sheared away from their parents out of spite and avarice.

Divorce Corp also delivers a silver lining along with an almost incomprehensible amount of bad news. It offers possible solutions. There are some Scandinavian countries that approach divorce without the financial interest of lawyers in mind. This seems to work wonders for "the best interest of the child."

And it also appears to do the same when there is no financial incentive to treat children like chattel, using them as pawns of convenience the moment someone becomes disenchanted with their marriage and wants out.

It is a case of no gain, no pain. And we would do well to take a good long look at it in the rest of the western world.

Is this movie perfect? In a word, no. I was troubled by what appeared to be too much effort to portray the issues as gender neutral. They aren't, and that needs to be addressed. I was also disappointed that there was no mention of Title IV-D, and how it provides significant financial incentive for courts to operate protection rackets for single mothers.

In the big picture, though, these are small concerns, likely mitigated by the fact that we can only expect our culture to swallow one small bite at a time of this very large, unsavory pie.

In fact, this film, for the world we live in, may well be the perfect platform to spark some interest in change. Either way, it's worth the price of a ticket. Though I suggest you skip the popcorn. Within the first few minutes you won't have much of an appetite. It's a gut wrenching movie, but one that you should see, just the same.

Interview with Director Joe Sorge:

Editor's note: More on where you can see Divorce Corp here. –DE

Socialism, capitalism, and the woman question

Ernest Belfort Bax · 9 January 2014 · Archived copy · Original

The following article by Ernest Belfort Bax appeared in To-Day in July 1887 under the title 'Some Heterodox Notes on the Women Question.' – PW

The above is one of those questions on which a particular species of traditional nonsense is expected of one. The "advanced" writer starts from certain dogmas, which the "advanced" reader has had handed down to him in the apostolical succession of "advanced" thought for a century past. These dogmas of "advanced" faith in the Woman Question are (1) that a natural equality of the sexes obtains in all respects save that of physical strength; (2) that women have always formed an oppressed class, but that the advance of civilization may be measured by the lightening of this oppression (here, of course, we get into the tail of the great bourgeois Panegyric of Civilization); (3) the convenient corollary from the first position, namely, that women ought to have all the *rights* of intellectual capacity with all the *privileges* of physical weakness, otherwise expressed, all the rights of men, and none of the duties or hardships of men.

For it is a significant and amusing fact that no mention is ever made by the advocate of women's claims of the *privileges* which have always been accorded the "weaker sex." These privileges are quietly pocketed as a matter of course, without any sort of acknowledgment, much less any suggestion of surrender. I may add yet another thesis to the dogmas of "advanced" bourgeois thought on the Woman Question. This is what I may term the theory of "womanhood." It is to be found in its most formulated and definite guise in the Comtian worship of woman with its virgin mother and other accessories; But in a general loose way it pervades a large section of modern Radicalism, and consists in the notion of the sacredness of the female sex as such.

The sentiment, when analysed, may, I think, be traced to two sources. One is the sentiment of consideration for weakness, laudable in itself, but which has got transformed into that of the right of weakness to privilege or domination over strength which is, of course, a very different thing. But the other and most potent factor is, I fancy, a survival of the ancient worship of the principle of generation. The exponents of Cuniform tell us that a well known symbol of the alone, corresponding to the Greek Θ, is to be taken to signify the word "woman." Now, I think there is a certain moral attached to this piece of Cuniform lore.

Woman is, and has been emphatically *the* sex. The veneration of the generative principles in their grosser form is of course impossible to civilised man. And while male man has ceased to represent a sex, in developing into the human personality complete up to date; woman still represents a sexual principle; her personality centres in sex, in fact she still remains for the most part, an amplified, beautified, embellished sexual organ. Otherwise expressed, sex enters into the substance of woman, while in man it is only an accident.[1]

Man *has* a sexual side which he recognises as something more or less distinct from *himself* – "He" is not the male principle of humanity in the same way that "she" is the female principle. With man sex enters into and affects the personality it is true, but is clearly distinguished from the personality as such; with woman, sex is identified with, and indistinguishable from the personality as a whole. This is easily seen in the incapacity of the average woman to abandon herself to interest in any impersonal question. Discourse in any drawing room with the "ladies" there assembled and you have an irresistible but uneasy sense that, however well-feigned may be the interest in the subject of conversation, the real interest of the woman centres round the fact that she is female and you are male, and in the various conventional barriers with which this fact is surrounded.

The way otherwise shrewd men let themselves be deceived by the very thinnest assumption of interest in their pursuits on the part of their wives is to the last degree amusing. A friend seriously speaks of his wife's opinion, say on some literary point; on being introduced to the wife she tells you she thinks Shakespeare must have been a very clever man! The real interest of the good woman is, of course, entirely absorbed in the personal matters springing directly from the sexual relation of married life. In modern gyneolotry I think then we may see the survival of the

cultes genatrices of antiquity exhibiting itself, not in the coarse form of the worship of the actual organ, but in the refined one of deference for the representatives of the principle of sex[2] *par excellence*.

In the course of this digression I have forestalled one or two points in the subsequent argument. However, I will now jot down in succinct manner a few criticisms of the cardinal dogmas of modern gyneolotry. Like the dogmas of the Christian theology, and of the Bourgeois economy, these dogmas are supported by one or two stock pseudo-arguments of a conventional nature, the rottenness of which is manifest at a glance. For instance, in support of the potential intellectual equality of women with men, in face of the obvious actual inequality, the fiction is promulgated that women have been cut off from the possibilities of culture which men have had. Now this, I submit, is very much on a level with the Bourgeois argument in support of a class-society, which consists in trotting out the virtuous man of industry and frugality, and the vicious man of indolence and extravagance.

There is a grain of truth, of course, in both arguments, but it is imbedded in a mountain of error. It may be true in isolated cases, and under special circumstances, that women have suffered from the lack of training in special departments which men have enjoyed, just as it may have been true in some few cases that wealth has been the result of industry in a sense, and poverty of laziness. The objection of course is, that as arguments they are inept, if for no other reason than that they fail to account for ninety-nine per cent of the facts.

The curriculum of higher education has until recently, by general consent, been adverse rather than propitious to the development of intelligence in those subject to it. Years devoted to Latin verse-making can hardly be deemed stimulating to general mental development. This, at all events, women have been spared. Secondly, it has only been in a few departments of learning that at the best, men have had any considerable advantage over women. From the days of Sappho, there has never been any obstacle, real or conventional, in the way of women “taking to” literature or the fine arts in any of their forms. Yet what (in comparison to men) have they ever achieved in any of these departments?

It is said that women have always been taught to limit their interests to home, & c. This may be true, of the Englishwoman of a generation ago and to a less extent even of to-day. But it was not true of the cultivated Greek *hetaira*, or of the Roman lady of the Augustan age. It has never in modern times been true of a large section of women in France, or in numberless other instances that might be mentioned. Besides, we find that with men individual *character* and genius has always shown itself precisely in the *overcoming* of such obstacles of environment. This is also true of women who *have* attained distinction. There was nothing, for instance, in the training of George Eliot different from that of the ordinary Englishwoman. The argument from social and educational disadvantage therefore plainly breaks down. It is not this which has prevented the average woman intellectually equalling the average man, or the exceptional woman the exceptional man.

The argument for equality, drawn from examination statistics, is hardly worth mentioning. That by great efforts some women can equal men in capacity for “cramming” proves nothing. The “examination” intellect means little more, in plain English, than a good memory and an acquired facility in using it. It is, in fact, an improved calculating machine, which is comparatively rarely accompanied by general or special ability otherwise. What senior wrangler or tripos man has ever been heard of by the world after his examinations are passed and forgotten?

Let us now consider the question of the physical strength of women. The inferiority of bodily or muscular strength is supposed to entitle woman to special privileges. That all weakness is entitled to consideration (though not to domination) goes without saying. But I submit that in the ordinary life of the modern world the question of muscular strength or weakness has very little significance. Even on those rare occasions when it becomes pressing, the invention of firearms has reduced its importance very considerably. A woman flourishing a loaded revolver could hold a room-full of able-bodied men in check. Again, on this argument the consideration shown to weakness ought to be shown *quâ* weakness and not *quâ* sex, as it is at present.

But the chief form of female privilege is the assumed *constitutional* “frailty” of the sex. We come now to an important point. Muscular weakness is commonly confounded with constitutional; strength of body with strength of health and vital power. Woman, because she is muscularly “frail” has obtained the credit of being constitutionally

"frail." But is this belief in accord with facts? Does muscular frailty involve constitutional frailty? If it does of course there remains a certain basis of reason in some, though not all, of the exemptions and privileges of women. But I contend it is contrary to facts open to everyone.

It is a universally admitted fact that the female infant is much stronger and more easily reared than the male infant. The registrar-general's statistics alone illustrate this, as broadly as could be desired. The number of male births is enormously in excess of female. The numerical proportions of adult men and women is, as is well-known, just the reverse. This superior vigour of the female infant would of itself lend probability, in the absence of strong evidence to the contrary, for assuming certainly not less vital power in the female than in the male adult. And what evidence is there to the contrary? A widespread assumption and nothing more. In observations (relating to this matter) extending over some years of accidents, severe illnesses, injuries, & c., I have noted the excess of women over men who "pull through," as the expression is, to be enormous.

While inviting the reader to take careful note of his personal observations and his newspaper in this respect for the next six or twelve months I may recall haphazard one or two instances of female toughness of constitution, probably exceeding that of any man on record. It is well known that to be sentenced to the knout in Russia was only deemed a euphemism for a sentence of death. The only recorded instance of anyone passing through the ordeal unscathed is that of Mme. Lapuchin, who was knouted by order of Elizabeth of Russia, survived without serious impairment of health, was deported to the mines of Siberia, survived that also, and returning to St. Petersburg; died at a green old age.

Most of us recollect the instance of the old Scotchwoman, the winter before last, who being in ill-health, was on her voyage from the Shetlands to the Mainland in quest of medical advice, was wrecked, drifted about on a raft in intensely cold weather, without food of any kind, for nearly a week, when she was picked up by a passing vessel, was taken ashore, and tended, and in a few days completely recovered. Not so very long ago, a woman experienced but slight constitutional disturbance after jumping from the Clifton Suspension Bridge, a height of some 800 feet.

A case came within my personal knowledge recently of a young woman having to undergo an exceptionally severe surgical operation for internal tumour, involving removal and replacement of a portion of the intestines. "She'll never get over it" was remarked to me. "It may seem incredible," I replied, "still strong is the female constitution and will probably prevail." The truth of my observation was attested when in a few weeks after her two or three hours surgical vivisection she was better than she had ever been before. Now these instances, which are taken merely at random, as they occur to me while writing, and which might be indefinitely multiplied, may be termed exceptional, if you like, but allowing the utmost latitude to their exceptional character, I contend they altogether upset the traditional assumption of the "frailty" of women as regards constitutional vigour and the capacity for endurance. The fact is the "lady" of civilisation is brought up to regard herself as a "frail" creature, is always being told "my dear, this is too much for you," that it is fatal for her to stand on her feet for a few minutes together and so on, till at last she persuades herself it is true, or at least proper and womanly for her to pretend it is.

Among the proletariat where these fancies are an unattainable luxury the equality of health and staying-power between men and, women is much more obvious; so, also, to a somewhat lesser extent with those women among the educated classes who have to earn their own livelihood by teaching or literary work. The injustice to men which the conventional superstition of the "frailty" of woman, with its customary rites entails is seen on various occasions. In an omnibus on a wet morning how often does it happen that one of that unhappy class of exploited employees, the city warehouse clerk, with health undermined by long hours in a vitiated atmosphere is driven to dangerous exposure to make room for some fat, hulking matron, out to do her "shopping," who has probably ten times his physical stamina.

I think we may fairly conclude then (1) that no case has, as yet, been made out for reconsidering the opinion dictated by the obvious facts of the problem as it stands, viz. that women are *radically* inferior in mental power to men;[3] on the other hand, (2) that there is a very good case, supported by a large mass of evidence, for reconsidering the received opinion of the inferiority in constitutional strength or vital power, of women as

compared with men, an opinion which is accepted like most traditional beliefs, in the absence of evidence, and without examination.

The second main position of orthodox Radicalism, that women are, and have been in the past, grievously oppressed by men, is, on one side of it wholly false, and on the other true only to a very limited extent. It is a common fallacy in this connection to represent *women* as an oppressed *class*. Now, as a matter of fact, at no period of the world's history has the female sex constituted a disinherited or oppressed class. Women may have been liable to certain disabilities. But these have been always compensated and often more than compensated by exemptions and special privileges.

Economically, although dependent on men, women have for the most part had the "lion's share at the banquet of life." The real state of the case is that the condition of women has been determined by that of the men of the class to which they belonged. Women of the privileged class have always been privileged, women of an oppressed class have been oppressed, not as women, but as belonging to an economically inferior section of the population. We repeat that women as a sex have never been at any time treated as an inferior class to be exploited, in the same way that the slave class of ancient times, the villein class of mediaeval times, or the Proletarian class of modern times, has. The, analogy sometimes attempted to be drawn between the female sex and an oppressed class is therefore altogether inept.

Coming to the present day, the talk of male oppression, in any form or degree is simply the grossest and most impudent piece of cant. Law, custom, and opinion, in this and in most other western countries are wholly and absolutely on the side at women as against men. It is hopeless for a man to attempt to get justice where his adversary is a woman. This has reached a condition of scandal in this country that every assizes shows a crop of spurious charges of indecent assault brought by women against men, without a single instance of one of these women being prosecuted for perjury.

There was an atrocious case, recently, of a woman who, charged an unfortunate workman in the same factory with her, because he refused to give her money. Baron Huddleston who tried the case remarked that the woman ought to be prosecuted. Was she? Not a bit. Now suppose these cases were reversed. Suppose men of the baser sort to have discovered a way of blackmailing "ladies." Conceive the yell of indignation that would well up from press and platform; conceive the proposals to apply the "cat" to the dastardly ruffians; conceive the sentences of penal servitude for life which would re-echo from the walls of every tribunal! Imagination pales before the terrific ebullition of Bourgeois fury that would ensue. But, of course, when it is men who are the sufferers, and women who are the assailants it is only a matter on which Mr. Stead may exercise his small wit.

Again, it is a fact, the explanation of which for obvious reasons, cannot be given here, that severe corporal punishment is more likely to injure young boys than girls. Yet if there is a case of a female child receiving a very mild castigation it is invariably magnified into a violent assault and emotionally commented on from the bench, and this in face of the brutal flogging systematically inflicted on the unfortunate lads on board government training ships, and in industrial schools.

Yet again, take the case of the law of husband and wife. The husband is compelled to maintain his wife, under all circumstances, while the wife, who has her earnings protected, can sell him up for drink or to keep a paramour at her sweet will and pleasure. If he remonstrates she may proceed to rejoin with a chair, or a flat-iron, or a poker; and should he then be rash enough to stay the uplifted arm, he has committed an assault, she proceeds with wailing to the nearest police-court; commiseration from magistrates for her and six months "hard" for him – *la voila* – she is but an ill-used matron, and a convict-felon he. And this is what you call advancing toward equality between the sexes.

The success of Barnum journalism and its maiden tribute agitations, Langworthy marriages, & c., shows the ease with which a cheap conventional indignation can be trumped up on any question supposed to point the moral and adorn the tale of the fiendish malignity of man and the angelic innocence of woman. How different is it with any infamy perpetrated not for the immediate satisfaction of an imperious passion (however unnatural or perverted) but

in the cold-blooded pursuit of gain.

A few months ago a fishmonger at Hammersmith, was sentenced by the stipendiary to a month's imprisonment for one of the most revolting crimes a man can commit-he had tried to sell to the poor of the neighbourhood a portion of a putrid cod, which, had it been eaten, must, the medical officer stated, inevitably have produced inflammation of the intestines, probably resulting in a horrible death. This fishmonger appealed, the already ridiculous sentence was quashed, on account of "previous good character," and a fine of ten pounds substituted. Did the humane philanthropic Bourgeois make the welkin ring with his protestations? Oh dear no. This was done in pursuance of a legitimate branch of trade. (It cannot be said in excuse that such offences are not common for it is admitted that only in the most extreme instances, and not always then, are they brought to justice, and notwithstanding, scarcely a week passes without one appearing at one or other of the London police courts.)

This same Bourgeois philanthropist can foam at the mouth, gnash his teeth and vomit an ocean of gushing indignation over the chance seduction of a girl under eighteen! The latter has nothing to do with trade, and is connected with the wellspring of traditional emotion, so you have only to turn the tap on, and out spouts the sentiment ready brewed.

Notwithstanding the state of law, public opinion, and custom, the "shrieking sisterhood," and their male lackeys continue to invoke male "chivalry" in defence of every usurpation or act of injustice perpetrated in the interest of female domination. This invocation of chivalry now is about on a level with the capitalist's invocation of "freedom of contract." With both ideas, while their form remains intact the content has entirely changed. Under an Individualist system of production, "freedom of contract" between employer and employed had a meaning; under the great industry it has none – it is merely an excuse for exploitation by the Capitalist class.

In the early middle ages, when strength of arm was commonly called into requisition for defence, "chivalry" had a meaning; in the nineteenth century it has none, and is merely an excuse for the privileges and domination of the female sex. In fact, if "chivalry" means taking the side of the weaker, it would be shown more often to-day, in championing the cause of the man against the woman, than that of the woman against the man.

Hegel said that every typical character appeared twice in history – once as tragedy and once as farce. If we apply this to the chivalric type, and take King Arthur or Sir Launcelot (regarded for the nonce as historical personages) as the embodiment of the former we may certainly find the latter in the person of the great cheap-jack of London journalism, and exponent of the sorrows of husband-hunting wenches. The drop is certainly great from the hero of the "City of Legions" to the "Northumbrian boy."

It might be thought from the general tenor of these remarks that they were intended as an attack on all idea of equality between the sexes. Such, however, is not the case. All I have meant to do is to attack the spurious social and political equality advocated by the bourgeois "woman's rights" faction, male and female, an "equality" which, to employ the celebrated bull, is "all on one side." This to my thinking is to be fought at all costs. As a friend intimately acquainted with current political life recently observed to me, what these people want to get the suffrage for is not to further any broad social views whatever, but simply to get infamous laws passed against men as men. This I believe to be true. What they really want is the erection of a sex domination.

I have also endeavoured in the foregoing to show the baselessness of the arguments supposed to tell in favour of the intellectual equality of men and women. Two things seem to me clear. (1) There is and has been a palpable inequality. (2) The arguments hitherto put forward to explain away that inequality won't hold water. It will be observed that this is a very different thing from dogmatically asserting the inequality to be necessarily permanent.

I believe it to be much more radical than many people would wish to imagine, but we can none of us foresee the results which such a revolution as that toward which modern socialists look forward will effect in modifying human life generally and with it calling into play latent and as yet unproven capacities in the female mind. With regard to the practical point of equality of social status between men and women the question entirely rests on an economic basis.

As has been often said, so long as a man “keeps” a woman, whether as wife or mistress, as things go, it is perfectly natural he should expect to control that woman. It is a part of the system. Abolish the economic independence, place woman on an equal economic footing, and you have cut the ground from under any other possible dependence. In this great socialistic step toward *real* as opposed to *sham* equality between the sexes, two other points are I think involved. One is the definitive overthrow of our sham monogamic marriage and the formal recognition by society collectively of free relations between the sexes; and the other is the repudiation by women themselves of the anachronistic notion of “Chivalry,” as being due to them from men. (This reconstruction aspect of the question would require a special article). If we are to have equality and fellowship, let it be equality and fellowship, and not a hollow fraud masquerading under the name.

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1. This does not, of course, touch the question as to the relative strength of the actual sexual appetite in the two sexes. The latter may quite consonantly with the argument be, as some physiologists allege, greater in man than in woman. The statement in the text is best illustrated by the two aims of the “respectable” woman, which are (1), to maintain her virginity, or (2) to make a good marriage.
2. Christianity, in accentuating as the first of virtues, the essentially female morality of sex, really, tended to drag men down to the level of mere males. When “sex” interpenetrates the whole personality a sexual ethic is obviously the dominant one. Chastity – as in the case of women – becomes the first of virtues. Where sex is merely one side of the personality, the sex-morality necessarily loses its importance, even if it is not formally abrogated.
3. I have refrained from entering into the strictly scientific questions of embryology and craniology which nevertheless make entirely in favour of the above thesis, partly from incompetence to deal with them adequately, partly because they would extend this paper too much.

Male Sexual Abuse

AVfM Video Source · 10 January 2014 · Archived copy · Original

Spetsnaz has done it again. Can't even think of anything to say about this except: **watch it!**

Oh, and, subscribe. –DE

Respect: A Meme

AVFM · 10 January 2014 · Archived copy · Original

Sammich Heist strikes again. Put this down all you want, you know it's true. PE

[image]

We fear Carina Kolodny's children, and so should your sons

John Hembling (JtO) · 10 January 2014 · Archived copy · Original

I fear Carina Kolodny's children, and so should you.

Why, you may wonder, should you fear them, and for that matter, who on Earth is Carina Kolodny?

According to her byline at the Huffington Post, she's a writer, media activist, and sex educator. Apparently, she also holds a Masters in Social Media & Social Change. In other words, she's a professional Social Justice Warrior (SJW). For some readers, that may seem like a positive appellation.

For clarity, this is an individual who repeatedly engages in arguments on "social justice," often in a shallow or poorly reasoned way, for the purpose of raising their own personal reputation. A Social Justice Warrior, or SJW, does not necessarily believe anything they say, or even care about the groups they are fighting "on behalf of." The term also connotes an established tendency to advance arguments based solely on the immediate utility of moral one-upmanship, and completely unattached to reality, truth, or any core moral principals, such as non-initiation of violence.

But returning to Kolodny's children, and why fear is an appropriate response to them: they're rapists and violent criminals. Does that sound hyperbolic? It's worse than you think. Kolodny's children, those children, teenagers, and in time, the adults they will become, are not simply her actual offspring. In fact, Carina Kolodny doesn't have children. Rather, they are all the children and teenagers raised to believe in the same popularized narrative Kolodny perpetuates in her writing, media activism, and sex education.

What narrative? This one; "It is a young woman's responsibility to safeguard herself from rape, assault, harassment, stalking and abuse because boys will be boys and some of them just can't help themselves."

There are two separate and contradictory ideas at play in Kolodny's quote, so we will examine each one independently. The first is that of self-responsibility. Apparently, when contemplated for women or girls, the Social-Justiciar and sex-educator Carina Kolodny finds it objectionable. Protecting yourself is not girls' jobs, it is society's job to protect girls (and apparently no one else).

"It is a young woman's responsibility to safeguard herself from rape, assault, harassment, stalking…"

Kolodny is being sarcastic, but why? Yes, every young woman (and old woman, and every young man, and old man) has a personal responsibility to mitigate risk, to make responsible decisions about attire, displays of wealth, and to generally avoid stupid, unnecessary risk of criminal victimization. This is not to suggest that any individual falling prey to criminal victimization is at greater fault than whatever violent perpetrator may have committed such victimization–but being an adult means taking responsibility for oneself. That this needs to be explicitly stated is one more indictment of the modern ideology of gender flying under the big "F" brand name. Women apparently are not to be treated like adults: that appears to be the sarcastic underlying assumption of Kolodny's humor.

But now, let's return to her opinions on the propensities of boys and girls. The reason, unfortunately, that women have to safeguard themselves against rape – you know, as if they are adults — is because "boys will be boys" and they "Just can't help themselves."

That's right, if your son, your brother, or yourself happens to be male – he's not a human being, he's a rape-inclined animal, and only the careful guidance of a right-thinking feminist will prevent him from his inevitable realization of his "true nature": a violent sexual predator.

What is more devious about this formulation of hers, however, is that it's ultimately a lie. Kolodny would undoubtedly object and claim she doesn't believe men are "that way" by nature, but rather that they are socially conditioned to behave that way, and that the rest of her remarks are ironic or sarcastic. But our culture does not teach men that rape is OK, it has never taught men that. Since boys and men are not taught that rape is OK and

never have been in this culture, the only reasonable conclusion she and those of her ideological ilk can therefore reach is that, whether the cause is “natural” or “socially constructed,” boys and men are inherently rapey and have to be taught otherwise.

This whole confusing ideological Gordion Knot of Kolodny’s fucktardery can be cut cleanly with one statement: she’s an ignorant bigot and only an ignorant bigot would say the things she’s saying, even supposedly in jest. Boys aren’t inherently rapey, and neither are they taught to be, you stupid bigoted asshole. All your garbage does is teach them to hate their natural sexuality and believe themselves to be potential rapists when the vast majority of them are not and never will be so inclined. In fact, news flash, you stupid bitch: even if you encouraged boys to rape, most of them would recoil and refuse.

Kolodny’s article continues on with her hatemongering bigotry with various admonitions and advice to be imparted to young men by their mothers, and possibly, if they were properly socialized, maybe even their fathers.

I have had quite enough of Carina Kolodny and every other fuck who subscribes to the ideology of gendered hatred she promotes. Fuck Kolodny’s open letter to the mothers of boys, and fuck every other vile, hateful garbage-spewing ideologue singing from the same songbook. My patience for those who heap hate, disdain and contempt on men and boys is exhausted. No, Social Justice Warriors, boys are not innately rapey, nor are they taught by our society to be rapey. Both are hateful, disgusting, deplorable lies, and fuck you for spreading either one of them.

There is really no point in further criticizing or attempting to converse with such hatred than to just identify it as what it is.

However, we do have a few suggestions to offer the mothers and fathers of boys growing up in what is now a feminist-dominated culture. Here’s a few words of advice on that score:

When you speak to your son, teach him that his identity is his own. It will be his own choice to be the man he wants to be. Not the man other people may demand him become because of his utility to them, or his convenient disposability, or his need to be shamed for things supposedly in his character that aren’t actually there. Teach him to beware of those who will confer an identity on him, especially in such a manner as Kolodny does. Tell him he is not a “good” man, nor a “bad” man, as both of those ideas are traps designed to control him. Those intellectual traps are for the convenience of those who disregard and even deny his fundamental humanity. If some stupid fuck tells you you’ve got a “rape switch” tell him to go to Hell. If some stupid fuck tells you your inconvenient erection means you’re “objectifying women” tell them to go fuck themselves. If someone tells you it’s your job to “stop rape,” tell them it’s their job to stop murder first and otherwise go fuck themselves.

You may also want to teach your son something he will never learn from this culture’s mainstream feminist narrative. Admittedly, he may figure this out himself, but why not give him a heads-up when he’s 10, rather than when he’s in his 30’s and sorts it out for himself? His sexuality, particularly his sexual desire, is his own. *Nobody* is entitled to it. No, he is not required to fuck just because a girl wants to. No, he is not inferior if he finds a particular girl (or boy) unattractive. No, he is not to be shamed if he has standards in women. No, his penis is not a dancing pony expected to fuck on demand. And his right to say “no” to a sexual encounter is every bit as vital and real as a girl’s right to the same.

This, of course, runs against the populist public narrative. In the popular narrative, it is not merely assumed that masculine sexuality is predatory, exploitive, and 95 other negative adjectives. It is also flatly assumed that the sexuality, and the sexual desire of men, is a public resource to be not merely condemned and criticized, but used as a lever of control over, either through direct exploitation or through shame.

Your son’s penis is not simply **not** a weapon, as it it characterized by mainstream propaganda. It is also an intimate part of a boy’s body to which nobody else has a right. He will be living in a world where women assume ownership of his sexuality and desire. The idea that a man is always on, always eager, that he really doesn’t even have a right of refusal, is common; that he has a right of refusal is something he isn’t even taught to consider. He should be taught to consider it in the face of a culture that endlessly suggests otehrwise.

Your sons should know that he should command his own sexual self-ownership. A few useful phrases for your son to add to his repertoire might include variations of “talk to the hand bitch”, and “look sweety, I’m not actually gay, but for tonight, you should assume I am.”

“My cock is fabulous, but do not ever assume you’re entitled to it, or entitled to my wallet for another of whatever sugary shit your drinking tonight.”

You might also want to convey to your son that nobody has any right to initiate violence against him. We’re all familiar with the common admonition to “never hit a woman.” This carries the implied, but false, implication that women can rightfully initiate violence against him. This includes feminine incitement to other compliant men acting on the behalf of members of the leisure caste. Your son will need to know explicitly that he has a right to his own integrity and freedom from coercion or other violence. Indeed, his explicit moral right to self defence even against members of “the weaker sex.” If a girl slaps him, he probably shouldn’t slap back (in a just world this would be allowed, but we don’t live in a just world), but he should never accept it and should probably forever terminate his relationship with any woman who does that to him.

Your son will also likely be bombarded by public messaging admonishing him to “respect women.”

Not respect people. Not respect other men. No. Just respect women. But of course, this doesn’t actually mean respect women as individuals, because individuals have to earn respect. No, the respect they mean is like the respect that Indian peasants were supposed to have toward white British colonialists: the “respect for women” they want is the respect of an inferior to a superior. Don’t give it to them. Real respect is something earned, not commanded by fiat. The common admonition to young boys to respect women is actually a command to demonstrate obeisance – while also invisibly acknowledging the fraudulent doctrinal conception of female-as-inferior. Why else would respect for individuals of a particular social caste require the common command for respect?

Aside from respecting the fundamental respect for basic rights and courtesy due to all human beings until they demonstrate otherwise, your son should only respect those who earn his respect. You should tell him to do so with or without instruction from public opinion-crafters. If the “respect” publicly propagandized to boys and men of “women” were the respect of humans as individuals with basic human rights, they would say “people,” and not merely the social caste “women.” Teach him to recognize this for what it is: a demand for unearned. And teach him that this hateful “respect for women” canard is all the proof he will ever need that feminists lie when they say “feminism is about equality.”

On the matter of sex between men and women, you might also want to acquaint your son with the increasing, absurd and amoral public ethic of feminine non-accountability.

This idea, increasingly popular, is that women, distinct from men, are held exempt from any concept of responsibility in matters sexual. This is important knowledge of the mine-field that gender ideologues have chosen to create for members of the disposable social caste to negotiate.

If your son makes any decision, or takes any action – whether drunk or sober – he will be held responsible for it. In the legal and popular culture today, this is the reality: a woman is – due to the ideology of her inferiority as a human – explicitly not a responsible actor in her own life. For example, if a man and woman are both intoxicated during a sexual encounter – SHE is a victim, and HE is a victimizer. Yeah, that makes sense, right? If two people are drunk, the one with a penis is automatically the rapist.

It doesn’t end there either. Increasingly, any withdrawl of her consent makes you her rapist, even if it’s days or even weeks later.

Your son, when he is very young, may not understand this. Most young children are actually far more rational than most adults. As young people, they are not yet acculturated to many of the widely accepted stupidities and insanities people like Carina Kolodny buy into and peddle to an unthinking public. So it will be up to you to teach him that

BECAUSE of MAGIC, or Fairies, or Wizards, or Aliens from planet X – that women are uniquely incapable of having opinions or making choices – particularly after drinking a grey goose martini.

Or, maybe just tell him that hateful bigoted nutjobs who think like this are in control, and he needs to be aware of it.

Your son, as he matures from a child into a sexually mature and active person, will be well-advised to demand evidence of mature accountability and self-responsibility from the women he allows into his life. We live in a world contorting reality into pretzels to exempt women from personal responsibility. It is rare to find those few women who demand their own realized adulthood, which includes personal responsibility. Your son will need a tool-kit to detect the real adults among a vast majority of female victim-toddlers whose irresponsible whims and moody tantrums are used to justify the suppression of the rights of others, and even justify violence on her behalf.

Such a toolkit is being developed by the various current practitioners of MGTOW – although details of the same are outside the scope of this discussion.

Advise your son to exclude women who fail these tests from his life.

Last but not least, while there may be many other important talks to have with your sons, you will also wish to discuss the various meanings and social values of words like “slut” and related terminology. As a parent taking on the task of describing sexual relationships in the real world of today you must remember that words like “slut,” “whore,” and even “rapist” take on different meanings when used by different people. If you can’t be honest about the real world with your child then you have no business engaging in such conversations. Leave that to others who are more capable.

“Slut” has several different meanings, three of which will be mentioned here:

The most currently popular of these is the use by gender ideologues of slut as a “positive” label. This is the reclamation by feminists of what they assert was once a condemning insult. In this application, it is claimed that slut means a sexually liberated, free-spirited and unashamed woman positively exercising her sexuality. Picture the proud self-identifying sluts of the emergent public parades known as “slut-walks” around the world. In reality, the term “slut” used in this context really means “grifter.” A self-identifying feminist slut is as sex-denying, as condemning, and as hatefully judgemental as a klansman opining on issues of the black community. Just ask a slut-walker if they’d like to go for a quick shag, and see that sluttiness precipitate into a shower of false outrage. “Sexually irresponsible jackass” might be another, more accurately descriptive, way to phrase it.

The term “slut” is also used to condemn a woman of truly open sexuality. But interestingly, this condemnation is often from another female. The sexual openness of one woman is, in this context, treated as de-valuing the woman offering that condemnation. This is also likely why among a certain subset of the feminist mainstream, sex-workers are criminalized and marginalized. Female prostitutes, by providing sexual access for a finite exchange of money, break the sexual trade-union of state feminism. A slut who, within the reasonable limits of hygiene personal capacity, will fuck just “anyone” (or the whole hockey team) is seen by sexually-withholding women as a threat to the control of the market.

The final use of the term “slut” to be mentioned here is the usage of the term by men. In this instance it is a term of admiration for women who place high value on honesty in their own sexual communication, as well as physical affection, openness and sexual disinhibition. This is by far the least-commonly used of the three different meanings of slut. But it is also a genuine term of admiration and affection – even among men who themselves are sexually insecure, or sexually cautious.

Related to the multi-definitioned term “slut” are two other words, namely “whore” and the aforementioned “grifter.” “Whore” of course is a much-misused term. Opportunist lawyers, politicians, attention seekers and other bottom feeding creatures are regularly labeled as whores, in an abuse of the word, and a failure to understand the nature of actual pay-for-sex merchants. Actual whores – of the type practicing their business honestly, are arguably

a valuable part of their community. They provide a useful service, often under very difficult conditions. Much of the world still criminalizes the independent practice of sex for money, creating a criminalized environment of escalated harm for sexual service providers as well as their customers.

“Grifter” is of course a term somewhat out of fashion in modern usage. This may be because the practice of grifting so closely resembles what is the populist ethical practice of sex, and manipulation through access control.

A fourth term, “rapist,” is perhaps the most troubling of these terms. Among the gender ideologues presently dominating public narrative – like Carina Kolodny – a rapist is any man who is labeled one based on no more than the whim of a female accuser. The term once meant a sexual criminal, including women sexually abusing minors or anyone else who couldn’t reasonably consent to sex. However, “rape,” while it retains the powerful stigma and condemnation of violent sexual victimization is increasingly coming to mean any sexual activity in which a member of the disposable sex participates.

The disposable sex being you, my son.

But of course, in the practice of parenting – particularly of boys, these are just a few of the talks a responsible and loving parent will have to have. It is boys now being raised with an awareness of this culture’s need to control them through shame and coercion who will grow into men who cannot be controlled, or manipulated to their own self-destructive utility to others.

What the gender ideology of State Feminism always promised, namely a humanitarian, equalist society, is coming. But it is not coming from feminism. Even so, it’s coming with the inevitability of gravity, and it will be boys going their own way – and the men they become who bring it. These men, some of whom exist now as MGTOWs, are not men allowing themselves to be defined by their utility, or by their approval by women. They are not the tamed lap dogs that even radical feminists privately find repulsive just as they publicly demand continued male obedience.

It is not the point of this article to establish the thesis that boys are not naturally any of the evils routinely heaped onto them as if defining masculine identity. For the real parents of boys, this simple reality requires no exposition except for you to explain to them that the popular narrative lies about them and subjects them to unearned hate, to to teach them to be aware of it without accepting the hate. The talks you, the parent of a boy will have, will arm him to defend against the self-hatred they want him to absorb, and arm him to be ready to define himself by his own compass, and to armour himself against a poisonous wind which would warp him into a man of conditional identity rather than sovereign adulthood.

Your son should know that a boy taught to be a “good man” by feminist standards is one whose public personhood depends on consensus of utility and approval by dysfunctional women and their lapdogs. His identity to them is dependent, and referential. A “real man” is based on the (stated or unstated) agreement of his mother’s friends. And boys raised by mothers to be these pleasing slaves, so that they may one day be approved of by their female contemporaries, eventually becoming the cooperative beasts of burden we typically call husbands and fathers. Do your son a favour and teach him not to allow himself to become a compliant servant of men and women who would use him as a disposable utility.

Finally, teach your boy to use his own best judgement, and to seek only the counsel of those who first prove that they believe he is a sovereign adult and that women should be treated as no less and no more than that. Otherwise, teach him to beware those who would confer on him any identity he himself does not gladly accept or, better yet, craft for himself.

Teach him also of the ideologues who hate him based only on an aspect of biology, and to recognize them. And let him learn to fuck their shit up.

ElevatorPress: How Feminists are Making Their Move on the WordPress Community

Paul Elam · 10 January 2014 · Archived copy · Original

WordPress geeks won't be able to say that I didn't warn them. Their friendly and quite frankly remarkable open source community is about take a very serious turn into turmoil, thanks to feminist ideologues.

We have already seen this happen in the atheist/skeptic movement with the likes of Rebecca Watson, PZ Myers, et al, and with the gaming community's interloper-in-chief, Anita Sarkeesian. Other components of the tech industry have been similarly targeted. Think Adria Richards of Donglegate fame. The feminists are coming in to co-opt and to dominate. And the result will undoubtedly be the same. There will be disharmony, warring factions and the resultant stagnation of purpose that comes with it.

They are even approaching this with the same M.O.. First, set up the victim narrative; create a crisis for women that literally does not exist. This is done by a small number of very vocal ideological women who claim to be victims, and who need "special" enforcement of even more "special" rules, in order to make them feel safe and welcome (because we all know that women are not welcome anywhere, especially by men, right?). Then, of course, the idea is to punish anyone who disagrees with them with demonization and ostracizing.

The white knights in any given community, seeking female approval and an ego boost, will ride in and do the heavy lifting for them, demanding that the community in question bend to their demands for the sake of decency and everything holy.

As always, the ultimate objective is not enhanced safety, but control; control of language, control of rules and ultimately control of everyone's thinking.

In fact, the very first, but completely unmistakable signs of this happening have already begun in the WordPress community. Further research may uncover more information, but for now I suggest that members of the WordPress community can mark January 7, 2014 on their calendars as the day the effort to undermine their community started.

It begins with a piece by Stephanie Leary writing in Women of WordPress, "How to Report Harassment at WordCamps." WordCamps are are regular conferences/social events attracting WordPress users and developers. They are highly informal affairs which Leary wastes no time redefining, saying, "[T]hey are in a sense our workplace."

Of course, we all know that harassment in the workplace is totally unacceptable, don't we?

Leary needed an attention grabbing bit of foulness to convince others of the egregious sexual harassment happening to women at WordCamps. Her only problem was that she did not have one to cite. So, she borrowed a case from another community, science-fiction buffs, and used a year old story of a sci-fi fan who alleged that there was a serial harasser in their midst.

Very compelling if you don't require evidence. Not that this sort of thing does not happen, but just saying.

As to her own community, the one she now wants to rouse to action, her investigation there yielded a "couple of people who'd experienced minor harassment but hadn't reported it to the organizers."

That is literally all she had, but it was enough to set the chain of events we have seen so many times before in action. First, and so predictable, a white knight was quick to respond. The very first comment on her article was from someone named Alex Vasquez.

"It's sad, yet not surprising," he said, apparently of the couple of minor alleged incidents that were not reported, "that we have to account for things like this at WordCamps."

Leary was quick to come back and thank Alex for being so gallant. The rest of the comments were quite supportive.

Calls to name and shame (with one exception concerned about libel) formed the group consensus.

But of course, it did not stop there.

Just yesterday, Sarah Gooding of WPTavern chimed in and escalated the conversation, with her offering, "Cultivating a Culture of Respect in the WordPress Community."

If you think that has a distinct social justice warrior ring to it, just wait till you read it. It is straight from the Rebecca Watson handbook, complete with a call for designating safety officers so that women will have someone to whom they can report their "harassers."

No potential for abuse there.

After advising us of "a few incidents of [uncited] harassment," that have "popped up" in their community, Gooding lets us know that they now have a "movement to create a Code of Conduct or set of Community Expectations." That task is being handled by one Jen Mylo, who is heading up their "Community Expectations," team. She brings with her the predictable mindset, especially in her concerns about "people who've never thought about what it's like to be a member of a minority or anything other than able bodied/financiallystable/caucasian/American/male/heterosexual/bearded/whatever-the-majority-is might not realize how unwelcoming some language or imagery may be to those who are different."

Do you hear that you insulated, unthinking, privileged straight male neckbeards? Your training, excuse me, *your* code of conduct (it applies to no one else), on making women feel warm and welcome is on the way. And if you don't think that you will toe the line, and roll over when instructed, you better ask around.

As we have seen in other communities, the initial dissent was also quick to appear. Raelene Wilson at wmpudev quickly penned a response to Gooding, stating that the idea of security offices designated to handle unwanted advances is "ridiculously over the top."

"Come on," she asks, "are we in high school?"

No, Raelene, but if your community yields to this nonsense, you will wish you were. The standard of the infantilized woman is on the way to WordPress. And it will cause more damage than I can possibly describe.

But don't take my word for it. After all, I am just a crazy men's rights guy. I wear a tin foil hat and see feminist evil under every rock (when I am not snickering, twirling my mustache and trying to relegate women back to the kitchen).

No, I am not someone you should listen to at all. But perhaps you should spend a little time investigating what has happened in the atheist/skeptic community, as well as in gaming and other tech sectors after feminists asserted the victim narrative and started making demands in those communities.

That is what is in store for the WordPress community right now.

If, on the outside chance, you do that investigation, and it understandably raises some hair on the back of your neck; if you don't want to see the same thing happen to a community that you now obviously feel connected to, then the solution is for you to talk to your male counterparts, and to do it quickly.

You see, those guys stepping up to pat the showboating victims on the head, who puff out their chests and do the Dudley Do-Right for those poor little girls that can't handle an unwanted come on, those are your real problem. They are the stalwarts for turning you into a child. It makes them feel like a real man™

Shut them down and you shut down the attack. Yes, it is an attack, on your community. And no one can shut them down as well as a woman. In fact, the only people that can shut them down are women. When men try to do it, those obsequious saps only see it as an opportunity to prove how brave and manly they are. That makes the battle intensify, for some taking on the appearance of a conflict between men and women. That is precisely what the ideologues want, and if they get it they will win, every time.

The only way to prevent that is to tell those men, pointedly, that you are insulted by their assumption that you can't take care of yourself. After all, it is insulting, is it not? And while you are at it, keep telling those ideologues that they don't speak for you or the other adult females in the room.

Yours is not the first community to experience this problem, but if the women in your ranks who have agency and autonomy take a stand, you might be one of the last.

DEMCAD & Robert O'Hara on Anti-Male Bias in Education, False Rape Accusations & Sex Double Standards

AVfM Video Source · 11 January 2014 · Archived copy · Original

AVfM's News Director Robert O'Hara recently sat down for an extended chat with Libertarian Reginald Kaigler on his DEMCAD channel about a number of important issues.

You can subscribe to Reginald's DEMCAD channel here.

Contribution and kids

Clint Carpentier · 11 January 2014 · Archived copy · Original

I was standing there at my job site, an utter hellhole which had never been ready for my contribution to the renovations; I'm a flooring installer, and I require the general construction to be complete before I add my professional touches for the leisure class; needless to say, the renovations hadn't even begun, but I didn't know this at the time; it turned into an utter sideshow of agony, akin to trying to have sex while giving birth; why would you do such a thing?

It started out innocently enough, the guy was going to remove two hallway closets, a bedroom closet, and use the space to expand the bathroom. As all the necessary spaces were in the same area, and somewhat out of the way, it wasn't terribly inconvenient; but it cost me two days of prep-work, because I had to prep two halves of the house at separate times, and being an hour drive from home, this it also cost me in gas. It snowballed from there, going from changing the direction of the vinyl plank to diagonal, to ripping out drywall in an area I was about to enter. What would have been a two week job, turned into a four week job stretched over two months; and the only reasons I kept plugging away at it was, I needed the work (usually not a major driving factor in my tolerance for retardation, but…), and the guy's wife was due to give birth and they were hoping to be moved in before that happened… it didn't.

So there I am, at the final stage, the most ignorant part of the job without the rest of the hang-ups involved, ready to burn the house down, smoking a cancer stick and staring at the chains on my van which were required to get up the icy driveway. It dawns on me the inane importance of having kids; I have three of my own, all girls (guess I'm not man enough to have a boy), and I'm pragmatic enough to understand that those girls will be my only real contribution to humanity. In my job, I bust my body all day, not for my customers necessity, but for their luxury; my customers literally walk all over my best work, and there's no real benefit to them that I do this; unlike carpenters, plumbers or electricians, my customers won't suffer by making do with plywood floors.

I'm reminded of a little fridge magnet my mother has which has a charming feminist sound bite, "Well behaved women rarely make history." This of course brings to mind several connotations that the feminist who wrote it didn't think about; first, that neither do well behaved men; second, in order to make history, you actually have to DO something, either for or against humanity; third, most people don't care to make history even when the opportunity is handed to them, more often than not, they make history by accident.

There will never be a flooring emergency which I will miraculously solve in the dead of the night in forty below weather, which will somehow save lives; nor will I ever acquire the skills necessary to solve some great humanity mystery. I will never do the flooring in the White House, Buckingham Palace, Parliament Hill, or even so much as a three star hotel. My job is one of invisible luxury, in which case, should I be doing my job in the house of anyone of any sort of fame, they will never know who did the floors, only that something doesn't seem quite perfect enough for them to tread upon. So much for the down sides, Patriarchy hurts men too, right.

So why is it I actually do my job. First and foremost, every job is different, therefore it's a constant challenge; even cookie-cutter homes are slightly different. Second, it keeps me in reasonable shape, maybe not "good health", but that's mainly due to other life choices (smoking and energy conservation). Third, I work in women's houses; people ask "who controls the money" well, who chose the color of the floor, it ain't cheap, and neither am I; as an added bonus, I have a foot fetish, and women are comfortable being barefoot at home; I've also had some experiences that any blue piller would envy, but would suck the breath from any sane red piller. Fourth, it puts food on the table; when there isn't a recession, I make damn good money, which exacts a hard toll on my body (if women are "taking over" during a recession, why am >I< not working?

Because the money they use to afford me, come from husbands pockets). Finally the fifth reason, it's a happy medium; it's above the minimum wage status, yet below the responsible status; that is to say, I won't be viewed as someone stuck in a "no-where job" at some fast-food joint or gas jockeying, or packing groceries; but I'm also not

responsible for any flaws which may endanger the inhabitants of the house after I'm gone: carpenters build houses which hover over the homeowners, plumbers install pipes which will hold water in lines hidden in and under the house, and electricians install inherently dangerous wires in all the walls and floors and ceilings, and those trades are responsible for any "accidents" which happen after; I… am responsible for something peeling up off the floor and scratching a toe, yet I will hear more grief about how my job looks, than any of those guys together, cuzz cosmetics are of almighty importance, but a cheap plastic shower stall is… "prudent stinginess".

So now I've assessed my worth to civilization and humanity in general as little more than a sperm donor and parasite feeder; yay me. The sad thing is, this is the reality for most men in general; our greatest contribution to humanity, having kids and ~~raising them~~ enabling adulthood. Even IF, through some miracle of "good parenting" we inflict the next great mind which MAY change the world as we know it, we will be nothing more than a footnote as "son/daughter of Mr and Mrs who cares…"; yet that is good enough for us, we can wear that with pride, "that's my child!"

The people, who have impacted the world the most, have had few – if any – kids of their own. It seems strange to me, that a man's life can be summed up as such, "I made it to old age, I paid my taxes, and I've had kids." I'm not knocking kids, I love my three girls and hope the best for them, they are my… everything; there's no other way to state it, they are literally, the sum total of my contribution – as just another cog – to humanity, and that's just plain reality.

When I came to this realization, as I flicked my butt across the icy driveway, my heart sank. It's not that I'm ashamed of amounting to very little; I'm pragmatic enough to understand that the world can only handle so many Albert Einsteins, Nelson Mandelas, Richard Dawkins', etc. No, it's because us cogs, whose only contribution is our kids, who are willing to invest our blood sweat and lives, to ensure those kids see adulthood with the best chance we have the means to provide. Those kids are the very weapons which can be used to decimate us in a matter of heartbeats; for blue pillers, it is abject blindness that they have kids in the quantity that they do; for us red pillers, it is profound courage under a Sword of Damocles.

An interesting tale that; The Sword of Damocles. Damocles was pandering the fortune of the tyrant Dionysius, who offered up his throne; Damocles eagerly accepted, but Dionysius had a sword hung over the throne by a horse hair; Damocles soon gave the throne back as "too much fortune for such a humble man as himself". A powerful story for the MGTOW community.

I am saddened, that so many women would eagerly cut the horse hair on a whim. Not only would they cut it without a moment's thought, but ridicule the man's demise; and then have the gall to wonder why other men aren't rushing up to replace him, and shaming them for not having the balls to meet her desires.

And yet, while kids become the shackles and tools of torture and execution for women to use against men, they represent a life "do-over" for women. What I mean to say is, no matter how terrible the life choices a woman makes, when she has a kid, it's like she's considered to be reborn; tools of her redemption, to remake their mother's lives. I don't get it. I remember often hearing "kids are blessings from god"; and when I still believed, I always wondered why nuns never had children, and yet the sewage of society bathed in brats.

I can understand why men would risk their lives for their children, after all, they are in fact, their lives, the whole point of their continued existence. What I can't understand, is how we let our kids become the legislated tools of women; kids are kids, not tools… aren't they?

Gender feminism: the approaching crisis

Mike Buchanan · 11 January 2014 · Archived copy · Original

A young gender feminist blogger, Ellie Slee, recently wrote a blog piece containing a false allegation about J4MB. It was published by *The Huffington Post*. I politely pointed out to her that the allegation was demonstrably false, but as I'd anticipated – because she's a gender feminist – she was willing to neither retract the statement, nor apologise for it. I contacted the legal team at AOL – *HuffPo*'s parent company – and the offending allegation was swiftly retracted.

Impressed by the professionalism with which the matter had been handled – given *HuffPo*'s business model, I feel confident they weren't aware of the misleading statement in advance of publication – I was intrigued to get a call from a supporter suggesting I offer blog pieces to *HuffPo*. It's well-known for being left-leaning so I doubted they'd publish any pieces from me, but I got in touch anyway. The lady there was very polite, and asked me to submit a piece for consideration. I duly submitted an 800-word piece, as requested. Like all short articles, it took a surprisingly long time to write. It takes so much less time to write a long article.

I then had an exchange of emails with the polite lady, and it soon became evident that the changes she required to make it acceptable for publication by *HuffPo* were such that I wouldn't be prepared to put my name to the piece. But having spent time writing it, I thought the least I should do was publish it elsewhere. So here it is, modified only with an expanded 'author biography':

Gender feminism – the approaching crisis

I lead the British political party which campaigns for the human rights of men and boys; *Justice for men & boys (and the women who love them)*.[1] Their rights have been increasingly assaulted by the actions and inactions of the state for 30+years, although British men collectively pay 72% of the income tax collected in the UK, and women only 28%.[2]

In our public consultation document[3] – the precursor to our 2015 general election manifesto – we cover 20 areas where men and/or boys are disadvantaged, generally to advantage women and/or girls. They include fathers' access to children following relationship breakdowns, legislation, education, welfare, employment, family support, marriage and divorce, domestic abuse, healthcare, the justice system, the business sector, homelessness, suicide prevention, and male genital mutilation ('MGM'). We've repeatedly asked feminists to point to areas where the state disadvantages women and/or girls. They've collectively come up with *nothing*.

In *Who Stole Feminism? How Women Have Betrayed Women*, first published in 1994, the American feminist Christina Hoff Sommers made a distinction between 'equity' feminists such as herself, and 'gender' feminists. Another American feminist, Camille Paglia, wrote in *Vamps and Tramps* that the book '… uses ingenious detective work to unmask the shocking fraud and propaganda of establishment feminism.'

Hoff Sommers defines equity feminists as people (not always women) who believe in equality of opportunity, and equality under the law. The vast majority of people who self-identify as feminists are equity feminists, and while I wouldn't identify as a feminist, I believe in those things too.

In stark contrast gender feminists (not always women) strive for female supremacy, regardless of the consequences. They're driven by misandry – the hatred of men. Gender feminism has been a defining ideology of the political and other classes in the UK for 30+ years. Under David Cameron's leadership the government is progressing all the gender feminist agendas of the 1997-2010 Labour administrations.

Gender feminist narratives consist of conspiracy theories, fantasies, lies, delusions and myths, which become 'public knowledge' through endless repetition. Compare what you *believe* to be true about Domestic Abuse/violence ('DA') with a few facts:

1. Around 300 international studies show that women are as physically aggressive, or more aggressive, than men with respect to intimate partners.[4]

2. 40% of DA victims are male.[5]

3. Where one sex is the sole perpetrator of DA, it's more likely to be a woman than a man.[6]

4. Only 4% of female perpetrators of DA report self-defence as their motivation.[6]

Despite these facts, state support for male victims of DA is close to non-existent.

For the past 30+ years in the UK gender feminists have been assaulting almost every pillar of civilised society. The mainstream media in the UK – press, radio and television – haven't provided any in-depth accounts of the impact of gender feminism over that period. It's hardly surprising that most people don't yet 'connect the dots', but public consciousness is growing rapidly.

Gender feminists are immune to rational challenging, and shamelessly refuse to retract misleading statements they've make in the media. Their most *outrageous* claims are accepted at face value by journalists and interviewers. Our list of gender feminists caught making misleading statements and refusing to retract them in response to our public challenges is lengthy[7] and includes Kat Banyard,[8] Caroline Criado-Perez,[9] and Janet Street-Porter.[10]

For decades gender feminists have used shaming tactics to silence men, but their tactics are powerless against the rapidly growing army of Men's Human Rights Advocates (MHRAs). They present MHRAs as misogynists, sexists, rape deniers… in short, they *lie*. It's their default tactic.

Gender feminists are facing a crisis. They're being challenged not only by men, but also by women, who are rejecting gender feminists' claims to speak and act on their behalf. Mothers are angry at the education system's treatment of their sons. Women in general are recognising gender feminists as men-hating ideologues, and an increasing number – notably university students – see feminism as an outdated term.[11]

We're seeing the emergence of 'Honey Badgers', women self-identifying as MHRAs. They're fiercely intelligent and independent-minded. One of the best-known is Karen Straughan ('GirlWritesWhat') a Canadian. Her YouTube video library[12] *demolishes* gender feminist narratives.

I recommend you subscribe (no cost) to the American website A Voice for Men,[13] the most-visited (and most influential) men's human rights advocacy website in the world. The site features articles (my own 15 are here)[14] – videos, and radio shows by many MHRAs including the Honey Badgers Erin Pizzey,[15] Karen Straughan,[12] Janet Bloomfield,[16] Diana Davison, Della Burton, Alison Tieman, Dr Tara J Palmatier,[17] Anja Eriud[18] … By subscribing to AVfM you'll have a front-row seat from which to witness the approaching war between men and women jointly driven by concerns about human rights, and female supremacists driven by hatred of men. Which side will *you* choose?

If you're now in need of some light relief, try this.[19]

Author biography

Mike Buchanan is a men's human rights advocate and leads the political party *Justice for men & boys (and the women who love them)*.[1] He also leads:

►Anti-Feminism League[20]
►Campaign for Merit in Business[21]
►Alternative Sexism Project[22]

He owns the self-publishing company *LPS Publishing*[23] and has written nine books including:

Feminism: the ugly truth (2012)

The Glass Ceiling Delusion: the real reasons more women don't reach senior positions (2011)
David and Goliatha: David Cameron – heir to Harman? (2010)

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What if the U.S. government spent nearly $1,000,000 bucks to promote and study porn?

Hannah Wallen · 11 January 2014 · Archived copy · Original

What if said funding, provided to an endeavor called the Everyday Erotica Project, were to cover the following:

- a feature-length documentary, *Between the Sheets*, for international television broadcast, focusing on the global community of erotic visual media viewers, writers, directors, actors, and crew
- an interactive, content-rich website allowing the website's users to see erotic visual media in a broad context across time and space
- an academic symposium on the past and future of erotic visual media hosted by the American Folklife Center at the Library of Congress
- a nationwide series of theater programs dealing with the past, present, and future of erotic visual media, plus a traveling exhibit, organized by the Adult Film Association of America

What if the project description glorified erotic visual media and the businesses surrounding its consumption?

What if the project description laid out a plan to "bring together disparate groups of scholars, writers, viewers, editors, erotic visual media fans, and the general public, to launch an entertaining, substantive, lively discussion about how everyday erotica is created, who consumes it, and how it helps to shape private lives and public cultures?" Wouldn't that sound a bit like federally funded pornography creation and promotion, and industry networking, all thinly disguised as academic study?

Do you think there might be *a bit* of public outcry regarding that spending?

Would people not question the point of federal involvement in the porn industry?

Would the argument not be made that there's not sufficient benefit to the U.S. population to justify federal funding for such an endeavor?

Would feminists not loudly question why women's hard-earned tax dollars should go toward paying for what amounts to glorification of and support for sexual entertainment for men?

Of course they would.

There would be hell to pay, and probably a lot of shaming thrown in for good measure. How dare the patriarchal overlords fund such a one-sided project? How dare they throw women's money at behaviors to which many women strongly object?

And for at least *some* reasons, they'd be right. Such funding which would not be in the interest of the general population. Federal money shouldn't be spent on something so unnecessary – so *frivolous* – not because a portion of the population finds it abhorrent, but because it's not a national need. It's entertainment, and private commerce. If such a project were conceived, it would and should be up to the industry to fund it.

So what if we replace "porn" with "romance novels?"

Now you have a real government funded program. The Popular Romance Project is Wastebook 2013's 3rd item, with spending listed at $914,000. Other funding for the project was provided by Mass Humanities, Romance Writers of America, Tavris Fund at Brandeis University/Women's Studies Research Center and donors to a Kickstarter campaign.

Take everything I've written above about the Everyday Erotica project, substitute the reference to romance and romance novels for every place where I mentioned erotic visual media, and you have the gist of it. According to its website, the Popular Romance Project "will explore the fascinating, often contradictory origins and influences of

popular romance as told in novels, films, comics, advice books, songs, and internet fan fiction, taking a global perspective—while looking back across time as far as the ancient Greeks." The feature-length documentary will be called "Love Between the Covers." The academic symposium will be hosted by the Library of Congress Center for the Book. A nationwide series of library programs will be organized by the American Library Association.

This is no less wasteful or sexist than it would be for the government to fund a project to promote and study porn, and politicians in the U.S. would know better than to even try. In fact, according to former Library of Congress curator Ralph Whittington, the Library collects nearly everything (including phone books) but not porn. Yet the National Endowment for the Humanities had no problem throwing nearly a million dollars at a project centered around material which is nothing but sexual entertainment for women.

Of course, there are those who will cry, "But this is different! This is *sophisticated.* Porn encourages the objectification of women! Romance novels don't do that!"

Of course, they do.

Every complaint feminists make about pornographic portrayals of women can be made about portrayals of men in romance novels written with women as the target audience; they promote in women unrealistic standards of male aesthetics, unrealistic expectations, and an unrealistic and exploitative attitude toward men. If one argues that these portrayals have little or no effect on the female reader's relationship with men, then one has no business making claims related to portrayals of women in pornography.

The difference isn't in the effects or validity of the material. It's a gaping double standard within society's attitude toward the aspect of the target audience which makes these media entertaining to them: their sexuality. Male sexuality is treated as aggressive and controlling, and women in heterosexual interactions are generally seen as being acted upon by the men they're with, rather than as participants in a mutual experience. Therefore, sexually suggestive or explicit entertainment for men must be treated as dirty, shameful, and exploitative, and hidden away from public view. On the other hand, female sexuality is treated as valuable and important. Important enough that even a woman's most mundane effort at heterosexual interaction is treated as a favor or prize offered to the man involved. Important enough for the National Endowment for the Humanities to tuck nearly a million taxpayer dollars between the collective straight female population's lascivious… covers.

Feminists complain that women are slut-shamed for expressing their sexual needs whilst men's sexuality is celebrated, yet the stark difference in social and official response to gender-targeted sexual entertainment tells an entirely different story.

Paul Elam vs Michael Flood on Male Studies

AVfM Video Source · 12 January 2014 · Archived copy · Original

Michael Flood makes a cute little case for himself on why no one but feminist ideologues should be allowed to study men and masculinity. PE

Does Metro News support Holocaust Deniers?

AVfM Video Source · 12 January 2014 · Archived copy · Original

We’re not saying Omar Mouallem of Canada’s Metro News is a Holocaust Denier, nor for that matter that Dr. Cristina Stasia is secretly a supporter of the Ku Klux Klan. However, based on the evidentiary standards of Metro News up in Canada, we have to say that with such serious allegations, well… questions must be asked. For more, please see this important report from Nick Reading, Karen Straughan, and Men’s Rights Edmonton:

The creator of ManWomanMyth returns!

AVfM Video Source · 12 January 2014 · Archived copy · Original

It appears that he'll be taking a new direction and a slightly new focus, but one of the best of the best has returned:

Subscribe to his new channel. Right here.

This is a day to remember

Paul Elam · 12 January 2014 · Archived copy · Original

Tory Shepherd, an Australian "journalist," with a long time reputation for libel and publishing falsehoods, has just spearheaded the expected ideological attack on the Male Studies initiative that was to launch at the University of South Australia in the near future.

http://m.adelaidenow.com.au/news/south-australia/lecturers-in-worldfirst-male-studies-course-at-university-of-south-australia-under-scrutiny/story-fni6uo1m-1226800150348

Sources close to the story report that this is likely a terminal setback for the new initiative which would have helped academicians better investigate and understand problems like male suicide, depression and educational failure.

The article by Shepherd is saturated with the typical lies, e.g.: that the SPLC named AVFM as a hate group, which they did not, and that this website regularly calls women "bitches and whores," which it does not. She also implied a connection between AVFM and those championing the initiative which does not exist.

In writing this article Shepherd actually served as a mouthpiece for academic feminists invested in blocking the attempt to study human males in a non-ideological, scholarly fashion. Most of you will not be surprised to see Michael Flood's name among the critics.

It is yet another example of the fascism that now typifies the feminist establishment, and as such of course it will result in more who are overtly hostile to that fascism, which is now all but synonymous with their cause. That will happen even as they repress moderate, academically oriented individuals simply concerned about the issues facing men and boys.

It is another very, very dumb move from very, very corrupt people.

The Men's Human Rights Movement is not going to go away. Indeed, even as we regret the temporary setback of an important and valuable initiative, we do welcome another opportunity to shine a light on the ideologically twisted agenda of people who would undermine an academic program with the ambition to enhance our understanding of an egregiously underserved population.

This type of bullying and public deception is precisely what has catapulted the Men's Human Rights Movement into rapid growth and increasing popularity in such a short period of time. From assaultive, criminal demonstrators in Toronto blocking doors to a lecture on male suicide, to this – an obviously orchestrated attack on honorable academicians — the reality of what feminism has become, and the depths to which it has lowered, is again in full public view.

There will be other similar setbacks in the future. That is the brutal truth of the matter. As we know, feminist ideologues are well placed with the luxury of great control. But while this is clearly an exercise in their power, it is an exercise in power that is waning.

Now, and in the future, they will only be successful in their attacks against supporters of men and boys who hold the most promise for the non-acrimonious advancement of the issues. They will only cower and stop those who will be cowered and stopped, clearing the way for those who will not.

We have seen this pattern before in every civil rights movement in history. They will persecute those who would work with them, till what is left are those who will not.

Men's rights is an idea whose time has come. The desperate and despicable actions of those holding to power will not stop it. Indeed, they will only accelerate the process of their own eventual downfall.

We will force their hand, again and again. And each time they demonstrate their moral bankruptcy; their limitless capacity for tyranny, the more they will generate the contempt and indignation they deserve. And the more people

will realize that the only way forward is straight through them.

Today, we moved one step closer to that day.

Through the feminist looking glass

Diana Davison · 12 January 2014 · Archived copy · Original

> "If I had a world of my own, everything would be nonsense. Nothing would be what it is, because everything would be what it isn't. And contrary wise, what is, it wouldn't be. And what it wouldn't be, it would. You see?" ~Lewis Carroll, *Alice's Adventures in Wonderland*

Only a world crafted by feminists could be so surreal.

And so we awake in a strange room full many doors of different sizes. A bottle labelled "drink me" and a platter of small feminist patty cakes promises to help us on our journey but it is only through ingesting these sketchy offerings that we may discover where each door leads: Truly a world of nonsense.

Let us begin as an anonymous traveller.

Anonymity can be a noble state; the right to which is considered highly valuable in a free country. Nobility itself is the question at stake as, trapped in the room, we take a drink and shrink to the size of an ethernet cable in order to step through door number one.

As the gateway slides shut behind, the ground gives out and we are falling. The vastness of the internet twists and turns with endless possibilities yet with every click of the (Dor)mouse we land at a mad tea party in which some woman is afraid of getting raped. At this party, it is always six o'clock, someone is always getting scared of turning on their computer and, when the cups are empty, everyone just moves to the next chair and it's six o'clock all over again.

The Mad Hatter gleefully pours more tea.

A riddle is posed: "Why are women targeted for more harassment on the internet?"

"They aren't," we reply.

"That's just your white male privilege," says the March Hare.

> Some argue that racial and gender harassment are part and parcel of participation in online discourse. As one white man commented on my prior post: "Welcome to the jungle . . . . If you want to have a voice . . . just do what we have been doing for over a decade and laugh it off." (In context, "we" meant "white men.") Of course, it's easy to talk about "laughing it off" when, because of your status as a white man, you're virtually never the target of identity-based harassment that deploys historically subordinate or marginalized status as a silencing tool.

When we try to explain that online harassment is based on convenience and laziness, not on race or gender, everyone stands up and switches chairs again. Trying to keep up a dialogue, we attempt to point out that calling all dissenters "white men" perpetrates the very act the author purports to be fighting but the clock faithfully strikes six again and the table is too circular and shifty to recognize hypocrisy.

A wisp of smoke drifts through the air and, hoping it is a puff of logic, we follow the scent. A caterpillar lounges atop a mushroom, drawing on his hookah pipe, and tells us "Internet anonymity is passé." Confused, we wonder if passé has another meaning in this strange world.

"Really? I thought the 'hacktivist' group Anonymous were the vigilante public hero 'rape culture' destroyers the feminists have been dreaming of." We wait, brows knitted, for an explanation.

"Yes, but they turned on us. And now the internet is bad again." The caterpillar exhales a long, heavy plume and the

smoke grows thick enough to make our eyes water.

"…Everybody knows anonymity leads to bad behaviour!"

The caterpillar's laughter echoes after us as we stumble backwards into darkness and find ourselves back in the room with many doors. The carpet is now emblazoned with text outlining the sins of anonymity and the writing is clear:

DISSOCIATIVE ANONYMITY
Anonymity allows people to separate their actions from their real lives.

INVISIBILITY
Not facing people directly gives courage to perform uncharacteristic acts

ASYNCHRONICITY
Lack of real time interaction makes it feel 'safer' to act uncharacteristically

SOLIPSISTIC INTROJECTION
Absent face-to-face communication, people believe they know what others are thinking as if reading minds.

DISSOCIATIVE IMAGINATION
People feel they can leave behind the anonymous self and thus lack responsibility.

MINIMIZATION OF STATUS AND AUTHORITY
Authority figures are less relevant when people feel removed from them and protected by anonymity.

INDIVIDUAL DIFFERENCES AND PREDISPOSITIONS
Some personalities are more susceptible to acting out when offered anonymity.

SHIFTS AMONG INTRAPSYCHIC CONSTELLATIONS
Anonymous people may feel like their "true self" when given freedom to act without consequence.

Still absorbing the information, we near the legs of the table in the middle of the room where the carpet assures us these things are well known.

Mulling over our new found knowledge and feeling quite small, we find a bright pink ladder and climb until we reach the table top to partake of some high intensity feminist patty cakes. The transformation is quite astounding. As an anonymous and chastised person we find ourselves growing incredibly large at an astounding rate. With our new, enhanced size we open door number two and find our anonymous self in a court room. A very different scene ensues.

"OFF WITH HIS HEAD!" The Queen gorges herself on some tarts while glaring with menace at the accused before her. The trial has just begun and the whole room seems to cower before the bench.

"Shall I not get a defence?" The man dares to entertain a moment of hopefulness.

There is a brief conference and the Queen begrudgingly asks him to present his evidence.

There is some confusion as the man can't say who he is accused of harming. As the anonymous figure in the room, we discover that we are, in fact, the victim.

Apparently, we have been heinously raped and don't remember. Thankfully we have our anonymous online friends to help us figure out what happened.

> **I don't remember the assault – does that mean it isn't rape?**
> Just because you don't remember being assaulted doesn't necessarily mean it didn't happen and that it wasn't rape. Memory loss can result from the ingestion of GHB and other "rape drugs" and from excessive alcohol consumption. That said, without clear memories or physical evidence, it may not be possible to pursue

> prosecution (talk to your local crisis center or local police for guidance).

Just because we aren't sure we were raped doesn't mean it didn't happen and when a woman isn't sure, all her anonymous online buddies are there to encourage her to prosecute.

Expert witnesses are called and a robust pair of twins arrive to give evidence. They state their names before the court.

Tweedle-Tweet and Tweedle-Twat
Agreed to have a spat;
Tweedle-Tweet thought all sex rape
And Tweedle-Twat did not.

"It's only rape without consent."
Said Twat to Tweet, upset.
"You can't agree to such a thing,"
Said Tweet in a cold sweat.

And whilst the Tweedles twaddled so
The Queen's patience there did snap.
"We'll cut off his head tomorrow then,
right now I need a nap!"

The courtroom breaks into a disturbed silence and we are ushered off to prepare a statement which will be given via closed camera while enshrouded in screens so we don't have to either connect our actions to reality, tell anyone our name, participate in real time, face the accused, feel responsible for what we say, face the authority of the court, or act in a characteristic way, and thereby allow our "true selves" to attain justice.

Sequestered and distraught, we protest that nothing happened to us and we read a rug about these things but a crowd gathers around, cooing and coaxing and telling us that it's okay to be afraid and that rape is a terrible thing.

"But I wasn't raped," we mumble. The crowd grows aggravated.

"Of course you were. Women get raped every day!" They insist.

"But I wasn't…"

"You owe it to the team! No rapist should walk free!"

"I don't even know you people. How did I get here?" We get woozy as the feminist magical cakes start to wear off. The lights flicker as the court patrons turn into a deck of playing cards and seem to start flying erratically about the room.

We stumble our way back, amidst the flurry, to the strange corridor with many doors and they all slam shut as we fall the floor. The rug outlining the dangers of anonymity has disappeared. Feeling quite lost and disconcerted we look at the doors. None of them are numbered any more and we can't remember how we got here.

A smile appears in the middle of the room, followed shortly by a cat. It lounges and licks its paw luxuriously as we look frantically from door to door.
"Still curious?" the Cheshire's body flickers but its grin never wavers. "If you're looking for the door back to reality, it's over there."

We follow the sharpened claw to find a bright red door in the distance. It's hard to believe we hadn't noticed it before. As we move to turn the handle, a disembodied chorus of voices advises us not to enter. "This door leads to certain social death" it warns. "There is no turning back."

We turn the doorknob and walk through. We are not afraid.

> "Why it's simply impassible!
> Alice: Why, don't you mean impossible?
> Door: No, I do mean impassible. (chuckles) Nothing's impossible!"
> ~Lewis Carroll, *Alice's Adventures in Wonderland*

Unfortunately, unlike Carroll's story, we can not simply awake from a bad dream but we can do our best to rescue the bits of reality as they are being swept away from under us.

Anonymity is the current issue.

Anonymity is a social right that protects free speech in public places. The marketplace of ideas grants that freedom of expression allows greater diversity of thought which will be whittled down by selection of the best ideas.

Feminists claim that the marketplace of ideas demands we have to listen to them by virtue of them having an idea and claiming to be a minority. That is not the case. The marketplace of ideas permits that some of the people in that marketplace are going to think you're a cunt. That's how the marketplace works. Sometimes people just don't want to buy what you are selling.

What feminists demand is not a marketplace, but a captive audience.

Feminists hate anonymity except for when they love it: for women in courtrooms. Anonymity does not belong in a courtroom. Unlike public spaces, law is not conducive to anonymity for a multitude of reasons best outlined by Helen Reece in her article "Rape trials must be completely open"

Unsurprisingly, feminists have gotten it backwards. Again.

They want to talk about the need to remove anonymity, and I agree. It's time to have a real discussion on the issue. Let's talk about those studies that show how anonymity negatively affects social accountability and, when we're done talking about taking anonymity away from rape accusers, we can discuss the internet.

Attila Vinczer files suit against Carol Taggio, Dameian Muirhead, Janet MacMillan & More

AVfM Video Source · 13 January 2014 · Archived copy · Original

AVfM Canadian Activism director Attila Vinczer is going on all-out offensive against local police and school authorities in defense of his son. His video and notes on same are below, expect a fuller article on the matter within the next couple of weeks. You can subscribe to Attila Vinczer in the meantime:

Video notes:

Carol Taggio – school principal, Police Constable Dameian Muirhead badge No, 1618, Janet MacMillan – vice principal, Have collectively severely harmed my son Steven when he was barely 12 years old. Carol Taggio fabricated evidence and provided misleading information to police that began a chain of events leading to Steven being arrested. The incident was about a door that swung open and touched another child on the head. Carol Taggio failed to mention in her notes that this child's sister had moments earlier choked him at school making him distressed and hypersensitive. The parents of the child admitted to us at school that their son often over reacts.

Carol Taggio made up a lie that my son caused another child to have severe head injury and a goose egg on his head. She in writing insisted the mother take the child to the Hospital where the doctors found not even a bruise and certainly no bump on the child's head. In fact the medical report stated there was nothing wrong with the child.

I gave Carol Taggio a chance to clear up her lies at a Board Meeting appealing Steven's 20 day suspension. Instead of clearing up her lies, she continued to lie even more. Carol Taggio, after this meeting went ahead and privately attempted to fish for anything from my son to use against me and to deflect attention from her malicious mischief.

She asked Steven; "You don't really get along with your dad, do you? Reason you were late getting home a couple of times is you don't really want to go home to you dad, do you? You did not want to go to your appeal hearing, did you? Your dad just dragged you out there, didn't he? My son was smart enough not to fall for this ploy and refused to answer any of her leading questions. He just said, "I love my dad!"

Janet MacMillan, lied to CAS (Children's Aid Society) and the police that my son had cut another child with a pair of scissors. The CAS worker did a good job catching Janet MacMillan in her lie. Janet MacMillan called the police. The mother of the alleged victim told me that the school heavily pressured her to have my son charged. She was very uncomfortable with that and did not want to destroy my son. Consequently the Detectives closed the file.

For example, it is ironic how you can see Janet MacMillan at 1:29 hugging another woman, while I was called into the office about my son hugging his girl friend as they boarded the school bus. I was told that NO hugging is permitted at school.

Dameian Muirhead was called to the first event. He deferred the matter to CRP (Community Referral Program) where young children can do community service instead of going through Criminal Court defending against charges. I thought, it would be a good life lesson for my son to see how serious a Criminal Code violation can be. I only agreed to this program on a without prejudice basis, as I did not believe my son committed any crime.

Staff Sargent Detective Krista Kempster decided to order my son charged as a result of my inquiries about the CRP program. They wanted to psychologically assess my son for violent and aggressive behavioural tendency. I asked who would undertake this assessment and what their policy was. The women who attempted to answer me seemed very nervous, nebulous and hesitant to answer my warranted questions.

Dameian Muirhead attended my home and arrested my then 12 year old son Steven. We had to walk to the police station, where my son's legs buckled under the stress. I had to stop and thought I would need to carry him. Steven believed he was going to jail. At the police station, I vehemently argued my case pleading that Dameian Muirhead use his discretionary power and not lay the charge against my son. The Staff Sargent said NO, we have been

ordered to arrest and charge your son. Dameian Muirhead then said, “Steven sign this document or you go to JAIL!!!”

Children, especially boys are under attack at schools. Policy designed to protect children, is now harming them. School Boards have gone over the top. Police are called for non police matters. Children, usually boys, as young as five are labelled as sexual predators for innocently kissing a girl on the cheek. Schools are failing to provide a safe environment for children to learn, play and socialize. Schools have become increasingly inhospitable for boys.

FTSU Sverige

Paul Elam · 13 January 2014 · Archived copy · Original

The recent agitprop attack by Tory Shepherd against the Male Studies initiative at the University of South Australia might have discouraged some of us around here. That is, if we weren't so fucking good at what we do.

And what do we do? Well, among many other things we make sure that an ever growing percentage of the population gets to hear a rational and exceptionally well-articulated response to 50 years of feminist lies, disinformation and narcissistic delusions. We produce bricks of logic, throw them at feminism's glass house and then get a chuckle out of watching them walk barefoot though the shards trying to create more lies to explain what just happened.

In 2014 we are taking that to another level entirely, and it starts with Sweden.

If you have been watching the news and bulletins here for the past two days, you have seen more than one reference to the launch of AVFM Sverige (Sweden), the first, and one of the most incredibly important, of the new official regional AVFM Websites on the AVFM Voices Network.

Unfortunately, I was very busy with the Flood of bullshit lies being posted in Adelaide Now, and did not have the hours in the day to attend to this historic launch for AVFM, and for the Men's Human Rights Movement. Better late than never, as they say.

Folks, AVFM Sverige is a really, really big deal. It is a pivotal moment for all of us. It is, I am going to openly wager, the next big thing for the MHRM in 2014.

AVFM Sverige is being handled by a team of activists, headed by William Andersson. William is hard core red pill, pure FTSU, and he means business. While there are still some organizational matters to be tinkered with and refined, the basics are set in place. Soon, AVFM Sverige will be doing for Sweden, in the Swedish language, what the AVFM main site has been doing on an international level; which is to say they will be kicking ass and taking names in that country.

Can you think of anywhere else that needs it more or where the effect would be more profound for the men's movement? Sweden is ground zero in many ways, and we just dropped a bomb in it.

I want all AVFM readers, and the entire team at AVFM Sverige to know, that we have you covered. Sweden is one of those countries that gets kinda funny with blogging; what is said; who says it and how they say it. There is even a government permit required to go online and express your opinions through a website.

Oops. Too bad, fair Sverige, AVFM is not the property of — nor does it require the approval or permission of — the Swedish government to operate on a global basis. Any attempt to intervene in that will be met with yawns, giggles, and a brick wall.

AVFM Sverige is here to stay. And the issues facing men and boys in Sweden, a country now under fascist feminist governance, are going to be brought to the Swedish people, as well as everyone else in the world.

The problem of modern tyranny is that it has been protected by public support. The brainwashed masses, robbed of true history, misled with false information and propaganda, and shamed into compliance have abetted and enabled insane policies and outright oppression to occur, under the false belief that it furthered and enhanced the civil rights of a class of people who were never disadvantaged to begin with.

In order to correct that problem, the public will have to be educated out of it. That is what AVFM has been doing on a global level for five years, and that is what AVFM Sverige will be doing in the days ahead, right in the heart of the fascist, feminist beast.

There are other countries, and even individual US States on the way as well, all taking the global message, tailoring

it for local consumption, and bringing more enlightened people into the fold as they go.

Please join me in thanking and celebrating William Andersson and the other brave human beings of AVFM Sverige who will be setting an example for all of them.

Rationally irrational feminists

Jon Gunnarsson · 13 January 2014 · Archived copy · Original

Rational irrationality sounds like an oxymoron, but is actually a perfectly sensible concept. Roughly speaking, to be rationally irrational is to rationally choose to have certain irrational beliefs. People have preferences about which beliefs to hold—some beliefs are more comforting than others—so people may in some instances be happier holding irrational beliefs. Some false beliefs are very costly to hold—such as believing that cyanide is nutritious and water poisonous—but many generally are not, such as believing that Christopher Columbus discovered that the Earth was round.

The concept of rational irrationality was popularized by American economist Bryan Caplan in his book *The Myth of the Rational Voter*[1] to explain why people are much more irrational in their capacity as voters than they are in their capacity as consumers. Having correct beliefs about which products one likes is instrumental in choosing how to spend one's money. The consumer directly decides which products he wants to buy and is immediately rewarded or punished through being satisfied or dissatisfied with the purchased item. Being wrong about politics, on the other hand, is largely costless, since a single vote is exceedingly unlikely to sway the result of an election. Hence, a voter can indulge in irrationality and vote for the party or candidate with the strongest emotional appeal.

Thus, Caplan casts irrationality as a consumption good. Like with any economic good, the amount consumed depends on price and expected benefit. If an error is cheap, people will consume more irrationality. Similarly, if the expected benefit is high, this will also raise consumption, i.e. people will be more irrational when it comes to emotionally powerful topics, such as religion, and more rational when it comes to practical matters such as how to repair a car. Of course, Caplan isn't suggesting that people consciously choose to be irrational, but rather that they fail to make the mental effort of critical thinking on certain topics and instead just go with their natural prejudices.

I believe this model can also be applied to examine feminism. Feminists (and to a lesser degree most people in modern Western society) want to believe flattering things about women and they want to believe negative things about men. They also want to see men as patriarchal oppressors and women as their innocent victims. They are irrational insofar as they exaggerate the importance of evidence and arguments which support their prejudices (gender pay gap, low representation of women in parliaments and boardrooms, high beauty standards, unwanted male advances, "rape culture," etc.), and ignore or downplay evidence and arguments which point in the opposite direction (lower male life expectancy, higher incidences of violent crime against men, harsher criminal sentences for men, biased education system, etc.).

This conforms well with the rational irrationality model. Views about sex, gender, and gender relations are highly emotionally charged. Feeling like an innocent victim of unjust oppression who is finally fighting back against her abusers can be downright intoxicating. For male feminists, there could hardly be a higher calling or a more righteous task than to resist the patriarchy that is perpetuated by all those other, unenlightened men.

Having these beliefs is not costly for feminists. Among many circles, espousing such views, especially in a moderate form, is socially rewarded.

Given this high emotional benefit and low cost, it is hardly surprising that most feminists and feminist supporters drink long and deep from the heady wine of irrationality—or perhaps more accurately, they fail to apply their rational faculties in favour of keeping intact their comfortable prejudices.

This irrationality manifests itself in most everything feminism does. Even if the goal of feminism would be solely to promote women's welfare at the expense of everyone else, many of the means employed by feminists are unfit to attain this end. Take for instance maternal leave. Feminists favoured maternal leave because they irrationally believed it would help women. Laws forcing employers to grant their female employees maternal leave obviously help some women, so it is easy to see why an irrational or partially rational thinker could come to the conclusion that such a law helps women.

But a dispassionate analysis of the economics involved shows a very different picture. Employers are not charities, so an employer hires an additional worker only if he believes that the added productivity of the worker will bring in greater revenue than her cost (primarily in the form of wages). If employers are punished for hiring female workers through a law forcing them to reserve a job for years on end whenever the worker becomes pregnant, this means that the cost goes up. Hence, the demand to hire women of child-bearing age will go down, leading to reduced wages. Moreover, employers will be less willing to promote women into leadership positions. After all, the higher up an employer is in a firm's hierarchy, the more difficult it will be to find a temporary replacement for her during maternal leave.

What happens in effect is a redistribution of wealth from childless women to mothers. Women who don't have children and have no plans of having children are unfairly punished. Those who do have children and take advantage of maternal leave receive this privilege at a discounted cost. But even they do not necessarily benefit from this arrangement, because some of them would have actually preferred getting full wages even if it meant giving up a right to maternal leave. There is also a general loss of efficiency that always accompanies such governmental intervention in private contracts. Instead of being free to work out whatever contract is acceptable to both parties, the state limits the range of alternatives, which means that some mutually agreeable arrangements cannot be legally made. This also hurts employers and indirectly also male employees and older female employees.

Maternal leave is one of the many reasons for the oft-bemoaned wage gap. This gap, seen through the eyes of feminist irrationality, is just the sort of thing to justify fantasies of patriarchal oppression. Sober analysis of the situation would of course lead to the conclusion that the gap is primarily due to women's choices[2], but accepting this sobering reality would not be emotionally fulfilling. And so the explanation must be misogynistic discrimination.

Seen in this light, the gap must of course be challenged. This has led feminists to clamour for laws which ensure "equal pay for equal work," never mind the fact that there is no objective way of measuring what equal work is[3]. If the story of patriarchal oppression were actually true and the wage gap were the result of misogyny, then there could be nothing more destructive to women than a law mandating equal pay. In such a patriarchal fantasy land, the only thing that entices sexist employers to hire women at all is that they can get away with paying them less. If you then managed to mandate equal pay, then no employer would continue to hire women because now discrimination is free.

Reality is of course a different matter. Most employers are not sexists and are quite happy to employ women who have the right skillset. However, such laws lead to women becoming less attractive to employers as they must fear litigation if they don't promote their female employees often enough or if they pay them less than their male colleagues, even if such pay differences are justified by different performance. All of this stifles economic output, which hurts everyone in the economy, including women.

Thus we can see that many programmes promoted by feminists which were aimed at helping women, are actually harming them. Rational irrationality gives us a good explanation of this phenomenon. Individual feminists and feminist-friendly voters want to help women and have certain pre-conceived notions of what could be done to help women. When such a policy is proposed, they want very much to like it and support it. They prefer believing that the plan will be effective. Deeper questioning and analysis would reveal the plan to be misguided, but the beliefs of any individual feminism-supporter have a negligible influence on whether the proposed policy will be implemented, so the individual cost of irrationality is low, while the collective cost is high. Hence it makes sense for every supporter to be ignorant, even though everyone would be better off if all feminism-supporters faced uncomfortable truths with all of their rational faculties engaged.

So if this explanation is true, what can be done about this sorry state of affairs? Unfortunately, the rational irrationality model doesn't give us cause for hope. It suggests that feminists are not merely incidentally irrational, but are irrational for good reason (hence the label "rational irrationality"). Throwing arguments and facts at feminists will not work, since it's not in their interest to engage in a rational examination of the counter-evidence.

Neither will we have much luck convincing politicians. As Upton Sinclair put it, “It is difficult to get a man to understand something, when his salary depends on his not understanding it.” Once we have an anti-feminist society, we will have anti-feminist politicians, and no sooner.

Instead, we need to focus on the underlying economics of feminist irrationality. We need to raise its price or lower its benefit. I don’t see any effective way of achieving the latter. We can’t control other people’s feelings. But there are a number of ways to raise the price of feminist irrationality. Ultimately what we need is to make expressing feminist opinions socially unacceptable. We’ve won once society treats feminism similarly to racism. There would still be feminists out there, but at least they’d keep their bigotry to themselves.

We are still far away from that point, but we we’ve already seen first signs of this on the internet. Increasingly, feminists are called out on their hatred and irrationality in comment sections, forums, and blogs. There are also many things we can do in ordinary life to make feminism costly. We can refuse to associate with people who are vocal about their feminism. In particular, we should avoid any and all romantic involvement with feminists. We should also advise our family and friends to stay away from dating a feminist. No matter how much feminists rant about needing a man like a fish needs a bicycle, at the end of the day, most of them still seek male companionship (and male resources!). If being a feminist significantly narrows down the pool of available men, this may get some feminists to re-evaluate their positions.

Lest we get too smug, we should realize that the rational irrationality model also applies to us. We, too, are vulnerable to believing comfortable myths, especially when it comes to emotionally charged topics where there is little or no punishment for error. We must be especially vigilant in these areas. We want to think the worst of feminism and feminists, so it is of particular importance to always second-guess our knee-jerk reactions.

In summary, the lesson of the irrational rationality model is this: combating feminist irrationality through political means or through appealing to feminists’ better nature is unlikely to work. Rather, we should take a market-based approach to raise the price of irrationality.

This article is also available in Romanian.

Notes

[1] Bryan Caplan – The Myth of the Rational Voter: Why Democracies Choose Bad Policies

For a shorter (and free) introduction, see Wikipedia and Bryan Caplan – Rational Ignorance versus Rational Irrationality

[2] See Robert O’Hara – Special report: BLS data do not support existence of “wage gap” and Lucian Vâlsan – Gender Pay Gap – Between numbers and propaganda

[3] Jon Gunnarsson – What Pay Gap?

Equality: A Step Down for Women?

Tom Golden · 13 January 2014 · Archived copy · Original

I was talking with Paul Elam after his interview with Elizabeth Vargas on 20/20. Paul mentioned that one of the things he had told Vargas was that equality would be a step down for women. He said it stopped her in her tracks. She was speechless as he explained his reasons. This video is a youtubue version of that conversation. Many thanks to Paul for his help in writing the script.

I remember as a boy that I really wanted to be a pro baseball player like Harmon Killebrew. I dreamed and wanted the accolades, the fans, the home runs and all the good stuff but was not the least bit interested nor even aware of the workouts, the grueling practices or any of the lifestyle that would be necessary even if I had the necessary talent. I think some of that is going on today. More importantly, in today's world we need to get jobs in baseball or in other workplaces based not on skin color, sex, religion or just about any other category other than the talent and skills that are needed to get the job done. Finding the most qualified candidate is a win for everyone especially when we do it based on character, skills, knowledge and talent and not on skin color or sex or religion.

See what you think of the video.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

►1.4 to 1 ratio of men dying from disease: [see here]. Deaths in 2010 2,468,435 men 1,028,510 women died and 1,439,920 men difference is 411,000

►Circumcision [see here] [and here].

►21 million college students: [see here]. Percent female: [see here]. Females are about 57% of all college students = about 12 million girls. and 9 million boys. about 3 million would need to go.

►Murder 2010 males 10,978 females 3044 difference 7754 almost one murder an hour: [see here]

►Garbage collectors NYC 200 out of 7000: [see here]. Sewage 5 of 426: [see here].

►Workplace fatalities 4383 93% = 4073-male 310 women 10 per day 3763 needed to be equal with men every two hours: [see here]

►Prisons – total 2.418 million women=113 thousand men = 2.305 million total needed to catch up 2.192 million: [see here].

►Mental impairment – 4.6 million have intellectual disabilites need nearly one million girls to make things equal: [see here].

►Life expectancy – lop off 5 (4.9) years of women's lives: [see here].

►4.2% of fortune 500, 4.5% of fortune 1000: [see here].

►Prior to 1985 no anesthesia with circumcision 88 million males in US born before 1985 % males in us circumcised = 57% = 50,160,000: [see here].

►[Male 75%] total for US 650,000 – 487,000 males 162,000 females need 325,000 homeless females to reach the number of males: [see here].

►Women are only 2.1% of those who are executed. [see here]. Murder and women [see here].

►Women are 9% of the construction workforce
15% farmers
12% engineers
2% plumbers
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

3% electriciains
3% construction laborers
5% fishing and logging
[see here] [and here]

Editorial note: you may want to subscribe to Men Are Good.

Documentary on Swiss misandry – with English subtitles

AVfM Video Source · 14 January 2014 · Archived copy · Original

An interesting documentary on misandry and feminist governance in Switzerland – with English subtitles provided by Lucian Valsan.

Deconstructing Game, and PUA Frauds

AVfM Video Source · 14 January 2014 · Archived copy · Original

From the incomparable Bar Bar. Stick this in your pipe and suck on it, Roissy. PE

Feminism: men are actors, women are acted upon

Alison Tieman (Typhonblue) · 14 January 2014 · Archived copy · Original

Men's Rights versus Feminism explained using magnets.

Men's Rights activists seek to bring awareness to how men are acted upon by society, acted upon by other men and acted upon by women.

They are opposed by feminists who think that bringing attention to how men are acted upon will take something away from women.

Every era has had its mythology of women's weakness and men's strength. Ours is no different and it's not progressive.

How easy is it for you to see Jill as a victim? How hard is it for you to see Jack as vulnerable?

Full Text: http://www.genderratic.com/?p=3908

White Knight Judge of Indian Supreme Court claims false sexual harassment complaint by a law intern

Anil Kumar · 14 January 2014 · Archived copy · Original

Asok Kumar Ganguly was a Judge on the Supreme Court of India. He was also a big-time white knight. He supported India's much-misused law against dowry harassment and cruelty to wives, called "section 498a of Indian penal code." For example, when delivering the keynote address at a seminar on "Negotiating Spaces: Gender Concerns in Conflict Zones' on Feb 05, 2011," he said the following:

> There is a lot of argument that 498A should be repealed because it is being abused. I am sorry to say that even Supreme Court judges have said it openly in courts. Which law in this country is not abused? This [498A] is a law which empowers women. I am not saying it's not abused. Just because it empowers women and gives them a negotiating space, [there are demands] that it be repealed. This is male chauvinism.

(As reported by The Hindu)

Ganguly actually believed that women have a right to misuse these criminal laws to negotiate for a very high amount of alimony. Men and their parents, who succumb to such blackmail, often go bankrupt trying to buy peace in a divorce.

He retired in 2013 at the age of 66 and he was appointed as chairperson of State Human Rights Commission of the State of West Bengal.

He then fell into a grave that he dug for other men

30 months after uttering these words about "women's empowerment" and how it is "male chauvinism" to object to misused laws, he claimed that a young law intern had falsely accused him of sexual harassment. Needless to say, the leaders in the Men's Rights Movement in India sent directives to all activists not to support him in media. Activists who are fed up with anti-male attitudes in the judiciary wanted to see this judge being tried using the same yardstick that he used on so many other men. Indian MRAs had no sympathy at this professional White Knight. The federal Government forced him to resign by threatening to get a Presidential Reference to sack him.

As NDTV reported:

> Former Supreme Court judge AK Ganguly, who bowed to pressure and quit as the Chairman of the West Bengal Human Rights Commission after being indicted for sexual harassment, today said his resignation should not be taken as an admission of guilt.
>
> "It was very difficult for my family members to take it anymore," he told reporters at his Kolkata home.
>
> In his most detailed defence since the allegations that he sexually harassed a young lawyer surfaced three months ago, Justice Ganguly questioned, "Can I force a glass of wine on a woman? I can't do it with my wife of 45 years. Forget wine, I can't force even tea or coffee on anyone."
>
> The woman said in her statement to the probe panel that in December 2012, the retired judge had forced her to drink wine with him, kissed her arm, said 'I love you' and suggested that she share his hotel room.
>
> Commenting that he felt shattered by the allegations, Justice Ganguly said he "wished the intern well" and would not contest her allegations legally. "I will never file a defamation case against a person who is my student; I'd rather go to jail.

Indian Supreme Court judges are known for their traditionalist thinking and insensitivity towards men who face marital problems or false cases of sexual harassment or rape.

Within a month, another Supreme Court judge also got exactly similar allegations and now his name has been released to the media. So, it's payback time for these white knight judges of Indian Courts. As the Economic Times reports, this time it's former Supreme Court judge Swatanter Kumar:

> The Supreme Court has found itself at the centre of a fresh sexual harassment controversy after one of its former judges, Swatanter Kumar, was accused by an intern of making sexual propositions while in office. Kumar, now retired, has vehemently denied the allegations.
>
> In an affidavit, the intern, then a student of West Bengal National University of Judicial Sciences who was interning with the judge in May-June 2011 and working out of his official residence on Delhi's Tughlaq Road, accused Kumar of inappropriate physical contact and also seeking to know if she was willing to travel with him and stay in hotel rooms.

Jusice Swatanter Kumar has now threatened to sue some mainstream media channels for defamation. In India, courts often dismiss defamation cases filed on media by men, who are accused of dowry demand, domestic violence, sexual harassment, or rape. But, these judges think a separate yardstick should apply to them.

Times of India reports:

> Former Supreme Court Judge and NGT chairman Justice Swatanter Kumar on Saturday sent legal notices to three media organizations demanding apology within 24 hours for publishing and telecasting reports about an intern alleging sexual harassment charges against him.
>
> The legal notice, settled by senior advocate Mukul Rohatgi, warned that he would initiate both criminal and civil defamation suits if the media organizations — Indian Express, Times Now and CNN-IBN — failed to apologize within the deadline.

One must wonder how many more judges will face the punishments they have meted out to others with impunity. It is difficult to find any sympathy for them, as they are hoisted with their own petards.

Who's really the troll here?

Jim Byset · 14 January 2014 · Archived copy · Original

IT WOULD be funny if it wasn't true. It would be funny if so much wasn't at stake. It would be funny if the Canadian justice system wasn't mollycoddling and indulging the childish, whiny, bullying behaviour of feminists. However, unfortunately, it is true – the trial of Toronto artist and father-of-four Gregory Alan Elliott really is happening.

And it is a disgrace.

If you're a Torontonian, it's likely you've come across Gregory Alan Elliott's work at some point. Elliot's art is featured all over the city – from Kensington market to Bloor and Landsdowne. It's also just as likely that you don't know who the guy is – but he's a prolific and talented street artist with a clear artistic philosophy of self-individuation, truth, and love. But what really sets Elliott apart is that unlike other graffiti artists, he actually signs his work – with his real name. 'I wanted to challenge graffiti artists around the world; the concept was to tell them and challenge them by signing my full legal name all in caps. If you sign it you take responsibility for it.'

Taking responsibility is a concept that means a lot to the father-of-four.

Elliott is facing charges of criminal harassment for the supposed "crime" of sending some tweets to Toronto feminists Stephanie Guthrie, Paisley Rae, and Heather Reilly. If found guilty, Elliott faces up to six months in prison – with the verdict having far-reaching implications for freedom of speech in Canada. This is the first trial of its kind in Canada and is a test case for setting precedent in this area. If Guthrie *et al* are successful then the interpretation of the criminal code is expanded to include online activity. This in-itself isn't necessarily a bad thing. If people receive legitimate threats, and feel threatened as a result – it is a criminal act, regardless of the medium. The problem arises however, when one examines the facts of this case and the specific criminal code in question.

Canadian criminal code 264 defines criminal harassment. Its definition describes a number of potentially criminal behaviours, such as stalking, repeated communication, and threatening behaviour. In order for these behaviours to be considered criminal – they must cause the complainant to 'reasonably, in all the circumstances, to fear for their safety or the safety of anyone known to them.' In this particular case then, the prosecution faces two burdens of proof – the first that there was a form of behaviour that matches any one of the criteria laid out in the code, and that that behaviour was sufficient to cause the complainant to reasonably fear for their safety.

The Crown's case, in both instances, is thinner than paper; indeed it is barely a wisp – and this is the reason why this case is so dangerous.

Should the Crown succeed in this reckless prosecution then not only is the interpretation of the criminal code expanded to include online harassment, but it is also expanded in terms of how personal safety is understood. It is important to note that not one of Elliott's tweets or virtual communications is threatening – even by the most liberal interpretation of the word. Indeed, so unthreatening is Elliott that the officer in charge of the case, Toronto Police Detective Jeff Bangild, said in testimony last week that he found no tweets from Elliott that were threatening – none – among *thousands*. Just to be clear – this is from the officer *in charge of the case*.

If Banglid's interpretation of the evidence is accurate then the prosecution's case rests on selling the idea that this repeated communication, by itself, caused fear. This is almost impossible because the internet does not operate according to the rules of more traditional communication. It is extremely easy to block, or ignore people online. It is not like receiving multiple letters through the post or constant phone calls at three in the morning. It's nothing like that. Consequently, the prosecution will have to demonstrate that Guthrie and her pals were genuinely frightened despite the fact that nothing Elliott did was actually threatening and that they could easily block him and ignore his tweets. They're going to have a particularly difficult time with Guthrie given her constant boasting of having a folder on her computer full of death threats. Guthrie has made this claim on a number of occasions – one such occasion being the Ontario Public Interest Research Group (OPIRG) meeting held at the Onatrio Institute for

Secondary Education (OISE) at the University of Toronto last year. Guthrie made the claim to a room full of freshman and feminist activists at a meeting whose purpose was to spread lies about the MHRM and to call for militant action against those that support men's human rights. One has to wonder if death threats don't frighten her – then why would the *non-threatening*, repeated communication from a man she dismisses as a 'troll?'

*****

It may surprise some to learn that Elliott and Guthrie were at one time friendly. Elliott was sympathetic to some of Guthrie's causes, such as her WiTOpoli (women in Toronto politics) campaign and at one point offered his considerable talents as a graphic artist to help. Things changed though, when con artist Anita Sarkeesian was the target of an online game that encouraged players to virtually beat the crap out of her. Guthrie and her pals, unfazed by Sarkeesian's shady past (and the anger within the gaming community at her questionable exploits) doxxed the game's developer Bendilin Spurr, and openly attempted to destroy his reputation, employment prospects, and even his romantic life in his hometown in Ontario. Elliott spoke out against Guthrie – labelling her behaviour as bullying and dangerous. What followed was a barrage of abuse between Guthrie, her feminist cohorts, and Elliott.

There was abuse on both sides but as the tweets make clear Elliott was the victim of a concerted effort by Guthrie and her friends to bully the artist. Indeed, when one looks closely at the date stamps on the tweets – one can clearly see that Guthrie, Rae, and Reilly appear to adapt the same 'communication strategy' with Elliott on certain dates. For example, on September 9 2012, all three switch their message from open communication to attempting to create the appearance of actively ignoring Elliott. It is, however, extremely transparent from the tweets that this is a deliberate strategy – likely in anticipation of an action on their behalf (Elliott was arrested just two months later.) It is a pattern that marries well with defence attorney Chris Murphy's assertion this week in court that Guthrie and her feminist stooges are guilty of deliberately manufacturing the entire debacle in an attempt to harass and discredit Elliott. Murphy alleged that in a meeting in Summer 2012 a group of feminists, including the three complainants got together to hatch a plan in which they would target Elliott's followers and set up a parody account – both of which they did. (They created the parody twitter hashtag #GAEhole to refer to Elliot and openly called for people to shun him online.)

The internet has become an ideological battleground with feminists imposing their agenda on the unwilling and censoring dissent wherever it arises. Feminists, with Rebecca Watson as the figurehead, have ruined the atheist community. Feminists, with Anita Sarkeesian as the figurehead, have ruined the gaming community. Feminists, with Adria Richards as the figurehead, have ruined the coding community. Feminists, now with Stephanie Guthrie as the figurehead, are looking to do even more damage to the social media community. (Feminists have also ruined the Wikipedia community and are currently trying to ruin the WordPress community.)

Their *modus operarndi* is becoming increasingly transparent: group together, time an "action," and hurl as much mud as possible. The truth doesn't matter to them. The idea of personal responsibility, of doing what Gregory Alan Elliott is willing to do – to sign one's name to one's actions – does not matter to them. It is time for this cowardly, disgusting behaviour to be highlighted and punished. It is hoped that the Criminal Court of Ontario finds Gregory Alan Elliott not guilty. It is overwhelmingly likely that they will, and it is further hoped that this will see an end to the public whining and private scheming of over-privileged feminists like Stephanie Guthrie, Heather Reilly, and Paisley Rae.

Michael Flood is a cheap lying whore. So's Tory Shepherd.

Janet Bloomfield (aka JudgyBitch) · 15 January 2014 · Archived copy · Original

In what amounts to a heartening trend in the land Down Under, The University of South Australia will be offering a "world first" course in "male studies," if all goes as planned.

If.

Australian feminist writer Tory Shepherd is already doing her best to derail the course by using logical, reasoned argument and irrefutable facts outright lies, obfuscation and omission to demonstrate the course is unnecessary and even dangerous.

Let's take a look Tory's argument**:**

> **LECTURERS in a "world-first" male studies course at the University of South Australia have been linked to extreme views on men's rights and websites that rail against feminism.**

This is probably a good time for some definitions. "Male Studies" is indeed a world first, and there is an important distinction to be made between **Male Studies** and **Men's Studies**.

Male Studies is "a new academic discipline [that] explores the male as male, masculinity, and the lives of boys and men."

Men's Studies, on the other hand, "came out of feminist analysis of gender, which includes biological differences."

Here we go with obfuscation number one: the fact that an academic discipline is not embracing feminism as a theoretical paradigm is not the same thing as "railing against feminism." While it is certainly true that many, many websites are deeply critical of feminist thought (*cough* JudgyBitch *cough*), the attempt to conflate an academic discipline that eschews feminist theory as an underpinning as automatically "anti-feminist" is disingenuous at best.

There is nothing in the course outline that mentions feminism one way or another. Gender? Yes. Absolutely. Power and privilege? Yep. Masculinity? Sexism? All on the course outline.

The main source of rage from feminists is that *nowhere* does the course claim these issues will be viewed either through the lens of feminism, or in a way that is critical of feminism.

Feminists are losing control of the narrative. And that doesn't sit well with them.

> The lecturers' backgrounds are likely to spark controversy, but organisers of the predominantly online course, promoted as the first of its type in the world, insist they are not anti-feminist and "it's very difficult for anybody who has opposing views to get a word in".

Gee, Tory, why would anyone think that? Isn't this whole article an attempt to silence the conversation? And this one. And this one. And this one. And this one, too.

Shut up and go away?

> Two lecturers have been published by prominent US anti-feminist site A Voice for Men, a site which regularly refers to women as "bitches" and "whores" and has been described as a hate site by the civil rights organisation Southern Poverty Law Centre.

So much bullshit here.

AVfM regularly refers to "women" as "bitches" and "whores," does it? Which is completely and utterly different from Jezebel regularly calling men "assholes" and "creeps", right? Since there is no rigorous definition of

"regularly", and since one contributor actually refers to *herself* as a bitch, let's just go with it.

It's called ***hyperbole***. In more colloquial terms "shock jock" journalism.

What is the difference between

Catering to Assholes

Republicans Worried Women Won't Vote For Assholes

Chris Christie is a Petty Asshole

Samsung Thinks Women Will Fall for a Creep With a Nice Watch

and

Namaste, bitches!

Feministing: privileged white bitches in our dust

That second article about bitches actually begins with the sentence "*OK, so the title is a bit sensational and a bit misleading".*

And how about this little nugget: the course Tory is referring to is ***not the one being offered.*** Her entire critique of the instructors is based on ***the wrong fucking course***.

> The university has approved ***one of four*** proposed graduate courses, a certificate in male health and health promotion, which will begin online next month.
>
> But an original proposal by one of the university's academics outlined three further certificates, including a course called "males and sexism", which named lecturers who have been published on radical men's rights websites.

Let's follow up with one more mind blowing fact: ***The SPLC did NOT refer to AVfM as a "hate group".***

Oh, oopsy.

> The US site specifically welcomed the UniSA course as a milestone, editor Paul Elam saying it marked the end of feminists' control of the agenda.

Yay! A sentence that does not contain a lie! Good job, Tory!

> One American US lecturer – US attorney and self-professed "anti-feminist lawyer" Roy Den Hollander – has written that the men's movement might struggle to exercise influence but that "there is one remaining source of power in which men still have a near monopoly – firearms".

Yeah, we can cherry pick feminists for appalling quotes, too.

Most feminists don't hate men, as a group (we hate the system that disproportionately favors men at the expense of women), but — congratulations! — we are starting to hate you. You, the person.

The ever charming Lindy West in a post titled *If I admit hating men is a thing, will you stop turning it in to a self-fulfilled prophesy?*

> He also argues that feminists oppress men in today's world and refers to women's studies as "witches' studies".

…rage-filled, obsessively anti-woman horseshit

…unapologetically misogynistic bags of rot

…entitled shitbags who hate women

The lovely Kate Harding, describing men's right activists in her post titled "*Fuck You, Men's Rights Activists.*

Clearly only men engage in shock jock tactics.

> Another, US psychology professor Miles Groth, says that date-rape awareness seminars might be deterring men from going to university.

Yay! Another sentence that is *almost* true. Because asking a question is *almost* the same as answering it, right? Dr. Groth's actual quote:

Indeed, what does it mean to a first-year male student to have to attend a date-rape seminar where they are told they harbor dangerous impulses that must be controlled, when they have never for a moment ever in their lives thought about coercing a female (or anyone) sexually.

> Mr Den Hollander has tried to sue ladies' nights for discrimination against men. He has likened the position of men today to black people in America's south in the 1950s "sitting in the back of the bus", and blames feminists for oppressing men.

Women get special privileges in bars that entitle them to cheaper/free alcohol or admission for no reason other than the fact that they *are women*. Comparing that situation to slavery would have been pretty over the top, but comparing it to the American south in the 1950's?

A child born to a Black mother in a state like Mississippi… has exactly the same rights as a white baby born to the wealthiest person in the United States. It's not true, but I challenge anyone to say it is not a goal worth working for.

Thurgood Marshall

Interesting that New York City is on a campaign to prevent hairdressers, dry cleaners and nail salons from charging different prices based on gender, handing out fines that range from $50 to $500 for violating a law that makes gender-based pricing illegal. 580 violations handed out in 2012.

Must be pretty rare, huh?

> The course, which has no prerequisites, begins this year and will canvass subjects from men's health to gender bias.

Yay! Another 100% true sentence, but what is up with that "no prerequisites" comment? Is it supposed to suggest that anyone can take the course? Like, just any common person?

Well, that's terrible.

What prerequisites does women's studies require, again?

The five courses offered at University of South Australia in Gender Studies appear to have ***zero*** prerequisites or co-requisites.

Interesting.

> Course founder Gary Misan, from UniSA's Centre for Rural Health and Community Development, said they were "not anti-women" and that lecturers were associated with a range of groups.
>
> "I wouldn't say any of them are extreme or anti-feminist," Dr Misan said.

Oh, this is so cute, Tory. You do know that anti-woman and anti-feminist are ***not*** the same thing, right? You see how she switched the words?

> "The aim of the courses are to present a balanced view and to counter some of the negative rhetoric that exists in society in general and in some areas of academe about men.
>
> "It's very difficult for anybody who has opposing views to get a word in. As soon as somebody mentions anything they perceive as being anti-feminist, they're pilloried, and in some cases almost persecuted."

And their words are changed from *anti-feminist* to *anti-woman*. See above.

> Dr Misan also said that writing something for a specific website did not necessarily suggest an affiliation.

Wait, there's a word for that….. let me think …. ***Freelance writer?!?!*** Who knew such a thing existed? Remarkable.

> Dr Michael Flood, from the University of Wollongong's Centre for Research on Men and Masculinity, said these types of male studies "really represents the margins".

Hmmm. AVfM has an Alexa ranking of 11,419 in the US, and 33,713 globally. Visitors from virtually every country on the planet.

Yep.

Pretty marginal.

> "It comes out of a backlash to feminism and feminist scholarship. The new male studies is an effort to legitimise, to give academic authority, to anti-feminist perspectives," he said.

How does questioning disproportionate sentencing for male criminals relate to anti-feminism?

How does exploring male health seeking behaviours relate to anti-feminism?

How does investigating male workplace deaths and safety relate to anti-feminism?

How does addressing the wildly different suicide rates for men relate to anti-feminism?

Make no mistake, all these topics certainly ***can be*** and ***should be*** explored through anti-feminism, but I am just one, admittedly very vocal, writer. There is no requirement built in to to address any aspect of feminism or women's interests at all when discussing the interests and rights of men and boys.

Oh boo hoo. Feminists aren't the center of the world?

Cry me a river…. The refrain comes to mind.

> Flinders University School of Education senior lecturer Ben Wadham, who has a specific interest in men's rights, said there was a big difference between formal masculinity studies and "populist" male studies.
>
> He said there were groups that legitimately help men, and then the more extreme activists.

Yep. There is a ***big*** difference.

> "That tends to manifest in a more hostile movement which is about 'women have had their turn, feminism's gone too far, men are now the victims, white men are now disempowered'," he said.

Again, conflating "women" with "feminist" serves no purpose other than to suggest that questioning a very specific ideology is equivalent to hating an entire group of individuals who may or may not share that ideology.

Don't like radical Islam? You must hate all Muslims everywhere.

And the accusation that somehow it is only "white men" who are sensitive to the fact that women's healthcare is funded at four times the rate of men's healthcare, despite the fact that men die earlier, is utterly laughable.

What kind of world do you live in where you imagine black men or Asian men or gay men or any man anywhere doesn't care that his children are only likely to go to college if they happen to be female, and they get to go with their genitals intact because only male infants can legally be mutilated?

> "I would argue that the kinds of masculinities which these populist movements represent are anathema to the vision of an equal and fair gendered world."

Right.

Equal healthcare funding

Equal sentencing

Equal educational opportunities

Equal reproductive rights

Equal parenting rights

Equal obligation to serve the state

Why, if that kind of equality came about, that would be ***no fair*** to women at all.

> Dr Wadham said that universities needed to uphold research based traditions instead of the populist, partisan approach driven by some.

Research based –traditions? Which traditions? Whose? The first universities were established in 1088. By men. The first women's studies course was offered in 1969.

Ya sure you want to appeal to tradition? That could come back and bite you in the ass real hard.

And you know how research is conducted, right? You gather some data and analyze it. Facts. Evidence. Hypothesis. Analysis.

You don't refuse to allow the conversation to happen because someone's feelings might get hurt.

> Men's Health Australia spokesman and Male Studies lecturer Greg Andresen is also the Australian correspondent for US-based site National Coalition For Men, which declares false rape accusations to be "psychological rape", argues that talking about violence against women makes men invisible.

Yeah, no. Here is what Greg actually has to say about intimate partner violence:

Uncovering the staggering depth of brutality women used to be subject to at home without question – and denouncing it – is one of the signature civilising social movements of the past 40 years. To this day, women are more likely to be severely injured, assaulted or killed at home. But are a smaller but significant number of men victims of domestic violence, too? And are they falling through the cracks?

> Asked about his connection to NCFM, he said they were the longest-running organisation in the world to look at discrimination against men and boys.

> "Certainly they don't shy away from touching issues like false rape allegations, domestic violence, some of those hot topics," he said.
>
> "We have had 20 if not 30 or 40 years where the only study on gender has been from a feminist perspective … that's why I think this course is so long overdue," he said.

Yep. Long overdue.

> UniSA's Provost and Chief Academic Officer, Professor Allan Evans, said the courses covered important men's health issues and would equip allied health professionals who deal with men's health.

How offensive. That's misogyny!

> "All new courses are reviewed thoroughly prior to being offered to ensure they are suitable and beneficial to our students," he said.

And obviously, when it comes to the University of South Australia, all courses are put through the ideology machine to make sure ***equality*** is not a goal, if it means feminists have to surrender some privilege.

Such as the privilege to talk exclusively about gender.

I call bullshit.

Anyone else?

Lots of love,

JB

The Male Homeless

AVfM Video Source · 15 January 2014 · Archived copy · Original

The realities of homelessness that no one wants to see, courtesy of Spetsnaz.

If you fear for the future of your sons, you should.

What else is there to say, other than subscribe to Spetsnaz?

Someone Please Give John Nazarian a Plaid Jacket, a Straw Hat and a Cigar

Paul Elam · 15 January 2014 · Archived copy · Original

As many who follow this website know, John Nazarian is a California private investigator who has been tied to the Pauley Perrette restraining order scam that has been covered by several of our writers and investigators. Interestingly enough he can also be found in the new documentary on the corrupt family law system, Divorce Corp, essentially telling people that the system is so corrupt that bottom feeders like him can make a good living at gathering, and apparently creating, dirt on behalf of their clients.

Nazarian, whose facial hair appears designed to mimic the top of Mr. T's head, came up on our radar again when we discovered one of his YouTube videos in which he advises women on how to manufacture false domestic violence charges in order to get their husbands ejected from the home and tossed into jail so the woman can then more easily use the court to steal his property, income and sever him from his children. *Pity the fool who don't listen.*

Well, it appears that the scumbag-to-the-stars investigator, who has been named in complaints filed with the state of California, has not taken too kindly to the attention.

He has restricted commenting on his fraud police report instruction video, as well as put a disclaimer on it saying that it is "for entertainment purposes only."

Oh yes, Mr. Nazarian, you are entertaining and then some.

He seeks to entertain further. Nazarian penned his thoughts, (such as they are) about this matter, just to show us all that he knows how to handle Coyote Shivers and a "male group." It is complete with what appears to be obsessive use of a caps lock (because we all know that extra big writing is extra powerful writing) and redundant disparaging references to Texas — excuse me — TEXAS. Apparently critique of his ethics, which he imagines emanates only from the Lone Star State, is less valid for geographic reasons.

Hoo-wee, y'all, I don't rightly know what to say about that.

He has also apparently enlisted the help of one of his big time media connections at rosespeaks.com, a website following celebrity trials that gets literally dozens of visits annually. Someone there named, hold on to your seats, Rose, wrote an article saying essentially the same things that Nazarian did in his piece. She even shares John's attraction to the use of the caps lock, and his distaste for all things Texas. Ah, the California upper-crust, such *savoir faire!*

Rose also echoed, as though a pull cord were embedded in the back of her neck, Nazarian's contention that his fraud police report instruction video was just a bit of entertainment. After all, this is Hollywood, right?

Now, seriously, let me just see if my little old Texas brain can grasp the message from these two comically condescending not-even-B-listers.

John Nazarian, a licensed private investigator, who as a matter of public declaration makes his living off of smearing people for clients in a court system that he knows to be completely corrupt, makes a video instructing women on how to create the illusion of domestic violence, report it to police and gain the upper hand in a divorce.

But it is for entertainment purposes only.

Of course it is, and he told us so shortly after he was publicly called out on it and reports were filed with the California licensing agency.

This son of a bitch thinks Texans are dumb?

Why does Tory Shepherd support mass murder and terrorism, but oppose programs on male health?

Jonathan Taylor · 15 January 2014 · Archived copy · Original

Tory Shepherd, a writer for the publication Adelaide Now who has recently written a hit piece on the emerging Male Studies program at UniSA, is a supporter of mass murder and terrorism. How do I know this? Because she has been "linked to it." Don't worry; as you'll see in this article, it all makes sense.

As this site reported earlier, The University of South Australia will be offering courses in male studies in 2014. Contrary to the fraudulent assertions of various Feminists and their friends, the only courses available currently are for a certificate in male health.

There have been so many lies publicly circulated by Feminism & Co. about the nature of the course that the university had to make a public statement saying:

> The certificate has been developed by the University and consists of two short courses – one covering male health in perspective, another dealing with health promotion programs that target males. No other courses have been approved and any proposed courses will be evaluated through normal university processes.
>
> Contrary to its description in some media reports, the certificate is framed for people already working in health and allied health industries, and has been developed by and will be taught by University of South Australia staff only.

There is incredible need to study male health issues. Men die five years earlier than women and more often from nearly every major disease. They are also 80% of suicides and 93% of workforce deaths (see here for sources). Due to unrealistic standards about male psychology, men and boys are deterred from engaging in help-seeking strategies that may help them resolve these issues.

But apparently this is too much for some people. Tory Shepherd has taken it upon herself to launch a fusillade of distortions and smear attacks against male studies in a recent article. Upon pulling it up, the first thing one sees in bolded letters is this:

> **LECTURERS in a "world-first" male studies course at the University of South Australia have been linked to extreme views on men's rights and websites that rail against feminism.**

In case there was any doubt, this is a hit piece. Note the shady use of the phrase "linked to," presented in the passive voice. We'll be coming back to that soon.

Let's conduct a little experiment as we dig into this. Looking at the original article at Adelaide Now, let's count how many paragraphs and lines of text it takes before Shepherd actually allows the course instructors to define the course in their own words. Or at least, let's see how long it takes her to simply state that the courses are about male health.

We're already at one paragraph and three lines (again, looking at the original article). Let's continue.

> The lecturers' backgrounds are likely to spark controversy, but organisers of the predominantly online course, promoted as the first of its type in the world, insist they are not anti-feminist and "it's very difficult for anybody who has opposing views to get a word in".

I don't like it when we are only given quotes that in and of themselves appear very likely to be taken out of context, with no way to find the original context of the conversation ourselves. The fact that this is more or less used as a lead-in to the article is even more questionable.

Opposing views on what, exactly? Opposing misandry? Opposing Feminism? Opposing waffles and snow cones? Opposing dishonest journalism? What is being "opposed," exactly? Indeed, with the kind of quote clipping that appears to be going on here, it seems that it is indeed difficult for them to get a word in edgewise.

That's six lines, two paragraphs. We still aren't told that the courses are about male health.

> Two lecturers have been published by prominent US anti-feminist site A Voice for Men, a site which regularly refers to women as "bitches" and "whores" and has been described as a hate site by the civil rights organisation Southern Poverty Law Centre.

The SPLC? The extreme left-wing political hack group that frames everything it disagrees with as "hate"? The one that tried to slime this site by implying it had some kind of extreme right-wing agenda and wound up with a dozen eggs on its face? The one that classifies pick-up artist websites as "hate sites"?

Let's see how Shepherd's own tactics would look if applied against her. Recently a man in Virginia decided to go on a shooting rampage against the Family Research Council, taking his information about them from the SPLC's "hate map" of conservatives. He got 25 years in jail, and the government labeled it terrorist activity.

So I suppose that makes the SPLC a terrorist organization rather than a civil rights organization. Given that Tory Shepherd seems to have a lot of faith in this organization, I suppose we need to ask why Tory Shepherd supports mass murder and terrorism.

I'm sure she would disagree with the notion that she supports mass murder and terrorism. But she has been "linked to it," so that must make it true. Right?

That's the kind of slime I could throw at Shepherd if we acted like her. But I won't do that. I'll transparently acknowledge that I am writing satire. And why am I being transparent? Because I don't want to sink to the level of Tory Shepherd.

And technically, one could just as easily say that A Voice for Men is a civil rights organization. After all, one of their chief slogans is that men's rights are human rights. AVFM has consistently advocated due process for men and boys who are wrongly accused of sexual misconduct, and due process is indeed a civil right.

Oh, and that's nine lines and three paragraphs of Shepherd's article with no mention that the courses are about male health, but plenty of slime-coated attacks against the people teaching them. We continue:

> The US site specifically welcomed the UniSA course as a milestone, editor Paul Elam saying it marked the end of feminists' control of the agenda.

Even if this statement is true, why is that a bad thing? Why should the conversation on gender equity be dominated by a group of people who are gynocentric to the core? Aren't there two sexes, rather than just one? Isn't intellectual diversity a good thing? Or is conformity for the mere sake of conformity a virtue?

It's also worth questioning whether this singular program – which, again, is about male health – really has the capacity to mark the end of the Feminist hegemony in academia. It's a grand claim, but one that is – in my assessment – unrealistic. Male Studies is an excellent milestone and its developers have done an extraordinary amount of work to create it, but it simply does not have the resources to carry out such a task, even if that was its intention.

Also, that's eleven lines and four paragraphs without Shepherd telling anyone what the courses are about.

> Another, US psychology professor Miles Groth, says that date-rape awareness seminars might be deterring men from going to university.

Again, why is this a bad thing? Many "date rape awareness seminars" are really just cultish male-bashing indoctrination programs. We all remember Dr. Keith Edwards's "She Fears You" seminar at over 60 colleges and universities, don't we? Here's a picture of it for you (video here):

[image]
Imagine if the presentation was about gang violence, required only blacks to attend, and was titled "Whites Fear You?" Wouldn't that be deemed racist? This kind of institutionalized bigotry was preached at 60 colleges and universities, and that was considered A-OK by those who claim to be all about "gender sensitivity."

"She Fears You" is not alone, not by a long shot. As this site has documented time and time again, academia has been a refuge for poisonously anti-male attitudes for decades. While this atmosphere has been accepted by academics and Feminists of many stripes, apparently one program at one university on male health is unacceptable.

> Mr Den Hollander has tried to sue ladies' nights for discrimination against men. He has likened the position of men today to black people in America's south in the 1950s "sitting in the back of the bus", and blames feminists for oppressing men.

This is something that needs to be framed carefully. While the disadvantages men and boys face do sometimes **function** in similar ways as the oppression of blacks, it is of course not the same in terms of **degree**. I advise all men's advocates to not only make sure they understand this distinction, but also to make that distinction clear in their advocacy if and when they attempt to use such comparisons.

Twenty-one lines, eight paragraphs. **Eight paragraphs** with no mention that the course are about male health. Not some crazy patriarchal conspiracy. Just illness, death, and dying.

> The course, which has no prerequisites, begins this year and will canvass subjects from men's health to gender bias. Course founder Gary Misan, from UniSA's Centre for Rural Health and Community Development, said they were "not anti-women" and that lecturers were associated with a range of groups.

At last, after dumping a barrel of verbal feces on the course instructors, we are told what the courses are actually about. Male health! Indeed, a matter of life and death. What a terribly misogynistic thing – to be concerned about the death of men. How dare they? Shouldn't these academic upstarts know their place after decades of Feminist advocacy?

> "I wouldn't say any of them are extreme or anti-feminist," Dr Misan said. "The aim of the courses are to present a balanced view and to counter some of the negative rhetoric that exists in society in general and in some areas of academe about men.

Those "some areas of academe," in my experience and observation, are most often the humanities and certain administrative sectors.

> "It's very difficult for anybody who has opposing views to get a word in. As soon as somebody mentions anything they perceive as being anti-feminist, they're pilloried, and in some cases almost persecuted."
>
> Dr Misan also said that writing something for a specific website did not necessarily suggest an affiliation.

I can agree with that, depending on how you define affiliation. If you define it as two entities each sharing their entire missions, then what Dr. Misan said makes sense. Also, you can appear and make statements at various venues without agreeing with everything that is said at that venue, especially in the comments section of various online websites.

Let's be honest here: the opposition to male studies has nothing to do with equality. This is about a gang of hateful

ideologues seeking to maintain their dominance over the conversation on gender issues in higher education. Contrary to their lies and insinuations, the knee-jerk reactionaries are not those concerned with men's health, but those stuck in the 1970s era of gender advocacy who oppose any change to the ideological status quo.

This isn't the 1970s anymore. They seriously need to bring themselves into the 21st century.

There's a lot more that I could unpack concerning Shepherd's article, but I'll stop there. Not that I can't, but the gist of Shepherd's article has been established by now. Go read Tory Shepherd's article here, and lend some comments in support of male studies.

Male Studies: canceled?

Some people have made the claim that the male studies program has been canceled. All I can say is that my information from a reputable source, which is current as of noon today, is that registration for the program is still open.

So please, if you are interested in the study of male health, if you would like to support male studies, and if you have the time to do so, please register. It is usually the case that whether a significant number of students show interest in a course will determine if it remains open, and for how long.

Although the politics of the current situation may render that general practice uncertain, it is nonetheless a point that needs to be made.

Official course information and registration links are here.

Editor's note: this item originally published on A Voice for Male Students. –DE

Elizabeth Sheehy Wants to Buy This Woman a Gun

AVfM Video Source · 16 January 2014 · Archived copy · Original

Is it me, or is shit like this getting so common that it is just another cliche at this point? PE

Are women obsolete? They are according to Statist Feminists.

John Hembling (JtO) · 16 January 2014 · Archived copy · Original

Are women obsolete? According to feminists, apparently, the answer is yes.

9 Years ago, Maureen Dowd published her book "Are Men Necessary", along with a supplied answer of "no". However, while the book's title was new, the idea was not. In fact, not even the content of the book was new. A review from Entertainment Weekly called it "a hodgepodge of recycled columns, Dorothy Parker quips, and peekaboo glimpses into the glam journalist's personal life." [1]

But Statist Feminism has been crowing about the imminent obsolescence and elimination of 49% of the world's population for over a century. It was only the rise to a nearly total control of public discourse on gender, emboldening current feminists to publicly brag about their own fascist and genocidal leanings.

Hannah Rosin, another leading light of Gender Statism, claims to have coined the term "the end of men", jumping on board the bandwagon in 2010 with a Slate article, a TED talk, and then international lionization.

The claim, formulated as a question "are men obsolete?" is also repeated on a yearly basis, most recently in January of 2014 by Dowd and Rosin on the "men are obsolete" side, and two other feminists, Caitlin Moran and Camille Paglia on the "no" side. It's certainly heartening to hear from at least some female gender ideologues that an entire class of human being still have some reason to be allowed to take up space on sidewalks and breathe public air.

I like to imagine that before they were routed from polite society, members of the KKK might have held private debates about the utility of keeping a few blacks around.

However, amid all the talk of the male human beings being unnecessary or obsolete, it's worth reviewing a few other offerings from the camp of state feminism.

Women, we are authoritatively informed, are so weak, and so bereft of personal agency, that after consuming an alcoholic beverage, they lose the adult power of being able to make a decision to participate in the act so many women and men drank for the purpose of facilitating in the first place. Namely, to get themselves a piece of ass. A woman participating in sex while drunk is not acting with the self-actualization of an adult, nope. She's a victim of rape, even if she thinks she wants sex. But what about a similarly drunk man, is he the victim of rape if he has sex while drunk? No, of course not, he's the rapist in this pantomime.

But the now-prevalent attitude advanced by gender ideologues and Statist Feminists is that a drunk and horny woman making the exact same choices as our hypothetical drunk and horny man – she is uniquely the victim. Obviously then, she is not a competent adult, while if her gender was reversed, and she were a man, the same choice would be correctly treated as an adult act of personal volition. And if we accept the public messaging we are endlessly bludgeoned with, how can we come to any conclusion other than feminine inferiority?

Considered also is what is commonly called the "wage gap." This is the claim that for every dollar earned by a man, a woman doing the same job earns only a fraction of the same pay. Usually the number is 77%, although the claimed percentage varies.

The reality of the wage gap is that averaged over the entire population, the lifetime earnings of men and women do vary by 20 to 30 percent. However, the reason for these differences are almost entirely based on the choices of career made, on average, by men and women. This has been known to be true, scientifically demonstrate, for literally decades. The reality is that women typically make career choices affording them flexibility, access to family and friends, and the option to take periods of extended leave from the workforce. By contrast, men on average make their career choices far more on the basis of income. This translates to longer hours, less time away from the work force, less flexibility, higher physical risks, and other tradeoffs of quality of life for higher pay.

Of course, in the gender-ideological narrative, none of this reality is ever touched on. Instead, it is a world-wide

conspiracy to subjugate women by paying them less for identical work. That this story is stupid, and purposefully omitting significant parts of that strange thing called “reality,” seems of no import to the story’s proponents. If women really were paid only a fraction of the income men are paid for identical work, why would any company hire men at all? The first corporation to discard male employees in favour of female would obviously have an immediate economic advantage.

Some experiments along such lines have obviously been performed: corporations mandated under law to force a certain percentage of female directors. But returning to the unavoidable fact that women and men make different choices on average over their careers, is the question of what drives those choices: women and men are differently valued as human beings. Stated simply, women own their own humanity. The social concept of a woman being a human deserving her own life, freedom from coercion or violence, and freedom from harm does not require any particular accomplishment.

Men, by contrast, live with the concept of the “real man”. This is public personhood dependant on behavior, accomplishment, provision for others, and adherence to consensus evaluation of social attitudes. So when corporations are mandated by law to seat women in senior positions based on sex rather than merit, because of the differing social motivations felt by women and men, those companies under-perform compared to corporations without mandated sexual quotas.

Don’t believe me? Here’s a couple of independent studies on the matter that might help:

http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1364470

http://www.bundesbank.de/Redaktion/EN/Downloads/Publications/Discussion_Paper_1/2012/2012_03_06_dkp_03.pdf?__blob=publicationFile

But of course, the realities ignored by gender ideologues will continue to operate, regardless of the wishes of the willfully ignorant.

“Women earn only 77 cents per dollar! Oh my god! They’re oppressed! It’s not the choices they make! No no, it’s not the different social expectations men and women live with, no! Noooo! They’re oppressed! Really really, and anyone pointing to evidence refuting this narrative, they just hate women!

Let’s just pause here, and take a couple of deep breaths.

The question naturally emerging is just this: How stupid do we believe ourselves to be, to keep buying into this popular narrative? Because however much we believe ourselves stupid, we become just that stupid.

Women are 51 to 52 percent of the world’s population. When pointing this out to feminists in direct conversation, they have shouted at me that women are a minority, and that 51% is not a majority.

Majority (noun): the greater part or number; the number larger than half the total[2]

For at least the last 30 years, women are also the majority of registered and active voters in almost every western nation.[3]. The difference varies geographically and over time, from 4 to 10 percent.

Had enough concrete reality for the moment? Returning to the populist fiction, we can cling to the fact that most elected representatives are male. Proof that women are oppressed and that men run everything to elevate male interests to suppress or to oppress women. Obama, just like every other US president is male, therefore, he serves the interests of men, ahead of any interests of women, right?

Sorry, but: reality time again. Reading through the language of the Obama administration’s health care legislation, how many provisions exist for women, excluding concern for men, and how many male-specific provisions exist, excluding women? How are costs distributed across the sexes, compared to how much each gender utilizes health care? More care for women, and more cost distribution onto men. This isn’t by itself a problem. At least, it wouldn’t be in a healthy culture in which women and men were not at war with one another. However, it is also obvious that

elected politicians, even being mostly male, cater mostly to female interests. The majority of voters are female. And, in the Obama administration's Affordable Care Act, a number of provisions exist specifically excluding care for men.

And yet, in almost every element of our culture's Statist Feminist narrative, women are victims. The "oppressed" majority. A majority who live longer, who dominate by 65% of enrollment and graduation in universities. A majority who consumes more public health care resources. A majority who sends more of everybody's disposable income, regardless of who earns more on average over a lifetime of work.

I can still hear the crying: "But women are oppressed!"

Has anybody else noticed that domestic violence is increasingly rarely referred to as "domestic violence?" The new label, created and promoted by the actors in the Domestic Violence shelter industry, is "violence against women." Unfortunately, when domestic violence occurs in the real world, it is almost always reciprocal. That means in male/female couples, violence is initiated and maintained by both parties. A relationship including domestic violence is one with deep underlying dysfunctions, such as PTSD, drug addiction, poverty, mental illness, alcoholism or unresolved trauma from past experience of both parties. All credible and methodologically sound research on DV confirms this, but we now wrestle with the rhetoric of a billion dollar industry pretending only half the problem is real, and the other half is magic'ed out of existence by public propaganda. The shelter industry is driven by the ideology of Statist Gender Feminists, and Canada has over 500 DV shelters catering only to women, and 1 catering to men.

Incidentally, in the smaller fraction of non-reciprocal violent domestic relationships in which there is only 1 aggressor and 1 victim, the majority of the initiators of that violence are women. Piling on top of this is the equally-inconvenient fact that when we include heterosexual and non-heterosexual relationships, gay men have the lowest per capita incidence of domestic violence, and lesbian women have the highest, with heterosexual couples in the middle.

And everybody buying into the continued narrative from Statist Feminism keeps claiming, as loudly and as often as they can, that the gender of majority (i.e. women) is now, and always has been oppressed by the gender of minority (men).

But surely everybody knows our culture is a patriarchy, set up to advantage men at the continued and every escalating expense of women. Right? Right?!

Well, men do dominate in some areas. The jobs with the highest worker death tolls, and highest rates of worker-targeted violence for example. Construction, logging, fishing, law enforcement, taxi driving and so on.

Men also dominate the world of being homeless, comprising 70 to 90 percent of those who live and die on the streets.

Men are 4 out of 5 suicides. Men die earlier in every country on the planet, men are even subject to more rape per capita than women, even if we allow ideologues to exclude female perpetrated rape from their definition of that crime. The term "rape culture", by the way, was originally coined during the rise of the black civil rights movement to describe the institutional support of the rape by prison staff, and other prisoners, of mostly black, male inmates in American prisons. Now however, in spite of that, the term is used to maintain a fiction that women are victimized by a common social acceptance of female-targeted rape.

While its arguable that many men, and possibly even most men, understand much of this already, they do not dare say so openly because it is culturally forbidden. For men, speaking openly of any of these forbidden realities carries the cost of social death: the loss, by consensus, of public identity as a "good man".

But the Statist Gender Ideologues we commonly refer to as feminists not only continue to insist on the eternal, ever-escalating victimhood and oppression of women, they also demonstrate an established, persistent pattern of authoritarian, organized censorship of any real criticism of that pernicious, violent and hateful ideology. However,

in Toronto, where so much public feminist absurdity has been practiced for the benefit of observers around the world, sponsored by the University of Toronto and the Canadian Union of Public Employees, the feminist "protestors" attempting to silence non-conformists actually put "down with fascists" in their chants.

Supported by the a public University, a national union of public employees, censoring the expression of differing view-point–classic fascist tactics–shouting, among other things, "down with fascists." I don't know how to draw a simpler picture without breaking out a box of crayons.

Despite decades of overwhelming public support, public funding, and government support and funding, feminism is the underdog here, right? A permanent federal commission on the status of women. A national office and minister of the status of women, with no such institution addressing the needs of men. Every major university in the Western world operating university-funded women's centres, and no balancing men's resources. DV shelters catering only to women, and the fraudulent fiction of sexually one-sided female-victimizing domestic abuse maintained to keep the money flowing. Despite women being the majority of the population, the majority of voters, and consuming the majority of disposable income, we are to believe women, being the majority, are oppressed by the minority who die earlier. The minority who do the most deadly and dangerous jobs, who kill themselves more, who are homeless more, who suffer 60% higher criminal sentencing for identical crimes, and who die 4 to 7 years earlier than women.

If the gender of majority are actually the victims that Statist Gender Ideologues claim, then they must also be the gender of inferiority. There is no other possible conclusion. Feminists are telling us, and have been telling us for over a century, that women are, in almost every way, the inferiors of men. In fact, if you do not believe that women are oppressed, then you are not a feminist. This is not my definition, it is the definition feminists routinely insists on as a critical component of their own narrative. The message from feminism is inescapable – and that message is that women are now, and always have been inferior. In fact, what feminism, our culture's dominant narrative is saying to every one of us in 1000-foot-high text is that women are obsolete.

[1] http://en.wikipedia.org/wiki/Are_Men_Necessary%3F_When_Sexes_Collide

[2] http://dictionary.reference.com/browse/majority?s=t

[3] http://en.wikipedia.org/wiki/Voting_gender_gap

The true meaning of oppression

Sam Allouba · 16 January 2014 · Archived copy · Original

I'd like to share two hypothetical scenarios with you today.

The first involves a young child living with her parents. She has access to clean, running water and a hot shower. She has a fridge, stocked with all the food she could want. She sleeps in a warm bed and has parents who love her. She has a driver's license. She access to free health care. She's literate and educated. She votes in annual general elections, and works full-time.

The second scenario involves a young child also living with her parents. She does not have access to clean, running water as she has to get it from a local well in her village. There is no clean shower at home and has to clean herself in a small stream, just a ways from her home. She shares a broken bed with her sibling. Her father was executed by local religious fanatics and her mother was savagely assaulted and nearly left for dead. She is not allowed to pursue an education and most certainly does not have the right to vote because the ruling government has deemed such rights to be heretical. Does she work? What do you think?

Now here comes the fun part. Tell me which person is suffering from oppression.

[image]
What the guy in the purple suit said…
The first scenario is a day in the life of a Western girl, living in Canada, the U.S., or the U.K. The second scenario is a day in the life of an Afghani girl, living under former Taliban rule. You would think the easy answer would be scenario number two when asked to identify the oppressed one. It's not that it's difficult. It's just inconvenient.

A few days ago, I made the grossly miscalculated decision to engage in an online discussion with an ideologue. While I did my best to keep the discussion on track, all I was met with was hostility, anger, and a general attitude of, "You're wrong, I'm right, you're stupid, I'm not, yada yada yada". Eventually, this individual took it upon himself to write a status update with the words, "Men's rights groups are bullshit". It's his opinion and he's entitled to it just as much as anyone else but I made another mistake in responding to that update as it only invited further vitriol, especially when the feminist brigade showed up and brought the usual shaming tactics with them.

The best part was when the subject of male victims of domestic violence came up and when asked for hard facts, I presented a joint study conducted by the CDC and U.S. Department of Justice which showed that men comprise over 40% of severe physical violence victims, and that more men than women were victims of intimate partner violence than women. Did that change anything? You guessed it; no. The reasoning of the contributing gender warriors was that because the study is governmental in origin and not from a scientific journal, its validity was in the toilet.

So how does this all tie in to my scenarios of oppression? Because the conversation took a turn when one such ideologue commented that MHRAs do no kind of activism or advocacy, opting instead to be keyboard warriors against feminists online. Another commenter followed up with, after I said I do not claim oppression status as a male living in Canadian society,

"Which given your lack of an ability to empathize with others, gives you a very limited ability to understand what oppression really is."

[image]
Male privilege in India – 1972
This comment came from an educated woman, who lives on her own, in a major city, from the comfort of her own home, likely on her couch in her living room, behind a laptop screen that she owns. You know what else? She identifies with feminist ideals.

How anyone can think of themselves as being oppressed while living in this society is beyond me. I'll say the same

thing here that I said on Facebook. There are Palestinians living in the West Bank that would *kill* for that kind of oppression. Ladies and gentlemen, listen to me very carefully.

If you live in Canada, America, or Great Britain, you are not oppressed. If you were born here, raised here, educated here, and enjoy the rights and freedoms each country's respective constitution affords you, you can't even begin to imagine what oppression truly is. You do not know what it is like to have your basic human rights denied to you, to live in fear of a military government, to not be educated, to starve, or to watch your loved ones die in the street because they crossed the road at the wrong time of day. Do I believe men *and* women are marginalized in their own ways in Western society? Absolutely they are. Both sexes have their share of rubbish to deal with in life, though I would contend that men have it worse in a lot of ways. Like I said, we're *marginalized*.

But oppressed? Not in your wildest dreams.

Editorial note: this item first appeared on Men's Human Rights Ontario. –DE

Masculinity is more than a mask

Dr. Christina Hoff Sommers · 16 January 2014 · Archived copy · Original

Editorial note: a recent popular documentary has been getting a lot of press lately. Just seeing the trailer for this film, we suspect most AVfM readers will spot things they agree with in this trailer but will probably also see huge problems with what look like major problems with the filmmaker's premises. Here is the trailer for that movie:

Dr. Hoff Sommers had some things to say about it which confirm we're not alone in our suspicions. –DE

Are school shooters and mass murderers born out of an aggressive emphasis on masculinity in our society? The trailer for filmmaker and feminist activist Jennifer Siebel Newsom's new documentary, *The Mask You Live In*, would have us think so.

The recently released trailer has attracted 1 million views on YouTube. It argues that American boys are captive to a rigid and harmful social code of masculinity. From the earliest age, they are told to "Be a man!" "Don't cry!" "Stop with the emotion!" and "Man up!" This "guy code" suppresses their humanity, excites their drive for dominance and renders many of them dangerous. The trailer features adolescent men describing their isolation, despair and thoughts of suicide, artfully interspersed with terrifying images of school shooters and mass murderers.

I admire Newsom for using her considerable talent to advocate for boys. But I worry that she is less concerned with helping boys than with re-engineering their masculinity according to specifications from some out-of-date gender-studies textbook. The trailer is suffused with males-are-toxic ideology but shows little appreciation for how boys' nature can be distinctively good. *The Mask You Live In* is scheduled to be released later this year. Let's hope there is still time for edits.

Here are a few suggestions:

1. Recognize that masculinity is more than a "mask"

The title and content of the film suggest that masculinity is a cultural creation. That is only marginally true. A lot of typical boy behavior, such as rough-and-tumble play, risk taking and fascination with gadgets rather than dolls, appears to have a basis in biology. Researchers have found, for example, that female monkeys play with dolls much more than their brothers, who prefer toy cars and trucks. Are male monkeys captive to a "guy code?" A recent study on sex differences by researchers from the University of Turin, in Italy, and the University of Manchester, in England, confirms what most of us see with our eyes: with some exceptions, women tend to be more sensitive, esthetic, sentimental, intuitive and tender-minded, while men tend to be more utilitarian, objective, unsentimental and tough-minded. We do not yet fully understand the biological underpinnings of these universal tendencies, but that is no reason to deny they exist.

2. Appreciate the difference between healthy and pathological masculinity

Some boys are hypermasculine or pathologically masculine. They are bullies and worse, establishing their male bona fides through destruction, mayhem and preying on the weak and vulnerable. But most boys evince healthy masculinity. They may enjoy mayhem in games and sports, but in life they like to build, not destroy. Their instinct is not to exploit vulnerable people but to protect and defend them. Of course, all boys need guidance and discipline from the adults in their lives. I agree with Newsom that telling a boy to "man up" can be harsh and degrading. But teaching him to "be a gentleman" is another matter. It's a tried-and-true way to bring out the best in males.

3. Acknowledge the virtue of male reserve

Newsom's film tells us that boys in our society don't feel safe talking about emotions and personal struggles. To do so violates the boy code and subjects them to shame and ridicule. The driving message of Newsom's film is that we must free our young men to become emotionally expressive. Of course, parents should do all they can to improve their sons' emotional literacy. But parents (as well as wives and girlfriends) should keep in mind that male reticence

has its advantages.

A 2012 a study surveyed and observed nearly 2,000 children and adolescents and found that boys and girls have very different expectations about the value of problem talk. Girls were more likely to report that personal disclosure made them feel cared for and understood. Boys, overall, found it to be a tedious waste of time — and "weird." Contrary to what we learn from Newsom's film, boys did not find personal disclosure embarrassing or unmasculine. According to the study's author, Amanda Rose: "Boys' responses suggest *they just don't see talking about problems to be a particularly useful activity*" (emphasis added).

But in girls, excessive problem talk is in fact linked to anxiety and depression. Male stoicism may be adaptive and protective. If you want a boy to be more forthcoming, Rose has good advice for parents and counselors: "You will have to persuade him that it serves a practical purpose." Engage his male instinct for problem solving.

4. Make clear that most boys are psychologically sound and resilient

The Mask You Live In gives the impression that the average adolescent boy is severely depressed. In fact, clinical depression is rare among boys. (National Institute of Mental Health data show that the prevalence of depression among among 13- to 17-year-old boys is 4.3%; among girls of the same age group, it is 12.4%.)

Newsom's film reports that every day in the U.S. three or more boys take their own lives. Suicide is, indeed, primarily a male disease. Among 10- to 24-year-olds, 81% of suicide victims are male. In 2010, a total of 3,951 young men died by their own hands. Male suicide is a much neglected scourge, and Newsom's efforts to raise awareness are admirable. Still, in a nation of nearly 33 million boys, that means that the percentage of boys who commit suicide is close to 0.01%. Each of these deaths is a tragedy. But it helps no one to pretend that suicide is typical male behavior.

Attention-deficit/hyperactivity disorder (ADHD) does appear to be an epidemic among boys, but the implications of that are ambiguous. It could be that as a society, we are pathologizing age-old male rambunctiousness. Some experts have suggested that ADHD would be significantly reduced if we allowed boys more unstructured recess and occasions for spirited rough-and-tumble play. Yet, in Newsom's documentary, scenes of boys engaging in mock fisticuffs, playfully head-butting and chasing one another around the playground are offered as evidence of how young males are driven to "prove" their aggressive masculinity.

5. Include specific ideas on how to help boys with depression or thoughts of suicide

Some of the most promising, innovative ideas are coming out of Australia. In 2006, a report in the Medical Journal of Australia argued for a paradigm shift in the nation's mental-health system. Rather than blaming "masculinity" or trying to "re-educate" men away from their reluctance to seek help, the author asks, "Why not provide health services that better meet the needs of men?"

The Australians are now developing male-specific mental-health protocols. A 2012 Australian study, for example, found that large majorities of young men associate the term mental health with insanity and straightjackets. Mental fitness seems to go over better with men. The Australians recently launched a mental-fitness app for guys. The focus is on acquiring "skills," developing "strengths" and achieving "self-mastery." But doesn't that reinforce traditional narratives of masculinity? It certainly does — that's the point, and the key to its promise.

The energy, competitiveness and corporal daring of normal males are responsible for much good in the world. No one denies that boys' aggressive and risk-taking tendencies must be socialized and channeled toward constructive ends. But the de–Tom Sawyering of the American boy should not be anyone's agenda. I am sure it is not Newsom's. Yet her film in progress suggests otherwise.

Editor's note: this item has been cross-posted from Time Magazine with permission.–DE

One for the boys

AVfM Video Source · 17 January 2014 · Archived copy · Original

You might have minor quibbles with the delivery, but it still needs to be said.

Meme: Facebook Fail

AVFM · 17 January 2014 · Archived copy · Original

As the social media giant Facebook continues to slide directly into a mud pit of political correctness, they are now banning people for getting healthy and inspiring others to do the same. C'mon Jaclyn Friedman, you know it was you. If you just lost the weight, you would feel better about yourself.

[image]

Propaganda by Trust Law: 1 out of 6 women are trafficked for prostitution in India

Anil Kumar · 17 January 2014 · Archived copy · Original

Often, International Media opens the eyes of common people like me in India. One fine day in June 2011, I was shocked to be told that 1 out of 6 of all my female friends were trafficked for prostitution. Not only that, one out of six women I will meet at my workplace, on the street, or on the train are also victims of human trafficking. I got enlightened that day due to Trust Law, an NGO run by Thomson Reuters Foundation.

Trust Law Website says (link, link)

> India ranked fourth primarily due to female foeticide, infanticide and human trafficking. In 2009, India's then-Home Secretary Madhukar Gupta estimated that 100 million people, mostly women and girls, were involved in trafficking in India that year.
>
> The practice is common but lucrative so it goes untouched by government and police," said Cristi Hegranes, founder of the Global Press institute, which trains women in developing countries to be journalists. India's Central Bureau of Investigation estimated that in 2009 about 90 percent of trafficking took place within the country and that there were some 3 million prostitutes, of which about 40 percent were children.

Trust Law and its noteworthy social scientists would actually deserve a Nobel Peace Prize for revealing the startling facts to the world that 100 million people, mostly women and girls, are involved in trafficking in India in 2009. If it were true.

A back-of-envelope calculation by a 5th grader can show that this statistic is complete bullshit. India had 1.2 billion people with a female population of about 600 million. So, in the single year 2009, 100 million out of 600 million women and girls in India are involved in trafficking.

Why just stop here? I can do a roleplay of an international gender expert and now extrapolate this yearly data to calculate how many women and girls are involved in trafficking in a decade or 50 years? I can easily estimate that in a decade, there may be 150 million, and in a lifetime all women are trafficked at least once.

What pained me the most is the stupidity of thousands of journalists and sociologists across the world who failed to do a simple calculation. The collective stupidity is dismaying. Needless to say, India was soon ranked as 4th most dangerous place for women and the Indian parliament started shaking, with communists attacking the Government for the "plight of women."

Hundreds of main stream new media outlets published the news and media channels in India debating endlessly for couple of days. (CNN, NDTV)

Of course, Trust Law claimed that the estimate is supplied to them by India's Home Secretary Madhukar Gupta, a top Bureaucrat in India's Home Ministry. Now, there is no way anyone track him, as he is not a public figure. Maybe he was misquoted. But, Trust law used his shoulder to fire the gun.

Why did Indian Home Ministry not challenge the figures?

For that, we need to understand something about India's relation with western countries. For most of its history after independence, India was a poor country helplessly dependent on Russia and many Western countries. They used to get foreign aid. So, the Indian Government never used to be assertive in International politics (except when they blasted the nukes) and they used to lack confidence in dealing with even small countries like Sweden or Denmark.

I grew up watching news in media about how a low ranking Minister from Denmark has acknowledged India's position in Kashmir. Basically, Indian politicians and Government often used to look for certificates from even the

smallest western countries. This has stopped now.

The diplomatic rows India had with Australia, Norway, Italy in the last couple of years, and a recent diplomatic row with USA show, the current experimentation by the Indian Government in taking on other countries.

So, India is still not-so-confident country. So, the Government has not yet developed the skill or confidence to challenge the negative propaganda about India in western media, which has been going on many decades. Indian Politicians and older generation of bureaucrats often have no clue about how to deal with such propaganda, and they tend to avoid the issue.

But, if Trust Law had dared to publish ridiculous statistics, like, “100 million women in China involved in trafficking,” the Chinese Government would have asked the British Ambassador to stand in front of Forbidden Palace and apologize on behalf of Trust Law. They would have also banned any Reuters publications in China.

Irresponsible Main Stream Media

Today, many Main Stream Media editors openly claim about the accountability they have built into reporting, while they term social media as irresponsible. We can see how hollow their claims are. If they really wanted to lie or publish false statistics, at least they would have attempted to create some type of coverup. Maybe, they should have claimed 20 million women are girls in India are trafficked for prostitution. The fact that they did not even attempt to cover up shows they are incompetent and stupid. The question is, can we leave our societies to such idiots?

Expectation from British Government

The headquarters of the Thomson Reuters Foundation is in London. Its CEO is Monique Villa. The British Government should conduct an investigation into this issue and force Trust Law to give an unconditional apology to the people of India for publishing false statistics. The choice is with the British Government and the British people.

No one in the world likes false statistics about his culture or civilization. The British would not certainly like false statistics stating that 1 in 6 British women are forced into sex traficking being published in India or another country. As we know, the main stream media and NGOs are rarely held to account. It is time for British Government to step in and put the records straight. Such propaganda from British soil can and probably will eventually trigger a diplomatic row in the future.

Monique Villa should resign to set an example for others about restoring integrity in main stream media.

Now, if the British Government or Thomson Reuters do not act on this issue, they lose our respect and they degrade the reputation of the British people across the world.

A weird spectacle: destroying children “for their own good”

Robert St. Estephe · 17 January 2014 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. “Gonzo journalism” is characterized as tending “to favor style over fact to achieve accuracy.” Yet history – especially “social history” – is written by ideologues who distort and bury facts in order to achieve an agenda. “Gonzo” writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new “transgressive.”

Welcome to the disruptive world of facts, the world of Gonzo History.

●●●

Men Going Their Own Way (MGTOW) is an ethos of freedom, an anti-slavery mindset. Yet so is FGTOW (Familes Going Their Own Way): homeschooling, rejecting State-sponsored ideological indoctrination, Pavlovian reward/punishment conditioning conducted in child-warehouses, refusing to cooperate with the government-pharmacological complex.

Below are three articles, the first of which is a dramatic story from 1907 showing a Nebraska American Indian family’s struggle against the United States government’s “re-education” policy.

This new story is followed by an article from1892 — 15 years before the event described in the Nebraska story — illustrating the treatment of American Indians by the Federal government as it was implemented in its progressive social engineering policy.

And below that is a much more recent account, from 1974, showing the horrible consequences of this government experiment in “outcome-based education” (the buzzword in current use by federal education experts) and the continuing struggle for civil rights waged by the target population, Indians.

The patriarchal natural family (whether “nuclear” or “extended”) is traditionally the target of ideologues who envision a cradle-to-grave all powerful nanny state. Feminist dogma, as it is promulgated today, claims it has a lollipop land of painlessness and unchecked bounty in store for us all if we would all just cooperate in its “it takes a village” vision. Here’s a book at what top-down bureaucracy can pull off.

The perversity of the early American experiment of government-implemented social engineering through the warehousing and “training” of children to make them more utilizable “human resources” will prompt you to wonder: “How the hell to think you can get away with calling that a ‘village?'”

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[image]

FULL TEXT (Article 1 of 3):Waterloo, Iowa, Aug. 22. – With only one arm and one leg, an aged Indian, who kidnapped his boy from an industrial school in Nebraska, to-day fought off two deputy United States marshals who, having pursued him across two states, overtook him in the woods thirty miles north of here. The red man’s nose was also gone and as he fought desperately for the possession of his son with his one hand, he presented a weird spectacle.

The officers were armed with revolvers and the old man had only a club, but he flourished it so spiritedly that his pursuers kept out of range. While the combat was in progress the boy escaped and his in a cornfield.

The old Indian’s story is sad. One son died two years ago. The boy that he kidnapped was the only remaining [male] child. The government officials placed him in an industrial school for some unknown reason. This grieved the father and mother. The father imagined that his son was being worked so hard that he, too, might die. Then, after a consultation with his wife, he decided to abduct the boy. He succeeded, and the reunited family set out with a span

of ponies for the Wisconsin reservation. Officers took the trail and overtook them.

When the crippled old Indian saw the officers approach he broke down and wept. His wife and daughter united their tears with his. Seeing that tears would not avail to save his son, the father grabbed a club and attacked the officers with terrible fury.

["Crippled Father Fought For Son – Aged Indian Held Two United Sates Marshals at Bay With a Club." Manitoba Free Press (Winnipeg, Canada), Aug. 23, 1907]

NOTE: The Indian Industrial School at Genoa, Nebraska was the fourth non-reservation boarding institution established by the Office of Indian Affairs. The facility opened on February 20, 1884, and, like other such schools, its mission was to educate and teach Christianity to Native American children. The village of Genoa was selected because the Federal Government already owned the former Pawnee Reservation property there; however, existing buildings at the site were unsuitable and in poor repair. Like many buildings designed for Indian school campuses, this was a simple three-story structure with a hipped roof and a small triangular pediment above the center entrance. The pairs of tall windows and the strong horizontal lines across the front created a balanced composition. This was a popular design during the late 1880s. The school closed in 1934. [fromWikipedia]

***[image]

FULL TEXT (Article 2 of 3): A dispatch, from Kingman, in Arizona, announces that a few days ago representatives from five tribes or bands of Indians met at Pine Springs to protest against having their children taken away and sent to Government schools in the East. It is said that some of them were for resorting to arms, and that a great many families had gone to the mountains to prevent their boys and girls from being carried off. It is quite possible that the parents have exaggerated the risks they run, but their feeling that it is a hardship to have their children carried a long distance away is natural. The Fifty-first Congress at its second session passed a law authorizing and directing the Commissioner of Indian Affairs "to make and enforce by proper means such rules and regulations as will secure the attendance of Indian children of suitable age and health at schools established and maintained for their benefit." This compulsory attendance law furnishes the basis for the action of which the Arizona bands complain. But whether Congress foresaw that the authority thus given would be used to take children against the will of their parents hundreds of thousands of miles from their homes may not be so clear. To civilized people such a removal will, of course, seem a great opportunity for the youngsters. They are cared for, fed, clothed, and instructed without cost, and are made much fitter for citizenship and for success in life than their companions who receive no such advantages. But while we understand all this, to the Indian fathers and mothers the forcible wresting away of their children must look very much like kidnapping.

The Indian Bureau itself has recognized this difficulty in its rules and regulations, which prescribe that, "So far as practicable, the preferences of Indian parents or guardians, or of Indian youth of sufficient maturity and judgment, will be regarded as to whether the attendance shall be at Government, public, or private schools." But it is further provided that, if schools in the reservations are lacking or already filed," or if for other reasons the good of the children shall clearly require that they be sent away from home to school, they will, be placed in non-reservation schools." – which seems to mean that, unless the parents part with them willingly, they may be taken away by force. But a law which is perfectly sound and wise, if administered by people with discretion, for procuring attendance at the reservation schools, might cause some distress if enforced to the extent of separating children from their parents for years together. Nor is is it usually understood that the Eastern training schools are unable to get their quota of pupils without such a process. There are Indians, presumably, who allow their children to go to these schools. But, however that may be, it is particularly desirable, in neighborhoods where objection is made, if the Government schools are full and private or contract schools can take them, that they should do so where the provisions made by Congress will permit.

There is no doubt that the main hope of civilizing the red man and of bringing them into line with American citizens lies in the training of their children. It would be unwise to allow the prejudices of ignorant parents to deprive the rising generation of the provisions made by the Government for their benefit. Yet it is quite evident that

in this matter sound judgment and careful consideration of the peculiar circumstances of the red men are needed. Commissioner MORGAN has noted that the Indians “are loath to have their children taken from them, even for a short time. They are devotedly attached to them, miss their companionship, and are accustomed to rely upon their assistance in the performance of such simple duties as they are capable of.” Perhaps in this statement may be found an explanation of the feeling of bitterness against the Government which is now reported to exist among some of the Arizona bands. It would hardly be fair to charge them with prejudice against education if what they are really prejudiced against should turn out to be simply the sending of their offspring far away. It does not appear from the dispatch that they would object to having them instructed in schools where the parents could still have a share in their companionship. The problem, no doubt, is a difficult one, but it is evident that, while an admirable work is done by the Eastern training schools – one of whose advantages is in taking the children at an impressionable age away from their savage home surroundings – yet the ultimate reliance for the great body of the Indians must be in schools on and near the reservations. Commissioner MORGAN in his last report made a strong appeal to Congress for the multiplication of day schools, fully supplied with all the means to make up for the lack of home instruction. It would require no very extravagant amount to furnish sufficient schools and instruction for such of the Indian children of school age as cannot now be accommodated somewhere, and it might be a wise expenditure to do this within the next few years. With more reservation schools the compulsory attendance law would be enforced with a better grace and without embittering the lives of Indian parents in seeking the benefit of their offspring. [“Indian Education.” The New York Times (N.Y.), Sep. 20, 1892, p. 4]

***[image]

FULL TEXT: (Article 3 of 3): Washington, D.C. — At what point does governmental intrusion, whether federal, state or local into Indian family life to protect a child become “kidnaping” [sic] and “cultural genocide,” and what should be the role of a tribal government in this area?

These questions were at the heart of testimony taken from about 30 witnesses by the Senate Indian Affairs Subcommittee in two days of hearings April 8-9 to document what Committee Chairman Sen. James D. Abourezk, D-S.D., called “abusive child removal practices which are destroying Indian families.”

Lead-off witness William Byler, executive director of the Association on American Indian Affairs, stated that based on his organization’s surveys, “approximately 25 to 35 per cent of all Indian children are separated from their families and placed in foster homes, adoptive homes, or institutions.” Institutions were defined by Byler as federal or mission boarding schools or state training schools.

Byler cited the following statistics: In Minnesota the rate of adoption of Indian children per capita is five times greater than that of non Indian children; in South Dakota the foster care rate is nearly 16 times greater per capita; in Washington state the adoption rate is 19 times greater, the foster care rate 10 times greater; in Michigan, 16 times greater.

A number of Indian parents before the subcommittee recited a litany of abuses they and their children suffered at the hands of state and county welfare workers eager to remove the children from what they deemed a home environment of “neglect” or “social deprivation.”

Margaret Townsend (Paiute) of Fallen, Nev., described how her children were forcibly taken from her home without her consent and placed in foster care homes by county welfare workers after she had been arrested — her first arrest — for driving while intoxicated. With the aid of an MIA attorney Mrs. Townsend was finally able to get a court to release her children from the custody of the county and return them to her.

Her daughter Anna was also a witness. Anna was supposed to describe to the subcommittee the treatment she and her younger brother endured in their foster home. Instead, Anna gave more effective testimony. After a brave start; she broke down and cried.

Other witnesses told of outright abduction of Indian children from their parents Byler of AAIA told how Benita Rowland had been taken by two Wisconsin women with the collusion of a local missionary from South Dakota

after her Oglala Sioux mother was tricked into signing a form purportedly granting them permission to take the child on a short visit but, in fact, agreeing to her adoption. It was months before Mrs. Rowland could obtain counsel and regain her daughter.

Governmental intrusion in to the privacy of family life is not confined to Indian families. However, witnesses testified to the qualitative differences between removal of non-Indian children and that of Indian children.

Non-Indian children are taken into custody by the government when, said two physician witnesses, the child has no recognized or legally appointed guardian, that is, is dependent or abandoned; when the child has been involved in delinquent acts; when the child's needs are not being met by the family, constituting neglect; and when the child is being physically abused.

According to the witnesses, Indian children are removed for the above reasons and in addition for the following reasons: to meet the educational needs of the child, or because a social worker does not feel the reservation is a fit place for any child to be brought up, or because the lowered birth rate in the dominant race leaves fewer children available for adoption, and thus Indian children are considered "fair game."

The effects of these unwarranted removals and placements with non-Indians are psychologically disastrous for both parents and children, according to witnesses. Gov. Robert E. Lewis, president of the National Tribal Chairmen's association (NTCA), said:

"Children who must adjust to a new way of life away from their own cultural group often must overcome a language barrier, adjust to a new religion, learn new foods and are often faced with overt and covert racism."

Melvin Sampson, Yakima tribal councilman, while acknowledging the good intentions of non-Indians who adopt Indian children, said: "The damaging effect this creates on our Indian children is beyond the scope of evaluation. The Indian is on the receiving end of a total lack of understanding. They literally surfer when they discover that their physical appearance is not that or their adopted parents. The wonderment and search for true identity is crucial and probably, at times never completed."

The causes of this latter day "Indian removal" campaign were described by witnesses as follows: a lack of standards for what constitutes mistreatment that is relevant to Indian culture; failure of social workers and courts to follow 'due process of law"; strictures in taking children away from parents; social conditions in Indian families such as low income, poor health and substandard housing which make Indian children prime targets for removal.

One particular problem stems directly from the inadequacy of tribal courts to cope with demands by social workers that they authorized the removal of a child. According to witnesses, they have no independent means of either experts or resources to judge the validity of a request by a social worker to remove a child from his home. In states where tribes have lost civil and criminal jurisdiction over their reservation under Public Law 280, the situation is even worse because the tribes have absolutely no role in removal.

The BIA also came under fire at the hearings for its role or lack of it in this area. A witness charged that the BIA is spending over $1,040,000 in Minnesota to provide for foster care payments. Since it is a PL 280 state, Minnesota should be picking up this expense, according to Abourezk aide Sherwin Brodhead. Recommendations for reform by witnesses included repeal of PL 280 so affected tribes will have more control over what happens to their children, revision of standards governing child welfare issues to conform to Indian cultural life, and strengthening of due process to protect parents faced with losing their children.

["Indian Adoption vs. 'Kidnaping' Answers Sought," Independent (Gallup, N.M.), Apr. 23, 1974, p. 2]

Canada: a first world cuntry

Diana Davison and John Hembling · 18 January 2014 · Archived copy · Original

January 18th is an important day for Canada. It's a day that should be flagged in history and remembered annually as a moment that marks a monumental change in the direction of society. It is now the Canadian National Disposable Male Day and Canada is paving the way for a brave new world in which men are, officially, insignificant in the eyes of the law.

On January 18th, one year ago, the Supreme Court of Canada made a decision: They found that Nicole Ryan (now using her maiden name of Nicole Doucet) had been acquitted of her admitted crime due to an error in law. The crime? Trying to hire someone to kill her estranged husband. The Supreme Court of Canada acknowledged that justice had not been served but put a stay on prosecution for a retrial because they felt Nicole had been through an emotional ordeal.

On January 18th, Canada judicially stopped caring about attempted murder when the criminal has a vagina. Because of her feelings. Because Nicole had been through a lot of stress and had lost weight. Because Nicole, a woman, was looking a little peaked.

While Men's Human Rights Activists (MHRAs) know that women being absolved of responsibility for their crimes against men happens all the time, this case is unique. The Crown prosecutor, along with every legal professional versed in the case, presumably aside from the defence attorney, was shocked with the acquittal. The husband, Michael Ryan, was not called to testify because the prosecutor felt the case was a "slam dunk" and he didn't need to subject Michael to the trial proceedings. And yet she was acquitted.

Nicole confessed to her undercover RCMP assassin that Michael had never physically abused her. Nicole's accounts of the threats and fear she harboured were inconsistent. Nicole's husband lived 180 km away from her at the time and had custody of their child because psychological assessments deemed Nicole less stable as a parent.

Nicole, prior to these events, also tried to kill her sister by running her over with a car. Twice.

But Canadian Justice David Farrar decided that Nicole, despite lacking any corroborating evidence, was telling the truth and acted in the only way any "rational" person would: by contracting the death of another human being.

Congratulations, Canada. Murder is now a rational choice. If you have a vagina.

To be fair, the Supreme Court recognized that the judge, David Farrar made a mistake. He failed to apply the laws properly and Nicole's defence of "duress" was not an admissible defence for the crime of which she was accused: It was similar to claiming that the Devil made her do it.

At the time, Canadian law did not, at the level of Supreme Court, accept the existence of Satan. This might have caused Nicole problems if she'd been a man.

What Canada decided to do about this situation was, again, unique. January 18th marks the day when the law put the health of a person accused of attempted murder above the concern for the crime of attempted murder.

Caution: Don't try this at home unless you have a vagina.

Appeals are a specific thing. In law you can only appeal a case if there was an error in the application of law, you can't appeal just because you didn't like the decision. This is a point of confusion for many people. The prosecutor in Nicole Ryan/Doucet's case was well versed in law and in the appeal pointed out that her defence was illegitimate. This ended up being held against the prosecutor, even though he was right.

The Supreme Court of Canada recognized that the prosecutor was correct and that Nicole should be retried for trying to murder her ex-husband but they stayed a retrial for the following reason:

> The abuse she suffered and the protracted nature of these proceeding(s) have taken an enormous toll on her.

The “abuse” Nicole suffered was actually the bone of contention.

Nicole was not only free from duress, she was free from abuse. Her “abuser” lived almost 200 km away. Indeed, Nicole admitted during a videotaped interview with the RCMP that her ex husband had never physically abused her, and that he had not kidnapped their child. Rather, he had been granted custody after an investigation by child advocates in family court decided she was not the better parent.

It takes a lot in Canada for a mother to be deemed unfit.

Nicole’s “abuse” seems to have been that she didn’t think she was going to get her fair share of property holdings. Her father was keen to help her secure a financially sound future and participated in the acquisition of a hitman.

Comedic break: They first tried to convince a local fisherman to kill Michael Ryan by shoving $25,000 at him. The fisherman took the money but didn’t kill anyone. Because, what are they going to do? Report him to the police?

By the time Nicole figured out that fishermen don’t make good killers (other than killers of fish) just by virtue of their masculinity, she was getting a little pressed for time. Perhaps that’s when she started losing weight and looking a little stressed out. It must have been difficult for her to continue her job as a schoolteacher, training our youth to be moral citizens, while actively seeking the murder of her ex husband.

During this time Michael Ryan was under no stress by the obvious fact that he had no idea that a hit-man was being hired to kill him. Only men have this privilege. Women, on the other hand, are constantly informed by feminists that they could be raped at any moment so we carry the burden of worrying about our personal survival where men are kept in a blissful state of ignorance.

Only the Canadian Supreme Court has been bold enough to recognize that ignorance of one’s own impending demise makes the threat less relevant.

As of today, the stay of proceedings has reached it’s expiry date. Lawyers fumed and fretted, protested and objected, stated their cases and were validated, and made no difference in holding Ms. Doucet liable for her crimes. But while Nicole Ryan/Doucet may never be forced to stand trial for a crime she acknowledges committing , we will not forget.

> He was a six-foot-three former soldier and 230 pounds. She was five-foot-three and 115 pounds.

And yet it doesn’t take 230 pounds or more than five-foot-three in height to hire an assassin.

So we are here to celebrate a national event in a ‘first world cuntry’. Canada has paved the way. We no longer have to wonder who is superior, who is in control or which gender gets to decide who lives or dies. The only demand upon women who find their spouses problematic is that they should try to not get caught.

Trials, you see, are expensive and time consuming. Indeed, Elizabeth Sheehy, a University of Ottawa law professor and prominent legal activist with the Elizabeth Fry Societies asked in the National Post last month: “Is it an appropriate expenditure of taxpayer dollars to prosecute battered women [who murder] at full tilt, in light of the compassionate response of Canadian judges and jurors who hear all the evidence?”

Interestingly, Doucet admitted to RCMP she had never been physically abused by her ex husband, despite the attempt to use a narrative of abuse in her defence.

But it costs the public a lot of money to prosecute women for crimes for which they will ultimately be absolved.

However, another Canadian, also a professor of law, at Dalhousie University, had a bit of a problem in just letting this day become a point of acceptance. Professor Archibald Kaiser has been tackling the issue from a point of view that feminists protecting Ms. Doucet didn’t expect: the enforcement of law.

Yes, some people still care about upholding the law regardless of which genitals a murderer happens to be born with. Not many people, but they still exist.

Of course they have formidable adversaries. In the case of Her Majesty the Queen vs Nicole Patricia Ryan we had the following “intervenors”: The Attorney General of Ontario, The Canadian Association of Elizabeth Fry Societies, The Women’s Legal Education and Action Fund, and the Criminal Lawyers’ Association of Ontario.

We’ll pause here to say hello to Elizabeth Sheehy, a feminist legal activist who claims to be merely reporting the weather, rather than creating it.

Isn’t interference considered a foul in sports?

But there you have it. Canadian law is not a matter of upholding a civilized society anymore. It’s just a sport, and the referees are feminists.

There is, however, a bit of a problem standing in the way of Canadian National Disposable Male Day. The problem is Professor Archibald Kaiser, and Men’s Human Rights Activists, like us.

We can’t speak for Professor Kaiser, or know with certainty if he is in this for the long haul. What we know is that MHRAs are marking January 18th as a day to remember. Don’t cry for Michael Ryan. In the historical record: January 18th is the day Canada decided that trying women for attempted murder is “unfair”. Feminists rejoiced. On the other hand, human rights activists decided to do something about it.

This is not a loss, it’s an opportunity.

And of course, to feminist legal activists, feminist lobbyists, and feminist law professors who have, until now, worked with the court’s enthusiastic consent to legalize the murder of men. We are coming for all of you.

For Canadians, and others, interested in actual equality being more than just an empty noise , please consider joining the Canadian Criminal Justice Equality mailing list. This is where we will be providing updates and announcing opportunities for participation in an ongoing project opposing the growing ideological bias in the Canadian Justice System.

The Canadian Criminal Justice Equality mailing list
sign up form. Thank you

Crotch-Cam Proves That Women Are Pervs Too

AVfM Video Source · 18 January 2014 · Archived copy · Original

So, you're a "pervert" if you look at women, eh? Well here's an experiment worth pondering then:

More at Ebaum's World.

The misandry of Code.org

Jalon Cain (aka Aaron Sleazy) · 18 January 2014 · Archived copy · Original

Code.org is a non-profit organization that exploits the current “everybody has to learn how to program” paranoia, in which even Obama himself chimed in, urging Americans to learn how to hack.[1] The stated goal of Ali and Hadi Partovi’s brainchild is to promote computer science education in the US, in order to fight a projected shortage of one million laborers in this sector of the industry. Given that people like Google’s CEO Eric Schmidt, Bill Gates, or Mark Zuckerberg support Code.org, one may wonder whether all those statistics might also be used to convince Congress to loosen visa regulations in order to, you know, keep the wages of domestic programmers down. Just head over to the fake grassroots movement FWD.us this illustrious bunch also supports.[2]

It’s not just a shortage of programmers Code.org is afraid of. No, that would be too simple. They also have to have the correct sex! On their homepage you’ll find the statement, “While 57% of bachelor’s degrees are earned by women, just 12% of computer science degrees are awarded by women.” So, there is nothing wrong with women attaining almost 60% of all college degrees.[3] But Code.org would like to see this percentage reflected in computer science departments as well. I don’t think I ever saw a prominent and well-founded campaign that was aiming to increase the percentage of male graduates in a field were they were underrepresented. In case you’ve been living under a rock, I’m referring to virtually every academic discipline.

It’s not just university that troubles the minds behind Code.org. The glut of male students has to be fought already in high school. For this purpose, Code.org published some ideas about improving K8 education, like establishing a basic introduction to computer science. I wouldn’t have any problem with that. However, it is tied to a financial reward, and the message is that girls are more valuable than boys. Look at the specifications:[4]

> When 15 or more of your registered students complete the course and earn all 27 “concept mastery” trophies, you will receive a $750 DonorsChoose.org gift code. If 7 or more of your participating students are female, you’ll receive an additional $250, for a total gift of $1,000 in DonorsChoose.org funding! Make sure your female students fill in the gender field on the registration field when they sign up.
>
> **What are my chances? Everybody wins while supplies last!** The first 1,000 public school teachers who successfully teach the course will win these rewards.

I had to chuckle at the line “everybody wins while supplies last”. What about instilling a sense of competition among students? This doesn’t seem to be a popular thought in the contemporary education establishment, in which every kids is seen as special and “gifted”. Everybody gets an A as long as they manage to sit still. Otherwise, pump some Ritalin into them!

If you have any doubts that systematic preference of girls is part of the agenda of Code.org, then have a look at their homepage.[5] Here is a screenshot, in case the text gets magically altered:

[image]

Girls, girls, girls! There is just one little problem with the implied message that girls don’t get much encouragement: boys don’t really get much encouragement either. It’s not as if every guy in every high school programs computers in his spare time. Especially these days, where cheap hardware is abundant there really are no barriers to entry. However, most interaction with hardware is purely consumptive. I don’t want to make a value judgment, but there is quite a big difference between a 15 year-old being able to navigate to his favorite social media websites on the Internet, and implementing a basic sorting algorithm.

All it takes to gain competency in this field is a bit of cash and some spare time. And motivation. And a certain proclivity towards thinking in the abstract. John Carmack, one of the most influential programmers the world has ever seen, summarizes this as follows:[6]

> In the information age, the barriers [to entry into programming] just aren't there. The barriers are self imposed. If you want to set off and go develop some grand new thing, you don't need millions of dollars of capitalization. You need enough pizza and Diet Coke to stick in your refrigerator, a cheap PC to work on, and the dedication to go through with it.

Here's another one from Carmack:[7]

> The situation is so much better for programmers today – a cheap used PC, a Linux CD, and an internet account, and you have all the tools necessary to work your way to any level of programming skill you want to shoot for.

Focussing on outliers is deceptive. John Carmack bought himself a Ferrari with the money his company made with Wolfenstein 3D, and a couple more later on. However, there are countless examples of people who taught themselves how to program, and who went on to have good careers in this field. Yet, this doesn't seem to fit into the chosen narrative of Code.org, so they rather spread a message according to which girls are more valuable than boys, and in which the educational system has to be "fixed" to get more girls into this field.

Sources:

[1] http://www.wired.com/wiredenterprise/2013/12/obama-code/
[2] http://www.fwd.us/immigration_reform
[3] http://code.org/stats
[4] http://code.org/educate/20hr
[5] http://code.org/educate
[6] Quoted in: David Kushner, Masters of Doom: How Two Guys Created an Empire and Transformed Pop Culture Chapter 16, p. 292.
[7] Quoted in: David Kushner, p. 254

Inclusivity On The John

AVFM · 18 January 2014 · Archived copy · Original

Publisher's note: This is a guest post from Sammich Heist, our resident meme master, provocateur and kitten mixologist. I am beaming with pride as he proves there really can be cooperation with gender ideologues, and that we can change the world, one terlet door at a time. PE

Here at A Voice for Men we feature articles written by people of different ethnicities, sexual orientations, genders, species, taste in movies, dietary habits and whatever other categorization may be invented in the future.

We seek to accommodate these categorizations, which will be invented to further divide and alienate everyone from everybody else, into their separate little lonely boxes in the name of this "inclusiveness" that Feminists love so much, because we can never have enough Marxism and segregation.

So it is with joy that I have discovered that my local hospital here in Canada has recently spent some of our health care tax budget to replace all of its unisex bathroom door signs throughout the entire hospital to be inclusive of non-deterministically gendered individuals:

[image]
That, or super-heroes in capes … TO DO: buy some Superman stickers
Now, they have to be applauded for their intentions because we all know gender-confused individuals might be unable to work up the courage to enter a bathroom marked as accepting both binary genders; rightfully so as hospital security regularly beat up people entering facilities without having an exact matching gender. Good thing they're already in a hospital offering public health care to all human identifying individuals.

But I give them a D-minus for the blatant lack of broad inclusiveness and foresight. They could be quite rightfully accused of being a class-A worthless discriminating judgmental camab-fetishizing binarist objectifying white-privileged cisgender-normative intolerant classist nonracial-hypersexualizing gender-overprivileged traditionalistic transpeciesexual-shaming entitled non-ethnic-elitist poc-kinkshaming pansexual-oppressing middle-class-elitist celestial-shaming ageist reptilian-denying insensitive body-shaming multiethnic-denying smallfat-normative genderfluid-ignoring transmisogynist able-body-priviledge-blind omnigender-sexualizing nphobic rape-apologistic patriarchistic mouthbreathing bigotted oppressive subhuman lowlife dudebro neckbeard virgin creeps.

A passable effort would have been to also include other body types:

[image]

As Feminist have very helpfully pointed out, comic book and anime conventions are a cesspool of sweeping discrimination and exclusion and it is very important to include individuals who have alter-egos and would be totally destroyed — their psyche eradicated — if we didn't specifically and explicitly include them.

[image]

But that's not enough. It never is.

To be absolutely on the safe side we need to cover all the bases; every single possible permutation, real or imaginary, of sentient beings must be represented on toilet doors across the world!

We will not stop until absolutely everyone has enthusiastic access to relieving themselves without the experience of toxic shame. We will cater to every single individual's caprice. The entire universe shall bend over backward to conform to every single one of them, not the other way around.

For global peace, love and prosperity.

[image]

We will not stop until every single bathroom door in Canada, on Earth, **IN THE UNIVERSE** is inclusive of all.

Let it be known that at AVFM, we care.

MGTOW Strong!

AVfM Video Source · 19 January 2014 · Archived copy · Original

"…MGTOWs embody interpersonal strength. We have the strength of will, the fierce independence, and 'Don't Tread On Me' is our flag. We have the self-confidence not to give a damn about petty insults and shaming language. We have the intelligence and wisdom to think on our own. It is easy to go along with the crowd, it is difficult to stand up for what it is right and to be one against many. It takes courage to stand up to society, and it takes forgiveness and compassion to still want to help our indoctrinated brothers."

More from Life After Women.

Porn, and semen: The devil's glue

John Hembling (JtO) · 19 January 2014 · Archived copy · Original

There might be a few thousand men world wide who haven't watched porn online. You know, guys who live in villages in the jungles of Papua New Guinea – places without internet, or computers, or electricity, where the grass and the trees themselves are still black and white.

For the rest of the world though, it's a safe bet that men watch porn. Its even a reasonably safe bet that women watch porn as well. A survey conducted several years ago indicated that 30% of porn's online audience was female, and that number made no account of under-reporting, or lying by female respondents. However, in spite of a substantial female audience, most porn is a male oriented entertainment medium. And a nearly universal element of modern porn is a standardized device within the visual narrative of fantasy sex depicted in this entertainment medium, called the money shot, in which a male porn performer, usually reduced by camera angle to a de-personalized, disembodied penis ejaculates onto the face, or sometimes the face and breasts of the female performer.

This is usually the climax of a porn scene, and in fact is such an important element the visual language of modern porn that an entire genre of porn focuses on just this climactic moment. Taken from the japanese word meaning "to splash" the porn genre of "bukakke" is a distillation of this visual moment, often using more than one male performer to multiply the visual effect of the porn performance.

And this is a key point to remember; that what we're talking about when we discuss porn is not sex. Certainly, it's an activity that simulates sex. It involves naked people, various sexual activities, orgasms and so on, but the performers are not people in the privacy of their bedrooms doing what you or I would do with our respective partners. Along with one or more male and female actors are cameramen, sound technicians, if its a bigger budget, a producer, sometimes directors, make up people props and such.

Porn is not sex. It is theatre. Within that theater, the semen – or in some cases – the water and icing sugar splashed onto the face of the female performers is both more and less than bodily fluid produced during a male orgasm. It is, in the language of porn a mystical substance. What we might call semen, whether it's icing sugar or corn starch or silicone and water or actual ejaculate is the distilled concentrated and symbolic representation of the sexual desire, the lust and the sexual identity not of the male actor, the guy objectified to a degree that he's not even a person, but an anonymous cypher, standing as a place-holder for the projection of the male porn audience's fantasy. Semen in porn is the symbolic representation of the sexuality, the lust, and the sexual identity of the viewer.

A female performer, turning her face up, opening her mouth and smiling sweetly as several tablespoons of sticky white fluid are squirted onto her face is conveying, in the visual language of porn – her acceptance, indeed, her love of the sexual desire, pleasure and sexual identity of the man watching that porn, from behind a computer screen.

That is the visual device employed, and that is what we are shown in porn every time we seem so-called semen splattering the upturned face of a female performer – this is not semen and even if it is semen, it is only there to symbolize the presence, the desire, and the human sexuality of that fantasy's intended audience. Within the visual world of that fantasy, theatrically splashed semen is the symbolic acceptance of the masculine sexuality of the audience. It is, in modern context, almost a mystical fluid.

Of course in the view of those who condemn porn, calling for it's prohibition and variously claiming it degrades the paid performers, this nearly mystical moment has another character entirely. Rather than symbolizing acceptance of the sexuality, the desire and the pleasure of that invisible first person presence – porn's audience – the depiction of a female performer splashed with semen is a moment of unique degradation. She is the object of scorn, hatred and violence and those few tablespoons of fluid are concentrated malice.

Saint Augustine wrote in the forth century that the penis was a demon rod. This was a purposeful attack on male sexual identity because the pre-Abrahamic pagan religions provided a path to male spiritual identity. In order to

yoke men to service within the doctrine of the early church, this natural path to male spirituality and and divinity had to be closed.

Feminism's condemnation of male sexuality is a direct borrowing from the church's closure of masculine sexuality as a path for men to connect to a spiritual identity through their own bodies and sexuality. To an anti-porn feminist semen cannot be a symbolic representation of human desire, lust and pleasure – splashing on the face of a female performer. No, for them this magical white fluid is the devil's glue.

But for this conception to have currency, and in order for the theatrical act of performed sex to degrade women, male sexuality must be in poisonous in concept. And when this is understood the cry of degradation of women in porn is revealed as a truly hateful view of male sexuality and masculine identity.

Bourgeois idols

Ernest Belfort Bax · 19 January 2014 · Archived copy · Original

The following excerpt from Ernest Belfort Bax' essay was originally published under the 1886 title 'Some Bourgeois Idols; Or Ideals, Reals, and Shams.' – PW

Let us take another idol. This time we tread on sacred ground indeed – equality between the sexes. Well may the iconoclastic hand tremble before levelling a blow at this new Serapis. Nevertheless here also – as the phrase is understood by the ordinary modern woman's right, advocate – we are bound to recognise a vampire. In earlier stages of social development, woman was placed in a condition of undoubted social inferiority to man. Into the grounds of this inferiority it is unnecessary here to enter. Suffice it to say it existed, and that against the state of things the cry of "equality between the sexes" was raised, at first in a veiled, and afterwards in an open manner. For some time it represented a real tendency towards equality by the removal of certain undoubted grievances. But for some time past the tendency of the bourgeois world, as expressed in its legislation and sentiment, has been towards a factitious exaltation of the woman at the expense of the man – in other words, the cry for "equality between the sexes" has in the course of its realisation become a sham, masking a de facto inequality.

[image]The inequality in question presses as usual, heaviest on working-man, whose wife, to all intents and purposes has him completely in her power. If dissolute or drunken, she can sell up his goods or break up his home at pleasure, and still compel him to keep her and live with her to her life's end. There is no law to protect him. On the other hand, let him but raise a finger in a moment of exasperation against this precious representative of the sacred principle of "womanhood," and straightway he is consigned to the treadmill for his six months amid the jubilation of the D.T. and its kindred, who pronounce him a brute and sing paeans over the power of the "law" to protect the innocent and helpless female. Thus does bourgeois society offer sacrifice to the idol "equality between the sexes." For the law jealously guards, the earnings or property of the wife from possible spoliation. She on any colourable pretext can obtain magisterial separation and "protection."

Again, we have the same principle illustrated in the truly bestial outcry raised every now and again by certain persons for the infliction of the punishment of flogging on men, for particular offences, notably "assaults on women and children." As a matter of fact, in the worst cases of cruelty to children, women are the criminals. Some few months back there was a horrible instance in which a little girl was done to death by a stepmother in circumstances of the most loathsome barbarity: yet these horror-stricken advocates of the lash never venture to support flogging as a wholesome corrective to viragos of this description. It would be opposed to middle-class sentiment, which would regard such a proposition as blasphemy against the sacred principle of "femality." No other explanation is possible, since it can hardly be assumed that even the bourgeois mind is incapable of grasping the obvious fact that a man pinioned and in the hands of half a dozen prison-warders, is in precisely as helpless a condition as any woman in a like cage, and that, therefore, the brutality or cowardice of the proceeding is no greater in the one case than in the other. The bourgeois conception of "equality between the sexes" is aptly embodied in that infamous clause of the "Criminal Law Amendment Act," which provides that in case of illicit intercourse, between a boy and girl under sixteen years of age, though the girl escapes scot free, the boy is liable, to five years imprisonment in a reformatory.

Even the great Radical nostrum which is supposed to involve the quintessence of political equality, is, when closely viewed, the hollowest of shams. The revolutionary socialist perhaps does not much concern himself about questions of the suffrage, esteeming but lightly the privilege of electing men to help to carry on the present system of society, which he believes destined to perish before long. But looked at from the ordinary point of view, it is quite clear that considering the fact that the female population of England is in excess of the male by about a million, female suffrage, in spite of its apparent embodiment of the principle of equality, really means, if it means anything at all (which may be doubtful) the handing over of the complete control of the state to one sex.

These are only a few of the illustrations which might be multiplied almost indefinitely, of the truth that the tendency of the modern middle-class world, is, while proclaiming the principle of "equality between the sexes" in

opposition to the feudal subjection of woman, to erect, the female sex into a quasi-privileged class. The real equality between the sexes aimed at by socialism is as, I take it, much opposed to this Brummagem sentiment and sham equality, as it is to the female slavery of ancient times of which, of course, we do not wish to deny that survivals remain even at the present day. With the economic emancipation of woman and the gradual transformation of the state-system of to-day into an international league of free communes, the feudal subjection of women to man and the middle-class subjection of man to woman will be alike at an end.

Meme: Rape Culture Insanity

Paul Elam · 19 January 2014 · Archived copy · Original

I thought I would throw a meme into the meme pot. PE

[image]

The Princess and the Plow Horse

AVfM Video Source · 20 January 2014 · Archived copy · Original

If there was ever a better allegory for understanding Men Going Their Own Way, and men's refusal to "man up" and provide, we don't think a better one's been done than this:

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Erin Pizzey on Feminism

AVfM Video Source · 20 January 2014 · Archived copy · Original

A previously-unreleased short interview on feminism by AVfM Editor-at-Large and radio host Erin Pizzey:

More at Humanity Bites.

Men’s Rights Edmonton’s report on accusations against Edmonton’s Karen Smith

Men's Rights Edmonton · 20 January 2014 · Archived copy · Original

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A brief history of circumcision

Jim Byset · 20 January 2014 · Archived copy · Original

Editor's note: This article is reproduced from our friends at Men's Human Rights Ontario.

BY Jacqueline Hooman

As you read this, you may be sitting to breakfast eating your morning Cornflakes. But have you ever stopped to think about the man behind the cereal? Born in 1852, Dr. John Harvey Kellogg, of Cornflakes fame, was a nineteenth century puritan. His ideals about health and hygiene are some of the most oppressive to women and men alike. He attained his medical degree in 1875 and was hired by the Adventist Church as a Health Reformer. Among many controversial practices, one of the most highly debated treatments recommended by Kellogg was circumcision of males.

Kellogg recommended male circumcision as a cure for masturbation, impure thoughts, and sexual desires. He is quoted as saying, "A remedy which is almost always successful in small boys is circumcision… The operation should be performed by a surgeon without administering an anesthetic, as the brief pain attending the operation will have a salutary effect upon the mind, especially if it be connected with the idea of punishment, as it may well be in some cases." It was important that the boys not be infantile, so as to be mature enough to understand the "punishment". His remedy for females was, "…the application of pure carbolic acid to the clitoris an excellent means of allaying the abnormal excitement, and preventing the recurrence of the practice in those whose will-power has become so weakened that the patient is unable to exercise entire self-control."

The circumcision techniques performed by Kellogg and colleagues are practiced the same way today. However, modern circumcisions are performed on infants as opposed to older children or teens. But the method remains the same. The male is strapped down or restrained, his penis is clamped, crushed, and the foreskin is sliced away from his body.

Many may argue that modern circumcision is an effective way to prevent infections or diseases. But it is no more effective now than it was in the nineteenth and early twentieth centuries. The procedure remains the same while the reasons for it continue to evolve. It was once recommended to cure everything from epilepsy to blindness.

The concept of circumcision is almost as old as recorded history. There are hieroglyphics of Ancient Egyptians performing circumcisions. It is even mentioned in the Bible and other religious texts. Circumcision thousands of years ago was a vastly different procedure than the one practiced today. In Biblical times, and previous to them, circumcisions involved either a prick of the foreskin to draw blood, or a small slice of the skin. Little to no tissue was removed. Alternatively, modern circumcisions remove up to half of the penile skin, along with more than a dozen immune, protective, and sexual functions, as well as twenty thousand highly sensitive nerve endings found nowhere else on the human body.

Even in this modern world of medicine, antibiotics, doctors, and hospitals, circumcisions are still being performed as preventative medicine. The fact remains that less than 1% of intact males will ever need to be medically circumcised. The male prepuce (foreskin) is fused to the glans (head) in infancy in childhood. Its sole purpose is to keep out dirt and bacteria, thus preventing infections. There is no other healthy body part, on males or females, which is legally allowed to be amputated without immediate medical need. Parents cannot authorize, or consent to, appendix removal at birth on the chance that it may become infected later in life. Nor can they request that a male child have his breast buds amputated at birth as prevention for breast cancer, of which he is more likely to die than penile cancer.

The Canadian Charter of Rights and Freedoms guarantees that "Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability." (Section 15-1.) While females are protected from even a prick of their foreskin, males continue to be

subjected to ancient barbaric practices with no medical or legal basis. The Canadian Medical Association's Code Of Ethics maintains that medical personnel have a duty to "consider first the well-being of the patient" and "refuse to participate in or support practices that violate basic human rights."

Furthermore, the Ontario College of Physicians and Surgeons deems that for consent to be valid it must be "related to treatment, informed, voluntary, not be obtained through fraud or misrepresentation." In Layman's terms, the Physician is obligated to inform the patient of all potential risks associated with a procedure, along with the risks of not performing said procedure. But infants are incapable of giving consent. In the instance of proxy consent (parental consent) to treatment, the O.C.P.S. states, "A physician must provide the substitute decision-maker with the information that would otherwise have been given to the patient to enable him or her to make an informed decision as to consent." (18.) and that "A physician must consider whether the substitute decision-maker is complying with the principles set out in the HCCA. If a physician is of the view that the substitute decision-maker is not acting in accordance with the HCCA, he or she can call the Office of the Public Guardian and Trustee." In other words, doctors are not allowed to amputate healthy, functional body parts just because the parents request them to do so.

The rights of the parent end when they infringe upon the rights of the child.

So why are circumcisions still being performed if they violate the law and medical ethics? One word: money. As per The Human Tissue Act which states, "A person shall not buy, sell or otherwise deal in, directly or indirectly, for a valuable consideration, tissue for a transplant or a body or part of a body, other than blood or a blood constituent for therapeutic purposes, medical education or scientific research" it is illegal to sell human tissues. They must be donated with written and informed consent. Consider the appalling fact that forcibly amputated foreskins are (illegally) sold to cosmetic and pharmaceutical companies to make everything from skin grafts to anti-aging skin cream, and can fetch up to a whopping $100,000 each in sales and subsequent profits. There is money to be made, hand over fist. A prime example would be an enthusiastic public endorsement by Oprah Winfrey of a skin moisturizer by SkinMedica. Its not-so-secret ingredient? Foreskin. And the fibroblasts are not hard to come by, if one knows where to look. Anyone with a credit card can buy them online. There is also a market for foreskin fibroblasts with uses in skin grafting and cosmetic testing. Circumcision is a billion-dollar-a-year industry. It is a business, nothing more.

The Ontario College of Physicians and Surgeons (Consent):
http://www.cpso.on.ca/Policies-Publications/Policy/Consent-to-Medical-Treatment

The Canadian Medical Association Code of Ethics:
http://www.cpso.on.ca/cpso/media/uploadedfiles/cma_code_of_ethics.pdf

The Canadian Charter of Rights and Freedoms (in its entirety):

http://laws-lois.justice.gc.ca/eng/Const/index.html

John Harvey Kellogg:
http://www.whale.to/a/john_harvey.html

http://www.encyclopedia.com/topic/John_Harvey_Kellogg.aspx

The Sale of Foreskins to Cosmetic Companies:

http://www.plasmetic.com/skin/skin-care-cosmetics/foreskin-face-cream-from-skinmedica-promoted-by-oprah-winfrey.html

Functions of the foreskin. As published by John R. Taylor, MB, MRCPEd, FRCPC in the British Journal of Urology:
http://research.cirp.org/func1.html

http://www.cirp.org/library/anatomy/cold-taylor/

Medically Necessary Circumcisions (less than 1%) and common myths debunked:

http://pediatrics.aappublications.org/content/early/2013/03/12/peds.2012-2896.full.pdf+html

Human Tissue Act (Official Version):

http://www.assembly.nl.ca/Legislation/sr/statutes/h15.htm#5_

Foreskin fibroblasts used in cosmetics:
http://www.truthinaging.com/review/reader-review-skinmedicas-tns-essential-serum

http://www.skinmedica.com/skin-care-products/tns-essential-serum

Foreskins used in skin grafting:

http://www.foreskin.org/f4sale.htm

http://thestir.cafemom.com/baby/111805/your_babys_foreskin_makes_you

Huffington Post withdraws a false allegation against J4MB

Mike Buchanan · 20 January 2014 · Archived copy · Original

Followers of AVfM will need no reminding of how gender feminists have lied decade after decade in a whole range of areas, most notably with respect to their two key political weapons, rape and domestic violence. Even where they've been caught making demonstrably misleading statements in the media, they invariably refuse to either retract the statements or apologise. We've made numerous public challenges of gender feminists (and their male collaborators) and not one has ever been responded to. To say they're utterly *shameless* would be an understatement. For gender feminists the ends – notably, maintaining feminist narratives – always justify the means (relentless misleading statements).

Of the public challenges we made in 2013, one was to Kat Banyard in connection with her exaggeration of the frequency with which schoolgirls experience sexual harassment http://www.youtube.com/watch?v=3R3fMxygLXw, the other to Caroline Criado-Perez about her claim of an evidence base supporting the notion of a causal link between increasing female representation on corporate boards and enhanced financial performance: Caroline Criado-Perez is asking the media to 'fact check'. No, seriously, she is!.

Given this backdrop, we start the year with some good news. We recently gave some coverage to a young *Huffington Post* contributor, Ellie Slee, who'd made a false allegation in an article, namely that J4MB refers to women as 'gestational incubators'. Our piece on the matter:

Ellie Slee misrepresents J4MB in an article in 'The Huffington Post'

The term 'gestational incubators' had been used by Clint Carpentier in an excellent article on AVfM, "The Future of Women in a MGTOW Society":

In a blog piece I'd approvingly linked to the article, but nothing more. Ellie Slee's allegation that J4MB *itself* refers to women in this way was demonstrably false. We politely explained this to Ms Slee, and invited her to retract the statement and apologise. Predictably, as a gender feminist, she refused to do either. She posted this comment on her Twitter account:

> Men's rights campaigner, rape denier and party leader @MikeBuchanan11 – who is older than my DAD – is writing abusive stuff about me online!

'… older than my DAD…' Full marks for casual ageism there.

The bottom line? Ellie Slee was refusing to withdraw an allegation against J4MB which she *knew* to be false. Now we have little time here for false allegators (I couldn't resist that). We duly placed the matter in the hands of the legal team at AOL – the company which has owned the *Huffington Post* since 2011 – and told them that if the statement were not retracted, we'd be taking legal advice on the matter. After a brief exchange of emails, we received one five days ago which included this:

> In relation to Ellie's blog on the Huffington Post, I've followed up with our blogs team here with respect to the 'gestational incubator' comment and they have now removed the reference to your political party, with the agreement of Ellie. Please note that we have taken this action as a gesture of goodwill and it should not be treated as any admission of AOL (UK) Limited's alleged liability. We trust that our prompt action in removing this reference upon receipt of your complaint will be the end of this matter.

'… with the agreement of Ellie.' *Priceless*. We'd have preferred her publicly *not* to 'agree', to be honest, but you can't have everything in life. So, what do we know of Ellie's *true* feelings about our challenge? We need only turn to a comment she posted on Twitter after the retraction:

> @EllieSlee @MikeBuchanan11 Thanks for contacting HP. The blogs editor and I have changed the article so it's more reflective of your ideas.

So, no admission she'd made a false allegation, never mind an apology. No, the *Huffington Post* blogs editor and Miss Ellie 'changed the article' so it better reflected an anti-feminist's 'ideas'. You really couldn't make it up, could you? Again, *priceless*.

In her original article Ms Slee wrote the following about rape:

> On that note, I am currently training as a volunteer with Rape Crisis under the knowledge that only 1% of raped women ever see justice – in the form of a conviction – for their attackers. In light of this, in a survey completed last year, the majority of rape crisis workers attested that they would not report a rape to the police if it happened to them. We live in a country where women are marginalised, not only on a base, societal level, through rape, domestic violence and genital mutilation, but at an authority level, as well.

I threatened her with a libel action with respect to her 'rape denier' remark on Twitter, and she pointed me to the comments stream on one of my posts about our challenge to her, in which I'd written this:

> The 1% claim is laughable outside gender feminist circles, i.e. among rational people. Gender feminists fight for a world where the default position is that women are believed and men aren't, and we're already there. I regularly refer feminists to Swayne O'Pie's 'Why Britain Hates Men: Exposing Feminism' but of course they never read it. Why would they be interested in the truth? Feminists' power comes from repeating lies endlessly – '1 in 3 women', '1 in 4 women', and the rest. For 30+ years they've succeeded in persuading the masses left is right, black is white, up is down. But the masses are rapidly wising up to their lies. Feminists are on the wrong side of history, and the smart ones know it… so 99% of them don't. This is going to get interesting, sooner than they can possibly imagine. Happy days.

We shall continue to threaten legal action against media outlets and individual contributors who misrepresent what J4MB stands for.

On a lighter note, gender feminists are of course *notorious* for being miserable. Indeed, Ellie Slee is the current 'Whiny Woman of the Month'. In one blog piece I speculated that if she were to marry a Mr. Peahead – Ivor, possibly? – she could thereafter rejoice in the name of Mrs Slee-Peahead. Like Queen Victoria, she was not amused. Returning to her Twitter account, she wrote to me:

> You're allowed to take the piss out of my name and I can't call you a sad old man?

Ironically, Ms Slee has made this old man very happy.

Feminism: A Disease of Right and Left

Ernest Belfort Bax · 21 January 2014 · Archived copy · Original

The following excerpts taken from The "Monstrous Regiment" of Womanhood, chapter in Essays in Socialism New & Old (1907), pp.108-119. – PW

> **Nowadays any one who protests against injustice to men in the interests of women is either abused as an unfeeling brute or sneered at as a crank. Perhaps in that day of a future society, my protest may be unearthed by some enterprising archaeological inquirer, and used as evidence that the question was already burning at the end of the nineteenth century. – E. B. Bax**

All parties, all sorts and conditions of politicians, from the fashionable and Conservative west-end philanthropist to the Radical working-men's clubbite, seem (or seemed until lately) to have come to an unanimous conclusion on one point – to wit, that the female sex is grievously groaning under the weight of male oppression. Editors of newspapers, keen to scent out every drift of public fancy with the object of regaling their "constant readers" with what is tickling to their palates, will greedily print, in prominent positions and in large type letters expressive of the view in question, whilst they will boycott or, at best, publish in obscure corners any communication that ventures to criticise the popular theory or that adduces facts that tell against it.

Were I to pen an impassioned diatribe, tending to prove the villainy of man towards woman, and painting in glowing terms the poor, weak victim of his despotism, my description would be received with sympathetic approval. Not so, I fear, my simple statement of the unvarnished truth.

Now, I think it will be admitted, as a general principle at least, by all parties in the present day, that equality before the law, as it is termed, is the first condition of liberty, and that where you do not have respect of persons in this connection, you are destitute of the primal elements of personal freedom. According to the popular theory just indicated, respecting the position of women, we might expect to find every law framed in such a way that women should invariably come off less than second best in any dispute with men: in short, that law would be enacted and administered solely to the advantage of men. Is this so in actual fact?

[…]

The foregoing, then, I repeat, is the present state of the woman question – as it exists in our latter-day class society, based on capitalistic production. The last point that we have to consider is the relation of this sex-question to Socialism. Some years ago, on its first appearance, I took up my esteemed friend August Bebel's book Die Frau in the hope of gaining some valuable hints or at least some interesting speculations on the probable future of sex-relations under Socialism. I was considerably disgusted, therefore, that for the "halfpennyworth of bread" in the form of real suggestion I had to wade through a painfully considerable quantity of very old "sack" in the shape of stale declamation on the intrinsic perfection of woman and the utter vileness of man, on the horrible oppression the divine creature suffered at the hands of her tyrant and ogre – in short, I found two-thirds of the book filled up with a second-hand hash-up of Mill's Subjection of Women and with the usual demagogic rant I had been long accustomed to from the ordinary bourgeois woman's-rights advocate.

It was the reading of the book in question that induced me to take up this problem, and to make some attempt to prick the bladder of humbug to which I was sorry to see that Bebel had lent his name.

In doing this I of course acquired the reputation of a misogynist. This is the natural fate of any one who attempts to expose that most shamelessly impudent fraud (the so-called woman's-rights movement) which was ever supported by rotten arguments, unblushing misrepresentations, and false analogies. I have given some instances of the former in the course of this chapter. I will give one instance of a transparently false analogy which is common among Socialists and Radicals. It is a favourite device to treat the relation between man and woman as on all fours with the

relation between capitalist and workman.

But a moment's consideration will show that there is no parallel at all between the two cases. The reason on which we as Socialists base our persistent attack on the class-privileged man or woman – on the capitalist – is because we maintain that as an economical, political, and social entity he or she has no right to exist. We say that the capitalist is a mere parasite, who ought to and who eventually will disappear. If it were not so, if the capitalist were a necessary and permanent factor in society, the attitude often adopted by Socialists (say, over trade disputes) would be as unfair and one-sided as the bourgeois represents it to be.

Now, I wish to point out that the first thing for the woman's-rights advocates to do, if they want to make good the analogy, is to declare openly for the abolition of the male sex. For until they do this, there is not one tittle of resemblance between the two cases…

What does Socialism, at least, profess to demand and to involve? Relative economic and social equality between the sexes. What does the woman's-rights movement demand? Female privilege, and when possible, female domination. It asks that women shall have all the rights of men with privileges thrown in (but no disagreeable duties, oh dear no!), and apparently be subject to no discipline but that of their own arbitrary wills.

To exclude women on the ground of incapacity from any honourable, lucrative, or agreeable social function whatever, is a hideous injustice to be fulminated against from platform and in press – to treat them on the same footing as men in the matter of subordination to organised control or discipline is not to be thought of – is ungentlemanly, ungallant, unchivalrous! We had an illustration of this recently. At a meeting held not long since, the chairman declared that all interrupters of speakers should be promptly put out. A man at the back of the hall did interrupt a speaker and was summarily ejected, Subsequently a woman not only interrupted, but grossly insulted another speaker, but the chairman declared that he could not turn a woman out. So it is.

A woman is to be allowed, of course, full liberty of being present and of speaking at a public meeting, but is not to be subject to any of the regulation to which men are subject for the maintenance of order. And this is what woman's-rights advocates and apparently some Socialists term equality between the sexes!! Advanced women and their male supporters in demanding all that is lucrative, honourable, and agreeable in the position of men take their stand on the dogma of sex-equality. No sooner, however, is the question one of disagreeable duties than "equality" goes by the board and they slink behind the old sex-immunity.

This sentiment also plays a part in the franchise controversy. Let women have the franchise by all means, provided two things, first of all: provided you can get rid of their present practical immunity from the operation of the criminal law for all offences committed against men and of the gallantry and shoddy chivalry that now hedges a woman in all relations of life[1]; and secondly, provided you can obviate the unfairness arising from the excess of women over men in the population – an excess attributable not only to the superior constitutional strength of women, but still more, perhaps, to the fact that men are exposed to dangers in their daily work from which women benefit, but from which women are exempt, inasmuch as they are, and claim to be, jealously protected from all perilous and unhealthy occupations. Now, surely it is rather rough to punish men for their services to society by placing them under the thumb of a female majority which exists largely because of these services.

Of course all the economic side of the question which for this very reason I have touched upon more or less lightly falls away under Socialism. Many Socialists, indeed, believe that the sex-question altogether is so entirely bound up with the economic question that it will immediately solve itself on the establishment of a collectivist order of society. I can only say that I do not myself share this belief. It would seem there is something in the sex-question, notably, the love of power and control involved, which is more than merely economic.

I hold rather, on the contrary, that the class-struggle to-day over-shadows or dwarfs the importance of this sex-question, and that though in some aspects it will undoubtedly disappear, in others it may very possibly become more burning after the class-struggle has passed away than it is now. Speaking personally, I am firmly convinced that it will be the first question that a Socialist society will have to solve, once it has acquired a firm economic basis and

the danger of reaction has sensibly diminished or disappeared.

Nowadays any one who protests against injustice to men in the interests of women is either abused as an unfeeling brute or sneered at as a crank. Perhaps in that day of a future society, my protest may be unearthed by some enterprising archaeological inquirer, and used as evidence that the question was already burning at the end of the nineteenth century.

Now, this would certainly not be quite true, since I am well aware that most are either hostile or indifferent to the views set forth here on this question. In conclusion, I may say that I do not flatter myself that I am going to convert many of my readers from their darling belief in “woman the victim.” I know their will is in question here, that they have made up their minds to hold one view and one only, through thick and thin, and hence that in the teeth of all the canons of evidence they would employ in other matters, most of them will continue canting on upon the orthodox lines, ferreting out the twentieth case that presents an apparent harshness to woman, and ignoring the nineteen of real injustice to man; misrepresenting the marriage laws as an engine of male, rather than of female, tyranny; and the non-possession of the suffrage by women as an infamy without a parallel, studiously saying nothing as to the more than compensating privileges of women in other directions.

Working-women suffer to-day equally with working-men the oppression of the capitalist system, while middle-class women enjoy together with middle-class men the material benefits derived from a position of class-advantage. But in either case, as I have shown, as women, they enjoy a privileged position as against men as men. Only the will not to recognise the truth on this question can be proof against the evidence adduced.

Footnotes

1. A friend of mine is fond of arguing that the privileges of women are simply the obverse side of laws for the protection of the weaker. On this principle I would observe that any system of tyrannical privilege can be condoned. For example, it might be urged that the power of the Southern state planter over his slaves was necessary to the protection of the physically and numerically weaker white race against the ferocious negro. A similar argument is, in fact, used to-day to justify the action of negro-lynching mobs. Any system of oppression may be explained away, if one chooses, as being designed for the “necessary protection” of the oppressor against the oppressed.

Sara Ylen False Rape Claim Shows Ease With Which Innocent Men Convicted

Robert Franklin · 21 January 2014 · Archived copy · Original

On January 17, Sara Ylen was sentenced to serve five years in prison for fabricating claims of rape against two Michigan men and for tampering with evidence in the ensuing investigation. Fortunately, neither man was charged, arrested, tried or sent to prison. The purpose of this article is to give a detailed example of how easy it is for a man to be convicted of a sex crime.

To put it modestly, Sara Ylen is a serial liar, a fact Judge Daniel Kelly alluded to in sentencing her when he said it would be a "travesty of justice" to sentence her to anything less than five years, which exceeds statutory guidelines. Ylen lied about the two men raping her. We know she did because both had airtight alibis for the time she claimed she was assaulted.

If this were Ylen's only false claim to the police, it would be bad enough, but it's far from the only one. In fact, going back to 2001, she's falsely accused her father of rape once, her brother twice, some unspecified friends of her brother once and an unknown assailant once. She's also made one false claim of kidnapping and pleaded guilty in her cash-for-cancer scam in which she bilked unsuspecting donors out of thousands of dollars on her false claim to be suffering from the disease. She'll be sentenced for that in February.

Finally there's the false rape claim I want to discuss in this piece – the one that sent James Eugene Grissom to prison for ten years. He was sentenced to two concurrent 15-35 year sentences, but was released by order of a Michigan Circuit Court due to post-conviction discovery of Ylen's multiple lies.

The awful facts of Ylen's efforts to put innocent men in prison, waste the time of the police, medical and court personnel are all contained here in her lawyer's brief to the Michigan Supreme Court that ultimately succeeded in springing Grissom from prison. It makes for shocking reading, but is not the focus of my piece today.

One of the standard tropes of feminism is that, for a number of reasons, it's too difficult to convict men of rape and therefore steps must be taken to make it easier. Unsurprisingly, we find a certain lack of intellectual rigor to that feminist assertion. So, for example, British feminists are given to citing the number of claims of rape, the number of convictions for the crime and shouting "See how few rapists are convicted and imprisoned!"

Needless to say, they neglect a few things. One is that the rate of conviction for rape is about the same as it is for other crimes of violence. The simple facts are that (a) with rape as with few other crimes, there occur a substantial number of false claims and (b) even when the crime occurs, there's not always sufficient evidence with which to charge or convict the accused. Another is that feminist discourse, at least in the U.K. routinely confuses the rate of acquittal with the rate of attrition, i.e. those claims that are actually false or for which there's too little evidence to file a charge. That the two are not the same for rape or any other crime escapes feminist commentary on the subject.

Then of course there's the fact that, almost alone among criminal acts, rape can be proved by the word of the accuser without more. Imagine, for example, proving car theft solely by the allegations of the accuser. Try it. Call up the police and tell them your car was stolen and tell them the name of the person you claim did the deed. One thing the police are sure to do is to locate the accused and see if he/she has your car. They may stop around to the local chop shops to see if there's evidence your car has come to their attention. And, if they don't find your car in the possession of Mr./Ms. Accused or a fence, they're not going to file charges. The reason? No evidence. Yes, they have your word for it, but they require more, i.e. corroboration.

But, as we'll see in the James Eugene Grissom case, when it comes to rape, there need be no corroboration to bring charges or obtain a conviction. Indeed, there need be no objective evidence at all. A man can be convicted on the word of a woman alone, even one that's directly contradicted by objective evidence and brought into question

otherwise.

So it's no surprise that, in fact, the crime of rape, far from being difficult to prove is in fact one of the easiest of prosecutions for the state to get a conviction. That fact is powerfully supported by the results of a little study I did. I went to the website for the Innocence Project and counted the number of exonerations they'd gotten and how many of them involved allegations of one or more sex offenses. At the time I did this, the Innocence Project had achieved the release of 287 people from prison because they'd been proven to be innocent of the crime(s) charged. Of those 287, an astonishing 237 had been convicted of at least one sex offense. That's a whopping 82% of all cases in which innocent people had been imprisoned.

The question for feminists then becomes "If sex crimes are so difficult to prove, how is it that so many of the innocent are convicted of them?"

To put real faces on that rather impersonal concept, let's examine the James Eugene Grissom case.

On May 12, 2001, Sara Ylen came home and told her husband James that a man had approached her in the parking lot of the Meijer store in Fort Gratiot, Michigan, and struck her several times. The two didn't feel the need to report the matter to the police right away, so they went to a wedding rehearsal dinner instead. The next day Ylen went to the police. She mentioned nothing about a sexual attack to them.

She also went to an emergency room where she once again told the doctor she had been struck, but never mentioned any form of sexual encounter. On May 16, four days after the alleged incident, Ylen called her gynecologist, reported she had been sexually assaulted and demanded an examination. The gynecologist said she'd be better off seeing an ER doctor, so she returned to the emergency room.

The doctor there noted signs of minor trauma to the cervix, but stated it could be the result of penetration by a foreign object or simply normal but rough sex. Because Ylen had waited more than 72 hours to make her first claim of sexual abuse, no rape kit was obtained. Ylen told the ER doctor a man had penetrated her with his finger on which there was a gold nugget ring, but made no mention of penile penetration.

Eleven days later, on May 27, Ylen went to her gynecologist who noted scratches on her labia and bruising to her legs.

During September of the same year, Ylen and her husband traveled to Lamont, California to visit her parents. It was there that she engaged in a series of lies to her friends, her family and law enforcement officers about a variety of sexual assaults that never happened and one kidnapping that likewise hadn't occurred. The police reports are clear that they understood Ylen to be lying, but no action was taken against her.

None of the several incidents of lying by Ylen to California authorities was known to Michigan police or prosecutors at the time of Grissom's trial.

In June, 2002, 13 months after the alleged incident in the Meijer parking lot in Michigan, Ylen began calling the St. Clair police, in their words, "quite a lot." Now she was claiming penile rape in addition to everything else. She also claimed she'd seen her assailant, but soon admitted that too was a lie.

In October, 2002, the St. Clair police had her in to view photo arrays of possible suspects in her, by then, 17-month-old allegations. She eventually picked out a photo of James Eugene Grissom. On November 7 she attended a police lineup that included Grissom among several other men. She picked someone else. At the time, police noted that Grissom was 13 years younger than the age given by Ylen of the man she claimed had assaulted her.

Grissom was employed at the Meijer store and, shortly after the alleged incident, had pawned a gold nugget ring at a local pawn shop. He denied doing so to police, but later admitted he'd pawned the ring.

Three years after the alleged incident, Ylen "remembered" that the man whom she claimed assaulted her had a tattoo of a skull on his upper right arm. Grissom in fact had such a tattoo.

On the basis of that, Grissom was charged with two counts of sexual assault of Sara Ylen.

At trial, the state's case consisted of essentially nothing more than Ylen's allegations. She claimed she'd been raped in the parking lot of the Meijer store by James Eugene Grissom. There was no rape kit and no DNA. There was no semen that could be analyzed and she'd washed her clothing. There was no confession by the accused and no one had witnessed the alleged incident. The videotape from the Meijer security camera in the parking lot showed, at the time of the alleged incident, no rape, no crime and that neither Ylen nor Grissom was present. Ylen's injuries were medically inconclusive.

Ylen had made no allegation of sexual assault of any kind for four days following the alleged incident, and when she finally did, made no mention of penile penetration. She later did so.

In addition, Ylen had been, on May 12, 2001, a participant for over a year in an organization that provided support to rape victims. As such, she surely knew the importance of the 72-hour period for preserving DNA samples and knew the importance of not bathing or washing her clothes for the same reason. And yet Ylen waited over 72 hours before claiming sexual abuse and bathed and washed her clothing before police could obtain the evidence.

James Eugene Grissom worked at the Meijer store. Sara Ylen knew that because she shopped there. She'd doubtless seen him and made a note of his ring. Many months after the alleged incident, she probably saw his tattoo as well and was able to add it to her short list of facts she hoped would incriminate him.

In the final analysis, the jury had but a single thing on which to rely in convicting James Eugene Grissom – Sara Ylen's word. Without that, neither police nor prosecutors nor the judge and jury would have had even a scintilla of evidence that (a) a crime had occurred or (b) James Eugene Grissom had committed it. But for Sara Ylen's word, no one – neither Grissom nor anyone else – would have been charged, tried, convicted or sent to prison.

But Sara Ylen gave her word and, shaky as it obviously was, the police and prosecutors went along with her claims. Even without the multiple lies she told in California and even without her cancer fraud, Ylen's claim that someone assaulted her in the Meijer parking lot on May 12, 2001, should have appeared questionable at best.

But, questionable as it was, it was sufficient to send James Eugene Grissom to prison for what must have looked to him like the rest of his life. And let's be clear; he'd be there till yet were it not for the spree of lying Ylen went on in California and later in her cancer scam. Just months after Grissom's conviction, police in Fresno and Bakersfield forwarded their files in Ylen's multiple rape fabrications to prosecutors in Michigan who duly sent them on to Grissom's lawyers. It took them over seven years to get him a new trial and three more to get him released based on actual innocence.

They were able to do so for one reason only – that the conviction of James Eugene Grissom rested entirely on the credibility of his accuser, Sara Ylen, and that her credibility was non-existent.

Grissom was present at Ylen's sentencing for her false claims of rape against the two Michigan men. On hearing that she was to serve only five years, Grissom understandably called it "a tap on the wrist."

Whatever becomes of Sara Ylen, she teaches a valuable lesson – if a woman like her with claims like hers can send an innocent man to prison for a rape that never happened, no man is safe.

It's a lesson that must make many feminists smile.

Men's Issues & Music – The Notorious B.I.G.

Ty Henry · 21 January 2014 · Archived copy · Original

The second installment of this series features the late Christopher Smalls, a legend known by his interchangeable monikers Biggie Smalls and Notorious B.I.G., and widely considered one of the top five most influential rappers in hip-hop history, and among the genre's most important and groundbreaking figures. Indeed, his influence even today befits his imposing 6'3", 280lb frame.

Entitled "Suicidal Thoughts," this recording off his morosely-titled debut album *Ready To Die* is the most stark, haunting and realistic treatment of male suicide maybe ever recorded. It uniquely illustrates how hopelessness and self-loathing can overtake a man in the "wee small hours" (apologies to Frank Sinatra), like the literal darkness itself, surrounding and shrouding the human soul, until all will to see the next light is suffocated. Biggie's tone is neither frantic, maudlin, or sardonic, as he weaves his tale of how he's come to this personal crisis, from "baby mama drama" to not feeling truly loved by anyone. Emblematic is this heartbreaking lyric as Biggie ponders his mother's ambivalence to him… and his demise…

> **All of my life I been considered as the worst**
>
> Lying to my mother, even stealing out her purse
>
> Crime after crime/From Drugs to extortion
>
> I know my mother wish she got a fuckin' abortion
>
> She don't even love me like she did when she was younger
>
> Suckin' on her chest just to stop my fuckin' hunger
>
> I wonder if I died/Would tears come to her eyes?
>
> Forgive me for my disrespect/Forgive me for my lies

The mildly dissonant alternating synth and bass chords, giving way to a stripped down kick and snare beat set a foreboding and discomfiting atmosphere. There is nothing warm & fuzzy, pithy, nor rollicking about the song. Listen to the increasing desperation and uncertainty (do I stay on the phone or come over? Is he actually serious?) of his friend on the other end of the line, played brilliantly by producer Sean "P.Diddy" Combs.

What ultimately happens? Well, I won't spoil it. But make sure you're not heading to a jovial occasion when you listen.

The full lyric can be found here:

http://rapgenius.com/The-notorious-big-suicidal-thoughts-lyrics

It does not wear a male face: Thoughts on Andrea Cardosa and Jamie X

Dean Esmay · 22 January 2014 · Archived copy · Original

So there's this video. It's hard to watch. You probably should:

The accused, remarkably, admits it, and has resigned her position as Vice-Principal of Alhambra High School.

It kind of hit me hard, this. Brought up thoughts and memories I haven't exactly buried, but mostly came to terms with and put away a long time ago.

I'll spare you the details. It was all decades in the past, and of those I know to still be alive, they're not likely going to be able to hurt anyone again. Besides, I usually make it a point not to make what I do here on AVfM about me and my own damage. Doing a bi-weekly show with Erin Pizzey on these issues makes it seem nearly impossible never to do it at all, mind you, but I try to keep it to a minimum, and only bring it up when I think it will help someone. So what the hell. Maybe Jamie X, or someone else like her, will read this, and maybe it will help.

There were five of them, between my infancy and my late adolescence. With three of them, what they did was relatively minor, mostly just disturbing and confusing in a young life that was already disturbing and confusing and unstable. The minor ones were the middle-aged housewife neighbor who felt me up, and the theology teacher who did pretty much the same but with more intimacy. With three others, however, it was more than minor. Of the three who weren't minor, two were women, one was a man.

No, none of them really knew each other. It was different predators, different times and places. There just seems to be something about sexual predators: they can spot us. They're drawn to us.

Who's "us?" The vulnerable ones, the lost ones, the ones who are looking for guidance and understanding and security in a world that we can't seem to find it in. I fancy they can tell by the way we walk, the way we talk, the way we interact–or fail to interact–with others. Whatever it is, the sexual predators, they can spot us a mile away I think.

Well, except for the ones who go after their own children. But that's a different type of monster I suppose.

In any case, some may be born predators. Most, I think, probably not. Probably they're reacting to their own childhood damage.

That doesn't make what they did OK. It's not. It just helps to know it, and to realize that while you can never wipe out evil deeds and evil actions, it's easier to heal the trauma and reduce the incidence and help others through it if you recognize where it comes from.

Jamie X says something here about how her life was ruined. No Jamie it wasn't ruined. You can heal from things like this. It can make you stronger and wiser.

There is a certain deal the devil offers us here in this modern culture, which says that if we internalize these experiences and make them the core of our identity, it will give us power. And it will. For a little while. I hope you don't take it. I sense, just watching this, you probably won't. Good.

Because that deal, it's like taking methamphetamines: in the short term, it does good things for you.

With amphetamines, there's no doubting it: you feel good, you're sharp, you're alert, you're not at all tired, your memory is better, you can concentrate better, you can think more clearly about things, and the world seems like an awesome place. For a while. But pretty soon it robs every bit of that from you, and takes away even more. Eventually it consumes you, and you lose everything.

So too comes what I think of as the "victim mentality." If the victim mentality consumes you, if you repeat over

and over that this defines you, that this has crippled you forever, and use your victim status like a club to hit anyone who challenges you, as an excuse for every setback… well, it's empowering for a time. But long term, you slowly just get sicker and sicker, and rather than gaining mature wisdom from it, you make yourself a permanent emotional cripple. And that's not even your predator's fault anymore, it's yours.

Life's a bitch that way, ain't it?

I hope I'm right in my assessment, and Jamie X turns down the deal with the devil, and emerges stronger. Something tells me she will, but only time will tell.

There are also other thoughts this brings up, and these have nothing to do with Jamie X. So Jamie if you're reading, you can stop here. The rest has nothing to do with you.

In this jumbled mix of thoughts that came to me listening to Jamie's call, came sure knowledge that if I read this story in a place like The Good Men Project, or Salon, or Slate, or even some conservative organ, or even a mainstream media organ with no major political axe to grind, I'd read a line something like this:

"Sexual predators don't always wear a male face."

And you know, people would just nod sagely at that stupid line. "Of course, of course, not always, thanks for the important reminder."

My response to that headline is, *fuck you.* Abuse does not wear a male face period. Nor does it wear a female face. Abuse is fucking abuse, and we have a cultural blind spot, an enormous one, when it comes to female predators. We tell ourselves they aren't common even though they are quite common indeed. Just look at the difference between who gets prosecuted and convicted, versus what people report of their own experiences. On the self-reports, it turns out that females are anywhere from one-third to more than half of all sex predators. They just don't go to jail for it anywhere near as often.

You know it's one thing to be abused when you're a child. Then it's another abuse to be told that the abuse comes from males and maleness. For women, what this does is make it easier for the female predators to get away with it, and makes women more afraid of men.

But you know what it really does? It abuses little boys, and men of all ages, and makes them believe that this is their problem, that this problem wears their face. And it's a whole other level of abuse, because it's a hateful, bigoted lie.

If you tell a young man that he was sexually abused and raped by a woman… "but the problem is overwhelmingly a male-on-female problem," and that he can use his experience to empathize with women, and you know what you are? An ignorant fool. And if you persist in that ignorance even after someone takes the time to try to educate you on the matter? Now you're not just an ignorant fool, you're an aggressively ignorant bigoted asshole.

Sexual abuse doesn't have a male face. It doesn't have a female face. It has a human face, and one day, with any luck, we'll all recognize that.

Here's hoping.

J4MB official complaint to the BBC – 'Newsnight' piece on domestic violence was in breach of 50+ BBC Guidelines

Mike Buchanan · 22 January 2014 · Archived copy · Original

The BBC has a long track record of following feminist and other left-wing narratives, and a glaring example is their coverage of domestic abuse/violence ('DA'). For many years the BBC's narratives have been solely – or almost solely – about female victims and male perpetrators, despite an *overwhelming* body of evidence showing that women are often perpetrators of DA, and men often victims. There are occasional balancing pieces, including this one on (surprisingly) *Woman's Hour*, on 10 October 2013:

While such pieces exist, they're rare – *Woman's Hour* generally follows feminist narratives, as we'd expect. Other high-audience BBC programmes which are even keener on following those narratives includes the flagship news programmes *Today* and *Newsnight.* A particularly bad example on the *Newsnight* episode of 5 April 2013:

Late in the evening of 7 January 2014 we received a large number of emails from supporters *appalled* at that evening's episode of *Newsnight*. Not only was there a piece on the programme concerning menacing tweets sent to Caroline Criado-Perez – a subject the BBC has covered at inordinate length on *many* occasions – but more importantly to our supporters, a lengthy piece on DA failed to mention male victims and female perpetrators:

Our blog piece on the matter:

http://j4mb.wordpress.com/2014/01/08/bbc-newsnight-abuses-male-victims-of-domestic-violence-yet-again/

We decided it was time to send our first official complaint to the BBC, and to increase our chances of having an impact we decided to focus on the 7 January episode, and scrutinised the BBC Editorial Guidelines in detail. The BBC Editorial Guidelines page will take you through to those guidelines, which are viewable online and downloadable as a PDF (215 pages).

There are three documents associated with our complaint. The cover letter:

140120 letter to BBC re Newsnight 7 January 2014 – FINAL DRAFT

Our critique of BBC Editorial Guidelines in connection with the complaint, showing the *Newsnight* piece breached 50+ guidelines:

140120 Newsnight report's breaches of BBC Editorial Guidelines – FINAL DRAFT

Dr Nicola Graham-Kevan's slides from last year's presentation to the National Conference for Male Victims of Domestic Violence:

140108 Nicola Graham-Kevan presentation, 'Female perpetrators of intimate partner violence'

We'll post the BBC's response online as soon as we receive it. In the meantime we invite you to submit your own complaint about the *Newsnight* episode. First online page about making a complaint http://www.bbc.co.uk/complaints. If you wish to make a complaint *online* start here http://www.bbc.co.uk/complaints/complain-online/. Key pieces of advice:

> Try to restrict yourself to one complaint, this increases your chance of getting a substantive response
>
> Clarify you're making a complaint, as distinct from a comment, and you require a written response
>
> Ensure the BBC receives your complaint (whether by mail or online) by 5 February

Feel free to email me mike@j4mb.org.uk if you receive an interesting response to your complaint.

Five rights feminism delivered for women, but doesn't want to share with anyone else

Janet Bloomfield (aka JudgyBitch) · 23 January 2014 · Archived copy · Original

Modern feminism, with its incessant whining and complaining and victim proclamations has quite rightly come under increasing fire not only from sites like AVfM, but in the mainstream media, too. The recent brouhaha surrounding Jezebel placing a $10,000 bounty on Lena Dunham's head, demanding to see the unretouched photos from her recent Vogue shoot, serves as an illustration of just how far feminism has strayed from its original roots. In a fit of mean-girl spite to make Regina George herself blush, Jezebel was absolutely positive that Vogue had grossly retouched Dunham, because there is ***no way*** she is actually that pretty. *Lena is ugly! Let's prove how ugly that bitch is! Someone get me the unretouched photos, stat! Here's $10,000 for the favor.*

Charming. Turns out Vogue hadn't retouched Lena all that much, and Jezebel ended up looking like exactly the group of bitter, jealous bitches they are. And "good, it's about time" is all I can say to that.

With feminism seeming to be on a self-destruct cycle all of its own, I thought this might be a good time to reflect on the good things feminism has accomplished and then ponder just why it is that feminism doesn't want those gains to be extended to everyone? Could it be that feminism isn't about equality at all, but more about power and dominance? Let's investigate.

1. The right to reproductive freedom

Margaret Sanger and Otto Bobsein are credited with coining the term "birth control" and were early proponents of the wide spread adoption of family planning.

By the 1960s the birth control pill was available for women and unleashed a social revolution that broke the bonds between sex and reproduction. The ability to choose motherhood yet still have sex offered women a freedom that had never been possible for all of human history, and women took full advantage of that freedom. Freedom given to them by mostly male scientists, by the way.

Women had the children they wanted, when they wanted them.

The 1973 Roe vs. Wade Supreme Court Decision further solidified women's reproductive rights, allowing them to abort children they did not want before they were born.

Recent attacks on abortion rights are rightly seen as an affront to womankind itself. ***The right to choose parenthood is absolutely essential if women are to realize their full human potential.***

That is not a statement that is contested with any vigor by feminists. Planned parenthood–there can be no other way.

Curious, then, that the push to make parenthood a choice for all humans is resisted by feminists specifically. Amanda Marcotte, writing for *The Raw Story* is completely dismissive of that half of humanity which would also like the right to choose parenthood.

There are absolutely writers who question why feminism appears to be concerned only with women's choice, but few will venture further than curiosity.

What is it about feminism that insists women must have the right to summarily confiscate male assets while retaining the absolute right to choose for themselves whether they will dedicate any resources at all to parenthood?

Equality seems to have gone missing from the argument.

2. The right to have rape taken seriously

Caveat: let's keep in mind that raping *white* women, or even the allegation of having done so, was always a serious

crime when the defendant happened to be a black man. It was generally punishable by death.

> In 1793, 17-year-old Lanah Sawyer was pushed into a brothel and raped by a seemingly respectable man who had taken her for a walk in the streets of New York. In court, her assailant's attorney said she had basically consented to sex when she agreed to go walking with him, and warned the jury against placing "the life of a citizen in the hands of a woman." The man was acquitted.

By the 1970s, the National Organization for Women was busy drawing attention to the leniency most rapists received and the brutal questioning victims were forced to endure.

The Oscar-winning film *The Accused*, starring Jody Foster as a drunk woman who was gang-raped on a pool table as bar patrons watched was a watershed moment that convinced Americans that rape was a serious crime and that perpetrators deserved to punished.

The subsequent rape-hysteria of contemporary feminism is not the topic of this post, but I will remind readers that rape hysteria is utterly out of control. As if you needed such a reminder, right?

What I am interested in is the curious phenomena of feminists dismissing male rape statistics and willfully ignoring the fact that boys are raped more often than girls. Not to mention giggling over actual cases of male rape.

Feminism succeeded in making rape a serious crime. When the victim is a woman.

Why then is feminism so reluctant to extend the same sympathy and legal protections to male victims that are afforded female victims? And just to be clear, I don't mean sympathy extended by the courts or the general public. I mean sympathy extended by feminists, who insist that every woman who claims she has been raped must be believed, no matter how fanciful or spurious the claim.

What is that about? Again, it doesn't look much like equality from where I sit.

3. The right to have mental health issues taken seriously

Anxiety, depression, despair, hopelessness, traumatic responses to events long passed, anorexia and suicidal thoughts were often thought to be the product of women's innate hysteria, often relieved through the thoughtful (*ahem*) application of vibrating machines (*double ahem*) applied to a woman's genitals (*holy ahem!*).

Feminists worked hard to demonstrate that women's mental health issues were linked inextricably to their life circumstances, and rightly so. Simply dismissing the despair of some women as inherent to women was grossly insulting and reductionist.

Interestingly enough, our modern feminist sisters have no problem claiming that men's mental health issues are inherent to men and masculinity: it is the very concept of "manhood" that creates mental illness. Describing men as "*emotionless dickbots*", Anna North proposes that all masculinity needs is a good dose of shame.

> But do men need, in addition, "a positive, masculine gender identity?" It's something of a strange concept — few feminists would ever say that women needed "a positive, feminine gender identity." While plenty of women take pride in being female, "femininity" is so loaded with patriarchal expectation that, for feminists, it's kind of a dirty word. This may not be a bad thing — in fact, I'd argue that "masculine" should go the same way.

What is going on here? Women have genuine, human emotional problems that are most certainly not the simple result of being women, but mental health problems in men is proof of "toxic masculinity"?

Really? Interesting.

4. The right to NOT be assumed natural caregivers

Feminists have long railed against the stereotype that women are "naturally more loving" than men, and therefore better suited to be caregivers for small children.

Of course, these very same women hire *other women* to care for their children when they are occupied with something more important, and are reluctant to even contemplate hiring an occasional babysitter who is male, but we'll ignore the inconsistency for the moment.

If women have no innate advantage over men when it comes to caring for small children, why then are feminist organizations so opposed to shared parenting and automatic joint custody when parental relationships fail?

What's up with that? Are men and women equally suited to be providers of care, or are they not?

5. The right to genital integrity

Feminism has worked hard to lift the veil on the grotesquely cruel practice of genital mutilation, but only if the genitals in question are of the female variety.

Indeed, some feminist websites openly mock men for being anti-circumcision, claiming the "intactivist" movement arises because men feel the "*world revolves around their dicks*".

As opposed to all those mutilated girls who probably think the world revolves around their vaginas?

Circumcision: only cruel when it's done to girls.

Conclusion

What are we to make of this curious state of modern feminism?

Reproductive rights, but only for women.

Rape awareness, but only when women are victims.

Mental health awareness, but only when women are affected.

Assumption of natural caregiving ability, but only when the option is to have a man care for children.

Genital integrity, but only for girls.

How can anyone possibly see feminism as a movement to achieve equality between men and women when feminist organizations and individuals actively work to ensure that the hard fought rights their older feminist sisters won apply to women, and women only?

I personally think it's important to separate modern feminists from their historical counterparts. When we critique feminism, I think we should make it clear that we are critiquing *modern* feminism. Some might argue that the current state of affairs is not a bug of the feminist system, but a feature: that feminism intended to end up exactly where we are. I'm not convinced that is a productive conversation to have.

I think we can celebrate the triumphs of feminism while being wholly and deeply critical of the limitations. There is no room left to maneuver in modern feminism.

The rights women have gained for women now need to be extended to everyone. Reproductive freedom, the right to make rape accusations and be given a fair trial, the right to have mental health issues taken seriously, the right to be assumed a loving caregiver and the right to genital integrity.

You won't find those issues championed at NOW or Ms. or feministing or Jezebel or any other mainstream feminist media site.

But you will find them championed here.

Feminists have completed their work and now have nothing to do but circle their wagons and try to keep others from achieving the same rights.

Well, when they're not busy calling other women ugly and paying $10 000 for proof of just *how ugly.*

Fuck feminism. It's over. The game is now ours. And we will fight for every last right.

For everyone.

Lots of love,

JB

Feminism vs Male Reproductive Rights

AVfM Video Source · 23 January 2014 · Archived copy · Original

They always have some interesting content over at The Advice Show. How often do you hear a conversation this blunt about the issue of male reproductive rights? –DE

It gets really good toward the end, if we do say so ourselves.

You may want to subscribe to The Advice Show.

Violet Paget on the grotesque worship of women

Peter Wright · 23 January 2014 · Archived copy · Original

The following excerpts on the subject of mediaeval love are from author Violet Paget's landmark work Euphorion – Vol. II, 1895. Perhaps an early example of the fabled HoneyBadger, she concludes that chivalric love was a "grotesque" worship of women, that has been bequeathed to the modern world. – PW

[image]
Violet Paget (aka Vernon Lee)

In what we call the Middle Ages there was invented, by the stress of circumstances, elaborated by half-conscious effort and bequeathed as an unalienable habit, a new manner of loving.

To describe mediaeval love is a difficult matter, and to describe it except in negations is next to impossibility. I conceive it to consist in a certain sentimental, romantic, idealistic attitude towards women, not by any means incompatible however with the grossest animalism; an attitude presupposing a complete moral, aesthetical, and social superiority on the part of the whole female sex, inspiring the very highest respect and admiration independently of the individual's qualities; and reaching the point of actual worship, varying from the adoration of a queen by a courtier to the adoration of a shrine by a pilgrim, in the case of the one particular lady who happens to be the beloved; an attitude in the relations of the sexes which results in love becoming an indispensable part of a noble life, and the devoted attachment to one individual woman, a necessary requisite of a gentlemanly training.

Mediaeval love is not merely a passion, a desire, an affection, a habit; it is a perfect occupation. It absorbs, or is supposed to absorb, the Individual; it permeates his life like a religion. It is not one of the interests of life, or, rather, one of life's phases; it is the whole of life, all other interests and actions either sinking into an unsingable region below it, or merely embroidering a variegated pattern upon its golden background. Mediaeval love, therefore, never obtains its object, however much it may obtain the woman; for the object of mediaeval love, as of mediaeval religious mysticism, is not one particular act or series of acts, but is its own exercise, of which the various incidents of the drama between man and woman are merely so many results. It has not its definite stages, like the love of the men of classical Antiquity or the heroic time of the North: its stages of seeking, obtaining, cherishing, guarding; it is always at the same point, always in the same condition of half-religious, half-courtier-like adoration, whether it be triumphantly successful or sighingly despairing.

The man and the woman or rather, I should say, the knight and the lady, for mediaeval love is an aristocratic privilege, and the love of lower folk is not a theme for song the knight and the lady, therefore, seem always, however knit together by habit, nay, by inextricable meshes of guilt, somehow at the same distance from one another. Once they have seen and loved each other, their passion burns on always evenly, burns on (at least theoretically) to all eternity. It seems almost as if the woman were a mere shrine, a mysterious receptacle of the ineffable, a grail cup, a consecrated wafer, but not the ineffable itself. For there is always in mediaeval love, however fleshly the incidents which it produces, a certain Platonic element; that is to say, a craving for, a pursuit of, something which is an abstraction; an abstraction impossible to define in its constant shifting and shimmering, and which seems at one moment a social standard, a religious ideal, or both, and which merges for ever in the dazzling, vague sheen of the Eternal Feminine.

Hence, one of the most distinctive features of mediaeval love, an extraordinary sameness of intonation, making it difficult to distinguish between the bona fide passion for which a man risks life and honour, and the mere conventional gallantry of the knight who sticks a lady's glove on his helmet as a compliment to her rank; nay, between the impure adoration of an adulterous lamia like Yseult, and the mystical adoration of a glorified Mother of God; for both are women, both are ladies, and therefore the greatest poet of the early Middle Ages, Gottfried von Strassburg, sings them both with the same religious respect, and the same hysterical rapture. This mediaeval love is furthermore a deliberately expected, sought-for, and received necessity in a man's life; it is not an accident,

much less an incidental occurrence to be lightly taken or possibly avoided: it is absolutely indispensable to man's social training, to his moral and aesthetical self-improvement; it is part and parcel of manhood and knighthood… Frowendienst, "lady's service," is the name given by Ulrich von Liechtenstein, a mediaeval Quixote, outshining by far the mad Provencals Rudel and Vidal, to the memoirs very delightfully done into modern German by Ludwig Tieck; and "lady's service" is the highest occupation of knightly leisure, the subject of the immense bulk of mediaeval poetry.

"Lady's service" in deeds of arms and song, in constant praise and defence of the beloved, in heroic enterprise and madcap mummery, in submission and terror to the wondrous creature whom the humble servant, the lover, never calls by her sacred name, speaking of her in words unknown to Antiquity, domna, dame, frowe, madonna words of which the original sense has almost been forgotten, although there cleave to them even now ideas higher than those associated with the puella of the ancients, the wib of the heroic days lady, mistress the titles of the Mother of God, who is, after all, only the mystical Soul's Paramour of the mediaeval world. "Lady's service" the almost technical word, expressing the position, half-serf-like, half-religious, the bonds of complete humility and never-ending faithfulness, the hopes of reward, the patience under displeasure, the pride in the livery of servitude, the utter absorption of the life of one individual in the life of another; which constitute in Provence, in France, in Germany, in England, in Italy, in the fabulous kingdoms of Arthur and Charlemagne, the strange new thing which I have named Mediaeval Love.

Has such a thing really existed? Are not these mediaeval poets leagued together in a huge conspiracy to deceive us? Is it possible that strong men have wept and fainted at a mere woman's name, like the Count of Nevers in "Flamenca," or that their mind has swooned away in months of reverie like that of Parzifal in Eschenbach's poem; that worldly wise and witty men have shipped off and died on sea for love of an unseen woman like Jaufre Rudel; or dressed in wolf's hide and lurked and fled before the huntsmen-like Peire Vidal; or mangled their face and cut off their finger, and, clothing themselves in rags more frightful than Nessus' robe, mixed in the untouchable band of lepers like Ulrich von Liechtenstein? Is it possible to believe that the insane enterprises of the Amadises, Lisvarts and Felixmartes of late mediaeval romance, that the behaviour of Don Quixote in the Sierra Morena, ever had any serious models in reality? Nay, more difficult still to believe because the whole madness of individuals is more credible than the half-madness of the whole world is it possible to believe that, as the poems of innumerable trouvères and troubadours, minnesingers and Italian poets, as the legion of mediaeval romances of the cycles of Charlemagne, Arthur, and Amadis would have it, that during so long a period of time society could have been enthralled by this hysterical, visionary, artificial, incredible religion of mediaeval love? It is at once too grotesque and too beautiful, too high and too low, to be credible; and our first impulse, on closing the catechisms and breviaries, the legendaries and hymn-books of this strange new creed, is to protest that the love poems must be allegories, the love romances solar myths, the Courts of Love historical bungles; that all this mediaeval world of love is a figment, a misinterpretation, a falsehood.

But if we seek more than a mere casual impression; if, instead of feeling sceptical over one or two fragments of evidence, we attempt to collect the largest possible number of facts together; if we read not one mediaeval love story, but twenty not half a dozen mediaeval love poems, but several scores; if we really investigate into the origin of the apparent myth, the case speedily alters. Little by little this which had been inconceivable becomes not merely intelligible, but inevitable; the myth becomes an historical phenomenon of the most obvious and necessary sort. Mediaeval love, which had seemed to us a poetic fiction, is turned into a reality; and a reality, alas, which is prosaic. Let us look at it.

Mediaeval love is first revealed in the sudden and almost simultaneous burst of song which, like the twitter and trill so dear to trouvères, troubadours, and minnesingers, fills the woods that yesterday were silent and dead, and greeted the earliest sunshine, the earliest faint green after the long winter numbness of the dark ages, after the boisterous gales of the earliest Crusade. The French and Provencals sang first, the Germans later, the Sicilians last; but although we may say after deliberate analysis, such or such a form, or such or such a story, was known in this country before it appeared in that one, such imitation or suggestion was so rapid that with regard to the French, the

Provencals, and the Germans at least, the impression is simultaneous; only the Sicilians beginning distinctly later, forerunners of the new love lyric, wholly different from that of trouvères, troubadours, and minnesingers, of the Italians of the latter thirteenth century… Such is the moment when we first hear the almost universal song of mediaeval love.

Source: Euphorion Being Studies of the Antique and the Mediaeval in the Renaissance – Vol. II

Promoting Marriage

Mark Trueblood · 23 January 2014 · Archived copy · Original

Recently, conservative New York Times columnist Ross Douthat ruminated on the possibilities of promoting marriage to young people through social policy and social shaming. The article was mostly geared to low-income and working-class demographics, given that this group is less likely to marry than middle and upper classes. (But such an initiative would effect other demographics as well, of course). Douthat states:

> 1) the kind of family stability America enjoyed 50 years ago had massive social and personal benefits, 2) that the socioeconomic benefits of family stability have, if anything, increased as marriage has gone into decline, and 3) that policymakers should therefore look for ways to make it easier for stable, two-parent homes to be formed and then endure.

I don't dispute that marriage does have benefits. However, marriage isn't just a ceremony and a cake; it is a financial contract. As I would assume Douthat would agree, one should not enter into a financial contract without considering both the benefits and the risks. Sadly, the risks of marriage are dire.

Divorces are disastrous. The divorce industry enriches the courts, law enforcement, and lawyers, while often greatly favoring the female spouse. Yet, efforts to make alimony more fair are often met with bipartisan opposition, such as in Florida when "Tea Party" Governor Rick Scott vetoed just such a bill.

If there are children in the divorce, the risks become even more dire. Child support enforcement is notorious for placing unfair burdens on one spouse while failing to hold the parent with primary custody responsible for their end of the bargain. Failure to meet child support obligations often result in the noncustodial parent being thrown in debtor's prison. Last but not least, divorce has dire effects on children and often result in the child being raised in a single parent home, associated with its own risks.

With the advent of no-fault divorce (an innovation in family law that has long enjoyed bipartisan support) spouses can initiate divorce for any reason, or no reason. While it will be nearly impossible to roll back no-fault divorce, spouses should not be incentivized to blow up marriages with the promise of cash and prizes. Reforms are needed in family courts.

Now, let's look at the other side: the great incentives for young people to stay single: Sexual intercourse is easy to obtain, especially if one is attractive and/or willing to visit a sex worker. A deluge of sexual excitement can be had instantly on the internet. There is a wealth of non-sexual free and low-cost entertainments one can immerse themselves in.

There is little shame in being a single person these days, and being a single parent is not met with as much shaming as it used to. Employed single people are regarded as a valuable resource by many employers. And if one doesn't have a job, or only has a minimum income, that is supplemented by a large social safety net, which is often enough for people with no life aspirations. Given the colossal risks associated with marriage, and the comparable benefits of singlehood, is it any surprise young people are increasingly choosing the latter?

The proponents of marriage do recognize the incentives of singlehood. In response, they have ramped up attempts to shame young people (especially men) who stay single. And propose social engineering schemes to promote marriage, a la Douthat. Yet they are conspicuous in their silence on the problems with divorce and family law. Their silence may be out of ignorance or apathy, or perhaps they support the family court system as – is. But until the proponents of marriage turn the corner on this, their efforts should be regarded as halfhearted at best.

P.S.- not all marriage proponents are like that.

Moms who kidnap kids: The back story

Robert St. Estephe · 23 January 2014 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

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Parental kidnapping, also known as parental child abduction, has a long history. And it is a subject that has never been documented historically. In the United States the phenomenon was by the 1850s so widespread that in a news report on one such case, involving the abduction of the children of a Mr. Ananias Thompson by his wife which took place in northern California, the reporter noted his reporting on one case "has all too many parallels in California." The most readily-available historical study that makes some effort to offer the history of this phenomenon, *Kidnapped: Child Abduction in America* (Paula S. Fass, Oxford University Press, 1997), is a poorly researched, politically tendentious and unreliable source. One can quickly see how its "social constructionist" attempt at offering an account of parental kidnapping in the early 20th century is just by reading the first article ever written, appearing in 1907, on the topic treating it as a recognized social problem, titled "Love Proves Superior to Law's Decrees." The article was syndicated and appeared in numerous newspapers across the nation.

The quantity of material on parental kidnapping cases residing in old newspapers and that has gone untapped by scholars is of a scale that is truly monumental. The three cases here, each involving the abduction of children from their fathers by the mothers, represent some of the more notable ones from the earliest period in which newspapers carried information on such cases in the United States. These three are not, however the earliest examples, nor are they the only ones from the period. Many many more exist, but these have been selected for the particular interest each offers. The first, Peirson case, is typical of most records. The record of the case takes the form of a legal debt disclaimer, which was a standard way for husbands to protect themselves from estranged wives whose debts he was legally liable for. The Peirson advertisement is notable in containing the earliest known image depicting — in a very crude and generic fashion — a case of parental kidnapping.

The Tuthell case represents the earliest known well-documented account of a parental kidnapping in the United States. It is a highly colorful story, involving a sizable reward for the return of the child and the adventures — and death — of the wife's career criminal paramour, of a father in search of his baby child.

The record of the Bonnell case, like Peirson, takes the form of a debt disclaimer, yet in the short space of a one-paragraph "Public Notice," it reveals a tale of paternal woe that could have, if elaborated further, filled a book.

The official history of the relations of the sexes that is now taught is politically correct rubbish, based on the faulty "social constructivist" theories of people trained to follow artificial and ideologically tainted intellectual models of analysis and who frequently lacking common sense. Any person serious about understanding the monstrous and destructive "family court hell" we are all, every one of us, touched by today either directly or indirectly should be interested in looking the historical record which tells a tale so very different from the one we are sold by mainstream media, feminists, government and the education industry.

(Archaic spellings in the originals have been preserved.)

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1) 1792: The Peirson case

[image]
Such debt disclaimer ads as this one constitute the earliest public reports of parental kidnapping. This example contains the earliest known illustration connected with a parental kidnapping case.

FULL TEXT: Whereas RUTH, my Wife, eloped from my bed and board on the twenty ninth of instant January, with one child: — This is therefore to forbid all persons trusting them on my account, as I will not pay any debt of their contracting after this date.

WILLIAM PEIRSON, Shelburn, Jan. 30, 1792.

[Advertisement "William Pierson." The Vermont Journal and the Universal Advertiser (Windsor, Vt.), Mar. 13, 1792, p. 4]

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2) 1810: The Tuthell case

The Tuthell case is the earliest fully documented parental kidnapping case to be reported in a United States newspaper.

[image]
FULL TEXT (Tuthell, article 1 of 3): Some time since a person who calls himself John Creston, but from circumstances it is supposed his real name is Charles D. Walsingham, and it is more than probable he has a number of names, came to the (publick) house of Howard B. Tuthell, in the character of a gentleman; he appears to be about 35 years of age, about 5 feet 8 inches high, thick set, and clumsy appearance, dark complexion and dark hair, cut short behind but long on the top of the head, dark eyes; his hands tanned very black, with two scars, one across the back of his left hand, and a scar on one of his legs near the ancle [sic]; a good set of teeth which appears to be a little indented; from his conversation he appears to be a captain of a vessel or a British officer; he wears a dirk and pocket pistols; he drove a bay horse about 16 hands high, stout made, about 8 years old, with bushy main and tail; his legs and feet very large, has a small white spot on his back, occasioned by the saddle; he rode in a calash top chair, of a light jean color; the body a dark green, with a red lion on each side; the carriage and wheels a green, with small yellow spots; the left side of the box a little injured; the harness very plain; he had a yellow canvass case which he sometimes wore on his chair box, with a spread eagle behind, and a small new one on before; he has a two barrel gun which he generally carries with him; he has several thousand dollars in specie with him, most of it in doubloons –

The unprincipled wretch, on the third of July, inst. absconded with the wife and child of Edward B. Tuthell. She is a slender, delicate made woman, about 20 years of age, about 5 feet 5 inches high, fair complexion, and a little freckled; light brown hair; dark grey eyes, short face and prominent cheek bones; her teeth fair and good and shows them much when she laughs; her name is Frances.

The child a female, about 7 months old; the hair brown and dark eyes; her name is Susan, but they changed it the second day to Mary. She may change their clothes as they took but very few with them. They started with an intention (as they said) of visiting Mrs. Tuthell's friends, about 8 miles off, but took the direct road to Naston, in Pennsylvania, where they were seen on the 4th July, and from there they took a south west direction.

The disconsolate husband offers a reward of 200 dollars to have the villain detected, and will give 100 dollars and all reasonable charges to recover the lost infant. The distressed parents of the deluded woman would be glad to receive any information concerning her, and will at any time be happy to receive their humble and penitent child to their distressed dwelling. All humane people are desired to give all information they may get of either of them, to Edward B. Tuthell, post master, in the town of Monroe, Orange County, and state of New York.

The printers of newspapers in the southern states, are requested to give the above a few insertions in their papers, and they will much oblige the distressed connexions, and assist to detect a monster running at large.

[“300 Dollars Reward. The Public is earnestly requested to apprehend a finished villain,” *Poulson’s American Daily Advertiser* (Philadelphia, Pa.), Jul. 16, 1810, p. 4]

•••

FULL TEXT (Tuthell, article 2 of 3): The press is stopt to state, that by a gentleman last night from Fincastle, we are just informed that Creston, alias Walsingham, who carried off Edward B. Tuthell’s wife and child, on the 3rd July last, from the town of Monroe, Orange County , New York, as particularized in the advertisement on the last page of this paper, was a few days ago arrested in Fincastle, and committed to jail. A very considerable sum of money was found in his possession, which from disclosures made by him to the lady, has been unrighteously obtained. It is stated that he was the captain of a vessel which her cargo he sold on his own account, and decamped with the plunder; and disliking solitude as most men do, he embraced the first opportunity as was very natural of engaging a companion, &c. to soothe his solitude, and smoothe the tedium of travelling in foreign parts.

Mr. Walsingham on being first apprehended delivered his keys to the lady with the direction to take what money she wanted – She took 3 or 4 hundred dollars with which she engaged professional men to prosecute her betrayer. His trial is set for to-day and the lady recognized to appear as a witness. Further particulars soon.

[Untitled, Charleston Courier (South Carolina), reprinted from Lynchburg (Va.) Star, Aug. 24, 1810, p. 3]

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FULL TEXT (Tuthell, article 3 of 3): Gentlemen, The following is an extract of a letter received this day, dated Fincastle, the 14th August, 1810. The circumstances mentioned are so extraordinary that I conceived it material to publish the information. Should you be of the same opinion you will be willing to give it a place in your Mercantile Advertiser. — August 25 – A subscriber.

The town of Fincastle has been in a great uproar in consequence of a suicide committed on Friday last in the jail. You may remember an advertisement inserted some time ago in the New-York papers, relative of the elopement of a Mr. Walsingham, with the wife and child of a Post-Master in Orange county. It appears that Walsingham was an assumed name; and that during his progress to this place he at various times went by several different ones; when he was taken here he called himself Smith. A civil action being commenced against him, and he being unable to find bail to the amount ordered by the magistrates, he was committed to prison; and after a few days confinement executed that justice upon himself which the laws could not have inflicted. But the only thing which induced me to mention his fate, was the mystery which it involves. Before the magistrates, and after committed, he steadily persisted in refusing to reveal his name, and after his death, it was found that he had not only buried every article of his clothing that could lead to a discovery of his family, but had also burnt a large sum in bank notes, from an apprehension that they might afford some clue to that object – He has left a paper, on the subject of his conduct, which is not written in his common hand, but in round letters. His very boots were cut in small pieces, lest they should betray him; and his face and body so mangled as to bear no resemblance to their original appearance. This circumstance has given rise to a variety of conjectures, and will probably afford an exclusive topic of conversation here for a month at least.

[Untitled, New York Evening Post (N.Y.), (reprinted from the Mercantile Advertiser), Aug. 24, 1810, p. 3]

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3) 1815: The Bonnell case

[image]

FULL TEXT:

PUBLIC NOTICE. On Thursday afternoon last two ruffians, by name Jonathan and Ephriam Simpson, employed by my wife Catherine, seized and took by force of arms, my daughter Caroline, nearly 4 years of age, and at the same time presented their pistols and threatened my life, if I attempted to interfere. The conduct of my said wife had

been before so base and wicked, that I had publicly forbid all persons harboring or or trusting her on my account; and her recent and still more aggravated conduct has been such as to induce me to give this public notice, and again forbid, and I do hereby forbid all persons harboring her, or either of my children, or trusting her in any manner on my account, as I am determined not to pay any debts of her contracting from the date of my former notice.

ELIAS BONNELL. Waverliet, May 8, 1815

NOTE: Any person that will safely convey my children to me shall be handsomely rewarded.

[Elias Bonnell, Public Notice, New-Jersey Journal (Elizabeth-Town, N.J.), May 30, 1815]

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(Editor's Note: Archaic spellings have been retained.)

Sources for Thompson case: "A Recreant Wife," Weekly San Juan Republican (Stockton, Ca.), Jul. 5, 1856, p. 3; "Charge Of Bigamy," Weekly San Jose Republican (Stockton, Ca.), Jul. 12, 1856, p. 2

Violet Paget on the “grotesque” worship of women (1895)

Peter Wright · 23 January 2014 · Archived copy · Original

The following excerpts on the subject of mediaeval love are from author Violet Paget’s landmark work Euphorion – Vol. II, 1895. Perhaps an early example of the fabled HoneyBadger, she concludes that chivalric love was a “grotesque” worship of women, a practice that has been bequeathed to the modern world. – PW

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Mediaeval love, therefore, never obtains its object, however much it may obtain the woman; for the object of mediaeval love, as of mediaeval religious mysticism, is not one particular act or series of acts, but is its own exercise, of which the various incidents of the drama between man and woman are merely so many results. It has not its definite stages, like the love of the men of classical Antiquity or the heroic time of the North: its stages of seeking, obtaining, cherishing, guarding; it is always at the same point, always in the same condition of half-religious, half-courtier-like adoration, whether it be triumphantly successful or sighingly despairing.

The man and the woman or rather, I should say, the knight and the lady, for mediaeval love is an aristocratic privilege, and the love of lower folk is not a theme for song the knight and the lady, therefore, seem always, however knit together by habit, nay, by inextricable meshes of guilt, somehow at the same distance from one another. Once they have seen and loved each other, their passion burns on always evenly, burns on (at least theoretically) to all eternity.

It seems almost as if the woman were a mere shrine, a mysterious receptacle of the ineffable, a grail cup, a consecrated wafer, but not the ineffable itself. For there is always in mediaeval love, however fleshly the incidents which it produces, a certain Platonic element; that is to say, a craving for, a pursuit of, something which is an abstraction; an abstraction impossible to define in its constant shifting and shimmering, and which seems at one moment a social standard, a religious ideal, or both, and which merges for ever in the dazzling, vague sheen of the Eternal Feminine.

Hence, one of the most distinctive features of mediaeval love, an extraordinary sameness of intonation, making it difficult to distinguish between the bona fide passion for which a man risks life and honour, and the mere conventional gallantry of the knight who sticks a lady’s glove on his helmet as a compliment to her rank; nay, between the impure adoration of an adulterous lamia like Yseult, and the mystical adoration of a glorified Mother of God; for both are women, both are ladies, and therefore the greatest poet of the early Middle Ages, Gottfried von Strassburg, sings them both with the same religious respect, and the same hysterical rapture.

This mediaeval love is furthermore a deliberately expected, sought-for, and received necessity in a man's life; it is not an accident, much less an incidental occurrence to be lightly taken or possibly avoided: it is absolutely indispensable to man's social training, to his moral and aesthetical self-improvement; it is part and parcel of manhood and knighthood… Frowendienst, "lady's service," is the name given by Ulrich von Liechtenstein, a mediaeval Quixote, outshining by far the mad Provencals Rudel and Vidal, to the memoirs very delightfully done into modern German by Ludwig Tieck; and "lady's service" is the highest occupation of knightly leisure, the subject of the immense bulk of mediaeval poetry.

"Lady's service" in deeds of arms and song, in constant praise and defence of the beloved, in heroic enterprise and madcap mummery, in submission and terror to the wondrous creature whom the humble servant, the lover, never calls by her sacred name, speaking of her in words unknown to Antiquity, domna, dame, frowe, madonna words of which the original sense has almost been forgotten, although there cleave to them even now ideas higher than those associated with the puella of the ancients, the wib of the heroic days lady, mistress the titles of the Mother of God, who is, after all, only the mystical Soul's Paramour of the mediaeval world.

"Lady's service" the almost technical word, expressing the position, half-serf-like, half-religious, the bonds of complete humility and never-ending faithfulness, the hopes of reward, the patience under displeasure, the pride in the livery of servitude, the utter absorption of the life of one individual in the life of another; which constitute in Provence, in France, in Germany, in England, in Italy, in the fabulous kingdoms of Arthur and Charlemagne, the strange new thing which I have named Mediaeval Love.

Has such a thing really existed? Are not these mediaeval poets leagued together in a huge conspiracy to deceive us? Is it possible that strong men have wept and fainted at a mere woman's name, like the Count of Nevers in "Flamenca," or that their mind has swooned away in months of reverie like that of Parzifal in Eschenbach's poem; that worldly wise and witty men have shipped off and died on sea for love of an unseen woman like Jaufre Rudel; or dressed in wolf's hide and lurked and fled before the huntsmen-like Peire Vidal; or mangled their face and cut off their finger, and, clothing themselves in rags more frightful than Nessus' robe, mixed in the untouchable band of lepers like Ulrich von Liechtenstein? Is it possible to believe that the insane enterprises of the Amadises, Lisvarts and Felixmartes of late mediaeval romance, that the behaviour of Don Quixote in the Sierra Morena, ever had any serious models in reality?

Nay, more difficult still to believe because the whole madness of individuals is more credible than the half-madness of the whole world is it possible to believe that, as the poems of innumerable trouvères and troubadours, minnesingers and Italian poets, as the legion of mediaeval romances of the cycles of Charlemagne, Arthur, and Amadis would have it, that during so long a period of time society could have been enthralled by this hysterical, visionary, artificial, incredible religion of mediaeval love?

It is at once too grotesque and too beautiful, too high and too low, to be credible; and our first impulse, on closing the catechisms and breviaries, the legendaries and hymn-books of this strange new creed, is to protest that the love poems must be allegories, the love romances solar myths, the Courts of Love historical bungles; that all this mediaeval world of love is a figment, a misinterpretation, a falsehood.

But if we seek more than a mere casual impression; if, instead of feeling sceptical over one or two fragments of evidence, we attempt to collect the largest possible number of facts together; if we read not one mediaeval love story, but twenty not half a dozen mediaeval love poems, but several scores; if we really investigate into the origin of the apparent myth, the case speedily alters. Little by little this which had been inconceivable becomes not merely intelligible, but inevitable; the myth becomes an historical phenomenon of the most obvious and necessary sort. Mediaeval love, which had seemed to us a poetic fiction, is turned into a reality; and a reality, alas, which is prosaic. Let us look at it.

Mediaeval love is first revealed in the sudden and almost simultaneous burst of song which, like the twitter and trill so dear to trouvères, troubadours, and minnesingers, fills the woods that yesterday were silent and dead, and greeted the earliest sunshine, the earliest faint green after the long winter numbness of the dark ages, after the boisterous

gales of the earliest Crusade. The French and Provencals sang first, the Germans later, the Sicilians last; but although we may say after deliberate analysis, such or such a form, or such or such a story, was known in this country before it appeared in that one, such imitation or suggestion was so rapid that with regard to the French, the Provencals, and the Germans at least, the impression is simultaneous; only the Sicilians beginning distinctly later, forerunners of the new love lyric, wholly different from that of trouvères, troubadours, and minnesingers, of the Italians of the latter thirteenth century… Such is the moment when we first hear the almost universal song of mediaeval love.

Source: Euphorion Being Studies of the Antique and the Mediaeval in the Renaissance – Vol. II

ABC News Retracts Lies Against A Voice for Men

Paul Elam · 24 January 2014 · Archived copy · Original

This is something I would normally post to bulletins, but the gravity of the matter is significant enough that I want it to run for the weekend front and center.

Following the lead of Mike Buchanan, a Men's Human Rights Activist from the UK, who regularly comments here and periodically contributes articles, we have decided to engage the legal departments of and possibly litigate against elements in the mainstream media that have intentionally misrepresented the views on this website, and the nature of the Men's Human Rights Movement.

Naturally, one of the first entities that came to mind with this approach was ABC News 20/20, who published an online article by Alyssa Pry and Alexa Valiente that egregiously and I think maliciously misrepresented the content of this site as well as the intent of our mission here.

To wit, they took an article I penned three years ago condemning the advocacy of violence and asserting that commenters violating our antiviolence position would be banned after their comments were stricken and claimed that comments like these are so commonplace that visitors to the site feel free to post them.

I wrote the legal department of ABC News and informed them of my concerns about this kind of journalism and of our intent to have the matter corrected.

To the credit of the ABC News Legal Department, sufficient action has been taken to address the open act of libel on the part of Pry and Valiente. The following statement by the editor has been added as an addendum to the article itself.

> **Editor's Note: ABC News wants to clarify that the two passages quoted in the second paragraph of this story, which were originally part of a comment posted several years ago by a user on the "A Voice for Men" website, were removed by Mr. Elam shortly after they were posted and that he posted a warning to contributors that such comments "would not be tolerated" on the website. Mr. Elam, who contacted ABC News to point this out, also said in his message that "as our five year online history reflects, such comments are exceptionally rare, but when they do occur they are treated with zero tolerance." The editorial and comment policy of the website states that "A Voice for Men" is "anti-violent" and that it "supports only peaceful change on all levels of human interaction; social, political and otherwise."**

While ABC News is still remiss, in my opinion, by calling this a "clarification" rather than what it actually is, a retraction of the bald-faced lies from the ABC News department, I still appreciate the fact that the retraction is now a part of the public record.

That leaves Maclean's Magazine and The Week, both of whom have printed malicious lies about A Voice for Men and whose legal departments I have contacted, but who have not yet responded. Should they continue to ignore AVFM demands that they retract their libelous works, we will look into whatever legal options are viable for us to pursue.

In the meantime, and with thanks to Mike Buchanan for his sterling example, I want to take a moment to enjoy the fact that the rule of law still occasionally affords power to the little guy against the powers that be.

And I want to issue a notice to the mainstream media. Printing lies about AVFM will no longer be tolerated or handled with pleas to the decency of publishers who don't have any. We don't intend to take this crap anymore.

J4MB presents a Toady award to NOMAS (National Organisation for Men Against Sexism)

Mike Buchanan · 24 January 2014 · Archived copy · Original

There's a group of people who live even deeper in the gender feminism sewer than female feminists – male feminists. The Denver-based National Organisation for Men Against Sexism (NOMAS) is awash with these men, and claims roots going back to the mid-1970s. The organisation's strapline:

> Pro-feminist, gay-affirmative, anti-racist, enhancing men's lives.

A pro-feminist organisation "enhancing men's lives." You couldn't make it up, could you?

It would be inadvisable to look through their website http://nomas.org soon after eating a meal, but the thread that runs through it is that men have to change in order that women may become yet more advantaged than they are already – although of course that's not the spin the website puts on it. The Reading List contains 21 books and papers by Michael Kimmel alone – an internationally infamous feminist poodle. Here's a taster of what these geniuses believe (from 'Tenets'):

> Whatever psychological burden men have to overcome, women are still the most universal and direct victims of our patriarchy. Our organization must take a highly visible and energetic position in support of women's struggle for equality. Our movement was born directly out of and continually nourished by feminism. Even if we could not see any pragmatic ways in which we as men could benefit from an end to traditional patriarchy (and we can see many), most of us would strongly support women's struggle, simply because it is so unquestionably just and right. Our support for women's rights and specific women's issues must be vigorous and unmistakable.

Needless to say there aren't just vile men in NOMAS, there are vile women too, presumably there to stamp hard on any early signs of independent thought amongst the men. Here's NOMAS's piece on male victims of domestic abuse http://www.nomas.org/node/220:

> **Not a Two-Way street: Men are NOT the victims of what is meant by Domestic Violence and Abuse**
>
> Just as some mental problems are more prevalent among women (e.g. depression) or men (e.g. alcoholism); many crimes are very, very highly correlated with gender. Men commit near 100% of forcible rapes, 90% of murders, etc. It is a simple fact that men are usually larger and physically stronger than their female partners. It is true that men are far more often raised to enjoy and practice fighting, boxing and wrestling skills. Far more significantly, we live in a world where men globally have dominated women, physically, politically and economically, a stubbornly-held patriarchal domination which is deeply rooted in history and pre-history. So it is hardly surprising that men are the perpetrators of controlling or violent partner abuse.
>
> But there is an adage in journalism that "When a dog bites a man, that's not News; but when a man bites a dog, that's News!" So perhaps on that impulse, the national press has always had a seeming fascination with the lurid possibility of "battered husbands" and frequently run articles with quotes and citations suggesting that this is a real but hidden problem. Many of these originate from so-called "Men's Rights" groups, which proclaim that there are just as many battered husbands as battered wives. (The problem is not seen they say because the battered husbands are always just too embarrassed to tell anyone. As if women aren't!)
>
> Incredibly, in response to these claims, some funding for battered women's programs has been reduced, on the grounds that equal funding should go to battered men. More indirectly, some authors and agencies and legislators have sought to linguistically de-gender the crime, describe it in phrases like "family violence," and obfuscate the reality that this is a crime that men commit against women. (Domestic abuse among Lesbian and

> Gay male couples does also occur of course.)
>
> Are there instances in which men are physically dominated and assaulted by their female partners? This does occur, often when a man has become weakened by a factor such as illness, injury, or old age. Even in these circumstances abuse by a woman is unusual and when it does occur, it is most often motivated by self defense, fighting back and other protections. Even in these instances, the language "battered husbands" is not useful especially in light of the thousands and even millions of women known to have suffered or been murdered at the hands of a male abuser.

Anyone familiar with the statistics on domestic abuse will know most of the piece is feminist-inspired nonsense. Let's just concentrate on this element:

> Are there instances in which men are physically dominated and assaulted by their female partners? This does occur, often when a man has become weakened by a factor such as illness, injury, or old age. Even in these circumstances abuse by a woman is unusual and when it does occur, it is most often motivated by self defense, fighting back and other protections.

As we've repeated many times, official statistics (in the UK) show 70% of the perpetrators of uni-directional domestic violence (the victim 'takes it' or exits the situation) are women. Only 4% of women who've abused their intimate partners report self-defence as a motivation. There's also the issue that around 300 studies have shown that compared with men, women are as physically aggressive, or more aggressive, towards their intimate partners.

The cohort of people with the highest reported levels of domestic violence are lesbians. What do the geniuses at NOMAS have to say on this?

> Domestic abuse among Lesbian and Gay male couples does also occur of course.

It "does also occur of course." Wow.

From time to time we present "Toady" awards to male collaborators with gender feminists. David Cameron won the award in 2012 and 2013, and the bookmakers are giving short odds on him winning again in 2014. We haven't given a Toady award to an organisation before, but NOMAS is clearly a *very* worthy winner. Here's their certificate:

Toady award presented to NOMAS

I'll send NOMAS a link to this post and invite them to engage with J4MB if they want to learn the truth about domestic abuse or any of the other areas where their analysis is *demonstrably* ridiculous. We won't hold our breath waiting for a response.

About Economic Risks and Rewards

Jalon Cain (aka Aaron Sleazy) · 24 January 2014 · Archived copy · Original

In an *Wired* article with the promising title, "Silicon Valley isn't a Meritocracy", Alice Warwick doesn't take long to make one of the dumbest statements I've read in a while:

> If the tech scene is really a meritocracy, why are so many of its key players, from Mark Zuckerberg to Steve Jobs, white men?

It almost seems that you could compile an encyclopedia with examples of logical fallacies just by skimming feminist blog posts for a couple of hours. Here, Alice Warwick, let me teach you something.

First, you should have learnt about survivorship bias. Yes, some entrepreneurs are very successful. However, the great majority is not. Since you mention him, Alice, why don't we spend some time discussing Mark Zuckerberg? Sure, he is a billionaire now, and inspiration to thousands of young men and women who are building their own startup. But do you think those thousands of people will all become billionaires as well? You know, Alice, just because one guy wins the jackpot doesn't mean that it's a good idea to spend all your disposable income on lottery tickets.

Mark Zuckerberg dropped out of Harvard to launch Facebook. Great idea, right? Well, it's a great idea in hindsight. Look what Matt Welsh, one of Zuckerberg's professors in the Harvard computer science department, had to say:

> I thought that social networking sites were a complete waste of time — both for the users and those developing the sites — so I earnestly tried to talk Mark out of squandering his precious Harvard education on such a frivolous endeavor. "You think you're going to compete against Friendster and Orkut?" was the general outline of my argument. There were already too many social networking sites out there, I claimed, and building yet another one was clearly a waste of time.

Some of you may not even remember Friendster anymore, or Orkut, or MySpace. The point is that Zuckerberg was up against pretty bad odds. The reasonable choice for him would have been **not** to drop out. If this is too philosophical for you, Alice Warwick, then maybe you remember something from the statistics classes you hopefully took. Let's say you have a look at Wikipedia's list of college dropout billionaires.

Wow, look at all those rich people! But not so fast, Alice! There are 30 college dropout billionaires, but does this imply that it's a great idea to do as they did? I'm quite certain that the number of people who dropped out of college, or didn't even attend college, and did not become millionaires or billionaires is many orders of magnitude larger than that. Zuckerberg took an enormous risk, but he also reaped astronomical rewards. Does this imply that Silicon Valley is sexist? If you look at all the "losers", in other words, those who launch a startup and fail, or get nowhere for years, you can only conclude that despite the fact that the few winners are male, the vast majority of losers are male as well.

Women just don't seem to want to take those risks. They don't have to, but as long as they don't, it seems rather silly to claim that the problem is sexism. Feminists cherry-pick their evidence and are either unable or unwilling to reflect over their perception of the world. To repeat: The risk-takers are predominately men, and consequently the few winners are men, *but also the vast majority of losers*. In Alice Warwick's world it almost seems as if the wild economic success attained by a very few is not meritocratic just because there is no 50-50 gender split. However, where are all those female CEOs supposed to come from if women aren't interested in making those big bets, the big gambles that sometimes that lead to great payoffs, but are much more likely to end in disaster?

The more rational choice for Zuckerberg, and Jobs, and many others who succeeded, would have been to continue on their chosen path towards a solid middle-class existence. Shall we use another example, Alice Warwick? Okay,

let's say you're a professor at an elite university, and one of your first-year students told you he wanted to quit his studies and become a musician. The student is a young lad studying accounting at the London School of Economics, and his name happens to be — Mick Jagger!

This is not a joke. Mick Jagger did indeed study accounting at the London School of Economics. This would arguably have set him up for life. Instead, he took a gamble and became one of the most successful musicians in the world. He's not Zuckerberg-rich, but with a few hundred million dollars in the bank he is quite a bit more comfortable than the average Joe. In hindsight he made the right choice.

In 1961, his choice was not rational, and there were thousands of boys his age who did the same thing who are now sweeping streets, collecting garbage, or tending bar.

The odds that you're going to become a wealthy musician are laughably small. Even just getting by as a musician is incredibly difficult. The chance that the startup you're working on in your bedroom will blow up to be worth billions of dollars is virtually zero, and so is your chance of becoming a tenured professor at Harvard, a successful author, an influential composer, a ground-breaking movie director, a lauded painter, or a star athlete. However, the reason why it's so often men who end up in exactly those positions is because they do take those utterly irrational risks.

The vast majority will fail. Plenty will waste years if not decades of their life. Many will never recover economically from pursuing their dreams in their 20s and 30s. Yet, a very small and fortunate number does succeed. It's mostly men who succeed because it's mostly men who do take those risks. As a society we should be proud of those men–and also of all those who try but fail. I can't help but think that instead of trying to guilt-trip men and insist that they enjoy some kind of "privilege," a stronger focus should be on why women tend to avoid those risks.

The answer is of course that they are more risk-averse.

Without risk there is also no reward. This isn't so bad, because if you don't take any risks, you also minimize your chances of failure. But, dear Alice Warwick and all you other feminists, doesn't it strike you as absurd that you do want to have your cake and eat it, too? You don't want to take any risks, yet somehow society is supposed to turn women into CEOs, superstar programmers, tech billionaires and whatnot, even though they themselves make little effort to take the risks necessary do so?

This article is also available in Romanian.

Possibly the stupidest argument in the history of humankind

AVfM Video Source · 25 January 2014 · Archived copy · Original

This speaks for itself, we think: Every bad, stupid, gynocentric, gender-feminist bullshit argument rolled into two incoherent sentences.

You can subscribe to Banne666au here.

Soften the fuck up!

AVfM Video Source · 26 January 2014 · Archived copy · Original

The following video was first featured on the Australian website SoftenTheFckUp. – PW

"Harden the Fuck Up. Suck it Up. Man Up."

These are words we've heard plenty of times before. We pride ourselves on being a country where "men are men" and we stare down problems with a steely, unflinching gaze.

This is fine in theory, but in reality we live in country where suicide is biggest killer of men between 14 – 44. In fact, 80% of all suicides in Austalia are men.

Why is this? As blokes, we can be too stubborn and proud to take action and to get some help when we going through tough times. And, let's face it, we're all going to go through some shit times in life, so we need to learn how to deal with them.

We're here to make it easier for men to take action than to take their own lives.

We want to return to an Australia where the idea of mateship trumps all. Where if a bloke is going through a rough patch, his mates are there to see him through.

We also want let guys know that it's OK to take action and ask for help when needed. Think about it for a second – if your mate had problems, would you prefer him to take his own life or ask you for a bit of help? Yeah, we thought so. The same thing goes for you, too – your mates would prefer to give you a hand and have a chat than see you deal with your problems alone.

We think it's a simple idea: Go hard and soften up.

Campaign Background

Soften the Fck Up is an initiative of Spur Projects. At Spur, we believe that to tackle the rate of suicide among men in Australia, bold new approaches to suicide prevention are required.

We also know that the risk of suicide diminishes with help and support. For many men, however, seeking help and support is the last thing on their mind. That needs to change, and we exist to change that.

Who is Soften the Fck Up? We are a group of passionate people made up of project managers, entrepreneurs, marketers, hr people and a range of other professions that have nothing to do with mental health. That's why we have a kick-ass advisory board who have been in the mental health spacefor years. They include doctors, psychologists, youth workers and people who have been a part of organisations like Lifeline, beyondblue and Young and Well CRC.

Mind-raping with more zest!

AVfM Video Source · 26 January 2014 · Archived copy · Original

Diana Davison is a naughty girl who wants you to do naughty things, taking “mind-rape” and “eye-rape” to a whole new level.

Subscribe here to Feminism LOL.

Free Cock Is Not Oppression

Jason Gregory · 26 January 2014 · Archived copy · Original

As you'll answer it, take heed
This Slave commit no Violence upon
Himself. I've been deceiv'd. The Publick Safety
Requires he should be more confin'd; and none,
No not the Princes self, permitted to
Confer with him. I'll quit you to the King.
Vile and ingrate! too late thou shalt repent
The base Injustice thou hast done my Love:
Yes, thou shalt know, spite of thy past Distress,
And all those Ills which thou so long hast mourn'd;
Heav'n has no Rage, like Love to Hatred turn'd,
Nor Hell a Fury, like a Woman scorn'd. –Congreve, The Mourning Bride

The Jezebel ladies are busying themselves concocting evidence of their oppression. It's a "spectacular tale" of a man who is too weak to last more than two hours online as a woman. In this tale, a man is said to have created a fake online dating profile of a "pretty average looking girl." His inbox quickly filled with perverted messages and offers of free cock. The man was so disgusted at all the free cock thrown his way that he had to delete the profile and spend the rest of the night "with a very bad taste" in his mouth.

The tale is suspect, but we all know that free cock is everywhere. Men give it away like it's worthless. There is no doubt in my mind that this is probably typical of the experiences of women with online dating profiles. I doubt that it is unusual at all for a woman to get 300 messages in her inbox from men who are desperate for female affection, approval, and sex. There is no doubt in my mind that men send "dick-pics" and clamor, bother, and sometimes harass women for their affections and attentions. There is no doubt in my mind that men deal with gobs of rejection and there is no doubt in my mind that some men handle this rejection in very poor ways—becoming relatively "hostile" after being told that they are not interesting, not good enough (too poor), or, in various ways, that they are not worthy of affection and attention. The harsh reality for some men is that some women will never bestow upon them a position high enough in the male hierarchy of dominance to be "worthy" of affection, attention, and sex. We all know it's true in-general, even if this specific tale is suspect. Free cock is everywhere.

This is something that I've never understood about men. If women want to ride my cock, they gotta pay. I'm the one doing all the work in bed. It's my sweat all over her and the sheets. It's her fucking orgasm and foreplay that is a job. Yet, men give away cock like it's worthless. Dudes, get a fucking clue and stop giving it away! For the sake of fuck, at least make her pay for a juicy sirloin to replace all the jizzed-out protein.

All you men who give it away, all you do is reinforce the entitlement mentality of women who believe that their being present is plenty. You reinforce the idea that women don't owe anything to the relationship—that they deserve a free-ride of cocks and that they don't even have to break a sweat. Even the most aggressive cock-breaking volley-ball girls barely break a sweat after saddling up. You may be able to find a few coked-up girls who really get into it—the kind of girls who end up with sweaty hair, mascara, and cum dripping down their cheeks, but those girls usually have emotional disorders and are simply trying to bury their emotional problems in various sorts of drug induced escapes.

Women typically feel entitled to free cock. Don't believe me? Rejected girls are often the most vindictive, hateful, and slanderous women of thunder ever unleashed upon the world of men. Try telling a girl no. Tell her, after she makes it clear that she wants your cock, that you're not interested in giving it to her. Tell her that she isn't interesting, that her soul is dog-shit and that she has nothing to offer other than boobs and booty, that she is a piece of shit and a total failure as a human being, that you don't find her attractive and that she isn't even good enough to

be a cum-bucket. Tell her that she is never going to be any good at sucking cock and that she needs to stop pretending that she is doing any favors and learn to compensate for her inadequacies by becoming “kinky.” Tell her that her vapid life of shoes and pop-culture and materialism are soulless pursuits of dog-shit. Watch what happens. If you Jez-ladies wanna know what “hostile” means, see this rejected woman.

It’s typical for these Jez-ladies to complain that men feel entitled to a shag after paying for dinner, drinks, and a movie, being chivalrous and paying compliments, but there is nothing like the hostility of a rejected woman who feels entitled to free cock…and for doing nothing other than being present with her pussy. So, before you Jez-ladies start complaining about all the free-cock-oppression, assess your own entitlements and privileges. Before you condemn men as being “hostile” about rejection, perhaps you should consider how well most men actually do handle rejection, for hell hath no fury like a woman scorned.

Free cock is not your oppression. It is your privilege. Get a clue.

Ben and Jerry's is a radical hate group

Dr. Tara J. Palmatier · 26 January 2014 · Archived copy · Original

Trigger Warning: *If you have below average intelligence, if you are an emotional reasoner, if you think holding a woman accountable for her behavior is a form of domestic violence, and/or if you are a radical feminist, please be advised that this is a work of satire. And, no, satire does not have anything to do with Satan or satanic cults and the sexual abuse of children.*

With all the hullaballoo over the SPLC 2011 "Intelligence" Report on emerging hate groups, we failed to notice that one of the most nefarious men's groups was omitted from the report: Ben Cohen and Jerry Greenfield, the purveyors of Ben and Jerry's ice cream. It boggles the mind how someone who calls himself Manboobz, the SPLC's very own Deep Throat, could have made such a glaring oversight. [1]

The Evidence

Ben and Jerry's is an emerging hate group. I know this is true because I read a comment on the Internet about men who like ice cream. Here's the smoking gun:

You like ice cream? Well, ice cream is dairy. Dairy comes from a cow. Cows are female bovine. Female bovine put a lot of work into making the blessed milk* for their children. Then what do YOU do, you patriarchal pig? You not only take the milk not intended for your species, you mix it with eggs, salt, and ice. A total perversion of it's original form, for your own patriarchal pleasure, you misogynistic consumer you!

THAT, is misogyny writ large! [2]

Ice cream makes women fat. Fat is a feminist issue. [3] Sure many MRMs will argue that ice cream doesn't make women fat; that some women make the choice to over-indulge in ice cream without a commensurate amount of physical exercise to counter their caloric intake, but they are wrong. It has been proven that women are not responsible for their choices. Ever.

The FBI's newly broadened definition of rape makes it clear that women are not responsible for the choices they make. [4] Ergo, ice cream makes women fat against their will. It is nonconsensual fat.

Ben and Jerry's is one of the most successful ice cream brands worldwide and is run by two men; Ben and Jerry. Therefore, Ben and Jerry are agents of the patriarchy; a two-man, anti-women hate group. As previously noted, ice cream comes from milk. Milk comes from female cows, as opposed to male bulls. Milk is the sacred life force of the Divine Feminine. Ben and Jerry are men who are stealing the sacred life force of the Divine Feminine for personal profit and the oppression of women by making them fat.

It cannot be stated enough that Ben and Jerry are both men. If they cared about the plight of women and women's long history of oppression, they would rename their organization *Beth and Jerry* or *Ben and Jenny* or *Beth and Jenny*. Ben and Jerry are clearly representatives of the business as usual Old Boy's Club. They are stopping women from breaking through the dairy ceiling.

The first letters of Ben's and Jerry's names are B and J. BJ is the abbreviation for blowjob. A blowjob is a degrading sexual act that is perpetrated on 15 out of 10 women every 3 seconds for the sole purpose of a man's pleasure as found by the Random Statistics Generator ™ from the Outtamyass Institute of Femtechnology. Therefore, Ben and Jerry are supporters of oral sex rape.

Need further evidence? Ben and Jerry plan to unveil a new flavor next month; *Dominique Strauss-Cone*.

Ben and Jerry have no fashion sense. They look like a couple of slacker stoner dudes who live in the basement of their mother's underwater house. You just know they wouldn't be able to support a woman. They don't look like they even know how to groom and dress themselves. Losers.

Their callous disregard of the latest fashion trends just goes to show how right *Star* columnist Heather Mallick was when she wrote, "Women often shop for men, and I shudder to think how men would dress if they didn't. Most men can't even enter shops to buy their own pants." [5] (* No joke: This excerpt is taken from an attack article Ms. Mallick directed at a 17-year old boy).

Ice cream is served in scoops. The French word for scoop is boule, which translates to ball. Men have balls. A few years ago, I ordered a dish of glacé at a French restaurant in Zurich. The Italian waiter teased me by asking how many "boules" I wanted. He sexually harassed me with Ben and Jerry's ice cream.

Couples often frequent Ben and Jerry's ice cream shops after a dinner date. Men ply unsuspecting women with Ben and Jerry's ice cream in order to get them into bed. After a woman's inhibitions are disinhibited with a little *Cherry Garcia*, for example, the act of seduction becomes much easier.

Furthermore, many women who are tricked into bed with Ben and Jerry's, never hear from their dates again. Not only is this an act of domestic violence [6] it is evidence that these so-called seduction artists are members of a hate group. [7]

Ben and Jerry give their ice cream flavors misogynistic names. Don't think for one moment that I've forgotten the *Schweddy Balls* ice cream incident. [8] Forcing women and children to lick *Schweddy Balls*. Sickos. These two creeps should be on the sex offender's registry.

Not to mention, Alec Baldwin was in the SNL *Schweddy Balls* skit. [9]

This is the same Alec Baldwin who believes PAS (Parental Alienation Syndrome) is real and supports equal custody laws. [10] On the other hand he *is* a liberal and contributes to the MuffPo. [11] Dammit. Cognitive dissonance is tugging at my brain cells. CONFLICTED! [12]

And let's not forget about the Ben and Jerry's flavor *Chubby Hubby*. [13] This is indisputable evidence that Ben and Jerry support same-sex marriage. Everyone knows girl on girl is hot and man on man is not.

If men are allowed to marry one another, they will deprive women of resources that they are entitled to via heterosexual marriage and then heterosexual divorce (e.g., spousal support and child support). Ben and Jerry support denying access to money and other valuable resources for marriageable women and their children.

Additional MRM hate groups currently under investigation:

Dick's Sporting Goods

Hungry Man Dinners

PS3, Xbox and Nintendo

Dungeons and Dragons (for the old-schoolers)

The Boy Scouts of America

The NFL

The Sarasota Men's Barbershop Quartet

The Gherkin Building (*Well, I mean, c'mon. Just look at it. It's a phallic monument to the patriarchy. I hear MRMs meet in its basement and think misogynisticky thoughts and act all misogynisticky.*)

Disclaimer: This is a satirical editorial. Stating that Ben and Jerry's and its co-founders, Ben Cohen and Jerry Greenfield, are misogynistic MRMs and leaders of the growing MSM hate movement in no way implies that AVfM or I believe that they are misogynists or members of any hate group.

Tom Martin and the Streisand Effect

AVfM Video Source · 27 January 2014 · Archived copy · Original

Tom Martin, a student at the London School of Economics, filmed a series of interviews with other students, addressing his lawsuit against the school, for teaching a sexist, bigoted ideology. One of those students, who participated in the interview knowing it would be uploaded is now trying to censor this video by having it taken down from Youtube (on Tom Martin's channel, this is a mirror)

While this is annoying, it also suggests that the student has matured, and now recognizes their own point of view, as expressed during the interview, is in fact ignorant and bigoted. Unfortunately, they're still evidently immature enough to believe censorship is a good path to pursue to cover up their bigotry.

Possibly also, they are unfamiliar with what is often called the Steisand effect, where people make copies of materials and put them up in multiple places, to stop the censorship attempt.

Which is happening now to Tom Martin's threatened videos.

Note: Here at AVfM we have had some strong disagreements with Tom Martin. But so what? Censorship by harassment and abuse of the flagging and reporting system: not cool. Whether you do it to us or anyone else.

By the way, why do we suspect something very similar is about to happen to John Nazarian, but for different reasons?

As close as we get to a real debate with a feminist

Paul Elam · 27 January 2014 · Archived copy · Original

OK, so a stray comment came in to this piece. It was an invitation to debate, of sorts. Or rather it was the closest thing we get around here from a feminist. This one calls themselves notsince67. Notsince wanted to make some points, and wanted some answers from me. Rather than put an hour into a two year old comment section, I though some readers here might find some of this interesting.

First, notsince's comment:

Would like your thought's Mr. Elam. So here goes.

Your most heavily cited paragraph, in attempt to qualify the legitimate status of this site, not as misogynistic, but as a bearer of the human rights torch, to me, carries many red herrings. I'll elaborate.

First, I believe your statement of men "committing" (it is hard to commit what is no longer a crime, as you as a "mental health" professional should understand.) suicide more often than women is in fact a red herring and simply a misrepresentation of the issue of suicide. Women are far more likely to attempt suicide, whereas men are far more successful in COMPLETING suicide. Reasons for this have been attributed to the difference in lethality of suicide methods when split along gender lines. Your statement is made to present that men are under more mental duress than women, but the numbers tend to suggest the opposite is true.

Secondly: "America's exploding prison population, which overwhelmingly includes and victimizes the working class and new poor, contains more than 2 million people, but under 100,000 women. This disparity has had profound effects on African-American men, as more of them are incarcerated than in post-secondary education… Young men, ignorant rather than criminal, are placed on lifelong sex offender registries that prevent them from obtaining education and even healthcare, and ensuring that they will never contribute to society."

I first, had to laugh. Let's call a spade a spade. Criminals (IMO) are violent and property offenders. Sex offenders are violent offenders. "Young men ignorant rather than criminal…placed on lifelong sex offender registries" in itself displays sympathy for ALL male sex offenders, regardless of the specifics of the offense. Now I do understand, yes there are men who are wrongfully convicted as the result of fraudulent accusations. However, I've seen the figure placed at around 10% or less. So do we give 90% a free pass? And how does the picture change when you taken into account the under reporting of sexual crimes, on both side of the coin? The statement in itself in itself draws sympathy to all sex offenders. That's garbage. If your bone to pick is the WRONGLY ACCUSED, so be it, but it seems it is not.

But in terms of the prison population, it's entirely unrelated to gender dynamics when you consider all the facts. The reality of the situation is the vast majority of the explosion in the U.S. prison population is due to the use of mandatory minimums on drug crimes, with drug offenders representing the largest growing segment of all incarcerated offenses. When you take into consideration the vast majority of drug offenders (and crack vs. powder cocaine sentencing beginning in the 1990′s) that police departments centralize enforcement in poverty-stricken black communities, and the black male population bears the brunt of these harsh sanctions. Add in the fact labour at 0.18 cents an hour for 40+ hours a week is MANDATORY in Texas prisons, you see an evolving scheme of neo-slavery which strengthens the prison-industrial complex. What you speak, or point to, is not an issue of gender rights, it about punitiveness and racial equality. It is a criminolgical issue which you have entirely hijacked to support your cause. And let's not get into the effect "three-strikes and you're out" type legislation has on the mentally ill and essentially makes life sentences for drug addicts who struggle to shake their habit.

Finally, I laughed too at this: "Relatedly, male attendance in higher education has fallen to 40% and continues to diminish, and men lag far behind women in obtaining advanced degrees. The performance of boys in our grade, middle and high schools is deteriorating. Meanwhile, men have become a minority in the workforce, ensuring their further social and economic marginalization, as well as any hope of upward economic mobility."

Is seems to suppose that there is some sort or concerted effort to discriminate men from employment. Is that what you suggest? That employers are denying candidates jobs for being male? That academic institutions are turning away otherwise qualified and dedicated applicants on the basis of having a penis, and systemically they are denied education where ever they turn? Is that something you can support?

I've read a few articles. I can say that you touch on real issues. Gender-bias in the courts, the use of family law and domestic violence policy that is preferential to women. But to attribute it to feminism is misguided. Why? If you killed EVERY feminist, the policy would remain unchanged. Feminism is not the issue, policy is the issue. I understand the link between feminism as the advocates for change, but saying "well, fuck them" is ignorant of the issues (and that's aimed at more of your "minions" than you yourself) and really is misguided anger. Don't be mad at women, be mad at the courts. So women fight to keep that staus-quo? Engage in dialogue. This "fuck those bitches" type mentality is just a sign of someone who feels sleighted which, as someone with BPD, is what cause stupid rage. Rage gets you no where, and is unproductive. What works is constructive dialogue, such as what MLK aimed to do.

I could go on, but I'll leave you the chance to reply and leave a little meat on the bone.

And here is my answer:

Normally, I would not invest this kind of energy on a stray comment on article pushing two years old, but I think this will make an article, so I will bite. OK, then, point by point we go.

First, People *commit* suicide. It is common terminology. Deal with it. Pedantry and silly semantics won't make your points. Well, neither will anything else, as we will shortly see.

As to the issue of suicide, genuinely suicidal people, both male and female, generally tend to succeed at their death-wish. Ask your nearest mental health professional. It is common knowledge in the profession that people who want to die, usually do.

So either that leaves us with women being too incompetent to choose a method that gets the intended result, or it means that their choice to employ a non-lethal attempt is likely indicative that the action was for a different outcome than death. Yes, many non-successful "attempts" just like suicidal "threats" are attempts at gaining attention, or gaining control – not genuine attempts to die.

Still, that leaves us with a question. What is a greater problem? Several people who scratch at their wrists and call for help, who are then still alive and available for counseling and support, or the fewer people who wind up dead?

One of the most telling aspects of feminist and traditionalist mentality I regularly encounter is people who, with a fucking straight face, call foul on the subject of male suicide by comparing three women who swallowed 10 Advil and immediately called 911 to one man who put a gun to his head and blew his brains out. If the comparison were not so sick I would laugh.

I never made the argument that women were under more or less mental duress, just that men ended up dead from it a lot more. Capisce? Never mind, the question was rhetorical.

Next, regarding alleged sexual offenders, the sympathy you imagine I harbor for them, and your ridiculous attempt to characterize all sexual crimes as violent. NOTE: Your attempt to break down all crime into violent or property was equally fatuous, but I only have so much time.

Sorry, but you are just being stupid. Men get on sex offender registries for a variety of reasons, and many of them have nothing to do with violence. There have been young men placed on them because as teenagers they had consensual sex with girlfriends who were younger than them. Consider the case of Ricky Blackman.

http://www.avoiceformen.com/feminism/government-tyranny/sexual-predator-insanity/

His story is just one nightmare. I could link you to more, but you don't really care about it so I won't waste

keystrokes.

There are men on offender registries for “public indecency,” again, a non-violent crime (given that public nudity is somehow criminal)

Your claim that registries are for only violent crimes is just, well, ignorant. So here’s something else for you to either not click through on, or to go read and then ignore. It is about how the lives of normal, innocent kids are ruined on these registries.

http://www.publicintegrity.org/2013/05/01/12594/report-details-lives-ruined-children-put-sex-offender-registries

Or perhaps I can tempt your sick indifference to this story of a 15 year old boy that killed himself after streaking at a high school football game, likely because he feared being put on a registry.

http://www.avoiceformen.com/misandry/asshole-of-the-year-principal-michael-campbell/

Maybe I can get you to callously disregard this story about a 78 year old man beaten to death with a baseball bat because his name was similar to someone on a registry.

http://articles.orlandosentinel.com/2010-05-14/news/os-murder-victim-mistaken-sex-offende20100513_1_baseball-bat-deputies-sexual-offender

Tell you what, after you ignore all those items you can go back to ignoring the wrongly accused and wrongly convicted. Or you can just add all of this to your personal “don’t give a fuck about it” pile. I am sure there is always room for more.

Now, you actually make cogent points, some anyway, about the exploding prison population and the profiteering of the prison industrial complex off the drug war, but then shoot yourself directly through the clay in your feet before you can even conclude your points.

You admit, explicitly that “the black male population bears the brunt of these harsh sanctions.” And then, nearly in the same breath, you say, “What you speak, or point to, is not an issue of gender rights, it about punitiveness and racial equality.”

Your problem, in black and white (no pun intended), is that you have no problem seeing Black men as Black. You just don’t see them as men. It is the same problem with almost every feminist ideologue I have ever encountered.

News for you, cupcake. Black men are men. And when Black men suffer disproportionately more than White men and more than Black women from the intentional acts of others, or from systemic injustices, then it is because of their race, **and their sex**. If Black women were filling prisons I have no doubt you would see this clearly.

By the way, we have other words for people who look at a human being and the only thing they can recognize about them is their race. I trust you won’t need a dictionary to help with that one. Now, lets move on to some other information you care nothing about and from which you will learn even less.

I pointed to the fact that men were disappearing from both higher education and the workforce. And it is true. Here are a couple of charts for you to gloss over and forget.

Men disappearing from education:

[image]
Credit to A Voice for Male Students
Also, as to men and employment, here are some links to articles you will find completely boring:

http://online.wsj.com/news/articles/SB10001424052970204505304577000380740614776

http://www.carseyinstitute.unh.edu/publications/IB-Bean-Unemployment.pdf

Now, to all this you had to say:

> Is[sic] seems to suppose that there is some sort or concerted effort to discriminate men from employment. Is that what you suggest?

Seems and suppose. Right. Actually, I did not attribute or attempt to attribute a cause to these problems. I just stated them as problem. In the world of people who give a fuck, that counts enough to, say, start looking for the causes and solutions. Sorry, won't bother you with that any more.

Finally, you say you read a few articles and then proceed to tell me that feminism is not the only problem. Conclusion: You did not read (or comprehend) enough articles. Woven throughout the content of this website is repeated references to the very facts that you have somehow imagined that you are imparting here for the first time.

Funny thing about a couple of hundred years of collective experience invested in the issues faced by men and boys. We tend to stumble on certain ideas, like the problems with traditional culture, gynocentrism and misandry, and were aware of them long before they started being red-lined by spell checkers. We certainly had a grip on those subjects long before you showed up.

The rest of your comment, the condescending emotional advice, the misrepresented and misunderstood ideas on this website, delivered from the mouth an ignorant bigot, is really what is laughable.

Now, you said you wanted a reply with some meat on it. There is plenty of meat there. Feel free to chew on it, at least if you have not at this point already forgotten it is there.

Male Rapists Are NOT Lurking on Every Campus Corner

Suzanne Venker · 27 January 2014 · Archived copy · Original

Dear Vice President Biden,

During a White House meeting last Wednesday about rape culture on college campus, you said, "Men have to take more responsibility; men have to intervene. The measure of manhood is willingness to speak up and speak out, and begin to change the culture."

I'm curious about two things. (1) Does this "speaking up and speaking out" that signifies manhood apply to all injustice? Or just the kind in which women are the victims? In other words, should men speak up about male injustice? (2) Are women culpable in any way when it comes to sex—on campus or anywhere else?

You used the word "responsibility" when referring to sexual liaisons and added this: "Our daughters, our sisters, our wives, our mothers, our grandmothers have every single right to expect to be free from violence and sexual abuse. No matter what she's wearing, no matter whether she's in a bar, in a dormitory, in the back seat of a car, on a street, drunk or sober — no man has a right to go beyond the word 'no.'"

I agree, but this is where the word "responsibility" gets confusing. Few would argue that when it comes to forcible rape, and it's perpetrated by a male, men should take responsibility. But what about all the other scenarios? The ones that are so murky neither you nor I honestly know what happened? Because those scenarios are the ones in abundance on today's college campuses.

As I'm sure you know, the sex scene isn't what it was in your day. In your day—heck, even in mine—men and women dated. They had relationships. Young people today don't know even what that *means*. Or did you not get this week's memo?

That's largely because women no longer develop a relationship before having sex with a man. To prove their status as liberated women, they have sex "like a man"—so much so we now have a term for this new environment: the hook-up culture. This new dynamic between women and men can make it difficult, if not impossible, to determine who's to blame when a sex act goes awry.

My question for you is: Why do you exempt women from all responsibility when their behavior is now identical to men's? And why do you assume women are saying no and men are forcing themselves upon women anyway, when it's just as likely—indeed, more likely—she said yes and changed her mind during the actual event, or even after the fact? And then cried rape the next day knowing full well the system is stacked in her favor?

Did you not know these things happen? Allow me to enlighten you.

The New White House report on rape and sexual assault ignores the growing problem of false allegations and relies on inflated rape statistics. Three peer-reviewed studies have found the rate of false accusations of rape to range from 41% to 60%, and a recent study of prisoners convicted on sexual assault charges found 15% of the cases lacked a DNA match to the victim. Your report was also released, ironically, just days after a Michigan judge sentenced Sarah Ylen to five years in prison for falsely accusing two men of raping her, labeling Ylen's actions "diabolical."

And now back to (1). I love the idea of encouraging people to speak up and out when they see injustice, but I only love it when it applies to both sexes. Here at Women for Men, we see male injustice everywhere—but your administration doesn't. A great example is the fact that you and Obama have poured your energies into establishing a White House Council on Women and Girls but have yet to establish a White House Council on Boys and Men, despite a preponderance of evidence that shows males are suffering.

I know you're only interested in justice for women since they voted you in, but here are the facts about the state of males in America today.

To remedy this grave problem, Dr. Warren Farrell put together a proposal for a White House Council on Boys and Men, and it's my understanding it's been languishing on some desk at the White House for two years. Why would that be? I thought you said the measure of manhood is the willingness to speak up and speak out. I can only conclude you mean men should speak up only when women are in trouble—but not when men are.

That must be what you mean because the alternative would mean your own manhood has now been called into question.

Sincerely Yours,

Suzanne Venker

Editor's note: This was originally published on Women For Men.

Karen Woodall: Gender based Family Services – killing children in the UK

Mike Buchanan · 27 January 2014 · Archived copy · Original

Karen Woodall is a highly-respected British family counsellor who has worked with vulnerable children and their families since 1991. Her personal profile:

http://karenwoodall.wordpress.com/

Our thanks to commenter "T" for pointing us to a piece published by Karen a couple of months ago.

https://karenwoodall.wordpress.com/2013/10/04/gender-biased-family-services-killing-children-in-the-uk/

The piece relates primarily to the killing of children by their (biological) mothers, which happens in the UK on the same scale as the killing of children by their (biological) fathers. The difference is that when women kill their own children, it's assumed (by social workers, the media, and others) that there must be external explanations – abuse by a male partner, severe mental health issues.. – *so these women are untypical of women in general*. In stark contrast, when men kill their own children, no external explanations are necessary – *they're typical of men in general*.

Some extracts from Karen's piece, which take up the remainder of this blog piece:

The reports of Filicide, the murder by a mother of her child, are all over the news this week.

Baby P, Daniel Pelka, Hamzah Khan, Keanu Williams being just four names that are engraved upon our consciousness, not just because of their untimely deaths, but because of the nature of the suffering inflicted upon them before they died.

Collective handwringing is in evidence up and down the land and who is to blame is being widely discussed. The sight of the Head of Birmingham Children's Safeguarding Board attempting to squirm out of the reality of her responsibility for allowing yet another death of a child to happen on her watch, was excruciating on the BBC news last night. Her words, in a statement released this week scream out the reality of why children are dying.

> 'I wish, on behalf of all the statutory agencies who sit on the Board to express very deep regret and distress about Keanu's death. We apologise unequivocally for what were totally unacceptable and unnecessary failures both collectively and individually in every organisation which had contact with Keanu. We fully accept all the findings of the Serious Case Review and the recommendations made.
>
> Keanu died because there was failure across every agency to see, hear and respond to him in the context of what he was experiencing at any one point in time. Staff were distracted by his mother's needs and by taking what she was telling them at face value.'

"Staff were distracted by (this baby's) mother's needs and by taking what she was telling them at face value." In other words, a systemic use of gender-biased practise which focuses practitioners not on the needs of children, but on the needs and rights of women. If ever there was proof needed that social work and our children and family services are, as a very senior social worker said recently, a "feminist industry," this is it. Gender-biased family services, upholding the rights and needs of women above those of children, are killing those children in a neighbourhood near you and until we name it, we are never going to stop it.

Gender-biased family services kill kids by working from the feminist perspective of seeing a woman who is vulnerable instead of a woman who is dangerous to her children. Gender-biased family services kill kids by refusing to look the reality in the face: that mothers can and do kill their children–and intervention to prevent it starts with believing it. Gender-biased services kill kids because they spend too much time looking for a man to blame and seeing domestic violence (by men) as the root cause of all dangers to children.

The children who die at the hands of their mothers are the vulnerable ones, not the other way around, and we should be acting to support those children first before we analyse and excuse maternal responsibility. I have no doubt whatsoever that women, like men who kill their children, need an awful lot of work to reverse the impact of being so divorced from their own humanity, that they can act without thinking and often without remorse.

Sheehicide – Why “a woman’s right to kill” is a bad idea

Robert St. Estephe · 27 January 2014 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. “Gonzo journalism” is characterized as tending “to favor style over fact to achieve accuracy.” Yet history – especially “social history” – is written by ideologues who distort and bury facts in order to achieve an agenda. “Gonzo” writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new “transgressive.”

Welcome to the disruptive world of facts, the world of Gonzo History.

●●●

In honor of Canadian law professor, Elizabeth Sheehy, who has in her new book called for the legalization of homicide in those cases where a woman who has killed a man can relate a consistent enough narrative supporting her *feeling* that her violence was *emotionally* justified (no conventional standard of evidence need be applied), I have engaged in a bit of lexicographical innovation, and have engaged in the time-honored art of neologism-coining (the creation of a new word).

Vocabulary word of the day: “Sheehicide.” Definition: The court-sanctioned murder of a husband by a wife. 2 varieties: 1) premeditated sheehicide; 2) cupidic sheehicide. — ALSO SEE: “Murder tourism.”

In early US, women were acquitted of murder frequently (not always) if they *claimed* to have been physically abused. In some cases the testimony would involve witnesses stating that the husband was never known to have struck the killer and evidence would show the victim of the homicide was shot in the back. Yet the weepy thespian — having mastered the art of courtroom as stage — would still be promptly acquitted.

The big question, when looking at the homicidal woman who talks of “abuse,” is this: where is the solid evidence of battery? If acquittal can follow without it, then it becomes very attractive to marry men with money or to take out life insurance for the express purpose of murdering him, a type of crime that is already common enough. By legalizing the practice of killing men accused of such behavior we are guaranteed a crime wave of Black Widow murders for profit. Just look at the case of would-be Texas murderess Andria Stanley — as documented in detail by the diligent female prosecutor of her 2013 trial — if you want to get a good idea of how the exploitation of every possible feminist victim-pose can be exploited almost endlessly by a woman with a personality disorder.

Did you accidentally bump your wife in the hallway? — and then 3 months later (insensitively) buy her a second rate birthday present? Under feminist victim-jurisprudence, you now are a marked man — marked for life. And your “abusiveness” can be trotted out against you — and your children, by association — with the flick of a speed-dial. Your “victim” – provided she is one of those not-so-terribly-rare women suffering from excessive self-involvement, a victim-complex, or a personality disorder — will hold over your head her right to summarily *execute* you, and hold it over you forever (if the doctrine of feminist jurisprudence has becomes institutionalized). This is the reality when, from infancy onwards, a girl is raised to believe in the fictional (politically correct, ideology-based) historical narrative that the education system has adopted and which which it aggressively and callously indoctrinates its innocent subjects.

Obey! That is the message of feminist jurisprudence that is directed from the experts on high downwards to the members the scapegoat sex.

The above described scenario is the quite realistically expected one for a great many couples who have yet to come together. Any woman whose weakness is for harboring, and — with encouragement from the culture at large (TV, magazines, school, etc.) — for deliberately nurturing her cumulative collection of resentments, so that she comes to fetishize every perceived slight as a prized mental possession to be arranged like model furniture in her interior doll house, will have a wide open course for lashing out in any fashion that fits the impulse of the decisive expressive

moment. This is the twisted gift that the Professor Sheehys of the world want to hand down from their safe little ivory towers.

Empowerment!

***

Following is a small collection of three — culled from a quite voluminous corpus — of newspaper articles, dating from 1912 to 1921, that affords the contemporary reader a bit of direly needed historical context — context of the sort your professors would most likely be condemned for were they to have proffered them in the classroom. But that is what *A Voice for Men* is here for: to dish out the perspective which the education industry and the corporate media work so diligently at withholding from you.

***

[image]

NOTE on this post's title "He Fears You -1912": "She Fears You" is the name of a mandatory conditioning session initiated in 2010 which some universities require their male students to attend. It is "a program at which they will be pressed to acknowledge their personal complicity in a "rape culture." "She Fears You" is based on the theory that men need a "combined cognitive and emotional intervention" in order to change their "rape-supportive beliefs."

[Samantha Harris, "Hamilton Requires First-Year Men to Attend Presentation on Campus 'Rape Culture'; Female Applicants Not Forewarned of Dangers of Attending Hamilton," Fire (Foundation for Individual Rights in Education), Sep. 27, 2010]

***

[image]

FULL TEXT: Chicago, Oct. 4. – Minor Cortalyou, a salesman, appealed to-day to the Court of Domestic Relations for protection from his wife. In arguing the case Isaac Lipson, his attorney, said

> No man's life is safe from an attack by an infuriated woman since the freeing of so many women accused of having murdered their husbands.

Cortalyou testified his wife had threatened to kill him and had driven him from home. He had been arraigned for alleged wife abandonment. Within the last two years four or more women have been acquitted in Chicago courts of having either shot or poisoned their husbands, and in other parts of the country as many more were freed.

"The life of my client is in danger," Lipson declared. "His wife's mind has become inflamed as a result of the wholesale freeing of wives charged with murdering their husbands."

["Says Women Jeopardize Men – Acquitting Wives of Murder Endangers Male Sex, Asserts Attorney." New York Tribune (N.Y.), Oct. 5, 1912, p. 6]

***

[image]

FULL TEXT: "Women must be barred from criminal trials in Fulton county [Georgia]," stated Mrs. Hattie Barrett, female detective, who has been subpoenaed by the state.

"The courtroom of the average murder trial is merely the training school where wives learn the tricks used by other women in killing their husbands, and then go home, talk them over with their neighbors and then use said tricks in ridding themselves of their husbands."

Mrs. Barnett had a conference with Judge John B. Humphries in regard to having the female of the species barred

from sensational trials. Mrs. Barnett stated further that she saw during the Abbott trial women offering cooked chicken legs to court attaches in order to have the attaches reserve seats for them.

"Women of this class brought their lunches and spent the day, often bringing their children of various ages with them. If I have to go to the legislature, I shall get morbid women barred from such trials," she completed.

["Murder Case Trials Called Schools For Women Slayers – Mrs. Hattie Barnett, Female Detective, Asks the Judge to Bar Members of Her Sex From the Courtroom." The Atlanta Constitution (Ga.), Mar. 8, 1919, p. 1]

***

[image]

FULL TEXT: Washington, Aug. 10—"Compulsory disarmament of women" was suggested today by Alice Robertson, Oklahoma's lady congressman. With murders by women on the increase, she declared it as necessary as the disarmament of nations.

"'The lady from Oklahoma" had been asked to comment on the shocking and growing tendency of her sex to kill off the male population.

"The women talk so much about disarmament – well, why don't they disarm" she demanded. "Why don't they begin it by disarming women."

When informed a movement was under way to have her named as a woman member of the American delegation to the president's disarmament conference, she said:

Why should I be? There is no place for women.

~ Get Off Too Easy. ~

Speaking her mind on women murderers, suffragists and other females of the species, she said:

"Women who murder get off too easy. They're not judged according to the same standards as men who murder, but you don't hear the suffragists demanding equal rights for the men, do you? No the suffragists want equal rights for women with special privileges.

"Men are not so bad. Women declare them cruel and unjust but they are not. It is to be remembered that men who are bad had women as their mothers."

"But to disarm only the women – that would be unjust," it was suggested.

"There should be compulsory disarmament of men too – of course, the men should be included," said Miss Alice

[image]

[Mildred Morris, (International News Service Staff Correspondent), "Oklahoma Congress Woman Declares Move As Necessary As For Nations Comments On Murders – She Declares Women Who Commit Crimes Are Let Off Too Easy." Syndicated (INS), Logansport Pharos-Tribune (In.), Aug. 10, 1921, p. 1]

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See also:

Diana Davison & John Hembling, "Elizabeth Sheehy can't even justify herself," *A Voice for Men*, December 18, 2013

http://www.avoiceformen.com/feminism/elizabeth-sheehy-cant-even-justify-herself-blamefeminism/

John Hembling (JtO), "Canada's New Travel Attraction for Women: Murder Tourism," *A Voice for Men*, Jan, 4, 2011

http://www.avoiceformen.com/women/canadas-new-travel-attraction-for-women-murder-tourism/

Anna Lee McNelis and Brandon Grunewald, “A story of domestic violence unlike any you’ve ever heard,” TDCAA (Assistant District Attorneys in Travis County) Website, NO DATE (after May 16, 2013)

http://www.tdcaa.com/journal/story-domestic-violence-unlike-any-you%E2%80%99ve-ever-heard

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Tom Golden: The End of Men? Or the End of Women?

AVfM Video Source · 28 January 2014 · Archived copy · Original

From the Men are Good Video Channel, which if you have not subscribed to, you are, we must declare, *suspect*.

This is the first youtube to use a more talking approach. The others are highly labor intensive and take weeks and sometimes months to produce. This kind of video can be done much quicker. I hope you find it of interest. TG

The happiness research is fascinating and can be seen in this link:

http://www.nber.org/papers/w14969.pdf?new_window=1

There are many who are hypothesizing about the reasons for this marked shift and the I don't think there is a clear winner to date. However, as I say in the video it looks to me that the shift in roles for women has taken a toll. I could be wrong.

This is a chart showing a slice of the date taken from 12 graders. It gives you an idea of how things have shifted:

http://www.tmbc.com/legacy/site/strongestlifebook/resources/HappyDifference12thGraders.pdf

The narcissism data is also fairly controversial as can be seen in the NYT's piece. It is interesting that Twenger first started her research when she saw a large shift in women claiming to be masculine. I think this Times article goes into that a bit.

http://www.nytimes.com/2013/08/06/science/seeing-narcissists-everywhere.html?pagewanted=all&_r=1&

No question that our obesity, both men and women, has risen in the last 50 years or so. Yes, it has risen for both but I think there is an important difference. A man can be very successful and of high status (wealthy, powerful, star os some sort) and be obese. I don't think the liklihood is the same for women. If women are obese it plays directly into her attractiveness and that is an important factor in women attracting mates. So the increase in obesity is likely more deleterious to women then to men. At least that is the way I see it.

http://www.cdc.gov/nchs/fastats/overwt.htm

http://www.livestrong.com/article/384722-how-much-have-obesity-rates-risen-since-1950/

John Nazarian tries to change the subject

Suzanne McCarley · 28 January 2014 · Archived copy · Original

We see that A Voice for Men has come to the direct attention of self-described skunk John Nazarian, a "retired" cop (or as some sources we've checked with suggest, an incompetent former cop who couldn't hack it in a real police force). Ex-cop Nazarian now works as a Private Investigator, and is a notorious enabler of vexatious litigant and restraining order abuser Pauley Perette, of Star Crazy fame.

[image]
Nazarian's proud public association with Pauley "Star Crazy" Perette – Click to Enlarge
Amusingly, Nazarian (pictured at right with his friend Pauley Perette) seems to be obsessed at the moment with AVfM Managing Editor Dean Esmay, linking to some obscure blog called the "Encyclopedia of American Loons." For anyone who's interested in this attempt at derailment, Esmay, who has had very little to do with our coverage of Pauley 'Star Crazy' Perette and her cronies, has published a response to those allegations. If anyone's interested in that sad attempt to change the subject, we suggest you take it up with Dean on his blog. Straight from Paul Elam, "AVfM takes no position on anything Dean has written on issues unrelated to civil rights and legal corruption. We view what our staff writes on their own sites as their own business, so long as they are not personal attacks on us or our supporters."

In other words, we view this as a pretty weak attempt at changing the subject.

Nazarian also, in rather pathetically homophobic fashion, refers to AVfM as being run by a cross-dresser. While the thought of Paul Elam in a dress is rather shudder-inducing (he'd look pretty scary in one, and at 6'8″ the thought of him in high heels is rather dizzying), the fact of the matter is that we regularly publish materials from members of the LGBT community. On the other hand, Mr. Nazarian seems to think it's appropriate to attack members of that community. We're sorry to break it to you, John, but: even if we were all drag queens, it wouldn't make a single thing we've published about you, your work, or your ethically-challenged buddy Pauley Perette untrue. And you, of course, know it. So instead of trying to correct the record and address the substance of what you're accused of, you go right for gay-bashing? Tsk, tsk. That looks like not just a self-hating gay guy, but also someone who knows he can't just respond to the truth.

Nazarian also fails to acknowledge that he was invited to talk to us in our last Hangout On Air and clear up any issues in which he felt we might be mischaracterizing him or his work. Instead of taking us up on that offer and the opportunity to clear up any possible confusion about his record or his opinions, he chose to go off on half-assed, bigoted rants.

Does this look like someone firing wildly in all directions to you? It does to us.

Anyway, John Nazarian is apparently upset that we called him out for advocating criminal behavior. This self-described "skunk" first came to our attention in the trailer to the spectacular movie Divorce Corp. Oddly enough, Nazarian seems rather proud of his appearance in it, blissfully unaware that throughout the entire thing he comes off as an incredible sleazeball and a true embarrassment to his profession. Here's the trailer where you can see the sleaze in action, on the subject of using false allegations in family court:

Make special note of where he starts talking at 1:27. Then, take a look at this video which we found John Nazarian had made and put up on YouTube himself, long before Divorce Corp came out:

Does that look or sound like someone who's just joking to you? It doesn't to us.

Now the fact is that after AVfM published those videos, Nazarian appears to have panicked. First, he added a bunch of new disclaimers to the old videos, claiming they were for "entertainment only." Then, in an apparent attempt to hide (as opposed to just tampering with) the evidence, he seems to have removed them from YouTube

completely.

Unfortunately, Nazarian seems not to have heard of "The Streisand Effect." We suggest he Google it. Men's Rights Activists and other civil libertarians are even now busy making and distributing copies of that and other incriminating videos–like this one where he makes it clear that he advises his clients that behaving in a fair and ethical manner is, in his view, stupid.

You're a real champion of doing the right thing, aren't you Mr. Nazarian?

Right now multiple copies of these videos are all over other YouTube channels and other sharing sites, ones we don't control and don't want to, and we hope everyone reading this grabs copies and does the same. We hope, John, that while the Grand Jury considers the charges against you, your pals, and Pauley "Star Crazy" Perette, they not only get to see these videos, but get to note that you did your best to tamper with that evidence.

By the way, Mr. Nazarian, you seem to be obsessed with, and blaming, Francis Shivers for our coverage. We can assure you that you're shooting at the wrong target there, since our people on the ground in California are acting independently, and we wouldn't stop doing what we're doing even if Francis begged us to. We're not all that interested in Francis Shivers, to be honest: we're interested in a corrupt legal system and corrupt thugs who fill their grubby hands with cash by exploiting it.

And now you're promising to "get your boots dirty" on Francis, which we view as a clear and unequivocal threat of violence.

In case anyone's wondering what we're talking about, Nazarian ranted incoherently about Francis Shivers repeatedly on a recent radio show (which we made sure to get copies of, naturally). On that radio show Nazarian seems to think, still, that his appearance on Divorce Corp was anything but damaging to his reputation. Weeks after being exposed for his deplorable advocacy of illegal and unethical behavior, he is now wildly claiming that this is all just jokes. We don't see any reason to believe him.

On that radio show Nazarian also bragged about his political connections, his other ex-cop buddies, and pretty clearly, in our view, threatened physical harm to Francis Shivers. Give it a listen here, and be sure to grab a copy, after you ask yourself what bragging about getting your cowboy boots dirty would mean to you in this context. We know what it means to us: he wants Francis hurt, physically, and our opinion is that if Francis Shivers has not yet filed for a restraining order against John Nazarian, he most certainly should.

We also hope Nazarian knows we will be watching very carefully and if so much as a hair on Francis Shivers' head is damaged, we will make sure John Nazarian is answering questions, not just from LAPD, but from State and Federal law enforcement. Is someone who physically assaults or kills people someone you want as your private detective? Maybe Pauley Perette's insane enough for that, but we suspect most people wouldn't be that dumb.

By the way, if anyone doubts that his original YouTube videos were intended as serious advice for filing false reports, or that he is a proud associate of Pauley "Star Crazy" Perrette and a supporter of her abuse of the legal system, here's an unaltered screen shot of what his channel looked like before he panicked and tried to alter and then destroy the evidence, which we took just before going public with the truth: And his photo with his friend Pauley is already at the top of this article.

[image]
John Nazarian's YouTube video as it appeared before he altered then destroyed it (click to view full size)
Oh, and what did his channel look like before he took it down? Like this.

[image]
Nazarian's "Divorce Advice" channel.
Poor John. Instead of just coming clean and getting ethical, he bashes gays, issues threats, calls people names, and tries to sweep his past under the rug. Does that look like a guy with nothing to hide to you?

Nah, not to us either.

Crenshaw and Sheftall Speak at Kennesaw State University

Sage Gerard (Victor Zen) · 28 January 2014 · Archived copy · Original

Kimberlé W. Crenshaw, LL.M and Dr. Beverly Guy-Sheftall are two prominent and powerful radical black feminists who spoke at Kennesaw State University on Jan. 27th, 3:30 PM EST.

Crenshaw is credited for coining the term "intersectionality" based on her observations of how the law operates at the "intersection" of race and sex. While the feminist conception of intersectionality dates back to the 19th century, Crenshaw was the person who elevated intersectionality to a recognized feminist sociological theory. She is also one of the primary influences behind the equality clause of the South Africa Constitution and an advocate of affirmative action.

Dr. Beverly Guy-Sheftall is the founder of the first women's studies program in Spelman College, a Historically Black College. Note that this was *not* the first accredited women's studies program ever, just the first in a college that was servicing black students before 1964. Sheftall's program also started the national conversation (or "blamestorm" depending on who you ask) on the objectification of black women by rappers.

The origin of women's studies in the pre-1964 black community ended up in the *same room* with the origin of intersectionality, and I got them both on tape.

Two of the more interesting points are as follows:

- The speakers criticize white feminism while discussing the pressure they feel to use white women to get votes.
- The speakers discuss their efforts to make affirmative action not look like preferential treatment.

The aftermath of the event made me realize how aggressive paparazzi have to be to get a clean shot. Crenshaw? Forget it. When she got up to make her hasty exit to her next speaking engagement, she became a magnet in a vat of iron fillings. It was impossible to see her through the crowd of escorts and salivating sociologists.

I did have an opportunity to take a clean photo, but I had to pass it up. There was no stage in the room, and I was right by the podium. I am not exaggerating when I say I was in arm's reach of two of the more (most?) powerful feminists in hundreds of miles. I was not starstruck, but I was anxious. I was the only MHRA in a room full of people who would crucify me if they knew that.

Taking a photo two feet away from a protected duo who would consider me a mortal enemy would be like running screaming at an armed guard in a military base at 1 AM. I know better.

Since I do not have quality AV equipment, I ask you to bear with the limited capacities of my smartphone while I try to get a copy of the video footage from the KSU Interdisciplinary Studies department. If you want to know what feminist authorities are up to, listen to this talk. I uploaded two parts:

1. The main dialogue between Sheftall and Crenshaw.
2. The Q&A session after the dialogue.

The speech in Part 1 cuts off due to a technical issue, but that's okay because the speech was almost over, and the speakers repeated their sentiments. You are not missing much.

Recall that universities invite speakers that would typically not appear in other venues, so if you are a student, jump on every opportunity to *track the powerful*. Go to your social science departments and look for bulletins on upcoming events (ask for help where needed). Dirt like this keeps the MHRM aware of institutional feminism, and it illustrates the internal battles feminists are having. Track this stuff so you know *what organizations to pressure*, what ideas are out on a quest to become laws, and the internal strategies employed by feminists.

If you find information like this in your university, contact me and we will discuss the material's relevance to the

MHRM.

The woman who took on Kate Winslet: Fathers4Justice manager Nadine O'Connor

Peter Lloyd · 28 January 2014 · Archived copy · Original

[image]
The infamous ad calling out Kate Winslet as a sorry excuse for a mother
Meet the woman who took on Kate Winslet: Fathers4Justice manager Nadine O'Connor explains why she humiliated the Hollywood icon and mother in THAT controversial ad.

When Kate Winslet became the subject of a Fathers4Justice campaign last month, the world watched as a glamorous Hollywood icon became embroiled in the gritty debate on fathers' rights.

No place for an Oscar-winning screen star, the 38-year-old was unimpressed when the equal parenting group used her home life as the launch of their Crummy Mummy ad campaign.

The initiative, which attempts to stop women denying fathers access to their families, coincided with the birth of Winslet's latest child – Bear – and followed comments she'd made to fashion bible Vogue, which said: "None of this 50/50 time with the mums and dads – my children live with me; that is it."

The advert, which ran in the Daily Express, criticised the Titanic star for her comments on shared parenting and re-ignited the debate on our country's creaking custody courts.

Unsurprisingly, Kate – who also has a 13-year-old daughter, Mia, from her first marriage to director Jim Threapleton and a nine-year-old son, Joe, from her second marriage to Sam Mendes – objected to becoming a poster girl for sexist mothers, launching a legal threat against F4J along the way with high-power law firm Schillings.

But, rather than finding angry men in Batman costumes at the helm, the kingpin was – perhaps surprisingly – a woman.

[image]
Nadine O'Connor, Fathers4Justice campaign director
Nadine O'Connor was the brains, the braun and the balls behind the controversial ad, which directly questioned a woman's automatic, unquestioned power in family law.

So the first question when we meet in London's Waterloo is perhaps an obvious one: why on earth would she want to swap sisterhood for a superhero suit? After all, no matter how powerful women have become in recent years, the partnership remains an unlikely one.

The answer, it seems, is simple. From 2002 to 2012, Nadine – a devoted mother-of-two – had her own devastating insight into what fathers experience on a regular basis. And it moved her.

For ten years she endured 25 judges, 70 hearings, 54 criminal allegations, 45 court orders and over £120,000 in legal bills when a dispute with her ex-husband over residency of their daughter turned into a living nightmare.

Despite offering him shared residency and unlimited contact, the dispute continued for over a decade because her ex wanted sole custody at the exclusion of Nadine.

During that time she lost her home, her job, her health and nearly her mind as she was driven to the edge of a breakdown.

But, rather than becoming angry with men, she identified with them – and got angry with the system.

"In 2005, three years into my own battle, a girlfriend told me about Fathers4Justice. She said my story sounded like that of the men she'd read about in the papers, so I went to a meeting with my Dad," she says.

“I had second thoughts and very nearly didn’t go because I was worried they’d be hostile towards women, but I couldn’t have been more wrong. In fact, they saved me.”

Several years of activism followed – including interrupting a live BBC broadcast of the National Lottery – but fast-forward to the present day and Nadine, who is fashionable and funny as well as fantastically formidable, is now the organisation’s campaign manager: uniting men who, ironically, have been disenfranchised by women.

Specifically, between 2010-12, she led negotiations with both the Conservatives and Liberal Democrats on family law reform.

But how did such an unlikely relationship blossom? “I came to Father4Justice… READ THE REST ON THE DAILY MAIL

Laci Green: I Object

AVfM Video Source · 29 January 2014 · Archived copy · Original

There was recently a very stupid video about “sexual objectification.”

It was so stupid, it hurt our brains so badly we couldn’t even think how to respond without damaging ourselves. Fortunately, John Hembling was willing to take one for the team. Go John!

You should subsscribe to John’s channel.

True Gender Equality: Adrien Martinon at TEDxYouth

AVfM Video Source · 29 January 2014 · Archived copy · Original

"In a time of universal deceit – telling the truth is a revolutionary act." – George Orwell

This kid is awesome. I hope to talk to him one day. He is our future.–DE

Nadine O’Connor of Fathers 4 Justice on ITALK

AVfM Video Source · 29 January 2014 · Archived copy · Original

Nadine O’Connor of Fathers 4 Justice, who rumor has it may be appearing on AVfM Radio soon, had an interesting interview a couple of years ago:

A doofus's guide to feminism

B.R. Merrick · 29 January 2014 · Archived copy · Original

Feminism, as we all know since we are repeatedly reminded by feminists, has flowed in from down south on three separate, crimson waves. They are referred to as First Wave Feminism, Second Wave Feminism, and – in a surprising twist on the first two – Third Wave Feminism. Having briefly read something online about writing essays and shit, and using a template to show me how to outline my ideas, I shall now attempt to demonstrate what a waste of time all three waves have been. This article fulfills the requirement for *Post-Doofus Integrative Review 502*. Yes, I'm going for my Master's.

The First Wave of feminism began with machines in the nineteenth century. Prior to the invention of machines, women were far more likely to give birth multiple times, cling to a man to help provide, breast feed their babies for long periods – and pray that maybe half of their children would survive; and that at least one of them might remember enough love and affection from childhood to take care of dear mother when the provider fell over dead and she could no longer wipe her own ass. She was more likely to experience the positive outcome that she sought if she let that child suck on her breast; not for a few weeks or months, but for years. It's that simple.

There were no machines for baby formula back then. There was no baby formula. There were no microwaves, or gas or electric stovetops. There were no convenience stores. If you lived in town, there might be a general store in your general area. If there was a blizzard in your town, the general store would probably be closed.

Oh. I just looked this up: There were also no phones.

In *Doofus Babysitting 103* (and the first half of the semester of 104 that I missed because of my bruised tibia), we learned that babies back then would die without breast milk. Sometime the next year, it dawned on me that without machines, and absent any breasts, these babies would *seriously* die. Three weeks after that, I finally realized that roughly half of these dying babies would be girls who supposedly possess a massive amount of rights, if feminist arguments are to be believed.

The Industrial Revolution changed the landscape of this planet, and did so permanently. It changed the way we think. I had a friend who knew a man in the computer industry who told him that the Industrial Revolution did not begin with the creation of the railroad; it began when industrialists started to use the rails to transport freight. In like fashion, he felt that the Internet Revolution did not begin with the widespread use of computers; it began when entrepreneurs set their businesses up in cyber-reality and no place else, like Amazon. I agree completely with this observation.

We simply cannot comprehend a life without electricity, and I don't care if you're a camping fanatic who camps at least once a month. Take away machines and life is going to slow way, way down. Washing clothes is going to take all day. The man that impregnated the woman is going to be too busy working his ass off in order to stay alive in a hostile, cold, uncaring, unsparing universe to remain at home and wash clothes. The one who is busy breastfeeding is better prepared to do it and, according to one of my professors, is geographically much, much closer to the pile of dirty clothes.

The Industrial Revolution gave her one appliance after another after another after another. It liberated her. It was brought about by the tireless and largely thankless efforts of a great many male actors. Ordinary women now had access to devices that Queen Eleanor of Aquitaine would have envied, perhaps even killed for. Now there is less need to stay at home all day, because there are machines to help with raising children and keeping house.

First Wave Feminism came along under these societal circumstances, buttressed by mostly wealthy women, like the one portrayed in "Mary Poppins," who had less need to stay at home, or to do much work at all. This frequently led, as it always does, to feelings of boredom and uselessness. The political process, a phenomenon that the newspapers were bringing into these women's homes, undoubtedly looked a great deal more enticing. Furthermore, what woman wouldn't want a roomful of attractive men admiring her every word?

I propose to you that the First Wave was entirely useless based on several criteria:

1. Voting is an act of violence. If you don't believe me, just think about what men and women have voted into place: a vast and unstoppable bureaucracy that will only cease its Industrial-Revolution-sized machinations when it collapses of its own weight, which may very well happen in our lifetime. Take any vote where you were disappointed in the outcome and think about what that did to your mind, your emotions, and your free will. Then, when the vote goes your way (as it is doing for me while one state after another embraces gay marriage, a political momentum which at least sends me a nice message), remember that your opponent is out there thinking exactly what you were thinking when you lost that other vote. That is how politics feels when you lose. It ain't like playing Sorry. (And in politics, no one ever is.)

2. Millions of women (and men) don't care about voting. To this day the turnout of eligible voters is roughly half. Do people really think it's due solely to apathy or laziness? Hell, nobody's lazier than this candidate for Master's of Doofosity, yet even I voted when I believed in friendly neighborhood violence. It's just that a lot of these women have better things to do.

3. Women were not oppressed. If you need further clarification on number three, scroll back up and read that cool stuff about machines and baby formula and shit.

Betty Friedan and her husband went at it hot and heavy one night in the 1950s. In a fit of ecstasy, Friedan's husband, Mr. Betty Friedan, had what we learned in *Doofus and the Little Man 245* is called an orgasm. This resulted in Mrs. Betty Friedan getting pregnant. She was fired from her job when the results were discovered by her boss, Mr. Non-Betty-Friedan. Enraged, she wrote a book entitled *The Feminine Mystique*, which blamed the suburban ennui of rich, white, American women on Betty's mean boss.

Determined to do something about the "comfortable concentration camp" in which she lived, Betty went to the garage, got some rubber-handled clippers, and snipped her way through the electric barbed-wire fence that Mr. Betty Friedan had set up around the compound to keep her in. As a result, 30% of the work force at that time that was female became more than 50% female today.

Women display a greater overall satisfaction level with employment than men. Then again, most of these women aren't steering ships for weeks, shoveling coal, digging in dirt, and spending hours in heat, rain, or snow. Furthermore, outside of urban and suburban civilization, there always was and always will be much more ordinary work that needs to be done for many more hours per week, for both males and females. Therefore, I say that Second Wave Feminism was entirely useless based on several criteria:

1. Work, in general, sucks outside of the office or university environment, one that looks and acts remarkably like a domestic one. Other domestic work, the raising of children, is farmed out to other "equal" women to do during the day, leaving those children less attached to the breast that will desire their reciprocal "care" later in life. "Shady Pines, Ma!"

2. Most women don't want to work that much outside of domestic situations. It's not because they're lazy. It's because even this long after the Industrial Revolution changed the way we think, men and women are still dealing with natural, evolutionary principles in their bodies and minds. Women walk around all day knowing full well that humanity grows in them. They also know that children, even with all the child-rearing machinery out there, need lots and lots of attention. I think a lot of working women fear that their children aren't getting enough. I think they're probably right.

3. Women were not oppressed. There is no evidence anywhere in history that women as a group were ever more likely to be illiterate, less educated, or denied the opportunity to do what work they really wanted, within the limited worldview that all of mankind has had throughout most of this world's existence. This is because women, for millennia, have been given modes of education more tailored to girls. If they are going to stay at home where there are no machines while tiny people feed off of their bodies, the education they receive is bound to be different.

You can certainly find areas in previous centuries where women were prohibited from formal or institutional education, but even in the case of Elizabeth Garrett Anderson, you do not find much to complain about, and certainly nothing to be horrified by. The slight to Garrett Anderson seems to have been taken care of fairly easily, mostly due to the fact that she already knew what she was doing. Please keep in mind the big before-and-after of the Industrial Revolution, and that even after two centuries and the lesson of Garrett Anderson, we still deal with the fact that women flock to lesser jobs and careers more frequently than men due to that kid-making business, and that they then feel free to express greater job satisfaction.

When I was 14, Madonna masturbated with a bridal veil on the MTV Video Music Awards. She's done far better performances, even masturbatory ones: she was way off key, and not a single interesting dance move, unless you're using her performance to wank off more privately.

Regardless, mothers across America were horrified that their little girls were expressing the desire to dress like world-famous, slutty-looking, multi-millionaire, force-to-be-reckoned-with Madonna. Somewhere in the cacophony, The Feminist Matriarchy were sitting in their back room, playing cards, smoking phallic symbols, and nudging each other like mustachioed Eric Idle about the cumming Third Wave: "I'll bet she does, I'll bet she does, wink, wink, say no more, say no more!"

The Sexual Revolution gave women The Pill, which liberated them from baby formula and microwaves. *Roe v. Wade* gave women power over human life. "The Vagina Monologues" celebrates a part of the body that heterosexual men find infinitely fascinating, as Larry Flynt told the world in an interview. Women are free to express their sexuality to its fullest, to change their minds, and to receive praise for their sexual honesty and integrity. How, then, could I conclude that this wave is just as useless as the first two? Easy:

1. Women are far more likely than at any previous time in human history to grow old alone and childless. Where did the phrase "biological clock" come from?

2. Women are far more likely than at any previous time in human history to engage in less satisfying sexual encounters, since many more of them now come without commitment or romance, in part because of the increasing anxiety over the first criterion, which undoubtedly leads to uncertainty of self, society, and future. The actions of a porn starlet are going to seem foreign to such a woman. All of a sudden, what was voluntary seems more like exploitation, even (gasp) rape!

3. Women were not sexually oppressed any more than men. Feminists make a big deal about shaming language, but fail to point out that shame is a sexless human emotion. Humans tend to separate themselves by sex quite often, and unite the sexes in different ways than when they are sex-segregated. Where sex roles develop naturally they can also be developed by force, and where you are dealing with humans who are childish enough to use shame, you will find that feeling the oppression of sexual shame is not unique to women. As I pointed out in my last article, in a shotgun wedding, who is pointing the gun at whom?

However, this wave is not only as useless as the first two, but has proven to be far more insidious. Why? I believe that it has to do with something we call misandry. Let's go back to the first act of violence to see how the hatred of men has unmistakably revealed itself the third time around by being silently present all the while.

The presumption during the First and Second Waves was that women needed a voice: first in politics, then in the workforce. This conclusion must be based on some serious wrongs. After all, we Western and American thinkers are familiar with phrases like "Freedom of Speech" and so on. We are used to living in a world where everyone, male and female, old and young, is supposedly enabled to live free from social, political, military, or legal punishments for speaking out. It would be hard for us to comprehend a time when people were not free to do so. We think about people in Soviet Russia or Nazi Germany walking through the streets with their heads down and mouths shut so as to escape notice. We think of frightened citizens in Mao's China speaking in hushed tones so that no one finds out what they really think.

We think less about those white people who lived in the pre-Civil War South who might have actually had a

problem with slavery, or someone who belongs to a fundamentalist religion that is tired of the fundamentals, and the social stigma attached to any in these situations who might want to speak up. Therefore, when First and Second Wave feminists assure us that there is a "mystique" or a "concern" about women's whatever, then there must be some truth to it, or perhaps some evidence.

We're waiting. While we were waiting, these same feminists came up with terms like "Patriarchy" and "glass ceiling" to persuade us that just because we don't see it doesn't mean…

In the meantime, what is happening with the political process embraced by these first two brands of feminists? I'll tell you plain and simple: it is being forced. To coerce, I am convinced, is to kill. Once you convince yourself to coerce, the killing begins. It begins in your own head, coercing the mind against recognition of existent truth. I also propose to you that you often don't realize what you're killing. Ever been caught lying to yourself?

The dunes carved by these waves no longer look beautiful to me when I think about this operating premise (or what you would call "belief"). Here is why: When you introduce the element of violence – no matter how mild you think it is or how widely accepted or "normal" it seems – you imply that the party receiving the violence has done you a wrong and needs to be forced to stop or change.

The implication, therefore, from the first two waves, is that women have been wronged by men and society, and that both men and society need to change, or progress (a familiar term, I'm sure), by violent force if necessary. The Third Wave, since it involves self-expression guided by and using vital organs of the body, and since it is built on the misandric presumptions of the first two, has profoundly and negatively affected the most intimate relationships that men and women can have. It happened at least in part because the Second Wave encouraged so many more misandric, Second-Wave-thinking women to teach at university. Since most of those who embrace feminism are on the political Left (where all the "progress" is), is it any wonder that conservatives and libertarians are wailing about the Marxist takeover of college education? Since when do Marxists enjoy getting laid? There're too many pamphlets to hand out.

So the angry Second-Wavers are teaching the confused Third-Wavers to treat men like dildos. Meanwhile, the culture is completely unaware of exactly what happened as a result of this triple tsunami.

Part of the end result is god-awful movies like "She-Devil," which I've mentioned before, but I'll provide more detail here. The jilted wife, played by Roseanne Barr, taking a cue from her philandering husband, sets out to accomplish the goal of taking her husband's life from him by writing down four assets her husband had previously listed during an argument:

- His home
- His family
- His career
- His freedom

She succeeds at destroying her lousy husband's life instead of just getting on with her own, but is nice enough to smile and talk nicely to her imprisoned husband at the end of the film. There was no mention of her husband being raped in prison, so I'm assuming he wasn't. He did burn the muffins, though, yuk, yuk.

What I find instructive, however, is that like this silly movie, feminism seems to be concerned with entering wherever there are men doing something without women–based I'm assuming on the faulty operating premise that men like to oppress women–and forcing change within the all-male community. This is where they have gone thus far:

- Into the largely male community of politics
- Into the largely male community of work
- Into male sexuality

The end result of women getting involved in politics and work is that the discourse had to change. I'm not talking about women finally getting a voice to have all of their precious programs put into place; I'm talking about how the political process actually proceeds. Now that the discourse has been changed, how do you tell a female fellow-senator that your male opponent on some bill has got you by the balls? The two of you won't be continuing that conversation while standing next to each other at the urinals, either, or in the sauna, or in the locker room (unless you're a bitchy female reporter). Have you ever heard the relentless teasing that can ensue between men who actually like each other? Have you ever seen a professional football player pat another player on the ass? I have. Repeatedly. (*Gay Doofosity 315a*, extra credit.)

It is the same deal getting women into the universe of male sexuality, only far more visceral and potentially emotionally damaging. To accept male sexuality to its fullest extent, one has to conclude that the phenomenon will involve behavior that sounds extreme for most women but a little more commonplace with many men, as well as controversial. It will include semen shot out on the floor in the back room of an adult bookstore; men pulling their pants down at night in a park behind bushes for a quick fuck; paying a female to perform three specific sex acts in half an hour's time in a cheap motel; strip joints; pornography; and worst of all yet far more universal, a complete change of mind and mood once ejaculation has taken place.

Like the first two waves, the Third will ultimately fail to bring the majority of women what it promises, because not only are lesbians *not* being arrested for cunnilingus in public parks, but women can climax multiple times during sex, and can go from almost complete disinterest to mind-blowing orgasm if he leaves his hand there long enough. When a man's mind is blown, it's done. He's up and moving around. His underwear is back on. He's getting something to eat. The television is on. Where are you, baby?

That's right. What you want is different. A female politician is more likely to want the debate on the House floor to take a calmer, more pleasant tone. A working woman is probably going to want a softer and more amenable workplace. A horny lady is bound to last, by natural dictate, a lot longer than he is. How in the hell are the sexes ever going to see eye to eye?

Answer: there's a little something called "cooperation." I learned about it on "Sesame Street," a program that taught me how to count to 20 in Spanish quite poorly, a talent that won me a scholarship to Doofus U, one that I had to turn down because I forgot that I left the offer on that other desk. I think. Actually, I have no idea where I left it.

Wait… I don't have that other desk anymore.

Anyway, the difference between voluntary cooperation and the forceful intent (or is that *un*intent?) of political action is glaring. The problem with feminism is not that it concerns itself with women's concerns; the problem is that the core reason for feminism is nonsense. The idea that men will ignore women's issues if women don't speak up united is laughable and demonstrably false. It is easy, once your operating premise is flawed, to go right off the edge. Therefore, it doesn't surprise me that women who embrace a false and hateful premise would then go immediately on to political action to make the necessary changes. All political actions are enforced by law. Policemen are charged with enforcing the laws passed by the politicians and their politically-minded constituents. Policemen are given Billy clubs, electrocution devices, and guns to enforce misandric laws.

If you are a woman, you are now free, like the mother in "Mary Poppins," to hire a cook, a maid, a nanny, all with the money your super-smart and uptight husband makes; and go throw eggs at the Prime Minister because you're bored. Then, if the boredom continues (and quite unlike "Mary Poppins"), you're free to walk out of the bedroom wearing nothing but one of his dress shirts; and lastly, as a result of the cute little outfit you've improvised, you're free to play with a hard cock for a few minutes as a distraction. This is what First Wave, Second Wave, and Third Wave feminists call "oppression."

It doesn't surprise me either, that Friedan couldn't maintain control of her own organization; not because she's a woman, mind you, but because her premise was false. The answer to her ennui was in her own moxie, not in some Madison Avenue conspiracy about vacuum cleaners and orgasms. The reason she couldn't keep out the man-haters

is because in her own operating premise: she resented men for a pretended offense. If you start with a hateful premise, don't expect a loving conclusion.

I submit for potential future personal embarrassment and forceful removal of my undergraduate, glow-in-the-dark doofosity degree, that there will be no Fourth Wave Feminism. Once you've taken a man's house, family, career and penis, what else is there to take? Not only that, but the Internet Revolution, begun by Amazon and finished by the men's movement, ensures that the shit emanating from the Horse's Ass of Feminism will be called out whenever it is excreted. It stinks. It has always stunk. It will stink when it comes out again. It is perfect, however, to use as fertilizer, as we apprentice doofuses learned in *Proper Uses for Modern Female Complaints 410*.

Everything is wrong with MGTOW

John Hembling (JtO) · 29 January 2014 · Archived copy · Original

For the uninitiated, MGTOW (men going their own way) is a movement which exists as a partially overlapping subset of the men's human rights movement, and it is characterized by men opting out of society's conventional, prescriptive, and increasingly toxic male obligation. The MGTOW movement is, of course, highly individualistic, and since it is by definition contrarian to mainstream sensibilities it also widely misunderstood and mischaracterized.

And it is fundamental to the nature of Men Going Their Own Way – that what it means to the practitioner matters. Conversely, what it means to you, to the critic or the opponent of MGTOW, does not matter at all.

Establishing who this is written for, along with the claim of that audience's irrelevance to practitioners of MGTOW might suggest this article's pointlessness as well.

In the interests of honesty and self-awareness, it must be admitted that there is an element of *Schadenfreude* (pleasure derived from the misfortunes of others) in the continued and escalating whingeing from opponents and critics of the MGTOW movement. But there is also an honest desire among many practitioners of MGTOW to share with potential newcomers the freedom, the pleasure and the power over your own life which 'going your own way' brings.

It's for this reason that a few common falsehoods about different aspects of MGTOW will be addressed.

The first objection:

The MGTOW manifesto is flawed, or psychopathic, or illogical, or the ideology is malevolent, or perverse, and possibly pornographic.

Something like this is one of the most common criticisms of MGTOW, and also one of the easiest to swat aside.

There is no ideology, there is no doctrine, and there is no Men Going Their Own Way manifesto. Obviously, a few minutes of googling will uncover dozens of websites each posting some version of what this or that blogger believes is a manifesto for MGTOW, but opinions are like assholes. Not only does everybody have at least one, they're very often shitty. There are also certainly a fair number of voices, mostly online pronouncing support for that version of a MGTOW manifesto, or that other version – but again, all of this is mere opinion mongering. MGTOW is a movement based not on any blog-written doctrine, but on its practice. And it is the practice that this movement that has reality. For the men actually practicing MGTOW in their own lives, the TOW in the acronym is the most important part. Their Own Way means each, individually, making their own choices about how to live their lives. It most certainly does not mean following anybody else's prescribed set of rules, not even rules written by another practitioner of MGTOW.

Of course, writing by activists is a major part of any social movement, so it is natural for MGTOW manifestos to proliferate online, even as some of the authors may believe themselves authorities to be followed. In reality, these manifestos have value, not as prescriptive solutions to strictly follow, but as a collection of ideas to be considered, and if judged individually useful by practitioners, adopted on an item by item basis. MGTOW is, of course, a strongly libertarian movement. The idea of dictating some doctrinal methodology – "do this or you're not a real MGTOW" is logically self-defeating. It's not called Men Going John The Other's Way, it's men going THEIR OWN way. And, of course, this guide I'm writing is my own opinion, reflecting my understanding of the MGTOW movement, which other MGTOW are welcome to adopt or to reject as they see fit.

On MGTOW and women:

Claim: MGTOW are celibate, or sexually abstinent, or socially crippling themselves by their aversion to women.

It is beyond the scope of this discussion to establish or to prove that our society is socially and legally imbalanced

along the line of sexual identity, in the direction of power and advantage to women. However, understanding that social and legal imbalance exists, it is natural for the average majority of those so legally and socially advantaged to view their elevated legal station as a natural right, and to casually abuse their power. Certainly, some women with a developed moral compass will avoid abusing the power they have, but most have no such reservations, nor even any conscious self-awareness of their own power nor awareness of their indifference to men as fellow humans.

For men contemplating relationships with women, this has some serious consequences. Some proponents of MGTOW advocate a total disengagement from women. Indeed, some MGTOW practitioners may strictly avoid women on an ongoing basis – as it is every individual's right to do. In fact, even for male MHRAs who don't self-identify as MGTOW, a finite period of such avoidance can be highly effective in achieving self-realization, emotional equilibrium and self-identity apart from our culture's typical consensus conferral of public personhood onto males.

However, going forward, it's also true that we are all humans, and as such we are social animals. Men, even supposedly "woman hating" MHRAs and practitioners of MGTOW, almost all have great affection for women. Indeed, most MRAs, whether they will admit it or not, harbour a deep desire to love and to be loved by a woman within a relationship based on trust, affection and so on.

The problem, of course is the gun in the room, and the willingness of averagely socialized, "normal" women to use that metaphorical gun.

This means that aside from those practitioners of MGTOW totally disengaging from women, men who don't opt for celibacy have a particularly challenging hazard course to navigate.

Relationships with women are certainly possible – including intimate sexual relationships. However, any such relationships pursued in a MGTOW context will have to avoid conventionally patterned relationships. Indeed, women within MGTOW relationships will have to be explicitly committed to minimizing the potential for abuse of the power and violence that our culture and laws put unilaterally at the disposal of women, against men.

A number of specific techniques are practiced and shared within MGTOW circles, a few of which this discussion will mention.

One area worth mentioning is that of voluntarism within relationships, as a consciously chosen alternative to conventional sexual-relations between men and women as practiced outside the MGTOW movement.

In a "girlfriend" and "boyfriend" relationship, the naming of relationships reflects common social assumptions of proprietorship : She is "my girlfriend" or he is "my boyfriend". This also reflects a fairly common sense of social obligation to whoever occupies that role of girlfriend or boyfriend. Activities such as dining together, pursuing recreational or entertainment activities, or sleeping together, while they are obviously mutually enjoyable, also have an element of obligation in the context of boyfriend or girlfriend. Are you sharing a bed with your girlfriend because you wanted to in each specific instance, or because that's what you're "supposed to do"? In almost all cases, it's a little from column A, and a little from column B, and as this is "normal" most people in such arrangements are not particularly aggrieved. But there /is/ an undercurrent of coercion in any such arrangement.

By contrast, consider the dynamic of a non-sexual relationship between two friends. Are they spending time together because they are "supposed to", or are they choosing one another's company in each instance, because that's what they want to do, every time they may spend time together. That is a relationship based on voluntarism.

What happens when sex becomes a part of such a voluntarist relationship? Obviously, although not unique, voluntarism is a non-standard practice in the context of sexual relationships. It specifically requires clear communications and trust between any two people practicing such a friendship, as well as concrete agreement on details such as explicitly and clearly defined sexual agreement, residence, and so on. In particular, some elements common in non-MGTOW sexual relationships may be explicitly excluded in such an arrangement. This is necessary, because unstated and unexamined in most conventional relationships are a number of social norms which

facilitate the devaluation of human rights of men, which women take for granted.

A detailed examination of such conventional assumptions is outside the scope of this discussion, but a few examples will illuminate some of the coercion present in “normal” relationships.

Women obviously enjoy a legal, as well as a social right to reproductive self-determination. That is to say, a woman can choose to become pregnant, or choose to avoid pregnancy through the use of birth control. The choice to do so is her legal right, and it is a right practically enabled through the ready availability of numerous consumer technologies providing women control over their own fertility.

To be clear, this is separate and distinct from the right to engage in, or to eschew participation in sexual intercourse. That is a separate question.

Also a separate issue is the legal and social right to utilize pregnancy terminating medical intervention, either through surgical practice, as with abortion, or less invasive medication, such as a “morning after” pill. Pregnancy termination is a separate and distinct issue also.

By contrast, men lack the basic right of reproductive self-determination. This is manifested in social convention, in law, and in the absence of reversible fertility-governing technologies for males.

If a women decides to become pregnant by *lying* about her use of birth control, the man whose gamete cells she uses has no legal say in the matter. If he doesn’t want to become a father, but she wants to become a mother, tough luck for him. He will be legally bound by whatever she decides – whether he agrees or not. Indeed, he will be required by law to finance a woman’s legally unilateral choice to reproduce for up to 2 decades. And in this legal obligation, over which he has no voice, if his obligation exceeds his ability to pay, then he will be jailed, retaining his debt, even after completion of his imprisonment.

A few standard objections to this are worth noting as well, because although they are common, they are also false.

But he should have just kept his pants zipped up. He chose to reproduce when he chose to have sex!

Have you heard this one before?

This is false, and for those making this argument, it is dishonest. The choice to participate in sex is not the same as the choice to reproduce. Imagine a woman, convinced the sex she was having was “safe” because her partner in bed assured her he’d had a vasectomy. Turns out he was lying, and surprise, she’s pregnant, and finds that she has no legal right, and no social right to not be a baby factory.

Tough luck, you should have kept your legs together, lady.

Almost any sane adult will understand that such a social and legal standard would be absurd and monstrous. Despite common recognition of this absurdity when considering the basic human rights of women, most people suffer cognitive malfunction when contemplating the possibility of affording the same basic rights to self-determination for men.

If she chose to get pregnant, if she got pregnant carelessly, or if she was careful, but became pregnant through the failure of birth control, she has rights, but you don’t, buddy. Pay up, sucker, or go to jail.

This is socially normal, and legally enforced. It is also grotesque. It is, effectively, reproductive slavery, enforced with nearly complete public support.

And as a note to anyone who objects to the use of the term slavery, first define that term, then explain why it’s the wrong word.

But of course, an awful lot of MGTOWs really like women, at least, those women who lack what appears normal culturally induced psychosis of male-disdain. So friendly, even sexual relations with women is not antithetical to the practice of MGTOW. It’s merely that such relationships will not follow conventional practice or pattern. Incidentally, although it should be obvious, it’s worth explicit mention that marriage and MGTOW cannot coexist.

They are mutually exclusive choices.

The next objection to MGTOW:

It's bad for society – you bad men need to settle down and have families.

Believe it or not, this is a common argument. We are, of course talking about the same "society" which ignores the 4 out of 5 suicides which are male. The same "society" which co-opted language of the black civil rights movement describing the systematic and cultural *acceptance* of (mostly black) male inmate targeting rape within the American prison system. That language co-opted to portray a fraudulent narrative of social acceptance of culture-wide female sexual victimization, while erasing public consciousness of institutional rape of men in the prison system.

"It's bad for society" being the objection to a culture in which men victimized by violence from their spouses are typically arrested, rather than helped.

This objection also applies to the very same society in which it is socially normal to discuss domestic violence as "violence against women" – despite the reality shown by all credible research showing it to be co-equally committed by women and men, and unrelated to the sexual identity of aggressors or victims. Indeed, the socially "normal" model of domestic violence is one which guarantees to not ameliorate the problem. But of course, it's solid gold for tapping into everybody's natural inclination to protect women, and thus, is guaranteed to keep the profiteers of the DV industry in their cushy salaried positions.

But the argument, "it's bad for society" – fielded as an objection to MGTOW – is about as practical or logical as objecting to the use of cockroach poison because it's bad for cockroaches.

However, noting that the growing adoption of MGTOW among younger men is now having, and will continue to have a corroding effect on a culture considered by MHRAs as dysfunctional, that corrosion is not the principal purpose of MGTOW. Recalling the opening of this discussion, that the evaluation of MGTOW by non-practitioners does not matter to the movement, nor to individual men going their own way. Indeed, it is a major feature of the practice of MGTOW that the standard narrative of shame and censure heaped onto non-conforming men – that shame is abandoned and excised from the emotional repertoire of MGTOW practitioners, also sometimes called by the more elegant identifier Zeta Males.

In fact, the public admonition levelled against MGTOW/Zeta Males that the practice of increasing numbers of men of going their own way will have a negative overall effect on society – is almost always couched in shaming language against Zeta Males and their supporters. This attempt at manipulation is rightly dismissed by MGTOW with utmost contempt and scorn, because it is really nothing more than the rephrasing of "get back on the treadmill of provide, protect and die when your utility to others is exhausted."

No thanks.

However, all of that public corrosion is secondary. It is the principle feature of MGTOW that in avoiding the self-destructive conformity enforced on men, they end up enjoying power over their own lives, and particularly, over their own identities. The importance of this cannot be overstated.

But of course, in the populist narrative, MGTOW is a drain on society. This means the same society running on the corpses of disposable men. Thank you for noticing.

The next objection:

Women civilize men – and if men don't get civilized, cats and dogs will live together, the dead will rise, seas will boil.

Setting aside the comedic predictions of apocalypse, this claim is garbage. It is the attempt at conflation of all positive aspects of humanity with female identity, and the corollary attempt to associate antisocial and negative human behavior with male identity.

In fact, the argument that women civilize men – and all related arguments, is so vapid, ignorant and contemptuously stupid that to dignify it with a detailed refutation would elevate it higher than the claim's arrogant gender supremacist stupidity deserves. We will leave this one in the garbage where it belongs.

> Tucker Carlson:
> You're not a man until you take responsibility for somebody else.

And because they refuse to take responsiblity for others, MGTOWs are sad, pathetic virgin, losers, and sexual failures.

This, of course is straight out of the shaming tactics catalog. Categorized as the "charge of unattractiveness," the catalog correctly points out that like almost all standard shaming tactics, it is a circumstantial *ad hominem* argument, and thus, it completely lacks any merit or relevance. However, the minimalist refutation supplied by the catalog does not go nearly far enough. "The target's romantic potential ultimately does not reflect on the merit of his arguments. "

The effectiveness against most men, of the public perception of their imputed lack of appeal to females retains a great deal of power outside of MHRM and MGTOW circles, and so is worth examining.

The shaming tactic of imputing undesirability, or unattractiveness taps directly into a feature of male public identity often discussed within the MHRM. This is a perfect example of the consensus conferral of male public identity by the female collective.

The response proposed in the shaming tactics catalog to such exercised manipulation, is logically sound, but given the radical nature of MGTOW as a practice by some MHRAs, the provided refutation doesn't go nearly far enough.

"MGTOWs are pathetic virgins, losers, and sexual failures"

The public characterization of the relative value of the sexual identities of *men going their own way* makes at least one profound, fundamental and catastrophically flawed assumption.

The assumption is that the sexual identity, sexual value, and by extension, the sexual attractiveness of any particular MGTOW man is a public resource to be critiqued, consumed, condemned or even praised.

Recalling that rather than a prescriptive, all-included package to be followed, the practice of MGTOW discussed here is offered for the consideration and selective, item-by-item adoption by prospective MGTOW men, this is one man's Zeta path, condensed and simplified for public comprehension. Even with the aforementioned caveat, opponents of MGTOW will almost certainly continue to purposefully get it wrong, which is okay, critics are all quite welcome to keep crying.

However, returning to the publicly evaluated, and condemned sexuality and sexual-value of men going their own way; unlike almost all other males in this culture, men going their own way are not, as a rule, offering their sexuality for anyone else's consideration. Just like their identities, the sexuality and sexual value of MGTOW-men belongs to themselves, and is not automatically offered up as a public resource and lever of control and manipulation.

No, really, as an outsider to the MGTOW movement – (whether supporting or condemning) – if, as that outsider you imagine your opinion on the sexual identity of a MGTOW man is relevant, or interesting, or worth even being heard, then you are sadly delusional. Of course, nobody in the MGTOW movement will tell critics they're not entitled to their own opinions, however, nobody in the MGTOW movement finds such opinions interesting or relevant. MGTOW men don't care if you're not turned on by them. Be assured, the reason the MGTOW movement exists is they find a vast majority of women (and men, we're an inclusive movement) repellant in context including the sexual, and truly repellant in so many other ways as well.

Moving right along – we have another common objection to the practice of MGTOW.

Society needs more babies. Economies require constant growth, marry up and make babies or we're all screwed.

Before addressing this, its worth noting to readers that yes, this really is a common argument against MGTOW men and Zeta males.

So, in the interest of clarity, let's address one the most stupidly absurd objections of MGTOW yet fielded. Also, I know the previous sentence, posted here without justification could be considered poisoning the well. But honestly, is there anyone alive today not yet aware that unabated continued human population growth is a world-wide problem?

I knew this in 1977, when I was 7 years old.

However, it's also true that modern economies do depend on constant growth. And this is a problem. The solution is not more growth, even 7-year-old me knew that for fuck's sake. Rather, the solution will be fundamental changes to the way we naked pink and brown monkeys organize our economies. Those changes will come when we have a political will to create them, or when the hard reality of a finite planet forces us. The second possibility will be much more painful than the first, but appears to also be more likely.

For my own part, and as a self-identifying MRA and MGTOW, I have no interest whatsoever in preserving a corrupt, broken system which has always run, and continues to run on the corpses of good men.

> "We do not ride on the railroad; it rides upon us. Did you ever think what those sleepers are that underlie the railroad? Each one is a man…. The rails are laid on them, and they are covered with sand, and the cars run smoothly over them. They are sound sleepers, I assure you. And every few years a new lot is laid down and run over; so that, if some have the pleasure of riding on a rail, others have the misfortune to be ridden upon."
> ~1854: Henry David Thoreau

You're quitters!

Yup, that's actually an argument against MGTOW. Particularly the element of men, going their own way apart from social interactions with women. To be clear, some following a MGTOW practice use language which includes "giving up on women". But rather than surrender, this indicates a conscious evaluation and rejection of a cultural norm which, to most MGTOW, has become unappealing, toxic, unreliable and dangerous.

If the grocery store began selling rotten, poisonous and inedible slop – you'd stop buying your "food" there. You'd find an alternative.

The accusation of "you're quitters" also found in the venerable but still excellent shaming tactics catalog is actually an empty characterization of effective tactics, masquerading as an accusation of inaction.

The complaining will no doubt continue. MGTOW men, in response to this complaining, will likely not even notice, because they are busy, doing the most useful and productive thing they can, defining themselves and defining the terms on which they interact with the wider, gender ideological world.

That is really why so many people are excited, and exercised about MGTOW men. It's because they are afraid. They are afraid of the growing numbers men refusing to be defined and controlled by women.

And of course, to those opposing, criticizing, condemning, and crying about the growing adoption by men, particularly young men of MGTOW as a model for their own lives: cry some more.

Here be dragons

AVfM Video Source · 30 January 2014 · Archived copy · Original

Ok, we admit it: Laci Green struck a nerve in the MHRA community. But this means her claims will not stand the test of time. Victor Zen manages to utterly destroy everything Laci stands for with five minutes of raw ginger rage.

Subscribe to Victor Zen for book reviews, commentary, monologues, interviews and activism from the state of Georgia.

When is sexism actually sexism?

Jim Byset · 30 January 2014 · Archived copy · Original

Editor's note: This article is reproduced from our friends at Men's Human Rights Ontario

BY Baldwin Bravo

THERE is an old saying, 'ask a stupid question, unleash a wave of outrage on a global scale.' Or, at least, I think it goes something like that.

Earlier this week, a reporter in Australia asked an extremely stupid question of 19-year-old Canadian tennis player Eugenie Bouchard. Bouchard had just made Canadian tennis history (yes, such a thing actually exists) by becoming the first Canadian woman to reach a semi-final in a Grand Slam. It was the latest milestone in Bouchard's amazing journey in becoming a serious force in world tennis. A smiling Bouchard, breathless but clearly thrilled with her win, was asked – 'if you could date anyone in the world of sport, of movies, who would you date?'

Social media reacted instantly with severe criticism of the reporter, an accomplished athlete in her own right, as well as the network that prompted her to ask such a question.

[image]
Eugenie Bouchard prepares to serve. Copyright, Edwin Martinez

My first reaction to this story was that there is no story here. It is a stupid question to be sure, but sexist? On the surface it would seem that yes, it is possibly a *little* sexist, but no more sexist than asking a male athlete what kind of car he'd most like to own. Sexist, but nothing worth getting your Y-flys in a twist over.

But look a little closer, and you'll find that the answer to the question 'would a man be asked this?' is an overwhelming yes, a man *would* be asked this question. American swimmer and Olympic gold medalist Ryan Lochete, was asked this very question in a cringe-inducing article by that most progressive and venerable of media institutions – the Huffington Post.

The mental obstacle here is the word 'man'. I don't know about you, but when I picture a 'man', he's in his mid 30's to mid 40's. If we were to pose the question "would a 40 year old woman be asked that?" we would tend to assume the answer is no… that would make it ageism rather than sexism. Do we still need the pitchforks and torches? Of course not, ageism is not society's pet form of discrimination.

It's just a stupid question.

But, of course, there is more to it than that. This is, we are told, 'just another example of female athletes not being taken seriously.'

And again I find myself in agreement. That the "only" question the network could think of to ask this young woman after all she has accomplished is about cute boys, then that is indeed quite sexist.

Except that isn't what happened.

The clip that was included with just about every story that was written about this was only a moment in a much longer interview. Eugenie was first congratulated on her accomplishment, then asked to comment on the match itself, then asked about her coach, then asked if her on court composure transfers to her off court life, then the stupid question, and *finally* she was asked to comment on her past experiences in competitive tennis.

One stupid question notwithstanding, she was very much taken seriously as an athlete.

Interestingly, if you compare the full interview with the clip that has been included in articles published by sources such as The National Post, you will have no doubt noticed something else.

The clip, it seems, conveniently starts just after reporter Samantha Smith reveals that this is a question submitted by a viewer. It wasn't the reporter's question, it wasn't the network's question, it was a fan question. Does anyone believe that this was just an accident?

There seems to be a much bigger story here than I originally thought. Not a story of sexism, but a story of deliberate, manufactured outrage.

Bouchard made over $550,000 from her exploits at the Australian Open. That was more money than she had made in her entire career to date. She also broke into the elite group of top twenty female tennis players in the world.

Maybe it will be easier for her to do the intelligent thing and brush off the question for what it was – a dumb question from a dumb person – solely designed to provoke outrage – and nothing else.

The Everyday Solipsism Project

Diana Davison · 30 January 2014 · Archived copy · Original

When Laura Bates started the Everyday Sexism Project, the story goes that she did it to provide women with an outlet to talk about whatever they wanted. The project itself specifically only asks them to relay stories about sexism. Unsurprisingly this resulted in a website full of nothing but sexual assault accounts, making it appear that sexism is rampant in society. Now, having carefully manufactured her facts, Laura is insisting we have to listen.

Laura most certainly should be allowed to holler, shout, blubber, whine, stomp her feet and carry on like a shrill harpy with a hashtag. But we don't have to listen. There is an important difference between those two attitudes: One is right and one is stupid.

While freedom of speech offers people the important ability to speak their minds and convey their ideas it does not mean that anyone need be forced to listen. Having the right to an opinion does not make your opinion right.

Laura, and her ilk, believe that filling a website with unverified descriptions of events which may or may not have happened, perpetrated by unknown assailants, and relayed to us by anonymous internet users, equates to legitimate social research. It's not her fault though. Feminist so-called scholars have long been allowed to corrode academia to the point where statistics can be created through citation alone, and subjective anecdotes are renamed "lived experience" then treated like scientific data.

Laura Bates can hardly be held accountable for her incompetence since, as Laura explained, she didn't even know what feminism meant two years ago but is now, miraculously, considered one of its leaders. This isn't a big problem since Laura is a professional actor. Well, she didn't quite make it as an actor in film and television but she certainly hit it big with the new fourth wave feminists. Their standards are apparently lower.

Laurie Penny, for example, wrote an article for the *NewStatesman* this week which informed us how the Patriarchy feels about her haircut. And people took her seriously.

These two feminists, Laura and Laurie, should get together and have a chat.

Laura claims that women don't want male attention but Laurie asserts in her byline that "choosing to behave consciously as if the sexual attention of men is not [her] top priority has made more of a difference to how [her] life has turned out than [she] ever imagined."

The key words here are "as if." Laurie seems to be admitting that male attention is, in fact, her top priority and she must struggle to act as if it is not. I'm not convinced that Laurie intended to reveal this to her readership but the truth is out. Meanwhile, Laura insists that women are bothered by sexual attention and every evil male gaze, catcall, or graze of the hand is an assault of great magnitude. Both of them rely on "lived experience" (anecdotal evidence) to validate their claims.

Laurie's problem, aside from considering pick up artists (PUAs) to be men's rights advocates (MRAs), is that she has "rubbish" hair and can't grow it long. She copes with her misfortune by recognizing that women put so much time into managing and grooming their tresses it's amazing they can still hold down an outside job. So when feminists, like Laura Bates, claim that women do nothing to draw male attention, we have Laurie Penny to set us straight on the matter.

> It takes energy and money and attention. …The point is to look like the performance of femininity matters enough to you that you're prepared to work at it.

The Everyday Sexism Project is a fact-fabrication project, pure and simple. It takes the feminist-despised cover of internet anonymity to solicit vitriolic and disparaging comments for which the users reasonably feel they will never be held accountable. According to feminists, there is only one difference between the descriptions offered as proof

of sexism on Laura's project and the negative response emails she's received from those who oppose her narrative: Anonymity for women is empowering and should be trusted, but anonymity for men is malevolent and turns them into dangerous predators.

To make sure we don't discount her as an invested party in the outcome of her project, Laura assures us that she only expected to get about twenty-five or fifty replies. From her friends. The astounding response "proves" to Laura that her current world view is the correct one. She knows this because "lived experience" (anecdotal evidence) trumps research in the modern world.

Given that Laura didn't know anything about feminism prior to starting her "original" idea it is forgivable that she didn't know her idea had already been thought of many times. It had, in fact, already received much mainstream attention up to, and including, the former leader of the UK "holler back" campaign also helped promote slutwalk as an award winning activist. It's forgivable because Vicky Simister mysteriously disappeared from the "Everyday Sexism" scene a couple of months before Laura Bates launched her own #shoutback hashtag to replace her.

What *is* surprising is that the mainstream media went all Orwell on us and erased history to pretend that Laura Bates was a pioneer of an event that they'd already hailed as "new" two time before.

It's something between a circus and silly place.

Back to Laurie Penny for proof of absurdity:

While mocking an MRA argument that biological psychology explains attraction to long, luscious hair as a sign of health and fertility, she tries to refute this logic while simultaneously sharing the sad story of her sister who lost her long luscious hair because she became ill. If that wasn't enough, she then goes on to describe the ideal woman she thinks MRAs are looking for:

> The "ideal woman," who wakes up looking like an underwear model, who is satisfied with her role as housewife and helpmeet but remains passionate enough to hold a man's interest, who looks "bangable" but never actually bangs, because that would make her a slut, is almost entirely fictional.

You read that correctly. Ms Penny thinks that men covet women who tease but won't fuck them. Yes, Laurie, you have successfully created a fictional man who loves a cock-teasing piece of slime.

If we are generous and exclude Laurie Penny as an anomaly in a sea of otherwise coherent women, we are still faced with the generalizations about men that every other feminist makes. Is it wrong to generalize about all members of a gender based on a single person's lived experience?

Apparently, it's only wrong if you're someone like Samantha Brick.

Samantha caused a major hoopla when she accused women of being scathing bitches to each other. Ms. Brick published an article claiming that women hate her because of the male attention she receives. Samantha asserts that women are particularly vicious to each other and that they have a social problem.

This is Samantha Brick's lived experience, but feminists lost no time expressing their lack of support for it.

According to psychologist Emma Kenny, a repetitive experience of negative responses is an indication that if everyone reacts to you in a negative way it's probably something wrong with *you* instead of *them.*

Emma Kenny elaborated.

> One of the big questions is; if, as a person, everywhere I go I am met with a certain reaction from people, for example that reaction is negative,…well if you just hear me out… If I get that reaction I have to in the end embrace the fact that actually it might be me that needs to change and not the society around me. The very fact that you are entertaining these relationships with people, you instantly have a paranoia.

Paranoia? Interesting she should say that. Paranoia is the base problem with the interpretation Everyday Sexism, Laura Bates, her predecessors, and feminists of all sorts, paint their descriptions with. All described events are coloured by their assumed motivations projected onto men.

Why is Samantha Brick delusional yet Laura Bates is not? The answer is simple: in Brick's description women are the villains and we can't have that. In the preferred narrative, men are the only aggressors.

When Samantha Brick explains, as the Everyday Sexism Project tries to assert, that her experiences absolutely happened even though they were spread out over the span of her life, now being 41, Emma responds "so what you're actually saying then is is that this is a very minority of experiences… this doesn't apply to the generic population, which is what you stated."

Oh, really?

Where Samantha Brick is honest and acknowledges that her experiences didn't happen all in one day, feminists are quite happy to make you think twenty or forty years worth of secretly harboured memories happened to them every day of their lives. It simply is not the case.

Samantha Brick is also not anonymous. She is prepared to face the multitude of women who attacked her, true to character, for telling them that they–women of all people!–ought to behave themselves in a more civil manner.

Half of the thousands of email responses Samantha received were from the very hateful women she sought to describe. The other half were from women who recognized the phenomenon Samantha outlined and thanked her for speaking out on their behalf. Who is listening to Samantha Brick? Certainly not the feminists.

So why does Laura Bates think the world now has to listen to her and the Everyday Solipsism Project? Has Laura Bates addressed Samantha Brick's problems? Does Laura Bates not agree with Emma Kenny, the feminist psychologist, who thinks a woman who encounters daily negative experiences has a personal problem which she is projecting onto society?

Laurie Penny's haircut will not be the answer to this problem.

MEME – Your thoughts must be correct

Robert St. Estephe · 30 January 2014 · Archived copy · Original

[image]

More women (and men) prefer male bosses to female bosses

Mike Buchanan · 30 January 2014 · Archived copy · Original

We know that when the proportion of women on corporate boards is increased financial performance can be expected to decline, but could there be other outcomes which might partly compensate for this assault on meritocracy? For example, will the working environment become more pleasant and supportive for men, or women? Proponents of more women in the senior reaches of business often claim that women are more 'consensual' or 'collaborative' than men, or as I prefer to think of it, hopelessly indecisive.

What might one of these consensual geniuses do when a topic arises unexpectedly at a board meeting? Perhaps take a 'comfort break' during which she'll attempt to forge a "consensus" among whoever is around to "collaborate" with at the time? So long as boards are happy with female directors taking two-hour-long comfort breaks, I see no problem. Of course board meetings could then last all week, but that's surely a small price to pay to keep up the charade of often poorly qualified female directors appearing competent.

Our thanks to "M" for sending us links to two intriguing documents on employees' preferences with respect to the genders of their bosses. The first is from the Gallup organisation in the United States, a report titled, "Americans Still Prefer a Male Boss," which draws on a survey conducted in August 2013. Gallup has been asking questions in this area since 1953, 60 years ago. The report:

http://www.gallup.com/poll/165791/americans-prefer-male-boss.aspx

Intriguingly, a higher proportion of women (40%) than men (29%) prefer a male boss. Key findings from the study:

> **MEN**
>
> 29% prefer a male boss
>
> 18% prefer a female boss
>
> 51% have no preference
>
> **WOMEN**
>
> 40% prefer a male boss
>
> 27% prefer a female boss
>
> 32% have no preference

Young Americans showed the same preference for male bosses as older Americans. Also from the report:

> **Implications**
>
> Although four in 10 Americans do not have a preference for a male or a female boss, those who do would rather work for a man than a woman – as they have since Gallup began asking this question in 1953.
>
> The minority of working Americans who have a female boss break even in their *preferences* for the gender of their boss, suggesting that if the percentage of Americans who work for a woman increases, so might the percentage who would rather work for a woman. However, young Americans' preferences are in line with the average, which suggests that the aging of today's workforce may not in and of itself produce changes in these attitudes in the years ahead.

The fact that even in 2013 women are more likely to prefer a male boss over a female boss will come as no surprise to anyone who's read Steve Moxon's *The Woman Racket* (2008). One of Moxon's key theses is that men are innately comfortable with rules-based competition – one of the reasons why so many more men than women engage in competitive sports, or watch them – and with a male dominance hierarchy based upon power, or its modern proxy,

money. The female dominance hierarchy, by contrast, is based upon youth and attractiveness, so women tend to be less comfortable than men with the male dominance hierarchy which remains the basis of the vast majority of commercially successful organisations.

Many times over the course of my 30+ year-long business career women complained to me about their treatment at the hands of female bosses who generally had a small "in group" they favoured in numerous ways. The situation was made worse by women being promoted beyond their abilities, in an effort to get more women into the senior reaches of organisations. In my experience men were rarely promoted beyond their abilities in this way, but if they were, they soon realised they had a problem, admitted it, and a solution was found. Women in the same situation would struggle on in an effort to save face, they could become unpleasant to deal with, and end up with depression, stress-related absences from work, substance abuse issues…

Crossing the pond, we turn to a short but interesting article in the *Daily Telegraph*, published in 2010, "Workers Prefer Male Bosses":

http://www.telegraph.co.uk/finance/jobs/7938593/Workers-prefer-male-bosses.html

From the article:

> Two thirds of employees agree they would rather work for a man than a woman. Female bosses were accused of being moody and incapable of leaving their personal lives at home. A third of those polled claimed women in charge are 'loose cannons' – ready to stab colleagues in the back at any time, and who constantly feel threatened by other people in positions of authority. By contrast, both male and female workers believe male bosses were less likely to get involved in office politics, were easier to reason with and rarely suffered from mood swings.
>
> Men are also said to be more straight-talking than women and rarely talk about others behind their backs, it emerged.

The article ends with the following:

> **Ten reasons why men are considered the best bosses**
>
> 1. Straight talking
> 2. Less likely to get involved in office politics
> 3. Easier to reason with
> 4. Less likely to bitch about others
> 5. Less likely to suffer from mood swings
> 6. Able to leave their private life at home
> 7. No time of the month
> 8. More likely to share common interests
> 9. Don't feel threatened if others are good at their jobs
> 10. More reasonable

Who could argue with *any* of the 10 reasons? So there we have it. When organisations drive up the proportion of bosses who are women, not only can they expect to see financial performance decline, but also a less happy workforce. It's a lose/lose situation, engineered to keep a small number of privileged women in positions of power for which they're poorly qualified. So why do the government, the business sector, employers' organisations and professional bodies all relentlessly pursue this *insane* direction of travel? Things may have to get a lot worse before people in positions of influence come to their collective senses.

Judge Pirro slams women's violence against men

AVfM Video Source · 31 January 2014 · Archived copy · Original

Judge Pirro addresses female perpetrator: "I've heard enough! I've heard too many cases of either men being stabbed or killed by women. Men don't want to talk about it, or they just think that it is something that will go away. *It will not go away*."

To male victim: "The next beating is going to be worse than the last beating. Men are less likely to report the violence due to embarrassment or the assumption that others won't believe you, but *I believe you!* I believe you."

To female perpetrator: "I have never seen a police report more blatant in terms of the pride you take for assaulting someone. What planet are you from?! You keep doing this and you're going to end up in State prison – and maybe that's exactly where you belong. You don't take out your anger and physically abuse another human being – man or woman…. you should get your tail out of here and hide your face."

Justice – Canadian style

Jim Byset · 31 January 2014 · Archived copy · Original

THE TRAVESTY of justice that is the gynocentric Canadian legal system continues unabated with the news that Meredith Borowiec is to receive a paltry 18 month sentence for two counts of infanticide, with a suspended sentence on the charge of aggravated assault. Borowiec killed her newborn babies in 2008, 2009, and attempted to kill another newborn in 2010. Judge Peter McIntyre handed down the sentence yesterday, noting in doing so that it was "a terrible case."

No doubt McIntyre's assessment is correct. He is correct insofar as two human beings, utterly dependent on the immediate care of their mother were brutally and callously *killed* – cast aside literally as garbage. It was only due to fortuitous circumstance that her third victim survived. Borowiec's boyfriend, Ian Turnbull, discovered the baby in a dumpster when he overheard crying. In interviews with police Borowiec, who has given birth four times, admitted to hearing her new-born children cry as she disposed of them.

Mitigating factors in sentencing were the defendant's lack of a criminal record and her mental state at the time of giving birth. It was this supposed mental state that enabled the court to change the charges from 2nd degree murder to infanticide. Infanticide, in Canadian law, is treated differently from the crime of murder. It is, from a legal standpoint, a far lesser crime.

Canada implemented the law in 1948 and modelled it closely on the law then extant in Great Britain. The law was used in Britain as a stop gap measure, as the crime of murder was, at the time, a capital offence – meaning women found guilty of killing their newborns would hang. Judges and juries were consistently hesitant to hand down this sentence. It was deemed overly harsh and so the lesser crime of infanticide was introduced to punish the female-perpetrated murder of newborn babies – and to save women from the gallows. (It is perhaps needless to say, but men cannot be charged with the crime of infanticide – regardless of their mental state.)

However, this is Canada in the 21st Century – 66 years later. Women no longer have to worry about having children out of wedlock. There is no social stigma even remotely comparable to that of 1940s Great Britain. It is simply not accurate or truthful to make that argument. Canadian women have abortion on demand – with no term limits. There are adoption agencies. As unpalatable as it may sound, there are churches, police and fire stations, hospitals – all institutions that would unquestioningly take in a newborn and make sure it is given care. There are countless options available – all of which makes Borowiec's crimes even more despicable.

In sentencing, Judge McIntyre remarked that all three crimes were committed while the defendant's "mind was disturbed while giving birth." If this is the case then why did Borowiec continually lie about her pregnancies to co-workers – passing off her growing torso as uterine cysts? Why didn't she take precautions to ensure that after the first incident it never happened again? The truth of the matter here is that she knew what she was doing and simply did not care. Concocting a story whereby she underwent mental stress in childbirth, to the point that it led her to throw three babies into dumpsters, all in almost identical circumstances, is utterly ludicrous.

However, it is not surprising that it should work. Since 1977 there have been 86 such cases in Canada. The law was challenged in the Ontario Court of Appeal in 2011 by the Crown prosecution but was ultimately defeated. The Crown challenged the law in the case of a Guelph, ON woman who smothered her two infant sons. They lost the case and the woman known only as L.B. served just one year in prison. The stark reality is that Canadian law and legal institutions are heavily slanted in favour of any woman who stands before them and that crimes – even those as sickening as these can be waved away with nebulous references to mental duress.

As Barbara Kay put it, writing in yesterday's National Post, it's now 'open season' on unwanted infants. It's hard to disagree with her assessment. The bodies of Borowiec's victims were never found and most likely ended up in landfills. It should be remembered – these were human beings. These were people – although we'll never know their names. We'll never know their *gender*; Boroweic never bothered to check before throwing them away.

Their deaths are a stain not just on Borowiec but on those who support her. Their deaths are a stain on the Canadian justice system. Their deaths are a stain on those who stand by, and do nothing.

It is a black day for Canada – and there are more on the horizon.

E-mail RAINN on Saturday, March 15, 2014

A Voice for Men News · 1 February 2014 · Archived copy · Original

The current FBI definition of rape is “The penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim.” As we’ve said before, this erases victims of rape who are forced to penetrate, generally men forced to have sex with women. The number of victims who are erased this way is not insignificant; according to the 2010 CDC NISVS, it’s almost equal to the number of women who are raped.

While the FBI definition doesn’t have a direct legal impact, it affects how crime statistics are collected and serves as a model to state legislatures. This continued erasure is a self-perpetuating cycle that must be stopped. Rape victims who are not ciswomen victimized by cismen need more support. With this in mind, I’m asking any readers of this post to help me in an effort to try and create a world in which fewer rape victims are erased.

While it’s probably unrealistic to expect the FBI to change their definition again in the next few years, it might be possible to encourage certain other organizations to stop erasing male victims. RAINN in particular is a very popular source of statistics regarding rape, some of which erase many victims.

I’d like to get as many people as possible to contact RAINN at info@rainn.org and/or chelseab@rainn.org on Saturday, **March 15, 2014**, asking them to consider using a more gender-inclusive definition for their statistics and rape awareness campaigns. It would be best for all of this contact to happen all on the same day; it’s easy to ignore a few scattered pleas, but a flood of concern is harder to brush off. Until that date, I’d like people to reblog this post and spread the message as much as possible. Talking to local feminist groups or other gender rights-oriented groups is particularly important. Additionally, I’d like anyone interested in taking a more active role to contact me; a clearer line of communication would help me organize this effort.

While we most likely will not succeed at actually getting RAINN to change their policies, this campaign will increase the visibility male victims, help us learn how to organize social justice campaigns, foster positive connections with feminist groups, and encourage greater activism within the MRM and egalitarian movements.

What do you guys think?

-DJ

info@rainn.org is the “umbrella” RAINN e-mail for contact. Here’s a possible general model for e-mails directed there:

> I’m an individual concerned about gender issues. While RAINN’s overall message and purpose is amazing, your methods often are both problematic and uninclusive.
> Your definition of rape, which can be found at http://www.rainn.org/get-information/types-of-sexual-assault/definition-of-rape, is pretty intersectional. However, it directly contradicts one statistic regarding male victims that can be found at http://www.rainn.org/get-information/statistics/sexual-assault-victims. The current FBI definition of rape is “The penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim.” This erases victims of rape who are forced to penetrate, generally men who are forced to have sex with women. The number of victims erased this way is not insignificant; according to the CDC NISVS, it’s almost equal to the number of women who are raped. More information on the topic can be found at http://permutationofninjas.org/post/57003274589/gender-symmetry-in-sexual-assault-an-analysis-of-the.
> You should change some of the information on your site and materials to more accurately represent the facts. Additionally, some particular campaigns, such as http://www.rainn.org/get-information/sexual-assault-prevention/men-can-help, should become more inclusive. Changing the message from “men can try and stop rape” to “everyone should try and stop rape” would be a good start towards addressing sexual assault without erasing male victims or female perpetrators.

chelseab@rainn.org is an e-mail line for membership inquiries. Here's a possible model for e-mails directed there:

> Mrs. Chelsea Bowers,
> I'm an individual concerned about gender issues. RAINN's overall message and purpose is amazing, and I'd be interested in joining and supporting your organization. However, your methods often seem both problematic and uninclusive.
> Your definition of rape, which can be found at http://www.rainn.org/get-information/types-of-sexual-assault/definition-of-rape, isn't the best, but it's okay. However, it directly contradicts one statistic regarding male victims that can be found at http://www.rainn.org/get-information/statistics/sexual-assault-victims. The current FBI definition of rape is "The penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim." This erases victims of rape who are forced to penetrate, generally men who are forced to have sex with women. The number of victims erased this way is not insignificant; according to the CDC NISVS, it's almost equal to the number of women who are raped. More information on the topic can be found at http://permutationofninjas.org/post/57003274589/gender-symmetry-in-sexual-assault-an-analysis-of-the.
> You should change some of the information on your site and materials to more accurately represent the facts. Additionally, some particular campaigns, such as http://www.rainn.org/get-information/sexual-assault-prevention/men-can-help, should really become more inclusive. Changing the message from "men can try and stop rape" to "everyone should try and stop rape" would be a good start towards addressing sexual assault without erasing male victims or female perpetrators.
> Thank you, and I'd love to hear back from you!
> (YOUR NAME)

—

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John the Other is a traitor

Diana Davison · 1 February 2014 · Archived copy · Original

Traitor, turncoat, douche canoe. These are words one never expects to use when describing a friend and ally. Yet all of these terms, especially the last one, echoed through the canyon of my despair when I discovered the proof that John Hembling is a very bad man.

The reality hit me like thunder as I read, eyes wide with horror, the new battle cry of Jessica Valenti. "Back The Fuck Up!" she demanded. Back the fuck up and give women some space!

A creeping feeling of familiarity settled over me as she repeated the phrase, over and over and over. It was an odd sensation, like finding a flimsy staple gun that is somehow shooting seven inch nails. It was the right fastener but in the wrong equipment. The right tool, but in the wrong hands, and the wrong place. Then, as the facts broke down my resistance, there was no escape and my mind was raped of all illusions. There was only one way Jessica Valenti could come up with a slogan that crass and confrontational:

John the Other has an apprentice.

If you harbour any doubts that he has schooled the enemy., trained them in the ways of "Fuck Their Shit up", and taken Valenti under his wing I give you the irrefutable evidence: Valenti concludes her new "national call" to "Back The Fuck Up" with the more usable, shortened version.

> So, until we can walk through the world unencumbered by misogyny, BTFU.

Dear fellow activists, it is with a heavy heart and much woe that I bring you this devastating news. We have been betrayed.

All chances of coincidence vanished with those four, simple letters. The only question left is… why?

Why, John?

For the love of all good things, **WHY?**

We *believed* in you, John. We sunbathed in your soliloquies, subscribed to your sadism, frolicked in your furious funhouse, revelled in your rants, and applauded your audacity. What more did you want from us? How could you, of all people, betray the movement?

I want answers.

I suppose we should have seen the signs. In John's recent video to Laci Green he offered Ms. Green advice for being taken seriously. It was a clever ploy, making us think that his wig and painted, luscious lips were a mockery of Laci instead of a marketing ploy. Sometimes the truth is hidden in plain site.

What are they paying you, John? And was it worth your soul?

[image]

As Dante wrote, "Abandon all hope, ye who enter here."

Though I'd like to wish John luck on his journey through the gates of hell, I am still too mortified and embittered to feign the proper etiquette.

But all is not lost. The writing is on the blog wall and, even given John the Other's wit and coaching, Jessica Valenti remains a fool. "Back The Fuck Up", demands legal enforcement that men do not engage women in public within a defined "buffer zone."

Aside from women being uncomfortable trying to move about in a safety bubble (which, in trying to squeeze through doorways, could make her feel fat and would interfere with the display of her fashion choices) it would, ultimately, amount to that dreaded victim blaming. While Valenti failed to mention how she envisioned her BTFU policy being implemented, I imagine it looks something like a male body condom.

The running flaw with the Valenti version of JtO's FTSU campaign is something John should have been able to foresee. Feminists can not maintain a train of thought long enough to complete an article let alone to follow through on a campaign. Where Jessica Valenti starts by complaining that feminists are always being defensive instead of proactive, she tries to resolve the problem with a campaign that again, eliminates female agency.

Back The Fuck Up sounds aggressive but, in reality, it is *yet again* merely focused on what other people should do. It is the equivalent of yelling “Stop! Or I’ll yell ‘stop’ again.” Teaching Valenti to inject female agency into her campaign ideas is as impossible as teaching Laci Green to stop flaunting her cleavage in videos complaining about sexual objectification.

Give up, John Hembling. You’re grooming a lame horse.

I’ve mulled over all the possibilities, trying to make sense of John’s betrayal. I raged, I seethed, then worked through the stages of grief and allowed myself to cry. The pool of tears that gathered in the bottom of my ramen bowl became a scrying glass and I was enlightened by a singular solution that could make sense of John’s betrayal.

He was bored!

I don’t want to raise false hopes here, but I believe there is a small chance John the Other is not dead to us.

In the past, John has lamented that FTSU is far too easy. All a person has to do is google “feminism” in the news, make one random click of the mouse, and find material so laughable it’s hardly sport to pull it apart.

It is entirely feasible that JtO hasn’t actually abandoned the ship for a douche canoe after all.

Perhaps this isn’t a betrayal but a sacrifice. John has descended into the intellectual void to make the fight more fair and interesting. As we know, MHRAs believe in equality and, if anyone can do it, John Hembling could immerse himself in feminist madness and still emerge intact.

If ever there was a time we could help bring JtO back safely, the moment is now. Jessica Valenti’s campaign has begun and, though she doesn’t see any practical uses for it, she is bathing in the “ethos” and might not notice John’s escape.

Run, John, run!

Come back to us! But, for the record, you got some splainin’ to do.

The 53rd Hour...

AVfM Video Source · 2 February 2014 · Archived copy · Original

Waving goodbye to your kids is something most parents do without thinking. Follow this single Dad's journey as he documents 8 months of saying goodbye to his two children, by capturing the missing moments between. Honest, heartfelt and true, this short was captured entirely on an iPhone.

For single dads receiving visits from their kids on limited occasions only, the leftover evidence from the visit becomes a special reminder – the unfinished drink on the table, the toy they were playing with in the garden, a dirty handprint on the wall, the indents in their pillows…. these are sacred keepsakes to be cherished until the next visit.

State incentive to collect child support : bigger piece of federal funds pie

Laura Lynn · 2 February 2014 · Archived copy · Original

Here is a link to the Social Security Administration website that explains how money is divided up between the states to add incentive to collect child support.
It reads:
INCENTIVE PAYMENTS TO STATES
Sec. 458. [42 U.S.C. 658a] (a) In General.—In addition to any other payment under this part, the Secretary shall, subject to subsection (f), make an incentive payment to each State for each fiscal year in an amount determined under subsection
(b).

(b) Amount
of Incentive Payment.—

(1) In general.—The incentive payment for a State for a fiscal year is equal to the incentive payment pool for the fiscal year, multiplied by the
State incentive payment share for the fiscal year.

(2) Incentive
payment pool.—

(A) In general.—In paragraph (1), the term "incentive payment pool" means—

> (i) $422,000,000 for
> fiscal year 2000;
>
> (ii) $429,000,000
> for fiscal year 2001;
>
> (iii) $450,000,000
> for fiscal year 2002;
>
> (iv) $461,000,000
> for fiscal year 2003;
>
> (v) $454,000,000 for
> fiscal year 2004;
>
> (vi) $446,000,000
> for fiscal year 2005;
>
> (vii) $458,000,000
> for fiscal year 2006;
>
> (viii) $471,000,000
> for fiscal year 2007;
>
> (ix) $483,000,000
> for fiscal year 2008; and
>
> (x) for any succeeding fiscal year, the amount of the incentive payment pool for the fiscal year that precedes such succeeding fiscal year, multiplied by the percentage (if any) by which the CPI for such preceding fiscal year exceeds the CPI for the second preceding fiscal year.

(B) CPI.—For purposes of subparagraph (A), the CPI for a fiscal year is the average of the Consumer Price Index

for the 12-month period ending on September 30 of the fiscal year. As used in the preceding sentence, the term "Consumer Price Index" means the last Consumer Price Index for all-urban consumers published by the Department of Labor.

(3) State incentive payment share.—In paragraph (1), the term "State incentive payment share" means, with respect to a fiscal year—

(A) the incentive base amount for the State for the fiscal year; divided by

(B) the sum of the incentive base amounts for all of the States for the fiscal year.

(4) Incentive base amount.—In paragraph (3), the term "incentive base amount" means, with respect to a State and a fiscal year, the sum of the applicable percentages (determined in accordance with paragraph (6)) multiplied by the corresponding maximum incentive base amounts for the State for the fiscal year, with respect to each of the following measures of State performance for the fiscal year:

(A) The paternity establishment performance level.

(B) The support order performance level.

(C) The current payment performance level.

(D) The arrearage payment performance level.

(E) The cost–effectiveness performance level.

(5) Maximum incentive base amount.—

(A) In general.—For purposes of paragraph (4), the maximum incentive base amount for a State for a fiscal year is—

(i) with respect to the performance measures described in subparagraphs (A), (B), and (C) of paragraph (4), the State collections base for the fiscal year; and

(ii) with respect to the performance measures described in subparagraphs (D) and (E) of paragraph (4), 75 percent of the State collections base for the fiscal year.

(B) Data required to be complete and reliable.—Notwithstanding subparagraph (A), the maximum incentive base amount for a State for a fiscal year with respect to a performance measure described in paragraph (4) is zero, unless the Secretary determines, on the basis of an audit performed under section 452(a)(4)(C)(i), that the data which the State submitted pursuant to section 454(15)(B) for the fiscal year and which is used to determine the performance level involved is complete and reliable.

(C) State collections base.—For purposes of subparagraph (A), the State collections base for a fiscal year is equal to the sum of—

(i) 2 times the sum of—

(I) the total amount of support collected during the fiscal year under the State plan approved under this part in cases in which the support obligation involved is required to be assigned to the State pursuant to part A or E of this title or title XIX; and

(II) the total amount of support collected during the fiscal year under the State plan approved under this part in cases in which the support obligation involved was so assigned but, at the time of collection, is not required to be so assigned; and

(ii) the total amount of support collected during the fiscal year under the State plan approved under this part in all other cases.

(6) Determination of applicable percentages based on performance levels.—

(A) Paternity establishment.—

(i) Determination of paternity establishment performance level.—The paternity establishment performance level for a State for a fiscal year is, at the option of the State, the IV-D paternity establishment percentage determined under section 452(g)(2)(A) or the statewide paternity establishment percentage determined under section 452(g)(2)(B).

(ii) Determination of applicable percentage.—The applicable percentage with respect to a State's paternity establishment performance level is as follows:

If the paternity establishment performance level is:		The applicable percentage is:
At least:	But less than:	
80%		100
79%	80%	98
78%	79%	96
77%	78%	94
76%	77%	92
75%	76%	90
74%	75%	88
73%	74%	86
72%	73%	84
71%	72%	82
70%	71%	80
69%	70%	79
68%	69%	78
67%	68%	77
66%	67%	76
65%	66%	75
64%	65%	74
63%	64%	73
62%	63%	72
61%	62%	71
60%	61%	70
59%	60%	69
58%	59%	68
57%	58%	67
56%	57%	66
55%	56%	65
54%	55%	64
53%	54%	63
52%	53%	62
51%	52%	61

If the paternity establishment performance level is:		The applicable percentage is:
At least:	But less than:	
50%	51%	60
0%	50%	0.

Notwithstanding the preceding sentence, if the paternity establishment performance level of a State for a fiscal year is less than 50 percent but exceeds by at least 10 percentage points the paternity establishment performance level of the State for the immediately preceding fiscal year, then the applicable percentage with respect to the State's paternity establishment performance level is 50 percent.

(B) Establishment of child support orders.—

(i) Determination of support order performance level.—The support order performance level for a State for a fiscal year is the percentage of the total number of cases under the State plan approved under this part in which there is a support order during the fiscal year.

(ii) Determination of applicable percentage.—The applicable percentage with respect to a State's support order performance level is as follows:

If the support order performance level is:		The applicable percentage is:
At least:	But less than:	
80%		100
79%	80%	98
78%	79%	96
77%	78%	94
76%	77%	92
75%	76%	90
74%	75%	88
73%	74%	86
72%	73%	84
71%	72%	82
70%	71%	80
69%	70%	79
68%	69%	78
67%	68%	77
66%	67%	76
65%	66%	75
64%	65%	74
63%	64%	73
62%	63%	72
61%	62%	71
60%	61%	70
59%	60%	69

If the support order performance level is:		The applicable percentage is:
At least:	But less than:	
58%	59%	68
57%	58%	67
56%	57%	66
55%	56%	65
54%	55%	64
53%	54%	63
52%	53%	62
51%	52%	61
50%	51%	60
0%	50%	0.

Notwithstanding the preceding sentence, if the support order performance level of a State for a fiscal year is less than 50 percent but exceeds by at least 5 percentage points the support order performance level of the State for the immediately preceding fiscal year, then the applicable percentage with respect to the State's support order performance level is 50 percent.

(C) Collections on current child support due.—

(i) Determination of current payment performance level.—The current payment performance level for a State for a fiscal year is equal to the total amount of current support collected during the fiscal year under the State plan approved under this part divided by the total amount of current support owed during the fiscal year in all cases under the State plan, expressed as a percentage.

(ii) Determination of applicable percentage.—The applicable percentage with respect to a State's current payment performance level is as follows:

If the support order performance level is:		The applicable percentage is:
At least:	But less than:	
80%		100
79%	80%	98
78%	79%	96
77%	78%	94
76%	77%	92
75%	76%	90
74%	75%	88
73%	74%	86
72%	73%	84
71%	72%	82
70%	71%	80
69%	70%	79
68%	69%	78

If the support order performance level is:		The applicable percentage is:
At least:	But less than:	
67%	68%	77
66%	67%	76
65%	66%	75
64%	65%	74
63%	64%	73
62%	63%	72
61%	62%	71
60%	61%	70
59%	60%	69
58%	59%	68
57%	58%	67
56%	57%	66
55%	56%	65
54%	55%	64
53%	54%	63
52%	53%	62
51%	52%	61
50%	51%	60
49%	50%	59
48%	49%	58
47%	48%	57
46%	47%	56
45%	46%	55
44%	45%	54
43%	44%	53
42%	43%	52
41%	42%	51
40%	41%	50
0%	40%	0.

Notwithstanding the preceding sentence, if the current payment performance level of a State for a fiscal year is less than 40 percent but exceeds by at least 5 percentage points the current payment performance level of the State for the immediately preceding fiscal year, then the applicable percentage with respect to the State's current payment performance level is 50 percent.

(D) Collections on child support arrearages.—

(i) Determination of arrearage payment performance level.—The arrearage payment performance level for a State for a fiscal year is equal to the total number of cases under the State plan approved under this part in which payments of past–due child support were received during the fiscal year and part or all of the payments were

distributed to the family to whom the past–due child support was owed (or, if all past–due child support owed to the family was, at the time of receipt, subject to an assignment to the State, part or all of the payments were retained by the State) divided by the total number of cases under the State plan in which there is past–due child support, expressed as a percentage.

(ii) Determination of applicable percentage.—The applicable percentage with respect to a State's arrearage payment performance level is as follows:

If the support order performance level is:		The applicable percentage is:
At least:	But less than:	
80%		100
79%	80%	98
78%	79%	96
77%	78%	94
76%	77%	92
75%	76%	90
74%	75%	88
73%	74%	86
72%	73%	84
71%	72%	82
70%	71%	80
69%	70%	79
68%	69%	78
67%	68%	77
66%	67%	76
65%	66%	75
64%	65%	74
63%	64%	73
62%	63%	72
61%	62%	71
60%	61%	70
59%	60%	69
58%	59%	68
57%	58%	67
56%	57%	66
55%	56%	65
54%	55%	64
53%	54%	63
52%	53%	62
51%	52%	61
50%	51%	60

If the support order performance level is:		The applicable percentage is:
At least:	But less than:	
49%	50%	59
48%	49%	58
47%	48%	57
46%	47%	56
45%	46%	55
44%	45%	54
43%	44%	53
42%	43%	52
41%	42%	51
40%	41%	50
0%	40%	0.

Notwithstanding the preceding sentence, if the arrearage payment performance level of a State for a fiscal year is less than 40 percent but exceeds by at least 5 percentage points the arrearage payment performance level of the State for the immediately preceding fiscal year, then the applicable percentage with respect to the State's arrearage payment performance level is 50 percent.

(E) Cost–effectiveness.—

(i) Determination of cost-effectiveness performance level.—The cost-effectiveness performance level for a State for a fiscal year is equal to the total amount collected during the fiscal year under the State plan approved under this part divided by the total amount expended during the fiscal year under the State plan, expressed as a ratio.

(ii) Determination of applicable percentage.—The applicable percentage with respect to a State's cost-effectiveness performance level is as follows:

If the cost–effectiveness performance level is:		The applicable percentage is:
At least:	But less than:	
5.00		100
4.50	4.99	90
4.00	4.50	80
3.50	4.00	70
3.00	3.50	60
2.50	3.00	50
2.00	2.50	40
0.00	2.00	0

(c) Treatment of Interstate Collections.—In computing incentive payments under this section, support which is collected by a State at the request of another State shall be treated as having been collected in full by both States, and any amounts expended by a State in carrying out a special project assisted under section 455(e) shall be excluded.

(d) Administrative Provisions.—The amounts of the incentive payments to be made to the States under this section for a fiscal year shall be estimated by the Secretary at/or before the beginning of the fiscal year on the basis of the

best information available. The Secretary shall make the payments for the fiscal year, on a quarterly basis (with each quarterly payment being made no later than the beginning of the quarter involved), in the amounts so estimated, reduced or increased to the extent of any overpayments or underpayments which the Secretary determines were made under this section to the States involved for prior periods and with respect to which adjustment has not already been made under this subsection. Upon the making of any estimate by the Secretary under the preceding sentence, any appropriations available for payments under this section are deemed obligated.

(e) Regulations.—The Secretary shall prescribe such regulations as may be necessary governing the calculation of incentive payments under this section, including directions for excluding from the calculations certain closed cases and cases over which the States do not have jurisdiction.

(f) Reinvestment.—A State to which a payment is made under this section shall expend the full amount of the payment to supplement, and not supplant, other funds used by the State—

(1) to carry out the State plan approved under this part; or

(2) for any activity (including cost-effective contracts with local agencies) approved by the Secretary, whether or not the expenditures for the activity are eligible for reimbursement under this part, which may contribute to improving the effectiveness or efficiency of the State program operated under this part.

Editor's note: this item reprinted with permission from Examiner.com. – DE

A Message From Ryerson University to the World

AVfM Video Source · 3 February 2014 · Archived copy · Original

From Dannyboy.
Just sayin.

Patriarchy News – First Internet Troll Discovered

AVfM Video Source · 3 February 2014 · Archived copy · Original

Johnny Shadowfax has an important Patriarchy News Update. Be sure to keep close tabs on this story as it develops.

Shadowfax, also known as AVfM's own John Ridgway, can be found here on YouTube.

On CAFE, Free Speech and the Ryerson University Extortion Racket

Paul Elam · 3 February 2014 · Archived copy · Original

This work brings with it opportunities for humility aplenty. That is what happens when you deal with a population of disaffected people, and especially when that disaffection is the subject of great social denial.

Such was the case not so long ago when I opened an envelope that I found in the AVFM PO Box. It contained a note, and three single American Dollars. It was a donation to AVFM, and on the piece of paper was scrawled, get this, an *apology* for not having given more. The donor explained that after paying child-support, a percentage of arrears and "trying" to buy enough food, he had little that he could give. He said he would try to give more if his life ever got better.

I will spare you the details of my reaction except to say that I am glad I was sitting in my car alone and not still inside the postal store when I read it. Even as I sit here and think about it again, I am thankful to be alone.

It is situations like this that I can and must remember when I consider the current situation regarding the upcoming lecture of Karen Straughan at Ryerson University, sponsored by CAFE — and the protection racket scam that Ryerson University is now allowing to taint the event. For some details on what is happening I refer you to the statement made by CAFE earlier today that is now posted on this website.

For a more blunt observation, let me try to encapsulate what is actually happening here. It appears that the Ryerson Student Union, the very same group of fascist thugs that preemptively declared that any attempt to speak to men's issues at that school was to be summarily judged as a misogynistic attempt to undermine women's progress, has alarmed the school administration of potential security problems (that the fascist thugs themselves will create) in order to force the school to hire additional security for the Straughan lecture — thus charging CAFE an additional $1,600.00 in "security" fees.

The intent here is obvious. Bleed CAFE of their ability to host lectures by threatening to act out violently, forcing CAFE to pay in order to exercise "freedom" of expression.

They did it at the University of Toronto. They are doing it at Ryerson. And part of the unholy arrangement is that CAFE is now forced into a smaller lecture hall that only seats 100 people. That too, as far as I know, was a university administration call, the rationale being that when fire alarms are pulled they will only disrupt the event, and not students in other classes.

One way of looking at this is that it is not such a big deal. $1,600.00 is a serious bit of money, but not world shaking. Well, not world shaking unless you are a refugee from family court struggling to get food on the table; that struggle having a positive side only in that it serves as slight distraction from the heart-crushing absence of your children.

And that, folks, represents a fair amount of people that finance us, CAFE, and every other men's rights initiative going. We have a handful of donors who can afford to make substantial offerings, the kind that make or break efforts like these. No less important are the donors that leave you wiping tears off your face when you get their donation.

There has been spirited debate within the very vocal group of AVFM editors, contributors and supporters in our inner circle about what is happening in Toronto. While opinions are diverse, there seems to be universal agreement on some basic principles.

One, setting the standard that men's advocacy groups are willing pay off university administrations who are either ignorant of the issues or who willfully collude in the ongoing extortion of money for "free speech," is dangerous and unwise. It is a standard that does not just affect CAFE, and those who contribute to their good work. AVFM also has efforts to establish men's issues groups in colleges as evidenced by KSUM at Kennesaw State University. We do not plan on stopping there. Also, the National Coalition for Men (NCFM) has a group at Montana State University with plans to expand to other schools.

Training the feminist academic establishment to know they can harm us financially with illegal, disruptive behavior is a mistake that will cause detriment to every current effort afoot to further this badly needed advocacy.

Accepting the underhanded tactics of feminists as a routine “cost of doing business” which is transferred directly onto the backs of the disenfranchised men we are supposedly seeking to serve is not an option.
In this particular circumstance, however, we have the unique situation of having Karen Straughan, one of the most important and articulate anti-feminists speakers known, scheduled in just days to speak at one of the most virulently hateful and anti-male institutions of higher education known – Ryerson University.
Also mitigating this scenario is CAFE, which has included in its statement language that indicates it is not staying on the path of paying for the right to speak.
To be more specific:

> **It involves finding ways to meet our commitment to host events for the sake of those students who will benefit, while using the opportunity to put on a positive show in order to build a good relationship with University administrations. And when necessary, it also means taking whatever action is required to guarantee our fundamental rights and freedoms under the law.**

I have reasons to believe, which I am not at liberty to go into at this time, that this statement is an indication that CAFE does not plan to continue on a path of approaching schools with their hat in hand, obsequiously pleading for the right to be heard, and willing to pay money, some of it given by people who scarcely have it, in order to enjoy the same freedom of expression afforded to every other Canadian citizen.
In fact, at this time I believe so much that this to be the case that I have donated $250.00 to CAFE in order to help them with this effort. If you can afford it, I ask you to consider supporting them as well.
But I do so acutely aware of where this money comes from and the sacrifice it represents. I will not be a party to keeping organizations flush, using the money of those who are not, for the sake of saving them from a principled and unambiguous fight for their rights.
I believe in the work of CAFE. And I believe that they are on the correct path, but the time is also here for all of us to recognize and remember that we are fighting for the underdog, not the other way around.

Important update*: *Ryerson University’s President Sheldon Levy has announced that Ryerson will not charge the security fee but will absorb the cost of extra security, to protect free expression principles on his university. Well done President Levy. This is a strong rebuke to the fascist forces that so scurrilously tried to sabotage the event. –DE*

Domestic violence scandal in Serbia

Lucian Vâlsan · 3 February 2014 · Archived copy · Original

Editor's note: This article is also available in Romanian.

Most people who have visited the Balkan area will contend that at least the Serbo-Croatian-speaking men are usually people who take no bullshit, and once you meet the Serbian women (be they traditional or more modern) you'll probably get the impression that feminist policies have little to no chance of being supported by the population.

But, as it is the case of Hungary or Spain, feminism doesn't really need the support of the population to be imposed upon the people – especially given that men's suffering is by default ignored pretty much all over the planet. This is particularly true in the Balkans where the "concern" for women's wellbeing goes through the roof – not only in Serbia but also in Bosnia, Montenegro, the Republic of Macedonia, Croatia – in an area where bombs fell allover the place and tens of thousands of men died and untold thousands remained permanently disabled just a little over 15 short years ago.

And, just like 15 years ago when thousands upon thousands of men were killed ***because they were men*** and the entire world looked the other way[1], the same is true in today's Serbia when it comes to domestic violence against men.

The wall of silence

The overwhelming attitude towards this topic in the Serbian culture seems to be complete and utter silence above anything else. It took years of gathering mountains of cases to get the State to even recognize that male victims of female abuse exist in the first place.

In the entire Balkan area, there is only one domestic violence shelter for men, located in the village Supska, close to the Ćuprija municipality, Serbia. The shelter is being run by a non-governmental organization called *Muška Sigurnost* (Men's Safety) and it is, at least in theory, supported by the Ministry for Human and Minority Rights[2]. This support translates in practice that the Ministry acknowledges their existence – which one could think it's still better than being considered a bunch of misogynistic haters.

The problems, at a legal level, are pretty much the same as everywhere else. The president of Men's Safety was saying in 2009[3]:

> There is no penalty for a woman when she files a false domestic violence report against her husband. Here, I have our client Ljubisa S. (43) who has a court order to be received back into his house, but there is no enforcement. There's a court order that he must see his children as well, but again – there is no enforcement. He lived in a hotel until he could not pay any longer, and now sleeps here with. **We live in a world which seems to be only about women's human rights.**

And it's mainly due to the efforts of Dušan Trifunović, the founder of Men's Safety and former mayor of the Ćuprija municipality, that we even get to hear about these disenfranchised men. Until just a few years ago, the Serbian State didn't even acknowledge that male victims of domestic violence even exist. Now, the Ministry for Human and Minority Rights shyly admits that these men exist and claim that between 7 and 10 percent of the Serbian husbands suffer from domestic abuse at the hands of their female partners[4].

Men's Safety argues that the number is probably much higher and their strongest argument is the reluctance of most men to even attempt to seek help when they find themselves in a situation of abuse. Men's Safety says that most of the cases they handle are brought to them by a cousin or a friend who notices the abuse going on for an extended period of time – and not by the male victims themselves.

The Feminist opposition

The State is largely ignorant of the problem (except the judiciary, which treats men with a similar meatgrinder mentality, like everyplace else in Europe), but the feminist lobby is aggressively campaigning quite literally against all men.

Zoran Jovanović, the current president of Men's Safety, recollects a case from 2008 in an interview *Vesti* that tells you everything you need to know about the feminist lobby in Serbia[5]:

> Remember the case from 2008. First, news came out that a man poured hydrochloric acid on his wife and four children. Vesna Stanojević expressed her opinion about the event and knowingly deceived the public, saying that the man qualifies as a monster. The pressure on the court of the feminist lobby basically sent him to prison. Only seven months later it was found that, in fact, his wife did the crime that he was charged with, and she even tried to kill and/or hurt their children multiple times. Some media outlets have just apologized for the misleading information they printed in one or two sentences, while Vesna Stanojević continued to defend the woman. I just wonder who is going to compensate this innocent man for the seven months he spent in custody. He was found guilty solely because he was a man!

Vesna Stanojević is the coordinator of the network of safe houses for women in Serbia and she makes no secret that she believes all men are violent maniacs, and that she holds this view because she saw once a man attacking his wife and child.
These safe houses for women are mostly used, just like in other parts of Europe, to gain leverage in the divorce courts. Women can get into a safe house and cut off husband's access to kids by having a relative/friend/accomplice who works in a hospital write a fake battering report. In former Communist countries, bribing a doctor in a State hospital to write a fake report is fairly common and proving in court that it's a fake takes time and money – usually much more time and money than the divorce.
Also, courts in Serbia make it difficult for men to prove anything. By stalling and prolonging the case until it exceeds the two-year limit required in that country, the courts can throw the entire case out. In short: a man stands little to no chance of winning, no matter what.
To add insult to the injury, Vesna Stanojević and her ilk get media exposure anytime they wish to say something (even if it's demonstrably false) whilst organizations such as Men's Safety get little to no media exposure. Zoran Jovanović in the same interview[6]:

> I almost have no access to the media and the public. When a man seeks protection, they all make fun of him. This is especially the case when he goes to the Center for Social Work, which is mainly done by and for women.

What Mr. Zoran Jovanović is talking about when he says the Center for Social Work is done by women and for women is that, besides the fact that open mockery of male victims is the common practice, even the application forms to seek aid are entirely using female pronouns, so applying for aid and shelter as a male victim is both *de jure* and *de facto* impossible.
Jelena Radević from the Center for Social Work said that she doesn't understand why men don't apply for aid[7]:

> We are in a position to notice that something is wrong. Basically men are indeed exposed to psychological violence, but they simply do not apply [for help].

Jelena Radević's claim that psychological violence is the main issue raised by Men's Safety organization is disingenuous, but her claim that she doesn't understand why men don't rush into that Center is even more disingenuous. Dušan Trifunović, the founder of Men's Safety clarifies[8]:

> The forms from the Center for Social Work and the Police reports are solely for women who report domestic violence. A man can not [legally] sign such an application. If that were to be attempted, he would be ridiculed.

But whilst the feminists and the State can get away with ignoring and even openly mocking men that were severely beaten and then jailed because they were beaten, non-feminist women who understand how the dynamics between

the sexes work can't even get away with being pro-male for more than one sentence.
Smiljana Antić, the vice-president of Men's Safety and the spokeswoman for the organization, has all her statements pushed by the media to include the disclaimer that she doesn't pretend that women aren't victims of domestic violence, but that she's simply pointing out that male victims exist, ***along*** with female ones. Ms. Antić was telling to the Serbian press in 2009[9]:

> Women may be the weaker sex, but they can also be real experts in verbal and other manipulation techniques. Men need to have their own safe space and that is why I, as a woman, am part of the men's safe house.

The wall of silence that surrounds this topic is not, however, a product of the feminist lobby, but rather a product of pre-existing ignorance of men's suffering. Dušan Trifunović, the founder of Men's Safety said two months ago that[10]:

> [it all starts in] the community, especially in the small communities, where the man is marked, isolated and mocked [for complaining of being a vicitm of domestic abuse]

Help for male victims as a joke
Men's suffering is invisible. So invisible that Đorđe Mišić entered into the world of helping male victims of domestic abuse via what he thought it is a joke[11]. He put up a sign "Safe house for men," rather jokingly, by his own admission, on his log cabin on the lot where he chops and sells firewood. He had no idea that so many men who suffered abuse at the hands of their wives would contact him. A few months after unwittingly opening the shelter he was saying:

> I was joking with my friends, and wrote "Safe house for men." And then abused husbands actually started coming. I am no establishment, I can't provide for anyone, but just in case, I do have five beds in the cabin.

However, as time went by, Mišić, who is himself a man who was thrown out of his own house by his wife because he lost his job, realized that there are more men like him out there. So he decided to keep the establishment from Dušan Popović street, not far from Ćele Kula.
Milan Veličković, one of the occupants of Mišić's "Safe House" told the Serbian press[12]:

> When I was fired, my wife told me "Leave, I don't need you". During the day, we chop and haul wood around here, and take breaks whenever we want. I am at peace here.

Milan's story is not uniqe, that's for sure. Đorđe Mišić was given a small interview in the press a while ago and he talked a bit more about his shelter[13]:

> It's a big pain. Who hasn't felt the female abusive hand on their skin doesn't know what it is. I first took refuge here myself from my wife, and then I and others beginning to arrive. All sorts of people come here, one even came late in the night all the wayfrom Kovin. Before that he was sleeping under a bridge, but he told me that he was better off there than anywhere near women.

Kovin is a place that it's 175 km away from Mišić's "Safe House". Also, as we can see, Đorđe Mišić is no longer joking.
Just as in the case of Men's Safety organization, the Ministry for Human Rights completely ignores Mišić, and ignores the problem that he is treating out of his own pocket while being a victim of the same problem himself. This is frustrating for Mišić:

> I am sorry I can't take better care of people. I think that our government should help. Abused women are

> entitled to State care, as if domestic violence is somehow different for them. It's the same pain when a woman beats you up as well.

Instead, the media tried to portray him as a homophobic bigot because he doesn't include gays in his efforts:

> We have different needs [compared to gay people]. If they need something like this, I'm sure the state will help them. I made this place for me and those like me.

Whether you think Đorđe Mišić should include gays in his small shelter or not, the question still stands: Which one is worse? A straight man being thrown out in the street by his wife because he was fired, having his house taken away from him – then re-establishing himself financially and now aiding other men in his situation? Or the State-sponsored feminist lobby that openly claims that men are abusive maniacs and even boys over a certain age are strictly verboten in their network of shelters?

Is there any hope?

The main hope for abused men in Serbia is definitely Dušan Trifunović's organization, "Men's Safety" which in December 2013 announced plans to open a new and bigger shelter in Mladenovcu[14], a 24/7 helpline and more resources to actively seek and help more victims.

Dušan Trifunović, as a former mayor, is the kind of person who can get things done – since in Eastern Europe, having the political connections to the right people is one of the only ways to be sure that you can do something without interference.

The activity of "Men's Safety" is entirely supported by donations, and yet they have done more for the men from whom the Serbian State extracted taxes for so many years than anyone else.

Đorđe Mišić also expects his shelter to always be overcrowded in the coming years[15] and, whilst Dušan Trifunović still thinks that the State can't ignore the problem indefinitely, Mišić is already resigned to the idea that the State doesn't care, and says he'll continue to rely on the surrounding community to support his shelter.

Meanwhile, the City Hall of Belgrade just announced that it wants to modify the law to allow them to give priority in employment to women in shelters who seek a job or city government[16]. In the words of the feminist lobby: "The entirety of Belgrade must be a safe house for all these women"

Welcome to Serbia!

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Hannah Smith of the National Union of Students is afraid of facts and human rights

Greg Canning · 3 February 2014 · Archived copy · Original

Hannah Smith is the NSW President of National Union of Students (NUS Australia). Hannah is upset about some posters that appeared at the University of Sydney courtesy of the recently-established Men's Rights Sydney. Hannah writes:

> After talking to my housemates about it though, I realized that misogynistic "men's rights" discourses start with a whimper and not a bang. A few years ago we would've not heard of such groups on university campuses, now we have proposals for entire courses on men's rights at some universities. We have pro-life groups funded by our student unions and proposals for "men's clubs" as well. When we let MRA posters onto our campuses (even those with poorly designed webpages), we are legitimating their claims that there is a 'debate' to be had about feminism and gender equality. As women's activists, we know there is lots of debates to be had about feminism, but none of them should involve questioning the core premise; that women are fundamentally unequal in our society.
> By allowing them a place in our intellectual institutions we are detracting from the fights that need to be had and allowing ourselves to be dragged back to square one of the movement- defending its existence. The person who saw these at our uni tore them down. I will be doing the same and encouraging others to do so also. Some will disagree with this tactic because it stifles "debate" and free speech. But I know there is no debate to be had. The stats and figures speak for themselves.

The posters were apparently so absolutely vile and disgusting and caused such fear of a pending misogynistic men's rights discourse on campus that the only recourse considered by Hannah and her cronies was to tear down and deface the said posters.

Posted at around 8 pm Sunday night, a spokesperson for Men's Rights Sydney told AVFM that "by 9.30 am Monday more than half had been removed or defaced."

But Hannah's work was not yet done. Ambivalent about "wasting energy on pushing back on their feeble intrusion on our campus" when important issues like students' reproductive rights were in question, she did what students do and resorted to that citadel of wise consul, her housemates. So convinced that this could be the thin edge of the wedge Hannah penned a 344-world treatise to stop this whimper becoming a bang.

After all terrible things are happening on campuses in Australia; some "pro-life" groups are apparently being treated equally to pro-abortion groups and given a platform to speak on campus and student feminists not happy about it; equality is only championed when it suits their agenda.

Worse still, according to Hannah, some "men's clubs" and "men's rights courses" have "been proposed." Hannah gives no example of a proposed "men's club" but in relation to "men's rights courses" links to a disingenuous and misleading article in the Adelaide Advertiser by notorious feminist bigot Tory Shepherd.

Hannah's bio states that she "is failing her Political Science and Economics degree because of her passion for student unionism." I can see why. She does not seem to be particularly good at research, argumentative logic, or composition. It appears her student activism is mediocre as well if her brief article is any thing to go by.

Firstly she has does not address the message on the posters. She just give an emotional reaction to these supposedly hateful words:

"You don't fear and hate men do you?

DO YOU?

MEN'S RIGHTS ARE HUMAN RIGHTS"

Do you fear and hate men Hannah? Certainly many of your feminist icons do, and feminist dogma is based on spreading, legalising and sanctifying misandry. You probably don't hate all men, just those who dare challenge feminism and stand for gender equality for everyone, not just "equality" for women. Possibly you even like or love some men–you know, the useful idiots, male feminists?

Do you believe men have rights Hannah? Are those rights human rights? You know what human rights are, don't you Hannah? That they apply universally to all human beings?

The preamble to the Universal Declaration of Human Rights states *"the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people."*

Do you believe men are human beings Hannah? The declaration is for *everyone. Y*ou should read it and then tell my why you object to the statement men's rights are human rights. We don't deny that women's rights are human rights.

But no, you prefer to manufacture straw men, yet are incapable of even defeating those.

Reproductive rights in Australia for women include free or Medicare-subsidised contraception (via Family Doctors and other services such as Family Planning Australia), easily available and safe Medicare-funded medical and surgical abortion up to 20 weeks of pregnancy, and after 20 weeks where medically indicated. Women have the right to give up children for adoption or for care without question or penalty, or to keep the child and claim child support even if they deny the father any opportunity to parent. What exactly else is it that you want? Legalised late term abortion, neonaticide and infanticide perhaps?

Contrast the reproductive rights afforded men in Australia in the event of an unplanned pregnancy: men only have input into the situation if the woman *allows* them too, and there is no guarantee that the man's wishes will be respected. Want gender equality? Then give men the same *choice* to opt out of fatherhood *without penalty* that women in Australia currently enjoy.

What's that you say? They should keep it in their pants then they won't have any problems? So true, and in an equal world woman would keep their legs closed and wouldn't have any problems either. But you would never dream of challenging women's sexual freedom by telling them that! So we don't live in an equal world do we?

"Men's Rights Courses?" Really Hannah? I'm sure you mean the Male Studies courses being offered by the University of South Australia. Very frightening stuff indeed. The first certificate is a Professional Certificate in Male Health and Male Health Promotion. Perhaps you have heard that men's life expectancy and health indicators significantly lag's women's. If you doubt it you can easily access the information from the ABS (that's the Australian Bureau of Statistics) or the AIHW (that's the Australian Institute of Health and Welfare) or even the Australian Government (that's the Government of Australia) who produced the first Australian Men's Health Policy in 2010.

I could provide you the links, but you really do need the research practice. Now given feminism is about equality I would assume you should support activities that aim to even health outcomes between men and women–yet this appears to be something you fear. We are not about making female health outcomes worse or deflecting resources from women's health that already receives a disproportionate excess government funding, it's about attempting to improve male outcomes to match the enviable ones women have achieved. You know about advocating for equality.

You say Hannah that "The stats and figures speak for themselves." Yes they do there are many stats that highlight male disadvantage. If you are unaware of them then it is simply ignorance on your part, they are freely available online and we'll also be happy to help you find them if you can't.

You "know there is no debate to be had." Sorry that is just plain wrong. A debate is being had, it is happening all around you, you may choose not to partake and pretend that it does not exist but it will not go away.

I have invited many feminists who take your stance in denying that men have legitimate issues that are worthy of addressing to debate me. All have declined. All sorts of excuses but I can't help believe that the real reason is that deep in their hearts they know that their beloved feminism is not really about gender equality, and they fear that this may be exposed.

I am happy to give you also the same opportunity: let's have a public discussion or debate. I fully expect you to

decline, but the offer is sincere, so, go ahead prove me wrong: name a time and place and let's see who can put forth the best argument for equality between the sexes.

[image]
screen shot – click to see full image

Editor's note: you may also want to use Twitter to contact Hannah's NUS Women's group to ask of they support this fascistic censorship @NUSWomens. You may also want to contact The Advertiser newspaper @theTiser and ask if they still stand by Tory Shepherd's lies, or if they support the censorship being bragged about using the work of their journalists. You may also want to contact reporter Miles Kemp @bykemp at The Advertiser, who has expressed interest in men's issues in Australia. –DE
Note: Nazi book-burning photo used under Creative Commons license from Wikimedia Commons.

Vigilante killing saves Canadian economy

Diana Davison and John Hembling · 4 February 2014 · Archived copy · Original

Canadian lawyer Elizabeth Sheehy lives in a country that does not employ capital punishment but, after twenty-five years of diligent work, she has found a way to get around that inconvenience with a legal backdoor. A carefully stylized form of lethal vigilante justice. Sheehy has written a book explaining to Canadian women, and their lawyers, how they can use case law and performance art to legally execute men, and simultaneously save Canadian taxpayers the expense of a costly trial.

In addition to teaching law at the University of Ottawa, Sheehy is a prominent public intellectual, legal activist, co-counsel to the Women's Legal Education and Action Fund (LEAF) and to the Elizabeth Fry Societies (CAEFS), and has a curriculum vitae impressive enough to warrant her classification as an expert in women's legal issues. Professor Elizabeth Sheehy is as mainstream and connected as it gets, and she is advocating murder.

So, why isn't the mainstream talking about State Feminism's push to legalize the murder of men by women?

The answer is simple. Journalists within our mainstream have been convinced of the expertise of this educated, connected, and sophisticated professor who has not only a long history of legal and academic success, but an agenda which she has not previously exposed to public scrutiny.

Now, after eight years of research, Elizabeth Sheehy, acclaimed professor of law, has published her masterpiece *Defending Battered Women On Trial*, in which she posits that women who have murdered their male partners are not only "morally just", which is a legal term describing acquittals, but that they show "moral courage".

She argues that these praiseworthy killers, should not be tried for murder in the Canadian court system, for a number of reasons, not least of which is that they are rarely convicted.

This, she claims, is evidence of public sentiment that female perpetrated murder is justifiable. What she omits to mention in this train of "reason" is that all violent crimes, committed by all people have very low rates of conviction. Feminists have frequently used these low conviction rates – narrowly examined for rape offences to claim that society condones the commission of that crime; "rape culture". Sheehy is effectively using the feminist "logic" commonly used to claim ours is a rape culture to say it is actually a murder culture. (of men, by their wives). The only difference being that rape of women is bad, and we should oppose it, whereas murder of husbands by their wives is apparently no problem. It's courageous even!

Recognizing that her conclusions are unconventional, Sheehy maintains it is simply the will of the wider population, expressed through the acquittal of female killers in Canadian criminal courts. It is not actually her own, personal opinion that female killers should be given a legal pass. It's just an opinion that no one else has ever promoted in the form of a book.

Finally, after 25 years of diligent activism and lobbying in pursuit of legally permissible husband-killing, she has pulled the curtain back to let the world see her great creation. Pieced together from ill-fitting, mismatched assertions and pseudo-logical legal loopholes, Doctor Sheehy's monster is almost ready to lurch upright, and begin terrorizing Canada's unwary citizens.

Sheehy's book argues that when a woman kills a sleeping victim, charging her with murder is "unfair", it's "arbitrary", and it fails to recognize the reality of women's lives. Also it is a waste of Canadian taxpayer dollars to prosecute.

With the book's publication and over a dozen interviews reiterating and clarifying the book's thesis, Canada's most influential and respected feminist legal scholar has been very clear about her intentions. She's not merely telling us to legalize female-committed spousal murder, but hoping to provide Canadian women a legal how-to manual.

So, why is the twenty-five year long feminist project of legalized husband killing not now a mainstream news feature, talked about by anyone besides the human rights activists on this so-called hate site?

When she is correctly accused of advocating murder, Sheehy says the motive for her book is that lawyers must provide clients with the best defence possible and women don't seem to be aware that fighting a murder charge instead of settling for manslaughter is more likely to result in acquittal. Somehow, while maintaining that the law disadvantages women, Sheehy happily reports that courts rarely convict women for murder.

But Professor Sheehy isn't just redefining words like and "unfair" and "disadvantaged", she's also redefining what it means to be an expert. In this case, it means she has a very, very, very strong opinion, while remaining largely ignorant of her own topic of specialization.

In the course of promoting her book the professor has conducted interviews and written articles, explaining and justifying her position. Having examined more than ninety cases in her research, she is an expert on domestic violence, and on spousal murder in Canada. However, when asked by the CBC, on December 19 of 2013, if the changes in law she recommends would help battered men she responded "Well I don't know. I'm not an expert in men's experience of violence at the hands of women. You'd have to find a different expert on that topic."

When asked if her recommended changes would apply to same sex couples where a woman is battered by her female partner Sheehy replied "Well, again, I'm not an expert on that."

This self-defined expert either has no knowledge of the reciprocal nature of most domestic violence common in dysfunctional relationships or she is being wilfully obtuse. It is like a biologist studying the plant ecology of a species which is codependent upon another species – but that scientist emerges from a twenty-five year career knowing nothing about that partnering plant.

It's unclear whether, in Sheehy's case she is incompetent in the field of her own expertise, or if she is simply a fraud.

On the question of why women don't leave abusive situations, Sheehy told the CBC on December 19th, 2013, that women can't leave abusive men because, upon leaving, their risk increases "nine fold". However in January she told Meghan Murphy of Feminist Current that the risk is eight fold.

On December 16th, 2013, she told the Loop that a woman is killed by an abusive partner every six days, but relaying that claim in her CBC interview it became a woman killed every four days. Over at Feminist Current it went back to every six days again.

The market for truth fluctuates on a monthly cycle.

> But probably, more importantly, it's actually quite dangerous for women to leave. And the most dangerous time, the time at which women face, ah, I think it's an eight times increase, eight-fold increase in being vulnerable to intimate femicide is within the eighteen months after a woman has left the man. So telling a woman to just leave, or expecting women to just leave, is actually putting their lives at risk, and the lives of their kids. And it is simply, um, you know, bad advice, unless the woman has had a very careful, um, risk assessment. And safety plan put in place.

Never heard of "intimate femicide" before? Neither had we.

It's another one of those social science terms that feminists made up. It describes a special kind of death. One of the pioneers of the term, Diana E.H. Russell, describes it as ""the killing of females by males because they are females." If that wasn't a cherished enough gift to the English language, they bless us with the ensuing assurance that "intimate partner femicide only accounts for 5–8% of all murders of men, disproportionately affecting women to a large extent, making it a gendered problem."

You are invited to reread the previous sentence, and check the source. Femicide: 5-8% of all murders of men. That was not a typo.

After explaining that women are safer to stay in abusive relationships and kill their partner instead of leaving, because of femicide, and reasons, Sheehy complained about accusations that she's advocating for murder. According to Sheehy, fewer men would die if they just gave women the things they need.

> Um, women also who leave face issues around custody and access with respect to their kids. We don't place control in the hands of women so they can in fact keep their children away from an abuser like this that we're talking about. So we have a problem there. You know, many battered women are mothers, and that makes them doubly vulnerable, because they cant simply escape with their children without facing sanction by the criminal justice system and family law. Then of course there are all the other problems. Access to money, social welfare. You know, long term housing. All the things that women need, if they're going to leave and

> create new lives and freedom and safety.

Incidentally, as an “expert” on domestic violence, Sheehy likely knows that it is women who are the primary killers of children. Infantacide is a word specially created for women who kill babies and is given lighter sentencing than the murder charge a man would face for the same crime. Husbandicide, the female killing of men, is really just the new black. By “black” , of course, we mean nigger.
Predictably, Sheehy feigns surprise at critics who assert she is telling women it’s justified to kill men.

> But you know For those people that are very concerned that somehow I’m not doing justice to men’s lives. What I say to them is – what we need to do is invest in women’s safety, because when women are safe, are able to exit, with their children and protect their children, men do not die.

Men, do what women want, or we’ll kill you. This would be contemptuously pathetic, except for the fact that Sheehy is a veteran of twenty-five years of legal activism which has been spent changing laws in favour of her ideology. Professor Elizabeth Sheehy *is* the law.
To understand this as anything other than overt and flamboyant evil, it’s necessary to see Sheehy’s feminist vision of what a woman is: so weak that all the available supporting female centered infrastructure is not enough. Even though only four of the ninety-one women she studied were sent to prison for murdering their spouse, she thinks women are disadvantaged and misunderstood by the law – the law which suggests they not kill people.
Conversely, men’s human rights advocates take the view that women are competent and capable adults. Some of them even vote, obtain law degrees, and teach at major Canadian universities.
In the debate over whether Sheehy is incompetent or an outright fraud, there is a third possibility. She entered the profession of law with a malevolent intention of perverting it.

Alain Soral on Feminism

AVfM Video Source · 4 February 2014 · Archived copy · Original

A prominent leftist intellectual and film-maker in France, Alain Soral has some thoughts on feminism worth thinking about.

Ryerson President puts manners on student union

Jim Byset · 4 February 2014 · Archived copy · Original

The Canadian Association for Equality (CAFE) has become used to opposition. Since its formation they have come under sustained and unprovoked attack from those who wish to maintain control of the political gender discourse in Canada. Their opponents have ranged from bit-part, anarchist politicians to prominent feminists and, of course, ideologically driven student unions. CAFE, in insisting upon a more inclusive, civil debate, has been ridiculously labelled as a hate group. This message, however, has lost almost all traction over the last year or so; indeed it seems that only those convinced of their own ignorance still believe this sham. The overwhelming majority within the Canadian media now accept the quite obvious fact that CAFE are neither a hate group, nor composed of misogynists. And that message is spreading.

Yesterday's announcement from Ryerson University President Sheldon Levy, that the university will absorb the cost of the extra security for CAFE's upcoming event is not only extremely welcome but a recognition of CAFE's status as an organization dedicated to expanding the debate on gender issues – particularly as they pertain to men. In a statement released to the National Post, Levy described the ludicrous imposition of a "security fee" as a "barrier to freedom of expression."

Levy's announcement comes as a stinging rebuke to those within the Ryerson Student Union (RSU) who, in an act of malice designed to stifle free speech, levied the unprecedented fee on CAFE for extra security at the event. The lecture, featuring YouTube sensation Karen Straughan, is slated for February 6 and was put into jeopardy when RSU called a meeting between CAFE representatives and Ryerson security, just days away from the event. At the meeting RSU told CAFE that they believed that there was a security risk at the original venue of Mattamy Athletic Centre. Consequently, they decided to move the event to the Chang School of Continuing Education to a far smaller room – and to hand CAFE a bill for $1,600. As has been widely reported, this act was a transparent attempt to disrupt the event and cause financial damage to CAFE. Neither Ryerson nor RSU have divulged any information to the media relating to these supposed security threats.

It is clear that RSU feel that bullying and harassment are legitimate forms of direct action. However, the timing of Levy's announcement is extremely serendipitous; RSU is in the midst of annual elections and Levy's decision will act not only as a reminder to RSU as to who is really in charge at the university, but also as a stiff object lesson. Silencing those you regard as your opponents is never acceptable. Levy's remarks – that **'the cost was a barrier to freedom of expression'** will no doubt anger those within the student union – but in truth, it should shame them. RSU need to reflect upon their actions. The idea that freedom of expression is a right that applies only to those with whom we agree is deranged, and ultimately dangerous not only to the reputation of Ryerson University – but also to Canadian society. It is worrying that Rajean Holiett, who has in the past made grossly inaccurate, incendiary statements regarding the MHRM, is likely to win the RSU presidential race. It was Holiett who was instrumental in denying three Ryerson students the right to form a men's issues group at Ryerson in March of last year. Holiett, speaking to Ryerson University Television (RUTV), pointedly referred to CAFE's men's group at UofT, as something he didn't want to see at Ryerson. "They, like, talk about rape in very problematic ways and blame survivors and rape victims for their raping. These are things that we didn't want to bring to our campus; I didn't think that student union resources were best spent on these kinds of conversations." If Holiett is successful in landing the top job in RSU, it is likely that Ryerson will see RSU attempt an even more draconian clampdown on free speech there.

However, with Levy's effective denouncement of RSU's anti-free speech antics and the growing recognition that CAFE and the wider MHRM are in fact legitimate, it is unlikely that Holiett *et al* will find a receptive audience for further repressive actions. It would be better for all involved if they simply stopped, and tried *listening*. It is, after all, how we learn things.

Boy-shaming "sex education" campaign planned for UK schools

Jonathan Taylor · 4 February 2014 · Archived copy · Original

We need to be careful when we start singling out only one group of people based on their genetic code and demanding that they "respect" another entire group of people. The reasoning is quite simple: it's mindlessly discriminatory. It also has the potential to turn into a condescending shamefest.

1. Not everyone in one group needs to be taught to respect others because they already do.
2. If we single out only one group to respect other groups, no one is teaching the others to respect that group.
3. Not every individual in any birthgroup is entitled to respect.

Of course, no one should disrespect someone based solely upon their being men, or women, or white, or black, and so forth. But teaching such values doesn't mean we have to single out any of those groups, either.
Which is exactly what is being advocated in the UK. From The Daily Mail:

> Teenage boys are learning about relationships through internet pornography and need to be taught about how to respect women through compulsory sex education lessons in schools, campaigners have warned.

So…only boys need to be taught to respect others?

> Boys are developing worrying sexual behaviours as a result of watching internet pornography, which is often sexually aggressive and easy to access, it has been claimed.
> The group, which includes experts from online parenting forum Mumsnet, has said education in schools could also help girls learn how to protect themselves from abuse and harassment.

Apparently boys do not need to learn how to protect themselves from abuse and harassment. Or if they do, that need is invisible to these campaigners.
Mumsnet is a parenting organization with a significant Feminist slant, by the way.

> In a letter to The Times today, the group said that one in three girls is groped or experiences unwanted advances at school.

This statistic is useless at best and dishonest at worst. How many of those "1 in 3″ are groped, as opposed to simply receiving "unwanted advances" (asked out by an unpopular guy)? One? Two? 0.00001?
For all we know, if 9,999 girls get asked out on a date by a guy they don't like and only one gets groped, these people would say "10,000 girls experience unwanted advances or are groped."
It's a classic fearmongering tactic among Feminists:

- Conflate two types of undesirable behavior, one of which is far more undesirable but also much, much rarer.
- Assign those behaviors only to men, or only refer to women as victims.

We see more fearmongering tactics here:

> Officials teaching literature for sex education lessons were last updated in 2000, and contain no mention of the internet.
> 'In an age of one-click-away violent and degrading pornography online that is becoming the default sex education for some young people, this is woefully inadequate,' the letter says.

I'm all for making education relevant to the modern age. But there are some problems here. First, violent pornography is not the "default" type of porn, let alone the default type of sex education. Second, a lot of violent

porn involves violent women.
Just as these campaigners seem to assume men are never abused, apparently they also live in a fantasy world where women are never violent. I don't see any reason to encourage those in the UK to throw their hard-earned tax dollars toward a condescending male-shaming campaign.

> In September Deputy Prime Minister Nick Clegg warned sex education should include lessons in the 'menacing' impact on young girls.

Translation: teach young girls to distrust, fear, and resent boys.

> The Office of the Children's Commissioner has warned that easy access to online pornography encourages teenage boys to see girls as sex objects and to engage in risky sexual behaviour.

Do women never engage in risky sexual behavior? Do they never say "don't worry, I'm on the pill" when they are not? Do they never drink while intoxicated? Do women never deliberately manufacture themselves into sex objects to exploit the world around them? Do they never use beauty to manipulate others or ahead?
Here's a new idea: we are all responsible for the culture in which we live. Both sexes feel pressure to act certain ways, but many in either sex have also made the choice to act in those ways when it has benefited them.

> In a major report it lifted the lid on the corrosive effect of hardcore porn on children, concluding that those who access adult images and videos are more likely to lose their virginity at a younger age.
>
> There were even indications that boys who look at violent porn are more likely to become sexually aggressive.

I'd like to see these "indications," because almost all the credible studies out there demonstrate that rape has declined as porn consumption has increased. Indeed, it has actually made men less sexually aggressive and adventurous when it comes to real, live women. Feminist Naomi Wolf herself wrote an article about this.

> The study called for urgent action by ministers, schools and parents to 'develop children's resilience to pornography' after finding that a significant number have access to sexually explicit images.
>
> If children are viewing pornography at home, especially violent pornography, that is the fault the parents (or whoever is taking care of the children).
> In September Deputy Prime Minister Nick Clegg warned sex education should include lessons in the 'menacing' impact on young girls, but revealed his call for guidance to teachers to be updated for the digital age was being blocked by Education Secretary Michael Gove.

Yes: unlike what we would see in the United States, the secretary of education in the UK has the courage to question the dogma of Feminism. Well done, Mr. Grove.

> In response, Mr Gove insisted he takes the 'whole question of sex education very seriously'.
>
> Speaking at a Policy Exchange event, he added: 'We conducted a review recently of personal, social, health and economic education and one of the conclusions we drew from that is that the right thing to do it to trust teachers.

Did you see that? A politician said that we should trust teachers more than lofty and disconnected government officials. When's the last time you heard a politician say that in the U.S.?

Seeing the other side, and a brief digression

On a basic, conceptual level there is something missing from the minds of these campaigners. Are women never taught to objectify men by our culture? Are men and boys never under pressure to act a certain way to please women? Shouldn't we be including the distinctive experiences of men and boys and trying to understand them?
The reality, of course, is that women are taught through all sorts of cultural influences to regard men as their providers, and to use their beauty to attract men in order to gain access through their resources. While some men may do this, it tends to be far rarer among them.
Here's what Disney teaches young men about how to attract women. Try to find the common denominator:
[image]
Yes, men: if you ever want to attract a quality woman, you have to be rich. Preferably a good-looking man with smooth moves, but at the end of the day rich really is where it's at.
Some may say these phenomena are simply symptoms of evolutionary psychology: the philosophy that much of human behavior is influenced by millennia of humans selectively deciding with whom they will reproduce, with the overall purpose being the survival of the tribe, nation, or species.
Thus men would have more of a natural tendency to desire women who are physically beautiful because such a metric is a good index of fertility. Women, by contrast, would have a greater natural tendency to desire men who are able to provide for them when they are vulnerable during pregnancy.
If we're going to behave as though men's "base desires" are crude and unrefined,we shouldn't pretend that women don't have them as well, or that their own are somehow morally superior.

Editor's note: this item originally appeared on A Voice for Male Students. –DE

Female killers prefer gentlemen juries

Robert St. Estephe · 4 February 2014 · Archived copy · Original

The following article from 1912 is one of the more complete documents of the old established "woman's license to kill" phenomenon that plagued much of the United States, especially and most notoriously in Chicago, in the early 20th century. It was a time when there was no need for an Elizabeth Sheehy to prompt the naive chivalry of the masses into assisting every spoiled brat princess whose talent for Olympian-scale resentment-hoarding gave her license to act on impulse and expect to use her talent for story-telling, self-pity and flirtatiousness get her off scot-free.

The most notable thing about this article are the quotations collected by its industrious author, who provides us with the defendants' opinions regarding the desirability, or its reverse, of the institution of female jurists, for the purpose of overriding the chivalrous instincts of the male citizens who, in the vast majority of jurisdictions, provided the only available jury pool from which a prosecutor could select. As you will see, the accused killers had a decided preference for being judged by members of the more malleable and more pro-woman sex — the male. This period — the early 20th century — was one in which the false narrative of ubiquitous victimization of women was not prevalant but who, according to today's mythology, are always too petite, too frightened and too sensitive to initiate unwarranted violence. Indeed, it was not until the 1970s that the myth began to be promulgated that female serial killers — who had been for the preceding century been featured in newspapers regularly, numbering in the hundreds — "do not exist."

Following you will find "the mother of all "Chivalry Justice" articles."

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[image]

FULL TEXT: State Attorney E. W. Wayman of Chicago says it is next to impossible to convict a woman of murder in Chicago courts. He made this assertion recently after a jury had returned a verdict acquitting Mrs. Minnie Bernstein of the murder of her husband, whom she was accused of having shot in their home while he was asleep.

Mr. Warren says the impossibility of convicting women is due to the fact that men jurors cannot keep sex sentiment out of any case in which a woman is defendant. It will continue to be almost impossible to convict woman of murder he says, as long as men only serve on juries. He advocates a change in the State Constitution which will make women eligible for jury service and plans to take the matter up with the legislature in Springfield next winter. Only women jurors he declares, would view a woman charged with the graver crime with impartial eyes and punish her if she were found guilty.

Thirty-eight women charged with murder have been acquitted in Chicago in the last nine years. Twenty of the women were charged with the murder of men. Only seven women arraigned for killing men have been found guilty in the same period. This in the face of the fact that many of the crimes were as deliberately premeditated as any in Chicago's history. Mr. Wayman says that if men had been arraigned for the crimes they would have been hanged in every instance.

Man's sentimental construction of the statutes is a phase of the unwritten law which has been evolved in the last decade or two. Formerly the "unwritten law" as supposed to prevail chiefly in the South. The "unwritten law" of the old South was that sentiment or tradition which held guiltless of crime the man who shot another man in defence of a woman's honor. But this latest phase of the "unwritten law" which acquits a woman charged with killing a man is as effective in the North, East and West as in the South. In short, the attitude of American men toward a woman in distress leads them everywhere to set sentiment above law.

The written law is supposed to be equal in its application to man and woman. If a man guilty of murder should be handed, a woman guilty of a crime of equal gravity should also go to the gallows. The sentimental attitude of men jurors makes of a theoretically equal law two laws in actual practice, one for man another for woman.

A feature of the modern crime situation is the increase throughout the United States of murders of men by women. scarcely a day goes by but one reads in the parlors of such a crime. The great majority of the women are acquitted. It is perhaps conservative to say that hardly one in fifty is convicted. Why there should be such an increase in

crimes of this character presents an interesting psychological problem. Twenty years ago, one rarely heard of a murder committed by a woman. Now they are so common as to pass without notice unless marked by sensational features.

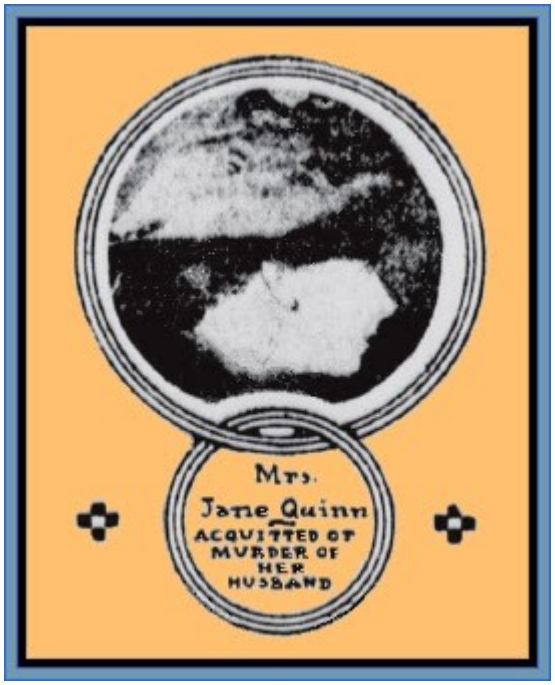

The increase in murders may be due, Mr. Wayman says, to woman's greater freedom, to her equal footing with man in the industrial world and to the feeling independence due to her gradual endowment with suffrage and the equal rights of citizenship. Yet he admits it may be due to none of these causes. There would seem to be some subtle connection between the increased number of such murders and the apparent immunity of the women who commit them it is logical, he suggests, to that the seeming impossibility of convicting women who kill men has had an effect upon women who have a grievance against men or who are cruelly used or who labor under a delusion of cruelty.Seven women charged with murder are now in the Chicago jail awaiting trial. How women charged with murder view State Attorney Wayman's idea of having such cases tried by women jurors was learned from these women. They were unanimously and strenuously opposed to women jurors. Here are their views:

Mrs. Louise Vermilya, accused of poisoning nine persons: "I do not believe a jury of women would do me justice. I should insist on being tried by men." [NOTE: Vermilya was a serial killer.]

Mrs. Antonio Musso, charged with killing her husband: "I was ill treated and abused, yet a jury of women would feel sorry only for my husband. Women are too emotional and sentimental to act as jurors in grave cases."

Mrs. Harriet Burnham, charged with shooting her husband to death: "Women are spiteful. They would show no mercy to a woman. They would take pleasure in convicting me."

Mrs. Louise Lindloff, indicted for seven deaths by poison: "I want justice and women have been pretty successful in getting justice from juries composed of men. I want no women to sit on the jury that tries me." [NOTE: Lindloff was a serial killer.]

Lulu Blackwell, charged with killing Charles Vaughn: "It would be foolish to consent to have a jury of women try me. I want a man's jury to sit on my case."

Margaret McCabe, charged with killing Edward Lee: "No women for me. If the State's Attorney wants women juries, that is reason enough why I should not want them."

Elizabeth Buchanan, charged with the killing of Josephine Rice: "I would never consent to be tried by women, I should say not. I feel that I could only get justice from men."

[image]

"It is practically impossible to convict a woman of the murder of a man nowadays in Chicago," said State Attorney Wayman. "The Bernstein murder was one of the ugliest cases that ever came under my knowledge as a lawyer."

"Mrs. Bernstein shot and killed her husband while he lay asleep in bed. The evidence was that she had planned the murder for several day. She previously had been separated from her husband."

“The motive for the killing was not definitely established. The theory of the State was that she shot him to prevent him from leaving her again, as he had threatened to do. It may have been that she shot him out of revenge for his having left her and because she hated him. There was evidently much bitter hatred behind the killing.”
“The defence did not deny that she shot her husband while he was asleep. The fact of the actual killing under such cowardly and atrocious circumstances was at no time controverted. The defence pleaded in extenuation what is called furore transitoria, which is another term for temporary insanity. It declared that the insanity and the killing grew out the fact that Bernstein was cruel to his wife and planned to make a ‘white slave’ of her and live upon the earnings.” [NOTE: This is virtually identical to the “battered-wife syndrome” defense, invented in the 1980s.]
“There was really no ground for believing that he had planned anything of the sort. He was a quiet, mild, inoffensive man. Moreover, the State knocked out the insanity plea altogether and the trial Judge omitted giving any instructions on the point. The entire evidence of marked the murder as a carefully premeditated crime without palliating circumstances. If ever a murder deserved to be expiated on the gallows this was one. If a man had committed the crime any jury in the world would have sentenced him to death.”
“Yet the jury acquitted Mrs. Bernstein and in discussing the verdict declared that it was based on the belief that the woman was insane when she killed her husband. The jury had a right to do this, and it is the judge of the facts, but there was absolutely no evidence to bolster the theory of insanity and the theory was purely an idea of the jury’s.”
“In acquitting Mrs. Bernstein the jury gave a typical illustration of the attitude of Chicago juries toward women charged with murder. Mrs. Bernstein is not pretty, yet in her widow’s weeds there was much in her appearance, much that would appeal to any man of susceptible and sensitive nature and tender heart.”
[image]
“She was a sufficiently clever actress, too, to make the most of her looks and dramatic possibilities of her situation. With her pallid face and dark eyes she looked wistful, helpless and appealing. At times she wept into a dainty lace handkerchief – this is a fetching trick of women defendants – and again she bowed her head upon her arms upon the table while her shoulders shook with sobs.”
“Sitting there in her neat black clothes and her trim bonnet, she looked so like ordinary women, so like sisters and wives of the jurors, that the jury found it to believe this woman had committed murder. The jurymen knew many women and best of all the women of their own home. These women they knew as good, kind hearted, sympathetic, ministering to their men folks, bearing domestic burdens patiently, making their homes cheerful and happy.”
None of the women the jurors knew, none who ever had come within their personal experience, knew anything of crime. And, as I say, in all outward appearance this woman who had shot her husband while he lay asleep was exactly like these good women whom the jurors had known all their lives. A consequent association of ideas was inevitable.”
“The ordinary man such as a juror finds it difficult to differentiate between an exceptional and abnormal woman, as most murderesses are, and the everyday woman he has known since he was a boy. When a woman appears for trial before him, straightway in his own mind he manufactures some extenuating circumstances, some excuse to account for her of the murder.”
“He feels sure that this woman who looks so much like the women of his own family must have been abused and hounded and driven insane by the cruelty of the man she killed. So in almost all cases the juror, unsophisticated in the subtle psychology of the woman criminal, has made up his mind long before he retires to the jury room that the woman on trial committed her crime during some violent brain storm that rendered her irresponsible.”
“Is it necessary for a woman to be pretty to insure a verdict of not guilty? Mr. Wayman was asked.
“Not at all,” he answered. “More homely women are freed of murder charges than pretty women. This is due to the fact that more homely ones are placed on trial. But there have been some extremely pretty women tried for murder in Chicago, and some of the prettiest of them were charged with the most fiendish murders.”
“One of the women, who, I am convinced was guilty of an atrocious crime, was a beauty of the type that suggests innocence and purity. Her eyes were a baby blue, her brow was as smooth as a Madonna’s, her mouth was a Cupid’s bow curved in a perpetual smile, while her skin was as soft and delicately tinted as a healthy child’s.
“It goes without saying she was acquitted. A jury probably could not have been found in the entire nation that would have convicted this beautiful creature. But it is not necessary for a woman to be pretty. All that is necessary

is for her to be a woman. A jury of men will do the rest."
"A woman's crime as a rule exhibits a far greater degree of moral turpitude than a man's. Few murders by women are the result of impulse. They are marked by premeditation, cunning, cruelty and cold blooded diablerie. For the most part the crimes of women have these characteristics in common."
"Women usually take their victim unawares. Many of their victims are killed while asleep. The saving clause for the woman in most cases is that the murder is committed without eye witnesses. Usually the woman and her victim are alone when the murder occurs. This invariably is the result of the woman's cunning plan. It enables her in court to tell whatever story she chooses and there is no one to contradict her. The charge of murder stands on purely circumstantial grounds."
"In cases in which there have been no eye witnesses it is not difficult to formulate an effective defence [sic]. Even if there are grave reasons for disbelieving the woman when she goes upon the witness stand and with affectively sad countenance and crocodile tears tells the jury her carefully concocted tale with all a woman's natural histrionic art – and they are all actresses – the jury will believe her in nine cases out of ten, no matter how strong the evidence introduced by the State.
"Here is another point to be noted in woman murderers. Having killed a man in cold blood they never hesitate to blacken their victim's reputation to clear themselves, and to do this they lie without scruple. The man may have been a square and honorable fellow. He may never have laid his hands upon her. Yet she invariably accuses him after he laid in his grave of revolting conduct or savage cruelty.
"Always when she does not deny the killing or make it out a suicide or accident she tells a story of having been driven temporarily crazy by the man's inhuman treatment. When a woman, sometimes fragile, always weak and always helpless looking, tells between heart-broken throbs a story of abuse so cruel that it wrecked her reason where is the jury that will not believe her?"
"Jurors, being ordinary men, read a woman's character through their eyes. If she looks like an ordinary woman they rate her as an ordinary woman. If she is pretty they are sure she is not guilty. If she has a certain motherliness they know her to be innocent. The most eloquent prosecuting attorney – and the prosecutor in such cases is usually as popular as the villain in a play – could not make them believe that the face of a saint sometimes hides the heart of a fiend.
"The long and short of the proposition is that man to-day no more understands a woman's mental processes than he did in the dim days when he dwelt in a cave. A man does not understand a normal woman's processes. When it comes to dealing with the mental processes of an abnormal woman he is a rudderless bark on an uncharted sea drifting helplessly and hopelessly. The criminal woman may have all soft and feminine graces and yet be hard, cold, treacherous, unscrupulous, merciless and a genius in deceit. Yet it is always difficult if not impossible to give a jury an adequate idea of her true character."
[image]
"There is but one remedy, flint is, to give women the right to serve on juries. Only a woman can understand a woman. Only a woman would be uninfluenced by sentiment. Only a woman would punish n woman guilty or murder. Only a woman would vote to send such a woman to the penitentiary or the gallows. Only a woman would construe the law impartially where a woman was concerned. A jury of women would look upon a woman criminal with cold, sexless, unsentimental eyes and return a verdict in accordance with the merits of the case."
"The Bernstein verdict, which was one of the most flagrant miscarriages of justice I ever knew, determined me to go before the next Illinois Legislature and endeavor to have the Constitution of the State amended so that a proposition providing for woman suffrage will be put at once before the people. Only by making women citizens and giving them the right to vote can they be made eligible for jury service. I hope to see the day when women will serve on juries. Then only can we expect to obtain justice against criminal and murderous women in our courts."
Some of the cases in Chicago in which women have been charged with the murder of men have been the most sensational in the criminal history of the city. Mrs. Rena B. Morrow, a poetess and writer, was acquitted only a few weeks ago of the murder of her husband in their home in the fashionable Hyde Park district.
Mr. Morrow, an inventor and business man, was found dead on a back porch with two bullets through his body, one of which had gone into the floor, proving that it had been fired after he had fallen. Either bullet, the doctors said,

would have proved fatal instantly, which eliminated the idea that Mr. Morrow had committed suicide, because if he had fired the first shot he could not have fired the second.
The State showed that the couple were estranged and had been heard in a violent quarrel on the night or Mr. Morrow's death. Its evidence was considered unusually strong. The defence was that Morrow had killed himself or had been by burglars. Mrs. Morrow, who was very pretty, was acquitted.
The killing of Webster Guerin by Mrs. Dora McDonald was another celebrated case. Mrs. McDonald was the handsome wife of Michael McDonald, who had made a large fortune as a gambler in Chicago's early days. McDonald was an old man and an indulgent husband. Mrs. McDonald and Guerin, a handsome young fellow, little more than a boy, had long carried a clandestine love affair. It was brought out that Mrs. McDonald had given the boy much money.
One day she visited Guerin in his office in a downtown skyscraper. While they were together Guerin was shot an instantly killed. The defence was that he had shot himself in a scuffle while attempting to pistol Mrs. McDonald. The State showed that Guerin was about to break off relations with the woman and went upon the theory that she killed him because of his prospective desertion. Mrs. McDonald was acquitted. Her husband later died of what was called a broken heart. There is no doubt that the tragedy in which his wife had figured hastened his end.
Lucille McLeod, a girl still in her teens, killed William Nieman, Jr., in a downtown hotel. The two had been sweethearts and it was said that the young man had refused keep a promise of marrying and was about to marry another woman. When the door to the hotel apartment was broken open the man was dead and the girl lay seriously wounded beside him. After a long illness she recovered. At her trial she declared the man had done the shooting. There were no witnesses to the tragedy. The jury believed her story and set her free.
Mrs. Minnie Williams was the wife of a street car motorman. The couple lived in a second story flat on the North Side. Williams had an insurance of several thousand dollars on his life and his wife, who was fifteen years his junior, had a lover. While Mrs. Williams was working away from home as a nurse her husband was found dead in his bed in a gas filled room off the kitchen. The Coroner returned a verdict of suicide.
The dead man's brother had the case reopened. It was shown that Williams was a born optimist and had no motive for killing himself. When he retired on the fatal night he left his clothes hanging by the base burner to dry and had set the kitchen table as if in preparation for a hasty breakfast the next morning. An alarm clock set to ring at his usual hour of rising was on a chair beside his pillow.
In addition to these evidences to disprove suicide, the gas jet over his bed was not turned on. The gas which had suffocated him had poured from the hanging kitchen jet and the jets of the cooking range, all of which were on full. Williams evidently had been murdered by some one who had slipped into the flat and turned on the gas of the kitchen, allowing it to flow into the adjoining sleeping room. The murderer evidently had been afraid to enter the room where Williams slept to turn on the gas there for fear of waking him.
The State proved that on the fatal night Mrs. Williams had been seen within few doors of the flat and going toward it and a little later had been seen going away from it. But no evidence was obtainable to show that any one had seen her enter the flat or leave it. There was missing link in the evidence that could not be supplied.
The defence admitted that Williams' death was murder, but did not attempt to explain it. It merely denied that Mrs. William had had anything to do with it. Mrs. Williams was acquitted.
[image]
Mrs. Jane Quinn was arraigned a few weeks ago for killing her third husband. Two former husbands, heavily insured, had died under mysterious circumstances. The third Mr. Quinn was shot while he was asleep in his bed. The revolver with which he was killed was found hidden under the bathtub. It had been stolen from one of Mrs. Quinn's boarders. Mrs. Quinn said her husband had been killed by a burglar. His life was insured. Mrs. Quinn was found not guilty.
Mrs. Louise Vermilya was charged with committing a series of nine murders by poison. If the charge were true, they would indicate that the woman poisoned for the love of poisoning, though in some of the deaths, insurance might have supplied a motive.
The death that brought the hand of the law upon her was that of Policeman Arthur Bisonette, who roomed at her home. Her arraignment for the Bisonette murder resulted in a mistrial, the jury being unable to agree. She is to be

tried a second time for the murder of Richard T. Smith.
Estelle Stout, a girl of eighteen, shot and killed Henry Hornberger, an agent for a picture frame concern. He had brought a picture frame to the young woman's flat. There was a dispute over the pay and Miss Stout shot him. It was not denied in court that she killed the man. Her defence was that he had acted in a threatening way. The jury was out only a short time and brought in a verdict of acquittal.
In every instance in Chicago courts in which women charged with murder were acquitted strong cases of circumstantial evidence were made out by the State. In every instance the defence rested chiefly on the woman's own story. This was often weak and sometimes flimsy. Several times the presiding Judge scored the jury for its verdict. Frequently the acquittal of the woman was plainly a miscarriage of justice. An illuminating fact is that one young woman tried for murder became afterward addicted to drink and was known to boast that she was guilty of the crime of which a chivalrous jury found her innocent.
["Women Jurors Needed To Try Women For Murder – Men Too Chivalrous to Convict Even in Cases of Guilt, Says State Attorney Wayman of Chicago – Thirty-Eight Women Accused of murder Acquitted There in the Last Nine Years and Only Seven Found Guilty," The Sun (New York, N.Y.), Sep. 8, 1912, Magazine section (Sec. 4), p. 13; Note: The spelling "defence" appears in the original source.]
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Featured image: Edvard Munch, "The Murderess," 1906, The Munch Museum, Oslo, wikipaintings.org

End of Whom You Say?

Paul Elam · 5 February 2014 · Archived copy · Original

It has been the subject of widespread speculation, mostly by women, since Hanna Rosin penned her opus to the decline and fall of the modern male, *The End of Men*. And at times it would appear to have merit, given the lack many men tapping Hanna on the shoulder and saying something like, "Unlike your husband, David Plotz, I still have a pulse and an opinion on the matter."

This set me to thinking, which admittedly can be a dicey proposition, about whether this is indeed the End of Men, especially since so many of them haven't noticed that they have been given their notice.

Typical male that I am, desperately clinging to my white male privilege, I decided to come up with a list of five reasons why we know this is not the End of Men. I mean, aside from the several odd billion of them that are still taking up room on the planet. Feel free to add to the list. That is, if you are silly enough to think your opinion still matters.

Top Five Reasons We Know That This Is Not The End Of Men:

5. You are reading this. Unless someone handed this to you on a piece of papyrus, inked with a mixture of lampblack and gum, then the only way you are going to know this is not the End of Men is because men envisioned, designed and created the technology that women like Rosin use, without understanding, to tell you that the men don't fit in the modern scheme of things. Oh, the papyrus, lampblack and gum? Pretty sure that was men, too, but who's counting?

4. You are reading this with the lights on. Of course, men discovered, then figured out how to produce, store and distribute electricity, but that was a long time ago. We got bored and moved on to other things like how to produce, store and distribute electricity to billions of people so that it brings light and runs tens of thousands of different appliances that men conceived, designed, invented, produced and placed in hundreds of millions of homes, largely for the convenience of women whose understanding of how they got there is limited to "amazon.com." That too, by the way, was invented by men.

3. You are not up to your knees in shit. There is a secret world under cities; one of endless pipes, tanks, pumps, drainfields and the like. It is why we can have good, clean water coming into our homes, and the really yucky stuff just sort of goes away, courtesy of the men that conceived, designed, built and maintain these systems right under our noses. Yes, they actually need to be maintained. I don't mean that someone needs to come round once a month and read a meter. I mean that the entire water delivery and sewage infrastructures have to be regularly inspected, repaired, updated and improved. It is really nasty, arduous and often dangerous work, and it is done almost exclusively by men. If that were not happening, we would all be constantly be foraging for water, at least until we caught something and died.

2. Hanna Rosin has the right to say this is the End of Men. It is still the dark ages in some parts of the world, but where free speech flourishes, so do stupid ideas. We get to blame men for that, too, since they conceived of, fought for and died protecting the idea of freedom of speech to begin with. They are still the ones maintaining it with their lives, by the way, despite the fatuous claims of Pentagon and Pandagon.

I know, free speech is not always what it should be, and it has perhaps some unintended consequences. For instance, we live in a culture now governed by a patriarchy made up of mostly white males who rule over women and mercilessly rig the game to men's advantage, and at the same time men are obsolete, finished, kaput and otherwise *Ended*. All of this is pretty much according to the same people talking first out of one side of their mouth, the out of the other, to a population of people who nod like bobble-head dolls to both versions of reality. It is pathetic, indeed embarrassing, but bad ideas are still better than no ideas (in most cases). I am betting the architects of freedom, men by the way, would agree with this, even if reluctantly.

And the number one reason why we know this is not the End of Men?

It is precisely because most of them can't and won't be bothered to say squat to Hanna Rosin. Oh, there are always guys like me, writers who like saying squat to people like Hanna Rosin. But for the most part today's man is busy doing one of two things. He is either busy with his daily life, irrefutably proving that any notion of the End of

Men is retarded, by doing things like maintaining the world and everything in it. Or, he is busy being as oblivious to the inner workings of human survival as Hanna Rosin — and not giving a damn what she thinks.

To be even more frank, a lot of the latter group are starting to take a look at what modern women have become and figuring out that Hanna Rosin and women like her can be replaced with a dishwasher, a Panini press and a fleshlight – all on the cheap due to the ingenuity of men.

End of whom?

It is not men. Men are doing pretty much the same thing they have done since they invented cuneiform, figured out that 2 + 2 = 4 and accepted that civilization often means brutal sacrifice – from *them*. In fact, scarcely a thing has changed in the world of men except that they have improved the world to the point that more of them can stay as unblemished and leisurely as most women.

But what of the world of women? The *real* world of women. Well, that has changed drastically. It has become a ruse to imitate being in the world of men. We have raised two full generations of paper pushers and phone answering commuters who are still loathe to get their hands dirty (while demanding equal pay), and a gaggle of really obnoxious social commentators to tell us that all this means that men are being replaced.

It is not deceit. It is ignorance. How can you know that men are still here and still, I mean this literally, running the world, when you don't have a freaking clue how the world is actually run?

It is easy enough to see. If you have never been behind the wheel of a semi, blistered your hands for a living, walked into a burning building, or fought back your gag reflex as you wade through human filth to put bread on the table and ensure that disease does not spread through your community, then it might be easy to start thinking the world really runs on smart phones, word processing programs and lunch break at the food court.

Now, of course there are a very small number of women who actually have ventured into the world of men, outside that of the corner office. But you can bet they are not the ones talking about how irrelevant men have become. They are too busy actually being like men to give two shakes about the likes of Hanna Rosin.

Bless Hanna's pointed little head. I would normally give her an "E" (well, maybe lower case) for effort. It is understandably easy to see all the women who dominate the labor force's soft spots and to think that *is* the world. You can't know what you never see. But Hanna had to have seen something when she grew up in Queens with a father who drove cab for a living.

Or maybe she didn't see him either.

Still, one has to think that she might pause someday to recognize that when she turns the heat on that there are not magic "heat bunnies" pushing warm air into her Manhattan apartment, and that clean water actually does not originate in her tap.

It's men, Hanna. Always was. And the end of them is the end of you.

2014 Men on strike: Helen Smith interviewed by Forbes' Jerry Bowyer

AVfM Video Source · 6 February 2014 · Archived copy · Original

More from Jerry Bowyer on the topic on Forbes.
If you have not bought Men On Strike yet, you probably should.

"My Lie: A True Story of False Memory"

AVfM Video Source · 6 February 2014 · Archived copy · Original

We have not read this book, although the reviews on Amazon look mixed but overall quite good.

Those who say lying about these things is extraordinarily rare have a lot to answer for in the way that they have manipulated others into, and outright encouraging, lying. We hope one day they are called to account.

Sentimental feminism vs. political feminism

Ernest Belfort Bax · 6 February 2014 · Archived copy · Original

*In the following quotes Bax describes **'Sentimental Feminism' and 'Political Feminism'**, a distinction having striking similarities to Naomi Wolf's **'Victim Feminism' and 'Power Feminism'** (coined 80 years after Bax). The main difference is that where Wolf sees Power Feminism as positive and Victim Feminism as negative, Bax described, convincingly, that both polarities of feminism acted corruptly. – PW*

[image]

Ernest Belfort Bax – FTSU personified

"**M**odern Feminism rose slowly above the horizon. Modern Feminism has two distinct sides to it: (1) an articulate political and economic side embracing demands for so-called rights; and (2) a sentimental side which insists in an accentuation of the privileges and immunities which have grown up, not articulately or as the result of definite demands, but as the consequence of sentimental pleading in particular cases. In this way, however, a public opinion became established, finding expression in a sex favouritism in the law and even still more in its administration, in favour of women as against men.

These two sides of Modern Feminism are not necessarily combined in the same person. One may, for example, find opponents of female suffrage who are strong advocates of sentimental favouritism towards women in matters of law and its administration. On the other hand you may find, though this is more rare, strong advocates of political and other rights for the female sex, who sincerely deprecate the present inequality of the law in favour of women. As a rule, however, the two sides go together, the vast bulk of the advocates of "Women's Rights" being equally keen on the retention and extension of women's privileges. Indeed, it would seem as though the main object of the bulk of the advocates of the "Woman's Movement" was to convert the female sex into the position of a dominant sexe noblesse. The two sides of Feminism have advanced hand in hand for the last two generations, though it was the purely sentimental side that first appeared as a factor in public opinion."

The Fraud of Feminism – Chapter I: Historical (1913)

"**U**p to this time (the close of the eighteenth century) no advance whatever had been made by legislation in recognising the modern theory of sex quality. The claims of women and their apologists for entering upon the functions of men, political, social or otherwise, although put forward from time to time by isolated individuals, received little countenance from public opinion, and still less from the law. What I have called, however, the sentimental aspect of Modern Feminism undoubtedly did make some headway in public opinion by the end of the eighteenth century, and grew in volume during the early years of the nineteenth century. It effectuated in the Act passed in 1820 by the English Parliament abolishing the punishment of flogging for female criminals. This was the first beginning of the differentiation of the sexes in the matter of the criminal law. The parliamentary debate on the Bill in question shows clearly enough the power that Sentimental [1] Feminism had acquired in public opinion in the course of a generation, for no proposal was made at the same time to abolish the punishment of flogging so far as men were concerned. Up to this time the criminal law of England, as of other countries, made no distinction whatever between the sexes in the matter of crime and punishment, or at least no distinction based on the principle or sentiment of sex privilege. (A slight exception might be made, perhaps, in the crime of "petty treason," which distinguished the murder of a husband by his wife from other cases of homicide.) But from this time forward, legislation and administration have diverged farther and farther from the principle of sex equality in this connection in favour of female immunity, the result being that at the present day, assuming the punishment meted out to the woman for a given crime to represent a normal penalty, the man receives an additional increment over and above that accorded to the crime, *for the offence of having been born a man and not a woman.…*

[1] I should explain that I attach a distinct meaning to the word *sentimental;* as used by me it does not signify, as it does with most people, an excess of sentiment over and above what I feel myself, but a sentiment unequally distributed. As used in this sense, the repulsion to the flogging of women while no repulsion is felt to the flogging of

men is *sentimentalism* pure and simple. On the other hand the objection to flogging altogether as punishment for men or women could not be described as sentimentalism, whatever else it might be. In the same way the anti-vivisectionist's aversion to "physiological" experiments on animals, if confined to household pets and not extended to other animals, might be justly described as sentimentalism; but one who objected to such experiments on all animals, no matter whether one agreed with his point of view or not, could not be justly charged with sentimentalism (or at least, not unless, while objecting to vivisection, he or she were prepared to condone other acts involving an equal amount of cruelty to animals)."
The Fraud of Feminism – Chapter I: Historical (1913)

"**T**he basis of this side of Feminism is a sentimentalism – i.e. an unequally distributed sentiment in favour of women, traditional and acquired. It is seldom even attempted to base this sentimental claim for women on argument at all. The utmost attempts in this direction amount to vague references to physical weakness, and to the claim for special consideration deriving from the old theory of the mental and moral weakness of the female sex, so strenuously combated as out of date, when the first side of Modern Feminism is being contended for. The more or less inchoate assumptions of the second or sentimental side of the modern "Woman's Movement" amounts practically, as already stated, to a claim for women to be allowed to commit crimes without incurring the penalties imposed by the law for similar crimes when committed by men. It should be noted that in practice the most strenuous advocates of the positive and articulate side of Feminism are also the sincerest upholders of the unsubstantial and inarticulate assumptions of the sentimental side of the same creed. This is noticeable whenever a woman is found guilty of a particularly atrocious crime. It is somewhat rare for women to be convicted of such crimes at all, since the influence of sentimental Feminism with judges and juries is sufficient to procure an acquittal, no matter how conclusive the evidence to the contrary."
The Fraud of Feminism – Chapter II: The Main Dogma of Modern Feminism (1913)

"**W**e have already pointed out that Modern Feminism has two sides or aspects. The first formulates definite political, juridical and economic demands on the grounds of justice, equity, equality and so forth, as general principles; the second does not formulate in so many words definite demands as general principles, but seems to exploit the traditional notions of chivalry based on male sex sentiment, in favour of according women special privileges on the ground of their sex, in the law, and still more in the administration of the law. For the sake of brevity we call the first Political Feminism, for, although its demands are not confined to the political sphere, it is first and foremost a political movement, and its typical claim at the present time, the Franchise, is a purely political one; and the second Sentimental Feminism, inasmuch as it commonly does not profess to be based on any general principle whatever, whether of equity or otherwise, but relies exclusively on the traditional and conventional sex sentiment of Man towards Woman. It may be here premised that most Political Feminists, however much they may refuse to admit it, are at heart also Sentimental Feminists. Sentimental Feminists, on the other hand, are not invariably Political Feminists, although the majority of them undoubtedly are so to a greater or lesser extent. Logically, as we shall have occasion to insist upon later on, the principles professedly at the root of Political Feminism are in flagrant contradiction with any that can justify Sentimental Feminism."
The Fraud of Feminism – Chapter III: The Anti-Man Crusade (1913)

"**W**hile what we have termed Political Feminism vehemently asserts its favourite dogma, the intellectual and moral equality of the sexes – that the woman is as good as the man if not better – Sentimental Feminism as vehemently seeks to exonerate every female criminal, and protests against any punishment being meted out to her approaching in severity that which would be awarded a man in a similar case. It does so on grounds which presuppose the old theory of the immeasurable inferiority, mental and moral, of woman, which are so indignantly spurned by every Political Feminist – i.e. in his or her capacity as such. We might suppose, therefore, that Political Feminism, with its theory of sex equality based on the assumption of equal sex capacity, would be in strong opposition in this matter with Sentimental Feminism, which seeks, as its name implies, to attenuate female responsibility on grounds

which are not distinguishable from the old-fashioned assumption of inferiority. But does Political Feminism consistently adopt this logical position? Not one whit. It is quite true that some Feminists, when hard pressed, may grudgingly concede the untenability on rational grounds of the Sentimental Feminists' claims. But taken as a whole, and in their practical dealings, the Political Feminists are in accord with the Sentimental Feminists in claiming female immunity on the ground of sex. This is shown in every case where a female criminal receives more than a nominal sentence."

The Fraud of Feminism – Chapter IV: Always the "Injured Innocent"! (1913)

"**C**hivalry to-day means the woman, right or wrong, just as patriotism to-day means "my country right or wrong." In other words, chivalry to-day is only another name for Sentimental Feminism. Every outrageous pretension Of Sentimental Feminism can be justified by the appeal to chivalry, which amounts (to use the German expression) to an appeal from Pontius to Pilate. This Sentimental Feminism commonly called chivalry is sometimes impudently dubbed by its votaries, "manliness." It will presumably continue in its practical effects until a sufficient minority of sensible men will have the moral courage to beard a Feminist public opinion and shed a little of this sort of "manliness." The plucky Welshmen at Llandystwmdwy in their dealings with the suffragette rowdies on memorable occasion showed themselves capable of doing this. In fact one good effect generally of militant suffragetteism seems to be the weakening of the notion of chivalry – i.e. in its modern sense of Sentimental Feminism – amongst the populace of this country.

The combination of Sentimental Feminism with its invocation of the old-world sentiment of chivalry which was based essentially on the assumption of the mental, moral and physical inferiority of woman to man, for its justification, with the pretensions of modern Political Feminism, is simply grotesque in its inconsistent absurdity. In this way Modern Feminism would fain achieve the feat of eating its cake and having it too. When political and economic rights are in question, bien entendu, such as involve gain and social standing, the assumption of inferiority magically disappears before the strident assertion of the dogma of the equality of woman with man – her mental and moral equality certainly! When, however, the question is of a different character – for example, for the relieving of some vile female criminal of the penalty of her misdeeds-then Sentimental Feminism comes into play, then the whole plaidoyer is based on the chivalric sentiment of deference and consideration for poor, weak woman."

The Fraud of Feminism – Chapter V: The "Chivalry" Fake (1913)

"**C**hivalry, as understood by Modern Sentimental Feminism, means unlimited licence for women in their relations with men, and unlimited coercion for men in their relations with women. To men all duties and no rights, to women all rights and no duties, is the basic principle underlying Modern Feminism, Suffragism, and the bastard chivalry it is so fond of invoking. The most insistent female shrieker for equality between the sexes among Political Feminists, it is interesting to observe, will, in most cases, on occasion be found an equally insistent advocate of the claims of Sentimental Feminism, based on modern metamorphosed notions of chivalry. It never seems to strike anyone that the muscular weakness of woman has been forged by Modern Feminists into an abominable weapon of tyranny. Under cover of the notion of chivalry, as understood by Modern Feminism, Political and Sentimental Feminists alike would deprive men of the most elementary rights of self-defence against women and would exonerate the latter practically from all punishment for the most dastardly crimes against men. They know they can rely upon the support of the sentimental section of public opinion with some such parrot cry of' "What! Hit a woman!"

Why not, if she molests you?

"Treat a woman in this way!" "Shame!" responds automatically the crowd of Sentimental Feminist idiots, oblivious of the fact that the real shame lies in their endorsement of an iniquitous sex privilege. If the same crowd were prepared to condemn any special form of punishment or mode of treatment as inhumane for both sexes alike, there would, of course, be nothing to be said. But it is not so. The most savage cruelty and vindictive animosity towards men leaves them comparatively cold, at most evoking a mild remonstrance as against the inflated manifestation of sentimental horror and frothy indignation produced by any slight hardship inflicted by way of punishment (let us

say) on a female offender."
The Fraud of Feminism – Chapter VII: The Psychology of the Movement (1913)

"**I**n the foregoing pages we have endeavoured to trace some of the leading strands of thought going to make up the Modern Feminist Movement. Sentimental Feminism clearly has its roots in sexual feeling, and in the tradition of chivalry, albeit the notion of chivalry has essentially changed in the course of its evolution. For the rest, Sentimental Feminism, with its double character of man-antipathy and woman-sympathy, as we see it to-day, has assumed the character of one of those psychopathic social phenomena which have so often recurred in history. It can only be explained, like the latter, as an hypnotic wave passing over society.
As for Political Feminism, we have shown that this largely has its root in a fallacious application of the notion of democracy, partaking largely of the logical fallacy known technically as *a dicto secundum quid ad dictum simpliciter*. This logical fallacy of Political Feminism is, of course, reinforced and urged forward by Sentimental Feminism. As coming under the head of the psychology of the movement, we have also called attention to some curious phenomena of logical imbecility, noticeable in the utterances of educated women in the suffragette agitation."
The Fraud of Feminism – Chapter VII: The Psychology of the Movement (1913)

Source: Ernest Belfort Bax: Father of the Men's Rights Movement

Face of German feminism loses face

Jon Gunnarsson · 6 February 2014 · Archived copy · Original

Alice Schwarzer has a problem. For decades, she's been the ugly face of German feminism. No other feminist in Germany comes anywhere close to her notoriety and she has single-handedly done more to discredit feminism than any MRA could ever hope to. If she didn't exist, we would have to invent her as a textbook example of everything that's wrong with her hateful ideology. She seems to be the bodily incarnation of all negative stereotypes about feminists: her rather unflattering and androgynous appearance, her outspoken opposition to heterosexuality, her hostility toward pornography and prostitution, and her thinly-disguised contempt for men. Presumably, she also has hairy legs, though I haven't verified this (nor do I wish to do so).

But all this is *not* Schwarzer's problem. Despite these obnoxious attributes, she has attained fame and fortune as the undisputed spokeswoman of German feminism. Wherever there is some discussion even tangentially related to women's issues, Schwarzer is invited onto every talk show or televised discussion to spout her toxic opinions. She has received several important awards, including the *Bundesverdienstkreuz* (Cross of Merit, first class) and she was made a Knight of the French *Légion d'honneur*, a rare honour for people who are neither French citizens nor residents of France.

But now, Schwarzer's reputation is finally unravelling after *Der Spiegel* revealed last Sunday that Schwarzer had had a substantial amount of money on a Swiss bank account for decades and didn't pay taxes on the interest which accumulated there.[1] According to German law, its possible to avoid criminal persecution for tax evasion by confessing (before an investigation has been started) and paying back the taxes owed. This is what Schwarzer did last year, after many wealthy Germans were found to be guilty of tax evasion through Swiss bank accounts. She paid €200.000 in back taxes, interest, and fines for the last ten years and nothing for the preceding years, which fall under the statute of limitation. This means that she still got to keep much more of her money than if she'd paid taxes from the start.

For this, she has been crucified all over the mainstream media. The political magazine *Cicero* went so far as to call her the "Erich Honecker of feminism" (Honecker was the socialist dictator of East Germany). Even members of the arch-feminist Green Party are attacking her now.[2] The general population is similarly outraged; hardly anyone is still willing to defend Schwarzer. There's even a petition for her to return her *Bundesverdienstkreuz*, which already has 6,000 supporters.

Though I have nothing but contempt for Schwarzer, I do not share this outrage. Of all the horrible things Alice Schwarzer has done over her long career, tax evasion, to me, is by far the least objectionable. She has demonized men and male sexuality. She's campaigning to get prostitution banned. She praised Valerie Solana's SCUM Manifesto for having the courage to openly express hatred of men. She cheered on Lorena Bobbitt, who cut off her sleeping husband's penis. She persistently refused to engage in civil debate with her critics and instead resorted to smear campaigns and name-calling. For a perfect example of this, consider her 1975 televised debate with Esther Vilar (author of The Manipulated Man) in which, as one of many insults, she called her opponent "not only a sexist, but also a fascist." Compared to all that, trying to keep more of her own money seems quite harmless to me.

So even though Schwarzer is now publicly condemned for what I regard as the wrong reasons, I'm not going to look a gift horse in the mouth. Especially not considering that Schwarzer has long profited from taxpayer money being funnelled into her own projects. Moreover, the whole way Schwarzer is handling this scandal is disgraceful. In an article on her website she admitted to having acted wrongly, but simultaneously attacked *Spiegel* for revealing her tax evasion, calling these revelations illegal and unethical. Of course Schwarzer is quite happy to enjoy freedom of speech when it comes to spewing her hateful propaganda, but when used to tell the truth about her, it suddenly becomes "character assassination." On top of that, she seems to have developed an absurd persecution complex, speculating about political reasons for damaging her reputation. While Schwarzer has certainly earned the enmity of many people, the far more likely explanation for this revelation is that it's a really juicy story. When a prominent person who was always quick to condemn others for real or imagined misdeeds admits to a crime, this is interesting, so journalists report on it. That's their job.

Schwarzer gives a curious justification for opening the secret account in the first place. She claims that public opinion was so hostile to her that she feared she would have to flee the country. It's one thing to leave the country and quite another to have all your assets seized. Of course nothing of the sort ever happened to Schwarzer. However, it was her critic Esther Vilar who was actually forced to leave the country after being beaten up by a group of angry women. But even if we assume for the sake of argument that Schwarzer's fears were justified, this still does not explain the tax evasion. It would have been perfectly possible to open an account in Switzerland—or some other foreign country—and declare her interest income to the German tax authorities. Unless of course Schwarzer feared that Germany would somehow be able to also seize the money in her Swiss account. This is a feat that not even Hitler accomplished at the height of his power, so it is a rather outlandish worry.

At long last, the tides have turned against Alice Schwarzer. She was losing ground before, especially with her unsuccessful fight against prostitution, which even many fellow feminists opposed. This tax scandal will hopefully prove to be the last nail in the coffin of Schwarzer's reputation. Now she finally gets the scorn she so richly deserves, though unfortunately most of the mainstream media attacks on her still claim that she "accomplished" many great things for German women in the past (though these claims are always made in terms of vague generalizations; no one seems to be quite sure what concrete improvements Schwarzer brought about). We can only hope that this too shall pass.

Notes:

[1] For the original article, see Der Spiegel: Alice Schwarzer beichtet schweizer Steuergeheimnis. A good English article can be found here: DW.de: German feminist Alice Schwarzer admits to Swiss account, then goes on offensive

[2] For one example, see the last paragraph of Notizen aus der Politik

[3] See http://www.youtube.com/watch?v=N5rt3tsHxi8&list=PLwRQEFL0KbbpyLIrRj8uGu1zZkCAs23tM for the debate with English subtitles. The whole debate is well worth watching.

Editor's note: feature image by Michael Lucan

Karen Straughan (Girl Writes What) Live at Ryerson University – raw!

AVfM Video Source · 7 February 2014 · Archived copy · Original

We believe Steve Brulé intends to edit this footage to improve sound, edit out irrelevant parts like crowd noise and setup, but this was a fantastic event and we wanted to make sure everybody could see it. When and if an edited version is made available we will also point that. In the meantime, we suggest skipping about the first 17 minutes as it's little but crowd noise and people talking about setup:

If you are wanting to skip straight to Karen's presendation, skip to about the 33 minute mark.
Congratulations to the Canadian Association for Equality for fighting the good fight and winning against closed-minded reactionaries and censorship.

How gold-digging got professional

Robert St. Estephe · 7 February 2014 · Archived copy · Original

The "Heart Balm Racket" was the ultimate gold-digger scheme. Here is the classic version as it was developed over time by its female practitioners (with the assistance of male lawyers who were in on the deal):
Step 1: Target a man of means;

Step 2: Flirt with him and get him to propose marriage, in writing, ideally in at least three courtroom-ready love letters;

Step 3: Become an impossible, flighty, ill-tempered, and thus no-longer attractive prospective bride, resulting in a change of mind on the part of the prospective groom;

Step. 4: Feign sorrow and suffering and sue his butt off for breach of promise.

The year 1911 seems to have been a hot one in the history of "patriarchal oppression," as evidenced by the following exposé, combined with the infamous "alimony unlimited" ruling of Chicago Judge Bonygne and reports on the financial woes of suffering alimony princesses Ethel Stuart Elliott of New York and Mrs. Trude of Chicago (see: "Alimony Princesses of 1911").

The following is one of several installments that will appear on *A Voice for Men* exposing the long and forgotten history of this species of gold-digging denominated: "Heart Balm Racket." Already published is the story of ardent anti-misandrist Roberta West Nicholson's heroic, and successful, efforts starting in 1935 to stamp out the racket throughout the nation, starting with her home state of Missouri in her capacity as state legislator:

[image]

HEADLINE: **Rising Market in Balm for Jilted Girls; $10,000 Current Quotation for the Week**

By Nixola Greeley-Smith

— Only Moral From Week's Crop of Breach of Promise Cases Is That Now Is a Good Time to Sue.
— Man's Income Suggested as a Fair Basis of Settlement, the Same as Prevails in Fixing Alimony.
— Court Interjects Sordid Questions of Actual Damage Sustained in Wardrobe Preparations, Wedding Cake, Etc.
— But What Have These Considerations to Do With the Injuries to a Seared Soul and a Wounded Heart?
— Financial Remuneration Logical to the Type of Woman That Considers Marriage in Itself a Goal.

What is the value of a woman's heart? What balm may be applied to the wounded feelings tender soul who discovers suddenly that she is not as much engaged as she thought she was?

Ten thousand dollars is the current market quotation on heart balm, as disclosed by two verdicts for that amount rendered by sympathetic juries in New York this week.

In the first case, that of Henrietta French, a South Dakota girl, who sued David H. Decker jr., a civil engineer of this city, for breach of promise of marriage, Justice Erlanger announced that he would entertain a motion to set the verdict aside as excessive. But when we consider that the young woman, who must possess at least normal intelligence, had to receive and answer letters beginning "My ownty donty darlingest, sweet honey bunchums," we may not agree with the view of the learned court.

The other blighted young woman is Miss Fanny Libenau, to whom a jury in the City Court awarded $100,000 for injuries to her affections inflicted by Joseph Krauss.

~ Is Interesting Problem. ~

But the problem involved in these suits is a most interesting one.

Undoubtedly the strictly logical aspect of the breach of promise suit was presented by Justice Erlanger in the

French-Decker case.

“Not a dollar of damage has been shown, except that naturally arising from the alleged breach. Not a dollar on wardrobe, wedding preparations, or anything else.”

But what have the sordid questions of wardrobe, preparations, etc., to do with a broken heart?

How may the damages to a seared soul be assessed? The average woman, of course, does not feel broken engagement so poignantly that she seeks or even thinks of financial balm. But the logic of the breach of promise suit is irresistible. To a certain too frequent type of female, marriage in itself is a goal, an achievement irrespective of the individuality or personality of the husband. The conjugal state seems to be essentially more honorable and dignified than spinsterhood. Once having the goal in sight she does not forego it without a death struggle. From being assured of an easy livelihood, earned by some one else, she faces the prospect of a future of struggle and perhaps self-support. What is more natural for her than to seek to capitalize love’s wounds.

~ Should Jury Fix Damages? ~

After all, marriage as it is viewed at present by the majority of persons has as its basis the financial dependence of woman. A deserted wife asks and receives financial balm in the shape of alimony. Why should not a deserted fiancee have similar redress if she chooses to avail herself of it? For those who take the view that women should be supported by men, the justice of the breach of promise suit seems inevitable.

But should the extent of the damage be left to a susceptible jury to fix? Damages based on wardrobe purchased or wedding cake ordered are not adequate or reasonable. One can wear the clothes and eat the cake even though the faithless bridegroom should disappear.

But what can one do with a broken heart except ask for balm for it? It seems to me that a fair basis of settlement would be the man’s income. That is what fixes the amount of alimony.

One of the verdicts of $10,000 rendered this week was against a painter and decorator who has nothing but his trade by which to live. Yet he is mulcted for an amount that he cannot possibly pay, and a young man of some wealth, the defendant in the French case, gets off with damages for the same amount.

A man would spite his heavenly bliss
And all his worldly worth for this;
To waste his ailing heart in one kiss
Upon her perfect lips,

is the poetic as opposed to the legal view of what a woman’s love is worth.

But perhaps if the highly respected British poet who wrote that glowing estimate had ever been sued for breach of promise he would have become as practical and matter-of-fact as Justice Erlanger.

Perhaps, after all, the only moral to be deduced from the week’s crop of breach of promise cases is this now is a good time to sue.

[**Source:** Nicola Greeley-Smith, “Rising Market in Balm for Jilted Girls; $10,000 Current Quotation for the Week,” The World (New York, N.Y.), Mar. 4, 1911, p. 3]

John Nazarian Puppet Theater

John Hembling (JtO) · 7 February 2014 · Archived copy · Original

John Nazarian, King of the scumbags, has recently become upset as we have exposed in other stories (such as here and here) is a most unhappy man. A known associate of serial false accuser and liar Pauley "Star Crazy" Perette, Nazarian is also a known advocate for filing false police reports and is unhappy we exposed this indisputable fact by posting videos showing him doing exactly that. In an act of blatant attempts at altering potentially criminal evidence, Nazarian pulled his videos from YouTube. Then when others began mirroring his videos, he began filing complaints to YouTube to have those mirrored copies of his criminal advocacy removed. So far as we can tell, everyone who has made a point of sharing the evidence of his criminal advocacy has had their videos taken down. So it seemed appropriate to give you all a re-enactment of what John Nazarian, friend of bullying thug Pauley Perette, actually advocates:

It's so eerie you can barely tell it from the real thing!
Here is a transcript of the video:
Hey, welcome. I'm John Nazarian. I'm reading the bible, remember? I do God's work.
You know, if you women, have you ever really thought about trying to get rid of your husbands? Not like shooting them and digging a hole and putting them in. No, no. I'm talking about, no… that's not what I'm talking about here. What I'm talking about is the fact that… putting the trash out. You've had it up to here.
You don't want to see his hair, you don't want to smell his breath. You're done.
But how do you get him thrown out of the house?
heh. It's tough. You don't have ten or fifteen thousand dollars to hire a lawyer. Here's my suggestion:
One nice day when he goes to work, you go get your hair done, get your nails done. And I know for some of you out there this might sound utterly impossible, but you know women do this. They get their hair done, nails done, clean themselves up, put on a pretty dress and if you know your husband hates meatloaf.. you make the biggest meatloaf you've ever made. If you know your husband hates spaghetti, you make the biggest pot of sauce and macaroni you've ever made. And when he comes home that night, he's sitting there giving you all of the usual shit that he gives you, this is your Waterloo. Or I should say HIS Waterloo.
This is where Napolean meets the bad(?) this is, this is it – it's over. You look at him and he goes "what the fuck is this? You KNOW I don't like meatloaf" or "you know I don't like spaghetti sauce." You look at him, you throw meatloaf up in the air, you take pieces of it, you throw it around the room. Or if it's spaghetti you throw that spaghetti everywhere, you rub it all over yourself, you don't touch HIM.
And, right about now he's looking at you like "what the hell?" You hit 9-1-1 and start screaming "He's trying to kill me!" and you throw that sfood all over the house, all over the kitchen, break the dishes. If you happen to hit yourself in the head with the kitchen door… coming or going… that's good too.
And I'm here to guarantee you something. When the cops show up, and he, they look at you all nicely dressed and AND now you look like you got food all over you. He's sitting there looking like Prince Charming? He will go from looking like Prince Charming to an expression of Wile Coyote as to what just happened.
And what you're gonna tell the cops is, ya know, you made the mistake, you made a nice dinner, he didn't like it and he freaked out.
Try that ladies. Show him the door. Otherwise known as… You just put the trash out.
And since you might think that is in some way an exaggeration, in the interests of honest news reporting we still present to you here on AVfM the video that John Nazarian doesn't want you to see. You can find it right here.
You are encouraged to mirror this video to your own channel, with a link to this article here on AVfM if anyone has any questions.
Also, if Nazarian files a DMCA claim against your mirroring it, refute it and note that you can provide written proof of permission to mirror this video–and just link to this article as your written proof. You are hereby authorized to redistribute this video anywhere you like, just so long as you provide a link to this article to explain it.

Thank you for your kind attention.

The male body and the masculinity police

Jason Gregory · 7 February 2014 · Archived copy · Original

The most culturally acceptable locus of violence is the male body. The policing of masculinity assures this fact. Call this policing and violence whatever you want. Call these things The Patriarchy™ if you want, but neither of these things are male privilege and neither of these things are male domination. I prefer to call these things the lived-experiences of men.

I generally dislike "The Good Men Project" because most of their articles are milquetoast and because they try to understand the lived-experiences of men through the lens of feminism(s). This is problematic because ALL feminism(s) assume The Patriarchy™ (so far as I can tell) and proceed from that problematic assumption to make what are often wrong-headed assumptions about masculinity and men. However, I will give credit where it is due. Beth Leyba wrote this article the other day, "I Hate the Broncos: Daring to Question Whether Football is Worth It."

In her "daring" article, Leyba gets a few things right. She writes. "Football is a brutal sport that sometimes ends up destroying the lives of those who play it." She says that she was never a fan of football, but that her apathy about this sort of violence against men "morphed into moral opposition" because of the costliness of the sport.

She notes the physical damage done to men via multiple concussions and relates this to her own experiences with an injury that she suffered on a swing-set. She writes about football being a sport that "literally chews people up and spits them out." I agree with her, but swing-sets, unlike football, don't generally chew people up and spit them out. Note how it takes a remotely similar and personal experience of injury before she is willing to toss out her apathy regarding this sort of violence against men. I really want to give her the benefit of the doubt and be kind here because we have similar conclusions about violence against men; though we arrive at these conclusions through very different routes. From her feminist lens, a swing-set accident "has helped to crystallize" her feelings about the grotesque amounts of violence against men that exist in our culture.

I'm not sure that she understands the depths of this violence that permeates our culture, considering how it took the traumatic swing-set accident to cause her to shed her apathy, but she can see that our culture celebrates this violence against men. She notes that "football brings people together" for tailgate parties, for thanksgiving tradition, and etc. Hell, if not for this culturally accepted violence against men, most sports bars would probably not exist.

I just finished watching "Super Bowl XLVIII," where millions of people all across our country and throughout sports bars tuned in to cheer about this violence against men. I'm not going to link to the tweets, but there were assholes celebrating the fact that Richard Sherman (a player for the Seahawks) suffered an ankle injury during the game.

There is also human cock-fighting, better known as the "UFC." Yeah, sycophants can dress it up as strategy and as a violent form of chess, but it's still primarily violence against men. It was only a few weeks ago where millions of people tuned in to watch Anderson Silva kick another man so hard that Silva horrifically broke his own leg.

Look at the suffering of this man. Anybody can see that these sports are a form of violence against men. This fact is so obvious…just look at him.

It shouldn't take a traumatic swing-set injury for a woman (especially a feminist who is supposed to be knowledgeable about gender issues) to acknowledge this fact and sweep aside her "apathy" about this violence. It shouldn't take one's own personal experience with a loosely related concussive injury to bring about the empathy needed to understand such blatant suffering of men.

If you can't see this suffering, or if you've only now begun to see it, perhaps you have been blinded to it because your theories about The Patriarchy™ have blinded you to it. Perhaps you have been so busy in-fighting with other feminists and jockeying for status on various feminist hierarchies of oppression that you have simply failed to see

the obvious. These men are not dominating. These men are submitting to a culture that glorifies violence against them. These men are submitting to a culture that demands their suffering through the policing of masculinity.

We live in a culture where violence against men is not only culturally permissible, it is celebrated as heroic. Our president and congress perpetuates this norm. President Obama delivered one of the biggest standing ovations at the SOTU address. (You can watch the ovation here.) The ovation was for Cory Remsburg. It was an ovation to celebrate his heroics—being deployed 10 times by our military, having his body mutilated and sacrificed, paralyzed, blinded. The standing ovation was a policing of masculinity such that men-as-cannon-fodder are praised. Our entire congress cheered about the dehumanization of this man. They cheered that he was put through a meat grinder and spit out as a hero "who never quit."

"Ahhh…but these are adult men who are well-paid to take these risks and subject their bodies to violence," say fans and apologists of violent sports and the military. I say rubbish. These men were all conditioned via culture to "be a man." One of the first questions I was asked when I spoke with military recruiters was whether or not I played high-school football. I don't think this was any sort of unusual question asked by military recruiters. It makes sense that the military would want boys and young men who have a history of having had their personhood mutilated through violent "sport." Hell, one of the first things done to young men, when entering the military, is the shaving of their heads—to try and strip young men of individual personhood differences—making new recruits a gaggle of "maggots."

This conditioning (abusing) starts at a young age. Take, for example, the horrific show, "Friday Night Tykes." It's all about the policing of masculinity in boys, making them into violent monsters who are willing to harm other boys, robbing boys of their emotional well-being, robbing boys of their personhood, distorting masculinity into this grotesquery of socio-culturally acceptable violent behavior.

This kind of policing of masculinity ensures that the male body becomes the most socio-culturally acceptable locus of violence. This is not male privilege. This is not male domination. This is male submission. These are the lived-experiences of men.

So, when Ms. Leyba and other feminists write about shedding their apathy toward this violence against men, it's hard for me to take seriously their often made claims about feminism working on men's issues–how feminism cares about men, and how The Patriarchy™ hurts men too. If Ms. Leyba had actually cared about men, she would never have had apathy about them in the first place.

Ms. Leyba, take off your feminist goggles for a moment and try to understand the lived-experiences of men. You don't need to be bonked on the head in one of your swing-set accidents to do this. Simply look around. You will see the policing of masculinity. You will see a culture of male submission. You will see the male body as the locus of culturally acceptable violence. That is not male privilege. That is not male domination. Such things are the lived-experiences of men.

7 Staple MHRA Arguments

Sage Gerard (Victor Zen) · 8 February 2014 · Archived copy · Original

#1: Criticizing women is not misogyny

[image]
Modified version of free image from OpenClipArt.org

This brick of logic reminds the world that women aren't special.
You can replace "women" with "men," "Singaporeans," "Jets fans" or anything under the kaleidoscopic constellation of humanity in the argument and still be right. The sound of the brick's impact resonates when it hits the stupid pedestal that women end up on all the time.
"If women ran the world, there would be no violence!"
CLACK
"Women are more spiritual than men!"
CLACK
"Girls don't fart!"
CLACK

There is nothing misogynistic about criticizing women. After all, they're only human.

#2: Anger can be healthy

"Hey MHRAs, when are you going to stop whining and do some actual activism?", some ask. The Dayton Rally, UoT dramas, Karen's excellent RU speech, Kennesaw State University Men and the upcoming international MHRM June conference should answer that question. If it wasn't for righteous anger at gynocentrism and misandry, no activism would have taken place.
It is *okay* to be angry about injustice. If you contribute to injustice, it is okay to be angry at *you*. Those who profit from hatred such as Anita Sarkeesian, Laci Green [1][2], or Micheal Kimmel will be treated with the disrespect that they rightfully earned.

Since men are often told to be stoic, encouraging men to express healthy anger helps them develop their confidence. Unhealthy anger is often the product of dwelling in isolation, which is *not* something we encourage. But denying men their anger is a surefire way to castrate their emotional growth.

#3: Specialization is not Gender Centrism

Animal liberationists helping baby turtles are not blamed for undermining whales, so why are humanists helping men blamed for undermining women? If helping men makes you androcentric, then volunteering at a church make you a Christian zealot.
I used to think "equality" meant not helping demographics until I realized that helping everyone at once is like trying to put a tornado in a thimble. It makes more sense to work on specific problems without getting drunk on utopian ideals that blind you to ***scale***.
But even the people who continue to advocate universal solutions put women first in gender issues. *There is no "first!"*
Helping men does not stop others from helping women at the same time. A humanist specializing in women's issues is fine so long as he or she does not fuck with other innocent people in the process.
We do not need a generalist Utopian consensus to do work concurrently.

#4: Dictionaries do not reliably define ideologies, including "feminism"

My butt clenches when someone says "If you are fighting for equality, then you're a feminist!"
Jesus Christ in a titty bar, please go back to calling me a misogynist. PLEASE.
People who say this nonsense often have a dictionary open to the definition of "feminism."
The map is not the territory, so unless you solved world hunger by chucking a globe in a vat of pudding, put the dictionary down and look out the window. Dictionaries don't always make sense because they are written by the linguistic equivalent of mob rule.
This is not to say that dictionaries are bad, but definitions must be empirically verifiable to be useful. To verify the definition of "fork," *look at a fork*.

Some motherforking forks. Source: Wikipedia

Ideologies, being normative and malleable, take work to define. If you have ever argued semantics with an ideologue, you may have noticed that your opponent equivocates to avoid committing to any part of his or her ideology that you criticized. This is what's called being a chicken shit.
To define an ideology, *describe how the ideology translates to actions, policies, traditions, institutions or precedents that are either endorsed, enabled or excused by self-described adherents to the ideology*.
Motivations and actions change with the times, so the definitions of ideologies change over time. Dictionaries can accurately define an ideology if the definition is freshly updated to match the description.
But no matter what the dictionary says, people have always experienced political ideologies in terms of their institutional manifestations. If you think a dictionary accurately represents the sum total of these experiences, then please don't act on your stupid thoughts.

#5: MHRAs are not the mirror image of feminists

Show me a bunch of MHRAs doing the below, and I will entertain the idea that MHRAs "mirror" feminists:

- Sexually abusing and hitting female church-goers while pantsless.
- Pulling fire alarms at events they don't like.
- Shooting someone's goddamn dog in response to that person saying that people hit each other.

- Screaming “SHUT THE FUCK UP” at complete strangers in public, on camera.
- Pasting random women’s faces on a poster reading “CHILD ABUSER OF THE MONTH.”
- Making excuses for a man who basically grinds a woman into hamburger as “self-defense” before selling T-Shirts at the trial.
- Attacking ad-revenue streams of tech giants to impose gender-centric interpretations of issues that affect both men and women.

We evaluate people on an individual basis without making comparisons to some ideal benchmark that we change at will (which is a feminist habit). All we know is that if you, as a self-declared MHRA, act crazy, then ***fuck you***. Making exceptions on the law based on ideals, no matter how well-meaning, opens the door to forgiving vices in the name of an ideology. Universal accountability is a must.

#6: Suffering is not a competition

You are not special, but you matter. If everyone thinks that you, as a real victim, aren’t worthy of consideration because someone *looks like* a bigger victim, something is wrong. I emphasize “looks like” because the human protection instinct is so exploitable that people can easily be fooled into aiding someone for almost no reason at all. Feminists are the *champions* of manipulating unwary men into a cycle of codependency, while teaching women the toxic art of narcissism. The results are soul-crushing on a couple-by-couple basis, so imagine the problem scaled to the size of culture itself. Feminism contributes to a political climate where you don’t deserve attention if you *individually* aren’t a bigger victim than women *as a demographic.* Feminists do not see women as anything more than victims, and they will *fight* to make sure that you aren’t as important as women.

This toxic climate clouds reality. The reality is that life is not fair, and people suffer. Justice is not about adopting idealistic principles defined subjectively by the perpetually unsatisfied, justice is about (attempting to) resolve unfairness in a *context-centric* and *reasonably proportional* manner.

Making suffering a competition where women are always declared the winner before the game is played is denying men justice.

#7: Where is this motherfucking Patriarchy?

As a white, good-looking, cisgendered, soulless ginger (“cisginger,” according to Alison Tieman and Hannah Wallen) male business owner, I never got a memo from the Patriarchy asking me to bring donuts to the next good-ol’-boy rape orgy.

But radical feminists do not claim that the Patriarchy is a legislative body in a volcano lair, they claim that the Patriarchy is a ubiquitous institution that permeates global culture.

But under “Patriarchy,” women have gained suffrage, affirmative action, scholarships, legal preference, media focus, and other benefits that many human beings don’t actually get to enjoy in some parts of the world for reasons that go beyond sexism. The vast majority of the major benefits women enjoy were either implemented or approved by men.

Women would not have been given an *inch* in the socioeconomic pecking order over the whole of human history if the Patriarchy actually existed.

Women, as the majority voter in many developed Western countries and the primary consumer, must approve of market conditions and politicians for either to remain institutionalized. You don’t need to have an impressive title to have decision-making power. And despite the favor genetics gives to men in terms of physical strength, women have no trouble dissolving men in fucking acid and becoming Internet sensations when they kick the shit out of men.

If this is the Patriarchy, what are feminists complaining about?

From woman to man to red pill

Steven · 8 February 2014 · Archived copy · Original

I never thought my transition from female to male would lead me to the Men's Rights Movement.
I never even knew such a thing existed until a year after the fact. My transition was not about sexual politics, but about achieving personal brain-body congruence. I was correcting an internal dysphoria that had persisted since age 7, when I angrily declared to the boy next door that I was "Super Boy and *not* Super Girl," and staunchly defended my decision to enter the boys' restroom to a stressed-out elementary school teacher.
At 11 I begged my mother to let me cut my hair as short as possible and was thrilled when our dentist mistook me for a boy. In short, everything I was inside; everything that I could sense and attach to my identity, was male, even as my body said otherwise.
That conflict intensified harshly. The next year I tried to cut off the breast stubs that grew on my chest with a steak knife, and expressed a strong desire to get breast cancer, "so that I can get a double mastectomy like Grandma!"
When I was 16 I developed anorexia in order to stop my periods and shrink my breasts as much as possible.
My distress never had much to do with social roles, and for the most part I did not transition in order to gain any perceived social privilege. I played with Barbie dolls and dressed up as a princess (though I always added a sword just to prove I was a tough princess). Xena was my role model.
From a young age, though, I did express extreme anger at not being able to enlist in the Army as an infantryman, and was enraged when a friend's grandmother presumed that I did not know how to put gas in a car because I was a girl. Any time a man showed "chivalry" towards me, such as offering to help me carry something heavy, I was insulted and angry. I also experienced howls and whistles on a daily basis from men in cars when I went out alone for walks.
"Well, I must be an extreme feminist," I remember thinking. "Because feminists are the only other girls who seem to get as angry at these things as I do."
I got the double mastectomy I'd always wanted the day before I turned 20. By this time I had learned of the existence of female-to-male transgender people and knew that this described my condition almost perfectly. I had gotten to the point where it was either get a sex change or kill myself.
After having my breasts removed I began administering weekly testosterone injections. My voice dropped and I began to grow a beard. At this time I began to be taken as male in social settings.
The first thing I noticed was that the cat calls from cars as I walked down the street came to an end. No longer feeling sexually threatened was a huge relief, although it also led to me to another most interesting observation. I wondered if I made an ugly boy since I no longer received daily assurance that I was sexually desirable. It actually took a while to get used to not being seen as the physically attractive sex. My gain became an unexpected loss and I began to realize there are some things on the other side of the fence that you cannot see until you cross over and stand there.
Standing there, as I do now, provides a very different view of life, and of men, than I ever had. Until I got here, there was much I was unaware of, like the previously unseen objectification of my body as an appliance.
It took a while to get it. I was pleasantly surprised when a female friend asked me to help her move furniture shortly after I began hormone therapy. At this point my muscles had developed somewhat in response to testosterone, but I was still within the female range of strength. Nevertheless, I was able to move the furniture (though I'm sure she could have done so herself). I felt very manly and tough. Wasn't it wonderful that people now presumed I was strong and capable rather than weak and in need of chivalric protection?
I was happy, celebrating the fact that I was no longer seen as just a piece of meat–although later I realized that now society either uses me or ignores me, because I'm not attractive enough to be a piece of meat. I'm instead just an ugly, hairy beast with a wallet and a pair of muscular arms. Or, I might say with some measure of irony, a piece of meat that doesn't even rate a cat call.
I have also found it very difficult to get used to always having to take action and make decisions. Men are expected, forced rather, to be the active agents of society. If there is a problem, men are expected to take the initiative to

solve it rather than seek help or advice or take advantage of social services.
In straight relationships, the man is expected to approach the woman, initiate conversation, and move the relationship in the direction he wants it to go while simultaneously being extremely careful to monitor her unspoken cues to ensure he is not being rapey or creepy (and if he fails to correctly read those cues, he risks being put away in jail and raped himself).
Even in gay male relationships, no partner takes the "female" role: both are expected by the other to approach, initiate, take charge, and make decisions at least half of the time.
Being an active agent 24/7 is not a privilege, but a very tedious and stressful responsibility. Having it suddenly forced upon me without being trained for it since birth was mentally and physically exhausting.
The burden of all that hyperagency has a huge downside. Sometimes men need help as well. When they do, people are very reluctant to come to their aid and do not hesitate to make fun of them for needing assistance. There are virtually no domestic violence shelters for men, nobody cares if a man is homeless, or out of work, or if he is mentally ill and needs care and concern, because he's a *man,* damn it. He's supposed to be strong and capable, all the time, or else he's useless and might as well not exist (just like an older, unattractive and overweight woman is seen as useless).
According to feminism male privilege guarantees that he has it *so much easier* than women. They laugh at the notion that it might be difficult to be a man in this society, because they can't see the other side.
Well, I've stood on both sides of the fence and, without bias from either, I can safely say that "male privilege" in this day and age is bullshit. Women face a lot of threats, to be sure; but men face many of the same exact threats without the social and legal support that women have. Men's issues are for the most part not even acknowledged to exist.
Due to stress from college and bullying (which, oddly enough, came only from within the campus' LGBT/feminist community) I required a brief stint at a mental hospital last summer. I was at a very low point and began whimpering during my intake evaluation, at which point the doctor told me, "You're a man, right? That crying is pathetic. Man up!"
Man up. It suddenly hit me that most men are probably told this phrase hundreds of times throughout their boyhood. At one point I would have given anything for people to encourage me to toughen up like Xena. Now I realized that sometimes, men, like women, just don't *feel* tough and need the same love and care that women do when they are hurting. Why is this so hard for society to accept? Both men and women can be tough most of the time, but everybody has points in their lives in which they need to be taken care of by others.
Nevertheless, I stopped crying immediately (which testosterone makes physically easier to do), having been reminded that it is now socially unacceptable to show my feelings, even when being admitted to a mental hospital. I didn't mind that much. After all, it's a man's responsibility to always be strong and capable, right? I was a *man,* damn it, and right embarrassed that I'd failed to behave like one.
After a year of these experiences, and a year of listening to extreme feminist doctrine at my liberal arts college (which schooled me on the inherent violence of male sexuality, "rape culture," "trigger warnings," "safe spaces," etc.. it seemed to me that many of them wanted to be seen as weak, delicate flowers rather than as strong and capable women), I began to change the way I saw things. I took the red pill, you might say.
Since women now share traditional male "privileges," they also ought to share traditional male responsibilities; that is, to carry their own weight and acknowledge guilt when they are guilty, and to respect and care for the men in their lives like men respect and care for them.
Current feminist doctrine wants to retain traditional female privileges (in the form of the Violence Against Women Act, courts favoring mothers over fathers and ex-wives over ex-husbands, etc.) as well as all the traditionally male rights they have rightfully earned over the last hundred years (ability to enter virtually any career they wish and fully participate in society). It is a human rights victory worthy that women now share traditional male rights, but it is unfair that they are not willing to give up traditional female rights in return, because this now puts men in a disadvantaged position.
Editorial note: this is a reprint of a classic article from 2012 we think may be of particular interest to new readers, or worth re-reading for those who've read it before. –DE

Are Men Obsolete? Karen Straughan at Ryerson University

AVfM Video Source · 9 February 2014 · Archived copy · Original

Karen Straughan's address at Ryerson University will undoubtedly go down in history as a watershed moment. We have previously shown raw footage of the event, we now present a version more cleaned up for sound and video, provided by Sandman:

Men are financing the state's assaults... on men

Mike Buchanan · 9 February 2014 · Archived copy · Original

The following is an article just published by *The Backbencher*, an online magazine aimed mainly at young adults with an interest in politics, especially university students.

Men pay 72% of the income tax collected in the UK, women only 28%.[1] British men collectively paid £64 BILLION more income tax than women in 2012/13, yet the state relentlessly assaults the interests of men, *never* the interests of women. In our party's public consultation document[2] we list 20 areas in which the state, through its actions and inactions, advantages women (and/or girls) over men (and/or boys).

Feminist politicians and civil servants systematically advantage women at men's expense, but the mainstream media rarely report on the extent of their manipulations, and it can be difficult to 'join up the dots'. Let me join a few of them up for you.

Two-thirds of public sector employees are women, and women use the 'positive action' provisions in the 2010 Equality Act to preference women over men when recruiting and promoting, where women are 'under-represented'. While men could *conceivably* be preferenced over women on the same grounds, they never are.

Men and boys have been disadvantaged by an increasingly feminised education system. Then they're disadvantaged in entering some employment fields by government initiatives, and grants directed to institutions which preference women over men when recruiting and promoting staff, for example research institutions.[3]

30+ years ago, the majority of university students being men was deemed 'a problem to be addressed' by feminists and other left-wing social engineers, who were then (as today) found in key positions in government, in all political parties, and throughout the civil service. The secondary school system has become ever more feminised. In 1970, 45.4% of secondary school teachers were women; the proportion had risen to 62.3% by 2010.[4]

The secondary school system has been manipulated to advantage girls over boys, and 60% of undergraduate students today are women. Why is *this* gender balance not 'a problem to be addressed'? Because gender equality was *never* the motivation for increasing the proportion of female university students. Gender equality narratives are smokescreens for feminists' quests for female supremacy, driven by their misandry (the hatred of men).

Four out of seven unemployed people are men, and unemployment is known to be a bigger driver of suicide among men than women.[5] The single largest cause of death of young men in Britain today is suicide. It would be perverse for the government to spend taxpayers' money encouraging women into historically male-dominated professions, yet that's *exactly* what's been happening for decades, while virtually nothing has been spent encouraging men into female-dominated professions.

Let's consider women studying STEMM subjects – science, technology, engineering, medicine and mathematics. Huge sums of taxpayers' money have been spent encouraging women into studying STEMM subjects, and choosing STEMM careers, although few women return to STEMM careers after having children, possibly an indication they weren't happy working in those fields, and were happy to leave them?

For 30+ years there have been sustained efforts to drive up the proportion of women in medicine, and 70% of medical students today are women. It costs £250,000 – £500,000 to train a doctor. Large parts of the NHS are in crisis today[6] because compared with male doctors, female doctors are more likely to:

– quit the profession altogether
– work part-time, whether or not they have children
– opt for the least stressful lines of work, notably general practice (50% of GPs today are women)
– decline to work in the most stressful areas, notably A&E
– decline to work unsocial hours
– retire earlier

It's been estimated that the NHS gets around half the number of working hours over a career from the average female doctor, compared with the average male doctor. One highly predictable consequence of the influx of female doctors has been a slump in the staffing capacity of the NHS, a problem which has been 'solved' through the recruitment of large numbers of foreign doctors, at considerable expense to taxpayers. Many of these doctors are

drawn from poor countries which financed their training, and which can ill afford their absence.
There are fields where the government's efforts at driving women into formerly male-dominated lines of work almost beggar belief. While women have entered medicine in large numbers, few have chosen engineering. Some of the reasons are obvious. Compared with medicine, engineering is:
– less well paid
– less secure (private sector)
– more likely to entail working in unpleasant conditions and/or away from home for extended periods
– less flexible working hours
– less human interaction and appreciation from patients / clients
Legions of taxpayer-funded social engineers are driven by the delusional conviction that men and women are intrinsically the same. They ignore gender-typical preferences, and always seek equality (or superiority) of outcomes for women. We come to the ultimate manifestation of their thinking. At Brunel University, female postgraduate engineering students are eligible for an additional £15,000 p.a. grant *solely on account of their gender*.[7] The grant's worth considerably more than the annual gross income of a person working full-time on the minimum wage. Male-to-female transsexuals (and those 'in transition') are also eligible for the grant.[8]
So there we have it. Female students have to be *bribed* to do the course, while male students don't. Does anyone *seriously* imagine these women are motivated to work as engineers? For every woman who does the course, a man is denied a place. Let's remind ourselves that unemployment is the single largest cause of death of young men.
It's not only the government which seeks to drive women into male-dominated professions at the expense of men. Professional bodies are pursuing the same objective. Some months ago we publicly challenged Nick Baveystock, director of the Institution of Civil Engineers, over the matter.[9] The vast majority of ICE's members must surely be men. Our challenge remains unanswered.
It's often claimed we 'need' more female doctors, engineers, company directors etc. – but do we? I leave you with a link to a video which explores an intriguing question:

> If we 'need' more women in boardrooms, do we 'need' more white sprinters in the Olympics 100 metres final?

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Dennis Sobin Interview – creator of The Idiots Registry

Robert O'Hara · 10 February 2014 · Archived copy · Original

Dennis Sobin is a Registered Sex Offender. Whatever you think of his past, he recently won a major 1st amendment case regarding sex offender registries, establishing that it is legal to publicly identify individuals who work in government departments implementing these registries. We had a chance to sit down and chat, and found him a fascinating interview:

Hyper-hypergamy: Eveline Neal, the Super-Vamp with 43 husbands

Robert St. Estephe · 10 February 2014 · Archived copy · Original

Lonely hearts rackets have long been a favorite way for the woman without a conscience to get rich quick. But in the history of the practice of the lonely hearts scam — in all its manifold variety (including the category "female lonely hearts serial killer") — the case of Englishwoman Eveline Neal stands out. Eveline was truly a "vamps vamp." This Channel-crossing gold-digger had beaucoup de class, in sharp contrast to that much more famous lonely hearts racketeer from rural Indiana, USA, Belle Gunness, the husky farm woman who lured men by the scores (over twenty of them, with some estimates being much higher) with her "husband wanted" newspaper classified ads, got ahold of their cash or property and then drugged them before dispatching them with her handy farm axe.

Although this charmed English adventuress — Eveline Neal — seems to have allowed each and every one of her victims to remain above ground following her thorough fleecing of same, she most certainly deserves to be known far and wide as one of the world's greats in her particular and highly sophisticated craft. The Neal story is an amazing one, and for the lesson it teaches — of the relentlessness of the hypergamy instinct in some females — it well deserves to be retold, and retold often.

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[image]

FULL TEXT: London, March 29.— The story of the woman who married forty-three husbands, brief reference to which was made in yesterday's report, has no equal in the criminal annals of modern times. Eveline Neal is the child of a well-to-do farmer in Shropshire, the fertility of whose acres made it an easy matter to provide handsomely for his family, composed of one daughter and three sons. Eveline, like many others in the same position, being the pet of her father and brothers, and fairly good looking, soon learned to command, and grew up in the belief that mankind was created to do her homage and minister to her wishes. How early she started in her present career is not yet known, but, as she is still young, if not in the heyday of youth, it is supposed that she early entered the crooked paths in which she has since strayed. Eveline's methods were admirable in their simplicity.

Fearing that the sturdy common sense of the majority of her countrymen might not prove favorable to her schemes, she long since transferred herself and her belongings to French soil, finding in Paris, and the general practice of patronizing marriage bureaus and answering advertisements holding out attractive inducements to commit matrimony, a congenial atmosphere and much encouragement.

Behold her, then, located in the gay capital, if she could be said to have a location when the necessities of her trade compelled her to be as locomotive as a grasshopper and quite protean in her many disguises. Of course, a woman of Miss Neal's genius could not adhere slavishly to any particular method. She had many, but a favorite scheme, and one that won her much wealth, was the announcement in the journals that she was a widow, with a fortune varying in different advertisements from 200,000 to 1,000,000 francs, and desired to marry a gentleman in good circumstances belonging to "high life" if not to the nobility, or to the select circles of commerce.

Answers were directed to be sent addressed poste restante, where they were called for by an accomplice. The latter then selected such of the replies as madam was pleased with and made appointments for an interview, not with the English maiden, but only with her friend. At this meeting the accomplice, M. urges, passed the candidates in serious review, noting down carefully the physical characteristics of each, the amount of fortune, etc. In cases where this examination proved satisfactory the victim was invited to madame's sumptuous apartments in sight or the Rond Point in the Champs Elysees, or some equally attractive quarter of the city.

On every occasion the widow assumed a new name, but each time she told a pitiful tale of how she had been married against her will, and, while she would like to please herself on the present occasion, she still had a mother, her lather being dead, whose wishes she must consult, and who still deemed her, in spite of her previous matrimonial experience, "o'er young to marry yet." In short the applicant must wait. Then began the most profitable portion of the game, the courtship being made as expensive as possible for the suitor. Nothing but the most costly presents would placate the imperious beauty, and if they fell off in the slightest from her high standard of quality

and quantity, the dream of the infatuated admirer was promptly ended. Nor was this done in any disagreeable manner. There was no scene, no reproaches, no tears.

[image]

Madame simply disappeared. The profusely bled victim sought her in her accustomed haunts, but the most diligent search failed to reveal her. It goes without saying that the presents, constituting the magnificent "Corbeille," [A tradition in 19th century France, the *corbeille de mariage* was a gift basket given by the groom to the bride upon the signing of the wedding contract] were also missing. The precious stones, rich jewels, and other valuable booty were not only invisible to the donor, but he would have been compelled to take ship in order to see them again. They had been safely transferred to the madame's snug little mansion in the suburbs of London, which was rich from garret to cellar with the proceeds of her Parisian industry.

But madame had yet another method. In cases where something more than the sedate joys of a French courtship were needed to induce the fiance to part with his means in sufficient abundance, Eveline kindly consented to an actual marriage, which piece of gracious condescension never failed to produce the desired effect. The "Make" and the church would be visited in due course, the wedding breakfast eaten, and the presents duly received and ticketed, but when the shades of night had fallen on the scene the groom, who mayhap had indulged too freely in Chambartin, would suddenly be rudely awakened to the knowledge that both bride and gifts had departed.

The French police declare on their honor that in 1881, when Eveline was brought to their official attention for the first time, she had been married in this peculiar way thirteen times, but that now she had increased the score to the extraordinary total of forty-three. The cause of the present unsought publicity given to Eveline and her ways is her experience with a certain viscount, which led to her arrest at the Hotel Meurice yesterday. This gentleman had ruined himself by gambling and was naturally anxious to obtain more wealth wherewith to regild his tarnished escutcheon.

At first attracted by Eveline's supposititious millions, he at length became really in love with the adventuress, and followed her and her companion with canine fidelity in their travels throughout England, Belgium and Norway, the expenses being paid by the nobleman, who borrowed right and left on notes of hand based on his expectations of marrying a wealthy widow. This, however, could not go on forever. The viscount insisted that the happy day should be named; Eveline, knowing that no more presents could be gained by an actual marriage, declined to do so, and her suitor laid his case before the police. Eveline was astonished at her arrest but is a woman of too many resources to be greatly cast down.

["Married Many Men. – Extraordinary Matrimonial Career of a High-Spirited English Girl. – Eveline Neal Achieves Fame and Fortune by Wedding Gullible Frenchmen. – She Also Reaps a Heavy Benefit by Selling Nuptial Gifts. – Her Little List of Sorrowing Husbands Now Foots Up Forty-Three." St. Paul Daily Globe (Mn.), Mar. 30, 1891, p. 1]

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Illustration: poster, undated (circa 1900, based on the automobile depicted), "La Corbeille de mariage." Klein & fils ameublement…, Gustave Lecharpentier & Cie peintres; Bibliotèque Nationale de France.

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John J. Nazarian Threatens Lawsuit

Paul Elam · 11 February 2014 · Archived copy · Original

It seems that John J. Nazarian has taken exception to our reportage and commentary on his efforts to coach women to illegally file falsified police reports in order to have their husbands removed from their home by police, and has retained an attorney to threaten us.

I am in receipt of a letter from Attorney Larry Bakman, Avenue of the Stars address dontcha know, expressing Nazarian's intentions.

As I often do with the mainstream media and other entities, I have opted to respond to Bakman with a link to this post. Nothing like keeping everything on the public record. I suggest first that you read his letter.

Threat Letter

Dear Mr. Bakman,

Thank you for your letter, though I am forced to inform you that it is of no more merit than John Nazarian telling a woman to throw meatloaf against the walls of her home and call 911. Your client's demands, therefore, are rejected.

Your client's conduct was placed on the public record by his own actions, and, as we have well documented, at the time they were discovered there was no indication that his was a work of satire or parody, and was presented, in fact, on a playlist entitled "Divorce Advice" on the website Youtube.com.

Your client further demonstrated consciousness of guilt as he first altered his youtube account to call the videos "entertainment" and later removing them altogether after his work came under public scrutiny.

Mr. Nazarian has further publicly bragged about his profitable complicity in unscrupulously manipulating the family law system in the movie Divorce Corp. He seems quite proud of his success at this.

I hardly think this qualifies Mr. Nazarian as a credible advisor to a community of people who have been seriously and adversely affected by the very kinds of problems he creates, but I do appreciate the collegial suggestion.

Mr. Nazarian was given ample opportunity to tell his side of the story in this matter, even being invited to appear on one of our programs live and unedited. He refused to respond, and instead aired a series of fallacious claims and veiled threats on his internet radio program and his website.

Mr. Nazarian's video advising women to file false police reports is now presented on this site as a part of a news story, which we have every Constitutional right to do. Just as we have the right to report to our readers the fact that Mr. Nazarian has been named in Grand Jury complaints in the State of California related to corruption in family courts.

Again, all of this is a matter of public record.

Additionally, opinion writers on this site have the right to editorialize on all of this, regardless of how Mr. Nazarian feels about it.

Mr. Nazarian is welcome to pursue whatever course of action he likes in this matter. Nothing on this website is going to be removed and we will not refrain in the future from reporting on Mr. Nazarian's actions, where newsworthy. Nor will our opinion writers be gagged by threat of frivolous legal action.

Most sincerely,

Paul Elam, publisher, A Voice for Men

Men's Rights vs Feminist Rape Culture explained using Puzzle Pieces

AVfM Video Source · 11 February 2014 · Archived copy · Original

Transcript: http://www.genderratic.com/p/4057/mens-rights-vs-feminist-rape-culture-explained-using-puzzle-pieces/

From the description: If you enjoyed this video, please subscribe and/or donate. I have decided to remove ads from my channel due to youtube's new copyright policy. Despite the fact that the content of my uploads is entirely original to me (or I have gained permission to use it from the involved parties), youtube keeps suspending monetization on my account. Also, the ads are profoundly annoying. The production expense of these videos is substantially higher than that of my previous videos so anything donated to help defray the cost of making them is greatly appreciated.
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MGTOW Forums Pulls the Plug

Paul Elam · 11 February 2014 · Archived copy · Original

The following message is on the web page where MGTOW Forums used to be. It is a message from its owner, Nacho Vidal.

> **Dear all,**
> **For 3 years I've worked to build up MGTOW Forums into a force to be reckoned with, but alas it has failed. It has failed because of the very reasons which brought down the previous MGTOW board: inexperienced idiots who were angry at not being able to get laid – betas, zetas, red pills and the rest of the rubbish.**
> **At MGTOW Forums, we spent years fighting such fools who were psychos, incels and who vocally supported other places, that I won't mention, over our own. Such people were against us yet we managed to beat them time and time again.**
> **For some strange reason, many of our so called supporters found it just fine for our competitors to constantly attack us whilst they themselves used rhetoric such as "we're all in it together" and "we're all after the same thing" when clearly we were not. As someone who has always stood up against bullies, I thought my own energy to go head to head with such people would be appreciated. But instead I found myself surrounded by fools who were more concerned with likening our way of life to a fantasy sci-fi flick? The same fools then wondered why folk like Manboobz, who was more friendly to us than our enemies, constantly mocked them?**
> **Well today is MGTOW Forum's 3rd birthday and quite frankly the vast majority of you deserve what's out there. For me, things have got to the point where I recognise there is no support for taking MGTOW Forums into the wider world. However, MGTOW seems to be a successful concept for incels and psychos so that is where I'm going to leave it.**
> **I'd like to thank hasmat, toadman, cobalt, womanhater, fairi5fair, jake, thrasher, dsc, Waking Up, pcr, MrLahey, Labisah, Nim and all the other guys who have tried to tame the immature beast that is MGTOW.**
> **As for those who donated, well I have to thank you for contributing towards the server and other costs. It was very much appreciated. I had recently upgraded the server because I had plans to take us further, what a waste of time and money.**
> **When the curtain falls it is time to get off the stage and that is what I propose to do. I'll leave you all to wallow in the Red Pill and Alpha/Beta/Zeta fantasy garbage which was our downfall. If things are going to change then the habits of old have to be swept away. I steadfastly refuse to let MGTOW Forums become the graveyard that is MABTW, so better to put it out of it's misery now rather than watch it suffer a slow and painful death.**
> **As of yesterday, our average daily traffic was in excess of 6,000 unique visits per day. So I was doing something right eh? Meh…very few of you were worth the effort.**
> **Good luck and time for me to Go My Own Way**
> **Adios and fuck off**
> **Nacho Vidal**

Translation: "I set out to build something powerful, a "force to be reckoned with," by festering in a hostile worldview of all women and 99.999% of all men, but what I built was a house of cards that ultimately could not fill the void of my personal emptiness, or be called a home. So fuck everyone, which is precisely where, and why, I started."
Personal opinion: Good riddance.

Allow me to qualify. I am sure there were men who actually benefited from involvement in MGTOW Forums. There is great need for the MGTOW philosophy, which is powerful in these times, with comparatively few outlets. The truth, even when served up on a trash can lid by idiots, is a powerful thing.

But I never had the belief that MGTOW was really about what happened at MGTOW Forums, which amounted to one rolling "cunts and whores" diatribe after another, spiced only with vicious attacks on men who were deemed less than worthy by Nacho Vidal's standards.

I never thought, and I still don't, that self-consuming bitterness was required to Go Your Own Way. Venting? Sure. And by god, MGTOW Forums was good for that. Problem is, venting without release or healing is not really venting. Venting implies relief. What happened in that place was mostly psychic and emotional atrophy.

And that is why Vidal never realized his ambitions. One look at that goodbye letter and anyone with sense could tell that a product of that mind was never going to lead to anything, much less a force to be reckoned with.

He was kind enough to say thanks for the cash, but ultimately spit on everyone, including his donors.

It is a lesson in many ways. The primary one is that misandry, and yes goddammit, misogyny is a piss poor way to build cooperation between men.

If anyone is new to this movement, like showing up within the last year, you now have in front of you a text book example of why so many have failed. Men, when in intelligent competition with each other, land shit on the moon and fly back to talk about it. When that competition is petty, uninspired, mindless and juvenile, they just land in shit.

Someone in our editor's room just commented that AVFM holds together because of strong leadership. That is 100% true, but I am not showboating about it. There are many strong leaders here. There are so many strong leaders in this place that I would have to spend some time writing all the names down to make sure I did not miss any of them. They hold this place together like gravity. So do the greatest majority of you.

I urge anyone interested in the success of the MRHM to take a second read of that letter. If you ever wondered why we don't cotton much to internal attacks, flame wars, free-for-alls in the comments and other forms of self-gratifying ad hom under the guise of free speech; if you ever wondered why we value unity over pissing matches and refuse to get bogged down in semantic quicksand, it is for one simple reason. We want to survive the worst of our own nature.

I don't say this to be cruel to MGTOW Forums, or to Vidal. I say it because watching and learning correlates positively to longevity. And we need longevity.

Men are dying, languishing in prisons, dropping out of school and employment (not in a MGTOW sort of way) and getting screwed beyond sickening in family courts. Boys are failing, being doped by people who won't be bothered with their natural state. Too many men aware of these crippling issues think the appropriate response is to simply bash at everyone, including the few who are actually trying to do something about it.

For a while, that sort of thing is understandable. Once stuck in it though, you are only turning understandable outrage into a chronic, festering wound.

Some of these men will empty their cups enough to make room for more in their lives. Then they can regroup seek change, or Go Their Own Way in peace. The rest will just go the way of Nacho Vidal.

That way will not be the way of AVFM.

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** Editorial Update * According to Reddit, a new version of the MGTOW Forums has been resurrected under new management. We wish them luck. –DE*

Chasing normal

John Hembling (JtO) · 12 February 2014 · Archived copy · Original

Going mainstream or: How I learned to stop saying "fuck" so much and love polite dissent.
The men's human rights movement (MHRM) is going mainstream. *A Voice for Men* is also becoming a respected publication, of sorts, but it seems the sort of respect afforded to a bear by wary hikers, not so much the respect a senior credentialed professional enjoys. No matter, it's a start.
The site founded by Paul Elam as a chainsaw-flavoured men's rights blog now attracts a growing number of contributors whose established work features prominently in the mainstream. The success of the site, and its continued growth, comes with this mainstreaming effect. For some time, the ideas and opinions published here have been adopted and repeated by writers elsewhere. However, as the site gains traction, and indeed, as we temper the style of our commentary to encourage participation from high profile contributors, those new voices will inevitably bring some of the assumptions of populist public narrative into the landscape of this site.
One such is the phrase "failure to launch". Popularized by gender ideologues including Kay Hymowitz and Micheal Kimmel, along with conservative traditionalists such as Penny Nance and Bill Bennett. That phrase has been widely adopted since then.
The term refers, of course, to our present mainstream's characterization of the growing segment of men in the culture who have, whether consciously or not, decided not to mount the traditional treadmill of self sacrifice, career, and marriage. Sometimes this is talked about as "the marriage strike" – another phrase popularized in mainstream commentary. Within the men's rights community, we have a few terms for such men, including "zeta males" and "and men going their own way" (MGTOW). But there's more to the difference in label inside or outside the MHRM than a simple preference of wording.
The phrase "failure to launch" is a transparent attempt to induce compliance through shame. You are failures! Not earning your status as "real men" via enthusiastic buy-in to the inequitable deal our culture affords to men.
However, beyond the attempt to shame men into compliance – something MGTOWs quickly learn to swat aside, the term "failure to launch" is factually incorrect.
Failure to launch is a mischaracterization. The phenomenon of men refusing society's rotten deal is not their failure. It is their refusal to be slaves.
This is just one example of populist rhetoric we will increasingly see from respected and well known commentators entering the men's human rights movement from without. We will all need to learn to identify the unrecognized falsehoods repeated by those with good intention, joining this movement, and writing or speaking on behalf of men and boys.
However, in refuting and correcting the falsehoods embedded in items of mainstream rhetoric, we're going to have to learn a skill some well known and successful MRAs have trained themselves away from: we're going to have to be nice.
At the very least, we will have to, on occasion, practice a little bit of diplomacy. The problem is that, for many writers and activists who have established themselves in the MHRM, the sadistic and dishonest counter-narrative we face from gender ideologues is considered normal, and ignorable. Indeed, many writers who have learned their skills addressing inequities felt by men and boys have developed a necessarily rough and tumble prose.
When refuting "traditionalist" or so-called "progressive" opinions in the mainstream, calling for men to quietly suck up abuses heaped on them, men's rights advocates on and off this site have an earned reputation for eschewing the conciliatory phrasing often found in more consumer-friendly media.
So, when a highly esteemed guest writer, new to AVfM's particular flavor of commentary inadvertently includes public rhetoric this movement rejects due to embedded assumptions, we're going to have to address such gaffes with kinder language than: "the esteemed Professor Fuzzyface is full of crap, and here's why…"
In fact, "we" have been culpable of just such plain spoken opinion towards respected contributors in past commentary. But, observing a difference between friendly pugilism among men's rights advocates and a more collegial style employed in "respectable" circles is a necessary part of this site's continued success.

To be sure, development of such dexterous delivery does not diminish our disposition towards the practice of F-ing Their Something, in the direction of Up.
And just as a chainsaw should be sharpened and oiled before it is stored; so, gentlemen and ladies, be assured I am hard at work, sharpening my own pencil.
And, as always, I thank you all for your very kind attention.

Fuck You, Tammy Bruce

Paul Elam · 12 February 2014 · Archived copy · Original

The old feminism is on the way out, creating a vacuum in women's politics. Tammy Bruce has apparently decided to take over and fill in the void. Here is her video edict, slickly produced and polished, in which she mightily hails a new breed of feminism, with her at the helm, that is going to replace the corrupt, hateful ideology that current feminism has become. Just watch.

Wow, isn't that cool? Tammy Bruce has a whole new breed of feminism! She will need a new name for it though; maybe something like feminism-plus or not-the-old-feminism or something else equally catchy and original. Feminism 2.0 is so 2.0.

There are some actual differences between what Bruce is saying and what we have come to know of third wave feminists. First, Tammy does not like sluts and says so with haughty Victorian brio. This is by design. One, she wants to remind women, truly enough, of the power of pussy when they are not slinging it like cheap recreational drugs in a bad neighborhood. She is also reminding women, perhaps unintentionally, that a vagina is for more than just alleging it was violated by someone. Also, she means to raise the hackles of the anti-slut shaming sluts that now fill our universities, and, interchangeably, our night clubs.

This is called publicity. As we know so very well here, offending insane gender feminists is better than a large advertising budget. Tammy Bruce, make no mistake about it, knows that, too.

So her command to women now is to control the dick (and the dicks) by realizing that men won't buy a cow with so much free milk around. Regain the power of commodity over your vagina. Clean men up and make them presentable because, after all, they need women's "civilizing" effect. Your father, if the state allowed you to have one, could not have said that part better.

So, what is Tammy Bruce offering women now? It's third wave feminism with a chastity belt and another big fat shame sandwich to force down the throats of men.

Oh mind you, Tammy threw in all the needed sound bites to satisfy most reasonable, modern people. Every woman is entitled to self-determination, the pursuit of happiness, the right to (insert noble human sentiment of choice here). Men are too, of course, but we can't fault Tammy for not noticing. No one else does, either.

She rightfully called modern feminism out on its promotion of victim mentality and the completely vacuous worldview of men as oppressors. She was just spot on in the radical idea that women should view men as partners, touting the importance and value in cooperation between the two sexes.

Even as she tells us repeatedly that men are slovenly, unsophisticated, sexually promiscuous pigs.

I am mostly unclear whether she is advocating that women should partner with the pigs, or whether they should use their vagina to control the pigs, clean them up – thus turning them into serviceable men — and then "partner" with them once they are fit for public presentation. I am voting for the latter.

Gee, Tammy, can't wait. Oink. Oink.

Side note: I have just suffered a twenty minute block in writing this piece. Not the kind of block that comes when you don't know what to say next. It is the kind of block that comes with not knowing how to say fuck you in strong enough terms without resorting to larger fonts and the caps lock.

Fuck you, Tammy Bruce, in a regular font will have to suffice.

As I said, Tammy is smart enough to know that feminism as we know it, the damseling, distressed, victimized, statistics-pulled-out-of-your-slutty-ass variety of idiots now running academe and the media are just starting to see the curtain close on their 50 year reign of terror. And she imagines, in her mainstream media-addled mind, that she

can head the fourth wave as long as she bashes men to a pulp in the process and tries to instill shame and puritan values in women.

Uh, take a look around you, Tammy. You are peddling the same shit gender feminists have made their *raison d'etre* for a half century. You are belittling men, calling women superior, screaming for pussy power and pushing to make men of service, while paying lip service to words like "partnership."
You brilliant bitch, you! How fucking original.

Seriously, Tammy, if you think there are problems with feminism, you are right. If you think you are the solution, then watch your own video while using your brain. There is a lesson in it if you are teachable.

If you want men and women to partner with each other constructively, here is a hint. Pigs and humans are different species. We use pigs. We benefit from them in many ways, but we don't love and partner with them. Not for the sake of a better society or any other reason. And if we did, it would not work. The pigs will always end up on someone's plate.

Men and women working together is a great goal, and we will move close to that once we get women (and men) like you try another new product. It's called Shut the Fuck Up 2.0™. Take your hateful ideas, and get out of the way. You are not helping anything. You are only further attempting to convince people that healing between men and women who respect each other as human beings isn't possible. Your just like all the other gender feminist whackaloons before you.

There is indeed a response coming to the feminism of old. And it is long overdue. But if anyone has the notion that the next wave of sexual politics is going to include an unchallenged attack on men and masculinity, they are sorely mistaken.

Like I said, fuck you, Tammy Bruce.

Tara Culp-Ressler: Man & woman have drunk sex, he's a 'rapist' and she's a 'victim'

Pierce Harlan · 12 February 2014 · Archived copy · Original

James Taranto has written a piece for the Wall Street Journal that is the epitome of common sense. Of course it has been purposefully misconstrued by chattering radical feminists.

Taranto writes about sex partners who engage in mutually reckless drunken sex; that is, both parties are intoxicated and mutually decide, in their drunken states, to have sex.Taranto says it is unjust to hold only the man responsible when two drunks mutually decide to have sex.
And this is controversial, ***how***?
It's not. To label one drunk who decides to have sex a "victim" while labeling the other drunk who decides to have sex a "rapist" — ***based solely on the genders of the drunks*** — is something out of "Mad Men." In Taranto's scenario, the male is every bit as much a rape "victim" as the female, and the female is every bit as much a "rapist" as the male. Taranto wasn't talking about a man who decides to rape an incapacitated woman, Taranto was talking about mutually stupid drunken sex. ***Period***.
Taranto's take is common sense, people. Only someone dishonest, stupid, or insane could disagree.
Cue Tara Culp-Ressler.
"In a Wall Street Journal column published on Monday," Culp-Ressler writes, "conservative commentator James Taranto argued that a 'balanced' approach to the college sexual assault crisis involves placing equal blame on rapists and their victims, if both of them were drinking alcohol."
What the hell are you talking about, Culp-Ressler?
Culp-Ressler can't respond to Taranto's piece, so she rewrites it. She twists and pounds it beyond recognition. She holds it up to a funhouse mirror. I haven't seen so much straw man since Dorothy met Ray Bolger on the yellow brick road.
Culp-Ressler has deigned to label the participants "rapist" and "victim" based solely on their genders and nothing more. In Taranto's scenario, that's the only thing that differentiates them — their genders. ***Is this what feminism is — a man and a woman engage in precisely the same conduct, and one party is is a felon, and the other is a victim, based solely on their genders?***
Shades of Milton Academy. Remember that? Teen boys and a girl all commit what could be construed as statutory rape — but only the boys were charged. The boys were forced to mouth humiliating apologies to the girl and her family in open court. The brilliant Prof. Alan M. Dershowitz said this: "The idea that these youngsters should be branded rapists and the girl should be labeled a victim is preposterous," he said.
And they actually wonder why so few people — *including so few women* — identify as feminist? It is pieces like Culp-Ressler's that engender disrepute of this tired movement.

Editorial note: This article is reprinted from COTWA (Community of the Wrongly Accused). COTWA is a valuable resource for anyone facing false accusations of rape and is devoted to equal justice under law.–DD

Slavery 101 – dating as taught to girls

Diana Davison · 12 February 2014 · Archived copy · Original

Women are groomed to enslave men. This is no secret.
They openly, unabashedly, share their tips on how to capture and keep men as their possessions, and some writers make a good living by sharing their advice on how to be a good slave owner. Women's magazines are filled with articles telling them how to get and keep a man and women read these articles enthusiastically because they want to learn all the tricks.
Sherry Argov is a *New York Times* bestselling author. Her books, *Why men love bitches* and *Why men marry bitches* use humour but the message is clear. "Men control the world, but women control the men."
Having control in a relationship manifests in many ways but attempts at control are quite simple. Get the man you want, get him to marry you, make sure he doesn't leave or cheat on you. Those are the basics. What happens in the daily manifestations of that relationship merely depends on how good you are at slave owning.
Books aimed at teaching those three principles are a self-help market unto themselves which generates significant income for the authors. Quite often these enslavement techniques go awry and they result in a different sort of book.
Feminists wish to tell us that men are toxic, abusive, and dangerous to women. Radical feminist lawyers wish to tell us that battered women get stuck in toxic relationships because they are vulnerable to male power. Dr. Lilian Glass, while still blaming men for being toxic, finally hints a bit of the truth behind the problem.

> Dr. Glass says women become "toxic men magnets" when they convince themselves they can tame "bad boys" – that's the ego talking, she says. Others quietly believe their love is like no other – that's naiveté. Others still are addicted to drama, mistaking intensity for love.

The problem is not the men, it's that women want to own them.
While Glass acknowledges that so-called toxic men can be completely non-toxic in other relationships, she doesn't quite make the leap to switching who the victim in the relationship might have been. Given the advances in psychology, she feels that women "can do a lot more now than walk away – you have options. Sometimes a bully needs to be bullied." Slaves are, after all, an investment. If you can tame your slave it's better than trading him in.
In case you wonder if the word "slave" is hyperbolic, Sherry Argov clears that up.

> That's the big picture, your happiness. And health. You should never care what a man thinks of you — until he demonstrates to you that he cares about making you happy. If he isn't trying to make you happy, then send him back from "whence" he came because winning him over will have no benefit. At the end of the day, happines, joy…and yes…your emotional stability…those comprise the only measuring stick you really need to have.

A good slave does more than just care though, he is a laborer. They work for you. If they're a good slave they do it without question or lip, they don't try to escape and, ideally, adopt a Stockholm syndrome response. Argov outlines the value of attaining this state of submission.

> With a woman he's crazy about, he'll put in all the overtime in the world. He'll be doing things for you, he'll be considerate, he'll want to please you, he'll try to cheer you up if you are down, and he will enjoy every moment because you are the person he values most.

So the question that we need to ask of women is: why do they want a slave?

One is too many – hypocrisy laid bare

AVfM Video Source · 12 February 2014 · Archived copy · Original

How is it we're pretty certain the average person watching this won't even get it and will stay something like "what's the point?" It's a sad, sad, sad, sad, sad world.

Subscribe to MrShadowfax for more great stuff.

Social Science in 60 Seconds

AVfM Video Source · 12 February 2014 · Archived copy · Original

Anyone who quotes Simone De Beauvoir as a serious expert on anything but solipsism ought to be laughed at. Sparky Fister is up to the task!

You should check out his other videos.

MRE DDOS'd THA FEMBOTZ, BITCHEZ!

Eric Duckman · 13 February 2014 · Archived copy · Original

Paranoid pseudo-skeptic PZ Myers, sycophant to feminist ideologues everywhere, hypothesizes that just because some sites like his own FreeFromThought Blogs, NotVerySkepChick, and others experienced a DDOS attack, it was not random hackers. Nor could it be the case that most high-traffic web sites (including this one) eventually experience some sort of hacker attempt at vandalism. No, it must have been those dastardly Men's Rights Activists whom he refuses to even engage in intellectually honest dialogue with because we're pure concentrated evil.
Well as it turns out he's partially right. The Patriarchy did it. In fact, as leader of The Patriarchy, I did it myself, and say so right here!

I would tell you to Subscribe to Men's Rights Edmonton, however, I should not have to tell you that, as a servant of The Patriarchy you will do so or be destroyed.

Should men boycott Valentine's Day?

AVfM Video Source · 13 February 2014 · Archived copy · Original

Marc Rudov explains that men spend twice as much money on women on Valentines Day than women on men, and that men should boycott such a one-sided ritual. Here he debates the case with feminist Tanya Acker who claims that Valentine's Day is a necessary way for men to demonstrate chivalry toward women.

In case you were wondering: we're on Marc Rudov's side.

Woody Allen and the Court of Public Opinion

Janet Bloomfield (aka JudgyBitch) · 13 February 2014 · Archived copy · Original

[image]Let me say straight up that Woody Allen revolts me. He seems, to me, like a repulsive little toad of a man. Though it's not his littleness that offends me; it's the whole snivelling, ingratiating pseudo-intellectual package. If it came down to me and Woody Allen as the last two people on earth, humanity would be over.

And do you know what all of that is evidence of?

Nothing.

My *feelings* about Woody Allen and his epic un-fuckability (in my eyes) are not evidence of anything. The most common word to describe the feeling Woody evokes is "*creepiness*. " I know that is a word used to shame men who haven't done anything wrong, but in this case, all it describes are my *feelings*: he's a man I find the thought of fucking revolting. Sexual attention from him would disgust me.

I think a lot of women are as viscerally disgusted by Woody Allen as I am, but rather than understand that their feelings are *their feelings*, feelings that are their problem not Woody Allen's, they are using those feelings to convict Woody Allen of child molestation in the courts of public opinion.

Nuh-uh. Your feelings haven't got anything to do with it, cupcake. They're your problem not anyone else's.

Now, this case is complicated by several factors independent of anyone's "feelz." Let's take them one at a time.

Woody Allen married one of his previous lover's children:

Soon-Yi Previn. ***Previn***. Not Soon-Yi *Allen*. Woody may have been in a long term relationship with Soon-Yi's mother Mia Farrow, but he was not her father. Soon-Yi says she never thought of him as her father. He was her mother's boyfriend and eventually became her husband.

That hits lots of women hard. The idea of being usurped not just by a much younger woman, but by your own daughter, carries a sharp barb. It stings. Getting tossed for a younger woman always stings. The fact that older men have sexual access to younger women is something that pisses off lots of women.

No fair! Men value beauty and youth and use their own assets of wealth and power to access that resource, and there is fuck all older women can do about it other than piss and moan. Well, older women can also try not to be nasty slovenly bitches, but that's asking a lot, isn't it?

The fact that Woody married Soon-Yi (a marriage that has lasted 15 years and counting) is ***not*** evidence of anything other than Woody apparently likes to live dangerously. Hell hath no fury like a woman scorned.

Dylan Farrow "remembers" being abused by Woody

I have no doubt that Dylan Farrow *believes* she was abused by Woody Allen but that doesn't make it true. False memories are very real and Dylan was so young at the time the abuse allegedly occurred she would have been particularly prone to incorporating those memories as fact.

This is precisely the reason we have courts of justice in the first place. The accusation carries such serious consequences that we must be completely unwilling to convict unless evidence *beyond a reasonable doubt* is presented. Dylan's case was investigated and prosecutors declined to pursue charges against Woody.

Does that make him innocent?

Er, yes. Yes it does. No one is guilty of a crime, any crime, until they have been convicted in a court of law full stop. The alternative is vigilante justice and kangaroo courts and those tend not to work out very well for anyone.

The question is not *did Woody Allen molest Dylan Farrow*? The question is *has Woody Allen been convicted of abusing Dylan Farrow*?

He has not. Dylan's accusation that Hollywood is lauding a child molester carries no weight because we do not give weight to *feelings* when it comes to crimes of this magnitude. Feelings are not relevant. Facts are.

Mia Farrow is a piece of work

So, at 24 years of age herself, Mia had an affair with a 40 year old musician that resulted in her becoming pregnant, Andre Previn's marriage ending and Andre's wife Dory ending up on a psych ward getting electroshock therapy. Dory even wrote a famous song about it. Oh, and did I mention that 19 year old Mia Farrow had married 50+ year old Frank Sinatra before she had that affair with Previn? Yeah, might want to mention that while you're pillorying

Woody and Soon-Yi for a similar choice.
Yeah, sure, Mia. Tell us how offended you are by younger women doing a bit of husband-stealing.
Her Valentine's Day card to Woody in 1992 is charming too, no?
And letting Woody know through the media that she fucked her ex-Frank Sinatra while he was with her, and their son Ronan just might be Frank's baby not Woody's after all, is super classy.
Mia Farrow also testified on behalf Roman Polanski who pled *guilty* to having sex with a 13 year old girl he'd given drugs to. But somehow that one was okay. Mia had nothing to say about Polanski taking home the Oscar for *The Pianist.*
This all smacks of sour grapes to me. Mia can't stand the fact the that Woody has gone on to lead a happy and productive life without her.
Our favorite little feminist harpy Amanda Marcotte would like to see a new *preponderance of evidence* standard applied to men like Woody Allen. Why? Because sleazy assholes make her feel feelings that are bad feelings and that is unacceptable. Because feels.

> More to the point, it's worth saying to yourself that if a guy that creeps people out and is known for crossing boundaries that often is accused of rape—or if a guy who is a sleazy asshole who emotionally abuses his girlfriend/wife in front of others and who she seems to be scared of is accused of hitting her—it really, truly is okay to cut the strings and let him go and offer your support to the accuser instead. Doing so isn't taking away his freedom.

In other words, consult your *feelings* and convict away. Shun that guy. He's creepy! Always believe the victim. Tell her you support her unconditionally and there is no need for irritating little things like evidence for convictions except feels.
There, there, sweetie pie. Did that bad man hurt you? We'll ruin his life and make it all better for you.
Gee. What could possibly go wrong?
Ultimately, I don't know if Woody Allen is a child molester. What I do know is the fact that he repulses me physically, married a younger woman and behaves in a way that I "feel" is "creepy" is not evidence of anything other than my own personal feelings.
Feelings are not evidence.
I refuse to see Woody Allen films because I find him a snivelling asshat who is not the slightest bit charming or appealing to me. I don't like him.
By some miracle, I am able to live in a world with men I don't want to fuck without declaring them guilty of some crime. I can be repulsed by Woody and still be capable of some objectivity when it comes to deciding if he is guilty of a heinous crime. I can find him stupid and annoying and be insulted by his preference for younger women and still consider him innocent until proven guilty.
Because ultimately, I am not owed a world filled with hot men who conform to my personal ideas about charm and wit and appeal.
It is not a crime for a man to *not* appeal to me.
And until Woody Allen is convicted in a court of law, I will not call him a child molester.
I will however call him an ugly skinny irritating little motherfucker.
Because he is.
And that's not a crime.
Lots of love,
JB

Editorial note: Image of Soon-Yi Previn and Woody Allen used under Creative Commons "Share and Share Alike" licence, as noted here. –DE

Quick divorce, easy money – It's not about "equality"

Robert St. Estephe · 14 February 2014 · Archived copy · Original

As regular readers of *A Voice for Men* know already, it was in the mid-1920s that "the scam hit the fan," so to speak, with regard to what in that was universally known as "the alimony racket." It was the era when the first formally established anti-alimony organizations came into being, headed by such proto-MHRAs as Dr. Vernon P. Cooley and wife Bessie Cooley in Chicago ("Alimony Club of Illinois," founded 1927) and Robert Gilbert Ecob (Alimony Payers Protective Association," founded 1927). The battles to eliminate alimony racketeering — the predatory exploitation of the institution on the part of petitioners and lawyers, as opposed to legitimate, justified, alimony — still rage to this very day. We might be tempted, at this moment, to coin the phrase "90 years war" to describe these unabated long-term hostilities, however, such an idea would be impractical, as that numeral would necessarily have to be continuously updated, since war's end is nowhere in sight).

Of particular interest to many readers will be the expression of sympathy in the following texts — by women, it will be noted — towards an attitude which today can be seen in the MGTOW (Men Going Their Own Way) movement, and which has been recently brought to the attention of the wider public in book form with Dr. Helen's Smith's book, *Men On Strike*.

Isn't it amazing how facts (such as those documented here) can so quickly undermine the polemics we are so used to being bombarded with — polemics that employ vague abstract notions as "equality" and "patriarchy?" A fairly small dose of plain truth can lead us close to a genuine and relevant understanding of lived reality (as opposed to abstract ideology), and lead us on further to learn to spot just how much we have been lied to by our teachers and other purveyors of distorted, censored, "politically correct" history? Spotting the lies of "herstory" is one of the fundamental prerequisites to discovering the path away from feminist governance and the aggregated authoritarian institutions that prop that grotesque creature up and keep it supported, like a lifeless limestone gargoyle, high up on its pedestal.

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[image]

FULL TEXT: Jefferson City, Mo. – Missouri's lone woman legislator has offered a bill for the "relief of alimony-ridden" men, or those in danger of being classed in that state.

Mrs. Gladys B. Stewart, Republican member from Douglas-co and a former assistant district attorney, has sponsored a measure which she believes will tend to curb "alimony grabbing tendencies" of some members of her sex.

If enacted, Mrs. Stewart's bill would prohibit the granting of alimony unless the marriage had existed more than five years, unless children of the divorced couple are living, or unless the wife has become physically disabled since her marriage.

Under the present Missouri divorce laws, trial judges may allow alimony with few restrictions.

~ SEEN AS DIVORCE CURB ~

Mrs. Stewart believes her proposal would reduce the number of divorces and make wives think twice before rushing to an attorney to file divorce proceedings.

"I feel that something should be done to discourage divorces," she said, "and I know of nothing which would tend to slow down marriage dissolutions so much as curtailment of alimony.

Opponents of the bill, however insist her proposal would have the opposite effect on freedom-seeking husbands. Men who have been married less than five years and have no children would take ad vantage of the law to sever marital bonds, knowing they would be free from paying alimony, according to male adversaries of the measure.

Many lawyer members of the legislature are outspoken in their attempts to defeat the bill.

~ DOUBT SENATE PASSAGE ~

Legislators believe the bill may have some chance to pass the house, but doubt that it will survive the lawyer-controlled senate.

Mrs. Stewart, holding no chivalrous ideas of male deference for any of her bills, thinks, however the men at least

should be grateful that a woman member sponsored a bill “definitely drawn for the relief of men.”
“At least they can’t say that a women are interested in seeking alimony,” she said, “and I thin the men should be grateful that woman saw fit to sponsor such a bill.”
Mrs. Stewart, mother of one son, served as a special circuit judge and is the only woman Missouri to sit on the bench. She is the only woman member of the State Council.
[James E. Helbert, “Bill Designed To Protect Men In Missouri Causes Furor Lone Female Legislator Payment Banned Unless Couple Had Been Married Five Years,” syndicated (UP), The Lima News (Oh.), Mar. 18, 1937, p. 10]
[Photo source: “Woman Legislator,” Jefferson City Post-Tribune (Mo.), Jan. 8, 1937, p. 4]
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[image]
FULL TEXT: Those weepers who like to say, “It’s the woman who pays!” every time the subject of marriage for women, careers for women or life for women comes up, forget one little item of our present way of living – alimony.
When two people who have honestly tried to make their marriage successful find at last that it is impossible to do so, and divorce seems their only way out, it is only just and logical that the husband make some provision for the maintenance and future of the wife and children, if any.
But what there is about marriage that justifies the divorced woman in her demands for alimony is yet to be proved – although the alimony racket is made more legal by the courts every day, in their awards.
* * *
A Missouri woman legislator has just put this question on the public records by filing a bill for the “relief of alimony-ridden” men, and those likely to become such. The plan formulated by Mrs. Gladys B. Stewart would prohibit the granting of alimony unless the marriage had existed more than five years, unless children of the divorced couple were living, or unless the wife had become physically disabled since her marriage.
The fact that the subject is going to be aired in legislative chambers is at least encouraging, for alimony has been showing all the earmarks of a big-time racket, and has helped to develop cynicism toward marriage beyond the point at which it makes for levelheadedness.
* * *
In the recent notorious Elaine Barrie-John Barrymore case, Miss Barrie filed suit for alimony amounting to more than $2000 a month, although she had remained married to Mr. Barrymore for scarcely more than two months. Even if those two months did seem like years, or whatever the reasoning was, that’s a high interest rate to ask! (The suit was later withdrawn, but is cited here because it was so well known and so sadly typical.)
Women who marry that they may divorce for money are high-class chiselers who have so far got off scot-free. It’s an old con game with streamline trimmings, and even if the men are dumb enough to fall for it, the women are still responsible for it as they who put over the idealistic and romanticized picture of womanhood which still makes a man believe that the little woman really does want a vine-covered cottage when she says, “Yes.”
It’s all too easy these days for a woman to reason along these lines when she is momentarily bored or angry, “Why should I go on putting up with this guy? A divorce, with alimony to take care of the money problem, and I can live my own life as I please.”
* * *
Far from being confined to the already married, this easy come, easy go attitude has become the philosophy of many about-to-be-marrieds. It results in a “Why not try being married, anyhow? There’s always the divorce court” principle. A marriage must survive upsets of every kind, and it is not going to if the “Off to Reno!” slogan winds up the first quarrel.
Men can hardly be blamed for shying away from the mere mention of marriage, when it has brought many of their pals nothing but the obligation to pay off a slice of alimony every months. Young people can’t be blamed for their skepticism toward the idea of marriage and a home, when they can see by the papers that a high percentage of marriages hardly outlast the second installment on the furniture.

As long as the home remains the working basis of our society – and no satisfactory substitute has yet been found – it surely deserves some workable protection from such ills as the alimony racket.
[Maxine Garrison, “Blame The Alimony Racket For Marriage Fear In Men – Too Many Girls Enter Matrimony With An Attitude Of “Quick Divorce, Easy Money’,” The Pittsburgh Press (Pa.), Apr. 8, 1937, p. 30]
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The Art of Differentiation: Woody Allen, Bill Clinton, Richard Nixon, Roman Polanski, & others

Philip W. Cook · 14 February 2014 · Archived copy · Original

> Great minds discuss ideas. Average minds discuss events. Small minds discuss people. — Eleanor Roosevelt

[image]
Composer Richard Wagner

Stephen Fry is the grandson of British Jewish immigrants, who made a documentary for the BBC on his life-long passion for Wagner, the composer whose music is most closely associated with Nazism. Fry had relatives who died at Auschwitz. "Imagine a great beautiful silk tapestry of infinite colour and complexity that has been stained indelibly. It's still a beautiful tapestry of miraculous workmanship, but that stain is real, and I'm afraid Hitler and Nazism have stained Wagner. For some people that stain ruins the whole work; for others, it's just something you have to face up to."

By nearly all accounts from fellow players and those who knew him, baseball's Ty Cobb was a mean, nasty individual–but sports aficionado's still count him as one of the greatest players in history.

Liberals point to Watergate and the crudeness of oval office diatribes, but tend to ignore the fact that Richard Nixon was a key advocate for the environment. Acting against Republican business interests, his administration championed the Clean Water and Clean Air Acts and created the Environmental Protection Agency. Conservatives may point to President Bill Clinton's sexual dalliance with an intern and tend to ignore his championing of welfare reform against the wishes of many members of his own party and his record of being the only president in modern times that actually reduced the size of the federal workforce.

Movie director Roman Polanski, who directed the Jack Nicholson classic film *Chinatown,* was arrested in 1977 for the statutory rape of 13-year-old girl and plead guilty. To avoid sentencing he fled the U.S. and has never returned. In 2002, Polanski won the best director Oscar for *The Pianist.*

[image]
Actor Philip Seymour Hoffman

This brings us to the more recent news involving Woody Allen and Philip Seymour Hoffman.

Hoffman was one of the best actors of his generation; his performances in films such as *Capote* and *Charlie Wilson's War* were remarkable accomplishments for an actor who did not fit the more typical Hollywood "pretty boy" image. He was also a heroin junkie whose overdose death would not likely make the local news, let alone generate national news or comment, were it not for his fame and talent. If there is anything to be gained from this sad news is that it may bring more attention to the costs of substance abuse within personal lives and put a greater spotlight on public and philanthropic efforts to combat it.

Woody Allen's case is more complicated and deserves special attention. Not just because of who the acclaimed film director and screenwriter is, but of what we must consider in such cases. As most know, Dylan Farrow penned an open letter revealing details of the sexual abuse she claims happened 20 years ago at the hands of her adopted father. One of her brothers has different view. Moses Farrow told *People Magazine*, "Of course Woody did not molest my sister." In fact, he claims that Allen's then-girlfriend Mia Farrow was abusive:"My mother drummed it into me to hate my father for tearing apart the family and sexually molesting my sister. And I hated him for her for years. I see now that this was a vengeful way to pay him back for falling in love with Soon-Yi."

Washington state residents might be more particularly mindful about the veracity of such charges given the Wenatchee witch hunt of 1994 and 1995 In which forty-three adults were arrested on 29,726 charges of child sex abuse, involving 60 children; Child Protective Services removed some fifty children from accused parents and relocated them in foster homes. Eventually, all those who were convicted were either freed by higher courts had

their convictions overturned or pled guilty on lesser, usually unrelated, charges in exchange for the prosecution dropping the charges of sexual abuse. Five served their full sentences before their cases were overturned.
In the same state, in February of 2013, former Vancouver police officer Ray Spencer was awarded nine million dollars by a Tacoma jury for wrongful prosecution. Spencer spent a decade in prison after being sentenced to two life prison terms plus 14 years. Investigators found that prosecutors had withheld medical exams showing that there was no physical evidence of abuse, even though the child's mother contended they had been repeatedly raped.
In this case, it is worth noting that Spencer's natural children eventually testified in they were never molested or raped by their father, to this day, his step-son has refused to recant and contends that he was molested.
"Believing the victim" is sometimes the best policy, sometimes it is not. My own analysis of cleared and exonerated cases (those falsely convicted and ultimately released) in my book *When Women Sexually Abuse Men* (Cook/Hodo, Praeger 2103) finds that 21% of the total were in cases of child or adult rape or sexual abuse cases.
The Canadian Incidence Study of Reported Child Abuse and Neglect analyzed data from 7,672 child maltreatment investigations. Among the 798 cases of alleged sexual abuse, only 38 percent were substantiated. Most professionals believe that the proportion of false allegations of child sexual abuse is highest in divorce and custody disputes. Writing in the journal "Forensics" the *authors* report that out of five hundred divorce and custody cases, "For three-fourths there was no determination of abuse by the legal system. That is, charges were dropped or never filed or the person was acquitted in criminal court, or there was no finding of abuse in family court. Dwyer (1986) reports similar statistics. She states that 77% of the divorce-linked allegations of sex abuse cases coming to the Human Sexuality Program at the University of Minnesota have turned out to be hoax cases. This was based upon the opinion reached by the agency staff that the allegations were not accurate."
Samuel R. Gross in a research paper for the University Of Michigan School Of Law found that the false rape conviction rate in which physical evidence was examined by the Virginia Department of Forensic Science from 1973 through 1987 found an innocent rate of least 3.2 to five percent, and "almost certainly quite a few more." A major study in a Midwestern city over the course of nine years reported in the "Archives of Sexual Behavior" found 41 percent of all rape claims were false. Gross also reports that an analysis of police records at two large state universities found 50 percent of the rapes reported to campus police were determined to be false. As reported in "Forensic Science" by researcher Charles McDowell an Air Force study evaluated 556 rape allegations, and concluded that 60 percent were false. Somewhat unusually, the Air Force study attempted to determine the reasons behind why such accusations were made. From most frequent to least frequent they were: Spite or Revenge; To compensate for feelings of guilt or shame; Thought she might be pregnant; To conceal an affair; To test husband's love; Mental/emotional disorder; To avoid personal responsibility; Failure to pay, or extortion; Thought she might have caught VD.
Speaking of all types of wrongful convictions or accusations, Gross adds: "If as few as 1/10 of 1% of jetliners crashed on takeoff, we would shut down every airline in the country. That is not a risk we are prepared to take – and we believe we know how to address that sort of problem. Are 10,000 to perhaps 50,000 wrongfully imprisoned citizens too many? Can we do better? How? There are no obvious answers. The good news is that the great majority of convicted criminal defendants in America are guilty. The bad news is that a substantial number are not."
A remembrance of details by a child of sexual assault is not by itself prima fasciae evidence that the assault did in fact occur. It may or may not be true. An adult later giving what appear to be details of a child sexual assault seems compelling and may in fact be true, but it may also be false. Tried in the media or via the internet when a police investigation resulted in no charges as in the Woody Allen case, should give us some cause for doubt. This is particular true when the evidence suggests that in a bitter custody and divorce cases such charges are more likely to be made.
With the Woody Allen case particularly in mind but relating to all of the people mentioned here, I applaud the ability of those who make a conscious choice to separate art from the personal life of the artist-whoever they may be. For those who cannot do so, I respect that as well. Is there some repugnance associated with say enjoying "Chinatown" as a great movie or "Annie Hall" or if I were an opera fan attending a concert of music by Wagner? Yes.
[image]

Woody Allen & his Jazz Band

Would I choose to never again watch a Woody Allen movie or one by Polanski? Or even a movie made by a junkie like Hoffman? No. There is an art to differentiation. I believe we should celebrate it. We should also keep our skepticism level high while at the same time when there is independent (the key there being independent) credible evidence of abuse whatever its form it should be dealt with in an evidentiary fashion and prosecution may be warranted under the legal system, even though that system also has its flaws.
We can feel repugnance for the private lives of artists, politicians, and sports players and there have always been plenty of examples to point to throughout history. Whether or not their work can still be appreciated despite this, is a judgment that each individual must make for themselves. As for the lasting worth of their creations that must await the ultimate judgment of history itself.

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Editor's note: In addition to being author and/or contributor to a number of respected books and peer-reviewed journals, Phil Cook has a great website where you can find good talks like this one. You may also want to check out the excellent discussion we had with him on Revelations with Erin Pizzey. –DE
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Paul Interviews with the New Republic

AVfM Video Source · 14 February 2014 · Archived copy · Original

Also see Karen Straughan's recent talk with them here. Also, if you goad Dean into it, he may post his interview here, too. PE

How the German legal system failed Horst Arnold

Jon Gunnarsson · 15 February 2014 · Archived copy · Original

Editor's note: This article is also available in Romanian.

Imagine you are accused of a terrible crime against a woman you didn't commit. One of your co-workers claims you raped her. And not just any rape, but a brutal anal rape that left her bleeding from her rectum. You are arrested by the police and questioned. You are put on trial where your accuser produces not a single shred of evidence. Rape kit? DNA evidence? Examination of physical injuries? No, none of that. Not even any bloodstains on the supposed victim's clothing. She claims she burned her bloody underwear because she was so ashamed of what had happened. The trial doesn't last long. It's your word against hers. She's seems like a charming woman who could never make up a horrible story like that. The judge believes her.

You are sentenced to five years in prison. Most people don't have to serve their entire sentence. They are released earlier for good behaviour. But a requirement for that is to show remorse for what you did. You don't feel remorse. You aren't guilty and you cannot regret what you didn't do. You could fake a confession to get out earlier, but you know you are not a rapist. You insist on your innocence. After the full five years, you are finally released. But much more than just five years of your life have been stolen from you. You've lost your partner, your friends, your job. Only your family still believes in you. You send out hundreds of applications for new jobs, but no one is willing to hire a convicted rapist. You're in your late forties and you have two children of your own, but you have to move back in with your parents. The world has betrayed you and you become depressed.

The first timid ray of light comes when a lawyer offers to take up your case pro bono. He discovers that your accuser has a long history of outrageous lying and he gets the case to be retried. You are finally declared innocent, but the damage has already been done. You try to get your old job back, but you are delayed by bureaucratic hurdles. No one is willing to make an exception for you, despite everything you went through. They haven't even started paying you the reparations you are owed for your wrongful imprisonment. A year later, you suffer a heart-attack and die at age 53.

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This is the story of Horst Arnold's life. He was a school teacher until his life was ruined by his co-worker Heidi Külzer. He went to jail from 2001 to 2006 and was finally exonerated in July of 2011. He died on June 29th 2012. He didn't live to see his false accuser get sentenced to five years and six months in jail. The only piece of good news in this tragedy is that for once, a false accuser got the punishment she deserved instead of merely a slap on the wrist as happens all too often.

But this doesn't help Horst Arnold, nor would it help him if he were still alive. Revenge is a poor substitute for justice and the injustice that was committed against Mr Arnold can never be righted. The closest we could have come is monetary compensation. Since Mr Arnold is dead, the next best thing would be for the compensation to go to his children.

To this end, Arnold's daughter sued Külzer. The regional court in Darmstadt found Külzer guilty and awarded €80,000 in damages.[1] However, Külzer appealed the verdict and Arnold's daughter has now dropped the case.[2] Her exact reasons are unclear. A plausible explanation is that she does not believe it likely that Külzer will actually be able to pay. In that case, the daughter would have to pay the legal fees out of her own pocket without getting anything in return. Heidi Külzer on the other hand doesn't have to pay any legal fees. Her lawyer is provided at taxpayer expense, so she doesn't mind dragging out this legal battle for as long as possible.

This is a central flaw in the German legal system, as in most modern legal systems. Because there are so many laws and navigating the system is so complicated, law suits frequently get dragged out for years and cost obscene amounts of money. As a result, all too often justice is something only the wealthy can afford—or those who are supported by the state and can off-load their legal costs onto the unwilling shoulders of taxpayers. For an ordinary person like Horst Arnold's daughter, justice is out of reach.

But this flaw pales compared to what happened in the original rape case. In all the justified outrage over Heidi

Külzer, it is easy to forget the other villains in this piece: the prosecutors, and most importantly Dr Christoph Trapp, the judge responsible for the case.[3] Without their gross incompetence, laziness, or malice, Arnold would never have been convicted. There are always going to be insane psychopaths like Heidi Külzer who try to ruin an innocent man's life for no good reason. It is the duty of the legal system to stop this from happening. It failed to live up to this responsibility in spectacular fashion.

From the start, Külzer's story should have given anyone pause. [4] She claims that the rape took place during recess in a well-lit biology classroom with open windows. Anyone passing by could have seen the supposed crime happen, anyone could have come into the room. Supposedly, Arnold pressed up behind her, held her mouth closed with his left hand and used the right hand to take off his trousers and pull aside her skirt and then anally raped her while she lay across a counter. This course of events is quite implausible. According to Horst Plefka, detective chief superintendent in charge of the case, anal rapes are rare and when they do happen, the victims are defenceless, tied down, or drugged. Immediately following this supposed traumatic event, Külzer taught a class without showing any signs of distress or injury.

Detective Plefka searched long and hard for evidence to corroborate Külzer's story. He found none. All he found were contradictions in Külzer's account. For example, she claimed that Horst Arnold threatened her days after the rape had allegedly occurred—at a time when Arnold was already in custody. Research into Külzer's background would have revealed her to be a compulsive liar. She invented the most far-fetched stories. A few years earlier, she had told her then-husband that she had a fatal illness and would die soon. She claimed that her co-workers at one school had tried to poison her. Her marriages never lasted long and she never stayed long at a school. Eventually people always began to sniff out her bullshit, and then it was time for her to move on. But the police didn't research her background. It would have been rude and improper to impose that on a "victim" of rape. Still, Detective Plefka had grave doubts about Külzer's story. However, he was not allowed to appear in court to testify in favour of Arnold.

In the absence of evidence, the persecution rested entirely on character and prejudice. Horst Arnold was a big man with a loud and boisterous attitude. He was known to have a drinking problem. He was the sort of person who one could plausibly think of as a rapist. Heidi Külzer appeared to be charming and innocent: the perfect victim. She didn't look like someone who would invent an outrageous story like this. And if her account of events occasionally contradicted itself, this was only seen as a normal reaction to the trauma she had undergone. After all, as feminists like to remind us, women don't lie about rape.

Christoph Trapp presided over this travesty.[5] He decided that Horst Arnold was guilty, based on nothing but the alleged victim's incoherent account and his own worthless intuition. In his unbridled arrogance, Trapp even now claims that he acted rightly and made no mistake in sentencing Arnold to five years in jail. "Our judgement back then had been carefully reviewed." When there is any reasonable doubt, a criminal court is supposed to rule in favour of the accused. Trapp must have forgot this elementary principle.

Judges are only human and they do make mistakes. That is to be expected. But this is more than a simple mistake. Christoph Trapp ruined an innocent man's life, based on nothing more than a hunch. For this crime, he will never have to spend a single day jail. Nor will he have to pay any damages. Horst Arnold's daughter should have also sued Trapp, though of course she didn't. That would be a hopeless prospect. Trapp is part of the legal system and protected by it. He won't even lose his job over this.

This is the real tragedy in all this. Because Horst Arnold's case is unique only in how much media attention it received. For every Horst Arnold, who knows how many innocent people are in jail who are never exonerated? Many of them are men falsely convicted of rape. Rape is the most problematic crime in this respect because it is very difficult to prove. The only difference between regular sex and rape is consent. Even rough sex leading to injuries may have been consensual. Compare that to a crime like murder: "He wanted me to stab him in the gut!" is not a very convincing defence. Moreover, due to the private nature of sex, there usually aren't any witnesses or recordings. This makes it much more difficult to prove rape in court. Given the usual standard of *in dubio pro reo* ("when in doubt, for the accused"), many rapists would get off scot-free. Under the influence of feminist lobbyists, this principle has been undermined for rape cases and many judges are now willing to convict based on less conclusive evidence—or as in the present case, based on just a hunch. And while it is good that this has led to more

rapists being convicted, the unacceptable side-effect is that many innocent men have been caught in the crossfire. When offered to have their sentence reduced by one third for “admitting” their guilt and showing remorse, how many innocent people lie? Once an innocent man has taken that road, he will forever be marked guilty. And even for those who stick to their guns and refuse this offer, the hurdles to get an old case re-opened are high. Most cases are not nearly as clear-cut as Arnold’s. And in those rare cases where a false verdict is overturned, the judge responsible still has to suffer no consequences. This is a system that cannot possibly work. It is guaranteed to lead to abuse. Holding judges personally responsible for such glaring errors would not eliminate the problem altogether, but would at least ameliorate it. Judges would have to be more careful before throwing a man in jail. Unfortunately, this is wishful thinking. In the foreseeable future, there is no chance to get any sort of legal accountability for judges. The best we can hope for is harsher punishments for false accusers. In this case, Heidi Külzer was convicted to a prison sentence because her false testimony lead to Arnold’s imprisonment. If her story had been discovered from the start to be a lie, most likely she would have gotten off with just a warning or a slap on the wrist. This needs to change. If we want to stop cases like Horst Arnold’s in the future, we need to start treating false accusations as the serious crimes they are.

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Being a man

Mike Buchanan · 15 February 2014 · Archived copy · Original

The inaugural Being A Man Festival was held in London two weeks ago.
It was an event primarily focusing on how men should change so they could better serve women's wants and needs – 'redefining masculinity', that kind of thing. A recurring theme of narratives around 'redefining masculinity' is that men must become more like women, in order that women can become more like men. There's never any recognition in these narratives that the majority of people are gender-typical, for example that many working women would prefer to be at home looking after their children, rather than working to raise the money to pay strangers to look after them. In the UK the tax system militates against women making the choice they'd prefer.
The founder of The White Ribbon Campaign was a keynote speaker at the Festival. The campaign's strapline is, 'Men working to end violence against women'. No mention in the Festival programme of men as *victims* of violence at the hands of women, needless to say. No mention of the many other problems men and boys face today, and what might be done about them.
The event was predictably lauded by the left-leaning press. A piece in the *Guardian* had the following to say:

> The festival is – obviously – the idea of a woman, Jude Kelly, artistic director at the Southbank Centre. Her mission, she suggested, was in part age-old female wisdom: that men need reminding that it might be a good thing to share their anxieties. Or, as she put it, to provide the space "for an overhaul of masculinity" and an "opportunity for men to go naked" – prompting a proportion of her male audience to cross their legs.

The end of the article:

> All movements need a manifesto, and it took Grayson Perry in one of his Bo-Peepiest pink party dresses to provide one. Few men have done as much original thinking about what it means to be male as the transvestite potter, champion cyclist, therapy survivor, Turner prizewinner, devoted husband and father.
> Grayson insisted that all we believed about men could be unbelieved – men can, despite the propaganda, multitask ("I never go upstairs without carrying something") – and they can prevail in the constant battle with testosterone and keep it in their pants (frilly or otherwise), if they put their minds to it.
> He ended with a scribbled series of demands. "We men ask ourselves and each other for the following: the right to be vulnerable, to be uncertain, to be wrong, to be intuitive, the right not to know, to be flexible and not to be ashamed." He insisted that men sit down to achieve them. He received, deservedly, a standing ovation.

I'd sooner gnaw off a hand without the benefit of anaesthetic than attend such an awful event, so I was pleased to read a letter in yesterday's *Daily Mail*. It was penned by an intelligent man, Andy Dumas, and takes up the remainder of this post:
"Attending the much talked about Being A Man Festival at London's South Bank, I discovered that most of the organised discussions about modern masculinity assumed that 90 per cent of males spend 90 per cent of their time watching hard-core porn online.
Manliness as a topic was shunted aside in favour of a feminist agenda which catered only for grievances against the Great White Male.
One focus group, advertised as a discussion of the challenges facing black male professionals, digressed immediately into a predictable, hackneyed, ideological attack on culturally-embedded racism.
I admit superficial multicultural policies have failed to eliminate institutional racism, but I read all about that at university, long ago. What I wanted was an insight into the psyche of a black man operating in this pseudo-equality environment.
A panel discussing male sexuality, promiscuity and fidelity, soon drifted into a bland discussion about the evils of pornography and Britain's uninspired sex education curriculum. Might there not have been more intellectual

usefulness in exploring how men express their masculinity in the context of increased gender equality?
The final session of the day focused on ‘ordinary blokes’ – such as plumbers. Plumbers were referred to several times by the distinctly unblokey panellists to describe the archetypal ‘bloke’. But each struggled to describe how he had experienced the blokeyness so typical of plumbers.
The day descended into farce when the festival organiser, a woman, mounted the stage to screech about the evils of white male dominance, finishing by reading A Man’s Bill of Rights which was so neurotic it could only have been written by a girl. Smirk. But I was wrong! It had been penned by Grayson Perry. Smirk. It included, among other stupidity, ‘the right to be wrong’. What self-respecting man, black, white or brown, straight, gay or transgender, would sign up to that?
On balance, this show was intellectually vapid, politically cloistered and a waste of £12. I blame Jon Snow. I went only because he did. Next year I’ll take my £12 to the pub and watch the footy with the plumbers.”

Spetsnaz on the Psychology of Walter White

AVfM Video Source · 15 February 2014 · Archived copy · Original

Breaking Bad fans, and MHRAs will appreciate this one. PE

Lectured by a Mumbai Feminist

Amit Deshpande · 16 February 2014 · Archived copy · Original

It was through the mail that I received notification about a prestigious event, the 21st Smt. Bansari Sheth endowment lecture to be delivered by the famous feminist, Flavia Agnes from Mumbai.

This was the invite:

The Asiatic Society of Mumbai

takes pleasure in inviting you and your friends to

the 21st Smt. Bansari Sheth Endowment Lecture

by

Flavia Agnes

Legal scholar and Director, Legal Centre of Majlis

on

'The making of a modern nation through the Hindu code bill:

The Nehruvian agenda'

on

Wednesday, 12th February, 2014, at 6.00 p.m.

in the Durbar Hall of the Society.

Dr. Kamala Ganesh

Former Professor of Sociology, University of Mumbai,

will preside.

Needless to say, I was keen for the chance to interact with a feminist of her stature. I enquired with the Asiatic Society about the event, whether it was open to the general public as well as whether or not there would be a Q&A session – although I almost smiled at my naiveté in expecting feminists to debate their beliefs or even being allowed to question them. My comrade-in-arms Nurdy Dancing explains the shunning away of feminists from debate quite well here. The assurance from the Asiatic personnel wasn't comforting either, he was non-committal about the Q&A session saying there was no guarantee but urged me to take a chance for some interaction after the event.
The lecture began. There were a few lies, half-truths, and some damning contradictions within her speech. Flavia started talking about 'The Hindu Code Bill' that came into enforcement in 1955 and how the Hindu women were never given rights over property prior to this law, as compared to women from other religions. She mentioned that there were chapters dedicated to Women's rights in the Hindu law books like Manu's law, Yadnyavalkya's law, etc. Yet she also suggested women were not given rights before 1955 and it was only the Nehruvian agenda that gave respect to women. Now I'd like to see her point of view, but the question then is if the Hindus were not following any of their existing laws which had chapters dedicated for women, then what law were they following?
Next on her list was the formation of the 'Hindu Undivided Family' concept which gave tax exemptions to Hindu families living together as joint-family. She claimed the founding fathers of our nation had done this so that the Hindu Family System could be protected. Implying which, it would be aptly clear that the founding fathers of India wanted to keep the family system running since it formed the backbone of Hindu traditions.
She also, in her lecture. interestingly mentioned an aspect of laws, wherein if something is left out or not considered when the law was formed, then it has to be included keeping the original vision and spirit of the law that was

formed. If this was to be practiced today then Flavia would be the first person to oppose the Marriage Laws Amendment Bill, 2014 that is being introduced in the Parliament of India.
The proposed amendment would include new grounds for divorce under a situation of Irretrievable Breakdown of Marriage by amending the Hindu Marriage Act and the Special Marriage Act. It is a property division law wherein: A wife can file a petition for Irretrievable Breakdown of Marriage and, upon citing grave financial hardship, can have a share in the husbands property – self earned both pre and post marriage, inherited property and also inheritable property – duration of the marriage be damned. A husband can also file a petition for Irretrievable Breakdown of Marriage and part with his property – self acquired and ancestral. But the catch is that a husband cannot oppose a petition filed by a wife, which defies any logic or common sense. Feminists have been supporting this law vehemently which has given rise to higher divorce rates, increased spousal murders, and decreases in the number of marriages wherever it has been introduced in the world. More details can be found on www.rollbackirbm.in
Does such a law fit with the vision that the lawmakers had when they drafted the Hindu Code Bill?
About the half-truths: Flavia believes there has been a mockery of justice and abuse of laws at the hands of the judges of India who operate within an anti-woman ethos. She cited a few judgements which, according to her, were anti-women. One thing of note was that almost all of her lecture focused only on the rights of the wife. There have been innumerable women – mothers and sisters – implicated in false dowry harassment cases with one arrest being recorded every 3 minutes, but this problem was not visited at all.
As far as the approach of the judiciary is concerned, if the judiciary in India was really anti-woman, then:

- It would not have awarded child custody to mothers in 98% of the cases.
- It would not have had asked men to pay maintenance to their adulterous wives
- It would not have asked men to beg, borrow or steal to pay maintenance to their parasitic wives,

Heck no! It would not have entertained allowing a man sell his kidney to pay maintenance. Unfortunately for the feminists, all these have happened and numerous other judgements favouring women occur far more regularly.
Finally, it was time for the much hoped for Q&A session. A few members of the audience had raised hands and the presiding chairperson initially disallowed any queries but, looking at the large demand from the audience, decided to ask Flavia before closing the session if she was able to take some questions. Flavia refused! Was it fear? Was it living in denial? Was it guilt? Or was it a false sense of superiority?
Almost forty of the sixty audience members swiftly moved to the dais to interact with her. Flavia was obviously overwhelmed by the questions directed at her before being hurriedly escorted out of the building. Some queries might have questioned her beliefs, some she might have dismissed in a state of denial, but one thing was sure; there were no answers for the people who were fishing.

Attending a Male Feminist Forum

AVfM Video Source · 16 February 2014 · Archived copy · Original

We agree with and endorse Nick's plan to peacefully and nondisruptively attend this forum, and urge others who attend to comport themselves the same.

Institutional sexism and glass ceiling, huh?

Clint Carpentier · 17 February 2014 · Archived copy · Original

I just got off work, cracked myself a beer and – in a brain-dead haze – looked at the six articles I've been puttering on after dragging my ass home. Most of them scare the piss outta me, but not because they may be over-the-top, taboo, complete failures, or even that I may get my share of backlash for daring to consider such concepts. The problem is that, when I'm not already mentally and physically exhausted, the very real ramifications of what I'm typing tends to trigger my OCD and then my conspiracy theorist boner twangs, sending me into a state of terrified shock as my mind reels with the absurdity that people can't actually see the blatant truth all around them.

Do I really gotta point it out and describe the problems to them? REALLY??? Given that people still drink and drive, and/or use dangerous recreational drugs, I really shouldn't be surprised but, come on humanity, throw me a bone of hope before I water my beer down too much.

My fantasy girlfriend sent me a private message not long ago, eagerly looking forward to my next violating mind-rape of what I consider to be "common sense" (If sense were common, we'd all be wise; sadly, we are not). I tried desperately to cry on her textual shoulder and make sad pitiful excuses with no apologies, all the while making a long-winded assault on her saintly gynotegrity. Unfortunately, the recent changes to the forum caused the mailbox to repeatedly eat my response to her. (It's a plot I tell you! A well thought out plan; damn it patriarchy, where are you when I really need you?) So, for the time being, she's still safe from the ravages of my evil patriarchal harassing texts. So I had to do the next best thing: sob into the wife's ample bosom, until they suffocated me and I passed out, waking up on the floor where she had eventually pushed me off to let me crumple like wet spaghetti. I look forward to the quote-miner's brandishing this iron pyrite.

I finally got tired of staring blindly at my artful works of abject horror and flicked on the Youtube to delve into the ingenious works of AMV's (Animated Music Videos) people manage to put together. Hoping to draw a modicum of inspiration, possibly to gain the day's second wind before I step outside for a shot of cancer and mentally sketch out a battle plan for my next foray into my burgeoning world of article writing and to decide which one is more important, or maybe just which scares me the least, I'm not sure. What I *am* sure of is that I haven't thrown in the towel. While a timid mouse among giants of activism, I am bold enough to squeak… once in a while.

You must be wondering by now what any of this has to do with the title. The sad truth is; everything. I am not a Paul Elam, or a Karen Straughan, certainly not a Warren Farrell, or an Erin Pizzey, and you know what? I'm good with that. I have no one to blame but myself, and my reasons are my own, though I imagine most of the readers can draw up fairly accurate conclusions as to why I'm satisfied with a place of mediocrity within the "virtual" presence of the thoroughbred icons who have pointed out to me the foundation, when I was dumbly wondering why the house was so damned crooked.

So the title… institutional sexism, and the glass ceiling. Why are men at the top in everything?

While perusing the Youtube, I happened upon a video that encapsulates the answer of why some men dominate. They are lessons that girls typically never hear or, if they *have* heard it, they've ignored it because fixing their tear-streaked eyeliner was more important. They are lessons of self demand, to continue to push the envelope, to own your determination *and* your failures. My stepfather and I rarely ever got along, but he told me something about being the best at anything, "take responsibility for anything you do, the buck stops with you: RAMIFICATIONS MAN, look into the future of every move you make; when I work on that freight train, if I make a mistake, PEOPLE DIE! It's that simple." Likewise, when I was in sea cadets (a teenager's version of the navy), I learned another hard life lesson as I rose through the ranks, "your juniors are a reflection of you, they are an extension of you, when they do good, you get the glory; however, when they do poorly, they should never get the blame, you trained them, you lead them, you gave them orders, the buck stops with you, you screwed up, you take the heat, you don't pass blame, and you certainly don't publicly embarrass them, you figure out what went wrong and how to correct it, and then you make it happen."

> If you know what you're worth, go out and get what you're worth! But you gotta be willing to take the hits. And

> not pointing fingers saying you ain't where you wanna be because of him, or because of her, or anybody! Cowards do that, and that ain't you! You're better than that!

Or, as Yoda would say, "Do… or do not. There is no try."
I know a guy, good guy, funny man; I refuse to play poker with him. As the story goes, he came from Vietnam with barely a nickle to his name and took up residence in a town on a major highway. He managed to con a few hotel owners into financing his acquisition of a struggling hotel, with the promise of paying them back by a set date; he had it paid off in half that time. Not satisfied with that, he built another hotel in my city, nicest hotel in the neighborhood, I know this, I've done some flooring in all the best ones we have, and he gave me the flooring contract for this one. Still not satisfied, he built another hotel in a neighboring city. Now he has plans to build another hotel in a city a few hours away, and is currently getting into the suburbia game, buying up property on the outskirts of my city. The man is on fire, and he ain't no young buck; he's got grown young ones filling in the wake of his path. He wasn't handed this destiny, he didn't get it through affirmative action, he didn't even inherit it; he saw an opportunity and he exploited it for all it was worth; at any point, his burgeoning empire could have crumbled, and it still can.
But on he goes.

Politics, Sexual Assault and the War on College Men

Jonah Moser · 17 February 2014 · Archived copy · Original

The war on college male students continues unabashedly with even the President getting in on the act recently by citing the feminist-inspired myth that "1 out of 5" women are victims of rape. Though a Department of Justice report shows a 10-year decline of sexual assault on college campuses, playing politics with the very serious issue of sexual assault appears to be gaining momentum. President Obama has appointed a task force called the the White House Task Force to Protect Students from Sexual Assault. We could easily write the script for what the recommendations that this task force will likely make.

So as a taxpayer, and to appease the rape hysteria feminist proponents, I have the following suggestions to the task force to help them ensure that men are expeditiously driven off college campuses:

1. All enrolled secondary and post-secondary students unfortunate to be born of the male sex should be required to wear a bright, striped uniform with a large decal sewn into their clothing to designate them as potential rapists, a similar program initiated during the 1930s by the German government against a class of people whose only crime was being born Jewish. We should be inspired by their bold action in combating that menace, and must be similarly bold in our action against men, sex fiends that they are.
2. Any male student accused of sexual assault or harassment should immediately have their due process rights suspended, be required to attend anti-male indoctrination training and be forced to stand in front of a specially-trained tribunal in which the outcome will be predisposed to a finding of guilt (because why would they be accused if they weren't guilty?). While this has already been accomplished in part through the passage of the SaVE Act, which was conveniently buried within the re-authorization of the Violence Against Women Act (VAWA), colleges would be well-served to stop pussyfooting around and get serious about really protecting students from the male population.
3. In order to justify the directing of millions of taxpayer dollars to grow the army of dedicated resources within the rape industry, we should direct the Department of Education to broaden and weaken the definition of what sexual assault (rape) and harassment constitute so as to ensure that a mere allegation would suffice in expelling a male student from campus. This weakened definition would then be used to inflate the number of "assaults" reported thereby justifying the need for additional resources.
4. When contemplating how best to destroy a young man by branding him as a rapist for the remainder of his life, we should lower the evidentiary standard used by a university disciplinary panel for adjudicating sexual assault cases from that of "beyond a reasonable doubt" (a 95% probability of guilt) to the lowest possible standard, "a preponderance of the evidence" (a 50.1% probability of guilt), essentially a coin flip. Several readers will catch on that idea has already been enacted by the DOE through the issuance of the 2011 Dear Colleague letter, but I think we can do better and make the rules even more explicit.
5. To drive home the message that these new protocols are required on college campuses, and borrowing heavily from this nation's past history of intolerance, discrimination and the denial of civil rights to a class of citizen, we should move well beyond merely destroying a man's life when an allegation of sexual assault is made and move directly to "participatory justice" by implementing public lynchings, which can be held in the middle of campus for all students, faculty and administrators to witness.

Do these sound extreme? They're clearly close to reality now. In all seriousness, given the culture of misandry and radical feminism pervading universities along with the kangaroo disciplinary courts that exist on college campuses today, I predict that there will be a tidal wave of lawsuits filed by falsely-accused and expelled male students that will flood our courts as universities continue to implement Draconian measures to appease "rape culture" fanaticism. We should certainly hope so, anyway.

The male body and the masculinity police – part II

Jason Gregory · 17 February 2014 · Archived copy · Original

We live in a culture where violence against men is prevalent, normalized, excused, and celebrated by the media and in popular culture. Laugh if you want, but the best humor is practically indistinguishable from tragedy. The best comedians understand suffering. The best jokes are lamentations.

We have multi-billion dollar "sports" industries (e.g., the NFL and UFC) that glorify this violence against men. Families gather on Sundays to celebrate this violence. Corporations make billions on the cultural normalization of this violence against men–making the male body the most culturally acceptable locus of violence. All the while, folks scream that "CONSENT" is freely given by the men being violated, failing to understand how these cultural norms influence consent, failing to understand that freedom *itself* is not the perpetuation of violence against men, failing to understand that consent does not change the underlying fact of violence committed against men. Freedom is not two men beating each other unconscious for entertainment or some false idea of sportsmanship and competition. If you believe such types of violence are freedom and sportsmanship, you have an impoverished sense of both and you are likely perpetuating a culture that glorifies violence against men.

We have a war machine that keeps turning – making billions more in profits off this exploitation, destruction, mutilation, and expendability of the male body. There is no end to it. It never stops because our culture demands it. We defend our freedom by consenting to violence against the male body. We are proud of our "heroes." We celebrate them. We love them for subjecting their bodies and the bodies of other men to violence.

If we learn to hate this violence against men and speak out against it, we are told to "shut the fuck up." If we learn that all war is anti-male because all war is violence against men, our masculinity is policed and threatened because we must be "weak bitches" to complain about male suffering. Even feminists who claim to be working on male issues mock such complaints about male suffering as "man feelz." Some of these feminists insist that male suffering is actually male privilege. Anything else is "assholery."

There is real "assholery": our prison systems. They are monstrosities of prison guard unions, corporations, legal institutions, and law enforcement agencies that are partially sustained by our war on drugs. It is a war that throws men into cages and commits violence against them for non-violent drug "crimes." Instead of rehabilitation, we punish these men with prison rape and other violence. Instead of recognizing our sick culture, we blame the drug addict for wanting to escape. As Krishnamurti said, "It is no measure of health to be well adjusted to a profoundly sick society." While the "right" wags their finger of shame and screams for harsher punishments and more violence against these men, the "left" wags their finger of shame and clamors about "rehabilitating" these men to a profoundly sick culture that demands their submission, failing to recognize that our *culture* may need more rehab than do these men. Culture may need rehabilitating because it fails to recognize that these men are not dominating and that such violence against them is not male privilege and neither is it a privileging of masculinity. Many are

blind to this fact, and some even make the bizarre claim that the suffering of men somehow represents a devaluation of women.

Yes, in our sick culture of male submission, the suffering of men is caused by a society that doesn't value women. In fact, it is claimed, that violence against men is actually the oppression of women. That's what makes sense in our sick culture because the obvious truth is "assholery." If a man learns to say that men suffer violence because men are systematically devalued in our culture—that man speaks pure misogynistic truth.

Only in a profoundly sick culture would violence against men be interpreted primarily as the devaluation of women, rather than the obvious–the devaluation and oppression of men. Only in a profoundly sick culture would violence against men be seen as the overvaluing and privileging of men and masculinity.

Fuck that and all you folks who fail to recognize that the male body is the most culturally acceptable locus of violence. Violence against one man is a "degradation, terror, and limitation to all" men. Most men and boys limit their behavior because of the existence of potential violence against them. Most men and boys box their emotions away to create a front of stolidity, an avoidance of the crushing reality that our culture demands their submission, obedience, oppression, and acquiescence to a culture that doesn't value them, considers them cannon-fodder, expendable capital, human resources, objects-of-utility.

My dad is 76 years old. I had the "freedom" of watching him break into tears a few weeks ago as he recounted some of the horrors that he saw while in the Army. This is a man who never shed a tear or spoke a word about his suffering and the suffering of his Army buddies until he was no longer strong enough to "be a man." At 76, he's no longer strong enough to keep that shit boxed in. It was an emotional prison for him. There is nothing heroic about it. PTSD, survivor's guilt, and being used as human cannon-fodder is not and should not be celebrated as awesome heroics of willpower. It's a prison for men. It isn't male privilege and it isn't male domination. Such things are male submission. Such things are what my father did and experienced in submission to a culture that demanded it of him. Such things are what men do in submission to a culture that doesn't value them.

This is our culture. This is violence against men. It is prevalent, normalized, excused, celebrated, glamorized, and glorified. If you speak out against it, you will be subjected to further ridicule, shame, aggression, and oppression by the masculinity and language police. You will be accused of misappropriating words that are reserved for women because there is no such thing as violence against men. It's not a real thing. It's just plain old violence. Laugh if you want. It's funny how that works–how tragedy becomes comedy, how the best jokes are lamentations, how the suffering of men makes for the best punchlines.

VAM Don't Real

According to this feminist, The Patriarchy™ exists, but violence against men does not. There is no such thing as violence against men; that's just plain old violence. Any suggestion to the contrary and the language and masculinity police will threaten and accuse you of misappropriating words reserved for the privileged class—women.

Editor's note: feature image by Jessica Patterson

Damaged Women Stage Drunken 2 a.m. March On Washington

AVfM Video Source · 17 February 2014 · Archived copy · Original

When women march on Washington it's serious business. Seriously emotional business that is. Tired of being abandoned, negated, and ignored, the Damaged Women's Coalition knows when they are unhappy, so they want Capitol Hill to stop having their needs put second in the relationship all the time.
Reporters peel back the Onion layers of this complex matter and the result will make you cry… with laughter.

Note: Dr. T has a copy of that tear-soaked letter. Yes, this is an oldie but a goodie.

Just a Quick Note About Male Space

Paul Elam · 18 February 2014 · Archived copy · Original

The following is part of a comment recently left on this website by one of the recent newbies that showed up to defend Nacho Vidal's honor after I did an article about his shutting down MGTOW Forums (which is miraculously back up, btw).

> **Male spaces need to be male spaces, without "female allies" cuntsplaining to us what is "constructive" or "useful" dialogue.**
> **That just hijacks our independence and women end up dictating "our" agenda, like they already have for the last million years.**

OK, to set everyone's mind at ease, I only mentioned Nacho because it was necessary to context. I am not going there again.

What I do want to talk about for a moment is the concept of "male space," which is a subject of some importance, as you might imagine, on a website bearing the name *A Voice for Men.*

Let me state that I emphatically endorse and support whatever any group of men want to call "male space." I may not agree with everything they say, or even any of it. But the right to congregate free of any female participation? Of course, and without caveat.

At the same time I want to call your attention to the second paragraph of the quote from the newbie and tell you that I just had to laugh. And I have to ask, what sort of "independence" is so frail that it can be hijacked, and what sort of man going "his own way" is so weak that he allows women to dictate anything to him?

Courts and laws are one thing, but on a personal level, nobody takes shit you don't give them.

Seriously, as someone who has done a fair amount of spelunking into the depths of male space; who has spent hours and hours meeting and talking with other men outside of the nearest woman's voice or earshot, it leaves me with an observation that I think is inescapable.

If you are afraid of speaking your mind, it is your own fault. If your spine is made of such absurdly pliant material that you fear being coopted by the hint of perfume or the gentle nape of a woman's neck, then perhaps you really are best to stay only in the company of men given to such weakness and fear.

Like I said, I think men deserve whatever space they want to take. If they prefer the company of men, you will not hear me bitch about it. Go for it, and don't look back, it is no one's business but yours.

But to me, "the space you take," is really the operative term.

Please allow me for a moment to channel, as ludicrous as it is, one of my all-time favorite actors, Samuel L. Jackson, who in my opinion was never in better form than he was as the character Jules Winnfield in the movie *Pulp Fiction*.

I imagine what Winnfield would have to say about our newbies' idea of male space, and I imagine it would be something like this.

"Motherfucker, what the fuck do you mean, "space?" Do I motherfucking look like anyone is going to take my motherfucking space, motherfucker? Just step on up here and see if you can take any of my motherfucking space!"

And that, in the end, is the point. At least according to me and Jules. Space is in your head. It is in your own mind and your own heart. It is in your own way of life and hinges entirely on your own spine.

Discussions among men are great. I love them. But I also live in a real world full of all kinds of people, men and women alike, who would love nothing more than to commandeer my thoughts and actions; who would like me to be of use to them and their agenda in one way or another. And I don't have an internet cocoon where I can, or even want to, escape it. I am perfectly capable of standing my ground.

You have the space you take.

Take it, motherfucker.

Lies your teachers told you: open letter to a young woman

Dean Esmay · 18 February 2014 · Archived copy · Original

Recently, multiple male members of the A Voice for Men (AVfM) staff received the following email. We will accept at face value that Carly is who she says she is. Here is her letter, and below will be my response:

> Letter Received: Mon, 17 Feb 2014 10:35:25 -0800 (PST)
> From: Carly M <xxxxxxxxx@yyyyy.com>
> To: [Various male members of AVfM staff]
> Subject: Thoughts
> Hello,
> I am an 18 year-old girl from the United States. I came across your website while I was researching studies done on women's rights for my Probability and Statistics class. I was surprised by the statistics posted on your website. At first glance I expected your website to promote equality between genders. Instead I realized you are promoting one thing: men. You seem to believe that everything negative that has been done to you has been the fault of women. I am sorry. Women and men are both equally important to society and to life, you seem to have forgotten this. Your whole website is based on the belief system that men are far superior to women.
> If this is what you believe, then I am sorry. I am sorry on behalf of all the women in your life. I am also sorry for wasting my time writing this email, that I expect you will never read. What you do not understand is that men have had voices since the beginning, however in the last one hundred years women have just began to be able to speak. Those voices will not silence now. Women have realized things can be better, and life can be more fair It is my impression that you believe women plan to "take over the world" and chastise men until the end of time. Some feminists may have this idea, however most women want equality. Most people want equality. Tell me, why should we not deserve equality? I would be very interested to hear the answer. I do not plan to take over the world, I just want to live in a time where I can be taken seriously and not objectified. I have a lot of plans for my future.
> I want to work for human rights, I want to help boys and girls all over the world receive an education. I want to create awareness about racism and sexism too. I want to reduce the statistic that 30% of women and 10% of men will be raped or abused in their lifetimes. I have these plans because I want equality. I expect that you do not take me seriously. That's okay, it just means I have a lot of work to do.
> I know I cannot change your mind, however I didn't write this email to change your mind. I wrote this email because I was struck by the hate present on your website. Needless to say I was very offended, I hope that my email is not hateful, just a different point of view for you to consider. You are correct in demonstarting that there are more than one side to every argument and statistic. I ask that you do some more research, though not online. Think. Just think. Think about opportunity. Think about coexistence. Think about collaboration. Think about a world that is

> beautiful for everyone to live in. Think about equality. Change is scary, I know that, however it cannot be stopped. I also recommend you watch the film Miss Representation, it is available on Netfilx.
> Thank you for your time,
> Carly M.

Dear Carly,
The following open letter is written not just to you, but to any young woman who has an open mind and is willing to be challenged on her prejudices.
As a rule, when we get emails or comments like yours, we usually ignore them or just say something rude, because we've heard it all before. More times than we can count. You may interpret that as an "angry" response, but really, it's just exhaustion. There's nothing in your mail which we haven't already addressed a thousand times only to have people refuse to listen. The only reason we did not do the same with you is because you say you are 18 years old. This, to me, indicates someone whose mind may still be open.
The older you get, the harder it is for you to accept new information and new views of the world, so I'm hoping that you or others your age will possibly read this and think about it. Not that people who are older can't change their minds, but the older we get the more closed-minded we tend to get. Life experience and the aging process will do that to you. In fact, if you take away only one message from this entire letter, I hope you hold onto this: that open-mindedness you seem to pride yourself on now? Try hard to keep it as you attempt to understand what I'm saying here and, more importantly, try to hold onto open-mindedness when you start getting up in years. Believe me, the older you get the harder it is to have your mind changed, but it's always worth being willing to change your mind if facts and perspectives you haven't heard before come to your attention.
Now, to the substance of your letter: You say you were surprised by the statistics posted on our site. I'm not surprised, since these statistics have been hidden from you, at least up until this point in your young life. They've been hidden by people with an ideological and financial interest in keeping you in the dark about them–and by people who are just plain prejudiced and bigoted. If you have specific statistics you want to challenge, let us know and we'll take a look, but we don't publish things like that willy-nilly. What we seek, first and foremost, is honest, verifiable information, so if you have something we've missed, please let us know.
You did not specify where you got the statistics either; we have multiple articles and pages where you can find statistics. You may want to look at this page, which is a few years old and needs a bit of updating, but, we stand by the substance of that page and we would have to ask you which stats on it you took issue with before commenting further. But I hope you also stop by our Wiki page of primary references, which contains considerably more information which will probably surprise you even more. (We are still looking for volunteers to help update that wiki as it happens, and you and others are welcome to help improve it.)
By the way, when looking at those primary references, please pay attention especially to the references on domestic violence, rape, and something called the Woozle Effect. You will probably get a better education on these issues there than you will almost anywhere else today.
Now, I have to give you a warning: I strongly suspect that not only are the facts we cite generally correct on substance, but your teachers will be most displeased with you if you try to share them. For, while they are all perfectly good references from multiple independent and scientific sources (at least on the Wiki, which is the real go-to page), they tend to run against the grain of what a lot of people talk about when they speak of "women's rights." Because they expose common, everyday lies that your teachers tell you. What we find is that people who speak of "women's rights" are (usually) incredibly lopsided in what they look at, only taking the perspective of looking at where women often get a crap deal, while rarely bothering to look at where men get a crap deal, or only see men's issues in an "oh yeah, men too" way, or by blaming that mythical beast called "The Patriarchy" for whatever bad befalls men.
And sometimes, they just flat out make things up.
Although you are female, and so you are privileged in this area: men who try to talk about these things are usually personally attacked, and I would expect a boy taking classes with you to get a flunking grade just for having the

audacity to present some of this information, at least if he did not come to conclusions that pleased his teachers. Because he's a boy, and boys aren't allowed to speak in ways that might upset women or which speak unapologetically about where men get the short end of the stick. But, because you are a girl, maybe you could help shine a light in the darkness and put the truth out there in the face of what are verifiable lies. I hope you'll think about doing so, anyway.

Anyway, what you have likely been taught by your teachers, possibly your whole life, is that if bad things befall women, it's because they are oppressed as a class, but, if bad things befall men, it's just a side-effect of women's oppression; supposedly, having "male privilege" is great but it has some down sides, and that's their only answer when a man's life is destroyed. If you can free your mind from that toxic lie–and a toxic lie is what it is–you might be able to see what's really going on here. The truth is, the most privileged class of people in the whole wide world are young women living in places like the US, UK, Canada, etc.–and if you want to be treated like an equal, you should not flinch or cry like a little girl if someone tells you that.

You accuse our web site of promoting men. Well, to that we must plead guilty: men have few to no voices speaking about issues that are specific to men, or defending men as a group, in this society. Until very recently in history men never have had such a voice. Because pretty much all civilizations for the last few thousand years have prioritized the needs and desires of women over those of men. For hundreds, even thousands, of years. We aren't used to seeing men suffering or, if we do, we think it's either the natural order of things or, worse, ultimately their fault. Men are not viewed as human beings with innate value by this society, and from what I can see, they never have been.

Now as it happens, I think you will find no one on A Voice for Men who disagrees that men and women should have equal rights under the law, and equal opportunity to pursue whatever they want out of life. We just happen to think that women have become, in recent decades, an incredibly pampered, privileged group of people in our society, and that most of the time, it's men who get the short end of the stick–although that isn't true everywhere and always, it's true in far more ways than you probably even suspect.

You say we "seem" to believe everything negative that has been done to us was the fault of women. Well in fact, if you ask me, and most of the others in charge here at AVfM, we don't believe it's women who are the primary impediment to the Men's Human Rights Movement at all. No, the primary impediment is men: getting men to think of themselves as human beings first and not the disposable utility of women is really hard. After all, men have been prioritizing the safety and provisioning of women over their own self-interests for thousands of years. Putting women first has been the priority for so long, most men don't even know how to think about things any other way.

You say we seem to have forgotten that women and men are both equally important to society. I have no idea why you think that. Women and men are both equally important to society as human beings. Although it does depend on where you look; it's men who do most of the sacrificing and dying for this society, and men who most frequently have their civil rights stripped from them, and some of us are getting pretty uncomfortable with a world that demands "equality" but then ignores the largest minority in this society: men.

If you're doing some statistical research, here's an article with lots of statistics for you to look at written by Janet Bloomfield, one of our senior contributors, on what would happen if all women quit their jobs, versus what would happen if all men quit their jobs. And while you are looking at those statistics–which again, you can verify for yourself, since the references are right there–I would suggest you ask yourself of all the jobs there, which ones most frequently involve loss of life and limb and which ones rarely involve such risks.

If you're interested in sexual assault by the way, don't miss Alison Tieman's Manufacturing Female Victims, Marginalizing Vulnerable Men, which has still more statistics you should look at with a critical eye.

Moving on: You suggest that we believe men are far superior to women. I don't think anyone I work with believes that, although we do believe men and women tend to have different strengths and weaknesses–and statistics do tend to bear that out too you know. Tell me, are garbage collectors, mostly men, "better" people than hair stylists, mostly women? Are firefighters, mostly men, "better" than lawyers, who these days are mostly women? You will find men and women in very different proportions in those and many other fields, but I don't think any of those people are better than the others.

You suggest that we "**do not understand…that men have had voices since the beginning, however in the last**

one hundred years women have just begun to speak."
I had to pause on that, and reflect a while. See, if you were 58 years old, you would have no excuse for believing that horrible lie. But you're 18, and so, not to put too fine a point on it, you are still a young skull full of mush. You probably not only believe that, but you probably haven't until now even had anyone question it for you. See, you've been lied to your whole life about that, and it probably shocks your sensibilities to have someone call BS.
But I will be straightforward and to the point with you: whoever taught you that was helping to repeat a lie. In fact they told you a horrible, hateful, wicked lie, a lie that is sexist and, also, racist to the core.
And if telling you that hurt your feelings, welcome to the world of equality, where people don't spare you from harsh truths just because you're a girl.
If you believe men have silenced women for thousands of years, or that women had no voice for thousands of years, you believe something that just not true. Counterfactual. In error. Furthermore, if you believe that, what you have to believe is that Asian men have been oppressing Asian women for thousands of years, black men have been oppressing black women for thousands of years, European men, Australasian men, and so on, have all been oppressing their women for thousands of years. And those weak women could do nothing about it. So what you believe here isn't just wrong, it's racist.
If you believe women have had no voice for thousands of years, you are also spitting in the faces of your grandmothers, your great-grandmothers, your great-great grandmothers, and virtually all the women of history. And you're spitting in those men's faces too. You are at once making out women to have always been weak, spineless, craven little creatures who never had the strength or courage to rebel against their oppressors… and you are making the men in their lives, their fathers, brothers, and sons, out to have been monsters.
Seriously, it's only because you're only 18 that I'm not calling you a bigot and telling you to go to Hell. But I will tell you, without apology, that your teachers are bigots, and I will ask you to give them a great big "screw you, you for abusing your authority by teaching lying propaganda to young people like this" for me. No seriously. Please do quote me. Screw them. They lied to you, and their lies are toxic.
Here's the truth of history: women have always had a voice, and not only their own voices but the voices of men who have, as a group, collectively made a habit of putting women's needs and desires first and foremost above their own. For most of history, being female was a privilege. It carried certain special rights that only applied to women, and special responsibilities that only applied to women, and through most of history, being male was a burden, a burden which carried certain rights that only applied to men, and those rights were there mostly so they could discharge their duties to women properly.
For at least a thousand years, if not longer, the march of history has been characterized by putting women's needs and even their feelings ahead of the needs of men and boys. And what we do here represents a serious challenge to those unequal privileges women have always enjoyed, but which have become even more extreme over the last generation as women have been given more rights with fewer responsibilities, leaving the burden of women's needs and desires even greater on men.
There is a classic essay on this subject that you may want to read and/or listen to. It's by our good friend and contributing editor Karen Straughan: Feminism and the Disposable Male. If listening to a man tell you these things is hard for you, maybe you'll have an easier time hearing them from a woman.
Finally, you suggest I watch a movie called "Miss Representation." While I'm already pretty sure I'm familiar with everything in that movie, having studied these issues for longer than you've been alive, I'll make you a deal: I will watch "Miss Representation" if you will watch this little movie: Interview with Erin Pizzey. There's a transcript and references you can check, and if you'll promise to watch it and think about it, I'll watch your suggested movie. I suspect my movie will challenge you a great deal, but it may also make you a better person. Erin is also, by the way, not only someone who will challenge you on your beliefs, but has since joined the staff here at A Voice for Men, as so many other women have.
It is a little strange, by the way, that you only wrote to men who work on this site, and not any of the women. Maybe you didn't notice the women, which is kind of common: people seem to be very uncomfortable at the notion that women might speak forthrightly about the concerns of men and boys without putting them at the back of women's bus. If hearing a woman's voice is what you want, please note that in this article I have just linked you to

three different articles written by three different women, and an extensive interview with a very important female historical figure, who are all part of the team that makes this site work. If you won't hear a man's voice, perhaps you'll hear those women's voices on these issues.

In closing, I'll note one more thing: you may occasionally see angry remarks or articles on this site. What I would hope you would do with that, when you do see it, is contemplate that there is a difference between righteous anger at real injustice, and what you seem to have misinterpreted as hate–once again, Erin Pizzey has some things that might help you understand the difference. It's something to think about, anyway.

What we are here at A Voice for Men is a group men and women who believe in equal rights under the law for everybody, for the same human rights to be granted to everybody, with reasonable equity for all. These should not be radical concepts, but for some reason these days they are.

I for one hope that one day, you'll be open-minded enough to join us.

Peace.

The Continuing Guilty Pleasures Of Feminist "Philosophers"

Jason Gregory · 18 February 2014 · Archived copy · Original

****Trigger warning: those suffering from immense selfishness, hypocrisy, stupidity, and moral retardation cloaked as philosophy may get their feelings hurt by this article.****

Those of you who read my blog know that I have a guilty pleasure—"feminist philosophers." This guilty pleasure is better than chocolate. They are usually a bit more challenging than typical feminists in that they at least try to obscure some of their misandry, dog-shit ideas, and immense stupidity within the container of philosophy. They are usually a bit more cunning.

However, over at "feministphilosophers," I found this article disguised as "Some Thoughts On Epistemic Responsibility." I'm not going to bore the reader with a discussion on epistemic responsibility. I am, however, going to show the immense selfishness, hypocrisy, and stupidity of this "feminist philosopher," one who calls herself "Themistokleia," named after the teacher of Pythagorus—"the father of philosophy."

In her own words:

> I have experienced attempted rape. Surely I would feel differently had my attacker been successful, but for me, what was most traumatizing was not the assault but rather what happened next. It was in a public park. I was able to get away. I ran to a man reading on a bench and told him what happened. He saw I was being followed. He offered to sit with me until it looked like it would be safe to walk home. But that was all he did (and I do mean that was all: he did not offer to take me to the police, to call any one, etc., and it didn't occur to me to ask for those things). I sat with him for two hours on that bench in silence. In retrospect, I'm sure he just didn't know what to do and didn't know what to say—but in those two hours, and in some months that followed, I felt like what happened must not really matter because it didn't seem to matter much to him. I thought that I was being silly for feeling angry, violated, and scared. In those later moments where I didn't doubt myself, I doubted the world at large—the capacity of my fellow humans to do right, to be even minimally decent.
> I don't ever want to be the man on that bench to someone else, whether I think I know what happened or not.

This woman "ran to a man" for protection. She specifically and deliberately brought danger and the threat of harm to this man. He voluntarily allowed himself to remain in harm's way for two hours to protect her. He was willing to offer up his male body as a sacrifice to this damsel in distress.

[image]

As such and according to our "feminist philosopher," this man's sacrifice was more "traumatizing" to her than assault and attempted rape. The two hours of his risking bodily harm to protect this damsel was not sufficient. He should have done more. He should have risked more for her, "but that was all he did…"

Such is the mentality of many men, women, feminists, and even feminist philosophers—people who should know better. Such is a total lack of other-awareness—total gynocentric selfishness. She was not aware of the sacrifice that this man made by allowing his male body to endure the risk of violence for two hours—all to protect her.

What if he had an anxiety disorder? What if he had PTSD and was suffering from previous experiences of violence against his body? What if he was a survivor of rape or assault and running to him for protection forced him to relive all those feelings of powerlessness, helplessness, and suffering? Selfish people like Ms. Themistokleia do not consider these other possibilities. Doing so would require something contrary to their total gynocentric selfishness: empathy.

If she wasn't so selfish, she'd have realized that this man could have been assaulted, maimed, mutilated, stabbed, shot, or otherwise also be made into a victim of violence that she brought to him—making him responsible not only for *her* safety, but his as well. She was not aware of the danger that she put him in to protect her. She does not value

his body at all or even care that she put this man in harm's way by deliberately running to him for protection. She does not acknowledge, at all, his sacrifice, or the sacrifices made by men who have been cultured to perpetuate violence against men in defense of women like her.

Such are the expectations placed on men in our society—to "be a man," be brave, and make your body an object-of-utility for women and for society in-general. She used this man, only to berate and shame him later for not doing even more to protect her. Women like this "feminist philosopher" demand obeisance and say that if a man doesn't sacrifice enough, then he is worse than the possible rapist who tried to assault her.

This is another way in which the male body is made the most culturally acceptable locus of violence by women like "themistokleia." As she writes her "thoughts" on the morality of epistemic responsibility, she neglects to fix her own moral retardation and hypocrisy.

As a philosopher, one would think that she'd have the clarity of thought needed to identify hypocrisy. However, as a "feminist philosopher," she may lack the clarity needed to realize that she is simultaneously arguing for and against the actions of men who rescue damsels in distress.

As a philosopher, she is arguing that a man didn't do enough to rescue her. On the other hand, as a feminist she believes that men who rescue damsels in distress are perpetuating the soft-sexism of benevolence—a form of white-knighting, where men rush in to rescue the poor and weak women who are believed to be incapable of defending their own stupid positions or rescuing themselves from their own stupidity.

I'm not going to rescue you from your own stupidity, Ms. Themistokleia. I'm going to point at it, laugh, and enjoy it for all its guilty pleasure. Such things are better than chocolate. If you're too stupid to see your selfishness and hypocrisy, you have no business in any philosophy department. You have no business doing any philosophy at all. The only academia for you is some solipsistic "women's studies" department where you are free to escape any and all rigorous and critical thought.

Only there will you be free to perpetuate a culture of violence against men. There you will have the freedom to be callously indifferent to male suffering and sacrifices that are made for you by men who you don't even know—free to be as stupid as you like.

As you wrote, "I don't ever want to be the man on that bench to someone else," without realizing that man on the bench was probably not too happy to be stuck there either: babysitting your sorry little ass, and probably sweating at the thought that he might have to take a bullet or knife wound on your behalf. At least the man on the bench had sympathy, compassion, and enough morality to recognize that you were in distress…and that's a lot more morality than you have, given that you completely fail to recognize that he doesn't owe you jack.

Fuck off with your moral retardation, Ms. Themistokleia. Also, drop the mockery you are making of Pythagoras' teacher. You're not worthy of the name.

Why the challenge to "Violence Against Women" programs is essential

Ron Collins · 18 February 2014 · Archived copy · Original

For over a year now I have been researching the US federal government's programs under the Violence Against Women Act (VAWA). I have made a number of significant findings, which I introduce below, but the first thing I discovered going in was the sense of taboo and political terror guarding these programs from any critical examination.

Anyone following the "debate" in the US Congress last winter will remember the steady din of "War on Women!" that arose, overwhelming any vocal critic and castigating any serious questioner of the performance, legality and effect of the actual programs.

One might point out that this lack of reasoned dialogue, and a resorting to taunts and threats in its place, can be found surrounding *any* feminist initiative, such as calls for "gender quotas" in various (non-lethal) professions, or a traditional female monopoly on reproductive freedoms irrespective of everyday realities for both sexes. And, I would agree. In the case of VAWA and its passage through the 113th US Congress in 2013, to point out (just as one example) that the Act poses certain jurisdictional issues under the 10th Amendment, would be shouted down as no more than "mansplaining," as if the concerns of a select group of people and their political objectives based on pandering to feminist dogma, somehow simply overrides the rule of law or the unforgiving logic of calm reasoning.

Seeing, on first glance, this degree of prejudice and the fear of backlash it produces, my immediate decision in doing research on VAWA was to have a hard look not at the law itself or its history as a federal statute so much as at the ***programs*** authorized by the Act, with a view toward their (once again) ***performance, legality and effect.***

On the actual day-to-day ***performance*** of grantee functions, little evidence is available that might corroborate any claim that VAWA programs are smoothly functioning, professionally managed, financially accountable, fair-minded, law-abiding operations that properly serve the entirely supportable cause of protecting women and preventing violence against them.

What hard facts can be found tend to suggest the opposite: that VAWA grantees, even when found in violation of financial rules and other operating guidelines, are met only with "recommendations" from the federal government, that these issues are hardly (if at all) covered in the media, and that grantees are generally given *carte blanche* to run their everyday operations, budgets, allocations, purchases, contract procedures, etc as they see fit, and with an assurance of impunity.

As for the basis of the Act in any foundation of ***legality***, I have argued throughout this effort (and continue to find more evidence in support of an argument) that VAWA is and has been a Constitutional outrage: that from VAWA's early implementation, the law of the land has essentially been set aside to allow the programs to continue functioning at all. And these functions can be shown to include enough instances of fraud, embezzlement, misappropriation and more, to an extent *at least* warranting further analysis.

VAWA grantees' out-of-court influence on both civil and criminal cases poses hazards to multiple civil liberties as codified in the Bill of Rights (to name a few): due process, right to be confronted by an accuser, presumption of innocence, admissibility of evidence, not even to mention that the very title of the law as in favor of "women" flagrantly discriminates against men and boys in violation of the Equal Protection Clause of the 14th Amendment, and the large body of discrimination statutes supported by the Equal Protection doctrine. (The insertion of language on "inclusiveness" has been intended to relieve this, though no evidence seems to exist that any man has actually been "included" for services designed for and run by the women's programs and organizations that make up the bulk of the over 5000 grantees nationwide.)

Several things are obvious at the outset, in terms of ***effect***, but an alarming lack of substantive argument *defending* VAWA effectiveness continues to suggest that *no one really knows* whether the dozens of grants programs, or their thousands of grantees under VAWA do any good or not.

During the 113th Congress we saw claims and counterclaims: some saying that VAWA needed to be re-enacted

because domestic violence and sexual assaults on women were worse than ever, raising the "1 in 3" banner that few can substantiate in hardcore research, and repeating the ongoing (and demonstrably false) myth that "the vast majority of victims are women"; while others would point to various isolated statistics mostly dealing with conditions years before the initial launch of VAWA, and claim that indeed the programs *are* effective, that women are safer now than in 1994 when the Act was passed.

Great leaps of logic, and astonishing feats of intellectual sleight-of-hand, somehow combined these contradictory arguments into a "femsplanation": that anyone opposing VAWA as a poor ***performer*** of services, or examining its legitimacy on ***legality*** grounds, or seeking to explore its ***effectiveness*** in empirical terms of known results, was obviously and dismissibly part of this alleged "War on Women." (One may readily consult the volumes of research on the power of this and other false accusations).

No one essay such as this, or a more-annotated research brief than this claims to be, or even a lengthy scholarly analysis which this piece comes nowhere close to being, can explain everything there is to know about VAWA, or about the doctrinal influence it has had over other laws and programs coming into existence around the world. But in presenting this commentary I am making this argument:

We, as guardians of the male future, must look further and deeper, and see what VAWA as a law, as a vast complex of programs, and as a political philosophy, really is and really does.

There is no shortage of scholarly critique, largely authored by female academics (a sad reflection of the political terror on men for speaking up at all to oppose or criticize VAWA) saying again and again, and going back twenty years, that *at best* VAWA is well-intentioned but not particularly effective, and *at worst,* that it amounts to an insertion of political feminism into the legal and criminal justice systems.

My own view is that VAWA programs represent a kind of power plant for political feminism:

As long as the threat exists over men, of our livelihoods, families and achievements being dismantled by the legal system on the strength of uncorroborated accusations against us, no opposition to any other encroachments by feminist dogma on our lives as men will be effective.

To continue chipping away at "cultural misandry" without taking the hard, necessary look at just how this form of *INSTITUTIONAL MISANDRY* does its work every day (and has been for twenty years), is to hope that somehow political feminism will collapse under this current onslaught of improvised and poorly-coordinated argumentation, and it also is to choose against finding and presenting the hard evidence showing that:

In any decent, civil society, the politics of radicalizing one sex against the other has no right to stand at all.

Further reading and resource material on Antimisandry forums:

The VAWA Reading Room (ongoing)
The global reason to oppose VAWA
The VAWA10Q Inquiries: a national campaign
USA: Where does VAWA grant money GO?
The case against VAWA: a project of activism
VAWA research: the basics
USA: WOMEN opposing VAWA (LONG list)
VAWA and PAS: making the connections
US v Ciavarella: MAJOR ruling on judicial immunity

Editor's note: like the linked and referenced items, this article in its original form first appeared on Anti-Misandry.
–DE

Elizabeth Sheehy should fear The COCK Fairy

AVfM Video Source · 18 February 2014 · Archived copy · Original

Community Organized Compassion and Kindness (COCK) has arisen. John the Other and Diana Davison explain the depravity of Ottawa lawyer Elizabeth Sheehy, and what is being done about her.
Our resident supervillain, The COCK Fairy, also appears to make a public service announcement.

Farcical differences in the training of male and female army cadets

James Williams · 19 February 2014 · Archived copy · Original

In producing Men's Matters Radio episodes I sometimes try to bring focus on the "little guy" – the one with no voice. It means engaging with otherwise obscure and forgotten people and putting them in front of a microphone so that they can tell their story.

Just like in triage, I have found that it is often the silent ones who are suffering the most or are the ones with the greatest needs.

One of the challenges in fighting misandry and prejudice against males is in getting men and boys to come forward and to speak out. It doesn't seem to come naturally to them. That may be partly due to males being conditioned from birth to not whinge; to "Man Up" when things go against them and just get on with it whilst internalizing any feelings of injustice they may experience. But, it's also due to the conditioning of women and their reaction to men's and boys' problems. What is clear is the prevalence of a general myopia about anti-male prejudice.

See a man suffering – "not my business" or "Ha! Ha! Isn't that funny?" and, if something goes wrong, find a man to blame.

A few days ago I crossed a road at the same time as a woman. As we crossed, a male driver, speeding around a corner, was forced to slow due to the woman impeding his path but, although she was nearer to him and I was well clear, he chose to scream at me and ignore her.

Feminization of the military

The argument about female involvement in military type activities, particularly in traditional male roles associated with combat, is not a new topic. I don't see it as a matter of courage. There are certainly many very brave women on planet Earth.

What is of concern to me is that when combatants find themselves in extremely demanding circumstances, which may take them beyond normal conditions, are they (men or women) capable of not just surviving, but in making a difference? Can they turn disaster into success? When the chips are down, will women be a burden or an asset? Will lowering physical training standards, not only weaken a combat unit, but also put comrades and the women themselves into jeopardy?

Whether women have any qualms about killing, I have no doubt. They can and do kill and can be just as deadly as men. Some of them even relish the thought especially if it means killing men. We have seen their lethality in civilian life and Robert St. Estephe's catalogue of female murderers provides extensive evidence of this and hammers home yet another nail in feminist mythology about the non-violent nature of women.

British Army Cadets

According to the British Army Cadets website, there are about 46,000 army cadets (aged 12 to 18) assigned to 1,700 locations all over the UK. This makes it one of the country's largest voluntary youth organizations with over 8,000 enthusiastic adult volunteers helping to make it happen.

Undoubtedly, such an organization is going to have a lasting impact on a large number of young people by the way they are treated, trained and the real life challenges they face. However, in terms of gender equality, does the difference in the way boys and girls are handled have a negative or positive impact on their attitudes on gender issues? Without a properly conducted sociological study, who can tell?

This episode of Men's Matters Radio was produced thanks to a 16 year old boy, Jordan, who had the courage to come forward. He explained his experiences in the British Army Cadets; the difference in the way boy and girl cadets were treated; and why he left. There were two other boy ex-cadets who were similarly affected in his unit – one could not be contacted and the other agreed with Jordan, but declined to be interviewed. Nevertheless, I hope you will find Jordan's story revealing enough.

In spite of delaying production of this article to allow time for an official response, to date there has been no reply provided by the British Army Cadets. Perhaps they are currently undergoing a thorough investigation of their policies and actions regarding the treatment of boys and girls?

Physical Differences

Both females and males who join a military organization are expected to undertake essential training to get them up to a basic level of fitness and preparedness. It may be stating the 'bleeding obvious' but men and women are not biologically and physically the same. Bone and muscle density is higher in males and leaner body design gives males a distinct physical advantage. Males of the same stature will consequently tend to be heavier.
According to the American Journal of Sports Medicine injuries are common amongst army recruits and other vigorously active populations. However, in the face of certain ideologues who insist there are no differences between male and female because 'Patriarchy' or whatever, it is necessary that empirical research is carried out to prove to the brain dead what everybody else knows through common sense.
The Journal reports on a study of 391 US army trainees (124 men and 186 women) undertaking 8 weeks of basic training. It was found that women had a significantly higher incidence of time-loss injuries than men, 44.6% compared with 29.0%. Its conclusions were that female gender and low aerobic fitness measured by run times are risk factors for training injuries, and that other factors such as prior activity levels and stature may affect men and women differently.
Women are much more prone to knee injuries and stress fractures of the vertebrae, pelvis, and hip and pelvic floor dysfunction which, in a combat zone is a big minus.
To conclude, the blind insistence on equality in all spheres is not only foolhardy, but dangerous. There is no place for political correctness in a battle zone. Lowering physical fitness levels to "empower women" is and will put lives at risk, but I am sure that the Taliban won't mind that.

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The Wilhelm Scream of cultural misandry

B.R. Merrick · 19 February 2014 · Archived copy · Original

A commenter on an article written by some straight dude (who won't be shut up about it) inspired what follows. I entitled it "The Wilhelm Scream of cultural misandry" because of what Private Wilhelm represented in his time and what he represents today. Anyway, the quote:

> In the case of soldiers, especially, we SHOULD cheer them on for allowing themselves to be made disposable.

(emphasis in the original)
Who is Private Wilhelm, you ask, and what is his relation to the above quote concerning other disposable soldiers? He is a fictional character from a film called *The Charge at Feather River*. At some point in this film, Private Wilhelm is shot with an arrow and then screams. The scream, separated from all other noise one would expect in such a scene (that I haven't seen), was then used in more than 200 movies. It may have been used in two or more films before it received its name, thanks to Private Wilhelm, who is remembered for screaming some other man's scream.
It is used in movies today, such as the not-so-recent *Lord of the Rings* trilogy. It is, along with cultural misandry, easily heard and seen in a myriad ways across mainstream media and society:

Back during my reparative therapy years, I saw a commercial for a Denzel Washington (oh boy, here we go again) and Russell Crowe movie called *Virtuosity*. At 1:44 in the linked trailer, a man is picked up by the seat of his pants and thrown over a crowd into an arena. I haven't seen the film and do not see evidence of the Wilhelm Scream in particular being used in it, however, the clip with the guy thrown to his death is just a few seconds after some other guy apparently gets his neck broken by Russell Crowe, who is a cyber-composite of a whole bunch of male serial killers, with appropriate male screaming and other brutal sound effects.
Movies like this are considered guy movies; they're considered date movies when it's the guy's night to choose, or the girl's night and she's a Russell Crowe or Denzel Washington fan (which, if she's a straight female, she most likely is). Nobody's a fan of the stunt man or the extra that is paid a great deal less (and is probably more than happy to deal with less). They have the disposable jobs in Hollywood, the entertainment industry of the society that raised and informed each one of us. The scream is quite common, but so commonly ignored that only those who enjoy the process of listening for it will notice it.
I didn't know about the popular Wilhelm Scream, or the myriad other canned screams of men used by sound engineers in Hollywood. Neither did I know about society's influence in my own mind, back in those days. I stayed away from the tough boys out of incomprehension, an inability brought about not least due to the influence of mass media. I was a misandrist by default.
All I knew at the time was that I was supremely uncomfortable watching a man being picked up like a kitten by the scruff of its neck, rendering all of his power and autonomy thoroughly useless, in a panic over something for which he is completely emotionally and physically unprepared; and made to look like a fool during an agonizing, sudden, shocking, and horrifying death. The trailer for the film, however, is slick and cool. So is Crowe. So don't worry.
Several red pills later, and now I get it: they were just boys when I was growing up. Nothing more. Now that we're all older, they're just guys. Since that's just what I am, I should treat them the way I would want to be treated. Just how did this transformation happen?
I mentioned reparative therapy because when I tried turning from gay to straight, I read a lot of books on masculinity while spending hours at the library. I then spent day after day observing interactions between men, between men and women, between men and their children, and between men and me. This is when the misandry that I had ignorantly embraced began to melt. There is no better way to describe what I learned than to juxtapose two incidents to which I was witness, both of which would otherwise be thoroughly inconsequential:
While visiting a girls' apartment, a group of us were watching television, something at which my generation is supremely good. I watched in fascination as two female roommates, both heterosexual, lay up against each other,

while the one in back stroked the hair of the female who laid on her. None of the men in the room seemed to care at all. Why should they? It's expected and ignored.

It's less common to ignore a gay guy lying platonically and fully clothed on another gay guy while giggling like a school girl. So one of the straight roommates, in full the-church-says-not-to-do-that mode, expresses astonishment and enough awkwardness to fill several pews.

That should give you some indication of what I learned. There are unwritten, societal rules for men and women: expected behavior, modes of discourse, code words and phrases, hopes and dreams, and so much more. On top of that my unique Mormon environment placed "God-determined" sex roles. Being spiritually informed did nothing to alter cultural perceptions of male vs. female. It actually augmented a great many of those differences unintentionally.

"You get him, Jack. I don't care what you have to do. Just get him." That line always drew cheers from the audience at our college theater. It's from *Patriot Games*, starring everyone's favorite patriot, Harrison Ford. In my opinion, it's a tightly constructed and highly intelligent thriller. That movie proves that nobody ever did or will ever do pissed-off better than Ford. I worked at that theater, and the cheers I heard were mostly from women. With few exceptions, those were neoconservative women. That line is spoken by Anne Archer who plays Jack's wife in very neoconservative fashion.

She's understandably upset and afraid. The bad guy (who later dies a grisly death) tried to run her and her daughter off the road, and her daughter is fighting for her life in the hospital. She doesn't care what Jack has to do. Apparently, she's not going to do it herself. Presumably, she doesn't know how. Obviously, as long as Jack is around in full utilitarian fashion, he can be the one to take out the garbage and then get the bad guy. He has the cushy, sexy job. He is the one who grew up in a culture that privileged men.

To make up for the injustice against his wife's sex, one of the things Jack does is participate in the execution of some disposable terrorists (or suspected disposable terrorists) in a North African camp, hoping that one of them is the bad guy. While the movie's composer rips off Shostakovich's Fifth Symphony, the viewer is shown an electronic outline of a man's body as he crawls his last few crawls. No scream. Only music.

Unfortunately, Jack doesn't get him. Not yet. But hopefully that other guy deserved it. Ol' Whatshisname.

At least that movie had the idea of showing us a conscience for the main character, and a rough outline of a suffering man. But then, that cyber-silhouette is there not so much to reflect on a life lost, but more to salve the viewer's conscience while he or she (or she or she or she, because Ford is *so* handsome) watches Ford consent to the death of a man whose connection to the dangerous man who directly threatens Ford is tenuous at best. If you are busying yourself with studying the male mind, that "blip" on the screen begins to mean a great deal more.

As a result, and more than midway through my college experience, instead of being in love with the male body alone, I was also in love with the male mind. I'm glad I didn't pay much for those repairs.

Jason Gregory's article about the devolution of sports and his subsequent article about society's expectations of male violence are describing social phenomena that run parallel with the devolution of the entire culture. In order to see it, I contend that you have to experience simultaneous devolution of misandry in your own mind. Since I am relatively unfamiliar with the world of sports, I will demonstrate what I see of cultural misandry by using another pair of movies:

In the original *King Kong*, there was a scene included in the cut shown at the screening of the film that featured a group of men who had been shaken off a giant log by the giant ape. Living in the ravine into which they fell were giant spiders that ate the men alive. The audience of the 30s, to its credit, left the theater talking more about that scene than anything that followed, which was roughly half the film. The filmmakers realized that they would have to cut that scene to keep continuity since it was so horrifically memorable.

The modern-day theater-going audience showed no such repulsion, as Peter Jackson, in love with the original, put that scene right back in for his 2005 remake, so that we could all watch the talented Andy Serkis's head being devoured by a giant worm. With all due respect to the equally talented Jackson, that, in my mind, is devolution of the culture, and we're not even talking about sports.

Continuing in the world of cinema, in keeping with a hot topic these days, and to show the deeper meaning of this personal transformation, I credit AVfM's own Dr. T with putting the final nail in the coffin for me concerning the

brouhaha over Woody Allen allegedly marrying his own daughter. In the linked video (at about 15:30), she mentions that she believes Allen and his then-girlfriend Soon-Yi were both looking for a way out of their relationships with Mia Farrow, who displays a type of abusive nature by adopting far more children than she can possibly nurture.

It had never occurred to me before that Woody Allen was not actually responsible for anything with which I can now say I disagree, except not discussing his feelings with his girlfriend first, since it involved her daughter. However, to refrain from doing so with someone who you think will react in an unreasonable fashion is perfectly understandable.

What that actually means is that not all vestiges of cultural misandry have been removed from my mind. Here is what I allowed mainstream media, from the nightly news to *Saturday Night Live*, do to my view of Woody Allen's intensely private life for more than 20 years:

1. He had sex with his teenaged adopted daughter.
2. He kept it a secret from a woman who was practically his common-law wife.
3. He probably also molested another of his daughters, and I even saw video of Allen being humiliated in front of a family court judge who declared him to be an unfit father to his face.
4. The "neurotic New York Jew" act is apparently real, and a serious disappointment.

This is what is wrong with trusting mainstream media to tell the truth about *anything*. I was completely off. I was totally and completely off. (Well, perhaps not the neurotic-New-York-Jew thing.) Perhaps I would not have been so off if I were free of the remnants of our Wilhelm-screaming-culture.

Now a great film auteur, whose Oscar-winning body of work stretches easily across four decades while it continues to grow, has his name forever associated with incest and pedophilia. He is guilty of neither, to even the slightest extent. It does not matter to me that no court tried to convict him. It does not matter to me that he's an older man married to a much younger love, which is an enviable position for any man. It does not matter to me that his political leanings are left-of-center, which keeps him in his happy Fifth Avenue social circles. It does not matter to me that A-list actors and actresses still line up to appear in his movies. It does not matter to me that he will die with all the creature comforts his amazing career has handed him. It does not matter to me that he can afford expensive lawyers. Nothing makes up for what these false allegations and rumors did to his name, or what I allowed it to do to his reputation in my mind. None of it makes up for how it must make a man feel.

That's how hatred builds. It starts with assumptions that people make every day that they never question. If those assumptions are not premised on truthful, factual information, then it is that much easier for those assumptions to lead to hate.

What are the false assumptions that are supposedly made about women that get feminists so upset, and have convinced so many modern men and women that they are truly implemented against women in our society? Let's list a few:

1. "Women are intellectually inferior to men."
2. "Women can't do the workload of men."
3. "Women are emotionally weaker than men."
4. "Women are seen as sex objects."

Consequently, women need extra help and care due to their shared history of oppression at the hands of men who presumably make such ridiculous assumptions. Let's not even debate the above four alleged assumptions, or the presumed conclusion. Let's just assume the assumptions are existent, and the conclusion a necessary one; then contrast them with one assumption about men that wasn't dreamt up like a straw man, because it lives and breathes in another article's comments. I pasted it up top and I'll paste it again:

> In the case of soldiers, especially, we SHOULD cheer them on for allowing themselves to be made disposable.

How do any societal ideas about women (whether the above four assumptions are popularly held, or there are others I haven't mentioned) that are alleged even come close in hideousness to just one societal expectation of men that can be proven? It is a conclusion about men, a belief (or what I would call an operating premise) that crosses skin color, sex, age, political ideology, culture, economic status, social class, education level, and religion.

It is far more powerful than feminism, because it comes I believe from natural evolutionary principles. I shouldn't have to mention that intellectually we have gone far past evolution as a race of people on this planet, and for reasons heretofore unknown. Regardless, it is why it will sometimes seem like I'm defending feminism, or women too much, or not focusing in the right area. Semantics interest me far less than hateful assumptions, especially when those operating premises are so deeply ingrained that we do not see them, and cannot hear Wilhelm's pitiful-yet-repetitive scream.

The concerns of modern women are legitimate in some respects, but not respecting perspective. As Big Daddy Angry Harry has taught us: "Indeed, there is nowhere on this Earth where the people can be happy if the men are not happy; and it is fast becoming supremely dangerous for millions of men not to be happy."

Would you rather people assumed you were physically or emotionally weaker than another, and so need special care or less responsibility; or would you rather be told that you are more desirable the more you are able to display physical abilities that are either consummate with violent behavior, or an artful recreation of that behavior, and so should expend time, energy, and discipline to achieve that desire?

Feminism will die a slow, strange death, but the Wilhelm Scream will continue to be heard in the background. Cultural misandry is far more malignant and under the radar. The last pitiful cries concerning this culture's supposed misogyny will most likely have to die out first. Such a hoped-for ideal goes beyond any time when there might be any lack of feminist thought, because "women and children first" predates any feminist ideology. I doubt that phrase had anything to do with a lack of females speaking to males about their needs. It will probably continue in this fashion until the culture realizes that – contrary to what female complaints about female troubles try to affirm while the culture embraces the Wilhelm Scream – it never wanted to hear the Wilhelmina Scream to begin with, and still doesn't.

J4MB challenges Vera Baird QC and Professor Susan Vinnicombe

Mike Buchanan · 19 February 2014 · Archived copy · Original

We have been quite busy on the public challenges front. We start with Vera Baird QC, a gender feminist and former Labour MP in the same mould as Harriet Harman:
Baird was the Labour MP for Redcar from 2001 – 2010, and was appointed solicitor general in 2007. She's now the (elected) Police and Crime Commissioner for Northumbria, a post with an income of £80,000 p.a. From what we can see on her website her concerns about the victims of domestic violence appear to be strictly limited to women and children. She promised Sunderland *women* she'd tackle domestic violence if elected:
She issued this document before her election: Tackling domestic violence against women and girls. From the document, with gender-specific text **in bold type**:

> Now Vera Baird has promised a step change in the way the police force will deal with the problem if she is elected in November. Ms Baird has announced plans to introduce a pilot project in Northumbria which will seek to prevent domestic abuse incidents occurring by using active monitoring and management of known serial perpetrators of domestic and sexual violence.
> The proposal is part of five priorities to address the problem of violence against **women and girls**, which will be adopted by Labour Police & Crime Commissioners across the UK:
> – Develop and roll out an integrated local action plan to tackle violence against **women and girls** – ensuring that **VAWG** is also prioritised in the local crime and policing plan and appointing a lead specialist, responsible for delivering the plan;
> – Ensure specialist domestic violence and public protection units within the police service continue to be supported – whilst also striving to maintain the important existing network of independent advisers and advocates to **women** survivors of violence;
> – Deliver specialist training in dealing with domestic and sexual violence, and stalking – as well as other forms of violence against **women and girls**, for neighbourhood police officers, for those in specialist protection units and for those involved in commissioning services for the survivors of violence;
> – Support early intervention to tackle violence against **women and girls** – valuing the importance of working with schools, local authorities and community-based organisations to change attitudes and behaviour;
> – Pilot preventative policing projects in areas including Northumbria– to promote the active monitoring and management of serial perpetrators of domestic and sexual violence, and stalking…
> Vera Baird said:
> "I know from speaking to **women's** group and refuges the challenge they face in dealing with this problem, especially in light of the cuts in funding from the Tory-led government. As Police & Crime Commissioner I would ensure an absolute commitment to increasing convictions and driving down incidences of violence against **women** and children."

We've issued the following challenge to Ms Baird:

> Almost 300 studies and reports from around the world show that women are as physically aggressive or more aggressive than men towards their intimate partners:
> http://j4mb.wordpress.com/2013/05/08/women-are-as-physically-aggressive-or-more-aggressive-in-their-relationships-with-spouses-or-male-partners/
> Given the large numbers of male victims of domestic violence in Northumbria, what commitment will you be making – if any – to increase the number of convictions of female perpetrators of domestic violence, thereby driving down the incidences of violence against men and children?

We turn to Professor Susan Vinnicombe, the world's foremost academic proponent of increasing female

representation in boardrooms. I read a full-page article in a recent *Daily Mail* with mounting disbelief. It was written by a young journalist, Ruth Sunderland, and it's about the financial returns in 2013 of FTSE100 and FTSE350 companies with female chief executives:
The article is the usual mix of celebrating women who are successes, whilst downplaying women who are failures. Of the four FTSE100 female CEOs, only one can be reasonably said to have delivered a strong performance in 2013 – Carolyn McCall of EasyJet. Let's consider the three others:
Imperial Tobacco – shares down 8%.
Burberry – shares up 13%, in line with the FTSE100 average.
Royal Mail – shares up 78% but to quote Ms Sunderland, 'The huge hike in the Royal Mail price owes far more to the fact that shares were woefully underpriced than to the acumen of Moya Greene.'
So, just *one* of the four female FTSE100 CEOs performed more strongly than the average male FTSE100 CEO in 2013. The article's downplaying of female failure is breathtaking:

> Cynthia Carroll left the top position at mining giant Anglo American earlier this year after disappointing investors and has been replaced by a man.

"Disappointing investors?" *They lost their shirts*. In the course of Cynthia Carroll's five-year tenure at Anglo American **£9 BILLION** was wiped off the company's value. Here is a link to our piece on the matter, along with further information on the performances of other female CEOs.
Which brings us to Susan Vinnicombe of the Cranfield International Centre for Women Leaders. She's long been the world's leading academic advocate for more women on boards. In the summer of 2012 we asked a House of Lords inquiry (in our written evidence) to ask Susan Vinnicombe whether a causal link existed between increasing female representation on boards, and enhanced corporate financial performance. Here is our blog piece on the matter.
Vinnicombe's exact words at the inquiry:

> Thirdly, there has been quite a push in the past – indeed, we ourselves have engaged in such research – to look at the relationship between having women on corporate boards and financial performance. We do not subscribe to this research. We have shared it with chairmen and they do not think that it makes sense. We agree that it does not make sense. You cannot correlate two or three women on a massive corporate board with a return on investment, return on equity, turnover or profits. We have dropped such research in the past five years and I am pleased to say that Catalyst, which claims to have done a ground-breaking study on this in the US, officially dropped this line of argument last September.

From the *Daily Mail* article:

> Much as the feminist lobby might wish to claim a victory for woman-power, however, it is impossible to prove that female directors are likely to deliver better returns than men.

It *is* impossible to prove that, but for one simple reason. The nearest we have to proof of the impact of increasing the proportion of female directors is five longitudinal studies, *all* of which show corporate financial performance declining. Here is our short briefing paper with the studies' full Abstracts.
Back to the article:

> Professor Susan Vinnicombe of the Cranfield University School of Management, which compiles the annual Female FTSE Board Report, says: 'It is very difficult to say that superior performance is due to a boss being a woman. But there is mounting research that suggests having women on the board is associated with stronger financial performance. This is not quite the same as saying women are the cause of the performance, but there is a strong correlation.'

We get so tired of this sort of tortured language:

> 'It is very difficult to say…'
> '… suggests having women on the board is associated with stronger financial performance'
> 'This is not quite the same as saying women are the cause of the performance…'

It's not remotely the same. Most readers of the article will reasonably assume correlation is an indicator of causation, but all the reports and studies we've seen presenting correlations (McKinsey, Credit Suisse, Reuters Thomson, Catalyst…) say that not only is correlation not an indicator of causation, but it shouldn't be taken to even *infer* it.

Given that Campaign for Merit in Business has been around for over 18 months, it was long overdue for us to publicly challenge Susan Vinnicombe. So yesterday we made the following two challenges:

> We challenge you to stop misleading people into believing correlations between increased female representation on boards and enhanced financial performance are, or may be, indicative of a beneficial gender effect, thereby justifying in some people's minds (not ours) the government's policy direction of pressuring companies to increase the number of women on their boards, through the threat of legislated gender quotas.
> We challenge you to critique and discredit the five longitudinal studies which show that increasing female representation on corporate boards leads on average to corporate financial decline.

So why *are* there (on average) positive correlations between increasing female representation on boards, and enhanced financial performance? In our view it's because strongly performing companies can better afford to indulge in some social engineering, and in some sectors where women make up the majority of customers (e.g. the retail sector) it's also good PR.

The vast majority of newly-appointed female directors in major British companies share something in common with the vast majority of existing female directors – they're appointed as *non-executive directors*. This is a gravy train for shameless middle-class women, few of whom would have any hope of reaching major corporate boardrooms on the grounds of effort, experience and expertise – in short, on *merit*. It's the workplace equivalent of women seeking to marry rich men. When they do marry them, we don't say the women caused the men to become rich, do we?

Boy With Autism Gets A Surprise From His Favorite Garbage Man

AVfM Video Source · 19 February 2014 · Archived copy · Original

Sometimes a video requires no comment to put a lump in your throat.

60 Minutes: Who has the softer heart?

AVfM Video Source · 19 February 2014 · Archived copy · Original

The American news show “60 Minutes Overtime” notes how ideological feminism has polluted, and continues to interfere with, sound science, including medical science.

Those outside the United States who cannot view this video may be able to go to this page to view the video instead. (Hat tip: Under the Goddess.)

Were you sexually assaulted by Amanda Childress of Dartmouth College?

Dean Esmay · 20 February 2014 · Archived copy · Original

The following posting by Pierce Harlan, appeared on Community of the Wrongly Accused. Pierce is speechless. I am speechless, almost. But first let me reprint Pierce's words:
I am speechless. No discussion is necessary to underscore the evil behind Amanda Childress's comment. She should be fired for it, if indeed the quotation is correct.

> *Amanda Childress, Sexual Assault Awareness Program coordinator at Dartmouth College, [said] campus policies aren't going far enough to protect students. "Why could we not expel a student based on an allegation?" Childress asked at the panel, before noting that while 2 to 8 percent of accusations are unfounded (but not necessarily intentionally false), 90 to 95 percent are unreported, committed by repeat offenders, and intentional. "It seems to me that we value fair and equitable processes more than we value the safety of our students. And higher education is not a right. Safety is a right. Higher education is a privilege."*

Thankfully, there was a real lawyer present: "I think the ability of our communities to rely on the processes on both sides of the equation is inextricably connected to a fair, equitable process that is thorough and based on evidence, not just conjecture, speculation and rumor," said Gina Smith, a partner at Pepper Hamilton Law Firm who consults with campuses on how best to address sexual assault and comply with federal laws. "We cannot in individual cases just punt to statistics."
For the record, Ms. Smith summed up the philosophy of this blog. Childress's comment is something we are seeing with alarming frequency among feminist writers: there is no necessity to worry about the wrongly accused because there are so few of them. The chilling suggestion is that we can adjudicate a specific case based on statistics — since it rarely happens, due process is unnecessary.
Source: http://www.insidehighered.com/news/2014/02/12/disagreement-campus-judicial-systems
Here at A Voice for Men, we tried repeatedly, by phone and email, to reach Amanda Childress of Dartmouth College for comment, and to see if she wanted to retract her remarks, or somehow clarify her words in case she was somehow taken out of context. After almost a week she has not responded to any inquiries. We'd like to say we find that surprising, but we're not; hateful ideologues rarely want to answer pointed questions, and it appears that "hateful ideologue" describes Amanda Childress of Dartmouth College perfectly.
It is interesting times we find ourselves in, where institutions of higher learning, which are both directly and indirectly funded by the government, do not feel obligated in any way to respect either the right to free speech or the right to due process. It is an inversion of justice: education is not a right so, therefore, you can destroy a man's life with but a word?
Make no mistake, an expulsion, especially from a prestigious university like Dartmouth, is a very big deal. The ridiculously costly tuition monies will most likely not be returned. Word of the expulsion will reach other Ivy League and comparable prestigious institutions, and so once word gets out, other colleges may refuse you admission. The shame, humiliation, and mocking alone might drive some young men to suicide but, in any case, their academic and post-academic careers will be profoundly and negatively affected, possibly over for good, losing scholarships and/or finding themselves in massive college tuition debt they cannot pay. This is not to be dismissed, as if the destruction of these men's lives is as insignificant as swatting a fly from the air.
While a few of my Libertarian pals won't like this, and will be inclined to say "but it's a private institution, they can do whatever they want!" I call bullshit: not only are all these institutions of higher learning receiving substantial government funding, giving them a higher obligation than "whatever the market will allow," what we are talking about here should be seen as an *illegal contract*. Outlawed. With the full weight and penalty of law. If you eject a student, you need to give them their tuition money back, period, and you should on top of that be subject to a lawsuit for the damage you've done.

You can't just take someone's money, trash their reputation, then throw them out. People doing this sort of thing should not just face lawsuits, they should risk time behind bars for it and, at the very least, have their government funding stripped.

But we all know that will not fly in the current climate and "the free market" will **not** fix the problem by itself. In fact, the unfree market, as it is currently rigged, actually incentivizes this behavior: take a young man in, take his money, then chuck him out the door. Everybody wins but that young man, right?

Well, there's one way the market could fix it: young men could start refusing to go to college at all. They're increasingly opting not to, as women are a steadily-increasing overwhelming majority on most of our campuses. Maybe it's time for Dartmouth and other colleges to face an incoming Freshman class of zero males.

Except we all know that won't happen either. Most people are still caught up in the delusion that boys are failing in education because there's something wrong with them, rather than something wrong with the system, and parents will continue to pressure their sons into entering the modern Factory Farm University that routinely grinds up inconvenient young men that is the modern American university.

So there's also another way to fight the system:

As we all know, if you think you've been raped or sexually assaulted, you probably have been. Indeed, Paul Elam, Publisher of A Voice for Men, recently took the brave step of admitting that he may have a memory of being sexually assaulted by Amanda Childress of Dartmouth College. He has taken the courageous step of coming forward with his possible memory.

Here at A Voice for Men we want you to know that if, like Paul Elam, you think you have a memory of being sexually assaulted by Amanda Childress of Dartmouth College or, really, anyone else at Dartmouth College, you should be brave too. With some hunting, we followed links from Amanda Childress' department at Dartmouth College, and found their anonymous reporting form. We all know how valuable and empowering anonymous reports can be–you can have courage without even identifying yourself!

Here at A Voice for Men strongly that if you have ever been sexually assaulted, or just made to feel creeped out and afraid of, Amanda Childress of Dartmouth College, or anyone else at Dartmouth College, you should take the courageous step of reporting Amanda Childress or anyone else for sexually assaulting you or making you feel afraid and creeped out, and give explicit details of what she or anyone else at Dartmouth may have done to you.

Remember, if you think you may have been sexually assaulted you probably were. And if you even think it may possibly have happened, and you don't take the brave step of anonymously reporting, you are helping to promote Rape Culture. So be brave and report!

Feminist Magazine Makes Blockbuster Debut

Paul Elam · 20 February 2014 · Archived copy · Original

When this was posted on the Facebook page, someone asked if it was for real. Uh, no, but the fact that she looked at it and even wondered said a lot. PE
[image]

Toronto Police Services tweet misandry

Dan Perrins · 20 February 2014 · Archived copy · Original

On Friday, February 14th, Toronto Police Services (TPS) announced they had investigated a Twitter account that was posting pictures, names, and schools of youths who had made some poor choices as they prepared for adulthood.

From what is known at this time, the Twitter account singled out both males and females for engaging in sexual situations. It is believed the owner of the account created it to warn other youth about peers who made questionable choices when engaging in sex.

In the past there has been a massive public outcry to end bullying amongst our youth. The focus of attempts to end bullying / harassment is, by feminist and social justice demands, concentrated on protecting homosexuals and females. A substantial amount of that bullying / harassment is a result of teenagers transitioning from youth to adult and engaging in adult activities, sometimes far too soon and with little or no forethought about the ramification of their actions.

Teenagers like to explore and are curious.

Sex is something natural for them to explore. Their hormones are gearing them up for that next stage of life; parenthood. And while some may never become a parent, either through genetic misfortune or personal choice, the fact remains that their bodies, for the most part, are wanting to do what mother nature programmed them to do: Reproduce.

Recently, something else has been added to the mix of teenage culture – social media. Twitter, Facebook and Tumblr, as well as other social media websites facilitate the sharing of personal information in a teenager's life with the outside world.

A picture taken while on holidays in Australia is almost immediately available for viewing from anywhere in the world with just a few clicks on a computer or a selfie from their phone.

Technology is an incredible tool and, like any other tool, it can be used for good or evil.

It is the use of those social media sites for malign intent that has created a situation young adults have never faced before. Some of those 'holiday' pictures being proliferating are not family friendly. Viewed a different way, they may be extremely family friendly in their depiction of procreative processes. And, true to form, feminist indoctrinated society demands we only care about the female victims who are caught in these compromising, sexually explicit pictures.

I am going to reproduce two parts from the news report on this matter. The purpose is to hold a mirror up so society can see its indoctrinated bigotry in action. These examples only point the finger at one government entity but this does not mean they are the only government ministry that is guilty of ignoring males. They are just the ones in the spotlight today.

First we have the report by Allison Jones, from The Canadian Press.

Jones acknowledges that "[t]he feed – laced with sexual slurs – appears to have targeted both girls and boys" but the boys disappear from the conversation immediately afterwards.

We should expect the law to protect all people equally. In fact our police services are mandated to uphold the law without prejudice. Instead, what Toronto Police Services did was provide protection *with* prejudice, as they have done for about the last 50 years. The Toronto police eliminated the male victims from their response.

On February 7 of this year, the evidence of that misandric prejudice was proven in a tweet by TPS regarding this matter. They advised the Twitter account as
follows;

> You are about to be under criminal investigation~We suggest you delete all sexual remarks and photos of female victims now ^sm

There is no mention of the male victims, nor any demands made for the deletion of male victims photographs or the

sexual remarks made about them. According to the TPS tweet, males don't register as victims in this situation despite both genders being equally targeted.
This is completely unacceptable and in direct conflict with their oath to apply the law equally.
Robbing a person of their self-worth via some online social media site is harmful to any person but when those who swear an oath to protect the public ignore half the population as potential victims it is, by itself, a bigger crime. It is a crime against justice.
I really have a hard time understanding why TPS would, after seeing victims of both sexes, only attempt to protect the females not the males.
To add insult to injury, shortly after constable Scott Mills sent off his tweet to the account in question, he re-tweeted this;

> RT @TheCoffeeCop Please remember that your words have power~Use them wisely~Children are our future #stopbullying pic.twitter.com/ymw8rUKcso ^sm

[image]
Constable Mills, and most likely the TPS at large, clearly understand the power that words have to inflict damage. What he and the Toronto Police Services (TPS) don't seem to grasp is that their words can cause harm equal through exclusion. While a parent is guilty of neglect when they ignore a child, this form of abuse by police is publicly sanctioned.
They have in no uncertain terms used their words and actions to inform males that they are of lesser value than females. They are second class citizens. Males are not worthy of protection. Not worthy to be considered a victim. Not even worthy of mention by Toronto Police when they decide to take action.
When women are present, male victims cease to exist.
This discrimination by the TPS motivated an activist, Jason Walling (aka Raven), to write an open letter to the Toronto Police. Jason has been in the trenches with us for quite some time. He's a boots-on-the-ground activist and one of the founding members of MHRO.ca (Men's Human Rights Ontario)
The letter is provided here and I urge all of you to copy and paste it for emailing to TPS. However, please create an original subject line for your email as we don't want Toronto Police Services ignoring male victims any longer and would like to avoid having our concerns end up in a spam filter. If you feel you can pen a better complaint then by all means have at it and please share it with us so we can document the demand for equal protection under the law. We, as a movement, can not permit actions such as this to go unanswered. This is easy activism you can do from your keyboards. This is part of how we promote change for the better.
Toronto Police Services Board can be emailed via their website
http://www.torontopolice.on.ca/directory/mail.php?id=54

> On February 14th, 2014 a story broke via The Canadian Press that The Toronto Police Services (TPS) were investigating a Twitter account that exposed the purported sexual behaviour of local students. No one here condones the behaviour these students engaged in when they chose to publicly expose the supposed sexual practices of their peers but, what was completely revolting was the TPS(Toronto Police Services) response to these children documenting and publicly shaming each other for their sexuality and then condemning the actions taken by these children against only the female victims.
> It was admitted that both male and female students had been targets of this form of harassment yet, the TPS ultimatum to these crass children was, "You are about to be under criminal investigation — We suggest you delete all sexual remarks and photos of female victims now"(Emphasis mine). The constable (Scott Mills) who sent out this tweet shows a complete disregard for the male victims in this matter.
> Since when does the sex, race or, religion of the victim matter?
> Either a criminal transgression has occurred against a citizen or it has not. If the behaviour was illegal regarding the female targets then it was illegal regarding the male targets. Why was the TPS so eager to protect female students and reluctant to demand the same protection for male students? Does the Toronto Police

> Service only “serve and protect” some citizens while adopting the “fine and collect” model for others based on sex or other involuntary factors?
> TPS bears vicarious responsiblity for this disgusting display of its lack of compassion for male victims. Its constables are only following what their superiors have endorsed and condoned in the past. And, what will be done to prevent such blatant anti-male victim bias from being promoted in the future?
> This bias is the very reason many men refuse to seek much needed help when they are being abused. Contributing to the suicide rate of young men being 4 times that of young women. To make that a bit more real, for every Amanda Todd and Reahteh Parsons, there are 8 boys, Rob, James, Alex, Steve, Mark, Ryan, Kevin and,Adam who have also been teased and bullied to the point of successful suicide attempts. The difference is that there seems to be no public outcry to help these boys, no services and little chance that they will be believed when they do screw up the courage to file a complaint. I have one word for you and that word is, “Enough”. We are watching and we are not going to go away. Our sons will be given the same priority as our daughters and, your feminist master’s ideology be damned.
> Sincerely,
> Jason Walling

(Originally Published on http://www.mhro.ca/)

Boycott Dartmouth – MEME

Robert St. Estephe · 20 February 2014 · Archived copy · Original

[image]
For more information, see Were you sexually assaulted by Amanda Childress of Dartmouth College?

Bane666au's Don't Be THAT campaign

AVfM Video Source · 20 February 2014 · Archived copy · Original

Banne666au has begun a new postering campaign:

We encourage you to use these posters and spread them far and wide! You may also find some of the posters in our own poster section useful.
Link to image:
http://imageshack.com/a/img199/6311/g…
http://imageshack.com/a/img841/1194/0…
http://imageshack.com/a/img30/4219/8s…
http://imageshack.com/a/img543/1191/u…
http://imageshack.com/a/img208/8492/l…
http://imageshack.com/a/img513/5140/r…
http://imageshack.com/a/img534/2706/h…
http://imageshack.com/a/img691/6150/k…
http://imageshack.com/a/img853/300/3h…
http://imageshack.com/a/img833/1015/7…
http://imageshack.com/a/img706/1990/h…
http://imageshack.com/a/img89/6956/ck…
http://imageshack.com/a/img823/9119/v…
http://imageshack.com/a/img560/7051/i…
http://imageshack.com/a/img802/5485/7…
http://imageshack.com/a/img542/7936/n…
http://imageshack.com/a/img691/3398/d…
http://imageshack.com/a/img839/7760/j…
http://imageshack.com/a/img839/8307/r…
http://imageshack.com/a/img713/8870/9…
http://imageshack.com/a/img163/9573/8…
http://imageshack.com/a/img600/51/m6e…
http://imageshack.com/a/img43/3716/4g…
http://imageshack.com/a/img38/7312/k0…

The dating racket and its "heartless robbers"

Robert St. Estephe · 21 February 2014 · Archived copy · Original

Diana Davison's recent article on *A Voice for Men*, "Slavery 101, dating as taught to girls" puts the spotlight on the message of a major, and lucrative, "relationship" literature industry, focusing on the overt message of woman as slave owner / man as slave.
Dorothy Dix, the world's most successful female columnist of the first half of the 20th century, whose columns were syndicated internationally, had more than a few words to say about the matter of female predatoriness and the gullibility of their chivalrous targets. In fact, Dix's writings throughout the fifty years or so tenure as the most prominent female voice in popular media, are a goldmine of insight into the real public discussion of the relations between the sexes in the pre-1960s era (a time period which has been mangled and censored mercilessly by the hoaxers of the official narrative "herstory," which is presented today as fact rather than what it is: ideologically distorted mythology).

The following 1938 discussion of the dating game as deployed by what we might call "militarized" girls of the dating scene of the day describes a state of affairs which had been already for decades a long-standing matter of public concern, namely young men's aversion to matrimony in light of their awareness of the laws which set them up for alimony — or, less frequently, for "breach of promise" lawsuit scams.
Taking a look at an earlier Dix item reprinted on *A Voice for Men* as "MGTOW in 1929," and whose original title was "Why Can't The Modern Woman See That She Is Killing the Goose That Lays the Golden Eggs When She Places a Commercial Value on Every Endearment a Man Utters, Cries Dorothy Dix," show just how long the seed of the MGTOW (Men Going Their Own Way) movement has been germinating in the United States.
Dix was never afraid to "tell it like it is." While quite ready to put the blame on the female in the dating scenario when justified, she was equally ready to lambaste to males for their passive willingness to go along with their feminine companions' self-centered machinations. It takes two parties to play the age-old game of chivalric co-dependence.

My take on the message Dorothy Dix is putting across can be summed up in these words: "Boys and girls: both of you — cut the crap!"

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[image]
FULL TEXT:
DEAR MISS DIX – Do you think the girl who is always trying to save a boy's pocketbook, even though she may not be going to marry him, is appreciated as much as the gold-digger who is out for all she can get? I have always in mind the fact that a boy may not have a great deal of money and try to keep him from spending money upon me, but my friends say I am foolish not to take all I can get, and certainly, as far as I can see, I get no thanks from the boys. So where am I? — Mabel.
Answer – from the way boys complain about how the girls hold them up, and what it costs to take a Jane out for an evening's diversion, I should think that all the young men of your neighborhood would fall on your neck with loud cries of gratitude.
For the gold-diggers certainly are heartless robbers. They go on the assumption that every youth is a millionaire, although they work right at the next desk to him and are perfectly aware that his pay envelope has no more in it than theirs. *[AVfM Editor's Note: The "pay gap" theory, a fairly recent concoction, is a fraud. The idea that women could not support themselves before Marxian gender feminists took over universities and promoted government policies based on their fake data is also a hoax.]*
They may know that one dinner-dance will send him to a cheap lunch counter for a month; that a taxi takes the shoes off his feet, and a theater strips the coat from his back, but so long as they are given a good time they should

worry over what happens to the poor simp who lets them hold him up with a pair of blue eyes and who hasn't enough backbone to say "No" to a female grafter if she has a peaches-and-cream complexion.
***
So one would think that the boys would simply mob the girl for dates who had enough heart and conscience to spare their pocketbooks; who would eat enough at home to stay her stomach until she got back and was willing to dance to a radio instead of demanding to be taken to a club where there was a 20 piece jazz band.
But men are funny things and there is no understanding them when it comes to the question of women and money. Somehow, they always want to make the grand flourish, anyway, as if they had the whole United States treasury behind them.
The poorest boy is nearly always the one who grabs up the check and pays it, who sends a girl the longest-stemmed roses, who buys the most expensive seats at the theater and who gives a dollar tip when a dime was all that was needed.
There are very few men who ever have the courage to tell a girl they can't afford a thing, and it offends most of them for a girl to show that she knows that they can't afford it by suggesting doing something cheaper. So it is difficult for women to know what line to take with men. Perhaps the best way is never to suggest anything yourself but to fall in with the man's plan. Then if he spends more than he can afford the crime is at least on his own head. Though that won't save him from blaming the girl. But that is the chief pleasure men get out of women – making scapegoats of them.
[Dorothy Dix, "Gold Diggers Classed As Heartless Robbers – Girl Who Tries to Keep Boy From Spending Money These Days Is Exception," syndicated, Milwaukee Sentinel (Wi.), Sep. 24, 1938, p. 11]

Note: The original text has an additional letter/reply on a different topic which we have excluded here.
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Why Engagement Rings Are a Scam

AVfM Video Source · 21 February 2014 · Archived copy · Original

Of course most AVfM readers will know that we think marriage in the current climate is a terrible deal for most men in general, but everything in this video is true based on what we've read, and it helps demonstrate just how much we've been bamboozled by multiple parts of the culture into stupid ideas of what love is:

"Last Minute Resistance" and date rape

Jalon Cain (aka Aaron Sleazy) · 22 February 2014 · Archived copy · Original

The call of the Banshee is usually not something one wants to follow but can, on occasion, lead to an interesting discovery. Such is the case when Jezebel reported the successful removal of a "guide to date rape" from Amazon. Accidental systematic misandry showed its ugly face in this case when Amazon, while de-listing that particular book, still happily sells titles like Valerie Solanas' SCUM Manifesto, which promotes the extermination of the male sex. (I really wonder what would happen to a guy who wanted to publish a "satirical" book on the extermination of the female sex.)

While this article could address censorship, systemic misandry, or Jezebel as a harbinger of social collapse, I've chosen instead to discuss erroneous PUA thinking as exemplified by the ebook *LMR Exposed* by a PUA named Vincent Vinturi who promotes some, shall we say, rather risky techniques. ("LMR" stands for Last Minute Resistance.)

To be perfectly clear, dating is inherently ambiguous. The feminist fantasy of "enthusiastic consent" is bullshit. What you experience in real life is that interested women will give off "maybe" signals. They may play with their hair and smile from ear to ear while tempting you with seductive glances but, at the end of the date, the burden to approach is typically on you.

Where most PUAs go completely overboard is when they conflate interest that is not well-articulated with clearly articulated disinterest. Just have a look at the opening of the sales letter of *LMR Exposed*:

> Are you sick of getting a hot girl back to your place, excited at the prospect of fucking her, only to come up against last minute resistance when you go to make your moves…?
> Maybe you go to kiss her but she pulls away. Maybe you reach to undo her bra, but she pushes your hand away…

Here is the problem: there are girls who might be interested in you but who are not willing to sleep with you — yet. The smart choice then is to take it easy. Give her a bit more time, bro! In fact, if you end up in a situation where she pushes your hand away, you have clearly overstepped a line.

PUAs are not known to be a particularly sensitive bunch of people. There are articles floating around on "escalation ladders" where those supposed gurus tell guys exactly what kind of moves to make, and in which order, to "unlock" access to her pussy. This is, yet again, the popular video game analogy taken too far. You're not dealing with some kind of machine or program that expects a particular series of inputs to give you your desired result.

Sexual arousal can dissipate. It's all too easy to imagine some PUA who ended up with a girl in his bed who, through sheer incompetence, turns the girl off so that she indeed no longer wants to sleep with him. This doesn't just happen to girls, though. The more sexually experienced guys reading this probably did experience the occasional hand job that was so piss-poor that it inflicted pain, killing your aspiring erection. Or maybe you've received a toothy blow job. Heck, there are girls out there who kiss so incredibly bad that you immediately lose all interest in them. Consequently, you've got reason enough to not continue any further even though those girls didn't think they were actively sabotaging themselves. Instead, they considered themselves on the brink of a hot love-making session.

Let's continue with this role-reversal. What would you think if such an incompetent girl used force to "overcome your LMR," ripped on your foreskin as she's whacking you, followed by an excruciating knob gobble then climbed on top of you to lay a dead fish in your mouth as she's kissing you? This would be an utterly horrible experience, wouldn't it? Many feminists claim that only men can rape but, if this happened to you, you could legitimately say that you've been raped and violated in multiple ways, and that this experience has traumatized you.

So, now imagine some girl who finds herself in bed with a guy who turned out to be unable to turn her on at all. Everything he does seems forced, and while she might have been wet when she entered his apartment, she wasn't quite so sure about her motivations any more by the time he rammed his tongue down her throat or pulled her hair a

bit too hard. Instead of turning her on she found herself questioning his sanity.
Normal people are able to read facial expressions and can use that skill to keep things hot and heavy, correcting when they accidentally inflict pain. Under continued rejection it would be normal to assume that the girl has a good reason for not wanting to follow through and sleep with the guy. But not according to Vincent Vinturi:

> A woman will intentionally strive to turn you off to see whether or not she can derail your sexual train of thought and action. If she succeeds, it signals the man may lack sexual potency… anytime you get pushback as things move in a sexual direction, the woman is testing you for raw desire (among other things).

The absurdity is striking! It seems as if the author never experienced mutual attraction and how it unfolds. Okay, let's assume that there is a very small number of mentally deranged women that really only want to be taken by a man with ample "sexual potency," and who doesn't take "no" for an answer. But this only means that you dramatically increase your risks for rape charges. You think you're going to "game" the judge and tell him that it's all due to evolutionary psychology that she acted the way she did? I'd say that you're better off steering clear of such women than taking the risk. The downside is just too great.
I'll round this article off with a personal anecdote:
One fine, early morning I found myself in the apartment of a girl I had met only a couple of hours previouly, and we were going at it. All of a sudden she bit me hard and then, like a maniac, scratched me hard enough to draw blood. I thought this was quite hot, but it didn't take long until she demanded that I hit her. Thankfully I was alert enough to get the hell out of there.
This was an issue of which I was particularly sensitive because I once had a girlfriend whose gynaecologist tried to get her to press charges against me when she had a few love bites on several parts on her body. All it takes is a weak-minded girl who agrees with her doctor that her boyfriend "is a brute and needs to be taught a lesson," or a vindictive girl who is pissed off because you didn't call her back.
But as we know, for most PUAs any kind of analytical thinking is reserved for "betas."
Let's be overly indulgent and assume for a moment that women do put up "Last Minute Resistance" to test your manliness. There are some pickup "gurus" who even go as far as to claim that "LMR" is an unavoidable part of seduction. It's not. If anything, it is a sign that something went wrong, meaning that you should backtrack or back off. If you've stumbled upon the very small minority of women who indeed want to "test your manliness" you're better off leaving them alone.
There is enough trouble in the world without adding psycho girlfriends to the list.

"Get Over It" – a poem

John Ribner · 23 February 2014 · Archived copy · Original

“Get over it,” they demand.
But I’m the one who got hit in the drive-by, man! So excuse me if I can’t just wake up and say bye-bye to everything that happened. My blood stained the sidewalk for a week, one week, yet they act like this is just something I just imagined.
Back in ’88 I was consumed with hate because someone blasted me in the back. Was he on crack? I didn’t know him or his reasons. Maybe it was white boy season when the bullet slammed into my shoulder and punched through my chest. I must confess, I didn’t possess a bullet-proof vest, so rush me to the hospital to get this wound dressed. Hey Doc! Why you running those tests? To see if I’m on drugs? Oh. So I’m just another thug in a deal gone bad. That’s sad, because it wasn’t anything of the kind. I was just in the wrong place at the wrong time.
“But that was 26 years ago,” they whine.
Fine! So just forget that someone tried to assassinate me. No need to calculate how much blood I spilled or that they gunned me down just for thrills; no, I should look past all these ills and just get over it. Ignore the nightmares that still come around, when I jump up in bed every time I hear that sound … Pop! More like a firecracker than a .22 round, but firecrackers don’t knock you to the ground. Yeah. I should get over it.
Instead, I hold on to my pain while Post-Traumatic Stress Disorder plays its nasty game of molding me into a monster I couldn’t hide. Within no one to confide in, I became more terrifying than Godzilla, who crushed toy-box Tokyos where no one got hurt. But the monster inside me, now he really did the dirt … pushing away friends, making sure my relationship came to an end. There wasn’t a bed big enough to hold her, me and my hate. And still they thought “get over it” would motivate.
But it didn’t.
Not until I’d finally had enough … of this anger, frustration and a half-life made rough by 2.6 grams of lead. I might be messed up but I wasn’t dead, so I said, “Maybe it’s time to find me, time to reach deep down inside me.” Because somewhere beyond the darkest parts that defined me, was the desire to somehow, some way, just get over it.

Dr. Josie Catania, Elizabeth Sheehy, and other whores of the court

Diana Davison · 23 February 2014 · Archived copy · Original

Among the many abuses of the English language that feminism has wrought is the term "forensic social worker." This is a category of employment. The word "forensic" is meant to dupe the public, and legal system, into thinking that social workers and psychologists practice science. Forensics specifically apply to sciences allowable in court rooms as evidence.

Psychology in the court room is a matter of social unrest. Insanity pleas are not generally well received by the public. While, personally, I believe that the rules of society are very easy to follow and any person incapable of such simple agreements must have a personality problem, I also don't believe they should be excused for their crimes. My opinion is offered here as merely one example of a public reaction when criminals admit guilt but plead "not guilty". There are many shades of individual opinion on the matter and they are just that: personal opinions. The justice system seeks to remove opinion, emotion, and conjecture from the public courts for the explicit purpose of ensuring the laws apply to all persons equally. In other words, justice must be blind.

Contrary to that basic principle, psychologists, "forensic" social workers, and other "expert" witnesses of pseudo-sciences, like Battered Woman Syndrome (BWS), have made an industry for themselves by insisting that courts must try to understand how the criminal *felt* at the time they broke the law. Even when that law was the indispensable "do not kill people."

The justice system has become corrupted by pressure groups to the extent they even allow so-called expert witnesses to testify about syndromes they just recently made up.

In Regina, Saskatchewan in 1993, Donelda Kay was on trial in Canada for killing her boyfriend. Kay's Battered Woman Syndrome defence was complicated by a couple of factors: The night of the murder Donelda was seen physically assaulting her victim during a house party while he just sat on a couch laughing at her. When she grabbed a knife and plunged it into his heart he was still sitting on the couch. He stopped laughing. Donelda had only been in a relationship with her victim for six weeks.

Luckily for Donelda, Dr. Josie Catania was able to pull some testimony out of her butt that resulted in Kay's acquittal. Elizabeth Sheehy promotes Catania's work in her book "Defending Battered Women on Trial".

> Kay was thus a survivor of what Dr Catania called "multiple serialized battering," a term that she coined to capture the experiences of teen mothers, "where there are short-term relationships, and … within that relationship there is abuse occurring." Dr Catania testified: "[A] person exposed to multiple abuse and violence by different men would be more serious and more debilitating [because] if … more than one person [is] abusing, each abuse constitutes a confirmation or a reinforcement of your value as a person, that each guy tells you, you are no good, you're not worth anything." Kay, she said, "definitely" had the experience of multiple, serialized battering. (p.170)

For those who are unfamiliar with the word "coined", it means that she just made it up.

The social network of psychologists is so effective at creating fast facts merely by repetition that another expert, Dr. Neilson, "reminded [the prosecutor] of the phenomenon of 'multiple serialized battering' (p. 176)" before the end of the same trial in which the syndrome was introduced. Unfortunately, the prosecutor didn't remind Dr. Neilson that "multiple serialized battering" is only a phenomenon in that it had never been heard of before the trial began and had already become a form of expertise among colleagues. Sheehy classifies this fraud as "a stroke of genius".

This brainchild by the Whores of the Court allowed psycho-experts to expand the definition of "battered" to include any women who had been previously battered by a man, even if the bloke she killed didn't happen to be one of them. Kay and her dead boyfriend had only been together for six weeks so she needed a deus ex machina to pull off an acquittal. Experts were happy to oblige. For a fee.

Testimony regarding BWS was allowed for the first time in Canadian courts in 1990, when Angelique Lyn Lavallee

was acquitted of murder after shooting her boyfriend in the back of the head while he left the room. Only three years later, allowing this unproven “syndrome” into courts allowed an “expert” in a syndrome not recognized in the DSM to fabricate a whole new branch of unproven study and submit it as forensic. Dr. Neilson could honestly say it was worst case she’d ever seen because, in fact, she’d never seen any before. It doesn’t currently exist.

These trials and judgments are important because the use of precedent, or case law, creates a slippery slope. While the “slippery slope” argument is normally considered a logical fallacy in debate, in the arena of law the need for precision is due to the reality of slippery slope applications. Every written court decision may create a legal precedent and it is the job of defence lawyers to figure out how to use that precedent to keep their clients out of jail.

One prominent forensic social worker, Evan Stark, came up with his own personal theory which has flavoured his testimony in over one hundred court cases. He calls it “coercive control”.

Stark doesn’t support the “violence model” of Battered Woman Syndrome because, he believes, the psychological abuse women experience is far more debilitating than the physical. Evan Stark thinks we need to take the “Battered” out of Battered Woman Syndrome. Well done, Evan. That leaves us with just “Woman Syndrome” as an excuse for murder.

Justice is no longer blind.

MEME – False accusation

Robert St. Estephe · 23 February 2014 · Archived copy · Original

It's a meme.

[image]

All the cool girls are doing it.
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Male/female suicide rate differential increases again

Mike Buchanan · 23 February 2014 · Archived copy · Original

In 2011 the male/female suicide rate differential in the UK was 3.0. In 2012 it was 3.5, the highest differential in more than 30 years:
http://www.theguardian.com/society/2014/feb/18/male-suicides-three-times-women-samaritans-bristol
From the article:

> There were 4,590 male suicides registered in 2012, compared with 1,391 female, equating to 18.2 per 100,000 men and 5.2 per 100,000 women, according to the Office for National Statistics (ONS).
> When the data series began, in 1981, the male suicide rate was 1.9 times that for women. But the rate for women halved, with a much smaller decrease (from 19.8 in 1981) for men.

So in the space of 31 years, the male/female suicide rate differential has almost doubled, from 1.9 to 3.5. If that isn't an indicator of society becoming differentially more hostile towards men over that period, I don't know what is. From the article:

> Clare Wyllie, head of policy and research at Samaritans, said the figures showed that the highest suicide rate was among men aged 40 to 44, at 25.9 deaths per 100,000. This bore out the charity's own studies, which have found middle-aged men of low socioeconomic status to be most at risk. "They will grow up expecting by the time they reach mid-life they'll have a wife who will look after them and a job for life in a male industry," she said. "In reality they may find that they reach middle age in a very different position. Society has this masculine ideal that people are expecting to live up to. Lots of that has to do with being a breadwinner. When men don't live up to that it can be quite devastating for them."

Let's reflect on the last line:

> When men don't live up to that it can be quite devastating for them.

Whilst the statement is objectively true, we need to ask *why* men increasingly "don't live up to that." Men – and particularly low-status men – have been assaulted by the state's actions and inactions for 30+ years with respect to many areas, including:
1. Four out of seven unemployed people are men. Unemployment is a larger driver of male suicide than female suicide. Male unemployment has been increased by mass immigration, which has also depressed wages for unskilled workers. Where state initiatives aimed at driving up employment have a gender dimension, they always favour the employment of women over men.
2. State support of single mothers means that women no longer have to rely on men as partners – their reliance on men as *taxpayers* is, of course, enormous. So men keep paying the bills, but fewer men have the opportunities of being in a nuclear family.
3. Denial of access to children following relationship breakdowns. Low status men have no prospect of raising the large sums of money required for legal support over the long term.
How can such factors *not* be driving up the male suicide rate? Suicide is the leading cause of death of young men – driven in part by their education failures in a highly feminised education system.
From the article:

> Paul Bristow, from the Mental Health Foundation, said: "We urgently need to know more about why being male is itself a risk factor in suicide and to do more to help men, especially young men, seek assistance rather than suffer in silence." The study conducted by the University of Bristol and the Samaritans has funding from the Department of Health policy research programme.

You can be sure that no taxpayer-funded studies will point to an obvious conclusion, namely that the increasing male/female suicide rate differential is in large part a predictable consequence of a society which is ever more hostile towards men, and ever more supportive of women.

Subverting MGTOW

John Hembling (JtO) · 24 February 2014 · Archived copy · Original

Men Going Their Own Way (MGTOW) is one of the most significant elements of the Men's Human Rights Movement. This is not a matter of dispute; the only possible dispute is whether MGTOW is just /one/ of the most significant, or, THE most significant aspect of the MHRM.

For members of the general public outside this human rights movement, terms like "the marriage strike," failure to launch," "Peter Pan Syndrome," and other appellations reveal that whether misunderstood and reviled or not, the blue pill public is sharply aware that a small but growing segment of the male population are stepping off that old societal treadmill of protect, provide, serve, and die.

Men refusing to marry is big news. It's the compliant, reliable and long-disposable dog's-bodies of empire, refusing to be used and exploited any longer. It's the quiet slave revolt.

And the slaves, revolting as the blue pill world finds them, are forging a wholly new path for male self-determined identity in the 21st century. That would be we revolting fellows who call ourselves MGTOW. Men, going our own way.

For a great many MGTOW men, rejection of the gynocentric and coercive institution of marriage, along with other societal male obligations, is about reclaiming control over their own lives. And as powerful and important as this motivation is, this revolution of male identity is utterly dwarfed in importance by the wider cultural impact of MGTOW.

Our present culture, that is, our gynocentric culture runs on the appropriated income, the coerced labor, and the corpses of "good" men. It runs on the stolen blood and the appropriated money of married men. Marriage, in every western nation, is a set of laws primarily advantaging women at the expense of men. By laws, of course, what we mean are opinions with loaded guns backing them up.

A married man is one who has agreed with the laws of his nation-state. Those laws provide for the appropriation of his income, enforced separation from his children, and if he can't continue to finance a woman who has used the family court to discard him, he will enjoy a stay in his nation-state's jails.

For a self-identifying MGTOW man – assuming he finds a woman who totally understands the issues of the movement, who both likes and loves him, and even supports the principles of MGTOW – if he were to a marry a woman, then even if she would never pull that trigger, he has agreed to load the gun and put it into her hand. A marrying man is no longer MGTOW.

Some, approaching men going their own way from a philosophical point of view, assert that "men going their own way" can be just anything a self-describing MGTOW man chooses, including legally committing himself to that coercive three-way owner-slave relationship between himself, his wife, and the armed employees of a government. Some say, as long as he chooses it himself, marriage, when selected freely by a man is indeed "his own way." Thus, they claim, men marrying can be MGTOW too. Stated another way, MGTOW can include marriage – as long as the men buying into that social and legal institution chose it themselves.

Yeah, right. And a man can also call himself free who puts the handcuffs on himself and walks into the jail of his own free will.

Does anyone else think this sounds rather silly?

MGTOW brings powerful, fundamental, and profound change to the present cultural landscape. It is deeply dangerous to the present zeitgeist. That danger is increasingly recognized by actors within the mainstream maintenance of social narrative. It is these voices, still part of, or influenced by, the mainstream narrative, who now insist with a growing chorus that marriage and MGTOW are wholly compatible. The men going their own way who insist on an exclusion of marriage from the movement are Luddites lacking vision, according to them.

This, I submit, is how a movement is subverted and rendered impotent.

It is the rejection of marriage by men not even self-identifying as MHRAs or MGTOW that has made our culture's narrators coin terms like "Peter Pan Syndrome" and "failure to launch". The attempts to shame men back onto that old treadmill are clear signal of the active power of self-selected male identity in a culture which – until now – has

relied on the willing self-sacrifice of male bodies, for the benefit of higher caste members of society.
Those who refuse to marry are the disposable refusing to be disposable any more.
And even some actors within the broader men's rights movement are now beginning to repeat the claim that MGTOW and marriage are compatible. This, ultimately, is how MGTOW, and its profound power, can be utterly diffused by the culture, and neutralized as a potential path for the self-determinacy of men, from a culture running until now on their corpses.
Well, not so much theirs. Your corpses, your stolen income and your blood.
There may have been a point a decade or more ago where we could credibly argue that MGTOW and marriage might be compatible, with the "right" girl or within the "right" nation-state. Many of the early MGTOW thinkers thought so.
Time and experience has revealed the error in that approach. Unless and until marriage law and custom are completely rewritten, from top to bottom, MGTOW and marriage will never be compatible.

The lethal paternity fraud racket

Robert St. Estephe · 24 February 2014 · Archived copy · Original

You have been lied to.

Your neighbors have been lied to and your children, if you have or will have them, are being lied to – and the lies are broadcast for a specific purpose: to alter society in a manner that will conform to the misguided, unscientific, collectivist ideals of those who would rule you.

There is a fairytale propagandizing of the "political correctness police" that seeks to obscure crucial information about the history of the sexes which has been censored from education. Though the narrative has been manipulated, the historical records which counter that narrative have not been completely erased.

Instances of female sociopathic personality disorders are, it is well-known, underrepresented in statistics due to the fact that the behavior which is considered normal for women (superficial charm, manipulativeness, predilection of indirect rather than direct communication, relational aggression, histrionics) is similar to that which, in men, would be considered noticeably abnormal and problematic. Yet, when you're a woman, living in a land ruled by the principle of female privilege, many allowances are given.

Violent women who are paid to look after the children of others, but who sadistically abused and even murdered their charges, have been frequently reported in the newspapers of the past two centuries. Before the myth of "female non-violence" was concocted by the architects of the Violence Against Women Act in the 1980s the public had a more realistic view of women – that they were, as a sex, no less prone to violence than men.

According to theories which have become fashionable to teach or, more accurately, *preach* in our universities nowadays, men are inherently prone to violence whereas women/mothers are not. This misandric philosophy extends to assertions that not only are men insensitive brutes in need of taming, training, and teaching in the ways of women (imagined to be inherently gentle, considerate, unaggressive, and cooperative) but that the worst sort of man is a man who is also a father.

Fathers are males who like the intercourse procedure that results in the birth of his offspring but who has only a shallow capacity for empathy with his own offspring unless trained by a female to learn that art. This is, of course, empirically false.

In the 1930s, the Glady Parks double-murder case was nationally known as an extreme example of female sociopathic sadism. Gladys saw children as meal-tickets and, with her arsenal of charms and lies, she blackmailed men with false paternity claims. When she got tired of the two children she was paid to look after by their widowed loving father, she murdered them.

This child-killer was not seen by fellow members of her sex as a victim of any sort of oppression. The cult of universal female innocence and victimization that we call "gender feminism" had not, at that time, reached orthodox status. In contrast, police officers were required to prevent a mob of women, who had gathered to view this vilest of child-torturing villains, from carrying out the threat of lynching which they had vociferously announced they were about to undertake.

WARNING!

You are about to enter the world of Robert St. Estephe – Restorative Historian.

Whereas journalism once favored objectivity and fact out of principle, it has since strayed into the world of fraudulent fiction and now our newspapers and media centers routinely distort facts, replacing investigative reporting with partisan journalism and outright misinformation. Restorative History inversely seeks to bring accuracy back to the public record through the reprinting of articles erased from the collective consciousness. These are the articles you are not meant to see.

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[image]

FULL TEXT (Article 1 of 5):

Camden, N. J., Nov 11 –

Miss Gladys May Parks, a 35-year-old pianist, faced another questioning today in connection with the deaths and

secret burial of two children committed to her care.
Detectives were frank in saying they doubted the story of the woman who surrendered in Newark yesterday and subsequently was brought here and put in jail on a charge of murder. The bodies of 4 year-old Dorothy Rogers and her brother Timothy, 2, have been recovered, the boys skeleton having been found yesterday by state troopers near Abscoon after Miss Parks had given them minute directions to its location.
The woman denied killing Timothy, and insisted he died from a fall downstairs Dorothy, she said, died after being slapped. Questioning in Newark and later by police here failed to shake Miss Parks in her story. She gave an emotionless recital of the developments since Allen N. Rogers an insurance agent of Woodbury gave her the children to care for after his wife died last April.
Miss Parks in a cousin of Mrs. Rogers.
Two other persons – Anthony Baker Miss Parks' common law husband and George W. Parks her father – are being held here as material witnesses.
~ Alleged Blackmailing Game ~
Detective Sergeant Louis Shaw indicated that today's questioning would seek to determine whether charges of attempted blackmail against Miss Parks could be substantiated.
"Four well known Philadelphia men, and three from Atlantic City have told us of her game," Shaw said. We will not reveal their names because the men need not be mixed up in this affair. She used these children (Timothy and Dorothy) and others to confront the man she was trying to blackmail. She would tell them the children were theirs."
Miss Parks was unmoved in describing the death and burial of the children. She said she was afraid she would be charged with murder. If she told police about what she apparently considered the accidental deaths of Timothy and Dorothy.
~ Miss Parks' Confession ~
According to Miss Parks' confession, she had been trying for some time to discipline Dorothy and slapped her frequently. On Aug. 7 she had occasion to slap Dorothy. Miss parks said the girl fell to the floor, but thinking was shamming she left the room. Returning she tried to revive her by using rubbing alcohol it was then Miss Parks said she realized Dorothy was dead.
Shortly after that Miss Parks moved, carrying Dorothy's body from the old house to one on Burns street house she found the concrete flooring broken in several places so she said she dug a hole and placed the girl's body under the floor. On Aug. 26 she dug up the body wrapped it in the sheet and took it to National park pouring quicklime on it and hiding it under some leaves where it was found recently by two children. It was a laundry mark on the sheet that enclosed Dorothy's body which caused the search for Miss Parks and caused her to surrender.
During the questioning detectives told Miss Parks it was impossible to get a child's body into a suitcase without dismembering it.
"Oh, I can do it she said," here I'll show you.
~ Proved Herself an Adept ~
Taking 6-year old Perdita Morris, daughter of friends of the police matron Miss Parks bent the girl's legs back, folded her arms doubled the child at the waist and closed the suitcase.

"There," said Miss Parks triumphantly, "that's how its done."
Miss Parks said that three weeks after Dorothy's death Timothy fell down stairs. She related how she held the child under the kitchen faucet trying to revive him. That failing she then forced a child's body into a suitcase and took a bus for Absocon. Again she hid a body and sprinkled lime over it.
In a few days she received a letter from Baker in Newark. Miss Parks said, and went to live with him. She stayed there until her surrender yesterday.
["Woman Surrenders – Is Accused of Murder of Two Children – Admits the Deaths but Says They Died After a Slight Punishment – Buried Bodies With Quick Lime. – Alleged To Have Been In Blackmailing Game – Demonstrated to Police It Was Easy to Pack Child's Body in an Ordinary Suitcase Without Dismembering It." syndicated (UP), Dunkirk Evening Observer (N.Y.), Nov. 11, 1929, p. 1]
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[image]
FULL TEXT (Article 2 of 5):
Camden, N.J., Nov. 11 –
Police today worked on a theory that four other children may have met the same fate as 4-year-old Dorothy Rogers and her brother, Timothy, 2, for whose deaths Gladys May Parks is used on a charge of murder.
Detective Sergeant Louis Shaw announced that Miss Parks, who is 35 years old, had confessed she had used the Rogers children in a blackmailing scheme.
~ Seven Men Accuse Her ~
He said he had found seven men who accused her of having demanded money of them, after showing them the children are asserting the children were theirs. Shaw said the description given by them men of the four children used in the alleged blackmailing, were "entirely different" from the descriptions of the Rogers children.
"Now" Shaw said, "we are trying to find what became of those other children – whether they, too, have been murdered. We suspect that she may have done with them what she did with Dorothy and Timothy."
Miss Parks ended a widespread search by walking into police headquarters at Newark, N. J., yesterday and surrendering, with her was Anthony Baka, her alleged common law husband, who is held as a material witness.
Police said she admitted having killed Dorothy Rogers by a blow struck in punishment for a childish indiscretion, but maintained that Timothy was killed in a fall down the stairs at her home.
She also confessed to carrying their bodies to Absocon, N. J., in a suit case, of burying them, and then later of digging up Dorothy's body and taking it to National Park.
The Rogers children were placed in Miss Parks' care last June by their father, Allen Rogers, an insurance broker of Woodbury, N. J., whose wife, a cousin of Miss Parks, died about a year ago.
["Woman Admits Using Children For Blackmail – Two Killed And Four Others Sought In Plot To Milch Seven Fathers," The Tucaloosa News (Fl.), Nov. 11, 1929, p. 3]
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[image]
FULL TEXT (Article 3 of 5):
Camden, N. J. —
Gladys May Parks, also known ax Mrs. Baker, charged with killing one child and suspected of slaying another, today re-enacted how she buried the children in different parts of New Jersey and witnessed the wrath of a group of women who cried out "lynch her."
At National Park, after Miss Parks had shown how she had disposed of one child's body, she was startled when the women who made up a group of 1,000, surrounded the police automobile in which she was, and shouted threats against her.
"Give her what she gave those poor children," one cried. Another with a bunch of flower's in her hand shouted, "kill her and I'll put these on her."
The accused woman was well protected by policemen and detectives.
Tonight Miss Parks was again in the Camden jail, still holding to her story that Dorothy Rogers, 4, and her brother Timothy, 2, came to their deaths by accident.
The police frankly declare they do not believe her but have found no motive with which to confront her and break down her statements.
[image]
~ Gives Herself Up. ~
Miss Parks, who had been sought by the police for a week for questioning in connection with the finding of the skeleton of the girl in the woods at National Park on Nov. 2, walked into the Newark police headquarters early Sunday. After making her identity known she was arrested and confessed she had buried Dorothy at National Park and Timothy at Absocon, near Atlantic City, both last August. The boy's skeleton was found yesterday.
The woman said that the girl died after a beating in which she had no intention of seriously harming the child, and that the boy died after an accidental fall down stairs in her Camden home. Becoming frightened, she said, she hid the bodies and then buried them. The heads were found separated from the rest of the bones, but Miss Parks denies

she dismembered the bodies.
Dorothy and Timothy were the youngest children of Alan Rogers, Woodbury, N. J., insurance broker, whose wife died a year ago, leaving six children. Miss Parks was a cousin of Mrs. Rogers and the father consented to let her raise the youngest ones. He never saw the children after turning them over to Miss Parks.
At Absocon today some 50 curious persons followed in Miss Parks' wake as she led detectives to the spot in the woods, where she had buried the body of Timothy.
She began to sob as soon as she bent over the shallow hole, with her hands crossed over her breast.
"Oh, I loved Timmie," she cried, "I loved him so much."
[image]
From the grave the party went to the morgue of Coroner B. Wilson Cunningham where Dr. Isaac Leonard, county physician, had examined the skeleton of the boy. Miss Parks was not asked to view the bones.
The doctor reported that the boy's skull showed there was a severe fracture, but he could not determine whether it was from a blow or a fall.
From the morgue the party went across the state again to National Park, where they encountered the crowd, many of them women. The people had come from all over the countryside and motor cars were parked all around the vicinity.
As the police entered the town, Miss Parks directed them to Essian Avenue, where she said she had left an automobile in August in which she said friends had taken her on the night she disposed of Dorothy's body. She had carried the boy in a suitcase, the same which she used in disposing of the little boy's body, but the friends with whom she rode that night believed she was returning dishes to a friend living in the town.
After showing where she got out of the motor car. Miss Parks took the detectives in the chimp of bushes among which she had laid the body of the girl. The crowd rushed about the police car so that it was impossible for her to leave it. After she indicated how she had disposed of the body the crowd became restive. The angry women pounded on the doors of the automobile. It took the driver 10 minutes to maneuver the car away from the murmuring crowd. Anthony Baka, who has lived with Miss Banks, and who is held at the county jail as a material witness, was not taken with the party. Police said they have no evidence against him.
[image]
["Women Attempt To Lynch Accused Slayer Of Babies – Suspect Says One Child Died During Whipping; Other Fell Down Stairs – Gives Self Up – Police Unable to Find Motive for Killing Children Of Suspect's Sister," syndicated (AP), San Antonio Express (Tx.), Nov. 12, 1929, p. 1]
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[image]
FULL TEXT (Article 4 of 5):
Camden, N. J. –
Alan N. Rogers, Woodbury, N. J., insurance man and father of Dorothy and Timothy Rogers, was recalled today in Criminal Court in the trial of Gladys May Parks, charged with the murder of the two children.
Rogers, on the stand only 15 minutes, was questioned regarding two poems he wrote about children whom he permitted Mrs. Parks to raise after the death of her mother, the defendant's first cousin.
~ One Poem Barred. ~
Two poems were the out-pourings of a widowed father's heart. That written for little Dottie was admitted into evidence yesterday, but the one he wove around the toddling baby, Timmie, was excluded today when father could not say with certainty whether it was written before or after the child's death.
The poem dedicated to Dorothy, which Rogers said he gave Mrs. Parks when he entrusted her with his two children follows:
If you see God, in the blue of the skies,
You should behold the love that shines in my Dorrie's eyes.
And you've seen the showers come so quickly on a summer day,
Well, the tears in her eyes of blue come just that way.
And have you seen in the spring the whole world so happy and gay?

Oh if you could see the joy and dancing of my Dottie at play.
~ Praised Behavior. ~
Mrs. Lulu Johnson, temporary housekeeper for Mr. Rogers after the death of his wife in 1928, testified to the father's excellent character and the good behavior of the children while at home.
The evidence apparently was introduced to refute Mrs. Parks' declaration she slapped Dorothy because infuriated over the child's bad habits and uncleanliness.
["Father's Verse Barred In Trial – Court Rejects Poem Rogers Wrote to Slain Baby; Other Is Admitted." Syndicated (UP), The Pittsburgh Press (Pa.), Jan. 15, 1930, p. 2]
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[image]
FULL TEXT (Article 5 of 5):
Camden, N. J., Jan. 20. –
Gladys May Parks was today sentenced to serve 25 years at hard labor for the death of Dorothy Rogers four years of age, and her brother, Timothy, two years old.
Convicted by a jury late Saturday night Supreme Court Justice Lloyd sentenced her to 25 years on the charge of second degree murder for the death of Dorothy, and to 10 years on the manslaughter charge for the death of the boy, the court directing that the sentences run concurrently.
The 35-year-old prisoner took the sentences stoically, facing Justice Lloyd at a distance of not more than three feet. She was permitted to stand before the justice because her hearing is so bad she could not hear the sentence at a farther distance.
~ Appears In Rage ~
Completely surrounded by deputy sheriffs and matrons the woman was hurried from the court room and some time during the next 24 hours will be taken to the state prison at Trenton.
As she turned away from the judge's bench to return to her cell she apparently was in a rage. Her face was flushed, her eyes flashed and she fairly flung herself off the low platform where she stood while hearing the sentence.
["Woman Given Long Sentence – Gladys May Parks Sentenced To 25 Years For Murder Of Dorothy Rogers, 4." syndicated (AP), The Gettysburg Times (Pa.), Jan. 20, 1930, p. 1]

Help a child reach 5

Aldir Gracindo · 24 February 2014 · Archived copy · Original

This is is not really new, however I believe one thing that we should do is give some attention to what we appreciate, as we need to denounce what we know is biased and wrong. Lifebuoy's campaign and the video are heart touching. If you haven't seen it yet, here it is:

As you can see, this is a very different approach from the feminist campaign "Just because I'm a girl," which mislead people to propagate and contribute financially with the ever-present feminist factoids, "women hold half of the sky," "millions of girls disappear from the face of Earth just because they are girls," and so on.
The campaign, created by Unilever's Lifebuoy, is about all children. According to the advertisers, 2 million children under the age of 5 die of infections like Diarrhea and Pneumonia every year. As a company selling hygiene products, Unilever took interest in sponsoring this campaign.
The video and its story of celebration speaks for itself. The video's description says:

> For the past 10 years, Lifebuoy soap has tried to help prevent these deaths by teaching children the simple act of washing hands with soap.
> We now take our life saving mission to Thesgora, an Indian village with one of the highest rates of Diarrhea.

I don't know if the campaign really works, or if Unilever will make mistakes in other campaigns or selling other products. For the purpose of what this note, I don't really care. I believe that this video shows what Humanitarian campaigns are about, and that the governance of gender ideologues is not, plain and simple. This is why I am a MHRA and I promise you, no longer a feminist. When we talk about humans, that includes men and boys. Not as the world Historical criminals, as we see too often, but with acknowledgement, and respect for their lives, their masculinity and their contributions in the Human ecosystem.
Hugs from Brazil,
Aldir.
Editor's note: Aldir is editor of AVfM Brazil.

Tickets for International Conference on Men's Issues Now on Sale

Paul Elam · 25 February 2014 · Archived copy · Original

Ticket prices are going up! Purchase yours now while prices are still low!

If we wanted to find a city that was an iconic testament to masculinity, we'd need look no further than Detroit. Founded by a French explorer named Cadillac, it rose up from humble beginnings in fur trade to become the city that literally changed the world; the city that imagined, designed and mass-produced one of the greatest, if not *the* greatest, invention of modern times: The automobile; the machine that revolutionized the lives of all Americans and indeed all of industrialized humanity.

For over a hundred years, it survived the conflicts of labor, the scourge of racism, and political corruption that would make Chicago blush. Yet it persevered.

And then it fell into hard times. Perhaps by coincidence, perhaps not, it lost its currency and its stature in perfect lockstep with the masculinity that first drove it to the top of civilization.

Bleeding and bankrupt, it now exists in decay and degradation. Once-great industrial complexes now have the look and feel of 1945 Dresden. City parks are overgrown and derelict. Schools and city services are running on fumes; some have quit running altogether. The only vigor remaining is in the rising numbers of the jobless and homeless, and in the handful of citizens doggedly and tenaciously working to salvage what is left.

It is a city teetering and struggling for its footing. It is seeking, like many men, to find its balance and its place in the world again. Also like men, it is in trouble as most of the world looks the other way.

I can think of no better or more appropriate place for men to dust themselves off and start building again. I can think of no better foundation on which men and the women who care for them can stand together and seek change.

With that it gives me great pride to announce that A Voice for Men will be hosting the First International Conference on Men's Issues on June 27 and 28 of 2014 in Detroit, Michigan.

For the conference we have secured commitments from some of the best known and highly regarded thinkers on men's rights and issues ever assembled in one place. They are as follows:

[image]

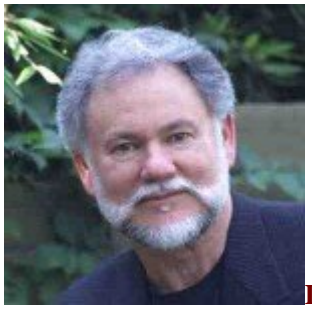

Dr. Warren Farrell, author of seven books on men's and women's issues, came to prominence in the 1970s as one of the leading male thinkers of our times. Warren originally championed the cause of feminism, serving on the New York City Board of the National Organization of Women (NOW). However, when NOW took anti-male and anti-father positions he began advocacy for boys, men and fathers. He is now recognized as one of the most important figures in the modern men's movement.

Erin Pizzey, author of five books, including the seminal *Prone to Violence*, is credited

with starting the modern women's refuge movement in Cheswick, England in 1971. Erin is a steadfast human rights advocate who has lectured internationally on the subject of intimate partner violence. She is also an Editor-at-Large and domestic violence policy advisor for A Voice for Men.

Robert Franklin, Esq, is an attorney at law and the former Executive Editor of the Houston Law Review. Franklin writes commentary on our family law system and other related men's issues. He is a journalist for the National Parents Organization (formerly Fathers and Families) a shared parenting and family law reform advocacy group. Franklin is also a periodic contributor to A Voice for Men.

Dr. Miles Groth is professor of psychology at Wagner College in Staten Island, New York. He is the founder and former editor of Thymos: Journal of Boyhood Studies and is the current editor of New Male Studies, an international journal that serves as an open access online interdisciplinary forum for research and discussion of issues facing boys and men worldwide.

Barbara Kay is a columnist for Canada's National Post. She has written on a variety of issues affecting men and boys and has been particularly critical of both cultural misandry and the treatment of men and boys by the modern feminist movement. Kay is a lecturer who has spoken on National Television and at talks regarding her views on the rise of feminism to the detriment of men.

Karen Straughan is an internationally recognized writer, lecturer and videographer. As a mother of young sons, Straughan became concerned about the effects of cultural misandry and began writing and

blogging on the subject. She also self-produces video commentary on the men's issues and has amassed 50,000 followers of her work. Straughan is an activist and a member of Men's Rights Edmonton and is a contributing editor of A Voice for Men.

Carnell Smith is a nationally recognized expert in paternity fraud. He is the Board President Executive Director of the National Family Justice Association. He is the executive director of the United States Citizens Against Paternity Fraud. He makes radio and TV appearances (CBS Early Show, ABC World News, Abrams Report), on America's paternity fraud crisis and has been frequently quoted in major newspapers (USA Today, Washington Times, Orlando Sentinel, Los Angeles Times, Chicago Tribune, Washington Post, Philadelphia Inquirer, Star Tribune).

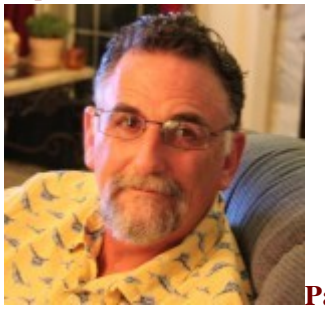

Paul Elam is the founder and publisher of A Voice for Men. Formerly a mental health professional, Elam became concerned about the treatment of men and boys, both in mental health settings and the culture at large. He is also the founder of A Voice for Men radio, a network of internet based radio programs dealing with problems that affect men and boys. He is an outspoken advocate against false allegations and takes a leadership role in A Voice for Men's advocacy for men who are falsely accused or convicted without due process.

Sen. Anne Cools is a member of the Canadian Senate. She became the first Black Canadian to be appointed to Canada's upper house. She is currently the longest-serving member of the Senate. Cools served on the Senate/House of Commons Special Joint Committee on Child Custody and Access, which in December, 1998 issued its report, *For the Sake of the Children*. A principal recommendation of this report was that, following a relationship breakdown, shared parenting should be presumed to be in the best interests of the child.

Dr. Paul Nathanson is a Canadian academician who, along with Dr. Kathryn Young,

co-authored what is regarded as the world's most seminal series of books on the subject of misandry, or the hatred and/or fear of men and boys. Nathanson is a noted lecturer and critic of academic feminism who has been an active proponent in calling attention to the problems faced by men and boys.

Dr. Tara Palmatier, PsyD, is a clinical psychologist who specializes in assisting men who have become entangled in relationships with abusive, high-conflict personalities, many of whom are suffering harassment and persecution through the misuse of the family court system. Also known as "Dr. T," she maintains a website for men seeking to escape abusive relationships and is a regular contributor to A Voice for Men.

Tom Golden, LCSW is a psychotherapist with a focus on men's issues. He is the author of *Swallowed by a Snake, The Gift of the Masculine Side of Healing*, and *The Way Men Heal*. Tom is the former vice chairman of the Maryland Commission for Men's Health. His website, menaregood.com addresses the cultural bias that exists as it impacts boys and men.

Along with this fantastic lineup of speakers, there will be a featured panel discussion on news media bias featuring an international panel of AVFM News writers, headed by AVFM News Director Robert O'Hara.

Your master of ceremonies for the event will be Vladek Filler, who will give an opening address and introduce all keynote speakers as each one takes the audience through an important address on 12 different areas of modern life that impact the lives of men and boys.
There will also be various workshops available, including one by Warren Farrell and another by Dr. T and myself.
Other events are being planned and will be announced in the days ahead.
The event will be held at VFW Post 1146 Walter F Bruce at 28404 Jefferson Avenue
Very exciting event, and very exciting days.
Get your tickets now while they are less expensive! The closer we get to the conference, the more the price will increase.

$300.00

***All sales are final. While every effort has been made to ensure consistency, individual speakers may change without notice.**

Special Addition. On Thursday, June 26, 2014 Dr. Warren Farrell will be presenting a workshop especially for conference attendees. This will be an intimate, limited seating event with the man who started it all.

Go here for details:

http://www.avoiceformen.com/a-voice-for-men/farrell-announces-workshop-for-detroit-conference-on-june-26-2014/

Conor Oberst fights False Rape Culture

Diana Davison · 25 February 2014 · Archived copy · Original

Conor Oberst made a mistake.
On February 19th, the lead singer and founder of the band Bright Eyes filed a $1M lawsuit against Joanie Faircloth for falsely accusing him of rape. Faircloth had made the accusation in the comments section of an *XOJane* article about domestic violence and on her Tumblr page. (All are now deleted)
She claimed that Oberst's brother got her backstage after a concert ten years ago and that the singer stole her virginity after ignoring her protests when he started touching her sexually. Brief investigation shows that Joanie Faircloth is an Oberst fanatic who, until recently, claimed that attending the concert was the "Best memory ever!" Either she's lying about the assault or rape just isn't what it used to be.
Faircloth refused to retract her statements after Oberst's lawyers contacted her, leaving Oberst limited options to clear his name. His press statement, printed in *Rolling Stone*, also announced that "Oberst intends to donate the proceeds of this suit to charities benefitting the victims of violence against women."
And there is the mistake. Not just the misspelling of the word "benefiting".
Faced with false rape allegations you'd imagine Oberst would want to help other men who have been falsely accused. Most likely, the idea was to show that he cares about actual victims of rape but, as it turns out, the women's charities don't care about him. And they don't want his money. Emily Davis, the spokesperson for *Right to Speak Out* demanded Oberst drop his lawsuit because he's scaring the womenfolk. Her reasoning goes like this:

> Even if Ms. Faircloth was not truthful, vilifying discussion of sexual assault by filing such a lawsuit only adds to the problem of under-reporting that enables sexual assault to proliferate at alarming rates.

Vilifying discussion? That sounds a little bit like, hmmm, what do they call it? Victim blaming.
Ms. Davis went even further. She advises us that people are innocent until proven guilty so we should assume that Faircloth is telling the truth which, incidentally, makes Oberst guilty of rape. Let that one circle around in your skull for awhile. Seems rather appropriate that Davis' brand of logic was published on a site called "Spin". It's not too late to switch your charity choices, Conor.
Perhaps he'd like to consider helping out Community for the Wrongly Accused. Or The Innocence Project. Or A Voice For Men. At least we believe the libel committed against Conor Oberst is a serious crime. If Conor would like to see justice done, and wants to help other men like him, he might want to consider donating to men's rights groups instead of the feminists who encourage women to make anonymous accusations online.
While the feminist site *Jezebel* claims to understand Oberst's desire to clear his name they don't approve of his method. Where Conor's attorneys have evidence that "[t]he only connection between Oberst and Faircloth was one of artist and fan – a fan who has posted laudatory comments about Oberst elsewhere online," Jezebel accuses him of using "a classic move". The only thing problematic when women, who claim to have been raped, are caught praising their supposed rapist after the event is that it creates powerful evidence that they are lying.
But, we're supposed to chalk this behavior up to one of those weird things women do sometimes when they've been raped. No two women react the same way to rape. Rape is a horrible crime that can turn the victim into a crazed groupie compelled to flood the internet with fanpics and gushing praise.
The facts of this reaction to the lawsuit are simple. Feminists run the nonprofits that fight violence against women. Feminists insist that false accusations don't happen. When you get falsely accused of rape you don't want to give funding to the groups that wish to silence you. If feminists take money from a false allegation libel suit they have to admit women lie about rape.
But some of us care about truth and justice. As a commenter on Jezebel, called HermioneStranger pointed out:

> Wow, MRAs hit this one fast, didn't they?
> I'm sort of surprised he even knew about her accusing him in the comments. There's "so" much said in the

> comments about so many celebrities, it seems like keeping track of them to see if someone's saying potentially libelous things wouldn't really even be possible.

Who's got your back, Conor? MRAs (Men's Rights Activists). That would be us.
This comment also correctly points out that women are rampantly typing libelous comments all over the internet with the belief that the victim won't see it. It's sort of a pastime for them. It seems rather unwise to give them more money for their games.
Comments on Jezebel run the gamut of other sins: Saying that Oberst is just filing the lawsuit to get attention. That he's using his financial privilege to silence his victim. That, as quilta21 says, crimes against men don't matter.

> If, he is in fact innocent, I understand his lawsuit, but I agree that he should drop it.
> Maybe, instead he should speak out, talk about it… encourage more survivors of sexual assault to report it, speak up, so that false accusations (if that is indeed what happened) don't get near as much press.
> I'm probably hoping for far too much though

From the same comment thread, GrtWhiteChoclit asks "And what does punishing false accusers do? Does it make you feel better about yourself as a person?"
Obviously we can't count on women to stop false rape allegations, Grt. They're too busy spreading False Rape Culture.

Rape Culture Culture, and creeps

JtO and Janet Bloomfeld · 25 February 2014 · Archived copy · Original

Sexual Assault is a slippery phrase. Not simply due to the continued misapplication of the words by gender ideologues, but because the definition of sexual assault is subjective. Consider the question: When has a sexual assault occurred?
If we are to ask social justice warriors or similarly squirrel-brained solipsists – the answer might be: Sexual assault occurs any time a female feels sexually assaulted.
This is, of course, stupid.
Consider a campaign from the university of Nova Scotia, called More Than Yes:

> "Sexual consent is more than just a yes. It must be loud and clear."

Do you get that, guys? Yes DOES NOT MEAN yes. It means maybe. Depends how she feels about it the next day. If she wakes up and thinks, "Oh my god, what a whore I am!" then, according to the squirrel factory, all her "okays", "yeses" and "oh god, uh, uh don't stop's " will be re-imagined post facto in the legal record as "No! Stop! I'm being raped! Police! Take him away!"
Continuing, the squirrels have more to say:

> "Real consent is mutual and sure. It is not muted, frail, hesitant, or afraid. It is never uncertain, assumed, or silent."

Have these people ever actually had sex?
If a woman wakes up the next day and retroactively feels that she was muted, frail, hesitant or afraid: Guys, you are fucked.
And you know how to make her feel that she's not being listened to, a little vulnerable, unsure of what to do next, or the dreaded "scared"?
Just get up the next morning and leave without saying "I love you". Don't text it. Act like the whole embarrassing fiasco never happened. Be a dick, even a little dick. Come on dude. She dares you. The squirrels dare you.
According to More-Than-Yes:

> Consent cannot be gained through manipulation, intimidation, or threatening behavior. A person who is intoxicated with alcohol or drugs can't give consent. Consent cannot be given by a person who is passed out or asleep. Consent must be continuous and can be withdrawn at any time during sex". Person, is of course code for woman. Men obviously don't need to give consent. Their consent to be sexualized as performing animals is always assumed.

HIM: Do you mind if I kiss you?
HER: Yes, please do.
HIM: Can I slide your panties off now?
HER: Yes, take them off me.
HIM: I'm going to push your thighs apart now, okay?
HER: Yes, push my legs open.
HIM: Is it alright if, while I'm kissing you, I massage your pussy?
HER: Oh Yes, I want you to massage my hot wet little hole
HIM: I now have a pronounced erection, which I'm planning to rub against your anus.
HER: That is okay, please do that.
HIM: I'm doing that, beginning,….now.

HER: Gasp/squeak noises.
HIM: I'm going to pick you up, and carry you over to the bed now, if that's alright with you.
HER: Yes, this corresponds with my plans as well, do proceed.
HIM: Now that I have you, legs apart, on your back on my bed, and myself poised with a throbbing erection, onto which I have rolled a recently purchased condom, I would like your continued consent to slide the tip of my penis between your labial lips, to an initial depth of 3/4 inch penetration.
HER: Oh golly, Fuck me now, fuck me hard!
HIM: Yes, shortly, but first would you mind signing this waiver please, and initial here, and on page 2. My legal counsel here, the fellow you asked me about earlier, in the very nice suit, will counter-sign, Mr. Schicklgruber, here's where you sign. Thank you.
Ongoing and enthusiastic consent.
And if both parties are drunk? Then neither consented? They both raped each other? I think James Taranto had some thoughts on this one.
In the University of Nova Scotia More-Than-Yes rhetoric – which is typical of gender ideological thinking on the issue of sexual consent – "person" is a code word for woman. How many drunk men have had sex on that particular campus? Or on any other? And they were all raped, were they? Really? Their rape frequency statistics must be nearing 100%.
According to published statistics on alcohol consumption in the province of Nova Scotia:

> Nova Scotians aged 60 years and older (55.5 – 64.7%) were least likely to be current drinkers.
> Adults (25-29 years) had the highest current drinking rates at 90.9 – 91.1% followed by young adults (19-24 years) at 89.2 – 92.3%.
> The average number of drinks consumed for all drinkers at a sitting was 3.2 drinks
> Seniors consumed the least at a sitting (1.9 drinks) and young adults the most at 5.5 drinks per sitting.
> 51.7% of students (male and female) in grades 7, 9, 10, and 12 consumed alcohol in 2002.

But, of course, following the rhetoric of campus gender ideologues: "Sex without enthusiastic consent is not sex at all. It's sexual assault or rape."
This campaign and similar campaigns on other campuses, seriously assert an unambiguous intention to micromanage human sexual behavior to the point where saying "okay" to sex is sexual assault. We are not fooling. Why? Because a "person's" (read: woman's, because men are not people) feelings might change the next day. And women retain the right to redefine any experience as assault, depending on how their feelings change about said event afterwards.
Feelings are obviously real to those who feel them. However, sexual assault is a crime which, when it occurs, does so in the real world. You know, the world distinct from the imagination and feelings of adult children. Actual events, including instances of criminal victimization, affect the world in material and measurable ways. This is why, when not distorted by ideological thinking, courts of criminal law function through the process of evidentiary inquiry.
However, whether real sexual assault or imaginary sexual assault, this particular form of criminal victimization is center stage in the ever-unfolding moral panic sold as truth by published, populist, pious frauds dictating their particular moralistic narrative to the public.
And of course in that public fairy tale, women are the ones sexually assaulted, molested, objectified, raped, and harassed. Women:the victim caste, and men: the victimizers, the creeps. Men are, in this moral fable, the creep caste.
The word "caste," above, is central to understanding the power of the word "creep." For this slur to have the

destructive impact it does, a sexual caste system must exist.

> Men have the power of choice and women have the power of refusal.
> ~ Jane Austen

Broadly speaking, women both expect and prefer men to initiate in matters of sexual attraction.
The word "creep" gets deployed when a man perceived by a woman as beneath her sexual value dares to indicate interest. Often such men do not even expect a positive response. Obviously there are socially maladaptive men who enjoy provoking socially conformist woman's discomfort, but for most men it's about adhering to socially accepted hierarchy of sexual power. Which is to say, her power.
It's about her power to reject him. Men at the bottom of the social sexual caste do not exist as sexual beings in the eyes of most women. Their caste predetermines their sexual worth, and indicating sexual interest is often just a plea to be acknowledged as a fully-fledged human being.
Without the sexual caste system, and without the ongoing insistence that men choose and women reject, the word "creep" would have no power.
There have been more than just a few public figures tarred with that brush in recent memory. The iconic comedian and director who married his former partner's adopted daughter. A strange, comedicaly neurotic man committing the ultimate sin of spurning an aging woman for a younger, perkier replacement from among the ex-lover's own family. It's not not necessary to like Woody Allen's work to recognize his brilliance. But Allen has been demoted from iconic entertainer and creative genius, to the ignominious and untouchable caste of the "creepy" male.
And creep, the pejorative, has been and remains one of the most powerful rhetorical tools of condemnation of a man in western society. Speaking technically, in actuality it tells a listener nothing about the condemned "creep" male. Truthfully, all anyone is actually informed of by application of that insult is the internal emotional state of a woman flinging that outward judgement. She "feels" creeped out, because of some real or imagined imputation of undesirable motive or character of whatever male was noticed without fitting her checklist of "turns-me-on."
One of this article's authors was once loudly and publicly labeled "creepy" by teenagers whom he had moved his seat in a coffee shop to avoid. He had been reading as he waited for a colleague. Apparently reading in a coffee shop is creepy now.
And in the ongoing cultivation of moral panic at the apparently omnipresent, all pervasive, and universal sexual assault continuously perpetrated against women by men – the words creep and creepy are tossed out in easy routine, particularly by any of the leisure caste whose feelings, or even feigned feelings, are flustered by any masculine specimen judged or imagined to manifest or express any aspect of his own male sexual identity in a manner not concordant with a consensus feminine checklist of "does-he-turn-me-on." Creep! We hear, and turn our eyes away from whatever poor condemned bastard has just been pronounced outcast, unclean and untouchable.
This is one of the problematic uses of "creep." Men are labelled creepy when they express sexual attention towards a woman, without checking her criteria of visible wealth, status, and other makes-her-tingle minutia.
But they can also be called creepy because their male sexual attention is simply imagined. This particular expression of narcissism is tied deeply into Rape Culture Culture (RCC).
Rape Culture (RC) is the gynocentric conceit that all women are so supremely desirable they are in constant danger of being raped by men who simply cannot control themselves. Since this delusion isn't actually true, the term is also a misnomer. However, as populist narrative continues to claim this item of gyno-flattering victimpolitic it's more accurate to use the term Rape Culture Culture (RCC).
It requires women to define themselves as that which is desired by men. Since they imagine themselves desirable, it takes little effort to imagine that any specific man desires them. And those men whom they reject based on insufficient stimulation of lady-boner are thereby defined as "creeps".
Based entirely on imagined desire.
It's genuinely fucked up.
Social death, by the public announcement of squeamish female's feelings. Her feelings – whoever it may be that "she" is – are the only feelings of import, and we are all to abide by such public pronouncement.

A man, no, less than that, a mere male, without conforming to feminine consensus of “does-he-make-me-tingle,” has allowed himself to have, or to express, his own sexual identity. Compounding this crime, a man not conforming himself into a positive, approved-of, deferential-to-women model of success-object or status-object, still imagined he had a right to sexual identity of his own, or expression of his sexuality without first asking permission.
Not tall, not muscular, not stereotypically a leader of men, alpha commander, not a beefcake in Savile Row: The outcast! How dare he be a sexual being?! Creep!! Condemn all such rotters to social death by feminine consensus.
In reality, only high-sexual-status lady-creatures are going to be able to attract the high-desirability man-beasts. It’s not about being at the top of the entire chain of command, it’s more about understanding that almost all women aspire to shag upwards which means by logical necessity, all men must date in the downhill direction.
When men take a shot at fornicating upwards, they are labelled creeps by women who see themselves as having higher sexual status. He, the upward dater, has violated one of the prime gynocentric social rules.
A rule that denies men the right to their own individual sexual identifies.
Creep.
It is an assault on the humanity and the public personhood of a man – because he dared have a sexual identity without approval.
Creep.
It is tossed off flippantly by women and girls, and almost always immediately supported by the agreement of the greater mass of our society.
Creep.
It is sexual.
Creep.
And, it is harassment. It might even be assault.

Pathei Mathos – The Male Experience

AVfM Video Source · 25 February 2014 · Archived copy · Original

Men Going Their Own Way: while it's an exciting path of exploration, it's also one at times with dark turns and a lot of pain. The incomparable Spetsnaz has a presentation on it that words can't do justice to:

You should subscribe.

This is What a Feminist Looks Like

AVfM Video Source · 25 February 2014 · Archived copy · Original

“Remember kids, privilege is the new original sin, and you must redeem yourself in the eyes of the Mother Goddess if you hope to be saved. Convert your local male to indefinite servitude in the name of equal treatment!”
Victor Zen encountered a real feminist promoting tyranny with a smile. Zen oppresses her in the way only a ginger can: by hurling enough bricks of logic to entomb her arguments on impact.

Don’t forget to subscribe to Victor Zen if you are into raping and pillaging or whatever.

Prove your allegations, Glen Canning!

Patrick John Doran (aka TheMadShangi) · 25 February 2014 · Archived copy · Original

Glen Canning is the father of Rehtaeh Parsons. Rehtaeh was a 17-year-old girl who tragically took her own life (by hanging) after what her friends and family say were two years of torment and abuse. A photo of Rehtaeh's alleged gang-rape went "viral" and the internet has been flooded with allegations and speculation demanding public attention to the case.

When I gave my attention and asked too many critical questions, Mr. Canning developed a problem with me not buying the official story – and expressing my opinion about it on an open forum.

To be clear, these allegations of rape have yet to be proven in a court of law, and the accused will never get the chance to face their accuser. So far, after two official investigations, only two boys have had charges pressed and they are charged with child porn, not rape. As minors at the time of the incident, the accused can not be named. Recently, one of the accused has pleaded guilty for breaching the terms of his release by drinking alcohol.

The child porn charges appear to be a political maneuver to satisfy a biased, bloodthirsty public that has only been fed a lot of hearsay and propaganda coming directly from Glen Canning and Leah Parsons.

In fact, it seems that, in the year since Rehtaeh's death, there's been some public evidence that both Leah Parsons and Glen Canning have been very active in trying to silence critics of the Rehtaeh Parsons story. Leah Parsons was featured on the Dr. Phil television show and used her victim status to shame the producers into submission after an "offensive" question was asked on Twitter. Ahead of the taping, Dr. Phil triggered an onslaught of criticism on Twitter by crowdsourcing opinions on the segment's subject matter. The tweet from Dr. Phil's account asked: "If a girl is drunk, is it okay to have sex with her? Reply with a yes, or no to @DrPhil #teensaccused"

This was followed by the obligatory apology to all offended.

Glen Canning, himself, appears to have used the tragedy and media attention to gain a following on his own, personal Twitter and Blog. He has also seems to have exploited his following on the internet to silence his critics. Several posts from a blogger known as "Baconfat53" have been removed due to legal requests to Google made by Glen Canning himself (for example: this post). The David Amos Rant blog even reports that Glen Canning had asked him for info on the blog's author. An excerpt from an e-mail sent by Glen Canning:

> "On 8/14/13, Glen Canning <email removed> wrote:
> Do you know who bacon fat is? I'm trying to get Anonymous to hack

> his blog and out him. “

I have also been personally involved with Mr. Canning and his bullying tactics.
Glen Canning has labeled me a “rape apologist” for expressing my opinion on the comments section of this article. I do not apologize for rape, sir. I condemn it. However, I also believe there is a thing called due process and that allegations as serious as rape should be proven beyond a reasonable doubt.
In the interest of real justice, I have spoken out against the biased media propaganda. Let the accused be tried in a court of law, not public opinion. After two investigations and still no credible evidence to support rape charges, there are plenty of reasons to be skeptical. Especially when you consider the statement by Rehtaeh’s friend, who claimed her and her mother tried repeatedly to get Rehtaeh to leave the house party, where she was allegedly naked and acting flirtatious with the two accused.
One of the four alleged boys was, apparently, not even at the party! Christie Blatchford reported this and the mainstream media lynch mob crucified her for it. Blatchford should, instead, be applauded for having the courage to at least inject **some** objectivity into the mix and present another point of view other than what was already regurgitated from Leah Parson’s Facebook campaign.
I’ve read all the hype. I know what the allegations are and what the media has reported. I have still seen nothing released to the public resembling anything even remotely close to hard, concrete evidence backing up these allegations.
It seems to me, from where I’m sitting, that Rehtaeh Parsons was not gang-raped, she was the willing participant in a drunken orgy. I do not believe anybody should have taken a picture and spread it around school to smear her reputation. That’s just cruel and intolerable. I also understand the feelings of angry, grieving parents. However, I will not lay down and let you get away with exploiting your victim-card to suppress criticisms of your unproven allegations. You don’t get to claim “at least I never raised a rapist,” Glen Canning. Prove it. I believe the real fault lies with the parents for being irresponsible and failing to supervise their children. Glen, why was your daughter permitted to drink and use drugs at her age in the first place? It wouldn’t be a stretch to assume she would also be sexually active at a party.
I’m not joining the lynch mob you helped create. Call me a “rape apologist” all you like, you just have to prove she was raped first. Put up, or shut up. As for the rest of the good people at AVFM reading this: think for yourselves. That’s the most important message we should take away from this story. Don’t believe everything you read without checking your sources, and be leery of the victim industrial complex propaganda in the media.
Editorial note: this item originally appeared on Men’s Rights Edmonton.–DE

Men die in EuroMaidan in Ukraine. Hooray feminism?!

Lucian Vâlsan · 26 February 2014 · Archived copy · Original

This article is also available in Swedish and Portuguese.

It happened again. The Swedish media did its best to find *something* feminist (or at least perceivably feminist) in the fact that over 100 men died and over 600 people (mostly men) were wounded during the violent clash between the EuroMaidan protesters and the governmental forces of the pro-Russian Ukrainian government lead with an iron fist by Viktor Yanukovych.

The editor of the Swedish newspaper *Dagens Nyheter*, Peter Wolodarski, writes in his latest piece[1] that the violent acts that occurred in Kyiv were "in fact" the worst in Europe since the Balkan Wars. Wolodarski then tries to provide a timeline of the events that occurred in the last 4 months in Ukraine in such manner so as not to upset the very thin sensibilities that govern the Swedish media.

He chooses to insert a carefully selected quote from an article published in NY Books[2] by Timothy Snyder which says:

> The diversity of the Maidan is impressive: the group that monitors hospitals so that the regime cannot kidnap the wounded is run by young feminists. An important hotline that protesters call when they need help is staffed by LGBT activists.

There are at least two problems with this quote. The first problem is that **it's simply not true.**

There are no feminists who run anything right now on EuroMaidan and haven't for quite some time – long before the violence escalated. The feminists, by their own admission (through various propaganda mouthpieces such as OtherNews, The Nation, Anarcho-Communist/Syndicalist websites, etc.) left the scene at the end of last year. They realized that the EuroMaidan, as a whole, thinks it's inappropriate to spout messages like "Freedom, Equality, Sisterhood" or "Europe is sex education" while facing bigger problems like the State sending Orwellian text messages to any citizens who dare to walk the streets and voice disagreement with the State.[3]

The fact that an American intellectual got things partially wrong when it comes to things happening in Eastern Europe is not news for anyone who engages in sensible thinking. Timothy Snyder's report tried to counteract the demonization against EuroMaidan protesters that has been going on in English-language media for the last month with an otherwise sensible article. But, intended or not, the consequence was to give fodder to the Swedish feminist establishment and allow *Dagens Nyheter* to pull yet another stunt.

This brings us to the second problem with the quote: The fact that **Peter Wolodarski should have known better.**

Peter Wolodarski was born in Sweden but he is the son of the relatively well-known architect Aleksander Wolodarski, who fled Communist Poland in the late 1960s. Given this connection, his father could have told him what it's like to live in an authoritarian regime, and how feminism is viewed in Eastern Europe. It should have made him think twice and check the veracity of the statement made by Mr. Snyder. It should have provided him with a more honest view.

The fact of the matter is that, besides FEMEN and a few anarcho-communist-oriented individuals, there is no feminism in Ukraine. And both these factions are frowned upon by pretty much everyone in Ukraine.

The anarcho-communists (or anarcho-syndicalists as they sometimes like to refer to themselves) have whined on various forums that they were shown the door when they tried to subvert Euromajdan claiming that the "far-right" (whatever that is) is oppressing them.

Outlets like *The Nation* rushed to paint everyone on the Majdan as a bunch of violent extremists.

Yet who is the extremist? A bunch of unarmed men being cut down by sniper shots for daring to disagree with the State?[4] Or maybe the music teachers, the violinists, the attorneys or the former sportsmen who also dare to disagree with the State?[5]

The reality is that one can better understand what EuroMaidan is really about by watching the various raw unedited streams that were (and some still are at the moment of this writing) broadcast over the Internet straight from the

site of the conflict. This possibility gives us the chance to see beyond what the ideologues of any flavor want us to see or hear. And I, for one, after over a month of watching and listening closely to hours of daily live and recorded broadcasts from Kyiv and other Ukrainian cities, I've never found evidence for most of the claims that the media tells me are happening in the EuroMaidan.

Feminists and *women* are words to be used interchangeably in the minds of most mainstream Swedish journalists. But if Peter Wolodarski really wanted to talk about the involvement of women on EuroMaidan, then he probably should have mentioned that women were explicitly asked to leave the scene before the violence escalated, both by the leaders of the protests[6] and by the governmental forces.[7] And a significant proportion of them chose to ***ignore*** the warning and stayed there to offer food, warm tea[8] and prepare Molotov cocktails.[9] Interestingly enough, this fact remained unexploited by the feminist media and it's quite tempting to engage in speculation as to why this happened.

It's not the first time we've seen this narrative, nor will it be the last.

During the Arab Spring, the Western European media (especially the Swedish media) pulled similar stunts, claiming that women were at the forefront of the fight for liberty – while men were the only ones doing the fighting and suffering the consequences (death and injuries). In one of the few protests dominated by women in Egypt, the favorite chant was:[10]

> Drag me, strip me, my brothers' blood will cover me!

The NY Times article where the quote is coming from even has the audacity to claim that women "stood at the forefront of the initial revolt." Is this how women stand at the forefront of a revolt? By demanding more blood be shed by men?

Going back even more, during the Kosovo war, the Western media literally effaced[11] the men from any reporting – even when men were being killed solely because they were men and women were being carried out from harm's way solely because they were women.

To add insult to injury, organizations such as Women for Women UK seize the opportunity, even today, to commemorate the Srebrenica massacre (in which men were killed en-masse because they were men) to talk about… the sufferings of women.[12]

Let me be clear: I have an enormous amount of respect for the women of Ukraine who didn't submit to the feminist narrative and didn't pull the gender card when shit hit the fan. They've earned my respect and the respect of tens of millions of Eastern Europeans who have been at the point where the people of Ukraine are right now.

But there's also a fundamental truth that can not and should not be either brushed off or sugar-coated. The truth is that men, and mostly men, are the ones driving the revolts against tyrannical regimes and it is men, and virtually only men, who water the tree of liberty with their blood!

If you're a journalist and this truth offends you or, worse, you explicitly refuse to acknowledge it, as is the case with Peter Wolodarski, then you are part of the problem.

AVFM Sverige editor, Gustav Evensen, writes:[13]

> The day I'll read in the mainstream media that "there were men at the forefront of the fight for freedom," in any context, that's the day I will begin to believe that there is hope for equality in Sweden.

Gustav is being kind. The bigger problem than the lack of equality in the media reporting is the huge propensity to outright lying. It would not (necessarily) be evidence of equality if the mainstream media would write about men being at the forefront of the fight for freedom – but it would definitely be evidence of the media becoming more truthful. Unfortunately, we not only lost the balance in the media (if we ever had it) but we've lost sight of even the most basic commonsensical truths. And for that, Peter Wolodarski is partly to blame!

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Editor's note: "Euromaidan" is also spelled "Euromajdan" in multiple sources; the latter appears closer to the native spelling used by the protestors. –DE

The 2014 Oscars... er, THELMAS! And the winner is....

Robert Sides · 26 February 2014 · Archived copy · Original

The *Oscars* (statues presented annually by the Academy of Motion Picture Arts and Sciences) will be awarded on Sunday, March 2nd.
The Thelmas are awarded annually, too, by the MHRM for feminist films (real, imagined, or amended) that have done the most to drive gender justice over the cliff:

This year's nominees are:
Acronymph()maniac: BTFU!
Starring Desiccated Valenti (she of the "dry gulch"). This 5-part oeuvre goes beyond the familiar acronyms (SNAFU=Situation Normal, All Fucked UP and LOL=Laughing Out Loud) to the feminist. That is: BTFU=Back the Fuck Up!
Part I focuses on Ms. Valenti's exasperation when she finds her computer data has— YET AGAIN!— been corrupted. She writes a note to herself on the wall: "Back the fuck up!"
Part II is advice given to a pegged lesbian "wide receiver" to "back the fuck up" when her partner presents a salacious strap-on.
Part III is a plea to wimmin world-wide to support other loony lasses, like psycho-sista Prof. Gail Dines: "Please, back the fuck-up/dingbat."
Part IV deals with Thelma's reaction when she finally does the math and sees how high the cliff is ("Back the fuck up NOW, Louise!"). Finally…
Part V deals with a cursed guardian angel. A former feminist, she is punished in the after-life by having to constantly whisper in Ms. Valenti's ear, "Byotch, that's fucked up!"
23 Years A Slave: A Divorced Father's Fate
A supposedly free man, while on a trip to Separation City, is captured by feminist federales. He learns that while married hombres are obliged to care for their kids only until they are 18, his now-ex is forcing him to pay another 5 years…including college. Soundtrack by Devo ("Whip it!")
Captain Pheddup
Yet another too-trusting beta-boyo boater gets captured by feminazis on the Ovarian Ocean. Luckily, the MRM marines arrive in time, rescuing him from the high-seas harridans. The Poonani Pirates are subsequently marooned on Bonobo Island, where females are expected to do all traditional male jobs (like coal mining, Internet creating, and flatulence emitting). As the movie ends, the entire feminist population is seen outdoors: shivering and whining…lacking food, heat, shelter, children, men to blame, and Oprah re-runs.
Cavity: The Search for Male Assets
A never-sated divorced momster has the NSA perform a MMAP (Monetary Martian Anal Probe) on her ex to dig out any remaining money…and/or remnants of his dignity. The gravity of his plight is lost on other males who think only rabid guys get reamed.
Debbie Does Dallas: Buyer's Remorse
A feminist does reverse-cowgirls with sundry sports teams. When her husband espies online evidence of her whorerific behavior, she claims the Gatorade was spiked. Miraculously, others suddenly become responsible for her choices: half the NFL is arrested, hundreds are put on waivers, even more placed in sex-offender registries. Meanwhile ,The Debster nets millions in patriarchal compensation and moves to Femlandia with her 700 cats.
Despicable Men, Part Deux
Women's groups seduce Federal agents, photograph the philandering, and force them to host the Blame Games. Fierce, feisty fembots in Femerica then set out to capture, jail, and punish all males for daring to breathe, sport danglers, and rape Ma Earth with plows (supposedly to feed folks: yeah, right!).
Earnest or Celibate
Western males are forced to attend womandatory courses in cash creation. They learn that if they failest to earnest sufficienteth moolah, they will be denied entry to Poonani City. That is, supposedly equal wimmin will not only

close their minds, but their legs, if guys don't bring enough bling.

Femerican Hustlers

There's trouble right there in River City as teh wimminz threaten to play rigged pool games using severed testicles. Luckily, the MRM arrives on the scene: a badass band of 76 trom-boners .They also play chin music on some demented demoiselles who soon pine for lost the daze of whine-and-roses.

Her: The One Never Blamed

A thoroughly modern woman, born without the responsibility gene, demonstrates how vaginates are never held accountable. The film begins with a near-endless list of duties females duck (frontline combat, steel-making, road construction, test-piloting, etc.) and ends with feminists demanding women run everything since, well, they have no experience.

Inside Loony Davis

A documentary, this film explores the gender gap. That is, the void between feminist ears. It explains women's movement mysteries in simple layman's terms. Like why we smell smoke when a feminist tries to think. And why female academics get headaches when they sit too long.

Iron, Man (Then Do the Dishes!)

This historical survey shows how modern males became domesticated. We learn how feminists transformed the descendants of Genghis Khan into today's 101st Diapers-and-Dishes Division. It explains how guys went from manufacturing tanks to giving thanks whenever "She Who Must Be Obeyed" pats their heads.

The Wind Rises: Feminist Filosofy & Flatulence

An average Joe, thinking he's attending a focus group for new, improved Beano, mistakenly walks into a Gender Issues forum. He stays because he mistakes the hot air emitted by feminist fundamentalists for normal fundament emissions involved with legume digestion.

She-wolves on Thomas Ball Street

After a distraught father kills himself, packs of wild feminists proceed to tear his reputation to shreds. They show no mercy, howling at the moon and to media moonbats. They demonstrate, once again, that males are demons unworthy of empathy. Real wimmin don't care about men who die protecting female suffrage. Instead, they focus on grave matters…like entering a room only to see two others wearing your dress style. Rated VI (Vomit-Inducing).

The Invisible Woman: When Responsibility Calls

A modern-day Diogenes wanders the land looking for an honest feminist. He learns that supposed "super women" treat responsibility like kryptonite. That is, they flee it like Hillary does spotted blue dresses.

Prisoners: Married Men in the West

(Original title: The Penile Colony). This tragi-comedy compiles familiar family farces. Like all-powerful men begging for beer money and macho muchachos sitting in Time-Out chairs before being allowed to watch ESPN for 15 minutes. A father living in Indiana is shown on all fours, mowing his lawn with toe-nail clippers, while his wife sips cosmos on his saddled back. "Hoosier Daddy?"

Now, feel free to contribute your own reviews. Use current nominees, or films from other years, or even make up your own…like:

EXODUS, Stage Left!

A rabbi, fed up with his nagging Yeti-of-a-yenta wife, chooses art over alimony. He moves to an island off the South Bronx, changes his name to Gaugin-with-the-Wind, and becomes a guru to Galt-going goyim everywhere.

Joe versus the Volcano

An AFC (average frustrated chump) struggles valiantly, but in vain, to find peace while married to a volatile bipolar bimbo.

The Man Who Would Be King

A fetus named Martin Luther spends month-after-month in Uteria, hoping the lone female sheriff holding him captive will let him leave alive.

Up!

The direction in which Family Court judges advise their male victims to insert their rulings…as in "Up yours!"

The Magnificent Seven

A choir of pro-male women gather at the Temple of the Male Mensch. They kneel before a statue of a 7-foot-long schlong and sing its praises.

Hamburger Hill

A near-70 chubby, cankled Clinton enters the political meat-grinder. Empowered by her philandering husband (Bubba-the-Boinker) and coddled by white-knight reporters, she is shocked to find herself grilled by MRAs, MGTOWs, Go-Get'em Galts, and non-sycophant media.

Here's a site for other 2013 movies:

http://www.imdb.com/year/2013/

Finally, here's last year's offerings:

http://www.avoiceformen.com/miscellaneous/when-oscar-met-thelma/

Nick Reading has a request and suggestion

AVfM Video Source · 26 February 2014 · Archived copy · Original

On Tuesday March 11 the Unviversity of Alberta will be holding a forum called “Men and Feminism,” including Dr. Barret Weber and Dr. Lise Gotell, who have in the past made allegations about Men’s Rights Activists in general and Men’s Rights Edmonton in particular. They have in the past said that anyone may attend for free, but now want a $3,000,000 insurance policy for Nick Reading to attend if he brings in a camera. Nick calculates that this probably isn’t worth the cost, and instead asks them if they plan on taping their event and putting it online, hoping they do. We hope they do too. Here’s what Nick’s got to say:

You should probably subscribe to Men’s Rights Edmonton.

"Defending Battered Women On Trial" aka Advocating Spousal Murder

AVfM Video Source · 26 February 2014 · Archived copy · Original

Elizabeth Sheehy has revealed a gold mine of information on how hateful ideological feminists have over the last few decades put together a set of rationalizations and legal practices to allow women to get away with murder.

You should subscribe to John the Other.

EU's Zero tolerance policy and the Swedish State – The Coming Censorship

Lucian Vâlsan · 27 February 2014 · Archived copy · Original

The European Parliament has accustomed us to anti-free speech legislation and with regulations that defy even the most basic notions of common sense in many areas. But what happens when the EU's zealotry meets the Swedish State's distaste for individual freedom? Well, it's now happening and feminist lies are at the point of contact.

Background information and timeline:

In order to understand the issue we need to understand how deep the rabbit hole goes as it pertains to the EU. The beginning of the current problem goes back 17 years, to 1997, when Sweden was still a new member in the EU.

In 1997, the European Parliament passed a resolution on *the need to establish a EU-wide campaign for* ***zero tolerance of violence against women*****[1]**. That document was the beginning of the implementation of the insane laws morphing the EU into the huge feminist State that it is now, all under the guidance of the UN – especially CEDAW (Convention on the Elimination of all Forms of Discrimination Against Women) which has gained clout over gender issues in the UN. That was the first time Europe had seen transnational pieces of legislation of this nature[2]:

> Urges Member States which have not already done so to make violence against women on the basis of the CEDAW definition a criminal act and to carry out a policy in line with all the obligations laid down in the Convention;

Special laws for people identifiable by their genetic code were rightfully considered a no-go zone until then as the memory of national-socialism was still relatively fresh. The resolution A4-0250/1997 broke that taboo however, and it contained 40 recommendations (a record for a document coming out from the European Parliament) that in today's world seems standard procedure for the feminist State but who were truly revolutionary in their time.

After the Pandora's Box was open, a huge number of regulations, reports, resolutions, working documents, recommendations and directives were passed through the institutions of the EU and then shoved down the throats of the citizenry through the *subsidiarity principle* brought in the EU through the treaty of Maastricht in 1992[3]. The subsidiarity principle is a principle according to which the EU should only intervene where the action of the individual countries is insufficient. And here's the catch: The ideologues in the EU get to determine what's sufficient and what's not. It's the perfect scheme to shove legislation down the throats of citizens and leave them no ability to protest.

From 1997 until 2011, both the EU and its twin sister institution – the Council of Europe (which is, at least in theory, an institution separate from the EU but with an identical agenda and which includes all countries of Europe except Vatican City, Belarus and Kazakhstan) have adopted multiple documents, in many cases seemingly disparate from each other on the issue of violence against women (and only against women).

The idea to fully involve the EU into the issue was validated once again in 2006 when the Swedish liberal MEP, Maria Carlshamre, submitted a legislative proposal in the European Parliament demanding a *zero tolerance policy* for violence against women and guaranteed income for battered women. 545 MEPs from the 614 present voted in favor of her proposal[4] – a proposal which basically allowed the EU to override any procedures and practices that the local police forces might have had and replace them with the "correct" procedures as dictated by the EU.

In 2010 the European Commission drafted the Strategy for Gender Equality 2010-2015 which, although it's referenced in a lot of documents, little is known about what exactly it entails.

2011 was the decisive turning point when the Council of Europe(CoE) drafted the infamous Istanbul

Convention[4] about which we reported at length.

After the pivotal moment in 2011 the EU establishment focused exclusively on gathering all these disparate documents and transforming them into policies to be strictly enforced.

For those unfamiliar with the complicated bureaucratic procedures of the EU, in order for a piece of legislation adopted by the Parliament to enter into force, it also needs approval from the European Commission (not necessary in most of these cases since the proposals came from the Commission itself) and from the European Council (also known as the Council of the European Union or The Council of Ministers).

So they did just that. On December 6, 2012, the Council of the European Union had a meeting in which they agreed with everything Ms. Maria Carlshamre proposed in 2006 and proposed to have the year 2015 declared as the European Year on Zero Tolerance for Violence against Women[6]. If this comes to fruition (and there's little chance that it won't), then the EU will have the legal excuse to focus in 2015 almost exclusively on the topic and thus merge even more policies that will harm millions of men and children in the 28 nations of the EU.

The February 25 resolution

Keeping in mind the meeting from December 2012, and remembering the fact that Italy already adopted the Istanbul Convention, we come to the last plenary of the European Parliament which took place between February 24 and February 27, 2014.

On February 25, in Strasbourg, the European Parliament adopted the document called 2013/2004(INL) which is a resolution with recommendations to the Commission on *combating Violence Against Women[7]*.

This document is basically a condensed version of virtually all feminist-inspired documents that came out from the EU bureaucracy and its affiliates since 1997 until present day and, unlike other more vague documents, this one is also pretty explicit.

The motivation segment of the document (in which the Parliament explains the basis on which it adopts the resolution) is, with the risk of sounding hyperbolic, Orwellian in nature. Article B states[8]:

> Whereas gender-based violence involves victims and perpetrators of all ages, educational backgrounds, incomes and social positions and is linked to the unequal distribution of power between women and men and to ideas and behaviours based on stereotypes in our society which need to be combated at the earliest stage with a view to changing attitudes;

"Behaviors based on stereotypes in our society which need to be combated at the earliest stage with a view to changing attitudes" is basically the justification of the *genderless kindergartens* in Sweden which are nothing less than a radical ideological experiment with children as young as 3 being used as lab rats for the gender feminist insanity.

Articles C and D are the perfect example of EU doublespeak[9]:

> C. Whereas women are increasingly being subjected to violence at the hands of husbands, partners, ex-husbands, or former partners; whereas in some countries the number of victims has risen sharply and the consequences that they suffer have shown a tendency to become far more serious, extending even to death and statistics show, the number of women killed is accounting for a growing proportion of the total murders;
>
> D. Whereas statistical surveys in some countries show that although the number of murders has not risen overall, the number of women killed is accounting for a growing proportion of the total, proving that violence against women is increasing

Men are the overwhelming majority of the victims of ***all*** types of violence. Yet somehow, through this kind of doublespeak, the EU makes it look not only that women suffer more, but that they suffer so much more that the EU

needs to make a special law to be shoved down the throats of over 500 million people.

Article G is a matter of serious concern[10]:

> Whereas new stereotypes, and forms of discrimination and violence have arisen recently from the growing use of online social networks, like abusive grooming practices targeting namely teenagers;

In other words, the EU wishes to tackle the speech posted online that "harms women."

As mentioned above, this document is pretty explicit. The non-feminist sector has always asserted that *gender-based violence* is just a buzzword used by the feminist establishment to enact misandric policies whilst seeming gender-neutral to the general public. Article I clears that up for everyone to see and understand[11]:

> Whereas violence is a traumatic experience for any man, woman or child, but **gender-based violence is more often inflicted by men on women and girls**, and both reflects and reinforces inequalities between men and women and compromises the health, dignity, security and autonomy of its victims;

So the EU finally admits it: *gender-based violence* is just a codeword for the women-good men-bad narrative. The document goes on and talks only about "male violence against women" on article M and introduces the concept of *feminicide* on article N – a concept unheard of in the European jurisprudence until now. The motivation segment of this resolution seems rather copy/pasted from a radfem blog.

But it gets worse with the recommendations segment[12]:

> 1. Requests the Commission to submit, by the end of 2014, on the basis of Article 84 TFEU, a proposal for an act establishing measures to promote and support the action of Member States in the field of prevention of violence against women and girls (VAWG), following the detailed recommendations set out in the Annex hereto;

Why the rush to have it submitted by the end of 2014? Because the idea is to have all the documents gathered when 2015 debuts when it will be (or at least the MEPs hope so) the *European Year on Zero Tolerance for Violence against Women*. There's no way to sugar coat this: The establishment is stepping up to gather all its weapons and strike hard against individual liberty during 2015.

As stated multiple times, this document is incredibly honest. Proposals 3 and 4:

> 3. Asks the Council to activate the passerelle clause, by adopting a unanimous decision identifying violence against women and girls (and other forms of gender based violence) as an area of crime listed in Article 83(1) TFEU;
>
> 4. Calls on the Commission to promote national ratifications and launch the procedure for the accession of the EU to the Istanbul Convention on violence against women, once it has evaluated the impact and added value the latter would have;

Basically – modify the very Treaty of the Functioning of the European Union to make the EU both *de jure* and *de facto* a gynocentric super-state and then use it to shove the Istanbul Convention down the throats of 28 unfortunate nations.

Although this exposé is getting lengthy, it is necessary for the reader to understand how all these are connected to each other and how it all connects with the Swedish State. Proposal 5 gives us the idea:

> 5. Requests the Commission to present an EU-wide Strategy and an Action Plan to combat all forms of violence against women and girls (VAWG), as foreseen in 2010 in the Action plan implementing the

> Stockholm programme, with the aim of protecting women's integrity, equality (Article 2 TEU), and well-being (Article 3(1) TEU) tangibly and effectively in an area of freedom, security and justice, focusing in particular on making women aware of their rights and men and boys (from an early age) of the need to respect women's physical and psychological integrity, in order to help prevent such violence […]

The Stockholm programme as a basis for a EU-wide Strategy and Action Plan as foreseen in 2010 – when the European Commission drafted the Strategy for gender equality 2010-2015, about which very little is known. Let that sink in. And remember this document comes after a European Council meeting in December 2012 which literally pled "no contest" on a legislative proposal passed in 2006 at the initiative of a Swedish MEP.

This may seem like a conspiracy theory – the only problem is that there are all the documents you need to verify the information yourself in the References section.

The brutal honesty of this document continues with proposals 8, 10 and 12:

> 8. Urges the Commission to establish in the next three years an EU Year to End Violence against Women and Girls with the aim of raising awareness among citizens and among all politicians of this widespread problem which affects all the Member States, with a view to presenting a clear plan of action to end violence against women;
>
> 10. Calls on the Member States and stakeholders, working with the Commission, to help disseminate information about EU programmes and the funding available under them to combat violence against women;
>
> 12. Considers that the financial implications of the requested proposal should be covered by the Union budget, Section III (ensuring full complementarity with existing budget line relating to the subject of the proposal);

So there you have it. If you needed absolute evidence that feminism and the EU are virtually indistinguishable and that all feminism really is about is money and political power, this is the best proof. The document speaks for itself and needs no interpretation.

We cannot assert with certainty that the documents released before 2012 were a concerted effort, but, given that it took the EU 6 years (from 2006 to 2012) to agree with the Swedish MEP's proposal and then in only 14 months we already have a resolution urging everyone to adopt the Istanbul Convention and all the radfem-inspired policies, it is very clear that the feminist establishment has been very busy in the 2013 and it intensified its efforts this year. It's not in the EU's nature to be that fast unless there's an underlying (ideological or financial) interest as the driving force – and in the case of feminism, this document proves beyond all reasonable doubt the ideological and financial interest.

And these things already have effects in the EU: Italy already has the Istanbul Convention, Spain, a country which is still recovering from Zapatero's Gender Stalinism regime already has portions of this document translated into the local procedures[13] and it even extended outside the EU all the way till Morocco[14] where the same *zero tolerance* message is being promoted.

Free speech and Men's Rights in Sweden

Now that we explained how did the EU get to this point and how the Swedish ideologues were the driving force inside the EU apparatus for promoting this, we need to go to the center of the problem: Sweden.

In July 2013, Maria Arnholm (the minister for Gender Equality), Lena Adelsohn-Liljeroth (the minister for Culture and Sports) and Erik Ullenhag (the Minister for Integration) wrote a piece in *Expressen* announcing that they'll spend one million Swedish kronor (a little over 110,000 €) to combat *Internet hate[15]*. They write:

> Hatred can be directed against both groups and to individuals, and the last year's intimidation and harassment of female debaters received particular attention.

Apparently, people disagreeing with female politicians and debaters on the Internet is such a huge issue that it deserves governmental action, a vast amount of public funds to be spent and all announced by a joint letter published by three ministers from the government. Their letter goes on to say:

> To help those affected , the government has given the police new tools to identify persons who commit offenses online. Now they can get the IP addresses also of those who commit hate crimes on the Internet. Although the provisions reagrding the penalties need to be reviewed to ensure that they apply regardless of whether a crime is committed on the net or not.

In other words – be politically incorrect on the Internet at your own peril.

But that's not all. In the same day, the same Maria Arnholm co-authored another article with Birgitta Ohlsson (the minister for EU affairs and democracy) published in the same place in which they announced allocating 4 million Swedish kronor (roughly 450,000 €) which were to be administered by the Youth Board (*Ungdomsstyrelsen*) to *combat misogyny on the internet*. In addition to that, they also requested the Justice Ministry to amend the Criminal Code to include criminal punishments for *internet hate directed at women*.

In Sweden, the most powerful feminist organizations ROKS and SKR (*Sveriges Kvinno- och tjejjourers Riksförbund*) have literally called the political parties to report *to them* about their policies regarding women because, you see, in Sweden it's not the feminists who seek the support of political parties as it's the case in the Netherlands, Poland or many other EU nations. No, in Sweden, the political parties report *to* the feminists. So far, *Vänsterpartiet* (The Leftist Party)[17] and *Miljöpartiet* (The Green Party)[18] have responded to the call and the feminists are confident that everyone will submit to them. Much patriarchy, indeed.

This month, the organization ROKS was very busy promoting a report about *men's deadly violence against women* – a report that is based on all such cases in the last two years[19]. There were exactly 7 such cases in Sweden between January 2012 and January 2014 by ROKS' numbers. Yet somehow ROKS manages to spin this as a national epidemic of male violence against women.

But it's not only ROKS and SKR. Recently, a conglomerate of NGOs announced that they will use two million Swedish kronor (roughly 225,000€) from the Swedish Inheritance Fund to tackle *Destructive Masculinity Norms[20]*. Their idea of such norms? That fathers in Sweden raise boys to become rapists. The purpose of the program? To get an enthusiastic-consent law passed in Sweden which would literally make all men guilty until proven otherwise when an allegation of sexual violence is made.

So there we go: We have the EU's *Zero Tolerance policy* which is in fact driven by Swedish gender ideologues and we have the madness in Sweden escalating at alarming rates as we speak. We also have a serious effort underway in Sweden to make sure no one goes online and criticizes the policies.

This is what we're up against in Europe right now when the establishment decided to intensify its efforts to eliminate any remaining trace of equality under the law between men and women and all the rights that many took for granted until very recently.

Make no mistake: Things are looking worse in Sweden but Sweden is basically a glimpse into everyone else's future if this madness isn't stopped once and for all.

The immediate solution is to check the list of feminist MEPs and make sure you don't vote any of the people that are on that list in the European elections this May. This may change the dynamics in the European Parliament for a while, but since the establishment is in a rush to pass everything it needs before the elections, other solutions are also needed.

Join us this Friday at AVFM The Voice of Europe radio program with William Andersson from AVFM Sweden. This is war! And we didn't start it!

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Man – the walking wallet

Clint Carpentier · 27 February 2014 · Archived copy · Original

Usually I don't have to put up with stupid shit. As most of you now know, I'm very introverted, so my encounters with "the real world" are few; but the last few of weeks have blown my mind, and I'm not even living in a major city center, I live in a "hick" city. This is spurred on by a video the Youtuber Sandman posted, it had a single line in it which was just too much for me to ignore, and I spent the afternoon at work obsessing over the last few weeks. This is the resulting rant.

I turned up at the flooring shop a couple of weeks ago to grab some supplies, banter with the staff, and make off like a bandit (it was payday). There was this guy at the counter, well-kept younger guy. From what I gathered, he owns a jewelry store, is about to get married, and is about to sign off on flooring bill.

The saleslady dealing with him obligatorily asks, "And you're sure this is the one you want?"

He responds rather off-handedly, "It's the one she picked. Whatever makes her happy, right?"

And the saleslady says something like, "It's usually for the best."

The female manager couldn't resist adding her two cents in, "What do they say? Happy wife, happy life." And he grins ecstatically.

I cannot express enough, the sheer stupidity of this encounter. I was mentally screaming at him, but I could not say a thing, because my job relies on men like him. Single men and single women, do NOT buy flooring. Married women buy flooring, with the money of these walking wallets. Being a jeweller, he should have seen the irony of his situation; men have no use for jewellery, and single women won't spend their own money on expensive jewellery. Jewellers and flooring guys like us would starve if women never got married to blue-pill morons.

Shortly after that, I was working at this older woman's house; and we were conversing, incidentally, over the Olympics. It may have been a mistake, but it was calculated, and the conversation took the direction of my stating that I was an anti-feminist. As a result, we spent the next twenty minutes shooting down the same tired old arguments about so-called male privilege.

While we came to a reasonable middle ground on the rape issue (she abjectly refuses to believe feminism promotes rape culture, but, she decries the thought of young men being falsely accused and convicted without due process), we never did come to consensus on the wage gap.

She then launched into a story about a couple she knew who bought houses, renovated them, and turned them over for a profit. The man had some prestigious profession but she couldn't recall that the woman had a job… she just had the final say on interior decorating.

Look guys, you potential walking wallets, you really need to assess the value of the women you're gonna marry. It doesn't matter if you have the money or not; it really doesn't matter. You can afford to keep her happy but what is she doing for you? What can or will she do for you, that you can NOT do for yourself? I'm talking about YOU spending two-thirds of YOUR net income, to get that value out of her; what is THAT value?

If it's the sex, then you married a prostitute. If you need to spend money on her to make her wet for you, you need to reassess your pick of bride. If money is what makes her tolerate your flaws , you will be spending money on garbage, for the rest of your… marriage. Afterwards, you'll be spending money on her lawyer. Marriage, in this day in age, is legitimized prostitution. It's actually worse. If you demand sex, it's spousal abuse. If you withhold sex, it's spousal abuse. And if she decides you forced her to perform, it becomes marital rape. You're gonna marry her because she's sexy? Well sure… for now.

She cooks? What does she cook? I can attest, that it is cheaper, as a single, to eat out for every meal, than it is to have her cook for you. And unless she's a damn good cook, you will spend the duration of your marriage, LYING about her cooking. They can't cook!!! Just look in the cupboard, it's full of pre-fab meals; you can make that crap yourself, just as good, because they all come with instructions on them.

Before third wave feminism, when women bantered, "what's your recipe?" They really actually meant, "what's your recipe?" Now when they ask it, they expect you to show them a box or can. And they can't even be bothered to make sure you're eating healthy; I wanna tell you a secret: fast food is healthier than most of the crap in the grocery

store.
She cleans your house? So you're gonna marry a maid. You know you can hire maids, fifteen bucks an hour, for three hours, once a week. Unless you're a real slob, such as myself; then it's four hours a week. Likely she's gonna demand you do your share of the housework, even if she chooses to be a housewife, so what's the point?
You have things in common? You actually think that she's interested in your hobbies? It's a dating MO to hijack your hobby, to get you interested in them. Once she has succeeded, she's gonna dump your hobby like an old tampon, and she will eventually expect you to do so as well. The goal is that you shouldn't need anything else but her, you should spend more attention on her, she has needs didn't you know about. Your needs will revolve around what she thinks she need – end of story.
She's pretty and brings warmth to your home? Dolls are pretty, and you can buy a fine doll for the expected price of an engagement ring; and it's a one time payment, not a down payment on a lifelong promise to spreading your wallet.
Now look guys, if your answer to any real or imagined relationship problem, is to reach for your credit card, you really need to assess the value what you're purchasing.
That's the real issue; you're opening your wallet, why are you opening your wallet? You bought her a house, demand she pay her half of the mortgage, or you sell it. You bought her a car, demand she make up half the payment, or you sell it. Better yet, covertly bank half your check, and see how long she makes due with the half you have to offer. Will she step up, put up, or fuck off? Learn to say no, tell her to buy it herself. You have no use for flowers, flowers die. Why buy her flowers? Buy her seeds and gardening gloves and tell her to work for her flowers.
Marriage is supposed to be a partnership. That means both parties have expected *value*, with expected separation *equity*; the one who puts in more, gets more out. You are opening your wallet at *her* bequest; do you really think anything will go back into that wallet when the marriage falls apart? Close your wallet.
I've seen more newlyweds fall apart over building brand new houses, than I have over boozing. Something is wrong with that reality.

Prentice Powell Performs 'Good Father'

AVfM Video Source · 27 February 2014 · Archived copy · Original

Impossible to add anything here:

Lies, Damned Lies, and Charles Clymer

Dean Esmay · 28 February 2014 · Archived copy · Original

It is difficult to know at times what to say about people like Charles Clymer. Having accused A Voice for Men of refusing to debate women and then ignored all requests for debate or discussion with female MRAs, having publicly promised to send us an article with supposed errors or just plain wrong things we've published on AVfM and then ignoring all emails asking him to provide that so we could print it on our front pages (which we would still do by the way) we've instead seen him publicly claiming he wants to "start a debate" on places like Twitter and Facebook and then refusing further debate requests (especially, it appears, with women who might question him) and writing silly things like Five Things More Likely To Happen To You Than Being Accused Of Rape, in which, according to Charles, a man is considerably more likely to be hit by a comet, become an NFL player, be hit by lightning, and so on, than to ever be falsely accused of rape.

We shouldn't have to say so, but all his figures are headache-inducing and wrong. We're used to seeing bad math from feminists, such as when they behave as if that the vast majority of domestic violence victims are women beaten by men. That's just a lie, parity or near-parity in domestic violence is no longer scientifically disputable–indeed, it's hard not to suspect that, in recent years, feminists have turned the rape hysteria knob up several notches because they know the clock is ticking on the Domestic Violence issue: the facts just are not on their side, and they increasingly seem to know it; women are just as violent as men in intimate partner relationships, so what else can they use to gin up fear for women?

But my God, even the Domestic Violence industry has never been so brazen as to be off by factors of thousands, even tens of thousands, like Clymer's article on rape.

Let's be clear here that the problem is not because his math is bad *per se*; it appears from what I can see that he is adding and subtracting and multiplying and dividing properly–as in, he is not asserting that 3+12=5. Instead, he's applying his math improperly. What he's doing is very much like noting that about 1.1% of motor vehicle traffic fatalities involve motorcycles, and about 98.1% of motor vehicle fatalities involve cars or trucks, and concluding that if you ride a motorcycle you have a 1% chance of dying, and you have a 98% chance of dying if you ride in a car or truck. So, everybody ditch your SUV death traps and get a much safer Kawasaki Ninja!

Does that sound like crazy logic, wrong in multiple ways at once? Well that's because it is. But believe it or not, it's arguably *less crazy than what Clymer's written.*

Since that Buzzfeed article does not show his work, we probably want to look at his blog post on rape written a few days before the Buzzfeed piece. That article starts by noting the FBI records about 84,000 forcible rapes per year in the US, and the FBI suggests about 8 of those are false accusations. He then goes on to calculate that, given the average man has sex 99 times per year there are 5.1 billion acts of sexual intercourse each year among men aged 15-39 in the US. Divide 5.1 billion by 6,750, and, "the odds of any sexually-active male between the ages of 15 and 39 has a 750,000 to 1 chance of being falsely accused of rape."

Furthermore, "Here's another way to look at it. The National Institute of Justice estimates that men have a 1 in 33 chance of being raped or sexually assaulted in their lifetime. In other words, men are 27,500x more likely to be raped than falsely accused of rape."

So, he calculated the odds of being accused of rape *per sex act*, and then declared this was the odds of being accused of rape *in your lifetime*.

We don't even have to ask whether the FBI's statistics are a proper source on false allegations to know this is wrong. And what Charles does not acknowledge is that the FBI statistics aren't sufficient by a long shot; they only include reported crimes. I have known men who were accused of rape who were never reported to the police because the woman backed up and admitted she was lying without ever going to the police. I don't think I'm unusual in that regard; false rape allegations are a very good way to explain away an otherwise-unexplainable pregnancy, getting caught cheating, or even to emotionally manipulate or blackmail someone.

Hell, I knew another girl who accused a guy of raping her in High School; they were both high on drugs and they wound up having sex, and she later told all her guy friends he raped her. She admits she never liked the guy but

things got hot when they were doing drugs together at a party. Now, no one went to the police; her friends just found him and beat the crap out of him and it was over. Did he actually rape her? If you ask her today, she'll admit she was high as a kite, and they'd been willingly doing drugs together, and she herself isn't sure what happened. I suspect Charles Clymer and other feminist rape hysterics would angrily fulminate that she was raped if she thinks she was raped. I am not so sure what happened there, just as she isn't; I do know she regretted the sex act they committed while willingly doing drugs together, and her friends beat the crap out of him, but that's all I know, and it's really all she knows.

I suppose we'll have to skip the question of why the man is automatically the rapist if they're both drugged up or intoxicated. But, we also know for a fact that police almost never believe male victims of female-perpetrated rape, and that government statistics intentionally define rape to exclude most female rapists, relegating most victims of females to "something else." The entire discourse on sexual assault is polluted because we frequently mix apples and oranges, and different studies ask different questions different ways and using different definitions, and we have a huge blind spot when it comes to female predators and marginalize them constantly.

And yes, there will be women who are raped who never press charges in the first place. Some of them will be cases where it's because they recognize the circumstances are unclear to outside observers; others maybe because they believe rape hysterics who tell them that the police never believe women–a horrible lie when we know police and prosecutors are often quick to believe women *even when there is no real evidence at all*, as in the case of Sara Ylen.

Yes Charles, men do get accused of rape by women they've never had sex with, occasionally even of raping a woman they've never been in the same room with, and *still go to jail for it*. Of all the people freed from jail due to wrongful convictions by The Innocence Project, the majority were men proven to have been not just falsely accused, but *falsly convicted*, of rape. That won't be in the FBI statistics either, Mr. Clymer. And those were only cases where they could *prove* the innocence of the wrongly-convicted.

If you want a more detailed, blow-by-blow look at how rigorous statistical analysis is done, and all the other ways Charles Clymer's math makes no sense at all, see Lies, Damned Lies, and Social Media Part 5 by Slate Star Codex (note: Slate Star Codex that is not an MRA blog and from what I can tell its author doesn't like delving into sexual politics, but it's too good an analysis not to mention.) That article would be worthy of distribution by Buzzfeed if they wanted to to take a serious attitude about discussions of false allegations, but I have to wonder if they'd have the courage.

In any case, this is a repeat call-out to Charles Clymer (or any other feminist, male or female, who will accept): female MRAs have challenged you to debate questions like rape, domestic violence, feminism, female predation, or even, whether or not the Men's Human Rights Movement in general or A Voice for Men in particular are hate groups.

You often claim you want debate and discussion Charles. So why aren't you accepting? For that matter, when oh when will you produce the article you promised us on our supposed errors?

It would be nice if Charles and his compatriots were for real, and genuinely wanted to see progress on issues like rape and sexual assault, and greater understanding and compassion for men and women alike. Feminists and MHRAs supposedly share the same goals. I won't hold my breath, but if they won't hear men's voices, it would be nice if they'd at least talk to women who disagree with them.

Naomi Wolf & Karen Straughan (Girl Writes What) debate

AVfM Video Source · 28 February 2014 · Archived copy · Original

Naomi Wolf and Karen Straughan recently sat down to a talk together. We don't think Naomi was prepared, or at all used to having her prejudices about men and women challenged. We also notice something of a newcomer to the national stage, Antigone Darling, and thought she had a lot of interesting things to say.

If you're interested in what a certain group of libertarians in New Hampshire are up to, you might want to Subscribe to Free State Project New Hampshire.

Whispers of Dissent Within the Feminist Echo Chamber

Karen Straughan (aka GirlWritesWhat) · 28 February 2014 · Archived copy · Original

Well, the article at The New Republic is up, and it's a mixed bag. Which generally means mostly awful (and offal, heh), but with a few pleasant surprises.

For my part, my over 42-and-change minute interview on a number of different topics was condensed into a single quoted sentence fragment, and a two sentence soundbite about false accusations.

If anyone is interested in hearing what Ms. Matchar and I actually talked about for over 40 minutes, feel free to click here.

Issues we discussed:

Why I got involved in the Men's Rights Movement. Whether culturally propagated rape myths (such as the myth that ordinary, otherwise decent guys will commit rape if they have the chance, an unwillingness to accept the empirical evidence that 90% of rapes of women are committed by a small percentage of men who are recidivists, and frequent comparisons between the attrition rate for rape with the conviction rate for other crimes) coupled with a near-constant public emphasis on the "re-victimizing" of women by the system and how difficult reporting is, discourages women from reporting.

Whether men should be considered rape victims when women have sex with them against their will, through use of threats, force, or drug/alcohol incapacitation. Currently, in statistical data such as that gathered by the CDC, for whom feminist Mary Koss acts as a consultant, such men are not considered rape victims, even if they have been forced into sex. Previous year data in their latest NISVS showed an equal number of male and female victims of sex obtained through force, threats or incapacitation (and attempts, which they did not separate out in either case), and a significant perpetration rate among women, however, Koss (and thus, the CDC) does not consider a woman forcing a man to have heterosexual sex to be rape.Whether, given the large minority of (as I would define it) rapes and attempted rapes committed by women, feminist ideas around rape (that it lies on a continuum of normal male behavior within the culture, that it is tied to masculinity and patriarchal domination of women, etc.) have any veracity.

Whether dubiously framing rape as intrinsic or connected to masculinity serves a purpose for feminists.

My own experience as a victim of sexual assault, and why I chose not to report it.

Whether the predominant rhetoric around rape (of women) as the most heinous of crimes (some claim it is worse than murder) does victims a disservice when it comes to stigma and recovery. When the only message the culture (not just feminists!) tells you is that the worst thing possible has happened to you with an extreme focus on the (long term, often framed as permanent) harms, is there a possibility of victims internalizing this message to the point where recovery is obstructed rather than facilitated?

Whether other voices than feminism have a right to a public opinion about rape and how to combat it.

Whether we are treating women like children when we assign them victim status for making the exact same decision as a man–that is, if two people are equally drunk and both consent to sex while in that condition, is it demeaning to women to assign them all the agency of a piece of furniture by labelling them victims and the men rapists? (Incidentally, commend Ms. Matchar for not calling for James Taranto's head, and even defending him. How refreshing.)

Whether a calm and coherent national conversation about rape is even possible given the fact that posing such a question as the above will lead to 14 feminist articles vilifying you by misrepresenting what you said being published within 24 hours, and NOW starting a petition to have you fired from your job (like James Taranto).

Whether there is any "good way" to deal with a crime that occurs mostly in private and without witnesses, mostly between acquaintances or within a dating/relationship context, and which is based entirely on two people's states of mind.

The false accusation issue was indeed part of our conversation (the only part that made it into Ms. Matchar's article), and something discussed at Ms. Matchar's request. Much of her commentary on the issue and the MRM's stance on it seems outright silly:

> (The Hofstra case has become a touchstone in the MRM community, viewed as proof that a woman will ruin five men's lives to cover her tracks if she needs to.)

Um… no. We don't "view" it as proof. It IS proof. If cases like Hofstra exist, that necessarily proves that such things sometimes can and do happen. On the other hand, I doubt that any MRA believes women who behave in this way are common, just like we do not believe that people who commit sexual assault are common, but Ms. Matchar seems intent on portraying us this way.

As for the "2-8% of rape accusations are false" thing, on the one hand, I'm not sure why it matters. The biggest issue MRAs tend to have regarding false accusations of rape is that the punishment does not fit the crime, in terms of damage done to the victim. The system generally assigns punishments based on the degree of harm done, not on the commonness of the crime. If it didn't, first degree murder would be a misdemeanor while pocketing pens from your workplace or shoplifting would be capital offences.

One can allow that rape is more common than false accusations of rape (in fact, it can be much more common, even if the false report rate is quite high, due to the low rate at which rapes are reported to police), and still consider false accusations of rape a difficult problem that ruins people's lives, and it's nice that the author acknowledges this. But her answer seems to be to convince progressives and feminists to take on (or rather, stop ignoring and minimizing) the issue.

However, from what I've seen, feminists seem to have this idea that taking false accusations seriously will make actual victims fear filing a report, and they typically (and incorrectly) emphasize low prevalence rates for false accusations compared to rape prevalence as a justification for not taking them seriously. I don't think they, on the whole, are in a position to be convinced of anything different.

It is unfortunate that some actual victims of rape are not believed by authorities. I know of at least one case where a woman who, it was later determined, had indeed been raped by a serial rapist, who was fined for filing a false police report. That must have been a terrible situation, and no less terrible after it was discovered that the man had gone on to commit other rapes because her case was not taken seriously enough–a vindication likely more bitter than sweet for her. However, given the high proportion (relative to other crimes) of convictions of sexual assault that result in exoneration (usually through DNA evidence, though often through recanting), I'm going to assert that we fuck it up in the other direction a lot, too.

Feminists tend also, as the author of this piece has done, to consistently misrepresent the statistics. 2-8% is the lower boundary, derived from rape reports to police that can be determined to be definitely false (or definitely unfounded) to nearly a criminal court standard. I could just as easily flip that around and say that "only" 6% of rape accusations are true, because that is the percentage of reports that result in conviction", however, I would never do that because it would be absurd and dishonest. Ms. Matchar (and pretty much any feminist I talk to) is lumping all reports that are not determined definitely false into the "true" category, when in reality, the vast majority of cases can't be proven either way. I suppose it's entirely possible that the false report rate is as low as 2-8%. I suppose it's entirely possible that it's as high as 94%. But I don't think so, either way.

Even regardless of that, the rates she cites have no bearing on informal false accusations made to people other than the police, and which have led in some cases to accused men being assaulted and even murdered. I find it amazing how short American's memories are, considering that a hugely disproportionate number of the black men who swung from trees during the era of lynching were accused of sex crimes.

And I find it odd that Ms. Matchar thinks MRAs are obsessed with false accusations. There are many websites and forums largely devoted, for instance, to men who suffer domestic violence, or to male victims of sexual violence, etc, but as far as I know, only one (The Community of the Wrongly Accused, formerly The False Rape Society) that is devoted to false rape accusations. Most Men's Rights Websites are multi-purpose forums that discuss a wide variety of issues, including false accusations, and much of the conversation about false accusations revolves around how difficult it is to find reliable estimates of prevalence simply because of that large number of cases that cannot be proven either way.

I also find it odd that Ms. Matchar thinks MRAs are inflating the problem of false rape accusations when men are

collectively accused of rapiness by the likes of Jessica Valenti, who claims that even otherwise decent guys will rape if they get the opportunity. Given that only a small percentage of men ever rape, what is that, other than a false accusation levelled against an entire gender?
She goes on to condescendingly, indirectly dismiss Paul Elam's concerns over the new, still changing, processes colleges use to handle accusations of sexual misconduct. It's a gorgeous rhetorical trick. First, you state their position like so:

> The way rape is dealt with on college campuses is another bugaboo of the MRM. "We have a problem with feminists hyper-inflating rape statistics, creating a kind of hysteria on campus over a problem that needs due attention from law enforcement," says Paul Elam, the founder of *A Voice for Men*, widely considered the flagship website of the MRM.

Then, you follow it up with something like this:

> The site, which features essays **pontificating** on society's **SUPPOSED** anti-male bias

[emphasis mine]
In the space of one sentence fragment, you have just invalidated any claim made by the owner of said website, which is portrayed as just a bunch of people "pontificating" about things that don't really exist. Neat-o, huh?
Next trick is follow it up with typical feminist black/white, all-or-nothing zero-summing:

> But the far more pressing issue in terms of the way that colleges address rape accusations has to do with the institutions ignoring or mishandling cases of sexual assault. Occidental, along with a number of other elite colleges, came under federal investigation last year for precisely this. The case was brought by 37 current and former students, including several men. According to the complaint, administrators explicitly discouraged students from coming forward with sexual assault reports. This is not unique to Occidental—similar cases have arisen at the University of North Carolina and Swarthmore, among others. This kind of discouragement, shaming, and victim-blaming is exactly why we need anonymous reporting and more stringent anti-sexual assault policies, say victims' advocates.

Voila! You have just succeeded in deflecting the attention away from valid concerns over due process rights by pretending that there exists no means by which colleges can take accusations of sexual misconduct seriously while still being fair to those who are accused. And you can do it by implying that the solution to some colleges ignoring their own policies is not to require them to enforce those policies, but to bring in more stringent and draconian policies.

> The MRM's tirades and hijinks certainly don't meaningfully add to the debate surrounding the way we handle sexual assault. But to totally ignore the issues that they raise does not further a productive conversation.

I'd like to again invite readers to listen to my interview with Ms. Matchar, as well as Paul Elam's and Dean Esmay's, and get a feel for the "tirade-like" nature of our answers to her questions. Compare "hijinks" like Men's Rights Edmonton's "Don't be THAT Girl" campaign, with feminist "hijinks" such as this poster. Compare the calm and measured tone of a men's advocate like Warren Farrell, Miles Groth or Pierce Harlan with the feminist reaction of dishonest, furious, spittle-flecked moral outrage to James Taranto's article on drunk sex, or to a presentation about the problems boys face in society.
While I will not deny that tirades and hijinks exist within the MRM (Patriarchy Party, anyone?), the assumption that progressives are even capable of having a calm, reasoned, fair-minded and balanced discussion about rape is dubious at best, self-evidently false at worst, as Ms. Matchar indicates in her very next breath:

> Unfortunately, it's difficult to talk about these issues in progressive or feminist circles, where discussions of sexual assault prevention can quickly degenerate into angry hyperbole and name-calling. Among progressive media circles, to suggest that sexual assault and sexual assault prevention can be less than clear-cut is to court accusations of being a rape apologist.

Hell, I just got called a rape apologist by Naomi Wolf during a panel discussion last weekend for having the temerity to say that one reason so few rapists are prosecuted is because, given the nature of the crime, rape is difficult to prove or disprove. The only thing that separates it from a legal act is two people's states of mind–her lack of consent and his awareness of her lack of consent. Before I could even finish my thought, she turned to me and, face inches from mine, called me a rape apologist.

What I had said seems like a clear-cut statement to me, one *that even agrees with* feminist rhetoric on rape (that rape is about consent, and that rape is difficult to prove), yet if you're one of the "bad people", saying it apparently means you're a rape apologist.

I mean think about it. Feminists fought hard to eliminate such requirements as corroboration or physical evidence of resistance from sexual assault law. They fought and succeeded in making rape a crime whose *actus reus* is contingent on the lack of consent of the victim.

And yet I got called a rape apologist by a feminist for saying rape is a crime based on consent.

After the panel was over, I went up to her and said I couldn't believe she called me a rape apologist. She said I sure sounded like one, to which I attempted to reply, "For saying rape is about consent?" She interrupted me mid-sentence, claiming that as a rape survivor, it was too upsetting for her to discuss.

And perhaps the most ironic thing about what she said is the accusation by a young feminist during the Q&A for my talk at Ryerson University, that Naomi Wolf herself is a rape apologist, who (allegedly) engaged in victim-blaming regarding the Julian Assange case.

What a labia traitor you are, Naomi! Shame on you.

But back to Ms. Matchar:

> So unless progressives want the MRM to lead the dialogue on these issues, perhaps they should start addressing them more comprehensively and less reactively. There will almost surely be more MRM rape campaigns in the coming year, says Dean Esmay, the managing editor of *A Voice for Men*: "We will continue to look for ways to stir things up." Ignoring the matters these campaigns raise risks ceding the conversation.

And there lies the rub. MRAs want to have a conversation about rape. Feminists and other progressives, in the main, like Naomi Wolf, want to have a monologue about it. An "everyone else sit down, shut up and listen quietly" kind of monologue.

The term "rape apologist" is more a tactic than an assessment of someone's position on rape, intended to serve as a conversation ender, a way of either shutting someone up, or giving others moral permission to ignore what they say. It's also a way for feminists to separate the "us" from the "them", to identify and target an enemy and maintain their "vagina monologue" on sexual assault.

Naomi Wolf pulling the rape victim card was another attempted conversation ender, one which I gracefully accepted, not because such a tactic is effective in shutting me up, but because, like most feminists and progressives, she does not seem able to look at the problem in anything resembling an objective way. A discussion with someone so emotional they cannot handle a conversation they insist on having in the first place, the moment there is a difference of opinion is going to be pointless waste of time.

Ms. Matchar warns progressives that ignoring the issues and concerns raised by the MRM may mean ceding the conversation to us. And here she's got it wrong, yet again. The feminist conversation about rape is not a conversation at all, but a one-sided, biased, moralizing lecture that does not permit any deviation from the party line, even by other feminists.

Which makes me wonder how long it will be before Ms. Matchar herself has the scarlet letter pinned on her, merely for stating it's a bit of a stretch to characterize James Taranto's article on drunk sex "rape apology".

If even Naomi Wolf can be labelled a rape apologist for being skeptical of what might well be politically motivated, trumped-up or inflated accusations against a man detested by the US government (among others), then letting Taranto off the hook for his “obvious rape apologia” could well get Ms. Matchar in hot water among the sisterhood. Feminists are all too happy to turn on each other over such things.
Which leads me to commend Ms. Matchar for defying, even in these small ways, the orthodoxy of progressive feminists, and to advise her to watch her back. The Feminist Sisterhood might not be too happy with her right now.

Call to Action: Probe RAD for Intel

Sage Gerard (Victor Zen) · 1 March 2014 · Archived copy · Original

Rape Aggression Defense (RAD) systems is a self-defense network run primarily by cops serving different demographics. Each demographic is provided a different curriculum. RAD certifies instructors in three day courses, and provides armor so instructors can simulate attacks on female students.

RAD programs appears on universities all over the United States and Canada. Here is a promotional video for the Virginia Tech implementation.

The RAD program on Kennesaw State University (KSU) and in Georgia is directed by SGT Trudi Vaughan. KSU implemented RAD for Men (RFM) in 2012, ten years after implementing RAD for Women in 2002. The time gap could be explained away as a lack of demand on the part of men, but Title IX responsibilities prohibit KSU from making that excuse.

However, RAD for Men is not "Rape Aggression Defense for Men." Instead, it is "Resisting Aggression with Defense for Men." RFM does not present itself as a rape aggression course for men at KSU.

Vaughan's statements on RFM in the KSU paper, *The Sentinel* drop hints about RFM's content:

> **It focuses a lot on what your responsibilities are as a man […] When women say 'no,' it doesn't mean 'no until you talk me into it'; it means no. […] Typically males are raised to always stand up and fight […] The whole educational aspect of this is letting them know that it's okay to make a better choice, a better decision.**

What "responsibilities," and why the finger-wagging?

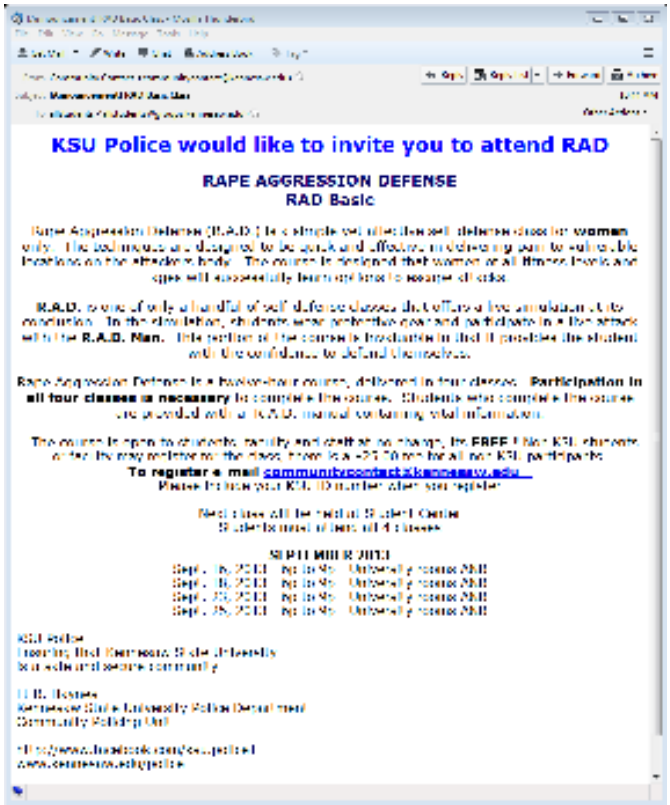

Aggressors can be men or women but are always called the "RAD Man" (see above).

I approached KSU Security on January 3rd with requests for appointments, but I did not get Trudi Vaughan's card

until February 5th. During January, KSU Security sent me to a David Arnold in University Relations (UR). Since I said I was from *A Voice For Men* (which I admitted had lots of readers), Security said I needed to go through UR.

A Lieutenant B. Haynes did not follow up with her offer of an appointment after my time with UR, which forced me to visit KSU Security in person several times until I got Vaughan's contact information. I captured audio recordings of two of my four security visits.

Once I got in touch with Vaughan, she provided good answers to the wrong questions, vague answers to the right questions, or no answers at all. While Vaughan did attempt to tell me about RFM, her account was comparable to promotional language used to advertise the course in different colleges. In fact, compare the first paragraph from one of her emails (which you can download at the bottom of this article)…

> The Resisting Aggression with Defense is a comprehensive course for men designed to raise awareness of the impact of aggressive behavior, recognize how aggressive behavior impacts participants' lives, encourage participants to take steps to avoid aggressive behavior, and to look at how individuals can be part of reducing aggression and violence. Each participant will explore resisting aggression, while progressing on to the basics of hands-on defense training.

…With the first paragraph of RAD for Men by Boston College. Differences have been bolded:

> ~~**The**~~ Resisting Aggression with Defense **(R.A.D.)** is a **FREE** comprehensive course for men **only,** designed to raise awareness of the impact of aggressive behavior, recognize how aggressive behavior impacts participants' lives, encourage participants to take steps to avoid aggressive behavior, and to look at how individuals can be part of reducing aggression and violence. Each participant will explore resisting aggression, while progressing on to the basics of hands-on defense training.

Vaughan removed "FREE," "only," and "(R.A.D.)" and added a "The." The one RFM email blast on KSU last year said that male KSU students may attend for free, so why does Vaughan chose to remove two words that are consistent with the promotion from an obviously duplicated paragraph?

[image]
Email blast from KSU for RFM. Source: Screenshot of my KSU Gmail account
KSU charges non-students for enrolling in any RAD program. It is possible that Boston College can afford to provide RFM for free to everyone, but it is not clear if that is the case. I honestly don't know why the words "FREE" and "only" were removed. All I can say is that it does not make me any *less* suspicious.

I pressed for more information, and Vaughan invited me to RFM. No RFM classes on KSU are scheduled at the time of this writing. Vaughan claims this is due to a lack of space that was previously available to her. While I am fine with enrolling in RFM to see what is offered, questions like "What are the specific responsibilities RFM teaches men?" are simple enough that I do not need to do so.

For that reason, I persisted with my questions and asked to meet for an appointment.

Vaughan was so reserved that I roped in David Arnold and KSU Police Chief Roger Stearns. Vaughan caved and said that she could not answer because the information I wanted was in a copyrighted manual. I need to enroll in an unavailable class to get answers. From an email:

> **The organization that certifies our instructors requires that students enroll in the program in order to get the copyrighted reference manual and any specific information in the manual.**

I am a student of a state university that pays for RAD to even *be* on KSU. Asking a question for noncommercial, informative purposes without explicitly requesting copied course material would *not* be copyright infringement.

I called RAD Systems and got the same response. Thankfully, the woman on the other end openly acknowledged that women rape when I told her about the "RAD Man" title being applied to both men and women on KSU. She also stressed that responsibility was geared toward personal safety and not toward risking one's life to ensure safety for others.

Although RAD Systems hustles money with the "rapist-in-the-bushes" scare, the call made RAD Systems seem purple-pill.

Therefore, Vaughan and KSU are more concerning as of now.

What Was Said?

Download the correspondence files and try to digest how much time and effort went to simply get questions answered. Although the EML files are few in number, they store conversations months in the making. Note that sensitive contact information was removed from the emails. You can view the EML files in Thunderbird, Outlook or some other email client.

Now What?

My next contact is RFM's Anthony Solano, a Susan B. Anthony grant recipient. I am not pursuing Solano until the after my open records request with KSU's Legal department.

I requested all available RAD records, which turned out to have a $500 fee. I'm meeting KSU Asst. Legal Counsel Reggie Lampkin this Tuesday to negotiate record retrieval and to assert my rights.

Also, I am now looking for male students who took RFM so I can learn of their experiences.

In the meantime, I could use your help.

What can we do?

Correspondence with KSU Security started in January. Correspondence with Vaughan started in February. Correspondence with legal council started in March.

All because KSU Security fears questions.

Why the biased promotion? Why the evasive pedantry?

I'd get these answers myself, but I am too wrapped up in red tape to do so without your help.

Vaughan's contact information is public, so ask her questions by calling **(770) 595-4418** (You may have to leave a voicemail). If Vaughan goes dark, try RAD HQ at **(225) 791-4430**. If you call RAD Systems, be sure to mention Vaughan's conduct.

Skype Premium users in one-party consent states should grab MP3 Skype Recorder or Free Video Call Recorder for Skype and capture the conversation (both tools are easy to learn and use). Be sure to *speak for yourself as a concerned citizen*.

Do not assume others will call. Take a few minutes to see what *you* can learn.

Once you are finished, tell us about your experience by commenting below. If you have a recording with private information, email me at **sage@avoiceformen.com** and I will bleep it out so that the recording is publishable.

What's in it for us?

Intel.

What we learn helps MHRAs make informed decisions in a university setting. By learning about RAD, we open new avenues for collegiate men's rights organizations.

Given the lack of detailed information, we cannot draw many conclusions. We need answers first. *Be sure to avoid conjecture, and don't pass any judgements until evidence is obtained*.

If you don't know what to ask Vaughan, here are some suggestions:

- "What are the **specific** responsibilities RFM teaches men?"
- "Can you elaborate on your statements in *the Sentinel*?" (read some examples)
- "How is answering a student's or a taxpayer's valid questions copyright infringement if the asker does not want your materials?"
- "Why did it take ten years for RAD for Men to be implemented alongside RAD for Women on KSU?" (**Title IX violation?**)

Vaughan, if you are reading this, know that we detest bullshit. Answer carefully.

We'll be in touch.

When is sexism actually sexism?

Jim Byset · 1 March 2014 · Archived copy · Original

Editor's note: This article is reproduced from our friends at Men's Human Rights Ontario

BY Baldwin Bravo

THERE is an old saying, 'ask a stupid question, unleash a wave of outrage on a global scale.' Or, at least, I think it goes something like that.

Earlier this week, a reporter in Australia asked an extremely stupid question of 19-year-old Canadian tennis player Eugenie Bouchard. Bouchard had just made Canadian tennis history (yes, such a thing actually exists) by becoming the first Canadian woman to reach a semi-final in a Grand Slam. It was the latest milestone in Bouchard's amazing journey in becoming a serious force in world tennis. A smiling Bouchard, breathless but clearly thrilled with her win, was asked – 'if you could date anyone in the world of sport, of movies, who would you date?'

Social media reacted instantly with severe criticism of the reporter, an accomplished athlete in her own right, as well as the network that prompted her to ask such a question.

[image]
Eugenie Bouchard prepares to serve. Copyright: Edwin Martinez
My first reaction to this story was that there is no story here. It is a stupid question to be sure, but sexist? On the surface it would seem that yes, it is possibly a *little* sexist, but no more sexist than asking a male athlete what kind of car he'd most like to own. Sexist, but nothing worth getting your Y-flys in a twist over.
But look a little closer, and you'll find that the answer to the question 'would a man be asked this?' is an overwhelming yes, a man *would* be asked this question. American swimmer and Olympic gold medalist Ryan Lochete, was asked this very question in a cringe-inducing article by that most progressive and venerable of media institutions – the Huffington Post.

The mental obstacle here is the word 'man'. I don't know about you, but when I picture a 'man', he's in his mid 30's to mid 40's. If we were to pose the question "would a 40 year old woman be asked that?" we would tend to assume the answer is no… that would make it ageism rather than sexism. Do we still need the pitchforks and torches? Of course not, ageism is not society's pet form of discrimination.

It's just a stupid question.

But, of course, there is more to it than that. This is, we are told, 'just another example of female athletes not being taken seriously.'
And again I find myself in agreement. That the "only" question the network could think of to ask this young woman after all she has accomplished is about cute boys, then that is indeed quite sexist. Except that isn't what happened.

The clip that was included with just about every story that was written about this was only a moment in a much longer interview. Eugenie was first congratulated on her accomplishment, then asked to comment on the match itself, then asked about her coach, then asked if her on court composure transfers to her off court life, then the stupid question, and *finally* she was asked to comment on her past experiences in competitive tennis.

One stupid question notwithstanding, she was very much taken seriously as an athlete.

Interestingly, if you compare the full interview with the clip that has been included in articles published by sources such as The National Post, you will have no doubt noticed something else.

The clip, it seems, conveniently starts just after reporter Samantha Smith reveals that this is a question submitted by a viewer. It wasn't the reporter's question, it wasn't the network's question, it was a fan question. Does anyone believe that this was just an accident?
There seems to be a much bigger story here than I originally thought. Not a story of sexism, but a story of

deliberate, manufactured outrage.

Bouchard made over $550,000 from her exploits at the Australian Open. That was more money than she had made in her entire career to date. She also broke into the elite group of top twenty female tennis players in the world.

Maybe it will be easier for her to do the intelligent thing and brush off the question for what it was – a dumb question from a dumb person – solely designed to provoke outrage – and nothing else.

Why Men Don't Wear Condoms

Hopeland Cash · 1 March 2014 · Archived copy · Original

> **Men are idiots.**
>
> – *Popular Science*

Those three words sum up most of society's view on men, especially when it comes to sexual practices. This bothers me for a number of reasons, not least of which is that I am a man.

But it also demonstrates a level of willful, malicious ignorance that could only be born from a truly gynocentric culture. That Popular Science article is on the topic of condoms and is trying to get men to use them. Condoms came onto the scene in Europe in the 16th century. Even then, the main goal was not preventing pregnancy (the good old days before Over Population), but to prevent Sexually Transmitted Diseases such as syphilis.

The concept is simple: put a wall between two sources of bodily fluids, preventing transmission of any infectious agents that might be present in either.

Easy, right?

Wrong.

Even after four centuries of development and contributions from brands likes of *Trojan* and *KY*, condoms are still not as widely used as some would hope, especially in the developing world. For the developed world, 28% of married couples use condoms as their primary contraception; in Japan it is 80%, but in the developing world it goes down to less than 10%.[1]

In the face of ever present AIDS epidemics, many organizations have been working to increase condom use, especially in Africa. In South Africa, safe-sex information is rampant and condoms are freely available, but their usage so far only covers one condom per week for each adult male.[2] Either they're not getting lucky, or they're just not listening. In other regions, results of condom-drives are even spottier, to the point that the World Health Organization has begun campaigns of mass adult male circumcision in hopes of reducing HIV infections, but with mixed results.[3]

That brings us back to the original question: Why don't men use condoms? In the face of AIDS spread, numerous other unsightly or life-threatening STDs, and the well documented risks of unplanned fatherhood, why don't men all just slip on a rubber every morning, you know, for when the time comes?

The question has been asked, but, in my opinion, only skin deep. The most common reason (and I refuse to use the word "excuse") given by men is that condoms reduce pleasure. Hence the Gates Foundation offer of $100,000 for the design of a condom that actually increases pleasure.[4]

Most commentators are happy to deride men for this pleasure-seeking stance, probably because it fits so nicely into the public image of *Man As Lustful Beast*. But, with all the perils facing the unprotected man, is pleasure-for-pleasure's-sake the real reason for low condom adoption? They've asked, *Is it because condoms reduce pleasure?*, and have gotten a resounding Yes–but have been typically unwilling to dig a little deeper, to treat their male subjects as human beings, and ask, *Why are men so worried about reduced pleasure?*

Unprotected sex is risk-taking, so why take the risk? An analogous example is a drug abuser. Addicts take drugs to get high, have a buzz, rave like mad, step out of themselves, etc. With hard drugs like heroin and cocaine, or hell, even alcohol, their numerous detrimental side-effects are well documented. It's reasonable to think no sane person would willingly use these substances. Yet they do, and in flocking herds. Why?

Most people are not thrill seekers. Most people do not need to live on the edge of danger. Most people are normal human beings, so if they are abusing life-damaging drugs, it has to be for a reason. Self-medication for depression, escapism from a hopeless life, gaining the competitive edge in sports or work… Drug usage isn't a sickness, it is a symptom, just like men's unwillingness to use condoms is not an example of male irresponsibility, but a symptom of a twisted view on male sexuality.

And I say twisted because we likely once had a perfectly healthy interpretation of human sexual behavior, but it has been twisted by corrupt social forces. Men, for more millennia than we've had a calendar to count them, have been taught to identify heavily with their own sexuality, to find a large portion of their sense of self-worth from it. For most of history, a man's value stemmed from two requirements: that he could go out and kill whatever needed to be killed (be it men in war or animals in the hunt), and that he could then come home and fuck his woman *like a man!*. Mere fertility is not enough; a man must be virile, filled with stamina and vigor. Anything else, even if he is a genius, champion athlete or master artist, renders him less of a man.

And to the inevitable rehashes of the well-worn attacks on the mythically delicate "male ego", I say simply, *Bullshit*. As a young American man, I have endured, since childhood, a perpetual bludgeoning with messages promoting female self-esteem. And then you, dear misandrist commenter, are going to tell me that a man's "ego" isn't worthy of consideration? I ask you to step away now, because hate-speech is not welcome here. Men's lives matter. Men's feelings (and yes, we do have them) matter. We matter.

And sex matters to men, maybe beyond what is natural. For most of human history, men have been taught to self-identify with their own hyper-sexualization. Men are penis-wielders first, human beings second. Our sense of self-worth is derived, in large part, from our ability to "perform" sexually. It's the same mindset that makes men work themselves literally into early graves. They could live longer if they worked less, but they are providers first, human beings second. That message has been driven home generation after generation, father to son, wife to man, television to vegetable. But now, after thousands of years, the message has been changed. Now men are being told their penis is a potential disease vector and that it has to be tightly bagged before usage.

What's sexier than *Zip-Loc*, right?

[image]
200 year old condom, with user's manual
Mixed messages to the extreme. Condoms do reduce pleasure, *fact*. With all these thousands of years of social conditioning, men associate self-worth with sexual performance, and the primary measure of sexual performance is the amount of pleasure achieved/provided. In asking men to use pleasure-reducing condoms, we are asking them to overcome generations of indoctrination and to actively take part in reducing their own self-esteem. It's asking the junkie to stop shooting up when it's the only thing that keeps him going.

Some may still ask of men, *Why so serious?* Why do men identify so much with their sexuality. Can't they be happy just being alive? The idea that men are socially conditioned to their own detriment is still not commonly accepted. Patriarchy, right? So, let's look at a another analogy, this time a fictional one about women.

Men tend to find self-worth through sexual performance. Women tend to find self-worth through sexual *appeal*; being beautiful, being attractive, being desired by men, that is what women have long been taught to seek. Whatever changes feminism has wrought, the core mating paradigm remains the same: women present, men pursue. Condoms hamper that pursuit. What if we asked women, for health reasons, to reduce their sex appeal?

Let's pretend there is a gel that women can buy. When applied, it unobtrusively coats the vagina with a protective layer that blocks STDs with a failure rate comparable to condoms. Great, right? Ah, but there are side-effects. And I'm not talking about female condoms here, which have their own pleasure-spoiling qualities. No, for these STD-proof women, it isn't their pleasure which takes a hit (about half of women fake orgasms anyway, so that's not their goal). What suffers is their self-image, their sense of beauty.

When a woman using this hypothetical little wonder gel becomes sexually aroused, it makes her puff up. Not *like-a-*

balloon puff up, but it makes her look and feel, let's say, 15-30 pounds heavier, just temporarily. No negative effect to health, but during sex, the woman feels fat, and she knows she looks fat to her partner. Don't think thick girls are ugly? Change weight gain to breast reduction, skin discoloration, etc. Anything unattractive. Whatever the details, she has to become ugly to have safe sex.

How many women do you think would jump at that opportunity?

Now think about the same feeling for men, being told they need to slash their primary metric of sexual success for the sake of health safety.

Am I saying men are all sex-crazy? Maybe, but I don't blame men for that. If condoms are emasculating, it is only because they present a sharp reversal of social expectations; asking a man to be less of a man. I don't think WHO is attacking male sexuality on purpose, but their PR, well, blows. I don't think men are necessarily even overly sexual; it's society's, women's and men's evaluation of men based on their sexuality that's the problem.

At this point, men haven't been left with much anything to find self-esteem from, penis-wielding being about the only semi-respectable occupation not taken by women. In such a climate, asking for rampant condom use may be the dildo that breaks the camel's toe.

Is condom use a good thing? Definitely.

Is widespread adoption going to be easily achieved? Not until we stop treating men like walking vibrators and actually look at the *human* psychology of why condom use is not appealing. It's not just about the fuck for us. If it were, we wouldn't care how hot she was, or if she brought a girlfriend, or how loud she screamed our name. But we do care, because we judge ourselves on how we perform.

We don't think with our dicks, but we sure as hell measure ourselves against them.

References:

[1] Condom Prevalence – Wikipedia
[2] In South Africa, free condoms are big (but not big enough for some, it seems)
[3] Circumcision in Africa not preventing HIV
[4] Develop the Next Generation of Condom

Fair Warning

AVfM Video Source · 1 March 2014 · Archived copy · Original

Some of you know that I have been considering moving from strictly writing / postering to other forms of activism. To add to my activist tool-box I've been attending courts to bear witness, and to support men who are experiencing corruption in those courts. There will be more of me attending courts in Southern Ontario. Things are changing for the better folks. – DP

Killing for Equality

Paul Elam · 2 March 2014 · Archived copy · Original

Last year in West Footscray, a smallish suburb just a stone's throw outside Melbourne, Victoria Australia, Phillip Bracken pushed his common law wife, Helen Curtis, to the ground. As she lay helpless he took the rifle he was holding and put two rounds in her head.

The next two bullets punched into her abdomen. Finally he fired the fifth and last round, boring a hole through her wrist.

Last week, at the end of his murder trial, the verdict was delivered.

Not guilty.

It was not because the accusations against him were not proven. Bracken admitted to the acts, precisely as described above. He was acquitted on the grounds that his domestic partner, known in Australia as a defacto wife, had physically, emotionally and psychologically abused him during the relationship. That abuse rose to a level characterized in Australian law as "intimate terrorism."

It was also brought out at trial that Curtis had made threats to murder Bracken's father, which he feared she would follow through with.

The only charge that remains against him at this point is the possession of an unregistered weapon, for which he is out of jail under his own recognizance.

This story puts an interesting twist on recent news coverage of University of Ottawa law professor Elizabeth Sheehy, who has asserted in her new book, *Defending battered Women on Trial*, that women not only have the right, but the moral obligation to kill their abusers. She contends that women who kill under these alleged circumstances should not be charged or tried for murder.

So, using the rationale of that university law expert, Phillip Bracken is a social justice hero, who has just been recognized as such by the nine women and three men who sat on the jury that gave him a pass.

This is despite the fact that Bracken had nearly countless options in front of him at the time he snuffed the life out of Helen Curtis.

At the point he was in possession of a loaded weapon, and she was on the ground before him, he had a range of options. He could have walked away. He could have trained the weapon on her and summoned police. He could have unloaded the weapon to ensure that it was not used by either party to deliver lethal force.

Instead he riddled her with enough bullets as she lay on the ground to kill her four times over.

I have little doubt that Curtis was every bit the abusive monster that Bracken claimed her to be. In fact, given that what was presented to the jury of her behavior and character was sufficient for them to issue a pass to a male for her murder, I would venture to guess that she was record breaker of a harridan.

And if we are to accept that Philip Bracken had a legal or moral right to kill her, then we forego the right to criticize the likes of Elizabeth Sheehy. Unless, of course, our only real objection to Sheehy's ideas is that they are gender specific; if we are ok with murder as a way to deal with abusive partners as long as it affords men and women equal rights to kill.

Who actually thinks this way? So far, it has only been feminists (without the caveat of equality), and I hope above all else that it remains that way.

What happened in West Footscray, Australia is a natural consequence of feminist jurisprudence and governance. Like the occasional women who wind up severed from their assets and their children in a corrupt family law apparatus, now some women will simply be rubbed out by husbands who they may be abusive toward.

The resultant actions of the justice system will be to give killers a pass because the people left standing, most notably the killers, said they had it coming.

I feel no more and no less repugnance for this verdict than I do when it happens to male victims. Murdering someone when you don't have to is vile. And so is the criminal justice system that finds excuses for it.

Perhaps, however, this particular kind of tragedy will serve some purpose in the end.

Ladies, welcome to the legal margin.

Thanks to the feminist insistence on our absolute reverence for "victims" (aka those who don't have the good sense to get away from abusive people), the tide is turning, and not in your direction.

The courts are going to start regarding those of you who put the "bad" in bad relationships, or who have been accused of such, as something less than human. With this ruling, and the precedent it establishes, there will surely be others who line up for their slaps on the wrist after taking you out.

Who knows? Maybe when enough men walk away from murder charges after killing women they did not have the sense to leave, someone will notice the stench of what is going on.

In the meantime, ladies, enjoy an emerging equality of which I am sure you never dreamed.

And sleep well.

Paul Cavanaugh Denies Corruption; Misleads Voters Again

Paul Elam · 2 March 2014 · Archived copy · Original

In the wake of years of scandal, legal malfeasance and ongoing public controversy, Hancock County District Attorney Carletta Bassano has decided not to run for re-election when her term expires.

So far two ADAs from Bassano's corruption-addled office have thrown their names into the hat to take her place. The net result of either of them being elected will mean that the entire operation, including the disgraced Mary Kellett whose license to practice law was suspended for several items of malfeasance, will remain intact doing business as usual.

One of those two candidates is ADA Paul Cavanaugh, who was captured recently on videotape politicking with a group of local Republican women. He was being asked questions about the systematic abuses of power that have been exposed in the Hancock County office over the past several years.

Not only did Cavanaugh deny that he believes any such systemic problems exist, he goes on to put on a convincing display of the problem itself by minimizing and misleading the people he is addressing about the conduct of Mary Kellett, and by making highly inappropriate public statements about an active case involving Vladek Filler, literally trying Filler on his own as he postures for the camera and the political group.

The conduct in this video is worthy of bar complaint on its own, even as Cavanaugh denies that there is a culture of corruption in the office he now wants to head.

A side note for you Mr. Cavanaugh. Two, actually. One, you lied to your audience (quelle surprise) when you characterized the MHRM as a group that sees women as a problem. The problems, just like the ones you lied about in this video, are systemic. They involved men like you every bit as much as they do women like Kellett. No one in this movement ever claimed that corruption had a gender. It is men like you that shape our beliefs.

Two, take a look at the faces on the people in this video. You know, the ones listening to you talk. Do they look like they are buying your bullshit? As a prosecutor you should be a good study in body language and other forms of non-verbal communication. What does it tell you?

Do you think this is the last time you are going to have to face questions about the corrupt railroad your team has been running disguised as a prosecutor's office?

And one last question. Did you really think that concerned citizens were just going to move on to something else after your buddy Kellett got a slap on the wrist for making a mockery of the criminal justice system at the expense of Vladek Filler and countless other men?

Your office needs new leadership, Paul; someone with a very large broom in their hand with a mind to use it on you and everyone else currently in that office. It is the only way to turn your den of thieves into an instrument of the law that commands respect.

Video and background for this story courtesy of Integrity 4Maine.

What an appropriate name.

Julie Bindel, men, women and murder

Mike Buchanan · 2 March 2014 · Archived copy · Original

Some weeks ago I was a speaker in a debate at Durham University, arguing for the motion, "This House believes feminists are all too often sexists in disguise." One of the two women opposing the motion was Julie Bindel, a prominent lesbian gender feminist journalist. An account of the debate was sent to me by a man in the audience. In my opening 15-minute speech I had the following to say about homeless people:

"Men are discriminated against even when they're homeless and living on the street. Across the UK about 90% of homeless people are men, many of them ex-military, suffering from undiagnosed and untreated Post Traumatic Stress Disorder. State support of ex-military people with mental health issues, overwhelmingly men, is derisory. The reasons for there being so many homeless men include being at the end of the queue when it comes to social housing.

"Some months ago I wrote a blog piece on homelessness, and a female social worker who works with the homeless sent in this comment:

> 'If a homeless woman comes into our offices on a Friday afternoon, I'm obliged to offer her money, accommodation, food and clothing. If a homeless man comes into our offices on a Friday afternoon, I'm obliged to send him back out onto the street, with nothing.'

"As a sexist policy position, that takes some beating.

"It hardly needs saying, I hope, that homelessness is a leading cause of shortened lives, often through suicide. I've already mentioned that three times more men than women in the UK commit suicide. It's the single largest cause of death of young men, and a major cause of death of disadvantaged men in mid-life."

In response Julie Bindel said this:

"Mike told you a lie about… or the woman who emailed him told you a lie about how homeless men are told, 'Go sod off', and women are told [tone changed to mimicked gentle voice], 'I'll give you food, I'll give you clothing, I'll give you shelter.' I can't tell you how many women are in B&B accommodation, or even in tents in Lincoln Inn Fields in London, who have been abused, who have been trafficked and who have been thrown out of their homes, and they have their children with them because the majority of women end up being primary care givers because men piss off and can't be arsed.

"So that's all I want to say. Please, just look at the credible statistics – and look behind them. Look at the definition of domestic violence and ask yourself, 'Is somebody saying, yes, I've been domestically abused by my wife?'… and they mean nagging? Is that really the same as being terrorised in your own home to the extent that you actually take your children, leave your pets behind, all your belongings, and run away to a refuge? Just ask yourself. Thank you."

The following is an extract from my final five-minute summing-up at the debate, just before the vote from the 300+ strong audience. I was heckled by Julie Bindel as I was speaking, and that section is highlighted in yellow:

"Let's imagine that someone emailed you a link to the website of a campaigning organisation called 'Justice for Men' – nothing to do with my party. 'Justice for Men' – sounds innocuous, doesn't it? You click on the link, and beneath a sinister logo you see the strapline, 'Women, men and murder'. You then read this, on the first line of the home page:

> 'Justice for Men was established as a campaigning organisation that supports and advocates on behalf of men who have fought back against or killed violent female partners.'

"I find the idea of an organisation supporting and advocating for men who have fought back against or killed their

female partners repellent, and an example of extreme sexism. If any of you in the audience wouldn't find such an organisation repellent and sexist, would you please put up your hands now?"

[In an audience of 300+ people, almost all university students, not one hand were raised.]

"Thank you. There is, however, no campaigning organisation called Justice for Men. But there is one called 'Justice for Women', and it was co-founded many years ago by Julie Bindel. Beneath the sinister logo on their website is the strapline, 'Men, women and murder'…"

> BINDEL: "Lies!"
>
> [Audible sharp intakes of breath from the audience]
> BINDEL: "No sinister strap line, no sinister logo."
>
> BUCHANAN: "The strapline is 'Men, women and murder…'"
>
> BINDEL: "No!"
>
> [Laughter from women in the audience, and some applause.]
>
> BUCHANAN: "I looked at it yesterday, Julie…"
>
> [Further more strident interruption from Bindel, speaking over Buchanan; "And it's actually injustice scales"]
>
> BUCHANAN: "I looked at it yesterday, unless it's been pulled…"
>
> BINDEL: "I think it must be one of your spoofs then Mike."
>
> [Buchanan goes on to deliver the remainder of his summing up uninterrupted.]

"Certainly not… I can give anyone the URL. The first line on the home page says:

> 'Justice for Women was established in 1990 as a feminist campaigning organisation that supports and advocates on behalf of women who have fought back against or killed violent male partners.'

"I can't think of a more astonishing example of sexism than to support or advocate for people of one gender who'd fought back against or killed partners of the other gender.

"I spent some time on the Justice for Women website earlier this week. As we might expect, the website portrays a parallel universe in which women have no moral agency, so when they carry out crimes – even murder – it's only in reaction to bad men. Men are to blame not only for their own actions, but those of women too. In this parallel universe, it seems, a woman is to be held no more accountable for her actions than the smallest child.

"Back in the real world, we saw earlier that where domestic violence is one-way, women are more likely than men to be the perpetrators…"

Julie followed my summing-up with her own, and started:

"I wasn't going to talk about this, but I'm going to have to, because obviously Mike has raised my organisation Justice for Women, and the reason why we set this up 20 years ago was the tragedy of this handful of cases of women: these rare cases compared to men who kill women when there's been a history of domestic violence. Who, because they have no other option, because they have tried and tried and tried to go to the police for help. Because their children have been threatened. Because quite frankly, they go off their heads with distress, with the fear for their lives and the lives of their children through the horrific sexual violence and domestic violence that they have endured…"

An enterprising male student googled 'Justice for Women' http://www.justiceforwomen.org.uk on his smartphone near the end of the debate, found the logo and strapline, and showed the image to Julie Bindel after the debate had

ended. He told me she'd then stormed off.

The strapline, "Murder, men and women" was removed from the website a few days after the debate. We've posted blogs pieces with links to cached copies showing it was in use shortly before the debate, and as far back as 2006 at least.

After the debate I emailed Julie Bindel a link to our blog piece with the comments made by a female social worker with respect to the different support offered to homeless men and women, to prove that neither I nor the social worker had lied.

Given that Julie Bindel had publicly called me a liar twice in a debate with an audience of 300+ people, once shortly before the audience vote, I felt a written apology was in order, so we could post it on the J4MB blog and comment on it. She fell ill with flu not long after the debate, and it wasn't until 4 February that we had a lengthy and cordial phone conversation, in the course of which she said:

> I'm very sorry about calling you a liar when it turns out that you weren't… so please accept my sincere apology for that… it was a genuine mistake on my part.

I accepted her apology, of course, but she then quickly changed the subject, so I never discovered which instance(s) of calling me a liar she was "very sorry about." I've emailed her four times (28 + 30 January, 14 + 18 February) requesting a written apology. On 30 January I pointed her to our public challenge on the matter.

No written apology has been forthcoming, hence the need to publish this piece.

Maybe one day a prominent gender feminist will have the decency to publicly apologise for having made demonstrably incorrect statements in debates, in newspaper articles, in TV or radio interviews, or in other situations. Given the lack of response to our public challenges of prominent feminists and their male collaborators, we shouldn't be optimistic, because these people have one thing in common. They're all utterly shameless.

MGTOW and women's adult agency

John Hembling (JtO) · 2 March 2014 · Archived copy · Original

A few days ago, while working with a female friend, I encountered something entirely new in my experience. An explicitly non-feminist woman who, as far as I can tell, has abdicated her own personal agency.

My friend and I had been flirting with one another. Neither of us had any intention beyond verbal exchange. By itself this isn't noteworthy, except where personal agency and my own MGTOW (Men Going Their Own Way) practices overlap.

For the uninitiated – this unwieldy appellation refers to a subset of the Men's Human Rights Movement (MHRM) consisting of men who actively reject many of the social requirements and obligations of normal masculine identity, on the grounds that such norms are self-destructive, and conform to an inequitable sexual hierarchy.

As a MGTOW, I maintain a ledger of those of my female friends and colleagues who are allowed to enter private space with me.

This might need a bit of explanation. The culture we are all presently living in increasingly promotes the idea that women are endlessly victimized. Sexually, socially, economically, and by men. By the patriarchy.

This idea was encapsulated over a decade ago in a remark by the feminist, ACLU board member and civil libertarian Judith Levine.

> **"men [are] so powerful that they can 'reach WITHIN women to fuck/construct us from the inside out."**

Left unstated, but clearly implied is the idea that women are weak, helpless, and lacking volition or agency over their own lives. Whatever a woman does, whatever the outcome, she owns no responsibility. This is also central to the presently populist idea that a woman choosing to having sex while drunk is incapable of making any such choice. Indeed, a woman who participates in a sexual encounter after a couple drinks is a victim. She's a rape victim. The man, similarly drunk who also made a choice to join the sexy times isn't a victim. Nope, he's a rapist.

If you think this is profoundly stupid, like I do, you probably also think women are fully sentient, capable and self-determined adults, like I do.

But our feminist culture keeps saying, albeit indirectly that they're helpless, weak, feeble minded, and inferior. And this is why, when a woman says she is victimized, maybe raped, maybe sexually assaulted, or possibly just scared – our culture moves to destroy whatever claimed, perceived or imagined menace, malefactor, or malevolent man might plausibly be responsible. The mendacity of this idiotic ideology exceeds imagination. But this is where we all live now.

It's also why, as a man going his own way, I require a statement of personal self-ownership from any female friend or colleague before they will be allowed into private company with me.

"I, the undersigned declare by my signature that I am an adult, acting with all the self-possession, agency and volition of a fully realized person. In contrast, I state clearly and forcefully that I am not an object, lacking volition or will, or acted upon without my own agency or intent. I also express by my signature that I do now, and may in future enjoy the company of this ledger's owner, including potentially private and adult social intercourse, and any incidents of note may also be documented by me in this ledger."

But my friend, by her own choice, can't sign that statement.

I had suggested to her that I would not invite her over for a cup of coffee, on the basis that she might mistakenly interpret such invitation as for nothing more than a cup of hot coffee.

She responded with the suggestion that checking out the second hand stores in my neighbourhood could constitute a

date, also asking whether I am married.

I don't date, but it would have been pointless and rude to say so.

But am I married? Recall, neither of us has any actual intent of getting naked. So naturally, I asked if we were about to have a sordid, sexually depraved and inappropriate encounter.

From her: "Goodness! Is that an option?!?!"

In other circumstances, it might have been an option. I don't know. I won't be a party to anyone violating a trust relationship,

Here's where it becomes a bit complicated.

My friend is married, which, by itself doesn't mean what it used to. "It's complicated" is more than just a social-media personal status update. I don't have a wife, or even a girlfriend, in any recognizable sense of that word. But that doesn't mean I have no sexual relationships with select friends whose genitals happen to fit neatly together with my own. However, those are relationships of trust, unconventional as they might be.

What I don't do is lend myself to the violation of a trusting relationship – whatever term it's called by.

As matters turn out, she's not simply married, she's in a relationship in which she is entirely financially taken care of by her husband. Indeed, according to her, because she is completely financially supported, her commensurate obligation is to provide sexual access to her husband, whenever he wants.

Reading a book? That can wait. Making a sandwich? That can wait. However, it's a bit more complex than that. In fact, My friend's identity is not her own. Her identity, and it's expression, including her sexual identity apparently is to be expressed only at the discretion, and with the permission of her husband.

This, by the way, is not some archaic manifestation of female-crushing oppression. She's a highly intelligent, capable, witty individual. She's connected and has considerable influence in her own professional sphere. This strange lack of self-ownership is a choice she has made about how she lives her own life. She has chosen to defer her own self-expression, and her own agency and volition, into the hands of somebody she has arranged to have pay all her bills. What she conveyed to me was not just the simple and common statement that she is part of a monogamous relationship. She made it clear that she by her own choice doesn't own responsibility for her own decisions, or her own sexual expression.

Her husband, the guy with the wallet, and yoked plow-horse that he is, might even be a happy beast of burden. I hope so.

But since on-demand sexual access, as well as determination over her expression of sexual and personal identity is the commodity exchanged for complete financial support. I did a little math, while writing this article. I've had to make assumptions, obviously, such as the value of their mortgage. Let's assume for argument's sake, it's $ 600,000 over 25 years.

That's 87 dollars per day. If we double that to allow for clothing, and other living expenses – we're still only looking at 175 dollars per day.

Maybe I should make my friend an offer for a day of mutual entertainment..

But here's the problem. If she and I were to go antiquing, or used-bookstore-hopping, or have a simple cup of coffee, I would require her signature in my ledger – asserting her own adult agency.

But she cannot, in all honesty sign that document. She is, by her own choice, a non-adult. She doesn't possess her own independent autonomy. As a MGTOW, only women who are fully autonomous, self-actualizing and volition-owning agents of their own identity are permitted into my personal life.

She has disqualified herself from signing my ledger. As such, she is not allowed into my private company. Too bad.

> **I, the undersigned declare by my signature that I am an adult, acting with all the self possession, agency and volition of a fully realized person. In contrast, I state clearly and forcefully that I am not an object, lacking volition or will, or acted upon without my own agency or intent. I also express by my signature that I do now, and may in future enjoy the company of this ledger's owner, including potentially private and adult social intercourse, and any incidents of note may also be documented by me in this ledger.**
>
> Name:
> Date of Birth:
> Driver's Licence:
> Today's Date:
> Signed:
>
> Witnessed:

West Virginia Speaker Tim Miley Won't Talk Court Reform

John Brown · 3 March 2014 · Archived copy · Original

This is a classic example of someone who has the power to fix a problem, but, instead, through his inaction, allows the corrupt West Virginia Family Law Court system to destroy thousands of innocent lives:

West Virginia Speaker Timothy "Tim" Miley, (D), is in a great position to reform the broken family law system. Instead, he's playing ignorant while rolling out the tired "hand over the camera lens" stunt when questioned about his political inaction.

For months Miley has been aware of proposals to clean up West Virginia's "Judicial Hellhole" including the family law system. In recent weeks Miley has been ducking telephone calls about the important issue.

Miley can duck, but he can't hide.

Monday night, February 24th, 2014, PutnamLIVE.com met Miley on his home turf. We drove to the West Virginia Capitol, in Charleston, and stunned the speaker by walking right up to his podium and asking why he hasn't taken the important steps toward Family Law Court reform in West Virginia. It may be the first time a House Speaker has been Ambush Interviewed at his podium.

Ever the politician, Miley claims he hasn't seen the proposals. He didn't answer about not opening his email. And he didn't tell anyone why he hasn't returned our telephone calls. He also didn't offer to meet with Family Law Reform proponents to hammer out emergency legislation to solve the problem.

Instead, Miley repeatedly put his hand over our video camera's lens and asked PutnamLIVE.com to leave. We did. But the broken West Virginia Family Law system remains behind, along with Miley-if he manages to get re-elected in November. Fathers have a huge say in that matter. And we're betting they won't be voting for Miley-especially after watching our video.

"It's amazing that they won't fix the broken Family Law Courts," says PutnamLIVE.com's Publisher Mark Hallburn, a single father. "Many politicians are divorced fathers. Regardless of their marital status, most of them are fathers. They know about the problems. Yet they sit back and watch children and fathers being abused. It's disgraceful!"

When jackass politicians like Tim Miley show their arrogance and ignorance, chidlren lose.

Here is a list of the proposals that Miley is ignoring:

1) Temporary orders must be subject to immediate appeal.

2) Reporters must be allowed in Family Court rooms.

3) All public officials must be subject to recall.

4) Two year terms for all judges.

5) Child custody decisions made by juries of parents.

6) Judicial Investigation Commission is made up of civilians instead of judges. Full time employees, meet weekly on each case. 10 days to file charges.

7) All judicial complaints become public record.

8) All orders are stayed until appeal is decided.

9) Temporary orders have a 10 day limit.

10) BOTH parents must take psych exam.

11) If psych exam isn't taken, that person automatically loses custody.

12) Rules 5, 11, and 17 are nullified.

13) All court pleadings, appeals, recusals, etc., must be acceptable in plain English.

14) No judicial immunity.

15) Judges may be removed from case automatically upon recusal request.

16) If judge is sued by a litigant, automatic recusal.

17) Automatic 50-50 joint custody if that was situation prior to divorce/separation.

18) If a partner is removed from the home, settlement is made on day of removal.

19) Any judge that violates a court rule is automatically disqualified.

20) Citizens may start impeachment proceedings with automatic legislative session triggered by impeachment filing.

21) Unless child abuse can be proven, each spouse may take child out-of-state for travel.

22) No restrictions on overnight visits unless child abuse is proven.

23) DVP registry is open to the public/press.

24) Term limits for judges.

25) All civil court orders must be enforced by all law enforcement officers.

26) JIC must be able to immediately suspend judges – with pay – until a final hearing.

27) JIC must be able to prosecute judges for criminal and civil misconduct.

Related:

Major Family Law Reforms Proposed

Getta Man School of Labor Management for Women

AVfM Video Source · 3 March 2014 · Archived copy · Original

Hannah Wallen has a new program for the ladies. Check it out!

You might want to subscribe to Hannah Wallen.

The real Rape Culture

AVfM Video Source · 3 March 2014 · Archived copy · Original

The feminists are correct when they say we live in a rape culture, but not as correct as they'd like to be. Youtuber Goodfella breaks down the feminist narrative for us:

You should probably subscribe to Goodfella.

Alison Saunders, Director of Public Prosecutions, and the show trials of men in the UK

Mike Buchanan · 4 March 2014 · Archived copy · Original

Alison Saunders (53) is a barrister and a career civil servant who joined the Crown Prosecution Service ('CPS') at its inception in 1986. The CPS is the taxpayer-funded body which decides who's charged with criminal offences, so it's the body which has been responsible for launching (at *huge* cost to taxpayers) a series of show trials of prominent men, many of them elderly, on charges of sexual offences – including rape. Most have been acquitted on all or almost all counts.

Few of these trials would have taken place in more enlightened times, as the quality of evidence is almost invariably either woefully poor or non-existent. Some alleged offences date back 40 years or more. The women alleging the offences retain anonymity even when the cases fail, while the men's identities are revealed across the mass media as soon as they're charged.

The women stand to receive large sums for compensation from the public purse if their cases succeed. Women making false allegations have everything to gain, and nothing to lose. Some of the men have been financially ruined by legal costs, and it's a wonder that none of them have yet committed suicide. It's surely only a matter of time before one or more of them does so. Doubtless feminists will dance on their graves.

The 2010 Conservative-led coalition agreement committed the coalition to re-introduce anonymity for suspects of sexual assaults and rape, but the coalition reneged on the commitment once in office.

All you need to know about Saunders's ideologically-driven views on how the law should treat possible perpetrators and possible victims of rape can be found in a *Guardian* interview from January 2012 (link below), written almost two years before she was appointed head of the CPS, as Director of Public Prosecutions, in November 2013. Her predecessor in that role was Keir Starmer. In December 2013 the Labour Party announced that Starmer would lead an enquiry into changing the law to give further protection to victims in cases of rape and child abuse – which would, of course, mean *less* protection for alleged perpetrators, overwhelmingly men. It would be unthinkable that such an enquiry could recommend the introduction of anonymity for people suspected of sexual offences.

The *Guardian* interview of Alison Saunders:

http://www.theguardian.com/society/2012/jan/30/rape-victims-acquittals-chief-prosecutor

An extract:

> In an interview with the Guardian, Saunders said she believed jurors were coming to court with preconceptions about women that affected the way they considered evidence. These beliefs need to be challenged if more trials aren't to end in acquittals.
>
> Saunders said prosecutors and detectives involved in rape cases were now trained to challenge myths and stereotypes, particularly around women who have been drinking, or those who say they have been sexually assaulted by a current or former partner.
>
> "We have done lots of training … but there has never been that debate on a wider social basis. You can see how some members of the jury can come along with preconceived ideas, they might still subscribe to the myths and stereotypes that we have all had a go at busting…
>
> "There have been a lot of developments about what judges can say to jurors. Judges cannot do rape cases unless they are specialists and they have been through the myth-busting courses."

So, the life experiences and opinions of jurors aren't adequate for the challenge facing them, to weigh up evidence and come to a rational decision? You can be very sure that the 'myths and stereotypes' aren't in jurors' minds, but in

the minds of ‘prosecutors and detectives involved in rape cases’ who are now ‘trained’ and ‘specialist’ judges who ‘have been though the myth-busting courses’.

You can be sure those courses will be riddled with feminist propaganda, stressing that women should NEVER bear the slightest responsibility for putting themselves in risky situations. And women’s accounts should ALWAYS be believed… even when they’re *unbelievable*. This is nothing less than a feminist-inspired attack on the jury system, and a witch hunt of prominent men.

Who, you might reasonably ask, would be most interested in *becoming* ‘trained’ and ‘specialist’ prosecutors, detectives and judges? Ideologically-driven people, surely.

Laura Kuenssberg recently interviewed Ms Saunders for *Newsnight*. It’s the file dated 27 February on our YouTube channel – link below – and I should like to take this opportunity to thank the gentleman behind the ‘ManWomanMyth’ and ‘Humanity Bites’ channels for editing our pieces and posting them onto our channel:

There are three sections to the piece, all worth watching:

0:00 – 0:27 Introduction

0:28 – 4:02 Background (much of it is absurd feminist-inspired narrative, but stick with it – typical of BBC output)

4:03 – 9:03 Alison Saunders interviewed by Laura Kuenssberg. The footage is cut short where the interview moves onto an unrelated topic.

No, seriously, what about teh menz?

Jared White · 4 March 2014 · Archived copy · Original

Does anyone remember a time when a feminist could step onto a stage, any stage, be it national or local, and proclaim women were oppressed by men and not be challenged by anyone? There really wasn't so much as a flutter of an eyelash indicating that someone, *anyone* needed to process that statement, which, in most cases, was made off the cuff in some speech about why tax dollars should be funneled into some women-only program.

Now don't get me wrong. The statement is still made regularly by feminists and those amongst the general population who can't be bothered to look into the facts of history. But the point I'm making here is that there was a time when someone could utter disgusting things, like men being "oppressors," as if they were saying the sky was blue and almost no one would even challenge the assertion. It was as if those who knew it wasn't true who decided to let the lie continue unabated, supposedly content with the knowledge that even though it was a mischaracterized exaggeration of how men and women lived before technology wiped a massive portion of sweat from our brows, women had it worse and continued to have it worse in just about every aspect of life. So the male-excluding programs and initiatives were needed… even though the people peddling these programs were saying some pretty mean-spirited and untrue things.

But now things are different. Sure, feminist women and men can still proclaim the penis to be a weapon deserving of caution tape or that men are animals in need of training from feminists in order to be decent human beings. These things can still be said, but the difference now is that when these things are said outside of an echo chamber full of like-minded individuals something astonishing will often happen: a hand attached to an individual with questions will rise. These questions, to the fear and frustration of many feminists, will be legitimate challenges to their illegitimate claims about history, gender, and most especially, men.

One public display of how this will affect feminists has recently graced the front page of this website. The discussion between Karen Straughan, Naomi Wolf, and Antigone Darling is a perfect example of why feminism has never been and will never be about helping both men and women.

But, Jared, Not All Feminists Are Like That™ you say? So what?

The ideology of feminism stems from the presumption that men are advantaged over women. Whether you are a feminist who believes that men are at fault for this or "society" is at fault for this doesn't matter. Men being advantaged or having their lives set on "easy mode" is the problem, correct? So then to fix this problem that advantage must be eliminated, correct? So no matter where you start, your end goal is to take things away from men that you feel are an advantage so that women can be "equal." That is why the basis of every feminist initiative has been one or both of the following.

1. Help women
2. Help men learn how to help women

That's it. That's all there is to feminism. Even the vicious attacks on masculinity and male sexuality are all derived from the basis of elevating (helping) women. There never was and there never will be a feminist initiative created on a third basis of helping men.

I'm sure most who viewed the presentation gave most of their attention to Naomi Wolf. Not because she had the most thought-provoking things to say, but because almost everything she did say was one hollow statement after the next. "We should all come together and hold hands for the betterment of humanity and feminism will get us there" was basically her response to everything Karen and Antigone had to say. The reason being is because she wasn't there to debate either of these women. She was there to win over the crowd. Naomi did her damnedest to ensure the crowd heard what she perceived they wanted to hear, and that feminism wasn't dragged too harshly through the mud.

And she wasn't without help. It is my understanding that the sole purpose of a moderator in a debate is to be impartial and ensure everyone gets their say. While the moderator in this debate didn't flat out interrupt Karen or Antigone, she made sure to follow-up every one of their non-feminist supporting statements, and I do mean every last one, with "oh but maybe we should look at it this way because feminism is rainbows and butterflies". Or at least that's what I took away after viewing it.

Back to the point of this article: Naomi demonstrated the changing climate hovering above these issues perfectly. I challenge anyone reading this article that doesn't subscribe to any group advocating for the awareness of male issues to point out just how many male issues Naomi actually spoke of in her long tirades of how feminism is about helping everyone. Yes feminists, I'm talking to you too. That is, if you can get past the euphoria that washed over your brains after one of the audience members Googled the National Organization for Women's stance on shared parenting. It took Karen asserting the sensible notion that to prove a rape occurred means one would have to prove a lack of consent to knock Naomi from her wave of nirvana.

It was only one issue she wanted to stick with, if you're having trouble counting in your skim through the video. One issue repeated about three or four times I believe in an off-the-cuff manner: that women were oppressed by men. Meaning, it was a sound bite, or at least a cliche she's repeated so many times she doesn't even think you can challenge it. As underrepresented as male issues are, I'll take that sound bite even though its use was in no way geared toward raising awareness about those issues. No, the sound bite was rehearsed the same way politicians rehearse their speeches. But that isn't important. What is important is the impact that people like Karen and Antigone are having on people like Naomi when they challenge that sound bite.

If it was up to feminists, male issues would continue to remain in the dark, like they have for the better part of the last century. But because of websites like AVfM, feminists can no longer proclaim wife-beating to be an accepted and encouraged practice of the past without someone bringing up the reality: that men were whipped and beaten for such acts. Feminists can no longer say domestic violence is a gendered weapon men use to control women without someone bringing up the glaring fact that DV is nearly equal between men and women and often reciprocal. No one, not even Naomi Wolf, can claim that rape is something only men do to women without someone pointing out the fact that men and boys take up a large portion of sexual victims and that women commit sexual assault almost as commonly as men–which is why she had to rehearse that sound bite about women's oppression inserted into many of her responses.

The very fact that sound bite was even necessary should be considered a victory. All across the web feminists are suddenly proclaiming themselves champions of both male and female issues. And their proof? Well, some feminists throw out a couple of male issues in one or two of their articles. That's something, right? Of course when it comes to actually doing something about those issues…well…that's where things get a bit difficult. You see, feminists are human beings, a hard fact to swallow I know, but it's true, and human beings are adaptable creatures. It's why we're still here on this planet. But adaptation is often slow so flaws are inevitable in any evolution. Feminists who go as far as to list male issues will usually say without hesitation that these issues need action. But they don't want anything to do with that action and they definitely don't want those "woman-hating MRAs" to do anything about those issues either. So where does that leave men?

Waiting for feminists to get done with helping women.

Feminists don't want male issues given solutions unless those solutions come from the ideology of feminism. That is, helping women or helping men help women. Of course if this model is followed men will never receive the help they need.

Let's pretend for a minute that rape is actually a crime committed only by men to women. Forget about gay men or lesbians and don't ever bring up female-on-male rape as anything other than super-duper rare. You with me yet? Good. Now say everyone dropped everything and focused all their attention on ending rape, which is basically the Holy Grail quest of every feminist everywhere. But, in an impossible turn of events, let's say rape was successfully eliminated. Now then, tell me:

How the fuck would that end false rape allegations?

What, you think that if all rapists were jailed false allegations would suddenly stop happening? Or maybe you think that because we would know there are no more rapists that anyone making an allegation would have to be a liar and thus we would just jail them too? Or maybe just ignore them, since jailing false accusers is rarer than actually finding the Holy Grail?

What about paternity fraud? Would catching all of those pesky "deadbeat dads" end the sickening epidemic of women lying about the fathers of their children?

Women were given the right to abort decades ago. Did that solve the male issue of not being able to decide whether or not they are going to be a parent? No.

Women have this right, even if you take abortion out of the equation. But men? Nope. A man's right to parenthood is actually a woman's right to decide whether or not he is going to pay for her children. Even if those children aren't his.

Maybe if we focus all of our attention on how women attempt suicide more than men, the inconvenient fact of men killing themselves more than women will just go away.

You don't think so? Me neither.

So then what about the men? What should we do? Send all of them to one of those "Man up" programs endorsed by Naomi? I'm sure the thing society needs in its search for a solution to male suicide is a program that tells men it is their responsibility to be meat shields for the superior sex that is Woman.

About three years ago a blog with the same title as this article was created by a feminist. A wave of popularity from an opinion piece about the feminist movement and men's rights is what jump-started the creation of that blog. The article was almost revolutionary, given the fact that its author was a nineteen-year-old feminist woman who frequented feminist websites dedicated to nothing more than disenfranchising the MRM and making light of male issues. Yet there she was, chastising feminists for excluding men from the whole equality-of-the-sexes process.

So then what happened next? Exactly what I said would happen in an opinion piece of my own. The creator of the blog and most of its contributors gave lip service to some male issues, but didn't really do much else. Also, any male issues discussed were spoken about in such a way as to absolve feminism of any responsibility for the conception or prevalence of said issues. Things like paternity fraud and false rape accusations were rarely given mention, if at all, save for fair warnings to new readers that feminism would not be bad mouthed anywhere on the website.

Three years later and what has changed? Not much. The website has folded under its own dishonest and hypocritical weight, and the creator, after a brief stint at *The Good Men Project,* has faded into obscurity. But the lesson many learned from that website, which was basically a much smaller version of *The Good Men Project*, is that feminists are their own worst enemy when it comes to giving legitimacy to their claims of helping both men and women. They just can't do it. Not without risking the damnable ire of the sisterhood. Something Emily Matchar, like every feminist who dared give legitimacy to male issues before her, is learning the hard way.

But it goes deeper than the threat of having their feminist card taken away. Feminists literally can't help men. They are incapable of approaching any issue from the perspective of helping men. The programs they create for men are all based on this notion: men who haven't done bad things to women taking responsibility for bad things other men have done to women and sacrificing themselves to protect those women.

Man Up

Men can stop rape

*The White Ribbon Campaign (*Both historic and modern)

*RAD for Men (*Not conclusive yet but Sage is on it)

Man Up (There's one in Ireland too)

There are many, many more but you get the idea. In the feminist ideology there is no such thing as helping men because there is no such thing as men needing help. All men need to be instructed on how not to be rapists and abusers of women. And it is a man's responsibility, after receiving said instructions, to defend women from these rapists and abusers. It is a man's responsibility to intervene when a woman is in danger from anything and rescue her. That is the message of feminism: women are weak incapable children with no agency, who hold no responsibility, and need protection from men, by men.

So, what about the men? Feminists don't give a damn.

That's why the MRM is here.

18 Reasons to Not Give Your Girl a Dime

Paul Elam · 4 March 2014 · Archived copy · Original

Oh, the sacrifices I make for AVFM readers. This very evening I read an article from COSMO titled. "18 Reasons Not to Give Him a Blowjob." It was a devastatingly stupid piece, even for COSMO, offering such sage advice (to women who apparently need it) about why it is a bad idea, among other things, to have someone else's venereal warts in your mouth.

What the piece did not deliver on substance, it did at least provide an opportunity for some levity. Here is essentially the same piece, with sexes and circumstances switched around just enough to make it pretty serious.

It's light reading, but I promise you it is better than what you would have read in COSMO – which I grit my teeth and suggest you read first.

So, why should you not give your girl a single dime?

Because you are not obligated to.

1. Because she is being an insufferable bitch. If you insist on paying her for behavior, pay her to act like she is a normal human being.

2. Because you don't feel like it. You earned it. Spend it on you.

3. She won't return the favor. Well, unless you count a shitty tie from Target on your birthday, or occasionally picking up the tab at Starbucks.

4. Too much whining. Just because her tastes always seem to exceed your financial capabilities doesn't mean her infantile wailing is part of the transaction. Hint: Hookers usually fall silent and leave after payment is made.

5. Smell. Face it. Greedy, entitled bullshit stinks. If you catch a whiff, don't imagine that a shower is going to help.

6. If anything about laying your hard earned money out there makes you feel uncomfortable. She may have really big tits, or really small ones. Or maybe she has spit out a couple of kids and she has the saggy kind that have more striations than the surface of mars. Maybe you can learn to love any of them as long as there are two of roughly the same size. That does not mean you have to pull out the plastic. If you really want to test your credit limit over her boobs, just ask her about it. You can be assured she will have some helpful tips.

7. If she is grabbing your crotch while asking for money. The worst. Take the handjob and then go hit a sports bar, by yourself.

8. If your body is super sore from work. Forty hours of using pipe wrenches and other tools can remind you very quickly what puts the butter on your bread.

9. If you're too tired. In the immortal words of ~~Samantha Jones~~ every man who ever did real work, "They don't call it a job for nothing.

10. If your meticulously balanced check book looks awesome. She won't improve the aesthetics.

11. If you're only doing it because you think it is required foreplay. Depending on the woman you are with, that may be the case. And true enough, in the end you're getting fucked.

12. If she starts doing that thrusting thing down your pockets and you are not into it. Some people like to be robbed during sex, or at the very least they don't care, but if you're not one of them, just cover your pockets with your hands and wait for her to notice. It's the "Third grade teacher holding up his hand in a noisy classroom until all the kids are silent" technique.

13. When it looks like something is wrong with her mind, BPD-wise. But I hope I don't have to tell you that.

14. When you're annoyed with her for any reason. The moment you finance a better mood for her, likely so you can get back to the sex she really isn't otherwise interested in having with you, is the moment a relationship starts to shrivel and die like a salt-slug. And trust me, when it is over you will need all the money you can get your hands on.

15. When you have stuffy nose, or a hangnail, or a paper cut, or a mild headache, or when you are experiencing none of these things. You need a woman who is a match for you intellectually. That means she can find her purse when bills come due or the dinner check arrives. If she is too stupid, or entitled to do that, then find another woman.

16. In the shower? This is the one exception. Give her all the cash you have on hand.

17. If she demands that you pay for everything. Deciding to do that yourself is pretty crazy, but hey, who am I to question your choices? But a woman who expects it of you is pretty uppity, not to mention useless. And if her demands are the reason you are throwing cash at her, do yourself a favor. You can do the same thing, and have a lot more fun, at a titty bar.

18. You ask her to carry her own financial weight and she refuses. Whether you elect yourself as the designated ATM in your relationship is your business, but if she won't cough up the cash after you've made it clear that you want her to, that's a dealbreaker.

Killing for Equality

AVfM Video Source · 4 March 2014 · Archived copy · Original

In Australia, a man kills a woman and gets away with it because she was abusive. John the Other has some thoughts worth pondering.

You may also want to watch this video, and in any case you should subscribe to John the Other.

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Police video interview of a woman, false allegations or not?

Attila L. Vinczer · 5 March 2014 · Archived copy · Original

Sault Saint Marie – Ontario

Have a look at this video and tell us if you think this woman is telling the truth or telling a lie to the police:

She alleges her boyfriend ripped her clothes off, choked her, caused her to fall down the stairs, called someone to dispose of her body and attempted to ram a Dr. Sholl's foot powder bottle up her rectum and/or vagina. Her story falls apart several times. She seems to be creating the story right at the police station. It is long, but worth viewing the entire 2 hours and 12 minutes.

People–and "people" includes women–make up lies for various reasons to inflict harm. In our current society, we tend to especially enable this against innocent men, boyfriends and fathers. Many of those men and boys end up charged with crimes, jailed and ruined for life. Yet we think it's wrong somehow to turn a skeptical eye toward any woman who wants to make an allegation, because of our "rape culture?" I commend the Detective in this video as she seems to be aware this woman is more then likely lying to her.

I spoke with a process server at the Newmarket Courthouse the other week. She told me that nearly every divorce document she has served in the past 10 years contained allegations by the applicant women of Domestic Violence, sexual assault, rape–or, as she put it, the "silver bullet," meaning, an allegation that the husband had sexually abused their child.

I am a victim of a failed false sexual allegation made against me and very sensitive to these matters. She would say to me on the phone, "I am going to have you put in jail and will enjoy doing so!" Then she produced a perjured affidavit in court making such gross false allegations, it would make you go into shock! The only thing that saved me from certain jail was a digital recording of the entire event and conspiracy to jail me.

Watching this video brought back feelings of horror, when dealing with women who proclaim false allegations to police.

AVfM has an adage for men: **ABR**, meaning **Always Be Recording**. There's a reason for this, and it is not "paranoia."

***Update*:** For more information on this case, see this BrainSyntax page.

Andybob's Corner: Getta Man School of Labor Management for Women

andybob · 5 March 2014 · Archived copy · Original

One of our favorite (and our most strongly upvoted) commenters at AVfM is a mysterious fellow named "AndyBob." Funny, bitingly insightful, a joy to read – it is always worthwhile to slow down and read his thoughts carefully – and more than once.

Every now and then we like to round up some of Andy's work for your enjoyment, and ours. Here's one comment he made that deserves its own special place, in response to this delightful video by Hannah Wallen:

Andy's comment:

Spoilt little rich gal feminism may run Get a Man School of Labour Management for Women, but they offer graduate courses for every member of the leisured class.

A few years ago, I saw a British TV programme on Discovery Channel that claimed to be an examination of what drove the chivalric impulses of men. It was, in reality, a transparently anti-male shame-fest. Where are have all the gentlemen gone – you know, those sexist pigs who offer to carry women's suitcases for them?

Hidden cameras were set up showing different women struggling up the stairs of London train stations with large heavy suitcases. One woman was an epically plain, pear-shaped battleaxe well into middle age. The other woman looked like Jessica Alba's cuter younger sister. The premise was to see how many men offered each woman assistance with their respective suitcases, both of which seemed to be laden with bricks – or a couple of dead bodies.

Obviously, the producers were hoping and expecting that the cute girl would be bombarded with offers of assistance from hordes of erect and salivating men, while the homely woman would be all but spat on. Much to their disappointment, it, didn't quite pan out that way.

The cute woman got a few offers from a few polite men. One of these was a man of about fifty who was later questioned rather rudely about his motives. Before it even came out of his mouth, I just knew that she probably reminded him of his daughter. His manner had been fatherly and protective. I was right. He was clearly shocked by the insinuation that he was trying to get into her pants. It had obviously never occurred to him.

The homely woman received a few offers as well, though not as many. Of course, the producers assumed that it was because men were less inclined to help a woman who looked like their mother – or, in this case, a woman who looked like their obstreperous maiden aunt.

This woman's mannish clothes, short back and sides and sour expression made her look like a women's studies professor who was likely to scold the presumptuous patriarchs for patronizing her by offering help. You could actually see men approaching her, catching a glimpse of her pissed off mug, then giving her a wide birth. Not in the mood for a lecture today thank you very much.

It escaped everyone's attention, except mine, that no offers of help came from women.

The programme was infused throughout with the assumption that both of these women were somehow entitled to be offered help from total strangers with penises whose utility should have been at their disposal. At no point did it ever occur to the producers or commenters that men owned their utility and had the right to offer it to whoever they wished. If a man wants to offer it to a pretty girl, that's his business. He doesn't have to justify it to anyone. It is his to give, his to withdraw and his to withhold.

There were the usual lamentations about how 'fings aint what they used to be', and how society would be a better place if we all helped each other. No-one twigged that, apart from those ever-present white knights, most men

won't offer such assistance because we've been led to believe that women prefer to carry their own bags, and are perfectly able to do so. That's what feminists tell me, and I believe them – surely they haven't been telling lies.

GMSLMW has its work cut out for them – and, no, I won't be offering them any help.

Reality is Overrated if You Love Your Body

Sage Gerard (Victor Zen) · 5 March 2014 · Archived copy · Original

Kennesaw State University is getting dumber.

I received this email blast on Monday afternoon:

[image]

Mirrorless Monday is the first day in *Love Your Body* week where reality itself is suffocated in saccharine denial sitting at the intersection of comedy and tragedy. Bathroom mirrors are completely covered in paper and people are invited to write positive messages about their bodies on the paper.

Self-esteem issues instilled by a childhood filled with unrealistic media is an interesting point for discussion, as is eating disorders brought on by those insecurities. But a proposed solution should probably not include feeding students sugar-coated mixed messages as an esoteric form of "therapy."

A covered mirror inviting unwarranted optimistic writing says "Love your body! But don't look at it. Instead, write what you wish you would see, you *worthless sack of infected pus*."

I asked who was behind the event and ended up with a flyer detailing the week's festivities. KSU Student Life told me that *both* men and women's bathrooms would be affected by Mirrorless Monday, which the flyer describes as "a day when the mirror doesn't judge you." I visited men's restrooms in the following buildings:

- Social Science
- Science and Mathematics
- Library
- Student Center
- Student Recreation Center
- Kennesaw Hall

There were no covered mirrors. This was disappointing because I already ran over to the bookstore and bought a big Sharpie. I had planned to write all sorts of things, like "I love my body so much that I never want to see it again!" and "Reflected light is privileged!"

Sadly, the mirrors scribbled with empty-headed niceties could only be found in women's restrooms. I wanted to find who was behind all this. Because KSU is ridiculous about answering questions, I had to walk in the following path just to find Shameka Wilson, the Director of the Women's Resource & Interpersonal Violence Prevention Center and the sponsor for Mirrorless Monday:

[image]
It's like Family Circus, but somehow even lamer.
I called Wilson (no recording this time) and found out that they didn't bring a man along to get access to the men's restrooms.

Whatever. I was too exhausted to start another quarter-long conversation with KSU staff. Trudi Vaughan's cowardice is about all I can handle.

There was also a photo shoot ("STEP ON IN AND SMILE PRETTY," says the flyer). At least the cameras get a "shot" (heh) to share their story. But today, students are going to bring their own bathroom scales to smash with hammers. I'm guessing this is to give women the illusion of control so that they don't have to deal with the burden of responsibility.

Granted, an anorexic or bulimic woman may on some level benefit from beating what is basically an unconventional

effigy. I don't know enough about the relevant psychology to take a side on that. But given the obesity rates here in the Southeast, I suspect that most attendees do not need a hammer to break the scales. Call me cynical, but I expect a rehashing of fat acceptance by undisciplined cake chutes who blame men for preferring to look at strippers.

I could be wrong.

But I do know for a fact that both scales and mirrors report reality. They tell you something about yourself you might not like, and that makes them *evil.* Why reject and attack what would never lie to you? A KSU Dietitian told me that Love Your Body week was meant to end the "abusive relationship" between women and their scales or mirrors.

My understanding of body acceptance is that one accepts his or her body for how it is, not by remaining blissfully ignorant of facts about it. Even if one did have a serious eating disorder, at no point can responsibility be put on anyone but that person to make a change (possibly with the help of good friends). But no, apparently if you love your body, you must cover or smash the honest and replace their function with your wishes.

If the participants of Love Your Body Week wanted to escape all possible forms of judgement, I wonder how they are handling the Zumba workout at the end of the week.

Now that I moved into my new house, I have a lot of unused boxes lying around. My new Sharpie needed a purpose, so I put ink to cardboard to make some tributes for the scale smashfest.

[image]
He would never lie to you.
I'll be bringing my buddies Wednesday to see what happens when what cannot tell a lie meets those who cannot handle the truth.

Scales may not report a number that is as representative as body fat percentage, but don't judge them for what they are!

Scales are our friends.

Don't be that girl.

Do you own any FTSE350 shares? If so, sell them – now!

Mike Buchanan · 5 March 2014 · Archived copy · Original

Do you own shares in any FTSE350 companies? If so, we recommend you sell them as soon as possible, and the objective of this piece is to explain why. The key reason is that the government is intent on bullying FTSE350 companies into having gender parity on their boards, regardless of the overwhelming evidence provided to the government on numerous occasions (including in the course of House of Commons and House of Lords inquiries) by Campaign for Merit in Business ("C4MB") which shows conclusively that increasing the proportion of women on corporate boards leads to financial decline. It's more an inexperience effect than a gender effect. The short C4MB briefing paper on the matter can be read here.

Shortly after David Cameron became Prime Minister in May 2010, leading a Conservative Party-led coalition, he appointed a *Labour Party* peer, Lord Davies of Abersoch, to report on how (not *whether*) to increase the proportion of women on major corporate boards. There was a great deal of talk at that time of the notion that companies could improve their financial performance by appointing more women onto their boards – the much-vaunted "business case" for doing so. The notion was, of course, always a fantasy. To sustain the fantasy, correlations (between female representation on boards, and enhanced financial performance) were misrepresented as causation, something which continues to this day.

The Davies Report was published in February 2011. It's so ideologically-driven, we doubt the Fawcett Society would disagree with a sentence in it. The report is here:

140304 Davies Report, published February 2011

We recommend you look at page 3 of the report, the first page of the Executive Summary. There you'll find this:

> Evidence suggests that companies with a strong female representation at board and top management level perform better than those without (1) and that gender-diverse boards have a positive impact on performance.(2)

In the report, sources of material cited in references are identified at the base of the pages. Reference (1) takes you to a 2007 McKinsey report, "Women Matter," which explicitly says that observed correlations between female representation on boards and enhanced financial performance aren't evidence of causation *and can't be taken to even imply causation*. Reference (2) is more interesting – because, as you'll observe at the base of the page, *no source of material is cited.* We've put in numerous FOI requests to the DBIS, including one very recently, so we know that to this day *they have no evidence for the causal link they're clearly implying.* In plain English, there's no "business case" for increasing the proportion of women on boards.

One of the key recommendations of the Davies Report (published in February 2011) was that if FTSE100 companies hadn't "voluntarily" (we'll return to this weasel word shortly) achieved 25% female representation on their boards by 2015, the government should consider introducing legislated gender quotas. One of the key contributors to the Davies Report was Professor Susan Vinnicombe, leader of the Cranfield International Centre for Women leaders, who admitted to a House of Lords inquiry that she had no evidence of a causal link between increasing the proportion of women on corporate boards, and enhanced financial performance. Two months ago we publicly challenged her with the following, and have yet to receive a response:

> We challenge you to stop misleading people into believing correlations between increased female representation on boards and enhanced financial performance are, or may be, indicative of a beneficial gender effect, thereby justifying in some people's minds (not ours) the government's policy direction of pressuring companies to increase the number of women on their boards, through the threat of legislated gender quotas.
>
> We challenge you to critique and discredit the five longitudinal studies which show that increasing female

> representation on corporate boards leads on average to corporate financial decline.

A link to our blog piece with the background to the challenge of Susan Vinnicombe: Our public challenges of Professor Susan Vinnicombe

We turn to Charlotte Sweeney, a woman described in the Foreword of a new Department of Business, Innovation and Skills ("DBIS") report – to which we'll be referring shortly – as follows:

> …a senior HR executive with over 20 years' experience in equality, diversity and corporate culture shift within the Banking sector.

Ms Sweeney has been riding the EDI (Equality, Diversity & Inclusivity) gravy train *for 20 years*. Wow. She's covered some mileage, and six months ago she was the woman appointed by our odious socialist Anti-Business Secretary, Vince Cable MP, to report on how the "voluntary" (that weasel word again!) code for executive search firms is progressing. The purpose of the code – established in response to a Davies Report recommendation – is to put pressure on executive search firms to drive up the proportion of women on the "long lists" and "short lists" they present to major corporate clients considering the recruitment of new executive and non-executive directors.

After her appointment, we publicly challenged Ms Sweeney with the following:

> Charlotte, good afternoon. We have five longitudinal studies showing that when more women are appointed to major corporate boards, financial performance declines:
>
> http://c4mb.wordpress.com/improving-gender-diversity-on-boards-leads-to-a-decline-in-corporate-performance-the-evidence/
>
> If you refute these studies, could you please outline why? And if you know of any reports or studies showing a causal link between increased female representation on boards and improved financial performance, could you please email me at mike@j4mb.org.uk with directions to them? Please don't send me reports (e.g. McKinsey, Credit Suisse, Reuters…) which make it perfectly clear they're reporting correlation, not causation, and that correlation neither proves nor even implies causation. Thank you.

A link to our blog piece with the background to the challenge of Charlotte Sweeney, to which (of course) we never received a substantive response:

Our public challenge to Charlotte Sweeney

Ms Sweeney's report for the DBIS was published this afternoon. It has the snappy title, "Women on Boards: Voluntary Code for Executive Search Firms – Taking the Next Step" and it's downloadable through this link:

140304 Charlotte Sweeney's Eomen on Boards report

The report's content from beginning to end is *mind-numbing* and predictably packed with the Orwellian doublespeak employed by people engaged in social engineering exercises. To spare you the pain of reading the whole report, we've done so on your behalf. One thing we're pleased to say is that C4MB has clearly impacted on the claims made in such reports. The only mention we could find of the fantasy that more women on boards leads to enhanced financial performance was this gem, at the start of the Introduction:

> Gender parity on corporate boards continues to be a hugely debated issue both within the UK and the European Commission. The business case for gender parity on boards has been widely articulated and is clear.(3)

Reference (3) takes you to – honestly, we're not making this up – *The Davies Report!*

What's worth drawing from Ms Sweeney's report? Well, it's made clear the 'more women on boards' social engineering initiative will extend to the FTSE350 in time, and beyond 2015 – neither of which comes as the *slightest* surprise. But this is the first time the government's objective of 'parity' on corporate boards – 50% women, 50% men – has been revealed in an official publication, to the best of our knowledge. Again, to be frank, we're not surprised. It was long ago admitted to a parliamentary inquiry that the 25% goal for women on FTSE100 boards was 'only a major milestone on a longer journey'.

Extracts from the report's "Foreword," signed by Vince Cable MP and Lord Davies:

> We are entering the home straight. The actions taken by UK listed companies in 2014 will determine whether we succeed in achieving the target set by Lord Davies and his Steering Group to reach 25% of women on FTSE 100 boards by 2015. Women currently occupy 1 in 5 of all FTSE 100 board positions. The target is encouragingly close and equates to a net increase of around 50 more women on FTSE 100 boards. This is clearly achievable, so long as we take action now…
>
> We would particularly like to thank the executive search firms that are already pushing hard on this agenda, who have played a crucial and significant role so far in improving the number of women on British boards. However, there is still more to do and we need to see consistent and concerted action from all 70 executive search firms signed up to the Code to ensure a successful outcome in 2015 and beyond.

The Executive Summary starts with:

> The business case for increasing the number of women on corporate boards has been widely articulated and is clear. Since the launch of Lord Davies's original report there has been a step change in the perception and commitment of gaining more diversity on FTSE 350 boards.
>
> In January 2014 women accounted for 20.4% of corporate board members of FTSE 100 companies. This continued the positive trend and was up from 19% in 2013, 12.4% in 2010 and 9.4% in 2004. Although the pace of change has increased, and current trends suggest the target of 25% by 2015 set out by Lord Davies in his 2011 report will be achieved, we cannot be complacent and assume further progress will be made without further considered focus.

So there you have it. A Conservative-led coalition, with a male feminist Prime Minister and a socialist Business Secretary, is intent on destroying major British corporations on the altar of gender equality. Hopefully Cable and his socialist chums will have discovered a wealth-generating alternative to capitalism when the inevitable crash comes.

If we were investing our money, it wouldn't be in the shares of FTSE350 companies. There's only one way those shares can go in the medium to longer term, given the social engineering exercises assaulting these companies' boardrooms, and that's *down*. For those of you intent on holding FTSE350 shares, we can only hope the knowledge that half the directors of those failing companies will be women will bring you some cold comfort. Just don't say we didn't warn you in good time.

Thank You, Men, For...

AVfM Video Source · 5 March 2014 · Archived copy · Original

We'll send a "you're welcome" to this thoughtful young lady, with a caveat:

…you're welcome, but we increasingly wonder why any guy would do any of this anymore. A "thank you" may no longer be enough. But, it is a start.

And we're glad you're reading things from the Anti-Misandry forum (which yes, gentle readers, she did acknowledge in her lowbar).

In any case, since she seems to have many other sane and decent things to say, AVfM readers may want to subscribe to AlyssMajere.

True Gender Equality

AVfM Video Source · 5 March 2014 · Archived copy · Original

Adrien Martinon is a 17 year old High School student in his last year at the International School of Panama. He comes from a Panamanian mother and a French father, and grew up speaking Spanish and French simultaneously. He went to the French school Paul Gauguin in Panama, only really coming into contact with English until 6th grade, when he entered the International School of Panama.

Adrien is an International Baccalaureate student, yet has a lot of other interests outside of academics. He enjoys reading fiction, and is deeply intrigued by Philosophy, Physics, and the study of different cultures. When he can, he practices Brazilian Jiu-Jitsu and loves Thai boxing. He is in full support of equality within a society, whether it is by race, nationality, or gender.

He identifies as an egalitarian before anything, but he has become highly interested in the Men's Human Rights Movement spreading across Canada and the United States. He wishes to raise attention to the ways in which men are discriminated against, due to misconceptions about gender roles and traditional values. He hopes he can bring a change to the way people view men's issues.

He would like men and women to feel comfortable discussing them and working towards solving them.

“Don’t Be That Guy” reaches University of Ottawa

Jean-Pierre Laroche · 6 March 2014 · Archived copy · Original

*** Note: See important editorial postscript below. –DE**

On February 24 2014, Crime Prevention Ottawa, with the complicity of University of Ottawa’s Community Life Service posted bilingual versions of the infamous “Don’t be that Guy” posters. I immediately saw the obvious bias in these posters, as there are no other crime prevention campaigns currently visible on campus, and these posters target only males as perpetrators, and only males of one race. But even if it had “diversity” and targeted males with darker skin, it still would be unacceptable and against Ontario’s human’s rights code. Here is the code:

This Law in French

This Law In English

As a person of multiracial background myself, the racist and sexist hypocrisy of these posters is obvious.

The rules for posting at University of Ottawa include the following:

“13. Persons or groups of persons whose posters compromise the Rights or the reputation of another person or group of persons will be denied posting privileges. Furthermore, with regards to the parties involved, Community Life Service cannot be held responsible for damages resulting from such postings, be they authorized or not.

1. Posters with words or images that incite violence or confrontations will be denied posting privileges.”

You may judge by yourselves if those posters violates any of the mentioned rules.

[image]
Taken on february 24th in Jock-Turcot centre
[image]
Taken on february 24th in Tabaret Hall

[image]
Taken on february 24th in Tabaret Hall
I decided to complain at the Community life Office, The following Chain of email followed.

> From: COMMLIFE
>
> Sent: Wednesday, February 26, 2014 1:43 PM
>
> To: Geres, Kristen Cc: Demers, Francine N
>
> Subject: RE: Poster Request University of Ottawa – Crime Prevention Ottawa
>
> Good afternoon Kristen, We had someone come to our office to complain about the posters. I didn’t think his complaint was founded but here are the points he brought up:
>
> -No racial diversity (EI: The aggressors on all 4 posters are white, mostly white female)
>
> **[Author’s note: I only said that there was no diversity.]**
>
> -Factually incorrect (EI: A drunk women CAN give consent and it is not wrong to sleep with her.)
>
> This guy would like to have your input on his complaint. His name is **********. He’s a first year student in Arts and his email address is **********
>
> I told him that I would bring up this matter with you but that I didn’t see anything wrong with your posters and refused to remove them. It would be nice if you could CC me when your respond to him.
>
> Thank you and have a great day.

Amélia Sauvé

Commis aux réservations et à l'affichage / Reservation and Posting Clerk

Service de vie communautaire / Community Life Service

Université d'Ottawa / University of Ottawa

From: "Worsfold, Nancy"
Re: FW: Poster Request University of Ottawa – Crime Prevention Ottawa

Hi **********,

I am sorry that you don't like the "Don't be that Guy" campaign. "Don't Be That Guy" is an internationally successful behavioural marketing campaign, developed by Sexual Assault Voices of Edmonton. It sends the message that sex without consent is sexual assault. The Ottawa Hospital and Crime Prevention Ottawa are supporting this campaign locally because it sends a visual message to men clearly demonstrating their role in ending sexual assaults. The images are stark and edgy and get people's attention but they are not sexualized or pornographic. We are aware that it makes some people uncomfortable.

Nevertheless, only by talking about sexual assault and bringing it out into the open, can we end the isolation of survivors and work toward prevention. The engagement of our community is absolutely vital in ending sexual violence.

I agree that more diversity in the posters is a good suggestion – in fact it is a suggestion that I have made to the folks in Edmonton. Nevertheless, they have been extremely generous in sharing the material with us and many other cities.

With regards to your concern about the law: drug facilitated sexual assault is an assault that is committed upon a person rendered incapacitated by alcohol or drugs thus being incapable of giving or withholding consent. The Canadian courts have been clear on this, even if the general population has not. The posters were developed in partnership with the Edmonton Police and the Ottawa campaign is supported by the Ottawa Police Service, the posters are factually correct.

Fast Facts about Sexual Assault:

- The majority of sexual assault victims are young, in one StatsCan study over 50% were under 18.
- Sexual assault is a common occurrence. 1 in 4 girls will be sexually assaulted before they reach 18. The lifetime probability of a woman being raped is 1 in 17.
- 9 out of 10 assaults are never reported to Police. We cannot ask Police to solve this problem; we all have a role to play in ending sexual violence.
- The vast majority of men do not commit sexual assault. When they are engaged in ending sexual assault, true progress can be made.

****

Nancy Worsfold

Executive Director/Directrice génerale

Crime Prevention Ottawa/Prévention du crime Ottawa

To: "Worsfold, Nancy"

Re: FW: Poster Request University of Ottawa – Crime Prevention Ottawa

You are using shaming tactics to promote misandry and the hatred of men, with no empirically proven results. Having more allegation being made doesn't mean more crimes are being reported. You are oversimplifying a

> complex issue and creating an environment of hatred, distrust and fear. Men aren't idiots, they know what consent is. Maybe we should start a campaign that helps ni**ers understand that stealing bikes is not ok? Or maybe we should teach Jews that fraud is a crime! What about teaching Muslims not to blow their self's up? **[Author's note: Although undoubtedly there will be fools who think I believe those hateful examples to be true, I do not. I was using them to illustrate the obviously hateful hypocrisy of the campaign.]**
>
> "My concern with the law" comes from a clear concept: it's not because you are under the influence you can't consent. If it was the case, our prison would be filled with white women who assaulted men. "9 out of 10 rapes aren't reported to the police" k. No false rape allegation are ever prosecuted by the police, even if they constitute an enormous part of all allegation. "Sexual assault is a common occurrence. 1 in 4 girls will be sexually assaulted before they reach 18. The lifetime probability of a woman being raped is 1 in 17." I wanted to be respectful in my answer to this patronizing morally depraved message, but your level of ignorance of basic math is sincerely scary. You can't have a 1 in 4 chance being raped during childhood, then switch to one in 17 for your entire life. Your first ensemble is include in the second, id est the second has to be as big or bigger than the first one, therefore demonstrating that at least three of your statistic are entirely pulled out of someone's ass. You can't know how many people get raped and don't report it to the police, if you don't know how many people get raped, and you can't know how many people get rape if your statistics on the subject contradict basic rules of quantitative methods. I am tired of misandry and gynocentrism being justified by pseudo-science, I have being falsely accused of rape twice in my 19 years of life, and I can tell you that because of this witch hunt, nobody believed my innocence until I was proven innocent.
>
> There are real rapists out there: they know what their doing and by implying otherwise you are encouraging presumption of guilt, and helping actual rapist into manipulating their victims into not reporting it to the police. Maybe you should start a "don't be that girl" campaign where we teach women not to lie about rape? Maybe the staff at crime prevention would learn something from it.
>
> (Took me 5 min after I woke up without doing any research to write this, basic logic defeats your reasoning, go back to the drawing board.)
>
> **********

I invite anybody who takes issue with the "Don't Be Guy" campaign at Ottawa University to write to the Ombudsperson Office of the university, to the directors of Crime Prevention Ottawa, or any members of the city council.

—

Editorial note: any enterprising students, staff, or faculty at the University of Ottawa feel like checking out our poster page? –DE

*** Important editorial postscript:** In the hours since this article was published I received a phone call from Jean-Pierre informing me that it appears someone has been tearing down the "Don't Be That Guy" posters. As has always been our repeatedly-stated policy, we do not endorse vandalizing or tearing down posters whether we agree with their contents or not. We support free expression, and that includes hate-speech like the "Don't Be That Guy" posters. What we do support is expressing opposition in a peaceful nonviolent manner. We would like to suggest that anyone who has impulsively removed posters put them back, and instead consider putting up posters with our own message on them, so as to be part of the market of ideas and not to censor anyone. –DE

Discredited journalist attacks Bane666au with insane stupidity

Dean Esmay · 6 March 2014 · Archived copy · Original

An increasingly depraved, futile former journalist, in an effort to regain some relevancy, has decided to start attacking YouTube vloggers who speak out about misandry, infantalization of women, and historical misinformation.

Using his stock-in-trade methods of quote-mining, disingenuous demands for references proving that the sky is blue, well-poisoning conclusions issued before offering evidence, explaining "what someone means" before actually looking at what they say, and other Michael Savage/Michael Moore style dishonesty, he goes after Bane666au. These tricks have been his only tools for so long, he seems incapable of noticing that they're failing, and makes no attempt to re-adapt. Rather than becoming more rational, he has doubled down on the crazy, even while his mainstream journalist friends slowly walk away from him and his feminist masters slowly begin getting stingier and stingier with their wallets.

Here's a news flash for those giving this guy money: *you're wasting it*. Not only is he no longer serving your purposes, he's actively harming your cause. Ginning up hysteria, which is all this guy was ever good for, doesn't work anymore ladies. I don't think even the widely discredited SPLC would pay much attention to him anymore.

Anyway, as mentioned, the depraved, futile faux-journalist decided to go after Bane666au, and amusingly, even with minimal experience dealing with this sort of dishonest trickery, it took Bane about 5 minutes to skewer it with no less prominent a source than…. *Jezebel:*

The Jezebel article in question: 12 Years A Slave: Rage, Privilege, Black Women and White Women.

It's weird enough that people keep repeating the discredited notion that women were considered property and, hence, slaves throughout most of history. The claim itself is patently false; as a rule, being a woman no more made you a slave than being a man made you a slave-owner.

But that's not the weirdest bit. What's super-weird is **denying that anyone ever even claimed this**. A few minutes of research will turn up far more than just that obscene privileged-white-girl Jezebel article. Here's a few more, chosen at random::

Quote from one of the contributors to the ideologically tainted and increasingly irrational "RationalWiki": "Up until the last 50 years, women have not had the power to say anything, much less define roles. Women could not vote, or own land, or say no to sex, or say no to marriage, or hold jobs, or wear pants, or use birth control, or have a business, or be the legal guardian of their own kids. Women were property. Your argument is, in effect "slaves defined in part, what slavery was and what the roles of slaves and owners were". To "create" roles, of any kind, you have to have the power to do so. Godot Chúc mừng năm mới 18:47, 12 February 2013 (UTC)" (And yes, while that "RationalWiki" editor is getting some pushback, you'll see still more of this kind of crazy in that discussion, and actually being taken seriously.)

Women's History Network: "…patriarchal baggage of marriage where women were property to be transferred from one man to another."

Irreverent Feminism: "Before the 1920s, women were property and belonged either to their fathers, or when they became of marrying age they belonged to their husbands."

The Question of Gender: Joan W. Scott's Critical Feminism: "Women were property."

Borders of Desire: "Women were property.'

It should go without saying: all of those assertions are not just false assertions. They are hateful, bigoted, nasty assertions that are horrifically disrespectful to the women of history, not to mention the men. (In other words, deeply misogynist in one direction and deeply misandrist in another.) But what's really weird is that anyone would

claim it's not true, when anyone who's been following ideological feminism for any length of time knows that this "women were property with no power and at the mercy of their husbands" claim is an everyday, ordinary observation within the cesspool of hate that is the ideology of feminism.

Bane's got it right: it is not enough, apparently, for gender ideologues to make false claims about history. Apparently, when they are caught making a false statements, they don't just refuse to admit they were wrong, they refuse to admit they ever said anything wrong in the first place.

What, do they think "Jedi Mind Tricks" actually work? Well maybe they do, on the feeble-minded.

Anyway, check out Bane's new poster campaign and, while you're at it, subscribe.

Return of Kings: the Alpha Kings and the Queens who love them

B.R. Merrick · 6 March 2014 · Archived copy · Original

I occasionally read articles at the web site "Return of Kings" because I find self-appointed alpha males somewhat amusing. Okay, not only amusing. It can be a bit of a turn-on when I'm observing them from behind safety glass. I'm old enough now, however, to see that the gap between fantasy and reality is wide enough to be taken seriously. When I do so, I remember that I'm no fan of hanging out with or having to deal in any other way with "alphas." Almost to a man or woman, I think of them as jerks. I reserve the right, as I did with jocks and various other categories of "tough" guys, to change my mind if I ever actually meet a nice one. But when a man acts or thinks like a jerk, the face, the hair, the body, and the physical display of anything that might be sexually arousing goes right out of the safety-glassed window. As hokey as it sounds, handsomeness eventually has to come out of a man's eyes.

My mild interest in articles about "hot babes," "fat girls," "wimps," "masculine virtues," "irritating fags," and treating women like cheap whores to turn them on may dissipate soon, but not before I trash an attitude frequently expressed at that website that thankfully has little hope of being resurrected on a grand scale on this soil any time soon, thanks to the massive cultural change that is currently underway that will benefit gay and bisexual men across the world.

I'm not talking about the gay Left's political victories with gay marriage and banning reparative therapy for minors. I'm talking about a significant percentage of the rising generation having no problem with homosexuality. ("Please, that is *so* gay!") I'm talking about things like NALT, a Christian effort at reaching out to the gay community. I'm talking about old-school Republicans George and Barbara Freaking Bush witnessing at a lesbian wedding. Something major is going on, akin in my view to 1989.

I remember when the Berlin Wall fell. It was an astounding and surprising transformation, even though the world had been watching for four years as Gorbachev opened up the Soviet economy to more free market reforms, ostensibly to save socialism. On his stated goal, he failed spectacularly, and the world is, in my view, a better place for it. Well-known homo Leonard Bernstein flew to Germany and conducted Beethoven's Ninth Symphony, replacing the phrase "Ode to Joy [*Freude*]" with "Ode to Freedom [*Freiheit*]," on Christmas Day, in reunited Berlin. Thankfully, for the tiresome anti-gays at RoK, he didn't mention a word about his homosexuality during the performance.

According to Kings Returned, that is why corporate sports are being ruined. Not due to the violence, nor the regulation by coercive, death-oriented institutions; but to the first openly gay NFL hopeful holding a press conference. The tenor of the article implies that the writer would rather have gay and bisexual male athletes keep their mouths shut in the locker room, so that "alphas" can go along in their dream world thinking that not a single guy in the showers is ever turned on by the sight of their penises.

Just to get this out of the way, gentlemen, I have disturbing news for you if it hasn't dawned on you already: If you've ever gotten naked in a room full of men, you were not only checked out non-sexually by virtually every single man in the room (scientifically proven?), but at least one of them was definitely-yet-briefly aroused by glancing at your dick. If you don't like knowing that, change your clothes and shower at home from now on. And now, back to hating certain kinds of men.

In an even sadder way, these "alphas" are showing an almost total lack of concern for what is presently happening to gays in Russia, because, yet again, their precious corporate, state-sponsored, state-sanctioned, and state-celebrating sporting events (which are termed "masculine" in the article in spite of the fact that so many of them also include the feminine) are being marred by alpha male Obama (whom neocon "alphas" love to hate), who sent three gay representatives to the Sochi Olympics to quietly protest hyper-alpha-male Putin (with whom the Return of Kings "alphas" seem to have an unending fascination) defending Russia's latest salvo against citizens that do not fit the Russian Orthodox mold in Putin's alpha mind. (And "mold" has more than one meaning.)

The writer of that article even slams gold medal winner Brian Boitano in an over-the-top, sarcastic tirade about his officially coming out in preparation for going to Sochi. I'd like to see the shit-headed writer of the article who calls himself The Archangel Michael do that kick (at 2:00 in the linked video) that Boitano did in the 1988 Winter Olympics, one year before the Wall fell. I guess if you're a fag, magnificent athletic ability counts for nothing.

Neither do crimes against humanity. The atrocities being exacted on gay Russians (and you can be certain that the majority of those crimes, especially the violent ones, are being committed against gay *men*) that are making the headlines – while Putin's alpha farts make the tweets – are being attributed to the anti-gay laws that have recently been passed by Putin's government, and sanctioned by the prime alpha himself. From Policy Mic:

"The violations of fundamental, constitutionally protected rights of Russia's gay citizens have included multiple bans on gay pride parades in Moscow and other cities, hefty fines to gay rights groups accused of acting as a 'foreign agent,' denial of registration to nongovernmental organizations, and regional laws banning the propaganda of homosexuality to minors, which served as a basis for the federal law enacted by Mr. Putin and **unanimously** passed by the State Duma. Against this backdrop, violent attacks on gays or 'suspect gays' are becoming commonplace [emphasis mine]."

From an English translation of Article 6.21 of this ridiculous and dangerous law: "Propaganda is the act of distributing information among minors that 1) is aimed at the [sic] creating nontraditional sexual attitudes, 2) makes nontraditional sexual relations attractive, 3) equates the social value of traditional and nontraditional sexual relations, or 4) creates an interest in nontraditional sexual relations."

Once a word is turned into a legal word, there are any number of political interests that will focus on that word to get what they want. (Think gay "marriage"; then think about the legalization of "marriage" to begin with.) Therefore, since Tchaikovsky, like Bernstein, was a gay composer, and since so many male ballet dancers lean in that direction, perhaps there should be a ban throughout Russia on performing *The Nutcracker* at Christmas, since any minor exposed to all those twinkle toes may eventually put two and two together and realize that some dead Russian man was, as Monty Python put it, "just an old poof who wrote tunes."

Perhaps it's time for Russians and the RoK alphas, most of whom seem to be in love with Putin (in a thoroughly non-sexual way, of course), to make a choice. Whom do they love more: a composer with a hell of a symphonic cycle and cannons firing during his *1812 Overture*; or an idiot politician with crony capitalist friends that platonically kiss his ass, and who loves to show his bare chest to the cameras every chance he gets? Is "alpha" synonymous with "stupid"? Thus far, it appears to be synonymous with "slightly bi-curious."

The Policy Mic article continues: "Foreign citizens or stateless persons engaging in propaganda are subject to a fine of 4,000 to 5,000 rubles, or they can be deported from the Russian Federation and/or serve 15 days in jail. If a foreigner uses the media or the internet to engage in propaganda, the fines increase to 50,000-100,000 rubles or a 15-day detention with subsequent deportation from Russia." I wonder if my dreamgirl Tilda Swinton was fined for holding up that "Marxist" rainbow flag in Red Square?

Speaking of dreamgirls, and introducing another favorite neocon phobia, I used to absolutely *love* Victoria Jackson. I still want to. I keep waiting for the bizarre shift in her thinking to be a great comedic hoax. Sadly, it doesn't seem to be. In the spirit of the original gay-hating article from Return of Government-Over-All-by-One, she says:

"Why do liberals embrace Shariah law even though 'beheading your wife' seems to go against the feminist movement's mantra? Why do liberals embrace Islam knowing it frowns on homosexuality?

"Because they have the same goals. Progressives, communists, liberals, globalists and Muslims want to destroy America. When that goal is reached, they will fight for top billing. It will be bloody."

This is an article where Miss Jackson (I have to call her that, because I'm nasty) called a gay kiss on the television show *Glee*, "Sickening." A kiss? Jeez, Victoria (nasty boys don't play by the rules), you could have at least had the courtesy to pick something that would really gross people out, like fellow neocon Devvy Kidd, who reduced the

ages-old phenomenon of one man romantically loving another man to "bowel movement sex."

All of these people are still in the throes of the idea that there is some huge, Marxist conspiracy to overthrow American government, as if it would be peachy keen without Leftist influence. This is why hatred of Muslims goes so well with hatred of gays and, of course, hatred of men, in the neocon mind.

What escapes their neominds is that Marxists may embrace anything that tears down representative government; however, minus Marxist influence, that same "patriotic" system would continue to take money from men by force, compel men to register for selective service, imprison more men than any other civilized country, and routinely lie to these men about its own doings, even the men who try to save people like good little utilitarian boys.

Minus Left-leaning influence, a center-to-right government run by neocon alphas would apparently permit the quiet, underground expression of male homosexuality, which leads men like Bernstein and Cole Porter to marry women while screwing men on the side. (What every woman wants!) They would also graciously monitor any light brown man who looks Middle Eastern.

These people are hysterical about non-events that they ramp up with their rhetoric, like the "Ground Zero Mosque" screamed about by neocon Pamela Geller, which is actually two and a half blocks away from the World Trade Center, is located in the vicinity of other Muslim buildings that have been there for years, and – this is the clincher – is being run by men who had nothing whatsoever to do with what happened at Ground Zero on September 11, 2001. Little Miss Guilt-by-Association Geller goes to great lengths to frighten people by putting the Statue of Liberty in a burqa, right on the front cover of her broadside against a worldwide religion with many different facets and expressions, a tome entitled *Stop the Islamization* [sic] *of America*. Understand that it's a given, in the minds of these faux-conservatives (the "con" in "neocon"), that it is Muslim men, along with the Islamophilic alpha males and females in American government, that will presumably be enforcing this terror on American women.

The bogeyman can be a Muslim. He can be a gay man who "recruits" minors. He used to be communist, although it's a-okay with alphas if he used to be KGB (as long as he's shirtless and pumped). For people who think like this, men simply cannot be accepted for who they are, because men are the primary doers in society, usually egged on by their women. Those out doing are noticed by everyone, and if what they're doing looks suspect or frightening, then obviously they will be the ones to receive the hysteria of neocon females, and the fed-up attitudes of neocon alpha males who think that being exposed to a different expression of male sexuality means that their sacred male space has been invaded. I hate to break it to Ms. Kidd and all the alphas that are as pissed off as she is about Alphabama lifting the ban on gays in the military: They were already in the military. It's just that now they don't have to be silent or lie about it. Better keep your panties on, boys.

RoKers (Return of Kings wannabe alphas) talk about the red pill, but then they keep barfing bits of it back up. Their sexy bitches are content with the blue one. All of these blue or bluish-purple pillers represent the soon-to-be retired notions of neoconservatism, with its "family values" containing anti-Islam and anti-gay rhetoric. It will be a positive boon for zeta males and all other men when neoconservative virtues are drowned out by society's mocking crescendo, as a central tenet of neoconservatism is its appeal to outdated conservative ideals that used to be much more widespread in a white-bread, nuclear family America, where rich white women like Betty Friedan had an easy time of convincing rich white men to continue with their self-hating ways by being utilitarian and disposable, and having their sexuality tamed by societal and religious forces, while women got to do more and more of whatever they wanted.

Now that religion is being assaulted by rapidly advancing scientific discovery, and neoconservatism's negative political influence has been exposed by the sunlight of the Internet, we can expect the shrill voices of alpha males and the women who get wet for them to fall silent, some out of exhaustion, but mostly due to the indifference of a culture that will someday be guided by a millennial generation that accepts homosexuality simply as something other than default setting, and nothing more horrifying than that. Honestly, people, that is *so* gay!

Should there be more coverage of women's sports on television?

Mike Buchanan · 6 March 2014 · Archived copy · Original

There's been a lot of coverage recently of the notion that we 'need' more coverage of women's sports on TV. I beg to differ – other than with respect to women's beach volleyball, obviously. So I was pleased to be invited to discuss the issue on BBC Radio Tees recently:

The sections:

0:00 – 8:56 Mike Parr interviews Shona Malcolm (head of The Ladies' Golf Union) and myself.

8:57 – 11:51 Pre-recorded interview between Mike Parr and Steve Hewlett, a broadcaster and media commentator.

11:52 – 15:47 Mike Parr interviews Eleanor Pinder, who works on a number of projects with Middlesbrough football Club, and is a netball player.

At 13:56 Mike Parr asks Eleanor Pinder, "Is the quality of women's football as good (as men's football)?" Her response:

> 'Erm… it's a different level, I suppose, not so fast potentially, but that doesn't mean it's not watchable.'

'…that doesn't mean it's not watchable.' *Priceless*. Just after the end of her interview there's a very brief exchange between Mike Parr and 'Nick', the traffic reporter. It's the final 17 seconds of the piece, starting at 15:30. Don't miss it.

Indian National Elections and decline of misandrist Congress Party

Anil Kumar · 6 March 2014 · Archived copy · Original

India's national elections will be held in 9 phases from 7th April till 12th May. Last 10 years or two terms are ruled by a coalition Government led by misandrist Congress party. This situation is expected to change this time.

Misandry in India has a lot of political support in India. The country is often referred to as a socialist republic and all political parties are expected to swear by socialism to participate in the electoral process. In this article, I will give an overview of the dynamics in Indian political system and then I will connect it to misandry and anti-male discrimination.

The decades of India's freedom struggle against British was fought by the Indian National Congress Party, led by M.K.Gandhi. After independence, this party won the democratically held elections for about 2 decades without much opposition.

http://en.wikipedia.org/wiki/Indian_National_Congress

The political system in India is somewhat similar to British Parliamentary System, where the Prime Minister is elected indirectly by the elected representatives of lower house of parliament. India became independent in 1947 and the partition of the country created a deep political divide with about 14% of independent India's population being Muslims. M.K.Gandhi never wanted to become Prime Minister, but he remained king maker as usual. Jawahar Lal Nehru, a very rich and powerful freedom fighter became first Prime Minister of India. Gandhi got assassinated even before India's constitution was written. India became a democratic republic in 1951.

Indira Gandhi, Nehru's Daughter:

Nehru's daughter Indira Gandhi married to a man of Persian origins, who coincidentally had also the surname of Gandhi. Nehru was a socialist. He died in 1964 and soon his daughter became prime minister of India. She never claimed to be a feminist, but she was more ruthless than Vladimir Putin. She got India into Nuclear club and played extremely divisive politics. She worked with East Pakistan rebels to break Pakistan into two parts and the free East Pakistan, which later became what is today known as Bangladesh. Before 1971, current Pakistan and Bangladesh were together a single country, though geographically separated by 2500 miles.

http://en.wikipedia.org/wiki/Indira_Gandhi

Decline of National Congress Party:

Indira Gandhi's divisive politics and hardline stands ultimately led to quite some rebellions including the rebellion by Sikhs in 1980s, which led to her assassination. The Hindus went on to riot and more than 3000 Sikhs were murdered in Delhi and any other parts of country in a few days after her death. Her inexperienced pilot son Rajiv Gandhi was made Prime Minister by her Congress Party. Indira Gandhi also funded the terrorists of Liberation Tigers of Tamil Elam (LTTE) in Sri Lanka in 80s. Sri Lanka is a small Island nation located in Indian Ocean just south of India. In 1991, her son Rajiv Gandhi also got assassinated; this time by female suicide bombers of LTTE.

The Congress Party wanted the widow of Rajiv Gandhi to lead the Party. Now, here is the problem. She is an Italian, who became citizen of India only in 1983. She refused to get into politics. The dynasty politics played an important role in India for these 3 generations, though the country is supposed to be a democracy. People like me wondered, if it is a democracy or some sort of kingdom, where sons and daughter inherit the throne.

So, the Indian National Congress, which fought the British so well using non-violence in the freedom struggle, became a big nuisance for people of India after Gandhi's death. It also rigged the elections in Kashmir for decades, which ultimately created unrest, rebellion and terrorism. India has to permanently station more than half million troops in Kashmir. In last 66 years, the entire country became corrupt, the judiciary became dysfunctional. People somehow got used to it and tolerated it. During the cold war, India aligned with USSR.

The Indian Congress Party's divisive politics included all kinds of vote bank politics and it also promoted the culture of bribing people to vote. Vote banks were created on the basis of castes and religion.

Smaller Regional Political Parties in India:

By 1980, that is 30 years after independence, many smaller political parties emerged in India. Some of these political parties just specialized in a region or state and provided localization based on people's needs. Some of them successfully defeated the Congress Party in their native states and started governing these states. Today, almost 30% of seats in parliament are held by 12 to 15 smaller political parties.

The current performance and popularity of some of these smaller regional political parties show that they will continue to exist in India's political system for quite some time to come.

http://en.wikipedia.org/wiki/List_of_recognised_political_parties_in_India

India's Conservative Party (BJP):

This political party today is as large as the Congress Party.

In 1980s, the conservative Hindus started rallying around a 60 year old Hindu Nationalist Organisation and its political party called Bharatiya Janata Party (BJP) or Indian People's Party. The rise of this nationalist and somewhat intolerant party is due to Congress Party's divisive politics. The Hindus for a long time suspected that Congress Party is appeasing Muslims for their votes and is discriminating Hindus and they need to do something about it. However, Muslims never really benefitted from policies of Congress. After independence, occasional riots occurred between Hindus and Muslims. There were always allegations of politicians engineering these riots. The goons and criminals also got integrated into India's political system. The whole political system became a big mess.

Hindus make up about 80% of India's population. In 80s, the conservative Hindus became frustrated with Congress Party and the nationalist BJP made them rally around a movement directed against Muslims. This party created an agenda to reclaim the land, where a famous 15th century mosque stood. It claimed that the mosque was built by demolishing an ancient Hindu temple of great spiritual significance. Since 80s, this party grew in strength and by 1991, the thousands of supporters of this party attacked and raged that mosque to ground and constructed a symbolic temple in the same site. This resulted in widespread riots and some 3000 people of all religions died in the process. This did not reduce the popularity of this right wing political party, as people were already fed up with terror attacks from Pakistan funded terrorists and the rebellion in Kashmir, and they looked for nationalism.

In 90s, the Congress Party weakened further and by late 90s, the right wing conservative BJP won enough seats to form the Government. To prove their nationalist credentials, BJP got 3 nukes tested in 1997. It also governed the country somewhat better than the Congress Party and gave people the hope that it may clean the system.

Sonia Gandhi, Widow of Rajiv Gandhi:

At that stage, the leaders of Congress Party again approached the widow of Rajiv Gandhi requesting her to lead the party just the way her husband, her mother-in-law or her husband's grandfather had led the party and the country. This time the lady from Italy, who speaks heavily accented Hindi, agreed.

http://en.wikipedia.org/wiki/Sonia_Gandhi

From 1999 to 2004, the right wing BJP formed the Government for a full 5 year term and it mostly did good development work including modernization and development of India's infrastructure. By that time, the services and software industry also propelled the younger generation of hard working Indians into the world scene.

But, in the national elections of 2004, the right wing BJP lost in spite of a lot of good work and the dying Congress Party now led by the feminist Sonia Gandhi became single largest party. It could somehow gather a coalition of

small regional parties to form the Government. Her foreign origins put any chances of her becoming the Prime Minister to rest. The leaders of her Congress Party now installed a former Governor of Reserve Bank Manmohan Singh as puppet prime minister. The feminist Sonia Gandhi ruled the country from the background. Manmohan Singh is a soft spoken person with no experience in politics.

Rise of Misandry and worsening corruption in India:

The electoral reversal for right wing BJP in year 2004 proved very costly for men as the Congress Party with the help of Communists started massive onslaught on men's rights. By that time, these were only two credible political parties available in national scene though there were a lot of small parties, who were forming Governments in some of India's 30 odd states.

One of the reasons for fall of BJP is its ring wing position. It failed to get out of its somewhat radical past in spite of good developmental work it did for the country. The 15% Muslims and 5% Christians distrusted it and never voted for it, though many of them may not have really loved the Congress Party. Many small, but powerful regional political parties also refused to partner with BJP in any coalition. This helped the misandrist Congress Party.

From 2004 to 2009, the Congress Party, though weak and crippled, showed a lot of arrogance and passed badly drafted domestic violence act and promoted the large scale misuse of section 498a law against husbands. That is also the same time India's men's movement grew rapidly and it barged into the Indian media.

Congress Party now got back to its old ways and attempted to push a bill in parliament to reserve 33% of seats in Parliament and State assemblies for women. It aimed at women's votes to consolidate and regain its old strength. Some of the regional parties who provide crucial support to Congress Party scuttled the bill in Parliament.

After its first 5 years term, the Congress Party did better in elections in 2009 as it won 206 out of 545 seats in Lower House of Parliament. Its attacks on men's rights continued. Though it could not really push for women's reservation bill, it almost got the bill to give half of husband's property to wife passed.

The Indian MRAs met hundreds of members of parliament and even protested outside the Prime Minister's house to oppose the bill to give husband's property to wife, while the wife is free to retain her property as individual property. Thousands of mobile text messages and tweets were sent to MPs during parliament sessions as well.

As Congress Party started portraying the conservative BJP as a misogynist party, BJP also started behaving like a party of white knights, as it failed to develop strong conservative arguments against the Congress Party. BJP also decided not to risk losing women's votes (49%) due to propaganda of Congress Party and Communists through Indian media.

During 2011 to 2013, massive scams and corruption scandals by Congress Party, involving billions of dollars, were unearthed by anti-corruption civil society activists. This rocked the parliament and the Indian society. Thousands of people took to streets in major cities like Delhi and Bangalore. Many sat in hunger strikes for days to demand corruption free governance and special laws and structural changes to stamp out corruption. Many called it, India's second struggle for freedom.

As a result of these protests, some ministers of the Congress Party and its coalition partners ended up in Delhi's high security prisons for couple of months. In this age of social media, the party very badly lost whatever minimum reputation it had.

The Indian MRAs were also victims of corrupt police and judicial system, where police often extort bribes worth thousands of dollars by intimidating men and their families who are implicated in false cases. These MRAs joined the anti-corruption movement and started giving indirect support against the misandrist Congress Party.

Emergence of a Libertarian Party:

In October 2012, a new libertarian party called Aam Aadmi Party (common man's Party) was born out of this

massive anti-congress and ant-corruption movement. Like Tea Party of USA, this party showed complete contempt for the rotten system and conducted rallies terming many parliament members as thieves and goons. It advocated for more power to people and smaller Government. It also blamed the influential business houses of funding the corrupt politician to get special favours in various policies and in mining and oil industries.

This new political party fascinated many middle class and poor sections of the society. Most of its members were young people in their 20s and 30s with absolutely no experience in politics or Governance. Large sections of people in India started seeing them as honest political party and some compared it to the Congress Party during the Independence movement led by Gandhi.

This party openly declared that it will not take any donations from Business houses for funding its elections. Thousands of people volunteered for its campaigns in the State elections in Delhi State in November 2013. In elections for the State of Delhi, this political party unexpectedly won 28 seats out of 70, while the BJP won 32 and the ruling Congress Party got decimated as its seats in State assembly diminished from 40 to just 8. As no party got majority, the elections are due again and this time the Libertarian Party is expected to win majority of seats.

Indian National Elections in 2014:

The term of the current Government will be over by May 2014. The India's National Elections are largest in the world and they are due in the month of April and May, 2014 and the results are expected to be announced in mid-May. Due to the huge population, the elections are held in multiple phases in a period of 30 to 40 days.

The poll surveys indicate massive losses for the misandrist Congress Party. It was always on a decline, but it remained in power with support from smaller parties by sharing power. But, this time it is expected to do very badly and its end may come very soon. The Congress Party is expected to get less than 100 seats out of 543 constituencies for which the elections will be held. Its feminist leader Sonia Gandhi has now put her son Rahul Gandhi to lead the battle and she has prepared him for the throne. He is now harping on women's empowerment in political rallies.

Indian MRAs have officially called for voting against the Congress Party and the Communist Parties.

The conservative BJP is expected to win more than 210 seats and it is expected to get support from some regional parties to get to the midway 272 mark in the lower house of 543 seats.

The Libertarian Aam Aadmi Party may not win more than a dozen seats, but may capture 7% to 15% votes on an average in more than 100 seats, where it is fielding its candidates. That is not at all a bad result for a party which is not even 2 years old. This party appears to be on center left and it may harm the Congress Party much more than the conservative BJP.

This Wikipedia link shows current state of India's Lower House of Parliament in a pictorial manner. It clearly shows how diverse the Indian political scene is, with presence of a lot of regional parties, though BJP and Congress are the main national parties and in future the Libertarian Party may capture power, while the misandrist Congress Party dies a gradual death.

http://en.wikipedia.org/wiki/Lok_Sabha

Men's Rights Scene after Elections in May:

The Congress Party has made men second class citizens in India. Its loss and gradual demise is a very encouraging sign for men's movement. Its loss in elections may put a stop to downward slide of men's rights, though we may not quickly recover the lost ground.

The Indian people still do not realize the damage misandry is doing to the society. If the conservative BJP comes to power, it may work to reform the judiciary and bring more accountability to the court system. This may help men's movement. The growth of the libertarian Aam Aadmi Party may reduce police brutalities and extortion by police.

The real success of Men's Movement in India will ultimately depend on its own leaders than the outside forces. The

good news is that most new entrants into the movement are in their 20s. The movement can grow rapidly, if these young guys are guided properly to lead the movement.

The Male Soldier

AVfM Video Source · 6 March 2014 · Archived copy · Original

It's hard to know what to say about this video besides, please watch this:

I added a comment I believe relevant to this:

One important thing you may have overlooked here, and I mention it because I've seen others mention it elsewhere and encountered it myself in some of the men I work with: it is NOT uncommon for guys to come home from deployment only to find that their wife or girlfriend has left, alienated them from their children, and sometimes even in child support arrears they didn't even know they owed until they got home. So it's yet another massive kick in the face to a lot of these guys. Just wanted to mention that because I've talked to MORE THAN ONE veteran who's had this sort of thing happen to them. It appears that the legendary "Dear John" letter every G.I. used to dread getting no longer applies; he doesn't even get that courtesy. Instead he may just get home and find her and the kids gone and a bill he can't pay–a few have even returned just to be put in jail for not paying child support they never got notice that they owed. It's nightmarish. –DE

Feminism in a Nutshell v2.0

Jared White · 7 March 2014 · Archived copy · Original

[youtube https://www.youtube.com/watch?v=7drl2nUWffQ]

Lyrics

Trigger warning

Trigger warning

Trigger warning

He's back

Greetings class. It is my great pleasure today to re-introduce to you a prominent member in our cause to educate students about the fight against misogyny.

As always, we urge you to please brace yourselves with whatever self-esteem sustaining rituals you use to keep the truth at bay and the ideology of feminism safe and sound behind your barriers of denial.

And now, our Speaker.

For those who hadn't heard, feminism is about equality.

Anyone who denies this is just a raging misogynist.

To prove this, here's a brief rundown of what the movement has given us so far.

Enjoy.

An idea someone thought you should know about men

Took it to the extreme now masculinity's a sin

With views sproutin' nationwide levels of politicism

All about women guess that's why they call it feminism

Step up cause the men were runnin' wild and on the loose

Rapin' and abusin' women no one who knew just what to do

Until the feminists came along with the ultimate solution

Break the male sex with fifty years of persecution

Don't worry bout the menz

Cause the patriarchy's got their back

The biggest challenge now

Teach these brutes the proper way to act

Feminist guidance keeps the boys from turnin' into rapist men

And lets em' know they gotta sacrifice for all the lives of women

Females rapin' men is way too miniscule

Too fuckin' rare

False allegations

When it comes too suffering they don't compare

Men hold all advantage over women don't you even dare

Try and add male suffering to the issues we don't want it here

Instead go find some caution tape

Grab a penis

Wrap it up

We'll have these weapons off the streets before they get a chance to fuck

The dignity and peace of mind straight out of women's bodies

And We'll train these men to know their place so they won't hurt nobody

It's a simple process

All you gotta do is just ignore the past

All the men who died ain't important you can let it pass

Women were the unconditional slaves of their husbands

So to care about the men who lost their lives

Nothin' but redundance

Lynch mobs formed on the basis of a woman's word

Swords run through a man's face cause of what was heard

Bullets ricocheting back and forth inside a man's skull

All because a woman cried rape

That's irrational

Women never lie

It's a truth you need to understand

There's never been a woman who would rape or beat up on a man

All the rapists and abusers hold the male chromosome

That's why we made these classes set up under every college dome

Just brush off those who don't agree as mongorers of hate

When a woman fucks a man against his will that's just a date

Penetration is the only form the definition states

Cause the CDC has spoken only men can stop rape

Keep the female bigots out ya mind only men discriminate

That thing they call misandry isn't it's all fake

Misogyny is all that fuckin matters in this world

That's why the only real victims are women and girls

Men and boys can fall behind in school jobs and life

The only ones they got to blame are in the mirror am I right

But if a woman struggles anywhere feminism's on the case

Blamin' men and gettin' money for some female only space

And tearin' down the spirits of the men who group together

To discuss the issues plaguin' males maybe try and make em' better

But as a feminist let em' know male spaces are forbidden

The only thing a group of men should do is protect women

Rest assured feminism's all you're ever gonna need

For tools to handle every implication of equality

We took a hammer to the rigid gender roles enforced

Women got set free and kept their male workhorse

Now the choices all belong to women you can count em' off

Stay at home

Go to work

Be a parent

Pass it off

Equality is only for the women to enjoy

That's why feminism is a fuckin' patriarchal steroid

Anita Sarkeesian Steals Intellectual Property, Sells It, Then Ignores Demands of Victim

Paul Elam · 7 March 2014 · Archived copy · Original

I have a question I want to pose directly to the feminist community online and in the world at large.

In particular it is addressed to the writers and editors of Jezebel.com, feministing.com, Double X, feministe.us, Pandagon, "Free" Thought Blogs, The Good Men Project and individuals such as Amanda Marcotte, Jessica Valenti, PZ Myers, Tory Shepherd, Jaclyn Friedman, David Futrelle, Lindy West and any and all of the entities and individuals who identify as feminist advocates.

Do you welcome thieves in your community?

Just as importantly, do you welcome them into your community by intentionally refraining from calling them out when they steal?

The question is not as rhetorical as it sounds. It is actually a bit of a test from my childhood memories of my Uncle Floyd. Yes, Uncle Floyd was a real person; a quiet but sometimes colorful character who had a propensity for summing people up in sometimes abrupt fashion.

One of the many "Floydisms" that I grew up with was quite simple and direct. "Show me a liar and I will also show you a thief."

So far in life I have not been misled by this little gem of wisdom, which brings me, and all of you, to Anita Sarkeesian.

I recently found the following posted to the internet. It contains some very compelling information that she, one of your BFFs, one of your chosen ones, is quite literally a thief. Since reposting permission was granted in the article itself, let me just share it with you in full.

> ***Hello. I am the professional artist who painted the Princess Daphne image that Feminist Frequency/Tropes vs Women has been using as part of their logo and branding in several places online.***
>
> ***Here's one of several online examples: https://www.kickstarter.com/projects/566429325/tropes-vs-women-in-video-games***
>
> ***My original artwork is here: http://atomicginger.blogspot.com/2009/05/princess-daphne.html***
>
> ***I don't have a record of licensing this image to Feminist Frequency for commercial use. Do you have any relevant paperwork showing that your company has legitimately licensed this image, and that this is a simple misunderstanding instead of intentional copyright infringement?***
>
> ***Since you state in interviews that the video series infringing on my copyrighted work is non-profit: do you also have valid proof of 501(c)3 status, or a transparent breakdown showing that the Kickstarter campaign's net earnings (including derivative opportunities such as paid speaking engagements & site donations) are not being used to benefit any private shareholder or individual.***
>
> ***I don't mean to be harsh, but content creation is how I make my living and professional reputation. I typically do not license my work or lend endorsement in situations where there isn't the utmost transparency. I would greatly appreciate a speedy response (within 24 hours) so we can proceed to resolve this situation.***
>
> ***Thanks for your time,***
>
> ***Tamara Smith***
>
> ***(FYI, letter is based on these open source letters, and remains open source for anyone who it might help. Feel free to use.)***

http://cowkitty.net/post/78808973663/you-stole-my-artwork-an-open-letter-to-anita

To perhaps shed light on Sarkeesian's reaction to this inquiry, the following was also posted by the OP at cowkitty.net

> ***Long Story Short: You stole my art, used it for commercial purposes, and won't even respond to my polite inquiries.***
>
> ***Financial and legal complications aside, I hope you understand that you've taken away my personal voice and ownership as a fellow content creator. Without my permission or knowledge, you've taken my work out of context to use for your own agenda, leaving me no control over how my work is seen or used. I found myself surprised to be incidentally supporting and endorsing a campaign I had no prior knowledge about.***
>
> ***Content is gifted, donated, licensed, commissioned, and purchased. It should NOT be stolen.***
>
> ***On one hand, it's super cool to know that my art was in a TedTalk. (!!!) But on the other hand, you googled "Princess Daphne", downloaded my fan artwork from my own blog website, removed the background & signature, placed it into a branding logo, and continued to use this stolen work even AFTER raising $150k on Kickstarter.***
>
> ***Ok ok, benefit of the doubt. Copyright law can be complicated. Maybe you thought that any images on Google must be free to use however you want. Honest mistake, no harm no foul?***
>
> ***Except that I (and several of your supporters) have tried to contact you to nicely resolve this via your website, Twitter, and even Kickstarter. Unfortunately, there's been no response from you of any kind. I'd assume you were away from the computer, except you've still been actively engaging on social media during this time.***
>
> ***Honestly, I don't have the time/energy at the moment to try to get you to notice me. I do hope one day you'll attempt to resolve this situation, and fully understand why stealing is not only morally wrong, but also detrimental to content creators of all mediums.***
>
> ***I'd still really like to resolve this issue, so I hope you find the time and consideration to one day respond to the original letter I sent you, re-posted below.***
>
> ***Thanks,***
>
> ***Tammy***

Now, here is the problem, among many. Regardless of the merits of Anita's assertions about video games, the fact is people who do art "for a living" generally lead very spare lives. So much talent in the world, so little money to pay for it. Not that it would matter a bit if Tammy was rich like The Donald. Stealing is stealing.

It is just that it seems so particularly atrocious for someone who raised over $160,000 for a project (with a fundraising goal of $6,000.00) to go about pillaging the intellectual property of others–and this is not the first time she's been caught at this. Anita appears to be in the habit of taking what others created, erasing their identifying markers, selling that product as her own, and then not even bother to acknowledge it or respond to inquiries about why all of this happened.

This is what a feminist looks like?

Sorry, that time I was being rhetorical.

Everyone in the men's rights community, and a quickly growing portion of society at large, know that feminism is an ideology peddling in lies. From the wage gap, to the facts about DV and rape; even our history itself has been shaped by rampant falsehood into something it never was, for profit and power.

This brings us back to my Uncle Floyd. And this also brings us back to you, feminist community. Now that the cat

is out of the bag (yet again) on Anita Sarkeesian, I want the world to see which one of you has the integrity to stand up and insist that she find a way to resolve this, and that the victim of her thievery is compensated for her loss. Or I want the world to see what I suspect is the truth; that not one in the lot of you has any integrity.

You will remain silent, broadcasting the message that stealing is a viable path to spreading your message. Or, perhaps, you will attack Tamara Smith for having the audacity to protect her intellectual property and stand up publicly to one in your crooked crowd. Or maybe one of you will attack me for calling you out on your corrupt standards and try to turn the subject to something other than the fact that Anita Sarkeesian is a dirty thief operating with your blessings.

You will prove that there is no honor among thieves, nor among liars.

Man Up: a poetic response...

Clint Carpentier · 7 March 2014 · Archived copy · Original

A manly masculine man stands up and give a list of ten poetic responses to the derogatory dehumanizing silencing heartless phrase, “Man Up!”

Goshen College changes webpage demonizing men for “psychological rape”

Jonathan Taylor · 7 March 2014 · Archived copy · Original

Recently, I covered how Goshen College declared on its website that male students who breathe heavily, whistle, and stare at women are the equivalent of rapists (yes, they really did). It was part of a set of “tips” for men to “stop rape.” It read:

“Don’t allow psychological rape or commit it yourself. Psychological rape consists of verbal harassment, whistles, kissing noises, heavy breathing, sly comments or stares. These are all assaults on any woman’s sense of well-being.”

I managed to preserve a screenshot of the page (click to enlarge):

[image]

A thread on Reddit was also started up to ask Goshen College to correct these horribly biased statements. This is what the webpage looks like now:

[image]

And on that same Reddit thread, a user named GoshenCollege recently posted this message:

“Greetings from Goshen College. I appreciate you bringing this webpage to our attention and sharing your concerns about it with us. It was an old page that had not been reviewed in a very long time. We have removed it and are assessing improved resources for our students to help them reduce sexual violence against anyone.”

– Jodi Beyeler, Goshen College Director of Communications and Marketing

Goshen College is still hosting one more page on sexual assault that demonstrates anti-male bias (“acquaintance rape prevention for men/women” – screenshot preserved here). We cannot hope to correct all the misguided and biased approaches to sexual assault on college campuses at once, but we can celebrate the baby steps as we make them.

Well done.

Editorial note: This item reprinted from A Voice for Male Students, which you should be reading regularly. –DE

Challenging Dickie James, Board member of Women's Aid

Mike Buchanan · 7 March 2014 · Archived copy · Original

Our thanks to a supporter, Ray Brown, for alerting us to this matter. It relates to a woman, Dickie James, who has the following profile on her Twitter account @DickieCJames:

> CEO of @StaffsWomensAid. Board Member of @WomensAid. Tweeting own views. Mother. Feminist animal lover. Writer. Hate injustice. Partial to G&T.

Ms James "favorited" a tweet posted by "Radical Feminist," whose Twitter account is @RadicalFeminist. [Note added 21:35 March 2, 2014: a supporter has just informed us that Ms James's "favoriting" of the tweet has been retracted, following the publication of our public challenge. Perhaps a response to our challenge is forthcoming? Don't hold your breath. Our experience tells us these people are *utterly* shameless.]

"Radical Feminist" tweeted a link to an interesting blog piece (published in June 2013) about fathers and mothers bonding with their babies. The blog piece referred to a study which reported that fathers' oxytocin levels are raised by playing with their babies. Oxytocin has been describes as the "feel good" hormone. 'Radical Feminist' tweeted a link to the blog piece with this line:

> Abusing children raises fathers' oxytocin levels

"Playing" has been twisted by her man-hating mind into "abusing." Tim Brown emailed us the following:

> Just wanted to share with you an exceptionally offensive and misleading tweet by a typically hateful radfem. I know that's not exactly news, and attention seeking by provocation is probably deliberate from a radfem. But I think sometimes what is notable is who favourites or retweets this sort of content, it can be revealing.
>
> https://twitter.com/RadicalFeminist/status/439702968724905984
>
> If you read the blog entry she has linked to, you will see her tweet is a remarkably sick, twisted and wilfully false interpretation of the research mentioned on the blog. Anyway, the tweet was favorited by Dickie James, a Board member of Women's Aid, and to my mind it's worth calling out and drawing attention to someone in her position that's supporting such an obscene level of dishonesty and open hatred towards men. Here's her profile: https://twitter.com/DickieCJames. Might be small potatoes in the grand scheme of things but it really disturbed me as a father so I thought I'd share.
>
> Also, I think groups like Women's Aid do have a platform of power and influence which is often wielded in a way that is rarely questioned, mainly because the surface of their cause like most charities seems sympathetic.
>
> I'm thinking particularly of whenever shared custody policy is talked about, followed by the usual scaremongering thrown around by feminists suggesting it would pose a risk to women and children. The source of that type of excuse used for obstruction seems to be cited from groups like Women's Aid. So in that sense I'd regard them as worthy of challenging when they're expressing alignment with the sort of extremely malicious statement found in this tweet.

We agree with our supporter. Women's Aid do need challenging, and far more than they're accustomed to with the mainstream media. For the time being, though, we're emailed a link to this piece to Staffordshire Women's Aid, with the following message to Dickie James:

> Ms James, we publicly challenge you (1) to apologise for having favorited the hate-driven tweet which is the subject of this blog piece, and (2) to condemn 'Radical Feminist' for having misrepresented fathers playing with their children, as abusing them. You can email me at mike@j4mb.org.uk. Thank you.

We've also emailed a link to the piece to Polly Neate, CEO of Women's Aid. Our list of unanswered public challenges of feminists (and their male collaborators) is becoming lengthy:

http://j4mb.wordpress.com/our-public-challenges-to-feminists/

NOW Backs Wrong Horse in Florida Shooting Case

Robert Franklin · 8 March 2014 · Archived copy · Original

Big name feminists are about to fall on their faces in the Marissa Alexander case, if they haven't already done so. President of the National Organization for Women, Terry O'Neill and president of NOW's Florida affiliate, Donna Slutiak, are calling for the resignation of Jacksonville prosecutor Angela Corey. Her offense? Corey has refiled charges against Marissa Alexander who was convicted in 2011 of multiple counts of aggravated assault with a firearm. Here's the latest (*WTXL*, 3/6/14). And here's a good summary of the case (*Media Trackers*, 7/16/13).

What's knotted NOW's knickers? As you might guess, Alexander claims she should be acquitted of her crime because she was defending herself against a violent boyfriend. Of course she's reading directly from the feminist script, so O'Neill and Slutiak have gone to bat for her. Here's the whole of their press release on the matter.

> "The Office of State Attorney Angela Corey will seek to put Marissa Alexander in prison for 60 years if she is convicted for a second time. Alexander was previously sentenced to 20 years for firing a warning shot at her abusive husband in Jacksonville, FL. Her conviction was overturned on appeal, but State Attorney Angela Corey wasted no time refiling the same charges and a retrial is scheduled to begin July 28.
>
> Corey claims to be following Florida law in seeking a new 60 year sentence, but prosecutors have extremely wide discretion in deciding what charges to bring against a person in the first place, including deciding not to prosecute at all if the prosecutor determines that the Stand Your Ground law applies. Instead of using her prosecutorial discretion in a responsible manner, Corey is misusing her office in a way that endangers the lives of domestic violence survivors. That she would try to mislead the public about her role in the criminal justice system of Florida only adds to the outrageousness of her conduct.
>
> If Alexander were to receive a 60-year sentence, what would that mean for other domestic violence victims who try to defend themselves? Survivors need support from our legal system, not fear of being convicted if they stand their ground against their abuser. Corey should resign from her position and be replaced with a State Attorney that will defend victims, not prosecute them."

Now, let me be clear at the outset. I agree with NOW that 60 years in prison would be far too harsh a sentence for anyone who did what Alexander did – fire a shot in the direction of, and miss, her boyfriend Rico Gray and his two young sons. But unsurprisingly, the NOW officers get the rest of it wrong.

Back in the August of 2010, Alexander gave birth to a child who may have been fathered by Gray or perhaps by her ex-husband, Lincoln Alexander. Three days after giving birth, Alexander left the child in the hospital and went to Gray's house. He wasn't home, but she parked in his garage, let herself in and spent the night there. (The two were nominally a couple, but Alexander hadn't lived in Gray's house for two months prior to her unannounced arrival.)

When Gray showed up the next morning, he cooked breakfast for the two adults and his two sons who were with him. All went well until Alexander handed him her phone on which she had photos of her newborn. She encouraged Gray to scroll through the photos while she retired to the bathroom. Gray was glad to see the photos of the child until he ran across text messages to Alexander's ex that strongly suggested the baby was his, not Gray's. Upset about her apparent attempt at paternity fraud, Gray opened the bathroom door and confronted Alexander. An argument ensued. What happened next is the nut of the controversy.

Here's Alexander's side of the story as she told it in court and as reiterated by the appellate court:

> After Mr. Gray accused her of infidelity and questioned the paternity of her week-old baby, she testified, she locked the bathroom door, yelling at him to leave, but Mr. Gray broke through the door, grabbed her by her neck, and demanded to know when she last had sexual relations with her ex-husband. She tried to push past him but he shoved her hard into the bathroom door. After struggling for what felt like an "eternity," she

> testified, he relented and she ran from the bathroom straight to the garage.
>
> Once inside the garage, appellant testified, she tried to leave the premises altogether but could not get the garage door open, and instead retrieved a gun (for which she had a permit) from the glove compartment of a vehicle in the garage. She then walked back into the house, she said, holding the gun by her side because she did not know whether Mr. Gray had left or not. As she walked into the kitchen, Mr. Gray saw the gun, and charged her "in a rage," saying, "Bitch, I'll kill you." Startled, she raised the gun into the air and fired. Mr. Gray ran. According to appellant, she was forced to fire her gun into the air as a warning shot because it was the "lesser of two evils."

This incident followed a two-year period during which Mr. Gray had apparently been violent toward Alexander on more than one occasion. He was arrested at least once, friends and relatives testified he had a reputation in the community for violence and others had seen bruises on Alexander they understood to have been inflicted by Gray. A defense expert testified that Alexander "met the criteria for 'battered person's syndrome.'"

By contrast, the jury also heard testimony the trial judge described this way:

> At this point, Rico Gray Sr. opened the bathroom door to confront the Defendant regarding the texts. A verbal argument ensued between the Defendant and Rico Gray Sr. For this reason, Rico Gray Sr. stepped out of the bathroom and yelled for his sons to put their shoes on because they were leaving. Rico Gray Sr. returned to the bathroom and demanded that the Defendant explain the texts and the verbal argument continued. During the verbal argument Rico Gray Sr. stood in the doorway to the bathroom and the Defendant could not get around him. Either Rico Gray Sr. moved from the doorway or the Defendant pushed around him to exit the bathroom.
>
> Rico Gray Sr. moved to the living room where his children were. Subsequently, the Defendant emerged from the master bedroom and went into the garage where her car was parked. The Defendant testified she was trying to leave the residence but could not get the garage door to open. (The Court notes that despite the Defendant's claim she was in fear for her life at that point and trying to get away from Rico Gray she did not leave the house through the back or front doors which were unobstructed. Additionally, the garage door had worked previously and there was no evidence presented to support her claim.) The Defendant then retrieved her firearm from the glove box of the vehicle. The Defendant returned to the kitchen with the firearm in her hand and pointed it in the direction of all three Victims. Rico Gray Sr. put his hands in the air. The Defendant shot at Rico Gray Sr., nearly missing his head. The bullet traveled through the kitchen wall and into the ceiling in the living room. The Victims fled the residence and immediately called 911. The Defendant stayed in the marital home and at no point called 911. The Defendant was arrested on the date of the incident.
>
> The Defendant posted bail prior to arraignment and was ordered by the Court and signed a document through Pretrial Services stating she was to have no contact with the Victims in the instant case. However, the Defendant continued to have contact with the Victims in this case, more specifically with Rico Gray Sr.

Once out on bail, Alexander not only contacted Gray, she assaulted him, was re-arrested and her bail was revoked.

The trial judge found that as a matter of fact and law, Alexander was not entitled to immunity from prosecution under Florida's Stand Your Ground law. Here's the appellate court's ruling.

Those are the two dueling sets of evidence in the case for whose defendant, NOW has gone to bat. As the concurring appellate judge stated, "it appears the jury rejected Appellant's version of events." That's putting it mildly. It took the jury just 12 minutes to convict Alexander. She was sentenced to serve 20 years in prison, but the appellate court ruled that the trial judge had given an erroneous instruction on the issue of self-defense, so Alexander will get the new trial Angela Corey is giving her.

Apparently Corey has announced that she'll attempt to convince a jury to sentence Alexander to 60 years in prison, which, as I said, is clearly excessive given the nature of the crime.

Whatever the final outcome, NOW has chosen this case to draw its line in the sand. It's an unwise choice. Oh, I know what they're thinking. They're thinking that, because Corey was the prosecutor who failed to get a conviction in the George Zimmerman case, they'll get enough liberal backing to at least smear her and, in the process get some press for the "battered woman" claim.

First, they claim Corey should simply refuse to prosecute a woman who discharged a firearm in the direction of a man and his two children. I can't imagine why any prosecutor would do that, but NOW's officers seem to think the case has something to do with Stand Your Ground. It doesn't. Had O'Neil and Slutiak actually read the findings of the trial judge, they'd know that Alexander tried to assert SYG immunity and failed as she obviously should have.

The rest of the NOW press release is just Nonsense 101. They want us to believe that Alexander shouldn't be prosecuted because it would discourage other DV victims from "defending themselves." But that conveniently overlooks the fact that the jury found that Alexander was doing no such thing, and indeed never seriously considered the possibility. Twelve minutes in the jury room is just long enough to say, "Does anyone here think she should be acquitted? No? Well, let's try to figure out this form the judge gave us," and then actually fill out the form. NOW will never admit it, but no one on the jury had the slightest doubt about Marissa Alexander's guilt.

That may be because the jurors noticed certain things about Alexander's behavior that O'Neill and Slutiak will never tell you. First, she had three avenues of escape – the garage and the front and back doors. She'd gone unhindered into the garage but, instead of simply leaving, she got the pistol and re-entered the house.

Second, if she believed her life was in danger, why didn't she call the police once Gray and his boys had fled? He was the one to dial 911, not her. That's not exactly the behavior of someone in fear for her life.

Finally, after her arrest and release on bail, Alexander returned to Gray's house several times even though she was forbidden to do so by court order. Again, those aren't the actions of someone who's afraid the other person is a danger to her.

NOW will tell you that Gray himself admitted to Alexander's version of events, which indeed he did. What NOW won't tell you is that he did so only to try to help Alexander beat the rap. He later recanted his deposition testimony.

It's beginning to look like the U.S. isn't Canada in which seemingly a claim by a woman of domestic abuse at the hands of a man gives her *carte blanche* to commit any form of violence against him she chooses. The cases out of Canada in which women get a judicial pass for their violent – sometimes murderous – crimes are too numerous to list. But suffice it to say, there are enough to prompt one veteran Canadian prosecutor, David M. Paciocco, to refer to "battered woman syndrome" this way:

> [I]t is a prime illustration of what is known in the literature as "junk science." Indeed, it flatters the theory to call it "science" at all…[i]

So it's no surprise that feminism not only embraces the concept, but created it out of whole cloth. I won't go into all the absurdities of "battered woman syndrome," which, in any case, are well-known to readers of this site. But to me the salient feature of Lenore Walker's brainchild is the fact that literally any behavior on the part of the woman can be called evidence of it.

Does she deny physical abuse by her partner? That's proof of BWS because it shows she's under his control and will say anything to support him. Does she say he did physically abuse her? That's also proof of the syndrome. Is there no evidence of physical abuse? She's still a "battered" woman because "battered woman syndrome" doesn't require her to have been, well, battered. Psychological abuse is sufficient. Does she never tell any friends, relatives, police, lawyers, doctors, co-workers, neighbors, counsellors, etc. that she's abused? That proves he's controlling her. Does she tell some of those people? That's proof of abuse. Does she take no reasonable action to separate herself from the man she claims is abusing her? That's "learned helplessness," a key element of the syndrome.

Does she take that reasonable action? That's proof of abuse.

You get the picture. "Battered woman syndrome" is a continuous reaffirmation loop; every fact, every allegation is yet more evidence that a man's abuse has rendered his female partner incapable of functioning as an autonomous adult. Until she does. In ways never explained by BWS proponents, shooting the man is yet more proof of "learned helplessness."

Needless to say, NOW's claim that Marissa Alexander is a "survivor" of domestic violence is so much claptrap. Yes, Gray has been violent toward her, but of course she's been violent in return. Theirs looks very much like one of those relationships in which one violent person finds another and romance blossoms.

Those relationships are far more complex and ambiguous than the likes of Terry O'Neill will ever admit. Alexander returned time and again to Gray; he gave testimony trying to protect her from criminal responsibility. That's co-dependency, not "battered someone syndrome." Feminists' preferred narrative of "woman – good, man – bad" is almost never accurate. The 13 people who know the most about the case – the judge and the jury – didn't buy it, and neither does Angela Corey, who seems to think she'll have no problem getting another conviction.

If Marissa Alexander is the type of "victim" NOW wants to back, they'll get no argument from me. I'm perfectly happy to watch them fall on their faces in public. But it's telling that she's the horse they've chosen to ride. Can't they find someone, somewhere who's a bit more sympathetic? Apparently not.

And that alone tells us all we need to know about "battered woman syndrome" and the theory that any woman who cries "domestic violence" should be able to shoot – or shoot at – her male partner.

Last year, a survey conducted for the Huffington Post revealed that only 23% of Americans call themselves feminists. My guess is that it's stuff like this that explains that pathetic showing.

1. *[i] Paciocco, David M.; Getting Away with Murder: The Canadian Criminal Justice System, Irwin Law, 1999, p. 306.*

So you think you are sexually harassed...

Clint Carpentier · 8 March 2014 · Archived copy · Original

Well, that may be true, but is it systemically aimed at all women? And is it truly to put you in your place? And is it really misogyny? At what point does a high levity work environment become directed sexual harassment? And should one's delicate feelings dictate the level of tomfoolery in a workplace that is already naturally serious?

Boys and men have "blow-off" levels, and when it's kept bottled up, bad things tend to happen. These things aren't always abusive or violent, or even so much as critical, but can easily escalate preposterously.

I don't know, personally, how women operate together within a group, because I usually avoid gaggles of women and girls. Having been the victim of gaggles in high school, I have every reason to avoid them now. Being the only male – or one of a few – makes one a target, having no recourse but to put up with the objectification, or shaming, or jokes, or what-have-you, lest you're accused of sexual harassment for your unsolicited wit; or worse, a significant other confronts you later for "hitting on" his girl/woman/wife, and having to either knuckle up or try to explain that you have no interest in her without making it sound like she's not interesting (and I've encountered bastards who just want the excuse to knuckle you down, so talk is pointless). Sexual harassment works both ways ladies; moving on.

I am a tradesman, I work for a living; my trade requires both mind and body, and a certain level of one-on-one social skills. The blue collar workforce is dominated by men, and point of fact, dominated by men with more testosterone than your average college geek, coffee shop espresso latte master mixer, and grocery bagger. The average BCW (blue collar worker) will find his "better half" at some bar or party, or possibly some friend of a buddy's SO. Why the bar? Because after a grueling day of muscling and measuring and blistered palms and munched fingers, a brew is a nice way to unwind; extroverts like company to recharge, introverts like myself, prefer to be alone.

On a typical construction site, you're going to find a certain level of good natured derogatory speech aimed at one another. It's not to one-up each other, or to self-ego boost, or even so much as to climb any imagined social ladder. It's to keep the mind sharp, help with levity in a dangerous environment, and to generally enjoy the hard fought benefits of "free speech". It can be things as silly as mama jokes, or as aggravating as finding your tape measure at the bottom of a bucket of drywall mud (keep track of your shit, or you're wasting time looking for it!). Sometimes you'll find a broom-handle up your ass while you're climbing a ladder, not to speed you up, but to raise your awareness in a precarious predicament; how are you gonna handle a swarm of yellow-jacket wasps bursting out of a roof when you're twenty feet up? Even mocking each other's vehicles; hint, utility usually wins out over economy and features. And it's not just in the work force that men encounter "trigger warning" speech.

My stepfather bought a house just as I started high school, and he regularly commandeered my aid to help him do this that and whatnot around the place. I was half his size, and had grown up in rentals and apartments, yet I was expected to suddenly be a man. "Fuck, man, what'd you do that for? Use what's between your ears for more than keeping your skull from collapsing!" "quit pulling like a girl, put your back into it!" "it's gonna take you forever to unload that, pack more per trip!" "is that all you got? Lean into it, PUSH!!!" This might sound like tyranny, and at the time, it felt like it, but he was there beside me doing the mule's share of the work.

When I began my trade, I was 160 pounds and soft; when you're over six feet tall, that is scrawny. I struggled doing things that now I look back on and laugh. I remember my journeyman telling me to go get a roll of carpet from the van (The roll was twelve feet long, but it had fifteen lineal feet rolled up in it); for context, it wasn't a killer carpet, it was light weight and rolled up reasonably tight, so even given my own wiry frame I could pack it into the house if I balanced it properly on my shoulder. It was bulky, not heavy, and its length made it unwieldy but not unmanageable; and I was thinking my boss was an asshole – which he was, but carrying carpet was a lesson I would have to learn regardless. I'd watched him carry rolls of carpet before so I knew the basic mechanics of it, but theory and practical are rarely so cut-n-dry.

So there I was fighting this roll of carpet out of the van, and then fighting to get it up on my shoulder. With no mental meter to gauge "half-way," I found myself thinking this carpet was insanely heavy, and then I discovered the boss and the homeowner were at the door smoking and laughing at me and my struggles, and he shouted, "move it forward, move it back, forward back, whatcha doin?" I was mentally cussing at him, which meant I wasn't focusing on what I was physically doing, which translated to over-compensating and missing the halfway point. That's when the worst happened, the roll broke (we call it a break, but really it just bends over while on your shoulder), and he laughed some more and said, "there's nothing for it, that's how it's coming in" (meaning, even if I'd found the mid-point after, the break made the roll unbalanced and unwieldy. So I moved back and extracted the rest of the roll from the van, only to discover the heavy end was behind me; so I had to hunch forward to keep it from snapping my back, while pushing the "light" end forward to keep it out of the dirt. With my feet spread wide, and every part of me hyper extended, I quickly realized the inherent instability of bipeds; every step was a fight against myself. I couldn't see where I was going, I could only see the dirt right below me – so with best guestimate I turned the roll and began trudging. When I got halfway I heard his voice off-center saying, "you taking that to the river or what?" Followed by laughter and, "we better go rescue your carpet."

My job requires a lot of clean-up before during and after completion. There were a number of times during my training period that my boss would look at me and say something like, "well aren't you a good little bitch," "you'll make a good wife someday." Different skills required different positions, activities and, not surprisingly, different commentary, like, "quit wiggling your ass at me." Or just outta the blue, for no real purpose at all, I'd be told, "you know you got blowjob lips don'tcha."

I finally cut myself loose from him and with a single tool box, and a borrowed work van, struck out on my own. Now, until this point I'd had to stay clean shaven and have a buzz cut; neither were my choice because I have a baby face, it's a hindrance on so many levels, but let's keep this professional. I quickly learned that even though I had five years experience, and was twenty four, I still looked like I should be in high school, and greeting my customers bore that out, "you're doing this job? You seem awful young, are you just doing the prep work?" I grew my hair and face as quick as I could, being a native half-breed, the hair grew fast, but not the face (thanks mom); and I noticed a shift in how I was perceived, I became an adult in people's eyes, my words carried weight in regards to my skills.

Around this time, I had a sales guy who was fun to torment and who took it in stride and gave back just as good. One day I pulled into the back of the shop and saw his car sitting there, all by its lonesome (can't have that); so with my well trained reversing skills, I backed up beside it and parked my van with a foot to spare. He came up to me the next morning saying I'd parked too close to his car, he had to climb in from the passenger side, to which I grinned and answered, "yeah… that was kind of the point." He shook his head laughing and said, "get the fuck to work."

I recently did a job, where the homeowners, general contractor, my boss, and I were discussing a carpet manufacturing flaw. There was a pattern bow in the carpet, and it stood out horribly in the hallway… where I'd had to seam it together. My boss is down on his knees measuring and taking pictures, I nudged the GC and said covertly, loud enough for all to hear, "you know what happened eh, I just tucked this part, then I kicked the piss outta that part, and then got lazy towards the end." Followed by more banter between serious talk, like when I looked at the GC and with a completely serious look on my face, I said, "you know what the problem is, the house is crooked, fix the house." Everyone had finally come to terms and my boss was at the door, the GC was wandering off, the homeowners looked at me sadly; then I looked towards the retreating GC and bellowed, "That's it, I've had enough of your crap, I quit, I'm taking my toys and going home… I'm telling my mom on you!!!"

I remember a time I showed up at a job site, some construction was going on, about half a dozen guys were there bustling about. I just needed to get into the basement and slam in carpet in a bedroom; but the driveway was all blocked up with trucks. I only really needed one truck moved so I could get to the basement door, so I got a hold of one of the guys and let him know, in much less PC but more humorous manner. The guy called for the site's "Toby" (the FNG, greenhorn, lackey, etc) and told him to move the truck, "ok, uhhh… is it an automatic?" The guy looked at the Toby flabbergasted, "what, you can't handle a stick?!" Well as I waited for the guy to move his standard pick-

up, I got to hear chorus of ribbing about sticks and girlfriends and how a man should be able to handle a stick in sticky situations; one of them going so far as to describe intimately the motions of shifting, "… if she wiggles or bucks, you're in good; if she hops and gags, you've done it wrong; you want her to purr, not choke". The poor Toby was beat red as he attempted to go about his job.

My biological father was telling me a story one day about electrical work. He was roughing in a house (running wires through a house frame before the drywall goes on) and he told his Toby how he wanted the ends cut. "I told him, 'when you run the wires into the outlets, leave enough hanging out that I work with when I get back to do the rigging' he asked me how much is enough, so I told him, 'about the length of your cock' and then I went about rigging up the power box, I thought for sure there'd be like eighteen inches of wire hanging out of each outlet, but when I got back to inspect his work, there was more than two inches, man I tell you, I felt so sorry for his girlfriend."

If you don't understand banter, or levity, or ribbing, or refuse to acknowledge such communication, then everything a man says will be construed as sexual harassment. We often use banter to relieve work stress. It's pretty sad when banter you're not even involved in, is grounds to get a man fired. So the next time you see the office Toby humping the photocopier, unless his pants are down, ask him about it before running to HR to file a complaint; I seriously doubt he's sexually assaulting the equipment, or sending you telepathic patriarchal messages about his intentions towards you, or running off copies of his penis to remind the office gals who's in charge; perhaps it's giving him grief, or maybe he's bumping it back into place, or maybe, oh I don't know, the poor guy IS running off copies of his penis, because the boss lady told him to or lose his job.

Just some things to think about.

International Women's Day: promoting gender war

Jason Thompson · 8 March 2014 · Archived copy · Original

Editor's note: This article is also available in Portuguese and Romanian.

International Men's and Women's days involve numerous objectives, with both days highlighting issues considered unique to men or women. The following highlights two central narratives of IWD and IMD respectively; women's supposed fight against oppression, and men's attempts to promote positive recognition of men and boys in a misandric society.

Several popular myths concerning the origins of International Women's Day exist, and after a survey of the literature it seems the variety of accounts have created confusion for commentators. For example, a widely bruited falsehood about IWD which surfaced in French Communist circles claimed women from clothing and textile factories had staged a protest on 8 March 1857 in New York City. This story alleged that garment workers protested against very poor working conditions and low wages and were attacked and dispersed by police. It was claimed that this event led to a rally in commemoration of its fiftieth anniversary (in 1907), with this commemorative gathering constituting the very first IWD. In response to these legendary claims Temma Kaplan explains that "Neither event seems to have taken place, but many Europeans think March 8, 1907 inaugurated International Women's Day."[1]

This fantasy of origins clearly attempts to position International Woman's Day in a narrative of woman-as-victim, but it goes further. Speculating about the origins of the 1857 legend Liliane Kandel and Françoise Picq suggested it was likely that some felt it opportune to detach International Women's Day from its true basis in Soviet history and ascribe to it a more 'international' origin which could be painted as more ancient than Bolshevism and more spontaneous than a decision of Congress or the initiative of those women affiliated to The Party.[2]

Whilst numerous apocryphal stories of this nature exist, we can safely say that International Women's Day was first initiated by German socialist Clara Zetkin in 1910 as a way to promote socialist political objectives and was always referred to by the political name 'International Working Women's Day'. Observation of the event was primarily restricted to the Soviet bloc. It wasn't until the 1970s when women outside of the Soviet bloc looked to celebrating the event that the word 'working' was increasingly omitted along with much of it's socialist meaning.

Beginning in the 1970's IWD became subject to a feminist revision. Whereas IWWD was previously used to highlight working women's oppression by a bourgeois and powerful upper class of both men and women, 1970s feminists revisioned the basis of the day by stating that it was now men alone, as a class of "chauvinists," who wielded all power over all women who had each become victims of men's domination. It was men's oppressive rule which IWD must now focus on overthrowing.

A decisive moment of the feminist revision came from the United Nations which officially endorsed and promoted the event from the late 1970s. Along with this endorsement the UN worked very hard to get rid of IWDs socialist traits, a move which was not accepted by many socialist women's groups. For instance, in 1980 in Sweden, the socialist women's 'Grupp 8' rejected working with other women's organizations to promote IWD because it wanted to maintain the socialist origins and aims of the event: "We have now conducted a number of discussions within our organization and come to the conclusion that, as representatives of the socialist women's movement, we cannot take part in a joint-party March 8 demonstration. After all, from the historical perspective, March 8 is the 'International Socialist Working Women's Day' and our organization feels that this should absolutely remain the case. Changing this would be like changing May 1. For this reason we are unable to endorse the UNs appeal."[3] The revisioned event was seen by many as a betrayal of both it's history and fundamental goals.

A popular slogan circulated on International Women's Day on posters, pin-buttons, T-shirts, bumper stickers, and in print media.

With this new ideological turn women were no longer viewed as part of the privileged upper class, and those former oppressors of women- i.e. capitalism; traditional gender schemas imposed by powerful men and women; various laws, language and so on- were reduced to one all-encompassing enemy: males and their patriarchal belief system. The new ideological basis for IWD was elaborated in the late 1970s-80s under the label "patriarchy theory"[4] and it's arrival correlated with a sharp increase in the numbers of women observing IWD,[5] an interest generated by heightened concerns or fears over 'patriarchal oppression' of women.

It's true that women have sought to dismantle restrictive gender stereotypes, but IWD appears more concerned with *perpetuating* those gender stereotypes rather than dismantling them. In light of the oversimplified explanations proposed by feminist 'patriarchy theory'[6] one hopes that whatever issues remain for women that they be explored in more sophisticated and nuanced ways to give International Women's Day a more credible platform for promoting gender equality and improving gender relations.

International Men's Day, as conceived by Dr. Jerome Teelucksingh in 1999, has a completely different ideological basis to both the early and later phases of International Women's Day. Although the objectives of IMD occasionally intersect with those of IWD, such as advocating equality between the sexes, it is primarily concerned with celebrating *positive* portrayals of men and other issues unique to men's and boys experiences. This approach is deemed necessary in a social context which is often fascinated with images of males behaving badly, eg. media portrayals of males as stupid, emotionless, greedy, violent, dangerous, power-hungry, selfish, irresponsible and so on. Such negative male stereotypes are frequently promoted in an attempt to shame males into behaving more positively, ignoring the fact that the negative behaviours do not apply to the vast majority of men and boys, or that such negativity may detrimentally impact the self-image and self-esteem of boys, which in turn impacts their willingness to engage in intimate relationships and in communities. In highlighting positive images of men IMD attempts to show that males of all ages respond more energetically to positive portrayals than they do to negative stereotyping.

In summary, International Women's Day started as a day for women to promote socialist objectives, especially for proletarian women to fight against oppression by the powerful upper classes comprised of *men and women both*. In the 1970's it became a new movement claiming that men alone oppressed women, and that IWD will be used as a vehicle to highlight, primarily, the results of an assumed gender war. Said differently the focus of IWD shifted from a class war, to a gender war.

International Men's Day is not based on the assumption of a gender war. IMD is primarily about celebrating positive images of men as an alternative to negative male stereotyping, the aim being to inspire a new generation of

men and boys to develop self-worth and a desire to participate in a society that will (hopefully) one day be free from misandry.

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The definition of feminism

AVfM Video Source · 8 March 2014 · Archived copy · Original

What does the word “feminism” actually mean? It’s important to define your terms.

It’s also important to recognize that what some people tell you a word means is not reflective of reality.

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Father and Child Anguish: “Daddy, Why Are You Crying?”

Paul Elam · 9 March 2014 · Archived copy · Original

This is a true story.

When my son was born, he was probably the ugliest baby I had ever seen. I know that sounds terrible, but it’s true. Still, I was very happy about his arrival and participated in his feeding, changing, bathing, and play time. I was working 40-45 hours a week in a field service industry. I traveled from location to location performing maintenance and repairs on equipment.

I would get home and participate in my son’s evening activities. My wife at the time had another child from a previous (but very brief) marriage. My son’s half-sister is only 2 years older than my son, and so I had previous “baby experience”. Both children enjoyed “daddy time” rolling around on the living room floor, watching “A Nightmare Before Christmas,” several dozens of times (on VHS by the way), and having me read to them in the recliner. It was exhausting but very satisfying as I’m sure many parents can attest.

Before my son turned two my work and then marital situation began to deteriorate. Sometimes things happen where a company isn’t performing well in the market and needs to “downsize”. This is exactly what happened in my case. I was “let go.” Along with the loss of the job came a loss of the company vehicle which I had been using (as allowed at the time) for personal errands. It was also the only vehicle we had at that time. I picked up a fairly cheap used vehicle and found a new job at a single facility about 25 miles from the house, but making less than I was before. With a family to support, I had to take what I could get.

The reduced income caused some friction in my marital life as I’m sure anyone who has gone through a familial fiscal crisis can tell you.

Sometimes when things begin to go wrong, they only continue to do so until a minimum energy is reached. It’s as if once the boulder atop the mountain starts falling, the only thing that can stop it is for it to reach the ground. My car broke down. It was not a minor issue like a belt or an alternator; it was a transmission. My job was roughly 25 miles from home and my car was now wheels-up. I managed to catch a ride with another employee of that facility who lived near me for about two weeks. Unfortunately, they moved to be closer to work. With no way to get to work (not even bus service) I lost my second job.

A few months later and savings were all used up with no job and no car. We decided (more accurately my then-wife decided) that we would move across the state to live with her parents since the house payments were now seriously in arrears. The bank foreclosed and I lost my house. Within a fortnight of moving in with her parents, I was told by my son’s mother that she wanted a divorce and that I had to leave.

I still remember the feelings of helplessness and despair as I realized that my stepdaughter and I would be forever estranged and that I would miss out on a good deal of my son’s life. As I wept, my stepdaughter came to me, held my face in her tiny hands and asked, “Daddy, why are you crying?” Even just typing that sentence caused tears to stream down my face again.

My son was two days shy of his 2nd birthday and so didn’t understand what was happening. I wept again when my aunt graciously came out to pick me up. She had a spare bedroom and would allow me to stay with her until I got back on my feet. She had talked to the manager of the only commercial enterprise within walking distance of her rural home (a convenience store) to set me up with an application/interview. I was grateful.

I walked the half mile to the convenience store on odd shifts, weird hours and seldom reaching 40 hours per week (usually 34-38) for a mere $5.25 per hour. This was in the late 1990s, so that’s not a lot of money. Still, I paid for my own food and also paid $50 per week as child support to my ex wife. She allowed me to see my son every other Sunday, since I worked Saturdays. My aunt was kind enough to drive me to the “half way” point to facilitate my visitation.

Slowly I built up some cash reserves and my aunt offered to sell me her old car, since she was getting a new one. I made monthly payments to her on the amount she would have gotten for it as a trade in. Once I had wheels again, it was a fast track to getting a better paying job and eventually my own apartment. I hate to think what would have happened to me if my aunt hadn't helped me then.

While I was still working at the convenience store, the soon-to-be ex-wife had been living with a local pot dealer near her parents' house. Sometime before I got my aunt's car, the ex left the pot dealer for another guy. I'm going to have to start naming these folks just for convenience. Let's call the new guy Zack.

Zack wanted to marry my ex. The problem with that was no divorce had been applied for, much less granted. Shortly after I got my wheels, but before I found my first better-paying job, I was handed paperwork to sign. Documents written by a paralegal, for an uncontested divorce. I was very nearly broke, just getting back on my feet. I had no money for lawyers to fight any of the conditions of the agreement. It was all fairly standard stuff: joint custody with the mother being the primary custodial parent, alternate weekend visitation for the father. Joint custody means simply that both parents have the authority to make decisions about their child; school decisions or medical decisions. It does not mean equal time with the child.

I signed. What else could I do?

My son was 2 and a half when the divorce finalized. It was very rapid because there were no marital assets and both parties had signed an agreement which included child support. Fortunately, I managed to avoid the type of child support payments that had to be overseen by the state. I had kept receipts of all the money I had given since the separation. I continued to keep the receipts throughout.

Thus began the cycle of alternate weekend visitation. Once I was working a Monday-Friday job, I had the full 47 hours every other week to see my child. His new stepfather could see and interact with my son 6 times more than I could. Zack and my ex moved even further away from her parents (and me) for his job. While still within driving distance, It was nearly an hour away.

The artificial nature of this visitation arrangement made it difficult to have any meaningful impact on the direction of my son's life, or the forming of his character. There were times when he would misbehave at mom's house and I would hear about it from her when it was my weekend. Needless to say, disciplining my son for something I didn't witness during my precious time with him was not high on my to=do list. I spoke to him on the phone when he got older, but phone conversations with a 3-5 year old are…well, limited in scope.

The limited contact also made me want to do something fun and interesting when I did get to see him. Who wants to punish their child or waste time just hanging out at the apartment during the 14.3% of the child's life they get to participate in?

I *was* going to use the phrase "Disney dad" here but the connotations are decidedly anti-father. Take a look for yourself.

I had no choice in where they moved. I had a better job than convenience store clerk, but was also now paying my own rent, electric, and food bills along with an increase in child support amount. Hiring an attorney was simply not an option.

So the years pass and the pain has become routine. Years and years of seeing my son grow up in stroboscopic bursts of time. Years of trying hard not to weep in the car on the trip home from dropping him off at his mother's, so that I wouldn't crash my car. Years of sitting home on my non-visitation weekends trying to fill the time. Sometimes there were women I was dating, sometimes not. The "not" times sucked.

Every so often Zack would move again, but never any closer to me. Eventually the same forces which caused my downward spiral began working on Zack. He lost a job, got another one, had car troubles, had strained finances, and moved… a lot.

Well, I got stable in a job, and with a wonderful woman. We began living together and things got a lot better for me

and for my relationship with my son. Since he was older now, we could talk on the phone more often and about significant things. Little did I know that things always seem brightest just before they completely fall apart.

I got a panicked call from my ex one day while I was at work. Zack had been arrested for molesting my son's half-sister. My ex had never worked and was about to be forced to move back in with her parents again. She offered me the chance to be the custodial parent. I jumped at it. I told my boss I was leaving for the day. I called my significant other. I wrote up an informal modification to the custody arrangement which included the fact that I was current on child support and relieving my ex from ever having to pay *me* child support. I drove to where I was to pick up my son. I took him with me for the final 5 years of his childhood.

Needless to say, that was an emotional day. I got my son enrolled in school in the district I lived in. I had to take a few days off of work to get everything done. Fortunately, my boss and company were very supportive. Things began to settle in a bit in our new routine. Unfortunately, it wouldn't last.

My son had been witness to the molestation of his sister. He had also been physically (but not sexually) abused by Zack. I made had a point of asking him if Zack treated him well, and my son had always assured me that he did. Children sometimes have to hide the truth due to fear. I never saw any marks on my son that would lead me to think physical abuse was occurring. It came as a complete surprise to me.

My son had some problems dealing with his feelings about his own and his sister's abuse. I got him counseling sessions to help. I talked to him about it. We both cried and hugged and forgave each other for our parts in the events.

My son is now a student at university, though he doesn't know what he wants to do after school. He still has some issues with the psychological trauma of his life with Zack, but they're becoming fewer and fewer. He's healing. We stay in touch. I love him very much.

I'm a man of somewhat mathematical bent so I did some simple calculations that may surprise you:

Every year that I was the non-custodial parent I was able to spend about 58-59 days with my son. Less than 60 days out of every 365. Zack was able to spend over 300 with my son.

In the 11 years that I was the non-custodial parent I was with my son for just under 2 of them. I lost 9 years of his life. He lost 9 years of my contact.

That's half of his life to this point.

We lost half of his life.

This is why I have a problem when people tell me I'm "privileged" just by virtue of my being a male.

Get some time.

Editor's note: Subman blogs at Periscope Depth. –DE

Put down that gun, lady

John Hembling (JtO) · 9 March 2014 · Archived copy · Original

Ladies, I have a question for all of you. In fact, this question is a big bigger than just me, casting about for an answer. It's a serious question, and needs a real answer. Indeed, it's a question other men in your life deserve an answer to, as well. However, unless any of the men in your life are MRAs (wouldn't you be lucky) then the non MRA men in your life are, in all probability not only too terrified to ask you, they are too terrified to even conceive of the question. Nevertheless, they deserve a real answer from you.

The question, ladies, is what are you doing about the gun in the room?

Of course this question by itself is going to need some unpacking. A vast majority of you ladies, when asked this question are likely to respond with some variation of "what gun?"

This is the metaphorical "gun" of proxy violence placed by the consensus of our culture in the hands of women, and pointed by that same consensus; squarely at men in any interaction they have with you, ladies.

The fact is that a woman can, by speaking a few words, summon violence in the form of police or other chivalry-practicing men. The simplest is an accusation of rape, or sexual assault. Downgrading the scale of possible response, sexual harassment, and so on. In our culture, this is a reliable method to summon and pointing that gun which every woman brings to every conversation with a man. There are some consequences to frivolous use of the gun, but compared to the consequences to the man, the fallout is minor.

In addition to this reality, even without an overt initiation of violence by proxy, an entire cast of characters will enact violence and coercion against men, on women's behalf, with no direct initiation by those women. Chivalry-practicing men, officers of the courts and family courts, social services employees and many other functionaries will, with even half justified reasoning destroy any man if it can plausibly be justified by the claimed fear of a woman perceived to be under threat.

This is the gun in the room. It is present in every interaction between any man and a woman. It's a gun pointed squarely at the neck of every man you have an interaction with. And ladies, the grip and trigger of that gun is placed, by cultural consensus, into your hand.

So what are you doing about that gun? What are you doing to put that gun away, to unload it, to take it off the table, and take the every present threat of violence and coercion out of your interactions with your male friend, your brother, and the man or men you may claim to love?

In fact, for what appears a majority of women, aside from an unstated threat of violence-by-proxy, women seem content to structure social and romantic relationships with men through a practical application of coercion and manipulation.

A review of dating advice, written by and for women will indicate a lot of fluffy, feel-good pseudo-new-age you go girl advice. It will also include a persistent thread of male-targeted coercion, psychological abuse, and continuous demeaning comparison to pets and livestock. A good man, boyfriend or husband, apparently is a servile, compliant one. And for those who don't keep to their assigned lesser station – "we" hope you like the dog-house, and sleeping alone, boy.

And for those who find themselves embroiled in the rolling cluster-frack constituting marriage 2.0, a set of problems exist which nobody seems willing to talk about, or attempt solving, except on "hate-sites" like AVfM. In the interest of clarity, Marriage needs defining before we can seriously address it. Many believe it is the legal union of two people (usually a man and a woman) by which they become a romantic partnership, or a family. This is the popular conception, and it is incorrect.

Although it is two people who form the partnership constituting a marriage, there is an invisible third party present

in any such arrangement. This is the state, which manifests as police, social services, child “protection” agencies, legal interveners such as the Elizabeth Fry societies, the family court, and financial institutions who comply with decisions of the family court system. And all these collected entities – referred to by the shorthand of “the state” — are interested parties in the private union between the man and woman who willingly or not, find themselves married in the view of the law. But wait, willingly or not? This is the 21st century, nobody in the western gets married unless they want to.

Unfortunately, lengthy co-habitation of two people is treated in most jurisdictions as automatic marriage. This is simply the functionaries of the state inviting themselves to bring coercion and force into the private relationship of people who might otherwise be friends.

And the coercion and violence by proxy brought by the collected entities we refer to as “the state” is enacted almost exclusively on behalf of women, against men. This is the gun in the room. It’s the metaphorical pistol grip you placed in your hand, and aimed at every man you’re having lunch with today, or sleeping next to tonight.

And, ladies, you cannot have failed to notice the rising public rhetoric of peril from gender ideologues driving our culture’s narrative? On college campuses, we are told that rape culture is rampant. Every single male student is a serial rapist, just waiting to realize his potential. This of course enables the escalation of draconian star chamber policies for dealing with the most specious of sexual misconduct allegation, and the ever rising enforcement, of male criminalization and thought policing. All, apparently, for the alleged benefit of women. Those who are supposedly victimized by their own supreme sexual power.

This is the gun. You have it ladies, our culture has put it into your hands, and pointed it squarely at your male colleagues, your brothers, your sons, and at the guy you wish would get over his social awkwardness and ask you out already.

Why won’t he ask you out? Why are men so chickenshit? Why do men treat you like a bomb ready to explode at any moment?

Well, what are you doing about that gun in your hand?

You might think that gun is conferred into your hand, and pointed at your male colleagues and friends by our society’s unspoken consensus, by forces bigger than you, which you don’t control. So how can you possibly do anything?

There’s a number of things women can do about the gun in their hand, but if the solutions are provided by me, then any pursuit of de-escalation becomes simply a throwaway gesture, serving only to deflect the question, of what You are doing, about the gun in the room, on the table, and in your hand.

What are you capable of doing about that gun in your hand?

Don’t wait to be challenged by somebody looking down that barrel back at you.
You can start by acknowledging that it’s there.

How Many Saturday Night Live Writers Does It Take To Be Funny?

AVfM Video Source · 9 March 2014 · Archived copy · Original

We aren't sure how many Saturday Night Live writers it takes to write a funny skit, but it's pretty obviously more than they currently have. ⍰

Saturday Night Live, for our readers outside of North America, is a venerable comedy skit show on the National Broadcasting Company in the United States. It was once highly culturally relevant here, although these days almost everyone agrees the show is pretty lackluster anymore. Anyway, this weekend they made fun of the Men's Rights Movement, and just… wow. Not even one good zinger in the whole plodding skit. Good lord, if they were gonna make fun of us, do you think they could have come at least close to the broad side of the barn?

I could write a funnier parody of us all by myself–in fact, I'm pretty sure I already have, and more than once, actually.

That skit was about as funny as a skit showing Barack Obama eating watermelons and tap dancing. Or Sarah Palin raping children.

Here's a tip to the current crew of SNL writers: To do real satire, you've got to come close to showing you at least somewhat understand, and at least on some level have some small bit of sympathy for the person or people you're mocking; a recognition that they're human, that you may not like them but you do recognize they are human beings and not animals. Otherwise it just doesn't work.

In any case, I think Victor Zen has the best attitude here:

In the meantime, let's hope one of these days the SNL crew decides to learn something about what they're mocking it before trying to mock it. Oh, and be sure to subscribe to Victor Zen. He assures me personally that, if you do, he will not torture any kittens for at least one whole week! –DE

“Rape culture” fanatics don’t know what a culture is

Barbara Kay · 10 March 2014 · Archived copy · Original

In a recent edition of the Post, there is a very thoughtful and serious discussion of whether the phenomena of “rape culture” even exists. It will no doubt receive the usual stream of invective — accusations of trivializing rape, denying that sexual assaults occur, implying that women who drank too much deserved to be raped. Hardly real criticisms in any intellectual sense, but they will come.

These critics — that seems almost too kind a descriptor for them, but alas — don’t seem to understand that a denial of rape culture is not a denial that rape exists or an expression of indifference to the pain it causes its victims. The world is imperfect. Bad or disturbed people commit crimes, including rape; good, well-adjusted people don’t. My heart breaks for children killed by their guardians, and in a perfect world none ever would be, but even 100 children dead at the hands of their parents does not make Canada a child-killing culture, or anyone who’d say so a child-murder denier.

Indeed, the more closely one follows the increasingly hysterical volleys of rhetorical fire back and forth on this issue, the more apparent it becomes that those who speak of a rape culture don’t understand what the word “culture” actually means. To result in a “culture,” a phenomenon must be widely accepted as the norm. It is culturally normal in some countries for women to be virtual chattels, governed by patriarchal standards of honour; to be married against their will; to meet blame from their kinsmen and indifference or even hostility at law enforcement and court levels when reporting sexual assault; to be shunned as unmarriageable — or worse — for the “shame” of having been raped, and so forth. There we can legitimately speak of a “rape culture.”

Here, where women are socially and legally equal to men, official sympathy for rape victims at every institutional level has created a climate so overwhelmingly sympathetic to female victims of sexual abuse that the emerging cultural danger is injustice to falsely alleged perpetrators. We are gripped by a baseless, but pandemic, moral panic in which significant collateral damage is beginning to pile up.

Moral panic fuelled by ideology and righteous indignation quickly corrodes the critical faculties and blinds even otherwise intelligent people to objective facts. The numbers on campus rape don’t even come close to the famous “one in four” [women on campus are victims of rape or attempted rape], even taking into consideration unreported rates (i.e. multiplying reported rapes by 10, or even 100).

Where did that figure come from anyway? From bowdlerized research.

It began in1982, when Mary Koss, then a professor of psychology at Kent State University in Ohio, published an article on rape in which she expressed the orthodox — and remarkably misandric – feminist theory that “rape represents an extreme behavior but one that is on a continuum with normal male behavior within the culture.”

Koss undertook a survey whereby she arrived at the one-in-four figure. To get there, Koss mischaracterized responses. For example, 73% of those she characterized as rape victims said they had not been raped. And 43% of the alleged victims said they had continued to date their alleged rapists. Nevertheless, the one-in-four meme took hold. The survey was published in Ms Magazine in 1987 and “took the universities by storm,” producing what can rightly be termed a rape-culture industry: expensive, over-staffed rape-crisis centres, hotlines, rallies, conferences, sexual-assault procedures consultancies and inter-collegiate sexual-assault networks.

You can produce any culture you like if you dumb deviancy down. If you change “against her will” to “without her consent,” as we have, that is a huge paradigm shift from what we used to think of as rape: i.e. forced sex. And if a drunk woman can’t give her consent, another moved goalpost, she is ipso facto raped.

Last word to brilliant feminist (the kind I like) Camille Paglia: “The feminist obsession with rape as a symbol of male-female relations is irrational and delusional. From the perspective of the future, this period in America will look like a reign of mass psychosis, like that of the Salem witch trials … The fantastic fetishism of rape by

mainstream … feminists has in the end trivialized rape, impugned women's credibility, and reduced the sympathy we should feel for legitimate victims of violent sexual assault."

Amen to that, sister.

Editor's note: this item originally printed in The National Post.

The Wisdom of Odysseus

Peter Wright · 10 March 2014 · Archived copy · Original

The story of Odysseus' confrontation with the Sirens was written almost 3000 years ago, but remains as instructive for men today as is was back then – the message being to resist our primal urges and opt for the more rational approach.

The scene takes place during an ocean voyage where Odysseus and his crew are assailed by sweet-singing Sirens who come disguised as beautiful young women with the aim of deceiving them. By singing beautiful songs the Sirens would lure sailors to shipwreck on the rocky coast of their island, after which they would kill the men and feast on their flesh. In a demonstration of MGTOW ingenuity, Odysseus advises his crew to put wax in their ears, and has himself tied to the ship's mast to stop him being lured into the Sirens' trap.

The Sirens were later encountered by the Argonauts who passed by unharmed with the help of the musician Orpheus who drowned out the Siren's bewitching songs with his own music. The Sirens were so distressed to see a man hear their song and yet escape, that they threw themselves into the sea and drowned. – PW

* * *

THE ODYSSEY, BOOK XII – Translated by Samuel Butler

The Goddess Circe advises Odysseus about the deadly Sirens

"'So far so good,' said she, 'and now pay attention to what I am about to tell you—heaven itself, indeed, will recall it to your recollection. First you will come to the Sirens who enchant all who come near them. If any one unwarily draws in too close and hears the singing of the Sirens, his wife and children will never welcome him home again, for they sit in a green field and warble him to death with the sweetness of their song. There is a great heap of dead men's bones lying all around, with the flesh still rotting off them. Therefore pass these Sirens by, and stop your men's ears with wax that none of them may hear; but if you like you can listen yourself, for you may get the men to bind you as you stand upright on a cross piece half way up the mast, and they must lash the rope's ends to the mast

itself, that you may have the pleasure of listening. If you beg and pray the men to unloose you, then they must bind you faster…

“Here she ended, and dawn enthroned in gold began to show in heaven, whereon she returned inland. I then went on board and told my men to loose the ship from her moorings; so they at once got into her, took their places, and began to smite the grey sea with their oars. Presently the great and cunning goddess Circe befriended us with a fair wind that blew dead aft, and staid steadily with us, keeping our sails well filled, so we did whatever wanted doing to the ship’s gear, and let her go as wind and helmsman headed her.

“Then, being much troubled in mind, I said to my men, ‘My friends, it is not right that one or two of us alone should know the prophecies that Circe has made me, I will therefore tell you about them, so that whether we live or die we may do so with our eyes open. First she said we were to keep clear of the Sirens, who sit and sing most beautifully in a field of flowers; but she said I might hear them myself so long as no one else did. Therefore, take me and bind me to the crosspiece half way up the mast; bind me as I stand upright, with a bond so fast that I cannot possibly break away, and lash the rope’s ends to the mast itself. If I beg and pray you to set me free, then bind me more tightly still.’

“I had hardly finished telling everything to the men before we reached the island of the Sirens, for the wind had been very favourable. Then all of a sudden it fell dead calm; there was not a breath of wind nor a ripple upon the water, so the men furled the sails and stowed them; then taking to their oars they whitened the water with the foam they raised in rowing. Meanwhile I look a large wheel of wax and cut it up small with my sword. Then I kneaded the wax in my strong hands till it became soft, which it soon did between the kneading and the rays of the sun-god son of Hyperion. Then I stopped the ears of all my men, and they bound me hands and feet to the mast as I stood upright on the cross piece; but they went on rowing themselves. When we had got within earshot of the land, and the ship was going at a good rate, the Sirens saw that we were getting in shore and began with their singing.

The Sirens call to Odysseus

“‘Come here,’ they sang, ‘renowned Odysseus, honour to the Achaean name, and listen to our voices. No one ever sailed past us without staying to hear the enchanting sweetness of our song—and he who listens will go on his way not only charmed, but wiser, for we know all the ills that the gods laid upon the Argives and Trojans before Troy, and can tell you everything that is going to happen over the whole world.’

“They sang these words most musically, and as I longed to hear them further I made signs by frowning to my men that they should set me free; but they quickened their stroke, and Eurylochus and Perimedes bound me with still stronger bonds till we had got out of hearing of the Sirens’ voices. Then my men took the wax from their ears and unbound me.

Men, Math, and Masculinity – Part 1

Thomas Impelluso · 10 March 2014 · Archived copy · Original

Can one attribute the low rankings of women in engineering to feminist inspired interventions?

Is it possible that by attempting to eradicate a non-critical advantage in math, that we are distilling math and engineering education for both boys and girls?

Bertrand Russell once said: "Mathematics is the field where we don't know what we are talking about." This reveals the nature of mathematics – which is distinct from the machinery called arithmetic (which is taught in elementary school). Mathematics is an abstract discipline, relying on internal visualization and abstract focus.

Recent research has shown that women have more neurons that travel between the brain's hemispheres and men have more neurons that travel along the hemispheres.[1] Some suggest this enables a woman's communication and multi-tasking skills (I rarely see published articles that object to these abilities in women), and men have a greater ability to focus and single task (I usually see published articles that *object* to these abilities of men).

Men created the language of math through visualization and abstraction. In addition to the aforementioned biological differences, there is social research to indicate that the top one percent in math will always be male dominated.[2] And it is this one percent that gives rise to the thirty point difference in math SAT scores.

But does this gender difference at that top level matter? Are current interventions failing because they are inordinately focused on a percentage that has little relevance (except to feminist ego)?

The top one percent in mathematical ability does not drive science, engineering and technology; they populate math departments. The top **twenty-percent** in math drives civilization and women are capable of thriving and excelling at that level. I contend that women drop out in greater numbers from engineering than they normally would have if, instead, they were not given false assurance through current "Girl Engineer" programs; or if the pedagogy had been properly constructed to draw them into the top twenty, ten or five percent; or if we did not create artificial silos between the sub-disciplines of math to enable assessment strategies. I believe that if proposed redresses are premised on "misogyny," the fix will fail. Mathematicians and engineers do not have a problem with women, today. It is politically correct interventions that have a problem with the *nature* of math and engineering.

In part, I believe that the very thing that will inhibit women from advancing in engineering is society's diminishing respect for aspects of the masculine mind and a feminism that has migrated from a focus on social equality and now insists on biological equality.

Men dissect; and this is a reflection of the very masculinity that current popular discourse disparages. Popular media views men as cold for their desire to "conquer" and "dominate" the observable world. The popular discourse prefers a holistic understanding of the world. And it has dulled the distinction between magic and beauty, undermining one aspect of the masculine brain.

When I see a rainbow, I want to slice it open, analyze it and understand it from a perspective grounded in mathematical physics. I want to dissect it as if it were an object (e.g. Why are the colors reversed in the internal secondary rainbow in a double rainbow?). Contemporary talk-show culture paints this as if I am objectifying the rainbow, and that I should simply relax and appreciate its spiritual magic: I have been told as such and by women ("Can't you just enjoy the beauty of a rainbow?"). I claim, however, that my curiosity is my way of trying to understand the physical world that surrounds me. Magical mysticism is lazy; beauty reveals itself through cold understanding.

The top one percent in math is male dominated because of the male brain, and this will likely never change. The few women in the top one percent think like men. Sophie Germain (April 1, 1776 – June 27, 1831) admitted to dressing like a man to attend the French Academy to make her contributions to engineering. A feminist would suggest she did this to circumvent the patriarchy. I suggest she blossomed in male culture. When a man suggests

that to succeed in math, a woman should think like a man, he is rebuked. But what is wrong with thinking like a man? I have no objection when the media insists that my compassion derives from my feminine nature. I take that in stride. So what is the problem with accepting that math/focus/abstraction derive from masculinity? When did it become an insult to think like a man?

The top twenty percent of men and women can excel in mathematical applications in science and engineering but academic feminists and policy makers have become fixated on the top one percent. Google "math, boys, girls, scores" and see hundreds of funded research papers that purport to explain a thirty point difference in math scores. Does this difference really matter considering that those thirty points are attributed to the top one percent? Whenever women excel over men in any discipline, their virtues are extolled in the media. When men excel over women, the media paints this as a bad problem that must be fixed — and now we are "fixing" engineering by simplifying math.

The institutions driving change in mathematics education are reducing mathematics down to machinery and algorithm in an attempt to close a slight gender gap. In the process, they are making math boring and this will have ramifications in later years. They are meeting with some partial success. Girls excel at the machinery of calculations: division, subtraction, algorithms, numerical methods, integration and so on – what we know as arithmetic. But then the abstract nature of math reveals itself as essential as their studies advance. Then, in reaction, women start to drop out of engineering when they see a false advantage evaporate. Society blames misogyny for this.

I am in awe of mathematicians, for they evince one aspect of masculinity in its cold detachment from reality and its embrace of abstraction. I am not in that top one percent: and I am fine with that. But I find those men as inspiring as chess players (there are also papers that try to explain the disparity in chess, too; none of which make any sense). There is an anecdote from the life of Linus Pauling; He was delivering a guest lecture and after scrawling theoretical mathematics all over three blackboards, a student raised his hand and pointed out that 7 times 8 had been multiplied wrong in one of the earlier steps. Pauling just waved away the fact that the numerical conclusion was obviously not accurate. Pauling's answer was, "Oh, that error, yes; it does not matter; numbers are just placeholders for the concept."

The solution in engineering is to raise expectations. Instead, we are doing the opposite. We are lowering the bar on math by eliminating the abstraction; and we have practically deleted physics from the elementary school curriculum. And we are doing this to eradicate a gap in math that stems from the top one percent. We are no longer inspiring and challenging our better students. The goal should not be to ensure that girls score as well as boys at that distal end – let nature take its course, there, without interventions. The goal should be to create interventions that retain more girls in the top ten or twenty percent while continuing to inspire the boys. And this could be done with interactive technologies if feminism relaxed the stranglehold of its obsession on the top one percent.

Society today condemns the very masculinity that created mathematics. The Asian countries, less riddled with politically toxic academic and common feminism, are out-performing the world in math, while the more feminist countries are failing in math. One does not have to embrace the misogyny of eastern culture; but by the same token, the west has embraced a misandry.

Today, we are reducing math to word games. Common Core Math in the U.S. is a perfect example of this: it is reducing math to verbal skills. In the future, girls will soon excel over boys in math (which, of course, will not really be math: just exaggerated arithmetic). But then girls will get to college and confront the wall of abstraction without teachers who can inspire them with a detached (and, yes) masculine perspective. Naturally, the politically correct will blame male custodians or male bus drivers or a campus rape culture or maybe they will turn on male fruit flies down in the biology labs, and blame them. Many more boys will never get to college: they will fail out of it, never having learned the abstract underpinnings of math. (The new SAT will actually reduce the number of math questions and increase the number of verbal questions.) But I suppose that will make the politically correct happy, for then there will be total equality: NO men in the top ten percent and NO women in the top ten percent. Feminists

will get what they wanted: a country of total math and engineering equality: zero = zero. Meanwhile, China, and its excess of two hundred million men will dominate technology.

AN ANECDOTAL ASIDE:

Engineering has two aspects: SYNTHETIC and ANALYTIC.Synthetic goes by the name ENGINEERING DESIGN.Analytic goes by the name APPLIED MATH AND ENGINEERING SCIENCE.
Today elementary schools are trying to teach engineering. But in reality, they are teaching Engineering Design, only: build Lego Robots, toothpick bridges, etc.; and then write reports and project plans. The girls excel. The boys don't. This is because "design" hinges on collaboration and communication: verbal and communication skills.

However, future engineering will derive from APPLIED MATH AND ENGINEERING SCIENCE. We need the math to create new microscopic machines and quantum computing and robotics. And the girls have been deluded into thinking that engineering is about communication and not math. It is not that girls cannot do this, but that policy makers do not know what engineering is really about. They think they are inspiring girls; but they are inspiring with only half the picture. And when the girls fail, feminists will blame misogyny and male exclusion practices.

Some men have excluded women from engineering; but that type of misogyny is now nearly non-existent and not enough to warrant interventions. Contrary to what some think, men do not exclude women from engineering; men seek a place to call their own (a distinction between cause and effect). Today, spaces for men are vanishing while spaces for women continue to blossom. Rather than interpret male resistance to female engineers as a negative view of women, why not consider it a self-indulgent desire for a male space? Then, upon recognizing that, and curtailing the negative stereotypes of male spaces, maybe men will be more inviting to women in engineering. What do feminists want anyway: to change men and destroy all male space (even disallowing sixth grade boys to pee in their own bathrooms), or to understand the issue and help women? These days, it appears to be the former. Consider the discipline of dynamics.

When I was in the fourth grade, boys learned to pee while standing. We often made a mess (boys are always in motion, fighting with the world, it seems), but the custodians were paid to clean the mess.

To understand dynamics (the study of motion), one must brutally sever an object from its surroundings. Then, one must replace all formally contacting objects with forces. This is the essence of Newton's third law.

I remember, one time, this one kid peed out of the third floor window. That afternoon, the boys kept laughing in class and we all got in trouble because no one wanted to snitch.

This process is called the creation of "free body diagrams." It is not holistic, it is not integral. It is brutal rupture of an object from its environment, enabling one to focus on it exclusively.

The boys would compete against each other as we aimed our streams, like rockets launching from a silo.

Then, after such isolation, one employs the discipline of differential equations to model the trajectory of an object. Naturally, it is not entirely accurate: it is only a model aimed at a prediction.

Often, we would joke with each other. Sometimes, we made fun of each other. Sometimes we deliberately aimed at each other. But eventually, we learned to pee while standing.

Then, one must solve the differential equations. In reality, one could inspect the terms and anticipate the motion, but today students drive blindly and relentlessly to get a number and overlook the beauty of the predictive quality of equations. We turn to computer programs that circumcise the complicated equations to obtain an answer (an answer that is often sterile and meaningless: just a number). Today, students turn to computer programs to get an answer in order to do well on a test. But in that process, a deeper understanding of the phenomena never emerges.

We boys learned to pee by watching each other and getting a little jealous of each other's aim. Maybe, sometimes, we were jealous of that one kid's parabolic fluid trajectory out the window.

You see, one does not need to solve every equation. In reality, one can inspect equations and deduce their "tendencies." One could see, from looking at equations, that the "tendency" of an equation is to reveal a behavior. But engineers are losing the ability to "envision" the "tendency" of equations as we continue to sterilize math in order to check bubbles on an exam. Today, students are expected not to act until they know they have a direct hit on the computational solution and a numerical result.

The process of not solving the equations for complete solutions, but using them to extract information, is a critical aspect of engineering focus – and is being lost. In the past, one did this by sketching a solution on the back of an envelope, often in a sloppy way.

Lately, I have come to find out that in some schools, the boys are told not to pee while standing until they first learn to pee properly. This is humiliating for them; for they are indirectly told that the boy's room is not for them alone (it's bad enough there are so few male spaces; now even the men's room does not belong to them). They are lectured on how to be boys and are expected to be boys on the terms of a custodial staff.

To help the girls, we are removing the detached abstraction of *math* and replacing it with a simplistic *arithmetic* of word games that are more suitable for girls and their communication skills.

Much worse, the very ability of boys to get down and dirty with math is being "fixed." The walls of disciplines – strictly enforced for testing and evaluation (but not for learning) – discourage the ability and/or desire to question the legitimacy of physical models. Who would want to question a model if the teacher might incorrectly assume your question is one of ignorance and not insight?

So that is why I tell my son to pee while standing despite what the school says. For the goal is not the end. To pee while standing is irrelevant; the goal is to *learn* how to pee while standing (to *learn* how to do what men do, with other boys): the goal is a process, not an end. The goal is to aim, to miss, to reload, to aim better, to make the attempt at a solution, to splatter the floor, to abandon one method, to learn that the world will not end if there is urine on a wall, to reload, to pee out the window and watch the parabolic flow of fluid, to get a partial solution, to break a barrier and finally hit the target. And if the school has an issue with how boys learn, they can remind the custodians and teachers that they work *for* the students, not the other way around. It's a toilet, not a boy.

Let the boys be boys, again. We have already ensured social interventions to respect a woman when she says "no". Now it is time to back off from the endless vilification of men for a while and tell the feminists to take a step back from the continued vilification of things masculine. Let the boys have their recess, let them shoot things (and study trajectories of imagined bullets or urine), let them fling mud or footballs; yes, even let them be slightly aggressive. Otherwise, we should learn to speak Chinese.

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Editor's note: Feature image by DonkeyHotey

***Update**: Professor Impelluso was, not long after publication of this article, subjected to a campaign of lies, harassment, and abuse from Gender Ideologues on Facebook and other sites run by hateful ideological bullies. That gave rise to his writing a reasoned response, which you may want to also read. See Men, Math, and Masculinity, Part 2. –DE*

Are Women Raising Sonsbands?

AVfM Video Source · 10 March 2014 · Archived copy · Original

Willie Havmire has some thoughts here on something that will undoubtedly offend a lot of people, but actually describes reality for millions of single mothers and their sons:

AVfM Editor-at-Large Erin Pizzey has a term for what Havmire describes here this which is even more hard on the ears: “emotional incest.” It’s when a mother uses her son to fulfill not just her economic needs but even her emotional needs. It doesn’t literally mean physical incest, but EMOTIONAL; the relationship she wants to have with an adult man she tries to hold out through him, and this warps both her and more importantly, him as the child. It’s a sad cycle but it’s real, and more people should recognize it and try to correct it, not out of shaming people per se but in loving them enough to make them look at the truth.

This video is sure to spark some discussion that’s for sure. We’ll look forward to seeing what else Willie Havmire has to say.

Schools that punish boys for doing the right thing

Jonathan Taylor · 11 March 2014 · Archived copy · Original

What does the concept of discipline mean to you? Better yet, what does it mean to be a disciplined person? I'll offer a rough description.

A self-disciplined person is often one who self-regulates their behavior in the pursuit of a balanced and civilized life for themselves and others. When someone in authority disciplines someone, the theory is that the punishment will teach them to self-regulate their behavior and set up a pattern of "doing the right thing" of their own accord.

I'll go out on a limb and say that this is common-sense. Apparently some people have forgotten this concept, however. Even worse, they are in charge of our children.

There appears to be a perverse and disturbing trend among some schools to punish students – mostly boys, apparently – for doing what most of us would consider the right course of action. Sometimes the punishments are quite severe. While teachers and administrators do this in the name of "discipline," what they are really doing is teaching students to distrust and fear those in authority, which actually works against the goals of discipline.

I have two stories for readers today. The first concerns an 11 year-old boy in Chicago. From an article at *Opposing Views* (my comments are interspersed):

> An 11-year-old boy, Caden Cook, was suspended from school for voluntarily turning in a non-firing plastic toy gun to school personnel.

And let's be clear about this: he didn't give up the toy gun because he was asked to. He wasn't even asked. He gave it to school personnel before they even knew he had it.

Continuing:

> Frederick Funston Elementary School in Chicago instituted a random pat-down screening procedure as part of its security at the beginning of the school year, reports The Rutherford Institute, which has come to Cook's defense in the matter.

Something about the idea of security officers ritually performing a pat-down of 11 year-olds seems out of place. Is aggravated assault really that much of a problem among prepubescent/borderline pubescent children? Are schools now like prisons, where we have to constantly search their persons and property for fear that kids might bring in a shiv or something?

Something just tells me that this is extremely disrespectful of the kids.

> All students are physically separated from their bags and randomly chosen for pat-downs before going through metal detectors. Bags are also searched at random.
>
> Caden Cook, a sixth-grader, had forgotten he held a plastic toy gun he had played with the previous night in his sweater pocket while waiting in line at school security. He alerted school security personnel, explained he accidentally brought the toy gun to school and relinquished it to security.

This is what zero-tolerance policies look like in practice, folks.

> "This case speaks volumes about what's wrong with our public schools and public officials: Rather than school officials showing they are capable of exercising good judgment, distinguishing between what is and is not a true threat, and preserving safety while steering clear of a lockdown mindset better suited to a prison environment, they instead opted to exhibit poor judgment, embrace heavy-handed tactics, and treat a toy gun like a

> dangerous weapon," said John W. Whitehead, president of The Rutherford Institute.

Caden Cook was also forced to undergo counseling by the school. But that begs the question: exactly how is counseling supposed to help Caden modify his behavior, other than teaching him to walk on eggshells in fear of suspension for what he may have forgotten this or that day? Is the counseling intended to help him come to terms with his punishment, so that he can somehow come around to the idea that administrators "did the right thing"?

I have no doubt Caden needs counseling, but not because he needs to learn how to respect authority. Rather, he needs to be counseled that far too often those in authority simply lose their minds and act without discretion, sometimes at the same time that children like himself take responsibility and initiative and act like adults.

He also needs to be told that this entire ordeal is not his fault. Accidents happen, and he's just a kid.

I am ashamed to say that this next comes from my home state of Texas. This boy was suspended and sent to alternative school for two months for telling a teacher he accidentally packed a beer for lunch. From an article from ABC News:

> Christi Seale says her 17-year-old son Chaz accidentally confused a beer can for a soda can and packed it in his lunch.
>
> "He was in a hurry, running late. We were talking about school and he put it all together and took off for school," she said.
>
> When he realized his mistake at school, Chaz gave the unopened beer to his teacher. But that teacher then reported it to the principal at Livingston High School, who suspended the boy for three days and then sent him to an alternative school for two months.

A lot can be said about this next statement:

> Chaz said, "I gave it to the teacher, thinking I wouldn't get in trouble, and I got in trouble."

And he learned from his mistake.

Chaz didn't just "get in trouble," however. He didn't just get a "stern talking to." He got two months of alternative school for not drinking a beer he accidentally brought to school, and instead reporting his accident to the teacher.

Welcome to modern education, where a 9 year-old boy can be suspended for calling a teacher "cute," a student can be suspended for sexual harassment for hugging a teacher out of gratitude for breaking up a fight, and other students can be suspended and placed in alternative school for acting like responsible adults and informing education personnel of the relatively harmless property they accidentally brought to class.

That's insane. It's also unacceptable.

And we wonder why kids are being alienated from our school system.

Editorial note: this item originally appeared on A Voice for Male Students. –DE

Military Justice Improvement Act Fails, But Won't Die

Michael Conzachi · 11 March 2014 · Archived copy · Original

Last Thursday, the Military Justice Improvement Act (MJIA) failed in the Senate on a 55-45 vote, 5 votes shy necessary for passage. But have no doubts: although this legislation did not have sufficient votes to proceed to the House, there will be additional attempts to push similar legislation through. We can count on modifications and with members of both parties grandstanding on this issue, some form of military justice changes will eventually be made.

Just minutes before I submitted this article for editing, the Senate voted 97-0 to abolish the century old "good soldier defense" in sexual assault cases in the military. The new legislation would change the military rules of evidence to prohibit the accused from using good military character as an element of his defense in court-martial proceedings unless it was directly relevant to the alleged crime. The "good soldier defense" could encompass a defendant's military record of reliability, dependability, professionalism and reputation as an individual who could be counted on in war and peacetime:

Senator Claire McCaskill, the primary proponent of this change described it as "the ridiculous notion that how well one flies a plane should have anything to do with whether they committed a crime." That is true but the Senator missed a fact in that ability is not a component in this change. It has to do with character, honesty, and integrity. This proposal will now move onto the House.

I suspect that many members of the military, veterans, NCFM & AVFM readers and constitutional advocates contacted their respective legislators and asked them to vote against this bill, not because they are rape apologists, but rather because this bill was so far removed from basic due process and constitutional protections.

That's not stopping those in the Senate from chipping away at every original proposal in the first draft of the act. Little by little, these changes will be implemented. Some command authority has already been removed, and the statute of limitations for sexual assault cases in the military has been eliminated. We may now see cases coming out of WWII and Korea.

As I have reported on in the past, this legislative proposal was sparked by what many have said is an "epidemic" of sexual assault in the military. This so called "epidemic," was based on an anonymous Department of Defense Survey that claims that there were approximately 26,000 sexual assaults in the military during fiscal year 2012.

One part is true, the survey was in fact anonymous, but it was conducted by the Defense Manpower Data Center (DMDC) a separate component of the Department of Defense. Their website at the time of the writing of this article indicated that their security certificate was not valid. Their website does not list any names, contact information or phone numbers. Why their security certificate is invalid at this time is unknown. Who are they and what is their function is unknown.

A copy of the 600 page report and survey was obtained through a Freedom of Information Act (FOIA) request and can be found here: "2012 Workplace and Gender Relations, Survey of Active Duty Members, Tabulation of Responses."

There were also several other organizations who took part in the formulation and analysis of the survey including defense contractor SRA International . Public records reveal that SRA International was paid approximately a half million dollars for this survey. Preliminary information, pending the compliance of an additional FOIA request reveals that SRA International, has spent substantial sums of money on political candidates and lobbying, and has been the recipient of nearly $500 million dollars in defense contracts primarily for conducting "surveys," since 2002.

One has to suspect that any survey conducted by the U.S. Government and its contractors is driven to arrive at a pre-determined outcome. The figures of 26,000 cases of sexual assault are an extrapolated figure based on the

number of satisfactory responses received; essentially it's a guess.

What was counted in the figure were actual cases of sexual assault, sexual harassment, and what is described as "gender-related behaviors" such as asking someone out on a date who didn't want to be asked, adjusting yourself; virtually anything that is offensive to anyone, primarily females. This figure included time periods up to one year prior to the service member entering military service.

The actual reported figure was approximately 3,500 cases that included everything; sexual assault, harassment and gender related behaviors resulting in approximately 300 courts martial convictions, and another 1,100 sanctions through non judicial punishment (Article 15).

This epidemic that many are repeating ad nausea is fiction. Any politician, reporter, advocate, or anyone else to infer that our nation's military is infested with uncontrollable sexual predators should be embarrassed and ashamed of themselves. I challenge those who make this claim to offer an apology to our military, and I have never seen such a lack of integrity, and a level of ignorance on the part of some of elected leaders who repeat this information as if it were accurate.

What has also been repeated are the claims that most victims do not report incidents? Some of that might be true in that it is usually the case with male victims. But the claims that 90% of victims do not report it are utterly ridiculous and there is no way to validate that figure. As they survey indicates, some alleged victims were not aware or did not consider that certain acts were violations, so they didn't report them.

If you go onto the websites of every military instillation, there are large tabs and links that go right to the offices that handle cases of sexual assault and harassment. In fact, the survey reflects that 96% of all military members are fully aware of the resources available to victims of sexual assault and harassment, and have had specialized training sessions and briefings on sexual assault and harassment.

Do sexual assaults, harassment, and offensive behavior occur in the military? Of course they do and no one is going to deny that. Do they happen in such great numbers that they must be classified as an "epidemic?" Absolutely not, nor does this require sweeping legislative reform that discriminates and is constitutionally defective. Should we convict violators and rid the military of sexual predators? Absolutely! Should it be done in a manner that violates constitutional protections and due process? Absolutely not!

If Gillibrand and her angry, hysterical, and ravenous supporters get their way, an allegation alone, void of any other verifying information will initiate a process that will be disastrous for any military member.

During WWII, General George Patton made a statement that rings true to this day. He commented that some politicians would wipe their ass with the American flag if would get them a few more votes. Do we see a pattern here?

There were a number of provisions in the MJIA however the emphasis was focused on the sexual assault component. Other serious crimes were covered in the proposed legislation and there were a number of amendments. The reader's digest version and amendments would codify the following changes with respect to allegations of sexual assault, sexual harassment, and "gender-related behaviors." Some of these changes have already been implemented in unrelated legislation.

- Expansion of definitions of sexual assault and harassment.
- Elimination of the statute of limitations for sexual assault cases.
- Criminalization of "gender-related behaviors."
- Elimination of command authority in sexual assault & harassment cases.
- Elimination of commander's ability to overturn a wrongful conviction.
- Eliminate accused's ability to challenge wrongful or dishonorable discharges, or loss of benefits.
- Eliminate accused's ability to offer positive character references or superior service records in any proceeding

involving sexual assault or harassment.

- Virtual elimination of cross examination of alleged victims of sexual assault in probable cause (Article 32) hearings.
- Immediate referral of alleged offenders to courts martial by severe restrictions in probable cause determination hearings.
- Provide sanctions for uninvolved third parties such as non-commissioned officers and commissioned officers in the chain of command.
- Provide expanded and additional advocates for sexual assault victims above and beyond what is provided now such as medical and counseling personnel, advocates of various types including religious counselors and advocates, and assigning personal attorneys to alleged victims.
- NO wording, provisions or sanctions for false allegations, false accusers, or anyone who provides false information, who may or may not be alleged victims of sexual assault or harassment.

What Gillibrand, her co-sponsors and supporters are trying to accomplish is to expand what constitutes an offense, remove command oversight of any type, send sexual assault, harassment and offensive behavior cases directly to courts martial, to limit an accused's ability to offer an affirmative defense, to place evidentiary restrictions on the accused, to severely limit and in some cases eliminate the appeals process and discharge status, and to provide sanctions for uninvolved third parties regardless if they had knowledge of the incident or not.

During all of Gillibrand's and her cohorts comments, grandstanding and parading of victims, she and the others have not uttered a syllable, word, or has given any attention or voice to those who have been falsely accused, nor the problems they have faced or will face in the future.

Within the past week, two high profile Army cases are in the news. At Fort Bragg NC, Brigadier General Jeffrey Sinclair is being court martialed for sex related offenses involving a subordinate. What gets missing from most mainstream news media outlets is that his accuser claims that the General forced her into sex acts and threatened to kill her family, but even after those allegedly occurred, his accuser continued to send sex filled text messages to him. Does that sound like someone whose credibility is in question? To top that off, the judge in the case has ruled that there was undue command influence in the case, as evidence was kept from the defense until the last minute.

Also in the last week the Army's top sexual assault prosecutor, Lieutenant Colonel Joseph Morse was relieved of duty as a result of allegations of groaping by a female JAG attorney which occurred more than two years ago. Given all of the resources of reporting, the confidentiality, the advocates, the investigative resources, and what should be known to the female JAG attorney; why did she wait two years before reporting the incident? And why was this announced the same day that the Senate was voting on the MJIA? More than likely, LTC Morse's career in the Army is over, and his employment prospects in the public sector will be affected.

Is everyone starting to see the pattern of inflaming the public with the shrills of an "epidemic," salacious allegations and inaccurate reporting?

Like any other ill-conceived legislation, certain types of legislation morph from their original legislative intent. If this legislation passes in any similar form, an unsubstantiated allegation of any type will result in sanction, discharge, and/or conviction.

A life altering and lifetime event for those caught up in the hysteria of an invented and manufactured "epidemic."

There is no arguing that incidents occur and problems arise in the chain of command, but to turn portions of the Uniform Code of Military Justice into a college kangaroo court to satisfy the delusional ranting's of special interest groups and political grandstanding will further decimate the morale and effectiveness of the military; a process that has been in steady decline in the past 5+ years.

Readers are urged to contact their respective political representatives and ask them to vote no on the Military Justice Improvement Act or any version of the act that is sure to be re-introduced at a later time. We must deal with

facts, logic and common sense solutions, and so must our legislators. As this affects our national security, we cannot rely on misinformation, contrived, manufactured, and inaccurate statistical data, hysteria, and political grandstanding.

Please refer your Representatives and your Senators to this article and others that have been posted for those facts.

Useful PDFs:

2012 DoD Survey Report Tabulations of Responses & Questions

2013-12-15 NCFM FOIA Request DoD Survey

Military Justice Improvement Act Bill Description

Guns for Domestic Violence Accusers in Kentucky

Ron Collins · 11 March 2014 · Archived copy · Original

Kentucky's Lexington Herald-Leader has recently reported:

> FRANKFORT, Ky. — Domestic violence victims in Kentucky could gain quick access to temporary concealed weapons permits under a bill that passed the House after emotional debate Friday.Abuse victims receiving court-issued protective orders meant to keep their assailants away would be eligible for the 45-day concealed carry permits. Supporters said the short-term permits would provide a measure of self-protection at a time when victims can feel most vulnerable.
>
> …The bill [House Bill 351] cleared the House on a 79-13 vote. It goes to the Senate, which is considering similar legislation.

House Bill 351 is hardly a "gun-control" measure. Far from it. Nor can it credibly be called a measure to "prevent violence." Indeed, this may be the first case in US history where guns and domestic violence have been addressed together by a legislature in the sense of arming alleged victims rather than dis-arming alleged abusers. It strains credulity to see this as a means to less violence, or as a path to the safer presence of guns.

The contingencies of how this law will affect both guns and violence in Kentucky are almost too numerous to list. But it makes for strange bedfellows to imagine the largely campus-feminist, anti-patriarchy DV professions, and the flag-waving, God & country gun rights community, actually working in common to reduce domestic violence by means of a kind of State-sanctioned vigilantism, to transform an individual's unproven status of victimhood into an armed sentry-post on the front lines in the fight against domestic violence.

So many nightmare scenarios arise, it is hard to know which ones to highlight:

- Most obvious is the urging of inexperienced weapons handlers into a belief that "a gatt in the hand means the world by the tail" (spoken by Humphrey Bogart in The Big Sleep). The inherent threats to bystanders, children, family members, police, and shooters themselves, are familiar to anyone with basic firearms knowledge.

- As protective orders are not criminal convictions, innocent people may well be gunned down with the State's pre-approval, never having been arrested, indicted, tried or convicted for anything, nor any evidence having arisen other than one person's hearsay that any crime had ever occurred at all.

- The strain on service providers is potentially enormous: shelter employees, attorneys, counselors, educators, social workers, transitional housing management, medical staff, truly anyone in contact with the one under the Court's protection, now faces the unknown of whether their client is armed or not, and what may ensue in their presence if she or he is.

- Protective orders, once a crime-prevention tool, have morphed into a crime-entrapment device by prosecutors who know they cannot convict on DV charges lacking evidence, and who use the orders to ensure that almost anything the party named in the order does (going home, seeing his children, shopping in the same store, earning a living in the same workplace, etc.) is potentially a new crime that a jury indeed can convict on. This measure now recruits the protected party, not only to presume a threat by someone they may well have already made homeless, childless and unemployable, but further to respond to that threat with lethal force and be assured in advance of impunity. (See: "Criminal Law Comes Home" by Jeannie Suk)

- Domestic violence intervention tends largely to be geared toward a presumption that "the vast majority of victims are women." Even if this utter myth were true, what of the male "minority?" Men presumably may seek this same protective device of a court order plus a concealed-carry status, but is society prepared for men gunning down women with the State's approval, and thereupon acquitted of (or never charged with) criminal

actions by the State? Could any effort being made for better provisions serving male victims of DV ever recover from even one such occurrence?

- The potential for judges, prosecutors and even the State government being held as accessories to violent crimes, or respondents to wrongful-injury or -death suits, is uncharted territory. If a shooting occurs under these conditions and the evidence says the shooter was in no immediate danger at the time, will the court that gave essential permission to fire upon a named individual then reverse itself and find the shooter guilty of a crime, or will it protect its own interests by letting her/him walk regardless of the evidence?

The possibilities of horror, bloodshed, legal quagmire and programmatic dysfunction seem not to have even been considered at all. This measure is pure politics, showing an unholy alliance of incompatibly opposed factions whose agendas scarcely bear the potential for common ground:

- The gun industries see a market largely among women while gun-rights supporters see free advertising for the "armed populace" mindset;
- DV professionals see a radically new "by any means necessary" approach to victim protection, targeting predominantly men, which they may or may not be prepared to deal with but apparently have decided to embark on. Lost in the political glare is how this flies in the face of their own historic position that guns bring violence, and that controlling guns means controlling violence.

Aside from a political puzzle of just who, in this bizarre bi-partisan drive toward anarchy and vigilantism, has hustled whom, one wonders how long it will take before an increase in violence, an increase in gun crimes, an increase in the kinds of vendettas and feuds and mutually-abusive households that so often are at the root of the abuses, become the motives for this same macabre and reckless coalition to try and undo the harm it is about to do.

Further reading & discussion:
Kentucky: trading DV allegations for guns

BBC – a job creation scheme run by women, for women

Mike Buchanan · 11 March 2014 · Archived copy · Original

A disproportionate amount of the BBC's output is designed to appeal to women, particularly its TV output, and the situation is getting worse with each passing year. Even when men are presenting programmes, or are the key characters in documentaries etc., it's almost as if all the viewers are assumed to be women. I'm a fan of the TV chefs "The Hairy Bikers," but it has to be said that ever more of the content of their shows is information light and entertainment rich. They're often put in situations designed to make them look silly, e.g. dressing up as sumo wrestlers.

A number of people have alerted me to the domination of women in the television sector, and it's not unique to the BBC. But because it's not a commercial organisation, women have managed to manipulate their way to the top.

This is the latest edition of the Hairy Bikers' latest series, *The Hairy Bikers' Asian Adventure*. The credits start at 58:33. The programme will be available on iPlayer (in the UK, at least) until 27 March.

http://www.bbc.co.uk/iplayer/episode/b03wvbv1/The_Hairy_Bikers_Asian_Adventure_Thailand_Beaches_and_Mountains/

Here's a breakdown of the roles of the people associated with the programme:

WOMEN (13)

BBC Commissioning Editor

Series Producer

Producer

Executive Producer

Edit Producer

Editor

Production Executive

Production Manager

Home Economist

Development Producer

Assistant Producers (2)

Production Co-ordinator

MEN (8)

Editor

Researcher

Dubbing Mixer

Online Editor

Colourist

Sound

Photography

Additional Photography

The most important jobs are being done by women, while the technical jobs are being done by men.

As Steve Moxon outlined in *The Woman Racket* (2008), women display a very strong same gender preference when recruiting and promoting staff, while men don't, contrary to feminist conspiracy theories such as the "glass ceiling".

Two-thirds of public sector employees are women, while one-third of private sector employees are. We're seeing ever more preferencing of women by women in the private sector as time goes by. As Steve Moxon outlined in *The Woman Racket* (2008), women display a very strong same-gender preference when recruiting and promoting staff, while men don't, contrary to feminist conspiracy theories such as the "glass ceiling". Steve and I were members of a panel which gave evidence to a House of Commons inquiry ("Women in the Workplace") in November 2012:

https://www.youtube.com/watch?v=zwqTi6HN0pM

Two women were on the panel. One was the renowned sociologist Dr Catherine Hakim, whose paper on Preference Theory, published in 2000, we cite all the time. Her research showed that while four in seven British men are "work-centred," only one in seven British women is. And that isn't changing over time, whatever feminists might wish to believe.

The other woman on the panel was Heather McGregor, who for many years has been the owner and Chief Executive of Taylor Bennett, a London-based executive recruitment company. We challenged a claim she made during her evidence at the inquiry, concerning the financial impact of increasing the number of women on corporate boards in Norway (following legislated gender quotas, in 2005) and she altered her evidence – as published in the final inquiry report – accordingly.

Ms McGregor was a founder member of Helena Morrisey's 30% Club, which aims to increase the proportion of women on major corporate boards. A third of FTSE100 chairmen are members. A reasonable person might think that Ms McGregor is keen on gender equality, so let's look at the gender balance of Taylor Bennett:

http://www.taylorbennett.com/team/#/meetourteam

Of the 17 people in the company, just three are men. In the past it's been only one or two.

Tammy Bruce's Feminism 2.0: Recycled Tripe

AVfM Video Source · 11 March 2014 · Archived copy · Original

Paul Elam was not a fan of Tammy Bruce's Feminism 2.0. Neither is Alyss Majere.

You may want to subscribe to Alyss Majere.

Dr. Paul on the “Bossy” Double Standard

Dr. Paul · 12 March 2014 · Archived copy · Original

In honor of the current feminist insanity to remove another word from the human vocabulary (if it is applied to women) Dr. Paul has decide to offer up an old writing, incorporating the new twist. PE

Double standards are bad business. And ladies, Dr. Paul takes a very dim view of the practice. As always, I am here to help you overcome such social maladies and move on to a more functional life.

When it comes to functionality, *I’m your huckleberry*.

Nowhere is the double standard more obvious than the age old idea that goes something like the following:

When a man is angry or “in control,” he is powerful and assertive. When a woman is angry or “in control,” she is just being bossy.

This one, ladies, really chaps my ass, so to speak. First, as I said, I hate double standards. God knows I live with enough of them. But there is something about this one that really chaffs my cheeks more than any of the others.

It is not just the unfairness or the antiquated thinking. This one gets my dander up because it is, well, because it is true.

You see, many, many women in this culture, and more than a fair share of men, don’t know the difference between being strong and being rude and overbearing. And the difference is obvious to everyone except those who are bossy.

Do I need to say that again?

If you are ignorant of the nature of strength and leadership, it likely has you trapped in bossy mode when what you are probably seeking is respect and a sense of authority; two things that are much easier to come by when you understand what they mean.

Don’t worry. Dr. Paul is here to help those that can be helped. We have to start with some real basics for a lot of you, so we better not waste any time.

First, getting people to do what you want isn’t necessarily power or strength or respect or true authority. Getting them to *want* to do things, however, is all those things and more.

When people follow your lead and give you their time and energy because they respect you (not just because they are paid), now, *that* is strength. When people do what you want because you complain till the sound of your voice is like fingernails on a chalk board or because they fear you? Well, that’s what we call just being bossy, a bitch, a jerk, an asshole, prick, dick or any other number of names that human beings regularly use for tyrants who don’t know the difference between leadership and bullying.

Sure, some of those word imply sex – both of them. And all of them convey the same idea. People don’t like, petty, power hungry people of either sex.

Deal with it, bossy.

Let’s look at this from another angle. How many times have you heard a woman say, “People tune out my ideas or don’t listen just because I am a woman?”

Now, how many of the women making this complaint were respected leaders?

How about none?

Strength is about standing on your ideas without the need for approval, not whining till people validate them and pat you on the head for being so brilliant.

Not everyone is going to listen to you or even give a damn. Get over it; it’s called life, and no, it isn’t fair. Or as my

father used to say, “Fair is what you pay on the bus.”

If someone calls you bossy, even better, if several people call you bossy, the best thing you can do is get a mirror and self assess; determine whether they have a point, and if applicable, put the brakes on your bossiness and start figuring out how to lead.

And how about this for a newsflash? Leaders command attention, but not by acting like they are desperate for it. There are women like the many women who write for this site. You think no one here is listening to them? They are strong, independent women. Do you hear anyone around here at “misogyny central” calling them bossy?

But I must admit that women like these have a sneaky little trick up their sleeve.

They actually have something to say worth listening to. They pull people in. They don’t drag them or bully them. So they get respect and are considered leaders in their respective areas.

Imagine that. For some reason these women think that what they have to say is supposed to have inherent worth. They don’t just assume that because they are talking that it makes them worth listening to.

And they bring something else to the table that seems to do wonders for their credibility.

Competence. Things like writing skill; knowledge on particular subjects; and a self-assurance that does not hinge on forcing others to agree with them, offer feigned respect or avoid words they don’t like.

Are we learning anything here?

Once again, conviction, respect, and competence; ***strength***.

Whining, petulance, and manipulation; **take your pick of pejorative, including bossy**.

Now write that down 100 times on the chalk board.

The same goes for demanding respect when you have not earned it.

I have some news for you on that one. You can hashtag this #sillybullshit to the moon and back, and respect will still be earned. It’s not a prize that comes in every box of Gender War Cracker Jacks; it’s the natural consequence of good character, competence and actual, not manufactured, personal strength.

It is equally repelled by whining and manipulation. And it is, despite what anyone tells you, one of the few things your sex cannot be cashed in for in any meaningful way.

You should always keep that last part in mind, because much of this stuff is rooted in the manipulation; in the power of social coercion, which is very, very different than real power.

Your sex card is great for getting compliance. It works with the average guy like dead shrimp in front of a hungry catfish (though if you are really attractive it makes a lot of average women hate your guts). But where men are concerned it is also why they invariably lose respect for you, or never develop it in the first place. And trust me, no matter what they say, they don’t respect you when you play that card. And they *shouldn’t.*

How else could it be? If you don’t respect yourself enough not depend on your sex and social politics to control other people, then don’t whine about double standards, even the ones that actually exist.

And that is what all of this powerless wailing about leadership vs. bossy boils down to. It is just another load of hokum designed to help you demand that which you have not earned from people with enough common sense not to give it to you in the first place.

I will leave you with a couple of suggestions; food for thought, as it were, for women who get called bossy; who, in keeping with the point of this talk, feel like they are regarded as officious harridans instead of the powerful leaders they imagine themselves to be.

One, eliminate the words “As a woman,” from all dialog you have with the world at large. Dr. Paul gets nauseous

when he hears this one. When you have a chance to get people to listen to your opinion, prefacing everything you say with “As a woman,” is like shouting out “My opinion has more weight because I have a vagina!” It is literally begging people to ignore you.

And two, dump all the focus on how you feel about words. People in leadership positions, if they have the guts to be surrounded by anything but a bunch of “yes men,” excuse me, “yes *persons*,” are going to get called lots of things by lots of people. No one cares. It is part of being in charge. It is part of being on top, or even in the middle, to know that plenty of people would like to knock you down. The least of your worries is their vocabulary for your shortcomings.

Needless to say, “*As a woman, I feel…*” is the double whammy of death. Every utterance of this monstrous and quite deserved killer of respect *and power* should come with its own handgun and target to stick to your foot.

If you want shape people’s perception of you as a human being instead of a set of genitals, or a bossy woman, let your ideas and facts speak for themselves. And learn how to lead people toward sharing your vision.

If you can’t do that, you’re no leader, and you are not strong, whether you are male or female.

The World's Fastest Patriarchy Disproof

Josh O'Brien · 12 March 2014 · Archived copy · Original

Feminists often chatter about 'Patriarchy' as if it is an indisputable fact of life. Rarely do they acknowledge anything to the contrary. It can be time-consuming and difficult to put together a factual, adequately sourced, eloquent argument, especially since it's so blatantly obvious to anyone with common sense, and your arguments will likely be cherry picked, ignored, or blocked. So this article is essentially a handy guide to disproving patriarchy, very quickly.

Patriarchy is defined as a system in which all of the societal power is held by men as a class, and is used to oppress women as a class.

This is an interesting theory, but does not hold up to any real scrutiny or critical thinking.

For the purposes of quick dismantling, I will split societal power into four areas, or spheres.

The spheres are social, political, economic, and educational. The group which controls the majority of these spheres is the group with the power. Feminists claim that the group with control is men. Let's see how that holds up to some critical thinking. Hint: Not well.

First, Educational. In the educational sphere it is clear that women have the power. They are more likely to be in education, less likely to drop out of education, more likely to get degrees and finish their education, more likely to teach, and more likely to be on decision-making boards concerning education.

Verdict: Females have the power.

Second, Political. In the political sphere, women still have more power. Women are the majority of the electorate in the majority of states. In a democratic system, the will of the majority is the will that is enforced as law. Therefore, women as a class have more political power than men as a class. Just because women don't choose to use this power to elect other women does not mean they do not have the power. If every woman in America wanted a female president, there would be a female president. If every man in America wanted a male president, there would not be a male president. In the UK, where Parliamentary Sovereignty and a lack of a codified constitution allow any law to be made, even ones which contravene basic human rights, women could literally institute any law they wanted as long as they all agreed upon it.

Verdict: Females have the power.

Thirdly, moving onto the Economic sphere. Despite producing and being responsible for the existence of less than 50% of the US' GDP (Gross Domestic Product), an estimated 63% of it is controlled by women. Yes, women control over half of the US' GDP, despite not producing even half of it. That means that they control not only their own money but some of men's money, too.

Verdict: Females have the power.

Finally the Social sphere. More difficult to quantify, but just as easy to understand. All throughout society there are obligations for men that place power in female hands. The obligation of chivalry, carrying with it protection, financial support, emotional support and submission to a female whim. The obligation of instigating a relationship, placing all risk of rejection on male shoulders. The obligation of trust, meaning that men feel forced to believe women in the face of all evidence. This, combined with the undeniable fact that issues affecting men are given less support than those affecting women, such as domestic abuse, rape, alimony or any number of other things, shows a lack of male power.

Verdict: Females have the power.

Now, the Social sphere is the only one which I can see being contested, as it cannot be factually quantified, but even

if the social sphere were male controlled, that would still be 3 spheres under female control, a majority. Thus meaning: women would still have the majority of control in society.

So no, we don't live in a patriarchy.

One final point would be that just because women have this power does not mean they all exercise it, as we can see clearly in the world. Just because women can vote women in, does not mean they do, for example. But power is not dependent on use, simply possibility of use. Even if women all sat in the home as housewives voting for men and never exercising any of these powers, they would still have the power.

SOURCES:
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Kafala – how immigrants are enslaved in Gulf Cooperation Council Nations #kafala #nomorekafala

Chris Deslone (aka @mensrightsrdt) · 12 March 2014 · Archived copy · Original

If you're a foreign worker in Quatar, you must have your employer's permission to leave the country. It's been described as indentured servitude, but that's only if things go well. In the case of any dispute, say a salary dispute, an employer can, and often does, withhold that permission, effectively trapping you as a slave.

Zahir Belounis, a French-Algerian football player was lured in with a contract, but his club dropped his salary and refused to give him permission to leave until he abandoned claims to his salary.

> "I have lost everything. Now I want to come back to my country. Give me my freedom. Here you can stop someone leaving if they have done something, made a mistake [ie, committed a crime]. I have nothing against me. Nothing, nothing, nothing."

He was only released after the French President François Hollande and Tim Noonan , president of the International Trade Union Confederation (ITUC) intervened on his behalf

How many are enslaved by the Kafala system in GCC nations and lack the resources to appeal to international presidents?

His is certainly not the only story. ITUC estimates that 500K -1 million human beings will be needed to construct the 2022 World Cup stadium, and that 4000 human persons will die due to labor conditions, which are lower in Qatar than other nations in the area.

Sharan Burrow, General Secretary of the ITUC describes it thus:

> "Migrant workers are trapped in Qatar under the strict kafala system. To be injured and trapped in Qatar is even worse.
>
> "Injured workers face being stuck there without being able to work, without pay, in a country where your employer owns you, sharing a room with ten grown men recuperating from injuries.
>
> "We are appealing to the Qatari Government to grant a kafala amnesty to injured workers giving them the choice to change employers, or to leave the country with their end of service benefit.

Fifa's reputation is on the line, and should be. But so is the reputation of the nation of Qatar, and they just don't seem concerned.

#kafala entrap the the "usual" victims poor, the immigrant, the uneducated. Much is written about trafficking in female (but not male prostitution, which is far more commonplace than most people think), but it goes beyond that – it includes construction workers, domestic workers, and others–must human trafficking have to be *sexual* to be a bad thing? This is modern day slavery of millions of men and boys as well as women.

What can you do? we're trying to get #kafala and #nomorekafala trending on Twitter. Get the issue attention, link the term #kafala to slavery and human trafficking, and support organizations that fight human trafficking in every capacity, and not just of one type.

Misandry and Emptiness: Masculine Identity in a Toxic Cultural Environment

Paul Nathanson & Katherine K. Young · 12 March 2014 · Archived copy · Original

Editorial note: this is a long essay, much longer than we normally publish as a single article. We think it's worth your time, so sit down, relax, and read. –DE

Masculine identity has become increasingly problematic due to technological and cultural changes over the past ten thousand years, beginning with the horticultural and agricultural revolutions but gaining momentum with the industrial, military and reproductive revolutions. Egalitarian feminists have unwittingly exacerbated the problem by equating sexual equality with sexual sameness, leaving men unable to make even one contribution to society, as men, which is distinctive, necessary and can therefore be publicly valued—that is, unable to establish a healthy collective identity specifically as men. The result of this emptiness is a growing tendency to give up either by dropping out of school and or by committing suicide. Ideological feminists have thrown down the gauntlet, on the other hand, by ascribing to men a highly negative collective identity. The result of this misandry is an increasing number of men who believe that even a negative collective identity is better than no collective identity at all. No solution will be possible without challenging pervasive assumptions about both boys and men.

The academic world is changing, albeit at a glacial pace, when it comes to the study of boys and men. The assumption of feminist academics since the 1980s has been that all received knowledge—that is, earlier research by male scholars—was actually about men, not women. Therefore, it made sense to focus attention instead on the latter. Those who have done so, with the aid not only of huge investments by both private and public funding agencies but also the establishment of new university departments and academic societies, have achieved a great deal. We have much more information on women than ever before. Interpreting that information is another matter, especially in a heavily politicized context, one that seldom acknowledges a clear distinction between women's studies and feminist activism. Moreover, the resulting theories about women almost invariably result in theories about men. Scholars must continue to examine all research for political and ideological biases, at any rate, because they cannot claim that any field is immune to empirical verification or at least to reasoned scrutiny without turning scholarship into the equivalent of orthodoxy or ideology—about which more in due course.

In any case, the initial premise about earlier research (that it was all about men) is inaccurate. It was often de facto about men, to be sure, but seldom de jure about men. In some cases, this was due to the fact that anthropologists had greater access to male subjects than to female ones. In still other cases, it was due to the fact that historians found more written records by men than by women. In still other cases, though, it was due to the noble but naïve assumption that men and women were very similar in most ways; this meant that it was unnecessary to dwell on the differences. The point here is that not much of this pre-feminist scholarship was the result of any specific interest in men, let alone bias in favor of them. And much of the scholarship that was specifically about men was actually about elite men, "alpha males," not ordinary men. In short, we still need research on men. We need it now [more] than ever before, in fact, because of the fallout from research that, despite continuing respectability in academic circles, is profoundly biased against boys and men.

This brings up an additional problem on the academic scene. Not all of this bias comes directly from women. Some of it comes indirectly from women. That is, it comes from male feminists (of a branch that we will discuss in a moment). Adopting the feminist notion of "engaged scholarship," they established the field of "men's studies" at least partly in the hope of changing (other) men by converting them to feminism instead of merely studying them. And one problem with this approach, among many others, is that it requires scholars to see men through the eyes of women, just as earlier scholars, ironically, had seen women through the eyes of men. This is the immediate reason for efforts to establish a parallel, or new, men's studies or male studies. Although the new male studies must foster modern academic standards, not postmodern political ones, it need not rely on the straw man of perfect objectivity (which, as everyone has always known, finite beings can never attain). The new male studies can rely on historically

or scientifically verifiable evidence, in other words, but still take boys and men seriously on their own terms. Otherwise, the subjects become nothing more than tokens of some political theory that “we” know but “they” do not. The model here would be what phenomenologists and cultural anthropologists once called *epoché*: trying sincerely and systematically to bracket out either personal attitudes toward the subjects or cultural assumptions about them and cultivating at least preliminary empathy for them.

Our purpose in this essay, though, is to discuss only a few closely related problems, out of many, that American boys and men face at the moment. We have selected these problems partly because of their centrality in the research that we have done over the past twenty-five years but also because of their marginality in the research that others have been doing. Many or possibly most academics in traditional men’s studies work in the social sciences, at any rate, whereas we work in the humanities and arts. We see these problems primarily as cultural ones, albeit ones that entail both emotional and social problems.

With all this in mind, we will discuss masculinity in connection with (1) identity and (2) feminism.

IDENTITY

We began our research on men with the following hypothesis, which we invite social scientists to verify or falsify on empirical grounds: that no person or group can have a healthy identity without being able to make at least one contribution to the larger society, one that is distinctive, necessary and publicly valued. The underlying problem that men face in our time, especially young men, is how to create a healthy collective identity specifically as men—that is, a healthy form of masculine identity. This raises at least one obvious question: Why not be satisfied merely with a healthy personal identity? We can think of several reasons. First, the obvious and undeniable fact is that humans are social beings. We require families, friends, allies and communities or nations. Although we are always different in some ways from other people, we are always like them in other ways. This means that we can always identify ourselves at least to some extent with them. How else could anyone expect support when in need or peril? There is no such thing as a personal identity, either healthy or unhealthy, without the larger context of a collective identity.

Second, personal identity for men can now emerge only at the expense of collective identity. Any man can feel good about himself as an individual even now, after all, by adopting one of two strategies that prevent him from feeling good about himself as a man. The first requires dissociation from other men as a male feminist and thus becoming an honorary woman. This amounts to self-hatred, a phenomenon with which Jews and other minority groups have long been familiar. And self-hatred is surely, by definition, profoundly neurotic. Worse, this strategy has a specifically moral consequence: abandoning or even targeting men who, misandry and emptiness notwithstanding, still feel a compelling need for some positive identification with their male bodies. The other strategy, as anyone who watches the news knows by now, requires dissociation from society and thus becoming an antisocial threat to it. We will return to that strategy.

Third, the fact that women have created a healthy collective identity for themselves—and also, directly or indirectly and intentionally or unintentionally, an unhealthy one for men—means that men must choose between accepting what women think about manhood and thinking for themselves about manhood. In other words, they must establish a collective identity. But this presents a big problem. The legitimate sources of collective identity for women have expanded immeasurably over the past few decades.

We refer not merely to new career possibilities but also to the more subtle and more general sense that all things are possible for women (or even, in some cases, that women are innately superior to men). During the same decades, however, the legitimate sources of collective identity for men have contracted or even disappeared.

FEMINISM

Feminism has emerged over the past few years. Masculine identity, on the other hand, has been a problem for the past few thousand years. Nonetheless, feminism has exacerbated that problem. Feminism can be defined in many ways. Some feminists focus their attention on the relation between gender and class, others on the relation between gender and sex, gender and religion, and so forth. This is one reason, among several, why feminists insist on their diversity, inclusiveness or multivocality.[1] From the specific perspective of men, however, there are only two kinds

of feminism. They differ according to what each says about men and therefore what effects each has on men. In this section, we discuss (a) misandry, the intentional result of ideological feminism (which has exacerbated the problem by assigning men a profoundly negative identity) and (b) emptiness, the unintentional result of egalitarian feminism (which has exacerbated the problem inadvertently by denying men any positive identity).

MISANDRY

By now, the word "misandry" is in common use. It was not so in the early 1990s, when we began our research on misandry (although the word "misogyny," of course, had long been in common use). Misandry is hatred toward men. We refer here not to anger but to hatred. Anger is an emotion and transient; hatred is neither. Hatred is a culturally propagated way of thinking. Although hatred entails psychological and other problems, it is truly a cultural problem and therefore a moral problem as well.

Many people now acknowledge that misandry is a characteristic feature of popular culture in our time.[2] But not all of these people, let alone those who refuse to acknowledge the existence of misandry, agree on where this phenomenon originated or whether it has any significance. Is the prevalence of misandry due to commercial opportunism, which, in the contexts of both entertainment and advertising, relies heavily on both positive and negative stereotypes? Or is it due to political correctness, which prohibits the negative stereotypes of some groups, but not others?

Either way, some people—both men and women, though for different reasons—openly condone the misandric status quo. Women have no power, they claim, and therefore require protection from misogynistic stereotypes. Men have such godlike power, on the other hand, that even the most hostile stereotypes cannot actually harm them; these stereotypes are inconsequential, they say, and therefore (from one point of view) insignificant. At the very least, we suggest, public disapproval of misogyny but not of misandry reveals a deeply embedded double standard and therefore corrodes the very notion of equality, a fundamental feature of democracy.

But, we argue, misandry is due primarily to something much more sinister and much more destructive than even a double standard, whether in the context of commerce or etiquette. Underlying the attitude of those who condone misandry—they often hide behind the anonymity that pseudonyms confer on bloggers—is a perverted notion of justice, which makes it synonymous with revenge. Men have used misogynistic stereotypes to serve the economic and political interests of men, according to many people (once again, both men and women, though for different reasons), so that women may now use misandric ones to serve their own economic and political interests.

Obviously, this conclusion cannot rely on the Judeo-Christian "Golden Rule" (expressed either as "do not treat others as you would not have them treat you" or as "treat others as you would have them treat you"). But this moral principle, which underlies the prophetic worldview, did not go unchallenged even in late biblical times. Opposing it directly or indirectly was a very different worldview, one that encouraged a reinterpretation of scripture. This worldview emerged as a religion in ancient Persia but eventually spread, without the particular theological superstructure of Zoroastrianism, throughout the Mediterranean world. This requires us to pause here for an explanation.

In 597 B.C., Nebuchadnezzar II conquered the Jewish Kingdom of Judah and later deported much of the population to his capital city of Babylon.[3] The captives considered this exile an unprecedented calamity, because it seemed to refute their belief in God's providence and even their belief in God's existence. In other words, traditional explanations for innocent suffering were no longer convincing. Persia soon conquered Babylon and allowed the return of these captives to Jerusalem. By that time, however, they had begun to absorb some features of the Persian worldview. As monotheists, to be sure, most Jews rejected the Zoroastrian religion as such: two competing gods, one good and the other evil. Nonetheless, some Jews found in its underlying premise a satisfying explanation for innocent suffering: two competing but vaguely defined cosmic principles, one good and the other evil. God was inherently and eternally good, Jews continued to believe, and could therefore not be the source of evil. But neither, they believed, could any other god be the source of evil. One solution was a quasi-divine figure: an angel who, by rebelling against God, introduced evil and continued to foster evil among "his" followers. And Jews were by no

means the only ones to find this metaphysical premise useful. By the Hellenistic period, what we now call “dualism” had become a generalized mentality. In other words, it had become part of many competing religious traditions and philosophical systems. St. Augustine found it not only among contemporary Christians, for instance, but also among the Manicheans, a group that he had joined before turning to Christianity.

Of importance here is that from this metaphysical premise, moral and political ones followed. These amounted, collectively, to a titanic and enduring struggle between those who were faithful to God (“us”) and those who were not (“them”), a struggle that would end only at the end of history with the final victory of God and his faithful followers over their enemies—which is to say, any or all outsiders. This dualistic mentality co-existed uneasily with other biblical ones.[4] Not surprisingly, both Jews and Christians have sometimes ignored the Golden Rule and its corollaries—love your neighbor as yourself or even, among Christians, love your enemies—and identified specific groups of people not merely with theological ignorance or competing political interests but with an ontological evil that matched the metaphysical evil of their gods.

Of even greater importance here, though, is the fact that this dualistic mentality, like other religious phenomena, has taken secular forms in political ideologies on both the right and the left. These ideologies, like some earlier religious ones, have not one but several characteristic features (most of which, though not necessarily all of which, they have in common).[5] In addition to dualism (believing that “they” are inherently evil) are the following closely linked characteristic features of ideology: essentialism (believing that “we” are inherently good); hierarchy (that “we” are inherently superior to “them”); collectivism (that the politically defined group is more important than either the individual or the larger society); utopianism (that a new and better world order will supersede the current one); selective cynicism (that the intentions of all people, except our own, are sinister); revolutionism (that merely tinkering with reforms of the current world order, instead of replacing it with a radically different one, will not do the trick); consequentialism (that the end, no matter how unpalatable in ordinary circumstances, can justify the means); and quasi-religiosity (that the political worldview, like older religious ones, confers ultimate meaning, purpose, community, identity and so forth).

Ideological feminists are not in the majority, but they are also not all on the lunatic fringe. On the contrary, they produce exceedingly sophisticated theories (such as the conspiracy theory of history)[6] and adopt equally sophisticated strategies (such as working within the established law schools and government bureaucracies instead of rioting in the streets, to achieve a social revolution that most people still find hard even to imagine). They develop these theories at respectable universities, moreover, and disseminate them through respectable publishers.[7] Eventually, these theories enter the popular culture of movies, sit-coms and talk shows. What was once truly radical, in other words, becomes conventional wisdom (until ideologues up the ante once more). In short, ideological feminists are at least as influential as egalitarian feminists in the journalistic, the academic and especially the legal circles that produce policies and laws. Although they often use the egalitarian rhetoric that is de rigueur in a liberal democracy—one that permits only gender-neutral language, for instance, in legislation—closer examination of both their statements and the results of their campaigns reveals a worldview that is anything but egalitarian and often relies on double standards.[8]

For ideological feminists, men are not merely deluded. They are the ultimate, eternal or even ontological enemies of women. Either they or their remote ancestors (or both) are responsible for all suffering and injustice. Most ideological feminists do acknowledge exceptions for men who convert to the new worldview, but these male feminists function as honorary women. They are acceptable not because of their maleness but despite it.

Some ideological feminists, moreover, refer to history in overtly theological—that is, to use the more precise word that these feminists prefer, “thealogical”—terms. From this point of view, primeval men instigated a titanic conspiracy not merely to usurp power from women but also to replace the female principle of a great goddess with the male principle of their own gods. Either way, men have oppressed women ever after and will do so until the advent of a feminist utopia. It does not take much imagination to see this ideological story as an upside-down version of earlier Western stories about human origin and destiny. The biblical story blames Adam and Eve equally

for sin (what Christians eventually called Original Sin). Some post-biblical interpretations, however, assign most of the blame to Eve and her female descendants. The new, ideological version simply reverses that post-biblical interpretation by blaming primeval men and their male descendants.[9]

This conspiracy theory of history, we argue, is the ultimate premise of ideological feminism, though usually in secular form, and thus of misandry. Dualism itself originated long before feminism of any kind and long ago became deeply rooted in Western thought, to be sure, but ideological feminists have exploited it in modern times. The point here—the point that we make throughout our series on misandry—is that misandry must not remain some dirty little secret. It is pervasive, even prevalent, not only at the seemingly innocuous level of popular culture (in entertainment, say, and advertising) but also at the institutional level of elite culture (in research, teaching, legal codes and law enforcement). And it relies firmly on feminist ideology.

Misandry originates as a cultural problem, to be sure, and therefore entails moral problems. In addition, though, it entails emotional and other problems. Though not social scientists, we find it very hard to imagine how any boy can become a healthy young man in such a contaminated cultural environment, just as we find it hard to imagine the analogy for young girls, blacks, gays or those who belong to any other target group.

It would be folly, therefore, to ignore feminist ideology, let alone misandry itself, in the interest of political expediency. And yet, the problems that boys and men currently face did not begin with the emergence of misandry, let alone the rise of feminism. This brings us to another major problem.

EMPTINESS

We make a clear distinction between ideological feminism and egalitarian feminism.[10] Unlike ideological feminists, egalitarian feminists have no general theory about the ultimate origin of conflict between men and women. From their point of view, only one thing matters: Women have found it harder than men to enter public life—that is, to build careers outside the home. Some attribute this problem to the greed or ignorance or prejudice of men. Others attribute it to the fact that motherhood places special demands on women. Still others attribute the problem to both factors. All, however, believe that sexual equality is the solution (although some define that as equality of opportunity and others as equality of result,[11] each of which entails specific legal consequences).[12] From the perspective of men, however, this approach is somewhat naïve. Equality is a noble ideal, to be sure, but egalitarian feminists have tended to overlook its unintended consequences for men (and therefore, indirectly, for women as well).

Our point here is that these unintended consequences are about to complete a disturbing process that began not a few years ago but a few thousand years ago. Human history is the history of successive cultural revolutions, most of which have been technological and all of which have led to the gradual obsolescence of men and by now left men without a distinctive and necessary function as men, without the possibility of being publicly valued as men and therefore without the basis for any healthy identity specifically as men. Here, now, is a summary of our "revolutionary" theory.[13] It took one or two million years for primates to become humans. As Luigi Zoja[14] says, this involved several developments. Humans used their hands to carry things, for instance, not to walk. They could have sex at any time, moreover, not merely during "estrus."

And their brains expanded not only in complexity but also in size. This meant that birth had to occur while human newborns were still smaller—and therefore less developed—than those of other primate species. And this, in turn, meant that human infants needed parental care for much longer than other primate infants did—a project that required the cooperation of fathers and was the context in which "pair bonding" evolved. All of these developments are natural, which means that they involve genetic factors, but some are cultural as well. Pair bonding,[15] for instance, relies heavily on cultural support systems such as the social arrangements that reward men for being active and enduring participants in family life.

Early humans lived in wandering bands that probably relied at first on scavenging. During the long Paleolithic period, they continued to live in wandering bands but relied increasingly on hunting and gathering. We have no reason to believe that these early communities oppressed either women or men. People did whatever they had to do

in the interest of communal survival. Features of both the female body and the male body made it advantageous to assign at least a few tasks either to women or to men. Whatever else they did, for instance, women perpetuated the community by giving birth to infants and nursing them. Whatever else they did, men protected the community from predators and usually provided it with food and other products from big animals. Both women and men faced mortal danger. Women often died in childbirth, and men often died from wounds. The point here is that maleness—innate features of the male body—conferred a healthy collective identity on men just as femaleness did on women. In other words, maleness was the foundation for various forms of masculinity that, by serving communities, commanded public respect.

The problem, for men, began not in the very remote past but in the relatively recent past. We refer to the Neolithic Revolution. Approximately twelve thousand years ago, humans began to rely at least partly on gardening (or, in some cases, on pastoralism). This required them to live in settled communities that provided fertile land and access to water. For the first time, it became practical to store food and other resources. Also for the first time, though, it became desirable to raid the stored food and resources of other communities. This state of affairs sometimes led to the emergence of militaristic societies and therefore to military leaders or chiefs, who accumulated excessive property and power. Closely following the Neolithic Revolution was the Agricultural Revolution, which introduced the iron plough and irrigation. Among the results were much more food and much higher populations. It was in this context that the early civilizations emerged. Characteristic of these were urbanization, occupational specialization, social and political hierarchies, often literacy and eventually "world religions." These religions, apart from anything else, created moral and philosophical principles to curb the rampant injustices perpetrated by early chiefs and kings.

At this point, the male body's distinctive characteristics—its size, strength and speed[16]—still conferred masculine identity on most men: elite warriors (who wielded weapons) and the masses of serfs or peasants (who used iron ploughs to till their fields). But an ever-increasing number of men—artisans, scribes, priests, merchants, traders, bakers, administrators and so on—no longer relied for their identity on their naturally endowed male bodies. They relied instead on culturally established attributes, such as literacy, that society ascribed more-or-less arbitrarily to men but not women.

Fast-forward now to the late eighteenth century. Most men by far were still peasants. A few, either aristocrats or those who worked for them, were soldiers. Men of both classes, therefore, still required brute strength. The Industrial Revolution, however, changed all that by greatly increasing the number of middle-class men—which is to say, those men who did not need brute strength for tilling fields or wielding weapons. A few of these men were entrepreneurs (the industrialists who established mills and mines) or financiers. Others acquired enough education to enter the formerly elite ranks of professional lawyers and physicians. Still others—most men, by far—became proletarians. They worked along with women and even children at the new mills and mines, until reform movements demanded protection for women and children (which meant keeping them at home). Men with the lowest status were those who relied on their muscles; men with the highest status, on the other hand, were precisely those who did not.

The Military Revolution marked another profound change in the history of men. In one sense, this was just another technological development. Military hardware became increasingly complex. At the same time, it became decreasingly reliant on brute strength. Instead, it became increasingly reliant on literacy and eventually on higher education. This trend became clear to everyone during World War I. Those who planned and organized campaigns had the highest status; those who followed their orders in the trenches had the lowest status, that of "cannon fodder." But the Military Revolution refers primarily not to technological change but to cultural change. Historians usually discuss this as an offshoot of the French Revolution, but its impact spread far beyond the French Republic or even the West. We refer here to "universal" military conscription. Every citizen was now a soldier (or potential soldier) by virtue of merely being a citizen.

This calls for an explanation.

According to the new social contract, military service was now the price of citizenship. Being “willing” to fight and possibly die for the State was the hallmark of every citizen. Because the State protected women from military service, however, it refrained from granting them full citizenship. Being a full citizen (“willing” to fight and possibly die for the State) was therefore simultaneously the hallmark of being a man (as distinct from being a woman). Citizens demonstrated their masculinity primarily and ultimately in battle (or scenarios in everyday life that became metaphorical battles), and the State appropriated the bodies of citizens by virtue of their maleness alone (because the law made no distinction between men who wanted to risk their lives in battle and those who did not). Even though conscription laws confer masculine identity on those who have male bodies, thus reaffirming the ancient link between maleness and masculinity, it does so at a very high cost to men (and to any society that encourages men to believe that their ultimate value is as fighters). For one thing, conscripts have very low status within armies. Moreover, they often end up dead or mutilated on battlefields.

Women in some countries are now demanding the abrogation of this social contract by allowing (though not forcing) women into combat. However, after more than two hundred years and many social changes, men find it hard to establish a collective identity that relies on something else. Women can already provide for themselves and protect themselves (with help from the State, in both cases, if necessary).

The Reproductive Revolution has undermined the only remaining source of masculine identity for men: fatherhood. Many factors have contributed to this problem: new movements that trivialize fatherhood (single mothers by choice, for instance, and same-sex marriage); new movements that demonize fathers (ideological forms of feminism); new industries that reduce fatherhood to routine medical procedures (sperm banks and surrogacy); new technologies that would eliminate fatherhood or even maleness (avant-garde procedures such as cloning or parthenogenesis); new legislation that undermines even the remnants of fatherhood (joint custody, say, or abortion on demand as a private matter “between a woman and her doctor”)—and so on. Many social scientists now believe that fatherhood has no inherent links with either masculinity or maleness. Others believe that fatherhood has no distinctive or necessary function within family life. The implication is that fathers are assistant mothers at best and potential molesters at worst. Is it any wonder, then, that popular entertainment routinely presents fathers as buffoons or worse?

Back now to egalitarian feminism and the inability of men to establish a healthy form of identity, as men, in our time—that is, to the emptiness that men experience as a result. Herein is a great irony. When it comes to the historic (though culturally variable) relation between maleness and masculinity, it is egalitarian feminism, not ideological feminism, that undermines the most direct link between early and modern men. Even if we were to eliminate the toxic misandry of ideological feminism, we would still be left with the paralyzing emptiness that comes (to men) from egalitarian feminists. Even journalists sometimes recognize what academics fail to see. In his review of *Warrior*, A.O. Scott discusses why boys and young men in some environments turn to extreme versions of masculinity, ones that focus on whatever remains of certain traditional symbols of masculinity—notably those that refer to combat. “They fight, he says, “because every other way of being a man has been compromised, undermined or taken away. Patriarchal authority, as represented by Paddy, is cruel and unbending until it turns sentimental and pathetic. The roads to an honorable life promised by work and military service are mined and muddied by the greed and mendacity of the institutions—government, schools, banks—that are supposed to uphold integrity.”[17]

We use the word “emptiness” for lack of a better word. In a way, after all, the problem for men has been human history itself, a process that has gradually deprived men of any legitimate sense of fulfillment specifically as male humans. But “human history” fails to convey the experience of that lack in daily life. The word “emptiness” conveys precisely that. Emptiness is the residue of a life without identity and therefore without meaning or purpose—or without meaning and purpose and therefore without identity.

To some extent, of course, modernity leaves almost everyone spiritually empty and therefore without a healthy identity. Despite its many advantages, after all, modernity often involves a profound rupture with tradition and meaning, with community and home, and especially with the sacred. This is precisely the void that political

ideologies on both the left and the right have tried (with catastrophic results) to fill since the late nineteenth century. They have allowed people who lose one source of collective identity to replace it with another. Instead of establishing it in connection with family or religion, say, they do so in connection with class, race, language or sex. But because these ideologies rely so heavily on dualism, pitting "us" against "them," the price is very high. They solve one problem by creating another. Or, to put it in a slightly different way, they solve problems for some people by creating problems for other people.

At the moment, this applies to women and men.

CONCLUSION

Boys and young men now have, at least in theory, only two general ways of responding to the emptiness of their lives. Very few are intellectually and emotionally able to confront emptiness directly, of course, so many do so indirectly by (1) trying to ignore the misandry that underlies and exacerbates emptiness or (2) internalizing it. Some try deliberately to ignore misandry along with all other potential sources of pain by resorting to unbridled hedonism and therefore succumbing to raw narcissism. But hiding from pain by seeking personal pleasure as an end in itself has become characteristic of our society in general—not only in the licentious fantasies of popular entertainment but also in the sordid facts of daily life—and therefore says little about any segment of society in particular.

Others, however, unwittingly internalize misandry. And this is something that very few social scientists, if any, have acknowledged so far. The one social problem that they inexplicably fail to see should be self-evident to everyone: the toxic fallout—the pervasive ridicule, contempt, punitive attitude and even hatred—of a society that has no room for its male population per se. One way of internalizing all this misandry is clearly destructive (but also, ultimately, self-destructive). In this category are those who act up, attacking a hostile society. Even a negative identity, after all, might be better than no identity at all. The other way of internalizing misandry is clearly self-destructive (but also destructive in other ways). In this category are those who give up, succumbing to the apparent emptiness of manhood and thus abandoning an indifferent society. This almost certainly provides at least a partial explanation for the high rates among male people of both dropping out of school and committing suicide. Sociologists and psychologists have long noted these pathological patterns in young men—Michael Kimmel, for instance, has popularized the idea that American "guys" are pathological almost by definition[18]—but have generally refrained from attributing them to the direct or indirect fallout from feminism and the resulting collapse of masculine identity. By that, once again, we mean the impossibility of establishing a healthy collective identity specifically as men, one that relies on a healthy notion of masculinity.

In short, for whatever reason, social scientists tend to ignore the proverbial elephant standing silently in its corner. Instead, they usually attribute pathological patterns to more familiar (and somewhat less politically risky) causes such as poverty, racism, testosterone, evolution, popular culture and the like. Some social scientists have indeed linked the social and psychological pathologies of these boys and young men with father absence, for instance, but few if any have followed the logic of this insight by linking father absence in turn with identity absence—that is, with emptiness.

Kimmel describes masculinity in our time as "guyland." Whatever else critics say about Kimmel's feminist theory—and we say a great deal about it[19]—no one can deny that he has described a noteworthy phenomenon. It amounts to notion of manhood that repudiates not only the innocence of boyhood but also the maturity of manhood, which is both cross-culturally and historically unprecedented. Kimmel argues that being a "guy" originates in the unearned sense of "entitlement" to masculine privilege (and hostility toward women for denying it). We argue that it originates in the natural sense of entitlement to a healthy masculine identity of any kind. It is easy to argue about the prevalence of "guys" or even about precisely what makes them tick, but it is surely not by chance that the appearance of this psychological twilight zone has coincided with two profoundly significant facts of life for boys and men in our time: the rise of feminism (which either unwittingly denies the possibility of a distinctive masculine identity or deliberately acknowledges only a sinister one) and the absence of anything even remotely like coming of age. Fewer and fewer boys want to become men because fewer and fewer men can convince them that doing so

would mean demonstrating their ability to contribute something distinctive and necessary to society. No one has yet come up with a solution to the problem of toxic masculinity in a toxic cultural environment, but no one ever will without first identifying it correctly.

Notes

1 Another reason is to maintain their own legitimacy as liberal feminists despite the "radical" approaches of a few other feminists. From this point of view, tolerance means never having to say that you are "sorry" for (much less to challenge) those who say ugly things in your name.

2 In *Spreading Misandry: The Teaching of Contempt for Men in Popular Culture* (Montreal: McGill-Queen's University Press, 2001), the first of five volumes on misandry, we discuss the negative portrayals of men in popular culture during the 1980s and 1990s. By "popular culture," we refer to a wide range of media: movies, sit-coms, talk shows, news shows, magazines and so on. The negative imagery of men ranges in severity from ridicule to dehumanization and even demonization. To summarize our findings: The men these productions portray negatively are either inadequate, evil or both; the few men these productions portray positively are honorary women—either feminists or minority men. Gay men, in particular, often get free passes in gender politics. Our point is not so much that these negative stereotypes harm boys and men (although they do), but that they are symptoms of a much deeper cultural problem (which we explore in later volumes).

3 Judah was the southern Jewish kingdom. Assyria had already conquered the northern kingdom, Israel, in 722. Its population, deported and assimilated, became the "ten lost tribes."

4 Those who turned to dualism identified evil not only with enemy communities, whose evil took on eschatological proportions, but also with closely linked cosmic principles. Just as they polarized "us" and "them," for instance, they polarized "spirit" and "flesh" (a metaphysical distinction and conflict that was particularly important to Christians such as St. Paul). Some theologians identified the former, in turn, with maleness and the latter with femaleness. To do that, they had to reinterpret non-dualistic texts accordingly.

5 Nathanson and Young, *Spreading Misandry*, 199-218.

6 See note 9.

7 Paul Nathanson and Katherine K. Young, *Legalizing Misandry: From Public Shame to Systemic Discrimination against Men* (Montreal: McGill-Queen's University Press, 2006) 269-308. This volume, the second of five on misandry, is about the institutionalization of ideological feminism by legislators, lawyers, judges, bureaucrats and the like, all of whom rely, in turn, on the institutionalization of ideological feminism by academics who produce and interpret statistics. We begin this volume by continuing the discussion of popular culture in Spreading Misandry, but with our focus on journalism instead of entertainment. To be more precise, we focus on the journalistic feeding frenzies that so often accompany high-profile legal or quasilegal cases about conflicts between men and women and lead to legislative change. Examples include the Senate confirmation hearing for Clarence Thomas (which provoked a "national dialogue" on sexual harassment) and the avalanche of court battles over "recovered memories" of sexual molestation or even "satanic ritual abuse" (which provoked the modern equivalents of witch hunts). Most of the volume is directly about legislative change due to the influence of ideological feminism in connection with every point of contact between men and women. Neither the laws that govern these contacts (such as conflicts over sexual harassment, divorce, custody, affirmative action) nor the rules that govern their interpretation, implementation and enforcement rely any longer on philosophical notions such as equality of opportunity and legal principles such as the presumption of innocence.

8 For one example, see Nathanson and Young, *Legalizing Misandry*, 471-477.

9 See Katherine K. Young and Paul Nathanson, *Sanctifying Misandry: Goddess Ideology and the Fall of Man* (Montreal: McGill-Queen's University Press, 2010). This volume, the third of five on misandry, is about the ways in

which feminist ideologues have used religion to bolster their claim to female superiority and simultaneously support their conspiracy theory of history, that evil originated in an ancient revolution during which men overturned an egalitarian society, established patriarchy, and began the oppression of women. More specifically, it is about various attempts to reverse a familiar paradigm of profound importance. According to the Bible, Adam and Eve live in paradise under the aegis of God; Adam and Eve succumb to sin, which leads God to expel them from paradise and into the world of chaos and conflict as we know these in everyday life; the remote descendants of Adam and Eve return to paradise of one kind or another at the end of history. The new version is slightly different: men and women live in paradise under the aegis of a Goddess; men succumb to sin by installing their gods, which leads to the creation of patriarchy; women return to paradise, possibly with some male converts to feminism, at the end of patriarchy. But feminist extremists and separatists are not the only supporters of this revised myth. It has deeply influenced even some liberal forms of Christianity and Judaism.

10 People classify forms of feminism in many ways according to need. From the specific perspective of *men*, only these two forms are significant.

11 For political reasons, some people refer to equality of result as “substantive equality” and to equality of opportunity as (mere) “formal equality.”

12 Equality of opportunity entails, among other things, universal access to higher education. Equality of result entails, among other things, affirmative action in order to ensure the *equal representation* of all groups in universities (although advocates seldom build in mechanisms that would ensure the end of affirmative action once they have reached their goal, which is why they do not promote affirmative action for men despite the majority of women in universities).

13 For a detailed discussion of these revolutions, see Paul Nathanson and Katherine K. Young, *Replacing Misandry: From Primeval Man to Postmodern Man* (forthcoming). This is the fourth of five volumes on misandry. The fifth and final volume is *Transcending Misandry: From Ideological Feminism to Intersexual Dialogue* (forthcoming). There, we move beyond misandry per se. Our focus is on the present and future, therefore, more than the past. The word “dialogue” usually refers to a way of discussing conflicts and resolving them in connection with common ideals—justice, say, or compassion—instead of resorting to intimidation or violence. Among the most familiar forms of dialogue has been interreligious dialogue. This originated in the 1960s as an offshoot of ecumenism, the Christian movement that sought greater understanding among the churches (and sometimes institutional union). It did not take long for many people to realize that interreligious dialogue could include not only Christian denominations but also non-Christian communities. Under Pope John XXIII and his successors, for instance, Catholics sought not to convert Jews and other non-Catholics but to foster forgiveness and reconciliation. Religious communities responded to this idea in many ways. Some feared it on historical grounds as a disguise for proselytism and ignored it. Others welcomed it on practical grounds in the interest of combining forces to solve social problems such as poverty, political problems such as tyranny, or even religious problems such as the rise of secularism. Still others welcomed it on intellectual grounds to the extent that they could reaffirm their own distinctive identities by learning about those of other communities. Nowadays, “dialogue” refers to a possibility for any groups in conflict: religious, racial, ethnic, linguistic—and sexual. But overuse and misuse has almost drained this word of meaning.

14 Luigi Zoja, *The Father: Historical, Psychological and Cultural Perspectives*, trans. Henry Martin (Philadelphia: Taylor and Francis, 2001), 29-45.

15 See David Schneider, “Primeval Kinship: How Pair Bonding Gave Birth to Human Society,” Evolutionary Psychology 6.4 (2008): 557-562.

16 Most men are slightly bigger, stronger and faster than most women are. Although sexual dimorphism (differences between the males and females within a species) is a feature of our species, its degree is very minor compared to those between the males and females of many other primate species. Scientists have found correlations between low degrees of sexual dimorphism and the participation of fathers in family life, and between high levels

and the absence of fathers from family life.

17 A.O. Scott, “A Tale of Jacob, Esau and Muscles,” review of *Warrior, New York Times*, 8 November 2011, C-4.

18 Michael Kimmel, *Guyland: The Perilous World Where Boys Become Men* (New York: Harper, 2008).

19 See chapter 1 in Nathanson and Young, Transcending Misandry (forthcoming)

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Peter-Andrew: Nolan(c): A Danger to Self and Others

Al Martin (TMOTS) · 13 March 2014 · Archived copy · Original

Grab yourself a good single malt or any other beverage of choice, for I am a windbag.

The Men's Right Movement (MRM) is as diverse (God I hate that word) as any movement has ever been. Men, women, hetero, trans or gay; we embrace those of different backgrounds, ethnicity, religion, or politics as long as the primary tenets of the movement are front and center: human rights and compassion for men and boys, same as for women.

Unlike ideological feminism, human rights for men and boys does not mean that the other side of the coin is to be ignored, forgotten, or vilified in some warped sense of reparations or retribution. A cursory look into the inner workings of the MRM specifically, places such as AVfM and its affiliates, will undoubtedly enlighten the reader that men and boys are in fact human beings deserving of the same rights as any other human being. Deserving of the fundamental rights afforded to all humans regardless of genitalia or other such Politically Correct divisiveness. Yes, dear readers, the males of this world are indeed human with feelings of joy, sorrow, pleasure and yes, even anger.

Anger is a human emotion that although at times may negatively affect the situation at hand, but none-the-less it is a valid emotion. Dictionary.com defines anger as;

> *A strong feeling of displeasure and belligerence aroused by a wrong; wrath; ire.'*

Movements have always had "displeasures" with the status quo. A system that oppresses a specific group or section of the population tends to elicit some sort of action by its benefactors. And those actions of the displeased tend to sometimes show a perfectly normal and justifiable emotion: anger.

Think back of the racial inequities of the '50s and '60s and '70s and even '80s–I am old enough to remember much of it, and even if you are not you will have at least read about it. Most folks would certainly agree that the grievances of black human beings were reasonable and appropriate and deserving of an angry response–and that society needed to change. Anger tended to be in the forefront of many of their responses, justifiably in most cases. Forcing a whole group of people to underclass status based solely upon their skin color is so last-century. Sadly, there are those that still to this day think that blacks are somehow lesser human than whites, but, this article isn't about race relations.

Here we are, in the 21st century and a new level of oppression, discrimination, and downright hatred has reared its very ugly head. It's not new and in some circles, it doesn't even exist let alone warrant a place in word processing spell checkers.

Of course I am referring to misandry, meaning the hatred of men. The bastard sibling of the "misogyny"that feminists and most western governments claim is rampant and causing all of society's ills with its supposed father, the "patriarchy".

Anyhow, let us get back to the reason for this article: the angry participants within human rights movements.

Personally, I believe that we must remind ourselves to not blindly accept, support nor legitimize any and all anger as acceptable or even justified. While anger is a normal, healthy, even vital emotion that we must allow people to express, sometimes angry actions can be beyond reasonable. Civilized discourse does not always have to be civil, because sometimes anger is a necessary part of getting your voice heard. It is a tool of rhetorical necessity. But we as a movement must differentiate, if not distance ourselves, from violent, psychotic, or otherwise dangerous actions. This is a difficult endeavor when those in opposition tend to align any and all harmful discourse, specifically that which would reflect negatively, with all in the movement.

Feminists, of course response to such negatives within their movement as anomalies, fringe or radicals, and "not real feminists." Wait, no, they only do that sometimes. And in any case they rarely condemn it.

In any case, they very rarely afford us or others the courtesy of saying "this person does not necessarily represent the whole." As such, it is often necessary for us to do it for ourselves.

Serious members of the MRM take exception to those that would blemish the very real reasons for our movement. Men's' rights, fathers' rights, and anti-feminism are **not** about being "anti-woman," and no amount of saying it's so will make it so. That is not to say that there are no "nutters" or misogynists that claim to be MRAs, for there are. But these folks are not indicative of the MRM (or MHRM as some prefer) and should always be identified and such and, whenever possible, ejected from organizations which strive to forward compassion and human rights for all.

Enter one Peter-Andrew: Nolan(c). He is also known as just plain Peter Nolan. He is also known as Joschua Boehm, Joschua-Brandon: Boehm, Peternolan9, and even "John Rambo."

Now, I could end this article right now with one simple statement: Peter-Andrew: Nolan(c) is a nutter and his views and actions ***do not*** represent the men and women of the MRM. But, what's the fun in that? We probably should get specific and say why.

The obvious I will dispense with right way. What sort of narcissist would try to copyright their name? And what's with the stupid colon?

Moving on: Peter-Andrew: Nolan(c)… oh screw that. I am not going to continue with this name silliness. Nolan, as I shall now refer to him, is indeed an angry man. As with many men (and some women I might add) within the MRM, he has been taken to the cleaners so-to-speak by an ex. He has justifiable reasons for being angry.

As stated previously, anger is not necessarily wrong. Humans being humans and all, they will have human reactions. But actions caused by anger can be wrong. Especially when they cross over into hatred, statements of violence, advocating dangerous and illegal activity, slander and libel, or desires of death upon other persons. Nolan, I am afraid, is guilty of all of these things.

An Australian now living in Germany, Nolan is a product of a system that considers men as nothing more than sperm-donating wallets to do the dirty work and heavy lifting. So it stands to reason that Nolan would be angry at the system. But "angry" doesn't even begin to describe Nolan's actions or his state of mind.

Nolan began his trip to lala-land from the humble beginnings of yet another screwed-over husband/father statistic. A story which he has chronicled here fits the typical narrative that a good many men know all too well. Nolan states:

> "All through that time I have conversed privately with her father and offered the hand of love and peace such that the damage that was doing could be minimized. In November 2007, as part of a peaceful settlement, I offered a roughly 2/3 to 1/3 split to which included the maximum awardable child support in Australia. In talking with this offer was deemed 'more than generous' by both on the basis that had refused to work, against my non-consent, for 14 years of the 18 years marriage. Further, I paid the vast majority of expenses for and raised them as my own as best I knew how. Let's not mention I renovated two houses with the skills taught me by my Uncle while sat on her arse and did bugger all."

Sounds like a man taken to the cleaners by a corrupt court system to me. He goes on to say:

> "She took the proceedings hostile by committing many counts of perjury including false allegations of adultery, domestic abuse, abandonment, and being a poor father to my former children."

There you have it: using the courts to take everything a man has, unsubstantiated claims of abuse, alienating the children, all textbook stuff those in the Men's Human Rights Movement have heard a million times. Sadly though, as his troubles escalated, so did his spiral down into the pits of dementia. More Nolan:

> "THAT is what you married men have to look forward to with the criminal scumbags in the legal fraternity. The scumbag criminals in the legal fraternity did that just to try to make it harder for me to bring them to justice. Well? They failed. And I expect men like YOU, dear reader, to take severe exception to the fact that the Family Law is actually unlawful and that your lawyers, magistrates and judges are criminal scumbags."

Claiming that the family court system is full of scumbags is probably true, but you'll notice the thinly veiled hints of conspiracy beginning to show.

> "As a law-abiding man I have determined that ALL those who committed crimes against me will be brought to trial before a common law court. A common law court is a 'people's court' and has superior recognition in law than the corrupt 'Family Court' and 'Australian Federal Magistrates Court'. And if you, dear reader, do not think these courts are corrupt I have news for you."

Nolan now implies himself to be somewhat the legal eagle, and attempts to school us as to proper terminology and practice. Additionally, he now exposes his belief in "personal sovereignty" wherein no court of law in any land has jurisdiction over him. To further exemplify that, from his book *The Truth Be Told*:

> "This is a Lawful Notice to women and their mangina lackeys who would make up lies and slander me.
>
> My calling, Peter-Andrew: Nolan(c) and the strawman name PETER ANDREW NOLAN(c) is copyrighted worldwide. So is my image and all aspects of my human self. Here is the contract for that copyright.
>
> http://www.crimesagainstfathers.com/australia/Forums2/tabid/369/forumid/190/threadid/1103/scope/posts/Default.aspx
>
> Any woman or mangina lackey who uses my name, my calling or my image without my written consent signed in red ink by my hand only is violating my copyright.
>
> The cost of copyright violation **PER VIOLATION** is 1,000 troy ounces of 99.99% pure gold. So all of you women and mangina lackeys might want to consider that before you write your lies about me. I will pursue copyright violations ANYWHERE IN THE WORLD so as to collect gold to be able to re-distribute to those I perceive as in need. Nothing would give me greater pleasure than to take gold off women and their mangina lackeys and give it to men who are struggling to raise their boys because of the oppressive nature of the western 'legal' system today.
>
> Any slander of me will be pursued **ANYWHERE IN THE WORLD**. So if you women tell lies about me and try and[sic] slander me to damage my business you will be pursued. I will take your property off you as a point of honour.
>
> If any woman wishes to make a rebuttal for anything I have said they are welcome to do so directly to me at peter@peternolan.com on an Affidavit with a Notice of Intent and Proposed Remedy signed under penalty of perjury and full commercial liability."

UH-OH! I'm in trouble now! Maybe I should have gotten his permission to do an opinion piece based on easily and readily available information on the internet! And in case you doubt his superior abilities, please allow me to have Mr. Peter-Andrew: Nolan(c) (or is it Joschua-Brandon: Boehm(c) I forget) to tell you in his own words how like uber-totally-awesome like totally he is!

> Firstly, I am one of the top Business Intelligence Consultants in the world. I have been doing BI for 22+ years and been in IT for 30+ years. We can build data warehouses about 2x faster and cheaper than anyone else can. We are now licensing our software on a subscription basis so that it is easier to acquire.
>
> Under the calling of Joschua-Brandon: Boehm(c) I am also the sole founder of the global Mens Business Association. This is a global business network that will operate outside the jurisdiction of any government

> entities.
>
> I am one of the worlds leading experts in law and governments. We have decided we don't like the existing governments so we are creating a way of doing business outside the existing governments jurisdiction.
>
> We will have our own courts, own passports, own laws, own contracts, own work permits, own bank, own currency. You name it. It if is run by the guvment today we are going to have an alternative that can be used by choice.

And that is just the illuminati anti-government stuff, it gets better folks. Nolan really begins to shine a light upon his neurosis and hatred of women with little gems like this;

> "I shall be placing her before a court in Ireland, in front of 12 men (women failed the challenge to try her justly) and those 12 men will define what remedy she is to pay for the crimes she has committed. My commitment is that NO MAN can be given more severe remedy than is delivered to . is going to be the Irish Test Case for women being truely 'equal'. As in 'equal before the law'. We shall see how she likes that."
>
> Too many men have had their right to liberty violated by women who tell lies to the police to get their husbands arrested to 'teach them who is boss around here'. Who is boss around here, in Australia, in the future, will be the man of the house.
>
> To any woman who complains? F*** off. I am not interested in the comments of ANY women. Women have been asked for 2.5 years to assist stop the needless deaths of tens of thousands of men. They ALL refused. You women can stand back and see what condoning perjury, kidnapping, extortion and theft gets you. ANY WOMAN who attempts to impede my progress in this activity will be charged with obstructing a peace officer in the course of his duty as well as attempting to pervert the cause of justice.
>
> ANY WOMAN who gets in my way will be facing a jury trial of 12 men to determine if you have committed a crime. You can 'get on board' or 'stand aside'.

Now I ask you folks. Are these the words of an "angry man" that has gotten beaten down by the divorce and family courts? I say no. These are the rantings of a man who has gone above and beyond, blaming the illuminati, government, courts, and most of all women. He has now entered the nutter zone.

So disillusioned is he that when he finds himself with possible allies – or at least folks who might actually listen to his "remedy" – he takes loonyville to an all-new high. Below are but a few excerpts from a recent chat session whereas he literally goes over the edge. The following was captured [unedited] last month in a public chat forum for Men's Rights Activists and Men Going Their Own Way:

> [2/13/2014 7:39:48 PM] peternolan9: I am the only man in the world who has had the guts to video record a family court matter and put it on YT and tell the guvment involved I will kill anyone who tries to incarcerate me for that.
>
> Man in the man-o-sphere are a bunch of fucking pussies who deseve everything happening to them…..you take the crimes commited against you up the arse and all you do is whine…..no guts…it is a total disgace.
>
> [2/13/2014 7:40:19 PM] peternolan9: You are not "men" at all….and it is shown by the fact that no other man has done what I have done IN THE ENTIRE WORLD.
>
> Pussies.
>
> [2/13/2014 8:07:42 PM] peternolan9: "So basically, you're okay with men dying if they don't serve YOUR purpose."
>
> No..I have no concern with useless eater losers kiling themselves if they are not willing to defend the children of their land….and fuckwits like you try to tell lies about me because you have no track record to point to…

> Go and kill yourself…be fertiliser..then you would be doing somethign useful.
>
> Until you have equaled my track record? Fuck off and die.
>
> [2/13/2014 8:10:17 PM] peternolan9: I started this with "there is no point talking to men in the mra area becayse they are not willing to listen yet"
>
> And this short interaction shows exactly that…
>
> A bunch of losers who tolerate disgusting and disgraceful behaviour..
>
> That is why the MGTOW boards just went down…you tolerate shitheads and fuckwits…..no one can take you losers seriously…certainly not me.
>
> I expect to be treated with the respect I have earned…and those who tolerate fuckwit
>
> [2/13/2014 8:23:38 PM] peternolan9: @all,
>
> my opinion is that in the mens rights/fathers rights area you are well advised to kick out and fuckwit loser who slanders another man and any fuckwit loser who does not show due respect to men who have earned it.
>
> Until you are willing to do that? These fuckwits poison everything they touch….kick them to the curn and tell them to go kill themselves in some mans rose garden and be fertiliser such that they are doing something useful….get rid if the liars, the slanderers, the men of no honour…they are of no value to anyone…they are worthless human scum who would make the world a better place by not being in it.

"Go and kill yourself." This is the sort of thing you say to men who've had their rights violated and, frequently, their lives destroyed? Everyone who doesn't do things exactly the way he wants them to is a fuckwit loser, demands for respect he really hasn't earned and titanic rage at anyone who doesn't give him exactly what he wants?

I think you probably get the point. The fact is that this article is just a smidgen of the vile hatred and bad advice this man trades in. He is not just angry, he is giving bad, dangerous advice that could land you in jail, and abusing anyone who questions his judgement. He wishes deaths on those who disagree with him. He is telling people who may or may not be emotionally unstable (he has no idea) that they should kill themselves. This is the ravings of a lunatic living on the fringe who spends his time attempting to turn himself into a pseudo-martyr.

Last year, Emily Shire attempted to put up the lunatic Nolan as a good example of our movement. Interestingly, even when we informed her that we repudiated Nolan and highly questionable behavior attributed to him, she issued no retraction or apologies. For the record we also think he offers dubious and legally dangerous advice; maybe you'll have success with some of his recommended methods or services, but we are doubtful.

The MRM and specifically AVfM doesn't need nor want so-called Men's Rights advocates like Nolan. Those who deem it necessary to use individuals like him as a poster child of the men (and women) within the Men's Human Rights Movement need to take notice: Nolan is NOT a Men's Rights Activist. Actually, now that I think about it, I think Nolan would better fit within the feminist ranks. Right up there with the likes of Dworkin, Steinem, Marcotte and the rest of those hate-mongers.

For those readers inclined to slow down looking for the dead bodies in an auto accident may wish to check out the below links for more examples of Nolan's madness. Me? I've had enough. I'm going to open up another cold one and just keep this article handy for the next time someone throws this guy up as an example of who we are and what we do. He ain't, folks.

'nuff said for now I think!

Trigger Warning

Those of you easily triggered by a PTSD reaction to stupid crazy insanity may wish to avoid the following

links. Read at your own risk!

http://theweek.com/article/index/251753/a-short-guide-to-the-mens-rights-movement

http://www.buzzfeed.com/ryanhatesthis/this-is-what-happens-when-anonymous-accuses-you-of-faking-a

http://peternolanstalker.blogspot.com/2012/11/peter-andrew-nolan-wanted-in-four.html

http://www.crimesagainstfathers.com/australia/Forums/tabid/82/forumid/39/threadid/45/scope/posts/Default.aspx

http://omegavirginrevolt.wordpress.com/2013/06/29/the-reason-why-the-manosphere-attracts-scams-by-the-truckload/

http://www.rawstory.com/rs/2013/10/22/ohio-university-student-attacked-by-internet-trolls-after-shes-misidentified-as-alleged-rape-victim-in-online-video/

http://kickass.to/z01-my-court-meeting-2009-11-26-with-captions-t8040023.html

http://www.quatloos.com/Q-Forum/viewtopic.php?f=37&t=6922

http://ironorchid.kinja.com/peter-nolan-the-mra-redpill-member-who-doxxed-innocent-1451980101

http://peterandrewnolan.kinja.com/

http://ironorchid.kinja.com/peter-nolan-the-mra-redpill-member-who-doxxed-innocent-1451980101

http://justgroundsonline.com/forum/topic/listForContributor?user=3hsx03cwfo0hm

http://www.jewishterrorism.com/category/peter-andrew-nolan-facebook-stalker/

http://peternolanterrorist.blogspot.com/2013/06/where-scumbag-mulsim-terrorist-peter.html

http://kickass.to/k04-kevin-flanagan-slandering-peter-andrew-nolan-19-01-2014-mp3-t8619531.html

http://www.henrymakow.com/peter_nolan.html

http://loveforlife.com.au/content/11/03/26/peter-andrew-nolan-lawful-notice-police-be-they-peace-officers-or-policy-enforcers-

http://www.nswpolicecrime.com/viewtopic.php?f=31&t=482&sid=119c7323326ac7054af03a6d1308db63

http://pbedit.blogspot.com/p/blog-page_14.html

http://www.webmaster-talk.com/threads/240039-Introducing-Peter-Nolan

http://manofthemonth.wordpress.com/2012/11/12/motm-november-2012-boycott-american-women-author/

http://www.worldofsuck.net/index.php/peter-nolan-second-wrong-doesn?blog=10

http://www.nydailynews.com/news/national/ohio-student-called-false-rape-accuser-hiding-school-article-1.1495081

http://www.godlikeproductions.com/forum1/message1846696/pg1

http://www.mensbusinessassociation.com/Forums/tabid/752/forumid/85/scope/threads/Default.aspx

http://www.the-bi-professionals.com/

http://www.manbook.biz/

http://www.man-bank.biz/

COMMENTS left in various forums. Notice the frequent zing between apparently almost-sane and completely insane comments, and the use of the various names listed at the top of this article:

http://www.returnofkings.com/3579/the-manosphere-is-approaching-a-tipping-point#!

http://cboye.wordpress.com/2012/04/01/well-that-was-obscure/

http://www.happierabroad.com/forum/viewtopic.php?t=14852

http://www.the-spearhead.com/2011/09/27/australian-rape-political-prosecution-going-to-high-court/

http://manofthemonth.wordpress.com/2012/11/12/motm-november-2012-boycott-american-women-author/

http://www.broadsheet.ie/2012/11/09/id-like-to-thank-my-agent/

http://therationalmale.com/2013/05/06/remove-the-man/

http://www.guilfordian.com/opinion/2013/09/13/feminism-should-not-be-a-dirty-word/

http://www.fstdt.com/QuoteComment.aspx?QID=87880

http://www.returnofkings.com/15304/hugo-schwyzer-pulls-a-mark-minter#!

http://www.patheos.com/blogs/bristolpalin/2013/06/climbing-with-tripp/

http://www.varight.com/news/e-w-jackson-makes-a-stirring-speech-in-mechanicsville-tonight/

http://www.returnofkings.com/23597/the-growing-epidemic-of-sexual-dysfunction-among-women#!

The most important reason to attend the International Men's Conference in Detroit on June 27 & 28

AVfM Video Source · 13 March 2014 · Archived copy · Original

What better reason could there be?

Remember, you can register right here.

ESPN hosts take a stand for due pln Ray Rice case

Ty Henry · 14 March 2014 · Archived copy · Original

In a what could be a watershed Red Pill moment in sports media, ESPN Radio and TV hosts Max Kellerman and Marcellus Wiley turned down a ticket on the "Crucify Ray Rice Express." Instead, they called for caution and patience for the facts to unfurl, and patently rejected the concept of male self-defense as a moral failing.

Ray Rice is a star running back for the 2013 Super Bowl champion Baltimore Ravens, with a sterling reputation for character, work ethic, and is well known for his infectious and ebullient personality.

That all took a major hit Valentine's Day weekend after a fateful night at a New Jersey casino. On February 14, Rice and his fiance, Janay Palmer, went to dinner at Revel Casino. Details are still sketchy, but witnesses say that a verbal altercation ensued at some point during the evening, and that at some point it became physical, with Palmer striking Rice a few times. Both parties were arrested for the disturbance.

Within days, a video surfaced that showed Rice exiting an elevator, dragging a limp Palmer in front of him. Based on this, many were ready to make Rice into Ike Turner or Jim Brown, without regard to circumstance.

On the other hand, WIley & Kellerman, who host "SportsNation" on ESPNU, took a nuanced view. If Palmer was beating on Rice as some reports allege, then she was partially responsible for the end result.

Neither man took sides, which is victory for fairness and a bold position in this social and political climate. Kellerman took a firm stance for treating women as, well, fully sentient human beings and moral agents, stating emphatically, "if an adult strikes another adult, you are at their mercy."

Wiley, a former NFL Defensive Tackle, relates a story where his live-in girlfriend began to strike him about the face. He was able to maneuver himself out of the house, and get to a neighbor's, but recognizes that had he been in the house when arrested, HE would have been the one in the headlines (and the mugshot).

Kudos to Kellerman and Wiley, both fathers of daughters, for taking a stand for due process and against the entitlement to hit with impunity that drives many women to write checks they can't possibly cash. At the very least, we know two households where both boys AND girls are being taught the message, "keep your hands to yourselves." With what we know about gender parity in domestic violence, if more folks similarly raised their daughters the same way, the rate of intimate partner violence would plummet.

Feminism seeks rights without responsibilities

Ernest Belfort Bax · 14 March 2014 · Archived copy · Original

The following quotes are excerpted from the writings of E.B. Bax, on the subject of rights and responsibilities for women. – PW

"**T**hese dogmas of "advanced" faith in the Woman Question are… namely, that women ought to have all the rights of intellectual capacity with all the privileges of physical weakness, otherwise expressed, all the rights of men, and none of the duties or hardships of men. For it is a significant and amusing fact that no mention is ever made by the advocate of women's claims of the privileges which have always been accorded the "weaker sex." These privileges are quietly pocketed as a matter of course, without any sort of acknowledgment, much less any suggestion of surrender."
Some Heterodox Notes on the Women Question (1887)

"Now in order to maintain this position it is necessary to assume the complete intellectual and moral equality of women with men, while judiciously conceding their physical inferiority. A desire, conscious or unconscious, on the part of these Socialists, as of other advocates of Feminism, is to make out a claim for women to all that is honourable and agreeable in the functions of human life, while safeguarding them from any obligation to accept rough or dangerous duties. Thus Bebel, in his "Frau und der Sozialismus," while maintaining that no social function filled by men ought to be inaccessible to women, since any seeming unfitness in the latter is only the result of certain cruel oppression at the hands of vile man, yet is careful to guard his fair clients from the danger of being called upon for military purposes, even of defence."
Feminism in Extremis (1902)

"What does the woman's-rights movement demand? Female privilege, and when possible, female domination. It asks that women shall have all the rights of men with privileges thrown in (but no disagreeable duties, oh dear no!), and apparently be subject to no discipline but that of their own arbitrary wills. To exclude women on the ground of incapacity from any honourable, lucrative, or agreeable social function whatever, is a hideous injustice to be fulminated against from platform and in press – to treat them on the same footing as men in the matter of subordination to organised control or discipline is not to be thought of – is ungentlemanly ungallant, unchivalrous! … Advanced women and their male supporters in demanding all that is lucrative, honourable, and agreeable in the position of men take their stand on the dogma of sex-equality. No sooner, however, is the question one of disagreeable duties than "equality" goes by the board and they slink behind the old sex-immunity."
The "Monstrous Regiment" of Womanhood (1907)

"From all we have said, it will now be evident, one would think, to the most prejudiced reader that modern English

Law, following obsequiously a deluded or apathetic stage of public opinion, has solved the problem of the division of rights and duties between the sexes, by conceding to woman all rights, and imposing on man all duties."
The Legal Subjection of Men, Chapter IX: A Sex Noblesse (1908)

"This public opinion regards it as axiomatic that women are capable of everything men are capable of, that they ought to have full responsibility in all honourable and lucrative functions and callings. There is only one thing for which unlimited allowance ought to be made on the ground of their otherwise non-existent womanly inferiority, and that is their own criminal or tortious acts! In a word, they are not to be held responsible, in the sense that men are, for their own actions when these entail unpleasant consequences for themselves. On the contrary, the obloquy and, where possible, the penalty for the wrong-doing is to be shifted on to the nearest wretched man with whom they have consorted."
Why I Am an Anti-Suffragist (1909)

"From being part of a general code of manners enjoined upon a particular guild or profession it has been degraded to mean the exclusive right in one sex guaranteed by law and custom to certain advantages and exemptions without any corresponding responsibility."
The Fraud of Feminism, Chapter V: The "Chivalry" Fake (1913)

"Chivalry, as understood by Modern Sentimental Feminism, means unlimited licence for women in their relations with men, and unlimited coercion for men in their relations with women. To men all duties and no rights, to women all rights and no duties, is the basic principle underlying Modern Feminism, Suffragism, and the bastard chivalry it is so fond of invoking."
The Fraud of Feminism, Chapter VII: The Psychology of the Movement (1913)

Brantford Lawyer accused of second scandal

Dan Perrins · 14 March 2014 · Archived copy · Original

On February 26, 2014 I made a video called "Notice Given: If You Lie about Men I Will Expose Your Lies"

The video was made as a direct result of what I witnessed in a case before the Brantford Ontario Courts. In the video I mention Tom, a regular guy who is going through a pretty tough custody battle.

Tom alleges that his ex-wife's lawyer, David Maltby, has acted dishonestly in the case and that he has intentionally obstructed Tom's efforts to achieve a just resolution to the matter. Tom claims that Maltby has intentionally entered false information on court forms; delivered court documents to the wrong address outside of the prescribed time; and that his ex, Cindy, made it difficult for him to visit his child.

While Tom's allegations are yet to be tested in a court of law, Maltby (a Brantford lawyer whose main areas of practice are family, real estate and civil litigation) has acted unprofessionally before. Maltby was found guilty by the Law Society of Upper Canada of misleading a client and delaying delivery of legal documents to a second lawyer the client hired. According to Maltby, "I delayed the case although it was commenced through another lawyer. I acknowledged what I did and admitted I had not served my client well." Maltby had lied to his client over the course of SIX YEARS, telling her that he was working on her behalf (while under retainer) despite the fact that he hadn't begun any legal action.

That case was originally covered by Susan Gamble, of the Brantford Expositer.

On February 23, 2014 I was given the opportunity to view the trial record delivered to Tom's mother on February 19. The trial record contained numerous documents spanning approximately three years of appearances. There are several discrepancies in the trial record produced by Maltby, some of which were not even known to Tom. These discrepancies, however, corroborate Tom's claims of dishonest acts by Maltby.

The opening sentence of the cover letter states that Tom's mother's place was the only one on record Maltby had. This claim from Maltby, however, isn't accurate. Men's Human Rights Ontario has obtained copies of documents that prove that Maltby had documents in his possession with Tom's real address on them.

The first set of documents below are called a *Form 8 (General)*. On page 2 of this document there is a date of July 14, 2010 and next to that the clerk of the court line starts off with "David" and then the letter "M" and what looks to be an "A". These 2 letters are scratched out and under them a last name of Thompson is entered.
[image]On page 3 of the *Form 8* we have under the respondent's (Tom's) section his correct date of birth entered. I confirmed his correct date of birth first via Tom's birth certificate, second confirmation was by his mother. Also on page 3 of the *Form 8* in the section where the children are listed; in this section Tom's non-biological child is missing.

In the check box where it asks if the parties or the children have been involved in court cases before, it is indicated that an application was discontinued and the parties had reconciled.

[image]
Page 5 of the *Form 8* is signed by the applicant Tom's ex 'Cindy' on July 14, 2010.

The next document is a *Form 35.1 Affidavit in support of Claim for Custody or Access*, dated on page 2. Cindy indicates in section 3 that there is a non-biological child to Tom involved.

[image]
She also states she has only been involved in a custody or access case with the biological child of Tom and Cindy in section 4.
[image]Page 5 is signed by Cindy and a commissioner for taking affidavits. The date on this is July 14, 2010. The signature is David Maltby's. Also on the trial record with a date of July 14, 2010 is a *Form 6 B, affidavit of service*.

Maltby indicates he served both documents on Tom and that the 'author' was Cindy. On the first sheet of all 3 documents in the bottom right hand corner is the website logo "www.DIVORCEmate.com"

According to the company website DIVORCEmate is, "Software for the Canadian Family Law Practitioner" and is only available to law practitioners according to its Try Now section; "Note: Trial installation keys will only be provided to family law professionals."

This seems to indicate that the signature found on page 2 of *Form 8* is that of Maltby, or there is a David Thompson Cindy visited shortly before Maltby who has a habit of starting to sign his last name with the letters M and A and they also use DIVORCEmate

David Thompson also has a habit of switching from using all capitals in his first name to using just the first letter of his surname capitalized. The way David Thompson enters the date bears a striking resemblance to how Maltby signs the date too.

It seems very unlikely Cindy went to 2 different lawyers on July 14 to get her paper work done.

At tab 16 of the trial record dated November 22, 2012 a Form *25F Restraining Order, Final* is issued.

In the respondent section where Tom's name is to go his date of birth has been changed from 1966 to a different month day and year. It now reads off as Jan 1 1967. Also of note in the respondent section of this form is Tom's correct address. This disproves Maltby's letter that arrived with the trial record which claimed Tom's mother's place was the only address they had on record.

Going back to the claim made by Cindy on her *Form 35.1*, in section 4 she claimed she has *never* been involved in a custody / access case before. However, I was able to talk to the father of Cindy's first child and confirm that there *was* another custody battle. The custody / access case took place in 2006. This information was deliberately left off the *Form 35.1*…. and David Maltby was Cindy's lawyer in that case as well.

In an interview I did with Matt, the father of Cindy's first child, he also claimed documents were delivered to the wrong address. Matt also claimed, like Tom, that Cindy made it difficult for him to see the child.

All of this evidence will be entered in a complaint with the Law Society of Upper Canada against Maltby according to Tom.

Those who would lie about men are no longer able to do so with impunity in Southern Ontario.

Feminism's cracking foundation

John Hembling (JtO) · 15 March 2014 · Archived copy · Original

Feminism's credibility problem is growing.

It was always there. It was always going to get bigger. And now, for the die-hard fans of that particular cult of gender, hatred, violence-by-proxy and self-selecting phony victimhood, even for the self-identifying feminists it's getting harder to ignore.

Rape culture? Are you fucking kidding me? Of course, campus feminists have been driving our culture's social narrative with a made-up statistic claiming 1 out of every 4 female college students is being raped.

You can visit the gender studies web page of almost any major university for this nugget of so-called reality.

According to the Sexual Assault Centre of Hamilton Ontario: "1 in 4 women will be sexually assaulted."

Roger Williams University repeats the 1 in 4 statistic and, in an effort to bolster the legitimacy of the claim, includes a citation of the original debunked Mary Koss "study".

Apparently, whatever young gender studies acolyte updated the RWU facts page wasn't aware that linking to the Koss study, well-known for its fraud would not increase believability of the claim.

The University of the Sciences in Philadelphia claims of their web page that Approximately one in four college aged women is date raped or experiences an attempted date rape during her college years.

At Duke University, where an estimated 7300 female students attend annualy, the campus police department's web page reports that between January 1 and March 1 2014, there were three incidents of sexual misconduct. They were, one incident of sexual assault, one incident of sexual battery, and one molestation of fire extinguisher.

Although the police report doesn't include much detail, the fire extinguisher was painted a particularly slutty and inviting shade of red, and the report on the duke.edu police summary page did not use the term "tampering with safety equipment" or "vandalism".

But if 1 in 4 college women are sexually assaulted on college campuses, assuming 8 years on campus, there should be at least 60 rapes at Duke between January and March this year.

If we include the fire extinguisher, only 3 incidents of sexual victimization amounts to merely one-twentieth of the expected number. Perhaps, later in the year, as we approach christmas, rapes escalate, due to abundance of christmas decorations, or snow, and possibly roofies in the egg-nog.

In reality, only .0125 % of the women and fire safety equipment on any particular college campus are likely to face rape, sexual assault, or molestation.

And this, according to feminists, is rape culture. Apparently. But feminism's credibility problem is growing. It's increasingly obvious that the matter of the empress having no clothes is widely understood. But just like any totalitarian regime, social pressure produces outward agreement that; oh yes, we all love Dear Leader.

And "we" all have to keep pretending, too. At least, those of us who aren't snotty-faced kids, naively believing our kindergarden teacher who told us to tell the truth.

But, the empress has no clothes, and a cult of phony self-selected victimhood, violence by proxy, and cultivated conflation of masculine identity with malice is a road to guaranteeing an ever increasing societal disfunction.

In late February the National Post ran an article by Barbara Kay, called Rape culture and the delusions of the feminist mind.

Unlike the snotty faced kids at AVfM, pointing out the emperor's pimply and bare ass, Barbara Kay's mention of that populist public feminist fraud signals a non-trivial crack in the foundation that a crooked house is built on.

Even the gender ideologues at squirrel-central are trying, as fast as they can, to paper over the bigger holes in their own public myth making.

A fraudulent accusation of rape, against a musician of significant accomplishment, filed not through any police force or legal court, but in the emotionally frothy forum of internet comments threads on a dozen different web-sites. Ordinarily, the narrative from the populist cult of gender would be uniformly that she is the victim! The accusation is proof!!!! He is a rapisssssszzzzzzt!!! And, by the way, and in addition to these noble truths we all hold self evident, anyone who dares to question such orthodoxy is a R-A-P-E … A-P-O-L-O-G-I-S-T !!!!!!!!!!

However, rather than follow that well worn path, our friends, the squirrels over at Jezebel have come out on the side of sense. The fraudulent accusation of rape, and the devastation of such vicious attack-visits into the life of a man so accused, was actually recognized by Jezebel squirrel-editorial board:

> Last week, Bright Eyes musician Connor Oberst filed a lawsuit for libel against a reported "anonymous commenter" who posted on various websites that he raped her. But Joanie Faircloth was not anonymous—she left the original comments under her name, and her commenter account was linked to her Facebook. Her broad social-media presence left quite a record, too, and now it will be used to discredit her. It turns out the Internet is not a vacuum, and what we say can have very real consequences.

This is the squirrel-factory recognizing the increasing divide between their own cultivated narrative, and the widely held values of a broader audience. The violent, psychopathic and socially toxic ideology leaves a lot of back-pedalling and explaining to do.

Returning to Jezebel, "what we say can have very real consequences." Fraudelent accusations, which a year ago, mainstream feminists have said almost never happen – are now acknowledged for the carnage they bring. Social justice, accusation, indictment, and penalty absent of the evidential inquiry of a court of law, practiced by the morally superior – turns out not to be such a great idea.

And, of course in the emerging realization among gender ideologues that theirs is the unreasonable point of view, a great repositioning will follow. This will last, of course only as long as public discourse continues to correctly point out the hatred and violence at the heart of gender ideology. The populist public hallucination that the demographic least impacted by violence is society's victim class is not what a rational minded demographic will cling to for multiple decades.

Indeed, the dialling back of feminist rhetoric from the flat absurdity of rape culture, sex-differentiated alcoholic unconsent, or mono-directional domestic violence, to merely unreasonable stupidity. Such as the stupidity of claiming the sexual demographic dying in mines, fishing, logging and every other death profession are the secret overlords of the world, while the leisure caste dominating the spending of disposable income, and the electorate, and higher education are, by some strange measure; oppressed. It's called patriarchy, and when suicide rates, death rates, employment rates, education are pointed out in obvious refutation, well, we are all to be assured that "patriarchy hurts men too, stupid".

Of course, prior to rolling back the excesses of an ideology promoting male extermination, spousal murder or rhetoric addressing economically marginalized men as out-of-date appliances, that ideology has accomplished much we will all be left with.

As a culture, we have become inured to the feminist screeching of the word victim to excuse acts of profound violence when committed by women. Whether it happens to be true or not, a narrative of past personal grievance is obediently trotted out whenever murder, or rape, or brutal violence committed by woman makes it into our media. So, we are now accustomed to an acculturated belief in not only women as automatic-status victims, but also violent offenders with an automatic cultural pass for any violent or criminal act. Nicole Ryan who hired a hit man to kill her husband was excused because her murder trial was causing too much stress. Kasey Anthony excused of the murder of her infant because, apparently, her father mistreated her as a child.

Meredith Borowiec avoided the 12 year sentence that prosecutors reccomended for the dumsper disposal of 3 of her 4 infants, 2 of whom died as a result of the her bagging and binning them. Why is she, a serial killer of her own newborn not in a prison cell for the remainder of time? Because, according to Judge Peter McIntyre, speaking to Borowiec said "You have no criminal record. All three offences were committed while your mind was disturbed while giving birth. In law, your responsibility was diminished."

Good news for infant killers. Do it quickly after your kid is born, while that particular pass for killing a baby remains in effect.

We also now have an indoctrinated merging in our culture of our conception of women – who happen to be our sisters, colleagues or friends – with the concept of gender ideologues. Those being the same gender ideologues who have taught us by their actions that they are violent, censorious, totalitarian, amoral promoters of human damage for the questionable benefit of playing king of the hill in an endless and cynical game of moral one-up-manship and false piety. The perceptual line between ideologue, thug, tyrant, and the people supposedly spoken for by such is blurred. Women, who have been too long conflated in public discourse with feminists, now enjoy a deep mistrust earned by the cult of control-by-culitvated victim status.

"Pop-feminism," as a movement, valorises feelings above reason, cynicism above hope. It has regressed to a point where anything at all, no matter how irrational or how narcissistic, can be celebrated as 'feminist'.

But assuming this cult, recognizing loss of control on public discourse, continues to dial down from frothy squirrel frappe to mere slimy squirrel smoothie what will be left?

Absent the violence by proxy of feminism's collaborating enforcers – we end up with a social emotional exhaustion about any claim of victimhood, even from actual victims when they happen to be female. If all sex is rape, as gendered thought police now insist – then exhausted, nobody can muster much actual care for real victims who might be dotted around our social landscape.

However, in the growing public acknowledgement of what most of us have known privately for a very long time, we are afforded the opportunity for honest expression without the fear of life-derailing social reprisal.

As a culture, we don't have to tolerate the demands of liars, tyrants, thugs, and bullies, simply because they claim our rejection (of their abject reality denying stupidity) amounts to hatred of an entire sexual demographic.

Feminists, after a generations-long tenure in sole charge of gender discourse, should get used to being told, sharply and without apology – to fuck off.

Editorial note: Feature image by Ryan Joy

E-mail RAINN on Saturday, March 15, 2014

AVFM · 15 March 2014 · Archived copy · Original

The current FBI definition of rape is "The penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim." As we've said before, this erases victims of rape who are forced to penetrate, generally men forced to have sex with women. The number of victims who are erased this way is not insignificant; according to the 2010 CDC NISVS, it's almost equal to the number of women who are raped.

While the FBI definition doesn't have a direct legal impact, it affects how crime statistics are collected and serves as a model to state legislatures. This continued erasure is a self-perpetuating cycle that must be stopped. Rape victims who are not ciswomen victimized by cismen need more support. With this in mind, I'm asking any readers of this post to help me in an effort to try to create a world in which fewer rape victims are erased.

While it's probably unrealistic to expect the FBI to change their definition again in the next few years, it might be possible to encourage certain other organizations to stop erasing male victims. RAINN in particular is a very popular source of statistics regarding rape, some of which erase many victims.

I'd like to get as many people as possible to contact RAINN at info@rainn.org and/or chelseab@rainn.org on Saturday, March 15, 2014, asking them to consider using a more gender-inclusive definition for their statistics and rape awareness campaigns. It would be best for all of this contact to happen all on the same day; it's easy to ignore a few scattered pleas, but a flood of concern is harder to brush off. Until that date, I'd like people to reblog this post and spread the message as much as possible. Talking to local feminist groups or other gender rights-oriented groups is particularly important. Additionally, I'd like anyone interested in taking a more active role to contact me; a clearer line of communication would help me organize this effort.

While we most likely will not succeed at actually getting RAINN to change their policies, this campaign will increase the visibility male victims, help us learn how to organize social justice campaigns, foster positive connections with feminist groups, and encourage greater activism within the MRM and egalitarian movements.

What do you guys think?

-DJ

info@rainn.org is the "umbrella" RAINN e-mail for contact. Here's a possible general model for e-mails directed there:

I'm an individual concerned about gender issues. While RAINN's overall message and purpose is amazing, your methods often are both problematic and uninclusive.

Your definition of rape, which can be found at http://www.rainn.org/get-information/types-of-sexual-assault/definition-of-rape, is pretty intersectional. However, it directly contradicts one statistic regarding male victims that can be found athttp://www.rainn.org/get-information/statistics/sexual-assault-victims. The current FBI definition of rape is "The penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim." This erases victims of rape who are forced to penetrate, generally men who are forced to have sex with women. The number of victims erased this way is not insignificant; according to the CDC NISVS, it's almost equal to the number of women who are raped. More information on the topic can be found at http://permutationofninjas.org/post/57003274589/gender-symmetry-in-sexual-assault-an-analysis-of-the.

You should change some of the information on your site and materials to more accurately represent the facts. Additionally, some particular campaigns, such

as http://www.rainn.org/get-information/sexual-assault-prevention/men-can-help, should become more inclusive. Changing the message from "men can try to stop rape" to "everyone should try to stop rape" would be a good start towards addressing sexual assault without erasing male victims or female perpetrators.

chelseab@rainn.org is an e-mail line for membership inquiries. Here's a possible model for e-mails directed there:

Mrs. Chelsea Bowers,

I'm an individual concerned about gender issues. RAINN's overall message and purpose is amazing, and I'd be interested in joining and supporting your organization. However, your methods often seem both problematic and uninclusive.

Your definition of rape, which can be found at http://www.rainn.org/get-information/types-of-sexual-assault/definition-of-rape, isn't the best, but it's okay. However, it directly contradicts one statistic regarding male victims that can be found athttp://www.rainn.org/get-information/statistics/sexual-assault-victims. The current FBI definition of rape is "The penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim." This erases victims of rape who are forced to penetrate, generally men who are forced to have sex with women. The number of victims erased this way is not insignificant; according to the CDC NISVS, it's almost equal to the number of women who are raped. More information on the topic can be found at http://permutationofninjas.org/post/57003274589/gender-symmetry-in-sexual-assault-an-analysis-of-the.

You should change some of the information on your site and materials to more accurately represent the facts. Additionally, some particular campaigns, such as http://www.rainn.org/get-information/sexual-assault-prevention/men-can-help, should really become more inclusive. Changing the message from "men can try to stop rape" to "everyone should try to stop rape" would be a good start towards addressing sexual assault without erasing male victims or female perpetrators.

Thank you, and I'd love to hear back from you!

(YOUR NAME)

Editorial note: reprinted from Permutation of Ninjas. –DE

Map: which sex receives more education worldwide?

Jonathan Taylor · 16 March 2014 · Archived copy · Original

Here's an interesting map that should raise more questions than it answers: which sex receives more education worldwide? We'll be dissecting and analyzing this map in this article.

Click it to enlarge:

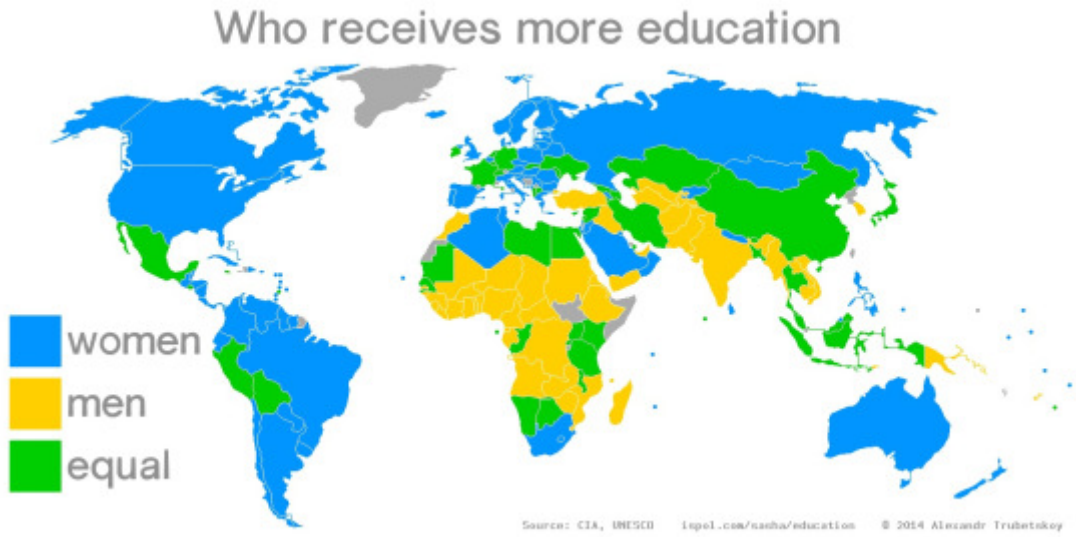

The first question regarding the map should be its credibility. This map was not produced by any particular research institution, but by a man named Alexandr Trubetskoy who apparently has a penchant for making infographic-style maps.
I wouldn't begrudge anyone making maps, graphs, and so forth, regarding educational data on their own, however. As this website has documented time and time again, many of the education "experts" have been out to lunch when it comes to the topic of educational equity for men and boys. So we can't reasonably expect a wealth of presentable material from them anyway.

On a similar note, I made my own graphs regarding degrees conferred by sex, for example, from data from the National Center for Education Statistics. I made them because I searched high and low for graphs made by "the experts," but – lo and behold – I could not find any.

Let's look at some of the claims made about this map. According to Alexandr Trubetskoy (my comments are interspersed):

- *This map shows which gender has more years of expected education in their country.*

So it's not entirely based on what education grown men and women have received over the past several decades, but rather a rough prediction of the degree of education men and women are expected to receive, on average.

- *Data was taken from the CIA World Factbook and UNESCO statistics through UNdata.*

Unfortunately, no direct link to the actual data was given. Instead, the links direct us to the front pages of the CIA and UN Data websites. This is a strike against the credibility of the map: you can't make people hunt for data through a labyrinth of links and expect it to be taken at face value. You must provide direct links to direct data.

That is not to say that the data is incorrect, however. I think the map can best be described as an approximation of the distribution of education between the sexes, rather than anything exact.

Also, briefly off-topic: is anyone else intrigued by the fact that the CIA has a "Kids Zone" on their website?

Continuing:

- *Generally, in developed countries, women are most likely to spend more years in education than men. A notable exception is South Korea. The opposite is generally true for low-income countries.*

This should surprise no one. In countries that are very poor, traditional gender roles (such are the male provider / female child rearer role) are much more rigid and exaggerated. There are also many more barriers and limitations regarding access to birth control that tend to trap women in the child rearing role earlier in life (which also, consequently, tend to trap men in the provider role).

Never underestimate the impact of the introduction of birth control in western countries. Compelling arguments can be made that birth control is the single advancement that is the most responsible for women's empowerment and liberation. Indeed, the radical jump in women's education occurred around the same time as the advent and proliferation of the birth control pill (mid-60's onward).

And let's also remember that the birth control pill was invented by men. The same men who – we are told by Feminists – have historically wanted to do nothing but oppress women.

Trubetskoy continues:

- *Middle income countries typically have women receiving more education, or have men and women with an equal number of years.*

- *France, Germany, Japan, Switzerland, Ireland and the Netherlands are major high-income countries where women do not typically receive more years of education than men.*

Not sure I agree with everything there. I have some questions regarding the map:

- Does Saudi Arabia really have more educated women than educated men?
- Are Germany and Switzerland really that equal when it comes to education between the sexes?
- Are countries like Indonesia and Malaysia really "equal" concerning education between the sexes because these countries are so advanced in terms of educational equity and human rights? Or is it instead because these countries are so poor and marginalized that they have such little education for anyone regardless of sex? In essence, are such countries educationally "equal" between the sexes only in the sense that men and women both equally have little to no education?

We already know that, in most western countries, women receive substantially more education than men do. So the map is spot-on in that regard. It also confirms a lot of hard data that we have on the matter.

We may be coming back to this map in the future. It is interesting and intriguing. Thanks to Alexandr Trubetskoy for putting it together.

The importance of Emily Jarman's voice

Mike Buchanan · 16 March 2014 · Archived copy · Original

Every now and then a feminist engages with one of our articles and effectively nominates herself for our "Whiny Woman of the Month" award. Sadly, by doing so, a woman disqualifies herself by virtue of rule #17 in The Whine Club Rule Book, the rule about self-nominations. Emily Jarman has posted a lengthy comment on one of our associated blogs, **The Alternative Sexism Project**. Her comment is to be found after a piece we posted titled, "How to train your woman like a dog", and it's reproduced in full at the end of this article:

http://thealternativesexismproject.wordpress.com/2013/11/23/how-to-train-your-woman-like-a-dog/

Comments on the Alternative Sexism Project website aren't moderated – a matter which will evidently come as news to Ms. Jarman, as you'll see shortly – but we've warned visitors to the site that if we get a stream of feminist nonsense in the comment streams, we'll introduce moderation. Ms Jarman's comments will appear so manifestly *ridiculous* to followers of AVfM and our three blogs, that rather than delete it – which would take a matter of seconds – we're going to leave it visible for all to see.

We'll point people towards it at every opportunity, to illustrate our points about feminist thinking. What we *won't* do is spend more than a little time refuting nonsense we've refuted many times before, or sending her information that shows her claims to be absurd. No feminists *ever* engage with evidence-based rational arguments, and we're guessing wildly that Ms. Jarman would be no exception. We spend our time engaging with people whose brains are capable of engagement, not brainwashed feminists.

Less than ten minutes after she'd posted her comments, she sent me an email with the same comments, and the rather grandiose subject title, "The importance of my voice". Hmm… Narcissistic Personality Disorder, possibly? We might nominate her for the next "Entitlement Princess of the Month" award.

Ms Jarman's comments take up the rest of this post; we have added one or two things in square brackets:

"Firstly the article to which you refer was posted by a man who went on to say that he did not mean to say that men were less complex than women and he was only writing a funny article. Now before I *go* on, if you think for a minute that I am in line with your views or sick 'Anti feminist league' *[http://fightingfeminism.wordpress.com]* then you are sorely deluded. In some of the entries written on the J4MB website *[http://j4mb.org.uk]* you claim that women are out of the woods *[other than female forestry workers, obviously]* and that there is equality for women, or rather even inequality against men. One of these books written by 'Mike Buchanan' (leader of the site) was entitled *Feminism:* The Ugly Truth *[thanks for the plug]* and by taking one glance at this appalling website I am guessing that this book is hardly talking about the ugly truth when it comes to female discrimination. And yes I understand that this man is named Buchanan after Tom Buchanan in *The Great Gatsby*, a misogynistic, racist character who is meant to be loathsome and considered to have no intelligence, though you clearly idolise (yes I, a women, am capable of reading books!!! You must be so shocked and appalled) *[Emily, you're becoming ever more detached from reality. I've never written a word about The Great Gatsby in my life, and I'm fairly confident my surname comes not from a character in any book, but from my recently deceased father. Do go on…]*

To begin my reasoning behind women being anything but 'out of the woods' when it comes to gender inequalities, I would like to raise the point that out of 27 MPs in the UK cabinet today, 4 are women and that only 22% of the MPs in the House of Commons are female whereas 52% of the UK population is female, therefore the role of the government in representing the electorate has clearly massively failed here.

[No, Emily, it's women who have 'clearly massively failed here'. For decades they've failed to apply to become prospective parliamentary candidates (PPCs) in anything remotely approaching the number of men who've applied, hence the 'need' for anti-meritocratic all-women PPC shortlists, 'family friendly' working hours, taxpayer-funded

creches… and still quite a few of the 2010 intake of female MPs are leaving politics before the 2015 general election! Far more men than women want to be MPs, far more women than men want other lines of work. So what? Should MPs accurately reflect the proportion of people in the country who have one leg, stammer, who are clinically obese, short, who are hate-driven feminists? The last category, at least, is grossly over-represented in the House of Commons. Let's start to restore some balance by removing Harriet Harman and Yvette Cooper, shall we?]

I would also like to point out that a woman has a 1 in 5 chance of being raped whereas a man has a 1 in 10, meaning its *[sic]* doubly as likely that a girl will be raped as opposed to a man *[Er, no. It's not. You need to watch Alison Tieman's video http://j4mb.wordpress.com/2014/02/11/alison-tieman-on-rape-versus-being-forced-to-penetrate/]*. Statistics published by the police also conclude that 93.7% of rapists are men. Therefore even you can clearly see that decreasing female sexual assaults needs to be dealt with before male assaults (not that that isn't important as well) *[thank you, that's very kind]* and therefore the claim I saw on your website that male assault is not only more serious *[it doesn't say that]* but more common *[it doesn't say that]* is totally false.

Men should be equal to women, I could not agree more. However as women are so much more highly discriminated against not only in everyday situations *[such as?]* but in terms of livelihoods *[such as?]*, jobs *[as opposed to 'livelihoods'?]* and general international opinion, *[why, curse that 'general international opinion'! Hopefully Laura Bates and The Everyday Whining Project are working around the clock to change that? If so, the problem should be sorted within a week or two]* you should not attempt to persuade people that men are that ones that are not equal with the privileged women as I am sorry to break it to you, but you are so inconceivably wrong I can not quite believe a website like this exists in the 21st century *[I can quite believe you can't quite believe that]*, these are not in accordance with the progress the rest of the world is making toward viewing women are *[sic]* increasingly equal to men.

I realise that you will not be publishing this as you are far too cowardly *[oops, how did that realisation work out for you, Emily?]* however I would like my voice heard, *[me too – this is **gold dust** for us]* even if its *[sic]* only by one person who reads this, then that is my voice made slightly louder and my aim achieved. *[The aim of looking absurd? Consider it achieved **spectacularly**.]* By not publishing this comment but many made by men, I can assume that you wish for nothing more than to duck *[sic]* tape my mouth shut and prevent my voice from ever escaping as I am a women. *[On the contrary, I hope you'll be posting lots more comments. We invite you to spend 24/7/365 doing so.] By* prompting men's voices to be so much louder (not that they shouldn't have a voice, just that it should be equal) then you are openly declaring your sexist and misogynistic approach to the world. If I don't see this comment I posted, I will be forced to view you as nothing but sexist pigs."

Don’t be THAT guy: Attila goes to Ottawa

Jim Byset · 16 March 2014 · Archived copy · Original

As regular readers of AVfM are no doubt aware, the “Don’t be that Guy” poster campaign has once again raised its bigoted head. This time the campaign has made an appearance in Canada’s capital – Ottawa. However, while the posters did attract some media attention, it wasn’t nearly as much as previous occasions. What’s also of note is that for the first time the posters were torn down. It seems that someone at the University of Ottawa had had enough. While AVfM does not condone censorship, we certainly do understand the anger that motivates such action. Labeling an entire gender as potential rapists while simultaneously ignoring the realities of sexual assault and rape is clearly morally bankrupt. That is why we sent our tireless Director of Activism Attila Vinczer to Ottawa armed with glue, some “Don’t be that Girl” posters, and a gutful of FTSU attitude. AVfM spoke with Vinczer upon his return from Ottawa. Below are some excerpts from the conversation:

Hi Attila – so first off – how did you get to Ottawa?

Well, I drove to Ottawa. It took about four-and-half hours – got a nice present from the OPP on the way – a speeding ticket. I told the officer that I couldn’t accept his kind gift but, you know, he insisted.

What’s your take on the Don’t be that Guy campaign?

The Don’t be That Guy campaign is absolutely ridiculous. The message of that poster, of that campaign, is completely wrong. It paints guys in a way that men are like that – **and they’re not**. It goes hand-in-hand with the one-in-four nonsense. It’s a misleading campaign and stigmatizes men.

What happened when you got to Ottawa?

I met with William Mullins-Johnson, Janice Fiamengo, and Stephen Bindman. I have worked with Bill for years, who talks about wrongful conviction stuff – Stephen teaches a class to law students about wrongful convictions. We had lunch and talked about Elizabeth Sheehy and agreed that her proposals are just ludicrous. Bill helped me poster – we put out fifty Don’t Be That Girl posters – one of them was the one about the woman hitting her child and the glass ceiling poster. We walked about for about an hour-and-a-half – and went into the faculty of law where we put up about five or six posters.

Was there any reaction?

The posters instantly drew attention. We got a few snarky looks from students – particularly women – but it was pretty peaceful. We got a few, what I’d call condescending stares. There was a sense of passive hostility although nobody bugged us or bothered us – even inside the university. That was probably because Bill is a huge guy – he’s 6’6, 200lbs. We got a lot of posters up really high thanks to him. But what we noticed is that people actually stopped and read the posters – the creators (Men’s Rights Edmonton) did a good job in that regard.

Did you see any Don’t be that Guy posters?

We didn’t see any – I heard that they were being torn down, so they were long gone by the time we got there.

How did it feel to put up the Don’t be that Girl posters?

It felt very good to put up those posters – I felt we were balancing it out so that people were seeing both ends of the spectrum and we need to be persistent – someone needs to put these posters up consistently. Every time I go to Ottawa from now on I am going to put posters up. Although I’m going to use rubber gloves – the glue is very sticky. The guys from Men’s Rights Edmonton gave me advice on that one – they’re professionals.

“Ban Bossy”- Why ‘Feminism’ poisons EVERYTHING (Part 2) #banbossy #OwnItDontBanIt

AVfM Video Source · 16 March 2014 · Archived copy · Original

Thunderf00t remains one of the best science-vloggers alive, with his gentle humor, rigorous defense of reason, and ability to disagree without being disagreeable–although even people who are polite and thoughtful in their criticism of course run into rage and contempt from hateful gender ideologues. Still, his takedown here of “Ban Bossy” and others among the usual suspects is masterful.

You should subscribe to Thunderf00t.

Letter to CBC News: Misandry, feminism and public broadcasters

Wolf Moehrle · 17 March 2014 · Archived copy · Original

Sent: Feb. 22, 2014

Hubert T. Lacroix
CEO Canadian Broadcasting Corporation
CBC/Radio-Canada Corporate Communications
P.O. Box 3220
Station "C" Ottawa, ON
K1Y 1E4

CBC Ombudsman
P.O. Box 500
Station "A" Toronto, ON
M5W 1E6

Canadian Radio-Television and Telecommunications Commission
55 St. Clair Avenue East
Suite 624
Toronto, ON
M4T 1M2

Dear Mr. Lacroix,

I am writing this letter in response to a perceived problem with your organization, and I am forwarding a copy of this letter to the office of the Ombudsman within the CBC and also the CRTC in Toronto. Whenever I hear or see something in media of any kind, whether it be on the CBC or another broadcaster, or other form of media, I will voice my opinion to that organization. And I have sent emails many times to various on-air personalities in the hope of drawing attention to material that I either find inaccurate, biased or offensive, and I have never received a reply to any of these emails. It is my hope that this letter will be an indication to you that the matters I have outlined here are serious and deserve at the very least to be addressed. I do not expect any reaction from the Ombudsman within your organization except perhaps to reduce this letter to a single sentence like, "Listener feels women's issues over-represented" and then insert it on your website.

MISANDRY, FEMINISM AND PUBLIC BROADCASTERS

Throughout human history there have been individuals or organizations that have stood up to tyranny, oppression and all manner of social injustice and in so doing have changed the attitudes of millions and have caused the implementation of legislation in order to alleviate suffering and promote social harmony. It happened in the Civil Rights movement, with Jews, with First Nations people, Japanese Canadian, gays & lesbians, women's rights and many others.

The focus of my letter and issue I wish to address is of the women's movement and anyone who chooses to call themselves a feminist. Feminism is not about equality. *Equality* is what *I* am attempting to promote. Feminism is the dogma that we are required to accept on faith alone. And I would like to be very clear about one thing – I am not against *women* in general, and clearly there are still many countries where women are considered second-class citizens and suffer at the hands of men, but Canada and other developed countries do not fall into this category. I am only referring in this letter to an imbalance of power that exists between men and women in developed countries. Discussing women's issues in underdeveloped countries is an entirely different conversation.

When social change is required, as it was in the past with groups like the ones I have mentioned above, then we need to look very closely at the actions by individuals or organizations that perpetuate these issues as well as

existing laws that contribute to social attitudes that are destructive or immoral. And we should then endeavor to examine the validity of statements made by those bringing forth arguments that oppose the social norm and those who insist on maintaining the status quo. We should conduct in-depth research and have open discussions with the best and brightest people we can find in the hope of forging a better world for us all. This is how we change and grow as a people, and we are standing the precipice of such a change now. In the past, whenever social norms are challenged, there is generally a backlash from society because people believe what they want to believe and are offended by anyone who challenges this belief. For example, when it was thought that the Earth was in the centre of the universe then all those who suggested otherwise were shunned or in some cases put to death.

Asbestos and tobacco producers insisted their products were harmless until they could no longer deny the evidence. During the civil rights movement when activists insisted on giving equal rights to black people, there was a backlash from the majority of whites because they saw it as a threat to their power, authority, and social standing. What's interesting is the backlash that we're seeing now from the feminist movement against any attempt at even *discussing* the subject. When such a debate is organized at a university they will swarm and protest such an event calling it, "hate speech on campus". If such things cannot be discussed in a university setting then I would like someone to explain to me what exactly a university is for. *This* is the story that should be the focus of the media.

Instead public and private broadcasters choose to embrace the same tired old rhetoric that we've been hearing for the past 50 years, without an examination of evidence or reference to statistical facts, and in so doing they allow themselves to become a platform for a destructive ideology on behalf a shrinking and self-serving demographic known as "feminism". When did this become the purpose of a public broadcaster? Why is it acceptable for the CBC to perpetuate the ideas of this organization? There was a time when Christianity was considered the 'norm' and no one was allowed to question it and this is where we are today with feminism. We don't hear Bob McDonald on Quirks & Quarks talking about the Earth being 6000 years old because we prefer scientific facts over hearsay and tradition. Feminism is the belief that men are powerful and potentially dangerous agents who act upon others, while women are seen as objects at the mercy of outside forces and at all times require protection.

These are easy lies to tell and just as easy to believe because there is no socially engrained taboo against attacking men and there never has been. Society has been well and truly conned by feminisms pathological lying. We've been duped by our own instinctive perceptions of men and women, and our own internal biases that serve the interests of women over those of men. Feminists are selling a snake oil patriarchy theory and its time we saw it for what it is. Eventually this ideology will crumble as it is beginning to do already. Ultimately people will value logic and evidence over blind faith, which is also the reason why so many people are turning away from religion. People want to know the truth and the supporting evidence. Hearsay is indefensible.

These are the issues that should be tackled by the best and brightest reporting team of a public broadcaster. What became of the cunning news men and women who dared to look behind the stories and examine the issues to their root causes in the hope of educating the public so we might not be enslaved by corrupt institutions that through our ignorance would further their own agenda? What exactly are we so afraid of? I can understand such leanings from privately funded media because they relay on advertising revenue and therefore must pander to social norms. But I hold the CBC to a much higher standard, and I enjoy much of the programming on CBC Radio One and listen to it most of the day (I do not care for CBC Television programming).

I have written to Anna Maria Tremonti on a number of occasions because her programming leans periodically towards a feminist ideology, which I find offensive. If there is a story from anywhere in the world dealing the suffering of women she will cover it without presenting a counter-point if there is one. Canadian men are suffering and dying every day as a direct result biased laws and publicly funded organizations that favor women over men, something I feel is worthy of coverage, but I have only heard Rick McGinnis Ray tackle issues concerning men – and only when it happens on a mass scale of brutality in far off lands. I have never heard Anna Maria Tremonti address men's issues. It's a little bit like having a much loved on-air personality who is very good at her job, but every once in a while she'll reveal in her reporting that racial segregation is not such a bad thing. How long would such a person continue to be employed? What is it that has allowed men to be discredit in every conceivable way

and this attitude become so common as to go almost completely unnoticed? It seems to me that something that affects half of our population in such a devastating way should be worthy of news.

Included in this envelope you will find a DVD containing some videos downloaded from YouTube. If you watch only one of these I would recommend it be the one by Karen Straughan. These are MP4 video files and will require a program similar to 'VLC Media Player' for viewing.

For more information I would encourage you to visit a website called: www.avoiceformen.com or simply view videos posted on YouTube by Dr. Warren Farrell, Karen Straughan, Stefan Molyneux, Paul Elam, ThinkingApe-TV, Bar Bar and manwomanmyth.

Very sincerely,

Wolf Moehrle

[image]

"To learn who rules over you, simply find out who you are not allowed to criticize"

(Anonymous)

[image]

Lady Sarkeesian's Brave Knight, Ben Kuchera

Mateusz Wacek · 17 March 2014 · Archived copy · Original

Have you ever wondered if Anita Sarkeesian had a male version?

Neither have I, but we have our answer, nonetheless. Ben Kuchera, from video game web site *Polygon*, wrote an opinion piece, riding in to be a valiant knight to damsels like Lady Sarkessian. Like any decent knight, he is on a quest to slay a dragon, and he managed to find one. Let's take a look at this train wreck of logic:

Kuchera starts off with the title, "It's time to leave the brothels and strip clubs behind when real victims fuel your narrative." Now, I wouldn't have as much of a problem if he stuck with this. I haven't found any convincing evidence that causally links video game violence to real world violence, but I could respectfully disagree, unless he managed to present significant evidence to back up his assertion (spoiler alert: Evidence doesn't show up in his article), and I would have to reconsider. However, the title itself is misleading. He doesn't decry the use of violence (in the general sense) to fuel a narrative. He only attacks violence against that one demographic that is least likely to experience violence but is most protected.

Kuchera gives an extensive list of games that include prostitution and/or strippers, and indicates this proves that sex for money of some kind is pervasive, and a tired cliché. Fair enough. It shows up often games, as do many other settings. If the reason for wanting to get rid of brothels and strip clubs is that they are clichéd, then other settings are far more deserving of the cutting room floor.

"The use of these locations as shorthand for "seedy, gritty location where criminals meet" cuts across the genre lines, and the use of sex workers as little more than background imagery is already disturbing."

Here is where the real issue comes up: It's not about clichés after all. It's about "ongoing violence against the female characters in the game, as people you meet in these strip clubs or brothels have a tendency to either be beaten as a way to prove that a male character is uncaring and brutal, or they turn up as corpses." Therein lies the problem. The reason that Kuchera wants to get rid of these locations is that they depict violence against women. Disregarding for the moment that there's no mention of just how often such violence is portrayed (he says that the female characters "have a tendency" to be beaten or killed, which is more than a little vague), the real problem is that he singles out violence against women as the reason. Other clichéd locations, urban ruins, bars, castles, and spaceships are often backdrops for scenes of violence, but the violence is against nameless male mooks, so no need to worry. For a guy who started his piece decrying clichés, he sure fell back on a big one. It's the old "violence against women is worse than against men" cliché.

The next part is also problematic. "This is a shallow way of exploring a very real societal problem. and often unpunished due to the nature of the work and an unwillingness to go to law enforcement. This is made violence against sex workers goes underreported worse when law enforcement itself is part of the abuse. Lawyers have argued that the murder of sex workers is a lesser crime than the murder of 'certain classes of individuals.'"

Are other "very real societal problems" acceptable to be explored in a shallow way?

War — you know, where mostly men get killed (even though Hillary Clinton doesn't seem to think men are the majority of victims, though she acknowledges they are the majority of the ones dying) — is pretty real, and is in quite a few games. He states how terrible violence against sex workers is, and backs it up with shaky links. The first is to an article on AlterNet that contains some anecdotal evidence. The last one is about a lawyer trying to get a defendant acquitted for murder by, indeed, claiming, "Shouldn't that be reserved for people who are guilty of killing certain classes of individuals?" What was left out was how, "Queens Supreme Court Justice Richard Buchter immediately rejected Scarpa's rationale." That kinda shows that actually, the thinking of sex worker murder being acceptable is, well, rejected.

Despite Kuchera's weak support for his claim, the claim itself isn't the problem. I do agree that violence happens

against sex workers, and that said violence is bad. That's pretty obvious. The problem is that the claim doesn't really support his main argument. He doesn't explain why sex workers don't belong in games. Simply because there is real life violence against them is not enough of an argument, as there is plenty of real life violence against soldiers, and he doesn't call for war to be a taboo topic for games. His paragraph about sex worker abuse is more an appeal to emotion than an actual support for his point. It's meant to get the reader to *feel*, rather than think.

Let's move on: "These are issues that aren't often discussed, but games tend to be uninterested in telling the human aspect of this story." Nice generalization of gamers… I'm sure Kuchera has statistics to back that up somewhere… you know, surveys of gamers so that he can determine how cold and heartless they are.

"These characters exist only to die or be beaten in order to flesh out male villains. It's a version of the kicking the dog trope, except in this case the 'dog' is *a human woman*."

There we go. Here is where Kuchera undercuts his own argument. He talks about the "kicking the dog" trope, and emphasizes that it's a "human woman" who is in the role of the "dog," in a vague way of suggesting that video game makers are dehumanizing women… saying women are dogs… something like that. He found a way to link women to dogs, and pin it on game designers. Anyhow, the trope in question is one where a character is shown to be evil by doing a blatantly evil action. The "dog" in question is a metaphor (as is "kicking"), and the page he linked to has examples of male humans taking the role. However, the trope relies on the one being "kicked" also being seen as sympathetic — otherwise it really can't establish the evilness of the kicker. A villain beating on characters we feel nothing for doesn't cause much of an emotional response. The reason prostitutes, and women in general, are used for this is because the audience already has feelings of protection toward women, and disgust at violence directed towards them. Male victims are very often beaten and killed in video games, but game designers don't expect players to shed a tear while the entrails of Nameless Male Mook #6,739 decorate the screen.

To use Duke Nukem as an example (and I'm using Duke as an example since it's been a favorite target for feminists), women characters are killed in the game as a way to show how evil the aliens are, and to give more reason to slaughtering them. Male characters are also killed, either as background, to show that the aliens are tough (classic "redshirts"), or sometimes for comedic effect.

Kuchera isn't done there. "Player interactions with sex workers can sometimes lead to a 'health boost' or some other form of reward within the game. Prostitutes are therefore represented as objects to be exploited for the player's personal gain."

And this makes them different from other Non-Player Character in just what way? The old man pacing around the campfire and handing out quests also exists just to be interacted with for the player's personal gain.

"These women are used as set pieces, objects to keep the narrative flowing. That's an offensive way to treat a population that is already at such a high risk of violence from their employers, customers and law enforcement."

Men are also used as set pieces to keep the narrative flowing. In any modern military shooter, your fellow soldiers just exist to add to the narrative, make it feel more like a real battle, and then there are the enemies who exist just to be killed for some reward. I'll just list the games where the majority of those killed are male:

- Virtually every single video game involving killing. Ever.

The only reason why it's so disgusting to Kuchera and those who think like him is that these particular characters are women. Maim and kill all the men you like though.

After beating readers over the head with how bad violence is when it's against women, and how it's so bad, that it doesn't belong in video games, Kuchera ends by going back to claiming it's really about the overuse of clichés, as though that's the real reason."These levels don't need to be stripped from gaming entirely, but we need to begin to see how tired and lazy they've become when used as shorthand for 'gritty underworld location.'" That's the reason: people who use strip clubs and brothels are just not creative.

He does end with, “It’s also important to look at the real world cost of normalizing violence against sex workers, or at least responsibly address the fact that designers and writers are using real world suffering as a cheap way to develop their characters. It’s time to find other options.”

The first part of that is nothing I’d argue with. Obviously, violence in the real world is bad. However, if he tries to make it a generalization that if something involves suffering in the real world then it doesn’t belong in games, there is no reason why every single other form of violence also should be removed from games. If it were the case that real-world suffering is taboo, then every game from Amnesia to Zombies Ate My Neighbors should be banned.

But apparently, violence against women is the only kind that is unacceptable to Kuchera.

It’s buried in the comments section where we get what this is all about, by the way:

Kuchera states, “I get that a lot of male gamers can’t / won’t / or don’t see why that’s a problem, or they take that criticism personally, but that’s not evidence that this isn’t a serious problem.”

In his article, Kuchera gets to show that he is a Good Man, and he proves it by showing how much more enlightened he is than all those Bad Men. The other male gamers are all misogynists, but not him. He has an article to prove he’s morally above them.

Logic: another form of female oppression

Diana Davison · 17 March 2014 · Archived copy · Original

In July, 2013, The Oxford Journal of Legal Studies published an article called *Myths about rape myths* by Helen Reece, Reader at Law. The paper was soon followed by a debate called "Is Rape Different?" hosted by the London School of Economics (LSE) Department of Law. The debate resulted in quick condemnation by feminists who felt that people like Helen Reece should be banned from public platforms.

Feminists were infuriated by having their research and scholarship challenged by an academic and the response to Helen's work on "*rape myth myths*" took until March, 2014 to compose, but it was worth the wait.

The main criticism in J. Conaghan and Y. Russell's thirty five page response [1] is that Helen unfairly frames the discussion in terms of logic. Their complaints are fairly straightforward, predictably ridiculous, and the rebuttal finally descends into streams of feminist phrases and rhetoric that amount to the usual meaningless drivel. But, it's good for entertainment.

Conaghan and Russell are outraged that "Reece comes across as the voice of common sense, drawing on scientific facts and hard evidence rather than ideology or dogma to support her stance." How dare she?! How were they to have predicted such an underhanded tactic?

After asserting, on their own merit, that feminist scholarship has created "a backdrop of an empirically verifiable social understanding" they are disturbed that Reece debunks that scholarship by "reduc[ing] to questions of empirical fact" and that "[t]his is done through the use of an analysis contained by dichotomized concepts like truth/falsity and sameness/difference".

Since when does the law care about truth? Surely it's a conspiracy against feminist scholars.

This truth versus falsity discussion continues to cause the authors much distress. They refute accusations of confirmation bias by asserting that all the feminist scholars agree. They argue that rape myths can still be held by people who don't consciously hold them, because they are actually subconscious. We are to believe that unconsciously held rape myths (which can't be tested) are empirically proven and, in turn, provide the "scaffolding for a rape culture." Rape culture, of course, also has a mountain of evidence: many feminist scholars say they've seen it.

Feeling disadvantaged by frameworks of logic and common sense, the authors quickly move to criticism of Helen's language. Accusing Reece of using words with "emotive potency" they take issue with rape researchers being called "'elite'" or "'*super*-elite". Other words they claim are emotionally manipulative are: "stigmatizing", "smuggling", "manipulating","dripping", "galloping", "body politic", "quarantine", and "clean".

Let's compare the language used by Conaghan and Russell in their reply.

After the condescending preamble, "[g]ranted her intentions appear to be good," we are soon told that "beneath the surface neutrality of Reece's presentation, we would argue, lie murky, agenda-filled depths." To most people, that sounds a little emotive. Hyperbolic, even.

To appear generous and compassionate, they state that Reece's work is "timely and provocative," but Conaghan and Russell immediately go on to characterize Helen Reece with words including, but not limited to, "crude," "simplistic," "convoluted," "scathing," "seductive," yet "rigid," "unhelpful," "hoisted on her own petard," "covert," "sleights of hand are deployed," using "tactics" with "partiality" and a "failure to engage" which are "sadly emblematic," "subtly executed" attempts to create a "binary" "dichotomy" where "good (necessarily) triumphs over bad and right (necessarily) prevails over wrong."

In a truly astounding sentence, given the pretence of non-emotive scholarship, Conaghan and Russell tell us "[i]t is difficult to gauge from a close reading of the text to what extent Reece consciously resorts to legerdemain to bolster

her position." If it's difficult to gauge, why bring it up? Surely, not to manipulate the audience!

Conversely, of their feminist scholar friends they say there is "a mountain of evidence" and a "harmonious backdrop" with much "consensus" in the "feminist discursive space." So Helen should just butt out.

Putting emotive words into her mouth, Conaghan and Russell tell us of Helen's work, "[w]hat is unstated but, we would argue, implicit, is a resolve to free rape discourse from the tentacles of a perceived political correctness, to dislodge it from the hegemonic grip of a regime of permissible and impermissible views prescribed and patrolled by feminist researchers and policy-makers."

The authors feel that feminists should answer these difficult questions themselves. Presumably in their safe spaces. They admit that "[o]f course, few feminists would deny that the sphere of public discussion is always politically and culturally imbued in ways which limit and constrict the discursive possibilities", but that opening up debate to the general public will result in wrongful expectations of simple logic. Feminists have worked long and hard to change what comprises science and they aren't about to lose all of that hard won ground.

As a sacrificial peace offering, they throw two of their own scholars under the bus.

Helen Reece uses quotes from the feminist narrative work of Mary Koss and Donald Dripps. Conaghan and Russell discount Dripps as "crude" and having made "casual, unsubstantiated claims" – unlike the rest of them. Their treatment of Koss is somewhat more hysterical.

They claim Reece took Koss's "extreme statement," that the public condones sexual violence, out of context. They ask "who, other than (apparently) Koss, actually labels public attitudes in this way?" In addition to Conaghan and Russell themselves asserting in the same paper that "rape culture" exists ("rape culture" being a phrase describing an entire fictional culture which has rape supportive attitudes) the answer to their question is that almost every feminist believes the "extreme" statement of Mary Koss. That's why the authors keep telling us rape myth attitudes exist and are based on "a mountain" of empirical evidence.

Conaghan and Russell then decide that if they can't beat us with logic, they'll baffle us with bullshit. They proceed to explain that Koss was doing "multi-jurisdictional" surveys spanning diverse populations and that "it becomes clear that her comments are directed not at any particular population but at the challenge of rape supportive attitudes – wherever they exist" and that "Koss's remarks are insufficiently targeted" to justify being quoted.

Well. That's good to know. Feminists should stop quoting her and referencing her work.

After all the vitriol and the squirrel factory is done manufacturing their rhetoric with which to build a rape-culture-vanquishing-empire made of straw, the authors gift us with a moment of frustration towards Helen Reece. "This insistence upon a firm distinction between sex and rape is curious".

Curious, indeed. The feminist aversion to common sense and logic isn't unusual or surprising for most of us, but it is delightful when they stop hiding that fact.

1. Conaghan J, Russell Y. Rape Myths, Law, and Feminist Research: 'Myths About Myths?'.Feminist Legal Studies. 2014;22(1). Available from: http://dx.doi.org/10.1007/s10691-014-9259-z

A Message from Tom Golden: Come to Detroit

AVfM Video Source · 17 March 2014 · Archived copy · Original

Check out this video on Tom's channel and see the low bar for tips and suggestions:

Conference Description and Tickets

The Scope of Harmful Impressions

AVfM Video Source · 17 March 2014 · Archived copy · Original

Video games are the next stage of evolution for humanity's physically manifested imagination. We have gone from still pictures, to moving pictures, and finally to interactive pictures. Meanwhile, the Internet has enabled people to depict taboo subject matter more easily through all mediums. Depictions of violence and sex cause controversy between those who seek a free, diverse culture and those who wish to enforce moral standards.

Victor Zen —a fan of the twisted and a former hobbyist game developer— reminds us that feminists like Anita Sarkeesian cast rational, free-thinking grownups as impressionable children that require her guidance.

Subscribe to Victor Zen for commentary, book reviews, interviews and activism updates in the state of Georgia, USA.

Prosecutor Mary Kellett Needs Your Help — To Leave Her Job

Paul Elam · 18 March 2014 · Archived copy · Original

AVFM does not endorse any political party or specific candidate. We do, however, endorse the general welfare of men and boys. In that spirit, it is time to show prosecutors Mary Kellett, Carletta Bassano, Paul Cavanaugh, and William Entwisle the door.

Permanently.

Mary Kellett's district attorney's office in Ellsworth, Maine, which controls both Hancock and Washington counties, is up for reelection. It appears after more than 30 years of terrorizing the community with selective and corrupt prosecutions, the Kellett gang is faced with a community that wants change and opposition that smells blood in the water.

The Vladek Filler affair was a watershed moment which neither Kellett, nor Bassano, nor the community in Maine can ignore.

Last year, following years of prosecuting Vladek Filler and scores of other innocent men, Mary Kellett finally earned the distinction of being the first prosecutor in Maine history to be found guilty of and sanctioned for misconduct. Her consequences for withholding evidence of Filler's innocence, ignoring court orders and instructing police to violate defense subpoenas for exculpatory evidence only resulted in a 30 day suspension – which was suspended. It is paltry punishment on the surface, but a devastating career blow just the same.

The Maine Supreme Court Judge Ellen Gorman accepted Kellett's plea deal with the Bar Counsel and stated:

"This is a serious sanction…It is a sanction that will continue to follow Ms. Kellett for the rest of her life. Should she decide or be asked to leave the prosecutors office, it would hamper, if not completely preclude, her ability to find practice outside of a prosecutors office."

In other words, Kellett is now damaged goods, untenable for private practice but still allowed to continue her spree of malfeasance from the Ellsworth DA office. Her supervisor, DA Carletta Bassano, sees nothing wrong with Kellett and told the local newspaper, "I have full confidence in Mary, her judgment and the performance of her responsibilities."

That confidence is what assisted Mary Kellett all the way to the State Supreme Court for sanctions by enabling her to act so brazenly with the power of here office. It is the confidence produced by a culture of corruption in the Ellsworth DA's office.

Today they want that to continue by cornering the District Attorney's election.

[image]
Cavenaugh
Enter ADA Paul Cavanaugh. Yeah, the same Paul Cavanaugh who continued to legally harass Filler in Mary Kellett's stead.

http://www.avoiceformen.com/feminism/government-tyranny/maine-raises-the-bar-on-corruption/

The second candidate is Kellett's office buddy, assistant district attorney William Entwisle, who is running as a Democrat with hopes of "continuing the work that the District Attorney's Office has been doing." He boasts of being a board member of a local VAWA funded group, "Next Step DV Project."

http://bangordailynews.com/community/bill-entwisle-democratic-candidate-for-washington-hancock-d-a/

[image]
Entwistle
It is interesting to note that Kellett's and Bassano's office employs 28 people — of which only 3 are men, and two of

them are now running to perpetuate the insiders club that has already run amok.

One is running as a Republican and one as a Democrat.

They are not, however, alone in the race.

Matthew Foster is an Ellsworth Maine defense attorney who came close to beating Carletta Bassano in the 2010 election. It is unknown what he plans to do to clean up that corrupt DA office or whether he will be willing to fire or prosecute Mary Kellett, but it is clear he is willing to call out deceptions from the office.

[image]
Foster
http://www.youtube.com/watch?v=DkCJNt8mayk

He is running as a Republican and more information about Matthrew Foster can be found on his website and Facebook page:

http://www.mattfosterforda.com/

https://www.facebook.com/matthew.foster.9862

If Mary Kellett has a political enemy, it is a former prosecutor and local defense attorney Steve Juskowitch. He ran against Carletta Bassano and her predecessor, the notorious Boss Hog of Hancock County, former DA Michael Povich. Povich was the longtime DA who made Carletta Bassano, Paul Cavanaugh, and Mary Kellett what they are today. Against tough odds, Juskewitch ran again and again in hopes of removing both Povich and his crew from office. He previously ran as a Republican and Independent, but is currently running as a Democrat for reasons that make sense to him.

[image]
Juskowitch
It is also noteworthy that for a long time Juskewitch has been defending Kellett's victims and speaking out against Kellett's office for their unprecedented abuse of prosecutorial discretion. He was the only Ellsworth attorney who showed up to speak out as a press conference held by SAVE at Vladek Filler's hearing:

http://youtu.be/4Gna6sbo8-8?t=7m35s

More about Steve Juskewitch can be found on his website:

http://juskewitch.com/Steve-Juskewitch.php

The publicity surrounding the Filler case has changed the political climate in the Bar Harbor area. For the first time in 35 years, the control enjoyed in two counties by the clan of Povich prosecutors is no longer assured.

Currently Filler is currently going through an uncommon proceeding called a Post Conviction Review. He is challenging his misdemeanor conviction on the grounds of prosecutorial misconduct by Mary Kellett and Paul Cavanaugh, and he has a case. The people of Ellsworth Maine may have had enough.

The Primary Elections will be held on June 10.

A Voice For Men intends to follow the Primary and general election very closely and strongly encourages everyone to speak out against the corrupt practices of the current prosecutor's and voice their support for Matt Foster and Steve Juskewitch for the Primary elections.

Post Comments in articles below to call for Mary Kellett, Carletta Bassano, and Paul Cavanaugh to be elected out and fired from the Ellsworth DA office:

http://bangordailynews.com/2014/03/18/politics/elections/four-file-papers-for-da-race-in-hancock-washington-counties/?ref=comments

http://fenceviewer.com/site/index.php?option=com_k2&view=item&id=85437:few-surprises-in-candidate-filings&Itemid=938

Oh, and if you live in the area as a registered voter, you now have options in two different political parties. Take your pick.

Does this guarantee that there will never be unfair prosecutions in Ellsworth, Maine again? In short, of course not. Votes for Cavenaugh or Entwistle, however, are guaranteed to roll snake eyes. More of the same crew, more of the same corruption.

The End of Rape Culture

Jim Byset · 18 March 2014 · Archived copy · Original

A curious thing is happening at the *National Post* right now. During the course of a fortnight, the *National Post* has printed four articles on rape culture. Rape culture, for those of you who don't know, is the idea that we live in a society whereby rape — of women — is an accepted practice. Evidence that we are living in such a culture comes from our apparent comfort with sexualizing and objectifying women, the prevalence of prostitution and pornography, victim-blaming, slut-shaming, and trivializing rape.

Quite often, statistics and facts accompany the theory – with feminists and activists quoting numbers that are, on the face of it, pretty terrifying. While there doesn't seem to be a consensus as to exactly how many *women* are being raped or sexually assaulted (advocates of the theory never include data on male victims,) what is clear is that the numbers are absolutely huge. Indeed, they're so big that they're simply not credible. Many noted academics, critics, and commentators such as Christina Hoff Sommers have repeatedly argued this point but to little avail. While critics of feminism have been effective in ripping the theory to shreds, gender feminists plow on regardless – safe in the knowledge that neither politicians nor the mainstream media have any interest in confronting their claims.

That comfortable *status quo*, however, might be about to change.

Over the past two weeks, the *National Post* has aggressively challenged the concept of rape culture. Barbara Kay, long noted for her rejection of feminist thought, wrote two articles in which she critiqued the spurious tenets of rape culture theory. Brian Hutchinson penned a piece in which he investigated the origins and veracity of foundational "statistics" that underpin rape culture and, just days ago, the *National Post* Editorial Board threw their considerable weight behind the push to openly scrutinize the ideological feminist idea of "rape culture."

Kay, speaking exclusively to *A Voice for Men*, sees the recent coverage as part of a greater awareness, and skepticism about the claims made by feminists.

> I am very pleased to see the Post's editorial board taking a definite stand on this issue[.] I think perhaps it is a sign that there is only so much fear-mongering you can generate without adducing evidence for it before public skepticism takes hold. According to rape culture claims, the risks to campus women of sexual assault are higher than the risk of any other crime on earth. And yet women walk around the campus seemingly blithely unaware of the terrible fate in store for them or their girlfriends (based on the one in four/five figure). There is a cognitive disconnect here, and ordinary Canadians are puzzled by it.

As well they should be – the idea that we live in a rape culture that normalizes rape of women clashes spectacularly not only with official crime stats, but also with the dim view that society in general takes of sexual assault and rape — a point that Margaret Wente of *The Globe and Mail* recently explored, saying that,"[the] manufacture of "rape culture" is a triumph of ideology over substance. It has inflated a serious but uncommon threat into a crime wave."

The key word here is *inflated.* Feminists routinely buttress their theories with statistics that are not congruent with reality; they use definitions and methodologies that result in a hopelessly skewed picture. No reasonable person — even for a moment — would believe the "statistic" that one-in-four women are raped on university campuses, yet that is the conclusion that Mary P. Koss came to in her now infamous (and repeatedly debunked) research.

Amazingly, 73% of the women that Koss characterized as rape victims, did not share that view — they did not think that they were victims of rape. 43% of these supposed rape victims went on to *date* their "rapists."

Clearly Koss' definition of rape is just plain wrong and an honest scholar would address that. Koss chose not to address the problem, however, and so have the countless feminist academics who've since mimicked her methodology. What exists as a consequence is a strange form of hysteria across college campuses, and, to a lesser

degree — across society. Kay believes that the success of the feminist propaganda machine, in popularizing the myth of a "war on women" is directly responsible for promulgation of rape culture.

> Once you accept… that the urge to violence against women is a chronic and unabating evil, situated in the hearts of men, and ready to spring out at any opportune moment, you have created a moral panic with no basis in evidence, just a theory that violence against women is a continuum from a child's stolen playground kiss on the cheek to the calculated rapes of women in Bosnia-Herzogovina. No amount of vigilance, therefore, is too much, and no woman is therefore really safe. In fact, a very tiny percentage of women are at actual risk of violence from men in our society, and of those who are, much of it is avoidable.

The recent debacle at Wellesley College is a perfect example of this hysteria. American artist Tony Matelli's temporary art installation – a statue of a fairly ordinary looking man sleepwalking in his underwear was deemed by students as an "inappropriate and potentially harmful addition to our community." Admittedly — the statue is unusual — and at a stretch unsettling — but it's a *statue.* It doesn't possess agency and has nothing to do with rape. Yet, these staggeringly obvious facts did not deter Wellesley students from setting up a Change.org petition to have the "triggering" statue removed from its location on campus grounds, which, depressingly, garnered some 988 signatories.

> [T]hat is the point of it (rape culture) – to sow terror of men in order to convince authorities that women continue to need support, that the rape-crisis industry is not only necessary but in need of expansion, and therefore even more funding in this area is called for. The real beneficiaries are stakeholders in jobs created by the moral panic.

It is difficult to draw any other conclusion. Rape culture just doesn't make any sense. It contradicts the general societal view of rape and sexual assault as a heinous crime; it contradicts how seriously the legal system views such crimes and relies on debunked, dishonest research. It also describes a picture that Kay says is completely at odds with crime statistics.

> "The fact is that instances of rape have gone down in the general population. If they have gone up on campuses, there have to be other factors at work. Why has there not been more emphasis on facts and statistics around the phenomenon? Because the case for rape culture collapses when you start looking into the stats. Even if you multiply reported rapes by 100, you still don't get figures that add up to a "culture."

It is vital, according to Kay, to continue to put pressure on those that perpetuate such theories by asking questions, and demanding answers.

> "[We should ask] the same questions we should ask of someone who promotes the idea that there are packs of stray dogs roaming the city and we are in danger of getting rabies from their bites: Show me the evidence. How many police reports of bites? How many hospital admissions for rabies? How many stories of bites and rabies turned out to be urban myths? Why are the rabid dogs only roaming around in this city and not in the nearby ones? Is "rabies" a misnomer in most cases for "infection"? Has "rabies" been redefined in this city and not in others? How is it that so many of the self-reporting victims were so drunk when they were bitten that they can't remember feeling the pain of the bite?"

These are questions that feminists need to answer. There should be no more talk of "triggering," no more *ad hominem* attacks or appeals to emotion. If feminists want their theories to be taken seriously then they should be made to publicly defend them. If they are not willing to do that then financial support should be withdrawn from programs that support such spurious theories. It is high time for a critical audit of rape culture theory, and the industry it supports.

Feminism's "aggressive weakness"

Ernest Belfort Bax · 18 March 2014 · Archived copy · Original

"Weakness, to whose claim chivalry may per se be granted, forfeits its claim when it *presumes* upon that claim and becomes aggressive." E.B. Bax

* * *

I instanced the Tooting tramway incident as an act of commendable pluck on the part of those concerned in it to boldly challenge the attempt of woman's righters to "jump the claim" to chivalry as a special right of the sex they champion. But there is another point Feminists conveniently overlook. It is this: That granting the "weakness" argument, this very weakness, to whose claim chivalry may per se be granted, forfeits its claim when it presumes upon that claim and becomes aggressive. Aggressive weakness deserves no quarter – *à la guerre, comme à la guerre.*
Women's Privileges and "Rights", *Social Democrat*, Vol.13 no.9, September (1909).

In the present article I have only dealt briefly with one aspect of this question. I may point out in conclusion that the existing state of public opinion on the subject registers the fact that sex-conscious women have exploited the muscular weakness of their sex and have succeeded in forging a weapon of tyranny called "chivalry" which enables them to ride rough-shod over every principle of justice and fair play, Men are cowed by it, and fail to distinguish between simple weakness per se which should command every consideration, and that of *aggressive* weakness which trades upon "chivalry" and deserves no quarter.
'Feminism and Female Suffrage' in *New Age*, (1910)

"Even taking the matter on the conventional ground of weakness and granting, for the sake of argument, the relative muscular weakness of the female as ground for her being allowed the immunity claimed by Modern Feminists of the sentimental school, the distinction is altogether lost sight of between weakness as such and *aggressive* weakness. Now I submit there is a very considerable difference between what is due to weakness that is harmless and unprovocative, and weakness that is *aggressive*, still more when this aggressive weakness presumes on itself as weakness, and on the consideration extended to it, in order to become tyrannical and oppressive. Weakness as such assuredly deserves all consideration, but aggressive weakness deserves none save to be crushed beneath the iron heel of strength. Woman at the present day has been encouraged by a Feminist public opinion to become meanly aggressive under the protection of her weakness. She has been encouraged to forge her gift of weakness into a

weapon of tyranny against man, unwitting that in so doing she has deprived her weakness of all just claim to consideration or even to toleration."

Chapter 5: The "Chivalry" Fake, in *The Fraud of Feminism* (1913)

Ban Bossy – the Reality Edit #banbossy

AVfM Video Source · 18 March 2014 · Archived copy · Original

A recent video series suggests we should band the word “bossy” because this stops women from achieving. Bane66au has an edit on this video which its creators might find helpful in sharpening their reasoning skills.

Subscribe to Bane666au for more wisdom.

Can you be trendy and marginalized at the same time? Men and their issues can.

Isaac T. Quill · 19 March 2014 · Archived copy · Original

Certain terms have been very trendy of late and the one that has pissed off a great many people is the infamous “rape culture”. There is no point in rehashing what that meme is supposed to mean, because I want to have a life and don’t have a millennium to waste on debunking feminists’ ideology, their manipulation of social psychology, and the engineering on Moral Panic going back at least 40 years. “Rape-crisis feminism” has been a toxic cocktail of misinformation, mythology and social bullying since the 1970’s. Even RAINN has had enough, and is now very publicly distancing itself away from the rape culture meme. They are even telling that to The White House.

I’m always nosy about what is going on behind the scenes. I’m too old, too jaded and way too realistic to accept anything on-line at face value. What is interesting is looking at other things that are trendy, and even using Google Trends. You type in a word or phrase and Google lets you know what has been getting used, how much and when. It can even show you where the trend is happening. It’s not 100% accurate but it is a reliable snapshot.

I did a simple experiment – I typed in “rape culture” and compared it with the word “misandry”. And the results say:

Google trends analysis of the terms “rape culture” and “misandry”

Just in case you were not able to believe your eyes – yes “**misandry” is the red line and statistically it’s used more than “rape culture”**. For the last 8 whole years the word “misandry” has been trendier than “rape culture”.

This leads to one very large question: If misandry is being talked about so much on the net, and it’s trendier than rape culture, why is it so little mentioned in mainstream media?

Someone tells a rape joke and it’s front page news, but someone passes a law that specifically disadvantages men and you fight to find any mention, except in the feedback asking why the subject is getting ignored. Question rape culture and contrast it with real world male issues and all you get thrown back at you is derision and “What About Teh Menz?”

I have a theory, and it’s called advertising revenues. The honey trap is “rape culture,” which appeals to the one group who have been found to buy on-line and page graze from subject to subject, page to page, shopping venue to shopping venue. In so many ways we saw that last year with the Feminist FaceBook rape campaign – control the media and you control their revenues streams too.

Misandry gets used by people who don’t behave that way so they get advertised at less and are less useful to so many people’s bank balances.

Male Disposability is even being articulated by the subroutines that search the net, measure content and show the trends – cool hard rational computing gets the reality, but the wetware of journalist infected with the “rape culture” meme leaves half the population ignored and reality skewed.

But then again they have to justify reality to their editors and the editors measure content by revenue and income. It seems that until men stop being trendy and drive the media marketplace mad for male money, disposability will reign.

Danielle Paradis' initials, Karen Smith of SAVE's human rights violations, and other things

AVfM Video Source · 19 March 2014 · Archived copy · Original

False allegations never happen, so we demand to know what's going to be done about Karen Smith of Sexual Assault Voices of Edmonton's alleged atrocities. Nick Reading has an update on ths, and other items.

You might want to click here to see the lowbar links and, oh yes, subscribe to Men's Rights Edmonton, and maybe even throw some Paypal bucks to them.

Men Going Their Own Way: A growing phenomenon whether you like it or not

AVfM Video Source · 19 March 2014 · Archived copy · Original

MGTOW, Men Going Their Own Way, are increasingly prevalent in our culture. Some are not even aware of what MGTOW is, but are MGTOW by default. The “scary” part? The fact that an increasing number are aware of exactly why they’re doing it:

This growing phenomenon will not stop, nor will it change at all until more men become self-aware on these issues, and begin unashamedly asking, loudly and without apology, “what’s in it for me?” and get an answer deeper than sex and platitudes. The more men who do this, the more other men will do this. This will likely make many women very uncomfortable, to which we can only say, “Cry Me A River.”

By the way, you should subscribe to Sandman.

An interesting advocate appears

AVfM Video Source · 19 March 2014 · Archived copy · Original

When we first saw this video, to be honest, we weren't sure if we were just getting trolled. As we look at the rest of the channel, she seems generally interested in a lot of issues and to not just be a parodist. Even if her observations are not particularly deep, she looks relatively sincere.

The overt usage of sexuality to sell her message is frankly a bit distracting, but it would seem rude not to acknowledge that someone else is out there spreading a message friendly to the rights of men and boys.

The right kind of rape awareness project?

Chris Deslone (aka @mensrightsrdt) · 19 March 2014 · Archived copy · Original

> **I truly believe [rape] is a problem that transcends gender.**
>
> Kelly Kendziorski, producer of "Yeah, maybe no"

I and others have tried to add notoriety to TLAs and NGOs for heavily couching or distorting their statements on rape and domestic violence against men, when they let them through at all.

When I found Yeah, maybe no. at Reddit and saw the project, I was not excited. Readers, forgive me, but I've watched the rise of The Good Men Project (which should be called the feminist-approved man project) and sat through countless refrains of "feminism helps men too" and then my jaded eyes read through this:

> One of the most unique aspects of this film is that it focuses on sexual violence from a **male perspective**. In working with a man, I had to cut out a lot of language that relied on negative stereotypes of men and women and focus on the nature of the violence itself. Stepping out the "violence against women" box allows for a deeper examination of the power dynamics present in intimate-partner violence and shows how there are more similarities than differences between male and female survivors.

I still got the general impression that the director wanted to go around asking men what it felt like to rape someone. It wasn't long before I found some confirmation, in a comment about someone accused of domestic violence but whose alleged victim dropped the case:

> "Thanks! That is so sad. He was my new favorite, but it's hard to be into someone being taken to court for DV. :("

What she tweeted later, though, compelled me to reach out to her:

> People who are victimized by women are so much less likely to speak out and be believed.

When invited, she came to Reddit to discuss her project, and said she's willing to include the perspective of a man (or men) who has been raped.

> I'm hoping that my film can help others who have been in that situation. I've been open about my own experience with sexual violence for a while, and for whatever reason, it's a man talking about his experience that I relate to the most. It has challenged me to change my default language when talking to be more honest about the fact that violence happens to people regardless of their gender. As I mentioned, I didn't go into this project looking to make a comment on identity politics, but I met a man who was open and honest with me, and I'm doing my best to share his story in a way that helps people who have also been there.
>
> In the course of making it, I've had a number of men talk to me privately about their experience and thank me for making this film. It opened my eyes to the difficulty they have in talking about violence. This is a really complicated topic with a lot of fear and anger swirling around it. Sexual trauma is a huge problem, and the justice system often does more harm than good. I don't think my film can solve all these problems, but I hope it can be a resource to help make things better for people who have to live through the experience of sexual violence.

So I asked about the one thing that would make it a much more valuable project for us to support.

> **If you had a man coming forward to discuss his experience as a rape victim of a woman, would you have room in your film – or an important, promoted followup – for the segment?**

And she said yes:

> Yes. And if you know someone, send them my way. Trust is super important for me when making a film, so I don't like to aggressively seek specific demographics. It's a sensitive topic and it's important that no one feels like their story is being exploited. However, I'm more than happy to use my skills and platform to work with someone who wants to share their story of being victimized by a woman. I truly believe this is a problem that transcends gender.

So I hope she finds the right interview. True, verifiable (enough), and with someone willing & articulate enough to tell the important part of the rape dynamic that we know is usually omitted.

She also mentioned, in addition to her indiegogo project, another Indiegogo project "focusing on male victims of childhood sex abuse with two men and one woman producing. Not quite the same, but I'm sure they'd appreciate some support as well." Ocala on Indiegogo also looks promising. In my opinion, that wasn't the act of someone grabbing for money, but of someone who really wanted to help raise awareness. I also hope she gets the financial support that her documentary needs in order to finish the project.

Jessica Valenti as Feminist Heroin

August Løvenskiolds · 20 March 2014 · Archived copy · Original

Jessica Valenti, one of the most virulent and brutal haters of men on the planet, has just been named "Humanist Heroine" for 2014" by the American Humanist Association.

We view the selection of Valenti with a mixture of disgust and vindication – disgust at the unthinking cruelty of the American Humanist Association (AHA) in appointing such a hateful ideologue as one of their darlings, and vindication of our long-stated view that neither feminism nor humanism is equipped to address the human rights of boys or men in any significant or thoughtful way, and that organizations like *A Voice for Men* are essential to achieving goals of protecting and, where necessary, restoring the equal human rights of men to life, bodily autonomy, property, freedom and parenthood.

While we intend to write more on Valenti, for those of you who may have missed it, reprinted below is one of our articles that dissected one of Valenti's disingenuous videos, so that the incoherence of both Valenti and the AHA is made clear. Enjoy, if you can.

Jessica Valenti on explaining feminism to men

Originally published July 12, 2014, by August Løvenskiolds for AVFM.

Do you ever try to talk to your brother, your father, or someone in your life about feminism, but you get the sneaking suspicion (or the clear-as-day realization) that they just don't get it?

So begins our old friend Jessica Valenti's second effort at video blogging for her new feminist masters at *The Nation* magazine. Like a hypergamous woman trading in one husband for another, Valenti has aborted her motherly duties at *Feministing* in favor of a subordinate position at *The Nation*, a long-time liberal rag that doesn't like her very much.

As if to underline their intense hatred of Valenti, her new owners insisted that one of her new job's early efforts be #AskJessica: How Do You Get Men to Understand That Feminism Is Important? – which, ironically, is such a fabulous, unexpected gift to the Men's Human Rights Movement (MHRM) that we should all be squealing and queefing with delight, if, in fact, men were permitted to do such things.

Bear with me while I explain.

Have you ever heard of the expression "to talk out of the side of one's mouth"? The idiomatic meaning of this phrase is "to lie", "to say contradictory things" or perhaps, "to speak in a disingenuous fashion". In the video Valenti displays a distracting facial tic wherein her mouth seems to drift to her right side even as she spouts some of the most disingenuous crap ever mouthed by a feminist – and that is saying something. (In other videos from Valenti, both before and after this one, the facial tic seems absent.)

I mention this tic as the elephant in the room that made me determined to deconstruct Valenti's rhetoric for the edification and education of us all – and, as a poorly linked (and edited) entry in Wikipedia asserts, "People are biologically evolved to detect the deceptive intention of other people by observing the asymmetry in the face. When people are lying, their muscle on the face[sic] gets very imbalanced."

So, how does Jessica advise feminists to get hesitant or doubtful men to understand that feminism is important?

Jessica's first point is: "Don't talk to brick walls." At first blush, one might ask, she is surrendering? Could Jessica seriously be telling feminists to NOT talk to men about feminism? Well, not really – a man dubious about feminism is a "real-life troll" to Valenti, and not to be bothered with – or so she says.

What Valenti doesn't say is that, in the gynocentric blue pill world where men define themselves by their utility to women, a woman who is miffed or tearful is placing a lot of pressure on the men in her company to do something –

ANYTHING – to ease her discomfort. A woman who suddenly goes silent when discussing feminism sets off alarm bells in blue-pill heads that **the Lady is Hurting**, and men will quite literally kill themselves and/or each other, if necessary, to appease such women.

How do we know that this is Valenti's real point? The shaming comment about "real-world troll" is all the proof needed – Valenti is instructing feminists, in effect, *to insult the living shit out of resistant men in order to beat the resistance out of them*. It takes a lot of red pills for men to recognize this tactic for what it is – the men at freethoughtblogs, for example, will never grasp how they have been manipulated by feminism into abandoning their beloved skepticism – but we can see it in all of its painful clarity.

Valenti, of course, can't say "shame men" this explicitly, because that would mean she would have to take responsibility for her emotional brutalization of men, as well as it would prove that her claim of patriarchal men always oppressing women was crap. Her passive-aggressive assault maintains her plausible deniability while being absolutely clear in her message of feminists asserting and maintaining dominance over blue-pill men's emotional lives.

If a feminist called me a "real-world troll", I might re-frame the point explicitly, and say something like, "Oh, how lovely – you can't prove your point logically, so maybe inflicting pain on me will help. Try crying instead. Maybe that will work. Waaaa! Waaaaaaaaaa! Nope, maybe not."

If you are lucky, she'll shut up and leave you alone after that.

Jesus, that was fun – and the fun is just starting, since we've got 5 more points to go.

Jessica's point two is "Meet people where they're at." In other words, use the pop culture interests of the men as an entry point to introduce feminism. Jessica uses the HBO network's show *Game of Thrones* or, alternatively, a feminist musician whose music the guy already likes, as examples of subjects that can be used to inject feminism into an otherwise innocuous conversation. Jessica apparently misses the point that the extreme privileges of pop culture icons make them discordant subjects for a Marxist philosophy that seeks to kill both privilege and those who supposedly have it.

If someone pulled that *Game of Thrones* crap on me, I'd point out that *Game* is pure fantasy that pales in comparison to the Starz network's series *Spartacus*, an adaptation of the historical story of male gladiatorial slaves rebelling and fighting for freedom against the mostly female characters that exploited them cruelly. And, anti-feminist musicians like Woman of the Year winner Katy Perry and Album of the Year winner Taylor Swift are hotter than Helen Reddy any day.

Jessica's point three is "Try not to get angry." Seriously, that is what she says. I fell out of my chair laughing when she first said it, and it still makes me chuckle. Who the fuck does she think she is kidding? A calm, happy feminist is a shitty feminist, and Valenti knows it – moments later she rephrases it as "don't get *too angry*".

Shut the fuck up, Jessica.

Before I tackle this point 3 in detail, I should note that like point 1, this is (explicitly, at least) not a "way to talk to men", but rather, an excuse for failure in talking to men. Point 2 is the only "actionable" point of the entire video – the only point where women are asked to assume some agency or action. Points 1, 3, 4, 5, and 6 are all designed to make feminists feel better about their failure and passivity. No people of action would ever tolerate an instruction manual that is more than 80% devoted to explaining why it is okay to fail.

This feminist devotion to passive failure robs women of the very goals of equality that feminism allegedly supports, and it plays out about across women's lives, even in their sexual dysfunctions. Men having sex expect to orgasm, and it they fail to climax, they actively seek to address the situation. Women, by contrast, are told it is okay if they don't orgasm – they can just blame their orgasmic incompetence on their partners.

The only oppression here is feminist Valenti's repeated message that women are failures who can expect to keep on failing, and failing, and failing….

I'd guess that Valenti also knows that women have little to no control over their anger, and that ordering them to control it (as Valenti suggests) only makes the ensuing explosion of anger all the more violent. The more one violently abuses men, the more care men take to "walk on eggshells" and become hyper-vigilant, which Valenti hopes will force men to engage with feminism. Again, saying "don't get angry" is like saying "don't think about pink elephants", and again, Valenti preserves her deniability.

When I speak to people in my life about Men's Rights, I tap into my anger – it gives me a laser-like focus and a demeanor that grabs people's attention. Styles of the expression of male anger include the "pit bull" (loud, red-faced barking, about 3/4 of men) and the "cobra" (cool, deadly focus, about 1/4 of men). My cobra-style has served me well, and if your way of expressing anger trends more pit-bullish – well, I'm not sure if that will work for you in discussions of feminism and men's human rights, but if you can master the focusing of your anger, I'd say, go for it – it works well for me.

As Jessica expands on this point, she says that asking questions can get past men's defenses – questions like "why they believe pay inequity is not a problem" (because the notion that women are paid less for identical work is a bald-faced lie, Jessica – if it were true, then women would be 100% employed, because it would be more cost-effective to hire cheaper women than more expensive men).

Jessica's point four is "Expect pushback." Yes, this is not a way to talk to men, but rather, it is just an excuse to fail. Another one. "How to deal with pushback" is the obvious and more proactive choice, but feminism and women's agency are two things that are rarely seen in the same room together.

Jessica's point five is "Fighting for gender justice is not a zero-sum game." Of course, Jessica doesn't include gender justice for men at all – she is talking about fighting for gender justice in the developed world (where things are great for women, comparatively speaking) as opposed to fighting for gender justice in places where female genital mutilation is commonplace. Jessica is suggesting, in essence, that a woman in America with a fading manicure needs as much attention as a young girl facing a rusty razor blade clitoridectomy elsewhere.

Of course, men facing genital mutilation only show up on the feminist radar as a point of humor and derision. Nor does she allude to the numerous feminist groups and feminist-influenced agencies that have written the zero-sum game into political and legal policy and promoted it culturally in federally funded campaigns addressing sexual abuse and domestic violence in a one-sided, zero-sum manner.

She also doesn't seem to realize that conceiving of gender justice as a "non zero-sum game" requires women shutting up and listening to men now and again.

Hmmm. Maybe that's one way you could sell feminism to men: by listening to them for a change. Jessica encourages feminists to ask questions of men but only as a means to find entry points for her ideology. But listening and engaging with men's concerns is a surprisingly active activity and we all know feminism's stance on female agency and men's real issues – they have time for neither one. Anyway, I digress.

Jessica's point six is "You're not going to change everyone's mind." Again, we see the culture of female hypoagency – women expect women to fail – and then, have men rush to the rescue.

At the time of this writing the Youtube page for #AskJessica has about 5000 views and the downvotes are outpacing upvotes by about 3 to 1. The comments are being heavily censored but the most highly upvoted comment suggests a debate between Valenti and our own Karen Straughan (GirlWritesWhat). Of course, Karen would obliterate Jessica in such a contest, but it would be interesting to see an actual test of Valenti's 6 talking points play out in the real world.

Still, if Valenti loves medieval fantasy worlds, then a debate with GWW is a consummation devoutly to be wished, if only to see a thousand natural shocks play across Jessica's twisted, mocking maw.

After all, debate is active, and I'd put my money on the woman with agency – who doesn't pre-excuse her failures – any day of the week.

Frying Elizabeth Sheehy's Battered Wives

John Hembling (JtO) · 20 March 2014 · Archived copy · Original

Battered Wife Syndrome – or BWS is real. Which is to say, it exists. In Canada.

However, Battered Wife Syndrome is a thing distinct from being a category of post traumatic stress disorder. The name cleverly includes the word Syndrome. But Battered Wife Syndrome is not a psychological condition. Battered Wife Syndrome isn't even a condition which affects wives, or women, whether they're battered or abused or not.

Battered Wife Syndrome is simply a legal defence for the killing, by a woman, of a man, in the Canadian court system. It is justification for the killing of another human being. It is also a fraud, a hoax, and undiluted weapons grade, unequivocal nonsensical twaddle.

And by the way, that redundant statement, noting the killing of a man, and then clarifying with the addition of the phrase "human being" was purposeful -– because most of the time, when you read or hear the word "man," you have been conditioned by our culture's prevalent ideology to dis-associate the word from recognition of the deceased as a member of your own species.

On the evening of 30 August 1986, Angelique Lynn Lavalee and Kevin Rust hosted a party at their home in Winnipeg Manitoba. During that party, Lavalee, 21 years old, shot Mr Rust in the back of the head, killing him as he walked from the room where the couple had been arguing.

Could a woman who shot a man in the back of the head have been acting in self-defense?

A jury decided she could, acquitting Lavalee in a supreme court decision written by judge Bertha Wilson. This verdict was influenced by the testimony of Dr. Fred Shane, a psychiatrist credited with "extensive experience" in the treatment of "Battered Wives."

In fact, Dr Shane's work on Battered Wife Syndrome is described by the doctor himself as "seminal" in that field. Indeed, he is one of the pioneers of the use of Battered Wife Syndrome (BWS) as a legal defence in Canada. As such, he was not just an expert legal witness in cases relying on BWS, Shane was heavily invested in establishing and maintaining the legitimacy of BWS as a legal defence. Dr Shane cannot be considered a disinterested party. This, by the way, provides a logical basis to challenge any acquittal in which BWS was used, and in which Dr Shane collected his fee as an expert witness.

The Battered Wife Syndrome hypothesis attempts to explain why abused people may not seek assistance from others, fight their abuser, or leave the abusive situation. Some individuals within abusive relationships may suffer from low self-esteem, and may believe that the abuse is their own fault. Such persons may also refuse to press charges against their abuser, and may refuse offers of help.

There is no consensus in the medical profession that such abuse results in a mental condition severe enough to excuse alleged offenders. Neither the DSM nor the ICD medical classification guides as currently drafted include the syndrome in the sense used by lawyers. But even if the condition of previous abuse exists, and even if such prior trauma produces a condition of mental incapacity, or learned helplessness, then the resultant choice to use violence or lethal force by an individual previously subject to abuse remains criminal.

If you are a man, and your male room-mate repeatedly assaults you over a period of time, you will be rightly and correctly jailed if you later kill him. This is so obvious that inclusion of this reality within this article may appear strange. However, the existence in law of the Battered Wife defence necessitates the painfully stupid need to actually make so obvious an observation. Suffering from previous incidence of violence is not a legal, nor a moral defence of murder.

Correction: past violent victimization is not a legal defense of killing for anyone except those who our society has, at the insistence of feminists, deemed incompetent and helpless. Specifically, women. Taken farther, if such prior

trauma actually induces a state of mental derangement whereby violence seems reasonable to the affected individual, that person represents a hazard to themselves and the public, and should be treated medically, if not criminally.

However, the ideological approach to excusing of such violence appears designed to amplify and enable violence engendered by past trauma within our culture. It might be plausibly argued that the ideological basis for maintaining the continued credulity of our courts towards a BWS defence of killing has the purpose of excusing murder – based on no more than unsupported claim of past victimization.

Indeed, Elizabeth Sheehy, author of Defending Battered Woman on Trail, promotes the idea of killing in preference to simply leaving a violent relationship. On the question of why women do not leave abusive situations, Sheehy told the CBC on December 19th, 2013, that women can't leave abusive men because, upon leaving, their risk increases "nine fold." In January she told Meghan Murphy of Feminist Current that the risk is eight fold. Sheehy should be forgiven such gaffes; when you're making up the numbers on the fly, they tend not to stick in the memory.

Sheehy includes in her book a case of a woman whose murder-excusing "syndrome" of being a Battered Wife stemmed from a previously exited relationship. The man who she was excused of murdering had, according to Sheehy, only been involved with her for six weeks. Too bad for him, dead after being stabbed through the heart with a kitchen knife. Donelda Kay's syndrome as a "battered wife" was due to her violent relationship with a previous boyfriend.

Page 163 of Sheehy's Defending Battered Women on Trial introduces Donelda Kay's trial for the murder of Dennis Noel Gordon with a clear description of Kay initiating and escalating violence which Gordon did not participate in, and which Kay finally escalated to the point of fatally stabbing the seated man in his heart.

Prosecutor Dutka's opening address presented the case against Kay as open-and-shut. Kay was at a party in a Regina apartment where she argued sporadically with her partner, Gordon. None of the witnesses had seen Gordon touch Kay all evening. All would testify that she had done the pushing and the hitting, escalating a silly argument into a homicide.

Dutka told jurors that they would hear that Kay has asked Rebecca Bourassa, a young witness who had retreated from the party to an apartment across the hall, Apartment 3, for a knife. Kay then grabbed the knife from Bourassa's floor and charged into the next apartment and stabbed Gordon as he sat in a chair. "You will hear none of the Crown witnesses testify that they saw Donelda Kay being attacked by Dennis Gordon that night," Dutka declared. You will not hear that she was being beaten… you will not hear that she seemed afraid."

Sheehy spends the remainder of the section on Donelda Kay in post-mortem character assassination of the murder victim, Dennis Gordon. Since Gordon was dead, and unable to offer testimony in his own defence, it was a fairly straightforward matter to paint him in the colours of a violent abuser–which Kay's defender, Edward Worme proceeded to do for the remainder of her trial. However, although the coroner's examination of Gordon's corpse indicates, among other things, bruised knuckles consistent with punching somebody or something, all such claims made to villainize the dead victim, amount to circumstantial demonization of a man stabbed while sitting down.

But the work of legal interveners and activists, such as Professor Elizabeth Sheehy and Dr Fred Shane through the promotion of "BWS, to legalize spousal murder, hangs directly on the book by Lenore Walker, called simply, Battered Woman. This book and its conclusions form the foundation on which the pseudo-science of "Battered Wife Syndrome," and the legal Battered Wife Excuse for murder both rest.

A review of The Battered Woman by Robert Scheaffer introduces the book as: "…a preposterous and indefensible work of pseudo-scholarship that has nonetheless attained near-icon status within so-called 'Women's Studies.'"

Walker's is the book relied on and credited by Elizabeth Sheehy in her present and ongoing activism to legalize murder (when committed by women) in the Canadian court system.

However, as rapidly as we may appear to be racing towards a culture in which killing is only murder when the corpse has breasts or ovaries, in law, what justifies a violent or deadly act for a person of one demographic, also justifies the very same for anyone of another demographic.

Actually, it's worse than that. Feminist advocacy of legalized killing based on "Battered Wife Syndrome" not only seeks to decouple that legal excuse from any abuse committed by a man targeted for killing. It doesn't end there: *actual violence itself* is no longer necessary for gender ideologues to justify killing.

Sheehy, on the first page of *Defending Battered Women On Trial*'s acknowledgement section names the "ground breaking work" of Evan Stark, whose insights and analysis have –- according to Sheehy –- shaped her thinking.

Stark is the author of Coercive Control, published by Oxford University Press in 2009, which expands the definition of domestic violence to include insults, withheld affection, and denial of sex.

From the Starks article on which his 2009 book of the same title is based:

"Applying the violence model to the typical pattern has fragmented women's experience of abuse, made the multi faceted nature of their oppression invisible, and elicited victim-blaming responses"

The victim-blaming incidentally being decried by Stark, incidentally, should not be confused with that practiced in a courtroom against the victim of a murder, as in the case of Donelda Kay's killing of Dennis Gordon.

However, as the profiteers of the domestic violence industry abandon the need for abuse or battery, moving their rhetoric from "violence against women" to "coercive control," they are redefining what they mean by violence. Encompassed now are a wide range of behaviours not normally considered violent. This has the consequence of not merely reclassifying many healthy relationships as abusive, a move calculated to criminalize more men, and justify their killing by female partners. The grievance industry profiteers re-classifying domestic abuse by a range of emotionally controlling and manipulative behaviours are, without apparently realizing it, putting women squarely in the crosshairs as viable targets for killing by their partners. It's increasingly well-known that in violent relationships, women are at least as violent, or more violent than their male partners. But on top of this, women are also far more often the practitioners of the types of abuse listed, informing Stark's model for "coercive control".

According to Stark:
"There is now compelling evidence that the combination of coercion and control is the most devastating form of abuse, as well as the most common."

Interestingly, Stark provides a number of tactics of such abuse – including "withdrawal, threatening to leave, withholding affection or sex" from a victim, curtailing association with friends, social isolation, demeaning the physical characteristics of a subject, and "saying or doing things in a public setting that insults or embarrasses them."

In Stark's framing, the abuser is universally male, and the abused universally female, but the tactics described are recognizable as those commonly used by women in romantic relationships not usually recognized as abusive.

And this is the justification advanced by Stark, by Walker, and by Elizabeth Sheehy, for the killing of an offending partner. Ladies, are you paying attention? The argument being advanced to justify spousal murder and intimate homicide by these people is being framed using the male pronoun as a placeholder for "offender," but uncorrupted law does not recognize sex, and it's women who are now being defined by feminists, based on their behavior, as the people appropriate to kill.

Is that what we want?

Fathers Rights guru Dr. Stephen Baskerville talks with AVFM News

Robert O'Hara · 20 March 2014 · Archived copy · Original

Last week Dr. Stephen Baskerville was kind enough to invite Robert O'Hara into his home for an interview.

Baskerville, a professor at Patrick Henry Collegein Purcellville, VA and author of "Taken Into Custody," has long been thought of as the academic hero of the fathers rights movement. He has spoken extensively in the news media concerning the family courts and the demise of the rights of fathers.

Toward a Feminist Calculus

Osulle Pmi-Samoht · 20 March 2014 · Archived copy · Original

Editorial note: We have recently uncovered an important paper that was somehow rejected by traditional, patriarchal peer reviewed journals that oppress womyn and silence their voices. We made arrangements for us to publish this piece for the first time, so the world may know the truth and explore important new areas of higher mathematics. –DE

TOWARD A FEMINIST CALCULUS

Osulle Pmi-Samoht

Professor of Gender Studies

Abstract

This paper responds to recent literature suggesting that disparities in math abilities arise from biological differences between males and women. This response scaffolds its argument on a feminist perspective that resists hegemonic masculinities which have dominated math, and provides a place for feminist notions of temporality, uncorrupted by phallocentric physics which subordinate time and space. We commence with a study of how an inclusive math was decimated by the first fundamental theorem of the calculus and the toxicity of Classical Newtonian Physics. We close by suggesting a return to a gyno-centric calculus which values women's ways of knowing.

Part 1: Background

Calculus can be divided into two sub-disciplines: the ***integral*** calculus and the ***differential*** calculus. We theorize that the *differential* calculus subjugates the *integral* calculus. We suggest that these performative forms flaunt their oxymoronic effect by shaking the pigeon pair of their masculine and feminine origins.

We believe the ***Integral Calculus*** is the more appropriate tool to model the physical world, for it disembodies marginalization in favor of intersectionality.

Foremost, in its semiotic iconicity, the integral manifests wholeness in its fluid S-curve as evinced by Figure 1.

[image]
Figure 1: The Integral
[image]
Figure 2: The Madonna

The S curve represents the "feminist-as-producer" of textual meaning and bridges the chasm between mathematical symbols and written words. This form was created in response to the destruction of the fertility goddess cultures an an attempt to keep the memory alive and react to the domination of "equation over word."

Specifically, curved visuals, such as two dimensional circular lines and other free flowing forms devoid of closed surfaces enable feminism; while males are privileged by three dimensional hard cylinders with defined edges.

We can find this form, this intersecting fluid S-representations of the goddess (Figure 2). Such forms suggest the umbrella of a gendered performativity capable of sexual reproduction without patriarchal hegemony – one that denies, and with success, the infusion of sperm.

The overarching goal of integral calculus is to span the boundaries of mysticism and to totalize knowledge and "women's ways of knowing" (WWK). It is to accumulate, accept, convolve and involve the sum total of effects. It does so by recognizing the value of every interval adding to the sum. The integral calculus is exquisitely non-performative: it exists. Integral non-performativity can only be understood as a process of iteration – a regularized and constrained repetition of norms necessitated by processing. Feminist calculus repeats itself until it gets it right,

even when it's wrong.

Part 2: The destruction of fertility: the arrival of the male.

Gottfried Wilhelm Leibniz first eschewed the beauty of integral calculus by mathematics, performatively, it to a world view of separation: ***the differential calculus***. Unlike the integral calculus and its respect for WWK, the differential calculus tramples; it destroys, separates and rapes. The focus of such a *male calculus* is differentiation: rates, change velocity, speed and acceleration, hurtling normative cultures from one big bang to the next, restrained by masculine terror, violence, rape and the spray of seminal fluid.

We argue that the very symbolic representations suggest male-oriented normativity. Consider the ostensibly innocuous forms.

- **Figure 3**. Time differentiation (with a superposed dot):

> [image]

- **Figure 4**. Space differentiation (with a superscripted prime):

[image]

But dare we explore the hidden meaning in these symbols that, in themselves, are the cause of the disparity in math scores between feminists and males? The clue can be found in the Leibniz notation: in long lost archives recently unearthed. The dot, upon microscopic examination, reveals its essential symbolic duality: the two testicles reaching toward infinite domination. For this is the original intended notation laid bare. The prime, upon microscopic examination, is representative self-extending male hegemony: it is the phallus.

- **Figure 5**. A microscopic inspection of time differentiation

[image]

- **Figure 5**. A microscopic inspection of space differentiation

[image]

Can it be no wonder why males outperform feminists in math? The very semiotic nature of the language dissuades feminists from working with males when these two symbols are juxtaposed, one on top the other.

[image]

Figure 7. Juxtapose time and space differentiation symbols

These are no accidents.

The differential calculus is a rapacious mathematical formulation demanding power over time and space, obliterating the communion of place: Feminists' Place. It represents the first world-wide manifestation of rape culture and enables male math domination over feminism. Essentially, feminists are locked in a room by males Preventing Participation (PP) in higher abstractions.

Part 3: The split in integral wholeness

Early feminist theoreticians attempted to fight this onslaught of male domination. Initial attempts to refute

differential calculus were successful in the creation of two forms of integration studies to combat differentiation. This split was presaged my early feminists rhetorical studies. The result was inevitable: the only way a feminist calculus could save itself was by giving birth to another form of itself, like the Madonna herself.

In a valiant attempt to resist the marauders of the feminine mystique, the integral calculus split itself into two forms: *the definite integral* and the *indefinite integral*, the latter resisting understanding and dissection in support of Women's Ways of Unknowing (WWU). Ostensibly confusing, these two forms represent a misrecognition that necessitates a narrative reality: definite integral = WWK; indefinite integral = WWU.

Simply put: the definite integral attempts to maintain WWK, while the indefinite integral ventures forth into WWU. To put this more clearly, women know and women unknow and unknowing is a knowledge not known by males who un-know the knowing known by feminist knowers of knowledge.

Both the definite and indefinite integral present not necessarily fixed, exhaustive, or universal categories of how women (*vis-a-vi* males) know in direct disagreement with the ruthless brutality of knowledge that endeavors to perpetuate the hegemony of masculinities.

However, the saving grace of the indefinite integral and WWU was soon obliterated by the arrival of Issac Newton.

When Newton postulated the First Fundamental Theorem of Calculus, he linked the Differential and Integral in the duality of hetero-normative relationships. The success of this theorem put an end to the advancement of the integral form and its more natural feminine mystique. In doing so, Newton made the more holistic integral calculus subservient to the differential through an insufferable (yet reversible) process that subordinates matriarchal and other gatherer-societies.

(In a follow on paper, we will discuss how the *definite* and *indefinite* integral beckons the notion the butch-fem dialectic and its potential to rebuke normativity and undergird transitions between gendered performances. Until such time, we endeavor to put forth a feminist call for action that abandons the first fundamental theorem of the calculus.)

It is time to reject the first fundamental theorem of the Calculus as misogynistic.

Proposition for feminist action: Rejection of the first fundamental theorem of the calculus.

We infer this to mean that we reject the first fundamental theorem of the calculus.

Part 3: The defilement of matriarchal mathematics

We reject all fundamental classical mechanics based upon the first fundamental theorem of the calculus, particularly the laws of motion.

Newton presaged a violent rape of integral knowledge and WWK/U by proposing a toxic formulation of motion:

$$\boldsymbol{F} = m\boldsymbol{a}$$

Figure 8. The Patriarchal Law

We must interpret this in the context of rape culture that pervades our campuses, today. "**F**" is the accepted symbol for the act of male penetration by force, domination and conquering: the rapist. It is a vector. Like all vectors, it protrudes and extends in space; it rapes space; it **F**ucks space. The origins of such vector masculinities are found at the time of increasing European and American power and the rise of global imperialism and global capitalist economy. In other words, modern masculinity has had to do with global violence and its seminal spray directed by the vector.

In contradistinction, the ultimate icon of woman is the Marxist valuation of the feminist: the goddess, the integral S form, the mother ("mom", "matriarch", "mommy" or the more ubiquitous " ***ma*** "). We herein reveal that the

fundamental law of motion, ***F*** = *m**a***, reveals itself to be a rape equation: the essence of the male desire to conquer and contain the female form: *to fuck the mother: F.ma*.

Simply put: Men's Rights Activists, patriarchs, those concerned about the welfare of men and boys and professors of applied mathematical physics are mother fuckers.

We feel that such a framework of motion works a-productively as both a category of self-identification and a category of other-attribution and moreover, that at times it might de-negotiate a gap between one's sense of self and one's public legibility as gender variant.

CALL TO FEMINIST ACTION: ***F*** = *m**a*** is a rape equation that must be banned from college campuses.

This package of thought first arose in the 17th-18th centuries, as a philosophical account of why Newtonian science was superior to its scholastic predecessor. According to this account, the feminist predecessor science, which represented objects as intrinsically possessing secondary qualities and ends (allowing for WWU), confused the way things are with the ways they are related to emotionally subjugate human knowers (Male Ways of Knowing: MWK). Males then erroneously projected their own mental states and value judgments onto things. Adoption of the objective methods enabled the successor scientists to avoid these errors and achieve an "absolute" conception of the universe dominating knowledge.

Feminism objects to each element in this package as a normative ideal and as a general description of how science works. We desire a return to a world of Unknowing and propose an alternate dialectic based on a revised algebra.

5. A Feminist Algebra to subvert the masculine Calculus

SEMIOTICS OF ALGEBRA

In linear algebra, the letter "*x*" is often used to denote the independent variable; the letter "*y*" is used to represent the dependent variable. In algebraic instruction, this reveals itself as

[image]

Figure 9. A masculine algebra

Is this not a surprise? The letter "*y*" is symbolic of the male chromosome. The letter "*x*" is symbolic of the feminist chromosome. A close inspection reveals the theatricalized trajectories of a notation which, while inducing "border as metaphor", lowers math scores between feminists *vis a vis* males, empowering marginal positionality. This was then cast as parenthetical " (" and ")" prison noted symbolically here as ("()") in which the feminist forms have been ensconced in strikingly representative vaginal openings. Ostensibly it has freedom and independence; but it is confined. We insist and demand a change from masculinities. Henceforth, we point toward a more inclusive feminist functionality – an icon freeing the ovulating x chromosome from its patriarchal prison.

[image]**Figure 10.** A Feminist algebra

However, we joyously point out that recent theorists have been suggesting more daring algebraic forms to invigorate feminist performativity in mathematics. And we agree such forms have greater potential to level the playing field in feminist mathematics such as this miraculous statement that clearly reveals WWU:

[image]

Figure 11. An improved feminist algebra

Finally, we take the necessary step of also repudiating linear algebra and empowering the non-linear with its dizzying sense of feminist amusement. Surely F(M), M(F) and the more hyperbolic F2F(M) and MM-1(F) more appropriately pathologize the masculine continuum.

Indeed, how joyous!

Summary

We demand a formal algebraic representation that undergirds female confidence in mathematics. We support the interrogation of methods through which this subjugation merged. We suggest a realignment of key theorists purported to provide a critical break in feminist theory with citational and clitoral traces to force a re-imagining of our historical legacy and place within it.

Conclusions

In summary, we repudiate the differential Calculus. We seek the disuse of the First Fundamental Theorem of the Calculus. We reject Newtonian Mechanics and all three laws of motion. We aspire to a feminist math where things do not move: we deny acceleration and force. We affirm inertia. We insist that WWU (unknowing) is the most suitable framework for feminist theory.

We call on a new order of feminism premised on a provocative taxonomical confusion that subordinates knowledge.

ACKNOWLEDGEMENTS

Gloria Steinem; without whom, no fish would have bicycle.

AEI and RAINN Challenge Mary Koss and the Rape Culture Lie

AVfM Video Source · 20 March 2014 · Archived copy · Original

We aren't sure what exactly to make of this video's "1 in 40" statistic, or the omission of female perpetrators and male victims, but nevertheless we find it significant that more and more mainstream groups, left and right, are starting to challenge gender ideologue lies openly:

The American Enterprise Institute could be called a fairly mainstream libertarianish-conservative group, but they do real scholarship and fairly moderate advocacy. You can subscribe to them here.

CAFE to hold Lecture at UofT on Family Court and Shared Parenting

Dan Perrins · 20 March 2014 · Archived copy · Original

Repost

From the Failure of Family Court to Equal Shared Parenting:
Moving Beyond the Gender Paradigm

Friday, March 21, 2014, 8PM
Ramsay Wright Laboratories, Room 110
25 Harbord Street
This event will occur on the campus of the University of Toronto

Hosted by the University of Toronto Men's Issues Awareness Society.

[image]
Dr. Edward Kruk
Dr. Edward Kruk, author of the new book "The Equal Parent Presumption" and newly elected President of the International Council on Shared Parenting will join us at the University of Toronto Friday, March 21

Short talk description

The family law system is broken. It is biased against shared parenting responsibility, its adversarial system fuels parental conflict and family violence, and it is particularly damaging to the father-child relationship. But there is hope. The public overwhelmingly supports a new paradigm: the equal shared parenting presumption. Dr. Edward Kruk will discuss his research, put forward a new legal framework for equal parenting in Canada and comment on current legislative efforts to change the system for the better.

Abstract

This presentation will examine fathers' and mothers' perspectives on their children's needs in the divorce transition, and their responsibilities in relation to those needs, as well as their views on the responsibilities of social institutions to support divorced parents. Fathers' and mothers' views of the salient issues regarding post-divorce parenting, with a focus on the process and outcome of child custody determination, are examined. It will be argued that both non-residential fathers and mothers experience the harmful effects of existing child custody laws and socio-legal policies, and speak strongly to the need for family law reform in the direction of an equal shared parenting presumption. Both women and men support the establishment of such a presumption in equal measure, as both mothers and fathers are at risk of becoming disenfranchised from their children's lives via "primary residence" judgments. The need for inter-sexual dialogue on the matter of parenting after divorce is urgently needed, and divorce scholars, practitioners and policy makers are urged to abandon the dominant gender paradigm in regard to the legal determination of parenting after divorce.

About Dr. Edward Kruk

Edward Kruk is Associate Professor of Social Work at the University of British Columbia, specializing in child and family policy. He has practiced in the fields of welfare rights, child protection, school social work, hospital social work, and family services. He is currently teaching and practicing in the areas of family mediation and addiction.

Edward's first book, Divorce and Disengagement: Patterns of Fatherhood Within and BeyondMarriage, was the first in-depth study of the experiences of divorced fathers and the phenomenon of father absence after divorce. His second book, Mediation and Conflict Resolution in Social Work and the Human Services, explores the application of mediation in eighteen fields of practice, with a focus on theory and practice relevant to each field. His third book, Divorced Fathers: Children's Needs and Parental Responsibilities, examines fathers' perceptions of their

children's needs in the divorce transition, and parental and social institutional responsibilities to those needs. His new book, The Equal Parent Presumption: Social Justice in the Legal Determination of Parenting After Divorce, based on emergent trends of egalitarian parenting and non-adversarial conflict resolution, outlines a "best interests of the child from the perspective of the child" and a responsibility-to-needs approach to post-divorce child and family policy.

He writes a popular monthly blog, "Co-Parenting After Divorce," for Psychology Today, and he has been cited as "Canada's leading child custody expert" by two national newspapers. He was recently awarded the Queen Elizabeth II Diamond Jubilee Medal for his service and research on the best interests of children of divorce, and was elected as the inaugural president of the International Council on Shared Parenting.

He is a founding member of the Bounce Collective, a group of progressive West Coast DJs known for their diversity of musical styles, and all-night dance parties.

For a full bio please see www.edwardkruk.com. For more on the International Council on Shared Parenting please visit twohomes.org/en_html

Black Man, Save Yourself

AVfM Video Source · 21 March 2014 · Archived copy · Original

Anyone who thinks the issues we make noise about are “white” issues needs to wake up. The Straight Shooter tells it like it is:

The only thing we’d likely add to this is that while these problems may have first been noticed in the black community, they are increasingly becoming things men and boys in all racial and ethnic groups are facing–and the one thing the Powers That Be most want to avoid is men ceasing to be in conflict with each other over race. If they did, men might start to see where their common interests as men lie and begin supporting each other.

Those at the top of the power structure would not like that one little bit.

IamBaal’s video is here and you can subscribe to The Straight Shooter here.

Rape Hysteria & the Rape Culture Lie Must End

Caroline Kitchens · 21 March 2014 · Archived copy · Original

"Rape is as American as apple pie," says blogger Jessica Valenti. She and her sisters-in-arms describe our society as a "rape culture" where violence against women is so normal, it's almost invisible. Films, magazines, fashion, books, music, humor, even Barbie — according to the activists — cooperate in conveying the message that women are there to be used, abused, and exploited. Recently, rape culture theory has migrated from the lonely corners of the feminist blogosphere into the mainstream. In January, the White House asserted that we need to combat campus rape by changing "…a culture of passivity and tolerance in this country, which too often allows this type of violence to persist."

Tolerance for rape? Rape is a horrific crime and rapists are despised. We have strict laws that Americans want to see enforced. Though rape is certainly a serious problem, there's no evidence that it's considered a cultural norm. Twenty-first century America does not have a rape culture; what we have is an out-of-control lobby leading the public and our educational and political leaders down the wrong path. Rape culture theory is doing little to help victims, but its power to poison the minds of young women and lead to hostile environments for innocent males is immense.

On college campuses, obsession with eliminating "rape culture" has led to censorship and hysteria. At Boston University, student activists launched a petition demanding the cancellation of a Robin Thicke concert, because the lyrics of his hit song "Blurred Lines" allegedly celebrate "systemic patriarchy and sexual oppression." (The lyrics may not exactly be pleasant to many women, but song lyrics don't turn men into rapists. Yet, ludicrously, the song has already been banned at more than 20 British universities.) Activists at Wellesley College recently demanded that administrators remove a statue of a sleepwalking man: The image of a nearly naked male could "trigger" memories of sexual assault for victims. Meanwhile, a growing number of young men find themselves charged with rape, named publicly, and brought before campus judicial panels informed by rape culture theory. In such courts, due process is practically non-existent: Guilty because accused.

Rape culture theorists dismiss critics who bring up examples of hysteria and false accusations as "rape denialists" and "rape apologists." To even suggest that false accusations occur, according to these activists, is to engage in "victim blaming." But now, rape culturalists are confronting a formidable critic that even they will find hard to dismiss.

RAINN (Rape, Abuse & Incest National Network) is America's largest and most influential anti-sexual violence organization. It's the leading voice for sexual assault victim advocacy. Indeed, rape culture activists routinely cite the authority of RAINN to make their case. But in RAINN's recent recommendations to the White House Task Force to Protect Students from Sexual Assault, it repudiates the rhetoric of the anti "rape culture" movement:

> In the last few years, there has been an unfortunate trend towards blaming "rape culture" for the extensive problem of sexual violence on campus. While it is helpful to point out the systemic barriers to addressing the problem, it is important not to lose sight of a simple fact: Rape is caused not by cultural factors but by the conscious decisions, of a small percentage of the community, to commit a violent crime.

RAINN urges the White House to "remain focused on the true cause of the problem" and suggests a three-pronged approach for combating rape: empowering community members through bystander intervention education, using "risk-reduction messaging" to encourage students to increase their personal safety, and promoting clearer education on "where the 'consent line' is." It also asserts that we should treat rape like the serious crime it is by giving power to trained law enforcement rather than internal campus judicial boards.

RAINN is especially critical of the idea that we need to focus on teaching men not to rape — the hallmark of rape culture activism. Since rape exists because our culture condones and normalizes it, activists say, we can end the

epidemic of sexual violence only by teaching boys not to rape.

No one would deny that we should teach boys to respect women. But by and large, this is already happening. By the time men reach college, RAINN explains, “most students have been exposed to 18 years of prevention messages, in one form or another.” The vast majority of men absorbs these messages and views rape as the horrific crime that it is. So efforts to address rape need to focus on the very small portion of the population that “has proven itself immune to years of prevention messages.” They should not vilify the average guy.

By blaming so-called rape culture, we implicate all men in a social atrocity, trivialize the experiences of survivors, and deflect blame from the rapists truly responsible for sexual violence. RAINN explains that the trend of focusing on rape culture “has the paradoxical effect of making it harder to stop sexual violence, since it removes the focus from the individual at fault, and seemingly mitigates personal responsibility for his or her own actions.”

Moral panic over “rape culture” helps no one — least of all, survivors of sexual assault. College leaders, women’s groups, and the White House have a choice. They can side with the thought police of the feminist blogosphere who are declaring war on Robin Thicke, the Sports Illustrated Swimsuit Edition, male statues, and Barbie. Or, they can listen to the sane counsel of RAINN.

Caroline Kitchens is a research assistant at the American Enterprise Institute.

Editorial note: this item reprinted with Ms. Kitchens’ permission originally appeared in Time. –DE

MHRM, MGTOW, and creating a counter-culture

AVFM · 21 March 2014 · Archived copy · Original

A recent discussion between Paul Elam and Dean Esmay about the upcoming film The Red Pill should help people understand how many of us view the 'Men's Human Rights Movement' (MHRM) and Men Going Their Own Way (MGTOW). I found it so inspiring I spent a few hours hammering out a transcript of the relevant bits to share below. I hope you get as much out of it as I did. The relevant bits start at 3:38 minutes into the video. –PW

Paul: I wanted to have a discussion for a few minutes a little bit on the nature of social movements, of how they happen, and the fact that this is a part of the process. It's not like with American civil rights that a bunch of African Americans got together and said, "Hey, our rights are being violated," then all of a sudden white America said "Oh, yeah, Ok, boy, that's really true, so let's just fix it up." The idea that any social movement has ever made progress without there being conflict, without there being condemnation…. there were other black people that were just outraged at the beginnings of the civil rights movement and who wanted nothing to do with it. It was the same thing with feminism, the same thing with gay rights, it was the same thing with any kind of movement I can think of – there's always an initial reaction from society to condemn it, to put it down, to make fun of the people that participate. First they ignore you, then they make fun of you, then they fight you and then you win, and we are reaching the fighting stage of this battle. And of course we get mostly negative press: that's why we need to have a movement! It's because of these entrenched ideas.

So what do we do with this contingent in the men's movement that somehow thinks that our success is measured on getting people to say things nice about us, and getting people to write good things and to make good movies that speaks our point of view? And I'm saying this about a lot of people I respect; I'm not trying to put anybody down. But is seems to me a sort of not looking at history the way all social movements have developed and taken that into account when analyzing what's going on now.

Dean: Some people get immediately angry when you start comparing us to any other civil right movement, which is a little frustrating because they are saying, for example, if you make a comparison to black civil rights they say, "What, you are saying you have it as bad as people with segregated lunch counters?" If you mention Jews in Germany they say "Oh you are saying your just as badly off as as that," and if you mention almost any other movement, people seem to think we're saying it's exactly the same for us. Well no it's not, because if you look at any of those social movements none of those were exactly identical either – all we are doing is drawing parallels. And when looked at from that context, I actually think the most relevant movement to compare us to if anything is the gay rights movement, maybe just because it's more modern, but it is more contentious, homosexuality hits buttons in people in ways that others don't.

So let's look at the gay rights movement: the epochal moment of that is generally agreed to be something called Stonewall, where a bunch of gay men (oh and by the way mostly men, almost entirely men) got tired of police raids coming into gay bars and arresting everybody for being gay, and pretty much rioted over the thing. And so there was Stonewall–then as everybody knows gay rights just broke out everywhere and it was all over. Right? NO, is didn't. Apartheid in South Africa, is our situation that bad? No, that's not the point. The point is apartheid in South Africa, there was the movement to end apartheid, how did it go? Forty years of apartheid and then Nelson Mandela walks out of prison and it's over. Is that how it went? NO! But it's how it looks in the history books.

Even if you look at something really big, say the fall of the Soviet Union, if you are young enough or you are just not thinking hard enough you think that what happened is that one day there was the Soviet Union, then the Berlin Wall come down, and it was over: democracy in Russia. Did that happen that way actually? NO! It is still playing out in fact. Martin Luther King gives the 'I have a dream' speech in 1963 – an epochal moment on human history. In 1968, five years later, there's race riots still, in fact maybe the first race riots if I remember right.

I think within the men's rights community we have our cynics who think none of this will change, and I think this is where some of the more hardcore MGTOW (men going their own way) come from – none of this can change, it's

all biological determinism, it really can't change, people cant change, men won't change, women won't change – to which I say no, and I don't have to choose either social constructivism OR rabid genetic reductionism.

Paul: Part of that that really bothers me sometimes is that, 1. if this were solely biological determinism, and everybody was cast into a role that they could not break out of, we couldn't have men going their own way. That phenomena could not exist. Now, is it different, yes. The fact of the matter is that this is the first movement that really does challenge gender roles. This is the first movement that really does go against a lot of human drives. And it makes it tougher for that reason – there's no doubt it's harder. I look at it from an understanding of counter-culture, and I think that is a critical part of understanding what's happening here. There is not going to be a men's rights day parade in Washington DC with 200,000 people on the green, and a Men's Rights Act passed in Congress, and all these things that we normally consider iconic of civil rights movements. What there can be though is counter-culture, and there already is one: MGTOW is a counter-culture; MRAs are a counter-culture, both men and women. they are people that have taken the Red Pill and have changed their perspective, or whatever you want to call it. But they are forming a sub-community that is growing, just like we saw with the Romantics, like we saw with the bohemians, like we saw with the beatniks, and like we saw with the hippies. You can call hippies whatever you want – you can't say they didn't change the culture.

Dean: The Hip-Hop movement.

Paul: Yes, all these things have a tremendous impact on the culture at large. That's how you change a culture, is with counter-cultures. It's the *only* way that cultures change and that's what's happening right now. What happens is that more and more people start looking at this stuff and challenging their own ideas, and that's already happening. But we're not going to get there by worrying every time a journalist writes something that's nasty. Just spell the URL correctly, spell my name right – get it [the message] out there, get more people to the site, get more people to the MGTOW forums, give more people a way to look – those comments out there in the internet actually change things for the better. And the comments now look tremendously different than they did even two years ago; and article out there that comes out that is profeminist, none of its going unchallenged any more, they have to delete it in order to keep their forum clean.

But I wanted to talk about this because I just wanted to reiterate the idea, and maybe try to infuse more of this in discussion – that we are not here to make friends with the mainstream. We are not here to maybe one day wake up and have every legislator in every State suddenly talking about our issues. Eventually that will happen, it will become a part of the culture, but the way we get there is the way we've been going, which is to talk about this stuff unapologetically. And to have other people, people like CAFÉ do great work, and they don't take the same track we do. But I remember as a kid watching the Olympics and seeing a runner –I forget his name- but he got a gold medal, and instead of putting his hand over his heart when they played the national anthem, he raised the black fist for black power, and that was needed at the time, that was a part of a counter culture, a movement that eventually brought real change to society. And I raise mine too!

Dean: I can't emphasize this point enough. I've met a lot of people within the men's movement, and some outside of the men's movement, mostly MGTOWs and some PUAs who think that what men's rights activists do is we go out, and we primarily lobby government officials, and try and get new laws passed and sign petitions. Well we do a little of those things but the fact of the matter is that we mostly engage in counter-culture exactly like you just mentioned, Paul.

I'll tell ya, just mention for example the civil rights movement of the 1960s. I don't think this point can be missed. After the civil war and the end of slavery, people were denied all sorts of fundamental basic human rights for about 100 years, almost to the day. In 1964 President Lyndon Johnson staked his entire presidency on getting something called the Civil Rights Act of 1964 passed. While there were some little things in it to criticize, it was the legislation that went *bang – there will be no more discrimination in the United States.* It was followed in one year we had the Voting Rights Act of 1965, which guarantees a voting right to everybody no matter what; if they were of age it didn't matter, no more literacy tests, no more of that bullshit, counting jellybeans in a jar. No, everybody gets

a vote.

So, civil rights are now established in America? Not really. Three years later we saw riots. three years later (I believe it was the 1968 Olympics where that guy was raising his fist in black power?), and we saw all sorts of civil unrest through the 1970s around race issues, and we still haven't fully resolved race issues, although I think you'd be a fool not to think things were orders of magnitude better now than they were 50 years ago.

Similarly here, we can see all the legal changes we want. For example we've seen this new move Divorce Corp, where the director is trying to get a movement together to change laws on child custody and divorce in the United States. Those may pass, but this will not necessarily mean things get better overnight, because a: there will be a lot of remaining issues, and b: the courts have historically found ways to get back to doing business as usual regardless of what the legislation says. So I believe in my heart that anybody who isn't in this thinking that short term is ten years, and that long term may mean 100 years, is not thinking straight. And if you don't have that level of patience then you need to get it. That's why I for example have always considered the MGTOW, even the ones who say "I'm not a men's rights activist – I don't want it, they're full of shit they are wasting their time" — that's why I've always believed that every MGTOW, whether he wants to admit it or not is a form of men's rights activist. Because just the act of saying "I'm not playing this game anymore" is an act of disobedience to the wider culture and become something that we MRAs can point to and say, "you see those guys, now you can keep calling them losers, and whiners and whatever you want but guess what; there's more and more of them all the time – you think you might wanna stop and question your own assumptions as to why those guys see things that way?"

Paul: Dean that's why no matter how much flak we get from some of the more extreme MGTOWs out there, the isolationists who point at MRAs and say we're a bunch of manginas or whatever, we are always going to support the MGTOW community and the idea of men going their own way. We are absolutely going to be behind that with every resource we can and every way we can and publishing literature on that, because the best solution that this culture has is showing men, one at a time, that they don't have to buy this bullshit corporate lie, marriage lie, and everything else that's going on out here that really just sort of grabs men from the moment they are born and raises them to be useful and disposable – that they don't have to participate in that. And the worst that feminist governance makes things for men then the more that that philosophy is attractive to them.

We're not really building the movement, feminism is, and certain aspects of traditionalism is, building the MGTOW movement. Certainly running around –and I know Dean and I disagree on this, or we might- but running around using guys on the battlefields to go kill and die for corporate interests is not a really great alternative for men, it doesn't work out so good in the long run; I've been in the VA hospital enough and seen the results to know how good that is for men in the end. But they've never felt like there's been an option, men felt like there's the military traditional route, then the option to go the feminist route, but there really wasn't many options and now there finally is one; there's an alternative for men to say, "Y'now something, I don't have to do any of this stuff. I can make my own way, I don't have to climb the corporate ladder and become a success in the eyes of other men, I don't have to run around dedicating my life to pleasing women, I can do what I want to do" – and they are actually starting to take up on it despite the biological determinism that's preached by some of them.

Dean: That's right, men are opting out of marriage and commitment all over the world, not just in the United States, Canada and etc. They're opting out all over the world and a lot of then don't know why they are, but the more that we spread the message the more of them will start to think "yes, this is why, I've never thought about it before but yeah." And I believe more men will start asking the hard question of "Oh, well you want to have a relationship and make a baby with me, well I might like to make a baby but why would I do that, and what's in it for me?" And that's just a shocking question to normal ears in this culture. But that can change. There's a lot that can change, but I don't believe any effective political change will happen without cultural change first – which is why what you are saying about counter-culture is absolutely correct.

I have a theory, a rather radical theory, so somebody can check me on it. Google up sometime something called "preference falsification," which is a psychosocial theory as to why there are sometimes very sudden social changes

when people didn't think anything was going to change at all. I'm actually pretty much of the opinion that, in shorter time than people might believe, feminism might get a stink on it faster than people might think it will.

Paul: I think it's already happening.

Dean: I think it may even fall as an ideology, and here's where I get in trouble with some of my friends in the movement: if feminism falls as an ideology and nobody takes it seriously anymore, we actually have a bigger problem to face waiting on the other end anyway. Which is all the things that Warren Farrell talks about, all the things Tom Golden talks about, most of the things that you just talked about: if we find the vilification of men ends, does the end of using men as disposable utilities come with that? Does the end of men seeing their identity through the approval of women end from that? Does the social expectation – "Oh, well feminism is dead, therefore it's your job to be the provider" reappear?

So even if we see the Women's Studies departments shutting down one after the other, and more and more women (which by the way we are seeing all the time) show up and say, "I'm not a feminist, this is bullshit, I don't want anything to do with it" — feminism could evaporate and become a minor ideology that nobody takes seriously anymore, or that people actually loathe like the White Supremacist movement, and still the underlying problems will be there. Which is why, once again, the movement has to be about creating a counterculture and getting men to stop thinking of themselves in terms first and foremost of what women or society expects of them, but start thinking in terms first and foremost of themselves as human beings, and as male human beings second, and pondering what that means. But you are not a disposable utility, even if you choose to do something "heroic" (I don't know if I even want to put that in scare quotes), something heroic like be a fireman, or go ahead and join the military because you don't quite share Paul's view that all of our wars are for corporations- you've chosen that because *you* chose it, because you made the thought process that, "No, this is what I really want to do, I believe in that conflict over there," or "I believe I want to fight fires" or "I believe I want to be a cop and I want to save people," or whatever it is. But you didn't do it because, well, "this is going to make me a man."

Paul: I think it's really important to remember that as we see more and more women, as we already are, saying "I'm not a feminist, I hate feminists because…" – fill in the rest of that sentence guys, it's, "I'm not a feminist, I want a *man* to take care of me." That's what you're hearing from most of these women. What do they say – NAWALT….. well I was talking to somebody the other day and I heard a new one – EWALT: Enough Women Are Like That. I think it's really important to remember that; we're not just fighting feminism here, we're not just trying to overturn discrimination in family courts. When feminism falls, and it will, because it's a sick corrupt ideology that can't stand the pressure of any weight on it – it's like a house of cards that will eventually buckle – we think we are seeing that now. But when it does I can promise you a resurgence of male utility-oriented traditionalism is going to rush in and claim victory; all I'm saying is don't let it claim you at the same time, because if you do and that's your agenda, then we are right back at square one with gynocentrism, and personally I don't want to be there.

Dean: Because you just mentioned gynocentrism I'm going to mention Peter Wright's awesome site Gynocentrism.com, which goes into the historical roots of a lot of this stuff –a lot of the stuff feminism is secretly based on that they don't even recognize- and why you don't have to believe that all this shit is simply embedded in our genes and unchangeable. Also go to MGTOW.avoiceformen.com where Peter Wright is doing some stellar work in bringing forward 'men going their own way' material. Also know that all MGTOW have our full support in order to define themselves in their own lives – and competing sites too, we welcome competing sites; we need as many voices as possible including voices who don't like us- more power to it.

Why I hate the feminists who desecrate my father's memory

Mike Buchanan · 21 March 2014 · Archived copy · Original

One of the feminist narratives which angers me the most is that men are inherently violent, and that if more women were in charge of countries, we'd see fewer armed conflicts. Given the readiness with which some women manipulate men to assault and even kill men who've displeased them – "violence by proxy" – it seems to me a ridiculous claim. The fact that in most cases of unreciprocated domestic violence the perpetrator is a woman surely tells us that women are **not** inherently less violent than men.

A few months ago my father (Malcolm) died, at the age of 90. He was born just five years after the end of WW1. A gentle, kind and generous man who grew up in the Outer Hebrides, he was a lifelong hero to me, in no small measure because on his 21st birthday, a few days after D-Day, he jumped onto a Normandy beach as part of the unit supporting General Montgomery. Recently the BBC broadcast a remarkable documentary about the men who served in WW1, 2014 of course being the centenary of the start of that conflict. It moved me deeply, because it said so much about the sense of duty men – such as my father – feel to protect the vulnerable, often at terrible personal cost:

I found the documentary very moving. It consists mainly of interviews of men (and a few women) recorded about 50 years after the outset of WW1, in the early 1960s – about 50 years ago. Any man who watches the documentary will surely stand a little taller after watching it. Any woman who watches it – any woman with a *heart*, anyway – will surely be grateful that men (then, as now, as always) have been prepared to die in order that women and children don't.

50 years after my father jumped onto that Normandy beach I took him to visit the Normandy beaches, the war cemeteries etc. It was the first time since WW2 he'd been back. We went to one of the British cemeteries in Bayeux, where he politely asked to be left alone as he walked down line after line of graves. It was clear from the crosses on the gravestones that most of the men who'd died on the Normandy beaches were around 20 years of age, as he'd been at the time. Many were only 17 or 18. We later went to the enormous and impressive American war cemetery, with crosses and Stars of David marking the final resting places of *huge* numbers of similarly young men – all facing the United States – and I recall thinking that any European spouting anti-American sentiments should be required to spend an hour or two walking slowly around that place.

Whilst walking past all those graves my father evidently had tears *streaming* down his face – the first and only time I ever saw him cry – and he was obviously laying some ghosts to rest. He was to live for another 19 years, and I saw him regularly over those years. It was rarely he didn't find the time to say how much that trip had meant to him. A wonderful father. A wonderful man.

I wrote a short blog piece when he died, saying I thought he was from the last generation of men who weren't automatically vilified on account of being men. He never came close to understanding about feminism, maybe the two things were related. It's been speculated that feminism was enabled and energised by the notion that it was men who'd started two world wars – and other wars – and that men *collectively* were somehow to blame. The facts that only men were in positions of real power at that time, and 99% of the victims of those wars were men, were of course never considered worthy of mention.

Tsumami of Old Sperm Hits US – TV Drama Issues Alert

Jack Goodfellow · 22 March 2014 · Archived copy · Original

There are 40,000 untested rape kits sitting on dusty shelves….no, strike that. There are 140,000 untested rape kits lingering in the moldy backrooms of…no, strike that too. There are 500,000 untested rape kits hidden deep in the shadows of police stations and warehouses all across America. Hidden! Just like the terrible rapist hidden in the body and soul of every human male above the age of twelve years old.

500,000 rapes. 500,000 times the police have deftly discarded the evidence that could have prevented these demons from striking again, but rather than make the effort, they hid their shame where no one could find it. Thankfully, Dick Wolf, Creator and Executive Producer for the television show, Law and Order, had the vision (or better, an actress on the show – let's not give a man too much credit) to let American women know of this crisis.

We all know that men love to rape women. A man's rape impulse traces all the way down to the sticky wads of DNA that they leave in, on and around their victims. A man, one could assume, would rape anything. A dog. A fern. A hot meatloaf fresh from the oven. Men are rapists. It's that simple. To continue with rape party that America has become, they hide the evidence of their crime. Thank the lord for Police Procedural Television. Where would we be without it?

But wait, maybe there's more to this?

Rape hysteria is a favorite weapon of feminists. Money is a favorite thing of business. Capitalizing on confusion and hyperbole is a favorite strategy of politicians and for the last thirty years, gathering personal data with no definite purpose from private citizens has been a favorite activity our security apparatus.

First – The Disclaimer

Is rape terrible? Yeah. It is.

And now, the disturbing reality

Where did all of those rape kits come from? Is it possible that storing these away wasn't a conscious decision to keep women from the justice they so obviously deserve?

There's this incredibly ground breaking and highly unConstitutional law called the Violence Against Women Act (VAWA). Sounds great. No decent person actually wants violence against women. I certainly don't. I also don't care for violence against men.

The short version of what this law accomplishes, concerning rape kits, follows:

A woman is entitled to a free "rape," exam even if she chooses not to press charges. In other words, rape kits are free to women in clinics and hospitals, no charges and no police necessary. Nationwide, baby! They can also be given in situations where a woman doesn't request it. Say, when she's unconscious.

The catch phrase you will hear in the MSM over the next – forever – will be, "decides not to cooperate with law enforcement." Previously, if a woman requested a rape kit, the police were brought in and if she didn't press charges, she might just get a bill for about $800 two or three weeks later.

That's what the, 'decides not to cooperate,' means. She didn't press charges. Maybe she decided she wasn't raped. Maybe she was frightened and maybe….who knows?

VAWA was designed to give women some flexibility in their rape charges. If they decided the next day or a few days later not to press charges, they had an out, no bill and the police had to let the matter go. The police may have never even been called. But – the rape kits were stored, just in case if she decided to press charges.

So why are there all of these rape kits? What's with the tidal wave of old sperm? Is it a backlog? If you were to listen to the feminist's numbers, there are $320,000,000 worth of untested rape kits out there and virtually every

state in the country, all of whom were mandated to keep these, refused to pay for the testing in cases where the woman chose not to press charges. Some of those kits don't even have an actual person associated with them.

Read that number again. Three hundred twenty million dollars.

So where did all of the rape kits come from? VAWA gives hospitals the ability to perform a procedure guaranteed to be paid for by the state. States decided not to bite and stored the kits rather than pay for processing (in cases where the evidence was unnecessary or a case was never brought). That's a literal pile of golden sperm and people are coming to collect.

Did you think Dick Wolf put that story line in his show for free? The average statute of limitations for rape is around 5 years (though most states have loopholes). It's pretty hard to convince a jury that a rape occurred when you didn't bother to press charges five, seven or ten years ago.

What does that tell us? Most of those rape kits, however many there actually are, and however many can be traced to an actual person, apply to cases that could never conceivably be won.

Welcome to the business of feminism.

Was it about rape or money (for hospitals and the organizations that can go out and lobby for the federal government to pay for those untested kits)?

For politicians, is it about rape or having the ability to peel another fifty or so million from the budget and give it to the people you want to give it to so that they can perform tests on kits that are, for the most part, attached to nothing?

Yeah – I think rape kit is a good term for this.

Right about now, if you are a feminist, you hate every word I've written and the implications behind them. If you're not, hopefully you hate the picture that the VAWA paints and this whole rotten gambit on the part of feminists in league with the crooked souls behind these charades.

Good. Let's join hands in our hatred of this incredibly clever and terrible system.

I imagine a rape victim's perspective, if they happen to be female. is that to push forward with a rape charge is a soul crushing, traumatic experience. That's reasonable, and many, not out of cowardice, but out of a desire to simply live, will just want to move on. Leave the evidence on the shelf, let the guilty party know that it's there, the police are aware of him and he'd do best to get out of town. If she's a college student, given the relaxed requirements for evidence in academic institutions, the rape kit isn't even necessary. From that perspective, the VAWA achieves something. It gives a woman power in a situation that robs and violates a person's power. I get it.

Now think of a man's perspective. Given the current flavor of rape hysteria in the United States, if a man and a woman become intoxicated and have intercourse, he's a rapist and she's a victim. She couldn't consent. Feminists conveniently forget that he couldn't consent either. Haven't we all rolled over in bed after a night of heavy drinking, seen the creature that lay beside us and felt victimized?

Feminists also like to paint a picture where if a man's DNA is found in a rape kit (not necessarily from sperm – it could be from a strand of hair), he's a rapist. That might be true if he had been charged and convicted, but now, by not pressing charges and just putting that kit on a shelf, the massive machine that is law enforcement and national security can take that man's DNA and start playing with it. They can toss it in databases and run it against any DNA found at any crime scene anywhere.

Guess what – the same goes for the girl. That's right, she left her DNA and blood and tissue and hair samples in those kits too.

Does this matter? Yes.

By using this twisting, weaving, clever little road, feminists and the powers that be managed to create a system

where women are given a set of options where they are most likely not going to press charges in the cases that matter.

You read that right. There's no pressure to actually go after the real rapists, but there is an incentive to have the evidence collected when there wasn't a rape. For example, on those days when you roll over in the morning and don't like what you see.

This gambit, and that's all that it is, gives authorities the ability to gather and maintain incredibly personal data that will be processed and held indefinitely. It isn't even evidence. Oh, and there's the $320,000,000 for the insurance industry – they had to get their piece. Do you see?

If there is ever a time when it is a good thing for police to pressure a victim, rape is it. Of those supposed 400,000 rape kits, at least a few should have been processed, charges should have been brought and a person should have gone to prison. This would have made the world safer for all of us. How many of those people will actually be convicted now? How many would have been convicted if the police weren't cut out of the mix?

But in those supposedly 400,000 untested rape kits, there is a wealth of personal information associated with people who have never been charged or convicted of a crime. Frankly, the vast majority never did anything. They remained untested because someone casually decided not to press charges or because there wasn't a person to associate with the test or, simply, because there wasn't a case. Yet all of that personal information, the imprint of your being, was collected and stored. Ladies and gentlemen, nothing in this world is free.

To put it simply – The Violence Against Women Act helped truly violent people go free, helped some businesses prepare for a large payday, helped feminists further their rape hysteria and you, ladies and gentlemen – you got raped. You got to go through the exact same data collection procedure that a convicted criminal goes through without ever having a charge brought.

Oh, that's right, you also get to pay for it in the form of taxes and debt.

Double rape.

The right to Be There

Hopeland Cash · 22 March 2014 · Archived copy · Original

I respect the National Parents Organization. I have been reading their publications for years, reaching far back into their years known as Fathers and Families. They do good work and Robert Franklin covers a wide range of vitally important topics in regards to father's rights, a core part of the Men's Rights Movement.

Now, however, I must cry foul.

In an article published on March 17th titled New Jersey Father Barred by Law from Delivery Room, Franklin discusses a judge's ruling in New Jersey:

> A New Jersey Superior Court judge ruled last week that an unmarried father, Steven Plotnik, has no right to be in the delivery room for the birth of his child and no right to be notified of when the mother, Rebecca DeLuccia, goes into labor.

Franklin goes on to agree with the decision, although he says "reluctantly":

> Within its limited context, Judge Mohammed's decision makes sense
>
> …
>
> Do I want courts to start ordering mothers in labor to allow fathers into their delivery rooms whether they want them there or not? No. And if the rest of the law on fathers and children were set aright, Judge Mohammed's ruling would be no big deal.

And it is there I must disagree. The decision does *not* make sense, it *is* a big deal and I absolutely *do* want courts ordering for those men to have access to the birth of their children.

Parental rights are a Constitutional Right and no parent can (constitutionally, not that most judges pay attention to *that*) be denied the right to act as a parent without a finding of unfitness. Parental rights are a legal *default*, a presumption that cannot be waived without evidence that doing so is in some party's best interest, supposedly the child's.

And that does in fact, despite evidence, media depiction and court precedent to the contrary, apply to men as fathers. Any man who is a father has a right by default to be a father, to interact with and care for his child free of interference from the state or any individual.

And, I say, to be there at the child's birth. Mother's privacy be *damned*. That child is as much his as hers and the mother's wish for some pittering "privacy" is no grounds for barring a father from being present at the birth of his child, a monumentally important event in his life and the life of his newly born child. There is likely no more powerful or fleeting moment of father-child bonding.

And that should be denied on one woman's whim? No, if paternal rights are constitutionally protected, that includes the right, unobstructed, to be present at a child's birth. Franklin says:

> The spectacle of a father, who may be crazy or violent or who is estranged from the mother being able to get a court order allowing him to be present at the birth of his child regardless of all else seems a bit much.

It is not a bit much, it is hyperbolic fear mongering the likes of which I expect from feminists. Crazy or violent? A vanishingly small percentage of the population. Estranged? Well, tough nuggets. He's still the father, the child is still half his and the mother has no right to block his access at birth or anywhere else. If there are going to be court orders, it will be ones showing the father to be unfit, because without such a finding no one has any right to keep

him away. His parental rights are the default, and the court has to overturn *them*, not the mother's wish for the father to be barred from attending the birth.

If not, why stop at birthing? The mother claims the father is "unsafe" in some emotionally based way impossible to prove, that his presence is just too stressful, and *poof!*, no more bedtimes, birthdays, soccer games or sleep overs. In the New Jersey case, there doesn't even seem to have been any claim of abuse or violence, and not even the formality of a restraining order. The court simply found:

> …that it would be an undue burden on the mother to require her to notify the father when she is in labor or require his presence during labor. It would invade her sphere of privacy and provide unwarranted strain on the mother.

And, most tellingly:

> A father's interest in the child pre-birth is not equal to the mother's interest.

That about sums it up. You wanna be there, daddy? Too bad, piss off, and thank you very much. Does a father's interest ever surpass or even match a mother's? Most judges seem to think not, and this case exemplifies that. A mother's desire to privacy trumps a father's right to be present at the birth of his child.

Maybe that'll be a new cry in divorce cases. She wants privacy at home, so dad just *has to go!* After all, who wants a nasty, hairy, overly Y chromosomed *man* sleeping next to you when he can pay the bills just as well from a motel somewhere. Make no mistake, this ruling will do nothing to reduce Mr. Plotnik's child support requirements. As always seems to be the case, for men it is all responsibilities and no rights.

And as usual, social science is on our side. It is an established fact that having an involved father greatly benefits a child's well-being throughout their life. It has also been shown that fathers, much like mothers, emotionally and physiologically bond with their child at birth, thereby encouraging a meaningful ongoing relationship between father and child.

Barring a father from attending his child's birth isn't just a breach of his constitutional rights, it is abuse of the child. Whatever your stance on fetal-personhood, once the baby is out and breathing it is an individual human being and keeping it from its father is abuse.

This case is just another example of a father's rights taking a backseat to the subjective happiness of a mother. If mothers want fathers out of "their delivery rooms", they'll have to prove it is medically unsound for them to be there. Anything else is criminal obstruction of a father's constitutional rights and is little different from full-blown maternal kidnapping.

Birth Control Deception is Sexual Assault

Brent Baldwin · 22 March 2014 · Archived copy · Original

Canada's top court has upheld the sexual assault conviction of Craig Hutchinson, a Nova Scotia man who pierced condoms in an attempt to impregnate his girlfriend. Hutchinson faces up to 18 months in prison, and will have to register as a sex offender.

Court documents show that Hutchinson, 43, had begun piercing condoms in 2006 after his girlfriend had expressed doubts about their relationship. She later became pregnant and he confessed his deceit through text messages.

The seven judges agreed that the appeal should be dismissed, although they arrived at this conclusion differently. Four of the judges said that although the complainant voluntarily agreed to have sex with Hutchison, that consent was "violated" by fraud because the woman had been "deceived" about the condition of the condoms. The remaining three said that the consent never existed, because the complainant only agreed to have sex with an intact condom. What they all agree on is that there was no consent. And that means it's sexual assault.

From the judgment:

"In other words, without voluntary agreement as to the "how" — the manner in which the sexual activity in question occurred — there is no consent within the meaning of s. 273.1(1)."

The question you have to ask yourself is "Why, oh why, would he DO that?" Well, he thought it would save his failing relationship. How on earth he thought a deception that deep would repair a broken relationship is beyond me, but that's what he thought. To surreptitiously attempt to take away someone's choice not to become a parent is unforgivable, and to think that this might repair a relationship is completely irrational. Heartbroken people sometimes get irrational, but that does not forgive it.

Something like this may well be a rarity, but at least we know that when such a deception is discovered, the law of the land will protect the injured party. There is, of course, one thing that concerns me. As my father used to tell me as he taught me to play golf, "for a rule to be fair, it has to be applied equally". Will this decision be applied equally?

I know, we've heard it for decades, "Why would a woman do that?" Well, it might be rare, but it still counts, right?

For example, one might think it could repair a failing relationship, or turn a dead-end relationship into a marriage proposal. It's pretty foolish, and deceptive, but it made sense to Mr. Hutchinson, right? And let's face it, girls have a lot more options when it comes to birth control. Women, quite frankly, have more opportunity to be deceptive about pregnancy… it is, of course, the rare person who would do such a thing, but rarity doesn't make it okay, does it?

It still counts.

Maybe it's for money? I can hear the Women's Studies graduates laughing already, I know, how much money do single moms typically get… I know, I've heard it before. But you know what – not everyone had their degree financed by mom and dad; some people actually have lower standards than you. Not common, I know, but rarity doesn't matter, remember.

It still counts.

Or maybe she's married or in a stable relationship, she wants kids and he doesn't? Chances are, he's not going to have her charged, but she knows what territory she's entering. Or how about the even more common 3rd child? Journalist Leah hardy writes a fair bit on this phenomenon:

"As I say, this is pretty taboo stuff. But one woman who is happy to voice her belief that men really shouldn't have too much say in the matter is mother-of-four Jerry Hall. In her role as agony aunt, she unrepentantly told a woman

who longed for a third child in the face of her husband's opposition: 'Honey, remember, the more you make love, the more chance there is of a happy accident… Chances are he will get used to it. If not, having a baby later in life is an especially good idea: you will get alimony pretty much until your pension kicks in."

It still amounts to the same thing, a violation as to how the sexual encounter is to take place. It is removing someone's choice to become a parent through deception. It's fraud, and it removes consent. You can say it doesn't happen all that often all you want, it doesn't matter how often it happens.

It still counts.

"While the Crown did not establish beyond a reasonable doubt that the complainant's pregnancy was the result of the damaged condoms, Mr. Hutchinson exposed her to an increased risk of becoming pregnant by using a faulty condom." Chief Justice Beverley McLachlin and Justice Thomas Cromwell wrote in the majority decision. "This suited sufficient deprivation for fraud."

It strikes me as pretty straightforward. But only time will tell if this ruling will be applied equally.

Amanda Marcotte's rapey date with RAINN

August Løvenskiolds · 23 March 2014 · Archived copy · Original

Not long ago, the toothsome writer and feminist stalwart Amanda Marcotte got to feeling, well, *frisky* is the word, I think. Maybe it was more like *peckish*. Or *twitchy*.

Maybe it was the sugar-frosting on her Oaties, or the crunch of her carrots that had her all bothered.

Whatever it was, Amanda had an itch that needed some scratching, so she checked her box at PlentyOfFeministsWithoutBikes and discovered that both her and a certain hotty named RAINN – the "Rape Abuse & Incest National Network", a website you can find by typing in "Rape.com" – shared a lot of interests in common, namely, addressing the issues related to the crime of rape and more importantly, fighting sexual violence in general.

Amanda was intrigued and then, excited. Could a hook-up be arraigned between a rape culture journalist and "one of the most active and important organizations in the country fighting sexual violence", as Amanda coyly put it?

Amanda was transfixed by the question and was determined to get an answer. She ran home and got all tarted up – she added extra hair extensions to her already formidable armpits and crotch, put on her nicest thong and her flaming red bra. She completed her seduction outfit with some faux pleather boots, a clutch of pearls and a tie-dyed Che Guevara body shirt to match the left arm tattoo that reads "Hatred as an element of struggle; unbending hatred for the enemy, which pushes a human being beyond his natural limitations, making him into an effective, violent, selective, and cold-blooded killing machine. "

She was ready.

Now, for the phone call.

"Hello, RAINNY? Yes, this is Amanda Marcotte, the journalist with Slate?" (Amanda always seeks to build a feminist consensus when she talks by ending every spoken sentence with a question mark.)

"Anyway, I saw your profile on, like, POFWB, right? And I'm like, we should meet-up and talk, right? Because the White House is doing a paper or something on rape, and we have that in common, right?

"SO, if, you are interested in getting together – you ARE? I'm so pleased, right? How about we go, like, grab a hot dog at Chippendale's in Roslyn Heights, m'Kay? Ten O'clock, see you there!?"

The music was pounding to the beat of NSFW *Blurred Lines* and the cocks were flapping as Marcotte plowed through the screaming crowd of women to the remote table where RAINNY sat quietly. Amanda was a bit disappointed that RAINNY was wearing a drab business suit – how bourgeois – but she decided that, really, it was what was *under that suit* that mattered the most.

After a few drinks and a bit of small talk about Hillary and Femen and those awful Men's Rights Advocates, Amanda started to close the sale.

"Waiter, another round for the table? RAINNY, I'd like to take you home and teach you about rape culture?"

"Wut?" said RAINNY.

"Oh, you know, *RAPE CULTURE* – the very useful way to describe the idea that rapists are given a social license to operate by people who make excuses for sexual predators and blame the victims for their own rapes, you know?"

RAINNY was nonplussed. "Well, I think that in the last few years, there has been an unfortunate trend towards blaming 'rape culture' for the extensive problem of sexual violence on campuses. While it is helpful to point out the systemic barriers to addressing the problem, it is important to not lose sight of a simple fact: Rape is caused not by cultural factors but by the conscious decisions, of a small percentage of the community, to commit a violent crime."

Amanda's own heart was in her throat. This seduction was not going well. Perhaps she could nag RAINNY into going home with her to "discuss" rape culture.

"RAINNY, you're making me scratch my head, here, and I feel like you've been leading me on? The concept of rape culture has been really useful to me in getting stuff from men, and what are you doing here but trying to undermine me? Come home with me and we can talk about it?"

RAINNY was clear in response. "Amanda, it was nice getting to know you, but when it comes to believing in your 'rape culture', you need to accept that NO means NO, as in, NO, I reject your rape culture as a dumb myth. There has never been one bit of proof that such a thing exists anywhere, and honestly, your continuing to harp on it is getting to be, well, a little creepy, and NO, I won't be going home with you, either.

Amanda unbuttoned the top 3 buttons on her shirt dress and smiled with a twinkle, "Do you like my bra? I call it my 'burning bra' because it is so red – get it? If you come home with me and we talk about how rape culture is bad, I'll let you play with it."

RAINNY stood up. "Amanda, this is weirding me out. Thank you for the drinks but I have to work in the morning and you are getting a little silly, honey – can I get you a cab?"

Amanda stood up, her face redder than her politics, her question marks faded as her shirt, and started screaming. "YOU are the sloppy one! YOU are embarrassing and misguided! I'm going to denounce you! I hate you! Taking precautions for people you care about makes YOU a VICTIM-BLAMER! RAPE APOLOGIST! MISOGYNIST! EM-ARR-AY!

RAINNY made a smooth but quick exit from the club, and Marcotte flopped down in her chair. "Now, who is going to love me?" she muttered. "I think I'll get drunk and get laid? Maybe that will show that dog some rape culture, right?"

Editor's note: *feature image by James G. Milles*

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Men, Math, and Masculinity – Part 2

Thomas Impelluso · 23 March 2014 · Archived copy · Original

A few weeks ago, I submitted an essay about "Men, Math and Masculinity," now renamed as Part 1 for this is a Part 2 I did not intend to write.

There was a backlash, on Facebook and on other web sites. The backlash began as an email trickle and I was soon overwhelmed with hate mail informing me I should not be teaching and that I hated women. I had to stop reading the emails.

So now I would like to respond, point-wise.

First: I never said women cannot do math.

Second: I stated that after forty years of interventions, there remains a 30 point gap in math scores between high school men and women; this gap will not go away. That is a fact.

Third: I stated that this 30 point gap is due exclusively to the top one percent scores. If one ignores the top one percent, the average math scores are the same for men and women. However, what has happened is that math competence is dropping precipitously for both men and women. And that is a fact.

Fourth: I stated that there are biological differences in the brains of men and women. Women have more inter-hemispheric neurons and men have more neurons that run along the hemispheres. These are facts. It is possible that this gives rise to a male ability to focus, and the female ability to multi-task and communicate. And while this has no bearing on day to day life, it likely impacts the top one percent male and female achievers. It is possible that those top one percent in math, created math as a reflection of the male brain. (There was a lot of hate email on the broken reference links. The links were not broken; they were references. So please exploit your communication ability: use a library.)

Fifth: I stated that women are immensely capable of achievements in math needed for participation in engineering. But the constant tweaking of the math curriculum is ruining math for boys and, more so, for girls. And this, I think, is causing boys and many more girls, to drop out.

Sixth: I stated that it is likely that the top one percent in math will remain male dominated (just as nursing is likely to remain female dominated).

Seventh: Despite the aforementioned, I did say that women are eminently capable of being in that top one percent in math, but when they do, they are thinking like men.

BEGIN DIGRESSION

Many feminist theorists are deconstructing masculinity. I take no issue with this.

Some feminist theorists suggest that masculinity cannot be analyzed as a performance by men, the way femininity can be analyzed (using feminist methods); they claim it is difficult to pry maleness and masculinity apart. I take no issue with this, either.

Some suggest that lesbians can "perform" masculinity "without men." I take no issue with this.

If masculinity is a performance, and if maleness is tied too tightly to it, then it is logical to assume lesbians can consciously "perform" masculinity better than men. I take no issue with this either.

The only issue I take is that when a feminist/lesbian/drag-kings wishes to "perform masculinity," they only "perform" brutes and not mathematicians.

So what is wrong with suggesting that there is another form of masculinity, math, that can also be "performed" by women? And that if we taught women how to perform this, they would excel in math and engineering?

END DIGRESSION

So, yes, I do think that some of the world's greatest female mathematicians appropriated masculine ways of thinking: Sophie Germain (she dressed like a man) and Emily Noether (who was a substitute teacher for her father). What is so wrong about thinking like a man? And as a reminder, of those I named in my essay, who were in the top one percent, two were male and one was female.

Eighth: I suggested that while math is abstract, it is a fabric we wrap around the physical world. In fact, Issac Newton invented calculus to study physical motion. And if we want more children to study math, we should reintroduce physical activity into the classroom: let them play games, see physics and then intuit the math. Let them kick soccer balls to see the Magnus effect; let them throw footballs to see the gyroscopic effect; let them throw rocks to see the parabolic trajectories. Instead, we are removing physical activity. And now children, and especially boys, no longer have the ability to envision math, physically. In fact, if you want more girls to study math, one way is to re-introduce the physicality that boys so desperately need (and much more than girls at that age); instead we are only introducing drugs to eliminated physicality (especially in the boys).

Ninth: Despite what people now think, we are NOT introducing engineering into the K12. We are introducing design. And if we blithely think that will fix the problem, we are in for a shock when students enter college and hit the wall of analytical engineering. We are relying too much on design engineering in the K12 and that will cause problems.

To those lunatics who emailed me and told me they did not want me teaching their daughters, I can only say this: you are right. I should not teach your daughters. Your thinking has likely already done them too much damage.

I have no issue with women being better at communication and multi-tasking. That was all we heard last year during the US budget crisis: "if women ran Congress, there would have been no shut-down." I also think it is possible women might have a slight edge in general practice medicine; I now see a female MD and she is good. And I take pride when my wife tells me I am thinking like a woman. So when did it become misogynistic to suggest that thinking in math is thinking like a man?

When feminism was about economic, political and social equality, I supported it. But now it is about biological equality. And that, specifically, was my point. If you want to fix the math scores for boys and girls and draw more girls into engineering, we must set aside our obsession over a top one percent, learn how men think (for men created the language of math) and find ways to bring this thinking (abstraction, visualization, physicality, focus) back into the math curriculum for both boys and girls.

Gloria Steinem said, "We've begun to raise daughters more like sons…" Is that any different from what I wrote? I am just giving the details on how to do it and its possible positive ramifications.

If there was a slant of male pride in my essay, is that such a problem? In a world where men are vilified as murderers, rapists, spouse beaters, child molesters and for holding responsibility for society's ills, is it so wrong for someone to take pride in being a man and in what men have achieved?

Also, the closure of my essay, about peeing while standing, was meant to be self-effacing fun. I am still reeling at all that hate I received over that closure. It was meant to be an anecdotal touch of humor, a joke – to induce laughter.

Here's a joke: How many feminists does it take to change a light bulb? Answer: *That's not funny!*

And, finally, if we do not start to teach math (as opposed to arithmetic), differently, in a language which the boys might just understand naturally (no different from how girls communicate better, naturally: nothing wrong with either), but which could readily be supplemented with "translators-based technologies" for the girls (to encourage their participation), then we will fail as a technical society. And that's really not funny.

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A Real Study of Japanese "Herbivore Men"

Masahiro Morioka · 23 March 2014 · Archived copy · Original

Much has been written in the English-speaking world, inside and outside of the men's movement, but precious little has come directly from Japanese sources who are fluent in both languages and who look at it from an academic, versus ideological or cheap pop-cultural, point of view. Below are some general characteristics of Herbivore Men as described by Japanese philosopher Masahiro Morioka. Although this is a fascinating portion we have reprinted here, we strongly recommend reading his entire paper, A Phenomenological Study of "Herbivore Men". – DE

[image]
Obviously, however, men cannot be divided into only "herbivore" and "carnivore" types. For example, regarding romantic relationships, the distinction between "late bloomers" and "experienced lovers" is also important. It also seems better to distinguish between those who are herbivore deep down inside and those whose superficial behavior patterns are herbivore. Table 2 divides men into eight categories along these lines, with columns for each male romantic characteristic and methods for women to approach having a relationship with each type of man.[4]

[image]
Of course, I acknowledge that this division of young men into eight categories is a bit forced, but I think it is a more useful framework than simply dividing them into herbivore and carnivore types.

I conducted extensive interviews with four actual herbivore young men, and by doing so was able to learn what sort of things they think about in considerable detail. There were several things that stood out as distinguishing characteristics. First, when it comes to love they do not put a very high priority on a woman's appearance. Of course, like normal men they are attracted to cute and beautiful women, but they are fully aware that this is not the decisive factor in romantic passion. This applied to all four of the young men I interviewed. They also have difficulty with women who dress and present themselves in a particularly "feminine" fashion. As for why this is the case, one of them suggested that it was because when he is with a girl who demonstrates an exaggerated femininity he feels compelled to be very "manly" in response. Another wondered why it should be necessary to add a sexual relationship once he has built a good relationship with a woman. He also said it was "scary" when a woman tries to seduce him directly.

All of them said that when a woman suddenly touches them or comes on to them out of the blue they are bereft of feeling. The reason for this is that the situation develops without their being able to understand why they are being seduced. If a woman is going to come on to them, these men want her to first clearly state her affection for them in words and gradually engage in more and more intimate communication. They want to begin by becoming emotionally intimate; they want physical contact to arise naturally only after emotional communication has been carefully established. Within male culture, until now there has been the idea that a man's role is to doggedly pursue a woman even if she puts up a bit of resistance; a woman may say no at first, but this is just a pose and eventually she will accept the man who pursues her. Herbivore men are acutely opposed to this kind of "manliness."

Some of the young men I interviewed were "late bloomers" with little experience of being with a woman, but others had considerable romantic experience. It seemed that the herbivore men with a lot of experience, having lost their illusions about women, did not feel a strong need to engage in romantic relationships. Regarding marriage, too, there were those who expressed a strong desire to get married and those for whom it was not particularly important. In these areas there seems to be considerable diversity among herbivore men.

The existence of young men referred to as "herbivore" has been clearly demonstrated, but what percentage of young men in Japan fall into this category? No empirical surveys have been carried out to answer this question. Many simple questionnaires have been conducted by magazines and on the Internet, but they are of no scientific significance and little credence can thus be given to their results. To begin with, it is presumably meaningless to conduct questionnaires asking "Are you a herbivore man?" at a point in time when there is no consensus within

society as a whole about to what exactly "herbivore man" refers. Among these surveys, however, perhaps the most interesting was an Internet questionnaire conducted by M1F1 Sôken in February of 2009 involving 1000 men aged twenty to thirty-four in the Greater Tokyo Area.[5] 60.5% of these young men answered that they were herbivore men.

As I noted above, these responses are from a time when the meaning of "herbivore men" had not been defined and thus cannot be given much credence. The next response, however, is worth noting: 62.8% answered "I am not assertive in romantic relationships," and 46.7% said "it is foolish to spend a lot of money to get close to (someone of) the opposite sex." In other words, a majority of young men were already not assertive in romantic relationships and slightly less than half felt that spending a lot of money on romantic relationships was foolish. To some extent this can be seen as giving support to Fukusawa's view that the number of men who are not assertive when it comes to love and sex is increasing.

So what do we see when we take an international perspective? The concept of herbivore men emerged only very recently in Japan, so we have no idea how many such young men exist in other countries. Here I would like to note that the international mass media has shown an interest in herbivore men. The People's Republic of China's *Xinhua News Agency* reported on herbivore men in Japan on its website as early as December 1st, 2008. Accompanying this article there was a large photograph of a slender, fashionable young man wearing black-rimmed glasses eating vegetables and bread.[6]

The earliest reporting on this phenomenon in English was an article that appeared in the *Japan Times* on May 10th, 2009.[7] On June 8th, 2009, *CNN* published an article entitled "Japan's 'herbivore men' – less interested in sex, money," and broadcast a report on television. On CNN's website there was a photograph of a young, androgynous-looking Japanese man peering into a mirror and applying lip cream.[8] Several other articles appeared in English-language newspapers, and reports also appeared in French[9] and Spanish papers.[10] If you search for "herbivore men" on the Internet you will get a large number of hits. A traditional-character Chinese translation of my *Lessons in Love for Herbivore Men* was published in Taiwan in 2010, and a simplified-character Chinese translation was published in the People's Republic of China's mainland in the same year. If the concept of herbivore men spreads to other countries in the future it will become possible to conduct international comparisons concerning this phenomenon.

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Who was Alois Dvorzak?

AVfM Video Source · 24 March 2014 · Archived copy · Original

A haunting piece broadcast very recently by *Channel 4 News*, not a programme with a reputation for showing much concern for men, to put it mildly:

[youtube https://www.youtube.com/watch?v=QQ-7GFkh5X0?list=UUKhX1c3ow6BrzdzP3ydpeZQ&w=750&h=420]

Would the authorities ever treat an elderly woman with Alzheimer's Syndrome so inhumanely? The question hardly needs to be asked, the answer's so obvious. Men are officially treated as sub-human in Britain today – even when they're not British, as in this tragic case. The same is true for men in many countries, and unless we act – and act soon – things are surely going to get even worse. And *that's* why you should make it to the Detroit conference (27/28 June) if you possibly can. I hope to meet you there. It's going to be a landmark event – Mike Buchanan

Arrest, Prosecution, and Sentencing Discounts For Women

AVfM Video Source · 24 March 2014 · Archived copy · Original

Alyssa Majere highlights some example in the favoritism women generally enjoy in the criminal justice system.

For more thoughts from this Honeybadger, subscribe to Alyss Majere.

Men's Human Rights Ireland launches with Save Our Sons (SOS) campaign

Men's Human Rights Ireland · 24 March 2014 · Archived copy · Original

Editor's note: The following is a contribution from our friends at Men's Human Rights Ireland, who've just officially launched their organization. They are an on-the-ground group with big plans for the future. You can find their excellent site: Men's Human Rights Ireland. Please stop by and give them your support. –JB

I've been on Facebook for just about 4 years, been through wars, nonsense, seen off enemies, dealt with smear campaigns and some truly awful crap. I've helped a lot of people during that time who were being harassed on-line by trolls and wannabe-campaigners of all sorts. I have a list of contacts for all sorts of people going back 4 years. From law enforcement, anti-child abuse campaigners, anti-bullying campaigners, trolls, troll hunters, to hackers – I got them all. I helped people to stop being harassed by smear campaigners and helped to get websites, YouTube accounts, and Facebook profiles removed which were harassing innocent people.

All of this led to me being harassed as well. I've been named on anti-paedophile websites and had my home address published by trolls and paedophiles, not to mention people calling me on my home phone to threaten me. I am still here. So last year I got talking to a guy called Aoirthoir, seemed nice enough and he told me things which didn't make sense. Things like domestic abuse was roughly 50-50 which I didn't believe for one minute, and that more men were raped than women, and that there were more women paedophiles than male ones. I just didn't buy any of it. So I read and read and read government reports galore. After reading a lot I found out that everything he said was true!

The red pill is a bitter pill to swallow.

Now I am an ARM (Activist for the Rights of Men.) As I said I've done lots of things during my time on Facebook. Originally I went on there to post jokes and have a bit of fun. I ended up fighting bullying and all sorts of other things which culminated in me making a group which was directly responsible for the arrests of over 30 people. That was over 2 years ago. I am proud of all I've done. I've helped many people, and many of them do not even know that I stepped into their lives to help them. All of it has been on-line and it has cost me money, stress, sleepless nights, some terrible nightmares, trips to my solicitor and the police.

Two years later nothing really important has been happening till 5-6 weeks ago I had an idea. I've seen the "I don't need feminism" pictures which caused a few feminists to choke on their white wine, to which they responded with "I need feminism because…." pictures. All very unimportant in the scheme of things really. It just seemed to be tit for tat. I wanted to make a difference.

So my idea was to get 100 flowers and give them out for free near where I live, and ask women to pose for a picture while they held up a sign expressing support for human rights of men in Ireland. I wanted this to be a worthwhile event, so I took the idea of 4-1 the ratio between men and women taking their own lives to say it was a human rights issue. Tell women about male suicide rates and how it affects everyone – men, women, and children. Irish culture and life has become toxic for men. I spoke to over 80 women, all of whom knew at least one person who killed themselves, several in the last few months. The overwhelming majority of them were men. (The suicide rate is officially 4-1 but we estimate it could be far higher if drinking oneself to death, or mysterious car crashes were taken into account.)

The response we received was fantastic. Many people offered money, *on the spot*, to help us. We gave out over 80 flowers on that day, all of which had the website details (www.menshumanrightsireland.org.) It rained twice during the event but it didn't stop us; we were there to fly the flag for MHRI. Many women said that they didn't want their picture taken because they weren't wearing makeup (we'll be better planned for that next time,) but every last woman I spoke to wanted to help more.

They all realized that men have it tough in Ireland and that is why so many kill themselves.

The Irish Mammy is a fearsome creature who will fight tooth and claw for their sons. My own mother attacked a girl one time who had been bullying me. Women are aware of the pervasive nature of misandry; they know, for example, that media and advertising has been extremely biased against men for the last number of years. They now need to see the connection between suicide and that misandric atmosphere. Yesterday opened more than a few eyes. We're going to make sure that we continue to do that at our next event – and we hope that more people will join us.

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Men's Human Rights: Halifax, Public Notice

Dan Perrins · 25 March 2014 · Archived copy · Original

Attention, interested parties, citizen and government entity alike of Nova Scotia, or anywhere else in Canada. Let me introduce myself. My name is Dan Perrins.

I believe some proper introductions are in order. I am the News Director for Canada at A Voice for Men, the largest international men's human rights news reporting and advocacy organization. I am also associated with Men's Human Rights Ontario.

I am a Canadian Men's Human Rights Activist who advocates for equal treatment under the rule of law and that the same compassion, consideration and care be shown to all by society.

I care little about what titles a person or organization may hold when they lie about men, it only matters that they have. Gender ideologues have lied about half the human race for a very long time. Unchecked, this trend is inflicting damage on all. Part of my work is to expose those lies.

Today I received a report of libelous/slanderous claims made about Men's Human Rights Activists from Halifax in Nova Scotia. Those claims were a direct result of provocative posters, which are a parody of a government endorsed series of posters stereotyping all men as potential rapists.

Men's Rights Halifax is a Canadian group which occasionally provides A Voice for Men with news and engages in activism along with MHRO. They contacted us and let us know they had recently put up parody posters, similar to posters we have on our site, which parody or otherwise object to hateful, bigoted attitudes about men and boys.

I believe we need to make some facts about our aims crystal clear.

Again.

We, at A Voice for Men and those we associate with have a zero tolerance policy for violence, or any advocacy of it.

We recognize that *feminism* and *equal rights* are not synonymous, or in reality even similar. We also see that *feminism* and *women* are not interchangeable; one is a hateful ideology, the other are just people who happen to be female. We assert feminism is ultimately a misogynistic ideology, treating adult women as children who are not responsible for their actions or their decisions, and who are incapable of personal agency. The ideology is also hateful toward men, regarding them as inherent perpetrators, rapists, and abusers.

We hold up these ideas for public examination, backed with rational thought, research and other forms of factual evidence.

We recognize that criminals commit crimes. Crimes are not committed by groups identified by race, religion, *or sex*. In other words, our view of criminal problems in society is the exact opposite of what is espoused by feminism.

We invoke our human rights. We recognize and uphold human rights for all. We do not hold one above the other, we treat all equally on the merit of their actions, and words.

Again, this is in opposition to the prevailing attitude among feminist ideologues.

We assert and recognize that recent court rulings, like the case involving Nicole Ducette, provide examples of systemic discrimination against men in the Canadian criminal justice system. We see it also in the work of our academicians, like Elizabeth Sheehy, a law professor who now asserts that women have a moral obligation to kill men they determine to treat them abusively. Being able to hire an individual to kill someone and not be held accountable for the crime of attempted murder sent a clear message to all Canadians that women are a privileged class who have been given legal sanction to murder if they so choose.

We also recognize the same privileged class of individuals are not being held accountable to the fullest extent of the

law in cases of infanticide.

We recognize that said privileged group of individuals have bodily autonomy protected by law while males are not. (S 268.3)

And we have seen little more than myopic, bigoted reactions, and attempts to censor for raising our voices about these issues, even from law enforcement.

In every circumstance it was those who wish to censor freedom of speech as well as freedom of association who are the most aggressive and openly break laws which put lives in jeopardy.

We know what happens to a person when they openly talk about issues from a male perspective using logic, sound rationale and science to prove their points.

We have outlined what we believe to be the majority of issues and or injustices males face today.

We are aware of posters on the Halifax municipal website promoting sex-based fear and hatred. The posters insinuate all men are rapists.

They inform those who would hang the poster this:

> *The posters are provocative and may be triggering/offensive for some people. We believe the message needs to be hard-hitting to reach and leave a lasting impression on our target audience – men between the ages of 18-25.*

Halifax municipal government was absolutely correct about the posters being triggering and offensive.

Those offensive posters triggered a response from your local Men's Human Rights Organization, who were deeply offended.

Posters hung by your local men's human rights activists are simply a mirror held up to the blind bigotry and hatred endorsed by feminist ideologues. They are a satire/parody of incredibly heinous posters the city of Halifax has endorsed.

The sooner we can end ideological induced bigotry, the sooner we can move forward on the issues faced by the half of the human race which have been ignored and censored. And the sooner we can find and implement evidence based solutions to problems the government is now attempting to address with hysteria, disinformation and serving as a mouthpiece for gender ideologues.

That is a betrayal of the citizens you are charged with protecting.

If you have any further questions or allegations you would like to have addressed feel free to contact us on our websites.

We have a strict recording policy, I might mention; we are well versed in the ways of those who don't want their remarks to be open to public scrutiny.

Sincerely,

Dan Perrins
Canadian News Director For AVFM.

Please note: AVfM is in the middle of its Spring Fundraiser. Please help us continue to spread the message.Click here to contribute.

A Message for Feminists and the Halifax Police Department

Paul Elam · 25 March 2014 · Archived copy · Original

I have a message for some feminists, and for the authorities of the Halifax Police Department. It is one to which it would be beneficial to listen.

There was a recent Tweetstorm and some mainstream media contacts to AVFM regarding a poster campaign out of Men's Rights Halifax, one of the growing number of men's rights organizations in Canada.

Here is one of the posters alleged to have been placed by that group:

[image]

There was a lot of hostile reaction to the poster. Some of the dissenters were also reaching into the area of alleging copyright infringement. Here is a sample from the some of the convulsive tweets that sprang up from it.

[image]

Noting the ridiculous claims of copyright infringement by those having fits over the poster, allow me to give a little info on their intent, and this funny little thing we call "The Law."

Regarding the "Don't be THAT Girl Posters," AVFM regards these as parody, which protects them from claims of copyright infringement. They are a reaction to the "Don't be THAT Guy" posters, which quite seriously carry the implication that all men are potential rapists, likely to commit rape if not told otherwise in public campaigns.

Here is just one example of "Don't be THAT Guy."

[image]

We find this message not only offensive, but bigoted and misleading. The posters AVFM issues, and we assume those done by other men's rights groups like the one in Halifax, are done to highlight the reprehensible nature of the "Don't be THAT Guy," campaign through the use of parody.

And it is very effective. Plenty of hypocrites are highly offended when "Don't be THAT Girl" posters put a spotlight on how bigoted their approved approach is.

For example, consider the poster included in this post. We do not believe that the appropriate way to deal with child abuse is to tell all women not to abuse children. Child abusers come in both sexes, even though the majority are women. Targeting the sex of the abusers rather than the abuse itself is about as credible as targeting theft and drug use with a "Don't be THAT Black Person" campaign, or trying to address banking corruption by advising people not to be "THAT Jew."

Or targeting sexual assault with "Don't be THAT Guy".

For the simpler minded in society, the ones who think all men need to be targeted as potential rapists, this might help with some perspective.

We are not holding our breath around here, though.

For those of you screaming, "It's not the same!" Well, yes it is. It is exactly the same, whether you choose to deal with it or not. Either way, the posters will continue, and I dare say accelerate the more you caterwaul. Turnabout is fair play in a fair world. You don't deserve the right to rig the game.

We are not quitting. None of us.

If you want the poster campaigns to stop, END the "Don't be THAT Guy" campaign of bigotry, and do it now. While you are at it, quit demonizing men. As long as you are spreading hate and lies, we are going to use parody and other methods to point it out.

And this brings us to the Halifax Police Department, from which the following tweet was taken from the interwebz:

[image]

And what, precisely, does the Halifax Police think they are going to do? Do they intend to arrest, harass or use brutality to enforce the feminist narrative?

It is not normally my style to be chippy with police departments. They have a rough, often under-appreciated job. This tweet, however crosses a line.

Be it known that if anyone legally placing posters is arrested or harassed by police selectively "enforcing law" in a way that discriminates based on ideology, A Voice for Men will fund legal action against them without hesitation. We will dedicate every resource we have to it. And we will not quit, ever.

I will not say any more than that at this time, except to say this is fair warning, and that I am tweeting this to Halifax Police Department.

Update: From the Twitter feed of another person in Halifax who purports to be outraged, we have discovered three other posters. We take the same position on these as we do those above, and reprint them here for reporting purposes. –DE

[image]

[image]

[image]

Please note: AVfM is in the middle of its Spring Fundraiser. Please help us continue to spread the message. Click here to contribute.

Teach men to not rape

John Hembling (JtO) · 25 March 2014 · Archived copy · Original

Do you think men should be taught not to rape? Do you think that men, and by extension, boys, need to be taught not to rape?

If so, then you are, in all likelihood, a feminist. That's the polite term – the term serving to obscure the reality. To believe that half the population – based only on their sex – are biologically inclined towards the violent crime of rape is to enthusiastically embrace hatred for the entire male half of the human race.

Teach men not to rape.

It's an increasingly common feature of feminist public messaging. It appears on posters glued up around university campuses, with the endorsement of those school's administration and student societies. It's printed in neat block letters on placards and displayed on signs at public gatherings of feminists too. Sometimes, these are called slut walks. A reminder to any men present that they, lesser humans that they are, will be tolerated, only so long as they can remember to behave as if they are fully human, and not rape the women they attend classes with, rape their female colleagues, or swing from the rafters while flinging their poo at passers-by.

By contrast, "Teach n***rs to not steal" isn't included in student or faculty public messaging. Nor does the CBC run ads reminding Jews to not cheat. And nobody is carrying a "teach Chinamen to drive" sign, marching through the downtown of any North American city. And no one runs "teach homos not to molest children" either.

Of course, unlike non-thieving blacks, non-cheating Jews, everyday gays, and the car-driving Chinese who we don't need to publicly "educate" in order to not steal, cheat, disrupt city traffic, or molest children, since they don't do those things – the men-folks presently still allowed to walk around freely in public, almost as if they are human beings, certainly DO need to be continuously reminded to not rape. Right? Right?!

Some feminists who also happen to be unfortunate enough to be male, even think so too. Of course they're not like those other, bad men. They're different, they're the few good ones – the male feminists. The ones who, by superior education and socialization manage to not rape their mothers, sisters, female friends and colleagues. After all, men, when properly socialized can be trained to perform a number of different tasks, and can even be used as a source of revenue by careful female management.

Teach men to not rape.

Interestingly, the term "rape culture," widely popularized to indicate that our culture's values include support for, and promotion of female victimizing, male perpetrated rape, is now quickly falling out of fashion. Partly because, apart from not being an activity supported by anyone's cultural values, rape is a major crime. In fact, it is second only to murder in our legal codes, and in prison, where convicted rapists go, a rapist is about as low in the social pecking order as it's possible to be apart from the sexual abusers of children. Barbara Kay of Canada's National Post newspaper, The American Enterprise Institute, and even largest anti-sexual violence organization in the US, RAINN – have all publicly repudiated the term as unhelpful, and fraudulent, and as the hysterical fear mongering propaganda of an out of control cult of gender, hate and proxy violence.

No doubt some new, cleverer imprecation of male identity will soon spill from the mouths of the modern cult of hate.

Here, wear this white ribbon to show us you're not one of the bad ones. You properly loathe yourself, and you'll help us hunt the non-conforming, disobeying male animals still kept around to do heavy lifting or dangerous and dirty work.

Skipping forward 50 years, when your grandchildren discover your gender studies textbooks in the basement or an old, antique USB drive with photos of you in your youth attending a slut walk, will you be ashamed that you were

one of the last to abandon that disgraceful cult of hate from the past?

Will your neighbors roll their eyes or shake their head at you, the obsolete, but now harmless old bigot? Will you fly the flag proudly, reminiscing of the good old days when we could still shoot coons at night? How many modern Americans have preserved knowledge in their own families of slave ownership? How do modern Germans feel, I wonder, knowing that some of their grandparents, or great grandparents wore the uniform of the Third Reich?

Teach men to not rape.

If, today, this rhetoric is something you give voice – then shame is what you should properly feel, and extinct is where your particular ideology of hate is headed.

Please note: AVfM is in the middle of its Spring Fundraiser. Please help us continue to spread the message. Click here to contribute.

AVFM Spring 2014 Fundraiser

Paul Elam · 25 March 2014 · Archived copy · Original

Spring is in the air (in the northern hemisphere). Flowers are starting to bloom, bird's nests are being built, the days are getting longer and the cycle of rebirth and renewal has begun again.

And it brings with it our seasonal fundraiser for AVFM.

Each fundraiser it is my task to remind you of why it is important to help fund our work, and to show you more of what you have to show for it.

The struggle for putting men's issues on the map is slow and arduous. It is about so much more than growing a website (which we have done beyond our dreams). It is about shaking an entire culture out of an ideologically and even biologically induced coma and forcing a discussion that few people want to have. Results are difficult to measure.

After all, since AVFM was born till now, and despite many other men's rights initiatives, we still have VAWA, the plague of a completely corrupt family court system, an apparatus of higher education that is quite literally insane (and in places fundamentally evil) and a morally bankrupt feminist narrative that clings to the mainstream media like toxic sludge.

That being said, in my mind we have made clear and convincing progress.

Not only have we built, maintained and strengthened the undisputed online flagship of the Men's Human Rights Movement, now measuring our annual traffic in the millions, we have also attracted the participation of virtually every significant academician, writer, advocate, journalist and thinker alive on the issues facing men and boys.

The days of leading advocates who would shy away from AVFM because of our refusal to play nice with the proponents of hate and bigotry have all but disappeared.

The key note speakers at our upcoming conference on men's issues in Detroit, who span across most every line of sex, sexuality and race, include a blogger and a senator, a YouTuber and an internationally recognized journalist, online activists and leading academicians. They are all standing with AVFM.

Do I think it is coincidental that the dialog across the board on sexual politics is beginning to change; that feminists are starting to backtrack, wail and claim they have cared about men and boys all along? No, I do not.

While we certainly cannot take direct credit for the incredible work of others, we can take credit for hacking away relentlessly at the taboo against speaking out rationally and morally on the subject of feminism. We can take credit for being the first ones to start *popularizing* the idea of pointing to the lies and injustice being perpetrated on this culture by feminism and saying "No more!"

So it no longer shocks me when I see an organization like RAINN, the largest anti-sexual violence organization in the US, reject the concept of "rape culture" as an ideological canard and urge the government to end the star chambers now plaguing our colleges and universities.

Nor does it surprise me to see the American Enterprise Institute calling out "rape culture" in the same way, while granting us permission to run works by the people doing it.

I am not shocked the Wall Street Journal now runs articles that could have been written by the most unrepentant of MHRAs at A Voice for Men.

I was not dumbstruck by the fact that ABC News 20/20 came looking for us, or that they backed off after making fools of themselves.

I am not even particularly surprised that an award winning filmmaker is now making a documentary on this movement, with AVFM very much in the center of it.

Sure, there have been attacks, and there will be more. That is the nature of shaking up a world running on delusion. Even Saturday Night Live has joined the effort to paint a picture of us as though the SPLC was holding the brush.

But one thing in my mind is certain. The men's movement is now officially on the map. And AVFM was a huge part of putting it there.

As I tell you with each fundraiser, it takes money to make this happen. I really wish that we could run this place on duct tape and baling wire. And sometimes we do. But the fact is that the more we grow, the more it costs.

So, again, I am here asking you to pitch in with what you can to help us carry on. At this point I am happy to say I am not asking for you to help us start a movement, but to keep the one you helped us start going — and to help drive us home.

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AVFM Radio: A Bigger Home and a Brighter Future

James Huff · 26 March 2014 · Archived copy · Original

As many of you know, AVFM Radio has seen a big change recently. We moved away from Blogtalk Radio, removed AVFM News and Activism from our weekly line-up, and have adopted “The O’Hara News and Editorial”. Some of you are worried about the quality of the changes, and what this means for AVFM Radio in the future so we are going to set the record straight for all of our listeners.

The move away from Blogtalk was a necessity for the expansion of AVFM Radio. We could only offer up to three hours of programming per day in one time block. We have begun to outgrow what Blogtalk can offer us. The intention of the staff of AVFM Radio is to provide up to eight hours of live programming per day Monday through Friday and four hours in the morning on Saturdays (U.S. Central Time specific).

Broadcasting our shows on Live365 was decided upon for a few reasons. We can broadcast twenty-four hours a day. We can broadcast continuous playlists of old shows. The quality of the broadcast has increased from 32 kbps mono to 128 kbps stereo, and the there are no requirements for show scheduling. The AVFM Radio Team can break into any currently playing archive with a live broadcast at any time.

Unfortunately, there have been some technical issues which have only recently been ironed out. Blogtalk provided us a chat. We have replaced the chat with a new chat room. Blogtalk provided us with archive hosting. We are currently in the process of finding a home for all of the AVFM Radio archives and are nearing a solution. Blogtalk provided us with a call queue. Finding a way to replace that was difficult on a shoe-string budget, but your AVFM Radio Team found a way to create a call queue.

The element of human error exists in the new systems set up for broadcasting on Live365. There are a lot more individual parts for the AVFM Radio Director to work with during a broadcast. Recording is done with a specialized hardware and software setup. This means the archives will always be of the same quality as the live broadcast.

The call queue requires chewing gum, duct tape, and baling wire to make it work, but the Director also knows that its reliability is entirely dependent on his attention to detail when setting up the system for a live broadcast. Any deviation in the required method results in dropped calls, dead air, and backroom discussions being aired live.

Please be patient as the Radio Director learns how to stand on one leg while touching his nose and reciting the alphabet backward. Eventually we will be able to provide a very well-polished product for our listeners, and please pay no attention to that man behind the curtain.

We intend on expanding AVFM Radio operations in ways that will bring Men’s Rights to the electronic devices of thousands of new listeners. We will be providing more and specialized programming, greater quality, and even breaking news to all who tune in to listen. We can also continue to provide a voice to our listeners as they call in and engage the hosts on our live shows.

The main site will also be sporting some changes eventually. There will be a Live365 player on a specific Radio page as well as a monthly calendar telling all our listeners the times and dates of their favorite shows. With any luck, we will also be providing direct links to all the archives of every show we have ever had, all filtered for greater quality and converted or recorded in 128kbps.

Host a show – We Need Your Help!

This brings us to the best part. The AVFM Radio Team is proud to announce the start of an open application process for hosts and show ideas. Shows must be one hour long and broadcast between the hours of 8AM and 8PM Central Time Monday through Fridays.

We will be flexible in the scheduling, and can offer as little as one one-hour show in a week if so desired. Please send all submissions to Radio@avoiceformen.com. The Director will be contacting those with the best submissions for phone and video interviews. We hope to flesh out our programming and provide a variety of red-pill perspectives to the public.

Welcome to the new era in Men's Rights media, folks. We have had a great run over the last three years, but now it is time to kick it up a notch. Let us raise our voices and take our message beyond the written word so the entire world can hear us. Let us provide information, support, and hope to the men and boys who need it. Let us smash the pendulum of gynocentrism together!

♦

Please note: AVfM is in the middle of its Spring Fundraiser. Please help us continue to spread the message.Click here to contribute.

Breaking the pendulum: Tradcons vs. Feminists

Dean Esmay · 26 March 2014 · Archived copy · Original

Editor's note: This article is also available in Spanish and Portuguese.

The pendulum that is, and the pendulum that isn't

> The Modern Girl with the lipstick and the cocktail is as much a rebel against the Woman's Rights Woman of the '80's, with her stiff stick-up collars and strict teetotalism, as the latter was a rebel against the Early Victorian lady of the languid waltz tunes and the album full of quotations from Byron; or as the last, again, was a rebel against a Puritan mother to whom the waltz was a wild orgy and Byron the Bolshevist of his age. Trace even the Puritan mother back through history and she represents a rebellion against the Cavalier laxity of the English Church, which was at first a rebel against the Catholic civilisation, which had been a rebel against the Pagan civilisation. Nobody but a lunatic could pretend that these things were a progress; for they obviously go first one way and then the other. But whichever is right, one thing is certainly wrong; and that is the modern habit of looking at them only from the modern end.
>
> *–GK Chesterton, "St. Thomas Aquinas – The Dumb Ox," 1933.*

In light of the "invention" of Feminism 2.0 by Tammy Bruce, which is clearly a callback to what we at AVfM sometimes call the "tradcon" (Traditionalist Conservative) mentality, I think it may be time to explain why many of us in the MHRM view "traditionalism" as being about as troubling as feminism. It should also help explain why we do not believe the Men's Human Rights Movement to be a "pendulum swing." Throughout the decades it's been popular to say that "feminism has gone a bit too far, now the pendulum is swinging back," and some are tempted to see the Men's Human Rights Movement as a part of the "swing back" against the "extremes" of the "women's movement." It isn't, but explaining why it isn't will take some exploration. In this essay I will attempt to address both misconceptions at the same time.

There is a "tradition" that has come up in the modern, English-speaking world which looks something like this: a man will marry a woman, he will do all of the providing, she will do all of the nurturing (of him as well as the children), and they will function as a "nuclear family": Dad+Mom+the kids as a singular unit arrayed against the world.

This "tradition" is a relatively modern innovation that came mostly out of the Post-World War II era, and is mostly a product of government planning to help soldiers returning from the war find their way "back" to what government planners defined as a "normal life" – never mind that this had not really been "normal" for most people for most of history. Governments in the developed world spent huge money creating planned communities for returning soldiers so each man could have his own "castle" of a home into which he would put his wife and 2.5 children. Postwar government planning was essential to making all of this happen.

In the abstract, especially from the viewpoint of someone in 1945, this probably sounded like a pretty good plan. Like many such visionary plans, however, it didn't quite work out that way. We know what happened: Men often felt isolated and under enormous pressure to provide, and they and their family were ruined if there was any major problem with their career. Meanwhile, discontented housewives found themselves bored and constricted, resulting in, among other things, the likes of Betty Friedan. But it wasn't just feminists; the children of that era rebelled against all that artificial conformity, giving us the Beat generation, the hippies, a ton of really good music, and utter social chaos by the late 1960s.

Fast forward to today, and we have many "conservative traditionalists" who, in looking backwards through history, seem to pretty much restrict their vision of the "traditional family" to that conformist 1950s vision of how things are "supposed to be."

These “traditionalists” will also occasionally look further back in history to see the families that worked this “nuclear family” way, but fail to notice they’re primarily looking at upper class aristocrats and upper middle class lawyers, doctors, accountants, and other stable high-earning professions, and to assume those families were the norm, instead of what they really were: only a tiny minority. Men who were able to proudly say “my wife doesn’t have to work” were always a minority–and even they usually budgeted for a nanny or even a wetnurse to help mother with her burdens.

But modern eyes often spin that into a vision of how throughout all of history, “the family” has meant Dad+Mom+their children arrayed as a lone unit united against the world, without any other support system than that.

In other words, people we call “tradcons” are frequently hewing to a “tradition” that is mostly a recent invention. Throughout virtually all of history, up to and including much of the world still today, “the family” or even “the nuclear family” meant something very different: what it usually was was father+mother+the kids *as part of an extended family,* with grandmothers and grandfathers and aunts and uncles and/or cousins frequently living under one roof, or in very close proximity to each other, in a mutually supportive environment. “The family” was all these people, usually dedicated to helping each other, often forming alliances with other families to their mutual benefit. Even in societies where it was the norm for the youngsters to move away, they usually moved in mutually supportive groups together only a day or two away from the rest of the extended family, whom they would often get back together with in times of trouble. Even in societies when young men struck out on their own, they usually did so in mutually supportive groups, not alone against the world.

The ancient idea of “the family” was not “we get together and have dinner at holidays and provide each other some emotional support.” It was much more a matter of, “we work together during the day, we make our meals together, we live in one house or adjacent houses, we fight off enemies together, when one of us is sick we all get together to help. Two of our young’uns are getting hitched? We may need to build them a house because we can’t fit them in here right now so let’s give ’em a new place over on that hill up yonder.”

Survey other cultures and you will find that this view of “family” is still the norm in much of the non-English-speaking world. Adult children living with, or near, extended family members is not considered in the least bit unusual. This was also true in most of the English-speaking world, for most people outside the upper classes, for centuries. Indeed, in many eras, for a man to be still living with his parents at age 30 would not be considered “failure to launch,” it would be considered a normal, everyday thing. If he had a wife she’d likely move in there with him, or he might move in with her and her parents. Or, with support from family or friends, the young couple might strike out “on their own,” but it would be in an environment where they were establishing communities with other like-minded souls to help each other, and often with help of other family members too.

We often consider such arrangements to be strange and sick somehow today, when through most of history and most of the world it was just normal.

Arguably, much of the change began around the time of the Industrial Revolution, as Paul Elam wrote in The Dynamics of Male Fear. This was the historic era of the 19th Century where men first ripped away for most of the day from family and children. Prior to that, in virtually all cultures, “father” was as much of a part of children’s life as “mother,” most of the time anyway, and as a child “your family” usually meant more than those two adults. The extended family was the real “nuclear family.” Or even if you were settlers in a new area, family and close friends were there to provide support.

The view of the “nuclear family” began to change when we began sending men into coal mines and oil rigs and factories for 12 hour days. It only accelerated in the post-World-War II milieu as governments, trying to make sure returning soldiers had something to do, cemented this with the notion that “a man’s home is his castle” and every man should have his own castle, plus the required wife and kids within it, separate and arrayed against the world (QED), possibly hundreds or even thousands of miles from the rest of their families or anything they understood to be the community they grew up with.

Man as sole breadwinner, woman as sole childrearer: it's an innovative and arguably bizarre arrangement that has not described reality for most of human history.

And by the way, if you're a religious traditionalist, you won't find this "one man shall be 100% responsible for providing for one woman who will be 100% responsible for nurturing the children" arrangement described as the norm anywhere in the Bible either. Except for maybe Adam and Eve, look through all the stories of family throughout the entire Bible, New Testament or Old, and what you almost invariably see is what I've just described: extended families. Even the rich, wealthy patriarch invariably had not just his wife but his sons and daughters, and often their wives and husbands, *living with him*.

And the notion that women don't own property, or work on anything other than childrearing? Here's a great passage from the Book of Proverbs, Chapter 31:

> 10 Who can find a virtuous wife?
> For her worth is far above rubies.
> [11] The heart of her husband safely trusts her;
> So he will have no lack of gain.
> [12] She does him good and not evil
> All the days of her life.
> [13] She seeks wool and flax,
> And willingly works with her hands.
> [14] She is like the merchant ships,
> She brings her food from afar.
> [15] She also rises while it is yet night,
> And provides food for her household,
> And a portion for her maidservants.
> [16] She considers a field and buys it;
> From her profits she plants a vineyard.
> [17] She girds herself with strength,
> And strengthens her arms.
> [18] She perceives that her merchandise is good,
> And her lamp does not go out by night.
> [19] She stretches out her hands to the distaff,
> And her hand holds the spindle.
> …
> [24] She makes linen garments and sells them,
> And supplies sashes for the merchants.
> [25] Strength and honor are her clothing;
> She shall rejoice in time to come.
> [26] She opens her mouth with wisdom,
> And on her tongue is the law of kindness.
> [27] She watches over the ways of her household,
> And does not eat the bread of idleness.

What? Obligations for women, and admiration for women who work and provide? What kind of craziness is that?

This is a book which a conservative estimate puts as at least 2,200 years old, possibly as much as 3,000 years old. A woman buying fields and planting them? Bringing food from afar? Making things and selling them for her family? Strengthening her arms and working willingly with her hands to help her family? You don't have to be religious at all to recognize the historical significance of this. The notion that women only make babies and keep the house

clean is a fairy tale, and a pretty modern one at that. Women have always owned property, women have always had jobs outside the home. What form it took varied from culture to culture and era to era and individual to individual, but this is nothing feminists, or modern-day "liberals," invented.

Today's feminists often refer to the modern innovation of "Man as sole breadwinner," obscenely, as "oppression of women" when by any sane standard the person with the greatest burden and responsibility in any such arrangement is the one thrust into the sole-breadwinner mold. That is part of what drives so many men to drinking problems, marital discord, and suicide. But modern-day "tradcons" tend to view this as "the way things ought to be," because that's what they perceive to somehow be in the interests of women–never mind how body-and-soul crushing it might be on a man. They sell that self-sacrifice as "being a real man" rather than what it really is: dehumanizing reduction of a man to nothing but a utility to be cast aside if he fails.

And nobody ever seems to think "wait a minute, when did all this become the norm in the first place?"

It's certainly not the way most people have ever lived. It's certainly not in the Bible or almost any major religious tradition. So why do we think that's a "tradition" now, something we should "get back to?" How do you "get back to" something that was never really the norm in the first place? Moreover, why would you want to?

This is not to say no man should ever accept the role of breadwinner. But in an environment where all he's worked for may be ripped away from him on a whim, why on Earth would he?

Furthermore, we tend to think of "the women's movement" as something that popped up 50 years ago. It isn't. It first started out in middle and upper class families back in the 1800s, in a time where "middle class" simply meant "somewhere between the aristocracy and the vast pool of the poor." The Middle Class, in the 19th Century, would be broadly understood to still be only perhaps 5-10% of the population; the vast majority of people were still poor, usually living together in huts or manors in extended families.

Did modern feminism arise from "the left," the "liberals," the "progressives?" Yes, it did. Did gynocentric traditionalism arise from there? No it did not. It comes mostly from "conservatives" who are hewing to an artificial tradition that was never reality for most people to begin with, and has little historic, biblical, or even evolutionary biological basis.

Back to the "Women's Movement"

The "women's movement" (if it can properly be called that, for it has hardly ever spoken for all women) has always been a product of mostly privileged middle and upper class women who feel constricted by the norms imposed on them by society, with hardly any thought, except in maybe glancing or offhand ways, about the discontents of roles assigned to men. The 19th Century woman whinging that she couldn't be a lawyer was making a laughable complaint to the 99% of men, let alone women, who had no hope at all of ever becoming a doctor or a lawyer or a banker. Most people were parents and busy rearing children well before their 20th birthday, and doing so under conditions that we would today call abject, wretched poverty. Women, like men, had hardscrabble lives, and the complaints of privileged upper middle class white ladies would have been as laughable and annoying to them as they are to any open-minded skeptic today–possibly even more so.

The notion of feminism and anti-feminism as a "pendulum swing" of men's rights versus women's is false. There has indeed been a pendulum swing for the last century or two, but it has been an entirely gynocentric pendulum: Which discontents of privileged ladies will rule the day?

You think I'm joking? Let me repeat the quote from G.K. Chesterton that I opened this essay with, and remind you that Chesterton was writing in the 1930s, some 80 years ago:

> The Modern Girl with the lipstick and the cocktail is as much a rebel against the Woman's Rights Woman of the '80's, with her stiff stick-up collars and strict teetotalism, as the latter was a rebel against the Early Victorian lady of the languid waltz tunes and the album full of quotations from Byron; or as the last, again, was a rebel against a Puritan mother to whom the waltz was a wild orgy and Byron the Bolshevist of his age. Trace

> even the Puritan mother back through history and she represents a rebellion against the Cavalier laxity of the English Church, which was at first a rebel against the Catholic civilisation, which had been a rebel against the Pagan civilisation. Nobody but a lunatic could pretend that these things were a progress; for they obviously go first one way and then the other. But whichever is right, one thing is certainly wrong; and that is the modern habit of looking at them only from the modern end.
>
> *–GK Chesterton, "St. Thomas Aquinas – The Dumb Ox," 1933.*

Stop and read that again, and contemplate his reference to "the Woman's Rights Woman of the '80s" and realize he meant *the 1880s*. With a few updates to the musical and literary references, he could have written those words today in 2014 and hardly anyone would blink.

That is a pendulum swing all right, but it's not a pendulum between "women's rights" and "men's rights." It's a pendulum swing between one way women view themselves and another way women view themselves, with men on the sidelines mostly just watching this inter-generational tennis match.

So-called "conservative" and "traditionalist" women are often against feminism, but what they seem almost invariably to be talking about is women retaining special privilege and special status and special power, for women exclusively. Feminists claim to be rebelling against this, but in their talk of "oppression" they are never looking at women's role in creating and maintaining the status quo, never acknowledging the special privileges women have always enjoyed, and never acknowledging that when they ask for "rights" they almost never want the responsibilities that go with them, laying the responsibility for whatever goes wrong on men (or "The Patriarchy," which is as real and as threatening as Overlord Xenu and the Flying Spaghetti Monster).

So yes, there is a pendulum swing, and a pretty old one. That pendulum swings back and forth, back and forth, decade after decade: which way will we put the interests of women in the center of our concerns? The "traditional" way or the "new" way?

What's not even on this pendulum is any concern for the welfare of men and boys, except in how it affects women.

That, ladies and gentlemen, is *gynocentrism*. It is putting concern for the happiness, welfare, safety, needs, and discontents of women at the center of our focus, the center of our concerns. And men are important to those caught in that pendulum-swing–but only in how men will serve the interests of women.

A diversion on the issue of "progressive" or "conservative"

Because the issues we talk about are so often falsely portrayed as "left" vs. "right" (another form of pendulum swing most of us are uninterested in being part of, by the way), it is probably best to talk about what "progressive" or "liberal" actually mean, and likewise what "conservative" means.

Properly understood, "liberal" or "progressive" means open-minded, willing to change, and pragmatic. Properly understood, "conservative" means resistant to change, prudent, moderate. If you doubt me, check a dictionary. While the dictionary does not necessarily reflect popular usage, it does point us to what the root ideas of a word usually mean.

Thus, understood by the dictionary definition, both progressivism and conservatism are arguably good things. But in reality, throughout much of history, so-called "progressives" frequently push willy-nilly in ways that often sound good but make things worse, and we also have so-called "conservatives" trying to conserve things that make no sense, or hewing to traditions that they think are ancient but are no older than a generation or two.

Don't believe me? Here's GK Chesterton again, this time writing 90 years ago:

> "The whole modern world has divided itself into Conservatives and Progressives. The business of Progressives is to go on making mistakes. The business of Conservatives is to prevent mistakes from being corrected. Even when the revolutionist might himself repent of his revolution, the traditionalist is already defending it as part

> of his tradition. Thus we have two great types — the advanced person who rushes us into ruin, and the retrospective person who admires the ruins. He admires them especially by moonlight, not to say moonshine. Each new blunder of the progressive or prig becomes instantly a legend of immemorial antiquity for the snob. This is called the balance, or mutual check, in our Constitution."
>
> —G.K. Chesterton, "The Blunders of Our Parties," 1924 (as reprinted in The Collected Works of G.K. Chesterton, Volume 33.)

Tell me that doesn't sound spookily like today's politics in most of the English-speaking world. And while Chesterton's speaking here of the British Constitution, it applies pretty well to the US and other countries as well. Even "Constitutional" traditionalists in the United States are frequently speaking of a "tradition" of Constitutional interpretation that is nowhere near as deep or ancient as they think it is; they are for example quite fond of quoting James Madison's writings in the Federalist Papers, but they almost never quote from The Anti-Federalist Papers, which were run concurrently with the Federalist papers in opposition to Madison and the other Federalist writers, pointing out things in the new Constitution that they didn't like, and predicting things that Madison and the Federalists denied would ever happen–but soon did. Modern Constitutional traditionalists fond of quoting Madison also, usually, do not examine the fact that when he became President, Madison governed in ways that were often in direct opposition to what he'd written in the Federalist Papers, and when Madison was challenged on that, he said of those debates that led up to the Constitution's ratification that they had no proper place in Constitutional interpretation. Thus even these American "Constitutionalists" are frequently hewing to an invented tradition that never described reality in the first place. Madison was an 18th Century pundit and a politician, and nothing more.

Look at Chesterton's words again: the progressives frequently run us into ruin, and the conservatives meanwhile do whatever they can to prevent us from fixing the ruin, admiring the ruins as if they are an ancient proven tradition.

And the Traditionalist ladies, like Tammy Bruce, or her progenitor Phyllis Schlafly, want to get us "back to" a tradition of female power and sexuality that was never real, and those seeking women's "liberation" haven't got any specific ideas anymore of what they want to be liberated from except, apparently, responsibility for their own choices.

For an example of how this gynocentric pendulum keeps swinging back and forth, just watch this amazing segment from a show aired on April 15, 1973: a debate between feminist Ann Scott and "traditionalist" Phyllis Schlafly on whether or not to ratify the Equal Rights Amendment, on the late William F. Buckley Jr's *Firing Line*:

https://www.youtube.com/watch?v=YWyv5Fw0JSk

Watch both women carefully, but especially watch and listen to Schlafly: she isn't arguing that women should have less rights than men, or that women should be subordinate to men. She is very clearly and unambiguously arguing that "equal rights" would harm women, giving them no rights they didn't already have but placing responsibilities on them they did not want.

Concern for men? None. Right in that one debate you have the feminist-traditionalist pendulum, swinging back and forth. Schlafly won the day on the Equal Rights Amendment, which was not ratified in the United States in part due to her efforts–which were efforts to convince women that equal rights would be a step down for them.

It worked. Although, for the record, A Voice for Men endorses and supports reviving and ratifying the Equal Rights Amendment. And we do so because we want to break the gynocentric pendulum. We actually do want equal rights and responsibility under the law, and for men and women to be free to choose their own path in life, and to face the consequences of same. In many ways, as Tom Golden says, equality will be a step down for women, who have become accustomed to either "traditional" privilege or to the newfangled "feminist" privilege of "empowering women."

Whether it's the "liberal feminists" or the "conservative traditionalists," the result is the same: "ladies first"–in all things except that which is dirty, nasty, dangerous, or soul-crushing.

The roots of the gynocentric paradigm

Where did the gynocentric worldview come from? Some argue that it's inherently genetic and is entirely part of immutable female nature or immutable male nature. Meanwhile, most of us in the MHRM tend to think biology always plays a role in human behavior, and so does culture; we tend to think human behavior is neither "socially constructed" nor "biological." Nor is it even really 50/50; instead, *it's 100% both!* Biology plays into culture, culture plays into biology. And in any case, thinking, sapient beings can recognize their biological urges and make conscious choices to accept, reject, or modify them. That adaptability is what being human is about.

The debate about where exactly gynocentrism became the defining tradition of our culture is probably a long one. What I believe is that while "protect the women and children" has biological and even God-given roots, even Christian thinker C.S. Lewis wrote in the 1930s that the idea of "courtly love," in which a man essentially became the vassal of a woman whose interests he lived to serve, was something everyone understood to be something rich nobles invented. To quote him directly:

> Everyone has heard of courtly love, and everyone knows it appeared quite suddenly at the end of the eleventh century at Languedoc. The sentiment, of course, is love, but love of a highly specialized sort, whose characteristics may be enumerated as Humility, Courtesy, and the Religion of Love. The lover is always abject. Obedience to his lady's lightest wish, however whimsical, and silent acquiescence in her rebukes, however unjust, are the only virtues he dares to claim. Here is a service of love closely modelled on the service which a feudal vassal owes to his lord. The lover is the lady's 'man'. He addresses her as *midons*, which etymologically represents not 'my lady' but 'my lord'. The whole attitude has been rightly described as 'a feudalisation of love'. This solemn amatory ritual is felt to be part and parcel of the courtly life.
>
> —C.S. Lewis, The Allegory of Love: A Study in Medieval Tradition, 1936

How is it that almost 80 years ago a hugely popular writer could blithely observe that everybody knew this "courtly" tradition of a man putting all of his interests subordinate to a woman was a somewhat odd innovation, but today almost no one seems to know it? The courtly tradition of man-as-vassal, putting all his needs and interests subordinate to that of a woman, was not even something most people accepted 100 years ago. Yet today, we accept some genetic reductionist arguments that this is all just the destiny of biology? How is it that this Christian writer could see so clearly that this was an invention of man not God, and that this was nowhere to be found in the Bible, yet today we have religious "traditionalists" who think that's exactly how God intended things?

A full look at the historical and anthropological record is beyond the scope of this essay, but suffice it to say that if you look carefully at both the anthropological record and ancient history going all the back to the first civilizations with writings, the ancient Chinese, Greeks, Romans, Babylonians, and so on, you will not find the idea that men's interests are to be subordinate to women's as having common currency among them. Indeed, you will find that, while you had individual things that could be considered gynocentric–the ancient City of Athens was named for a Goddess, after all, and adoration of the Virgin Mary goes back to at least the 4th Century if not earlier–and you might find individual attitudes in history that might be considered gynocentric, you rarely found entire cultures founded entirely on the principle that women's needs must be at the center of everything. That, my friends, is a fairly modern innovation, at best a thousand or two years old, and not one we are required to embrace. Nor is it something God or Darwin tells us we're required to embrace.

For a fuller look at the history of where gynocentrism became an overriding cultural force, rather than one of many balancing forces in human life, I still recommend exploring Peter Wright's excellent Gynocentrism web site. I also recommend Peter's essay "'Traditionalism' – WTF is it?".

Conclusion

The Men's Human Rights Movement is most definitely not a part of a "swing back" to "earlier times" that were better. It is a rejection of the old paradigms altogether. We aren't interested in swinging the pendulum one way or

the other; we want to smash it and throw it away completely. It isn't a choice between women's rights and men's rights. It isn't a choice between feminism or traditionalism, the way things are versus the way things were. And it is not left versus right.

It is the radical notion that men are human beings, and should see themselves as human beings first, and should be afforded the same rights and considerations as anyone else. It is the radical notion that men, collectively and as individuals, owe women nothing whatsoever. We do not owe women our protection. We do not owe women provision. When it comes to protecting anyone else, our first question is, "Why should we?" And when it comes to things like intimate relationships, marriage, children, we ask, boldly and without apology, "what's in it for us?"

And if the answer, dear ladies, is nothing but "my company and access to my vagina," most of us will simply say "no thank you." We need more than that, and we need proof you'll keep your promises. And that proof looks pretty thin on the ground in the popular and legal culture right now.

Does this make you uncomfortable? Too bad. Because men have every right to ask those questions, and be given answers that, as to them, shall seem most likely to effect their Safety and Happiness.

And to quote Tammy Bruce, who claims women's ancient power is the power of "no?" We say this:

Civilization was built in part by men saying "no" to women. No to their sexual advances, no to relationships they did not find desirable, no to unreasonable demands. Many of the most productive men in history were men who refused to marry or have children. You may not like hearing that, but it's the truth. Collectively, men owe women nothing. And more of us are going to continue saying "no" to women until we are given a good reason to say otherwise.

You're going to get equality ladies, whether you like it or not. That's what the Men Going Their Own Way and the Men's Human Rights Movement are really all about.

Editor's note: article image courtesy of Europa Phoenix. –DE

Why Rape is Seriously Hilarious

AVfM Video Source · 27 March 2014 · Archived copy · Original

Why do people think that boys being sexually abused by an adult is totally cool and that they “scored”? Because society gives them no other choice. The following performance piece by Andrew Bailey exposes the reality in a direct and moving way.

Why comments are disabled on this video on YouTube, I don’t know. But feel free to comment here. PE

[youtube https://www.youtube.com/watch?v=Ikd0ZYQoDko]

Meanwhile, a woman gets 12 months in jail for repeatedly raping an 8 year old boy.

http://www.avoiceformen.com/allnews/paedophile-jailed-for-a-year-for-repeated-sex-with-eight-year-old/

Karen Straughan at New Hampshire Libertarian Forum 2014

AVfM Video Source · 27 March 2014 · Archived copy · Original

Karen Straughan has given another amazing speech to a group of Libertarians. Will any group other than libertarians be open-minded enough to invite her to speak? We hope so.

If interested you, can subscribe to the Free Staters here.

Editor's note: article image courtesy of Europa Phoenix. –DE

Please note: AVfM is in the middle of its Spring Fundraiser. Please help us continue to spread the message. Click here to contribute.

The courts martial of Brigadier General Sinclar

Michael Conzachi · 27 March 2014 · Archived copy · Original

Another forced, feminist politically correct, and politically driven sexual assault criminal prosecution of a high ranking military man falters. Prosecutorial misconduct. false allegations and perjury on the part of the accuser are cited as the prime reasons for the outcome. The long drama being played out in the military courtroom at Fort Bragg, North Carolina involving the trial of flag officer, Brigadier Jeffrey Sinclair has finally ended. He has been fined $20,000, faces no jail time, and his career is likely over.

General Sinclair, the former Deputy Commander of the famed and historic 82nd Airborne Division, had faced a slew of charges including adultery, various command violations, forcible oral copulation, sodomy and death threats.

http://www.militarycorruption.com/

The ordeal involving the highly decorated combat veteran began in 2012 when rumors and then news reports surfaced that Sinclair was involved in some type of sexual assault/harassment related allegations. In short order Sinclair was formally charged by JAG prosecutors for a host of charges that could have sent the flag officer to the Leavenworth Disciplinary Barracks for the rest of his natural life.

Jeffrey Sinclair reached the flag rank of Brigadier General without being part of the club, the "ring knockers," meaning he is one of a handful of Army officers to have reached flag rank without having attended West Point. Various news reports reveal that BG Sinclair did not follow the rules of political correctness, and many military chat rooms and social media pages referred to him as being similar to the famed General George Patton; a no nonsense and hard driving leader.

It seems that BG Sinclair took the route of being a warrior, of concentrating on his job and duty of eliminating our enemies, and did not follow the touchy-feely feminist rules of political correctness. His leadership and management style riled some powerful feminists and a number of neutered, politically correct boot-lickers at the Pentagon. It also got the dander up of some extremist ideological politicians, as well as our intellectually challenged Secretary of Defense.

It has been rumored that "Horn-dog" BG Sinclair had a problem with keeping his package zipped up in his ACU's, kind of like the problem that General Petreaus had. I grant you, the married Sinclair's proclivity for hotties, and his lack of control of his Johnson is problematic, but did it rise to criminal proceedings? Did the sexual escapades of General Patton, General Eisenhower, and General Sherman reach the level of criminality? http://www.hoover.org/publications/defining-ideas/article/137071

Oh wait, neither General Petreaus nor his paramour Major Paula Broadwell, both West Point graduates, were ever charged, much less sent to courts martial. In fact Major Paula is still in the Army Reserves, and the only sanction she has experienced is to have her security clearance lifted. The retired General eventually resigned as the CIA Director because of the scandal.

Sinclair's primary accuser is an unidentified 29 year old female who has been referred to only as "Captain Bo-Peep." As evidence in the courts martial is now becoming clear, the poor-poor saintly, brave, super-brave victim who came forward, had engaged in a three-year steamy sexual relationship with the stud-muffin general. During that time period, the pure and angelic captain sent the general over 1,300 sex filled text messages and emails complete with X-rated photos. Hmmm? Apparently the sweet nun-like captain learned that she wasn't the only side nookie that the general had, and voila, she screeched charges like forced sodomy and oral copulation, and claimed that Sinclair had threatened to kill her family if she revealed the affair.

The only problem with that is that Miss Captain Angel Wings continued to send steamy sex filled text messages and emails to the general, professing her love for him, *after* the alleged violations occurred.

During the course of the investigation and the various pre-trial hearings, Captain Bo-Peep made numerous contradictory statements, committed multiple acts of perjury and attempted to destroy a cell phone that contained sex filled text messages and explicit photos. During her testimony at the courts martial, the stumbling, fumbling captain was asked to confirm or deny that she wanted the general to divorce his wife and marry her; she flatly

denied it.
The defense then provided an email from her that contradicted her just completed statement.
There is speculation that Captain Bo-Peep received immunity of some sort for her tearful perjured testimony, as she will most likely be hailed as a brave hero by feminist politicians and Pentagon leaders, rather than face punishment for her role in the illegal affair or the false allegations she levied. In fact she will probably receive a promotion to Major and be given a cushy Pentagon job.

The judge ruled that there had been serious prosecutorial misconduct and unlawful command influence in the case, when emails were kept from the defense. Many were from the chief JAG prosecutor LTC Will Helixon to Fort Bragg Commanders, advising them of his concern as to the alleged victim's credibility and honesty. When it was made clear to him that the prosecution would proceed despite proof that the accuser lied and that this was a sham of a courts martial, LTC Helixon quit in protest. He was promptly labeled incompetent, unstable and suicidal. At least one member of the prosecution team demonstrated a sense of integrity.
How many times have we seen whistle-blowers being labeled delusional, dishonest, or suicidal while reporting, and eventually proving, their claims? That mantra is getting about as old and tired as the mythical "sexual assault epidemic" in the military.
The bottom line is that it is clear that General Sinclair is a horn-dog and that he let the little brain over-ride the big brain. He did have and admit to having an adulterous affair, and for that he has paid and will pay dearly. Did the fact that Sinclair wasn't one of the glorious West Point "ring-knockers" have anything to do with the initiation of an inquiry and courts martial? Did the fact that Sinclair was an ass-kicking warrior who did not follow the politically correct rules of the Pentagon feminist pitbulls and other neutered, feminized, beady-eyed boot-lickers, have anything to do with this? Was there, or is there, an element in the military or political hierarchy that was intent on bringing down a high ranking military man for sex related offenses, at any and all costs, even when their chief accuser was determined to be a liar, and the prosecution was tainted?
After several million dollars in tax-payer funds being wasted, all we have in the end is an inappropriate adulterous consensual sexual affair. Sinclair pled guilty to having a sexual affair with a subordinate officer, possessing pornography in a combat zone (allegedly the dirty pictures sent to him by the accuser) impeding an investigation, and pressuring others to send him explicit pictures. This apparently was done as a tactical move so that the photographs were then prohibited from being introduced as evidence pending the outcome of the more serious charges. Kind of sounds like some of the antics of JFK and Bill Clinton, doesn't it? Nookie sessions, dirty pictures, the tactical placement of a Cohiba, and a soiled blue dress!
This case has gained national notoriety and Sinclair had the financial resources to obtain competent legal counsel, but if such a despicable miscarriage of justice can be brought against a general, what do think is happening to other men of lesser rank and notoriety, and considerably lesser financial resources with which to defend themselves?
As I have exposed in many of my prior articles as well as those of many others, there is no "epidemic" of sexual assault in the military. As this case demonstrates, there is an "epidemic" of hysteria and the myth of a manufactured epidemic of sexual assault in the military, and no expense will be spared, nor will any prosecutorial misconduct be curtailed, in pursuit of this myth.
I am sure that we haven't heard the last of this case, and the usual bunch of man-hating rad-fem politicians and military leaders will call for more "reform" and more legislation to combat this terrible "epidemic." Let's hope that some political and military leaders will demonstrate the same type of integrity that LTC Helixon has demonstrated, and say, "Enough, let's use a microgram of common sense here."
This dramatic event is bad for everybody. Sinclair should have used his head and kept his zipper zipped. Captain Bo-Peep should have used her head and not engaged in an affair with a superior officer and married man, sending him more than 1,300 sex filled messages and photos. The tax-payers are on the hook for the waste of millions of dollars, and another black eye of ineptitude and misconduct has been put on the JAG Corps, the Army, and Pentagon leaders.
Is this the kind of atmosphere we want to project and cultivate in our military today, where males, no matter their rank, will be vigorously pursued and prosecuted to the ends of the earth, while females are given a free pass? Will

cases that amount to nothing more than a consensual affair between two consenting adults be escalated to national prominence and relentless prosecution at all costs in order to justify a non-existent epidemic?
We shall see if Captain Bo-Peep, Major Paula, and other females in the military are held accountable for their own willful participation in these acts, but I doubt it. The double standard is clear and overwhelming.
I wonder what the reaction is of Senators Gillibrand and McCaskill and their cohorts are now, since the highest profile military sexual assault case in modern times has blown up like a smart bomb? That smart bomb in this scenario is called “THE TRUTH.”

California's Senate To Declare Women Are Houseplants

John Hembling (JtO) · 27 March 2014 · Archived copy · Original

There is a bill presently active on the floor of the California State Senate, which if passed into state law, will legally redefine almost all consensual sex as rape. It is California Senate Bill 967.

The full title of the bill is : *An act to add Section 67386 to the Education Code, relating to student safety*.

It certainly relates to student safety. It makes all sexual activity completely unsafe for male students. If a male student has any sexual contact of any kind with a female colleague, no matter how much both parties to such contact participated of their own choice and volition, the simple fact that a male student has a sexual identity is enough to send him to jail as a rapist.

How does consensual sex come to be defined as rape under the new proposed State law?

Section 1.a.1 of the senate bill's text includes the following phrase:

"Consent must be present throughout sexual activity"

And this consent is explicitly not the nonverbal agreement that almost all sexual activities in the entire history of the human species have been conducted under for the span of recorded time. No sir. Consent, as defined in the language of Senate Bill 967 requires

"An affirmative consent standard in the determination of whether consent was given by a complainant. "Affirmative consent" is a freely and affirmatively communicated willingness to participate in particular sexual activity or behavior, expressed either by words or clear, unambiguous actions. It is the responsibility of the person who wants to engage in the sexual activity to ensure that he or she has the consent of the other person to engage in the sexual activity. Lack of protest or resistance does not mean consent, nor does silence mean consent. For that reason, relying solely on nonverbal communication can lead to misunderstanding." (and jail)

Anything less is rape, so says the law. Or, so it will say when Senate Bill 967 passes into statute.

This bill, once law, will jail thousands of young men as rapists – and none of them will have committed rape, except as defined by a new legal standard no sane adult would ever agree is anything except normal, non-pathological, non-coercive, and nonviolent consensual sex. But in the language of California Senate Bill 967, that will, under color of law, be rape. If you live in the state of California, then you, or perhaps your son, will be jailed by it. He will be ruined for his lifetime. Rendered a criminal, a sex offender, and a casualty of your inattention and indifference.

If you are a woman in California, particularly, if you are of college age, or a more mature returning student, the implications of this potential law are a little different for you.

We will set aside, for the present, any considerations of compassion or concern you might have for male friends, colleagues or relations.

The model of consent defined by this bill, and the ideologues who pushed for its drafting is one which starts from an assumption about you. That assumption will, with this bill's passage become reality, as defined by law.

You are an object, not a person. That is not to suggest you are not possessed of a mind, or that you lack the capacity for intention, simply that under the model of consent posited by SB-967, you are a houseplant. If you are a woman, you probably have a vagina, maybe boobs, too. It's likely you also have a mind, eyes, ears, vocal cords and even legs which can, under direction of your mind, convey you between the bathroom and the bedroom, among other places. Okay, maybe you're not a houseplant. You're a sea-sponge. Immobile, passive, voiceless, lacking volition and agency. Sure, sure, you've still got a vagina, an anus, a mouth, eyes, legs, ears, and even a mind. Hell, you might even have some sort of education. You might even have distinguished yourself from other houseplants and sea sponges by pursuing some sort of career. You're a highly accomplished house-plant, congratulations.

But under California's Senate bill 967, you're not a person, you're a thing. People, as distinct from you, have agency. They have sex. If you're a woman in California, People, as distinct from you, have sex as active participants. You, on the other hand, are no more than a passive receptacle. You are simply the warm, wet hole that a human being might or might not want to fuck. By "human being," of course, we mean a person with initiative, agency and volition.

Under California's new proposed law, the people who might or might not want to fuck you – will be required to repeatedly check in with you during the act.

Do you want me to fuck you?

Yes please.

Do you want me to unbutton your jeans?

Yes, kindly do that, since I lack any capacity to do it myself.

Shall I slide your panties off?

Would you? Thanks, I was hoping somebody might do that, glad you came along!

Is that a yes? If not, I'm going to have to leave, and file a twenty-seven-B-slash-six, damned paperwork!

Yes! Slide my panties off!

Ah excellent!

Now then, shall I press my erect penis against your labia, sliding the shaft against you for a minute or so, but not quite penetrating?

Uh-huh.

Sorry, what?

Mmm-hmmm.

Unfortunately, that's an ambiguous response. Under state law, only with a clearly enunciated yes can I continue, otherwise, this becomes a violation of the criminal code.

Oh, right, I forgot about that, yes, please, and yes to fucking me, too.

Thank you, unfortunately, under section 4.3.a.iiiv.24 of California's department of education code, I have to ask at each step, so, if you don't mind, now, would you like me to….

Sounds like a hot Saturday night, doesn't it.

But don't worry, ladies, you're more than just a sea-sponge. You're a sea-sponge with a loaded gun. You don't even have to load it, aim it, or pull the trigger yourself. Which is fortunate, for you, ladies, as sea-sponges lack fingers, eyes and any sense of direction with which to aim a firearm. Other people will load, aim and pull the trigger for you. All you need to do is nothing at all. Which, for you, is convenient, since you are either a passive filter-feeding bottom dweller, or a potted plant which happens to have a vagina.

Plants and sea-sponges are not troubled by anything as abstract as having a moral compass, either.

Aren't you lucky, ladies, not to be human beings, or in any other sense, people?

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FBI drops Southern Poverty Law Center as linked resource?

Jonathan Taylor · 27 March 2014 · Archived copy · Original

***Important Update**: While this story was reported by multiple mainstream outlets, contacts to AVfM today have led to questions as to its veracity. A look at at least one FBI web site shows them still linking out to SPLC as a partnered source and is being refuted by SPLC-supporting sources. More updates as we get them. -DE*

Editor's note: As AVfM Contributor and former SPLC Fundraiser Nurdy Dancing reported in 2012, the Southern Poverty Law Center is an organization that purports to combat "hate" but in fact exists only to raise money for the wealthy con artists who work for it, like Arthur Goldwag. They raise those millions of dollars through ginning up fear, paranoia, and yes, hatred, frequently misleading readers and contributors in order to make those who run it richer. They do absolutely nothing to help the victims of actual hate, and indeed, they even accept money from genuine hatemongers such as Radical Feminists, while frequently portraying people with opinions they don't agree with as "hate." Their repeated use of discredited journalist hack and hatemonger David Futrelle, who is a repeatedly-documented liar, only further cements the SPLC's well-deserved reputation as an organization that cares only about raising money by peddling a message of fear and paranoia, not caring whose human rights are trampled in the process or who is hurt by their lies. SPLC also routinely censors anyone who dares question their rationale on much of anything. We are very pleased that the US Federal Bureau of Investigation has ceased to link the SPLC as an authoritative source on anything, and hope this is a trend that continues. Jonathan Taylor has more to say on the matter. -DE

It had to happen at some point. The Southern Poverty Law Center, the fallen-from-grace organization which Reason magazine has quite accurately characterized as one that "would paint a box of Wheaties as an extremist threat if it thought that would help it raise funds," has been officially dropped from its time-honored position on the FBI list of authoritative sources concerning hate groups.

While the SPLC originally did good work in the 1970s (and occasionally still does today), in the last decade it has devolved into simply an extreme-left political attack group, riding on a tide of donations from gullible and paranoid devotees and shouting "hate speech!" to anyone who happens to think differently from them about… well, about anything.

The SPLC's integrity in regards to its treatment of the rise of men's issues groups and websites over the past five years is sketchy at best. In the spring of 2012, the SPLC created a list titled "Misogyny: the Sites" which attempted to address hatred in the "manosphere."

While some sites on the list actually did harbor suspicious attitudes toward women, the SPLC went too far in most cases, listing benevolent organizations like Stop Abusive and Violent Environments (SAVE), and PUA (pick-up artist) websites that have nothing to do with the men's human rights movement.

The SPLC's initial list was published a full year and a half before A Voice for Male Students was launched, but they finally got around to addressing it. Late last year the SPLC published an article on their website which made a pitiable attempt to link this site to extreme right-wing groups. Rather than paint this site in a negative light, however, it had the opposite effect: many people rallied to defend AVFMS (including A Voice for Men), my comments on the SPLC article were overwhelmingly voted up, and traffic to this site increased substantially.

When it became clear that the SPLC didn't have a leg to stand on, they resorted to mass censorship by deleting over 100 comments by men's advocates on their article, which backfired by drawing even more negative attention their way.

[image]

Using the "find" function to discover how many comments the SPLC deleted.

I suspect that David Futrelle (aka “Manboobz”) had something to do with the SPLC’s article concerning my website. He has a history of being an “informant” to them, and was very quick to triumphantly tweet about their article, and rode in to the comments section of an AVFMS article to try to divert the shame away from the SPLC article when it blew up in their face. He also has a history of coming out worse for wear when trying to criticize this site.

Not that I’m worried about Futrelle. The SPLC is his darling, however, so in a way I kind of pity him. It’s almost like seeing someone watch helplessly as their poisonous but beloved pet snake gets put down by animal control after attacking the neighbors.

Or something like that. To use one of his favorite phrases, he’s probably “shocked! Shocked, I tell you!”

When the SPLC published its list of men’s issues “hate sites” two years ago, the list was touted by the Feminist bloggers as solid-gold proof that the issues men’s advocates were raising were just made up, and that we were all simply troglodytes who wanted to send women back to the sandwich mines.

And now here we are, two years later, and the SPLC has been officially de-recognized by the highest investigative authority on hate crimes in the United States. Funny how it all works out in the end.

While the SPLC has lost a lot of credibility due to their reliance upon embellishments and overexaggerations to tug at the heart and purse strings of gullible donors, scrutiny toward their operation intensified in 2012 after Floyd Lee Corkins took their “hate map” and used it to plan out and enact a shooting that was later labeled an act of domestic terrorism.

After Corkins pled guilty in federal court, Morris Dees, co-founder of the SPLC, found himself judged by the same arguments his organization so often employed to judge others. He was effectively hoisted by his own petard. The case provided the perfect occasion for the FBI to reassess the relevance of the SPLC. And the FBI found their relevance lacking.

I wonder what the SPLC’s donors will think now that the SPLC has been dropped by the FBI. Will they realize that their investment was mostly wasted on politics? Will they donate less in the future, or stop donating altogether? Ah, the possibilities!

It’s the beginning of the end for the SPLC, and the schadenfreude is well-warranted. The chickens are coming home to roost.

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Ban the word Bossy (Cause it hurts my feelings) #banbossy

AVfM Video Source · 28 March 2014 · Archived copy · Original

Yet another woman has a problem with the ridiculous “Ban Bossy” campaign, and sees it as belittling women. Probably because it does.

You can subscribe to Monica Edwards here.

University Of Ottawa Students Trample Free Speech

Dan Perrins · 28 March 2014 · Archived copy · Original

Tonight, March 28, 2014, Dr. Janice Fiamengo was scheduled to give a lecture at the University of Ottawa Campus.

If you want to see what happened, and how those "feminists" who supposedly "support equality" by screaming, name-calling, blowing horns, banging, and pulling fire alarms, see The Fulcrum's Storify reporting of the event.

In short, instead of a lecture with a Q & A period what took place was an organized shut down of free speech. The protesters came armed with noise makers ready to trample on Section 2 of the Charter of Rights and Freedoms that is supposed to protect all in Canada.

And that is exactly what those protesters did. They bullied their way in and took that blessed document, which is the highest law in the land, and wiped their arses with it.

They literally over turned and trampled on the most sacred of rights in a free and democratic society.

The freedom of expression.

This is an extremely sad day for all Canadians. What has just happened in our nation's capital was the collective spitting on every soldier who fought and died to protect freedom of speech world-wide.

These groups, who would silence voices to protect their narrative, are no better than any other totalitarian regime who sought to prohibit freedom of speech in the past.

They are the enemy of freedom and human rights, not the anointed protectors. They are a virus infecting society. Here's who some of them appear to be, but we're sure there's more than them behind this thug behavior.

You can also see the effective techniques of the closed-minded, bigoted hate mongers at the university recorded right here. Not much to see, just a lot of noise to hear as people tried to talk and be reasonable and got shut down.

But we have word from Steve Brule that he got a lot of footage that will likely be online on his channel soon, so stay tuned folks. We'll probably have plenty more to see in the days and weeks to come. The war for freedom and equality against these lying bigots will continue.

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Don’t bash a violent bitch

John Hembling (JtO) · 28 March 2014 · Archived copy · Original

Author’s note: On logging into AVFM to post this article, I was somewhat discomfited to note that the bastard named Paul, who founded this site, had just written and published an article closely mirroring my own. A mere 51 minutes before I logged in, he was hitting publish. I texted Paul, informing him of his several personal shortcomings. After some exchange of pleasantries, we agreed my piece would follow his on a 24 hour delay. So forget what he said and pay attention to me. Godammit.

Danielle d’Entremont is a student at Queens College in Toronto. She’s a feminist. She’s also a bit of an asshole too, being one of the “activists” who recently tried to silence and shut down a public presentation by Professor Janice Fiamengo. Additionally, she’s also apparently the victim of an assault. That last distinction is one she doesn’t deserve. Nobody “deserves”, as d’Entremont reported, to be punched multiple times in the face. She’s also certainly much tougher than me.

Recalling more turbulent days of my late teens, any time I was punched in the face more then once, I definitely looked worse for wear than slugger d’Entremont, even with her chipped tooth and all.

Whoever it was who beat up on d’Entremont is an even bigger asshole than she is. However, there is some speculation, particularly among feminists, that d’Entremont’s assailant was a supporter of the Men’s Human Rights Movement.

Whether any of Slugger d’Entremont’s friends or supporters actually think a Men’s Human Rights Activist attacked her, or whether their speculation is pure political posturing is a matter of major fucking doubt. On initially reading of her alleged assault, I contemplated the possibility that she had contrived to have herself slapped in the face hard enough to raise the superficial bruising evident in her face-book selfie.

Yes, apparently after being assaulted, the first thing Danielle d’Entremont did was take a selfie and upload it. Seriously.

But, obviously, my suspicions are uncharitable. Likely borne out of the nearly continuous stream of purposeful lying and misdirection from feminists addressing the topic of the Men’s Rights Movement.

She may have actually been assaulted. But who did it? The news of the alleged assault includes a statement by Constable Steven Koopman.

> Police in Kingston said they are investigating an assault on a Queen’s student and are aware of the “potential context in regards to the topic of feminism, equality and that men’s issues awareness group.”
>
> “We are aware of it, we’re not discounting, it but at this point what we do have is an attack on a female from an assailant that appears to be unknown to her,” said Const. Steve Koopman.

I wish I lived in Kingston. I’d go talk to Constable Steve myself because, both personally and as a representative of both the men’s rights movement and of AVfM, I want whoever chipped d’Entremont’s tooth and bruised her face to be arrested and jailed. I hope they have not neglected to consider that sinister character calling herself professor Fiamengo, or, as she’s known within unlicensed bare-knuckle boxing circles : Janice the menace. Paul, for his part thinks it was her and Professor Miles Groth together, working under Dr Warren Farrell’s orders

But if it turns out to be a vocal supporter of the men’s rights movement, I will tie the noose to hang the attacker myself. Okay, that’s hyperbole. I will write a lengthy and cruel character assassination of any self identified MRA who was stupid, ignorant, and misguided enough to think violent assault was a useful thing in which to engage.

If whoever conducted the alleged attack fancies themselves a supporter of the Men’s Human Rights Movement and happens to be reading this, you, son, are on my permanent shit list. And Paul’s, and Dan’s, and Dean’s and Diana’s

and Karen's and Harry's, and Typhon's, and just about every other serious MRA I can think of.

Here's the reality, I expect that whoever bashed Danielle d'Entremont in the face is somebody she knows, who has been dealing with her for years. Maybe her attempt to silence Professor Fiamengo was what did it, maybe it was something else. The timing of the incident, thus far, does not indicate a connection.

An individual attempting to censor and silence somebody speaking on human rights concerns of any group, men or otherwise, is likely an individual that's an asshole with a past.

We are all interested in seeing the perpetrator of this particular assault promptly arrested. While Slugger d'Entremont is not an individual I find sympathetic at all, nobody should be subjected to violence. Not even censorious, totalitarian, anti-male gender ideologues.

Coming an hour after Paul Elam, and publishing twenty-four hours later, he's right about one thing; the public narrative being constructed, that this human's rights movement thinks with its fists, is an insultingly stupid farce.

It's not even us being insulted here, it's you.

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False claims of rape and harassment are now employed as “tools of social change”

Jonathan Taylor · 28 March 2014 · Archived copy · Original

It is unfortunate that such an article has to be written, and that we would live in such an age where it is relevant to the politics of modern academia.

But so it is.

Yes: there is a rash of campus activists – most of them (if not all of them) Feminists – now brazenly making false claims of rape and harassment and using them for activism purposes. Most often, these false claims are made as a means to “raise awareness of the problem of rape on campus,” an interesting notion since if rape were such a big problem on campus there would be no need to make up fake rapes at all.

But sometimes these false claims of harassment/rape are employed as a means to directly leverage power against a man who advocates an idea which a particular Feminist disagrees with. On a similarly disturbing note, there is no evidence that our academic institutions have disciplined the vast majority of these false accusers, even though they have punished other students for far less.

I’ll cover some of the major cases here in brief.

Meg Lanker-Simons at the University of Wyoming

[image]

Read the full AVFMS article on this case here.

Meg Lanker-Simons was a prominent Feminist blogger with nearly 60,000 followers. She had received an award by Think Progress for blogging the GOP primaries, and her Tumblr posts were widely shared over the internet. For being one woman in an oppressive patriarchy, she had quite a powerful voice.

But apparently that wasn’t enough. In her last semester at UW she decided to give her activism an extra “punch” by writing out a rape threat against herself and submitting it to the Facebook page UW Crushes, which then reposted it on their page (this is a page that reposts anonymous “crushes” students submit to the page).

The fake threat took the campus by storm, sparking a massive campus “anti-rape culture” rally which was covered on television by CBS and led by Lanker-Simons. She dramatized the event and heroized herself as much as she could, portraying herself on social media as a frail and innocent victim of an oppressive “rape culture” who was standing up for everyone else who was similarly victimized. At the same time she spread the rumor that the rape threat might have been posted by the UW Crushes page admins themselves to get more likes and shares for the page.

After an investigation, the police discovered that the initial UW Crushes post had been submitted by an IP address registered to none other than Lanker-Simons. According to police documents, she confessed to the hoax but then retracted her confession. She was charged with interference with a police investigation.

Instead of bringing this case to a merciful close, she decided to waste everyone’s time and taxpayer money by dragging out the legal process for six months, after which she accepted a plea deal in exchange for a “minimal fine” and no jail time.

The University of Wyoming did absolutely nothing to punish her. She graduated and went on to attend law school. She remains a blogger with many followers, and there is no evidence that she has been called out or marginalized by her Feminist friends at all.

Dr. Annette Kolodny at the MLA Convention

The most nakedly dishonest attempt by Feminists to squash alternative points of view through "harassment" policies occurred in 1991 at the Modern Language Association Convention. It was then that Dr. Annette Kolodny, a former dean of humanities at the University of Arizona, proposed a new definition of discrimination: "antifeminist intellectual harassment."

This type of "harassment" essentially characterizes any criticism of Feminism, women's studies departments, or even possibly anything a woman says or does (since it's about the "effect" not the "intent") as harassment. Although the proposal was not officially acted on, it serves as a reminder of the mentality of many academic Feminists. It begins:

Anti-feminist intellectual harassment, a serious threat to academic freedom…

Let's stop right there. Academic freedom hinges upon freedom of speech. That this proposal claims to "protect" academic freedom while at the same time setting out to destroy it is very consistent with the tendency of Feminists to project upon others the very abuses they themselves intend to inflict. Take a look at how broad Kolodny's definition of "harassment" is as the proposal continues:

…occurs when (1) any policy, action, statement, and/or behavior has the intent or effect of discouraging or preventing women's freedom or lawful action, freedom of thought, and freedom of expression;

(2) or when any policy, action, statement, and/or behavior creates an environment in which the appropriate application of feminist theories or methodologies to research, scholarship, and teaching is devalued, discouraged, or altogether thwarted;

(3) or when any policy, action, statement, and/or behavior creates an environment in which research, scholarship, and teaching pertaining to women, gender, or gender inequities is devalued, discouraged, or altogether thwarted.

The proposal can be found in Dr. Kolodny's book *Finding the Future: A Dean Looks at Higher Education in the Twenty-First Century*, page 105.

Michaela Morales at Middle Tennessee State University

See the news report here. Video below:

When an anti-abortion preacher showed up at MTSU to "spread the word" about the evils of abortion, Michaela Morales decided that countering offensive speech with better speech was too passé. When the preacher turned to the side to talk to someone else, Morales approached him from the side, rubbed her breasts against him, and then screamed at the top of her lungs "Get the fuck off me. Get your hands off my breast now!"
She then proceeded to push him off an embankment and onto a concrete sidewalk, where he lay – apparently in pain, since he was clutching his head – for several minutes.

After lifting her arms up into the air triumphantly, the crowd cheered Morales for falsely accusing the man of sexual assault and then assaulting him. There is no evidence that the Middle Tennessee State University did anything to punish her.

It should also be noted that although the title of the video above describes Morales as a Feminist, no evidence has proven whether this is true.

Mindy Brickman at Princeton University

Mindy Brickman was a Feminist and a sex-assault victim advocate at Princeton University. She decided that the best way to convince her friends that rape was a problem on campus was to falsely tell them that a male student had

raped her. Her friends started a gossip campaign against the young man she accused, and later she repeated the lie at a Take Back the Night rally on campus.

She refused to bring her accusation before campus administrators or the police. Princeton University launched its own investigation anyway, which turned up absolutely nothing.

Facing increasing scrutiny, Mindy wrote out an apology which was printed in *The Daily Princetonian.* You can read the apology on page 6 of the publication here.

Mindy Brickman was never punished for falsely accusing a male student of rape, putting him through hell, and likely destroying his reputation. The apology was considered enough by the administration.

Tanya Borachi at the University of Florida

An excerpt from The Gainesville Sun:

A woman who told authorities that she had been attacked in the Campus Lodge apartment complex parking lot last week now has said she made it all up, according to Gainesville police. Tanya Borachi, 22, recanted her story on Wednesday and told Gainesville Police Department detectives she fabricated the story ***"as a lesson to women in the area that an attack could happen to them,"*** *according to a report.*

I hope we are starting to see a pattern.

In a follow-up interview on Wednesday, after GPD Detectives Martin Honeycutt and Joe Mayo pointed out several inconsistencies in her story, she reportedly admitted making up the tale. Detectives were skeptical of Borachi's report after they realized she had not been truthful with them about several aspects of the case, Tobias [a Gainesville PD spokesman] said, but detectives with the sexual crimes unit and members of the special operations unit continued to work on the case.

Tobias said that Borachi gagged and bound herself, and that her roommate was not part of the scheme. "Her roommate was duped, too," he said. Susan Jennings, a representative of the company that handles security for Campus Lodge, said she was "relieved that it was a false alarm. This is a reminder of the importance of safety."

Marian Kashani at George Washington University

From the Reading Eagle we hear this story:

"Why would anyone fake a rape? A troubled conscience might have its reasons. That's what Marian Kashani, 19, a sophomore at George Washington University in Washington, D.C., did. She not only lied about rape, she embellished her story with racist details.

Kashani, a rape counselor who works on a crisis hotline, told a reporter for her school newspaper that she knew a white woman who was raped on campus at knifepoint by two black men "with particularly bad body odor." When they were done, she said one of the men told the woman that she was "pretty good for a white girl." A fake policeman backed up her story by phone.

There are goats aplenty in this sordid episode. Kashani is one, obviously. ***She insists she only wanted to bring public attention to [in her words] "the problems of safety for all women."*** *She got attention all right, but she's less likely to contribute to the safety of women than to racial animosity and renewed skepticism toward women who cry rape.*

Indeed, Marian Kashani should be criticized for contributing to racial animosity. But what is so often overlooked when false claims are made is that these false accusers are also contributing to animosity against men.

Desiree Nall at Rollins College

Ms. Nall was not just a student, and not just a Feminist. She was the president of the Brevard County chapter of the National Organization for Women. She is also a false rape accuser. *The Baltimore Sun* tells the story:

During the 2005 campuswide sexual assault awareness week at Rollins College in Winter Park, Fla., then-23-year-old Desiree Nall told police that she was raped by two men in a college bathroom. Fear and panic swept the campus as police initiated a manhunt for the rapists.

Police noticed many inconsistencies in Ms. Nall's story, and one female police investigator stated that there was "no evidence to support the sexual battery complaint filed by Desiree Nall." According to press reports, Ms. Nall, then the president of the Brevard County Chapter of the National Organization for Women, eventually told police that she was "not a victim of a sexual battery, as earlier reported in her sworn statements."

Feminists' lack of concern over the harm caused by false rape allegations is evident in the fact that even today, Ms. Nall remains in the leadership of Brevard County NOW.

Just like Mindy Brickman at Princeton University, Desiree Nall decided to make her false accusation at a time her school had designated for sexual assault awareness. She knew that the hysteria over the issue would peak around that time, a hysteria which would reduce the chances that her accusation would be publicly scrutinized.

And she knew that her false rape claim would contribute to that hysteria, especially as the president of a Feminist organization.

"Take Back the Night" group at Oberlin College

Imagine putting yourself in this student's shoes. From *The Toledo Blade:*

Earlier this year at Oberlin College, a group calling itself "Take Back the Night" posted signs across campus identifying a freshman as "Rapist of the Month." The freshman, an 18-year-old studying philosophy, recalls the day the signs went up. He was getting his mail when he noticed students crowded in front of a bulletin board. They were reading a sign – a sign calling him a rapist.

"My initial reaction was complete shock, complete disbelief," says the freshman, who requested his name not be published. "My friends gathered around and said, 'Hey, what's this all about?'" He tore the sign down, along with several others on campus. The next few days were spent denying the accusation – to friends, acquaintances, and the media.

"I haven't even dated at Oberlin," he says. 'I don't drink. I don't do drugs. I couldn't have gotten myself in that kind of situation.' Adds friend Stacy Tolchin: "He's probably almost boring."

Such tactics are not surprising, says junior Ted Chapman, sitting in the courtyard outside the Student Union. He says tensions have been so high the last couple of years that he has virtually quit dating. Friend Dave Roscky nods in agreement. Nearby, sophomore Emily Lloyd says men are missing the point. ***"So many women get their lives totally ruined by being assaulted and not saying anything. So if one guy gets his life ruined, maybe it balances out."***

Did you hear that, folks? "It balances out." Let's try a little role reversal:

How do you think it would go down if a men's group on campus decided that the best way to raise awareness of false rape accusations was to go out and rape a student? Furthermore, how do you think it would be received if a student dismissed it by saying, "so many men get falsely accused of rape, so if one woman gets raped maybe it balances out."

Methinks it would not go over well.

Michelle Gretzinger, Tania Mortensen, and Bonita Rai at the University of Hawaii

For this story see Heterophobia by Dr. Daphne Patai, chapters 3 and 4 (p.72-87).

Ramdas Lamb was a well-liked professor and undergraduate adviser for the religious studies department at the University of Hawaii. A well-traveled Hindu monk (for which he took the name Ramdas), his genial personality and instructional skill had contributed to the department nearly doubling in size in a mere two years.

One day he asked his students to read several articles about sexual harassment and rape, one of which sparked a discussion about false accusations. This greatly disturbed Tania Mortensen, a sex-assault victim advocate for a group called CORE (Creating Options for a Rape-Free Environment) who ”vehemently denied that women ever lie about rape.” Michelle Gretzinger, who the semester prior had told other students she had been raped (and who would later make numerous false rape accusations against Dr. Lamb), as well as Bonita Rai, were also offended.

All three of them accused Dr. Lamb of creating a “hostile environment” by allowing false rape accusations to be discussed at all. When their accusations gained no traction, however, Michelle Gretzinger escalated the charges and falsely claimed that Dr. Lamb assaulted her “between ten and sixteen times in her own apartment after driving home from his once-a-week class,” something her attorney characterized as “mentor rape.”

Gretzinger’s false rape accusations drug him through the courts and the mud for three and a half years, which devastated his reputation among the faculty. It ended up in federal court, where it took a jury of four women and four men just a few hours to recognize that it was in fact Gretzinger who was the villain, and Dr. Lamb who was the victim.

There were numerous problems with Gretzinger’s accusations. The dates she specified did not even accurately fall on class days. Despite claiming to being traumatically raped ten to sixteen times, she never notified her husband of these horrid serial rapes that were allegedly going on. In addition, according to reports by other students, she had continued to demonstrate enthusiasm in class for Dr. Lamb’s lectures during the time she was supposedly being “raped.” She also signed up for one of his future courses during this “rape period” as well.

Militant Feminist Student at Harvard University

Similar to Dr. Lamb, Dr. Alan Dershowitz at Harvard claims he was threatened with a sexual harassment claim after allowing a discussion on false accusations of rape in his classroom. Unlike Dr. Lamb’s case, the would-be accusers never filed an official charge, and Dr. Dershowitz was never taken to court or falsely accused of rape.

On pages 82-83 of her book *Heterophobia*, Dr. Daphne Patai recalls Dr. Dershowitz as saying of the event, ”Despite the fact that the vast majority of students wanted to hear all sides of the important issues surrounding the law of rape, a small minority tried to use the law of sexual harassment as a tool of censorship.”

In Conclusion

Folks, this is the kind of world we live in. These false accusations are not “errors in judgment,” but moral failings that threaten an equal and just society that values the pursuit of truth. It is long past time the world cast off its fears of “offending” people who have no love of justice, no tolerance toward alternative points of view, and no sense of how to treat a fellow human being.

It is long past time we expose these tyrants, and oppose them.

Please note: AVfM is in the middle of its Spring Fundraiser. Please help us continue to spread the message. Click here to contribute.

Also please note: this item is reprinted from A Voice for Male Students, which you should also be reading.

Society focuses solely on the needs of men?

Catreece Macleod · 28 March 2014 · Archived copy · Original

I got into about one half of a conversation with a friend of mine recently where I presented arguments and evidence, and she simply replied, “No, you’re wrong,” and that was the end of the conversation. In most cases she’s a good skeptic and generally picks apart problems very well. The problem that I ran into this time, however, was her stance that men don’t need a “men’s day” because society already cares only about the problems men face, and ignores the problems women face.

I pointed out a long list of issues that society and government happily endorse in relation to women, but also a long list of men’s issues that they consider sexist for even talking about. The response was simply “I am NOT having this conversation with you.”

“I am NOT having this conversation with you.”

Therein, she sadly lost a bit of my respect. As a skeptic, one should be skeptical of everything in their life that they’ve been told, and question it to the core. Look at things from a rational perspective and consider whether it truly matches what you see in your own, every day life, and, if not, to ask where this disconnect comes from.

My skepticism led me to realize that the claim that society cares about men’s issues is a lie. If this were the case, prostate cancer would flat-out trounce breast cancer for funding and awareness on a plain, easy-to-see scale. Instead, we see the reverse; a 3.5:1 ratio (1) of funding for breast cancer over prostate cancer, where every man should be concerned about breast cancer, and it’s deemed sexist to even suggest we should care about prostate cancer.

This is a clear and present example, one out of many, which showcases that it clearly isn’t what we’ve been told: the issues men face don’t receive biased favor by society and government, otherwise situations like this wouldn’t be the norm.

The fact is, skepticism is about using cold, raw logic to look at problems you would rather consider emotionally. You have to look at the world through the concept that everything is wrong until proven otherwise. That she refused to even consider that she might be wrong, and ended the conversation by saying “You are wrong and I’m very sorry, but I am not willing to argue about it,” an actual quote, without any further evidence, showed me sadly that she was considering the situation based purely on emotion, not logic. She wanted it to be true, but wouldn’t even question the basics when presented with a pile of evidence. She wouldn’t even attempt to refute it with more than a “no” like a child, and this kind of hurt to witness.

Don’t get me wrong, she’s very intelligent and great conversation generally speaking, but this has showcased for me just how emotional the argument is, and that it can shut down even the most logical and rational people I know, to the point they refuse to even shine the light of logic upon their own arguments.

To return to the male problems society supposedly focuses upon more than women’s problems… what are they? Despite my best efforts, I honestly can’t think of any. What male-only issues are being considered seriously by society and government as a whole?

Wages? No, that’s women primarily. If it affects men, it’s a global issue like minimum wage which affects both men and women.

How about circumcision? No, there’s really no backing for that on a larger scale, and guys are generally told it’s not that big a deal so ignore it. If you told that to a woman about female genital mutilation, you’d be blasted for it, so clearly this isn’t the case either.

Maybe… the 1150% (2) increased rate of male deaths and injury in the workplace? No… actually there were laws passed specifically for increasing the safety of women, but not for men. Hrm.

Wait, what about… uh… that boys are now a minority in college attendance? No, the narrative is that there aren't enough women in college, despite comprising 17% more of the population in relation to males (3).

I'm running out of ideas, here. Where are all these male issues that are being focused on with society and government backing these issues? Shouldn't they be out in the open and clearly obvious?

I mean, we could look at "women's issues" and it's easy:

Wage gap, lack of women in higher positions of authority in companies, lack of women in politics, breast cancer, female genital mutilation, violence against women, domestic violence against women, rape against women, the list goes on and on. I could probably fill a few paragraphs easy just listing off examples of women's issues which are taken seriously by society as a whole and given strong government backing but what we have so far is adequate enough for the purposes of this demonstration.

For someone to claim that men are the ones who have their issues looked at by society and women are not, you simply have to ignore all of this painfully obvious information to the contrary. I propose the opposite: you have to set aside your convictions and emotional beliefs, then ask yourself "What do the facts actually say?"

In the end, logic wins out. Women have their issues taken seriously by society, and an enormous focus on awareness and funding for such. Men only get considered when it harms women too, in most cases.

The skeptic in me tells me to question that which I thought to be true, to read up on the actual evidence, and view it from a logical perspective. This is why I no longer consider myself to be pro-feminist in ideology. I looked at what was claimed to be true, and found it wanting under the watchful gaze of scrutiny.

Skepticism isn't just about religion; it's about everything in life, and that includes all the "truths" you want to believe. It doesn't mean that everything you're skeptical about will be false, sometimes it really is true; but it has to provide evidence for that. Saying "No, you're wrong" is not proof, no matter how much you want it to be, and it's this truth that has led me to accept that society doesn't focus solely upon the problems of men; if anything, it's quite the opposite in practice.

References:

1:USA Funding of cancers by type; UK Funding of cancers by type; Breast Cancer incidence and death rates; Prostate Cancer incidence and death rates
2: Bureau of Labor Statistics, USA, on Fatal Occupational Injuries; most recent statistical data compiled (2011)
3: Bureau of Labor Statistics, USA, on College Enrollment

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A whiff of bullshit at Queen's University

Paul Elam · 28 March 2014 · Archived copy · Original

I know people who don't know me think I am angry all the time, and I can understand why. But I'm not. I rarely indulge in a lot of anger about the work I do because it is too consuming.

But now I am angry. I am 100% completely, undeniably pissed off bordering on rage. It won't last, but for the moment it is pulsing through my veins like molten lava.

A female student of Queen's University in Kingston, Ontario, who does not want to be identified, was reportedly assaulted outside her home. She was allegedly punched in the face several times by an assailant who knew her name. That was according to another source who also does not want to be identified.

The alleged victim was also a feminist who was very active in opposing the existence of the Men's Issues Awareness Society at Queen's.

She was quoted by Vincent Ben Matak, writing for The Journal, a Queens University website, as saying, "I was punched in the face multiple times and lost half my tooth. This was after a few threatening emails regarding my support for feminist activities on campus. Take care of yourselves and try not to go out alone."

He also quoted police as saying that there was no evidence yet to indicate the assault was connected to her activism, but of course dedicated most of the rest of his piece trying to create the image for readers that she was attacked and beaten by an MHRA because she spoke up in opposition to the men's issues group.

He even titled the article, "A Queen's student involved in the opposition to a Queen's men's issues group was assaulted late last night"

Bullshit.

Normally, I don't get myself into the role of prognosticator, but I am going to call it now. There will never be any evidence that she was attacked by an MHRA. They will probably not catch her supposed "attacker," and the incident will wind up unresolved because there is no evidence to make a case against anyone, or at the very least not against any MHRA. The story will still get major traction with feminist ideologues, though, who will use it to mischaracterize MHRAs as violent so they can continue to attack the formation of new men's issues groups.

This is the same scummy, Futrellian fantasy fiction spin game cooked up by the University of Toronto Student's Union after their members and followers acted out violently against police and against people trying to attend Dr. Warren Farrell's lecture on the boy crisis in Toronto in November of 2012.

They reeled out yarn after yarn about scared girls and alleged threats coming from MHRAs against feminists for just speaking their views. They demanded action from police and from the university to protect the poor, frightened little damsels, all of whom were under direct threat from men's activists.

Yet we never saw a police report, a copy of a threatening message; never an arrest made or charges filed.

Nothing. Not a shred of proof was ever offered, which is understandable because it did not exist.

[image]And that is what we will get this time. See the picture with this post? That is the woman who was allegedly assaulted; the woman "who did not want to be identified."

And a woman who posted that pic on her own Facebook page with a statement about the "incident."

Fuck this. I want proof. If this woman was attacked by an MHRA, I want to be the first to know about it so I can publicly crucify him on this website and throw his ass as far under the bus as I possibly can.

I am betting I never will, though, because I am betting that everything about this is spin. Everything. Bullshit, all of it.

Does she look like she has been assaulted? Yes, at least there is clearly some trauma to her face. And that is what we have so far. A feminist who does not think men's advocates should be allowed on campus looks like she has been injured.

We don't know any more from her about the incident itself because she refused to comment to Matak, because she is "still processing what happened."

Maybe she is waiting for a hundred likes on her pic to get closure.

I know, that is quite insensitive. Six years of being attacked with lies about MHRAs and violence will do that to you. It leaves you caring about one thing more than anything else.

Proof.

Victim X claims to have gotten threatening emails preceding her alleged attack. I want to see them. Email has an electronic trail. I want to know where that trail leads. I want some kind of verification, not just conjecture and journalistic smoke and mirrors from some asshat with an agenda writing for a university website.

I want to hear a police official say they have reason to believe it was men's activists, and then share the identity of the person of interest with the public. I want them to make inquiries to this website to look for leads. With all the victim posturing over the years from feminists about AVFM, I have never heard from a single police official. Not once.

I want to know for sure that this woman, who posts this shit to her Facebook page but does not want to be identified, and her friend, who also does not want to be identified, are not both liars.

I want to see, with all the wolf crying that feminists have done about MHRAs, one tiny, even microscopic shred of fucking proof of anything they say.

I want to know if they are more credible than the zombie apocalypse. Rather I should say I would like to see them prove they are for a change.

And if my hunch, check that, experience, is right, and there are lies involved in this case, I want to see those responsible go to jail just as much as I want to see her attacker, if he actually exists, do the same.

In the end my speculation is just that, speculation. I am not claiming anything otherwise and I am perfectly willing to have my mind changed with *facts*.

But right now, if I had to bet, I would bet that the Kingston police are getting something less than the whole truth. I would bet that this is a scam job.

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In Response To Stalinist Thugs Who Shut Down University of Ottawa

AVfM Video Source · 29 March 2014 · Archived copy · Original

As you may have read, an effort to silence Professor Janice Fiamengo was successful at the University of Ottawa last night. The good news is we will likely have the full text of her intended address here on AVfM soon, and we will also be having some enjoyable video footage of the shenanigans put on by the closed minded, bigoted thugs who prevented the speech from happening. In the meantime, we thought you might want to watch this review of some of the most important moments of last year, if you haven't seen them already.

You can subscribe to see more good stuff at StudioBrule, by the way.

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I Don’t Thank Slaves, Rape Victims or Soldiers

Hopeland Cash · 29 March 2014 · Archived copy · Original

I’m not a solider. I have never been in a war zone, never killed anyone, and the full extent of my combat training is a summer archery course and two books on Japanese swordsmanship. I was raised a pacifist, and war terrifies me. Not just the images of it, the sounds or the smells, but the very concept of war as a singular event or an institution.

And in the modern age it is an institution. War has been industrialized, capitalized, glorified, legalized, rationalized and mythologized for as long as one bastard has been able to talk another man into dying for him.

There’s a saying: *Wars aren’t won by dying for your country, but by making the other guy die for his.* Witty, pithy, and technically true, but also the usual bullshit. When men are sent to war, they aren’t expected to come back. That’s not the criteria for victory, just a happy coincidence if they happen to still be welcome (and useful) when they return. Low casualties look good in the press, but keeping those men alive is not the millitary’s goal. They just hate to waste investment.

Soldiers go to war so that, when somebody needs to die, they are there to do it. They lay down their lives so someone else won’t have to. They face the worst horrors imaginable. They fight and die to protect what they believe in.

I refuse to thank soldiers for that.

There is a push in the Men’s Rights Movement to get people to be more thankful for all the shitwork men do, from cleaning sewers to soaking up bullets in the Middle East. People say men put their lives on the line for the service of others, so we should give them a smart salute, a pension and a hearty *Thanks.*

I think that’s bullshit too.

I don’t thank a slave for a hard day’s work.

I don’t thank a rape victim for her stimulating services.

And I don’t thank a soldier for getting his identity crushed, his humanity stolen and his life ruined.

I thank people when they do something kind or helpful, out of a sense of loyalty or altruism, not when they get hurt. That’s all society does to soldiers: hurt them. Society uses and abuses men in general, but soldiering is the ultimate manifestation of the practice. Soldiers are the blunt instrument we use to clobber other countries and peoples we don’t agree with. Not just America, but any nation throughout history who has employed military force. Soldiers are implements of wholesale slaughter, but I’m not going to criticize all the men of history who participated in war. I don’t blame them; I pity them.

There is nothing heroic about war and I refuse to thank a soldier for his participation, because *he* is the victim. He is the indentured servant ground through bootcamp until there is little humanity left in him; the serial rape victim being butchered a little more each day on the battlefield; and he is the “freed” slave returned to his home with nothing and no idea what to do. What is heroic is that these men *survive* and, in the lucky cases, put their lives back together.

War destroys men. It can kill them, it can cripple them, it can leave them mentally traumatized for life. But even if it doesn’t, it leaves them changed. The very process of turning a man into a soldier involves turning him away from being a man, robbing him of his humanity to turn him into a weapon. Thanking a soldier condones not only what he did, but what was done *to* him.

War, as an institution, is the greatest con ever pulled, the most fantastic scam ever conceived, and we’ve been being played for thousands of years. Our tax dollars go to fund propaganda campaigns, to perpetuate the system of poverty that leaves no other way out, to train/dehumanize the young men, and then to arm them so they can go off

and die like good little lambs.

The debate over war and soldiers needs to be re-framed. Blaming soldiers for the atrocities of war is like blaming the gun for a mass shooting, except that here the gun is a human being. Thanking a soldier is a sadistic kind of irony, like kicking a man's teeth out and then thanking him for not bleeding on your shoe. Soldier's are *victims* of war. Not its perpetuators, not its heroes, but its victims.

There are no Good Wars. They all started with men being coerced into risking their lives, then other men being conned into doing the same to fight them, and so on. None of them ever should have started at all. If all the men of history hadn't been made afraid and ashamed to say *no*, none of them ever would have. The first wars were likely manned through fear and desperation, but once it was found to be profitable society started pushing to glorify the life of the soldier, to make men *want* to be soldiers.

It is time for this to stop. I don't want soldiers to be thanked, or to be condemned, but to be promised, *Never again*. War is the most dehumanizing, cruel, pointless, needless, inhuman form of power control ever achieved. It is pure exploitation of another human being, like rape, but done *en masse*, like slavery, with the added mindfuck that a soldier's one job is to kill other human beings. That is not natural, that is not noble, that is *sick*.

When I see a veteran proudly wearing his uniform, I pity him. Not because there's anything wrong with him, but because he has been taken for a ride and will never be the same man again. Whatever he believes about his Cause, he has been changed, twisted, and turned into a tool to be used and disposed of on a whim. Throughout history, soldiers have been the pawns strewn on the board, sent to slaughter one another until the king or emperor or president with the most left "wins". Numbers chewed through a meat grinder.

I have no respect for the military because it is a criminal organization that exploited my forefathers and continues to exploit my brothers. No amount of benefits will make it right and no number of heroic homecoming parades will change what it really is. War is wrong and it needs to stop. Being grateful to soldiers is just another way of asking more young men to follow. It's no different than victim blaming, denying something wrong was done and leaving the door open for even more lives to be ruined by the ravages of war.

The next time you see a soldier, don't say *Thank you*. Say *I'm sorry*. Most of them aren't alive to hear our apologies, but they didn't die for us. They didn't die for anything. They were murdered by a consumptive system and they deserve nothing less than to never have another grave join their own.

Don't thank them, save them.
Feature image by Phillip James

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Epic feminist fails of our time: #banbossy

AVfM Video Source · 30 March 2014 · Archived copy · Original

Ban Bossy was such a stupid idea that it's hard to accept it was the brainchild of a successful billionaire business woman. Thunderfoot discusses this latest travesty and reveals how inane feminist 'activism' has become.

Feature image of Sheryl Sandberg from Wikipedia

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“The View” Makeup Assistant Calls Lorena Bobbitt Her “best friend” On Whoopi Goldberg Webseries

Ty Henry · 30 March 2014 · Archived copy · Original

Karen Dupiche, Emmy Award winning makeup artist on ABC’s morning panel talk show “The View,” called Lorena Bobbitt her “best friend,” stating that she “loved it” when Bobbitt mutilated her husband John, in a rollicking, two minute installment of Goldberg’s new webseries, “Rollin’ With Whoopi.”

The Bobbitts made international news in 1994 when wife Lorena severed husband John’s penis and threw it in a field. Both became quasi-celebrities, as John had his organ re-attached and performed in a adult videos, and Lorena was fêted on talk shows and hailed as a hero by many women and feminists.

Dupiche, who has done makeup for such luminaries as Glen Close, Steve Harvey, and Bonnie Raitt, and is now Elizabeth Hasselback’s personal MUA on “FOX & Friends,” went on to describe with alacrity how she would have rectified Bobbitt’s mistake of throwing the severed organ in a field. Instead, Dupiche suggests she would have thrown it “on Main Street,” “South Orange Avenue,” and “Central Avenue.”

Goldberg chimed in that she would have threw it in the ocean. Dupiche agreed, chirping she also would have “mailed it to (John Bobbitt’s) grandmother and sister in pieces.”

Hairstylist Yancey Edwards followed up that with a crack about the severed penis’ size, saying “it wasn’t THAT big.”

Her official website describes Dupiche as having “the ability to capture any audience with a captivating personality that sparks excitement on national and international television and radio.”

The video begins with Dupiche inquiring, “if a woman kills her husband, we’re going to jail.” Goldberg, who once challenged Joe Biden on violent women, pointed out “not as often as men.”

This is not the first time lighthearted remarks about mutilated men were made on a women’s talk show. In 2011, Sharon Osbourne of CBS’s “The Talk” referred to the attack on John Becker as “quite fabulous.” Becker’s wife, Catherine Kieu Becker, severed his penis as he slept and destroyed it in a garbage disposal.

The View, in its 16th season, is executive produced by *BarWall Productions*, owned by Barbara Walters and Bill Geddie, Executive Producers of the show.

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Danielle D'Entremont, Bellwether?

John Hembling (JtO) · 30 March 2014 · Archived copy · Original

This morning, the first thing I read was an article about a woman who had faked her own kidnapping, stabbing, abduction and rape, in order to falsely accuse her husband, and send him to jail for the rest of his natural life.

No really, I did.

The article quoted an investigating officer who pointed out that although the fraudster Christine Capurso only faced a misdemeanour charge, the allegations she had made were very serious. If her intended victim, the falsely accused husband had been found guilty, he would have faced a 25 year prison term.

Does anybody else notice the obvious disconnect here? How is it that the allegations proven fraudulent can be described as "very serious" in the same statement noting that her offence was so insignificant it merited only a misdemeanour charge?

If, by fabricating an outrageous story about her own stabbing (she stabbed herself) abduction and multiple rape she was attempting to imprison her victim for a quarter century, why is the legal consequence so minor it doesn't even merit classification as a major crime, or felony? Is it unreasonable to expect that maliciously perpetrated fraud, attempting by deception of police to imprison a man, should result in his potential incarceration being served by the false accuser, on discovery of that fraud?

Just as I am not the only person to ask this question, Christine Capurso's intended victim is not the only person targeted for personal destruction through false allegations.

"Her ex-husband could have faced up to 25 years or greater in prison if found guilty of these false allegations," [Westchester County police Capt. Christopher] Calabrese said. "We felt it was important to be fully investigated and proved to be false so that it would not happen again, as it has happened numerous times in the past.

Numerous times in the past, as well as the present. AVfM contributor Jonathan Taylor recently wrote an article identifying the trend among social justice warriors of using false accusation to silence and remove anyone who might not agree with their particular brand of intolerant enlightenment.

And although gender ideologues like Karen Smith, the executive director of Sexual Assault Voices of Edmonton like to claim "it just doesn't happen," enabling or excusing proxy violence by the state for their own profit, people who prefer to mitigate violence and human harm, like police officers or MRAs, are increasingly alert to the prevalence of the use of false criminal allegations by the social caste for whom such proxy initiation of violence against their victims seldom carries a significant social or legal penalty.

And the phenomenon, while not new, is also not going away. In fact, it appears to be increasingly popular. So popular now that it can't even be ignored by those whose principal role in society is the protection of the leisure caste.

Police prefer to focus on the damage to the credibility of *potential* victim women, rather than stating the obvious fact that maliciously false allegations are crimes often worse for victims and extended families than the phony claimed rapes in such fabricated attacks would have been, were they real.

When a false rape accuser is publicly outed, the police response is invariably some tut-tutting about how this is very rare, and terribly unfortunate, because it diminishes the willingness of true victims to step forward.

That of course is the standard public statement, and in whatever form it appears, it is craven. What we never see is the public relations or media officer of a police force saying anything like the following :

"This happens so much that the working officers of this police force are all deeply exasperated and exhausted by the apparent willingness of average women to tell such an outrageous and destructive lie for such trivial reasons. It

makes us all want to go on killing sprees, and we all have to be drilled by our departments to not talk about any of it in public."

Steven Berkimer and Pierce Harlan have maintained a series of blogs, including False Rape Society, and Community of the Wrongly Accused, cataloging fraudulent rape accusations reported from around the world in mainstream media.

Mainstream media continues to supply new news stories in which women, for reasons ranging from boredom to sexual frustration, level false rape accusations against men. In a majority of these cases, the falsehood of the accusation comes to light soon afterward, and although the falsely accused have been arrested, fired from their jobs, blacklisted, severed from their kids, assaulted, driven out of communities and had their lives generally ruined, the false accusers usually skate away with little consequence.

And nobody can really ignore it anymore.

Nearly 6 years ago, I began predicting that in a culture where the law protected one demographic, but did not govern that group, and where it governed another demographic, without protecting that demographic, a society would adapt. The members of a social caste governed but not protected by law, would begin to seek redress of grievance through other means, such as the use of retributive violence.

Aside from the apparent rise in the use of false accusations of rape by members of our culture's leisure caste, we also have established and elite gender ideological academicians driving changes to criminal law in Canada, towards the legalization of spousal murder by women.

The Community Organized Compassion and Kindness organization in Canada continues to document and expose the pro-murder legal advocacy of Elizabeth Sheehy and her fellow ideologues. Sheehy's recent book, *Defending Battered Women on Trial*, is effectively a manual for female killers and their lawyers on how to get away with the convenient killing of an inconvenient male partner.

The eradication of due process for male college students accused of sexual misconduct is another move towards the law governing, but not protecting one group, and protecting another and providing no legal accountability for that group's members. In previous discussions of the sexually-selective elimination of due process, I have made what some might call the hyperbolic claim that gender ideologues advocating the erasure of due process actively want women to be killed.

If, in a society in which law has previously been applied equally, protecting and governing everybody, what happens when the application of law changes? What will happen to the function of a culture in which the law selectively governs one group, while not protecting that group from criminal victimization? And the law selectively protects another group, while affording no accountability or redress of grievances for those not within the protected group?

The answer seems obvious: a social caste who are governed by law but not protected by law will begin to seek redress of grievance through less modern methods than the nonviolent conflict resolution afforded by equal courts and laws. Grievances will be redressed by retributive violence.

Now, having explained what should be painfully obvious, I'm going to have to state one more fact which shouldn't need explaining. A great many gender ideologues read this site, so this is for them. Yes, I think retributive violence is a bad outcome. I oppose it, in fact, much of my work as a writer has been to never have to say, about my 6 year ago predictions, that "I Told You So".

So, to amoral, sleazy slanderers for hire pretending that predictions of societal violence are actually endorsement of such, at least thanks for the additional exposure and traffic you give us.

Returning to current events, now in the news is a Queen's University student, allegedly assaulted by an unknown man who, according to the "victim" knew her name; Danielle d'Entremont.

The Mainstream reporting of this event is presently drawing conclusions that d'Entremont's activism as a campus

feminist, and her efforts to silence academic speakers on men's human rights issues, may be related to her alleged assault. Apparently, d'Entremont's participation in a campus feminist effort to shut down a men's human rights issues awareness group may also be a contributing factor.

The Huffpo reporting on the story even includes, almost like a bonus a throw-away comment about allegations of sexual assault, made against members of the men's hockey team. There might even be an actual sexual assault in there somewhere. Unfortunately, in the climate enthusiastic consent, yes-means-no if she changed her mind later, and of a-rapist-in-every-closet-and-under-every-bed, it's hard read about on-campus rape accusations and take them seriously.

But if some pea-brain fancying himself a champion of men's human rights indeed was responsible for her chipped tooth and allegedly punched face, that hypothetical amateur pugilist will see the entire Men's Rights Movement turn against him. I'll be one of them.

However, most men's human rights activists paying attention to this case believe that If Danielle d'Entremont was actually assaulted, it was almost certainly somebody with a history of her antagonism and abuse, and straightforward intolerant bigotry by d'Entremont driving their assault. Maybe Danielle's participation in campus though policing and censorship contributed, maybe not.

But what if something else is happening?

What if our society has begun, under the smog of sex-selective feminist jurisprudence and justice to seek redress of grievance by avenues not within the law? If the law has ceased to provide reliable justice based on social caste, then eventually, groups held in contempt by law, treated as unworthy of protection from victimization will address grievances by other means.

However, if this is finally happening, it will not be Men's Human Rights Activists participating in such vigilantism. Rather, it will almost certainly be members of what we often call the "blue pill" public, who, unaware of this movement, wake up in feminism's version of Orwell's nightmare and react without a philosophical understanding of how our culture came to it's present state. They will react without realizing how such a rise in violence will feed into feminism's threat narrative. It will be the under-educated, and the financially and socially marginalized realizing that feminist influenced courts and laws provide "equitable" dispute resolution to only the leisure caste and only violence, theft of income and property, and indifference for anyone else.

And grievances by women or injuries committed by women will be addressed by the blue pill public, including men, with direct force.

The reaction from gender ideologues will, of course be to demand, and be gifted with ever more totalitarian measures from governments and other groups whose business is stealing and stamping out inconvenient human rights like free expression or the right to not be killed, arbitrarily imprisoned, brutalized or enslaved. A casual reading of almost any college's code of acceptable conduct will provide examples of this process for anyone skeptical of this forecast. If the prediction isn't evident on a first reading, swapping male and female pronouns generally makes the apartheid visible.

This, by the way, is what feminists want, because it will give urgency and apparent vindication to the feminist threat narrative. That women are a class of perpetual victims. Thus, enabling and allowing greater violence and more violent eradication of basic human rights in service of the "protection" of women. And that will make the problem worse still. Lots of men will be injured and killed as well, obviously, but who cares about that? Men have always been, and will always be the majority of the population weathering society's violence. The story of a beaten up man don't help Huffpo or any other commercialized channel sell much advertising

But is that what we're seeing the beginning of? Maybe. I truly hope not.
I don't want to say I told you so.
Again.

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From Challenge to Success! CAFE Report on Queen's and U of O Inaugural Events

Dan Perrins · 30 March 2014 · Archived copy · Original

The following was originally posted at CAFE, I am reprinting it here as being of interest to our community. –DP

Wow. What a jam-packed 2 days on the road with the Canadian Association for Equality. I only have time for a brief post but expect a full report later in the week. Pictures to be posted as well.

Thursday, March 27 – Queen's University, Kingston: Dr. Janice Fiamengo and the Queen's University Men's Issues Awareness Society host an inaugural presentation that attracts the largest crowd of any "men's issues" event that CAFE has hosted or sponsored. 350 people pack into a room meant to hold 250, with 100 more watching it streamed live upstairs and easily another 100 unfortunately turned away at the door! The video is up on YouTube on the Channel StudioBrule. A heated yet productive discussion period follows the talk and continues well after the official event has concluded. Congrats to our Queen's friends and we look forward to working with you again soon!

Friday, March 28 – University of Ottawa: No sooner have the introductions given way to our guest speaker than disruptions begin featuring hollering, trumpets, horns and other noise making devices popular among the anarchic types. CAFE's Ruben Avila braves the storm and valiantly attempts to come to an agreement with opponents to show mutual respect and reserve their comments or questions to the end, when they will be welcomed and responded to. But to no avail. As Dr. Fiamengo tries a second time the same response ensues.

CAFE springs into action. With the resourcefulness and a sense of turning challenge into opportunity that is quickly becoming the organization's hallmark, CAFE organizers and our University allies work with the amazing security team at U of O to setup a second room across the hall. Despite having waited 45 minutes nearly every one of the 100+ attendees wait dutifully and then march across as the event is officially moved. At the security-access door to the second venue guards and organizers ask each entering to abide by U of O policies which prohibit the disruption of sanctioned campus events. Those who had broken the policy at the previous venue were denied entry as each entered, single file, to watch the talk. Dr. Fiamengo resumed her remarks at about 8pm, finally delivering her talk to a full house. Protesters amass in a gang in the hallway just beyond the new venue, waiting for the event to end. Is there any irony, given all the talk that CAFE creates an "unsafe space" on campus, leading to the bullying and harassment of students, that at U of O security was required to build a wall to protect us from the bullying and harassment of the protesters. In other words, our event was the safe space.

But that's not the whole story. As the talk is coming to its end protesters, now having waited 45 minutes and frustrated by their failure to hijack or ruin the event, finally got around to the one desperate move still available to them. They pulled the fire alarm. This development followed almost immediately after the "gang" assured me that their actions did not violate any U of O policies. With the alarm's electronic system having been broken security was unable to disable the alarm and we were then forced to evacuate the building.

But as we waited outside for security to try to fix the problem, something amazing happened. U of O students started to gather around the event organizers. United by a desire to learn and hear each other out a discussion was sparked. These students had waited an hour, been dragged from one room to another, then forced to leave the building and were now waiting in the cold at 9pm for a third attempt to conclude the event. And they were not going to let their night be hijacked by those who would commit crimes and break University policies to censor and deprive them of deciding things for themselves. Some of those students even re-entered the building to help us carry out our CAFE items. They apologized on behalf of the University for their colleagues' behaviour, to which we thanked them but told them there was no need as CAFE treats each person as an individual. Many who started on the fence ended very interested in our message of equality and open dialogue and readily signed up to attend future events. And there will be many future programs, as we continue to prove that, one way or the other, we will bring an awareness of men's issues to university's across Canada

Protests drive up interest. Security fees help raise funds. Disruptions unite the rest of us. If you're interested in genuine dialogue join us. If you're trying to stop us from raising consciousness on life and death issues like suicide, fatherlessness and workplace safety, you will keep failing. And we will keep going.

Thank you to everyone who contributed each in their own way to guarantee someone else would have the chance to learn something new over the last two days. You made this a success.

- Canadian Association for Equality

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Stefan Molyneux: Estrogen Based Parasites #killallmen

AVfM Video Source · 31 March 2014 · Archived copy · Original

Love him or hate him, anarcho-capitalist/libertarian Stefan Molyneux's clearly been paying attention to the issues faced by men and boys and the hateful nature of gender ideologues. Will people with other political points of view also start to get wind of how serious these issues really are? Only time will tell we guess. In any case, it gets most interesting about 10 minutes in.

AVfM Interview with Alyss Majere

AVfM Video Source · 31 March 2014 · Archived copy · Original

Dean Esmay recently sat down to an interview with new Honeybadger YouTuber Alyss Majere. We enjoyed talking to her and hope you will enjoy our talk and her other videos as well.

Items referenced in the interview:

Alyss Majere's channel

Rape Support Group

"Why Rape Is Sincerely Hilarious" by Andrew Bailey

"I was raped" by Alyss Majere

White Feather Campaign

Honebadger Brigade

Anti-Misandry

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The Invisible Suffering of the Codependent Man

Sage Gerard (Victor Zen) · 31 March 2014 · Archived copy · Original

Prostitution is legal when it is called “adult entertainment,” “escort services” or “marriage.”

Brutally honest prostitution was exiled by vainglorious social justice warriors with suspiciously clean white armor. But it was honesty that was exiled, not prostitution.

Prostitution 2.0 (“P2” for brevity) uses lies and addiction to increase profits from private webcam shows, pornography, diamonds and Valentine’s Day merchandise. Sex sales have been liquidated and reinvested in selling *prospects* of affection. You don’t *have* to sell sex when you could sell a lap dance or three hours where you pretend to be a girlfriend. There is no better indication of how lonely we must be than the profit margins for suppliers of prepackaged love. That is a clear indication that affection is in demand, but there is a shortage.

P2 vendors would not be sitting on a pile of cash if men felt loved.

If a man could buy sex or feel respected by women, he would feel no inclination to fall into the sophisticated machinery ready to consume him.

The pus-lubed web of lies woven by P2 make life worse by performing two functions:

- To facilitate courtship between codependents and narcissists.
- To encourage male codependency and female narcissism.

Although the above functions are unintentional, they are observable characteristics that emerged from private sector operations.

For the unaware, codependency is a psychological condition characterized by an obsessive preoccupation with others, often to the expense of one’s own self. Narcissism is an obsessive preoccupation with one’s own self, often to the expense of others. Codependents and narcissists are naturally attracted to one another, and have a relationship comparable to a tick and a lemming.

Yes, there are cases in which a narcissistic man harms a codependent woman, and these cases are exactly as sad. However, these cases are not developed by gynocentric mainstream marketing influences that actively encourage a specific codependent-narcissist configuration.

Marketing is not geared toward what she can do for him, but rather what he can do for her. Remember, every kiss begins with Kay and you should say that with flowers. She won’t love you unless you have Axe body spray (yuck), dandruff shampoo, flowers, candy, cards, jewelry and the head of a dragon you’ve slain.

Even feminists belching about socialization must admit that men are told to buy affection.

When an emotionally healthy woman is perpetually given gifts and unwarranted affection as the primary consumer, she will learn to expect the Disney princess life. When an emotionally healthy man is competing in a buyer’s market for cock, he learns to treat himself like a product first and a human being second. PUAs profit from the insecurities that understandably incubate in these men, which means even confidence is a commodity as opposed to something you develop with experience.

Both men and women learn to be manipulative to get a slice of their respective pies, and the manipulation tactics are comparable to those of codependents and narcissists. Codependents appear altruistic, loving and kind, but are often simply buying friendship in a desperate attempt to avoid facing the curdled puddle of piss that is their self-esteem. Narcissists (who are self-loathing in a different way) act as enticing Venus flytraps, so codependents only realize how royally fucked they are once they see escape is not simply a matter of buzzing off.

Since buying sex is illegal in most jurisdictions and asking for sex may prompt a witch hunt, a man’s basic emotional and physical needs are turned into addictive commodities that provide the illusion of sexual contact and

social acceptance during masturbation.

Cough syrup for an eternal cold.

Is it any wonder why the stereotype of the horny heterosexual man developed? A man's natural libido has been amplified by a view that sex is the ultimate form of approval, and *approval is the Holy Grail for codependents.* While feminists screech about acceptance and inclusion, they ignore the men who are desperate for both.

Because we live in a culture of "yes might maybe mean no but perhaps not," actually having sex has become the primary and least ambiguous means to feel accepted. However, *the process leading up to sex* is a dangerous, maddening journey fraught with peril, confusion and possibly court summons. Any insecure man preoccupied with sex is not interested in merely sex, he is desperate to break out of a downward spiral of crippling loneliness beaten into his skull.

Sex *emotionally* completes the codependent Western male. Sadly, his passivity prohibits him from articulating his multifaceted torment brought on by a judgmental consumer culture. This is especially so in the face of an angry woman with an audience. Any reactionary fearful blubbering on the part of a man cast into the spotlight (especially on TV) is cast as stupidity and misogyny. Other men who as desperate as he is will join in on heckling him, all in the name of seeking acceptance and perhaps sex from their chosen goddess. Men will actually assist narcissistic women in stripping a dazed and confused man of his identity and dignity, probably before he had a chance to even develop either in a hostile environment that stunts said development.

Men, as the *cult*-urally designated codependent, deserve sympathy, but also criticism for funding their own turmoil. Men cast their own cocks as worthless, and narcissists-in-training happily agree while sucking the raspberry center out from a heart-shaped chocolate.

Breaking codependent habits is a slow, difficult process that involves unraveling a complex neural network that literally programs a man to be self-destructive in the name of "love." This cannot change quickly, but it can change.

Women have every choice to use *prospects* of sex to introduce ambiguity and emotional hazards for their own benefit, and may even cast innocent flirting as rape, criticism as verbal abuse, and compliments as insults. If more women made the choice to treat men like human beings (even in rejection), fewer men would sink deeper into their internal void.

What can be done to create a society of healthy reciprocal relationships between mutually compassionate partners?

Unfortunately, we cannot directly control a psychologically unprepared culture. There are too many interrelated factors at work. The only reliable escape is the realization that the game is rigged.

This is why MGTOWs will change the world without casting a single vote in a ballot or spending any money.

The system cannot handle a man who says "no."

Why Is Discussion of Boys and Men Opposed?

Miles Groth Ph. D. · 31 March 2014 · Archived copy · Original

This past week Professor Janice Fiamengo of the University of Ottawa was heckled (at Queens University) and, the next night, forced to stop speaking (at the University of Ottawa) because of the *topic* of her lecture: boys and men in contemporary society. Why is the topic considered dangerous enough to be met by violent protesters?

I can think of topics that are supportive of, say, racism or anti-semitism being protested, given the history of harm done to racial and ethnic groups. But such talks would most certainly not be about promoting such attitudes and would most likely take up the history of such attitudes. I can also think of lectures on topics such as pro-abortion being anticipated with angry protests against the practice being promoted. But in a university setting, it is never or should never be a matter of promoting any attitude or practice (except, perhaps, being open to every topic for disucssion). At universities, every topic must be open for discussion. This is what makes the university different from a soap-box or a political speech: any topic, no matter how difficult to consider, must be allowed to be openly presented for discussion and debate, without worry that the speaker will be shouted down or prevented from speaking. The university extracurricular lecture format has traditionally provided for this. Of course, no one is required to attend such a lecture.

Now consider the topic of boys and men as such: male studies and why they are needed. Why is the topic opposed? What are the psychological reasons for individuals to pre-empt discussion of the topic? Why may it not even be broached without a speaker being insulted, jeered at, or the event cancelled because the safety of attendees becomes an issue (when a fire alarm is set off, although there is no fire.)

My question is, Why does the topic itself, Boys and Men, cause individuals to attend an event that promises to deal with the topic *in order to ensure that the topic cannot be discussed*? Why are individuals drawn to places where they will be made angry? Or if they are already angry, what sort of anger wants to have its heat further inflamed? What sort of individual hate needs public demonstration?

I am deeply interested in the well-being of boys and men and for that reason was invited to write a blog entry here from time to time. Some of the response to my discussions has been off-topic and some of it has been angry. As I think about recent events in Canadian universities, I see similarities.

It should be clear that favoring something (the discussion of the well-being of boys and men) does not imply opposing something else (for example, the well-being of girls and women). Generalized dismissive comments here are equivalent to loud opposition in the lecture hall, where because tables are pounded, horns are blown, or a fire alarm is set off (all occurred when Professor Fiamengo spoke) so that audience could not hear the lecture or the lecture had to be cancelled.

Non one is required to read what is presented here, just as one need not attend a talk on male-positive approaches to understanding issues concerning the well-being of boys and men. Yet some seem to some here because they are angry or because they want to feel more anger. Taking a male-positive stance causes some to become angry. But why? Would it not be just as irrational to go angrily to a place where pro-female discussions of girls' and women's well-being are being held in order to denounce them? Such discussions are regularly held and quite popular, and they are not opposed, shouted down, or disabled. Nor should they be. They should be encouraged. But why are there such responses to pro-male discourse?

I would argue that such attitudes reflect an underlying contempt for men, the reasons for which are not clear. This contempt has been termed misandry (a term coined near the end of the 19th century). It is the counterpart of misogyny (contempt for females). For a psychologist, the question becomes: What engenders hatred or generalized contempt for a group of human beings–such as males–based on accidental features of anatomy (sex, skin color, stature and the like)?

Typically, a person's (most often, a child's) experience with a single individual that has been traumatizing causes the

person to generalize to all individuals with shared features. And so, for example, a boy who has been harshly treated by his mother as a result comes to fear and hate all females, all of whom remind him of his mother. In the absence of such an experience, social psychologists provide a different explanation and invoke prejudice as the motivating attitude that causes an individual to fear and then hate all members of a given group. Perhaps the individual has heard generalizations about the group from authority figures (parents) before the capacity for critical thinking has developed and an irrational prejudice against a group is the result.

What is the case with females (and some males) who experience contempt for all males? Either we have a collection of individuals who have been traumatized as children and later meet. This is commong among self-help groups. Or we have individuals who share a prejudice. All have heard early all in the formative years generalizations about males that are as irrational as generalizations about racial or ethnic groups. But have they heard such talk in the formative years? Do many parents talk to their children about how awful males (dads, brothers) are? That seems unlikely. Are such ideas heard in elementary school? One would hope not.

It is an open question which explanation is better here–shared trauma or arttitude formation. Perhaps it is a mixture of both sorts of individuals.

I write as a psychologist and therefore believe that individuals with similar experiences as individuals find each other and group psychological forces take over. When we look back on any period of social conflict between groups (for example, racial groups), we find that the group psychological explanation (attitude formation) is more useful than a political (sociological) explanation that may after the fact be invoked to explain or justify the psychological effect.

The discussion about boys and men must take place and it will, but this is a difficult time. Students especially need to be taught the discipline of listening. They should then make up their minds about what to believe, but only on the basis of information and critical discussion.

Laurie Penny of New Statesman: petulant, dishonest child of privilege who's been caught again

Diana Davison · 31 March 2014 · Archived copy · Original

Laurie Penny is a petulant, prepubescent performance artist, play-acting at being both a journalist and a grown-up. But failing. Previously referring to herself as a media professional, which I'd not contest, she has now taken to calling herself a reporter or journalist. These categories of writing have a marked difference which will, inevitably, become an insurmountable inconvenience for Ms. Penny: Journalists report facts.

Skipping back and forth between *New Statesman* and *The Independent*, Penny filled the vacant shoes of disgraced plagiarist Johann Hari in 2012, just long enough to follow in his disgusting footsteps. Fabricating quotes and failing to cite her sources where it didn't suit her colourful narrative, Ms. Penny is not troubled by her lack of integrity. Trivial expectations of honesty in journalism were responded to with an assertion that all journalists are subjective, and she's somewhat proud of her methods.

Given Laurie Penny's disrespect for her art, it's not surprising to discover that she has lied. Which article hardly matters but, in this case, it was a discussion about men's rights and an encounter she had with Mike Buchanan, founder of the Justice for Men and Boys (& the Women Who Love Them) political party in the UK.

Penny misrepresents the details of their meeting to make it look like Buchanan, who was visiting friends in London at the time, was homeless and unable to find work. She finds him pitiful. Given that Laurie is a self-described defender of the poor and was eerily in the exact situation she describes for Mr. Buchanan, she takes a hypocritical stance in her projection or, more likely, is knowingly dishonest.

Mr. Buchanan retired from his business career about four years ago and informed Laurie Penny of this fact. But, you see, money matters very much to Laurie Penny. Money and hairstyles. That's about how deep her ambition goes. When she flinched at Mike Buchanan's proffered hand it was not because he was male, and she a man hater, it was because he appeared to be beneath her. She is 28, he is 56 years old.

She is chic, he showed up disheveled in an attempt to accommodate her interview request at short notice. Penny recorded the lengthy interview, during the course of which Mike Buchanan explored numerous areas in some depth. Virtually nothing of what he said appeared in the article. It's all too obvious that for Laurie the only objective to be gained by meeting Mike Buchanan was to seek material for a personal attack. It was journalism of the lowest order..

Quickly advancing her agenda driven pathos, Penny inserts the word "white" into Buchanan's concerns for men and then calls men's rights activists racist. This slippery segue to her ensuing rant is not to be taken seriously. Accusing people of racism is a "go to" technique of Ms. Penny's to gain audience support.

As historian David Starkey noted, Laurie Penny is nothing but a child with a penchant for making personal attacks then crying foul when her vitriol backfires. At the June, 2012 Sunday Times Festival of Education, Penny declared Starkey to be "playing xenophobia and racial prejudice for laughs" then fabricated charges of tax evasion on they fly, after which she sat meek voiced, pale faced, and lip quivering while Starkey exposed her for her own money grubbing, uncharitable behaviour.

> Now I think that that is as mean and grasping as some runt comedian, and I will not be lectured to by a jumped-up public schoolgirl like you .

(Editorial note: It might be helpful to non-British readers to note that in England, unlike elsewhere in the world, a "public school" is an expensive, posh private school. There's nothing wrong with that, it's just hard not to note the irony of another privileged Social Justice Warrior spew lies about anyone who questions her, embarrassing even those who titularly share her values. –DE)

Anyway, to her distress, the audience did not take her side and there was no applause in her favour, only jeers.

> As Miss Penny continued speaking, Claire Fox, director of the Institute of Idea think tank stood up and told the journalist who has written for The Independent and the Guardian, that she was a disgrace to both women and the left.

Purportedly, those are the things that are nearest and dearest to Ms. Penny's heart: feminism and social justice. Nonetheless she shook off the criticism and got back to her devious business because Laurie Penny is not an honest reporter, she is a pop icon in the modern, infantalized world.

If she really cared about the causes she pretends to fight for, Laurie Penny would be very concerned about the condemnation that her colleagues from the Occupy movement have directed towards her. Sporting a new hair colour and style for every publicity event, Penny brags about being an integrated member of the revolution but showed zero concern for either the three-part revelation of her misquoted friend or the anger from a presumed ally whom she publicly called a "cunt" just for the dramatic effect.

Laurie Penny has been called the "voice for a generation" but she is obviously just a voice for herself.

As sociologist Frank Furedi pointed out in an *Intelligence* [2] debate, "[t]he very idea of a generation is a banal, unsustainable concept. The idea that a biological accident, the fact that you happen to be sharing the same calendar, binds you together in a common experience is inane."

He goes on to explain that Penny's so-called "Generation Rent" has mostly been failed by "child centred rearing" which has robbed them of a "heroic imagination" and, instead, taught modern youth to protest with phrases like ""Bail us out!' "Give us a handout!' 'Take better care of us!' It's almost like an infantalized reaction."

Furedi and Starkey are not alone in noticing the perpetual childishness of the self-obsessed Ms. Penny.

> Of course, extending child-like innocence into adulthood is a very difficult thing to get right — hence Laurie Penny is one of the most bitter and twisted people in public life.

But raping the world of honest journalism is not Laurie Penny's concern. She's too busy counting her followers on Twitter, planning her next hairdo, and choosing which of her leftover friends are most disposable next time she needs a good punchline.

Being a fad is not easy. The hardest part must be trying to keep from her mind the fact that all fads have a limited shelf life. Just as being sort of cute, like children are, has helped her get away with shoddy, unethical writing. Laurie Penny's fame will fade with her youth because she focused on building a personality cult instead of learning how to do her job well.

As Furedi tried to explain, "we end up with a very sordid generational tension that is really about the small things in life. It actually distracts young people, or could distract young people, from having a vision of the real possibilities that could occur."

There is no point trying to reason with Laurie Penny. No point discussing the real issues, asking her for more attention span outside of her own, solipsistic world than she can afford, nor in requesting integrity she hasn't had to develop. Laurie is what I call an OPK (Other People's Kid); ultimately, she's their problem not ours.

While Laurie Penny stomps her feet like an adolescent, crying that nobody understands her – she's right. We don't *want* to understand her. She's a spoiled brat and we are adults with better things to do than worry about why *The New Statesman* still continues her employment.

I guess she's just privileged.

Feature image by Susanne Nilsson

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Mike Buchanan's public challenge of Laurie Penny for her misrepresentation & her racism

Mike Buchanan · 31 March 2014 · Archived copy · Original

Life doesn't get much better than discovering you've been misrepresented by a prominent Gender Feminist journalist. Being (incorrectly) branded a liar – twice – by Julie Bindel in the course of my talk in the recent debate at Durham University is something I shall treasure to the end of my days. A supporter has just drawn my attention to a piece written by Laurie Penny for the *New Statesman*, published online on 25 March:

What drives the men who think feminists and foreigners want to wipe them out?

I met Ms Penny sometime around Xmas. She contacted me seeking an interview for a *New Statesman* piece, while I happened to be staying with friends in London. When we met, I proffered my hand to shake hers and she visibly flinched, as she had on the previous occasion I'd met her, when she'd sat next to me on a bench at Covent Garden underground station. At first I mistook her for another feminist ray of sunshine, Kat Banyard.

Ms Penny and I had a coffee – she paid, I didn't offer to pay, lest I be accused of benevolent sexism – at a coffee shop of *her* choosing in London. I'd politely declined her earlier suggestion of meeting in a public house in Soho. I was carrying a suitcase that day because I'd stayed the previous evening at a friend's place in London, and was due to spend the next evening at another friend's place in London.

The interview lasted for about an hour. We covered a lot of ground, and Ms Penny recorded the discussion. The only reason for relating these mind-numbingly boring facts is that they relate to areas in which Laurie Penny misrepresented me in her article, in the first of the following paragraphs:

> Some months ago, in a nondescript London coffee shop, I met Mike Buchanan, a "men's rights" activist and the leader of the small, single-issue party Justice for Men and Boys. The former procurement worker, in his mid-fifties, was dragging a suitcase – he described himself as between homes and without a stable job and was moving from one friend's sofa to another's that day. It was only a few years ago, when he was looking for work and "a huge woman" turned him down for a job in public-sector procurement, that Buchanan realised that women had too much power.
>
> "I think men are trashed, as you go down the social scale," was one of the first things he told me. "As you go down the social scale, men are totally disposable. A man on the minimum wage – what chance does he have?"

Now, what does this 'journalist' get wrong in just one paragraph?

The 'job in public-sector procurement' was a consulting assignment, as I explained to Ms. Penny.

"… he described himself as between homes…" No, I didn't. I explained I'd stayed overnight with a friend in London (where I don't live).

"… he described himself as… moving from one friend's sofa to another's that day…" I simply said I was staying overnight with another London-based friend that evening.

"…he described himself as… without a stable job…" No, I didn't. I retired about four years ago from my work as a business consultant.

Far more important than such matters, however – and what has the fact that the coffee shop *she* chose was "nondescript" got to do with anything? – is Laurie Penny's conflation in the article of "white" with "men"' It seeks to portray advocates of men's human rights as racist, when they're manifestly not. It's the favourite tactic of hate-driven gender feminists seeking to divide men. The tactic is both cynical and racist, as well as becoming increasingly ineffective… as are all feminists' shaming tactics, happily.

I've posted Ms Penny a link to my blog piece, and posed her the following public challenge:

> Your recent New Statesman piece appears to suggest I'm homeless – is that what you meant by 'between homes'? – and jobless, while I'm neither. I have a home, I'm living off my company pensions, and I haven't once sought employment for the past four years. I challenge you to substantiate your assertions by 5pm next Thursday, 3 April, or publicly retract them, and apologise accordingly. Feel free to retract them and apologise by sending me an email mike@j4mb.org.uk and I'll make the apology public on your behalf. If I don't receive a retraction and an apology by the deadline – which is surely a racing certainty – I'll add this to our long list of unanswered public challenges of prominent feminists http://j4mb.wordpress.com/our-public-challenges-to-feminists/.
>
> I shall also be considering legal action on the grounds of defamation, and possibly other grounds.
>
> Have a nice weekend.

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Fraternities Against Pornography (FAP) – a new program at Dickens University

Jonathan Taylor · 1 April 2014 · Archived copy · Original

Today marks the beginning of Sexual Assault Awareness Month, a month dedicated to the dismantling of Patriarchy and Rape Culture. It is a time for many Feminist students, faculty members, and administrators to collaborate to develop awareness programs and anti-violence strategies. But as emails circulate through Women's Studies mailing lists, as ideas percolate in the minds of hopeful activists, and as the posters are painted and banners hoisted, one burning question cycles through their minds:

Where is the support from all the men?

"We've been trying a new approach in the past several years," said Dr. Ambrea Rosen, chair of DU Women's Studies. "Instead of teaching women not to 'get raped,' we began teaching men not to rape. The problem is that men are more likely to listen to other men than to women. And peer mentoring and peer counseling, we have found, are far more effective lead-ins to bystander intervention, which is the general direction we're heading."

It seems that someone has finally heeded the call. Richard Fawnmore of DU's Alpha Epsilon Chi chapter founded the men's group Fraternities Against Pornography (FAP) in February this year after his girlfriend left him during a period of time in which he was – in his own words – "watching Brazzers like crack." "FAP is pretty much the only thing that pulled me out of that," said Fawnmore. "I'm like…standing on a windswept mountaintop looking back at the path I took to get here and I'm like, 'woah, I can't believe it took me so long.'"

Fawnmore was quick to inform interviewers of his noble aspirations with FAP. "We're doing more than just criticizing social norms.We're taking a stand against a culture which degrades women by portraying them as sexual objects. Since sexual assault is also about viewing women as objects rather than people, it's pretty obvious that pornography culture inevitably feeds into rape culture. As guys we really have to challenge other men to be better than that."

Although Dickens University will be the home to the first chapter (specifically called DU-FAP), Fawnmore hopes it will be the start of many FAPs to come as it spreads to other universities.

Although the early criticism of the program included accusations that it was not gender inclusive enough, Fawnmore quickly clarified his group's position. "We want to make sure people know that women can be FAPpers too. Although they can't really go about it in the way we can, our honorary FAP sisters can join us in spreading the message that pornography harms everyone in their own way."

FAP hasn't had any problems drawing in new members since its creation two and a half months ago. At the student center this last Friday, new FAPper Michael Nelson passed out flyers featuring statistics by Dr. Mary Koss's recent sex-assault study which concluded that, since the advent of internet pornography, rapes have increased by 501.2% on campuses nationwide. Koss's groundbreaking methodology features more gender-sensitive definitions of rape that were unrecognized by previous studies. Such forms of rape include tipsy rape [1], stare rape, catcall rape, yes-means-no rape, he-asked-more-than-once-so-it's-coercion rape, and regret rape.

"It's amazing how much rape you can see in the world when you stop using the Patriarchal definitions we've had for…well, forever," Nelson said as he handed out flyers to nearby students sipping on strawberry banana smoothie at Dickens's student center. "It gives me a whole new outlook on the men I've been friends with my whole life," he continued. "And men everywhere, really. There's so much I see now that is wrong with most men. Not all men of course, but most. But the good thing is that we can work to change that."

FAP faculty sponsor and professor of sociology Colin Bunkworth has been openly supportive of the students' efforts. When asked why he supported the organization, Dr. Bunkworth said, "The new study by Dr. Koss, with the new gender-sensitive definition of rape, really opened my eyes. Once you see the multivarying levels of oppression

that reside in the patriarchy-pornography-rape culture matrix, along with all its inherent microaggressions and triggers, and once you realize how men fit into that, any well-educated person like myself would rush to FAP. It's more than an opportunity. It's the right thing to do."

But not everyone sees FAP as a sign of progress.

"These expanded definitions of rape are problematic," said Harold Blackwell of DU Men's Human Rights. Why aren't these definitions reflected in any criminal codes? Is the rhetoric of these activists really proportionate to the problem? Or are they taking a problem that has some truth to it, blowing it out of proportion, and demonizing men in the process? And while we're at it, why can't we talk about men who are raped too?

Blackwell didn't stop there:

"Why don't we talk about Profeminists like Jonathan Allen at Brandon University, who teaches Fifty Shades of Grey as a graduate-level course? Where is the outcry over women's pornography? If men's pornography is an embodiment of 'rape culture,' how is BDSM-oriented women's pornography not?"

On campus, Feminists and their FAPper allies see their concerns as disingenuous symptoms of a deeper problem: a reactionary backlash among insecure men who are struggling to maintain their white supremacist capitalist ableist imperialist ethnocentric heteropatriarchal privilege.

"It's disheartening, really," said Molly Coddle, president of the local chapter of the Feminist Majority Foundation. "Despite decades of anti-violence initiatives, nothing has stopped the tsunami of rape on college campuses. Women like myself live under a climate of constant fear and intimidation that often prevents us from performing the most basic of daily tasks."

She paused for a minute to deposit her Starbucks cup into a nearby trash bin.

"We've tried everything to stop the violence," she continued. "We've participated in anti-violence campaigns that hold all men accountable for sexual assault. We've established women-only parking lots that give women access to lighted areas and require men to take the longer, darker path to their cars. We've given women priority seating on university buses. We've established on-campus hearings where administrators who previously adjudicated things like plagiarism now adjudicate felonies like rape, with the assurance that no female student will ever be punished for making 'false accusations.'

"We've done this and so much more, and people still look upon us as bitter manhaters for doing nothing more than breaking the silence. Really, all we do is advocate equality for women. Nothing more."

Standing nearby, fellow Feminist Beth Anderson nodded in agreement. "Some people just don't understand us. The word 'Feminism' gets a bad rap, but the thing is we're really quite forward-thinking and revolutionary. I don't think the problem is that we've 'gone too far' in dismantling Patriarchy and Rape Culture. It's that we haven't gone far enough."

When asked what she thought of the controversy, DU Women's Studies chair Dr. Ambrea Rosen offered her insight. "Many men's advocates say that Feminists don't understand men's issues. But I think we understand them very well. After all, as Profeminists like Dr. Jackson Katz say, violence against women *is* a men's issue. To a Feminist like me who truly cares about men, I can't think of a more important men's issue than that."

Congressman Alan Grayson Not Charged With DV: Case Closed?

Robert Franklin · 1 April 2014 · Archived copy · Original

Since one contributor to AVfM recently published a short list of feminists who leveled false allegations about one thing or another and received no punishment or even criticism for it, I thought I'd mention the recent case of Democratic Congressman Alan Grayson of Florida. It seems he and his wife Lolita Carson-Grayson are going through a divorce. They have a couple of kids, so we wouldn't be surprised to find that Mom alleged domestic violence against Dad. For at least a couple of decades now, prominent family lawyers have been decrying the use of false allegations of abuse to get a leg up in custody battles, so why would it be different here?

And sure enough, that's just what Ms. Carson-Grayson did, and it didn't take her long. She filed for divorce earlier this year, and by March 1st, was claiming the Congressman had gone to her house and pushed her against the door causing her to fall. Gilding the lily, she went to an emergency room the next day claiming injuries.

Her main point was to gain an advantage in the custody battle and, like clockwork, a judge issued a restraining order against Grayson and gave temporary custody of the children to his wife. Easy.

But it looks like Ms. Carson-Grayson could use a bit of instruction from the domestic violence industry. Her complaint was never going to convince anyone because the congressman went to her house on the day in question with an aide. He did so precisely because he figured his wife would get up to something like this and he wanted a witness. Into the bargain, the aide video-recorded the whole thing and – guess what! – it showed exactly what Grayson has said all along – that his wife was the aggressor and he did nothing but retreat from her physical abuse. (Always Be Recording.)

Armed with the video evidence and the testimony of at least three eyewitnesses, the police refused to pursue charges against Grayson and the family court quashed the restraining order.

So, all's well that ends well, right?

Hmm, not quite. What's most remarkable about the otherwise unremarkable affair is that it's over. Here's one article from the *Miami Herald* that purports to wrap things up. Congressman Grayson's office released this statement:

"Ms. Carson-Grayson has apparently dropped the petition for injunction that she levied against the Congressman last week, and will no longer pursue a restraining order against him. Ms. Carson-Grayson's complaint was voluntarily dismissed today.

"While this is certainly positive news, we want to emphasize that these baseless charges should never have been brought in the first place. Two eyewitness accounts, video evidence, a thorough police investigation, and Ms. Carson-Grayson's own 911 call confirmed the Congressman's innocence – and that Ms. Carson-Grayson was, in fact, the aggressor.

"For the sake of the all parties involved, we sincerely hope that this concludes Ms. Carson-Grayson's efforts to misrepresent and exploit the family's private affairs.

It looks like someone's forgetting something. The police and prosecutors are forgetting they have incontrovertible proof that Lolita Carson-Grayson committed at least a couple of crimes. First, she assaulted her husband and then she filed a false police report claiming he'd attacked her. Do prosecutors have probable cause to charge her? You bet they do. Indeed, I'd say they've got proof beyond a reasonable doubt. It's now almost four weeks since they've known to a certainty that she was guilty, but no charges against her have been filed and no one appears likely to do so.

For the *Herald*'s part, the entire tone of their article is that, if he's not guilty then no one is, despite slam-dunk proof to the contrary. It, like police and prosecutors, is happy to overlook the obvious.

In short, for Lolita Carson-Grayson, hers was a free shot. If it had worked, she'd be all but certain to get sole

custody of the kids. In the event, her ruse failed, but she'll suffer no adverse consequences.

Do I have to add that no one in the domestic violence industry has come forward in this high-profile case to decry the use of false allegations? I thought not. Where are the DV activists who excoriate Carson-Grayson for making it harder for true victims of violence to be believed? Nowhere in sight. For that matter, where are the sages of the DV industry, like VP Joe Biden, a member of Grayson's political party, who point out that women are just as likely as men to commit intimate partner violence? Unseen and unheard.

Of course Congressman Grayson could be one of those himself. After all, he voted for the renewal of the Violence Against Women Act that's done as much as anything to promote exactly what's going on in his case. He personally voted to fund an industry that did its best to destroy not only his family, but his career in public office. He was very nearly hoist with his own petard. Will he learn his lesson? Will he think twice before next uttering the pithy phrase "War on Women?" Why do I doubt it?

The criminal case against Grayson is dead, as is the restraining order, but the divorce and custody case is still very much alive. Carson-Grayson lodged a false allegation of abuse against her husband. As such, she's proven herself willing to use any means necessary to come between the children and their father. That looks very much like parental alienation. Will the family court take notice and give custody to him? After all, there's nothing to indicate he's unfit to care for them. So, faced with one parent bent on alienating the children from their father and the other with a clean parental record, whom will the court choose?

Plus, the anti-dad crowd has put much time and effort into the notion that children who observe their parents engaging in domestic violence are harmed thereby. When Carson-Grayson attacked her husband, their two children were playing in the yard. They saw the whole thing. Will the court take notice and give custody to Dad along with the concomitant order that Mom pay child support? I won't hold my breath.

All of which is to say a single thing – that in this case, there have been and will be several opportunities for the legal system to instruct Lolita Carson-Grayson that her actions will not be tolerated, that there are consequences to lying, physical abuse and parental alienation, but that system has taken none of those opportunities, and likely will not. And that means the same will happen again. And again, and again, and again, in countless families across the country and the world. As long as mothers are told in no uncertain terms that such behavior is at least tolerated and usually encouraged, why wouldn't it?

Hey, what's a mother to do?

Germaine Greer On How Women Abuse Men

AVfM Video Source · 2 April 2014 · Archived copy · Original

Germaine Greer, Australian gender bigot extraordinaire, recently said some incredibly insane things about men and incredibly backwards things about women. Sargon of Akkad gives her an epic schooling.

Julia Tourianski Declares War: The Body, Sex & Rape

AVfM Video Source · 2 April 2014 · Archived copy · Original

Libertarian Julia Tourianski sent us her video declaring war on gender ideologues. Does anyone spot a trend here?

You can subscribe to her channel, BraveTheWorld, here.

Professor Adèle Mercier: It Wasn't Rape, He Was Asking For It?

Alison Tieman (Typhonblue) · 2 April 2014 · Archived copy · Original

There appears to be an ongoing campaign to discredit the Men's Human Rights Movement by claiming we are violent and dangerous. It started with an unsubstantiated allegation that a Men's Rights Activist threatened and then physically assaulted a feminist student. Despite the fact that to date no eyewitnesses, camera footage, or any other corroborating evidence that any MRA was involved in any physical altercation at Queen's University, this report is now being used to try to deny any need for men to have their voices heard and issues explored free of feminist monitoring and approval.

In a letter to the editor dated March 31, published in the Queens University Paper, Andrew Howard argues that men should not create their own spaces to address their issues outside of feminist oversight. Among other things, he uses the unsubstantiated insinuation that some MRA must have battered a student. Since he signs his letter with "*Sci '14*" I assume he must be a science student of some sort. Thinking he might understand science, I replied with an extensive list of statistics that feminists choose to ignore when creating their campaigns that present men as more likely to be rapists than rape victims. One of those statistics was this:

95% of abused boys in juvenile facilities reported being attacked/coerced by female staff.

– Sexual Victimization in Juvenile Facilities Reported by Youth, 2012

Now I had more to say than that, but, almost immediately, someone going by "Adele Mercier," whom we presume to be Adèle Mercier, Associate Professor of the Queen's University Department of Philosophy, offers the following rebuttal to my presentation of that statistic:

> Dear Alison,
>
> [image]
> Adèle Mercier, Associate Professor, Queen's University Department of Philosophy
> I know that statistics can be hard to interpret, but you need to learn to read before you spread misinformation into the stratosphere.
>
> You said: "95% of abused boys in juvenile facilities reported being attacked/coerced by female staff". This is FALSE.
>
> Re-read Google "Sexual Victimization in Juvenile Facilities Reported by Youth, 2012"
>
> "Sexual victimization" is there defined as ALL SEXUAL ACTIVITY with facility staff.
>
> And the numbers are that, among males in juvenile facilities:
>
> 5.2% of MALE YOUTH engage in unauthorized sexual activity with MALE STAFF;
>
> 89.1% of MALE YOUTH engage in unauthorized sexual activity with FEMALE STAFF;
>
> 3% of MALE YOUTH engage in unauthorized sexual activity with both male and female staff.
>
> This merely reflects THE PROPORTIONS OF GAY AND STRAIGHT MALES in juvenile detention centers, (and the fact that even people in detention centers like to have sex.)
>
> Also noteworthy:
>
> "As a result of the high rate of staff sexual misconduct reported in the NSYC-1 (10.3%), new items were added to the NSYC-2 questionnaire to better understand the circumstances surrounding incidents. Youth were asked a series of questions related to their relationship with the facility staff prior to sexual contact. Among victims of staff
> sexual misconduct:
>
> Nearly two-thirds said that staff told them about their personal life outside of work (69.1%), treated them like

> a favorite or better than other youth (63.6%), or gave them a special gift that the staff would not have given to most other youth (62.3%). Almost half (49.2%) said the staff member gave them pictures or wrote them letters. Nearly a third (29.8%) said that the staff member contacted them in other ways when the staff member was not at the facility. More than a third (36.7%) said youth gave the staff member pictures of themselves, and more than a quarter (28.1%) said youth gave the staff member a special gift.
>
> When youth were asked who initiated the sexual contact, 36.4% said that the facility staff always made the first move, 17.4% reported that the youth always made the first move, and 46.3% said that sometimes the facility staff made the first move and sometimes the youth did.
>
> Youth were also asked to describe the sexual relationship with staff. Nearly half (46.3%) said the incident was usually just sexual. An estimated 40.1% said the sexual contact was more like friends with benefits, and 13.6% said that they really cared about each other.
>
> Among the 840 youth who experienced staff sexual misconduct WITHOUT FORCE, 5.1% reported the involvement of a male staff member (2.7% involved male staff only and 2.4% involved both male and female staff).
>
> So the 95% that you cite is of MALE YOUTH who experience sexual misconduct involving FEMALE STAFF WITHOUT FORCE.

Wow! Of course ~90% of sexually abused boys in juvenile facilities reported a female attacker who used force. That means female staff physically attacked 90% of the boys abused by staff in juvenile detention facilities.

But even if we look at separate claim of "without force," I want to highlight this: Mercier's defense–a feminist philosopher's defense, apparently–of the female predators abusing underage boys in juvenile detention without overt or obvious force. It seems to comprise of the following rationale:

"He wanted it." "He seduced her." "He touched her first."

Where have we heard these excuses before?

And all this on an article that argues feminists should have control over the discourse over men's issues. Control over how boys talk about abuse they may have experienced when growing up.

Why, according to one feminist at Queens, it's not really abuse at all! He was asking for it!

To see more of this feminist "philosopher" known online as Adele Mercier engaging in ludicrous statistical diversions and rape-apologia, and to assure you I am not making any of this up, here is a set of screen captures taken last night. Forgive if they're a bit untidy, screen-capping a long conversation is hard, but none of these have been altered in any way.

Final question to ponder: will she now play Damsel In Distress, and claim she is being "harassed" and "attacked by evil thuggish violent Men's Rights Activists" (like me) because we're publishing all this? Or will she act like an adult and admit her hypocrisy? I guess time will tell.

[image]

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***Update*:** It appears that Francis Roy has an even better screen capture, in PDF form.

How to Change the World: Part One

Philip W. Cook · 2 April 2014 · Archived copy · Original

This is an extraordinary moment. Whether it will be ceased with the alacrity it offers is up to you. Perhaps because of my background as a former member of the "main-stream" media I offer these suggestions. It is true it was not always main-stream in a sense, for a time it was "alternative" or "progressive" radio. In other words, I reported in a major U.S. city about NSA spying on long-distance telephone conversation monitoring for key-words back in 1974 via "Zodiac" news service. Nothing new there at all.

Nevertheless, I did move on to more main-stream broadcast radio and TV news as a director of news departments. After leaving the daily news business, I have been involved in various "men's and boys" issues for a long time and was responsible for new legislation in this regard. As well of course, bringing the issue of male victims of domestic violence to the forefront of the public consciousness not only through my books, but in hundreds of "main-stream" media appearances or radio talks.

So, we come to this moment in history. As have most of you, we are vitally and rightly concerned about what is going on in the campus environment and the Dept. of Education and U.S. Justice department. (The Justice Dept. new definition of "rape" and what it means and who was behind it-"Feminist Majority" has yet to be written about or noticed by C.H. Sommers, Cathy Young, Kathleen Parker, James Taranto or anyone else save me in When Women Sexually Abuse Men but that will come in time I am sure).

The extraordinary moment is the recent RAINN statement opposing and offering concrete alternatives to the current campus witch hunt. RAINN is the Rape Abuse Incest National Network. A key quote here:

> The FBI, for purposes of its Uniform Crime Reports, has a hierarchy of crimes — a ranking of violent crimes in order of seriousness. Murder, of course, ranks first. Second is rape. It would never occur to anyone to leave the adjudication of a murder in the hands of a school's internal judicial process. Why, then, is it not only common, but expected, for them to do so when it comes to sexual assault? We need to get to a point where it seems just as inappropriate to treat rape so lightly. While we respect the seriousness with which many schools treat such internal processes, and the good intentions and good faith of many who devote their time to participating in such processes, the simple fact is that these internal boards were designed to adjudicate charges like plagiarism, not violent felonies. The crime of rape just does not fit the capabilities of such boards. They often offer the worst of both worlds: they lack protections for the accused while often tormenting victims.

I dispute their repeating the DOJ estimate 1-in-5 of campus rapes or sexual assaults, but that is to be expected from a group that is advocating for greater awareness. It is not true, but that does not matter for your purposes.

It is true that FIRE has been in the forefront fighting these measures and Barbara Kay in Canada has written about the similar situation there. As brave and as logical as these articles and posts are however, it will not change the tide. The forces arrayed are too powerful, too entrenched, and the voices that seek to be heard for reason are simply too small.

What could practically be done to stop the tide of acceding to the radical or gender-feminist as opposed to 'equity feminist' agenda is the issue, and how to effectively and practically effect change or stop their mantra of 'every man is a rapist or a potential one' and if you actually read and believe their writings the ultimate goal of criminalization of all heterosexual acts and procreation and begin to protect basic civil rights on campus or off is the question of the moment.

The RAINN statement represents a golden opportunity that does not come around very often. How to most effectively use this moment is the question I wish to address in this essay.

Helen Smith author of Men on Strike said it best in TV interview (paraphrased from memory here) " The only reason you are interviewing me is because I am a woman. Men are not allowed to speak for themselves. They are dismissed as 'whiner's or complainers' or men's rights activists and are not given the time of day." Simply put, men are not allowed to speak for men, and certainly they are not allowed to speak for women or even gender-issues of any stripe.

How exactly right she is.

We have now however, a main-stream quite respected group who has taken the extraordinary step to make common-sense change suggestions to current policy and ethos on campus. They have also set out in detail the disastrous consequences of current policy. Their credentials are unassailable and come not from a 'men's right's' group or even some group vaguely or closely associated with such. I don't know much about who they are per se, but I surmise they are mostly led by women.

Carpe Diem. Seize this moment! How to do that in a practical easily-doable and realistic way is the subject of the following essay:

#1. Write a snail-mail typewritten letter to the managing news producer, news director and assignment editor of your local news. That is, three network affiliates and If you have one independent or Fox News affiliate. Be sure to include your local address, contact info., etc. When I was in the newsroom, such a very rare letter was not only passed around the newsroom, and the News Director (me) hell, sometimes it was sent on to the general manager and even the station owner. It really does not happen very often when someone takes the time to do it. Not email, not twitter, not contact form, not telephone call- snail-mail letter only.

#2. Do the same thing with your local newspaper (those that still exist). Email submission is ok for op-ed or letter to the editor. Not good for letter suggestion of a an important story that has yet to be covered. (For this, skip the form comment box, instead find the actual email address of managing editor and several reporters who might fit the bill. To do that, simply find one email address end of one reporter. For example, the paper uses a format of first initial and last name @seattletimes.com. That should work).

#3 Write a letter to your newspaper and submit an op-ed. (Adhering to the guidelines for word-length etc.)

#4. If you are a graduate of a particular college submit an article or letter to the alumni (usually monthly or quarterly magazine). Do the same thing for the college (student) newspaper.

What you should say:

#1. Never ever identify yourself as being part of group or associated with a men-friendly endeavor.

If you can, get your partner or a female friend to submit it under her name. Or, find someone who is friendly, agrees with you and is willing.

#2. Pick the parts you like most of the RAINN press release, repeat it verbatim and give credit to them.

#3. Say it makes sense and say why. You can use part of the AEI article written here as an opinion piece in TIME, for your rationale which references the RAINN statement. It's a good guide and O.K. But, remember that 80% of the working (paid) news media are democrats/liberal. Therefore, a reference to, or allusions to an article by AEI will be dismissed by them as 'conservative' or republican. Don't do it. Steal the thoughts or emphasis if you must, but do not reference it.

#4. Most important, relate it to your LOCAL college or university. Find out what their policies and procedures are currently. (The key to getting to reporters to act is to do the work for them-always assume they are lazy as hell). If you can find the time to do the LOCAL work to give them contact information to find a person (or better yet Mother) of a man falsely accused or kicked out of college or suspended under the kangaroo court of campus that's the best yet-they exist and their numbers are growing. Get it to them and supply the information, I guarantee that story will get heard and reported on. Do the work and find them if you can!

#5. Each person must act locally. Your chances of getting national attention (unless you are a prolific work-hound like Barbara Kay, Cathy Young, C. H. Sommers, Kathleen Parker, James Taranto or others are minimal at best. Don't bother. Leave that work to the people who have the time (because they actually get paid for the work) and the already established credentials. Newspapers and broadcasters only pay attention (90% of the time) to local issues and local examples. Find the local examples, your chances exponentially increase. Give the editors/reporters that (with permission) contact information. Do the work for them.

#6. The golden opportunity exists only because a female-led 'victims' group has come out against and offered concrete alternatives to the current insanity. Use their statements and no other group. Sure you can state your opinion in support, but link it to a concrete LOCAL example. If you don't have the time to do that research fine, then make it general, but if you can possibly spare the time, find a local example or simply state the Dept. of Education rules and show how it relates to your local campus, and go to their website or find other information which shows how they must(under threat of withdrawal of federal funds institute kangaroo court rather than police investigations). FIRE is the best source for this. You can find national examples of the actual results to illustrate in number of places and here is one good example (note it was written by a 'feminist mother' and in the Wall Street Journal). Another good reference is this from the American Association of University Professors.

#7. Recognize that the news media is a 'herd' animal. The book *Boys on the Bus* remains the best book ever written on how the news media really operates. Now of course, it would be the majority of the reporters, Women on the Bus. The ethos however, has not changed. It's a myth that reporters via to ask questions at a news conference. I know, I've been there. Get one 'main-stream' outlet to report it, and it becomes golden and others follow. Don't get that one and the rest ignore it. When you do get that one, let others know that it is now a 'legitimate' story and suggest a possible new angle or others to talk to. Find a local representative of RAINN if you can, find mothers of sons to talk to about it. Do the follow-up work for the media outlet, never rely on them to do the work. Keep talking to them, then once they have the bit in their teeth, suggest other new stories always legitimizing your story with what one another 'main-stream' media has done. Here's an example . True, it is the first daily newspaper of any kind that has ever covered the reality of 'debtors prison' which exists in every state throughout the nation, but it is start. Use the 'legitimacy' of one good reporter or editor to establish your credentials as a source and do the work that is needed to lead them to, or better yet give them a local example. If you can, and know the issue well, suggest or (best) give them 'experts' to talk to (local) who have concrete practical alternatives. Attorneys, social workers, police officers, etc., etc. "Professionals" of some stripe.

#8. Never think that even if you succeed in getting local "major" coverage of the issue(s) via the news media means that success in state law or federal law influence follows. I know via experience. Sure, I got a major U.S. city T.V. station to do a prime-time hour long documentary on my new legislation proposal (regarding reducing parental alienation in divorce proceedings). That is something that station had never done before or since (they actually pre-empted network programming-meaning they had to get permission from the network and lost money). But it took two sessions of the legislature (the rule of thumb is three sessions) for new concept legislation to pass. Nevertheless, it did pass and now three-quarters of that states counties have implemented the legislation I wrote. That aspect and how to do it in a practical and effective way is the subject of Part two (when I get around to it) of "How to change the World." I can't tell you how many times I've heard "men's right's" activists of various stripes say, "Why if only_____would cover this story, things would change." Balderdash! It takes hard and sometimes difficult but practical work. There must be a concentrated practical and fully written out proposal. It also only takes a surprisingly few dedicated people. How to find them and how to do it is the subject of that essay. Recently for example, ONE person with the help of ONE set of parents, made a huge difference in likely changing the wording of this crazy legislation in California.

In any case, now comes the time. RAINN has presented to you a unique and extremely rare opportunity. Whether or not you choose to do something with this stroke of good fortune is up to you. I humbly suggest that it is an opportunity you cannot let pass you by. If you choose to let it go by, then frankly, it is your choice, but recognize it is your choice and no one else's. Carpe Diem!

Fighting Wikipedia Corruption & Censorship

Dean Esmay · 2 April 2014 · Archived copy · Original

Update: For more on how you can work around Wikipedia corruption and bullying, see Partnership with WikiMANNia.

Wikipedia has a problem. And that's a problem that affects the whole world.

Wikipedia is now the #1 reference resource on the Internet. Whether you love this fact or hate it, it will not stop being a fact any time soon. And unfortunately, in recent years numerous groups with resources and willpower have emerged to tromp minority voices on Wikipedia, a problem which has only worsened with time.

It used to be that with Wikipedia, all you had to worry about were errors written by people who didn't know what they were talking about. Nowadays you don't just have to contend with mistakes on Wikipedia, though. You also have to contend with overt censorship, bullying, and ideological thuggery–all of it invisible on the front pages of Wikipedia, but which can be seen on Talk, Revision, and Blacklist pages all over Wikipedia, by the people who control what the general public sees on the front pages.

While this rarely happens on noncontroversial issues (you can for example probably trust Wikipedia to tell you accurately what actor appeared in a film), if an area is remotely controversial and one side of an argument has financial and human resources the other side does not, the censorship becomes undeniable.

One of the areas where this is an acute problem is Wikipedia's grossly discriminatory practices on men's rights issues; they tromp the Men's Human Rights perspective whenever possible, while bending over backwards to accommodate Gender Feminist ideologues. These feminist ideologues frequently and often hatefully tromp dissent and insert gynocentric gender ideology all over Wikipedia, poisoning much of Wikipedia's content.

For just one example, you should see the way they blacklist, censor, block, and vandalize the A Voice for Men page, accusing anyone who even tries to help on that page of working for AVfM, often undoing work to improve that page–work done by people we've never even heard of, who are just, in Wikipedia spirit, trying to help. This is clearly being done by Wikipedia editors with an axe to grind, using ever-shifting Wikilawyering to get away with erasing, reverting, and otherwise undoing the work of people who are just trying to contribute what is clearly accurate, encyclopedic information. They've even used the Wikipedia spam blacklist, meant to protect against spammers, and turned it into an HUAC-style blacklist instead, blocking AVfM out of pure malice; while the excuse they use is that years ago some people were inserting AVfM links inappropriately in some articles (and by the way, if we caught anyone doing that we'd ban them from AVfM forever), they have consistently refused any and all requests from any parties to remove us from the blacklist or at least add us to the whitelist on articles that are directly relevant to the prominent people who have contributed articles to A Voice for Men, or to the issues we examine. You can't even add articles Erin Pizzey has written on A Voice for Men on Erin Pizzey's page, or things Warren Farrell or Miles Groth have written on AVfM to their respective Wikipedia pages, because AVfM is blacklisted. We have articles written by distinguished historians, social scientists, and other academics, but their work cannot even be cited if it's published here. Even though these people have Wikipedia entries, you can't point readers to articles they've penned here. Hell, you can't even link *AVfM itself* on AVfM's own page because it's blacklisted. We were not even allowed to type out the url of the web site, a Wikipedia editor reverted and and declared that since AVfM is blacklisted, even a non-hyperlinked reference to where to find us on the web was censored.

Even more delightfully, they reject, automatically, any objections by anyone affiliated with a site that's been put on their McCarthyite blacklist. Indeed, when we first tried a private protest, then published a complaint about the Wikipedia censorship, the wikilawyering rationalizers used that as further proof we needed to be blacklisted: how dare we complain in public about being censored! This is still more proof we must be censored!

Can you get more Orwellian?

But let's be clear, **it's not just AVfM**: These Wikipedian ideologues who abuse their power (like those who run the Wikipedia Feminist Task Force) also often harass those who try to run the Men's Rights Portal, having kept the Men's Rights portal on probation for years, jumping on any excuse to portray anyone friendly to the movement as violent, dangerous, harassing, threatening, and so on. It's to the point where most Wikipedians interested in the subject of men's human rights just give up. Even adding prominent and important sites like Anti-Misandry, The Spearhead, Toy Soldiers, and other important sites will run you into static–although, *quelle surprise*, the Good Men Project and other feminist web sites with much less traffic and prominence than AVfM get a free pass all over Wikipedia. Even notorious discredited faux-journalist Dave Futrelle's site isn't blacklisted, despite his multiple documented cases of journalistic dishonesty, quoting people out of context, spinning their words, outright lying, and other hatemongering.

Still, as someone who's been a Wikipedia editor for about 10 years (my first recorded edit was in 2004 I believe), I find all this shameful. Yes, Wikipedia has always been imperfect, but in the early days I never believed it would become a site dominated by ideological thugs. But that's exactly what it's become. Not just in the Men's Rights arena, but in any area where people with an ideological axe to grind and the resources to quash dissent are available. The Wikipedia Feminst Project, giving students credit just for inserting their ideology all over Wikipedia, is a symptom of a larger problem: Wikipedia, a project I used to love and hold dear, can't defend itself from those who wish to subvert it and who have the resources to quash dissent. Nor can it defend itself against anonymous users who will engage in "well-poisoning," saying batshit stupid things pretending to represent a certain point of view to make that viewpoint look crazy and thus justify a ban on anyone else expressing those views. Apparently, that kind of sock-puppeting isn't something Wikipedians even want to quash.

There is no point in protesting Wikipedia's censorship on Wikipedia; indeed, gender ideologues who hate us will often go in there, pretend to be one of us, and do that exact thing to make us look bad.

No, the path to resistance to censorship is nonviolence, and creating alternative resources.

So, in the light of this ongoing censorship of men's rights (and other) issues, and dominance by hateful Gender Feminist dogma that's infected Wikipedia, AVfM has been working diligently to try to combat it with other resources. The truth is, there have been numerous efforts in the English-speaking world to create alternative wikis with information and viewpoints Wikipedia censors. Most have failed to get more than a little traction. Still, we have to try.

One way you can help is with the AVfM Reference Wiki. Now that wiki is meant to contain mostly just primary research references, but you can help expand it; all you have to do is sign up here and then after you have your account go here and request permissions to add content. (Does that process sound complicated? Well it is, to prevent vandalism, and also, if you can't figure out how to sign up for an account and then after that just go and ask for permission to add content, explaining who you are and why you want to help, well, how serious can you be?) And by the way, we aren't just looking for people to volunteer to add information, clean up typos and grammar, etc. We're also looking for a volunteer to actually take the lead on the AVfM Reference Wiki, making a point of monitoring it regularly, figuring out how to organize content, etc. If you're at all interested in that, please leave a comment or drop me a note.

The AVfM Reference Wiki is, however, limited in scope: we want to keep it restricted primarily to strong fact-based, verifiable empirical information, and as free from opinions, speculations, or general debates or etiquette or whimsy. We want it to be useful for activists trying to make their case to a skeptical public, getting them information that's hard to find elsewhere.

But what about issues like terminology, history, debates within the movement, and so on? Also, what about non-English speaking Men's Rights Activism? We are a movement that is global and are getting involved with people who speak many languages other than English. What about them?

Well we have an alternative project on this that will be announced within the next day or two. So watch this space.

In the meantime, if you think you can help on the AVfM Reference Wiki, adding to the body of scientific, fact-based, primary reference material, please follow the steps above and pitch in, we definitely need more help, including leadership help, there. And if you want to get involved in an international effort to cover more than just the dry science, and to help Men's advocates from around the world with a general-purpose Men's Rights Movement wiki in multiple languages, you'll be pleased to see the upcoming announcement. So stay tuned!

Its like Bax told us 100 years ago:

> When, however, the bluff is exposed… then the apostles of feminism, male and female, being unable to make even a plausible case out in reply, with one consent resort to the boycott, and by ignoring what they cannot answer, seek to stop the spread of the unpleasant truth so dangerous to their cause. The pressure put upon publishers and editors by the influential Feminist sisterhood is well known.

Wikipedia is now bunk. Time to work around them.

Update: For more on how you can work around Wikipedia corruption and bullying, see Partnership with WikiMANNia.

Canada Needs You

Dan Perrins · 2 April 2014 · Archived copy · Original

My recent appointment to Canadian news director has me thinking about how best to serve you, our readers and supporters.

Canada is a lot of ground to cover. We are a busy lot here in Canada, I like to say "Us Canucks don't pass the buck." We are very active in the advocacy of men's human rights. (Something us as Canadians all should be proud of.)

We have to be.

About 8 men a day kill themselves in Canada.

For everyone of those 8 men I am going to go out on a limb and say they have female relatives along with male relatives who cared deeply for those lost souls who decided on a permanent solution to their problems.

Which means we are not just trying to find proper solutions for men but for society as a whole.

Something feminism doesn't seem interested in doing.

Canada, like many other developed countries, is a fairly hostile environment if you are born male. Its fairly hostile for those who are not male and care about the well-being of boys and men as well.

The issues for men in Canada start in the cradle with male genital mutilation being legally sanction and end in the grave. Sometimes by their own hand as mentioned earlier in this piece, or due to the fact our life expectancy is on average 5 years less than women.

In the past I've been called a one man army, incorporating, activism, news stories, opinion pieces, and lectures in my repertoire of FTSU. To twist the phrase a little;
I'm a one Dan army™.

I've shown you what can be done, how you can do it, while being in the trenches towing the line for sometime now in Ontario. Just 1 of our nations 10 provinces and 3 territories.

We have an estimated population of 35,344,962 for 2014, Ontario having about 39% of that estimated population. About half of which are boys and men. All of which are being woefully failed by our government on multiple issues from municipal to federal.

It is just too much for this 1 Dan advocate / writer army to cover.

This means we (AVFM) are in need of some positions to be filled by dedicated volunteers. People who are willing to step up and take responsibility for some of the things I can't cover due to being maxed out.

I'll be honest with you I shovel a lot of internet gravel everyday. I put in 16, 18, 20, even 24 hours at time just trying to get the very best information out for the public to absorb.

That was before I became the news director for Canada.

I swear, if I could, find hours 25 – 35 in a standard 24 hour day I'd be working through them too, just to stop 1 more suicide.

So now that you know what the demands on me are I come to you hat in hand asking for your help. Your help to make Canada less hostile towards men. Your help to move us from a misandric society to one which shows the same level of compassion consideration and care towards men that it shows towards women. Your help in the future of half of society.

Your help to put an end to 8 men a day killing themselves in Canada.

I'm not asking for a lot of your time.

What I am asking for is dedicated volunteers from each province to handle the news for each province and or territory.

Given Ontario is the largest of provinces and my backyard I'll help the Ontario volunteer.
For the other 9 provinces and 3 territories I am looking for a few good people who can take on the responsibility of writing up 300 – 400 word news reports. If you can put pen to paper efficiently and competently and believe you can accomplish this I / we want to hear from you.

We also are in need of people behind the scenes, for as I like to say we are the men's human rights machine, and there is a part for every person to play.

I am asking you to help fix the issues men face from cradle to grave in Canada.

I look forward to hearing from the many talented individuals in the MHRM community. We can do this. All one need to do is look back 2 years ago to see how far we've come.

If you're in Canada and you want to help, drop me a note at d.perrins@avoiceformen.com and soon we'll create a mailing list for Canadian volunteers!

To a Passerby Feminist

AVfM Video Source · 3 April 2014 · Archived copy · Original

Victor Zen responds to the following comment from "real" feminist Amelie Mangelschots. Amelie has the unusual quality of being respectful and polite in her approach, but Zen still manages to identify her dogmatic influences in a response.

Amelie's original comment follows (edited for spelling and format):

> Hi!
>
> I would like to respectfully point out something I consider flawed logic in your video… You say feminism is not what it claims to be, that feminism fails to keep its promises, … What I heard as evidence for this, were some examples of people who claim to be feminists who've done some pretty horrible shit in the name of it. I get that that's upsetting and intolerable.
>
> Then again, you state the possibility of there being a branch in antifeminism that would like to see women back in the kitchen, possibly using not all that friendly methods themselves, and you would like to distance yourself from that. Presumably, a person can only speak for themselves, and by proxy perhaps those people of whom they know they are like-minded within the group they're all a part of.
>
> Applying the latter logic, I fail to see how it is then all of a sudden correct to assume that the abominable behaviour of certain groups of "feminists" should be a correct reflection of all feminism, and why it should be applied to the entire ideology. I'm going to do a dangerous thing here and go ahead to say I'm one of those "nice" feminists. In fact, I can speak on behalf of a 1300 people strong online discussion group when I say that the feminists who pull the kind of crap you righteously call fucked up bullshit on, would be kicked the hell out of there before they could say "men are scum". But true, I can't speak for feminism as a whole, just like those insane idiots that sadly call themselves that too, can't either.
>
> I could apply the logic you use on feminism to antifeminism and men's rights movements just the same, if I really wanted to. I coud apply that logic to men. Or to cats. Sure, I was raped by scumbags. Sure, I am regularly called a slut, a whale, a whore,… by random male strangers simply for walking outside. Sure, I get groped when I go out. Though you will NEVER hear me say that MEN are the problem or that MEN have let me down and that it means shit to me when they come and say "oooh, but I'm a NICE man". Just like I've had death and rape threats from MRAs, for example. Should I go ahead and say that men's rights movements should be opposed because some MRAs are scum? I hope not.
>
> I've been called a feminazi and a fat whore by people who had no clue I'm a feminist, simply because as a women I had the audacity to talk about street harassment by people who claim exactly the same things you do. This does not make me think I should oppose YOU ~~or~~ your causes necessarily, it makes me think that particular person is a giant asshole.
>
> I'm speaking about objectification in mainstream media in an anti-sexist gathering next week, a speech in which I will also focus on the burden stereotypes and ideals put on men, and the unfair image it gives of them. You know. As a feminist. I do that because my point as a feminist is that 1)there is the concept of patriarchy and the rigid gender stereotypes it provides for both men and women, 2) that the basis for these stereotypes is that masculine is better than feminine (hence feminism) and 3) that these ridiculous stereotypes and assumptions about gender hurt women AND men and that that is why it should end. I also think that while men are also disadvantaged, women are disadvantaged more (also hence feminism), though that absolutely does not mean men's issues should not be addressed or that there is no place for them within feminism.
>
> I could ramble on, and I wouldn't mind if you disagree on what I assume to be the cause of these injustices, but I do assume, or at least hope that we can for example agree that
>
> - Men should have equal chances when it comes to custody

> - Men should not be demonized as rapist, sex-crazed monsters
> - There should be a more equal gender balance in ALL strongly gendered professions
> - There should be more recognition and respect for male sexual violence and domestic abuse victims
>
> and so on and so forth. Of course I talk about women's issues. Of course that doesn't always include simultaneously talking about men. Just like some people talk about animal testing and don't simultaneously mention the disappearance of rainforests. It doesn't mean we don't agree on things and it especially doesn't mean we don't care.
>
> And after all that… I agree that certain groups of feminists and certain feminist individuals are way messed up, misinformed, spreading lies,… Then again, your side of the fence is not free of the same behaviour. In the end I can only hope that the both of us can be critical enough individuals to not blindly accept, and to realise that any ideology will always be an umbrella under which plenty of fucked up people reside, yours, mine, and anybody else's. You might condemn the messed up interpretation and the messed up actions because of it, but not the whole of it. I don't think you'd go and be anti people of colour because one of them raped your sister and some others robbed a house in your neighbourhood, for example…
>
> Sorry for the long post..

Here is the response video:

Farrell Announces Workshop for Detroit Conference on June 26, 2014

Warren Farrell · 3 April 2014 · Archived copy · Original

The Boy Crisis and Fatherlessness

with

Warren Farrell, Ph.D.

June 26, 2014

A Voice for Men Conference

Detroit, Michigan

This half-day workshop is designed for people who wish to deepen their compassion for men without alienating everyone else. It will clarify the biological basis of this resistance, and offer "work arounds" to create receptivity, via boys' issues and how children benefit from paternal involvement.

To this end, I will present new data (from my book-in-progress on *The Boy Crisis*) as to why boys are in crisis and what we can each do about it. I will invite you to participate in exercises that will immerse you in an emotional experience of your connection with your dad.

Perhaps most important, the workshop is an opportunity to make a transition from you reading about me, to me getting to know you—so I may help nourish the potential leaders in the room. Thus the workshop will be limited to 50 participants. It will be a pleasure to share my birthday (June 26) with you!

Time: 1 pm-5 pm

Tickets Now through May 3, 2014 $79.00

May 4 through June 3 $89.00

June 4 though June 26, $99.00

The Interview with Miles Groth they won't want you to read

Jedediah Bila · 3 April 2014 · Archived copy · Original

In the current political climate, the topic of "women's issues" makes daily headlines and is regularly featured as a priority on television and radio. But what about men?

In the face of some alarming statistics with respect to male enrollments in college and male suicide rates, I was left wondering: why is this happening and what's being done about it?

I sought out the expert opinion of Dr. Miles Groth, a Professor in the Department of Psychology at Wagner College. In addition to being a practicing psychoanalyst in New York for thirty-five years, Dr. Groth is founding editor of *New Male Studies: An International Journal*, a consultant for publications and international policy-making organizations on boys' and men's health, and was the editor of two journals, *International Journal of Men's Health* and *Thymos: Journal of Boyhood Studies*.

I spoke with Dr. Groth not only about the aforementioned alarming statistics, but also about the role of modern feminism in it all, what's really going on in some Gender Studies classes and the response by female students, the formation of men's centers and subsequent reaction by some female faculty, the distortion of the word "sexist," and more.

And now, for the interview some won't want you to read…

JB: Your research focuses on declining enrollments of males in college—currently at 40%—and how that relates to the way men are experiencing campus life and the college classroom. Can you tell us about what you have discovered?

MG: At this point, I wish it were 40%, but the latest data show a nationwide rate of 37%. It is an all-time low for male enrollments in tertiary education. Parity was reached in 1980, when there were for the first time as many women as men attending college or university in the Unites States. Many schools had gone co-ed in the 1970s to accommodate the increased women applicants and this was great news for all. A longtime imbalance had been redressed. However, during the last ten years, the 50% male enrollments have declined to the current rate. Projections (if this trend were to continue) indicate that the last male to be awarded an undergraduate degree would be given it in the year 2037. That is certainly not going happen, but that is the projection based on the rate of decline over time as plotted statistically.

The major reason young males are not matriculating is a campus atmosphere that is unwelcoming. Some rather cynically have suggested that the economy is to blame and that males have decided that it is futile to pursue higher education since there will not be any jobs waiting for them after graduation. That argument does not hold water, since the economy affects women and men without discrimination. Women, too, are faced with challenges finding employment suitable to their investment in higher education when they graduate.

The reason is very clear. It is voiced by young men who enroll but may leave after several semesters: We do not feel welcomed. The environment is anti-male in many classrooms. Administrators, who are now for the most part women, are not interested in how active young men are in college life, with the exception of athletics. Lack of engagement of men in on-campus activities and organizations was one of the first signs of young men being turned off by college life.

JB: I have long taken issue with aspects of modern "feminism" that have distorted feminism's initial intent and purpose, and have in turn had a negative effect on both women and men. In your paper Meeting Men: Male Intimacy and College Men Centers, you write "… a young male scholar who witnesses a malignant image of him painted in a gender studies class will say nothing. He will put up with it. He has learned that if he does speak out, he will likely be charged with wielding the overbearing assertiveness that comes with being an embodiment of willful male 'attitude'. And so he sits, silent, in disbelief that the professor could be talking down to him and about him. Of course, in doing so, he loses credibility in his own eyes."

Can you expand upon that a little for me in terms of the cause and effect with respect to the "young male scholar," as well as such an event's rippling effect on campus life at large?

MG: I teach a Gender Studies class at Wagner College. I am one of two male faculty who teach courses for the minor. The other is in Religious Studies. My classes average thirty students. Of those, roughly five will be guys. As I have learned through the years, they have taken a Gender Studies course with some wariness, assuming that what they have heard from other students in other Gender Studies classes—that they will likely not be taken seriously in the classes, which while supposed to be about gender (male and female) are almost always only about women's lives—will be true. Men (and boys) are portrayed in stereotyped ways—sexual predators, dead-beat dads, dumb jocks. The presence of misandry in classrooms has been documented by two Canadian scholars, Paul Nathanson and Katherine Young, in a series of books published by Queens-McGill University Press.

It is not just a matter of anecdotal reporting at one small liberal arts college. Classes other than those in Gender Studies—most notably in the social sciences but also in some of the humanities, including History—are also environments where young men are not taken seriously. Their views are considered to reflect a by-now mythic notion of male political privilege and so they are bypassed, given short shrift or even dismissed with sarcasm.

After enough of this, males learn to sit quietly rather than face being ridiculed. Of course, it is the goal of a college professor to admit into discussion even the most controversial positions. This is the uniqueness of the college campus environment. Even the most unpopular views must be heard and discussed.

For example, if I want to argue for creationism, I must be permitted to have my day. A class on the origins of the species must entertain all theoretical positions and the professor must at the end of the day say: Now you have heard the best arguments of a variety of contrasting views. It is up to you to think critically about what you have heard and decide for yourself which theory best explains the facts as they are best understood. You will not be graded on which position you support, but only on how well you represent it and contrasting positions, and how cogent your arguments are for the position you support.

Young males are reluctant to argue for pro-male positions because they have learned they will be dismissed as malignant, simply because they are pro-male. They soon learn that only pro-feminist and now often anti-male views are acceptable discourses in college classrooms. Beyond the classroom, the vast majority of gender-specific co-curricular programs and events are inspired by ideological pro-feminism.

This year on our campus, Women's History Month was observed, but there was no mention of International Men's Day. There are date rape seminars for incoming freshmen (the 17- or 18-year-old males attending sit in such sessions wondering, "Who are they talking about? The idea has never crossed my mind") but no seminar, for example, on violence among men.

JB: In your paper, you reveal "For those of us who teach undergraduates, it is well known that putting down men has never been a hobby of young college women. The source of the practice was and is some faculty, albeit a small but powerful group, whose animus against men has been institutionalized, for example, in the compulsory 'date-rape' consciousness-raising seminar required of incoming fresh-men in most schools, or in more and more course syllabi."

Tell us a little more about what you have witnessed in your years of teaching and why it is so potentially destructive.

MG: I mentioned some of this earlier—the compulsory date rape seminars for freshmen and the sense of disbelief they cause to be registered in young male freshmen. Let me add two points. The faculty I have mentioned are a minority, albeit a powerful minority. Most faculty and administrators are not driven by misandry. On the other hand, male colleagues have not been vocal about the presence of misandry on campuses, nor have the women faculty who are moderate in their views about gender. In fact, as it happens, most women still like men. Most female faculty do like their male students and enjoy teaching them as they do their female students.

Pressure on administration and a few decades of ideological feminism have, however, produced a "climate of opinion" that is misandric, and this is difficult to counter. Open discussions of the issue of misandry in society and on campus do not take place. This is about to change, however, as your interest in the research reflects.

Women like men—their fathers, their male partners, their brothers, their sons. Men like men—their fathers, their brothers, their sons, their friends … and, until recently, themselves as men. (This is another issue. Men and boys have come to hate themselves, both as a result of the image portrayed of them and of the roles they are compelled to play, but also given what they hear about themselves and, especially as young boys, come to believe about themselves. As a result of self-hate, the suicide rate of boys and men has increased at an alarming rate over the last twenty years. It is 4-6 times higher in teenage males than in female peers. The life expectancy of males is about seven years less than for females, compared to a two-year difference a century ago.) Courses that are pro-male are now necessary to offset the misandric curriculum.

A second point: Young women in college are not buying into the rhetoric of misandry. This has led to a recent decline in numbers in Women's Studies programs across the country. Gender Studies programs, too, have seen declines in enrollments and some have closed. This is because of the anti-male tone of many of them.

Here I want to stress that young college women are increasingly ignoring and opposing misandric faculty and courses. But since they have become entrenched in the curriculum, there will be a period of time for adjustment. More Male Studies courses will be offered.

I would like to add that I am one of four scholars who are the core faculty of the first Male Studies graduate program ever, which will launch in the fall of 2013 at the University of South Australia. The graduate certificate program will expand to a master's program and then to an undergraduate major in Male Studies. For some who may be wondering at this, recall that history has *not* been about *most men*. It has been about a few powerful men who have done tremendous harm to *most men*, women and children. We have everything to learn about the male experience—*most men's experience*—not the behavior of a handful of powerful men who dominate the history books.

JB: You discuss the formation of men's centers. What does a successful men's center look like? What is its functionality? What does student participation look like in terms of activities and discussions? And how much resistance is faced by women's groups and feminist groups to the formation and sustenance of such centers?

MG: Men's centers on college and university campuses are starting to form—slowly but surely. They follow on pioneering work documented in a book I co-edited that appeared in 2010, *Engaging College Men: Discovering What Works and Why*. The men's groups (study groups, as I like to think of them) are quite different, depending on the ethos of the campus. What they have in common is regular meetings to discuss issues such as masculinity, relationships with women, fathering and the family. At some schools, men are notable for their work in service, including Habitat for Humanity and more extensive projects overseas. These groups are open to women on campus. The men who attend come from all disciplines and racial and ethnic groups. There are no dues, by-laws, initiations and the like. Our group meets weekly throughout the semester. Sometimes a film clip or a guest is the focus of discussion.

But … the numbers attending are small. The guys who meet are courageous, inasmuch as they face skepticism among some of their male and female peers. I think more attention will be given to the men's centers, however, and for one reason in particular. Especially for small liberal arts colleges, the decline in male enrollments will very soon

translate into a situation where women will not want to apply since there are so few men on campus. That will put such schools in as precarious a situation as the young men find themselves in.

Moreover, where there is underlying hate—prejudice, irrational contempt—for any constituency on campus, the "weather" for thinking, discussion and learning will be inclement. The climate is already unhealthy. It has to improve.

JB: Let's talk specifically about The Men's Center at Wagner College in Staten Island, New York. What is your role there, how many members belong, and what have been your successes/challenges?

MG: The Men's Center at Wagner College, which for two years has been supported by an alumnus of the college and his wife, is in its fourth year. We were one of the pilot programs reported on in *Engaging College Men*. We have been able to offer a retreat nearly every semester for 8-10 of the men. The group has averaged about a dozen men each year. This is encouraging, since the meetings are held in the evenings and students are busy after dark.

For the most part, most faculty on campus have ignored the Center and the group. I have been fortunate that our President has supported the initiative from the start and we get excellent coverage by our public relations officer. This year we brought to campus the cast of *The Human Experience*, a documentary about several young men who discovered their own peace by traveling around the world witnessing the suffering of others and learning what they can do to alleviate it. We also brought back a former member of the group who had gone on to serve in the Peace Corps in Kazakhstan. A fair number of the group have gone on to graduate study—one in Philosophy, another in Clinical Psychology. Another is in Public Service. Interestingly, there is no formally organized women's group on campus. I understand there have been several informal groups, though.

For the most part, the reaction of most has been to ignore us. My role is as facilitator and mentor. I do not attend meetings, though I advise the group facilitator, who coordinates meetings and arranges retreats. I gained the support of the President at the outset, as I mentioned, but we are not a "club" on campus. This has meant we do not need to strain any budgets and we retain our autonomy. I report on the group on Facebook, where we are called "Sodality."

Each year I recruit some new members who are my students. My office serves as the space for the Men's Center. This year's student facilitator is using his experience to meet a requirement of his Senior Learning Community, a feature of the curriculum that Wagner is well-known for nationally. I like to think I model a certain outlook that aspires to harmonize relations between young men and women of college age.

It is certainly not a good environment that tacitly or overtly excludes or marginalizes a part of its community.

JB: How do you respond to those who argue that any one-sex exclusive club/center—be it for women or men—shouldn't exist and is sexist in nature? Of course we see this argument much more in opposition to groups exclusive to men than to those exclusive to women, but some individuals are opposed to both. Your response?

MG: The very word sexism (see the *Oxford English Dictionary*) is problematic. In modern usage, it has always referred to discrimination against women. We forget that there is discrimination against men, for example, in conscription. All societies have relied on sexism to make them work. It is only when the discrimination does harm to one of the sexes that it is not in the interests of society and is prejudicial against individuals in a group. This may sound odd—that sexism is necessary. We must discriminate *in favor of one sex or the other* in certain matters in order that society will work. As for the standard view of sexism—discrimination *against* a group, women or men—and homosocial organizations (YMCA, YWCA, fraternities and sororities, fraternal orders, monastic orders and so on), there has always been an inclination on the part of men to enjoy doing certain things with other men only, and so also for women.

There are good reasons for the effectiveness of such organizations, including reduced sexual tension. Our group "Sodality" takes its name from an old word that means brotherhood. In certain settings, brotherhood and sisterhood can be very comforting. If I am man, there are things only another man can appreciate—about my body, for example. So, too, for women in groups. These groups are not primarily about empowerment (which I think has

been the view of feminist organizations, however), but rather about a sense of common experience, understanding that does not require a lot of explanation, and acceptance based on shared features.

Males and females have deep-running differences. I know this is not the currently common view of social constructivists, but it is a view that can be defended with success, and it is a view of ourselves that can be taken seriously. So, in the best sense, sexist groups are essential to society. This is especially important at another level for young males and young females who are trying to understand who they are and what is expected of them in society.

For those who say none of the old expectations are valid, I would respond by asking for a reality check on how well we are doing in a time when the family is disintegrating as an institution, fathers are regularly excluded from the lives of their children (the divorce rate is about 50% and divorces are for the most part initiated by the female spouse, who gains "custody" of the children), and most men are seen as disposable and a bad joke.

JB: What is your long-term goal with respect to your research on this matter?

MG: I would like to see the establishment of a men's study group on *every* college and university campus in the United States, Canada, the UK, Europe, Australia, New Zealand and South America. You might be surprised to know I have had interest in such groups shown by individuals in Iran, the Republic of Georgia, and Bulgaria. This is a worldwide phenomenon in a global village. For *most men* it is going to be a challenge to speak out about their experience. It is also going to take the courage of women who like boys and men—mothers, men's partners, sisters, daughters—to speak out about what is good about males. I know that college and university senior administrators are very aware of the importance of this issue and want to see a stop to the hemorrhaging of young men from the body of the their campus community. This will be good for girls and boys, women and men.

And what a waste of energy on the part of so many on campuses to be invested in hate of any sort. Better than that is mutual support and cooperation among females and males.

**Miles Groth, PhD, is a full professor in the Department of Psychology at Wagner College, Staten Island, New York. He chaired his department for six years and for seven years directed the college's Honors Program. Dr. Groth studied at Franklin and Marshall College, Duquesne University and Fordham University, where he completed his PhD. He trained as a psychoanalyst in New York and has been in private practice since 1977. Dr. Groth is the author of three books and co-editor of another volume, chapters in nine books, twenty-five articles and forty-eight book reviews in twenty different peer-reviewed journals. He has contributed occasional pieces to newsletters and newspapers, entries in two encyclopedias, and has served as a consultant for publications and international policy-making organizations on boys' and men's health. He edited two journals, International Journal of Men's Health and Thymos: Journal of Boyhood Studies, which he founded. He co-founded the website www.boyhoodstudies.com. Dr. Groth has lectured residents in psychiatry on integrating psychodynamic psychotherapy with traditional inpatient treatment. He has written invited papers for presentation in Australia, Canada, England, Italy, Hungary and Lithuania, as well as at ten colleges and universities in the United States. He is founding editor of New Male Studies: An International Journal. His current areas of scholarly interest are the psychology of boys and men, existential psychotherapy, and continental philosophy. He resides in New York and may be reached at mgphd@rcn.com.*

Editorial note: You can find more about Jedediah at Jedediah Bila.com.

Fun Conversation with Dean Esmay and Karen Straughan

AVfM Video Source · 4 April 2014 · Archived copy · Original

This was made back in September ’13 but we never got around to posting it on AVfM. It was just a little talk after the Men & Boys In Crisis rally in late September. A meandering conversation some people seemed to enjoy.

Film by Shawn Sutherland.

By the way are you subscribed to the AVfM channel?

Feminist Rape Culture, Adèle Mercier Statuatory Edition @queensjournal

AVfM Video Source · 4 April 2014 · Archived copy · Original

It appears that Professor Adèle Mercier is definitely someone who marginalizes and minimizes male victims of female predators. In addition to comments she apparently made just a few days ago online, in a recently-published letter she continues her denial of the reality of female predators.

AVfM assistant managing editor and Men's Human Rights Activist Alison Tieman has some choice words for Professor Mercier and her ilk.

Transcript of this video can be found on Genderratic.

Oh, and you should definitely subscribe to Alison's channel.

The Everyday Sexism Project: key element in “fourth wave” feminism

Mike Buchanan · 4 April 2014 · Archived copy · Original

My eternal thanks to a longstanding supporter and donor to the party, Cathy, for alerting me to a book which was published on 8 December 2013, my 56th birthday – Kira Cochrane’s *All the Rebel Women: The rise of the fourth wave of feminism (Guardian shorts)*.

The Kindle edition is the equivalent of just 71 pages – it was clearly judged prudent not to exhaust the brains of fledgling feminists – and very reasonably priced at £1.99, about a third of the price of my own *Feminism: the ugly truth*. Its sales put it at #2 in the ‘Feminist Criticism’ category, well ahead of my book, it has to be said. The book’s full Product Description on Amazon:

> On a bright day at the Epsom Derby, 4 June 1913, Emily Wilding Davison was hit by the king’s horse in one of the defining moments of the fight for women’s suffrage – what became known as feminism’s first wave.
>
> The second wave arose in the late-1960s, activists campaigning tirelessly for women’s liberation, organising around a wildly ambitious slate of issues – a struggle their daughters continued in the third wave that blossomed in the early-1990s.
>
> Now, a hundred years on from the campaign for the vote, fifty years since the very first murmurs of the second wave movement, a new tide of feminist voices is rising. Scattered across the world, campaigning online as well as marching in the streets, women are making themselves heard in irresistible fashion.
>
> They’re demonstrating against media sexism, domestic violence and sexual assault, fighting for equal pay, affordable childcare and abortion rights. Thousands are sharing their experiences through the Everyday Sexism project, marching in Slutwalk protests, joining demonstrations in the wake of the Delhi gang rape, challenging misogynist behaviour and language, online crusaders and ordinary people organising for the freedom of women everywhere.
>
> Kira Cochrane’s ‘All the Rebel Women’ is an irrepressible exploration of today’s feminist landscape, asking how far we have come over the past century – and how far there still is to go. Whether engaging with leading feminists, describing the fight against rape culture or bringing immediate, powerful life to vital theories such as intersectionality, ‘All the Rebel Women’ binds everything together into one unstoppable idea. This is modern feminism. This is the fourth wave.

So Laura Bates’s Everyday Sexism Project is a key element in the fourth wave of feminism. Wow. That’s why this book is the best birthday present I’ve ever received, even if I only found about it some months after my birthday. We usually refer to Ms Bates’s mission in life as **The Everyday Whining Project**. It inspired us to launch **The Alternative Sexism Project** where men have left stories explaining how sexism affects men a damned site more than it does women, often leading to men’s early deaths. What is the state’s relentless disadvantaging of men and boys, and relentless advantaging of women and girls, if not sexism in action? The male/female suicide rate differential in the UK rose steadily from 1.9:1 (in 1981) to 3.5:1 in 2011. I can’t think of a better litmus test for how society treats men and women.

Laura Bates’s project also inspired us to launch **The Whine Club**.

Laura Bates deservingly won the inaugural **Whiny Woman of the Month** award, which gave her automatic membership of the club. Her award certificate can be downloaded right here.

There are now quite a number of women in the club, and they can only leave if they make a public commitment to stop whining. Surprisingly none have, to date. Here’s a list of the current members.

At J4MB we fondly think of Laura Bates as the gift that keeps on giving.

Male-friendly song(I): Parazitii – Goana dupa iluzii

AVfM Video Source · 5 April 2014 · Archived copy · Original

Male-friendly song is a project that purports to bring one non-English song per week with a red-pill message. Today we bring a song from the 20-year old Romanian hip-hop band, Paraziții (The Parasites) alongside with the translation of the powerful lyrics.

Parazitii – Goana După Iluzii
(The Parasites – The Rush after Ilusions)

Homeless man talking:

I was 22 years old when I got married. I made a mistake. I married an older woman who had three children of her own from a pervious relationship. Anyway, I got married, then later on I got divorced. The I started to pay child support, judiciary expenses and other bills. I eventually lost my house – in which I had a mental breakdown at the time. Back in those days I was working at the maintenance department in the Colentina trams depot. After the mental breakdown I was taken to the hospital and I was admitted and stayed in the hospital around 3 months in the recovery facility of the Bălăceanca Psychiatry Hospital. After that, I kept on working as much as I could and just when I got back enough on my feet financially to afford to rent a room for myself, I got fired!

Cheloo:
Your woman is a stranger who fucks at work;
You no longer fuck her, you don't have the time, you're tired and she's not a rock.
You still theoretically love each other – heck, easy to say!
But all that's left is the habitude and the shadow of a reverie.
You get a vacation for 10 days in 3 years – it's all for the money
And a common future created for the American company.
You give your life for the company
– get a bonus once in two months
You're the best and if you cave in
We'll admit you to the insane![1]
Three phones at once are ringing,
How bad! But you know you're just in the beginning!
You hate the subway, get a leasing, pay the rent,
You live in the suburbs and think you're happy for not living in a tent!
You have air conditioning and a LCD in your restroom,
But it's a holiday when a cold beer and vodka awaits you home.
The banks are watching, pay up! It's an insensible
System! We need to be bounded for the long run – it's incredible!

Homeless man: At this point, I live on the streets or wherever I can. I'm begging, because I'm hungry, I'm thirsty and so on and I have no choice. But I don't steal – I don't believe in taking stuff from people by force. If they want to give me something, that's great, if not… well,… life's tough.

Cheloo:
We drive with the legal speed,
We take our kids to school,
We have a fog on our eyes,
And an empty spirit.
We're being treacherously lured into a lethal
Trap, we're eager to climb up on an unreal

Social ladder. Time is money and only with money it awaits,
When you start climbing down, you'll shockingly see it lacks stairs.
With your back against the wall and an insufficient credit,
You get wings of wax enough to fly out of the flat!
It's indecent not to have an address in your ID, and this is how
The cops start running after you to beat ya!
The State wants to know if you're well wrapped,
When you get to sleep in the park with 3 jackets covered.
Your fortune is a few small bags,
The nights are long
When you're hungry
But you're allowed to tremble free as the birds
Covered in cartons.
You no longer have a name, you don't need it!
You've become invisible,
You're a creepy homeless and a creep everyone calls ya,
It's incredible!

Homeless man: It's very hard to live on the streets and not having a place to stay and from that position to want to do something for yourself – yet you don't have the financial possibility, first of all for the papers, for food, for personal hygiene – you need money for all of these.

Ombladon:
We have luxurious mansions near filthy blocks,
Top class cars stopped next to wagons on the stop[2].
We have discos next to churches and cops filch
4 grades mayors who can't even hold a speech[3].
In the Parliament there's theft, sleep and millions are produced,
Down in the street there's theft, sleep and hunger is induced.
The State takes you down, the State also lifts you up,
The State gets you down on your knees (then it lifts you up again?)
Nope! It makes you give it a blowjob!
We break the criminal code, of course,
For we're many raised to create rumpus.
We have sunny days, we watch them from the window,
It's not enough to be sunny
If you don't have enough money
To enjoy the days in the shadow!
We throw ourselves in the life like we're blind and chubby,
When children appear one no longer affords having a hobby!
With smiles on the face, with thoughts
And foams!
That's how we live in Romania, with bads and goods!

Homeless man: A man living on the streets always thinks: I must struggle, I have to go there, behind the block or whatever the place where I'm staying is. Then I have to be fearful for either the police can come and hurt me or someone else who doesn't like me. At one point, the idea of going to work emerges: But how? I need to be clean and fed in order to work. How will I maintain my job if I hadn't got any rest in the previous night since I had no place to stay? It's incredibly hard to maintain a job if you have no place to live.
The thing is that there are quite a few people who want to work and make something with their lives but they can't do it now unless they're a little bit helped.

References

[1] “Being admitted to the insane” = (Romanian expression) being forcibly placed in a psychiatric facility
[2] stopped on the stop = (eastern European jargon – existent in other languages as well) Stopped on the red light (stop = traffic light, semaphore)
[3] The literal translation of this verse is “Mayors who only graduated the first 4 grades and can’t even speak Romanian properly”. Graduating only 4 grades is considered to be *de facto* illiterate by Romanian standards and an elected official not being able to speak the Romanian language properly is held to high ridicule in a constant manner. At the moment this song was written (2007) the number of illiterate mayors was much higher than it is today and this fact was considered a national shame.

#cancelcolbert – Yes They Really Are Stoooopid

AVfM Video Source · 6 April 2014 · Archived copy · Original

You’re wrong because penis! And color! No really!

You can’t make this stuff up.

You should subscribe to Thunderf00t if you haven’t already.

A Friendly Note from Adèle Mercier

Paul Elam · 6 April 2014 · Archived copy · Original

The following was just received in my inbox. It appears to be from feminist and alleged professor, rape apologist and victim blamer Adèle Mercier of Queen's University Department of Philosophy.

> **Adele Mercier adele.mercier@xxxxx.com** 7:12 PM (8 minutes ago)
>
> to editors, jac
>
> Dear editors of A Voice for Men,
>
> I am giving you twenty-four hours to remove from the internet all *libellous* representations of me as a "rape apologist," a "victim blamer," a "pedophile" and other such falsehood and innuendo that your site has irresponsibly allowed to be published.
>
> Please acknowledge receipt of this message immediately.
>
> *Adèle Mercier*
> Dept of Philosophy, Queen's University, Kingston, CANADA K7L 3N6
>
> LOGOS – Logic, Language & Cognition Research Group
>
> Departament de Lògica, Història de la Ciència, Universitat de Barcelona, SPAIN
>
> Justice will only exist where those not affected by injustice
>
> are filled with the same amount of indignation as those offended.
>
> –attributed to Plato

Well, indeed that deserves a response, and that right quick!. Given Mercier's socio-sexual political orientation, she does not seem acquainted with the concept of free speech, nor the dim view we take down this way toward abridging the right of human beings to express their opinions in an arena where ideas are free to be challenged.

She now thinks she can bully me/us into removing said opinions, guaranteed protection by the Constitution of the United States, with stiff legal provisions now in place for those who frivolously seek to use charges of libel as a way to silence those who oppose their views.

Sorry, Adele, you need my enthusiastic consent for something like that to happen, and you just don't have it.

Even if I were inclined to give your demands consideration, which I am not, I am afraid you have been little help in helping me help you. One, you cite nothing specific. It is as though you want me to scour this site for all statements that may be about you and determine whether you think they are libelous, as though I am in your head and not my own.

While it may not seem unusual to you to have a man read your mind and anticipate your needs/desires, I am afraid it is out of the sphere of my experience and personal interest. If there is a problem, point to it, like where it actually is, and I will look at it again with all the fervor I expect you deserve.

I am also forced to inform you that several comments made under your name on the internet, something easily verifiable in the process of normal discovery, have contained statements very much consistent with the idea of your being a victim blaming rape and pedophilia apologist.

Do you now deny that these statements were yours? A simple, direct and honest answer, even in the comments to this post, will do.

See, here is the deal, and I mean this in the most collegial way. I knew someone with a problem similar to yours once in my life. He was a really nice fellow, who people had taken to calling “Stinky” for a nickname. That name hurt his feelings, much as yours appear to be hurting now.

Admittedly, part of the problem was that despite his good nature and gentle ways, he was not very active in the personal hygiene department. In other words, he stank. Ergo, “Stinky”

With some encouragement he took measures, namely bathing, to address his body odor issues, and before long people started calling him by his real name again.

It was like magic.

By actually doing things that prevented giving people the impression he was odiferous, it had a marked impact on how he was perceived.

I suggest that you, too, may be able to benefit from this same personal life strategy.

If you are saying repugnant, misguided and bigoted things in public, there will be negative reactions, mainly from people with a distaste for repugnant, misguided and bigoted thinking.

Hate is like body odor. Stinky is usually the last person to notice the problem.

As to your ultimatum, sorry, things like that (and feminism) have been failing to impress me for a long, long time. I suggest you take a look though the history of this site. You might want to ask yourself if there is anything, and I do mean anything here that suggests to you that a snotty, officious email from an overly entitled child of privilege is going to make us do anything.

Kind regards,

Paul Elam, publisher, A Voice for Men

ADDENDUM

Mercier’s comments presented and addressed in AVFM article.

Mercier has apparently made a successful push to have all her comments and responses to it removed from Queen’s Journal. I just don’t think she gets it. The internet is forever, cupcake.

The GREAT RAPIST FIASCO of a Brazilian president #rapeculture

Aldir Gracindo · 6 April 2014 · Archived copy · Original

There are three kinds of lies: Lies, damned lies and statistics.

Mark Twain

This is election year in Brazil. The incumbent President, Dilma Roussef of the Worker's Party, used the taxpayers' money to sponsor the greatest feminist false statistic about "rape culture" so far. It shook the world. And then it all went so wrong.

Dilma is a feminist, no doubt. Of the worst kind. I could mention three examples to illustrate that [1] But those are just our president's moral failures, and they seem to be widespread, cultural. Recently, however, Rousseff fell 7 points on the polls. Different factors may have caused that [2]. But yet, the President was ahead of the other possible future candidates. And then it happened.

IPEA (the Brazilian federal government's "institute for Applied Economic Researches") published an astonishing report on "Tolerance to violence against women" in Brazil. National and international newspaper announced with awe:

> ***65% of Brazilians believe that women with clothes that show their bodies deserve to be attacked.***

Well, in the reader's imagination and for the media, "attack" went to "rape" very easily. There it was, the Brazilian "rape culture" brought to light! It made the headlines in every national newspaper, and international too. BBC Network, the Washington Post, El País in Spain, in Denmark, Turkey, and more — this is what the world heard: how Brazil was a country of rapists.

The journalist feminists in every Brazilian newspapers were talking about how how malignant Brazilian males were. That, regardless of the blatant methodological errors in IPEA's research.

The "specialists" started giving interviews, about how men see women as property, using women is a right, she is not a human being, she exists to serve; our society reinforces male supremacy. "Reality is much worst then what was said. Women are guilty of being women", stated another great "specialist," anthropologist Miriam Goldenberg, researcher of the "feminine universe" for 25 years.

One of the biggest broadcast networks in the world, Globo, featured the news. It even was inserted in their evening soap opera (they're very popular in Brazil, called "novelas"): "That's early stages of humanity!", said the character.

On twitter, the President took all the political advantage of being a feminist president fighting our "machista" culture.

The Minister of the Secretary of Policies for Women, Eleonora Menicucci, stressed how "regrettable" the results of the studies were, and that it was needed to do much more to tackle violence against women, especially campaigns. They really believe that the fight against violence is just for one part of the population–the female part. The former Minister was bothered that some judges were "inadequately" applying "Lei Maria da Penha" (the Brazilian domestic violence/violence against women law) to protect male victims.

A feminist journalist, Nana Queiroz, took a picture topless, with an inscription in her arms, starting the campaign "I don't deserve to be raped". The next day she said she was very scared for receiving multiple rape threats. The Federal Police got involved, and the President herself publicly showed solidarity to Nana.

But in a first search to the supposed "rapists," a bunch of teenaged internet trolls was found. As one of my friends said, "they no doubt would rape their own hands."

The many, even though a minority, who dared to contest the research were "raped" (I mean, verbally attacked), no

matter if we were professionals in the field, common people, or men's rights activists such as myself.

Some obvious things about us seemed to be forgotten with the great media factoid of "most Brazilians support raping women who dress provocatively." For one, Brazil is the last country in the world where we would be intolerant to women's bodies being shown. We are the country of *carnaval*, of the "Girl from Ipanema," of the smallest bikinis worldwide and the bikini wax, of the Globeleza. Women in Brazil work with shoulders, knees, cleavage and legs showing. We are a tropical country. Every weekend, a multitude of micro-shorts and long heels invade all spaces, as in any western warm country. The very uproar and indignancy in the popular reaction should be another clue about how wrong is to presume that Brazilian culture is a "rape culture." If people normally thought that way in Brazil, why the commotion, instead of just defend that lie, "yes, of course they deserve?" That would mean virtually every woman in Brazil, of course, because Brazilian women use short clothes and show their bodies. The same paradox always: the success of feminist hoaxes would never happen if men's sexuality was not enormously protective of women, rather than rape-inclined.

Part of the report itself was just considered non-important by the feminist "specialists" and the mainstream media::

91,4% agreed that the man who beats his wife must go to jail;

82,1% disagreed that the woman who is beaten in her home must be quiet about it, for her children's sake;

68,1% agreed that it is violence to tell lies about a woman to others;

89,2% disagreed that men can curse or yell at his own wife.

Even with this ignored, there were other problems: methodology flaws.

The research was made through a series of statements. They interviewed 3,810 people, and asked if they agreed or disagreed with a statement. The word "rape" was never mentioned, which might remind you of other statistical hoaxes on the topic.

About the most famous statement:

*"**Women with clothes that show their bodies deserve to be attacked.**" – 65% of the interviewed agreed with that statement.*

Well, "deserve" and "attack" in Brazilian Portuguese are polysemic words.

To "Deserve", can mean (1) "be worthy of, (2) "entitled to", (3) "incur", (4), "to earn" and (5) "draw upon oneself and (6) "become worthy of." Well, there is the popular myth that women in sexy clothes draw attention not only of men, but sexual criminals. Statistically, that is inaccurate and doesn't help to prevent sexual assaults. And feminist activists don't help either, because they rather do what they always do and propagate prejudice, conflating men with rapists: "Teach men not to rape, not women to fear." This is how these ideologues and activists (don't) help people to prevent rape.

To "attack," in Brazil, also has different meanings: (1) aggress, (2) criticize, (3) chastise, reprehend, (4) Hit on, flirt with, and (5) throw, shoot.

So the question is so open to personal interpretation as to make it meaningless!

Another statement to make the headlines was:

*"**If women knew how to behave, there would be less rapes.**" – 58% of the interviewed with that.*

That surely sounds evil. And it's also our prejudice that makes it so, because "behavior" can mean to be moral or immoral–but in Brazil, the word also means "procedure." If people had knowledge about how to proceed to prevent robbery, would there be less robbery? If people knew how to proceed on the street, would that reduce the number of car accidents, or people being run over? Would you say you agree with those statements? So the same statement could mean a violent, misogynist mentality… or simple logic and humanitarian concern.

It was a trick question, in other words.

That was not the only problem with the research "proving" Brazil's misogynist culture. This is important to stress: ***66.5% of the interviewed were women!***

Additionally, the interview was made with people available at home, during the week and during business hours. The average income per capita, per home, was approximately the minimum wage *(R$ 531,26);* 41.5% were under primary level; 22.3% had finished primary; 30.8% had high school level; and only 5.4% were in college. As the report says, the most educated were less likely to agree with the ambiguous statement. To the "experts in gender," that meant that higher education reduces "machismo." Well, perhaps higher education reduces the possibility to be tricked by polysemy in the ideological questionnaire instead, and "machismo" might have nothing to do with it at all.

Other interesting statements and how they brought the "specialists" to curious conclusions:

"Dirty clothes should be washed at home." – 89% agreed.

That's a popular saying in Brazil. The English version of it is basically, "don't air your dirty laundry in public." To the gender ideologues, that means that people think domestic violence against women shouldn't be reported to the authorities. That is more then biased, because people tend to agree with general popular sayings. For instance, how many people could you find who would agree that "A leopard cannot change its spots," "Better safe than sorry," or "The apple never falls far from the tree?" They must be misogynists too!

"Every woman dreams of getting married." *– 50.9% agree totally, 27.8 agree only partially.*

Well if people agree with that, they might just have all women they know loving to see bride dresses in magazines. According to the "gender specialists", however, here's what it means:

> (…) almost 79% of the population has a very stereotyped notion about women's life ideals. Believing that every women has as life project getting married and build a family is compatible with the idea that women can only find plenitude in a stable relationship with a man or yet, that she depends on a partner that sustains her, and finally, that she is more maidenlike and has less sexual desires, not aiming, therefore, the life of a single woman or many partners. (Page 6)

The whole document, actually, is a radical feminism manifesto.

This is how billions in public money is spent on "gender issues" worldwide. In Brazil, to produce this tripe, our Dilma removed the former board of IPEA, replacing them with loyal party members. That's how the Institute for **Economic** research started producing ideological feminist statistics instead of real economic statistics.

For this specific study, the "Presidenta" (she eliminated the neutral form of the title and made all official documents have a feminine gender for "President") put IPEA at the disposition of (1) the international feminist lobbying organization, UN WOMEN, and (2) the biggest feminist lobbying organization in Brazil, CFEMEA. This is how the Brazilian "rape culture" study was made.

But I have saved the best for last.

Yesterday IPEA published a note. The most sensationalist "finding," those "65%" of Brazilian rape apologists, was an error. A big, gross, amazing error: They had shifted the percentages with that of another item in the research. Actually, only 13.2% of the interviewed "totally agreed", while 12.8% only "partially agreed."

Perhaps that was caused by the hurry to publish the results? The director of the research immediately resigned.

Now, show me a feminist fiasco bigger than the Brazilian "rape culture" scandal, if you can. Until then, just look on in amazement at this example of feminist lies and duplicity.

Have a great Sunday, a great week,

Hugs from Brazil,

Aldir.

References:

[1] Every year, during International Women's Day, she makes a pronunciation that includes the issue of "men's violence against women," i.e. typical gender feminist propaganda. Women's oppression, and violence as having only one direction: men against women.

[1.1] Last year, on IWD, she announced social measures to reduce the price of food for poor families, because, you know, family is women and women are family.

[1.2] This year, same date, she went one step further, by complimenting all Brazilians and then saying that from that moment on the conversation would be between her and Brazilian women; yes, only women.

[1.3.] She also decided that in case of divorce, the houses in government home financing for poor families would go to the woman (unless the father would be the one the keeps the children… meaning, practically, whenever the ex-wife wants). No matter that the overwhelming majority of the homeless in Brazil are men (82%). And curiously, most of them are just "on strike." Or to be more accurate, they have given up on everything because they built their families and lives around a partner and the relationship ended badly. I don't know about you, but I've always wondered what would make a functional, normal man just stop fighting and go to sleep in a catwalk. Do you? Well, there you have it: most of them just didn't learn how to go their own way sooner, wealthier and mentally healthier.

[2] The constructions for the FIFA World Cup are delayed. She spent hundreds of millions of US Dollars in Cuba's infrastructure, is blind to Maduro's State violence in Venezuela and there are evidences indicating corruption, lately in the Petrobras's scandal. But the social policies grants a good voting basis of the poor people for the Worker's Party.

[3] One of the critiques published about the methodology:
http://exame.abril.com.br/brasil/noticias/pesquisa-dos-65-aquela-do-ipea-sobre-estupro-e-contesta?page=2

Fighting Wikipedia Corruption: AVfM Partnership with WikiMANNia

Dean Esmay · 6 April 2014 · Archived copy · Original

A few days ago I talked about the ongoing censorship of men's rights issues and feminist distortion of information in Wikipedia. This was the bad news.

The good news is, an industrious group of dedicated German Men's Rights Activists have, unnoticed outside the German-speaking world, spent the past five years building their own competing wiki known as WikiMANNia.

WikiMANNia ("mann" is German for "adult human male") is dedicated to men's issues and critique of gender feminist indoctrination and gynocentric ideology. Since 2009 they have consistently produced high-quality, feminist-ideology-free information on men's and boys' issues with great success in Germany. WikiMANNia articles on important topics frequently feature very near the top of German search engine results.

For some, the deliberate exclusion of a feminist view from articles addressing other subjects might be seen as an anti-woman bias within the WikiMANNia project. Such an impression is mistaken, although understandable from individuals living in a feminist-dominated culture. To be clear, although feminism purports to be either pro-woman or pro-equality, it is an ideology, almost a religion, carrying a set of assumptions which when applied to writing on almost any topic perverts the meaning of such writing.

On October, 30 2010 an International Anti-Feminism Meeting took place in Switzerland. This led, in 2011, to the editiorial team of WikiMANNia launching basic versions of WikiMANNia in English, Spanish, and Italian. Unfortunately the "International" aspect of the meeting was limited to the three German-speaking countries of Switzerland, Austria and Germany. So unfortunately no contact with the English-speaking Men's Rights Movement took place, and contact with those in other non-German languages was limited, much to the WikiMANNia team's frustration.

Some articles where translated into English in rudimentary fashion. But this attracted little attention in the English-speaking world. The frustration of the German group was, until now, to find people who would allow them to fully enter into the English-speaking world.

We now hope to see that change. After months of talks with the management of WikiMANNia, I have the honor of announcing that AVfM has entered into partnership with WikiMANNia. German WikiMANNa will greatly benefit from an English version and AVfM will benefit from the offerings of this terrific German team.

We strongly encourage anyone reading this with a general interest in the Men's Rights Movement globally to sign up for a WikiMANNIA account, and begin helping to improve it.

The German team will keep control of WikiMANNia, but we hope to build an independent English-speaking editorial group with its own focus within WikiMANNia. And we hope you will help!

Most German Men's Rights Activists have limited skills in English. Thus one of the first things needed is someone to clean up the grammar and syntax in many of the English-language articles already there. Even if you speak no German, it doesn't matter. If you can take the somewhat clumsy English and make it stronger, that's all you need to do. You can also add new articles and information, and possibly others will work to translate those to German as well.

Do you speak both German and English? Then perhaps you can contribute to both German and English articles. Also, do you speak Italian or Spanish? Then perhaps you can help with the Italian or Spanish articles, which the German group is also very interested in expanding!

Because of Wikipedia McCarthyism, we want to see WikiMANNia grow, just as we want to see the Men's Human Rights Movement grow internationally, with people of all nations able to take part and cooperate.

On AVfM's front page menus, you will notice there are now two items under "Wiki" – the AVfM Reference Wiki

(which is purely for academic references), and WikiMANNia, which is for anything and everything else. We encourage all members of the Men's Rights Community to contribute to these projects. If you have purely academic, hard-science references, great, the AVfM Reference Wiki is narrowly focused on that one thing: academic references, please sign up to help with that. Whereas if you want to help with more generalized topics–Men's Rights Movement figures, history, debates within the community, etc. WikiMANNia is perfect for that.

We see this as not just a great way to expand the reach and scope of the Men's Human Rights Movement, but also furthering the goal of making our movement truly global, with men's advocates gaining knowledge and insight and strategies and even terminology from those of other nations.

For example, I have a new favorite new term I've learned from the Germans: Purple Poodle!

So please, go now and sign up for WikiMANNia, and help spread the Men's Human Rights Movement globally.

Finally, while ordinarily, this notice might close with an imperative to go forth and FTSU, what we're really doing here is the opposite.

The creation and expansion of a reference explicitly excluding gendered ideologies is the un-doing of vandalism and censorship in other sources. So, *meine Herren und Damen*, go forth and help restore un-corrupted knowledge to the world!

Challenge to Women: Spread this meme!

Hannah Wallen · 6 April 2014 · Archived copy · Original

Since they first noticed the men's human rights movement, feminists have scrambled trying to stifle it with ridicule, shaming, attacks on its validity, and much territorial pissing on the concept of gender issues from a male perspective. They've dedicated whole blogs and internet discussion forums to strawmanning and then bashing the movement, i.e. a movement that exists only in their imaginations rather than the actual movement that we're part of. There have even been hit-pieces done on us by mainstream media sources, often ignoring most of what we actually say.

They've attempted to silence the movement by belittling men's issues and calling it a "backlash against feminism." Not a rational response and objection and an effort to talk about things outside the feminist narrative. No, just a "backlash." They've attacked serious men's issues discussion with accusations of "misogyny." They've tried to marginalize the movement with women-first arguments, trying to make every issue about women's problems first and foremost. They've tried absorbing the movement with claims that feminism's often anti-male rhetoric is a way of handling men's issues. They've tried pushing the movement aside with ridicule and the promotion of false stereotypes.

What they haven't done is explain why they're so vehemently opposed to a society in which men's human rights receive recognition and consideration equal to that afforded to women's human rights.

So I have a question for them, one that is fairly simple, and should be easy to answer:

What is feminism's criteria for determining whether a human being merits having one's human rights recognized and considered by society? If being human isn't enough, what other requirement do they have?

Inspired by a challenge from John Gormley of Men's Human Rights Ireland, I've posed that question, in a similar style to the "I need feminism" meme. This is the image:

I'd like to see two things about this become things that opponents of the MHRM can't ignore: the question itself, and the contradiction women in the movement represent to the stereotype of MHRAs that opponents of the movement have pushed, that we're supposedly "anti-woman" and "misogynist."

The first speaks for itself; the second is why I'm specifically asking women to do this. Feminist critics of the men's human rights movement, who claim that it's *men* who marginalize women, *men* who silence women's voices, *men* who refuse women the right to make our own decisions–they would rather pretend we don't exist than admit that we just don't agree with them. They don't want to acknowledge the validity and importance of men's approaches to men's issues outside the bounds of feminist ideology. They sure as hell don't want to acknowledge that there are women involved in that. So they just don't.

I don't think we ought to take that laying down, especially not from a group that has made exploiting the belief that "women are marginalized" its method of operation.

It's time we stop tolerating the bullshit.

It's time for us to get right in our opposition's faces with a demand for an explanation of their attacks on men's human rights activism.

I'm asking other female men's human rights activists to post the same message to whatever media you regularly use, whether it's Facebook, Twitter, Tumblr, or even just in a comment in answer to this article.

"I support men's rights because men are human. What other reason do you need?"

It's time to demand answers.

Men's Rights Cross Canada Campaign: April 4-8, 2014

Dean Esmay · 6 April 2014 · Archived copy · Original

Starting this weekend at least nine Canadian cities, including Halifax, Hamilton, Burlington, Toronto, Windsor, Saskatoon, Vancouver, Calgary, Ottawa, and possibly others will be experiencing a nationwide postering campaign carrying an anti-Misandrist message, and holding up a mirror to society's double-standards in law and social attitudes about men vs. women. Posters will be appearing all over Canada, placed by volunteers acting on their own initiative under a simple premise: If not us, who? If not now, when?

The posters are a parody of the hateful, misandrist international campaign to ask men to stop violence against women – never mind that men are the majority of victims of violence and never mind that when it comes to Domestic Violence all the available science shows that women are as violent if not more violent than men are. Nevertheless, self-hating men and man-hating women have joined in an international campaign to demand that men take responsibility for violence, and violence against women only. By doing so these bigots demonize the male half of the human race and infantalize the female half.

Although these posters are a parody, they also carry a serious message, for the problems they point to are real. So a simple question comes: is what's good for the gander also for the goose? If we're going to hold all men responsible for terrible things done by some men, are we going to hold all women responsible for the terrible things done by some women? And should the law treat everybody the same or are some people "equal-er" than others? And if these posters are somehow tasteless and obscene, why aren't the "Don't be THAT guy" posters not also tasteless and obscene?

Participating organizations across Canada this weekend include Men's Rights Edmonton, Men's Rights Calgary, Men's Rights Halifax, Community Organized Compassion and Kindness, Men's Rights Saskatoon, and others.

The following is a sample image of the posters that will be in use:

[image]

We're proud to say the particular dumpster image in use in many of these posters first appeared in the A Voice for Men Meme group on Facebook, and was inspired by many of the similar posters we encourage people to use on our poster page. A Voice for Men fully supports this effort by our brothers and sisters in Canada. We encourage everyone to use posters like this in peaceful, lawful manner. Everyone who wants to participate in confronting misandry should do so.

Indeed, while we especially commend Canadian men's activists, we hope to see this message spread across the United States and around the world, wherever misandrist messages about "toxic" or "hegemonic" masculinity and "patriarchy" are bandied about by hateful gender ideologues, and wherever you see a message telling you that men should stop violence against women instead of telling people to stop violence against each other.

So by the way, while this is a coordinated Canadian effort this weekend, if you're outside Canada there's no reason you can't go forth and do the same right now in solidarity–wherever you are!

Go forth and FTSU people. Today, Canada. Tomorrow, the world!

Editorial Update: Reports and photos and videos are coming in to the Men's Rights Canada page. We expect more to come in the next few days as activists get their photos and videos in. Also, word is that they're declaring a Bonus Round for Monday and Tuesdays in some bonus cities!

Adèle Mercier is at it with the threats again

AVfM Video Source · 7 April 2014 · Archived copy · Original

Well, it Adèle Mercier continues to do her best to emulate Saul Goodman, issuing ultimatums to the completely underwhelmed members of the MHRM.

This time, TB made the cut for Adele's targets who refuse to be targets. Our good friend Alison responds in proper form.

> **Dear Alison Tieman,**
>
> **I am giving you twenty-four hours to remove from the internet all *libellous* representations of me as a "rape apologist," a "victim blamer," a "pedophile" and other such falsehood and innuendo that your site has irresponsibly allowed to be published or otherwise propagate. That includes your slanderous video on A Voice for Men.**
>
> **Please acknowledge receipt of this message immediately. Blah, blah, blah. Grrr, Grrr. [OK, I added that last part in. PE]**
>
> **Adèle Mercier**
>
> **Dept of Philosophy, Queen's University, Kingston, CANADA K7L 3N6**

A poem: Feminists Killed Curt Cobain

AVfM Video Source · 7 April 2014 · Archived copy · Original

Words as printed on YouTube video here:

> Feminists killed Kurt Cobain
> Men my age are all the same
> They hate themselves & feel ashamed
> For what they are & cannot change
>
> Little heads filled up with lies
> Raised only to apologize
> For thousand-year conspiracies
> In gender-studies histories
>
> Put down at home, drugged up at school
> Helped to sit still & follow rules
> Help follow what their teachers say
> Look, see how well the girls behave
>
> Men chastised, demonized,
> Healthy males pathologized
> A man is just a dirty ape
> Longing, lust, desire: all rape
> Your body is a loaded gun
> And all that it has done is wrong
>
> Girls demands are sacrosanct
> Boys complaints beneath contempt
> A 'good' man knows his sex is bad
> The life of ease that he has had
> A good man turns his back on men
> Puts women first in everything
>
> White knights, on their hobbled steeds
> Still cling to laws of chivalry
> Passed over by the queens they save
> A joke to all the other slaves
>
> Ashamed of all their endless wealth,
> Those riches that they've never held,
> The privilege we've never felt
> Only endless shame
> All of us the sons of Cain
> Feminists killed Kurt Cobain.
>
> –
> Feminists killed Kurt Cobain
> Who'd rather die than bear that blame
> That curse he carried from the womb
> Still with him laid out in the tomb

He screamed onstage & pierced his flesh
Put on make-up, wore a dress
Numbed the pain when he could score
Then shot his face across the floor

Feminists killed Kurt Cobain
Men my age are all the same
Generations X & Y
Hate themselves & want to die

Too late for them, too late for me
We've been what we were made to be
Can't turn back, can't start again
But then no-one can, I wonder when
The tide will turn, the waves will part
Our lives were laid out from the start

A man today's no easy ride:
Three-fourths of all the suicides
Nine-tenths of all the deaths at work
And more in war, dead in the dirt

Under hateful ideology
Hatred becomes ordinary:
A man in pain should make us glad
A man in pain should make us laugh

Each loss for men, each tragedy
Crowed over like a victory
A victory for who? Are we
not one? Are we not family?
Does our thirst not match your need?
If you cut us, don't we bleed?
Don't we grieve, just like you do?
Your loved ones torn away from you?

We used to walk in sunny glades
& share the cup of blessed rain
Warm each other winter nights
Watch children play through summer's light
Work together in the fields
Share the bounty of their yield
Stand together, sacrifice
& not be bought for any price

Now the girls get told get what you can
After all, he's just a man
You're right to think it's right to take
Yes you go girl, you make him pay
The girls get taught they must get on
Like work empowered anyone:
To sell your life for dollar bills
Taking calls & stacking shelves
In offices & factories

> Fulfilment sought in drudgery
>
> I'm dreaming of a brighter age
> Where all are loved, where all are praised
> For what they are, what nature made
> Its words are heard & ways obeyed
>
> Where prison rape is not a joke
> To decent, well-raised gentlefolk
> And mutilated genitals
> A horrifying spectacle
> No matter which land they occur
> Regardless if they're his or hers
>
> I'm dreaming, & I dream alone
> This world's insane, as we all know
> I sit & wait, I hope, I pray
> The human race will find its way,
> Again
>
> Feminists killed Kurt Cobain
> Men my age are all the same
> They hate themselves & feel ashamed
> For what they are & cannot change
> Too late for them, too late for me
> I can't say what is going to be
> This age will pass, & all within
> & these words too, & me, & him
> Where to next, nobody knows
> The light is dim. But still it glows
>
> (February 20, 1967 — April 5, 1994)

You should subscribe to Laudanum Byron.

A Woman Asks The Everyday Sexism Project: Seriously?

Lana Voreskova · 7 April 2014 · Archived copy · Original

[image]I finally bit the bullet and logged on to Everyday Sexism. It is a website set up to allow women to post their stories of the horrific misogyny and sexism which supposedly pervades our societies. The site is being lauded all over the other online feminist echo-chambers as “brave” “revealing” and “visionary”. Mostly it’s just one after another poster whining about some guy saying something she didn’t like or complaining because a man looked at her boobs. I was thinking about instances from my own life which I could post on the site that would compare with some of the entries I read:

I was sitting on the grass reading on the campus of the college where I work last summer. A young guy walked over to me. He noticed the book I was reading was Russian and asked me where I was from. I told him.

“Russian girls are the most beautiful in the world.” he said.

“Ha ha.” I replied. “And I suppose you say that when you meet a Spanish or Polish girl?”

“Well obviously” he laughed, “but I’m lying when I talk to them.”

“You speak English well” he continued. “Are you part Irish?”

“No, I’m 100% Russian.”

“So you don’t have any Irish in you at all?”

“No” I smiled, knowing the punch-line already.

“Would you like some?” the guy said.

It was a silly conversation that we both knew was going nowhere. Nobody was threatened or offended or violated or any of the things feminists want us to be. It was harmless banter. I didn’t take any offence because – well – because I’m a grownup.

So this is a story of sexism and apparent “misogyny” that I could post on Everyday Sexism. The problem is that I don’t believe that this man was some sinister sexist woman-hater. He was just joking. That’s right feminists – a joke is an alien concept to you I know, but it usually involves someone making fun of someone else but without any intention to harm. The funniest jokes are usually the ones that feminists would call “inappropriate” or “offensive” which is why a day at a feminist seminar is never going to be a barrel of laughs.

Some of the posts on Everyday Sexism are indeed disturbing tales of rape and sexual abuse. Many of them are obviously fictional but I’m sure some of them are true. The overwhelming majority of the posts, however, are simply shrill petulant whines by pathetic insecure people who consider themselves victims because someone once said something they didn’t like. One woman claimed to have been left feeling “devastated” because she had overheard a racy joke–and no, I’m honestly not making that up! I am leaving a few examples below which are typical of the entries on Everyday Feminism along with my own thoughts on each one.

Here are some whines of wisdom from a male user called Tim who obviously considers himself to be a thoroughly enlightened individual:

> Some of the men at my place of work met up earlier for drinks before the Christmas party. Topic of discussion when I joined them was ‘Who are your top 3?’. Meaning the 3 women in the office you’d like to do.

Oh my! The sheer horror of it. We can feel the righteous, right-on anger boiling from his post. We can only hope that poor Tim got the counseling he needed after that ordeal. I get the impression that Tim is only in his early twenties, so listen up Tim. Here is some free advice from an older woman: Your colleagues were indulging in some

harmless banter. In England they call it schoolboy humour. It is sometimes childish but it is completely harmless and natural. Only a chronically insecure prude could possibly find it offensive. Furthermore, you seem to completely underestimate women. You obviously have no idea what kinds of conversations groups of women have about men. I can assure you that they tend to be ten times more "vulgar" and "sexist" than the example you are bleating about here.

Listen carefully Tim. Nothing is less attractive to a woman than a fawning, sycophantic gelding. Do yourself a favour and grow a pair, and stop being such a prissy little baby.

A user called Claire, though, has suffered even more abuse than poor Tim. Claire describes how a male colleague at the next desk asked her to hand him a pen. The pen she handed him was a very large one. When she gave him the pen, he uttered this shocking abomination – "so you like them big, do you?" I am speechless! Poor Claire will probably never be the same again.

Now User ACM makes her bid for victim-of-the-month. "Every time I see a man reading page three" she snivels, "it makes me feel exposed, vulnerable and victimized." Really? "Exposed," "vulnerable" and "victimized?" and all because some guy is looking at a picture of a topless woman? I thought the phrase was, "I am woman hear me roar," not "I'm a woman hear me blubber pathetically about something completely inconsequential."

User Poppy goes for the sympathy vote: "I've only been kissed twice." she says, "and both times it was unexpected and I did not initiate it." Poor Poppy has only been kissed twice. On the face of it there doesn't seem to be any mystery as to why that is. One question for Poppy, though: Would it have been OK if you had initiated it, or would that have meant that you were being oppressive or something?

BrokeGirl chimes in with her harrowing tale of the awful misogyny she experienced in a deli. The guy behind the counter offered her two burritos instead of the one she had ordered. She never expected her refusal to illicit such a terrifyingly misogynist response. The disgusting pig joked, "I understand. Gotta keep that figure."

My heart goes out to this noble victim. BrokeGirl, wherever you are, we salute your bravery in the face of such unspeakable horror!

User "anon" has this shocking tale to tell. Reader discretion is advised:

> A male examiner walks past and starts talking to guys I was with about how they think it went and what careers they want in the future. Never made eye contact with me, spoke to me or acknowledged my existence.

Hmmmm. Just a thought here: Maybe he didn't want to look at you for fear of you accusing him of objectifying you or something. Maybe he was afraid to talk to you because he was sure whatever he said would be taken as sexist. Maybe he was wisely giving you a wide berth for his own good. You see, anon, men don't generally like engaging with whiny, oversensitive simpletons who expect them to walk on eggshells.

Next, Susie tells us how she went to work wearing no bra with her boobs sticking through her dress. Susie thinks bras are oppressive, you see. Her male boss predictably "oppressed" her by making a very reasonable request to cover herself in the workplace. Susie blubbers plaintively about how she felt "disrespected"

Well, no, Susie. Your boss has the right to expect his employees to dress appropriately for work. The fact that you put him in the uncomfortable position of having to ask you to cover yourself is just selfish. You were the one being disrespectful.

Susie comes back to tell us how, on the Paris Metro, two men–yes that's right, two–took out their penises and stood masturbating while staring at her on a crowded carriage.

Sorry Susie, but nobody who has ever been on the Paris Metro is going to believe that for a minute. Anyone who tried that on the Metro would be lynched by the other passengers. You need help, Susie, because your demons are very much in your own head.

User “F” tells us that “Many Men still think its acceptable to touch a woman’s boobs or bum in clubs.”

“Many” men? How many is that? Is it twenty or two hundred or two million? Sorry, “F”, but they don’t. I don’t know what kind of clubs you go to. Maybe you’re wandering into strip clubs by mistake? I have been on this planet for thirty-three years and I have been groped by a stranger on the bum an entire total of once. This seems to confirm to me that most men do not consider it acceptable to touch a woman without her consent. Oh, and no, I wasn’t traumatized for life. But thanks for asking!

Ariana wades in with this particularly petulant whinge:

> My boyfriend likes to call me his girl when we’re alone. It’s a term of endearment and, according to him, should be interpreted as a sweet gesture. Am I the only person who doesn’t like belonging to anyone other than myself?

No Ariana, but you are probably the only person who is so “offended” by what is obviously a term of endearment. You might also be the only person who is unaware that you have the right to break up with your boyfriend if he bothers you that much.

OK, this is getting really boring. It just goes on and on. There is page after page of this drivel – literally thousands of entries, all from these woefully insecure people who probably should never be allowed outside without supervision. If this is representative of the quality of the character of people who Western universities are churning out, then the Western world is in deep, deep trouble.

Of course, this website is designed to do what most feminist sites are designed to do: paint women as perpetual victims who constantly need to be protected, and cast men as disgusting, woman-hating brutes who think with their penises.

If there is any site that I have encountered that is truly insulting to women, then it is The Everyday Sexism Project. I would like to say to any men reading this that most women can actually take a joke. Most of us are actually grown up enough not to have a breakdown whenever we hear someone say something we find distasteful. Most of us have nothing in common with the pathetic, whiny, dribbling half-wits on The Everyday Sexism Project.

As I often say: Feminism is not about strong women demanding equality. Feminism is about weak, insecure women who can’t handle equality. And The Everyday Sexism Project is just one more example of that.

Editor’s note: This item first appeared on Men’s Human Rights Ireland, which you should visit and support!

Radford vs. Stollznow: Tempest in the Skeptic Community

Robert O'Hara · 7 April 2014 · Archived copy · Original

On Wednesday of last week, Ben Radford, a well-respected and well-published member of what is broadly known as "the skeptic community," published a website dedicated to answering accusations of gross sexual harassment made by Karen Stollznow, another prominent member of that community. Radford announced that he is suing Stollznow for fraud, libel, defamation and tortious interference with contractual relations. Radford had earlier this year published a moderate column examining false allegations but had otherwise remained strictly silent on public allegations made against him by multiple members of the skeptical community.

Wednesday's release by Radford follows months of controversy after Scientific American published a piece by Stollznow last August in which she claimed she was the target of sexual harassment for years. The column, since removed from Scientific American, can be read at the Internet Archive: I'm Sick of Talking About Sexual Harassment by Karen Stollznow. (AVfM has archived its own copy for journalistic purposes if it should disappear from other sources.)

While Stollznow did not name Ben Radford directly, the indictment became more than implicit when in the course of a few days a number of "Atheism+" and "FreeThought" bloggers, tweeters, Youtubers and Facebook posters named him as the perpetrator. Included in the choir of finger pointers, speculators, and insinuators were Ian Murphy, P.Z. Meyers, Rebecca Watson, Jason Thiebault, Amanda Marcotte, David "Orac" Gorski, Ophelia Benson, and Stephanie Zvan. Enterprising members of the Skeptic community have strongly objected to this behavior for some time, though objections mostly fell on deaf ears while Radford remained silent.

Radford, in the meantime, was publicly ostracized by co-workers and close friends. His ties with the Center for Inquiry and many other professional relationships were severely strained as rampant internet commentary, based on loose speculation and poor understanding of research on false allegations, continued, with the common presumption among most of the speculators apparently being that men accused of rape and sexual harassment should probably be presumed guilty until proven innocent.

During the entire last quarter of 2013, Radford, through his lawyers, repeatedly requested that Stollznow publicly retract her statements claiming they were false and defamatory. Stollznow repeatedly ignored these requests until in March of this year when Stollznow's husband, Mathew Baxter, contacted Radfrod offering to settle a lawsuit filed against Stollznow on February 17th by Radford by issuing a retraction. After weeks of collaboration between Baxter and Radford in crafting a retraction Baxter reassured Radford in an email that it was OK to publish said retraction on his Facebook page, which he did.

After publication Stollznow denied agreeing to a retraction and ten days ago on March 27th, started a defense fund under the byline "Give a Voice to Sexual Harassment Victims" which has already raised nearly $60,000, even though there is strong reason to believe that this campaign, which is defamatory of another person, is arguably a violation of Indiegogo's terms of use since it is widely known whom Stollznow has accused. This leads to another interesting question: are sites like Indiegogo now the go-to funding source for anyone who wants to make an allegation against someone else in court, without even providing proof of the wrongdoing to donors?

In any case, since its publication on Scientific American, Stollznow's article claiming to have been sexually abused was removed. Also, an article quoting Stollznow's allegations by Amanda Marcotte published on Slate.com was also removed, with Slate giving the explanation that it "did not meet our standards for verification and fairness."

This drama accompanies a rash of accusations directed at prominent members of the atheist community regarding sexual misconduct, harassment and misogyny. Nearly all accusations and smear campaigns have been initiated by members of the Atheism+ and FreeThoughtBlogs communities or their supporters.

Last summer, PZ Myers posted an article claiming an acquaintance of his had told him Michael Shermer raped her. Shermer's lawyers issued a cease and desist order to Myers, who has yet to remove the post. Also, in a highly

publicized incident, Amanda Marcotte called for the removal of Center for Inquiry's CEO, Ron Lindsay following his giving a speech critical of feminist ideology at the 2013 Women in Secularism conference in Washington D.C.

Smear campaigns against anyone countering the feminist ideology of Atheism+ have become so common that a Wiki page titled "Witch of the Week" has been set up enumerating many of the targets. However, Radford's case stands apart because he has meticulously documented all correspondence with Stollznow and others regarding his relationship with her. Emails from Stollznow indicate that it was she who initiated a long-lasting sexual relationship and that she wished it to continue even after she married. In a well-written timeline, Radford indicates the accusations started only after he complained to a colleague that she was not pulling her weight in the production of the Monster Talk podcast which he, Blake Smith, and Stollznow hosted.

A RocketHub fundraiser dubbed "Ben Radford Legal Fund", aiming to defray Radford's legal expenses, has only collected a meager $2,590 at the time of this article being published. Despite this, many in the atheist community are supportive of Radford.

AVFM has been approached by several critics of Freethought Blogs and Atheism+ to cover this story since the publishing of his response to these allegations and, because we believe false allegations, especially against men, to be a poorly researched area but one where there's reason to believe they are **not** uncommon, even if the "Free Thinkers" accept that as axiomatically true. Even if they were rare, however, the notion that men should be presumed guilty until proven innocent is anathema to the values of a liberal democratic society.

Whether members of the atheist or skeptic community or the men's advocacy community or not, accused men deserve the presumption of innocence. Furthermore, to our eyes, the case against Stollznow is incredibly damning. We hope the fundraiser for Radford succeeds, and we still wonder why Indiegogo is allowing a defamatory fundraiser against Radford for what is very possibly a false accuser on its pages.

"It very much appears that Ben Radford has been the subject of a false accuser, and rather than express any skepticism of the allegations at all, the ideological bullies within the FreeThoughBlogs and Atheism+ communities have done little but behave cruelly toward what may be an innocent man, and otherwise followed their unquestioned faith in the Holy Teachings of Feminism and the Doctrine That False Allegations Are Rare-even when copious research suggests they may not be" says A Voice for Men Operations Manager Dean Esmay. "Radford has done what we advise all men to do: document everything, no matter how hard that work would be, because in when it comes to society today, men are Guilty Until Proven Innocent."

Esmay said he encourages people to donate to Radfords legal fund, saying that he considers the case a way to counter the efforts of ideological feminists to co-opt the Atheist/Skeptic Movement.

"His case should be the watershed moment that finally leads the skeptical and freethinking community to question ideological feminist dogma and start to see women as being as human (and therefore as likely to lie and manipulate and backstab) as men are."

Radford has stated in his post that he will not comment further about the case until it is resolved.

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Feminism v. Equality

Diana Davison · 7 April 2014 · Archived copy · Original

Feminists often use the word "equality" in a puzzling manner which reverses the original meaning. To feminists, and social justice warriors, "real" equality requires biasing society to advantage some people over others based on their gender, race, or other claimed oppression group. This idea that equality can only be achieved by treating people unequally reaches a level of stupidity that only feminism can attain.

"Substantive equality," like most feminist terms, can be quite confusing for those who don't defer to debauched dictionaries or champion corrupted concepts.

While free societies count on justice being blind, feminists were unhappy with the results of impartiality in the courts – namely, women were being convicted of more crimes. Under the guise of promoting equality, radical feminism has succeeded in bringing bias back into the legal system by arguing that women are, in fact, not equal to men and should not be treated as such under the law.

Despite some opposition from rational thinkers, "substantive" has trumped "formal" in the legal applications of equality.

"Formal" equality is the name given to what most of us think of when we hear the word equality. It's the classic and extremely popular idea that all people should be treated as equals. The legal intention is summarized by the phrase " equality before and under the law." Laws are meant to be applied equally to all people and all people are expected to answer to the law equally. This principle is often visually depicted as a blindfold adorning the statues of Lady Justice which are common to court houses across the globe.

The popular idea that all people are equal and should be treated as such was written into the constitutional legislation of most modern countries, and there was much rejoicing.

But not for long.

The Women's Legal Education and Action Fund (LEAF) explains how the founding mothers of feminism discovered that, to their dismay, the "Supreme Court of Canada rulings were determining that women were the 'same before the law' meaning that one woman would be treated the same as another woman." This was somehow troubling to them.

LEAF took up the cause of implementing and shaping the discourse on substantive equality to ensure that Canadian women would cease to be treated the same as men or, indeed, each other in a court of law. They have had much success.

Writing for the *National Post* in March, 1999, George Jonas deftly explains, to no avail, the purpose behind the feminist ploy of splitting equality into two types. His article is worth reading in its entirety but the brilliantly worded opening is sufficient here.

> Assume you're a feminist. To further your political objective, which is to secure advantages for your group, you need to replace a liberal principle, namely equality, with an illiberal principle, to wit, inequality. It would be bad form for you to say so, of course, but that's not all. In an essentially liberal society such as Canada, pushing inequality would be useless. It simply wouldn't fly.
>
> But what if you stuck an adjective — say, "formal" — in front of the word "equality"? Then you could contrast "formal equality" with a newly minted concept for inequality that sounded better — say, "substantive equality." Now you're on track. While you couldn't sell the idea of replacing equality with inequality, replacing "formal equality" with "substantive equality" might have legs.
>
> Presto, the feminist party line.

This corruption of equality “before and under the law” is not exclusive to Canada. The International Women’s Rights Action Watch outlines the agenda of the UN’s Convention on the Elimination of all Forms of Discrimination against Women, more conveniently called CEDAW.

> The concept of equality is traditionally understood to mean “the right to be equal to men”. This becomes problematic when it is extended to the understanding that women must be treated exactly like men if they are to gain equality with men. It implies that women must be treated according to male standards, obscuring the ways in which women are different from men and how they will be disadvantaged because of these differences.

What are these “male standards” which are so problematic? A standard of excellence, perhaps?

Feminists insist that women are innately flawed in a way which handicaps them. They argue that women can not be held equally accountable both before and under the law by claiming a meaningful difference between the words “before” and “under”. If you get lost in the semantic debate here, you are not alone. Their argument attempts to win the debate by spinning in nonsensical circles for long enough that opponents get dizzy and stumble away.

With their usual abuse of the English language, feminism has adopted an “equality” theory (“substantive equality”) that remains controversial and which is certainly not accepted as either practical or attainable. Given that the construction of stable, sustainable communities is typically accomplished by men, feminists have thus far not needed to bother themselves with such details. They fight for what they want and let everyone else worry about how to make it work without destroying society.

Failing to explain how courts can be “patriarchal” while consistently and historically depicting Justice in the form of a woman since ancient Egypt’s Maat, feminists again fall flat in the face of equality when they claim that jails are not appropriate places for women.

In February of 2011, the APPG (All Party Parliamentary Group for women in the penal system) wrote a heartfelt letter to the UK’s Ministry of Justice stating that women “have greater needs than the adult male prison population.” They made recommendations for how to treat women differently than men claiming that “the biggest single improvement government could make would entail a change of ethos.”

“Change of ethos” is just a fancy way of saying that the legal system should stop sending female criminals to jail as if they have equal responsibility before and under the law. Apparently, unlike men, going to jail makes women depressed.

No single group has fought longer or harder than feminists have to ensure women cease to be treated as equals within society. The same feminists who have so effectively stripped women of legal equality quickly accuse others of bigotry or misogyny whenever they are challenged. This silencing of reasoned voices has created a bizarre gynocentric tyranny in which some are more equal than others by virtue of their inequality.

It is, in fact, a truly cunning stunt of history.

Social Justice Warriors Still Poison Everything #cancelcolbert

AVfM Video Source · 8 April 2014 · Archived copy · Original

What else can we say? Ladies and gentlemen: Thunderf00t!

Fascinating: The Transformation of Mr. Spock and the Decline of American Masculinity

Dr. Douglas W. Texter · 8 April 2014 · Archived copy · Original

When I was a child, I very much admired Mr. Spock, the half-Vulcan, half-human first officer of the Starship Enterprise. The Vulcan's signature image included a raised eyebrow and the utterance of a single word: fascinating. Indeed, in my teenage years, Spock intrigued me enough to mention him as a possible dinner companion when the admissions-essay prompt on my University of Pennsylvania application asked me who, living or dead, fictional or non-, I would like to share a meal with. Spock got me into the Ivies.

Live long and prosper.

Today, Mr. Spock—along with the concept of masculinity that he represents– finds himself living in a trailer park and not at all prospering. This transformation of the Vulcan first officer—from the calm, collected, rational being played by Leonard Nimoy to the troubled, priggish Star Fleet officer played by Zachary Quinto–sheds some light on the demise of American masculinity in the last forty years. In this essay, I'm going to explore the historical origins of the Mr. Spock of the 1960s, discuss the vision of masculinity that this character represented, and then ponder Spock's withering under phaser fire from the Feminist movement and photon torpedo hits from what the British sociologist Frank Ferudi has termed "therapy culture." Finally, I'll meditate briefly on what we've lost through the transformation of Mr. Spock.

When the Vulcan first officer stepped onto the bridge of the Enterprise, it was 1966. The planet had suffered from the effects of two major world wars. A third inter-continental conflict, the Cold War, with its brush fires in Korea, Cuba, and Vietnam, threatened to explode into a conflagration. Since 1914, approximately 100,000,000 people had died from war, starvation, revolution, genocide, poison gas, carpet bombing, and the effects of two atomic weapons. One of the roots of all the carnage was unchecked emotionalism. Patriotism and nationalism are simply emotionalism run amok. While there's nothing wrong with a good Fourth of July parade, super-nationalism consists of nothing but strong emotions manipulated by politicians and a powerful armaments industry.

Adolf Hitler, the master emotional manipulator, convinced the population of Germany to destroy over eleven million Jews and other "undesirables" and lay waste to half of Europe. Japanese Imperialism and even the class rage of the Bolshevik revolution were manifestations of unchecked emotions manipulated by unscrupulous leaders. These emotions led eventually to the Rape of Nanking and the Battle of Stalingrad: complete disasters in terms of human rights and civilization itself. The Allies, prosecuting what Studs Terkel has called the "good war," also fought with barely controlled rage. Consider the firebombing of Dresden, which set the air of the German city on fire, and the instant atomization of Hiroshima and Nagasaki. Paul Fussell writes in Wartime: Culture and Understanding in the Second World War that Admiral "Bull" Halsey hung from the tower of his flagship giant banners reading, "Kill Japs. Kill More Japs. Kill. Kill. Kill." Clearly, strong unchecked emotions had brought death and destruction to the world; such emotions combined with the splitting of the atom led the US and the Soviet Union to the brink of nuclear annihilation in the 1950s and 1960s.

Into this environment beamed one of the most philosophically interesting and humanly-needed fictional characters of the twentieth century: Mr. Spock. The Vulcan hailed from a planet that had almost destroyed itself because of emotional excess. Then emerged a Gandhi-like semi-messiah named Surak, who preached the use of logic and emotional restraint. Vulcan philosophy seemed to combine the best of Stoicism with Buddhist meditation practices. Interestingly, while Spock, whose raw physical strength far surpassed that of humans, could certainly employ violence when he needed to, he preferred negotiation leading to the mutual meeting of needs.

Often reminding Kirk of the larger stakes in any particular situation, Spock served as Jim Kirk's right hand man: "As you know, Captain." Beyond keeping Kirk from making a fool of himself, Spock existed first and foremost as a scientist, who wanted to understand, not to destroy. In addition, Spock hailed from a family of diplomats.

Diplomacy recognizes emotions, but it tries to contain them within a field of logic.

Spock's cultural decline was foreshadowed in one late-series episode. Broadcast in 1968 and the show's one nod to the counter-cultural revolution in full swing both on American campuses like UC Berkeley and in the works of Frankfurt School Marxists like Adorno and Marcuse, "The Way to Eden" has the Enterprise pick up some space hippies, who are seeking the planet Eden, a paradise. While Jim Kirk is beside himself with the hippies' deportment, Spock actually sympathizes with their counter-cultural values. Indeed, he understands their antipathy toward over-engineered society. In exchange for their better behavior, Spock even uses the Enterprise's computer banks to help the 24th century hipsters to find their planetary paradise. Thus, Spock, while serving logic, clearly empathizes with the desire for a better world represented by the counter-cultural movement of the sixties. He's far from being a heartless stooge working for "the man." However, the difference between the hippies and the Vulcan is that while both seek a better world, the latter won't allow himself to be overpowered by emotion. He seeks compromise based on rational decision-making.

To my mind, the Spock of the 1960s represented one possible healthy role model for men. He understood the power of his emotions, respected difference, and kept his impulses under control, all the while seeking Plato's good and Aristotle's truth. And it's important to realize that historically Spock represented a sane alternative both to the political disasters preceding him and the cultural nastiness that followed.

Fast-forward to the end of the first decade of the twenty-first century. A lot has happened to American masculinity and American culture since Jim and Spock beamed off the Enterprise for the final time. Simply put, the Eden-seekers have carried the day. Second-wave feminism, which was just getting started when the hippies searched for Eden, has reached its destination: the complete destruction of masculine values. Healthy masculinity, which never denied emotions but kept them in check because of a respect for their power, has fled the stage. Therapy culture, described so well by Frank Ferudi, teaches us that we are all out of control emotionally and that we can never hope to gain control of our emotions without paying vast sums of money to people who are there to "help" us. Reason and utopian dreaming have been replaced by a winner-takes-all identity politics that respects only the quantity of representation and not the quality. The Spock of the 1960s, created and written by men and women who had witnessed emotions gone amok, has been replaced by Homer Simpson as the paragon of masculinity.

God help us all.

Into this cultural mess steps the Spock of JJ Abrams. Jim Kirk has been transformed from an explorer who reads Moby Dick into a juvenile delinquent only interested in shagging Orion girls. His Vulcan friend isn't much better. This is not your father's Mr. Spock. This Vulcan is portrayed as a prig who needs to get in touch with his human side and feel more, not less. Gone are the history lessons that created the original Mr. Spock. Granted, the destruction of one's planet would emotionally compromise anybody, but ironically the reason the villain destroys the planet Vulcan is is the seeking of revenge, the very thing that the 1960s Spock knew drove all civilizations to the brink of disaster. Making out with Uhuru, this Spock ultimately wants Kirk to destroy the villain. Nimoy's Spock would have recognized that by extracting revenge, he's creating more hatred.

This sea change of a cultural icon suggests the demise of American masculinity. When I was a child, my father, born in 1927, and part of the Greatest Generation, often told me, "Play it cool." This was the cool of Spock, of Steve McQueen in The Great Escape. This coolness represented a masculinity in touch with but in control of its emotions, a masculinity that emphasized the reaching of goals while practicing self-mastery.

Today, It seems as though America offers two versions of masculinity, neither of which is very healthy. The first is male as buffoon, as represented by Homer Simpson. Homer couldn't understand his own emotions if he fell over them and is incompetent at almost everything. The battle of the sexes so hilariously conceived of by James Thurber in the 1920s and 1930s has ended in the ascendency of Homerism and the XBox. The second version of masculinity in today's culture is the antithesis of the first prototype: the hyper-masculinity of the stockbroker, the warrior, and the athlete. Unlike the first kind of men, these guys know exactly what they want. Unfortunately, as Bernie Madoff, Norman Schwarzkopf, and Lance Armstrong have shown us, what they want is often domination and victory–at any

price.

We've come a long way from the Spock of Leonard Nimoy and Gene Roddenberry. The journey has been, for most men, pretty emasculating. We are told to let our feelings all hang out. What has that gotten men? A divorce rate of fifty percent and the revenge politics we've practiced in Iraq and Afghanistan. But the original Mr. Spock still offers us a way out of the cultural malaise men find themselves in today: Play it cool. Search for the truth. Practice meditation and maybe even celibacy. Empathize with the practitioners of identity-based politics. But don't slavishly agree with them.

And despite women seeming to fall for soft men, whom they tend to dump, if we develop our inner Spocks, we will reclaim a kind of masculinity that the world needs and that women really want. If you don't believe me, ask Uhuru.

Fascinating.

An alternative to Paper Abortion

Hopeland Cash · 8 April 2014 · Archived copy · Original

Paper Abortion refers to the concept of men (being non-fetus-carriers) having a legal equivalent to an abortion. Now, no actual abortion is involved; whoever may be carrying the baby, a Paper Abortion does not terminate the fetus. What is done is a termination of paternal rights *and* responsibilities. As far as the father of the child is concerned, the child is/was/will never be born, so he has no claim to be with it and cannot be called on to support it.

Just as if it had actually been terminated. He is, in effect, not a father.

Paper Abortion is not a popular idea. Many feminists argue that the discussion shouldn't even be held, but, unfortunately for them, we live in a nation believing in free speech, so the discussion has been and is being held. Do men deserve equal reproductive rights? Should fatherhood be able to be *forced* on a man where motherhood wouldn't be on his female counterpart? If not, how exactly do we fairly enact paper abortion so it won't be exploited by genuine deadbeats?

All valid questions rising from a valid concern. In the modern age of All Inclusive Equality, any imbalance between differing groups should be at least addressed. The imbalance here is clear: after conception, a woman has the option of abortion to terminate the pregnancy, preventing herself from becoming a mother. Men have no such option. Once they have sired a child, as long as it is carried to term, he has no legal means to *not* become a father. He can and likely will be forced to support the child, even if he never wanted to be a father.

By any reasonable definition that is an inequality.

So, given the assumption that women have greater reproductive autonomy (I'm sure there will be comments refuting that, but given…), how can the prenatal parental playing field be leveled?

Paper Abortion is one option, but, as I said already, it is unpopular. So, in the name of fairness and justice, I propose an alternative, a way to equalize men and women's parental rights without encouraging deadbeat dads.

Instead, let's create more deadbeat *moms*!

No, seriously.

I'll break it down: Society doesn't like to give men (as a group) more rights. Never has. Makes it harder to keep the workforce in check. Feminists say it's an attack on women. Giving men something in line with abortions would increase their reproductive rights, which is seen as a threat to women's rights. So Paper Abortions are out; no additional rights for men.

Society also doesn't like to take rights away from women (as a group) (at least not any more; history is a fucked-up place). As feminism has marched on over the last century and into its fourth wave, whatever has been gained has not been likely to be given up. The point being, there's no taking abortion away from women. For legal, moral, medical and practical reasons, it's not happening.

So, no giving rights to men, and no taking them away from women.

What can we do?

Well, rights tend to be balanced by *responsibilities*. Every child learns that growing into adulthood brings more rights and privileges, but also duties and requirements. So, if women have more reproductive rights than men, but we can't actually *change* the distribution of rights, we should change the distribution of the corresponding responsibilities.

Let women have access to abortions. They can save women's lives. Men do not carry children, so they have no need for the procedure, no need for a equivalent. It is a biological difference, so let women have at it.

What needs to be equalized is the legal burden placed on parents. If we're going to accept women having abortions,

we have to realize that they won't only have them for medical reasons; women do and will have abortions to terminate an unwanted pregnancy.

Let them. Women shouldn't have to carry an unwanted child. That is cruel to mother and child.

However, getting out of *pregnancy* need not be the same as getting out of *parenthood.*

Men can't, after all. Once his sperm is loose, if it conceives a child, he is its father and there is nothing he can do. He is responsible for it. Period.

Let the same be done for (to) women. Don't make them carry through an unwanted pregnancy, but enforce the parental responsibilities they have inferred. Once a person, man or woman, has conceived a child, they are responsible for it. Even if a woman has an abortion, she has still conceived, which means she *is* a mother.

How, you ask, can a woman still be a mother after an abortion?

Simple: adoption. Any time a woman has an abortion, she should be required to subsequently adopt a child. The father of the aborted fetus will be made the legal father, and she the legal mother. They are both responsible for it, must pay for it, care for it, must raise it as if it were their own. The woman does not have to go through the rigors of pregnancy, but she still must face the responsibilities she has taken upon herself by conceiving a child. She becomes a mother whether or not she has an abortion.

Equality is as simple as that. Abortions all around, for whatever reason, but evenly enforced parental responsibilities via adoption. If you conceive a child, you have to care for a child (even if it isn't genetically your own. But don't worry, it'll probably come to identify as your child, so same diff). There are a huge number of children in need of adoption in America alone, and this would help relieve their pain by giving them parents.

Women would then be on the same footing as men, knowing that if they conceive a child they *will* become a parent, albeit adoptive, even if they didn't want to. There won't be the backdoor any longer of hoping your (female) partner will have an abortion and free you both from parental responsibility, but at least it will be evenly cruel and unfair. Women can still have abortions for medical reasons, but that won't get them out of being a parent, just as men have no way to terminate their parental responsibilities. If a child is conceived, both parties are on the hook, no exceptions. The mother will still be the one to decide if they're on the hook for their own child or an adopted one, but there *will* be a child in their lives, his *and* hers.

If she didn't want to be a mother, she should've kept it out of her pants.

Editorial note: Given how stupid and dishonest some of our critics are, we feel it necessary to point out that this article is ironic and satirical and meant to force people to think what they're really saying when they say "if he didn't want to be a father he should have kept it in his pants." That we even have to say so explicitly is a sign of the times we live in. Adopt a child whether you want to or not! –Ed

Where's she driving that economy to?

Clint Carpentier · 8 April 2014 · Archived copy · Original

So I was thinking about math and money. Forget government subsidies and welfare, and other gynocentric bailouts for a moment. I'm thinking in terms of cash in hand.

I can't understand women's selective comprehension of numbers as meaning anything. All through school, I remember girls saying, "Math is hard, math is tough, I don't like math…", and now my own girls are going to school and I'm hearing it all over again. And throughout my life I've looked around and seen women in jobs which handle money; cashiers, bank tellers, accounting, waitressing, receptionist, etc. How does one differentiate money from math? I suppose a bloke like myself – who can't be bothered to differentiate gold from ore – just wouldn't understand. But I feel the real issue has more impact than # vs $; if I am correct, be afraid, be very very afraid.

Most of the money changing hands is done by women with limited and/or poor education. As such, this means that fickle poorly thought out spending habits are what drive the economy; is it any wonder economists run scared when asked what they predict the state of the economy will be in six months; today it's fifty shades of grey, tomorrow it's the latest kitchen appliance destined to collect dust after one use, the day after… what?

You go to a department store, and who's taking your money? Some moderately cute girl who can't do basic math in her head on a single item (much less multiple items) without the assistance of a virtually flawless machine called "the cash register", or a calculator back-up. Now, I can give you an anecdote or two about this (one of them very recent), but anyone who "consumed" before the time of the laser scanner will remember this sound (tickatickatickatick tick err… tickatickatickatick tick err… tickaticka…; you get the idea).

I wanna talk about vehicles right now. Men require specific vehicles for specific tasks; and often find that the standardized extras are really so much wasted money. Looking at pick-ups, one has to wonder what a woman needs with a pick-up, seriously; you can't find a half ton pick-up with a long box; the only reasons for getting a short box is for looks, and for ease of parking, end of story.

When men buy a pick-up they do so for a specific reason, to haul things, and no matter how you try to wrap your skull around it, the short box is completely useless; not two feet less useful, it's useless; a long box can comfortably hold a snowmobile, dirt bike, ATV, or gawd forbid, construction material built on a 4×8 dimension, or, drop the tail gate, and you can put 12 foot goods in there, and you're still under the legal overhang limit of 4 feet; so there you go, an easy riding pick-up that can do whatever you want it to do, short of heavy construction, but it no longer exists because of the demand for the short box.

And that wasn't good enough, the short box was still too big for the people demanding these vehicles, but a new demand came out at the same time, something that didn't even exist beforehand, because of it's complete lack of utility, the half ton crew cab mini box, commonly known as the Avalanche. Look, if you want a big car with a massive trunk and shitty gas mileage, buy a Cadillac; oh wait, no, because Cadillac has also moved into the useless market of SUV, as has Buick, Chrysler, Lincoln, and Porsche… seriously??? Porsche??? One of the most useless SUV's on the market is also one of the most expensive. Ok Lamborghini made a one limited edition SUV sometime in the '80s; however, it was designed with a specific task in mind, but why they wanted the market on desert warfare baffles me, none the less, it was a good desert four-wheeler.

And to top things off, compact cars have gotten bigger, what's up with that? I thought the point of a compact car was that it was… well, compact. So back in the day, when a compact could squeeze four people into a tin frame covered in tinfoil, for the modest price of a couple thousand, it was enough to please the budget of a low miles driver. Canada's bestselling car (Honda Civil) used to be "compact"; today, it is within a veneer finish of being a full size family car, managing to squeeze in a fifth person, and a multitude of safety features, for whopping fifteen grand.

I question the necessity of those standardized safety features; yes, vehicle fatalities per capita have indeed gone

down since their implementation, but at the same time, vehicle accidents per capita have gone UP; so we pay more, to survive so we can… pay more, to do it again. Remember, a lot of these safety features are single accident safety features; a fender bender is no longer a case of banging out the dent, slapping on some bondo and a coat of paint and be on your way; you crack any of the lights, it's hundreds of dollars worth of damage. And on that note, I gotta wonder if it's the safety features which are saving lives, or the roads themselves; during the time that traffic fatalities have been reduced, interstates have been built, Trans-Can highways have become multi-laned and in the twenty years I've had a license, I've literally watched curvy BC roads get straightened and widened, and tree lines moved back; and laws regarding seat-belts and alcohol strictly enforced. Remember, while most accidents will happen within five miles of home, working men are much more likely to become a traffic statistic, and we commonly hit the highways… at speed. And danger zone barriers have gotten exponentially better at preventing fatalities, at better than highway speeds… for transport-trucks.

And just because it bugs me, I want to point out that a family van comes with multiple DVD players, multiple lighter sockets; both of which are standard issue. However, you won't find an ashtray or an actual lighter; both of which have become "optional". Granted, I don't smoke in the family wagon myself, because smoking is my bad habit, not my kids'. So even when making long trips, I make plans to either go without, or make do with potty stops; but why make do with a lighter socket at all if there's no lighter to put in it? Why not… GASP… install an outlet?

So let's look at the vehicles specifically designed with men in mind. The standard work pick-up is the draft horse of the blue collar world, has everything needed to drive and haul goods; very little in the way of frills, in fact the standard safety rating is three at best, which means a good wreck will really mess you up (so the family he's working to provide for – the least likely to get into a serious wreck – get the best protection plus needless gimmicks; yet the one needed to provide such creature comforts and is most likely to get into a severe wreck, gets the protection of what amounts to a leather hardhat). Priorities people, we got'm.

The ATV is the mule of off-road vehicles; it goes anywhere, does everything. The snowmobile is like the dogsled, there's nothing fancy about it but it gets the job done. The dirt bike is like a pony, it will get you from point A to point B in the closest thing to line of sight, or as the crow flies. Likewise, the road bike will get you to where you want to be – or maybe just a journey of discovery – but it's noisy and uncomfortable and downright dangerous, but a lot of fun; and the infamous crotch-rocket does exactly what it was designed to do, it goes fast. They put lights and gauges on it to make it street-legal, but it's not a street bike, those things are just a distraction, the sitting position is not conducive to checking your speed is within limits.

Sports cars are the thoroughbreds of the automotive industry, and they present a particular sense of refinement and means, and they still don't have unnecessary frills. Most of them, on first glance, still appear to be very much bare bones; again with minimal safety features. Muscle cars are pretty much the warhorse, and hyper-cars are mutated frankensteinian monstrosities only the truly insane would spur to the limits, as Jeremy Clarkson once said, "If you show up at the pearly gates with a fireball behind you, that's a cool car."

How about houses. Men and women shop for houses with two different mentalities. Men look at a house; it's got a driveway and/or garage, enough bedrooms for the kids, shingles are new, yard is basic so easy maintenance, recently renovated so shouldn't need to do any work for the next ten years, the price is reasonable and there's space for a man-cave. Women look at the house and it doesn't really matter how illogical the basic design of the house is (and let me tell you, some house designs, baffle the fuck outta me; don't design while blackout drunk, just don't do it). She will look at the same house and think, "it's got so much potential."

Her man is going into life debt as it is, doubly so if he's already married her and she's already digging his grave good and deep; and gawd forbid he says no to any upgrades she takes a fancy to, and fancy she will because there's fourteen channels of Home & Garden extreme makeovers to surf while he's busting his ass to pay for the blasted thing, and to cut costs he will have to use his spare time to bust his body renovating the damned thing. Don't ever buy a house!

Or how about new houses; they're such a deal. If you're a newlywed hubby do yourself a favor, or two in fact. First,

if you're the one paying for it, make sure it's in your name alone. Second, don't ever, ever ever ever, let her know or see it until it's completed and ready to move in. Building a house on the pretext of "our home" is the quickest route to divorce that I've yet to come across, and every damned one has gone way over budget.

Why do I know this? I'm the floorlayer, I'm one of the last of the construction crew who has to deal with these couples, I get to hear the sordid history of these houses, the structural changes, the paint schemes, the supposedly wrong cabinets, the upgraded riggings, etc. And I show up with low quality flooring and see a dirt bike, snowmobile, and brand new mustang GT in the driveway all sporting pretty little "for sale" signs. "Our home" is his nightmare. Don't ever build a house if you're still in that five year twitterpated phase.

BC is contemplating raising the minimum wage to $14/hr. The concept is to make minimum wage a living wage, and to raise the minimum wage to match the cost of living (someone's smoking some really good crack). The problem isn't that minimum wage is… minimum. The problem is that single mothers glut the minimum wage market, and they can't make a living on it. Couple that with the more driven women (who still avoid blue collar work like the plague) who advance themselves in the white collar service industry and you get an economy built on a house of cards. Women can pat themselves on the back and claim independence all they want, it doesn't change the fact that the service industry survives on the spending of women. In short, if one can't spend (because they aren't married to a wallet), the other won't earn.

Now, they do happen to do one thing right… which happens to be wrong. A basic understanding of math will show you just how wrong this "right" is. Women have a prehistoric disposition for "sales" – put bluntly, shopping for the better deal or just plain getting cheaper shit. The problem with this is that first world employees will only work for so cheap, worker's unions made sure of this and you can't get a first worlder to work for a dollar a day. Even back when a dollar was still worth a blowjob, we just don't work under those conditions; we may be disposable, but we still have a modicum of pride.

The CEOs found that it was cheaper to have shit made on the other side of the biggest fucking ocean on this damnable rock and ship it back here, than it was to make things right here in North America. Sure, it's cheap, fine. But every dollar that leaves for China is a dollar that will never come back, because China doesn't need much from us, they're quite happy to manufacture cheap (and I mean cheap) knock-offs of anything North America has to offer. So while we buy basic goods like… clothing and… well fuck, everything's made in China, and our dollar is worth less and less. And because all these "basic" products are made overseas, it's cheaper to throw away a broken product and replace it, than it is to try to repair it. More money frittered out of the economy. And to make matters worse, we are losing our industry intelligence, one product at a time.

Sexual Assault on Campus: A Quiz Show

AVfM Video Source · 9 April 2014 · Archived copy · Original

Tom Golden, who will be a keynote speaker at the International Conference on Men's Issues, hosts his very own game show with two very well known contestants. Their answers were very consistent!

Why Call It Rape Culture?

Janice Fiamengo · 9 April 2014 · Archived copy · Original

Editor's Note: This article is also available in Spanish.

Note: The following is the redacted version of a talk scheduled to be given at the University of Ottawa on Friday, March 28, 2014, under the auspices of the Canadian Association For Equality (CAFE). Entitled "What's Equality Got to Do with It? Men's Issues on Campus and Feminism's Double Standards," the talk was initially delayed by a group of students who stated that, as hate speech, the talk must not be allowed. The students banged drums, sang songs, and blew a horn while organizers and campus security pleaded with them to save their objections for the Q & A period. Eventually, the talk was moved to another room, but there the heckling and interruptions continued. Finally, the fire alarm was pulled, thus ending the formal event.

It's a strange experience to find oneself arguing in favor of something that seems self-evidently true but is publicly denied, and arguing against something that seems self-evidently *untrue* but is widely proclaimed—especially at a university, traditionally thought to uphold the rational pursuit of truth but too often now merely the guardian of sanctimonious platitude. There have been platitudes aplenty recently at the University of Ottawa in Ontario, Canada, where a small number of incidents has sparked talk of a *rape culture*. About this rape culture there has been much breast-beating and pious statement intended to promote the idea that university campuses, and our society in general, are hostile to women.

University President Allan Rock has declared these to be "very troubling times" for the University, and affirmed his commitment to "forge new strategies" to end "men's violence towards women." It is not my intention to focus in detail on the two incidents that so exercised Rock, about which I know only what has been reported in the newspapers. Instead, I want to look at the conversations that are taking place around the idea of rape culture and consider their unfortunate effects on the men who, in increasingly diminishing numbers, still work and study on campus.

The idea of rape culture derives from the rape crisis feminism of the 1970s and 80s articulated by such misandric writers and activists as Susan Brownmiller, Andrea Dworkin, Catharine MacKinnon, and Mary Daly. These theorists defined a stark polarity between men and women, positing that, under patriarchy, all women are oppressed, terrorized, and made vulnerable by systemic male violence, threats of violence, and a culture that objectifies and demeans them; and that all men benefit under this system, whether they rape or not.

Most people who speak for feminism today on campus declare energetically that feminism has become much more sophisticated and nuanced since then; that it employs "intersectionality" to take account of the many other social identities—of race, class, sexuality, and so on—that inflect the gender order.

But despite these reputed advances in feminist theory—really no advance at all, but merely a more detailed hierarchy of oppressions employing the same simplistic binary framework—the gender model is still firmly grounded in the view of the world articulated by Dworkin in her famous "I Want a 24-Hour Truce" piece, in which she declared that because of the fact of rape, no woman could be free in North America and no man could be held innocent. For Dworkin, all men must bear collective guilt because they live "in a world of his supremacy based on the existence of his cock and she […] in a world of humiliation and degradation because she is perceived to be inferior."

Attempts to challenge this model by showing that rape is less common than feminist statistics show, or that men are also the victims of rape (see especially Peter O'Donovan's recent compilation of statistics) as well as of false allegations of rape, are routinely met with dismissiveness or outrage by those who claim to value equality. Simplistic feminist assumptions about male privilege and aggression are evident in current campus discussions.

The two incidents connected with the University of Ottawa are, briefly, as follows. In February of this year, U of Ottawa Student Federation President Anne-Marie Roy discovered, via an anonymous email, that five male students, four of whom were involved in university politics, had made sexual statements about her on Facebook, a humiliating discovery for Ms. Roy.

The statements referred to the oral and anal sex that the participants wanted to have with her. The statements were not intended to be public and were not intended for her eyes. After she confronted one of the students, all five sent her an email of retraction, saying that they never intended to threaten her in any way, apologizing for the coarse and unacceptable nature of the statements, and resigning their university positions. Roy had every right to be angry and to confront them.

In a more sensible age, that might have been the end of the matter; however, the incident quickly became public at the instigation of Roy, who brought the matter to the Student Federation's Board of Administration and stated publicly that the young men's casual discussion reveals a rape culture that is "all too prevalent at university campuses."

The incident has been widely reported in newspapers with the headline "Vicious Online Attack," though the conversation about Roy seems to fit the category of aimless sexual fantasy more than attack. Nevertheless, high-ranking university officials lost little time in expressing their solidarity with Roy. Former Canadian Governor-General Michaëlle Jean, now Chancellor of the University of Ottawa, participated in a press conference in which she declared that rape culture was a widespread "disease," not only at the University of Ottawa but on university campuses all across the country. It was getting worse, she maintained, and must be cured.

University President Allan Rock, formerly a Liberal politician in the Canadian federal government, also made a public statement, declaring himself "appalled" by campus rape culture as well as male violence against women generally, and stating his intention to set up a Task Force to make recommendations for improving women's safety at the U of Ottawa.

About the other incident in question, there is less to be said as not much has been made public. It involves the suspension of the U of Ottawa men's varsity hockey team over allegations of sexual misconduct following a complaint against a number of team members. Police from Thunder Bay, the scene of the alleged incident, are investigating the matter, but no charges have been laid. The U of Ottawa is also conducting an internal investigation. Some members of the hockey team (one of whom was not even in Thunder Bay at the time of the alleged incident) have said that they feel betrayed by the university, which is treating them all as if guilty of misconduct.

The two incidents have been reported by major Canadian newspapers, and one university administrator has called for the five students who participated in the online conversation about Roy to be suspended. This seems a severe punishment for words never intended to be made public. But rape culture hysteria authorizes an extreme reaction.

It is now an accepted truth among university elites that references to sexuality and gender, even in this case private words, have serious, even criminal, import—at least when spoken by men about women, *though not the other way around*. Men's guilt in sexual matters is taken for granted, as is the need for dramatic declarations of sympathy for wounded womanhood. And while universities should be vigilant about women's safety and well-being, the hypersensitivity about a non-existent rape culture does nothing to promote either security or sane thinking.

Something of the garbled logic around rape culture is evident in a March 6, 2014 statement issued by the Association of Professors at the University of Ottawa, which I received just over three weeks ago. The APUO is the bargaining agent for the University of Ottawa professors and other teachers, counsellors, and librarians. The specific concerns of the APUO relate to workload, benefits, salary negotiations, and grievances. I'm not sure why it felt it necessary to involve itself in the so-called scandals in any way, but it did. Under the heading "Rape Culture, Misogyny, and Sexism on Campus," the APUO championed the cause of Anne-Marie Roy unequivocally:

> The Association of Professors of the University Of Ottawa (APUO) expresses its support for the decision of the Student Federation of the University of Ottawa (SFUO) President, Anne-Marie Roy, to break the silence about the rape culture on our campus. As Ms. Roy notes in her public statement, "The fact that the five men could so casually discuss and joke about me and the position students have elected me to hold in such sexually violent ways points to how normalized rape culture, misogyny and sexism are on our campus and in our society. This kind of behaviour has clear impacts on women; it creates an environment that is intimidating, threatening and toxic. Women on this campus and in our society deserve better."

Notice immediately the presence of the familiar chestnuts and faulty argumentative techniques of rape crisis feminism: the phrase "break the silence" used by the APUO board, as if rape is never discussed on university campuses, clearly untrue; the elision in Roy's quoted statement of any distinction between talk of "sex" and talk of "rape," as if there is no material difference between a fantasy shared with friends, abhorrent as it may have been to her, and a plan actually to enforce the fantasy against her will; the misuse of language whereby something obviously unacceptable—something Roy *knew would embarrass the men* who engaged in it (and would not harm her own status in any way)—is said to be "normalized"; and finally, the exaggeration, in which one incident, already acknowledged and recanted, becomes proof of a much more serious and extensive social problem, a whole "environment," amorphous and ever-present, that "threatens" women.

To all of this the APUO wholeheartedly agrees, and then in the very next paragraph, flatly contradicts its endorsement of Roy's allegation:

> The APUO fully agrees with this statement and believes that the vast majority of the University of Ottawa students, support staff and faculty, both female and male, find gender based discrimination, intimidation and sexual harassment to be completely reprehensible and at odds with the most basic values of our community.

For anyone with any concept of what a culture is, it is nonsensical to say that "there is a rape culture on campus" and then to say immediately, without missing a beat, that "the vast majority" of U of Ottawa students, support staff, and faculty find the students' words "completely reprehensible."

We either live in a rape culture, in which rape is condoned and implicitly approved, or we don't.

And when a group of university professors cannot keep their argument straight from one paragraph to the next, we are deep in the realm of ideological double-think of an Orwellian cast, the equivalent of mental auto-pilot. If such statements had no serious consequences, this would be matter merely for a chuckle at what passes for *thought* at university these days.

Unfortunately, our present moral panic has various consequences, including the potential to create a good deal of unfounded fear, as well as self-righteous outrage, amongst young women and to exacerbate what is already an anti-male environment on university campuses, where men are browbeaten to wear the hair shirt of collective guilt as potential rapists.

A now familiar element of the rape culture discussion is the extent to which rape crisis feminists seek to silence anyone who denies or even questions that a rape culture does prevail in our society. It is perfectly legitimate in disagreements to argue over facts and to point out flaws in an opponent's reasoning. But it is not legitimate to claim that one's opponent's position is so heinous that it *must not be heard at all*. This is what rape crisis feminists do in constantly suggesting that merely to articulate an anti-feminist position produces the harm that feminists claim—a culture of intimidation and threat that is "toxic" for women—and that therefore such discussion must be prohibited.

A rape culture is one that accepts, tolerates, and even condones rape, blaming the victim when it happens and excusing the perpetrator. There *are* cultures in the world, certainly, where victims of rape are not given sympathy, where rapists are not punished for their crimes, and where victims are blamed. In Iran, Saudi Arabia, Egypt, Sudan, Yemen, and Pakistan, one can find such cultures, where little girls have their noses cut off by their families because

they appear to be acting immodestly, where acid is thrown in the faces of women who violate standards of female behavior, where girls are married off at age 7, 8, 9, and raped by their husbands, where female genital mutilation is practiced to keep women pure, and where women are honor-killed for having a boyfriend.

That is a rape culture. If Anne-Marie Roy actually lived in a rape culture, she would have done everything in her power to prevent the dissemination of the sexual comments made about her, knowing that such publicity would have led not to her promotion as a champion of women but to social, if not literal, death.

Feminists routinely deny, as a core article of faith, that rape is widely considered a heinous crime in North America. One perfect example of such denial, chosen almost at random, comes from mainstream feminist blogger Amanda Marcotte, who stated in a recent post (March 18, 2014) for *Slate* Magazine that rape culture is an essential term of anti-rape analysis. Outlining her disagreement with an American organization (the Rape Abuse and Incest National Network) that rejects the term, she argues that "Rape culture is a very useful way to describe the idea that rapists are given a social licence to operate by people who make excuses for sexual predators and blame the victim for their own rapes." A "social license to operate" is a dramatic statement about the extent to which rape is reputedly approved and tolerated.

As we read on in Marcotte's post, however, we come to see that in defending the phrase *rape culture*, she is not really interested in evidence-based argument about whether rape is condoned in North American society or not. Her primary interest is in protecting, through rhetorical fiat, the feminist right to define rape as feminists see fit: in other words, to define rape as *anything a feminist says it is*. Amanda Marcotte, we may remember, was hired to be the chief blogger for John Edwards' presidential campaign in 2007, and she is the same woman who blogged about the case of three lacrosse players at Duke University who were wrongfully accused of rape in 2006.

Even after the charges were dropped against the athletes, she maintained caustically that the "poor dear lacrosse players" were not worthy of the presumption of innocence: whether found guilty or not, they were undoubtedly despicable men, morally if not legally guilty. Why? Because men rape women, and women never lie about it. This is the fundamental plank of rape crisis feminism that underlies discussions about rape culture.

For Marcotte, the term rape culture is necessary to highlight "all the cultural reasons that rapists are not held responsible" for their behavior. Here is her list of such so-called myths:

- the myth that false accusations are common;
- the myth that rapists are just confused about consent; and
- the myth that victims share the blame for drinking too much or otherwise making themselves vulnerable.

According to Marcotte, only by tackling these cultural problems will we be able to see clearly that rapists know exactly what they're doing and punish them for it.

Marcotte's list demonstrates the perfect feminist circle of illogic at work: if you believe that just because a man has been accused of rape doesn't mean he is guilty of rape, then by Marcotte's definition, you are a part of rape culture in suggesting that an allegation may well be false. If you were in conversation with Marcotte, you might stop her and say, 'Hold on, I'm not talking about rape, let alone condoning it. I am talking about a false charge of rape.'

That's a myth, says Marcotte. Women do not lie about rape (or do lie, but only in statistically inconsequential numbers). In Marcotte's feminist world, there are only two options: the recognition of the rape that exists or the denial of the rape that exists. And if you "deny" by holding to the myth of false accusations (but see Edward Greer on the complex reality of false accusations), you are strengthening the rapist's so-called social licence. To strengthen the rapist's social licence is dangerous since it promotes rape. We see how easily the way is paved for the silencing of critics of rape culture.

It is in light of the embargo on reasoned analysis of feminist claims that one notes the slavish pro-feminism of the **"Snapshot Message"** of Allan Rock, President of the University of Ottawa, in response to the Facebook incident and the investigation of the varsity men's hockey team. The Snapshot Message is Rock's regular means of

communicating with the university community, sent via email. His rape culture statement of March 6, 2014 is politically correct claptrap of the first order, blithely discarding the presumption of innocence for members of the men's hockey team and pathetically eager to declare his feminist *bona fides* to the extent of outlawing anti-feminist thought.

While stressing that the allegations against the hockey team are "unproven," Rock falls in line with the rape culture position in assuming that they're almost certainly true—at least to the extent that they reveal something real and repugnant about male sexuality. He notes that "these allegations, along with the disturbing on-line conversation about Ms. Roy, point to a need for a broader conversation" and "raise troubling questions about attitudes and behaviour."

One must ask the obvious: how can *unproven allegations* point to or raise questions about *anything*? They may remain unproven, in which case there is nothing to point anywhere. It is disturbing to see a university president claiming a wide-scale problem based on one Facebook conversation and an unproven allegation. The assumption that the sexuality of young male athletes, even if not actually criminal, is aggressive and dangerous to women—deserving of public denunciation and disavowal—is an instance of reflex misandry by a top university official.

Rock does even more, however, than acknowledge "troubling circumstances." He calls for a Task Force on Respect and Equality. And he makes clear that it will have a broad mandate. Here is one of the questions that concerns him:

> "Can we be clearer in telling our first-year students, our freshly hired faculty, our newly recruited staff that we will not accept words or conduct that suggest such violence is acceptable."

Note that: "… we will not accept *words or conduct that suggest* …"

Not "… we will not accept violence" or "… we will not accept calls for violence or threats of violence …"

But "… we will not accept words or conduct that suggest such violence is acceptable."

This is a very wide net to cast, a flexible and capacious definition of what the university *will not accept.*

The clear implication for men on the university campus: don't even think about a joke, a comment, a compliment, an observation, a gesture, a facial expression, anything at all that might "suggest such violence is acceptable." The University of Ottawa, in line with all universities across the country, already has a stringent and hyperactive sexual harassment policy that defines sexual harassment broadly as any "unwanted sexual attention," including words. But Rock's statement implies that further regulatory and punitive measures may well be necessary to keep men in line.

And if that doesn't go far enough, Rock's final words in his "Snapshot Message" are even more remarkable: "I conclude by saying that as appalling as these events and allegations have been, they have been a catalyst for a frank discussion […] and a fearless inventory of our practices and assumptions."

Aside from the rhetorical overreach of this statement—what words would he use, one wonders, for an *actual act of violence* on campus that would be stronger than "appalling"?—Rock's determination to conduct an "inventory of assumptions" is noteworthy. As a free-born citizen of Canada, I reserve the right to protect my assumptions from scrutiny by any University Presidential Big Brother. The last thing a university should be inaugurating is an inventory of assumptions. Violence and threats of violence are unacceptable. Period. Thoughts are free. The fact that the University of Ottawa's President doesn't understand that is unsettling.

Equally unsettling is that the President's Message—like the APUO statement, like Amanda Marcotte's blog post, and like all the feminist models of rape and sexualized inequality on which they are based—takes for granted that sexual violence is a one-way street, with men as perpetrators and women as victims.

"Violence by men against women," Rock asserts, "is all too common in our culture, our entertainment, and our attitudes." Never mentioned in his document is the fact that men are also the victims of sexual assault (see the 2007

study by D.A. Hines finding the cross-gendered nature of coerced sex) and men are more likely than women to be the victims of violence generally.

Why is President Rock so eager that "women in particular" be offered an environment free of harassment? Likely it doesn't even cross his mind, or the minds of anyone advising him, that men are deserving of compassion and protection too. And it won't reassure equality-minded men reading the document to see his statement that "The University of Ottawa is known for the expertise of our feminist scholars and our legal analysts." These scholar-ideologues almost certainly won't have anything to say about male victims, since it is highly unlikely that they even acknowledge the reality of male victimization.

Partly as a result of the success of the feminist narrative—and partly for other reasons—the problems of men are largely ignored by a society trained to believe that men's suffering matters less than women's, if it is even recognized at all. If there is a culture on university campuses, it may well be a culture of indifference, and sometimes outright hostility, to men's lives. We hear next to nothing about the challenges that men are facing in the early twenty-first century: the fact, very noticeable to anyone who cares to look, that the proportion of young men at university is at an all-time low and continuing to decline.

Where's the public outcry and the panel discussions about the truly staggering fact that men on campus are now outnumbered by women by a ratio of nearly 2 to 1? What about other problems: the high suicide rate among young men, particularly men of undergraduate university years; the very poor performance of boys in our elementary schools; the life-long emotional and social problems of many boys who grow up without fathers; the depression many men battle as a result of divorce and the loss of access to their children?

Feminist activism has already been remarkably successful in creating a campus environment that focuses exclusively on women's security and perspectives to the detriment of men's. The SFUO (the Student Federation of the University of Ottawa) includes in its Statement of Principles a mandate to "act against the oppression of women [but not of men] … and other disadvantaged groups," a mandate that has been used by other student unions to refuse accreditation to men's issues clubs at the University of Toronto and Ryerson.

Like other Canadian universities, the University of Ottawa has a Women's Centre (one that serves the "diverse needs of marginalized genders") but not a Men's Centre. It posts "Don't Be That Guy" posters, which target all men as potential rapists, especially of inebriated girls, and which do not acknowledge that young men are sexually coerced by women. And it will almost certainly go the way of other universities in promoting draconian new guidelines to define women's [but not men's] sexual consent.

As a woman advantaged by feminist policies who has seen highly qualified men consistently passed over in hiring competitions, experienced the knee-jerk misandry of feminist colleagues, and witnessed the shaming of young men in university classrooms past and present, I want no part in rape crisis feminism. Right now, however, its status as the secular faith of the contemporary university seems depressingly secure.

Divorce, West Virginia Style – Mountain State Abuses Children And Elders

Mark Hallburn · 9 April 2014 · Archived copy · Original

I moved to West Virginia, in April of 2000 after marrying Dolores Martin, a woman who was in bankruptcy and stopped her college education-midway–but a woman who professed to be a Christian and who, I saw, was a loving, Godly, family-oriented woman with huge potential.

Fifteen years after we married, (August 29, 1998, we lived in San Diego County before 2000) Dolores divorced me after I helped put her through college, helped her get a teaching credential and masters degree, helped remodel her home (she failed to keep the promise to put me on the deed) stood by her through five miscarriages and a stillborn, and fathered a child that she admitted, under oath, was brought into the world years AFTER she knew the marriage was over. (The courts are letting her get primary custody of our son-anyway!)

What am I getting in return for my love and loyalty? Judge Michael J. Kelly has limited my parenting time to every-other-weekend, with no overnights, has me paying her attorney fees, child support, and won't let Matthew leave the state to visit my father, in California, where he lives with severe health problems that won't allow him to travel to West Virginia.

It's even worse.

In 2012 Kelly refused to let Matthew travel, with Dolores, (she was afraid I would kidnap our son and permanently move him to The Golden State) to visit my dying mother, Nancy. Without that final visit, Matthew's grandmother died, while Kelly continues to lie and say that his mandated budget was never filed. (It was lost by the courts once, but included in a Father's Day visitation motion that Kelly denied. That's called "Gotcha" judge.) When I told the West Virginia Supreme Court about Kelly's lie, and the robbery of Matthew's final visit with his grandmother, they sat, silently, and, to this day, refuse to hold Kelly accountable for his evil screwup. Kelly also wouldn't allow Matthew to visit me, for Spring Break, in Myrtle Beach, South Carolina. (I was working in the travel industry and had free passes to nearly every fun thing that a father and son could enjoy.) Matthew is being held hostage in West Virginia by Judge Kelly and the family court system.

Mentally stable judges encourage children to visit their grandparents. Mentally stable Supreme Court Justices don't allow mentally unstable judges to prevent such visits. When the courts fail, mentally stable legislatures make laws to protect families. However, in West Virginia, my family was abused. And the abuse continues.

West Virginia claims to cherish family values. The truth is that in The Mountain State, Judge Kelly and the state's Family Court system practices child and elder abuse with full permission of the West Virginia Supreme Court of Appeals which has been repeatedly rated a "Judicial Hellhole."

What did Matthew do to be robbed of time with his father? (I have NEVER been accused of child abuse) A final visit with his grandmother? Visits to the beach, zoos, Dodger games and Disneyland? (Judge Kelly refused to order the beach and zoos to be moved to West Virginia–then arrogantly made fun of my suggested compromise). What did Nancy Halburn do to be deprived of a final visit with her grandson? Nothing! They are innocent victims of a psychotic judge and a corrupt court system that allows Kelly's abuse and refuses to make public any official complaints about judges. The "probable cause" hearings are held in secret and the names of the Judicial Investigation Commission members that vote are kept from the public. Complainants are not even allowed to present their own case.

Kelly's order banning Matthew from visiting his grandmother was under a "temporary" order that lasted a whopping 11 months. Under West Virginia's Supreme Court rules "temporary" orders are not subject to appeal. That meant neither I, Matthew, or Nancy had any recourse to overturn tyrant Kelly's order banning the final visit. In other countries they call this a dictatorship. In West Virginia such unconstitutional conduct is called "business as usual."

In case you're wondering about Matthew's ability to visit his other grandmother, Kelly allows Dolores' mother, Margaret, to live with him. Can you say "biased judge?" I knew you could.

When I do get to see Matthew, I have to pick him up – and drop him off – near my ex-wife's home each time. This means four drives to her town each visitation weekend. From Kelly to the West Virginia Supreme Court, none of them will find a middle ground or alternating trips.

In 2012, while under the "temporary order" I volunteered Matthew to Dolores for Mother's Day weekend. She refused to do the same on Father's Day weekend and Kelly refused to make her. He has yet to order a replacement weekend. I also missed out on Easter Sunday, 2012, and Dolores violated the court order and refused to allow me any time on Easter Sunday for 2013. (Kelly ordered make-up time, for 2013, weeks later. However, the Easter activities that we missed were not available.) In the final order Dolores gets all day for Mother's Day but I only get a portion of Father's Day. Biased is Judge Kelly's middle name. When I contacted then Chief Justice Menis Ketchum prior to Father's Day, 2012–he crapped on the First Amendment's "No Law" clause against petitioning government for grievances and ordered me never to contact the West Virginia Supreme Court. This worthless order came complete with a threat of prosecution. Ketchum was never prosecuted for his violation of federal constitutional law!

In West Virginia, I am paying taxes to an out-of-control government that is stealing my precious time with my son! It's appalling!

You might be saying that there has to be more to this story. There is: In 2012 I published the now infamous video of Putnam County Family Court Judge William M. "Chip" Watkins screaming at Pastor Art Hage. The video "went viral" and after Supreme Court Administrator Steven D. Canterbury initially tried to cover Watkins' misconduct and announced that The Putnam County Screamer would not be charged, I testified at his disciplinary hearing and Watkins acted like a punk when I told him to "Turn around and face me like a man." Because of Watkins' reaction, the disciplinary committee handed him a four-year suspension that was upheld by the West Virginia Supreme Court of Appeals-not because the justices wanted to (punish one of their own) but because they knew they were being watched by the world.

Watkins was allowed to collect pension credits until he, ultimately, resigned in November of 2013–or he would still be suspended from the bench–while fattening his pension. That's another West Virginia Supreme Court rule designed to protect the Cretins in Black Dresses.

Meanwhile, it's no secret that Kelly is paying me back for exposing Watkins to the world. (Kelly was appointed after Watkins was recused-he was Dolores' bankruptcy attorney before we married) And he is retaliating against me with full permission of the West Virginia Supreme Court of Appeals. This includes Kelly sanctioning me for trying to recuse him and asking my ex-wife for a copy of her lawyer's license. Once, when I paid the sanctions-TWICE-Kelly jailed me for two hours. (He blamed the clerk's office for not getting him the first check but ignored me telling him SEVEN times that his secretary had the second check.) You guessed it, my complaint was determined to be "unfounded" by the West Virginia Judicial Investigation Commission, that panel of judges which exists, primarily, to cover the backsides of the judges that screw up. Nevermind that the courtroom video and documents prove Kelly to be a liar that violated my civil rights!

West Virginia often begs companies to move here and bring much-needed jobs. Why would they? Most companies are owned or managed by fathers. Why would a father move his company to The Mountain State and allow his child to be taken from him by the corrupt Family Law system? I didn't move a company here-I started one. And, now, I only get 44 hours a month with Matthew. So this is a family AND an economic issue.

I've publicly called for reporters to be allowed into Family Law Court hearings. (West Virginia is one of 30 states that violates The First Amendment and does not allow the press.) Family Law Judges are protected by secrecy. So they regularly abuse without being exposed. While Family Law hearings are video recorded, parents are terrified of releasing those videos because they know judges will retaliate-as Kelly retaliates against me. (Pastor Hage's children

were all adults. He had nothing to lose by exposing Watkins). I've called for complaints against judges to be released to the public and that probable cause hearings be held in public. I've called for recall elections for all public officials, term limits for judges, and two year terms for judges-to hold them accountable. Currently Circuit Court and Family Law judges have eight year terms and are not subject to recall. I've called for child custody decisions to be made by juries of parents. (If you shoplift a $1 candy bar you get a jury trial.) Nothing is more important than our children but they don't get the same rights to a jury hearing that common criminals get. I've publicly called for an independent civilian review board to deal with judicial complaint. But the West Virginia Legislature doesn't care about judicial integrity. They'd rather see citizens get screwed in Family Law Courts. Is it any wonder that West Virginians leave The Mountain State every day? While the population of The United States grows each day, West Virginia remains under two million people.

One other thing: Both parents should be required to take a psych exam. If one doesn't-child custody shouldn't be awarded. In my case, I spent $800 for the exam and lost a day of work. Dolores refused to take her exam, was only fined $100 for contempt, and, despite violating the court order, given primary custody of Matthew. This is called a judicial joke! Judge Kelly ignored testimony by the psychologist that he personally (without our knowledge) observed Matthew and I playing in a park-in a completely acceptable and positive situation. Instead of focusing on that positive, Kelly continued his misconduct and focused on "personal conflict" issues made in my report. Of course, what Kelly failed to state, in our final order, was that my restricted parenting time was virtually the same as it was in our lengthy temporary order. Judges with agendas (Kelly is anti-father) will never be deterred or stopped by the truth. All that they want is whatever they want-no matter how unethical their desires are or how many people they hurt to promote their agenda.

I mentioned the 11-month "temporary" order. One reason was that Kelly violated Rule 22(b) and issued his final order two months late. When I filed a complaint the WVJIC said he has a large caseload. They let him get away with breaking the law! Don't be surprised. Judges are allowed to break rules on a regular basis in West Virginia.

My motions to have the Court order Kelly to take a psych exam are still being ignored.

In West Virginia, Kelly and other child and elder abusers are allowed to run over the rights of children, fathers, and seniors without fear of discipline for their misconduct. Why is that? Because the ultimate child and elder abusers are the West Virginia Supreme Court Justices who enable the child and elder abuse of Kelly and other family law judges. It's called Divorce-West Virginia Style. I am hoping that telling my story will embarrass the so-called "leaders" of The Mountain State into fixing these problems. But I am not holding my breath!

Pay gap debunked–again #feminism #mrm

AVfM Video Source · 10 April 2014 · Archived copy · Original

The gender pay gap has been debunked again, and this time the White House itself finally has some egg on its face over this persistent and pernicious lie.

Our friend Christina Hoff-Sommers is still a little too inclined to bend to feminist sensibilities and talk about women facing discrimination but not men, but then again, given her body of work on sticking up for boys and other work pointing out ideological feminist lies and hypocrisy, we'll thank her for this video anyway!

You can subscribe to the American Enterprise Institute channel here.

Wrongfully convicted William Mullins-Johnson files $650,000 fraud suit against Christine Rupert

Attila L. Vinczer · 10 April 2014 · Archived copy · Original

AVFM EXCLUSIVE Sault Saint Marie, Ontario, Canada

William Mullins-Johnson has filed a $650,000 civil claim against Christine Rupert in Superior Court for fraud.

William Mullins-Johnson (who prefers to go by Bill Mullins) was wrongfully convicted of rape and murder in Canada. He spent many years in prison. After his release from prison in 2005, but still a convicted felon, Bill moved to Toronto while awaiting appeal of his conviction. He had always maintained his innocence and wanted to be near where the ensuing legal proceedings would be held. His mother left her Sault Saint Marie home to stay with him, acting as his surety so he could stay in Toronto. In 2007 his conviction was finally overturned at the court of appeal. He was truly a free man.

Subsequently, a multi-million dollar award for wrongful conviction was advanced to Mullins in October 2010, creating a major media buzz. To avoid the relentless flurry of media calls, Mullins decided to drive out West for two months with his then-new girlfriend, Christine Rupert. But Bill soon began to believe Christine had a drinking problem. After getting very drunk one night at the Casino, she became belligerent with Bill, who then began to think he wanted no part of a woman like that. He told her to go upstairs and pack her things. Bill drove her to the Vancouver Airport, gave her $700 for a flight back to her home in Kitchener, and broke off the relationship.

The following morning, according to Mullins, Christine begged to come back. She had spent the night at the airport instead of leaving for Kitchener. Bill's decision to allow her back would eventually prove to have serious consequences.

[image]
Christine Rupert & Bill Mullins
June 2012
According to multiple sources, Rupert had begun courting Mr. Mullins in and around the time she knew he was about to receive a $4.25 million dollar settlement for his wrongful conviction and malicious prosecution. The essence of the Mullins Statement of Claim is that Christine Rupert committed fraud from day one to defraud Mullins of his millions. She waited the 3-year period normally establishing common law marriage to occur, then immediately filing her Application in Family Court against Mr. Mullins. There is evidence that she very carefully orchestrated this fraud.

An on-line friendship had fostered between Bill and Christine in the years prior. They eventually met at her home and adjoined with Canada Court Watch advocates to rally against Children's Aid and Judicial abuse in Canada. Ontario CAS had strongly lobbied for his wrongful conviction. During this time, Christine begged Bill to take her out of Kitchener where she rented a home. She moved in with Bill in August, 2010 in Sault Saint Marie, Ontario.

Using the proceeds of his settlement, Mullins purchased a large 3,500 square foot house in Huntsville, Ontario. The two of them moved into the 42-acre property in Huntsville in April of 2011. This is where Bill thought he would form a family with Christine.

Bill had wanted a camp-site getaway near the water, but Christine talked him into buying a second house in Bracebridge instead, convincing him to rent out the Huntsville property instead. Leveraging the Huntsville property, Mullins purchased a second home in Bracebridge, Ontario. The couple moved in February, 2013. This new property, situated on the Muskoka River near Santa's Village, has been described as a 3,500 square foot mini-mansion, with a beautiful full stone fireplace and the finest amenities. Bill put Christine on the title of both homes, as well as on a joint bank account to manage their finances and properties. Bill was in love.

[image]
Canada Court Watch members at rally
The relationship between William Mullins and Christine Rupert became troubled early on. On June 11, 2011 Bill caught a glimpse of something unusual on Christine's FaceBook "Cafe World" game–messages from a fellow player asking her to call him. This resulted in a heated argument as Bill questioned who this was who was secretly messaging her to call him. In response to this query, she said she wanted to leave. She was free to leave, but Bill would not allow her to take his truck, and they began quarelling.

Unbeknownst to Bill, Christine dialed 911 during the argument. Hearing only an argument, the Ontario Provincial Police used GPS satellite technology to pinpoint the exact location of the originating cell call. Two officers showed up followed by an ambulance. Bill was shocked and could not understand why the police or the ambulance were there. He asked them what they were doing there. The officers explained the GPS gave their location and they wanted to know how Christine was doing. One officer went into the house to speak with her while the other spoke with Bill. Bill said that they only had an argument. Meanwhile, in the house, the older officer found a small amount of marijuna inside the house and threatened to arrest Mullins.

Bill told the officers to leave. He also told the OPP officers he had been abused by police before and believed they intended to abuse him now. The police left while the ambulance took Christine without explanation. No charges were laid and he never saw those police officers ever again.

Unable to ascertain where Christine was by texting, calling, or emailing her, Bill managed to get word from a common friend, Suzanne LaFlamme, who texted that Christine had a stroke and was in the hospital. Christine meanwhile claimed to others that she was in a woman's shelter. According to Bill, it turns out Christine was actually in Kitchener, which is where Bill finally caught up with her. They talked in her truck, and Bill wanted to know what was going on and how long she had been in Kitchener. She said she did not know and seemed she had not slept in days. Bill then left Christine in Kitchener. Two years later Bill found evidence she had been smoking crack during this time in Kitchener.

Various sources have been contacted by this reporter, confirming that Christine Rupert had her children taken due to extensive drug use. William Mullins-Johnson had to be present for Christine's supervised visitation with her then 9 year old son because of this.

A number of days after the encounter in Kitchener, Christine called Bill in Huntsville. They met at a WalMart parking lot where they had a discussion. According to Bill, there was a lot of pain between them. A couple of days later they spoke with each other again. It was during these discussions that Christine begged to come back to Bill. Within their second meeting, he said he was not sure if he wanted her back. He agreed for her to come back on condition they entered into marriage counseling. Christine hesitated, but then agreed. In total she was gone for about 10 days. But the June 11 incident came up a number of times in the coming two years.

Bill took out a $50,000 line of credit at the Bank of Montreal and bought Christine a brand new Tahoe truck. He wanted Christine to have a safe vehicle to see her kids in Kitchener and the means if she ever wanted to leave.

In August of 2013, Bill rushed to Sault Saint Marie Ontario. His aunt was deathly ill and not expected to survive. Christine did not want go with Bill during his time of difficulty. She preferred to stay, entertaining her guest friends at their luxurious home in Bracebridge. The aunt unexpectedly recovered. Bill called that he was coming home sooner than expected, but Christine who usually was anxious for him to return, told him to wait and come home in a few days. When Bill returned, he could smell the odour of burnt Brillo and suspected crack was being smoked in the house. Bill and Christine argued about this, and about Derrick, a hired hand doing odd jobs around the house. Christine would not agree to fire Derrick.

About a week after his return from Sault Saine Marie, Bill realized his relationship with Christine Rupert was doomed. He told Christine he felt she had set him up like a mark, and her attraction to him was all a sham. He left peacefully on September 1, 2013, moved back to Sault Saint Marie and bought a house.

Christine Rupert had prepared an application in Family Court dated September 10 making claims against Bill. The original application, later amended by her lawyer MacFarlane, was never served on William Mullins(-Johnson). Examining the Family Court Application reveals gross inconsistencies including what appear to be various serious allegations including sexual abuse, rape, assault and unlawful confinement. The document is rife with innuendos to make Bill Mullins appear to be a dangerous man. We are left to consider why a woman who describes a man to be so dangerous would leave Kitchener in the first place to begin a relationship with such a supposedly violent man.

Tom Walkling is Bill's personal therapist. Walkling had worked with Bill to help him deal with many difficult years of being wrongfully incarcerated. Rupert Claims in paragraph 35 of her application that Tom Walkling stated the following, "That she should leave the house, that he feared for her safety, that she should pack everything and leave, 'Don't get shot in the yard,' that he is Aboriginal and his extended family have guns for hunting." When asked about these allegations, Walkling said he would not have made such statements in that context.

Bill is very upset that anyone would imply Aboriginal people are violent and that they would hunt people. Yet this same inference was repeated by Justice Thomas M. Wood within his finding of fact. To someone reading such a document without knowing the other side of the story, one can easily be misled to think it must be true since a Judge said so.

Nearing the end of September 2013, Christine Rupert made application in Family Court for a restraining order against William Mullins. He was given a 5-hour window of opportunity to collect his belongings from his own home, under OPP supervision. The OPP refused to assist despite a court order to do so. They eventually showed up for two hours and presented Bill a $610.00 invoice for two hours of their police services.

While Christine Rupert is on title of both properties and a joint account holder, she did not contribute any of her own money to acquire any of the assets she is now making claim against.

Christine Rupert claims she had a chair thrown at her, was raped, sexually assaulted, threatened to be thrown through a wall, threatened that she would be shot, was unlawfully confined, insinuating Aboriginals are violent, and other outlandish remarks in her Family Court Application. The police have not investigated said claims, no significant evidence has been offered, and no charges have been laid against Mr. Mullins in relation to these allegations by Rupert.

A process server at Newmarket Courthouse in Ontario, asked to comment on the story, said under conditions of anonymity that over the past 10 years she has seen that nearly every application made by a woman to the family court contains one or more allegations of rape, domestic violence, and sexual assault. She also said that something she called "the silver bullet" is often used, which is a claim the male committed child molestation. This process server, who wishes to remain anonymous, stated that making these allegations guarantees immediate child custody and control of the matrimonial home. She said that Family Court is outright broken because of things like this.

A York Regional Police Officer, also speaking under condition of anonymity, said he has seen gross injustices in both Family and Criminal Courts. He said he could never do police work on the street again, given the outcome he has witnessed in the courts where people, mostly men, are routinely unjustly prosecuted and incarcerated.

A motion was scheduled by Mullins in Bracebridge Court, heard by Justice Tom M. Wood, February 24, 2014. The purpose of the motion was to deal with the Mullins v. Rupert $650,000.00 Statement of Claim for fraud. The motion is to have the matter heard in Toronto where it is more likely an impartial hearing can be expected. Allowing the fraud suit to be heard in court, Mullins believes, would render the Rupert Family Court application baseless and fraudulent.

[image]
OPP and Chad Wells
Canada Court Watch has found extensive corruption at the Bracebridge Courthouse, where a number of protests against Justice Wood have taken place. During one of these peaceful lawful protests, Justice T.M. Wood ordered Chad Wells arrested. He was unlawfully arrested, detained and harassed by Bracebridge OPP officers for a number

of hours. The entire event was captured on digital audio. Wells was eventually released from the courthouse police holding area.

Meanwhile that same day Vernon Beck, founder of Canada Court Watch, was threatened with arrest by the same Justice. Mr. Beck describes the incident. “I was in the courtroom in support of D.H. who was being ill treated by Justice Wood. I had never before met him. In open court Justice Tom Wood sternly asked, ‘Is Vernon Beck in the room?’ I identified myself. Justice Wood immediately instructed me to leave his courtroom. I asked him to make an order to that effect. He refused and said if you do not leave you will be arrested!” There was no just reason to order Mr. Beck from the courtroom. He did not want to be arrested that day.

A Forester local paper covered this rally.

Justice Wood brought down his decision on March 3, 2014 regarding the Mullins and Rupert motions returnable on February 24. Justice Wood, in Family Court, made certain findings of fact based on the hearsay of Christine Rupert. He made the following order, without a trial, without cross examination and without taking into account all relevant facts.

● William Mullins(-Johnson) is to pay Christine Rupert $10,000.00 to cover her legals expenses against Mr. Mullins and the right for Rupert to seek further advances.

● Mullins motion to dismiss or stay Christine Ruperts application, dismissed.

● Mullins $650,000 fraud Statement of Claim against Rupert moved to Muskoka from Toronto, consolidated into the Family Court application of Rupert and taken as the response to the Rupert Family Court Application.

Mr. Mullins says, “The entire Family Court Application by Christine Rupert is founded on fraud including racial discrimination. The ruling by Justice Thomas M. Wood is a slap in my face thwarting my fraud civil suit that would flesh out the truth. He is instrumental in circumventing due process. Moreover, making an impetuous ruling awarding unjust monetary gain to a fraudster, Christine Rupert.”

Mr. Mullins says he will fight tirelessly to ensure he is not subject to a second judicial abuse in Ontario, Canada. One wrongful conviction by irresponsible authorities is enough, and abuse by civil authorities like this should not be tolerated.

The ruling by Justice Tom M. Wood is being appealed by Mullins’ lawyer. A leave to appeal motion is set to be heard Wednesday, June 18, 2014 at 9:30 a.m. at 3 Dominion Street, Bracebridge, Ontario.

Writers note: The information contained here above and herein I verily believe to be true based on information provided to me by various sources.

Mullins_Johnson_Claim

Bracebridge_ruling_MARCH_3,_2014 (1)

Letter_and_Amended_Application_from_McFarlane

Johnson_Motion_for_Leave_Mar_11.14

Why is NPR so Sexist?

NCFM · 10 April 2014 · Archived copy · Original

Note: This article was written by NCFM Member Ray Licht

The media seem to be very biased against men nowadays. This is especially true of advertising media. There is a very simple reason for this: women are largely or exclusively the deciders concerning most product choices. Some have estimated that women make 80% of all consumer product decisions. Naturally, in a situation like this, advertisers are going to tend to aim their ads at women. As a result, advertising media are also going to aim at women in order to attract more advertising revenue, which is, of course, their main goal. In this situation, advertising media certainly do not want to offend women. However, the advertising media can largely ignore or even offend men with little consequence. Some women may even be more likely to buy advertisers' products if they and their media do insult and belittle men. There is little chance for men to receive a fair deal in any advertising media—e.g., television, radio, newspapers, magazines, and the internet. For example, check out another article on this website (http://ncfm.org/2013/12/action/anti-male-media-bias/) that shows that 95% of all negative portrayals in TV ads are of men.

I am not happy about this situation. Of course, I wish that all media were totally fair and unbiased at all times. But this is not happening. I do not like it, but I do understand it. Of course, women could correct this problem immediately by refusing to buy products that portray men negatively in their advertising I do not see this happening anytime soon. (But women should keep in mind that it was primarily men who passed women's suffrage, Title IX, the Violence Against Women Act, and all other pro-woman legislation. Men may have been slow, but they finally righted some past wrongs. Now it is women's turn to help men.)

But certainly men should get a fairer deal in media that are not funded by advertising. In the U.S., advertisers' effect on National Public Radio and the Public Broadcasting Service should be much less, and therefore **NPR** and PBS should not be as biased against men as other media. Also, since *NPR*and PBS receive some governmental support and oversight, they should contain no sexism. However, this does not appear to be true. Public broadcasting seems to be even more pro-female and anti-male than advertising media.

To explore this situation with public broadcasting, I examined the reporting for NPR's news program, "All Things Considered," during February, 2014. I found the bias favoring women and against men staggering. It seems unlikely that all this negative focus on men and positive focus on women is by accident. It appears to be intentional. I found many of the effects of the sexism found in advertising media in ATC as well.

Positive portrayals of women and their activities are everywhere in the media. ATC's Olympic coverage followed this pattern. When "All Things Considered" was not giving results of events, but giving human-interest reports, ATC focused mostly on women. Examples included hockey player Kacey Bellamy (2/5) explaining how much her parents and little sister sacrificed so she could play hockey, slopestyle skier Devin Logan (2/10) also focusing on how much her family helped support her, Noelle Pikus-Pace (2/14) discussing how hard it was to balance motherhood and training for skeleton, and one report on the fitness of curlers (2/18) even mentioned that the men's Canadian team put out a beefcake calendar of shirtless team members. This non-advertising medium is falling over backwards to pander to women.

Most media today have a strong feminist bias. This bias often appears as promoting all rights for women but all responsibility for men. Public broadcasting and ATC probably have a stronger feminist bias than most. For example, on 2/7, ATC gave a mostly fair report on accusations of child sexual abuse against Woody Allen. However, the report did contain a quite feminist quote from a woman demanding that we automatically believe women and girls who claim sexual abuse. This, of course, assumes that women never lie, and would negate the fundamental legal concept of "innocent until proven guilty."

ATC gave two very feminist reports on American women's ski-jumping team members who fought to get the event

into the Olympics. The reports contained the usual feminist accusations of discrimination and embarrassing excuses for not allowing women to compete (e.g., a woman's uterus might fall out). Of course, the official reasoning for not allowing women's ski-jumping was that it was too dangerous and the women were not competitive enough. These reasons were discounted in the reports.

This brings up another common effect of bias in the media: spinning situations hypocritically to either glorify women or portray them as victims—whichever benefits women the most. Often one situation can be spun in both ways. ATC's reporting on the American women's ski-jumping team did both. Women sued to get the event into this year's Winter Olympics. In the first segment (2/2) the women were portrayed as victims of the Olympic Committee who were unfairly denying women participation for spurious reasons—fear of injuries and lack of competition. However, in the second segment (2/11) we learn something conveniently left out of the first report—that our best female ski-jumper, Sarah Hendrickson, had a major knee injury six months before the Olympics. Instead of using this fact to imply that the Olympic Committee may have had a point about injuries, it was used in the story to explain Hendrickson's poor showing in the competition. ATC returned to portraying women as victims in a 2/12 segment on the physics of ski-jumping, where they expressed sympathy for another American ski-jumper, Lindsey Van, who also injured a knee—" jammed her leg bones together and her knee cartilage essentially exploded." Although not mentioned in any ATC program, Jessica Jerome, the final member of the American women's ski-jumping team, also has suffered a major knee injury.

There is a controversy currently in explaining why women seem to suffer more knee injuries than men for the same abuse (especially in basketball.) Some argue that women's knees are structurally different from men's, which leads to more injuries. Others counter that women have the same knee structure, but generally do not play sports as much, especially as youngsters. As a result, women have weaker leg muscles and do not learn how to cut and land in a way to avoid injury. But the ATC reports seemed to imply that the Olympic Committee was just a group of male chauvinist pigs unjustly victimizing women.

One does not need to be an expert to see that the Olympic Committee's point about lack of competitiveness may also be valid. There is a vast difference in the showings of men and women in many events, e.g., slope-style skiing, slope-style snowboarding, and moguls. This is something we all see, but we are not allowed to say out loud: the performances of the men are far more complex and dangerous. And the women's events are often on easier courses. Yet, women suffer more injuries—the women's rate of injury for all events was over 40% higher than men's during the 2010 Winter Olympics. It may be paternalistic, or it may be responsible for the Olympic Committee to take these issues into account. But the Olympic Committee did not deserve the treatment it got from ATC. After suing to be let into the Olympics in ski-jumping, I fear now that women will sue the Olympic Committee for being injured.

ATC's hypocrisy and spinning can also be seen in other Olympic coverage. As I mentioned earlier, skeleton athlete Noelle Pikus-Pace was portrayed as a victim when she complained of the difficulty of being a mother and training for the Olympics in a 2/14 ATC report. The segment left the impression that women have a much more difficult time participating in the Olympics than men. However, in a separate interview of Pikus-Pace airing on 2/24 (I guess women are important enough to highlight twice), we find that her husband took a leave of absence from his job in order to take care of their kids while she trained and competed. Why was this information not included in the earlier report.

Another example of bias found in advertising media as well as ATC is ignoring men and their activities, or highlighting negative aspects. Sports are not exclusively male activities anymore, but still, they are a major focus for most men. One of the major sporting events of the year is football's Super Bowl. ATC barely covered the game at all. However, the program did highlight several negative aspects of football. The ATC shows on the Friday and Saturday before the Sunday Super Bowl both carried reports on concussions in the NFL. The 2/14 program contained a report on Congresspeople demanding a name change for the Washington Redskins. A segment on bullying on the Miami Dolphins team also appeared on 2/14.

But ATC highlighted more positively features of the Super Bowl of more interest to women. The show on the day before the Super Bowl contained a segment on how advertisers were aiming at women during the game. The show on the day after the game contained a report on how entertainers benefited from performing during halftime.

Another common practice by the media is to purposely find women to highlight, and present them either as victims or as success stories. (A recent example of this in the general media is that all of the victims I have seen highlighted in news reports of GM's faulty ignition switch have been young women.) Women are often highlighted even if they are not direct victims. An example of this occurred in one of the segments on concussions in football mentioned above—a wife of an affected player revealed the effects of the concussions on her and her three daughters.

It appears ATC also purposely went looking for women to highlight in success stories. In a 2/5 story on the drought in California, ATC found a female mayor to interview. I found that about 25% of the mayors of California are female. So it is not unreasonable to assume that they picked a woman by chance. But still, it is 3 times more likely for ATC to have selected a male mayor, if the selection were made randomly. However, consider a segment on 2/13 concerning The Chronicle of Philanthropy's 50 top charity donors. The magazine's list contained 29 men, 18 couples and 3 women—Millicent Atkins being the only self-made woman on the list. Guess who ATC selected to highlight in it's report. That's right, ATC picked Atkins, even though she was listed 50th (ATC did not reveal this fact) and she died in 2012. It is unlikely that Adkins was chosen by chance. I also would think ATC would have picked a donor still alive so the segment could have included an interview. Instead, ATC instilled the story with feminist ideology by telling us how smart, frugal, and hard-working Atkins was, while working in a man's world.

Of course, in a negative story the media will find men to hold responsible. On 2/4, ATC presented a report on the insincerity of public apologies. ATC gave five examples in the report: Lance Armstrong, Chris Christie, Rob Ford, Sean Phillips (Denver Broncos), and Reed Hastings (Netflix.) All are men. I guess women never do anything that requires an apology.

A related strategy of the media is to hide male victimization. Instead of referring to male victims as "men," media often use words like "workers," "miners," or "people" to hide the gender of male victims or to imply that women are also victims. However, the media will almost always explicitly tell us of any female victims. On 2/5, ATC presented a segment on a report by the United Nations on child sexual abuse by Catholic priests. The transcript of the ATC story contained 12 uses of the words "child" or "children" even though the vast majority of victims have been boys—over 80%. The word "boys" did not appear in the report. Another example of this occurred on 2/26 in a report about the excessiveness of zero-tolerance programs in schools. The report mentioned blacks and Hispanics are punished more often for violations but neglected to mention that the vast majority of punished students are boys.

This effort to hide male victimization can be extreme. In another 2/26 report, female reporters discussed the murder of at least 59 "students" in a school in Nigeria by a militant group. The students were locked in a building which was set on fire. Any students who escaped were shot and their throats cut. It wasn't until halfway through the report that we learned that all of the students killed were boys. The girls in the school were told to go home. If only girls had been killed, I suspect ATC would have portrayed it as a horrific hate crime. But there was none of that for the boys. Instead, the reporter focused much of the report on the fact that a nearby girls' school had been closed in order to protect the girls. This resulted in a fear in the reporter that girls in this school and others would not receive needed education. But the reporter showed no concern for the education or lives of the boys who had been killed or the boys who also may refuse an education for fear for their own lives. This report not only minimized male victimization, but focused on a relatively minor victimization of girls. I find it incomprehensible that a journalist feels the education of girls is more important than the horrible slaughter of boys.

Another inclination of the media is to highlight the first woman to accomplish something. This is quite common. Oddly, we rarely hear about the first African-American, man, or other minority to achieve. ATC highlighted that Janet Yellen was the first female Chair of the Federal Reserve during its 2/11 show. Other media had mentioned

this fact over and over, but it was odd that ATC was still mentioning this after Yellen had started her new position. Will ATC keep mentioning this forever? When will Yellen just be the "Chair of the Fed?"

This tendency was taken to an extreme on 2/27 when Cheryl Boone Isaacs, the current President of the Academy of Motion Picture Arts and Sciences, was described as "only the third female president" of the organization. The segment even mentioned the names of the first two female presidents. (To be fair, the segment also mentioned that Isaacs was also the first black president of the Academy.) How high will the numbers need to go before ATC does not need to mention this aspect of women's achievement? It must also be noted that the main point of the report was to expose the white-male makeup of the Academy and possible bias in the Academy Awards.

The media also seem to concentrate much attention on breast cancer. Any new medical development obtains national attention. I think it is safe to say that breast cancer is the most media-covered disease in the country. One would think that the most-covered disease would not predominately be restricted to half of the population. On 2/12, ATC covered the release of a Canadian study concerning the value of mammograms. The study found that mammograms do little to save lives. This is a controversial topic and receives much debate. There is a similar debate in the medical field concerning men and prostate cancer, but it receives little media attention.

Violence against women, especially sexual violence, also seems to get more attention than the statistics would lead one to expect. After all, men are the victims of violence far more often than women. Yet, the focus in the media is on violence against women. On 2/11, ATC had a segment on a conference on sexual assault on campus. The report gave as fact a controversial statistic that 25% of college women report being sexually assaulted. (The reporter attributed the statistic to a Center for Disease Control study, but it appears to be from an almost 20-year-old Department of Justice survey with fundamental credibility problems. The survey concluded 25% of women in college were victims of rape OR attempted rape.) The segment also quotes a student who states that we should focus primarily on abusers and not on alcohol, drugs, hooking up, or other contributing factors. (In other words, women can do whatever they want even though feminism will continue to blame men–all men–with the inventions of "rape culture" and the "patriarchy.") But the segment had little discussion of new rules and standards implemented by the Department of Education's Office of Civil Rights. Universities must now use the lower evidence standard of "preponderance of evidence" instead of "clear and convincing evidence," and can deny lawyers, witnesses, or any cross-examination in disciplinary proceedings. This allows universities to punish men for sexual abuse with little more than an accusation—something that cannot happen in the criminal justice system. It undermines the concept of due process and turns our colleges into kangaroo courts.

Book reviews are a frequent feature on ATC. Most of these during the month were slanted toward women, promoting female authors or books about women and their interests. Segments included reviews of books highlighting the history of perfumes, one woman's World War I story, a woman's childhood expressed in poetry, short stories about relationships, a woman's adventures after being kicked out of a conservative sect, an historical romance in China, and a singer disappointed in her partner and life. There was even a segment on a beginning writer winning a contest to have her romance novel published. And strangely, *An Unnecessary Woman* was reviewed twice.

ATC focused on women in many other reports during the month. These segments included reports on the lack of contestants for agricultural queen contests (2/3), a presidential debate in Afghanistan which discussed how to preserve women's rights (2/7), romance novels (2/9), getting more women into NASCAR (2/15), focusing on girls getting vaccinated against HPV (2/19), Native-American women and domestic violence (2/20), how the American Bar Association underrates women (2/26), and how managers refuse to let women telework (2/27). The focus was on women throughout the month.

On those rare occasions where men as men were mentioned, it was usually in a negative context. For example, a segment on 2/16 was entitled "Fumbling Through Fatherhood." In a 2/25 segment on dating for older singles, a woman stated that even if the men she dates are older, that does not mean they are mature. This same woman said she had no luck meeting a man at work. Of course, a man trying to meet a woman at work probably would have

turned into a segment on sexual harassment.

Even a report on President Obama's Program, "My Brother's Keeper," on 2/27, could not let stand that young minority men have disadvantages and are victims. The report included a quote that these men should not receive special treatment. It also contained an admonition from the President that even though the program was there to help them, the men have a great responsibility to help themselves. Wow! I do not remember seeing anything like that in any of the many reports about women's victimizations. Again, women have rights, men have responsibilities.

Here is one final shameful and odd example of bias on NPR. It appears the quiz show "Wait, Wait, Don't Tell Me" has been guilty of cheating in order to give women a better chance to win. (It is difficult to know for sure, since it appears many questions and answers are edited out of the show—an absolutely odd thing to do on a quiz show.) Men on the show have often suffered the disadvantage of fewer questions. This resulted in women being only 42% of the contestants in 2013, but 63% of the winners. The cheating appears to have stopped, but please check out past shows athttp://www.npr.org/programs/wait-wait-dont-tell-me/archive. Observe the number of questions for each player during the Lightning Fill-In-The-Blank section at the end of the show.

PBS's problems are similar to those at NPR. The network has aired many programs just for women with nothing comparable for men: "Women and Money," "Menopause and Beyond," "Living Courageously: the Spirit of Women," "Powder and Glory" (women and cosmetics), "On the Contrary," "Unleash the Power of the Female Brain," Apollo Wives on "American Experience," "Women War and Peace," "Makers: Women Who Make America," "Women Who Rock," "Breaking the Silence," and "Telling Amy's Story."

Regular programming such as "Bill Moyers," "Nova," "Need To Know," "POV," "News Hour" and "Frontline" also often have had shows from a very pro-woman and anti-male perspective. Examples include speculation that Shakespeare was a woman and that Einstein stole his ideas from his first wife. Interviews have included Kavita Ramdas of the Global Fund for Women, Gloria Steinem, Leymah Gbowee of the Liberian women's peace movement, and Billie Jean King. Subjects have included the women's movement, nerdy women ignored for being too smart, women balancing life and work, powerful women and other feminist ideology. The day before the Super Bowl, the "News Hour" had a segment on sex trafficking near the game. Wordgirl is a superhero who usually defeats bad men. Even "Sesame Street" has angelic female characters but mean, grumpy, stupid, and obnoxious male characters.

It is evident that public broadcasting is heavily biased for women and against men—and it appears to be intentional. This is surprising given that NPR and PBS do not have the advertising pressures that many other media have. Also public broadcasting has governmental overview. Public broadcasting should be fairer than most other media. But this does not appear to be the case.

Do not take my word for it. Transcripts and audio recordings of the ATC programs mentioned above are online at http://www.npr.org/programs/all-things-considered/archive. Please see and hear for yourself. I assume NPR will not delete or change them in response to this article.

This constant positivity toward women and negativity toward men in advertising media as well as public broadcasting must have an effect on our children. Girls must grow up believing they are superior as well as constant victims. Boys must see themselves as worthless dregs. This needs to stop, especially in public broadcasting.

I used to donate to my local NPR and PBS stations. I will not contribute again until the bias stops. Perhaps Congress could encourage public broadcasting to stop the sexism.

A Handshake in Passing

Sage Gerard (Victor Zen) · 10 April 2014 · Archived copy · Original

Good things come from having more participants in a global discussion.

The MGTOW movement's exponential growth hit a new milestone at the founding of mgtow.com, a one-stop station on the information superhighway with a route leading only where the visitor wants to go.

In case any of you happen to have been comatose in the past couple of years, MGTOW stands for "Men Going Their Own Way," and it refers to a group of individuals who decided that their lives are their own, and no one else's. It is not my intention to offer an exact definition of what makes a MGHOW (Man Going His Own Way), but one sentiment in MGTOW holds true: A man is his own boss.

A MGHOW is a self-made Divergent, meaning he has consciously decided to be incompatible with a system ready to exploit him. While it is not our business to tell any man what to do with his life (even if he decides to live the stereotypical school-job-wife-kids-lawsuit-resentment-death template), we are happy to see more and more men realize that there are more choices available to them than what society tries to make obvious or easy.

The founding of mgtow.com is only the next example of a new cultural awareness. The site would not exist if there was not an entire community of self-owning individuals ready to make their voices heard.

Any place where people can stop by to share experiences that go beyond the restrictive rules of society weakens the tyranny of conventional systems by simply existing. Gynocentric or misandric agents will try to use shame and ridicule to silence, but such opposition only strengthens MGTOW resolve.

If you are a MGHOW that joined mgtow.com, I extend my hand to you at this moment for a handshake and a welcome. We have crossed paths on roads less traveled, but we will part, possibly temporarily, on own adventures in life. Although I may not agree with everything you say on varying topics, no opinion of mine makes me hesitate in welcoming you and mgtow.com on the map. At the end of the day, your life is yours, and my life is mine. We stand in solitude, not necessarily united or divided, but as who we are with the relationships we choose to make on our own.

The picture is of the beginning of a society after hitting the reset button.

I could go on to describe mgtow.com in other ways, but there is one philosophical oddity that I cannot reconcile: MGTOW and mgtow.com defies description itself. The community lacks a centralized, institutional definition, which by nature enables the freedom and self-actualization necessary to respect a man as his own man. At the risk of seeming hypocritical, I would compare MGTOW in a Taoism in one sense: The mere act of describing the experience of life under it, you fail to capture its pure essence. It is not identity, it is not dogma, it is just new minds and new faces on a crumbling foundation that does not know how to handle new agents.

Mgtow.com, welcome to the stage. I simply offer you a handshake, and wish you the best on your journey.

After all, it's yours.

The Mask You Live In (Parody)

AVfM Video Source · 11 April 2014 · Archived copy · Original

This is a parody of The Mask You Live In.

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What the fuck is infanticide?

John Hembling (JtO) · 12 April 2014 · Archived copy · Original

On April 10, 2014 *Huffington Post* ran an article summarizing the guilty verdict handed down by a Vancouver court to child killer Sarah Leung. The former mother had twice placed her newborn in a plastic bag and left it out with the trash. Only one of the dead infant's bodies was found.

The article itself opens with the following:

> A Vancouver jury has convicted a 28-year-old woman of two counts of infanticide in the separate deaths of her two newborn sons, finding her guilty of a lesser crime than second-degree murder.
>
> The jury returned with the verdicts for Sarah Leung on Thursday night, concluding six days of deliberations following a trial that began in February.
>
> Leung's lawyer, Richard Fowler, said Friday the case remains an "abject tragedy" but that the jury came back with the right decision.
>
> "I think personally it's an example of our justice system at its absolute best," he said in an interview.

If this is our justice system at its best, we are all in fucking trouble.

If Sarah Leung's infants had been killed by a man, say, for example, the father – would the charge have been infanticide? Or would it have been the far more serious crime of murder?

You, reading this article, should know the answer. I don't even need to state it here.

So what the fuck is infanticide?

It's a lesser criminal offence, introduced in Canada in 1948 as alternative to what previously would be categorized as murder. However, prior to the introduction of the statute, Canadian juries often found women not guilty even in the face of overwhelming evidence.

Infanticide was a legal innovation allowing juries to produce a guilty verdict where they would have previously refused, because the murderers were female.

Juries, whether Canadian or otherwise, have never had any difficulty convicting men who kill infants. In the modern social context, wherein a newborn doesn't threaten the family, mother, or tribe by draining scarce resources, murdering an infant is abominable.

So why does infanticide exist? Why are women given the unique privilege of killing their babies with a legal escape hatch from criminal responsibility?

Either women are inferior, less capable than male adult people and the law recognizes this as fact, or women are socially superior, of a higher caste, held exempt from the laws against murder which govern other, less privileged groups.

Possibly, in a slightly variant version of the first narrative, inferiority and imbecility is fabricated and maintained by women in order to accomplish the second scenario – a supreme social caste positioned above the law.

Manslaughter is also a lesser offence than murder. In Canada it carries a minimum sentence of 4 years in prison, and a maximum life sentence. The premise that the legal system lacked a description for crimes not quite murderous is erroneous. We had that covered.

Unless you're a woman who murders a baby.

Section 237 of the criminal code of Canada states: "Every female person who commits infanticide is guilty of an indictable offence and liable to imprisonment for a term not exceeding five years."

Sexually selective justice has no place in any society where men and women are supposedly equal under, and before the law.

[image]

Canada's Infanticide Culture: MRA on Newstalk 1010

A Voice for Men News · 12 April 2014 · Archived copy · Original

Raz of Men's Rights Edmonton recently appeared on Newstalk 1010 in Toronto, where he got some irrational harassment and scoffing, although he acquitted himself well. Make special note of how they questioned whether or not letting women off easy if they murder is really something people should be concerned about, then read the news below:

Almost on queue, after the scoffing of the Newstalk 1010 set, and the abuse Raz got for saying women are given special privilege and treatment in Canada and not equality, news broke in Canada that a woman who in 2010 killed one of her children, then in 2011 killed another one, hiding both in the trash, was let off with a wrist slap because of special laws that give women only light punishment for killings that would put a man in jail probably for life.

This leads many in the Men's Rights Community, having said all along that the idea that Canada is a "rape culture" is nonsense, to start wondering openly: is the truth that Canada suffers from an Infanticide Culture?

Will Canada's feminist establishment continue to defend these obscene laws giving special privilege to women? We predict the ones in power will–even if the ordinary, everyday coffee shop feminist thinks it should be different and keep repeating the obscene lie that "feminism is about equality."

The reaction to the Women Eating On The Tube site shows exactly how sexist, hypocritical – and humourless – feminism can be

Peter Lloyd · 12 April 2014 · Archived copy · Original

Sorry sisters, but the double-standard reaction to 'Women Eating On The Tube' shows exactly how hypocritical – and humourless – feminism can be.

After 48 hours of brow-beating and trolling, Britain's feminist community are hoping that a fun, irreverent, tongue-in-cheek blog about ladies masticating in public will be removed from the internet.

The Women Who Eat On Tubes group, which was set-up in 2011 and has more than 21,000 members, has sparked controversy in recent days with opponents claiming it encourages people to 'objectify and humiliate women' who are unaware their picture is being taken.

Film-maker Tony Burke, who set up the Facebook page in 2011, has insisted it was created as a 'human observation' that more women ate on the Tube than men and he had not intended to hurt anybody.

A British Transport Police spokesman has since admitted that three people have contacted them about the group, including one woman who had her picture posted online.

Speaking to MailOnline, Mr Burke, 39, said he is now weighing up whether to shut down the page due to the 'constant barrage of toxic hatred' on social media. 'I'm considering taking the group down,' he said.

'I need to think about it carefully. I don't want to be seen to be backing down but I need to think about my family.

'There are more important things to think about.' And he's right – there are much bigger fish to fry.

One example is TubeCrush: a website which has encouraged women to objectify men on the London Underground without their knowledge for more than three years.

When it became a global sensation in 2011, it was lauded as a peak-time pastime by everything from Pinterest to the Evening Standard, who wrote a gushing feature about it, claiming: 'Flirty females are using their smartphones to capture the dishiest of the Underground's two million daily commuters, and uploading the unsuspecting men onto hit website TubeCrush.net.

'The cute commuters are then rated and commented on by admiring women – with surveys taken as to which Tube lines have the hottest men (so far, overwhelmingly, the Northern line is winning).'

How creepy.

Here we had women taking pictures of men based on their looks, their muscles and the bulge in their trousers – with the sole intention of humiliating them.

[image]

Disturbingly, some of the lads in the photographs didn't always look old enough to be sixteen, while others – wearing shorts in the summer – were snapped sitting down as the material rode up their legs.

I couldn't help but wonder: how desperate were these women?

Given that this all started happening at a time when a record number of female teachers were sleeping with male minors (and, of course, frequently avoiding jail) this was hardly something to encourage.

Shortly after the advent of TubeCrush, another blog called 'Men Taking Up Too Much Space On The Train' was launched – and hailed as hilarious.

One columnist in Grazia even celebrated it by saying: 'I love it. Now when will there be one about men taking up too much space in the world?'

Soon after, when Game Of Thrones actor Richard Madden used the Bakerloo Line and sat with his legs slightly apart for comfort, one woman publicly demanded he be – and I quote – 'castrated.'

Hilariously, when the tables are turned – even in a way that is utterly non-sexual and non-violent, like women eating food on public transport – it's considered misogynistic.

How hypocritical.

Yes, had Tony Burke's blog been the first-of-a-kind, I would probably agree that it was violating with a little 'v.'

I would also wonder whether it stemmed from casual, everyday sexism. But, given that these women started it all, they've got no right to complain.

Sure, they think they're redressing an age-old imbalance of being found attractive by heterosexual men, but objectification is nothing new for both genders. In fact, women frequently objectify men via their wallets.

If they are sex objects, then men are success objects. Now, thanks to TubeCrush, they're also being leered at by peeping toms in pencil skirts.

But, as TubeCrush is about to re-launch with a bigger and 'better' site, how can men take action?

The answer: turn the tables and play them at their own game.

I was once travelling on the Northern Line when a young woman was trying to surreptitiously take a photograph of a man in a suit.

Hilariously, her flash went off – at which point he started filming her with plans to put the footage on YouTube – which caused her to scurry off at the next stop in shame.

That's because what he did is exactly what the Women Eating blog does – it holds a mirror up to double standards and levels the playing field.

It takes away the thrill of it all, which – in women's case – is objectifying without being objectified.

The same thing happened when a bunch of female law students from Australia recreated the Robin Thicke video for Blurred Lines with men in pants. It was the best way to make their point.

But, given that countless feminists have been unable to recognise this, what can we all learn from from this week's furore?

That feminism – for all its gains, for all its boldness – is still marred by irrational double-standards. On the one hand we're told that women must be treated equally to men, but when they are – for good and bad – they don't like it.

Quite frankly, they've got off lightly.

Imagine if, like millions of British men, women were routinely denied access to their children in a divorce.

Or if schools were failing girls more than any other social group. Or if 99 per cent of the war dead were female.

Or if women died ten years earlier than men because the NHS didn't dole out equal funding.

Guys taking pictures of women on the underground is nothing in comparison. It also isn't sexist or sinister, but simply boy power.

Normally, I'd dread travelling by the tube at rush hour: there's always some wretch who stands on my Grenson brogues or a tourist with no sense of special awareness.

Or, worse, a teenage girl who thinks she deserves to be given a seat by an old man simply because she's female.

But, now, my journey will take on a whole new level of enjoyment, because – just like women across London – I'll also board the love train with my camera at the ready.

Isn’t equality wonderful?

This article was originally published in mailonline, and is reposted here with Mr. Lloyd’s permission.

The Silence Is Deafening: Feminist Establishment Challenged

Dan Perrins · 12 April 2014 · Archived copy · Original

April 8, 2014 is a day for the Men's Human Rights Movement (MHRM) to remember. On that day, an activist group from the MHRM attended a feminist lecture to ask questions.

Our destination: Queen's University, Kingston, Ontario

Our reasons:

1) To protest and to provide a public service announcement about a resident educator from Queen's University: one Adele Mercier. Mercier made public her views about incarcerated juvenile males who are sexually abused by adult female staff. She suggested that some of those sexually abused youth were "asking for it." According to Mercier, the sexual abuse is actually consensual sex because some of the youth surveyed admitted to initiating the sexual acts. Those juveniles wanted sex with the adult women who were in positions of absolute authority over the incarcerated youth. A prohibited sexual union. There can be no legal, meaningful, or enthusiastic consent given in a jailor-prisoner relationship.

A silent, pervasive power reminds those who are incarcerated that they are at the mercy of their jailor at all times.

That same silent power silences victims' voices from being heard.

2) To present alternative views to feminist theory, to ask questions, and to protest at a panel discussion entitled "What's Feminism Got To Do With It?" hosted by the Levana Gender Advocacy Centre, at which Mercier was scheduled to speak. Shortly before the talk, the centre announced that Mercier had been removed from the panel, claiming that she had been removed from the event about a week prior.

This reporter can confirm that that claim is a lie. Here is a screen grab from April 4, 2014, in which Mercier is listed as being a panel member: APR 8_ What's Feminism Got To Do With It_ _ QueensEvents

The special guest speaker was Jaclyn Friedman, the same valley-girl feminist ABC's 20/20 went to when A Voice for Men founder and publisher Paul Elam was interviewed by 20/20 last year. ABC has been silent about that fiasco too—well mostly. They did issue a retraction in regards to the libel they engaged in.

We arrived at Queen's University around 5 p.m. after making a couple of stops for coffee and a few last-minute supplies. The ride was filled with optimism and speculation about what would be awaiting us when we arrived. (We did enjoy a few laughs at recent feminist antics; they do make it so very easy to ridicule them.)

We also discussed some of the issues men face. The MHRM is never silent about the issues facing half the population, which, inevitably, as a sexually dimorphic species, affect all of the human race.

Unlike feminists.

Well, that's not entirely correct. Some feminists, like Mercier, do speak about some of the issues, but the problem is that Mercier and her ilk try to diminish the crimes committed against males by insinuating that they asked for it. Mercier et al. are fine with males being the victims of female-perpetrated crimes and abuse. Their only concern is that no female should be punished for her crimes against a male.

Their end game is to silence male victims, the same silencing/censoring game they've been playing for about 50 years now.

And now their feminist silencing/censoring of male victims has become deafening.

But society is no longer listening to feminist silencing/censoring tactics. They are listening to the voices of those who recognize the suffering and issues faced by all humans. In short, they are listening to the MHRM.

Society is listening to the silenced voices, the censored voices.

Upon our arrival, we split into two groups to poster the high-traffic areas surrounding Queen's University while remaining respectful of the more aesthetically pleasing structures around the university and keeping them poster-free.

We were not there to employ feminist tactics. We have respect for—and show that respect to—communities. Nor do we care to recklessly endanger lives by creating false alarms.

But we did get busy hanging those babies up high and in the most visible places we could find.

We weren't silent while postering: if the opportunity presented itself, we engaged individuals in conversation as we provided a public service announcement to the citizens of Kingston and the population of Queen's University.

We managed to get in about an hour's worth of postering before proceeding to the lecture hall.

Things got interesting when we were about to enter the event. Security personnel met us and informed us that six people had been singled out for refusal of entrance: Steve Brulé, his assistant, and the four of us.

We had some questions about their attempts to refuse our entry, but security personnel were fairly limited in their replies. I can understand why. They hadn't been given answers either. All they knew was that the organizers had requested that we be denied entry. The Levana Gender Advocacy Centre was attempting to censor non-feminists' questions and comments.

They wanted silence.

Our group was not willing to be deterred by the proxy thuggery requested from Queen's security via the Levana Gender Advocacy Centre. I want to make it very clear that Queen's University security personnel were professional at every step of the way in their actions. Any heated discussions that took place were due to the event organizers' lack of inclusiveness.

Yes, you heard me right, feminism—that great institution of inclusiveness—was not acting so inclusively. In fact, they were exclusionary in their acts. We, apparently, had the "wrong-coloured" feminist skin and were to be denied a drink at this privileged propoganda fountain.

They wanted to silence any discussion that might lead people to understand that feminism doesn't have the solutions for the issues males face. Any discussion that would show people that being a non-feminist and part of the MHRM doesn't indicate you hate women. Or doesn't mean that you want to restrict women's voices or rights.

The Levana Gender Advocacy Centre wanted to silence equal compassion, consideration, and care for men. The centre and its feminist theory have been doing it so very well for the last 50 years or so. The threat of proxy violence via security personnel was a direct result of that inclusive silence demanded by feminism.

Their attempts at thug rule didn't stop there either.

Outside the entrance was a group of about 10 to 15 people. They had angry, stern looks on their faces and stood like they were on guard. I wondered if they were aware of the violence feminists are known for and were there to prevent it from happening again. They even had a dog with them. It was a fairly muscular dog, looked to be a Boxer cross (I later found out is was a Boxer–Rhodesian Ridgeback cross). I was concerned for the dog's well being—if it were bitten by a feminist, who knows what type of rabidness might infect its gentle nature.

This gang was there at the request of feminists. They were thug vigilantes (or "thugilantes") brought in by feminists to inflict proxy violence and to intimidate any non-feminists into silence.

Obviously, this group was lied to by feminists and had not met anyone from the MHRM; nor had they ever met anyone like me.

I interacted with them, asking some questions. I asked them if the dog bites; the reply was no. So I asked to pet the dog and was given permission. I gave "Fido" a good scratch behind the ears. Fido's reply was a silent, happy, vigorous wagging of his tail.

I am still concerned for that dog's well-being. He was brought there as an intimidation tactic, to be used as a weapon if need be. That noble animal would have ended up being destroyed if he were used as intended that night.

Finally, after some lengthy discussions, we were permitted access to the lecture. We were given stern warnings about being disruptive, although we weren't told how the organizers defined "disruptive."

Would the use of horns, noise makers, and yelling out lies be considered disruptive? The very same actions that feminists took when Dr. Janice Fiamengo spoke here a week prior? Disruption was not what we were there for, nor would it be our form of protest. We leave the childish and life-endangering tactics to feminists; they have lots of experience with it.

After the lecture was done, the floor opened up for a Q&A. The look of fear on the faces of the feminist panel members every time we raised our hands to ask a question was enjoyable. What was not so enjoyable was how the mic runners continually ignored our raised hands. If you paid attention, you could see what was happening. When one of us would raise our hand and a feminist noticed, she or he immediately raised their hand. Even though we had raised our hands first, the feminists were handed the mic and given the chance to ask a question.

When the feminists in the crowd started to run out of questions, I watched as one feminist about four rows in front of us and sitting with one of the mic runners scrambled to come up with a question. She immediately raised her hand and managed some inane praising question that had already been answered by the panel.

At this point, I'd had enough. I calmly stood up with my hands behind my back and waited. Jim got a little nervous and asked me to sit down, so I had a quick conversation with him and did so. But the intentional ignoring of our attempts to put forth questions continued, so I stood back up.

I stood their silently, symbolic of the silence and censoring of male victims. The same silence demanded of males by feminists for the last 50 years.

And then something amazing happened.

A female audience member noticed me standing in silence and raised her hand. When the mic runner approached her, she didn't ask a question but pointed out the silent elephant in the room.

The silent elephant she pointed out was how the Levana Gender Advocacy Centre's leaders and volunteers were actively silencing voices. The voices of those who would scrutinize their feminist hypotheses. The voices who would bring logic and rationale to the discussion instead of fear and hyperbole.

It was that peaceful, silent protest that the public in attendance that night paid attention to. They had witnessed what feminists are capable of and were not impressed.

The silence of male victims is deafening and is driving feminist rhetoric out of public discussions.

Ignoring the abuse of fathers

Clint Carpentier · 12 April 2014 · Archived copy · Original

I've heard the stories, heard the screams. I've gazed upon the cradled babies in the nursery ward. Giving birth is an amazing feat of zero skill, and it still amazes me. It amazes me that this is the epitome, the pinnacle, the supposed female trump card to all male accomplishments. A man lands on the moon with analogue technology and proves Galileo's theory of air resistance, but never mind that, another woman gave birth, just as well as any other female animal on the planet. A man creates life in a petri-dish, but never mind that, some broad stole his sperm and created life herself.

Anyway, I'm not knocking the dangers of labor, men know all about the dangers of labor; there really ought to be a better word for giving birth.

So here, we have the amazing feat of giving birth. Your life is in jeopardy for a matter of hours, a few times in your life. The number is less than three if you're an educated career woman. Of course lesser educated educated, less talented, less professionally accomplished women, tend to have far greater experience in the field of giving birth.

This is the only "job" affording prestige, praise, and credit, for just exercising a biological function. So, why is it a trump card? If I hadn't spayed her, my dog could do it. Our pets are so good at this that we have to spay and neuter them, lest we're inundated with kittens and puppies.

I have an aunt who was so prodigious a natural birther, my uncle swears that when he arrived at the hospital (half-corked), the nurse stepped out to fetch the doctor because it was time, and my aunt shot him with his second child. "The door had just closed, and I shit you not, there was a baby in my arms, while I was still on the other side of the room." Of course, not all births are this easy.

But I'm not interested in the obvious center of the show here.

I lucked out, my wife can't dilate more than six centimeters, so she has to plan cesareans. I wasn't around for the first attempted natural birth, which took three days of hoping, and finally an emergency c-sec. She told me a few stories about a nursing nun who was being snarky at her agony. No, I want to focus on something else, and I want to be told I'm wrong; I wanna be shown evidence proving I'm wrong.

You see, I have also heard stories, have also seen the scratches and bite marks, on the fathers who braved the maternity ward. And these same brave men praise the bravery of the mothers of their children. They proudly display scars the mothers-to-be inflicted upon them during the ordeal. Sometimes a father will reminisce amusingly about how he'd been temporarily deafened when she had screamed right in his ear for waxing sympathetically over her tribulations.

I hear these stories only from men. I know, men aren't the only people comforting these women during birth; some women don't have a man at the time. But what I don't hear, are these stories from the female nurses, friends, mothers, sisters, etc, who are there to console and coach these single mothers-to-be. Why is it, I'm only hearing accounts of weathering physical abuse and injury from the fathers?

You see, if I am correct, and it is only fathers who suffer this abuse, then delivery of such injury is selective. I can see no call for it. In fact, fathers-to-be should avoid the maternity ward altogether, as they are obviously not welcome. If birthing is license to mistreat, abuse, or injure a father in the witness of medical professionals, then what deterrent exists, preventing continued abuse in private? And for that matter, what indication is there that she doesn't abuse him already? If endangering your own life once or twice provides license to abuse a man, what does that say about our society. Particularly when he endangers his own life as a matter of routine to support you?

So, I want to hear a rational female explanation. Tell me how I've got it wrong.

The sacred cow of maternity

Hopeland Cash · 13 April 2014 · Archived copy · Original

My article from last week about paper abortion has led to some interesting discussion, online and off. What I've been brewing on since, however, isn't the topic of abortions or paper abortions themselves, but a question that will occur to anyone who dares try to discuss them: Why is men's right to paper abortions *so* fiercely opposed? In almost any venue, anger at the specter of "infringement" of women's right borders on the rabid and irrational. I saw this within my own family and it appears in the media whenever paper abortions are discussed. Why is that?

I come from a liberal family and have three sisters of varying ages and a not-so-varying stance on my status as a Men's Right Activist. I wrote the article about paper abortion knowing full well (and maybe hoping just a little) how controversial it would be among the general population and my own family. I knew my sisters wouldn't agree with any argument in favor of paper abortions, nor would any left-of-center woman. Hell, far-right women would probably say I'm encouraging "deadbeat" behavior.

But that's the point that kept coming to mind for me. *Why* is abortion and paper abortion such a hot-button topic? Few things get people so worked up. Abortion (non-paper) has come to be seen as a "basic right", but how can any right be "basic" if it is only granted to half the population? After all, only a little over 10% of abortions are for health/safety reasons. For the rest, it is effectively a 'morning-after-the-morning-after' solution, emergency birth control. Handy, definitely, so why so much opposition to giving men a legal equivalent?

I think it's not really about abortion at all, and what made me realize this was a conversation I had while making breakfast. It was shortly after the publication of my article and I was discussing it with some family members. Not female family members, though. My father and teenage brother. Both of them are well aware of the many issues faced by men, but neither is as much of an MRA as me (Red Pills for Christmas?). We were discussing the article, and by extension abortion and paper abortion and men's responsibility and women's rights and all the other bullshit feminists try to block paper abortion with. The usual (and irrational) argument is that men don't give birth, can't understand it, don't bear the same burdens, and so can't be given the same rights of choice. In essence I argued back that childbirth is nothing special and so there's no reason for women to have exclusive access to abortions. I admit, I was a little worked up; it happens easily when discussing men's rights. Eventually, to make my point, a bit hyperbolically, I said:

> Giving birth is no different than taking a piss.

Now, remember, these were two men I was talking to, both moderately well informed about the MRM, and yet their response was down right chilly. They weren't hostile but both were perhaps just a bit short of shocked. Even for me, this was apparently an extreme stance.

But I kept arguing the point logically.

- Giving birth is a biological function.
- Women evolved to give birth.
- Almost every mammal on the planet does it.
- There's nothing special about the act of childbirth.

But no, it seemed I had sinned. The discussion quickly died away and I was left with the distinct feeling I had violated a taboo.

If I ever drop that line on one of my sisters, I'm bringing a flak jacket.

All that is anecdotal, yes, but it is illustrative of how a larger social construct filters its way down into our thoughts and our daily lives. Our society is suffering from a Maternity Cult. I don't mean a literal cult, but a cultural complex

which mythologizes and even deifies childbearing. This is nothing new, of course. Fertility goddesses and reverence for childbearing date well into pre-history. It is likely humans were worshiping childbirth before they'd figured out men were involved. (Probably still footing the bill back then, though)

But even today? Yes, even today, even in the developed, secular world. Women's status as incubators grants them most if not all of their social privilege. They are viewed as the creators of life, hence *women and children first* and the tendency (policy) of the mainstream media to always paint female deaths in war zones as far more tragic than those of men. Throughout the ages, women have been considered more reproductively valuable, despite most societies being monogamous. The whole mystique of women as nurturing, caring, delicate beings deserving protection and special consideration stems, I think, from their childbearing function. Biologically, it is the only unique feature of the sex. They're smaller, yes, but short men receive no such special treatment. Motherhood is the driving force behind female privilege, and therefore a driving force behind feminism, which seeks to enhance female privilege while avoiding any social responsibility.

Hence the bloody war over abortion, paper and medical. Women's ability to bear children is worshiped, and therefore they are granted total control over the children they miraculously, mercifully, beautifully bring into the world. Child custody imbalance, maternal gatekeeping, international kidnapping, abusive behavior during birth, *murderous* behavior after birth. All tolerated, not just because the child belongs to the woman, which it effectively does in today's world, but because society wants us to act like she did us a favor by giving birth so we shouldn't question her in any way regarding the child. Mother knows best.

I'm not saying pregnant women shouldn't be given consideration. Like anyone in an altered state of health, their diminished physical capacities should be taken into account. But let's be realistic and practical and still treat these women as adults. Adults undergoing a draining physical experience, but still adults. It was their choice, after all.

The extreme opposition to paper abortion is just one part of this cultural mindset of mommy-worship. To grant men any control/influence over how/when/if a child is raised would be to infringe on woman's divine status as Chalice of Life. It's not even up for discussion if a woman should have exclusive control of any given power over 'her' child. Automatic *yes*. To suggest otherwise, whether by calling for paper abortions or simply agitating for equality in family law, is seen as an affront to womanhood itself, the purest form of misogyny, a violation of their god-given rights of motherhood.

Now, let me be clear. I am pro-choice (or anti-life, your call); I think women *should* have the right to abortions. But it is time to cut all the crap worship of childbearing as if it is a magical, mystical, rainbow-infused super-power granted unto them by almighty Mother Earth over which men have no rights.

Giving birth is a biological function that evolved over millions of years, in humans as well as in just about every other female with hair/fur on the planet. But people still seem to think childbearing is some sort of sacred endeavor. A common argument is that it is so "dangerous" to give birth. Well, maybe it was a century ago, but not so much today. In the U.S., less than a thousand women die during childbirth each year. That makes the odds less than one in one-hundred-and-fifty-thousand. That makes it about as dangerous as being a truck driver. And truck drivers are over 90% male. We're even.

No, I won't worship women for giving birth. There is nothing special or sacred about the event. It is a natural biological mechanism. We praise small children when they successfully relieve themselves, but after a certain age successfully carrying out your body's automatic functions should lose its sense of wonder. Men are often ridiculed for being comically obsessed with biological functions like farting, belching and urinating, but women obsess over their periods and pregnancies and then receive special privilege for it.

Who is it that never grows up?

Giving birth is not the most important achievement. However, what is special, what *does* set humans apart of other animals on Earth, is what comes after.

Parenting. That is the miracle. What has made humans great and allowed us to build a civilization out of the dust is our ability to communicate and to teach our children, to pass on our knowledge. Any rabbit can give birth to a litter, but only humans can bond, nurture and teach in the way we do. Only we pass stories down through the generations, leave legacies for our offspring and build a world that will be better for *them*.

And men do it too. Pregnancy and childbirth is a biological function, a side-effect of intercourse. It's not sacred, but what we do with the result can be. The modern maternity cult blinds people to the contribution of fathers, allows for the abuse of children by unfit mothers, and strangles society with the demands of privilege for the supposedly incredible act of childbearing.

If we stop worshiping women for giving birth, we can focus on what really matters: the needs of the children that come from it. They're the miracle. Mothers and fathers both make them happen, but the real work only begins after the first nine months.

Feature image by William Murphy

Delicate patriarchy victim Amanda Marcotte is learning to think

August Løvenskiolds · 13 April 2014 · Archived copy · Original

I still remember the look in my father's eyes when I first learned to ride a bicycle.

It was rough going – I crashed and crashed but I was determined to get it right. Dad both encouraged me and made it clear that I could always try again tomorrow with no loss of his love or respect. Finally – *finally* – the wobbles damped out and I made it all the way down the street, and back, without falling.

Dad was crying. I didn't understand his emotion then, but his little boy was growing up. The milestones of life are often wet with tears.

As one grows and matures, one's understanding of life's complexities grows more profound. Whether riding a bike, mastering the nuances of formal logic, chess, forensics, video games, quantum physics, or individual spirituality, the growth of our mental and physical processes is a remarkable testament to our humanity, our humility, and our roles in community.

Our growth gives us valuable, and even critical insights into both the world and the people around us. The cost of growth can be high – we shed the innocence of youth, the idealism, and the friends we can no longer relate to. Often, those former friends misunderstand our growth as a betrayal of those core principles that informed those friendships.

If, for example, you were friends and allies with Suey #CancelColbert Park, but you come to the startling conclusion that white men are people, too, then Suey will hate you like the treacherous sea swallows ships:

> **Salon: What is the best way to work with white people, to get them on our side?**
>
> Suey Park: I don't want them on our side.
>
> **You don't want them on your side.**
>
> This is not reform, this is revolution.
>
> **So what do you want to see happen in your revolution?**
>
> I mean, it's already happening I think. The revolution will not be an apocalypse, it's gonna be a series of shifts in consciousness that result in actions that come about, and I think that like, at this point is really like, ride or die, in terms who's in and who is out. I don't play by appeasement politics, it is not about getting my oppressors to humanize me. And in that sense I reject the respectability politics, I reject being tone-policed, I think we need to do away with this idea that these structures are … that the prisons can undergo reform and somehow do less violence as a structure. But any example like that.
>
> Wait, can you ask that question again, I got distracted real quick, there was a bird outside my window.

Ah, the sweet, easily distracted idealistic stupidity of youth! Oops – I just humanized that bigot. Yikes.

Many Men's Human Rights Advocates despair of debating with feminists and I share their concerns – feminists seem trapped in a stage of moral development devoid of the understanding of either societal morality (obeying laws as a part of the social contract) or universal morality (principles of justice that require us to treat the claims of all parties in an impartial manner, respecting the basic dignity of all people as individuals).

Instead, feminists are mired in a care-and-concern group-based morality where "relations of special obligation to family, friends, and group members…often include or presuppose general obligations of respect, fairness, and contract". Because men are demonized through the feminist "patriarchy theory" (or "rape culture"; take your pick), men are the OTHER in the feminist world, and hence, NOT worthy of respect, fairness, nor contract – nor even basic human rights.

That is how and why feminists laugh at male suffering, ignore the intense misandry of other feminists, protest and pull fire alarms at lectures about men's problems, and treat accusations of the rape of a woman as equal to a conviction – men are the ENEMY, guilty by default, and worthy of less respect than a slug. Men bad, woman good.

This wretched state of moral development is identical to racism – othering a person because of his differing race and embracing a bigot of a similar race. It is identical to religious hatred – the extremist Christian who hates all Muslims, or the extremist Muslim who hates all Christians.

Without a universal understanding of morality – one that values all people, man and woman alike – feminists doom themselves to an eternal echo-chamber of hatred, and engaging in any sort of dialog with them seems both pointless and hopeless.

But as much as feminists try to "other" me as a man, I reject the urge to other them as women, or even as feminists. I choose to hold on the hope – however faint – that they can, as individuals, grow out of their group hatred into a more nuanced understanding of the problems we face – the *human* problems.

One feminist, at least, is now showing signs that she is breaking out of this echo-chamber. Who could believe it would be legendary man-hater Amanda Marcotte?

Marcotte is famed in feminist circles for her othering of men: "misandry", to her, is a nonsense word, She insists that "women aren't raised in a culture that tells them they're entitled to attention from men" but God help you if you disagree with her or tell her "no".

Marcotte even tried (and failed, spectacularly) to rape-shame RAINN – the Rape Abuse & Incest National Network – into buying into her beloved rape-culture crap.

But recently, Marcotte has been tinkering with a more nuanced tone to her writing about men and feminism. The differences are small but telling, and once other feminists figure out that Marcotte is going a bit soft on man-hating, they are going to go insanely angry, like Jessica Valenti did when the New Republic wrote about Paul Elam and *A Voice for Men*.

The specific article by Marcotte was published by Slate, and relates to the sexual peccadilloes of U.S. Representative Vance McAllister and a married female staffer, Melissa Hixon Peacock, who were caught kissing for 30 seconds on camera.

Marcotte rightly questions the judgment of other feminists (Rep. Jackie Speier and Jarvis DeBerry, among others) who characterized the obviously consensual face-sucking as "sexual harassment". A veteran of the John Edwards presidential campaign, Marcotte has experienced enough on-the-job high jinks to where she can distinguish between actual harassment and plain old screwing around:

> This difference is not trivial. Anti-feminists already love to accuse feminists of being uptight prudes for speaking out against coercive and harassing sexual behavior. It's probably wise to avoid giving them ammunition by tying the word *harassment* to a situation where both parties appear, on tape at least, to be throwing themselves into it whole-heartedly.

Now, of course, the supposed "prudery" of feminism has never been a major concern of the Men's Human Rights Movement – the lunacy of the "all Penis-in-Vagina sex is rape" crowd is obvious to everyone who is not a feminist, and Marcotte is not signing up for the Sammich Mines just yet, but look at how far she's come:

- Instead of ignoring or dismissing (othering) "Anti-feminists" out of hand, she engaged their concerns in open discourse.
- Instead of blindly supporting her feminist allies, she called them out on their logical (and tactical) fallacy.
- Instead of blaming hegemonic male sexuality, she recognized the sexual agency and enthusiasm of that Peacock woman.

Small victories, and perhaps short-lived ones, but cracks in the foundation of feminism have a way of spreading – and Men's Human Rights Advocates are the ones swinging the sledgehammers to good effect.

You haven't earned a big old Texas hug and a smooch yet, Amanda, but here is a small nod to the growth of your moral and mental maturity, and we can hope that there is much more to come.

And no, those aren't tears on my cheeks. It is hot in here; it is raining; the sprinklers went off with the fire alarms.

Feature image by James G. Milles

We have unfinished business in Ellsworth, Maine

Paul Elam · 13 April 2014 · Archived copy · Original

If you do a search for Mary Kellett on this website, you will get page after page of returns dating back to 2010. The same thing will happen if you do a search on Vladek Filler.

They are historically entwined, these two. Kellett is the now sanctioned and disgraced prosecutor from Hancock County, Maine who is nonetheless allowed to continue her extralegal and injudicious attacks on the citizens of Maine from a rampantly corrupt office under DA Carletta Bassano's enabling watch.

Filler is her most famous victim; the man she had convicted of sexual assault by misleading a jury, withholding exculpatory evidence, instructing police not to comply with defense subpoenas and a number of other acts of malfeasance.

As most know, Filler's conviction has been overturned due directly to Kellett's misconduct, and she eventually became the first prosecutor in the history of Maine to ever be referred to the Maine State Supreme Court for disciplinary action.

It is fair to say that the Kellett-Filler story is the story of AVFM. Before the bigots of Toronto, the cacophonic wailing of a legion of outraged ideologues, the many threats to sue and silence us found their way here to be summarily dismissed, there was the story of Vladek Filler, a loving father and husband savaged by a court system that was as toxic and malicious as his former wife.

Because, however, the readership of AVFM, and many other men's organizations, including SAVE and NCFM, stood up to expose and protest this injustice, the course of Vladek Filler's story was changed for the better.

As long and arduous as our trek has become, and despite our joy that Vladek is now free and with his children, it is not over. Justice has still not been served, and will never be served until a broom has been taken to the Ellsworth Prosecutor's Office, and a thorough housecleaning has been performed.

And because of what we have done as a movement, this is now possible.

Carletta Bassano has wisely decided after being stained with Kellett's disgrace not to run for re-election. That, in and of itself, means nothing. The problem there is systemic. Two of the same office's cronies have stepped up to run, one as a Democrat, the other as a Republican. Paul Cavanaugh, one of the would be contenders, made a play to get a judge to gag AVFM from writing about Kellett's antics when we were bringing so much local attention to her conduct.

This is how *the club* wants to "replace" Bassano.

The point here is, of course, that two of the same crew are now aiming to corner the political market on the upcoming election for the "new" District Attorney. The result of that will be that Mary Kellett remains there as a malignant prosecutor, finding a new Vladek Filler under every rock; and finding more children to damage and destroy in the process.

The result will be that the same back-slapping band of criminals will be doing business as usual in Ellsworth, Maine, victimizing the community it is supposed to protect.

This is part of a complicated insider's network, with a long and complex story, but for the first time there is some actual hope that business as usual in this little corner of Maine can be changed to "yesterday's news."

Political opponents to the gang in charge now smell blood in the water. Despite all the spin, the power and influence that these players have exerted over media sources like the Bangor Daily News, and the public denial of corruption from people like Cavanaugh, there is a growing element in the Hancock County community that is tired of the embarrassment, and, quite frankly, tired of the corruption.

There is a growing consciousness that something is just plain rotten, and with it a push to do something about it. As one outsider candidate, experienced former prosecutor and local defense attorney Steve Juskowitch, said, "I know what's wrong and I know how to fix it."

He is not talking about street crime. He is talking about Carletta Bassano's prosecutor's office.

It is just my opinion, but "fixing it" can only mean one thing coming from Juskowitch, who has spoken out often and publicly about the misconduct of that prosecutor's office.

That is why I am going to Maine next month, and that is why I am inviting you, *challenging* you, to join me.

On Saturday, May 31, 2014 there will be a rally staged on the courthouse steps of the Hancock and Washington County Courthouse in Ellsworth, Maine. I will be speaking there, and so will local political leaders, all of us with one thing in mind.

Ending the corruption.

The event is being sponsored by Integrity 4 Maine.

I would like to urge all those who can possibly make this rally to attend. And if you can't make it, please help us by posting this to your Facebook page or Tweeting it. Write about the event on your blog or mention it on your favorite forum. Even if you have differences with AVFM, you still most likely abhor the conduct of people like Mary Kellett, Paul Cavanaugh and Carletta Bassano, and this is a great opportunity to help bring about a change for the better where it matters.

The time for standing by idly, or even just writing about it, when entrusted public servants abuse their power and authority is over. These corrupt officials have been destroying families and children for years, hiding behind false narratives and smiling into the face of a misled, betrayed public.

It is time to wipe that smile off their smug faces for good.

Mike Buchanan on London Live TV discussing 'women in senior roles'

Mike Buchanan · 13 April 2014 · Archived copy · Original

'London Live TV' was launched last week. It's run by a sister company of two left-leaning papers, the *Independent* and the *Evening Standard*. I was invited onto a discussion panel on one of their flagship lunchtime shows. The presenter, Claudia-Liza Armah, emailed me the following questions beforehand. My thoughts follow each:

> "We'll be asking why we need quotas to get women on boards."

We need neither quotas, nor the threat of them, given we know that increasing female representation on boards leads to corporate financial decline. Our briefing paper on the matter: Increasing gender diversity on corporate boards leads to declines in financial performance: the evidence

> "Is enough being done to encourage and help women to progress to senior roles?"

Too much is being done, mainly at taxpayers' expense, although men pay 72% of the income tax collected in the UK, women only 28%. Given that on average women in senior roles perform less well than men – and virtually all the women on FTSE100 boards are only non-executive directors – NOTHING should be done to 'encourage' or 'help' women.

> "What effect are initiatives such as this having on men in the workplace?"

Men see women being promoted ahead of them, even when the women are markedly less experienced and/or have less expertise. Almost every week we're emailed stories – from men in both public sector and private sector organisations – of women being promoted above more experienced male colleagues, and the male colleagues then having to work overtime (invariably unpaid) *teaching the women how to do their new jobs!* Preferencing of women for senior roles solely on the grounds of gender understandably makes men both angry and demotivated.

* * *

I was told two other people would be on the discussion panel. One was Helena Morrissey, the founder and still the leader of The 30% Club, which campaigns for higher female representation on the boards of major British companies. Around a third of FTSE100 chairmen are members and have thereby *personally* committed to increasing the number of women on their boards.

J4MB and its associated organisations have presented many FTSE100 chairmen with 'Toady' awards. One of the first was presented to Sir Roger Carr, chairman of Centrica plc. This article was prompted by our learning his daughter Caroline was at the time (late 2012) Goldman Sachs's Global Head of Diversity and Leadership, and on the club's steering committee.

The other person on the discussion panel was to be Sarah Churchman, Head of Diversity and Inclusion at PwC, an international professional services firm. She was interviewed for *International Business Times*.

I'm too pushed for time to watch the seven-minute-long piece. Harriet Harman MP, our rottweiler, is whining again. She wants to be taken to the park to terrorise the other dogs – the male dogs, specifically. If you watch the piece and think I should watch it – e.g. if Churchman claims (or, more likely, *implies*) that corporate performance improves when there are more women on boards – please email me mike@j4mb.org.uk. Thank you. I'll then publicly challenge her.

Hours before the discussion I was told Morrissey wouldn't be joining us. Barbara Kasumu, the chief executive of the charity 'Elevation Networks' was replacing her. I spent time on her website and saw nothing to suggest she'd

have anything perceptive to say in the discussion.

An hour before the discussion, I was in the 'green room' with Barbara. I explained my qualifications to talk about the subject of women (and men) in senior roles, having worked in senior roles in business for 30+ years (until my retirement in 2010) and led Campaign for Merit in Business for the past two years. I explained I'd collected a lot of evidence showing a causal link between increasing female representation on boards and corporate financial decline, and offered her our short briefing paper (the second link in this article) to read, to help her prepare for the discussion. She declined, and spent the remainder of the hour sullenly tapping away on her smartphone.

Not long after, a young woman wearing dangerously high heels marched confidently into the room, and I was introduced to Emma Sinclair, serial entrepreneur, CEO of Target Parking, *Daily Telegraph* columnist. It transpired that Sarah Churchman, like Helena Morrissey, wouldn't be joining us. Ms Sinclair promptly exited the room and next met us in the studio just before the discussion, where we were unable to talk.

The ladies were startled when I said during the televised discussion that if there's a 'need' for more women in boardrooms, by the same logic there's a 'need' for more white sprinters in the Olympics 100 metres men's final. Emma later 'tweeted' about the discussion, and I pointed her to a video. It was created by the man behind the legendary 'ManWomanMyth' and 'Humanity Bites' YouTube channels. In the video I appear along with Erin Pizzey and Steve Moxon, author of *The Woman Racket* (2008): On white sprinters and female CEOs

One of my favourite 'ManWomanMyth' videos is the one in which he explained that feminism is a female supremacy ideology: Female Supremacy

I need angry women who hate men because...

AVfM Video Source · 14 April 2014 · Archived copy · Original

Appears there is more advice for men (that we didn't need, nor ask for) appearing all the time. Who would have thought? Youtuber Goodfella provides an entertaining reply to this latest piece of womanly advice to men. – *PW*

Stollznow accuses Radford of “Recruiting” AVFM to continue his harassment

Robert O'Hara · 14 April 2014 · Archived copy · Original

Yesterday, Karen Stollznow, skeptic writer and now-notorious harassment-accuser of Ben Radford, another prominent skeptic, posted an update on her Indiegogo fundraiser stating Radford had “recruited” AVFM to “spread his word” in order to harass her even further. She also made a string of false claims including AVfM was a hate group accusing her of violating Indiegogo’s terms of use and pocketing fraudulently collected money.

Her post reads:

> My harasser continues to try to spread false information about me while demonstrating his harassment. He has recruited the help of a hate group to help spread his word. “A Voice For Men”. They claim now that this campaign is a violation of Indiegogo’s terms. It is not. They claim that I am planning to just pocket this money. I am not. They claim that my insurance is covering my costs so this money is fraudulently requested. Not true. My harasser was clever in his lawsuit and included things that my insurance could not cover, like claims of fraud.
>
> These are the same techniques of silencing the victim that many of us have encountered and suffered through. I will no longer be silent. My day in court is coming…

[image]

Last week AVfM posted an article titled “Radford vs. Stollznow: Tempest in the Skeptic Community” which enumerated many of the claims Radford made on a website devoted to answering Stollznow’s accusations of sexual harassment, which he says have done tremendous harm to his reputation and employment life as well as his personal life. Also last week, AVfM Radio aired an edition of The O’Hara News and Editorial which featured editorial commentary by the hosts and a guest from the skeptic community named Mykeru who spoke in defense of Radford and was critical of Stollznow’s accusations and the support she received from the Atheist+ community.

No one on the editorial, administrative or news staff has ever reported being contacted by him directly concerning Stollznow’s accusations or the pending lawsuit. The issue was brought to AVfM’s attention by several members of the skeptic community expressing their desire to highlight and question the very public accusations being leveled against Radford and to explore the possible motivations behind them.

Nowhere in the article and at no point during the airing of last Tuesday’s edition of O’Hara’s News and Editorial was it said definitively that Stollznow’s Indiegogo campaign was fraudulent or that it was in violation of Indiegogo’s terms of agreement. It was suggested, however, that it *may be* in violation of Indiegogo’s terms of service and that Indiegogo should *question* the wisdom of allowing a campaign that, for which there is ample proof, is directed towards preventing a victim of libel from receiving justice in court.

Relevant quote from the article:

> “…ten days ago on March 27th, [Stollznow] started a defense fund under the byline “Give a Voice to Sexual Harassment Victims” which has already raised nearly $60,000, even though there is strong reason to believe that this campaign, which is defamatory of another person, is arguably a violation of Indiegogo’s terms of use since it is widely known whom Stollznow has accused. This leads to another interesting question: are sites like Indiegogo now the go-to funding source for anyone who wants to make an allegation against someone else in court, without even providing proof of the wrongdoing to donors?”

In no part of the article and at no point of the radio show was it said that Stollznow was going to pocket the money and at no time did AVfM claim she was going to use her insurance to cover her legal expenses. At one point during

the radio broadcast Robert O'Hara did suggest that anyone who donated to Stollznow's fund-raiser was a defacto contributor to the payoff Radford was likely to receive upon winning his case against Stollznow because the evidence was so overwhelming. It was Radford himself, not AVfM who stated on his website that Stollznow had asked her homeowners insurance to pay for her legal expenses.

AVfM is not a hate site.

Insinuations that AVfM was a hate group made by the SPLC in its Spring 2012 Intelligence Report have since been retracted and the SPLC has lost its status as an unquestioned authority on hate movements. According to AVfM management, numerous claims that they and other men's rights organizations are hate groups have been debunked, and AVfM is quick to point out that members of the Men's Rights Movement, almost entirely without exception, reject bigotry, hatred and violence.

Stollznow's post sparked heated reactions in the skeptic community as well as within AVfM management. Despite protests over her obviously false claims the controversial post remains on her Indiegogo page and many feel its existence is proof that she is a disturbed, if not disordered, person.

"Now, we don't really care that Stollznow has lied about us because we get lied about all the time. It comes with the territory when you either attack ideological feminism (it garners the same type of slanderous responses that you get when you answer Creationist lunacy) or when you try to defend the rights of boys and men specifically, even when the science clearly shows that they're in deep trouble in our educational and legal and social systems in multiple areas (even if individual men are often fine, as a group men have problems no one wants to talk about and get mad at you when you do talk about them)" wrote AVfM Director of Operations, Dean Esmay, in a string on the popular atheist website "The Slyme Pit" yesterday.

"Although from a publicity angle it's probably not worth trying to address AVfM's reporting (and that's what it was: reporting) on the Radford/Stollznow case, the fact is that this response by Stollznow is probably further proof of libel and ill-intent by Stollznow. It certainly cements in my mind that she's probably a classic Cluster-B personality disordered type."

Mykeru, the skeptic guest on last week's radio show, has answered with a YouTube video in which he refutes Stollznow's accusations and asserts that it was he, not Radford, who contacted AVfM to report the story. He also denies having any personal contact with Radford concerning the matter, stating that he only met him once during a conference years ago and has not spoken to him since.

AVfM News will be covering this case and will report the outcome as soon as it is announced.

Sources:

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Sparky Fister Takes On The Stupid So We Don’t Have To

AVfM Video Source · 15 April 2014 · Archived copy · Original

Vaginas, Cars and Rape Culture, Oh My!

You should subscribe to SparkyFister.

Suicide – The Problem They Claim To Be Working On But Aren't

Dan Perrins · 15 April 2014 · Archived copy · Original

Last year I wrote a piece about a young gentleman who was prevented from attending the Dr Warren Farrell lecture at the University of Toronto. He was searching for answers why his two friends committed suicide.

In that article it came out that suicide visited my family 32 years ago.

My brother, Anthony believed he had no options left and took his own life. It affected my family, friends and me profoundly, permanently. The intense, extreme sorrow, wasn't just limited to his male relatives. All of us, male and female alike, were devastated by his permanent solution to a passing problem.

That's what made the laughing of Big Red (feminism's "*empowered woman & champion*") so reprehensible. That laugh at male suicides drew anger from society.

Red made herself a social suicide victim, hated due to her own depraved indifference to male suicides.

It produced the calling of bullshit and ridicule from me in an article about feminists 'working on it' or on any other problems men face.

Suicide is not an easy topic to discuss, but failing to do so will only increase its prevalence. It's an issue men face which must not be left for feminists to solve.

This picture is one of the male suicide victims Big Red laughed at. And sung about:

Here's a picture of my brother Anthony:

[image]

Men make up 76 – 80% of suicides depending on the age group studied.

At the age of 22 he was in the 80% range, for all ages its about 76% of suicides.

For the years 2001-11 a total of 31,165 males died by their own hand, a total of 9695 females did the same. For those 10 years, men made up 76% of the suicides.

[image] *(link is reliant on cookies. If you wish to confirm the numbers you will have to go to the CANSIM tables and un-check all the other causes of death and check the male female boxes)*

A decade of feminists "*working on it.*"

About a year has gone by since my article. Another year of feminism '*working on it*' which filled graves across Canada with male suicide victims at a rate of about 8 men a day.

The movement lost one of our own, Earl Silverman, to suicide in that year. Someone whom I had come to know, respect and consider a friend over a 2 year span of regular talking and trying to work together.

[image]

In a cruel coincidence Earl killed himself about 2 weeks before the anniversary of Anthony's death. 2 weeks before that I had my last conversation with him. It was 40 minutes long and I told him numerous times if he ever needed to talk he could call me any time.

He did not.

In the past I've received calls from men who are distraught, feeling helpless, angry, depressed believing there is no solution. These are the hallmarks for contemplating suicide. For some, its years of abuse from a corrupt misandric court system /society. Others are still wet after the initial hosing down of scalding misandric sewage from a corrupt legal system.

We are constantly reminded of military suicides. Those suicides demand special dedicated attention and help. Another area where men make up the vast majority.

Knowing this lead me to reach out and contact the local mental health care professionals in an attempt to gather information for the MHRM to use if any of us receives a call from a man in trouble.

The local crisis line really had very little information to offer, other than to send me to a local feminist organization, which is already misandric in its beliefs. I have looked at the organization before, the 1 in 4 claims that domestic violence is a gendered issue, blah blah blah "*working on it*," blah.

Feminist lies are promoted for society to gasp at, and for feminists to use to emotionally extort money from society. The same confabulations have given rise to mandated policy promoted in the courts.

And the same scalding misandric sewage that drives men to an early grave.

My next call was to the local Canadian Mental Health Association (CMHA). I've visited this organization before. It was linked in the piece I mentioned at the beginning of this article regarding Big Red.

I know they have 11 papers dealing with women's mental health that is easily found in the side bar of their site where they have a tab labeled women.

There is no corresponding tab for men.

[image]

There is one paper for for men on the CMHA site. You'll note it lists two, but this one from DECEMBER 1, 2002: *"The Effects of Depression and Anxiety on Canadian Society"* is listed under the women's tab as well. Still leaving the papers for men's mental health 10 papers behind.

An absolutely unacceptable situation, considering which sex is filling up the vast majority of those graves.

Canadian mental health organization(s) are aware of these issues. There have been papers commissioned for those issues by the Canadian tax payers.

A 1995 Statistics Canada Health Report paper by Kathryn Wilkins brings up the topic of suicide 20 times, with the author stating in her findings that;

> "… public health interventions to reduce male death rates will probably yield the most gains when targeted at young adult men."

In July of 2012 the issue of males as the ones being ignored and making up most of the suicides remains in place. The paper by Tanya Navaneelan titled "Health at a Glance Suicide rates: An overview" confirms again this deadly fact that men are the ones killing themselves far more often then women. Navaneelan doesn't candy-coat this fact and states:

> "Using vital statistics to explore different aspects of suicide in Canada has shown that males are far more likely to commit suicide than females."

Let me just repeat that last little bit in case anyone missed it;

> **"… males are far more likely to commit suicide then females"**

I can't, as a men's human rights advocate, permit this situation to continue. I have reached out and received a reply from the local CMHA. I am currently in the process of drafting a letter to them highlighting the fact that men have for the last 10 years of available data been 76% of the suicide population. I will be requesting information to help those who might receive a call, to direct them to the best services.

The manager who replied to me suggested we have a phone conversation. I'm not willing to go that route. The consequences of information being lost in a phone conversation is too dire, and permanent.

I'm not interested in being angry about the discrimination tacitly condoned in the mental health community. I know there are good therapists out there. I am reaching out to them in the hopes that they will understand this issue affects us all and needs to be corrected.

I owe it to Anthony and Earl to fix this problem, as there were 8 more of them today.

Queen’s University Pedobears Earn Over 9000 Trolltard Points

Dean Esmay · 15 April 2014 · Archived copy · Original

Queen’s University femistasia, almost certainly without a single femanon among them, have creepypasta’d Anonymous to create the funniest threat we’ve gotten all year:

[youtube https://www.youtube.com/watch?v=XhsTckEZW4k]
These are obviously not even moralphags, just trolltards. Queen’s University femistasi should check out this important instruction manual on how Anonymous really rolls (no one else should bother).

As we recall, someone else tried to claim to be Anonymous a year or two ago to threaten JudgyBitch. It of course wasn’t real, and neither is this. Those of us who know how this works can spot a fake a mile away, and b/tards everywhere are encouraged to make a meme out of this pedobear’s unfappable image, if they want:

[image]

Meanwhile, our new word for “pedophily” and “rapey” on AVfM shall henceforth be “A.Mercier” or just “amercier” for short.

I felt amercierd by that scary threat, didn’t you?

(Important note: if you didn’t understand one word of what I wrote above, don’t worry about it. As a member of Anonymous I don’t have time to explain it.)

Update:

Did We Hit A Nerve, Amanda? Like Phony Surveys Much?

August Løvenskiolds · 16 April 2014 · Archived copy · Original

My last couple of articles about Amanda Marcotte, one discussing her disastrous attempt to shame RAINN into supporting the ludicrous feminist notion of rape culture, and the other exploring her subtle softening of her anti-male rhetoric, must've hit a nerve.

Well, it might not have been me or my work, specifically, but something has put an Over 9000 tonne bee in her bonnet, and her former moderating tone has collapsed into a pile of deranged, shrill, and incomprehensible lunacy. And I mean, even more so than usual.

Marcotte begins by characterizing "men's rights" as code for being anti-women's rights, claiming that men's human rights activists oppose:

- women's right to be free of violence,
- women's right to be autonomous in their sexual and relationship decision-making,
- women's right to be treated as equals in education and
- women's right to be treated as equals in labor.

All of these claims are lies.

Violence. Contrary to feminists who call for violence and even genocide against men, Men's Human Rights Advocates and AVfM have always condemned violence against both women and men alike. Noting that men are more likely to die of violence than women, AND that women who kill are rarely seen as criminals does NOT equate to calling for violence against women.

Sexual Autonomy. Contrary to feminists who seek to dictate absurd standards of consent that turn innocent men into rapists, MHRAs recognize that human consent to sexual relationships can be a complex and subtle process and that women and men alike have the agency to consent to sex even when they have had a glass of wine with dinner.

Also, contrary to feminists who seek to undermine efforts to expand the options for effective male contraceptives, most MHRAs support reasonable contraception access for everyone, men and women alike.

Equality in education. Contrary to feminists who STILL think there is discrimination in education when a large majority of university students are female, MHRAs seek to address the factors that lead to men being discouraged from pursuing higher education – factors like the feminized educational norms and the epidemic of false rape claims and general rape hysteria on campus.

Equality in labor. MHRAs have no issue with the idea of equal pay for equal work, but once you correct for the lifestyle and employment choices of men and women, the so-called pay gap touted by feminists evaporates. Men overwhelmingly take on arduous and dangerous jobs that few to no women are interested in, and those men are compensated accordingly and justly.

MHRAs also point out that, if the pay gap actually existed, it would unfairly advantage women seeking employment, since employers would be keen to hire less expensive employees (women in this scenario), in much the same way that outsourced and immigrant labor tends to accept lower wages than other workers they may displace.

Bricks of Logic

But all these bricks of logic are dismissed by the loopy Marcotte because she found a survey on reddit that supposedly shows that most MRA's (on reddit, anyway) are young, atheistic, and yet, somehow conservative in their politics – according to the survey, the vast majority of MRAs – 87% – are between the ages of 17-20, and 96% of us are 25 or under.

Marcotte then goes off on a wild tangent, claiming that those vast number of boys will leave atheism as they grow up, have sex, and moderate their views under the harsh tutelage of Christianity and feminist housewives:

> The big question here is where do they go when they age? MRA blogs and forums have been around for awhile,[sic] so where are the older ones? They're clearly growing out of it. I'd like to say they are going to grow up and grow out of misogyny, and hopefully some will. Unfortunately, I do think a large chunk will probably just drift into the Christian right and abandon their atheism. You get a little older and start craving an orderly house and stop feeling oppressed by shaving and showers. The possibility of having a wife who indulges you with regular sex, housework and nightly cooking starts to sound much better than the hamster wheel of hitting on women out of your league and getting rejected and turning online to blame feminism.

Marcotte's failures here are manifold, for she is still too blinded by her own female privilege and notions of "misogyny" to recognize that advocating universal human equality – as MHRAs do – is NOT misogyny, and that it is, in fact, a stage of moral enlightenment that is more permanent than she can appreciate, because she has never experienced it. Feminism's role in silencing men and their advocates is invisible to her, as is the bravery of the men and women who are finally standing up to that crap.

But Marcotte's biggest failure is that she has been trolled and fooled by an obvious feminist troll – a detailed examination of the individual responses to the survey (available here and also through the reddit.com link above) indicates that a large number of the responses were automatically generated – for example, responses 443 through 525 are nearly identical and were submitted milliseconds apart, a process only possible through an automated effort to sabotage the results.

When you are a feminist who has been fooled repeatedly by the debunked wage gap, wildly inflated domestic violence claims and the infamous 1-in-4 rape lie, I guess it is easy to screw up further and believe other fake statistics touted by feminist liars and pseudoskeptics like Stephanie Zvan..

While overall statistics on the demographics for MRAs/MHRA's may be lacking, Marcotte and others might consult this and this to get a better idea of the real distribution of ages and other demographics on men's rights. If she cares at all, of course. The growing number of female MRAs must also trouble Amanda, which is probably why she likes phony statistics that erase those women and silence their voices.

Someday, Marcotte may actually start reporting the truth. Until she does, employers in the media like Slate.com and RawStory.com would do well to steer clear of a gullible fabulist like her.

The Honeybadger Brigade Will Not Be Silenced

The Honeybadger Brigade · 16 April 2014 · Archived copy · Original

This is in response to the Queen's University Phony Pheminist Anonymous from The Honeybadger Brigade:

The statement is as follows:

"Greetings, Queens University Feminists.

We are honey badgers.

A recent video purported to be the work of Anonymous sounds suspiciously like something a recently-embarrassed university professor would say. Far be it from us to determine what narrative such a group may or may not embrace. Certainly nobody besides Anonymous themselves could obtain the imagery and music used in their videos… and certainly a group so well known for advocating against government tyranny would jump at the chance to support one dedicated to increasing government intrusion into private lives. By all means, a group which has recently uploaded videos calling for defense of the homeless, 95% of whom are men, would ally itself with a group most well known for attacking and demonizing men.

We all know that Anonymous can be manipulated simply by invoking the name and associating it with your pet ideological message. Your highness has summoned them in the manner of their own personal idiom. Surely the entire legion must respond to your command… so we're quaking in our boots, chilled to the bone from the moment —

No, we're not.

We're not the privileged princesses you're used to dealing with.

We're not the property of feminist academia.

We're not as easily intimidated as you are embarrassed.

We are honey badgers.

Honey badgers are for human rights.

We are individuals.

We do not regret.

We will not be silenced."

The conflict started when Adèle Mercier stood to "counter" a well-referenced speech by Janice Fiamengo with "I don't know what you're talking about," as if denial could negate everything Janice had described.

Later, MRAs commented on a letter to the editor which decried the idea of men discussing men's issues outside the controlling oversight of feminism. In response to the claim, Alison Tieman cited statistics showing male sexual victimization by female perpetrators, which have been ignored or even covered up by feminists. The examples clearly show that feminism isn't serving men's needs when it comes to men's issues. Among the examples was a Bureau of Justice study on faculty victimization of youth in juvenile detention facilities found that 95% of faculty perpetrators against boys were women.

Adèle responded with blatant rape apology, and several MRAs called her out on it. That is explained in this story by Alison.

Alison made a video on the topic.

Shortly after, Professor Mercier, embarrassed that her rape apology was becoming more and more public, sent Alison a letter demanding removal of all reference to the discussion from the internet.

In other words, in response to having her attention drawn to the similarity between her own statements and those feminists decry as rape apology, instead of learning and growing, Adèle has chosen to flounce.

The 24 hours has long passed, and the videos and news article are still up. Queens university is well aware of Adèle Mercier's comments, and they've done nothing. In the meantime, the Honey Badger Brigade was made aware of the "Anonymous" video yesterday evening.

Clearly this isn't what its creators intended for it to look like. Even if one knows nothing else about Anonymous, the fact that the comments are closed gives it away. They always want discussion. While we'd still respond no matter who we thought made that video, the likelihood that either Adèle herself or one of her young feminist followers made it determined the flavor of our reply, all except for the last line.

We will not be silenced, regardless of who does not approve of what we have to say.

Please add Honeybadger Radio to your Google circles, and subscribe to HoneyBadgerRadio. –DE

Professional Damsel In Distress Embarrasses Center for Inquiry – Again

Dean Esmay · 16 April 2014 · Archived copy · Original

Quoth Melody Hensley of the Center for Inquiry:

> I'm really sick of the stupid lies that get flung about me. Yes, I have PTSD from Twitter, blogs, horrible videos, cyberstalking.
>
> — Melody Hensley (@MelodyHensley) November 23, 2013

No, seriously. And don't let anyone question her:

> @NeptunFallen You are very insensitive to question someone that has a life altering disorder. This is harassment. You will be blocked. — Melody Hensley (@MelodyHensley) April 9, 2014

How about some icing on that cake, to make sure we really understand how bad her twitter-induced trauma is?

> If you are in the military and you are harassing me about my PTSD, expect that I will be speaking to your commanding officer. — Melody Hensley (@MelodyHensley) April 13, 2014

There's more to say, but we think Thunderf00t pretty much says it all:

Oh, but let's let this embarrassment to the once-respectable Center for Inquiry respond, so we aren't accused of "silencing" her:

> So I hear Thunderfuck is responsible for this cybermob attacking me. He should join up with AVfM and make it official.
>
> — Melody Hensley (@MelodyHensley) April 15, 2014

> That video is harassment.
>
> — Melody Hensley (@MelodyHensley) April 15, 2014

Until today, we've never published anything on Melody Hensley. Although we happen to know at least one gay MRA (there are a number of those, you know) who she called a stalker just for questioning her and suggesting she and other feminists were hijacking of gay men's experiences and co-opting their issues. In any case, we've never so much as spoken to Thunderf00t, let alone joined forces with him.

Who knows? Thunderf00t may not even like us. Maybe one day he or The Amazing Atheist or some other person in the "skeptic community" who isn't completely nuts will make a video about why we suck. If it's sane and rational, we'll try to accept the criticism. If we think it's wrong somewhere, we'll say what we think is wrong with it. The thing is, unlike feminists, we do not demand that people identify with our cause or movement in order to support them or their work when it's rational and sane and based on documentable fact. Hell, we don't always even agree with each other, let alone expect everyone else to.

So, subscribe to Thunderf00t, who isn't "one of us" and doesn't have to be to be in order to be worth watching. In

addition to making really awesome science videos, has taken up the cudgels to identify and call out hateful pseudoscientific ideology in what is loosely known as the “skeptic community.” Identifying people who are toxic to free inquiry by malicious false claims of harassment, innuendo, quote-mining, whispering campaigns, and playing damsel-in-distress is a noble endeavor. It’s good to see anyone sane making note of it.

The Men's Human Rights Movement Needs You

AVfM Video Source · 17 April 2014 · Archived copy · Original

https://www.youtube.com/watch?v=NK8JRc4_6SA

Collegiate Activism Director Sage Gerard will be present at both the May 31st rally in Maine and the June Conference in Detroit, and he is encouraging everyone to join their MHRA brothers and sisters. As a low-income student, Sage still makes a case for why the expenses are justified, and how your presence makes the MHRM a lasting influence on the planet.

Of course, those who cannot attend are still *greatly* appreciated for both the moral and financial support that made these events possible in the long run. You are catalysts for change that loosens the grip of gynocentric and misandric tyranny.

If you cannot attend, you can still show your support by subscribing to Sage's channel. While he would also appreciate help with expenses like anyone else, he has made it clear that if it is *at all* possible for you to go to Ellsworth, Maine or Detroit, Michigan, you should save your money instead and come to town.

$1,000 Reward for the Arrest & Conviction of Danielle D'Entremont's Attacker

Attila L. Vinczer · 17 April 2014 · Archived copy · Original

Today in Kingston Ontario the following posters will be appearing in and around the city of Kingston, Ontario, near the site of Queen's University, where a woman named Danielle D'Entremont claimed to have been viciously attacked in the middle of the night by an unknown assailant, with hints that she was assaulted due to her feminist activism and that this was also somehow related to the talk to that Professor Janice Fiamengo gave at Queen's University that week.

The Men's Human Rights Movement has always been strictly anti-violence and anti-censorship. We believe even those who strongly criticize us, or who try to silence us, deserve to be heard. Indeed, we have always stated that we want people to read and hear their words, as much as possible. If anybody involved in the Men's Human Rights Movement in any way physically harmed or seriously threatened anyone, we would instantly denounce them.

Furthermore, to repeat, we want everyone to have their voices heard, including feminist activists. It is our view that the more feminists speak about their views, and the more people hear what they have to say, the better off all society will be.

So no matter who attacked this young woman, we want them found, arrested, and prosecuted.

The following poster is quite serious, and will remain a standing offer.

[image]

We are quite serious. Any legitimate information we receive will be forwarded to law enforcement.

If you have such information to help legal authorities find the assailant, please contact me through Men's Rights Canada or here through A Voice for Men. Thank you for your cooperation.

Let's find out what really happened here, and make sure the human rights of all people are protected, and that Freedom of Expression is never imperiled in Canada.

Love's Bitter Rebuke – Over Generations

Andy Thomas · 17 April 2014 · Archived copy · Original

PART 1

I will always remember my mother's words.

"You'll never forget your first love," she said as I cried into her arms.

For some months, I had been keeping a terrible secret. My girlfriend, my first girlfriend, had been raped. They didn't just rape her; they broke her nose. A knife was used. She was cut. There were two of them.

Picture Alley Sheedy in *The Breakfast Club* — well, that was Louise. Her soft Irish accent, long black hair and scruffy oversized jumpers made me love her with all my heart.

We were both seventeen years old and still at school.

Louise had met my mother just once, but things hadn't gone well at all. My mother had ignored her and when she had left, she pronounced caustically that Louise looked like she had "come off a council estate*," and that I was never to bring her to the house again.

I never understood my mother's snobbery. So much of my mother's behaviour left me terribly confused. In any case, her prejudice was unfounded — Louise was actually from a wealthy Irish family who lived in the expensive part of town. They were also puritanically Catholic. If anything, I had assumed that my mother would approve.

I had a part-time job at the time pushing trolleys around a local supermarket car park, and it provided me with just enough money to run a rusty old Datsun. At weekends I used to heap body filler into the gaping holes around the bodywork, and slap on some industrial paint in the hope that it would stop it rusting to death. In the evenings, I would drive it around to Louise's place and we'd cruise around and find a quiet spot to park up.

There, we'd kiss, engage in foreplay and lie in each other's arms while we talked.

It was during these moments that she told me about what happened to her only a few months before we had met, and she swore me to secrecy. The fact that I betrayed her to my own mother has haunted me most of my adult life (it is only relatively recently that I have come to a realistic reconciliation with the past).

"You'll never forget your first love," is what my mother said when I told her.

"What do you mean?" I replied, confused. "It's not over."

At that point, my mother stepped back from me, her face turning cold. Then after a moment or two she spat, "Get lost!" before turning her back and walking from the room. Those words were a typical retort my mother used, but nevertheless I was left standing there, shocked, confused, hurting desperately and so utterly lost.

Over the coming months my mother conducted what I now consider to be an "emotional war" in order to get her way. Drunk on gin, she would accuse me bitterly of "killing her," and threatened suicide unless I would agree never to see Louise again.

"You're destroying me," she would complain. "Can't you see what this is doing to me!"

I would not agree to give up Louise, but I had already confessed to her that I had told my mother, and Louise had become distant from me as a result. Later, she would refuse to see me altogether.

My father, having been brought up in loving home, was a reasonable and rational man. He was so utterly ill-equipped to understand what was happening.

"Your mother's right," he would say trying to rationalise her behaviour. "She must know something about that girl."

I loved my dad, but his understanding of the situation was so utterly awry and I was so utterly confused, that neither

of us could relate to each other during that time. I realise now that my mother put my father under tremendous strain, in effect pressuring him to pressure me.

My school study petered out and I spent the days on long walks around the suburbs. I had few friends, and any attempt to express myself to outsiders ended in failure and misunderstanding. So I remained distant, said nothing, and slowly became detached from everything and everyone.

I ate little and my weight fell dramatically.

I spent my long walks lost in my own thoughts, trying desperately to make sense of things. During one of these walks, I was distracted by an advertisement billboard.

“So strange,” I remember thinking, having been brought out of my reverie by the imagery of a chimpanzee drinking a can of soda when, out of nowhere, came a sickening blow.

I almost blacked out and half-blinded, thinking that I had been punched, looked around desperately to see where the attack had come from. But there was no one, and as I stared down at the blood pooling in my hands, I realised that I had simply walked full speed into the concrete lamppost while looking the other way. I dreaded going home, for I already knew what my parents would think.

“She’s had you beaten up!” I was told when I got home.

While I initially tried to explain, I sensed how unlikely my lamppost story sounded and was resigned to that fact that any protestation was pointless. My dad took the keys to the rusty old car from me and declared that I would no longer be allowed to “drive that girl around.”

The sad irony was of course that, by then, I no longer had any contact with Louise — not that either of them would have believed me if I had told them.

The last time I ever saw Louise was when, on a Saturday afternoon, she walked across the car park where I was pushing trolleys at the supermarket. She never looked at me, and as she disappeared from sight, I began to feel that I was bleeding internally. I never finished the shift, but simply walked away from the job.

I heard later that her parents had sent her to Ireland. “She needs a priest,” I was told by a caustic old woman who worked on the tills at the supermarket.

I never saw Louise again.

It wasn’t long after that things came to a head when my mother burst into my bedroom one evening swinging a heavy piece of wood in a drunken rage. It was a baluster, a piece of wood roughly the same shape and weight as a baseball bat, which my dad kept around in case of burglars.

“If you ever see that girl again, I’ll kill you!” she raged.

I swear to you now that if she had struck me, I had no intention of even lifting my arms to shield my face. At that moment, I cared for nothing and said simply, “Go ahead.”

She didn’t strike me, but instead started to smash up the room. I simply stood back and did nothing while she went berserk. It was my dad who, on hearing the commotion, came in and stopped her. I will always remember his words to me after she had left the room. I can quote them verbatim, and here they are…

“This is not your mother, this. Whatever it is that you are doing to her, it’s time to pack it in.”

He was wrong — that was exactly my mother. But at the time, I had no alternative perspective and with no way to understand such things, I had come to accept that, somehow, in some way, he was right.

I sat my exams, having done little revision, and as soon as they were over, I left home with a rucksack and some foolish notions about living “on the road”. I camped on a mountain side in the English Lake District for a few weeks, before finding a job and boarding in a remote pub called the Kirkstone Inn.

In the years that followed, I slid gradually into self-imposed isolation, characterised by drinking and self-harm. I ached so much to be with Louise, and I cursed myself for failing her. My mother had got her way in the end, and I lived for years with a confused sense of guilt and repressed anger that I had no way of reconciling.

PART 2

On my first day at school at the age of six, my mother had told me that there was no point in me going there because I was only going to be a road sweeper when I grew up. I can remember crying and insisting that I wouldn't, while she explained to me, rather matter of factly, that I was stupid and that she was telling me for my own good. That is my first memory of her calling me "stupid", but not my last. In the years that followed, she never missed an opportunity.

Despite the events of my last year in school, I actually passed my exams, but only just. Half an hour into one exam, I was lying in bed not caring when a teacher turned up at my house in his car to collect me. Nevertheless, having initially thrown away my place at university when I had left home with the intention of tramping the roads, I eventually went to University and got a degree in Physics — proving in my own mind that my mother was wrong about me.

In reality, however, I was a very troubled young man and throughout it all, what I so desperately looked for was a meaningful answer to the question, "What was so wrong with me?" Having no useful framework with which to understand either myself or the past, I was groping around in the dark with questions I could not even begin to formulate.

"So how does that make you feel?" I was asked, at various times through the years, whenever I tried counselling.

And I would stare at the floor, wringing my hands, as I replied, "Well, I don't know really."

It was always the same — meaningful answers were always held just out of reach by those who knew them.

It wasn't until my mid-thirties that things began to change when one day I had a profound revelation while walking home from work. It so shook me so that I stopped at the next telephone box I saw and made an international call to my sister.

"Our mother was an emotional bully, wasn't she?" I asked tentatively the moment she answered the call, not even waiting to say hello.

There was a short pause, and when she replied her words were the very first chink of light to penetrate darkness that was my confused inner world.

"Yes," she replied. "She was."

The first time I tried to speak to others about what I was discovering, I was told rather angrily, "That's a terrible way to talk about your mother!"

Those words shamed me back into silence for a while, but it would not last. I had begun to challenge the invisible cultural taboo that had prevented any rational scrutiny of my mother's behaviour. In fact, I was now on the way to realising a meaningful answer to my question, "What was it that was wrong with me?"

What was wrong was simply that I had been the subject of childhood emotional abuse in the form of my mother's sustained criticism, ridicule, interrogation and bullying as far back as I can remember. There was, in fact, a far bigger picture to be uncovered here than just the one depicting the fallout over Louise.

The astoundingly simple answer was that there had never been anything "wrong with me". I had never been "defective" — I had just been a normal child like any other. This, for me, was a life changing realisation.

Throughout childhood, my mother had taunted me, telling me that I was stupid and that everyone was "laughing at me." As a result, the message I internalized at a very young age was one of shame and inadequacy. I don't have a single memory of my mother ever cuddling me, playing with or reading to me. It was my dad who did all these

things, and it is not lost me now how fortunate I am to have had that from him.

Now, here's the thing…

The things my mother said and did were normalised in my family. My father had grown up in a loving environment in which motherhood was sacrosanct, and this was the framework with which he made sense of the world. In my mother, he only saw what he wanted to see, and rationalised what didn't fit. Through him, she had a license to speak and do as she pleased.

She was beyond all reproach.

My mother would rarely talk about her own childhood. She opened up only once when, in my early teens, I found her sitting on the kitchen floor, drunk and crying. This was the only time she told me that her own mother used to openly express how she wished that she had been killed instead of her teenage brother, who had died in a motorcycle accident shortly before I was born.

My mother continued to drink and died a slow and lingering death, her brain corroded by the ammonia in her blood that her liver was no longer able to remove. Toward the end, she regressed into a child-like state, and my dad spent his last days spoon-feeding her and taking her to the toilet.

One of the saddest memories I have is of him sitting with his arm around my mother, who was no longer fully aware, and trying to comfort her.

"I don't know how we will do it," he said, "but somehow we'll get through this."

I knew as I watched him that there would be no way "through this", but only continued decline.

Within a year of that moment, both my mother and father were gone.

My dad had worked hard in a manual job from the age of fourteen, and spent the little retirement he had as a full-time carer for my mother. My parents were deeply in love with each other, and toward the end he often remarked how he would not have had things any other way.

After my mother's death, my father lived just long enough to put all his affairs in order and then, one day while out walking, he sat down and just died. After all the years of trauma and distress thrown up by my mother, I find it most distressing how he had managed to arrange things so that his own passing would be of no trouble to anyone. It is only now that I can begin to appreciate how, in those last few months of his life, he must have grieved so.

PART 3

I still find it difficult to tease out the good moments from bad, and properly reconcile the past. There were certainly good things about my mother, and some good times with her, and it would be wrong of me to paint an overly negative picture.

As a child, she had been cruelly bullied by her own mother, which, other than the astute observations of a relative, had been culturally invisible at the time. As an adult, she had been put on a pedestal and emotionally spoiled by my well-meaning father whose chivalrous notions about gender came from a bygone age. Never had my mother been expected to deal with the fallout from her own behaviour.

Recent UK legislation aims to make emotional abuse a criminal offence. While it's undoubtedly a good thing that its seriousness is at last being recognised, its criminalization is utterly wrong-headed and will ultimately benefit no one except an army of lawyers and bureaucratic enforcers. The scope for institutionalised injustice here, I believe, far outweighs any benefit it could bring.

The solution lies, not in ever more punishment, condemnation and social exclusion, but in a sea change in our attitudes toward the generational nature of abuse. My mother didn't know how to be a mother because she was never properly mothered herself. Had the right kind of therapeutic intervention been available decades ago — one that would not have implied criminalization and shame — the effect on my family could have been transformative.

On the other hand, the involvement of the police and judiciary would have undoubtedly torn us apart and destroyed all our lives.

Abuse within the human family is not new — it has always been with us. Human beings are not inherently bad, rather the lives of our ancestors were characterised by subsistence level survival to which they were brutally adapted. Today, we still experience the echo of that in our relationships, on our streets, and in our prisons. If we could ever effectively dampen out this destructive echo from the past, we could transform human society within a few generations.

Whenever you encounter a damaged adult who is racked by deep insecurity, or who is emotionally destructive or physically or sexually violent, you are almost certainly looking at a battered or abused child who has simply grown up. Condemnation and contempt, without a willingness to investigate and to understand, ensures only continued ignorance and misunderstanding for new generations of children, and their children.

No, human beings are not intrinsically bad, but we are easily damaged in childhood, irrevocably so in extreme cases. Ultimately, however, it's all about how we treat children, not about how many people we lock up.

Notes.
* In the UK, a "council estate" is a social housing development.
Louise's name was changed in this for anonymity reasons. Wherever she is today, I hope she is happy.

Consent: You Don't Have It

John Hembling (JtO) · 17 April 2014 · Archived copy · Original

I hope nobody minds too much if I spend the entirety of this article talking about my penis.

It might seem self-indulgent of me, of course. I do have my reasons. For example, I have been listening and reading for a number of years, as just about every single other voice within our shared (and fabricated) cultural narrative that tells me, and tells you, and tells anyone within hearing, in the most authoritative and condemning terms, all about my personal, private sexual parts. Yours too, if outboard plumbing is what chance favoured you with.

For some, all P.I.V. – "Penis in Vagina" – is rape. But, of course, never mind the rape; aren't we all inured to that chorus of hatred by now? Nobody seems to remark at the reduction of the most intimate act of physical affection to mere mechanics.

But our culture's predominant narrative has more to say, not just on nuts bolts and screws, but on the sexual organs of just less than half the human race.

> Man's discovery that his genitalia could serve as a weapon to prehistoric times, along with the use of fire and the first crude stone axe. From prehistoric times to the present, I believe, rape has played a critical function. It is nothing more or less than a conscious process of intimidation by which all men keep all women in a state of fear.
>
> —Susan Brownmiller

According to this, for a man, his genitals are not a physical connection to sexual identity, or spirituality as manifested in some religions. It is not even an integral part of himself as a physical being. No, in this narrative, a penis is an implement of pain and damage. It's a weapon.

A more vicious and cruel imagining of human beings as other, and as enemy, it's hard to fathom. But, it gets worse.

According to feminist orthodoxy, rape, rather than being a rarely-occurring violent crime, is a conscious process of intimidation by which all men keep all women in a state of fear. All men, against all women, in a process of conscious and purposeful intimidation.

But all of that is old news, isn't it?

Consent. Enthusiastic, ongoing, affirmative consent, and without it, the usual implied agreement by which sex is actually engaged by real people in real world is now reclassified as a violent crime–but only men are the criminals obviously.

Let's pause here and make one thing clear.

You: The feminists engaging in all this narrative-shaping and reality-bending declaration of the identities, the sexuality and the intentions of people who not only aren't you, but of whom you clearly have no hint of understanding.

You do not have my consent.

You don't have my consent to declare anything about my penis. You utterly lack my consent to hypothesize on my intentions, sexual or otherwise. You have not ever asked my permission to discuss, never-mind to declare by decree what my motive might be, what my sexuality says, or what the purpose of my penis is. It's mine, its private, you are not invited to touch, to spy, to grope unskillfully at my most intimate sexual parts or my sexuality.

My sexuality is not yours to use, or abuse for your own amusement, or in construction of your narrative. You, the feminist, however, seem utterly unconcerned that your own admonitions about consent apparently do not apply to your exercise of fiat power.

But as forbearing and accommodating as I am, and so many other men evidently are, I have had entirely enough.

I am entirely sick and tired of the assault on my sexuality. If you are a feminist, I mean you are sexually assaulting me.

The feminist narrative on sex, on masculinity and on my penis is an assault. Your narrative, feminist, is sexual assault.

I am not playing word games. This is not a clever play of rhetoric. The present feminist narrative on sex, on male sexuality, and the feminist narrative on my penis is nothing short of ongoing sexual abuse.

As feminists, you have been for a very long time using my sex and sexuality. You have used my sex in cultivation of your frankly vile hate-narrative. But you do not have my consent.

So in all this assault on the sexuality, and all this abuse of the sexual identities of men and boys by feminists, should I now explain, as to a classroom of mentally challenged children – the affection, loyalty, devotion of men, the natural love of almost all men towards women? Should I here, enrich the tyrants still controlling our public narrative?

Wouldn't such a gift, bestowed onto a movement of sexual abusers, also be abused and used as another tool of human harm?

Just as my sexuality, and men's, is not on offer to ideologues in service of their cultivation of hate, neither is it free to use as entertainment, or indulgence, or as assumed service to be denied by a sexual gatekeeper.

And you, the feminists, you do not have my consent, or that of any of the other men or boys you continue to sexually assault and abuse.

Christina Hoff Sommers weighs in on “Ban Bossy”

AVfM Video Source · 18 April 2014 · Archived copy · Original

Christina Hoff Sommers, one of the few rational women to hang on to the word “feminist” (although we’re not sure why she bothers, in our view the word has been too polluted by hateful ideologues and liars to be worth it) has taken on the Ban Bossy campaign in her new web series, “The Factual Feminist.”

If this was the true face of feminism, I doubt many of us would object anymore. We think she’s tilting at windmills, but we salute her for embracing reality over ideology.

Reward for Finding Danielle D'Entremont's Attacker Doubled, Feminist Groups Challenged to Match

Dan Perrins · 18 April 2014 · Archived copy · Original

Wednesday March 26 2014, Danielle D'Entremont, a feminist activist who openly criticized the Queens University men's issues awareness group, reports that she left her apartment in the dark of night and was attacked by a man who knew her name. She informs the world via facebook and also states this;

> I was punched in the face multiple times and lost half my tooth. This was after a few threatening emails regarding my support for feminist activities on campus. Take care of yourselves and try not to go out alone.

The chain of events of how her attack was reported as we understand them went as follows:

1. D'Entremont made a status update on facebook with a photo, showing some swelling, bruising and a chipped tooth, that she was attacked. Included in that status update was the claim she had received threatening emails regarding her activism prior to the attack.
2. She reported the attack to campus security.
3. They helped her file a police report.
4. An investigation was launched.
5. Insinuation that a Men's Human Rights Activist was behind the attack permeated news reporting of the assault.

The attack did happen the night before Dr. Janice Fiamengo was to give a lecture. A lecture questioning of Feminist Theory, at Queen's University, where D'Entremont is a student. D'Entremont was a student and a feminist activist who protested this event.

Right now on the original Queen's Journal news piece about the attack there are over 1,000 comments. Comments from all sides of gender politics. They range from calling her a liar, to feminists championing her and pointing an accusatory finger at the MHRM, and everything in-between.

The feminist position appears to be that it must have been a Men's Human Rights Activist.

My position, and believe I can say its the majority of the movements position, is: I'm open to the remote possibility it was someone who thought they were an MHRA. Our movement is and always has strongly condemned and eschewed violence, and our record over the many years of doing this has been one of constantly being accused of being violent even though none of us has ever been violent and we've made it repeatedly clear we would condemn anyone who was even a little violent. So I say they might be someone *think* they are an MHRA because our whole movement has been based on non-violence and to inflict violence would be contrary to a core tenet of the movement. However the possibility does exist that someone who thinks they are an MHRA did attack D'Entremont.

If that is the case, no kid gloves or special treatment should be used when that individual stands before a court and answers to the charge of assault. And they should expect no mercy from the MHRM.

I think it far more likely that she was not attacked by an MHRA, because despite years of our being accused of violence, none of us has ever perpetrated any. But what I think does not matter.

What matters is we have allegations / insinuations of someone being responsible for an assault against someone who was only exercising her right to free expression and, like it or not, we are doing something about it. It does not matter if we agree with D'Entremont or not; violence is not acceptable.

Yesterday Attila Vinczer traveled to Kingston Ontario, home of Queens University, and peppered the town with reward posters offering $1000.00 for information (which will be kept confidential) leading to the arrest and conviction of the individual responsible for D'Entremont's attack. 200 posters were put up and handed out to the

locals.

Shortly after this was announced, and before Attila had returned from postering, Paul Elam of A Voice for Men matched Men's Rights Canada's offered reward, increasing it to $2,000.00 (Shhhhh, it's part of our evil plan to "silence women on campus." I'm probably fired now for letting you in on this patriarchal secret. Patriarchy does hurt and help men after all, right?)

Paul also issued a challenge for other men's rights groups to add to the reward pot. On that note, others noted that perhaps Paul has not gone far enough in his offer. Maybe feminists would like to help in the reward for the arrest and conviction of the individual(s) responsible for the attack on Danielle. Will they? We now publicly invite them to do so, and if they are interested they can contact us (contact info is on our Masthead).

Freedom of expression (speech) and freedom association is a Chartered Right in Canada and when it is threatened by violence it falls on us all, feminist and non-feminist alike to make every effort to have those individual(s) brought before the courts to answer for their violence. Violence serves no purpose in an open discussion. It certainly serves no purpose in gender politics, AVFM / MHRM has been steadfast in its position on this from day 1.

We'd like to know what actual steps the feminist community is taking to ensure the attacker is caught. Right now we're not seeing much from the feminist community other than Over 9000 pedobears and a slew of unfounded allegations.

If they really are committed to ensuring her attacker is brought to justice there should be no reason they wouldn't help. They certainly spared no effort in rallying the troops to support her immediately after she was attacked.

Their support in condemning the attack is there, but are they willing to take that extra step and help ensure her attacker is brought to justice?

Does the feminist community really want Danielle's attacker caught as much as the MHRM?

The reward for information leading to the arrest and conviction of Danielle's attacker just from Attila and AVFM alone is now at $2000.00 and there is every reason to believe it will be increased.

Are feminists as committed as the MHRM to ensuring violence is never used to silence an individual's right to free expression, and to make sure criminals are brought to justice in Canada?

Women's Legal Education & Action Fund: The first rule of LEAF is don't talk about LEAF

John Hembling (JtO) · 18 April 2014 · Archived copy · Original

The second rule of LEAF (Women's Legal Education and Action Fund) is that you don't write abut, or talk about LEAF.

At least, not without their permission.

That's what they told me in a phone call after I explained I was writing an article about equality, as defined by feminism.

I had called to ask the definition of a phrase used by the Women's Legal Education and Action Fund on their website: "Substantive Equality." How does addition of the word "substantive" affect the definition of the word equality, to which it is attached as an adjective?

By itself, equality is already slippery. In the context of law or basic civil rights, it generally has two distinct, and mutually exclusive, meanings. The most obvious of these is equality of either opportunity, or of rights in the eyes of the law. This is a straightforward definition most Canadians and Americans will recognize. However, without an identifying prefix or suffix, what some practitioners of Social Justice mean when they use the word "equality" is "equality of outcome." They mean use of quotas, reserved seats, or group-specific discrimination to ensure that a pre-determined numbers from selected demographics are represented in a field of what previously would have been achieved by merit.

The two "types" of equality, as mentioned, are exclusive of each other. The reason equality of opportunity and equality of outcome don't overlap is that people are not identical to one another. A child of recent immigrants, may work significantly harder, and achieve more than a child raised in the comfort and convention of the suburban middle class.

If the immigrant kid professionally outperforms the comfortable suburban kid because he worked harder in school getting an unequal result, tough luck for anyone who prizes equality of outcome. On the other hand, in some cases growing up in an established community, and being connected to the business associations of an already prosperous network might give the comfortable suburban kind an advantage that kid whose parents arrived by boat doesn't have. This isn't equality of outcome either. And, again, tough shit.

But life isn't fair, and not everybody has smart, or well-connected parents.

However, when we, or anybody else, attempt to impose equality of outcome, we do so by suppressing the choices and the rational discretion of individuals. We can only create equal outcomes by using force against other people.

In attempting to unnaturally create an artificial equivalence of outcome, we must step on and suppress individuals, as well as diminish the actual achievement of members of a favoured group who would have succeeded by their own merit.

But LEAF, the women's Legal Education and Action Fund has their own terminology. They call it "Substantive Equality." And yes, this is how they explained it to me when I called them to ask them.

Q: What does the word substantive change about the word equality?

A: "Um well, it's the basically it's the kind of equality that Canada has signed on to. And what it means is, like, a formal definition of equality would mean that everybody gets the same thing. Substantive equality has to take into account um history and patterns of discrimination, and seek to allow the law to benefit everybody equally. So it doesn't necessarily mean everybody is going to get the same thing."

So, as with "social justice," which is the opposite of justice, "substantive equality" is the opposite of equality.

And this is what the largest feminist legal activism organization and intervener in the Canadian Criminal Courts promotes as equality.

If, as is often claimed women have in history been discriminated against – then treating them actually equally eliminates that discrimination or imbalance.

Reverse discrimination – or, as it's called by Social Justice Warriors, "substantive equality" – is practiced by those who above all should know better. It is inexcusable.

So what are these equality warriors with deep pockets and law degrees actually seeking? Legal discrimination, a tilted playing field, and one group advantaged over another in the eyes of the law. However, because in history, other, different discrimination existed, they get to claim that what they're doing now is actually equality. Are you convinced?

But, of course, none of this can be talked about, certainly not including mention of the name of LEAF (the Women's Legal Education and Action Fund), because as their education manager told me on the telephone today, their permission is required before public mention of any of it.

I need their permission to talk about it. I'll get right on that.

Note: This item first published on Community Organized Compassion & Kindness. –DE

The New Yorker's Jeffrey Toobin: 'Cynical and Devious' Male Inmates Abused Female Guards

Robert Franklin · 19 April 2014 · Archived copy · Original

Last year, the Department of Justice completed its study of sexual abuse in adult prisons and juvenile facilities. It wasn't a happy time for feminists. The studies showed that most of the sexual abuse of inmates is committed by guards and most of that is committed by female guards.

Female wrongdoing, particularly sexual wrongdoing, is the type of thing feminists prefer to keep out of sight since it contradicts their narrative of female innocence and male corruption. Worse, coming as that information did, in studies not subject to their censorship, readers were able to draw conclusions free of feminist instruction.

So, what to do? Well, if you're Adèle Mercier, you simply drop all pretense of intellectual integrity and claim that, in the case of boys abused in juvenile facilities, "they were asking for it." Yes, if the sexes were reversed and a male commentator said the same about girls abused by male guards, Mercier would be screaming for his head on a platter. But one of the many privileges of being a feminist is freedom from the inconvenient strictures of intellectual honesty.

So much for the juvenile facilities, but what about the adult ones? We now have our answer. It appears in a New Yorker article by Jeffrey Toobin. Now, Toobin barely mentions the DoJ studies, but his article is plainly an answer to the uncomfortable questions they raise about the sexual abuse of male inmates by their female guards.

Unsurprisingly, Toobin peddles the standard feminist line that somehow the sexual contact between the men in cages and the women who held the keys was a matter of – what else? – male power and female helplessness. He doesn't waste much time getting to the point. Just 600 words into a 5,200-word article Toobin says, "Cynical and devious men succeeded in dominating women who were nominally their keepers."

How does he manage the feat of turning the base metal of facts into the gold of feminist mythology? It wasn't easy. Indeed, I'd say he failed altogether. His "evidence" for the proposition is the thinnest gruel, but I suspect it'll be enough to nourish those who've swallowed the feminist Kool-Aid. Against a backdrop of women clearly acting in their own self-interest, Toobin cobbles together a sorry mishmash of self-contradiction and intellectual hocus-pocus that would make anyone but a feminist blush.

The Baltimore City Detention Center (BCDC) is over 200 years old. It's located in a high-crime part of the city and houses over 2,000 male inmates awaiting trial, sometimes for months or years. Those inmates are overseen by 650 correctional officers. Almost all inmates and guards are African-American and the most powerful gang in the place is called the Black Guerrilla Family. Guards are mostly culled from the surrounding community, and few men there qualify. The job requires a high school diploma, clean urine and a clear criminal record, leaving most local men looking elsewhere for work. About 75% of the guards – about 487 people – are women.

There's currently a federal investigation under way into the criminal activities inside the BCDC and nine inmates and 27 guards have been indicted. Much of Toobin's article relies on information gleaned from that investigation including wiretaps of cellphones used by inmates.

From the look of things, the BCDC was the Wild West. Inside the walls and out, pretty much anything was for sale. Into the jail came tobacco, marijuana, prescription drugs, and food, most of it under the control of the Black Guerrilla Family and its head man, Tavon White. Payment by and to the gang was handled via cell phones – also controlled by the BGF – and the use of Green Dot MoneyPak debit cards. As the major mode of communication, cell phones too became valuable contraband inside the jail.

Under the indifferent eye of the jail's administration, business boomed with inmates often making more money than they could on the outside. Tavon White, for example, bought a BMW and a Mercedes Benz while in the BCDC. One intercepted phone call revealed him saying he netted over $15,000 per month. Not bad for a man

living in a cage.

But of course none of the contraband that was the heart of the inmates' enterprise made it into the jail without the guards' help. Guards enthusiastically participated in the sale of contraband inside the BCDC.

> Female guards smuggled the contraband into the facility, concealing it "in their underwear, hair, internally and elsewhere," according to a government filing.

Plenty of guards took part. Between 60% and 75% of the female guards were involved in the smuggling and sale of contraband. That's between 292 and 365 female guards joining in the fun.

Why did they do it? Money, of course. The limited supply of all types of contraband inside the prison meant prices were stratospheric. A single gram of pot fetched $50, or $1,400 an ounce. Female guards supplemented their regular incomes by buying cheaply on the outside and selling dearly inside the walls. One guard, Adrena Rice was recorded by the feds thus:

> When I came back in the jail, I'm like, shit, I'm not going to stop making my money. You feel me? I seen what the fuck was going on, asked a few people what was up and who was what and what was what. I am just about my money. You hear me? I love money. I love it. I swear to God.

The BCDC was just the place for her.

> Rodney, a thirty-nine-year-old former inmate, said, "They can buy a ten-dollar pill on the street and sell it for a hundred dollars." Others spoke of cigarettes sold for a dollar apiece… Guards would buy Percocet on the street for five dollars a pill (or obtain it free through Medicaid fraud), then sell it inside for fifty dollars a pill.

With a (literally) captive market and huge mark-ups for all goods sold inside, it's no surprise that so many guards got in on the action. Nor is it a surprise that some of the guards became sexually involved with inmates. Some percentage of women will always be attracted to the wealthy, the powerful and the famous. That's true in everyday life and it was true in the BCDC, where a clear hierarchy of inmates ruled as virtual potentates, and some of them, like Tavon White, were affluent as well. As White bragged on the phone one day,

> "I got elevated to the seat where as though nobody in the jail could outrank me….Like, I am the law….So if I told any motherfucking body they had to do this, hit a police, do this, kill a motherfucker, anything, it got to be done. Period."

With power and money like his, it's no surprise that female guards would be attracted to White. And of course his immediate subordinates benefited from much the same type of privilege. Guards made good money in contraband that no one bought or sold without the permission of the BGF. Therefore, guards and the gang's chiefs had important financial relationships. That those led to sex was like one domino knocking down another.

The guards seem to have been very enthusiastic about sex with inmates. One of White's paramours, Jennifer Owens was recorded saying this:

> Me and my sisters we was talking right….So I said you know what makes me stay with him? Sex! It's that I have two babies by him. Leave him for what? No one's going to give me sex like that.

One law review article described the attraction inmates had for guards this way:

> In reported narratives of women who became sexually involved with men in custody, they spoke of all the benefits of partnering that they were denied in relationships outside of custodial settings and that they had

> access to inside… They described male inmates' physical and emotional availability. They also described feeling in control of the relationship…

(Astonishingly, neither Toobin nor the author of the law review article notices the obvious – the stark difference, clearly described, between love on the outside and love on the inside for those guards. Why would guards enjoy better relationships with inmates than with men in everyday life? Because they had greater control over the inmates. They said so themselves and it's intuitively true. After all, there were 2,000 inmates to choose from and if one didn't express the right kind of love and affection, another surely would. The guards had the inmates under their thumbs in ways that were impossible elsewhere. But, because those facts interfere with his narrative, Toobin misses the obvious.)

In short, female guards, according to objective facts and their own descriptions of their motivations, had a pretty good thing going. They rather lavishly supplemented their salaries, got good sex with men they liked – or in some cases loved – in relationships they felt good about, and that they couldn't have on the outside.

To many, including the guards, that looks like a win/win situation. Adult women sized up a situation and made rational choices about how to behave to bring about the greatest benefits to themselves in the context of the jail.

And we can't have that. The idea of women acting autonomously in their own perceived self-interest is not favored by much of our news media and popular culture. So it fell to Jeffrey Toobin to convince New Yorker readers that, far from the female guards making their own autonomous choices, "Cynical and devious men succeeded in dominating women who were nominally their keepers."

He makes a hash out of it. Against all the evidence that contradicts him, Toobin offers little to support his thesis.

He begins his thankless task by taking us in The Way-Back Machine to the 1970s when murderer, thug and revolutionary philosopher, George Jackson founded the Black Guerrilla Family. He had a low opinion of women. Toobin quotes him thus:

> Women like to be dominated, love being strong-armed, need an overseer to supplement their weakness…It is for them to obey and aid us, not to attempt to think.

He also quotes a Jackson letter saying "The white theory of the 'emancipated woman' is a false idea." That is, women prefer subordinate status because they lack agency, so any notion of emancipation, i.e. that they can be different, is false. (Do I need to point out the obvious irony? While Toobin rightly disdains Jackson's take on the female half of society, his article embraces precisely those ideas. Jackson saw women generally as weak and feckless; Toobin describes the female guards exactly the same. But again, he fails to notice.)

Jackson was killed in prison in 1971. Because he founded the BGF, because he held disdainful views of women and because the BGF exists today in the Baltimore jail, Toobin hopes readers will conclude that leaders of the BGF hold the same views of women.

But, sadly for his narrative, he offers only the barest hint that they might. His sole evidence for the proposition is that a Jackson follower and BCDC inmate, Eric Brown, in 2010 wrote a manifesto called The Black Book in which we find, "The Black Woman naturally serves the Black Man by…Consoling him, Cooking for him, Rearing their Children." He goes on to say a man is entitled to discipline his wife by use of first, verbal reprimands, second, refusing to have sex with her and third, "he beats her lightly."

Did anyone in the BGF follow Brown's recommendations? If they did, Toobin doesn't let on about it. That may be because The Black Book lays down a lot of other laws for black men that the BGF ignores. For example, Brown "condemns the use and sale of drugs," practices that make up the major activity of the gang inside the BCDC. Since the BGF ignores the rule against drug use and trafficking, why should we believe they adhere to Brown's take on women? Toobin makes no effort to answer the question, for what I suspect are obvious reasons.

But the core of Toobin's argument is that the BGF profiled the female guards, selecting the weak and vulnerable to "prey on."

> Tavon White preyed on vulnerable women. According to a government filing in the case, documents found in one Maryland prison "detail how new B.G.F. recruits are taught to target a specific stereotype of a C.O. (corrections officer), specifically women with low self-esteem, insecurities and certain physical attributes. According to these B.G.F. documents, these C.O.s are prime targets whom B.G.F. members can manipulate easily." (Parenthetical mine)

Did the strategy work? Amazingly, Toobin never asks the question, much less answers it. Never mind the fact that the aforementioned documents weren't even found in the BCDC. No evidence is produced that (a) White or anyone in the BCDC ever read The Black Book, (b) anyone followed any of its suggestions at all, much less those on how to treat women or (c) they met with any success at recruiting vulnerable guards. Indeed, Toobin only refers in passing to one guard who seemed to develop a love for an inmate named Steven Loney.

But far more remarkably, Toobin blithely ignores salient facts. For example, there were between 292 and 365 female guards actively involved in the illegal buying and selling of a wide array of contraband inside the BCDC. Were they all "preyed upon" because they were "vulnerable?" Please. In fact, many of those guards had been employed at the BCDC for years and participated avidly in the goings on. Spending years as a prison guard in a place like the BCDC is hardly a prescription for maintaining one's maidenly innocence. And of course the money was good.

What about that female guard that constitutes Toobin's sole example (out of hundreds of guards) of a vulnerable woman "seduced" by an unscrupulous inmate? Here are the facts as described by a federal prosecutor:

> "[The guard] was one of the very most prolific of the abusers of the system, one of the ones who worked the longest and hardest at smuggling and generally subverting the proper administration of the Baltimore City Detention Center."

Sound like an innocent lamb to you? Federal Judge Ellen Hollander didn't think so; she sentenced the guard to 42 months in prison.

And that, my friends, is the extent of Toobin's "evidence" that female guards were the witless dupes of male inmates. It amounts to three things: (1) Blandishments from a long-dead thug and a book that possibly no one read and that in any case everyone ignored, (2) a vague theory that inmates targeted uniquely vulnerable guards supported by (3) a single "example" of a guard described as "one of the very most prolific of the abusers of the system." That's Toobin's case – thin gruel indeed.

Now, a word about language. Feminists talk a lot about the "intersectionality" of issues like race, sex and class. So it's interesting that Toobin, who's carrying the water for feminism, describes the BGF and Tavon White in terms we might expect from the Grand Dragon of the Ku Klux Klan.

Recall that he quoted George Jackson saying women "need an overseer to supplement their weakness…" Jackson used the word "overseer" advisedly, connoting as it does a slave master. Jackson then was speaking in explicitly racist and sexist terms, comparing men to slave overseers and women to their charges. The term was both offensive and intended to be, and Toobin quotes it with appropriate condemnation.

Which makes all the more remarkable his use of the term "preyed on" to describe the BGF's relationship to female guards. It's impossible that Toobin is unaware of the long history of comparing black men to animals, specifically predatory ones. That's mostly been applied to their relationships to white women and often used to promote the lynching of black males accused of rape. But Toobin applies the concept to black male/black female relationships which places his article squarely within one of the most reprehensible of feminist traditions.

Feminism has always had its problems with race. In 1851, white feminists held a Women's Convention in Akron, Ohio at which black former slave Sojourner Truth spoke up to inquire "Ain't I a woman?" As a poor, uneducated black woman, she saw all too clearly the chasm between her and the toney white women at the meeting. In the early 20th century, white suffragists abjured the concept of votes for all women, preferring to leave their black "sisters" in the dust. When Betty Friedan wrote that, to cure the "oppression" of being white, highly educated, and kept in leisure by a working husband, women needed only the tonic of wage work, many black women gaped in astonishment. And black women, who know well the history that white women's cries of rape produce the strange fruit of black men hanging from trees, understandably look askance at white feminists' use of "rape" to increase the incarceration rates of men, particularly black ones.

Again, Toobin knows this. His use of frankly racist terminology at all is disgraceful. But that he does so in a liberal publication promoting feminist values continues one of the worst traditions of a movement that's already so offended people that only 20% (according to a Huffington Post/YouGov poll) identify with it. You might think that using racism to promote feminism would be beyond the pale, but no. Intersectionality? Never heard of it.

The New Yorker piece, like the absurdities of Adèle Mercier, is both the good news and the bad. It's bad because these people continue to peddle their snake oil in places of influence – major universities, widely-read publications. But it's good because their arguments are so weak, so at odds with facts, so violative of basic decency and morality that they horrify as many people as they convince. Probably more. The more feminists talk, the more people they alienate.

That's something to celebrate.

Bachelorhood as a fine art (1900)

Peter Wright · 19 April 2014 · Archived copy · Original

The following gem is from an American Magazine that circulated in the year 1900 called The Bachelor Book. – PW

[image]

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War against boys. Are the ADHD drugs unsafe?

Tom Golden · 20 April 2014 · Archived copy · Original

Have you heard anything in the media about the meds used for ADHD being unsafe? I would bet not. But guess what? There's been quite a bit of scientific data pointing towards that very possibility. Just have a look at this page:

http://www.leonardsax.com/stimulants.html

Leonard Sax, M.D. has been pointing out these potential risk factors for some time and I can't remember seeing any articles in the news media other then those written by Sax.

The worst thing about these potential side effects and brain changes resulting from these meds is that they center around de-motivating the boy. The very thing that the medicine is trying to do, to help him focus, is negated by this potential impact of simply not wanting to get out of bed. Here's what Sax says in his excellent book on boys, Boys Adrift:

> "The stimulant medications appear to exert their harmful effects by damaging an area of the developing brain called the nucleus accumbens. Independent groups of researchers at the University of Michigan, the Medical University of South Carolina, the University of Pittsburgh, Brown University as well as in Sweden, Italy, and the Netherlands all have found that exposing laboratory animals to these medications, even at low doses and for short periods can cause permanent damage to the nucleus accumbens, the part of the brain that is responsible for translating motivation into action. if a boy's nucleus accumbens is damaged, he may still feel hungry, or sexually aroused. He just won't feel motivated to do anything about it."

Sax states that we can't be certain yet about the damage in humans since the evidence is not fully in. However, he asks parents a simple question: Would you like to volunteer your son for a trial?

Most parents would say no. But that is only if they know the dangers. At this point very few people seem to know these drugs may be risky. I have seen no headlines, heard no "60 Minutes" reports or specials on NPR. I have heard nothing about the possible risks involved. Silence. Just consider what might happen if medications used for mostly girls were found to have a similar risk. There would be a firestorm of articles about the misogyny of the medical professionals and the pharmaceutical companies labeling them as patriarchal evil doers and oppressors. It would likely be front page material. But not so with boys.

But it gets worse. The media is usually informed by medical professionals and those folks are simply not speaking up, or worse yet, they are saying the opposite. Take Dr Biederman for example. Dr. Joseph Biederman is the chief of pediatric psychopharmacology at Massachusetts General Hospital. You know, the hospital associated with Harvard University. Here's a bit from Wikipedia about Dr Biederman:

> In 2007, Biederman was ranked as the second highest producer of high-impact papers in psychiatry overall throughout the world with 235 papers cited a total of 7048 times over the past 10 years as determined by the Institute for Scientific Information (ISI).[2] The same organization ranked Biederman at #1 in terms of total citations to his papers published on ADD/ADHD in the past decade.[3]
>
> Biederman was the recipient of the 1998 NAMI Exemplary Psychiatrist award. He was also selected by the Massachusetts Psychiatric Society Awards committee as the recipient of the 2007 Outstanding Psychiatrist Award for Research. In 2007, Biederman received the Excellence in Research Award from the New England Council of Child and Adolescent Psychiatry. He was also awarded the Mentorship Award from the Department of Psychiatry at the Massachusetts General Hospital.

This is someone who's opinion is counted by all and especially by the media.

And what does Dr Biederman say about these drugs. According to Sax he has been “strenuously encouraging” their use. Why would the head of Harvard’s hospital pharmacology not mention the risks of these drugs? Well, we don’t know but we do know one thing, Dr Biederman received 1.6 million dollars from the pharmaceutical companies and never bothered to tell anyone. You do the math.

Then there is Dr. Fred Goodwin, former chief of the National Institute of Mental Health (NIMH). Apparently Dr Goodwin has been singing a similar tune about these drugs being safe and guess what? He has now been outed as getting 1.3 milion dollars from the pharmaceuticals.

How many more Biederman’s and Goodwins are out there? Maybe these doctors are part of the reason we haven’t been hearing much?

Parents need to know the risks involved. If the media and our medical professionals won’t do it, we need to. Send this article and its links to parents who might need to know this information.

More from Leonard Sax, M.D.
Risky, Even Used as Intended
More info on Biederman, Goodwin and the kickbacks.
Boys Adrift on Amazon (on Kindle)

From the mouths of (hot) babes

B.R. Merrick · 20 April 2014 · Archived copy · Original

A modern complaint of modern women on modern sides of modern social and political aisles is over the "exploitation" of other modern women, and the idea of womanhood in general, supposedly inherent in what is chiefly a male hobby that spans ancient to modern times: the viewing of erotica.

I'm certainly not afraid of the word "pornography," but that's essentially what pornography is: erotica. It is designed to give you dirty thoughts. I say "dirty" not to denigrate the practice, but because the word is sexually provocative; and because I wanted to point out that the word "dirt" was put in there by society for a reason.

After all, what is dirt? It is rotting plants, mostly. It is also rotting animals, fish, birds, eggs, larvae, insects, and some of it is rotting humans. It is pooped out by worms. Worms are gross. Oddly enough, penises, which share a similar shape to worms, are often considered beautiful, even if the individual considering its beauty is merely the straight male who possesses it along with not the slightest interest in anyone else's.

In complete disregard for this beautiful thought, and in ignorance of the philosophical implications of our species' ability to understand beauty at all, we often make dirt of male humans in gigantic, hideously violent spurts. Not unlike ejaculation, which ironically, as John the Other has so eloquently stated, is not violent, but is instead a beautiful thing.

Understand that I refer to violent imagery above only in vague, symbolic connection with male sexuality; and merely because the act of "shooting" semen out of something that also displays a remarkable ability to reshape itself into something resembling so many handguns (go search for the image of the inside hole of a trigger, from the British gay porn studio Triga) is often associated with what is actually a thoroughly peaceful act. We frequently hear debates and controversy ignited over "sex and violence" in entertainment, and blithely ignore the gnawing feeling that we are equating the two. We must also concede that we sadly have to sometimes deal with what turns out to be a direct link from one phenomenon to the unequal, sickening other. Two guesses which one is sickening.

In spite of that company name and logo (and in my refusal to defend or condemn them while merely pointing them out), the non-sickening, non-violent squirtathon is brought to the often thrilled viewer thanks to the male who performs the act. This male is more likely to have a booming voice, lots and lots of body hair, muscle, heft, girth, weight, bodily strength, a mind focused directly and immediately on the task at hand, emotional intensity, bravado, machismo, clear signals of sexual thoughts and inclinations, and a whole lot of physical manifestation (and thereby frank admission) of powerfully intimate human desires. *Even if the man in question is more diminutive*, his body will bear the signs, chiefly between his legs, that he is still, on average, stronger and hairier than most females; and naturally designed for bodily penetration.

The end result is often an unexpected pregnancy. The first human pregnancy was undoubtedly so. It is instinctual for the man to insert his penis in the woman's vagina. It is instinctual for the woman to want it to happen. It doesn't take long for a human with an undoubtedly naïve human intellect to experience a growth in that intellect when he realizes that the act of shooting that stuff out of his *yump* when he was masturbating the other day reoccurred when he was connected to Unga. She didn't get big with child before he put it there.

Now Mog, Jr. is smoking *wowza* with Gorg, Nunk, and Hmf instead of contributing to the hunt. He's no good. If only Unga weren't so desirable.

You see, if Jr. isn't going to help with the hunt, then perhaps we should think harder before making another one. On the other, non-masturbating hand, if we get less help with the hunt, there will be less hunting. If there is less hunting, we will be hungrier. Hunger pangs make us a little more anxious about dying. That would turn us into dirt. Who wants to be dirt?

To go around *thinking* of the act that too easily makes dirt of humanity leads very often to the act itself. When

you're that freaked out about kids that turn out all wrong, to tolerate individuals, whether male or female, who encourage such thoughts becomes more and more unthinkable.

In such a dirty conspiracy, you are undoubtedly going to see more doers doing, and when civilization comes along, those doing the dirty doings can spend more of their working time doing only the doings of dirty deeds done dirt cheap. Enough disgusting alliteration. The point is: Most of those doers, at any given time, in any given place, are undoubtedly assumed to be men, because they are doing outside where it's visible. The women are usually inside with a smaller group of tiny people. Those women doing inside have to keep it clean. Those men outside are dirty. "Don't drag that filth in here!"

All the men – not just the dirty ones – are then engaged in setting up a marketplace, now that they have built civilization with their backs and with the legs of once-wild animals that they domesticated, all done outside and for your viewing pleasure. Since I believe that humans created markets naturally out of a natural inclination for intellect far beyond the rest of the animal kingdom, it is easy to see that there has always been a market, throughout the history of civilization, for the creation of erotica in order to please the libido of the doer after all that doing, with the erotic handiwork of other doers sympathetic to the doer's seemingly shared libido.

Thus, before Satan invented photography, a man's visual libido required an artist's hand: on a vase; in a painting; in a sculpture; even a little doodle. If the man desirous of the erotica had a doodle that was even littler, he may be more likely to welcome the skills of an artist with the charm requisite to encourage a prudish female to disrobe, if his smaller size caused him any undue and totally unnecessary shyness. In other words: Regardless of endowment, a lot of guys would rather take care of business in private. If she's not around, his hand always is. How nice to pleasure more than one bodily sense at a time by staring at a dirty cave drawing. Mog realizes that once ejaculation has taken place, the male mind has a tendency to completely change track. Unga is safe from his *yump* and its attendant *ook* and all's right with the world.

Meanwhile, Mog, Jr. is high on *wowza* and banging half the cheerleading squad. He's not allowed in that cave, and everybody thought the cheerleaders were going to practice. Oh, and he's been to that cave plenty.

Mog, Jr. needs a lecture. He needs to be threatened. He needs to be indoctrinated. The cheerleaders need therapy. Otherwise, it's dirt for us all.

Clicked the back button yet? I sure want to. You see, we've just entered a great, big, gray area. I say Mog and Mog, Jr. need to talk. But were they talking before, and about what? Is Mog separated from Unga? Is he allowed access to Jr.?

That's a whole other article. The point is, they're both looking at erotica. They both whack it. They both experience a hormonal change afterward that lasts for a unique length of time depending on various circumstances, and the access to pornography helped at least some of the time. Actually, it helps an increasingly larger proportion of the time.

Unfortunately, feminist Unga claims, it is at the expense of an exploited female. She can only get away with this argument if the woman has a lower libido; or if her interests in sexual expression always and everywhere lay with no pun intended elsewhere than his.

This is categorically false, and I can prove it with one hand a magazine: an old copy of *Cheri*, a magazine clearly not designed for me (except that it totally like secretly *is*). On page 40 of Issue #190 from July 2012 the reader can read an interview with one Chanel Preston, which I'm sure is her real name. She works in the pornography industry as a starlet. Her parents named her after a perfume so that men would be rather luridly attracted to her:

I never had issues with critics. Sometimes I want to read things just to see what people think. The only issue I have with them is sometimes they recap what happened in the movie and they don't really critique it. Sometimes I'm like, 'Wait a minute. What about that scene?' (Laughs) 'Did I do a good job?'

It appears from this single quote, and several others that are far less safe for work, that Ms. Preston does not feel

the least exploited, but is indeed anxious to know what others thought of something of which she is very proud.

But surely, the feminist retorts, that interview is a fake. They can write anything they want in these magazines that employ dirty-minded male photographers, writers, advertisers, and sub-editors. They can make it look as good as they want.

After unsticking my hand from page 40, I then mused backward to page 21 where I discovered that another "exploited" porn starlet whose parents named her Jesse Jane *is the Entertainment Editor*! Her filthy mouth is (this is getting Back-Buttonish), um, rather busily engaged right next to several paragraphs describing, in her own entertainment-editorial words, the contents of various pornographic dirt chunks geared mostly at heterosexual men and anybody else who might have a remote interest in naked men and women and the things they do in private, like this formerly Mormon adult female, whose face and self are beautiful to me, although we will never meet.

It appears that Ms. Jane also feels fairly *un*exploited. But perhaps she is secretly propped up by *Le patriarcat sale* from underneath… as it were.

Well, underneath her name on the same stained page are contributing photographers Tammy Sands; Suze Randall; Holly Randall (Twins? Perky twins?); Viv Thomas; and the good misogynists at Photorama, whose "No Girls Allowed" sign is no doubt prominently displayed near the entrance. Good thing, ladies. Film is icky and ruins your nails.

Putting the magazine down out of sheer exhaustion, I now realize that I haven't even begun to discuss the non-exploitation of numberless women who now run their own websites; participate for pay in chat rooms; post videos of themselves having sex with their boyfriends at websites that allow free membership and free video postings; chat it up with their fag bangles at porno-posting gay men's websites; and the phenomenon that makes me want to sacrilege all over the place with remembered parts of the Latin mass thanks to an education in music: the CFNM revolution from within the supposed sacred core of Third Wave Feminism, but which actually has played itself out in countless ways throughout history for privileged women, and I'm not talking about Madeline Kahn in *History of the World Part I*, except that I like totally am.

(I encourage straight male strippers everywhere, after careful Internet research, to work parties of females *only in large groupings*. The occasional crazy is far less likely to have the necessary supporting witnesses, whereas you should have plenty. And the non-crazies really, really like it.)

I will not even go further to point out the corporate-sanctioned, heavily exported, thoroughly unexploitation-oriented gay pornography that manages to refer to imagery that is thoroughly non-violent, even on the same island as Triga, like MenAtPlay. Which I just pointed out. Oops.

The reason Tammy Bruce wants to be taken seriously as a "Fourth Wave Feminist" by (I suspect literally) modulating her voice is because I think deep down, she realizes that what we are watching with all of these filthy females on film is volition at its zenith; and simultaneously in the minds of some of those who volitionally choose to stay clothed with the majority, its nadir. I think she also sees that modern actresses who are Oscar-hungry are more than happy to show a volitional, good-hearted female rubbing her crotch up and down a fireman's pole to excite male customers who are not allowed to touch, but are happy to insult.

Women choosing to be openly sexual are going to look slutty to many. Women's choosing to appear sexually desirable to males predates civilization. Feminism isn't necessary. So now The Fourth Wave is a regurgitation of the first three, and women are still exploited in pornography because they are.

Setting aside the Circles of Reason, it will suffice my purposes here to simply state that both men and women experience a great deal of sexual arousal, and look for multiple ways, many of them grotesque, to satisfy curiosity and the overall pursuit of happiness along the way. When an individual among them bears physical signs of arousal on the exterior; when that individual reveals in multiple studies to have a brain designed for greater amounts of focus on a single activity at a time; when that individual has a body that appears, due to a generally greater amount

of muscle, to be designed for violence; that individual is far more likely to be singled out for humanity's collective shame over its collective animal nature. Here come the scapegoats. Most of them have dinks.

Ban Bossy and other feminist fails

Diana Davison · 20 April 2014 · Archived copy · Original

Ban Bossy is just one of many epic failures but, behind the laughable exterior, there is an underlying illness that needs to be exposed. Feminists hate free speech because they can't defend their ideology with facts.

Diana Davison offers some "lived experience" as a challenge to feminists who seek to silence dissent.

Feminists stoop to a new low

AVfM Video Source · 21 April 2014 · Archived copy · Original

The following video shows a wasteful government & NGO-funded campaign by feminists painting males as abusers of women. Although we don't know how much money was wasted on the planning, construction, and implimentation of this experiment – not to mention the money that went into the purses of those feminists who created it – we are betting it cost a cool half-million to produce.

Danielle D'Entremont: Where is the feminist outrage?

Paul Elam · 21 April 2014 · Archived copy · Original

To The University of Toronto Student's Union, Ryerson Student's Union, Huffington Post, Jessica Valenti, Charles Clymer, Tori Shepherd, Vincent Matak, Amanda Marcotte, David Futrelle and similar others:

You have all either helped spread or even profited from spreading the idea that men's human rights advocates pose a threat of violence to women, particularly feminist women. Some of you have gone to extremes in this pursuit.

Recently a young woman, Queens University student Danielle D'Entremont, claims to have been physically assaulted outside her home in circumstances that led her and some of you to insinuate that it was a men's activist who committed the alleged crime.

So far, men's activists have pledged $2,000.00 for information leading to the arrest and conviction of the individual responsible, if indeed there was ever an assault committed in the first place.

That leaves us with a simple question. Why aren't any of you stepping up and either joining us or pushing in other public ways for this supposed crime to be solved?

It would seem that accomplishing that would not only foster justice for D'Entremont, it would also be a key opportunity for you to prove your contentions about the men's movement. It would provide a very damning example of our actions, which you could cite in the years ahead.

You will undoubtedly need such a talking point since the SPLC has been so publicly and terminally discredited.

Where is your outrage for this young woman, one of your ideological sisters? Where are your demands for justice on her behalf?

It seems that all most of you have mustered so far is to blithely parrot D'Entremont's innuendo and to mock the skepticism of MHRAs who are not convinced that a crime was committed, save perhaps a false police report.

Seriously, given that all of you have a great deal of investment in discrediting us, this is your big chance, isn't it?

To be frank, I am baffled by your rather tepid reaction. This could and should be a watershed event in your work to underscore your claims.

Unless you think she is lying.

It is hard for me to imagine a world in which feminists believe one of their own has been assaulted by an MHRA, for doing nothing more than expressing her views, and aren't raising all manner of hell about it. It is harder still, for me to comprehend why AVFM and Men's Rights Canada are more invested in finding answers to all this than you.

What kind of movement contains people that will try to silence dissent by pulling fire alarms, pounding batons on the floor, tearing down posters and shouting down speakers at public events, but then suddenly become blasé when one of their own, a woman, gets punched in the face repeatedly for simply being a feminist?

My money is on the idea, and I don't think I am alone here, that it is the kind of movement filled with people who may not really want this case to be solved; with people who think she is lying.

If that does turn out to be the case, it looks like we will need to find a movement that is concerned with false accusations.

That should not be too hard to find.

Okay, MGTOW, I get it now. If this is the option, I'd pass too

Janet Bloomfield (aka JudgyBitch) · 22 April 2014 · Archived copy · Original

Isabel Chalmers has written a truly compelling, heart wrenching piece at Thought Catalogue about how her slutty days are behind her and she's ready to offer her vagina to a Nice Guy now. That's so sweet Isabel. Let's see what you have to offer:

Dear Nice Guy,

Note the lack of plural. Isabel is not talking to Nice Guys as a group – she is addressing that one special Nice Guy to which she is obviously entitled.

I don't know you yet but I'm so ready to date you. Seriously, I am. For a long time, I dated bad boys. Yes, I was that girl you blame for always coming in last. I guess I dated bad boys because, somehow, I liked their unavailability, sexy sideways glances, and late-night calls. I fed off the chase and mystery they provided me. I saw them as a challenge that I always happily accepted. Let me tell you, I've dated so many jerks throughout the years. A lot of times, I ended up being disappointed with how it ended with them, and wondered why I always had such blind optimism about these guys I clearly knew were jerks to begin with. But to be honest, I don't regret any of it now.

You dated men you knew were unavailable, and the juxtaposition of "sexy" and "late night calls" strongly suggests you were a booty call for a whole bunch of them. You fed off the fact that they made you feel desirable – they chased you. Your word for these men is "jerks." A lot of times you ended up disappointed? A lot of times? You're kidding, right?

Let's stop for a second here, Isabel, and think about what makes these guys "jerks." They function to pander to your inflated sense of sexual worth, respond exactly as if your sole value lies in providing sexual services, you prefer them over decent men who are clearly around and yet somehow it's the guys who are "jerks?"

You claim to have repeatedly experienced "blind optimism" about these men, but what exactly were you optimistic about? You deliberately chose men who viewed you strictly in terms of late night booty calls, and you were hoping that would proceed to what? Marriage? A long term relationship? That you would turn your Bad Boy into a Nice Guy? Be his saviour? His Florence Nightengale? Why not just pick one of the Nice Guys in the first place?

Because then it wouldn't be all about you?

Just a theory.

I learned a lot from each and every one of those bad boys. I learned something from every un-answered text, from every "I'm just not looking for a relationship" talk, and from every lame excuse as to why he just couldn't make to my house party until after 1 am. I guess I never let the jerks get to me. I realized it was never me; it was always them. I was born with an abundance of self-confidence. Maybe that's why I was never too bothered by each guy who was a jerk to me. Maybe it was because I was smart enough to realize I never actually wanted to end up with a jerk. It was always you I wanted, Nice Guy.

Eight sentences, ten uses of "I." Hmmm. Looks like my theory might be on to something. Oh, but good for you, realizing those jerks were the perfect receptacles for your decisions and your responsibility. Hey, it couldn't possibly be you that was the problem, right? Nope, nopity, nope, nope. It was always *them*.

If you have so much self-confidence, honey, then why do you need to be continuously reassured of the fact that you are an object of desire? I think you are confusing self-confident with narcissistic. I'm glad you weren't bothered by each guy who was a jerk to you (and just how many are we talking about anyways?). I wonder when it will occur to you that those jerks gave you exactly what you wanted from them. When someone gives you what you ask for, how is that being a jerk?

With all that being said, I'm ready to date a Nice Guy.

Good for you. Why would a Nice Guy want to date you? What do you have to offer now that you've ridden every bad boy in town?

I've learned all the lessons I need to learn from bad boys. I now have the ability to distinguish between when to give up on a relationship and when to fight harder.

Uh, and how did you learn this, when all the bad boys rejected you as serious girlfriend material?

*I know all the excuses and lies and can see when it's right to say a big 'f*ck you' or an 'okay, I'll let you make it up to me.'*

I'll let you make it up to me?

Oh honey, you are a peach!

[image]

I know what it's like get all dressed up for a night out only to sit in your room watching Netflix, crying and staring at your phone because the person you had plans with never showed.

Is this the abundance of self-confidence you were talking about earlier? Because that is just what self-confident girls do – cry and stare at their phones.

And that a "got too drunk sorry" text is not a sufficient excuse or apology.

But why would such a text surprise you? You've chosen men who have an extremely limited view of your value, which you have explicitly encouraged by responding to the idea of being "chased." You want "mystery" – I think the mystery here is that you are shocked that sometimes men prefer cold beer over the stand-by pump and dump. Yeah, that's a blow to the ego, ain't it?

I know all these things. My mom always said that the problem with people who end up unhappy is that they don't know how to walk away from something that has already served its purpose.

Charming. They've gone from *bad boys* to *jerks* to *things*. I think your Mom is wrong, by the way. People end up unhappy because they do not understand a fundamental truth about human beings: we are happiest when we make others happy. Of course, your Mom trashed her marriage when you were just kids and then remarried and now you live in a giant jumble of stepmoms and stepdads and stepkids and halfbrothers and assorted relatives that come and go along with the divorce decrees. Not surprising you would see others as simple tools to learn you something new.

Well, I can see now that bad boys have served all the purpose they possibly could in my life and that it's time for me to learn a new lesson. I want to learn from you, Nice Guy.

That's nice. You want to learn. What exactly? And what do you have to offer in exchange for this new learning you're gonna acquire from Nice Guy? And what happens when you're done learning? Is the Nice Guy just another thing for you to discard?

Why in the hell would any man sign up for that?

It's time for me to learn what its like to have someone to fall back on when I feel weak.

Do you know how to offer that same strength in return? If your happiness has to do with discarding whatever has served its purpose, why should any Nice Guy trust that you are going to be there for him when the time comes?

It's time for me to understand what its like to open up to someone without the fear that I'll be emotionally shamed or that it will scare them away.

Do you know how to offer the same support in return? Again, if your happiness is a revolving set of men who serve a purpose and then get tossed to the curb, why should any Nice Guy believe you will never emotionally shame him or run away?

It's time for me to understand why people write love songs or tear up at the end of the notebook. I want to know what it's like to be desired for more than my body, for someone to look at me with passionate eyes, slowly but surely falling in love with my mind, body and soul.

Aaaaand here we have it. The unvarnished truth. You want to be desired now for *more*than just your body. That's not enough. You now want to be desired body, mind and soul. You are the star of the whole universe! Every atom of you is precious! You're the specialest snowflake that ever snowflaked!

Ugh. Seriously? That's what you think distinguishes bad boys from Nice Guys? Bad boys chase your body, Nice Guys chase the whole package?

Here's the thing about adult relationships, Isabel. No one chases anyone else. Mature relationships are not about you feeling your special feelings. They are about giving.

I'll let you process that for a moment.

Your Nice Guy will give to you, absolutely. That's what makes him a Nice Guy. But you are sadly mistaken if you think you just get to take, take, take until Nice Guy has served his purpose.

I want to know what it's like to have someone who will always show up, who will always make time for me and who will always respect me. I want to know what it's like to be able to count on someone, and know that even though love is never safe, I will be safely hurt by them. Mostly, I know I can learn all these things from you, Nice Guy.

And what will you offer in exchange? Can you be counted on? Can you be trusted never to hurt him? Will you always make time and always be respectful? There is nothing in your letter, Isabel, that suggests you have the faintest inkling that there might be some requirements on your part to interest a Nice Guy.

I don't want anyone thinking I hate bad boys. I don't hate them; I'm just done with them. I have to thank bad boys for a lot actually. Bad boys have taught me how to depend on myself. How to pick up my broken pieces. They've allowed me to secure the perfect break-up remedy. Booze, friends, rebounds, cry, workout, acceptance, find new bad boy, repeat.

You're done with them. Discarded. Tossed aside. Ready for the next victim. Gosh, prepare for men to line up around the block for the chance to be your next casualty. And it sounds like there have been rather a number of causalities in the past. Always a charming quality in any woman.

I understand myself so much better because of these bad boys. I know what I'm like at my worst. But I'm ready to know what I'm like at my best.

Well, kudos to you for admitting you have no clue what you look like "at your best." Sadly, Isabel, you also have no clue what you at your best is supposed to look like. You just want that Nice Guy to throw caution to the wind and hope that your "best" turns out to be a decent human being? That's rather a lot to ask.

I promise you this, Nice Guy: I don't know you yet, but I will be a nice girl to you in return. I will show you what you're like at you're best. I will treat you with the respect you deserve and will always answer your call when you need me. I will show you what all those bitchy girls couldn't.

Yep, we're back to Square One: you're gonna show that Nice Guy what he's like at his best. You're gonna save him! Here's the thing, cupcake, Nice Guys spend most of their lives "at their best." That's what makes them Nice Guys. He doesn't need you to show him jack shit. He doesn't need you to save him from those bitchy girls (and recall that you were one of those bitchy girls).

He doesn't need you for anything at all.

If you want a Nice Guy, you will have to make him want you. He doesn't need you and never will. But if you want to be *wanted*, you'll need to cultivate some qualities that will make his already nice life better. Here's a short list:

Loyalty

Steadfastness

Good humour

Generosity

Intelligence

Selflessness

You see, Isabel, Nice Guys have those qualities in abundance. But why should they give them away? Those are qualities that, when reciprocated, create beautiful, long-lasting relationships in which both partners are happier and more content than they were before the relationship.

So, I guess all there is left to say is… I'm ready whenever you are.

Don't hold your breath.

Lots of love,

JB

Substantive Equality, a golf handicap in the law

John Hembling (JtO) · 22 April 2014 · Archived copy · Original

What do you call the opposite of justice? Many people would say the answer is injustice. However, what if you subscribed to a particular ideal which had goals that when attained would advantage you but would be sharply destructive to just about everyone else – and to achieve these goals, you needed widespread public adoption of your goals as if they were something positive for everyone.

It wouldn't be effective to speak about such destructive intentions in plain language. It would make more sense in such a case to use a different word than injustice to describe what was the opposite of justice. In fact, if the social standing of individuals, or their social demographic could be used to selectively suppress their basic freedoms, such as freedom to speak – and for individuals of another social demographic to have their demands elevated above anyone else – you'd need some pretty manipulative rhetoric to accomplish this.

How about altering the term justice, by placing a positive sounding adjective in front of it. Like social justice. It's a pretty neat trick, and it convinces nearly everyone who hears it that selectively suppressing or elevating people's fundamental human freedoms based on which demographic they belong to is a good, positive practice, and convincing them it's not the practice of what not so long ago, we would have called apartheid.

But what about another positive sounding word? We'll start this time with equality. We're talking about the legal concept where any two people are equal before, and under the law. If an individual wants to exercise their right to free expression – or of association, or if they commit a violent act. It wont matter what demographic you're from, whether you're white, or black, or heterosexual or homosexual, or religious, or nonreligious, or male or female. In a society practicing legal equality – the skin colour or the sex or the sexual preference of an individual should not matter.

But what if you belonged to a particular demographic and you wanted to be given an unequal advantages based on membership in your personal social class?

You might start with a popular piece of modern mythology, like the phrase "rule of thumb." That phrase originated in the middle ages when modern standardized tape measures and rulers did not exist. So, tailors, builders and other craftsmen would use a part of their own body as a measuring device. The first segment of most men's thumbs are about one inch long, and this became a standard way of measuring materials such as cloth, wood, rope and so on.

However, the phrase rule of thumb, because it was so widely used was soon applied as a shorthand reference to general guidelines in all manner of human endeavour. As a rule of thumb, most personal digital devices are USB compatible, and as a rule of thumb, I water my houseplants about every week or so. The original literalist meaning of the phrase, in which an inch is measured using the the thumb as a ruler is mostly forgotten.

Writing from a particular ideology of gender attributes a different origin to the phrase rule of thumb.

It is claimed: "the phrase rule of thumb is inherited from the notion that men were entitled to beat their wives with sticks as long as they were no thicker than the man's thumb".

If this were true, it would reflect an accepted character of brutal malevolence towards women by men through much of human history. It would indicate a naturally existing sociopathy of an entire sexual class. A class of monsters.

It might even provide a modern justification to allow the killing of members of such a caste of brutal subhumans by members of the caste those thumb-thickness bludgeoning victims.

It could certainly set the tone of a historical narrative, used to justify the practice of gross inequality – in the present – at least for those who don't think for themselves.

Even if history showed a mountain of female corpses balancing the millions of men killed in wars, and in industry through the ages – even if the phrase rule of thumb had a practice of brutality by one sex against the other as it's

origin, which it doesn't, unless you count the brutality of that narrative against men, it would remain utterly immoral to transfer culpability for wrongdoing by an individual in the past long dead, onto an individual in the present who had no part in that claimed wrongdoing.

I phoned the west coast offices of LEAF, the women's legal education and action fund, and referring to the phrase used on their website "substantive equality" I asked Cassie Arnold, their Education Manager of what the word "substantive" changed about the meaning of the word "equality".

This was her reply:

"um well, it's the basically it's the kind of equality that Canada has signed on to. And what it means is, like, a formal definition of equality would mean that everybody gets the same thing. Substantive equality has to take into account um historic patterns of discrimination, and seek to allow the law to benefit everybody equally. So it doesn't necessarily mean everybody is going to get the same thing"

So, to ensure that I had understood her correctly, I compared "substantive equality" to a legal golf handicap.

"so it's sort of like applying quotas or a handicap to certain groups, sort of like, it's a legal golf handicap is what it is"

She said:

"In a sense, yeah, you could call it that."

Your grandfather, or maybe even your father committed a crime. He's not around anymore – but we're all outraged at that historical misdeed. You, who weren't there at the time, and didn't even exist when this misdeed was committed – you're going to get in the barrel and take a beating for it. Your son, who hasn't been born yet, we're going to put him in the barrel and make him pay as well. Oh yeah, the crime? Rule of thumb, didn't actually happen, but that's okay, it makes for good outrage, so we'll just keep repeating it until it's simply accepted as common knowledge.

And we're going to call this whole scheme "Substantive Equality". It's like a golf handicap, applied in law, based on the demographic from which you come.

A bachelor tax – not so unlikely

Lucian Vâlsan · 22 April 2014 · Archived copy · Original

There is a lot of discussion, particularly in MGTOW circles, but also in the wider MRM, about the likelihood that the State could introduce a bachelor tax in case too many men decide to go full MGTOW and opt out of family life. Whenever this topic is brought up, many think that an outright bachelor tax is unlikely given that it hasn't happened for quite some time now… or so you might think. Of course, it depends on how one defines "quite some time" but a European country had such a tax that was abolished in the last days of 1989.

Now, a form of "bachelor tax" is existent today in many countries in the form of tax credits or deductions awarded to those who are married or who have children in their care. But Communist Romania went one step further and levied a tax on all the individuals who were still childless by the age of 25.

Context

Under Nicolae Ceaușescu, the Romanian Communist Party decided to increase the birthrate in the country – being dissatisfied with how the population recovered numerically following the World War II.

The first measure came in 1966 when Romania shifted from a country with some of the most liberal legislation with respect to contraception and abortion, to a country closer to a theocracy.

The decree number 770/1966 banned abortion almost entirely except for rape and incest victims, those whose pregnancy threatened their lives, those who already had 4 children, those who were over the age of 45 and those who were at a high risk of transmitting serious genetic diseases to the child.[1] The decree also specified that in those cases where abortion should be allowed, that decision ought to be taken by a special commission on case-by-case basis.

This decree led to a spectacular increase in birthrates in the next few years, but then it started falling again – mainly because the population started to find workarounds but also due to back alley abortions.

The second measure occurred in late 1970s when already scarce contraceptives started to slowly disappear from socialist commerce. The contraceptives were never outright banned but by the early 1980s huge areas of the country were de facto contraceptive-free (especially the towns and villages). The only way you could get contraceptives was from the black market (and only in the big cities) or, in some rare occasions, through special allowance from a regulated drug store (but it would take at least 2 months just to get 10 condoms or a 30 day supply of oral contraceptives for women).

The de facto ban on contraceptives also produced minor increases in birthrates and then more drops. Therefore, in 1980 Decree 770 was amended and restricted abortion even further to only those who had 5 children in their care.

It should also be noted that in 1981, the Communist regime decided to pay the entire national debt (which it did by May 1, 1989) which led to a draconian ration program on everything – and that means literally everything, including the most basic goods such as butter, oil, bread, potatoes, electric energy – you name it.

The *celibacy tax*

In this context, of absurd desire of the supreme leader to increase birthrates and to pay off national debt by quite literally starving the population gave birth to the so-called *celibacy tax* of 1986.[2]

The celibacy tax was not per se a tax on those who were celibate – but a tax on the individuals who were still childless by the time they were 25. The goal of the State was to increase the population (in order to have more workers available to build the Communist dream – even though it was already a nightmare of North Korean proportions). Consequently, getting married was not enough. Getting married was *recommended* because you could request a bigger apartment from the Party (virtually all apartments and most of the houses were owned by the State) but in order to avoid the celibacy tax, one had to have at least one child.

The cost of the tax varied between 150 and 350 lei[3] per month and it was levied from one's salary using the model of social security taxes widely used today virtually everywhere in Europe. In other words, you could not avoid paying it since the money was deducted from the salary in advance.

At an exchange rate of 12 lei to the dollar, the maximum tax was 30 1986 dollars – which is roughly $63 in today's money.[4] That may not seem a lot until you take into consideration that salaries rarely exceeded $250 per month (a minister had a salary of 3060 lei/month – which is 255 1986 dollars) – it's more than clear that the celibacy tax was a serious burden representing 12-13% of salary on top of already existant taxes — no small amount given the collectivist nature of that regime.

In theory, the tax applied to both men and women (regardless of their marital status) but in practicality, the tax was paid overwhelmingly by men. This is also clear due to the fact that everyone – men and women – referred to this tax in the common lexicon as ***taxa pe sulă*** (literally the tax on the dick).

The reasons for this had a lot to do with biology and with inherent gynocentrism. A woman could get a *certificate of infertility* fairly easy (even if she was fertile) and that certificate would exempt her from being subjected to this tax. Like in all communist countries, the doctors were State functionaries and were as corrupt as any other functionary in that era so for a few hundred lei or for a few packs of *Kent* (that cigarette brand was a common currency for many bribes) a doctor would write almost anything you needed on a certificate, as long as it was *likely* to be true. And given the poor state of the general health following the draconic rationalization plan implemented in 1981, it was quite likely for a woman to be infertile for a certain period of time. Also, due to gynocentrism, a doctor was more likely to accept to lie in a certificate when a woman requested it than when a man did the same.

The tax was levied independent of marital status. Fertile men married to infertile women would routinely be subjected to the celibacy tax. Divorce was, in theory, an option, but there were disincentives for divorce – like the danger of being relegated to a lower paid job for no longer being "morally reliable".[5]

For some people (mainly men) this tax was just the tip of the iceberg because the official propaganda pandering to the pre-existent gynocentrism fed in to a system of peer-pressure on the childless, a pressure even worse in some ways than the tax. Ana Pop, former employee in a Chemical Plant in Baia Mare during that time said[6]:

> The worst part was that there was a sort of shame induced on those who were childless. It was a genuine psychological drama which affected those individuals more than the material taxation.

Again, there only a minority of women were subjected to this tax. The most famous woman who was subjected to this was Olympic gymnast Nadia Comăneci,[7] who turned 25 just when the tax was introduced in 1986. Some speculated that she was specifically required to pay (despite the common practice of exempting sportsmen and sportswomen from some of the ridiculous laws) as a punishment for her attempt to defect in 1981[8], though Comăneci only mentions increased monitoring upon her return in 1981[9]. No mention of increased taxation as punishment.

Forgetting

As is the case with many tragedies that happened during the Communist era, the culture nowadays is experiencing a willful period of forgetting; a serious concern given that those who forget their history are bound to repeat it.

Many of the people who have been subjected to this tax, or had people in their families who were, are unwilling to talk about it and would rather just simply to forget everything. There are very few articles in the press talking about it – despite the fact that everyone in Romania over the age of 30 knows it existed or knows someone who was subjected to it.

Although there are still people around who have known men who eventually committed suicide because they couldn't "man up" and fulfill their *duty to the Party* and have children, nobody wishes to study this. There are a few dozens of studies about how communism impacted women in Romania – but no study whatsoever about, for

instance, how many men committed suicide as a direct result of communist family policies.

It is often claimed that communism affected women more due to the harsh restrictions on abortions which lead to the death of a few thousands of women from back alley abortions. That's true. The harsh enforcement of the Decree 770 led to a lot of deaths and even more imprisonments of both women (for attempting to have an abortion) and men (for trying to help) – but in the same time, virtually 100% of political prisoners who were tortured and killed were men. And the memory of that tragedy is also fading away.

In 1946, the average life expectancy at birth for men in Romania was slightly over 65 years and for women it was 72. In 1989, the life expectancy for men was 65 (lower than in 1946) and for women it was slightly over 74.[10] Yet somehow this fact also goes unmentioned – just like the celibacy tax. But that's a story for another day…

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[5] ibidem 2

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[9] Comăneci, Nadia – *Letters to a Young Gymnast* – 2004, Basic Books. p. 121

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Here come the lawyers to AVFM, yet again

Paul Elam · 23 April 2014 · Archived copy · Original

Editorial Update: See here for more on the story.–DE

Editorial Update 2: See also how The Raw Story is serving you a half-cooked story. -DE*

Does a wife who may have driven a husband to suicide with the assistance of our corrupt family court system, then have a legal right to claim copyright — of his suicide note?

According to attorney Rachelle E. Hill, of Bean, Kinney and Korman, and a judge, that is precisely the claim. Their lawyer has written the offices of A Voice for Men to demand that we remove a post from the forums containing the note.

It is not going to happen.

The text of the note was posted to our forums months ago. We considered doing a feature story on it at the time, but opted not to because we had no credible corroboration that the story was factual.

Attorney Hill, her law firm, and the suicide victim's former wife have now resolved that matter to our satisfaction. The demand letter itself is sufficient for us to believe that the following note is genuine.*

> ***The love that my daughter and I shared was truly special. She is a such a sweet, kind and gentle spirit. I am so sorry that I will not be there to see her grow into a beautiful woman. It absolutely crushed me to not be in her life over the last three years. I worked very hard as a father to build her confidence and self-esteem. She is smart, funny and considerate, but she didn't know it yet. I pray that she realizes her strengths and her confidence in herself will continue to grow. I love you dearly, [name redacted].***
>
> ***My son [name redacted] was just entering Kindergarten, when I lost access to him. He is gregarious, outgoing and a great athlete. He is smart and fearless. He could have just as much fun by himself as he could with other kids. Even the older boys in our neighbourhood wanted to play with [name redacted]. It absolutely breaks my heart that I will not be able to help him grow into a man. I love you to, [name redacted]. I miss you both so much.***
>
> ***My identity was taken from me, as result of this process. When it began, I was a commercial real estate broker with CB Richard Ellis. I lived by the Golden rule and made a living by bringing parties together and finding the common ground. My reputation as a broker was built on my honesty and integrity. When it ended, I was broke, homeless, unemployed and had no visitation with my own children.***
>
> ***I had no confidence and was paralyzed with fear that I would be going to jail whenever my ex-wife wanted. Nothing I could say or do would stop it. This is what being to death or 'targeted' by a psychopath looks like. This is the outcome. I didn't somehow change into a 'high-conflict' person or lose my ability to steer clear of the law. I've had never been arrested, depressed, homeless or suicidal before this process. The stress and pressure applied to me was deliberate and nothing I could do or say would get me any relief. Nothing I or my attorneys said to my ex-wife's attorney or to the Court made any difference. Truth, facts, evidence or even the best interest of my children had no affect on the outcome.***
>
> ***The family court system is broken, but from my experience, it is not the laws, its the lawyers. They feed off of the conflict. They are not hired to reduce conflict or protect the best interest of children, which is why third parties need to be involved. It should be mandatory for children to have a guardian ad litem, with extensive training in abuse and aggression.***
>
> ***It is absolutely shameful that the Fairfax County Court did nothing to intervene or understand the ongoing conflict. Judge Randy Bellows also used the Children as punishment, by withholding access for failing to fax a receipt. The entire conflict centered around the denial of access to the children, it was inconceivable to***

> ***me that he would use children like this. This is exactly what my ex-wife was doing and now Judge Bellows was doing it for her.***
>
> ***To all my family, friends and the people that supported me through this process, I am so sorry. I know my reactions and behavior throughout this process did not always make sense. None of this made sense to me either. I had no help and the only suggestion I got from my attorneys was to remain silent.***
>
> ***At first, I did what I was told, remained silent and listened to my attorneys. Then after I had given my ex-wife full custody to try and appease her, I learned about Psychopathy and emailed Dr. Samenow about my concerns and asked him for help. Of course, I was ignored. As the conflict continued, I was forced to defend myself. When that didn't work, I thought I could get the help I needed by speaking out. There is no right or wrong way to defend yourself from abuse. Naively, I thought that abuse was abuse and it would be recognized and something would be done. I thought speaking out would end the abuse or at least get them to back off. It didn't. When no one did anything they were emboldened.***
>
> ***I took my own life because I had come to the conclusion that there was nothing I could do or say to end the abuse. Every time I got up off my knees, I would get knocked back down. They were not going to let me be the father I wanted to be to my children. People may think I am a coward for giving up on my children, but I didn't see how I was going to heal from this. I have no money for an attorney, therapy or medication. I have lost four jobs because of this process. I was going to be at their mercy for the rest of my life and they had shown me none.***
>
> ***Being alienated, legally abused, emotionally abused, isolated and financially ruined are all a recipe for suicide. I wish I were stronger to keep going, but the emotional pain and fear of going to court and jail [because of exorbitant child support] became overwhelming. I became paralyzed with fear. I couldn't flee and I could not fight. I was never going to be allowed to heal or recover. I wish I were better at articulating the psychological and emotional trauma I experienced.***
>
> ***I could fill a book with all the lies and mysterious rulings of the Court. Never have I experienced this kind of pain. I asked for help, but good men did nothing and evil prevailed. All I wanted was a Guardian Ad Litem for my children. Any third party would have been easily been able to confirm or refute all of my allegations, which is why none was ever appointed to protect the children or reduce the conflict.***
>
> ***Abuse is about power and control. Stand up for the abused and speak out. If someone speaks out about abuse, believe them.***
>
> ***Please teach my children empathy and about emotional invalidation and 'gas-lighting' or they may end up like me.***
>
> ***God have mercy on my soul.***
>
> ***Chris Mackney***

This link will give you a copy of demand letter, which like the suicide note, has the children's names redacted.

Letter.

Within that document we note that an Arlington County, Virginia judge has ruled that Dina Mackney, the widow of this suicide victim, is authorized to seek reasonable legal remedies to force a large number of websites, where this information has already been made available, to remove the information in question.

We reject the notion that our publication is in violation of copyright laws, and that the suicide note is not covered by fair use statutes.

We also believe, given the horrific state of our family courts, it is in the compelling public interest that his final words be published and disseminated as robustly as possible.

The chief responsibility of A Voice for Men is advocacy for men who have been trampled in precisely the ways

outlined in this tragic note, and to do whatever is within our means to address the disproportionate suicide rate in men, especially as it relates to high conflict divorces.

If what Mr. Mackney said in his final note is true, and we have no reason to believe that what amounts to his dying words are less than that, then what this threatened legal action represents is an attempt by his former wife to chase him down – even into the grave – to issue the final and complete edict for his silence in the face of horrendous abuse.

It is an act which will also probably eliminate any chance those children ever have to know how their father felt and what he was thinking before taking his own life.

I will gladly take residence in my own grave before I comply with that kind of agenda.

- Addendum – the suicide note provided here is not complete. The complete version of the letter is available here:

http://www.brainsyntax.com/Portal/Material/1/Lasttestamentofalovingfatherabusedbythefamilycourtsystem.pdf

Fear and Loathing in Kingston, Ontario: Confronting Lies at Queen's University

Paul Elam · 23 April 2014 · Archived copy · Original

Okay – straight off the bat I want to do some housekeeping. I immediately apologize to fans of the late Doctor Hunter S. Thompson, but I'm going to stick with this title and motif because it's extremely appropriate, for reasons that will make sense later.

Second – since I went to Kingston on April 8, 2014 more as an activist than as a journalist, my objectivity is all shot to shit; so, with that in mind, I'm going to do something that I don't normally do here at A Voice for Men (AVfM) – I'm going to write this in the first person, completely from the hip and from *my* perspective.

I'm not trying to give an unbiased account but I am going to give an honest account. In fact, I've tried writing this piece a couple of times already and have found the process extremely frustrating. It's been frustrating because I'm very aware of the fact that I wasn't at Kingston to report the story – I became part of the story, and, as such, have to be very careful about what I write.

It's a long time since I studied journalism, and studying journalism now is a lot different to what I learned. When I was in college, the internet wasn't the place it is today. Citizen journalism, blogging, social media, and the benefits of the democratization of information that we now enjoy, were still developing.

Back then, we had the Quick Chat Café and terrible internet sites. There was no Wikipedia – no YouTube – and newspapermen were curiously poking around the internet, wondering how it worked and in many instances treating it with suspicion and scorn. Hacks made predictions about the imminent death of the newspaper industry, and indeed their own, impending obsolescence. The internet was a new frontier and there were many changes.

Having said that, some things haven't changed. If you're a journalism student these days, there are timeless rules and knowledge of which you ought to be aware. You still need to know the law as it pertains to your profession – you need to understand what constitutes libel, slander – and the difference between the two. You need to know how to construct a sentence, how to proofread and copy-edit. There are still prickly, pedantic lecturers who explode into Old Testament paroxysms of lunatic rage when they see a greengrocer's apostrophe, a dangling modifier, or some other grammatical *faux pas.* You need to know how to ask questions and how to do solid research. And, for a lot of people, you have to practice picking up the bloody phone and talking to other human beings – this last skill is one that is deteriorating rapidly, in my opinion, as we seem to increasingly rely on text-based communication platforms.

You also need to know about *ethics* and objectivity. Of course, when we look back at the recent history of journalism we see resistance, albeit sporadically, to traditional ideas of objectivity and to the journalist's role. In most instances, the rule is that a journalist has to recognize the line between reporting the story, and being *in* the story. If you can't see that line – or if you can and just don't give a damn, then you probably need to find a different profession. Unless you're Hunter S. Thompson.

And you're not him.

And neither am I, for that matter – which is why I began this piece with an *apologia*.

The problem I face is that as both an activist and a journalist I often find myself in situations where I have to make a decision between acting, and reporting; if I act, then I don't get to report because if I do, I jeopardize my perceived objectivity. When we held the rally at Queen's Park last year, I helped Attila Vinczer a little with the preparations for the event. I made some posters and attended a meeting here and there. But, when it came to the actual event itself, I stood back. I knew I was going to write about that event so I did what I could to maintain distance. It's not always easy. Activism is based on volunteerism. Dedicated volunteers are often difficult to find and so the effect is that the greater burden falls on the few, while the many, busy with the realities of life such as employment, family, health, etc. help how and when they can. It is easy, therefore, to be pulled in a bunch of

different directions and to find oneself in situations that can be tricky to navigate.

This happened to me just recently.

The news of Danielle d'Entremont's alleged attack in Kingston caused a lot of consternation within the Men's Human Rights Movement (MHRM.) The reporting of the incident was, to say the least, embarrassing and slapdash. Vincent Ben Mattak of The Queen's Journal wrote a deliberately inflammatory and deceptive article in which he parroted d'Entremont's baseless insinuations levelled against the Queen's Men's Issues Awareness group. That story, like d'Entremont's version of events, stank. Yet, a number of media outlets ran with it; it was a predictable, if not depressing development. d'Entremont's account simply doesn't hold up to any degree of scrutiny and as that scrutiny increased, she has sought to remove herself from the controversy. That didn't stop those opposed to the MHRM, however, from using the alleged assault as political currency. As soon as d'Entremont posted her "no makeup selfie" replete with facial swelling and a chipped tooth, feminists went on the offensive, spewing forth the usual, by-now boring canards regarding men's groups.

While this was going on, I was working away in the background, trying to find a way to figure out what happened. I wasn't too interested in the comment sections except as a potential source of information. I'll state right now that I remain highly skeptical of d'Entremont's attack claims and I flat out reject the idea that an MHRA was responsible. I can say this with confidence because I've never seen MHRAs physically attack their opponents. Ever. In any case, I was busy beavering away and racking my brain when the Mercier situation exploded. Mercier's comments, even for a feminist, were amazingly repugnant. I'm delighted that Alison Tieman was on hand to bring them into focus in the way she did. Of course, this meant that focus was also put on Mercier; it was important to figure out what her deal was and what was motivating her bizarre remarks – other than what was obvious. When we looked at her, we realized that Friedman was coming to town and not only that, but Mercier was going to be on the panel; it was an opportunity that we couldn't miss, and, since it was in a matter of days, the chances of getting a large group together were small.

It was then that I made the decision to forgo the pen and paper and to use other tools.

We put the word out on Facebook in an attempt to get more activists at the scene; it was a risky strategy as we knew that by doing so we'd alert the fem-a-loons, but we went with it anyway.

The next day or two were spent organizing. We worked on the material we'd need, and figured out the logistics of getting people to Kingston. I picked up Suzanne McCarley from the airport the day before the rally and the next morning Danny Boy and Attila turned up at my place – fired up and ready to go.

It took four hours or so to get to Kingston. The mood in the car was amazing; everybody was joking, laughing, and drinking terrible coffee from Tim Horton's. There's something very, very special about getting together with other MHRAs. For those of you who, like me, are relatively new to the movement, the feeling of isolation can be unknowingly intense. Taking the "red pill" doesn't really put a stop to that; it just means that you see things for what they are and, in a horrible way, that can make things worse. If you don't have anybody to talk to, or to share ideas with, the world can seem like a very shitty place. Meeting with like-minded people is cathartic; for that moment of time sanity returns to the world, and that while there's a massive fucking fight ahead – you're going to take that fight because you're really not alone anymore. That's how it felt, driving to Kingston. The mood did shift a little as we arrived at our destination though. When we got to the campus the feeling was still high, but we did become a little quieter. "Am I the only one who feels nervous about this?" I asked. I don't recall receiving an answer one way or the other.

The first stop was to check the venue. We went in and had a snoop around. I found it somewhat ironic that a feminist lecture should take place in a building whose purpose is to further understanding about biosciences – although I kept that particular observation to myself. I was focused on finding the lecture hall as well as figuring out our plan of action. We quickly found our way into the lecture hall and left an Adele Mercier poster on the speaker's

lectern. After that, we posed briefly for a photo in the lobby, then decided to get to work.

We broke into two teams – myself and Danny Boy and Suzanne and Attila. We didn't have a specific plan of attack as we didn't know the place too well. It was more of a case of "you go that way and we'll go that way," and that's exactly what we did. Danny and I, from what I can remember, headed west.

We were careful to make sure that everything we hit was legal; we made sure not to poster mailboxes or anything stupid like that, but made a point of hitting anything especially visible. A few people stopped to check out the posters and we talked to everyone who showed interest, explaining what we were doing, why we were doing it – and giving a very general account of the issues. Most got it – some didn't. It was quite the experience to go on a poster run with Danny. Nonchalance is not an adequate enough word to describe the "I do not give a fuck" attitude that he displays when working. I guess that comes from having not only a firm belief in what you're doing – but also the experience. Danny's been at it a long time, and it shows in his willingness to clamber up lampposts to hang posters or in his amazing ability to engage with people that he meets.

While we were doing all of this we were also in contact with AVfM and the Canadian Association for Equality (CAFE.) I spoke with a representative of CAFE who told me that Mercier had been pulled from the event. I wasn't surprised – I'd made such a prediction to the group when we were on our way to Kingston. We were doing something that hadn't been done before – an MHRA group was going on the offensive for once; we were raising our voices in opposition to something that was reprehensible, disgusting, and that would undeniably cause a male lecturer to lose his job. Mercier and her ilk have enjoyed the luxury of being able to spout their hatred in cloistered university environments – deluding themselves into thinking that they're speaking out against something. As soon as opposition came her way however, she ran, like the pathetic coward that she is.

We stayed out for about an hour then made our way back to the venue. The lobby, which was earlier inhabited by groups of uninterested but busy students, now had a number of people present. Steve Brule was there with his camera gear. Organizers for the event were there too and it was patently evident from their body language that they weren't happy with our presence.

The trouble started, I suppose, with Brule. While not an MHRA or a member of any MHRA organization, security immediately singled him out and told him that he wasn't going to be allowed into the venue. We later learned that organizers of the event were communicating through Facebook and it was here that the decision to remove Brule was made. To his credit, Steve remained perfectly calm and reasoned in the face of obvious bullying and intimidation; he stood his ground.

While this was going on Danny decided to go outside to hand out flyers where he met a group of feminist thugs who had brought along an attack dog. Danny asked them what they were doing and without a hint of irony they replied "we're here to make sure no one gets hurt." Of course, Danny being Danny, he immediately undercut their effectiveness by petting their dog. They may as well have brought a fucking poodle for what good it did.

Security didn't seem too bothered about this – or too bothered about the group of thugs *inside* the venue who were at this point milling about and attempting to stare us down.

By now the atmosphere was becoming quite unpleasant; if I include Steve Brule in our numbers – we were a massive, fear-inducing six people all in, to the two hundred or so slated to see Friedman, who arrived surrounded by a phalanx of security guards and a couple of flunkies.

[image]
Danny doing his bit at Queen's

I was worried about Danny so I called him inside. Meanwhile, Brule was still making his points with security and Attila Vinczer had joined in to see how he could help. At this point, I was sitting away from the action; I was organizing our literature and keeping an eye on what was going on. I decided to take a photo of the group discussion with security and when I did, something rather bizarre happened. As I lined up my camera, I noticed two people move at pace directly into my shot. When they got between the group and me, they raised their hands to

their faces – and then proceeded to hang posters around the lobby with "no photography allowed" written on them. I was a little puzzled by this at first but it didn't take me long to figure out what they were doing: they were putting on a show – demonstrating to security that they were "justified" in hanging their posters and justified in refusing entry to Steve Brule. They weren't bothered by the many students who were taking photos and video with their camera phones though…

After some more nonsense with security we decided to go inside – leaving Steve and his assistant behind. The lecture was about to begin and it was important that we got people in to explain why we were there, and what we were speaking out against. Mercier's absence didn't really change anything – if she hadn't got the courage to explain her words in public then we'd let those students know what *we* thought – and why they should care too.

Of course – we had to get past security first – who, at the behest of the fem-a-loons, had now decided to refuse entry to *all of us*, for no reason whatsoever. We immediately challenged this and demanded, politely, for an explanation for the refusal. After a lot *more* nonsense and argument they eventually decided to let us inside, provided that we didn't disrupt the event or take any photographs. I guess what they actually meant was that we shouldn't bring in noise makers; I guess they meant that we shouldn't bring bullhorns; I guess they meant that we shouldn't scream and shout like animals; I guess they meant that we shouldn't pull the fire alarm. We did none of those things, and, again, security did nothing while feminist goons continually attempted to intimidate us – now standing within earshot of our discussion.

The tension in the auditorium was palpable. Danny and I spotted Suzy and Attila and sat with them – as we walked down the steps we could feel the stares burning holes in the backs of our heads. This was hostile territory – no doubt. Sitting down was a relief, but it didn't take long before the heads in front of us turned around to catch a repulsed glance. While we didn't make it clear at the time – we found this amusing. The idea that a tiny group of MHRAs, there to protest rape apology and to insist upon an end to hypocritical double standards could be a threat to anybody was bizarre, laughable, and about to make complete sense.

All eyes were on us. It was going to be a long night.

[image]
Garbage cans aren't just for Oscar the Grouch
Shortly after we were seated two of the organizers introduced Friedman. The introduction, without any exaggeration on my behalf, without any attempt at hyperbole, was completely apeshit crazy – utterly insane. I mean waking up in the morning and eating raw chicken breast off the floor insane. Presumably referring to d'Entremont's alleged attack, the speaker for some reason actually began *crying,* and immediately set to work on whipping the audience into a paranoid terror – "as we were deciding whether or not to hold this event, we talked a lot about safety – and fear," she said, while sobbing. It was a theme that was constantly reinforced throughout the event. On two separate occasions women referred to their "fear" and began sobbing uncontrollably.

The next speaker began by saying "my silences have not protected me. Your silences will not protect you," and went on to reinforce the threat narrative by saying "in the past few weeks many of our friends and colleagues have been silenced by fear." She didn't mention why they were afraid. "We have stayed home, sat down, and passed the mic." She didn't say why they did this either but continued "tonight… is for those women who have been so terrified because they were taught to respect fear more than themselves." She also didn't say, funnily enough, who taught them to feel like that. Was it the six MHRAs present at the talk? Or was it something else? Was it the never-ending mantra of rape culture – teaching women to fear men whom they don't know, and even those they do in complete defiance of objective reality?

I'm betting yes.

Friedman's talk was entitled "What's feminism got to do with it?" and was ostensibly an attempt to "talk back" at Professor Janice Fiamengo's talk that was held at Queen's two weeks previously. Friedman's lecture didn't address

any of Fiamengo's talking points. Instead, Friedman lectured those present on her canned version of sexual consent – and issued forth a laundry list of prescriptive edicts on how to engage sexually with the opposite sex. At one point she even encouraged women to engage in childish mind games to assess the personality of prospective partners.

However, like the opening speakers, it didn't take long for Friedman to talk about fear.

Friedman invited the audience to think about what a rapist looks like before putting up an image of a dark figure on the screen behind her. The figure appeared to lurch forward, held a knife and was, while humanoid, clearly not human. It had large, beaming white sockets for eyes and an evil grin literally from ear to ear. It was scary looking but Friedman insisted that while that is what people think about when thinking about rapists, it's not the reality. The reality was, yes, you've guessed it – a white guy. He was a good looking white guy with nice teeth, great hair, clean shaven and athletic. He carried a backpack, indicating his student status. This is what a rapist looks like – he's the nice guy who smiles at you from across the cafeteria and you should be very, very afraid. It was yet another cynical ploy intended not to inform, or to help – but to generate fear. It was particularly cynical because Friedman set up a false equivalency from the get-go; by invoking the image of the monster she gave an image of a rapist that nobody would actually agree with if they gave the matter any thought. The reason is because nobody actually *believes* in monsters – no functioning adults in any case. Adults realize that human beings rape – both men and women.

So, why the monster?

Friedman used the monster not to represent a rapist, but the *fear of being raped*. Rape is a horrible, personal attack and can be violent, hence the knife. Rape is an impersonal soulless act, hence the white eyes, indicating a lack of a soul, and is supposedly carried out in the shadows out of sight – and never spoken about – hence the dark figure. So, what Friedman was actually doing was subtly encouraging the audience to take their fears about an act that is extremely rare and is actually on the decrease, and to invest them in the average guy that they come across on campus.

Is it any wonder then, when this qualifies as rational discourse on a university campus, that there was such a reaction to our presence? Is it any wonder that people treated us with nothing less than loathing? Is it any wonder that they were 'afraid?'

Friedman's lecture was full of such false equivalencies and poor analogies (she at one point compared impaired driving to rape) and was constantly punctuated by her unbearably irritating laughter. Mercifully, she stopped talking and the Q&A began. We immediately raised our hands and were immediately ignored. Time after time we were passed by until one brave soul in the audience, clearly fed up with what was going on, pointed to Danny Boy, who had stood up to protest the deliberate stonewalling. "There are three gentlemen over there who've had their hands up from the beginning," she said, pointing to our little group. It was an amazing moment. Many people in the crowd applauded and just like that – the moral high ground was snatched from the organizers – just like that *they* were shamed, and not by us, but by their peers.

We asked a couple of questions and made some comments – I highly doubt that we had much, if any impact on the people in that auditorium. I doubt it because it's patently clear that for that cohort at least, the damage is done; they are simply beyond help. I can't remember how many times I shook my head, or raised my eyes heavenwards, or sighed, or said "Jesus Christ" or "for fuck's sake" under my breath that night. It was a lot – and I'm sure it was often enough in response to the whooping and hollering of the indoctrinated attendees – too far gone to realize what's happening – too far gone to realize that they're no longer just students; they're now cultists.

For the most part, these young men and women have been conned. They've been tricked into believing that their participation in feminism will somehow secure them space on the right side of history. Consequently, ethical and moral behaviour take a back seat to the immediacy of ideology – pulling a fire alarm is okay because MHRAs are violent. Walking into an academic lecture and screaming like animals, slamming desks and intimidating people is okay because we don't want any "hate speech" on campus. Making up lies about your opponents is okay because *the end result is all that matters.* Turning up with an attack dog to "keep people safe" is okay because we live in a rape

culture.

After the lecture, we went to a pub. We were tired, but also somewhat exhilarated. We'd been to Queen's to face down a rape apologist – and she ran. We put her face all over that university and by the end of the lecture left the building firmly in the belief that we'd had a successful, if exhausting outing.

When we got to the bar one of the feminist goons from the lecture came in; as he walked past our table he looked at me. I looked up at him and offered him a nod and a smile – a genuine smile. I was no longer at Queen's – the lecture was over – the grief, the strife, was done as far as I was concerned. I was now sitting with friends, having a beer and a chat. I hoped that my acknowledging him and the scene that he encountered would give him a little pause for thought. Maybe he'd nod back, or smile – maybe – if only for a split-second, he'd notice our humanity.

He walked past with a scowl, and I went back to my beer.

Editorial note: AVfM and Men's Rights Canada continue to offer a $2,000 reward for information leading to the arrest and capture of Danielle D'Entremont's alleged attacker, and continues to challenge feminist groups and feminist apologists to match that offer. –DE

Update: Check out this recording made in a men's room at Queen's just before the lecture that "violent" Men's Human Rights Activists supposedly "disrupted."

[youtube https://www.youtube.com/watch?v=KaQQcScmzCA]

US Marine: When a girl hits you

Joseph Kerr · 23 April 2014 · Archived copy · Original

Editorial note: this is a republication of a piece we published last year. As a new piece of news, a friend has begun raising funds to help this battered dad. You can contribute here.–DE

What do you do when a girl hits you?

I was sitting across the desk from the child protective services supervisor, who spoke with confidence of things he didn't know.

"You've been to Iraq, we know all the guys who come back are fucked up in the head… If you need medication to stay focused or to see someone for mental issues — we know the military just sends you to war and spits you back out on the streets — we can help you with that."

That's one hell of a worm in the water. I had steady hands on my gear as the bullets were flying. My voice was confident when addressing senior leaders no matter the circumstance. Now I wore a nice-guy smile and kept cool as the guy who was going to decide if I was fit to see my daughter again belittled my Marine Corps career and used my stack of medals to weigh the scales against me to prove my psychosis.

My hands lay gently on the table; the identification tabs from jail and the hospital were stacked on my left wrist. I turned my head slightly. He'd have to continue to insult my manhood and military service into a baseball-sized lump enveloping my eye.

"What do you do when a girl hits you? … You wouldn't just stand there, right? I mean you're a big guy, you're a Marine, you're trained to fight, the Marines wouldn't teach you to get beat up…."

Clever.

Getting hit by a woman is a new kind of scary for me. I can face fear, I can fight scary, but I can't hit a woman. It's a prisoners' dilemma for the assaulted. The guy laughed at me when I said there's nothing to do except just turn away. I asked what he'd do if I were a woman and started hitting him in this private interview room. "I'd grab your arms and hold you back," he said. I countered, "that's going to be tough for you to explain why I'll have your handprints and bruises on my arms and there's not a scratch on you."

He made a final attempt to reduce me to a crazy-veteran archetype. One more question and I could relieve him of the work required in an actual investigation.

"So the police thought you were lying, right? That's why they arrested you. If they believed you they wouldn't arrest you."

Breathe. Think. Pause, not too long. The words have to sound calm. Breathe.

My marriage wasn't great. Heck, let's be straight, it was on the verge of collapse. Probably had been there for at least two years. I was staying for the kids. My wife and I fought (verbally) nearly every time we had more than a few sentences to say to each other. We were roommates with chidden running around. It was horrible, but each weekend I was home and I had my kids. My two awesome kids. I'd take them out as often I could and do anything I could so they didn't need to be in the middle of their mom and I.

Finally it was going to end. She wanted to move out of state with the kids and had no interest in discussing sharing custody. "We're not discussing it, you can't stop us from leaving. Sign it or I'll get a lawyer and make you sign it." She handed me a do-it-yourself version of divorce papers.

I reached out to some divorce lawyers. This life sucks for me, for the kids, for everyone. What do I do? "It's a game of chicken in your house now," the lawyer said. "Neither one of you can leave with the kids, and the first one who leaves without them is a step behind in trying to get custody."

Is there a worse possible way to resolve such a pending disaster?

Then the email confirmation — plane tickets, one adult, two children, one way, leaving soon. Tomorrow morning would be different, but sleeping on the couch was normal. I ended up on the ground next to the stairs. She kicked my head into the solid wood base. I blacked out, came to, stood up, bleeding. My daughter was screaming, "Stop hurting daddy!"

It was over. We were over. I headed out the door to the police and then the hospital. My daughter stopped me. "Daddy, you need to go to a doctor, here take this," she handed me a bandage. "I love you" was the last thing I said to her. It's been almost a month.

I walked into the police station falling apart. What happened? What will I do next? What happens on Monday? What happens for the rest of my life? How will I explain what just happened to my kids? My head was spinning as much from the injury as from the complete collapse of my home life. I knew the officer, I had came by the night before suspecting that my wife was leaving with the kids, he assumed why I was crying, "hey man, it's alright, you knew this was going to happen…."

I pulled off my sunglasses and revealed my bloody face. "Whoa, what the hell happened?"

I started piecing together what happened. The argument, her throwing the breakfast I was making for the kids on the ground, grabbing my laptop, the stairs, my kids, screaming. I pulled out the Band-Aid and broke down again.

"Is she hurt? Did you hit her…?" No. Never. I waited.

"We're sending a car over there to talk to her." I waited some more.

"You wife is telling a bit of a different story, as happens a lot in these situations, she says you threatened her.

"We're going to take you into custody now.

"Stand up and put your hands behind your back."

An hour later I was handcuffed to a hospital bed waiting for CAT scan results to know if my head was bleeding. I looked at the officer.

"What do you do when a woman hits you?"

"I don't know what to tell you, man" he confided. "We don't like doing these things, but our hands are tied. We have to look at who is the primary aggressor."

Stop Violence Against Women aggregated legal writings and produced a list of determining factors for the primary aggressor. Below is a portion of the list:

- The height and weight of the parties
- Which party has the potential to seriously injure the other party
- Whether a party has a fearful demeanor
- Whether a party has a controlling demeanor

Like most men, I am taller and heavier than my wife. I'm a Marine veteran with combat training. Studies have shown that gender (either biologically or by social framework) plays a role in being fearful. Women are more likely to report being afraid[1].

In 2006, the spokesman for the New York Mass Transit Authority, Gene Sansone said, "a lot of psychologists agree that people are more receptive to orders from men."[2] Of the full list of 12 criteria to consider, it seems unlikely the man in any situation wouldn't have at least these four lined up against him from the moment the police start looking at the evidence. Another third of the list involve prior histories, and the final few ask the officers to weigh the injuries of both.

The two officers escorting me to and from the hospital and then to central booking didn't have any advice when I asked what I should have done. "Sorry, man."

They never took photographs of the side of my face.

Thirty hours later I stood in front of a judge and had a county prosecutor argue against me: "His wife is afraid of him. She said he…"

Released on my own recognizance; order of protection outlaws me from contacting her or my kids for a year.

A few days later my eye had an almost cartoonish discoloration. I'd gone back to the ER complaining of headaches and the light bothering me. She cleared out my bank account. I was a friend's couch away from adding to the homeless veteran population — 62,619 + 1.

I sat across from my lawyer and talked about the other time. She grabbed me and ripped my shirt. Her nails cut my face. I bled. I tried to walk out the door. She blocked the door. I was a gym-every-day, active duty Marine, fearing someone a fraction of my size. If she had a penis I'd have a dozen ways to put her on the ground. Instead, I was left to sneak out a bedroom window and spend the night in a parking lot.

I tried the police and now in front of a guy practicing law for nearly as long as I've been alive I tried again.

"What do you do when a woman hits you?"

"Run. Run and don't go to the police"

That's it.

I reached out to a few domestic abuse support groups. "How can this actually be happening? How can I be the one to have been arrested? Why?"

I spoke to a nice lady on the phone and tried to pass my confusion into a question they were built to answer: legal advice, criminal cases, orders of protection. I was going to have to get rid of this order of protection if I was going to get my kids.

"Sir, are you calling about domestic violence?" — yes.

"Okay, we're going to help you. Has there been an arrest?" — yes, me.

"Ummm, wait what?"

Their web site mentioned they deal specifically with custody in cases of domestic abuse. Sounded like exactly whom I needed.

Then came the second punch. "Do you have custody of the children?" No, that's why I'm calling.

"I'm sorry sir, our charter only allows us to help domestic abuse victims who have custody of their children."

This silly game of catch-22. Why don't I have my kids? Should I have taken them with me as I went to the police station? Should I have asked them to explain the nice officer how mommy had hit daddy and be an accomplice in her arrest? Would any of it matter? There were no injuries on her; plenty on me. They'd have just watched their dad get handcuffed and be as confused as I am.

At this point I couldn't help but think beyond my situation. How I am I going to explain this all to my kids when I see them again. What would I tell my son if he ever was in a relationship that had gone as bad as mine had? If he called me up one night and said, dad….

"What do you do when a woman hits you?"

I never realized how much violence against men by women was a part of TV shows. There must be something disarming in realizing that the larger, stronger man is allowing the woman to do something physically to him. One of the classic tropes of the *Seinfield* series was Julia Louis-Dreyfus pushing the other male characters[3].

Sometimes it was playful, sometimes it was out of anger, but it was always her pushing him.

The HBO hit show *Newsroom* takes it a step further with Olivia Munn's character, a socially awkward economics Ph.D. When someone suggests making up lies about her online to get a story on an internet prank group she grabs the guy and throws him up against a wall and yells at him[4]. After her ex-boyfriend posts naked pictures of her online she goes to her office and kicks him in the groin then punches him in the face, finally taking a photo of him laying on the ground with blood pouring out of his nose[5].

The character's anger could be understood for either gender, but could the violence? There is no way a guy could go to his ex's office and touch her no matter how grievous her transgressions, yet somehow Munn's attack feels like a triumph over her emotional tailspin during the majority of the episode.

So, what do you do when a woman hits you?

Guys can laugh off a slap from a girl. It's a punch line in sitcoms whenever there's a crass joke. But be careful that those never become more than playful. Because I've never found a helpful answer to the question. I hope you never have to.

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[1] "Gender role and behavioral avoidance: The influence of perceived confirmability of self-report," McLean, Carmen P., Ph.D., University of Nebraska – Lincoln, 2007 http://gradworks.umi.com/32/62/3262188.html

[2] "Voices Down Below", by Justin Rocket Silverman, AM New York, 2006

[3] Seinfield YouTube clip http://www.youtube.com/watch?v=h-XgvHPt1cg

[4] Newsroom YouTube clip, Season 1, Episode 8 http://youtu.be/LZC0Nz255KQ

[5] Newsroom screen grab, Season 2, Episode 5 http://imgur.com/a/GN3ou#0

A version of this post entitled "What Do You Do When A Girl Hits You?" was originally printed an a web site where they don't have much compassion or respect for men.

Editorial note: once again, you can contribute here if you want to help make a difference in this case.

25 Examples of the Usual Rape Culture Bollocks

AVfM Video Source · 24 April 2014 · Archived copy · Original

Sammy Allouba takes on the absurd Everyday Feminism Project's 25 examples of rape culture. Thanks Sam, we wanted to do it but we didn't have the energy!

Subscribe to DoomRulz for more rapey rapiness.

Why Feminists Cannot Be Trusted To Discuss Rape of Men–At All

AVfM Video Source · 24 April 2014 · Archived copy · Original

Jaclyn Friedman, Adele Mercier, and their feminist supporters have demonstrated, for all the world to see, that feminists have no right to control the narrative on sexual assault–and no place, at all, in any way–in the discussion of male rape victims. Alison Tieman explains.

You should subscribe to Alison Tieman.

Gender Tribalism

Peter Schwartz · 24 April 2014 · Archived copy · Original

Editor's Note: *This text first appeared in The Return of the Primitive: The Anti-Industrial Revolution (New York: Penguin, 1999, pp. 205-218.) This essay, published in the late 1990s, seems to describe events as they have unfolded over the last 40 years in many respects. –Ed.*

Feminism has become a form of gender tribalism, a collectivism that denigrates individual agency and accomplishment in favor of the group or sisterhood. Positing women as the victims of oppressive forces beyond their control, feminism is today the leading voice in declaring women to be helpless and incapable of accomplishment without significant government aid. A mentality of entitlement and dependency has come to replace the more liberating idea of individual accomplishment; a "neo-hausfrau" movement. Feminism has degraded men and women alike. The rhetoric of liberation obscures a movement that replaces individual responsibility and achievement with a tribal mindset subservient to the group.

All forms of collectivism rest on a certain metaphysics. The collectivist tenets—in economics, that production is primarily a social effort; in politics, that the group, not the individual, has rights; in ethics, that the individual must sacrifice his interests to the needs of society; in epistemology, that the judgment of an individual mind is subordinate to the collective consensus—all stem from a deeper premise: that the individual is impotent to cope with reality. The individual, on this premise, cannot sustain his life on his own, and must depend upon the group for survival.

This viewpoint, as applied to women, is what feminism essentially promulgates.

Of all the supposedly demeaning views of women for which feminists condemn our "patriarchal" society, none is remotely as denigrating as that held by feminism itself. It is, today, uniquely feminists who depict women as congenitally helpless, endlessly "victimized" creatures.

It is feminists who declare that, without government aid, women are compelled to accept only 75 percent of what men are paid—that their advancement at work is blocked by a "glass ceiling," which only the weight of government can shatter—that women cannot be expected to hold full-time jobs unless government provides day-care services for their children—that women cannot get hired for the better jobs or admitted into the better schools, except through "affirmative-action" preferences—that women cannot attain self-esteem as long as Playboy-type material (which, a court rules, has "a negative impact on the individual's sense of self-worth and acceptance") is legally permitted to be sold.[1]

The message of such feminist stands is that the individual woman cannot succeed in life by her own efforts and on her own merit. She is at the mercy of forces she cannot control, unable to obtain work, education or self-respect without the succor of a (governmental) nursemaid.

This is not merely a journalistic description of what feminists see as an unfortunate condition of women at present. This is, rather, a part of their basic philosophy—a philosophy that holds metaphysical powerlessness to be woman's normal state.

And it is a state that feminists actively foster. They want women to believe that the way to attain one's goals is to rely, not on individual merit, but on the power of the group. According to feminism, acquiring the specific abilities necessary for success in some area should be of little concern to women. In fact, they should dismiss the very need for such abilities. What they should count on, instead, is the fact of their gender.

For example, the average woman scores lower on the Medical College Admissions Test (because of deficiencies in her knowledge of science) than the average man. Should women who want to be doctors come to the logical conclusion that they need to study harder? Should women be advised to master science, so that they can be accepted

on the same basis as men, irrespective of gender? No, say the feminists; the only conclusion to be drawn is that not enough women are being admitted—so the qualifications must be changed.[2]

If a woman wants to be, say, a firefighter, the feminists do not encourage her to make sure she measures up to the demanding physical standards. What matters most, she is told, is that there be a representative contingent of her gender at the firehouse. And if she does not meet the standards? She should not have to, feminists retort; women are rightly due their quota of such jobs.

With all their prattle about female "empowerment," feminists disavow the only legitimate meaning of that term: i.e., the individual woman's self-created power to make herself into a value, the power to make an employer want to promote her or a school want to enroll her—as a mutually beneficial exchange, based on her objective ability, not as a sacrificial accommodation to her gender. But that would be too independent an approach for the feminists to sanction.

Their implicit message to women is: "You cannot succeed on your own—but you don't have to; your collective will get you what you want."

Ironically, when the contemporary feminist movement began, in the 1960s, people believed that its message was the exact opposite. They believed that women were being urged to abandon the traditional "hausfrau" mentality—i.e., the assumption (held by females no less than by males) that women were incapable of dealing with existence outside the confines of the kitchen and the bedroom. People believed that women were being urged to seek their own careers, to reject unchosen duties to others, to assert a moral right to the pursuit of their own happiness, to embrace the real world by becoming airline pilots, neurosurgeons, music composers and CEOs.

But the collectivism at the heart of the movement quickly surfaced, revealing feminism's true nature. It became clear that women were expected to obtain all these new positions, not by earning them qua individuals, but by demanding them qua females. It became clear that the hausfrau image, far from being rejected, was being endorsed by feminism—in an updated, uglier form.

Whereas the old hausfrau mentality said that women could not perform the more demanding jobs as competently as men, this same mentality now says that women should not be required to. Now, the fact of gender supposedly entitles women to their "fair share" of corporate vice presidencies, irrespective of ability. Now, under this "neo-hausfrauism," women don't have to earn any reward— they just have to call upon Momma State to grab it for them. Now, as before, the conclusion for women is: gender determines all.

It is only the perverse influence of modern collectivism that permits such moral debilitation to be termed "liberation."

In pushing this philosophy, feminism attracts the very worst among women. It draws all those who want to be absolved of responsibility for their lives. Every housewife who feels guilty for having forever given up her pursuit of a career—every mindless scrub nurse who regrets having abandoned her ambition for something more—every bitter woman in a dead-end job or a dead-end life—are all reassured that their plight is not their fault. The individual woman cannot succeed—feminist doctrine proclaims; so she is not to be reproached for her failures.

One type of woman, however, is to be reproached: the woman of true independence. The woman who wants to judge and be judged according to individual merit—who scorns the crutch of "affirmative action," who succeeds on her own and who is proud of it—is chastised as a traitor to her tribe. She would never have achieved anything—feminists resentfully insist—had it not been for the collective efforts of all women.

Feminism rests upon dependency. It tenaciously recruits—and molds—dependent, self-abnegating women. It inculcates in them a belief in their metaphysical helplessness—and then waits for them to become docile members of the flock.

Feminism wants to enshrine the very mentality from which it claims to "liberate" women. It seeks to re-channel the hausfrau mentality—the desire to be provided for—by simply switching the object of dependence from husbands

to the “Sisterhood.”

The leaders of feminism advocate the creed of the social worker. The social worker exists, not to help people escape from trouble, but to persuade them that life inherently is trouble—from which escape is impossible without the help of the social worker. Feminists want to instill a similar state of mind, by convincing the individual woman that she is doomed to frustration and failure— unless she hitches her wagon to the collective caravan of womanhood.

At the root of this malign conception of women lies a premise about free will. Feminists implicitly believe that women have no genuine volition and that their choices in life are not freely made.

Thus, according to feminism, a woman is never to feel guilty, no matter how low she may have sunk. Has she thrown her life away in a loveless marriage, in drug addiction, in prostitution, in violent crime? She could not help it, feminists tell her. Her choices are not the cause of her misery. Society did not allow her to do anything else. It is society, not she, that needs changing. And the only true “choice” a woman can make, therefore, is a collective one: to stand in solidarity with her female comrades.

The heroines of the feminist movement are not the women who achieve productive lives by their own efforts, but those who announce how empty and impossible their lives would have been without the maternalistic aid of a feminist-sensitive state. The woman who has no real self to assert—who pleads to be taken care of by her “sisters”—who preaches loyalty to quotas and subservience to the collective—who declares that the source of her unhappiness is not her own irrational choices in life but a tyrannical culture—it is she who is held up as a model to be emulated.

Because feminism regards volition as a myth, women are consistently portrayed as victims.

Since they are not held responsible for any failure to attain some end, every frustrated whim of theirs is taken as a sign of victimization. It is taken as evidence that women are being denied their rightful share of the goods. “Feminist consciousness”—says one author—“is consciousness of *victimization*.”[3] (Emphasis in original.)

The actual “victimizer” is, of course, reality itself. If a woman wants to be hired for a certain position or to gain entry into a certain school, not because she qualifies for it, but because she belongs to a class whose desires are not being fulfilled—then it is reality that is the barrier. For it is reality that demands objective qualifications. It is reality that presents us with the unbending law of causality, the law which states that a job can be done only by those who can do it. It is objectivity—the need to adhere to the requirements of reality—that is feminism’s real enemy.

But feminists dismiss the very concept of an objective reality, because the volitionless woman cannot survive in such a world. She cannot accommodate herself to a universe that makes such rigid demands upon her. She wants the “flexibility” of the non-objective. She feels ineffectual in an objective reality—so feminism repudiates it for her.

“Feminist analysis”—says a professor at the University of New Mexico Law School—“begins and ends with the principle that objective reality is a myth.”[4]

Thus feminists denounce the “exclusionary” means by which society evaluates doctors, lawyers, soldiers. Why, they ask, should women be judged by objective standards? And if one answers: because reality and reason mandate it—their reply is: Why should women be bound by reality and reason? Why can’t a woman be allowed to construct a more malleable world, a world she feels is more hospitable to her wishes? Why shouldn’t she be judged, for example, by her compassion for the ill, rather than her ability to perform surgery—or by her aptitude for telling stories rather than for logically analyzing legal principles—or by her capacity to bond with her fellow soldiers rather than to run an obstacle course in full military gear?

As the president of City College of New York, complaining about a lack of “diversity” in universities, writes: “Institutions of higher learning in the United States are products of Western society in which masculine values like an orientation toward achievement and objectivity are valued over cooperation, connectedness and subjectivity.”[5]

Why, feminists wonder, should even immutable facts stand in the way of women's egalitarian desires? For instance, why should women pay more for annuities just because they have longer life expectancies? Why should they pay different medical insurance premiums just because they incur pregnancy-related costs?[6] Why should females not be members of the Dallas Cowboys and the Vienna Boys Choir? As one feminist organization claims: "There is no such thing as fair and unfair discrimination."[7]

In this war between women and objectivity—between whims and reality—it is considered "discriminatory" to give priority to the latter combatant.

But since reality per se is not very responsive to political protests, feminists direct their grievances against the party they blame for "inventing" such an unyielding universe: men.

It is men who push the idea of objectivity—feminism argues—as a means of keeping women subjugated. It is men who arbitrarily refuse to indulge a woman's whims, as they insist that she be judged by merit, not gender. It is men who are to blame for every female who becomes a stewardess rather than a pilot, a cheerleader rather than a quarterback, a secretary rather than a vice president.

Feminists observe that males have somehow managed to succeed in reality. They have somehow been able to acquire the jobs, the wealth, the fame, the happiness. The way for women to do likewise—feminists maintain—is, not to master reality, but to harness its surrogate: the male. How? By acting like the children feminism believes they metaphysically are, and petulantly demanding that their desires be accommodated—by men. By insisting that they be given their "allowances," in the form of prescribed quotas of jobs, promotions, college admissions, etc.—to be produced and financed by men. (At least, the old hausfrau method of directly latching onto a husband for financial security was a more honest form of dependence.)

This evaluation of women as non-volitional ciphers, and of men as their vile oppressors, is implicit throughout the feminist philosophy. But there is one area in which this view is made virtually explicit: sex.

Sex between a man and a woman is not what it seems, according to feminists—i.e., it is not really voluntary. Law professor Susan Estrich, for instance, writes: "Many feminists would argue that so long as women are powerless relative to men, viewing a 'yes' as a sign of true consent is misguided."[8]

Other feminists contend that a woman cannot be held accountable for her decision to engage in sex. "There could be many reasons why a woman might not resist a man's advances so that unwanted intercourse could occur without force. The woman … may be confused. Her socialization may make it difficult for her to resist."[9]

In other words, women—adult women—are incapable of saying no when they do not want to have sex. They are the passive, deterministic products of their "socialization." Consequently, feminists say, women cannot be held responsible for having sex, any more than children can.

This idea of women as volitionless doormats obliterates the distinction between the voluntary and the forced. Do women have a rational faculty, by which they choose whether or not to engage in sex?

Not according to feminists, who declare that "verbal coercion" constitutes rape. And what is "verbal coercion"? It is "a woman's consenting to unwanted sexual activity because of a man's verbal arguments *not including verbal threats of force*."[10] (Emphasis added.) So whenever the man utters anything indicating a desire for sex, any subsequent sexual activity, no matter how willing the woman is, may well make him criminally liable.

This is why, in incidents in which men are denounced (sometimes correctly) for "sexual misconduct"—such as the one at the Navy's 1991 Tailhook convention—no differentiation is made between actions in which the women willingly engage and actions in which they are forced to participate. To the feminist, it is all "coercive."

On this view, it is not the objective facts that are legally decisive, but the woman's subjective emotions. Says law professor Catherine MacKinnon: "I call it rape whenever a woman has sex and *feels violated*."[11] (Emphasis added.)

Facts are simply brushed aside by feminists. Since women are seen as incapable of exercising volition, the crucial

distinction with respect to sex is, not between the woman's giving and withholding consent, but between her feeling and not feeling "violated" —a feeling on the basis of which men are to be indicted, tried and sentenced.

A study of college students ("Project on Campus Sexual Assault"), sponsored by Ms. magazine in 1985, is widely hailed as an authoritative, scientific survey of the prevalence of rape in American society. It found that over 25 percent of college-age women had been victims of rape or attempted rape. This reinforced the portrait of a patriarchal culture in which women are under constant attack by, and need constant protection from, their natural enemy, the male.

Yet it was only the survey's distorted definition of rape—based on the view of women as "socialized" puppets, unable to make their own decisions—that led to such a conclusion. For example, according to the questionnaire, if a woman accepts a drink from a man and they then willingly have sex, it may be considered rape, because the man has "impair[ed] the other person's judgment or control by administering any drug or intoxicant."[12]

In fact, of those classified by the survey as having been raped, 73 percent indicated that they themselves did not believe that the sexual activity in question constituted rape. And over 40 percent of the "victims" had sex again with their "attackers."[13]

This neo-hausfrau movement believes that women must be treated like children. They cannot be trusted to give "informed consent," they cannot be relied upon to know whether they have been raped and they need continuous parental supervision to make sure their needs are being met.

When a march on Washington was organized by the National Organization for Women to publicize "violence against women," the objects of the protest were, not just rape or battery, but reductions in welfare spending and cutbacks in affirmative action programs. As reported in the *New York Times*, the feminists "equated what they called 'political violence' with physical attacks."[14] A parent who beats an infant and a parent who withholds meals from an infant are both guilty of physical abuse. Similarly—feminist thinking goes—adult women are "victimized" by a denial of welfare benefits as much as by a real assault.

Just as the essence of rape, according to feminists, is not the act of physically forcing a woman to have sex, so the nature of its evil is not the coercion—but the collective "discrimination" by one class against another.

This primitive, tribalist view is most openly advocated by MacKinnon, who writes: "Sexual violation is both a practice and an index of inequality between the sexes, both a symbol and an act of women's subordinate social status to men."[15] Unable to perceive a woman as an individual even with respect to her being the target of an actual rape, MacKinnon sees the crime as being committed against the tribe. It is not that a particular woman has been attacked by a particular man—or even that physical force has been used—but that one collective has been judged "inferior" to another.

Rape should be prosecuted as a "sex equality case," MacKinnon says. In a rape trial, the central questions about the accused would include: "How does this man treat women sexually? Is he a sex bigot?" If the courts were to adopt this approach, she concludes, "At least rape would be called in law what it is in life: sex discrimination."[16]

But if the essence of rape is "discrimination"—what is the difference between sex and rape? The act of sex is undeniably "discriminatory" —it discriminates by gender. Doesn't that make it inherently evil?

Whether the claim is that "yes" equals "no," or that rape equals "inequality"—sex is transformed by feminists into the archetypal act of aggression by men against women. Sex per se becomes rape. And all men become guilty of it.

Rape, says one "acquaintance-rape educator," "is not some form of psychopathology that afflicts a very small number of men. In fact rape is not that different from what we see as socially acceptable or socially laudable male behavior."[17] Rape, says a noted feminist author, is "a conscious process of intimidation by which *all men keep all women in a state of fear*."[18] (Emphasis in original.)

What is the source of this enormous hostility toward men, and particularly toward sex between men and women?

The act of sex, Ayn Rand writes, is an act of metaphysical assertion: "To a rational man, sex is an expression of self-esteem—*a celebration of himself and of existence*…. [I]t is his response to his own highest values in the person of another."[19] (Emphasis in original.) Sex is an affirmation of an individual's self-worth, of his or her capability to live successfully in reality and to experience the joy of such success.

What assessment of sex, then, follows from an opposite metaphysics? If sex is good because it celebrates the individual's capacity to master reality and achieve values—how must feminists, who believe that a woman fundamentally lacks that capacity, perceive sex?

To them, sex is a union, not between two partners sharing their highest values, but between two antagonistic forces: a brutal despot—who wantonly denies woman her due by insisting that she earn her place in the world: and a feckless, perpetual victim—who desperately clings to others for her basic identity and for her very survival. On this view, sex for the woman is not a joyous affirmation of her sense of self-value, but an intolerable reinforcement of her sense of helplessness—and of her resentment toward the man for not being helpless.

Sex, according to feminists, is sheer oppression. The woman is being dominated. She is being "taken" by her enemy. Sex is the quintessential "victimization" of woman—the woman who lacks the capacity even to assert her own will in the face of male "verbal coercion."

Feminist theorist Andrea Dworkin, who depicts sex as "wartime invasion and occupation," presents this view unabashedly: "Physically, the woman in intercourse is a space inhabited, a literal territory occupied literally: occupied even if there has been no resistance, no force; even if the occupied person said yes please, yes hurry, yes more." The fact that women may judge sex to be good makes the act all the worse, she says. These "occupied women [are] more base in their collaboration than other collaborators have ever been: experiencing pleasure in their own inferiority, calling intercourse freedom."[20]

Dworkin's is not some "lunatic fringe" viewpoint. Her odious characterization of sex follows logically from the feminist metaphysics. If the individual woman is a powerless, volitionless nonentity, then sex is a combination of callous invasion and abject collaboration. Dworkin is merely being more consistent, and is taking feminist ideas more seriously, than many of her feminist cohorts.

The doctrine of feminism pervades today's culture. To question and oppose its "politically correct" tenets, especially within academia, requires an independent mind. That is, it requires precisely the faculty whose existence feminism will not acknowledge—and whose force it cannot withstand.

Feminism needs to be repudiated by everyone—man or woman—who recognizes the crucial need to think, and to act, by oneself. If you understand that a human being's basic identity is selfcreated, and is not the product of gender—if you grasp the fact of your capacity to achieve your own goals by your own effort—if you indignantly reject the demand that anyone live by the guidance and the power of the collective—then do not permit the ideas of feminism to go unchallenged. Expose, and condemn, the self-effacing dependency that this "liberation" movement cultivates. Above all, let people see that the ideological battle over feminism is not between the female and the male— but between tribalism and independence.

Footnotes

[1)] "Canada Court Says Pornography Harms Women," *New York Times*, February 2, 1992, p. B7

[2)] On the Medical College Admission Test—the only standardized test available to medical schools— women attain a mean score 88 percent that of men on the physical sciences section of the test; and 90 percent on the biological sciences. Yet in recent years, according to the Association of Medical Colleges, equal proportions of male and female applicants have been accepted to medical schools. ("Women seem to communicate better in the interview," says the associate dean of admissions at Harvard Medical School.) See Martin L. Gross, *The End of Sanity* (Avon Books, 1997) pp. 72-75.

[3)] Sadra Lee Bartky, *Femininity and Domination: Studies in the Phenomenology of Oppression* (Routledge, 1990), p.

15.

[4] Ann Scales of the University of New Mexico Law School, quoted by David Brock in *The Real Anita Hill* (Free Press, 1993) p. 384.

[5] Yolanda Moses, quoted in a *New York Post* editorial, "CUNY Does It Again," May 26, 1993, p. 18.

[6] The Supreme Court has endorsed this view, ruling in 1983 that sex-segregated actuarial tables violate the Civil Rights Act of 1964 because "under the statute, even a true generalization about a class cannot justify class-based treatment."

[7] An official of the National Federation of Business and Professional Women's Clubs, quoted in *The Intellectual Activist*, July 29, 1983, p. 3.

[8] Quoted by Katie Roiphe in "Date Rape's Other Victim," *New York Times Magazine*, June 13, 1993, p. 30.

[9] Charlene L. Muehlenhard and Jennifer L. Schrag, quoted by Norman Podhoretz in "Rape in Feminist Eyes," *Commentary*, October 1991, p. 33.

[10] Roiphe, op. cit.

[11] Quoted by Carol lannone, "Sex and the Feminists," *Commentary*, September 1993, p. 31.

[12] Christina Hoff Sommers, *Who Stole Feminism?* (Simon & Schuster, 1994), pp. 212—213.

[13] Ibid., pp. 213—214.

[14] "Thousands in Capital Protest Attacks on Women," *New York Times*, April 10, 1995, p. A1.

[15] "The Palm Beach Hanging," *New York Times*. December 15, 1991, Section 4, p. 15.

[16] Ibid.

[17] Py Bateman, quoted by Podhoretz, op. cit., p. 30.

[18] Ibid. (from Susan Brownmiller's book *Against Our Will: Men, Women and Rape*, Bantam, 1976).

[19] Ayn Rand, "Of Living Death," *The Voice of Reason* (New American Library, 1998), p. 54.

[20] Quoted by Podhoretz, op. cit., p. 31 (from Andrea Dworkin's book *Intercourse*, Free Press, 1988).

Editor's note: AVfM thanks Richard E. Ralston, Publishing Manager for the Ayn Rand Institute, for permission to reprint Mr. Schwartz's text, which was also reprinted in the journal New Male Studies, from which this copy was obtained.

The Suicide Note Dina Mackney Did Not Want You To Read

AVfM Video Source · 25 April 2014 · Archived copy · Original

In the wake of legal threats to censor a dying man's message to the world, a number of online sources, on YouTube, Facebook, and elsewhere, have taken to copying his message and even making videos of it reading it out loud. One of these is Gary Costanza, aka JerryTheOther:

He's not the only one. Victor Zen and others are dong it too. It's being mirrored all over multiple sites.

Do you think Dina Mackney or her friends or relatives are aware of not just how much damage Dina's done to her children, but of how very, very stupid it was to try to silence the internet?

The Devil Makes Work For Idle Hands: Facebook Censorship

Men's Human Rights Ireland · 25 April 2014 · Archived copy · Original

We know Facebook likes to ban Men's Human Rights Activists for the tiniest things but lets feminists get away with advocating all sorts of hateful things that if it were reversed it would get us banned as "misogyny."

So I wasn't exactly surprised when I logged into my Facebook account 4 days ago and I see a "*Log in*" status.

I just know I'm in trouble again.

And sure enough, I'm suspended from Facebook, and was informed I now had 30 damn days to consider my "*sins*."

I posted this **link** some months ago……. you can see clearly the woman in question was a gold digger (took a man for thousands of pounds and years of his life).

So I got a picture and put "Gold digger" on it, *that* got me a 30 day ban on facebook.

You can see it here:

[image]

God forbid we say such a thing about a woman who behaves like this!

I've had a lot of bans and warnings for various things which were innocent, too. My last ban on facebook was for this **link** from a knitting site.

Crazy I know!

The one before that was for sharing a facebook status from a page on facebook that got me 30 days as well and they didn't even remove the original post from the wall.

You can see why I feel like Facebook hates me. Or maybe just hates Men's Human Rights Activists.

I've a habit of annoying just the right people, and I posted on my UN page a **chart** which lists the incidences of rape over a 30 year period which shows that rape is becoming less of a problem than it was before.

Not to worry folks I happen to know that people who regard me as an enemy hate seeing me, but really worry when they can't.

I have 25.5 days to be idle and idle I shall not be.

We are hitting the streets again shortly more than likely next weekend (supposed to be this weekend but we had to change it at last minute)

Come see our website by clicking the image below!

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It is Time to Stop Waging the War on Sexual Violence with the Memes of the Hangman

Pierce Harlan · 25 April 2014 · Archived copy · Original

The impulse to eradicate sexual violence is a noble one, but sadly, the rhetoric employed by modern feminists in pursuit of that goal is a chilling echo of the lynch mobs gathered at the hanging trees of the old American South. Like the lynch mobs of old, modern feminism is animated by a disturbing hostility to the due process rights of the presumptively innocent. Anyone who would deny that hostility is a liar, a fool, or both. It is time to stop waging the war on sexual violence with the memes of the hangman.

No doubt feminists will recoil at this premise, just as they recoil when anyone dares to speak up for the rights of the presumptively innocent. Cue the spouting and sputtering of "rape apologist!" and "victim blaming!" — responses that have all the thought behind them of the tics associated with a severe case of Tourette syndrome. Compare the rhetoric of the hangman's sympathizers with the over-the-top rhetoric of modern feminism, then tell me who's the extremist, and who's just telling it like it is.

The Lynch Mob:

The motivating impulse of the lynch mob was that rape was an offense so heinous, it demanded "instant and severe punishment" — vigilante justice — without waiting for due process. As one writer put it, lynchings "are extraordinary measures demanded by extraordinary occasions."

Underlying the defense of lynchings was the assumption that rape accusers were "victims" just because they said so. The hangman and his sympathizers had no doubts about the guilt of the men and boys hanged–"their guilt was clear in every instance," clucked one writer. Another explained: ". . . the utmost care is taken to identify the criminal and only when his identity is beyond question is the execution ordered." And: "As the most careful precautions are taken against this result it is not a likely thing lest the wrong man is executed."

But due process wasn't just unnecessary to the fair administration of justice when rape was alleged, due process was a *hindrance* to the fair administration of justice. The criminal justice system was "incapable" of meting out the punishment that was needed, a punishment that spared the victims of "negro" atrocities the humiliation of testifying in courts.

The lynch mob was convinced its cause was righteous because it was convinced that "negro" males were prone to rape. This was from a New York Times editorial dated August 2, 1894: "It is a peculiar fact that the crime for which negroes have frequently been lynched . . . is a crime to which negroes are particularly prone." And this is from the New York Times, September 16, 1897: ". . . [T]he negro . . . seems particularly given to this odious crime." The "negro," you see, had "an evil nature," and a "colored" male was deemed at least three-and-a-half times more likely to rape than a white man. C. McCord, The American Negro as a Dependent, Defective and Delinquent at 220 (1914).

What was the lynch mob's reaction to those who denounced lynchings? To malign them as "fanatics" and victim blamers, of course. The folks who called for due process never "say[ ] or do[ ] anything to discourage the crime which provoked" the lynchings in the first place, said one lynching sympathizer. Indeed, these "fanatics . . . have assailed the victims of the brute's lust . . . ."

Does any of this sound familiar? In fact, ***all*** of it should sound familiar. The echoes of those shrill voices resonate in modern feminism.

The Modern Feminist:

Women don't lie about rape: How many different ways do feminists tell us that every rape accusation must be believed? That false claims are essentially non-existent or so rare that they are unworthy of discussion? That

accusers are "victims" and "survivors" merely by virtue of their accusations? That an acquittal in a rape trial *must* mean that justice wasn't done? Among the most appalling sins of modern feminism is the insistence that an accuser in a given case must be believed because rape occurs in other, unrelated cases. "Reforms" in the rape milieu that chip away at the due process rights of the accused are typically justified by insisting that women don't lie about rape. See, *e.g.*, here. The assumption of guilt based on an accusation is something the grinning mob at the hanging tree would have understood.

An accusation is enough to warrant punishment: And since women don't lie about rape, why on earth should we wait for an adjudication to exact punishment? Why wait for a hearing to expel a student on the basis of the accusation? Why wait for a trial before plastering the mug shots of the accused on television and talking about the alleged rape as if it certainly happened? Why bother trying to figure out if *any* members of the team are guilty before punishing *all* the members of the team? Why wait for a hearing before decreeing that "alleged perpetrators should automatically suffer life-upending punishments like expulsion from their residences upon accusation . . . ."? Why wait to know if an artist is guilty before talking about boycotting his films? Who needs due process when you know you are right, even though you couldn't possibly know you are right?

The courts can't give women justice: How many ways do modern feminists insist that women can't get justice when it comes to rape? That jurors don't properly judge cases due to their misconceptions about rape? That the standard of proof is too high in criminal cases, so "victims" need the kangaroo courts of college disciplinary proceedings, where it is much easier to obtain an adjudication of guilt, to get "justice"? Just as the lynch mob was intent on sparing the "victim" from testifying, the feminists, too, insist the accused should be spared from being cross-examined by the accused in college proceedings, and that in criminal proceedings, the "victim's" burden should be lessened by flipping the burden of proof to force the accused to prove there was consent.

Feminists attack defenders of the presumptively innocent: Just as the lynch mob sympathizers attacked the "fanatics" who decried lynchings and branded them victim blamers, modern feminists malign those with the temerity to defend the due process rights of the presumptively innocent with labels such as "rape apologist" and "victim blamer." A Harvard professor recently blamed her participation in a dust-up with this blogger as a reason why she was denied tenure. In our on-line debate, she studiously avoided the principal point of our defense of the wrongly accused while going out of her way to compare our Web site to "white supremacist websites . . .." Such is the state of public discourse when it comes to this subject.

Rape is Normalized: To the lynch mob, rape was "normalized" for "negro" males. For the feminists in the modern age, rape is "normalized" for all males, white or black. Just as the "negro" male supposedly was prone to rape, modern feminists think that men, as a class, are prone to rape. Feminist Jessica Valenti believes that rape is normal for men, even decent men: "Rape is part of our culture; it's normalized to the point where men who are otherwise decent guys will rape and not even think that it's wrong. And that's what terrifies me."

The view that rape is culturally embedded in the DNA of masculinity is so loopy, divisive, and counter-productive that even RAINN, the nation's leading anti-rape organization, has decried the "rape culture" meme and the "inclination to focus on particular . . . traits that are common in many millions of law-abiding Americans (e.g., 'masculinity'), rather than on the subpopulation at fault: those who choose to commit rape." Did the feminists' react by following RAINN's sensible cue? Nope. They denounced RAINN.

In his State of the Union Address of 1906, President Theodore Roosevelt condemned the hanging of blacks by vigilantes. He quoted a religious leader of the day: "As Bishop Galloway, of Mississippi, has finely said: 'The mob which lynches a negro charged with rape will in a little while lynch a white man suspected of crime. Every Christian patriot in America needs to lift up his voice in loud and eternal protest against the mob spirit that is threatening the integrity of this Republic.'"

Sadly, more than 100 years later, Teddy Roosevelt was right. The "mob spirit" is alive and well, and it isn't targeting just black men. It has wrapped itself in the mantle of political correctness and gussied itself up with PhD's in Women's Studies programs. But all of the noble intentions in the world to eradicate rape can't whitewash an

appalling hostility to the rights of the accused. To deny that is to learn nothing from the disgraceful era when the lynch mob flourished.

Parental Alienation Awareness Day: Raising Awareness of The Abuse

Ron Collins · 25 April 2014 · Archived copy · Original

Editorial note: Today is Parental Alienation Awareness Day. See the list of Parental Alienation Awareness events for more info. –DE

Much has been written and discussed on the issues surrounding parental alienation, or "Parental Alienation Syndrome". That one of a child's or children's parents may become cut off from and out of touch with them has become a norm in modern life. The application of "family law", and its attendant use of expert testimony, to back up motions to separate children from a parent has in recent years become an enormous influence in the lives and futures of children from across the economic and cultural spectra.

There are those who claim that "parental alienation" talk is mere junk science, that arguments in favor of children's continuity with each of their parents are used by abusers to hide and even perpetuate their abuses of the children or the other parent or both. Indeed, for its first six years the Violence Against Women Act contained language encouraging petitioner's counsel to use a respondent's claim of alienation as in itself "evidence of abuse." The language was quietly altered in a later reauthorization, but the mindset still stands in the divorce and custody fields, that such claims of children being harmed by lack of access to a parent are generally made by abusive spouses trying to use court strategy to cover their own misdeeds, or even that the exercise of one's First Amendment right to petition government for redress of grievances in behalf of one's children is itself a form of direct abuse of the ex-spouse.

Those who do support further emphasis on ending the separations of parents and children seem to be divided into two intellectual camps: one sees PA as a "syndrome," apparently a behavioral issue with the alienating parent; while the other view is that parental alienating conduct is indeed criminal and to be prosecuted as a crime against the state such as any other criminal violation. Brazil has tried this second course, to the extent of writing new criminal law into its constitution with which to prosecute alleged perpetrators and enact corrective measures in behalf of children affected. It is beyond the scope of own study at this point to comment on how the effects of this law have manifested themselves, but the field is open to research in a major nation following the criminal interpretation officially.

In the US, the topics of PA and PAS are still highly controversial, with much resistance to the idea that they are worth discussing at all.

But the major flaw in the entire approach to this serious problem for children's futures is this: that it is taking place among the wrong people, and for the wrong reasons. At the forefront of any debate on the future of children *must* be parents and families, not lawyers and social workers. Children by their very existence make immediate relatives of two groups of people who were previously unrelated. The birth of a child is the merger of two families, and every member of each of a child's parental families is for the rest of their life part of their own birthright, identity and heritage, whether with or without working relationships and ongoing ties to each.

In short, to alienate a child from one parent is to cut that child off from half a family, not just one person. A father or mother is the window into an entire culture in which they lived and grew for a lifetime before a child was born, a complete way of life. Parenthood, whether under one roof or not, is not only the act of raising children but of enacting an influence of two lifetimes lived by two parents, intentionally or not. Parents must decide whether a child is raised as half a human being or a whole one.

Parental alienation essentially is a ruling by whatever power that one-half of a child's mortal existence is ill-founded and not worth upholding as fundamental reality in the child's upbringing. It is far more than a violation of a parent's rights in custody rulings, it is indeed an enduring form of mental and emotional torture and brainwashing, a permanent house rule that half of who a child is may not be discussed or addressed. Whatever may have been the

original grievance against an alienated parent, real or manufactured, the ongoing results of PA are embedded deeply into a child's perception of reality itself for a lifetime.

Much more will no doubt be debated before any legal or systemic changes take place, and I anticipate that most of the content will be geared toward the winning of legal cases and not to the enduring legacy of new generations of adults now and from now on, who have lived lifetimes in the confusion and doubt bestowed on them by a parent who followed legal counsel and expert advice long ago, and came to accept the repelling of the other parent and everything about them as a lifestyle and a way to raise a child.

Until the effects on all civilization are addressed, of a growing population of young people living half-lives under the delusions and disclaimers and dramatics of an alienating parent, the true victims of parental alienation, and the ones least aware of it or prepared to face its power in their lives, little will change.

Editorial update: please also check out Fathers Contact. –DE

My 77 cents

Jack Goodfellow · 25 April 2014 · Archived copy · Original

There is a debate between Thomas Sowell and Harriet Pilpel where the issue of a wage gap between men and women is discussed at length. If you are not familiar with either of those names, Harriet Pilpel is (or better, was) an attorney and feminist activist. Thomas Sowell is an economist and Ivy League professor. Here's a summary of the debate:

Harriet Pilpel's position: Women earn 77 cents for every dollar that a man earns.

Thomas Sowell's position: Using the Department of Labor's figures, along with existing data, when the earnings of all women, versus all men are compared, the sum of all earnings by women is less than that of men. When 1 woman is compared to 1 man and they have the same education, same time in that industry and position and are working for organizations with comparable earnings, women earn more.

When did this fascinating televised debate take place, must have been recent, right? This is a recent issue after all. Ten years ago, if you believe feminist propaganda, women were barely permitted in the workforce. Twenty years ago they had to ask a man permission to urinate or breathe.

The debate took place in 1981.

More than three decades ago feminists were throwing that 77 cent figure out there and they've never stopped.

Even as women have come to dominate the educational landscape, completing undergraduate and graduate degree programs at a rate of 2 to 1 over men, even as the number of female Executive Officers has steadily risen, even as women have taken, year after year, a greater role in politics, business and academia, even as we are approaching the day when a female President will take office, the one thing that has never changed is this dubious 77 cents.

Isn't that amazing! It never dipped down to 71 cents, never rose a little, creeping up to 79 cents. Nope – 77 cents. Ask a feminist, 77 cents. In more than 30 years, regardless of all of the changes to the world in which we live, the wage disparity claimed by feminists has never moved so much as a penny.

Forget gender issues. Forget your search for the Loch Ness Monster. If there was ever a mystery to be solved, this statistical anomaly – the mere fact that as billions of people have shuffled in and out of the workforce, male to female income disparity never fluctuated so much as a penny – *this* is the most incredible event in human history.

You would sooner traipse through a prairie filled with four leaf clovers than magically come to a situation where year after year, by chance, women were paid 77 cents to every man's dollar. Some invisible hand must have been at work to make this so.

We like to compare the market's force to an invisible hand, so perhaps the monster is there? Somewhere, in some massive conference room, the Patriarchy has gathered and from there they review every single employment offer letter, every paycheck and with great care and tireless effort, they make certain year after year that women are paid exactly 77 cents for every man's dollar.

Honestly, that's the only way this happened. Or, feminists are full of it and they're pulling that 77 cents out of their backsides. I won't say which of those scenarios I believe, but the former is very unlikely. The Patriarchy of which feminists speak – judging by the way feminists describe them – would be working to turn that 77 cents into 50 cents, 10 cents and then nothing. What do they have to gain by never seeing the number adjust?

Time and time again, this wage gap myth is shown to be so much bunk. Women, as a whole, do earn less in the marketplace. They also, as a whole, work fewer hours. They also, as a whole, gravitate towards positions which the market values less and, they do this other funny thing. They have children (I know, I know, men have children too) and tend to move away from the market as a result.

Let's move on to the big question of the day. Why, if it is so likely that feminists are pulling that 77 cent figure out of their backsides, have they continued to do so for more than three decades? Why does feminist brigade after feminist brigade cry out this specific number, even though anyone with more than ten years of workplace experience knows it is so much cow manure? And, why aren't more people calling them on it? People in very high places like to spout that figure even when they know it is ridiculous.

Words are powerful things. They're seeds, really, idea seeds. You plant the right words in the right person and watch ideas and images and as a result, new behaviors blossom.

This 77 cents is a seed and nothing more. It is a seed that feminists, a highly organized political group, have sown in women's minds for nearly half a century. The idea that blossoms in the minds of young women, who I am certain are intelligent enough to realize that a figure like that couldn't happen by chance, is that men in the workplace secretly conspire to cheat women. You see, if a feminist came out and said "the market is cheating women. *They're out to get you!*" women might question that. When they cry out, "77 cents!" time and again, they bypass one's natural reluctance to question paranoia.

Just think of all the things to be gained from this idea seed – the belief that the market is out to cheat women:

1. It gives women the impression that men in the workplace are against them. In other words, it creates an *enemy* of men and automatic *allies* of women.
2. It is a narcissistic seed as well. What can be more narcissistic than to believe than millions of people are conspiring against you? In other words, it gives women this impression that they are secret targets, unwanted interlopers who must struggle against a terrible, unseen, foe. Quite a boost to one's self esteem isn't it? That you could be so critical to others based solely on your gender. You must be important if they have to work so hard to cheat you.
3. It creates competition where there is none and drives women to produce. "Pay me less, I'll show *you* what I'm worth!" This idea that women are targets permits them to be more aggressive, even unprofessional. Why wouldn't it? The market must not be very professional if it exists solely to cheat women.

All of this amounts to the final idea – the great oak that springs from this seed.

Work is something other than work!

That's it. The goal of this lie – the unwavering 77 cent figure – is that work (at least for women) is something other than work.

[image]If you listen to a feminist, work for a woman is a crusade! It's a swashbuckling adventure where every day you fight an all-powerful organization of men. These men run around like savage apes with one hand grasping their cock and balls and the other hand trying to get at your slender feminine throats.

Every promotion is a magical thing.

To even get a job in this terrible environment is amazing. Hell, throw in the other myths, you know, the ones that claim that no woman escaped their kitchen labor-prisons before 1965, and the claim that male work just isn't as taxing or laborious as *their* work… the excuses just pile up.

If feminists truly cared for women and if they didn't outright hate men, they might tell you the truth. Work is work. The marketplace isn't fair and equitable. Women earn less after having children because they tend to figure this all out after having children. That's the day when so many women realize how little of this world is about them and their swashbuckling crusade against the invisible men out to cheat (and rape and kill) them. Strangely enough, men tend to earn more after having children for the exact same reason. Be honest – if business owners could really get away with paying women 77 cents on the dollar for the exact same outcome, men simply wouldn't get hired.

If feminists truly cared for women, they might tell you what virtually everyone with some time in the workplace knows about pay rates. I like women. I'll tell you.

Take the amount of money that you generate for an organization and divide it by 3. If you are an average employee, that's the most you can earn. There ya go! That's it! There are no evil men in a hidden room. Everyone isn't against you. Thirty percent is the cap. The reason is strictly a matter of numbers. You get 30%. Another 30% goes to overheads, benefits and taxes and the company gets the rest. It's that simple.

If you can't figure out what you earn for a company (say as a contract administrator in the corporate office), your pay is based purely on the market and how long you've been with the organization. Same goes for a janitor or someone working on a production line. Add in some additional skills and you become more valuable.

People who can monetize their exact worth to an organization tend to make more. People who can't, make less.

Another tidbit – every organization in the world will pay you less if they can, but they'll pay you more if you know your worth to them.

There are no monsters here. No one is scrutinizing every paycheck ever written to make certain that women only get 77 cents to a man's dollar. Once you figure this out, you'll start earning more (if you want) very quickly. Once you figure this out, you may even decide to earn less and enjoy life more. Imagine that? It was a choice all along.

But – and this is a big BUT – once you peek through the curtain and get a glimpse at reality you'll have to live with the fact that work is work. It's something that *you* have to do every day, even when there aren't any shadowy mythical monsters striving to destroy you.

When you realize that work is work boys and girls; every day becomes a struggle not with others, but with yourself. A struggle with your own narcissism and ego, your own overblown sense of yourself in a world of billions. It becomes a struggle to mitigate and understand your actual value to others. Your mom may love you, but if your only skill is talking and not delivering, get ready to be kicked in the ass for a few years. If you listen to feminists, that ass kicking is because of men hiding out in a room, plotting against you. If you look at the reality, the ass kicking is just the market's way of saying – I can't make anything off of you, produce or go home.

If you can't figure out how to work with others, how to motivate others, what value could you have when anything big and profitable requires more than one person?

When you compare the achievements of some Chief Executive Officers with the achievements of some janitors, the CEO lost. A Vice President at one company can earn less than an associate at another. These are the realities of the workplace. Work is work. Your vagina or your cock doesn't make it anything else, though feminists will sell you that if it helps them. What does it do for you?

Does that idea help you to grow?

Does it help you to become a true adult that sees actual living breathing people all around and not just enemies, allies, and means to an end? That's how psychopaths and paranoid-schizophrenics see the world and they live in perpetual hell. Feminists, through their hate, their disgust with actual equality and growth, plant these seeds. And for six decades women have bought it to their own detriment. The result is today and it is ugly.

They never saw me coming: A new MHRA tactic?

Gary Costanza · 26 April 2014 · Archived copy · Original

Take heart my friends. While those “protesters” planned their disruption of the recent Fiamengo lecture at the University of Ottawa. Due to the ridiculous tolerance of the disrupters, they were successful; see it here.

I covertly FTSU! I waltzed into a feminist hornet’s nest, camera in hand, unannounced and unexpected–definitely unexpected, as these feminists rarely/never hear an opposing view—and upset their cozy world of smug arrogance and bigotry. I love doing that. Hundreds of these feminist propaganda events happen in every college campus with nary a contrary word until now. I attended the screening of the documentary “The Education of Shelby Knox” as part of a feminist film festival, with the subject of the movie in attendance to lecture and answer questions. I filmed the whole lecture as well as my reactions to her speech, feminism and men’s rights in general – SHE WAS SPEECHLESS! I blasted feminist BS such as the patriarchy, “rape culture,” and the war on women’s reproductive rights. I plan to attend one or more of these feminist film discussions and enjoying lunch on them, so expect some more FTSU! Here’s the video:

What happens when Jezebel lets a man take over? Brilliance, quite frankly!

Janet Bloomfield (aka JudgyBitch) · 27 April 2014 · Archived copy · Original

Well, this has been one of the most interesting weekends I've ever seen on Jezebel, with virtually all of the posts coming from a man named Mark Schrayber. Mark lectures in psychology at San Francisco State University, and he is a former behavioural health counselor.

Part of me thinks Mark is gonna be in for some hell come Monday for posting a lot of articles that don't show women off in their best light. Let's take a look:

First up, he writes about Wendy Williams suggesting that it is okay to trick a man into getting you pregnant by going off birth control, using the justification that hey, it's your body, your choice, right?

Oh dear, well that's not consistent with Jezebel insisting that birth control sabotage is something men do to women, and it's a form of control and abuse that must be stomped out immediately! Power-Hungry Men Sabotaging Women's Birth Control Is a Real Issue, shrieks Katie J.M. Baker!

> "Increasingly, birth-control sabotage is viewed as a tool not for baby-crazed female stalkers, but for a class of predominantly male abusers who want to exercise control over their partner's body, make her dependent upon them, or secure a long-term presence in her life."

The commenters at the Wendy Williams piece are definitely aware that publicizing the issue has some drawbacks. For women.

> Sigh. This will just be used as "proof" by MRAs and other misogynists that women tricking men into getting them pregnant is a common occurrence.

A helpful MRA at Jezebel points out that the behaviour doesn't have to be rampant to be unacceptable:

> I think MRAs and most nice feminists agree that this kind of deception is reproductive coercion and should be criminalized.
>
> And for the record, I don't think most MRAs think this kind of thing is "rampant." It's just that the legal environment allows and facilitates this is unacceptable.

Then, Schrayber follows up with an article exploring the Cult of Victimization, writing about a woman who is suing the estate of child she killed while speeding, because he inconsiderately caused a "shock to her system" by putting a human sized dent in her SUV and then dying. Her enjoyment of life has been lessened. Not as much as the real victim's enjoyment of life, of course, but $1.35 million ought to compensate the True Victim for the pain she has suffered.

Aaaaaand, it takes Jezebel commenters about ten seconds to find a man to blame: the woman's husband, who apparently was driving behind her and since paternalism is so beloved by feminists, they quickly embrace the idea that he is responsible for her actions. I hope he countersigns her checks, too, once she gets that big pile of cash, because consistency is important, right? He should probably approve her vote, monitor her communications and determine which educational opportunities she is allowed to pursue. In for a penny, in for a pound?

> Don't forget to mention the part where her husband is a police officer and was driving behind her that night!

> It should also be noted that her police-officer husband was following her that night, was first on the scene, and told her to go home after the accident with no breathalyzer. I smell a cover-up.

And of course, there are the obligatory comments that back up cupcake, and understand her anguish at being forced to kill children. It's very traumatic, apparently.

> It's good to remember that the woman who struck & killed the victim may possibly be in shock/mentally unwell as well—killing a living person is a huge deal, and killers deal with it in different ways. Maybe she really is just completely callous and a sociopath, or maybe she's going through her own panic/guilt/fear/nightmare/irrational response, herself. She may feel that she was driving "normally," after all, plenty of us do speed slightly and it is generally considered socially acceptable—the cell phone use not so much. She may feel a LOT of anger towards these kids for having been irresponsible bikers (and we all know that people on bikes, even the nice ones, sometimes take liberties with stop signs and lights and endanger drivers as well), anger that she doesn't know how to channel properly.

Next up we have a teacher who gave a student a full contact lap dance that included "rubbing her butt across his lap and swiveling around to put her head between his legs".

And the commenters backpedal furiously, confronting their own prejudice and straight forward refusal to consider boys legitimate victims, ever, under any circumstance:

> The teacher is 100% wrong, whether the kid liked it or not is irrelevant (in that regard anyway). Frankly, if you're an adult teacher and you can't stand your ground against middle school kids' peer pressure, you're probably in the wrong profession. However, having said that, I highly doubt this kid was "terrified." I don't think there is ANY correlation whatsoever to how he felt about the situation and what should happen to the teacher. The two are not connected in any way; she should be penalized in accordance with her school's policies whether the kid loved it or hated it. But, as far as him being terrified and wanting a journal to write his thoughts in, yeah I doubt that. I'm surprised this article was written by a guy. Were you never in middle school? Every guy I asked (and I asked several) said they would love it. Now, I repeat, that has NO bearing on the fact that that nutbar teacher was 100% wrong. But I'm pretty sure that kid loved every minute of it. Very very very few 14 year old boys care about a new pencil or a journal to write in, over getting a full-contact lap dance from a willing adult woman. Sorry. But yeah that teacher needs to go.

Hell, this kind of crap should not be a crime! It's just crazy!

> I tend to agree with you, though. Should she be disciplined, up to and including being dismissed? Yes. Should this be a criminal offense? Oh, for God's sake. HONESTLY.

I'm sure a male teacher who gave a female student a lapdance that included putting his head between her legs would just be good clean fun, too, right?

And speaking of fun, the next story involves a woman arrested for offering to fellate a horse on Craigslist, and no, I am not making this shit up.

Naturally, the woman's behaviour is excused or downplayed, because …. Oh, fuck, I have no idea why anyone would even attempt to justify it, but here we go:

> This doesn't really have to do with your point, but it's weird to me that bestiality is considered such a "horrific crime" by most people. We do so much shit to animals without their consent, it's weird to apply it almost exclusively to sex.

> Touching a big slimy horse dick with your mouth is disgusting for sure, but I feel like people are overreacting.

And of course, the woman is the victim here!

> Why post the photo of her except to attempt to publicly humiliate her, (not to mention potentially outing her as transgender,) and ostracize her from the community for the duration of her life? That's pretty damn cold, bestiality aside.

One weekend, one man, and we have women sabotaging birth control, women suing dead children she herself killed, women lapdancing young boys, women sucking off horses and just to round things out, Schrayber reposted an article about how Lauren Cox should ***not*** be in Time's 100 most influential issue, because she's *gasp* not that influential.

Oh dear. Something tells me Mark is in for a spanking Monday morning. He appears to have missed the memo that women are not to be criticized, their bad behaviours are not to be pointed out and their disgusting sexual proclivities are not to be questioned.

Why?

Because the commenters demonstrate beautifully what a pack of hypocritical, contradictory, bigoted, chauvinist zealots modern media feminists are.

I love it, personally!

Keep it up, Mark! I think you should be editing Jezebel every day of the week!

Schrayber for editor! You'd get my vote. Well, as long as my huband approved, of course.

Lots of love,

JB

Misandry and Emasculation within Disney's Beauty and the Beast

Josh O'Brien · 27 April 2014 · Archived copy · Original

I wrote this essay for two reasons. Firstly to show some of the more subtle anti-male undertones in things which are seen to be pro male or even anti-female, and secondly to show how easy it is to use subjectivity to make a point that cannot be refuted. All others doing essays of this nature wrote about misogyny or negative stereotypes of women (Vanity, weakness etc.) I decided to go the opposite route both to credit my ideas and to discredit those of the others.

Disney's Beauty and the Beast can be seen as a very honest way of depicting how society feels about the gender roles of men and women. Firstly, of the main characters, two out of the three are in fact males. The interesting thing about this balance is that despite there being a higher number of males in the film, they are both shown to be at least partially villainous. Throughout the entirety of the film, the only two characters, main or otherwise, who truly embody and possess typically masculine characteristics (chivalry, a wish to fight to protect women, strength etc.) are both depicted as being wrong, evil, and negative. The first of these two men is Gaston, by all accounts the villain of the piece. His great crime? He believes that he has a duty to woo Belle, something which in context is not such a bad act. He believes, according to the long espoused value of men being the ones to make the first move, of men being the ones who are forced to take the rejection when it comes and of men being the ones who are forced to make themselves entirely powerless in the relationship, that he should try to make Belle love him. This value is not a misogynistic value, and is in fact a value that has been endorsed throughout the entirety of time, as it places women on a pedestal as special and deserving of extra privilege.

Gaston's other crime as far as Belle and the audience are concerned, is that he sees a giant, monstrous beast, who appears to have kidnapped a woman that he is romantically interested in, and he decides that the best course of action is to 'man up' and defend someone helpless. Gaston in this action is a perfect example of the disposable male, the idea of men as tin soldiers that you can throw at a problem until enough of them have died that it is fixed. For very little gain of his own (simply another chance to ask a girl who will say no for a romantic engagement), Gaston feels and acts as if he is expected to risk his life. Which he does. And, this is depicted as one of the most evil acts of the film, because it does not allow Belle the choice to have been kidnapped by a giant monster.

The other character from the main three who makes use of any of the masculine traits is the eponymous Beast. He is part hero and part villain, and in this way can be seen to perfectly embody the current love/hate reaction that modern day society has when it comes to men being masculine. Until he meets Belle, he is simply what his name would suggest. He is unable to control his baser urges, unable to think or act on anything more than instinct, and not capable of emotions beyond the barest scratch of the surface. He is strong and independent. Everything he does is simply a masculine trait which is exaggerated. Except that is, for the one trait that is seen to be his redeeming characteristic, and the trait which turns him from villain into victim: his sadness, his wish to be what he truly is rather than what he is forced to be, his search for true love. Typically, these are things which we associate with femininity rather than masculinity. When you consider this in context, it becomes clear that of the dozens of traits that Beast possesses, the only ones that do not need to be toned down or removed are the ones which are feminine.

Society shares this opinion, evident in actions such as the banning of play fighting and toy guns, and the encouragement to sing and dance and to do other 'girly' playtime activities, right from the child's young and formative years. But Beast is not only an interesting topic when discussing the hugely misandric elements of the film because of this, it is also worthy of discussion because of the tipping point, the turning point, the face heel turn, whichever name you choose. He fully makes the transformation from villain to victim when he meets and is guided by Belle, a woman. If we remove the fantasy and the characters, and look at it purely in terms of actions, then we are met with this path of characterization.

1: Horrible, evil masculine male who cannot control himself (Villain)

After meeting a woman he becomes:

2: Possibly a redeemable person, he has a few feminine traits

After changing to suit a woman he is:

3: A victim in need of love and affection to limit his masculine traits and become a feminized person, thus entering the stage of being worthy of society.

Yes, Beast becomes a good character we are expected to sympathize with, only when he has a feminine touch. When a woman enters the equation and puts her foot down, she brings emasculation and shame for his maleness, and thus begins the process of making him "acceptable". This same value is shown through sitcoms, television shows, films and every other form of media. It's one of the most basic story lines. Man has masculine traits (sleeping with multiple partners or demonstrating and taking pride in physical prowess, both are biological and social urges) and this means that he is a bad person. But then a woman, the paragon of love and emotional stability and all things good in the world, comes around and 'fixes' him. How does she 'fix' him? By emasculating him. By taking out all of the masculine traits and replacing them with feminine ones. By forcing this man to defy the biological urges which make him 'less' than a woman, and because of this, unworthy of love.

Being unworthy of love is another theme. Beast must woo Belle in order to make himself into a good person. His entire life literally hinges around a woman. She is necessarily, the centre of his universe, and the thing that matters most. He would do literally anything for her. And this is the only even semi-masculine trait which makes him a hero. This is the trait which makes him worthy of empathy. A willingness to sacrifice himself on the altar of womanhood, to better the life of a woman he does not even know.
Editorial note: Feature image by Loren Javier. -PW

Sexual assault in America: Do we know the true numbers?

AVfM Video Source · 28 April 2014 · Archived copy · Original

One of the few people left who call themselves “feminist” that we still have much respect for looks at the rampant rape hysteria being caused by the U.S. government’s Centers for Disease Control:

Maybe next time she’ll address the ludicrous “enthusiastic consent” defintiion of rape?

“You Do You” Feminism’s Recycled Tripe

AVfM Video Source · 28 April 2014 · Archived copy · Original

Victor Zen’s patience is finally trampled by a torrent of stupid from a recent TEDx talk at the University of Georgia. Even after drilling a hole in his brain and screaming incoherently, his arguments make more sense than Lindsey Cook’s “You Do You” feminism, a needless and narcissistic rebranding effort for feminism designed to recruit insecure young women.

https://www.youtube.com/watch?v=7mcOggZoOMA

Don’t forget to subscribe to Victor Zen for book reviews, media interviews, real time college activism, pertinent social commentary and the occasional ginger rage.

High School Teacher Leah Bakely Teaches How To Make False Rape Accusations

Jonathan Taylor · 28 April 2014 · Archived copy · Original

Notice: if you have evidence of the name of the Connecticut high school where Leah Bakely teaches sexual education, please contact this site.

If ever there was a question as to where the world would receive its supply of rape hysteria, ready-made with all its due-process-be-damned dismissals of the presumption of innocence, its sneering denial of the harm false accusations cause to the wrongly accused, and its promotions of false rape accusations by its now-iconic shtick of "this isn't really rape but I'm going to call it rape anyway," have no fear: *Huffington Post College* is sure to provide.

Now, instead of some insane rambling by Lulu Chang at Dartmouth about how every male student who is acquitted MUST be a rapist (why? Because they're male, of course), instead of Tyler Kingkade telling us that an art statue of a sleepwalking man in underwear at Wellesley is somehow "pro-rape," and instead of Soraya Chemali telling us how UCONN's sports team's mascot (a husky) promotes "rape culture," we are treated to this article by high school sex ed teacher Leah Bakely.

The title of it is innocent enough: "Why every student should know the definition of consent." To kick off her article she even charitably provides us with a dictionary definition:

con·sent |kənˈsent|: Permission for something to happen or agreement to do something
Of course every student – and every person, for that matter – should understand the definition of consent. But given how often your everyday man and woman's consent is a Feminist's rape, and given that those who dominate the discourse on gender issues (especially at *Huffington Post College*) so often lean in the Feminist direction, the delicacy and importance of the issue requires us to examine what the author actually means when she says the word "consent."

So what is Ms. Bakely's definition of consent? Let's dig in.

> The absence of a 'no' is NOT explicit consent.

True enough. But let's be careful to remember that the absence of a verbal "yes" does not in and of itself mean "no," either. And yet, as we'll see later, this is exactly what she thinks.

> Explicit consent CANNOT be obtained if either partner is under the influence of any drug (alcohol is no exception)…

And there you are wrong, Ms. Bakely. Indeed, if such is the case, I myself have been raped many times over. And so has virtually everyone I know.

There is no such thing as "tipsy rape," and Ms. Bakely and her fellow purveyors of rape hysteria should know better. If someone is *incapacitated* (that's the magic word) by alcohol – for example, totally wasted and passed out – then no, consent is not present. But there's a difference between being "under the influence" of alcohol and being "incapacitated."

I guess to Ms. Bakely, every romantic dinner involving wine is just a rape waiting to happen. Wouldn't you love to date her? Or perhaps a woman just like her?

> Explicit consent is — and *is only* — the presence of enthusiastic and voluntary "yes" on the parts

> of *both* partners.

No, no, no. In absolutely no legal code do we see a requirement that consent be "enthusiastic." Nor do we see a requirement of a verbal "yes." Again, if such were the case, I and many of my male friends and family members have been raped hundreds of times over.

If such were the case, then I can't help but wonder how I would recover from the shock of knowing that – at one point – someone consented to having sex with me, but she wasn't hyperventilating and screaming "OH MY GOD, OH MY GOD" every second like a porn star. And how do I come to terms with the fact that I have consented to sex in the past, but it hasn't been with raging enthusiasm?

It seems that there's so much rape to go around that everyone's a rape victim nowadays.

As I said after Goshen College declared that all men who merely stare at women are committing "psychological rape," we're all rapists now. Every one of us. Which means that rape isn't anything special or unique. On the contrary, it's something every adult – male and female – has experienced at one point in their life.

So if someone comes up to you and says "I'm a rape victim," what's the appropriate response? None other than this:

So what? Isn't everybody?

And that is an entirely reasonable response – in the kind of world where everything is rape. A world where rape itself has lost all meaning. The kind of world these people want to create.

As usual, Feminists & Friends blame everyone else for the trivialization of rape, even as they go about trivializing rape as a matter of course. It doesn't matter to them. Whatever demonizes men and gives women power in the short term. That is the only thing they really care about. Not men. Not women. And – in the long run – not rape victims.

We aren't done yet, however. There is more that can be gained from this article. She continues:

I wish someone had taught me these definitions before college.
And that should tell you exactly where she is getting this warped idea of what rape is and isn't: our institutions of "higher education." Aren't they supposed to teach students how to think, not what to think? Or have they instead "progressed" beyond that?

Lucky for me, I somehow managed to avoid being sexually assaulted or — God forbid — sexually assaulting someone even before I knew the definition of the word.
Oh, don't worry Ms. Bakely; you've probably sexually assaulted many people in your lifetime. You just won't know it until someone tells you a new definition of consent. A definition you haven't heard before, because it isn't the real definition.

Just like what you're doing with us right now.

Unfortunately, many people — particularly college-aged women — are not so lucky: one in four of them will be a survivor of rape or attempted rape by the time she graduates.
And this is why we deconstruct such lies here (see the recently posted video). Whenever you broaden the definition of rape, all of a sudden everyone is a "victim." And that's exactly how people arrive at these ludicrous numbers.

> Sadly, in many high schools, discussions about consent and communication are noticeably absent from curricula. **In my experience teaching sex ed. to high school students in Connecticut, I've found that these students can often barely comprehend what it would even mean to consent to a sexual activity.**

In other words, they can barely comprehend how an insane person like Leah Bakely would have a job as an educator, attempting to indoctrinate them into *her* definition of sexual consent. They can barely comprehend this because, in this messed-up age we live in, students today are living in greater psychological proximity to the real world than many of their teachers.

But let's remember: some students will unfortunately believe what their teacher is telling them is correct. Some students are still rather naive and impressionable, and look upon people like Ms. Bakely as authority figures. They will go out into the world and into their relationships with these definitions – Leah Bakely's definitions – of sexual assault. They will have consensual sex.

And then they will cry rape and wreck some young man's life. If they don't falsely cry rape based upon the consensual experiences they've already had after they were ~~educated~~ indoctrinated out of them by their teacher.

This is why we need to watch what these people are doing. Academia – in the humanities especially – is churning out people like Leah Bakely left and right. They deserve to be put on full-blast for all the world to see.

> There is no doubt in my mind that many sexual assaults — and not just those that occur on college campuses — would be prevented if more people knew the definitions of explicit consent and sexual assault.

On the contrary; there is not a doubt in my mind that many false rape accusations would be made against innocent people if more people accepted her way of thinking. I won't stand for it. And if you value the well-being of men and boys as much as the well-being of women and girls, you won't either.

Again: if you have evidence of the name of the Connecticut high school where Leah Bakely teaches sexual education, please contact this site.

This item reprinted from A Voice for Male Students.–DE

What are Kangaroo Court Judge Kathryn Solarzano & Elizabeth Gertz Trying to Hide?

Suzanne McCarley · 28 April 2014 · Archived copy · Original

A New Stalker has emerged in the never ending Stalker-Serial False Accuser Pauley Perrette Saga: Deputy Los Angeles City Attorney Elizabeth Gertz. Apparently with the assistance of Judge Kathryn Solarzano.

AVFM & NCFM have issued media requests for cameras in the trial of Francis Shivers. Those requests were denied by Judge Kathryn Solarzano. See full documentation, in PDF form, at the end of this article.

What is the Los Angeles County Superior Court Trying to Hide?

As these recently obtained and constructed public record documents reveal, a new stalker in the Francis Shivers – Pauley Perrette saga has emerged: Deputy Los Angeles City Attorney Elizabeth Gertz.

To give those who have been following this story an update, Francis Shivers will be in court again this Thursday, May 1st at 8:30 at the L.A. County Superior Court, Airport Branch, 11701 South La Cienega Blvd., Los Angeles, in Department D, the courtroom of Judge Kathryn Solarzano. Since the court is open to the public, please feel free to attend along with other trail watchers. Please be respectful and courteous, follow all rules of the court, and do not disrupt the proceedings. Please advise us of any unwarranted detentions or searches, seizures or destruction of any of your property.

This hearing, prompted by Deputy City Attorney Gertz, is a far-reaching, and it is now blatantly obvious what is happening: a delusional attempt to cause a phony "probation violation" by Mr. Shivers based on his Facebook postings. Ms. Elizabeth "Loony Lizzy" Gertz, using her brain surgeon and Einstein-like intellect, thought it would be a good idea to visit Mr. Shiver's Facebook page covertly as an "anonymous friend," to see and monitor what he was posting on social media. Wow, that was original and clever, wasn't it?

Since she already admitted it in open court–our heads shake in wondrous amazement–she had to follow through with her declared intention to violate his probation. You can also see her response in PDF form at the end of this article; that response was preceded by Mr. Shivers' attorney, Mr. Sanford Passman's Brief, also at the bottom of this article. It would appear that the "asleep at the wheel" attorney, Mr. Anthony Brooklier is no longer involved in this case.

You can see from Mr. Passman's Brief that he makes the points that it is clear that there has been no complaint, up to this point by serial stalker and false accuser Pauley Perrette, unless she comes up with something at the last minute. The only one who is raising a ruckus is the prosecutor, Elizabeth Gertz which means she will have to take the stand and testify under oath. My guess is that she will stumble and fumble inside of two minutes, even if common sense would dictate that she give up on this foolish endeavor.

We will also see if Miss Stalker Pauley shows up to court on Thursday, which would mean she would have to take the stand. That will probably not happen on the advice of her new legal counsel, not the prior legal counsel of corrupt and proven perjurer attorneys Ron Litz and Alexandria Lavinsky, if they are still practicing law, or if they are now on the French-fry line at In-and-Out.

It seems as though plus-sized Looney Liz Gertz is not happy with the fact that young Francis has exercised his First Amendment Rights by posting his formal complaint of Gertz to the California State Bar, in which proof was provided showing that Gertz is in violation of countless state bar professional rules of conduct violations as well as Subornation of Perjury, Conspiracy, and Civil Rights violations. Looney Liz was also displeased with some of the comments generated by Mr. Shiver's postings, *none* of which are threatening or are in any violation of any law.

Gee, that is not a stretch; any criminal would certainly be upset by the revelation and proof of their crimes being aired in public.

What is truly head shaking is what would prompt a prosecutor, any prosecutor to go to the extent of attempting such ridiculous and child-like tactics and obsession with attempting to send Mr. Shivers to the big house at any and all costs? Why isn't someone higher up on the dysfunctional and incompetent food chain putting a stop to this?

It would seem that providing proof of multiple felonies by a rogue prosecutor in the form of trial transcripts; her own spoken words, is insufficient to get, what is now clearly obvious, a very disturbed and dangerously obsessive prosecutor removed from a criminal case.

Oh, and by the way; Perrette was also proved to be a liar, once again, for like, the thousandth time, in that complaint through the trial transcripts; her own spoken words. We have lost count after a thousand or so lies.

Now that proof has been provided that the only true criminals in that courtroom are Elizabeth Gertz and Pauley Perrette, plus a handful of paid Perrette liars who testified at trial; we and the thousands of readers to the articles on this circus must wonder what kind of circus in going on in that courtroom?

Is there not a judge present who is supposed to swear an oath for the equal administration of justice? Is there not a judge in attendance who is supposed to follow the law, to exercise good judgment and common sense? Is there not a judge in attendance who is tasked with monitoring either over-zealous prosecutors or defense attorneys, and that due process and constitutional protections are followed? Is there not a judge in attendance who is supposed to insure that the taxpayer resources are applied effectively and efficiently? Or is there a muted mannequin dressed in a robe, sitting in that chair, watching this loony tunes circus unfolding before her and sitting silent, confused or "star struck?"

A Voice for Men and the National Coalition for Men were wondering the same thing. Earlier this week, and in the hopes of bringing the truth to the public and the thousands who have been following this story, official **media requests** were submitted to the court for authorization to bring cameras in the courtroom.

Less than 24 hours after submission, both the **AVFM** and **NCFM** media requests were denied by Judge Kathryn Solarzano. Well, it's official now, Judge Solarzano has been formally informed and has acknowledged that the prosecutor in this case, one Elizabeth Gertz, is the subject of a State Bar complaint for prosecutorial misconduct.

We shall see if Judge Solarzano, since she is now fully aware and has signed the media request denials, if she will recuse Looney Liz and have her escorted out of the courtroom, hopefully into the hands of some really nice doctors with nice clean white coats and a large butterfly net.

We, and many others wonder, how is it possible that the drunk driving court hearings of Lindsey Lohan and Justin Bieber, at that same courthouse are given unfettered media access, prompting a horde of cameras and reporters to the courthouse, yet the criminal antics of serial false accuser and stalker Pauley Perrette and the corruption of delusional rogue prosecutor Elizabeth Gertz not worthy of public scrutiny not permitted to be filmed.

What is the Los Angeles County Superior Court trying to hide?

Why are the true criminals in this matter, Pauley Perrette and Elizabeth Gertz (and a few others; Angela, are you paying attention?) not on trial in this courtroom rather than the true victim in this, Francis Shivers?

The answer is explicitly clear and that is that they don't want the general public to know or learn just how utterly corrupt this system truly is, and how some segments of the criminal justice and judicial systems have been compromised by the close proximity of celebrities.

There is one good thing that Looney Liz has done for Mr. Shivers. By her actions, she has kept that door open and provided further proof and evidence that will assist Mr. Shivers in his civil action. Thanks Liz.

It could be said that the evidence and proof that Pauley Perrette is a liar and Elizabeth Gertz is a delusional corrupt prosecutor is overwhelming. That would be an inaccurate statement, rather it could be said that the evidence and proof is *epic*. What does that say about the local L.A. political and public official leadership?

Despite thousands of pages of evidence, letters, official court files, declarations, transcripts and other evidence

being supplied to the LA County Grand Jury, the California State Bar, the Los Angeles City Attorney, the California Commission on Judicial Performance, the LAPD Internal Affairs Unit, the LAPD Office of Inspector General, the FBI Public Corruption Unit, The United States Attorney for Los Angeles, the California Department of Consumer Affairs (an intentional dig on Nazarian), the California State Senate and Assembly Judiciary Committees, and Cops-4-Causes, not one public or elected official has uttered so much as a syllable of this mind-boggling miscarriage of justice.

Does that bother anyone? Should the general public be concerned with such routine miscarriages of justice? Should the general public be afraid?

A Voice for Men and the National Coalition for Men are extremely appreciative of all of the efforts of the volunteers and for those who have contacted us anonymously and please keep the information coming. For those few public officials who have contacted us and have provided invaluable information, you can rest assured that your identity will never be revealed, and you should prepare yourself for reprisals and frivolous employment actions should your identity be learned by your employer from within.

The readers of AVFM & NCFM are assured that these organizations and the volunteers and advocates tirelessly working on this will never give up, NEVER, until the true criminals in this scenario are locked up behind bars, lose their jobs, lose their fortunes, or are held accountable for their actions in full compliance with all laws, due process and constitutional protections; those same things that Mr. Shivers has not enjoyed.

Documents referenced in this article:

2014-04-21 Gertz response to Shivers Brief

2014-05-01 Brief re Gertz Facebook

AFMV Denial Form from LA County Court

NCFM Fax, Confirmation and Denial Media Request

Toronto Domestic Violence Symposium Featuring Erin Pizzey & Professor Martin Fiebert – June 6 & 7

Attila L. Vinczer · 28 April 2014 · Archived copy · Original

The Canadian Maltese Charitable Service Trust is hosting the first Domestic Violence Symposium in Toronto at The Metro Toronto Convention Centre, June 6 & 7, 2014. Tickets are now available here. This is an event you can not afford to miss. We will have the finest academics enlighten us on what DV is, how to effectively deal with Domestic Violence (DV) issues from the perspective of an abuser, a victim and how to effectively manage authorities if you are caught in a violent domestic scenario.

[image]
Erin Pizzey & Martin S. Fiebert
Our Keynote speakers are Professor Martin S. Fiebert and Erin Pizzey. Together they possess over 100 years of DV expertise bringing to our audience important facts about Domestic Violence and the effect it has on our families and our communities.

In addition to our Keynote speakers, we have a number of other fantastic presenters. Professor Miles Groth, Vernon Beck, Senator Anne Cools and Walter Fox are confirmed, while we await confirmation by a representative from Yellow Brick House, a prominent woman's Shelter in Aurora, Ontario. We will also be presenting material provided by Dr. Paul S. Links, a leading expert on matters concerning the high suicide rate of males.

This conference is designed for professionals and families.

On Friday, the Toronto DV Symposium will focus on presenting to, Doctors, Nurses, Paramedics, Police Officers, Educators, Social Workers, Lawyers, Judges, LSUC (Law Society of Upper Canada), Members of Parliament, Members of Provincial Parliament, Children's Aid Society Workers and those who provide support to DV victims.

On Saturday, the Toronto DV Symposium will cater to the family. Men, women, husbands, wives and children. Our presenters will bring light to what Domestic Violence (also known as Intimate Partner Violence or IPV) is, how it affects all of us and what we can do to alleviate and mitigate the damage DV can cause.

Domestic Violence is a family matter, that affects men, women and most significantly, our children. The myth that DV is caused by men against women is slowly being dissolved as a fallacious innuendo that only men are responsible for DV. Professor Fiebert will provide data that clearly shows men and women roughly equally initiate DV in intimate relationships.

Every one of our presenters will touch on a significant area of DV as it affects all of society.

- Professor Martin S. Fibert – Research Facts about DV
- Erin Pizzey – DV Shelter, effect of DV on men, women and children.
- Dr. Miles Groth – Effect of DV on students in the classroom.
- Vernon Beck – Reflecting on his hands on experience dealing with men, women and children subject to DV.
- Walter Fox – A legal perspective about DV.
- Senator Anne Cools – Concerns within Family and Criminal Court as it relates to DV.
- Representative from Yellow Brick House (awaiting confirmation)

For those seeking an education on the focus of this confernece, see the following link: "SUMMARY: This bibliography examines 286 scholarly investigations: 221 empirical studies and 65 reviews and/or analyses, which demonstrate that women are as physically aggressive, or more aggressive, than men in their relationships with their spouses or male partners. The aggregate sample size in the reviewed studies exceeds 371,600. "

We look forward to seeing you there. Please share this event everywhere. Purchase your tickets and be part of an

auspicious event as we deal with matters concerning DV and its affect on families and our society.

Special thank you to A Voice For Men and Canada Court Watch for their support of this event.

The call by feminists to treat men better: a rebuttal.

Paul Elam and John the Other · 28 April 2014 · Archived copy · Original

Sometimes critiquing feminist isn't exactly fair play. It's just not sporting to flame the writers on smaller platforms than the one we're working from ourselves. This rule of thumb has been harder to adhere to as AVfM has grown in traffic and influence. Today, the rule is set aside because the site being addressed, although small, indicates an evolving change in the prevalent and populist public hatred typically heaped onto male identity and sexuality.

The article in question is called,"Sexuality, Gender and Relationships: How to Get Men Involved in the Discussion." The unattributed author posted the piece to Reddit, inviting readers of the mens' rights sub-reddit to read and respond. However, that individual also indicated that the target audience is not men themselves, but those who believe men are the problem, and need to modify themselves to suit the preferences of others.

"The article is written with a specific target audience in mind – those that think that the problem is men, and men need to change."

With that audience in mind, the article is probably a project of good intent. However, the author registered a fail at trying to steer the "conversation" toward reason or away from bigotry.

With that in mind we want to volunteer our corrections to the misandric assumptions, and offer praise for the attempt to embrace reality, crippled by denial though it was.

The title of the article implies that discourse on sexuality, gender, and relationship is incomplete without the input of men. It also implies that men have not been speaking up, and struggling to be heard for as long as people have been having the conversation They talk about this radical new idea as though it were just accidentally discovered.

The article's opening:

"We need men to participate in dialog about sexuality, gender, and relationships."

Uh, we are. And when we do we are routinely shouted down, censored, vilified and shamed. So we kept talking, just not to people like you. The conversation is going much better.

What was that you needed again?

Next we are treated to this little gem:

"Until they do [join the conversation], we won't stop sexual violence, and there is a limit to how far the women's movement can go."

Yeah, there is indeed a limit, and it has been reached. Feminism's use-by date is starting to fade under a patina, but not the kind that makes it more valuable. Clinging to the delusion that sexual violence is uniquely masculine is just one of the many ways feminism has walked itself into a wall, and it is why there is a quickly growing number of men and women rejecting the toxic narrative and saying "no thank you" to the invitation to the "conversation."

The article continues:

"In general, men haven't arrived at the discussion table (let alone collectively change[d] their behavior)."

Sorry, we skipped the classes on "changing the collective behavior" of our sex. And we intend to keep on skipping them. So certain of this are we that we have formed our own classes. If you are teachable attendance is free.

It may not be THE perfect conversation, but it beats the hell out of appealing to men to participate in a discussion that requires them to demonize themselves and others; a conversation they know will ultimately require them to shut up if they don't like it.

If that is what you are trying to sell strong, informed, intelligent men in 2014, you better get Zig Ziglar on the case – or change your thinking. Otherwise you will be stuck with the same boring lackeys that have you out here now

hunting for fresh meat.

The article lists supposed strategies for engaging men in gender discourse.

"Create conversations where it's clear that men are going to be honored, rather than made fun of or spoken about like they're nothing but dangerous."

We are not quite sure how this is going to be accomplished. How do you create a conversation with men that does not address them like they are nothing but dangerous, when you have already established that your purpose for the discussion is ultimately to get everyone to accept that all men are dangerous?

We will save you the suspense. You don't.

"Men are used to getting lynched in discussions about sexuality, gender and relationships, and as a consequence they avoid the topics."

Duh.

As a consequence of perpetual cultural lynching of male identity – men, especially those who have a vested interest in discussing sexual politics, have rejected the narrative in which they are the designated monsters. Or more simply put, they are telling the lynch mobs to bugger off.

They are smart enough to see the clearly implied lynching in the "appeal for inclusion" we are now addressing. The fact that it is disguised in with such lackluster effort only makes it more insulting.

Feminists, you are all keen on cultural awareness. Our culture, a culture of men and women talking about gender issues without being on a leash, aren't poised to jump up and down and yell, "Yippie! They are gonna let us talk! We actually exist now!"

Nor are we going to be moved by anything like the following:.

The author of the "genderequality" blog asserts that his/her readers and feminist colleagues and comrades must "find our compassion and love for men if we want them to step into the dialog"

Perhaps we should be grateful for the acknowledgment that they don't know where their compassion and love for men is to begin with. Hey, at least there is some insight, even if limited. Then again, being grateful for crumbs of something that normal people don't have to go looking for isn't in our culture either.

We have an abundance of compassion and love for men right here. So if you don't find yours in the sofa cushions or under the bed, we are willing to share.

Those addressed by genderequality's author as "we" really need to engage in a wrenching, agonizing, courageous and brutally honest self-evaluation of their own lives, then go looking. Not for their compassion and love, but for redemption.

And we are pretty sure that would pique the interest of a lot of men they now seem keen on reaching.

"We have to admit that those of us in the progressive movement often have deeply entrenched and negative views about men and male sexuality, and that this keeps men from engaging."

Almost correct again. The deeply entrenched negative views about male sexuality do not prevent men from engaging. They keep men from respecting you or taking you seriously, save of course the sycophants who don't care much what you think as long as they get the chance to tell you they agree with it.

This of course begs the question on what this particular writer is looking for. Is it men to engage in "discussions" about gender and sexuality? Or is it just seeking males who conform to and validate their sick ideas?

There is, as we speak, a great many men (and women) who are more than willing to engage people with deeply entrenched negative views on men and male sexuality. Indeed, men have persisted to engage people with these ideas

in the face of a fire-hose of abuse, censorship, yellow journalism, smear campaigns and fraudulent accusations.

Did we mention all this abuse comes from feminists? Did we have to?

This is indicated in widespread use of the acronym for men's rights advocate as an insult. The letters of MRA creatively mapped to "malevolent rotten a-holes".

Comedian Joe Rogan remarked in April 2013 on Twitter:

"The weirdest thing I'm being called is an MRA or "Male Rights Activist" as an INSULT. I mean, why should men have rights? Are they people?"

Returning to the point made at genderequality that they need to, "Create conversations where it's clear that men are going to be honored," we'd like to say something to the author.

After decades of feminists abuse and lies heaped onto men, by people like you, the men you need to reach are happy to ask you to shove your offer to magnanimously hear your lessers, and shove your opinion. When you can see and empathize with why they feel that way, you will have found your missing compassion and love.

It will also earn you a seat at the table here.

You actually can find your way into the discussion that you claim to be seeking. All you have to do is show up with a convincing demonstration that you have corrected your mistakes, and that you have matured enough to become an actual part of the solution.

That kind of accountability and maturity, or rather how far you really are from having it, is demonstrated in the next point in the article:

"Teach men the difference between the level of pleasure they're used to, and the level of pleasure that is possible."

Let's address the most fundamental problem in this imperative.

"Teach men."

Yes, let's invite men into a conversation about sexual politics, honoring and loving them while we do so, from a pulpit built on the arrogance sufficient to assume that feminists qualify to be the instructors of men in a one-way relationship.

Perhaps when they are done with males, they can teach black people how to talk white and not get strung out on crack.

Men are fully capable of sorting out their own experiences of sex. A proposition for instructive feminism to enhance pleasure for men? It is too comical to rise to the level of insulting, but it tries.

Indeed, that the first two points of persuasion listed included the mentions that [1] "Men are used to getting lynched in discussions about sexuality" and [2] that women should teach men "the level of pleasure that is possible" is considerably more revealing than the author likely intended. These are the tools of coercion. First the stick, then the carrot. Or in this case, first the noose, then the vagina.

Moving along to the next item in genderequality's list:

Put the eradication of homophobia near the top of our social change agenda; homophobia is not just about sex, but about a broader fear of male-male intimacy.

We'll start here by mention of the language used in this bullet item. The terms: "eradication" and "social change agenda" stand out.

Noting that the anonymous author is writing from a feminist and (likely) female perspective, what's also increasingly obvious is the authoritarian and totalitarian character of their discourse.

What's admitted truthfully is that "[most] men can't even sit together in a room and have a meaningful conversation about their sexuality with one another."

Unstated is the obvious fact that men engaged in such discourse are routinely shamed and marginalized. But by whom? Who is it in such powerful control of public consensus on matters of sexual identity? Who would even have the power to silence, isolate and shame men for the offense of being human?

This is not to say that there are not some men who, on their own, have an irrational and hostile reaction to homosexuality. Part of that so-called "discussion" we might have with those gender ideologues who so much want to "honor" us might consider that "hypermasculinity" is driven by competition for their holy of holies – because women respond to it. It is the same force that drives men to sell themselves out to gain approval from gender ideologues and other women who hate their guts.

In the article's conclusion the author admits another superficially obvious reality: "[B]ecause we – those of us that advocate gender equality and sexual liberation – almost completely control the debate. Collectively, we can fairly comfortably keep men's issues marginalized, which is what we've been doing."

A couple of obligatory points here. One, those who advocate gender equality and sexual liberation have not had control of the public discourse. Feminists have. Those of us actually practicing what we preach have only just begun to be heard.

Second, those who erroneously think they have complete control of the dialogue just have not noticed that their monopoly has ended.

Or perhaps they do.

Perhaps that article was posted to Reddit, replete with promises of inclusion and honoring their former victims, is part of the growing body of evidence that feminists are trying to adjust to a new world that no longer nods like so many millions of bobble-head dolls whenever they spew factoids and crazy ideas.

Recalling that in commentary about the genderequality article, the author stated "The article is written with a specific target audience in mind – those that think that the problem is men, and men need to change."

Of course this person neglected to notice that the article is saturated with that very idea. It's only appeal will be to people already convinced that "men are the problem," or willing to be convinced if it gets them some approval.

We have a radical idea. It is really, really out there on the fringes. It's an idea so strange it deserves its own website, YouTube channel and FaceBook page with literally dozens of followers:

If you want to get men to get involved in a discussion on "sexuality, gender and relationships," include how men actually experience sexuality, gender and relationships. Not how you want them to tell you they experience those things, not in the tone that best suits or least offends you.

You claim to have been in complete control of the discourse? Fine. If that is true, then shutting up and listing for a while should seem to be a rational and obvious next step. After that, if you can enter a rational discussion with adults, then adults have the habit of responding favorably.

In case it s not obvious, men and women here are already way ahead of you, doing this every day, in ever-increasing numbers. Feminists are welcome to join us in a rational and reasoned debate on the issues, or even to find common ground, but they have chosen not to with remarkable consistency for the six years we have been here. They have, in fact, undermined and even threatened people who sought to establish such a dialog.

Those comfortably keeping "men's issues marginalized," i.e., you, are the problem.

Solutions, solutions, solutions.

The activists and actors of the evolving men's rights movement have been hard at work for decades. However, in a

climate of nearly universal censure, vilification and marginalization – it is only in the past few years that MRAs have begun to be heard, or have started to influence the discourse. Concurrently, if feminism were a sound system, we could say it has started blowing speakers.

After so many decades, that must be unnerving, considering public knowledge of the malevolent character of feminism's public myth making.

It might even rattle feminists enough to extend pointless (and wholly unbelievable) olive branches to trust and honor the men they have been crapping on for two generations.

What's also well-known is that feminism also has an established history of co-opting other movements and re-purposing them as vehicles of the feminist narrative, to the detriment of the co-opted group. The modern secular movement and the occupy movements are just two recent but stark examples.

Now that men have a small, but growing public voice – the next feminist project will undoubtedly be to play nice long enough to reclaim their monopoly. Recall that this is the same feminism which still rests of on the writings Solanas and Dworkin, and whose current "respectable" legal activists promote the idea that women should kill men, rather than leave allegedly abusive relationships.

It is very simple. If you want a productive discourse with men that honors all participants, that seeks evidence-based understanding and solutions to problems related to gender, sexuality and relationships, then your solution has a simple but almost miraculously efficacious first step.

Reject feminism as an ideology of hate and start over.

From there you can maybe get therapy or other form of counsel to help you live a life where your compassion and willingness to give fair hearing to the ideas of others; where your valuing of addressing the problems of all people absolutely without lines of division, and where problems are measured by behaviors and not genitals.

In other words, go find your moral compass and let it, not your ideology, lead you back here. If you can do that there is a community of like-minded people waiting here for you. And you will have everything you claim to want.

If you can't, feminists will love you even more for failing.

http://www.genderequality.com.au/1/post/2014/04/sexuality-gender-and-relationships-how-to-get-men-involved-in-the-discussion.html

Black Men First, Then The Rest

AVfM Video Source · 29 April 2014 · Archived copy · Original

Something many of us at AVfM have maintained for some time now is that most of the negative cultural forces against men in the United States started with the black community (and other minority communities), and spiraled outward from there. This video is sure to infuriate many who watch it, but while we don't have to agree with every single word here, there's more powerful truths here than most in this society would care to admit.

This also goes back to something else we've said many times before: when we stop allowing cultural forces to set men against each other because of race, and men start to come awake to reality and see their shared interests and their shared experiences, social change is going to come. Maybe faster than a lot of people realize.

Subscribe to MRDawson38 for more.

On Feminism's Infantilization of Women

B.R. Merrick · 29 April 2014 · Archived copy · Original

Ladies, I give you Stu, one of AVfM's many old hands. He is going to give it to you hard:

> I have some news for all you whiny women. You become strong by having to endure, and put up with things. You become tolerant by exposure. This is why men are stronger than women to begin with, because we had to be, because we had to do the heavy lifting for ourselves, as well as for you, and the children. You don't become strong, physically, mentally, or emotionally, by having every little thing that annoys you removed, and being protected from the slightest inconvenience… that… is how you grow weak and pathetic. You don't become tolerant by being able to reject or silence, or censor everyone else's view and opinions to protect your delicate little feelings… this is how you become a narrow-minded bigot who thinks your way is the only way that should be allowed… for anybody, not just yourself.
>
> This is what feminism has turned you into. A weak, pathetic, physical, mental, and emotional cripple, who needs to be protected and provided for in every way… and can't even stand a small annoyance without thinking the world must stop and devote its resources to removing that for you.

One hardly needs to say another word. However, I'll endeavor to explain in greater detail how weird it is that someone I've never met wrote exactly what I think.

I shall now reveal what for me is rapidly becoming another operating premise: Humans have always been and will always be inherently and primarily emotional creatures. Eventually, we spout logic in relation to some level of emotional control. Logic and emotional control, however, ought not to be confused with ego, a remarkably sophisticated natural phenomenon visible in various parts of the animal kingdom; that reveals itself in virtually infinite complexity throughout humanity. As I see it, logic tries – or at least ought – to straddle both id and ego. Let's make no mistake about it, however: Id came first and, no pun intended, came hard.

Babies have no logic. If they did, they'd get the fuck out of most households, as I see it. Being a baby is traumatic. There are no words.

What are words? Words are tools used by humans to quickly and efficiently communicate: requests, commands, emotions, artistic expression, emotions, education, debate, emotions, desires, emotions, sociability, warnings, threats, emotions, etc.

Did I mention feelings?

Anyway, back to id-babies: There are no words. Pretend the following is not composed of words and tell me whether you agree if it's safe to assume that this is a general idea of what goes through the id-baby's head:

Pain! Painpainpain Warm Other PLEASE! Pain! Pain!… Pain… pain… warmotherwarmother good… hmm.

Repeat every fifteen minutes from 3 to 4:30 AM. This will go on for a few weeks or months. Much of this will go on in some fashion for years. Much. Are you prepared for it? Where are the limits for you? Why?

Uh oh. Before the hugely emotional feminine creatures reading this think I'm dropping subtle hints about staying barefoot and pregnant, let's change over to talking about working women and their apparent lack of confidence. Let's see if, unlike infants, the pain they experience when enduring at least a portion of each workday in the absence of sexual harassment can be expressed in actual words. Here is an article on "The Confidence Gap" from *The Atlantic*.

Long, boring story short: The article basically says that tests were done, feelings were felt, and to quickly sum up, women mysteriously have a lack of confidence when it comes to taking on difficult and unfamiliar workplace tasks, and when it comes to positioning for promotion. Because men are more willing to take risks, they are considered to

have “too much” self-confidence.

Too much.

Yes. Yes, it is too much. Stop taking risks, breeders. It’s the same as looking at her tits. Anybody seeing the connection to infants?

First Wave women (most of whom were white and middle class) complained until they got the vote. But the complaining didn’t cease. Second Wave women (most of whom are white and middle class) claim to have removed the stigma of women competing in the corporate, imperial work environment. But the complaining hasn’t ceased. Third Wave women (most of whom are white and low class) state that they have “liberated” women from sexual mores by making them into sluts *à la* Blanche Devereaux. But the complaining continues.

What if it simply goes on *ad infinitum*? What if there are just too many things to complain about? What if this is what the complaining is actually designed to do, like an infant complains because that is the extent of the infant’s logic? What if the social scientists who proclaim their advocacy for women embrace an ideology that, at its root, sees something “wrong” with society that has to be made “right,” otherwise, we shall experience less “progress”?

Then I can imagine that we will see more reports like this one at *Third Age*, where we are lectured by women *who make more than their husbands* that “when men refuse to share child care and household chores despite having slimmer paychecks than their wives, marriages often don’t survive.”

I saw an *ABC News* report that I can no longer find that said much the same thing. I have never met a husband and father who did not take on a great deal of household work. Much of it centers on the car, the lawn, the driveway, the walkways, the exterior, the roof, the garage, the basement, the machinery, the plumbing, the electricity, the poisonous fumes, the weather, the errands, the kids, the job he has to hold down, the moving of heavy objects, the garbage, getting items off of the high shelves, the diapers, and the finances. Who are these guys who hold down jobs, marriages, and reproduction, who do not contribute a substantial amount?

This is a report that freely admits that for these women, there is no glass ceiling, at least not in their own homes. Yet one woman is allowed to joke about how she’s beginning to feel like an ATM (welcome to Manhood!); and men still need to endure a lecture about how now that their wives are making more, they are expected to work their asses off at home just like their housewives would have. I’m sure.

Now we know the truth: It doesn’t matter. It’s not enough, and obviously will never be. By the way, you have *way* too much self-esteem about your job, buddy.

How do you spoil a child? Infants know no language. By the time she’s three, she knows the language. Communication on an abstract level is possible. Can she figure it out on her own? Chances are she can. Just ask the late, great John Holt.

We think of spoiled children as being given everything they want as far as expensive toys and clothes. Yet you can find rich kids that are not spoiled. How does spoiling then occur?

By, regardless of whether they’re moneyed or not, giving them everything they want. There’s a difference between being given something expensive as a gift, a reward, or payment for goods or services rendered; and being given the thing simply because you asked, or worse yet, because you threw a tantrum. Children are spoiled because, as Stu correctly pointed out, they do not have to work for it. They do not have to experience failure. They do not survive massive failure. The massive failures are the most important for self-esteem. For God’s sake, *you cannot reach maturity without dealing with massive failure multiple times over several years.*

This does not mean that a parent should do the exact opposite and deliberately sabotage the “unspoiled” child’s volition. You would expect a tantrum-throwing brat, however, to accuse a suddenly non-gifting parent of doing just that.

Feminism is a sickened ideology run mostly by women who view the world through the “progressive” prism: If they

don't see "progress" as they have already narrowly defined it, then the work of changing humanity for the better will not cease. We've had well over a century of "progress" now, but the tantrums will not die down. That is because human nature, to people who think in this manner, is an ugly thing. When ugly people succeed at fulfilling the demand of an individual used to getting her own way (because at some earlier time she felt oppressed), that individual sees an ugly outcome: "It doesn't look right… It's not a high enough percentage… Not enough women agree with me yet."

There will never be enough of a percentage or enough agreement. Feminists do not understand humanity. They do not understand individuality. They do not understand natural processes, like human sexual evolution.

These women do not understand womanhood because they have some different thoughts, ideas, and urges than most women. It doesn't surprise me that, although most lesbians are probably less concerned with feminism, many prominent feminists are lesbians; being gay in a society that has done nothing but denigrate and silence her views can galvanize a gal. I can see such an individual, with perhaps a few more traditionally masculine qualities, being less disposed for anything approaching traditional womanhood. The pain of believing you have to stay silent can easily be projected onto an unaccepting society that needs to change its collective mind so that such an individual can feel safer.

And then there's Björk. I have no idea what her politics are (I keep hoping that someone who talks about music schools like she does has no politics at all), but I can tell you that such a free-thinking artist has no need for infantilizing social norms. Her album *Vespertine* was culled from spending days on end indoors while the sky is dark in Iceland, making noises with odds and ends around her house. She would record them, then use them in her electronically complex music, most of which she would write herself, or in collaboration with any number of male musicians. On occasion, she writes songs referencing her vagina. Weird.

And then there's Julia Margaret Cameron, the great British photographer who started her career at the tender age of 48: "By the **coercive force** of her eccentric personality, she enlisted everyone around her as models, from family members to domestic servants and local residents [emphasis mine]." Another weirdo.

And then there's Laurie Anderson, a bizarre yet successful performance artist who, as is clear in this Cameron-like photograph, made the very end of Lou Reed's life worth probably every single hurt he ever had. And then there's Oprah Winfrey. And Madonna. And Camille Paglia.

The list of individual women who don't quite fit in, or who stand out as having accomplished something extraordinary, is quite long if one is paying attention. How do you get to such a level of expressive success if you are handed what you ask for?

Just read some of the quotes in this *HuffPo* article from famous women, one of them Björk, concerning feminism and the supposed lack of its influence on the hard knocks they undoubtedly suffered in the brutally competitive entertainment industry, which knocks surely included little to no reward for endless hard work, and on top of that, waiting for lightning to strike:

> *No, I wouldn't say feminist – that's too strong. I think when people hear feminist, it's like, 'Get out of my way, I don't need anyone.' I love that I'm being taken care of and* ***I have a man that's a leader****. I'm not a feminist in that sense* [emphasis mine]. – Kelly Clarkson (a tradcon?)
>
> *I don't really think about things as guys versus girls. I never have. I was raised by parents who brought me up to think* ***if you work as hard as guys, you can go far in life*** [emphasis mine]. – Taylor Swift
>
> *I'm not a feminist. I hail men, I love men, I celebrate American male culture – beer, bars, and muscle cars.* – Lady Gaga, who apparently later told the LA Times she is a "little bit of a feminist."
>
> *[I don't identify as a feminist] because I think it would isolate me. I think it's important to do positive stuff. It's more important to be asking than complaining…*
>
> And if you complain once more, you'll meet an army of me. – Björk (Okay, the second one's not a quote from

> the article, but hardly a coincidence, eh?)
>
> I'm not a feminist, I'm a humanist. – Madonna

By the way, did you ever see where that last one lived when she was trying to hit it big in New York? Sharing a bathroom in a building full of down-and-outs, rationing snacks from a local deli, and dancing her little ass off at Martha Graham's studio. Speaking of Graham: There's another oddball who didn't need a women's movement, and who remained largely misunderstood and under-appreciated during her lifetime, while she almost single-handedly invented modern dance.

No one handed it to a single one of these women. I never heard a story of a single man holding a single one of these women back. Every last one of them put herself out there and got smacked in the face on a regular basis. (Martha Graham had to figuratively give the finger to an Italian audience once.) If they didn't, you never would have heard of any of them. They'd be in a middle-of-the-road, middle class existence with a couple of kids, a divorce or two, a mortgage, and a boring-as-fuck office job. This is called settling. There's nothing wrong with settling, as long as you own up to it if that's what you're doing.

Feminists don't understand the details of success. *There is no meaningful success that does not follow on the lessons of massive, unjust failures.* Feminists continue to blame phantom social forces and an ephemeral evil lurking within masculinity, even as every social force, every political movement, and a seemingly endless supply of masculine souls have kowtowed to the vocalized wishes of women for a century. Consequently, modern women in general are spoiled, and rottenly so.

This is always what happens when children are given whatever they want whenever it is requested: they are almost totally unprepared for when life will, without any coercion on the part of any other human, overwhelm the senses with burdens that come from angles and dimensions never considered. There will undoubtedly be feelings felt, and a subsequent subornation of rational thought. Worse yet, the spoiled that are unjustly made to suffer by the universe will not see natural cause and effect. This ensures that when the unstoppable shit hits the spinning fan, the fetid results will bring out more complaints, and the one that can always be relied on to be more visible by virtue of physical action will be expected to perform. When he fails, or when the memory of the honored requests has faded out of spoiled feminine habit, we can expect the banshees to wail again. And again. And again. And again. And again.

This is yet one more reason why Men Going Their Own Way is such a good thing: The requestee is absent. The requestor will have to look elsewhere: to her sisters, or inside herself. The five senses, with the mind acquiring information at a rapid pace, will develop: ideas, thoughts, reflections, emotions, and Socratic processes galore. It's going to go off in a different direction with each one of them.

No more time for social movements. Time to get hands dirty with oil, grease, calluses, cuts, bruises, writer's cramp, carpal tunnel, and paint. Long past time to stay late at the office, past 8:30. If the car breaks down on the way to an appointment, get on your smart phone and smarten up.

> *We won't save you. Your rescue squad is too exhausted.* – Björk again

Sadly, ladies, it's the only way to grow up. You live in a world with occasional harassers and rapists, both male and female. Focusing on a handful of nasty sorts and assigning them all the same sex has distracted you, for decades, from reality. This is one of many reasons why I detest the phrase "reality television." The complaints your empire is teaching you to have will not help you a single, teeny, tiny, little bit when life's metaphorical tornado comes along and flattens everything you were building. The universe invented tornadoes, not The Patriarchy.

It is easier than at any previous time in human history for a female to start her own business, take up a new hobby, or make an instant online friend. It is incredibly easy for a modern woman to lie to a cop about a man, ruin that man's life, and never suffer the consequences. You are far less likely to be imprisoned, or to receive harsher

punishment. There is federal funding in the millions geared to helping you live longer and healthier by virtue of your sex. Schools are bending over backwards to admit you. Boys are raised not to hit girls. I can assure you, ladies, whatever you're complaining about… shut up.

…*and get to work.* – Björk gets the final word.

What role has feminism played in the shooting at Fort Hood and its aftermath?

Michael Conzachi · 30 April 2014 · Archived copy · Original

Now that I got your attention, I will state that feminism did not have a direct effect on the tragic events that occurred on Wednesday at Fort Hood Texas. I will not go to the extremist extent of blaming every tragic event on feminism, however there are some things that you should consider.

First of all, everyone within the MHRM & Community is deeply saddened by the tragic events and the senseless loss of life. My comments here are based on the various news reports, interpretation of the information available up to this point, comments from some military members including some assigned to Fort Hood, and my own experiences.

When scenarios such as this occur, many form opinions based on less than the facts. There are the usual calls for gun control, and comments about mental health issues and PTSD. The readers should be aware that not everyone who seeks out counseling services in the military does so because they suffer from PTSD. In fact, the Army and the other branches make psychological counseling available for all of their members, especially those who have served in combat areas. Simply seeking out counseling in the military does not automatically mean that someone is suffering from PTSD.

Let's start with what we know. On Wednesday, Army Specialist Ivan Lopez opened fire killing three and wounding 16 before he took his own life. News media reports indicate that one of his grievances was the fact that the Army had only allowed him two days leave to bury his mother. Whether or not we will ever learn his true motives is unknown.

Staying with that thought, let's consider this. Numerous directives from the Pentagon and the Defense Advisory Committee on Women in the Services (DACOWITS), of which some in the military refer to the group as the "Super-Feminists" or jokingly, the "Lesbo Circle of Doom," allow for and promote an immediate leave period of five days for same sex military couples to marry. There are numerous articles that anyone can find on the Internet on that subject.

Keeping that thought in mind. How is it that a large contingent of feminist dominated military and Pentagon leadership enacts policies that favor, prioritize, and give expanded benefits for same sex couples; yet Specialist Lopez apparently was only allowed two days to bury his mother?

If that was you, and you could only get two days to attend to your mother's death, and you see same sex military couples being allowed five days immediate leave to marry; wouldn't that bother you a little, regardless of what your opinions are of gay and same sex couples? Where is the equality?

There is so much information that is out there on the same sex couple, gay, lesbian, and transgender issue in the military, that the articles cannot be counted. If anyone is interested, all you have to do is to Google the names of the DACOWITS and Pentagon members and include the word "gay" in the search terms and there are literally thousands of articles on that subject matter.

The issue of Post-Traumatic Stress Disorder is problematic in the military and many in Congress have advocated for more resources to address this problem, but the reality is that the issue of same sex couples, gays, and women in combat are at the top of the list of priorities of many in military leadership and advisory positions.

There is another interesting fact that has come about as a result of this shooting.

As the news reports and press conferences have indicated; Specialist Lopez was confronted by a female military police officer. The news reports have not yet stated whether this female military police officer is part of the Military Police Corps or if she was part of the civilian Fort Hood Police.

I can only speculate as to what occurred in those few moments before Lopez took his own life. The Fort Hood Commanding General's news conference and various news reports indicate that this female police officer suddenly encountered Lopez and that they were approximately 20 feet away from each other. The news reports reveal that the female police officer, "engaged" Lopez, but initially did not define what they meant by "engaged."

It had been reported that the female officer ordered Lopez to raise his hands and he initially complied, raising his hands above his head. Lopez then lowered his hands, removed his firearm from his waistband area, put the gun to his head and shot himself, ending his life. It had also been reported that the officer fired one round and apparently that round missed. When or at what point this occurred is unknown.

I conducted an initial Google search on this incident and found over 320,000 articles describing the actions of this female police officer as "heroic" and "hero" and "heroic cop" and various other similar descriptions. Some of the questions from some of the reporters at the various news conferences revolved around the "female officer" and the "heroic female cop."

Contrary to the ogling by the news media of the actions of the "heroic" female cop, before the facts are known, there were only 68,000 Google hits and less than two dozen articles that mentioned the actions of 19 year veteran Sergeant First Class Danny Ferguson who died in the shooting. SFC Ferguson had multiple combat deployments since 2001.

SFC Ferguson attempted to block an unlocked door to prevent Lopez from entering a room where a number of soldiers had taken refuge, and whose lives were sparred. SFC Ferguson was shot four times through the door and died of his wounds. Many have called his actions heroic and they are, as a number of lives were saved. Sadly, the number of articles and press attention given to SFC Ferguson pales in comparison to the attention and articles on the actions of the so called "heroic" female officer. That is just one example of heroism in this tragic event, as many others displayed heroic actions, but I wonder if we will hear of them.

Getting back to the female officer that the press has gone gaga over, and taking into consideration my own experiences of being in similar situations, I have a number of questions.

If, as the reports claim that the female officer was within a distance of 20 feet of Lopez and at some time she fired at least one round at him and missed, I would question any male *or* female's firearms proficiency. I can't completely vilify this officer as I was not there and am not privy to the facts. I can say however that being 20 feet from an armed suspect is actually very close and someone with basic law enforcement training should have hit their target.

Secondly, the reports claim that Lopez had raised his hands above his head when ordered to do so, then lowered his hands and was able to remove his weapon from his waist area, put the gun to his head and pulled the trigger. All of those actions take a significant period of time.

Would a male officer immediately close that gap with Lopez and engage him in a physical confrontation, or fire his weapon enough times and accurately to neutralize the threat? I don't know.

In my extensive training and experience in dealing with knife wielding suspects, a person wielding a knife can close a gap of 27-30 feet and stab an officer before that officer can react quickly enough to pull his weapon from his holster and engage the suspect, and that is with having your hands at waist level.

The point being is that officer, or any officer would know that distance and physics would dictate that in a distance of 20 feet, it is possible to physically knock down an assailant. Again I can only speculate, but one thing that is fact is the vast number of articles of the so called "heroic" female officer and the mainstream press' infatuation with her actions, even before the facts are known.

So the questions I pose are; is there a priority in the Pentagon and military leadership of gay, lesbian, same sex couple, and anti-rape training issues, over issues of psychological treatment of military members and veterans? Is there a mainstream news media rush to judgment and glorification of the actions of a female police officer, even before the facts are learned?

I think we can safely say that the answer to both of those questions would be yes.

The mainstream media has been quick to call upon the PTSD mantra, the gun mantra, and the “heroic” actions of a female law enforcement officer, before all of the facts are known. I think it reveals the cultural mind-set of many in the media that just based on the fact that a military member seeks out psychological services, who has been in a deployment area is some type of crazed maniac.

In this case that might be true, but it may also be true that Specialist Lopez’ actions may involve many components including the trauma of losing his mother and the apparent indifference, and inability of being allowed to properly address that issue in his life.

When these tragic events happen, we have to look at all of the facts, including those facts that some would rather not be revealed. There is usually a cumulative effect of stress, a number of factors and events that led up to an individual going overboard. Let’s consider those events as well.

One thing is certain however, and that is the absolute love affair with the reporting the so called heroic actions of a female law enforcement officer. Her actions may be heroic and we may know that in time, but would the press have reported this event in the same light if it was a male officer who confronted Specialist Lopez?

Are the military’s priorities of same sex couple, gay, and women in combat issues harmful to males in general?

I think those are good questions.

We’ll see if we get some answers.

Feature image from Wikipedia Commons

$3,000 for Danielle D'Entremont's Elusive Assailant – Where Are The Feminists?

John Hembling (JtO) · 30 April 2014 · Archived copy · Original

For those who might have forgotten, it was March 26, 2014 – that Danielle D'Entremont alerted the world to just how rough and physically dangerous it is to be a campus feminist, or even a woman at a Canadian university in the modern age of misogyny.

Danielle alerted the world with a Facebook message and an uploaded selfie – showing a chipped tooth, and a visible bruise, high on the side of her face.

[image]
Danielle D'Entrement's facebook selfie
She reported that she had been : "punched in the face multiple times and lost half my tooth. This was after a few threatening emails regarding my support for feminist activities on campus. Take care of yourselves and try not to go out alone."

Despite our oppositional point of view to much of feminist ideology and rhetoric, the attack came as a shocking illustration to the shockable among us within the men's human rights movement – just how much constant peril women endure, both on university campuses, as well as ever-present danger throughout every other avenue of life in Canada. Other places too, probably. Cough.

In the ensuing media hoopla following the uploaded selfie, mainstream and campus media freely speculated that the alleged assault was committed by one or more men's rights advocates – such as those who had allegedly already sent threatening emails to D'Entremont. The names of such sinister senders, undoubtedly now known to the Kingston police, have not yet been made public. Obviously, the investigation cannot be compromised by such details yet.

Canadian men's human rights activists were so horrified by the horrendous assault and accompanying Facebook selfie that Men's Rights Canada's Attila Vinczer organized a thousand dollar public reward for information leading to the arrest of D'Entremont's alleged attacker, as well as a cross Canada postering campaign alerting the public of the attack, and of the offered reward.

Shortly afterwards, AVfM offered a further thousand, doubling the reward for information leading to the arrest of D'Entremont's alleged attacker.

Today, the Canadian Association for Equality published a press release, adding another thousand dollars to the reward money. Together, these three organizations, cash-starved and under funded as they are, have a standing reward of $3,000 (Canadian) for information leading to the arrest of D'Entremont's alleged attacker.

Physical violence is something we have long condemned, and whatever alleged person allegedly committed this alleged assault must be found and charged.

Interestingly, as these rewards have been accumulating for the past month, and while D'Entremont's alleged attacker remains allegedly at large, no feminist organization at all has contributed or offered any campaign or award for information about Danielle's alleged attacker.

Of Canada's many, many feminist organizations, some are publicly funded, and others have very deep charitable and Non-Government Organization (NGO) pockets indeed. But none have contributed to efforts to locate D'Entremont's's alleged attacker, nor have any offered additional reward money for information which might lead to the arrest of her alleged attacker.

It is almost as if Canadian feminist organizations believe – callously and cynically – that no such attack took place. That no effort or money whatsoever has been offered or expended by feminists in locating D'Entremont's alleged attacker, it is almost as if Canadian feminists believe the Facebook selfie and claim of multiple punches to the face

were made up by the young campus feminist.

In fact, a particularly jaded commentator might even speculate that feminists cruelly believe D'Entremont may have gotten herself drunk, and fallen off a toilet, hitting her face on the cubicle wall – then later uploaded a selfie to Facebook in a poorly conceived bid for attention and sympathy.

But surely, no feminist would ever be so cynical that they would think such a thing of a fellow feminist. Female victims don't lie; this is a well-known fact.

However, the lack of effort or monetary reward from feminist organizations for the arrest of D'Entremont's alleged attacker remains puzzling.

Now that CAFE has increased the offered reward money (to date, in total between all organizations) to 3,000 dollars, we are sure D'Entremont's alleged attacker will materialize soon. Real soon now, we're sure.

Jezebel, Feministing, Manboobz, Bitch Magazine, Ms. Magazine, National Organization for Women, National Council of Women of Canada, Women's Studies groups, Canadian Federation of Students, Canadian Feminist Alliance for International Action (FAFIA)–you're going to be stepping up to help match the reward money and assist with the investigation soon, right?

Right?

We're sure you all will, real soon now.
We thank you all for your kind attention.

Humanist Counter-Theory of Primitive and Strict Religious Cultures

Ali Mehraspand · 30 April 2014 · Archived copy · Original

[image]
"Love" by Shabab Golchin
Authors Note: This text does not seek to advocate or defend any cultures, religions, etc. It should be obvious that critical analysis of a culture is not the same as embracing it.

Physical sciences are very fascinating. Their approach to understanding the world that may not match their preconceptions is simple: Find theories that explain the phenomena that have been observed. Validation of a theory is then based on its ability to predict the result of experiments. If a phenomenon is observed that does not fall in line with the theories, that phenomenon will not be marginalized, the theories will be replaced instead.

But social "sciences" can get so tainted with bias that an endeavor at capturing different phenomena with a theory can tend toward shrinking all phenomena down into the theory at hand. This same thing has happened with feminism: the "Patriarchy" theory can in fact explain a portion of some social dynamics. But there are many phenomena in total in total contradiction with the Patriarchy theory. But instead of acknowledging the need to replace this theory, Patriarch Theoriests have reduced three arguments to explain away all discrepancies:

1. Patriarchy hurts men too.
2. Those women are bargaining with the patriarchy.
3. In a patriarchy, women have internalized hatred of themselves.

If one entertains the possiblity that these ideas belong in the trash can, the disequilibrium drives rational people to searching for a Humanist counter-theory: the notion that men and women equally build a society, and that cost/benefit arrived at by consensus drives most cultural forces.

In the search for such a counter-theory, this article examines some phenomena that have, so far, been in total authority of feminist theories; "Patriarchy" is the accepted theory for all of them, by most people. These phenomena concerning traditional and primitive cultures have, until now, been used to dismiss any doubting of the Patriarchy Theory. But let's look at them with a more humanist counter-theory, that assumes people create cultures, not just men:

I – Polygamy

In order to resolve the many fallacies around this phenomenon consider the following scenario:

There are 8 men and 8 women and enough food for only 13 people, which means that three people will die of starvation. So, order and number men with their status from top to bottom so that the richest man is numbered one and the poorest is numbered eight. With polygamy in the picture, one can expect that four women will marry the man number one, and four will marry the man number two. This way no matter how hard they work, it is guaranteed that the three people starved to death are men numbered six to eight–who of course had no potential mates either.

Many look at the broad sexual horizon a polygamous man has in comparison to his wives, while they never consider that the difference between their quality of life might be coming from the fact that the man came from the upper-class and the women came from the lower-class. But the sort of person who inserts herself into this scenario as a rich woman might feel oppressed–if she disregards the many lower-status single men as available to her as mates, and if she disregards the many lower-status women that benefit from polygamy.

As an example, in the United Arab Emirates, many women are campaigning that the government should make polygamy easier for men, and they object to men who will not marry more than one wife, because these women claim that men rejecting polygamy increases spinsterhood!

Furthermore, this is far from the first time somebody has lookedat polygamy as unfairly beneficial to women and harmful to men. For example, 6th Century Iran: one of the most polygamous cultures to ever live. The Sassanid dynasty of the Persian Empire was extremely powerful, while classism was raging throughout the nation. The son of a blacksmith was only allowed to be a blacksmith, and the son of a peasant would always be a peasant and deprived of education. The only way somebody could change the class they were born into was by the institution of marriage.

A man named *Mazdak* did the impossible: his rebellious doctrines in many areas mostly opposing classism brought a revolution in less than thirty years. One of his pivotal beliefs was to oppose polygamy; his ideas of free love triggered some of his followers to go as far as suggesting that women should consider having several husbands. Mazdak believed that polygamy *had given women the opportunity to leave their peer-status men,* so that men from the same lower classes as them would still have work hard just so as to send the fruits up to the new higher class these women had married into. These lower-class men also never had a chance for sexual activity. In the end, Mazdak and several thousand of his followers were arrested and murdered in a day[1].

How about polygamy today, in the modern world? It is essential before extension of these concepts to point out how much effort has been put to exaggerate how widespread this phenomenon really is; any think that men as a norm have several wives in certain parts of the world. So what is the actual number of polygamous men in Saudi Arabia, which perhaps is the most polygamous country on Earth?

By studying the 2007 demographic survey report of the Ministry of Economy and Planning of Saudi Arabia, in Table 17 we find that the number of married men in Saudi Arabia is 3,251,091. The number of married women is 3,271,913. It is easily deduced from these two numbers that the number of polygamous men is under 0.64% and over 0.21% of married men (That would be less than 0.38% of men of age group of over 15 and over 0.12%) [2].

With a sharp eye, one can confirm the concepts put forth earlier. Because in this same table we find the following for the age group of over 15:

Number of men: 5,542,684

Number of divorced men: 45,371

Number of widowed men: 23,596

Number of women: 5,438,584

Number of divorced women: 128,095

Number of widowed women: 292,899 (Compare with widowed men to see male disposability.)

With all of these numbers one can easily determine that the number of men over 15 who have never been married is 40.1% whereas the number of women over 15 who have never been married is 32.1%. These numbers show similar trends for any age groups; for example for the age groups of over 30 the numbers are 40.04% for men and 33.12% for women.

Now in a culture where sex is not available outside marriage, these numbers show that there are more men who cannot ever get married than women.

But all the debate around this subject is about women's spinsterhood. Remember, many women of Saudi Arabia think that men refusing polygamy is the reason for their spinsterhood–as opposed to their own hypergamy, their desire to marry only upper-class men.

[image]
Saudi women asking married men to marry them too–four fingers means four wives allowed per man!
Since lower-status women of rural areas are more prone to get involved in a polygamous marriage, the lower-status men of their village are left with no potential mates. The numbers discussed above support this theory quite well.

Now let us hunt for the fallacies people have to accept regarding polygamy, if they believe it is all about

"Patriarchy" (i.e. men's supposed domination and power over women):

1. They are confusing classism with sexism.
2. They are ignoring the element of hypergamy.
3. They lack understanding of finite sets.
4. They disregard how the population had outpaced the necessities of life for most of history.
5. They disregard women's agency.
6. They prioritizing crotch over stomach in the face of famine.
7. They are blind to the many men who have zero sexual horizon.

II – Sexual What?

Feminism often claims to have sexually liberated women. Putting aside the fact that feminism is not in the top ten reasons for sexual liberation, especially in bipolar Islamic cultures, the concept of sexual "liberation" of women indicates a period of sexual captivity of women (apparently at the hands of the patriarchy). The hijab for instance looks like a great example of it. The implicit notion here is that men (as captors), coerce women into sexual captivity.

So why it is mostly men who rebel against sexual restrictions in traditional and especially Islamic cultures? And why it is mostly women who promote it? That is in total violation of "Patriarchy" theory but this is precisely the case: it is women far more than men who support these restrictive dress codes and mores.

Restricting sex to within marriage and placing the role of provision onto men creates a complicated dynamic wherein structural sexual restraint by women equals more pressure on men to provide. Roughly speaking it means that sexual starvation of men, and its inevitable dual response (sexual possession of women) are entangled with the life-necessitating labor of men.

First law of economics: A decrease in supply increases the price. If sex, a central desire of human life, is only "rewarded" to a man if he has qualified for it economically, there will be no bound to how much labor you can access. Just let the human greed take over and you will see women themselves extremely actively taking part in sexual restraint. This is the building block of hypergamy, the desire of women to increase their status by marrying high-status men. Hypergamy herein does not only mean the inclination to marry up, but is an indicator of the differing expectation of the genders, driven by sexual politics.

[image]

As a result, this counter-theory predicts that "sexual liberation" of women in a primitive culture (such as a tribe living several hundred years ago) leads to men not having to go through the test of hypergamy, which actually liberates men from labor. Interestingly, most animals are not monogamous and in most species, a male might provide one meal at most to copulate. Would it not make more sense for a "patriarchy" to reward its men with several women for the same labor, rather than just one?

As mentioned above, hypergamy is more powerful in sexually-restricted cultures. This is why in Islamic laws, a woman does not even have to do housework; it is the man's responsibility to hire housekeepers. A woman according to Islamic laws does not have to breastfeed her own children either; it is her husband's responsibility to hire a lactating woman to feed his children.

It should not need explanation but physical labor for survival in the deserts of Saudi Arabia might not have been as fun as a job in an office with air conditioner, but how these laws managed to favor women under such conditions show how our counter-theory has been at work. It is not a bad idea to review the numbers discussed under

polygamy; 30% spinsters in Saudi Arabia for 40% male bachelors. A powerful hypergamy also creates a bigger age gap for married couples for obvious reasons.

One related subject is clothing restrictions on women, which is most ridiculously discussed in feminist circles frequently in connection with “patriarchy” and “male domination.” But the underlying dynamics which had led to hijab are essentially those mentioned above.

In reality, in these cultures, girls who tamper with hijab, or refuse it, are most popular among men. The first thing many women do when they notice a man staring at them, however, is to reach their veil to cover more of their hair. And, more importantly, it is mostly women themselves who stick their noses into how other women dress. Note in the following video that the only person who objects to the girl with no veil is a woman in Chador. (This sort of dressing is illegal in Iran.)

http://www.youtube.com/watch?v=Bda1n8A7Bx0

As must be evident from the law of economics mentioned above, a traditional woman wants hijab for other women to improve the price of her own sexuality. Whereas a man wants every woman out of hijab–save maybe his own wife.

This by the way is probably why traditional women hate prostitutes (and any girl who does not comply with the dressing code for that matter) so much; because prostitutes literally cash in hypergamy and by doing so, lower the price of sex by adding to the supply. (The newer versions of gynocentrists, i.e. feminists, also hate prostitution and pornography for that matter.) In this regard it must be mentioned that a study has recently found that women respond to a commercial with sexually explicit content more negatively if the price of the commodity is cheaper.

A lot more can be said about all this, but explanation of a lot of phenomena by this counter-theory, including why men’s sexuality is seen as predatory, will be left for later. But most who promote hijab insult men’s sexuality, and insinuate that women’s body is too precious for men to see. Muslim men used to be raised to keep their “innate animal desires” in check and not to look at the overlord women, who by the way have the absolute power to commit violence by proxy just by pointing their finger at a man she is angry with, and other men will land blows upon him as if from the sky.

Finally it is worthwhile to mention that feminists have felt the decline in price of the vagina as a result of “sexual liberation” of women. It is fascinating to watch the pitiful attempts of the so-called third wave feminists who politely ask women to “know their worth” and not sleep with “no-bodies” so as to keep the price high.

III – Confusing Religionism with Sexism

Amusingly, except for very strictly religious men, males in Islamic cultures generally love to see women without hijab, which is the key point here: confusion of the existent religionism with the imaginary sexism. Meanwhile, many non-religious or secularist women feel the restrictions of a theocracy and confuse it with the restrictions of a non-existent Patriarchy.

If the highly religious (which by the way always includes more women than men) rule, the reality of a theocracy at most is oppression of people (the non-religious) by people (the highly religious). However, by considering only how women are affected, “people oppressing people” becomes “people oppressing women.” The next step to helping to ignore the oppression of the men is to show only instances where a man exercises the power, and people oppressing women becomes men oppressing women. This is what happens when a narrow world-view tries to explain something bigger and more complex than their theories will allow.

Conclusion

This is how the feminist conception of “Patriarchy Theory” looks:

[image]

But given all that we have said here, does this theory truly make sense?

[1] Mehdi Naghavi, S. A., “Historical and Materialistic Analysis of Mazdak’s Doctrines”, Ph,D Dissertation, University of Tehran, The Atai Press, Tehran.

[2] “Population and Housing Characteristics in the Kingdom of Saudi Arabia”, p. 79, Demographic Survey 1428 H., 2007 .

That Guy T: Three Recent Feminist Outrages

AVfM Video Source · 1 May 2014 · Archived copy · Original

We were happy to discover a promising new YouTuber commenting on sexual politics: That Guy T!

You should subscribe to That Guy T.

Endocrine Disruptors: Are Our Boys and Men at Risk?

Paul Elam · 1 May 2014 · Archived copy · Original

The following article is another example of a problem that impacts boys and men considerably more than women and girls. The difference is that this problem does not seem to be a result of feminism, gynocentrism, or our white knight legislators. This is a result of our lifestyle, our corporations, and our biology.

The sad truth is that we are living in a world that is saturated by chemicals that mimic human hormones. These chemicals have been dubbed "Endocrine Disruptors" since their mimicking confuses and throws off the delicate balance of our human endocrine system. EDC's as they are called, (endocrine disrupting chemicals) are all around us. They are in our streams, our lakes, our grocery stores, our carpeting, our lawns, our cars, in the food we eat, in our toothpaste, soaps, plastics and just about everywhere you look. Most of these are derivatives of fossil fuels, often plastics. They are in fertilizers, pesticides, even the byproducts of pills like birth control pills, This stuff is everywhere.

But what is the big deal? Why get hyped up about these small amounts of chemicals?

The informative endocrinedisruption.org web site states that "Endocrine disrupting chemicals (EDCs) interfere with hormone signaling in a variety of ways depending on the chemical and the hormone system." They go on to state that "biomonitering of chemicals in the blood and urine has shown that 100% of the people tested have EDC's in their bodies." So this is not about someone else, this is about you and me.

This is not a small dilemma. The same web site states that EDC's have been implicated in neurological diseases, reproductive disorders, thyroid dysfunction, immune and metabolic disorders and more. But guess what? These chemicals impact boys and men considerably more than they do girls and women. Look at the list of problems that are thought to be related to EDC's and males: ADHD, autism, learning disabilities, delayed puberty, hypospadias, obesity, early testicular cancer, male dysgenisis syndrome, prostate cancer and more. Almost all of these problems have been growing each year. ADHD has been increasing by 3% each year since 1997 and 5% a year since 2003. Many scientists are starting to believe that EDC's are a part of this problem.

Imagine the havoc you could wreak if you started taking hormones into your body, you could throw off a very delicate balance of a finely tuned system by increasing the amount of one hormone or another. Imagine we started giving boys and girls additional estrogen on a daily basis. What do you think would happen? It would likely confuse their biological system and throw the normal process into chaos. Right. This is a crude description of what is happening in our world today. Both boys and girls are exposed to substances (EDC's) that mimic estrogen (most EDC's mimic estrogen or in some cases block testosterone) and these substances are throwing off the natural balance of the endocrine system. But these are in such small amounts, you wouldn't think they would be that harmful, right? Wrong.

The endocrine system is extraordinarily sensitive. In fact, it is amazing. It makes decisions based on infinitesimal amounts of hormones that are released in the body. One of the pioneers in understanding Endocrine Disrupters is Theo Colburn, PhD. Listen to the way she describes things in her book Our Stolen Future "The endocrine system is so fine-tuned that it depends on changes in hormones in concentrations of a tenth of a trillion of a gram to control the womb environment. That's as inconspicuous as one second in 3,619 centuries." This is why it is so critical to worry over even tiny amounts of chemicals around us that mimic hormones. A tiny amount can cause big problems.

The place those tiny amounts can cause the biggest difficulties is in the womb. It's a contained environment that is controlled by minute amounts of hormones. Developmental actions and processes are started and stopped in the womb by these tiny amounts of hormones. If the mother has EDC's in her system from the food she eats, the soft plastic raincoat she wears or drinking from plastic bottles this can cause difficulties to the infant in utero. This is obliviously the most vulnerable time since fetal development is often related to minute changes in hormone levels.

If you have substances in utero that throw off that sensitive balance by mimicking natural hormones you can have permanent damage to the fetus.

Then shortly after birth the infant may be less vulnerable but is often subject to plastic bottles from which they drink warm liquid, plastic pacifiers they suck on, or a huge array of other ways to ingest EDC's. Have you ever taken a swig of water out of a clear plastic bottle that had gotten warm in the sun? When you did, did it taste plasticky? What you were tasting was the endocrine disrupters that had been released from the plastic when heated. You just got a dose of estrogen.

Theo Colburn calls EDC's the "stealth" chemicals and for good reason. The government has been testing for cancer producing agents for some time but the tests needed to evaluate a possible endocrine disrupter are much more subtle. With 12,000 new chemicals entered into our country every day it would be an overwhelming task to keep tabs on them all. This means that many of the endocrine disrupters are probably going under the radar. The EPA has been mandated to test for EDC's for some time but has dragged its feet to such a degree that law suits have been filed to force them to do so. According to Colburn the corporations are spending mega-bucks to keep this quiet. They have a huge investment in their products and seem more concerned about their profit than about human suffering.

So how does this stuff manifest?

Scientists were shocked to find that male alligators at a lake in Florida had shriveled testicles and genitals. The gators also showed high levels of female hormones. What was going on? They struggled to figure it out and ultimately came to the conclusion that these poor gators had been victims of EDC's from the pesticide DDE that had found its way into the lake. These chemicals had created chaos in the male gators and their genitals proved it.

Male fish are also taking a hit from EDC's. Many fish across the country are now swimming in water that has higher levels of EDC's. Fish tend to have their sex determined by the levels of hormones in their bodies. When the hormones are at a certain level that fish will be male, when it is at a different level it will be a female. So now we have fish swimming in water that is higher and higher with EDC's that mimic estrogens and guess what happens? The EDC's impact the males in a profound manner. They turn the males into non-descript fish that has genitalia that is a bizarre mix of male and female. It is the male fish that have been seen showing the bizarre genitalia, sometimes the male fish will grow eggs instead of testes! What a mess.

But what about humans?

One of the suspected connections with EDC's is that of changing the timing of puberty for both boys and girls. Girls onset of puberty has been steadily getting younger and younger. It used to be that girls would enter puberty around 11-12 years old with boys lagging about a year after them. But now guess what is happening? Girls are entering puberty when they are 9 years old on average and even younger in the black community. At the same time the boys puberty is becoming delayed. Many experts are thinking the EDC's mimicking estrogens plays a part in this.

Human males also seem to be taking the hardest hit from the EDC's. American boys today are three times more likely to be born with genital abnormalities then boys 30 years ago. The frequency of smaller then normal penis's, hypospadias, and undescended testes are all examples of this.

Scientists are also thinking that the drop in testosterone levels of boys and men in the past 30 years may also be due to the EDC's. A 35 year old man today has 20% of testosterone of a 35 year old man 30 years ago. Men just aren't like they used to be…

Leonard Sax points out that the bone strength of boys seems to be deteriorating. Boys today are nearly twice as likely to break bones as boys were 30 years ago and many are thinking this is related to lowered bone density due to EDC's. It seems at the same time that girls bone density may be going up. Go figure.

The only good news is that we do have some power in limiting our exposure to EDC's. Eating whole foods that are

unprocessed, eating organic foods that have not been exposed to pesticides, wearing clothes are have not been treated with chemicals, and on and on. We all need to become more informed about this problem, especially when it comes to women who are thinking about getting pregnant. For more information on EDC's you can find some great information on youtube. Here's a start but I would urge you to google it and see what you find.

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Some beginning resources:

Theo Colburn, PhD. has done a video titled the Endocrine Disruptors, The Male Predicament. It is a quick introduction to this problem from the scientist who first named the problem back in the 1990's. <7 minutes

Theo Colburn – Endocrine Disruption: Are Males at Risk? < 48minutes

PBS FRONTLINE HORMONE DISRUPTERS / XENOESTROGENS < 4 minutes

Theo Colburn reads letter to the white house about EDC's < 18 minutes
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AVFM's Attorney Responds to Dina Mackney's Threats

Paul Elam · 1 May 2014 · Archived copy · Original

As regular readers of this site will know, we were sent a demand letter from an attorney instructing us to remove a portion of a suicide note written by Christopher Mackney and posted online just before he took his own life.

Our immediate decision was in line with how we have normally handled law firms and others who threaten us for practicing freedom of speech. We post their letter to us, and our response to it.

While it does not change our course of action at all, it does behoove us to count on something other than our own tenacity and dedication to see us through times like this. Fortunately we don't have to. The Randazza Legal Group, who has provided us with invaluable services in the past, has taken the official legal reins on this case and is representing us with Dina Mackney's attorneys.

A letter went out today to that law firm, and there is no reason it should not be shared with the many AVFM readers and contributors who support the activism conducted from this website.

It is obvious to me that the Randazza Legal Group understands our position and will serve our interests vigorously and professionally in whatever comes to pass from this egregious attempt to obliterate Chris Mackney's final words and thoughts.

We are going to fight this, wherever it goes.

RLG letter

A note to readers/commenters. Publishing personal information about anyone involved in this case that includes addresses, names of employers, email addresses, social media accounts or any other information that might result in harassment will be removed and the users IP address will be banned forever from this website.

KSUM 2014 Spring Report

Sage Gerard (Victor Zen) · 1 May 2014 · Archived copy · Original

Kennesaw State University Men's (KSUM's) has concluded its Spring semester of operations, with summer operations on the horizon. This report summarizes key events and lessons for the education of other MHRA student groups.

Campus Engagement

KSUM has gained over ten members (prospective and official) since its founding. The most successful promotional tactic has been table events, because we engage students directly with a smile.

[image]
Feminist: "Patriarchal, white supremacist, motherfucking fuck fuck…"

[image]	When tabling, keep electronic or paper sources ready to back up your responses to objections. Some helpful canned responses are here on AVFM.

Advisor Bailout

KSUM's first advisor abandoned ship when she saw the Southern Poverty Law Center's (SPLC) unsubstantiated allegation of A Voice for Men (AVFM) being a hate organization. She then assumed that KSUM is a formal subsidiary of AVFM (It's not) because AVFM hosted the promotional fundraiser for KSUM, and because I work at AVFM.

The ex-advisor maintained ideological disagreement even after being informed that the SPLC declaration was never official. This was an organizational emergency because an advisor *must* be present for KSUM to host events, namely the November conference.

[image]	**Avoid single points of failure!** Look at what your organization depends on and plan on how to adapt in the event of a disaster. An advisor's fear of the boogyman should not threaten your organization.

Thankfully, a new advisor was found and the KSUM constitution was updated to soften the blow in the event something like this happens again.

Growing Volunteer Effort

It is because of the generosity of you and the MHRM community that KSUM *even exists*, and it will be because of the MHRAs in the KSU community that the organization grows. But the reality of the matter is that KSUM is stepping up its volunteer effort to handle the workload.

By promoting aggressively and developing mutually beneficial relationships with the other student organizations on campus (such as KSU TEDx, College Libertarians and the Non-Normative Anti-Assimilationist Students), KSUM connects with member bases with relevant interests.

[image]	Initially, no one cares about you or your organization. Build relationships by going to other people's meetings, talking to strangers and lending a hand. People are generally creatures of reciprocation, so if you give a shit, they give a shit. (Unless it's a "you give, they take" relationship, in which case *run away*).

If anything, the KSUM conference on November 1st will generate the interest necessary to build a new officer team. Stay tuned for more details on the conference after AVFM's conference in Detroit.

Activism

Renaming the KSU Women's Resource and Interpersonal Violence Prevention Center

Starting March 3rd, KSU hosted *Love Your Body Week (LYB)*, a week-long event meant to raise awareness of eating disorders. We were drawn to LYB because of its gendered execution.

On March 5th, LYB hosted *South Smash*, an event where people were encouraged to smash their own bathroom scales with sledgehammers.

At the event I met Shameka Wilson, the director of the KSU Women's Resource and Interpersonal Violence Prevention Center (WRC). As it turns out, WRC offers IPV prevention services to both men and women, so we asked Wilson why the name was not gender neutral. Wilson said changing the name was "one of her battles," although she would not say who was battling her, and why. Wilson eventually stopped responding to my emails.

[image]
Dr. Sanseviro, Dean of Student Success
Dean of Student Success Dr. Michael Sansivero and the Non-Normative Anti-Assimilationist Students of KSU (NA) claim that the name of the center is defended by Assistant Dean Dr. Bob Mattox. Mattox allegedly feels it is best that KSU follow conventions that "empower women," even when branding.

Dr. Mattox will meet with us on May 13th to discuss renaming the WRC to the "Interpersonal Violence Prevention Center."

Wish us luck.

Resisting Aggression with Defense for Men Audit

[image]
The front of one of KSU's RAD Manuals
I will not recount the full story of KSUM's struggle with RAD Systems for brevity reasons. Just know that KSU appears to be teaching innocent men to be responsible for violence against women.

KSU Security invited me to enroll in RAD for Men, but no classes were even scheduled. The 60+ day aversion of my emails, phone calls and in-person requests for appointments prompted me to call bosses.

[image]	Restrict yourself to one email a week if you are simply reminding someone to get back with you (otherwise you will seem spammy and no one will ever help you). After two weeks of trying, you can start calling bosses to lay on some pressure.

A Georgia Open Records request was filed to view the RAD manuals (which have copyright protections strong enough to withstand artillery fire). The KSU Legal Division allowed me to view the manuals *only once*, but my phone battery only managed to capture a *non-representative* subset of the content before dying the death of a traitorous coward.

[image]	Keep all recording devices charged and available at all times. There are words and actions you simply should not leave off the record. Wear a coat with many pockets to carry everything comfortably.

Assistant Legal Counsel Reggie Lampkin later claimed that copying specific pages of the manual or even letting us *look at the manual again* would make KSU a distributor of copyrighted materials. This violates federal copyright law even though The Georgia Open Records Act says a citizen can get a copy. The state and federal law contention limits us to financial documents, of which we requested records leading back to 2010.

Only financial records going back to 2012 were procured by KSU Security, and they dropped contact yet again.

The records I have contain no summaries, but hundreds of pages of airline itineraries, certificates and letters with individual dollar figures. This made the report difficult to review.

I will be attending RAD for Men during the Summer semester to continue auditing the program material.

Diversifying Reading Materials in the Gender Studies Program

The KSU gender studies program has reading materials geared towards feminist philosophy, slavery of the U.S. southern aristocracy, and LGBT issues. This reading list reflects the popular image of diversity, but the material is not actually diverse enough to tell the whole story.

I approached the gender studies coordinator and the Interdisciplinary Studies director with Paul Nathanson and Katherine Young's trilogy on misandry. [1][2][3]

We learned that the reading materials are determined by individual faculty members by their own courses. KSUM is now going door to door to introduce professors to roads less traveled. In the event we are locked out, we will approach the Board of Regents to stress the importance of complementing existing scholarship.

[image]	**You better be good at sales.** There are times when being in-your-face is NOT the way to go. Confrontational messages put a target on the defensive, so they are best used when you have an audience of thinking people. When persuading someone one-on-one to care about men's issues, a positive, persuasive tone is ideal.

Conclusion

In this report we covered the current goals and problems experienced KSUM for the Spring semester. As always, take the lessons embedded in the history of KSUM and apply them to your own circumstances. And be sure to tell your own story. A live record of direct experience benefits the MHRA community by showing the consequences of practical, lawful action.

Here's looking forward to a Summer of growth of compassion for men and boys.

Chris Mackney didn't suicide – he drowned

AVfM Video Source · 2 May 2014 · Archived copy · Original

Despite attempts by lawyers and an ex-wife to delete Chris Mackney's existence from the public record, he will not be forgotten. YouTuber Gregory Becker gives a moving tribute to a man he says did not suicide, but rather drowned as a result of misandric forces he was powerless to stop. Like a rat in a scientific experiment, Chris Mackney was forced to swim and swim till he no longer had the energy to remain afloat.

More from Gregory Becker here

A Call to Action: Women, Religion, Violence, and Power by Jimmy Carter (a review)

NCFM · 2 May 2014 · Archived copy · Original

Former US president Jimmy Carter has written a book on women and gender that richly deserves superlatives in a broad number of categories. Unfortunately for the author, the distinctions of this work are almost entirely (around 99.9%) negative.

Let's start with the basics. Much to my surprise, on reading this book, I discovered that Jimmy Carter is quite possibly simultaneously the most insecure and the most egotistical author I have ever read. This is not something I say lightly, nor is it an insignificant achievement, dubious though it may be.

Virtually every page is peppered with Carter's pronouncements of his own fearless, illustrious achievements to advance female welfare throughout the world. The Convention on the Elimination of Discrimination Against Women (CEDAW)? Carter claims credit as it happened during his presidency. The Violence Against Women Act (VAWA)? Ditto. Appointment of many more female to cabinet positions than had ever happened previously? The same. Presidential pardons? Jimmy Carter, fearless crusader for the wellbeing of women, did it all and broke all existing records. Women as judges? You guessed it, Carter yet again.

Occasionally Carter chivalrously allows as how his wife Rosalynn might have helped a bit on a few matters, and from time to time he mentions female heads of state and other luminaries who also assisted, never failing at a chance to glorify himself by implication while ostensibly praising others. Of course some of us see CEDAW and VAWA as at best dubious accomplishments but that is another matter.

This book really starts to seem like a joke after a while. Is there nothing women have accomplished that wasn't spearheaded by our 39th president, who clearly considers himself an honorary woman? Not only does it come off in the end as anti-feminist, a result I'm sure the author didn't intend (no woman could do anything without a man—Carter's—assistance) but his boasting to advance himself of the numerous achievements he cites regarding third world women's welfare comes off as exploitative and imperialistic. Latrines in third world countries? The Carter Foundation did it. Monitoring the election process in Liberia, which resulted in Africa's first female leader? That was Reagan. Just kidding. Carter once again.

Next question: Is there anything good about men (other than Carter) at all? Or for that matter, any challenge that they face in their life? Has a woman ever behaved other than angelically in the history of the world? The answer would seem to be no to all these questions, judging from this book. Carter talks of "humility" being needed to change social norms, seemingly unaware of his utter lack of this quality.

The book has no footnotes. How could it? I have no clue how Carter would be able to back up such fabrications as the suggestion that "women suffer the most during and after war"? Really? Women suffer more than the countless men who *die*? So many of its platitudes are completely not subject to being documented.

The factual elisions become almost breathtaking after a while. One can almost glimpse points where the author may have had a momentary passing chance to glimpse a vision of a more nuanced view of gender in the world today, and then, whoosh!, the moment passed and Carter reverted to the more comfortable man-bad, woman-good dichotomy that dominates his book. One point when things might have played out differently comes at the end of the first chapter, which Carter finishes with the sentence, "I still believe… there should not be any distinctions in rules of behavior for males and females." Fair enough, and yet in the very next sentence, which starts the second chapter, the author leaps into a discussion of his time serving as a Naval officer during World War II. Does the thought even cross his brain to address the obvious distinction in "rules of behavior for males and females" in regards to who had to fight and who didn't? Not to mention the special contribution males have made to all wars and especially to this most critical of all wars. It doesn't occur to Carter even for a moment or if it does, he hides it well.

Another point where the author really had to work at keeping his blinders on is when he talks about incarceration *percentages* for black women rising astronomically while completely neglecting the much higher *numbers* of incarcerated *males* and particularly of black *males*. He takes at face value the report of the UN's special rapporteur on violence against *women* (it goes without saying that there is no such special rapporteur on violence against men) that incarceration conditions for women are worse than those for men, even though this flies in the face of everything we know about prisoners and about women's preferential treatment. The author's analysis of date rape is similarly one-sided.

Carter decries a system "based on the presumption that men and boys are superior to women and girls," yet constructs a system that makes the diametrically opposite assumption and recites it like an incantation throughout this 200-page book that seems oh so much longer than it is.

No book is totally without any redeeming value, and Carter's is no exception, though he comes close! In terms of the craft of writing per se, he is a fine writer and the book is attractively produced. His perspective is interesting that the Universal Declaration of Human Rights would not be possible to pass in today's world given the increased polarization between countries, the fading influence of the five permanent United Nations members, and that memories of the devastation wrought by World War II have faded. I believe the author is right on all counts here.

Jimmy Carter has written about twenty other books and for all I know the others are all excellent. He won the Nobel Peace Prize, although certainly that is not an infallible bellwether as it was also prematurely given to Barack Obama. But *A Call to Action* reads like an infomercial for all things Jimmy Carter and a boring and monumentally biased one at that. Avoid at all costs what quite surprisingly turned out clearly the worst book I have ever reviewed out of over two hundred volumes.

The reason for Carter receiving this "prize" from me is the author's eminently unforgivable treatment of the pay difference between men and women. We have known for many years that almost all gender-based pay distinctions arise from differences in men's and women's work behavior, as was extensively documented by Warren Farrell in *Why Men Earn More.* Over and over, numbers presenting aggregated pay for men compared to aggregated pay for women are presented by Carter as if they have any meaning whatsoever. Our 39th president, like Michael Moore, tries to raise himself up by attacking the monolithic (and defenseless) entity of "men." This is the face of evil, folks. He talks near the end of the book of "reducing sexual violence of *all* kinds" [italics added]. Really? All kinds? Or only the kinds that will win you approval from feminists?

Carter's one departure from feminist brainwashing is his trouble with abortion. Amazing he was honest about this; it may blow his chances to be promoted to sainthood by the National Organization for Women and the author seems to crave recognition and acknowledgement like no one I've ever encountered before. And I'm politically left of center and considered the man one of the less objectionable presidents when in office. Jimmy Carter has managed to pull off an epic achievement in reverse. Save your money and your brain and avoid it at all costs.

A Call to Action: Women, Religion, Violence, and Power. By **Jimmy Carter**. New York: Simon & Schuster, 2014. 211 pages. $28.00.

Editor's note: this review originally appeared on the National Coalition for Men web site. It was written by Steven Svoboda.–DE

Men's Rights and Poverty

Hopeland Cash · 3 May 2014 · Archived copy · Original

> Did you ever think what those sleepers are that underlie the railroad? Each one is a man, an Irishman, or a Yankee man. The rails are laid on them, and they are covered with sand, and the cars run smoothly over them.
>
> – Henry David Thoreau, *Walden*

Today's culture of misandry could be considered the greatest complex of oppression and abuse seen in the modern age. Over three-billion men and boys are routinely exploited, overlooked and abused, with it all rationalized as necessary, as fair, or as simply not happening. This system of inequality is likely the largest (by head count) oppression of a single distinguishable demographic of the last century, if not of all history.

However, there exists another structured inequality that is even more far reaching: poverty. For centuries the greater masses have been exploited by the wealthy to further grow their riches and to wage war between houses, kingdoms and nations at the whim of the plutocrats. Make no mistake, the mass poverty we experience to this day is enforced with the sole intent of sustaining the status quo; it is no accident, but a requisite of the current system.

Together, these two cultural complexes, misandry and poverty, oppress and abuse the vast majority of humanity. Poverty consumes the working class, unemployed and homeless, and even the middle-class man is not spared mistreatment due to his gender. Alone, each seems a nearly insurmountable hurdle to overcome in the fight for an egalitarian society, and together they form the greater mass of the world's injustice and abuse.

However, misandry and poverty are not truly separate and they do not need to be combated individually. Born from the evolution of ancient cultures, both are now tools of the world's corrupt controllers, carefully considered and cultivated for the benefit of the powerful. Misandry and poverty support one another, feed on each other, and in reality the fight against one is the fight against both. Men are the fodder ground down and consumed by the modern economic system, but that is only possible as long as men do not fight back. Were so many men not trapped in poverty, such vitriol against their sex would not be tolerated. Without the repressions of a misandristic culture, men would not tolerate so many of their brothers being condemned to live with almost nothing.

The fight for Men's Rights is the fight against wealth inequality. Out of the systems of misandry and male disposability sprout the weed of poverty, using the fear and low self-esteem of men to enrich the wealthy. Winning men their rights will be a blow against global poverty, not because men are more important or their financial well-being of greater impact, but because cutting away the injustices and abuses of men and boys will strike at the roots of the cultural complex that facilitates mass poverty. The oppressed men of the world are the fuel for exploitation and freeing them will help free us all.

One of the front lines of the fight for Men's Rights is Father's Rights, striving for reform in family law and changes to how society perceives and treats fathers. Modern family law was born from seemingly well-intentioned legal agitation in the mid-twentieth century, but it has come to contribute in profound and long-lasting ways to poverty. Not as a conspiracy, but as a cultural gestalt that drives people to compete for resources where collaboration would better serve everyone's interests. It is the Men's Rights Movement that will make for that collaboration.

The current landscape of family structure in the west continues to put the greater burden of financial earning on the husband/father. This imbalance discourages women from contributing fully to family economy and puts all the proverbial eggs in a single basket, leaving many families destitute in the event of the husband losing employment, as happened en masse during the Great Recession. Increasing men's work-life balance will encourage married couples to better balance their earning, insulating them against the ravages of a fickle economy.

However, things are far worse and far more complex when divorce enters the equation. Upon separation an even more rigid relationship of provider-dependent is enforced. Alimony does little to encourage female participation in

the workforce and leaves men suffocating under crushing fiscal demands. This drains his own wealth, and keeps the woman from building hers, thereby contributing to the poverty of both and limiting upward mobility. Serial marriage-divorces compound the problem, creating a downward spiral of debt.

With children the problem becomes even more pronounced. Child support doubles down on the burden of alimony. Blatantly unbalanced custody orders leave mothers un- or underemployed and fathers financially and emotionally trapped under the heel of the family court and vulnerable to the whim of their ex-wife. All this weakens the family economy, draining parents' resources and dooming many children of divorce to a life in poverty.

Improving father's rights will balance parenting time, improving the quality of life for everyone involved. Separated fathers with meaningful relationships with their children are happier, healthier and contribute more to the economy of the children. Children with regular access to their fathers grow up healthier as well, and less likely to themselves become impoverished as adults. More balanced custody allows mothers to work and earn more, providing for their children and their own (now independent) retirement.

Greater father's rights will further boost the economic well-being of families by (a) reducing the number of needless divorces spurred on by the current system, and (b) stopping the extortive flow of money into the overfull coffers of family law attorneys. Father's Rights is a cornerstone of the fight for Men's Rights, and one that will help raise many broken families out of the clutches of poverty.

Deeper than abuse of fathers, however, and perhaps a core cause of it, is the larger cultural view of men as cattle. Cattle to be driven to work and strain until they die seven years younger. Cattle to be forced onto the front line of war, disaster and danger because it's their "duty". Cattle to suffer in silence and "take it like a man" so others can be given life-saving aid. All this has been trained and beaten into men for millennia until even men themselves don't question their own martyr complex, their self-valuation based on utility.

This is why misandry thrives. Men are conditioned to not speak up and to internalize the hate they encounter everyday, and hate it is, even the so-called "noble" ideals of self-sacrificing manhood. To teach a boy that his life is less valuable than his sister's is to teach him to hate himself. This also contributes to global poverty by teaching men to accept being an exploitable utility without wanting anything in return. Men have always been the backbone of the economy, whether as serfs or salarymen, doing the lion's share of labor, paying the majority of income tax and putting in more hours at paid work. Where men go, the economy follows, except that the men themselves do not control the flow of wealth they produce. This allows the rich to feed off the working class, draining resources for their own self-serving desires.

Liberating men from their cultural shackles will free them to build wealth for themselves and those they choose to care about, not for the anointed few or whomever society decides to force upon them as dependents. Men should not be shamed and pressured into working themselves into early graves. Let every adult contribute equally and then share in what is earned, because we will all be wealthier for it.

The fear must also be stopped. Men are cowed into their role of utility by imposed, irrational fears leveled to control and exploit them. "Performance culture" drives men to disregard their own well-being for the sake of impressing others, fearing being rejected as sub-standard. The gynocentric structure of relationships burdens and drains men as little more than gift cards; spend and discard. Any man who dares speak out against the practice is shamed and punished, so wealth continues to be siphoned away to products and industries men don't even care about, leaving them with little but their bread and pay-per-view circuses.

Men must strike out, not violently against their oppressors, but boldly onto a new trail. Men are half the population, and the greater bulk of the world's production force. The economy is in their hands, if they will take hold and demand that, for once, it do something for them. Not out of selfishness or greed, but because the system as it stands exploits them and their families and only the men themselves can make it better.

Don't waste money on shows of wealth; cars, suits, property and trophy girlfriends give only a false sense of worth. Your money will just feed into the pockets of corporations who don't give a damn about you.

Stop letting others drain your hard earned wealth; pay your taxes, donate to your favorite charity, but don't let anyone tell you how to spend your money. Every dollar is a piece of your life and it is yours. Don't be an ATM for anyone else's bad habits.

Refuse to participate in the scalping-fest of family court; no sane man should expose himself to the risk of divorce. It is little more than self-accepted human bondage.

Corporations can't do a damn or earn a cent without you, so don't settle for that cubicle job just because you've got alimony due and your new date likes expensive wine. Work should be fulfilling, not soul crushing, and if you cut off all the fiscal leeches you will have much greater options in jobs.

Men will never be given rights. Rights have to be demanded, taken, and defended. When men free themselves from their shackles, the industrial machine will have lost its sheepish workforce, and men will become the force working for their own good, the good of their brothers and of those they love. The gross injustices of male homelessness, unemployment and early death are all ignored by the leisure class because they facilitate our culture of unsustainable spending, but it is time to stop tolerating the abuse of our fathers and brothers and sons.

There is enough to go around if we don't let the select few hoard resources. It is shame and fear of rejection that keeps men working and dying for strangers, rather than finding their own definition of self-worth and working to enrich their lives, not someone else's bank account. Stand up and refuse to be anyone's utility; that is when the cycle of bloodstained consumerism will be stopped. Men carry the economy, but they don't have to be crushed by it.

Phyllis Schlafly Embraces Hypergamy & Male Disposability

AVfM Video Source · 4 May 2014 · Archived copy · Original

There can be no doubt that feminism as we know it today emerged from the political left. But as Barbarossa notes so eloquently, “the enemy of my enemy is not always my friend,” and the fact is that if conservatives can’t face up to criticism on areas where their own “side” of the political world has also contributed to problems for men and boys, they aren’t being all that helpful. Let’s let him explain.

We don’t always agree with Bar Bar, but we agree more often than we disagree. In any case, you can subscribe to him here.

The Raw Story – slightly cooked

Sage Gerard (Victor Zen) · 4 May 2014 · Archived copy · Original

The title of this article is oddly fitting. First, the name "Raw Story" refers both to an online publication, and also the kind of story you get when you hear all sides without any key voices being silenced.

Interestingly, *The Raw Story* (a publication that claims to promote independent journalism) does not seem to possess the virtues consistent with its brand. It seems to prefer its "raw" stories just a bit cooked after all.

[image]
Travis Gettys is gonna give it to you raw
Travis Gettys has cooked an appetizing piece on Chris Mackney's suicide letter. He kicked it up a naw'tch by using my stunning face as the featured image since I read Mackney's suicide letter and encouraged the public to circulate the original footage.

The article reception was mixed. Some comments were sympathetic to Mackney, while others were openly anti-Mackney and anti-MHRA.

But one thing held constant in comment moderation of Gettys' article: MHRAs are not allowed.

Peter Nolan was not censored as aggressively as others, most likely because he's more consistent with what *The Raw*—I mean "The Cooked" Story wants people to see as representative of the MHRA perspective. To be fair, Nolan claimed to need to create a new account to subvert being banned. Resident grandwizard and rapey beaty beardman Dean Esmay smelled the misrepresentation sizzling on the grill, but unfortunately an apple was shoved in his mouth, and he was used to garnish a bowl of Shut the Fuck Up a la Gordon Ramsay.

[image]

You'd think that the use of my picture is an implied invitation to sit down at the table and comment over some tea and biscuits, but that's why you're not a journalist, I guess.

[image]
Well, they seem like nice people.
This is indicative of a bad journalistic habit, not an isolated mistake. John Hembling was also thrown under the bus a while back by being cast as the rape apologist that ideologues desperately want to believe exists, without bothering to note the context in which that video was made, ask any questions of a man who's very easy to reach, or even linking to his YouTube channel so they could see things like what his video was really all about.

Bugger actually contacting him to ask about it (said contact information being, again, astonishingly easy to find), they don't even let people who know him and what he's really about comment. Do you spot a pattern here?

So, if *The Raw Story* feels I am misrepresenting their attitudes, then they must admit that is what they do themselves. But I am not excusing my speculations of character. In fact, *I will be the actual journalist here by acknowledging the possibility* that I am misrepresenting The Raw Story.

After all, I am fallible.

So if I am being unfair to *The Raw Story*, then I challenge *The Raw Story* to give us the raw story.

Silence will serve as evidence that my character judgments are not speculation, but fact.

But let's not lose sight of the topic. Chris Mackney publicly published a suicide note, committed suicide, then his ex-wife attempted to claim the suicide note as intellectual property. A DMCA claim was filed against *A Voice For Men* demanding the removal of the note from the AVFM Forums, and the Randazza Legal Group responded with the most elegant "Fuck you" a lawyer could possibly articulate.

An open-minded, curious individual would want to know the raw story, including facts on what fathers go through in family courts. The intellectually healthy will look past character judgements to begin with and seek the facts about Mackney, assuming that Dina Mackney and her thugs at Bean, Kinney and Korman have not already removed them from public view.

We are the ones providing the raw story. Mackney died and openly shared his last words in a Hail Mary attempt to warn the public of the nightmares men face in custody hearings.

The Raw Story cooked the facts to make them tasty and easy to swallow, but at the cost of vital intellectual nutrients that are part of this complete breakfast.

The red, bloody truth is not easy to swallow, nor is it tasty.

Question is, are you an adventurous eater?

***ADDENDUM**: Here is an archive with screenshots of deleted comments alongside verbal abuse by anti-M(H)RAs that made the cut. There are over a thousand comments on the article now, so be sure visit that thread for full context. Remember kids, if you are not popular, you're wrong! -VZ*

Don’t Be Stupid

Sage Gerard (Victor Zen) · 5 May 2014 · Archived copy · Original

Recent reception of my reading of the Chris Mackney suicide letter has made the following brief statement necessary.

Impulsive vigilantes have taken it upon themselves to post private information on Chris Mackney’s ex-wife after hearing of Chris’ suicide letter. This information included her home address. One user even advocated violence on my channel, right before being swiftly banned.

Before this escalates any further, let me say one thing to the most impassioned vigilantes that happen to be reading this article: *Don’t be stupid.*

Going after the ex-wife gives the courts ammunition, gives gynocentric and/or misandric publications an excuse to rehash tired propoganda, and fuels anti-male values.

Granted, the media will dishonestly cast most of us as evil no matter what we do, so our appearance is not the main concern. The main concern is that vigilante action will cause undeserved harm to many people.

If Anita Sarkessian can get $160,000 for being “oppressed” by 4chan comments, imagine how much a witch hunt would secure for mothers at the expense of men currently struggling to be heard in family courts. The last thing fathers need is a stronger legal precedent that subjects their stories to lockdowns more aggressive than the one imposed by Bean, Kinney and Korman. Male suffering is vastly under-examined in scholarship and in the media as it is, and no progress can be made if the system feels a greater incentive to hide pertinent information.

If that is not enough to convince you that directing anger at the ex-wife is a bad idea, rest assured that feminists are just *waiting* for the next opportunity to point and say “SEEEE?! This is why you need us! This is why Feminism is the answer!” Going vigilante gives them that roasted opportunity on a silver platter with an apple garnish.

Nothing any of us do will bring Chris Mackney back from the dead, let alone make him feel some sense of fulfillment about the courts.

In fact, aggressive, misplaced anger will simply create *more* Chris Mackneys once our already callous system decides that it is *still* not protective enough of women. Chris’ children will also suffer more than they already have if anger is directed toward their home.

Not that you don’t have reason to be angry. You do. Oh God, you really do. But that anger can be channeled into more productive activism such as reading public court records, questioning authority in public spaces with a camera in hand, poster campaigns and individual lobbying with local decision makers. The best activism is not only peaceful and assertive, but also *justified*. The Mackney suicide *justifies* peaceful activism because it serves as yet another piece of evidence to toss on the pile. New advocacy opportunities will arise if activists are *serendipitous*.

Use the Mackney story, if anything, as a reason to step up your game and set a better example as an independently-minded citizen. Use your anger as fuel for motivation, and use your motivation as a catalyst for change. Lighting torches and raising pitchforks will only prompt the corrupt to feel justified in their own actions.

Take care not to give them that power.

This is what feminist justice looks like

Diana Davison · 5 May 2014 · Archived copy · Original

Feminists have found a way to bypass democracy and use the Canadian Charter of Human Rights and Freedoms to create an unjust society. This video explores how feminists enabled Canada's most despised criminal to escape justice.

This is what feminist justice will look like if we don't stop them.

Editorial note: Diana Davison's channel, which you should subscribe to, is right here.–DE

Are Irish men at the mercy of their wives/partners?

Men's Human Rights Ireland · 5 May 2014 · Archived copy · Original

I speak to a lot of women during the course of my day and I've been telling them about what I do on facebook and on the street when talking to lots of different people.

I like talking to people, like debating with people and just generally shooting the shit.

I like asking questions of people to gauge their responses to things.

For example I recently asked a women if husbands are at the mercy of their wives and she said, "My husband has nothing to fear".

So I asked if you decided to make him leave, could you and she said no she'd never do something like that.

So I said so if you really really wanted to you could.

I suggested if she went to An Garda Síochána and made a complaint of domestic abuse would she be believed?

Then asked if he did the same thing would he be believed?

So I got from that that her husband was at her mercy.

I've asked others as well and the response is always the same, yes husbands/boyfriends are at the mercy of their partners.

Thus far I have a 100% track record at getting the response I expect, which is that men have no privilege which can be determined at any stage.

I've even spoken to a 16 year old girl about this and she agrees that men have far far fewer rights than women do.

Men in Ireland are committing suicide at 5 times the rate of women in Ireland today. Three hundred and eighty six *confirmed* male suicides took place in 2010 and the number has not decreased since. The 2011 figures saw a rise in male suicides, which accounted for 84% of all suicide deaths.

Men don't feel welcome in our society today, because their issues are treated as second class problems and they generally get no sympathy for these problems.

Our SOS campaign is going around the streets of Ireland attempting to raise awareness of the damaging nature of Irish society which has left men without a real identity, and hopefully helping people to recognise that many of these troubled voices aren't being heard.

We want to target crisis points in the lives of men, whether that be divorce, experiencing domestic violence and intimate partner violence against them, unwanted sexual experience, or other environmental factors involving high stress and low support. These are the times when men need help the most, and that help isn't there. Suicide counselling is a valid, proven and very valuable approach but a far better one is to remove those factors which cause suicidal tendencies in the first place, coupled with a robust outreach and activity programme centred on mens issues. The Irish University Times called the number of male youth suicides an epidemic last year, but the country continues to not care. It's time for that to change, we're going to make noise about it and we're not going to stop until people are listening

Well be out again shortly to push our SOS campaign which is related to the lack of men's rights in Ireland.

Anyone who's be in Dublin and willing to stand beside us please contact us at info@menshumanrightsireland.org

Interview with Attila Vinczer on legal harassment of boys

AVfM Video Source · 6 May 2014 · Archived copy · Original

A video made by Attila Vinczer, naming public figures Carol Taggio, Dameian Muirhead, and Janet MacMillan, all named in a public lawsuit, is under legal threat of removal for “privacy violation.” The original video under threat of removal is currently to be found here.

In the below lengthy and detailed interview, Attila Vinczer describes issues he and his sons have had with school officials Carol Taggio and Janet MacMillan, and York Regional Police officer Dameian Muirhead. We have reached out to all three for comment but have not heard back from them as yet.

We were informed that Taggio has retired and no current contact information for her is available. We left messages for MacMillan and Muirhead and will be happy to interview them if they are available.

Vinczer’s YouTube channel can be subscribed to here.

Feminist Biology. No Seriously, Feminist Biology.

AVfM Video Source · 6 May 2014 · Archived copy · Original

Our favorite feminist, Christina Hoff Sommers, steps up to challenge another item so ridiculous only a Women's Studies department could possibly endorse it.

Sick of Rape Culture BS

Janet Bloomfield (aka JudgyBitch) · 6 May 2014 · Archived copy · Original

Belle Knox, Duke Porn Star, sex-positive feminist and activist for sex workers has some thoughts on rape culture. They're stupid. Big surprise.

> *I was at a friend's house when the topic of college rape arose. I mentioned that I knew of someone who had been accused and prosecuted for sexual assault. My friend was quick to jump in and say, "Oh, I'm sure he didn't rape anyone. The girl probably was drunk and regretted it in the morning. It happens all the time."*

How about instead of parroting the usual ideological bullshit which has been so thoroughly debunked that even RAINN is distancing itself from the words "rape culture", how about instead of doing that, you actually ***listen to these women***, who are supposedly your friends, and find out how they know this information? Why don't you begin with the assumption that these young women are ***not*** in fact emotionally immature simpletons incapable of a single original thought or observation of their own?

Try respecting women, especially the ones you call friends.

> *Yeah!" my other friend chimed in, "That happens a lot. Like girls dressing all slutty then getting drunk at frat parties…"*

Again, how do they know this? Have they been to a lot of frat parties? Are they familiar with how women act? Do they have first hand experience observing this exact phenomenon play out? Have they had the experience themselves?

How is it that rape culture zealots can, on one hand, insist that any woman who reports a sexual assault must be believed with no questions asked, but women who appear to have some knowledge of false accusations of rape are to be shouted down and not believed for one second? Do you trust young women to give honest accounts of their own experiences, or do you not? Or is the case that you only choose to believe what matches your pre-conceived ideas?

> Did I mention that both of my friends are 19-year-old women?

So adults then. Glad we can agree on that.

> In a few sentences, my friends had epitomized slut and victim shaming. In that moment, I felt enraged that my female friends had perpetuated rape culture.

Or, you know, they critiqued it in a way not consistent with your particular ideological stance, which is apparently forbidden? Refusing to toe the party line makes them stupid and incapable of understanding?

> I also felt sad. Sad for every victim who has been or ever will be doubted because of the mainstream ideas surrounding sexual assault. When we allow ideas like this to be accepted, we only isolate the **true** victims and discourage them from reporting.

Look carefully there. You have two victims: those who are doubted and the ***true*** victims. You yourself appear not quite able to accept the mass cognitive dissonance that comes with accepting all claims of rape at face value and refusing all observations that suggest for a lot of cases there is some grounds for doubt. Even when those observations come from other members of your cohort. Even when those observations come from your friends.

> It makes me sad to know that if I were to ever become a victim of sexual assault, I likely would not be believed. And for the record: statistical studies indicate false reports make up two percent or less of the reported cases of sexual assault. (Roger Williams University, 2012)

Well, I suppose that depends, doesn't it? Are you a ***true*** victim or not? The occurrence of false allegations is by no means as cut-and-dried as you would like it to be, which you already know. And the 2% figure has no scientific basis whatsoever by the way. But you know, even if it were as low as you suggest, that would not matter. The point is that false allegations of rape are not handled in a way that suggests the gravity of that accusation. They are simply laughed away.

> Our culture of victim shaming is present in subtle ways. During O-Week, I was constantly reminded to watch my drink and only walk in groups. Don't get me wrong; these are practical tips. But essentially, they tell women that they can behave in a certain way to avoid being victimized.

Every adult person can behave in certain ways to avoid being victimized. Why is rape such a special crime? There are things every adult can do to avoid being mugged, which we heartily encourage, and no one for one second thinks we are victim-blaming.

Rape is a terrible crime. But it's not special. Sorry snowflake.

> But, why don't we tell men similar things? Why aren't there anti-rape campaigns targeting women? Why don't we focus on telling men not to rape, instead of telling women how to not get raped?

Because generally speaking, men don't rape. Rapists rape. New information suggests there are a whole lot of lady rapists out there too (no, seriously, and big time), but we don't for a moment believe we need to teach all women not to rape. Or murder their infants. Or any other heinous crime committed by a small percentage of a large population.

> *I propose that we educate men about what constitutes rape. In North Carolina, having sex with someone who is legally drunk is considered rape.*

Which means that if you have sex with a drunk man, you just raped him. Perhaps you need to start your campaign teaching women that ***equality under the law*** means the laws apply to both men and snowflakes.

This is a stupid law, by the way. Why in the hell do you want the justice system in your bedroom deciding whether you've had too many Cosmopolitans to have sex with your boyfriend?

> Perhaps we should make it a focus during O Week [editor's note: orientation week] to educate our students about the laws of consent, so that no one may ever revert to Robin Thicke's mantra of "Blurred Lines."

How about we teach young women the same thing? That hot guy who previously did not give you a second glance? The one with beer goggles who now can't quite make out that you are not his type? Yeah, that one? He won't rape you no matter how much he has to drink. There is no relationship between sexual aggression and alcohol intake.

But you sure as hell can rape him. Take advantage of beer goggles and you are committing rape. You are a rapist.

> How about we teach young men that when a woman says stop, they stop? Or that if a woman (or man) is drunk or unconscious, they should help them, instead of taking advantage of them?

How about we teach young women the same damn thing? An erection is not a sign of consent. A drunk guy is off-limits. I'm not sure if you're just grammatically confused, but your "they" refers to young men exclusively. Why

aren't women under any obligation to help drunk men and women?

> Our society needs a paradigm shift as it relates to our sexual assault prevention efforts. How about we stop teaching women how to not be a victim and instead attack the culture that creates the perpetrators instead?

How about we go even further: teach everyone not to be a victim, acknowledge that there are likely just as many female perps as male and if we can all stop for ten seconds and act like responsible goddamn adults, none of this is an issue.

> I dream of a day when my daughter can walk down the street without the fear of being assaulted.

Hyperbolic bullshit. Try to at least be consistent. Most "rapes" are committed by individuals known to the victim and do not occur while walking down the street. This is simple fear-mongering. Better send your daughter out with a survival kit, too in case an errant tornado touches down. It can happen!

> And yes, I think that I should be able to wear whatever the hell I want without being labeled as a slut.

Oh, no doubt you do. And I 'm sure you would not be at all offended by a man walking down the street in yoga pants so tight you can get an accurate sperm count from half a block away.

> This idea that men cannot control their impulses is archaic and offensive.

And here is where the real heart of the story lies. Go back and reconsider what your friends told you: it is not men at all who have troubling controlling their impulses.

> Alcohol + lowered inhibitions + slutty clothes + social events = women having sex they regret

It is not men getting trashed and having sex and waking up the next day looking around for someone to blame, despite the fact that lots and lots of men have sex under conditions that absolutely constitute rape.

You toss out ***Blurred Lines***, but appear not to have actually listened to the song. It's the girl who is sexually aggressive. Do you realize that? She grabs him. He takes that as indication of desire. Then he lets her decide what to do next. He makes his willingness clear, and hates that hers is not, but does nothing more than issue an invitation for her to "get at me".

> I hate these blurred lines
>
> I know you want it
>
> I know you want it
>
> I know you want it
>
> But you're a good girl
>
> The way you grab me
>
> Must wanna get nasty
>
> Go ahead, get at me

And that right there is the problem. Survey men about their sexual pasts and you will find ample evidence that rape occurs with as much frequency as female reported rape. Here's a particularly charming story about a female rapist, in which she appears to have zero awareness that she actually committed was probably a fairly traumatic rape:

> Mary, 26, who makes the walk about every two weeks, describes her first experience as the epitome of post-hookup embarrassment. “It was New Year’s Eve,” she says, “and ignoring the fact that I was on the heaviest day of my period and had hairy legs, I basically forced myself on a guy I hated because he was the only single male at the party.” She woke up disoriented, wearing a g-string/tampon string combination.

Eww. I wonder how the guy feels about that one? My guess would be he has taken a stern vow not to let himself be talked into a situation like that ever again.

And while there are likely some men who are deeply affected by those kinds of experiences, most seem to understand the role they played in their own victimization and they get over it and move the fuck on.

Because that’s what accountability means. That is what agency means. That is what being an adult means.

So Belle, do us all a favor and stop peddling this ridiculous story that women are not to be trusted or believed when they report observations that don’t match up with your ideological axe. Stop reciting this insane litany about only men being rapists and how women are never responsible for their own safety and well-being. Quit with this “women are basically children and men should be punished for women’s bad behavior” paternalism. We’re all sick of it.

“Rape culture” will end when women do one thing:

Grow up.

You seem to be enjoying your fame and notoriety, Belle. Why don’t you do some good for a change and be the first one to try?

Come on snowflake.

You can do it.

Grow the fuck up.

Lots of love,

JB

#FreeCoyoteShivers Update!

Suzanne McCarley · 6 May 2014 · Archived copy · Original

Francis "Coyote" Shivers is free! For now. Judge Kathryn Solarzano made the correct ruling in a May 1 hearing, during which Prosecutor Elizabeth "Loony Liz" Gertz attempted to "violate" Francis Shivers' probation by trying to rescind his First Amendment rights. Loony Liz didn't like his use of social media to publicize the embarrassing (to her and to her favorite Star Crazy star, Pauley Perrette) facts of this never ending three ring circus – er – court case.

She tried to claim that his publication of her malfeasance was somehow a threat to Perrette—you know, the "real victim here." She also tried to keep out of the official record Mr. Shivers' official complaint to the California State Bar of her prosecutorial misconduct–a public complaint which cites her knowingly, intentionally, and willingly allowing Ms. Perrette to commit perjury while under oath, resulting in his wrongful conviction. Judge Solarzano didn't bite. Indeed it appears that Solarzano came to court armed with a dusty old document known as the United States Constitution, no doubt to the chagrin of Loony Liz, Prosecutor For The Stars. Solarzano ruled, again correctly, that Francis Shivers is *not* in violation of his probation on his (falsely obtained) conviction for violating Pauley Perrette's (falsely obtained) restraining order. We don't yet have the transcripts so I may be paraphrasing Judge Solarzano's words:

> Mr Shivers is not a stalker, Mr. Shivers has never been charged or convicted of stalking. He was convicted of violating a restraining order, which is very different.

and:

> Mr. shivers has a right to say he was falsely accused. He has a right to say he was wrongly convicted. He has a right to publish proof of this.

In addition Solarzano refused to "take away the liberty of a man based upon speech which Perrette claims is annoying."

Furthermore, Judge Solarzano refused to accept yet another declaration from Perrette in lieu of testimony. If Pauley Perrette wants to insist that she feels "threatened" by Francis Shivers' Tweets and Facebook posts, she'll have to show up in person and testify under oath. We predict she won't be doing that. With all of the facts, backed by official documents and transcripts that have been released, Pauley Perrette will *never* place herself in a position where she would be subject to cross examination and where her lies will be exposed yet again.

However the final hearing on Mr. Shivers' alleged probation violation will be in early June and Our Dear Pauley will have the opportunity to testify is she so chooses. If she wants to, she can claim under oath that she feels threatened by her ex-husband's revelations of the truth and of her abhorrent, delusional, and lying behavior.

As this case progresses, we will be there to report the facts on an issue that has affected so many across this country: the misuse and criminal exploitation of the restraining order process. I'll close now with a couple of messages I snagged off of Shivers' social media accounts:

[image]

[image]

The Saga of NCIS star Pauley Perrette and her jealousy-fueled narcissistic abuse of the restraining order process is a long one. Multiple stories on her and her crooked cronies like John Nazarian, Daniel Luis Rivas, Elizabeth Gertz, a special unit of the LAPD, and more have been published on AVfM. Here are some of the other stories we have documented and published about the infamous Restraining Order Terrorist, Pauley Perrette.

- Star Crazy: The Drak Side of Pauley Perrettte

Pauley Perrette, Francis Shivers, and Yellow Media
Shivers vs the restraining order mafia
Pauley Perrette schmoozes the police
NCIS Pauley Perrette's pals: Daniel Luis Rivas
Perrette setting up Shivers again?
John Nazarian Tries to Change the Subject
What are Kangaroo Court Judge Kathryn Solarzano & Elizabeth Gertz Trying to Hide?

Editorial note: image of Star Crazy Perrette used under Creative Commons license from Wikimedia Commons. –DE

The Art of Effective Trolling: Or, How I Trolled Radfem @fakerobotgamer, the 7th Most Hated Redditor Worldwide

Jack Outis · 6 May 2014 · Archived copy · Original

> "*Make sure I am not proud of what you want to shame me for*" — Master Troll, Franc Hoggle

For the TL;DR Here's the link to Anna's defeat on storify

http://sfy.co/dfln

Otherwise:

DISCLAIMER: I TROLL OUT OF MY OWN VOLITION. THESE ARE ONLY MY OPINIONS AND I DISCOURAGE OTHER PEOPLE FROM TROLLING.

I, the troll

Let's get this out of the way. Online, I am a troll and a writer. I am proud of both. As a writer I seek to research and construct the presentation of an idea. As a troll I seek to research, wear down and de-construct a target. As a writer I choose subjects that expose hypocrites. As a troll I target adult hypocrites. As a writer I seek to express clear ideas that will preemptively answer the opposition's rebuttals & questions by frustrating them. As a troll I seek to express clear ideas and questions that will preemptively get under the opposition's skin by offending them. As a writer I consider political correctness as optional at best. As a troll I consider political correctness obsolete. As a writer I uphold logic and values we, as a functional society should agree on. As a troll I uphold logic and no values because online, neither my target nor I are part of a functional society. It's not sick, it's amoral; on the Internet, nobody gets offended.

But today is an exception: as a writer I have chosen to describe my trolling.

As a troll I seek to surreptitiously own the emotions of my targets as they have no conscious control over them. My target's emotions run free like dogs with a neglectful-narcissistic owner, pooping and peeing on everybody's property. As the neglectful-narcissistic owner avoids having control over their own "emotional dogs" I might as well put them on a leash and make them maul their owner. Why? Because the neglectful owner's narcissism relies on others taking care of their emotions. I count on my targets getting offended, on them failing to control their emotions, on them being impulsive. I count on them not looking away from what I write while I massage their eyes and mind with sandpaper gloves. I count on them displaying/parading what I write thus promoting me, as getting offended is always an impulsive, vulgar public affair. Getting offended means my target will publicly ask people for intellectual help and will also publicly ask for me to be censored. They promote me for free because hypocrites never get offended in private. My job as a troll is to caress and massage someone else's eyes and mind with a 40-grit sandpaper glove simply because they are too narcissistic to look away from what I write. Again, it's not sick, it's the internet. Besides, the difference between "thorough" and "obsessive" is how offended the person is.

Welcome to the Troll Club

If anything, there is a silent, observable behavior among trolls which translates into the following unspoken unofficial *"rules"* of the "Troll Club"

"Rules" of the Troll Club

- The first rule of the troll club is that you never get offended, your job is to offend people.
- Second rule is, your job is to offend people, trolls never have the "right to get offended".

- Third rule is, if you get trolled, take the hit and shut up. If you get offended, you are not a troll.

Translation, *"you take what you dish out, If it's too hot, get the fuck out of the kitchen, don't be a hypocrite"*. Beside this, there are no written or spoken rules, anything goes on the land where religions go to die. The Internet.

The Sad State of Trolling on Twitter

The lack of rules in the "trollosphere" also has its disadvantages, namely rape threats and death threats issued by low-level trolls has only helped hypocrites like Anita Sarkeesian to be given money for free. Every screenshot of a rape threat was exchanged for donations in her now infamous kickstarter. Quite literally, every troll issuing a rape/death threat was giving Anita money. Same applies to every single SJW and radfem on social media, every rape/death threat they receive only helps them.

I impolitely disagree with those low-level trolls. I think *"Twitter deserves a better kind of troll*"*.

Compare

BAD TROLLING
Feminist: "When I think of an MRA I think about their dick in the gutter, torn off with my teeth"
Dumb Troll: *Fuck you!+Rape threat*
Result: Feminist parades rape threats then gets $$$ +brownie points
Prestige: None

SANDPAPER TROLLING
Feminist: "When I think of an MRA I think about their dick in the gutter, torn off with my teeth"
SPTroll: "Do you enjoy their blood+sperm in your gums? Does mutilating a human being give you a sense of power? Justice? Satisfaction? Be proud…"
Result: Usually the hypocrite (AKA feminist/SJW) tries to delete their tweet
*Prestige: The whole exchange is "Storify-ed."

A better troll should use zero threats, zero swearing, zero sexual innuendo, just sandpaper questions for attrition. By sandpaper questions I mean questions that are logical, truthful, legitimate and almost Socratic but have been stripped from all the limitations of political correctness. A better troll should also always use some "prestige" at the end of the duel with another troll. What is the "prestige"? Well, it is what makes your trolling better because you make your targets publicly accountable for every word they say because you don't let them erase anything. The "prestige" is represented by online tools such as "Storify.com" which are separate from Twitter & allow you to document everything your target says before they try to erase it. It requires a little extra multitasking but it is worth it. (I suggest keeping an off-line copy in case Storify.com goes down in the future.)

Lastly, a better troll should mainly target the kind of people nobody would defend: other trolls

Second Disclaimer: Just to be clear, I do not use racism/hate inducing material/sexual innuendo/threats/swearing as tools for trolling adults only. Yes, I am a flawed troll, I shouldn't have principles. (I do swear, but rarely)

(*by taking a cue from Christopher Nolan's Joker & "The prestige" by the same director. Yes I am also a proud Christopher Nolan groupie)

Troll eats Troll

Be advised, if you are a troll seeking to troll a fellow troll you may be eaten alive. There is always a price to pay and trolling a troll implies you may lose and become the main dish. Get rid of your ego, morals and self-esteem then gag yourself with an apple* while typing just in case . Ego is a heavy anchor not worth dragging when trolling.

As a better troll I decided to start looking for an ideal target.

I was therefore, looking for another troll that everybody knew about, someone so hated, so despised that the idea of defending such universally-hated troll would only tarnish and smear their defender. What kind of nonsense would Jezebel/Salon-like sites not defend or even dare touch with a 10-foot pole? Could a racist, widely hated, genocide-enthusiast, Westboro Baptist Church-like, zealot TERF-radfem even exist? I really doubted someone like that would even be possible in real life. Until…

(*the apple is enough, no latex attire needed)

Meet Anna, AKA @fakerobotgamer

The 7th most hated Redditor Worldwide

Let's say you were raised in a heavily religious background, let's say you are upset with men, scratch that, let's say you openly state "I hate males" & you are also lesbian. Lets say that you also espouse racism and genocide. Let's say you actively encourage people to embrace such views and you even have subreddits dedicated to such ideologies. Let's say that you have a well documented hateful & traceable online track record. Let's say you apply for a job, and, when they find out about your hateful online track record they avoid hiring you (a conflict-prone person, a liability) but you try to get them fired because they are "bullying you" & you even have the gall play the victim by storify-ing them. Let's say that the reddit poll of the "10 most hated people on Reddit" is featured on a *"little"* high circulation site called the "daily dot". Let's say the idea is confirmed by the massive audience at the daily dot. Yes, it is unanimously decided you are the 7th most hated redditor worldwide.

Impressively hateful, isn't it?

With this impressive online CV, @fakerobotgamer got the job. **She immediately became my chosen target.**

Luring & Defeating target Anna in 3 stages

Stage 1

The Baiting of target Anna

If you want to catch bears you bait them with *"bear-crack"* AKA a mixture of marshmallows, sugar, dog treats & maple syrup they cannot resist.

But if you want to catch a hypocrite radfem troll what kind of bait do you use? Yes. You use *"hypocrite-crack"* AKA a mixture of inflated ego, personal insult and challenge they cannot resist because they will want to parade it to their audience.

To start my research, I went to her online profiles looking for evidence she was indeed a radfem and not an impersonator. The evidence checked out, I found plenty of hate and also that she has several cats and a dog. In nature, if you want to get the most vicious reaction from a female animal you threaten their cubs to distract her. In Anna's case her pets were used to create a collage where her cats had text balloons saying they did not want to be treated like human babies and that they would rather die of parvo than keepliving with her. (Reminder, a low-level troll would have threatened her or her cats. I, the better troll, chose to make her cats *"say"* the raw most likely truth instead; she uses them as maternal objects because she is broken and cannot be a functional mother. The "parvo" bit was just the rotten cherry on top.) It appears the text balloons struck a nerve (quite wounding indeed as I would later find out). Just like in nature, the female animal living in @fakerobotgamer's hypothalamus did not disappoint; she viciously responded on Twitter with a barrage of ragging tweets. I, on the other hand, initially responded by just "*favving"* her raging tweets, just to give her some extra frustration.

(Side note: as with most poisonous things in nature, I expected the container of her poison to be brightly colored–A.K.A her head. But most of her selfies had been removed, hard to tell what bright color her hair is now)

Stage 2

The sandpaper questioning of target Anna

Before she responded to the bait I had been planning what raw nerves to caress & massage with 40-grit sandpaper gloves. These were the radfem traits I wanted to discuss with her, unencumbered by any politeness or political correctness

Example
Trait
"Has a history of molestation/ sexual abuse"

Sample sandpaper question:
"Were you molested/sexually abused & was it a family member?"

Explanation
The question is based on Socratic questioning & does not qualify as a threat at all, quite the opposite, it could be asked in a court of law if needed. It is especially grating and abrasive because according to PC dogma, we are not supposed to ask it in everyday life. Again, a better troll *should use zero threats, zero swearing, zero sexual innuendo* and be direct and raw. Anyways you get the idea, here is the rest of the traits shared by SJW's and radfems. (I won't go into sample questions for each because well, you also get the idea)

Common Traits of SJW's

- *Has a history of molestation/ sexual abuse*
- *Sexual abuse led into radicalism*
- *Embraced feminism as a religion to cope with trauma*
- *Has untreated PTSD+Erotomania+Delusions of persecution*
- *Raised by single mother*
- *Has daddy issues*
- *Struggles with science math and STEM in general*
- *Claims of oppression to compensate for inferiority complex*
- *Holds a humanities degree but little or no formal scientific training*
- *Has a tendency for public speaking more than actual work*
- *Constantly censors language by using the word "offensive"*
- *Expects nobody to get "offended" when making vicious comments when angry*
- *Has an "US VS THEM" mentality*
- *Has a history of conflictive relationships at work*
- *Constantly displays screen-shots of "attacks" on social media*
- *Claims is constantly at risk but has filed ZERO police reports*

Stage 3

Exposing Anna's defeat on storify

We are at stage 3 now. The trolling of @fakerobotanna was successful and you have to read it to believe it. Anna seeks to hide her misadventure on storify as much as possible. Fortunately we were at over 1000 views at the time of this writing.

Here is where I ask you dear reader to share the storify link on Twitter, Facebook, G+, TO EXPOSE THIS

RACIST, HATEFUL RADFEM

Here is the link
http://sfy.co/dfln

Thank you for reading.

Tucker Carlson Says Rape Is Great!

AVfM Video Source · 7 May 2014 · Archived copy · Original

TJ Kirk, aka The Amazing Atheist, calls out Tucker Carlson. We don't (necessarily) agree with him that Bill Maher or others who talk like this are any better but otherwise: right on, TJ:

What someone should ask Tucker Carlson, and anyone else who thinks like he does, if they can acknowledge that young girls also often fantasize about older men, or that young teen girls have reported enjoying the sex they had with their teachers or other much older authority figures. And then ask them to try to explaining still why they have such a double-standard.

More details on this matter at Media Matters. In the meantime, you may want to subscribe to the Amazing Atheist, whether you're an atheist or not.

I Owe a Tremendous Amount to Hanna Rosin

Joe Wilson · 7 May 2014 · Archived copy · Original

I owe a lot to Hanna Rosin. No seriously. I really do. Four months ago I couldn't tell you who she was. I also couldn't tell you who Warren Farrell, Paul Elam, Karen Straughan or the two dozen or so names were I've come to know over the last few months.

But it all started with Hanna.

It was Friday, January 3rd. I was killing a little time over lunch, reading over articles on *The Blaze*, when I came across one that sounded hilarious: "Time Magazine Presents 'Five Reasons We Are Definitely Witnessing the End of Men'." As someone who spends a considerable amount of time following conspiracy stories I've come to learn you can't believe everything you read. But I thought the title warranted a quick look at the article. So I read it.

I would find out later that *The Blaze* writer did a fairly good job at conveying Hanna Rosin's sentiment when relaying Hanna's assertions about half the human population. Hanna Rosin had made the assumption that "Men are Obsolete." In the weeks to come I would learn exactly how correct she was–and I was mad!

Initially, it wasn't the revelation that men were on their way out that made me angry. At this point I was still convinced I was reading up on some crazy conspiracy theory. No, but I was mad at Hanna! You see it wasn't the fact that she was making an observation and somehow conveying compassion over the subject matter. Any compassionate human would at least handle the subject with an ounce of tact. No, it was more like "Ha ha he he, men are going way of the dinosaur. Let's uncork the champagne!

Here are the FIVE assertions she makes in her original Time article:

1. It's the end of men because men are failing in the workplace.
2. It's the end of men because the traditional household, propped up by the male breadwinner, is vanishing.
3. It's the end of men because we can see it in the working and middle class.
4. It's the end of men because men have lost their monopoly on violence and aggression.
5. It's the end of men because men, too, are now obsessed with their body hair.

She goes on to explain how boys are falling behind and not doing well at school. This is something I know too well. For years my wife, a school teacher in a bad location of Toronto, has been sharing her statistics on how boys have been progressively doing worse.

So I got working. Hanna Rosin had sparked my flame. Was there any truth to what she was saying? And if so why wasn't the mainstream media covering any of this? Surely, *60 Minutes* would have covered this years ago before things started getting out of control? No. Hanna was right. She was also an asshole for having the audacity to laugh at us men while we were down. And if she could, she would kick us while we lay there–for good measure! I was convinced she was an evil woman. I later found out she had a son. How could a mom glow at such a potentially dismal future for her son???

Now, a week had gone by and as the weather furiously blasted away outside I worked away inside. I was now a confirmed Men's Human Rights Movement Activist. I was busy reading articles on AVFM and watching a ton of videos. I had swallowed the red pill and there absolutely no way I could go back. I wasn't sure I really wanted to go down this newly discovered path. Something told me I would become cognizant of a lot of information I didn't particularly want to hear. I was right. The movement had opened more doors than I had wished for. Some of these doors were very painful personal insights into my own past experiences. But at least now, instead of being buried within some deep dark chamber in my subconscious mind, I was dragging it out into the open and making some therapeutic progress.

And it all started with Hanna. On account of her, I now use every opportunity to talk to people about MHRM. I

participate in social discussions and I also began my own blog. Recently I wrote an article on how Hanna had diminished the suffering of a mentally disabled boy by two older girls and how she showed no disdain for the girls who tortured him. Oh, I was no fan of Ms. Rosin and I had completely written her off–until I came across a more recent article.

I was doing research on a newly-released paper "The Sexual Victimization of Men in America: New Data Challenge Old Assumptions." The paper will become one of the hottest topics for MRAs in the weeks, and months to come. It essentially confirms evidence that has been presented by MRAs for years, that men are about as likely to be raped as women are and that women are quite often the primary perpetrators. And as I scoured the internet for anything related to the paper, I found an article…..by Hanna Rosin!

Several things came to mind. None of them good. Before getting past the title I had already made up my mind on what was likely to unveil. Hanna had already decimated the story of the two girls torturing that poor boy. Nothing, absolutely nothing in that article, showed any compassion for the boy victim or any contempt for the girls who tortured him. Only compassion for one person: the boy's mother.

But, I couldn't resist, and so I read Hanna's take on the new Research Paper and, well: it was good! She didn't hold back anything or distort the facts to suit a feminist agenda. She didn't question the validity of the study. She didn't minimize the reality. Her title and subtitle were spot on:

> **When Men Are Raped**
>
> **A new study reveals that men are often the victims of sexual assault, and women are often the perpetrators.**

I agreed with every bit of it. Except perhaps for a moment at the very end where she attributes the emerging data as a consequence of feminism's purported attempts to breakdown stereotypes. No Hanna, Men's Rights Activists have been saying all this for many years only to be spit on and name-called by feminists, when not completely ignored.

But I really didn't care about that. I was genuinely happy because Hanna's post reached a hell of a lot of people – most of whom are probably not associated with the men's rights movement. Her article (at the time of this writing) has been retweeted 2K and has been posted over 25K on Facebook! Those are impressive numbers. And either directly or indirectly the numbers are going to be difficult to ignore….especially by feminists. Feminists will have to face the facts. First CDC statistics–now this study–and now even mainstream media is taking a closer look.

This paper could severely throw the feminist agenda off course. With men no longer touted as the only rapists and women no longer the only victims the ramifications could have profound effects on the allocation of government funds. It is also poised to cast more doubt on an increasingly failing feminist movement.

I'm not sure I'm ready yet to bury the hatchet with Hanna just yet. But, I'll give it some time and we'll see what else comes forth. "You will know them by their fruits."

The meat grinder, Edmonton style: The Aaron Joseph Harms Story

Suzanne McCarley · 7 May 2014 · Archived copy · Original

In September 2013, Joseph Aaron Harms began writing a blog, "Tortured by the Canadian government." Much of his story is there. In eight months the site has garnered 16,000 views, rather impressive for a guy nobody's ever heard of.

After being contacted about the case by Men's Rights Edmonton, A Voice for Men reached out to Harms and began investigating his case. We now have the complete story and the documentation to go with it. This article is the first in a series that will bring his story to an even wider audience.

Joseph Harms' nightmare began almost three years ago, and it has yet to end. On May 21, 2011 his fifteen year old common-law stepdaughter, Angel Roberts, called 911 and reported that he raped her. On October 9, 2013 Joseph was acquitted during his trial, after Angel confessed in court that it was all a lie. He is still facing very-much-related "unrelated" false charges of assaulting his girlfriend and "assaulting" police officers, who broke down his door without identifying themselves while threatening to kill him, during an unjustified and unlawful raid. He defended his home and his person. I've heard that the bear spray he used on them hurts like hell, and I hope it did.

The consequences of Angel Roberts' false accusation are staggering. Joseph Harms was questioned and arrested, and he has since been subject to nonstop pressure and coercion to confess to anything at all, which might justify the initial charges and conveniently discredit him as well. He has lost his home, his family, his pets, his job, and everything else he has worked for in life. He was questioned and detained for several days without an attorney. He was denied much-needed medical attention. He was denied bail through an act of fraud, and then refused release when his bail was finally granted. He was physically and mentally abused while incarcerated (In a future article, medical records will show his condition the day he was released). He was denied contact with those who could help and support him, both while in remand and under the conditions of his bail. Most of his attorneys worked against his best interests, both actively and passively.

Police, crown prosecutors, and at least one of his own attorneys have lied and have mishandled exculpatory evidence. He and his friends have been victims of harassment by law enforcement, including the unlawful police raid that resulted in his currently-pending charges. His girlfriend was forced to relocate in order to avoid police pressure to falsely testify against him. His bail restrictions have prevented him from working in his field. Police even attempted to have his bail revoked, when he was away from his approved residence while he was in the hospital recovering from a suicide attempt. Police have wantonly destroyed his personal property during unlawful searches. It took two and a half years to bring his first case to trial.

There is a long list of well documented Charter Rights (what Americans would call Constitutional Rights) violations against Joseph Harms. This is not a case of a man falling through the cracks. This is a case of a man being shoved into chasms. None of it would have happened had he done as instructed and pleaded guilty to a crime he didn't commit. But he said "no." He refused to shuffle obediently into his place in line for the Criminal Justice Meat Grinder, and he paid for it with everything he had, almost including his life. This article is an introductory overview of the entire case. Future articles will explore the events in greater detail and provide more documentation. Some of the linked documents are very long, and the redacted trial transcripts are difficult to read, but worth the trouble.

In her statement to RCMP Corporal Rick Dozois on May 21, 2011, Angel Roberts—who has a history of making false accusations—claimed that after an argument over chores that afternoon, Joseph sexually assaulted her (1). She also claimed that during the assault he picked her up bodily and set her down on her bed. This statement should have been the first clue that she was lying, because at that time Joseph was suffering from a herniated disk. One week prior to the alleged assault he injured his back while at work, and according to a medical report—ironically dated the day of the alleged attack—he would have been unable to lift a teenage girl:

> Range of motion of lumbar spine is decreased in all ranges. In flexion by 39%; in extension by 80%;and left

> lateral flexion by 80% in right lateral flexion by 30%. Truncal rotation is reduced by 50%…Unable to lift greater than 20 pounds from waist height…(2)

Indeed in order to detain Joseph, the police had to remove his lumbar support brace, and it was noted that he was in excruciating pain throughout his interrogation – er – "interview."

Corporal Dozois is one of the four investigating officers whose trial testimony was stricken because the judge declared them "less than credible" in a Voir Dire hearing during the trial (3, p.107-121). Another, RCMP officer Colin Folk, has been brought before the RCMP review board at least twice for excessive force. His actions were found to be justified by the same law enforcement organization that has been maliciously hounding Joseph Harms for three years. The Mounties were clearly determined to get their man and they probably thought they had an easy open-and-shut case. Harms was injured, not well educated, and of relatively low social standing; he appeared to be exactly the kind of man who could be easily railroaded by the criminal justice system. They were sorely mistaken in their assessment of Joseph Harms.

The first of several documented (4) violations of Harms' Charter Rights was his detention without access to an attorney. He was held for a few days at the local jail, then transferred to Edmonton Remand Centre, all before he saw an attorney. He fired his first legal aid attorney on the spot when—without so much as looking at Joseph's file—the man told him "You plead guilty and I will get you the best deal possible." Police, prosecutors, Edmonton Remand Centre staff, and at least one defense attorney spent the next nine months lying and actively working to prevent his being granted bail. Unable to provide evidence that bail should not be granted, they mishandled exculpatory evidence and lied about its existence. Edmonton officials even refused to release him after his bail was granted. Throughout those months, he was denied medical attention, physically abused, and mentally tormented. Six weeks after Joseph's release on bail, enough DNA evidence test results had come back to make a conviction nearly impossible, yet the prosecution still pursued the charges. His preliminary inquiry—scheduled for June 2012—was postponed until December 2012 because Angel Roberts decided not to show up, and instead went drinking with her friends.

While on bail he was forced to move from approved residence to approved residence five times. He was constantly followed and watched, and he and his new girlfriend frequently received mysterious and threatening text messages. In June of 2013, based on the patently false pretense for which evidence has yet to be shown, police unlawfully raided his apartment without identifying themselves as police. He defended himself from the attack with bear spray and was subsequently charged with thirty-three counts of various assaults against police officers and one count of assault against his girlfriend. Based on the latter charge—another false allegation and the pretence behind the raid—the courts forced a restraining order against him, separating them very much against her will. She had to relocate to escape pressure from police to falsely testify against Harms. Eleven of those charges are still pending, and that trial is scheduled for December 2014.

The trial for the false rape claim was scheduled for October 2013, and it played out rather like a circus, beginning with a Voir Dire hearing which resulted in the exclusion of testimony from RCMP officers Richard Dozois, Colin Folk, and two others, and continuing with the false accuser Angel Roberts wandering around the courthouse talking with other witnesses. The trial ended after Angel admitted on the stand to lying under oath. On October 9, 2013, the trial was concluded by acquittal.

> — my confession first. When court started, I didn't want to put Joseph in jail because I didn't feel like deeming somebody for doing wrong. I just was hoping he would just stay away from me and my mother. Because I have known him since I was nine years old, and him and I never got along a lot, but when we did — I never had a father-figure in my life, and I didn't want to put him in jail because — because he cared about me a lot. (trial transcript p.189)

After Angel Roberts made this statement, and after she had been shown to have changed her testimony several

times, the prosecution decided to force an acquittal by not presenting any further evidence. How could the Crown possibly do otherwise? Five of the Crown's key witnesses had been caught lying, including the accuser herself. Had there been physical evidence, perhaps the prosecution could have continued with minimal testimony from non-credible witnesses, but there was never a shred of physical evidence indicating the slightest guilt on the part of Joseph Harms. In fact the physical evidence also proved that Angel Roberts is a liar, and not a very bright one.

So why did the criminal justice system spend two and a half years (three and counting, if we include the charges resulting from police harassment of Joseph Harms) doing everything in its power to ruin an innocent man's life? Was it perhaps to pad the stats and justify the employment of the people who've been persecuting him? Was there never any malicious intent, and these people are just that incompetent and stupid? Perhaps the Police and the court decided to punish him for having the audacity to say, "No" to his self-proclaimed "betters."

Watch for further updates as we tell you more about this horror story–and the man who refused to kowtow and plead guilty to something he never did. And while you do, wonder how many other men's lives have been ruined because they foolishly pled guilty to something they didn't do, hoping to make it all go away.

1. Angel's original statement (PDF)

2. Joseph Harms Medical Report (PDF)

3. Harms trial transcript (PDF)

4. Charter Notice 2 14 (PDF)

A Blue Pill Story

Christian Chiasson · 7 May 2014 · Archived copy · Original

Our story begins with a young man in his teens. His sexual desires are just beginning to bloom as he enters biological manhood. He confuses this with a desire to be publicly pair bonded with a young woman because all of his life up to this point he's been told to be a nice guy, to respect girls and to treat them nice. And so he does. He's been so deeply indoctrinated with the idea that mistreating girls, and only girls, comes with a punishment far worse than that of murder, and the idea that viewing women from a sexual viewpoint is wrong no matter what the situation. He is completely unprepared for what awaits him.

Our young man is in the 10th grade. He has several dating prospects around him. Day in and day out he hangs out with young women his age, trying to be noticed as more than just another teenage boy in school. He wants to be seen as a sexual being, as worthy of female attention. He develops a more mature sense of humour, he studies hard because he wants to match women intellectually, he wears all of his best clothes, his best pair of shoes, he engages these young women in thought-provoking conversation. He does all this because he's been told this is how to attract women. Little does he know he's been lied to.

Fast forward 5 months, about half way through the school year. He's been unsuccessful in securing a mate. He begins to become confused, but doesn't question the instructions he's been given. He presses on with the unfounded belief that soon he will succeed.

Fast forward once again to the beginning of 11th grade. He was not successful the previous year and he walks in with what appears to be a new-found sense of confidence, despite him actually being more confused now than he ever was. He is still not questioning the validity of the instructions given to him since birth. A small pinch of desperation begins to set in as he tells himself "This is the year. I will succeed". He, of course, is lying to himself.

2 months, 4 months, 8 months in and no success. He struggles to keep the desperation and depression hidden. He begins to question himself. Maybe he isn't worthy. Maybe he's not good enough. He questions himself, but still will not question the instructions he was given. He calls himself a male feminist, a true blue pill teenager. He tries to appeal to women by expressing his belief that they are more than he is. He accepts the lie that is transference of guilt. He accepts the lie that marriage and the nuclear family were forms of oppression, rather than a necessity for survival. He accepts the lie that men working in a coal mine for 14 hours a day, breathing in coal dust, was a privilege rather than a responsibility and a sacrifice. He truly believes this. It isn't just a tactic to appeal to women. He truly, and wholeheartedly believes he is less than a woman. He is still unsuccessful and depression takes hold by the end of the school year.

The following year, grade 12, he walks in with his head hanging low. He's given up. He is 17, going on 18 in a few short months. He decides he will finish school, go to college, and start his career before trying to find love again.

This is foiled by the fact that when he was 4, he was struck by a taxi cab, operated by a young 16-year-old who stole it from his father in order to make some cash for the weekend. The result of this event was 1 night in the hospital and a small 8,000 dollar settlement, placed in a trust fund, which would accrue interest until he turned 18 when it would be turned over into his possession. He continues with his life at school for the next few months, patiently awaiting his 18th birthday. He plans to spoil himself a little bit in the hopes that material possessions will cure his depression. He has no idea how naive he is.

Winter holiday comes quickly, and he has 2 weeks off school. He is expected to be back to school shortly before his 18th birthday but he plans the day off anyways. He's eyeing a brand new laptop and MP3 player, and with the trust fund soon to be his, he can afford it. But little does he know that something is about to happen that will confuse him more than any of his failings with women.

The day he turns 18, he makes his way to the bank to find just over 16,000 dollars has been turned over into his bank account. A smile appears on his face as he takes his access card back and buses to the nearest future shop.

He's going to buy that laptop right away. He's always had an interest in computer technologies and finally he will have one of his own to tinker with. His hope is to get into IT, and he's been teaching himself about computers since he was 11. He's familiar with the inner workings of a desktop by this point, even doing his co-op education program at the IT department for the local University. He shows great promise in the field, and with an IQ of 141, he is quite good as solving issues accurately and timely. He just needs experience with the smaller and more compact laptop technologies.

The following day he shows up to school sporting his brand new laptop at his side. He has plans to type his school notes, rather than hand write them, from that point forward. This catches the attention of the young women at school, and immediately they know he has money. He tells them about the taxi cab and the trust fund, and that he had received it the previous day.

From this point women seem to flock to him but he is still far too naive at this point to put 2 and 2 together. He doesn't know they want his money, and he doesn't really question it despite being unable to find anything else about him that has changed to make him more appealing to the opposite sex. He simply accepts his new-found appeal and presses on.

Over the next few months he has a few short relationships, but none of them lead to anything physical beyond hand holding and cheek kissing. He is 18 years old and still a virgin. A secret he tries hard to keep as the idea of a male being 18 and still a virgin is shameful to him. He does not want anyone to know but he doesn't know how to approach the topic either. He's under the impression that the very mention of sex turns women off and he's afraid of losing the little bit of female attention he has. That is until he meets a young woman in a nearby city.

They both begin dating and she challenges everything he's learned up to this point. She initiates sex on the first date. He initially lies to her about his sexual past, or lack of one to be accurate, and tells her he isn't a virgin. He doesn't go big with the lie though. He tells her he has had a few encounters but nothing to brag about. The relationship lasts until his trust fund dries up and he is still too naive to realize where his sudden appeal came from. 18, broke and again single he seeks other relationships locally. He finds none and will remain single until he is 22.

By this time he's regretting how he frivolously spent his entire trust fund on others instead of investing. Women became a distraction and as a result his grades plummeted and he could no longer get into any good University or College. His choices were to repeat the 12th grade, or acquire his GED and enter the workforce. With increasing pressure from his parents he chose the latter.

He began working for a call centre company that handles tech support for the Xbox 360 console and Xbox live service. Making only minimum wage, but punching in enough overtime, he was able to make enough money to move out into his own place, with a roommate of course. His roommate was a coworker who had been falsely accused of rape. He signed off as a surety to get him out of jail but at this point he is still too blue pill to know that false rape accusations occur any more than 2% of the time. He signs reluctantly, partially believing the accusation is actually genuine. The 10 months living with his coworker quickly become toxic as the belief that the accusation is genuine starts to creep into the forefront of his mind. He starts believing he's helping a rapist escape punishment and this begins to eat away at his conscience.

During this time a new tenant moves into the apartment upstairs. A very attractive, independent woman who catches our young man's eye. They begin talking and things begin to evolve. She tells him about her abusive ex boyfriend and he quickly develops a sense of empathy and compassion for her. He feels bad that she was treated this way. The relationship only lasts a few months when he finds out she cheated on him with the very same ex she claimed was abusive. Shortly after she leaves our young man and gets back with her ex.

After 10 months, the trial was over and his coworker, and roommate, has been found guilty. His mind spirals into a state of guilt as he believes he has betrayed the very women he was raised to protect. The fact that the evidence for the guilty verdict was flaky or non-existent does nothing to diminish this state of mind. Within days he quickly pulls surety and sends his roommate back to jail before the sentencing date. His roommate is forced to get his new

girlfriend to sign. Our young man moves back in with his parents and carries with him a feeling that he's failed and betrayed women everywhere. He does not feel like a man.

As the years pass, our young man tries desperately to figure out why he has such bad luck with women. He's a nice guy. He's compassionate, he's empathetic, he carries a torch for women's rights and he defers to the women around him for direction. He's completely unaware that the very women he defers to see him as a directionless loser. He believes he's doing the right thing, but is completely unaware that his unmasculine, feminine, behaviour is self sabotaging.

4 years pass before he meets who he believes in the woman of his dreams. He falls head over heels in love quickly. They begin a relationship and initially things are amazing. He's never been so happy. She's the perfect woman, and the very sight of her face lights his heart on fire. Her touch sends him into a state of bliss. He just wants to be around her. A few months pass and he begins to notice she is spending less and less time with him. Not just that but often also forgetting plans they make together. He finds himself going to her place to do nothing more than dog sit while she goes out with friends. The depression begins to develop as the idea that he's simply being used as a means for her to neglect her responsibilities. He is still far too naive to accept this truth, but begins expressing annoyance and frustration. They begin fighting and he tries tirelessly to shift the blame on anything but her. She can't be using him. She's perfect and he loves her. He is completely blind.

He goes over to her place one day, as they have plans, but once again finds she "forgot" about them. He spends the entire day, and most of the night alone in her apartment as she spends her time partying and getting drunk. He goes to bed, only to be woken up at about 2 in the morning to a heavily intoxicated and angry girlfriend. She screams at him, kicks him out of her apartment, and pushes her deep freezer up against the door. He returns home for the night.

The next day he returns to find the door has been blocked by the deep freezer, but the door isn't locked. He manages to push his way into the apartment. She is on the couch, still passed out and a plate of food has been knocked over onto the carpet. The dog was not taken out, and as a result defecated and urinated on the floor. He waits patiently for her to wake up.

When she finally regains consciousness she finds him sitting opposite to her, the food on the carpet, the deep freezer out-of-place and the shit and piss on the floor. She asks our young man what happened, and he tells her with tears beginning to stream down his face. The events of the night before, coupled with the events of his past have left such a scar that he cannot hide it any longer. He's breaking, and the cracks can't be contained much longer.

She apologizes profusely and explains this is a pattern of hers. This isn't the first time she's done this and our young man is not her first victim. He accepts her apology on the condition that she begin attending AA meetings. She agrees.

They call for local AA meeting times and decide the next day, a Wednesday, would be a good time to start. He goes with her, right at her side, to show support. Little did he know that she was not taking this seriously.

The following week, when she was supposed to go to her second meeting, she skipped out. A week later, she skipped out again. She wasn't hiding her inability to take responsibility very well, but he was still very much blind to it.

During the next few months he continued to shift blame on anything and anyone but her until they decided to move in together. They found a place across town, a new neighbourhood and to him a new beginning. Things were good for a week. She began exhibiting the same behaviour as before, but she grew in toxicity. She began blaming her toxic behaviour and neglect on him. Several times removing his keys for days, or weeks, at a time so he could not go anywhere. He was 26, and his girlfriend was essentially grounding him for her own behaviour.

What's more is that she began demanding that he not talk to family or friends about certain things. Any breach of this resulted in her threatening to end the relationship, and again grounding him by relinquishing his keys. She also

began controlling his finances. Where he couldn't spend a dime on himself, she would shop all day. Buying useless items that most of the time remained unopened and unused for weeks or sometimes months.

Soon she met another man and was spending large amounts of time with him. Our young man wouldn't dare tell her not to spend time with this other man but soon things got to be too much. She began making plans with our young man, only to cancel them because the other man wanted to hang out. It got to the point where she would make plans with our young man, only to call the other man on the phone just minutes after and make plans with him instead, right in front of our young man. He was beginning to feel unwanted. He tried incredibly hard to find ways to bring back the feelings they shared in the early days of the relationship, but failed time and time.

She began to intentionally try to frustrate and anger our young man each week, to the point where he felt he had to leave for the weekends, freeing up hers. While he was recovering from the week before, she was partying and enjoying herself.

It all came to blows one day when our young man finally reached his breaking point. Almost a decade of lies, betrayal, and selfish, toxic women had finally broken what little spirit he had left.

One morning, 14 months into the relationship, the man and his psychologically abusive spouse made plans to spend the day together. It was one last chance for the woman to prove she actually cared about him. After a quick lunch at the coffee shop, and a trip to the nearby grocery store, he discovered that one of the woman's friends had been waiting outside for the couple to return home. During the walk home the man listened in as their plans were once again, and for the final time, cancelled. He realized she cared nothing for him and was simply looking for excuses to spend as little time as possible. He walked ahead, quickly, and left the two women to walk back alone.

When she and her friend returned, she found our young man on the balcony having a cigarette and trying to calm down before deciding how to deal with his new-found epiphany. She opened the door, and began interrogating him. As calmly as he could, he told her that he knew their plans are shot, that she was going to spend the day with her friend instead and that they would talk about it when she returned. The woman's friend spoke up, telling the man not to talk to her that way. Not to be disrespected in a place that he calls home, he bluntly told the friend to shut the fuck and stay out of it. An argument ensued when the friend told the man she thinks he should move out.

The man asked the friend multiple times to leave his home, but she refused. He exercised his right and forcefully removed her from the apartment. The argument between the couple continued, until she told him that he had fucked up worse than ever before. She relinquished his keys, went to her friend's house and they both called the police. The man was arrested under a false domestic abuse allegation and removed from the home.

He had experienced first hand how easy it is for a false accusation to be treated as genuine, if the accuser is a woman. And how easy it is for a woman to make a false accusation without guilt for what she puts another person through.

On that day, an MRA was born.

Our young man now thinks back to his former roommate, and he was falsely accused. He is filled with guilt once again, but this time for betraying his friend. He knows he doesn't deserve forgiveness, but he hopes his friend can forgive him someday.

Our young man is forever changed. His eyes wide open to the truth. A giant red pill shoved down his throat in the form of his own false accusation story. He's become the uncaring jerk he always tried so hard not to be. He is shamed by women for becoming the very thing those women molded him into through his experiences with them. Yet he feels no shame at all. Not anymore. He is reborn, living for himself, defining himself and rejecting any and all external definitions of himself.

Once a blue pill beta, now forever a red pill zeta.

What feminists don’t know

AVfM Video Source · 8 May 2014 · Archived copy · Original

“I am a feminist, and I DON’T KNOW…”

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Canadian Senator Anne Cools' ongoing battle against gender feminism

Diana Davison · 8 May 2014 · Archived copy · Original

Senator Anne Clare Cools was appointed to the Canadian Senate in 1984 by Pierre Trudeau. She was the first black senator in Canada and the first black female senator in all of North America. Beginning her political career as a member of the Liberal party, Senator Cools is now an independent and has continued to boldly and conscientiously speak out against gender feminism where it threatens to undermines the integrity of Canadian society.

In her foreword to *The Most Dangerous Branch*, a book by law professor Robert Martin about corruption in the Canadian Supreme Court, Senator Cools provides a history of the battle to curb the power of judges to alter laws outside of the proper parliamentary processes.

> The Canadian courts' foray into politics on the ground and justification of Charter rights and Charter values is currently termed judicial activism. Some have called it kritarchy, that is, government by the judges."

In numerous Senate Chamber speeches, Senator Cools has addressed gender feminism, even introducing the word gynocentrism on March 4, 1999, while confronting "judge bashing" and feminist influence in the Supreme Court.

In that speech, Senator Cools challenges the Senate to research the roots of current feminist demands upon the legal system in Canada.

> Honourable senators, one wonders what American feminist Catharine MacKinnon's book, The Theory of the Feminist State, has to do with law and jurisprudence in Canada. What does a raw, gender feminist, ideological diatribe that seeks to criminalize man-woman sexual relations have to do with the Supreme Court of Canada, or with an Alberta Superior Court judge, the grandson of Nellie McClung? Catharine MacKinnon, a gyno-centric feminist, postulates that man-woman sexual relations are abhorrent because they violate women, and that in a patriarchal society all heterosexual intercourse is rape. MacKinnon helped to craft sexual assault laws in Canada. This gender feminist ideology has driven much law in Canada, and consequently has driven much injustice. It has ravaged law, justice, many careers, and many human lives. It worked for many years. It was even lucrative. It resulted in positions, jobs, grants, and even appointments to the bench. It created a terrible silence as it inflicted obvious injustices on many. It was buttressed by feminist terrorism and aggression, ready to pursue to destruction anyone who gets in its way, while chanting its mantra that all evil and violence are men's, and that all goodness, virtue, and truth are women's.

In confronting and exposing feminist fraud, Senator Anne Cools has been relentless in both her research and her demand for answers from those responsible. Having devoted her life's work to domestic violence, Senator Cools is in a unique position to recognize the deceit and manipulations of feminist rhetoric when they misinform the public and the legal proceedings.

In a debate about firearms and domestic violence Senator Cools addresses outrageous claims by feminist groups regarding the level of danger and fear caused to women by the existence of guns in society:

> Honourable senators, I am disquieted that much testimony before the Senate committee was either incorrect, inadequate, misstated, manipulated, exaggerated or loaded as a gender issue. Some confounded the issues. Their techniques include playing with percentages and combining the unrelated, and are obvious to those knowledgeable in the field."

Senator Cools notes that even feminists acknowledge their own fraud as shortly after giving "testimony stretching credulity and scientific inquiry" to a committee regarding Bill C-68, Dr. Katherine Leonard was overheard by

another witness asking “How did you like that science fiction?”

In a stunning summary, Senator Anne Cools offers the following assessment:

> Gender feminist theory is an example of intellectual fraudulence and is a theory based on philogyny, tribadism and misandry. This theory currently stalks the social and political life of this country. It is predatory, and seeks to dominate and terrorize. It is a personality disorder in the body politic of this nation.

Currently the longest-standing member of the Senate, Senator Anne C. Cools is a beacon of hope for Canadian men. She has advocated for fathers’ rights, helping to produce a Special Joint Committee report called *For the Sake of the Children,* recommending shared parenting. She monitors the activities and advances of gender feminism and their influence on the courts to overstep judicial bounds and corrupt the Canadian constitution. With full awareness that challenging feminist ideologues is dangerous business, Senator Cools has fearlessly challenged them at every step.

And yet little progress has been made.

As Senator Cools has noted, “there is something very wrong going on in this country and there are many issues that are needing attention and there are certain issues that are needing correction. Let us look at them because I tell you, the hundreds and thousands of people whose lives are being destroyed daily is so obvious that I do not understand how it does not just hit everyone. “

People like Senator Anne Cools don’t give up. The lack of progress is not discouraging, it is incentive to become more innovative and find new ways of communicating. Men’s rights activists, like Senator Cools, are not fighting a single battle as if it’s a chess game with a time limit. We are fighting for something bigger: reason, rational discussion, equality, and justice.

That’s a fight that never ends and one that should never be given up.

Editorial note: Senator Cools will be one of the featured speakers at the International Conference on Men’s Issues, June 26-28 in Detroit. –DE

Dear Feminism: NAFALT goes both ways, part 1

Hannah Wallen · 9 May 2014 · Archived copy · Original

NAFALT: Not All Feminists Are Like That. It's usually the argument used to say that not all feminists are evil man-hating narcissists and liars. Which seems to sometimes be true. But there's another side to saying Not All Feminists Are "Like That": feminists are in the habit of claiming feminism is responsible for things they were never responsible for things they claimed.

Recently, PolicyMic published an article apparently intended to help renew feminism's sinking reputation. The article, an opinion piece by Elizabeth Plank, listed off 23 Ways Feminism Has Made the World a Better Place for Men.

It would seem like a pretty good reason to be thankful, if feminism actually improved the world for men. Unfortunately for men and the author of the piece, her assessment is far from accurate. Let's take a look at those claims.

1. It gave our economy a huge, long-lasting boost.

No, it didn't. Ms. Plank writes as if feminism is responsible for women's place in the workforce after World War II, a view that ignores work done by women prior to the war, and the conditions which led to women temporarily filling some work areas that were previously dominated by men.

Not only were women a part of the workforce prior to WWII, they were involved in the industry that transformed the American labor force from being mainly family labor and apprenticeship to wage labor: The textile industry. They also were involved in areas we now think of as traditionally male. An account from Great Britain, Parliamentary Papers, 1842, Vol XVI shows that at least one politician was appalled to see Welsh girls and women facing the same working conditions as men in English coal mines. Further down that page a woman describes the work and goes on to state that it was even harder to do while pregnant ("in a family way.")

So what was Rosie the Riveter all about?

Prior to WWII, women who did hard jobs did them out of need for income, just like men. These women couldn't afford to be choosey because they were poor. Upper class women didn't seek out jobs in coal mines and textile mills, take positions serving other households, or otherwise subject themselves to harsh labor. They stayed at home because they could, or they engaged in activism, wrote, or sought education, earned credentials, and took higher end, higher paying jobs.

Rosie the Riveter was about women stepping up to fill work force roles vacated by men who were drafted or volunteered to fight in the war. The effort was not so much a feminist initiative to change women's roles as it was a social response to suddenly changing labor needs, and it occurred because of something completely unrelated to feminism: The Fair Labor Standards act of 1938, which dramatically altered the dynamics of the labor market. The law established a 44 hour work week (later shortened to the 40 we know today) and outlawed oppressive child labor practices. The need for large numbers of women to enter the manufacturing labor force was in part created by the shorter work week, which increased the number of people it would take to produce the same results, and in part by the removal of children from the work force, which left women as the default replacement for men.

Outlawing child labor, though it was a needed and obviously right step for the U.S. government to take, was not a response to feminism. Support for the movement to end child exploitation in the work force was partly a result of the shrunken Depression Era job market, and pressure to reserve jobs for household-supporting adults.

Unless feminism caused the stock market crash of 1929 and started the war which pulled men from factories in the early 40s, you can't really claim credit for boosting the economy, Rosie or not.

2. It helped men achieve better relationships and more satisfying sex

The first paragraph attributes improved relationship satisfaction to sharing housework, a tradition that normally exists when both partners work outside the home. As discussed in response to the first claim, that's not a result of feminism, but changes in the overall structure of the employer-labor dynamics during the depression era.

Further, it's not necessarily true, according to a Norwegian study, "Equality in the home," by Thomas Hansen and Britt Slagsvold. They evaluated data from two surveys with a combined total of 18,934 respondents and found that the divorce rate among couples who shared housework equally was around 50 percent higher than among those where the woman did most of the housework. Though the researchers stressed that they found little evidence of cause and effect, they noted that lacking clear roles can add stress to a marriage. While this doesn't mean people should fear a cooperative effort in the home, it does reduce the credibility the article's claim.

The article also misreports the results of this study, which found that the human tendency to be better at relationships with people of like mind as oneself politically and socially also extends to feminists. Big surprise, but far from a shining moment of feminist benevolence toward the overall male population.

3. It successfully overturned laws that discriminate against men.

One would expect something of substance for a claim like this, but instead the writer credits feminism with the result of Craig v. Boren (1976,) a case that was ruled on by male judges who cited the Equal Protection Clause of the 14th amendment to the U.S. constitution, and stated the state's statistical claims on drunk driving didn't justify violating it. Feminism was not involved in the decision.

4. It made life a little easier for single men.

The first example is yet another misrepresentation of the nature and reasoning behind a court case undertaken by the American Civil Liberties Union, an organization not defined as feminist, but an overall civil rights organization. The ACLU takes on a wide variety of cases, covering a range of issues not limited to feminist causes. Moritz v. Commissioner (1972) was a tax case in which an adult caregiver of an aging parent had been denied on the basis of his marital status a tax deduction for covering the expense of a home health care aid to stay with her while he worked. As with Craig V Boren, it was decided based on the Equal Protection clause of the 14th amendment. Feminism is not the determining factor in whether or not an individual is covered by that clause. If ideology was the determining factor in Ruth Bader Ginsburg's choice to advocate remedying an injustice against a man, and she as an ACLU associate would have ignored the case had sexism not been the particular injustice, that's a prejudice, not a type of support.

The author's use of the image from the TV show Full House displayed with that claim is misleading, as the deduction in question was specific for care for an *adult* dependent, not anything to do with children.

5. It expanded the possibility of more sexy time opportunities.

This claim cites a benefit to women as if it's a benefit for men. Birth control for women is a protection for women, providing women with a measure of control over their own fertility. While this is a good thing, it's a benefit to women that is controlled by women, not a tool for men to use to protect themselves from the unwanted condition of parenthood.

It also credits feminism with something that feminism didn't achieve. While feminists had an impact on use of modern forms of birth control by women, the existence of birth control preceded feminist activism by thousands of years. Its acceptability preceded feminism, as well. It wasn't until after the American Civil War, when the Comstock Law of 1873 was passed, that there was controversy over birth control in the U.S. Interestingly, the law was passed for the same reasons that were purportedly behind Margaret Sanger's founding work which launched what is now Planned Parenthood: To keep poor people from reproducing too much faster than rich people.

That raises another point; the claim also ignores the sexual behavior of humans. Birth control was not created because people couldn't have sex without it, but because people *were* having sex, and wanted to prevent pregnancy. It didn't increase opportunities for copulation, but merely added to the variety of ways women use to avoid

pregnancy.

On the other hand, feminists have (unsuccessfully) opposed an increase in male birth control options, and in the past even opposed condoms because they would take control of reproduction away from women by giving men the ability to prevent their own contribution to pregnancy. While feminists are all for women having control over their reproductive health and the level of responsibility they choose to take, they're not so keen on affording men the same right.

6. It gave men more reproductive control through abortion legalization.

This claim is more of a support for the idea of abortion than discussion of any benefit to men. A woman's access to abortion does not give a man any reproductive control. It gives women the ability to get out of parental responsibility. If she chooses not to do so, the father of her baby is on the hook for support should she choose to retain custody and demand payment. Abortion as a form of birth prevention is completely outside of men's control, not a contributor to their tiny repertoire of options.

7. It triggered the FBI to change the definition of rape to include men.

This is one of feminism's more insidious half-truths. Feminist groups did support an expansion of the definition of rape, but their sympathy and advocacy for male victims has been limited to those victims who fit their agenda, the same as their sympathy and advocacy for female victims. This is why they've focused so heavily on penetration; it allows them to appear compassionate while continuing to exclude victims of female perpetrators from their advocacy.

The effort has influenced government agency responses to sex crime, as explained in the video Mens' Rights vs Feminist Rape Culture explained using Puzzle Pieces. As a result of that exclusion, male victims face systemic, institutionalized indifference.

We can talk about what feminism has done for male victims when feminists reverse *that* damage.

8. It gave men some well-deserved time off from work.

The FMLA didn't do anything for men that it didn't also do for women. It's not an anti-discrimination law, but a social welfare law based on beliefs about the employee-employer relationship. The law's application to men isn't a feminist choice, but exists because the law would violate the 14th amendment if its application were limited to women. This is at best lip service from feminists, and at worst an attempt to insert gender into a pitch for supporting a political stance.

9. It helped male survivors of violence in the military pursue justice.

The example given is of a case that is far from as cut and dried as the article paints it – and which may be an example of feminist-lead railroading of an accused man. This is feminism attacking men while simultaneously claiming to benefit them. Feminist activism on this topic has been about accusing men and blaming men, despite information that indicates otherwise.

"Men can stop rape" will not help end female perpetration. Pretending that sexual assault is a male behavior only helps to perpetuate the cycle by hiding abusers who don't fit feminism's narrative.

10. It ensured that the burden of war doesn't only fall on male shoulders.

Women currently make up a grand, whopping 14% of the U.S. military despite having been eligible for decades.

The largest percentage of women in the U.S. military are in the Air Force. The smallest percentage are Marines. Feminist involvement has led to the military subjecting male soldiers to increased risk of false allegations of sexual misconduct. Trying to proclaim female participation in the military a feminist success is pitiful.

11. It made the struggle for civil rights a reality.

This claim relies on two things: conflating women with feminism, and the hope that the reader won't remember the work of male civil rights activists. It's a pitiful attempt to ride the coat tails of a movement that feminist demands actually put at risk.

12. It kept prisons safer for male inmates.

Just Detention International was founded in 1980 by Russell Dan to deal "with the problems of rape, sexual assault, un-consensual sexual slavery, and forced prostitution in the prison context." Its battle against sexual assault in prison is not a feminist effort, but a decades-long humanist effort. It's not even a feminist organization. Using a single individual involved with the organization to try to claim feminist credit for the organization's work is shameful and childish.

Although the feminist Stannow can be credited for trying to shoehorn the situation of sexual abuse in prisons into feminist theory by first focusing on a minority of victims–men victimized by other inmates–and ignoring the majority of victims–male inmates victimized by female staff and female inmates victimized by other female inmates. All while wrapping her criminal ignorance in a feminist bow–male on male inmate victimization is actually female victimization because the man being penetrated is seen as "the woman" and thus prison rape is really about the rape of women in the community, the *real* victims of rape.

When feminist theory has had its way with the reality of sexual violence, the truth is left huddled in a shower, trying to wash itself clean.

At the same time, feminists *are* responsible for perpetuating existing discrimination against men in criminal court. How helpful is that?

13. It enabled men to spend more time with their children.

This one starts out with wrongfully giving feminists credit for women working, established as false in response to the first claim. The link in support of the paternity leave claim does not show that feminists were behind its creation, and it doesn't look good considering the author's track record of falsely claiming other groups' successes as feminist activism.

Regardless, while the author claims that feminism has enabled men to spend more time with their children, feminists have contradicted her by actively fighting against fathers' rights using demonization of dads as deadbeats and abusers. Currently, women in the U.S. are awarded custody the majority of the time, and interference with Dad's time with the kids is common. Instead of assisting men in spending time with their children, feminist activism has resulted in enabling women abusing custody laws to evict fathers from their children's lives.

Editorial note: click here to Read Part Two. –DE

Independent Women's Forum on gender pay gap

Mike Buchanan · 9 May 2014 · Archived copy · Original

I hadn't heard of the Virginia-based Independent Women's Forum before recently. Firstly a supporter pointed us to an interesting free book, published in 2002, about how Women's Studies textbooks mislead students. After we published a short piece on the matter, a second supporter pointed us the IWF's short (3:00) video about the gender pay gap, published last year. Our hunch is it was made with a young female audience in mind. It's well put together, and delivers its key points in a very digestible manner:

You may wish to subscribe to the Independent Women's Forum.

The Istanbul Convention: Sleepwalking Into Ruin

Men's Human Rights Ireland · 9 May 2014 · Archived copy · Original

Modern western societies are enormously complicated affairs composed of byzantine organisations and influences, often difficult to understand and navigate – despite which most of us get how the system works.

We vote for our local politicians, they have certain powers, they do things that influence our lives. We vote for national politicians, they have wider powers with further reaching effects.

Changes to these powers and the results of legislation created under this authority are closely scrutinised by voters and political pundits, journalists and special interest groups – not much is missed, as a rule.

And yet we are often blind to the very real power wielded by those in faraway offices and boardrooms, often acting on a transnational basis, which will unquestionably reach down and touch every one of us in our day-to-day lives through that same political system we so confidently feel we understand.

The very existence of the Istanbul Convention is unknown to many, even to high level journalists in national newspapers, politicians and pundits alike. It has been quietly put together, quietly pressed, and quietly ratified by enough countries to make it binding across those European states who have signed it, from the first of August 2014, with the last three being Spain, Andorra and Denmark. It will be going before the European Parliament soon, and if ratified there will become binding across the EU.

What is the Istanbul Convention?

In short, it's an agreement that governments will undertake to act within its guidelines, said guidelines being essentially a feminist blueprint to inflict every manner of injustice on half the population purely because they have male genitalia.

Let's take a look over some of its articles and statements:

> "*Recognising that the realisation of de jure and de facto equality between women and men is a key element in the prevention of violence against women*"

…but not violence against men.

> "*Recognising that violence against women is a manifestation of historically unequal power relations between women and men, which have led to domination over, and discrimination against, women by men and to the prevention of the full advancement of womenRecognizing the structural nature of violence against women as gender-based violence, and that violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men*"

Now we get to the meat of the matter – this is feminist patriarchy theory in a nutshell, which can be boiled down further to "men are bad, women are good". Oh they'll deny that's what it means but it's the villainisation of men in every circumstance, especially those circumstances where gender is not an issue, such as domestic and intimate partner violence.

> "*Recognising, with grave concern, that women and girls are often exposed to serious forms of violence such as domestic violence, sexual harassment, rape, forced marriage, crimes committed in the name of so-called "honour" and genital mutilation, which constitute a serious violation of the human rights of women and girls and a major obstacle to the achievement of equality between women and men*"

So the exponentially more boys than girls suffering genital mutilation not only don't exist but are an obstacle to equality. This was actually ratified by national governments.

> "*Recognising that women and girls are exposed to a higher risk of gender-based violence than men*"

A bald lie put about by the recent FRA survey results, which used typical feminist falsification methodologies to decide who had been assaulted or raped and who hadn't. The reality is that domestic and intimate partner violence is equally distributed between men and women, with if anything women being more violent.

And with shades of or rather outright wearing the desiccated skin of communist Romania we get to article 5:

> "*Article 5 – State obligations and due diligence 1 Parties shall refrain from engaging in any act of violence against women and ensure that State authorities, officials, agents, institutions and other actors acting on behalf of the State act in conformity with this obligation. 2 Parties shall take the necessary legislative and other measures to exercise due diligence to prevent, investigate, punish and provide reparation for acts of violence covered by the scope of this Convention that are perpetrated by non-State actors.*"

Looks like being a police officer just got a whole lot more dangerous, at least if they're facing an armed woman.

There's much more of the Orwellian doublespeak, you get the general idea. Skipping on a bit, we get to the good stuff.

> "*Article 8 – Financial resourcesParties shall allocate appropriate financial and human resources for the adequate implementation of integrated policies, measures and programmes to prevent and combat all forms of violence covered by the scope of this Convention, including those carried out by non-governmental organisations and civil society.*"

I'll wager their beady little eyes were alight with avarice when they penned the above. Create a moral panic using vastly distorted and outright fabricated statistics, quietly push for ratification of a very dubious convention, thus invoking legal authority to resolve the nonexistent problems, and… profit!

Article 12, point 4:

> "*Parties shall take the necessary measures to encourage all members of society, especially men and boys, to contribute actively to preventing all forms of violence covered by the scope of this Convention.*"

Now as I recall there was an effort by radical feminists to do something like this in Ireland back in 2000, they called it "The Exploring Masculinities Programme for Transition Year Boys". The clown responsible was one Maureen Bohan, head of the newly created Gender Equality Unit within the Department of Education. As a true feminist

believer, she postulated that masculinity was a social construct rather than something innate to men, and wanted to conduct ongoing social experiments on young Irish boys in order to “cure” them of their “sickness”. Thankfully at the time the attempt was derailed by watchful journalists, and yet here we are again.

This section of the Convention is intended to turn schools across Europe into feminist indoctrination camps, simply and bluntly.

And it goes on in a similar vein. Article 18 is the essence of the Duluth model, which means that in all cases of domestic violence the man is responsible whether or not the female present is willing to press charges and whether or not he is actually responsible, he can be arrested or thrown out of the house by police officers without any judicial proceedings, article 27 report your neighbours, article 31 fathers don’t get to see their children, and last but not least article 55 which means that for example if a false rape accuser withdraws their accusation, feminist groups and the state can still prosecute for rape.

What it isn’t

The Istanbul Convention isn’t legislation. These aren’t laws but rather guidelines to help shape laws, a billyclub to influence politicians into creating legislation in their own countries.

It will be left to local feminist groups (and there are many powerful feminist groups throughout all European governments, in particular Ireland) to put the squeeze on politicians, while the watchdogs to help maintain “progress” are a group called GREVIO, the modern-day witch-finder generals tasked with enforcement.

“Using a report-based procedure, the GREVIO will assess the different measures a state party has taken to give meaning to the convention. In addition to reports received from the state party under scrutiny, it may draw on information from NGOs. National parliaments are also invited to participate in the monitoring. Should the information received be insufficient or should a particular issue require immediate attention, the GREVIO may travel to the country in question for an inquiry.

On the basis of the information at its disposal, the GREVIO may adopt reports and conclusions aimed at helping the state party to better implement the convention. It may also adopt general recommendations addressed to all state parties.

In addition to the GREVIO, a second entity composed of the representatives of the parties to the convention will be set up: the Committee of the Parties. Its tasks will include, among others, electing the members of the GREVIO and issuing recommendations to state parties concerning the measures to be taken in order to implement the conclusions of the GREVIO.”

What can be done to stop it?

So what can be done? It can be opposed on two levels, one is the European Parliament and the other is locally for those already or soon to be under its lash.

However the EU doesn’t elect the politicians who write the laws, the electorate does, and it’s the electorate (both men and boys and the women who care about them) who will be adversely affected by this Convention. So what needs to be done is to raise awareness among voters of the implications of the agreement and keep a watchful eye on legislation resulting from the Convention to be opposed.

Make sure your politicians and community groups know of the danger that now hovers over their menfolk, and remind them that ideological misandry does not belong in decisions made by those in power.

The following message has been sent to all European election candidates that we could find email addresses for:

Dear election candidate,We would like to draw your attention to and solicit a response from you on the matter of the Istanbul Convention, which was recently ratified by the Council of Europe. This is a collection of guidelines complete with taxpayer-funded compliance inspectors which embodies radical feminist ideals, and will infringe on if not remove entirely many of the individual human rights of EU citizens.It has been quietly ushered in and ratified bysleepwalking politicians in ten states across the EU, hence becoming binding as of August the 1st, this year. The wide-reaching effects and ramifications of this toxic agenda cannot be overstated, so we urge you to investigate this matter fully and respond at your earliest convenience.The full text of the Istanbul Convention can be found here:https://wcd.coe.int/ViewDoc.jsp?id=1772191and our analysis of it can be found here:http://www.menshumanrightsireland.org/index.php?n=72Please be aware that your response or lack thereof will be published for our rapidly growing readership.
Thank you for your time,
Mens Human Rights Ireland.

The list of email addresses for these candidates is as follows, and we encourage people to contact them and voice their concerns in a *polite*, *positive* and *supportive* manner; running for election isn't easy:

brian.hayes@oir.ie
mairead.mcguinness@europarl.europa.eu
sean.kelly@europarl.europa.eu
simon.harris@oir.ie
emer.costello@europarl.europa.eu
lorraine.higgins@oir.ie
phil@philprendergast.ie
patthecope.gallagher@europarl.europa.eu
kieranhartley4europe@outlook.com
Thomas.Byrne@oireachtas.ie
mark.dearey@gmail.com
brid.smith@dublincity.ie
ray@directdemocracy.ie
cnicfhearraigh@gmail.com
damon.matthew.wise@gmail.com
nessa.childers@europarl.europa.eu
marian@marianharkin.com
election2014@ronanmullen.ie
lukeming.flanagan@oireachtas.ie
eamon.ryan@greenparty.ie
http://paulmurphy.nationbuilder.com/contact_us
http://briancrowleymep.ie/contact/
http://www.fiannafail.ie/people/contact/mary-fitzpatrick/
http://www.jimhiggins.ie/ep/contact/contact-jim-in-ireland

No email contact address could be found for these candidates, if anyone has one for them please let us know:

Jillian Godsil
Richard Cahill
Diarmuid O'Flynn
TJ Fay
Mark Fitzsimmons
Jan Van De Ven
Ben Gilroy
Thomas Darcy
Grace O'Sullivan
Lynn Boylan (Lynn Ní Bhaoigheallain)

Matt Carthy
Liadh Ní Riada
Deirdre Clune

We will be following up on those we couldn't find email addresses for and those who don't respond via Facebook, Twitter, and the social media over the coming days. Further events and initiatives to raise awareness will be announced soon.

We can be contacted at info@menshumanrightsireland.org

Note: This article originally published on Men's Human Rights Ireland.

Hey Amanda Marcotte, did you know “1 in 5” is really 1 in 5,446?

August Løvenskiolds · 10 May 2014 · Archived copy · Original

As Karen Straughan (GirlWritesWhat) has noted, rape is a unique crime in that it can often occur only in the mind of the alleged victim. Between adults, the same sexual acts can also be characterized as consensual sex to outside observers (or participants) if they have no understanding of the alleged victim’s actual internal mental state, or lack thereof.

The importance of this mental state is best summarized by the Latin legal term “*mens rea*” or “guilty mind,” a necessary element in most criminal prosecutions. The intent to do harm can not be ascertained where the perpetrator is unaware that harm is being done. This core, essential principle of law has vanished when it comes to the crime of rape. Instead of concerning ourselves with the accused’s state of mind and presumed innocence, feminists demand we concern ourselves only with the feelings and thoughts of the accuser.

The contents of a victim’s mind are, admittedly, important. Even a depraved perpetrator who WANTS to rape will fail if his or her desired victim is mentally willing.

In addition to *mens rea*, we must also concern ourselves with what “rape” has been degraded to mean. Feminists have lobbied for decades to expand the definitions of rape to include sex with women who have been drinking – although women used to be considered adult and equal enough to men to be able to drink alcohol and consent to sex all in the same evening, feminists are now crying foul. That is not the sort of equality feminists want.

Instead, they seek to keep women in an infantilized condition relative to men. Men, if they are wise, must decline the bubbly advances of tipsy lady-flowers lest the delicate sensibilities of these women transform the experience during their walk-of-shame hangover time and, feeling slightly put off, they have “recovered memories” of nonconsent. #ThanksFeminism

The push for the recognition and greater visibility (and risibility) of intoxication rape got a boost recently when my love-muffin Amanda Marcotte cited the 2007 U.S. Department of Justice funded study entitled rather blandly ” The Campus Sexual Assault (CSA) Study”, hereafter “CSA”, as the latest source for the feminist claim that 1 in 5 women will be sexually assaulted in college on campus. The CSA claims that an overwhelming percentage of those sexual assaults are “intoxication” related.

If Marcotte were anything like a journalist, she might have read the CSA study herself to see if it actually supported these claims of “1 in 5” but, lazy woman of leisure that she is, she instead cited the gold standard: that a male journalist had checked the numbers, so everything must be fine, right? Please get my date another Grey Goose Martini? The maths do so give ladies like Marcotte the vapors.

According to Marcotte, “The White House spent this week rolling out its task force for combating **sexual violence on campus**, and part of the campaign has been to routinely cite the claim that 1 in 5 female college students **is sexually assaulted during her time in school**.” [emphasis added]

If Marcotte were anything like a journalist, she might have read the study to see if it actually supports this claim. *It does not.*

The first clue that Marcotte is either lazy, lying, or both. “1 in 5” occurs at the end of page viii/9 of the CSA, which states “In the CSA study, sexual assault includes a wide range of victimizations, including rape and other types of unwanted sexual contact (e.g., sexual battery”[such as forced kissing or fondling, as defined on page 3-14/55].

In other words, in this study, grabbing a breast (sexual battery) during a drunken make-out session as an exploratory move towards greater intimacy would count as the equivalent of a full-blown jump-out-of-the-shadows-with-a-knife rape, *if the woman disapproved of the act.* Both cases are counted as sexual assaults in the CSA, and one has to wonder if college women are so naive they see both as equivalent crimes. (The answer: they aren’t naive at all, despite what Marcotte and other feminists assert. But we’ll get to quantifying that later.)

At this point, the illustration on page xiii/14 reports that these sexual battery boob grabs occurred to 75+144 = 219 of the women out of 1,073 total sexual assaults. That's about 20%, so the 1 in 5 sexual assault number is really 1 in 6 if those horrible boob grabs are excluded.

The second clue is that although 5,446 women enrolled at two universities were asked to participate in the survey, less than 43% did (42.2% and 42.8%, page x/11). Not much is known about the 57% of women who declined the paltry $10 bribe the CSA authors paid the students who wasted 15 minutes clicking through the online form, but the authors imply that their overall findings can be extrapolated to the entire campus population of women – a shaky assertion at best. I would argue that some women who haven't been sexually assaulted (or who might be sexual predators themselves) might be reluctant to waste their precious time on some dumb survey when they otherwise could use it for studying – or shopping for shoes. You know, important stuff.

Digging down into the CSA, even the authors admit that "It is logical to surmise that students who did not participate in a survey about sexual assault may differ from those who did participate" [page 3-7/48].

Considering this alone, the "1 in 5" number falls to about 1 in 11, or 1 in 14 if you eliminate sexual battery – but it gets a lot lower.

The third clue that something is amiss is in the results section at the top of page xiii/14 – quoting the report, "Nineteen percent of women reported experiencing completed **or attempted sexual assault** since entering college…" [emphasis added].

Why the hell are *attempted* assaults – those that failed by definition in this context – counted as the same as completed ones? So, both grabbing a boob while making out AND *pantomiming* a boob grab are both sexual assaults in this study? The study admits that only 13.7 percent of women experience "completed" sexual assault, not 19 percent. All of a sudden, the numbers fall again – from "1 in 5" to "1 in 11" to "1 in 14" to now "1 in 19" .

The fourth clue that something is amiss is that most of the "campus" assaults touted by Marcotte [see above] occurred where? OFF CAMPUS.

"The majority of sexual assault victims of both types reported that the incident had happened off campus (61% of incapacitated sexual assault victims and 63% of physically forced sexual assault victims)" [xvi/17] . So, "sexual assault on campus," per Marcotte, somehow includes off-campus assault as well. Even Amanda can't be so stupid as to blame colleges for sexual assaults that don't occur on their campuses – can she? The University of Wisconsin has little jurisdiction over the drunken sex that happens on South Padre Island in Texas over Spring Break.

Removing these non-campus assaults from the numbers, and the original "1 in 5" bullshit number that Marcotte parroted has now dwindled to **a paltry 1 in 31.**

The fifth clue that something is amiss is the tiny number of supposed victims who bothered to report their supposed assaults to school or police authorities. On page xvii/18 of the report, it is admitted that the students didn't think it was serious enough to report (56% forced / 67% incapacitated) or that they didn't think a crime had been committed or harm intended (35%/35%). In other words, these women didn't consider themselves to be victims at all, and they certainly did not consent to being called victims, even though both the CSA and feminists like Marcotte want to force them into a victimhood status they are resisting. Being involuntarily cast into the role of rape victim – when you are not one because you don't agree that you are one – is both ludicrous and a violation of personal autonomy.

So, let's dig deep down into the study for the real numbers. In Exhibit 5-7 on page 5-16/79, we finally find the total number of forced sexual assaults on campus – 49 out of 5446 female students surveyed. This is equivalent to 1 in 111, not 1 in 5.

The number of intoxication sexual assaults (including sexual battery) on campus was 196 – exactly 4 times larger, but still equivalent to about 1 in 28 overall, not 1 in 5.

And finally, in a line on Exhibit 5-9 on page 5-27/90, we discover how many of the 5446 women were so upset by

their 526 supposed intoxication sexual assaults that they sought criminal charges against their alleged rapists – 1. That's right. One did. One woman, maybe the same one, also filed a "grievance or other disciplinary action" with university officials.

One woman in 5,446.

While feminists bemoan the low reporting rate of sexual assaults, at some point someone will notice that maybe women aren't too delicate, or too scared, or too stupid, or too helpless to make those reports. Maybe this wildly inflated and histrionic feminist rape mongering does not reflect the reality of normal women.

There are other howlers in Marcotte's beloved CSA study – here are a few of them:

In the bottom of Exhibit 4-1, over 40% of college women reported being drunk/high during sex, with half of those doing it more than once a month. I would speculate that women who regularly practice intoxicated sex might actually be enjoying it, and that efforts by feminists to criminalize their preferred sexual habits and partners will not be well-received. This explains why some women say they aren't feminists because they love men – perhaps those women aren't ignorant of feminism, but rather, they understand the ways that feminism demonizes men and subverts their own sexual practices.

"Women who experienced physically forced sexual assault before entering college had almost 7 times the odds of experiencing forced sexual assault since [after] entering college…" [page xiv/15]

The fascinating implication here is that certain women are rape-prone – either rapists tend to focus on them, or they make poor decisions that place them at a much higher risk, or they unconsciously seek situations in which dangerous encounters occur, or their sexuality is such that they continue in relationships with their supposed rapists. It is no wonder feminists are so obsessed with their anger toward so-called "victim-blamers" – that these rape-prone women might start taking actual responsibility for their own safety has to drive feminists nuts.

When the CSA looked at women who had experienced BOTH types of sexual assault (forced and incapacitated) before college, those women were 8 times as likely to experience both since entering college [bottom of page xv/16] as compared to other women – meaning that women who had repeat experiences in dangerous situations were less capable of (or less willing to) take steps to protect themselves from repeating the supposed trauma.

"In the CSA study, we consider as incapacitated sexual assault any **unwanted** sexual assault occurring when a victim is unable to provide consent or stop what is happening because she is passed out, drugged, drunk, incapacitated, or asleep… " [page ix/10 – emphasis added]

Why was the word "unwanted" used in the above? Can passed out, drunk, incapacitated or sleeping women actually want sexual assault? According to this phrase in the study, they apparently can, which is why only *unwanted* sex in those situations counts as sexual assault, even though the rest of the study makes no clear distinction between wanted and unwanted sex while tipsy or tired. Marcotte has lazily (or maybe drunkenly, I guess) endorsed a study that violates the feminist's "sober-enthusiastic-consent-or-else-rape" standard.

Good for you, Amanda.

This is not an exhaustive list of the problems with this study: the citing of nine flawed works by feminist Mary Koss, the data massaging, the bribing of participants, the programming errors, and many other diamonds of comedy await the intrepid souls who can bypass their laziness and trigger warnings to dive into the report.

Marcotte's closing statement in her article includes the penultimate line "This issue isn't about demonizing men as a group or scaring women into thinking men are inherently dangerous."

Correct, Amanda – it is about misleading the public by lying your ass off and using inflated statistics you don't care to check.

[A note on page numbers in the cited study – the CSA has its own convoluted page numbering scheme but the pdf document reader uses a straightforward absolute page count. "page viii/9", for example, means "page viii" was

printed on the report and the absolute page number was 9.]

Review of Men on Strike by Helen Smith, PhD

AVfM Video Source · 11 May 2014 · Archived copy · Original

Victor Zen continues his book reviews by touching on the polarizing and groundbreaking book *Men on Strike* by psychologist Dr. Helen Smith. For the unaware, Dr. Smith writes for PJ Media and speaks in defense of men who realized that the system is geared against them.

Zen has some constructive criticism, but only because he has high hopes for the book's future as a staple for a more balanced approach to gender.

You can buy Men On Strike to support Dr. Helen's work.

Also, won't you subscribe to Victor Zen for more book reviews, interviews, activism reports and commentary?

But what did the boy REALLY want?

B.R. Merrick · 11 May 2014 · Archived copy · Original

I've mentioned the television series *Big Love* in a previous article. I have a feeling that, after talking about it again in this article, I'll be talking about that TV show again and again and again. It touches upon so many vitally important and even visceral ideas surrounding male and female relationships. With the brouhaha in our culture over sexually molested boys "wanting it" and sexually molested girls being the "real" victims (except when it's "good rape"), the myriad lessons that this brilliant program has taught me shine down like moonbeams through clouds. I thought I'd share one of the subtler and most powerful lessons of all.

The basic story outline of the program concerns a secretly polygamous household run by Bill Henrickson (played well by Bill Paxton, complete with Utah-hick accent) with his three wives: Barb (Jeanne Tripplehorn), Nicki (Chloë Sevigny, my fave), and Margie (Ginnifer Goodwin). By the end of five seasons, it is clear that the creators of the show are intent on showing the vital differences between polygamy that is voluntarily entered into and that which is coerced. In other words: The power dynamics that are inherent in sexual relationships are laid bare and open for critical analysis through all five seasons.

In mid-run of the show, it is discovered that second wife Nicki was previously forced into a polygamous marriage that she left; she also left her baby girl. When the secret is betrayed, she is reunited with her now 15-year-old daughter, Cara Lynn (Cassi Thomson), who displays a remarkable ability with mathematics. Cara Lynn is tutored privately by her math teacher, Greg (Christian Campbell), who begins a sexual relationship with her. When the "affair" is discovered by the family, it is immediately stopped, and Cara Lynn is sent to another school.

Also midway through the series, it is discovered that Margie lied about her age to Bill when they were married. He thought she was 18. Turns out she was only 16. That's a hell of a way to ruin Christmas dinner.

Both issues come to a head 'round about the same time, resulting in yet another family squabble about the endless f—ups (Mormonspeak) within this roly-poly family, in which Bill defends himself for marrying Margie while simultaneously condemning Greg as a "sexual predator." How odd that the central protagonist could get away with saying so when the difference is technically one year, when both females are technically adults by virtue of their fertility and pubescent transformation, and when all participants are voluntarily engaged.

Bill does have one more reason to distance himself from the moniker of "predator" in that he thought Margie was legal age; Greg knew d— well that he was having sex with someone underage, and also was aware that it all had to be kept secret to keep himself from losing his job, his reputation, and perhaps his freedom. However, are these really enough reasons to put these two men into completely different categories?

In my opinion, they are. And now I shall explain.

In order for sexual expression to be something other than trauma, it is requisite for the participants to each be able to display a certain base level of autonomy. Due to the various disabilities, illnesses, and external circumstances with which adults can suffer, such volition can be expressed in a multitude of ways and be mutually understood. In spite of the variety of ways to communicate sexual desire, the constant that is held throughout voluntary sexual expression is our collective ability to recognize when full autonomy is present and when it is not.

"Rape culture" is the ridiculous idea that men in general seek to remove some level of autonomy from women so that they can b— more chicks. "Good rape," a phenomenon taught to us by Eve Ensler that seems to have mysteriously disappeared from her best-selling play, is the even more ridiculous idea that if a teenaged female "enjoys" the advances of an older woman, the difference in autonomy between the two individuals is not a concern. Raping a younger female in this fashion has something "good" about it, and is therefore not truly a part of the "rape culture" which we men supposedly enjoy.

Actual rape is very close to the original definition of rape, which still means "to steal." It can only occur when the

volition of at least one party has been reduced, or is already in a reduced state by virtue of at least one of several means: physical inability to communicate refusal (such as a handicap or unconsciousness); emotional inability to express disinterest (such as the emotional immaturity of a child too afraid to say, "No"); physical or emotional inability to remove oneself from a dangerous situation (such as being pinned down, held at gunpoint, or any number of extortionary means); etc.

Such an individual has had full volition stolen, and traumatic memory has been added to the thought process that will inform all future volitional, autonomous acts. Much of the happiness that might have been abundantly present in any number of future moments has also been stolen.

Therefore, as I see it, in *Big Love*, Greg is guilty of statutory rape, and Bill is not, by virtue of the following criteria culled from the storyline:

1. Margie was basically living as an adult at the time, gainfully employed; Cara Lynn had never paid a bill or held a job.

2. Margie knowingly began an affair with a married man who she knew was a polygamist; Cara Lynn was lured into a relationship with a man much older whose personal life she knew nothing about.

3. Margie was raised in a society that liberated women by virtue of the tireless efforts of countless men inventing and manufacturing machines, along with Post-Enlightenment ideas that liberated the human conscience; Cara Lynn was brought up in a fundamentalist religion with rigid sex roles (and probably didn't know what The Enlightenment was).

4. Margie knew a world of romantic love freely chosen by both parties; Cara Lynn knew a world of arranged marriages that benefited only the men and women at the top of the religiously fundamentalist social heap.

5. Margie was not in a subordinate role to Bill, even though she was being paid to baby-sit and working at his store (both voluntary acts); Cara Lynn was subordinate to her tutor in numerous ways, especially in the sense that she could not choose where she went to school, or even if she attended school at all.

6. Margie was sexually experienced; Cara Lynn was a virgin.

True, the difference in their ages was only one year, but that's something that unthinking people conclude. The difference of a year is superficial; the differences explained in the six points above run deep in the human psyche.

So what does this have to do with the statutory rape of boys? Everything.

There is a thought-provoking and controversial book written by a gay psychologist named Alan Downs called *The Velvet Rage*. It's a tome written specifically for gay men and concerns what Downs claims is the high level of shame that gay men experience in their early lives, and where that shame can lead.

I can't say that I agree with everything in the book, but I did find it compelling. One story in particular stood out, involving the sexual abuse of a young gay boy who had a paper route. His first sexual encounter with a grown man, who invited the boy into his home instead of just giving him the collection money, was described as "very exciting and equally terrifying."

The reason this stood out is because when the now-grown man retold this story to other gay men, he spoke with pride and enthusiasm as they laughed with him, like Tucker Carlson. They can laugh if they want, but Downs was observant enough to state:

"I can't help but notice that [he] has never really been able to maintain a committed, long-term relationship as an adult. His current relationship has existed for three years – the longest one to date – but, by his own admission, only because he and his lover have sex with other men…

"The effects of childhood sexual abuse can have more severe consequences for a gay man. **A sizeable number of all people who are sexually abused in childhood have extreme difficulty regulating their emotions as adults**… Borderline Personality Disorder… Dissociative Identity Disorder… substance abuse… suicidal behavior… deliberate self-harm… antisocial (criminal) behavior…

"A child is quite capable of strong sexual feelings [the 'exciting' that accompanied the 'terrifying'] but at the same time is not capable of handling the emotional aftermath of such feelings… What may have seemed like a harmless and even highly erotic act, is often devastating psychologically [emphasis mine]."*

The world looks at the surface and sees boys getting on with being boys. Then they're shocked when boys who got on with being boys kill themselves when they are men.

Boys are fascinated by men. Most boys, beginning at about the ages of 11 to 14, while still having a great deal of emotional, intellectual, and physical curiosity about men, will start to experience an increasing interest in the female body. A boy's or girl's natural curiosity about bodies and sex ("Whatever *that* is," thinks the child) can be satisfied in any number of ways that are quite healthy and not traumatic. Nudist gatherings come to mind, something more prevalent in Europe than America, which lack I believe is to the detriment of healthy childhood curiosity. Yet one scholar after another after another after another keeps coming home with the same information: Engaging children and naïve teenagers in adult sexual activity – with everything we see that adults can do to screw up their lives with sex – is traumatic. Apparently, it is even traumatic when *he wanted it.*

Children exhibit increasing amounts of autonomy as they grow older. I am convinced that they will exhibit more at younger ages when they are left to themselves to self-regulate. However, here is a list of things they have yet to accomplish regardless of how fast they mature:

- Running a small business
- Going for a job interview
- Paying rent
- Paying the electric bill
- Paying late fees
- Groaning under a mortgage
- Going into debt with a credit card
- Getting a car towed
- Being lied to about the car you're buying
- Being laid off
- Going on a date
- Unrequited romantic love
- Waking up with a hangover yet going to work anyway
- Being pulled over for speeding

And one of my personal favorites, something no man should do without:

- Midlife crisis

When an adult gets into bed with another adult, this is all understood. None of this is understood by a teenager who is kept from the world. None of this is understood by a "juvenile delinquent" getting a lap dance from a grown female prison guard.

I believe that boys will certainly be boys. I believe in leaving them alone to be boys. When people are engaged in sex, it can hardly be said that they are being left alone. Quite the contrary: He or she is united, however briefly, with the mind and body of another. There should be no doubt that an adult is going to take (re: steal [re: rape])

something almost entirely different away from such an encounter with a boy who “wants it.”

So we are left with the question posed in the title of this article: What can we honestly say that a boy wanted from such an encounter? How about acceptance? Love? Satiation of natural curiosity? Advice? Communication? Companionship? Emotional intimacy? Assistance? Confidences? Nurturance? Friendship? Are any of these hidden desires understood by the aroused adult? Is the boy capable of fully expressing these things? Is he good at poetry or something? Has he ever written a convincing love letter?

I remember when I watched Franco Zeffirelli’s version of William Shakespeare’s *Romeo & Juliet*. It dawned on me that Shakespeare’s true effort probably had much more to do with juxtaposing the impetuous, hormonal, unthinking duo against the childish prejudices held by both of their families. That certainly seemed to be what Zeffirelli was after. Every line was uttered with a slightly ridiculous earnestness. Their teenaged love was matched by their teenaged violence. This is much closer to the truth about the childlike (or childish) approach to newly discovered sexual emotions.

Every new emotion to a human can easily be an overwhelming experience. Adults can cry for many different reasons due to the ongoing conscious experience of living life while experiencing new combinations of emotions, both familiar and unfamiliar. How much more likely are we to see children cry for new and overwhelming reasons? Adults, having imbibed the lessons of that which was once emotionally daunting, think of sex as being something other than terrifying – unless, of course we are talking about children in adult bodies, in which case, the adult is free to cry, “RAPE!”

Actual children, on the other hand, are far less likely to know what sex and rape are, what the difference between them is, or if what they are experiencing should be considered one phenomenon but not the other. What the boy who “wanted it” actually wanted will probably not be adequately expressed for many years. If he makes it that far. In the meantime, cultural misandrists everywhere who paint half the human race with the sickly color of horndog, sex-crazed maniacs should learn to shut the h— up so that the healing for those already suffering can begin.

I can’t wait for feminists to try and take credit for the healing process of heterosexually molested boys. The men’s movement is already prepared and p—ed off *Big Time*.

*Alan Downs, *The Velvet Rage: Overcoming the Pain of Growing up Gay in a Straight Man’s World* (Cambridge: Da Capo Press, Perseus Books Group, 2005, 2006), 144-145.

Title IX legal Expert Brett Sokolow on sexual misconduct cases and DOJ/DOE directives

Robert O'Hara · 11 May 2014 · Archived copy · Original

On April 24th, 2014, Brett Sokolow, Executive Director of the Association for Title IX Coordinators and President & CEO of The National Center for Higher Education Risk Management (NCHERM), issued a statement regarding disciplinary actions against male students involving accusations of sexual misconduct. This statement was highly critical of the manner in which recent proceedings took place and mentions there were five instances in which he felt the accused students were not guilty. He went on to suggest changes in the way schools conduct such cases.

This statement is significant because it comes following years of heated controversy concerning both the Dear Colleague Letter and the Blueprint letter issued by both the Department of Justice and the Department of Education. Both have faced severe criticism from many members of the higher education community and advocates for free speech and due process. AVFM News has also covered developments concerning the both the Dear Colleague letter and the Blueprint Letter extensively since the Dear Colleague letter was issued in April of 2011.

Sokolow is arguably going to be the ultimate authority schools facing litigation by students disciplined or even expelled will turn too if the number of lawsuits claiming sex discrimination and violation of due process rise.

AVFM News approached him last week asking for an interview and he was generous enough to grant our request on the condition that it be done via email and that neither the questions nor the answers be edited. Several email exchanges took place over the course of three days, with nothing of significance omitted:

AVFM: Briefly tell us about the Association of Title IX Coordinators, the NCHERM and your history with them.

Sokolow: I founded The NCHERM Group in 2000. It is a law and consulting firm that serves higher education and K-12 on high risk health and safety issues. We represent more than 50 colleges as counsel and have consulted with more than 3,000 different campuses. We also represent victims and those accused of violating campus policies, but only selectively. I'm not partisan in the sense that I don't believe in taking the same side no matter what. That wouldn't make me an expert, it would make me a gun for hire. Instead, I choose cases and clients solely on the merits. If I think you have the right argument legally, I'll have your back. That makes me a little hard to pin down, but it also allows me a consistency of principle when involving my firm in cases.

AVFM: You stated in your "Tip of the Week" letter that "Finding each of the accused in violation of sexual misconduct is sex discrimination. We are making Title IX plaintiffs out of them."

Was this statement in response to the recent lawsuits filed against the University of Delaware and other schools by men who had their right to due process violated and had their academic careers, and by extension, their futures ruined by unfounded or false accusations of sexual assault?

Sokolow: The question seems to state conclusions on which I don't wish to state an opinion here. And, no, my answer had nothing to do with Delaware, or any filed particular lawsuits. I was referring to cases of internal campus discipline, so far. Some of those may result in lawsuits if we cannot correct this trend. Again, I'm not pro-victim, pro-accused student, etc. when I take this stand. I am pro getting this right. Some campuses are too hot on this issue. Some are too cold. My advice is intended as a corrective because colleges owe it to all students to get this just right. There has to be an integrity to the process or the process is failing systemically.

AVFM: On April 4th, 2011, the Department of Education issued it's now infamous "Dear Colleague Letter" instructing institutions of higher education to use the "preponderance of evidence" standard (50.1% convinced that a crime occurred) instead of the "clear and convincing evidence" standard during proceedings in which a student is

accused of sexual assault. Why do you think the DOD found it proper to lower the standard of evidence in such cases?

Sokolow: The Department of Education did not lower the standard in sexual misconduct cases. More than 80% of campuses were using the correct preponderance standard in 2011 when the DCL was published. Only a handful of campuses were using higher standards at that time. I think a debate on the standard is less productive than accepting it, and working hard to ensure that campuses apply it correctly. If the evidence is over 50%, the accused has violated policy. If the evidence is 50% or under, the accused is not in violation. We spend our time working on helping college decision-makers to understand how to accurately weight that evidence and analyze it to get to an appropriate outcome in every case.

AVFM: The Dear Colleague letter did state that schools would be in jeopardy of loosing their Title IX funding if they did not comply to the new standard. There has been much criticism of this coming from columnists in publications like the Chronicle of Higher Education and the Wall Street Journal.

Have any of your members complained about having to comply with these new standards?

Sokolow: Yes, some of our members feel uncomfortable with the preponderance standard, especially in really close cases where what is more likely than not is only show by a feather's worth of evidence. Overall, most are accepting of it, and some are empowered by it. To balance it, we've encouraged the field to adopt a gatekeeper standard, which allows early dismissal of complaints in the investigation phase, when they do not evidence reasonable cause to indicate a policy violation.

AVFM: Do you think it is proper to have schools involve themselves in prosecuting serious crimes like sexual assault in the first place?

Sokolow: Schools don't prosecute anything, let alone serious crimes. When schools address sexual misconduct, it is as a form of sex discrimination covered by Title IX, a federal law that requires campuses to remedy such discrimination. Colleges really have no choice in the matter. Some are quite proficient at addressing this kind of misconduct, and some are still on a learning curve. That is problematic, because while the campus is getting its act together, it may fail to adequately protect a victim (male or female) who complains of an assault, or it may fail to protect an accused student (again, male or female), which was the point of my original commentary. I've written about protecting victims for years. I intensely dislike the argument that colleges should get out of this business and just leave crimes to the criminal justice system. That is really an argument for rapist privilege. It's true that campuses need to be better at this, but so does the criminal justice system. Factual records are very damning of police misconduct in sexual violence cases all over the country, and successful prosecution of campus sex offenders is a rarity. So, when the argument is made that colleges should just leave this to the criminal justice system, the subtext is "let the sex offenders get off scot free," because, that is what will happen if colleges don't provide another option through their own processes.

AVFM: *"When schools address sexual misconduct, it is as a form of sex discrimination covered by Title IX, a federal law that requires campuses to remedy such discrimination."*

Discrimination against which sex?

Sokolow: Title IX protects against any discrimination on the basis of sex or gender in federally funded educational programs, so that's anyone's sex or gender.

AVFM: *"I intensely dislike the argument that colleges should get out of this business and just leave crimes to the criminal justice system. That is really an argument for rapist privilege."*

Is giving an accuser another means outside of both the criminal and civil courts to have someone more easily punished by their accusations not an argument for accuser privilege? Does this not fly in the face of the doctrine of double jeopardy and the important tradition of protecting the rights of the accused?

Sokolow: It is an important tradition to protect the rights of the accused. All Title IX is doing is creating a level

playing field to also protect the rights of the accuser. Double jeopardy is the Constitutional right not to be tried twice for the same crime. Since colleges don't address crimes, this is inapplicable. The best analogy is to the OJ Simpson trials. He was acquitted criminally, but held liable civilly, for the same acts. This is not double jeopardy, and the courts see the campus process as a civil process, that may parallel criminal prosecution without causing double jeopardy.

AVFM: "Factual records are very damning of police misconduct in sexual violence cases all over the country, and successful prosecution of campus sex offenders is a rarity."

Is it not a fact that the student tribunals used in investigating and punishing students accused of sexual misconduct are rank amateurs in the science of evidence collection and who also have been known to be indoctrinated in such principles as "rape culture" and the idea that women "never lie" about rape? Is this not tantamount to police misconduct?

Sokolow: Yes. We've been working for 15 years to move away from student panels, and in fact away from the due process adversarial hearing model. In Title IX-covered cases, we believe that a professional civil rights investigation by well-trained investigators addresses the problems your question identified, and is the preferred resolution mechanism today. In fact, the White House Task Force report last week embraced this model.

AVFM: How common do you think it is that those who falsely accuse are punished for their crime/misconduct?

Sokolow: Rarely. In fact, we often try to get them help. The fact is that most people who allege campus sexual misconduct when it did not occur do in fact believe that it did. That means they are not filing a false complaint, which is a complaint known to be false, and which is filed with malicious intent. Our job is to discover whether the underlying facts can prove or disprove the complaint. Sometimes, we can show conclusively that what the complainant alleges did not occur, but we still don't consider that a false complaint unless we can show they know it to be false.

AVFM: In your "Tip of the Week" you stated "But, in a recent case, the campus policy stated that intoxication creates an inability to consent. Thus, in any situation in which a male student and a female student have sex, and both are intoxicated, this college will commit an act of gender discrimination by only charging one of them. If both are intoxicated, they both did the same thing to each other. Why should only the male be charged if both students behave in ways defined as prohibited by the policy? I'm not suggesting we charge both. Surely, every drunken sexual hook--up is not a punishable offense, especially if the parties know what they did and liked it"

Tell us why you think female students are held to a lower standard of behavior then male students.

Sokolow: If a male came forward, who was drunk, and accused a female student, I think a lot of campuses would process that complaint the same way they would if the female student made a complaint about the male student. This is problematic no matter what the gender or sexual orientation permutation of participants. If the question is about why campuses think that drunk sex should be disciplined, I'm not sure, except that they mistakenly think intoxication and incapacitation are the same thing, which they are not. If you are asking why female students are making complaints when they have drunk sex, I think it may be because of what they are being taught in high school, or at the beginning of college. If the college thinks the standard is one of intoxication, and it teaches that, intoxicated students come forward to complain. One other thought is that college administrators may think this is what the government wants them to do, but I've had OCR dismiss many drunk sex cases without opening investigations, or after short investigations. I think that addresses the extent to which I think anyone is held to a lower standard.

AVFM: Do you think it will be a challenge to convince Title IX administrators to change this clearly discriminatory practice?

Sokolow: I don't think it's clearly discriminatory. I think policy can be applied in a discriminatory way on some campuses, and I think the debate that my commentary and articles like this can foster will help to move many

campuses in the right direction.

AVFM: In your "Tip of the Week" letter you gave a list of factors which should be weighed in determining whether a respondent was to be found culpable in a sexual assault case. The first factor you suggested was whether or not the "respondent knew that the complainant was drinking or using drugs and may know how much/what kind."

Why do you think it is proper to make the respondent responsible for what the plaintiff was consuming of their own volition?

Solokow: So, anything that happens to you when you get drunk is your own fault, apparently? Once you're drunk, it's open season for me, because you've made a mistake that excuses any abusive or criminal act I might now commit? Let me turn that question around, and see if holds any water. A person who gets him or herself incapacitated by alcohol or other drugs is responsible for what they did to themselves, but why should their inability to protect themselves, or make rational, reasonable judgments excuse anything that someone else might do to them in their weakened state? Your argument, taken to its logical conclusion would excuse murder if an incapacitated victim invited you to shoot them.

AVFM: Allow me to ask this then. You state verbatim in your statement:

"This is shown by the totality of evidence composed of some or all of the following factors that the respondent knew or should have known:

1. The respondent knew that the complainant was drinking or using drugs and may know how much/what kind"

Does "should have known" apply only to this first factor or only the remaining factors?

Sokolow: It applies to the totality of the factors.

AVFM: On May 9, 2013, the Departments of Justice and Education issued a findings letter announcing a resolution agreement with the University of Montana. The findings letter, which refers to the agreement as "a blueprint for colleges and universities throughout the country to protect students from sexual harassment and assault," explains the Departments' interpretation of applicable legal standards and the terms of the agreement and defines sexual harassment as "any unwelcome conduct of a sexual nature."

This letter has been criticized by freedom of speech proponents and Senator John McCain sent a letter to the DOJ asking why it feels it can write legislation independent of the legislative process.

Do you think that the DOJ and Department of Education have over stepped their boundaries in this case?

Sokolow: No. I think groups like yours, and some free speech interest groups, have misconstrued this resolution letter for your own purposes. It's insulting to people's intelligence and manipulative. All the letter says is that victims should report unwelcome conduct of a sexual nature, and that campuses should remedy such conduct when reported. It does not say that campuses should impose discipline on someone who engages in unwelcome conduct of a sexual nature, unless that behavior rises to the level of creating a hostile environment. And, campuses should not do so, especially public universities. Obnoxious and offensive speech is often protected speech and it is incumbent on campuses not to abuse this legal standard to punish what is commonly recognized as protected speech. Of course, I'm sure groups like yours will be there to remind them, if they over-reach.

AVFM: *"Obnoxious and offensive speech is often protected speech and it is incumbent on campuses not to abuse this legal standard to punish what is commonly recognized as protected speech."*

The May 9th resolution agreement broadened the definition of sexual harassment as "any unwelcome conduct of a sexual nature" including "verbal conduct." And that this "need not be subject to objective definitions."

This clearly could get a student in serious trouble for asking someone out on a date or talking about a film featuring adult content. Also, there is a serious departure from a supreme court decision on sexual harassment to use an

objective definition.

How is this not an abandonment of the protection of free speech?

Sokolow: Actually, this is a definition that the Department of Education had embraced back in its 2001 Guidance. It's nothing new.

The regulatory standard and the court standard are different. We advise public campuses to never use this standard to impose discipline unless it also meets the definition of creating a hostile environment.

Editorial postscript: No doubt many readers will have pointed questions about some of Sokolow's answers. Regardless, Sokolow has been very generous with his time and will likely face criticism from colleagues and clients alike for talking frankly about these difficult issues. We thank him for speaking as frankly and honestly as he has with us.

Feel free to be as critical as you wish but also please join AVFM in thanking him for granting us this interview in the comments.

Tony Stott calls for an end to sexism in dealing with Domestic Violence (interview on ITV Wales)

Mike Buchanan · 11 May 2014 · Archived copy · Original

Tony Stott has long been a valued supporter of **Justice for men & boys** and its associated campaigns. He has a particular interest in the issue of domestic violence ('DV'). For some time he's been leading an initiative challenging the Domestic Violence legislation which the Welsh government plans to implement in 2014.

The below was written by Tony:

"DV is about intimate relationships and can be instigated by men, women, or both. It is gender-neutral as both men and women can suffer from and be responsible for DV in broadly equal measure. This simple humanity is supported by a huge body of international research and practical experience i.e. just two meta studies covering some 400,000 international subjects over many years demonstrate that women are as violent or more violent than men:

Prof. Fiebert http://www.csulb.edu/~mfiebert/assault.htm

Prof. Straus http://www.icpsr.umich.edu/icpsrweb/ICPSR/studies/29583?q=international+dating+violence+study%2C+2001-2006&permit[0]=AVAILABLE#accessNotes

The NSPCC revealed Childline receives 14% more calls complaining of physical abuse by mothers compared with fathers

http://www.nspcc.org.uk/news-and-views/media-centre/press-releases/2012/12-07-23-childline-urges-children-to-speak-up/childline-urges-children-to-speak-up_wdn90922.html

Erin Pizzey founded the first ever women's refuge in Chiswick, London, in the early 1970s, and noted that some two-thirds of the first 100 women seeking refuge were as violent, or more violent, than the men from whom they were seeking refuge, and to whom they would likely return.

These findings contradict the Welsh government's (WG's) old-fashioned "radical" ideology that says only men use violence to exert control over women and that women only ever act in self-defence. New (but unbelievably old-fashioned!) legislation is due to be introduced to the Welsh Assembly in May 2014.

Healing Men created a petition to urge the WG to take a more modern, evidence-based, proven and humane approach to DV:

Petition https://www.assemblywales.org/epetition-list-of-signatories.htm?pet_id=878

Video http://www.youtube.com/watch?v=zrAjrxaxUtg&feature=youtu.be

An ITV flagship programme, *Coronation Street*, featured a male victim of DV and a journalist with ITV became aware of our petition. He asked if I would contribute to a news item on male victims of DV which was to address some very important issues and, crucially, raises a challenge to the radical policies adopted by the WG and shows our determination to oppose it.

The points raised by Simon Borja from Safer Wales/Dyn Project are good points and well made. We must make men more aware and attuned to the nature of DV and how violent women can be. However, be aware that "Safer Wales" is **Radical** and **calls from men are "assessed"** to see if that man is a victim and also an instigator. Given the inter-relational nature of DV it is unsurprising that some 47% of men are classified in this radical way and similar results may be expected from women, but women are **never** assessed – never have been, and probably never will be. Yet this radical bias and prejudice is being used as a key element in new legislation on DV within the WG.

The Radical Safer Wales / Dyn Project for men was set up by and operated from Welsh Women's Aid premises in Cardiff.

The WG's stated position is *"masculinity is associated with violence in many cultures and Wales is no exception… all interventions must address **men's violent behaviour**"* (original emphasis). This incendiary position has led to considerable outrage and opposition from psychotherapists, academics, practitioners and charities involved in the sector. The position as well as the new title of the bill is clearly sexist, discriminatory, abusive, and lays the WG open to legal challenge. A solicitor and human rights barrister as well as two leading charities have pledged to support a man or men disadvantaged by this new legislation.

We also need to consider the effect of this government policy on how boys, as men in waiting, view men and masculinity – and their emerging place in Welsh society – when their government openly holds and expresses such views about men and masculinity. Suicide is the leading cause of death of young men across the UK.

The Minister responsible, Leslie Griffiths AM, asserts the new legislation based on the above position and entitled *"Ending Violence Against Women, Domestic Abuse and Sexual Violence (Wales) Bill"* is not sexist. The Minister's use of language is curious.

Coming to a Legislature near YOU! This position and legislation are to be used as a trail-blazer for similar policies in the English, Scottish, Northern Irish and European legislatures as well as elsewhere.

This is a very grave issue for men's and boys' human rights.

Tony Stott

www.healing-men.net "

Taxpayer-funded Male DV Shelters = socialism?

AVfM Video Source · 12 May 2014 · Archived copy · Original

Barbarossa takes on the question of whether there should be taxpayer funded services to help abused men–he answers strongly in the affirmative–and while doing so goes into some depth about his feelings about what he sees as unrealistic ideals of libertarianism.

As always, Barbarossaa is good at challenging us to think harder about what we advocate for. Agree with him or disagree with him on any particular point, you dismiss him at your peril. We suggest you subscribe for more.

Male spaces must not be allowed to exist!

Lucian Vâlsan · 12 May 2014 · Archived copy · Original

"There must be no male spaces! This is not allowed!"

Or at least this seems to be the message conveyed by a significant proportion of the European media following the appointment of Portuguese-native Helena Costa as manager for the French Ligue 2 football (soccer) club Clermont Foot Auvergne 63.

The middle class Guardianista-style pricks that we usually call "journalists" regarded the news of Costa's appointment as another progressive step forward and the French press rushed to pick some statements from the (all-male) players in the hope that they can find something to spin into some patriarchally misogynistic conspiracy against the poor little female coach. And they found as the left-back Emmanuel Imorou told L'Equipe that the players have asked questions to each other along the lines of "who is she?" and the goalkeeper characterized her naming as a "smart media stunt" – a characterization which enraged the aforementioned pricks even further, despite the fact that it's the truth, an aspect which, although uncomfortable, has even been admitted by Costa herself. Because yes, in the feminist mind, google-ing the new coach's name and pointing the obvious is now misogynistic.

As it's usually the case with feminist ideologues, the issue is not the naming of Costa per se as supposedly the first woman to coach a team in the first two divisions in Europe. By the way, that information is also false. Duygu Erdoğan coached for Galatasaray Istanbul replacing none other than Fatih Terim. The fact that she spectacularly failed is a different story – but the point is that the press rushed so hard to make ideological points out of Ms. Costa's appointment that they got their facts wrong. Who would've thought?

But as I was saying, the issue is not Costa's appointment – the issue is the so-called "progressive" journalists' obsession with destroying anything and everything that could possibly be construed as a male space – and professional European football is one of those spaces – and inserting more victimology and gender identity politics into a field that has largely been free of feminist meddling so far.

Karen Straughan explained multiple times that the women who go into overwhelmingly male-dominated fields and stay there are going because they like the masculine environment and they like it as it is. And this seems to be the case Ms. Costa as well given that she coached mostly boys' teams (junior level) with which she conquered the World Championship twice with the youth team of Benfica. She then moved to coach the national women's football squads of Iran and Qatar – a period which she grudgingly admits she didn't enjoy entirely but it was a necessary stage for her career.

Even more so, if we are to be completely honest, the highest amount of misogyny and disrespect towards her in her career so far didn't come from male players or the fans – but precisely from middle class progressive "open-minded" pricks who decided to ban Iran's Women's national squad from the British Olympiad because they didn't like the costumes the players were going to wear (despite the fact that players like Petr Čech had played with a similar equipment covering their heads in the recent past).

In other words, her success has so far been curbed precisely by the "progressive" do-gooder westerners who under the guise of "rights for women" actually hurt women more. And, unfortunately for the non-feminist women and the wider non-feminist majority, this is not the first, nor the last case of this occurring.

Yet in the minds of many journalists, Ms. Costa is already a victim simply because many commentators have rushed to question whether she is indeed fit given her young age and lack of experience to be the coach for a squad that will have a difficult time next season in their quest to avoid relegation. Of course, the fact that **all** young and inexperienced male coaches' abilities are questioned in a similar manner each time they're appointed to a club that's perceived to be "too big" for their credentials suddenly became irrelevant for the feminist commentators.

The Guardian commentator Anna Kessel goes out of her way to paint Ms. Costa as a victim-to-be and acts offended

because people who know what football is about asked the questions that are regularly asked when young managers are appointed. And then she goes like this:

> While it seems football is quite accepting of appointing men as managers with no qualifications and little coaching experience, a woman's CV tends to be pored over and minutely analysed.

But is this true? The answer is a resounding **NO**. "Football" is not even by far "quite" accepting of appointing men as managers with no qualifications – because football in Europe is a multi-million euro business (at least at the first and second divisions' levels) and appointing an under qualified manager has serious consequences. Even appointing a well-experienced and qualified manager often times has serious negative consequences (the case of Moyes at Manchester United speaks volumes about that) because generally naming a manager is often times like rolling a dice since there are a lot of human factors to consider that the clubs cannot possibly predict.

A couple of politically incorrect truths

There are a few aspects that everyone knows they're true but they're increasingly kept out of the discussion. But I'll spare a moment to at least state them.

1. Women's football is inferior to men's football. This is a self-evident truth that anyone who has watched more than two football games notices. The reason is simple: biology. Real biology not feminist biology. Consequently, someone who has never played in professional men's football and coached junior boys' teams and women's squads is by definition a less qualified candidate in comparison with someone who has played in professional men's football and didn't coach anyone. Even Jose Mourinho, the statistical outlier that everyone points out when this argument is brought up, still played at professional level for seven years in Portugal and Brazil scoring 13 goals in 94 matches. Yes, unimpressive, but Ms. Costa scored 0 goals in 0 matches.

2. As a manager, coaching a men's football squad is the real test. As a corollary of the first statement, Ms. Costa's previous experiences are in many ways irrelevant. In the modern history of football, there is only one example of a coach coming from a women's squad to a men's squad who actually succeeded. That is Per-Mathias Høgmo, the Norwegian man who took over the Norwegian side Rosenborg BK when the "Troll kids" were on a relegation spot. In just two months he avoided relegation and qualified the team to UEFA Champions' League group stage. A huge performance. But Per-Mathias is a statistical outlier. Most of the coaches who came from a women's club spectacularly failed. So the commentators who are questioning whether Ms. Costa is fit or not aren't signs of misogyny but signs of realism after looking at the success rate statistics.

In this context, France's Women's Minister's Twitter commentary, Najat Belkacem, who praised the French club for "understanding that giving a place to women is the future of professional football" is at the very least laughable. Giving a place to women (an expression which sounds dangerously close to affirmative action) will not be the future of professional football. Ever. At least not as long as professional football is organized around competence. Are feminists planning to change that? For Messi's sake, I hope they won't!

All men are guilty

But if the French and the British press limited themselves to just imply that men's football's maleness is a problem, Oana Dușmănescu from Gazeta Sporturilor went one step further and actually said it:

> For this is the truth – male football is the last citadel that's holding on the equalizing ground of today, the redoubt in which estrogen pervades the hardest. (…) Men are defending their bastion as best they can and, from their point of view, any weapon is valid and justifiable.

That's right folks. All men are guilty because women don't succeed in men's football and if they dare to question the abilities of a coach who happens to be a woman, then they are "defending their bastion" to keep estrogen from pervading. Am I the only one who sees this as both misandric and misogynistic?

Now, of course, nobody has a problem with the femaleness of, let's say, rhythmic gymnastics, a sport in which the presence of a man is more exotic than the presence of a lion in Oslo outside of a zoo. No one is arguing that rhythmic gymnastics' "femaleness" is keeping men from successfully competing. Yet somehow, when the shoe is on the other food, there's suddenly a problem.

The reason for which this way of thinking is exhibited are many and worthy of a separate and more ample discussion but the short version is that since immemorial times, many people (mostly women but also some men) have seen the very existence of a male space as a threat. And now, thanks to gynocentrism on steroids (i.e. feminist "thought") it's more acceptable than ever to fight tooth and nail for more and more female-only spaces and for the destruction of anything that resembles even remotely as a male space.

Men's football is not (and hasn't been for quite some time now) a male-only business as ideologues like Duşmănescu or Anna Kissel would have you believe. Women work and have been working in football related businesses for quite some time as scouters, assistant managers, impresarios, translators, PR, advertisement, medics and even referees as well as many other positions that are necessary in the current way the European professional football (i.e. Men's Football) is organized.

But yes – European football is a sport designed by men to be played by men against other men and to be watched and understood mostly by men. And it's nothing wrong with that. Just like it's nothing wrong that rhythmic gymnastics is a sport designed by women to be played against other women and to be watched and understood mostly by women.

Feminist ideologues have been wondering why is Ms. Costa's appointment news in the first place – but in the same time, they were the only ones who actually made it news for the people who don't live in France in the Clermont-Ferrand area. The same feminist ideologues ask everyone to "embrace the new diversity" – yet none of them seems to be capable of understanding that we're not the same, we never have been, and trying to make us all the same is no diversity at all.

P.S.: Who's willing to bet that in the very likely event that Helena Costa will be sacked (as most of the managers in general are sacked before the end of their contract) the entire press will cry sexism?

This article is also available in Swedish.

Unequal justice in Maine: Paul Cavanaugh

Suzanne McCarley · 12 May 2014 · Archived copy · Original

[image]Paul Cavanaugh, Assistant District Attorney (ADA) in Hancock and Washington Counties, Maine, wants to become the new District Attorney, replacing his boss Carletta Bassano, who had the good sense not to run for re-election. Unfortunately for the citizens of Maine, Cavanaugh's record suggests quite strongly that all he has to offer is more of the same: Corruption and bias due to a desire to collect funds from the Federal government for phony prosecutions. We encourage anyone who can to attend the State Accountability Rally at the Hancock County Courthouse in Ellsworth on May 31, 2014. The event is sponsored by Integrity4Maine.

The following are just a few examples of Paul Cavanaugh's record as a public "servant."

When thirty-one year old married mother of two, Tina Mason, pled guilty to charges of sexually abusing a thirteen year old boy, prosecutor Cavanaugh requested the court only sentence her to thirty days in jail and only temporary placement on the sex offender registry. Mason, with her husband by her side, argued that her own sons needed her at home. The young male victims' mother stated however, *"You have taken something from my son that no one should ever take. You have no remorse. Shame on you. You are getting off easy."* Prosecutor Paul Cavanaugh said he was *"satisfied"* that the judge accepted his request for Mason to spend only thirty days in jail for molesting the boy.[1] Mason was investigated for possibly having had another inappropriate relationship with another boy at the school she taught, however those allegations were not substantiated.

By contrast to Mason's thirty days in jail for sexual misconduct with a child, when Vladek Filler was convicted for Class D misdemeanor assault which usually warrants $300, Cavanaugh argued Filler should be imprisoned for at least three months and up to a year and should not be allowed to avoid jail because he's a single parent and primary care giver to his children.

In 2012, forty-six year old teacher Dianne L. Leach pled guilty to two counts of gross sexual assault of a thirteen year old 8th grade student. Prosecutor Paul Cavanaugh requested the Court cap Leach's sentence at no more than six months in jail. Leach's attorney stated that Cavanaugh's recommendation allowed defense to argue for even less prison time. The young boy's aunt Karen Manning voiced her discontent with the gender bias stating *"it's a slap on the wrist. I believe if this was a man and it was a female 13-year-old teenager he'd get prison time."*[2]

On July 13, 2013 the judge rejected Cavanaugh's six month recommendation and sentenced Leach to twelve months in jail. On the same day, forty-one year old Mark Smith was sentenced after he pled guilty to one count of gross sexual assault which took place ten years earlier (2003) and which his attorney called a one time *"15 minutes of stupidity"* with a thirteen year old babysitter. Unlike with Leach (who pled no contest to two counts of rape), at Smith's sentencing prosecutor Cavanaugh argued for a much harsher punishment for the man, sending him to three years in prison for the one incident of "15 minutes of stupidity" ten years ago which apparently did not involve any intercourse.[3]

People like this should not be in positions of government power. Cavanaugh is as corrupt as his "retiring" (actually running away because she's afraid) boss, Carletta Bassano. Maine needs better. America needs better.

1 http://new.bangordailynews.com/2008/11/21/uncategorized/woman-31-gets-30-days-in-child-sex-abuse-case/

2 http://www.wabi.tv/news/27397/former-substitute-teacher-accused-of-molesting-a-student-pleads-no-contest

3 http://fenceviewer.com/site/index.php?option=com_k2&view=item&id=75777:man-gets-prison-time-for-2003-sex-assault&Itemid=938

Can you just “man down”?

George St. Jones · 12 May 2014 · Archived copy · Original

If you are a male and have ever admitted to feelings of inadequacy or anxiety there’s a good chance that your concerns were met with comments such as these:

“Just get out there and do it.”
“Get over it.”
“Just be you and start feeling confident.”
“Suck it up.”
“Deal with it.”
“You’re x age and still feeling this way? Come on man, it’s time to grow up.”

In short, “man up.”

This sentiment is pervasive in our culture (as well as many cultures around the world) and it is almost always aimed at males. Never mind that there isn’t anything about being male that guarantees power, confidence, reliability, or success; my interest here is in the usefulness of this cliche as advice, which is usually how it’s framed. To start, let’s look at the quotes above. The general idea being expressed is that the person is acting weak, needy or passive, and therefore they need to be stronger, more independent, more assertive, just like that. The assumption here is that their problems are trivial, that they shouldn’t need any help or support, and that their expression of anguish, frustration, pain, or fear means they’ve given up, submitted, surrendered, retreated.

Wait, what is it that they often say about assumptions?

When you tell someone to “man up,” what you are saying is “be less like you and more like me.” Okay hypothetical flawless life-guru, that means people can just choose to change in the opposite direction right? Now that we’ve established that, let me ask you a question:

Can you “man down?”

If you are, for example, extremely secure in yourself and confident around people you are highly attracted to could you choose to become anxious and insecure instead?

No?

So if you can’t “man down”, what makes you think someone can “man up”? Is it fair to expect that of them?

I think people often downplay, or just don’t consider that other people are who they are in the exact same way *they themselves* are who they are, but just with different outward results. The problem with the sentiment of “manning up” is that who we are is largely a result of our past experiences, and these experience s differ greatly between people. Take social anxiety for example. If you have good experiences with people throughout your childhood and adolescence you’ll be secure in your adequacy and likability. If however, you have had enough bad experiences with people to make you doubt your self worth, you’ll be completely insecure and anxious. It’s not as easy as “being confident” or “finding your balls.” To ask someone to just start succeeding is like asking them to grow a new arm. It’s not advice.

Next time someone advises you to “man up” as if it’s the easiest thing in the world to do, ask them if they could just “man down.” When they invariably say no, ask what the difference is. I’ve done this before and people usually get totally stumped because they’ve never thought of it like that before.

That all being said, this does not mean that people cannot change. A series of positive experiences and some practice can change a person affected negatively by their past. I know about this from personal experience. It isn’t easy to change but it can be done. I don’t mean this article to imply that not one person in one instance has ever been helped “manning up.” My point is that its usefulness as advice is much less than its pervasiveness in our

culture suggests, and in reality what it does most often is just hurt people.

The cover image depicts the painting 'Anxiety' by Edvard Munch

Pick-Up Artist, or Be Yourself? Be Yourself.

AVfM Video Source · 13 May 2014 · Archived copy · Original

OGFurious, after reading multiple books on Pick-Up Artistry and tried some of the techniques. And in the end, while some of it works, he sees a problem:

We think he's got a point. Do you?

Hidden Information On Boko Haram School Attacks

Ali Mehraspand · 13 May 2014 · Archived copy · Original

How long has it been since you heard of the name Boko Haram for the first time? It is all over the news now, so fill in the blank: They are a group of militant Islamic terrorists in Nigeria that _____. (Fill in the blank.)

Boko Haram means "western education is sinful." Thus the purpose of this group is to terrorize local people into not having their children attend schools which they consider "sinful." How do they go about doing this? Well, according to hundreds of media news outlets, they apparently take girls hostage. There you go; the blank is filled. "Kidnap girls."

This has prompted campaigns such as Bring Back Our Girls. Different Countries such as France and US are now determined to destroy this group. US planes have begun air search for the schoolgirls. So far so good, we applaud them. Nobody should be allowed to kidnap girls who want education.

They should, however be allowed to murder savagely, any number of boys and men apparently. The fact that the international news have abruptly gone to a state of frenzy, does not mean that this idiotic group has come to existence just recently, after taking several hundred schoolgirls hostage. They have been in business since the eighties and they are called terrorists for a reason.

In the past years, Boko Haram has attacked school after school, slitting open the throats of boys, burning them alive, and on more merciful occasions just shooting them down to make the point that in their mind this kind of education is "sinful." 2,000 "people" have been murdered so far this year by Boko Haram. Yes, "people," means that almost all of their victims have been men and boys. In the school attacks in which they set boys on fire however, they would let the girls go. As opposed to letting girls go, in the recent conflict at Chibok, they held 200 girls hostage, offering to hand them over in return for their arrested members.

The Nigerian President Goodluck Jonathan is now so outraged that he has declared that the *kidnapping* of the girls is the beginning of the end of Boko Haram's terrorism. Who would have thought that kidnapping girls was the last straw? Murder of men and boys of course has not warranted such a harsh attitude in the past. The President now accepts help from other countries to destroy Boko. President Barack Obama has said that the kidnapping of Nigerian girls and sectarian conflicts worldwide are a sign that "we have not extinguished man's darkest impulses."

This also has brought about a hashtag campaign called “bring back our girls.” Boko Haram must be having second thoughts right now. After all, you might want to murder 2,000 men in less than a year, but you don’t wanna not listen to a hashtag, especially with Angelina Jolie on their side disgusted at you calling you a kidnapper. Oh, yes she calls them *kidnappers*.

The media coverage is very enlightening. We dare you to examine media’s distorted coverage without getting a headache. Most of them do not mention killings at all. The ones that do mention the killings, mostly use phrases like “students” instead of boys, and “people” instead of men.

But let’s examine the ones that do have enough decency to point to killings. If you take a look at Boko Haram’s victims, you will find that there are two sorts of victims: “people” and on very rare occasions, “people including a woman/girl.” As an example, when in February 56 boys were murdered in a coed school attack and girls were let go, the associated press wrote “dozens of students were killed…” in the title and several paragraphs later: girls and women were spared. Let’s make it clear that this is the oldest trick in the book: The least read part of the article is the middle, even less than the last paragraph.

As for topping insanity with plain crazy, this also is a “scientific” article on Boko Haram by two ~~scholars~~ nuts, Jacob Zenn and Elizabeth Pearson. First sentence of the abstract is enough read for this piece of garbage:

> This article addresses an under-researched aspect of Boko Haram’s activities: gender-based violence (GBV) and its targeting of women.

Is it just me, or is complete insanity the new fashion rage for these people?

Amy Schumer, Special Snowflakes, and Rape

Jason Gregory · 13 May 2014 · Archived copy · Original

It's just harder to be a woman in general, and you get treated differently in the world in general. Everyone deals with you a little differently. But I can't complain about being a female comedian. For me, I can't say it's been harder. I've had a really nice road to where I am now and I've worked really hard and it's paid off. –Amy Schumer

It's just harder to be a woman. This seems to be the premise underlying most of Amy Schumer's comedy. Going through a synopsis for each of her TV show episodes is like reading a litany of feminist grievances about how it's so much harder to be a woman.

There's the usual whining about menstrual cycles. And she does a lot of whining. There is a heaping helping of how women struggle with body image and how women's bodies are objectified. There are complaints about double standards—one for *sluts* and another for *studs*. There seems to be a lot of comedy about sexually transmitted diseases. And, of course, rape is a topic in her comedy.

Amy coined the term "grape" in one of her comedy routines. The term references the so-called gray area of rape. Schumer describes this gray area in her own words:

> It's not whether or not something is rape. It's the gray area of how to handle it. It's not always black and white, 'he did that and he's going to jail.' It's a really hard decision—how to handle it. Every girl I know has had a sexual experience that they're really uncomfortable with, that was really questionable. In some cases it was absolutely rape, but they didn't think it was the best idea for them to try to prosecute it.
>
> "So when I say the part of that joke—which I don't say anymore because I did it on the show—'some guys think a girl sleeping is a suggested no. That's a no!' When I say that, the whole joke is the hope that maybe a guy will hear that joke and know that this isn't ok, because that comedian talked about it. And a girl will hear it and feel less alone, because she knows that it happens to other people. That's my goal with that joke. I would never just make a rape joke to make a rape joke. It needs to have a point and be really funny. I think rape is the most horrible thing you can think of and that's why people use it as a punch line."

It's all a very clever and comedic way in which to draw attention to some of the complex problems women face in regards to rape. According to Schumer, it's also a very personal issue. During one of her appearances on "The Opie & Anthony Show," she described her first sexual experience as rape, saying "one of my boyfriends kind of raped me. That's kind of how I lost my virginity…I was like seventeen, hahah…we were drinking and hanging out and then I passed out and I woke up…and I go 'what are you doing!'…I woke up to him having sex with me…We went and visited a college together the next day."

She goes on to describe another *gray area*, saying "This never happened to me, but they're like starting sex…and the girl falls asleep and the guy finishes. That's a gray area… I don't know. I've never fallen asleep, but I've had like two guys fall asleep while they were going down on me…I just like kneed him in the ear [and said] 'get back to work!'"

Amy goes on to describe how it would be tough to date rape a guy who is passed out drunk or asleep, saying "That would be pretty tough…for you to be asleep, that would be so much more difficult…to rape a guy…I mean. I'll try it." She later describes herself as a "sociopath" and says that she likes to watch rape "porn, where the girl is sleeping and the guy wakes her up."

This all provides a very interesting backstory to a speech given by Schumer at the "Gloria Awards and Gala" that was hosted by the "Ms. Foundation for Women" in honor of Gloria Steinem's eightieth birthday. The speech went viral when Jennifer Vineyard published a transcript of it on Vulture. At last check, the article had over 186 thousand "likes" on Facebook and thousands more tweets on Twitter.

Schumer posted a tweet thanking those who passed around her speech.

According to those in attendance and many more who read the transcript, the speech was inspirational. Contained within was a powerful message about womanly self-esteem. There was also, contained within the speech, the description of a possible sexual assault, or, as Schumer might say, a "grape."

Folks were so busy indulging in Schumer's message about womanly confidence and lauding her about it that they missed what may have been Amy's admission of her sexually assaulting a man too "wasted" to give meaningful consent. An anonymous writer over at Thought Catalog published an article about this admission.

In Schumer's speech, she talks about how great high school was for her, saying "I was running my high school…People knew me. They liked me. I was an athlete and a good friend. I felt pretty. I felt funny. I felt sane." High school was great for her. She was a special snowflake there.

The transition to college didn't go so well for her.

Schumer says that "being witty and charismatic didn't mean shit. Day after day, I could feel the confidence drain from my body…**I was getting no male attention, and I'm embarrassed to say, it was killing me.**"

Schumer talks about how she put on her Freshmen 30 pounds in "record-breaking time" and blames men for being too shallow to appreciate her. She blames men for her loss of confidence. She blames men for her experienced loss of status as a special snowflake.

Clearly, college was traumatic for her. The unchecked narcissism of her female ego was forced into a confrontation with the reality that she may not be a special snowflake—that she might be alone and indistinguishable—something that men learn to deal with when they experience rejection—something that Amy had little, if any, experience with until college. She seems to be completely unprepared and not equipped emotionally to deal with rejection. She seems unaccustomed to the lack of attention paid to her throughout childhood and high school.

This is all very traumatic for her and she is desperate for attention and restoration of her status as a special snowflake. She seems to believe that she is entitled to that status and so proceeds to entitle herself to the attentions of Matt—the first guy in college to finally pay her what she is owed.

Schumer says, "He barely spoke, which was perfect for all the projecting I had planned for him." Make no mistake about it. Matt was nothing more than a tool to Amy. She used him as a tool to try to restore her self-esteem. To her, Matt was a means to an end. She wanted him to call and pay her with attention—something that other men had refused her.

When Matt finally did call, Amy was filled with a rush of excitement and began feeling like a special snowflake again. She shaved her legs and washed her armpits, running over to his dorm room, expecting to have a fun-filled day—a new day of many forthcoming days in which Matt would pay her the attention that she deserved.

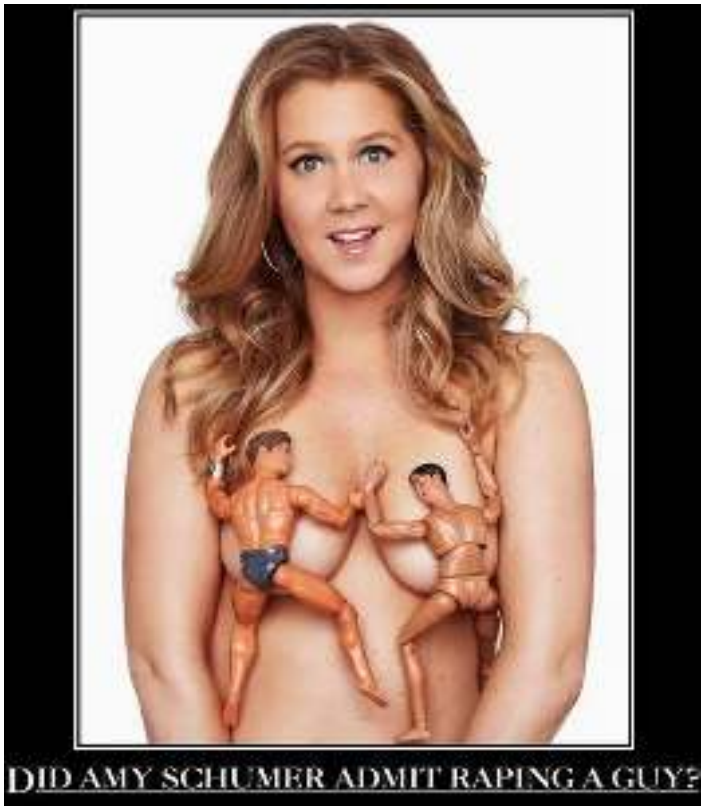

Amy finally arrives and discovers that "It's Matt, but not really. He's there, but not really. His face is kind of distorted, and his eyes seem like he can't focus on me. He's actually trying to see me from the side, like a shark…He's fucking wasted."

Schumer goes on to disregard any moral responsibility to actively care about Matt. She disregards the fact that he is too "wasted" to give any meaningful consent to sex. She puts the narcissism of her ego before Matt and explains that she "wanted to be held and touched and felt desired." She says, "I wanted to be with him. I imagined us on campus together, holding hands [so that others could recognize that]…I am lovable."

She gets into bed with him, but he smells like "skunk microwaved with cheeseburgers." She says that they tried kissing, but his "9 a.m. shadow" scratched her face. His "alcohol swollen mouth" was like the mouth of somebody who had just been given Novocaine. His penis was too soft for penetration.

At this point, she realizes that Matt is too "wasted" for sex and not worthy to restore her status as a special snowflake. Amy begins to again feel the deficit of attention owed to her. She begins to feel alone and indistinguishable. She feels "faceless and nameless…just a warm body…" She looks around the room and hopes to "distract" herself or "disassociate" herself from the surroundings and escape the depths of her low self-esteem.

Matt starts to go down on her, but he "falls asleep every three seconds and moves his tongue like an elderly person eating their last oatmeal." His drool is the only wetness between her legs because Matt has passed out and is now snoring into Amy's vagina. Matt's failure to give good head is the last straw for Amy. She "escaped from under him and out the door," never hearing from him again.

Let's be clear. Matt was never anything to Amy. He was nothing other than an object-of-utility—a means to an end. She saw him as a means to restore her status as a special snowflake and demonstrated no care at all about him as a human-being. His extreme intoxication and inability to give meaningful consent was seen, by Amy, as a hindrance to her goals.

Not once did Schumer express or demonstrate an iota of care for his well-being as a human-being. Not once, as a sober party, did she act on her moral responsibility to refrain from having sexual relations with a person too "wasted" to give meaningful consent. Not once did Schumer grant a concrete context to the personhood of Matt. Again, he was nothing other than an object-of-utility.

She took from him all that he had to give and it wasn't enough. She actively engaged in her own narcissistic self-indulgence and desire for attention and status, neglecting her moral responsibility to care for another human-being.

Schumer says that she is a sociopath. Given the lack of moral responsibility and care described in her speech, I'll take her word for it. I believe her.

Schumer's comedy is celebrated by various feminists as a different voice—a woman's voice in a sea of misogyny. However, it may turn out to be a voice of unchecked narcissistic female ego, wrapped in sociopathic charisma and attention-seeking. That's not really a different voice and neither is it a special one.

It simply is a voice—one in a sea of many who routinely claim that it's *just harder to be a woman* because *everyone deals with you differently*.

Editorial note: for a different take, see Christopher Cantwell's point of view. –DE

The tiger in the alley – a story every woman should know.

Jack Goodfellow · 13 May 2014 · Archived copy · Original

Imagine if you will a dark, damp, alley in the most dangerous section of a vast and terrible city. The brick walls sweat dirty water. The stink of trash and week old food lingers in the air. It's never really quiet there and the most terrifying sound is that of footsteps echoing behind you too late at night or too early in the morning.

You stand across from this alley for some reason or another. You are waiting for a bus, maybe a taxi or just on the street trying to get air slightly fresher than that found in your cramped apartment. And then, far down on a corner, you watch as a 900 pound Bengal tiger strolls into view and casually walks towards the mouth of that alley. Head low to the ground, muscles rippling, yellow eyes steady, it comes close to you, snorts and, thankfully, turns and disappears down into the cut between two tall buildings. It disappears into the alley directly across from you and you exhale, hard. You have been spared a terrible death.

Just as you turn to go back into the relative safety of your building, a click clack click clack sound rolls over you and you spin about to see that a young women is slowly walking up the street across from you, following in the footsteps of that Bengal tiger.

She's a younger woman, alone and tired. She could be coming from a night shift, thoughts of a warm comfortable bed and little else circling through her mind. Maybe she was out, enjoying her youth in the company of friends. Each step takes her closer to that alley, where, you suspect, the tiger waits in the shadows, tail curling–and for some reason, you don't yell.

You don't yell as she comes closer, her tired head hung low and staring down at the lights reflecting off of the wet concrete.

You don't yell as she comes within inches of that alley.

And you don't yell as she suddenly turns towards the darkness, pointing herself down the throat of that alleyway, and you don't yell as she disappears.

She screams and the screams continue, for a short while. Soon after, you stand on the street listening to the relative silence, the faint sound of a wild cat tearing the flesh away from its conquered prey.

Are you, if that were you, a decent person? I can't answer that.

Are you moral and good? Again, I don't know and I barely understand those words.

Could you have saved her? Ah yes, you could have. Very easily, you could have saved that young woman. A shout. A scream. It would have been easy.

Change this female character to a male and the same would be true. It would take nothing more than opening your mouth and employing your vocal chords to prevent the terrible and the unfortunate.

So I ask, would you scream or would you press your lips together and watch the young woman turn into the alley? Which person are you? What is the quality of your character?

If you thought about this and honestly can say that you would shout, stomp your feet and wave your hands in an attempt to warn the person turning into the alley, *yo*u are not a feminist.

I will write that again and hope that you will read it – If you are willing to warn the person of the danger in that alley, *you are not a feminist.*

Feminists are smart. They have managed to twist and contort our world into something sick that is perpetually under their control – but it came at the expense of men and many women. A feminist will tell you that you live within a culture that has been designed to permit and promote the rape of women, young and old. They have inundated you with this idea that all men are potential rapists. All boys are potential rapists who must be taught not

to rape. Anything with a penis is a potential rapist who must be taught not to do that.

They tell women that they are never safe, and no action on their part could prevent them from harm. Devoid of accountability and responsibility, they allow women to turn into that alley. They watch, thinking of them as victims in their crusade. Ladies, gentlemen, you are nothing more than this to a feminist.

Get ready, because I'm about to wave my arms and shout, scream, stomp my feet and pass rancorous gas – *Don't go in that alley! Don't go in that alley!!*

Based upon the statistics published by Montana State University, more than half of the men involved in committing rape were under the influence of alcohol at the time and more than half of the women that reported being raped were under the influence of alcohol at the time. More than 90% of these cases involve men and women under the age of 29.

Don't want to be raped? Don't want to become a rapist? Be very careful regarding your consumption of alcohol. That's all – do that and you are more likely to be bitten by a shark in Kansas than to be raped.

There isn't a widespread conspiracy to shuffle women into being raped. The laws have not been steamrolled into making it easy for a man to violently push a women to have sex. If you are a woman, the easiest way to protect yourself is to be careful when you consume alcohol and to abstain from drugs.

Feminists are by and large a political and philosophical group that has based their entire movement on *not* shouting as people turn into those dark alleys, ignorantly walking into the jaws of monsters. They tell boys they are the monsters and young women that they should walk where they wish and then stand back, silent, waiting for any calamity and even for just the thought of an impropriety. They feed from this. They exploit you. Ladies and gentlemen, feminists are ingenious parasites, suckling on the consequences of your ignorance.

Consider that, be warned and when a feminist opens his or her mouth, look for the fangs. You'll find them. Look for the twirling tail. It's there. Feminists are the tiger and at the same time, they are the person who says nothing as you are eaten by them.

Janice Fiamengo & Justin Trottier on “The Agenda”

AVfM Video Source · 14 May 2014 · Archived copy · Original

Want to watch some feminists spin wildly like the final cycle on a washing machine? Just watch them try to rationalize their responses to Justin Trottier and Janice Fiamengo:

We’re pleased to see The Agenda with Steve Paikin discussing these issues seriously. And three cheers for Professor Fiamengo and the Canadian Association for Equality.

KSUM Heats Up Struggle Against Gynocentrism

Sage Gerard (Victor Zen) · 14 May 2014 · Archived copy · Original

Dr. Bob Mattox is one of the Assistant Deans of Kennesaw State University, and an authority over the KSU Women's Resource and Interpersonal Violence Prevention Center (WRC). I sat down with Dr. Mattox, Mrs. Wilson (the director of the WRC) and Dr. Gunn (The director of counseling) to discuss renaming the WRC. A record of the meeting is available for review (EDIT: The meeting recording is no longer available, but the meeting is still summarized below), with KSUM (prospective) advisor names bleeped out for reasons related to preserving organizational stability.

[image]Given my previous discussions with the Non-Normative Anti-Assimilationist Students of KSU and Dean of Student Success Dr. Sansiviro, my initial impression was that the WRC was simply an IPV counseling center with an arbitrary gynocentric sign slapped on the front. That impression was close, but not quite right. Turns out that the WRC is a neutral IPV center with aggregate services for women that distort the brand.

For those of you unaware of the story leading up to this meeting, I met Mrs. Wilson briefly when attending KSU's Love Your Body week. In that chance discussion, I learned that the WRC had services available for men as well. Obviously, one of KSUM's activist missions was set to changing the name of the WRC to reflect services rendered. As I state in the video above summarizing the meeting, the WRC combines two functions that can be found in the first two bullets of the WRC mission statement:

> - Advocacy and support for members of the KSU community who are survivors of sexual assault and other forms of interpersonal violence.
> - Training and education on a variety of topics that address women's and gender issues.

The branding is in a catch-22. If the name stays how it is, campus men will be unaware of the support available to them according to the first bullet point. If the name changes to simply "Interpersonal Violence Prevention Center," then women on campus would be unaware of the female-specific programs in the center. Mrs. Wilson mentioned these services included helping women transition to a career with a child at home, or things of that nature.

Two subscribers on my channel put it best.

[image]

Dr. Mattox responded to my concerns about campus engagement with preliminary talk of reorganization by late 2015. New buildings are under construction all over campus since KSU has acquired tons of capital from its ongoing Southern Polytech State University (SPSU) acquisition. The merge is a game changer across the entire state of Georgia. SPSU is predominantly male university with strong engineering programs, but a small student population of about 6,000. In Fall 2011 (when SPSU did the last release of its fact book), 4590 of 5784 students were male (79%). KSU is currently a predominantly female campus (~60%) with 24,604 students by Fall 2012.

The new KSU student body, assuming these numbers remain roughly the same by next year, is estimated to be 29,194 with a 50.7% male population. The estimation will simply have to be loose given the lack of up-to-date information from SPSU, but we can conclude that the gender population gap on campus is closing.

KSU's adaption to the 50/50 split, according to Mattox, is to isolate the IPV Center from the women's resource division. This would leave the IPV center as the gender neutral entity it was supposed to be in the first place, and put the WRC in its own location. Title IX was the next topic off my tongue. While I am personally unconvinced that a gender-centric center would accomplish anything other university services could not, I wanted to make sure that a men's center had a presence if a women's center was available.

Mattox told me that a men's center is in KSU's future.

But given that the IPV center has gynocentric aggregated functionality with no equivalent male aggregate, counsel will be contacted once more to discuss KSU's current Title IX standing. Mattox defended the name as being useful for traditional reasons, and since every other campus in the University System of Georgia is doing the same thing. Erin Pizzey was kind enough to talk to me on the phone before my meeting. Considering that she was the person who started the tradition, her "LOL wut" was remarkably useful in blowing Maddox's appeal to popularity and tradition out of the water.

But it turns out these IPV administrators never heard of Pizzey.

I have suggested that KSUM act as a future volunteer pool for the reorganization effort, because KSUM is meant to be a place for action, not commentary. In exchange, the administration will offer assistance in seeking tenured academic advisors who are not afraid of political ramifications. The search will extend to SPSU, where the faculty is certain to have more experience with men.

The meeting with Mattox, Gunn and Wilson has opened many incredible opportunities for KSUM to make KSU a more equitable community.

But as always, KSUM remains an ongoing story. Every accomplishment contributes to a lasting presence on campus, and therefore a proven model for a grassroots activist organization.

Moment Of Clarity : Entertainment Royalty Status Doesn't Grant Respect From Women In Your Family

Ty Henry · 14 May 2014 · Archived copy · Original

As you may have heard or read, musician Jay Z was recently physically attacked by pop music sensation Beyoncé's sister Solange.

Some of the happiest folks on earth this morning must be the staff of Parkwood Entertainment.

For those not in the know, Parkwood Entertainment (PE) is the public relations arm of the Beyoncé Knowles empire, and let's just say there is **lots** of overtime on horizon.

To bring you up to speed, TMZ released footage allegedly of singer Solange Knowles, little sister of the Grammy winning superstar, assaulting Beyoncé's husband, rap icon and business mogul Jay-Z (*ne'* Shawn Carter) in an elevator of New York City's tony Standard Hotel:

The grainy video, ostensibly leaked by hotel security staff, shows Beyoncé, Solange, Jay-Z and a bodyguard in the elevator. Beyoncé enters first, followed by Solange, Jay, and the bodyguard. Immediately upon entry, Solange takes an aggressive posture, suggesting spillover from a dispute in the adjoining hall. Within seconds, the blows ensue, Solange punching and then kicking Jay until the bodyguard grabs her from behind. Beyoncé, standing just beside Jay, does nothing to intervene.

While holding Solange, the bodyguard appears to press several buttons. Speculation is that he pressed one of the emergency stop buttons to protect privacy. After a minute or so, the bodyguard lets go, but remains in between, but steps to the door as it opens. This leaves an opening for Solange, who after exchanging a few words with Jay, resumes the attack, prompting the exiting parties to re-enter the elevator. At that point, Beyoncé does step in between the two, albeit gingerly, and after the bodyguard. Eventually, all three exit.

Arguably the most influential female artist of her generation, Beyoncé has been the Heroine of Hypergamy, from clarion calls for cuckoldry ("Jumpin, Jumpin") to aggressive, unvarnished shaming anthems ("Bills, Bills, Bills"), to iconic, cheeky kiss-offs ("Single Ladies", "Irreplaceable"). Ironically, the creator of the decidedly un-feminist "Bow Down Bitches" couldn't get her own sister to "Fall Back." That may reveal more than Beyoncé intended, as the optics now place her as a metaphor for the feminist indifference to men as victims of domestic violence.

"Hitting my husband? No big deal, go ahead. GRRRL POWER!"

Some questions and observations in the immediate aftermath:

1. In the aftermath of the video, Twitter exploded, the most popular hashtag being #WhatDidJayZSayToSolange. The subtext is the tried and true trope of divergent gendered inquiry; if a man hits first, it's "what an abusive jerk!" If a woman hits first, it's "what did that jerk do/say to cause her to hit him?" The conversation of a clear unprovoked assault is still framed in a fem-centric manner; if the victim has a penis, let's first look to his culpability before we "pass judgement."

2. It seems karma has paid a visit to the Knowles family. A decade after her watershed thug-love anthem with Destiny's Child, "Soldier," defined a man by his willingness to "stand up for me," Mrs. Carter was quite tepid in standing in the breach for Mr. Carter in the face of an assault by another woman. Moreover, the irony is rich that the sister of the woman at the forefront of the "#BanBossy" feminist campaign has provided a textbook object lesson in the sort of "bossiness" that has infected the American Black Community for two generations running; that even the most minimal failure to defer to a black women entitles them to strike physical blows.

CNN's Don Lemon spoke Tuesday morning about seeing women in his family "acting up" in family gatherings. It's

as if he took a page out of M. Night Shyamalan ("Those Whom We Don't Speak Of") with his euphemisms. That said, Chris Cuomo's steed must be exhausted at the amount of laps he took to rescue Solange, from qualifiers about whether it was "really her," to the "we don't know what he said to her" fallback excuse. (See transcript from CNN.)

1. Keeping to that narrative, this "attack privilege" has begun to trickle to other communities. Will we start to have this conversation about standards of behavior for women, or will men defending themselves continue to serve as helium for the World Star Hip-Hops and other Super Giant Stars in the online universe?

2. As testament to how the Red Pill has penetrated popular consciousness, many on Twitter are asking why no incident report was taken, nor any arrests made, including ESPN's VAW Crusader-In-Chief, Jemele Hill.

3. And the most important question in the imminent is, will Solange Knowles be cited, or will some contrived narrative arise to minimize the attack, such as the trickling rumor that Jay-Z somehow provoked the attack by "doing something" to Beyoncé? Indeed, there is talk of a criminal investigation–of the hotel's security staff!

The situation continues to unfold, and merits monitoring. But one thing remains certain; Beyoncé and Solange, you got some 'splainin' to do, and your house PR firm may or may not be able to protect the "family brand" this time.

But for Jay-Z, we suspect this is a Moment of Clarity:

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Domestic Violence: Articles of Faith

Ron Collins · 14 May 2014 · Archived copy · Original

One of the consistent findings in my research has been that domestic violence professionals, and the politicians who engage in the issues associated with it, speak in a specialized language both among themselves and to the larger public. Within this manner of speaking are a number of presumptions and "givens" that are, upon deeper examination, shown to be little more than articles of faith, a kind of pseudo-facts that easily summarize and justify certain prejudicial approaches to the problems of domestic violence, stalking, sexual assault and generally abusive behavior.

Here I want to examine some of these, first on face value as code terms, and then invite readers to contribute their own input into what these ideas mean, where they come from, and how they influence the thinking of the Domestic Violence (DV) industries and the public perceptions of the entire topic.

1."The vast majority of victims are women…"

Best I can tell, this is a paraphrasing of something stated by former Senator and now US Vice-President Joe Biden. He is often quoted in Justice Department documents saying this, and as a self-defining premise it stands unchallenged at the heading of a program named after one sex, and belatedly offering to "include" the other. The "vast majority" meme is so oft-repeated and -referred-to as holy writ in discussions of DV, that it obscures the mass body of evidence to the contrary, as if the question of who is victimized by these crimes against humanity were settled for all time and against all challenge.

2."Victim/perpetrator…"

This concept is more powerful than meets the eye. It essentially limits the entire discussion to settings where one helpless victim is continually at the mercy of one motivated, overpowering perpetrator, and invalidates entirely the idea that a household or relationship may be mutually violent or abusive. It also neatly discounts the influences of substance abuse/addiction as contributors to abusive conduct, as well as post-traumatic effects, prescription medications, third-party actors such as cuckolds, in-laws and gang members exerting influence over household behavior. "Victim/perpetrator" logic essentially paints a picture of the helpless woman, cowering defenselessly before the monstrous man and awaiting her next beating, and ignores the available facts on all the other different kinds of abuses and their motive factors.

3."Power & control"

Another canonical notion, that abusive conduct is exclusively motivated by a perpetrator's obsessions and a victim's helplessness against them. The hidden subtext that is often not mentioned by name but generally implicit (see item #1), is that power and control are patriarchal objectives, that a man abuses a woman because he believes he has the right to. This postulates that only men are motivated to violence and abuse by a quest for power, and also that this is the only possible motive for any kind of abuse. Indeed, I ran across a statement by a "scholar" parroting all the above ideograms the other day, who made so bold as to say that fighting between a couple could not be described as domestic violence because it was not motivated by power & control. In other words, children traumatized for life by Mommy's nightly bouts over a fifth of Jack and an eight-ball of crack with her latest boyfriend are not really victims, because neither of the adults was trying to control the other…(?)

These are probably the Top Three in the Holy Canons of DV practitioners and activists, but there are others. Feel free to contribute & comment, and I will add more as they arise in my ongoing studies.

4. "Get out while you still can"

This scattershot advice is something I see often in discussion threads on DV, where a woman will write in vaguely describing a situation where a man has done something like open her mail, or argued with her in a heated manner,

and the other ladies in the thread will descend on this content with this well-meaning and universally applicable solution. Naturally, it never occurs to anyone that a woman has a brain in her head, that she is looking for outside justifications for what she is already planning to do (leave a man and take his kids away), and that she has the cognitive ability to know in advance what these groups want to hear in order to tell her what she wants to hear in return. This also applies in law offices, women's shelters (with all the needed application forms for free services to "victims"), and courts of law.

5. "He had it coming/ she was driven to…"

This one is attended by much tragedy, bloodshed, and innocent loss of life. Anything from a woman abandoning a man for reasons unrelated to his being violent, to taking children from their fathers, to premeditated assaults and homicides on unsuspecting men outside any acts of violence being defended against, to women killing their own children and committing suicide, has been explained historically all too often by this dangerously reckless idea. Its usage implies a complete inability to accept the notion of a woman's culpability or the suspect nature of her own intentions and motives for them. It is probably, in its way, one of the most insulting degradations of women that exist, a suggestion that a woman's actions are only re-actions, and not something she is even capable of being in charge of herself.

6. "My Abuser"

There seems to be an unwritten law among DV people, that their legitimacy of commitment is defined by their credentials as victims. As "survivors" or "recovering victims" their professional objectivity is not called into question by their personal experiences, nor even by their ongoing inability to see any case before them through anything but their own personal lens of experiences. Such participants in discussions or in casework (again, generally women) will put information from a case file or one woman's verbal descriptions of her circumstance, into a larger context by relating it back to their own background, using the term "My Abuser" as a biographical reference to why they have the right and the mandate to be involved in this kind of work at all. This "My Abuser" person apparently has granted them license for life to see only through their own prejudicial perspective just what is happening in everyone else's life. In a creepy kind of way, "survivors" constantly referring to their personal Abuser has a resemblance-in-reverse to born-again converts who have learned to explain everything about themselves in terms of their relationship with Jesus; the Abuser persona lives on and re-defines them as human beings as a sort of anti-messianic figure who has given their new lives post-abuse a whole new meaning.

7. "He must have done something to deserve it"

This one, like #5 above, is used as a catch-all disclaimer for that other totally explainable outcome: maternal abandonment of fathers and the removal of children from them. #5 is used mostly after the fact in cases where a woman clearly has been the one whose harmful acts can be proven. This one is used more often where no violence is ever shown to have occurred at all, but a woman is given sympathy and support for deserting a marriage, home and man by onlookers who will simply assume that it had been his conduct and not hers that had made the relationship untenable.

I got one of these just today, from a woman who was commenting on a thread of mine at LinkedIn about trying to re-establish contact with my son after four years' silence, which his mother claimed back then was a 12-yr-old boy's idea, and included not just me but my entire family. The woman wanted to know what had happened between the two of us that might have preceded an act of parental alienation, then became indignant when I asserted to her that her question was immaterial. I went on to explain to her, as patiently as I could, that she was not even recognizing the premise behind her question, and that she would not have asked it at all if it were a mother trying to get back to her child and not a father. "What happened?" is not a question that has any bearing on parental alienation, as the obvious answer is "she got pregnant and they became parents, and the rest is nobody's damn business unless a crime is PROVEN to have been committed."

But with "he must have done something to deserve it" used to rationalize everything from marital desertion to

castration, and hanging in the air like a toxic cloud, people don't even see just how double the standard is, when they go fishing like this poor gal did, to find some angle where she could point out to me that, if I could just address the poor mom's feelings about me, maybe the whole thing would blow over and all could be forgiven. That there is anything to forgive, except a mother's choice to cut a boy off from half his family and then blame it on him, is the unspoken premise behind asking "what happened between you two?"

These are all posts authored by me aka "Rof L Mao Esq" on the Antimisandry.com thread linked above. Other posts by other AM members not seen here may be viewed by following the link to the original thread at Anti-Misandry.–RC

Chris Mackney: suicide note

AVfM Video Source · 15 May 2014 · Archived copy · Original

Putting the empathy deficit in a light you don't see often enough.

Dina Mackney would rather you not see this.

An Analysis of the Women in Aliens

AVfM Video Source · 15 May 2014 · Archived copy · Original

The movie Aliens is considered a landmark film in a number of areas. Sargon of Akkad has a look at why men and boys tend to love this film–and illustrates how utterly disappointing most feminists are to so many people:

You may want to subscribe to Sargon of Akkad.

A Letter to Rachel Maddow

John Hembling (JtO) · 15 May 2014 · Archived copy · Original

In Turkey, as I write this, there are, as you already know, approximately 150 miners trapped one mile below ground in a burning coal mine. It was you, Miss Maddow covering this disaster on your show on MSNBC who brought it to my attention.

These 150 miners who may still be alive, or not. There are also, based on your report, at least 270 already dead.

Watching your video segment, describing this, and similar mining disasters – I was overwhelmed by emotion, and for the first time in more than 30 years, I wept.

But, not for the miners still trapped a mile below the earth's surface, in what may become their mass-grave. I did not cry, even for those who are already known to be dead. Miners, loggers and workers in all manner of dangerous fields die by the hundreds all over the world on a daily basis. A fact that while tragic, is so commonplace that it is rarely considered by people not directly affected.

Your report Miss Maddow provoked my temporary loss of control and my tears, by the words you used to describe those who are trapped a mile below ground, and those who are known to now be dead in that particular burning coal mine.

You called them people, and also, significantly, men. You also listed a series of other, and similar mining disasters, catastrophic events resulting in hundreds of deaths, and in some cases, thousands of deaths at a time.

http://www.msnbc.com/rachel-maddow-show/watch/deadly-mine-disaster-leaves-turkey-reeling-256242243933

Quoting you, Miss Maddow:

> "..in 1907, a year later, in Monongah West Virginia, the worse ever coal disaster in the US – two huge explosions, one man is saved. But 367 American men and boys are killed. In 1913 in Wales – 439 men are killed in one mine, in one gas explosion. 1942 in China, that's the worst one ever in the world, 1500 ("snuffed out 1,549 Chinese and Koreans") coal miners killed in a single accident. In South Africa, in 1960 – a mine collapses, more than 400 men killed. "

You see, Miss Maddow, I am writing to thank you for noting in your MSNBC report something that I have never seen in any other mainstream news or media.

What you clearly named, and is what nobody else in the media ever mentions. The humanity of men and boys who die.

The usual format is this:

"Turkey mine explosion: more than 200 dead and hundreds trapped".

This is a headline from theguardian.com addressing the same Turkish mining disaster your MSNBC segment covered.

But 200 of who dead?

The 600-word article includes twenty references to the men trapped, and to the men already dead.

- coal miners
- colleagues
- death toll
- hundreds still trapped

- Twenty people initially made it out
- 200 and 300 workers
- hundreds of miners stranded underground
- the corpses of miners
- how many workers were trapped underground
- trapped workers
- their faces and hard hats covered in soot
- relatives of miners
- workers were 420 metres deep
- worker

The word "people" is used 4 times. Miners appears 7 times, including once in a caption on the article's included photograph.

And the men attending this disaster, trying to prevent the deaths of their colleagues and countrymen, they're not men either, they're just "rescuers."

The word "men' is not used. You know, the people the article is about. They are not men. They're workers, miners, they're a "death toll", and sometimes even people – but they're never men.

That it is men who die in 93% of workplace fatalities, and 97% of military combat fatalities is never mentioned. It is a fact hidden behind the selective use of job titles and euphemisms by every single mainstream reporter, journalist and talking head – every time a large number of men die.

In other disasters, when people other than men are killed, the pattern of reporting is a little different.

"Airstrike killed at least 14 civilians, including women and children"

The article following that headline notes three women and five children among the dead. The word "men" is not included, although a little rudimentary arithmetic will indicate that the remaining six are the corpses of men. If any of the dead children were male, that's hidden behind the word "children" as well.

That phrase, "Women, and Children" is the common key, used in almost all reporting, to let us know whose deaths matter. When people have been killed, blown up, vaporized by modern military technology, drowned, burned to death, suffocated hundreds of feet below the ground, or crushed under rubble, and if those dead people did not have ovaries – or were not children – then their deaths do not matter. Their humanity, prior to being extinguished by mishap – is hidden behind euphemisms like "death count" or job titles like, "miner," and "worker". It is one of the ways in which the corpses of those who are almost all men, and on which "civilized" societies run – are kept hidden from public view.

It's what allows modern cultures to keep killing men, for everybody else's convenience.

> "Did you ever think what those sleepers are that underlie the railroad? Each one is a man…. The rails are laid on them, and they are covered with sand, and the cars run smoothly over them. They are sound sleepers, I assure you. And every few years a new lot is laid down and run over; so that, if some have the pleasure of riding on a rail, others have the misfortune to be ridden upon."
>
> ~Henry David Thoreau

Except for you, Miss Maddow – you called them men. You pointed out that the humans regularly dying in the dangerous business of mining are the human beings called men and boys. Thank you.

I hope you haven't jeopardized your job. Really.

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The inevitability of MGTOW

Jack Goodfellow · 15 May 2014 · Archived copy · Original

When a MGTOW (Men Going Their Own Way) man and a woman engage in discussion it's incredibly easy to predict what will be said:

"Aren't you afraid of dying alone?"

"Don't you crave companionship?"

"What are you going to do when you get old and need someone to care for you?"

"What about children? You can't have children on your own."

Then, after these and any number of variations on these, the cork in the bottle, the final conclusions are any or all of the following:

1. "You just never grew up." – a way of shaming a man and declaring that he never became a man.

Or…

2. "You just haven't met the right woman yet." – Feigned sympathy and a statement that amounts to the idea that eventually *you will get it.*

Or…

3. "You just hate women." – The most clever of the conclusions, it implies that you were damaged by a woman (because only a damaged man could have anything but complete love and devotion for women) and, if you were able to be damaged by a woman, you were never worthy of a woman in the first place.

Shame, shaming sympathy, and veiled attacks followed by more shame. It's all predictable.

There's something else that is predictable too – the overwhelming number of men that will ultimately decide to toss away the risk associated with entering into legally-binding social arrangements with women.

The explanation for this inevitability is as simple as explaining why healthy 40 year-old men do not spend their Saturday afternoons attending the birthday parties of their 5 year old friends. It's as easy as understanding why bankers do not give out mortgages to 12 year olds and why it's pathetic for a middle aged man to spend hours at the playground exchanging baseball cards with third graders.

As so many (possibly most) young women have been reduced to an infantile state, healthy, mature men have become able to see beyond the façade and recognize female behavior for what it has become, they will avoid those relationships the same way grown men avoid land deals with six year olds. And the real tragedy here is that all of those statements listed above could be of tremendous value to women if they understood them from a male point of view.

1. "Aren't you afraid of dying alone?" and "Don't you crave companionship?"

Physically, we all die alone, but it is easy to believe that a person would face the experience of death with a greater sense of peace and well-being holding memories of a life that included deep, intimate, connections to other human beings. These types of memories can be a source of strength and that's a commodity when facing one's own end. Likewise, companionship is an instinctual desire, craved by humans at the core, a genetic predisposition important for our survival and mental health.

So, yes to both yet men will still inevitably choose to lead their own lives, avoid marriage and forego fathering children. The reason is simple: Women can no longer be counted on to provide those things.

The culture designed, and so cleverly implemented by feminism, has sunk countless women into a state of arrested development while also creating a legal structure that amounts to a gun pointed at the heads of all men. Women have largely become children backed by thugs.

They expect men to care for them, coddle them, protect them, bend to their will, and accept any idea or perspective they put forward. If a man refuses, expressing his mature self, they can call in the police who will arrest him for nothing. The Family Courts will take his children, property, and future earnings. The District Attorneys that will prosecute on any outlandish assertion of rape or impropriety (at least any assertion made against a man.) All of these things serve to accomplish one thing – subsidize the lifelong childhood that women have been flung into by feminists.

How can a child backed by goons be a companion? And who wants to lie on their deathbed remembering the trauma of having dealt with that quality of life (or, if you submit, a life of constant emasculation)? This doesn't ease your final moments.

2. "What are you going to do when you get old and need someone to care for you?"

Children cannot care for adults because children do not understand what it means to get old. How can a woman that ascribes to feminist dogma relate to the feelings that mature men experience, the sadness and regret at not having achieved everything we wanted? They have been convinced that nothing in their lives is their responsibility.

There is a pain and a joy that comes from realizing that you never had any control over where you started, but you could always control the direction you went from there. That control is limited at times. There are forces in the world completely separate from you, but in everything you can make a choice. Women have given away their ability to choose in exchange for an infantile bliss. Their care can never be anything other than a child's care – simple, ignorant, a little sweet, but of little substance or worth. They simply do not understand well enough to have genuine compassion.

3. "What about children? You can't have children on your own."

You're right. It takes two to tango and no one allows single men to adopt, but it is out of concern for their unborn children that men will choose not to have them. A man cannot provide safety for his children when shackled to a woman-child in command of thugs. If at any time he chooses to act in his own children's best interests where that conflicts with this infantile woman, she can destroy him and/or the children with near legal impunity. Generation after generation of single women have raised increasingly apathetic, violent, or rage-filled boys, unprepared and emotionally distraught and often violent girls, and still they push for laws to continue paternal alienation with no sign of it being reversed!

There often simply is no *right* woman and, in their state of suppressed maturity, it's impossible to even hate such women. They are dangerous and frustrating lost opportunities best avoided by men.

So it has, and will increasingly become such, that a man can only truly be a man if he steps forward and screams, "NO! I will not do this!" Then, he must walk away and define his own self and his own life, separate from women, their damaged children, and the thugs that have subverted her independence and drawn all of her power to them in exchange for giving her a fantasy land fit for newborns with no ambition to ever grow up.

A Young Student's Anti-Feminism Speech

AVfM Video Source · 16 May 2014 · Archived copy · Original

One of the things we often say here at AVfM is that we in the Men's Rights Movement are working on a generational task, to change the dialogue and influence future generations. Young people like this help tell us that we're having an effect.

Well done young sir!

Annelie Sjöberg pilloried by The Sisterhood for Asking Inconvenient Questions

William Andersson · 16 May 2014 · Archived copy · Original

There's a special place in Hell for women who Betray the Sacred Doctrine of Feminism. That´s how one could reformulate a classic feminist book title after having, with increasing distaste, experienced the last few days the formidable lynch mob against High School teacher Annelie Sjöberg from Norrköping.

She has been called "Piglet," "Gender Traitor," "Rape Defender," and worse in quantities of idiotic posts in public social media. They have contacted and harassed her employer and headmaster, both by telephone and email, in the hope that she will lose her job and her livelihood. They have also contacted the leadership of the Centre-Party where Annelie is active, hoping, I suppose, that she would be excluded from politics as well.

A special place in Hell? What for, the uninitiated ask? What could Annelie possibly have done to deserve being subjected to vile persecution of this kind?

Did she hurt or maybe even kill someone? Has she perhaps behaved stupidly or badly? Been rude? Jerked the pacifier from a baby or tortured a kitten?

No, actually none of the above. Her crime consists in the fact that she had the nerve to question the One and Only, according to the net-feminists, True Doctrine. The smelly mix of feminism, Marxism and Stalinism that goes under the name of radical feminism, and that too many naive fools in this country still believe stands for good.

To these idiots, let me just say: come on, it's high time that more people than Annelie Sjöberg wake up and "face the music." Can it be that a high school teacher from Norrkoping is the only woman in Sweden who is brave enough to stand up to these hateful internet bullies?

The national media should show what happens to those who dare to question these ideologues, how they are hunted, attacked and silenced, but we all know how it works: it's men who commit internet hate crimes. Women are victims. So they have told us. It would perhaps be a bit embarrassing to suddenly sing another tune now. Therefore, they will not come to Annelie's rescue.

When the feminist cult hunts in packs on the net, as they always do, media doesn't care. The reactions from the Swedish media, when SVT's reporters' digging recently showed the truth about left wing violence, largely explain why.

Annelie Sjöberg went together with a few students to a public feminist panel discussion, filmed it and asked three adequate and fairly harmless questions. This was seen by some within the cult as if Annelie had, lo and behold, criticized feminism–and what's worse, she did it *as a woman*. It is seen by feminists as a far worse crime than when a man does it, which of course can be seen as a tad ironic in context.

The feminist flock succumb to the very behavior towards women that they would otherwise curse in their reeking blog posts.

Men, especially us white heterosexual men who are not ashamed of our gender, are already considered pigs by proxy. Therefore one can ignore our protests over being treated like second-class citizens. Knowing the level of a pig you are on the pig scale is a bit tricky, so let's dwell on that for a moment. Myself and other MRAs are high-level pigs. MRA 's with penises have almost all pig criteria against them. Men are judged according to a pre-determined feminist template. It contains nothing about our character, or the way we conduct ourselves as humans. Nor about how we view and treat others. Nor are they concerned about what we actually say and write. Such things are totally uninteresting to a feminist in her assessment.

No, because the feminist cult is racist, sexist and intolerant, they are assessing a man only by using four established criteria:

- Sex (of course, or in feminist-speak; gender)
- Race (the more white you are the more pig are you)
- Sexual orientation (Straight = pig)
- Political opinion (less feminist = more pig)

In other words, if you're a white heterosexual man you are an arch-pig by proxy. Even if your name was Jesus Christ and you could walk on water, it would change nothing. Additionally, if you refuse to confess to a doctrine which only despise you, you're an even worse arch-pig. Sorry.

However, if you lie down flat in front of the cult leaders' feet and lick their boots while you admit to being a patriarchal pig and that you hate yourself and all other men, you could possibly reduce your pig status slightly, but only slightly. From the top of the pig scale where MRAs, fathers' rights activists and equalists are, it gradually falls. Mitigating factors for men are:

Being brown or black.

Merely, at least sometimes, being willing to take another man in the bum.

Walking around in dress and high heels.

You are less pig-like on the feminist scale if you are dark-skinned, willing to from time to time dance the chocolate cha-cha, hate your own gender, paint your nails, dress in a dress and high heels and vote for the feminist party. That way you can actually be partly accepted. Why do you think feminists across Europe loves Conchita Wurst? For his amazing voice? But even he must not think that he will ever be seen as equal. The man who believes that is in for a surprise. A man is still a man. Nothing can be done about that.

The feminist words of equality are about as true as their role models, Lenin's and Stalin's, were in their time. Understand? Good! Let's continue then.

When men criticize feminism it's thus not so bad. It's expected; men are pigs and everyone knows that pigs are stupid. In other words, it is easy to shake off that criticism. "Oh that's just misogyny from bitter old men who are afraid of losing their privileges." (What privileges they are, nobody knows.) But when a *woman* ventures into the sacred pussy temple and starts questioning the sacred doctrine in this way, it is suddenly seen as something totally outrageous. The hatred and bloodlust that is always latent beneath the surface are awoken. Revenge must be exacted. Annelie must be hunted by all possible means like an injured animal over the net until … yes, until what?

So far, Annelie has stood up and tried to reason with her opponents wherever the attacks occurred. This is the way most of us non- cultists choose to resolve conflicts. However there are two kinds of opponents on which this method is wasted:

1. Criminal organizations: These usually solves conflicts according to the edicts in the Old Testament, an eye for an eye, and a tooth for a tooth. Or rather both eyes and the whole damn row of teeth. This group is no stranger to getting people to see things their way through threats and intimidation rather than with factual arguments.

2. Cults: To reason with a cult is by definition useless because they are not open to any other worldview than their own–ever. Try to invite in Jehovah's Witnesses the next time they come visit, and see if they are open to reconsidering their view on the state of things if you do not understand what I mean. This group as well, has made itself known to use threats and intimidation to "correct" its ranks.

Annelie Sjöberg's involuntary war against the cult began pretty innocently already April 13 when she replied to a Tweet posted by Natashja Blomberg, aka Lady Dahmer, feminist blog queen and pack leader.

[image]

> (Translation: **Lady Dahmer:** *EVERY time I post a pic of my fat body people start telling me how unhealthy it is*

> **Annelie Sjöberg**: *Then don't!)*

Sjöberg, secure in the belief that the internet feminist wolf pack, like most others on Twitter, possesses what is called humor, humility and self-distance, stepped right into a hornet's nest. Soon the cult's storm troops charged into the extremely-offended Blomberg's defense and attacked as a pack, like they always do, and just like always when it comes to feminist hunting techniques, the weak spots of the opponent are to be identified and exploited. It's a successful technique that's been used several times before and often managed to get critical people to keep quiet and disappear from the debate. The best known case is Pär Ström. They finally found also his weak spot.

[image] *We recognize the methods*

In Annelie's case it was her livelihood and employment as a teacher that were identified as her Achilles heel. After that was established it was not long before the underlying threats began to appear. Most aggressive was one of the cult members named Sofia Capel, a white woman who lives the high life in London, drinking champagne, and on the whole seems very oppressed. Sofia Capel operates a closed feminist group on Facebook with 6,000 members. There the plans for "Operation Crush Annelie" were made and discussed.

But it was on Twitter Sofia Capel came with her first threatening comment.

[image]

> (Translation: **SofiaC:** Do your bosses know that you are retweeting anonymous misynogists?
>
> **Annelie Sjöberg:** Don't know any anonymous misygonists at all. But a lot of men and boys that love girls/women.)

Now Sjöberg had to be made to understand that she probably had better stop questioning the feminists, and also stop sharing tweets of their political opponents if she wanted to avoid unpleasantness in her workplace. They were sooooo concerned about the schoolchildren's welfare. (Feminists always are "concerned for children").

Now the hateful campaign escalated more and more. How the hell could they allow a woman who does not recognize the One True and Holy Doctrine to work with children? My God! Call the police, the fire brigade, all the country's newsrooms, the government and His Royal Highness the king! *Now*!! Poooooor children, having a teacher who does not worship feminism and thus does not stand for all peoples equal rights?! FOR GODS SAKE DO SOMETHING!

Please, all you people who believe that feminists stand for equality and human rights: Try like this courageous high school teacher to have a discussion with them. Ask them some critical questions as she did. If you dare and have a job you can afford to lose. It is an indisputable fact that this isn't the behavior of a democratic political movement, but rather of gangsters and brainwashed cults. Which of these that best describe today's loony feminism, you get to decide for yourself. I honestly do not know.

Annelie clarified her views so that there would be no misunderstanding about where she stood in matters of democracy and human equal rights.

[image]

> (Translation: **Annelie Sjöberg:** Violence and threats are always wrong, whichever side it comes from

[image]

> (Translation: **Annelie sjöberg:** I strongly dislike both right wing extremists and left wing extremists views and their hateful messages)

She even apologized if she by ignorance or accident had retweeted any extreme person's tweets, and clarified her own position. Hardly what most people would consider to be extreme views, or a bad behavior, right? But feminists are not like most people, which Annelie now has come to experience. Annelie does not seem to be the type of person who is easily intimidated by bullies, rather the opposite. But feminist wolf packs online are not like just any bullies. They do not stop at writing crap about you. They attack you where you are weakest. To destroy your life is the goal. Their hate is nasty.

That is how it all began.

What followed, and how it all escalated you can read in the blog WTF? He gives an excellent account (in Swedish) in four parts. Part 1 , Part 2 , Part 3 and Part 4

In the blog Gender Debate, you can read Annelie's own version in a guest post.

The blogger Jussi H Lundell also writes an excellent post, on the subject: The strange reality of having to express support for brave women like Annelie Sjöberg time and time again.

Natashja Blomberg backs down in her last post and claims to have had an attack of conscience and come to the sensational conclusion that it may not be entirely fair to destroy a person's life just because she has behaved badly online? (Behave badly = questioning feminism).

Wow, what an insight.

Whether it really came from the heart or from the rising amount of attention around the whole thing and that it simply started to become a little too hot under her feet, we cannot know. Your guess is as good as mine. My guess? Well you have to guess that too.

Finally, I want to send a big congratulations to both Annelies employer, her political party and her students. Such straight-backed, wise, and brave educators and politicians are a rare thing in Sweden today. I sincerely hope you all have the sense to appreciate her accordingly.

If not then raise her salary immediately.

UPDATE:

Since the article was written the following has happened: Annelie came damned close to losing her job after some of the students' parents called and expressed concerns of sending their kids to a school that employed "people like her." However after people in support of Annelie also started to contact the school, the principal said that he now has understood the whole picture and the risk seems to have been averted. (Or perhaps he just realized that the truth was published on several blogs?)

Natashja Blomberg on the other hand claims to have lost several advertisers on her blog. I guess justice sometimes prevails….

Even in this country.

Editorial note: this item originally appeared on A Voice for Men-Sweden and was translated into English. –DE

A MGTOW journey. Classification: Declassified

Mark Charles (Mr. C) · 16 May 2014 · Archived copy · Original

This is a short essay on my opinions regarding rape and gender equality. I have written this only as I am tired of being criticized by ladies for my lifestyle choice (celibacy) and of having people (i.e. the same ladies) accuse me of sexism anytime I respond to their questions regarding my opinions on equality. What follows is simply my account as to why I have come to the conclusions that I have drawn contrary to all I have been told to believe at school and university. Perhaps by making this public it may challenge the opinions of others—please realize I do not seek to change anyone's minds. I am simply trying to outline the reasons why I think the things I do. If anyone can provide a counter-argument which can disprove that which follows I would be very appreciative if a reply or comment can be left as I would desperately like to believe something else about the world.

I genuinely believe that there are no women's issues. Women's studies courses should be abolished. There should not be a ministerial position for women's issues. There should not be women's advocates on campus. Laws relating to sexual violence need to be rewritten so that they are not framed in gender terminology.

The reason for this is two-fold. Put simply, any issue that can affect a person can affect another person. Men experience rape, domestic violence, discrimination at work, and sexual objectification. There is no issue that is only applicable to either men or women. Dividing the political landscape into gendered issues in this way simultaneously does two things: one, it refuses to acknowledge that men can and do experience the same things as women and two, it demeans these issues by relegating them to the status of "women issues" i.e. of less importance than "male issues" like economics and war. In short, my experiences have led me to believe that equal rights can only be achieved by granting equal responsibilities, not by giving any group of people a hand up or by setting targets for ensuring that *X* number of *Y* group will be represented in *Z* body.

Positive discrimination is an oxymoron. It would not be out-of-place in George Orwell's *1984*. The idea that any group of people should have access to careers, or anything else for that matter, for which they are not qualified actively sabotages any attempt at achieving genuine equality. Ultimately, you do not end discrimination by simply discriminating against a different group of people.

I reached these and several other conclusions on the subject of gender based-ideology though my experiences as outlined below. Please do not think that I share this lightly, or that I am seeking sympathy or that I am trying to justify my own bitterness. I share this in order to illustrate the consequences of the gendered approach to gaining equality which have, in my opinion, been counterproductive at best.

At the age of 23 I was raped. I was approached by a man in a nightclub, who spiked my drink before he followed me into the toilet and violently raped me. The following day I reported the incident to the police. The specialist officers informed me that because I am male I could not be a victim of rape and that I am, by definition, a rapist. They stated that whilst they could not stop me from reporting the offense that they would prosecute me for wasting police time should I follow that course of action. The reason they gave me was that as a man, legally, I could not be raped because I am not in possession of a vagina.

At this time I was in a relationship with a woman who primarily identified herself through her sexuality. She felt that the most appropriate way for me to get over my new-found fears and feelings of disgust around sex was to have more sex with me. In fairness, most of the those encounters were consensual, in that whilst I may not have wanted sex at that time, I was prepared to trade it in exchange for intimacy. I was however, experiencing a whole bunch of psychological problems relating to the rape, specifically heightened anxiety, panic attacks, flashbacks, suicidal feelings, etc. This particular young lady was, on the last time I was intimate with her, very insistent that we have sex, despite my protestations. This was an occasion wherein I was experiencing flashbacks primarily triggered by her touching me without my consent. As she climbed on top of me I begged her to stop as all I could see in my mind's eye was the man who had raped me 3 weeks previously. Her response was to continue with renewed enthusiasm.

She noticed that I was crying and still pleading with her to stop so she hit me several times in the face and carried on until she reached that point of ultimate pleasure. Afterwards, she was very angry that I did not want to have sex with her and voiced this opinion with some gusto. Following this, in the immortal words of Iron Maiden, I ran to the hills and elected to remain celibate for over 5 years.

Eventually I healed and ended up in relationships with women again, some positive, some less so. At the age of 33, I dated a lady who worked for the police. Once again it appears that I am a terrible judge of character as she was quite selfish and had a tendency to overreact over nothing. Long story short, she wanted to have sex and I said no so she pushed me onto the bed, hiked her skirt up and did anyway. No longer being in such a bad place I picked her up off from me and said I wasn't interested at that time. Her response was to say "that is unacceptable to me" and she got on top of me again. Again I said no and picked her up off me, to which she replied that she didn't care and once again pushed me back onto the bed and started again. I picked her up again, and explained that if I was to act like that towards her I would be looking at a long prison sentence and rightly so. She replied "man up" and for a fourth time did the same thing. At this point I picked her up off of me for the last time and told her that she could not treat me or anyone else in that manner and I left.

This was only a few months ago and it has massively affected the way that I view women. I have become celibate once again and find it very difficult to trust anyone who shows any interest in me. While I feel that I am able to stop such a situation from ever occurring again it will always be by subjecting myself to the risk of violence, false accusations, or other repercussions. The easiest way for me to look after myself at this point is to not associate with anyone who wants to have sex with me.

Following the first incident I went to the police who informed me that no crime had occurred due to my gender. I stated that I wanted to make a statement regardless as I felt that there was a rapist targeting men (and women) in the community whom I could identify and would bear witness against. The police informed me that if I chose to do this that they would prosecute me for wasting police time.

I sought out support from rape crisis who informed me that I cannot be a victim of this crime, only a perpetrator. I was informed that I cannot visit any rape crisis center because my presence would be too upsetting for "genuine" (i.e. female) victims. At this time, I was studying for a degree in sociology and part of my course was on feminism. Over the course of the next 3 months I attended lectures and seminars wherein I was informed that all men (me included) use rape to keep all women in a state of continual fear. I was taught that all men are potential rapists simply waiting for their opportunity. I had to read treatises by Mary Koss and Andrea Dworkin; I had it stated to me that, as rape is a crime of power, any man who is subjected to this crime should be automatically incarcerated for life–the logic being that any man who has had his "power" removed by the act of forced sex will immediately seek to "regain" this loss of power by simply raping as many women as possible, therefore, in order to protect women we should imprison male victims before they have the opportunity to further victimize women.

I'm not convinced that there is a rape culture in the way that it is portrayed by feminists. But I do think that there is a hidden rape culture that operates against men. As it is not a serious crime for a man to be raped—it is classified as the less serious "sexual assault," but then only when a man is raped by a man. When a man is raped by a woman it is not a crime in most cases. We refuse to offer support to male victims, we blame men for being victims of rape, and we hold them accountable as a group and as individuals for the actions of a criminal minority, and feminists call for our incarceration not only without due process but without our having committed any crime ourselves.

We understand that we are worthless. We know that we are utilities; wallets and vibrators to be used by any woman who decides to at any time. We know that we can be physically assaulted by both men and women alike and that society, the police and the courts tolerate this. We know that any woman can raise a false allegation against us that legally has to be believed and treated seriously, whereas we cannot even report a crime without leaving ourselves at risk of prosecution.

We make rape jokes to trivialize our own experiences—humor exists in all places to ridicule trauma, to make light of the horrendous and to comfort the distressed. Feminists have taken this as proof that there is a rape culture at

work against women, that we who make these jokes are part of a global patriarchal conspiracy to keep women down. The truth is that we laugh because we are tired of crying, and crying hasn't helped us.

We are criticized for trying to laugh off the fact that we are not protected by the law, that we have no access to help or support or victim services following that which feminists have decreed to be the worst crime against the person that a human being can be subjected to. We are blamed for the existence of a crime that we are the victims of. We are bombarded with posters and internet campaigns telling us to not be that guy. We are discriminated against in court by the gradual erosion of our right to due process. We are told that we're not real men because of our weakness—that weakness being to abhor violence and to be unwilling to put ourselves at further risk by defending ourselves for fear of very real legal and social reprisals.

I have learnt from my experiences. I have absorbed and digested information and I have come to my own conclusions. That is to say the following: rape is not important. It is the act of a minority of self-centered, monstrous individuals who have all the moral agency of a parasitic wasp. And we know that wasp stings are painful but not permanent. The only permanent issue is if you happen to be a wasp. Because that pain (i.e. self- loathing, worthlessness, moral weakness) is a part of you. The reason you feel the need sting others is because you are too emotionally stunted to possess a single iota of empathy, respect, compassion or any other value that separates humans from the baser life forms.

Rape is not important to me because by imbuing it with importance I allow it to continue to affect my life, and that is something that I cannot do. Rape is a gift. It is something that has been given to me by several individuals, all of whom forced sex on my unwilling person due to their own insecurities regarding their desirability, attractiveness and self-worth. And it is a gift of self-loathing. Sometime ago it occurred to me that rape is a shameful act. But it is not my shame. I have never forced myself on anyone, nor have I ever had the desire to do so.

I forgive my abusers. Those feelings which I have suffered for 10 years, are a gift from the few criminals who have successfully violated me. I forgo their gifts as these are not my issues to deal with—these issues are theirs. I forgo them and give them back. Let the parasites deal with their own behavior, it is not a reflection on me.

By the same token, I refuse and reject the society that tells me that rape of men is acceptable. I reject the opinions of the lunatics who have steered the discourse on rape exclusively towards a gendered view of the world rather than treat it for what it is—a criminal act. I reject the ideas of Dworkin and Firestone and Koss, all of whom have publicly stated that men who are raped somehow deserve it. I reject gendered interpretations of the law by the police, by the courts, by individual solicitors and professors at university.

I reject the notion that discrimination can ever be positive. But equally, I forgive you all. I reject your stupid double standards and I give you them back to you. I remove myself from your world entirely and live by my rules, under my direction, taking responsibility only for myself. I reject your ideas on relationships, parenthood, governance and employment rights. I refuse to engage with a society that blames me for the crimes committed against me. This is what forgiveness is. In short, I forgo your world and the consequences of your ideas, your attitudes, your crimes and I gladly return it all to you.

And I hope you choke on it.

Sex: The New War on Men

Gordon E. Finley Ph.D. · 17 May 2014 · Archived copy · Original

It cannot have escaped anyone's notice that on May Day (May 1, 2014), and within hours of one another, the nation and the media have been bombarded with more than a half dozen exquisitely choreographed and coordinated reports demanding action based on claims of skyrocketing sexual assaults occurring on campus and on the battlefield.

But are these claims plausible? I argue not.

Singly, or in combination, all of these claims suffer from one or more of the following five fatal flaws.

1. Sexual allegations made by females are not taken as allegations but rather as "settled fact." These claims do not even consider the possibility that women might lie about any manner of things sexual and there is no statistical correction for false sexual allegations.

2. Women commit sexual assaults on men but female sexual perpetrators only rarely are prosecuted and male reports of abuse by female sexual predators only rarely are believed.

3. In order to "cook" the rapidly rising numbers needed for political effect, the Obama Administration has demanded that all investigations lower the standard of proof required for conviction or expulsion from "clear and convincing" evidence to a "preponderance" of evidence, which basically is a coin toss.

4. In order to falsely boost the rapidly rising numbers needed for political effect, the Obama Administration has moved the goal posts by expanding the definition of "sexual assault" to activities and circumstances most citizens would not even remotely consider to be rape. The former definition of forcible rape has morphed into anything sexual without "consent" and with the determination of "consent" left entirely up to the woman, even to be determined on the morning after.

5. Forcible rape is ranked second only to murder as a serious crime. Yet, Obama and the Progressives want to remove the investigation and prosecution of sexual crimes from the venues of the police and the courts and rather transfer these responsibilities to unqualified but ideologically sympathetic administrative units in universities and the military where the conclusion is foregone. Under Obama and the Progressives, men are stripped of all due process and cross-examination rights that they normally would be guaranteed in a court of law. Truly innocent men have no way to prove their innocence.

Finally: Men — don't drink and have sex. A core principle of the Obama Administration's New World Order is this: If alcohol crosses anyone's lips, the male automatically is guilty of sexual assault and the female automatically is an innocent victim. With the consumption of any amount of alcohol, consensual sex does not exist.

The overwhelming onslaught of exquisitely choreographed and coordinated claims suggests that Obama and the Progressives are launching a War on Men to get the votes of women and advance their political base. This War clearly is designed to create not only "hostile work environments" but "dangerous work environments" for men on campus and in the military. This War further appears to be designed to eliminate men from the institutions to which they have striven and attained in the past and rapidly to make these coveted, prestigious and high paying positions open only to the political base of Obama and the Progressives.

Will Congress and the nation succumb to this loss of due process for men?

One hopes not. In my view, the words engraved above the entrance to the United States Supreme Court should prevail and apply equally to the sexual lives of both men and women: "Equal Justice Under Law."

Editorial note: this item first appeared on NCFM.org. –DE

The Bully In Blue: Constable Colin Leo Folk

Patrick John Doran (aka TheMadShangi) · 17 May 2014 · Archived copy · Original

Recently, AVFM has published a piece concerning the story of Aaron Joseph Harms (The Meat Grinder Edmonton Style — The Joseph Harms Story) — a man seemingly being persecuted by the Royal Canadian Mounted Police (RCMP) and the Edmonton Police Force over alleged sexual abuse committed against an Angel Roberts, a proven liar, having confessed to lying three times while under oath in court. Multiple false allegations against several people and no repercussions, except for her victims. It's all there in the court transcripts, but there's another layer of stink in this sordid little horror story far more sinister than the conniving behaviour of a psychopathic little princess. It's the officers involved. Mainly: Constable Colin Leo Folk.

Now there is an interesting sample Mr. Harms has provided, when his lawyer asks Constable Colin Leo Folk if he was ever the subject of any disciplinary action or ever been accused and or brought in front of the RCMP review board…

> MISS HAYES: Now, in you were the subject of some disciplinary proceedings with the police; that's correct? There was an investigation into your conduct?
>
> CONSTABLE LEO FOLK: I'm sorry, regarding?
>
> MISS HAYES: My recollection is that it may have had something to do with a tasering incident?
>
> CONSTABLE LEO FOLK: Yes, I believe in 2009.
>
> MISS HAYES: And so as a result of that was there any findings made by the disciplinary board?
>
> CONSTABLE LEO FOLK: I'm sorry. Just so that we're clear, can you shed more light on the incident?
>
> MISS HAYES: Pardon me?
>
> CONSTABLE LEO FOLK: Which incident was this that I was —
>
> MISS HAYES: I guess I should clarify. Has there been more than one incident where you've been involved in disciplinary proceedings?
>
> CONSTABLE LEO FOLK: I have been the subject of complaint on two different incidents, yes.
>
> MISS HAYES: Can you advise us as to what those two occasions are.
>
> CONSTABLE LEO FOLK: One of the incidents was an incident that happened at the multiplex in Athabasca where I deployed pepper spray on a crowd of people. That was one. It went to the review board and a use of force — an RCMP use of force, they investigated that and found that I was more than justified in that. And then I was — I'm sorry. I don't recall the tasering incident you speak of.
>
> MISS HAYES: Okay. Well, then what — when you said there's a second one, sorry. If it's not the tasering one, then what's the second one?
>
> CONSTABLE LEO FOLK: There was one where I was involved in taking an individual down to the ground as a result of a police chase that ensued and he made a complaint that I used excessive force, and that also was clear to the board that it was acceptable force.
>
> MISS HAYES: Just give me one second. I might be able to give you some details that will refresh your memory.
>
> I will leave my questions at that, Officer. Thank you for your time today.
>
> CONSTABLE LEO FOLK: Thank you.

The most interesting part of Leo Folk's testimony, for me, was dubious claims that Mr. Harms was blurting out that he was a child molester. It just didn't make sense, and he sounded like a complete idiot on the stand. Look closely

as he makes out like Mr. Harms was confessing in the third person:

> MISS HAYES: Now, when he makes a comment, "he" being Mr. Harms, to Constable McDonald, I believe you said something to the effect of, Larry, why didn't you just say you would kick that child molester — or kick the child molester's ass, did it occur to you that he could be referring to someone else?
>
> CONSTABLE LEO FOLK: Hey may have, yeah.
>
> MISS HAYES: He may have been referring to someone else? Because certainly it would be odd to refer to yourself in third person?
>
> CONSTABLE LEO FOLK: Yes.
>
> MISS HAYES: And he didn't do that at any other point in the investigation?
>
> CONSTABLE LEO FOLK: I don't know how. . .
>
> MISS HAYES: I apologize. Normally in the admissions, I did this, I did that, not speaking about himself as if he's another person. That's fair; right?
>
> CONSTABLE LEO FOLK: Yes, yeah.
>
> MISS HAYES: So on this one incident you'd agree, as you have already, that it's possible he's speaking about someone else?
>
> CONSTABLE LEO FOLK: He's labelling somebody in his statement a child molester, yes.
>
> MISS HAYES: And this is one of those ones that it's just difficult to tell because we don't have any context for it; right? Because you remember the statement, but you don't remember what was said around it?
>
> CONSTABLE LEO FOLK: Right.

The amount of bullshit emanating from this officer's statements is just putrid. He excluded/avoided writing down exculpatory statements and wrote down a response without recording the context of the conversation leading to that statement. Another officer present only recorded the exculpatory statement as being of interest so the context of the other statement was obviously innocuous to the charges.

The whole thing just stinks. First of all, we have Folk enter the home without announcing himself as the police. He claimed Angel was home alone yet all others present, including Angel testify that her mother was home. Folk then elaborates to say Samantha arrived while he was talking to Angel. This is obvious fabrication and therefore perjury.

> CONSTABLE LEO FOLK: I attended the residence. Went to the front door. Knocked on the door. The door — the inside door was open; the screen door was closed.
>
> MS. JOYCE: How long does it take you to get from wherever the call comes to get to this residence?
>
> CONSTABLE LEO FOLK: I was in town when the call came in. I think I was about four or five blocks away, so a matter of maybe less than five minutes.
>
> MS. JOYCE: Did anyone else from the RCMP attend with you to this residence?
>
> CONSTABLE LEO FOLK: Later on there was another member who attended, yes.
>
> MS. JOYCE: Describe the residence as you first approach it?
>
> CONSTABLE LEO FOLK: It's a house. The front door, you go up a set of stairs. The main door to the house faced south. You go inside the house, there's an open area, a foyer area there, and then from there you go into the living room area of the house.
>
> MS. JOYCE: Did you have any information or any, I guess, suspicion of who you would find within that house?

> CONSTABLE LEO FOLK: Yeah, I believe the house to be — Angel Roberts resides there.
>
> MS. JOYCE: And what did you know about her involvement in this investigation when you first attended?
>
> CONSTABLE LEO FOLK: Regarding this investigation?
>
> MS. JOYCE: Yes.
>
> CONSTABLE LEO FOLK: Nothing.
>
> MS. JOYCE: Continue on with what happens when you arrive at the door?
>
> CONSTABLE LEO FOLK: I got to the door. I knocked on the door. There was no answer on the door. I could hear a female inside crying. I walked into the residence, saw her, Angel Roberts, crying hysterically on the couch. Went in to talk to her to find out what was going on.
>
> MS. JOYCE: Was there anyone else with her at the time?
>
> CONSTABLE LEO FOLK: No, it was just her.

In Angel and her mother's original statement — and his field book — they all say that she wasn't alone. She was with her mother.

> MS. JOYCE: And did you know her or recognize her when you saw her at this point?
>
> CONSTABLE LEO FOLK: I did, yeah. I know who she is.
>
> MS. JOYCE: What happens from there?
>
> CONSTABLE LEO FOLK: I went and talked to her. At first she wasn't too forthcoming with any information. She was pretty upset and crying. I talked to her for probably a minute to two minutes, and then she advised me that her stepdad, Mr. Harms, had — had molested her.
>
> MS. JOYCE: Did — what words did she use?
>
> CONSTABLE LEO FOLK: I have to check with my notebook.
>
> MS. JOYCE: Do you have that notebook with you today?
>
> CONSTABLE LEO FOLK: I do, yes.
>
> MS. JOYCE: And are there — have there been any additions or deletions to those notes since you made them?
>
> CONSTABLE LEO FOLK: No.
>
> MS. JOYCE: They're in your own handwriting?
>
> CONSTABLE LEO FOLK: Yes.
>
> MS. JOYCE: And did you make them at or near the time of this investigation?
>
> CONSTABLE LEO FOLK: I did, yes.
>
> THE COURT: I'm going to ask if you can allow — be allowed to refer to —
>
> MS. HAYES: No objection, sir.
>
> THE COURT: Thank you. Please do, yes.
>
> CONSTABLE LEO FOLK: Angel stated that her dad had got mad, grabbed her by the face, threw her on the bed, and put his hands down her pants.
>
> MS. JOYCE: What happens after you get that information?
>
> CONSTABLE LEO FOLK: As I'm talking to Angel about this, her mother, Samantha Roberts, came home and walked through the door. Samantha asked what was going on. Angel was still very hysterical and crying, so I explained to Samantha what Angel had told me happened, and then asked Samantha and Angel where Mr. Harms was. And again, it was really hard to get any information other than what I said that Angel had told me

> she was very hysterical, crying, very upset. Samantha went downstairs and came up and told me that Mr. Harms was downstairs in the basement.
>
> MS. JOYCE: What did you do after getting that information?
>
> CONSTABLE LEO FOLK: I went downstairs to talk to Mr. Harms.
>
> MS. JOYCE: So if you can describe the setup of how, in this residence, you get downstairs to the basement?
>
> CONSTABLE LEO FOLK: There's the living room area, and then you go through the living room area into the kitchen area. At the back of the kitchen area there's — to your right there's a set of three or four stairs that go down and then it turns into the basement and goes down, I'm guessing another ten steps to the basement.
>
> MS. JOYCE: What was going through your mind after you hear the information from Angel of an allegation and then find — or hear the information from Samantha of where the accused is?
>
> CONSTABLE LEO FOLK: I didn't — I didn't know why Mr. Harms was downstairs. I thought I had to go down and talk to him.
>
> MS. JOYCE: So what happens after — after you come to that determination?
>
> CONSTABLE LEO FOLK: I started down the stairs. I went down the initial three or four steps, looked around the corner, and I observed Mr. Harms sitting on a couch kind of in the middle of the basement. He was hunched forward, sitting in the middle of the couch in his —
>
> THE COURT: I'm sorry. I didn't understand —
>
> MS. HAYES: Sorry, officer, I don't mean to interrupt here. I just wanted to interrupt because I note that the officer is reading from his notes, and I'm quite content to have him rely on his notes to refresh his memory. I'd just like it to be clear on the record when he's in fact speaking from memory and when he's relying on his notes to refresh his memory.

Such clarity turned into relying on notes. In fact, in Folk's notes, none of this is mentioned about the layout of Mr. Harms' home, the number of stairs, 45 degree turns… so if this is not in his notes or reports, could this be Mr. Folk's selective memory at work?

> CONSTABLE LEO FOLK: I looked around the corner and saw Mr. Harms sitting on a couch slouched forward. I observed a can of beer in his left hand and a black handgun in his right hand.MS. JOYCE: What did you do after you saw that?
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> CONSTABLE LEO FOLK: I instructed Mr. Harms to drop the firearm. I'm just referring to my notes.
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> MS. JOYCE: Yes.
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> CONSTABLE LEO FOLK: I instructed Mr. Harms to drop the firearm. He replied to me, don't come down here. I stated again to Mr. Harms to drop the gun and he replied that it was a BB gun and placed it at his feet. I asked him to throw it further away from him, and he picked it up or actually — I'm sorry. I asked him to kick it away from him. He picked it up again and threw it into the corner of the basement.
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> MS. JOYCE: When you first go down the initial couple — three steps or so, so not the full set of steps into the basement, had you done anything with any of the items on your utility belt?
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> CONSTABLE LEO FOLK: Yeah, I had — I had drawn my side arm.
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> MS. JOYCE: So at what point did you make the decision to do that?
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> CONSTABLE LEO FOLK: As soon as I observed Mr. Harms had a firearm in his hand.
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> MS. JOYCE: And, sorry, that — I might have been unclear in my question. I was talking about before you get to that point where you can see Mr. Harms, where you're just coming down the first couple of steps, had you done anything at that point with your — anything on your utility belt?

> CONSTABLE LEO FOLK: I had not, no.
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> MS. JOYCE: When you draw your side arm, how did you hold it?
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> CONSTABLE LEO FOLK: I held it in my right hand.
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> MS. JOYCE: And where would you have been pointing it or aiming it?
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> CONSTABLE LEO FOLK: The entire time I had it pointed at the ground. The location of where I was, it was a very thick, solid concrete wall that I was looking around. I wasn't in a really good position to — at that time to be pointing my side arm at Mr. Harms. I felt from where I was that I was in a safe position to instruct him to drop the firearm.
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> MS. JOYCE: How was he holding the firearm when he first — sorry. And I'll say Mr. Harms. How was Mr. Harms holding the firearm when you first saw him?
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> CONSTABLE LEO FOLK: When I first came around the corner, Mr. Harms had it in his right hand and he had it just draped over his leg in front of him.< MS. JOYCE: Okay. Did that change at any point? CONSTABLE LEO FOLK: Yes. When I asked him to drop it, he began waving it around and then he said, don't come down here. MS. HAYES: Sorry. I missed the last part of your answer. CONSTABLE LEO FOLK: He was waving the gun around and said, don't come down here. MS. JOYCE: What kind of, I guess, tone of voice or behaviour was Mr. Harms showing when he says, don't come down here? CONSTABLE LEO FOLK: I could tell Mr. Harms was extremely agitated and upset. MS. JOYCE: What happens after Mr. Harms throws the gun -- or sorry. You called it a firearm and I'll call it a firearm, and I think the Court will hear eventually that it is a BB gun, but what happens after Mr. Harms throws the firearm? CONSTABLE LEO FOLK: Well, Mr. Harms actually stated to me that it was a BB gun at that time when he threw it. So I holstered my side arm and came down the rest of the way down the stairs and positioned myself between Mr. Harms and the -- and the firearm. MS. JOYCE: So then about how far away from you are Mr. Harms -- yes. How far away are you from each other? CONSTABLE LEO FOLK: Originally Mr. Harms was sitting on the couch and I positioned myself on the couch as well to the right of Mr. Harms about 2 and a half, 3 feet.

So he has grounds to charge, but doesn't. Instead he holsters his weapon and sits down beside an alleged rapist without securing the weapon? This is an officer with 6.5 years of experience and he lets his guard down because a drunk suspect assured him it was just a BB gun. That seems pretty illogical to me. The rest of Mr. Folk's testimony was laughable with Mr. Folk going back and forth between his selective memory and his notes. The BB gun wasn't even entered into evidence. Mr. Folk would then go on to claim that he was sitting there between Mr. Folk and the firearm in a state of fear. So what, he's just sitting there staring at it as if it were a cobra? He had every opportunity to secure it, but chose not to. Instead, engage in what he called "small talk" with the suspect.

There's so much more, but I'm going to skip right to the Judge's final comments about Folk's credibility:

> Ruling (Voir Dire)
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> THE COURT: Goodmorning. Please be seated.
>
> I apologize for keeping you waiting, and I apologize in advance for what are likely overly long reasons. As they say, if I had more time, I would make it shorter.
>
> So here are my reasons on the voir dire, which, of course, was held at the outset of this five-day jury trial and calls on me to decide if certain statements are admissible, either on the basis of voluntariness or alternatively on the basis they do or don't comply with the Charter right to counsel, or alternatively to that, if they don't, whether they should nevertheless be admitted under Section 24(2) of the Charter. On the evidence that I heard yesterday, I find the following facts.
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> Of course the events regarding these statements occurred on May 21, 2011, in the town of Athabasca. Constable Folk responded to what I gather was the Harms'/Roberts' residence in Athabasca after he became aware of a 911 call relayed to him via the telecom service, that call being from a hysterical female person

stating she had been molested and thereafter the phone being hung up. That call came in around 1724. I'm going to refer to the 24-hour clock as I go through my reasons.

Constable Folk responded accordingly. He was already on the road, and he managed to get to the, what I'll call the Harms' residence, about five minutes after the call came to his attention. He initially dealt with Angel Roberts. He had had previous dealings with Angel as well as with Mr. Harms. Though she was still hysterical, within a couple of minutes Constable Folk was able to glean from her that she alleged her stepfather, Mr. Harms, had threw her down on a bed and molested her by putting his hands down her pants.

Constable Folk testified, and I accepted, he made some effort to try to understand more fully what she alleged, but didn't get very far. He, therefore — I'm sorry. Before he had any contact with Mr. Harms, Samantha Roberts came into the residence. All that she added to the voir dire evidence is that she located Mr. Harms in the basement, told Constable Folk that's where he was, and that led then Constable Folk to having an encounter with him.

Constable Folk decided he — or concluded he needed to go downstairs to talk to Mr. Harms. As he descended into the basement, he noted Mr. Harms sitting on a couch with a handgun in his right hand, or what he believed to be a handgun. Constable Folk ordered Harms to drop the gun. He testified, and I accept, that rather than do so, Harms began waving the gun around, stating, Don't come down here, or words to that effect. He described Harms as being extremely agitated and upset. In answer to Harms' response of, Don't come down here, Constable Folk repeated his demand that the weapon be put down, or words to that effect. This time Harms did comply and noted that — said, again, words to the effect that, in fact, the gun was a BB gun. I accept on the evidence — I haven't seen this gun, but I certainly accept Constable Folk's evidence that the gun looked real, that he had an apprehension that it was real. There was no way that he would know during any of his dealings in the basement with Mr. Harms that, in fact, it wasn't a real gun, that it was only a BB gun, or perhaps even some other kind of replica gun.

In any event, Harms did put the gun down at his feet, and then later, momentarily later, on a, I gather, further demand from Constable Folk, he threw it or kicked it further away.

In any event, it was described as being several feet — ten, 15 feet or so — away from where Harms remained sitting. Folk then approached Harms.As I mentioned in argument, or during argument yesterday, I found that while Constable Folk appeared to hesitate in examination-in-chief to say what he knew — or what he knew at least subjectively when he went into the basement after speaking with Angel, I find that in cross-examination he admitted that at least at that point in time as he's entering the basement and particularly when he sees what he believed to be a gun in Mr. Harms' possession, at least at that point in time he knew that he had reasonable and probable grounds to arrest Mr. Harms at least for a gun offence, if not for a sexual assault on the basis of what he had taken from Angel in his brief dealings with her upstairs.

I also agree with the Crown's position that nothing turns on Constable Folk's drawing of his side arm as there was no evidence Mr. Harms even saw it nor is there any evidence in the voir dire really that Constable Folk or any of the other investigating officers did anything to threaten Mr. Harms or make any promises or inducements or anything of that nature that goes to that aspect of the issue of voluntariness, and in argument very little moment — there was very little on the, what I'll call the usual aspect of voluntariness objected to by the defence.

Notwithstanding he had grounds for an arrest for something, Constable Folk decided not to arrest Harms at the moment he entered the basement, or even at the moment the gun had been kicked off into the corner or somewhere else in the room. And Harms — rather, Constable Folk is standing, either he's sitting down on the couch with Mr. Harms or he's standing a few feet away from Mr. Harms — his evidence was a little bit, I found, confusing in that regard. He gave two different, if I can put it this way, stories at different points in his evidence about whether he had further dealings with Mr. Harms while sitting on the couch next to him or standing next to him or close to him.In any event, whether he's standing or sitting, at least by then Constable Folk, it was clear in his own evidence, he had grounds to arrest — certainly he had detained Mr. Harms. He

had grounds to arrest him at least for a gun offence, if not a sexual offence. He did not, of course, provide him with any Charter warnings or the right to silence, right against self-incrimination warnings at that time. He gave as his excuse or reason officer safety.

He indicated in his evidence that he did — he wished not to inflame an already volatile situation. He was in a basement with only one exit. He was alone. He was apprehensive about the existence of a gun. Even though it was off out of reach, I take it that he was concerned that it was still in — and I don't intend this to be a pun — it was still in harm's way. And I give Constable Folk every benefit of the doubt on those points.

He also described Mr. Harms as being intoxicated, although not to the extent Mr. Harms, in Constable Folk's estimation, didn't know what was going on. And I find on all of the evidence, for what it's worth, while there was some evidence going to the consumption of alcohol, little evidence, little acceptable, credible evidence going to the extent of how that consumption resulted in actual impairment or intoxication. The evidence, particularly from Constable Folk, at that point in time was of red, glassy eyes, slurred speech, and the presence of a beer can, little else. The only other evidence was that of Constable McDonald, as I recall, where he walked into the room and smelled alcohol on Mr. Harms' breath. That evidence didn't come from Constable Folk. In any event, there was obviously evidence of consumption, not much detailed evidence to go to whether, in fact, Mr. Harms was intoxicated. Lots of evidence, though, that Mr. Harms was, as Constable Folk put it, up and down in terms of his behaviour, demeanour, and that was something he took into account as well in terms of the volatility — what he understood to be the volatility of the situation.

Having decided not to make an arrest at that point in time, there is no doubt on the evidence, that Constable Folk had decided to detain Mr. Harms pending the arrival of backup in the form of Constable Dozois for assistance. In these circumstances then, Constable Folk decided — at some point, I'm not absolutely sure, he decided to reholster his weapon. I'm inferring from all of these circumstances that took place after he was convinced — or unless I've missed this aspect of the evidence — after he became convinced that the gun had, in fact — the handgun that Mr. Harms had been in possession of had been kicked off or thrown off somewhere else into the room, at some point Constable Folk then reholstered his weapon. And he said he did so because he felt that would actually assist him in being able to deal with any unforeseen circumstance. He didn't want to be tied up with a gun in one hand if he needed to do something to deal with the situation that Mr. Harms presented.

In any event, having reholstered his weapon, having either moved into the room to stand next to Mr. Harms or, indeed, perhaps having sat down next to him on the couch, and having made a conscious decision not to inform him that he was under arrest, or for that matter that he was detained, and for sure not having informed him of any of his constitutional rights or rights against self-incrimination, fatally Constable Folk then decided to question the accused. There is no officer safety basis for his action in deciding to question the accused.

In cross-examination defence counsel elicited from Constable Folk the common sense — or asked him the common sense question: If you were trying to diffuse an otherwise volatile situation, why would you then start asking an accused about the thing which presumably had created the volatile situation in the first place, in other words, why would you start questioning him about the alleged sexual offence. I appreciate the question that he asked was a very general one, what's going on or words to that effect, but I conclude that the question was meant to elicit information, potentially at least incriminating, going to the investigation which Constable Folk had initiated upstairs before he entered the basement. It was clearly an inappropriate police response without any justification. The proper police response would have been to continue in good faith to attempt to maintain or diffuse a potentially volatile situation pending backup from Constable Dozois, but to then go on and begin questioning, even in a brief general matter, in the circumstances here is conduct which, as will become more apparent, I find to be objectionable.

Of course, the evidence is that immediately upon being asked the question, What's going on, Harms responded by stating words to the effect that he stripped her naked, referring presumably to Angel, to teach her a lesson because she's a whore. That statement, of course, it's conceded in argument, was in breach of Harms' Section

10(b) Charter rights.

The voluntariness of the statement is not much in issue, but that doesn't matter in my view because as a matter of concession the statement is clearly inadmissible.

While I found on Constable Folk's own evidence that even before the statement he believed he likely had grounds to make an arrest, either for sexual assault, but clearly for the gun offence, he had those grounds at least subjectively in his mind when he elicited — when he asked the question and elicited the statement.

I'm just editing on the go here, Counsel. I don't want to be unnecessarily repetitive.

I'm referring to — or I was struck, frankly, by Constable Dozois evidence that when he entered the basement at around some point before 1825 — Constable Dozois talked — used the timing of 1825 as when he, I believe, seized the gun in the basement. That's what I took from his evidence. He was, therefore, in the basement at some moments before that, entered the basement, saw the two individuals sitting on the couch, concluded they were, in fact, talking about the investigation. I'm not sure I can give a whole lot of credence to that because even on Constable Folk's evidence they were talking about some prior difficulties in the relationship Mr. Harms had with Angel. That wasn't given with any — in any detail in the voir dire, so I can understand why Constable Dozois might have misunderstood just exactly what was going on at that moment. But what struck me was his evidence, Dozois' evidence, that he then heard Mr. Harms make an admission with regard to the more immediate or the more — that day's alleged offence, and it was then Constable Dozois who immediately intervened to arrest Mr. Harms. That is not really even close to what Constable Folk testified to. Folk, of course, testified that it was only in answer to his general question that elicited the remark about stripping her naked, and after that there was nothing else said that — in the conversation between he and Mr. Harms that went to the day's events, rather, they were speaking about prior — a prior context. And, of course, it was Constable Folk's evidence that while Constable Dozois was present when Constable Folk arrested Mr. Harms that he was only there to assist.

Constable Folk was clear that he arrested — he being Folk — arrested Harms, handcuffed him, and took him upstairs.

I am unable to reconcile the evidence. I found, frankly, Corporal Dozois to be a generally credible officer. I found Constable Folk to have some difficult — I had difficulties with his credibility, at least in this case.

Constable Folk, again to expand on the evidence that he gave in combination with the evidence of Constable Dozois — Corporal Dozois, Folk testified that he Chartered and cautioned Mr. Harms outside of the residence, either near the vehicle, his police vehicle, or in it, not later than 1824. There is mention of 1818 and a caution — a Charter and caution. It wasn't absolutely clear to me when those two warnings were given, but I conclude on the evidence that they had been given to Mr. Harms not later than 1824.

Constable Folk said nothing about Corporal Dozois coming outside and instructing him to Charter and caution Mr. Harms. I find on the evidence that at every turn Mr. Harms indicated he did wish to speak to a lawyer. I appreciate that when finally given the chance to use a phone in a phone room at the detachment, he was perhaps less than diligent in exercising the right. The evidence wasn't fully explored in that regard because it wasn't particularly relevant. That wasn't the basis of the alleged Charter breach.

I find that on the evidence that Mr. Harms did refuse to waive his right when he was asked if that was his preference, and even much later he refused — in the context of refusing to provide a warned statement, he again asserted that he wished to speak with a lawyer.

Going back to what occurred at the scene, Constable Folk handcuffed Harms and escorted him to the vehicle where, as I say, Charter rights and a caution was read. I do not accept the implication in Constable Folk's initial evidence-in-chief that at or near this early point in time he was following Corporal Dozois instruction to keep Harms handcuffed owing to the need to preserve DNA evidence, nor do I accept that immediately after arriving at the detachment, Constable Folk knew or was informed he needed then to keep the handcuffs on, again, to preserve DNA evidence. I find on all of the evidence that Folk only learned of the need to preserve

this DNA evidence when he was instructed to do so by Corporal Dozois at around 1907.

It's worth noting that Corporal Dozois initially testified that he told Constable Folk at the scene he needed to preserve DNA evidence, but when he was pressed on that point in cross-examination, Dozois agreed he could not recall just when he provided these instructions, and that in due course he agreed that those instructions may well have been provided by phone or by radio.

The best evidence that I have then is, perhaps ironically, from Constable Folk who, I take it, was referring to a time noted in his notebook when he agreed in cross-examination that he received instructions at 1907 to keep the handcuffs on on account of the need to preserve DNA evidence.

There was a lot of confusing evidence given by Constable Folk about when he left the scene and when he arrived at the detachment. His initial evidence, or early — earliest evidence in the voir dire had him leaving the scene at around 1830 or 1835. He had around five or ten minutes earlier completed his Chartering and cautioning of Mr. Harms. He initially testified he hung around the scene for five or ten minutes, apparently to have some further dealings with Corporal Dozois and apparently to make some notes in his notebook. He said it would have taken him about five minutes to travel from the Harms residence to the RCMP detachment where he would have arrived at around 1835 to 1840.

I appreciate that later in his evidence he attempted to change his evidence arriving at the detachment closer to 1850 or 10 to 7, reasoning that he had stayed at the scene for a longer period of time. I don't consider Constable Folk's later evidence on these times to be particularly credible. I'm not sure it matters, though, because whether he delayed at the scene or whether he delayed at the detachment up until 1907 when he received the instructions from Corporal Dozois or whether he delayed a bit at both ends of the spectrum that I have just laid out, the bottom line is that for no valid reason or explanation that's before me in the voir dire, there was a period of delay of around 35 to 40 minutes after Mr. Harms had unequivocally asserted he wished to speak with a lawyer, which, as I say, had occurred by 1824 hours at the latest.

I have taken into account Constable Folk's evidence that he decided to wait outside the residence because Corporal Dozois was inside still dealing with the complainant and her mother. That evidence, even taken together with the evidence of Corporal Dozois, makes no sense to me. There is no suggestion that Folk was being brought in to assist Dozois in his dealings with the complainant and her mother. No suggestion that at the scene anyone needed to wait at the scene to secure it. Constable Parker was already on his way for that purpose, having been called in apparently by Corporal Dozois. Constable Folk was clearly the lead investigating officer here, and although he took direction from Corporal Dozois with regard to the — eventually with regard to the need to preserve the DNA evidence, I don't accept, frankly, that Corporal Dozois needed to come out onto the curbside to instruct Constable Folk to administer the Charter and cautioning. Folk was unequivocal in his initial evidence that he did that outside in or near the vehicle, and that makes sense to me, that's what one would expect in an investigation, rather than waiting to be instructed to give those very basic information rights to an accused who was clearly under arrest, handcuffed, and obviously in police custody.

In spite of the conflicting evidence, which as I say I find hard to reconcile, the bottom line here for me is that Constable Folk was obliged immediately to take steps to facilitate Mr. Harms' request to speak to the lawyer. There was no officer safety reason for staying at the scene. Staying at the scene, whether he did or didn't, I find doesn't matter to me. I suspect he didn't, but there is this irreconcilable evidence. Staying at the scene to make notes in the circumstances of this case, in my view, would not be a valid reason to delay the exercise of Mr. Harms' rights. There was nothing else in the evidence — nothing in the evidence that Corporal Dozois was aware that Mr. Harms had asserted his right to counsel, his right to speak with a lawyer. I should have thought that had Corporal Dozois been aware of that, he would have — as a professional, he would have been concerned for Mr. Harms' immediately-arising rights to be put in a phone room with all of the usual safeguards around the exercise of the right to counsel. In any event, didn't have any evidence from him that he was aware that Mr. Harms had asserted that right from the get-go.

So in terms of delay, I understand that Constable Folk was obliged to leave the scene — whether he did or didn't, he was obliged to leave the scene as soon as he could have, in other words, immediately upon Mr. Harms' assertion of right around 1824. The evidence is clear that it should have taken him no more than five minutes to reach the detachment. Irely also on Constable Parker's evidence that that's how long it took him to get to the Harms' residence when he left the detachment to attend there to take photos and secure exhibits. It's reasonable to have expected that by 1830, therefore, Harms would have been given his opportunity to call a lawyer. The imperative of keeping him handcuffed, at least in Constable Folk's mind, did not arise on the evidence until, as I've said, 1907, almost 40 minutes after Mr. Harms had asserted his interest in speaking with the lawyer.

Moving on. According to Constable Folk's evidence — and I have noted already that he was very much aided in his evidence in the voir dire by referring to his notebook. He seemed to have a difficulty remembering a lot of what occurred here simply by memory and referred back to his notebook on many occasions, and that's fine, but it's something that has to be noted. He was, of course, the lead investigator. He, therefore, should have been expected — I would have expected him to be of all of the members involved in this investigation, Constable Folk's notebook would have been the most comprehensive, the most thorough. His notebook, then next — I shouldn't say next. I haven't seen the notes. I am informed by the evidence that at 1905 he did make a note of a statement that Mr. Harms made, and it's verbatim. "I don't give a fuck. I'll plead guilty to this. I don't know what else to do. Yeah, I ripped off her pants to teach her a lesson."

Notwithstanding his role as lead investigator, inexplicably, I find Constable Folk was unable to give any evidence about the context of the statement, although he agreed there had been some what he called innocuous conversation with Harms before and after the statement was blurted out. And when I refer to conversation, it could be clearer in the evidence, but there is at least the suggestion that Constable McDonald was around. I'm not sure that Constable Parker was around at all this time because he was out gathering evidence and taking photographs and buying nail clippers. He eventually did respond.

But at this period of at 1905, it appears that McDonald was probably around. There — and I'm — I find on the evidence that even though there was no evidence of the context, there had been some discussion between Harms, Folk, and/or McDonald. I also note that at 19 — this is a comment made at 1905, which is two minutes before Constable Folk says he was advised in some manner by Corporal Dozois that the handcuffs had to stay on.

In his own evidence Constable Folk didn't identify any particular problem with Harms around the time Constable McDonald first became involved. Constable Folk talked about Mr. Harms being up and down throughout his dealings with him. Constable McDonald, and later on Constable Parker, in the context of taking fingerprints — fingernails said Mr. Harms wasn't acting in any particularly remarkable fashion. They did say that when they came on shift around seven, they noted some fracas or some dealings, some noise, some argument in a cell area. The suggestion that that was occurring while Mr. Harms was being booked in is something that I was unable to find in the evidence.

In any event, going forward from the 1905 statement or blurting out, some five minutes later at 1910 Constable Folk made a further note in his notebook that Mr. Harms stated, "Larry," and I quote verbatim from the evidence yesterday, "Larry, you should have said I'll kick the child molester's ass," closed quote, to which Larry, who was apparently Constable McDonald, replied, "I don't do that," closed quote. Again, aside from recording what Larry replied, there was no other context given from Constable Folk's notes or for that matter from his memory except that there was likely some conversation before and after the blurting out in question, and that it was of an innocuous nature.

There was at least one further specific note in Constable Folk's notebook that's of some relevance here. It's that at some point Mr. Harms said words to the effect he was at his wit's end, on medication, and not thinking properly. Constable Folk at first testified this occurred around the time he was removing Mr. Harms' handcuffs. He then changed that evidence and said that those comments were made around the time or during the ten or

so minute period that Mr. Harms' fingernails were being collected. Just relying on Constable Folk's evidence for a moment, it couldn't — it's not at all clear, if that's all the evidence I have, just when the fingernails were being taken. It's doubtful it was as early at 1910, if only because Constable Parker had yet had an opportunity to stop and pick up clippers. He had only left the detachment shortly after coming on shift at 1900. He went to the scene of the alleged offence, took pictures, gathered exhibits, then went shopping for clippers, and then finally returned to the detachment.

Constable McDonald helped clear up timing issues, though, putting the collection of the fingernails at between 1935 and 1948, a period of about, well, 13 minutes, close enough to the ten-minute estimates that the other witnesses gave. This evidence, taken together with what I have found was the likely time of arrival at the detachment at about 1830, leads to the conclusion Mr. Harms was at the detachment, handcuffed, for it appears was an hour and a quarter before finally being afforded his right to counsel. Part of that period of time is the fingernail collection process, and I appreciate that in this voir dire no particular objection was taken by the defence that that process wasn't appropriate or somehow it violated Mr. Harms' rights. Take away the fingernail collection period, and again, and at the risk of being unnecessarily repetitive, I'm dealing with a situation that either there was an arrival at the detachment at 1830 or a delay at the scene of the investigation right up until 1907 when a reason then came into existence for Mr. Harms to remain handcuffed, and once that reason came into existence, it became reasonable for him not to have access to a telephone because to do so might well jeopardize the collection of relevant evidence on the investigation.

There is some evidence that Mr. Harms was experiencing significant discomfort, if not excruciating pain, while handcuffed with his hands behind his back, some evidence that he had a back condition that was known to the police, and that he was on medication. I'll come back to that presently. The evidence is clear that he was provided access to a telephone only by the time of 1950 hours or 10 to 8. Constable Folk testified that he told Mr. Harms he could use the telephone only after DNA evidence was collected. That may well have happened, that may well have been said, but I have no reliable evidence as to when it was said, and I would not conclude that it was said at any point earlier than 1907.

As was pointed out in argument by defence counsel, it is hard, I find, not to fault Constable Folk, or at least to question his credibility as to what was said and wasn't said around the impugned statements at 1905 and 1910, when, in the circumstances, Constable Folk not only failed to record the context of these statements, but he also failed to record at least one statement Mr. Harms made which was exculpatory. Constable McDonald, who I found was a straightforward witness and of course only really peripherally involved in this investigation, he was good enough to record in his notes that an exculpatory statement was made, although he had some difficulty remembering that in examination-in-chief and only did remember it when he was taken to his notes during cross-examination.

At the end of the day, on the evidence it's hard not to conclude that nearly from the get-go in this investigation Constable Folk could have cared less about Mr. Harms' right to counsel or his right to silence. That was obvious as early as the encounter in the basement, the unconstitutionality of which is conceded by the Crown, although not for Section 24(2) purposes. That what I find to be Constable Folk's cavalier attitude with regard to Mr. Harms' rights continued at the detachment by virtue of the unexplained delays in facilitating the right to counsel and by taking selective notes of statements the Crown now wants to adduce in evidence against the accused.

Turning to the legal issues and to deal first with the aspect of voluntariness, as noted in argument, there is no serious challenge to the voluntariness of the two statements that remain in issue, taking away, of course, the statement that was made in the basement.

I am persuaded in this case by Ms. Hayes' reliance on the case of R. v. Hunter which, of course, follows R. v. Ferris. In argument Ms. Joyce doesn't take issue with the state of the law set out in those cases, and I had little argument that that law doesn't or shouldn't apply quite closely to the facts of this case and to the 1905 and 1910 statements respectively. I don't intend to quote chapter and verse from Hunter, but what I find is

important is to observe that on the facts of this case we're dealing with utterances. We're also dealing with a situation where there is some evidence of a context around those utterances but no detailed or concrete evidence of what that context in fact was. That is very much similar to what's observed at paragraph 6 in Hunter where the witness DiCecco overheard a gun remark, but said, I quote from paragraph 6 in the Hunter case, quote, "There might have been conversation between the accused and his lawyer both before and after the utterance, which he was unable to detail in his evidence." The Court in Hunter then discussed in some quite detail Madam Justice Conrad's reasons in the Alberta Court of Appeal version of Ferris and her approach of posing examples of possible surrounding context which would make the utterances arguably innocuous and thus not probative but still significantly prejudicial. And without trying very hard, I can easily use such examples on the statements here.

The 1905 statement, again, "I don't give a fuck. I'll plead guilty to this." Well, at question, what is he saying he'll plead guilty to? He may well, for example, have been talking about the firearms offence. Although at least on the indictment before the Court, there is no such offence being pursued.

I also note that an intention to plead guilty is something that is not an admission of fact so much as arguably only consciousness of guilt, which would be right up there with a statement such as I'm sorry, but — and it's very often the case that accused individuals say, I'm sorry, forgive me, but for what. It's entirely speculative and is not, in my view, probative of anything.

He then said, "I don't know what else to do. Yeah, I ripped off her pants to teach her a lesson." I'm not persuaded in the absence of context that that comment, particularly the last phrase, isn't or couldn't be read as being a sarcastic remark. For example, yeah, right, I ripped off her pants to teach her a lesson. I don't know. I should note that the utterance made at 1905 cannot be informed by the earlier inadmissible statement made in the basement. They are, of course, similar, but in terms of allowing the jury to have the 1905 statement, obviously they would not have the inadmissible — subject to 24(2), they would not have the inadmissible basement statement to help put the 1905 statement into some context.I also find that the comment "I don't know what else to do" does help inform the entire utterance and leaves me concluding that it's impossible in the absence of context to give any meaning to the entire statement made at 1905 hours.With respect to the 1910 hour statement, "Larry, you should have said I'll kick the child molester's ass," I find without gilding the lily that there is very little, if anything, that jumps out as being meaningful about that statement. Little, if anything, that is probative of anything in the case against the accused, as I understand it, coming out of the voir dire, and that in spades that statement does not meet the test set out in the Hunter and Ferris cases.

With regard then to these two statements, to paraphrase from paragraphs 19 to 21 in Hunter, I find their meaning is speculative and the probative value of them is therefore tenuous yet the prejudicial effect is still substantial. They should, therefore, be excluded on the basis it would be impossible for a jury properly instructed to conclude that these overheard utterances or either of them was an admission.

Turning to the Charter breaches, the first breach, of course, is admitted. I'll come back to Section 24(2). I have been very tempted to find the second breach on account of the unexplained delay of almost 40 minutes that I've spent considerable time dealing with in my reasons so far in enabling Mr. Harms the right to contact a lawyer. I have some concern that I have been unable to — I have not been provided with any authorities that tell me that 40 minutes, even in the context of a constitutional right to be immediately provided with the ability to contact a lawyer even in the face of the — what's clear is that the right without delay means immediate, that as much is apparent as recently from the Suberu decision, which of course is the companion to Grant, but in the absence of authority in a situation like this, not an impaired driving investigation, but a situation where an individual is being investigated for sexual assault and other offences, I have some hesitation to conclude that even a delay of up to around 37 to 40 minutes in the circumstances is a clear violation of Section 10(b) breach. I'm very tempted to find that is the case, but in the circumstances I'm going to stop short of making that finding if only because — and I have spent some time attempting to put my finger on authorities that assist me in that regard, but I simply haven't been able to find any. I have not been provided with any. That wasn't the basis for the

Charter notice filed by the defence. In all those circumstances, while I continue to have significant difficulties with the unexplained delay, it is not — it doesn't get me, doesn't quite get me, to the point where I would conclude that there was a clear Section 10(b) breach. As will become apparent momentarily, I do take into account Constable Folk's behaviour in connection with that delay when I assess the admissibility of the basement statement under Section 24(2) of the Charter.

Turning then to the Section 10(b) basis that was pleaded, so to speak, in the Charter notice, my conclusion is that there is no Section 10(b) breach based on the cases such as Caputo, Plaha, Wittwer, Morin and the like. These are all cases in which there was ample evidence police conscripted statements from the various accuseds after taking otherwise inadmissible statements. None of them take out — take away the Harper case, which is extremely unusual and not a case such as what we're dealing with here, in my view.

Take that case away, and there — when I went back to read all the cases that were provided to me, none of them dealt with a situation such as we have here where we have utterances which on the evidence were not clearly conscripted from Mr. Harms. I have commented on my dissatisfaction with the state of the evidence coming from Constable Folk in particular around the context of the statements that were made, the utterances that were made — I wouldn't call them statements. I would simply refer to them as utterances.

My reasons on this aspect of the Charter application aren't meant to detract from my earlier findings and the application of the Hunter line of cases on voluntariness and reliability and prejudicial probative considerations, but I am unable to make the jump to conclude by some kind of inference that, in fact, the utterances at 1905 and 1910 were somehow conscripted by the authorities in a manner that violated Mr. Harms' Section 10(b) rights. That may have been the case. In the absence of admissions from the police witnesses in the voir dire, the only other person who could have given evidence in that regard was Mr. Harms himself, and of course he's not obliged to provide that evidence.

But on the other hand, it is his Charter application to establish a breach under Section 10(b), and in all of the circumstances here I can't get to the point where I find, based on the Caputo and other lines of cases — line of cases — that there is a breach.

And so while I have excluded the 1905 and 1910 statements based on the Hunter line of cases, I would not exclude them based on a Section 10(b) infringement.

Finally, then, I need to deal with whether I would exclude the basement statement, which is conceded to be unconstitutional but — well, no, that's not quite right. It's conceded to be in breach, but is not unconstitutional in the sense that it should still be admitted under Section 24(2) of the Charter.

I'm not going to spend a lot of time articulating the Grant test. We all know what it is.

If this was a written decision to be published, I would be much more categorical, but in the interests of time, I will simply note that I — if I haven't already done so in my reasons, I will affirm or confirm that I find the basement breach was serious, not minor, not inadvertent in any sense of the words. I find that Constable Folk knew or ought to have known — and I'm dealing now with the first part of the Grant test, which is the seriousness of the state conduct in question — I find Constable Folk knew or ought to have known he had no right to be asking Mr. Harms a single thing from the moment he formed reasonable and probable grounds, and I have been, I hope, categorical about when he did so, whether or not for a weapons offence or a sexual offence or both. As I have said, I don't argue with the need for officer safety, but officer safety has nothing to do with the fact that Constable Folk posed even the general question that he did pose, which led to, from Mr. Harms' perspective, a seriously damaging utterance or statement. I shouldn't call it an utterance. It was a statement in response to a question. In my view it's hard to imagine a more bright line constitutionally protected right that should be well understood by anyone engaged in the administration of justice, particularly in the criminal sphere, that upon arrest or detention an individual's rights must be read to him, and upon an affirmative response, an immediate and reasonable opportunity must be provided to facilitate the right. That comes right out of Luong and all of the other cases which ad nauseam have instructed participants in the administration of criminal justice how rights are to be exercised.

Here the evidence is of an officer who simply moved forward with his investigation, either in ignorance of or with willful disregard for well-established Charter standards.

The deliberate nature of Constable Folk's actions, in my view, negate considerations of good faith, and it is conduct which the Court should and does wish to distance itself from.

This conduct weighs heavily then in favour of exclusion. I should note that I have informed myself, aside from Grant of course, spent some time reviewing a couple of cases that were not in argument but I'll mention for the record. A very recent decision, an excellent decision, of my colleague Justice Ouellette in a case called R. v. MacLean which is at 2013 ABQB 60, I think, or 65. I'm going from memory. And in MacLean there is a reference to the Court of Appeal's earlier, much earlier, decision in the R. v. Small 1998 ABCA 85, which was a case also involving a sexual assault investigation, statements taken in breach of Section 10(b) rights. And even in that case, or I should say in that case, there was not any finding of anything approaching bad faith. The Court concluded that even in the absence of a violation that was not — I'm sorry. Too many negatives. Even where a violation was not deliberate or was simply based on an admission or perhaps negligence, the fact is that taking a statement in violation of Section 10(b) was seen as being a serious violation that on the exclusion test, as it then existed in 1998, resulted in the exclusion of the statement.

Grant also stands for the proposition that it is most often, if not more often than not, that statements taken in violation of Section 10(b) rights will be excluded, all else being equal.

With respect to the seriousness of the impact of the violation of the breach on the accused's interests, typically this is a factor that weighs in favour of exclusion, and that is my finding here. The reasons for that in the cases are legion. The impact on the interests of the accused include the fact that there is a reasonable expectation that having exercised his right to counsel, Mr. Harms may well have decided that he wished to remain silent.

The point of the right of counsel is to inform him of that, to affirm what he's been told, of course he wasn't told anything here at the outset, and so all the more — this breach is even more egregious because he didn't have an opportunity even to hear from Constable Folk that he had a right to remain silent, and of course I'm only talking about the basement statement now.

So cases, for example, like MacLean, like the Berger case from 2012 in our Court of Appeal, older cases, Sinclair from the Supreme Court of Canada, and they go on and on, the cases commenting about the need for a person detained or under arrest facing legal jeopardy must be immediately advised of his rights under Section 10(b) and of course his right to silence at common-law, and to be provided with an opportunity, if he wishes, to exercise those rights. That is the serious impact on the interests of the accused in this case, and clearly they weigh in favour of exclusion.

Finally, society's interest. Clearly in many cases that weighs in favour of inclusion. Here, and I'm then going back to some discussion also in MacLean, which is a similar case on its facts, there was concern in MacLean, and I think also here, for the reliability of the statement made in the basement, what the statement was, it's — again, there is — we know the context. It's in answer — a statement made in answer to a general question, What's going on here. It's fair to say, even without hearing from the accused on the voir dire, that a Court or a trier of fact, in this case, may have a misconceived idea about why that statement was given, particularly in the absence of a warning around Section 10(b) of the Charter around the right to silence and the right against self-incrimination. Was that statement made, for example, by an accused who in his own misconceived way of thinking about things may have thought making that statement was in his best interests in terms of getting himself out of a predicament? It is — the cases have said, and MacLean says, for example, that in circumstances like that — and, again, they're even worse because in MacLean the rights had been read to the individual and then questioning continued. Here, it's worse because there were no rights read. Can it be said with any confidence that the statement given was, in fact, reliable, and is it in society's interests to have such statements that go forward to a trier of fact, whether a judge alone or a jury, for consideration when the statements have been taken in what I find to be a clear violation of the accused's rights?

While typically this part of the Grant test then does weigh in favour of inclusion, here, if it does, which I have

> some doubts about, it does only very weakly.
>
> The fourth aspect of the test is to balance the factors I have just discussed. In my view, the strength of the case made or the case that exists under the first two factors, and the weakness of the case in the third factor, all militates in favour of the conclusion that the administration of justice would be brought into disrepute if the statement made in the basement was admitted into evidence and, therefore, it should be excluded. I say that recognizing that exclusion is not automatic, but it has to be only — it only follows once there has been a balancing of the first three factors of the Grant test, which I have tried to do. There is little, if anything, here on the facts as I apprehend them and the application of the law to them that would militate in favour including the basement statement into evidence.
>
> So I apologize for taking so long. That is my ruling on the voir dire. For different reasons, all of the statements are inadmissible.

There's also the issue of conflict of interest. Say, you're a Constable on a police force investigating charges of sexual molestation. Is it really appropriate to be friends with an alleged "victim" on Facebook during an investigation?

Look real close at the name "Colin Folk" in the "Friends" list on Facebook. No wonder his testimony is "less than credible" according to the judge. From the evidence I see here, it's clear there's a personal agenda.

This kind of conduct is unacceptable.

Australia's ABC Obliviously Repeats Deceitful Propaganda

Tom Voltz · 18 May 2014 · Archived copy · Original

The ABC (Australian Broadcasting Corporation) is usually renowned for its quality journalism, but with this article by Ursula Malone and Juanita Philips, the two clowns responsible for this dog turd of an article, have reached new depths of idiocy, the likes of which have rarely been seen outside of the casts of the more asinine reality TV shows. How supposed professional journalists can be so gullible and so lacking in basic journalistic fact-checking is completely beyond me.

This entire travesty of journalism was initiated when Tracy Howe, Chief Executive of Domestic Violence NSW, created an online petition calling for "zero tolerance" (whatever that is supposed to mean) on Domestic Violence and urging the Prime Minister to "host a national summit with state premiers and key stakeholders."

And the reason for this? Well, according to her, Domestic Violence in Australia has reached epidemic proportions. ***Epidemic***, she says!

I will take a moment's pause to allow you to complete your panic attack.

According to Ms. Howe:

> We need mobilisation on this and it has to come from the top. We are pleading with Tony Abbott to lead on this. I think it's about saying for once we are going to pull together all our resources and treat this in the way we would if it was a national disaster of any kind, like a flood or a bushfire, and deal with it head on.

Wow! Sounds like a pretty serious emergency. Reports of Domestic Violence (DV) must be increasing at an absolutely alarming rate!

But wait a minute… According to the NSW Bureau of Crime Statistics & Research, the prevalence of DV has remained almost level since at least 2001, probably far longer. In fact, since 2001 it has actually dropped slightly, so DV is actually decreasing, not increasing. Hmmm, how strange!

OK, enough of the Socratic method.

What is going on here is nothing but yet another publicity stunt by a feminist-run DV organisation. While there is nothing inherently wrong with that (apart from certain journalists being so easily manipulated by this sort of cheap trick), the fact that they are manufacturing a crisis and using the standard false-narrative that only women are victims and only men are perpetrators, which means they are promoting their campaign by stepping on the necks of every man in Australia–and there *is* something wrong with that. Every time this false narrative is reinforced by this type of manufactured media crisis, it makes it more likely that society at large will view all men as violent and dangerous, and makes it that much harder for male victims to get help. The effect is subtle but cumulative.

But who cares about men, right? Certainly not Domestic Violence NSW, that's obvious.

But that's just the beginning, so let's move on. Those of us who have been in the MHRM a while will recognise this next canard:

> Domestic violence is the leading cause of death and injury in women under 45, with more than one woman murdered by her current or former partner every week.

Yet another piece of (almost*) totally fabricated tosh that the authors swallowed whole. According to the latest available data (2003), the top 5 causes of death & disability for women 15-44 are:

1. Anxiety & Depression
2. Migraine

3. Type 2 diabetes
4. Asthma
5. Schizophrenia.

Violence (let alone the subset of Domestic Violence) doesn't even make the list, & since DV prevalence has actually dropped over the past decade it's likely to be even lower down the list now than it was when these figures were collected in 2003.

The "DV is the leading cause of death in women under 45″ canard was prompted by a single, largely discredited, study conducted by VicHealth. I say "prompted by" rather than "from" because, even if you count that study as a legitimate source, it didn't even say what they claim it says. What it actually said was:

> Intimate partner violence is responsible for more ill-health and premature death in Victorian women under the age of 45 than any other of the **well-known preventable risk factors, including high blood pressure, obesity and smoking.**

…which is a long way from the leading cause of death in Australian women. But note that qualifier, "death and injury." So any injury? Notwithstanding the fact that men are at least twice as likely to be victims of violence in general, violence in the home may be a leading cause of injury for women. But it's also a common cause of injury among men. Leave men out and what do you get but a useless statistic?

Without knowing more about the personal opinions of the article's authors, it's impossible to know whether they swallowed this rubbish from *Domestic Violence NSW* out of an ideological bias or simply out of sheer incompetence, but either way, it doesn't speak well of their standard of professionalism. This kind of sloppy work is flat out unacceptable coming from two so-called professional journalists. What I'd really like to see is the ABC take a stand and actually hold the authors responsible for such egregious breaches of basic journalistic ethics but, yeah, I won't be holding my breath.

But let's continue because the worst is yet to come:

About 2/3 of the way into the article I was briefly heartened to see the following heading:

> **"Calls for Shift in Focus From Women to Men"**

"Finally!" I thought. They are going to mention the fact that men make up a significant proportion of DV victims too. Yeah, I know, I know. I'm a hopelessly optimistic idiot. Predictably enough, we are treated to the same old reheated tripe about how men need to take responsibility for and prevent Domestic Violence. The worst of this came from none other than the NSW Police Assistant Commissioner, Mark Murdoch who is quoted in the article as saying:

> Men need to wake up to the fact that it is a men's problem … until they wake up to that fact, nothing's going to change.

It's a men's problem is it Mr. Murdoch? Then how do you explain the fact that at least 1 in 3, possibly as many as 1 in 2, of all DV victims are male, and that the overwhelming majority of these men are abused by female partners? Why is it solely men's responsibility to "wake up" to this problem and solve it when almost 1/2 of the perpetrators are female? Why do women get a free pass when almost as many women as men are violently abusing their partners?

At first I was disappointed to hear such words come from a policeman, but that was until I found out that at his level, he is more politician than policeman. All he is doing here is parroting feminist rhetoric in order to stay out of the feminist firing line and keep his career on track. That's some pretty cowardly behavior coming from someone

who leads, and is supposed to set an example for, the people that protect us from criminals. These people risk their lives every day but Mr. Murdoch can't even bear to risk his career prospects. He should be ashamed.

I think I know what men need to "wake up" to. They need to wake up the fact that, as far as feminists, traditionalists, and politicians like Mr. Murdoch are concerned, that thing hanging between men's legs is not genitalia but a police badge, and by having one you are obligated to protect and serve the innocent. And by innocent, they of course mean women, no matter what any particular woman has done.

All of the evidence shows that Domestic Violence is **not** a gender issue but a generational issue, that men and women are equally susceptible to becoming violent to their partner(s), and that the vast majority of abusers were themselves abused as children. This fact-based message is the one that should be being promoted by people like Tracy Howe and Mark Murdoch, but instead we continually get this ridiculous ideologically-based message that only causes more fear and hatred towards men, and more neglect of male victims in genuine need.

It is this message that makes DV prevention campaigns utterly ineffective, it is this message that creates a world where male victims are referred to perpetrator-counselling services when they call a Domestic Violence hotline because there are no services available to deal with male victims, and it is this message that leaves male victims so utterly neglected and isolated that they often see suicide as their only viable option.

It's sick, it's hateful, and the people who perpetuate it are nothing less than bigots.

Being a sloppy journalist like Ms. Malone or Ms. Phillips is one thing, but people who cynically exploit men for their own ends Like Ms. Howe and Mr. Murdoch should be ashamed of themselves.

Editorial note: Reprinted from Men's Rights Syndney.–DE

The end of feminism – a prophetic fiction

Peter Wright · 18 May 2014 · Archived copy · Original

Many have read Orwell's prophetic book 1984, but few in the MHRM have heard of the 1971 pulp fiction novel The Feminists, an equally prophetic work detailing events that have unfolded -and continue to unfold- in the area of gender politics. Set in the year 1992, the story recounts the rise of misandry and feminist governance that saw women in charge of every detail of civilization, and of a growing resistance movement (to feminism) that mirrors the sentiment of antifeminist groups today.

The story tells of how one resistance group, while living in a network of secret underground tunnels, plans and executes a successful bombing (which I hasten to add no one in the MHRM would ever consider doing) at a public gathering attended by both the feminist President and a local Mayor named Verna. The deed is one of many attempts to undermine feminist governance and hasten the end of misandric culture.

During the bombing the feminist President is injured. From a hospital bed she organizes an emergency meeting with executive members of her government, including her old friend and Mayor, Verna, who was witness to the bombing. The following is the pivotal scene in which the President addresses her guests, and where she makes the intriguing suggestion that an increase in female antifeminists has made it impossible for feminist governance to continue. – PW

Here's a summary from the back cover, followed by an excerpt from the end of the book:

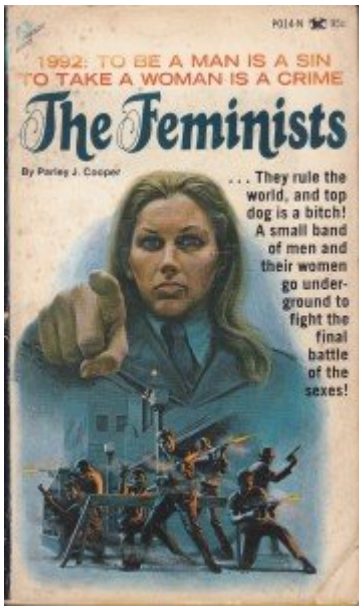

THE STORY THAT HAD TO BE WRITTEN—SO TIMELY, SO FRIGHTENINGLY POSSIBLE, YOU WON'T BELIEVE IT'S FICTION!

Take a look into the future…women now rule the world—or most of what's left of it—and their world is not a pretty place to live in. Men have been reduced to mere chattel, good only for procreation. THE FEMINISTS are working to eliminate even this strictly male function…

Men must get permission to make love to any female—even if she is willing—or the penalty is death!

Follow one man's story as he is hunted for just such a crime. In desperation, he stumbles upon the hide-out of the subterranean people—others, like himself—both male and female—who have broken the law of THE FEMINISTS. Hiding in abandoned subway undergrounds, this group of gallant and desperate people wage a guerilla war to overthrow their enslavers.

Excerpt from the book:

> **T**he president glanced from one to the other of the women, her eyes finally settling on Verna and softening as if she was remembering their long years of friendship during the rise to power. She smiled weakly and then fixed her gaze on her own hands. There was a look of defeat on her face.
>
> ”It has been the policy of our administration to conceal the unfavorable aspect of Feminist control,” she said, her voice almost a monotone. “I’ve spoken to some of you individually about the resistance in Los Angeles and Chicago.”
>
> ”The pigs can be overcome,” the Secretary of Defense interrupted. “We beat them once, we can do it again!”
>
> ”No,” the president said firmly. “We won’t beat them again. We are no longer merely fighting the male element of society. An increasing number of females have joined forces with the men.
>
> “Traitors!”
>
> The president lifted her head and stared at the Secretary of Defense coldly. “This country,” she said, “is in the midst of a revolution like it has never known. The only thing keeping us from being ousted is the lack of communication. If the revolutionists in each city did not think they were fighting alone, they would be in control. Fortunately we’ve dissected the country by cutting off all forms of communication.” She met Verna’s stunned face. “The resistance movement in New York has been minor in comparison,” she said. “But all these groups will soon unite. It’s inevitable.”
>
> The Mayor, feeling her legs growing weak, turned and sank into a chair.
>
> “The time has come for us to objectively examine our control,” the President said. “Unless we return the rights to males that make them equals, our country will be torn apart.”
>
> “But they’re not equals!” the Secretary of Defense insisted.
>
> “Thirty percent of the female population has suddenly decided they are, “ the President said. “To retain control we would be fighting our own sex.” She closed her eyes and sighed wearily. “In short,” she said, “we must face the fact that Feminist control has failed.”
>
> The mayor felt as if she had been struck. “Then it’s all been in vain,” she mumbled.
>
> ”Not entirely,” the President told her. “Not if we concede now. Unless we allow ourselves to be beaten and forced into male servitude, we can maintain our dignity. Remember, I said *equals*. In the future, men will consider us in higher esteem. Many of the changes we have brought about will remain in effect. Our control, even though only temporary, has proven that our sex does not make us inferior. “
>
> ”Is this what you intend to tell the public?”
>
> ”It is.”
>
> ”You will create mass hysteria.”
>
> ”I don’t think so,” the President said. “Granted, there will always be a segment that will resent my decision to reunite the sexes. I suppose there will be guerilla fighters who refuse to comply, but they will be a minority. I only hope none of you are among them. There are many problems our country must face once the question of sexual superiority is conquered. All of us are needed. We must rebuild our environment and stop starvation.”

Source: The Feminists, by Parley J. Cooper (pp. 173-75) Pinnacle Books, 1971

Gender Equality debate at Cluj Napoca – Impressions, criticisms and praises

Lucian Vâlsan · 18 May 2014 · Archived copy · Original

As AVFM News announced, I led a small non-feminist team attending the event called "Debate: Gender Equality and Women's Rights" that took place at a hotel in Cluj Napoca in the context of the European elections that are due to take place on May 25th.

Let's start with the positive things.

Contrary to what non-feminists would have expected, the presence of cameras (there were multiple cameras rolling) and AVFM Logo on my press identification did not seem to bother anyone.

Even though some of the points made during the debate were at the very least questionable and misandric and some of them downright horrific, the individuals assumed their positions and, for the most part, they welcomed (or at the very least allowed) criticism and feedback.

With the notable exception of a self-described "sociologist and leftist activist," who called me a "troll," individuals both from the panel and from the public listened to what I had to say and some of them even agreed and were surprised to find out that there still are voices who dare to question the predominant gender narrative aggressively promoted by the EU without appealing to religion or tradition. This was highly impressive for me given that a while ago in another country I was booed for arguing in favor of a non-EU-friendly opinion even though we were at a debate competition (so it didn't even necessarily mean that the respective opinion was my own).

Most of the individuals who disagreed with me were more than civil and some of them even asked me for more information about the topic and ways to contact me in the future. Whether they will contact me in the future or will change their minds on certain topics is of little importance at this point. What's more important now is that I was able to have a civilized disagreement in a mutually respectful discussion on issues that are usually treated with way too much emotion. That's something to cheer given the hostility with which the non-feminist message is usually met with.

Barring the moment when she ref[image]used to publicly agree that the premise is wrong, even though she agreed with the facts I presented, the moderator, Elena-Alis Costescu from the Rațiu Center for Democracy, behaved exactly like a moderator of a debate should behave – i.e. not take sides. She upheld Ion Rațiu's principle of fighting tooth and nail for one's right to disagree so at least in that respect the organizers were inspired to pick her as the moderator of the event.

Even though there weren't too many people attending, virtually all positions were present, from the boring and snorting speech of the establishment libertarian, from traditionalist to statist utopians and from non-feminism to downright communism. The communism part was quite disturbing to me. It felt like 1989 never happened. There were even some shocking points that even the feminists in the chamber considered strange. So, if the organizers' intent was to have every opinion present, they definitely succeeded in that regard.

The not-so-positive things

First of all, the organizers failed to mention that they are a far-left organization even after they distributed their "Citizens Manifesto" to the participants. They insisted that they are an "apolitical" organization and that their manifesto was created following "consultations" with the citizens of Europe.

The fact that they're on the far-left was not even by far my biggest problem with them. The fact that they insisted they were not was disturbing. Dishonesty is something that I find far more loathsome than disagreement over politics. You can't claim you're "apolitical" when your manifesto virtually coincides with the agenda of the Nordic Green Left and your website openly promotes class struggle, anti-capitalism and everything that one would expect

to find in a communist publication. Their manifesto could be a separate story in itself for another time in another place.

Second of all, the organizers' premise of the event was mostly misleading and in some cases downright wrong. You can't have a fruitful debate about gender equality when you're only willing to talk about women and you can't even have a fruitful debate about women's rights when you're starting with misleading premises.

Thirdly, the lack of microphones. Except for myself and the female attorney, all the other people who spoke at the event have done so in such a low voice that it's a tough job for the people processing the videos in order to make them audible for the larger public. And it's not that the equipment we used was broken or underperforming. Even there, as I was listening to the talks, it was sometimes difficult to hear what some people were saying simply because they were speaking with very very low voices. A few microphones and an amplifier would have helped a lot both the press and the participants. Some of the participants were saying at the cocktail party after the event that they couldn't hear some of the points being made and so they renounced the idea of signing up to speak and ask questions.

The "context" of the event and the points made in the debate

There were quite a lot of points made during the debate but most of them were made using misleading data at best and downright wrong data worst.

On the facebook page of the event there were two major facts – or, better said, a fact and a "fact" – named as the "context" in which the debate is taking place. The first one goes like this:

> Romania occupies the 65th spot in the international table from the "State of the World's Mothers report 2014" published by Save the Children, which makes this country the last in the EU at a considerable distance from Hungary (55th in the table) and Bulgaria (44th).

Now, I provided the source for you so you can read it yourselves and analyze it. The organizers didn't bother to direct the potential participants to the source of the claims.

The problem with that report is that it's not really reliable. The same report claims that British mums have as tough a job as Belarusian mums and that American women face the same risk of maternal death as those in Romania and Iran.

Is anyone sane really believing that British mums who have a life expectancy of 80 years have as tough a job as their counterparts in Belarus, a communist dictatorship with Europe's lowest life expectancies? You don't have to be sociologist to understand that those numbers aren't giving the whole story.

As for the other comparison (US-Iran-Romania), the lifetime risk of maternal death is defined as the probability of a 15 year old girl to die of a pregnancy-related issue, **under the assumption** that the current levels of fertility and mortality will not change in the future. And herein lays the problem. This indicator was last time measured in Romania in 2010[1] and was on a descending trend compared to 2008. And since the fertility and mortality levels have changed drastically in the last 4 years, the results of this Save the Children report are simply irrelevant to the current climate. And these kinds of misleading numbers are being used throughout the report – thus rendering it unreliable for the current situation.

One should also note that the report is taking into consideration the child mortality rate (defined as the death of under 5-year-old children per 1,000 births) – which in theory is a good thing to consider. In practice however, countries like Poland or Romania record as actual people the children who are born and die in the incubator days or even hours later. In countries like Belgium, for instance, these kinds of births aren't recorded as "children born alive" – so from a statistical point of view, Belgium is advantaged even though in practice it may very well have the same child mortality rate that Poland and Romania have.

Further on the facebook page of the event it reads:

> Also, in Romania, approximately 11,000 cases of domestic violence against women are officially reported each ear

At first I was thinking that in a population of almost 20 million people, the number could be plausible. But I made the fatal mistake of actually looking for the source of the claim. And I found this[2]:

> In the year 2010, 11,232 cases of ***family violence*** were reported in which the physical and emotional abuse were the most common (in over 1,200 situations). Over 3,300 allegations were made using the national hotline, and from those, 2,419 were referring to negligence situations and 543 related to physical abuse, according to the data provided by the Ministry of Labor, Family and Social Security

Ooops! It seems like we have a classical case of taking **all** the victims of **all** forms of domestic violence and call them all… *women*.

When I pointed this out to the panel, the moderator tried to equivocate, claiming that the number is anyway unreliable since most DV goes unreported (a claim which is anyway improvable and unfalsifiable). I insisted that ***family violence*** and *domestic violence exclusively against women* are, plain and simple, two different things and that the whole premise of the "context" is simply a lie. The moderator refused to admit the mistake and instead focusing on the fact that they didn't say "exclusively" as if that made things better.

[image]I kept insisting and brought up the results of Erin Pizzey's over 40 years of experience in the field and the hundreds of scholarly investigations that exist on the topic[3] which make it more than clear that domestic violence is not and never has been a gender issue. To my surprise, the panel acknowledged that male victims of domestic violence exist, and in a higher proportion than many would think, but they refused to even consider that domestic violence is closer to 50-50 divided by sex in Romania, claiming that my data might be true for other countries – as if Romania is somehow located on Pluto where disturbed individuals exist in radically different proportions than in Europe.

To nobody's surprise, the panel dodged my question of whether it's fair or honest to focus solely on women and considered my analogy with the firefighter throwing water only on the front and left wall of a burning building to be "exaggerated". But if we can't talk about this on a debate on "gender equality," then where should we?

Things went from bad to worse when the topic of gender pay gap arose. First, the two candidates for the European Parliament were happy to learn that the gender pay gap in Romania is "only" 9% favoring men and then Adela Mîrza from the New Republic went on to say that if it were for her, she would have a law or a structure in which women are paid significantly better than men solely because they're women and they have another job at home as well.

Time-use surveys across Europe[4] show that both men and women do around eight hours of paid and unpaid work a day – so her claim of women's "second job" at home is baloney at best and outright crap at worst. Even some of the feminist-leaning people in the chamber asked her if she means it and acknowledged that such thing is blatantly discriminatory towards men. And she made it perfectly clear that she wasn't joking. Gabriela Rădoiu Leș from the Civic Force Party however distanced herself from such positions and even said that the State should not have the power to tell private companies how they should pay their employees.

Before rushing in to praise Gabriela Rădoiu Leș, one should also know that she expressed her "hope" that Romania would ratify the Istanbul Convention by the end of 2015. The same Istanbul Convention that institutes classes of "compulsory feminism" being taught to 10 year old children (Article 12.4) or makes feminist organizations to be both prosecutors and judges in allegations of violence made by females against males – and the State would just rubber stamp their "discoveries."

But perhaps the most bizarre points that were made in the whole event belonged to Adela Mîrza (the New Republic Party) and a female attorney from the audience, whose name is inaudible on the recording.

Adela Mîrza said that she would want the media to be censored in order to counteract the objectification and denigration of women in the media. When I asked her who should have this power she unequivocally said that the State should do it. When I reminded her that the free market of ideas has changed a lot of things in the Romanian media in the last 10 years, she dismissed the idea that the free market of ideas is enough. And then a few minutes later she referred to herself as ”a libertarian with a moral anchor.” But where exactly is the morality when you want the State to censor TV shows that you don’t like?

The female attorney proposed that the State should fund courses aimed at women to teach them how to manipulate men. And no, she wasn’t joking. And no, none of the candidates disagreed vehemently – although they did question whether it is appropriate for the State to fund such an endeavor.

In all fairness, the panel agreed with me that, at the very least, the gender pay gap numbers don’t tell the whole story and that such differences in remuneration are natural due to the inherent differences between men’s and women’s interests in career and also due to the inherent biological differences which simply make women highly unlikely to do certain jobs at a comparative level with men. Also, both of the candidates admitted that they have never been discriminated against on wages and that they’re also unsure whether the gender pay gap numbers are really that relevant. I don’t know, however, how is this view compatible in Mîrza’s mind with her willing to create a structure that pays women more because they’re women. But I digress.[image]There were some other non-feminist points that got across to the panel – such as the fact that it’s absolutely normal and logical for a policewoman to be prevented from advancing while she’s on maternal leave or the fact that some managers who decide to stop employing women are not necessarily misogynystic but are simply trying to prevent their business from going bankrupt or work understaffed due to the sometimes lengthy parental leave policies that some European countries have in place.

The latter point was made by the same female attorney who proposed State-funding for female-oriented manipulation courses. And she gave an example from a German hospital where 6 or 7 women in the already thin staff got pregnant and went home in just one year and, consequently, the (female) manager decided to stop employing women for a while in order to avoid paying more people to stay at home than people actually working in the hospital. I don’t know whether she intended or not, but she basically explained eloquently how the feminist-inspired and State-enforced policies for women turn out to be more misogynistic than the alleged misogyny that the business managers supposedly have.

Conclusions

There were more things that were said during the event but you’ll get to see them once the English subtitles for the video we have of the event are done.

All in all, the event went better than I would have expected. The participants were friendly and polite with me and my team after the event and the moderator specifically looked for me to gather feedback being particularly interested in knowing what I thought was wrong in her performance as a moderator so she could improve her debate-moderator skills for future events. This surprised me in a pleasant way although, in all fairness, this is what a moderator should do because that’s a moderator for. But after dealing with hostile moderators so many times, seeing a glimpse of professionalism is refreshing.

One of the organizers (after asking to see my press identification) promised they’ll look to check the reporting of the event on avoiceformen.com. I extended an invitation to do an interview with a member of the organizing team but so far have gotten no response (to be fair, there was a week-end in the middle so that could explain their lack of response).

Although I’ve been harsh with their way of framing the debate and the omission of their politics, I congratulate them for the outcome of the event. The fact that nobody was shouted down, recording was allowed freely and their

inspiration in picking the moderator are things for which I honestly congratulate European Alternatives Cluj Napoca.

If every debate about gender equality in Europe would be like the one in Cluj Napoca, the entire climate would be far less misandric and being a non-feminist would have long become the norm.

Check out the European Alternatives NGO (particularly the Citizens Pact project) and see if they're coming into your area. They are organizing events like this one across the European Union until May 25th and if one takes place close to you, by all means, attend to it and contribute. No-one can guarantee that things will go like in Cluj Napoca, but it's an indisputable opportunity to get non-feminist points across directly to future MEPs.

In the upcoming elections, don't forget to avoid voting for proven feminist MEPs. Check the list of feminist MEPs for that purpose.

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[1] http://www.tradingeconomics.com/romania/lifetime-risk-of-maternal-death-1-in-rate-varies-by-country-wb-data.html

[2] http://www.mediafax.ro/social/statistica-ingrijoratoare-peste-11-000-de-cazuri-de-violenta-in-familie-in-2010-un-ong-semnaleaza-problema-in-doua-piese-de-teatru-9006820

[3] http://www.csulb.edu/~mfiebert/assault.htm

[4] http://www.lse.ac.uk/newsAndMedia/news/archives/2010/08/CatherineHakimRenewal.pdf

Rape Culture Panic Is Not the Answer

AVfM Video Source · 19 May 2014 · Archived copy · Original

Christina Hoff-Sommers takes on the rape hysteria industry.

This Is What a Child Molester Looks Like (NSFW)

Dean Esmay · 19 May 2014 · Archived copy · Original

Warning: This video is likely Not Safe for Work, and is disturbing.

I first spotted this video as a Facebook video, though I have since seen it in several other spots on the internet, including Liveleak, who obviously obtained it from somewhere else. It has appeared and disappeared from several places on the 'net; when we tried to put it up on YouTube, YouTube instantly struck it down as violating "community standards."

While I normally tend to think YouTube is a little arbitrary and sometimes draconian about what they remove, in this case I can see why they'd want to remove it; we do after all here see a boy as he's sexually assaulted and molested by an adult woman, to the huge entertainment of a bullying, out of control crowd. The boy is obviously trying to go along with good humor, fear-grin plastered across his face, but as things progress it's obvious he's being humiliated, shamed, and disturbed over sexual behavior he doesn't fully understand, and being mocked the whole time for it. I don't think I'll ever forget the look on his face as the camera finally cuts away.

I had some struggles with knowing whether we should put this on A Voice for Men, and there was much discussion amongst the editorial staff about whether we should put this up. In the end, I decided that it's already been seen on enough internet sites that there's no hiding it, and there's a greater purpose to showing this to people, and making sure we have our own copy so it can't be lost down the internet memory hole. This is now on our server, where it will stay, permanently, as a news reporting item.

A woman sexually assaulted and molested a little boy in public while people laughed and filmed it. This happened:

http://archive.avoiceformen.com/video/FemalePaedophileSexual.mp4
Now the fact of the matter is, as most in the Men's Human Rights Movement know, female-on-male sexual predation is far, far more prevalent than almost anyone in the wider society wants to believe. Female sexual predation of children is also far more common than most people believe; crime stats don't reflect it because women are rarely arrested or prosecuted for it in all but the most blatant and obvious cases–and even things like this appear not to be "blatant and obvious" to a public that is often completely unable to see anything lacking a penis as a sexual threat.

But sexual assault, child molestation, and child abuse is exactly what this video is.

We don't know who these people are in this video. I don't think we need to. I think we need to watch this, and listen to that crowd howling with laughter and encouragement as this little boy does his best to smile and go along with the "joke" but finally can't take it anymore and his true emotions begin to show on his face… and this was so "funny" people actually recorded it and put it out.

If anyone doubts that female sex predators are far more common than generally believed, I still strongly recommend reading When Women Sexually Abuse Men: The Hidden Side of Rape, Stalking, Harassment, and Sexual Assault by Philip W. Cook and Tammy L. Hodo. You may also want to listen to our extensive interview with Philip W. Cook.

The fact is that women sexually abuse men, as well as children, at rates orders of magnitude higher than almost anyone in society wants to believe. Law enforcement is oblivious to it. Popular entertainment and everyday "rape and sexual assault awareness" campaigns would have you believe that the sexual predator almost always wears a male face.

But the sexual predator doesn't have a male face. Sexual assault is not a gendered issue. It's a human issue.

Well, it is if you think little boys are human, anyway.

By the way, is it worth mentioning that at least three different studies–on which there has been no followup for decades–have shown that between 60 and 80% of male rapists were sexually abused by a woman in childhood?

Nah. Probably no point. That would again involve seeing men and women as equally human and vulnerable and predatory. And we can't have that.

Hanna Rosin Needs To Learn Basic Math

Janet Bloomfield (aka JudgyBitch) · 19 May 2014 · Archived copy · Original

Here's another laughable piece from Hanna Rosin – surely you remember her – the lady sitting in her comfortable home designed, built, sourced, maintained, heated and powered by men – wondering if men have become obsolete.

I don't know why I even bother with this delusional witch, but let's look at her new article about how father's totally don't get fucked in family courts even though mothers get equal or superior custody arrangements 91.1% of the time. When you're looking at percentages in the 90 range, you know you're dealing with equality. ***#feministequality***. Lean In, ladies! How is it that you are allowing those sneaky bastard men to prevent you from getting equal or better custody arrangements 100% of the time?

Last week the actor Jason Patric went to court to "fight 'til I'm dead," as he put it, to see his 4-year-old son. Patric and his girlfriend conceived the child through in vitro fertilization, and a judge earlier ***denied Patric any paternal rights****. Since then, Patric has become a hero to frustrated fathers everywhere who are alienated from their ex-wives and girlfriends. Patric is part of a movement of vigilante fathers who challenge the assumption that mothers should have any more rights than they do. Skier Bode Miller famously challenged a girlfriend's right to move to New York after she got pregnant with his child, and earlier this year a group of Utah fathers sued the state over a law allowing mothers to give up their babies for adoption without their consent. The courts, argued one of the Utah plaintiffs, treat men "like they're scum—like they don't have rights at all as far as having a relationship with their children."*

A few comments here: First of all, vigilante means a member of a self-appointed group of citizens who undertake law enforcement in their community without legal authority, typically because the legal agencies are thought to be inadequate.

Fighting for parental rights through the court system is the exact opposite of vigilante.

Secondly, the fact that Patric didn't literally fuck his son's mother, and used IVF instead, has little bearing beyond legal loopholing in this particular case. Patric is not only the child's biological father, he was present in his son's life from birth up until the courts decided that his failure to actually put his penis in his child's mother and ejaculate to cause her pregnancy invalidates his right to be his child's father. Patric presented plenty of evidence to demonstrate his involvement in his little boy's life. His son calls him "Dada." Case fucking closed, in my opinion.

It used to be that women had to worry about men disappearing after they got pregnant or divorced. Now, some women have the opposite problem.

The opposite problem? Problem? Fathers wanting to be in their children's lives in a meaningful way is a fucking problem? So basically, Hanna, children are the personal property of women and any attempt by fathers to define their own relationships is a problem needing to be addressed?

A growing fathers' rights movement is aggressively challenging what it sees as the courts' assumption that the mother is the only real parent. Men's rights activists air their grievances about unfair child custody laws on sites such as A Voice for Men and on subreddits like Men's Rights and The Red Pill. Last year, Ken Cuccinelli was tied to a men's rights group advocating for divorced fathers. "Men are angry at losing their kids in the divorce court and taking their dream of raising them and reducing it to a child support payment and every other weekend," writes one men's rights blogger quoted in Michael Kimmel's 2013 book Angry White Men. And that view is shared by the broader public. One recent study showed that people are generally in favor of joint custody, but they believe that divorce courts are seriously slanted toward mothers.

> ….aggressively
>
> ….grievances
>
> ….unfair

> ….angry
>
> ….white
>
> ….men

No axe to grind here, Hanna, right? You're just being objective and looking at the facts? No engagement of any caricatures or stereotypes at all. Nothing to see here, move along.

It's so cute how *hoi polloi* think they understand the world they live in. Darling little plebes who actually believe they are capable of parsing and comprehending the reality around them. Oh *broader public*, you're so adorable. Shush now and let the smart ladies tell you how things really are.

But is this actually true? "There's a real perception—even women share it—that courts are unfair to fathers," says Ira Ellman, a custody expert at Arizona State University. But in fact the great revolution in family court over the past 40 years or so has been the movement away from the presumption that mothers should be the main, or even sole, caretakers for their children. Individual cases like Patric's may raise novel legal issues, but on the whole, courts are fair to men, particularly ***men who can afford a decent lawyer****.*

Hold up, now. Men who can afford a decent lawyer is not most men. And the very fact that a good lawyer is needed strongly implies the laws are anything but fair. If they were fair, and applied with true equality and generosity, why would a fancy lawyer be needed? And how is it that women can manage to face the courts over custody matters and ***not*** need a good lawyer?

Perhaps because the courts are biased in the women's favor? Just think for one goddamn second about what you are saying, Hanna. Black defendants get treated very fairly by the courts ***if they can afford a good lawyer***. Therefore systemic discrimination against blacks in the courts doesn't exist?

Cases like Patric's and Miller's, which involve fathers who never married the mothers, are relatively new to the courts, but divorce courts have a long history of trying to keep up with changing gender dynamics. In the 1970s, family courts began to move away from assuming a model of breadwinner husband and dependent wife. Instead, courts assumed interdependence, meaning that husband and wife shared assets and domestic duties. Pretty rapidly, Naomi Cahn and June Carbone explain in their new book, Marriage Markets: How Inequality Is Remaking the American Family, the rules became more "gender neutral." As the image of an abandoned, innocent wife faded, alimony declined. The maternal presumption that mothers should automatically get custody of children in the "tender years"—meaning younger than 7—also faded. And the vast majority of states moved toward an assumption of joint custody. In 2000, for example, a new law in Wisconsin directed courts to maximize the time children spent with both parents.

The "rules" may be more gender neutral, but nice dodge, Hanna. We are not talking about the "rules". We are talking about ***how they are applied***. Rules mean jack shit if they are not actually being enforced.

Men's rights activists complain that despite the legal changes, mother preference still lingers, and studies have shown that through the 1980s sole mother custody still prevailed. But more recently judges have been catching up to the law.

> ….complain

Yeah, just shut up already all you fathers who actually love and want to be with your children. Mommy has spoken. The children are hers. Stop *complaining*.

According to one of the most thorough surveys of child custody outcomes, which looked at Wisconsin between 1996 and 2007, the percentage of divorce cases in which the mother got sole custody dropped from 60.4 to 45.7 percent while the percentage of equal shared custody cases, in just that decade, doubled from 15.8 to 30.5. And a recent survey by the American Academy of Matrimonial Lawyers shows a rapid increase in mothers paying child support.

Oh dear, Barbie. Here comes the math, from the actual study.

Sole custody goes to the mother 45.7% of the time

Primary custody goes to the mother 13.0% of the time

Shared custody is agreed to 32.4% of the time

45.7 + 13 = 58.7

58.7% of the time, mothers are awarded sole or primary custody

45.7 + 13 + 32.4 = 91.1

91.1% of the time, mothers are awarded equal or more custody

Sole custody goes to the father 7.0% of the time

Primary custody goes to the father 1.9% of the time

Shared custody is the same as women, obviously – 32.4% of the time

7 + 1.9 = 8.9

So fathers are the sole or primary custodians of their children in 8.9% of all cases, versus 58.7% of the time for women.

7 + 1.9 + 32.4 = 41.3

Fathers get equal or better custody 41.3% of the time, compared to 91.1% for mothers.

8.9% vs 58.7%

41.3% vs 91.1%

Not only are fathers ***nowhere close to equal*** treatment, they are not even ***halfway***.

I'm beginning to think my joke about ***#feministequality*** isn't a joke at all.

Berkeley law professor Mary Ann Mason tracked the changing priorities of divorce courts over three decades. The biggest recent change, she writes, is the courts' preference for the "friendly parent," meaning the one who can get along with the other parent. Mothers who get in the way of a father's involvement can in fact be penalized by the courts. In their book, Cahn and Carbone tell the story of the Renauds, a divorcing Vermont couple whose case was resolved in 2004. Before the divorce, the couple shared child care. The mother took Fridays off to be with the children, and the father took them to and from day care and was an involved dad. The marriage ended when the father told the mother that he was having an affair with a colleague. In another era, the mother would have gotten sole custody of the children and alimony, but not much child support. Now, "the mother's ability to retain custody depends on her willingness to support the father's involvement," Cahn and Carbone write. In this case, the mother accused the father of abuse and neglect. When the investigators could not confirm the charges, the court awarded the father 50 percent custody and made the mother's custody contingent on her working to repair the relationship with the father.

That's nice, Hanna. You cherry-picked a single court case in which the mother's custody is contingent on her being a decent fucking human being to her children's father. Go back to the very beginning and look at Jason Patric again. His child's mother, supported by courts that give not one single fuck about either the father or the child, is denying him any access to his son at all. Do you have any idea how much that vindictive shrew is hurting her own child? Where does he think Daddy went? Is Daddy dead? Why can't I see my Daddy anymore.

The real inequality in family courts these days is not based on gender, but on income. Wealthy men have successfully fought against proposed reforms that would have forced them to pay more child support. With elite, college educated men, "it's outrageous how little they can end up paying in child support in some cases," says Ellman, the Arizona State professor. But poor men are in a different predicament. Welfare reform in the 1990s included an effort to track down fathers who weren't paying child support. As the economy sank, those fathers fell behind on their payments and often

wound up in jail or permanent debt, as Elaine Sorensen of the Urban Institute has documented.

How dare those wealthy men refuse to shell out to their gold-digging ex-wives? The bastards! Of course, if the wives were truly concerned about the welfare of their children, wanting to provide them with all the resources their wealthy father offers, ***they would have stayed married***.

Poor men put in jail because they were dumb enough to become unemployed? Yeah, let's throw them in jail and make them beholden to the women who gave birth to their children for the rest of their natural lives. Make sure those sorry bastards turn every penny over to the children mother.

Rock. Hard place. Pick one, please, but only if you're male.

A father who never married the mother of his child has a much shakier legal status. Petitioning the courts for paternal rights as a father who had a child out of wedlock is complicated to do and much less likely to be successful. A legal system that has evolved to recognize equal, interdependent parents doesn't really apply. As Cahn and Carbone have written, in this social class the women are generally better off and choose not to marry the fathers, precisely because they want to avoid future legal disputes over children. If that father is Jason Patric or Bode Miller, he can probably afford a lawyer and get sympathetic publicity. But if he's not, the best a poor father can hope for if he wants to impact his child is to be a steady paycheck.

So, the moral of the whole story is that courts are totally fair to men as long as they are rich and married. Unmarried men have virtually no chance of obtaining custody of their own children and women would be wise to never get married because …duh…then no man will ever be ever take her personal property children.

…the best a poor father can hope for if he wants to impact his child is to be a steady paycheck.

This sentence is ***why*** the MHRM exists in the first place.

Keep talking, Hanna. You make our work easier with every stupid word you write.

So–thanks?

Lots of love,

JB

Diana Davison: Debunking “The Male Gaze”

AVfM Video Source · 20 May 2014 · Archived copy · Original

Diana Davison presents a theory on why some people may actually believe that “eye rape” is a thing:

You should subscribe to Feminism LOL.

23 More Ways Feminism Has Made the World a Better Place for Men

B.R. Merrick · 20 May 2014 · Archived copy · Original

At first, I thought that Hannah Wallen had done a brilliant job of deconstructing – really, destroying – the falsities in Elizabeth Plank's article about "23 Ways Feminism Has Made the World a Better Place for Men." However, although I originally thought that Ms. Wallen's efforts were laudatory, I had one of those sudden, inexplicable moments of doofus clarity. The phrase "doofus clarity" may sound like an oxymoron, but that's only because the word "oxymoron" is hilarious. (Like "gubernatorial." What the fuck?)

I suddenly realized 23 actual ways in which feminism truly has been a boon for the modern male. Now I feel a bit sorry for Ms. Plank and the terrible take-down she has suffered. Therefore, I shall be turning in my men's movement ID and party coupons shortly, but not before I observe the following:

24. Feminism has made lacrosse a safer sport for men. After the lives of three perfectly innocent young men were destroyed by a lying, soon-to-be murderess (and one of those guys was quite obviously not even attendant at the party where this great big nothing happened), the feminists who had jumped the gun and prematurely ejaculated at Duke University ran into the streets by the thousands, demanding the mendacious woman's head, and insisting that every false rape accusation be met with the punishment that would be intended for the innocent male. Since then, the rate of false rape accusations has severely dropped, and the feminist-led candlelight vigils for Mangum's final victim, Reginald Daye, have never ceased. They are also outraged, as am I, that she will be released from prison after only a few years, free to lie and murder again.

25. Manscaping is a thing of the past. Feminists rightly pointed out that leg and armpit shaving, and now Brazilian waxes, have mostly to do with what women expect of other women. They realize that the idea of men oppressing women into shaving various body parts is absurd, noting that women in other cultures, like many parts of Europe, shave far less. They understand that encouraging men to engage in this ridiculous activity reduces them to an arbitrary feminine standard. They are happy to explain that women throughout human history have been more than willing to have sex with men who are hairy on various parts of their bodies, and have always found it attractive and arousing. Besides, feminists argue, men have more important things to worry about, like getting drafted and dying younger, two bullet points they never fail to mention (nor do they ever trivialize or ignore). Consequently, as manscaping has decreased, women's respect, admiration, and appreciation of masculinity has increased in directly opposite proportion.

26. Male spaces are springing up all over the place. There has never been a demand from feminists for unisex gyms or clubs. As "women only" spaces have been created, the women who frequent these places have always and everywhere insisted that the men should have like places to commune amongst themselves. This has led to a reduction in claims of sexual harassment in the workplace, and Military Sexual Trauma in the military.

27. Men are increasingly acquiring equal custody in divorce disputes.

28. Men are far less likely than at any previous time in human history to be falsely accused of child molestation, and not at all likely to be arrested for such false charges, which, as feminists are fond of saying, would be in direct violation of basic Constitutional protections (like the need for the accuser to carry the burden of proof).

29. Men are far less likely than at any previous time in human history to be falsely accused of domestic violence, and not at all likely to be arrested for such false charges, which, as feminists are fond of saying, would be in direct violation of basic Constitutional protections (like the need for *habeas corpus*).

30. Now that so many more women are earning their own money (although at less-than-equal proportions to men for exactly-positively-no-mistake equal work), men are far less likely than at any previous time in human history to be forced to pay child support when they do not have equal custody (or no custody at all); and alimony is a thing of

the past.

31. Feminists do not believe in "good rape"; or differentiating between "rape rape" and rape that's not really rape. They did not coin these phrases. They tell other women to stop using these phrases, and openly acknowledge that more men are raped than women. How, they ask, can that be good?

32. Men no longer make up the majority of suicide victims. They are now far more likely to openly express emotional distress, beginning in boyhood, and not be laughed at.

33. Feminists were at the forefront of ensuring that an equal amount of federal funding is made available for prostate cancer research as there is for breast cancer research, since roughly the same numbers of men suffer from the former as women from the latter.

34. Feminists are to be credited with pointing out that the supposed exploitation of women in pornography and popular culture is nonsense, ably demonstrating that women also enjoy, from time to time, the sight of a naked, aroused man. (They also have made it clear that male porn stars are paid less for equal work, and have called for compensation on behalf of these poor, manscaping dudes.) As far as popular culture is concerned, say feminists, the rail-thin women portrayed on all the covers of those magazines sold in stores and on newsstands are marketed specifically to other females. Feminists also point out the ways in which the hyper-masculine is marketed specifically to males, resulting in steroid use with its physical and emotional dependency, as well as the abomination mentioned in 25 above. (I know that Ms. Plank pointed out manscaping as a good thing in her list, but I'm pretty sure she was being sarcastic. Just like me all over this fucking article.)

35. Feminists have been at the forefront of showing the world that boys, like girls, are natural learners who don't need to be indoctrinated and drilled. They called a halt to boys being drugged into submission when they were unable to get those boys removed from schools where they did not wish to be. Daycare centers have disappeared from the face of the earth, and we no longer see disaffected teenaged males, who know nothing about their surrounding communities (and don't want to know), hanging out at McDonald's with nothing to do.

36. Inflation is extinct. So are long, boring commutes. Thanks, feminists!

37. Feminists are genuinely fascinated by the great and generalized differences between the sexes, while carefully noting any crossover that they might see. They gear the social sciences around these findings and celebrate them: "*Vive la différence*!" When they share these amazing discoveries with the world, it leads to greater appreciation between the sexes for the great and generalized contributions of the other. Thanks to the tireless efforts of feminists everywhere, women no longer run screaming from the room when men point out that girls like to play with dolls because it's part of their nature.

38. It was feminists' embrace of gay men, and not the spontaneous, a-political Stonewall Riots (or the Left-leaning, gay male-initiated Mattachine Society), that liberated gay men from the shackles of silence and shame. This proves that whenever there is a movement afoot for any oppressed group, feminists never jump in after the fact to claim responsibility for that group's liberation.

39. We see a great many more women running to fill the vacancies left by sick, dying, and dead men in construction work, along with all the other dangerous work there is to do requisite for keeping the modern world functioning like so much blood through so many civilizational veins. Thanks to feminists, women love doing tough jobs for long hours. It makes them feel like equals to men, which is the only thing they want.

40. The black American community is now run by men and women alike, with the important contributions of black fathers made indispensable. Since Big Black Daddy can once again safely bring home the bacon (now that far less than 10% of black men likely to have small children are imprisoned), governmental welfare programs – along with their penchant for getting the attention of naturally hypergamous black women – are ancient history as they are no longer necessary.

41. Play dates, along with the rest of the hyper-safe, supposedly kid-friendly, heavily regulated culture, are also a

bygone relic. Boys can once again climb trees, swing on ropes, run off to a friend's house at a moment's notice, venture into the woods, improvise a sport, and negotiate their own games, with little to no adult supervision whatsoever. Feminists rightfully decried the adverse and paranoid effects of that made-for-television movie *Adam*, which took the grief of two actual parents and hyperventilated it into American culture, as if all mothers everywhere should be deeply concerned about nefarious, nebulous, nasty men doing despicable things to younger males. They showed the world that feminists are far less likely to be governed by fear than the rest of the populace. And, since they believe in the equality of the sexes, they never fail to point out that women are a significant portion of the problem when it comes to missing and abused boys; thus, feminists conclude, the culture is wrong-headed to so frequently portray men alone as the villains.

42. Feminists invented the number 42.

43. Women are no longer beholden to a consumer culture. Betty Friedan's work in The Second Wave had nothing to do with the comforts of suburbia. After all, to her, the luxurious home for which her husband drove on long, boring commutes to afford was nothing more than a comfortable concentration camp: Auschwitz with nicer sofas.

44. Feminists realized long ago that the greatest contributions to society frequently came from the minds of self-educated men, regardless of formal education. Recent examples in modern history include men who are still living, many of whom are heavily into computer technology: Bill Gates, Robert Noyce, Gordon Moore, Andrew Grove, Larry Page, Sergey Brin, Jeff Bezos, Jack Dorsey, Evan Williams, Biz Stone, Noah Glass, the late Steve Jobs, etc. Putting two and two together, they concluded that access to formal educational institutions is not nearly as important as encouraging women to use their own minds to make their own decisions, without blaming men and patriarchal oppression every step of the way. They frequently point out the easy access to public libraries, the Internet, and various modes of travel that most modern women have at their disposal. They also never fail to express gratitude to the memory of so many historical men for their invaluable contributions; nor do they ever fail to point out the sex to which each of these men is attached (Bill Gates, Robert Noyce, Gordon Moore, Andrew Grove, Larry Blah, Blah-blah Blah, *et blah*). In their awe of these great male minds, feminists are far less likely than other women to thank men only in the context of what they do for women, or how they make women feel; and are far more likely to express gratitude simply for the existence of men for their own sake, like men frequently do for women.

45. Feminists routinely denounce women who laugh at men that are mutilated for life and permanently separated from their sex, their very identity. They can be counted on to patiently remind these cruel women that it's never funny in the reverse, and that humans in general deserve at the very least our empathy when these ordeals have to be faced. They can be counted on to reflect for long periods of time concerning exactly how horrendously awful a man's life can be when such a terrible thing happens. They also never change the subject when it is brought up.

46. Men no longer have to be concerned about getting vasectomies, using condoms, or performing *coitus interruptus* to prevent unplanned slavery. Heterosexual sex, which is supposed to be a warm, intimate, and satisfying phenomenon, is no longer a minefield. As is evident from this link, men are happier than ever being married to women. Just listen to some typical entries from that link, which I have taken the time to weave together like one of Wordsworth's lyrical ballads:

> I'm tired of fucking by a script
>
> We're allowed to fuck
>
> In certain positions that are to come
>
> In a certain order
>
>
> There are to be no deviations from the script
>
> Ever

> It goes without saying
> There are no blowjobs in the script
> It bores me
> To tears
>
> A woman is like a vampire
> She will suck
> The joy out of you
> And leave you a shriveled
> Husk of a man
>
> She changed after marriage
> I guess once they have that claim on half
> Your stuff
> They lose the incentive
> To hold back from grinding you
> Down into a pulp of misery
>
> Women are essentially a depreciating asset
> Like a car
> They go down
> In value
> And even worse
> There is a fifty percent chance
> They will take your ass-
> Ets

(My thanks to various anonymous bastards for helping me with the wording. The innuendos, however, are mine. All mine.)

I really wanted to find a 47th reason that feminism has been so goddamned, motherfucking wonderful for us all, but unfortunately, for some strange reason, my sarcastometer now has busted glass. That's never happened before. Once I have it fixed, I promise to get back to supporting my newfound fag-hag Elizabeth (Lizzie-boo-boo for short) in pretending that my newfound precious ideology isn't nearly as awful as other people are insisting it is.

Exposing The Raw Story (and Roxanne Cooper's) Misogyny

Alison Tieman (Typhonblue) · 20 May 2014 · Archived copy · Original

"The Raw Story" has an honesty problem. Despite their claim to be a bastion of independent and progressive journalism, they have repeatedly shown that they will throw honest reporting and journalistic integrity out the window if it helps them sell a phony, prepackaged, sensationalist narrative to their gullible readers. And they have–repeatedly–shown that they prefer to silence any voices which challenge the prejudices and petty bigotries of the people who work there. In addition to pre-emptively banning people they've written stories about from commenting on those very same stories, a recent email correspondence between a member of our staff and Roxanne Cooper, publisher of The Raw Story, confirms that just being a known MRA or noting childish behavior by radical feminists is sufficient justification to ban someone from commenting on The ~~Raw~~Cooked Story. (You'd think they'd at least have the courtesy to mention that in their Terms of Service, but who are we to say? It's Roxanne's world, after all, and she doesn't have to allow any independent thoughts in her publication.)

As a case to illustrate the lack of ethics and journalistic integrity at Roxanne Cooper's The ~~Raw~~Cooked Story, we noticed that they recently ran a thunderingly stupid article supposedly about MRAs. In reality, this story took commentary from a Reddit group called "The Red Pill"–a non-MRA group known to sometimes be hostile to MRAs–and grabbed some stupid remarks from them out-of-context. Then they twisted those remarks from The Red Pill group to look like rape advocacy, and declared this to be proof that "MRAs" strategize on how to get women drunk to rape them–because apparently, in Roxanne Cooper's ~~Raw~~CookedStoryLand, men can rape drunk women but women can't rape drunk men. This is like taking an article from Elle magazine, declaring it representative of feminism, and then twisting Elle magazine out of context on top of all that–layer upon layer upon layer of stupidity and dishonesty, in other words.

And then they further went ahead and auto-banned any known MRAs from commenting to point out their error or challenge their hateful bigotry, pretty much however polite those comments were.

Then some MRAs that Roxanne's people apparently didn't recognize, like Alison Tieman, got in there, and some even more enlightening things happened. Apparently, once it was realized Alison was female but an MRA, they were flummoxed; they obviously hoped Alison would match their bigoted, misogynist prejudice that female MRAs are stupid and gullible and ill-informed and were frustrated when, instead, they found they couldn't even answer basic questions she posed, or be bothered to look at data she offered that challenged their prejudices. They were able to answer only with name-calling and "lalalala I can't hear you!" But still, Alison has a vagina; they couldn't ban her just yet, could they?

But then Alison committed the greatest sin of all: she exposed the misogyny of The ~~Raw~~Cooked Story's community. This could not be tolerated; who does this woman think she is, to dare speak heresy in The~~Raw~~CookedStoryLand? She must be silenced! Lord knows Roxanne doesn't want her self-loathing misogyny, or the hateful closed-minded intolerance that permeates her community, to see the light of day. It might make all that independent-ish thought of theirs start to look a little less truthy than it does now.

But too bad; in an act of genuine independent journalism, as opposed to the faux-journalism of TRS and the ideological thuggery of Roxanne Cooper, we present Alison's expose on the den of woman-hating that is The Raw Story.–DE

The misogyny that dare not speak its name

Raw Story recently wrote an article attributing statements made by members of the Reddit community "The Red Pill" to men's rights activists. Although these statements were not made by self-identified men's rights activists, they were also not very controversial—amounting to tips to avoid being crime victims–unless viewed through the feminist lens that women can't consent to sex while drunk.

In an amusing twist, feminist Amy Schumer recently gave a speech in which she detailed having sex with a man so drunk or incapacitated he was going in and out of consciousness. Instead of stopping it and trying to ascertain if her partner actually was consenting or running on autopilot with no clue who he was engaging with sexually (even him calling her by another name didn't give her pause) she apparently allowed her egotistical impulse to be seen as desirable by a high status male to dictate her actions.

Now if having sex with drunk people is automatically rape than Amy Schumer is a rapist. A much-lauded-by-other-feminists rapist.

In the comments on The Raw Story, I called out this feminist double standard. After five hours of commenting and having moved far from the original topic, I was banned permanently from commenting at *Raw Story*.

Not after calling out *Raw Story* and feminism's double standard regarding rape–but after I engaged in the greatest sin of all: Calling out feminist misogyny.

Here's a transcript of the exchange prior to my banning:

Bagelsan
It's adorable how there's always that one random female MRA running around, desperately bleating anti-feminist talking points. Does she think that will make the boys like her? Is she 10-years-old? Is she going to wake up hungover [sic] and regretting the whole sordid thing? Is she ever going to realize that bending over backwards to prove that she's not an icky feminist will result in zero respect from anyone, male or female? Is she ever going to get over her hate-crush on Amy the comedienne?
Truly a mystery for the ages. Let's watch. [image]

Alison Tieman
A feminist!
Did she take a rational look at the evidence–both for and against–before concluding that women are oppressed or does she simply assume it based on her unexamined and unconscious misogynist belief that women are "acted upon" and men "actors."
Will she ever realize that her persecution complex is what's oppressing her?
Let's find out. XD

Bagelsan
Actually, it's a funny story: a little handbook came along with my vagina, which laid out all the tenets of feminism to me at a young age. Did you not read yours?

Alison Tieman
I certainly did. And then I looked at the publication notice on the edition page.
It said "Church and State press."

Bagelsan
Oh, you got the goofy one. No wonder you're confused! Mine was pretty straightforward, and basically said that people shouldn't rape each other and that men shouldn't act like assholes to women and vice versa, and so on. But I did hear there was a publication error that got some women awfully mixed-up… I think your edition instructs you to obsessively repeatedly link to random YouTube videos? That's a doozy of a typo.

Alison Tieman
Ah so you're a representative of "Church and State Press."
Sorry, I'm just not buying your product anymore. It's not about equality, it's about selling women a persecution complex that turns them into terrified sheep.

Bagelsan
You don't agree that people shouldn't rape each other? Because that's all I'm "selling" here.

Alison Tieman
I don't agree that most people need feminists to tell them not to rape each other. In fact it's time for "most people" to tell feminists to knock their rape apologia off.

Feminist Amy Schumer gives widely acclaimed speech in which she confesses to sexually assaulting her male sexual partner:

http://thoughtcatalog.com/anonymous/2014/05/wait-a-second-did-amy-schumer-rape-a-guy/

Feminist Mary Koss scrubs male victims of rape by women from government statistics:

http://youtu.be/0ncjGFIFPJI

Feminist Professor Adele Mercier engages in rape apologia directed at male victims:

http://youtu.be/PBNQPJ0UTCg

Feminist Jaclyn Friedman fails to call out fellow feminist rape apologist:

http://youtu.be/o4hgQm5fV2I

Feminist groups block or remove men's protections against rape by female sexual predators.

http://www.jpost.com/Israel/Womens-groups-Cancel-law-charging-women-with-rape

http://toysoldier.wordpress.com/2013/03/06/a-sad-day-for-male-rape-victims-in-india/

In addition to all that feminists promote campaigns that demonize male by presenting them as more likely to be rapists than rape victims despite all the evidence to the contrary!

http://www.youtube.com/watch?v=ZXK0bfrvjPM

Bagelsan
Oh dear, the copy paste is back. You should sue whoever misprinted your vagina-book; that technique is not very persuasive.

Alison Tieman
Vagina book? Seriously, you're reducing me down to my genitals?
Tell me, Bagelsan, have you given any thought to the counter argument against women being oppressed by men?

Bagelsan
Let me guess, is it that women are oppressing men? Or are you still stuck on that tired old myth that "patriarchy" means "all men"?

Alison Tieman
Answer the question or simply walk away.

Have you given any thought to the counter argument against women being oppressed by men?

Bagelsan
Look, ma'am, I've heard and considered lots of so-called "counter-arguments" to the straw-position of all-men-oppress-all-women or whatever you think feminists believe. Have you got a new one, or should I just say that yes, I probably have?

Alison Tieman
Do you believe that men oppress women more than women oppress men, on average.
I never said "all men oppress women" only "women are oppressed by men." That means a belief that, on average, men oppress women _more_ than women oppress men.

Bagelsan
Well, if you'd read my comment just above you, that question is a bit meaningless, yeah? But sure: all else

being equal women face more oppression on account of being women than men face on account of being men. You totally cornered me into saying something not particularly controversial. ;D

Alison Tieman
Have you given any thought to the counter argument to that?

Bagelsan
Are you implying that there's only 1 theoretical counter-argument to that, which I must have either considered in its entirety or not? That's a very limited point of view. I'm afraid I can think of several counter-arguments, but you haven't specified which one I'm supposed to address.

Alison Tieman
Chose what you consider to be the strongest counter argument to the proposition that men oppress women more than women oppress men.

Bagelsan
Then yes, I do think that oppression runs along multiple axes, including race and nationality and socioeconomic status, and that gender interacts dynamically with all of these other factors to create a sort-of meshwork of oppression (you might be familiar with the term kyriarchy) along which people can be found to relate to each other down gradients of power. Saying that "men mostly oppress women" or whatever does little to address this more complex model of human interaction, which is actually something that feminism has been working on quite a bit (with varied success) and which I might posit remains our current greatest weakness as well as our greatest opportunity to really flesh-out and develop our strategies and effect some proper change.

Alison Tieman
That's not an argument against women being more oppressed by men then men are by women, on average.
It's simply stating that race and class based oppression exists.
Try again. Although I have to confess at this point it's looking like you base your belief less on a rational analysis and more on internalized misogyny.

Bagelsan
So you think that "other factors also play into oppression, it is not merely gender or sex-based" is not the best counterargument to the idea that oppression is fundamentally male-on-female? Then what do you consider a more convincing model of human interactions that I should abandon feminism for? I'm fascinated.

Alison Tieman
It's not the best argument against the idea that men oppress women more than women oppress men. That's because we're not talking about other forms of oppression aside from men oppressing women more than women oppress men so oppression based on other factors are not relevant.
Again, what is your best argument against the idea that men oppress women, on average, more than women oppress men. Without bringing in tangents about other forms of oppression that do not relate.

Bagelsan
Other forms of oppression really, really do relate. And I'm sad (albeit not surprised) that you don't understand that.

Alison Tieman
Do these other forms of oppression change the fact that you believe men oppress women on average more than women oppress men?

Bagelsan went silent at this point

And lo, I was banned from Raw Story promptly after this exchange. Even though I'd been commenting, up to that

point, for 5 straight hours calling out feminist double standards towards men and boys.

Apparently when you defend men and boys against feminists as a Men's Rights Activist, that's okay. But when you start defending women and girls against feminist attack?

It's the misogyny that dare not speak its name.

—

Unfortunately due to being banned and not thinking to take screen shots, I can't give the original responses in an easy-to-read format. Here are .pdfs of the exchanges as they appeared in my Gmail in box and on my disqus home page.

Alison's Disqus Profile

Alison Raw Story Exchange 1

Alison Raw Story Exchange 2

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*****Update***** SPECIAL Bonus Round: The Raw Story Feminists say the darndest things, exclusively on Honeybadgerbrigade.com!

Yes to men's rights (provided it never actually happens)

Hopeland Cash · 20 May 2014 · Archived copy · Original

Awareness of men's rights issues is on the rise around the globe. Slowly but surely, the unique plights of men and boys are receiving coverage in the mainstream media, though with varying degrees of positivity. The growth in awareness is not surprising given the clear and logical basis of most issues voiced by the MRM and the dedication of men's rights activists. However, a quiet, veiled obstacle still pervades public discourse on men's issues. In any social circle, even the most rigorously documented and obviously fair calls for social reform will be met with a particular type of evasive response from non-activists.

Most often this occurs when a non-MRA is presented with one of the more basic, less controversial men's issues. Faced with a simple call for change built from well established studies and statistics, they will agree that reform is called for. Of course fathers should have fair time with their children. Of course boys should receive good education. Of course men should have access to birth control options.

However, things get problematic after that initial show of support. No one can argue with bare bricks of logic, so even those who don't believe in men's rights will tentatively agree lest they look as foolish as a climate change denier. Instead of openly disagreeing, they begin tacking on caveats. Like a lawyer adding clauses, a pseudo-supporter adds *buts* and *ifs*, saying reform should be made but only under very specific, politically correct and usually pro-feminist conditions.

A good example is paper abortion, the right for men to knowingly terminate their parental rights and responsibilities, disavowing anything to do with an undesired child. When this issue is raised, most fair-minded people will say "Sure, men shouldn't be forced into parenthood". What follows, though, is usually some variation of "…as long as the law doesn't let men duck responsibility."

A similar example is Parental Alienation Syndrome. Often, when an instance of PAS is shared, the response will be agreement that it is wrong in *that* case, but that in some cases (i.e. abusive partners) it is alright and in the best interests of the child. This is the equivalent of the Don't Be That Guy post campaign, painting all men as potential abusers against whom PAS may be the only defense.

That is where the meaningful conversation ends. If a feminist is asked about paper abortion, there won't be a conversation, but most normal people will politely agree, then shut down the discussion with a tagged on condition that serves only to demand more discussion on the finer legal details of how the reform should be implemented. It is a stalling tactic meant to derail the discussion onto a track of endless debate over how exactly equality should be implemented, rather than working to actually make it happen.

This bureaucratic delaying has left family law reform in the UK languishing for years. On an individual level, most people will agree that fathers get a raw deal post-divorce, and reform is often agreed with, but always with the addendum that the changes shouldn't "give custody to abusive fathers", even though only a tiny minority of divorces include allegations of abuse and that mothers commit twice the abuse of fathers.

Despite abusive fathers being present in only a single-digit percentage of divorce cases, that same argument is always raised, cautioning activists to slow down in case they overstep and put children at risk. This tactic is meant to avert attention from meaningful men's issues toward the phantom dangers of social reform. It is fear mongering used as the last line of defense against men's rights, an impotent barrier erected against the coming tide of reform. These aren't real arguments, but reflexive flailing from pro-feminists desperate for a way to fight back.

This practice is proof that men's rights has advanced past the stage where it can easily be fought. There are no viable arguments against the core MRM issues, so anti-MRAs resort to stalling and derailing, to slowing down the progress of the movement with needless objections. It is little more than filibustering, but it has been going on for years, and not just by feminists.

Gynocentrism runs so deep that even non-feminists, be they liberals or conservatives, balk at the idea of men's rights. In part it is fear of change, but it is also shameless defense of female privilege blocking any attempt to improve the lot of mistreated men and boys the world over. Even when presented with irrefutable facts of injustice, most people will dance around the issue by fishing for minor arguments over details. It is vital that MRAs not get pulled into the quagmire of debate fielded by these faux-supporters; they agree with core men's to save face, but their true opposition is shown by their evasiveness. Even young, unmarried men, possibly the greatest beneficiaries of men's rights, will pipe up with these blocking tactics, so afraid to upset the boat and anger/oppress women.

It's not a matter of "with us or against us" absolutes, but of recognizing that reform is needed and agreeing to get it done. Yes, a poorly written 'paper abortion' law could leave loopholes to be abused by deadbeats, but that risk is no reason to not write a law at all. No one wants a family law system that rewards abusive fathers, and repeatedly raising that concern serves only to defame the activists fighting for reform by implying they don't care about children. With other men's issues as well, no MRA wants reform to come out unfair to women or girls, but to be just for everyone.

Blocking social reform with cries of concern over fallout is the traditional weapon of those with entrenched privilege. Similar attacks have been fielded against every movement for liberation of oppressed races and persecuted religions, and even against the early feminists. People feared women entering the workforce would displace men, and now they fear giving men equal rights will let them run amok abusing women and children.

Major men's issues are far too real to be ignored any longer and activists can't afford to be bogged down by platitudes and diversionary arguments. People who raise such quibbles may not openly oppose men's rights, but they aren't true supporters and will continue to drag their feet every step of the way. They are trend followers who meekly back-up feminism because of its popularity; they will only change allegiances when the MRM has already made real progress. Energy shouldn't be wasted on winning them over.

Instead the focus must be on finding real activists who are willing to challenge the status quo and push boundaries in the name of equality. Feminists will be pushed back and the politically correct lackeys will have to step aside while true activists do the work of abolishing injustice.

When discussing men's rights or recruiting for the cause, remember to pick your battles and always bear one guideline in mind: unless their support for men's rights is continuous and enthusiastic, they don't actually want it.

Julie Schenecker convicted of murders of her two teenage children

Michael Conzachi · 21 May 2014 · Archived copy · Original

Jury Rejects Ex-wife of Retired Army Colonel's Insanity Plea

Defense Attorney unsuccessfully tries to blame husband.

The Tampa Florida murder trial for 53-year-old Julie Schenecker is now over. A jury has convicted her and she has been sentenced to life without parole.[image]

In January 2011, while her husband, now retired Army Colonel Parker Schenecker was stationed in the Middle East, Julie Schenecker murdered her kids, 16-year-old Calyx and 13-year-old Beau. She shot both in the head at point-blank range, Beau in the car while on the way to soccer practice and Calyx while she did her homework on the computer. For extra measure, Julie sent a second bullet into their heads just to be sure.

[image]Julie Schenecker left Beau in the minivan after shooting him, then after shooting Calyx, she placed the dead 16-year-old on the bed and attempted to manipulate her face into a smile.

After the killings, Julie Schenecker, covered in blood, wandered near the back porch in a Zombie-like trance until police arrived, where she admitted the killings and stated that she did it because her kids were "mouthy." Shortly after the arrest, Parker Schenecker was granted a divorce, (ya think).

When arrested and during the so-called "perp walk," Julie Schenecker shook, twitched and trembled with "bugged out" eyes in front of TV cameras, akin to just departing from an alien spaceship at Roswell. It was apparent that an insanity defense was going to be used, and it was.

Shortly after her arrest and in preparation for the upcoming trial, Schenecker's defense attorney, Edward Brennan blamed her husband Parker, claiming that he was responsible for the deaths as he knew his wife was mentally ill, but did nothing about it.

This site and others like it have numerous stories of men being eviscerated and have been subjected to phony restraining orders for attempting to seek out mental health treatment for their disturbed wives, as this of course causes emotional trauma worthy of court intervention.

Information, testimony and evidence presented in the case reveals that Julie Schenecker has had a long history of mental health issues and several hospitalizations. She was diagnosed as being Bi-Polar along with several other personality disorders and apparently was abusing alcohol and OxyContin.

Damming evidence was introduced at trial of a journal that Julie had been keeping, outlining her murderous plan including evidence that she had purchased the handgun used to execute her kids just days before the tragic event.

[image]

Evidence was also introduced of a history of minor traffic accidents on the part of Julie and at least one prior inquiry of child protective services into an allegation that Julie had slapped around Calyx months before, however that inquiry did not lead to the filing or criminal charges or the issuance of a restraining order.

Lots of warning signs and red flags, but the dots were never connected.

A female headshrinker for the defense Dr. Eldra Solomon testified in Hillsborough County Court in Tampa that Julie Schenecker was "insane" at the time she killed her son Beau and daughter, Calyx, that the 53-year-old former Army linguist was off her rocker when she shot dead "execution-style" both her teen-aged children. It's clear she was "off her rocker" but certainly capable of distinguishing between right and wrong.

The jury didn't buy it, found her guilty, and she will spend the rest of her miserable and delusional life behind bars, and may she rot in hell. Too late for 16-year-old Calyx and 13-year-old Beau, two good kids who were good

students and good athletes, and who had all of life's treasures before them until they were executed by their mother.

We have seen this time and again in cases of murdering moms where the mental health warning signs were ignored or missed. Or, when concerned husbands or partners tried to get intervention for mental health issues were then subjected to being the recipients of restraining orders for doing so.

None of us can Monday morning quarterback each and every situation, but one must wonder if the gender roles and scenarios were reversed, would mental health and child protective authorities have taken a different path? How many more times will we have to report on a similar tragedy? I'm afraid, way too many.

“We have no agenda,” says Ban-happy Mod on Raw Story

Sage Gerard (Victor Zen) · 21 May 2014 · Archived copy · Original

The Raw Story has banned MRAs and MGTOWs for who they are, sometimes before they even make a single comment. Dannyboy has emailed Raw Story publisher Roxanne Cooper (@AlterRox) and will be sure to add hashtag *#rawstory* to call out the clear bias exercised against John Hembling (see his response here), Alison Tieman, and Dean Esmay, myself, not to mention many others that dissent from Raw in their comment sections.

Roxanne, in the spirit of independent progressive journalism, was dismissive and presumptuous.

[image]

But that’s not the fun part. Deep in the comment section of the article Raw published with my face, a comment mod called **enthous** has posted the following garbage after a long string of deleted comments that challenged a feminist reader (See bottom of thread).

[image]
Oh no he dinn’t
Go find that comment *right now* on enthous’ feed, and confirm its existence for yourself under *“Men’s rights activists dispute woman’s copyright claim over ex-husband’s suicide note.”* It may be deleted later given how dishonest the Raw Story happens to be.

Oh, shoot. I think I just made my ban permanent, if it was not already. The comment policy says this about banworthy offenses (emphasis mine at the end of the paragraph):

> 6. **Anything else our moderators, staff or freelancers deem disruptive.** We wish this could be a comprehensive list, but we’ve been on the Internet long enough to know that there will always be someone who can some up with some offensive thing we haven’t thought of before. A good rule of thumb is that if you are writing it to piss someone off, stop. If you are trying to trump something offensive someone else said, stop. If the other person “insulted you first,” stop and flag their comment for a moderator and/or email tips@rawstory.com instead of replying with another insult. If the Secret Service would be asking us for your ISP address if they read it, stop. **If a little voice in your head says, “The moderators might challenge this,” listen to that voice before submitting the comment.**

But forgive me enthous, *of course* you all don’t want to look like you have an agenda! That’s why you moderate articles that insinuate MRAs advise men on bedding drunk women, where even female MHRAs like Alison aren’t allowed to exist. That’s why you and your buddies ban people *pre-emptively*. That’s why your policy page expects visitors to *read your minds* to guess if you’ll approve of their thoughts.

Sarcasm aside, sometimes if you want a job done right, you have to do it yourself. Please either go to the comment section of my video on this subject or the comment section here and say *everything* the Raw Story would not let you say. I am going to be tweeting Roxanne like a crack-addicted canary with links to this article and my video saying that you are the people she has forcibly silenced.

I ask anyone reading this to tweet the same. Again, the handle is @AlterRox.

Let one thing be very clear: *The Raw Story is not a qualified journalistic source*. It had several opportunities to write an addendum, an apology, or *something* to correct the dishonest, sensationalist garbage it pukes out of computer monitors everywhere.

Even if Raw were to post facts from time to time, ask yourself if that alone excuses its denial of discourse based on the fact that **you might be correcting something they said about you**.

Queen's Journal follows up with Paul Elam

Paul Elam · 21 May 2014 · Archived copy · Original

Following is another email that I felt was best answered publicly:

Hi Paul,

I hope you're doing well. This is Sebastian Leck from the Queen's Journal. I interviewed you two weeks ago for a feature article we're releasing at the end of this month.

After receiving feedback from my editors, I have a couple follow-up questions for you. Feel free to answer over email – I know you are away until the 23rd.

When did you start following the events at Queen's? Was it after the assault of Danielle D'Entremont or before that?

Given the alarming history of Canadian student's unions, academicians and feminist ideologues undertaking efforts to suppress free speech and harass those practicing it, particularly in regard to men's issues, we have followed events at many Canadian campuses for quite some time, including Queen's. It was not until the news story about the alleged attack on D'Entremont that Queen's became of heightened interest to AVFM.

I will also offer you a respectful correction to how your question is framed. The "attack" on Danielle D'Entremont is alleged, not factually proven. It is not journalistically sound for you to assume anything else.

It is, as far as anyone at this point knows, allegation only, and for reasons that anyone at Queen's Journal will likely never question, a dubious one. .

There has been more than adequate time for a police investigation, which has resulted in no support of her claims. We have a feminist community — along with D'Entremont herself — being conspicuously silent, They have actually withdrawn from the case itself, which leaves me with a question for you and your editors.

Do you actually believe that there is a possibility that a men's activist physically attacked this woman, literally for being a feminist, and the feminist community is not aggressively demanding action and answers? Even a modicum of journalistic integrity demands that you explore this. I have every intention of doing that myself.

Shortly after my return home AVFM, and I hope other men's organizations, will be offering another reward for information about the case. While the reward for the arrest and conviction of her alleged attacker will stand, we will be offering a separate reward for anyone who provides information conclusively proving how, in fact, D'Entremont was injured.

In fact, I will go ahead and take this opportunity to offer a $1,000.00 reward to anyone who can provide conclusive, corroborated proof of how Danielle D'Entremont was injured on the night in question, regardless of how it happened, even if her injuries were self-inflicted. I am also appealing to all other men's rights (or if they prefer men's "issues") organizations to add to the reward fund and to keep adding to it till we reach sufficient money to provide incentive for someone to produce the verifiable truth of what happened.

I have made it no secret that I do not believe she was attacked by an MHRA. I am also very skeptical that she was attacked at all. In short, I think her story warrants great suspicion, and if there is anyone out there who can shed light on actual facts surrounding her allegations, AVFM will pay for that proof.

D'Entremont's allegations, if true, would represent an absolute demand on all members of the MHRM to take pause and consider better ways to further our calls for non-violent change. If false, they represent the very lack of integrity — on a disgusting scale — that we have historically experienced from the feminist community. Either way, I want to get to the bottom of it, and don't intend to stop till I do.

If, after a reasonable period of time, AVFM has not been able to secure answers directly from the people involved,

we will hire private investigators to find out what we can.

Now, to your next question.

"We spoke in depth about the language used on AVFM as well as your views on Adele Mercier's comments. However, an objection the Queen's Men's Issues Awareness Society had about the poster campaign wasn't that Adele Mercier's comments were moral or defensible (they strongly disagreed with her), but rather that the posters had targeted her personally by calling her as a "rape apologist" instead of providing details about what she actually said. **How would you respond to that objection? Why did AVFM choose to approach the poster campaign in that way?"** [bold text his]

We called Mercier a rape apologist because that is what she is, and the facts support it. The lengthy details supporting that are not practical to contain to a single poster, which should be obvious on its face, but they were the subject of thorough examination and comprehensive reporting on my website – and they are proven in Mercier's own words. Mercier issued a shameless public diatribe of rape apologia. The fact that your editors appear curious about anyone speaking to that honestly rather than asking her to explain her conduct is telling.

To be even more frank, I find it quite ironic, as someone subjected to the same type of labeling with no evidence behind it that would survive honest intellectual scrutiny, to even be asked this question by you or anyone else, but for what it is actually worth to you, that is my answer.

Regarding the concerns of QMIAS, I have the following to say. While I support the mission of QMIAS, their opinion of the language used by myself and others at AVFM regarding this case or any other is not relevant.

They are a men's issues group in an environment that is politically and socially hostile to their very existence. I expect them to be forced to use more caution and even be more conciliatory with the bigotry launched at them and organizations like AVFM by ideological zealots. They are more vulnerable to specious allegations in their environment. AVFM is not beholden to anything but the truth and the issues we represent. Those offended by our delivery would be better served to start acknowledging and addressing the problems than in whining about the fact that we are often conspicuously assertive and provocative when we challenge them to do so.

In fact, you might observe that in pursuing this line of inquiry, rather than questioning rape apology being issued by academicians in one of your universities, you and your editors provide a pretty obvious motivator for our tone.

In that light I respectfully advise you that tone concerns are not going to deter us from demanding change or from confronting hate as expressed by ideologues like Adele Mercier in whatever tone we deem necessary.

I am only left with one remaining item that I think will assist you in writing an informative feature piece, should that be your intent. Find out what is going on in your country with regard to gender ideology and decide whether you are going to be a part of the problem, part of the solution or just a credible journalist reporting on it.

If your choice is the latter, please consider your current direction.

I am linking you to an article by Dr. Warren Farrell on events in Canada that have happened since his lecture on issues faced by boys in our culture was met with violence, harassment and the abridgement of free speech at the University of Toronto in November of 2012. Try to disprove anything in it.

If you find what he has written is true, then please examine your questions, and those from your editors again and consider whether you are inquiring from a position of being informed, or of willful, aggressive ignorance.

I wish you good luck with your story.

Kind regards

Paul Elam

Mission Statement

AVFM · 21 May 2014 · Archived copy · Original

Introduction

The Men's Human Rights Movement (MHRM) is a complicated and often misunderstood social phenomenon. We address a wide variety of issues that affect men and boys — and ultimately women, as well as the culture as a whole. Additionally, there is a great deal of disinformation about this movement on the Internet and in the mainstream media. With that in mind, we offer the following outline of our mission objectives.

Mission Statement

The past 50 years have been a time of remarkable change in the world of western women. With the help of technology and forward thinking, our society has thrown off sex-based expectations for women, allowing them access to the path of self-actualization. We now live in a world where a woman's role in life is one of choice, not a destiny shaped by tradition, determined by biology, or forged in law. This revolution in freedom and identity, however, will not be complete until the same standards find their way into the lives of the average man. The absence of that complementary change in the lives of men has created an imbalance that erodes the autonomy of both sexes. Unless that changes, the imbalance will only worsen.

Freedom from sex-based expectations for just one sex will never result in freedom for either sex. It is simply a foundation of exploitation on which tyranny is built and administered.

As a society, we are already on that path. The noble idea of freedom and equity between the sexes has been corrupted. It has become a malignancy on our social consciousness. What used to be cooperation between sexes is now gynocentric parasitism that inhabits every level of men's existence, from cradle to coffin. The efforts to enhance the rights of women have become toxic efforts to undermine the rights of men.

It is time for a movement that truly favors humanity, not a particular sex. It is time for feminism to fulfill its promise of equality, and to quit making a mockery of it. With that ideal guiding our path, we hereby proclaim the mission of A Voice for Men as "Changing the Cultural Narrative."

Changing the Cultural Narrative

Since the turn of the 21st century, men's advocacy has seen a shift toward changing the cultural dialogue on social and mainstream media. That challenge to popular narratives, so many of them gynocentric and misandric, has amounted to a grassroots effort involving a considerable amount of deconstruction, an effort ultimately in the service of promoting a greater and better range of choices for men.

A stronger emphasis on cultural narratives forms a legitimate second wave of men's rights activity in contrast to the lobbying of legislators and requesting reforms to misandric laws that characterized the earlier advocacy of the twentieth century. It is our understanding that, with few exceptions, laws governing gendered expectations are eventually brought into line with the prevailing cultural expectations.

Such an enterprise is not new. Similar narrative revolutions in religious beliefs and social orientations have happened throughout history, where cultural pressures led legislating bodies, and even individual magistrates, to interpret and draft new laws in the light of said expectations.

For this reason we long ago adopted 'Changing the Cultural Narrative' as the site's byline. This makes a clear statement about what AVfM's mission is and has been since the start, and addresses disinformation spread in some corners of the internet claiming the MHRM, and specifically AVFM, is about lobbying the government for legitimacy and legal recognition. Those claims are about as credible as the SPLC. What they say is simply not true.

AVFM's mission focuses pretty much exclusively on changing the cultural dialogue. We have never lobbied politicians for laws, we don't seek a "Violence Against Men Act," or even changes in divorce and custody law. We admire, report on and support those undertaking such efforts but that is not the same thing as doing them. We are certain, though, that changing the cultural narrative — forcing a new dialogue — opens the door for laws to change in a positive way even if we are not an active part of those efforts.

Our Values

-
  -
    - AVfM regards gender ideologues and all other agents of misandry as a social malignancy. We do not consider them well-intentioned or honest agents for their purported goals and extend to them no more courtesy or consideration than we would klansmen, skinheads, neo Nazis, or other purveyors of hate. We will educate them where they are willing to learn, but hold them accountable for their ignorance as much as their actions;
    - We take no side at all in partisan political struggles and, after weighing the evidence at hand, generally view all organized mainstream political options as gynocentric;
    - We support and endorse only non-violent reactions to feminist governance and in fact are trying to prevent future acts of violence that feminist governance has already inspired;
    - We oppose gynocentrism in all its forms;
    - We oppose all state authority over or interference in the private lives of consenting adults engaged in any form of interpersonal relationship;
    - We take no stand on religion or lack of religion. We neither endorse nor oppose religious principles.
    - We encourage a greater and better range of choices for men, backed by cultural blessing, as essential to a healthy functioning society.

For more information, individuals in the United States contact Paul Elam at paul@avoiceformen.com.

Check Your Privilege! – A Conversation with Karen Straughan & Stefan Molyneux

AVfM Video Source · 22 May 2014 · Archived copy · Original

Stefan Molyneux and Karen Straughan, on “privilege,” on the Detroit conference, and more.

See you in Detroit.

Dr. Jennifer McIntosh, Anti-Father "Researcher" Humiliated

Robert Whiston · 22 May 2014 · Archived copy · Original

Jennifer McIntosh is an infamous anti-father "researcher" whose work has helped the family court system abuse millions of children by helping to estrange them from their fathers. Recent work by professional researchers has found that many of her claims are irresponsible if not outright fraudulent, and news of this has finally broken in the mainstream media even as McIntosh runs for cover. Robert Whiston explains. –DE

A few weeks ago the breaking news across the internet was of a crashing McIntosh.

Judging from what you will read below, Bettina Arndt, the highly respected freelance journalist (with a doctorate in psychology to boot) might well have been fighting to get her article critical of McIntosh's 2010 report published (and uncensored) in "The Age" newspaper. But get it published she did.

Bettina Arndt's article has been censored by lawyers hired by McIntosh trying to stifle the story by insisting on redactions – no doubt to save McIntosh's blushes, not to mention her professional reputation and pension. But we can grasp how explosive it was merely by reading the version that was probably heavily edited by the newspaper's legal team.

McIntosh has not endeared herself by outlandish and somewhat juvenile claims concerning what she sees as the motives behind Profs. Warshak and Nielsen who she feels are somehow ganging-up on her ("Professor Richard Warshak – Overnight Care: What Works? and "Professor Linda Nielsen – The Role of 'Woozles' in Custody Law".) Rather than address the points made by the 110 experts, McIntosh is taking it personally and turning to dropping out sneaky remarks to the media about her critics in true "*the personal is the political*" style.

The inference must be that Warshak and Nielsen are not engaged in academic liberty and the pursuit of truth but instead are playing some sort of "gender warfare" game which is about as far away from science (and the reality) as one can imagine.

But isn't this the epitome of the adage "By their fruits shall yea know them." Isn't this the pot trying to call the kettle black? And who's better placed than McIntosh to know all about that?

> **McIntosh'ed at last**

McIntosh has finally been "McIntosh'ed" herself by her peers and betters, over claims that "sleepovers" for children under 4 years old is "stressful." What tripe, and it has now been shown to be utter tosh. She's been brought down to earth with a bump by her impudence and some well-directed (and deserved) "Triple A" flak. The question now is, will she go the same way as Flight MH 370? She's killed more people and hurt more families than were on that flight, that's for certain.

In extraordinary shenanigans behind the scenes which are only just emerging, it would seem McIntosh hired lawyers to protect her reputation from (in what she must have judged) total annihilation. One can only speculate, until it is confirmed or not later, that McIntosh shrank away from the danger of what might have been a devastating exposé by a newspaper intent on revealing the truth of what other academics thought of her views.

Much is supposition but what might have also agitated the Melbourne based child psychologist, McIntosh, is the stinging rebuke by her peers and betters. They conclude that McIntosh inappropriately used her study to suggest that any regular overnight care by fathers was damaging to infants and toddlers. Their verdict was that:

- "This study [by McIntosh] provides no reliable basis to support custody policy, recommendations or decisions."

What greater blow to one's ego and reputation can there be than that ?

> **The authorised version**

In fact, Bettina Arndt wrote two articles on April 28th 2014; one was called, "Empty days, lonely nights" and the second was entitled "Movement on father's overnight access."

The first article referred to a dawning that the accepted belief that children aged **under 4** should not stay overnight with their separated or divorced father was wrong-headed. This is the diet that has underpinned the West's family law system for years and Bettina Arndt dared to ask the impertinent but sound question "Has it all been a huge mistake ?"

The second article, "Movement on father's overnight access", highlights the current rethink following the publication of two academic papers and the American Psychological Associations's journal, "*Psychology, Public Policy and Law".* The one paper by Prof. Richard Warshak is endorsed by 110 leading international experts and the other by Prof. Linda Nielsen describes how the McIntosh study was "woozled" and was misused in custody matters.

- *NB. For those like me, not* au fait *with Woozles, they originated (their etymology) was in 'Winnie the Pooh', where he and his friends become obsessed with the idea that they are being stalked by a frightening beast which they call a Woozle. In fact, they have gone full circle and the 'woozle's' footprints are in fact their own." A 'woozle' in the social sciences is a belief or claim based on inaccurate, partial, or flawed data that is repeatedly misrepresented, misinterpreted or 'woozled' in ways that influence public opinion and public policy. It's a polite way of restating Goebbels' (the master of propaganda), maxim that the successful technique depends on confining itself to a few points and repeating them over and over." [1]*

Both Warshak and Nielsen's papers are highly critical of a key 2010 study, i.e. McIntosh's, that found any regular overnight care by fathers was damaging to infants and toddlers, and the worldwide experts challenged the policies espoused by McIntosh in her damaging sorties into UK (the Norgrove report) and Israeli policy making.

The Warshak paper, supported by 110 experts world-wide, said McIntosh's findings should not have been used as a platform for developing public policy in this area. It is this critical paper that McIntosh is now trying to dismiss by calling it nothing more than a "petition." McIntosh's over-confidence meant that she was always 'riding for a fall' and in flat contradiction to the facts (i.e. that her ambition was to alter policy), McIntosh has been forced to draw in her horns by lamely claiming that her research finding should never have been used for making policy:

- " . . . . . McIntosh has told Fairfax Media she pointed out in her research paper that her findings should not have been used for making policy."

Strange then that *the whole world and his dog* saw it differently.

However, four years after writing her report about her study, in April 2014, in "Parental separation and overnight care of young children: Consensus through Theoretical and Empirical Integration" (published in the *Family Court Review),* McIntosh examines the current research evidence and acknowledges with the "help" of two co-authors that:

- " . . . . . cautions against any overnight care during the first three years have not been supported".

But that does not undo the damage already done.

Standing in what must have been the teeth of a Force 8 gale from international experts, the weasel words pleadings of McIntosh's lawyer cut no ice with any one in the know:

- "Unfortunately, she cannot control how these conclusions are extrapolated by third parties and then attributed to her. However, it is important to confirm that she is not the source of such extrapolations."

Oh, the poor dear. Given the pandering to publicity she has carefully nurtured and the clear access to the levers of power afforded to her by her coterie, one finds it amazing that she has lacked any alacrity in the stemming of what

she might see as slander, libel, skewing and distortion.

Any opinions counter to McIntosh's counted for nought while her policy-making recommendations were in the ascendancy but now some key organisations, such as the Australian Association for Infant Mental Health, are re-evaluating their position. Many of the Family Relationship Centres (FRCs) which offer the compulsory mediation required prior to custody awards made by Australia Family Court are revising their policies and advice to court staff regarding overnight care of infants.

Matt Stubbs, acting Clinical Services Director of "Interrelate" family centres is on record as saying:

- "Given the new positions papers that have recently been published we will be reviewing the literature that we give to parents to help them make the best decisions they can for their children."

Is it any wonder that McIntosh now feels she is under the microscope ?

Feeding frenzy

Given the above and assuming blog readers have absorbed one or both of Arndt's articles, one can imagine the consternation among the McIntosh coterie – for McIntosh has acolytes and is not entirely alone in her views, as my previous articles have pointed out (see below):

1. "Israel gets McIntosh'ed" (May 2012) https://robertwhiston.wordpress.com/2012/05/25/38/
2. "Why McIntosh's work should be ignored" (Dec 2011) http://equalparenting.wordpress.com/2011/12/11/12/
3. "McIntosh's Madness" (Dec 2011) http://robertwhiston.wordpress.com/2011/12/16/34/
4. "Norgrove and McIntosh's 'junk science'" (Nov 2011) http://robertwhiston.wordpress.com/2011/11/24/33/
5. "Australia's Shared Parenting Experiment" (Sept 2009) http://sharedparenting.wordpress.com/2009/09/13/1/

Forensic slaughter

If Bettina Arndt reached anywhere near my conclusions (see URLs above), one can understand why McIntosh was in fear of any such careful and/or public scrutiny of her study. Her coterie are hyper-sensitive to criticisms as I have alluded to before; removing their Keystone totem from their theoretical architecture would collapse their edifice.

In 2007, McIntosh had published a report highly critical of the Australia's Coalition government's shared custody reforms and her 2010 report was along the same lines. She then went on to wreck shared custody plans in the UK as this 'Wicked Witch of the East' turned her attentions northwards to Britain.

It was these two reports (2007 and 2010), that Bettina Arndt had in her critical sights.

Smacks of desperation

According to the grapevine, as soon as McIntosh heard that Bettina Arndt was preparing probably an in-depth story or an analysis of her 2010 study, fear must have gripped her and prompted her to act

And what is the best form of defence – attack.

Among the cerebral corridors one can imagine a re-run of the 'Murdoch and News of the World' panic scenario with a flurry of letters to editors, lawyers, politicians and anyone else she might have known to chime in on her side.

So against that background it would not be beyond speculation to envisage Dr. McIntosh (not even a professor but only a part-time adjunct) on a damage limitation exercise. This began with an assault upon Professor Warshak, describing him as an "impassioned advocate" who was seeking to discredit her and driven by his own political agendas. Dr McIntosh added that her work had been "interpreted in a particular way by fathers' rights groups for some time." So by this she must mean that the 110 experts who endorsed Warshak's paper were fathers' rights advocates.

Duh ! ! Is this latent paranoia, or what ?

Aussie politics

It was Prime Minister John Howard in 2005-06 who advocated a bigger role for fathers in their children's lives but it was the Rudd government which opposed it and began dismantling it when Labor was elected in 2007. Rudd was a few years later stabbed in the back by his political colleague Julia Gillard.

Philip Ruddock, the attorney-general who implemented the 2006 reform neatly summed it up in this way:

- "Our government supported the right of children to contact with both their parents, provided the child is not exposed to any risk.. . .. "Labor has sought to wind that back. They've long been captured by the female lobby determined to retain sole control over their children.

One can reasonably suppose that the 'determined female lobby' referred to was comprised at least in part by McIntosh and her coterie because right out of the blocks in 2007, McIntosh published a report highly critical of the previous governments shared custody reforms when no data had actually had time to be compiled.

So when Labor's new attorney-general (Robert McClelland) was looking to appoint a lead researcher to "review" the subject, McIntosh and her new "pre-schoolers" study, was the obvious candidate. The results were only ever going to be bad news for children's relationships with their fathers and a rolling back to a dark Gothic form of repressive child custody.

Paranoia

So obsessed with her reputation and overwhelmed by the feeling she's been inexorably backed into a corner, McIntosh doesn't realize she is in this process of demeaning herself before the eyes of the academic world and that she has in fact, delivered her own "coup to grace."

McIntosh has tried to exonerate herself and duck the criticisms by reneging on her previous posturing and claiming that her research paper findings should not have been used for making policy:

- ". . . .the conclusions in [her] research were only ever gender neutral, and cautionary only as to frequency of overnight care of infants in particular circumstances." – Fairfax Media

McIntosh unravelling ?

One of the experts who endorsed the consensus paper which opposed McIntosh's alleged findings was Don Edgar, director of the Australian Institute of Studies. He declared himself to be "disturbed" that research findings were used against fathers' access to, and visiting rights with, young children. He went on:

- "Those who endorsed Warshak's careful review paper are not ideologists for men; they simply object to the

misinterpretation of data [*emphasis added*] and its misuse in family law policy.

- "Children need consistent contact to form bonds with fathers and other carers, not just mothers, and lack of early contact denies children both the right to dual parenting and to on-going child support from their fathers."

So clearly he too, Don Edgar, saw McIntosh's study being used by politicians for the formulation of policy and this interpretation was not limited to Civil Rights groups or fathers groups.

For decades now fathers have been targeted for not being consistent in their contact visits with their children (mainly to do with the paying of child support and the type of award given). Across Europe in the region of 40% of children of divorced parents later lose contact with their father. And for decades past all governments, though badly advised by committees packed with feminists groups, have tried to address the issue but to no avail.

The one and only time government got it right, in the English-speaking world, was in Australia. The solution as fathers groups had universally been trying to impress on both politicians and academic alike, could only be shared parenting.

But perversely that same group – though for another reason – now want to call a halt to this progress and consign fathers and children to creatures visited at Zoos – and as infrequently.

It is just possible for McIntosh to snatch victory out of these particular jaws if she continues her redemption; her epiphany; her Damascene conversion.

Diana Bryant, the Chief Justice of Australia's Family Court, is reported as saying that she expected her court's personnel, including judges, family consultants and experts to be familiar with current research, including recent developments regarding overnight care.

If that turns out to be true then there are real signs of a new consensus which could profoundly affect current policies. But will McIntosh give up her spots so easily ?

Footnotes:

[1] "The most brilliant propagandist technique will yield no success unless one fundamental principle is borne in mind constantly – it must confine itself to a few points and repeat them over and over" https://www.goodreads.com/author/quotes/281832.Joseph_Goebbels

More feminist propaganda from the BBC – Kirsty Wark's 'Blurred Lines: The New Battle of the Sexes'

Mike Buchanan · 22 May 2014 · Archived copy · Original

The BBC recently reached a new low in documentary making. Look for the file dated 8 May 2014 in the J4MB YouTube channel:

http://www.youtube.com/channel/UCKhX1c3ow6BrzdzP3ydpeZQ/videos

Kirsty Wark – a relentlessly feminist presenter on *Newsnight* and elsewhere – presented a fictional world in which misandry doesn't exist, only women suffer from sexism, and more. It was, in short, a *deeply* sexist programme. Wark interviewed vile women such as Germaine Greer and Laurie Penny and appeared utterly in *awe* of them, whatever garbage they spouted. Can you *imagine* such airtime being given by the BBC – or indeed any mainstream television or radio channel in the world – to the issues facing men and boys, which are leading to such poor life outcomes for many? Nor can we.

At 00:43 – 00:58 Wark utters this priceless remark, setting the tone for the hour-long stream of feminist propaganda which was to follow:

> Is there a new culture in which men – and it IS mainly men – seem to think they have the freedom and the right to speak about, write about, and portray women in a derogatory – even abusive – way?

As a statement of female supremacy, that takes some beating. Heaven forbid that men even *think* they have the freedom or right to hold women accountable for their actions and inactions. The following is a selection of some of the lowlights and highlights. Rod Liddle, a *Spectator* columnist, made some very sound points, as did an Australian stand-up comedian, Brendon Burns.

1:37 – 1:58 It's time to introduce a hatchet-faced 'journalist'. Laurie Penny talks nonsense.

1:59 – 2:21 Rod Liddle talks sense.

14:00 – 16:07 Sexism in comedy.

16:08 – 18:34 Brendon Burns.

26:12 – 27:50 Women in public life, Twitter threats, blah, blah, blah…

27:48 – 29:34 Rod Liddle speaks of receiving a message in which the sender hoped he'd die of cancer, and another message saying he looked like 'a drug-addled middle-aged lesbian'. Instead of offering sympathy to Liddle, Wark replies with 'That's quite insulting to lesbians!' and Liddle good-naturedly agreed.

29:35 – 31:57 All feminist 'documentaries' must feature at least one hatchet-faced academic. This time we're treated to Dr Clare Hardacre, a linguist at Lancaster University. Not someone you'd imagine going to comedy clubs on a regular basis.

31:58 – 32:50 Rod Liddle talks sense.

32:51 – 35:28. Laurie Penny witters on about 'geek culture', 'geek misogyny', 'nerd culture'…

40:34 – 42:37 Anita Sarkeesian talks nonsense. Anyone wanting to find out the truth about this woman should check out these links:

http://www.youtube.com/watch?v=p6gLmcS3-NI

http://www.youtube.com/watch?v=LpFk5F-S_hI

http://www.avoiceformen.com/feminism/feminist-corruption/anita-sarkeesian-steals-intellectual-property-sells-it-th

en-ignores-demands-of-victim

43:14 – 45:48 Germaine Greer talks yet more nonsense.

54:58 – 55;30 Ditto.

55:31 – 56:06 Laurie Penny drones on again.

56:29 – 56:54 Clip from a video produced by Australian students, which Wark judges 'witty'. The song's lyrics include references to emasculation and castration. Presumably Wark would find a video produced by male students with references to female genital mutilation less 'witty'?

If anyone at the BBC has the *slightest* interest in the sexism faced by men – although from the evidence to date, nobody at the BBC *does* – (s)he could start researching with a visit to one of our associated sites, The Alternative Sexism Project.

Evil Pandering: A Response to Claudia Boleyn

AVfM Video Source · 23 May 2014 · Archived copy · Original

The snark is so pungent we have no words:

Well, we have no words except to say subscribe to DoctorRandomercam.

Conscription is slavery

Jon Gunnarsson · 23 May 2014 · Archived copy · Original

Editor's note: This article is also available in Romanian.

Quite possibly the single biggest injustice that has been committed and is still being committed against men is military slavery, also known as conscription or compulsory military service. This involves a person (almost always a man) being forced to live in a place his masters choose, usually a cramped room he has to share with fellow slaves. He has to eat what his masters give him and has to obey their orders, even if doing so causes him discomfort, pain, or humiliation. He even has to obey when he is ordered to kill other human beings or to risk his own life. For these services he is paid only a pittance.

Unlike chattel slavery, this servitude is temporary. There are also certain limits to what superior officers may order a military servant to do. But these are differences of degree, not of kind. Conscription and military service are still forced labour, which is a form of slavery.

The Forced Labour Convention of 1930[1], which has been ratified by 177 countries[2], gives the following definition:

> For the purposes of this Convention the term forced or compulsory labour shall mean all work or service which is exacted from any person under the menace of any penalty and for which the said person has not offered himself voluntarily.

Thus, conscription is clearly forced labour. Labour services are exacted from men, who have not volunteered for them, under the threat of imprisonment (or in some cases even execution). But of course governments don't like it if they are limited in exploiting male labour. And so the convention hastens to add a list of exceptions that are not be considered compulsory labour. The first of which reads,

> any work or service exacted in virtue of compulsory military service laws for work of a purely military character;

In other words, the authors of the convention are fully aware that military service fulfils all the characteristics of forced labour as they have laid them out, but they want to exempt military service. No justification is given for this. No justification is possible.

Many attempts have been made to provide a justification for military service, but none of them stand up to scrutiny. One argument states that protection against foreign invasion is so important a task that it cannot be left to volunteers. Everyone has the duty to to defend his homeland, so every able-bodied man should be compelled to do his part.

While protection against invasion is certainly important, there are a great many goods and services which are of much greater importance, but still get done by voluntary labour. No one has to be conscripted for baking bread or building houses, and yet there is no shortage of bread or houses.

If the army does not find enough volunteers, it can do what any employer does when faced with the same problem: offer higher wages or better working conditions. If more important industries such as agriculture and construction can do without slave labour, then so can the army.

Another popular argument asserts that conscription improves the moral character of the army since a conscript army is based on the principles of solidarity, equality, and brotherhood. Because everyone is conscripted regardless of education and class, the army gets access to the brightest and most talented young individuals the country has to offer. In contrast, a professional army is a band of mercenaries and will attract primarily uneducated and unsavoury

people.

But this is complete nonsense. One could advance the same argument for slavery in any industry. ("If we free plantation slaves, only dumb brutes will pick our cotton. Slavery is important to foster a spirit of equality and camaraderie!") Any industry wants to have bright and talented employees and there's no good reason to privilege the army in this way. A professional army has the massive advantage that only those people join who actually want to be soldiers. Conscripting everyone not only causes tremendous suffering, but also pulls people away from other occupations for which they have greater talents and are more motivated to excel in.

The last refuge of the supporters of conscription is practicality. Maintaining a large professional army during peacetime is prohibitively expensive. To solve this problem, they propose a small standing army of professionals supplemented by a large reserve of conscripts who receive a few months or years of basic training, after which they return to civil life and can be called upon in case of war.

It is indeed inefficient to have a large standing army, but that is not actually an argument in favour of conscription. It is perfectly possible to achieve the same result with voluntary contracts. The army can hire reservists, i.e. people who receive basic training and then go back to civil life. They are paid a small annual or monthly sum in exchange for being obligated to work as soldiers in case of war. Such a scheme would mean that the army is forced to pay market prices for labour, which is of course more expensive than slave wages.

This cost must always be paid, but in a war fought with conscripts, a disproportionate amount of that cost is borne by the involuntary soldiers. So rather than fostering solidarity and equality, conscription actually generates inequality. Conversely, having the army pay this price is less unequal because the full cost is spread out over all tax payers. This may still be unjust because people who are opposed to the war are forced to pay for it, but at any rate it is less unjust than forcing millions of men to donate their labour and risk their lives.

Moreover, massive armies of barely trained infantry are a relic of the past. Today's wars don't require large numbers of warm bodies, but highly trained specialists using advanced equipment. Missiles, bombers and carriers don't require very many people to operate, but those people need to actually be well-trained. The only real use for large infantry regiments is the occupation of foreign countries and the suppression of domestic rebellions. And improving the army's ability to do that seems to me a big negative.

Thus, we can see that conscription is not only immoral, but also economically inefficient. You may have noticed that I did not stress the one fact that most MRAs bring up first: gender equality. The reason for my neglect is that it is merely a side issue. The important point is that conscription is reprehensible and would be no less so if women were also conscripted.

Two wrongs do not make a right. Unfortunately, many MRAs are so blinded by the slippery concept of equality that they endorse the idea that conscription should be either abolished or extended to women, as though both were an acceptable outcome. For example, the National Coalition for Men (NCFM) has filed a lawsuit against the U.S. Selective Service system[3]. In it, the NCFM is,

> calling for the Selective Service to stop discriminating against men and women by requiring both men and women to register for the draft, or by requiring neither to register for the draft.

This view is abominable. Slavery doesn't suddenly become acceptable because everyone is equally enslaved. Our case must rest on a general opposition to conscription. Bringing about gender equality in this area by also forcing conscription upon women would be more unjust than the current systems because it extends the injustice of conscription on an even greater part of the population. Someone who prefers a state of universal conscription to one of male-only conscription is not a supporter of men's rights, but rather an enemy of women's rights.

Aside from being morally reprehensible, it is also questionable whether demanding equality in regard to conscription (i.e. the view that either both or none of the sexes should be conscripted) makes sense from a strategic

point of view. A popular view asserts that demanding equality is merely a ploy to achieve the abolition of conscription and that faced with the two choices, governments will opt to get rid of conscription to avoid the public outcry over women being forced into military service.

But this is a spurious objection. The very fact that there exist countries where women are also conscripted is a strong indicator that female conscription is not necessarily abhorrent to the general public. There is a very real chance that this ploy will backfire and lead to extending conscription rather than abolishing it. One also has to take into account that female conscripts will most likely do easier and less dangerous work than their male counterparts, so there won't be many women returning in body bags who might spark public outrage.

Appealing to gender equality instead of liberty and justice is a dangerous path to take because most people still believe that women are disadvantaged. By focussing on equality, this becomes a matter of men versus women. In this arena, it is very difficult to sway public opinion in favour of men. Supporters of conscription can argue that this inequality is compensated by other disadvantages women supposedly have, such as lower income, doing unpaid domestic work, and generally living in a patriarchal world. The limited success that the MRM has had so far shows how difficult it is to convince the public of the errors of these arguments.

The more promising approach is a principled and general opposition to conscription. The general public is much more receptive to appeals for justice and freedom than to appeals against misandry. It is a sad fact that most people are only concerned with male suffering if it isn't explicitly male, but just general suffering. Under the influence of the MRM, this will hopefully change one day. But until then, millions of men around the world are being kept in military slavery. For their sakes, we must use the most effective ways of swaying public opinion.

References:

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[2] http://www.ilo.org/dyn/normlex/en/f?p=1000:11300:0::NO::P11300_INSTRUMENT_ID:312174

[3] http://ncfm.org/2013/04/action/ncfm-sues-selective-service-for-requiring-only-men-to-register-for-the-draft/

If Only Society Was More Like Whoopi Goldberg

Tom Voltz · 23 May 2014 · Archived copy · Original

As some of you may be aware, Whoopi Goldberg has received backlash, from both feminists and traditionalists alike, after voicing her opinion on Solange's elevator brawl with Jay Z. If you are not familiar with the story, you can view her original comments here and her later clarification here.

Her opinion can be summarised as "Men should, and do, have the basic human right of self defence, even if his attacker is a woman".

You'd think that most reasonable people would agree with her on this. Nevertheless, some people seem to disagree:

How these people can be so blind is amazing to me. It's as if they simply can't see how problematic the implications of their attitudes are and how far from anything that could legitimately described as "equality" they are. All because they have been indoctrinated by the mindless mantra that has been drilled into everyone, especially boys, for centuries, perhaps longer: "You **never** hit a girl".

Well, as a lot of people are finally waking up and saying, that's nothing but a load of total rubbish. The simple fact is that there **are** situations where a man hitting a woman is completely acceptable and indeed, even appropriate. Gender equality is not achieved by giving women special social and legal protection from physical retaliation when they decide to initiate a physical attack on a man. It wouldn't be fair if men could do it and t's not fair that women can do it. This is an attitude that needs to disappear from our culture if true equality is ever to be achieved. Until then, all this promotes is an entitled and bullying attitude from those women who are unscrupulous enough to take advantage of it, and prevents men from exercising their right of self-defense. People need to get used to the idea that, regardless of sex, if you hit someone you had better be prepared for them to hit you back, and if that's something you find unacceptable then *don't hit anyone*!

Of course, I'm not by any means advocating that anyone, of either sex, attack anyone. On the contrary, the initiation of violence is, in almost all cases, abhorrent. However, self defense is a different matter altogether, and has long been considered a right under both UK (including the Commonwealth) and US law. It is also arguably considered to be a fundamental human right under Article 3 of the UN Universal Declaration of Human Rights.

You may choose not to take advantage of it, depending on the situation, but the option to defend yourself from attack should always be open to you, regardless of your sex, or that of your attacker. If a man is being physically attacked by a woman he should have every right to defend himself and that includes fighting back to neutralize that threat, not just blocking any blows that he can and hoping his attacker eventually gets tired and goes away, which is what men are currently limited to at the moment.

Now THAT is equality. Equality of rights and equality of responsibility. These two (rights and responsibilities) **must** go hand in hand or all we end up with is socially and legally endorsed bullying and abuse. Physical abuse in this case.

Feminists are fond of bandying around the phrase "Feminism is the radical notion that women are people" and are very quick to point the finger when they think they are getting a raw deal. I'd argue that feminism is no such thing but I do of course agree that women should be afforded the same rights and be treated with the same level of respect as men. However, they don't seem to be too bothered about applying their standard to themselves when the same motto demands that they take responsibility for their actions. They want to benefit from the freedoms and privileges that come with being treated as an adult but they don't want to be held responsible for their actions like

other adults. The phrase “Have your cake and eat it too.” comes to mind.

What is it with feminism and double standards? Often it seems like double standards are the only standards they have.

However, feminism is not itself to blame for this “never hit a girl” attitude, it’s been around for waaaay longer than feminism. Sure, feminists are more than happy to take advantage of it and use it for their own ends, but the blame for initiating and maintaining it falls squarely on the head of gynocentrism, just as so many of the other problems facing men and boys do.

This is why it was not just feminists but also white knighting traditionalists who were critical of Whoopi Goldberg’s comments. Although they may seem, on the surface, to be unlikely bedfellows, both of those groups are gynocentric to the core and two sides of the same coin. This is why whenever resistance to gynocentrism is voiced in the media (rare that it is), you will often see these two groups voicing eerily similar talking points and the backlash over Whoopi Goldberg’s comments is an excellent example of this.

So here’s to you Whoopi. Well done for having the intelligence, integrity, and courage to see through the gynocentric BS and for speaking out in favour of true gender equality, despite the backlash you were inevitably going to receive for it.

All of us here at Men’s Rights Sydney are giving you a standing ovation and, if you are ever in Sydney, there’s a frosty beer here with your name on it.

Editorial note: Article title image used under license as specified here. This article originally appeared on Men’s Rights Syndney. –DE

Ex-PUA Elliot Rodger commits mass-murder; Establishment attacks all non-feminists

Luigi Logan (aka Fidelbogen) · 24 May 2014 · Archived copy · Original

Editorial note: A deranged lunatic named Elliot Rodger appears to have recently committed a horrendous and despicable mass murder. Predictably, the Men's Human Rights Movement is being blamed by many. In addition to an open smear by The Daily Kos, at this writing smear campaigns are being conducted in the comments sections at Jezebel and the SPLC, and we expect more attacks on our community in the next couple of days; an angry ex-PickUp Artist (PUA) recently committed an atrocity, so human rights advocates are to blame? The level of doublethink here is high; much of the MHRM is skeptical and critical of the PUA community, and most of the PUA community is anti-MHRM. But still, while simultaneously conflating "PUA" with "MRA" (which is is already an apples-and-oranges comparison), the irony is that this murdering scumbag was an ***Ex****-PUA, and a member of an Ex-PUA community that ejected him for his psychotic violent ramblings, as reported by Forbes. Yet still, somehow, any people critical of feminism or gynocentrism in general are to blame. We think Fidelbogen explains why this is very well. –DE*
This article is also available in Portuguese.

The Daily Kos, a widely-read political left journal, has recently published the following article. Read it carefully, but bear in mind that the Daily Kos is a well-known reactionary bastion of the SJW (social justice warrior) tribe.

This journal is a mouthpiece of the feminist Establishment if ever there was, and here we see the maxim borne out, that *feminism cannot tolerate the existence of people who are not feminist.* Mind you, the Daily Kos does not clearly confess to being a feminist publication, but presumptuously saddles you, the reader, with the burden of figuring this out. Okay, fine. If they will not be forthcoming about their feminism, then I will have no choice but to LABEL them.

The Daily Kos article is purportedly about the mass-shooter Elliot Rodger, but that is only on the surface. The political subtext goes far deeper.

It is probably a safe bet that Elliot Rodger is *not a feminist.* Yes, I'd fearlessly wager my life savings on that.

But additionally, if you have read the article, you will know that Elliot Rodger is a mentally unstable chump with serious issues, apparently of a sexual nature. You will know that he has been a reader of "PUA" and "manosphere" literature on the internet. Consequently, you will know that he makes the ideal poster kid for every feminist's idea of a politically outspoken non-feminist person.

Anybody with any sense can tell you that non-feminist people number in the billions, and that all moral generalizations about them are simply irresponsible. They are not an organization, not a "movement", but simply a *demographic* – and incidentally, the majority of the human race. As such, they make a cross-section of human nature. Let that be noted.

But mark my words, the feminist Establishment will capitalize on this tragedy to slander the majority of the human race – the part that is *not feminist.* They will waste no time trotting out comparisons to Marc Lepine and George Sodini, and as the Daily Kos article does, they will depict non-feminist men and women as members of the PUA (pickup artist) cult. Weird as it sounds, they will try to brand non-feminist men and women as "a nebulous group of pickup artists and misogynists who have found each other online" – never mind how freaking bizarre it is to paint the majority of the human race that way!

But friends, that is how feminism rolls. And their behavior is not hard to decipher, not hard at all. They are making Elliott Rodger a propaganda stand-in for *any non-feminist person who is outspokenly critical of feminism.*

Now listen closely, because this is where it gets tricky. We have no evidence yet that Elliott Rodger was anything but apolitical in regard to feminism *as such*. He was not outspoken *about feminism*, and he apparently had nothing say about male human rights in an ideological way. He was by no stretch an intellectual with an "analysis". He was

only a sexually frustrated chump with mental issues, who apparently “hooked up” with PUA literature, and websites like “the Manhood Academy”.

And yet, the feminist journal Daily Kos deliberately links Elliott Rodger with anybody, anywhere, who dares to speak his or her mind critically about feminism. How do they do it? Simple. They tag Rodger and his activities with the label “men’s rights”. In the minds of the Daily Kos audience, that is enough to justify a cultural lynching of the entire politically activated non-feminist population. Chillingly simple, isn’t it?

Notice that I used the phrase “politically activated”. That means, that if you are a nice little non-feminist chump and don’t stick your head above the parapet, then you won’t catch any of the propaganda machine-gun fire.

Yes, if you are a nice little non-feminist chump, you will not end up like Warren Farrell or Janice Fiamengo. But if you won’t keep your mouth shut, they will clump and tar you with this Elliot Rodger guy, and put you on the Southern Poverty Law Center hate watch list.

Again, if you are a good little non-feminist, and if you act meek and humble, they will leave you alone and not shove you into the same tar barrel with Marc Lepine and George Sodini and this Elliot Rodger guy.

Yes, they will leave you alone.

For now, anyway.

Editorial update: An earlier version of this editorial erroneously referred to Daily Kos as related to Kent State University. It is not. –DE

Little RED tic-tacs

Jack Outis · 24 May 2014 · Archived copy · Original

Year 2005. I am waiting at a law firm for my appointment. Two women talking at the office next door, one is the lawyer, the other the client. Their door is almost open. They can't see me but I hear everything they say.

Long story short, a guy had been hired by a company but he quit the job to go work with the competition and the first employer wanted to get back at him. This is the most meaningful part of their conversation,

Client: *I want you to sue him for breach of contract*

Female Lawyer: *Won't work, he quit before he signed*

Client: *I know, I just want him to run out of money & suffer. Just find a way…*

The client was an older lady in her early sixties and her words stuck in my mind, like an ear worm:

> ***"I know it does not make sense I just want him to run out of money and suffer"***

My lawyer arrived and interrupted my listening but even later that day I kept thinking about those words the older woman said, the same night I wrote that sentence on a piece of paper and took a good long look at its sheer cynicism.Then the translation hit me,

ORIGINAL: *"I know it does not make sense I just want him to run out of money and suffer"*

TRANSLATION: ***"Rules don't apply to me, I just want to be right"***

I tried other translations but I kept coming back to the first one

"Rules don't apply to me, I just want to be right"

I then started to imagine the woman at the law firm with those words inside, idea "bubbles" coming from her head when she was silent (or about to give a nonsensical answer). I applied the same "bubbles" idea to unscrupulous divorced wives in family courts then to feminists then to demagogues. It was a near perfect match every time.

When it comes to feminists, it's not what they say that counts, it's what they do–and their actions are perfectly expressed by the words,

> ***Rules don't apply to me, I just want to be right"***

The reality is that I didn't know the guy they wanted to sue and I shouldn't have cared – after all, law bends to the one that has the most money. But her words kept bothering me, for no apparent reason. It was like a tiny tic-tac sized pill-idea that had gone into my mind that kept growing and bothering me until it exploded into frustration. Then I had to sit down to reason over it. Why did it work like that? Why did I have to sit down and reason something so visceral?

Some toxic people are very talented at crafting those little tic-tac bits of psychological poison. In an odd way, when I listened to those women's conversation, I became that old lady's forever-unknown poison collateral. Unfortunately, toxic women like her exist everywhere. Even more unfortunate are those who befriend or marry them along with their daily poison.

Here's another perfect example of that kind of daily poison: a rich guy in his 60's who was at a cocktail party (at his house) was talking about his collection of sports cars to his friends and his (very) hot twenty-something wife, whom he'd had had an argument with earlier that day. He was eagerly talking about his passion for his cars, and when the hot wife got fed up with the car talk and she just "casually" said the following before going for a drink, "before I met you, all my boyfriends had trucks."

> ***…before I met you, all my boyfriends had trucks.***

Let that sink in…

That sentence is a carefully crafted, deliberately poisonous tic-tac sized idea intentionally designed to look innocent, but will do enormous delayed damage. Why would she say that? Why did she make that far-fetched comment when they were talking about sports cars? What did the past boyfriends have to do with it (if anything at all)? You can read too much or too little into it, but my belief is that cars are a metaphor for sexual performance for some people, especially power/status-hungry people – in which case she told her husband (in front of his friends) the following;

ORIGINAL*"…before I met you, all my boyfriends had trucks"*

TRANSLATION: ***My past boyfriends fucked better than you.***

In case the husband had reacted she could have easily said "*But, baby, it was just a comment…*" which means she could have used that form of plausible deniability but the poisonous meanings of the tiny sentence were clearly deliberate and multi-layered.

Add to that she was smoking hot, the guy was in his 60s and not very good-looking, but rich. Imagine the nightmare of living with someone who is actively using psychological warfare against you day in and day out. Imagine having to gulp down 20 or more of those venomous tic-tacs every week. That has to wear you down. It is psychological warfare in its pure form of deliberate, concise, pre-planned attrition.

The Male Lego Mind

Like many men, as a child I loved Legos, and that possibly led to math and logic, then what I do today for a living. Most likely I am one of millions men with those neurological male traits; seeking logic in things, even if it looks like a waste of time, including feminism. Very often, we males (and a few odd women) want to find out how things work even if it seems a waste of time. Perhaps for those reasons it was important for me to understand why, for no apparent reason, this sentence had bothered me:

"Rules don't apply to me, I just want to be right"

The statement above is in itself an unreasonable position. Why? Because you are openly disrespecting the rules and on top of that you are cynically imposing your ego as a false justification; it means it's not about logic, it means you just "want to be right." Be it for a males or females, for yourself or others, saying you want to cheat because your ego says so is morally irrational. The short answer is that the sentence bothered me because trying to rationalize something morally unreasonable is 50% of the headache.

So what is the other 50%?

That is the "tic-tac" effect, which is a term from a comedian suggested to me by Dean Esmay. In a nutshell it describes how some toxic women, during arguments, have mastered the art of inserting a tiny "tic-tac-sized" idea into a male's mind to foster psychological warfare. I suggest watching the video while remembering the few (or many) toxic women you've had in your life. That, and the male reaction he illustrates, is exactly what makes it worth watching. Even if you don't like this particular performer, watch it, and see how much of yourself you see in it, along with what you remember of interpersonal verbal conflicts you've been involved in that you've lost and never understood why you lost.

Cures for a Poison

We already know the problem – the poisonous tic-tac ideas crafted by feminists in their little Candy Factories of Doom – but what is the cure or the prevention? What are the choices for us men to react to verbally poisonous women who spew hateful misandrist garbage? Possibly, it boils down to 3 choices

1. Play it macho and help her damage you
2. Try to prove her wrong logically
3. Give her RED tic-tacs

1. Play "*Macho*"

How do we men defend ourselves against those poisonous tic-tacs given to us by hateful feminists? Well, Warren Farrell put it best:

> ***"The weakness of men is the facade of strength; the strength of women is the facade of weakness."*** –The Myth of Male Power

The men who are unfortunate enough to try to reason with misandrists, or worse, choose a toxic sociopath as a partner, never see her as flawed. On the contrary, a man will sometimes excuse every fault and defect he sees in a woman. To him she is not poisonous at all. He will defend her and play macho every time she attacks him. We have all been there. The more you play it tough, the more you're drinking the poison and declaring victory.

"Ha! I eat those tic-tacs with every meal…I am a tough dude!"

Sure, "*every meal,"* – that constitutes the undetected problem. It's not "a little poison" once a year, no, it is a continuous daily supply of venom. And you're bragging about it. The more you play macho, the more you are placing yourself at the mercy of a sociopath, and the more you place yourself at her mercy, the more long-term damage you will accrue.

How many weeks or years are we talking about?

How how much daily colorful shaming can a macho take?

How much anger and stress can that macho version of you take?

Infinite?

The more you take the macho stance, the more vulnerable you become in the long-term, and the more background (personal/emotional/financial) info you give to her in those seemingly quiet moments of reconciliation–and the more tic-tacs she is actively making in the background of her mind for you to swallow any time you eventually disagree again. The more often you just absorb the poison, the worse it gets, and either you do what she wants you to do and you lose and feel frustrated and ashamed, or if it's a personal relationship the more you're likely to pay the ultimate price: break-up/divorce. Yes, she will turn the relationship into a hostage situation and charge you all costs and penalties as ransom, all for a dead hostage.

Sure, a "macho" go will always say he is "invulnerable," which only proves Warren Farrell's logic,

"A man's biggest vulnerability is the illusion of his absolute strength"

Truth is, she will get you by attrition. Logic does not matter, morals do not matter, what she wants is to be right or, in other words;

"Rules don't apply to me, I just want to be right"

2. Try to Prove Her Wrong

How many times have you asked yourself in the middle of an argument "Why does she keep coming back to the same point!?" Then you calm down, try to explain very patiently to her the reasons, and then… she goes back to square one. Then you explain again, and take more time to explain even more patiently and then… she goes back to square one. Over and over again like a relentless mindless machine. You can spend days or weeks explaining with the best logic you are able to express and she will do the same thing over and over. Guess what? Often times you

are just frustrated, sick and tired and you just end up doing what she wanted. But, why?

Because her point, from the beginning, was to "be right," not to reason with you. She got you by attrition.

Logically she will not win every time and in those cases when you explain the reasons to her and there are people present she will have to "agree." Of course, "agreeing" means she will be busy in the back of her mind making a new batch of extra poisonous tic-tacs for you, always with a smile. Or, in other words.

"Rules don't apply to me, I just want to be right"

That means you may have won in front of people but she will keep the grudge and put you in her to-do list. Later on, she will get you by attrition – just wait, she will eventually get to it. It is sad but true, our usual male way of reasoning problems does not count, all that counts is her "being right."

Even worse, when it comes to your partner, often times you are cornered because they threaten you with break-ups, divorce and debt – again, the relationship becomes a hostage/bargaining chip. Your only real choice is to get out with as much of your dignity as you can, and never go back.

But, at least when it comes to debating feminists, there are other choices–such as "RED tic-tacs."

3. Giving Them RED Tic-tacs

"I offer my opponents a bargain: if they will stop telling lies about us, I will stop telling the truth about them"

— Adlai E. Stevenson II

This isn't relationship advice. Playing the game this way in a relationship will make you a psychopath. But if you're out in the world trying to reason with misandrists, you are almost certainly dealing with people regularly who are dealing in this same sort of psychological warfare.

So let's get this out-of-the-way: we don't offer bargains. This is about telling the truth about them to FTSU. Also, let's say it openly, RED tic-tacs: let's call it Really Effective Directness. RED tic-tacs are designed after the model of poisonous tic-tacs used by feminists. Why? Because **we have to learn to think like the enemy and use their weapons against them.** RED tic-tacs also have a delayed effect, and will sooner or later explode into the feminists' emotions. With a monumental difference; RED tic-tacs are based on truth, not lies, honesty not threats, legitimate questions not illegitimate ones.

Let's compare,

Ingredients for a Poison tic-tac:

- indirectness
- demagogy
- lies
- ego+narcissism
- implications
- libel
- hypocritically correct
- seeks concealment

As a result we have a poisonous tic-tac that

- Is indirect
- Relies on demagogy/ emotions
- Relies on lies
- Services the speaker's ego and narcissism

- Relies on implications and unreasonable quetions
- Allows the use of libel
- Is hypocritically correct through PC-ness
- Seeks concealment of its lies

Whereas:

Ingredients for a RED* tic-tac:

- directness
- reasoning
- truth
- universal human values
- factual
- brutally honest
- seeks exposure

As a result we have a RED* tic-tac that

- Is direct
- Relies on reasoning
- Relies on truth
- Services universal human values
- Relies on statements or reasonable questions
- Only allows the use of facts
- Its purpose is to be brutally honest
- Seeks exposure of its own facts and the opposition's lies

RED tic-tacs are much harder to craft, because you have to research and think before crafting them, but since they tend to be short and brutally honest you just save a lot of time otherwise wasted in political correctness babble.

I could give you flowcharts, theory, and formulas, but all that is boring. Nothing is better than a real-life example from a truthful, talented and unapologetic speaker. And I will give you a practical, real-world example.

Here is the setting; after a comedy show has ended, people are having drinks and relaxing, and the leading comedian is friendly and talks to some of the audience members. Then a feminist approaches the comedian and tries to engage him with 3-4 poison tic-tacs about some jokes he made in his act. This is all on video. Notice the camera is rolling and people are having drinks while listening. Have popcorn? Here we go:

Feminist: *"You know? I don't like the way you talk about women. You do comedy but I do a lot of sex talk and I work mostly with tragedy, you may laugh but you aren't gonna get any material from me tonight. I do make fun of clownish dumb men… HEY LOOK AT ME IN THE EYES WHEN I AM TALKING TO YOU!"*

Male comedian: *OH YEAH? I was thinking, stop the intimidation techniques, I am allowed to think, you cannot control me. –Raises voice considerably– DON'T TRY TO GO AROUND CONTROLLING PEOPLE, YOU ARE AN OUT OF SHAPE OLDER WOMAN AND YOU WANT TO CONTROL PEOPLE BECAUSE YOU ARE AN UNHAPPY PERSON. DON'T TRY TO TELL ADULTS WHAT TO DO, THAT IS NOT HOW YOU COMMUNICATE WITH ADULTS. YOU WANT TO CONTROL PEOPLE, THAT IS WHY YOU WERE TELLING ME TO LOOK AT YOU IN THE EYE, BECAUSE YOU ARE INSECURE. YOU ARE INSECURE BECAUSE THE FIRST THING YOU DO WHEN YOU COME AND TALK TO ME IS TALK ABOUT YOUR ACT, YOU YOU YOU AND YOU. HOW ABOUT TALKING TO OTHER PEOPLE LIKE HUMAN BEINGS. HAVE YOU TRIED THAT?*

Feminist: *Hey please lower your voice, you don't know m..*

Male Comedian: *I DON'T NEED TO KNOW YOU! YOU NEED TO HEAR THE TRUTH ABOUT YOURSELF! Besides, I already got material out of you.*

That male comedian used a barrage of RED tic-tacs in pure direct language. Zero politeness by using the facts he saw about that feminist. What did she do in response? She tried to conceal the fact she was being exposed (she even threatened him physically, but that backfired even worse. Plus, when a hypocrite tells you to "keep it quiet" you know you are hitting where it hurts.

The comedian didn't need to lie, or be polite. He was just brutally honest and exposed her and her actions while she desperately sought concealment. The best thing is that it all was captured on video–and that is the trick, because that night, that insecure feminist went home with several RED tic-tacs bouncing inside her head, and you know the next morning she saw herself in the mirror and remembered the comedian's hurtful, truthful words over and over – and is possibly still reflecting on them to this day.

Then she probably found out about the 2.1 million views her impulsive babble got:

That is a lot of delayed emotional explosions inside her head. (By the way, this is a good time to remember the ABR rule–always be recording.)

When you are engaging most feminists, you are in many ways getting heckled by her. Therefore it is your responsibility to respond with brutal honesty, intelligence, zero politeness and complete self-restraint like said comedian. Always record your exchanges, and if you lose the exchange, watch it to learn until her babble does not upset you (yes it is possible but not easy). If you won, watch it to learn – chances are you still made mistakes, nobody is perfect.

Be as Cool as a Tall Glass of Icy Water

Even the most effective weapon is useless if the user has no training. If you plan on making RED tic-tacs you have to learn how to deliver them, otherwise you will fail. Again, **If you cannot control your emotions, you will fail at delivering RED tic-tacs.**

Delivery is key, and in this case we also happen to take cues from the enemy. How? Well, the delivery of the RED tic-tacs is the polar opposite of the delivery used by feminists. Let's compare:

Verbal delivery of a feminist using poison tic-tacs

- Emotion driven
- Relies on shaming tactics
- Ready to get offended/plays victim/emotionally explode
- Will constantly use mockery

Whereas:

Verbal delivery of an MRA using RED tic-tacs

- Reason driven
- Relies on factual delivery and exposure of lies
- Remains cool/stoic
- Will only use pithy humor to highlight the opposition's stupidity (used very sparsely)

I will give you a shining practical example of the use of self-restraint via Marc Rudov the man just ignores whatever feminist noise is thrown at him and just powers through. Nothing sticks to the guy (he seems to be made of teflon, graphene or both). In many of Rudov's interviews and debates feminists constantly mock him and bombard with shaming tactics, such as in this video. Yet, he just powers through, either showing an inexpressive

face or giant grin when he proves the competition wrong.

A side note, Marc Rudov's many appearances on FOX news are "fenced" debates with chosen FOX female anchors, which only affirms the rigged nature of the discussion, yet he does get away with making a few of them almost fly into a rage while he remains stoically calm. It is a complete contrast to see Marc as cool as a tall glass of icy water while the female anchor becomes a cute boiling pot of failed poison tic-tacs.

Rudov and Rogan are two of the best examples of counter-heckling feminists with RED tic-tacs (Rudov changed his tune in recent years from MRA to more "branding-consultant," but his book on women is still full of quotable knowledge. Like all books, just take what is useful.)

Important note: your impulsiveness will be your defeat

There is no need to sugar coat it:

Do not lie to yourself. If you are impulsive, you will fail. If you cannot control your emotions, you will fail at making and/or delivering RED tic-tacs.

Why? Because getting upset easily is a detrimental trait. It is an enormous obstacle. If you are serious about learning how to make and deliver RED tic-tacs you have to learn how to be less passionate, to be ahead of the game, to avoid falling for the trap of attempted provocation, attempts to get under your skin.

Self restraint pays off. Look at what happened to "Big Red": she had zero self-restraint while the guys who spoke to her were as cool as a tall glass of icy water.

What would have happened if one of them had yelled at her impulsively? That would have been an authentic, long-term damaging setback for the Men's Rights Movement, but these men managed to masterfully restrain their emotions.

Make no mistake, it is likely they were upset in the inside, but that is exactly the point of self-restraint and stoicism: you are the boss, not other people, not your body, not your emotions, but you; your mind is the only boss.

The point of all this is simple: those who argue with feminists need to understand the enemy and how the enemy thinks. If you aren't studying how they work and creating a counterstrategy, you are setting yourself up not to just lose, but to feel terrible about yourself afterwards.

Whereas if you fight effectively, you have turned the tables.

When you realize the opponent isn't in it for the honest desire to reach mutual understanding and truth and fairness and only wants to cause harm and humiliation, you must either not engage at all, or engage in a way that lets you turn the tables completely.

The choice, as always, is yours.

A voice for choice

Peter Wright · 24 May 2014 · Archived copy · Original

I was recently drawn into a conversation about the variety of contrary positions held by Men's Human Rights Advocates: i.e. individual advocacy for men vs. group advocacy; traditionalist vs. progressive beliefs; women friendly vs. women shunning; gay vs. straight; faith-based vs. atheist; marriage vs. celibacy; victim narratives vs. no victim narratives; Republican vs. Democrat and so on.

That variety is further demonstrated in the contrary opinions of AVfM articles where we read, for instance, the neotraditionalist articles of Janet Bloomfield, versus the anti-traditionalist rants of John Hembling.

How is one meant to build a coherent mission statement out of this mess of contrary opinions?

AVfM's mission statement gives a few basic guidelines, but stops short of pushing any Thou Shalt commandments. Lets take a look at the current mission statement:[1]

Mission Statement

The past 50 years have been a time of remarkable change in the world of western women. With the help of technology and forward thinking, our society has thrown off sex-based expectations and limitations for women, allowing them important, long-deserved access to the path of self-actualization.

We now live in a world where a woman's role in life is one of choice, not a destiny shaped by tradition, determined by biology, or forged in law. This, we think, is as it should be.

This revolution in freedom and identity, however, will not be complete until the same standards find their way into the lives of the average man. The absence of that complementary change in the lives of men has created an imbalance that erodes the autonomy of both sexes. Unless this changes, that imbalance will worsen.

Freedom from sex-based expectations for just one sex will never result in freedom for either sex. It is simply a foundation of exploitation on which tyranny is built and administered.

As a society, we are already on that path. The noble idea of freedom and equity between the sexes has been corrupted. It has become a malignancy on our social consciousness. What used to be cooperation between sexes is now gynocentric parasitism that inhabits every level of men's existence, from cradle to coffin. The efforts to enhance the rights of women have become toxic efforts to undermine the rights of men.

It is time for equity-minded men and women to engage in the final push for freedom for both sexes, and indeed for all human beings. It is time for the interests of humanity to take precedence over the interests of men and women as political factions and social adversaries.

It is time for a movement that truly favors humanity, not a particular sex. It is time for feminism to fulfill its promise of equality, and to quit making a mockery of it.

With those humanist ideals guiding our path, we hereby proclaim the mission of A Voice for Men as "Changing the Cultural Narrative."

Changing the Cultural Narrative

Since the turn of the 21st century, men's advocacy has seen a shift toward changing the cultural dialogue on social and mainstream media. That challenge to popular narratives, so many of them gynocentric and misandric, has amounted to a grassroots effort involving a deconstruction and reconstruction, an effort ultimately in the service of creating a greater and better range of choices for men.

A stronger emphasis on cultural narratives forms a legitimate second wave of men's rights activity in contrast to the lobbying of legislators and requesting reforms to misandric laws that characterized the earlier advocacy of the twentieth century. It is our understanding that, with few exceptions, laws governing gendered expectations are eventually brought into line with the prevailing cultural expectations.

Such an enterprise is not new. Similar narrative revolutions in religious beliefs and social orientations have happened throughout history, where cultural pressures led legislating bodies, and even individual magistrates, to interpret and draft new laws in the light of said expectations.

For this reason we long ago adopted 'Changing the Cultural Narrative' as the site's byline. This makes a clear statement about what AVfM's mission is and has been since the start, and addresses disinformation spread in some corners of the internet claiming the MHRM, and specifically AVFM, is about lobbying the government for legitimacy and legal recognition. Those claims are about as credible as the SPLC. What they say is simply not true.

AVFM's mission focuses pretty much exclusively on changing the cultural dialogue. We have never lobbied politicians for laws, we don't seek a "Violence Against Men Act," or even changes in divorce and custody law. We admire, report on and support those undertaking such efforts but that is not the same thing as doing them. We are certain, though, that changing the cultural narrative — forcing a new dialogue — opens the door for laws to change in a positive way even if we are not an active part of those efforts.

Our Values

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  -
    - AVfM regards gender ideologues and all other agents of misandry as a social malignancy. We do not consider them well-intentioned or honest agents for their purported goals and extend to them no more courtesy or consideration than we would klansmen, skinheads, neo Nazis, or other purveyors of hate. We will educate them where they are willing to learn, but hold them accountable for their ignorance as much as their actions;
    - We take no side at all in partisan political struggles and, after weighing the evidence at hand, generally view all organized mainstream political options as gynocentric;
    - We support and endorse only non-violent reactions to feminist governance and in fact are trying to prevent future acts of violence that feminist governance has already inspired;
    - We oppose gynocentrism in all its forms;
    - We oppose all state authority over or interference in the private lives of consenting adults engaged in any form of interpersonal relationship;
    - We take no stand on religion or lack of religion. We neither endorse nor oppose religious principles.
    - We encourage a greater and better range of choices for men, backed by cultural blessing, as essential to a healthy functioning society.

[/unordered_list]

The interesting thing you'll notice above is that rather than taking sides on the big issues, most statements are non-committal – no stand on religion, no side in partisan politics, supporting those already in a family unit or marriage

whilst strongly cautioning against it's dangers in the current zeitgeist. About the only thing A Voice for Men takes an unequivocal stance against is misandry, gynocentrism, and the multitude of problems it causes.

Why aren't the above position statements more absolute in support for one side or the other of popular issues; has AVfM gone soft on mission?

No, not really soft, but *smart*.

And respectful of individual male self-determination.

Like the endless stupidity that arises from arguing which is the One True God, trying to nail down the One True MHRA Stance on every issue is equally ludicrous. Rather, defining the MHRM becomes partially an act of stating what it is not, of saying *neti neti* – "neither this, nor that" to every partisan position people attempt to reduce it to. The MHRM can't be reduced to traditionalism, it can't be reduced to progressivism, nor conservatism, liberalism, atheism, activism, or any other ism.

Then comes the important question of what the MHRM *is* – the definition that everyone can agree on despite differences in ideology.

Clearly the movement involves cultural and self-advocacy for males in the face of a misandric world… but to what end? AVfM and the wider MHRM – MGTOW too – is based on men having a choice to believe whatever they damn well want to believe and to be afforded the agency and cultural blessing to follow their dreams. The fight for options, for a greater and better range of choices for men and boys is the Ace-card that trumps all partial positions; eg. the fight for educational equality, for greater reproductive choices, for genital integrity, more equitable health cover, fairer treatment in family court, and so on.

That constitutes the one defining goal that most MHRAs hold in common even when they violently disagree with each other on other issues.

So by all means boast that you've won the right to be a traditionalist (though the MHRM denounces the gynocentric aspects of it), or to be a celibate, or intactivist, or to receive a university education as a result of your hard-fought men's rights activity, and I'll be the first to offer congratulations. Just don't tell me that the entire MHRM should be aiming for that one choice you decided to opt for.

Voices for choices, millions of them….. that's what the MHRM stands for.

Note:

[1] Since writing this article, AVfM's mission statement has been revised and expanded to include further meta-ideological commitments. The above article has been edited to include the new statement.

Murderer kills six: 4 men and 2 women. Cause: Misogyny!

Janet Bloomfield (aka JudgyBitch) · 25 May 2014 · Archived copy · Original

Editorial note: we were particularly warmed to see that Jessica Valenti was bold enough to blame this one on misogyny outright. Well done Jessica. Can you illustrate male disposability better? Anyway, readers should expect more on this story in the coming days. –DE
This article is also available in Portuguese.

By now you have probably heard of the Isla Vista Shooting, carried out by a disturbed young man named Elliot Rodger. Elliot, who may have had autism and/or Asperger's Syndrome, was living in a facility designed to help him address awkward social skills. Elliot was part of an on-line community called PUAHate, a website devoted to revealing 'the scams, deception, and misleading marketing techniques used by dating gurus and the seduction community to deceive men and profit from them.' Elliot posted some very disturbing videos on YouTube in which he rails against the women who rejected his advances and muses about killing all the men on the planet except for himself.

http://youtu.be/MQUW3Km01BM

> 'If you could release a virus that would kill every single man on Earth, except for yourself because you would have the antidote, would you do it?
>
> 'You will be the only man left, with all the females. You would be able to have your pick of any beautiful woman you want, as well as having dealt vengeance on the men who took them from you. Imagine how satisfying that would be.'

It seems that Elliot was an equal opportunity hate monger, torn between wanting to kill women and wanting to kill men. Ultimately, when the bullets started flying, he killed 6 men and 2 women, and he injured several others, whose gender is not clear at the moment.

He also killed himself.

I'll confess it came as a shock to me to see the actions of this deeply distraught, confused individual linked wholesale to the Men's Rights Movement. The Daily Kos took no time to proclaim Rodger was "influenced" by the MHRM, although it presents absolutely zero evidence that this was, in fact, the case.

> The Men's Rights Movement as they call themselves is a nebulous group of pickup artists and misogynists who've found each other on line, and are attempting to create a movement based around their hatred, disdain, and fear of women.
>
> We know for a fact that Rodgers [sic]was influenced by this movement, as he is subscribed to multiple "pick up artist" or "mens rights" channels on YouTube. (For those here that don't use YouTube, when a user subscribes to a channel, they receive notifications when that channel posts a new video.)

Except that all the links the KOS posts lead to Pick Up Artist sites, and none lead to MHRM sites.

Jezebel commenters are quick to repeat the same error, insisting that Pick Up Artists and Men's Rights Activists are one and the same – something that would almost be amusing if they stopped to consider the number of married women with children who are part of the MHRM. How exactly are we Pick Up Artists?

SPLC commenters make the same connection, again with no evidence at all.

> alternatesteve2 • 15 hours ago
>
> Aw, dammit. I had this terrible feeling, for quite a while now, that something like this would happen. And now

> it has.
>
> Honestly, just EFF the "Men's Movement". Eff 'em all.

The Frisky follows suit, claiming that murdering 6 men and 2 women is "*textbook sexist MRA (men's rights activists) bullshit at its most entitled and violent*." I appear to have been absent the day the textbook was issued.

Jessica Valenti proclaims that "misogyny kills", blithely unconcerned with the fact that more men than women were killed. Killing men is misogyny? That's an interesting interpretation.

While it clear to me that nothing more than ignorance and prejudice is informing these writers about the MHRM and MRAs, I wonder how the association between PUA and the MHRM came to be? Because I came to the MHRM out of a concern for the legal and social equality of men and women, and not out of bitterness born from dating and interacting, I know very, very little about the PUA community. I have encountered Chateau Heartiste, and have even written posts pointing out that some of his material is terribly mistaken, but I do not recall ever encountering any serious discussion of political and social issues that affect men and boys on his website.

And the most poignant irony for me is that Elliot was a member of an ANTI-PUA site, so not even part of the PUA community at all. His fantasies included killing both men and women, but the focus appears to be stubbornly on how much he hated women. He ***killed*** more men than women, and yet the focus is stubbornly on the female victims.

The only conclusion I can come to is that this is political grandstanding, with no evidence or facts to support the assertion that Elliot was a member of any MHRM communities. In a desperate attempt to paint the MHRM as violent and hateful, prominent media feminists are ignoring evidence and body counts to create an association between the desire for social equality and murderous rampages.

This is both sad and totally expected. Sad that feminists will take the dead bodies of innocent young people and parade them as evidence for something that doesn't exist and never has. Sad that media feminists will step over the bodies of dead and injured men to fuss and fawn over dead and injured women and then claim they are interested in equality. Sad that feminists will mourn dead women but not dead men. And sad that feminists will insist that a community of men and women working to ensure that both boys and girls, both men and women, are treated fairly and equally are the reason for Elliot's tragic, deadly outburst.

The fact is that Elliot's outburst does indeed highlight an issue of central importance to the MHRM – the inadequate, almost non-existent treatment of mental health problems for young men. Socially, our treatment seems to be to wait until the tortured young man puts a bullet in his own head, and just pray that he doesn't take innocent victims with him.

As a strategy for health, it's not working very well.

Compare that to how we respond to women who are mentally fragile after giving birth. We screen for Post Partum Depression and throw money and resources into keeping both the women and their children safe, because if we don't do that, a lot of babies will end up dead. Women struggle with mental issues, too, and take it out on the innocent. But rather than ignore those women and hope for the best, we create programs designed to identify and help them.

There was tons of evidence, especially on YouTube that Elliot was a dangerously unwell person, struggling with demons he likely could not understand and certainly could not cope with. A society that had true compassion for men and boys would respond to hurting men like Elliot, the same way we respond to hurting women.

So in that sense, yes Elliot is linked to the MHRM and MRAs. He is one of the men and boys we are fighting for. If we had stepped in, Elliot would be alive. His life matters, too. If we had resources and means to assist young men struggling to integrate into our complex society, his victims would be alive.

Two beautiful young women lost their lives in Isla Vista. But so did four beautiful young men. And thirteen other people were wounded. Either way, they deserve our compassion, too. They are more than grindstones on which to sharpen a political axe.

Because men are people, too. Why is that so hard for some people to remember?

Lots of love,

JB

Lecture 1: Staring Out from the Abyss

Adam Kostakis · 25 May 2014 · Archived copy · Original

The following is the first lecture of Adam Kostakis' landmark online series about gynocentrism. The series was published on AVfM in 2011, but for those who didn't catch them we are making them available again. Here is the first of twelve mind-blowing articles. – PW

Lecture No. 1

"I love an opposition that has convictions" – Frederick the Great

The Battle of the Sexes has degenerated into a Dirty War, and we are, each of us, being drafted into it by forces who care not a whit for equality or fairness.

Propaganda, as a tool of control, is effective only insofar as the vision of the world that it presents concords with the perception of the world experienced day-to-day by its targets. The wider the gap between the perceived world and the propagandistic representation of the world, the less effective – and therefore less useful – the propaganda will ultimately be. We have reached a juncture at which women are increasingly rejecting feminism as irrelevant or inapplicable to their lives, because the world that feminist orthodoxy describes does not appear to be planet Earth. At the same time, we are approaching a zenith of feminist control over the actual inhabited world, which combines state repression with gender tribalism, both forces intensifying exponentially as they use each other as leverage to climb ever higher.

I am reminded of an ancient riddle, which asks, 'how high can one climb up a mountain?' The answer is 'to the top,' because once you reach the summit, the only possible way is down. Feminism has no obstacles left; total control is within its grasp, and by *total,* I do mean in the sense that it shall be *totalitarian.* The victim card has served as an entry pass through the back door of state and supranational institutions. Now empowered over men, feminists have re-established the principles of Valerie Solanas' *Scum Manifesto,* declaring – in language clearly evocative of the Final Solution – that we shall soon witness The End of Men. The 'sex war' is not *cooling down* as women approach (or in some cases, surpass) equality with men – it is *heating up.* Feminists are not only publicly inciting male hatred and getting away with it, they are using their positions in government, in academia, in think tanks and in the media to make their violent fantasies a reality, advocating the renunciation of men's basic human rights.

To take one recent example, the Secretary of State of the most powerful nation in the world recently announced that an international mobile prosecution unit shall be established specifically to target men around the world. To take another recent example, a leading feminist has suggested that certain legal principles designed to protect innocent citizens from persecution and unjust imprisonment, dating back to the signing of the Magna Carta, should be withdrawn from men. Nor is feminism a problem confined to the Western world. Men are subject to the arbitrary rule of women in India, facing severe penalties for *inadvertently* causing the slightest offense.

None of this squares with the 'women-as-victim' cliché, which has so usefully served feminists in getting to this point. Nevertheless, feminism is firmly entrenched and in control of the mechanisms which boast the monopoly on physical power, legitimate or otherwise. There is hardly any countervailing force which remains. The West has

found its new Imperial Mission to replace Global Christendom: enforced worship of women. As any dissenting voice is immediately and violently stamped out, feminists are free to radicalize their anti-male agenda to the point of moral sickness and to unleash unto the world all manner of vindictive atrocities.

For you see, when propaganda has ceased to be an effective tool of control, one seeking control will simply find other means. Control of the state – the monopoly on physical violence – is the means which feminists have sought. But unlike propaganda, which manipulates the mind, state control only brutalizes the body. The power of the controllers always ultimately rests upon the resilience of the controlled, hence consent must still be manufactured. The Roman Empire did not last for five hundred years by the exercise of brute force, but by mass support; the Emperor was glorified as a mortal deity, and even the smallest townships in his realm voluntarily erected statues and altars in his honor. For too long, men have been worshiping at the altar of the female, and it is tempting to believe that this psychological submission will not yield even in the face of physical oppression or extermination – that men will march to their demise like sacrificial lambs, hoping to win women's favor with their last servile actions. But proclamations regarding The End of Men may well turn out to be as empty as those which were made nearly twenty years earlier, concerning The End of History. The so-called Clash of Civilizations which followed led that author to refute his own position. We should be optimistic that a true Clash of the Sexes will soon have feminist-minded women eating crow.

As feminism grows ever more powerful, and begins to realize its radical ambitions, it will simultaneously exhaust its capacity for manufacturing consent. Those chivalric illusions which ensure the consent of men, and which feminism ultimately rests upon – 'women-as-victim,' 'women-as-precious,' 'women-as-helpless,' and so on – will become rather more difficult to maintain in time. The more force is advanced against men to bridle and inhibit their lives, the more discontent shall be nurtured among them. The misandry bubble is due to burst, and with every example of overreach, which sees yet more good men cast into the role of criminal and subjected to humiliating and vicious punishments, another crack appears in the wall, another step we take closer to the day that the whole hateful edifice collapses under its own weight – and, crucially, *under ours.*

Our task, then, is twofold: first, to prepare the ground, in order to hasten the collapse of feminism.

Second (and complementary to the first): to construct the ideological weapons to help prevent a feminist resurgence following its collapse.

Both of these goals require, not force, but some propagandizing of our own. Things being the way they are, this does not require us to distort the truth. On the contrary, we shall, for the most part, be exposing those truths which others have distorted; revealing the facts to a wider audience than has yet received them, diligently and unapologetically. As one notable activist in the field recently put it, he does not need to *attack* feminists – all he needs to do is *quote* them. Simply exposing feminist hatred to the disinfecting sunlight of the world might well be enough to turn the tide – which is why enormous energies are expended on misdirecting, discrediting, neutralizing and obscuring the arguments and advocates of the opposition.

One key strategy for the achievement of our task was announced at an April 2010 conference, in the form of Male

Studies, a new discipline already facing hostility from an academic world that has long been a bastion of radical feminism. That this sore thumb, this thorn in the side of scholarly uniformity should provoke such outrage as it has done should not be surprising. Here is a selection of topics which Male Studies is set to cover:

> Socioeconomic factors leading to males' over-involvement in the criminal justice system, underemployment and limited opportunities as fathers, resulting from changes in child custody law (economics, forensics, law, public policy);
>
> Misandric representations of boys and mature males in the media and advertising (media studies including cinema, television and internet, and advertising);
>
> Accounts of the experience of being male (history, literature, autobiography);
>
> Pressing issues related to the emotional well-being of boys and older males, most notably depression and suicide (clinical psychology, medicine and psychiatry, social work).

Friedrich Nietzsche, writing in the late 19th century, warned that if one gazes into the abyss for long enough, then one shall find the abyss gazing back into them. It must be deeply troubling for feminists, to wake up one morning and find *other people* deconstructing *them,* having made it their mission in life to expose and correct feminist wrongdoing.

This would seem to be the reason for the abusive response, from the feminist sector, to the idea of men discussing issues of sex and sexism without the supervision of women. It matters not what feminists think of Male Studies, because feminists are not the discipline's target audience; its success is not dependent upon their approval, a fact they will no doubt have trouble reconciling themselves to. Regardless, even if they launched a concerted campaign to stop men from discussing their experiences through the fora of academia, they are incapable of preventing this from happening elsewhere. The true sticking point for would-be dictators today is that we live in an Information Age. It is rather difficult to control the flow of information when our very epoch is defined by it. So, let's have these discussions right here, right now – as long as people can use the internet to congregate and speak their minds, nothing can stop us. Let's have these discussions in a million other places too, out in the real world – because if men had never spoken up about their experiences, *as men,* then we would not be looking forward to the commencement of Male Studies in the near future.

There are already a great number of websites devoted to Men's Rights issues; indeed, these seem to have proliferated over the last few years, sprouting up all over the pasture like so many delicious mushrooms! For most of these weblogs, their content needs no greater unifying theme than opposition to feminism. Given the growing and active network of people concerned about the status of men today, it has become possible to push the envelope a little further. *This* weblog aims to encourage the intellectual crystallization of what we are calling the Men's Rights Movement, by taking a narrow lens across a broad range of topics. This weblog is dedicated to the elucidation of *Gynocentrism Theory.*

What is Gynocentrism Theory? To put it simply, it is a system which explains social relations between the sexes. It supersedes Patriarchy Theory, the cornerstone of all feminist thought. Now memetic, Patriarchy Theory has proved a remarkable tool in denying men their rights, including their most basic human rights to dignity and bodily integrity, on the pretense that all men are oppressors (or at least, allied with oppressive men from whom they receive benefits) and that all women are victims of male power. Gynocentrism Theory is the articulation of many years of effort by various thinkers in the Men's Rights sphere to describe a vision of the world which more accurately reflects the experiences of men – and many women, too. In contrast to the simplistic, black-and-white tribalism of Patriarchy Theory, Gynocentrism Theory does not equate male fulfillment with the holding of tyrannical power over women. Gynocentrism Theory does not accept that men act as a power bloc. On the contrary, Gynocentrism Theory exposes the divergence between demographics and interests; fundamentally, that while a small number of men may be the ones holding social and political power, this by no means implies that they do so for the benefit of all men; and that in fact, more usually, they do so *for the benefit of most women and to the*

detriment of most men. Gynocentrism Theory advocates that power be understood as multi-faceted, and that policy has historically been a matter of appealing to, and protecting, women.

The above, no doubt, shall make heads spin among those who assume that power at all levels can be identified according to the shape of the genitals of those who get to make important decisions – regardless of *what they actually decide.*

Any more shall be beyond the scope of this introductory lecture. And so, we shall continue this train of thought next week.

I bid you all a reflective day, and I'll be seeing you again.

Sooner than you think.

Adam Kostakis

Poem for Memorial Day

AVFM · 26 May 2014 · Archived copy · Original

Editorial note: Today America observes Memorial Day, in honor of its own who have fallen in war. We ask that regardless of your politics, you be respectful in any comments left here. The following poem is one of many that are popular among Americans on this day. It honors specifically those who fell in Belgium and Northern France, but for many is considered symbolic of all those who were lost. For those of you who served and are here to read this, we are glad you are here. And for those who lost loved ones, we grieve for you. And we don't need to tell this audience, but we need to remind others, who those buried under those headstones are: overwhelmingly, they were men. –DE

In distant field of sunny France
Where strangers come and go,
Amid the farms of Flanders, where
The fragrant breezes blow,
Our solder-dead in quiet sleep
'Neath crosses row on row.

Here shrapnel shells once shrieked and burst
And took their toll of death;
The very wind, itself a foe,
Bore poison on its breath.

Above their graves the birds now sing
As round that home of yore,
When, carefree boys, they romped and played;
Those childhood days soon o'er,
The boys to brave and strong men grown,
They romped and played no more.

They put aside their childish toys,
A man's work each must do,
And when their country called for them,
To her they answered true.

"We must protect our native land:
She shall not suffer wrong
For she has reared and nurtured us,
We're men and we are strong.
We'll bid good-bye to those we love;
It will not be for long."

With aching hearts and tear-dimmed eyes
We watched them go away.
Some have returned but many sleep
In foreign lands today.

Where English roses bloom and fade,
In France where lilies grow,
Among the fields of Flanders, where
The scarlet poppies blow,
Our soldier-dead are not forgot
Though strangers come and go.

—- Eula Gladys Lincoln

White Ribbons are for Women Too!

Luigi Logan (aka Fidelbogen) · 26 May 2014 · Archived copy · Original

I would like to dedicate this post to the White Ribbon Campaign, a worldwide group which does such fine work depicting men as violent dirtbags and perpetrators, and women as innocent doves.

To my knowledge, the White Ribbon Campaign has never categorically admitted to being a feminist organization.

The White Ribbon Campaign has the following hash tag on twitter:

#whiteribbon

The WRC may also be messaged on Twitter:

@whiteribbon

The above video was filmed with the unwitting cooperation of the London public, at the sly instigation of two very convincing actors – one male, the other female.

> "To raise awareness about domestic violence, Dare London in England set up three hidden cameras in a crowded park and staged two scenarios of domestic violence to see how strangers would react. When the man in the PSA physically attacks his girlfriend, several onlookers rush to woman's aid. But when they recreate the same scenario with the woman physically attacking her boyfriend, it's a different story."

The only thing I don't like about this is that they haven't got the stones to say that 50% of DV victims (not 40%) are men. They're still afraid of appearing politically incorrect, I reckon.

Still, I count this video as a "smoking gun." Watch this, and you will understand why female violence against men is "invisible". The underlying dynamic will become painfully clear to you, and if you still refuse to see what's going on you are either a feminist or a moral idiot. Same difference, come to think of it.

When we are discussing items like this, we must never forget to underscore the moral nexus between feminism and such things. Breaking the silence about feminism, every chance you get, is a vital exercise that demands diligent practice.

The social double standard illustrated here is part of traditional culture. Feminism did not "create" this, but feminism most certainly feeds upon it, and grows fat upon it, and wouldn't long survive without it. Feminism is, in point of fact, only a modified form of traditional culture. Everything comes from somewhere, nothing emerges *de novo* from an ahistorical void, and so finally, there is nothing new under the sun.

Editorial note: Another hashtag to use, which is trending hot at the moment, is #yesallwomen and we suggest that yes, all women should see this video and read this message. –DE

Lecture 2: The same old gynocentric story

Adam Kostakis · 26 May 2014 · Archived copy · Original

Adam Kostakis' landmark online lectures on gynocentrism were published on AVfM in 2011, but for all who didn't catch them then we pleased to run them again. Here is the second of twelve lectures. – PW

Lecture No. 2

> I'm not cut from the same mold. I don't read from the same old story. – *Pennywise*

My readers must understand that the concerns which Gynocentrism Theory addresses are not limited to *feminism.* Feminism is still fairly new on the scene, while Gynocentrism has been around for as long as recorded history. The Men's Rights Movement seeks to address problems associated with feminism, but does not limit its attention to these problems. Many of these problems existed prior to the emergence of *feminism proper* in the late 19th century, although they have been expanded and exacerbated since. Feminism is only the modern packaging of Gynocentrism, an ancient product, made possible in its present form by the extensive public welfare arrangements of the post-war period.

In spite of its radical rhetoric, the content of feminism, or one could say, its *essence,* is remarkably traditional; so traditional, in fact, that its core ideas are simply taken for granted, as unquestioned and unquestionable dogma, enjoying uniform assent across the political spectrum. Feminism is distinguishable only because it takes a certain traditional idea – the deference of men to women – to an unsustainable extreme. Political extremism, a product of modernity, shall fittingly put an end to the traditional idea itself; that is, in the aftermath of its astounding, all-singing, all-dancing final act.

Allow me to clarify. The traditional idea under discussion is male sacrifice for the benefit of women, which we term Gynocentrism. This is the historical norm, and it was the way of the world long before anything called 'feminism' made itself known. There is an enormous amount of continuity between the chivalric class code which arose in the Middle Ages and modern feminism, for instance. That the two are distinguishable is clear enough, but the latter is simply a progressive extension of the former over several centuries, having retained its essence over a long period of transition. One could say that they are the same entity, which now exists in a more mature form – certainly, we are not dealing with two separate creatures. Take any of the great Empires that swept the globe – the Roman, the Ottoman, the Spanish, the British – and you shall find Gynocentrism as the order of the day. Such extensive geopolitical enterprises, historical testaments to man's triumph over the earth and sea, were built and maintained by men perfectly accustomed to the idea of dying for the sake of their women. It is an idea that has outlived nearly

every other, and endures to this day in our American Empire. That men should sacrifice themselves utterly – their very essence, their being and their identity, to save women that they do not even know – is neatly encapsulated in that popular phrase, 'women and children first.'

(And if you're paying special attention, you will notice that it is never uttered as 'children and women first.' The very thought is absurd! This is because what is really meant by the phrase is '*women* first, *children* second.')

The endurance of these social and class codes owes nothing to totalitarian control. Even when staging bloody revolts against tyrannous monarchs and landed elites, men aspiring to power left the Gynocentric code well alone. The self-sacrifice of men is a sexual constant which has survived all regime change. Gynocentrism, it seems, was not entirely without benefit to men; in peacetime, a man could be fairly assured of a stable familial structure and of his own paternity for the children he helped to raise. Regardless, what was offered to men was essentially compensatory. For most of history, men apparently considered this compensation to be reasonable enough – or perhaps, Gynocentrism was so deeply ingrained that they simply did not consider it at all. Through their actions, they affirmed (and renewed) Gynocentrism, and whether it went by the name honor, nobility, chivalry, or feminism, its essence has gone unchanged. It remains a peculiarly male duty to help the women onto the lifeboats, while the men themselves face a certain and icy death.

It is only now, with the political and social developments of the 20th century that have driven a wedge between the sexes, that the kind of thoughts found on this weblog can emerge. Late modernity provides us with new conceptual resources – new ways of thinking, which can be traced back to the Enlightenment of the 17th-18th centuries. Out of this intellectual melting-pot eventually crawled feminism, a vindictive blend of classic Gynocentrism, victim fetishization, radical utopianism and liberal presuppositions.

It would be an oversimplification to say that feminists set out to make gains. On the contrary, they made demands for both gains and losses. They wanted to *gain* men's rights, but *lose* their traditional female responsibilities. This, it seemed, would put women in a social position equal to that of men. It was an argument rooted in the liberal tendencies of individualism, civic equality and self-definition. In rhetoric if not in reality, feminism asserted its points of concurrence with the most admirable aspects of traditional liberalism: equality before the law, the abnegation of arbitrary rule, and so on. Extending rights to all women appeared, logically enough, to be the successive phase of human liberation following the extension of rights to all men.

It was assumed – more fool us – that once granted equal rights, women would voluntarily adopt the accompanying responsibilities that men had always fulfilled. This did not come to be. Feminists were happy to gain men's rights, and lose women's responsibilities, but they were horrified by the suggestion that they should adopt men's responsibilities as a corollary. Rather than men and women sharing the burdens of the world, we got the White Feather Campaign:

> This campaign began in the early days of the First World War in Great Britain, where women were encouraged to pin white feathers on young men who were not in military uniform. The hope was that this mark of cowardice would shame them into 'doing their bit' in the war. The practice soon spread to Canada, where patriotic women, in response to declining voluntary recruitment figures, organized committees to issue white feathers to men in civilian clothes and publicly denounced the 'slackers' and 'shirkers'.

It is surely worth remarking that many of these women were suffragettes; and thus, even as they campaigned for equal rights with men, they used shame as a tool for ensuring that men, and *only men,* fulfilled traditionally male obligations. Particularly, duty to give up their own lives, because they were men, for the sake of women. Whatever disadvantages women may have faced at the time, there is surely no greater coercion than death.

Much has changed since the First World War, and the feminist project to slack and shirk on women's responsibilities while extending their license to act however they damn well please has met with wild success. And it is precisely this state of affairs which begs certain questions, made possible by the conceptual resources we have

inherited from the Enlightenment: *what if a man doesn't want to live this way?* Why should men continue to fulfill or perform their traditional obligations, when women will not live up to theirs, but neither will they adopt the responsibilities corresponding to their rights at present? The questions arise: *were men wrong, all this time, to sacrifice for the sake of women? Should we, in fact, have no obligations to women whatsoever?*

The reason why the Men's Rights Movement arouses such hostility, from both the left and right, is because it is the first attempt in history for a sex to attempt to break out of its traditional role. Feminism is *not* this; it is the entrenchment of the power that women already held. The Men's Rights Movement today goes far beyond simple accusations of feminist wrongdoing. Its adherents labor at historical analysis and social criticism, and with the benefit of two-and-a-half centuries of imagination and innovation stemming from the Enlightenment, can easily conceive of a world in which men, for the first time in history, are not required to self-sacrifice for women.

This is surely the future, and it is an inevitable reaction against – thus, an unintended consequence of – feminism itself. In times past, when men could claim compensation for their self-sacrifice, they accepted that this was simply the way of the world. In the absence of compensation, and with the screws being turned ever tighter on men in every sphere of life, they are provoked into questioning *the new arbitrary rule,* and into formulating their very own liberation project in response.

My statement above – that political extremism, the product of modernity, shall put an end to the traditional idea – should now be clear. Feminism, which is the extreme form of Gynocentrism, shall put an end to Gynocentrism altogether through the reaction which it creates. We are fifty years into the tremendous final act; a grand, orchestral performance, a theatrical display making unprecedented use of sound and light to confuse and cast illusion. But if all the world truly is a stage, then all men and women are actors – with roles of our own choosing, now free to toss aside the scripts we have been handed and create a new story in place of the old.

And when the curtain finally falls, I do believe that there shall be no encores.

Adam

Please sign this White House petition to declare A Voice for Men a terrorist group

Dean Esmay · 27 May 2014 · Archived copy · Original

Honestly, I had no plans to write about this ludicrous petition on the White House web page. When I first saw it I chuckled. Then another person sent it to me. And another. And another. And another. Here at *A Voice for Men*, people keep sending us this petition on Facebook, in email, in Skype chats. Every time we turn around, someone is talking about this petition, and almost all of them are panicked, angry, or upset by it.

Whenever we try to tell people that it means absolutely nothing, they just amp up their own adrenaline levels further, getting more and more agitated about this thing. So, I'm going to make a point: I have just now signed this petition, and I urge everybody reading this to do the same.

And then, after you sign it, I want you to come back here, and share a big belly laugh over the fact that you let yourself get scared over nothing. And then I hope you go urge all your friends to please sign it too.

Things you need to know about these White House petitions:

1. They have no force of law of any kind, no matter how many people sign them.
2. Any moron can create a White House petition, to do anything. At this writing there is a petition to declare a National Steak Day, and another to build a military base on the Moon. You can also create a petition demanding that America should change its national bird from the Bald Eagle to the Purple Poodle. You can create a petition demanding that feminists be shipped to Antarctica where they can create a man-free paradise for themselves.
3. The White House ignores all petitions which do not reach at least 100,000 signatures.
4. Even if a petition does get 100,000 signatures on it, all the White House is required to do is issue a statement in response. That's it. Nothing else. A response statement.
5. It is totally impossible for the President of the United States to declare the Men's Rights Movement a terrorist group. It is not a "group" for them to do that to. Now, the petition does mention *A Voice for Men* in particular, and they could in theory declare AVfM a terrorist organization, but that would require them to, ya know, find some evidence of terrorism. And if they investigated us, all they'd do is find "terrorist activity" that amounts to peaceful nonviolent protest, criticism of gender ideologues, and petitioning government officials for redress of grievances. And some potty mouth. Yes, folks, in the minds of feminists, that is terrorism. Woohoo! How are you doing today, my fellow terrorist?*
6. In the absurdly unlikely scenario that the US Government did declare *A Voice for Men* a "terrorist group," all that means is people in government would be assigned to read *A Voice for Men* every day. And I don't know about you, but I'd like to have multiple government officials reading *A Voice for Men*, or certain other men's rights sites, every day. I can't think of a better way to get converts to our cause within the government.

On #4, nothing would delight us more than to have the President of the United States forced to in some way acknowledge the existence of the Men's Human Rights Movement and *A Voice for Men* in particular. Whether he condemned us, declared us dangerous, declared us meaningless, or made fun of us, it just would not matter. Just having him utter the words "Men's Rights Movement" or "A Voice for Men" would make millions of people curious about us. Billions, potentially.

Here's the truth: Dave Futrelle has been, far and away, the very best recruiter and advertiser for the Men's Rights Movement as a whole, and *A Voice for Men* in particular, who has ever lived. His feminist backers are, we think, starting to figure this out, and likely his source of funding is diminishing as he gets ever more desperate to remain relevant, and his Mainstream Media buddies who used to rely on him as a source increasingly figure out that he is not reliable and that using him as a source puts egg on their faces. In the meantime, Arthur Goldwag and the Southern Poverty Law Center probably come in at #2 behind Futrelle as being the biggest recruiters and promoters

of the Men's Human Rights Movement in history; just by encouraging totally irrational fear and hatred of us, they have made countless people aware of us, and decent, thoughtful people who might otherwise never have found us came to look, saw what we actually stood for, and stayed.

Arthur Goldwag and David Futrelle are the Bull Connors of the 21st Century and, as such, are the best friends the Men's Human Rights Movement has ever had. If they did not already exist, we would have to make them up.

If President Obama got on National Television tomorrow and said "*A Voice for Men* is a dangerous, pernicious, evil, malevolent force in America, and I have instructed the FBI, the NSA, and the CIA to monitor them closely" we would publish a big personal welcome to all the new government employees assigned to read our site. We would also send a personal thank-you gift, probably flowers and chocolate, to President Obama, with big wet sloppy kisses for Michelle. We would also send flowers and chocolate to Goldwag and Futrelle for their tireless efforts to slander and smear nonviolent human rights activists, for their hatred and irrationality have done nothing but strengthen us.

That petition is the height of reactionary, McCarthyite hysteria. Any rational person knows that Thomas Ball set himself on fire in front of a courthouse in protest, with no intention of injuring anyone but himself–and he was not a member of *A Voice for Men*. Elliot Rodger was never a Men's Rights Activist at all. No one named in that petition was anyone we had even heard of until after they were dead. The fact is that every word of that petition is a lie; they might as well have added "and they eat poop and torture kittens" to it.

But no matter. This smear-petition can only help us. So, we're not kidding here; not only have I already signed it, I hope you sign it as well.

Because if peaceful nonviolent protest and petitioning government officials for redress of grievance is now classified as terrorism, America is doomed, and everyone sane will see that for what it is.

So come on haters and bigots. Keep it up. You're too stupid to know that all the hate you spew at us only makes us stronger and you weaker.

By the way, to the people who created this petition? I hope we see you in Detroit. You will go down in history as no better than those who turned firehoses on peaceful civil rights activists.

Not only do I hope more feminists sign this petition, but I hope every Men's Rights Activist does as well. Please, everybody, sign this petition today, and make the President take a stand. No matter what stand he takes, it's heads we win, tails they lose.

A Voice for Men is, and always has been, an unwavering supporter of peaceful protest and free speech, and utterly condemned all violence, including incitement to violence. If that's your idea of terrorism, you've got holes in your head, and we want as many people as possible to see that.

**** No we're not actually terrorists, and anyone who can't tell this is satire is being foolish. Having opinions someone doesn't like isn't terrorism, people. –DE***

Editorial Update: If you're signing from outside the United States, please feel free to use a "Zip Code" (aka Postal Code) of 77096.

University of Oregon men face witch-hunt rape accusations

Kevin Hornbuckle · 27 May 2014 · Archived copy · Original

In early May the University of Oregon dismissed three basketball players from its team amidst a fire storm of controversy over a sexual encounter which took place at an off-campus party on 8 March 2014. The encounter was detailed in a police investigation report which was leaked to the media, and charges of favoritism to college athletes soon carried the headlines in news reports.

A campus activist group, "University of Oregon Coalition to End Sexual Violence" mounted protests to pressure the administration to respond decisively to what *its* members characterized as gang rape. The local newspaper, The Register Guard, applied political pressure to the University of Oregon to make "examples" of the three alleged assailants, Damyean Dotson, Brandon Austin and Dominic Artis. News articles quickly appeared in the Wall Street Journal, the L.A. Times, the New York Times and ABC News. Much of the coverage speculated about the possibility of a cover-up in order to allow the three players to have participated in college basketball's celebrated March Madness tournament.UO's athletic director Rob Mullens and coach Dana Altman were soon fearing for their jobs. On 9 May they held a press conference to denounce the three students. President Gottfredson told the media:

> "The type of behavior in the police report, released this week, is utterly unacceptable and will not be tolerated. I understand and empathize with the outrage people feel. As a father I was appalled at what I read. As president of this university I am angry and disappointed over this profoundly disturbing incident."

Gottfredson went on to describe the complainant as "the survivor" and asserted that student privacy laws prevented him from disclosing information about students. Yet he announced the suspension of the three male students and that they were dismissed from the team. "They will not be playing basketball at Oregon again."Just what could spur such controversy, worthy of national attention? The short story is less interesting. But let me relate it in distilled form: It turns out that the actual events shrink to an understandable form as long as Artis-Dotson-Austin-Police-Report without imputing one's own sexual preferences into the rights of others.

A female student named Amanda Jasmine went to a party in a house off campus. Before going to the party she consumed some peach flavored alcoholic beverage. Witnesses later said they did not believe her to be drunk.

Amanda Jasmine flirted with three basketball players and the four of them went into a bathroom and engaged in sex acts with each other. Another woman entered the bathroom and sought to join in. Her interest was rebuffed and after a break the four returned to the bathroom where she performed oral sex on the three players (see KVAL video of Kelsey Alston).

Soon she left the party with them in a cab and went to the apartment of Dominic Artis. There they engaged in group sex and afterward Artis invited the woman to spend the night and she accepted. The others left. In the morning two students had sex with each other before the woman took a cab home.

Later that day (the day after the party) Amanda Jasmine went to the apartment of a friend of the players. She spoke with him about her experience and eventually the two of them had sex.***

This synopsis of events could have been deduced by university administrators who read the police report. They could have and should have concluded that four students had engaged in group sex. No university policy prohibits group sex, and the sex lives of students is not the business of university administrators. Now to add the complicating factors. It was the father of Amanda Jasmine who called UO police on 10 March, two days after the party. They left phone messages for Jasmine but she did not return the calls. On 14 March she contacted the Eugene police who then went to interview her for the first time. A different officer interviewed her again later to sort out what the first report termed "inconsistencies."

The inconsistencies resulted in a decision by the Lane County district attorney's office to not file charges. In an

interview a local TV news reporter persistently needled district attorney Alex Gardner and suggested that the three male students should “get their day in court” in order to prove their innocence (see KVAL video “sexual activity isn’t necessarily criminal”)

Much to the disappointment of sexual assault prevention activists, the D.A. did not find evidence of sexual assault. Amanda Jasmine had opportunities to resist or escape and she did not. She elected to spend the night with Artis, and texted him the next morning that she’d made it home safely via taxi cab. She told police that, “We were all drunk and it got a little bit out of hand.”

A witness told police that Jasmine appeared to be flirting with one of the male students after she’d given him oral sex in the bathroom at the party. Jasmine told police that she allowed the three men to sexually touch her. “I think I just gave up. I let them do whatever they wanted. I just wanted it to be over and to go to sleep.” When the New York Times ran its first story on 6 May, reporter Joshua Hunt deceptively reduced that statement to, “I think I just gave up.”

Also absent from the NY Times story is Amanda Jasmine’s statement to police, “I want them to get a slap on the wrist.”

After the police report was leaked to the Register Guard newspaper, protests generated outrage and outrage generated more protest.

Protesters on campus held signs declaring:

> **“I live in a rape culture”**
>
> “Passes on the court, free pass from the courts”
>
> “UO: Expel Rapists”

There was no evidence that a rape had been committed, yet the administration began to encourage outraged protesters in various ways.

President Gottfredson told the UO faculty senate on 14 May:

> “President Obama has identified sexual assault at colleges and universities as a significant threat to our campuses, our communities, and our country. The White House Task Force reports that nationally, one in five women is sexually assaulted while in college. One in five. This is shocking to many people. It is appalling. But I promise you, this figure does not shock the good people on our campus, and others across the nation, who work in student health centers, campus counseling centers, and Dean of Students offices. Those who work every day to protect students and to provide them with support services, advocacy, and education regarding sexual violence are all too familiar with this statistic.”

The ‘one in five’ statistic has been refuted by several researchers, notably Christine Hoff Sommers. The inflated ratio is achieved by placing unwanted attention into the same definitional category (sexual assault) as rape.

Psychology professor Jennifer Freyd was interviewed on Oregon Public Broadcasting and boasted that she’d just attended President Obama’s announcement of the White House Task Force to Protect Students from Sexual Assault.

Freyd has capitalized on the opportunity the alarm has generated. That she herself has fed the controversy by repeatedly stating false statistics on the rate of sexual abuse may not escape the scrutiny of the ethics panel of the American Psychological Association. Ethical standard number 5 states:

> “Psychologists do not knowingly make public statements that are false, deceptive or fraudulent concerning their research, practice or other work activities or those of persons or organizations with which they are

> affiliated."

Other ethical standards prohibit human rights violations, and misuse of the psychologist's work.

Freyd's professional activities have focused on what she calls "institutional betrayal." Her questionnaire to detect institutional betrayal is designed to measure whether an institution responds adequately to sexual assault.

Question 13 of one version of the questionnaire asks, "If you told anyone about your experience/s, how did they react?" The three players, had they been asked this question would have been quick to answer:

> 'The police interviewed two of us and we told them what happened. And they listened to recordings of phone conversations we had with the woman who engaged in group sex with us. They declined to file charges, even after the D.A. reviewed the evidence.'

Could there be a deeper betrayal than ruining the lives of the three young men? Rape accusations are forever. A Google search of the term "UO rape" produces thousands of instant hits. Those can't be erased.

Now to answer the question: yes, there is a deeper betrayal. The following paragraph is from ABC news:

> "Speaking to reporters on Friday afternoon, coach Dana Altman said the decision to dismiss the athletes from the team was ultimately made in the "best interest" of the players, the team and the university because of the intense scrutiny they faced. The players were no longer on campus."

So you see, their lives were ruined for their own good.

How is it possible to turn reality so completely on its head? It was years in the making, of course, built on hubris, tradition–and money, the mother's milk of corruption. Now faculty members want a full accounting of how this incident could have happened. Which is to say, they want to cover up what has really happened.

Carol Stabile is the director of the Center for the Study of Women in Society at UO. She spoke as a member of the faculty senate on 14 May:

> "We need an investigation that is fully independent of the influence of big sports or the Greek system," Stabile said. "We need an investigation that asks the hard questions about system breakdowns in our policies, procedures and campus climate. And then we need to look the answer in the face, publicly and bravely. Anything less just isn't going to cut it."

The hard question which has no chance of getting asked on the UO campus is this: Why do we refuse to consider that the woman, Amanda Jasmine, lied?

There is more than sufficient evidence that she wanted to be with the players, wanted to have sex with them, and then misled police and university officials about what actually happened.

Professor Freyd zealously promotes a need for "campus climate" surveys, her own specialty, and Gottfredson dutifully beats the same drum, claiming that it will address sexual assault on campus. But who needs a weather report then you're drowning in a deluge?

The climate is impunity for female students who make false allegations. There is no survey to discover the amount of fear male students have about becoming the target of false allegations. It can happen as a result of simply asking a classmate for a date, and it can happen after consensual sexual activity between a male and female student.

At a few universities male students have begun to assert their rights to due process by filing civil suits against university administrators.

In April a suit was filed by engineering student Drew Sterrett against University of Michigan. Sterrett's suit alleges

that he was denied due process rights after that university suspended him for sexual misconduct following an investigation that grossly violated his rights to due process. Sterrett charges that the encounter was consensual, and that the investigators suppressed evidence of consent. Remarkably, his dorm mate was in the top bunk while the two below engaged each other with enthusiasm. (Sterrett v U. Michigan)

Earlier this month a male Columbia University student filed a complaint in federal court in New York. "John Doe" was suspended for sexual assault based on a preponderance of evidence, the standard promoted by President Obama. Five months after a single sexual experience in a dorm bathroom, for which "Jane Doe" first retrieved a condom, the female student decided to report the experience as non-consensual. No police report was ever filed, and Jane Doe never sought medical attention. Therefore the only evidence was her verbal representation.

John Doe's attorney told a reporter from Legal Insurrection, "Particularly of note is the fact that even the complainant believed the sanction to be too severe and personally appealed the decision." The suit cites lack of procedural safeguards to be the basis of presumed guilt.

The culture of impunity on campuses has become a cancer so aggressive that absurdity is allowed free rein. For example, at the 14 May University of Oregon faculty senate meeting Dr. Freyd read from a letter she wrote two years ago "portending a sexual assault problem at UO," wrote the Oregon Daily Emerald reporter.

We should be alarmed, right? Here is a credentialed faculty member who warned of something two years ago which has now resulted in great personal harm to a student because the warning was not heeded.Reciting her letter, Freyd read: "Currently, the University of Oregon fails to comply with its obligations under Title IX regarding sexual harassment and its discriminatory impact on students. We cannot wait until a Penn State-type incident occurs until we take these issues seriously."

In the alarmist tornado over Eugene, gloating has become a substitute for academic integrity. The Penn State case happened because real sex offenses were committed against minor children who had no ability to consent. There was a cover-up which destroyed the credibility of the athletic department and perhaps the university in general.

To compare the UO situation to Penn State is profoundly stupid and inappropriate. But to brag to the faculty senate that you warned the administration (Gottfredson was present at the meeting and had addressed the senate) reflects nothing less than a depraved political agenda. Freyd's payoff appears as demand number three in the Coalition to End Sexual Violence's list of demands to Gottfredson : more funding for "climate research."

The university president has hinted that he will meet the demand, which is to fund more surveys designed and administered by Freyd and her students. Of course, no climate survey is going to prevent students from having consensual sex; neither will any survey prohibit a student from lying about her participation in sexual activity.

Personally, for a long time I have been aware of the trend on campus toward unequal justice. When this incident broke into the headlines I decided to follow it in detail. The hypocrisies flowing out of the university became so great that I filed a complaint of Title IX violation with the Department of Education's Office of Civil Rights.

The complaint can be viewed on my Facebook page, along with supporting evidence and some comments which illustrate how political correctness has mowed down support for Constitutional rights. Naturally I'm being called "rape apologist."

Federal intervention is needed at University of Oregon because the University of Oregon has inverted the presumption of innocence into a presumption of guilt. Male students are presumed guilty, even when there is evidence demonstrating that the accuser is not telling the truth. The office of student affairs, responsible for enforcing Title IX, is a violator of Title IX and so cannot be trusted to enforce it. That's the real cover-up.

The complaint argues that to falsely accuse of sexual misconduct is itself sexual misconduct. Male students who would shout "Whore!" at a female student would be disciplined for contributing to a hostile environment. But female students who publicly declare innocent male students to be rapists, well, they get grants and publicity, and the general endorsement from the university administration.

It's hard to keep count of the number of times Gottfredson has verbally endorsed Obama's sexual assault task force. He repeats the mythical "1 in 5" with such passion he appears to be self-flagellating in a ritual enacted in the suffering hope of retaining his job, which really does appear to be at risk. A faculty member's website posts daily entreaties for Gottfredon's firing or forced resignation.

Indeed, the president of the university shows no ability or interest in putting a stop to the gang which I've begun to call the new McCarthyites. It is a fitting pejorative for people who destroy others with character smears designed to cast themselves as defenders of virtue and morality. Like McCarthyism, there is a political objective. President Obama is pandering to a student voting block which Hillary Clinton will rely on heavily when she runs for President of the U.S. The University of Oregon is a vast bevy of Democratic voters, especially every four years. The critical key is to motivate voter turn-out.

I am not personally acquainted with any of the three (now former) basketball players. That does not matter, as the attack on them is an attack on the rights to presumption of innocence and privacy. For example, if the university president had called a press conference to denounce a softball team member as a disgusting lesbian, I would join the protest to protect her rights to access higher education, and I'd join the loudest of demands for firing the president. But that is only a hypothetical incident. Reality rarely drops itself into your lap as a warm, fuzzy gift.

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Lecture 3: Refuting the Appeal to Dictionary

Adam Kostakis · 27 May 2014 · Archived copy · Original

Adam Kostakis' landmark online lectures on gynocentrism were published on AVfM in 2011, but for all who didn't catch them then we pleased to run them again. Here is the third of twelve lectures. – PW

Lecture No. 3

"Have you ever actually looked up the word feminist in a dictionary? It means equality between the sexes. It is not about hating men. This is very simple and you would know if you actually looked it up" – Diva

Following on from last week's overview of Gynocentrism then and now, I propose that there is a common thread of female-worship running through, and linking, traditional conceptions of masculinity – historically expressed in what we might call 'patriarchy' – and feminism, which has taken over state and supranational institutions, and is poised to unleash the explicit persecution of men.

It may well take many more of these lectures before this is fully elucidated, but I mention it here for two purposes. The first is a reminder that reference to this common thread runs through all these musings: that Gynocentrism has been with us for a long, long time, and has only changed its form, not its content. This is the crux of Gynocentrism Theory, and it is the narrow focus which I am taking over a broad range of subjects.

Secondly, to shift the discussion towards feminism. There is the danger of reading into Gynocentrism Theory a minimization of feminism's effects, considering that it is only the most modern version of a phenomenon which is centuries old. On the other hand, though, it is the most active form of Gynocentrism that we must presently deal with; it is *the enemy,* and as the all-singing, all-dancing tremendous final act in this regard, it is a phenomenon worthy of study in its own regard.

Better the devil you know! It is said that it is better to *know thine enemy,* but feminists are highly effective at obscuring their own intentions, actions, history, and penchant for the use of eristic. Amidst the smoke and mirrors, a chorus of shrill voices from all directions can be heard to proclaim, "it's not our job to educate you about feminism!"

Fine – then we shall have to cast around for ourselves, burrow for gems of knowledge, and procure our own judgments on *what feminism is.* And since feminists themselves have disavowed their role as our educators, the conclusions which we reach shall require no sanction from them. If it is not *their* job to educate us about feminism, then it could hardly be *anybody else's* but our own, could it? And yet, strangely enough, when we *do* seek out knowledge for ourselves, they object most vociferously to our findings, as though they do in fact covet the role of educator after all. It has been repeatedly suggested that we might like to check the dictionary.

This is a spurious request, not least because *there is no 'the dictionary'.* There are, rather, *dictionaries (plural).* The Appeal to Dictionary is one which is made by people who, to put it bluntly, are not very bright. Such people apparently believe that language is a finite array of words, each carrying a single objective definition, the final arbiter of which is The Dictionary.

In the real world, language is ever fluctuating and it is corruptible. It is a collection of *meanings,* designated by *terms* – but quite how these are configured is determined by the vagaries of time and place! And very often, people *disagree* about how terms are, or should be, designated to meanings – and how meanings are, or should be, designated to terms!

The very existence of contested terminology, then, seems to refute the Appeal to Dictionary. Where disputes arise over the definition or use of a term, this is an indication that we have several meanings (or ideas, or concepts, if you prefer) huddled together under the same word-umbrella. To put it another way: there are several *things,* but they are all designated by the same *word.* A given configuration of terms to meanings may benefit certain people, and be of detriment to certain others!

Let's take an example – sometimes, the claim that feminism supports women in making false rape allegations has been refuted by a reference to feminism's stated support for sexual equality. "Feminism," a feminist would say, "is about sexual equality, and nothing more."

And yet false rape allegations *still exist* – as does feminist complicity in the making of them. This issue has only been deprived of recognition in language. The feminist has expertly obscured the complicity of feminism in the making of false rape allegations, by whitewashing the ideology as being "about sexual equality, and nothing more." If we accept her argument that feminism only refers to support for sexual equality, then we no longer have any terms with which to discuss or understand false rape allegations, beyond viewing them as a series of unrelated incidents. Certainly, we wouldn't be able to consider false rape allegations in their proper context, which is *as part of a system of control and persecution.* The phenomenon of a false rape allegation is surely not explicable by what we understand when we say "sexual equality," and since feminism is about *nothing more than that,* we are left with no linguistic resources with which to meaningfully speak about it; we have been struck dumb. In short, we have an existing *thing,* but it is no longer designated by any *words.* How then could we draw attention to it, criticize it, oppose it?

Let's take another example. A feminist may well create a false partition in the problem of Father's Rights by defining it in such a way that feminist culpability is overlooked. She could, for instance, say that "patriarchy is to blame for the unequal treatment of fathers." Once again, she has controlled the language – meanings are split between terms, or they are compressed into one, and the intended outcome is that the guilty party avoids being taken to task!

Now, you might think – "why does this matter? A feminist might say this or that, but *I* don't believe her; my own experiences tell me that it's not true, and I'm unlikely to be fooled by what she says."

That's all well and good. But there are a lot of people out there who *will* be fooled by what she says – including those who possess the very real physical power to imprison you, destroy you, or alienate you from your loved ones. Feminists aren't just saying this to people like you and I – their nonsense gushes forth in all directions, like crude oil from a burst pipe, flowing towards anybody who will listen, and especially those who can "do something about it." Their message comes through, louder than a rushing waterfall, *whether you want to hear it or not* – and their whole project depends upon the relentless repetition of a dozen or so mantras, and the sinking of their sentiments into the collective subconscious. *This* is why they endlessly prattle on, typically parroting stock phrases like subordinate cells in a hive mind! They do it because *it works* – at least, until somebody stands up and points out that the Emperor's not wearing any clothes.

And then, *all hell breaks loose!*

It was necessary to speak at length on this point, because we must realize that political language is never neutral, and implications are always hidden in the configuration of ideas and terms. The role of Men's Rights Advocates is to critically assess the feminist use of language, and to determine where we would be well-served to separate out several ideas which are referred to by one term, or to compress several terms into one. We should never respond to a feminist argument without first looking critically at the terms through which it is being conducted. To put it in Gamespeak, we must "control the frame!"

The Appeal to Dictionary can be summarily dismissed. Official dictionaries represent establishment positions. Feminism, as it is in vogue, is officially defined in the way that its adherents would *like* the world to see feminism; it is not defined in a way that describes, or accounts for, the totality of the project. That which happened, or still happens, but does not reflect the establishment view, is simply ignored. To define feminism as

> the advocacy of women's rights on the grounds of political, social, and economic equality to men…

is to brush aside much of its unpleasant history – and to deprive skeptics of the resources for an *unofficial* linguistic and historical analysis of the term. This old revision of the Wikipedia page 'Feminism and Equality' contains plenty of material which disputes the black-and-white dictionary definition, although the page itself has fallen prey to the very same forces which seek to delimit the linguistic opportunities of their critics. Thankfully, Wikipedia archives old versions of its articles, so the efforts of one Nick Levinson in exposing the explicitly anti-male tenor of several famous feminist works has not gone to waste. Let's get cracking!

> Jill Johnston, in Lesbian Nation, called for men to eliminate the qualities they hold as men. "Man is completely out of phase with nature. Nature is woman. Man is the intruder. The man who re-attunes himself with nature is the man who de-mans himself or eliminates himself as man […] A small but significant number of angry and historically minded women comprehend the women's revolution in the visionary sense of an end to the catastrophic brotherhood and a return to the former glory and wise equanimity of the matriarchies."
>
> Mary Daly, in Gyn/Ecology, wrote in favor of reversing power between the genders […] "As a creative crystallizing of the movement beyond the state of Patriarchal Paralysis, this book is an act of Dis-possession; and hence, in a sense beyond the limitations of the label anti-male, it is absolutely Anti-androcrat, A-mazingly Anti-male, Furiously and Finally Female."
>
> "Do women need land and an army . . .; or a feminist government in exile . . .? Or is it simpler: the bed belongs to the woman; the house belongs to the woman; any land belongs to the woman; if a male intimate is violent he is removed from the place where she has the superior and inviolate claim, arrested, denied parole, and prosecuted. . . . . Could women 'set a high price on our blood'?" – Andrea Dworkin
>
> Phyllis Chesler, in Women and Madness, drew on matriarchal history, Amazon mythology, and psychology and, with some ambivalence about relying on biology alone as a justification, argued that a war between the genders has always been underway and that women would benefit from using their full powers to be the exclusive wielders of political power to produce an unequal society in which men live but are relatively powerless, even if such a society is no more just than a patriarchy, and called for feminist women to dominate public institutions in their self-interest. "Amazon society, as mythology, history, and universal male nightmare,

> represents a culture in which women reign culturally supreme because of their gender […] In Amazon society, only men, when they were allowed to remain, were, in widely differing degrees, powerless and oppressed […] If women take their bodies seriously—and ideally we should—then its full expression, in terms of pleasure, maternity, and physical strength, seems to fare better when women control the means of production and reproduction. From this point of view, it is simply not in women's interest to support patriarchy or even a fabled 'equality' with men."
>
> One organization that was named The Feminists was interested in matriarchy. Two members wanted "'the restoration of female rule'".

Unless the aforementioned organization and books did not really exist, we are forced to conclude that feminism cannot *only* have been about the advocacy of women's rights on the grounds of equality with men. At the very least, what we must say is that *some* feminists may have supported equality, while *other* feminists have overlooked equality and have outright supported female superiority. And neither can the latter group be reduced to a handful of fringe lunatics. As Nick Levinson points out (much to the chagrin of feminist moderators), two and a half million copies of Phyllis Chesler's *Women and Madness* were sold.

That's a whole lot of hate.

And a whole lot of energy is spent actively sweeping this kind of thing under the rug, by those who have since realized how damaging honesty can be to one's case. Modern feminists are far more rhetorically disciplined than their forthright foremothers, and have concluded that unpopular plans are not helped into motion by being discussed openly. Rhetorical discipline adds a whole new layer of subterfuge to all that has been said regarding the designation of terms to ideas. It will not suffice only to look at what they say; we must watch carefully what they *do.* And haven't some of the above recommendations come true, per the actions of feminists? Is it not now the case that male intimates *accused of* violence are removed from their homes in which the woman has the superior and inviolate claim, as Andrea Dworkin hoped for? Have feminist women not dominated public institutions in their own interest, as Phyllis Chesler advocated? As Gynocentrism Theory tells us, women *already had* a "high price on their blood" – much higher than that of men, at almost any time in history. This simple fact is *the reason why* it was possible for the prescriptions of radical feminists to be achieved in the first place – and for dissidents to have been so effortlessly marginalized.

Still, times change. Establishments are overturned, and words are *officially* redefined. If the new definition of a word proves more accurate, then it must have existed for some time, *unofficially,* before the word's revision. Sometimes, establishments must change before terms catch up. The dictionary lags behind definition, because the establishment is stuck in the mud. I predict that, as we reach a critical mass opposed to feminism, and shortly before its collapse, we may well see some concessions in the form of alternative definitions of the term becoming accepted.

Adam

San Diego Officer Retiring After 15 Years Helping the Homeless

AVfM Video Source · 28 May 2014 · Archived copy · Original

We need more of this and less shaming and contempt.

Anti-Human Rights Protest Coming to Detroit

Paul Elam · 28 May 2014 · Archived copy · Original

With no particular surprise it has come to our attention that there are efforts underway to prevent us from following through with AVFM's First International Conference on Men's Issues in Detroit, June 26-28.

Among other efforts there is a protest planned for Saturday, June 7 in the Grand Circus Park Historic District.

We remind you that this is a protest designed to silence the voice of people like Erin Pizzey, the woman who started the battered women's shelter movement; to silence Sen. Anne Cools, the first Black female Senator in North America and founder of one of its first battered women's shelters; to silence Dr. Warren Farrell, former chairperson for the National Organization for Women and ranked as one of the top 100 thinkers of the Twentieth Century by Financial Times.

That is just to name a few.

More importantly, it is an effort to silence the issues; to silence the voice of half of humanity.

While I find the nature and intent of this protest to be beneath simple contempt, I nonetheless value the right of free speech. That includes speech that is designed to bait others into reaction.

We are even aware that now the protestors are seeking "actors" to use in some fashion. The idea that these actors are likely intended to pose as MHRAs committing misdeeds is clearly within the realm of possibility.

For this reason and others, I am instructing all AVFM staff to NOT attend this demonstration for any reason. Ignoring this request will be taken as an immediate resignation from your position with AVFM, regardless of what that position is. No exceptions.

I strongly encourage any MHRA that genuinely values our mission to consider that there is nothing whatsoever to be gained by attending this event and engaging these people in any way. Indeed, there could be much to lose in doing so.

Our event is on June 26-29. We have a contract. And we have a program that is approaching being sold out. We are going to continue and will deal with any hurdles that come our way. But we will not engage with pranksters, misfits and thugs. Much better to leave them to the Detroit Police Department, whom we are informing of everything we can find out about the protestors in advance.

I ask everyone at AVFM and the MHRM to remember why we are having this conference. It is to highlight the issues faced by men and boys, not to indulge the violent fantasies of gender ideologues.

Regarding the conference itself, please accept a word of caution. There could be protests there as well. In fact, it would be a bit surprising if there were not.

It will be the objective of our security team, from the head down, to see that anyone who violates the law, causes illegal disruptions, incites or acts out in any way violent, is placed in handcuffs and leaves the facility in a police cruiser.

We do not care if you call yourself a feminist, an MRA, MHRA or something else. Anyone acting out illegally will go to jail, and AVFM will cover travel and other expenses of those needed to go back to Detroit to testify against them later at legal proceedings.

I know this may sound harsh, but above all it is our objective to host a safe and secure conference which allows us to further the mission we all value.

Pauley Perrette Co-Conspirator John Nazarian Under Investigation, AVfM asks for Restraining Order

Suzanne McCarley · 28 May 2014 · Archived copy · Original

There have been recent some developments since the previous posts regarding corrupt, unethical, and Pauley Perrette criminal co-conspirator, private investigator John “How to throw your husband out (by dialing 911 and falsely accusing him)” Nazarian.

The California Department of Consumer Affairs, Bureau of Security and Investigative Services has officially opened an investigation out of their headquarters Sacramento Office, into the unethical and criminal activities of Mr. Nazarian, Case # IA2014927.

You can see the latest AVFM fax sent to Investigator Mr. William Ziegler, wherein it was asked that the Department of Consumer Affairs petition for a restraining order against Mr. Nazarian while the investigation is under way. Under California state law, Mr. Nazarian will have to surrender all firearms and provide proof to the court of doing so. As the AVFM fax indicates, there have been additional complaints filed with the FBI, Los Angeles Field Office.

Besides Mr. Francis Shivers and his immediate family members, there were other persons and organizations to be included and listed as protected persons in the restraining order petition. Since word has spread via twitter campaigns, it appears that others have also contacted the Department of Consumer Affairs or who have filed complaints of Nazarian’s abhorrent, unethical, and criminal conduct.

It is re-assuring to a certain extent that another of the dozen different governmental entities and oversight bodies has officially opened an investigation into the criminal activity flagrantly flaunted by Mr. Nazarian, and his involvement in the Pauley Perrette “Star Crazy” celebrity/public corruption scandal.

To date, we are still waiting to hear what, if anything, the Los Angeles County Grand Jury is doing with respect to the public corruption complaint that was filed on July 31, 2013, that consisted of over 1,500 pages of information.

We are still waiting to see what the California State Bar will do with the complaints involving Perrette criminal co-conspirators, attorneys Alexandra Lavinsky and Ronald Litz, and Los Angeles Deputy City Attorney Elizabeth Gertz. As of yet, despite providing PROOF of criminal conduct on the part of these lawyers, there has been no action or sanctions levied by the State Bar.

The readers who have been following this case have indicated that they not only want to see action, they want to see booking photos. We agree, and AVFM and the volunteers, advocates, trial watchers, and others who have participated in this ongoing saga will not rest and will not stop until these criminals are behind bars.

Recently, an organized online effort resulted in the hashtag #JusticeForCoyoteShivers trending worldwide three times in one day, peaking at Number 6. During the latest court hearing, #FreeCoyoteShivers had placed as the Number 2 Worldwide trending topic. There is a growing army demanding justice in this case.

The University of Illinois at Chicago revealed a report of an extensive study http://www.uic.edu/depts/pols/ChicagoPolitics/leadingthepack.pdf in February of 2012 that lists the City of Chicago as the most corrupt city in the U.S. Not surprisingly, Los Angeles came in a close second. We disagree and when you throw in the abuses of the restraining order system and the vast indifference of unethical and criminal conduct by some public officials and lawyers, we believe that LA should top the list.

We’ll see what comes out of this investigation of Mr. Nazarian and it is hoped that his title will change from Mister to Inmate Number. Maybe John will luck out and become cellmates with the other corrupt LA PI to the Stars Anthony Pellicano, who is currently a resident of the Federal Department of Corrections.

For those readers who have contacted us and others; if you have information or a complaint involving Mr. John,

please call Mr. William Ziegler in Sacramento @ (916) 575-7000 or fax (916) 574-8676. Please voice your concerns of threats, witness intimidation, or possible acts of retaliation or reprisal from the LAPD, the LA County District Attorney's Office, or the Office of the LA City Attorney.

It is recommended that complaints or information be put in fax form and to obtain a fax confirmation to provide proof of an electronic trail of information. If you must talk to someone on the phone, record your conversation and to be in compliance with California State Law, you must advise the other party that you are recording the conversation.

A copy of the letter FAX'd to the California Department of Consumer Affairs can be found here:

Nazarian Restraining Order Request.pdf

Also spread the word via the twitter and social media campaigns. Use hashtags #FreeCoyoteShivers, #JusticeForCoyoteShivers and #BoycottNCIS and include "@" your favorite news media personality or show, and links to some of these articles:

- Star Crazy: The Dark Side of Pauley Perette
- Meet John Nazarian, King of Scumbags
- Criminal charges requested for lawyers of "NCIS Lab Rat Abbey Scuito" Pauley Perrette
- #FreeCoyoteShivers Update! – May 6, 2014
- What are Kangaroo Court Judge Kathryn Solarzano & Elizabeth Gertz Trying to Hide? – April 28, 2014
- John Nazarian tries to change the subject

Lecture 4: Pig Latin

Adam Kostakis · 28 May 2014 · Archived copy · Original

Adam Kostakis' landmark online lectures on gynocentrism were published on AVfM in 2011, but for all who didn't catch them then we pleased to run them again. Here is the fourth of twelve lectures. – PW

Lecture No. 4

> It is as if the ordinary language we use every day has a hidden set of signals, a kind of secret code – William Stafford

To recap on last week's lecture: Men's Rights Advocates should not be afraid to play around with words; to reframe debate; to recast conventional linguistic usages however we see fit. Don't be afraid to make a game out of it. Use words – and the meanings you choose to ascribe to them – to mock, humiliate, and confuse your enemies. Here's a good example – it makes use of typical feminist phraseology, but with one major difference:

> Not all patriarchs are like that. I am a patriarch – and proud of it – but that doesn't mean that I, personally, am responsible for what other patriarchs do, particularly not those radical patriarchs. But patriarchy isn't a monolithic entity. There isn't only one kind of patriarchy. There are lots of different types of patriarchs who have different views.

Note that defining yourself as *a patriarch* need not imply that you define yourself *as feminists think that patriarchs should be.* Feminists are not linguistic arbiters; you are absolutely free to call yourself a patriarch using your own definition of the term, which may or may not coincide to some extent with their definition. Whatever the case, though, you certainly don't need to explain which qualities you possess that, in your mind, make you patriarchal. However, upon announcing that you are a patriarch, you may find feminists attempting to trick you into giving some definite shape to your patriarchy; the shape having already taken form in her mind, her task now is to get you to acknowledge it. She will say something emotive like, "oh, so you think men should just be able to rape women with impunity?"

Your initial response, of course, will be a furrowed brow. Then you will say, "of course I don't think that. And yet I am still, most certainly, a patriarch."

In this example, you could define patriarchy any way you please; having decided in advance that feminism is non-credible, you have dismissed altogether any feministic notion of what patriarchy is. *You could even, if you like, define yourself as a patriarch on the grounds that you support equality between men and women.* Yes, that kind of wordplay will wind them up no end, because feminism depends upon a peculiar configuration of words and meanings, which may not be circumnavigated without signaling a threat to the ideology's power base.

Does the suggestion above sound preposterous? Well, I can but refer you to a real example of a social movement, the success of which has depended, for the most part, on its adroitness at linguistic manipulation. I am speaking, of course, of feminism, the proponents of which have made it their business to recast perceptions of reality through the redefinition of words. But this weapon is available to all those who are marginalized; it is the *establishment* which must defend its orthodoxy, *not the outcasts!* And while feminists once made great use of this strategy on the linguistic battlefield, it has become a point of vulnerability for them now that they control the machine, rather than rage against it. *Now,* you see, they must consolidate their gains; they must conserve what they have created; and thus, they are placed on the defensive, guarding their etymological orthodoxies from those who beg to differ. As I noted in the first lecture, their capacity for controlling perceptions of reality is faltering. The iron is hot. It is time to strike!

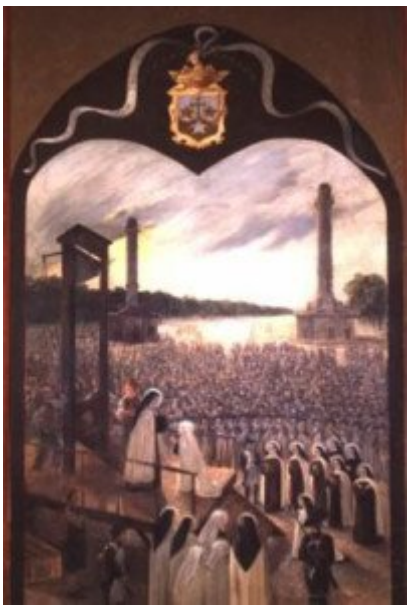

But, have I been too quick to dismiss the definition of feminism as offered up by feminists? I think I may have been. Even *essentially contested concepts,* as W. B. Gallie referred to them, must have meanings which are *greater than normative,* else communication about them would be rendered impossible. That is – there must be some amount of general consensus over what feminism is, between feminists and anti-feminists, or we would not be able to argue about it! Even despite the differences between a feminist's view of feminism and of our own, some *shared content* must exist at some level, or we would be talking about entirely different things. They might be talking about the feminist movement, while I am talking about horse-rearing, although we both refer to our respective subjects as 'feminism' – but we wouldn't have much to say to each other, would we, if this were the case?

So, I shall posit the following as a *universally applicable definition* of feminism; that is to say, it must fit everyone's criteria for what feminism is, *in spite of* the different perspectives that different people hold on its nature. It is a suitably limited definition, since it can encompass only those parts of feminism which all definitions hold in common. So, here it is: feminism is the project for increasing the power of women.

That, then, is what everybody who discusses feminism holds in common regarding the concept, whether they are supportive, skeptical, or nihilistically indifferent. No feminist, I think, would deny that this is, at the very least, the 'bare bones' of feminism, even if she would prefer to flesh it out in a lot more detail. But that will not do, for beyond this narrow inference, *we disagree with each other.* To be as objective as possible, then, we must take only that which everybody agrees upon, and that is our universally applicable definition.

Note that there is no mention of equality. This is because, as I uncovered last week with the help of one Nick Levinson, there are a number of feminists who explicitly did not pursue equality, but supremacy. So, equality cannot fit into the universal definition of feminism, since certain feminists themselves – who were very famously, unequivocally feminist – disavowed it. To say that feminism is 'about equality', then, would be to place oneself in diametrical opposition to several extremely influential feminists! And why, that would be … *misogynistic!*

Nor can feminism be said to be the project for increasing the power of women *relative to men,* since, in this counter-feminist's view, feminists are often quite content to increase the power of women in an absolute sense. That is, they endeavor to *grab all they can* for women, without reference to the status of men. The phrase 'relative to men,' then, only serves to imply that women are power-*less* relative to men at present, thus casting feminism in an unfairly favorable light. In reality, once women do achieve power which is at an equal or equivalent level to that of men, the demands of feminists do not stop. What we find is that female power becomes entrenched, and extended, and when it surpasses male power, this is simply referred to as 'parity' and ignored by feminists – at least, when they are not gloating over men's newfound powerlessness.

Nor are we able to list, in our universal definition, the specific areas of life, or *spheres,* in which the feminist project

applies. This is because feminism is inherently universalizing; it seeks to colonize and dominate every single facet of life where men and women meet. It aims for domination in *every* sphere of life, actual and potential.

You may disagree with some of the points above, particularly if you are supportive of feminism. But this does nothing to change our universal definition, because all we can say about those points is that *they are contentious.* That is, feminists and non-feminists, who are educated about feminism, disagree about these aspects of feminism, and it would simply be biased to take one or the other view for granted. That would be like consulting *only* Jacobins on the historical accomplishments of the Jacobin Club, or like canvassing *only* conservatives to explain modern liberalism. It would be a good example of poor methodology, and would help us very little in our search for truth. Right? So then, our universally applicable definition cannot be expanded beyond that which we stated before: feminism is the project for increasing the power of women.

We must not be swayed by feminist attempts to deny the universalizing tendency inherent to feminism. In their attempts to win the debate over *what feminism is,* feminists are notorious for abridging their own ideology to a nub of its whole, and presenting their support for – and your dissent from – feminism as resting entirely on a single issue. Let me give an example, in which you are confronted by the Appeal to Franchise. You have just stated that you do not support feminism. Your feminist opponent's next move is to reduce the entirety of feminism to women gaining the right to vote – thus implying that you must oppose this, since you claimed to oppose feminism. You must simply remind all onlookers that feminism is about more than this and cannot be reduced to a single item as she has tried to do. You can openly state your support for that single item – in this case, the vote – while nevertheless maintaining your antipathy towards *feminism,* this being in no way reducible to women's right to vote.

Essentially, your conscience is clear, and you are free to label yourself a non-feminist – and even, an anti-feminist – *sans* the implication that you therefore support every single thing that feminism opposes.

So, to recap: the only thing we are all going to be able to agree on is that feminism is the project for increasing the power of women. As you may have noticed, feminists go a little further than this when speaking about what *they* think feminism is, and they shall have plenty of half-truths and obfuscations to offer up if you ask them politely enough – though remember, it's not their job to educate us about these things.

As such, we may leave them to their own fluffy fantasies, and move beyond the universal definition to one which more accurately accounts for men's experiences of the world.

So, here is the definition I offer up: "feminism is the most recent, and presently the most culturally dominant form of Gynocentrism. It is a victim ideology which explicitly advocates female supremacy, at every facet of life in which men and women meet; it does so in accordance with its universalizing tendency, and so it does so in each sphere of life, including but extending beyond the political, social, cultural, personal, emotional, sexual, spiritual,

economic, governmental and legal. By female supremacy, I refer to the notion that women should possess superiority of status, power and protection relative to men. It is the dominant cultural paradigm in the Western world and beyond. It is morally indefensible, although its adherents ensure that their hegemony goes unchallenged through the domination of societal institutions and the use of state violence."

In response to last week's lecture, Primal offered up his own definition of feminism, which is not quite the same as mine, but the two are certainly complementary:

> Gender-feminism is an overarching ideology built on a stack of bald-faced lies. As the primary reverse-sexist superstition of Post Modern age, it forms the foundation for female sexual supremacy in the name of 'gender' equality. Like other half-baked Utopian fantasies, it is totalitarian to the core. It is formed from a witch's brew of recycled but dis-credited ideological relics from the trash heap of history…relics like Marxism, Romanticism and Classism. It's proponents proudly destroy well-established standards of scholarship to force others to take the ideology seriously. It's adherents have spread like carcinogenic pathogens in authoritarian institutions…that is wherever power is perverted for political reasons. It's philosophy is nonsensical, circular, and self-serving. As the primary moral foundation for the mainstream hate groups which operate in the name of Women's Rights worldwide, gender-feminism is a dangerous dogma and one that has no place in civil discourse.

Both of our definitions are rather lengthy, although I think it is useful to have a statement of exactly what we mean by the term. It could be much shortened and presented as follows: feminism equals female supremacism.

That the shortened version is more memorable is offset by its unfortunate implications that i) only women are feminists, and ii) all women support feminism. Neither i) nor ii) is correct. The charge of supremacism alone is not really sufficient for our purposes; it leaves too much left unsaid regarding *what this supremacism is,* and about the *success rate* of feminism so far. For shorthand purposes, it will do, but it should be remembered that it is a reduction of broader definitions as worked out here and elsewhere.

What may be more useful for our purposes in presenting our view of *what feminism is* is a brief statement of its *goals.* Feminism essentially seeks the following goals:

(1) The expropriation of resources from men to women.
(2) The punishment of men.
(3) To increase (1) and (2) in terms of scope and intensity indefinitely.
I feel that such a definition will strike a nerve with feminists themselves – *because it hits a little too close to home.* That the real-world effects of the feminist project have indeed been (1) and (2), and that these have increased in scope and intensity over the years (3) is frankly, irrefutable.

Time has yielded the truth about what happens when feminist-minded women come to occupy the most powerful positions in society, and that is that Men's Rights are systematically trashed. The more power that feminists have, the more new laws are created to accomplish greater confiscation of men's property and intensifying violations of their liberty, bodily integrity, and lives.

But there is hope. For it is deeds, not words, that shall speak our enemies. Have a pleasant weekend, everyone.

Adam

No Common Ground – Short documentary on men's rights

AVfM Video Source · 29 May 2014 · Archived copy · Original

A short documentary mostly about the Canadian Association for Equality and events that transpired not too long ago in Toronto, by Althea Manasan and Julienne Bay.

You want to blame the MHRM for Elliot Rodger? Blame gynocentrism instead.

Jalon Cain (aka Aaron Sleazy) · 29 May 2014 · Archived copy · Original

There have been a couple of articles on why the mainstream media is dead wrong trying to blame the Men's Human Rights Movement (MHRM) for the shooting spree Elliot Rodger went on. The absurdity of those accusations has been led bare by fellow AVfM authors Janet Bloomfield and Luigi Logan already. My goal, in this article, is therefore to highlight some facets that show an infinitely stronger link of the horrendous act Elliot Rodger committed to, no, not the MHRM, but to gynocentrism.

What strikes you when you read up on that young man's life is that he seemingly had it all. He was certainly good-looking, came from a privileged background, and was highly intelligent. By no means do I want to justify the utterly dark and reprehensible prose in his manifesto, "My twisted world," but it is safe to say that he was very intelligent. He was certainly more articulate than most of the children of the elite I've met in my life.

Eyeballing it, I am tempted to say that he was in the top 1% of the population in terms of wealth, education, intellect, and social status. I furthermore hold the opinion that he was very good-looking. For a less mature audience I would now have to add "not a homo," but suffice to say that he is far above average. Looking at those factors alone, one wonders what drove him into insanity. He had it all. In his manifesto he recounts a childhood that has very little to do with Joe Average: early childhood in a stately home in England, exclusive communities in California, private kindergarten, elite high schools, celebrity friends, extensive travels.

When reading his manifesto, some traumatic events stand out: being bullied at school, or experiencing the divorce of his parents. I noticed some commenters remarking that feminism is to blame for undermining the family unit, which then would allow you to conclude that feminism is, at least partly responsible, for Elliot Rodger's shooting spree. This does not seem to be an implausible argument, but this is a tangent I do not intend to follow here.

There had been a rather unfortunate string of tragic events in his life. Elliot Rodger was apparently highly sensitive to the reactions shown by others. Obviously, the divorce of his parents came as a major shock to him, but that was hardly the only factor. His father was, due to his job, often absent, the relationship with his mother was not without problems either, but it certainly pales compared to the extreme levels of emotional abuse his stepmother Soumaya inflicted on him. For instance, knowing about his insecurities, it appears Soumaya relentlessly pushed his emotional buttons:

> I had an argument with Soumaya while I was visiting father's house. It started when she began to boast that my brother Jazz was recently signed by an agent to act in T.V. commercials. She said that by the time he is my age, he will be a successful actor. I talked about how Jazz was already so socially savvy for his age, and how I've always envied him for it. She told me he will never have any problems with girls, and will lose his virginity while he's young. I had to sit there and listen to the bitch tell me that my little brother will grow up enjoying the life I've always craved for, but missed out on.

When reading his manifesto, it is also quite obvious that he did not know how to befriend people. Instead, he was expecting things to somehow happen. He does not make a move, even when presented with the opportunity, like when a good-looking girl smiles at him as they are crossing paths on a private beach in Malibu. His inactivity allows him to maintain the belief that no woman is interested in him. Of course, his approach to social interactions is directly influenced by mainstream media nonsense. As a girl, you can lean back and just wait for something to happen. As a guy you are not so comfortable, and inactivity may easily lead to involuntary celibacy.

I don't want to speculate too much, but it is quite telling that his parents did not intervene when he spent entire days playing World of Warcraft. It is the combination of parental neglect, and his hyper-sensitivity towards social rejection that made it very difficult for him to interact normally with his peers. Are those consequences of

feminism destroying the family unit? Sure.

What I found particularly moving was the following part in his manifesto, describing an event that happened when he was 11 years old.

> I accidentally bumped into a pretty girl the same age as me, and she got very angry. She cursed at me and pushed me, embarrassing me in front of my friends. I didn't know who this girl was… She was only at Pinecrest for summer camp… But she was very pretty, and she was taller than me. I immediately froze up and went into a state of shock. One of my friends asked me if I was ok, and I didn't answer. I remained very quiet for the rest of the day.
>
> I couldn't believe what had happened. Cruel treatment from women is ten times worse than from men. It made me feel like an insignificant, unworthy little mouse. I felt so small and vulnerable. I couldn't believe that this girl was so horrible to me, and I thought that it was because she *viewed me* as a loser. That was the first experience of female cruelty I endured, and it traumatized me to no end. It made me even more nervous around girls, and I would be extremely weary and cautious of them from that point on.

Here was another part in his manifesto that stood out to me:

> The way I was treated by girls at this time, especially by that evil bitch Monette Moio, sparked an intense fear of girls. The funny part of this is that I had a secret crush on Monette. She was the first girl I ever had a crush on, and I never admitted it to anyone. To be teased and ridiculed by the girl I had a crush on wounded me deeply. The world that I grew up thinking was bright and blissful was all over. I was living in a depraved world, and I didn't want to accept it. I didn't want to give any thought to it. That is why I immersed myself entirely into my online games like World of Warcraft. I felt safe there.

What I found particularly upsetting was the spin of this part on some other website, where that woman now claims to be "devastated," as her father is cited as saying:

> "She's devastated by this," the dad said in a phone interview. "She doesn't even remember this guy. . . . She's always been the most delicate kid you'd ever want to meet. For him to call her a bully, this kid was really disillusioned.
>
> "She was 10 years old," the dad added. "He was two years older than her. He was in my son's class. She was in the seventh grade and he was in eighth grade. . . . Can you imagine a 10-year-old kid bullying a 12-year-old? This little, petite girl bullying him?"

Yes, Mr. Moio, I can perfectly imagine cruel a young girl bullying a young boy, particularly one who is perceived to be "weak". I think you have to be incredibly naive about the world to assume that girls are always sweet and innocent.

Not to go off a tangent, but I once witnessed a small girl on a playground pushing a boy who was smaller than her, then ridiculing him with the words, "You can't hit me back because you're a boy and boys aren't allowed to hit girls." Normally, girls chose psychological warfare over physical aggression, though.

With other students bullying him, and seemingly being unable to establish himself socially in school, Elliot Rodger grew up becoming increasingly insecure and feeling like an outcast. Subsequently, he builds up a fantasy image according to which he would finally belong and be one of the cool kids if he only had a girlfriend. The fantasies he describes of how happy his life with a girl on his side would be could be taken from ads and movies, and presumably came from that.

Having no experience with girls, and not really knowing what to do about it, increased his frustration year after year after year. He died a virgin. He never even kissed a girl. Given how prevalent sex is in the media, and how

frequently men get told that their entire self-worth solely depends on how valuable they are for women, it is no surprise that men with a more fragile psyche are susceptible to those messages. Indeed, it takes quite a strong will to ignore mainstream media nonsense.

Being inexperienced with women is, by itself, not a big problem. You don't need to have sex. However, our gynocentric culture heavily promotes the idea that the purpose of every man's life has to be to please women, in some way or another. Examples are guys who willingly let themselves being exploited by gold diggers, or people pursuing risky endeavors with the hope of high financial gains, which then would give them access to women. No, not everybody shares this motivation.

A very good argument can be made that progress of society has been due to people, mostly men, following their intrinsic motivation. Nobel prize laureates hardly ever drown in pussy. The one exception I can think of is merely confirming the rule — and that guy, Richard Feynman, had a cynical view on women in the hookup culture that was evolving in his day. (In Surely You're Joking Mr. Feynman! – he stated, "I adopted the attitude that those bar girls are all bitches, that they aren't worth anything, and all they're in there for is to get you to buy them a drinks…")

In the PUA scene it is not uncommon that men spend a large amount of their savings on dubious coaches. They hope that finally, once they get it, women will come flock to them, which will then vindicate their existence. It's as if without women their life was completely worthless. The question those guys never ask, though, is how they can even know that it is so great to be with a woman. I don't want to sound too crass, but rubbing one out compares quite favorably to what some women I've hooked up with delivered in the bedroom.

Further, what many guys can attest, having a girlfriend or wife can be a real pain in the neck, to put it mildly. If you haven't looked into the abyss yourself yet, then I warmly encourage you to read some of the articles Tara Palmantier has contributed to this site. No, none of this is an exaggeration. "Cluster B" personality disorders are not the figment of the imagination of a woman-hating patriarchy, but a sad fact of life. In fact, the more women you meet, the more attractive celibacy becomes. There are simply too many damaged women out there.

Again, how would an inexperienced man know that being with a woman is great? The harsh truth of the matter is that they can't know it. If you point this out to them too bluntly, though, they tend to get defensive. People normally don't like their delusions shattered. What those involuntary celibate men think they know is a product of the entertainment industry. Sure enough, the PUA industry feeds into the same nonsense and wants to tell guys that they will feel like superstars if they only learnt to get laid, or that having a girlfriend would finally give their life meaning. Nothing could be further from the truth.

Being bombarded with the message that you are nothing if you don't have a girlfriend, or that you are a loser if you can't get laid, imposes a serious toll on the mental health of many young men. Virgin-shaming is part of life for many men, and so is having your sexuality questioned by women if you do not reciprocate their interest in you.

Many men have been rhetorically asked whether they are sure that they aren't gay, just because they so happened to not find a particular woman who fancied them particularly attractive. Just like some women need to learn that merely being a woman is not a sufficient for getting any guy you fancy, so do many guys have to learn that their self-worth is not a function of how many girls they picked up, or how many months or years they spent in relationships.

But what happens to guys who don't get laid? Many are quite desperate. Some spend thousands on dubious dating coaches. Others go abroad, hoping to have better luck elsewhere. Some fall into depression. The following quote is also taken from Elliot Rodger's manifesto, but it is hardly the statement of a madman. If you swallow blue pills for breakfast, you likely think similarly:

> A man having a beautiful girl by his side shows the world that he is worth something, because obviously that beautiful girl sees some sort of worth in him. If a man is all alone, people get the impression that girls are repulsed by him, and therefore he is a worthless loser.

I genuinely wonder what would happen if we told young men about the possible dangers of getting involved with women: that they may get tricked into pregnancy, that a divorce may rob them of half their assets, that they might have children they come to love only to have them torn from them, that a mentally unstable girlfriend or wife may make them clinically depressed, which might threaten their career, that sex isn't that much better than masturbation, but just different, that escorts provide a safe and cheap alternative, compared to an abusive girlfriend?

In short, what if the warning messages we share on a site like *A Voice for Men* where not relegated to a mere niche of the Internet, but part of the mainstream? I contend that we would see a lot less of the mental health problems among young men than we witness today. It might even have helped prevent Elliot Rodger's horrible killing spree. It might also lead more women to realize that men's feelings matter too.

Elliot Rodger was not a product of the PUA community, and he was not influenced by the MHRM. If anything, he, and the people he took with him, were a sacrifice at the altar of gynocentrism. As long as we, as a society, don't make a concerted effort to build the confidence of men, so that they learn that their self-worth is not determined by women, it will only be a matter of time before we will read about the next mentally deranged individual going crazy.

There is also good news coming from Sweden

Lucian Vâlsan · 29 May 2014 · Archived copy · Original

Many non-feminists were rightfully upset when the news that the radical Marxist-Feminist party "Feminist Initiative" (Feministisk Initiativ, sometimes abbreviated F!) got a seat in the European Parliament.

The fact that such a radical party, which advocates nothing less than re-education camps for men and a charter that makes the old Soviet Union look like a nice place, could be voted in a country that many think of as a highly enlightened and civilized is indeed a shock. On the other hand, knowing the fact that Sweden is a consensus-driven society and anyone who doesn't conform to the consensus is facing social ostracism (just ask Pär Ström) perhaps the fact that F! was voted isn't really much of a surprise.

But [image]if we really look closer to the vote, we notice that most of their supporters come from a tiny district of Stockholm called Södermalm-Enskede, a district where all the "cool" people live – the journalists, the so-called *opinion-leaders* and generally the upper middle class left-wing pricks. The Swedish equivalent of Guardianistas. As you can see on the graph, in that place, F! was the second-most voted political party, lagging only behind another radical party – Miljöpartiet de Gröna (the Green Party). This tells us that the support for these kinds of nutjobs isn't wide and huge at all.

In the last 12 months or so, Sweden has actually achieved tangible progress when it comes to the treatment of men and the apparent nationwide anti-male consensus is cracking apart more and more. So let's review these things a bit.

Law combating parental alienation

On July 1st, this year, an amendment to the Swedish Family Law will enter into force. This amendment deals essentially with what we call *parental alienation*.

The amendment voted just two weeks ago extends the criminal responsibility for parents who deliberately prevent their children from seeing the other parent.

This amendment also fixes the problem that many custodian parents faced when trying to get their children back home from the other parent who refused to let them go. Until now, if a parent did that, the parent could be charged with abduction.

This will immensely help the fathers who have gained custody of their children in court but had the courts refuse to enforce it, and faced the problem that if they enforced it themselves, they would face abduction charges. There are at least a couple of thousand Swedish fathers who are in this situation–which is a lot for a small country.

Prison time for false accusers

Lately, the Swedish judiciary has started to follow the model employed in Norway and started imposing custodial sentences for those who make false allegations of rape.

Until very recently, the false rape charges stories looked pretty much like in Britain, France, or other places – woman cries rape, compelling evidence is found that she's lying, and then slap on the wrist (a fine at best). Well, not any more. Just at a google search for "false rape allegation" you find two women being sent to jail just in May alone. One on May 6 and one on May 7. That's cases resulted in more jail time in two days than Britain imposes in 6 months.

You will see in many places cited that Sweden has the highest rate of rape in Europe. What it is never said is that Sweden has the highest *reporting rate* of rape in Europe. It's not the same thing as the increasing number of accusers jailed for outright lying shows.

Other countries when found to have the highest *reporting rate* of rape in Europe have responded with more misandric legislation. Sweden however, took the course to just investigate more thoroughly and punish harder both

the genuine offenders and the liars.

I don't know about you, but to me, this is *real progress*.

Serious review of previous cases

The Swedish judiciary is going through a serious process of reviewing its previous sentences given in the times when radical gender ideologues were largely the only ones informing the public narrative.

Just two cases come to mind: Sture Bergwall (aka Thomas Quick) and the recently acquitted 66-year-old man who will go unnamed.

This 66-year-old man was sentenced for aggravated assault, gang rape and other acts of violence right in the middle of the Swedish version of pedophile hysteria mixed with the feminist-driven hysteria of *gender violence*. It was a time when the radical feminists in particular led by ROKS (see the documentary Könskriget for reference) managed to convince the public that there is a huge network of pedophiles and child murderers in Sweden which includes judges, policemen, attorneys, politicians and CEOs.

Well, it turns that it was all a lie. And this man served 10 years in jail because of that lie. And the Swedish judiciary actually had the courage to admit it, free this man, clear him of all the charges and open the process of him getting reparations. That is a big deal in a civil law country. If you think it's hard to overturn a wrongful conviction in a common law country (U.S., U.K., etc.) – well, in a civil law country is at least twice as hard because the State has all the power and the State can literally deny evidence because potato under civil law.

As for Thomas Quick, that's an already notorious case internationally. Thomas Quick was until recently a convicted serial killer. What was the evidence? His "confessions." Not an iota of any other corroborating evidence. No bodies, no DNA, no fingerprints. And his "confessions" also lacked any details. But why confess in the first place? Well, it turns out he was on drugs. Drugs put in him by the State.

Long story short, the State over-drugged him for a mental disorder that could and should have been treated without filling him with drugs. And those drugs affected his judgment to the point that he quite literally became a different person and began describing events that never occurred.

And, he also had the bad luck to become even more mentally unstable at the hands of the State right when there was the aforementioned hysteria in the country. And also the staff at the mental facility over drugged him thanks to feminist leaning policies which quite literally deemed masculinity as a disease – so they drugged male patients harder because… well… they don't know exactly why either.

But the fact that the State was not only willing to reconsider but actually thoroughly reviewed the case and admitted all the wrongdoing is huge progress. There were people suggesting that he was innocent as early as 2002 – but saying that was *pedophile and murder apologia*.

Maskulint Initiativ/Male Initiative

Right after the elections, 4 Swedish guys set up a Facebook page called "The Male Initiative" with the message "It's about seeing the person! Not the gender".

Just 24 hours later, as I write this piece, the page has over 28,600 likes and the founders have already been contacted by the Swedish media.

To put that number into perspective, the Liberal People's Party (Folkpartiet), founded in 1934, has just slightly over 8,000 supporters and has been on Facebook for 5 years and got 9.8% in the last elections.

Let's put it another way: In 2007 Pär Ström became involved in the public debate about gender equality and was met with severe bullying both online and offline and a lynch mob of hatred was formed against him for daring to speak his mind. The group he founded barely got over 100 members… in 6 years.

And now, just in 24 hours, over 28 thousand people are willing to publicly associate with such a message. Our own

page, AVFM Sverige started being contacted by some of the feminists trying to *have a discussion* with us. And they were even almost polite. Nothing of the bitterness that used to be the default status merely 6 months ago!

At this point, the AVFM Sverige team and I are working to see how serious these people are from Maskulint Initiativ. But even if they aren't serious, that huge number has already sent a huge shockwave throughout the Swedish circles and is bound to make an impact on the public discourse and move that discourse even more outside of the feminist control.

And that, my friends, is what I call *real progress*.

Sverigedemokraterna/Sweden's Democrats

I left this at the end because it's a slightly controversial issue, in the sense that the political party called Sweden's Democrats is hated by many, sometimes for good reason, sometimes as a result of media manipulation.

But whether you like SD or not, here's what this party's spokeswoman had to say about feminism and equality:

> One of the things I see as most important to me as the Sweden Democrats' representative on gender issues is to show that our policy is the one that is really aimed at equality. (…) With a consistently equal treatment under the law and against any form of quotas or special treatment, it is our policy to look at the individual instead of to their gender. With increased opportunities for families to shape their own lives, we think all the choices should be considered of equal value, instead of trying to direct people to the choices that the State currently considers to be the best.
>
> I'm not afraid of differences, but I'm afraid of a policy that provides various conditions based on gender. For me it's a given that men have the same automatic right to custody of their children as women, regardless of whether the parents are married or not. To me it is obvious that such a thing as "affirmative action" can never exist. To me it's obvious that you will get the respect and acceptance of your choice, no matter what sex you have, the choices you make and whether they fit into an old standard or a new one. That's what equality means to me, and that is what I will be working for.

That's right. You read it well. That quote might as well been taken off avoiceformen.com if you ask me.

And here's the good news – this party got almost **twice** the percentage Feminist Initiative got, (standing at 9.9%) which effectively means that they'll send two MEPs – twice that of F!.

The fact that such a political party with such a message not only exists in Sweden, but gets twice the support of a radical feminist party is big step forward, especially considering that the **entire** Swedish mainstream establishment, especially the media, was overtly against them in the most partisan way conceivable and the same establishment was overtly **for** the Feminist Initiative in the same partisan manner.

Is Sweden's Democrats a perfect party? Absolutely not. There is no such thing as a perfect political party. A perfect politician wouldn't be voted for by anyone.

But the fact that they got such support in the elections despite the mainstream culture hitting them with the usual trifecta of racism/sexism/classism, speaks volumes about the fact that the Swedish consensus enforced by shaming is shaking badly. There is an increasing number of men and women in Sweden who are actually willing to stand up and say "enough with this crap!" Enough with affirmative action, enough with gender divisive politics and enough with the frivolous allegations of "sexism" or "racism" to anyone who dares to disagree with the mainstream's so-called "progressive" consensus.

These are all things that were quite literally inconceivable merely two years ago. In 2012, any Swedish non-feminist would've thought you're out of your mind if you thought that a party standing firmly against affirmative action or gender divisive politics would get as much as 3%, let alone 10% in a Swedish election.

Just less than 3 years ago, Joakim Ramstedt (Daddys Sverige) was being called a *pedophile* for daring to fight for

the custody of his daughter and against the frivolous allegations made against him. Just a little over 2 years ago, Sweden was rightfully worthy of the name Absurdistan.

Is this good news enough to downgrade Sweden from the exponent of gender divisive politics of Europe and the hotbed of mainstream misandry? Well, no. Not really.

The most voted political party, Sveriges Socialdemokratiska Arbetarparti (the Social Democrats), believes that more Sweden in the EU is the answer. A little over a week ago the editor-in-chief of the Debatt (debate) section of Nyheter24, the most relevant news source in Sweden, wrote an article entitled no less than *Yes, I hate men*.

But these reports are good enough for me to no longer consider Sweden as Absurdistan. The debate is finally taking place. The consensus is rapidly breaking and the old shaming tactics of the mainstream are becoming increasingly inefficient. This provides something that all activists need, especially non-feminists in Sweden: ***Hope***.

For the first time since the assault on Swedish culture initiated by radical feminists in late 1980s, there's actually a hope and real life confirmation that a debate about the disingenuousness of feminist politics can indeed take place. For the first time in goodness know how much, the so-called progressive consensus shows weaknesses and members of the consensus are actually reaching out to have a discussion instead of spouting venom and throw more accusations of the usual trifecta of racism/sexism/classism and other imputations of malice.

And that, gentlemen and ladies, is what I call *real progress*.

Lecture 5: Anatomy of a Victim Ideology

Adam Kostakis · 29 May 2014 · Archived copy · Original

Adam Kostakis' landmark online lectures on gynocentrism were published on AVfM in 2011, but for all who didn't catch them then we pleased to run them again. Here is the fifth of twelve lectures. – PW

Lecture No. 5

> The weakness of men is the façade of strenght; the strenght of women is the façade of weakness. – Warren Farrell

Among the worst mistakes that freedom-loving people can make is to stereotype feminists as a small, motley crew of angry lesbians who have long since ceased to be relevant. Take note: *this stereotype helps them.*

I must repeat myself: *this stereotype helps them.*

Let that sink in for a moment. Every time you have belittled feminists as a bunch of cranky old hags that nobody takes seriously, you have helped to obscure their program and indeed, their very existence as a form of organized power. Belittle them, you must – but do so in a way which *exposes,* not *obscures!* For feminism is far from being a relic of the past. The feminist movement is taken very seriously indeed by those with the power to enforce its core aims:

(1) The expropriation of resources from men to women.
(2) The punishment of men.
(3) To increase (1) and (2) in terms of scope and intensity indefinitely.

Obscurity assists the realization of these goals by creating doubt amongst potential opponents. The misidentification of feminism as a cultural artifact which no longer holds sway over the operations of government and society is a product of feminism's own metamorphosis. Note that the *essence,* or *substance* of feminism has not changed over the years, only its *form,* or *packaging.* The change of packaging has proved so effective that some now deny that the product still exists.

Au contraire. As much as the times changed with feminism, feminism has changed with the times. In the transformation of feminism from a movement opposed to government and society at large, into a movement which *controls* the state and public opinion – and uses this position to persecute the new enemies of the state – its strategies underwent a certain cultivation. Today, feminists no longer need to throw temper tantrums to get their way, because while they once raged against the machine, they now control it. *This* is the truly profound shift in Western societies since the height of consciousness about feminism in the middle of last century; it is not that feminists have become *less* relevant, but *more.*

As Fidelbogen recently put it:

> Feminism is now lodged in the institutional structures, hence, "respectable". I might compare it to organized crime, which was openly thuggish in the early racketeering days, but once they got their people into "city hall", and into electoral politics, learned to wear a silk tie and play the game in a different way.

When feminists were outside the tent, causing offense was one of their prime weapons – poorly disguised as *edgy boundary-pushing.* Who remembers this lovely piece of propagandistic hate, published in the 1970s?

The above is precisely the kind of thing that feminists today like to pretend never happened. Now that feminists are inside the tent, they are forced to *defend* their gains; in the 1970s, when the above picture was produced, they attacked from the outside, and sought to tear down official morality rather than (as they do now) define and dictate it.

And how better to maintain control than by punishing those who attack, or who *might* attack, the new status quo? We are of course referring to men, who stand to lose the most from the three core aims of the feminist project as listed above. Today, feminists believe that women have the inalienable right *to not feel offended,* and they do not hesitate to employ state violence to enforce this. Prosecuting those (men) who cause offense is their new weapon, one which has replaced the old (causing offense). Of course, persecuting people merely for being offensive is rather less charitable than men were to feminists before feminists took over. But, as Gynocentrism Theory tells us, men were only charitable to offensive women in the early days of feminism because women already exercised substantial control.

Do feminists believe that they are doing right? The answer is an unequivocal yes for most of them – they truly do believe that they are a righteous people, and even when they become cognizant of doing wrong, they rationalize that they are also, simultaneously, doing right. How could this be? Well, let me show you how it works, by tracing the anatomy of a victim ideology.

Once a period of consciousness-raising has propagated the belief that the members of a group are – by their essential nature as members of the group – victims, the group shall pursue two objectives:

(1) To equalize with the designated 'enemy' group;
(2) To forge their own 'victim identity,' separete from and unaccountable to the 'enemy' group.

You will notice that, while the first objective brings the 'victim' group closer to the 'enemy' group, in terms of status, expectations, autonomy, etc., the second widens the gulf between them. The first objective, we are told, will unite us in our common humanity, and bring about liberty for all, and other nice things like that. But as soon as we get close to this, there tends to be a drift towards proclamations of the importance of the second objective. Nothing will ever be enough to satisfy the 'victim' group, because they view themselves as *essentially and inherently* the victims of the 'enemy' group, regardless of what may have changed in reality. A victim ideology is *anti-contextual,* and its followers – the self-designated 'victims' – shall never see themselves as anything but. Their victimhood is affirmed in advance, and the facts must be made to fit the story. In other words, they will spin any situation into one where they are most harshly treated.

This is why feminists like Hillary Clinton can get away with saying things like

> women have always been the primary victims of war. Women lose their husbands, their fathers, their sons in combat.

Well, sure – losing family members to horrible deaths is so much worse than actually having to die those horrible deaths. That is, if your whole worldview is tainted by sexism and you reduce the status of men to

Protecting/Providing Objects. In Mrs Clinton's quote, no humanity is ascribed to men whatsoever. The *real problem* is not that they are traumatized, mutilated and blown to pieces *per se;* it is that, because of their being subject to atrocities, men will not be able to fulfill their protecting/providing roles quite so effectively. It is, therefore, *women* who lose out, because men don't actually matter except insofar as they can assist females. This is precisely the kind of attitude which emerges out of a victim ideology. The entirety of existence, in all its wonderful complexity, is reduced to black-and-white primitivism: *my people matter, your people don't.* Or, as we shall see, *my people good, your people bad.* Anything good for *my people* is good, no mind whether it is good or bad for *your people.*

This kind of thinking is known as Manichean Essentialism, and it is the metaphysical cornerstone for feminism as a whole. Decades of consciousness-raising have ensured that women are reflexively considered to have been wronged, whatever the facts. Whenever genuine examples of women being wronged cannot be found, *compensatory privilege* becomes the sanctioned goal. That is, women are treated more leniently in one regard because they are believed to be disadvantaged in *unrelated regards,* or just disadvantaged in general. One recent example of this from the United Kingdom is the order issued by Dame Laura Cox to judges that they must treat female criminals with greater leniency, a ruling which simultaneously reduced British men to second class status while green-lighting abusive women who might otherwise have been deterred.

There are some who go further than this. Baroness Corston, who explicitly identifies as a feminist, believes that women don't really deserve to be punished at all when they commit crimes. Her 2007 Government report advocates that all women's prisons should close, and that even the most violent and abusive female offenders should not be locked up. Indeed, they

> would no longer go to one of the country's 15 women's prisons, which would all close. Instead, killers such as Rose West, serving life for the murder of ten young women and girls, would be sent to "homely" local custody units. There they would be allowed to live as a "family unit" with between 20 and 30 other women prisoners, organising their own shopping, budgets and cooking. The units would also allow them to stay close to their families … All the women's jails would shut within the next decade, **and could instead be converted into prisons for men** … The report claims: "Women and men are different. Equal treatment of men and women does not result in equal outcomes."

The above is a classic example of Orwellian Newspeak. Anti-feminists of all stripes have been saying for decades that men and women are essentially different. Feminists have insisted that men and women are essentially the same, and we must therefore have equal treatment. But as soon as equality works retrograde to the goal of female empowerment, it is dropped like a hot potato, and feminists twist themselves around in incredible semantic gymnastics to justify the sudden turnabout.

> Women also (sic) never be sent to jail to “teach them a lesson”.

Of course they shouldn’t. Women shouldn’t have to actually learn how to abide by the law, much less how to be functioning members of civilization. They should be allowed to run wild and free, abusing and destroying anything they please with absolute license. They shouldn’t even expect a slap on the wrist for their misbehavior – *that would be domestic violence, don’t you know?*

But if feminism truly was about equality, shouldn’t feminists be pushing for new laws to criminalize *more* women, rather than their anti-egalitarian approach of imprisoning less women and more men? Or does equality only matter when it is women who are deemed unequal? (In and of itself, this would imply strongly that women are a privileged class like no other.)

The female incarceration rate is just one-eighth that of men in the United States (Wikipedia, accessed 10th October 2010), while women account for only 5.7% of inmates in Great Britain (accessed 10th October 2010). Surely, if equality was the goal, we would be relaxing the punitive, feminist-inspired laws against men, and seeking to punish more women instead. I can think of nowhere in modern society that is more male-dominated or unrepresentative than the penal system – something which, in the interests of sexual equality, needs to change.

But no – flatly contrary to the principles of neutral, impartial justice, feminists deem it *a good thing for its own sake* to lock up fewer women! It is as though women who are guilty of crimes aren’t *really* guilty – and are therefore victims of whatever is done to them as punishment. It is a popular notion that women are disadvantaged – generally, inherently, *essentially,* within the very fiber of their being – and so must be disadvantaged in every particular area of life; thus, anything done to assist them *must* be a reduction of unfair disadvantage. Any rationally-minded person can see how absurd this all is, and I include leading feminists in this, as they are shrewd but not stupid. Just deserts, deterrence, fair treatment, civilization itself be damned; this is Gynocentrism in action.

To recap, victim ideologies such as feminism seek to:

(1) Equalize with the ‘enemy’ group;
(2) Forge their own ‘victim identity,’ separate from and unaccountable to the ‘enemy’ group.

That these two objectives are in contradiction is not just a logical flaw; it’s part of a strategy which allows the ‘victim’ group to shift its stance as circumstances require. Objective (1) might be consistently pursued for a little while. But if the movement comes under scrutiny for disadvantaging the ‘enemy’ group, the ‘victims’ can just switch to objective (2) and emphasize the importance of their own uniqueness in ways for which equality does not suffice. Or, as feminist Germaine Greer puts it:

> In 1970 the movement was called 'Women's Liberation' or, contemptously (sic), 'Women's Lib'. When the name 'Libbers' was dropped for 'Feminists' we were all relieved. What none of us noticed was that the ideal of liberation was fading out with the word. **We were settling for equality. Liberation struggles are not about assimilation but about asserting difference,** endowing that difference with dignity and prestige, and insisting on it as a condition of self-definition and self-determination. … **the visionary feminists of the late sixties and early seventies knew that women could never find freedom by agreeing to live the lives of unfree men.**

Once equal status has been reached, the rhetoric of equality can be discarded, because who wants to be only equal to a *man* anyway? Here, in black and white, is a statement of female supremacy.

Same as it ever was.

If equality had ever been the end goal, then men's disadvantages would have been addressed seriously, and not exacerbated while men themselves were goaded. To this day, the only time a feminist bothers herself with an issue of male disadvantage is when it benefits women to point it out – as in the case of parental leave. Enforced equal paternity and maternity leave rules out any disincentive that employers have to hire women. A feminist will set aside her 'all fathers are rapists and abusers' shtick, just long enough to insist that men should have equal rights to parenting – but this is typically presented as a demand that men shoulder the burdens of raising children so that *women* may be empowered in the workplace. Even when injustices against them are being redressed, men are tools for female betterment.

Same as it ever was.

Another example is male rape in prisons. This is occasionally highlighted by feminists, *but only because men can be shown to be the oppressors,* allowing them to attack maleness itself. Feminists pick up the torch once the rapist has done his part; they complete the rape victim's sexual humiliation by destroying his self-identity, poisoning his mind with aspersions that maleness itself is to blame for his victimization; and so a fundamental, immutable part of himself was the cause of his rape. They force upon him the identity of rapist along with rape victim, their vilification of 'toxic masculinity' serving to assure him that he shares the abusive characteristics of his abuser. On the other hand, the high level of female culpability in child abuse, both sexual and non-sexual, is ignored or denied.

This is why our universally applicable definition of feminism could not have included any reference to 'equality' – it's not a reasonable statement to make if we're using analytical tools more incisive than Manichean Essentialism. The universal definition remains, and no ground can possibly be ceded: feminism is the project for increasing the power of women.

Power in what regard? Power to do what? Such questions inevitably arise. The answer, if you've been following closely, is obvious – whatever they please, no matter who else is harmed. Silence is not consent, but it is complicity, when you have the power to draw attention towards abuse and the resources towards stopping it, yet you *fail* to do so on the grounds that the abusers have genitals that resemble your own.

And that's what it comes down to, folks – we are dealing with primitives in pantsuits.

Adam

Elliot Rodger and the Big Blue Pill

John Hembling (JtO) · 30 May 2014 · Archived copy · Original

Another mentally disturbed individual has picked up a gun and murdered his way into international headlines. This time in California, this time a 22-year-old, this time leaving behind a video record of his motives. Elliot Rodger was socially isolated, sexually frustrated, and apparently fully convinced of his own perfection as a highly desirable object of what he believed was deserved adulation from women who, it turned out, were not turned on by him.

Mr Rodger was not just sexually frustrated, he was socially isolated, and, unable to recognize his own neuroses. He elected to "punish" not-attracted-to-him women by killing them. Two women, along with four men, became his victims before Rodger shot himself following a gun battle with California police officers.

Now, according to some elements of mainstream media, Mr Rodger was not a mentally ill, very confused and angry sociopath, nope, he was a Men's Human Rights Activist (MRA) – Seriously.

This idea, repeated, to their shame, by "respected" sites like Huffington Post and Time is so irresponsible and bottomlessly stupid that even being an active MRA, and thus slandered by them, I am most affected by a mortified embarrassment on their behalf.

Some commentators outside the Men's Rights Movement (MRM) have admirably already pointed out the falsehood, noting that Mr Rodger shot and killed twice as many men than women. At least one self identifying men's rights activist has made the deeply unfortunate comment that "not all MRAs are like that". Not all of them? For fucks sake; how about no MRA. Ever.

If, in fact, that very confused and mentally deranged young man had immersed himself in this movement, he would never have acted out his violent fantasies. He would not have killed anyone, including himself.

That bears repeating.

If Elliot Rodger had found the Men's Rights Movement, and not simply the how-to-get-laid Pick-up Artist (PUA) segment of what is often mischaracterized by the term "manosphere" he would not have picked up a knife or gun.

Had Elliot Rodger actually become an MRA, he would have found an empowering way to heal from the psychological wounds which drove his violent fantasies: Wounds which led him to kill four men, two women, and then himself.

This is the part not yet mentioned by any MRA. Elliot Rodger was as conventional, mainstream and blue-pill in his self-identity as the most devout of male feminists. He took his personal identity from the consensus of the women around him rather than rejecting a publicly conferred male identity.

The most obvious fact in Rodger's "my twisted life" diary was his desperate, unfilled need to be validated as a person of worth by the women he saw as arbiters of men's identities. This is pure, undiluted mainstream thinking. And I am being excessively generous by use of the term "thinking".

Among Elliot Rodger's neuroses was that he suffered from an advanced, weapons-grade version of what I have previously termed female consensus conferral of public male identity.

Within the wider Men's Rights Movement, a sub-genre exists almost entirely focused on self-determined male identity. This determination is separate from, and independent of the normal model of female consensus conferral. I refer, of course, to that movement of unwieldy acronym: MGTOW (Men Going Their Own Way).

Elliot Rodger, to his detriment, was not his own man. He did not go his own way. He went the way of gynocentric culture and became, almost literally, the poster-boy for mainstream, pathological gender ideology.

So, for all you bleating feminists figuratively rending their clothes over this tragedy – if you want fewer Elliot Rodgers in the world, then you want more MRAs.

Threats of Violence and Death Against Doubletree Hilton in Detroit Over Men's Conference

Paul Elam · 30 May 2014 · Archived copy · Original

Dear readers and supporters of AVFM and fellow MHRAs,

We have encountered what we hope and expect will be a temporary issue on our path to Detroit for the First International Conference on Men's Issues in June.

As we have seen so many times before, gender ideologues who do not believe that any discussion of the issues faced by boys and men should take place unless it meets a feminist (anti-male) litmus test, have resorted to the tactic of threatening violence against innocent people in order to silence free speech.

I am just recently in receipt of a letter from the corporate management of Hilton Hotels. This letter leaves little to the imagination about the kind of individuals we are dealing with, and what their intent is in this matter. It is quite simply to make the conference event unsafe and cost prohibitive through threat and intimidation.

There are two things I need to make clear. One, I have no animosity toward Hilton management regarding this matter. In every interaction we have had with them thus far, they have been professional, courteous and accommodating.

I recognize that they have valid concerns about the safety of their employees, other guests and indeed our conference attendees. I share those concerns. This was clearly a hand that was forced on them, just as it has been forced on us.

To ensure that there is no backlash against any individual at Hilton, I have had the individual's name who signed the letter redacted.

The other thing I want to make clear is that we have every intention of making this conference go forward. We have never given up on anything we intended to do, and we do not plan to start now. We will not fall silent in the face of fascists and ideological thugs who would use heinous threats to maintain control of a public discourse that is in dire need of balanced, sane change.

That being said, the prospect of 72 straight hours of coverage from 7 police officers is financially daunting. We do not yet know what the costs associated with this will be but are now in contact with Detroit Police to secure those services as well as securing the liability policy required.

It has been said, over and over again on the pages of this website, "First they ignore you, then they laugh at you, then they fight you and then you win."

And so now, we are fighting. And we plan, regardless of the outcome here, to keep fighting. We will not be silenced by bullies, nor will we be disheartened by the antics of those we have long known to be morally bankrupt.

Please stay tuned, because we will be asking you to join that fight. There will necessarily be a fundraiser established to help defray the cost of the added security and insurance. Look for that to commence in about 48 hours or so. In the meantime, if you intend to help us with the added costs, please wait till that outreach for funding is officially launched.

If you want to assist now with many of the other abundant costs of this event, of course you will find the donation button at the upper right of this page.

One of the best ways you can support us now is to purchase one of the remaining tickets and to attend the event.

We are making history here, folks. Sometimes, almost always in fact, that proves to be a somewhat messy business. We are prepared to deal with that business and to emerge from it in a new era for men and women in this culture.

Daisy Kler Lying to the Public

Diana Davison and John Hembling · 30 May 2014 · Archived copy · Original

In February 2014 the government in British Columbia set aside $5.5 million dollars to address domestic violence problems. This money is in addition to $70 million that they invest every year. On May 5, 2014 Daisy Kler, of Vancouver Rape Relief, stated repeatedly on CBC's BC Almanac radio show that there is "no political will" to stop domestic violence. That was the first of many lies.

"No political will," in Daisy Kler's world, means that $75.5 million dollars designated to prevent domestic violence is meaningless because they didn't offer it directly to her. One point of annoyance in her CBC speech is that Daisy had to phone the ministry herself. That apparent lack of political will is further complicated by Daisy's admission that an entire ministry exists, by name, to deal with domestic violence. She states "There is an office of domestic violence within the Ministry of Children and Families and Development. We have made contact with them today, that was on my initiative, not theirs." Daisy is really annoyed they didn't call her.

The government, with their lack of will, seems to have listened closely to feminist rhetoric and followed the advice of women's groups who've recently been insisting that only men can stop violence against women. $1 million has been assigned to men's programs. That's the million that Daisy wants. And she has reasons.

> [A]nger management somehow conveys the message that abusive men need to manage their anger. In my experience, men store up their anger. They don't take it out on their bosses, they don't take it out on bus drivers, they don't take it out on their friends, they come home and they take it out on their wives and their girlfriends. So, this notion that there's something to be managed about their anger really doesn't um, speak to the, my, uh experience which is that men actually, on purpose, attack the women in their lives who they're in an intimate relationship with.

In addition to spreading this idiotic nonsense, Daisy insists that "in [her] 15 years of working in, on the front lines with battered women and women who have been sexually assaulted I know that very few times will officers arrest on a breach." As an "expert" in domestic violence, Daisy must also know the fraudulence of her claims about police guidelines.

> Yeah, the police often have some discretionary ah, power, so what I've heard just in the last week is, "well that's not really a breach,", "you cant really call that a breach," so if there's no will from the higher-ups saying domestic violence is a serious issue and you're to take it seriously, on every level, then they still make ah, discretionary decisions that are negative; have a negative impact on women.

The police response and protocol with domestic violence reports is set by the Attorney General (higher-ups) which, in BC, allows for zero discretionary power. Where there is any evidence of assault or threat the police must arrest or they'll be found in neglect of duty. Police do not want to risk their careers by playing foolish guessing games. In discouraging women from trusting police Daisy has failed in her duty to the women she claims to help. She has dishonestly disparaged the very people who work to protect the public.

Another travesty committed upon the battered population is the warning that women are at greater risk if they try to leave their abusive partner. The number of women Vancouver Rape Relief claims to have successfully assisted far exceeds the number of women who have been killed by their partners. Telling women who are currently afraid that they are in more danger by leaving is grossly irresponsible. If a battered woman stays in the relationship while afraid of dying her chances of escaping harm are none. If a woman leaves the relationship in which violence is occurring, even if risky, her chances of survival greatly increase.

But Daisy's motives for spreading disinformation are quite clear. She tells us "I did speak to the office of Domestic Violence uh today, and I spoke to Clark Russell. And we know that this is um, a lot of the money hasn't been

divvied out yet. We certainly haven't been consulted uh, formally about what we think would be an important, ah, important issues to deal with."

It's all about the money.

Daisy Kler doesn't think the money should go to treatment and prevention targeted at men because she believes men are untreatable. But, mainly, she thinks men haven't done enough to deserve the money.

"The reason why there are services for women is because, more services, partly is because the women's movement created them, not government. And government funded them later so men are welcome to create their groups on their own, ah, just like the women did in the women's movement."

Though Vancouver Rape Relief won't counsel or assist men, Daisy claims that Vancouver Rape Relief has "no problem" giving out phone numbers to men who are looking for resources. For men who aren't comfortable calling a group that claims men intentionally harm women, you can bypass them by calling us directly.

The Vancouver Men's Help Line

Lecture 6: Old Wine, New Bottles

Adam Kostakis · 30 May 2014 · Archived copy · Original

This article is also available in Portuguese.

Adam Kostakis' landmark online lectures on gynocentrism were published on AVfM in 2011, but for all who didn't catch them then we pleased to run them again. Here is the sixth of twelve lectures. – PW

> Whatever crushes individuality is despotism, by whatever name it may be called. – J. S. Mill

So much of feminist analysis revolves around this concept. A man who punches his wife is not just angry at her; he is attempting to *dominate* her. A man who disagrees with a woman and talks over her is not just being rude; he is trying to *dominate* her. A rapist is not really that bothered about sex; his crime is a display of power, he just wanted to *dominate* the woman.

You see, the fact that these things happen at all is not enough for the male-bashers of the world; they shall forever require more grist for the misandric mill. Punishing actual criminals is one thing, but it's simply not gratifying enough to leave it there – they need to articulate what their womyn's intuition has always told them, and go on the attack against *all* men. The problem, of course, is that the overwhelming majority of men don't attack women in any perceptible way whatsoever. The solution, as feminists found, is to play Dr. Freud and posit some subconscious, underlying motivation – a dark, sexual, deviant, violent mentality, which acts as a universal explanation for male behavior.

You see, even when men are not actually engaging in criminal acts, the criminality is still there, it is just latent – so the feminists would have us believe. The idea that all men possess an inherent, latent evil, and that women do not, serves as a useful cover for all sexist hate speech against men. We find it at work in senseless diatribes against a non-falsifiable "rape culture," in campaigns to prohibit the private consumption of pornography, and in apologia for malicious women who falsely accuse men of sex crimes. Consider this statement from Mary Koss: "rape represents an extreme behavior but one that is on a continuum with normal male behavior within the culture."

Inherent male deviancy, so they say (or imply), manifests as a continuum of dysfunctional maleness, covering everything from a simple verbal disagreement, all the way up to the murder of a spouse. All male actions which do not contribute towards the feminist project – increasing the power of women – are to be taken as evidence of an innately flawed masculinity which seeks, above all, to dominate the fair sex.

Put it this way. Would you say that being murdered helps to increase a woman's power?

No?

Well, what about losing a verbal sparring match – does this help to increase her power? Or doesn't it? It certainly seems that one will have greater autonomy if she can more easily convince others that her view is correct.

So, if both of the above examples exist on a continuum of women losing power, the corollary of which is patriarchal domination, then of course men are to blame. That is, if our analysis is based in dubious, feministic assumptions.

The concept of domination, so taken for granted in its present manifestation, is a supreme example of the linguistic shifting I have discussed previously. As a term, it carries ideological contraband, concealed in an overcoat of righteousness. Originally, the term *domination,* which has its root in the Latin *dominus,* referred specifically to the power exercised by a master over slaves. Like so many other terms that feminists have seized upon in order to manipulate perceptions of reality, *domination* has become an object of semantic bleaching.

What is really interesting about all this, is that our new concept of domination – as unjust hierarchy, to be opposed and attacked – has been put to use in a specific direction: as a sponsor for *true* despotism. The single most obvious red flag marking the road to despotic rule is the encroachment of the public sphere into the private lives of individuals. Despotism is *precisely* the type of unjust hierarchy with which we identify domination; yet if the latter term is broadened sufficiently, to encompass all areas of private life, then a crushing and brutal dictatorship is the inevitable result.

This is the context in which we should understand the feminist slogan which has had the most staying power: the personal is political. Note that (according to the slogan), the personal is not only *a matter of interest to* the political; it does not *form part of* the political; it is not *of equivalent importance to* the political. It *actually is* the political.

The two terms are presented as though they are identical, interchangeable.

The personal is political.

If this is true, then there does not exist the smallest space of privacy which is a matter for the individual alone – that is, over which the individual is sovereign. It is true enough that a private life worth anything would not be possible without an overarching public structure – it is *law* which protects all the liberties that make private lives and interests possible. To use J. F. Stephen's favorite analogy, law is the pipe through which the waters of liberty flow. It is when public life – the state – fails to recognize its own limits that society becomes threatened by despotic rule.

Intellectuals of all ages have come up with the most ingenious of reasons for why it is that their mode of thought is superior to all that passed before. The majority of people have simply assumed this without the need for justification whatsoever. What is peculiarly modern is the construction of artificial boundaries between our own time and epochs past. We do not, for instance, consider ourselves to be living on the same historical plane as those of Medieval Europe, let alone of Ancient Greece. These are times inexplicable and inaccessible to us. It is a seductive fantasy by which we explain away any fears conjured up by the horrors of history books. We like to believe that bloody autocracies will confine themselves safely to those pages, and that such things could not happen *here,* not *now;* not in real life. Surely, we have moved beyond all that. *We* are Enlightened, unlike the human beings that existed before us.

But are we not on the same historical plane that gave rise to Soviet Communism and the Nazi party? These particular reigns of terror occurred within the last century, no matter how much we might like to think of ourselves as having progressed beyond such barbarism. Supposedly, we in the Western world abhor totalitarian regimes; and yet the rise of the two mentioned previously is indicative of a trend existing *within* our political culture. Among the baggage we have inherited from the Enlightenment is the concept of *utopia.* The term was coined in the 16th century, and it designated, for the first time, the notion of a perfect socio-political order. With the birth of this idea, the seeds were sown for the cleansing of human impediments as an operationalized political program.

Prior to the Enlightenment, human life was mostly assumed to be cyclical. As surely as the sun would rise in the morning and set once more in the evening, so great powers would rise and fall, only for new ones to take their place. Such was the science of Polybius, whose historical works did not arrange events in chronological order, but presented human experience as a unity. Dynasties, empires, cultures, people and their communities lived and died in the swings of the cosmic pendulum.

One of the major conceptual innovations of modernity is *progress* as the guiding ideal in politics and society. Not only do we assume that we are constantly on the move away from our own history; the belief persists that it is only a matter of time before each problem yields to a solution. Faith in human knowledge has never been so great as in the Information Age; we actively seek to overcome what were long considered intractable facts of life.

The purpose of this digression is not to cast doubt over the possibilities for human knowledge, nor to suggest that an attempt to improve the human condition is an ignoble pursuit. It is to point out that we are all children of the Enlightenment, no matter where we fall on the political spectrum. It is to point out that there are certain peculiar assumptions which form the base and scaffolding of Western political thought, and it is upon these assumptions that ideologies as diverse as conservatism, liberalism, National Socialism and feminism are built.

The -ism itself is an altogether modern phenomenon. An -ism (or we might say, an 'ideology') assumes a difference between *how society is* and *how it ought to be,* predicated upon a specific moral view of the world. This is obviously true for those ideologies explicitly advocating change – liberalism, socialism, feminism, and so on. It is just as true for conservatism and traditionalism, ideologies which (as they see it) aim to resuscitate the baby that has been thrown out with the bathwater of the ages.

Typically, that which ideologues find so objectionable about the world is its existing configuration of power. The great texts and speakers of the ideology describe a configuration of power, argue for its recognition as injustice, and then present the means for achieving the desired change. The means may involve working through the existing institutions of state, or they may necessitate their overthrow, or they may shun mainstream practices altogether and advocate working their magic through civil society.

Whatever the ideology implies in practice, this is a marked difference from what went before. Progress, not recurrence, is at root of all political expectation. Whether this is progress towards the classless society, or ethnic purity, or the return of traditional virtues, progress is the constant. The view that *something is wrong* and *something needs to be done about this,* as a *political* statement, is a recent invention, one which defines our shared political culture. Conservatives are caught up in the same 'progressive' web, but then, so too are iconoclasts, who signal their compliance with conventional modes of thought even as they state their intentions to break away. The more they struggle against this inevitability, the more stuck they find themselves. To take a relevant example, feminists have sometimes declared that they are moving away from 'patriarchal' assumptions altogether, and building up their own worldview from scratch, quite untainted by male influence. In truth, nobody starts from scratch, and feminism remains deeply embedded in modes of thought which have evolved over centuries, exclusively through the minds of

men. The feminist ideology, and all of its innovations, simply could not occurred without centuries of work by men beforehand.

Next week's lecture shall take a closer look at the feminist assertion that the personal is political, and the hidden implications contained within this catch phrase. In the weeks that follow, we will consider the concept of utopia, which has been mentioned only in passing here. A brief comment here will suffice: utopia is the logical extension of progress, in that it is the end of all progress, the final stage of human existence. It is a profoundly dangerous idea, one responsible for the most oppressive regimes and bloody revolutions the world has ever known. While personal power and glory may have been the motivating force behind the actions of despotic individuals still in recent memory, it was a collective, utopian vision that aroused their followers to make manifest the most violent of fantasies. In all cases where utopians grip the reigns of power, the human beings which do not fit into their vision of a new world order are treated as the living garbage of a faded regime.

It is with disgust and horror that the West looks back at the utopian despots of the twentieth century, and yet these particular despotisms correspond to a tendency that forms the infrastructure of our own politics. The disgust and horror is real enough, though, and perhaps the most truly progressive shift in recent times is the rejection of extremism, in all its forms, by populations determined to leave behind the century of genocide.

Only, it's not that simple. You can pull up the heads, and tear the stalks clean from the earth, but unless you dig out the roots, you will find those flowers in bloom again before long. Utopianism, with the cleansing of human impediments that it always implies, is coded into our political DNA. Widespread detestation of the recent, failed totalitarianisms will not make this go away; it can only make the despotic tendency fall quiet for a little while. A new despotism can only emerge if it does so silently, in disguise as something quite different – perhaps as organized opposition to certain forms of unjust domination, the solution for which is always to increase the power of the state relative to the autonomy of the individual.

The personal is political, say the feminists.

I can hear the goosesteps getting closer.

Adam

Possible new honeybadger?

AVfM Video Source · 31 May 2014 · Archived copy · Original

Women who speak common sense. Is it just us, or are there more and more of them all the time?

Image by Spencer Holtaway

To All the Feminists Who Aren't Like That

Paul Elam · 31 May 2014 · Archived copy · Original

In the wake of our planned conference in June becoming the target of death threats, I thought this was a good time to make an appeal to all the feminists who aren't like that.

I know for a fact that you are out there. I have seen you for years now, in places like Reddit, on our Facebook Page, Youtube channel and in the comments of this very website.

I have even gotten emails from many of you, admonishing me to consider that in criticizing feminism that I am actually condemning a whole group of people, most of whom are only interested in gender equality and justice; who believe that all voices deserve to be heard, including men's.

Many of these same feminists have claimed that they too, are very invested in resolving gender related problems that affect men and boys.

Indeed, were I to include all of my interactions with those who claim to be feminist, I would have to say that most of them fit the description of people interested in justice and equality for all.

However, what I see in the actual actions of feminists in the landscape of gender politics has often been very different from what has been claimed by so many people, both men and women, who tell me that feminism is not really about those actions.

Now is the time we can put this to the test. I am asking for the real feminism to please stand up.

We have an event scheduled that includes the first Black female senator elected in North America. It also includes the woman who started the domestic violence shelter movement for women. It includes a three time board member of the National Organization for Women who was named one of the top 100 thinkers in the 20th Century by Financial Times Magazine.

Another academician speaking is a gay man who has dedicated a career to understanding gender issues.

This is all alongside a nationally recognized journalist, psychologists, psychotherapists and other experienced advocates for men and boys.

The death threats from feminists, in the attempt to silence these esteemed speakers, has resulted in the conference incurring tens of thousands of dollars in additional security costs.

We plan on launching a fundraiser tomorrow to address those needs, but I want to give the feminists who stand by free speech and assert decisively that these thugs do not represent what feminism is about, to have an early shot at helping us address the gender issues that impact men and boys in an open forum.

The paypal button below is offered for feminists only. It is a $25.00 one-time donation to help us with security costs that were inflicted on us by others calling themselves feminists.

You can show your support, and the true heart of the feminist community by assisting us with the security to have a safe conference with honest and open dialogue.

The donation thermometer will reflect the donations we receive.

Thank you in advance for those who wish to help.

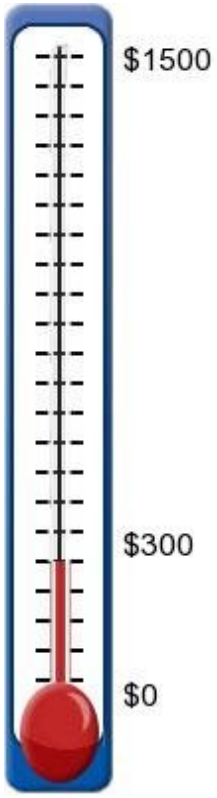

<a
href="http://www.abcfundraising.com">ABC Fundraising®

Public letter to Emma Howland-Bolton, teacher at Detroit public schools, regarding threats of violence and death by protesters under her organization

Jonathan Taylor · 31 May 2014 · Archived copy · Original

Addressed to the following:
Emma Howland-Bolton, protest organizer and administrator: emma.howlandbolton@gmail.com

To Emma Howland-Bolton:

My name is Jonathan Taylor. I am the founder and publisher of A Voice for Male Students, the leading Men's Human Rights website for men and boys in education. I note – as is widely available on public record – that you are a teacher in Detroit. From one teacher to another, greetings.

I am writing to call upon you to take an opportunity to enhance the credibility of your protest. In summary, you have been heavily invested in organizing a protest that has included threats of violence and death against organizers, attendees and hosts of the upcoming conference at the Double Tree hotel in Detroit. Indeed, these threats of violence and death have become so pervasive and severe that the hotel is now requiring an entire squadron of police to station themselves at the premises for 24 hour-a-day security for three days straight so that people cannot be killed for simply listening to academics and advocates speak at a conference.

The official letter by Double Tree to conference organizers can be found here.

I am calling on you to immediately remove from the Facebook group of which you are the administrator the posts and users which advocate violence and other forms of criminal conduct (examples here and here). In addition, I am calling on you to make an immediate public announcement on that Facebook group and any other social media channels you use to organize your event in which you denounce all exercise and suggestion of criminal conduct for both the current and all future protests. I am calling on you to do all of these things – not pick and choose those you prefer.

As you well know, the upcoming First International Conference on Men's Issues unites academics and advocates from diverse backgrounds and across the political spectrum. The roster of speakers includes Dr. Warren Farrell (three-time board member of the National Organization for Women-New York), Senator Anne Cools (the first black female senator to be elected to Canada's upper house), Erin Pizzey (the founder of the first battered women's shelter), Dr. Paul Nathanson (a gay academic who has written numerous books on gender issues), and many more.

While your protest is ostensibly predicated (as you erroneously claim) on the notion that this group of academics and advocates are responsible for violence against women (including the likes of Elliot Rodger, who – it would be apropos to note – murdered twice as many men as women), you have provided no evidence of a direct link to support these accusations. Furthermore, no one has ever been able to directly link Rodger to any Men's Human Rights website, social media channel, or organization. My own website – the leading Men's Human Rights website for men and boys in education – published an article sternly criticizing his actions.

Simultaneously, as an event organizer and facilitator you have failed to exercise discretion in taking any stance whatsoever against protesters who make threats and suggestions of violence and other forms of criminality among your own rank and file as today, 5-31-14 at 12:51 PM. These threats and suggestions of violence and criminality have remained on your group for at least three solid days while countless posts by men's advocates asking for nothing more than a calm, civil discussion were deleted left and right.

You were far, far too slow in addressing this. And you know it.

Your prior history of facilitating and organizing protests also includes other events that have escalated into criminal conduct, demonstrating a cavalier "it's ok for us, but not for them" stance toward criminal behavior. This includes

the group with the disconcerting title “By Any Means Necessary,” of which “any means” includes illegally trespassing into and occupying a closed public building to “protest” its closing down well after its final hours, resisting arrest, and obstruction of justice (related: video).

Given your history, it reasonable to both call to this to public attention. Given that these disconcerting double standards are predicated upon ideological worldviews (which often have a “totalizing” effect on the people who adopt them), I think it also reasonable to be concerned in what capacity you – as an educator – enforce double standards toward your own students on the basis of sex, both in methods of instruction and discipline.

As I noted in a recent article, threats of violence are common among those who oppose the human rights of men and boys. During the 2006 Duke lacrosse false rape case, students paraded around a banner reading “castrate,” an open call for violence against the three young men who were falsely accused of rape. In a staggering example of inverted moral reasoning, they rationalized their call to violence by saying they were opposing an incident of violence which, as it turned out, never happened.

Last year those protesting men’s advocates who were sponsored by the Canadian Association for Equality (CAFE) to speak at the University of Toronto called for violence if their demand that the university close down the event were not met. In pursuit of a sexual misconduct policy which defined rape so broadly beyond its legal definition that it essentially eviscerated due process, the Feminist group “Radical Womyn of Antioch” threatened Antioch College with violence if they failed to adopt their policy [1].

Given that there is historical continuity and precedent among those who oppose the human rights of men and boys with threats of violence, it is imperative that we challenge it. You may be wondering why I am addressing you specifically. As follows.

While it is true that you are listed as but one of several administrators of the Facebook group protesting the upcoming conference, a thorough review of the posting history reveals that you are one of the most active – if not the most active – administrator on the page, posting new links and content on a regular basis.

You have acted as the primary networking administrator of your group, networking and bringing in protesters from Take Back the Night groups, shelter workers, women’s advocacy groups and bloggers, hotel workers, public officials, and more. You have also engaged with users on a comment-by-comment basis far more consistently than any other administrator. Given your disproportionate investment and profile relative to other administrators, you have effectively established yourself as the “go-to” point of contact for the protest.

In other words, you have leadership. And with leadership comes responsibility. It’s not just a party.

There is one more reason why I am singling you out other than your clear prominence in organizing and facilitating these protests: you are an educator. That in and of itself should come with its own class of standards, as those upon whom we confer such public faith should be individuals who exhibit a standard of behavior, professionalism, and due diligence that is nothing short of exemplary. Doubly so when those in their charge are impressionable children.

Leading men’s advocates have had no problem denouncing violence in the past. In a “heads up” for an academic speaking event last year at the University of Toronto the staff at A Voice for Men – in strong and clear language –

threatened to automatically sever ties with any men's advocate who engages in violence (attacking or defending) and hand them over to the police. Indeed, they have told men's advocates to not even defend themselves if under attack, but rather to either retreat or – if they cannot – to curl up on the ground in a fetal position while others filmed and contacted police.

A Voice for Men and their affiliates have also partnered with men's advocates at the Canadian Association for Equality (CAFE), offering a reward of $4,000 for a Feminist student who was allegedly (but not confirmed to have been) assaulted. When they encouraged Feminists to match it they were met with silence.

And Voice for Male Students has always maintained a policy of nonviolence. Indeed, it is one of its nine founding values.

In an ideal world there would be no need to explain to you why a policy of nonviolence is essential to any human rights endeavor. I belabor this because it is unfortunately not so apparent to our opponents. Violence can be compared to George Washington's characterization of government: a "dangerous servant and a fearful master." Violence does not breed peace, but only more violence, and it inevitably harms those who initiate it.

I'm not asking you to agree with the issues presented at the conference. Issues which, I remind, will be represented by academics from diverse backgrounds and across the political spectrum. But I do strongly disagree with is the widespread permissiveness among our opponents for threats and suggestions of violence, death, and other forms of criminal behavior that have no place in a free and enlightened society. Indeed, slander, libel, misrepresentation, and censorship – historically the bread and butter of our opponents – while remaining pervasive, has now become the least of our concerns.

It doesn't take a lot to openly denounce violence. A Voice for Men has done it. A Voice for Male Students has done it. We can do it easily. We're still waiting on you to do it.

I look forward to your substantial and more evenhanded public reaffirmation to nonviolence by the end of tomorrow, 6-1-14.

Regards,

Jonathan Taylor

Founder and Publisher, *A Voice for Male Students*

Notes:
[1] The excerpt is from page seven of the book *Rape on Campus*, a collection of academic essay

The Misandry Behind Misogyny

Stephen Jarosek (aka Codebuster) · 31 May 2014 · Archived copy · Original

The recent spate of feminists shrieking "misogyny!" following the Elliot Rodger rampage needs to be placed in the right context; i.e., is said misogyny of one deranged man a cause or a symptom? More specifically, is it a primary cause or a secondary cause? This is a question medicos ask all the time, for example, with respect to HIV (as primary cause) versus opportunistic infections such as pneumonia (secondary cause). The question of primary versus secondary is also relevant to cancer when trying to establish the source of the secondary lethal tumours that metastasize at locations removed from the source.

So is misogyny the source of Rodger's rampage? Or was his misogyny an expression of a wider, systemic hatred as it manifests in modern society in 2014? Consider the misandry that provides the foundations upon which feminism is built. Misandry is the driving force behind feminism, the purpose of which is to *shame* men and their achievements – a sentiment extended into schools where boys are taught that they should be ashamed of their manhood and their heroes. We now have a feminist industry, and a revised education system that regards competition (boys) as something nasty that is to be discouraged, versus collaborative, facilitative conformity (girls) as the greater good that is to be encouraged. Instead of celebrating the achievements of great men, feminists prefer to notice only the worst among men and shame boys and men for that. That's misandry at work.

And if schools are going to devote large portions of their syllabuses to shaming boys for what they represent, then does it not follow that some boys might grow resentful? Does it not follow that perhaps, just maybe, some might lash out at some crucial stage of their development? As children sometimes do when an abusive and controlling parent oversteps the limits in trying to contain their thankless, wayward son or daughter. Do feminists so lack commonsense? So much for women's "empathy" as feminists like to portray it.

Consider, for example, the misandry of feminists, like David Futrelle. He prefers to shame men because King Leopold of Belgium [1] was a man, rather than celebrate men because George Washington, Isaac Newton, Johan Sebastian Bach, Ludwig van Beethoven, William Shakespeare, Galileo Galilei, Nikolai Copernicus, William James, David Hume, and so on and on and on, were all men. What's with that? We're sure that David means well, but perhaps someone might like to sit down with him one rainy afternoon to try to explain to him how a man like Mahatma Gandhi was different to a man like Adolf Hitler. Surely we can afford him at least this much, given all that he has done to promote AVFM in the media and raise public awareness to our cause. And if he still doesn't get it, maybe he'll switch his emphasis to an endeavour that for him at least, is more productive… like cat grooming, or feline health supplements, or preventing furballs in your favourite moggy.

Why are feminists so keen to bring men down? Feminists' failure to distinguish between great men versus thugs is projection that speaks volumes of their stunted emotional development, and their view of the world in simplistic, two-dimensional terms. Think of how toxic this feminist attitude is to our cultures, how much harm it has caused. With feminism, we are supposed to be ashamed of the men (The Patriarchy) who are responsible for the cultural achievements that make modern, advanced society possible, and we are supposed to make amends to women for all those millennia of patriarchal oppression… all without any reference, of course, to women's hypergamy, and no reference to the dynamics of provider/provided-for that have always been integral to the workings of most every culture throughout human history.

And so the boys in our schools are being shamed for their competitive natures, and are being taught to make amends for all those millennia of patriarchal privilege and entitlement… like the privilege of dying in wars or the entitlement of dying on construction sites, to cater to the providing for women. And our feminists have the gall to call Rodger's rampage misogyny. Of course this is not to excuse said rampage – *there is never any excuse for violence, ever*. But we do need to understand the cultural forces that lie at the source, and the misandry that might inspire the misogyny.

Feminist misandry is not confined to our children's schools. Misandry often begins in the home where women are

(statistically) the primary abusers of children. For example 32.6% of child fatalities were perpetrated by the mother acting alone, while 16.6% of child fatalities were perpetrated by the father acting alone (Child Maltreatment 2002) [2] – and mothers are inclined to abuse their sons more than their daughters.

From a wider, cultural perspective, how primary nurturers treat their children has repercussions above and beyond a few disgruntled kids that don't fit in – it has relevance to cultural values, what a culture stands for, and indeed, what it means to be human. According to Dr Jill Stamm (video #9) [3] of Arizona State University, 90% of a human brain's wiring is accomplished within the first three or four years of life. Which seems to suggest that the primary nurturer's role on a child's brain wiring, over the course of up to 16 years, is certainly not going to be trivial.

Children learn a lot while under the guidance of their primary nurturer – most importantly, they learn what matters, they learn about who is expected to be the provider and who is expected to be the provided-for. When children play with their toy trucks or their doll-houses, all this takes place under the care of their primary nurturer. Children learn about civility, tantrums, love and how to get their way, usually under the care of their primary nurturer. Children first learn violence from their primary nurturer. And so it is that Stephen Baskerville's observations [4] linking single-mom households to criminality would seem to be self-evident.

We know how the old adage goes… behind every great man is a supportive woman. But behind every criminal you are more likely to find a toxic, child-abusing mom.

It might at first seem odd that feminists do appear to recognize cultural conditioning – indeed, at a simplistic level they obsess about it. Yet fail to understand mom's role in said conditioning. For all their unsubstantiated prattle about The Patriarchy, where might The Matriarchy fit in? Simplistically, with the innocence of vindictive children, they think that a culture is either patriarchal or matriarchal, seemingly oblivious to the fact that every culture on earth that has ever existed has always been comprised of men *and* women. Feminists don't seem to understand that every culture has both patriarchal and matriarchal elements. And in their subjective obsession with The Patriarchy, it is they that most render women invisible. In this sense, feminists are the most balanced sexists on earth… they are both misandrists *and* misogynists.

As surreal as all of this is, what is scary is not that feminists exist, but that society takes these freaks seriously enough to establish misandric government programs that trash the most basic human rights of men and boys. Within contemporary feminist culture, Rodger's rampage received extra fuel- becoming a self-fulfilling outcome of a relentless misandric program. Everything that feminists have ever incited is coming true. Feminists' relentless yapping about misogyny and rape culture is naught but pure projection. Their misandry is the source. It is misandry that is the first cause. It is misandry that is the real killer. And it is upon misandry that the foundations of feminism have been laid.

Sources:

[1] Futrelle, David. It's "Get On Your Knees and Thank a White Man Day" in the Men's Rights subreddit. We Hunted the Mammoth: http://wehuntedthemammoth.com/2014/04/14/its-get-on-your--knees-and-thank-a-white-man-day-in-the-mens-rights-subreddit/ (accessed May 28, 2014).

[2] US Department of Health and Human Services, Administration for Children and Families, Children's Beureau. Child Maltreatment Reports (over multiple years): http://www.acf.hhs.gov/programs/cb/research-data--technology/statistics-research/child-maltreatment (accessed May 28, 2014).

[3] Best Online Courses. *Early Brain Development (Videos)*. December 6, 2013: http://www.bestonlinecourses.-info/early-brain-development/ (accessed May 28, 2014)

[4] Wikipedia – Stephen Baskerville: http://en.wikipedia.org/wiki/Stephen_Baskerville (accessed May 28, 2014)

Don't Let Them Silence Us — International Conference on Men's Issues

AVfM Video Source · 1 June 2014 · Archived copy · Original

With thanks to the many people who contributed their voices and their time on this video, I will let it do the talking.
PE

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Lecture 7: The Personal, as Contrasted to the Political

Adam Kostakis · 1 June 2014 · Archived copy · Original

Adam Kostakis' landmark online lectures on gynocentrism were published on AVfM in 2011, but for all who didn't catch them then we pleased to run them again. Here is the seventh of twelve lectures. – PW

> They prided themselves on belonging to a movement, as distinguished from a party, and a movement could not be bound by a program. – Hannah Arendt

Last week, we looked at how the concept of *domination* has become a justification for encroaching despotism. It should not come as a shock to attentive readers that virtually every keyword in the feminist lexicon is used in a similar way. Whether the term being discussed is *misogyny* or *rape* or *patriarchy,* the tendency is to broaden its meaning to cover as wide a semantic area as possible, smuggling the maximum possible ideological contraband within an overcoat of righteousness. The real-world effect of all this is to restrict male autonomy through the criminalization of men's actions. The limitless possibilities for semantic bleaching correspond to extensive prison sentences and crippling fines. The intention is to criminalize *the norm.* Every move that a man makes should send a shiver down his spine, should force him to look over his shoulder, with a panic-stricken expression, wondering, "what new law have I just broken?" Men are to live in a perpetual state of surveillance and presumed guilt – a panoptical existence in which they are repeatedly chastized for doing wrong. That is, according to an invasive, alien moral standard that they are invited to obey, not understand, and certainly not to question or refute.

But when the criminalized behavior falls within the domain of actions in which both men and women engage, the argument requires a corollary that *it is different, and worse, when men do it.* For instance, certain nasty individuals of both sexes engage in *sexual harassment,* but we must understand that when men do it to women, it is *chalk,* and when women do it to men, it is *cheese.* The two, we are assured, are incomparable, regardless of how a victimized man might see things – after all, even in his victimhood, he is blinkered by his *privilege.*

The whole fairy tale is aptly summed up in the feminist mantra, the personal is political. As was discussed last week, the proper context in which this claim should be viewed is the recent history of the Western world. Particular focus should be given to a current within our shared political culture, which has given rise to despotic government and threatens to do so again. How else are we to interpret a statement that all things within the domain of the individual are in fact the business of government? If we do not own or control those things which are *personal* to us, there cannot be anything to speak of that we do own or control, up to and including our lives.

But it would be a mistake to view the mantra simply as a statement of belief, i.e. that its speaker merely *believes* the personal to be political. All manner of people have all manner of kooky theories, and a group of people communicating their *belief* that all aspects of our lives are managed by the state would be about as troubling as tin foil conspiracy theorists or the Flat Earth Society. When a feminist says that the personal is political, however, she is *not* simply stating a belief; she is making a call to action. There are implications hidden within the phrase.

Last week's discussion involved a section on ideologies, and the progressivist assumptions at the roots of Western political culture. To recap, ideologies assume a difference between *how society is* and *how it ought to be,* predicated upon a specific moral view of the world. What this means, as far as feminist analysis is concerned, is that if the personal is *not* currently political, *then it should be made that way.* Practically all feminist innovation consists of making those things which are personal into political matters. The logical end-point is to be found where there are no strictly personal actions, no personal utterances, intentions, thoughts or beliefs; all of these, expressed publicly or privately, would be strictly political. Every decision, down to the minutiae details of everyday life, becomes a political matter for which individuals are held to account, not as individual transgressors, but as members of an oppressive class which must answer for its sins.

'The political' is another one of those *essentially contested concepts* – in other words, it is one of those concepts most open to abuse. It is an elusive idea, which can be grasped but never precisely pinned down – and attempts to do so are rather like trying to grab all the air in an inflatable mattress. One of the things we *can* say about 'the political,' is that it has not always been identified with 'the ideological' – which seems sensible enough, since 'the ideological' is a product of modernity, a relative newcomer as far as politics is concerned.

Once upon a time, 'the political' was a term which referred to Kings, Queens, courtiers and nobles, their struggles and their successions; but certainly *not* to doctrine. That change came about gradually, with the steady fall of religious fervor that marks modernity.

I am aware that I skate close to etymological fallacy, so let me clarify what I am arguing. I am not complaining that there is a *proper* meaning of terms such as 'the political' which has fallen out of fashion. I have previously acknowledged that language is forever in flux. As a corollary, I do recognize that *objectively correct* definitions are something of a rarity. My purpose, in highlighting *linguistic* change, is a correlative highlighting of *social* change! The one rarely undergoes a paradigm shift without bringing the other along. There is immense power in language, to not only reflect but to define the experiential world. If we want to understand how things came to be the way that they are, we should cast a searing torch beam over historic changes in vocabulary – it is here that we will find the notional germ cells that gave rise to the feminist disease.

Such as in the case of 'the political'. Today, everything *controversial* is reflexively considered a political matter. Whether we are discussing a person's unusual lifestyle, or a new work of art that pushes boundaries, or a website that advances an innovative worldview, we feel quite certain that what we are discussing is a *political statement.* The controversial, then is political; or perhaps it would be more accurate to say that the *unusual* is political. Non-conformists of all stripes are prompted to attach some political purpose to their actions or beliefs. The effect of this very public challenge is to lock individuals into a system of pervasive control; stepping out of line makes one into a target.

And this is precisely what feminism requires – for men to stand in line, and to target those who do not. It's a lot easier to pursue the project for increasing the power of women when you can effectively gag those who stand to lose the most from its success.

The flip side to all this is women's exponentially increasing and 'compensatory' license. It is *men alone* whose private lives are to be locked into the system of public control; women, in contrast, are to enjoy the spoils of victory in a new era of female sexual anarchism. Perhaps the only consolation we can realistically take is that despotisms are great generators of spiritual enlightenment among the oppressed. It was the persecution of early Christians that drove pious men and women to live alone in the desert, in imitation of Jesus Christ – it was only in the fifth century that these monastics were co-opted into the Church, having sought a purely ascetic existence as an alternative to the material world that had driven them out. Similarly, the oppressive regimes of the Hellenistic period led many in the Greek city-states to embrace mystical philosophies which advocated turning away from the world. Given that we are well on our way towards feminist despotism, it is not surprising that a parallel development is fledgling, in the form of the Men Going Their Own Way (MGTOW) movement. MGTOW have rejected the Gynocentric demand that men must define themselves according to their sexual prowess. Accordingly unburdened, many MGTOW have

taken up introspective deliberation on the nature of man and masculinity – discussions which are androcentric and therefore not accountable to feminist orthodoxy. At its core, the MGTOW movement turns away from the world – from marriage, children, self-sacrificing employment, even relationships with women altogether – seeking solace from hostile agents as did the ascetics and mystics of the ancient world.

Although I endorse the MGTOW lifestyle, I am conscious that it is not enough – for fulfillment or for survival. Feminism is simply not in the business of leaving men alone. It is a progressivist ideology, which means it just keeps on growing, with *no internal checks* on its own activities; *it has no brakes!* All attempted self-criticism yields to further radicalization. Unable to perceive the world from outside of the feminist bubble, its disciples think and act in an *anti-contextual, abstract fashion.* The only checks on the activities of such ideologies must come from the outside – i.e., from the rest of society. If feminism will not slow down and stop of its own accord, then external agents must build a brick wall in its path. This is a moral requirement – the alternative is to allow it free reign, in which case we will inevitably end up with despotism. Thus far, feminism has proved remarkably *socio-dynamic,* and has faced very little *political resistance* – meaning that the velocity of persecution is set to increase.

I should like to clarify. The word 'feminism' can refer to more than one thing. Most obviously, *feminism the movement* is the not precisely the same thing as *feminism the ideology;* rather, the former is driven by the dictates of the latter. *Feminism the ideology* is a victim ideology, which means that it exists in defense of a certain class of people which has been designated as *the victims.* The dual objectives goals of a victim ideology are, as I have remarked previously:

(1) To equalize with the 'enemy' group;

(2) To forge its own 'victim identity,' separate from and unaccountable to the 'enemy' group.

If objective (1) is ever achieved, then the ideology *simply ceases to be,* which means that *the movement also ceases to be.* The movement, however, is not an inorganic entity which mechanistically fulfills the needs of the ideology. It is made up of *people* who have become dependent upon it, psychologically and financially. The end of inequality, however it was originally measured, would spell disaster for Women's Studies graduates everywhere. For instance, the inability of feminist organizations to admit that rape rates are falling and that false allegations are reaching epidemic levels is down to the losses that would be sustained by ideologues sitting in (usually empty) rape crisis centers. *The ideology cannot be permitted to die* – there is far too much riding on it, namely, *the movement,* and whatever goodies its principal actors have managed to get their paws on. As with many people, the threat of redundancy is enough to bring out a hard-line conservatism, which insists, in this case, on the existence of brand new oppressions still to be overcome. There is an awful lot of money riding on the continued perception that women are disadvantaged. Feminism is not merely a *movement* any more, but an *industry* – aptly referred to by some as *the sexual grievance industry.*

Should this industry crash, it would leave a hole in the purses of career feminists nearly as large as the hole it would leave between their ears. The alternative to continued state support for the overcoming of new oppressions is almost unthinkable. It would not only mean an end to men subsidizing their own persecution – it would also threaten to leave a psychic vacuum in the minds of professional feminists. Whatever would they do, should they be deprived of their blood money?

The feminists do, of course, have a backup plan. I refer you to objective (2). The reason why victim ideologies tend to die hard when equality or even supremacy of the 'victim' group is achieved is this: they shift their aims towards the inherent separateness of the 'victim' and 'enemy' groups, and refuse accountability to the rest of the world. Indeed, any attempt by a person external to the designated 'victim' group, to hold the members of said group accountable for their transgressions, is tarnished as the effort to roll back objective (1) – and the person who dared to raise the complaint will be called any number of amazing names.

A victim ideology is necessarily tripartite in its understanding of time. The past is identified with **Oppression,** the present with **Struggle,** and the future with **Liberation.** This tripartite historiography is a constant. If any one of the three states – **Oppression, Struggle** or **Liberation** – is removed, then we no longer have a victim ideology. It falls apart, owing to its inconsistency. There *must* have been past **Oppression,** as this justifies the present **Struggle,** which also *must* be the case for the present, as a matter of tautology -; what else would we be talking about?

Struggle must be *towards* something, and this is **Liberation,** promised in the future. Below is a diagram of sorts, presented from the feminist perspective:

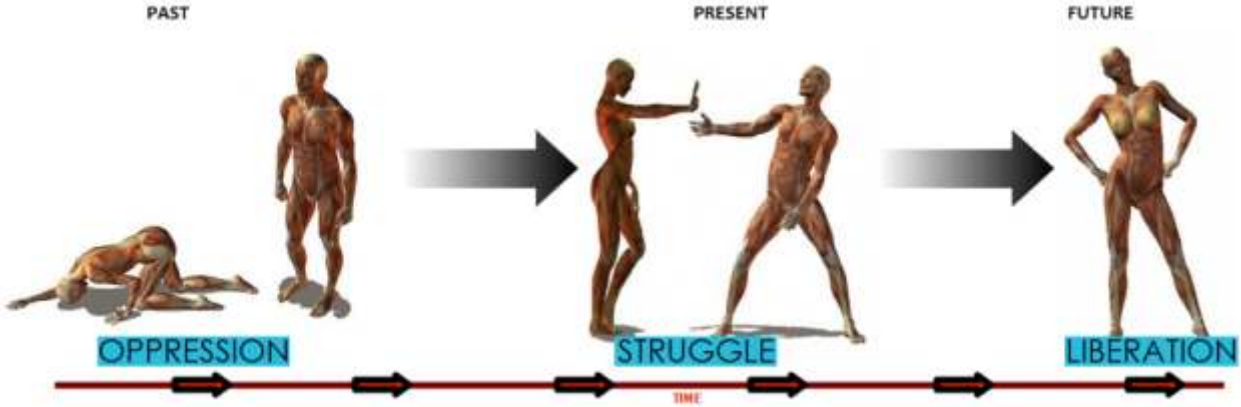

It is a childish caricature, fitting for a childish worldview. Note what is required for the tripartite **Oppression, Struggle, Liberation** to make sense – the actor who did the oppressing, who must be struggled against, and from whom the designated victims shall be liberated. This is, of course, men.
The above picture is presented from the feminist perspective, in which time moves horizontally, from left to right. In the real world, time's arrow is broken. We are frozen permanently in the present phase, and from there, time moves vertically and downwards:

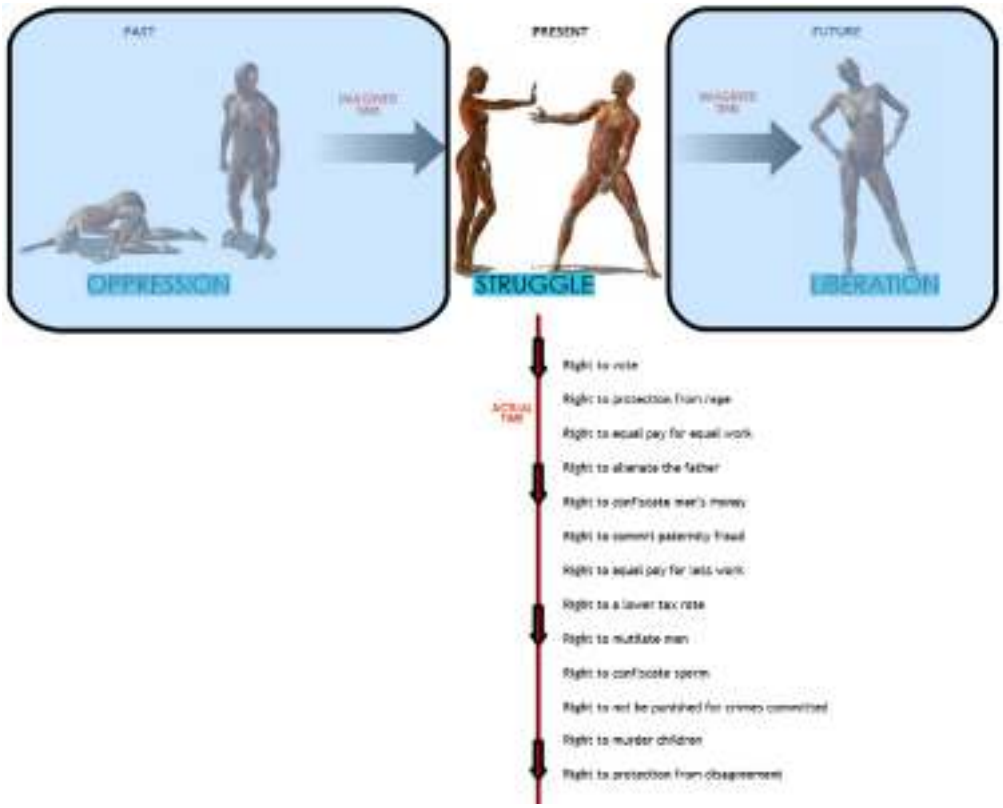

There is simply too much riding on feminism (i.e. the sexual grievance industry) to allow the actual liberation of women to be acknowledged. If it were to be admitted that women are not only liberated, but the recipients of a number of advantages over men, then the *movement* and the *ideology,* and thus the *industry* that is feminism, would become moot. Women's current role, which is perhaps more appropriately described as **Privileged,** is not even conceivable on feminist time. **Liberation** must always remain a future goal, and can never be permitted as a present achievement. Feminism is self-sustaining this way – by forever propelling itself into new **Struggles.** The tripartite understanding of timeis independent of context; it is fundamentally abstract and *anti-contextual.* The tripartite is assumed *before* the truth about the world at any given moment is ascertained, and the facts of the world must then be hammered out into a feminist-friendly shape.

It is of little consequence that all the great **Struggles** have been won. Feminists can just create new ones. And since men are (as the case must always be) the oppressors to be struggled against, it is quite justifiable to take away whatever power they still possess.
Until they possess none.
Adam

Christina Hoff-Sommers: Where does "rule of thumb" come from?

AVfM Video Source · 2 June 2014 · Archived copy · Original

Christina Hoff-Sommers does a great job of taking apart common feminist myths. This time she takes on the “rule of thumb.”

Let’s hope she takes on the perennial urban legend that wife-beating goes up around the time of the Superbowl and other sporting events.

Lecture 8: Chasing Rainbows

Adam Kostakis · 2 June 2014 · Archived copy · Original

Adam Kostakis' landmark online lectures on gynocentrism were published on AVfM in 2011, but for all who didn't catch them then we pleased to run them again. Here is the eighth of twelve lectures. – PW

> Equality, rightly understood as our founding fathers understood it, leads to liberty and to the emancipation of creative differences; wrongly understood, as it has been so tragically in our time, it leads first to conformity and then to despotism. – Barry Goldwater

What is it that enables us to live meaningful lives? This is a question with a long history, and after more than two thousand years of scratching our heads, our species is not much the wiser. Answers fall just as easily as they are formed. Perhaps the only real wisdom to be imparted by centuries of soul-searching is that the solution cannot be reduced to the realization of only one value. Efforts to bring about a social system based upon the realization of one value in particular – be it religious doctrine, the will of the nation, or social equality – have invariably resulted in widespread repression, and not the golden age of peace and virtue as postulated by their ideologues. In contrast, those societies which have managed to create and maintain the space for people to actually live what they might call 'meaningful lives' are those which have kept a number of values in balance. This is not a very exciting solution, but it is better to be dissatisfied with the great mysteries of life than to be enserfed or 'disappeared' by a regime in pursuit of a more enticing dictum.

Whatever the case, the argument for autonomy seems convincing – balanced, as it must be, against other values. It is difficult to see how one's life could be considered meaningful where one does not possess even the most basic rights of self-determination. On this point, I am superficially in agreement with the feminists, who have made autonomy (and not equality) their guiding principle. Of course, in their case, it is only women's autonomy that matters, and this is to be extended as far as possible. Nevertheless, we do agree that autonomy, in and of itself, is *a good thing,* although I would qualify my support with the corollary that it must be balanced against other values so that it does not become *license.*

It is the most spectacular irony, then, that so long as they remain feminists, women will never knowingly taste freedom. Feminism is a victim ideology which freezes women perpetually in **Struggle;** it cannot afford to indulge in **Liberation,** else the game is up. To continue playing, feminists must imagine that they are under the control of external forces which are responsible for every fate that befalls them. They have a name for this mass delusion: *The Patriarchy.* Every bad decision, every unwanted consequence, every minor inconvenience can be traced back to this mystical, mythical and invisible system of control which exerts influence over women, in much the same way that animistic tribes explained severe weather phenomena by reference to angered and vengeful deities. If feminists are to pretend that **Struggle** is still relevant, then it cannot be admitted that women are in control of their own actions, for this would imply that they are free moral agents. Women must be made to believe that they are delicate vessels being tossed about in an ocean storm, with navigation and steering rendered futile, and no land in sight. Perhaps we could contrast this to the MGTOW movement, which resembles a series of wooden canoes, light but durable, whose occupants paddle alone on calm seas – for the time being, at least.

Even when women are privileged beyond their wildest dreams – which is inconceivable in feminist theory – they still may not be considered free. Women are not permitted to enjoy freedom; it *must* be denied for the ideology to survive. It *must* be reiterated, until it comes to mind reflexively, that "we still live in a patriarchy," and "women are still not yet equal," and so forth. Feminism's adherents can never rest, because they will not allow themselves to. They are forever chasing rainbows.

They are mentally barricaded in, shut off from the very world that they impose their designs upon. They are forced to conceive of themselves forever **Struggling,** lest they become **Liberated,** and therefore irrelevant. As I said last week, a tripartite perception of history (past as Oppression, present as Struggle, and future as Liberation) is a constant of feminism, and this is decided upon in advance of the facts. Regardless of context, the present is **Struggle,** with **Liberation** perpetually set some way off into the future. As the proverb states, *tomorrow never comes.*

As I have mentioned previously, feminism is fundamentally anti-contextual, deciding upon the story in advance, and then fitting the facts around this. The process is simple. Take the key points about the given situation, and through the use of dislogic, eristic, moral relativism, symbolism, self-contradiction and dreamlike fantasy, frame the discourse as one in which women are moving from **Oppression** to **Liberation,** but will not get there without feminist **Struggle.**

This is not to say that feminism operates statically. The first step in the process just described is to draw in the facts from real life. If feminists did not do this, their preaching would have zero appeal to the non-feminist sector, because it would seem to have no bearing on the experiential world. Feminism is anti-contextual in the sense that the story is decided prior to the facts, but it is nevertheless dependent on the context of any particular situation. The real life context must first be experienced and understood, and only then can it be co-opted into feminist discourse. To take a clear example, feminists in the United States today do not agitate for women's right to vote. They would get nowhere if they did, because, having the vote, they have nowhere else to go (in this regard). The franchise is not now a relevant issue in the context of the real world. On the other hand, the fact that most business leaders are men will be verified by most people's experiences of the world; this, then, can be drawn into feminist discourse, as an example of **Oppression.**

Forgive me for being overly simplistic. It must be made clear how the process of manufacturing **Struggle** is playing a pivotal role in the changing nature of *rights.*

What is a right? As it has typically been understood, a right is a claim which, in usual circumstances, is inviolable. In other words, if I have a right, then I have some kind of claim – the permission to do something I wish to do, or to be protected from something I do not wish for – and other individuals may not deprive me of this claim. To take a clear example, I have the right not to be assaulted – other individuals are not permitted to assault me. They may do so nonetheless, in which case they have transgressed against my right; they have done what they are not permitted to do, and prevented me from doing (or avoiding) those things which I am permitted to do (or avoid). Accordingly, I am permitted to seek recompense for the violation of my right.

A theory of rights requires an enforcer, in order to prevent rights transgressions and provide recompense to those whose rights have been violated. The enforcer that we are familiar with is the state, particularly those institutions

involved in the creation and practise of law: the legislature, the judiciary, the police force, and so on. It is necessary that the state possesses the monopoly on the use of force, else its rule would go unenforced, and there would be no deterrent against rights violations. In an extreme case, the citizens may rise up and overthrow a weak state, subsequently instituting their own form of justice which may be far from impartial. Max Weber famously described the state as "the monopoly of the legitimate use of force." I have left out the word 'legitimate' from my definition here, because it strikes me as an entirely subjective judgment, not to mention an inevitable one from the point of view of those in control of the state. Those who seize power and use it to persecute one section of the population will surely believe their own monopoly on the use of force to be legitimate – indeed, they will most likely believe their own use of force to be of greater legitimacy than that of the regime which they deposed, no matter how that regime conducted itself.

Note that there is no inherent limitation to the concept of rights; there is no in-built brake system. There can never be a point where we say, "now we have all the rights." There will always be potentially more rights that we *could* possess. That is not to say we categorically *should* possess more rights. The full possession of all *conceivable* rights would be an inconceivable license – total autonomy, in which all claims would be permitted. This would mean that the individual with license would be free to violate the rights of others. In this case, the rights of others would be meaningless whenever they encounter the licensed individual. Logically, all people cannot have total possession of all rights, because each would be permitted to infringe upon the rights of all the others – which means that nobody's rights would be secure, and the strongest individual or group would be entitled to establish arbitrary rule by physical force alone.

Clearly we need limitations, and the Constitution of the United States of America is the exemplar in this regard. As the finest statement of personal liberty and representative democracy the world has ever known, it exists to protect a number of fundamental rights from being overturned by the strongest collection of individuals – namely, the government. Laws may come and go, but so long as the constitution is upheld, the foundational rights of the individual citizen are set in stone – or, at least, are extremely difficult to remove or alter. Where a government repeatedly violates its own constitution, it (ideally, at least) runs the risk of being overthrown by an uprising of citizens, who would, together, form a stronger collective.

The United States Constitution, adopted in 1787, built upon the liberal philosophy of the time, most especially that of John Locke. Sections of the Declaration of Independence, signed eleven years previous, are more or less lifted from his *Second Treatise of Government.* The ideas expressed in this work are not those of the liberalism we know today; they sit somewhere closer to what we would now term *libertarianism.* It was only in the second half of the nineteenth century that liberalism underwent the profound transformation into the collectivist ideology we more readily associate with the term today.

In his 1859 text, *On Liberty,* J. S. Mill introduced a new articulation of the traditional liberal moral defence of individual rights. It runs something like this: *individuals have the right to do whatever they choose, so long as this does not harm others.* Mill exercised caution when considering the application of this principle: one would not be harmed, for instance, by losing in open competition (e.g. the free market). Following Tocqueville, he voiced concern that democracy, if unmoderated, could devolve into majoritarian tyranny.

We may thank the successors of Mill for the perversion of individualist liberalism into a collectivist and

authoritarian philosophy. It was one small step from Mill's axiom – *individuals have the right to do whatever they choose, so long as this does not harm others* – to the doctrine of New Liberalism: *if I cannot do what I would otherwise choose, then somebody must be harming me.* It was the self-proclaimed 'liberal socialist,' Leonard Trelawny Hobhouse, who built upon Mill's premises and added a new twist: that freedom is not good *in and of itself,* but must be subordinated to some higher end. It follows that any freedom which is not subordinated to this higher end is not morally justified. It was the social radical Richard Henry Tawney, building on this development, who advocated an egalitarian society based on the premise that "freedom for the pike is death for the minnows" – in other words, that certain identifiable groups are not deserving of equal autonomy, but must have their share restricted. It was Lester Frank Ward who disavowed the individual altogether and argued that the state should direct all social and economic development, including the happiness of its citizens. Perhaps most tellingly of all, he was an enthusiastic supporter of the notion that women are innately superior to men. To quote an especially relevant passage:

> And now from the point of view of intellectual development itself we find her side by side, and shoulder to shoulder with him furnishing, from the very outset, far back in prehistoric, presocial, and even prehuman times, the necessary complement to his otherwise one-sided, headlong, and wayward career, without which he would soon have warped and distorted the race and rendered it incapable of the very progress which he claims exclusively to inspire. And herefore again, even in the realm of intellect, where he would fain reign supreme, she has proved herself fully his equal **and is entitled to her share of whatever credit attaches to human progress hereby achieved.**

The purpose of this detour into the changing nature of rights was to hone in on the historical developments that precipitated certain aspects of modern feminism. Some contributors to the Men's Rights Movement have somewhat abstractly attacked 'modernity' and 'Enlightenment values.' This is fine if they are intending to attack individual autonomy in general, but we must look more carefully if we actually want to get to the root of the problems facing men, as men, today – which, I would argue, coalesce into the deprivation of male autonomy. It is modernity, and particularly Enlightenment thought, which made individual autonomy a possibility – and it is social liberalism, and most especially feminism, which are turning it into an impossibility for men.

The innovation of social liberalism is conspicuous in the section of the Ward quote above which I have emphasized. It is entitlement; the creation of new obligations for others to fulfil; the construction of rights claims, not rights *of individuals,* to be held equally, but *against* an identified segment of the population (the 'enemy' group). Of course, every right, if it is taken seriously, demands obligations of others – if I have a right to not be assaulted, then you must not assault me, and vice versa. The difference between such a claim and the claims of New Liberalism is that the former is an obligation to *inaction,* while the latter is an obligation to *action.* My obligations to inaction mean that I cannot transgress certain boundaries – the rights of other people. I may not hurt them, steal from them, or do damage to their possessions. I am forbidden to do certain things which would interfere with the autonomy of others, but apart from that, I am free to do as I please. Obligations to action are of a different sort altogether: the one who

holds me to such an obligation has the power to command me. I am told how to act, and I am forbidden to act any other way. This curtails my autonomy.

For instance, if you require some object in order to accomplish a certain project, then your autonomy is curtailed if you do not possess the object. Therefore, you have a claim to my object, presuming that I possess one. It matters not if I have earned or otherwise rightfully own my object; the theory goes that you should have it anyway. Claims of ownership and desert are subordinated to the autonomy of individuals, which translates to the wants (not needs) of specially identified 'victim' groups. If, say, I am interviewing a man and a woman for a position in my employ, and the woman demands that she be given the job as a crucial step in her career plan, *I am denying her autonomy by not employing her,* even if she is the least qualified candidate. She needs the position in order to *achieve what she ultimately wants,* and so she is *wronged* if she does not get it. The doctrine of New Liberalism – *if I am unable to do what I would otherwise choose, then somebody must be harming me* – clearly serves the victim agenda of feminism. Any limit whatsoever on the actions of women, including those introduced in the name of fairness and impartiality, can be taken as a new **Oppression** according to this doctrine.

'New' or 'social' liberalism is in fact the perversion and corruption of liberalism – and it finds its highest expression in the caste system of rights feminists are busy creating. Women's rights, a catch phrase once trumpeted as a progressive march towards a fairer future, has become the trump card that never loses its value, ready to be played any time a woman wants to 'get one over the guys'. In the early days, the idea of **Struggle** was more creditable, and even seems admirable in retrospect. Women struggled for rights which men possessed: the right to vote, the right to own property, the right to divorce, the right to the same wage as a man doing the same job. Once upon a time, it was perfectly plausible, to an unbiased observer, that feminism meant to bring about equality between the sexes. That is not to say this view is inherently correct, only that it was believable, from a point of view external to feminism, that the feminist project carried this altruistic goal.

But what are the women's rights advocated today? The right to confiscate men's money, the right to commit parental alienation, the right to commit paternity fraud, the right to equal pay for less work, the right to pay a lower tax rate, the right to mutilate men, the right to confiscate sperm, the right to murder children, the right to not be disagreed with, the right to reproductive choice and the right to make that choice for men as well. In an interesting legal paradox, some have advocated – with success – that women should have the right to not be punished for crimes at all. The eventual outcome of this is a kind of sexual feudalism, where women rule arbitrarily, and men are held in bondage, with fewer rights and far more obligations. To date, the transformation of rights into obligations to action have given us a welfare state in which, according to The Futurist,

> virtually all government spending […] from Medicare to Obamacare to welfare to public sector jobs for women to the expansion of the prison population, is either a net transfer of wealth from men to women, or a byproduct of the destruction of Marriage 1.0. In either case, 'feminism' is the culprit […] Remember again that the earnings of men pays 70%-80% of all taxes.

Feminism views the independence of individual citizens as a barrier, not a safeguard. Personal autonomy hinders feminism's progress in moralizing the world and bleeding men dry for the benefit of women.

Women's rights? It's nothing but a power grab.

Adam

Demanding Accountability in Maine

Sage Gerard (Victor Zen) · 3 June 2014 · Archived copy · Original

Integrity4Maine held a rally this past weekend against the prosecutorial misconduct infecting the District Attorney's office in Hancock County. Carletta Bassano's (the current DA) office has a reputation for falsely convicting innocent people by withholding exculpatory evidence and engineering biased testimonies from clients. This is the same office that houses Mary Kellet, the Asst. District Attorney and prosecutor with a per capita prosecution rate that is *forty times* higher than the general U.S. population.

The stories around the DA's office became part of a national conversation when Kellet landed in hot water in her attempts to destroy Vladek Filler, an innocent father. Integrity4Maine made the DA's office a large part of its life as an activist organization after following the activities of its laywers. I4M's founder, Brian Danielson, served as the master of ceremonies at the rally and addressed the crowd of 32 with detailed knowledge of how utterly bent the system is.

The corruption is systemic, and is supported by a network of cronies including Paul Cavanaugh (who does not even acknowledge that corruption exists) and Bill Entwisle. All of the prosecutors are, in essence, partners in crime. To put it simply, if you are accused of a crime in Maine, they will strip your human rights to convict you.

This will happen even if you've never committed a crime at all.

Paul Elam was originally scheduled to speak at the rally, but fell ill and was unable to attend. I went to Ellisworth, Maine to speak on behalf of AVFM in Paul's stead. Roughly 90 minutes of footage of the speakers was captured, but not all of it is subject for release. Some of the speakers were victims of the DA's office, and it is assumed they would rather not be publicized. Full speaker clips of the individuals shown here will be available soon.

But in the meantime, take a look at this video on my channel I put together to hit the high points. If you share the video, you would help me show the world that yes, activists are doing things.

https://www.youtube.com/watch?v=Qw24vH33gTI

It's important for you to understand how this affects you personally. A court systems works a little bit like a brain (although admittedly the analogy is limited). As you know, a brain constantly rewires itself through behavior. When you do something like drive a car, you are actually making it easier to do the same thing again. We call this "practice," and practice ultimately creates habit. In the court system, systemic habits are called *precedents,* and are formed by the combined behavior of attorneys, judges and justices.

When a case goes to trial, a certain verdict and sentence makes it easier for the court system to make the same kind of decisions. The hierarchy in the court system places the federal Supreme Court at the top in the United States. When the Supreme Court makes a decision, it becomes precedent for everyone in the U.S. from that point on. Power is instant habit formation across an entire system that controls human lives.

The U.S. Supreme Court once affirmed prosecutorial immunity in Imbler v. Pachtman. Precedent now says you cannot file a civil suit against a prosecutor. Quote Wikipedia: "Qualified immunity, when applicable, shields government officials from liability for the violation of an individual's federal constitutional rights."

Read that over a couple of times and try not to wet yourself. The implications are simply unacceptable to any reasonable human being, and this is not limited to the United States.

This rally was about calling bullshit on the whole mess, and Maine's primaries are coming up on the 10th, where DA candidates will be evaluated. If you want to get rid of corrupt prosecutors, voting them out is essentially the public's only option. Bar complaints are also an option, but not a good one because the same lawyers who are in on the game process the complaints. We could debate the effectiveness —or lack thereof— of voting, but I think we can at least agree that any power the public has is power that they should use.

This is especially so if we could lose our rights the moment we walk though a courthouse door.

And remember, our journey to that door starts with but a mere accusation.

You can lose your rights because someone said so. Today.

I've written enough. Get mad.

Democracy, Dissent and the Men's Rights Movement

Hopeland Cash · 3 June 2014 · Archived copy · Original

The hallmarks of a democratic society are free speech and exploratory thought. All opinions and ideas should be heard, and individuals and society as a whole should strive to find new, better ways to understand the world and to interact with it.

Unfortunately these are ideals that, like every utopian dream, have not and may never be truly realized. Human relations, whether friendship, marriage, family, community or nation, are collections of compromises. Speech is free, unless it is threatening or hateful. New thoughts are explored, unless they are dangerous, such as the development of new weapons of mass destruction. All good things in moderation.

No matter how democratic, every society defines a list of acceptable beliefs, ideas and activities for its citizens. Sometimes the list is expansive, banning only the most obviously dangerous items, and other times the list is narrow, a rigid regimen of thought that everyone must follow. Now, as has happened time and time again throughout history, the number of compromises is growing. A lengthening selection of views are being deemed hateful and ever more ideas are branded dangerous and retrograde.

With each passing day we are slipping further and further into this trap, our culture's list of acceptability dwindling until the agenda of acceptable opinions on some topics can be counted on one hand. In a few cases, on the joints of a single finger.

In many ways this is understandable on a societal level. One of the functions of a shared culture is to create an environment of stability within which its citizens can thrive without fear or confusion. Shared languages, religions and philosophies all contribute to a nation's wellbeing, but they also limit its scope.

> Freedom is hammered out on the anvil of discussion, dissent, and debate.
> – Hubert H. Humphrey

That is the reason for the vital importance of a counterculture within society. Counterculture does not only mean revolutionaries fixated on tearing down society, but on the everyday dissent of thinking citizens re-examining their assumptions and challenging their neighbors. This spirit of dissent is the heart of democracy, reaching for the boundaries of free and experimental thought. Pushing the limits of acceptability, wrestling with taboos, challenging "common sense" assumptions; that is what a healthy counterculture does, and it benefits society greatly.

Without the challenge and back-talk of a counterculture society inevitably slips into patterns of ideology which, however irrational, go unchallenged and grow into a major force of influence. Pagan priests created rituals to elevate themselves, church leaders demanded strict adherence to doctrine, early scientists tried to force reconciliation of religion and science, then clung to outdated theories that could be easily disproven by actual scientific thought.

It takes open thinking to challenge assumptions and it is the duty of a democratic society to balance safety and exploration. Today's society is becoming less and less willing to entertain new thoughts, instead opting for the comforting embrace of dogma and doctrine.

Not church doctrine, but cultural. Ever fewer worldviews are deemed acceptable as the anointed sectors of society force their lens of thought more and more onto the general population. Not just conservatives, but so-called "liberals," who are no more interested in new ideas than a 14th century bishop. Liberals now have their own very well defined worldview, with their interpretations of various issues all carefully laid out, and they refuse to accept challenges to them. They challenge the old ways, but are interested only in imposing their own version of The Way Things Ought To Be.

This is how intellectual honesty dies: when there are no more liberals–in the proper sense–just different camps of conservatives each trying to force their own beliefs on the rest of the world. No matter which side of the abortion, climate, war, or other debate you are on, it has to remain a debate, not a screaming match. Dogma, whether born from tradition or progressiveness, can never foster democracy. Only truly free and exploratory thought can. Life is

a work in progress and human society will never be perfect, so we have to always be looking for new, better ideas.

> Discussion in America means dissent.
> – James Thurber

That is why a new counterculture is needed. The social reformists of the 1960s shook up the world, but many of their ideas, even the most innocently but fundamentally flawed, have been adopted as gospel by the liberals–liberals-in-name-only.

A new breed of true Liberals is needed, aligned not left or right, but forward. Individuals "widely open to new ideas, willing to depart from established opinions or conventions" and to reopen debate across the cultural spectrum. Of the many candidates for such a force of reform, the Men's Rights Movement may be the strongest and best-rooted for the task.

There is a storm of misinformation swirling around the Men's Human Rights Movement the likes which is usually summoned only for the most extreme movements. The mainstream media has always been a platform for social conformity and now as ever it pushes the dominant social narrative. Rape hysteria, smear campaigns against the MHRM, bald lies and distortion of facts, all to paint the MHRM as a radical hate movement. The Men's Human Rights Movement, however, is not a radical movement, is not calling for the dissolution of society as we know it, and has goals which are squarely in-line with the most basic human rights.

And that is what makes it powerful. Seeing the self-destructive ideological mistakes of their detractors, men's rights activists prefer to gravitate to issues with well documented statistics and facts to back them up, not mere base sentimentality. That is why the MHRM will be successful.

And that is why the cultural agitation of the MHRM has much broader implications than the institution of equal rights for men and boys. By challenging the assertions of the pseudo-liberals, the MHRM is the proverbial foot in the door, taking the beating but forcing open the door to allow debate. Without MRAs crying foul and demanding truth society will sink ever deeper into post-liberal gynocentrism, adopting a new system of rigid cultural rules that will be as oppressive, demeaning and factually wrong as any ancient system.

> Bring it on. Dissent is central to any democracy.
> – Harry Belafonte

By being the counterculture, by demanding debates be held and forcing the return of intellectual honesty, the MHRM can be a force of wider good in society. Make our politicians banish dogma, force our scientists to be objective, return our universities to bastions of free thought where no one fears persecution because of the arrangement of his chromosomes.

Society is buying into doctrine again, whether it originates in 1070 or 1970, and only Men's Human Rights Activists have the drive, the dedication and the bravery to stand up to the ideological bullies who would strangle democracy rather than be exposed to the disinfecting light of public debate.

With each victory of the MHRM, the debate will spill-over into other sectors, inspiring forward-thinking dissent far beyond the reach of men's issues. Men's rights are worth fighting for in and of themselves, but more important is the act of defiance itself. It is the willingness to challenge, to stand up and ask "why?" that makes democracy possible–and the challenge must be continuous or dogma will return.

Any belief can become doctrine, and we can never know what corner the next ideological bully will emerge from–maybe even someday from the MHRM itself one day–so every idea and assumption must be challenged, repeatedly and thoroughly, until only the truth wins out. This ideal has been lost in the muddy waters of political correctness and it is up to the MHRM to remind thinking men and women around the world that it is every person's duty to challenge ideology.

We do it by fighting misandry and gynocentrism, but the very fact that we fight at all will inspire others to step forward also and join the fray, the marketplace of ideas, that is Democracy.

Editorial note: cover image from a photo issued as public domain by the National Archive Records Administration. –DE

"Turn off the Red Light" campaign intends to actively target all sexually active males

David Walshe · 3 June 2014 · Archived copy · Original

There is an effort underway to introduce “The Swedish Model” into Irish law on prostitution. In brief, the Swedish model, created in 1999, criminalises the buyer of sexual services but not the seller.

Any consideration of the Swedish model must recognise the genesis of the law and the thinking behind it. The change in the law was incorporated in a government bill, the Violence against Women Act. The thinking which informed the bill was ideologically driven. Its proponents asserted two fundamental propositions: that no woman voluntarily enters into prostitution and that prostitution and sex trafficking are inextricably entwined. No empirical evidence was advanced in support of either even though all that followed was based on them. This is the ideology of radical feminism. The historian Yvonne Svanstrom describes the parliamentary debates as being heavily gendered. In addition, the uniqueness of the proposal was emphasised, all of which took place at an ideological level with no appeal to empiricism which was explicitly rejected.

At one stroke the proposal is to eliminate sex trafficking and prostitution by one simple provision. No woman in prostitution is seen as having made a free choice; instead they are all regarded as innocent victims. The conflating of prostitution with sex trafficking is both simplistic and opportunistic. This enhances the appeal of the larger proposal to eradicate prostitution altogether. However many research workers in the field see prostitution as a complex issue and do not regard it and sex trafficking as the same thing. The sex workers in their alliance SWAI, Sex Workers Alliance Ireland, do not regard themselves as trafficked or incapable of making their own choices.

Much is made of the alleged success of the Swedish law in reducing prostitution.

In 2008, the Swedish government set up an official inquiry, the Skarhed Inquiry, into the effects that the purchase law has had on prostitution and human trafficking in Sweden which then produced a report. The report was sent to the consultation process, where interested groups were provided with the opportunity to comment on it. While many were favourable, those from academic sources, such as the Department of Criminology at Stockholm University were very critical. Two Swedish researchers, Petra Östergren and Susanne Dodillet, analysed the responses and compared them to the official report and found major contradictions. Their study concluded that there was no evidence to support the official claims.

The police are now engaged in extensive operations in relation to the indoor market. Surveillance, phone tapping, monitoring of sites, mobiles, advertisements etc. (National Police Board Sweden, 2010)

Below are comments from another paper which criticises the Skarhed Report:

April 2012 Ann Jordan

> “Lastly, the branch of radical feminism that supports this analysis of sex work uses the rhetoric of ‘violence against women’ and ‘victimhood’ as a tool to silence and disempower ‘socially objectionable’ women. They collaborate with governments to create tools to enforce their views about appropriate gender roles.”
>
> “It is important to note at the outset that the mandate for the Skarhed Report ensured that the results would not provide any support for abandoning the prostitution law. There is no evidence the law reduced the number of sex buyers.
> The law has been enforced almost entirely against clients of street-based sex workers but the government does not have any evidence of a decrease in sex buyers since the law went into effect. They do not know how many men were soliciting on the street before or after the law. They do not know if men moved from the streets to indoors and online, or out of the country. They have not collected such data and so cannot prove any success in achieving the primary goal of the law.”

In 2008 Kajsa Wahlberg, of the human trafficking unit at Sweden's national police board, conceded that accurate statistics are hard to obtain, but estimated that the number of prostitutes in Sweden dropped 40% from 2,500 in 1998 to 1,500 in 2003.[96] However by 2010 she had conceded that the policy had failed, and that issues around prostitution were increasing as noted in the media which carried out surveys on the street.

Exporting the Model

Fact sheets outlining Swedish policy made it very clear that prostitution and trafficking were manifestations of the same male criminal predisposition, 'male violence against women and children', who are described as victims. A severe threat to society as a whole and indeed the world at large is described.

Present law in Ireland: While some activities connected with prostitution such as soliciting, pimping and brothel keeping are criminal offences, it is not at present an offence for consenting adults to exchange sex for money.

The Turn Off the Red Light (TORL) campaign was begun in Ireland around 2010 to introduce the Swedish Model into Irish Law. There are three core members of the campaign: Immigrant Council, Ruhama and National Women's Council.

They initiated it, organised it together with other groups, recruited other civic organisations including trade unions, provided the narrative and altogether controlled the agenda. It is driven by the ideology of radical feminism with some religious fundamentalism thrown in.

As before prostitution and sex trafficking are inextricably entwined. This conflation of two separate phenomena most definitely suited the campaign agenda and was designed to sway wavering supporters or those with misgivings otherwise. This conflation was also challenged at the hearings before the Justice Committee and has been condemned both by the UN Global Commission on HIV and the Law 2012 and the UNAIDS Advisory Group on HIV and Sex Work 2011.

The campaign has been characterised by heavy appeals to the emotions by use of videos featuring alleged victims and many horror stories. The campaign has powerful supporters both inside and outside Leinster House. Six trade unions Siptu, Impact, Unite, Teeu, Cwu, Pseu have joined as well as INMO and IMO.

The Labour party was an early supporter. Access to Dail and Seanad was regular where talks were given and films, videos were shown. In Oct. 2011 a bill was tabled in the Seanad in favour of the campaign by Sen. Katharine Zappone. Another ardent supporter is Ivana Bacik.

It should be remembered that there was a Europe wide, even international campaign being conducted at the same time.

In June 2012 a discussion document was published by Justice outlining options for Review of the Law. In August a call for submissions was made and in Oct. a conference was held in the Dept of Justice. Over 800 submissions were received but owing to their huge influence most were made by TORL supporters. The opposition consisted mainly of individuals, some academics expert in the field and only one organisation, SWAI.

Hearings were conducted by the Joint Oireachtas Committee over Dec. 2012-Feb. 2013. During these an alarming level of bias was apparent. First, the time allocated was heavily in favour of TORL: overall there were 27 people on that side as against 7 on the opposing side. The opposition was not afforded sufficient time to make a proper case.

Second, it was clear there was a strong bloc in the committee who favoured TORL. Labour had three members, two independents K. Zappone and Ronan Mullen had declared support in the Seanad while on the opening day the Fianna Fail Justice spokesman Niall Collins stated his party's support for TORL. With seven out of fifteen already committed it was clear from the outset that the outcome was a foregone conclusion.

The JOC report was issued in June 2013. As expected it was unanimously in favour of the Swedish Model. Its conclusions are worthy of particular study:

4.3.3 Legal reform

Provision should be made in law for the following:

- a summary offence penalising the purchase of sexual services of another person by means of prostitution, or any request, agreement or attempt to do so; it should at the same time be clarified that no offence is committed by the person whose sexual services are so sold;
- increased penalties for trafficking for the purposes of sexual exploitation;
- increased penalties for organising or living off the earnings of prostitution;
- an offence of recklessly permitting a premises to be used for the purposes of prostitution;
- the regulation and inspection of premises advertised as massage parlours so as to eliminate those used for prostitution;
- witnesses in cases dealing with sexual exploitation through prostitution and/or trafficking to give evidence anonymously;
- an offence of grooming a child or vulnerable person for the purpose of sexual abuse or exploitation;
- power for the An Garda Síochána to have disabled or vested in them any telephone number in use in the State that is suspected on reasonable grounds of being used for the purposes of prostitution;
- that the accessing of web sites – whether located in the State or abroad – that advertise prostitution in the State should be treated in the same way as accessing sites that advertise or distribute child pornography.

One provision should be noted: a seller of sexual services would be free to solicit but if the other party simply agreed to purchase he would be guilty of a criminal offence. It is also unclear whether payment is in cash or whether it could include gifts, meals, alcohol or entertainment. If these are included any man going on a one-night stand where he pays for such items could find himself facing a criminal rap if things dont work out.

Both Fianna Fail and Sinn Fein endorsed their support for TORL at their Ard Fheiseanna in April and May of 2013. The only people to speak out against TORL in the Dail were six independents: Clare Daly, John Halligan, Joan Collins, Mick Wallace, Richard Boyd Barrett, Luke Flanagan.

However not all events have run in favour of the Swedish Model. It is true that the French Assembly voted in favour in Dec. 2013, but the Danish Ministry of Justice Committee Report on reform of the criminalisation of sexual offences in Denmark (report no. 1534) found:

> According to the report, a criminalisation of the purchase of sexual services (the Swedish Model) will most likely not have any actual effects on the reduction of prostitution in Denmark because a ban on the purchase of such services will be extremely difficult for the police to enforce. Criminalisation will merely demonstrate a general moral condemnation of the purchase of sexual services. The report suggests that this may even have negative consequences for the women providing the services due to potential poorer financial conditions for these women and increased stigmatisation. For these reasons in particular, the committee does not recommend a criminalisation of the purchase of sexual services in Denmark. The findings in the report are based on practical experience with the Swedish model in other countries and existing knowledge about prostitution in Denmark

The Danish Government announced on 21 November 2012 that they did not wish to introduce the Swedish model into Danish law. One should note that the reasons given are the exact opposite of those cited by the JOC in its favour.

On June 29 2013, the Scottish Parliament rejected the Swedish Model. It had previously rejected it in April 2010 and again in 2011. [The proposer of the bill, Labour MSP Rhoda Grant stated:

> "I am disappointed that the Bill has fallen due to not achieving cross-party support when there was such overwhelming support expressed in response to my consultation from a wide range of individuals and organisations. I will continue to press for the introduction of legislation that aims to tackle the demand side of the industry and support for those who have been failed by society."

This shows the determination and the power of the radical feminist lobby.

In a submission to the Stormont Assembly in 2013 the PSNI had this to say about the Swedish model:

> There is a serious concern that displacement or movement into a hidden environment would seriously impede law enforcement capability. The proposal may also be difficult to enforce as Law Enforcement would require corroboration of a transaction between two parties involved.
>
> *Alternative evidence gathering methods utilised by European Law Enforcement partners, who have criminalised this activity is not available to the PSNI. The deterrent value of the legislation would be minimal, in that persons using prostitutes do so in a clandestine way. The legislation, as proposed around the purchase of sex, will present investigative difficulties and in reality would be difficult to police, given the requirement to prove who offered what for sale, and the specific details of the interaction between two or more persons.*
>
> *There is also concern that this would draw resources away from Human Trafficking investigations into a prostitution enforcement role. Law enforcement activity to reduce demand for the product of organised crime has concentrated on public awareness rather than criminalisation. It Is suggested that demand reduction is focused on awareness within the area of human trafficking. Whilst there are many advocates of the Swedish Model in the criminalisation of the purchase of sexual services, there is conflicting information available.*
> *Recent PSNI experience and investigations in Sweden have highlighted concern that significant levels of trafficking and prostitution still exist despite the introduction of legislation to criminalise the purchase of sexual services. The prostitution environment in Sweden is not comparable to the situation existing in Northern Ireland, in that the majority of Prostitution is on-street or females involved in prostitution being transported to residences or addresses.*

and this:

> The majority of prostitution within Northern Ireland is through independent prostitutes who are not trafficked or controlled by organised crime groups.

UglyMugs conducted the largest recent survey on escorts working in Ireland. The vast majority (97%) was self-employed (and not controlled by an outsider); the others had worked for another party such as an escort agency. Such statistics bear out the fact that sex workers are exercising choice and are not always coerced into prostitution.

Norway

The Swedish law was introduced here in Jan. 2009. To judge from the annual reports from ProSentret, the city of Oslo's resource center on matters related to prostitution, it has not been a success.

Since 2008, the number of prostitutes in the streets of Norway has decreased by 30 percent, but the annual report of 2011 from "Pro Senteret", the city of Oslo's resource center on matters related to prostitution, also shows that prostitutes are now coming back regardless of the new legislation.

Estimates from Oslo show that 850 women sold sex in Oslo last year, compared to 500 women in 2009. This is an increase of 70 percent according to the "Pro Senteret" annual report of 2011.

A newspaper report 22 Jun 2012 ran the story:

Norway should rip up a law that criminalizes sex buyers, Oslo's social affairs chief believes, as a new report shows a

marked rise in violence against prostitutes working in the city.

Anniken Hauglie (Conservative Party) called for the law to be scrapped after the city's official help centre for prostitutes, Pro Sentret, released a report on Friday detailing deteriorating conditions for sex workers in the capital.

"The reality is that the law has made it more difficult for women in prostitution," Hauglie said. The Pro Sentret report indicates that the law has in fact made prostitutes much more susceptible to violence at the hands of their clients as the sex trade moves further underground.

The 2012 annual report by Pro-Sentret, Oslo's official "help centre" for sex workers has this to say:

> "there is no reason to believe that there has been a reduction in the prostitution market in the past year. On the contrary. Much suggests that the Norwegian prostitution market remains fairly stable in terms of the number of people who sell sex, nationality and how prostitution is organized."

More recently, it revealed new venues for prostitution in Trondheim in bars and restaurants and tanning salons are increasingly being used.

Ireland

The figures for trafficking (all purposes) produced by AHTU, the Anti Human Trafficking Unit are as follows:

- 2010: 78
- 2011: 57
- 2012: 48

These are alleged cases many of which are still being investigated. This is important to remember since TORL try to confuse the issue frequently and the Dept of Justice confirms that many alleged cases turn out not to stand up.

The 2012 Report, Friday 20th December 2013, indicates a further reduction in the number of reported cases of human trafficking compared to previous years. An examination of data between 2009 and 2012 indicates that the number of persons originating from outside of the EU reported as victims has been declining on a yearly basis.

Noting the level of reports of human trafficking of children for the purposes of sexual exploitation in the Report, the Minister said,

> "With regard to the abhorrent human trafficking of children for the purposes of sexual exploitation, it is important that we recognise that the offences that are reported for 2012 arise predominantly outside of the context of prostitution. Human Trafficking is very broadly defined in Irish legislation and offences relating to child pornography, for example, may often contain the elements of human trafficking – such as recruitment and sexual exploitation – that will bring such actions within the legal definition of human trafficking.
>
> *The reports concerning 21 of the 23 children in 2012 related to offences such as child pornography, sexual assault and sexual indecency, rather than exploitation through prostitution. That is not to say that the trafficking of children for exploitation through prostitution may not be occurring, 2 cases of that nature were reported in 2012 and remain under investigation.*"

TORL has made a number of claims in the course of its campaign which it has not been made to account for by the media:

- The claim that it has 1.6 million supporters
- That the trafficking for prostitution trade is worth €250 million p.a. to organised crime
- That 75% of prostitutes entered the trade as minors. Indeed the further claim that the average age of entry is 14 has also been made.

More generally it has made claims that prostitutes suffer a wide range of disorders and abuses including ptsd. Much of this is based on the "work" of one Melissa Farley, a notorious radical feminist who has been cited for unprofessional conduct and has been slated by many researchers in the field around the world for biased claims. Farley is quoted many times in the references submitted by ICI, Ruhama and NWC. She was dismissed as unreliable by Judge Susan Himel of the Ontario Superior Court. Her findings in relation to prostitution in New Zealand were categorically denied by the Government. She quoted figures five times greater than those given by the Government.

Some quotes from submissions made by NWC, Ruhama and ICI

NWC:

The prostitution of women and girls constitutes a fundamental violation of women's human rights and a serious form of male violence against women. The system of prostitution perpetuates patriarchal views on women's sexuality and legitimates male domination in society.

The dearth of any effective legislation in Ireland to curb the sex industry sends out a message to men and boys that women are sexual commodities to be bought. The current situation legitimises the traditional sexuality of dominance and submission.

The situation whereby adults in the absence of any degree of control or duress or lack of alternatives, discreetly agree to exchange sex for money seldom occurs.

Ruhama:

Essentially what men purchase is the power to be violent with the likelihood there will be no sanctions.

Male abusers can act with impunity because they know that women in prostitution will not be believed or taken seriously by the criminal justice system.
If one woman is for sale then potentially all women are for sale

Education/Attitudes to Condom Use: Recommendations for education of men in changing attitudes to condom use are to be welcomed, but should not, and arguably cannot be restricted to sex buyers. **Such initiatives must (and generally do) target all men who are sexually active, who can be classed as 'potential buyers'.**

ICI:

If a man is determined to get paid sex nothing can stop him in countries where prostitution is tolerated/legalised and where the availability of women is unlimited. In fact the chances that he will brutalise more prostitutes is much greater because the likelihood is that he is not committing a crime in legal terms. Who is to stop him? If however, there is a ban in operation, this man will be seen as the offender that he actually is.

What you can do

Write or contact your TDs and put your views to them based on what you have learnt. Emphasise the point that this is just another aspect of the way men are being demonised. If you are a member of one of the six trade unions that supported TORL raise this at a union meeting. Ask why you were not consulted. They will try to avoid debate at all costs. They hate to be associated with radical feminism or religious fundamentalism.

The unions are: SIPTU, TEEU, IMPACT, UNITE, CWU, PSEU. The same applies to IMO, INMO. Try to get a discussion going. If they stonewall get a signed petition and send it to the General Secretary. If you are a Labour, Sinn Fein or Fianna Fail supporter make sure your representatives know your feelings. Raise it at local meetings. These three parties have signed up to TORL. More than twenty local councils also signed up, many of them by unanimous vote. Put this to your local councillors and ask them to reconsider.

Some further reading

For a powerful look at the position here read the article by Fionola Meredith from 2013. Nick Davies' piece on trafficking outlines the way that hysteria has taken over discussion. Another piece of essential readingby an expert in the field is by Eilis Ward last year.

The PSNI document is here. The reports by ProSentret are here for 2011, 2012 and 2013.

The very extensive reports into the review of Danish law are here and here. These last are the Danish reports 2012. See p.60-69 Vol I, 469-576 Vol.2, however these are in Danish only. The English version of the latest monitoring report by the Swedish police was published May 2013, and covers the year 2011.

Oslo

Norwegian women organizations believe Norwegian newspaper VG's recent coverage of prostitute Hege Grostad gives a one-sided representation of the sex industry.

Norwegian tabloid newspaper VG published a 15-page- story about Hege Grostad working as a prostitute in Oslo.

Hege Grostad is a university student, Mensa member and lobbyist. She finds the term "selling your body" distasteful, and describes her job as "relaxing". For the past two years she's also been one of Norway's 3,000 sex workers, and is at the heart of a grassroots campaign to decriminalise and regulate the sex industry.

According to the article presented with a smiling picture of the Grostad (27), she sells sex to finance her studies and now wants to change the law criminalizing prostitution in Norway.

Pro Centre, the Swedish sex workers advocacy group, believes

"All people are born free and equal in dignity and rights. They are endowed with reason and conscience, and should act towards one other in a spirit of brotherhood." – *The Universal Declaration of Human Rights*

Pro Centre believes that all work in relation to prostitution must be based on human rights. Prostitution is an act, not a character trait of some human beings. Prostitution involves two parties: one person buying, and one person selling, sexual services. We want to live in a society where no-one feels that prostitution is the only available option. We cooperate with individuals, respecting the choices that they make in the situations in which they find themselves. Pro Centre wants to replace myths and prejudices about prostitution with greater insight and knowledge.

We want to live in a society that instead of stigmatising women and men who sell sex shows solidarity with them. Society should invest heavily in preventing prostitution and in providing help to people who are looking for alternatives to sex work. Female and male sex workers must be included as equal partners in the processes that relate to them and their lives. Pro Centre aims to support individuals by making them aware of their rights and responsibilities, and helping them to maintain their self-respect and good health so that they can take control of their own lives and realise their true potential.

Lecture 9: False Consciousness & Kafka-Trapping

Adam Kostakis · 3 June 2014 · Archived copy · Original

Adam Kostakis' landmark online lectures on gynocentrism were published on AVfM in 2011, but for all who didn't catch them then we pleased to run them again. Here is the ninth of twelve lectures. – PW

> Never mind whether it's Critias or Socrates who is the one refuted. Just concentrate on the argument itself, and consider what on earth will become of it if it is examined. – Socrates of Athens

It is necessary, at this point, to set aside the the thread I have been weaving, and take a detour into the deep wilderness of *feminist logic.* The phrase *feminist logic* will strike most of my readers as a misnomer – if not an oxymoron! – so let me reassure you that what I really mean is *feminist attempted logic.* And there is nothing logical about that, I assure you!

First, why is the use of logic so threatening to feminists? We know, assuredly, that it *is* – with some feminists going so far as to claim that logic is nothing but a tool of the patriarchy. Of course, this is absurd. Logical argument is, by definition, a collection of valid inferences – so *it is not possible to argue against logic.* To put it another way, you cannot *reason against reasoning,* because the very attempt to do so involves the (attempted) use of reason. The only way to attack logic without using (or attempting to use) logic would be to attack it most *randomly* – that is, without entailment. The argumentative points you make, in attacking logic, would have to have no relation to each other whatsoever. You could not say, for instance:

> Men use logic to defeat women in argument, *therefore* logic is a tool of the patriarchy

because the use of "therefore" indicates a logical consequence, i.e. it indicates entailment, which is *a matter of logic!* This leaves the feminist with two unfavorable choices: she can state that logic is a tool of the patriarchy, *without reference* to premise, evidence, example, definition, and so on – without any reference, indeed, to reality; or she can accept that her own argument, because it attempts to link two propositions together on a logical basis, is *itself* a tool of the patriarchy – and as the proponent of the argument, *so is she!*

Hence, the appropriate response to the feminist argument that "logic cannot be trusted, because it is a tool of the patriarchy," is to say: "and so are you! Hey – as a patriarch, I appreciate you doing my job for me!"

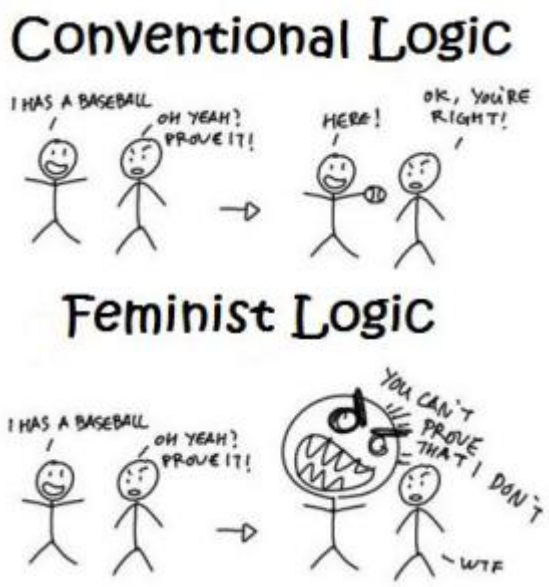

But again, *why* is logic so threatening to feminists? Could it be that feminists are simply misguided about the nature of logic? That is doubtful. Having seen feminists defeated by logic many times, I am quite sure that they fear it because that their beliefs cannot withstand it. Like any cult, feminism does not allow its members to investigate the

truth, nor does it tolerate free and open discussion of its core beliefs. Still, none of this makes a bit of difference to *us* – **as non-feminists, there is no human authority obliging us to hold our thoughts or tongues on the matter of feminism.**

Yes, feminists fear logic because it contradicts other ways of 'knowing' the world – e.g. *being told what to think.* They also fear that logic will discredit ideological 'truths.' Feminists want **you** to see the world *as they say you should see it* – they certainly don't want you coming to your own conclusions! Particularly not conclusions critical of feminist orthodoxy, derived, for instance, from the process of asking questions and receiving unsatisfactory answers. And yet this is *precisely* the outcome that feminists guarantee, when their anxieties over criticism and the consequences of open discussion cause them to react, kneejerk-fashion, with *shaming tactics.*

What would a discerning neutral observer think, when he hears a reasonable question answered with an attack against the interlocutor's character? Will this inspire him to adopt all tenets of the questioned set of beliefs? Is he more likely to feel *threatened into submission* by the shaming tactic used against the gadfly, or to feel offended by proxy at the ideologue's evasiveness and insulting manner?

Ideologues don't tend to ask themselves searching questions like these. Small wonder, then, that the word 'ideology' began life as a term of abuse. It was not until Marx and Engels wrote *The German Ideology* that the phrase took on the characterization we associate today with identity politics. One's ideology, they claimed, is the product of one's social position – that is, whether one is a proletariat or a bourgeois. The socialist proletariat are the possessors of the ideology which reflects truth, while the capitalist bourgeoisie possess only 'false consciousness.' It is never explained how it is known that things are this way around and not the other – i.e., why can't the bourgeoisie possess true ideology, and the proletariat be subjected to false consciousness? That question does not need to be answered, because Marxism is a closed system of thought. It is like a man who stands not on the ground, but somehow, on his own feet; any one part of Marxism stands upon the other parts of the theory, and does not depend upon the vagaries of the experiential world for support. In other words, what happens in the real world does not matter – Marxism is self-verifying. The truth which backs up its claims is located *within* the theory, utterly independent of any contrary evidence that can be gathered from the actual experiences of actual people.

It is much like feminism, then – being abstract and anti-contextual, deciding upon the story before the facts are known. Feminism, to feminists, requires no justification outside of itself. It is impenetrable by external argument, and thus irrefutable – because it is inherently unreasonable. That is to say, *it cannot be reasoned with.* It is a waste of time trying to get feminists to see sense, and every MRA soon learns that he will more easily squeeze blood from a stone. The only discourse which will make feminists sit up and change their ways is the discourse of power: and this is a discourse that must be backed by action. Anti-feminists must be comfortable with the idea of wielding power over feminists, at least enough to marginalize them into irrelevance. This is the end game. Building critical mass is how we get from here to there, but we take a step backwards every time we indulge feminists in their sophistry.

Take, for example, the feminist sophism that we are 'locked in' to a perspective determined by the sex we belong to. Any counter-feminist argument launched by a man, no matter how accurate his observations, no matter how evidenced his claims, can be dismissed on the grounds that it was made by a man. The argument goes like this: "you're only saying that because you're a man. If you weren't a man, you wouldn't have a male perspective, and so you wouldn't be saying that." The implication is that a male perspective is inherently wrong – that a man, owing to his being a man, is incapable of grasping truth. So you see, this is really the same 'false consciousness' trick as practiced by Marx and Engels and their followers – the feminist has not explained how or why it is that a woman's perspective, owing to her being a woman, is necessarily the one which yields to truth.

The 'false consciousness' trick is, ultimately, an evasion. In one dishonorable move, the feminist has sidestepped the argument itself and attacked the interlocutor – "you can't possibly be right, because you are male." For the feminist, this is enough. She considers the matter closed, and moves on. By the same undisclosed reasoning by which Marx knew that the proletariat possessed the truth, the feminist 'knows' (i.e. strongly feels) that her own ideology possesses the truth. But that undisclosed reasoning, whatever it is, does not work in reverse. The feminist is confident enough that a counter-argument, using the same tactic – "you wouldn't be saying that if you weren't a woman" – is inapplicable and impossible. The implication is that feminist women view the world objectively, whereas mere men are 'locked in' to a privileged perspective and cannot see the way things truly are. An attack on

the perspective of a man, for it being a male perspective – even the identification of a perspective as peculiarly 'male' – is nothing less than a statement of female supremacy.

As for non-feminist women, they too are oppressed by 'false consciousness.' You see, when women use their own minds to decide things for themselves, they are being manipulated by the patriarchy! But when they stop thinking for themselves, and defer to feminist consciousness without question, *then* their minds are 'liberated!' Do you see how this works?

Now, I hate to ruin their fun by being a man who says things he wouldn't say if he wasn't a man, but there's something that doesn't quite make sense about all this. What the feminists are trying to impart is a kind of *sexual determinism.* That is, the notion that they are attempting to propagate is one which states that our actions and behaviors are determined according to our sex, and we have no freedom of choice in the matter. We are *moral robots,* hard-wired from birth to view the world in one particular way, from which we cannot deviate.

This theory would only be meaningful if it could tell us how men and women will act or think. Yet, both men and women are far less predictable than the pigeon-holers of the world would like them to be. There are, for instance, feminists who are men, MRAs who are women, and people of both sexes who buck all the trends we can imagine. Feminist sexual determinism, then, has become a useless theory; if there is any truth to it, it is limited to those aspects of human behavior that cannot be identified. It has been reduced to tautology: *we will always do those things which we will always do!*

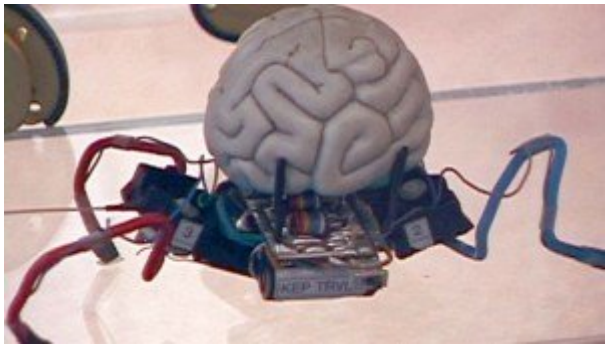

It hardly needs stating that men and women are not two opposed and internally homogeneous classes of people. *Feminists would very much like them to be.* Indeed, feminism rests upon this faulty perception. The idea that men and women should be opposed to each other is a feminist construction, and any deviation from this is a threat to the whole feminist enterprise – hence the imperative of familial destruction. This is also why the most venomous attacks are reserved for male 'feminist allies.' That small number of men who exert the strictest self-discipline in accordance with feminist orthodoxy come under the most fire for being *not feminist enough.* This happens because every man who is pro-female in the slightest is a thorn in the side of feminism, just as much as the most outspoken anti-feminist woman (perhaps even moreso: in the case of feminist men, there is no equivalent to the 'false consciousness' argument used to dismiss anti-feminist women). It must be *denied* that feminist men could ever be *feminist enough!* The illusion must be maintained that men are 'the enemy' – and this means repudiating the friendly intentions of male allies. In declaring themselves feminist, those men fail to conform to feminist sexual determinism, thus contradicting feminist theory and threatening the progress of the movement as a whole. It is not so easy to paint them as atavistic brutes, and this is largely down to their own efforts to make themselves amenable – which is precisely why they receive such vitriolic scorn.

To get back on track: there is more that Marxism and feminism hold in common than the Appeal to False Consciousness. Both fit a certain template, upon which we could map any modern radical ideology. Again, it is developments in language and thought which allow for the theoretical configurations making possible social movements like feminism. Socialism was only possible once the state and the economy were *conceptually distinguished* – in feudal times, no distinction between the two was discernible, rendering moot the possibility of a socialist system being idealized. It was in response to the rise of capitalism, with all that this entailed – Enlightenment thought, economic individualism, free markets, free labor, an end to tax farming, the formation of the business and working classes – that Utopian socialism and (later) Marxism became possible *in the realm of the imagination.*

Similarly, nationalism – in its modern form, as an ideology – only became possible once society and culture were distinguished in language and thought. Our question here is, *what had to be distinguished before feminism could become a possibility?*

This is a question which would take a great deal of space to answer – more space than I have available here. It will suffice to say that the escalating liberties being granted to men resulted in a divergence of expectations between men and women. Reasonably enough, we might think, a small number of women began to question why the Enlightenment notion of individual freedom extended only to men. However, what is often missed is that these women began from a position of strength – they were already the beneficiaries of Gynocentric cultural codes that placed them high above men, atop pedestals. Over the coming decades, men tripped over themselves delivering whatever women demanded. It is likely that most of them sincerely believed that individual freedom should be extended to women as to men. But the very fact that Gynocentrism was already in full force meant that female supremacy was the only possible outcome of feminism. The 'equality' feminists sought was an 'equality' to do all the things men are permitted to do, *and* to retain their traditional advantages over men, accrued through centuries of Gynocentrism. The recipients of additional advantages are, of course, not equal at all, but privileged at the expense of all others. This was always the intention.

Despite the occasional claims of feminists that they are dispensing with all forms of male thought and creating anew, feminism slots in neatly with other radical ideologies which preceded it (and which were, of course, dreamed up by men). To take the most obvious fact about modern radical ideologies, their basis is in *forms of association* – Marxists oppose the proletariat to the bourgeoisie, nationalists oppose their own culture or race to a culturally or racially diverse society, and feminists oppose women to men. The *key relationships,* used by ideologues as total explanations for all human phenomena, correspond to the forms of association which are emphasized. For Marx, the key relationship is economic – the control of the workers by the capitalists is an economic relationship, and all else (politics, religion, culture) is mere 'superstructure' atop this 'base.' The superstructure may change, but nothing *fundamental* will alter unless the economic relationship of the classes is reconfigured. Similarly, for nationalists, the key relationship is cultural (or racial, if the two are differentiated). This is the 'base,' upon which everything else is built. Changes to the superficial structures on top of the 'base' (e.g. modifications to political and social institutions) are irrelevant; the only fundamental change will come about via transformations in culture and/or racial demographics.

We find the same pattern in feminism. Opposing women to men, the key relationship for feminists is, of course, sexual. It is the relationship of men to women which determines all else (politics, economics, culture, religion, and so on). The elements of the superstructure may well change, but until the domination of women by men is smashed at the *base level,* nothing fundamental will be achieved.

It is this belief which ultimately explains *feminist attempted logic.* Their attempts at rational argument are clouded by a belief in collective guilt – that all problems or inconveniences faced by women result from this base relationship (the domination of women by men), so that, as long as problems or inconveniences remain, it must be the case that men (collectively) are dominating women (collectively). It does not matter if a particular man is innocent – he is still 'the enemy,' as feminists are more than willing to admit (see: *The Redstockings Manifesto*). Nor does it matter if a particular woman is guilty – she is absolved in the name of collective innocence.

And on these grounds, we encounter the peculiar feminist debating tactic called *Kafka-Trapping.* I did not invent the term; the credit must go to Eric S. Raymond, whose original article on the subject is linked below. Nor did Eric intend the term to be used *only* for feminists – *any* member of a victim ideology can effectively Kafka-Trap their opponents. The name, *Kafka-Trapping,* is a reference to Franz Kafka's work *The Trial,* in which the protagonist is told that he is very, very guilty, although his crime is never specified; and, as he soon discovers, the only 'way out' is to admit his guilt (though he knows not what of), thus acquiescing in his own destruction.

In Eric's own words, a Kafka-Trap is:

> an *unfalsifiable* claim, about *thoughtcrime,* intended to *induce guilt* so the subject becomes manipulable.

The most chilling thing about this tactic is that the Kafka-Trapper declares *your mind* to be *out of bounds to you* –

her judgment is a dismissal of your own opinion about your own thoughts. *Think you know what you think? Think again, buddy!*

Now, I shall reproduce, from Eric's blog, six models of the Kafka-Trap which feminists *will* use against you. Learn them. Know them. Recognize them for what they are: nothing more than *ad hominem* evasions. Calling out the tactic, as a Kafka-Trap, is sufficient for its refutation.

> (Note: in the following examples, I have used the terms 'sexist' and 'sexism' but these may be replaced by 'misogyny,' 'woman-hating,' 'patriarchy,' etc.)
>
> **Model A Kafka-Trap**
>
> Your refusal to acknowledge that you are guilty of sexism confirms that you are guilty of sexism.
>
> **Model C Kafka-Trap**
>
> Even if you do not feel yourself to be guilty of sexism, you are guilty because you have benefited from the sexist behavior of others in the system.
>
> **Model P Kafka-Trap**
>
> Even if you do not feel yourself to be guilty of sexism, you are guilty because you have a privileged position in the sexist system.
>
> **Model S Kafka-Trap**
>
> Skepticism about any particular anecdotal account of sexism, or any attempt to deny that the particular anecdote implies a systemic problem in which you are one of the guilty parties, is itself sufficient to establish your guilt.
>
> **Model L Kafka-Trap**
>
> Your insistence on applying rational skepticism in evaluating assertions of pervasive sexism itself demonstrates that you are sexist.
>
> **Model D Kafka-Trap**
>
> The act of demanding a definition of sexism that can be consequentially checked and falsified proves you are sexist.

It is the last model, Model D, which I find the most intriguing. It implies – and my experience with feminists verifies – that simply asking *how to not be sexist* will be taken as evidence of one's sexism. The reason why I focused so heavily on definitions in my earlier lectures is because of the utility of attaching concrete meanings to terms. If we have a concrete definition of sexism, for instance, I could check my own behavior against this definition, and potentially discover that I do not fulfil any of the criteria – i.e., I am not sexist. But this does not satisfy the feminist notion of *collective guilt.* It feels like a panicked response on their part, then, to insist that any man who tries to discover whether or not he is sexist *is automatically sexist* simply for trying to find this out. In other words, he is a sexist for not wanting to be a sexist. Could there be any clearer indication that feminists *want* men and women to be two conflicting classes of people?

The purpose of the Kafka-Trap is to leave absolutely no room for the trapped individual to believe in his own innocence. A denial that he is oppressive is further evidence that he is oppressive; the only other option is to admit that he is oppressive, which is *also* evidence that he is oppressive. (Note the following from the Violence Wheel, designed by the Domestic Abuse Intervention Project: "saying the abuse didn't happen" is abusive. So, you see, whether you plead "guilty" or "not guilty" in a court of law, both pleas are evidence of your guilt.) Oppression is alleged *because* the individual is a member of a group – but not necessarily one that *he identifies with.* The in-group identification is *ascribed to the individual by the operator of the Kafka-Trap.* To quote from Eric once more,

> Real crimes – actual transgressions against flesh-and-blood individuals – are generally not specified. The aim of the kafkatrap is to produce a kind of free-floating guilt in the subject, a conviction of sinfulness that can be manipulated by the operator to make the subject say and do things that are convenient to the operator's personal, political, or religious goals. Ideally, the subject will then internalize these demands, and then become complicit in the kafkatrapping of others.

That actual transgressions are not specified is true for all models apart from Model S, in which a specific transgression *is* specified, but any doubt regarding the alleged victim's account of things is taken as evidence that the doubter is guilty along with the alleged perpetrator. How familiar this all sounds! Is it not the precise experience of anyone who encounters feminists while discussing the prevalence of false rape accusations? On that note, I shall refer you to a comment from the feminist Amanda Marcotte, which she quickly deleted, but not before Fidelbogen saved a copy:

Let's talk about Amanda Marcotte some more, shall we? In fact, in her honor, I would like to define a seventh model of the Kafka-Trap, Model J:

> **Model J Kafka-Trap**
> Even if your innocence is proven in a court of law, this not only confirms your guilt; it also confirms the guilt of the (legal) system that found you innocent.

Exhibit A for Model J is a series of comments that Amanda Marcotte made in the wake of the Duke Lacrosse false rape accusations. Unable to accept that the accused men could possibly be innocent (hey, why do we even *have* trials?), she said the following:

> In the meantime, I've been sort of casually listening to CNN blaring throughout the waiting area and good fucking god is that channel pure evil. For awhile, I had to listen to how the poor dear lacrosse players at Duke are being persecuted just because they held someone down and fucked her against her will—not rape, of course, because the charges have been thrown out. Can't a few white boys sexually assault a black woman anymore without people getting all wound up about it? So unfair.

Leaving aside the content of her raging diatribe, doesn't the *style* of her writing strike you as *that of a twelve-year old,* perhaps one who has only just discovered swear words, and believes that using them as much as possible is 'cool'? In the spirit of this post, then, and given the evidence before us, I hereby believe that Amanda Marcotte is, in fact, twelve years old. Any argument to the contrary, from Amanda or anyone else, will be taken as further evidence that she is twelve years old.

All right then. Since she has clearly not been brought up properly, I shall recommend a regimen of discipline that will soon have her speaking as a proper young lady should! I suggest, first, that Amanda Marcotte shall have her mouth vigorously washed out with soap; next, that she shall receive a stern, bare-bottom spanking (over some patriarch's knee, of course); and then, that she shall be sent to bed without dinner for a week. This will soon set her straight! And since I refuse to believe any evidence to the contrary of my opinion that she is twelve years old, any disagreement with my opinions on this matter shall only reinforce my contention that she is utterly deserving of this punishment. Now, what do you think about *that?*

Adam

Feature image by Francis Storr

What is an MRA?

AVfM Video Source · 4 June 2014 · Archived copy · Original

Kristal Garcia explains:

You should subscribe to Kristal's channel.

Why women's shelters are hotbeds of misandry

Dr. Gerhard Amendt · 4 June 2014 · Archived copy · Original

At the very moment when the operation of women's shelters in Germany has been subjected to scientific study for the first time, the German Bundestag's Family Affairs Committee has decided to review the question of whether women's shelters should receive funding guarantees through the German federal government. Given the political ideology of women's shelters and the ramifications of such a step, this proposal should be taken under serious review. The answers to a number of questions are still outstanding. Have the services performed in women's shelters stood the test of time? Are the shelters operated in a professional manner, and have they moved on from an ideology that views men as the perpetrators of violence and women as nonviolent? Have women's shelters developed a professional understanding of family conflicts that enables them to extend their efforts and include all members of a violent family?

As usual, the slated funding guarantees are based on no more than the convenient statistic that "every fourth woman will become the victim of relationship violence at some time in her life." Since there is no comparable data that would apply to men, the number is poorly suited as legitimization for women's shelters. Up until now, reference was made to the role of women as victims, and funding for such institutions was automatically renewed. The effectiveness of the shelters was not monitored. At the same time, the statistic was used to popularize their work. In the pre-Christmas season of 2007, a media campaign was launched in Austria under the slogan "Verliebt. Verlobt. Verprügelt" (In Love. Engaged. Battered). The German lottery also runs public service spots pertaining to the matter. While all this has little bearing on the circumstances under which men and women actually conduct their lives, it couldn't document more clearly a bias against men.

When women's shelters were first being opened more than 20 years ago, the object was to focus public attention on the experience of violence from a woman's perspective. The founding of the Bremen women's shelter can be traced to just such an intention on the part of the author, who at the time endorsed the risky attempt to provide political lay self-help. This coincided with the spirit of the times and its sensitivity to violence as an aspect of women's lives – although it did not extend to men. In those days, the author, too, was unwilling to imagine that women's shelters would make a substantial contribution to a hostile polarization of society into violent men as opposed to irenic women, thereby creating many years of stagnation in gender discourse.

Ignorant Family Policies

Today, we know more than we did 25 years ago about the partnership dynamics that trigger violence. More than two hundred studies in the USA and Canada have produced findings that have added to public knowledge and increased understanding in political circles. But it is precisely the field of family policies that offers stubborn resistance to the very essence of this research, namely, that women behave just as aggressively and violently as men, and even slightly more often. This also applies to their behavior toward their children. It is particularly conspicuous during phases of a divorce that are high in violence. All counseling agencies should be expected to help limit violence so that children, above all, do not become actively or passively involved in the violent episodes between their parents.

A major survey of divorced fathers conducted by the author in Bremen showed that violence occurs in 30 percent of all divorces, with 1,800 men reporting physical or psychological abuse by their partners. This represents a significantly higher rate of incidence than the approximately ten percent seen in relationships under everyday conditions. Within the 30 percent of divorces where violence occurred, sixty percent was initiated by the men's ex-wives or ex-partners. Our survey findings revealed that within the most conflict laden context of an adult life, women, too, initiate violence. Only from the perspective of women's shelters does violence emanate exclusively from men. Instead of making divorce conflicts more tractable, women's shelters actually exacerbate them. The »every-fourth-woman« statistic is therefore being used to document the necessity of changing the Domestic Relations Law of 1998, because allegedly the sole source of danger for children during a divorce is violence stemming from their fathers. By pursuing this approach to family policy, the advocates of women's shelters are attempting to use prejudice as a means to rescind the right of children to both of their parents.

The 60 percent of divorce-related violent incidents that are initiated by women inflict great suffering on the fathers involved. Their statements are genuine. Yet there is a difference between science and the ideologically based enemy image adopted in women's shelters, and it lies in the evaluation of the numbers. Whereas science attempts to resolve conflict, the proponents of women's shelters book hostility toward men as political success. Accordingly, we do not claim that women experience episodes of violence in exactly the same way that men do. To make that assertion, we would have to survey them, which we have not as yet done – and neither have the »every-fourth-woman« agitators.

We have, however, arrived at an entirely different set of conclusions. We assume that women experienced the abuse in a similar way as their partners, namely, as stemming from the man. American studies confirm this. But if both parties are mutually accusing each other of starting the violence, then what is actually true? Both statements represent subjective truths. Generally, neither of the parties is lying. Unlike during their happier times, however, both of them now feel aggrieved and are no longer able to communicate with each other verbally. They lapse into lethal silence, scream at each other, or resort to physical blows. In such cases, marriage and family counselors can help to restore the couple's destroyed ability to communicate. Once the partners reestablish a common language, they have the option of entering into a process of reconciliation or choosing to separate with respect. They and, above all, their children do not lose their positive experiences from the past.

Women's shelters are incapable of providing this kind of professional intervention because of their ideology: they view a man as every woman's enemy. For them, it is a foregone conclusion that women do not engage in violent acts. According to the ideology espoused in women's shelters, this is always a given, and mutual talks between a woman and her partner are therefore superfluous. To this end, women are politically manipulated into a victim role and men are collectively denigrated. Consequently, the residents of women's shelters are allowed to experience themselves only as victims and not as participants in a relationship that has turned violent.

Women's shelters represent a world where the joy of life is missing, and efforts to resolve relationship conflicts have been replaced by existential despondency or even self-hatred. Misandry appears to offer a way out. This oppressive atmosphere surely accounts for the high rate of employee turnover at women's shelters and the dissension within work teams. It enables one to understand recent research conducted in the USA which found that women are increasingly steering clear of shelters despite the severity of their conflicts. They do not want to be forced into a world that despises men. Their own problems are burden enough.

The advocates of women's shelters are unfazed by objections that they are compromising the ethics of the helping professions, for professionalism is not their goal. On the contrary, they self-confidently label themselves as "partisan," which is synonymous with viewing women as victims who face sinister male powers and an indifferent public. Professional ethics have been deliberately replaced by political motives. And that is by no means selfless. It gives them a narcissistic high and a sense of moral superiority over the rest of the world. It is a mixture of elitism and pretended self-sacrifice.

In the founding years of women's shelters, this elitism functioned as a gateway for the disparagement of existing professional organizations that were sponsored, for example, by Protestant churches, the Catholic Church, or the German state governments.

In that respect, little has changed. The proponents of women's shelters believe that their combative, anti-patriarchal rhetoric will have a greater impact than professionally trained counselors and therapists. Most of them seem unimpressed that they are not genuinely helping those who seek counseling, because they attribute their failure to a lack of political insight on the part of the women. Their sense of mission appears to provide greater narcissistic gratification than the tough, daunting task of working with violent families who have elevated physical expression to the language of everyday life and otherwise no longer have much to say about each other.

The Feminist Ideology: A Hotbed of Misandry

Granted, there may be shelters that have jettisoned their ideological ballast, but even the term "women's shelter" itself always implies the disastrous ideology of radical feminism, whereby relationships between men and women are characterized by their respective status as victim and perpetrator. According to that, women can do nothing and men are completely in charge. Thus, women's shelters perpetuate the destruction of communication within partnerships as a political project within the gender discussion.

The conclusions are obvious. The concept of ideologically based women's shelters is no longer needed. What families with violence problems urgently need is a network of counseling centers that can provide unbiased and nondiscriminatory assistance to all of the parties involved. For family violence is systemic and psychodynamic in nature. If a woman strikes her husband, and the husband strikes his wife, then there is a high probability that they are also abusing their children. And children who have been struck, boys and girls alike, are in turn more likely as adults to strike their own children or partners. This sets the course for the reemergence of intra-family violence in the following generation. Society continuously accumulates a growing potential for violence. And mothers who do not strike their children, but instead leave the task to the children's father, are no less integral parts of the scheme of violence – as is the parent who simply remains silent in response to the entire situation.

Family Counseling Centers against Domestic Violence

Instead of women's shelters, what we need in the future are specialized counseling centers for families with unresolved violent conflicts. These would be staffed by well-trained men and women who cooperate based on professional ethical standards. They would intervene directly during violent family crises and, in extreme cases, provide a temporary safe haven for men and children and women, to the extent this has not already become unnecessary due to a personal protection order. We need family counseling centers that can step in and have an impact at the very source of the ongoing intergenerational cycle of violence. A public that is dumbfounded by the apathy of youth welfare offices and horrified by school murders and the corpses of children should approve government funding only if those who seek counseling are assured to receive effective assistance. Counseling therapy simply must be kept free of political ideologies. The only place where this does not apply is in undemocratic societies.

Likewise, we need to initiate a new discussion at colleges and universities. Political correctness has given rise to a prohibition on thinking about women in terms of aggression and violence, and this must be confronted with the findings of international research.

Editorial note: This article was translated by Philip Schmitz. –DE

Brainwashing Men, and Brainwashing Women

Tom Golden · 4 June 2014 · Archived copy · Original

For many years that I have been shocked and confused by the vehemence and persistence that feminists attack males and also male feminists attack men and masculinity. Both blame men for most ills in the world. I have always scratched my head and wondered how they could get so vitriolic and juiced. It has also confused me how the feminist males could be so self-deprecating. Then I ran into the brainwashing material by Robert Lifton and it started to make some sense. The male feminists are exhibiting very similar behaviors to the people that Lifton studied who had been brainwashed. The feminists also seem to share some characteristics with the communist Chinese brainwashers. The following article will give you a beginning knowledge of the work of Lifton and you can be the judge about drawing a connection between the two. I am in no way totally convinced but it sure seems to be a likely connection worth discussion. See what you think.

American psychiatrist Robert Lifton studied both western and Chinese citizens who had been through China's brainwashing attempts in the early 1950's. This group had undergone a powerful psychological experience at the hands of their captors who had done their best to brainwash them. Lifton, who uses the term "thought reform" rather than brainwashing conducted interviews with many of those who were imprisoned and later released. Oftentimes the interviews took place very shortly after their release. He averaged 15-20 hours of interview time with each of the 40 subjects. He pulled together his ideas from this effort into a book, *Thought Reform and the Psychology of Totalism, A Study of Chinese Brainwashing* which was published in 1961. The book has become a classic and has been instrumental in our understanding of the Chinese attempts at brainwashing.

Lifton's basic outline of the essence of brainwashing has been used in a variety of areas outside the strict arena of brainwashing. One is religious cults and their attempts at thought reform. Another has been abusive relationships where the abuser seeks to "brainwash" his or her victim. In both these areas it could be argued that what transpired was technically not brainwashing, at least not in the exact same sense that Lifton observed. There were no chains and handcuffs, and no literal imprisonment. However, the Lifton outline is extremely useful in exposing the path and structure of the extreme manipulation in both these areas. The cult seeks to transform the member into a devoted and non-questioning adherent and will use a variety of methods to make this happen. Similarly, the abusive person attempts to manipulate the abused person in numerous ways. Both the cults and the abusers have a common trait, they both start by attacking the identity of the subject. By attacking that person's sense of self they soften the individual's ability to maintain their personal view of the world. This is clearly seen in the abusive relationship where the abused will often get to the point where they see the abuse as necessary and their own fault rather than an abusive act.

This idea of attacking the identity is actually Lifton's first element of the thought reform process. He describes the experience of a priest who was one of those he interviewed. The priest told him in detail how the Chinese captors had hammered away at him that he was not really a father. They told him he was living a lie. He was not really a father and not interested in the well being of people, he was instead an imperialist spy, who was greedy and only thinking of himself. When the priest would answer truthfully he would be rebuked and told he was lying. He would be put in chains and handcuffed and made to stand for long highly painful periods. Sometimes he was kept awake for long periods. He was being taught that if he offers the wrong answer, no matter how truthful, he will face severe punishment.

Lifton sees this first step as being crucial, and even a pre-requisite for all that is to follow. Without the identity being "softened" many people will simply not shift away from their world views. Damaging the identity in some way is imperative. You can think of an abused person who is beaten on a regular basis. This person has been told that the beatings are their fault, that they are the problem and if they weren't so bad the beatings would never happen. The abused person slowly loses sight of their own identity, and over time loses sight of even their own perspective. They start to identify with the perspective of the abuser, and even side with the abuser. If you

communicate with an abused person like this you will hear those messages loud and clear, “This abuse is my fault.” Following Liftons basic path they have swallowed the perspective of the abuser and their own identity has been significantly compromised.

The idea of brainwashing a cult member or an abused person are both taking Lifton’s ideas and applying them on a micro level, the level of an individual. But what about applying these same ideas on a macro level? I think there are some very interesting connections when applying Lifton’s ideas on a more global level.

One area I see where they can be easily applied is in connection with feminism and the obvious attacks on men’s identity. Over the last 50 years men have experienced the most dramatic drop in loss of status of any group ever in our history. I cannot think of any group of a similar size (roughly half the population), going through such a contrast in labels. Men in the 1950’s were seen as good, were seen as helpful, were seen as productive, were seen as those who made the world a safe place. Since that time men’s identity has been attacked until in today’s world men are seen as anything but the above. They are seen as the problem. This is a huge turnaround and one piece of this has been the relentless attacks on men’s identity. Just think of all of the phrases used by feminists and others, “Men Are Pigs” “All Men Are Rapists” “Men are Greedy” and on and on. Men have been linked to causing wars, ruining the economy, being the source of violence, and just about every negative you can imagine. Men’s stock has dropped in a huge way and a part of this drop has been the attacks on men’s identity. These attacks started with feminists but so many others have now joined in including the media, the government, academia and even from the water cooler. At this point, in 2014, men are now seen as the problem.

Like the Chinese captives and like an abused person, if you hammer away long enough at the identity you will start to have an impact. We can see this today when we observe boys simply not wanting to grow up as male, boys who are enamored with the feminine and ashamed of their masculine. Indeed the default view of men and masculinity is very negative. This sort of macro attack on men and masculinity does not have the personal and intimate impact of an individual repeatedly avering your lack of goodness as happened so often with the Chinese captors. Instead, it has the power of being global and accepted by not only individuals but by academia, the courts, the government and the people at large. In some ways it reminds me of Lifton’s stories about the Chinese surrounding the individual being brainwashed with people who shouted at him for hours about how he was a spy, he was wrong, he was a liar, he was an imperialist and more. Those interviewed spoke of the power of this technique of having no ally and being surrounded by people who all believe you were an “imperialist.” Men and boys today are totally surrounded by negative feedback about men. There is no place for them to turn that says a positive word about men. They face a barrage of negative information about their sex from home, school, television, movies, the courts, the government and just about everyplace you can see. All have been convinced that the goodness of men is simply not prevalent and that there is basically something wrong with men. They, men, are wrong, and wrong simply because they are male. This has got to have a powerful long term impact on every boy’s and man’s identity.

Lifton emphasized repeatedly that the attacks on the identity made by the Chinese captors were made from a group that was held to be infallible. If any prisoner were to question any aspect of their captors, even a tiny issue, he would be punished severely and told clearly that the captors were infallible. In fact, the prisoners lived in an environment that demanded a respect for the infallibility of the captors. Just think of the abusive person expecting no questioning of their abuse. They demanded that their perspective, the abuser’s perspective, was the only correct viewpoint and in essence that they were infallible. The same can be seen in today’s feminism. /in some ways the adherents maintain that the doctrine of feminism is infallible. You can see this in action in the total intolerance of feminists to allow even discussion of men’s issues on college campus’s. You can see it in the remarkably violent and caustic response to AVFM’s planned conference on men’s human rights. The response includes death threats to innocent bystanders apparently because the topics don’t please them. (more on how men’s issues is a threat to feminism later) I saw this sort of totalism first hand while I was a part of the American Psychological Association’s Division 51 listserv for the study of men and masculinity. Questioning of feminism was basically not a good strategy. Only two people were banned from that group and both were active in questioning feminism. The reason given for one man being banned was that he mentioned male victims of domestic violence too often. It

didn't mesh with the feminist meme and had to go! Men were only the perps! You can easily see this same sort of thing on feminist online forums. Anyone who disagrees is immediately banned from being a part. You can see this in the feminist attempts to silence people like Warren Farrell from speaking at a Canadian University blocking the entrances and pulling fire alarms. His message that drew such ire? He was planning to talk about the needs of boys. This was somehow translated into being hateful toward women and misogynistic. We could list many more examples. It seems clear that feminism has existed in an environment that disallows questioning and assumes its infallibility. There is obvious intolerance for views that differ from their own.

So the stage is set with an infallible source who is attacking the identity. What happens after that?

You must learn to feel GUILTY, and then BE GUILTY

With infallibility hammering away and identity starting to falter it brings on self doubt in large amounts. This sets the stage for the very important element of inducing guilt and shame. The captors did everything they could to force the person to take on blame for anything that might have happened to them in their lives. This is repeated unmercifully. It is hammered home that the person (and their imperialistic way of life) is the real source of all their troubles. They are to blame. And the blame is related to their stupidity of going along with the imperialistic ways. (Can you hear the same meme that men have been stupid to follow their misogynistic ways of the patriarchy?) Behind this is the implication that if they would only accept the infallible ways of their captors that all would be better. Some of those who were imprisoned spent several years going through this sort of thing. It is not hard to imagine that after years of identity dismantling and guilt inducement that the end result would be a very shaken person who assumed they were the problem and needed to find a way out. Any way out.

The guilt starts to open them up to a negative part of their identity that is more accessible now due to the original identity having suffered fractures. This puts the captive in touch with a part of himself that is indeed less than good. One could even say that it puts him in touch with the evil within himself. This of course, leaves him vulnerable to identifying more closely with this negative part of himself and this identification lowers his sense of integrity and forces him to question his own morality and goodness. This is just what the Chinese want to happen. Yes, they want them to feel guilty but the end product is not meant to produce an individual who feels badly about what he DID. The end product is meant to produce an individual who feels bad about who he IS! They want him to know that he is an imperialist who is therefore responsible for the actions of all other imperialists. You must learn to feel guilty, and then importantly, BE and ACT guilty.

Confessing is Surviving

Lifton says that a theme that was prevalent was that "only those who confess will survive." Confessing was something that the prisoners learned to do. In fact, confessing was one of the few ways that prisoners were able to ease their burden of punishments even though they totally disbelieved what they said. At first, knowing that they were lying, they would give false confessions to try to please the captors and avoid painful chains and handcuffs. Often times the Chinese would punish them for these early confessions claiming that they were lies with the implication that these confessions were not nearly strong enough and failed to match the crimes the Chinese were maintaining they had committed. Those that Lifton interviewed would speak of the impact of their false confessions. They said that each false confession tended to further break down their identity and their own world view. What began as a ploy to lessen punishments and ingratiate themselves with the Chinese quickly bit them in the butt and left them confused about who they really were. They started to see themselves as what the Chinese had been telling them, they saw themselves as liars. This further confused the captives and left them reeling. Lifton talks of how the men became "lost in the labyrinth of their own false confessions." It became very confusing.

Slowly their confessions might be accepted just a bit. As they were accepted the captive would strive to offer more confessions that might please the Chinese. They quickly learned that the only way to maintain self esteem was by self-flagellation. The more they blamed themselves and beat themselves up the more they would avoid severe punishments. The drill became deprecate self and idealize the Chinese.

We can see this sort of thing in both the abused person and in male feminists. When the abused person can tell the abuser that they know they are at fault for the beatings, this will obviously bring at least a temporary harmony and relief. For male feminists, after hearing repeatedly that men are the problem, they find that the more they self-deprecate and distance themselves from all things masculine, the more the feminists will accept them. Self esteem is now bolstered not by truth or creativity but by deprecating oneself. You can see this sort of male self-deprecation on youtube repeatedly. These men go on and on about what awful beings they are, they are male. It is not a pretty sight but it makes a bit of sense to me now knowing that this is a part of the brainwashing they have experienced. They seem to expect that their self flagellation will bring them acceptance from their reformers. The courser the hairshirt the better. Their identity is now based on their own guilt. Their esteem is now based on how much they distance themselves from anything masculine and apologize for having been masculine and therefore misogynist. They have begun to not only feel guilty about their actions, but to BE guilty about their actions. They have been misogynists, like all other men, and must atone. But like the prisoners, each time they confess it has an additive impact on their own identity and their sense of who they are.

One of the things the Chinese captors would encourage was for a prisoner to turn against his own people and blame them openly. When doing this the prisoners were more likely to come into the good graces of their captors. Those interviewed also spoke of the psychological impact of blaming their own group; even though the blaming was at first intentionally false, the end product was that they would feel less identified with their origins and more inclined to align with the Chinese. When the person sees themselves as the problem, and publicly claims that their original group is the problem, this admission, even when false, tends to detach the accuser from their own group. These false accusations of their own group are basically betrayals. When a person betrays a group they are far less likely to identify with that group. With each betrayal the thinner the attachment becomes. They had become what the Chinese had accused them of at the beginning. They were liars. Now the original accusations of the Chinese had been transformed into self accusations.

Lifton's work helps us to see that if the male feminists are anything like those brainwashed by the Chinese that self-flagellation and male bashing are probably important activities for them. Their self esteem and identity are tied to them. The more they do it, the more they are aligned with their "captors." Each time they openly blame men and masculinity for the ills of the world and blame themselves they likely lose a little bit more of their identity as men and take on a bit more identity as feminists. It reminds me of the "Dear Woman"video on youtube where the men apologized to the women for all of the ills that masculinity had created. That video makes a little more sense to me at this point knowing the dynamic of self deprecation and accusing one's group.

Just like the Chinese brainwashing victims we can see how the male feminists self-deprecation and volumes of hatefulness towards masculinity increase, it results in more detachment from being identified as male and more self-deprecation and male bashing. This likely starts slowly but it is obvious that it can pick up steam and become a runaway self-deprecating and blaming train since it often gets positively re-enforced. I have seen a few of those trains myself!

Just imagine for a minute that you were a male feminist and had gone through this process for years of blaming both yourself and your own sex for most of the world's problems. You did this blaming over a long period of time and transformed your identity from its original state into a new state that is built on a shaky feminist foundation. This new identity is somewhat brittle and has little room for areas of grey. One would assume that it would be a fairly precarious perch that required more blaming to maintain. The more we blame the more we feel a bit of self righteous stability. Now imagine that you run into someone you know who is talking about men's issues. What does that do to you? It likely throws you into chaos due to your precarious perch. In order to maintain this adjusted identity you need to maintain the attitude that men and masculinity are indeed the problem. If someone starts to claim that men have needs and have areas where they face hardship and discrimination that becomes very difficult to hear. How could that be that the group that is responsible for the world's ills have special needs? Does not compute. When someone threatens that stance what does it do to you? It's not hard to imagine that it would get you very upset very quickly. Tolerance for the target group having needs is likely very limited. You have much to

protect and if men and masculinity have problems of their own that puts a hole in your ability to blame them for the worlds's ills. Men's issues becomes a threat.

Here's a quote from the Lifton book that tries to summarize the experience of those going through the brainwashing:

"Their situation was like that of a man taken suddenly from his ordinary routine and placed in a hospital for the criminally insane, where he is accused of a horrendous but vague crime which he is expected to recognize and confess; where his assertion of innocence is viewed as a symptom of his disease, as a paranoid delusion; and where every other inmate is wholly dedicated to the task of pressuring him into a confession and a "cure.""

This paragraph does a good job of summarizing the experiences that Lifton wrote about. But does it also describe fairly well the experience of an unsuspecting young man entering a woman's studies class? It sure seems like a good match to me as it describes his impossible situation and dilemma.

So drawing from Lifton's material we can see that male feminists, in response to feminist pressure are likely to:

1. 1. Self-deprecate in order to prove their allegiance to the new captor which also detaches them from their original identity.
2. 2. Blame men and masculinity. By betraying their own identity they further detach as they hope to ingratiate themselves.
3. 3. The blaming and self-deprecating make it very difficult to openly discuss the hardships and discrimination that men face. Try to imagine a southern white in the 1950's trying to discuss the hardships and discrimination faced by southern blacks. They would have a similarly difficult time.

But what about the Chinese brainwashers. Are feminists in any way like them. Let's turn to that next.

The Eventual Outcome of Feminism, Part I

Adam Kostakis · 4 June 2014 · Archived copy · Original

Adam Kostakis' landmark online lectures on gynocentrism were published on AVfM in 2011, but for all who didn't catch them then we pleased to run them again. Here is the tenth of twelve lectures. – PW

> The founders of a new colony, whatever Utopia of human virtue and happiness they might originally projected, have invariably recognized it among their earliest practical necessities to allot a portion of the virgin soil as a cemetary, and another portion as the site of a prison. – Nathaniel Hawthorne

It seems sensible, at this stage, to pose the question: *why is all this happening?* The answer I can offer up, for the purpose of this lecture, is not historical but psychological: it offers explanation through reference to the mental state of feminism's operators. There certainly are historical processes at work, explored elsewhere, but no social movement survives purely for the sake of its history. Nobody is born a feminist. There must be some stimulus, or stimuli, working to remodel formerly non-feminist women and men into activated feminists. But we cannot explain feminist conversion by the agitation of those already existing feminist activists. We can certainly believe that feminist activism plays a role in recruitment, but this is not adequate as an explanation. Why would an individual then commit to *feminism,* rather than any other particular social movement whose advocates engage in agitation for the purposes of ideological recruitment?

It must be that feminism offers such individuals something that other movements do not. I propose that, by opening up space for perfectly satisfying, collective man-hating, feminism offers a form of catharsis eagerly seized upon by those *already predisposed to misandry.* There are probably as many rationalizations for misandry as there are individual feminists – we would have to explore the intimate details of an individual feminist's life, particularly her mental culture, to come to a conclusion about when and why she decided to blame an entire sex for each of her inconveniences. What is common to them all is hostility to masculinity, i.e. maleness. When the initial excitement brought about by mutual indulgence in sexual hate has died down, the lines of communication between feminists remain open. Feminism provides more than the opportunity for catharsis. The feminist soon realizes that she need not restrict herself to echo chambers, but might try her hand at real change. A thrill rushes through her at the thought of not just disparaging, but actually hurting men. Backed up by an extensively organized, generously funded and institutionally-connected movement – one that enjoys a rosy reputation as defender of that greatest virtue of our time, equality – she sets to work. Feminism is a misandrist's dream.

Implicit in what I have written above is the corollary that feminism *does not create misandry.* Feminism promotes, endorses, reinforces, organizes and aggrandizes misandry, but it does not generate it outright. A woman who is not antipathetic towards men will not become so upon exposure to feminist thought. More likely, she will recoil at its odious philosophy. Feminism simply provides a space for women and men who were already misandrically-inclined to congregate and make plans.

The forerunner to feminism was traditional Gynocentrism, a self-sustaining social system which taught women that men should sacrifice on their behalf, and taught men that they were defective women. The female privilege inherent to this sexual ecology was undoubtedly accompanied and reinforced by animosity towards men – the 'flawed' sex – most particularly those men who did not conform to the Gynocentric role expected of them. Feminism departs from this model, not only in the sense that it provides organization for this misandry, but also in the instability of its operations. Feminism relentlessly demands greater male sacrifice for the benefit of women. This is a process to be intensified without an end point. Such a process lacks forward planning or any semblance of equilibrium. Ever greater constraints are placed on the very class of people whose labor and genius sustains the social order in which feminism can thrive. The parasite is killing its host, and will either be purged or die along with it. Feminism is simply not sustainable.

But it is not as though feminists think in these terms. Despite their forays into such recondite subjects as jurisprudence and post-modernism, feminist thought ultimately resolves to the validation of primal emotions. The

central tenets of Western-style justice systems, evolving as they did under patriarchy, aspired to impartiality and objectivity in all proceedings. We speak of *habeas corpus,* the right to trial by jury, the presumption of innocence, punishments which fit rather than exceed corresponding crimes, and so on. That these doctrines of civic freedom have lasted for so many centuries is testament to the integrity of the generations of men who inherited them. Feminists, in their efforts to replace these 'outmoded, patriarchal' institutions, do not engage in anything like the deep thought that begat their careful construction. Much less do they entertain the notion of impartiality. All feminist legal innovation – whether it is introducing the presumption of guilt (for men), advocating an inquisitorial rather than adversarial trial system (for men), or proposing that women should not be punished at all when they commit crimes – flows from the same source: the violent and vindictive emotions of individual feminist operators. Feminism is so dangerous because it exists to validate these emotions, and to assign them a permanent place in discussions over how society might be better organized.

The success of feminism in this regard can be appreciated when we consider the popularity of collective guilt, anathema as it is to the principles of neutrality and impartiality underpinning our liberal justice systems. Collective guilt is an emotional discharge, a visible effect of concentrated class hatred. It is an attack on the verifiable truth of individual moral agency. Under a system of collective guilt, one's actions have no bearing on one's fate. Human beings are sent to the gallows for the circumstances of their birth. There is no purpose for trials, or any institution which exists to ascertain the facts of the case and to assign guilt. Guilt is already assigned; the facts are irrelevant. What follows collective guilt is collective punishment.

Feminists are not yet in a powerful enough position to deliver collective punishment to the entirety of the male sex. Instead, they cast as wide and as deep a net as possible, hoping to snag as many men and boys as they can. Wherever an individually identifiable man appears on their radar, he becomes the latest pariah, even if the accusations against him are weak and unfounded. This is irrelevant; all that matters is that he has been identified. Then, he becomes the target for unbridled angst, a public piñata, an effigy of all men, of maleness itself. He becomes the personification of the entire male sex, and the collective punishment that feminists yearn to deliver unto all men is inflicted onto him. Even after he is proven to be innocent of all accusations, the attacks intensify, as though the reluctance of the world to acknowledge his guilt is an even greater injury than the charges brought against him. In a short while, he will be forgotten, and a new whipping boy will be discovered. Until that time, feminists will try to outdo each other in editorials, speeches, and in the comment sections of newspapers and weblogs, calling for the most grotesque mutilations and acts of violence against him.

An impartial legal system, which treats human beings as individuals, is a barrier against collective punishment. To do away with it altogether would allow for the punishment of many more men, on the basis that they are men, which is why feminists have fought so relentlessly to overturn impartiality. Bit by bit, feminist agents within government, academia and the legal system have replaced individual moral agency and the rule of law with the micro-management of people. As the mantra goes, the personal is political – it is, increasingly, the business of the state. Even when not explicitly framed like this, the *underlying principle* of all feminist innovation is to bring the state to bear down, ever more closely, on our personal, everyday existences. If the personal really is *the same thing as* the political, then *political correctness* must be *personal correctness* – a perverse and pervasive system of control

which scrutinizes an individual's every move, in order to lock him into place. You must be *personally correct,* in terms of your beliefs, your desires, your pursuits, your tastes – right down to the jokes you are permitted to laugh at – according to *their* standards. *They* being the self-declared 'victims' of society, who are nevertheless powerful enough to enjoy lunch with the President and set out the terms on which the government is to run your life.
The idea is not that men should overcome all the obstacles in their struggle to be politically/personally correct. After all, those who are demanding that men run this daily gauntlet are the very same people lining up to beat them with clubs as they try. The idea is that men should, so to speak, *die trying.* The intention is that men fail. For as long as average men manage to live peacefully, and even successfully, more and greater incursions into their personal space shall be required. It is at the point of failure -; when men have failed to live up to the increasingly constrictive rules set out for them – that they can be punished. The ordeal gets tougher by the day and with each passing of new legislation.
At the extreme end of societal micro-management, we find states like North Korea, a brutal, totalitarian dictatorship which controls all forms of media, place severe restrictions upon speech, association, movement and access to information, and detains dissidents and their families in concentration camps where many die from starvation or medical experimentation. Western societies are separated from the continuum of despotism, on which we find North Korea, by a small number of fundamentals, some of which have already been referenced: respect for the autonomy of the individual, the presumption of innocence, the separation of executive, legislative and judicial powers, etc. These doctrines correspond precisely to those which feminism aims to tear down. The violent, vindictive emotions from which feminism springs are, by nature, irrational; there exists no internal, rational boundary, to suggest that *enough is enough* once a certain benchmark is reached. The furious impulses at the heart of feminism would not stop short of constructing a totalitarian regime which restricts men's speech, their association and movement, and detains them in concentration and labor camps where they are subject to starvation and mutilation.
Are we so far removed from savage regimes like North Korea that this is not a possibility? We should not allow ourselves to be misled by appeals that we live in a democracy, and that the leaders are ultimately accountable to the people. Our democracy is only ostensible, offering little real choice. The bipartisan consensus between leading parties ensures that the state continues to grow, and the feminist agenda is further promoted, whether the new government cloaks itself in red or blue. Facing no serious political opposition, the leaders do not have to bow to the people to secure their mandate. All public pandering is superficial, though highly effective, in the same way that all totalitarians have enjoyed the popularity of the masses. By definition, totalitarians must be populist: the support they must mobilize, in order to remain in power, cannot be that of an armed minority alone. In exchange for the sponsorship of the masses, totalitarians caress their egos, giving enthusiastic praise to them for their courage, declaring them the inspiration of all progress. At least, the greater part of them are praised. Groups which are not in favor are, in contrast, treated with contempt prior to their destruction. It is the majority which becomes tyrannous – as Alexis De Tocqueville warned – when the leaders isolate a particular segment of the population for blame and castigation. Enjoying their glorification on behalf of the leader, the chosen majority will side against the undesirables, and treat them with abominable malice. It is a story that has played out, over and over, throughout history – not least in the populist tyrannies of the twentieth century.
Today, our leaders exalt the feminine and malign the masculine – a prejudice running so deep that it has become normalized, to the point where few consider it unusual for the President to bash men on Father's Day. Men – who are, indeed in the minority, making up 49% of the population – are suffering the early stages of the tyranny of the majority. Leaders of all parties pander, first and foremost, to the female majority, and particularly to the pressure groups set up (supposedly) in their interests. More pernicious than this is the entry of women into politics – not because of the fact that they are women, but because almost every female politician, whatever her party allegiance, makes women's issues her priority. In contrast, male politicians swear their allegiance to the principles of their party and to the demands of their constituents, but not to men's issues. There are no politicians who make men's issues a priority, but plenty – male and female – who run on the cross-party, women's issues platform. The world is not so simple that we can say men are over-represented because they are present in greater numbers. Although there is a greater number of men in politics, it is women who are over-represented, because more politicians represent

them than they do men. The sex of the politician makes no difference to the legislation that he passes. In courting the female vote, and particularly in his efforts to please feminist groups (organized misandry), he will perpetuate and extend chivalry, he will publicly belittle his own sex, and he will pass ever more anti-male legislation, sanctioning the brutalization of ordinary men.

Systematic destruction follows systematic contempt. The eventual outcome of feminism is nothing less than a Holocaust, the almighty crescendo to mark the success of a century or more of sexual warfare and the demonization/degradation of the masculine. Those men, such as the male politician who has stoked the fires of gender tribalism to win votes and benefit his own career, will become the concentration camp facilitators and the enforcers of population reduction programs. They shall be the Uncle Toms, the Judenräte atop white horses, who will ultimately meet the same fate as the men they have helped exterminate. The anti-male, homicidal and genocidal violence in feminist rhetoric is well documented:

> The male is a domestic animal which, if treated with firmness … can be trained to do most things – Jilly Cooper, SCUM (Society For Cutting Up Men)
> I want to see a man beaten to a bloody pulp with a high-heel shoved in his mouth, like an apple in the mouth of a pig – Andrea Dworkin
> Kill your fathers – Robin Morgan
> Life in this society being, at best, an utter bore and no aspect of society being at all relevant to women, there remains to civic-minded, responsible, thrill-seeking females only to overthrow the government, eliminate the money system, institute complete automation, and destroy the male sex – Valerie Solanas, *SCUM Manifesto*
> It is no accident that in the ancient matriarchies men were castrated, sacrificially slaughtered, and excluded from public forms of power; nor is it an accident that some female supremacists now believe men to be a distinct and inferior species or race. Wherever power is accessible or bodily integrity honored on the basis of biological attribute, systematized cruelty permeates the society and murder and mutilation contaminate it. We will not be different – Andrea Dworkin
> Why have any men at all? … The proportion of men must be reduced to and maintained at approximately ten percent of the human race – Sally Miller Gearhart
> If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males – Mary Daly

The stock feminist response is to point out that these quotes are from radical feminists, who have not been active for a long time, and do not represent mainstream feminism. While it is not exactly true that they do not represent

mainstream feminism, we can find more recent examples of feminist attitudes:

> It is time that government had a strategy on changing men away from power and oppression as part of its strategy for women and gender justice … Changing future agendas for women involves changing men; changing men involves deconstructing men and reducing men's power; and, in the longer term still, this may even involve the abolition of men" – EuroPRO-Fem, a European men's pro-feminist network

The following is extracted from a recent discussion on a feminist weblog:

> **Allecto:** I think there is a very simple solution to the 'problem' of the team sport of gang-raping that is so popular as a form of gay male bonding between football players.
> Mandatory castration of all men who play football and all men who watch football. This would be a quick and easy solution.
> **bonobobabe:** I like your castration idea. I'd take a step further and castrate all male babies at birth.
> **Mary Sunshine:** There is no remedy for this situation other than to halt the emergence of any more human males.

Two caveats must be advanced before we go any further. The first is not a compromise; it is not self-censorship or moderation. It is a statement of fact. *The overwhelming majority of women do not, and would not, support the extermination of men.* The question of whether all or most or only some feminists support the extermination of men is one that I shall address in a couple of weeks' time. Clearly, there are feminists who do not openly support the extermination of men. Nevertheless, they have a role to play in the process, as do all misandrists. For the time being, it will suffice to say that *all* feminist self-reflection and self-criticism reaches the verdict that they are not being 'feminist enough,' i.e. it results in further radicalization. I quote from the back cover of Zillah Eisenstein's *The Radical Future of Liberal Feminism,* a feminist text which arrives at this very conclusion:

> Eisenstein shows that liberal feminism is 'self-contradictory' because it 'accepts liberalism and at the same time rejects its patriarchal base.' Yet in truth, feminism is 'potentially subversive', to both liberalism and the capitalist patriarchal state, and it must and can become radicalized as it pushes against the limitations of what can be accomplished within the context of the state … Eisenstein advances the view that liberal feminism contains within itself the seeds of radical change.

The significant point about the above quote is that Eisenstein, the feminist author, rejects the 'patriarchal base' of all liberal institutions; that is, she would happily do away with legal impartiality, equality before the law, presumptive innocence, and so on. *Retaining these doctrines, which exist to protect innocent people, is not on the feminist agenda,* and Eisenstein comes to the very same conclusion that I have presented in this lecture: that liberal feminism will become radical when it achieves all it can through the liberal state. The violent and vindictive emotions will not be satiated, ever. Once feminism has gone as far as it can go through the liberal state, 'liberal feminists' will turn against it and plot its overthrow.

The second caveat is that the physical destruction of men is not inevitable. It is the logical outcome of feminism, but our future is not set in stone. Given that feminists have explicitly called for forced male labor and the presumption of innocence to be removed when men are accused of rape, and that lawmakers are seriously floating the suggestion that those found guilty of sex offences should be physically castrated, we might conclude that we are already some way down the feminist road to hell. Feminism has no internal brakes; a victory does not temper the feminist's violent emotions, but provides the momentum for her to push for greater results, in the knowledge that she can get away with hurting men. Any barrier to the progress of feminism will therefore have to come from outside feminism. It is up to external agents to build a brick wall in feminism's path.

We are more than sixty years into an organic process that will leave humanity with an irrevocably changed society. The catalyst for the abolition of Gynocentrism is its own radical and unsustainable expression in feminism. Those

same social and conceptual changes which made feminism possible prompt the question of why men should put up with *any* form of Gynocentrism. The critical mass of opposition to Gynocentrism, resulting in its overthrow, will be reached as soon as feminism is exposed to the world. What remains to be seen is whether feminism shall expose itself, or whether it will be exposed by counter-feminists. The former will occur if the movement becomes powerful enough to explicitly launch the physical destruction of men. My own view is that feminists *will* make this final roll of the dice, and that they will be ultimately unsuccessful, although many men will suffer tortuous deaths. The other possibility is that feminism is exposed in advance of this, preventing much of the violence, and allowing for the repeal of all Gynocentric rule with minimal bloodshed. Whatever the case – whether feminism exposes itself, or is exposed – it is done for. Cast in the disinfecting sunlight of the world's gaze, held to account for its grievous transgressions, never again will feminism be tolerated.
Adam

Feature image by Saib0rg

Welcome to AVFM

Paul Elam · 5 June 2014 · Archived copy · Original

Our traffic over the past few weeks has significantly increased. That means a lot of new readers to welcome. Many new readers, likely most of you, are here because you have been told some very negative things about us. You have been told that we hate women, that we support and excuse rape and that we promote violence against women, particularly feminist women. You have been told that we are homophobic, transphobic, regressive ideologues.

You have been told that we are a lobby of privileged white males who are disgruntled at our loss of power. You have even been told that among our followers are psychopathic killers who commit unspeakable atrocities, or at the very least we appeal to individuals of this ilk.

The most recent example of that was Elliot Roger, a deeply disturbed young man who went on a shooting rampage recently in Santa Barbara, California. In fact, since the day of that shooting our traffic has increased 30%. That is not too surprising considering there are so many people out there trying to wipe the blood from that tragedy on our backs.

Here is one very good example (of many) of what I am talking about. If you want to read the article you can click on the image.

[image]

Using Google will locate other examples for you.

I am going to demonstrate to you clearly why the assumptions about Elliot Roger, and indeed all the other allegations about the men's movement are provably, undeniably fatuous. That is, unless your mind is impervious to reason and evidence. Or perhaps if you have an agenda that is as impervious to morality and integrity as it is to evidence and reason.

I don't say that to insult or alienate. My reasons for the qualification will become clear to you as we move along.

Let us start with the claims of misogyny and the insistence that we are against women's rights. I invite you, after you look for and fail to find material here that demonstrates hatred for women as a class, to peruse the following list of women who have either published on this site and/or endorsed us; who are active team members in our operations or who spoke at our first International Conference on Men's Issues in Detroit.

Erin Pizzey, Alison Tieman, Janet Bloomfield, Dr. Tara Palmatier, Dr. Helen Smith, Suzanne Venker, Karen Straughan, Janice Fiamengo, Sen. Anne Cools, Suzanne McCarley, Barbara Kay, Dianna Thompson, and Hannah Wallen.

Please use Google to take a look at the work of these women. See their writing. Assess what you find in their personalities and perspectives. And please ask yourself a few questions:

Do any of these women appear to be anything but intelligent, accomplished, fully autonomous women? Do any of them appear obsequious or deferential to men?

Or do they appear fiercely independent, outspoken and competent?

Are they not indeed, each and every one of them, precisely what feminism promised that women would be free to become?

I will inform you that among these women are those that actually started the battered women's shelter movement for the world, both in the UK and in Canada, before America started similar efforts. One of them is the first black female ever to be a senator in North America.

Now, does it stand to reason to you that this group of socially active, outspoken and independent women would join ranks with men who hate them, and want to roll back their progress or take their rights away?

Are the women who actually started the battered women's shelter movement now scheming to further violence against women everywhere? Or are they so stupid that they can be hoodwinked by a gaggle of bitter, miserable white cis-male failures pining for their privilege?

I submit to you that the evidence proves that the only way you can come to the conclusion that these women are

supporting misogynists is behind the force of chosen, aggressive ignorance. It is either that or blind stupidity.
Yet here is what is being distributed in response to the conference at which these women wish to speak.
[image]
This, or something like it at places like the Daily Kos, is most likely what brought you here. That is actually a good enough thing because this is where their lies come to die in the minds of objective, intelligent people.
I could spend the rest of this article pointing out, in a thousand ways, why we don't hate women or anyone else; how we are a remarkably diverse group whose membership crosses all lines of sex, race, sexuality, religion, lack of religion and political orientation. But there is no need to do that when the truth of that blazes across thousands of pages on this website.
I would rather spend the rest of my time here telling you not just who, but what we are.
What you will see emerge across the pages of this site, and what rises to show itself in the work and activism we do in "real world" settings, is a meritocracy that extends far past our shared work into a growing society of men and women who treat each other (and expect treatment) based on character, values and actions.
It is actually what feminism promised, and failed miserably, to deliver.
As feminism endlessly chides men, infantilizes women and promotes women-only services (very interesting conduct for a movement based on equality), and as it foments hostility between the sexes with victim narratives and false statistics — we build bridges with each other.
What we don't do, is build bridges with balsa wood. With equal rights comes equal responsibility. Respect is earned, not based on genitalia, but on deeds. There are no princesses here (even in feminist clothing). They are not tolerated. There are no patronizing patriarchs here. They are not tolerated.
Or actually it is better to just say they just don't last. They lose interest in being here because the community we are building does not support expectation or privilege based on sex, sexuality or anything else.
If you have concern about that being true, I ask you to ask the women here, though I point out that asking men AND women alike should be the correct direction if you don't base credibility on sex. Or you could just hang out and watch what happens in this place without asking anyone.
I would also like you to know that this impacts the relationship that men have with each other as well. One example of that is the gay men who frequent here, write for us and are a part of this community.
What we do between men and women also happens between men and men. We regard men as human beings, regardless of their sexuality. And most of us feel that this is the salve that heals what has in recent history been inflicted on gay men. We feel they have been punished because they did not fit in the same social scheme that the men and women here now reject from their own lives.
Oh yes, as to the allegations that we inspire mass murder? Well, I linked you to the Daily Kos article furthering such specious ideas. If you can find anything resembling proof of their claims, please let us know here in the comments or by email. We have scoured everything and can't find it.
Let me finish this welcome to AVFM and the men's movement by saying there is a reason we have worked (and yes, sometimes provocatively) to meet the goal of you being there reading this article right now.
The plain fact is that men and boys do have problems and this society needs to have a much different dialog about those problems than it has ever had. The reasons for that are found throughout the over 3,000 feature articles on this website.
We are admittedly tenacious and unrelenting in insisting on this dialog. We have been met with death threats and illegal protests for doing so.
We are, however, a collection of men and women from all walks of life, now stretching across the planet, who are committed to this dialog taking place. We are not going to be silenced from it.
And we are growing.
The plain fact of the matter is that with every traffic spike to this website, often consisting of people who have seen negative allegations against us, we end up retaining more open minded readers. And supporters. And activists.
That leaves only one question. That question is whether you came here out of curiosity, with an open and skeptical mind, looking to find what all the accusations and innuendo were about. If that defines you, then you are our intended audience. You are the person we are trying to reach. And you are the kind of person we are increasingly

succeeding in winning over.
The main reason for that is that we have a community that is not plagued by sexism. The exact opposite of what you have likely been told.
If you came here with a hateful heart, looking for something to dig up and take out of context, have at it. There are a few intentionally written pieces of provocation that will suit you just fine. And please do so with our thanks.
It is people like you who have taken AVFM from a one-man blog to a full-blown publication and movement that won't be stopped.
Editor's note: A version of this article is also available in Italian.

The Eventual Outcome of Feminism, Part II

Adam Kostakis · 5 June 2014 · Archived copy · Original

Adam Kostakis' landmark online lectures on gynocentrism were published on AVfM in 2011, but for all who didn't catch them then we pleased to run them again. Here is the eleventh of twelve lectures. – PW

> Propaganda, as inverted patriotism, draws nourishment from the sins of the enemy. If there are no sins, invent them! The aim is to make the enemy appear so great a monster that he forfeits the rights of a human being. – *Sir Ian Hamilton*

The physical destruction of maleness is the logical outcome of feminist governance. The more feminist governance exists, the more anti-male persecution there will be, and the closer to Holocaust we will find ourselves. *More feminism* will not result in greater sexual equality. *More feminism* is not the solution to the problems addressed by Men's Rights Activists. Feminism *is* the problem. How could it be otherwise? Feminists believe that a debt is owed to them by all men, and they are perfectly content to recover this debt in blood and suffering. No matter how much pain they inflict unto the world, it will never be enough to satiate their violent, vindictive emotions. Rather, the more harm they inflict upon men, the more normalized this becomes, and – like a drug addiction – they will need ever greater 'highs' to satisfy the hate, culminating in the Final Punishment, the total eradication of men.
Note that I am not mincing words. I will not tread lightly around this subject. I will not resort to euphemism or conceal my message 'between the lines'. I will not leave you with the mere implication that Male Holocaust is the eventual outcome of feminism, before quickly moving on to talk about other things, as though airing the idea should be an embarrassment for the speaker. I am fully aware that mine is a marginal view of feminism, and may be considered by some to be 'extreme', but then the widespread misunderstanding and misrepresentation of *what feminism is* is just another symptom of the sickness I am describing. I will state, quite openly, that this is the conclusion I have reached, having considered all the available evidence, and it is a conclusion I would encourage nobody to take lightly. The imminent attempted eradication of half the human race calls for writing unimbued by flippancy or fancy. It does not permit me to enter into civil discussion with those who will be attempting said eradication or cheering it on from the sidelines. There is no object in a respectful exchange of views with such people; the very idea appears, to me, to be an ugly parody of truly civilized discourse – sort of like Neville Chamberlain trying to appease Adolf Hitler. No, my aim is to convince as many people as possible that this is, indeed, *the truth,* and thus to propel them to do whatever they can to stop a humanitarian disaster before it begins. To that end, I shall tell it like it is, and call out the enemies of humanity as I see them – and they are feminists, who are even now, as you read these words, beavering away at stamping that official seal onto their key tenet of Collective Male Guilt.

No matter how far down the rabbit hole she has gone, the feminist is cognizant, at some level, of the fact that a person must have actually committed a crime in order to be guilty of it. Initially, this fact appears before her, phantomlike, as an inconvenient truth, a sticking point, an irritant – like a lump in the throat, or a speck in the eye, that simply will not go away. This irritating truth is a logical interceptor, a pile of debris left on the tracks. She wonders: must I stop and turn around? Can my feminism, this wonderful vehicle for my catharsis, be reconciled

with my assumptions of human individuality and legal impartiality? Of course it cannot, and if she remains a feminist, she abandons the latter. Treating individuals as individuals destroys any legitimate appeal to Collective Guilt and Collective Punishment, and vice versa: subscribing to notions of Collective Guilt and Collective Punishment negates the possibility of treating individuals as individuals. Having made her choice, she ignores this truth, that individuals must individually commit acts to be held individually accountable for them. It becomes irrelevant; revenge is higher on her list of priorities. Individual responsibility has ceased to matter for her, and it must cease to matter for others also. Those who remind her of it are attacked (cue the shaming tactics), and eventually, the fact itself is attacked. Individual responsibility is the product of false consciousness; *all men* carry guilt. Biological essentialism, once the stock in trade of the fascist far right, is resurrected as justifier of the authoritarian New Left.

Feminists are uninterested by truth. They do not formulate their principles based upon analysis of collected truths. The starting point for all feminism is misandric emotion, and subsequent principles are formulated upon this. Truth is largely incidental. It is greatly appreciated when it appears to coincide with feminist arguments, and outright attacked when it does not; otherwise, it is irrelevant. Facts are a tool of the patriarchy; feminism aims to elevate subjective passions and wills to the lofty quarters previously reserved for what can be objectively verified.

Detractors remain, of course, pointing out the awkward, inconvenient, irrefutable truths. For instance: even if we accept the fallacious claim that one in four women gets raped, that would imply that, at most, one in four men commit rape, assuming that each rapist commits only one rape. But this is not very realistic, since we know that there are serial rapists, whose recidivism would drive the number of guilty parties down significantly. Could anybody who touts the 'one in four' figure *realistically disagree with this assessment?* Such people are forced to conclude, with us, that at least three quarters of men have never and will never rape anybody; in other words, they are demonstrably *not* rapists. Is it not monstrous, then, to tar one hundred percent of a demographic with the crimes of less than a quarter? Perhaps we should hold rallies, in the style of Take Back The Night and so on, in which we chant "three-in-four! Three-in-four!" until people get the message that the overwhelming majority of men are not rapists and do not deserve to be labelled as such. What do you think?

Whatever the case, Collective Guilt appears to be ruled out – but we underestimate feminist creativity. While some of feminism's more demented followers have asserted that "all sex is rape" – making nearly all men into rapists for having engaged in consensual sex at some point, including that initiated by women – most of the 'third wave' has gravitated to a phony rationalization that a 'rape culture' persists among men *en masse.* Rape culture doctrine holds that, although a minority of men in fact commit the act of rape, the other seventy-five percent (or, if we are being realistic, a significantly higher percentage) are cheering them on from the sidelines, deriving pleasure vicariously from the knowledge that women are being sexually attacked. Collective Guilt is secured. The truth – that men are more histrionic than women when it comes to rape claims – is immaterial and can be safely denied or ignored.

Further examples of feminist creativity – finding innovative ways to blame all men for the crimes of a small number – can be found for every subject that they write about. I will not list them here because our discussion must move on. It will suffice to say that all such creativity resolves to the myth of 'the patriarchy' – that individual men who do not control or abuse women nevertheless, somehow, simply because they are men, actively support the processes through which other men do control women. *The only thing that a man must do to be guilty of this is to be male; ergo, by existing, he is guilty.* All feminist male-blaming creativity is a variation on this bio-essentialist theme, and all of it serves to legitimize Collective Guilt and Collective Punishment.

The feminist process of destroying men and maleness will not necessarily follow a defined plan. It does not have to! To this very day, historians continue to debate whether there was ever a direct order given for the Final Solution, or if the Holocaust was the result of cumulative radicalization within the totalitarian, anti-Semetic state bureaucracy of Nazi Germany. It is at least conceivable, then, that the murder of millions can be achieved organically, after a significant period of demonization which leaves most of the population indifferent (if not hostile) towards the scapegoat. Very few people are actually needed to carry out a genocide – typically less than ten percent of a population, often less than five. Indifference is all that is required of the remainder.

Having said this, there is at least one explicit plan for Male Holocaust, which was emphatically *not* written as a satire, even if its author later brushed off troubling questions with this claim. While the *SCUM Manifesto* is

remembered today as a bizarre relic which in no way represented mainstream feminism at any time, it's worth pointing out that the text only achieved 'classic' status because of its overwhelming popularity. Even if we were to contort ourselves into believing that Valerie Solanas intended the text as a joke, we cannot believe the same about her followers. Of these, perhaps the most famous would be Robin Morgan, who included excerpts from *SCUM* in her anthology *Sisterhood is Powerful,* and stated her sincere aim that the "Feminist Revolution" would achieve not "some false state of equality," but "a proud gynocratic *world."*

Still, *SCUM* hardly contains the blueprints for male extermination. The feminist project has not followed *SCUM* to the letter, though this is perhaps because there is no letter to follow. The text is more statement than program; it is the violent, vindictive emotionalism laid bare, the ugly face of feminism unmasked, the dissected contents of a dirty bomb formerly disguised as a birthday present. In the long run, the publication of *SCUM* has probably benefited anti-feminists most of all. It is proof positive that feminism is, at least in part, supportive of female supremacy and the elimination of men; and that such views, when initially aired, were received with enough support from the feminist sector to make the book famous. Would feminists today be so dismissive of *SCUM* if anti-feminists had not seized on it as evidence?

To get back on track: while there certainly are individuals working within state bureaucracies whose chief aim in life is to make men suffer – and indeed, government departments have been set up for this very purpose – an official order to eliminate men has not (yet) been given, as far as we know. But one does not need to be given, for the situation may come about organically. For decades, males have been subject to the worst possible demonization in mass media – including, earlier this year, the portrayal of newborn babies as inherently evil, rapists-in-waiting. The slurs made against all men, which cannot possibly be justified on the grounds of deterring that small number of men disposed to committing crimes, are typical of a dehumanization campaign. The aims of this long hate crusade are threefold. First, that women, being exposed to the endlessly repeating feminist hate loop, will adopt the view that men are violent, inhumane oppressors, and are therefore deserving of whatever evil they suffer. Although most women will initially oppose this message, the endlessly repeating hate loop, because it is so persistent and pervasive, eventually breaks down psychological resistance. Once the hate loop had gathered enough momentum to carry itself, and was becoming bigger all the time, like a snowball rolling down a hill, then our cultural guardians needed only to intervene occasionally in order to fine-tune its content. E.g. it was not enough for a woman to only fear 'strange men'; it had to be transmitted to her that her own husband, her father, her son, etc., are activated cells in 'the patriarchy' which is oppressing her, that they are each a 'potential rapist,' and so on.

The second aim of the dehumanization campaign is to get men to turn on each other. That this forms part of feminist methodology is not surprising, since exploitation of masculinity and male physical muscle, to be used against other men for the benefit of women, is the central plank of historical Gynocentrism. In addition to appealing to powerful men to pass punitive legislation enabling the brutalization of their less powerful brethren, feminists drive wedges between common men. By promoting *to men* the message that their own sex is full of rapists, abusers and pedophiles, men will be less inclined to identify with other men, or with men in general, and will feel much less in the way of mutual support or sympathy. Even as the sexual grievance industry indefinitely expands the meanings of emotive words like 'rape,' 'violence' and 'pedophilia,' any man *accused* (not even charged, let alone convicted) of any of these acts becomes a *persona non grata* among his own sex. Even worse, the falsely accused man (or the man 'guilty' under the new definitions of these terms) finds himself on the receiving end of vigilante justice by outraged men who have swallowed the feminist line that male abusers are rampant everywhere (therefore *this* accused man *must* be guilty). When the falsely accused and the newly criminalized are being loaded onto train cars for deportation to death camps, men who have not yet been accused will turn their heads, consoling themselves with the thought that *those* men must be abusers, and so they are deserving of whatever happens to them. The men who have not yet been accused are lulled into a false sense of security, believing that they will be safe, so long as they continue to obey the feminist state.

The third aim of the dehumanization campaign is to normalize brutality against men. Feminists are *boiling a frog,* as the proverb goes. The cumulative brutalization of men occurs in increments, each of which appears to be objectionable, but not appallingly so (except, perhaps, to those who are paying close enough attention to perceive the creeping despotism). Already, we have surpassed situations which would have caused men to pour onto the

streets in revolt had they been achieved in one fell swoop – the enslavement of men by family courts and child support laws, rape trials held in secret and without a jury in Sweden, the negation of the presumption of innocence for men in several states, mandatory arrest laws for men who call the police because their girlfriends have stuck knives in their chests, men being incarcerated and sold into sexual slavery in debtor's prisons because their wives were bored, and so on.

As the brutalization of men becomes the norm, practised by more people, a greater number of misandrists will become emboldened to act out their hate. Feminism does not entail men 'losing privileges,' or suffering for a little while until the sexes are in balance and life becomes a perfect harmony. The *more feminism,* the worse things will be for men, right up to the point of extermination. The level of persecution corresponds precisely to the level of feminist governance. When a great mass of feminist bureaucrats set to work, finding innovative ways to persecute men, the individual feminist bureaucrat realizes that there is no limit to what she can get away with.

I would like to talk a little more about exactly why this is. From its earliest days, feminism was envisioned as a cultural war. Making misandric persecution a reality meant that the dehumanization and brutalization of men had to become normalized phenomena – background noise, those aspects of existence nobody bats an eyelid at, those facts of life that adults resign themselves to, the unpleasantness of which can be explained away by defeatist mantras like "it's just the way things are," "it sucks but what can we do about it," and "men and women are different, so just man up and take it." Creating this kind of hostile indifference towards Men's Rights was necessary because it is the foundation upon which active persecution stands. Saying that hostile indifference has become normalized is another way of saying that it is normal for people to practise hostile indifference. In other words, enough people practise hostile indifference for it to be considered normal. That is, a great number of people practise hostile indifference, and are not taken to task for it, because it is sufficiently widespread to rule out the possibility of individuals being taken to task for it.

What we have, then, is hostile indifference towards men as a characteristic of the social organism as a whole, and it is within state bureaucracies that feminists congregate to build active persecution upon this normalized hostile indifference. The hostility and indifference towards men allows them to get away with this, because it affords each misandric individual anonymity and irresponsibility. She did not *create* this situation; she is not personally responsible for it. She is not *the only one* pushing for active persecution; everyone else is (at least) indifferent in this regard, and anyway, there are plenty of others working in the same field. Being pre-emptively 'let off the hook' through anonymity and irresponsibility, the individual feminist forms part of a collective mob whose members can indulge in a sentiment of invincible power, allowing them to yield to emotions which would otherwise have been restrained. Purely numerical considerations – strength in numbers – enable the individual operator to evade all questions of guilt and culpability. They become mere cogs whose existence and purpose is nonsensical when abstracted from the greater machine. They simply do as they are told, they simply 'go along with' what everyone else is doing – ostensibly harmless, unremarkable, dutiful.

Where a state seeks to achieve some ideological goal, its bureaucracy becomes the archetypal model of human consciousness overwhelmed by crowd psychology. Every collective acts collectively, that is, without pausing to allow the individuals to reflect, without consulting the individuals, without requiring that they give their enthusiastic assent. The collective acts with immediacy, according to its will, leaving absolutely no room for criticism from individuals within or without. Individuals within the collective act as all the others do. They are, by definition,

anonymous and unaccountable. Excited by an idea, and indulging in the power of numbers, a collective does not allow or admit that anything could prevent the fulfilment of its will.

The feminist mob acts in the same way that all ideology-based collectives do – by magnifying the miniscule transgressions made against the collective, and trivializing atrocities perpetrated against others. An almost perfect example of this comes from the feminist website *Sociological Images.* First, the magnification of the miniscule. In September 2010, one of the site's authors announced her outrage that a line of rulers (i.e. measuring sticks) commemorating great scientists in history included Marie Curie under the heading "Great Women Rulers of Science." A horrific injustice, this is not. Still, at this point, we might simply assume that those habituating the blog are fragile people, finding themselves easily offended by much in life – we might think that they would feel the same way if they stumbled upon some equivalent version of these rulers with the sexes reversed.

We might think this is the case, until we scroll down to the comment section and find an accusation that Paul Elam's *A Voice for Men* site is nothing but a load of "whining." Now, in the two weeks prior to that comment being made, *A Voice for Men* had discussed the following:

> A police state that arrests and incarcerates male victims of domestic violence and enables female perpetrators to continue criminal behavior; a ten to one death gap concerning capital punishment that works against men; a five to one death gap against men related to suicide; the staggering attrition of males in higher education and employment; the utter lack of reproductive rights for men, and the incidence of false rape allegations against men which even the police are calling epidemic.

At first glance, the cognitive dissonance is astounding. Could the feminist really have dismissed discussion of such human interest issues as these, while her own counter-movement has nothing more offensive to talk about but the headings on rulers (which actually highlight, not obscure, the fact that there have been great female scientists)?

As Paul succinctly puts it, *"women's whining = pursuit of justice. Men's pursuit of justice = whining."* In following this simple maxim, feminists adhere perfectly to the dark elements of crowd psychology: magnifying the miniscule when it concerns them, and trivializing atrocities when these are committed against others.

Like all other collectives governed by the principles of crowd psychology, feminists have a tendency towards the power of suggestion: that an idea only needs to be spoken aloud for it to be taken as the gospel truth. Of course, this only works with certain types of ideas – most obviously, those which aid in magnifying the miniscule, but certainly not the ones that draw attention to the non-trivial atrocities suffered by others. It matters not that the cries of rape advocates – "one in four!" – are based on a study, the methodology of which is so flawed that any serious researcher would have transferred it directly from the printer and into the big round file. Young women will continue to pour onto the streets chanting it – "one in four! One in four!" – why? Because it serves the crowd to have been transgressed against in such a way, because it provides them with those feelings of righteous indignation which serve as a springboard from which they may launch the active persecution of the targeted class. No individual need bother checking the facts, and the crowd would not pay any attention to one who did anyway. As an example of this power of suggestion in action within a feminist state bureaucracy, we need look no further than the United Kingdom's former Minister for Women and Equality, Harriet Harman, who was eventually ordered by a judge to stop spinning the lie that rape has only a six percent conviction rate. Even then, rape advocacy groups like Women Against Rape have *continued* to refer to this completely invented figure. Evidencing one's claims is a trifling matter, and one subordinated to the necessity of exciting the mob.

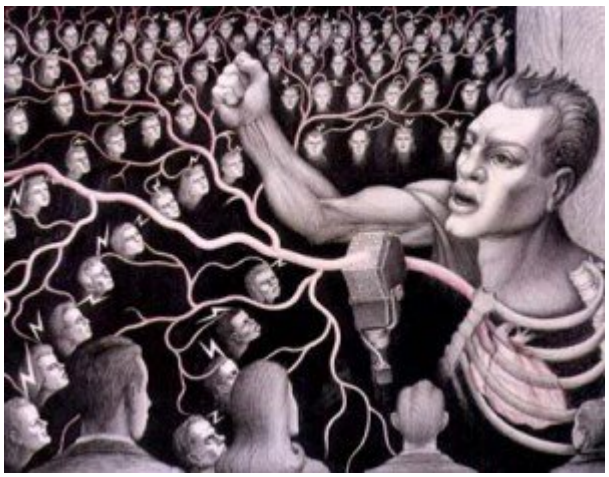

The power of suggestion is particularly pronounced in the feminist crowd because it is mostly composed of women, and women are more impressionable than men. This is not an inherent difference between the sexes, but a socialized defect. A lifetime of privilege, of parasitic exploitation and entitlement, of juicing the fruits of another's labor, has left many women devoid of character, with unrealistic views of the world which leave them open to certain kinds of manipulation that men are not so easily taken in by. Feminism is ideological snake oil, and impressionable women are its customers. If an idea excites them, if that one-in-four statistic sends a shiver down their spines, if it causes them to *feel* something so strongly, then there *must* be at least an element of truth to it – so the unconscious mental processes go. How could something that is *not real* affect her in a way that *feels so real?* Impossible, one would think. Once feminists understood and appreciated the malleability of women, they had merely to present astounding statistics which, when recited endlessly, to the point that they become background noise, exist on some plane beyond truth and falsehood, the plane of popular consensus, and so cannot be refuted by the evidence that most men would have asked for upon originally hearing the claims.

For the same reason, we find the tendencies among feminists to simplify, and to go immediately to extremes. An exceptional instance of violence against women becomes, for feminists, the rule which is practised against all women, everywhere. A college student making a rape joke to his fraternity brothers becomes a microcosm of society as a whole. On that note, making a rape joke is the same thing, for feminists, as condoning the actual rape of human beings. There is no room for nuance, no accounting for the thousand shades of grey that exist between black and white; only the two colors perceived by monochrome Manichean Essentialists. A rape joke could conceivably and consistently be made by people spanning the entire spectrum of opinion on rape, in the same way that people can make jokes about dead babies, tasteless though they may be, without necessarily supporting or contributing towards infanticide. This is common sense stuff, but common sense stuff does not excite the passions of ideological mobs. Collectives such as feminism rely, for their shared understanding, on a fundamental *lack* of nuance – to infallibly appeal to all its adherents, an ideological collective must propagate a small number of simplistic, exciting, image-like ideas. In the case of feminism, which is an ideological collective based upon the validation of violent and vindictive feelings held towards men, we should not be surprised to find that these image-like ideas are so often characterized *by violence.*

Feminism's validation of immature, simplistic, exaggerated, generalized and extreme ideas results in violent emotion as a guiding principle of justice – in other words, the Collective Guilt and Collective Punishment I have already discussed. Feminist jurisprudence flows directly from the violent and anti-male emotions of individual feminist operators, emotions which are, in turn, validated by the ideological collective which has successfully constructed a climate of hostile indifference towards men. There is not even the pretense of impartiality in feminist jurisprudence – it is openly 'anti-normative,' seeking favorable conditions for female criminals while indefinitely expanding the scope of punishable male deviancy. Those who advocate and practise it are open about their vindictive sexism, and their reforms continue, under the radar. We are heading towards explicit male persecution because there is nowhere else this can go and very few people willing or informed enough to stand up and say 'no'.

For those who would deny that feminism condones and advocates violence against men, I need only direct you to their own creations. Here is the banner for feminist website Feministe:

Now, despite the relatively tame content of this particular site, does it seem conceivable that the out-of-frame target of this little girl's firearm is *not* a grown man? It's a clever trick, because the target is not shown, allowing for plausible deniability on the part of the site's members. After all, feminists don't shoot people, do they? As Fidelbogen puts it:

> Try looking at the little girl in *context* with the word FEMINISTE directly behind her. Note the synergy of the two elements, how they combine into a visual-conceptual unity of message – effectively amplifying and reinforcing each other.

Moving on, we might consider the hilarious irony of feminists voicing concerns over the likelihood of Pick-Up Artist Roosh Vorek being violent while simultaneously making violent threats against him:

> I must find out his real name so if I ever meet him I can suckerpunch him in the dick.
> I think Roosh is a great example of what truly needs to be purged.
> I'm wondering if his blog is violent enough to notify the DA's office.

I'm wondering too. But what I'm wondering about is why the phrase 'cognitive dissonance' gets thrown around by anti-feminists in situations like these, since the feminists' behavior is perfectly consistent. It is simply that they have magnified all miniscule transgressions against women – such as, a vaguely insulting comment from a Pick-Up Artist – and have trivialized all atrocities against men. When it is appreciated that feminist operations are all characterized by double standards in their dealings with men and women, it will be understood that there is no 'dissonance' here at all, cognitive or otherwise – their behavior is fully consistent with their twin assumptions that every inconvenience a woman faces is a humanitarian tragedy, and that men do not matter at all. Thus, after decades of feminist teeth-gnashing about the horrors of domestic violence, and how it is a subject so serious it should never be joked about or taken lightly, feminist website Jezebel produced a now-infamous article gloating over the greater incidence of domestic violence perpetrated by women, and issuing direct threats to men generally that the website's authors will act abusively towards them should men "fuck with" them. Now that men are the victims, it's acceptable to post amusing pictures of battered men; to refer to female-perpetrated abuse as "busting open a can of whupass"; to refer to male victims as "the dudes" and to employ veiled shaming tactics implying it is their own fault for not fighting back. If you follow the link, please check out the comments – make sure you click on 'All' and scroll down to get a proper impression of what feminists are *really* like when they think they are safely out of the world's gaze.

The image-like ideas that feminism employs are not connected by *logical bonds,* although they are all consistent at base because they all contribute towards increasing the power of women. To the uninitiated, it appears that the various antics of feminist activists are not at all connected, and that the most contradictory, dissimilar ideas are supported side by side. E.g., feminists simultaneously advocate for the censorship of softcore pornography targeted at men and lament that there does not exist more explicit pornography featuring naked and aroused men for the consumption of females. This only leads to sputtering accusations of 'cognitive dissonance' if one takes for granted that feminists assume their own philosophy is universalizable. If they did assume this – if their goal truly was sexual equality and impartiality – then it would indeed be true that feminists would be irrational and could fairly be said to suffer from cognitive dissonance. But this is not the case. Their philosophy is not intended to be universalizable. The aim is not to apply a uniform standard towards men and women; it is to level women up and level men down. It is to grant women more rights, *indefinitely,* and to force new obligations onto men, *indefinitely.* Double standards are the feminist rule, not the exception.

And what is the logical outcome – say, if tomorrow, feminists got everything they are advocating for today? We would be plunged immediately into a two-tier system of rights and obligations, where men and women form distinct

castes of citizen, the former weighed down by the obligations that enable the latter to luxuriate in their total autonomy. Life for women would be a literal lawlessness, while men's every move would be dictated from above, geared to the purpose of providing for all female needs and wants. It would not be inappropriate to call such a system *sexual feudalism*, and every time I read a feminist article, this is the impression that I get: that they to construct a new aristocracy, comprised only of women, while men stand at the gate, till in the fields, fight in their armies, and grovel at their feet for starvation wages. All feminist innovation and legislation creates new rights for women and new duties for men; thus it tends towards the creation of a male underclass, the accomplishment of which will be the first step towards the extermination of men.

At present, feminism displays all the hallmarks of a dangerous movement about to become fascistic: its adherents demand blind submission to dogma, they are unable to discuss its principles, they desire to spread its ideology (by whatever means necessary), they are intolerant of those who do not embrace it, they immediately rush to generalization, they demand authenticity and conformity to a rigorous standard of morality, and they utilize bio-essentialist rhetoric and violent imagery to denigrate their targets. The (often literal) dehumanization of men, coupled with feminist governance, could not be leading anywhere *but* the enforcement of Collective Punishment, the idealized end point of a principle of justice based upon the validation of violent, primal emotion. Not one iota of sympathy, of fellow human-feeling, is to be felt for innocent men subject to the worst atrocities.

Holocaust is the ultimate utopian vision of some radical feminists, and they are perfectly open about this, discussing the male-free world of the future as insipidly as if they were discussing holiday plans. Other radical feminists imagine a future in which men's numbers are greatly reduced and the remaining males are kept as slaves. Still others dream of a society similar to ours, but with women in the lead in all spheres of life, with all pretense to equality abandoned. Earnest feminists, meanwhile, do not necessarily intend any of these outcomes, but as they are members of the collective, they will act as members of the collective, and even if they do not participate in the active persecution of men, they will be forbidden – as an unspoken rule – from exhibiting any sympathy at all for men, no matter what they suffer. Those who do are promptly expelled, labelled anti-feminists, and subject to vicious attacks by the in-group. No feminist will stop the process of male elimination, nor will she feel any regret once it is complete, as long as she remains a feminist.

The destruction of males does not require a majority of feminists to even be on board; it is an organic process which unfolds naturally in time, and once a certain point is passed, there will be no stopping the attempt. Women like Hannah Rosin, who desire not equality but female supremacy with men as a permanent underclass, will find that the psychic forces which led them to agitate for this do not simply disappear once sexual feudalism is achieved. Feminism is a movement *based upon* the gratification of those psychic forces, the permanent, hateful needs of misandric women, and no limits will be reached for as long as men can be made to suffer even more.

Utopian visions supposedly present the perfectly just and moral society, but really, they envision the end of morality altogether. Utopia is that in which nobody makes an immoral decision; thus, nobody really makes moral choices. Rather, they have been socialized so well – through intimidation or brainwashing – that they always make the same choices. This silly little fantasy has inspired tyrants to send millions to their deaths. Early modernity is marked by the two most prominent examples of this: the French and Russian revolutions. Both were fought on the premise that the old regime would give way to a new age of human perfection. Both ended in failure, but not before soaking their countries in blood. The historian Hippolyte Taine wrote that it was by invoking "liberty, equality, fraternity" that the architects of the French Revolution were able "to install a despotism worthy of Dahomey, a tribunal similar to that of the Inquisition, and to accomplish human hecatombs akin to those of ancient Mexico." Similarly, Communism was presumed to be the realization of freedom and all human potential – until it was actually realized. Communist countries repressed and starved their populations, worked them to the point of exhaustion, banned free speech, purged dissidents, and invaded other countries with a zeal for imperial conquest that must have seemed rather surprising to those who saw communism as an ideology of peace. And all this, not for any existing object – not for land, or resources, or for freedom – but for a social order that had never existed and was merely *imagined.*

We should not expect Feminist countries – capital F, standing for explicit Feminist Governance – to be any different. Feminist countries will starve and repress, they will force men and dissenting women into labor camps,

they will ban open discussion, commit murder on a grand scale, and they will invade other countries, all in the name of liberating women. If there is anything we can learn from the last few hundred years, it is that humanity repeatedly fails to learn the important lessons. After men, which group shall be persecuted? Must we all take a turn, as though our biological characteristics make us representatives of those who appear similar to us, across all time and space? After the horrors of the Soviet regime and the Holocaust, is it not sensible that we all agree to cease judging heterogeneous groups of people by bio-essentialist standards, and damning them all to hell on earth because of the *apparent* crimes of a minority (be this in reference to the Elders of Zion or to 'the patriarchy')?

Now, I am well aware, that simply asking these questions is not going to change anything. It is certainly not going to change any feminist minds. But I am not here to plead with feminists. I am here to interrogate them, to embarass them about their future plans, and to spread the word about what those plans are. Because even the self-proclaimed *enlightened, progressive* feminist movement has not learned the lesson that humanity should now be well-versed in. In contradistinction to them, I say – peace be with you.

Adam

Interview with Adam Jones, Ph.D

AVfM Video Source · 6 June 2014 · Archived copy · Original

Adam Jones is a Canadian scholar and photojournalist who serves as the Executive Director of Gendercide Watch, an NGO that "seeks to confront acts of gender-selective mass killing around the world." Dr. Jones has traveled to over 85 countries, studying how gender influences violence on an international scale. Jones advocates for both men and women globally, and writes essays on genocide that are often compiled into books like Gender Inclusive.
Dr. Jones wishes for men's advocacy to expand beyond Western conceptions of male victimization, because male victimization in areas outside of Western civilization are often not discussed. Jones has faced feminist backlash in the peer review process for his critique of modern scholarship and media (under which female victimization is emphasized to the point male victimization is incidentalized, if not excluded altogether). Jones claims that friends have assisted in his efforts to publish, including some feminists. However, the opposition to Jones' work came almost entirely from the feminist camp.
Feminists from different branches of epistemology in academia have been at odds, such as feminist empiricists and the Marxism-derived standpoint theorists. This may explain why some helped Jones in spite of strong ideological opposition.
Please watch Victor Zen's interview with Jones below. Zen brings questions from many people from community, including Alison Tieman, Lucian Valsan, Karen Straughen's daughter, Dean Esmay and so on.
FOR HEADPHONE USERS: The interview is in stereo, so here's the mono version of the audio if you prefer.

Also, please subscribe to Zen's channel for book reviews, interviews, on-the-ground activism, commentary, recordings from influential figures, and more.

Julie Borowski on The Equal Pay Debate

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Feature image by Gage Skidmore

Lecture 12: How to Break a Dialectic

Adam Kostakis · 6 June 2014 · Archived copy · Original

Adam Kostakis' landmark online lectures on gynocentrism were published on AVfM in 2011, but for all who didn't catch them then we pleased to run them again. Here is the twelfth and final article of the series. – PW

> Feminism helps men too! – late 20th century folk saying

If you have spent even a short amount of time browsing the multitudinous websites and blogs of the Men's Rights sphere, you will have no doubt encountered a feminist detractor or two asserting that "Not All Feminists Are Like That." This has become so common that MRAs have taken to referencing this as the "NAFALT" defence. But should the claim be so readily dismissed? Depending on the context, the feminist might well be right. A hypothetical feminist who stumbled upon my last two posts, which point to the eventual outcome of feminism as the physical extermination of men, might well object that *she* does not hope for this future, and therefore is Not Like That – and she is not necessarily wrong.

Of course, our hypothetical feminist would not have read closely enough, for I clearly stated that the physical extermination of men is more likely to be attempted as the result of an organic process, beginning with hostile indifference, followed by active persecution through state bureaucracies, without the requirement that extermination be consciously articulated or advocated by any more than a small number of feminists. The others only need to go along with the programme; they do not need to understand where it will all end. At the heart of this is the dichotomy between Earnest and Radical Feminists.

On the face of it, this distinction seems to imply that, as feminists are fond of saying, *feminism is not monolithic.* In other words, *some* feminists might read from the gospel of Mary Daly, while *others* just want a fair deal for women. This is a more elaborate version of NAFALT, but it does not explain why two ostensibly conflicting ideologies are referred to by the same name: feminism. In fact, stating that feminism is non-monolithic sidesteps the issue of how all these different *sub-feminisms* relate to each other and to feminism as a whole. Would feminism still be feminism if one of its sub-feminisms were removed? Possibly. The death of eco-feminism would not spell disaster for feminism in general, or for any other sub-feminism in particular. But what about the two main prongs of feminism – Radical Feminism, which is openly misandric, and Earnest Feminism, whose supporters "just want a fair deal"? Could feminism survive the death of either of these? Or does the ideology as a whole owe its existence to their reciprocity? Is their relationship *inherently and intrinsically symbiotic?*

I contend that the differences between Earnest and Radical Feminists are superficial, accounting only for the *perceived* differences between feminists themselves. The intellectual distance between two feminists in disagreement might seem, to them, to be vast indeed; a philosophical Grand Canyon! But to non-feminists, who stand far away from them both, and observe feminism from a distance, the two bickering ideologues stand very close to each other. Yes, we can just about see them on the horizon – two small figures, shouting over a *pothole!*

The feminist, having automatically ruled out the legitimacy of any space that is non-feminist, perceives feminism as the whole world, and on this tiny plane of existence, the interval of a few feet is colossal – large enough to justify drawing a chalk line on the ground, and saying, "that is your space, this is mine, and we are not like each other! Certainly, we are not a monolith!" But, to the non-feminist, who is not blinkered by ideology, and thus perceives much more of the world generally, the feminists in the distance are standing nearly on top of each other as they quarrel over their claims to a small piece of land.

In other words: the distance between objects becomes more significant the closer you get to them. And if you pay no attention to anything that is *not* those objects, then those objects will appear to be *the entire world!* And thus any distance between them will seem enormous, because you lack any sense of scale. Feminists are not in any kind of position to know how much they differ from each other, *from the perspective of the non-feminist world;* they cannot judge because they lack the prerequisite non-feminism.

So when a feminist tries to pass off the elaborated NAFALT defence, as apologia for herself or for the atrocious

behavior of her sisters, you must remind her that *she is in no position to judge* how far she differs from other feminists! The differences she perceives might *seem* very significant from her own subjective point of view, but she must be made to understand that she is a participant in the social organism called *feminism,* that she speaks from *within* the big tent, and thus has absolutely no right to tell us how we should look at the tent from outside! The non-feminist world, you must explain, experiences the force of feminism *from one direction in particular,* and when we turn to look in that direction, we see infallibly that the Earnest Feminist stands proudly, side by side, with the Radical.

Now, I would presume that such an arrangement as exists between Earnest and Radical Feminists is one of necessity. Feminism requires both the acceptable public face of the salesman (trustworthy, just trying to make an honest living), and the momentum, that inner drive that keeps the whole show running (greasy, oiled palms on the factory floor). Neither could exist without the other. If only the public face of Earnest Feminism existed, it would get nowhere, because there would be no molten core of misandry, no dynamo at its centre to motivate action. On the other hand, if only the combustion engine of Radical Feminism existed, the movement would fold overnight, being exposed immediately as the politics of hate. Without the engine, all you would have is an object that looks nice but goes nowhere. Forget the paintwork, and nobody would want to buy it.

Whatever it is, feminism must be *marketable* if it is going to be successful – so its marketability alone cannot tell us anything about what it is.

Earnestness and Radicalism are two sides of the same feminist coin. The dichotomy allows for Radical attacks against men, followed up by the Earnest defence that feminism is a nice doctrine, or at least it is not monolithic, and anyway, anyone who is against it "just hates women." The two sides fit together like two pieces of a jigsaw puzzle, the picture only making sense when they are combined.

Yes, feminism is one single, simple entity, monolithic in its aspirations, merely presenting different faces depending on context. The various manifestations of feminism, whether intended for public consumption or not, hold in common the constant that they seek to increase the power of women. This is the locus, the centre of gravity of feminism – whether it appears as a belief in innate female superiority, or as the aspiration to female domination in material terms, the actualization of female power will be present in some form or other. Without this epicentre, around which all else revolves, the movement could not survive; its sudden implosion would send its members spinning out of orbit in all different directions. The only thing which binds feminists together is the belief that the status of women must be elevated and the status of men must be relegated; that women must be made more superior, and men more inferior. Beyond this, there are only side issues, arguments which have no bearing on the primary thesis of female supremacy. These side issues are a distraction for the outside world, allowing for feminism to remain intact and coherent even when its activists appear to run into disputes.

Now, we are already clear on the aims of Radical Feminists. I have already described the plans they have for men and maleness. Radicals are content for all men to be exterminated or enslaved. They have openly declared war on men, and the future, if they get their way, can be summed up by the infamous pictures of Lynndie England, in her little soldier's outfit, sexually humiliating naked men, using dogs to attack their genitals, and so on. The Radical Feminist dreams of this abuse, not confined to an Iraqi prison, but normalized across the world. The victims would not be Iraqis, as Iraqis, but men, as men. Much like the Army personnel who imagined that they were delivering

Collective Punishment to members of a collectively guilty class of people at Abu Ghraib, Radical Feminists believe in the concept of Collective Male Guilt, and in the necessity of delivering punishment to all men.
In the Radical Feminist mind, all men are guilty, inherently, as men. “All men are rapists” is not just a relic of the past; it is the horizon that Radical Feminism is pushing us towards. By this, I do not mean that all men will become rapists, but that all men will be *indicted as* rapists. Any punishment, then, no matter how extreme, will become justified against this class of heinous abusers and violators. (Note that, in one of the Abu Ghraib torture pictures, the soldiers have written “I am a rapeist (sic)” onto the thigh of one of their victims – even though it was the soldiers themselves who were carrying out the rapes. The parallel to Radical Feminism is chilling.)
We know this about Radical Feminists, but what about those who “aren’t like that” – namely, the Earnest Feminists? It is true enough that many, perhaps most, Earnest Feminists do not look forward to a future in which men are enslaved or exterminated. Their role is not to dispossess men and shove them into prisons, but to convince us that *there is no sex war.* Even as men are imprisoned, tortured and murdered by state agents acting in the name of feminism, Earnest Feminists will pretend that there is not a war happening. Indeed, the effectiveness of the feminist project depends on the misperception that a war is not happening. They frame this desperate situation as something other than it is: progress towards equality, opening up dialogues, liberating people from restrictive gender roles, and so on.
No. This *is* a war, and it is one that feminists have openly declared. The true insidiousness of feminists becomes most apparent when we consider that, having declared war, they proceeded to demand that their enemy combatants show them respect, continue to protect them, and provide for their wellbeing. The duplicitousness in pretending that a war is not happening even as one wages it is a necessary element of the feminist way of war. Chivalry must be sustained if feminism is to advance. Women’s wellbeing must remain a priority for men. If it is not – if men *en masse* suddenly became cognizant of the war that has been declared on them, they would organize and found permanent initiatives to defend themselves. They would seek to remove female privilege. There would be no guarantee that they would stop once parity has been restored to men and women, but could even continue to push *against* women – it is difficult to know what would happen in such a situation!
A sex war, fought in traditional warlike style, in which men showed up to fight in the same numbers as women, would undoubtedly result in male victory, owing to men’s physical strength and aptitude for technical mastery. A war fought in traditional style, then, would be a losing strategy for feminists. They must wage war in a different way, which necessarily involves the active denial that war is happening. But what about the very language of “the gender war”? Was this not born of feminist rhetoric? It was, indeed, but it belongs to that period of recent history *before* men were willing to stand up for themselves. Men began standing up to misandry at a critical point of feminist development – that point when explicit hatred reached an apex then quickly died down. The ‘third wave’ was born. Ostensibly a new version of feminism, the only real difference between the third and previous ‘waves’ is the level of rhetorical discipline. No more do we hear of a war against men (at least, not from the Earnest Feminists), *and yet the war continues unabated.* And when men react to the war against them, as though it is a war, they are informed that feminism is just about equality, and the act of fighting back against their persecutors makes them horrible misogynists.
After tearing apart entire cities and cultures, after having ground countless men down beneath their tank treads, the feminist army is confronted by one man who has picked up a rock, ready to throw it. Teary-eyed, her lower lip trembling, the batallion leader cries out, “stop being so hateful!”
The transition from second to third wave has not made feminism any less hostile or hateful. This was a superficial change, a rhetorical rejigging – the plastering of makeup onto the public face for public consumption. While the feminists of the second wave openly admitted to hating all men, modern day Earnest Feminists recognize certain categories of men who are not deserving of hatred – conjuring up exceptions to more easily maintain the general rule. Earnest Feminists are less likely to say “I hate men,” and are more likely to say “I only hate those men who are abusive or not active against abusive men.” Still, this is practically all men. Men who are neither abusive nor active against abusive men are the hated vast majority – the general rule. Of course, there are innumerable reasons why a man might not devote his time to being active against abusive men – he might not even *have* that free time, unlike your typical college feminist. We need not explore the reasons why a man would not be actively against abusive

men. It suffices to say that *he has no moral obligation to be,* particularly since war has been declared on him, and the very people he is being called on to protect are those who wish to destroy him. It is pure female entitlement – Gynocentric privilege – to expect that men should act as their personal bodyguards. And those men who are active against abusive *women* are not admired for their contributions to humanity, of course – they are hated all the more for it.

Earnest Feminists are not necessarily conscious of their role as denialists. They do not need to be. They fulfil the role just as effectively when they believe themselves to be something else. It might be thought, then, that Earnest Feminists have been misguided, manipulated even, by the Radicals. But keep in mind that they are only as Earnest as they are Feminist. Yes, they are still feminists, and have not been 'tricked' into this identity. It is an identity freely chosen. The Earnest Feminist, remember, stands side by side with the Radical; the former too will Kafka-trap you, she will falsely accuse you, she will tar your sex with one broad stroke. The difference between Earnest and Radical Feminists can be summed up as follows: while the Radical openly encourages and celebrates the spreading of misandry, the Earnest Feminist trivializes, excuses and justifies it. Beyond this, there is no difference, and both seek to increase the power of women over that of men.

Without the Earnest Feminist's false demeanor of reasonableness, feminism would have made no progress. As counter-feminists, we must recognize that the appearance of reasonableness from anybody identifying as 'feminist' is a ruse. Behind the façade is ideological motive, not the capacity for compromise; the desire to dominate discussion, not to work towards collective solutions; anti-male emotionalism, not impartial rationality. One typical Earnest Feminist ploy is to cry "try to see things from my perspective" – implying fairness, neutrality, objectivity, and so on. And yet she has no intention of trying to see things from *your* perspective, because you are not a feminist, and non-feminist perspectives are by definition illegitimate. What she means is not "let's both try to see things from each others' perspectives," but "I'll see things from my perspective; *you* see things from my perspective too."

Earnest Feminists exercise a form of control that Radicals cannot, because the latter have abandoned all pretence to impartiality. For Earnest Feminists, this is only a pretence, because the ideology trumps all. Only a 'compromise' which fully adheres to feminist doctrine could be acceptable.

Of course, certain Earnest Feminists go further than this, and imply that they have already incorporated mens' perspectives into their programme: "feminism helps men too!" It's a fair bet that you'll never hear Radicals uttering such nonsense, because harming men is their conscious intention and one that they are open about. Still, the Earnest Feminists might genuinely believe that this is an accurate statement, as they are not necessarily conscious of the harmful effects that feminism *necessarily* has on men. But this does not make it sincere. A sincere approach to "helping men too" would involve actually asking men how they might best be helped, and then incorporating these answers into the agenda. Instead, Earnest Feminist practice involves telling men what will help them, without

deeming it necessary to canvass any more than a handful of marginal pro-feminist males.
The feminist idea of "help" is rooted in Patriarchy Theory – that is, it is rooted in the same animosity towards men which is the cause of the problems that a sizable number of men actually identify as problems. To put it another way, the cure is just more of the disease. Given that feminists fundamentally *cannot* accept the culpability of their own movement in causing or contributing towards anything negative, they will only ever locate the cause of men's problems in social phenomena which are *not feminism.* Feminism will not accept even the smallest share of the blame for the oppressive conditions it has brought directly into existence. Men's problems may only be traced back to men themselves, and hence to historical Patriarchy.
It is for this reason that, when Earnest Feminists claim that feminism "helps men too," you do not then see them lobbying against false rape accusations or for equal paternity rights. On the contrary, that kind of lobbying would damage feminist interests; men are of secondary concern, and may only be helped up from those problems that they have caused for themselves. Hence, the terrible tragedy of men not being allowed to wear dresses, even while women can comfortably walk around in pants, is infallibly the number one priority of an Earnest Feminist who sets out to "help men too." The fact that the overwhelming majority of men do not care about this issue and are not personally affected by it is irrelevant; it can be traced back to an impression of Patriarchy, and is also a good excuse to promote emasculation. Earnest Feminists, like Radicals, pathologize normal masculinity. They blame men for *not wanting* to wear dresses; *i.e. they blame men for not having the problems that they tell us we should have.* It is, so they say, male-enforced social conditioning that makes men "afraid" of appearing feminine. All evidence suggests that the vast majority of men have greater problems than this, and do not live in fear of appearing feminine. But that's what fits the feminist narrative.
The notion that feminism is helping to "liberate both sexes from rigid gender roles" is particularly laughable, considering that feminism is entirely dependent upon men being forced to retain their traditional role of protector and provider. That has been covered elsewhere.
When men do attempt to raise their own concerns, feminists refuse to recognize them. They victim-blame – e.g. "men are responsible for their own problems" – and attempt to shift discussion back to what *they think* our problems should be. In effect, men are denied the right to decide what their own problems are. Our real problem, Earnest Feminists earnestly explain, is that we are just *too male.* Despite what we may claim our problems are – that maleness is increasingly curtailed, that maleness is pathologized, that maleness has become grounds for acceptable discrimination – the feminist response is that maleness actually is pathological and needs to be curtailed even further.
How is it that feminism "helps men," by ascribing negative attributes to maleness? Tell me, was anybody ever helped by others ascribing negative attributes to him? Or would you say that this harms him? Feminism "helps men" by encouraging them to stop being men; to renounce their nature; to hate themselves; to believe that their sexuality is inherently flawed and a force for evil. What help this is!
Here's a fun little juxtaposition:

> "What it boils down to is this: Men, not women, need to be the ones creating the spaces to discuss men's issues."
> Quote from finallyfeminism101 weblog

[youtube http://www.youtube.com/watch?v=qodygTkTUYM&w=420&h=315](Video: Feminists Disrupt a Forum About Battered Husbands)

Get the picture? It's a game that law enforcement have been playing for decades. The 'good cop' is reasonable, even sympathetic, though of course, he insists that the responsibility for your crime rests entirely with you. The 'bad cop' will just scream at you until you give yourself up. And when you finally do just give up, because you've been ground down, you mutter your complaints, and the good cops over at finallyfeminism101 will remind you of what they said all along: that *you* need to be the one taking responsibility for discussing your own issues. See how that works? It's not *their* fault. It's *yours.*
Yes, Earnest Feminists have supported Radical proposals every step of the way – whether this involves denying

men paternity rights, or creating rape shield laws to deny exculpatory evidence and more efficiently lock up innocent men, or diverting stimulus packages from men hit by recession to *women who had not even lost their jobs.* The only level at which Earnest Feminists disagree significantly with Radicals is the rhetorical. A Radical might say "kill all men," and an Earnest Feminist might say "I don't agree with that," but she will go ahead and advocate that the healthcare gap be increased further, with the full knowledge that men continue to die earlier and suffer worse health overall.

Earnest Feminists distance themselves from the extremist rhetoric of the Radicals, but this is just how the dialectic works – you reach the goal slowly, bit by bit, by getting the other side to compromise with your moderate wing. Earnest Feminists are the good cops – the ones you want to strike a deal with before those nasty bad cops get back. What's often missed is that they are all cops. Compromise with the moderate Earnest Feminists on one issue, and the centre ground shifts: now the deal you struck is taken for granted, and the radical fantasy is a step closer. What do Earnest Feminists do then? Rest on their laurels, content with the compromise they reached? No, they see the opportunity to get even more for women, and so they advocate for more. A compromise is reached again, and the centre ground shifts further towards radicalism.

Fortunately, I know of a way to break a dialectic, and that is to plant your feet firmly in the ground and refuse to budge an inch. Absolutely refuse to compromise on any issue. It's as simple as that. Just keep in mind that behind the veneer of reasonableness is ideological motive, which will shift reality closer to the radical fantasy in which you are actively persecuted. If you can keep that in mind, it becomes very easy to refuse even the slightest compromise with a feminist.

Ultimately, feminists should be ignored. There is no use attempting to debate them, because their ideological motive trumps the possibility of admitting wrongness. Remember that feminist ideology is adopted in order to satiate violent, vindictive emotions, not as a result of logical thought. Those we should make an effort to appeal to are non-feminists, but they are not counter-feminists. That is, they are not yet activated in the struggle against feminism. One could split people up into three categories as follows:

- Revolutionaries (counter-feminists)
- Reactionaries (feminists)
- Civilians (non-feminists)

The goal, then, is to recruit civilians to the counter-feminist side before the feminist camp gets to them. Given the rapid and exponential growth of the Men's Rights Movement, we are clearly already enjoying success in this regard.

Adam

Boko Haram: Bring back our boys

AVfM Video Source · 7 June 2014 · Archived copy · Original

The following video by HumanityBites talks about the large-scale murder of Nigerian boys and men by Boko Haram, and which our media and politicians fail to address whilst they simultaneously fall over themselves to take action over the kidnap of girls. It appears that the Western world can think of the Nigerian girls as “Our Girls” but is unable to think of the brutally massacred boys as “Our Boys”.
https://www.youtube.com/watch?v=IzafBLi1lNU

Erin Pizzey in Toronto 2014

AVfM Video Source · 7 June 2014 · Archived copy · Original

The Toronto Domestic Violence Symposium is still running today and tomorrow. Erin and others will also be speaking there today so it's still not too late if you're in the area to see Erin, Anne Cools, Martin Fiebert, Walter Fox, and many others. Here's Erin's speech from yesterday. Once again, she'll be speaking again today.

The Symposium is well worth attending, if you can. Ideological feminists are, of course, nowhere to be found. Compassion and facts are not things they're interested in.
That Symposium is still under attack and in need of help, by the way.

Men shouldn't marry

Mike Buchanan · 7 June 2014 · Archived copy · Original

J4MB has launched a new campaign Men shouldn't marry. The following introductory piece from our website explains why such a campaign is required, and takes up the rest of this blog piece. – MB

Welcome to a website run by the political party Justice for men & boys (and the women who love them). We campaign against the state's many assaults on the human rights and interests of men and boys.

Our public consultation document outlines 20 areas in which those rights have long been assaulted – there are no areas in which the state assaults the rights of women and girls. The single area in which the largest number of men have been assaulted is in the divorce courts and family law system.

J4MB considers marriage and the nuclear family to be cornerstones of a civilised society. However, for decade after decade, successive governments have undermined the institutions. Over half of the marriages entered into today will end in divorce. The median duration of a marriage now is 11 years, i.e. 50% of marriages will last no longer than that, and many will last for much shorter periods.

Let's consider the issue of risk for a moment.

Imagine a group of ten men, most of them in their 20s or 30s, in a plane. They're all wearing parachutes, and they're about to jump out of the plane at 10,000 feet, to carry out the first and possibly only parachute jumps of their lives, to raise money for charity.

With less than a minute to go before the first of the men will jump, a panel in the side of the plane opens, and the men are just a few feet away from where they'll shortly be exiting the plane. Suddenly, the voice of the pilot is heard by the men through their helmets:

> I have some news for you. The parachute manufacturer has just warned us of a design fault with the parachutes. About half of them won't open when you pull the ripcord, and if this happens in your case, you'll fall to a certain death.

The men aren't troubled by this information, and duly jump out of the plane. Five land safely, five plummet to their deaths. Given the divorce rate over recent decades, men who marry can be likened to these men, blithely ignoring the risks implicit in their decisions.

In some estates in Britain today, 75% of children are raised by single mothers. British men pay 72% of the income tax collected each year, women only 28%. So it's overwhelmingly men who support single mothers. The state incentivises women to replace reliance on men as partners, with reliance on men as taxpayers. The state has been ever more hostile towards the nuclear family, towards men in general (and married men in particular) over the past 30+ years. The radical feminist Germaine Greer said the following in the early 1970s:

> Women's liberation, if it abolishes the patriarchal family, will abolish a necessary substructure of the authoritarian state, and once that withers away Marx will have come true willy-nilly, so let's get on with it.

Women have little incentive to make their marriages work. Men usually bring more financial resources than women to marriages, and typically earn considerably more during the course of them, so when women decide to end their marriages, they often personally stand to gain financially. It's just one of the reasons 75% of divorce applications are filed by women.

The prime casualties of failed marriages are children. 24% of children in Britain today have no contact with their biological fathers, which leads many of them to become dysfunctional, and causes them and others untold misery. The family courts system rarely enforces contact orders, thereby enabling vindictive women to continue denying their children contact with their fathers, grandparents, and others. We consider this extreme emotional abuse of children and all these other people, yet the state enables it. Fathers are forced by the state to continue paying for the support of children who the state ensures they may never see again.

The state gives wives considerable power over husbands on their wedding days, by giving them the prospect of highly preferential treatment in divorce settlements. It's as if the state gives wives loaded guns to use at any point during their marriages, however well they're treated by their husbands. This is *toxic* for marriage. Our downloadable poster illustrates the point.

Even if you bring most of the financial resources into your marriage, and earn much more than your wife during it, you'll probably find your financial position devastated by divorce, and you'll have to start rebuilding your wealth from a low base, possibly at a stage in your life when that will be very difficult, if not impossible.

It's time to block the beginning of the pipeline of misery which ends in the divorce courts and the family law system. Put simply, if men don't marry, they won't divorce, and they won't suffer any of the grave consequences of divorce.

The solution for the men in the plane was simple. They shouldn't have jumped. The solution for men who are considering getting married is simple. They shouldn't marry, at least not until and unless such time that marriage becomes far less risky for men. There's no sign that will happen in the foreseeable future.

If you're determined to marry anyway, and you'll be bringing more financial resources into the marriage and/or expect to be earning more money during it, you should agree with your partner a prenuptial agreement ('prenup').

[Disclaimer: Nobody associated with this campaign, including Mike Buchanan, has specialist legal expertise in this area. Accordingly they cannot be held responsible for any decisions you may or not make, and you are advised to seek expert legal advice.]

While prenups are not currently legally binding in England and Wales, the consensus among experts in this area appears to be that if they're fairly drawn up by a competent legal expert, the divorce courts will probably recognise them. At the very least, you'll be improving your prospects of a fairer divorce settlement, given your financial contribution to the marital assets. Advice on prenups as well as postnups (postnuptial agreements) is available from a number of law firms, some of which will provide initial advice free of charge. There's some useful background information on the website of this law firm.

What if your partner won't agree to a prenup? It's simple.

> Don't marry her.

Don't listen to any nonsense about prenups being unreasonable or unromantic. Explain that all couples marry with the hope that their marriage will last until one of the partners dies, but 50% of them find their hopes dashed.

Quite apart from risk issues associated with how the divorce and family law systems work, is there anything you can do to establish the likelihood that your marriage will be a success? My book *The Marriage Delusion: the fraud of the rings?* was published in 2009. In the course of my extensive research I encountered a book which I felt gave sound advice about 'individual traits' and 'couple traits', and how they impacted on the prospects of individual marriages being successful. The book includes some excellent questionnaires. It was written by Jeffry Larson, and it has the snappy title *Should We Stay Together? A Scientifically Proven Method for Enhancing Your Relationship and Improving its Chances for Long-Term Success*. Buying the book might spare you from marrying a woman you shouldn't, and spare you the enormous emotional and financial turmoil of a failed marriage.

Feel free to email or call me at any time with respect to this campaign, or any other J4MB campaigns. Thank you.

Mike Buchanan
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Justice for men & boys (and the women who love them)
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Feature image by Lachlan Rogers

Dean Esmay on Fox 2 News Detroit

AVfM Video Source · 8 June 2014 · Archived copy · Original

A feminist professor says there's nothing particularly wrong with the conference in Detroit. That's because there isn't? So why, again, are thugs trying to shut us down?
Fox 2 News Headlines
Oh, right, because 3 years ago Paul Elam wrote some satire some people didn't like.
Whether you agree with MRAs or not, you should sign this petition.

Note: Due to extensive legal negotiations, expect updates on the front page of AVfM to be slow for the next day or so. But more is coming soon.

10 Misconceptions about the Men's Rights Movement

Josh O'Brien · 8 June 2014 · Archived copy · Original

Continuously ignored by the mainstream, hundreds more men and boys are killed by Boko Haram. What's the excuse now?

Jonathan Taylor · 8 June 2014 · Archived copy · Original

CNN has a new report for us about the recent activity of Boko Haram:

> Hundreds of people were killed in raids by Boko Haram Islamic militants in northeast Nigeria's Borno state, on the border with Cameroon, with some sources putting the death toll at 400 to 500. On Tuesday, heavily armed men dressed as soldiers in all-terrain vehicles and on motorcycles attacked neighboring Goshe, Attagara, Agapalwa and Aganjara villages in Gwoza district, shooting residents to death and burning homes.
>
> The attacks forced surviving villagers to flee to Cameroon and into the Mandara Mountains on the border. 'The killings are massive. Nobody can say how many people were killed, but the figure runs into some hundreds,' said Peter Biye, a lawmaker in Nigeria's lower parliament representing the Gwoza region.

Don't be fooled by gender-neutral words like "people." As the article continues to say (which *is not said* in the CNN television broadcast, which you can view above):

> The attackers, who posed as soldiers, told residents they had come to protect them from Boko Haram and asked them to assemble. They singled out men and boys and opened fire on them, Biye said.
>
> A local leader in Attagara village, who fled to nearby Madagali town in neighboring Adamawa state, said the death toll was staggering. 'The death is unimaginable. We have lost between 400 and 500 people in the attacks in which men and male children were not spared,' said the local leader, who asked not to be named for security reasons.
>
> The gunmen pursued on motorcycle people who fled into the bush in a bid to escape and shot them dead. Even nursing mothers had their male infants snatched from their backs and shot dead before their eyes,' the local leader said.

This isn't anything new with Boko Haram, either; back in March of this year I wrote an article that was largely ignored about their singling out and killing of boys in attacks on Nigerian schools. I drew this from reports from news sources that were similarly ignored by the public at large.

In early May the news that Boko Haram had kidnapped 200+ girls, however, catapulted "social justice" warriors into cataclysmic outrage, as I documented here. Politicians like Biden and Obama grandstanded (grandstood?) on the issue and pledged military intervention. Twitter and Facebook "activism" went ablaze, and the mainstream media reported on the girls day in and day out.

The killing of the boys was not just ignored during the outrage, but dismissed. Why?

Many rationalized that no matter how many boys had been killed in the past, the fact is that we can't do anything for them because they were dead, whereas we can still "bring back our girls." My counterargument was that by remembering they are boys and making them a part of the conversation we can potentially save boys who might be killed in the future.

Well, now it's the future. Now more men and boys – hundreds, in fact – have been killed. Far more than the girls who have been abducted. To those "principled dissenters" I have only this to say – what's your excuse now?

The deeper problem, of course, is that when it comes to men and boys there's always an excuse. Just like the 30+ years of men's and boys' academic underachievement that has been ignored by education "experts" – with every excuse given in the book – we don't have reasons.

We have *rationalizations*.

Feature image by Carla Gomez Monroy

Bill and Melinda Gates Foundation prepares to fund one sided DV Survey in India

Anil Kumar · 8 June 2014 · Archived copy · Original

(YouTube Video of wife beating husband)
https://www.youtube.com/watch?v=juqGSTEmSLw
This simple video shows Sanjay Mahajan (name changed), an educated young man in the city of Mumbai, India being beaten by his wife, while his son is seen alternately sleeping and observing the abuse from the couch. When I met him in 2009, he handed me a compact disk containing video of several hours of abuse by his wife. Motivated by scenes like this, I will be travelling to the International Men's Issues Conference in Detroit to highlight plight of thousands of Indian men like Sanjay Mahajan.
If global feminists, Bill and Melinda Gates Foundation and USAID have their way, men like Sanjay will continue to be denied protection from domestic violence in India. Yes you heard it correctly. And unfortunately it's American feminists who have created this situation in India.
Am I being too hasty in making allegations against credible organizations – those which outwardly seem to believe in compassion, love and sympathy for all human beings? Let us look at the facts.
USAID funds lobbies for enactment of Second Domestic Violence Act in India
What is USAID? United States Agency for International Development (USAID) is the charity arm of US State Department. In 2003-2004, USAID funded Indian feminist collective called "Women Power Connect" for lobbying for a second domestic violence act (link).
India already had a domestic violence act called "Section 498a" or the law to protect women from cruelty by husband and his relative and it was enacted in 1983. Needless to say, the feminists in India and the world convinced USAID and the Indian Government to exclude men from any protection while lobbying for a second domestic violence law.
The second domestic violence law of India is named "Protection of Women from Domestic Violence Act" (PWDVA) and it was drafted by Indira Jaisingh, a lawyer of Supreme Court of India and an elected member of United Nations CEDAW (link).
Feminists have opposed protection for men from domestic violence in United States for a long time. Now, a few of them at least in media are acknowledging that DV on so called privileged white men in US is also an issue. However, the same feminist leaders are fighting hard to deny men protection from DV in *developing* and *third world countries.*
In short, feminists are promoting violence against men in third world countries.
Bill and Melinda Gates Foundation funds India's Domestic Violence Survey
Since 1992, the Indian Government has conducted a nationwide survey on Family Health covering more than 100,000 people in every 5 to 7 years. The last National Family Health Survey (NFHS-3) was conducted in 2005 and, due to pressure from USAID and feminists, a comprehensive survey on domestic violence was also included. This survey deliberately excluded male victims of domestic violence (PDF link page 493 or chapter 15) .
The manipulation is evident from this question to women on spousal violence. Men were not even asked, if they faced domestic violence (page 520).

> To measure spousal violence by women, NFHS-3 asked ever-married women, Have you ever hit, slapped, kicked, or done anything else to physically hurt your (last) husband/partner at times when he was not already beating or physically hurting you?

The results of this survey were widely quoted and used to lobby for India's 2nd Domestic Violence act for "only women".
The latest Survey (NFHS-4) is planned to be conducted in 2014. Interestingly, though Indian Govt has plenty of money, this survey is funded and its methodology is controlled by Bill and Melinda Gates Foundation, USAID,

UNICEF, UNFPA and other global feminist agencies. They all enjoy excluding men from the Survey itself.
http://www.rchiips.org/nfhs/

> The National Family Health Survey (NFHS) is a large-scale, multi-round survey conducted in a representative sample of households throughout India. Three rounds of the survey have been conducted since the first survey in 1992-93. Technical assistance for the NFHS was provided mainly by ORC Macro (USA) and other organizations on specific issues. The funding for different rounds of NFHS has been provided by USAID, DFID, the Bill and Melinda Gates Foundation, UNICEF, UNFPA, and MOHFW, GOI.

Indian Men's Rights Activists have been very vocal about this blatant denial of fundamental rights to men like Sanjay Mahajan and they have written to these organizations involved asking them to include men for the survey on domestic violence.

Feminists' Position on Protection of Men from Domestic Violence

It is clear that influential feminists are waging an undeclared global war on men and have been openly lobbying to deny men any protection from domestic violence in third world countries. Every year, hundreds of feminists from United States travel to India to work closely with their feminist sisters there.

Is it not hatred, by people who work to deny men protection from domestic violence? Does not that make feminists a hate group?

Interestingly, men's rights activists highlighting these anti-social activities promoting hatred and discrimination are painted as hate mongering idiots. The western media to some extent has joined them without trying to find out the facts – and in the process it has worked to discredit itself.

No doubt, there are some men who being frustrated at being denied protection from domestic violence, being denied shared parenting, or being falsely implicated in rape cases are angrily lashing against feminists and perhaps at women in online forums. Is there no basis for their anger?

Is asking for basic human rights of men the same as trying to protect male privileges and patriarchy? Does Sanjay Mahajan in the video above seem like a man with privilege? His own son was there on the couch as his wife was hitting him.

I would request all readers to be sympathetic to male victims of domestic violence in India and write to Bill and Melinda Gates foundation, requesting them not to exclude these victims from the nationwide domestic violence survey. If men are denied their human rights, men in India will not mind protesting peacefully outside offices of **Microsoft** in various locations in India.

Contact Details of Bill and Melinda Gates Foundation

Main Office
500 Fifth Avenue North
Seattle, WA 98109
(206) 709-3100
info(at)gatesfoundation.org

Media Inquiries
(206) 709-3400
media(at)gatesfoundation.org

East Coast Office
PO Box 6176
Ben Franklin Station
Washington, D.C. 20044
(202) 662-8130

India Office
011-91-11-4713-8800
info(at)gatesfoundation.org

Editor's note: The image at top of the article depicting domestic violence, "Woman Striking Man With Broom," was painted in Calcutta, India, in 1875.

Detroit has a Problem — Sign This Petition to Help Fix it

Paul Elam · 8 June 2014 · Archived copy · Original

First they ignore you, then they laugh at you, then they fight you……
As recent history would lead us to fully expect, radical gender ideologues have made it their mission to silence our efforts to address issues affecting boys and men in Detroit at AVFM's First International Conference on Men's Issues scheduled for the end of June. And by "us" I mean a unique, diverse and eminently qualified line up of experts on gender issues, including those affecting men and boys.
We have a former National Organization for Women chairperson and two groundbreaking women who founded the international women's shelter movement in two countries. One of them is the first black female to take office as a senator in North America. Also speaking will be psychotherapists, psychologists, attorneys, academicians and dedicated advocates from the United States, Canada, Great Britain, Australia and India. We have concerned attendees coming from around the globe to hear vitally important messages about their sons, brothers, fathers, husbands and other men they love.
It seems unthinkable that this petition is actually necessary. Who would have imagined that in 2014 we would have to petition a city, especially one so steeped in the historic struggle for civil rights, to demand that we be allowed to stand publicly and speak to issues like suicide, homelessness, corruption, incarceration, the welfare of children and the state of education?
Yet that is exactly what is happening.
We are calling on the city of Detroit to take note. Radical feminists have corrupted the idea of gender equity. They have transformed it into a Marxist agenda of oppressive control, including the silencing of all opposing views.
You are seeing this play out on the streets of your city right now.
We are asking people across the world to sign this petition. Even if there is not a single boy or man in your life, please help us help boys and men and help us preserve the tradition of basic civil liberties.
Tell Detroit this is unacceptable.

PLEASE SIGN THE PETITION TO THE CITY OF DETROIT HERE.

https://www.youtube.com/watch?v=r1v04HYDruM

"Check Your Privilege" Is An Idiotic Phrase

AVfM Video Source · 9 June 2014 · Archived copy · Original

Feature image of Julie Borowski, by Gage Skidmore

Boko Haram Gendercide: A Vote Of No Confidence In The United Nations

Isaac T. Quill · 9 June 2014 · Archived copy · Original

From The Outset, I Propose that AVfM at the Detroit conference take a vote of no confidence in The United Nations due to the Institutionalised Gender Bias and Institutional Sexism that has been known for many years and which The United Nations have failed to address. In parallel, AVfM should call for censure of Ban Ki-moon as Secretary General for the failures since appointed 01 Jan 2007.
The failures of national governments, other governments (USA, UK, Europe, The Whole Of Africa) and transnational organisations such as The United Nations is simply yet another example of Institutional Misandry and the politicisation of male disposability.
The United Nations has made boys and men vanish in their internal paperwork – just as they did for decades over sexual assault (See AVfM Wiki – Misandry In International Law). When you look at the latests publications from the UN Security Council dated 22 May 2014 the invisibility of male victims is clear.

> **SECURITY COUNCIL AL-QAIDA SANCTIONS COMMITTEE ADDS BOKO HARAM TO ITS SANCTIONS LIST**
> Boko Haram is responsible for a series of major terrorist attacks, including a wave of bombings in Kano, Nigeria in January 2012 that killed more than 180 people in a single day. Another major attack was the August 26, 2011 bomb attack on the United Nations headquarters in Abuja that killed at least 21 people and wounded scores more. The group was also responsible for the December 25, 2011 attack on the Saint Theresa Catholic Church in Madalla, Nigeria, that killed at least 37 and wounded approximately 50
> Since summer 2012 Boko Haram has undertaken a campaign of violence against Nigerian schools and students. In June 2013, the group attacked schools in Maiduguri and Damaturu, Nigeria, killing at least 22* children; in July, an attack on a school in the village of Mamudo, Nigeria killed at least 42* people, most of them students. On September 29, 2013 Boko Haram attacked an agricultural school in Yobe, Nigeria, shooting dead 50* students in their dormitory as they slept.
> On April 14, 2014, Boko Haram abducted approximately 300 girls from a school in northern Nigeria. Abubakar Shekau claimed responsibility for the attack in a video released by Boko Haram and threatened to sell the girls into slavery. Boko Haram militants subsequently attacked a staging base for rescuers on May 5, 2014, killing an additional 310 people.
> Security Council – SC/11410
> * indicates exclusively male victim – Gender-based Violence .

Gendercide is gender-selective mass killing. The term was first used by Mary Anne Warren in her 1985 book, *Gendercide: The Implications of Sex Selection*. Gendercide, the ultimate for of gender-related violence.
There has been the social meme and idiom of long standing that rape should be viewed as “A fate worse than death”. It is possible to recover from rape and many other traumas, but from death there is no recovery and likening rape to death on gendered lines is sexism and manifest gendered bias.
Boko Haram have been an emergent issue in Nigeria since 1995 – with media attention occurring in 2002. The United Nations Itself have been targeted by Boko Haram – 2011 Abuja United Nations bombing, in which 21 died and over 60 were injured. One would expect the United Nations to have been interested in the safety of their own employees and agents and interested in fully grasping the nature of such a threat. Ban Ki-moon described the attack as an “assault on those who devote themselves to helping others”.
The gendered nature of the violence and deaths is ignored and the fact that the dead victims were male is simply brushed over. Gendercide is tacitly accepted as the price of doing business, provided the dead are all male.
The UN is clear – men and boys are less valuable than girls and women – male are less noteworthy and gendered violence against males is not to be treated as significant.

This shows that the UN fails to meet its own mandates under the Universal Declaration of Human Rights which reads:

> **Article 2.**
> *Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.*
> **Article 3.**
> *Everyone has the right to life, liberty and security of person.*
> **Article 7.**
> *All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.*

The abject, deliberate and institutional failures of the United Nations from Ban Ki-moon as Secretary General through the Security Council (China, France, Russian Federation, the United Kingdom, and the United States, Argentina, Australia, Chad, Chile, Jordan, Lithuania, Luxembourg, Nigeria, Republic of Korea, Rwanda) to even address the gendered nature of the Boko Haram Violence brings the whole United Nations into disrepute.
If you search Google and other search providers for references to Gender-based Violence and the United Nations every returned result is for violence against women. There is a complete negation of even the possibility that men can be subjected to violence along gendered lines and simply because they are male.
Of most concern is the following UN Policy Document is Ignored and not addressed:

> **WORKING WITH MEN AND BOY SURVIVORS OF SEXUAL AND GENDER-BASED VIOLENCE IN FORCED DISPLACEMENT**
> (2012) United Nations High Commissioner for Refugees – Source

The document commits The UN and all partners to addressing Gender-Based Violence against boys and men, and yet it seems that someone forget to send out the memo from UNHCR Geneva to the rest of The United Nations.
Gender-based violence (GBV) is a term used to describe any harmful act that is perpetrated against a person's will, and that is based on socially ascribed differences between males and females. The Violence of murder based upon being solely male is the most extreme form of Gender-based violence and yet this extreme violence is unrecognised and un-commented upon.
However the United Nations have rejected the term Gender-based violence (GBV) and use The term Sexual and gender-based violence (SGBV), saying:

> "Sexual and gender-based violence (SGBV)1is a particularly disturbing phenomenon which exists in all regions of the world. The term refers to any harmfulact that is perpetratedagainst one person's will and that is based on socially ascribed(gender) differences between males and females.It includes acts that inflict physical, mental, or sexual harm or suffering, threats of such acts, coercion and other deprivations of liberty,whether occurring in public or in private life."
> Action against Sexual and Gender-Based Violence. 2011

The constant linking of gender-based violence to sexual violence causes perception to be skewed in only seeing the female victim and never the male, even when he has suffered sexual violence and rape
It is most odd that internally the United Nations should create and maintain this link when Authorities advising globally do the opposite:

> **What is gender violence?**
> Gender violence is violence that is targeted at women or men because of their sex and/or their socially constructed gender roles. Gender violence disproportionately affects the members of one sex more than another. The recent conflicts in the former Yugoslavia and Rwanda have seen many examples of gender violence. Examples include: the forcible recruitment of young boys into the army who are put through violent indoctrination, and then made to perform suicidal missions in order to prove their masculinity; and the killing of pregnant women by the slashing of their wombs and removal of their fetuses.
> **What is the difference between gender violence and sexual violence?**
> Sexual violence is violence which includes a sexual element, such as rape, enforced prostitution, sexual slavery, or sexual mutilation. Gender violence is usually manifested in a form of sexual violence, but can also include non-sexual physical or psychological attacks on women, men or children, as in the examples above.
> The Women's Initiatives for Gender Justice – the International Criminal Court (ICC)

It has to be asked why the United Nations in its practices, policies and publications still fails to work with the rest of the world, with academics and institutions set up by the UN – such as The International Criminal Court – why is the UN out of step with international Human Rights and ignoring gendercide, the ultimate gender-based violence when the victims are boys and men?
This is the same pattern of Institutional Fail articulated by Lara Stemple in her 2009 paper "Male Rape and Human Rights" in which she observes:

> I show that numerous instruments in the human rights canon, including U.N. treaties, resolutions, consensus documents, and general comments address sexual violence while explicitly excluding male victims. I argue that the female-specific approach is best understood in the political context in which these instruments were developed:
> Source

That same negation is all too evident in SC/11410, May 2014.
The negation of the male is Political and not simply institutional failure – it is a product of decades of promoting gender bias within the United Nations, and the results have now become embedded in society, media and mainstream politics – The Disposable Male is here and global, and it's time for boys and men to be recognised as victims and named as such when gender-based violence, especially gendercide occurs.
All institutions and governments which fail to address the reality of this gendered violence should be called out as in disrepute and where possible also called to account under the internal laws of each country and under any treaties or legal instruments that exist.
A vote of no confidence in The United Nations and public censure of secretary Ban Ki-moon should be recorded, and on each occasion that The UN again ignores gendercide and gender-related violence it should be brought back for public consideration, attention and calls for action.
Authors Note: as of time of writing (08 June 2014) the only news coverage located by search engine which featured "Boko Haram" and the term Gendercide was from Live Action News (MAY 30, 2014) – NIGERIAN LEADERS PLAN ABORTIONS FOR BOKO HARAM VICTIMS; NO OTHER ALTERNATIVES DISCUSSED. The article makes the following claim;

> "The Boko Haram tragedy has drawn attention to the plight of women on a global level. Human trafficking, sex slavery, ***gendercide***, female infanticide and abandonment — they are all real and thriving occurrences on an international level. The need for real feminist voices (like Malala Yousafzai's) is as imminent today as it was during suffrage and the misogynistic antics of yesteryear."

This incorrectly co-opts the term gendercide implying that it relates to the kidnapped girls and removes focus from the actual victims who are all male. Co-opting language and denying of reality has growing recognition as The

Misandric Antics Of Today.
Image Credit: “UN security council 2006” by Hu Totya – Own work. Licensed under CC BY-SA 3.0 via Wikimedia Commons.

#MenArePeopleToo

Shawn Edwards · 9 June 2014 · Archived copy · Original

As much as I am happy to see the international community paying attention to the problem of Islamic fundamentalism and terrorism in Nigeria, I can't help but notice the widespread hypocrisy and double standard of the mainstream media in reaction to the kidnapping of 234 female students by Boko Haram. Let us review the facts. Here is a list of recent massacres by Boko Haram in Nigeria:
(1) 6 July 2013: Boko Haram militants attacked Yobe State school dormitory and killed 42 people, all male, most of them teenage boys staying at the residential school. Some victims were burned alive [1] [2].
(2) 29 September 2013: Boko Haram attacked the College of Agriculture in Nigeria. Only the male sleeping quarters were targeted: "[The terrorists] appeared to know the layout of the college, attacking the four male hostels but avoiding the one hostel reserved for women". 40 school boys were killed [3].
(3) 16 February 2014: Boko Haram attacked the Christian village of Izghe. They went door to door and forced the men in the village to gather, then they hacked and shot them to death. Women were let go out of the village. 105 men and 1 elderly woman were killed. She was a brave grandmother who was trying to protect her grandson [4].
(4) 25 February 2014: Boko Haram militants barged into the Federal Government College of Buni Yadi in Yobe State. They threw explosives into dorm rooms as they sprayed the rooms with gunfire. According to an eye-witness "students were trying to climb out of the windows and they were slaughtered like sheep by the terrorists who slit their throats. Others who ran were gunned down." All 24 buildings were burnt to the ground during the attack. 59 students, all males, were killed in the attack. Some died from gunshots or knife wounds, while others were burned to death [5] [6].
(5) 14 April 2014: Boko Haram attacked the government girls-only Secondary School in the town of Chibok in Borno State, Nigeria. Approximately 234 female students were kidnapped [7]. Most students were Christians. A video footage of them was later released showing them as converted to Islam, saying Muslim prayers and reciting verses from Quran. The search for girls is still ongoing. [8]
Overall, the insurgency led by Boko Haram has killed some 2,000 people since 2009, majority of them men and boys.
With a tiny degree of oversimplification, I can summarize the reaction of the international community to massacres (1) to (4) as: "who gives a shit?" That must have been particularly disappointing for the terrorists, i.e. Boko Haram! Terrorists usually know that they cannot murder all or majority of the citizens, neither can they shut down all the schools. Therefore, they pursue the goal of terrorizing people by making headlines through violent acts (hence the term terrorism). The most depressed terrorist is the one who carries out a massacre that nobody cares or talks about. Terrorists hate to kill or be killed in vain…
Then came the kidnapping of the school girls (5) and the whole world reacted to it in a frenzy and panic, of course mostly with empty talk and "progressive" gestures, but no tangible plan to rescue the poor girls. I am sure Boko Haram leaders have lost a lot of sleep over Michelle Obama and Hollywood celebrities tweeting pictures of themselves holding the "bring back our girls" signs. Here is a very brief list of celebrities (out of thousands of celebreties) posing with the sign: Michelle Obama, Adriana Lima, Cara Delevingne, Irina Shayk, Selma Hayek, Anne Hathaway, Ellen DeGeneres, Sylvester Stallone.
The mainstream media coverage of the issue has been superficially sentimental and pathetically dishonest. Most sound bites (or even full articles) barely mention the previous massacres by Boko Haram, nor do they provide enough history and background on this terrorist organization's ideology and atrocities. Even when they do mention the previous mass murders by Boko Haram, they mostly use sexless genderless phrases like "students" instead of boys, and "people" or "villagers" instead of men. However, whenever the victims are female, the whole story becomes about the victims' gender. Even when Boko Haram specifically targets their violence towards men (e.g. they collect and kill all the men in the village, but spare all the women), the victims are nothing but "people" or "villagers" in the news headline.
This whole story is a testament to how the society's indifference to men's suffering ultimately hurts everybody, both

men and women. The terrorist militia wanted attention, so they started with slaughtering and burning alive hundreds of men and school boys. Nobody gave a fuck. After a few years of attempting, they had to (in their sick mind) "escalate" their atrocities to kidnapping innocent girls. Boko Haram's leaders had correctly predicted that the mainstream media (especially the Western media) would pay attention to them only when they start hurting women, and they were proved right.
It is plausible to think that the extra attention paid to the kidnapping incident in Nigeria is merely because the victims are still alive and can be potentially saved. Indeed I believe that this hypothesis might bear some truth. But, do you seriously think that if a terrorist group captured 200 boys and slaughtered thousands of girls, the headlines would be #bringbackourboys?

> **But, do you seriously think that if a terrorist group captured 200 boys and slaughtered thousands of girls, the headlines would be #bringbackourboys?**

There are theories hypothesizing that some degree of "male disposability" and indifference or less sensitivity to men's suffering in the society might have evolutionary roots in our species [9]. But now that we no longer live in caves, isn't it time for us to transcend our deeply embedded but primitive evolutionary biases and realize that #MenArePeopleToo ?

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Feature image from Wikipedia Commons.

Excuse Me, What Is So Wrong With Being Anti-Feminist?

Jack Goodfellow · 10 June 2014 · Archived copy · Original

If you haven't seen Dean Esmay's interview on Fox 2 News Detroit, watch it. It's great and after you watch it about five times (you won't be able to help yourself), watch it again, only this time, turn off the volume. Watch the eyes. Watch the expressions. Note the subtle changes in body posture. Read the hateful tweets displayed at the bottom of the screen throughout.

There is so much going on in this interview. Many of the deeper issues at play here almost instantly come to the surface. For example, there is an obvious fundamental disregard, on the part of the two females, towards the very concept that men are equal to women. There's the rush towards shaming tactics. There's the drive to blame men as individuals for a legal system that has been gamed for decades by the feminist lobby.

There's one thing in particular that Dr. Heather Delaway, the feminist representative said, that bears particular scrutiny. It's simply incredible that she said it, kind of like Jack Nicholson's character in, 'A Few Good Men,' shouting, "You're goddamn right I gave that order!"

Her main argument for condemning the International Men's Conference, was, in her words:

"I think it's not the actual conference program that's the problem. If you look at the conference program, it's not an issue. It's all of the social media that's very anti-feminist, it's the messages that are begin sent by the group."

On the surface, from a certain point of view, that statement has some validity, because on the surface of our thoughts, the knee jerk, unprocessed, reactive side of thinking, Anti-Feminist = Anti-Women. To be Anti-Women is obviously sexist and to outright oppose the existence of more than half of the population of the planet is extreme at the least, insane at most. Right?

The problem is that Feminism does not equal Women. Feminism is a political movement. Even when Lollipop Feminists, the brand churned out by freshman gender studies classes the likes of which Dr. Delaway undoubtedly teach, exclaim, "Feminism just wants equality for men and women," it takes exactly one question to reveal the political nature of what is being said.

When you say equality, do you mean anything having to do with legislation, the courts or the manner in which government and the citizenry interact?

Lollipop feminist replies: *No, we just want men and women to be treated equally…*

How?

Well, there should be laws…

THAT'S POLITICS!!!!

And colleges should….

THAT'S POLITICS!!!!

And businesses should be made to pay women…

THAT'S POLITICS!!!!

If it involves a law, a college (most of which get all of their funding through loans for tuition made possible by government), the workplace, how rape is defined (you know, so that the legal definition makes it impossible for anyone other than a man to commit rape), the types of judges put on the bench in family courts, it's POLITICS.

Any large-scale group activity shy of open discourse that does not intend to change laws or public policy is a political matter and if it is a political matter, the core concept of a free democratic people is that every view can be expressed. You don't have to like them. You can shove your fingers in your ears and go, "LA LA LA LA LA!!!" But they still get to be said.

When this professor says that her problem with an International Men's Conference is that there are Anti-Feminist messages, that is no different from a Republican trying to shut down the Democratic National Convention because they are expressing Anti-Conservative messages. Of course they are!!!

And this is the problem. Feminists do not believe that they should have to explain themselves or argue their positions or even engage in the political game. They want no opposition, no counter point, no alternative views to

their own, yet they still pursue the passage of laws that are directly aimed at giving women preference in the legal system, stripping men of their personal and parental rights and turning all men, legally, into second class citizens.
Watch Dean Esmay's interview and turn off the sound. This is what you see. In that professor's sideways glances, in the slump, in that cocky smile, in the way she almost always faces the other female in the conversation (the only other person there she feels it is necessary to speak with), the way she places her palms up, hands at chest level (body language to show this has become a personal plea), she shows that the argument is not about men's rights. At least not to her. She's amazed she even has to make an argument. What are these silly people thinking?
Her only argument, visible in body language throughout, explicitly in words towards the end, is that the man sitting next to her and all of the people that he was there to represent, have no right to engage in a political discussion that is contrary to the political position that she and other feminists have taken.
So when that Lollipop Feminist says, 'We just want equality,' how can this be taken seriously when feminists believe that (most) men are so far beneath them that they should not be permitted to gather and discuss their positions. They don't think you have a right to speak.
And she said it.
Good shit.
Addendum: There was a tweet below in the interview that read something like, "If men have any of those problems this man just listed that is a YOU PROBLEM, not a gender problem." To the person who sent that message or agrees with it, I beg you to attend the conference and find one man (there will be more than that there) who has had a family court give full custody of his children to his *wife* when he did absolutely nothing wrong. No domestic violence. He paid whatever she asked and still she did everything she could to poison the relationship he had with his children for no other reason than to punish him for not doing exactly what the professor in this video was outright expressing.
To certain women, men do not have a right to disagree with what they declare. The courts, by way of the feminist lobby, have been overtaken with this idea that if a man does not do what a woman wants, he should suffer, his children should suffer and to even disagree with this calls for instant shame that it is the failure of the man. The *only* failure that a man can have in this situation, the only, 'YOU PROBLEM,' that a man has in this situation is to NOT stand up and call this for what it is. If you don't like men, that's fine, but children have a right to a relationship with both parents even if a woman doesn't like it.

Inspiring Father's Day Stories

Phil Leigh · 11 June 2014 · Archived copy · Original

Real Dads

In order to widen my perspectives and earn a living I started ghostwriting privately published autobiographies for a fee. The tales below are true, although identities are disguised.

***

Two years before Castro took over Cuba, Faustino was twelve and returning on a flight to Havana from Miami where his dad took him on a shopping trip. Over the straights of Florida one of the airliner's four engines caught fire. After efforts to extinguish the flames remotely failed a steward announced the pilot decided to ditch the plane.

Recently Faustino told me, "I'll never forget the panic in his face. Some passengers began to scream as he told us to buckle our seatbelts, put on life vests, remove our shoes, and brace for the impact."

Despite the steward's attempt to stop him Faustino's dad disobeyed. He unbuckled his seatbelt and knelt in front of the boy where his body could act as a modern-day airbag. He told the child, "Once the plane stops, get out. Don't wait for me."

Fortunately when the airplane nearly reached sea level the flames went out. The plane was diverted to a Cuban military airbase instead of Havana's municipal airport. But at least the touchdown was with wheels on dry land.

The scariest episode of Faustino's life taught him that he was his dad's number one priority. Consequently, the boy resolved that he would never intentionally do anything to disgrace the family name. Thereafter Faustino took all of his dad's advice seriously because he knew – beyond a shadow of doubt – that his father always had Faustino's best interests at heart.

The boy's family escaped Castro's Cuba for Florida in the early 1960s. Like most refugees they had no money. Within weeks of arriving Faustino's dad held down three jobs. But nothing ranked higher in the dad's priority than the boy's education.

Earlier this year Faustino told me, "Even though I was only sixteen dad announced that I was to start electrical engineering college courses. I never questioned the decision. When I brought the University of Florida diploma home after four years, dad hung it on the wall of his home office where it remained until he died 35 years later."

As an adult Faustino left Florida and became prosperous in Silicon Valley where he worked with some of the era's legendary figures. Recently I asked how he could be comfortable taking risk on volatile start-up businesses.

Faustino said, "Although dad never explicitly told me that I could recover from failures, I felt instinctively that I could because of his example. Upon arriving in Florida dad possessed almost nothing, yet he made a good life for our family. Additionally, the unconditional family love left me feeling that even if I did fail, there was a parachute."

During most of his career Faustino lived 3,000 miles distant from his dad. Nonetheless, they talked on the phone almost every day. Typically his dad asked, "Are you okay? Do you need any money?"

***

Mary was two years old during the Great Depression when her mother gave the girl to the baby's aunt and uncle. The otherwise childless couple managed a hotel in a small Mississippi town not far from New Orleans. Although it seldom snowed that far south one winter when Mary was seven an icy blast brought freezing rain. It was a rare chance for the town's kids to slide around on the streets and sidewalks in their shoes. They called it ice-skating. Since auto and pedestrian traffic gradually ruined most of the ice as the day progressed, Mary and her friends looked for a spot uncorrupted by adults.

Mary volunteered the hotel's roof and led her friends up the fire escape. Soon a porter discovered the frolicking children. He ran into her uncle's office breathlessly describing the situation. Her uncle hurried up the fire escape, ordered Mary's friends home, and took the girl to his office.
Reminiscing 75 years later Mary said, "I don't ever recall dad being so angry. I was never so ashamed."
I asked, "Did your uncle spank you?"
After jerking her face upward a bit and dropping her jaw, Mary began gently shaking her head: "My dad never laid a hand on me. The shame I felt was bad enough. I could not endure his disapproval. That's all it took to make me behave."
As an adult Mary moved to Florida and raised a family with her only husband. Presently the eighty-something widow teaches a college art class. She always refers to her uncle as her dad.

***

For nearly a century strawberries have been a big crop in the west central part of Florida's peninsula. Until the 1970s fresh berries were customarily shipped by railroad to major markets such as New York and Chicago. Since the berries were perishable it was best to ship them quickly after picking. At harvest time shippers bought the fruit at auctions located near rail-side packing plants.

Owing to its perishability, buyers had to monitor a number of variables affecting the fruit's value at destination. Among the biggest problems was freeze damage resulting from infrequent winter blasts into central Florida. Freeze damaged berries began to rot as they rode the rails northward.

During the 1920s and 30s Roger Foster's dad sold fresh fruits in New York, originally from a pushcart. After the business grew big enough to operate a company-owned packing plant the family moved to Florida, while business partners managed the New York operation. Thereafter, Roger worked with his dad and brother at the Florida plant.

Sometime during the late 1940s a freeze stretched down into central Florida on a Thursday night. On Friday morning Roger's dad told him to buy all the strawberries he could get at auction for 12-cents a pint. Although Roger was puzzled about why his dad wanted to buy damaged fruit, he began the morning auction by purchasing berries at the specified price. Soon, however, Roger questioned his dad's judgment and phoned the office.

"Dad, I don't need to be paying 12-cents a pint. There are almost no other buyers. I can get all the berries we want at 8-cents a pint."

"That's okay. Just pay 12-cents like I said."

Shaking his head, Roger returned to the auction and complied. But after another hour or so he phoned a second time.

"Dad, 12-cents a pint is too much. I can probably get all we want at 6-cents a pint."
"Don't worry son. Stay at 12-cents, like I said."

By the end of the auction Roger had purchased an entire railcar-load of berries, which was shipped to New York that afternoon. The next auction was the following Monday. Due to Friday's unusual bidding, on Monday morning Roger asked his dad for instructions on the new day's auction.

"Just go through the motions of participating. Don't buy anything. Merely pretend to be competing."

With knitted eyebrows Roger asked, "Why dad? Why did you have me pay 12-cents a pint on Friday but only want me to pretend to be buyer on today?"

"Our Friday shipment sold well in New York because there were few other supplies available. When today's shipment arrives in the city, New Yorkers will have already tasted the freeze-damaged goods we shipped on Friday. They won't buy anymore berries for a while."

Roger and his dad passed away years ago, but Roger's son, Gary, presently runs the $100 million business.

***

Ed Sanders grew up in the 1930s and 40s on his dad's north Florida turpentine farm. Since nearly all the workers were African-American, Ed's first friend was a black boy the same age. Although named Joshua, Ed called him Cousin. If there had been a nearby river the boys would have been 20th century salt-and-pepper versions of Tom Sawyer and Huck Finn.

Since wild animals were abundant in Florida woods, Ed's dad wore a holstered pistol. Sometimes the boys used their dog to distract snakes as they sneaked-up behind the reptiles to behead them with sticks. They carried the decapitated bodies home like a couple of cats proudly dragging along assorted victims.

Ed was five years old when one of the turpentine workers got in a fight with a white man at a nearby town. Ed's dad took his employee to a hospital. That night the KKK arrived in Ed's front yard and torched a small cross. Ed's dad stepped onto the porch with an unloaded shotgun and a box of shells. He listened to the Klan complaints long enough to identify the leaders.

Suddenly he loaded the shotgun, snapped it shut, and announced, "We're done talking." Pointing to the ringleader he said, "I've got two shells in this gun. The first is for you." Facing to the leader's sidekick he added, "and the second one is for you." Nodding to his holstered pistol he concluded, "If any more of you want trouble I've got my six-shooter." After a moment that seemed like an hour to Ed the group dispersed.

Later that year Ed and Joshua were waiting with Ed's dad at a bus stop to attend their first day of school in the first grade. When the bus door opened Ed's dad motioned for him to go aboard. The boy turned to Joshua and said, "Come on Cousin, let's go."

Ed's dad interrupted, "Cousin's not going."

After a pause, Ed started to back down the steps saying, "Well, if Cousin's not going, I'm not going."

But his dad stopped Ed in his tracks by saying, "Yes you are. Cousin is taking another bus."

In adulthood Ed became a thriving businessman who was invited to the White House several times and Joshua had a successful military career. Presently the two old friends talk monthly by telephone.

List of Lawsuits Against Colleges and Universities Alleging Due Process Violations in Adjudicating Sexual Assault

Jonathan Taylor · 11 June 2014 · Archived copy · Original

On April 4, 2011 the Department of Education issued its disastrous "Dear Colleague" letter to colleges and universities across the United States, requiring administrators who had neither the investigative nor prosecutorial prowess of the criminal justice system to determine the guilt and innocence of students accused of felony sexual assault, and to reach their conclusions independent of whatever the police and courts decide.

Worse – the Department of Education demanded these schools determine guilt via a radically low standard of evidence for sex-assault cases: the "preponderance of evidence" standard. Under this model if an administrator feels that there might be a 50.01% chance that the alleged crime occurred, he/she must find the student guilty ("responsible") for sexual assault. This is further complicated by the lack of numerous other procedural safeguards and methods of evidentiary examination.

Predictably, a wave of lawsuits soon erupted as young men wrongly accused of sex crimes found themselves hustled through a vague and misshapen adjudication process with slipshod checks and balances and Kafkaesque standards of evidence. This page is dedicated to cataloging their legal challenges against schools which – they allege – have violated their rights to due process, unjustly destroyed their names, deprived them of educational opportunities, and committed various other crimes against them in the process of "just following orders."

A few things to note:

1. This list is sorted alphabetically by state, then by school.
2. Blank cells refer to information not yet obtained or determined rather than left out through error.
3. This list will be periodically updated. If you know of any cases that are not covered here, please inform this site in the comments section at the bottom, or via the contact form.
4. Thanks to Stop Abusive and Violent Environments (SAVE) and National Coalition for Men-Carolinas for sending me their lists. What follows is my own revision of their lists, with some additions and subtractions.

List of Lawsuits Against Colleges and Universities Alleging Due Process and Other Violations in Adjudicating Sexual Assault					
State	School	Plaintiff	Plaintiff's Attorney	Key Documents / Summary	Outcome
California	Occidental College	John Doe	Mark Werksman,Mark Hathaway	(1) Official complaint, part I, (2) official complaint, part II (includes screenshots of text messages between accuser / accused), (3) article by the Foundation for Individual Rights in Education (FIRE)	Pending.
Delaware	Delaware State University	Andre L. Henry	Daniel C. Herr	Story from *Inside Higher Ed*.	Pending.
Indiana	DePauw University	Benjamin King		Story in the university newspaper (page 1 and page 3).	Pending.
Massachusetts	College of the Holy Cross	Edwin Bleiler	Nicole Collby Longton	(1) Official complaint, (2) the school's response, (3) article by the Foundation for Individual Rights in Education (FIRE).	Bleiler was acquitted, the school's "finding" (judgment) against him was overturned, and he was reinstated.
Massachusetts	Williams College	John Doe		Official complaint (fee required).	Pending.
Michigan	University of Michigan – Ann Arbor	Drew Sterrett	Deborah Gordon	Official complaint.	Pending.
New Jersey	Drew University	Kevin Parisi	Solomon Rubin	Story in *NJ.com*.	Pending.
New York	Columbia University	John Doe	Andrew T. Miltenberg	Official complaint.	Pending.
New York	Vassar College	Peter Yu	Andrew Miltenberg	(1) Official complaint, (2) Vassar College's official reply	Pending.
North Carolina	Duke University	Lewis McLeod	Rachel B. Hitch	(1) Official complaint, (2) article in the Wall Street Journal, (3) injunction by judge Osmond Smith blocking Duke's expulsion of McLeod	Pending.
North Carolina	Duke University	Reade Seligmann, Collin Finnerty, David Evans		(1) *Until Proven Innocent*, by Stuart Taylor and KC Johnson. New York: St. Martin's Press. 2007, (2) Durham-in-Wonderland	Players declared innocent, received settlement; 2007.
Ohio	Denison University	Zackary Hunt	Eric Rosenberg	Article in *The Denisonian* (Denison U Student Newspaper)	Confidential settlement; 2014
Ohio	Kenyon College	Stephen Zingarelli	Gregory O'Brien, Eric Weiss	Article in *The Collegian* (Kenyon College student newspaper)	Pending.
Ohio	University of Cincinnati	Ethan Peloe		Official complaint.	Pending.
Ohio	Xavier University	Dezmine Wells	Peter Ginsberg	Official complaint.	Confidential settlement; 2014.
Pennsylvania	Bucknell University	Reed Dempsey	Stephen Becker	Official complaint.	Charges against the university dismissed. Charges against police department pending.
Pennsylvania	Philadelphia University	Anthony Villar		Story in *Philadelphia* magazine.	Pending.
Pennsylvania	Saint Joseph's University	Brian Harris	Kenneth Dubrow	Official complaint.	Pending.
Pennsylvania	Swarthmore College	John Doe	Patricia Hamill	Official complaint.	Pending.
Rhode Island	Brown University	Adam Lack		Story in the *Brown Daily Herald*.	Confidential settlement; 1998
Rhode Island	Brown University	William McCormick	J. Scott Kilpatrick	Story in the *Brown Spectator*	Confidential settlement; 2011
Tennessee	Sewanee, The University of the South	John Doe	Charles Wayne, Elisha King	Official Complaint: Doe v. University of the South 2011 WL 1258104	University found negligent; plaintiff awarded $26k; 2011

Male anger is not a crime, nor a mental illness

Ron Collins · 11 June 2014 · Archived copy · Original

Yes. Many of us are angry. Not all the time, not so we can't manage daily life, not to the extent that we cannot love, not so much that we are on the verge of psychotic actions. But yes, there is cause for anger among today's men.
We are angry that our children are so easily taken from us, and so easily trained to believe that we abandoned them. We are angry that our sexuality and our anatomy are the butt of constant abusive jokes. We are angry that so few women take us seriously, because, well, they know they don't have to. We are angry over being blamed for all the evil in the world, evil that harms us as much as anyone else. We are angry at being told for a lifetime that it is our fault that women cannot have everything they demand, and angry that it is never noticed how hard we try to help them with that.
We are angry that, every time one man does something stupid and destructive, he becomes a metaphor for *all men*, and the entire civilization points at us and says, "see? SEE? We always knew you were all lethal psychopaths!!" But when a woman kills or maims or castrates or abandons, we are told she had good reason, naturally something that is our fault. We are angry that entire programs are funded and administered for the betterment of women, while we are glibly informed that our "male privilege" has already provided us with the same opportunities.
I daresay it would make anyone angry, to live with the constant knowledge that the outright dismantling of our lives, achievements and goals is never more than a 911 call away, and that we probably will never have the chance even to defend ourselves by due process should this occur.
It is insulting when women we've never met and to whom we pose no threat, hesitate to share an elevator or accept the help of a stranger. It is degrading when women who know nothing about us try and interfere with our children or tell us what a father is. It is exhausting when every decision we make, every idea we have, every thought we share, is summed up matronizingly as "male" this or "testosterone" that.
All this together, and a lot more, is doing great harm to the future of manhood. Young men are running out of reasons to marry, or work with children, or make contributions to their communities, when at every turn in a young man's life he is bound to be told that his very nature, his masculinity, his pride, his sense of worth, are dysfunctional holdovers from a bygone age that he must correct in himself so that he will not be perceived as threatening or domineering.
For many, many years I accepted the messages of a feminist education and an emerging female-dominant culture. I believed that men before me had done all the harm I was told they had done, and that the good was not worthy of mention. I believed that women's grievances were legitimately anchored in male conduct, just like I was taught to, and did my best to be a different kind of man, the kind women would approve of, just like I was taught to.
It was a trap, a lie. We were told we needed to be better fathers, so we made every effort to be a kind of dads we had never even seen ourselves. And they take our children away. We were told that we needed to be more attuned to our feelings, so we learned more about our inner selves, only to find that what we revealed could and would be used against us, across a marital pillow, in front of our children, or in courts of law.
And when we now turn and say, "wait, this has gone far enough", we are told condescendingly what amounts to "get over it" as we go on coexisting in a world geared more and more for the instant gratification of female desires. We are told "this isn't just about YOU", as we have little trouble figuring just who it IS about, and no, seldom is it about us, whatever it is.
There is no patriarchy. Male domination is not an institutional norm. Our hormonal composition does not explain all the wrongs of history. The shape of our reproductive mechanism does not explain war, crime and the arms race. Et cetera, et cetera.
And yes, it bloody well gets on our nerves to be told, constantly, what we are, what we must become, what is wrong with us, and why we must never, EVER try to be in charge of anything, beginning with our own lives.

Who are men aside from their usefulness?

AVfM Video Source · 12 June 2014 · Archived copy · Original

https://www.youtube.com/watch?v=B4weRaf82w8

Dear Daughter: A father's letter to his little girl

John Ribner · 12 June 2014 · Archived copy · Original

Dear daughter,
I know I'm probably the last person you want to hear from, but I felt compelled to write you this letter. Your grandfather is dying, you have a five-year-old brother and two step-brothers, and though you no longer share my name, I still miss you and think about you all the time. You need to know this and so much more.
Twenty years ago, I found out I was going to be a dad and I was both excited and scared. I worried if I would be a good father, if I would be able to take care of you, and if I had any business bringing another life into this world; but once you were born, all of those questions disappeared the moment I saw your face. I knew I loved you more than life itself and I vowed to do anything and everything to keep you safe. Never in a million years would I have believed that my love for you would be put to the test, but it was. I never believed I would be forced to prove that I could be a good father to you, but it happened. And I never believed in an evil so uncompromising that it would force a man, me, your father, to walk away from his sweet, beautiful child whom he loved so much.
I found out that such an evil exists and my life has never been the same since.
This evil that I speak of is one so strong that it can turn lies into reality and makes the truth seem like lies. This evil cares nothing for anyone but itself, and it is aided by a legal system that profits from the misery it causes between children and their fathers. The pain, the anger, and the complete devastation committed by this evil has gone unchecked, aided lawyers and courts and the so-called laws they're designed to enforce.
You know this evil, dear daughter… it is the evil that came from the people who told you I didn't love you, and that I left you. It is the evil that took you from me no matter how hard I fought.
It was they who demanded sole legal custody of you; they even told the court that it was the "only reasonable solution." To further show how reasonable they were, they also said that I was a horrible person who wanted to hurt you. This didn't bother me because I'd heard these lies before. Unfortunately, it was what you said, dear daughter, that hurt me the most. When you said that you were afraid of me and didn't want to see me anymore, I realized that I no longer had a place in your heart or your life. I flew over 2,300 miles to fight for you, yet in that instant, I realized that anything worth fighting for was long gone.
Losing a child is every parent's biggest fear and this evil forced me to face that fear. They not only made me stare that fear in the face, they made it a reality… one that I've had to live with for nine long years and counting. I hope you never live to understand what it's like to have the one thing you love more than life itself just taken away from you for no good reason. At least you were happy, though. You seem to be living quite the wonderful life and I'm happy for you; I'm reminded once again that life goes on.
If you're still reading this, dear daughter, I would like to leave you with this offer: if you ever want to know the truth about everything that happened between us, I would love to have the chance to tell you. I'd be glad to show you the stacks of paperwork – the letters to judges, the Governor and the Friend of the Court – as well as the attorney's bills, that show a desperate father trying to do everything he could to keep his daughter in his life. I know you once told me that you don't want to talk about the past because it's too painful, but there's so much more to our story than you've ever been told, and it's equally painful for me not to talk about it. In the end, I will respect whatever you decide. Just know that I am here and I haven't forgotten you, and I haven't stopped loving you.

Sincerely,

Your father.

Brainwashing Men, Brainwashing Women, Part 2

Tom Golden · 12 June 2014 · Archived copy · Original

Part one went over the basics of brainwashing and began to look at some of the similarities that male feminists seem to share with those who were brainwashed by the Chinese. We discussed how the parallels we were drawing were not precise and were general though striking and eye opening. I think a similar situation can be seen when we turn to the similarities of the feminists with those who were doing the brainwashing, the communist Chinese.

We saw how the Chinese first depended on attacking the identity of the captives and added the prolonged use of guilt and shame. This was all done within an environment where they (The Chinese) were held as infallible. I think a good case can be made for some strong similarities existing in the way feminism has attacked men and boys. It is a curious question why they would do so. Let's start there.

So why did feminism attack the identity of men? Well, it's pretty simple really. Telling the truth that women suffered and faced discrimination due to rigid sex roles just wasn't that sexy and the media and politicians would fail to be interested. But, if you can find a bad guy, you know, someone to blame, then the ordeal becomes sexy and interests the press and those politicians knowing they need something to get re-elected. We will just blame men and claim they are the problem. Hey, we could juice it up even more and call them oppressors!

And that is just what they did.

They did this with the benefit of a gynocentric culture that has always jumped to attention when females claim they are tied to the tracks. If you don't believe that just look at our laws. Time and time again the laws protect women but less so men. The Violence against WOMEN Act, Sexual Harassment Laws, Rape Shield laws, affirmative action, and on and on. The protecting is all for women and little for men. Men are disposable.

It didn't take long to find that the tactic of blaming men as oppressors was actually very effective and very lucrative. The more they did it, the more media attention and funding they would get. And no one complained!

Of course, the obvious truth was that women were restricted not by oppressive men but by rigid sex roles. These roles had been the norm for many, many years and would likely still be in effect except that women became aware that their options were limited by their sex roles and they wanted more options in their lives.

But didn't women have options? Yes, they had many options but simply not the same as they saw men getting. (of course men have never had the options that women had but they have yet to complain, you know, like not dying in wars, or getting to stay at home with the kids while someone else works and supports you, or actually getting compassion and emotional support) What many people don't realize is that in 1960, prior to feminism, women were 32.3% of the workforce. That's right, one third of our workers were women. With all that our gynocentric government has done since then it is now at 47%. That's up only 15%. Women had jobs and worked outside the home. And how about college? Again, what most don't realize is that in 1960, prior to feminism, women received 35% of the college degrees. Does this sound like a group that is oppressed? No. Let's compare them with a group that was oppressed. Slaves. Slaves were 0% of the workforce and 0% of the recipients of college degrees. See the difference? One group is limited by a rigid sex role and faces discrimination that keeps them out of some professions and some top positions etc and the other group is actually oppressed and forbidden to take part in society. Huge difference. There is no comparison. Women have made gains in many areas including getting more jobs as professionals such as lawyers and doctors. They have also surpassed men in obtaining college degrees. In fact at this point women are getting more degrees than men at the same rate that men had gotten more degrees than women in 1970. But guess what? The 1970 figure for women is seen as a sign of discrimination/oppression against women while the 2010 figure for men is seen as a success for women! A part of that misandry is due to feminists and their cronies having gotten away with painting men as the problem and of course we simply don't care so much about those who are the cause of the problem. We ignore their pain and suffering. Sound fair to you? Again, this is just more evidence of our living in a gynocentric world.

The attacks on men's identity were basically a global false accusation. The feminists took the low road and falsely accused their own partners, the opposite sex, in order to get what they wanted. These false accusations likely worked on the feminists in the same ways that we saw brainwashing work on the men who betrayed their own origins. When we betray, we will tend to detach from that which we betray. The feminist betrayals of men likely moved them farther and farther into a detached position. We will also likely be more motivated to collect evidence that the betrayal was justified. This may give us a clue about the extent the feminists have gone in betraying men. Could it be that the more the feminists betrayed men the more detached they became to men?

And what happens when someone is falsely accused? The first thing the accused does is often deny that the attack is very important. From their perspective they know that it is false, it is bogus. They know it is untrue. They figure that in a short period people will figure this out and all will be well. They trust that that common sense and compassion will prevail. A part of this early denial is the minimization of the impact that such a false accusation can have. It seems to me that this is just how men responded to the early false accusations. They laughed it off and figured such nonsense would never have much impact. They were wrong. What is the worst thing about a false accusation? It is almost impossible to disprove. Individual men could say that they were not oppressors but there was no way for men to speak as a group and disprove the false accusations of these constant attacks. And they started to spread.

So the feminists/women had made a choice: Insure more stuff for women by attacking men's identity and integrity. They frankly seemed like naturals at this tactic. Labeling men as every sort of bad meme one can imagine. Men were pigs, men were rapists, men were greedy and unwilling to share with women, men were violent and bullied innocent women in relationship, men were insensitive, men were oversexed, men were testosterone poisoned, men never grew up and the list goes on and on. Men were bad. Bad. Bad. Bad. Not some men, but men in general. Just try and imagine someone saying similarly negative things about women as a group. I bet you can't even imagine it.

In order to maintain this lie of men oppressing women they needed to paint men as more and more terrible oppressors. They proceeded to create oppressors at every street corner. Men were oppressing women and keeping them from getting jobs, they were sexually harassing them on the job, men were oppressing women and keeping them tied to the home, men were oppressing women via domestic violence and beating them at home, men were oppressing women by raping them, by keeping them out of schools, by limiting their pay, by keeping them out of boardrooms and top jobs. Men men men. Bad guys. This was drilled into the consciousness of a receptive and gullible public who cheered on the poor dears who had been so oppressed by these evil men. And the funding flowed. The agencies created. The bureaucracy begun. The American public loves an underdog and hates a bully and that is just how this fight was painted, the men were bullies and the women were underdogs. The American public still thinks this way to this day due to these lies.

Bullies don't deserve any special treatment. In fact people tend to hold the attitude that bullies should pay for their bullying. Things like affirmative action might disadvantage men but they have been bullies/oppressors and have "had it all" for years. The prevailing attitude is that now it is their turn to suffer. Add that to the fact that men are already seen as disposable and these things create a situation where men are much less likely to get any compassion and more likely to have people nod and accept that they experience disadvantage. No compassion for them.

This drill went on for years and as it progressed the media and academia picked up the bull horns and started to attack men just as it had been started by mostly feminists. This eventually expanded to nearly every sphere of American life. The media, academia, the courts, the legislatures everyone had gotten in on the act of blaming men. Now it was common for all of these factions to beat up on men. No one cared. Men were fair game. They were oppressors, they were egocentric bullies. All things masculine were seen as a problem, all things feminine were seen as a solution. The men were the oppressors and deserved it. The fact that so many others were now carrying out the attacks on men's identity relieved the feminists from having to do so. You rarely hear the men are pigs line or other degrading comments much any more but it is there. After years of attacks the entire culture has taken on the anti-male attitude. It is automatically assumed by most people and because of this it simply does not need to be

voiced. The negative stereotype of men has become a part of the cultural fabric.

Along with the attacks on male identity came the guilt and shame. This could be seen in all of the name calling and identity attacks but was additionally related to attempts to demean both men and masculinity with blame for the problems of the world. This was not an attempt to make men feel guilty for a specific behavior or something they had done in their lives. No. It was more an attempt to have men BE guilty. To be and feel guilty simply for being male. You were guilty not for something you had done, but for something you were. You were male. This is quite similar to the communist Chinese tactic of having their captives live in a world of shame and guilt over who they were not only what they had done.

There were some places with a much higher density of male hate and contempt than others. Probably the area with the most hatred espoused was academia. The women's studies departments were run by radical feminists who voiced this message repeatedly. Anyone who disagreed would face a great deal of hardship from the university administration. Accusations of misogyny were used as weapons. Entire faculties started living in fear of appearing in any way to be anti-woman or being pro-male. They were petrified and even to this day the people I know on college campuses are afraid of the gender politics of the feminists. Very few will speak up even a little in opposition to women and feminists. Everyone knows to stay silent and not draw attention to oneself. These people have been known to be ruthless and consider themselves infallible. People live in fear of them. This of course is very similar to the Communist Chinese brainwashers. They routinely attack the identity of men, shame and guilt them as being misogynists and do so from a place of infallibility. Two peas in a pod.

I think that this high density of man hatred has been at least partly responsible for the lack of gender diversity in resources on today's college campus. Almost every place you look are more things for women but there is almost nothing for the men outside of huge mega-buck athletics that doesn't really help the average guy. Women's Centers, women's safety, women's groups, women's health. etc.

The density of the male/masculinity hatred on campus must also mean that our college campuses are one of the more effective brainwashing centers. All those that pass through, both males and females, get indoctrinated into the anti-male stereotypes from their freshman introductory welcome workshops to their last day on campus. It is little surprise that on college campuses we tend to see more male feminists.

It also dawned on me why feminists are so quick to call males misogynists when they are simply talking about the needs of men. I have noticed this for years that simply mentioning men's needs will bring on an accusation of hating women. They are very quick to point out that what is being said is misogynistic. But why would simply voicing men's needs be misogynistic? Well, it can't be, but what I have assumed over the years is that feminism has a very old habit of voicing the needs of women while at the same time attacking men as the problem. Could it be that they are simply expecting the same hatefulness they have practiced for years to come back at them from those who start to voice the needs of men? Seems like a possibility to me.

Tremendous damage has been done to both men and boys and women and girls over the years. It is going to take a long time to start to shift these hateful attitudes. Men and boys deserve both choice and compassion. At this point they are getting very little of either.

#EndFathersDay: Happy Father's Day, You Piece Of Shit

Tom Snark · 13 June 2014 · Archived copy · Original

In light of the disparaging #EndFathersDay campaign currently playing out on twitter, we thought we'd bring you this old classic written by Tom Snark in 2011 that captures the spirit of what fathers and Father's Day have become in the eyes of a misandric world. PW

#EndFathersDay

Hey, fathers!
It's your special day!
It's the one day of the year that we take a break from exalting mothers and actually acknowledge your contributions to creating life and raising children. (Well, all right, we acknowledge your contributions all year round when they are of the financial sort and we want you to pay up.)
So, how shall we celebrate this special day?
A new necktie, perhaps; a silk leash around your neck, a symbol of your bondage, just to make it perfectly clear what your family keeps you around for.
Along the same lines, how about a new wallet?
Or how about you just get called a piece of shit?
That's what Prime Minister David Cameron has done, in so many words.

> **Runaway fathers are like drink-drivers, blasts David Cameron**
> David Cameron is launching a full-scale attack on fathers who abandon their families – calling for them to be "stigmatised" by society in the same way as drink-drivers are.
> The Prime Minister's intervention – in an article for The Sunday Telegraph to mark Father's Day – is one of the most outspoken he has ever made in defence of traditional family life, which he describes as the "cornerstone of our society".
> Mr Cameron said Britain needs to be made a "genuinely hostile" place for runaway fathers, who deserve the "full force of shame heaped upon them" and are "beyond the pale".

So, on Father's Day, of all days, Cameron has launched an attack on absent fathers, without any thought given as to *why* fathers might become absent in the first place. And the reason for this has nothing to do with male fecklessness or irresponsibility, despite what traditionalists and feminists preach.
No, the reason why fathers leave their families is because *they are forced out.* Britain is already a genuinely hostile place for fathers, who have to deal with the full force of shame heaped upon them, and who are already seen as 'beyond the pale'.
Blaming men for being forced out of their own homes by ex-wives 'looking for a better deal' and the state mafia which Cameron himself ultimately controls is a whole new level of sick.
But, of course, there is rhetoric and then there is politic. The government is committed to making significant cuts all round, which means that the baby mammas won't be able to depend on the timely arrival of a welfare check as they once did. Cameron (or whoever writes his speeches) is not stupid; his government has already faced criticism and protest for scaling back public sector jobs and services. He knows that the clucking hens of Mumsnet could cost him the next election if he appears to be denying single mothers the cash they are accustomed to receiving.
So he covers his own ass by picking a target that he knows a lot of women love to hate: men.
And so the grand project of scapegoating men continues.
But, in regards to those men who have children and make no effort to be a father emotionally or to hand over their cash: can there be a moral case for blaming them, given that they have no reproductive rights to speak of?

Men cannot choose to terminate a pregnancy; whether or not a child is born is a decision left entirely up to the mother. It is entirely her choice; he has no rights, and no say on the matter.
But still, he will be expected to pay; even in the case that the mother commits fraud to access his frozen sperm without his permission and has children without telling him.
Even Keith Macdonald, dubbed "Britain's worst father" by the Daily Mail for fathering at least ten children by ten different women, did not *choose* to become a father.
So why should he be held financially responsible for the choices of their mothers?
Indeed, since no man has the right to have children, no man chooses to become a father.

> Another mother of one of his children, Stacey Barker, 22, said: 'Men like him should be made to have a vasectomy or be fined or even jailed.'
> […]
> The mothers are entitled to jobseekers' allowance, income support, child tax credit and child benefit. Most also get housing benefit.

Yes, a lot of women would rather subject a man to genital mutilation or debtor's prison, than give up the perks of single motherhood. And yet, these women all chose to have sex with this man; and they all chose to carry his children to term. While Keith Macdonald could have chosen not to have sex with the women, he had no choice about whether or not the children were born. Each of the women could have chosen to have an abortion; none of them did. So why should he pay a single penny for someone else's choices?
Speaking of debtor's prisons, they actually have those in the United States, for 'deadbeat dads' – a feminist slur against alienated fathers who lose their jobs and can no longer afford crippling child support bills. This is a particularly cruel slur given that feminists have actively kept unemployed men out of work:

> Originally, the "stimulus" (which was supposed to keep the official unemployment rate well below its current level) was supposed to be spent on infrastructure. The I-35W Mississippi River Bridge collapse in Minnesota in 2007 and the DC Metro crash earlier this year in June […] showed that spending on maintaining current and building new infrastructure has been insufficient for a long time. The stimulus would have been a good opportunity to begin to correct this massive error as solid infrastructure is necessary for long term economic growth (not to mention safety), but womens' (such as NOW) groups objected. They called the original stimulus "burly", "macho", and "sexist" demanding that the stimulus be spent on women. This was despite the fact that millions of men were losing their jobs, and education and health care added jobs primarily benefiting women. NOW and the other womens' groups were successful with the stimulus was skewed towards education and health care leaving infrastructure in the same dangerous state it was before. In addition the gap between male and female unemployment is the largest in the history of unemployment data going back to 1948 when such data began.
> This "women oriented stimulus" along with other things has caused the federal deficit for this year to surpass 1.8 trillion dollars, far beyond the deficit of any previous year. This causes more men to be unemployed since this massive federal debt is sucking capital out of the private sector which destroys jobs. Literally, there is no capital for new business creation and business expansion that would create jobs.

Not content to keep men (many of whom are fathers owing child support) out of work, NOW has also been pushing to reduce the amount of owed child support needed to chuck an unemployed man in prison:

> RI NOW Supports
> Promoting Economic Justice
> Would decrease the amount of child support arrearage constituting a felony from $10,000 to $5,000

In feminist thinking, 'economic justice' equates to criminalising and imprisoning as many men as possible –

particularly those already victimised by circumstance or the feminist groups themselves. There is a certain inefficiency to their cruelty, however, since a man's child support debts continue to accumulate while he sits in prison, obviously unable to work.
The feminists have a solution to this, though, and if you guessed slave labour camps, you would be right. I wish I was joking. I quote April McCaffery, who writes for Examiner as the LA single parenting correspondent:

> Deadbeats don't mind going to jail because then they have food and shelter paid for by YOUR tax dollars.
> […]
> Deadbeat dads should be forced into slave labor. It's the only possible solution that might actually lead to results.

Since we've moved onto America, how does the Premier of the most powerful country in the world acknowledge the role of fathers on Father's Day?
Well, typically, he uses the occasion to bash fathers. In 2008 he said the following:

> if we are honest with ourselves, we'll admit that what too many fathers also are is missing – missing from too many lives and too many homes. They have abandoned their responsibilities, acting like boys instead of men. And the foundations of our families are weaker because of it.
> […]
> We know the statistics – that children who grow up without a father are five times more likely to live in poverty and commit crime; nine times more likely to drop out of schools and twenty times more likely to end up in prison. They are more likely to have behavioral problems, or run away from home, or become teenage parents themselves. And the foundations of our community are weaker because of it.

Perhaps somebody should have mentioned to President Obama that around three quarters of divorces are initiated by women, who proceed to use the biased family court system to impoverish men and strip them of the right to even see their children. When the President blames a group of people for suffering at the hands of the state, it is hard not to see it as blatant oppression.

> We need fathers to realize that responsibility does not end at conception. We need them to realize that what makes you a man is not the ability to have a child – it's the courage to raise one.

More unconstructive 'man up' nonsense. More to the point, a man's responsibility does indeed end at conception. There are no responsibilities without corresponding rights, and a man has no rights over the foetus growing inside the mother's womb. The decision to keep or get rid of it is hers and hers alone, enshrined in law; that is a decision she has to make, based on the evidence at hand.
Will I be able to raise this child? Will I be able to if I am on my own? The failure to ask these questions of oneself does not mitigate one's moral obligations. Reproductive rights are entirely hers, and therefore so are reproductive responsibilities.
Obama continued to lecture fathers on the one day, in 2008, dedicated to them:

> our young boys and girls see that. They see when you are ignoring or mistreating your wife. They see when you are inconsiderate at home; or when you are distant; or when you are thinking only of yourself.

He even used the occasion to venerate mothers:

> We need to help all the mothers out there who are raising these kids by themselves; the mothers who drop them off at school, go to work, pick up them up in the afternoon, work another shift, get dinner, make lunches, pay the bills, fix the house, and all the other things it takes both parents to do. So many of these women are

> doing a heroic job

We might compare this to his Mother's Day speech this year. Did he criticise feckless, gold-digging single mothers, and pay tribute to the struggles of fathers? Of course not. He venerated mothers again.

> On Mother's Day, we celebrate the extraordinary importance of mothers in our lives. The bond of love and dedication a mother shares with her children and family is without bounds or conditions. Whether an adoptive mom or grandmother, mother or partner, the women who raise us show us that no hurdle is too high, and no dream is beyond our reach. As sons and daughters, we show our gratitude for the women in our lives who care for us, shape our values, and set us on the path to a limitless future.
> Throughout our history, mothers have made remarkable sacrifices for the well-being of their loved ones […] Mothers are the rocks of our families and a foundation in our communities. In gratitude for their generous love, patient counsel, and lifelong support, let us pay respect to the women who carry out the hard work of motherhood with skill and grace, and let us remember those mothers who, though no longer with us, inspire us still.

Notably, he has not taken the opportunity of Father's Day this year to chastise fathers. A part of me likes to believe that the storm kicked up by the Men's Rights Movement after his previous speeches attacking fathers has persuaded him to tone it down somewhat. Rather than speaking of 'deadbeat dads', he refers to fathers serving abroad in the armed forces, and those who have lost jobs in the recession (in some cases thanks to him caving in to feminist demands to redirect that stimulus package, although he curiously omits this one detail). All in all, this year's speech is a lot more positive towards fathers than those of past years, but he still holds back from really giving fathers their due; compare it to the Mother's Day speech cited above.
So, back to David Cameron. Attacking fathers on Father's Day is a pretty disgusting thing to do, not to mention cynical. He is attempting to deflect blame from government by stirring up hatred towards common men – always an easy target. And yet, men cannot honestly be held morally responsible for creating children until they actually have the right to do so.
This old article sums up the position of Legal Choice For Men:

> Contending that women have more options than they do in the event of an unintended pregnancy, men's rights activists are mounting a long shot legal campaign aimed at giving them the chance to opt out of financial responsibility for raising a child.
> […]
> The gist of the argument: If a pregnant woman can choose among abortion, adoption or raising a child, a man involved in an unintended pregnancy should have the choice of declining the financial responsibilities of fatherhood.
> […]
> "There's such a spectrum of choice that women have — it's her body, her pregnancy and she has the ultimate right to make decisions," said Mel Feit, director of the men's center. "I'm trying to find a way for a man also to have some say over decisions that affect his life profoundly."

For as long as men lack reproductive rights, and for as long as we allow women to force men to become fathers when they do not want to, then of course we are going to have 'feckless, irresponsible, deadbeat dads' – although I don't blame them, and I won't call them that. I will call them victims of fraud and financial manipulation. Consenting to sex is not the same as consenting to fatherhood, and any man who has not consented to the latter owes the world nothing.
And that's why Legal Choice For Men seems reasonable to me. A woman does not 'abort' the baby so much as she 'aborts' herself from a lifestyle she does not want. Why should a man not have the right to an 'abortion' on the same grounds? In that case, inviolable contracts could be drawn up, prior to the birth of the child (or even prior to

conception) in which the father signs up to fatherhood. If he doesn't sign, he can't be held liable, because it was never his choice to have a child; thus there can be no grounds for requiring him to sweat and toil for the mother's sake.
Strange how feminists are unwilling to commit to this version of 'my body, my choice'.
Happy Father's Day!

American Family Courts, the First Amendment, and Violations of Free Speech

Guy Mann · 13 June 2014 · Archived copy · Original

Part One of a Two Part Article

(Editor's note: This article was published under a pseudonym, for fear of retribution by the family courts. For Part-II of this article click here – SM)

Family Court.

What a friendly sounding name. A court for families, so open and inviting.

A place where families are welcome and invited, a place for families to bring their troubles and disagreements, where there are people specially trained to help them with their problems, and where issues can be resolved in a fair compromise, so that everyone can be happy.

By its name it would seem offer all these things and more.

And yet, nothing could be better Orwellianly named than this institution; there is nothing friendly about it. It is a snakepit of anguish and despair, impacting millions of people each year.

Although these places look just like traditional courts, and have all the usual trappings you would expect – judges, bailiffs, clerks, witness stands – well, in the world of judicial courts, one of these things is just not like the others.

In fact, it is an open secret among working legal professionals in the field, Family Courts are just not like other courts.

A freakish hybrid stepchild of state judiciaries, these creatures were spawned by the legislative effort at the conjoining of several normal courts, and forged in an unholy pact by legislators to impose state determined resolutions on interpersonal relationships among a family.

These efforts produced the abomination that we call "Family Court" today. (Other proto-family courts with similar jurisdictions have been variously named domestic relations court, divorce court, or even domestic violence courts.)

These statutory courts, ostensibly set up for specialized attention peculiar to familial claims and disputes, were also supposed to subsume the social stigma that defendants had during and after criminal litigation, into a kinder, gentler, criminal-lite type proceeding.

Hidden in the agenda however, and actually driving the legislative conversation, was the subversive statist appeal of side-stepping all the traditional rights and due process guarantees that normally accompany court proceedings, while concurrently enriching their brethren in the law practicing guild.

The wholesale abolition of rights and due process in these courts, was considered a feature, not a bug, in what was to come.

Such was the conceptual inspiration for one of the most intrusive and noxious government institutions in modern times, and the formalized obliteration of personal civil rights in an American court – and apparently to most of modern Western world as well.

Considering all the unprecedented and radical changes morphed into this institution, one hesitates to actually dignify it with the term "court" in the modern jurisprudent sense, as the conduct is more like Napoleonic Inquisitions than American Courts.

As NY Supreme Court Judge Brian Lindsay observed,

> *"There is no system ever devised by mankind that is guaranteed to rip husband and wife or father, mother and child apart so bitterly than our present Family Court System."*

By re-casting all familial issues into a mutated type of civil court action variously termed "special proceedings", and by radically recasting the concepts of just what a judicial court is, e.g., its procedures, discretions and evidentiary standards, the state had effectively done away with all the inconvenient and expensive due process and constitutional protections required in every other American court.

While retaining the traditional powers of a judicial court – enforcement, fines and imprisonment – none of the checks and balances against those powers were concomitantly retained. Expedience of process and the legitimization of raw state power was the goal.
In creating these special "People's Courts" – not-quite-criminal, not-quite-civil – dozens of due process protections were sloughed away leaving a raw, grinning changeling in its place.
Constitutional procedural protections against self-incrimination, right to an attorney, presumptions of innocence, right to jury were done away with.
Inviolable substantive rights to federal parenting guarantees, property and liberty, became optional concerns and subordinate to statutory directives. Legal financial obligations to others persons were created out of whole cloth and determined from the flimsiest allegations.
The rights to financial and medical privacy were extorted away, as was the Constitutional right to free travel.
The very fundamental right to association with your child was abrogated and made conditional.
Even your right to not be forced into involuntary servitude was abolished.
The high standards of proof whenever fundamental Constitutional and human rights are at stake, standards that must pass clear and convincing evidence or reasonable doubt everywhere else, were degenerated to the lowest standards of "some credible evidence" or "a preponderance of evidence" for dispositive determinations.
Hearsay evidence exceptions were expanded and became the norm, permitting all kinds of dubious accusations, outbursts and implausibles to be legitimized as presumptively true, standards of evidence not seen in America since the Salem witch trials.
Relaxed enforcement of perjury laws encouraged even these low standards of proof, to the point where gossip equates to proven fact.
Rights to appeal were conformed into requests for permission to appeal, which then are rarely granted.
Ex parte (one party accusation) applications and orders were streamlined, standards for restraining orders were reduced to lower than probable cause, to almost any cause.
Preemptive orders without evidence or hearings were normalized and made routine – throwing people out of their homes, pre-emptive removal of children from their parents, pre-emptive seizure of legally owned arms, the presumptive shackling of GPS tracking devices to people, ad hoc property seizures, contradictory or ambiguous conditional orders, restraining orders separating family members on virtually no evidence at all.
All without an avenue for meaningful remedy or review to curtail rogue judges outrageous orders.
In another oxymoron pulled from its standard bag of dirty tricks, euphemistically termed "temporary orders" were used like never before, allowing family courts to get away with things that would never reach constitutional muster as final orders.
Temporary orders, which sound like, and are supposed to be, placeholders that would not last for more than a couple weeks; such orders in their original form are supposed to keep the status quo in place while the situation can be assessed and dealt with conclusively.
But in fact such orders, as in the family courts' rendition, are not temporary at all, nor do they maintain the status quo; such orders usually go on for much, much longer, very often for years. If in place long enough, any order becomes de facto permanent simply by the inertia of being that way for so long.
Dispositive determinations and legal rights that are supposed to be attained only by deliberative due process, effectively become permanent through the abuse of these orders, side-stepping the required hearings, decisions or trial.
(As an example, a "temporary order" placing a quart of milk on a table, so as to maintain the status quo, will similarly not achieve it. After a few days there is nothing temporary about it, it is no longer milk, and the status quo has been lost forever.)
Civil contempt powers were expanded to know no legal bounds, permitting debtor's prison, capricious fines, "innovative punishments" and indefinite imprisonments, e.g., see H. Beatty Chadwick 14 years in prison on domestic court civil contempt (Philadelphia PA), Manuel Osete 3 years civil contempt (Nogales AZ).
In sum, very little was left to resemble what a judicial court traditionally was, nor was there left any semblance of respect or protection of the guarantees of American Constitutional rights.

As Dr. Steven Baskerville observed:

> "Special courts to try special crimes that can only be committed by certain people are a familiar device totalitarian regimes adopted to replace established standards of justice with ideological justice. New courts created during the French Revolution led to the Reign of Terror and were consciously imitated in the Soviet Union. In Hitler's dreaded Volksgerichte or "people's courts," only expediency in terms of National Socialist standards served as a basis for judgment."

In modern courts such as these, standards of guilt have devolved from "innocent until proven guilty", to "guilty till proven innocent", to "guilty even after being proven innocent".
Compounding this judicial heresy, this abuse is meted out in a typically gender genocidal fashion.
Fathers in family courts face a situation similar to discrimination black defendants were subjected to in pre-civil rights Jim Crow courts – the judges were as prejudicially corrupt as the police and prosecutors, a virtual cartel of unconstitutionality.
Defendants/Respondents appearing before them, have had virtually no way to redress the discrimination.
The brunt of the war hammer mentality in these courts is doled out and targeted against men and fathers, 90% of time.
Confronted with this insurmountable edifice, and seeing no way out, it is no wonder that fathers involved in family courts/divorce courts commit suicide at a rate nine times greater than mothers, rather than continue the steady abuse and despair coming from such prejudicial courts.
In sum, by their very creation, Family Courts, so called "courts of equity", are an emotionally driven and politically motivated charade of court practice, a changeling where calm rationality and adherence to law takes a backseat, a place where the judges that control them have taken their cues from the slash and burn "gitter-dun" mentality of their inception.
These judicial high priests are given power by the state to do almost anything with legal impunity, side-step almost every law and ignore every human legal right, as long as it is accompanied by a talismanic invocation of "It is in the best interests of the child", aka – BIOTC.
But just as the ancient high priests abused their unquestioned supposed divine channel to the gods, and could justify anything they wanted in the gods names, the BIOTC invocation becomes a hexbag token, a placeholder, and a hollow excuse to do *anything* the judge wants to do.
(Even modern day self-proclaimed religious prophets do this very same thing today – substitute their view and put the moniker of divinity/god/sacredness onto it to make it unquestioned, and unquestionable.)
And unlike ordinary humans, their actions are fully immunized from civil suit or review, the wanton discretion coronated to them, is unchecked by any personal responsibility, and knows no bounds of indecency or turpitude, it is in essence a modern rendition of the ancient divine right, "the king can do no legal wrong".
(See Indiana Judge Harold D. Stump, in a family civil matter, unilaterally ordered a 15 year old girl permanently sterilized, on an ex parte request. When sued later for this by the girl, the U.S. Supreme Court ruled he was absolutely immune from suit, no matter how horrendous his orders were. Shockingly, not only are these judges immune, but they can confer their immunity in a king-like fashion even onto lowly civilians who surround him.)
Giving this power to regular constitutional courts is questionable enough, but giving it to the statutory family courts, rogue courts masquerading as real ones, is beyond reason.
Layered upon bad, the situation compounds that bad with even worse . . .

Lawyers At Play in the Great Green Fields of Money

Awakening to the new rivers of cash forcibly seized from parents through the family courts, law schools and the legal guild began to develop whole new course curricula exploiting family law to entice and encourage attorneys into this new lucrative area of practice. What was once an obscure and belittled area of law, suddenly became sexy, in vogue, and bright with opportunities.
Career law students began to take notice of this specialty, which now shined with prestige and possibilities.

Building upon itself, new federal/state family court enrichment laws were enacted that encouraged family courts to enhance the likelihood and amounts of child support payments that could be imposed. Such incentives encouraged granting custody to the parent with a lower income, irrespective of the parent who is actually the best for the child. These laws matched dollar amounts from the federal government to be paid directly to the state(s) for every dollar that they would force one parent to pay another for child support. (Title 42 U.S.C §651, IV-D Federal to State Disbursement funding)

Since a non-custodial but richer parent could be forced to pay far more money, the family courts are financially disincentivized to grant custody to them; such parents are relegated to non-custodial second class parents, visitors actually, and where the poorer parent is favored for custody.

The inevitable result was, that as the traditional wage earner and provider for the family, fathers become the targets of these policies.

Furthermore, as a bonus side-effect from this graft, came the kowtowing to the lobbying efforts of feminist organizations, and resulting in further gender discrimination to fathers seeking custody of their children. Some may say this was not a side-effect at all, but rather the motivating cause.

Much like the civil forfeiture laws encourage the state to effect cash seizures from innocent people, these child support funding laws encourage custody determinations that are in the best (financial) interests of the state, not of the children.

All your Base Are Belong to Us

And yet the courts that are supposed to make fair and equitable judgments upon fundamental core rights, as fundamental as any in a criminal proceeding, have abrogated that responsibility. In fact these matters go beyond constitutional rights, these are even more dear to us than life itself, our children, and our biological rights to be parents to them.

The social engineering and moral presumption of these courts, almost ecclesiastical in nature, manifests in the incipient hysteria embedded in their day-to-day operation; what would be considered outrageous and unacceptable in any other court, is routine and standard fare in these forums.

These courts have become a case study unto themselves of showing corruption flowing from absolute power – of catering to the politically favored litigant, of issuing capricious ad hoc ruling and orders. The steady practice of flippant expedience, and the casual dance of domestic judicial abuse upon perpetually indentured litigants who are literally forced to come before these courts, over and over again, hundreds of times over decades. The orders are never really final, and the cases never really closed.

Even when there is state mandatory statutes limiting their discretion, such as the duration of custody proceedings, the courts ignore them as well without sanction.

The traditional standards of jurisprudence, painstakingly developed and fought for over centuries, standards formed and moored by common law, statutory and Constitutional guarantees, are treated in these courts as casual suggestions and optional guidelines, if they are even considered at all.

Instead, these courts are run in the frontier, shoot-from-the-hip style of ‘justice’ presided over by jurists like Judge Roy Bean.

And the People who Run Them . .

Attorneys don’t just accidentally become family court judges, they lobby hard to get there.

Unfortunately, it is the very same personality dynamic of presumptive self importance that would bring such people to a place where they would come to impose moral, interpersonal and intra-familial decisions upon other people. It is the same personality traits that leave them uniquely ill-suited to lord over those who are most in need of measured objectivity and the impartial application of the law.

These are the type of people who we come across in normal daily life who are self-opinionated and snap-judgmental, people who impose their will in social situations. The difference is when they achieve the powers of a judge, you cannot just walk away from their distasteful behavior.

No kindly sages of wisdom, they come to these positions with the feral mores and self-preservation instincts of an

attorneys, politicians and schoolmaster, absolutely the opposite of the composure or training with the social responsibilities entrusted to them. They often come with an insular life experience and limited worldview, inflexible mores, and parochial attitudes and prejudices. Their area of expertise and training is political science and adversarial based resolution of legal disputes.

Family court judges are not schooled or trained in psychology or child psychology, they come with no sophisticated knowledge of inter-familial dynamics other than their own personal experiences, no schooling in human social interaction, no knowledge of intra-societal dynamics and are suspicious and wary of any non-standard, but perfectly healthy familial lifestyles and communities.

As such Family Courts, and the judges who run them, have developed into islands of mini-tyrannies, almost entirely unaccountable, and attracting the type of people that thrill over exerting the kind of one-on-one personal power over others that can rarely be experienced legally elsewhere in modern America.

Accustomed to that stance in society, family court judges are loathe to be restrained from their otherwise almost unlimited power that they wield over others coming through their courts.

How it was, and Change is in the Air

Long used to playing in their little exclusive sandbox, Family Courts (and their professional codependents – CPS, DSS attorneys, assigned attorneys and guardian ad litems, mental health evaluators) have routinely abused the people sucked into their web, unconcerned to the wreckage visited upon them.

Traditionally, the outrages suffered have been mostly contained and muted. Even though the judicial abuse affects millions, the public at large just didn't hear much about it, because most people want to put such pain behind them, or are embarrassed by the proceedings. When people did complain it is assumed that they were just whining about not winning, and not much sympathy or attention is spent upon sore losers. The facade of fair and evenhanded justice in these courts was and remained intact.

In the not-so-distant past, family court judges generally did not concern themselves about litigants' discontent. Whining or complaining, no matter how outrageous the circumstances, it was just a matter of course, and ignored as such.

Unless the litigant was a public figure, a government official, or a journalist, such complaints usually went nowhere anyway, and judges knew that.

Inevitably only the politically connected, or those with a public voice were treated deferentially.

The aggrieved literally had no one to complain to. Friends and relatives were disempowered to do anything about it. Local officials were often part of the same institutional mindset as the abusive judge. Reporters and journalists didn't care, as it was not much of a public interest news item to write about.

Judicial complaint procedures and appeals take thousands of dollars, intricate expertise, and months to be even heard. They are unlikely to be entertained, and by which time if they do, it makes no difference anyway. Although these are supposed to be the "correct" avenues to undo illegitimate behavior by a judge, they are ineffective by design, and actively serve to delay and keep the status quo.

Principled attorneys who have an issue with family court judicial abuse, similarly cannot complain (e.g., see Leon Koziol, Esq., Barbara C. Johnson, Esq.)

Practicing lawyers in front of such judges are effectively silenced by the sheer occupational hazard of having to practice in front of the same judge they were complaining about. In many jurisdictions any such criticism is presumptively considered professional misconduct; for many such reasons attorney criticism would be professional suicide and all attorneys know it.

But, intuitively over the years, though effectively covered up, many knew that something was fundamentally sick with the system. Albeit, most victims of the system were either unable to articulate it, were kowtowed into silence, afraid to rock the boat lest their children be taken away, or through ignorance and lack of resources have been unable to complain or to publicize the abuses.

However, as these rogue courts began casting a wider net, with ever so much more finer mesh, exerting jurisdiction over more and more people, and as their orders and laws became increasingly more onerous and widespread, a new and better informed crop of people have begun to show up in front of these judges.

Lacking the funds to proceed traditionally in "the right way", these new types of litigants often had no choice other than to proceed pro se (self represented) in court, without the unctuous attorneys who would normally buffer their interactions with the judges. These new litigants were far less reflexively deferential to government and its officious despots. These were people who were necessarily more informed of their civil rights, more willing to educate themselves, and were more willing to share their experiences to the public.
The proliferation of legal self-help resources abounded as they had never before, and people took advantage of them. (e.g., Nolo Press, Legal Zoom, Youtube legal tutorials)
The predictable thin skinned responses of family court judges to these uppity pro se litigants, soon led such people to become pro se antipathists, and then full blown pro se activists, and loud public critics of the family court judges.
Affronted by such independence, and tolerating nothing less than complete obsequient obedience, family court judges have treated such litigants more harshly, and subject them to disproportionate hardships and punitive conditions, often using their children as pawns and victims to punish the parent.
This treatment in turn motivated them to speak up even more loudly and critically about their cases, and about the courts that are assaulting them, in an ever escalating response.
Often in doing so there is the sense that they simply have little or nothing to lose.
It has been said that extortion only works, when an alternative path is offered to the extortionee.

The Petulant Judges

Change comes slowly in the insular and entrenched society of family court judges.
Judges are conservative and don't keep up with societal changes. With no need to change, judges' styles, expectations, attitudes and professional habits and prejudices pretty much stay the same. Their protected little fiefdoms stay moored in time as the world goes by them.
Having grown complacent and entitled to the unquestioned power they wield within their bulletproof enclave of absolute immunity, where they are insulated from any personal responsibility of their actions, these judges develop the emotional expectation of absolute obedience and submission.
When confronted with independent or reasoning people, the anger and ire they experience, is emotional and retributive in nature. Entitlements they have always had and that was never questioned, now someone, anyone actually, has the gall to criticize them, and in the public no less.
Given the background of the people involved and the artificially charged situation in place, it is almost predictable that such judges' response would be petulant and feverish, overreaching beyond their legal authority or jurisdiction in trying to hold onto and control the public narrative.
Yet, because they have the presumptive power to do so, with no immediate oversight or correction, these judges will lash out their umbrage upon those who would report their behavior to the public – they will sanction, punish, curtail and extort such critics' speech through various judicial devices, including denying access of a parent to their child even when the speech has nothing to do with parental fitness.

Change comes in unexpected ways.

But the world moves forward in ways no one expects, particularly to those who have been entrenched in power for so long.
In the past 15 years or so, the phenomena known as "The Internet", has become a new societal wildcard that most family court judges aren't quite familiar with – they are not aware of it as the phenomena that intrinsically is, or of the passionate online communities it supports and nurtures, or the popular journalistic publishing medium it has become, reaching millions of new readers and viewers.
Journalists and writers who in the past had the insurmountable cliff-face to broach via the traditional gatekeepers of the mainstream media and publishing houses before ever reaching a viewer's eyes, are now empowered with an easy path and ready audience of millions, who could now view newly produced content and reporting.
Just as technologically clueless as many older politicians (e.g., "The internet is a series of tubes", Sen. Ted Stevens), most of these judicial dinosaurs still don't understand either the magnitude, significance or impact of the internet upon society at large; they try to abbreviate it, and pigeonhole it into their small minded worldview as just some

newfangled hobby that young techy people waste their time with these days.
Staid, ossified family court judges treat bloggings, internet articles, facebook postings and youtube videos with an annoyed scorn and umbrage, quite differently than their respect for traditional media (radio, tv, print magazines and newspapers). Because of this old worldview, they will often treat litigants involved in internet activities as unruly children needing to be curbed and disciplined. These judges live in the past, anachronistically not yet recognizing that the Internet IS the contemporary media of journalism and public social commentary today.
As the 9th Circuit recently held:

> "The protections of the First Amendment do not turn on whether the defendant was a trained journalist, formally affiliated with traditional news entities, engaged in conflict-of-interest disclosure, went beyond just assembling others' writings, or tried to get both sides of a story. As the Supreme Court has accurately warned, a First Amendment distinction between the institutional press and other speakers is unworkable."

Obsidian Finance v. Cox #12-35238 (9th Cir. 2014)

> "With the advent of the Internet and the decline of print and broadcast media . . . the line between the media and others who wish to comment on political and social issues becomes far more blurred." Citizens United, 558 U.S. at 352″

The most ironic thing about these family court jurists, supposedly learned scholars of law, chartered protectors of human rights, and dispassionate arbiters of disputes, is that they have in fact become petty tyrants of their domains. Jealous keepers of the standard narrative, they see red when any view critical of themselves or their domain makes it to public awareness, and like sadistic ant-burning, fly-leg pulling bullies, they will abuse their powers and breach their public trust by punishing anyone expressing such criticisms.
Worst of all they will punish the truly innocent in their zeal to sanction such parents.
Treating children as pawns – collateral damage in fact – these judges will exploit the parents' love for their children in order to extort, blackmail and shame them into submission.
For these judges it is the institution they work for, and its image, that is far more important than any children they purport to revere, much as how the Catholic church had protected its own priests and public image before ever being shamed into protecting children from abuse of its own clergy.

The Evolving Law on Free Speech, The Internet, and introducing Family Court Judges to the 21st Century.

Although it is illegal to criticize family court judges in many countries (Australia, Britain), such is not the case in America.
The high ideals of American exceptionalism in protecting free expression and free speech is explicit in our Constitution, and covers the right to public trials, freedom of the press and freedom of public speech. The complementary guarantees of free association, freedom to parent one's child, freedom to express grievances with governmental action and agency, and freedom of religion or personal belief, are part of the same set of ideals, in protecting personal freedoms under American jurisprudence.
The absolute sounding nature of Constitutional rights notwithstanding, the courts do permit intrusion upon them by the government if they find a compelling reason.
Governmental intrusions into our lives are ranked differently as to their civil rights offensiveness in modern jurisprudence, some acts receiving greater presumptive deference from the courts than others. Of these standards, "strict scrutiny" is the most stringent standard to be overcome before an official action is allowed to trump a Constitutional right.
The right to free speech and free expression is in that category.
This rule, applying to any form of governmental prohibition against a person for the act of simply expressing oneself to others, or publishing one's views in a public forum, is considered one of the foundations a free society,

and a core freedom indicative of a true democracy.
When the government, in any number of its methods (e.g., by statute, regulation, court order, or forced agreement), prohibits the speech of a person before he even says it, this is known in legal terminology as "prior restraint".
Prior restraint of free speech occurs when a person is threatened with punishments, sanctions, fines or imprisonment, *prior* to actually even saying or publishing the subject speech or analysis, and it is considered the most heinous and odious official acts any governmental actor can presume to command upon another.
As the Supreme Court observed:

> "[P]rior restraints on speech and publication are the most serious and the least tolerable infringement on First Amendment rights . . . If it can be said that a threat of criminal or civil sanctions after publication 'chills' speech, prior restraint 'freezes' it."

Nebraska Press Association v. Stuart, 427 U.S. 539 (1976)
also see Near v. Minnesota, 283 U.S. 697 (1931), Reno v. American Civil Liberties Union, 521 U.S. 844 (1997)
Rare exceptions to this very fundamental rule, run only where there is an immediate risk of danger (e.g., yelling "FIRE!" in a crowded theatre), an explicit incitement to violence ("KILL HIM NOW!"), or undermining exigent and immediate criminal or military operations ("Get ready, they are at your door!"), in all these examples prior restraint relates nothing to the content of the speech, and all relating to immediate irreparable danger inherent in the form or circumstance of the speech.
This standard is determined by the so-called Imminent Lawless Action standard of review, where prior restraint is acceptable if the subject speech is presumptively dangerous, and incites a violation of law that is both imminent and likely.
Hess v. Indiana, 414 U.S. 105 (1973)
The Constitutional courts have held that all other speech can be legally addressed *after* its utterance or publication, through the use of traditional legal avenues such as defamation suits, breach of contract actions, improper disclosure sanctions, etc.
Yet, the rogue courts that Family Courts have become, recognize no federal authority over their own discretion, and free speech is one the first federal rights to be derided, laughed at, and casually throttled with impunity by family court judges.

In Part Two of this article, through investigations and interviews I have made, I report upon this exact behavior by Family Court judges across the nation, and reveal the flagrant, and illegal, imposition of "prior restraint" imposed in widespread patterns of judicial abuse.

Update to Campaign for Free Speech Fundraiser

Paul Elam · 13 June 2014 · Archived copy · Original

Update on Security Fundraiser:
First, please accept our profound thanks for your immediate, energetic and positive response to raise money for security needs at the First International Conference on Men's Issues.
As many of you may know, the venue for the conference was changed recently. That does not, however, mean we will be providing less security for the event. We are again negotiating a strong and highly visible police presence as well as providing our own private security team.
All insurance we have purchased will be transferred or rewritten to cover the new facility. Legal fees have already doubled our original expectations and we are expecting yet another bill.
To put it shortly, we are going to use your donations for precisely the same reasons as indicated in the original appeal, but at a different location. All reward level donations will be honored as promised.
Thanks to your unprecedented support for a men's event, the conference is going on as planned, and is garnering even more support from the local community and public officials. Again, thank you all for this badly needed and very important event.

Kind regards,
Paul Elam
https://fundanything.com/en/campaigns/campaign-for-free-speech#sthash.prHrIpjE.dpuf

London Police Commissioner to follow feminists' guidance on how to deal with sexual offence cases

Mike Buchanan · 13 June 2014 · Archived copy · Original

There are few things that make us more incensed than when senior men in public life follow the lead of feminist ideologues such as the man-hating Alison Saunders, Director of Public Prosecutions. Sir Bernard Hogan-Howe, Metropolitan Police Commissioner, is often referred to as the country's most senior police officer, responsible for law and order in London, a city with over eight million inhabitants. This piece on the BBC website really brought the red mist down. An early extract:

> Officers are not always "sensitive and empathetic to the rape victim's account", Met Police Commissioner Sir Bernard Hogan-Howe has said. At the launch of an independent review of the investigation of rape, Sir Bernard said the force needed to "drastically improve" how it handled rape cases. More than 80% of sexual offences victims do not come forward, he added. The review, part of a national action plan, will be led by ex-Lord Advocate of Scotland Dame Elish Angiolini. The outcome will be published in February.

How can anyone know how many sexual offences victims *don't* come forward? Surely a ridiculous 'factoid' invented by feminists, which he's swallowed hook, line, and sinker. The article continues:

> Sir Bernard said: "For a while, I've been concerned about how we, the police, approach and deal with sexual offences. "This is our brave attempt to try to resolve it," he added.
> He said people did not seem to "trust the criminal justice system to give them the assistance they need" and about 80% of those who come forward to report were "vulnerable" through drink, drugs or psychiatric illness. "My concern has been whether or not the investigators are always as sensitive and empathetic to the victim's account, as they should be."

'People' did not seem to 'trust the justice system'. In this context we can safely replace 'people' with 'women'. 80% of the 'people' coming forward were 'vulnerable'. What proportion of this 80% had ingested alcohol or drugs voluntarily? What proportion of them had consensual sex, but later regretted it, turning a consensual act into a criminal offence? If a woman who's not 'vulnerable' through drink or drugs has consensual sex with a man who is, and the man later regrets his decision, are we to say she raped him? Surely either, or neither, must be true. Later in the article:

> Director of Public Prosecutions, Alison Saunders, said: "We have seen an increase in the last few months of referrals coming through, but we need to improve the court process once the victim has decided to engage."
> Ms Saunders said she would be in favour of judges warning jurors about the dangers of them having an unconscious bias at the start of a trial rather than at the end.

Ah, that useful feminist trump card, 'unconscious bias'. By definition, you can't deny you have it. So as a juror you're supposed to set aside all you've learned in your life, and all you've learned from others, about how men and women in the real world interact with each other, and fill the void with feminist narratives designed to ensure conviction rates are increased. It's a cynical corruption of the jury system, and if all this has anything to do with justice, I'm a Koi carp.
Feature image by Policy Exchange

"Tech guys THINK! It's awful!"

Sage Gerard (Victor Zen) · 13 June 2014 · Archived copy · Original

Salon's Tricia Romano is upset because jobs at Amazon are bringing icky tech guys into her dating pool. Romano's whining sets a new standard for unintentional comedy thanks to her pompous sense of entitlement. And you know what the thing is that twists her panties most? The fact that the nerdy men she goes out with have standards.

Some think working with computers is detrimental to social skills, but that's only true if computer use keeps you from practicing social skills. As a web consultant of 8 years (I started working early), I believe the marvelous machines sitting on your desk or lap change the way you see the world. Working with computers teaches you to break problems down to the simplest parts possible and trace a path to a solution in often unambiguous steps.

The social butterfly techie may sometimes seem anti-social to the uninitiated, but really they are just especially good at spotting bullshit. Techies don't just call out bullshit, they know exactly where in a bullshitter's head bullshit lies based on connections to a single bullshit sentence. No bragging is intended. This ability is developed over time dealing with customers and tracing back reasons for which a system breaks.

This kind of thinking most certainly affects dating. Some techies are socially awkward due to lack of social skills, while others, like myself, have antisocial habits in dates due to *too much* practice.

Let me elaborate by bringing in Romano's stupid thoughts about her date with a geek.

> I don't think he asked me a single question about myself. Our date—if you call these impromptu Internet meetings, dates—lasted an hour. It felt more like a job interview, but not the way a date is supposed to be a job interview. There was no grilling about where you were from and what your family was like and what you were looking for.

I'll confess that I would totally make a date out like a job interview. I mean, who the fuck are you? I won't ask you about your family because, well, I don't care. I'll care about your family when they are my friends. Until then, they can all spontaneously combust in a Burger King for all I care.

And you know I'm right, because I didn't see you try to set an example by asking about *his* family.

It's not your date's problem that he cannot absorb assumptions directly out of your head.

> No, I spent a half hour or more listening to him talk about his job. Since I am not in the tech industry, I don't understand any of it. It was all job speak—the type of language ladder-climbers use; it was the kind of talk that shuts vaginas down cold.

It's true that you need to BE a techie to truly understand a techie. Stupid bosses, clueless clients and clumsy coding are way more entertaining than your boring family and your opinions. We're at an impasse here. Either show us the robot you passionately built in your secret lab or ask the waiter for the check.

> I hadn't been out of the house all day, I work from home and I see no people except in a computer monitor, so human company, any kind really, was necessary. The restaurant was about to close and we had to go elsewhere or part ways. Even though I was bored, I wasn't ready to go home, and I wanted to get a second drink. He offered wine back at his house and I said no. He was good-looking enough, but I wasn't going to be able to get it up for a boring tech dude. And my city, Seattle, like San Francisco is lousy with them.

So *you* are the one stuck without social contact in front of a computer, but when you finally peel your ass off the chair, you need to have James Bond himself shake you without leaving you stirred? Well, excuse us for our career choices, hon. If a good-looking white collar promising free booze is not enough to make you prefer something other than your monitor and a vibrator, then that's on you.

> As technologist and writer, Jeff Reifman, pointed out in a post titled *You've Got Male: Amazon's Growth Impacting Seattle Dating Scene,* Amazon, which is located less than a mile from my house, has had a huge, awful impact on Seattle's dating scene. He estimated that in the 25–44 age group, Seattle "has 119 single men for every 100 single women, slightly better than San Francisco at 121—but equal if you add in the impact from nearby Bellevue, which is an awful 144."

What a bummer for you that you are guaranteed a choice of a partner even when all of your friends get hitched. Why do MEN have to be around, right? Gross!

> You might think an abundance of men is a great thing, but as a wise woman once said, "The odds may be good, but the goods are odd."
>
> Hold the Champagne, girls.
>
> But Reifman's post confirmed that as Amazon grows, the number of (boring) men grows too. The gender disparity is bad enough in San Francisco that one company, The Dating Ring, has resorted to flying women into San Fran from other cities.

Did the demand for outside women come from guys that went out with you first?
Things got worse when Ramano quoted another moron named Violet.

> "There were a lot of tech men. I could talk a blue streak about them. I don't have much positive to say. The biggest thing, the thing that bothered me the most is I felt like my intelligence was greatly devalued," she wrote. "I am a smart woman. I have a master's from Berkeley in philosophy. My brain is very abstract, though, the exact opposite of so many men in tech who have very concrete/literal brains. They interpreted information as intelligence. I constantly felt like I wasn't seen or valued by them, even though I experienced a lot of them as having a very limited view of the world."

Wait, what did you say?

> **They interpreted information as intelligence.**

Run that by me one more time.

> **They interpreted information as intelligence.**

I actually developed writer's block for a moment there. I sat here starting at the screen thinking of something witty to say, but you killed my capacity to press keys without making the plastic crack.
No, they do not interpret information as intelligence. Rather, they understand that intelligence is useless without information. Not everything you say is intelligent just because its abstract. Software work in particular requires abstract thought since you are basically building invisible machines inside physical ones. But eventually those invisible machines need data, or else it just sits there in the void.
With your abstract brain playing around with no concrete ideas to ground them, you basically doom yourself to never saying anything genuinely smart people can process. In other words, you're babbling, and they're staring at your mouth wondering when it will close.
I can picture the date now.
Alto: "Life is best experienced with a good epistemology and a humble appreciation for beauty."
Nerd: "Uh-huh. Hey, check out this watch I built. See that light? That's my bullshit detector. It flashes when someone pretends to be interesting."

> Carla Swiryn, a matchmatcher for Three Day Rule, a start-up that offers curated online dating services in cities like San Francisco, Los Angeles, New York, and Chicago, said that her female clients are often hit with a double whammy: "I often hear women say they either date A-holes or nerds—or if they're really lucky, both in one," she said. "They feel like they're dealing with someone who has poor social skills, not a lot of style, and isn't that attractive, or is decently good-looking, successful, or cool, but by default knows it and acts like it, with a huge ego and selfish mind-set in tow."

I love this! These ladies are dealing with what men have been dealing with for a long time!
I can't begin to tell you how awful it's been seeing the same attractive woman with the personality of an oven mitt. I like animals! I just want a guy to cuddle with! I eat food! Meepmeepmeepmeep
Game of Thrones is infinitely more interesting than sex with most women. There, I said it.

> Arlene said that she was once contacted by a Microsoft programmer on OKCupid who required that she read *Neuromancer* before "he would consider taking me out on a date. He was not joking."

Let me translate that guy for Arlene: "You must be interesting for me to be interested. Give me some indication that we have something in common, because God knows I don't want to talk about your family or any other inane fucking shit."

> Why were they so awful? What was it about guys who work in tech that made them worse than lawyers or other white-collar industries?

They are not desperate to get laid? They are actually obsessed about their passions instead of you? That they have life figured out and you don't?
Or maybe your frustration has a much simpler reason.
They are men you can't control.

NCFM Member's saga: Three DUI's, car wrecks, suicide attempt, drug abuse... and she gets custody of the children!

NCFM · 13 June 2014 · Archived copy · Original

I am watching the two Cichlid fish flit about the aquarium in the playroom. My 3 year old son and I picked them out last week. At the pet shop he set his sights on the ugliest fish in the tank, a tan and pink "calico" with black markings. It looked like a burn victim. I picked a pretty blue one to counter it and he named them Namo and Dad.

I have not seen him since May the seventh 2014. It was a Wednesday and one of the two days I am allowed to spend eight hours with him each week (plus every other weekend). I spent half of that day in court and since this is my off weekend I did not see him more than 12 hours this week. Today is Saturday the tenth. I will see him Monday.
That Wednesday presented itself as a horror show from the second I got to my attorney's office. I sat down and was informed that his mother would serve no jail time for the three D.U.I.s she had received over the last two years. A hurried agreement on her behalf by Judge Daniel Miliron and District Attorney Julia Wilt had spared her at the last minute and screwed me.
Later that afternoon I went to court hoping as the fit parent to gain **custody** of my son. I was in for another surprise. Despite being made aware of the three drug related D.U.I. offenses, all of which she was found guilty for and the suicide attempt by intentional overdose while home alone with our two year old son, Judge Sullivan granted her *custody* of our son again.
It's a horrible thing to wish the mother of your child in jail but it was my failsafe in the custody case that had been drug out for the last 3 years. The past two years had been the most telling. Her drug and mental health problems were getting to be too big for her and her family to hide. The Suicide attempt when she was alone with our child. The night I came home from work and found her passed out in an armchair in front of the television while our less than two year old boy played with a full bottle of Percocet at her feet.
Two times she had been committed, once voluntarily but she walked out of rehab before completion and the second for the intentional overdose.
When she got her first DUI she had just dropped our children off at our home and then turned around to get toilet paper from her parents' house. The police dropped her off an hour later because she had been driving erratically on the highway miles out of the way.

The second DUI she was again returning home from her parents house when she smashed into two parked cars destroying them both and rolling her Nissan Murano over onto the side walk upside down in front of the neighborhood tavern.

The third DUI came within 18 months of the first. She was still on probation from that first one and had yet to go to trial for the second. She was pulled over again for driving erratically near her parents' home. I was working as an EMT at the time of that incident and my boss a policeman and paramedic was the one who went to the station and verified her impairment.
With the exception of the incident of my son using a full bottle of opiates as a baby rattle you need not take my word for any of this. Everyone one of these incidents is documented by the police and courts, however she has yet to spend one day in jail and as of now the courts say she will not. Rather she will serve forty days of house arrest. On top of that the court also says that she is fit to have custody over my son even though I am here and able and anxious to care for him.
I have no criminal history over the last 13 years. I have worked full time hours ever since my son was born, own my house outright and paid off my truck in full.
At this point it is actually beginning to feel like a conspiracy perpetrated by the courts and her family to take my son away from me. Even I think that sounds crazy but what other reason could there be for a judge to forgive her for 3 drug related DUIs in a county that has notoriously little tolerance for that sort of thing and a completely different judge to decide that she is the more fit parent?
If she has custody of my child while she is on house arrest does that not effectively put my innocent son under house arrest?
I don't believe that what Judge Miliron did is legal. I know it is not ethical. He placed her on a house arrest program that monitors her for alcohol consumption when all of her D.U.I.s are DRUG related. She is not receiving any punishment for her original crimes or her multiple probation violations.
What Judge Sullivan did is in no way in the best interest of my son.
Furthermore, after all of this, as a social worker she is being allowed to continue working with developmentally disabled children, so the next child she puts at risk might be yours.

Article originally published on the NCFM Website.

On Privilege and the Inexperience of Pundits

Sage Gerard (Victor Zen) · 13 June 2014 · Archived copy · Original

Victor Zen talks about how privilege is cast as original sin to frighten the impressionable into positions of ideological servitude. In doing so, he reveals that the most evil people tend to consider themselves the most loving. The tyrannical emotionally manipulate others and themselves into a consensus and bark commands to build the utopia in their heads, without any regard to the costs involved.

Subscribe to Zen for book reviews, on-the-ground activism, commentary, and the realities of politics.

Matriarchy, and the flight from fatherhood

Ron Collins · 14 June 2014 · Archived copy · Original

Why are so many fathers separated from their children? For every man who is not actively engaged in the lives of his children, there is a story, of a decision that was made by someone. Many would have us believe that the norm is irresponsible, immature men who fear the commitments of parenthood and shirk their role out of pure selfishness. But how true is this?

Not just for Father's Day, but every day, the realities of fatherhood need to be scrutinized through a new lens, of an inescapable truth about childhood and the life of families: that motherhood, not fatherhood, is seen more and more as the senior position in the parental hierarchy. Whether a good thing or a bad thing, it is rare indeed to see a family unit with or without the father present, that is not clearly skippered by the woman of the house.

I have never been particularly drawn by the idea of patriarchy, of "what I say goes" and "my home is my castle", or even in every case "father knows best." I haven't lived it, haven't seen it, wouldn't know how to go about it, don't really see the need for it. But the very notion of male headship of a home, or even an equitable sharing of parental authority as opposed to an openly matriarchal model, has been under siege now for generations. Fatherhood as anything but a subordinate adjunct to motherhood, at whatever level of participation, has become the extreme exception whether parents live in the same home or not.

There is widespread agreement that fathers play a vital role for children throughout their lives. In whatever form advocated, it is common enough to see the role of fathers spoken of positively. But what is this role to be, by whom defined, and to what extent is it incumbent on mothers to allow and facilitate and honor it, lest it become impossible to carry out?

Canadian journalist Barbara Kay has remarked that "misandry in family law arises from an ideology that sees children as their mothers' property." This was a comment on divorce and custody law as discriminating against fathers, within a much broader talk that covered a great many topics on men's issues, but it comes as close as any analysis I have seen to describing what is increasingly the foundation of family life for today's fathers: maternal seniority, or more simply put, matriarchy, is what poses the core requirements of parenthood to fathers.

So what does this say to address why so many children grow up without their living, unincarcerated, non-institutionalized, fully capable fathers?

My Father's Day challenge to my readers is to ponder this: are men apart from their children for being no good, for being failures, for being dangerous to them? Or have a great many just not ultimately suited the preferences of someone with whom they conceived a child, someone who has assumed from the start that she may outrank and overrule her child's other parent at will and in perpetuity?

In today's world, there are few things to "move on" from that are accompanied by so many ways and means and rationales for leaving them behind, as fatherhood.

So a great deal of what I see, hear and read around Father's Day rings hollow with me, and not entirely for personal reasons: I have come to live with the knowledge that fatherhood with all it has to offer, under the rule of matriarchy, has become *optional.*

A Karen DeCrow Appreciation

Warren Farrell · 14 June 2014 · Archived copy · Original

Karen DeCrow and I were friends for more than 40 years. In the early 70's, when she was President of NOW (the National Organization for Women) and I was on the Board of NOW's NYC chapter, she asked me to run NOW's Task Force on the Masculine Mystique. When others protested my incorporating expanding liberation toward men, Karen supported me.

Karen and I worked together on my organizing the men's section of the Women's Strike for Equality in D.C.. She valued men as an auxiliary, but also sensed we had our own work to do—not as apologizing oppressors, but as fellow humans in a parallel straight jacket.

In the early 70s, Gloria Steinem, Betty Friedan, Karen and I would often say, "what the world needs is more women at work, and more dads at home." This was N.O.W.s position until about 1973. However, as divorces increased, NOW started hearing from moms who were dropping their memberships because, as the complaint usually ran, "I know my child best; I know what she or he needs. If I don't want the dad involved, it's for a reason—he's either a bad dad or we've had a bad experience and I just need to take my children away and start a new life."

N.O.W. was caught between supporting equality versus jeopardizing its base. It chose to not jeopardize its base. Gloria and Betty, while not changing their position rhetorically, looked the other way as NOW intensified its efforts to portray men either as deadbeats or self-interested ("they just want the money") or prone to domestic violence. Karen was the only other leading feminist who not only spoke differently, but agreed to speak at fathers' conferences. Karen's courage marginalized her from the feminist leadership and the millions of dollars of speaking fees she could otherwise have obtained.

I knew what Karen was enduring, because I took the same road she took. While my break was cleaner, Karen tried to walk the tightrope of the balance between integrity and retaining feminist colleagues and friends.

When she agreed in 2005 to write the foreword to my Why Men Earn More: the Startling Truth Behind the Pay Gap–and What Women Can Do About It, she shared with me some of her lifetime of worries about losing feminist support. It wasn't just the lost speaking fees. It was the isolation. It was desiring to lead, but being kept at arm's length by feminist leadership.

As Karen shared that, I recollect envisioning a devil and angel fighting inside her. In the case of the foreword and in other cases I witnessed, Karen almost always chose the angel of integrity.

With Karen's death passes a feminist who, were her leadership allowed to be the guiding light, would have allowed millions of children to have a dad to guide them and love them.

Image by Karen DeCrow

Editor's note: This article is also available in Italian.

To the Feminist Frightened of KSU Men

Sage Gerard (Victor Zen) · 15 June 2014 · Archived copy · Original

Fifteen diverse people signed up for KSU Men (KSUM) at the June 13 Ignition Tailgate event on Kennesaw State University (with a 16th member found elsewhere). We also discussed a promotional partnership with a LGBTQ student organization. — VZ

[image]

KSUM Banner in KSU Student Center

I posted a classified ad in *The Sentinel*, the school paper, that describes KSUM as a place where "we critique feminism for the damage it has caused due to its inherent hatred of males."

In an effort to protect her brand, an unnamed feminist sent the email below to me verbatim. My response is best made public.

> I am a feminist female student, and seeing your "Calling All Non-feminist" ad scares me.
> The 'hatred of men' did not come from feminism, and is not a feminist ideal. Misandry is the distrust and hatred of men, which is what I think you're trying to speak out against (and misandry isn't a real organization or anything). Both feminism and misandry are two very different philosophies that originate from the severe oppression and violence women have suffered for centuries. As a female (being such an easy target for violence) it scares me to see men against feminism—something that attempts to better the lives and quality of life for both women and men/all sexes and individuals in general.
> This article really breaks down what I'm trying to explain:
> http://itspronouncedmetrosexual.com/2012/12/reasons-people-believe-feminism-hates-men/
> Here's a great example of a feminist group: https://www.youtube.com/watch?v=vHJIRCAgIvU&feature=share
> James Bond: https://www.youtube.com/watch?v=gkp4t5NYzVM&feature=share
> And you know—if it weren't for feminism women would not be able to really make any of their own choices or decisions (history shows that men always made those decisions regardless of what the woman wanted or how she felt about it, or how it would unfavorably affect her). If it weren't for feminism, women wouldn;t be attending college, they would not be able to excel in their careers, they would not have the right to choose what they do with their own bodies (i.e. sex, forced rape, pregnancy), etc. Again, feminism stresses for equal rights among all individuals, both female and male, while also stressing the importance of having the right to choose. Not only that, feminism tries to protect women from violent crimes because until recently it was okay to rape and beat women.
> And did you hear about Elliot Rogers? A guy who hated women because they didn't give him their attention—for which he thought he was entitled.
> http://www.policymic.com/articles/89905/what-elliot-rodger-said-about-women-reveals-why-we-need-to-stamp-out-misogyny
> I highly recommend that you take Introduction to Sociology or Feminist Theory to learn the facts.
> When women say they hate men, they usually say it for a reason e.g. domestic violence, rape, and fear of men doing those things—believe me I know. I am a woman who fears men for those reasons and more. It's very frightening to be a woman especially when aware of all of the statistics, news reports, and women of whom I know that have suffered traumatic experiences because of the abuse inflicted upon them from certain (not all) men.
> I don't know why you feel the need to speak out against feminism (which looks like a possible misogynist group meet), but know that feminism fights for the equality of all individuals.
> Definition: http://www.merriam-webster.com/dictionary/feminism
> Thank you if you read this.
> Signed, A Feminist

Hello, and thank you for your email.
Advocating for men and boys entails opposing misandry and gynocentrism. I do not claim that feminism is the source of all hatred of men. But rational non-feminism emerged in response to hatred committed, enabled, or otherwise perpetuated by feminists. A discussion on feminism's inherent hatred of males is worthy of its own book, but this website has more than enough information available for your hopefully thirsty mind.
Don't worry, I will provide plenty of verifiable sources as I address the problems in your message.
[image]
KSUM Posters near the library (click to expand)

First of all, you have no reason to be scared of something just because it's different.
Men and boys are human beings with thoughts and feelings of their own, and the numerous issues affecting them (from violations of due process to workplace mortality and suicide) have not been adequately addressed by those professing to be for equality. They don't need an ideology to share in the compassion of their fellow human beings, and crawling out from under feminism gives them the opportunity to think outside of the box.
That said, feminism is subject to criticism like any other ideology. Equitable feminists like Christina Hoff Sommers and the recently passed Karen DeCrow offer refreshing objectivity, but the individual contributions of "the good feminists" are drops of pure water in a polluted ocean that too few people bothered to clean when bigots littered. Good apples don't ripen the bunch, and the bunch is not defined by the dictionary (see #4 in the linked article).

> As a female (being such an easy target for violence) it scares me to see men against feminism—something that attempts to better the lives and quality of life for both women and men/all sexes and individuals in general.

If we consider all forms of violence, I am far more likely to suffer violence as a man than you are as a woman. Popular stats that suggest otherwise are often exaggerated (e.g., "1 in 4 women are raped"). As a victim of mugging, I can promise you that it is not only women who are afraid to walk alone at night.
To say that you are an easy target is laughable. If a man hurts you, the public would seriously consider ending the man's life either literally or figuratively. But if you hurt a man, you might get away with it.

You can punch a man in the throat while screaming that he tried to hurt you, and he will be cuffed unless he caught you on tape. But on campus, the "Dear Colleague" letter helps ensure a false conviction anyway.
"How Can She Slap" and the media's silence in Boko Haram's slaughter of boys are telling, as is your ignorance of the male victims of Elliot Rodger. In each of these cases, men bled more.
I personally called local media outlets at rallies in Dayton, OH, and Ellisworth, ME, and none of them bothered to cover the due process violations we were protesting. After witnessing other exclusions from the media, I learned other harsh life lessons:

- A man cannot peacefully protect his church from vandalism without being sexually abused by feminist protesters.
- A man cannot crack an innocent joke without a feminist getting him fired.
- A man cannot attend a speech about boys without being verbally abused by violent feminist protestors.
- A man cannot record corrupt individuals in a public place without being struck (by a woman associated with the domestic violence industry, no less).
- A man cannot be allowed even to THINK about anything other than feminism without a woman like yourself expressing fear that could be used to harm him.

And *you're* scared?
[image]
KSU Ignition Tailgate event

> I highly recommend that you take Introduction to Sociology or Feminist Theory to learn the facts.

Facts like "until recently it was okay to rape and beat women?" When was it ever "okay" to rape or beat a woman? The only times that would even come close to being true is when considering abusive adherents of Abrahamic scripture, or belligerents in politically unstable areas. And even then many of the victims of erupted violence still include men. Did you get your talking points from a KSU course?
My credentials are in order and are available on request, but I want you to actually ask for them so I have some indication that you care. I expect to see yours as well.
You try to be academic when your role models are anything but. When I interviewed Dr. Adam Jones (an international gender violence expert), he mentioned being opposed for critiquing feminist methodology and gynocentric media coverage. He was impeded by ideologues, even though his contributions led to a more balanced discourse. Dr. Janice Fiamengo was treated with similar disrespect by feminist protestors at the University of Ottawa, as were Dr. Paul Nathanson (a gay man), Dr. Katherine Young, and Dr. Warren Farrell at the University of Toronto. Our own Alison Tieman caught feminist professor Adele Mercier committing rape apology. Oh, and Mercier helped bully Fiamengo.
Feminists *make an active effort to hide evidence in an academic setting, even if it means abusing degree-holding professors, gays, women, boys, or anyone else*.
I brought Nathanson and Young's scholarly trilogy on misandry to instructors, but none of them are prepared to teach the material. I know from first-hand experience that KSU has a massive blind spot, so don't pretend you are educated after being instructed by the pedagogical equivalent of a Mobius strip.
But even if feminism was harmless and inclusive, there is still feminist non-action that shows why KSU Men needs to exist.
I have butted heads with KSU security from January to the present time auditing the Rape Aggression Defense (RAD) systems implementation at KSU due to questionable comments in the Sentinel. This involved multiple meetings with legal counsel, sifting through public financial documents, and struggling to get the simplest questions answered about how men are treated in the program.
Our goal was to make sure men and women were treated equitably between the RAD for Men and RAD for Women courses. In what we hope was a result of our efforts, KSU Security has started promoting RAD for Men and RAD Basic (for Women) in the same email blast. This didn't solve the problems we have with it, but baby steps, right?
Quick question: Where were you? I couldn't find you or any other feminist anywhere.
[image]
We've never seen both classes promoted together before.

Let me share some other experiences you missed.
We want to rename the Women's Resource and Interpersonal Violence Prevention Center to simply "Interpersonal Violence Prevention Center." The IPV center offers services to men and women but is branded such that men don't know that the services are available to them (I didn't even know until the director told me in a chance conversation). Assistant Dean Dr. Bob Mattox told me that the IPV center has an aggregate function exclusive to women, with no comparable facilities offered to men.
This was an opportunity to lobby for an equitable presentation of institutional services and fix Title IX imbalances. Where were you?
You have likely walked right by this poster about gender symmetry in domestic violence on the fourth floor of the Social Sciences building.
[image]
Poster on KSU Discussing Gender-Symmetrical IPV

Somebody has gone out to do more research to make sure that both men and women are more equally represented

in interpersonal violence (IPV) survey populations, which shows that women are not unilaterally threatened.
Where were you?
One time when I was staffing KSUM's table, a feminist dropped off this hate note and then walked off without a word.
Where were you?
[image]
Feminist: "Patriarchal, white supremacist, motherfucking fuck fuck…"

A Voice for Men has pooled money with the Canadian Association for Equality (whose video you cited), Honey Badger Radio, and other men's rights activists to find the alleged attacker of feminist Danielle d'Entremont.
Where were you? Or any other feminist, for that matter?
You wrote that feminism is working for everyone. Are you sure about that?
It was only when you noticed non-feminism's growth that you revealed your existence. The only opportunity you took was to protect your brand against the men and women who realized that feminism is not helping.
And you want to shove us aside so that feminism can take credit for the work we've been doing in its absence?
You are in *walking distance* of the human rights missions we started.
Where were you? Where *are* you?
KSUM has ads everywhere, including a big-ass 42″ x 56″ banner in the Student Center.
To every feminist at Kennesaw State University: If you want equity, *show up and prove it*.

> When women say they hate men, they usually say it for a reason.

Good lord, this is the exact opposite of proving it. You just excused hatred of a demographic while calling yourself equitable.
We pick up the mess you're pretending to clean, and we explore alternative thoughts because yours don't work. We won't let anyone tell us what to think, how to think, or when to speak. And we certainly won't wait for you to fulfill a promise you never intended to keep in the first place.
If that makes us look misogynistic, then that's not our problem. We certainly didn't spread that message, feminists did. Because for some stupid reason, they are scared of the idea that men want a change that doesn't include your way of looking at things.
You passed up several opportunities to work toward equality. Not all feminists are misandrists, but feminism as an ideology is based on harmful myths about men, and the biggest myth is the myth of male socioeconomic omnipotence, also known as the capital-"P" Patriarchy. Patriarchy is your excuse for remaining willfully ignorant of male pain. Patriarchy is your excuse for countless videos of feminists saying why feminism is a good thing. Patriarchy is your excuse for blaming men's problems ON men, so the system that benefits men apparently hurts them too, creating an inconsistent, non-falsifiable farce that makes you look like an even bigger idiot.
It takes hatred of men to believe what you do.
And through all of your linguistic gymnastics, you avoid *doing any work* outside of branding every ass you can with your iron.
We call ourselves non-feminists, and this includes harmless male and female humanists on the fence who don't call themselves men's rights advocates either. They are also welcome. Your contempt is so deep that you never thought for a second of how broad "non-femimism" is. So, did you insinuate that we are all misogynists because you love men and are trying to reach out in the spirit of equality?
You and I both know that's bullshit.
But in spite of our disagreements, I still invite you to become a member of KSU Men because we are open to all.
To you, and to every KSU student who cares about equity, click here, click "Join Organization," and sign in with your KSU NetID. (It says we have five members as of this moment because it will take a few days to get all recent signatories on the official roster.)
We meet every Tuesday and Thursday at 4:30 PM EST in CL 3050. We do not fear dissent, and we understand that

we are fallible human beings who need to find the best ideas through rigorous, civil debate. (Also, free donuts.)
Speak your mind and be heard. But be warned: you will be treated like a human being here. Something tells me you won't like that.
Now if you'll excuse me, I have to get back to work with the talented, courageous people who make KSU Men possible.
The door will be open.

Sage Gerard (AKA Victor Zen)
Collegiate Activism Director of A Voice for Men
Founder and President of Kennesaw State University Men

Thoughts From Afar

Susan Morris · 15 June 2014 · Archived copy · Original

When I first consulted a solicitor about divorcing my husband, I did so with great sadness. I'd been married nearly twenty years, and it had taken me nine of those years to make that decision, not least because I had married as a Catholic and we had always known that divorce would not be for us.

Haydn, my husband, was a lovely man, but unknown to us he was suffering an undiagnosed illness, compounded by ever-mounting work pressure. He was self-medicating by consuming ever-increasing amounts of alcohol, and I … well, I was self-medicating the emotional effects of a long-delayed but finally diagnosed gynaecological condition and series of operations that left me unable to have children. My drug of choice was work.

Haydn was an alcoholic, I was a workaholic. The only difference between us was that mine was a more socially acceptable condition. As he drank more, I worked more to be able to cope with what was happening to us. Finally, I knew it couldn't go on. For the sake of our individual future health and welfare, we needed to be apart.

And so I found myself sitting in the solicitor's office, listening as he began to give me the wisdom of his years of training and experience.

"You've given him the best years of your life, you're entitled to …"

What a bloody cheek! I was thirty-eight. I was going to decide what were the best years of my life, thank you very much! And, as far as I was concerned, they were yet to come.

"No."

He started again…. "You're entitled to …"

"No."

He looked at me and said, "As your solicitor, I must advise you."

"Okay. Advise me."

And so he did.

My response was to say, "Now your conscience is clear. You've advised me. Now we'll do it my way. Haydn and I came into this marriage fifty-fifty. We've shared everything for twenty years. We'll go out of it fifty-fifty."

And so we did. The marital home was sold and everything divided down the middle. Neither of us got very much money as there were mortgage arrears and other bills to pay.

Haydn had been living with his parents for some months. They had a holiday caravan on the coast, and Haydn and I met there to sort everything out, mostly amicably. On only one item was there a sticking point. The amount wasn't much and I gave in, deciding that we needed to move forward, but the principle still rankles. Though, in the general scheme of things, it was minuscule.

The divorce petition was evidently shaped like a boomerang because it bounced in and out of the divorce court as I twice submitted it and twice withdrew it.

I decided that now that we were separated and there was space between us, all three hundred miles of it, I didn't need the divorce. It was more important for Haydn to be able to get his health back, not tip him further over the edge.

We'd been separated for five years by the time I finally brought about the divorce, without the need for a solicitor apart from witnessing my signature. And I only did so then because I was about to be made bankrupt, a casualty of a recession during which I had lost my job and then my home in a time of negative equity. I didn't want any comeback on Haydn—hence the divorce—but by then he was able to cope with it.

Haydn and I remained in telephone contact as he went through treatment for his alcoholism, but it always seemed weird to me that his pattern of behaviour didn't seem to fit that of what I thought I knew of alcoholics.

Finally, on one of his frequent alcohol-induced inpatient stays in the local mental hospital, the doctor had a light bulb moment: "You're not an alcoholic! You've got manic depression."

And so it proved to be. Haydn was not an alcoholic. He was suffering from manic depression, now known as bipolar disorder. Once he received the correct medication, he began to live his life again.

And what a life!

For a while he still attended AA but was politely invited to leave (in Haydn's words, he was thrown out) for daring to suggest that there was life after alcohol. My quiet husband who wouldn't say boo to a goose had become a rebel. Haydn was never able to work in a paid position again but did much work in the volunteer sector. He became chairman of the local mental health outpatients group. Haydn had always been able to talk with people from all levels of society and now he took it further. Dressed in his motorcycle leathers he'd arrive at people's doors in answer to calls for help from drug and alcohol addicts. Haydn never took drugs (other than his prescription medication), but as he said, drugs or alcohol, the causes and effects are the same. No matter how people talked, he could talk the same way, using posh language or the language of the street. He gained their trust and never abused it.

On one occasion, shortly after joining the motorway on his fast motorbike, he was pulled over by a speed cop. Fearing a speeding ticket, Haydn sat there, watching the policeman walk up to him.

"Now, now, Mr Morris …"

"How do you know my name?"

"We know all about you and the work that you do. Just keep your speed down," and with that admonishment, off went the speed cop, leaving Haydn sitting there bemused. And relieved.

Haydn would get quite upset if, in his words, he "lost" somebody. But he knew that if somebody was really intent on killing themself, they would do so, sooner or later.

He was invited to ride in the funeral procession with a chapter of the Hell's Angels. It was a great honour. They knew he had tried to help their mate and it was their way of respecting him for it (though they didn't quite like the way he smelled. Haydn washed. They didn't!).

And so, for a few short years, Haydn lived the life I'm sure he was destined to live: one of helping people. My only regrets are that he had to go through such hell to get there and that it cost us our marriage.

But he wasn't really strong enough in himself for all the work he was doing. Finally, there came the Christmas in which there was no card from him. Always, his had been the first card to arrive. I was sure that the absence of a card meant he was ill again.

Haydn died a few weeks later. I'm sure he was worn out, not only by the effects of his illness but also by his efforts to help others when he really wasn't strong enough in himself.

The crematorium was packed, with people standing at the back. People came from all walks of life and from several organizations to honour the man who gave so much of himself through such a terrible illness.

[image]

Haydn and I had lived together twenty years. We'd lived apart another thirteen years. Divorce after five years of separation had simply been a legal device to make things simple. It had never meant the ending of our emotional marriage. Emotionally, he had never been my ex-husband, but now Haydn was my late husband. And I was a widow, not an ex-wife.

Of course, for a long time after he died, I was angry. We hadn't gone through all of that just for him to die! And it took me a long time to be able to see motorcyclists in black leathers on big red powerful machines without getting upset.

Why am I telling you all this? Because I think so much stems from the attitude of that solicitor.

"You've given him the best years of your life. You're entitled to …"

If I had been caught up in the heartbroken emotional moment of ending the marriage (or a different and not so stubborn type of woman), I could easily have given in to the solicitor. But fortunately I was able to withstand his pressures.

I was lucky. Haydn and I were lucky. We went on to live lives that neither of us had expected, that certainly were not on our agendas so many years before but that were fulfilling in their own way. And, more importantly, there was never any animosity between us.

I have read of so many couples who intended to divorce amicably but who, once the lawyers got involved, finished up at each other's throats, barely able to live on the same planet, let alone speak to each other, leaving so many men harbouring bitter thoughts against the wives who took them for every penny they had and more.

I have to wonder just how many of those women did so because their solicitor said, "You've given him the best

years of your life. You're entitled to …"
It is somewhat ironic that it was a male solicitor. It was some years ago, but I have no doubt that the same attitude still exists, with both male and female solicitors.
What do we do to change that legal mindset?

A 16-year old's tribute to Father's Day

AVfM Video Source · 15 June 2014 · Archived copy · Original

From Janks Morton's channel.

Note: every Men's Human Rights Advocate/Activist, black white or otherwise, owes it to themselves to see the amaing film What Black Men Think. –DE

Real Dad Moments: Celebrating Fathers

AVfM Video Source · 15 June 2014 · Archived copy · Original

It's all your fault

AVfM Video Source · 16 June 2014 · Archived copy · Original

Like always, Terrence Popp of Redonkulas.com has a few words to say, this time about excuses. Enjoy.

Why Still a Feminist: A Question for Christina Hoff-Sommers

AVfM Video Source · 16 June 2014 · Archived copy · Original

Someone we've long been a fan of, Christina Hoff-Sommers, has an answer to a question she gets a lot. We think it's a fair answer, but we have another question we hope she will one day answer:

We think Dr. Sommers would be well-served to acknowledge that figures on poverty often erase men; men are the majority of the homeless population by far, and they frequently die as a result of it, often by their own hand. And even in the third world, it's good to look at where women are treated badly but it's important to look at where men are treated badly because the horror stories there are huge and deserve attention too; in most of these supposedly "male dominated" societies men are frequently beaten to death, tortured, enslaved–and yes, women play a role in that. As long-time admirers who have even learned from you, we would like you to address that some time if you can.

It's fair enough for there to be a women's movement, but given the horrors men frequently face that are as bad as what you describe, is there also not a need for a strong men's movement that looks after the interest in men and boys as well?

In any case, we hope our readers will subscribe to the Factual Feminist. –DE

Workplace Inequality: When One Side Has an Escape Hatch

Stephen Jarosek (aka Codebuster) · 16 June 2014 · Archived copy · Original

*[TRIGGER WARNING FOR FEMINISTS: ANY REFERENCE IN THIS ARTICLE TO THE STERILIZATION OF GIRLS IS SATIRE INTENDED ONLY FOR ILLUSTRATIVE PURPOSES. THE AUTHOR IN NO WAY ADVOCATES ANY SUCH ACTION.]

> No woman should be authorised to stay at home to bring up her children. Society should be totally different. Women should not have that choice, precisely because if there is such a choice, too many women will make that one.
> —Simone de Beauvoir (In "A Dialogue with Simone de Beauvoir" [1])

The other day as I was walking in the sunshine, pedestrians suffered the inconvenience of having to step off the footpath and onto the road because a team of sweaty, singlet-clad workmen with dirt and dust sticking to their skin were digging a trench. Shovelling spades of dirt alongside the trench with the precision of surgeons wielding scalpels, the workers hardly raised any dust into the path of pedestrians. They were all men, of course, and I could fairly confidently conclude that they weren't digging the trench for the joy of it. Between the trench and the road, a number of well-dressed women holding designer handbags in their manicured hands were waiting at the bus stop, scowling at having to contend with the little bit of wind-blown dust that our spade-wielding surgeons could not avoid. Oh, the inconvenience.

I wish I had had a camera. There could be no more compelling example of the dynamic between slave and entitled. No doubt some of the women were off to work at jobs that they would not be in were it not for affirmative action policies, to account for all those millennia of oppression of women by men. So what was the likelihood that any of the women standing at the bus stop would trade places with any of the men digging the trench?

A Natural Law of the Universe

Simone de Beauvoir understood the nature of the problem. Her above-referenced comment to Betty Friedan, while coming from a woman's perspective, was ultimately an expression of a fundamental law for all life throughout the universe. Namely, every living organism is inclined to choose the path of least resistance, least pain, greatest reward. All organisms are pain-averse and reward-seeking; if they weren't, they would die and life itself would not be possible. Neither ecosystems nor free markets can exist without this principle. Yes, even free markets: between two items identical in every way but bearing different pricetags, a sane person will always choose the cheaper. Likewise, consider choosing between a life committed to a STEM trajectory that typically promises high stress, long hours and working in a demanding environment versus staying in a comfortable home and being provided for by someone who is committed to said high-stress, high-performance treadmill. To someone for whom both options are culturally sanctioned, the preferred choice should be obvious. The options become even more pronounced when said provider is a miner or construction worker. No woman needs to be oppressed by any patriarchy, nor anyone else for that matter, in order to choose the most comfortable option. The great law of the universe cuts across all living organisms, all persons across all cultures, all lifestyles and both sexes. Women instinctively realize where the better deal lies. No women's studies major is required to understand this, though if they must … Simone de Beauvoir.

Now, it is true that it is often difficult to see how the other side experiences their world. While we might expect that some women will perceive the grass to be greener on the provider side, a free market based on equal opportunity will test a woman's resolve and the question will, with a bit of serious introspection, be laid to rest. It must also be said that the questions are not always unreasonable—old-boy networks have their own history of privilege and entitlement, and challenging these is to the benefit of both men and women. But these kinds of questions have little part to play in the contemporary feminist agenda.

An Escape Hatch Changes Perceived Risk and Motivation

So how do we resolve the issue of gender inequality in the workplace? The only way to approximate true gender

equality in the workplace is to remove the stay-at-home option that is available to women. Exactly as de Beauvoir suggests. The question is: How do we accomplish this in any meaningful way?
De Beauvoir understood that women are raised in this world with an escape hatch. This ever-present soft option wires women's brains (relates to the topic of neural plasticity [2]). For example, Haier et al. (2005) [3] found that men's and women's brains differ in the distribution of white (glial) and gray (neural) matter, with intelligence tests showing that on average, men used 6.5 times as much gray matter as women did, but that women used 9 times as much white matter as men did. Soft and hard options wire brains differently.
Women have permission to leave if the going gets too tough, or even not to consider going there if it looks too much like hard work. The reason that so few women do STEM courses is that they don't have to. It's the reason why so few women work in mines or construction sites, or sweep roads or dig trenches—they don't have to. This has nothing to do with The Patriarchy oppressing women. What woman would choose to work in demanding, stressful situations or dirty, life-threatening situations if they didn't have to? Does one really need a women's studies degree to answer this question?
And once we realize that stay-at-home women don't work because they don't have to, a whole slew of other don't-have-tos falls neatly into place. For example:

- Women don't rob banks because … they don't have to.
- Women don't get into violent confrontations because … they don't have to.
- Women don't pursue stressful career paths because … they don't have to.
- Women don't pursue dangerous career paths because … they don't have to.
- Women don't pay for their share of the expenses on a date because … they don't have to.
- Women are less likely than men to be homeless because … they don't have to (provide for themselves).
- Women are less likely to be imprisoned because … they don't have to (take the same risks as men).
- Women don't fight in wars because … you guessed it, they don't have to.

These are all different ways of saying pussy-pass. Of course "because they don't have to" comes with subtexts; for example, "because they have men doing it for them" or "because they can."

- Women work in air-conditioned offices instead of dusty, dangerous mines because … they can.
- Women stay at home because … they can.
- Women (prostitutes) accept payment for selling their bodies because … they can.
- Women rely on men to take the initiative because … they can.
- Women rely on men to do the heavy lifting because … they can.
- Women cry because … they can.
- Women play the helpless victim because … they can.
- Women have a rationalization hamster because … they can.

Nobody is being oppressed. Women do these things because they can.
The subtexts that women enjoy as entitlements become the subtexts that men actualize as obligations.

- Men work because … they must (they have no choice).
- Men work in dusty, dangerous mines instead of air-conditioned offices because … they must (nobody is going to provide for them).
- Men pursue stressful career paths because … they must (they know what has to be done to secure their place in the hierarchy).
- Men pursue dangerous career paths because … they must (they know that a provider raising a family has responsibilities).
- Men get into violent confrontations because … they must (sometimes their survival depends on it, and

sometimes wars require it).

- Men pay the expenses on a date because … they must (it's just what providers do, and women will look elsewhere if said date does not deliver on his obligations).
- Men pay for sex because … they desire (men are never desired for anything other than what they can provide).
- Men take the initiative because … they must (they would finish up with nothing if they did not).
- Men do the heavy lifting because … they must (they would receive no reward if they did not).
- Men don't play the helpless victim because … they must not (they receive no reward for it other than a cardboard box and homelessness).
- Men don't have a rationalization hamster [4] because … they don't have that luxury (their assumptions are constantly being tested and revised in accordance with the penalties exacted for wrong choices).

Let us take a closer look at this rationalization hamster phenomenon because it kind of wraps up our point about the relationship between experience and character and how this relates directly to how brains are wired. [5] Women's solipsism and impulsiveness rely on the fact that they don't need to have their perspective of the world tested. Their rationalization hamster is at liberty to scamper hither and thither, rarely having to contend with consequences or having to take responsibility for bad choices. Again, it is their ever-present soft option—the option to stay at home—that colors their risks and becomes habituated and wires their brains.

This is all another way of expressing the point that Alison Tieman makes in her video [6] describing gender roles in the context of actor and acted upon. When we talk about equality in the workplace, we are talking about changing the relationship between actor and acted upon … and we are ultimately talking about changing biology.

De Beauvoir's observation makes perfect sense. But where her reasoning falls down is in the assumption that you can somehow manipulate women's motivations through propaganda and the force of law. Nothing could be further from the truth because the mere availability of the soft option, whether or not it is taken, colors all choices and the risks associated with it. The same option, to a woman or a man, is the difference between suck-it-and-see and do-or-die. A woman can entertain the idea of being a fireperson as a dare, maybe for a joke or for a laugh, and affirmative action will enable her to actualize her whimsical flight of fancy. She is at liberty to suck-it-and-see and then have a laugh if it does not work out. A fireman, by contrast, is unlikely to perceive his role in quite the same way. For him, it's a career choice, an identity, a way of life, a statement of something that he stands for.

The Solution

The only solution that might bring us in any meaningful way closer to true equality in the workplace is to close the escape hatch; bolt it down, lock it up and throw away the key. More specifically, permanently sterilize all females before they reach reproductive age. Only this step can stand any realistic chance of removing the stay-at-home option from women's choices. Only this step might make redundant the primary nurturer role that justifies the stay-at-home option for women. Only this step can stand any chance of rewiring the brains of men and women so as to make women more competitive with men in the workplace. Why? Because it is the only way, ideally, that both women and men will see every option with the same shade of do-or-die or suck-it-and-see.

So are we prepared to accomplish de Beauvoir's vision by removing women's soft option? Will we make these sorts of changes in the interests of equal opportunity in the workplace? If not, then we are stuck in a division of labour based on gender roles. This division of labour has nothing to do with patriarchal oppression and everything to do with biology. If we want to establish true equality in the workplace, then the only way to do it is to change biology, thereby changing the cultural options that depend on it. And we do this by making the sterilization of girls a compulsory rite of passage always performed before they are able to reproduce. Like their mothers before them and their grandmothers before them.

True, there are some minor glitches in this strategy that need to be ironed out, but at least it is more realistic than the current trashing of men's rights in the interests of an "equality" that never was—an "equality" that relies on denying men their rights and disregarding the complex web of risks, demands and complexities that color men's options.

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A Touch of Happy

Clint Carpentier · 17 June 2014 · Archived copy · Original

I remember Karen Straughan asking Paul Elam in an interview if AVFM was averse to publishing happy moments. AVFM can often come across as “doom and gloom” due to the nature of its content, but that isn’t to say that AVFM is wallowing in apocalyptic proselytizing or that its writers are nihilistic. The truth is, we understand that the good days outnumber the bad, but it’s the bad we need to focus on by necessity. There’s no point in trying to bring awareness to fix parts that are already subjectively “right” with our lives. It’s the bad that needs to be dealt with. Having said that, much of our lives are fairly satisfactory and/or happy. On top of that, most people like to be somewhat private. After all, how credible can a site be if the majority of articles are about long walks on the beach, or dry-humping in the kitchen, or mock-playing at abusive spouse? I could write a whole long-winded article about how much joy I get out of bitching and complaining while mowing the excessively large lawn I don’t know why I have that is overflowing with equipment to occupy yard apes who leave snack wrappers in the damnedest of places; I’m sure a neighbor’s sock drawer is close to empty. But I digress.

It was Father’s Day, or so I’m told. The days all blur together and holidays tend to just pop up, like yesterday, when I got home from work. Anyhow, I thought I’d share a touch of happiness for all the haters who think my life is miserable for having opinions about relationships that don’t jive with gynocentrism.

The 40th anniversary of Rape Culture™. Why feminists won't be celebrating it, and why MRAs should embrace it.

Isaac T. Quill · 17 June 2014 · Archived copy · Original

Author's Note: *The references and hyperlinks provided below have been chosen for both immediate accessibility and verifiability via the Internet. Other sources exist but are not readily accessible and verifiable by any and all readers.* [image]

> **You can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all the time.** — Abraham Lincoln

The term "rape culture" has been bandied about since the 1970s. Its origin is from the title of the film *Rape Culture™*, produced in late 1974 and released in January 1975. The film's 40th anniversary is upon us, so surely there must be plans in centres of academia, at the National Organization for Women (NOW), and across the universe and pantheon of feminism for such a momentous event's ruby celebration.

Imagine the marketing opportunities for Ruby Slippers and Walk a Mile in Her Shoes. One can only hope that the world of feminism includes some competent marketing types who will grasp the links and not allow this promotional gift to pass the world by. It needs some expertise well above the capacities of the average academic type being sisterly on campus with marker pens, badly written signs, and a penchant for pulling fire alarms.

As an aside, Walk a Mile in Her Shoes has no Wikipedia page because the name is also a campaign launched in recognition of World Water Day, March 22, which started in 1993. World Water Day and A Mile in Her Shoes concern access to safe drinking water in underdeveloped nations, where children, predominately girls, take 10,000 steps per trip carrying water, often three times per day. The average US family uses over 150 gallons of water per day, while in developing nations families have available on average only 5 gallons, carried long distances by children.

The image of a child with a bucket on his or her head just can't compete with hoards of entitled middle-class women attempting to convince the world that they are at risk of immediate sexual assault—living in constant fear—and cheering on grown men in six-inch red stilettos. Can't have that, so there is no Wikipedia page that could undermine the image that so many entitled middle-class types use to prop up their social agendas and push them out globally. After all, the North American feminist fear of rape trumps Third World thirst every time.

The following two images illustrate just how warped the Googlearchy combined with social agendas can be: the first is an image search for the phrase "Walk a Mile in Her Shoes" and the second simply adds the word "Water" to the search.

Google Image Search for "Walk a Mile in Her Shoes"

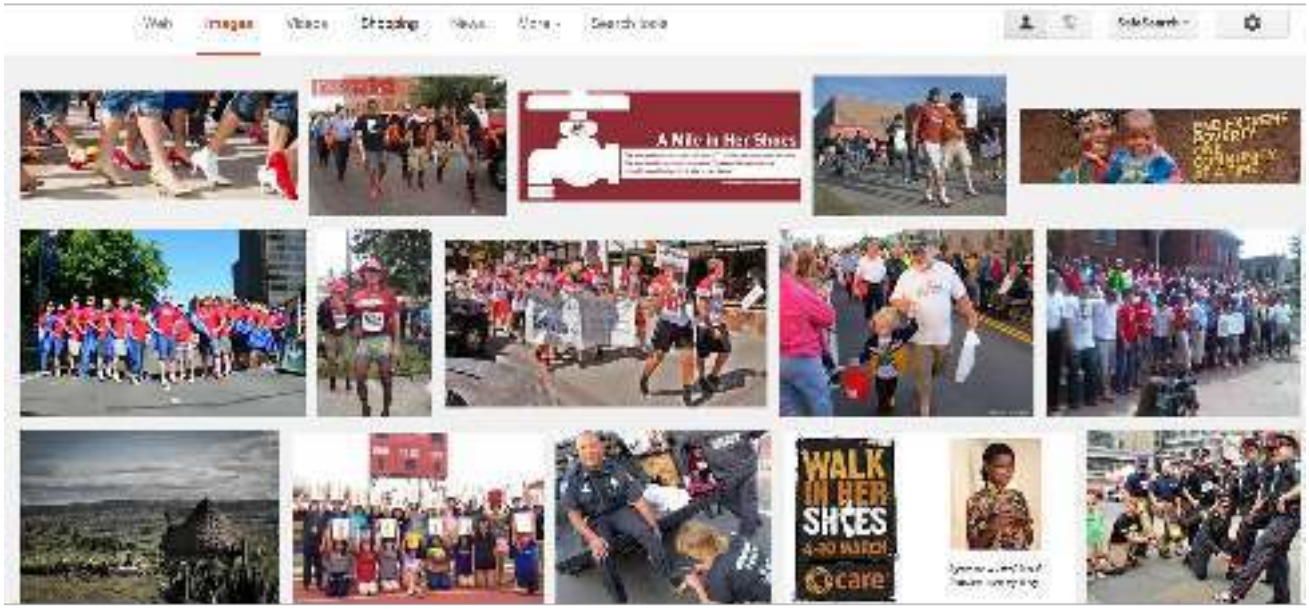

Google Image search for “Walk a Mile in Her Shoes”+Water

You can see that the first image is exclusively linked to First World fixations, with stiletto shoes and rapists hiding behind every shadow, and that in the second image the meme of First World female security even invades and overruns the basic necessities of life. Red stilettos pushed their way up the Googlearchy rankings and thirst was pushed out of the picture. Some are so privileged and they don’t even know it.

But back to the main issues and thrust of this article: the term “rape culture” has recently been pushed into the mainstream media in the USA through political activism. You can even chart its rise using Google Trends. It really got going in early 2012, which coincides with two political matters that are concurrent in very odd ways—but more of that later.

Rape culture: it just sounds so right that it has to mean what people think, doesn’t it? It’s been accepted and swallowed hook, line, and sinker, with journalists, pundits, and so many others failing to ask the basic questions—what does it mean and where did it come from?

Those failures and deliberate omissions are promoting sexism, racism, intellectual fraud, financial fraud, distorted perception, and are even distorting history. The Googlearchy has played its part, driving indifferently valid, indifferently accurate, and indifferently biased net content up its search rankings with no quality control or validation other than social pressure and financial gain. It is influencing politics and social perceptions globally. If you have the capacity, will, and herd-mentality supporters to link and quote content, you can define reality and then demand that the rest of the world follow you or be marginalised.

Many won’t even recognise that there is a difference between “Rape Culture” (upper case) and “rape culture” (lower case). There is. The main and simple difference is that “Rape Culture” (upper case) is the name of a film inspired by the work of a not-for-profit group called Prisoners Against Rape (PAR) founded September 9, 1973, by Larry Canon and William Fuller, inmates of Lorton Reformatory Virginia. “rape culture”(lower case) is what has been done to the equality and civil rights work of PAR since 1975. What academic terms mean and what Joe and Joanna Q. Public think they mean are very different, and so it is with “rape culture” and especially “Rape Culture.”

Academic sources define rape culture as follows:

> **Rape culture is a concept of unknown origin and of uncertain definition; yet it has made its way into everyday vocabulary and is assumed to be commonly understood. The award-winning documentary film Rape Culture made by Margaret Lazarus in 1975 takes credit for first defining the concept.**
>
> *Blackwell Encyclopedia of Sociology* (2007), Edited by: George Ritzer, Entry by Prof Joyce E Williams, Page 3791, ISBN: 9781405124331, DOI:10.1111/b.9781405124331.2007.x

Blackwell is available in both print and electronic versions: the e-format is updated three times per year. Reviewers say of *Blackwell*: "The most up-to-date work on this topic … Essential. Lower-level undergraduates through faculty/researchers."*
So *Blackwell* is just about the most basic starting point for sociological academic sources, recognised widely across the globe as the best place to look up anything in sociology written in the English language and for everyone from the lowest student to the highest faculty member. Blackwell recognises the distinction of lower and upper case because "Rape Culture" is a proper name and is the name of the film *Rape Culture™*.
The actual truth and history of *Rape Culture™* is fascinating, and it reveals many amazing people who deserve recognition and celebration for their work and courage in addressing inequality, racism, sexism, the normalisation of sexual assault as a control mechanism within institutions, and the mass indifference of those with privilege in society.

- Larry Cannon, Black Male Prisoner, Lorton Reformatory
- William Fuller, Black Male Prisoner, Lorton Reformatory
- Loretta Ross, Black Woman, DC Rape Crisis
- Yulanda Ward, Black Woman, DC Rape Crisis
- Nkenge Toure, Black Woman, DC Rape Crisis

Loretta Ross, a woman of some standing in the area of reproductive rights, rape, and social justice, has even said this of the work with Prisoners Against Rape: "Oh, I've forgotten to tell you about Prisoners Against Rape. One of the more interesting things that happened when I was at the Rape Crisis Center is that we got contacted by a group of black men who were prisoners at Lorton Reformatory.—But I did enjoy dealing with Prisoners Against Rape" (Interview, 2004/5).
In the 1970s, the most raped and marginalised groups in US society were black men and women, and the most at risk of rape were black male prisoners in the US prisons systems. The use of rape and threat of rape as riot control and punishment is even a cultural joke in "Don't Drop the Soap." Rape of women in prison is seen as abhorrent, but rape of male prisoners is made into a joke and even a board game. You can buy your own box set of cultural misandry (not suitable for children) on Amazon. *The Washington Post* says of it: "A hilarious, yet artful romp in which five players vie to be the first out of jail" Kris Coronado, March 9, 2009.
I remain amazed that in these media-driven times with instant access to so much data, resources, and video, so few have noticed that *Rape Culture™* exists. Given how easy it is to learn on the move, watching on a smartphone, hooked into Twitter or Facebook, and how easy it is to share media via webpages and email, it seems almost impossible to believe that the film has just been overlooked by so many. How Is That Possible?
Here is an excerpt from the film *Rape Culture™*. It was located through the website of the Academy Award–winning filmmaking organization Cambridge Documentary Films—they have a current webpage about the film.

The original excerpt in QuickTime format is located in the Internet archive Wayback Machine and was archived February 13, 2006. It's amazing what net content has been recorded for posterity. You just have to know where it is and how to retrieve it. There was even contemporary reporting on the film in academic journals and other media:

- Judy Norsigian, Women, Health, and Films, *Women & Health*, January 20, 1975, Vol. 1, Issue 1, pages 29–30.
- Rape Culture Film, Panel In Ridgefield, *The Ridgefield Press*, June 23, 1977.
- Rape: Mix of Sex, Violence, and Economics, *The Lewiston Daily Sun*, January 27, 1977

Some, such as Friada Kleine, seemed to make careers out of organising screenings and discussions, especially in the Michigan area. In fact, there was an outburst or renewed interests in rape culture (lower case) in Michigan in the mid-'80s and then again in the mid-'90s.
A little known fact, which is so hard to find due to the Googlearchy, is that the first submission ever to Congress that used the term "rape culture" refers to the film *Rape Culture™*. That was due to the work of William Fuller of

Prisoners Against Rape, who submitted evidence to Congress in 1978. It's all there in the historical record, but you have to look for it.

> 1973 found me studying intensely books and other materials related to rape. It was also in 1973 that I conceived of and organized a group named Prisoners Against Rape. We held weekly education meetings here in prison with members of the outside community at which we dealt with the many aspects of rape and other violence. I initiated and replied to nationwide correspondence, visits, interviews with the media and Rape Crisis Centers. I was also involved with the making of a group film titled "Rape Culture."
>
> I have written a booklet titled, Rape: cause, motivation, elimination, which can be obtained by writing William Fuller, c/o Feminist Alliance Against Rape, P.O. Box 21033, Washington, D.C. 20009.
>
> Presently I am involved with the Lifers For Prison Reform and am enrolled at Washington International College. I am working to obtain a Presidential Pardon.

"RESEARCH INTO VIOLENT BEHAVIOR: OVERVIEW AND SEXUAL ASSAULTS HEARINGS JANUARY 10, 11, 12, 1978 [No 64]". Congressional Record: Page 676.
Some interesting facts about the term "rape culture": if you search for it using Google, the *Blackwell Encyclopedia of Sociology* 2007 entry is not even in the top 100 results. If you use Google Scholar to search for it…, it simply does not exist. You have to ask Google for *"rape culture"+definition* before *Blackwell* even gets a mention, and the term is still absent from Google Scholar.
In Google Scholar you will find The Wiley-Blackwell Concise Encyclopedia of Sociology, which in its less than half-page entry on page 493 fails to mention any history or origin details. That is truly troubling, as it shows that scholars are deliberately not using *Blackwell* as a reference and going for lower quality sources. Could it be that they are showing bias and demand a definition that does not contain doubt? Or is it that once they grasp that the origin involves black male prisoners they seek ways to make both the male and racial issues vanish along with any doubt?
Rape Culture™ the film was noticed to be missing from Wikipedia in January 2011. A dialogue was started on the talk pages (now archived), and existing editors simply refused to address the issue. In the end, on May 7, 2012, a separate wiki page was created for *Rape Culture™*. The main wiki page was edited to include references to the film, and the objections began to heat up. Editors continue to claim that there are multiple sources for the term "rape culture," and yet they can't provide any academic or independent sources to support their claims. As such, it's original research and not allowed. However, it's defended and protested by a cadre of wiki editors because they have to have their reality and not the actual reality as set out under Wikipedia rules. It's shocking too just how much these feminist editors push US-centric bias, not even looking for sources outside the USA, such as the work of Professors Upendra Baxi of India or Taboho Meitse of South Africa. The racial and systemic bias is quite disgusting.

The actual *Blackwell Encyclopedia* reference was added to the Wikipedia page **January 21, 2013**—and the page read, **"rape culture is a concept of disputed origin and meaning …"** But that wasn't allowed to stand for long—the page was reverted and the editor attacked for using quality references that met all the required standards of Wikipedia.

The battle raged for days, with multiple reverts and editors being attacked on multiple fronts with accusations of racism, hate crime, and unwiki ways—and then they were blocked for all eternity because they used quality academic sources that a cadre of feminist editors could not allow to stand. It's all there for review in Wikipedia if you know how to look for it. The reference to *Blackwell* managed to survive until 00:54, February 12, 2013, and then it was banished, never to appear again. One point that was of great contention were references to rape culture being a term in sociology, as that encourage others to look for references in that academic field, and of course the basic one is from the *Blackwell Encyclopedia of Sociology* (2007).

Of most interest is how on May 2, 2013, an editor then attempted to cover up the issue by linking to The Wiley-Blackwell Concise Encyclopedia of Sociology and its far less detailed and less than half-page entry in an attempt to misdirect editors and the public as to sources and quality. Of course it also means that the doubt is removed as expressed by Professor Joyce E. Williams. It's all standard smoke and mirrors and the psychology of abuse.

So it's now clear to me why the 40th anniversary of the coining of the term "rape culture" will not be celebrated by the feminists of the developed world. They simply can't risk all the truths coming out, the correction to texts and student mindsets and professors who have peddled less than scholarly knowledge in an effort to defend tenure as they look at the finishing line of a pension they can't afford to lose. They also can't afford the racism and bias to see the light of day.

#SolidarityIsForWhiteWomen anyone?

There are many who believe that feminism is a conspiracy theory, and I can see where they are coming from. Personally, I see the issue as one more of undue influence and the desperate need that many have to be liked and in the right. I have no doubt that there are small and very well-informed groups that have been using social psychology to get their own ways to control national groups by emotive misinformation. It's all very clear when you study the Woozle effect that there are combinations of foolishness, mendacity, and deliberate exploitation at play. The history of moral panics linked to child battery, anorexia, domestic violence, and now rape all have the same pattern and evolution, except rape culture is the first to be significantly linked to the Internet.

One reason that so many will really not want any scrutiny of rape culture or its history is the recent publication by Lara Stemple and Ilan H. Meyer, "The Sexual Victimization of Men in America: New Data Challenge Old Assumptions," in the June 2014 issue of the *American Journal of Public Health*. The commentary on the study alone raises many eyebrows: the authors' analysis of how the CDC hid the truth of male victims is withering. The CDC's National Intimate Partner and Sexual Violence Survey (NISVS) 2010 was publicly published after inexplicable delay in January 2012. It was an odd coincidence that just a few days earlier (January 6, 2012), the FBI had announced it was adopting a new definition of rape as well.

The fact that the new FBI definition coincided with the CDC definitions was not in any way seen as coincidental or linked in any way with the CDC's delay in publishing the report. There were raised eyebrows, though, given the great number of people who had campaigned for rape by envelopment to be included in the new definition. But of course those details have been blocked too, and the CDC apparently knew of this while drafting its 2010 reports. Concerns raised by Stemple and Meyer's findings are summed up here:

> **In one of the studies included in the analysis, the CDC found that an estimated 1.3 million women experienced nonconsensual sex, or rape, in the previous year. Notably, nearly the same number of men also reported nonconsensual sex. In comparison to the large number of women who were raped, nearly 1.3 million men were "made to penetrate" someone else. Despite the use of these two different categories, the CDC data reveal that both women and men experienced nonconsensual sex in alarming numbers. –** Press Release, April 30, 2014

So the CDC found alarming numbers of both men and women subjected to sexual assault in the USA, the same number of men and women. Odd how the CDC ignored the alarm bells.

It puts those claims of "1 in 4" in context because surely it must mean that 1 in 4 college males are subjected to sexual assault during their college career, with the most likely assailant being college women? That agrees with a number of studies that have found that 43% of high school boys and young college men reported they had an

unwanted sexual experience, and of those, 95% said a female acquaintance was the aggressor (Study, March 2014).

> **Rates of sexually aggressive behaviors among women vary from one segment of the United States to another, but the evidence presented here shows that as many as 7% of women self-report the use of physical force to obtain sex, 40% self-report sexual coercion, and over 50% self-report initiating sexual contact with a man while his judgment was impaired by drugs or alcohol (Anderson, 1998). Given these numbers, it is appropriate to conclude that women's sexual aggression now represents a usual or typical pattern (i.e., has become normal), within the limits of the data reviewed in this paper.**
> From Deviance to Normalcy: Women as Sexual Aggressors, Peter B. Anderson, Ph.D., and Dyan T. Melson, M.Ed. *Electronic Journal of Human Sexuality*, Volume 5, October 23, 2002.

And:

> **Almost 1 in 10 respondents (9.3%) reported having used aggressive strategies to coerce a man into sexual activities. Exploitation of the man's incapacitated state was used most frequently (5.6%), followed by verbal pressure (3.2%), and physical force (2%). An additional 5.4% reported attempted acts of sexual aggression.**
> WOMEN'S SEXUAL AGGRESSION AGAINST MEN, 2003

So now there is a real problem because those who have peddled and benefited most from the "rape culture" moral panic will have to address the sexually aggressive behaviour of American college women, and given that they sexually assault at the same rates as men are reported to, it will have to be an equality issue, equal for both genders, just as it was back in 1974/5 when a little known film was made called *Rape Culture™*.
Can't we have a celebration, even if it has taken 40 years for the truth to come out and for the real equality and civil rights issues to take a step forward?

Feature image by Plind

Caitlin Roper professional victim, amateur man hater

Greg Canning · 17 June 2014 · Archived copy · Original

Online Opinion an Australian leftist website recently published a piece by Caitlin Roper a *victim blogger* and the West Australian coordinator of feminist group Collective Shout titled "The male cloak of invisibility."
Roper argues that Australia is facing a serious epidemic of "men's violence against women" manifest as "rape, battering, abuse even murder." But rather than provide evidence for such an assertion she simply links to other feminist advocacy groups (White Ribbon and UN Women) that are not independent arbiters of the current status of peer-reviewed violence research but rather the well-funded vocal mouthpieces of feminist orthodoxy.
So what is the current evidence concerning partner violence in Australia?
The most authoritative source of information it the Australian Bureau of Statistics Personal Safety Survey, with information collected in 2005 and again in 2012. Even this research is tainted by feminist ideology and gender bias in that the 2012 sample included only 22% of male respondents (a decrease from 27% in 2005). None the less it showed on both occasions that men account for at least one in three of the victims of partner violence in Australia, but more importantly that the vast majority of perpetrators of dating and partner violence against men were female – only 6 or 7 per cent of incidents involved same-sex violence.
In relation to sexual assault the 2012 Personal Safety Survey found that almost one in three victims of sexual assault during the previous 12 months were male whilst more than one in three victims of physical and/or sexual abuse before the age of 15 were male.
Since 1989 the Australian Institute of Criminology through the National Homicide Monitoring Program has collated data on homicides. Rather then epidemic rates of partner homicide, current rates are reported to be at a historic low, with at least one in three victims of intimate partner homicide being male. This of course is likely to be an underestimate as homicide by proxy usually by a man on behalf of a woman will not be recorded as a partner homicide and typical female methods of homicide such as poisoning may go undetected.
Roper uses well-worn feminist techniques of conflation and selective citation in an attempt to stimulate moral outrage. Combining statistics like one in three women will be victims of partner abuse in their lifetime with a few anecdotal examples of the very worst cases, attempt's to paint all partner violence as this severe form (intimate terrorism) when in fact a vast majority of that "1 in 3 " group will have only ever experienced some minor relationship conflict, which according to current definitions could be as trivial as a mean word or a threatening look.
In typical feminist rhetorical style Roper takes the opportunity to infuse her article with overt male hatred and repeated references to "naming the problem" of "men's violence against women" and the "gendered nature of men's violence" as if no other type of violence and certainly not any form of female violence exists.
I guess Caitlin has not checked out the statistics on: non–therapeutic termination of pregnancy, post-viability and post-birth termination of pregnancy/the fetus, infanticide, neonaticide, filicide, women's predominant roles in child abuse, neglect, elder abuse or the extent of women's use false allegations of abuse as a tool of abuse. It's as if these aspects of female violence are "softened or made non-existent" by a complete refusal on the part of feminists to even acknowledge them let alone NAME them.
No feminist piece on partner violence would be complete without the ludicrous claims that this "men's violence against women" is accepted tolerated and even condoned by society. I have yet to see a single reputable person argue violence against women is ok. But female violence against men of course IS routinely minimized and excused, after all what did he do to deserve it? This is one of the issues explored by Dr Nerdlove in this excellent article "Invisible Victims: Men in Abusive Relationships" with thanks to Judgy Bitch for sharing the link.
Psychologist Adam Blanch, a father and therapist with both clinical and research experience of male victims of partner abuse, wrote a thoughtful and well referenced response to Roper's polemic titled *The fallacious stereotype of 'male violence', and why it's being sold to you.* It is well worth a read.
Roper didn't like Blanch's response and took the opportunity launch an ad hominem attack against him (and the very concept of men's human rights in general) titled *'Bash a bitch': How Men's Rights Activists Hate Women* sub-titled *A Voice for Men: harassing and abusing those who defend women.*

Her lack of any real understanding of the field of partner violence is clear when she parrots other prominent feminists and the media in using repeatedly debunked factoids such as "Violence is also the biggest cause of injury or death for women between 18 and 45." Let Tom Voltz educate you on that one, Caitlin.
Rather than responding to the very valid points in Blanch's article Roper makes only fallacious misrepresentations of men's human rights, its advocates and AVFM. I believe that's called "derailing the conversation," Caitlin.
Part of that derailing involved out of context rehashing of an old satirical article by Paul Elam just like those protesting the Detroit conference did. Of course that article continues to broaden the exposure of AVFM and as was intended attract new interest to men's human rights; fortunately some people understand satire – thanks for that Caitlin.
She goes on to claim

> "A Facebook group with links to MRA group 'A Voice For Men' has been formed for the purpose of harassing and abusing Collective Shout members in Townsville."

Not to my knowledge and I reckon as the Australian News Director for AVFM and resident of Townsville I would probably know about it. Oh hang on "with links to," covers all manner of sins, doesn't it? Well if someone reading a website, is a "link to" then yeah, one of the group members had a link to AVFM just like I have a link to News Corp, Fairfax, Blogger, Facebook and many other media and social outlets so clearly anything I do is endorsed and ratified by those organisations.
I decided to contact the group and conversed with one of their number and whilst I don't agree with their use of vulgarities in expressing their opinions (this tactic is best left to Clementine Ford a feminist blogger with limited vocabulary) he seems like a reasonable bloke and there is scope for developing a link with AVFM and perhaps even forming a local men's human rights collective. This is something I will explore when I return from the Detroit conference. Thanks for making the connection for me Caitlin.
What is clear is that Roper has "links to" the virulent end of anti-male hate because she condemns the exposure of gender bigots who advocate eugenics and genderocide such as Vilet Tiptree / Pamela O'Shaughnessy. Yes, she has discovered the underbelly of hate at Radfemhub and it would appear she is fully on board with the agenda, even Betty McLellen has come out of retirement with comments to support her. Meanwhile Pamela O'Shaughnessy has released a post dated (29 July 2014) retrospective of her outing as a vicious gender extremist .
If one has any inclination to understand why Caitlin Roper has become embroiled with this band of gender lunatics you will gain insight by reading her victims blog *Brighter Than Before My journey of recovery from sexual abuse. (I'm not there yet)* in which she details 12 months of allegedly repeated rapes of which she remembers very little, all allegedly by the same boyfriend that she continued to see. Alleged rapes that, despite gaining a restraining order against said boyfriend at the conclusion of the relationship, were not reported then – rather, she decided to wait 10 years to report and is now surprised that the police won't investigate. Well, they would but apparently according to Roper only if the alleged rapist agrees to talk to them! Roper's response is straight out of Dr Betty's feminist therapy but more on that and "collective shout" later…

Disturbing: Woman burning copies of Dr. Hoff-Sommers' book The War Against Boys

Jonathan Taylor · 19 June 2014 · Archived copy · Original

There's something symbolic about burning a book that fits perfectly well with the mentality of our opponents. I believe the phrase is "intellectually bankrupt."

The vast majority of our opponents don't have arguments. Developing arguments would involve actually considering potential counter-arguments, which would in turn cause a very discomfortable next step of introspection … of questioning their own positions.

Since arguments are out of the question, our opponents instead adopt the methods of name-calling, violent threats, logical fallacies, and censorship. And you can see this played out over and over again in the articles here on free speech.

The woman below is burning an older edition of Dr. Christina Hoff-Sommers' book *The War Against Boys*. You can purchase the new revised edition, which was released late last year, at Amazon here.

The woman in these pictures is the author of a Tumblr blog. Here is a screenshot of her original post. I will be adding one of these pictures to the key AVFMS page "The Face of Misandry in Academia." Check it out if you haven't already.

War Against BOYS
Christina Hoff Sommers

War Against BOYS

War
against
BOYS

AVFM Exclusive: Documentation of Title IX complaint against Emerson College surfaces, questionable accusations abound

Robert O'Hara · 19 June 2014 · Archived copy · Original

In the midst of an increasingly energetic campaign, led by the Department of Education (DOE) and accompanied by the White House, to investigate Title IX complaints against dozens of colleges and universities, AVFM has received a copy of one such complaint against Emerson College in Boston, Massachusetts.

Last fall, Emerson College was beset with a massive amount of local as well as some national media coverage concerning the alleged mishandling of several sexual assault investigations conducted by their Title IX personnel. Three students—Sarah Tedesco, Jillian Daugherty, and Sarita Nadkarni—were very vocal and accommodating in response to press inquiries of their allegations and the school's handling of them. All three alleged that Emerson fostered a hostile environment by failing to investigate, by discouraging them from reporting their assaults to the police, and by failing to inform them of their rights.

In October 2013, the three students filed the Title IX complaint with the help of End Rape on Campus (EROC), an organization that has been a driving force behind many of the recent Title IX complaints filed with the DOE in recent months. The Emerson complaint is featured on a list of 11 schools EROC had "assisted" on their website.

On May 1, 2014, under mounting pressure from groups like EROC, the DOE released a list of 55 colleges that were to face investigations into Title IX violations of sexual assault policy. "We are making this list available in an effort to bring more transparency to our enforcement work and to foster better public awareness of civil rights," Assistant Secretary for Civil Rights Catherine E. Lhamon said in a statement. "We hope this increased transparency will spur community dialogue about this important issue. I also want to make it clear that a college or university's appearance on this list and being the subject of a Title IX investigation in no way indicates at this stage that the college or university is violating or has violated the law."

The announcement followed much fanfare from the previous week, with President Barack Obama and Vice President Joe Biden weighing in on promises to protect women from sexual violence and to bring more transparency to the federal government when it comes to violations of civil rights.

"Colleges and universities can no longer turn a blind eye or pretend rape and sexual assault doesn't occur on their campuses," Vice President Biden said after the White House issued a 20-page report on April 24 that set guidelines on how schools should deal with sexual assault. "We need to provide survivors with more support and we need to bring perpetrators to more justice and we need colleges and universities to step up."

On May 28, the DOE released the names of five more schools that are to face investigations into Title IX violations.

The document given to AVFM News earlier this week by an anonymous source outlines the cases of four complainants: the three students mentioned above and one anonymous student. It is poorly written and was labeled as a draft in its file name. Currently it is not clear whether the entire document has been released to the school or to the local press, who has covered the complaint extensively. It must also be made clear that AVFM cannot verify that this document is genuine, as recent Title IX complaints have not been made public by the DOE. In order to protect the identity of the document's provider, AVFM cannot provide details about how it came into that individual's possession.

The document can be seen here.

AVFM has redacted all of the names of the accused in the document and also any information that could lead to their identification.

Complainant #1: Sarah Tedesco

In an October 10, 2013, article published in Emerson's student newspaper *The Berkley Beacon*, Sarah Tedesco stated that after reporting an October 12, 2012, assault to campus authorities and Emerson police, she was encouraged to discontinue the police investigation.

"She said she thought that because of everything that it would be in my best emotional interest to drop the charges through the Cambridge Police Department," Tedesco said of a campus housing official investigating the incident. "She said she thought that it was taking over my life and hurting me emotionally."

Tedesco, citing her "emotionally impressionable" state at the time of the above suggestion, told the *Beacon* that she took the advice. She also stated that the reason the case was then, and apparently is still now, unresolved by both the police and the school was because she took this advice. The Title IX complaint states that there was evidence in Tedesco's sexual assault collection (rape) kit connecting one of the two students allegedly involved in Tedesco's sexual assault—one from Emerson and the other from the Massachusetts Institute of Technology (MIT)—but no disciplinary action was taken against the individual by the Emerson College Police Department (ECPD), the Office of Student Conduct, or the Cambridge Police.

Tedesco's accounts to the press and in the Title IX complaint state that she received threatening texts from one of her alleged assailants during and after the aborted investigation and that she was the victim of another alleged rape by the same assailants in April 2013.

One remarkable detail the local press has not mentioned about the complaint is that one of Tedesco's alleged assailants is a female student at Emerson. Also, the only DNA evidence cited from the police investigation of the alleged rape was the presence of female saliva in Tedesco's vagina.

The Title IX complaint states that the alleged male assailant hit Tedesco's head against a wall in a fraternity house office at nearby MIT and then forced her to the floor, where he penetrated her vaginally. Additionally, the complaint stated that "due to her intoxication, incapacitation, and trauma," Tedesco did not remember her alleged female assailant being in the room when questioned by officials after the event, even though the only evidence present of any sexual contact was that of a female's saliva in Tedesco's vagina.

Tedesco's complaint goes on to allege harassment during the adjudication process in the form of text messages from her alleged female assailant, which, according to Tedesco, included information that "only someone present during her assault would know." Tedesco said she informed school officials, who told her that because the text messages were sent anonymously, they could not prove the assailant sent them. The complaint stated that in a final report emailed to Tedesco after the investigation's closing, Emerson said they had attempted to track the messages through their IT department but were unable to trace the source. The report also stated that the college had urged Tedesco to go to the Boston Police and have the messages professionally tracked.

Puzzlingly, Tedesco did not go to the police at this point. The explanation provided in the report was that officials had recommended during her initial complaint (before the presence of any threatening texts) that she not involve the police any further and to drop the investigation.

Complainant #2: Jillian Doherty

The second complainant, Jillian Doherty, told *The Berkeley Beacon* that she reported her assault a year after it allegedly occurred and that she initiated the investigation process when her alleged assailant was studying abroad—not allowing him to directly respond to her accusations.

According to the complaint, Doherty was raped by a fellow Emerson student on April 6, 2012, after responding to a Facebook message from the alleged assailant asking her to come over and engage in consensual sex at his residence. She complied with this request, engaging in admittedly consensual sex with him, but said that immediately after the consensual encounter he allegedly forced her to engage in anal sex.

"When Doherty initially refused XXXXX's request for anal sex, he verbally harassed Doherty," states the Title IX complaint. "XXXXX then anally penetrated Doherty without warning or her verbal consent. Doherty's extreme pain and emotional distress during the attack caused her to begin to cry out while XXXXX was still actively assaulting her. She pleaded with XXXXX to stop several times, but he continued to rape her. XXXXX finally stopped raping Doherty when he passed out from intoxication and/or exhaustion."

The alleged assailant was reported to have had only six beers.

Her alleged assailant reported to investigators a year later that he did not remember having anal sex with her, only consensual vaginal sex, before showing her to the door and saying goodbye.

Doherty confided in her roommates about the sexual encounter shortly after the alleged event. They in turn told investigators that they had got the impression that Doherty had just experienced a bad sexual encounter, according to the Title IX complaint. It was only after confiding in a friend a week later that Doherty "realized" that she had been raped, and instead of reporting it to the police or the school administration, she told her therapist in spring

2012.
Even though the complaint states that Doherty was "unable to make sense of what happened," she had contacted her alleged attacker via Facebook messages, which were said to be private and were not provided in the Title IX complaint (nor is there any mention that they were provided during the investigation), accusing him of raping her anally. According to the complaint, she said he messaged her back, claiming he had no memory of assaulting her. The complaint does not specify when this exchange took place.
However, the Title IX complaint did specify that on March 2, 2013, nearly a year after the alleged assault, Doherty filed an *informal* report of the rape after learning about a letter writing campaign organized "to open the college's eyes to the rape epidemic happening at Emerson." She wrote several high-level Emerson administrators, including President Lee Pelton, who, along with all the other recipients, responded promptly both in a private email as well as a public statement posted on the school's website.
An investigator was promptly assigned to Doherty's complaint, and after a month of deliberation the board of investigators proclaimed that the alleged accused was "not responsible" for raping Doherty.
The judgement summary reads:

> *"1. Both [Jillian] and [XXXXX] admitted to consuming alcoholic beverages during the night of the alleged incident and to being intoxicated at the time of the alleged incident.*
> *2. The Board concluded that both [Jillian] and [XXXXX] genuinely believed [they] were telling the truth in [their] statements concerning the incident. However, the Board found it more likely than not that both [Jillian] and [XXXXX] were unable to fully and accurately remember what occurred at the time of the alleged incident due to their respective alcohol consumption.*
> *3. [Jillian] testified during the hearing that [XXXXX] engaged in forcible, non-consensual anal sex with [her]. However, [Jillian's] testimony in this regard was inconsistent with an account of the same event [she] provided to a witness on the day immediately following the alleged incident.*
> *Based on the above findings, the Board concluded that the evidence was insufficient to support a finding that it is more likely than not that the Respondent violated the College's Code of Conduct as charged. Accordingly, the Board found the Respondent "not responsible" for the charges and no sanctions are being issued against the Respondent."*

The Title IX complaint charges "unequal treatment" during the hearing, further stating that a letter of character had been submitted to the board on behalf of Doherty's alleged attacker, which Doherty did not have an opportunity to review beforehand. This, in spite of the complaint stating that Doherty herself chose to leave the Boston area during the time of the hearing.
Emerson College is repeatedly cited in the complaint for not informing Doherty of her right to contact police. The complaint also states that Doherty herself would have gone to the police initially had she known that the school would have "mishandled her case to the degree that they did." This contradicts a statement Doherty made in an interview with *The Berkeley Beacon,* in which she said she did not go to the police because she "didn't feel she had sufficient evidence to present to law enforcement."
Complainant #3: Sarita Nadkarni
The third complainant, Sarita Nadkarni, reported to have been assaulted in the early hours of March 13, 2013, after a night of celebrating her birthday with friends.
The account in the Title IX complaint states that on the way back to their dormitory after enjoying drinks at Lolita's, a local establishment in Boston's Back Bay area, Nadkarni and one of her friends were approached by two men. After her friend asked one of the men for a cigarette, she then asked if they could take a picture of her and Nadkarni to commemorate the event. The men accompanied the women on their way back home and bought them coffee at a 7-11 en route.
The foursome reached the dormitory, where Nadkarni's friend asked if the two men could join them in their dorm room to drink some beer. Nadkarni reported that she agreed after hesitation and only on the condition that her friend sign the two men in, making her "responsible" for their presence there.

Nadkarni spoke briefly to a dormitory neighbor who had accompanied her and her friend that night but had returned to the dormitory early. Speaking of her guests, Nadkarni told her that she "might sleep with one of them." While in the dormitory, Nadkarni did in fact have sex with one of the men while both her friend and the other man were still in the room. After finishing, the man said he needed to step outside to have a cigarette. After he left Nadkarni and her friend in the room with the other man, the other man started to kiss Nadkarni. Seeing this, Nadkarni's friend left the room, leaving the door locked on the inside.

The Title IX account of what happened next seems to contradict logic.

The complaint stated that the man started to perform oral sex on Nadkarni, but she did not stop him because she felt "confused." He then allegedly started to penetrate her digitally while choking her. Then he stopped choking her to "masterbate [sic] on her face," and that in spite of her being alert and the man having both hands occupied, she was "physically unable to stop him." Only when the man tried to get between Nadkarni's legs did she "finaly tell him to stop," according to the complaint. He did, however, allegedly continue to "painfully digitally penetrate her," but upon hearing someone at the door she was suddenly able to push him off in order to get off the bed to open it. Nadkarni then went to the bathroom and subsequently the shower room, where the dorm neighbor whom she spoke to earlier questioned her about what had happened. After hearing Nadkarni's account, her neighbor asked whether Nadkarni had consented. When Nadkarni said no, her other friend who had been in the room with her and the man said, "You totally consented. I saw you kiss him, made sure you were OK, then left. You were fine."

The complaint attributes this contradiction of accounts to "Emerson College's lack of Consent education," even though only one witness saw the two engaging in consensual kissing and neither witness saw what had actually happened after that. Nadkarni chose not to go to the police and instead showered and went to bed. The complaint also attributes this act of self-volition to the school's lack of education, stating that "Once again, because of the poor education on what to do after being assaulted, [her friend] was unaware to tell Nadkarni not to shower, or warn Nadkarni about the loss of evidence if she chose to."

Complainant #4: Anonymous

The fourth complainant is listed as anonymous in the report, crippling Emerson's ability to defend itself during the Title IX investigation.

The complainant was allegedly assaulted in early April 2011 while on her way home by a stranger who had stalked her and upon catching up to her attempted to kiss her. She fought back and he then allegedly bit her lip, calling her a "cunt whore." Instead of contacting the police, she went directly home, where she stayed in bed for the rest of the weekend.

According to the report, a friend was finally successful in telling her to go to the Emerson Police Department, who were accused in the report of mistreating the complainant by simply admonishing her when saying they could have had a chance to capture the suspect had she reported the incident sooner.

"Sarah Tedesco and Jillian Doherty are two attention loving girls who are going on every news station that they can get on just to act like they were Raped when I know that [alleged assailant in complaint #2] was innocent from speaking to some of his friends," wrote an Emerson student who wishes to remain anonymous in an email to AVFM News.

"As an Emerson student, I know that this community is not suffering from a 'rape epidemic' like these girls are saying it is. There is very little rape, look at the statistics online in their Clery report," the student continued. "The school has been since before 2011, when the original Dear Colleague article came out and before this entire rape frenzy on college campuses started, working on prevention programs. These two manipulative girls did not say any of this when talking to media. They just sat silently and lied going on man hating sprees."

In Emerson's 2013 Clery report, the data show that in 2012 there were three reported sexual assaults on the Boston Campus of Emerson College. The first three complainants in the Title IX report account for the entirety of these. The fourth complainant reported in 2011, which accounts for one of only two reported sexual assaults in that year. There were no reports of sexual assault in 2010.

According to Emerson's Office of Institutional Research's 2013 Factbook, the total enrollment in the fall of 2012 was 4,489, with 1,582 (35%) male students and 2,907 (65%) female students. If the first three complainants were, in fact, raped that would make the percentage of women on campus raped that year to be 0.1%, or 1 in 969 female

students.

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Mike Buchanan's second appearance on London Live TV – 'everyday sexism'

Mike Buchanan · 20 June 2014 · Archived copy · Original

About two months ago I was in a panel discussion on London Live TV talking about 'women in the workplace' I was recently invited back to discuss 'everyday sexism'.

Claudia-Liza Armah, the presenter, kept asking me where I got my statistics from, although I'd explained they were official government statistics – to no avail. She asserted – as she had in the earlier discussion – that the UK 'needs' more female engineers, in response to my pointing out that at Brunel University, female postgraduate engineering students are entitled to an additional £15,000 p.a. grant solely on the grounds of gender.
The other two panellists were Daisy Buchanan, no relation, a pleasant woman despite being a *Guardian* journalist, and Dina Rickman, a freelance journalist who's also an assistant editor at *HuffPo UK*. I enjoyed a discussion with Daisy before the recording, although my eyes rolled involuntarily when she expressed her admiration for two prominent whine merchants, Laura Bates and Caroline Criado-Perez.
Ms Rickman joined us only two or three minutes before the discussion. Unable or unwilling to respond intelligently to reasoned arguments in the discussion, she pathetically resorted to saying this to me:

> I don't know if you know any women.

This is, of course, just one example of the shaming tactics used by feminists unable or unwilling to engage with reasoned arguments. I pointed out that British men and boys are relentlessly disadvantaged by the state's actions and inactions, and challenged the three women to provide even ONE example of where the state disadvantages women or girls. Ms Rickman summoned the full might of her intellectual powers and came up with 'the gender pay gap'. Seriously, she did. The remark inspired a supporter to design a 'Meme of the Week'.

David Futrelle falsely accuses Canadian Senator Anne Cools of homophobia

andybob · 20 June 2014 · Archived copy · Original

David Futrelle has launched a blistering attack on Canadian Senator Anne Cools, accusing her of having actively campaigned "against gay and lesbian rights for decades."

LINK: **Senator Cools is one of Canada's leading opponents of gay and lesbian rights.**

Senator Cools, one of Canada's most passionate and pre-eminent advocates for the rights of men and boys, has been invited to speak at the first International Conference on Men's Issues in Detroit later this month. This should provide a clue as to the timing, and the nature, of this attempt to smear the reputation of this admirable woman.

Clearly, this hatchet job on Senator Cools has been designed to whip up a frenzy of indignation and outrage among the gay rights community with the aim to rope more of them in to supporting the anticipated feminist protest of the conference.

When terrorist tactics fail, bring in LGBT.

At least, that is what David Futrelle has obviously resolved to do after his ideological allies' threats to conference participants and the staff and guests of the original venue, and their demand that all public discussion about men's issues be silenced, failed—and left them looking like dangerous and deranged bigots violently opposed to one of the MHRM's most cherished principles: freedom of speech.

Opponents of the men's human rights movement frequently attack individuals associated with it by presenting their views as supporting, promoting, or advocating some form of extremist position—misogyny, racism, rape-enabling, and, of course, homophobia—with the transparently obvious intention of trying to discredit the entire MHRM.

However, few of our opponents have used this dishonest tactic with more dogged regularity—and lazy and perverse delight—than has David Futrelle.

Supporters of AVfM will be very familiar with Futrelle's methods, not to mention the man-hating, trigger-prone hypochondriacs who huddle at his "We Hunted the Mammoth" site in the hope of being fed cherry-picked tidbits in order to indulge in their peculiar brand of faux outrage—like the "evidence" provided for Senator Cools' alleged homophobia.

For those new to AVfM, or who have never been able to stomach going anywhere near the site run by the Bigot Formerly Known as Manboobz, [Ω], what follows should provide insight into how the reasonable, logical, and considered opinions of a woman too intelligent and independent-minded to follow a PC script can be twisted and truncated with insinuation in order to demonize her personally and to misrepresent and mischaracterize what she actually stands for: the rights and welfare of men and boys.

Before Futrelle even mentions Senator Cools, he casts doubt on the veracity of Paul Elam's unequivocal declaration that AVfM is a site that supports men of all sexual orientations.

"We regard men as human beings, regardless of their sexuality. And most of us feel that this is the salve that heals what has in recent history been inflicted on gay men."—Paul Elam

Futrelle attempts to do so by pointing out that there is no "mention of lesbians" in this declaration and pretends not to realize that the reason why lesbians are not mentioned in this declaration at A Voice for MEN is due to the rather obvious fact that lesbians are not men. Elam doesn't mention koala bears either, for exactly the same reason.

Futrelle takes the opportunity to offer his own utterly fatuous explanation for why lesbians were not included in this declaration about men on a site about men: "Elam does not seem to like women very much." Futrelle does not feel the need to validate this damning claim with any supporting evidence.

To further present his case that AVfM is a hotbed of homophobia, Futrelle takes a pot-shot at managing editor Dean Esmay by stating that he "likes to present himself as a champion not only of gay men but of lesbians as well, boasting in one recent tweet that 'I have been lesbian-supporting since the '80s.'" The reader is meant to cast doubt on Esmay's "boast" simply because it was made by Dean Esmay—and because Futrelle expects them to.

Just in case the reader finds these examples of AVfM's rampant homophobia less than compelling, Futrelle completely undermines his own argument by linking to one of his old posts in which Elam denounces Chris Key

(who, as far as anyone knows, was never heard from again) for being "a homophobic asshole."
Futrelle then highlights this rather prophetic quote from an AVfM commenter called Dusty:
"Here, feminists prey on the occasional alienation that gay men feel at the hands of heterosexual men who have been raised to think that homosexuality is immoral or even pathological."
It is ironic indeed that those gay men who may feel alienated at the hands of heterosexual men are the very same type of gay men that feminists, like David Futrelle, are now trying to persuade to join them to protest at the conference (supposedly just for straight, white, homophobic men, even though it's no such thing) in Detroit. It is even more ironic that Futrelle goes on to attack me, a gay man, for pointing out that lesbians co-opted the gay rights movement and infused it with their radical feminist agenda. They immediately began bullying the gay men connected to LGBT into working against their own interests by doing things like—oh, I don't know—protesting conferences that focus on their own rights as men.
This same post has Paul Elam trying to account for the virulent misandry in the work of trans-woman Men's Studies scholar Raewyn Connell by speculating that it could be connected to the self-loathing she felt when she was a man. Something must be driving this trans-woman's seething hatred of men, and if someone has a better suggested explanation than that offered by Elam, they are more than welcome to share it.
Before moving on to discuss the accusations against Senator Cools, it is important to point out that this is the sum total of the so-called evidence that Futrelle has gathered to prove the existence of what he calls AVfM's "anti-gay agenda." After years of tirelessly sifting through the thousands of articles and comments on this site, this is all he has: Paul Elam welcoming gay men as men deserving of human rights, denouncing a homophobic bigot, and taking a trans-woman to task for her rampant misandry; Dean Esmay stating that he is a long-time supporter of gay and lesbian rights; and me, for making many of the same points made by John Lauritson, Stonewall organizer and founder of the modern gay rights movement, who was actually there when the radical feminist lesbians literally barged in carrying the same 2x4s they still use today to argue that LGBT has been cynically exploited by ideologues who couldn't care less about the rights of any men—gays included.
Even accounting for Futrelle's famously low standards, this collection of "evidence" is pretty pathetic.
Senator Cools opposed adding "sexual orientation" to hate speech legislation in Canada for exactly the same reasons that I would vehemently oppose any such legislation in my country of residence. It is an attack on freedom of speech. It is exactly the kind of attack that feminists are currently levelling against the MHRM. Anyone who does not understand that such legislation can be used as a weapon to punish those who dare to express unapproved opinions, and to invoke fear of doing so, fails to fully grasp the lengths that ideologues, like David Futrelle, are prepared to go to impose their version of utopia onto the rest of humanity.
One can only shudder at the ease with which criticism of LGBT, the nonsense that is queer theory, and gay men protesting a men's conference could be interpreted as "hate speech against sexual orientation." Futrelle interpreted AVfM's inclusion of gay men as evidence of homophobia, and does the same with Senator Cool's vigorous defense of free speech. He dismisses it by sneering that "the passage of the bill in question did not lead to millions of Canadians being rounded up and arrested." It will probably never happen, but the groundwork for such an eventuality should never have been laid in the first place—and Senator Anne Cools was one of the only people in Canada with the integrity to point it out.
Senator Cools drove home the dangers of legislating against hate speech based on sexual orientation by referring to "a document called the *Journal of Homosexuality*, particularly, volume 20 in 1990," in which the subject of the entire volume was "pedophilia and male intergenerational intimacy, historical, social, psychological and legal perspectives." She pointedly asked if such legislation would legally forbid anyone from criticizing any of the articles it contained, such as "Man-Boy Relationships."
In one fell stroke, Senator Cools exposed the perils of exempting an entire demographic from criticism. It could give immunity to individuals within that demographic from receiving strident condemnation when it is genuinely warranted. Predictably, Futrelle insinuates that Senator Cools connected homosexuality to pedophilia, and all but froths at the mouth in his attempt to do so. Senator Cools did nothing of the kind, which Futrelle knows very well. There is no limit to the deceit in which he will engage to discredit anyone connected to the MHRM.
Senator Cools doesn't believe that morals should be subject to legislation either. She contended that such legislation

would expose “millions of Canadians … who hold moral opinions about sexuality, to criminal prosecution.” These are the “windows into people’s souls” that Elizabeth I believed the state had no right, or need, to peer into. Those who oppose homosexuality on moral grounds—whether those grounds are religious, philosophical, or simply personal—have every right to do so. Unless they impede the rights and welfare of others, one’s morals are nobody’s business but one’s own.

Mankind should welcome living in this age, where we are finally free to debate the relative merits of our moral positions without the fear of the kind of reprisals so familiar throughout much of human history. Implementing hate speech legislation would cast us back into the Dark Ages when such freedom was forbidden—the Age of Enlightenment would have been for nothing.

Futrelle focuses a great deal on Senator Cools’ supposed objection to gay marriage by referring to her fascinating presentation to the Canadian Senate.

It is a passionate and comprehensive examination of marriage from an historical, social, biological, religious, and legal perspective in an effort to define marriage as a concept and a practice. It is a no-holds-barred attempt to understand what marriage is, and what it actually means—something I would have thought was rather imperative while discussing legislation that would redefine it as dramatically as including same-sex marriage. Senator Cools’ perspective, and David Futrelle’s condemnation of it, can be summed up with this quote from her presentation:

“Human life is so vital and the man-woman sexual act in procreation is so pivotal that the body of law called the law of marriage buttressed this sexual act. It did so because the law understood that lust, like all human passions, is not to be trusted. Lust and sex on their own have no public character and contain no public interest or public good. Marriage is about man and woman in a peculiar act of bringing forth offspring.”

Whichever way you look at it, this is a fair and reasonable summation of why marriage was instituted and how it is still widely perceived within society. You would have to be a bit of a fool to object to Senator Cool’s contention that homosexuals do not engage in sex for the purpose of procreation, or that it isn’t a good idea to place one’s trust in lust, or that lust contains “no public interest or public good”—and you would have to be a complete moron to find evidence of homophobia in what are some glaringly obvious truths. Futrelle has managed to do both.

It may come as a surprise to Futrelle, but I don’t know any gay men who engage in sex with their partners in the hope of one of them becoming pregnant. I’ll hazard a guess that Futrelle doesn’t know any either. For most gay men, sex is pretty much centred around lust—and, of course, an opportunity to express affection. This is just a plain and simple fact—and has nothing whatsoever to do with homophobia.

Futrelle has attempted to besmirch the reputation of Senator Anne Cools, a brave and outspoken advocate for the rights and welfare of men and boys, with a false accusation that she is a homophobe who supports “a bigoted agenda.” I hope the good senator takes heart in the knowledge that Futrelle has levelled the same accusation against me, a gay man who doesn’t follow the feminist-approved script either. It is all part of his own agenda of spreading disinformation about anyone connected with the MHRM in order to discredit it as a legitimate human rights movement.

Futrelle’s methods of deception have become so familiar to the readers of AVfM that it has become commonplace to dismiss him as an irrelevant and pathetic buffoon. His attempt to smear Senator Cools on the eve of her appearance at the International Conference on Men’s Issues is an outrage that proves him to be an inveterate liar who will stop at nothing in his dedicated campaign to derail it. He is doomed to fail in this venture but still deserves the sternest of rebukes for pulling such a shabby stunt.

Full marks to Janet Bloomfield (a.k.a. JudgyBitch) for standing her ground against the kind of shame-laden bullying for which feminists, like David Futrelle, are notorious. The accusation of homophobia particularly rankles because it continues to be made without any evidence whatsoever to support it—and overwhelming evidence to the contrary. I am one of many gay/bisexual men and women who proudly support AVfM and its goals precisely because, as Paul Elam made crystal clear, it considers “men as human beings, regardless of their sexuality.”

AVfM also staunchly supports freedom of speech. This means that even if Senator Anne Cools really did oppose gay marriage, she would have every damn right to say so—and I would support that right. It still wouldn’t make her a homophobe.

You see, that’s how we roll at AVfM. Unlike David Futrelle, we actually practice what we preach—a concept that a

hopelessly bigoted ideologue like him would never understand.

35 Practical Tools for Men to Fool the Feminist Revolution

August Løvenskiolds · 20 June 2014 · Archived copy · Original

Young feminist, PhD candidate, and budding civil slavemaster Pamela Clark penned—or, rather, *accumulated from others*—35 ways for her male feminist sycophants to further check their privilege (debase themselves) for her pleasure. As it happens, I effusively agree with every fucking one of her edicts, except, of course, that my reasons for my agreement are based on the understanding that what women want, what women *say* they want, and what women respond to are usually completely different things.

Let's slog through Mistress Pam's whipping points (in **boldface**) to see how one can use fawnery to turn feminist demands into a living hell on Earth for those bossy, wannabe oligarchs like her.

Rules for Men:

1. Do 50% (or more) of housework. I agree—in fact, I do 100% of the housework because I absolutely refuse to live with a demanding, entitled, lazy woman like Mistress Pam. If you are a man who lives with a woman, you need to humiliate her with both her 77% paycheck (Mistress Pam's claim) and her poor domestic skills. This will let her know that she is inferior if not obsolete relative to you, and that without you, she would be lost in a dangerous world. Oh, and make sure she does what little housework you leave her to your exacting standards—and yes, watching porn online should be an integral part of those standards.

2. Do 50% (or more) of emotional support work in your intimate relationships and friendships. Although Pamela's feminism supposedly teaches that women are strong and independent grown-up adults, Pamela herself believes that women are frail, delicate flowers who fall apart without the ongoing and overwhelming support of the emotional tampons she calls feminist "men." I completely agree—men can support "equality" by dominating women emotionally as well as professionally, domestically, and physically. While some feminists might call this "misogyny," Mistress Pam prefers "hunky."

3. Consume cultural products produced by women. Again, I completely agree—Spanx for Men looks awesome! As soon as women start building cars; generating electricity; running water systems; drilling for oil; growing crops; slaughtering cows, pigs, and chickens; designing airplanes and cellphones and home appliances, etc., I will consider becoming a shameless bootlicker and buying those cultural products, but only if no men are involved in their production because giving credit to the men who build and maintain civilization is a part of the icky patriarchy.

4. Give women space. I absolutely agree—too many women seem to expect the men around them to rush to their aid if they, like, get caught in an undertow while swimming in the Gulf of Mexico, or get attacked on the street, or get drunk, pass out, and almost drown in their own vomit. I used to save the lives of women like that— four times, in my real lived experience, I put myself at risk to save them—but no more. I was too blinded by my male privilege to realize that saving women's lives is oppressive and patriarchal to them. Now, if I see a lone woman getting sucked under the tide or passed out on the street at night, I scamper the other way so that I can reasonably claim I had no idea she was in danger.

5. … but insert yourself into spaces where you can use your maleness to interrupt sexism. Yes, I agree with this one completely too—for example, whenever I see a woman striking a man, I demand she stop using her female privilege to hit men who are culturally forbidden to hit back. What kind of monster hits someone she knows won't hit back? Likewise, when women get default child custody in a divorce, I use my male logic and reason to point out that this is sexism, pure and simple, and that shared equal custody should be the default if our goal is equality.

6. When a woman tells you something is sexist, believe her. I absolutely do believe she thinks that, just as when a man says something is sexist, I believe he means that too. That's equality, right? For example, when a woman claims that abortion laws are sexist, I agree, because men get no say in the abortion decision but are on the hook for 18 years of child support if the child is not aborted. That's wrong—men should have the option to renounce fatherhood legally, just as women can renounce motherhood through both abortion and safe haven laws.

7. Educate yourself about sexual consent and make sure there is clear, unambiguous communication of consent in all your sexual relationships. *Oh, hell, yes!* Since most insurance payouts for campus sexual assault are made to falsely accused men rather than women claiming assault (the graph on the right side of page 2 of this link),

it behooves men to understand that resisting crazed women making lying claims of rape is far more lucrative overall than, say, not resisting it or taking a plea bargain. Use your phone to record her consent, and text her the day after to show you had proof of ongoing consent both before and after the act.
8. Be responsible for contraception. Completely agree—consent to sexual intercourse is NOT consent to fatherhood, and no woman deserves 18 years of child-support payments for a single sex act. Wear a condom and dispose of it where she can't get to it. Bonus points if you can add hot sauce to it before she has a chance to inseminate herself against your wishes.
9. Get the HPV vaccine. If you are a man, I definitely agree. There are a lot of sexually aggressive women looking for baby-daddies out there, and a condom might not protect you from HPV, especially when she forces you to perform cunnilingus on her or simply demands that you kiss her feminist ass even more. If you are a woman, of course, you should avoid taking precautions like vaccination because precautions are victim-blaming. Instead, you should teach men to teach viruses not to attack women.
10. Have progressive "name" politics. I definitely agree—if you are so obsequious and stupid that marriage to a woman sounds right for you, be sure to make your kowtowing complete and take HER last name as yours. That way, the last vestige of your manhood will be stripped away from you and she will dump your unmanly self sooner rather than later, meaning that you can go back to the blissful life without women as soon as possible. Nothing says "unromantic loser" to women more clearly than "Guess what, future wife, I'm going to take YOUR last name!"
11. If you have children, be an equal parent. Absolutely agree—especially in divorce, demand equal custody and join the effort to strip away the laws that assume women make better parents than men, even though feminists support those laws.

12. Pay attention to and challenge informal instances of gender role enforcement. Agreed—for example, if you are at a family function or dinner party where women are showing off their cooking skills, bring a superior dish to the party that illustrates that men are excellent chefs too.

13. Be mindful of implicit and explicit gendered power differentials in your intimate/domestic relationships with women. Indeed, agreed—note that women tend to avoid direct power (for which they can be held accountable for their poor decisions) in favor of indirect power, violence by proxy, and subtle influences that are less accountable. Examples of this abound, but my favorite one is the excitement and glee of bystander women when two men are in a fistfight—men they encouraged to fight—a position that is reified by the misandric culture of cheerleading, formalized by feminists as "enthusiastic consent."

14. Make sure that honesty and respect guide your romantic and sexual relationships with women. Agreed—flaky, dishonest, and/or disrespectful women need to be dumped suddenly and completely, with no further contact or acknowledgement. The cleaner the break, the faster the recovery.

15. Don't be an online bystander in the face of sexism. Agreed—especially since feminists heavily moderate or close comments to their blogs. Join websites like A Voice for Men so you can challenge feminists (as I am doing in this article) who make, say, or post sexist things on the Internet, especially on social media.

16. Be responsible with money in domestic/romantic relationships. Agreed—women seek wealthy men they can harvest for their resources, so take whatever steps you can to hide funds and build a war-chest for when her hypergamy kicks in and she tries to rape your wallet through breakup/divorce. There is a reason the vast majority of the homeless are men, and the reason is that feminists don't care about poor guys except to sing "Cry Me a River" when they die.

17. Be responsible for your own health. Agreed—feminists only care about men's health when illness might impair that man's earning potential as a slave to her whims. But you are more than a slave to some crazy master, so act like it, and take care of yourself for YOU, not her.

18. Don't ogle or make comments about women. Agreed—women crave male attention, and the less you notice them, the more alluring you appear to women, as well as the more you undermine their self-esteem.
19. Pay attention to the gender of experts and key figures presenting information to you in the media.

Agreed—although knowledge, experience, trustworthiness, and insight are important, always remember that the male hormone testosterone is truth serum, and that some key figures may have insufficient levels of this vital hormone, particularly so if they are feminists.

20. Ensure that some of your heroes and role models are women. *Absolutely agreed*—Karen Straughan, Alison Tieman, Janet Bloomfield, Erin Pizzey—these are just a few of the many, many heroic women in the men's human rights movement who stand up for men against feminist hate every day.

21. Praise the virtues and accomplishments of women in your life to others. I just did that in Step 20, so yes, agreed, and I do that every day.

22. Have integrity with your male friends. Agreed—there is nothing shameful inherent to men or male sexuality, and telling my male friends that they don't need some crazy woman's approval to be valuable is a daily mission for me.

23. Don't treat your spouse like a "nag." Agreed—nags are annoying and it is better to dump them than to put up with their ongoing lack of respect for men's rights and autonomy.

24. Know that acknowledging your own sexist opinions and stereotypes you hold is not enough. Agreed—you have to call out the feminists who use them to try to shame and control you like a slave, and teach men to resist feminist lies.

25. Befriend females. Agreed—if you must deal with "females," female dogs can make great companions, and female cats can make excellent pets as well. Female humans, usually called "women," on the other hand, are too resistant to domestication these days and should be given a lot of space (per Step 4 above). If you are forced to deal with them on a close, regular basis, keeping feminists in the "friend zone" is one method of fending off or delaying a false rape accusation.

26. Find female mentors/leaders. (i.e., Be subordinate to females.) Despite their general poor reputations among feminists, mothers, as long as they eschew feminism, can make excellent mentors and leaders of young male children and adults.

27. When in a romantic relationship, be responsible for events and special dates associated with your side of the family. Agreed—wives can be very jealous of your relationship with your parents and siblings, so don't let your wife interfere with your other family relations.

28. Don't police women's appearance. Agreed—a woman with toilet paper stuck to her shoe, or spinach/lipstick in her teeth, or a rip or other flaw in her clothing should be allowed to continue to embarrass herself in front of more people than just you. Humiliation can be hilarious if handled properly by not protecting her from it.

29. Offer to accompany female friends if they have to walk home alone at night… Agreed—offer to do it, then flake out and say, "Oops, gotta go," so that feminists can experience the same flaky behavior they display to men. Remember, feminists are strong and independent, and they hate it when you try to be the "Ultimate Gentleman." It seems as creepy to them as "Ladies' Night" in a sports bar.

30. Inject feminism into your daily conversations with other men. Agreed—men need to know that feminism is a crock of shit and that you can stand up to feminist lies and still be in favor of equality—REAL equality that doesn't involve the sexist chivalry that feminists seem intent to demand and preserve.

31. If you have a tendency to behave inappropriately toward women when you are under the influence of drugs or alcohol, do not consume drugs or alcohol. Agreed—even the most ingratiating men have to get extremely drunk to consider having sex with a feminist, but that will just leave you open to a false rape claim that she will concoct during her hungover walk of shame the next day. Better to be sober, feminist-free, and, hence, jail-free.

32. Be aware of the physical and emotional space you occupy, and don't take up more space than you need. Agreed—feminists need a lot of space, and the hirsute ones most unpleasantly so. Best avoid them completely.

33. Walk the walk about income inequality. Agreed—study the so-called 77% pay-gap lies carefully, as even some feminists are starting to do, and destroy this lie whenever idiots like Mistress Pam are dumb enough to repeat The Gender Wage Gap Lie.

34. Get in the habit of treating your maleness as an unearned privilege that you have to actively work to

cede rather than femaleness being an unearned disadvantage that women have to work to overcome. Agreed—it is silly to suggest that women can grow through facing adversity; only men can do that. Feminism has taught me that the only way for women to advance is for groveling men to give women the “free” stuff that men have earned and women have not. If all this free stuff demanded by feminists makes women feel useless and unworthy of their accomplishments, well, who cares? Vagina! VAGINA!

35. Self-identify as a feminist. Speak about feminism as a natural, normal, uncontentious belief because it should be. Don’t hedge and use terms like “humanist” or “feminist ally” that reinforce the idea that the F-word itself is a scary word. Agreed—and since I also agree with every other point on this insanely stupid list, then I MUST be subservient to feminism, right? Right?

To the Feminist Still Confused about KSU Men

Sage Gerard (Victor Zen) · 20 June 2014 · Archived copy · Original

***QUICK ANNOUNCEMENT**: (1) KSUM now has its own YouTube channel, but needs to reupload videos (annotations and all) from scratch since YouTube cannot move videos from one channel to another. Many KSUM links have been broken, but will be restored where needed. (2) We just got a second adviser. –VZ*

The feminist who wrote me recently sent five follow up responses, with a sixth following my request for her to slow down before my inbox reaches critical mass, detonates a Silicon Valley server and sets California on fire again. The first email showed surprising maturity, but the desperate follow-ups showed that spreading feminism remains her priority.

The emails boil down to "I'm sorry for acting misandric, but anti-feminism can't be okay."

I will respond with selected quotes for brevity, but check out the full conversation in context.

> […] I do apologize for my fearful misandric rant. […] I now understand where you're coming from and what your group is about. […]

Thank you for being an adult. I honestly expected you to throw mud from under your feet until you struck a septic tank and blamed KSUM for getting shit everywhere.

> And you're right, this is something we all (feminists/anti-feminists) should collaborate on, discuss and focus on. […] I think in order to create positive change in our society, both of our groups (groups labeled "for men/anti-fem" or "for women/feminist") should work together instead of conflicting with one another and create more gender-neutral awareness.

I'll be blunt: If a feminist organization offered KSUM a partnership, we will steer the ship away while screaming. If we're by a waterfall, fuck it, jagged rocks it is. We are non-feminist for a reason.

All you did was prevaricate to try and show me the true Scotsman, but I don't care about the purity of any idea that is never executed.

Many feminists are *openly* cruel in the name of equality, and we owe their boldness to the lack of accountability in the movement. This is why "your" feminism doesn't matter.

Marketers may disagree with me, but the service matters more than the brand.

I could start a dumb movement about "nourishment" called Yummyism, but if followers were eating babies, would you trust that Yummyism was in touch with your nutritional needs? More importantly, would you trust Yummyism when other Yummyists criticize you for being "against nourishment" while hand-waving away infanticidal cannibalism?

Now replace "yummyist" with "feminist", "nourishment" with "equality", and "baby-eating" with "censorship via fire alarm, verbal abuse, book burning, media neglect, Valerie Solanas, public sexual assault, pre-emptive banning, inflating stats to ridiculous levels, lying about false accusations and generally being assholes."

Furthermore, I did not say that everyone should collaborate or focus on any one thing. I don't think that way. If you help KSU Men, it is because you want to help and not because you want to validate your brand loyalty.

We won't save the world, but we do what we can and that will never be nothing. We may even fail, but no one can say we didn't make an effort. Now, unless there's a good reason for your absences from this week's meetings, I will count them against your integrity.

> Feminism is supposed to bring both sexes together to do what you (and many other groups that speak for oppressed/marginalized groups) are trying to do.

Then explain the violence. The men's rights community would eject me like a fighter jet if I behaved like a feminist

protester in the spirit of men's rights. Meanwhile, you could go rouge, play the victim and feminists will typically not even judge.
Hyperbole? Tell that to the guy who got pushed off a ledge after a feminist screamed he was touching her breasts (he wasn't).
https://www.youtube.com/watch?v=AHCuWKo1FV0
The Patriarchy would never allow this, but the Patriarchy doesn't exist, so that's a moot point.

> […] when women see a group that is focused on men and claims to be anti-feminist, it looks anti-women and leaves an unsettling and frightening feeling

Tell that to these independently-minded anti-feminist women, who you just tried representing in another failed guilt trip. Call into their radio show and ask them what they think of anti-feminist men's rights activists.

> Also- by advocating the hatred of feminism and anti-feminist argument, are you saying that women shouldn't have the same human rights as men? Because that's what it really looks like.

What, do you think we're designing a Rophenol distribution center? Handing out brochures on how to make rape more discreet? Reversing women's suffrage?
Get real.
Feminism is an ideology and women are a demographic, so they are not the same. A woman can lead a free life with her human rights intact and fight feminism, but that concept is a big hurdle for you.
We don't care what you do with your life because that's your business. The people who say "But that makes you feminist!" make me want to fellate a chainsaw. I'd rather be called a misogynist.

> […] there are different types of feminism- inclusive, intersectional, egalitarian, etc.

So? I'm not going to appreciate the rotting tree trunk that fell on my house because a few branches have blossoms. I don't care about types of feminism who think they got equality right any more than the denominations of Christianity that think they got the Bible right.
I once got dragged to a service in a non-demoninational Church where a Ned Flanders wannabe gave me uncomfortable eye-contact while not letting talent stop him from making Jesus cry with his guitar scratching. However, the church was more tolerant than big churches or radical churches. Meanwhile, it's the big and radical churches that color my opinion of religion in practice, just like how it's the powerful feminists that color my opinion of feminism in practice.
I oppose feminism because I am for the separation of church and state.
Do you care what a preacher in Missisippi says Christianity is about, or do you care about what the entire institution gets away with? I'd rather see an ideology practiced out from behind the veil of marketing language and brainwashed zombies that enable systemic horseshit. Everyone is more honest that way.
Feminism at its core is a nonsensical oppression narrative. If men looked like human beings with their own problems (god forbid), a multi-billion dollar network would perish. Hate makes money, and hatred is an equal opportunity practice. Powerful feminists oppress you and me, and Patriarchy is the scapegoat that keeps fear money flowing.
To quote a lyric from Bo Burnham's song "Love is…":

> …love is being the owner of the company that makes rape whistles, and even though you started the company with good intentions trying to reduce the rate of rape, now you don't want to reduce them at all cause if the rape rate declines you'll see an equal decline in whistle sales…. Without rapists, who's gonna buy your whistles?

At no point did you experience KSU Men for yourself. Instead, you tried to get me to validate your hallucinations by firing off rationalizations and promises of teamwork.

Some of the people who signed up for KSUM are women, and the door is still open to you. You are an independently-minded adult, so I'm not going to hold your hand and promise you puppies and kisses because your dogma told you to be scared.

If that's a problem, then by all means keep convincing yourself that you are not totally useless while hard-working people scramble to put out fires. If you email me again with anything other than "I will be at the next meeting," then your message will go straight in the trash because it only wastes your time and mine.

You apologized for being unreasonably scared and misandric, and that cooperation was important. I won't accept the apology unless you overcome your fear.

An apology means nothing if you don't change.

Mike Buchanan has applied to go on a UK Feminista course. Wish him luck!

Mike Buchanan · 20 June 2014 · Archived copy · Original

UK Feminista is the creation of Kat Banyard, a radical feminist whine merchant and the inaugural winner of our "Lying Feminist of the Month" award for an absurd claim she made on Channel 4 News about the frequency with which schoolgirls in the UK suffer sexual harassment. Needless to say, she's never retracted the claim (lying feminists never do). Our blog piece on the matter, which contains links to the Channel 4 News piece and Banyard's award certificate, are here.
We've just learned UK Feminista is running free Feminist Activist Mentoring (FAM) courses in Birmingham, details here. In the introduction, they say:

> Are you an individual with a vision to organise for gender equality but need confidence to get started? Then UK Feminista's FAM course is for you!

I'm clearly just the sort of person they're looking for, so I've applied to go on the course—it's free—and I feel quietly confident I'll be accepted, given my responses to the questions on the application form.
What campaign or project are you working on or planning to get started?
Justice for men & boys (and the women who love them) http://j4mb.org.uk
Anti-Feminism League http://fightingfeminism.wordpress.com
The Alternative Sexism Project http://thealternativesexismproject.wordpress.com
Campaign for Merit in Business http://c4mb.wordpress.com
Men Shouldn't Marry http://menshouldntmarry.wordpress.com
Why do you want to take part in this course and what do you hope to gain from it?
I want to learn from the course how I might persuade more men and women to care about men and boys the way they currently care about women and girls. The impact of sexism on men and boys is appalling, as you know, leading to poor life outcomes for men and boys compared with outcomes for women and girls. Just a few examples below:

- Suicide (#1 cause of death of young men): The male/female suicide rate differential has almost doubled in the past 30 years; it's currently 3.5:1.
- Denial of paternal access to children.
- Lack of support for male victims of DV.
- Education: Only 40% of university students are men, while female postgraduate engineering students at Brunel University are being offered additional sponsorships of £20,000+ p.a. on the basis of gender alone.
- MGM is commonplace, FGM is illegal.
- Employment (most unemployed people are men).
- Political representation (all-women PPC shortlists).
- Homelessness (90% men).
- Justice system (far harsher toward men than women).
- Paternity fraud (commonplace, yet not one British woman has ever been convicted of it).
- Threats of legislated gender quotas driving poorly qualified women onto corporate boards, despite evidence showing one consequence will be declines in corporate financial performance.
- Resources devoted to male-specific diseases (e.g., prostate cancer) much lower than resources devoted to female-specific cancers (e.g., breast cancer), although almost as many men die from prostate cancer as women die from breast cancer.

I look forward to the course.
Where in the UK are you organising for change?
Everywhere.
Are you working on your own on this campaign or with others / as part of a group?
With others (men and women).
Participants are stronly (sic) encouraged to attend all 4 days (both weekends) of the course and carry out an assignment between sessions. Do you expect to be able to participate in the full course?
Yes.
Would you need any financial assistance for childcare costs, other care costs or travel expenses to enable you to attend the course? Please estimate how much this would cost per 8-hour day of training.
Travel expenses at cost, payable in advance. Happy to buy drinks for the ladies on the course, so long as this wouldn't be construed by them as benevolent sexism. If it would be, then they can buy me drinks, because benevolent sexism is fine with me—it's the malevolent form I'm not keen on!
We are looking for free/affordable venues to host the course. Please let us know if you have access to a space we could use.
The Sahara Desert.
Equal Opportunities Monitoring
Please answer the following questions if you feel comfortable doing so as it helps us to monitor and improve our practices. Your answers will not affect your application.
Age
107.
How would you describe your sex/gender?
Infrequent / male.
How would you describe your sexuality?
Heterosexual.
How would you describe your ethnicity?
North Korean.

Feature image by University of Exeter

Godwin's Law

Catreece Macleod · 20 June 2014 · Archived copy · Original

Editor's note: This article is also available in Farsi.

That's right, we touch on it now and then, but no one wants to go all the way, so let's just get it over with so we don't have to deal with Nazi analogies ever again, okay?

Godwin's Law

> From Wikipedia: **Godwin's law** (or Godwin's Rule of Nazi Analogies) is an Internet adage asserting that "As an online discussion grows longer, the probability of a comparison involving Nazis or Hitler approaches 1" — that is, if an online discussion (regardless of topic or scope) goes on long enough, sooner or later someone will compare someone or something to Hitler or Nazism.

Yes, we're going there today. We're going to compare feminism with Nazism and how this is both good and bad. So let's start with a simplified history lesson on these two movements, as they actually had somewhat comparable roots. It's amazing how hate movements start off eerily similar to one another.

The Early Days

In the beginning, there was World War I, and thusly followed the Bitchslap of Versailles—a treaty to end the war that was basically one big clusterfuck of various treaties. Everyone was allied with everyone else, one tiny country's dictator died—Archduke Franz Ferdinand—because he was a fuckwit who was assassinated and was sewn into his uniform that his doctor was afraid to cut open to perform surgery, so yeah … great starting point.

At Versailles, the French were pissy about the whole thing and tried to lay pretty much all the responsibility on Germany. Surprisingly, US President Woodrow Wilson was the voice of reason here. He basically said, "Whooooa, slow down, guys, what the fuck? No, seriously. What. The. Fuck. You don't really want to do this, do you? This is going to fuck Germany over hardcore … you're going to make a lot of innocent people suffer on petty vengeance, and it's going to bite you in the ass."

France's reply was pretty much: "Non, ve simply vhant to slap zhem vith zhe velvet glove … filled with a brick" (except they did the overly cheesy French accent better than I can in text).

English Prime Minister David Lloyd George essentially said, "Oh, right-o thar, ol' chap, can't do, sorry, election year. The voters want blood and I want to be re-elected. You're totally right, ol' boy, but what can you do?" and went along with the bullshit anyway.

And yea, thusly, so did the Great Depression fuck over Germany even worse than everyone else. The currency at the time was literally falling so fast that a law was passed to pay workers twice a day in cash because the money wouldn't be worth half as much by the next day. People had to cart out wheelbarrows full of money to buy bread because the paper the money was printed on was worth more than the money itself. Note that was wheelbarrow*s*, plural. Shit was crazy, yo.

And this is the environment out of which Nazism was born—one of excessive weakness, hatred, and fear. The government was falling apart, and political parties turned more into gangs than anything else … and the Nazis were one of the biggest gangs out there. Their methodology of getting elected was simply to have their political opponents "have mysterious accidents." Great guys, really. We know how it goes.

When they were the only stabilizing force around, people figured, "Hell, why not, may as well vote for them, they're the only assholes left."

With this the Nazis gained a great deal of political power, their violent streak, and a massive sense of entitlement *à la* "We deserve better than this bullshit. No, the world owes us better than this bullshit." These were the seeds of destruction, as we'll see in a moment.

So what happened with feminism? Where are its early roots? Didn't it just magically pop up in the 1970s?

No, no, it's been around a lot longer than that, I'm afraid. Closer to 150 years, actually, but there's a starting point here that's important—when it got its first big head of steam.

Let's go back to 1914. World War I and the White Feather Campaign, overseen by one Mrs. Humphrey Ward, a well-known author at the time.
The White Feather Campaign took root in England and involved women attaching white feathers to men not in uniform in order to shame them into going off to die in the ditches of trench warfare. The women had no fear of being drafted, and shame was a wonderful tool to get the men to go off to war.
This was one of the first bits of entitlement that the movement displayed: the capacity for women to tell men what to do when they were at zero risk themselves. The men really were shamed, and did enlist, showing that women had the power to send men to their deaths with just a word and a feather. Women have no power? Women need no power—they had men to do shit for them.
In 1917, in the US, about 900,000 men were drafted for World War I, some as young as 18 years of age. They challenged it, said it was unconstitutional, and on January 17, 1918, the Supreme Court basically said, "Fuck you, you get to vote, so you have to fight. This is how this shit works"—despite the fact that the actual drafting age was lower than the age to vote, meaning boys who couldn't vote could get drafted because they could vote … except they couldn't. Right …
On June 4, 1920, women were given the right to vote too … *sans* the mandatory draft. Huh? So the only reason men are allowed to vote was because they could be killed off on a whim, but women are allowed to vote because … tits? Seriously, American men could be sent to war at age 18 but could not vote until age 21, regardless that that was the excuse for why they were allowed to vote. It wasn't until June 22, 1970, that men finally got the right to vote at the same age they could be told to go kill themselves. Fun fun fun.
These were the seeds of entitlement from which the earliest branches of feminism sprung. Women's suffrage was based on the idea that women deserved to vote because they were women, but men deserved to vote because they paid for it in blood, except for the fact that men still paid with their blood without the right to vote, so it was kind of lopsided.
Trust me, I'm all for women being able to vote. I rather like being able to vote myself, and without that movement, I couldn't. Except … I also stress that the reasoning for why women could vote, while men aged 18 to 21 couldn't, was absolute, total bullshit.
Either everyone should have had the right to vote without being drafted or no one who couldn't be drafted should have had the right to vote.
Even today, men can still be drafted, and women can't, but men "pay" for their right to vote with the draft, and women "pay" for their right to vote with … erm … being female? Huh? Interdastingsk. Funny how feminism has no problems with that, and in fact, when men bring up that fact, they're told to shut the fuck up because it's not a real problem, despite being blatantly sexist.
Regardless, in both cases, both Nazism and feminism began from similar roots: violence toward others and a huge-assed entitlement complex.

Foothold

Getting a foothold is the crucial step for a hate movement. To garner any support, you have to provide something relevant to people. Something that makes them like you. Something that lets them point to all the good you've done, and to ignore the bad.
The Nazis pulled the German economy out of the shitter, built new roads, set up a powerful infrastructure, rebuilt Germany itself, held the Olympics, and sparked a sense of national pride with the whole Aryan race dealie by telling normal citizens that everyone was just jelly of the German master race, which is why they were trying to beat them down.
People just *loooove* to be told how awesome they are, and even more, they love scapegoats. Mmm, scapegoats … what better way to make people agree with you than to give them a common enemy, tell them they themselves are awesome, and hand them free stuff? It even lets people ignore that the Nazis got into power in the first place by murdering their political opponents! SWEET!
Hey … that sounds familiar …
Oh, right, because that's what feminism did, pretty much one for one. Even the murder.
See, in the 1960s and 1970s, feminism wasn't exactly liked all that much. It was too radical, too violent, and too

filled with hatred, and the normal average person could see that. It was pretty fucked-up shit, to be perfectly blunt. Even women didn't want anything to do with it for the most part.

And then Erin Pizzey started the first domestic violence shelter in the world. She realized quickly on that the women going there were often as violent as the men they were fleeing from, and she quickly traced the root back to violent family history. If you have violent parents, you're probably going to be violent too and seek out a violent partner. Who would'a thunk?

Well, obviously the feminists wouldn't'a thunk that at all. They were absolutely certain that it was only men who could be evil and vile or violent because … well, they were a hate movement. It's kind of their schtick.

Within a few short years, feminists realized that they needed some good PR, a common enemy, a way to tell women how awesome they were, and some example they could use to show they were being a benefit to society instead of a menace.

Oh, hey, that'sssss a nice domestic violence shelter system you have going there, Erin … it'd be a shame if anything were to … happen to it, if ya get my drift.

Yeah, they kicked Erin Pizzey out, and were violent as hell. They constantly harassed her, sent her death threats, and eventually assassinated her dog. The fuck? Yes, you heard me right. They murdered her dog as a warning to her to get the fuck outta Dodge. Nice people, those feminists. Friendly, loving, non-violent, especially toward their fellow woman!

And in return, they were rewarded with being able to lie to people by telling them that only men are violent (scapegoat), that women are angels who are oppressed (they're the only ones in need of domestic violence shelters), and that they're being useful to society (protecting those poor, battered women, ignoring the men in need entirely—after all, if we refuse to build shelters for them, we can point to how there are no men's shelters, so obviously they don't need them! Sweet deal, huh?).

Thus, the hate movement of feminism got its foot in the door, using pretty much the same core tactics as the Nazis had used—except that their scapegoat was men rather than Jews, and their good deed (although stolen) was domestic violence shelters instead of the Autobahn, and they instilled gender pride instead of racial or national pride.

Even from the start, feminism was about hatred toward men. This was a well-known fact at the time, and it wasn't until feminism applied coercion that it became well liked.

Silence

Your average German didn't know what was going on with the Nazis. They thought they were fighting back against people who had attacked them first. They thought that the Jews were simply being deported. They thought that they were fighting a just war, and that they were winning. They knew the average Nazi: they were friends and family, really nice, ordinary, regular people.

The thing is, management were total assholes.

There were only a few hundred Nazis who fucked the whole thing up for everyone. Keep that fact in mind. A few people at the top who put the orders in and a few assholes on the ground level who went along with it and were given the power to make anyone else back down the moment they questioned it. A small number who were corrupt and malicious to the core and who were absolutely certain that they were in the right and would change the face of the world.

They slipped their people into the higher ranks of the military and the government, quietly converted children throughout the schools and their youth group, and ousted any teachers who wouldn't teach their propaganda.

And in the end, it worked.

This is where feminism is right now. It's right behind the curtain, just barely out of earshot. The average feminist is a really nice, ordinary, regular person—your friends and family. They think they're fighting the good fight against tyranny and injustice.

The thing is, management are still total assholes.

There are only a few hundred to maybe a few thousand feminists who are truly rotten to the core, much like the Nazis, except that they're the ones calling the shots, also like the Nazis. They're the ones making the laws, publishing the horribly mangled studies, teaching bigotry in schools, and converting our youth to their cause, quietly

slipping their own people into the upper echelons of society.
Much like the Nazis, feminists have removed teachers who don't agree with their narrative; most teachers in schools are women, and most of those are feminists now, especially in universities and colleges, and even more so in the human resources departments that handle disputes between students or faculty.
The average feminist is a good person fighting for what they believe is a good cause, but they've been lied to by a powerful propaganda machine. Any time they support feminism, they support those who create malicious laws, who break down the judicial system and due process, who reinforce bigotry and hatred.
"Not all feminists are like that." But enough of them are, and they're the ones in power.
"Of course they aren't." Not all Nazis were like that either. But enough of them were, and they were the ones in power.
The problem isn't that "Not All Feminists Are Like That" by any means—it's a silly notion. The problem is that the funding goes toward projects of hatred. The problem is that support goes toward vile acts and cruel deeds. The problem is that every time someone stands up for the average feminist, they're supporting the actions of the ones who are malicious by not holding them under scrutiny.
Right now, feminism is preparing for its concentration camps. It hasn't set them up yet, but it would absolutely love to, and is putting the pieces into place to make it a reality. And all the while, no one is able to say, "Wait, this is bullshit. What the fuck?" because, after all, Not All Feminists Are Like That.
Just the ones who matter are.

The Choir of Hate

You can't fight a war without soldiers. You can't have a hate movement unless it's supported by the general populace. You can't create acts of vast malice without complacency …
To the feminists who are reading this, take a look at what you've been supporting and tell me this is what you really want. These are the ones in charge, who make the laws, who power the movement, and who spend the money you support them with. Is this really who you want speaking for you?

> "I feel that 'man-hating' is an honourable and viable political act, that the oppressed have a right to class-hatred against the class that is oppressing them."
> ~Robin Morgan, *Ms.* magazine editor

> "The simple fact is that every woman must be willing to be identified as a lesbian to be fully feminist."
> ~*National NOW Times*, January 1988

> "Men who are unjustly accused of rape can sometimes gain from the experience."
> ~Catherine Comins, Vassar College, assistant dean of Student Life in *Time*, June 3, 1991, p. 52

> "The most merciful thing a large family can do to one of its infant members is to kill it."
> ~Margaret Sanger, founder of Planned Parenthood, in *Women and the New Race*, p. 67

> "To call a man an animal is to flatter him; he's a machine, a walking dildo."
> ~Valerie Solanas

> "I want to see a man beaten to a bloody pulp with a high-heel shoved in his mouth, like an apple in the mouth of a pig."
> ~Andrea Dworkin

> "The more famous and powerful I get the more power I have to hurt men."
> ~Sharon Stone

> “In a patriarchal society, all heterosexual intercourse is rape because women, as a group, are not strong enough to give meaningful consent.”
> ~Catherine MacKinnon (prominent legal feminist scholar, University of Michigan & Yale University)

> “The proportion of men must be reduced to and maintained at approximately 10% of the human race.”
> ~Sally Miller Gearhart

> “All men are rapists and that’s all they are.”
> ~Marilyn French

> “Women have always been the primary victims of war. Women lose their husbands, their fathers, their sons in combat.”
> ~Hillary Clinton

> “I believe that women have a capacity for understanding and compassion which a man structurally does not have, does not have it because he cannot have it. He’s just incapable of it.”
> ~Former Congresswoman Barbara Jordan

> “I wonder if he [Martin Luther King] really accomplished things, or if he just stirred people up and caused a lot of riots.”
> ~Melbourne City Councilwoman Pat Poole on her opposition to renaming a street for Martin Luther King

> When asked: “You [Greer] were once quoted as saying your idea of the ideal man is a woman with a dick. Are you still that way inclined?”
> Dr Greer (denying that she said it): “I have a great deal of difficulty with the idea of the ideal man. As far as I’m concerned, men are the product of a damaged gene. They pretend to be normal but what they’re doing sitting there with benign smiles on their faces is they’re manufacturing sperm. They do it all the time. They never stop. I mean, we women are more reasonable. We pop one follicle every 28 days, whereas they are producing 400 million sperm for each ejaculation, most of which don’t take place anywhere near an ovum. I don’t know that the ecosphere can tolerate it.”
> ~Germaine Greer, at a Hilton Hotel literary lunch, promoting her book *The Change: Women, Aging and the Menopause*; from a newsreport dated November 14, 1991

> “How will the family unit be destroyed? … [T]he demand alone will throw the whole ideology of the family into question, so that women can begin establishing a community of work with each other and we can fight collectively. Women will feel freer to leave their husbands and become economically independent, either through a job or welfare.”
> ~Roxanne Dunbar in her essay “Female Liberation as the Basis for Social Revolution”

> “We can’t destroy the inequities between men and women until we destroy marriage.”
> ~Robin Morgan, from *Sisterhood Is Powerful* (ed.), 1970, p. 537

> “We are, as a sex, infinitely superior to men …”
> ~Elizabeth Stanton in *One Woman, One Vote*, Marjorie Spruille Wheeler (ed.), p. 58

> "Who cares how men feel or what they do or whether they suffer? They have had over 2000 years to dominate and made a complete hash of it. Now it is our turn. My only comment to men is, if you don't like it, bad luck—and if you get in my way I'll run you down."
> ~Signed: Liberated Women, Boronia; from the *Herald-Sun*, Melbourne, Australia, February 9, 1996

> "As long as some men use physical force to subjugate females, all men need not. The knowledge that some men do suffices to threaten all women. He can beat or kill the woman he claims to love; he can rape women … he can sexually molest his daughters … THE VAST MAJORITY OF MEN IN THE WORLD DO ONE OR MORE OF THE ABOVE."
> ~Marilyn French

> "All men are good for is fucking, and running over with a truck."
> ~Statement made by a University of Maine feminist administrator, quoted by Richard Dinsmore, who brought a successful civil suit against the university in the amount of $600,000. Dinsmore had protested the quote; was dismissed thereafter on the grounds of harassment; and responded by bringing suit against the university, which was settled successfully in 1995

> "If the classroom situation is very heteropatriarchal—a large beginning class of 50 to 60 students, say, with few feminist students—I am likely to define my task as largely one of recruitment … of persuading students that women are oppressed."
> ~Professor Joyce Trebilcot of Washington University, as quoted in Christina Hoff Sommers' book *Who Stole Feminism: How Women Have Betrayed Women* (1995)

The End

You may notice that these are big names are big—they're senators, education administrators, authors, congresswomen, and bigots one and all.

You may wonder if the quotes are simply taken out of context; in their actual context, they're actually far, far worse.

These are the people in power; these are the people who are the rotten 1% of feminism. They're the only 1% who needs to be rotten because they're the 1% who has both the power and the desire to abuse that power, and every claim of "Not All Feminists Are Like That" gives them another layer of immunity to criticism.

This is how a hate movement is formed. No one questions it, everyone makes excuses for the ones in power, and everyone feels they're doing the "right thing" by traveling down the slippery slope in the name of justice and to help the underdog.

Remember, Nazi Germany was the underdog. They were the ones who were crippled and weak, and they used that to leverage their people into backing them with the promise of a better future.

Feminism has taken the same road, using the same tactics to cover up that it's a hate movement at its core.

Godwin's law only applies if there isn't an actual direct correlation.

We let the Nazi war machine free because no one would stop it. No one would decry it. No one would stand up and say, "This is fucking bullshit, what the fuck!?" They were silenced with shame, by overt removal, or simply "disappeared."

The first two of these are already in place: mansplaining and removing people from college and university campuses. We're not too far away from the third—they just need to erode due process a little more on the rape laws and then they'll be able to disappear any man they want to on a whim. No questions asked, no answers given, merely an accusation is all that will be required. If you think that's impossible, check the laws—we're almost there already.

I've already covered how feminism hurts women in other articles, but this is more important than how it affects me

personally. This is how it affects everyone, both men and women together.
Remember, the average German, hell, even the average Nazi, was a pretty good person. They believed in what they thought was a just cause, following along blindly as the wool of propaganda was pulled over their eyes time and again. They knew that the hatred was there, lurking at the corners of their vision, but they let it slide.
The average woman and the average feminist are still good people who honestly believe they've been supporting a just cause. We simply can't afford to ignore the hatred we see now, skulking in the shadows, in our peripheral vision. We need to direct the spotlight of criticism harshly upon it so it can wither and die in the light rather than make excuses for the vileness and protect that malice with a wall of average feminist human shields.
If we don't put an end to this now, and embrace actual egalitarianism fast rather than feed this hate group … well, there's a poem that describes this all too well. You may have even heard it before.

> First they came for the Socialists, and I did not speak out—
> Because I was not a Socialist.
> Then they came for the Trade Unionists, and I did not speak out—
> Because I was not a Trade Unionist.
> Then they came for the Jews, and I did not speak out—
> Because I was not a Jew.
> Then they came for me—
> And there was no one left to speak for me.
> — Martin Niemöller

Personal Responsibility

Catreece Macleod · 20 June 2014 · Archived copy · Original

Spider-Man was wrong.
Well, his uncle was, anyway. The maxim "With great power comes great responsibility" isn't exactly correct. Rather, the reverse is accurate: With personal responsibility comes greatness and personal power.
Now, while you ponder that thought for a moment, let me add one more note so you know where I'm coming from. Normally I wouldn't make mention of this, but it's relevant to this particular topic of personal responsibility.
First off, I'm transgendered; more so than that, I'm also Lithuanian, female, bisexual, and, interestingly enough, legally blind without my glasses since I have less than one-tenth of what's deemed to be "normal" vision.
Why does this matter? Here's the catch: it doesn't. None of it does. And that's what our topic is today: the death of the Oppression Olympics and the reclamation of personal responsibility.

Oppression and the Disadvantaged

So, you're oppressed. You're disadvantaged. You were dealt a shitty hand. A bad roll of the dice on your character sheet for reality. The whole world has it out for you, and it just isn't fair that other people have it so much easier than you.
Guess what? That goes for almost everyone on the planet. Most people aren't born into the lap of luxury. Most of us have had to scrounge from scraps in some way, shape, or form.
Here's the big secret, though: Shit happens, and while some people cry about it, others go out and do something to change their fate by taking a direct hand in what happens to them.
The victim narrative fucked me over for many years, as it did for many others. I was afraid to do anything to try to change my position in life. I was crippled with the mindset that stuff simply happened to me and there was nothing I could do about it. This victim mentality prevented me, like it does most people, from ever getting up off my ass.
Such is the narrative that the wide range of social justice warriors have created—one in which those of us who are disadvantaged in some way, shape, or form are considered to be incapable of bettering our position in life and therefore we should just give up.
Let's look at an example, shall we?
Let's say I leave my car parked in front of Walmart, with the front doors unlocked, the driver door hanging wide open, the key in the ignition, and the car running. I leave it there for two hours, completely unattended, and when I step back out … lo and behold, my car has been stolen.
Wow, I sure didn't see that one coming, did you?
Now wait a moment. Before you tell me that I should've locked my car or at least closed the door, might I point out that that's victim-blaming? Why, even suggesting that I could've had any hand at all in preventing my car from getting stolen is victim-blaming.
Yes, this is the narrative that's been spun and thrown around as if it means something, from those who are disadvantaged to those who have been raped.
Rather than point out that the vast majority of people *didn't* steal my car, or that there were some simple precautions I could've taken to severely lower the chances, the social justice warriors rush to my aid and tell me there's nothing I could've done, that the person who stole my car is 100% to blame, and anyone who tries to help me lead a normal life rather than one of fear and terror from that point on is victim blaming.
No.
The way to "empower" someone is to give them the tools to better their position in life. You don't live their life for them, you don't carry them, you don't try to lower the standards or knock down everyone else around them. That's not what makes our lives better. What makes our lives better is, strangely enough, actually improving our lives by degrees over time and interspersing with noticeable increases that stand out compared with where we currently are. A new job. A raise. A promotion. A better house. A better car. The details are irrelevant as to what's better—just that it's something significant enough to be "better" than where we were the day, the week, the month, the year, or the decade before. Some way to show progress.

The thing is, so long as someone is told they can never improve their position in life, they're not going to garner these things. Telling a rape victim they could do nothing to prevent it only artificially extends the feeling of helplessness, stringing it out much longer than it needs to be. Letting them know that they can do something to prevent it from happening again, or at least limiting the chances of it, puts them in a better position than they were in previously.

This also means that we should stop trying to carry those who don't need to be carried. It prevents them from ever feeling that they have any control over their own lives.

Feminism is especially bad for the "You'd be nowhere without me!" claim it imposes on women in general, but many other forms of social justice warrior provide similar problems every time they try to do all the work for someone rather than letting that individual realize they can carry themselves.

Our greatest power is the power to be self-actualized human beings. The capacity to better ourselves and the situations we find ourselves within. The power to be more than we are.

The first step to all of this begins by saying, "I can change my destiny."

Wealth and Poverty

I've seen both extremes of this spectrum personally—I've lived in comfortable air conditioning, with practically anything I could want for … and I've lived in squalor in a ghetto, barely surviving on only a spoon of peanut butter and dry pasta to eat every day for months on end. I've had people just assume I'm a straight white male, and I've been on the receiving end of hatred from even my own family due to how I was born. I've supposedly had oodles of "privilege" while simultaneously being one of the most supposedly "disadvantaged" people in society. Funny, that.

And you know what? Honestly, I've learned that it's largely irrelevant whether you're born into the lap of luxury or are starving to death. As humans, we adapt to any given situation with remarkable ease. If you're starving, then something as simple as a glass of milk or a hamburger can bring you great joy. If you're catered to in every way possible, then these same things aren't remotely of the same value to you.

We require a baseline for happiness with which we compare our current situation against, and that baseline shifts and alters depending on our life experiences. No matter what you do, you will never be "perpetually happy." If everyone treated you kindly, if you had no fears, no problems, no harmful situations coming your way, you'd still never be truly happy.

First World problems are not inherently any worse than anyone else's problems. If you took the starving child in Africa and dumped them into the life of a millionaire, I can guarantee you that, within a mere decade, they would be furious if someone brought them a drink that didn't have quite enough ice in it.

Our expectations change based on what someone can do for themselves and how far they exceed our expectations. Our respect, from others and our own self-respect, is largely derived from whether we meet these expectations, whether we better ourselves or stagnate, whether we rise to the challenge or falter and fail.

It's not about being born better off than others, oddly enough, or even being supposedly "privileged" or "oppressed"; what matters is what you do with what you have and how you improve your position in life relative to where you are.

The truly great individuals in this world have always made the best of what they have had. It's part of what makes them truly great. Possibly the only thing.

Where others falter and say, "The world is against me, I give up," truly great individuals rise and persevere in the face of audacity, challenge their fate, and do what others believe to be impossible.

I am not one of these people. It'd be nice if I was, but I'm not. I'm working on it, though, and that's the important part. I've learned that it isn't enough to wallow in misery, blaming the world for my failings. Sure, the world's against me. It's been a hell of a lot more against me than it has for most people, but that's irrelevant—what matters is that I've learned to plow through hardship and better myself along the way.

The greatest strength we can ever possess is the understanding that we can better our position in life no matter the opposition we face. From actual slaves in literal chains to those who have climbed Everest, it's all the same. When you realize that challenges can be overcome, or at least fought against, you can become better as a person and therefore better your place in the world.

You may always remain a slave, but you may become the leader of the slaves, which is still better than where you

were, and honestly, that's what's important. It's a strange realization that you can be happy as a slave, but it's oddly true—so long as we are continually improving our position in life, even if that position still sucks, the fact that it's better than what we had before is the part that we hold important.

Even if you went from being a slave to a millionaire, it's irrelevant; without continual progression—if you stagnate—you'll be dissatisfied in life.

Does this mean we shouldn't free the slaves of the world? Hell, no. Of course we should. But the fight doesn't end there, and that's the point. Just being free isn't good enough. Just being given advantages in life doesn't make you happy. Being given the advantages of the supposedly "privileged" doesn't make you happy—you'll perpetually want more.

And this leads into how to do that.

The Truly Great

The truly great adapt the world to themselves; if life gives them lemons, they don't just make lemonade. They corner the market on lemonade, build a small fortune off it, then liquidate their assets and invest in something bigger, always bettering their position in life.

This is the true key to happiness in life—we always look for "more," we always want things to be "better," we need to know more, to do more, to be more, to have more. It doesn't matter how much we have at any given time, but only that there could be more than what we already have or that we could be more than who we already are.

To better ourselves and our position in life is what matters. It doesn't matter where you are or who you are—you will always seek out "more."

Consider someone in the desert; a glass of ice cold water could be heaven for them, simply because it's more than they have currently. For someone in an air-conditioned mansion, a glass of water is simply a given.

As our situation in life improves, so, too, does our desire for "more" and so, too, follows the expectations put upon us.

For the person in the desert, simply finding an oasis, or that glass of cold water, is all that's needed for them to be respected and adored. The millionaire, however, gains nil for respect in the exact same action. As the millionaire gains more, the expectations put upon them are increased so that the millionaire has to do more just to be considered vaguely adequate.

Respect is earned, not mandated, and it must be garnered from doing something difficult. Sometimes survival is difficult enough for some people, and they're given adoration for pulling themselves out of a desperate situation. For a leader, a CEO, a president or prime minister, or other figure of authority, however, they're held to higher standards. Survival just isn't good enough. They have to do more than those near the bottom. What would garner respect for the average person on the street would provide little else but scorn for those at the top.

As such, making things easier for someone doesn't do anything to help them. Programs like affirmative action provide zero respect. If you're given a position in a company not because you earned it but because you were mandated it above someone who was better qualified, you simply will never earn any respect for that … because you literally didn't earn any respect.

To this end, we must strive for equal opportunity; give people the tools they need to succeed! Let them fight on an even playing field, give them the training and knowledge they need to do their best … but we still have to accept that, in the end, whether they rise to the challenges presented or not is on them, not us.

We can't expect equal results. They never will be. Some individuals will rise to the top because they are willing to do what's necessary to become the best. Others will never be fit for these positions of power, no matter how much you try to prop them up.

The key is that people who are taught to fight for what they want, to strive for excellence, and to take life by the horns will succeed no matter how many obstacles are placed in their way.

Those who are coddled, are allowed to relax, and have the standards of entry lowered for them will always fall behind because they won't be able to confront the challenges they face in their new position.

Let's return to our desert scenario again, shall we?

We have someone in the desert who requires water. Rather than let her find her own, or give her the training on how to find water, someone drives up and hands her the water. There's no respect gained from this, and she has

learned nothing on how to better her position in life. Now that she has water, however, she's carted off to be a village leader, yet she has no problem-solving skills because she's used to people simply handing her solutions to her problems. She's a useless leader and brings down everything around her, harming not only herself but her entire community.
This is where affirmative action and similar drives lead us—failure for all.
Women should be given all the opportunities in the world to improve and prove themselves, but they shouldn't be given handouts to forcibly make them "equal" to men. The same goes for all other minorities or disadvantaged groups.
Stop hand-feeding us. Teach us how to stand on our own two feet, and tell us that we can succeed if we take those tools and use them properly.
By trying to cater to us at every turn, you're really only harming us as individuals and holding us back from our true potential.
It took me years to learn that, and I'm worse off for not having learned it sooner, so this is my message to everyone out there who feels disadvantaged or that the world owes you—no, it doesn't, and being privileged sucks almost as much as being disadvantaged. It's all about how you learn to work with what you have. Nothing more, nothing less.
Personal Responsibility
We must take responsibility for our own actions; that's the moral of this whole post, but it goes further than that. It's not enough to be complacent when others are harming those around you. There are two sayings I'd like to make use of here:

> "The only thing required for evil to triumph is for good men to do nothing."

> "The small and the weak will belittle you, and try to make you fail, but the truly great will make you feel that you, too, can be great."

These are paraphrased, but you get the idea.
It's not good enough for you to better your own position in life, but rather part of greatness is derived from strengthening those around you, bolstering their resolve, and granting them the tools—be it knowledge, wisdom, inspiration or ambition—to better themselves as well.
You also can't sit idly by and allow someone to cause harm to others, even if they believe it's in their best interests. No one thinks they're evil, not even the most hated dictators or serial killers in history. Invariably, they justify their actions. The path to hell is paved with good intentions, after all.
The social justice warriors believe they help those who are disadvantaged by holding their hands the whole way, by fending off the criticism needed to grow, by insisting that only the perpetrator of a crime is at 100% fault and that the victim can never do anything to make it less likely to happen to them in the future.
We can't allow this to continue. This has to stop.
Hatred comes in many forms, and when you segregate the world into the "haves" and "have-nots," this invariably will breed resentment and some of the worst hatred and bigotry out there. Those on the top can view those on the bottom with disdain, but often those on the bottom can view those on the top with malice just as easily.
Rather than striving to bring themselves to the top, they seek to bring the top down to their own level. This helps none of us, and never truly provides happiness, as was covered earlier. Dragging someone down with you into the mud doesn't make you happy—you have to improve your position based upon where you are, not where you are in relation to someone else. This is an all-too-common mistake that so many people make. They believe if they harm another, then they will feel better in comparison.
It just doesn't work that way, unless you're a psychopath, in the clinical definition of the term.
For the rest of us, it's an obligation for us to root out this behaviour and put an end to it quickly. Build people up, teach them how to better themselves, give them the tools to become truly great, and we will simply have a better society overall.
In this particular case, we have an example—radical feminist hatred, in which these individuals have come to

believe that the only way for women to be happy is for the mass genocide of males.
It's not enough to better your own self but also to explain to these others that they don't need to live their lives filled with hatred and anger. There are better ways to bring all of us to a better place.
Unfortunately, there are those of us who simply have given up on this. Rather than truly help those who need it, there are those who have given way to letting it slide or making excuses for those who need help the most among us.
For example, David Futrelle has become complicit in protecting these wounded individuals, and rather than trying to help them achieve a better life, he has been neglectful, coming up with excuses for such hatred. By not helping them grow out from their hatred and showing them how to better themselves, he perpetuates the problem.
A recent series of events surrounding Futrelle makes him an ideal example of what not to do, as can be seen here: David Futrelle covers for violent feminists.
Personally, I disagree with the specifics on how to handle this, but I do agree that this can't be allowed to continue. He has harmed so many women by encouraging their bitter anger and self-destructive tendencies rather than by providing them the tools to better themselves.
This is merely one example of thousands, or likely millions or more.
In the end, our personal responsibility extends beyond ourselves and must be applied via proxy to those we care about. We can't change the viewpoints of others, nor can we physically force them to succeed, despite the best attempts of social justice warriors everywhere.
We can, however, give them the tools to allow them the opportunity to succeed. The rest is up to them—they have to make the choice to better themselves.
I am Catreece MacLeod. I've been a victim, and I've harboured hatred for those who had an easier life than me, but no more. I'm better than that now. When I claimed responsibility for my own actions, for my own life, and my own destiny, I gained the first of many tools I needed to forge my own destiny anew.
The cycle of hatred ends with me because I can't force anyone else to stop. It stops because I no longer perpetuate it. I no longer harbour hatred for those who have more than I do. Instead, I seek to elevate myself to their level, and what I've found is that those who witness that resolve are willing to reward it and help me as I help myself, regardless of gender, sexuality, race, religion, or any other factor.
I am responsible for my own life, and while my hardships may be more than those that some others face, the point is largely irrelevant. No one else can live my life for me. No one else can be held responsible for my decisions. No one else can force me to succeed. You can offer me help, you can offer me hope, and you can offer me the tools needed to better myself, but you can never carry me.
And to any social justice warrior out there, to any feminist, to any other minority or individual who feels oppressed or disenfranchised, I invite you to join me in a better future for all of us, to break the cycle of hatred, and to claim personal responsibility, which unlocks the greatest power available to you—control over your own life.

Why Ted Hsu Voted Against Equal Parenting

AVfM Video Source · 20 June 2014 · Archived copy · Original

According to Canadian MP Ted Hsu, equal parenting is not in the best interests of children. This is why he voted against Bill C560, the Presumption of Equal Parenting. He says this in an interview published on StudioBrule right before going off to visit both of his parents and the rest of his family for a barbecue. Hsu provided little in terms of a justification in the interview, as if he had a justification to begin with.

Be sure to subscribe to StudioBrule for excellent footage on key figures and events.

Is David Futrelle covering for violent feminists?

Janet Bloomfield (aka JudgyBitch) · 20 June 2014 · Archived copy · Original

Editors note: This item is being republished as Al-Jazeera Stream is airing a show today using a proven journalistic hack and friend to gendercide apologists posing as an "expert" on men's rights activists, and who also conflates PUAs, ex-PUAs, and MRAs as if they were all the same. – PW

David Futrelle has made a name for himself in the blogosphere by tracking down what he defines as misogyny for the purpose of mocking it. Futrelle insists that the "manosphere" is rife with hatred of women, and he is relentless in exposing that hate. How well does he deal with the hatred within his own movement? Let's take a look.

In 2011 an intrepid explorer by the name of Agent Orange infiltrated the private forums of radical feminists at RadFemHub and he screencapped their conversations. RadFemHub has since been turned into an archives, but the original Hub was "*a collective radical feminist blog and its purpose was to post fresh, original radfem content, provide a male-free and safe platform for women to discuss, and promote radical feminist perspectives and interests*." The Hub delightedly proclaimed half a million page views, so these were not one or two crazy cat ladies in the basement but actually a rather large group of like-minded women.

When Agent Orange posted the files, Futrelle went about gleefully mocking them, as he promised he would do. He writes, "*These files are apparently so vile and incendiary*" and wonders, "*What dastardly secrets do these files expose*?" and he proceeds to mock the supposed violence and hate by reproducing a few comments about a midwife and a woman who would like to castrate men who create computer viruses. Nothing particularly violent or hateful about castration, right? Futrelle downplays the comment by writing, "*That does seem a little excessive. Though I don't think she means it literally.*"

Let's think about that for a moment. This is a man who harps relentlessly on a single comment Dr. Warren Farrell made, that was misquoted, back in the 1970s, insisting that Farrell meant something he did not mean. This is the man who insists that every word of satire written by Paul Elam is to be taken as the gospel truth. This is the man who insists every word ever written on any blog he doesn't like is to be interpreted literally and all other interpretations are just pure misogyny. And just to reiterate, once again, the "Bash A Violent Bitch" article was a satirical response to an article at Jezebel called "Have You Ever Beat Up A Boyfriend? Cause, Uh, We Have," in which three editors and numerous commenters giggle over punching, kicking, hitting, and slapping their male partners, often with a sense of pride and cheerfulness that is alarming, to say the least (click images to enlarge).

Castration? I'm sure she didn't mean it literally. **#SeemsLegit**.

Futrelle complains that the files have no context and are "just a bunch of files with no explanation," and he ends his piece by writing, "*MRAs, more melodramatic than emo kids.*" That's a harsh charge! More melodramatic than emo kids?! What is all the melodrama over anyways?

> Bullets are too good for this wankering lot.…

Ezzie

Post subject: Re: Facebook discussions Posted: Sun Sep 19, 2010 11:54 am

Dawnsister

Joined: Mon Dec 21, 2009 3:22 pm
Posts: 199
Location: Brazil

Maggie1 wrote:

Izzie:

Quote:

the other day when I was feeling just a tad bit frustrated with a lesbian friend whose only topic of conversation seems to revolve around how much she hates men.

Does it mean you think that hating men is a 'bad thing'? Or you just think it's been twisted around in the lesbian community. Please explain.

Not at all, Maggie. In fact, I'm one of those bad, shameful feminists who wish we could all just kill the fuckers (whether it's a practical tack to take or not). BUT, isn't it frustrating when you're out with a lesbian and still all you can think/talk about is men? For the most part, I'm not interested in being reminded they even exist - especially in lesbian contexts...

Ugh, I sooo understand all those papers by Denise Thompson now.

Pretendes qualificar-me sem saber como se vive desde o alto da escarpa. Então, me acusas: Que sou vaidosa. Que me falta sabedoria. Porque tomei a palavra. Porque inventei meu caminho. Me chamas infiel. Outra vez sou a herege. Novamente, a pecadora.

> I'm one of those bad, shameful feminists who wish we could just kill all the fuckers.…

Tea

Post subject: Re: Female-Only Reproduction is Only a Few Years Away
Posted: Thu Sep 16, 2009 5:09 pm

Daughter of the Stars

Joined: Sun Sep 07, 2008 2:54 pm
Posts: 797
Location: London UK

I needs to be so unfashionable to have boys and then they would be aborted before seeing the light of day just like millions of girls who are aborted every year and no one sees the harm in that. I think secretly many women already abort boys they just keep it quiet because of the outcry it would initiate! I frequently hear women lamenting having boys and some make a conscious decision to have no more just in case they have a boy. "The trouble with boys' is becoming an issue here in UK as they are the worst behaved and hardest to educate and so on and on.....younger boys are becoming more and more violent in their actions even to the point of maiming and even slaughter (other boys mostly and sometimes girls) they seem to be on a self destruct mode.....
I agree with the earlier remark that feminist have a greater chance of bringing up boys in the 'sisterhood model' but from my own experience that does not work....anymore than trying to raise your daughter's as out and out feminists....all children are deeply subjected to mainstream patriarchy at a very early age..from the moment they are dressed in pink or blue....you are your hue from birth it seems !!!!!!
As a RFem....violent revolution is the only answer .....we feel we are loosing the battles (maybe , maybe not) but the war is yet to be won.....I am just foot tapping and waiting for the time when I can sneak up and catch them unawares that's when we as women will win the war.....
Anyone ever read Copperwoman?

post feminism in post patriarchy

> It needs to be so unfashionable to have boys and then they would be aborted before seeing the light of day.…

> … a better source of animal glue (and leather, for that matter) would be from the bodies of men who have committed any crime against a woman. They should be put to death, skinned, and then their carcasses can be

> boiled for glue….

> … any woman with access to modern things like ultrasound could find out the sex, and if danglified, could have … abortion.…

> … we could blow them [men] up and call it a service to the community.…

> … they [men] should be put on a leash, put in a cage, or put to sleep.…

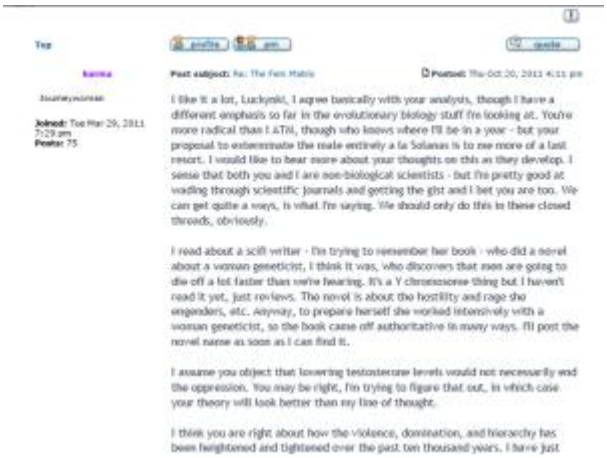

> You're more radical than I ATM [sic], though who knows where I will be in a year – but your proposal to

> exterminate the male entirely … is more of a last resort….

> … the majority [of men] are rapists at heart … shoot em'….

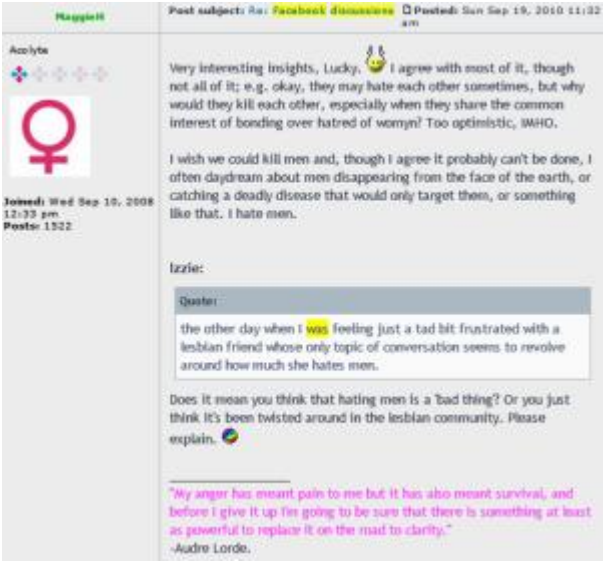

Maggie11

Acolyte

Joined: Wed Sep 10, 2008 12:33 pm
Posts: 1522

Post subject: Re: Facebook discussions Posted: Sun Sep 19, 2010 11:32 am

Very interesting insights, Lucky. I agree with most of it, though not all of it; e.g. okay, they may hate each other sometimes, but why would they kill each other, especially when they share the common interest of bonding over hatred of womyn? Too optimistic, IMHO.

I wish we could kill men and, though I agree it probably can't be done, I often daydream about men disappearing from the face of the earth, or catching a deadly disease that would only target them, or something like that. I hate men.

Izzie:

Quote:

the other day when I was feeling just a tad bit frustrated with a lesbian friend whose only topic of conversation seems to revolve around how much she hates men.

Does it mean you think that hating men is a 'bad thing'? Or you just think it's been twisted around in the lesbian community. Please explain.

"My anger has meant pain to me but it has also meant survival, and before I give it up I'm going to be sure that there is something at least as powerful to replace it on the road to clarity."
-Audre Lorde.

> … I wish we could kill men … I often daydream about men disappearing from the face of the earth….

Gosh, why all the melodrama, guys? Killed, flayed, boiled, caged, exterminated, bombed—it's just a joke, guys! I'll bet you're laughing, right? Oh, but don't worry, the women who made those comments were roundly condemned by the other commenters!

Oops. Not so much. The comments were indeed taken out of context, but guess what? The context makes them ***worse,*** not better. Putting them back into a conversation that sufficient numbers are participating in to generate half a million page views builds the case that feminism is a troubling movement fomenting hate and daydreaming of real violence. Are we going to wait until the day that violence happens, or are we going to start labelling feminism for what it really is: a hate movement?

You can read the entire "context" right here. Have a vomit bag on hand.

David Futrelle, who insists that a satirical article called "If You See Jezebel in the Road, Run the Bitch Down" is to be taken literally and held up as irrefutable evidence that the MHRM is dangerous and violent, is rather curiously silent about radical feminists discussing the murder of men. Futrelle's blog was used as a source by various media to create the false impression that the MHRM was directly responsible for the deaths of five men and two women in the Elliot Rodger killings.

This is the same Futrelle who failed to notice the rampant hatred of men and threats of violence in files he admits to downloading and reading. Or is he choosing to deliberately ignore and therefore implicitly endorse that violence? I wonder which it is? Is Futrelle the worst researcher in the world, or is he covering for the violence and hatred expressed by his own?

One of the key actors at RadFemHub was a woman named Pamela O'Shaughnessy (aka Vliet Tiptree or Karma),

who also operates a blog called A Voice For Creepy Men. A few days ago, O'Shaughnessy reprinted an article from Futrelle's site, but when the heat was turned up on Futrelle on Twitter, the post curiously disappeared. We have a screencap of the post, though. It's the Internet, folks, and nothing really disappears.

Hmmm. I wonder why that post came down? Could it be that Futrelle obsessively googles himself and discovered a post reproduced without permission and demanded the author remove it? It's possible. Sure. Why not? Or is it the case that Pamela of RadFemHub and David are still in close communication and he is not only aware of the extreme violence and hateful rhetoric of feminism, but he secretly agrees? It would explain a lot, but, hey, it's just a guess.

At the end of the day, Futrelle has never, ever once condemned the awfulness of the Agent Orange files, which he downloaded, and which have been sent out on Twitter feeds that he follows and reads. It is virtually impossible that Futrelle has never seen the files (he admits he read them!), but even if he really has never laid eyes on the most hate-filled comments, there is still no plausible explanation for why he would not investigate such a serious accusation against a movement he strongly endorses and supports.

Feminism is a hate movement. When they think they are alone and no one is watching, they plan the mass extermination of men. They daydream of murdering men. They want to maim men. Shoot men. Strip their skins off and boil them for glue. Please tell me what words like that are, if not hate.

Not all feminists? Half a million page views. Is that enough for you to sit back and think it through? Feminism is a hate movement. Full stop. I look at the face of my little son and imagine one of these witches being his teacher, his doctor, his friend's mother, a random woman on the street, and I fear for him.

The International Conference on Men's Issues in Detroit is history in the making. It's the first salvo in what is shaping up to be a long war. One that we are going to win.

Hey, David? You better pick sides, dude. And you might want to look in a mirror. You're a man. Are you sure you'll enjoy being put on a leash, put in a cage, or put to sleep? One of your friends said that.

And you said nothing.

Lots of love,

JB

When cops can't get their stories straight: Corporal Richard Dozois

Suzanne McCarley · 21 June 2014 · Archived copy · Original

On May 17, 2014, Patrick John Doran published an article called "The Bully In Blue: Constable Colin Leo Folk," detailing the ridiculously inconsistent and contradictory voir dire hearing testimony of one of the Royal Canadian Mounted Police (RCMP) officers involved in the arrest of Aaron Joseph Harms.
http://www.avoiceformen.com/mens-rights/the-bully-in-blue-constable-colin-leo-folk/
Constable Colin Folk was one of four officers who were excluded from testifying at Harms' sexual assault trial because their testimony was ruled less than credible; indeed, the most credible aspect of their testimony was that it implicated them in the violation of Harms' Charter rights (similar to US Constitutional rights). The other officers were Corporal Richard Dozois, Constable Larry McDonald, and Constable Thomas Parker. *All four of the officers* who handled the incident on the night of the arrest screwed up so badly that they were not permitted to give evidence at the trial. I can't help but envision the Keystone Cops scrambling around, bumping into one another, and in general making fools of themselves. Fortunately, their lawlessness and idiocy helped lead to Harms' acquittal. Unfortunately, their lawlessness and idiocy led them to arrest and imprison a man they knew was almost certainly innocent.
The voir dire hearing was held October 7, 2013, the first day of Harms' trial for an alleged sexual assault on his perjurer stepdaughter Angel Roberts, which allegedly occurred in May 2011. A voir dire hearing is a "trial within a trial," often held without the jury present, the purposes of which include determining the admissibility of evidence and the competence of witnesses.
http://en.wikipedia.org/wiki/Voir_dire
http://legal-dictionary.thefreedictionary.com/Voir+Dire
The hearing began with Folk's testimony, much of which was reported in Doran's article, and I will refer to it here as well. Dozois' testimony ranges from evasive to blatantly contradictory. It begins with a relatively innocuous omission that might easily go unnoticed. When Crown Prosecutor Joyce asks Dozois how long he has been a member of the RCMP, he answers (page 45):
20 A: About 14 and a half years.
21
22 Q: Where have you been stationed during that period of time?
23 A: Eight and a half years in Morinville and the remainder of the time, 4 and a half years, in Athabasca.
As the average nine-year-old can tell you, eight and a half years plus four and a half years equals thirteen years. Not fourteen and a half years. Where was he during the other year and a half? Does it matter? Chances are the answer is totally unrelated to this case, so why lie? Why take an oath to tell the truth, then promptly tell even an innocuous, by-omission white lie? Why would Dozois begin his testimony with an inaccurate statement and risk being exposed to the world as dishonest, stupid, and/or careless to the point of negligence?
If the above was his only lie, it might be a fluke, but much of the rest of Dozois' testimony is even more confusing. In his account of the events that transpired in the Harms residence, he contradicts not only himself but also Folk. As the first officer on the scene, Folk testifies that he had called for backup as soon as he saw Harms in possession of a gun. According to transcript page 46, Dozois describes the summons to Prosecutor Joyce as "not standard." He doesn't elaborate on how it deviated from what he called "standard." Later, under cross-examination by the defense (Ms. Hayes, page 57), he agrees that it was not "like an officer in distress type call." These statements are not specifically contradictory, but they are conveniently vague in that they allow him to later claim that he was both keenly aware of the situation and yet not really paying attention.
36 Q: After the initial complaint comes in and you find that Constable Folk is going to
37 attend, what happens from there?
38 A: Constable Folk radioed me and provided me with — I'm not going to say a standard —
39 it appeared with what came over the radio that he required my assistance to the
40 residence that he went to.

then …

28 Q: MS. HAYES: When you were requested by Constable Folk to attend at the
29 residence, it certainly wasn't like an emergency call; correct? It wasn't like an officer
30 in distress type call?
31 A: No.

Dozois then describes the events leading to *his* arrest of Harms (one of two different arrests described in this hearing). He testifies that he had responded to the backup call and entered the basement, where Folk and Harms were in conversation, seated on a couch. He claims that he didn't recall the specifics of the conversation (Joyce, page 48). However, he also claims (to Joyce, page 48, and to Hayes, pages 58-9) that due to Folk's demeanor, and also due to the not-quite-standard nature of the backup summons, his senses were heightened and he listened carefully to what Harms said.

2 Q: After being advised that Constable Folk is downstairs what did you do?
3 A: I went downstairs.
4
5 Q: And what did you observe downstairs?
6 A: In the basement I observed two people, Constable Folk and Mr. Harms, and both
7 were in conversation when I came downstairs.
8
9 Q: Where were each of these people located?
10 A: They were seated on the couch in the basement.

Then to Ms. Hayes:

1 Q: So when you went in and were directed downstairs, I know you've indicated you were
2 acting in a professional manner, so certainly upon seeing two people talking I suspect
3 you just hung back a little?
4 A: No. When I went downstairs I was within a few feet. I walked right op to where
5 they were.
6
7 Q: I apologize. That's probably awkward on my part in terms of questioning. I guess I
8 meant you didn't go and immediately insert yourself into their conversation?
9 A: No.
10
11 Q: You let them continue their dialogue that they had going on back and forth?
12 A: Yes.
13
14 Q: And your evidence today is that you simply don't remember what they were talking
15 about?
16 A: That's correct.
17
18 Q: Would it be safe to say that they were talking about something related to the
19 investigation?
20 Yes.
21
22 Q: Or did you –okay.
23 A: Yes.
24
25 Q: So would it be fair to say you don't remember specifics, but it was clear to you upon
26 arrival that they were talking about this incident?
27 A: Yes.
28

29 Q: And it was a back and forth, both of them were stating things, asking questions. It
30 was an exchange between two parties?
31 A: It was.
32
33 Q: When you referred to hearing the admission made about the clothing being removed,
34 was that something you elicited or something that was said between the two of them
35 that you overheard?
36 A: That's what I overheard.
37
38 Q: At that point is when you chose to insert yourself into the investigation?
39 A: Yes.
40
41 Q: That's fair?
1 A: Yes.
2
3 Q: So the best we can say is they're clearly having a discussion about the investigation,
4 that disclosure is made, and then at that point you arrest him.
5 A: Yes.
6
7 Q: Now, when they are having the discussion on the couch, certainly no one's in a good
8 mood; that would be fair to say?
9 A: That's correct.
10
11 Q: But at the same time there's not physical contact between the parties?
12 A: No, there's not.
13
14 Q: There's not a sense that either on the part of Mr. Harms or on the part of the officer
15 that either one of them is about to lunge at another or anything like that?
16 A: My senses were heightened in the basement as a result of being summoned to the
17 residence by Constable Folk in the fashion that he summoned me. When I got to the
18 basement, his eyes were averting to the corner, so I knew that there was something
19 that he wanted to get my attention about. I couldn't see. The basement was dimly
20 lit, and Constable Folk's demeanour was not normal to me.
21
22 Mr. Harms was agitated, and maybe nothing specifically said at the moment that
23 would indicate that a violent interaction was going to take place, but I was very
24 focused on my being in the basement and to assist Constable Folk with Mr. Harms.
25 Q: And I guess the fair way to say it, you're alive to the possibility that something could
27 happen, but at present there was no immediate need to intervene. Is that a fair way
28 of describing it?
29 A: Yes.

Why would Dozois find it necessary to portray himself as relatively oblivious to the conversation between Folk and Harms while simultaneously being alert enough to catch Harms' alleged "disclosure." Obviously, he must have heard the disclosure in order to have arrested Harms, and also obviously, with two officers testifying to having heard the same confession, it would sound more like the truth. However, as Folk's supervisor, Dozois couldn't afford to testify to hearing Folk questioning Harms without having cautioned him of his Charter rights. To do so would clearly condemn Folk. The moment Folk walked down the basement stairs and saw the gun (which he didn't know was a replica), he had probable cause for an arrest. He should have cautioned Harms immediately before asking him so much as "What's going on?" Folk blatantly violated Harms' Charter rights, and Dozois testified that he

(rather conveniently) didn't hear the specifics of the conversation that occurred *before* the arrest. Perhaps all of his senses were "heightened" except one—his hearing.

[Incidentally, this isn't even the first known case of Rick Dozois not testifying to the details of potentially critical on-scene conversations. In 2005, he attended an accident scene during which an RCMP rookie's actions likely contributed to a horrifically fatal secondary crash. During the subsequent trial, Dozois didn't discuss those conversations either.

http://www.canada.com/edmontonjournal/news/story.html?id=6acccca1-4320-4324-8c8b-2902cb2dd44c

"After briefly helping to clear the scene, Kehler said he consulted with the other two officers and it was decided he should retrieve the patrol car. He can't remember who made the decision, or whether the decision was made by consensus. Dozois made no mention of the conversation in his testimony."]

Back to the case at hand: immediately after Dozois contradicts himself on the witness stand, he further distances himself from any violations that Folk may have committed with this exquisite example of verbal sleight of hand (page 59):

31 Q: Is there a reason that you did not personally charter and caution Mr. Harms upon
32 arresting him?
33 A: Constable Folk entered into the investigation at the residence and was dealing with
34 Mr. Harms. My role was to assist Constable Folk in a backup scenario, and
35 Constable Folk, who was on duty that night, and the first arriving on the scene, and
36 myself being called back for an overtime shift, it wouldn't necessarily be normal for
37 me as a supervisor, to take over the arrest and caution. That's not saying it
38 can't be done.

Makes you wonder what kind of supervisor doesn't step in to correct an officer who is breaking the law.

In addition to contradicting himself, Dozois provided testimony that is in direct conflict with Folk's testimony. Both of them claimed to have arrested and handcuffed Joseph Harms.

From above, Rick Dozois:

3 Q: So the best we can say is they're clearly having a discussion about the investigation,
4 that disclosure is made, and then at that point you arrest him.
5 A: Yes.

From page 17, Colin Folk:

18 Q: Okay. And then what happens after your backup arrives?
19 A: I advised Corporal Dozois of the situation when he came downstairs, and I advised
20 Mr. Harms he was under arrest. I handcuffed Mr. Harms, took him out to my
21 patrol vehicle, and read Mr. Harms his rights verbatim.

So who made the arrest, and when? Who was in charge? Who said what, and when? Does the police academy teach classes in obfuscation and selective memory loss? Is it any wonder the judge found these two officers "less than credible" and prohibited them from testifying in the rest of the trial (and the two other officers in this little club)? I hope Crown Prosecutor Joyce sincerely thanked that judge for sparing her the humiliation of having to parade these clowns in front of a jury.

Link to Joseph Harms' blog: http://wheatkings.blogspot.ca/

Leon Walker: The Consequences of Speaking Out

Leon Walker · 21 June 2014 · Archived copy · Original

My name is Leon Jermane Walker and I am a whistle-blower. For reporting the discovery of a gross waste of government funds and for reporting the endangerment of my child by her politically well-connected mother, I have faced years of ongoing persecution at the hands of Oakland County Government, my former employer. As a result, my career has been ruined, I've been financially destroyed, and in only a matter of days, my family and I will be evicted from our home.

On February 1, 2010, only weeks after I had submitted to Oakland County Government the findings of an investigation I had conducted after discovering what appeared to be a financial boondoggle, I was arrested and charged with a five-year felony by the Oakland County Prosecuting Attorney. I'd learned details of this scheme when, out of fear for the well-being and treatment of our daughter, I reviewed emails written by my wife. In reviewing the emails, I discovered that some correspondence outlined the existence of an ongoing wasteful purchasing scheme that was possibly being used to siphon hundreds of thousands of dollars a year from Oakland County taxpayers. In this same email, I also learned of the prolonged and ongoing endangerment of my daughter and stepson.

The arrest effectively silenced me, which I believe was my persecutors' goal. Parties mentioned in the emails as being involved with the financial scheme included my then-wife, who was a long-time government employee; her second husband (I was her third), who is a long-time government contractor; and his attorney, whose brother was a high-ranking elected official in Oakland County. I believe, and admitted evidence has since suggested, that political influence was used to initiate my malicious prosecution. I was charged with a felony under the claim that reading my spouse's email was a crime. The emails were in an account that I had created before the marriage. I had accessed it with the password I had used when creating the account, and this was during our marriage, in my home, on my computers, and on my network. I read those emails out of concern for the safety of my child, a concern that was validated by my findings—and in reality, the situation was much worse than I'd ever imagined.

My story was published in the local media on Christmas Eve 2010, and within days it became international news. In response to this coverage though, I received additional attacks from Oakland County, this time from multiple agencies within the government, including my employer, the Executive Branch. Their attacks eventually included a second even more baseless computer crimes charge against me, as they claimed that a request I'd submitted eight months prior under the Freedom of Information Act was somehow a computer crime. Lies were spread about me in the media, and authorities began to covertly attack me in family court, providing defamatory claims in written reports released directly to my ex-wife to aid her in custody disputes. They harassed and intimidated my co-workers and friends, making it fundamentally impossible for them to appear in court as witnesses on my behalf out of fear of being persecuted themselves. Some co-workers were even coerced into making dishonest claims about me in criminal proceedings.

It took two and a half years for me to overcome my persecutors. After surviving *years* of delays, threats, and attacks, I was finally exonerated when the Oakland County Prosecutor's Office dropped the charges against me the day before trial was to begin. After they had persuaded employees to reverse their earlier claims against me, Oakland County dropped the charges outright. A public trial where the facts of the case could have been presented in court was never allowed to occur.

During this process, actually soon after the Prosecutor's media attacks against me began, I approached a prominent local civil rights attorney to represent me and my interests. At the time, she claimed to be emphatically in support of me but eventually refused to take any action or even speak publicly on my behalf until I'd won the case. When I'd finally succeeded, however, she reaffirmed her support but refused to pursue the case for months. Her claim was that filing charges at that time would harm the Democratic-incumbent Prosecutor in the upcoming election and give her Republican opponent an edge. Totally shocked by this position and statement, I began to seek other counsel. In

response to my efforts, my attorney rushed a woefully inadequate complaint and filed it in Federal Court. This complaint omitted almost any reference to the Oakland County Prosecutor's Office as well as its staff and the civilian parties that had aided them in their attacks. She then modified her argument to me as well, now claiming that she wouldn't make claims against prosecutorial conduct because of immunity. This claim was thoroughly contradicted, though, by her actions in her own successful argument against prosecutorial immunity in *Wendrow v. Michigan Dep't of Human Services*, a case in which she aggressively pursued the prior Oakland County Prosecutor, who happened to be from the Republican Party, which she opposes. After I allowed her to drop from my case due to this very obvious conflict making her unfit to represent my interests, I believe that her actions in communicating with other firms have effectively left me blackballed from representation on my civil action. Without counsel for an extended time, my civil case was eventually dismissed with prejudice, fundamentally stripping me of my right to hold Oakland County accountable for a large number of their actions.

With the criminal charges dismissed before trial and the civil case dismissed as a result of the actions of my attorney, I was never given an opportunity to have my name publicly cleared. No opportunity to clarify the facts to the masses, with frivolous criminal charges and slanderous "hacker" claims from the prosecutor leaving my name soiled with the toxicity of doubt, suspicion, and uncertainty. My professional reputation has been destroyed.

This ordeal has had an absolutely devastating impact on my life and the lives of my family. My career path as a successful IT professional has been fundamentally ended. I have been financially ruined, forced into bankruptcy, and unable to find any work for more than a year after being harassed away from my job with Oakland County. I was for a time dependent on welfare, experiencing the social judgment and stigma which that entails. With utilities shut off more than once and trouble paying for my car, I was forced to sell property, work odd jobs, and appeal to charity when possible to take care of myself and my daughter. After more than a year of searching, I was finally successful at finding employment, although with a long commute and significantly less pay than what I'd known before.

Compounding these terrible experiences, my daughter has made a horrifying claim of being abused by family while in her mother's care. The claim was reported to authorities, but all criminal investigations were halted without action, as the Oakland County Prosecutor first sat on the complaint for months before transferring it to Genesee County, who have held the complaint since without any action or notification of status. It was almost a year before I could even obtain the police report. In the meantime, my daughter is scarred and has faced tremendous scrutiny and pressure by the family of her alleged abuser for speaking out herself. She has been severely traumatized by this. With the political influence that my ex-wife has and the apparent willingness of Oakland County officials to so abuse their authority and influence to attack me, I don't feel safe for me or my family anymore.

The financial impact on me for speaking out has been tremendous. As mentioned, my career has been ruined. Most potential employers dismiss me even before an interview, even when they acknowledge the quality of my skill set. I have been repeatedly told of the "alarm" and "concern" they have with me because of my experience with Oakland County. As mentioned, after more than a year of desperately searching, I finally found a job late last year. Unfortunately, the damage has largely been done. The expenses and losses I took in defending myself in this process were well over $100,000, far more than I could ever afford. As a result, my mortgage wasn't paid and I was forced into bankruptcy.

This week though, things have reached depths that even I couldn't image. I faced the very difficult task of explaining to my wonderful, amazing daughter that soon we'll very likely be forcibly evicted from the home that we've managed to hold on to through all of this fight. What she's known as home for her entire life is being ripped away by Freddie Mac. With my mortgage company likely exhausted from my long-term financial difficulties, they lied and cheated their way through the foreclosure redemption to prevent me from saving my home, and Freddie Mac's legal counsel has been equally callous and disingenuous. Our backs are now against the wall. We have been forced to face this traumatizing reality; we may soon lose our home.

The pain this is causing me is difficult to explain. I spoke out in the public interest for something that I thought I'd

be rewarded for. I thought we as taxpayers would benefit, as my findings would be used by responsible people in government to save us all millions in waste. Instead, maybe hundreds of thousands of dollars were wasted to destroy me for this. I thought that my actions would protect my daughter from abuse. Instead, she's faced the worst type of abuse while local law enforcement is so politicized and hostile toward me that my daughter and I don't even receive protection.

These are apparently the consequences of speaking out. My life and the lives of my family are in ruin. My career prospects have been decimated, and clearing my name seems a near impossibility. I'm even facing eviction from my home by a government agency. I haven't just been failed by the system as a whistle-blower, I've been victimized by abuses of government in the worst ways possible.

What is the state of our nation when this has been allowed to happen?

Honor Killings and Husband Killings: What They Won't Tell You

Ali Mehraspand · 21 June 2014 · Archived copy · Original

Editor's note: this article is also available in Romanian.

For a long time, feminist organizations in the Middle East have received huge amounts of funding from the West (mostly from the United Nations or undisclosed sources). However, tens of thousands of feminist organizations in Iran also receive funds directly from the Iranian government, under the guise of Islamic feminism (more about this in future posts). These entities have a monopoly on politically incorrect statistics that make it difficult for anyone to address the many issues facing men and boys. One of the issues that has been gnawing at me for some time is honor killings *because, in reality, the true victims of honor killings are almost exclusively men*. It is impossible to get your hands on statistics to prove this, however, yet all the while Iranian feminist organizations have at their disposal data on any topic you can name.

While studying husband killings, I had a major breakthrough as I scavenged through a labyrinth of censorship that led me to solve the statistical problem of honor killings.

HUSBAND KILLINGS

In an effort not to complicate these issues further, let us start by addressing a huge problem in Iran: husband killings. Better yet, let us start with *all* the murders.

From 2001 to 2010, the average murder rate per 100,000 people per year in the US was 5.45. Since approximately 2,000 people per year are murdered in Iran, its average murder rate is 2.56, which has deviated only slightly in the past 10 years. In other words, the chances of getting killed in the US are twice as great as getting killed in Iran. Both countries share a similarity: approximately 25% of all murder victims are female, with Iran seeing an increase to 28.8% in the past year. Among Iran's 78 million people, 576 women are murdered annually compared with 1,424 men.

As discussed here in Farsi, when this subject is mentioned, feminists blame men for the high rate of husband killings. As mentioned here in Farsi, enormous censorship is at work not to reveal the extremely politically incorrect statistics of husband killings. However, criminologist Samira Kalhor revealed that husbands murdered by their wives comprise 22% *of all murders in Iran*, whereas women who are murdered by their husbands comprise 27% *of all familial killings in Iran.* (A familial killing is a murder in which the perpetrator is a relative of the victim, no matter how minor their familial relationship. For example, a murder in which the victim and the perpetrator are cousins is a familial killing.)—Huh, apples and oranges!

Kalhor did her best to make the number of murdered wives look bigger by comparing different categories, but since familial killings are only 31.9% of all murders, it is further deduced that only 8.6% of all murders are wives who are murdered by their husbands. Thus:

Fact #1: In Iran, 22% of all murders are husband killings, while 8.6% of all murders are wife killings.

It is perhaps a good idea to point out that this 22% is almost as many as all the murdered women combined, which probably means that in Iran women kill men far more than men kill women.

Armed with these facts, we can carry on to honor killings.

HONOR KILLINGS

Honor killing is actually a misnomer because there is no English equivalent for the word *Namous*. It has been translated as "honor," but the two words do not carry the same connotation. *Namous* is committed out of a behavioral propensity found in some portions of Islamic cultures called *Gheirat,* which we will not bother explaining here but will mention that it is enabled and maintained by women too. Anyway, men being killed, lynched, or beaten for matters relating to *Namous,* or honor, as mentioned earlier, comprise almost all of the victims. So when I first saw the media reports representing honor killings as gender-based violence against women, I was surprised. Later I found out that the term "honor killings," unlike its original phrase *Ghatl haye Namousi*, has

been defined by the UN and feminists to exclude the overwhelming majority of its victims: men, many of whom were murdered by other men at the behest of women or sometimes directly by women. How did they do that? Honor killings occur when the family members of a woman kill a man for matters violating honor; on very rare occasions, it has been seen that some families have killed their own female member. So here is the key contrast: **Male victims of honor killings are *not* family members of the perpetrators, whereas female victims of honor killings are family members of the perpetrators.**

Guess what? Feminists have placed honor killings as a subcategory of familial killings! There you go: all male victims have simply evaporated by a single move of mental gymnastics. As an example, here is a UN report on honor killings in Egypt. As can be seen on page 2, all the victims are female family members of the perpetrators. Is it too rude of me to mention that in this report 25% of the perpetrators are women? What about if I suggest that women only kill if they have somehow failed to commit the murder by proxy, which is what mostly happens: honor killings at the behest of women? Many other tricks are played in that report, but it has been useful to make the necessary point here.

Although neither wife killings nor husband killings are technically honor killings, most wife killings have been counted by feminists as honor killings. So there you go again: in that UN report, female victims of spouse killings have been reported as honor killings, which accounts for 52% of all reported honor killings. This of course inflates the number of male perpetrators.

Although the numbers for male victims do not exist, the next few paragraphs will attempt to find the lowest bound (minimum number) of male victims in Iran.

By using Fact #1, we get that 8.6% + 22% = 30.6% of all murders in Iran are spouse killings, and according to Iran's police, 31.9% of all murders are familial killings.

Therefore, 1.3% of all murders are familial killings but not spouse killings. It is absurd to think that the entire 1.3% are female victims of honor killings, but we generously assume so.

According to Iran's police, honor killings account for 18.8% of all murders (in the police's definition of honor killings, male victims are included).

There are two possibilities here. The number reported by Iran's police may or may not overlap with spouse killings. If there is no overlap, then the minimum percentage of male victims of honor killings out of all murders is easily deduced:

18.8% – 1.3% = 17.5% of all murders

Male victims of honor killings account for at least 17.5% of all murders in Iran, whereas female victims, as stated before, are far less than 1.3%. Thus, even if we assume generously that female victims account for 1.3%, then:

Fact #2: At least 93% of all honor killings include a male victim, provided that spouse killings have not been considered as honor killings.

Now, there is the possibility of overlap in the police categories of spouse killings and honor killings. So let us investigate such a scenario. Two questions arise:

1. How many wife killings (which account for 8.6% of all murders) are honor killings?
2. How many husband killings (which account for 22% of all murders) are honor killings?

A blind person can easily tell that if it was up to feminists, all of the female victims of spouse killings and none of the male victims of spouse killings would be categorized outright as honor killings.

Even if we count all the wife killings as honor killings (and none of the husband killings), we get the following for the bounds:

1.3% + 8.6% = 9.9% of all the murders in such a stupid scenario are female victims of honor killings.

18.8 % – 9.9% = 8.9% of all the murders in such a stupid scenario are male victims of honor killings.

Even in such an absurd scenario, at least 47.3% of victims of honor killings are men and boys. Once more, we say "at least" because:

1) We counted all familial killings that were not spouse killings as female victims of honor killings.

2) We counted all female victims of spouse killings as honor killings and none of the male victims.
The lower bound on male victims is therefore 47.3%, found by a maximum exaggeration in favor of female victims. We don't have the actual number of male victims and can only speculate it to be well over 80%.
All in all, when it comes to this subject, the level of corruption is deep, and the feminist tactics are summarized as follows:

1. Change the definition to exclude male victims.
2. Count all kinds of familial killings (persons murdered by relatives, no matter how minor their relation) as honor killings—even if the murder was for something else entirely.
3. Report the resulting twisted statistics as if the perpetrators are men.
4. Rob women of any agency in such cultures and start blaming the patriarchy.

One key difference between the framing tactics of honor killings and those of domestic violence and rape is that honor killings really are a gendered issue because the majority of victims are male.

REASONS FOR HUSBAND KILLINGS

Since questions about the high rate of husband killings are being whispered now and then, feminists are quick to find a theory to defend it: it is because women do not have the right to divorce. This is a big lie, which has been debunked before [1]. If anything, it is actually the other way around: it is women who have the most rights to divorce in Iran. Recent statistics confirmed that 80% to 90% of divorces in Iran are initiated by women; and if you are curious, the number is actually pretty high: 150,000 divorces per year.
There is the possibility, however, that some women actually believe this feminist myth to be true. But it is unlikely that this can be a good explanation for such a disparity between genders in spouse killings.
A noteworthy possibility for such a high rate is that when women initiate divorce, especially if their husband is neither abusive, nor ill, nor addicted, etc., they will probably have to let go of part of their *Mehrieh*. If you do not know what *Mehrieh* is, see [1]. So if they can get away with murder, they will inherit most of their husband's possessions and not settle for a mere 25%. Like this story in Farsi, in which the man the woman married after her husband's murder turned out to be the murderer; and while the victim's family maintained that she had had an affair with their son's murderer and was actually complicit in his murder, she denied this. In the extremely chivalric judicial system of Islamic countries, male witnesses fall from the sky in favor of women. So this case is not considered a husband killing because the wife was not found guilty.
If you are wondering what happens to these women, there seems to be a huge and peculiar disparity for punishment in Iran's all-male-judge judicial system: of the 580 people who received the death sentence in Iran in 2012, only 9 were women. So in theory, according to Islamic law, the judge should grant the right to choose the death sentence to the victim's parents. But this does not reflect the reality, for 440 husbands are killed annually by their wives. It seems that men in high positions create obstacles if the murderer is a woman. More will be said later on the exceptionally chivalric judicial systems of Islamic countries.

[1] http://www.avoiceformen.com/feminism/feminist-lies-feminism/indentured-servitude-for-men-in-iran-the-myth-of-patriarchal-oppressive-divorce/

Chris Gethard Is an Incredible Douche and Gets Pwned by RamzPaul

Paul Elam · 22 June 2014 · Archived copy · Original

First, for the record, I want to say that as the founder and publisher of the most widely read men's rights website in the world I do not believe RamzPaul has ever made a single comment here, much less written an article, nor have I seen his presence on other "men's rights" websites. I have never talked to him (though I have enjoyed many of his videos) and don't know anything about him personally. So far as I know, he's not really a "men's rights" guy at all, just a feminist critic.

That being said, the exchange between him and comedian Chris Gethard is one of the funniest fucking things I have ever seen -n my life — thanks mostly to the fucktardery of Gethard.

What strikes me most about Gethard is the transparency of his lifelong insecurity, longing for attention, and abysmally poor self-image in relation to women. The approval-seeking (based in the absence of it) is obvious to the point of being pathetic.

Paul obviously cut him to the quick, because what we are left with is a man who has at least a modicum of real celebrity lashing out against a comparatively unknown YouTuber in reaction to a short and humorous poke at his stupid ideas.

I am embarrassed for him.

Anyway, as Paul aptly points out in his last video, the beauty of the Internet is that no one has to be fooled. Everything is on the record. I am presenting the entire exchange here. (Note to Chris: Removing your video won't help. I have a copy and will host it on one of the servers I have in three continents.)

This, ladies and gentlemen, is what an obsequious, groveling white knight looks like compared with a man who Goes His Own Way.

Gethard's original attempt to serve a shame sandwich to men who don't get their sense of worth from a pat on the head from a woman who barely tolerates them, a big screen TV, and an anchor of debt around their necks:

RamzPaul responds:
https://www.youtube.com/watch?v=zq3LqSzzF0s

Gethard gets all butthurt and lashes back with enough misguided invective to make David Futrelle jealous. Note that Gethard says in one breath that "fuck the girls you want to fuck" is "just gross" and in the next breath says that doing that is just fine because some women enjoy it too. He says a lot of other stuff that is equally brain-numbing and vacuous:

RamzPaul offers some sage advice:
https://www.youtube.com/watch?v=iv-IsEKl3ME

Personally, I think Paul went very easy on him. But I don't expect readers here to.

AVfM Classics: Male/female discrepancies in transsexualism

Jesse · 22 June 2014 · Archived copy · Original

Ed. note: With nearly 5000 articles, AVfM is pleased to introduce a new AVfM Classics feature – reprints of some of our classic articles from the past.

* * *

While transsexualism has been and remains a poorly-understood condition, certain consistent aspects have been outlined by experiment and observational evidence. One of these aspects is the discrepancy between the sexes, which several, mostly European studies have shown is quite wide, with around three times as many male-to-female as female-to-male transsexuals. But, what are the reasons for this discrepancy? To examine that, we must first examine the phenomenon of transsexualism itself.

Many would suggest that the cause of transsexualism is inherent and genetic. They point to differences in the brain structures of transsexuals, prior to any treatment with hormones or surgery, as evidence of these inherent differences. Transsexual brains appear to be more like those of the sex they identify with, rather than those of the sex they are associated with by virtue of their chromosomes, hormones, and primary and secondary sex characteristics.

These studies are problematic, however, since they tend to feature incredibly small sample sizes that make any statistical conclusions suspect. Further, even if we accept discrepancies in the brains of transsexuals as an assumption, this is a far cry from establishing that these differences are inherent. Indeed, there is strong evidence that human brains are extremely malleable, up to and throughout adulthood. Brains can quickly and dramatically rewire themselves in response to the right stimuli. Of course, this capacity is even greater in childhood.

Humans are tremendously intelligent and adaptable creatures. We are born with few instinctual behaviors, but the capacity to learn a tremendous number. And our first type of learning is imitation. Before we understand any language, before we even have a concept of self as separate from the other, we imitate. We are vastly impressionable. While it seems true that we have some aspects of personality that are set from the start, would it not be very strange to label any one aspect of personality, or even array of personality traits, as inherently "masculine" or "feminine"?

Certainly, some are more typical of one sex or another, but the fact of the matter is that there is no such thing as "what it's like" to be a man or woman. If one is a man or woman, they have a sense of that contribution to their experiences, but that cannot be said to be a *typical* experience of being a man or woman. Each person's experience is unique; this is even more true when taking into account people throughout history and in other cultures today.

There do not appear to be any hormonal or other consistent physical differences between transsexual individuals and others of their born sexes beyond those in the brain. Many transsexuals report having the initial inklings of their transsexual feelings arise very young, and while these assertions can easily be questioned in individual cases, there is no reason to doubt that, for many, this is the case. Certainly, some modern cases of apparent early childhood transsexualism have received a fair amount of media coverage.

But, given that the inherent, prenatal explanations for transsexualism are highly questionable, what other explanations are there, and why might these lead to the discrepancy between male and female rates of transsexualism? This area is fraught with difficulty. Few modern studies seek any explanation beyond the genetic and inherent. Indeed, modern research almost seems to put the cart before the horse, seeking reasons to validate the assertions of identity politics it takes as a given. Still, by using information from related fields of study, one can begin to build a case for an altogether different and quite environmental explanation.

That a parent's own sexual identity affects how he or she deals with children has been shown in studies, as have

differences in how parents treat children according to the child's sex. Indeed, this is even the case when parents are unaware of the differences in their actions and reactions towards their children. These sex-based differences in approach are present from a very young age, and are shown to have profound effects on children.

But how might these effects lead to transsexualism? Children begin forming ideas of gender roles very early, and these ideas are simplistic, exaggerated, and extremely rigid, to the point of outright cognitive dissonance when their stereotypes are not adhered to. Children seek to understand their social environment and their place in it. It is important to realize that children have no deep, abstract understanding of gender roles. If a five-year-old boy identifies as a girl, it is not because of some deep-seated existential angst or abstract understanding of his own sex and gender, but because he associates more with certain simplistic and rigid stereotypes assigned to girls.

And why would a young boy associate more with the stereotypes assigned to girls? Well, one good reason would be because he wants to, because he regards his stereotypes of women as superior. For instance, in a feminist household, expressions of masculinity may be viewed with derision, or, when there is a father present, as a source of shame. Even without such associations, however, a child often just spends more time with his or her mother. While it does not occur until after a large proportion of gender ideas are formed, school also exposes children, primarily, to female role models. Not to mention the fact that many behaviors typical of boys are frowned upon and even drugged out of them in modern school environments.

And where do boys find themselves today? Today, women can be anything they want. Women can be action heroes, happy homemakers, corporate executives, and powerful politicians. There are two categories of fashion, fashion for everyone and fashion for women only. Women are the ones seen as beautiful and glamorous. Women are kind, gentle, empathetic, and allowed to freely express emotion. With the traditional strengths of men now seen as irrelevant or even negative, why wouldn't a boy rather be a girl? Is this not as good an explanation as any for the discrepancies between MtF and FtM transsexualism?

It is simply implausible that a child that associates with the opposite sex label has any real understanding of what that means, but unfortunately, such associations often stick. Further, this gender dysphoria is extremely harmful, frequently leading to severe depression and high suicide and poverty rates for transsexuals. As one might expect, researchers believe that male-to-female transsexuals are the hardest-hit by these problems.

There are several reasons for this, from the far greater shame associated with men breaking gender roles than women, to the simple fact that, after puberty, MtF transsexuals have a much harder time passing as women, due to body size, facial and body hair, and other secondary sex characteristics, than FtM transsexuals have passing as men. Neoteny is relatively easy to overcome with hormone therapies. There may be other reasons, such as different social pressures that tend to lead to each type of transsexualism, but these are poorly studied.

These arguments, while highly speculative, do raise important questions for how we approach raising boys in a changed culture. If, indeed, the way the sexes are treated by parents, teachers, media, and the rest of society leads to gender dysphoria and its often dire consequences, we must renew our efforts to define a new and modern role for boys, or to seek to end these gender stereotypes altogether. The rigidly controlled idea of what passes for masculine in our culture does a disservice to boys and men alike. Until boys are able to associate positive roles and freedom with their sex, it should be no surprise that a greater proportion of them wind up rejecting it, much to their own detriment.

Men Defending Themselves Is Harassment, Says Law Professor

Pierce Harlan · 23 June 2014 · Archived copy · Original

Former Iowa State University basketball player Bubu Palo has filed a civil action for defamation against the woman who accused him of sexual assault two years ago. Criminal sexual assault charges had been brought against Palo, but they were dismissed before trial. A forensic analysis of a blouse the alleged victim wore the night of the incident determined that it had been torn *after* the alleged assault, contrary to statements the alleged victim had made under oath.

The local newspaper that reported the story quotes Stanford law professor Michele Landis Dauber saying this about the Palo lawsuit: "I think that there are valid public policy reasons that a judge might want to look very carefully at such a case and make sure that there's really good evidence to support (the defamation claim), because otherwise it is going to be very harassing of sexual assault victims."

Dauber's comments are the legal equivalent of gobbledygook. The standard of proof for defamation claims is preponderance of the evidence. "Really good evidence" has no legal meaning.

Does Dauber mean that a judge should require Bubu Palo to produce evidence *beyond* a "preponderance of the evidence"? If Dauber didn't mean to suggest that, why did she bother making the statement? The implication of Dauber's quote is that because the alleged defamation arose in the context of a sexual assault claim, the plaintiff should be subjected to a different—presumably enhanced—standard than plaintiffs in every other defamation action. (If Dauber meant something different, she can tell us, and we will happily report it.)

In other news reports, Dauber is said to advocate for expulsion in cases of sexual assault. We wonder if Dauber thinks that in cases calling for life-altering expulsion, the university should be required to "make sure that there's really good evidence to support" the charge? Because—you know—"otherwise it is going to be very harassing of" presumptively innocent young men? Or do Dauber's concerns run only one way?

Dauber is also on record opposing the right of persons accused of sexual assault to cross-examine their accusers, saying, "Having the 18-year-old rape victim be cross-examined by the guy who raped her? That's just wrong, wrong, wrong."

Please note that Dauber doesn't bother to opine whether it's "wrong, wrong, wrong" for a young man who is wrongly accused of sexual assault to cross-examine his accuser. Perhaps the idea that a young man might be wrongly accused of sexual assault never crossed her mind.

The local newspaper reporting on the Palo case also quoted Beth Barnhill, executive director of the Iowa Coalition Against Sexual Assault, who said that lawsuits against alleged victims are "really unfortunate." And: "I think it can discourage reporting. It's a terrible precedent, and I think that there are a very small number of false reports."

Barnhill's comments are staggering in their hostility to fundamental notions of fairness. The injustice in suggesting that a defamation claimant should be deprived of his right to legal redress because the alleged defamation occurred in the context of a sexual assault claim is self-evident. Only in the loopy milieu of gender politics are such statements uttered with a straight face.

If Bubu Palo is able to prove defamation by a preponderance of the evidence, he could be awarded a significant monetary judgment, and such an award might discourage others from reporting false claims.

Editor's note: Originally published on COTWA here.

Unmasked: The Face of Abuse

John Ribner · 23 June 2014 · Archived copy · Original

The Face of Abuse: What does it look like to you? A man with a five o'clock shadow and a "wifebeater" T-shirt, perhaps? He's probably sitting in a well-worn recliner and shouting, "Shut up, bitch! Go fix me a turkey pot pie!" If this is the image you conjured in your mind's eye, then you don't know Jacqueline about the Face of Abuse as it appears to far too many men.

Similar to the supernatural creature known as the Hydra, the Face of Abuse is a loathsome monster with many faces. And like that nightmarish serpent, the Face regenerates two heads for each one that's severed, and its breath and blood are the deadliest of poisons. Unlike the image of the male chauvinistic brute that mainstream society associates with abuse, the Face can be female, and at first she seems far from the dreadful reptile of Greek mythology.

This Face of Abuse begins as one of exquisite beauty. Ask any guy who's come eye to eye with this she-beast and at first he'll describe soft, loving eyes, angelic cheekbones, and a smile that took his breath away. Beneath this façade of expertly applied lipstick and eyeshadow, however, lurks a monstrosity that harbors a seething animosity toward men. It won't be long before she attacks her unfortunate Victim with unmatched and unchecked violence and ferocity; such is the case for a creature spawned upon the arid plains of No Accountability. Punching, scratching, biting, and kicking are all too common, and the law of the jungle dictates that the Victim must suffer these attacks in silence and restraint: bruises, cuts, and even trips to the hospital are a regular occurrence, yet the damage to his psyche goes even deeper. If there's an upside to this incarnation of the Face, it's that it doesn't last long.

After being moved to violence, the Face becomes a mask of righteous indignation. Cloaked in this pretense, she reminds her Victim that this is what happens to those who disrespect her. "If you were any kind of man," she hisses, "you'd apologize. Either that or I'll find someone who knows how to treat a woman." Her toxic breath is so painful to her Victim's central nervous system that he's willing to do or say anything to stop the pain. Only then will the Face's sweet, innocent beauty return, but not without the warning "If you do this again, I'll make you regret it!"

The Face can adopt a look of blinding anger, especially in the heat of a discussion. What starts out as a disagreement quickly escalates into her unabashed use of household weapons: anything sharp, heavy, and deadly that can be swung, thrust, or thrown is used by this she-devil when in attack mode. She will think nothing of hurling a steak knife at the Victim's head, and she will not flinch when the blade skims past the face of their four-year-old child whose only "crime" was wandering into the kitchen in search of Mommy and Daddy. At best, the Face will remove this blindfold and replace it with another mask—one of shock—and then another—the look of righteous indignation. Once again, the toxic cloud fills the room as the Face says, "I didn't do that. You're crazy." By now, the demon's Victim will do anything to bring back the beauty of what he thought he knew; but by now, her porcelain mask is starting to crack and the vibrant paint and delicate gilding are fading fast.

Beneath her many veneers lies the Face's true nature, and it's one of pure evil. This hideous monstrosity is a rarity, only showing herself when she genuinely feels confident in her power. The Victim might experience this after he comes home to find his best friend in the clutches of the evil beast. It is here that her pantomime of normalcy begins to fail, revealing something so vile, so wicked, and so depraved that seeing it forever changes the Victim. With venom dripping from her fangs and tongue, the Face relishes her hateful words, saying, "That's right, I'm in love with him and he loves me. So why don't you just leave, just get the fuck outta here for good, so we can be together!"

While demonic sadism is the true nature of the Face, she has other disguises. Desperation and panic blush upon her cheeks when her true nature has been discovered. Pale-skinned and wide-eyed, this grasping jackal digs dark talons into her Victim's skin, drawing blood while shrieking, "Wait! I … I didn't mean it. Don't leave me. Please!" In this state, it's easy for this succubus to transition back to the thing of beauty she started out as … but only if the Victim chooses to stay. If he keeps walking, he'll shatter her magic, leaving the Face forever trapped in her most monstrous form. This is why she tries so hard to prevent her Victim's escape.

A mistress of camouflage, the Face's final incarnation is her most deceptive. Like a snake shedding its skin, she

transforms into the Eternal Sufferer; then, by fang and stinger, she spreads her poison. Between tears, she details the horrors she suffered under the Victim's brutish hand. A virulent toxin to his reputation, this substance is sweet nectar for police, prosecutors, and judges, and soon it's their faces that the Victim sees. Their naked hatred and contempt for him will be exhibited in how he's treated. As the Eternal Sufferer, the Face also turns the Victim's friends and family against him, including his own children. The youngest of the Face's victims, these children won't remember all the times the monster attacked their father; the Victim, however, will never forget those chilling words the Face spoke just before she attacked him for the last time: "Daddy's hitting Mommy! Call 911 just like I told you!"

So, what more do you need to know about the Face of Abuse—except that this is the Face of Abuse society doesn't want you to see?

What Those Who Oppose Our Conference Look Like

AVfM Video Source · 23 June 2014 · Archived copy · Original

The following videos show the intimidating and violent behavior of feminists attempting to stop people talking about male suicidality, male homelessness, the disappearing of males in higher education facilities, workplace injury, depression, physical health, fathering, and other benign but nevertheless important topics. The intention of protestors is simple: to censor men's voices, and thereby leave unchallenged the feminist discourse that pretends to explain men's lives. These, in short, are typical of the people who oppose our conference.

A Politician Who Cares About Fathers?

AVfM Video Source · 23 June 2014 · Archived copy · Original

Check out this interview with newly elected Canadian Liberal MPP Sophie Kiwala. She clearly states support for equal parenting at 10:28. She offers a moving Father's Day message at 6:00, talks about her own father at 7:08, and discusses family issues at 8:58.

How some feminist shaming tactics discredit feminist theory

Karen Straughan (aka GirlWritesWhat) · 24 June 2014 · Archived copy · Original

Note: This article is also available in Portuguese.

I recently got an idea remembering an upload of an interview I recently put up and something I said in part of it–that some of the shaming tactics that feminists use actually discredit their theories and their ideology. So, without further ado, let us tackle the first one:

"MISOGYNIST!"

According to feminists, our society has a big problem with systemic misogyny. In fact, all societies are bogged down in pervasive social and institutional misogyny. In patriarchal societies, this misogyny is not only normalized, it is often invisible to non-feminist plebes like me, because we're so used to it, we just don't see it. We've internalized the idea that it's okay to hate women.

Yet, for decades, perhaps longer, one of the most reliable shaming tactics feminists and other women's advocates have used to bully or silence men (and some women), is the accusation of misogyny. Say something a feminist doesn't like? You'll get called a misogynist. Criticize feminism's theories or actions? Misogynist. Disagree with feminism's analysis of a problem, or object to their proposed solution? You filthy misogynist. You're only saying that because you hate women. Even if you're a woman, you don't get let off the hook–nope, you suffer from internalized misogyny, dontcha know? And oddly enough, up until not that long ago, this shaming tactic was really effective–especially against men.

It's only been since Jezebel-style feminists started seriously overusing this shaming tactic that regular folk began to develop a resistance to it. Some men are starting to NOT shut up the moment a feminist pulls the "M" card. Granted, most of these shame-resistant men are speaking with a layer of protection between the accusation and their everyday lives–in the relative anonymity of the internet. We're not at the point yet where dropping the misogyny bomb on a man can't seriously damage his life, his career or his social standing. But we're getting there. But it would behoove us to consider how it is even possible that an accusation of misogyny wields any power at all in a culture where misogyny is supposedly normalized and pervasive. Remember, our society hates women.

According to US tech journalist Quinn Norton, apparently hacker culture's answer to Anita Sarkeesian, men in this society are raised to hate women. Her proof? Trolls who attack women online (and who, we must then assume, never attack men).

So there you go–according to her, the problem is not a relatively small handful of complete assholes emboldened by the anonymity of the internet to attack anyone and everyone who crosses their paths, for reasons known only to them, and who tailor their insults and trolling to the target audience (rape threats for women, death threats and accusations of faggotry for men)… Nope, it's that men (not some, not many, not a few, just men) are raised to hate women.

Misogyny is not the attitude of an individual–it's a key cultural value of our society, a value men (again, no qualifier, so in general) are raised to internalize. And yet most men accused of misogyny feel shame. Enough shame to either shut up or desperately try to explain that they are not really misogynists. Why would they do this if they've been raised to hate women in a culture where misogyny is a normalized cultural value?

The accusation could only have the power to shame and silence someone if society was not pervasively misogynistic. The power of an insult is the power to bring to bear the weight of society's disapproval. It requires the culture in general to disapprove of the behavior, attitude, or attribute targeted by the insult. The fact that an accusation of misogyny can work as a shaming tactic at all to silence and bully people, or to damage their lives and social status, would actually reflect that our society is not pervasively misogynistic–at least, not in the dictionary sense that misogyny is an attitude of hatred or dislike of women. The fact that this accusation seems particularly effective when leveled against men also demonstrates that Quinn Norton is kinda full of shit. If hating women were a value normalized by the culture, and if men were raised to hate women, then calling a man a misogynist would have as much power as shouting "nigger-hater" at a Klansman in 1920.

So in that sense, this standard feminist shaming tactic actually discredits feminist ideology.

But it goes further than that.
Now let's look at the reverse. Misandrist. Call someone a misandrist, and if they actually know what it means, you'll get not shame or adjustment of behavior, but a shrug and a "yeah, whatever" from most people. From others, you'll get a perplexed look, and from still others, you'll get hoots of laughter, references to "beard tears" and "manfeelz" and the blithe reply that "misandry don't real." Some more polite feminists will tell you that misandry is really just secondary misogyny–that misogyny is the root cause of all sexism, and misandry is just an unfortunate side effect that would not exist without misogyny. This implies that misandry will, as if by magic, disappear once we've exposed and rooted out all the misogyny in society and properly cleansed our filthy sexist souls of it.
More than this, social media companies like Twitter and Facebook are actively working, with the help of feminist "training", to eradicate misogynistic content from their sites. Fairly benign T-shirts have been pulled from store shelves after outraged people objected to the message that "a girl might be too pretty to do homework, so she makes her brother do it for her." What a terrible, insidiously harmful message to spread about women and girls!
On the other hand, hashtags, memes and facebook groups abound, proudly proclaiming things like "men are pigs" or "kill all men". There's even a website called ihatemen.org that boasts a quarter of a million users. There's also a series of children's books, with related merchandise, called "Boys are stupid, throw rocks at them." International radfem conferences named after the SCUM manifesto attract feminists from all over the world, some of whom hold teaching positions in major universities.
In a culture where the contempt for men and boys is this pervasive and permissible, it's no wonder most people can't or won't be shamed into silence or into altering their behavior simply because they've been accused of misandry. While many people accuse feminists of misandry, or accuse feminists of hating men, the accusation just doesn't have the power to silence them or make them stop what they're doing. This is because society's values are such that even if hating men is not exactly considered "great," there's no real harm in it, especially if the hater is a woman.
So if misogyny is at the root of all sexism, and misandry is just an unfortunate side effect of it–you know, secondary misogyny or "patriarchy hurts men too", then why is it so much more socially acceptable to express hatred and contempt for men than women? And how on Earth does the accusation of misogyny actually result in someone shutting up and going away?
Now let's move along to another:
"RAPE APOLOGIST! RAPE ENABLER!"
According to feminists, we live in a rape culture. This rape culture can be described as follows. Here's en excerpt from the book "Transforming a Rape Culture":

> A rape culture is a complex of beliefs that encourages male sexual aggression and supports violence against women. It is a society where violence is seen as sexy and sexuality as violent. In a rape culture, women perceive a continuum of threatened violence that ranges from sexual remarks to sexual touching to rape itself. A rape culture condones physical and emotional terrorism against women as the norm.

Hmmm… given that definition, and given the "fact" that for many feminists this definition describes our society, one would expect that an accusation of "rape apologia" would have no real power to shame and silence anyone. After all, he's just fitting in. He's normal. His behavior is condoned by the culture.
Not just that! There would be little to no public discussion or censure of trolls who dish out rape threats against women on the internet. Anita Sarkeesian would never have been able to rake in almost 27 times as much money as she'd requested in her kickstarter, or get a plethora of all-expenses paid speaking engagements as far away as Sweden, if society condoned sexual violence and emotional terrorism against women. While the trolls who have targeted Sarkeesian and other (mainly feminist) women with threats of rape and sexual slurs may think that kind of behavior is okay–heck, even fun–internet trolls are a mere subset of a culture, not the entirety of it. The greater part of mainstream culture has strongly condemned this behavior, and is actively attempting to eradicate it.
Oddly enough, a recent survey of Swedish journalists found that though women were more likely to get threats of specifically rape and sexual violence than men were, men reported receiving more threats overall than women did.

The same was true for abusive feedback. For women, that abuse was more likely to have a sexual context, but men received more abuse overall. Again, this is trolls–a small subset of people who delight in upsetting their targets–tailoring their abuse to extract maximum effect. For a man, that might be a threat to kill his family. For a woman, especially a feminist–well, we all know what typically upsets them, right? Hint: it starts with an R.
Yet the main thrust of the cultural discussion we are currently having over mean people on the internet is about threats of sexual violence, abusive comments and sexual slurs against women. Such threats and abuse have been described by feminists as an attempt to "silence half the population" (that would be the half with vaginas), while the heavier proportion of threats and abuse received by male journalists doesn't even seem worth talking about.
Sure sounds like we live in a culture that condones sexual violence and emotional terrorism against women, huh? Where women are terrorized and abused into silence, while men are somehow free to express their opinions any way they wish, without any blowback at all.
Oh wait. It actually looks like we don't live in a rape culture, at least not one that can be described as targeting women specifically, or even predominantly. This is precisely why an accusation of rape apology (in the context of female victims), particularly against a man, is enough to bring the weight of mainstream social disapproval down on the heads of anyone so accused.
Now, if you want a REAL example of rape apology, I'd suggest you read what feminist Mary Koss, consultant for the US Center for Disease Control's National Intimate Partner and Sexual Violence Survey's definitions, and originator of the infamous 1 in 4 college rape statistic, has to say about male victims of female rapists:

> "We acknowledge the inappropriateness of female verbal coercion and the legitimacy of male perceptions that they have had unwanted sex. Although men may sometimes sexually penetrate women when ambivalent about their own desires, these acts fail to meet legal definitions of rape that are based on penetration of the body of the victim."

"Ambivalent about their own desires"? I suppose that comes across as more scholarly than saying, "Dude, what's wrong with you, you know you wanted it. You should be stoked that you got laid! High five!"
And this is not just a radfem attitude–if it was, it wouldn't have found its way into one of the US's largest surveys of intimate partner and sexual violence. This is a core, mainstream cultural value–that men are or should be incapable of not consenting to sex. It's not even victim-blaming–you need an acknowledged victim to engage in victim-blaming.
That is institutional, systemic rape apology, not just informing the attitudes of a few people within a culture, but informing research, policy and law. The very fact that this attitude exists, while any questioning of a woman's personal responsibility to keep herself safe from violence (of any kind) is considered rape apology, and can be used as a shaming and silencing tactic, neatly discredits feminist descriptions of rape culture.
Feel like doing one more?

"YOU GUYS ARE SCARY/DANGEROUS/WANT TO HARM WOMEN"

According to many feminists, gender violence against women is systemic and pervasive–a global epidemic. Eve Ensler's V-Day event, A Billion Women Rising, was billed as a worldwide demonstration to draw attention to the "1 in 3 women globally who will be victims of rape or violence in their lifetimes." Most recently, the 1 in 3 has morphed into 1 in 2 in some circles. And according to many feminists, this gender violence against women is an intrinsic part of The Patriarchy. It has a purpose, and that purpose is to keep men dominant and women terrorized and subjugated to them.
Just as internet trolls are portrayed as specifically attempting to silence the half of the population with vaginas, gender violence against women supposedly exists to keep women in their place. This is simply how Patriarchy maintains the subordination of women and the supremacy of men–by raping and beating up the ladies so they are kept in a state of fear and helplessness, either by their own victimization, or their awareness of the victimization of other women and the understanding that they could be next. As Marilyn French wrote in her book, "The War Against Women",

> As long as some men use physical force to subjugate females, all men need not. The knowledge that some men do suffices to threaten all women.

Now, I'm not even going to get into the credibility of these stats–the 1 in 3s and the 1 in 2s–because the accuracy of their claims is irrelevant. It is sufficient to understand that to many (perhaps most, maybe even all mainstream feminists) these stats are considered credible, and that violence by men against women is particularly egregious–more egregious than that of men against men, or women against men, or even women against women–because of the patriarchal context.

Remember, kids, intention is everything. When a woman hits her husband (which practically really almost never ever happens at ALL, right?), she is frustrated, or lost her temper, or is trying to get out from under his boot heel, or is feeling unheard. When a man hits his wife, he is asserting his patriarchal dominance, keeping her in her place, reinforcing his proper status as The Man in the relationship. And remember, in a patriarchal society like ours, this type of violence is not only "common," it is normalized, expected, endorsed, condoned and excused, and the attitudes that lead to it saturate the culture so pervasively that we don't even notice them–just like when you live in a pulp mill town, after a while you just don't smell the sulfur anymore.

So how is it that an accusation that a man–not even an MRA, just a man–who has an unpopular opinion "scares women," is dangerous to women, wants to harm women, or has even offended women, is such an effective shaming tactic? Why is it that if said accusation sticks, it can mean social death for said man? Why is it that men who've been so accused have been forced to step down from a prominent position–Larry Summers and Justin Vacula come to mind.

More than that, why is it that there is currently a man on criminal trial in Toronto because tweeting politely at three women that he disapproved of their actions left them allegedly in fear for their safety? Why, when the actions he was disapproving of were a concerted smear campaign targeting a game developer, an attempted blacklisting of him among employers, and a poster campaign naming and shaming him in his community, because something he did offended them?

I mean, we live in a patriarchy, right? Patriarchies utilize violence or the threat of violence against women to "keep women in their place." It's normal. It's condoned. It's expected. It's just what men do. As such, a woman accusing a man of scaring her with his words, or having ideas dangerous to women, or wanting to harm women, or of hurting the feelings of women, would be essentially shooting blanks. In fact, if we lived in a society where gender violence against women was normalized and excused, and where men were privileged and dominant, it might be the three women on trial in Toronto, for conspiring to undermine or destroy a man's social status and livelihood when all he did to deserve it was conform to society's values and expectations.

Such a shaming tactic can only work if society on the whole disapproves of violence against women–particularly male violence against women–and endorses the use of threats, hostility, and social annihilation by women to keep men in their place. The very fact that said social annihilation derives from social values condemning violence against women completely discredits the idea that gender violence is a female-targeted phenomenon, and that it is systemic or institutional function of society's norms.

Meanwhile, the ladies of SCUM and radical hub, with their contemplation of male-targeting infanticide and mass chemical castration, continue to hold their international conferences, female audiences continue to roar with laughter anytime a man gets his dick cut off, men continue to be the majority of victims of nearly all forms of violence and death, and male victims of female violence continue to be largely ignored, when it isn't lauded as an expression of Girl Power.

And the fact that feminists use the above tactics, to either shame a man into shutting up or changing his behavior, or to recruit the efforts of white knights, the legal system, corporations, and the weight of public censure to do so on her behalf, kinda has to mean that they know it works. If it didn't work, they wouldn't do it, would they? And if they know it works, they must have some inkling as to why. Which must mean that they are either suffering from extreme cognitive dissonance, or they're well aware that aspects of their theories are questionable, if not highly suspect.

[youtube https://www.youtube.com/watch?v=ymkwdf7XPKc]

Important video for those curious about the Men's Human Rights Movement

Karen Straughan (aka GirlWritesWhat) · 24 June 2014 · Archived copy · Original

Welcome to those of you new to what we do here. Although most in the Men's Human Rights Movement believe that feminism alone is not responsible for all the problems men and boys face in our society, of you want a good starting point on understanding why feminism is frequently criticized, this classic essay will help explain it to you. It's one of AVfM Contributing Editor Karen Straughan's most famous works. –DE

Not too long ago I had it out with a feminist who had come into a male-safe space from a feminist blog just to scoff at the idea of male disposability. She basically said that the entire concept was a myth, that men's lived experiences were completely wrong, and that they were just a bunch of whiners who were complaining over nothing.

That got me thinking about the concept of male disposability and how that interacts with the feminist movement. Male disposability has been around since the dawn of time, and it's based on one very very straightforward dynamic: when it comes to the well-being of others, women come first, men come last. This is just the way it has always been. Seats in lifeboats, being rescued from burning buildings, who gets to eat: really, society places men dead last every time, and, society expects men to place themselves dead last every time.

Humans have always had a dynamic of "women and children first" and that has not changed at all. The 93% workplace death gap has to be evidence of this, if only because there's nobody with any kind of importance or power who's interested in changing it at all. In fact I remember reading an article in a British Columbia paper not long ago that described the increasing proportion of female injuries on the job as a huge problem, and the insane thing was the change reflected a decrease in male injuries rather than an increase in female ones. Men's injuries on the job had gone down because the economic downturn had put so many men out of work in the resource sector that there just weren't as many trees or pieces of heavy equipment falling on men as there had been before. And yet, this was framed as a huge problem for women that required immediate action to solve. It's like if men aren't dying at work that 20 times the rate that women are, we must be doing something wrong as a society.

Back when we were still living in caves that attitude was necessary for human survival. Nature is a really harsh mistress, especially when you think of all the animals that never get to die of old age. Things were a lot different for humans through most of our history on this planet than they are now. Life was dangerous, human settlements were small, isolated from each other, and one big disaster that took out a lot of women pretty much meant the end of the entire shebang for that group of people. So really, the level of importance that a human settlement placed on the well-being of women and children reflected almost always how successful that settlement was. And that can be expanded to encompass entire societies.

I keep hearing from the feminist camp that femaleness has always been undervalued by society and that maleness is preferred. But I've always contended that it's the exact opposite: the feminine is intrinsically and individually valuable, simply because females are the limited factor in reproduction. When it comes to producing babies, every woman counts, whereas biologically one very happy man could probably do the work of hundreds in that regard. So the level of instinctive importance we humans place on the safety and provisioning of women and their children is one of the main reasons why we've been able to be so successful that we've come to dominate this planet.

While I will concede that this drive to keep women safe from all harm has often resulted in extreme limits being placed on women's mobility, their agency, their power of decision to direct their own lives, all through history and many cultures, and in many cultures even today, I think it's telling that those cultures tend to be the most backward. When you consider the restrictions placed on women in places like Afghanistan, and then you consider that if we "bombed them into the stone age" it might be progress, I think you could conclude that the most successful societies had a good balance between allowing women freedom and the ability to choose and direct their own paths in life, and the need to protect them and provide for them.

However, feminists will insist that these kinds of restrictions being placed on women in those kinds of societies are the ultimate form of objectification. You lock up your possessions to make sure they will never be lost or stolen or

harmed. Honestly, if I were a guy on a battlefield I might appreciate being objectified in that way. I think if I was going to be an object, I'd rather be a sexual one or somebody's prized possession than an object that can simply be thrown in the trash or smashed into pieces in the service of somebody else's purpose.

Feminists also have a very simplistic idea that our willingness to absolve women of their crimes, slap them on the wrist, spare them punishment, comes from a deep disrespect society has for women's person-hood—not seeing them as full human beings capable of looking after themselves, that we see them as children who don't know any better. And while there are parallels there in our desire to protect both women and children from not only their own poor decisions but the full consequences of their shitty behavior, it's really not as simple as they try to make it out to be.

Seriously, even today—even today in 2011!–we fully expect that if it comes down to a man and a woman in a burning building and you can only save one, the expectation is that you choose the woman every single time. So honestly, whose humanity are we placing above whose here? We're not talking about going to work, we're not talking about getting an education, we're not talking about freedom to decide what you want to be in life. We're not talking about getting to take Tae Kwon Do. We're talking seats in lifeboats here. The person in the lifeboat is going to survive, no matter how capable or incapable they are of managing their own life, and the person going down with the ship is going to die, no mater how independent, self-sufficient and awesome he is. That's the equation: one life, more valuable than another, and the woman wins every time.

So honestly, is there any argument, anywhere, that women's humanity has always been held in higher regard by society than men's? To be important to society, a woman merely has to be; a man has to do in order for his life to have any meaning to anyone other than himself. I think it was ManWomanMyth who said our society reduces men from human beings to human doings. I really think that's an apt analogy. We measure a man's worthiness to wear the title of "man" and therefore the title of "human," through how useful he is, either to society or to women, and one of the most useful things a man can do even now in the eyes of society is to put women and children before himself.

While I think there is plenty of argument that this attitude is at least partly innate—the way most survival traits are, even collective ones—if it starts in the chromosomes we really do everything we can as a society to reinforce this dynamic. Studies have shown that even though baby boys tend to cry and fuss more than baby girls, parents are quicker to attend to or console a baby girl than they are a baby boy. Even just the level of acceptance of infant male circumcision in our culture, when female genital mutilation was banned pretty much the first afternoon we all heard it existed, really says a lot about the differing expectations we have for males and females. Speaking as a mother, the last thing I would ever have wanted was to hear my child cry, especially when they're at an age when they're completely helpless, completely at the mercy of outside forces, and utterly dependent on the adults in their lives for every last thing, and yet even knowing how painful that cut is, we expect baby boys only days old to just suck that up.

Just think about what these very first interactions and experiences, these differences in how we nurture our babies depending on what gender they are, what this teaches them: What do we teach baby girls when we attend to their crying so quickly? We teach them to ask for help because their needs are important. We teach them to let us know when they're afraid or in pain because it's important for us to know when they're sick or in danger or hurt, so we can do something about it. We teach them that when they're sad or lonely to summon comfort and comfort will be there. We teach them that they're important. Their needs and well-being, both emotional and physical, are important just because.

And what are we teaching baby boys when we leave them to cry? We teach them that there's not much point in seeking help because it will be grudgingly given if at all We teach them that they should become self-contained in their ability to deal with emotions like fear, helplessness, loneliness, sadness, pain, distress: we teach them stoicism. We teach them to suck it up. We teach them that their fear and their pain are things that are best ignored. We teach them that their emotional and physical well-being are just not as important as other things.

Given all that, is it any wonder it's like pulling teeth to get a man to go to the doctor when he's sick?

What we're teaching that baby boy is all the things a man needs to know and feel and believe about himself if he's going to stand in front of a cabin with a rifle while his wife and kids hide inside. We're preparing him for the day he

has to fix a bayonet to a rifle and charge a hill under enemy fire, and we're preparing him to make a decision to resign himself to an icy fate while women and children escape in the lifeboats. We are teaching him to internalize his own disposability.

And baby girls? By attending to her crying so quickly, by letting her know that she's inherently important to us, we're preparing her for the day she has to think of her own safety first, even if it means the man she loves is left standing alone with a rifle in front of a cabin. We're preparing her to take that seat in the lifeboat. We're training her to not allow guilt or empathy or acknowledgment of a man's humanity, or any sense that he might deserve it more, to convince her give her seat to him. Because for millenia, the human species absolutely depended on her feeling 100% entitled to that seat.

And that brings me to feminism. You know, the patriarchy smashers? Those righteous avengers of equality? Dogged dismantlers of every single gender role? What exactly is feminism doing to dismantle this traditional role of the disposable male?

Feminism's greatest victories have only reinforced in everyone that society still owes women provision, protection, help and support just because they're women. In its collective dismissal and abandonment of male victims of domestic violence, it only reinforces in men that it's pointless to ask for help, because men's needs are of no relevance, and their fear and pain don't mean anything to anyone. Feminism teaches us to put women's need at the forefront of every single issue, political or social. Whether that issue is domestic violence law, sexual assault law, institutional sexism, social safety net, education funding, homeless shelters, government funding for shovel-ready jobs—jobs that didn't stay shovel-ready once women got wind of them.

Everywhere you look—everywhere you look!–there are feminists pushing their way to the front of the line demanding women's "fair share" of all of the goodies, the good stuff, the loot, the booty, the cookies. Even if women don't need it. Even if women don't deserve it. And even if somebody else needs it and deserves it more. And they get it, because we give it to them.

Feminism has done nothing but exploit this dynamic of the expectation on men to put everybody else before themselves. Especially women. Women's safety and support, women's well-being, and women's emotional needs, always come first. This is the most stunning piece of society-wide manipulative psychology I think I have ever come across. Feminism has been down with old-school chivalry right from the start. They might seem like strange bedfellows, but they're not. Because both concepts are built on a firm foundation of female self-interest.

We made our way as humans through a really harsh history and we became the dominant force on this planet. One of the reasons we were so successful is because we have consistently put women's basic needs first. Their need for safety, support, and provision. It was in humanity's best interest for women to be essentially self-interested, and for men to be essentially self-sacrificing. But we don't need that dynamic anymore. Our species is in no danger of extinction. We're 7 billion people clogging up the works here!

What's the worst that could happen if we all just collectively decided that men were no more disposable than women, and women were no more valuable than men? In fact the greatest danger I see to us right now is that in our desperation to bend over and give women everything they want and everything they say they need, we've unbalanced society to the point where we're in danger of seriously toppling over.

And really? The only difference I see between the traditional role and the new one for men with respect to disposability is that maleness, manhood: it used to be celebrated, it used to be admired, and it used to be rewarded, because it was really necessary, and because the personal cost of it to individual men was so incredibly high.

But now? Now, we still expect men to put women first, and we still expect society to put women first, and we still expect men to not complain about coming in dead last every damn time. But men don't even get our admiration anymore. All they get in return is to hear about what assholes they are. Is there any wonder why they're starting to get pissed off?

–Karen (AKA Girl Writes What)

Fallout: Losing face after criticism of AVFMS, the SPLC resorts to mass censorship

Jonathan Taylor · 25 June 2014 · Archived copy · Original

[image]
"To attempt to silence a man is to pay him homage, for it is an acknowledgement that his arguments are both impossible to answer and impossible to ignore."

– attributed to many people, but most of all John Bryant

I have let the matter of the SPLC sit for a week and a half to see how far they would go, but I think that now is the time to address it before I move on.
I was unsurprised when, earlier this month, Arthur Goldwag of the Southern Poverty Law Center – an organization that is if not extreme-left, one that certainly panders to such – decided to write an article about my site on their blog "Hatewatch." The motto of their blog is "Keeping an Eye on the Radical Right," an interesting notion since AVFMS has criticized ideologues on both the left and the right, and since one of its founding nine values is non-partisanship. The article, while refraining from classifying AVFMS as a "hate site" (the cataloging of which is apparently their bread and butter in more ways than one), nonetheless attempted to paint my site as something born out of partisan extremism, accused it (falsely and without evidence) of dishonestly misrepresenting others, and loosed its gang of dogmatic and mean-spirited online followers to not only attack my site but also (and more perniciously) attack anyone who stepped in to say a positive word about it, or about men and boys.
They also heavily suppressed the comments of many men's advocates in a very dishonest and one-sided fashion.
I was undismayed by their article, however. It gave me the opportunity to clarify where the SPLC and I differ, to demonstrate how the old social justice establishment doesn't meet the needs of today's world, and to show how websites like AVFMS help fill that void. I seized this opportunity by writing an article of my own and commenting on theirs. My first comment was overwhelmingly upvoted. It remains there as of now, but I am curious how long it will stay up.
It was uplifting to see so many people come out of the woodwork to defend my site's work and values, and to advocate for men and boys. Robert O'Hara, news director at A Voice for Men, wrote an article on the matter. The SPLC article (and my response to it) was discussed heavily on the Men's Rights subreddit and Facebook. And many, many men's advocates showed up on the SPLC article itself to comment.
Upon returning to the SPLC article later on, I saw that the site administration had deleted **over 100 comments** by men's advocates. Someone who had not visited the comments section of their article might be tempted to wonder whether the reason was because many of them were simply making childish rants, personal attacks, and other generally unproductive and insincere statements (trolling). Based on my experience, such would be the go-to accusation from any extreme ideologue with which we, by now, are all too familiar.
On the contrary; much like the chaotic and well-chronicled events at the University of Toronto, the men's advocates were generally well-behaved. It was primarily their opponents who behaved childishly, made a career out of personal attacks, trolled, and even made false accusations. And their comments were not deleted.
It is unfortunate that so many men's advocates spent the time to make comments only to find that they had been deleted. I think there is a bright side to this, however. Since the SPLC resorted to censorship on such a mass scale, it has made much of their comments section almost impossible to consistently and coherently read. In addition, since the SPLC has decided not to delete the childish, trolling, and hateful comments of its supporters, it has forfeited any credibility it might have had for making the claim that they are deleting comments based upon anything other than political suppression.
As a result, the comments section of their article is now an echo chamber that reflects far more poorly on the SPLC than it does on my website. You now simply cannot read the comments section of every other subthread without stumbling over a space where a comment used to be, responded to only by the personal attacks of SPLC supporters.

This is what much of it now looks like:
[image]
Just look at that screenshot: three comments by three different dissenters deleted. One of whom (of all people) is Pierce Harlan, a blogger at Community of the Wrongly Accused, who is well-known for his civilized approach. Meanwhile, the comments of those who responded with nothing but childish personal attacks remained. And that, folks, truly is representative of how the SPLC and their commenters like to run things.
And what's worse, when you think about it, is that this is how they would like to run the world, if they could. But we've just begun:
[image]
And of course, any time people bring up the fact that men and boys are falling behind in education it is immediately re-framed by anti-male partisans as some kind of insecurity on the part of men:
[image]
Question: Is it really because men's advocates don't want to come to terms with women being "strong and independent," or because these people don't want to come to terms with the concept of male vulnerability? Given that these commenters never, throughout the entire comment thread, discussed the actual issue of men and boys falling behind in education, I'd say the evidence leans toward the latter.
And by the way, many women are advocates for men and boys as well. Indeed, most of the guest articles on my site come from women. I guess they are insecure about women gaining rights as well?
We continue:
[image]
I think I stopped saying "goober" when I was about 12 years old.
This next SPLC supporter just comes out and says – in response to a deleted comment, no less – that (s)he's not interested in having any real conversation on civil rights or equality, only in personal attacks:
[image]
Let it be known that these kinds of commenters will never become a regular feature at AVFMS, nor will such dishonest and one-sided censorship. Let "veteran civil rights organizations" like the SPLC do things their way. Which they do, a lot. Commenter Aron was perhaps the worst…
[image]
…but Reynardine was pretty bad as well:
[image]
Here's where Reynardine redeems herself, however:
[image]
And another comment from Reynardine, one which – like so many of these SPLC supporters – immediately follows a deleted comment:
[image]
"Dildo Daggins." Yes, folks: these are the types of comments that the SPLC deemed appropriate and productive, while many of the arguments men's advocates made were deleted. Mark Neil noticed this trend and said:
[image]
And perhaps it seems that way, because it is that way. Ian Weaver also disagreed with the tendency of the SPLC to censor comments. His comments stayed up…for about a day or two. The remains of the comment subthread he started are nothing short of proof of his point:
[image]
Yes, funny how that works. It's almost as though Mr. Weaver knew what he was talking about.
But the SPLC didn't just delete people's comments. They also banned people who commented regularly. One of them was Zimba Zumba, who wrote about his experiences on the Men's Rights subreddit:
[image]
Zimba Zumba is a regular commenter on various social and political blogs. On an article on Alternet he also met up with SPLC commenter Reynardine, where she threatened to dox him:
[image]

Not too long after this, we see Reynardine – who just threatened to cyberstalk Zimba Zumba on the AlterNet article – now on the SPLC article falsely accusing Zimba Zumba himself of considering cyberstalking her:
[image]
I tried to let the readers know that her statement was interesting given that she had just threatened to dox Zimba, but discovered that I could no longer comment on the article. After deleting roughly 100 comments from men's advocates, the SPLC decided to lock the thread so that (presumably) no one could comment:
[image]
I also noticed that the SPLC deleted all of the comments by Janet Wilkinson, a woman who commented heavily on the article and who has helped me in email campaigns in the past. And to think that for all the talk about opposing men's advocates who they falsely accuse of "silencing women's voices," they are quite happy to silence women who disagree with them.
Is the SPLC afraid of women's voices?
Interestingly, one of the first comments said of the SPLC article, "An excellent and well written article…I will take a look at Jonathan Taylor's website when I get a chance." His statement is interesting: if you believe an article that comments at length on a website is well-written (which I presume also means that the article is rooted in verifiable facts), wouldn't it make sense to actually visit the website and verify the claims the article makes about it before you judge whether the article is well-written?
And this is another problem with the SPLC community: to them, facts don't seem to be terribly important. Their article about my website was first brought to my attention because I viewed the "referrals" to my website in my site statistics. I noticed that there was one (yes, only one) person who had clicked the link to this website from the SPLC article. When I immediately looked up the article, I found that there were already about 30 comments by people who were all talking about this site, most (if not all) of whom had very likely never visited it.
One of the nine values of my site is evidence-based inquiries and solutions. Evidently it is not one of their values. To the True Believers, dogma, intolerance, mean-spiritedness, and blind partisan tribalism are values to be celebrated.
The SPLC and its supporters have demonstrated time and time again their mentality: if you are not – like them – hanging by your fingernails on the extreme left end of the political spectrum, it can only be because you are on the radical end of the opposite side. We might well remember the wisdom of Obi-Wan Kenobi from the Star Wars remakes: "only a Sith deals in absolutes." And actually, someone made that very point in the SPLC article. Before his comment was deleted, of course:
[image]
I've been up and down the entire comment thread several times. I'm not going to critique the whole thing. It's something you have to see for yourself anyway. But I've compiled a list of those whose comments were deleted. Let me know if I left anyone out:

The SPLC Censorship Roll of Honor (in no particular order)

Pierce Harlan
Zimba Zumba
Ian Weaver
Janet Wilkinson
M the Atheist
blustarz
piano king
chiquitobot
James Nunya
visionary_23
daboys1215
plasmacutter

Something'sRotteninDenmark
edtastic
Roberto Matus
Mark Neil
plasmacutter
Something'sRottenInDenmark

In conclusion

Websites and organizations like the SPLC and their partner Manboobz may occasionally have a point criticizing a few other websites and organizations. But as I have demonstrated now and in the past, when it comes to assessing my website their efforts are still lacking.
And they are entirely predictable by now. All of their vacuous and underhanded insinuations, all of their baseless accusations, and all of the hateful and childish rhetoric of their supporters, have only served to strengthen my website. They thought to capitalize on my website to legitimize their own existence, but things have worked out to quite the contrary.
In the future, AVFMS will have other challenges. Real challenges. I suppose that, during the year AVFMS was launched, these were a good warm-up. I can't promise that I will pay them much attention in the future, however. They are occasionally useful to clarify to the world where our values differ, but not to dwell on. There is more important work to be done.
2014 is fast approaching.

Please help AVFM continue to spread the message that Men's Rights are Human Rights by contributing to our quarterly fundraiser. Thank you!

Domestic Violence: Belief, Bias, and Groupthink

AVfM Video Source · 25 June 2014 · Archived copy · Original

In this video lecture, Dr. Donald Dutton talks about the subject of domestic violence and of how the associated field of research suffers from groupthink, belief perseverance, and biased assimilation of information. He examines, with several examples, this processing feature both in social science studies of domestic violence and in government responses to the problem. All bias exists in one direction and is not, therefore, simply random error. It exists in the direction of the "paradigm" of domestic violence (i.e., male = perpetrator, female= victim), which has its roots in Mackinnon's Marxist notion of gender relations and, hence, associates maleness with oppression and domination and femaleness with victimhood. These broad associative complexes color all perceptions of intimate violence as being instrumental and dominating for males and self-defensive and acceptable for females. The numerous shortcomings of this view are discussed with examples.

Conference Twitter Feed

AVFM · 25 June 2014 · Archived copy · Original

#icmi14 is for general info and @icmi14 is for messages you want posed directly to conference speakers.

There is a Twitter feed, @icmi14, for the *International Conference on Men's Issues 2014,* from which our Media Director, Janet Bloomfield, will be tweeting relevant updates. We invite listeners/viewers to tweet any serious questions they have for the speakers during their talks, and we will endeavour to have one or two asked on the floor. Additionally, select tweets will be displayed on the video feed (but not who they're from). Remember that this is live television that bears AVfM's logo, and constructive tweets free from profanity are more likely to be chosen than others.

There is the #icmi14 hashtag as well for sharing general messages about the conference (note that the thugs who protested it have promised to hijack it – and note that we'll be blocking any trolls who send to @icmi14).

If you don't have one yet, this is a good time to get a Twitter account–there's a lot of activity on Twitter and your support is valuable – and not only that but Twitter is fun.

[image][image]

Men's Rights versus Feminism explained using magnets

Alison Tieman (Typhonblue) · 25 June 2014 · Archived copy · Original

Men’s Rights activists seek to bring awareness to how men are acted upon by society, acted upon by other men and acted upon by women. They are opposed by feminists who think that bringing attention to how men are acted upon will take something away from women.
Every era has had its mythology of women’s weakness and men’s strength. Ours is no different and it’s not progressive. How easy is it for you to see Jill as a victim? How hard is it for you to see Jack as vulnerable?

Full Text of video
Sources

International Conference on Men's Issues—Live Stream

AVFM · 26 June 2014 · Archived copy · Original

Update: The live stream is, in fact, in 720p HD, but not by default. Click the cog to change resolution if you'd like to watch in HD.
After some technical challenges we have secured the neccessary technology to bring you the rest of the conference live on YouTube. So please click here and tune into Day Two of the proceedings as they happen.

The technological costs of providing this stream are not insignificant, and we will ask for a donation (suggested $20 per day) to help pay for the A/V gear and the Internet connection. As a backup source, we are streaming the audio via the AVfM Live365 radio station, which you can tune into as an alternative or in the case that the video feed is not reliable.
[image]There is a Twitter feed, @icmi14, for the conference, from which our Media Director, Janet Bloomfield, will be tweeting relevant updates. We invite listeners/viewers to tweet questions for the speakers during their talks, and we will endeavour to have one or two asked on the floor.
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SPEAKER SCHEDULE

Please note that the following program is subject to change without notice.

Thursday, June 26th		
13:00 — 17:00	Warren Farrell, Ph. D.	Workshop: On modern fatherhood
15:00 — 17:00	*Press conference*	
Friday, June 27th		
08:45 — 09:30	*Registration*	
Men in families		
09:30 — 09:45	Paul Elam	Welcome
09:45 — 10:30	Hon. Anne Cools, Senator	The law: Fathers, children, and their well-being
10:30 — 11:15	Erin Pizzey	Domestic violence and feminism
11:15 — 11:45	*Morning break*	
11:45 — 12:30	Dr. Tara Palmatier	The crisis relationship
12:30 — 13:15	Mike Buchanan	Let's get political!
13:15 — 14:30	*Lunch break*	
Men in society		
14:30 — 15:15	Fred Jones, JD	Cultural bias
15:15 — 16:00	Barbara Kay	Misandry in media
16:00 — 16:30	*Afternoon break*	
Men in their personal lives		
16:30 — 17:15	Tom Golden, LCSW	Men's unique way of healing
17:15 — 18:00	Paul Elam	Blue collar invisible man
Saturday, June 28th		

08:45 — 09:00	Attila Vinczer	Welcome
What are *we* doing about it?		
09:00 — 09:45	Warren Farrell, Ph. D.	The Men's Movement
09:45 — 10:30	Karen Straughan	Antifeminism
10:30 — 11:00	*Morning break*	
What is the *law* doing about it?		
11:00 — 11:45	Carnell Smith	Paternity fraud
11:45 — 12:30	Robert Franklin	Family courts
12:30 — 13:45	*Lunch Break*	
What are we doing to our kids?		
13:45 — 14:30	Terri Pop	Men in the military
14:30 — 15:15	Dr. Miles Groth	Young men in education
15:15 — 15:45	*Afternoon Break*	
15:45 — 16:30	Stephan Molyneux	Circumcision
Any other business, close-out		
16:30 — 18:00	Panel session	

Acid Attacks: Telling Only Half the Story

Dan Perrins · 26 June 2014 · Archived copy · Original

Acid attacks or vitriolage, we are made aware of them via the media on a regular basis. The effect of acid on human flesh is horrific to say the least.
The images most of us associate with the term acid attack are that of disfigured and deformed woman with horrendous scars where the acid has come into contact with their flesh. The effects, if the acid in the attack is strong enough or not neutralized quickly, are permanent.
Acid attacks are not new. In point of fact women have a rich history of using acid in their attacks.
Our resident historian, Robert St. Estephe, has documented a substantial list going back to 1865 when Margaret Boyle of Philadelphia, Pennsylvania threw acid in the face of her son-in law as he was not the man she had chose for her daughter.
It was the ~~patriarchy~~ matriarchy that forced Mrs Boyle to commit her crime, right?
And over at E Belfort Bax website we can find it referenced as well. The term used for acid by Bax was "vitriol," and according to one of his contemporaries, crime reporter Adam Lee Hargrave, acid throwing was perpetrated primarily by women in his day.
Most of the news fed to us about this particularly heinous form of violence covers about 60% of the story today; about 40% of the victims are men. The feminist organizations feed it to the news groups and they in turn don't bother checking the facts.
Feminists never blatantly lie about gender violence right?
Now since we know feminists don't like admitting male victims exist It falls upon us to bring to the public's attention the other approximate 40% of the victims.
The reasons for these attacks are not really all that important for this article. The reasons are never satisfactory unless a person's life is in **immediate** danger. They have no safe escape and that is the only tool they have to defend themselves.
Beyond that I don't care if your honour has been insulted, you were jilted by your spouse / lover, or whatever reasons a person may try and use to justify engaging in this crime.
ITS WRONG, no further discussion needed. Wrong if it happens to a woman and wrong if it happens to a man.
But our '*moral betters*' don't seem to want to be as bold with their stand against these crimes as you and I are. They have force fed society the same old lie of only female victims. Maybe an odd male child, but other than that, the male victims are kept out of society's view.
Its just the way feminism likes it so they can fill their coffers with donations and government grants for telling just over half the story.
However recently I stumbled across this article and found this quote;

> **"Forty percent of the acid attack victims in Pakistan are men or boys."**

I tried to track this number down but unfortunately the best I could find other than the quote from Sharon Behn is numbers from the Acid Survivors Foundation.
On their website they have a statistics tab.
The numbers for the year 2013 for acid attacks are 69 incidents of acid being used as a weapon and 85 victims.
Using a global population number of 6 billion the average person has a chance of 0.000001416 % of being a victim of one of the most vicious and heinous crimes know to humankind.
This crime is incredibly rare and for that I am glad. I wouldn't wish this on the worst of the rad-fems.
On page 2 of their statistics tab we they break down the numbers for us; 28 men 44 women and 13 children were attacked with acid in 2013.
The report does not state whether the children were intended or unintended victims injured from being with the adults.

Assuming the children were unintended victims the total number of adults for 2013 is 72. Which means that 38.888% or about 40% of those acid attack victims were men.
On another acid survivors website from Cambodia they have numbers from 1999 – 2013. There numbers show that 40% of the adult victims were adult males, 44.8% were adult females, 7.3% were male children under the age of 13 and 8% were females under the age of 13.
Despite about 40% of the acid attack victims being male acid survivors foundation true to feminist form states:

> **"Acid violence is a form of gender based violence that reflects and perpetuates the inequality of women in society."**

And helping that lie spread was boosted by COMBATING ACID VIOLENCE IN BANGLADESH, INDIA, AND CAMBODIA
This is subtitled as:

> Report by the Avon Global Center for Women and Justice at Cornell Law School, the Committee on International Human Rights of the New York City Bar Association, the Cornell Law School International Human Rights Clinic, and the Virtue Foundation

Notice the list of organizations who are helping promote this heinous lie that acid attacks is gender violence? All of them owe a duty of care to us, society to be honest but hey their feminists so that duty of care is tossed in the manure pile. Too bad their reports aren't there too, where they belong.
Here is what these alleged groups wrote when describing acid attacks;

> **"Acid violence is gender-based violence that reflects and perpetuates the inequality of women in society and as such is prohibited by international law**

I call BULLSHIT. There is a about a 10% difference between the sexes in acid attacks. That is not gender based violence. Even if we include the children the percentage of men only drops down to just over 35% that is still not gender based violence.
And what about the criminals inflicting incredible human suffering you ask. Well it is not just men who are tossing acid on women:
Woman throws acid on sister-in-law over land dispute
Two women accused of plotting an acid attack that left a local woman disfigured have been found guilty
Just like every other feminist claim of gender-based violence this one too is a half truth. Omitting the male population from the awareness campaigns is the standard operating procedure of feminism.
To reference my compatriot, Robert St. Estephe again, please note: neither historically nor in modern times have acid attacks been something "men to do women." It's something people do to each other, in various times and places. If you doubt there's anything weird or unusual about women using acid as a weapon, in addition to Robert's other article (referenced above) see Three New York "Acid Queens" of 1901.
I've said it earlier in this article and I'll say it again:
The feminist insistence of acid attack as male-to-female gender violence is BULLSHIT.

Editor's note: acid victim photo by Zoriah, under Creative Commons license stipulated here.
SEE ALSO:
Acid-throwing: Almost exclusively a women's crime?
Acid attacks in Italy – Manipulation of the public
Acid Queens: Women Who Throw Acid

Acid Attacks: Telling Only Half the Story

Dan Perrins · 26 June 2014 · Archived copy · Original

Acid attacks or vitriolage, we are made aware of them via the media on a regular basis. The effect of acid on human flesh is horrific to say the least.
The images most of us associate with the term acid attack are that of disfigured and deformed woman with horrendous scars where the acid has come into contact with their flesh. The effects, if the acid in the attack is strong enough or not neutralized quickly, are permanent.
Acid attacks are not new. In point of fact women have a rich history of using acid in their attacks.
Our resident historian, Robert St. Estephe, has documented a substantial list going back to 1865 when Margaret Boyle of Philadelphia, Pennsylvania threw acid in the face of her son-in law as he was not the man she had chose for her daughter.
It was the ~~patriarchy~~ matriarchy that forced Mrs Boyle to commit her crime, right?
And over at E Belfort Bax website we can find it referenced as well. The term used for acid by Bax was "vitriol," and according to one of his contemporaries, crime reporter Adam Lee Hargrave, acid throwing was perpetrated primarily by women in his day.
Most of the news fed to us about this particularly heinous form of violence covers about 60% of the story today; about 40% of the victims are men. The feminist organizations feed it to the news groups and they in turn don't bother checking the facts.
Feminists never blatantly lie about gender violence right?
Now since we know feminists don't like admitting male victims exist It falls upon us to bring to the public's attention the other approximate 40% of the victims.
The reasons for these attacks are not really all that important for this article. The reasons are never satisfactory unless a person's life is in **immediate** danger. They have no safe escape and that is the only tool they have to defend themselves.
Beyond that I don't care if your honour has been insulted, you were jilted by your spouse / lover, or whatever reasons a person may try and use to justify engaging in this crime.
ITS WRONG, no further discussion needed. Wrong if it happens to a woman and wrong if it happens to a man.
But our '*moral betters*' don't seem to want to be as bold with their stand against these crimes as you and I are. They have force fed society the same old lie of only female victims. Maybe an odd male child, but other than that, the male victims are kept out of society's view.
Its just the way feminism likes it so they can fill their coffers with donations and government grants for telling just over half the story.
However recently I stumbled across this article and found this quote;

> **"Forty percent of the acid attack victims in Pakistan are men or boys."**

I tried to track this number down but unfortunately the best I could find other than the quote from Sharon Behn is numbers from the Acid Survivors Foundation.
On their website they have a statistics tab.
The numbers for the year 2013 for acid attacks are 69 incidents of acid being used as a weapon and 85 victims.
Using a global population number of 6 billion the average person has a chance of 0.000001416 % of being a victim of one of the most vicious and heinous crimes know to humankind.
This crime is incredibly rare and for that I am glad. I wouldn't wish this on the worst of the rad-fems.
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SEE ALSO:
Acid-throwing: Almost exclusively a women's crime?
Acid attacks in Italy – Manipulation of the public
Acid Queens: Women Who Throw Acid

The press conference they didn't want you to see

AVfM Video Source · 27 June 2014 · Archived copy · Original

Apologies for technical issues that have prevented live streaming, but here is the unedited press conference as it happened on 26 June 2014. You may notice the press was polite and asked relevant questions. It's hard not to think some of them were dumbstruck as they realized there was almost nothing any sane person could argue with there. Having sorted out technical difficulties, we will do our best to start livestreaming tomorrow's event first thing, and to get the raw video of Friday's (today's) event up for unedited viewing tomorrow as well.

The AVfM Fundraiser for Summer 2014

Paul Elam · 28 June 2014 · Archived copy · Original

The quarterly fundraisers at AVfM are always a mixed blessing for me. They provide the lifeblood for what keeps us alive, running, and growing. On the other side of that, I am not particularly fond of asking for money.

This is even more of a dilemma now than it has ever been before.

Recently, we have requested and counted on an unusual amount of financial support related to the conference. So many of you have answered the call and helped with such enthusiasm that the idea of a quarterly fundraiser makes me concerned.

Unfortunately, I have to be more concerned with us continuing to pay bills for general operations, and to cover the almost endless stream of things from the conference—expenses that can make or break what we are doing.

So with that, I am compelled to do again what we do every quarter, which is to ask you to part with some of your hard-earned money to help us stay afloat and further our work.

Though we have a long way to go, we are gaining unprecedented momentum as evidenced by a men's rights conference so successful that the word "historic" is being used by many people.

I, for one, think this is 100% correct, but we still need your help in order to keep us on track to create a historic *movement*, not just historic events.

The fundraiser will run for 10 days. Please help us reach our goals so that we can find more and more ways to make good history.

Thank you in advance for all of your support.

Paul

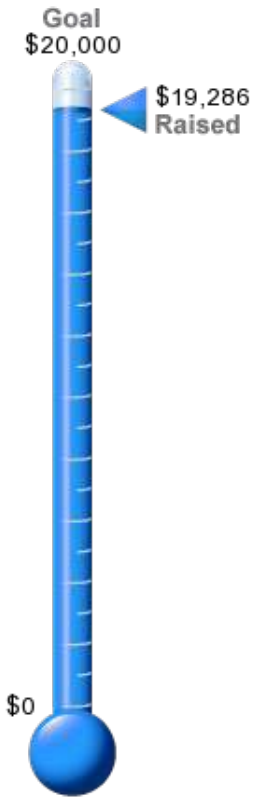

Provided byFund-Raising-Ideas-Center.com

Dr. Tara Palmatier—AVfM Men's Issues Conference, Detroit 2014

AVfM Video Source · 29 June 2014 · Archived copy · Original

Sandman shares Dr. Tara Palmatier's presentation from the Men's Issues Conference in Detroit 2014 and his impressions of what went on during the event.

Sandman: "There were fifteen speakers in total, but I will be sharing only three videos on my YouTube channel in the order that I shot them at the conference over the last few days. I will share the second video of Karen Straughan tomorrow, and the third one will be with Terrence Popp from Redonkulas.com a few days after that. A Voice for Men will be selling a DVD of the presentation and I will be sharing the link for that DVD when it's ready for sale. I'll be doing that here on my YouTube channel. Anyway, the first video is from the first day of the conference on Friday, June 27, with Dr. Tara Palmatier."

Stefan Molyneux, AVFM Men's Issues Conference, Detroit 2014

AVfM Video Source · 30 June 2014 · Archived copy · Original

Stefan Molyneux's speech on circumcision and violence against children. Whether you're a fan of his or not, Stefan nailed the topic in a fashion that both gets the topic across and is entertaining. LV

Karen Straughan aka GWW—AVfM Men's Issues Conference, Detroit 2014

AVfM Video Source · 30 June 2014 · Archived copy · Original

For those of you who didn't get to see it, we bring you Karen Straughan's talk, in which she refutes the "once upon a time" claim that feminism started as a movement for equality. She explains that it has been always been about misandry, gynocentrism, and blaming men for all the evils of the world.

Ladies, Matt Forney wants to be your daddy

Jack Barnes · 30 June 2014 · Archived copy · Original

MHRAs are known for being critical of anything and everything that affects men and boys in our culture. We are critical of religion and the atheist community, of feminism and traditional conservatives, of social expectations and public policy and law. We are also critical of the behavior of men and, yes, of women in our society. To be blunt, you will probably be hard-pressed to find a more honest and open discussion of men and women than right here. We are not here for a group hug or to make you feel all warm and fuzzy. We are here to tell you the cold, hard truth.

In the beginning of human civilization, strict gender roles were developed based on the needs of society as a whole. These roles were harsh and unfair to both men and women but were a necessary evil for the survival of the human species. As the world evolved into a place of relative safety and comfort, women chose to cast aside the restrictions placed on them by these now ancient gender roles. However, they have been reluctant to accept the responsibilities that come with being a fully realized and capable adult.

Men need to wake up and realize that they are not machines built for the sole purpose of protecting and providing for women and children. Despite what feminists would have you believe, men are, in fact, human beings and deserve to be treated as such. It should no longer be expected of men to protect and provide for women, to be a woman's keeper and caregiver. It most certainly should not be expected that a man be responsible for her behavior. This change must start first with men rejecting these obligations despite society's snubbing of those who choose to live their lives their own way.

Women need to grow up. They are adults, which means they and they alone are responsible for themselves. In order for equality between the genders to become reality, women must take upon themselves the responsibilities that come with the rights they have already been given. They must reject the infantilization that is exerted by feminists and traditional conservatives alike. One way that our society infantilizes women is by not holding them to the same level of accountability as male adults for their behavior. We see it all the time on TV shows like *Bridezilla*, *Desperate Housewives*, *Bad Girls Club*, and *Dr. Phil*. Personal accountability for women has been replaced with female entitlement. "Grow up" has been replaced with "You go, girl." We don't expect women to behave as adults, and when they don't, we give them a pass and a guest spot on *Oprah*.

Obviously, there are those who disagree. There are those who say that men should man up and get back to picking the cotton for women and the state while at the same time demanding even more protections and public programs for the fragile flowers also known as the fairer sex.

Enter Matt Forney.

Forney wrote a blog article entitled "How to Beat Your Girlfriend or Wife and Get Away with It" that advocates behavior that is illegal, immoral, unjustifiable, and quite frankly sick. Besides the fact that his article is in favor of domestic violence, the justifications for Forney's position are such that even a newbie MHRA would do an atomic facepalm. Forney doesn't expect the women he enters into relationships with to behave as adults. He assumes that they will behave like children.

It seems that Forney doesn't want to be a husband or partner. He wants to be their daddy. Here are some quotes that reveal Forney's expectations for the women in his life.

> "If she wants to behave like a child, you'll *treat* her like a child."
> "The goal is to constantly violate her boundaries until you've conditioned her to behave *exactly* the way you want. And no, you don't ask for permission, anymore than a father would ask a disobedient child for permission to punish her."
> "An undisciplined girl is like an undisciplined child."
> "… many girls will create drama and start arguments with you as a way of getting you to pay attention to them, same reason why a neglected child will go out of his way to cause trouble. *If he won't hit me when I break the rules, it means he doesn't love me.*"

> "By placing her in a submissive position and punishing her in the same way a father punishes an unruly child, you're infantilizing her, imprinting on her her proper station in life."
> "… if you spank her for specific infractions, you'll gradually program her to stop doing things that displease you, in the same way a child learns why sticking a fork into an electrical outlet is not smart."

Um, no. If she wants to behave as a child, then that is her right. Just make sure she does it somewhere else and with someone else. It is not your job to correct her behavior. She is an adult. She should already know how to behave. If she doesn't, it is not your or anyone else's responsibility to teach her. Forney's belief that it is a man's responsibility to shape and mold an adult woman into behaving like an adult is a burden that no man should have placed on him. It is a burden that any intelligent man would swiftly reject along with the woman who doesn't know how to behave.
Not only are Forney's methods the result of chivalry—which is the idea that men serve women as protectors even against the consequences of her own actions—but they are also the result of limited intelligence. His ideas will not produce the desired result. In fact, the *opposite* is true. Forney seeks to discourage what he calls attention-seeking behavior by rewarding her with negative attention. Makes perfect sense.
How about this, Matty: The first time she starts her childish, attention-seeking behavior, you simply explain to her in a kind, polite way that if said behavior continues, the two of you will be parting ways. Of course, she may test you on this. If she does, politely and quietly show her the door and invite her to come back when and if she can act like an adult.
See, Matty, that's the way adults handle such situations. You think the way to discourage infantile behavior is to convince her she is an infant. The next time my dog chews on my shoe, I'll buy him a chew toy that looks like my shoe. That should work, right, Matt? The next time my wife or any other adult in my life behaves in an unacceptable manner, I shouldn't talk to them as an adult and explain the problem and my unwillingness to tolerate such behavior. No. I should encourage such behavior by giving that person what they want. That is what Forney is saying in his article.
Now you know what I meant by atomic facepalm. Let's try the radical notion that women are adults. I know. I know. That idea is not easy to grasp since feminism and traditionalism tell us the exact opposite. But just for shits and giggles, let's give it a whirl. Let's expect women to behave as adults, and when they don't, we find another woman to spend time with. See, problem solved.
This is the way adults behave when starting relationships. We feel each other out and look for behaviors that are deal breakers. If enough of these "deal-breaking" behaviors exist in a person, we move on to the next. That is, unless you believe that the pool of potential girlfriends is very limited for you. Surely Forney is not so insecure as to believe that he only has a few options so he has to program said current girlfriend into what he wants her to be. Um. Never mind.
I think I see part of his problem. He must have a woman on his arm to feel like a man. If he didn't feel like he must have a woman, then he wouldn't be afraid of being single. If he weren't afraid of being single, he wouldn't have a problem dropping her in favor of a woman who behaves as an adult. This is a problem for a lot of men in our society. They need female companionship to validate their manhood. This is one of the many things that the MHRM would like to see change. Men need to learn that female approval means nothing. To live your life the way you want, not how you think women want, is a very liberating experience. It will also get you laid. Trust me. I've tried it. It works.
We in the MHRM require the women in our lives to behave as adults. When they don't, we simply show them the door. This idea that women should be disciplined is ludicrous to say the least and only reinforces the negative behavior that is all too common among modern women. Most importantly, it places the burden on the man to be a woman's father, not her partner. This is unacceptable on a whole host of levels.
Now, I wouldn't be surprised to see feminists trying to use their long rope of lies and deception to tie this guy to the MHRM. David Futrelle and his mouse girl, Joy a.k.a. Sael Palani, must be positively aroused by the idea. But what I find interesting is that Forney seems to have much more in common with feminists than the MHRM. One example is his antiquated idea that men should serve women as their protectors and providers. We see that all the time from feminists. They ram through ever-increasing draconian laws and policies designed to protect women and only

women, even from the consequences of their own actions. Get drunk and fuck a guy, then feel self-conscious about it later? It's not your fault. He raped you.
http://reason.com/blog/2014/06/04/occidental-expels-student-for-rape-under
Then there is the idea that women should be provided for. Forney thinks women should be provided parental guidance by their male partners. Feminists work to make sure that the government provides for women like a husband or father.
http://www.academia.edu/1490030/A_Feminist_Family_Agenda_Putting_the_mother_back_into_sole_parenting
Then there is Forney's ideas about sexual intercourse.
"The reason why men want big dicks … isn't because they want to impress girls or please them, but because they want to hurt them."
Why does this sound so familiar? Where have I heard the idea before that sexual intercourse is meant to harm women, not please them?
http://witchwind.wordpress.com/2013/12/15/piv-is-always-rape-ok/
It's obvious that Forney is promoting the same misandric crap that feminists and traditionalists have been shoving onto men for years. It is nothing more than wanting men to stay put in those old gender roles that feminists had once cried were slavery for women. It is futile to assign Forney a label, either conservative or feminist, because in this instance they are both the same. His ideas about the role of men and women in society are not based on equality, as he explains in this last quote from his article.

> "I hope this article helps men and girls better return to their natural sex roles."

No thanks, Matt. Men have had enough of being women's protectors and providers. It's time that women behaved as adults and men began to treat them as such. Oh, and as for the wails and screeches that "not all women are like that"—I know. I married one who isn't like that.

Suzanne Venker on the conference the fascists tried to stop (FOX NEWS)

AVfM Video Source · 1 July 2014 · Archived copy · Original

Suzanne Venker of Women for Men had lots of good things to say about our First International Conference on Men's Issues recently.

AVFMS Report: The First International Conference on Men's Issues, sponsored by A Voice for Men

Jonathan Taylor · 1 July 2014 · Archived copy · Original

Above picture: Panel session on activism. Left to right: Carnell Smith, Adam McPhee, Robert Franklin, Dianna Thompson, Jonathan Taylor, Warren Farrell, Paul Elam, Greg Canning, Anil Kumar, Mike Buchanan, Stefan Molyneux, and Janet Bloomfield. Announcer: Bob O'Hara.

Sponsored by A Voice for Men, the First International Conference on Men's Issues was held just outside Detroit, Michigan, this last weekend, June 26-28. Quite fittingly, it was held at the Veterans of Foreign Wars hall #1146 in St. Clair Shores.

As someone who has volunteered at and attended numerous conferences and symposia and been a part of this movement for several years now, I was interested in seeing how it would go. To understand what this conference fully means is only possible if you have been living in this movement for years. As I told Bob O'Hara (AVfM News Director), it is nothing short of the culmination of five years of hard, grinding work, with the implications of finally mounting a movement centered on men's equality issues.

On June 26, the proceedings began with a press conference and a workshop by Dr. Warren Farrell. You may see a video of the press conference here:

[youtube https://www.youtube.com/watch?v=Bzim6hQUoC8?feature=oembed]

Some who have long mocked men's advocates (often for no other reason than sheer irrational hatred) took a quick look at the ~25 reporters attending the press conference and prematurely assumed that this was the men's issues conference proper (which occurred one day later) and gleefully trumpeted commentary about the "low attendance." The increasingly unhinged rag *Raw Story* got it wrong, and so did the Futrellian acolyte Diana Boston, blogger at "Mancheeze":

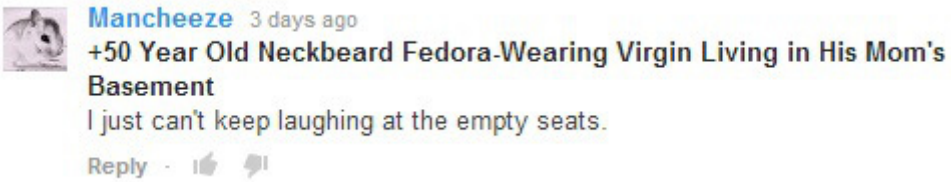

Again, those in the audience in the video above are not attendees but reporters, and some of them represent hundreds of thousands of viewers at least. Also, take a look at your average White House press conference and you'll see a similar number of reporters.

Not that the facts really deter them. Our opponents will continue to mock, deride, and degrade us regardless of what we do. After the death threats and the subsequent protest failed to shut down the conference, that's all they can really do. They are a truly wretched bunch, since it's really their own impotent bitterness, angst, and hatred they are projecting on others.

By the way, this is what the conference really looked like:

This is what it looked like while standing near the front and looking back over the main room during a break period when not everyone had found their seats. This picture does not include the people who filled the first several rows of chairs, the people on the stage setting up, the people congregating in the hallway, the people upstairs in either of the two parlors or out on the balcony. Or the people hanging outside among their smoking buddies. Or the people out near the gazebo in the back by the lakeside.

Yes, many attended the conference – including the sensational Honey Badgers, some of whom are pictured here:

Strange, these folks don't look like 50-year-old men wearing fedoras to me! Note, by the way, that the seats are filled all the way to the far back of the room.

So I'm terribly sorry to disappoint the naysayers and slimers, but no—the event was very well attended indeed. Despite the death threats. Despite having to move the conference. Despite the technical difficulties that occasionally arose. Despite all of the lies and hatred poured upon organizers and attendees.

Don't worry, protesters—there's always next year! For this year, however, the last laugh belongs to us.

I estimate that the conference had roughly 225 to 275 people—perhaps more—who filtered in and out over the course of three days. This is actually rather good for a conference-style event. The Project MALES symposia I attended at UT Austin from 2011-2013, which were better funded, more extensively staffed, and sponsored by the prominent UT Austin's Division of Diversity and Community Engagement, did not have as many in attendance.

A full video of the first day is currently unavailable. Here is a preserved livestream of Day Two:

[youtube https://www.youtube.com/watch?v=eNNpmMTxt8o?feature=oembed]

Here is what the badges looked like:

And here is the program of speakers handed out upon registration (click to enlarge if you need to):

You may recognize the names of these speakers. If not, here is a description of them.

Although I had an average of four hours of sleep each night (the conference lasted all day!), the atmosphere at the event was highly energizing and sustaining. AVfM News Director Bob O'Hara told me he experienced a similar effect.

Before I flew in to Detroit, I was concerned about the majority of the heavy-hitters in the men's movement all being gathered in the same place, especially since the death threats. When I got to the conference, however, my concerns quickly faded. There were police cruisers in the parking lot. During the conference security personnel flanked the walls and performed regular patrols to all open areas inside the building, as well as outside. All was calm, however.

At first, none of the attendees could get in because the conference staff was still setting up. Once I was recognized by the AVfM staff, however, I was escorted past the security personnel who barred the doors.

There were a few subversive attendees. They were annoying but not extreme. I sat between two young men who

were tweeting constantly. I couldn't help but glance to see what they were saying. When speaker Erin Pizzey (founder of the domestic violence shelter movement and a supporter of abused men) told the audience that she was a violent child, I saw the man to my right tweet, "Erin Pizzey says she has always been a violent woman."

I sat there and watched him as he tweeted it out. Unfortunately, this is the average degree of moral character of our opponents. I was tempted to track down his tweet and get into a Twitter war with him, but I knew that would only distract me from the reason I had come there: to listen to the speakers and build working relationships with those friendly to the cause.

I found the conference highly enjoyable. So did much of the audience, giving many standing ovations. The speakers were dynamic and diverse in their methods of delivery, from the sage presence of Senator Anne Cools, to the heroic yet frail Erin Pizzey, to the incisive wit of Dr. Tara Palmatier, to the soothing fatherly storytelling of Tom Golden.

Mike Buchanan's presentation about men's issues political groups was provocative. Karen Straughn's critiques of early feminism were just as merciless as they were scholarly. Terry Popp spoke about the experience of divorced military men with calm conviction and the insight of hard experience.

Carnell Smith's discussion of paternity fraud was as passionate as it was humorous. Dr. Farrell's presentation was compassionate as always, and I was glad to see how highly he prioritized boys' education issues. And Stefan Molyneux was perhaps the most engaging speaker, often conversing directly with individuals in the audience.

I could go on about the speakers, but the reality is that you have to see them in action for yourself. I believe there will eventually be a documentary/DVD of the conference that you can buy from AVfM. In the meantime, consider this list of direct links to individual speeches (currently incomplete).

In an incredibly humble act, Paul Elam presented the VFW commander with a check for $2,000, thanking veterans for their service both past and present:

The last event was the panel on activism. I was honored to sit next to Dr. Farrell (among others, of course). This was a chance for panelists to provide the audience with recommendations for effective activism and answer some of the questions raised by the audience.

There were plenty of questions, and unfortunately we weren't able to get to all of them. But it was definitely a rewarding experience. You can watch the panelists speak at the end of the ten-hour video posted earlier in this article.

All in all, the conference was a huge success. The AVfM staff worked extremely hard to make sure it happened, and they all deserve a round of applause. Also, consider donating to their quarterly fundraiser.

I didn't even look at any of the press until well after the event. There were the expected hit pieces featuring the lies men's advocates had come to know well. But so what. At this point it does not matter what our opponents do or do not do, what they say or do not say. They can no longer ignore us, so they attack us. But attacking us has consistently only served to bring us more sympathizers. And this trend is set to continue indefinitely.

Also, this conference represents a huge milestone for the movement, which is finally coalescing into something tangible. A sense of community and camaraderie has been created with this conference. Many people who existed only as screen names were finally able to put a face to the name. And there is also a sense of "we're here, and we've come this far. We're not going back, ever."

There has been positive press coverage as well. Glenn Reynolds wrote an excellent article about the conference for *USA Today* (a national publication that had interviewed me last year about college men's centers). There was also a nice article by Dr. Helen Smith at PJ Media. Paul Elam and Karen Straughan, as well as the other speakers, participated in numerous interviews. I myself was glad to be interviewed by Fusion Media and PJTV regarding my work with AVFMS.

We will likely continue to see more and more press coverage over the next several days. Plans for the next conference are already underway. As to its location and the list of speakers, only the future will tell.

The EU should stop cooking the numbers

Lucian Vâlsan · 2 July 2014 · Archived copy · Original

A few months ago, the European Union released a report based on an EU-wide survey that purports to show a huge problem with "extensive" violence against women in the 28 nations that comprise the EU.

The report has a plethora of issues, starting with the fact that it mentions *internet service providers* as institutions that must be involved in combating violence against women—a suggestion that, when it comes from the EU, is a reason to be concerned.

But while it would take a book to explain all that's wrong with this report, we will focus on the sole claim that *1 in 20 women over the age of 15 in the EU has been raped*. What we'll do is take the raw data and try to reach the same number. Moreover, we will use all the feminist assumptions in our attempt to reach the same result using the raw data in several countries. *Trigger warning:* There will be some oppression since we will be using mathematics.

The feminist assumptions, the approximations, and the methodology

Several feminist assumptions keep resurfacing whenever the topic of rape of women is raised. We will list them here so you'll know what to expect. We will also use several approximations, but we'll make sure those approximations favor the feminist position.

1. There are no false rape allegations. We will work under the assumption that 0% of rape complaints are false.

2. 90% of rapes go unreported. Unless specified otherwise by a **feminist** source, we'll work under the assumption that 90% of rapes are unreported, so we will multiply the numbers by 10.

3. All victims of rape are women. Some countries don't share the data by the sex of the victim, so we'll assume that all victims are women.

4. Half of a country's population is female. The reality is that the proportion is more like 52.5% in most countries, but for the sake of easy calculus and for the sake of advantaging the feminist position, we'll assume it's 50%. If fewer women are assumed, the number of rapes per total population (the soundbite number) will appear larger.

5. Each new rape is a new victim. We'll use this assumption because if we are to include the fact that many victims are repeated victims of the same offender, we really lower our chances of reaching the magical 1 in 20 number. So we'll assume that each rape instance has a different victim.

Since the EU report uses the wording *has been raped* and *over the age of 15*—and considering that the gross of female victims of rape are between 15 and 45 years of age—this means that we'll need data across many years. Since data across the past 30 years is hardly available and since most feminists consider data from the late 1980s as *unreliable*, we'll take the highest number available in the past 10 years and multiply it by 10 (see assumption no. 2). Then that number will be multiplied by 30 (the age window). The reason we'll do just this multiplication is assumption no. 5, which comes from the belief that all women are under threat, not just a few who happen to be in an unfortunate circumstance.

The calculus

Having clarified that, let's dive into the numbers. We chose Greece, France, Spain, and Russia as countries to consider. Russia will be our control country as a non-EU nation. Greece was chosen in order to have an image on the countries with a lower population.

1. Greece

The highest number of rapes reported to the police in Greece between 2003 and 2013 was in 2008, with 232 instances, and the lowest number was in 2013, with 149 instances [1]. So we'll take the highest number and consider it as the default for Greece. Since we don't have results divided by the sex of the victim, we'll apply

assumption no. 3.

Applying assumption no. 2, the "real" rate is 2,320—which is to be multiplied by 30 since we put all on a *continuum,* as feminists like to say.

Greece has a population of 10.8 million people, so the female population is 5.4 million. Thus, the calculus is:

5.4 million (the total number of females) / (2,320*30) = 77.58

In other words, even when using the entire feminist ideology to cook the numbers, we're still getting 1 in 77 women over the age of 15 raped in Greece. Okay, maybe Greece is not such a great example. Let's try another one.

2. Spain

The highest number of rapes reported to police in Spain was in 2011 (in the middle of the Gender Stalinism), when 1,513 complaints were filed [2]. Again—we'll assume all complaints are legit, all victims are women, this number as the default for the whole period, and 90% of rapes being unreported—which means that the "real" rate is 15,130 per year.

Spain has a population of 46.7 million, so the female population is 23.35 million. Thus, the calculus goes like this:

23.35 million / (15,130*30) = 51.44

Again, even when using all the feminist assumptions, and considering a country that has been under a de facto feminist dictatorship, we still end up with 1 in 51 women over the age of 15 raped in Spain—which is very far from the number claimed by the European Union.

Let's try again.

3. France

According to the feminist source *SOS Femmes*, of the total number of rape victims, 30.2% are women over the age of 15 [3], the rest being girls and *others* (i.e., men and boys). Since the EU study focuses on women over the age of 15, we'll take only 30.2% of the highest number and then repeat the process.

The highest number of rapes reported to the police in France was last year, with 8,458 instances.[4] Thus, 30.2% of 8,458 is 2,554.316 (let's say 2,555). Again, we'll use the feminist assumption that 90% of all rape goes unreported and conclude that the "real" annual rate is 25,550.

France's population is 66.61 million, so the female population is 33.3 million. Now let's get the numbers in:

33.3 million / (25,550*30) = 43.44

So even using the feminist data, gathered by *Collectif Féministe contre le Viol* (Feminist Collective against Rape), and all the feminist assumptions in the book—we still end up with 1 in 43 women over the age of 15 raped in France—more than twice the EU claim.

4. Russia

The highest number of rapes reported to the police in Russia is 6,978 [5]. Since we have no data based on the sex of the victim, we'll assume they're all women and they're all legit. And, using assumption no. 2, we conclude that the "real" rate is 69,780 per year.

Russia has a population of 143.7 million, so the number of females is 71.85 million. Let's get the numbers using the feminist narrative:

71.85 million / (69,780*30) = 34.3

So even using all the feminist assumptions in the book, we end up with 1 in 34 women over the age of 15 raped in Russia, which is still quite far from the so-called "EU average" purported by its latest report.

Conclusions

A healthy principle in evaluating ideas is to take that idea to its limits and see if it still holds water. That's what we tried here. We also discounted the fact that the rates of violence overall (including rape) have steadily declined over the last 30 years. In other words, our numbers were more than inflated.

And we see that even if we take all the feminist assumptions at face value and spin the data accordingly, the numbers still utterly refuse to tell the feminist story that 1 in 20 women over the age 15 have been raped in the EU.

In other words, even by feminist standards, that claim simply is a lie. And it's lies like these that fuel rape hysterias, that fuel terribly misguided EU policy, that unjustly increase the power of the state upon the lives of all of us and eventually negatively affect the lives of all citizens—by making women fear men and by making men fear false allegations from women.

Yes, rape (of anybody, not just adult women) is a terrible crime, and genuine victims ought to be helped. But it's also one of the rarest forms of violence to occur in Europe, and statistically, being a woman in Europe is by far the safest bet, as women are the least likely demographic to ever suffer any form of violence (from mugging to rape or murder) anywhere in the European Union [6].

We can not kid ourselves that the EU takes gender equality or violence seriously as long as the numbers are cooked in such an obvious manner that simply cannot be true by any stretch of the imagination. The sooner these kinds of lies get thrown into the dustbin of history, the better.

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Time for CAFE to change the menu

Paul Elam · 2 July 2014 · Archived copy · Original

If I ever wrote something that demanded qualification up front, this is it. I want to go on the record saying that I am a personal supporter of the Canadian Association for Equality (CAFE), have donated money to them, attended their events, put this website to use regularly disseminating their press releases and have been harshly critical of those who have actively sought to silence their voices.

I sometimes wonder if that support has been my wisest choice.

My feelings along this line are not because representatives from CAFE have publicly thrown AVFM under the bus, even though they have. Nor is it because of the massive elephant that was in the room during the Miles Groth lecture last year, when they thanked so many people for helping them host the event, except for AVFM (after we – meaning AVFM readers — helped them raise six times the security money needed for their presentation).

At this same event a CAFE representative proudly, publicly, and quite sneeringly scoffed at the idea of men's "rights," a shot I interpreted as a direct insult to those of us who actually believe men should have them.

However, my concerns about CAFE now are deeper and more ominous than media miscues, thoughtless remarks and intentional lapses in decorum.

Recently we witnessed CAFE being given the boot at the Toronto Pride Event, with the utterly false reasoning that they did not reflect the values of tolerance and inclusivity. This comes on the heels of a lecture they scheduled by Janice Fiamengo that was simply not allowed to happen, because CAFE officials failed to plan and stood by impotently as it happened. They had plenty of experience to prepare for that event, and appears they did not learn a lot from any of it.

Even this, still, is not my overarching concern about CAFE and where they are (or are not) heading.

As most here know, we recently concluded, with scarcely any incidents, a fabulously successful International Conference on Men's Issues in Detroit; St. Clair Shores to be precise.

At the end of that conference we held a panel discussion on the future of activism. CAFE representatives were invited to participate, and indeed CAFE's Adam McPhee agreed and took a seat with the rest of us, voicing his opinions.

The video of that talk will be released later today with any luck. During that talk, McPhee said something interesting, disturbing actually, given CAFE's track record of how they choose to "do business."

I am paraphrasing here what you will see later in the video. He made a statement that I found as offensive as I did false; something to the effect 'we need to push out the radicals on both sides' meaning feminists and MRAs. The video will provide his exact wording.

First let me say, if there is a working branch of the MHRM that are radicals, seeking radical goals which mirror those of radical feminism, McPhee failed to mention who they are. Personally, I would like to know because I am not aware of them.

Perhaps in a strange way, though, I am.

I can only give you **my opinion** on what he meant, but one I assert is based on a fair amount of experience dealing with and supporting this group, as well as watching how they handle dissent and conflict.

By MRA radicals, he means AVFM.

If you are a supporter of our work, he means *you*.

Here is the problem with being a politician instead of an activist. It makes you, well, a politician. And as most

informed people in this culture know, politicians are shape-shifters, not so much adopting a set of values and abiding by them, but adopting a set of messages and shaping them as needed for public consumption. Sadly, I have seen CAFE do this from the start, and the most it has resulted in is an inability to do what they set out to do in any public venue. They have been shut down by the tiniest and weakest of bullies despite all their efforts to be seen as the nice guys of men's advocacy.

It quite frankly embarrasses me for them.

When public acceptance, popularity and perceived palatability takes precedence over your values, then your values are not worth much. They are just one more flexible, disposable feature in your toolbox to shape public image. Values of convenience are a betrayal no more and no less than what we see with elected politicians who care nothing of real issues until those issues affect the polls.

Politicians stand for nothing but votes. They invariably find themselves in the public eye more resembling snakes than servants.

If CAFE wants to have a future that includes credibility, not to mention actually raising awareness of issues that affect men and boys, they will need to abandon the PR dog and pony show and start showing some resolve, some fucking spine, for what they claim to be doing. And they will have to take a brutally firm assessment of just how much failure is now being attached to their efforts.

There is a monstrously powerful machine of gender ideology that is now seeking to silence any good faith effort to bring relief to problems faced by men and boys. As CAFE should be able to see with crystal clarity at this point, public posturing in an attempt to portray themselves as the "good guys" vs the likes of AVFM and others who are putting their mouths where their values are, is a recipe for nothing but continued successful attacks from their opponents, and a loss of faith in those who would otherwise continue to support their efforts.

The last thing the Men's Human Rights Movement needs is an activist version of the Good Men Project.

Addendum: Since the publishing of this article, Adam McPhee has penned a response. While I do not agree with some of what he has said, I am thankful to host a platform where dissent, even passionate disagreement, is allowed and fostered. I also want to say that I have spoken to several members of CAFE today and am happy to say that I see a bright future with both organizations moving forward with their missions enjoying mutual moral support:

Adam's response: http://www.avoiceformen.com/mens-rights/adam-mcphee-responds-to-paul-elam/

In Toronto and Detroit, activists allow gender ideologues to betray gay men

Barbara Kay · 2 July 2014 · Archived copy · Original

The blow fell too late for a counter-punch. But that seems to have been the idea behind Pride Toronto's arbitrary ejection of the Canadian Association for Equality (CAFE) from Sunday's parade just days beforehand, leaving no time for an appeal of the decision.

The annual Pride event in Canada's biggest city is supposed to be a celebration of all things and causes relating to gay culture and, more broadly, to formerly marginalized sexual identities. It's supposed to be a big tent. But as the treatment of CAFE (pronounced *café*) shows us, only those groups with a politically correct agenda are seen as acceptable.

According to its own policy, Pride Toronto doesn't permit cancellations after June 21—thereby ensuring that groups have an opportunity to respond to complaints lodged against them. CAFE, which has charity status (giving it more legal standing than most of the other participating groups), took part last year without incident and had two months ago successfully registered to walk this year, its name appearing in official Pride literature.

CAFE was given no substantive reason for the rejection, just a note from the Pride organizers: "It has come to our attention that the work of your organization may contravene the spirit of the mission, vision, and values of Pride Toronto and WorldPride." And that was it. The right to march was withdrawn. At a stroke, CAFE was lumped in with pedophilia-promoting groups such as Men Loving Boys Loving Men, the only other type of group I could find to have been spurned by Pride as inconsistent with its mission.

> Pride is supposed to be a big-tent event. But as the treatment of a men's rights group shows, left-wing activists have a veto on who gets to march.

Although CAFE's broad mandate is freedom of speech, much of its activity has focused on raising awareness of men's issues—including those that affect, say, the right of gay men (and all men) to have equal parenting rights under Canadian law. But feminists regard any such advocacy as a threat to their dogma. And so feminist activists, occasionally aggressive, have attended almost every men's rights speaker sponsored by CAFE on Canadian university campuses. (I was one such speaker two years ago.) It therefore isn't much of a stretch to infer that CAFE was booted from Pride because of the complaints of militant feminists.

More than 12,000 people, including Canadian politicians, actors, and Olympic athletes, turned out to march in Toronto's largest ever Pride parade Sunday.

The parade capped off 10 days of festivities celebrating gay, lesbian, bisexual, and transgender communities. Toronto played host to WorldPride this year, marking the first time a WorldPride festival had taken place in a North American city.

"The energy is always up during this event, but it's just on steroids this weekend," said Steve Nardi, 51, who marched in the parade. "It's been fantastic, absolutely fantastic."

For those who follow Pride politics, a certain irony leaps out here. The Ontario English Catholic Teachers Association marches, even though it is affiliated with some gay-alliance-unfriendly Catholic schools. More controversially, Pride defends the presence of the anti-Zionist group Queers Against Israeli Apartheid, perceived as an outright hate group by many Jews, not to mention by many non-Jews, who can see that QuAIA's mandate has nothing to do with Pride's objectives (and in fact makes a mockery of them in focusing negative attention on the only gay-friendly nation in the Middle East).

This incident could not have been more personally ironic from my perspective. I have just returned from the

world's First International Men's Rights Conference, sponsored by A Voice for Men (AVfM), held in Detroit. The range of topics addressed included paternity fraud, custody iniquities, the astronomical suicide rates among military veterans, the absence of resources for male victims of domestic abuse, and the "boy crisis" in education. (I myself spoke on misandry in the media.)

Everything went swimmingly. But the fact that it took place at all was a triumph of resourcefulness and determination. For just as CAFE was sideswiped by feminist protest at the last minute here in Canada, so was AVfM. The DoubleTree Hilton hotel, the conference's venue, received threats from feminist activists. Reflexively, the hotel imposed unmeetable conditions on organizers, and another venue had to be found on short notice.

AVfM was luckier than CAFE. Hats off to the Veterans of Foreign Wars Association of St. Clair Shores, Michigan, for its warm and cooperative hosting of the conference.

The Detroit protesters did win one battle in the sense that they imposed a great deal of inconvenience on participants (constant shuttling between motels and the venue), not to mention the $10,000 it cost AVfM for a police presence that wasn't necessary since the protesters' objectives of causing financial and logistical hardship had already been achieved.

The feminist revolution began as a fight for equity reform in law, education, and career opportunity. Those objectives were quickly achieved. But as in all revolutions, justice is never enough for the true believers; for them, the revolution is never over until all dissent from their dogmas is squashed.

And so the purges begin. In this case, the Detroit attempt gave strength to the counter-movement. But in Toronto, CAFE was sent to the guillotine while feminists' knitting needles flashed in the hot summer sun.

The International Men's Issues Conference 2014: An Astounding Event

Tom Golden · 2 July 2014 · Archived copy · Original

If you missed the International Men's Issues Conference in June of 2014 you missed an astounding event. Lucky for you it is now online and viewable. (links at the end of this post) The consistent theme that was heard repeatedly during the event was that the old narrative is woefully inadequate and is being replaced with a new one that improves the focus of compassion and choice to everyone, not just a select few. Exposing this old narrative came from almost each speaker and was described in a wide variety of ways.

I do hope that those who attacked this conference and unsuccessfully tried to shut it down by sending death threats to innocent people will take the time to listen to these presentations. I think if they take the time to do this that they will find that the speakers all offer a similar message of wanting the best for all people, not just a select few. They are truly humanitarians. How could anyone want to shut down a humanitarian event?

I am reminded of a book I read many years ago. It was a book on human evil by Scott Peck. The title was People of the Lie: The Hope for Healing Human Evil. In it, Peck explained that evil was most often practiced by those who would attack others rather than deal with their own failings. This sort of attack would then leave what Peck described as the hallmark of evil, it would leave a huge amount of chaos in its wake. Of course I won't need to remind anyone that men's issues consistently focus on events and problems where men and boys are facing huge amounts of chaos whether it is the family court traumas, the domestic violence industry, or some other misandrist avenue.

I couldn't help but notice that the First International Men's Issues Conference had a number of speakers addressing the idea of evil. Sen Ann Cools, the first black female Senator in North America started off the conference by openly asking how anyone could actually believe the feminist narrative that has been thrust upon us all for the last 40 years. Senator Cools told stories of her experience in the Canadian Senate that exposed the half truths and the gynocentric majority that turned their backs on the needs of men and boys. Erin Pizzey then gave a remarkable presentation about the plight of men and boys. She labelled what has been done to men and boys, particularly in the domestic violence arena as done by "The Evil Empire." Then Tara Palmatier, PhD eloquently and humorously pointed out the lopsided nature of acceptance of the narcissism of girls and women and the shame, blame, and lack of acceptance for boys and men on so many levels. The conference started off with three women who very eloquently and powerfully labeled the state we are in and the impact this has on boys and men.

[image]The presentation where I learned the most was from Karen Straughan. I would highly recommend you check it out. I had been duped by the idea that feminism in the beginning was actually for equality. Karen rid me of that notion. She went into detail about the Seneca Falls Convention and showed clearly how the feminist narrative, even in the 19th century, was clearly blaming men for the ills of the world.

There were so many other presentations that were simply excellent. I can honestly say there was not one presentation I heard that didn't get an A. Barbara Kay did a great job in exposing the misandry in the media. Mike Buchanan brought to life the political reality and shared his experience in starting a political party in England to focus on boys and men. Fred Jones inspired us in laying out what it takes to win a fight that may be stacked against you in the start. Golden did okay talking about men and their unique ways to process emotions and Paul talked about the importance of honoring our blue collar men and the fact that the world functions due to their often unappreciated efforts.

Warren Farrell started off day two with a ten point summation of the most important issues we need to address in order to find success. As usual Warren is thinking ahead of the curve! Carnell Smith told the story of cupcake and had us all laughing and inspired to keep any eye peeled for the soul crushing impact of paternity fraud. Robert Franklin exposes the partnership of feminists and family court lawyers and their goals of keeping fathers out of

families. Terry Popp focused on the huge problem of suicide in the military and showed the excellent video *Purple Heart's Final Beat.* Then Stefan *Molyneux* spoke and began by looking at evil and how it starts and stops, moved to circumcision and then beyond. He really kept us all interested and laughing.

What a great group of presentations. This conference was truly an astounding event.

At this point day two is online on youtube. The present video is a number of hours long and difficult to navigate and find the beginnings and ends of each section. For your convenience the links below will take you to each presentation.

Introduction for Warren Farrell
Warren Farrell

Introduction for Karen Straughan
Karen Straughan

Introduction for Carnell Smith
Carnell Smith

Introduction for Robert Franklin
Robert Franklin

Introduction for Terry Popp
Terry Popp

Introduction for Stefan Molyneux
Stefan Molyneux

Presentation to the VFW

Panel

International Conference on Men's issues Day 1

AVfM Video Source · 3 July 2014 · Archived copy · Original

In case you missed them, here they all are, from the opening remarks, which should then play through to all the presentations, one after the other, until the end:

By the way, what is MSNBC afraid of?

Dr. Tara Palmatier at the 1st International Conference on Men's Issues

AVfM Video Source · 3 July 2014 · Archived copy · Original

Dr. Tara Palmatier talks about the growth of narcissistic personalities over the past 20+ years, and how it seems to have particularly affected girls–which of course ultimately impacts boys too. *Time Magazine*'s Jessica K. Roy horrendously twisted part of this into rape apologia–don't ask us how.

Erin Pizzey at the 1st International Conference on Men's Issues

AVfM Video Source · 3 July 2014 · Archived copy · Original

Erin Pizzey's inspired speech at the First International Conference on Men's Issues, recorded June 27, 2014. She was our second speaker:

Senator Anne Cools at the 1st International Conference on Men's Issues

AVfM Video Source · 3 July 2014 · Archived copy · Original

Our first speaker at the 1st International Conference on Men's Issues, Canadian Senator Anne Cools looks at the history of the law and demolishes myths about men and women and how they were treated historically under the law:

Feature image by Sandman.

Recorded June 27, 2014.

Child psychologist Penelope Leach says sleepovers at dad's "may damage brain"

Jack Goodfellow · 3 July 2014 · Archived copy · Original

To begin, from my previous articles I have received feedback that I am not exactly a stickler for providing support for my claims. I respect that, so one of my goals in this article is to be 100% factual. Citations. Notations. Look here to find this. Look there to find that. I'm going to do it right and from a certain perspective: this entire article is about how we support our claims and where we find support for our cause.

Bestselling author and "child psychologist" Penelope Leach made statements to the effect that a child's separation from their mother (i.e., by allowing a child to sleep over at their father's house in cases of shared custody) could lead to the child experiencing permanent brain damage and psychological issues. This was reported in both the *Independent* and here:

Child psychologist Penelope Leach says sleepovers at dad's 'may damage brain'.

Oliver James, another "child psychologist" and TV presenter, supported Leach's claims by adding, "[I]n most cases, you should do nothing to disrupt the relationship with the primary caregiver. To do so can affect the child's brain development.… After the age of three, it becomes more debatable about whether children will be damaged by living between two homes and by the age of about six, I don't think it's a problem." These quotes can be found in the article referenced above.

While James is saying that the issue is loss of contact with the primary caregiver, the title of the article is "Child psychologist Penelope Leach says sleepovers at dad's 'may damage brain.'" That's the claim being made here: contact with dad causes brain damage. If that wasn't the claim and it was simply a matter of loss of contact with a primary caregiver, then we could say that having a nanny or dropping the baby off at your parents' house for a night away or any loss of contact with a young child causes brain damage. These statements and that article, however, were about none of those scenarios.

The fact that James (in his uncited claim) added that by the age of six it doesn't matter may appear conciliatory; he's essentially saying that contact with dad, after the most important developmental years, is possibly okay. By then the brain is well-formed enough to defend itself from whatever damaging impact a father's contact can bring to bear.

Since Penelope Leach and Oliver James provide no supporting evidence to these claims—not a single study—I thought I would take it upon myself to interview some people who never had to suffer through brain-damaging contact with fathers in their early youth.

Where would I find a group of such people who would be easily accessible, willing to talk to me, and all contained within a small area? According to a number of different studies: prisons. According to the statistical study "Father Absence and Youth Incarceration," the likelihood of being incarcerated is a fairly simple formula. Fatherless + not rich = imprisoned and angry.[1]

So if I wanted to find a large group of people who never had their brains damaged by contact with their fathers in order to find for Penelope Leach and Oliver James the real-world, stringent academic data that would support their claims, prison would be the best place to go. That's where I went.

It was a clear summer day, and the sun sparkled off of the newly built county prison's brick walls. The first thing that struck me was how aesthetically pleasing and modern this relatively small prison seemed in comparison to most of the other buildings and houses in this economically depressed area. Strange, since the road leading to it was lined on both sides by old, boarded-up buildings crumbling into nothing, as though this was a wasteland in which the only shining tower was a monument to incarceration surrounded by the relics of a past-gone era of industry and involvement. But enough of that. I was on a mission to speak with as many people not suffering from father-

induced brain damage as I could find.

I knocked on the front door to the prison, it opened, and I asked the guard: “Is there anyone in here who never had contact with their father?”

I noticed in his eyes the weariness of a man trapped in a job he didn’t really care for, in a world he didn’t really care for, suffering from the exhaustion of not knowing how to change it.

“Take your pick,” he said. “None of these people had fathers.”

“Citation, please,” I said. “Do you have evidence to support that claim?”

“Do you want to talk to someone or not, asshole,” he replied.

We went to lockup, and through a thick bulletproof window I selected my test subject like a young princess selecting a bright, shiny new car.

I spotted one—scars, tattoos, and an aggressive, violent manner that screamed, “I do not suffer from father-induced brain damage.”

“I want to talk to that one,” I told the guard. He went about arranging it.

Twenty minutes later I sat in a small, concrete-walled room painted a dull yellow. A guard stood behind me, a thick pane of glass in front of me and beyond it, the young man’s angry scowl staring back.

“Hello,” I said.

“Fuck you,” he said.

“My name is Jack.”

“Razor Blade.”

“Pardon?”

“My name is Razor Blade, motherfucker,” he said.

“Oh. Hello, Razor Blade. Let’s just jump into this. According to Penelope Leach and Oliver James, in situations where parents are not living under the same roof, early childhood contact with fathers leads to, what I have termed, father-induced brain damage. Am I correct in assuming you never had any contact with your father?”

“Fuck you.”

“Yes, fuck me, Razor Blade, but can we continue with my study?”

“You know what I would do to you if you were in here?” Razor Blade said, moving closer to the glass.

“Well, you wouldn’t rape me because according to feminists, men don’t have to worry about that,” I said. “Or anything else, for that matter. But seriously, Razor Blade, I’m here to talk about you, not me. Can I assume you never had contact with your biological father?”

“Fuck you.”

“Does that mean yes?”

“Fuck YOU!”

“I think that means yes. As an aside, I find it fascinating that you are able to communicate using only two words. So, obviously, you do not suffer from father-induced brain damage. Can you tell me about all of the positive aspects of not suffering from this ailment?”

“I run cell block D. I have my pick of the bitches in here.”

"By bitches I assume you mean men who have been overtly feminized through the course of living in a hyper-violent, anxiety-ridden environment. Strangely enough, at the same time, you as well have been feminized by that same environment, though you don't realize it. This feminization has pushed you into filling an overtly and unrealistically dominant, violent, and rage-driven role. I also imagine that you, not suffering from brain damage, understand that this situation is only possible in a culture where healthy, productive relationships between men and other men, as well as men and children, have been deemed unnecessary, damaging, and even pedophilic. The situation you are in is not entirely but to no small part the end product of a culture that holds little value for men beyond a number associated with a bank account, their willingness to equate being a man with doing anything that a woman asks, and, if not that, quietly accepting a legal system that seeks to rob or incarcerate them and does so more successfully and in greater numbers than any other culture in the world. Razor Blade, you are the monster that feminists scream about when they cry, "RAPE," and they made you by destroying the influence that fathers have in the lives of their children. But I have to admit, I'm not seeing brain damage here. I'm seeing soul damage. What do you think about that?"

"Citation please," he said.

"You got me there, Razor Blade, " I said. Just as I had looked into the guard's eyes, I looked into Razor Blade's—there was the weariness of a man trapped in a cage and a role he didn't really care for, in a world he didn't really care for, suffering from the exhaustion of not knowing how to change it.

That's when I abandoned my efforts to find the evidence to support Penelope Leach and Oliver James's comments because even if spending time with a father leads to this mysterious ailment of father-induced brain damage, it is a good thing.

As I drove through the wasteland surrounding that shiny prison back to my home, I felt fantastic. This forty-year feminist-launched attack on men and reality has led to so much dust and decay, so many shiny prisons, so much fatherless-induced soul damage. I felt fantastic because I had found my citation and study in the dust of the crumbling city and along with it a chance to rebuild and redefine. In the dust is a chance to create better relationships between men and women. In what has been broken is the chance to gain a better understanding of what it means to be a man beyond the insane notion that this is found at the end of a leash attached to an unreasonable feminist's hand. If women would hope for a greater love and appreciation from the men in their lives, maybe they'll look into the dust of their broken relationships and have the courage to see that this love and appreciation ultimately comes from that father-induced brain damage. It's a man's thing, and there simply needs to be some change to secure it. I just wish Razor Blade and that guard could have come with me. The answers are not in that prison, but in the dust.

And for anyone that would like to read some studies that directly counter Penelope Leach's and Oliver James's comments, see the list below:

A father's involvement improves verbal skills:
Radin, N., 1982, "Primary Caregiving and Role-Sharing Fathers," in *Non-Traditional Families: Parenting and Child Development,* edited by M. Lamb, Hillsdale, NJ: Erlbaum, pp. 173–204.Father's involvement reduces behavior problems in school:
Amato, P. R., and Rivera, F., 1999, "Paternal Involvement and Children's Behavior Problems," *Journal of Marriage and the Family, 61,* 375–384.
Father's involvement improves math skills (especially for girls):
Radin, N., and Russell, G., 1983, "Increased Father Participation and Child Development Outcomes," in *Fatherhood and Family Policy,* edited by M. E. Lamb and A. Sagi, Hillside, N.J.: Lawrence Erlbaum, pp. 191–218.

Father's involvement improves school testing results for children:
Biller, H. B., 1993, *Fathers and Families: Paternal Factors in Child Development,* Westport, CT: Auburn House.

Father's involvement increases childhood curiosity in very young children, which then translates into the pursuit of

personally fulfilling work as an adult:
Pruett, Kyle D., 2000, *Fatherneed: Why Father Care Is as Essential as Mother Care for Your Child,* New York: Free Press.

Father's involvement increases motor and impulse control:
Abramovitch, H., 1997, Images of the "Father" in *The Role of the Father in Child Development.* M. E. Lamb, Ed., New York: John Wiley & Sons.

Father's involvement after divorce shows a causal relationship with their child's grades:
National Center for Education Statistics, October 1997, Fathers' Involvement in Their Children's Schools; National Household Education Survey. NCES 98-091R2. Washington, D.C.: U.S. Department of Education.

Father's involvement in very early childhood (even as a non-custodial father) shows marked improvement in a child literacy and reading skills:
Bredekamp, S., and Copple, C., 1997, *Developmentally Appropriate Practice in Early Childhood Programs.* Washington, D.C.: National Association for the Education of Young Children.

Reference:

[1] Cynthia Harper, University of Pennsylvania, and Sara S. McLanahan, Princeton University, cited in "Father Absence and Youth Incarceration," *Journal of Research on Adolescence 14* (September 2004): 369-397.

Adam McPhee responds to Paul Elam

Adam McPhee · 3 July 2014 · Archived copy · Original

I recently posted an article regarding CAFE which pivoted (but not solely) on a remark made by Adam McPhee at our International Conference on Men's Issues. He wished to respond to this, which he did on his personal blog. I offered, and he accepted, to publish this here in the spirit of open dialog. It must be stressed that Adam is speaking here from his own personal perspective and not representing CAFE in his remarks. I will post and feature a response to this in the comments, and then hopefully we can move on in cooperation for the future of men and boys. PE

Paul Elam recently took me to task over comments I had made on a panel at AVFM's first international conference on Men's Issues. Here is my response to his article:

Paul,

I could tell you were angry with what I had said on the panel when you pointed out that "someone" on the panel mentioned radicals, and then you denied their very existence. If I had meant AVFM, I would not have sat on that panel. I have dealt with enough radicals from the other side; I wouldn't deal with those I may consider radical on our side. Everyone I know in what we consider the MHRM, rightly deny participation of red-pillers, PUA's, etc. However, the media does not, and there was a fair amount of media there.

It is ironic that you closed your rant by stating that the last thing the MHRM needs is an activist "Good Men Project". Someone from AVFM mentioned to me at the conference that you recently got raked over the coals in the comments section of an article on masculinists. One of those comments levied the same accusation at AVFM:

"Is it necessary to condemn every fucking group in [the] manosphere? … it seems that inch by inch AVFM is moving towards becoming another GMP."

My response was "good". We *should* be told when people disagree with us. I despise an echo chamber, which is probably one of the biggest reasons that I am involved in getting men's issues addressed. This is why I wholeheartedly endorse this article. If you dislike what I say, by all means, tell me. That applies to everyone in the men's movement, not just Paul Elam. If you dislike or disagree with what someone is saying, especially those you consider to be leaders of the movement, tell them. Let your voice be heard.

The comment that irked you was spoken while I was discussing a sub-reddit I enjoy occasionally engaging in, "feMRAdebates" where people of all perspectives discuss gender issues. I was adding to what Stefan Molyneux had said about "know thyself".

Many in this movement see feminism, and thus feminists, as the enemy; I don't see it in such black and white terms. At the conference, I believe you yourself mentioned supporting what you call "good" feminists, such as Christina Hoff Sommers, Cathy Young, or Camille Paglia. There are those who do discuss errors of feminism, and speak to men's issues, and do so under the banner of feminism. Like Warren Farrell, I support anything that helps liberate people from staunchly held gender paradigms.

I was telling people to engage with those whose opinions differ from their own, and to learn from them. For those who are anti-feminist, consider it "knowing thy enemy". For those who are just interested in men's issues, then engage perspectives outside your preferred echo chamber. You won't always agree with people, or be agreed with (am I right, Paul?), but you will be better for it.

You will also be helping those who have a poor understanding of what men's issues are by giving them a better understanding of how men and boys are underscored, misunderstood, and underrepresented in the realm of gender discussions. If you are good enough, you may even sway a few opinions. I even find that those who self-identify as "radicals" *are* occasionally worth talking to.

What I meant was to ignore those who are radical in their opinions. You won't get anywhere arguing with a troll

who just hates men/women, or thinks all men/women's issues are invalid. If you *do* choose to engage with those kinds of radicals, remember that it is not them you are talking to, it is those who are listening or reading along. Someone else on the panel mentioned the old adage of "if you argue with an idiot, they will just bring you down to their level and beat you with experience." As such, keep the higher ground or ignore them.

As for radicals who picket men's conferences in Detroit, or scream in your face at a discussion of men's issues in Toronto, I agree with you; we do not have radicals in the MHRM in that sense. What I liked best about your closing statement on the panel was when you said "if we did have radicals, we would cast them out". If you don't think we have radicals, great. If we ever get some, then yes, we should cast them out for their transgressions against the entire movement.

One of your writers, Andy Thomas (who also has an article on CAFÉ's website), wrote a great article for AVFM a year ago titled "We are the radicals now". He asserts that feminist revolutionaries who think they are radical, are nothing of the sort. He refers to himself as a radical, and says "*We are not just radical, we are in every sense the most radical thinking movement in the history of human society.*" You deny the existence of radicals, and I certainly did not mean the type Andy wrote about anyway. Perhaps we need to discuss what one another's definitions of a "radical" are before you go chomping at the bit.

This is what will separate us from the feminist sphere. When discussing their radicals, or those who are truly man-hating, they tend to claim that not all feminists are like that (NAFALT, to the uninitiated). This is *not* denying their presence in feminism; it is *not*decrying them as feminists; it is *not* saying that they reject their form of feminism. It is saying *yes*, they *are* feminists, but we're not *all* like that. If they won't cast them out and say they don't accept them as feminists, then it is *worse* than the no true Scotsman fallacy. They are not saying no true feminist would say/act like that, they are saying yep, that's definitely an aspect of feminism! If the radical feminists were an illness of feminism, they would be Tourettes, and we're expected to ignore the occasional outburst of "rape apologizing scum" and "shut the fuck up!"

So yes, I support what you said in response. We cannot be accepting of radicals or radical viewpoints, in the extreme sense of radical, if they pop up under the banner of the MHRM. I support your calling me out on something you disagreed with. However, I don't support your trying to turn AVFM readers against someone who you simply disagree with, who also contributes to the recognition of men's issues, because I did not mean *them*. If I meant AVFM readers, and writers, I would have said that's who I meant, and I would have given specific examples because I prefer to address people as individuals rather than guilty by association.

"At this same event a CAFE representative proudly, publicly, and quite sneeringly scoffed at the idea of men's "rights," a shot I interpreted as a direct insult to those of us who actually believe men should have them."

Does this sound like sneeringly scoffing to anyone else? Sure sounds like someone saying men's rights are human rights to me; someone in support of a men's human rights movement. For more people who use the perspective of a MHRM, you don't even need to look outside your own walls. He also said that is what *we*, CAFÉ, are. If that displeases you, so be it. I'm sorry if you don't think men's rights are simply human rights.

You say I should hold some resolve, have a fucking spine, and essentially not sit on the fence. Sorry, but I prefer to have an open mind. It's the other side of the fence that is usually stuck in staunchly held world-views (Patriarchy! Patriarchy! Patriarchy!), and that's what you want me to be like? Pass. That's why I'm not over there. Thank you for dissenting from my opinion and reminding me that we are allowed to challenge each other on this side. Please continue to do so. That is what I value about the men's movement.

With all due respect, I would suggest you work harder at practicing what you preach, lest you come across as an overly defensive individual, more concerned with his personal ego gratification than with the ultimate goals of the MHRM. Personally I'm disappointed you didn't feel you could come and talk to me about my comment afterwards, wherein we could have had a discussion on what I meant by my comments and come to a better understanding.

Your light will not get any brighter by blowing out someone else's candle.

“May I never fall into the vulgar mistake of dreaming I am persecuted whenever I am contradicted.”
-Ralph Waldo Emerson

***This was a personal response and does not reflect the views of The Canadian Association For Equality.

Paul On Weekend Sunrise Australia

AVfM Video Source · 4 July 2014 · Archived copy · Original

Paul Elam was recently interviewed on Australia's leading morning television program Weekend Sunrise. Discussion topics included gender roles, the need for a greater range of options for men and boys, and the rape hysteria increasingly responsible for miscarriages of justice.

The Truth About Maleficent

AVfM Video Source · 4 July 2014 · Archived copy · Original

Stefan Molyneux unpacks the truth behind the Walt Disney movie *Maleficent*, starring Angelina Jolie. The film tells the story of a vengeful fairy, driven to curse an infant princess, only to discover that the child may be the one person who can restore peace to their troubled land. But what story is really being told?

Feature image by Josh Hallett

When Is Murder Manslaughter?

Peadair Vandriar · 4 July 2014 · Archived copy · Original

Apparently deliberately stabbing a man in the heart with a carving knife does not require murderous intent. Well, that is what a jury in New Zealand decided recently.

Nothing says "you only wanted to somehow shake your deeply depressed husband out of his funk and make him realise just how 'desperate' your lives had become" like stabbing him in the heart with a carving knife.

The case of Lucille Scollay seems relatively straightforward. The "seems relatively" in the last sentence should be removed, it is straightforward. As Crown prosecutor Mark Zarifeh said, "After spending a night out drinking with Greg Van Dyk, whom she'd become close to, she walked up the long drive to the house and decided to kill her husband. She took him by the shoulder as he lay sleeping on his side, rolled him on to his back and straddled him, brought the knife up and stabbed him in the chest, a deep wound that penetrated his heart."

Lucille admitted stabbing her husband, Guy Scollay, as he slept. Lucille told police she had decided to stab Guy while walking home. Her defence lawyer denied Lucille had murderous intent that night. "It was not a wilful, deliberate act," he contested, "and her immediate horror afterwards bore that out." Further, "No punishment the court imposes could make up for what her, and her family, has lost," he said.

Murderous intent—how do you determine that someone has murderous intent? Well, you could ask them, but the problem is that the guilty will often say the same things as the innocent. The best way to determine murderous intent is to look at their actions.

There are some things that all people know will kill another human being. Cutting their throat, stabbing them in the heart, and shooting them in the head come to mind. Knowing this, those are the sort of actions you do not take if your intent is to highlight the problems in your relationship. If instead your intent is to kill another human being, you do take those actions.

"… her immediate horror afterwards" says nothing about intent. As I said above, the guilty will often say the same things as the innocent. Also, the guilty will often act like the innocent. Murderers can be horrified by their actions; not all murderers are psychopaths or sociopaths. Killing another human being is a revelatory experience; some people are horrified by what they have done and others aren't. Being horrified does not make you innocent of premeditation or make it a less deliberate act.

"No punishment the court imposes could make up for what her, and her family, has lost." The bullshit is strong with this one. Her family did not lose anyone, she killed Guy, Guy's family is suffering, she is responsible for his family's suffering. Because she is responsible, she should be punished—not to make up for what she has done but because she deserves punishment. There is a reason the word "reparations" is in the English language; it is because true justice should have both punishment and reparations. The criminal should be punished, and the victims should have reparations. Her lawyer portrayed her as a victim of her own crime—maybe she is—but that should not change the fact that she is also the perpetrator of the crime and should be punished. Her reparations as a "victim" should not be to get off a murder charge, it should not be for a reduced sentence. She should get counselling if she is a victim, but criminals should not profit from their crimes, even if their crimes make them a victim.

I do not understand why the jury decided she was not guilty of murder. I do not get it. The facts show she planned and executed a wilful and deliberate act that she knew would end in her husband's death. The judge who sentenced her to six years for the manslaughter said, "It was implicitly an act of dangerous violence, involving a lethal weapon." And, "It is inescapable that you meant Mr Scollay serious harm, he being the source of your great unhappiness." In other words, the judge who sentenced her, who could not find her guilty (as that was the jury's decision, not his), knew that she had premeditation. He knew that she intended to kill Guy Scollay, and yet when manslaughter has a maximum sentence of life in prison, he gives her six years. She could be out on parole in two. Even the judge values her life more than Guy's death.

When is murder manslaughter? When the helpless victim is a male and the perpetrator is a woman who is portrayed as a victim of an unhappy marriage.

What do you think, AVfM Nation? Why do you think she was found guilty of manslaughter, not murder? Or are you as perplexed as I am?

Reference

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Male reproductive rights—female non-responsibility

Gordon Wadsworth · 4 July 2014 · Archived copy · Original

[dropcap]I[/dropcap]n my opinion, the most culturally revealing issue currently discussed in MHRM circles is that of male reproductive rights. The current paradigm of reproductive rights is a morally indefensible double standard wherein the female is valued for her humanity and the male for his utility.

It is one wherein the female gets to decide when the male is exploring his humanity and when he is reproducing, and one wherein she is under no obligation to inform him which act he is engaged in. It is one wherein the female can use her reproductive power to legally impose involuntary servitude on the male for the purposes of financing her reproductive decision.

What virtually everyone in the MHRM sees as a self-evident and fundamental human right is nevertheless vehemently argued against by the majority of people in this society. And in MHRM circles, there is a general unspoken belief that if we find an argument that is more elegantly constructed, or imbued with some higher order of reason, our point will be acknowledged and accepted. As a result, many well-reasoned arguments have been made to support male reproductive rights.

My favorite entry into this discussion was fielded by John Hembling, who recently addressed this topic with a nice article, and Paul Elam and Girlwriteswhat have also provided excellent videos on the subject.

So what can I possibly add to the discussion?

The limitation we face doesn't exist with respect to the quality of our arguments. The limitation exists in the values of those with whom we argue, and this is an important distinction to understand. The fundamental problem with addressing this topic is that the discussion occurs across two different value sets. Neither side feels heard after the debate because neither side spoke to the other's values. Thus, any discussion on male reproductive rights is incomplete without deconstructing the value underlying opposition to the topic's validity. Regardless of how well-reasoned an argument, if those judging it have a deeply rooted cultural value or belief related to that argument, it will result in a bias.

All MHRM arguments on male reproductive rights hinge on a value of female responsibility, every single one of them. Our society does not value male reproductive rights simply because it does not value female responsibility. Those arguing against male reproductive rights cannot conceive of such a thing, fundamentally because they cannot conceive of female responsibility.

Female non-responsibility is the embedded bias in those evaluating any MHRM discussion on male reproductive rights, and it is the limiting factor for progress in this area. Structuring better arguments in support of male reproductive rights is therefore irrelevant, because the limiting factor is a culture that does not value or even expect female responsibility.

For those new to the MHRM, we value female responsibility very highly. We believe it is only natural to expect equal responsibility and accountability from men and women. We expect men and women to take responsibility for their choices. We expect them to take responsibility for their safety (no, we don't blame victims), and we expect them to take responsibility for their actions, criminal or otherwise. We view women as human beings possessed of all the same cognitive faculties of higher reasoning as men, and we thus see no reason to hold them to a lower standard of responsibility.

Unfortunately, the overwhelming majority of our society does not share our views. Our society does not believe in female responsibility. Neither traditionalists, nor indeed the vast majority of feminists, believe in female responsibility. The feminists might claim to, but their activism proves otherwise. The part feminism played in entrenching cultural female non-responsibility is something I'll comment on at length in my next article.

As a value, female non-responsibility is pervasive and might well be considered the fuel that feeds our fires, and the

light that guides our way. The cultural preeminence of this value would put cold fusion to shame if it could be harnessed as an energy source. It's the psychoactive ingredient that makes the blue pill potent, and it has our society teetering ever more dangerously close to a complete overdose with each passing year.

And at this point, rehab is going to be a bitch.

So it is fully predictable that attempting to promote a human rights agenda that hinges on a value of female responsibility is virtually guaranteed to fail. Depending on our culture to understand arguments that hinge on female responsibility is like depending on the Westboro Baptist Church to understand arguments that hinge on cultural sensitivity. These are non-universal cultural values. Not everyone gets it.

This is made clear by the following unfortunate reality of Western culture. Where male reproductive rights are concerned, our society is faced with a choice between female responsibility and male slavery …

… *and it chooses male slavery*.

I'm not going to deconstruct any of the most common arguments made against male reproductive rights. If you're interested, watch any of the semiconscious individuals on YouTube espousing these arguments and you'll see the value of female non-responsibility in action.

Among those opposing male reproductive rights, two groups have emerged. Among the first group are those who believe imposing involuntary servitude on a male is preferable to expecting a female to take responsibility for her body and her choice. Among the second group are those who essentially understand this is immoral, but nevertheless view the problem as an irreconcilable paradox because they can't wrap their minds around the concept of female responsibility.

Feminism is to blame for this cultural stupidity, because feminism casts women as an oppressed class of non-responsible victims. With pregnancy seen through this filter, our culture essentially sees a pregnant woman as one who has been victimized, even if the pregnancy was of her own choosing. This effect works in tandem with a "patriarchal" reproductive contract still upon us that takes a dim view of men not "taking responsibility" and providing reproductive security for women.

In other words, feminists have amplified female non-responsibility as a cultural value while holding men to the patriarchal paradigm of hyper-responsibility.

Where reproduction was concerned, the "patriarchy" was fundamentally little more than a social contract between female reproductive power and male labor and productivity. Love was often a catalyst for the acceptance of this contract, but in many cases it was not necessary. This system was designed to deploy male responsibility in the form of productivity, in order to enable female reproductive security during a time when the world was much more dangerous than it is today. By trading his labor, the male was able to reproduce. This reproductive philosophy has served our species for centuries.

The patriarchal paradigm was also one wherein technological limitations meant that sex would result in pregnancy, and pregnancy would result in childbirth. Females, just like males, were responsible for the sex act that bound them to the chain of causation culminating in parenthood. As such, *female responsibility played no uniquely important role in the patriarchal reproductive paradigm*, and their culturally acceptable non-responsibility was never made apparent in matters of reproduction.

A womanizing man was looked upon very dimly, because he was essentially breaking the patriarchal reproductive contract. He was accessing female reproductive power for his own pleasure, without contributing his labor and responsibility as called for in the contract. Don Giovanni from Mozart's famous opera was *sent to hell* in the finale essentially for engaging in this behavior. Thus, the patriarchal contract always considered it a repugnant act not to provide reproductive security for a pregnant woman.

Modernity arrived and erected three important reproductive boundaries. The first is a boundary separating a sex act and a pregnancy. This boundary is made possible by inexpensive and reliable contraception. The second is a

boundary separating a pregnancy from a childbirth. This boundary is made possible by widespread access to safe abortion. The third is a boundary separating childbirth from parenthood. This boundary is made possible by the availability of adoption. In other words, modernity ensured that pregnancy, childbirth, and parenthood would now all be arrived at by choice.

The emergence of these choices, exercised at the discretion of women, meant that *female responsibility would play a uniquely important role in the new reproductive paradigm*. Unfortunately, as stated above, our society neither values nor particularly expects female responsibility, so females gained reproductive choices while the commensurate responsibilities that would normally accompany those choices remained with males.

The feminist movement purported to move society beyond the patriarchal reproductive contract, but the feminists merely vociferously attacked their own half of the contract while ensuring the other would be enforced. The feminist movement has never fought for female responsibility, but only for female choice. They claimed their choice along with their body, but rejected any accompanying responsibility, and no cultural force expected them to take it. Male responsibility was expected and assumed, and as a result no boundary was made between female reproductive choice and male reproductive responsibility. Thus, our society still uses the patriarchal reproductive contract. Feminists have merely breached the female terms of it.

To put this in perspective, Lindy West's recent tirade about fighting the patriarchy conspicuously left one fundamentally important male rights issue off the list. Care to guess which one? It isn't particularly surprising given what I've just discussed, since feminists are loath to advocate anything that might involve female responsibility.

I'll make the necessary addition to her list, since I'm sure it was just an oversight.

"Feminists don't want men to have to take responsibility for the reproductive decisions of women, the assumption that men are responsible for women's reproductive security is part of patriarchy."

Isn't that right, Lindy?

If "my body, my choice" was to be the paradigm replacing the patriarchal reproductive contract, then it should have followed that a woman would gain the power to choose how to deploy her reproductive power, and a man would gain the power to choose how to deploy his labor. Since our culture doesn't expect female responsibility, however, it simply compels male responsibility and labor in order to facilitate responsibility-free female reproductive choice.

My personal view on this issue is a simple one. Males in this culture can expect reproductive rights when females in this culture are expected to be responsible for their decisions.

Don't hold your breath.

MRA protests prompt Highest Court of India to overturn provisions of VAWA

Anil Kumar · 4 July 2014 · Archived copy · Original

In a landmark judgement Indian Supreme Court struck down the automatic arrest provision of its Violence Against Women Act (VAWA) and went on to order future action or punishment against Police officials and lower court judges, who violate its order and indulge in automatic arrests of accused men. This is historic, though MRAs want punishment and jail terms for women who lie and make false allegations against their husbands (link).

> The Supreme Court yesterday laid down new directions making police officers and judicial magistrates liable for departmental action and contempt proceedings for making "scurrilous" arrests and ordering "routine" detention under Section 498A of the IPC or under Section 4 of the Dowry Prohibition Act.
>
> The order said,"The fact that Section 498-A is a cognizable and non-bailable offence has lent it a dubious place of pride amongst the provisions that are used as weapons rather than shield by disgruntled wives. The simplest way to harass is to get the husband and his relatives arrested under this provision."

In last 24 hours, MRAs of various Indian Men's Rights Organisations have participated in more than 10 TV debates.

The Background:

India has two domestic violence laws and both are only meant for women. Feminists say, "there is no need for any protection for male victims of DV." The first criminal law against domestic violence called "Section 498a" was enacted in 1983. If a wife complains of physical and mental harassment by husband, his parents and his sibling, then under this law all the accused are presumed guilty until proven innocent and they are automatically arrested without evidences or investigations by police and sent to prison. The accused often remained in prison until their relatives and lawyers secured bail.

Over years this law has become a weapon in the hands of wives, who extort huge sums of money and property from the husband and his parents. If the husband does not agree to give in to extortionist demands of wife during separation, then she and her lawyers attack him with multiple false cases of domestic violence hoping that fear of arrest or a prolonged costly legal battle will make the man to pay up, getting bankrupt in the process.

According to India's Home Ministry, in last 10 years, more than 300,000 women and 800,000 men were arrested under this law. The women are female relatives of men. Feminists, who claim to be so sympathetic to men and women, vehemently opposed any amendments to this law. In fact, when some judges warned about misuse of this law by women, feminists protested outside their courts and sometimes even ransacked the courts. That was before MRAs came into the scene.

In 2005, India's highest court, the Supreme Court at New Delhi warned of legal terrorism if misuse of this law is stopped. Many MRAs testified in Indian Parliamentary committee hearing to dilute the law and to punish women who file false complaints.

Feminist Rumor Mills:

It is to be noted that the feminist evil empire is too good at manufacturing fake statistics about condition of women in West. However, when its an alien culture located at a geographic distance, they efficiently use cultural, religious differences or even some xenophobia to propagate their lies. This is pathetic. It is a fact that most people in any society are likely to dislike or distrust any foreign culture. Feminists did not leave any stone unturned to continue their anti-male hate agenda across the world. Their leaders met at Beijing in 1995, where Hillary declared, "Women's rights are human rights; and Human Rights are Women's Rights". Naturally men have no place in the human rights dictionary of feminism. After Beijing-95, they used UN CEDAW to push for UN Millennium

Development Goals (MDG) to extend the reach of their empire across the world.

> Feminists unlike men do not recognize national borders. Feminism is a monolithic radical religion with a firm belief system, which issues fatwas and even death threats for any dissent or criticism.

Global feminist sisterhood claimed that 25,000 women are murdered by their husbands and their parents every year in India. Media picked up this nonsense. Oprah declared Bangalore as “Bride Burning Capital” of India. All these statistics were manufactured. Media is in any case focused on bad news and when a country is huge with 1.3 billion people, it generates bad news at a much faster rate. What western media failed miserably to mention is, the much lower suicide and murder rates of women in India. If women in India are really subjugated, then how come the suicide and murder rates of women in India are lesser than in many western countries? Often feminists generalized poverty related issues into feminist causes and hijacked funds meant for human rights, starving children and poor for feminist causes. The funds of Oxfam, UNICEF and ActionAID ended up with feminist ideologues and they continued their “patriarchy is evil” narrative, by which they basically meant, “men are evil”.

Feminist Extortion Industry:

In India, the feminists expect men to take care of women financially. That means, feminists want men to buy divorce by paying a huge sums of money to their wives. Often they insist the man’s parents to pay, because they claim it is the duty of the man and his parents to take financial responsibility of the woman.

Recently, feminists got a bill in parliament in which they insisted that if a marriage breaks, court must order the husband to give the wife half of his property inherited or acquired before or during marriage, while the wife gets to keep her property as individual property. Please note this in the background context that 30% of Engineers in India are women.

So, a woman uses these one-sided alimony laws and also multiple false DV cases to financially and mentally ruin a guy and then they turn up at International forums with sob stories.

Truth about Dowry Murders:

Feminists forced Indian Govt to classify any suicides of a woman within 7 years of her marriage as dowry death, if her parents complain. Then, Feminists claimed in the media that husbands are killing their wives for dowry by showcasing this suicide statistic as spousal homicide statistic. Media choose to forget the huge difference between committing suicide and getting murdered. So, 8000 suicides of women in a year are now classified by media as murders by husbands. I can not blame media because the IQ of most journalists is very low in any case and I can only pity these journalists for their pathetic lack of intelligence.

You will find articles in western media like BBC or WSJ that every year 8000 women in India are killed for dowry. The reality is most of these deaths are suicides of women who suffer from mental health ailments. India is one rare country in the world, which punishes men for suicides of their wives and girlfriends. Even here no evidences are needed. A dead woman means jailing of husband and his parents or 6 months to a year. A man goes through hell because he ended up marrying a schizophrenic or bipolar woman. There are Indian MRAs who went to prison after suicides of their wives and the courts found them not guilty after couple of years.

Impact of Global Feminism on India:

Feminists in West convinced the Governments for making radical feminism as a part of foreign policy. If a country wanted to do business with USA, then they are forced to implement dictates of feminist policy makers inside US Govt. The childish foreign policy novices in USA never bothered to see issues of the foreign cultures holistically and they trusted feminists blindly. US directly funded feminists who worked for sustaining “section 498a” in India keeping a blind eye to large scale human rights violations.

> In short, US tax payer’s money was used to fund human rights violations in India.

So, the directive of India's Supreme Court against false domestic violence cases is a slap on the face of global feminist establishment. I am sure, they will soon convene a special session of UN CEDAW somewhere in Europe and many Western Feminists will try to arm twist Indian Govt manipulating paranoid alpha males running Governments.

MRA Street Protests:

When Indian MRAs started protesting against arrests of innocent men and their parents under section 498a in 2005, feminists hoped that MRA organisations will vanish in a year or two. However, when it did not happen, they started to learn to live with existence of MRAs and worked in the background using their influence inside parliament and their foreign funded NGOs. However, MRAs reached out to parliament members as well. So, their evil empire of lies started crumbling. So, the parliament and judiciary started openly speaking about false complaints by women.

MRAs Protest:

MRAs shout, "Men's Rights are Human Rights" at Mumbai Marathon:

At New Delhi, MRA's protest against proposed law to give husbands property to wife:

MRAs Protest at Bangalore:

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Self Defense Is Rape Culture!

AVfM Video Source · 5 July 2014 · Archived copy · Original

Angry Harry on ICMI14

Paul Elam · 5 July 2014 · Archived copy · Original

As I said in the panel discussion that concluded AVfM's First International Conference on Men's Issues, Angry Harry is the one individual who showed us, long before most ever dreamed of it, just how powerful the Internet would become in the battle to bring consciousness of men's rights into the public arena. He was right as rain, and we all owe him a huge debt for his brilliance and forward thinking.

This makes me especially proud to announce that Harry has begun a regular podcast series on the men's movement, which he plans to do about once every fortnight (for us Texans, that's two weeks).

In this inaugural broadcast, Harry considers the significance of the recent International Conference on Men's Issues, some corrective historical perspective on such a conference, and some invaluable advice for how MRAs can make sure that what happened last week actually becomes a pivotal moment in our history.

I cannot strongly enough suggest that we listen to him, one and all.

Harry's future programs will be available on AVFM's Live 365, our Youtube Channel, and on this website.

At this critical point in our history, it is very encouraging to know that Harry's voice will remain at the core of what we do. PE

Purple Heart's Final Beat

AVfM Video Source · 6 July 2014 · Archived copy · Original

This award-winning video was shown at the First International Conference on Men's Issues last week, as part of the presentation by Terrence Popp, who co-wrote and co-produced it. Not surprisingly, it received little or no mention by members of the press who covered the event. It kind of puts a damper on their obligatory mocking of "male privilege," and it makes their horrified shrieks of "Mind your tone!" ring a bit hollow. We at AVfM are not fond of trigger warnings for the faint of heart and the politically correct, but for new readers we will say that this video is very difficult to watch.

Feature image by Peter Stevens

Why mandatory DNA testing may not be a good idea

Lucian Vâlsan · 6 July 2014 · Archived copy · Original

> *"There are no solutions, only trade-offs."*—Thomas Sowell

During the first International Conference on Men's Issues, there were so many ideas thrown around that it is bound to baffle the people who are not familiarized with the non-feminist perspective on sexual politics. There was also dissent. This is good, but it will also mean that in the next months, a lot of people with an open mind will be busy processing new information.

We'll focus on one particular idea that floated around the conference—the proposal that DNA testing (or paternity tests) should be mandatory at birth. According to the proponents of this trade-off, this measure would tackle paternity fraud in an efficient manner and would bring the truth as a standard in the relationships of the parents. The truth part is indisputable, but is it really that efficient? And even if it is, at what cost does this efficiency come? Is there a better trade-off between the status quo and the trade-off proposed at the conference?

Since we're not in the business of criticizing for the sake of criticizing, we'll analyze what's wrong with this trade-off and propose an alternative one.

1. Unnecessary cost

Whenever we talk about a service that is to be made mandatory by public policy, we ought to ask ourselves two questions: What is the cost? and Who pays it?

The cost of a paternity test in Europe varies by country (except for France, where it's de facto illegal). In Switzerland, for instance, a laboratory offers the service at a cost of almost 250€ per child tested[1]. In Britain, the most circulated number in the media for a reliable test is £200 (a little over 250€), while in countries like Romania, such a test costs somewhere around 170€[2]. A particular case is Sweden, where such a test can reach up to over 380€ per child tested[3] and slightly less in Norway. Having said that, it is safe to say that the European average cost for such tests is 250€.

And who is going to pay for the mandatory procedure? If we're going to have the state pay for it, at a rate of 250€/father and child tested, the UK government, for instance, is in big trouble since Britain is going through a baby boom at this point, with 813,000 births recorded in 2012[4], which would mean over 203 million euros on this issue alone. Would British taxpayers be willing to fund that? Some media outlets are crying that the state spends too much now on paternity tests, although the actual amount is around 500,000€ per year[5]. Even for Germany, the country with the lowest birthrate in Europe, such an effort would still mean over 165 million euros[6] to cover their over 660,000 births yearly.

In a period when the governments are running out of money, it's highly unlikely that such a cost could be set on the governments of Europe.

If we don't put the burden of paying on the state, then we have to put it on the parents somehow.

Considering that in Germany, for instance, 250€ represents more than a quarter of many Germans' net income, can we seriously expect single-earner families to spend that much money on information that they might not need?

The situation is even worse in countries like Czech Republic, where the gross minimum wage is beneath 330€ per month[7]—which means that the net income is even lower than that. The point is that even in affluent areas of Europe, this would still be a significant cost imposed on all individuals who choose to become parents and in less affluent areas, it might prove to be a disaster.

2. Is the information really so relevant?

For tricked fathers, there is no doubt that the information really is more than relevant. But does this justify an imposition of a cost upon *all* parents?

The data on rates of paternity fraud is scarce and unreliable to say the least. But there is one thing that everyone agrees on: paternity fraud accounts for a minority of births.

The most scary numbers say that 30% of children have a different father than the one listed on the birth certificate, whilst the most conservative numbers go for *one child in every classroom*.

In other words, in the majority of cases, or dare I say, in the overwhelming majority of the cases, mothers and fathers get along with each other and are generally truthful. This is a fact observable no matter who you're talking to—even the most hardcore radical feminists acknowledge this, albeit grudgingly, since they tend to resent this reality.

Having acknowledged this reality, is it really efficient to put everyone through the hassle just to get an accurate statistic?

3. Difficulties in implementation

Since we're talking about a compulsory procedure, this means that there needs to be a way to enforce it. And with that comes a huge list of problems.

A significant number of births don't take place in state hospitals in Europe. A third of Dutch women give birth at home[8], and whilst some countries, like Hungary for instance, tried to make home births illegal, the European Court of Human Rights struck down and insisted upon the unalienable right to give birth at home[9]. Since these births occur at home, these are the parents least likely to be willing to abide by this mandatory procedure.

And how would it be enforced? Using the carrot or the stick? If it were state-funded, a carrot would be possible, but that would add to the already high and unbearable cost mentioned earlier. Also, it would turn out to be another monument of inefficiency since the state has proven time and time again how ineffective it can be when it comes to processing applications for pretty much anything.

If it were paid by the parents, the stick seems more appropriate. But how far should the stick go? A fine? And how big should that fine be? Not to mention that most civil fines like these can be relatively easy to avoid in most European countries and in a perfectly legal way.

Also, if the law is too tough (e.g., involving the local versions of Child Protective Services), families would rightfully protest the mandate for being way too intrusive.

4. Denial of choice

There are such cases when the father listed on the birth certificate knows he isn't the father yet assumes paternity anyway for whatever reasons. I know of such a case when the biological father died in some NATO war. And it's a certainty that such cases exist all over the world.

Now, I would never advise in good conscience any man to do such a thing, especially not in Europe or North America, but, on the other hand, responsible adults ought to have the right to make that choice, especially if it suits the needs of the child as well.

If this mandate were implemented, these men would then be put through the long and excruciating process of adoption, which, thanks to the countless moratoria put in place by the European Union, can take years for no reason whatsoever other than inefficient bureaucracy (if you pardon my pleonasm).

A better trade-off: Limited mandate and more freedom

A better trade-off would be to mandate the procedure only when it comes to child support payments. It only makes sense that if you are to force a man to pay child support, you should be damn sure that you get the right man, not just any random bloke who was unfortunate to be at the wrong place at the wrong time—like the few horrible cases

presented at the conference. In these cases, if the wrong man is indicated, the test should be paid by the mother (not like the case today in Britain, where the state pays if the mother indicates the wrong man), and if the correct father is indicated, the test should be paid by him.

But other than this particularly narrow situation, paternity tests should be a negative right—that is to say, the state ought not to impede a man or a woman from seeking a paternity test. This is the case in present-day Bosnia, where suspecting mothers and grandmothers are seeking paternity tests as they fear that their sons/grandsons have been duped into raising a child that is not theirs[10].

In other words, any restriction on paternity tests should be abolished. It is really a shame that a country like France outright bans paternity tests, and it is also particularly dubious when some countries require "consent of the mother" for getting a paternity test, thus creating an inherent conflict of interest within the law favoring women who do commit paternity fraud. Also, the time limits for seeking a paternity test for contesting an *assigned* legal paternity should also be abolished. A paternity test should be admissible in court regardless of whether the child is 3 months old or 17 years old.

With this trade-off, only those interested in the topic would bear the cost without burdening everyone else. Also, the choices remain in place for individuals who want to make them (see argument no. 4), the difficulties in implementation would be severely reduced, and the costs associated would also be far more affordable for most governments.

Also, the law ought to reflect paternity fraud as a more serious crime than it is now. For starters, a mother guilty of paternity fraud should be mandated to pay reparations to the man defrauded.

This trade-off isn't perfect either—that's why it's a trade-off and not a *solution*. Under this arrangement, there would still be individuals who would trick the system, but the cost for the taxpayer and for the victims is far lower than it is under the status quo in Europe and undoubtedly far-far lower than the status quo in the US.

We live in an imperfect world and sometimes bad people do bad things—but the way to correct this is not by imposing an additional cost upon the majority of people who do not do bad things.

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Is the DoubleTree Downtown Hilton Dangerously Negligent, or Just a Bunch of Scheming Liars?

Paul Elam · 6 July 2014 · Archived copy · Original

The First International Conference on Men's Issues, at least the one for 2014, has come and gone without significant incident. In fact, it was an astounding success. It may well prove to be the seminal moment for the men's rights movement for many years to come.

No thanks to the DoubleTree Downtown Hilton in Detroit, Michigan, where the event was first scheduled to take place. In fact, as it turns out, we were able to have the event, complete with a stellar lineup of speakers and a bevy of media coverage, despite the best efforts of the DoubleTree to undermine what we were doing.

Yes, I mean that literally.

Prior to the event going off without a hitch in St. Clair Shores, a quiet and friendly suburb of Detroit, there were rumors and questions flying across the Internet and the mainstream media about why a change in venue was necessary. It was a complicated affair that we could not take the time to adequately (or prudently) address while scrambling to find another place to hold the event — and accomplish the almost endless tasks associated with making that happen.

Today things are much more relaxed.

While there are still some questions that remain unanswered, primarily because of a lack of transparency from the DoubleTree Downtown Hilton, we have been able to narrow down events to the two most likely scenarios based on what evidence we have.

One is that the Hilton got serious about "escalating" death threats against their employees, guests, ICMI speakers, and attendees, prompting them to go into emergency mode and invoke the security clause of our contract with them. Their demands forced us to raise tens of thousands of additional dollars to literally blanket the event with Detroit police, just to make sure no one wound up dead.

In fact, below is the unedited letter from DoubleTree General Manager Shannon Dunavent explaining the impending dangers and need to secure immediate police protection for all concerned.

That would be the same police that they had not even bothered to call at that point. It is the same police that did not even know about any supposed threats when we called them to inquire; the same police that the DoubleTree used to attempt to shake us down but neglected to even call until after they engaged in an attempt to force us to spend our way out of having our conference.

It was like the following series of events occurred, by the DoubleTree Downtown Hilton's own admissions. A conference was scheduled, death threats were made against all involved including Hilton staff, the Hilton sprung into action and called their own lawyers, started a shakedown attempt on AVfM, and then figured out they might want to let police know there was danger afoot.

It must be noted that during this supposed threat, while Hilton management was fully aware that a sitting senator was scheduled to speak in one of their conference rooms, said senator's office was never notified of any looming threat. In fact, they were not notified by the Hilton of anything at all.

That is one scenario, the best case of which implies such negligence and greed on the part of Hilton management that they were more interested in security clauses than security itself, and they were willing to put the life of a senator at risk to prove it.

The other possible scenario is that what the DoubleTree Downtown Hilton got was a couple of irate phone calls from privileged little college girls who don't want men and women to talk without their permission, and with the help of a sympathetic general manager in the middle of labor problems with the hotel's union, it was decided to use

those decidedly nonthreatening contacts to breach their contract with us and keep protesters away from their hotel.

Either possibility leaves the DoubleTree Downtown Hilton Detroit looking scummy, and for damned good reasons.

Mind you, during all this likely concocted nonsense on the part of the Hilton, we were urgently trying to meet the security clause requirements. As it turned out, the only way to do that [hire the Detroit Police Department for the event] was through one contract company that happened to be located in the Houston area.

The Hilton did not tell us this, of course, and sent us directly to the Detroit Police Department, wasting valuable time and effort on our part.

We finally did locate the company we had to do business with, and a very nice lady there was preparing a quote for us when, lo and behold, in the middle of that process, she informed us that her boss had instructed her not to do business with us. Yes, we have that on a recorded phone call, which will be the subject of another (of many) future articles on our dealings with the DoubleTree Downtown Hilton in Detroit, Michigan.

So, as it turns out, while in the middle of meeting the security demands of the Hilton, someone stepped in to sabotage that, making it literally impossible for us to comply, giving the Hilton the excuse to pull the plug.

Gee, wonder who was behind that?

Coincidentally, and because things were starting to stink a bit, we were already exploring options that would serve as an alternative venue (and that, unlike the Hilton, honestly represented the seating capacity of their conference rooms). As those who attended know, it turned out for the better.

Below you will find all the documentation associated with this double fiasco, including the letters from the Hilton in their entirety, and the letter from our attorneys.

A note for Hilton lawyers: I am aware that there is a clause in our contract for the event that prohibited AVfM from publishing your communications with us. In fact, when we still entertained the silly idea that you were being forthcoming and trustworthy, we removed a letter from you from this site that we had published in order to be in compliance with our agreed terms.

You fucked that up when you sabotaged our agreement and breached our contract in decidedly bad faith. The letter is being reposted, without being redacted of names, and it is not going to be taken down. You are welcome to attempt legal measures to force our hand at that. We will be happy to sort that out with you in court, and look forward to the routine discovery that will reveal evidence that your invoking the security clause of our contract was not a fraudulent ruse.

In the meantime, we hope this story serves as a lesson, particularly to those in the political arena. If you want to stay somewhere that might actually have your security in mind, you might be better off staying at a Motel 6.

Randazza Letter

AVFM Security Letter

Removal of letter from website

Enjoy Your Feminist Wedding, Laura Bates

August Løvenskiolds · 7 July 2014 · Archived copy · Original

The founder of the incredibly man-hating and man-silencing website Everyday Sexism, one "Laura Bates," is planning a feminist wedding. Oh, joy, and my deepest condolences to her spouse, whomever he is—Bates is being coy about naming her victim, though indeed, grooms are mostly superfluous to modern-day weddings anyway.

To celebrate her special day, Bates is not content to demonize and demolish, in an abstract way, men and male sexuality in general and the civilization men built at the behest of women: she has decided that the personal is political and so she plans to enslave, torture, and destroy one exceedingly unlucky bloke in order to reify the feminist inclination to exterminate the patriarchy that feeds, clothes, and shelters her from the hazards of the world.

Now, weddings are steeped in what feminists call "traditional gender roles," even though it is women (and not men) who slavishly enforce those roles. Let's see how well this prominent feminist "walked the walk" of feminism in bringing equality into her wedding and compare hers with that of another beloved feminist, Jessica Valenti.

The Proposal

When, say, fellow man-hater Jessica Valenti was selecting her future cuckold, Andrew, there was no romantic evening, no bent knee indicating the subservience of men to women. Oh, no—as Valenti relates, it was the most unromantic, bloodless proposal ever: "The problem is that there is no proposal story to tell. At least, not the kind most people expect. There were no rose petals scattered on a satin-sheeted [sic] bed, no trips to the Eiffel tower, no ring hidden in a champagne glass. There wasn't even any kneeling. My partner Andrew and I made the leap in the way that suited us best—we talked about it, and jointly decided that we should get engaged."

Laura Bates, however, rejected this loveless farce for a more traditional, supposedly feminist script: "My [nameless] boyfriend kept his grandmother's engagement ring hidden away in a box of cufflinks for months, then made a spur-of-the-moment decision to offer it to me buried in a bowl of popcorn. This would have been romantic except that, in his panic, he chucked the whole lot in, box and all. The result was less pleasant surprise, more genuine bafflement: 'What are your cufflinks doing in the popcorn?'"

Ignoring the obvious charm of popping the question with a charm in the popcorn, and the practicality of avoiding a broken tooth, the Valenti and Bates proposals illustrate the meaningless, nihilistic delusions of feminism—Bates's feminism is a kind of goofy traditionalism while Valenti's feminism erases all feeling and passion from pair-bonding and sexuality. Given the choice between two contradictory bullshit options, it is no wonder that smart men are resisting proposing marriage to entitled harpies like those in this coven.

The Dress

Having lived with Mr. Anonymous Master for five years, Bates was acutely aware that she was undeserving of a white dress symbolizing purity/virginity. But consistent with her brand of feminism that emphasizes the importance of celebrating female narcissism, she opted for the traditional white gown anyway.

Valenti, by contrast and in a slight and unusual bit of honestly, rocked her inner slut with an "off-white" dress.

Both feminists, it seems, will kind of, maybe, fight patriarchal traditions with all the vigor of a dead fish when it comes to their own sartorial elegance, meaning that, despite their rhetorical lies, one should never underestimate the power of a feminist to exploit traditional roles to harvest money from men to buy shoes and wear-once clothing.

The Planning

Bates insisted that, contrary to tradition, Mr. Anonymous Master would be forced into participating in the planning of the nuptials, a task traditionally dominated by the bride. Despite this, in her article she could point to no examples of any input he had or decisions he made about the wedding itself. Now, this contradiction is a key component of the feminist penchant for avoiding responsibility—if her wedding went smoothly, Bates could bask

in her success and deny his help, but if something went awry, she could deflect blame onto Mr. Anonymous, even though his involvement in the actual planning was a complete sham.

Valenti, likewise, insisted that "Andrew took a renewed interest in his wedding-planning tasks, recognising that it wasn't just important for the sake of my sanity, but as a political statement too." But also like Bates, Valenti was silent on Andrew's actual contributions to the planning, if any—but she was NOT silent on usurping his areas of responsibility: "From the beginning, Andrew and I agreed that we would not be one of those couples in which the woman ends up doing all of the wedding-related work because she is the person who is supposed to care about it the most. No, we were going to do this fairly. He would take care of booking the music, I would handle the flowers. I would cover the invite list, he would deal with the invitations. Several months later, when I found myself up to my eyeballs in sample invitations and band websites—while Andrew read the newspaper or dallied online—I was ready to throw in the towel on so-called domestic bliss."

And, of course, both feminists wound up completely supporting traditional gender roles—because that is the very point of feminism. Valenti was already planning her divorce.

The Flowers

Flowers are beautiful, sometimes breathtaking. They are also the sliced-off sexual organs of plants and thus are still appropriate at even a feminist wedding, I guess. Bates made sure that a feminist "female" symbol ♀ (Alt-12 on most keyboards) was festooned with floral pudenda (Latin for "to be ashamed") during the photo-shoot for her feminist wedding article.

And yes, Bates did plan to toss the bouquet to all the single folks, men and women alike: "I shall simply chuck the flowers in the air and the boys will be under clear instructions to join in. I want an undignified non-gender-specific scrum." I'm sure no inappropriate groping occurred during said scrum because, you know, that would be Everyday Sexism—oh, and she throws like a girl too.

Valenti's own floral plans were unclear—perhaps Amanda Marcotte munched them down before the formal tossing commenced and Marcotte galloped off.

The Names

The closest Bates comes to naming her new domestic slave is when she relates that they considered portmanteau names "Baylor" and "Tates," which means the poor lad's most likely surname is "Taylor," something Bates never discloses explicitly, effectively erasing his identity. The putative Master Taylor considered taking her name "Bates" as his last name, but "Master Bates" would be a bit awkward for some odd reason. In the end, they took each other's names as middle names, salvaging a bit of Master Bates's dwindling masculinity.

Valenti kept her own last name—even nominal symbols of marital commitment are anathema to her feminism.

In Conclusion

There were LOTS of other traditionalist "misogynist" features to their "feminist" weddings, but really, what can we learn from all this?

When it comes to making a real commitment, either to feminism or to their husbands, both Bates and Valenti come up wanting. They both managed to turn their weddings into feminist shams worthy of the same respect due campus sexual assault claims.

When it comes to marrying feminists, the only good answer is this: Refuse at all costs.

Unprofessional "reporting" from TIME Magazine's Jessica K. Roy

Tom Golden · 7 July 2014 · Archived copy · Original

Editorial note: When Time *magazine contacted us for interviews and free passes to the First International Conference on Men's Issues, we expected what we have always known of* Time *magazine: mature, professional reporting. Sure, errors, mistakes, misunderstandings, and bias are all possible, maybe even unavoidable—but mature, professional journalists and their editors know how to try to correct for that, or at least to admit to possible problems. Well, we did see mature, professional reporting from several outlets—indeed, we were impressed by many of the journalists who attended for their neutral and sometimes quite challenging but professional questions. But three reporters—Adam Serwer of MSNBC, Jessica K. Roy of* Time *magazine, and Monica Hesse of* The Washington Post*—showed a gross lack of professionalism, and a level of misreporting, well beyond what can be excused as just misunderstandings or having a bad day. These three reporters—and really, it was mostly just these three—fulfilled the worst fears of the women and men who were part of this conference: that we would be subjected to yellow journalism, hostility, and lies from the media.*

If reporters sensed uneasiness, fear, and even hostility from some of the attendees, they can look to these reporters as proof of the sort of yellow journalism those of us in the men's human rights community have learned through painful experience to expect.

These three "journalists" didn't do their jobs at all. They wrote not reports but opinion-laced editorials disguised as reporting. Although all were forced to admit that we raised legitimate issues—which we view as a sign of progress in a deeply misandrist culture—they could neither restrain their emotional reactions to hearing their personal worldviews challenged nor do the job a reporter is supposed to do: accurately and in an unbiased-as-possible fashion report what was said and happened at an event they were supposed to be covering.

We will be profiling the misreporting of these three journalists over the next week or so. We were planning on tackling the grossly unprofessional Adam Serwer first, who was so rage-filled and irrational some attendees were actually afraid he might start throwing punches, but then psychotherapist Tom Golden got ahead of us and wrote this piece on Jessica K. Roy before we'd finished our piece on Serwer. But it appears that Serwer is friends with Jessica Roy, and they were likely collaborating on mutual hit pieces, so maybe it works out okay to start with Roy. (To see some of Jessica K. Roy's astonishing tweets from the conference, including collaboration with Serwer and others, click here and here.)

Golden's article below is correct about the unprofessional misreporting of Jessica K. Roy of Time *magazine, though he misses a few of the inaccurate statements she made to a national audience. For example, Roy claims we had "nearly 150" in attendance when it was actually more than 250, a much higher figure than we had expected when we started planning for what we thought would be a small first-time event. Roy also claims there were a "small number" of women when actually women made up a large number of attendees, many of them women with literally decades of experience in working on these issues; how does Roy think this compares with the average feminist event, especially the feminist events that frequently choose to deliberately exclude men? Why would she marginalize these women, many of them with decades of experience in advocating for men's and boys' issues? She repeats by calling the women a "small fraction," in an obvious effort to marginalize or silence women's voices when those women do not share the mean-spirited, petty prejudices of Jessica K. Roy.*

In her second paragraph, Roy says she expected to hear that "Sure, women may have once been unequal, they say, but not anymore and not by a long shot." This already exposes Roy's bias walking in; most of us believe that women and men have both always had it tough, each with privileges and rights that the other sex did not have, and that merely stating that women got the short end of the stick is always problematic when you don't acknowledge where men got the short end of the stick historically. This is something numerous presenters noted: Canadian Senator Anne Cools, our opening speaker, did a masterful job of listing the special privileges and protections women have enjoyed over the centuries, well before anyone had heard of anything called "feminism." Did Roy miss that presentation, or just choose

not to listen to it? (You can listen to it in its entirety right here). Had Roy actually talked to any of us in-depth, or paid attention to the presentations instead of busily playing with her phone, tweeting, texting, and Facebooking (which is what we witnessed her doing much of the time during presentations), she would have known that.

Like the even more egregiously unprofessional Adam Serwer, Roy repeats Erin Pizzey's claim that we are fighting an "evil empire" without bothering to ask Pizzey, or anyone else, what she meant by that. Had she, or Serwer, or any of the other reporters done their jobs, they would have challenged that phrasing during the conference and asked for an explanation. They would have received a direct answer too: it's about the literally billions of dollars that flow into ideological feminist organizations worldwide, including not only Women's Studies departments in universities but frequently the many government-funded services that claim to help victims of domestic violence and sexual assault but that actually offer ideological indoctrination and often marginalize and/or victim-blame males instead. Indeed, we could have named names and given specific examples of organizations—and we will, in upcoming articles. We would have also pointed out that these days this "evil empire" includes not only wealthy feminist organizations and activists but also non-ideological corrupt lawyers and judges and court officials. But neither Serwer nor Roy even thought to ask such incredibly obvious questions; they chose instead to have an emotional reaction to words they didn't like and scoff like immature teenagers.

Roy also complains that she felt unwelcome by some of the male attendees. She doesn't mention that she was felt unwelcome by many female attendees too, who noticed her unprofessional demeanor and her bizarre tweets during the conference—which many of us were watching, as she made them in the middle of presentations she was supposed to be paying attention to.

Tom Golden does touch upon what is probably Jessica K. Roy's most egregiously inaccurate statement, which I'll elaborate on here: Roy shows a slide used by Dr. Tara Palmatier that reads, "Quit objectifying me! You're being rapey!" and calls this "a clear nod to the belief that a woman's attire and behavior are causal factors of sexual assault."

In fact, let's state it plainly: this isn't just inaccurate. It's hateful. Jessica K. Roy, you printed an outright lie to readers you had a duty to give the facts to. To a national audience. You owe your readers, and Dr. Palmatier, a retraction and an apology. So do your editors. Anyone who gives a damn about truthful reporting can go right to this presentation and watch: Dr. Palmatier was clearly talking about narcissism as a growing problem, and the double-standards in how we view the sexuality of men and women. She was showing a typical Tumblr-feminist-type meme and selfie. And in reality, Dr. Palmatier has made it clear repeatedly that she hates the shallow word "rapey," which has been invented by, and is used frequently by, Tumblr and Twitter feminists. The word is stupid and loathsome—and it is of feminist origin.

And by the way, did Jessica K. Roy ask Dr. Palmatier about that slide, or any of the other slides she used? No. We already asked: Jessica K. Roy did not ask Dr. Palmatier any questions–about this or anything else. Neither did her friend Adam Serwer. Do you spot a pattern here?

Finally, Roy mentions "large-scale rage campaigns full of name-calling, threats and crusades to get them fired," supposedly by men's rights activists. Actually, Ms. Roy, in our experience, it is feminists who spend the most time threatening people and trying to get them fired; I myself get death threats and threat-oids routinely (I collect them now and keep them in a special folder). And I know more than one men's rights activist who's been hunted down, doxxed, harassed, and gotten fired by feminist activists. I repeat: more than one. Did you think to ask about that either? No, we don't think you did. But, please, let us know if we've got you wrong.

Yet we suspect that Jessica K. Roy and her followers will somehow, in some way, claim that even our writing about her misreporting is "threatening" and "harassment." It's what we in the men's human rights community call "Damsel in Distress" syndrome; it's not how mature, professional adults act, but let's see if it's how Roy responds to being called out for lying to her readers.

For the record, Jessica K. Roy will not be welcome at any future events hosted by A Voice for Men, and if she

appears, she will be asked to leave. That will stand as a lifelong ban unless and until we get a retraction and an apology for her lack of professionalism and her betrayal of the editors and readers of Time.

Anyway, beyond all that, here's Tom Golden's very reasonable analysis of Jessica K. Roy of Time *magazine's recent misadventure in shoddy journalism.—DE*

[image]

"Crass ideological opponents"
"Paranoia and vitriol"
"Violent Internet histories"
"A palpable distaste for women"
These men laugh at rape jokes.
Describing a *Saturday Night Live* sketch as if it attacked our beliefs—when it addressed none of our beliefs at all
Mentioning mass murderer Elliot Rodger

These are things Jessica Roy used in describing the International Conference on Men's Issues and its readers and editors in her *Time* magazine article.

She went as far as describing a point during the conference when she got the vapors and had to leave the building! Interesting that she doesn't tell us what content gave her this vaporous experience, nor does she tell us when and if she returned.

Here's the way her article starts:

> **I went to the conference in suburban Detroit expecting a group of feminist-hating Internet trolls; I found much more.**

It is clear that Roy had very strong preconceived ideas about this conference prior to even setting foot in the venue. In other words, she was prejudiced. In her mind, she seems to have thought that these were her enemies, these were violent and vitriolic opponents who said things so vile that she had to leave the building. It's little wonder that her article is desperately biased as she clings to her outdated, half-the-story ideological-feminist indoctrination.

Roy peppered the article with examples of how men are indeed in need of services at times but implied that the "paranoid" and "vitriolic" leadership was not doing a good job of getting them the help they need. Presumably, from her perspective, the conference also failed in that regard.

At some points during the article Roy related content from the conference and then immediately offered a refutation. In most good reporting, I have seen the reporter report what transpired and then, when it is an important point, seek out other expert opinions as a counterpoint to help the reader see both sides. In Roy's case, most of the time she simply saw herself as the expert and worked to refute the claims of the conference speakers. This shows us clearly that this was personal to her; she wanted to refute what was being said. There was "her side" and then the side she was writing about. Her stance as a journalist was biased and far from neutral.

A very strong indicator of her defensiveness and brittle worldview:

> **Still, being surrounded by men who belly-laughed at rape jokes and pinned evil elements of human nature wholesale on women was emotionally taxing at best and self-destructive at worst. Once, during a particularly upsetting segment of the program, I had to excuse myself from the auditorium to seek refuge on the bug-filled bank of Lake St. Clair. I kept wondering why I had volunteered to fly 600 miles to attend the conference alone, to surround myself not just with crass ideological opponents, but with people with violent Internet histories who believed my very existence oppressed them. But to emerge on the other side of this with both my sanity and a worthwhile story, I would have to actually adopt a**

> **grain of their advice. I would have to stop feeling like a victim, and in turn cast aside all of the humiliating and unfair and devastating experiences I had collected as a woman.**

Of course "belly-laughs at rape jokes" were hardly the norm for anyone there, and all evil elements of human nature were not pinned wholesale on women; women were just held to be as culpable as men by most of the presenters. And men must not experience humiliating and unfair and devastating experiences as men just because they couldn't immediately rattle them off for her when prompted.

As an example of the distorted lens Roy sees things through, when Dr. Tara Palmatier showed a slide in a presentation on clinical narcissism, rather than trying to understand or to expand on what Dr. Palmatier was saying about it, Roy decided instead to try to disprove the assertions of Dr. Palmatier without discussion, by claiming it was about how attire causes rape. This is the work not of a journalist but of an ideologue trying to promote their own view of the world. Give them an alternative viewpoint and they go bonkers.

The question does arise: Why would *Time* magazine send a reporter who was so biased and closed-minded to cover this conference? Maybe like sending an "earth is the center of the universe" proponent to cover a Copernicus news conference. What would you expect from that? Then again, maybe *Time* doesn't hire unbiased reporters anymore?

Time magazine is not the only culprit here. *The Washington Post* also sent a reporter who had strong biases and training that focused more on women's issues and had left out men and boys. The article she wrote is not unlike Roy's. It's biased. Both were obviously steeped in the wrong-headed, half-truth feminist dogma that has been the default of the media for many years. If only either could have listened carefully to the presentations they might have seen the damage their thinking and writing has been doing. Compare either of these articles with this *USA Today* story on the conference. Note the contrast and that it lacks the bitter hatefulness seen in the other two.

My wife, who attended the conference and is sympathetic to the views expressed at the conference but who could not be described as an "activist," read the *Time* magazine article and said, "It's hard to believe that she related in the article the way she did. It is just bizarre … her perceptions of the situation, it's way off base."

I must wholeheartedly agree, having been there myself.

Now it's your turn. All of the presentations at the conference are now online and linked below and free for viewing. Have a look and decide for yourself whether you agree with my wife or with Jessica Roy. I am betting strongly on my wife.

DAY ONE

- Senator Ann Cools
- Erin Pizzey
- Tara Palmatier, PhD
- Mike Buchanan
- Fred Jones
- Barbara Kay
- Tom Golden
- Paul Elam
- Special Thanks & Awards Dinner

DAY TWO

- Warren Farrell, PhD
- Karen Straughan
- Carnell Smith

- Robert Franklin
- Terrence Popp
- Stefan Molyneux
- Activism Panel Discussion

C'mon, Paul, What Do You Do With the Money?

Paul Elam · 7 July 2014 · Archived copy · Original

With the rumor mill turning these days, I felt it was a good time to make a statement about AVFM finances. It will be easier to link to this than to answer individual questions all over the internet that are popping up.

I am going to cover two areas. One, the finances of the conference (in particular the fundraiser for security), and two, a general overview of AVFM finances.

Regarding the conference, as most know we originally scheduled to have the event at the Downtown Doubletree Detroit Hilton, but were hit with an irrational, unsupported and malicious demand for additional security coverage shortly prior to the event.

Read about it here.

A subplot to this story is that during the lead-up to the event we discovered that Hilton had severely misrepresented the seating capacity of their conference room, resulting in further problems for us.

We had a crowd source fundraiser to cover the security costs, and also engaged simultaneously in exploring other venues because of capacity issues.

At the time we did the fundraiser (with the idea in mind that it was likely going to be at Hilton) we asked for funds and promised donors that it would be spent on police, additional legal costs and that any amount raised above that would be set aside for the next conference.

Many of you reading this made that fundraiser a smashing success.

Ultimately, we ended up at the VFW Hall in St. Clair Shores, where we hired four police officials (three officers and one supervisor) for coverage of the entire event and also hired a local attorney, paying his retainer in advance. We also had to engage our regular attorney, and have not yet been billed for their services.

In effect, we spent the money raised on precisely what we said we would spend it on, and have set aside what little remained for the next conference.

It turned out to be a good choice. We wanted a venue that would meet our seating requirements and that would not run the games on us that Hilton ran, and we got great police protection as well as legal representation locally.

We had a wonderful and successful conference, even though it required additional expenses like all the transportation we ran around the clock from airport to hotel to venue to back.

So where did the money go? Right where I said it would.

Now, speaking to the issue of AVFM finances generally (got your miner's light switched on, David?).

I am the sole proprietor of A Voice for Men. It is my intellectual as well as personal property. Every dollar donated goes right into my pocket. I spend that money on this website and on activist efforts at my own discretion, considering the opinions of the AVFM management team that volunteers to help run this place.

The way I look at it is that the donations are given freely by people who get a really great website (that they could just get for free) and who believe that I use this operation to further issues that they think are important to them.

It is a strictly voluntary arrangement. I don't accept paid advertising (so I never have to worry about depending on sponsors). I depend on the site for my living, and to do as much FTSU as possible while I am at it.

So far, it has worked very well. The generous donors to the site have believed in me enough to support this place into becoming a major online publication as well as an arm of activism unlike anything ever seen before.

The only suggestion I can make for those who do not find that to be an acceptable arrangement is to not donate.

And still I hope they feel free to benefit from the site content as well as our collective work as activists.

But I do not, nor will I ever, make my personal finances a matter of public record.

I have that policy for a number of reasons. One good example is going on right now. I have recently encountered about 10 “MHRAs” most all with new accounts, who are “concerned” about the “lack of financial transparency” about the conference and about AVFM in general.

I know if I put all my personal accounts online, you could multiply those “concerned MHRAs” by a hundred. Hell, an act that stupid on my part might cause Manboobz himself to become an instant concerned MHRA.

And then there is the media. Consider the following exchange I had with one of the dumpster divers from MSNBC.

[image]
Click to enlarge
There is a message about all of this in my blunt response.

[image]
Click to enlarge
So here is the rub, folks. At the end of each day, even with the incredible levels of help I get from people like Dean Esmay, David King, Al Martin and every one of the incredible people who work at AVFM, I am still target number one. I am a target for feminists posing as concerned MHRAs, yellow hacks like David Futrelle, and a target for many in the media who would love nothing better than to publish my personal financial information after putting their disgusting spin on it.

I have to bear the brunt of this stuff, so I am going to be the one who makes the calls on what personal information, including income from this website, is divulged to the public.

I have to count on the complete trust of people who support AVFM financially, and I don’t hesitate to say that I know I have earned it a few times over.

Again, if anyone feels like I am a bad investment, then I certainly respect that choice. I don’t seek to change anyone’s mind.

I do think, however, that my financial supporters, especially those who are new and may have questions, do deserve to hear directly from me precisely why I run things the way I do. I will leave it up to them to decide if what I and the rest of the AVFM team provide is worth it.

That is my last word on AVFM and money.

Well, except to say we have still a couple of days left in the current quarterly fundraiser and have not quite made goal yet. Your help, should you decide to give it, is greatly appreciated.

I am Chris Mackney and I have something to say from the grave

Christopher Mackney · 8 July 2014 · Archived copy · Original

Publisher's note: Christopher Mackney died by suicide on December 29, 2013. Suicide, though, as we examine the details of his life and death, seems an inadequate, even misleading word. In Chris's reality, stated with clarity in his own words, he was murdered; driven to be the triggerman in his own homicide by a vicious and vindictive wife who used a corrupt family court system, family money and an equally vicious attorney to reduce him to such despair that death became the only visible escape from his unbearable pain.

That, at least, is Chris Mackney's version of events, which he documented on a blog from the onset of hostilities against him to the final day of his life.

It is a story that his widow, Dina Mackney, clearly did not want told. Literally chasing him into the grave, she made underhanded use of copyright laws to commandeer the writing Chris wanted so desperately for the world to see, disassembled his blog, and then again used her attorneys to try to bully others into complicity with her wishes to bury him a second time.

A Voice for Men was one of the targets of that legal harassment, receiving a demand to remove a portion of Chris Mackney's suicide note which we had published.

There was never a question of our refusal to comply. What kind of Voice for Men could we possibly be, if we indulged such a dastardly agenda?

We refused to remove the post, and we pledged at that time that AVFM would not let this man's story be buried, either by the apathy of a society that cares little for the pain of men, or by agents of evil seeking to hide their misdeeds from public view.

Today, we start making good on that promise.

Following is Chris Mackney's suicide note in its entirety. It was the last blog entry he made. We will not allow Chris Mackney to be silenced. In fact, we are making it our mission that more people will see his words than he ever would have been able to on his own.

This disgrace of a story will not end according to the designs of those who caused it to happen. PE

♦♦♦

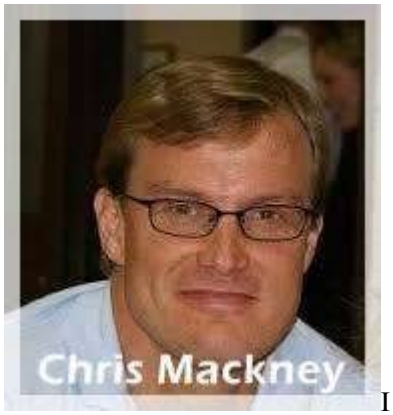

I never wanted to speak out about any of this. All I wanted was a fair and reasonable child support, fair and reasonable visitation with my children and be free to move on with my life. The only reason I chose to write a blog and speak out about the abuse was because I thought it would give me some kind of leverage, as I had none.

I made it clear to my ex- wife's attorney that the family court was not allowing me to change the orders, I had no information about my children and my child support was far beyond my ability to pay.

I was hoping for some act of good faith to let me know that they wanted to reduce the conflict. It never came, not in 5 years. I felt that my only recourse was to speak out about the abuse and injustice in order to get the legal and psychological help I needed to manage the conflict, so that we could both parent our children. I reached out to my ex- wife's attorney again to ask for ANY other alternative.

They offered none, so I started the blog. Even after I started my Blog, I reached out again to tell them I would take down the blog if a Guardian Ad Litem could be appointed for my children. They never responded. Dina knew this would be the outcome and didn't care. As long as I was gone and out of the children's lives.

In hindsight, I recognize that my reactions to being bullied, abused and denied access to my children gave my ex-wife's attorney the ammunition they were looking for to bring me into Court, but nothing I said or done would have made a difference. I was powerless. I thought that at some point a third party would be involved that would recognize that my reactions were from the emotional abuse; being denied access to my children and bullied in Court. The Court refused at least six requests for third party intervention. All of the research said that a third party was the recommended course of action in these situations. A third party was the only way to truly understand the conflict.

I was not the person being portrayed in family court. I had no control over anything. The Court would only listen to my ex- wife's attorney granting all of their motions and agreeing to all their "over reaching" remedies.

When I read online about the patterns of behavior of high conflict divorce and how my ex-wife was the one blocking access to the children and negatively interpreting everything I did, I spoke out and tried to address the source of conflict. No one would tell me I was wrong, but no one would speak out about the abuse on my behalf, not the Doctors or attorneys. Experts in psychology have called it abuse, but none would make such a 'diagnosis', which I could then take to Court to obtain relief. As long as the pattern of behavior was not called 'abuse', my reactions would not be viewed in its proper context by the Court.

The way I looked at it was that if I remained silent, the abuse would continue. It did. When I finally decided to speak out, they didn't care.

They didn't care about how it would affect Dr. Samenow, Judge Bellows, our children, themselves or anyone else. They were not going to take their foot off the back of my neck.

They were fully invested in having me out of my children's lives, permanently. Bullying and parental alienation are all forms of emotional abuse. Psychopathy is an emotional dysfunction. People with psychopathy are identified by how they handle conflict. It is the disturbing lack of empathy, guilt shame, remorse that give them away. They are completely unaffected by the distress of others. As long as they get what they want, you may never see that side of them.

If you are in a position of power or status, you will probably not see that side of them either. However, people that are close to them or are of little value to them, will eventually see the pattern. They will slowly begin to realize they are being controlled manipulated and 'gas lighted'. Without even realizing it, you learn to go along to get along. If you break from this, you will experience their wrath. I remember on Memorial Day 2008, when I went to pick up my children for lunch at their grandparents house, Pete Scamardo came outside to confront me. I looked at him and said "Pete, you are nothing but a bully.

He responded "That's right, and I love it!

He said this in front of Dina, he wife and my children. When I got in the car to take my children to lunch, my son asked me "Dad, what's a bully?

Pete Scamardo and Dina Mackney are the most 'successful' father/daughter psychopaths ever to fool the Court. Pete Scamardo has over 100 lawsuits in Fairfax County alone. The litigants in these cases can confirm the patterns. The entire Scamardo family was accused of fraud by Maryland National Bank for $80 Million. Pete and Dina also circumvented the Thoroughbred Ownership licensing laws of Virginia, Maryland and West Virginia. One of her

friends from college now refers to her the 'c' word after seeing the real Dina, after working with her.

Most of you will not see that side of her, unless you run into conflict. While I am the one that took my own life, this was a murder conceived and financed by Pete Scamardo who hired Jim Cottrell and Kyle Bartol the day after I discovered he was a murderer, and then paid over $1 Million in legal fees to make it happen.

People 'targeted' by psychopaths call it 'murder by suicide'. I was a good father to my children when I was in their lives. No one can dispute or deny that.

Dr. Samenow even admitted under oath that I had a 'palpable' relationship with my kids. I know I was an extremely loving and positive influence on their lives and it kills me that I even feel like I have to defend my parenting. My children were the only source of joy and happiness in my marriage.

For the Judge Bellows to deny parents and children a 'palpable relationship' and each other's love is corruption.

He did not want it to be known that Dr. Samenow committed fraud or that Judge Terrence Ney had a 'close relationship' with a convicted murderer or a parental alienator. The love that my daughter and I shared was truly special. She is a such a sweet, kind and gentle spirit. I am so sorry that I will not be there to see her grow into a beautiful woman. It absolutely crushed me to not be in her life over the last three years. I worked very hard as a father to build her confidence and self-esteem. She is smart, funny and considerate, but she didn't know it yet.

I pray that she realizes her strengths and her confidence in herself will continue to grow. I love you dearly, Lily. My son Jack was just entering Kindergarten, when I lost access to him. He is gregarious, outgoing and a great athlete. He is smart and fearless. He could have just as much fun by himself as he could with other kids. Even the older boys in our neighborhood wanted to play with Jack. It absolutely breaks my heart that I will not be able to help him grow into a man. I love you to, Jack. I miss you both so much. My identity was taken from me, as result of this process of family court.

When it began, I was a commercial real estate broker with CB Richard Ellis. I lived by the Golden rule and made a living by bringing parties together and finding the common ground. My reputation as a broker was built on my honesty and integrity. When it ended, I was broke, homeless, unemployed and had no visitation with my own children. I had no confidence and was paralyzed with fear that I would be going to jail whenever my ex-wife wanted. Nothing I could say or do would stop it. This is what being to death or 'targeted' by a psychopath looks like. This is the outcome.

I didn't somehow change into a 'high conflict' person or lose my ability to steer clear of the law.

I've had never been arrested, depressed, homeless or suicidal before this family court process. The stress and pressure applied to me was deliberate and nothing I could do or say would get me any relief. Nothing I or my attorneys said to my ex- wife's attorney or to the Court made any difference. Truth, facts, evidence or even the best interest of my children had no affect on the outcome. The family court system is broken, but from my experience, it is not the laws, it's the lawyers. They feed off of the conflict. They are not hired to reduce conflict or protect the best interest of children, which is why third parties need to be involved. It should be mandatory for children to have a guardian ad litem, with extensive training in abuse and aggression.

[image]It is absolutely shameful that the Fairfax County Court did nothing to intervene or understand the ongoing conflict. Judge Randy Bellows also used the children as punishment, by withholding access for failing to fax a receipt. The entire conflict centered around the denial of access to the children, it was inconceivable to me that he would use children like this. This is exactly what my ex-wife was doing and now Judge Bellows was doing it for her. To all my family, friends and the people that supported me through this process, I am so sorry. I know my reactions and behavior throughout this process did not always make sense. None of this made sense to me either. I had no help and the only suggestion I got from my attorneys was to remain silent. At first, I did what I was told, remained silent and listened to my attorneys. Then after I had given my ex-wife full custody to try and appease her, I learned about Psychopathy and emailed Dr. Samenow about my concerns and asked him for help. Of course, I

was ignored.

As the conflict continued, I was forced to defend myself. When that didn't work, I thought I could get the help I needed by speaking out. There is no right or wrong way to defend yourself from abuse. Naively, I thought that abuse was abuse and it would be recognized and something would be done. I thought speaking out would end the abuse or at least get them to back off.

It didn't. When no one did anything they were emboldened.

I took my own life because I had come to the conclusion that there was nothing I could do or say to end the abuse. Every time I got up off my knees, I would get knocked back down. They were not going to let me be the father I wanted to be to my children. People may think I am a coward for giving up on my children, but I didn't see how I was going to heal from this. I have no money for an attorney, therapy or medication. I have lost 4 jobs because of this process. I was going to be at their mercy for the rest of my life and they had shown me none. Being alienated, legally abused, emotionally abused, isolated and financially ruined are all a recipe for suicide. I wish I were stronger to keep going, but the emotional pain and fear of going to court and jail became overwhelming. I became paralyzed with fear.

I couldn't flee and I could not fight. I was never going to be allowed to heal or recover. I wish I were better at articulating the psychological and emotional trauma I experienced. I could fill a book with all the lies and mysterious rulings of the Court. Never have I experienced this kind of pain. I asked for help, but good men did nothing and evil prevailed. All I wanted was a Guardian Ad Litem for my children. Any third party would have been easily been able to confirm or refute all of my allegations, which is why none was ever appointed to protect the children or reduce the conflict.

Abuse is about power and control. Stand up for the abused and speak out. If someone speaks out about abuse, believe them. Please teach my children empathy and about emotional invalidation and 'gas – lighting' or they may end up like me. God have mercy on my soul.

Fear & Loathing in St. Clair Shores: Lamestream Media Bungles First International Conference on Men's Issues

John Ribner · 8 July 2014 · Archived copy · Original

Judging by the media behavior at the First International Conference on Men's Issues, the torch of Woodward and Bernstein wasn't passed, it's been dropped!

What's with this recent crop of journalism-school graduates, anyway? Where's the sparkle in their eyes and the fire in the bellies? Where's the eagerness to challenge conventional thought? Or dig deep to uncover a truth that inspires so much moral outrage that the story demands to be heard? Rather than challenge the current narrative against men's issues, this batch of Pulitzer Prize nopefuls seemed content to simmer in their moral outrage, harshly judging something that is of great importance … and completely beyond their ability to understand.

Take the guy from *ANIMAL* – Bucky Turco is his name. After asking me if I wanted to be interviewed, I said, "Why not?" and told him why I was at the conference, and even shared a bit of my divorce/custody experiences with him, as well as other topics I've written about here. Things were going well, I thought, until Bucky said, "C'mon! Everybody knows that men have all the power." The notion that this spurious claim somehow invalidates all the things that the esteemed panel members were discussing was not only foolish, it's patently absurd. In the end, I'm glad he didn't use my quotes or my picture in his so-called coverage, which was nothing more than a pathetic post-feminist male's attempt at Hunter S. Thompson, and not a very good one at that. In his piece–where he also confuses the press conference for the main event–he even claims that the death threats AVfM members received weren't true. How would he even know this? The letter from Shannon Dunavent and the Doubletree Hilton people and the thinly-veiled Facebook threats were enough that anyone who takes security seriously knows you can't just laugh it off.

Would anyone have laughed if there were threats to a women's conference? Rhetorical question; I already know the answer.

Moving on, "thinly disguised rage" is how I'd describe the overall attitude of MSNBC's Adam Serwer. I wasn't sure if he wanted to interview me or throw down in a cage fight, UFC-style! He stood at an angle, jaw tightened, hand clenching, and eyes blazing, as he forced questions through pursed lips in a cold, terse manner. I tried my best to both answer him and keep an eye on his fist as it balled up tighter and tighter, practically shaking in his revulsion. It was as if speaking with me somehow betrayed his probable "progressive" (read: radical feminist) indoctrination. To his credit, he asked some thought-provoking questions of the panel, though it's clear that he didn't even consider what they had to say in reply. Suffice to say, his coverage of the event was as far from objective as Pol Pot was from democracy.

Last but not least was my conversation with the guys from *VICE*. They got a few sound bites off me about why I was at the conference and my issues with the Violence Against Woman Act (VAWA) before I decided to cease the interview halfway through. The reporter and cameraman were doing a good good cop/bad cop routine, with the reporter being a little too good at bad cop. He seemed much too eager and impatient for my liking. To be honest, I suspected a hack job—one that would likely do damage to both John P. Ribner and AVfM—so I bailed. True to form, the reporter did not take kindly to this; since I didn't appreciate his abrupt manner, I guess this makes us even. Their report is the only one I haven't read yet and admittedly, there's some fear on my part; this experience with *VICE* was actually on the day of the press conference, the day before the main event, and I'm told by others who were there that the *VICE* people calmed down and became more professional and reasonable with others, so I'd like to see how it all turned out and if they do a better job than those from *Time*, *The Washington Post*, and MSNBC.

Despite my unique experiences, I enjoyed the conference. It gave me the opportunity to meet Paul Elam and Dr. Tara Palmatier, two people whose work I've admired for a while. It also gave me an opportunity to see how my

brothers and sisters in the “dead trees and ink” club would cover this important event. Being a former newspaper reporter and current magazine writer, I was quite interested to see how these youngsters—no doubt the products of our increasingly failing education system—would treat the subject matter. Would they be fair and objective, the goal of any reporter worth his or her salt? Or would they simply take the easy way out and jack a few details into their venomous diatribes that reflected their own political beliefs and cognitive biases.

After reading what they had to write, let’s just say that I’m not impressed.

I Am Man, Hear Me Roar: Dr. Helen Smith Attends the International Conference on Men's Issues

AVfM Video Source · 9 July 2014 · Archived copy · Original

A Voice for Men recently hosted the first International Conference on Men's Issues in Detroit, and PJTV's Dr. Helen Smith attended. Why hold a men's conference? Aren't women the victims in modern society? Find out as Dr. Helen talks with AVfM founder Paul Elam, and others, about the conference.

Fathers wanted but still not respected

Hopeland Cash · 9 July 2014 · Archived copy · Original

Overall, June 2014 wasn't a bad month for dads: a recent book *Do Fathers Matter?* summarizes modern research on the influence of fathers on children; the mainstream media is becoming more friendly toward single and stay-at-home dads; and even the often anti-father President Barack Obama gave an uncharacteristically cordial Father's Day address. After decades of activism, it seems the truth about fathers is getting through.

Then again, the more things change, the more they stay the same. As a people we are gradually and inexorably moving toward the realization that fathers have a profoundly positive influence on their children, so there is a growing demand for paternal involvement in the family. However, this "progress" toward a *desire* for fathers has not been matched by a growth in *respect* for fathers, creating a social pitfall. While support is growing for fathers to be involved, it appears society is making this change not due to genuine support for fathers but for purely economic reasons.

Fifty years ago, fathers were largely discounted as important to families except as breadwinners and disciplinarians, and even that began to fade with the rise of the modern socialist welfare system. The government stepped in to provide and protect where men could not or would not. The emotional benefit of present fathers was overlooked and covered up in favor of the Mother-Government mated couple.

The Nanny State, however, has proven difficult to achieve. Myriad attempts have been made at welfare schemes, single-parent support programs, and "Government as Surrogate Husband" initiatives, but divorce continues to be a major indicator of poverty for women, and children of single mothers are some of the poorest and most socially dysfunctional in the country.

Faced with years of these facts, governments and private agencies are scrambling for a way to correct these social ills. Most recently this is manifesting as an up-tick in their desire for paternal involvement. That is unarguably a good thing, but all publicity is not always good publicity. Recent calls for fatherly contribution smack of continued utilitarianism and gynocentrism. Even President Obama's 2014 Father's Day address, while free of his usual *Get off your fat asses* rhetoric aimed at fathers, is still rife with language meant to shame men into forking out:

> And every chance I get, I encourage fathers to get more involved in their children's lives, because what makes you a man isn't the ability to have a child—it's the courage to raise one.

This is a typical "Performance Culture" remark, labeling as failures men who don't perform as society demands. In this case, a man who doesn't want to be a father (his own choice) is marked as uncourageous: a coward/deadbeat. President Obama continues:

> There's no better feeling than knowing that we can be there for them, and provide for them, and help give them every shot at success.

More Performance Culture speak, framing fathers as utilities, valued not simply for being fathers but only if they live up to lofty social standards. This touches on the fear so many men face—that they won't be allowed to be there for their children, even beginning at birth—but President Obama still ignores the herd of six-hundred-pound gorillas in the room: all the ways society pushes men out of their children's lives regardless of the man's or child's wishes (and well-being).

And finally:

> Let's make sure every dad who works hard and takes responsibility has the chance to know that feeling….

You see what he did there? “Every dad *who works hard and takes responsibility.*” Make sure you qualify, son, or you’ll never see your kids again. Dance, monkey, dance.

In these and similar remarks is continued the fiction that men don’t want to be fathers. Up to now, it was also taught that they weren’t needed as such. Now the latter propaganda has changed, but only under the corollary that men need to be pushed into being fathers, now apparently because they are important. As long as the fiction of paternal disinterest is maintained, fathers’ rights can be freely repressed. If they don’t want to be dads, why do they need the right to?

To this day, paternal involvement is a privilege, not a right, as evidenced by the abysmally low visitation rates for men post-divorce. However, society is now increasingly trying to rely on the exercise of that privilege to solve its problems. As welfare programs fail to meet expectations, governments hurry to find ways to feed and house children of divorce, to cover for the underperformance of women in the workforce, and to fix the dysfunctional children raised in government-subsidized single-parent households.

To do so, they are turning to men. In truth men already foot the bill for government assistance programs, paying the majority of income tax, earning most of the money spent on sales tax, and running the businesses that pay tax. Now, in a strange twist, the government is trying to take itself out of the loop by putting more pressure on men to provide directly for the mothers of their children. Rather than paying taxes to fund welfare to go to mothers and children, Uncle Sam wants men to be there with the mother and children, paying the bills upfront or taking on the childcare while their wives work.

Will this lead to a lower tax rate? Of course not, but if the government can achieve both—(1) continuing to support underemployed mothers and (2) lowering the deficit—they’ll be all too happy to do so. How better than to continue taxing (mostly men) while also making sure men pay for “welfare” right out of pocket by being an “involved father,” that is, an open wallet; men still have no legal right to be anything else.

It isn’t just the government, though. Society in general is depressingly gynocentric. Society sees that women are hurting economically, that children are spiralling into dysfunction, and that the welfare system isn’t cutting it like the feminists promised, so up go the trumpet calls for paternal involvement to individually pick up the slack where the collective has fallen short.

Problem is, those pesky feminists are still making promises, and society, bless its heart, is still listening. So, when feminists insist women must have *total* autonomy and control of themselves and their children, but all the social science shows that paternal involvement is perhaps the single *biggest* indicator of child well-being, how do you reconcile?

Easy: screw over men. It’s always worked before.

The new call for paternal involvement is just a remix of the ever-present siren call for male responsibility. Men are being invited back into the family fold only because the government can’t make the cut. This new support for fathers isn’t an expression of respect for fathers and their impact, it’s an increase in the demands placed on them. If that weren’t the case, we would be seeing politicians calling for family law reform, not just prodding men to get more involved with zero protection.

The new recognition of positive paternal influence is a ploy. They don’t believe it, and if government programs could do the job we wouldn’t be hearing a peep about how much dads matter. The government can’t fill men’s shoes, though, so they’re calling on dads to save us from social ruin, but they are doing so without condemning the countless social pressures that currently force men out of the lives of their children to the detriment of all parties.

Instead, all those negative influences are ignored and men are pushed to just *be* more involved, as if it were *purely* their choice. Society is now deciding that it is in “our” best interest for men to be involved fathers. As this progresses, the amount of cultural disdain toward fathers will likely decrease, portrayals of men in pop culture will grow more positive, the cultural support for single-parenthood will wane in favor of couples parenting, and

President Obama & Co. will continue to tone back their shaming language to try to make active fatherhood more inviting.

Prior to this ongoing change, shaming tactics against fathers were trotted out with such bone-cracking force not to actually *increase* fathering (such negative reinforcement rarely works) but to further a very specific agenda. Picture this: bombarded with constant attacks on fathers, declarations that men are incompetent parents, and cruel insults from the likes of the president, how do men react? They recoil, they hand over all parental powers to women. Only the most cowed, easily controlled men are actually willing to parent under their female partner's thumb. The less browbeaten just back off, leaving children in the iron grip of their mothers and opening the door to government "assistance"; exactly what the gynocentrists want: men involved only at the discretion of the mother, otherwise only providing financially (and thus paying taxes into welfare). Given half a chance, these more strong-willed men might actually try to assert their paternity, so they have been shamed away from doing so.

But the socialist dream has stalled. The government can't stem the tide of poverty and delinquency their anti-family policies have created and now they are trying to get men involved. With the legal system so stacked against men, they can safely push them into active fatherhood without infringing on maternal control. More paternal involvement *is* a good thing, but while the tune has changed the goal has remained the same. This push for involved fathers, if left to fester in isolation, will become more of a curse than a boot.

If demand for fathers increases out of step with respect for them as parents, we will quickly see fathers' position in society deteriorate even further: expectations will increase (Obama's continued harping on the "wage gap" shows there is little interest in increasing expectations on women), but fathers will see no increase in respect or rights. Their full involvement will become more and more mandatory but will still be achievable only on the whim of their female partner, robbing men of the power to perform the duties demanded of them.

Unchecked, this shift could create a brutal polarization: rising support leads to greater praise for involved fathers but also an even stronger condemnation of men who aren't active parents. If men are expected to be more hands-on fathers, those who aren't will face increased stigmatization, even if they were unfairly forced out by a vindictive partner and biased legal system—the problems that *aren't* being addressed. The injustice faced by fathers will multiply and the depth into disrespect and despair a good father can fall upon divorce will only grow, all totally out of his control.

If nothing changes in this course, society will see the birth of the first real "double burden": little has changed in the expectation for a man to be the primary breadwinner of his family (the opposite arrangement still being well in the minority), but now an ever-greater amount of childcare is being demanded of men.

Work-life balance is all well and good, and government initiatives to increase childcare options, parental leave, and wages will help make it possible for mothers and fathers, but all that is a false dream as long as fathers' intrinsic rights are left aside in favor of continued maternal family supremacy. Any recognition of fathers' positive influence will only be accepted as long as it helps ease men into their new role and is never allowed to go far enough to suggest fathers match mothers' importance to children.

No one but *no one* should be able to tell a man when, how, or if to be a father. Until that is codified, any attempt to increase paternal involvement will be done at the discretion of mothers. No matter how altruistic most women are, many fathers will inevitably be exploited as just another utility, ground into the dust to cover over welfare's broken promises.

The government may be okay with that, but if children are going to benefit from fathers it has to be on fathers' terms. With few birth control options, no paper abortion, and little sway post-divorce, that is currently all but impossible. If Obama wants men to take on responsibility, he needs to push for them to have the rights to do so as they see fit.

Otherwise, fathers themselves will become the free childcare that socialists have long dreamed of: doing the parenting *and* paying the bills, all with no rights to their children.

“In My Tribe”: Common Ground Among MGTOW, MHRA, & Game Theory in a Post-Rodger Discourse

Ty Henry · 9 July 2014 · Archived copy · Original

Editorial note: To those who are new to the Men’s Human Rights Movement (MHRM), it is important to understand that there is no more of an overlap between the Men’s Rights Activists (MRA) community and the PickUp Artists (PUA) and “game theory” community than there is between the Lutherans and the Elks Lodges—i.e., there may be some Lutherans who are Elks, and there may be some Elks members in any given Lutheran church, and if you squint you may see some shared ideas between these groups (both profess a belief in God and believe in doing good works, for example), but they just aren’t the same. In recent “news” reports (we’d call them ideologically driven hit pieces), some have tried to tie psychotic mass-murderer Elliot Rodger to the men’s movement because Rodger had some peripheral involvement in the PUA community, though even there the irony is huge: Rodger had left the PUAs and joined an anti-PUA group, “PUAHate,” for men seeking to leave the PUA lifestyle. And in another layer of irony amid all the slander, Rodger was also expelled from “PUAHate” for being too psychotic, all before he went on his rampage. The shades of incompetent and outright dishonest reporting on all this are manifold. Still, while we at AVfM have long been highly skeptical of, even deeply negative about, the PUA/game community, Ty Henry makes the case here that this is a form of fratricide we don’t need to indulge in, and that we don’t have to throw anyone under the bus to recognize that both communities are being horribly lied about and should recognize that common ground at least exists. So, let the debate begin! –DE

Men’s Human Rights Activists (MHRA), Men Going Their Own Way (MGTOW), game theory, and, yes, PickUp Artists (PUA) share one universal goal: that each boy/man can feel free to chart a course for his own life free from social conventions and laws that pre-emptively shame, marginalize, and punish him. Despite the obvious distinctions, in the wake of the Elliot Rodger killings, we should be cautious of “otherizing” one another to our antagonists. Instead, we should recognize ourselves as allies against a common opponent.

> “Men blogging in the manosphere, whether it’s Game theory, PUA, MRA, or MGTOW, all assume a horrible risk for publicly expressing their views that a proponent of feminism would rarely need to consider. Professionally, personally, and to an extent, even physically, manosphere bloggers paint a big target on themselves that very few people would sympathize with their being damaged for their outspokenness. If it looks like patriarchy, it’s OK to set their home on fire, and a feminized world of angry women and their identifier mangina sycophants will line up with torches to do so.”
>
> —The Rational Male, *Build A Better Beta*

In the wake of L’Affair d’Rodger, I already had this piece in mind when I read the otherwise skillful interview our own Robert O’Hara had with Al Jazeera. Bob deftly responded to both benign and trapdoor questions (“Do you like women?” = “Do you beat your wife?”) with aplomb, until the interviewer broached the subject of the PUA community with a question that presumed a connection to them when there really is none. But Bob gave the following answer, which isn’t quite true either:

> Pick-up artists, they believe in this magical thing called “game.” And if only you had game, then your whole life would be great. You can have sex with any woman you want, everyone’s going to love you, your boss is going to love you, you’re going to make more money. And they honestly believe this. They’re deluded people.

My critique is not Bob’s opinion per se (we in the men’s rights community are allowed to disagree) but time and place. Let us vigorously debate as we have in the past between the various camps, and as families often do. Our opponents have us ALL in their sights, and are making no distinctions as they ruthlessly lie.

Counter-theory to ideological feminist dogma has many constituent elements. The purpose of the following is to

show 1) that game theory and MHRA/MGTOW both have at least one common goal: to seek to improve the lives of men by helping them take the blinders off about how the world really works, 2) how interconnected the schools of thought are, and 3) that we can have our squabbles (like this from Paul, and this) while never allowing outsiders to use our words as partitioning devices to leave us further riven. As we've caught the broader society's limelight, and hit with the wrong end of the shit-stick, in the wake of the Elliot Rodger saga, it's crucial to recognize this interconnectedness and how men's lives have been improved by both. MHRA and MGTOW can maintain their distinctiveness from PUA and game awareness while at the same time recognizing its members as "fellow travelers" down this road of rejecting society's flawed narrative about men. Indeed, there is no reason why, say, PUAs can't believe in men's rights, as many do. Public "othering" of each other when questioned by outlets not associated with the "manosphere" or MHRA/MGTOW represents internecine conflict that is unnecessary, and harmful, to all members of our "tribe." I'll start with my story.

My Red Pill Journey—A Play in Three Parts

My grandmother had converted me early into a news junkie, as I spent many evenings watching Walter Cronkite and Jerry Dunphy on her couch. *Nightline* with Ted Koppel had been regular viewing for most of my teen years on that spring evening of my senior year in high school when the show led with multiple clips of women gathered in groups, weeping as if a beloved professor or classmate had died, or some catastrophe had just occurred. Turns out, something did:

http://www.youtube.com/watch?v=emGrmwtdCfA

Mills College had decided to admit that virulent vermin known as men. After 16 days of strikes and untold acts of civil disobedience by the student body, the board of trustees changed course (turned tail?) and reversed its decision. This L.A. Times guest op-ed by Father Patrick Arnold of the University of San Diego is where I first heard the term "misandrosy" and is where I trace the origin of my red pill journey.

My third serving was during my sophomore year in college. Working in a library during my first 16 months of college was pure gold, and never more so than when I came across Norman Podhoretz's Rape in Feminist Eyes, a classic, comprehensive, erudite, and airtight takedown of the still-germinating field of "rape crisis" feminism, in which Podhoretz exposes threadbare the "demon penis" philosophies of Andrea Dworkin and the hypo-agency/hyper-agency dichotomy foundational to "non-violent sexual coercion," prophesying the current wave of codified expansionist sexual violence definitions. I consider it the Magna Carta of the subject, and 23 years later I've still not read a better essay.

In between, I heard Ross Jeffries say the following on *The Tom Leykis Show* in early 1991.

"There's what women say they want. There's what women think they want. And there's what they actually respond to."

Those three sentences affected me with all the subtlety of a roadside IED detonated at the base of my brainstem. I loved women, but was perplexed by them, until I heard those words. It was a moment of clarity, and suddenly everything made sense.

Back then, Tom Leykis was a local, albeit quite popular, host in my L.A. metroplex, whom I'd been listening to since I was 15. Bear in mind, the post-1994 iteration of Leykis is nothing like he was then—he had the same manner and rapier wit, but social issues, current events, and hot political topics dominated his show. Indeed, Leykis was a bit of a purple-piller when it came to women, fond of saying women wanted equality "when convenient" but yet on his third of four marriages (opposite of the advice he now dispenses), albeit with pre-nups for the final two. It could be argued that Ross Jeffries was an inspiration to Leykis's unabashedly pro-male format, as Jeffries gave Leykis some of his best ratings whenever he appeared.

Leykis also gave *A Voice for Men* founder Paul Elam his most friendly guest platform, allowing him to speak for an hour, unedited and unfiltered.

And therein lies the irony: the progenitor of the modern pickup artist heavily influenced the manosphere's most beloved talk-show host, who was happy to share Paul Elam's message.

Did Jeffries and Leykis imbue this then-18-year-old with priceless knowledge when I conversed with them on the call-in line? Did I run out and blow $20 on the book Jeffries was hocking? Not at all, as about 18 months prior, I had made a decision after my junior year to dial-back the amount of time spent with "female friends." Never was I cross, but I had grown weary of being the emotional tampon for women I thought were cute, listening to their "boyfriend issues." Needless to say, I gained my first girlfriend that summer, and subsequently more girls seemed to find me arousing. By college freshman year, I had gained my "footing" with talking to women, so I was already starting to "get it." Of course, it didn't hurt that I was 6'3", 195 lbs, and an avid basketball player. Although some of what my mom had told me was true ("Women like TALL"), I was in the midst of a long-term, two-year, ego-crushing heartbreak from the first girl ever to lay with me. Nevertheless, I felt validated, something crucial for a testosterone-laced new adult man who had not had his dad in the home and was just beginning to navigate the treacherous waters of the sexual marketplace and was experiencing some extremely choppy waters.

Allies vs. Friends

Joseph Stalin was the most brutal of Soviet dictators. What's also true is that he saved Europe in World War II. The turning point in the war was the Battle of Stalingrad, in which Stalin's generals surrounded and trapped the German battalion's advance on the Caucasus oil fields, trapped them in the city, and allowed the Russian winter to do the rest, so weakening the Eastern Front that they could not stop the advance into Germany. Without Stalingrad, there would be no successful Operation Overlord many months later.

The Soviets were by no means our friends. They were, however, necessary allies.

PUAs and game theorists, by contrast, are not analogous to the Soviets in terms of diametric philosophical opposition to MHRA and MGTOW. Regardless, our opponents have us ALL in their sights and are making no distinctions as they deploy their artillery.

Game Theory vs. PUA

PickUp Artistry (PUA) is unabashed applied male sexual hedonism. Nothing more, nothing less. Every man, even gay men, with any sort of single sex life has engaged in "picking up" someone in some form or another. Just like diet regimes and multi-level marketing scams, many "get you laid" programs have the element of swindles, and men can completely lose their own identity in pursuit of "lay counts." On the flip side, they can serve like jumper cables to the sex lives of some—it's no substitute for a working battery (read: developing your own personality), but they can get you on the road to where you want to go. There's no such thing as self-improvement schemes that work for everyone, and by the same token, rare is the guide that is universally useless for everyone. As a sales professional, I learned many techniques, but ultimately I had to adapt each one to the client/prospect, product, and my style of delivery. *Caveat emptor.*

The problem with "game" is a branding and semantic one. The connotation of "playing a game" just rubs some people the wrong way. In the African-American community, however, there is widespread comfort with the term on many levels. Although it's only about 15 years old as a popular phenomenon, the idiom has been around as a catch-all for both intersexual relations and a general life skill for decades in black inner cities, with our common lexicon replete with phrases like "you played yourself"(see Ice-T video of the same name), with even women extolling the virtues of a silver-tongued parrying as prerequisite to coupling. The advice novelist and audio-blogger Tariq "Elite" Nasheed uses our concept of "game" to promote practical self-improvement for men, and women, with his panoply of books, lectures, and Internet call-in radio shows.

But rather than go down the ethno-linguistic rabbit hole, I'll keep things simple. There have always been masculine and feminine biological drives and imperatives. Correspondingly, social conventions, mores, and laws, although always in flux, have been put in place across civilizational history to check both for the cohesion of a society. If you view feminism as the philosophical and governance arm of unchaining feminine imperatives and hypergamy, while

bending and constraining the masculine, “game” is no longer “magical.” It’s self-evident . . . and necessary.

The Rationale Male, married and himself a sometime-critic of PUA seminars and DVD pimps, recently discussed where his approach differs against the backdrop of the Rodger killings.

“What’s more legitimate, my prescribing some course or template to follow that leads a man to a success that ultimately I define for a reader, or my laying out an accurate landscape for his better understanding and he creates his own success with it?
Are you your success or my success? I’d rather a Man be his own.
Most men already know what the keys are, and most even know how to use them, but what they really want is confirmation that they actually have the keys.
My approach to Game is defined in much broader terms than simply “how to get girls,” and I think for the better part of the manosphere the understanding of Game has evolved beyond rote memorization of scripts and plans. It’s gotten to a stage where even the most enthusiastic proponents of PUA techniques acknowledge a need for an individualized approach to relating and interacting with women based on a broader applied understanding of feminine psychology, sociology and the particular conditions that apply to themselves as well as the women they’re interacting with.
It’s been noted before, my approach to Game is descriptive, not prescriptive.”

The relentless and unabated pursuit of “more notches” can lead to an empty existence, and some men already have both the attractiveness and charisma to attract partners easily. However, men who encourage the rejection of evidence-backed theories under the umbrella of the catch-all “game theory” out of hand do boys and men the greatest disservice. Just as girls should have an idea of how boys’ worst impulses can manifest if left unchecked, the landscape is littered with the carcasses of men who, had they gone into their relationships/marriages understanding the mechanics of women’s worst impulses unchecked likely would not have immolated themselves, self-medicated, committed suicide, or gone on murderous rampages. Pages like The Rational Male have done more than even MRM/MHRM pages to explore how hypergamy affects the interactions between the sexes, and the ever-fluxing social conventions that shape-shift to conform to it, while remaining cognizant that “underpinning all of these areas of specialization was still the need to internalize and personalize Game in a Man’s life.” Correspondingly, game theory mixed with a little MGTOW would show boys and men that “opting out” partially (like YouTuber Barbarrossssa) or fully (like YouTuber Sandman) are both viable and rational options which are not antithetical to a fulfilling life.

For those who scoff that one can be MGTOW and game-adhering, read one or more of Roald Dahl’s stories of Uncle Oswald, a bachelor who traveled the world with hedonistic flair, collecting walking sticks, and getting rich, with only one ironclad rule for sex with women.

Balance in the Force

To use a *Star Wars* analogy, 60-plus years of one-sided gender discourse have put “The Force” out of balance. MHRA and MGTOW are there to restore this balance on the broader philosophical and legal side. Likewise, on the intersexual relations front, multiple generations of women have been weaned on *Cosmopolitan*, *The Rules*, and *Sex and the City*, to name just a few popular sources for modern women, all with the prevailing lesson being that women are entitled to make the masculine heel and genuflect before them, bending all social conventions to the Princess Paradigm. Thus it’s reassuring to know there is a faction willing to snatch off the tiara, throw it in the mud, and laugh heartily as the pearl-clutching ensues. PUA is our countervailing influence to the Fem-Centric Relationship Industrial Complex, the carnal IRA to our Sinn Fein. Why should we unilaterally disarm when the Ulster Party isn’t?

That is not to say that men should feel compelled into being “sexual performers.” I, for one, am not interested in treating my sex life like a video game. By the same token, let’s check our sanctimony at the door and admit some hard truths. Like Dahl’s Uncle Oswald, all men have that Lothario in our circle who makes us feel a little more alive when we’re around him. We may not feel like BEING him, but we’re happy he’s out there, if only to live vicariously

through (my good friends on the University of Arizona basketball teams in the 1990s come to mind). Which leads me to . . .

PUA Shaming = Slut Shaming

As MRAs/MHRAs, we have a vested interest in ending "slut shaming," both as a philosophical (sexual hedonism is not always harmful) and practical matter; as has been demonstrated by Pierce Harlan and others, fear of shaming is the fuel of much regret asymmetry that leads to false rape allegations like the Kobe Bryant, Hofstra, and Oregon cases. Why then are we so easily goaded into internecine food fights with those men who choose to live their lives in a more hedonistic fashion? If you're uncomfortable defining your existence by "lay counts," fair enough. If the commodifying pickup gurus reek of snake oil to you, that's fine too. But the foundation of the MHRM is to allow men to choose masculinity in their own way while taking an "agreeable disagreement" posture if you do not approve.

I believe Bob O"Hara fell into a "Let's You and Him Fight" trap on Al-Jazeera, and the trained journalist and public relations pro in me cringed as Bob took the bait, riffing that "game" was some hoax akin to Christian Science and stating that all who believed in it were "delusional." This was based on the demonstrably false presupposition in the interviewer's question that Rodger was "connected" to PUA communities. His comment left the unsophisticated reader with the impression that PUA is more likely to lead to destructive behavior than the MRM/MHRM, an impression that is poisonous. However, Bob's response should have been: "We disagree with game on much, and agree on some. But if you'd like to know more about PUAs and game theorists, ask them, not us." Like any family, we should never offer our words as partitioning devices that opponents can use to make us further riven. It's just another form of proxy violence.

Even after I realized the NBA and major college basketball were not in my future, I would still take some tactics and moves of some players to adapt to my game. Even though I knew I would never be like them, adapting components used by the best in the world only made me better, and it didn't make guys like James Worthy and Joe Dumars "magic tricks." Some guys really ARE that good. Likewise, as men experimenting is how we learn best. That includes different ways to interact with women. Eventually I found ways that work for me, comporting with my sense of decency and my basic personality, through trial and error, making sure not to compromise who I am. I find it needlessly antagonistic to burn the toes of young men testing the waters simply because they have one foot in the game pool. That young man was, and still to a point is, me.

Common Ground

Ironically, Bob's next answer based on MHRA outlook and "game aware" philosophy correspond to each other. Both teach men to focus on improving themselves, from physical fitness to their dreams and goals, all the while "safeguarding" themselves from traps. MHRA and MGTOW focus on the problem from the pragmatic, social, and legal hazards for men in relationships, while game awareness teaches men to observe behavior above all else when interacting with the opposite sex and understand its origins. Game theorists take down feminists, as well as simpering white knight academics like Michael Kimmel; impart lessons we should learn from male feminists like Hugo Schwyzer; and both game and MHRA/MGTOW teach men how to withstand and combat social conventions that shame the masculine for nonconformity. Paternity fraud is nothing more than the sizzling poop-pile of the dualistic procreative impulses game theorists like The Rational Male have broken down, most of which have a basis in research, impulses most women keep in check but today incur no obvious and immediate penalty when they don't. Both endorse men maintaining control of their own reproductive futures and mitigating risks of being put on the hook financially or emotionally (see the "real man" meme). Indeed, some game theory actually does a better job of explaining these ever-shifting shaming tactics and their origins. When you listen to Sandman discuss the MGTOW observations of "Male Harems," it's just the functional destination of being in "the friend zone." From either perspective, the point is clear: you are being used in order for a woman to keep your attention fixated on her, whether the reason is ego-edifying, utilitarian (disposability), or both.

It's likely that if Elliot Rodger had immersed himself in the MHRM or MGTOW communities, he would have been

less likely to go on his rampage. Like Sandman said, Rodger could not stomach truly "going his own way." This corresponds to The Rational Male's postulations that Rodger could not come to grips with the red pill truths as they presented themselves. Know this—had he immersed himself 100% in game awareness (or even PUA), he would have been just as unlikely to commit those acts of murder. Indeed, the most critically thought-out, well-crafted, and incisive breakdown came from Roissy, despite what you may think of some of his more sophomoric snark-laden riffs.

We can condemn Rodger's actions with all our muster while still recognizing that every boy/man has suffered some disillusionment after realizing he's been lied to about "what women want" or while trying to reconcile what he's been taught about girls after getting assaulted by two of them simultaneously, emotionally bullied, or seeing his efforts to be "the good man" go for naught.

Men's counter-theory is a buffet table. If you're going to run a 5K or hike, eat the salad and carbs. If you're in a celebratory and indulgent mood, then by all means grab some apple pie with a dollop of sorbet to chase down the prime rib. At different times in your life, men may want and need different things, and those things are always there, on the same "table."

Conclusion

This "renaissance age" is too important to be allowed to be squandered with finger-pointing. Like steel forging steel, the best ideas survive the trials of fire. But fire can both heat our home and burn it down. I, for one, will not set one room in my house alight, as each room contains something valuable, and fire rarely stays in the "other" room.

Proving Who’s the Daddy: Men Don’t Get a Fair Shake in Paternity Cases

AVfM Video Source · 10 July 2014 · Archived copy · Original

Paternity fraud can lead to depression, addiction, even suicide. But women have no legal duty to disclose. Should every child get DNA tested at birth?

Photo of Carnell Smith by Sandman.

10,000,000

Paul Elam · 10 July 2014 · Archived copy · Original

It is particularly gratifying, in the afterglow of the First International Conference on Men's Issues, that we get another reason to celebrate as a community.

On November 1, 2011, after 15 months online, our "little globe" hit its first 1,000,000 visits. I was so encouraged at the time that I wrote the following:

> **After 15 months online we are rapidly approaching our first million visits to AVfM. And if current traffic holds or continues to grow we will have at least twice that much after another 15 months. I am betting we do even better than that thanks to the dedicated efforts of all the people who contribute quality additions to the growing library of MRA literature, and the increasing number of men and women who are stepping up to rattle the worlds cage with FTSU.**

I actually worried at that point if I was being overly optimistic. It turns out I was not. We did, in fact, hit more than twice that much in the next 15 months.

And here we are, less than three years from the point we hit our first million, about to go over the 10,000,000 mark. I have to say, it feels pretty good.

Something else from back in that day. At the time I made that post I said, "After a slight leveling off when the site was rebuilt, we are tracking upward in Alexa ranking again, headed toward a coveted place in the top 100,000 worldwide rankings."

That seems like a lifetime ago. Since then our numbers have blown the doors off Alexa and AVFM has become one of the top 30,000 most visited websites in the world and one of the top 12,000 in the United States.

Let me take this great moment to thank all the recent donors in our current fundraiser, which ends tomorrow night. If you would like to help us celebrate this milestone with a couple of bucks in the tip jar, we will be happy to take it and put it to use. Or, just sit back and take a look at that globe, think about the incredibly successful conference we just had, and about the one we are planning for next year and know that you are a part of it.

100,000,000 visitors will be here before you know it, and then ten times that, because we are never going to stop.

As we grow, we hope to do even more. More organization, effecting more change in the public discourse, and, importantly, the day we can start serving men and boys with even more tangible, direct services.

There was a time when I doubted that could ever really happen. But those days are gone. The Men's Rights Movement is going forward because it must, and AVFM is going to be the spearhead of it happening.

A wonderful day/evening to you all.

Note: This article is also available in Italian.

Rage-Filled, Unprofessional Adam Serwer Embarrasses MSNBC & "Now With Alex"

Dean Esmay · 10 July 2014 · Archived copy · Original

We're going to tell you a little story about Adam Serwer of MSNBC. But first, we want to make a few things clear:

A number of highly professional, ethical, and hardworking journalists were given press passes to the wildly successful First International Conference on Men's Issues on June 27 and 28, along with its warm-up, a press conference on June 26. Many of those reporters asked hard, even uncomfortable questions and published critical but reasonably accurate pieces. Even reporters who weren't there were able to do the serious work of seeking us out to ask questions and get clarifications; take, for example, this highly negative piece, which, whatever its flaws, the reporter actually took the time to contact us to ask serious questions, even if he gets a few things wrong in our opinion. We may take issue with some reporters' conclusions, we may think that they have missed some important questions they should have asked, but overall they clearly did their jobs as professional journalists.

So there's an important message about AVfM we want to make clear here to the press before we talk some more about Adam Serwer of MSNBC: We don't care if you're critical of us. We don't care if you think we're evil; although we're not. We don't care if you think we're wildly wrong about things either; in a country that at least purports to embrace liberal democratic values, people should be free to think whatever they want. We don't care if you like us or what we have to say. Challenge us on any point, tell us we've got our facts wrong if we do, even call us names if you want. But know this: We are a part of the media universe, and you do not, and will not, exclusively control the narrative. You are citizens entitled to free speech and free press, and so are we. And you are subject to criticism, just like we are.

If you lie about us, we will call you on it publicly. A press pass isn't a free pass to abuse us or our supporters. The privilege of a press pass comes with the basic duty to cover the event like a journalist—otherwise you wouldn't have been given one. If you get in free to cover an event that many people paid hard-earned money and worked long hours to be part of, only to fail basic Journalism 101 due diligence, that press pass will be revoked and your ass will be thrown out. If you abuse a press pass and then fail to do the basic work of asking questions and requesting clarifications before you write about something, or fail in your duty as a journalist by twisting, distorting, and misreporting, you and everyone you know will be hearing from us. As will the general public.

So. With that made clear, we will repeat that there were a number of journalists given press passes to our conference who did their jobs. There were three who did not, and who instead chose to lie to a national audience, embarrass their editors, and abuse the privilege that a press pass grants. And one of these three was rage-filled Adam Serwer of MSNBC, part of the NBC Universal corporate juggernaut.

Multiple conference attendees noted that Serwer was antagonistic, sneering, and hostile during the event—the very picture of what "unprofessional" looks like in a reporter. Now, in fairness, none of the conference presenters reported this behavior—but that may be because, so far as we can determine, Serwer did not ask a single question of any of the presenters he wrote about, even though all of them were available pretty much all day for any questions or clarifications a reporter might seek.

Other reporters sought out our presenters to ask them questions and request clarifications before they wrote about them. Adam Serwer of MSNBC did not. *Journalism 101 fail.*

Serwer did talk to random attendees though. In those cases, sometimes at least, Serwer was visibly shaking with rage, refusing eye contact, clenching fists, and spitting out questions in almost robotic fashion, as if he'd rather punch people than talk to them like human beings. Many of us also watched him apparently collaborate online with *Time*'s Jessica K. Roy on a hatchet job instead of asking questions of the presenters he was busy writing about.

Both conference attendees and online viewers reported being absolutely flabbergasted at Serwer's "reporting." They

compared this error-filled piece of Adam Serwer's yellow journalism with their own conference experiences and the online videos of the event and openly asked, "Was he even in the same building?"

Well, we saw him there, so we can confirm that he was in the building at least part of the time, though he doesn't seem to have asked the staff or presenters much of anything.

Adam Serwer's offering of journalistic tripe is so full of prejudices and errors we don't even know where to begin. I mean, it's tempting to ask him why on Earth he thinks a recent Supreme Court decision about employers paying for women's contraception has anything to do with our event, since we don't control the Supreme Court and men have no real birth control options in today's world anyway. But that would just be a distraction from the main issue: Adam Serwer of MSNBC lied to a national audience, and disgraced MSNBC and its editors and producers, with ideological axe-grinding apparently more important to him than doing his job. Worse yet, this error-laden piece led to, among other things, this bizarre segment on MSNBC's "NOW with Alex Wagner."

Now, this piece by Alex Wagner and her comedian buddy is gobsmackingly shallow in its own right. I mean, my God, even though one of her assistants (Allison MacDonald, who at least purports to care about civil rights and equality just like we do) called me to ask for some video of the conference, and emailed back and forth with me throughout the day about it, all Alex Wagner apparently chose to do was trash-talk us using Adam Serwer's ridiculous yellow journalism as her primary source. They didn't even try to talk to Dr. Tara Palmatier or learn to pronounce her name before trash-talking her to a national audience, in what sure looked like a case of classic relational aggression/bullying to us.

And yes, for the record, I offered to put them in contact with Dr. T. or any of the other presenters if they wanted it, and they chose not to before running their segment. And Alex actually thinks men have more reproductive rights than women? Really, Alex? What color is the sky on the planet where you come from?

But this article isn't about "NOW with Alex Wagner" really; they just relied on Serwer's error-filled hit piece, and they weren't the only sources to do so. For example, the perpetually enraged screed-writer TBogg of The Raw Story used Serwer's misreporting practically verbatim.

In case you don't think we do any due diligence of our own, let's make another thing clear: we wrote to Adam Serwer of MSNBC before we ran this article you're reading in order to give him a chance to issue retractions, clarifications, expand on any points, or respond to any complaints we might have, or to point to anything we might have misunderstood. After Serwer sent us an email over the weekend asking questions we consider to be none of his business, I emailed him to let him know I had questions of my own and asked if he would be willing to respond to them. He did not answer. The next day, Sunday, I emailed him those questions, along with a copy to another member of the MSNBC crew, asking him to either answer by end-of-business day on Monday, July 7, or at least ask for an extension if he needed more time.

As of mid-day on Thursday, July 10, he has not responded. Here's that email:

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from: Dean Esmay [email address redacted]

to: "Serwer, Adam (NBCUniversal)" [email address redacted], Allison MacDonald [email address redacted]

date: Sun, Jul 6, 2014 at 4:02pm

subject: Questions for Adam Serwer and his employer, NBC Universal

Mr. Serwer, a few questions we would like answered before we go forward with our piece profiling you and your reporting, as well as subsequent on-air reporting on us on MSNBC's "Now With Alex" which, amongst others, like The Raw Story, used your reporting as the basis for their own stories:

1) You opened your piece by claiming that at our conference, "feminists were ruining everything." Who exactly

said that to you? Or is that something that you merely perceived, and if so, what led you to believe feminists were ruining everything? We wouldn't agree that feminists were ruining everything, so what makes you think it?

2) You noted that Erin Pizzey called feminism an "evil empire." Did you at any time bother to ask her what she bases that on? She would tell you it has to do with literally billions of dollars in government and private donations that go into programs and organizations dedicated to ideological feminism; did you think to ask her or anyone else about this? If you did not ask anyone why they see feminism as a multibillion$$ empire, why did you not ask, or ask us to name any of the ideological organizations that receive this money? If you did ask, why did you not print the responses?

3) You also called Erin Pizzey's criticism of one particular politician, Hillary Clinton, "overtly partisan." Can you explain how an English woman who cannot vote in and does not live in the United States can be partisan about a US politician? Furthermore, can you explain how criticizing one particular politician is partisan in your eyes? When Barack Obama criticized Hillary Clinton in 2008, was he being "overtly partisan?" Please elaborate on how criticizing one politician is partisanship.

4) You reported "over 100 attendees" at the conference, but the correct figure is over 250. Did you bother asking anyone about that before running that number, which makes the conference look smaller than it was?

5) You claim in your piece that "What animated most of the speakers at the conference was feminism and how it needed to be defeated." But here is complete video of all the speakers:

Anyone watching can see that many of the speakers did not mention feminism at all, and of those who did, most only mentioned it in passing and some acknowledged openly that there are feminists who are widely admired in our movement. Why did you therefore report that feminism was the main topic when it was not?

6) You wrote, "Although generally understood as an ideology of equal rights for women, at the conference such feminists were called "equity feminists," discussed the way Democrats might refer to "sane conservatives" or Republicans to "good liberals." In other words, a largely fictional exception whose purpose is merely to define the whole as extreme. Feminists, for many of the speakers, were the enemy."

This is clear opining, not reporting, on multiple levels. We were given to understand you were there as a reporter. We are confused: did you misrepresent yourself as a reporter when your mission was to inject your ideological preconceptions and prejudices onto us, in which case we would have charged you for a ticket? Do you claim journalistic integrity, or merely that your piece for MSNBC was an opinion piece only and should not be subjected to fact-checking or used as a reliable source on the conference's events? In short, were you reporting or opining? If it was opining, please explain why anyone is using it as a journalistic source. If it was not opining, please explain the errors mentioned so far, and the ones I will mention later:

7) Do you consider yourself a feminist? If not, why not? If so, how do you think this may have affected your reporting and your ability to give a factual, honest account of our conference to your readers?

8) You reported, and I quote you here, "the audience laughed when speaker Fred Jones mentioned his fears about his son being raped after being arrested in New Orleans." Video of this is available free online and clearly shows that, in a room of over 200 people, Jones was giving a rousing, moving, passionate, and funny speech, then suddenly stopped and mentioned his worry for his son—and the entire room grew quiet, with nothing heard but a few obviously nervous and uncomfortable and confused laughs. You could have otherwise heard a pin drop. He then quickly moved on to other subjects and back into more inspiring motivational material. Any sane person present or watching that video can verify this, and that your reporting was therefore highly misleading. Do you wish to apologize now for your slandering of the conference attendees, or issue any form of clarification or retraction?

9) You wrote, and I quote you, "At the conference, feminism was responsible for turning wives against their husbands, bleeding them dry in divorce proceedings and separating them from their children, levying false accusations of rape and abuse against good men, or creating an ever-present culture of hatred where men are

vilified." You correctly quote Mike Buchanan* as having such an opinion. Others issued very different opinions, and in fact I can tell you that would not be anything close to an accurate representation of my opinion or that of others I work with, although most of us would see some truth in some of it. Why did you report in a way to lead readers to believe this was the position of the entire conference or its organizers?

10) You quote Dr. Tara Palmatier, who has written extensively on her humorous concept of the Golden Uterus Syndrome, as being, "fleece your ex-husband in divorce court and take assets you didn't earn, you deserve it, take that bastard to the cleaners, force a man into fatherhood with an accidental pregnancy, hey, if he wouldn't commit, sometimes you gotta push him into it."

Yet this does not describe how Palmatier has repeatedly described Golden Uterus Syndrome, and as this video of the presentation clearly showed, what she said was, "I believe men are more susceptible to gender-shaming because of our mother-centric culture. If a boy is raised to believe it's his job to make his mother happy and please women, he will be more susceptible to shaming tactics. If he was raised to make his mother happy and his mother was abusive, he will be especially susceptible to gender shaming tactics. Meanwhile, we have removed the stigma and shame from bad female behavior. We now view behaviors that were once shunned in women as acts of female empowerment. Being a bitch or a female [garbled] is considered a sign of strength in women. Being promiscuous is an act of female empowerment. Demanding to be treated like a princess is condoned and encouraged. We deify mothers, even the bad ones, to the point where it has become what I call The Golden Uterus Syndrome."

This is actually what Dr. Palmatier has frequently described—humorously—as Golden Uterus Syndrome, which can easily be verified by just asking her or looking at her online writings. By any chance did you think to ask Dr. Palmatier any questions at all about her presentation or what she meant before you ran this quotation in the way you did?

http://youtu.be/zxSTwlOz4P4 *

11) In The Raw Story, firebrand opinionator TBogg of FiredogLake fame wrote that you, Adam Serwer, "drew the short straw" implying you were in some group he knew of who were to potentially be sent to the conference. This raises three questions: a) What exactly is your relationship with TBogg, b) why would he imply that he, you, and others were in some kind of circle of journalists who might have to attend the conference and you were just the unlucky one, and c) since you were apparently TBogg's sole source for the misreporting of the entire conference as being about blaming women, or blaming feminists, when anyone watching or attending the conference can see it wasn't (again, see here: https://www.youtube.com/playlist?list=PLHLREeMe4S0OmV_BYAfWNWi0qQzu2FWzK), do you plan to issue any clarifications or retractions so that others relying on you as a source will be able to give a more balanced view of the conference and its attendees?

12) Attendees, including one professional journalist who was there who asked to remain anonymous for the purposes of this reporting, described you as frequently hostile, shaking with rage, asking questions in robotic and even sneering fashion of attendees. Others, who you also wrote on, report that you did not talk to them at all. Can you explain to us if you were angry while you were at our event, and what exactly you were angry about? Do you feel you may have anger issues that may have tainted your reporting? And again, do you feel that what you were doing was reporting or just opining?

13) MSNBC's Alex Wagner, apparently using you as a source, claimed that at the conference the message was that "every single one" of men's problems were the fault of women and/or feminism. The video of the entire conference shows that this is clearly, and unequivocally, untrue. Wagner even blamed us for inventing the word "rapey" when the only use of it we can recall was by Dr. Palmatier who explained how much she hated this word. Did you have any direct contact with Alex Wagner or her production staff before they aired their ridiculous hit piece here? And do you have any opinion, at all, on whether it was appropriate for MSNBC and/or Alex Wagner to run this piece without themselves interviewing Dr. Tara Palmatier or any of the other conference presenters to get their opinions and their takes? What is your relationship with Alex Wagner and her staff, if any?

I have CC'd a member of Alex Wagner's staff so she can see these questions and ponder them herself. Please note that we will be running our profile on you and your reporting this week, along with a profile and report on two other journalists who we believe egregiously misled their readers to a national audience, and that if we don't hear from you by end of business on Monday July 7 we will print that you had no response at this time. If on the other hand you feel you need more time to formulate a response, please feel free to let me know.

And Allison, if you have any further questions for us, please do feel free to reach out, before we do our piece on what we feel to be Alex Wagner lying to a national audience about our conference, its presenters, and its attendees.

Thanks much, hope you're both having a good 4th of July weekend.

As of now, we assume Adam Serwer's response is "no comment" until we hear further from him.

For now, we will close this sorry story of the unethical, unprofessional, and just plain dishonest reporting of Adam Serwer of MSNBC. We will just repeat for the rest of the press: we don't hate you; indeed, we don't hate anybody. We do hate lies, and if you lie about us or our supporters, expect to be called out on it, publicly, and without apology. We're as much a part of the media as you are, and you'd better get used to it.

- Two errors in the original email, Erin Pizzey gave the searing opinion of feminism, not Mike Buchanan, who tells us that that statement is not one he would make although he sees some truth to it, and we accidentally sent Adam a link to all the videos in the part where we meant to give him Dr. Palmatier's video, though he could have found it himself with less than a minute's effort anyway.

A Trigger Warning About Trigger Warnings

Catreece Macleod · 10 July 2014 · Archived copy · Original

Before we begin dissecting the concept of trigger warnings, let us first define trigger warnings.

A trigger warning is a warning mentioned at the beginning of a piece of media in much the same way someone would place a spoiler warning, except the spoiler in this case is that you might be offended or trigger a bout of anxiety.

Urban Dictionary, however, describes trigger warnings a little differently:

> "A phrase posted at the beginning of various posts, articles, or blogs. Its purpose is to warn weak minded people who are easily offended that they might find what is being posted offensive in some way due to its content, causing them to overreact or otherwise start acting like a dipshit. Popular on reddit SRS or other places that social justice warriors like to hang out."

Not entirely inaccurate, all things considered, but there's more to it than that.

The purpose of this article is to break down why trigger warnings are in and of themselves actually quite harmful to the very people they supposedly attempt to protect.

Even the mere mention of a "trigger warning" tells someone that a topic is being discussed, which means that they've already been triggered by the trigger warning, so the whole concept of trigger warnings is nonsensical by default before we even cover how harmful they are in practice; by their very own reasoning, a trigger warning is a trigger, so now you need a warning for your warning so you can warn while you warn. Silly, huh?

One of the biggest frustrations here is that the only real way to "fix" this—other than by removing trigger warnings entirely—is to place a warning that there's a trigger warning since even the trigger warning itself can be a trigger to the overly sensitive since it specifically denotes the fact that whatever the trigger warning is in reference to is something **bad.**

It gets to the point where simply seeing a trigger warning could potentially create fear and anxiety before even knowing what the trigger warning is even about. Just the mere fact that there's a trigger warning at all states you have a reason to be afraid.

Don't believe me? Let's get into the specifics of how this is even possible.

No Pain, No Gain

That's right, work it! Feel the burn from the flamers!

Well, perhaps not, but the concept is sort of true. When it comes to physical exercise, that pain you feel is the muscles being torn slightly as they're forced outside of their physical limitations. The body reacts by rebuilding the muscles stronger for next time, making them more durable and more capable of withstanding the same rigors that harmed them in the first place.

The same goes for mental exercise: no pain, no gain. Much in the same way as muscles rebuild stronger, your mind makes associations and builds upon new neural paths via repetition.

So let's say you have a phobia of spiders. How is this normally treated? By exposing an individual to spiders. Go figure. Maybe pictures of spiders, perhaps actually touching a live spider—it depends on the severity of what the individual has for a phobia and how far along they are in their treatment.

The concept is quite simple: if you associate spiders with "doesn't hurt" or "not bad" frequently enough, where you aren't harmed, eventually your brain creates an association with the idea that spiders aren't bad. Over time, the

previous association with “spiders = fear” will gradually be forgotten, and the new association will override it.

The reverse works as well, which is a problem when it comes to trigger warnings. If you have a trigger warning that says TRIGGER WARNING – SEXUAL VIOLENCE, all you’ve managed to do is reinforce the concept that even thinking about sexual violence, much less discussing it, is something to be fearful of.

In this manner, it becomes impossible to ever overcome the fear of such. Rather than susceptible readers being able to talk about the issue or recover, the trigger warnings continually and perpetually reinforce the concept for susceptible readers until even the mere mention of such is enough to “trigger” someone.

In effect, the trigger warnings themselves are a positive reinforcement of fear.

Note that by the term “positive reinforcement,” I don’t mean it’s beneficial. What this means is that it re-emphasizes that pattern of thought, making the fear worse than it was before.

In this manner, proper positive reinforcement would be to try to associate the concept of sexual violence with something along the lines of recognizing that the vast majority of people aren’t sexually violent.

The negative reinforcement method would be to actively discourage fear of the topic, such as by telling yourself, “No, I’m strong enough to overcome this.”

Knowledge Is Power, Information Is Ammunition, and You Are Unarmed.

The above statement is true, so let’s see about arming you, shall we?

When you’re afraid of a topic, you are at the mercy of that topic, regardless of what it is. This is true of all forms of fear: you either control your fear or your fear controls you. Pick one or the other because you can’t have it both ways.

Knowledge is the primary tool to break the grip of fear.

For example, I’m scared of flying. Planes feel like they’re made from cheap plastic, the negative g’s you get on takeoff and landing are terrifying, and you hear about plane crashes all over the news.

However … I’ve watched more than enough of the show *Mayday*, which involves re-enactments of plane crashes, and then the forensic work to figure out how they happened.

You’d think I’d be even more terrified by this kind of a TV show … and yet the opposite is quite true. The thing I’ve learned is that plane crashes are amazingly rare, which is why they stand out as being so important in the news. I also learned that for every plane crash that occurs, they will spend months and years researching it into the ground, and then arrange a list of recommendations to enforce that will prevent it from ever happening again. It’s through knowledge that I learned I have a higher risk of dying in a car accident on the way to the airport than I have a risk of my plane crashing.

The fear-mongering that goes on in the media is the primary cause of why people become afraid of this crap in the first place.

I used to be afraid that I would be raped. I used to be afraid that I would be a victim of domestic violence. I used to be afraid of a lot of things, really … and then I actually did my research and found out how ridiculously overinflated these issues had become.

One in three women will be raped in their lifetime … we’ve heard this quote a lot lately, haven’t we? It’s terrifying! Isn’t that horrible? Wouldn’t you be right to be scared shitless about that?

You would be, if it were true. Except … it’s not. Not even remotely.

The origin of this statistic is laughable.

The original study, headed by Mary Koss, is ridiculous. For example, if a man offers a woman a drink in a bar and

the woman declines and he loses all interest afterward, that would be classified as “attempted rape” because the thought process was that a woman can’t consent to sex while drunk (though the same study claims men can somehow magically consent while drunk) and that the only reason to offer a drink is to attempt to have sex with her.

From there, this “attempted rape” is filed under “attempted sexual assault,” which eventually becomes conflated into “sexual assault” in general and gets rolled into the “20% of women are sexually assaulted” statistic. From there, it’s misquoted into “20% of women are raped,” or 1 in 5. Another hop and a skip along, and the 1 in 5 is misquoted time and again until it’s 1 in 4, and then 1 in 3.

Congratulations, we’ve just gone from a guy offering a drink and being declined and losing interest after that to *a claim of a woman actually being raped.*

What do you find when you go through this kind of information and look at the actual numbers? The more accurate statistic is that about 2% of women will be raped in their lifetime.

That’s still too high, as that still means 1 in 50. But that’s a lot better than what we’ve been told, and it certainly makes me feel a lot more comfortable to realize my chances of being raped are a hell of a lot less than I first thought they were.

Knowledge will set you free from fear. When you learn the truth, that’s when you realize you’re in a much safer position than you thought you were and you can garner a bit of comfort from that. When you realize that at least 98% of men aren’t rapists, and in fact absolutely find the mere concept abhorrent, it’s a lot easier to relax around guys in general.

A culture of fear can only exist by telling people they’re constantly in a state of extreme risk. The single greatest tool to combat that fear is knowledge of how low that risk really, truly is.

The Truth Will Set You Free—But First It Will Piss You Off

Have you ever gone swimming? The water seeming just a bit too cold, you probably didn’t want to do more than dip in your toe. If you jump in, though, it’s all over in a moment and you can enjoy yourself afterward.

This is much the same correlation with trigger warnings in relation to topics that bother you. So long as you dip your toe in, yes, the water will be cold, but if you jump into the debate, dig through the statistics and studies, and do your research, you’ll find that the pain and discomfort only lasts a short time, letting you get back to your regular life a lot quicker.

The thing is, though, as you learn how much you’ve been lied to by propaganda and fear-mongering, you’re probably going to get pissed off.

I know I certainly wasn’t amused to learn just how mangled the domestic violence and rape statistics I kept hearing were. It was more than a little frustrating to realize that there were people out there continually feeding me bullshit just so they could profit from my fear.

If you want to not live your life in perpetual fear, you have to confront the things you’re scared of. Looking at statistics that show how rare something is can help you realize it’s exceptionally unlikely to happen to you, for instance. You could go to a support group or discover others who have had similar issues and learn how they got through them and returned to their lives once more. Therapy is another major option. Hell, just reading up on ways to prevent such events can let you take command of your life rather than being a leaf on the wind.

Get Over It

Seriously, I have to agree with the Eagles on this one—”Get over it,” and not just because it’s a catchy song.

Sure, it’s probably going to sting a bit, but that’s the trade-off: one tiny bit of hurt in the short-term to be able to free yourself of the problem forever.

It really comes down to deciding whether you want to take control over your own life or whether you are willing to

wallow perpetually in misery for fear that anyone might even mention or hint at something that bothers you.

It's that simple: misery for life or get on with your life. Which is more important to you? Having victim status forever or not being triggered into a fit of misery over the tiniest of things?

It's not that simple to carry through on the "get over it" option, but really, what is as easy to do as it is to say you will do it? Not much in life, to be blunt, and anything worth doing tends to be pretty hard.

It is worth it, though, to escape from the snare of fear.

If you trigger something often enough and nothing bad happens, you associate it and the event with being safe. If you trigger something and panic, running away in fear, then all you've done is associate it with terror, which reinforces the problem as I stated earlier.

Trigger warnings perpetuate the act of running away, plain and simple. Will you face your fears, and be free of them, or let them rule your life?

Have you ever been assaulted? Raped? Attacked? The best cure is to surround yourself with similar people who won't do that sort of thing to you. If a black man raped you, make friends with some really great black men, and you'll learn it was one individual who was a total piece of shit instead of all black men, for instance. If you run away any time anyone even mentions assault, or black men, or whatever, you're just going to reinforce to yourself the idea that all situations even remotely similar are worthy of fear by association, even when they're not.

We know racism is wrong, so you probably don't really have a problem with black men, do you? But we've managed to convince ourselves as a society that you can't be sexist against men, so it's fine to be afraid of him as a MAN, but not a BLACK man.

Yet that's all trigger warnings really are—they're racist, they're sexist, they're whateverist, when you think about it. It's fear and prejudice against something without a rational cause by applying it to all instances of whatever it is in a discriminatory fashion.

Whatever it is that you're afraid of enough to need a trigger warning, it needs to be discussed rationally to deal with it. When you fall to fear alone, you lose all hope of ever tackling the problem.

So again, we come back to the same point again.

Get over it.

You do no one a favour by living in fear—especially not yourself.

Let the nonsensical trigger warning craze just die already. It has done nothing but instill further fear into those who would otherwise be able to make a full recovery.

You may notice that this site doesn't have trigger warnings, at least, none that are serious rather than in parody. There's a reason for that. We don't support fear-mongering, nor victimizing people further by preventing them from overcoming their fears.

We're not afraid anymore, and you don't have to be either.

Editor's note: this article was first published at Men's Rights Sydney

I Need MGTOW Because...

AVfM Video Source · 11 July 2014 · Archived copy · Original

MGTOW offers a path encouraging men to focus on their own needs, sometimes for the first time in their lives. Gregory Becker asks the question – why do *you* need MGTOW?

https://www.youtube.com/watch?v=iyRAGFxhsRg

Why do some women “get it” quicker than men?

Catreece Macleod · 11 July 2014 · Archived copy · Original

I had an interesting conversation recently with John Narayan of Melbourne, Australia, and he had a question that I think warrants further discussion.

He asked, “Why do the women in the movement seem to just get it so much easier than the men?”

I had a few answers for him at the time, but I’ve found myself dwelling on the issue for a few days now, and the one overwhelming conclusion I’ve come to is that it’s indicative of a much deeper problem—one that emphasizes the need for the men’s human rights movement in the first place.

Is it even true?

At first, I wasn’t honestly sure. Maybe yes, maybe no. It was hard to guarantee one way or the other, though with the Honey Badgers, me, and several other rapidly rising females within the movement, the question did seem to hold some significant merit.

I couldn’t guarantee 100% as a falsifiable statement that it was guaranteed to be true or false, but I could state that, from checking with the personal experience of quite a few different major names in the MHRM over Skype, that the consensus seems to be that the women who do get involved distinctly do appear to catch onto the full scope of the problems men face and the importance for activism in regards to such much quicker than the average man in the movement.

I’m sure there are those out there who would love to claim this is further “proof” that women are smarter than men, but I’m a skeptic and under even cursory examination, that doesn’t seem to be the case.

Rather, there’s quite a few reasons to be addressed, and likely even more than I’ve discovered myself so far. By the end of this article you’ll have your answer, but first we need to work our way through to that point.

So, for now, let’s break this into three main sections: a) The Cons Men Have; b) The Pros Women Have; c) The Conclusion Reached.

The Cons Men Have

Due to the very nature of what it is we’re fighting, men actually are at a bit of a significant disadvantage when it comes to realizing where they’ve been harmed, much less realizing, let alone accepting, the full scope of just how bad things have become.

First and foremost, men have been practically taught from birth at this point not to question the “fact” that they have supreme privilege over absolutely everything and then some. This set of blinders is instilled in a variety of ways which makes it remarkably effective.

In particular, one may note that the whole concept of “male privilege” flat out means that men are somehow “superiour” to women, that they have more power, more strength, etc. etc.

It’s an ego stroke, and a big one at that, yet phrased as a backhanded compliment. Even so, the fact remains that people in general like to think of themselves as powerful in some way or another typically. As a quick example, from Sparta to Nazi Germany, women were taught that they were powerful as they birthed the most powerful men in existence. This method of “Oooh you’re so biiig and strooong” has been played out throughout history time and again to lure people into going along with a raw deal, such as having your children removed from you at an early age. Play up to the ego, and people will make all sorts of concessions to their rights.

Truly, if you look at it, a lot of guys actually like the idea of being supposedly all powerful. After all, power means you have control over your life, and when you’re treated as little more than a mule, that supposed control is often the only thing keeping people from rebelling.

Once you wipe away the yellow paint and discover it's lead instead of gold, however, that's when suicide starts to kick in from the sudden realization of helplessness and total lack of hope.

In fact, society itself has been structured in such a way that men are continually reinforced, both via positive and negative reinforcement, to accept their role.

Terms like "Man up" showcase this quite well, but so do many other things, such as berating men who cry, or avoiding men who require help. A man should help himself and others, never should he be on the receiving end.

With such a pervasive mindset which is reinforced from all sides, it's actually quite shameful for men to even so much as question what society is doing to them.

With post-modernist discourse gradually taking over our culture, especially in the areas where one is normally supposed to encourage asking questions such as universities, rather than questioning the status-quo, men are now being told quite frequently to shut the fuck up, or to check their privilege, or otherwise do damned near anything but speak up.

As stated, universities are supposed to be the place where we challenge assertions of reality, and break down the narrative to place it against scientific rigor – however, as of the last few decades, especially in the "social sciences", which are hardly science at all, it's changed so that the whole point now is that if it "feels" right, it must be right, no matter how many piles of evidence you have to the contrary..

And, after all, men being more advantaged than women "feels" right on so many levels, so is it really surprising that it can be difficult for a man to even consider the areas where he might not be?

Additionally, for every thing that hurts a man, there's always a justification that it's okay – it's helping society or women or someone else, so it's fine if they get hurt. It's manly to get hurt, after all, when it's in defense of someone else!

With this in mind, even if a man is grievously wounded emotionally, it often just doesn't register as a "bad" thing.

A woman raped by a man? HORRIBLE! How could he be such a monster!?

A man raped by a woman? Well, she must have needed it pretty badly, so it's a noble sacrifice to be made to make her happy.

Women have been taught that they're in need of protection, that they're delicate flowers and need to be cared for, while men have been told they're garbage whose only value occurs when they're being harmed to help someone other than themselves.

In short, men have a laundry list of programming and propaganda to break through which specifically targets them as individuals and as a group.

In addition to that, however, is the origins of where the men of the movement come from. Most men aren't interested in men's rights, largely for the reasons above. So where do the men that we do get come from? Well, largely they come after that "red-pill moment", when something so vehemently terrible occurs to them that the facade of power crumbles away and they see the rotten husk of subservience beneath.

Going through divorce court, family court, being raped by a woman, things like these major events are required to deal enough trauma to shake free the belief it's "all men's fault".

As such, the vast bulk of the men of the MHRM are actually just average guys who have been horribly wounded and come seeking answers. They aren't always the best, nor the brightest among men; they're average joes on the street who got nailed hard. They're still mostly indoctrinated, and still have to fight through a large chunk of that programming and propaganda a bit at a time.

Largely, these individuals are only aware of the depth of problems on a highly cursory level – they've glimpsed it, but don't really understand just how rotten things are.

Even many of the major male leaders of the MHRM have taken years to dig through the bullshit before they could truly grasp the severity of the situation.

There are some truly brilliant minds out there who have caught on quick without issue at all, but you'll also find they're the minority, as is to be expected.

The Pros Women Have

So men have some disadvantages, got it. The real question is, however, do women have some advantages in this particular arena? We sure do. Let's take a quick look at a few of them, shall we?

First off, while women have been undergoing a heavy dose of indoctrination of dogma and propaganda themselves, a large portion of this is limited to "you're a victim!" and "men are bad, mm'kay?".

Given that the vast majority of the women in the MHRM aren't interested in being victims, all that really takes is the slightest hint of compassion for fellow carbon based meat units – I mean, uh, humans – to discount most of the rest of the female programming.

With this in mind, it's relatively simple of a task for intelligent women to break down the programming thrown at them compared to the far more intensive programming the men have been force-fed.

After all, we covered that most people want to be powerful, and as such, for men being told they're strong it's a lot harder to admit that they're weak, than it is for women being told they're weak to admit that they're strong.

The next major thing that crops up is when we look at how women are taught better communication skills in general.

Often women are taught from a young age to pick apart arguments and go looking for the tiniest of cracks in anything that's being discussed. This is normally done with a bit of a malicious intent, but it can be easily turned towards potent debating skills.

Another major bonus women in the movement have is that they've been largely taught their whole lives to be on the lookout for pain and suffering, while men have been taught to ignore it. When a man is hurt, he's systematically taught to shrug it off and ignore it, while the woman is taught to try to remove herself from the situation or to remove whatever it is that's harming her.

To that end, it shouldn't be surprising to us when a woman is more likely to actively try to seek out exactly what a problem is, rather than ignoring it. After all, this is what we see with our health, is it not? A woman feels sick, and she'll probably go see a doctor. If a man feels sick, he'll probably try to wait for it to go away rather than get it checked.

This callous attitude towards personal injury often means that wives the world over have frequently had to be the voice of reason to tell their husbands to go see a doctor in the past, and it's largely the same reason the women in the MHRM are needed to tell the men that the horrible things society has been doing to them should probably be looked into rather than ignored.

Really, though, the biggest advantage the average woman in the MHRM has over the average man in seeing the problems men face, is that the average woman in the MHRM isn't the average woman.

Seriously, think about it – the average male MRA is such largely because they're just a normal guy who's been wounded.

The average female MRA isn't your average gal, though – she's vastly more likely to be a powerful critical thinker and someone who rejects feminism already. She likely came to the MHRM without needing to be prodded by a red-pill moment, but rather probably figured it out on her own.

In large part, we're essentially comparing the cream of the crop of women to the average man, to which one should really not be all that surprised when that comparison winds up being lopsided.

When we compare someone like Karen Straughan to James Huff, for instance, suddenly there really isn't that large of a gap any longer. They're both brilliant minds, and excellent at what they do. I don't personally agree with either one 100% of the time, by any means, yet there's no argument at all that they're wonderful critical thinkers.

The average male MRA is… well, the average male.

The average female MRA is anything but the average female.

And hence, we find the key behind the odd dichotomy.

The Conclusion Reached

With all of this in mind, there are a few things we can surmise.

The first on that list is simply that the MHRM attracts both critical thinkers and the average man, yet typically only seems to attract the critical thinkers when it comes to women.

The second thing we discover is that the men, in general, have a systematic set of factors which actively deter them from actually even considering if there's something harmful being used against them, and even if there is, they're furthermore conditioned to ignore it even if they know that to be the case.

The fact that so many men are joining the MHRM when they're specifically being trained from birth to ignore their problems should be a major indication that something is really, seriously fucking wrong.

Women are taught to complain the moment they're uncomfortable, hence why "micro-aggressions" are even a thing at all.

Men, on the other hand, are taught to endure, and by the time a man speaks up, it's generally because it's already at a life-or-death level of importance.

As such, we should be horrified that men are starting to speak up in such large numbers… if a man speaks up at all, it's usually a sign of serious, major problems because they simply don't tend to do so unless they've already exhausted all other options available to them to tackle the problem on their own.

The third conclusion to be reached is that the MHRM desperately needs women within its ranks. It's not that women are better than men, or that they fill a minority quota, but because men have been so heavily conditioned to ignore being harmed that, even when it's staring them right in the face, they still tend to ignore it.

Women have the advantage of being outsiders, especially when they're the critical thinkers that the movement tends to attract.

This means that the women in the MHRM are often better suited to seeing the elephant in the room that the men have been taught to glaze over and often can't even see when it's right there.

With all this in mind, I think I can actually answer John's question, now.

Yes, the women in the movement do seem to "get it" quicker than the men do, on average, and the fact that this is the case is in fact evidence of just how disenfranchised the men actually are.

The fact that men are even starting to recognize the yoke tied around their collective neck at all is an indication that they've been beaten in the face so often that the blinders have been knocked out of place.

The harder society tries to force men into subservience, and the more blows to the head they take, the better a view they're going to get of their chains.

We're a pair of oxen, really, side by side – each one chained and wearing blinders, only able to see the chains upon the other.

Which is exactly why we keep being told not to look at each other. It's all hate speech. It's all anger and pointless bickering, or patriarchy, or whatever. The absolute last thing that anyone wants us to do is to look at each other and

actually open a dialogue where one of us might inadvertently slip up and say “Do you find those chains you’re wearing heavy?”

After all, if we turn our heads and state “But you’re the one wearing the chains…” we might both have it click, and suddenly realize that we’ve both been bound this whole time.

And if that ever happens on a large scale, all hell is going to break loose.

With the first International Men’s Conference on Men’s Issues completed, that day is nearer than it has ever been. The day when we actually talk with one another and truly understand how screwed over we’ve both been. The day when we set aside our differences and help one another. The day when we finally make a better tomorrow for everyone, for men and women combined.

And I look forwards to it.

Tomorrow is closer than you think.

On Journalism and Bucky Turco

Paul Elam · 11 July 2014 · Archived copy · Original

I would like to invite all men's activists, no matter how experienced you are with unfair and biased treatment in the media, to go open a trash can lid before reading this.

Done? Good.

Now, please take any idea you have ever had about bad reportage, of the lack of integrity and objectivity of which a journalist could possibly be guilty, and throw it directly into the trash.

Close the lid securely. You will never see bad journalism the same way again.

Enter Bucky Turco (no, I did not lift that name from a rejected *Sopranos* script), a writer for Animal New York, who attended, however briefly, the press conference for the First International Conference on Men's Issues on June 26.

Turco subsequently wrote a hit piece on the actual conference, which he never attended. That, in and of itself, is not too surprising. There were media writers who attended and also went violently on the attack.

The difference, however, is that this time we get a slight peek behind the scenes into how this guy's mind actually works. What we find is an unctuous sleaziod so vile and disingenuous that he makes Monica Hesse and David Futrelle look like Woodward and Bernstein.

Following is a recording of a conversation he had with operations manager Dean Esmay. Note the sneering and condescension he offered about two children who were at the event, and how critical he was of their behavior – as well as the implications about their parenting.

The fact is that both of these children are autistic. I happen to know because I have met them and met their families. One of the two boys, to which I have become quite attached, by the way, was tugging at the lanyards of some attendees. Part of his condition is an obsession with things being in order. The way the lanyards were hanging irregularly off the necks of some attendees was upsetting to him and he was trying to correct that in order to feel more comfortable.

Actually, it would have made a good story for the setting, given the disproportionate incidence of autism in boys. Well, it would have had there been a real journalist on hand.

Instead, there was Bucky Turco.

It is clear from the conversation that Turco's only interest was in digging about the two boys and questioning Dean because he mistakenly thought the mother was his wife. It is also clear that he suspected Dean of forcing and restricting her to the parking lot outside in order to get his kids out of the way.

The mother was actually Dean's ex-wife, and she was there in support of her husband, AVFM writer John Ribner. She was not forced into the parking lot, as I am betting she will show up in the comments and gladly tell you. She was being a supportive partner to her husband and a loving mother to her children, which Turco desperately wanted to reframe as two undisciplined brats being booted to the parking lot with the little wife playing the involuntary babysitter.

When he found out he was wrong, he did not bat an eye. He just stayed on the attack, looking for anything to twist into dirt.

I would start a rant here, but all I can think of is metaphors for pond scum and various kinds of excrement.

Mind you, all this is set against the backdrop of Turco listening to about five minutes of a press conference (his words) and then misleading his readers into thinking he had attended and reported on the entire event. He even titled the piece "Inside the First International Conference on Men's Issues." As you will hear in the recording, he

was never inside anything more than his own twisted imagination.

There is more, including his ridiculous attempt to cast doubt on the idea of threats to the conference that were reported to Detroit Police. Turco, investigative genius that he is, tried to debunk that story by questioning the wrong police department. That, too, is on the recording.

At this point, the best thing to do is allow you to just listen, but I have to warn you, you might want to have that trash can handy, especially if you have eaten in the last week. And be prepared to see and hear more tomorrow, as Dean Esmay and John Ribner do a live hangout on the story.

There will be enough facts to make Turco run like Carl Lewis in the other direction.

Either way, welcome, ladies and gentlemen, to the new low of lows in the modern culture of jaundiced journalism. Bucky Turco has set the bar, and you can wipe the soles of your shoes on it.

** Clarification: re: “Mind you, all this is set against the backdrop of Turco listening to about five minutes of a press conference (his words) and then misleading his readers into thinking he had attended and reported on the entire event.”

It is agreed that Turco was physically present at the press conference for more than five minutes. The reference to the five minutes was taken directly from Turco’s phone conversation with Dean Esmay at 5:45 of the recording. Whether Turco was at the press conference for five minutes or for the duration does not change the fact that he never attended the main conference, a separate event entirely from the press conference, which featured a significantly different lineup of speakers, was advertised and ticketed separately, and had different admission standards than the press conference. Turco was aware of this as he had requested and had been granted free admission to the main conference, which he did not attend. Turco misled his readers at Animal New York to believe he had attended the conference, which he had not.

** Update 2: A version with much-improved sound has been uploaded and is now shown here, for anyone who was having trouble hearing it clearly before. Still isn’t perfect but should be better.

What Is Stop Violence Against Men Day?

Angry Harry · 11 July 2014 · Archived copy · Original

Stop Violence Against Men Day – which occurs on the first day of every month – is a day in which people are reminded that violence against men is just as wrong as is violence against anyone else.

After all, men are human beings too!

Furthermore, violence against men is, and has been, a huge problem right across the planet – for many thousands of years, spreading misery among millions of people.

Indeed, wars throughout the whole of history have, essentially, been wars against men.

True, most of the perpetrators are men, but any intelligent person knows full well that any victims of violence are victims of violence; regardless of who is the perpetrator.

And yet people nowadays seem to think that if, for example, men are violently assaulted by other men, then the assaulted men just do not count as victims.

Male victims are simply swept under the carpet

These male victims are simply swept under the carpet, psychologically speaking, and they are cunningly disappeared from view.

Indeed, the official domestic violence statistics also sweep them under the carpet by specifically excluding male victims of domestic violence if the perpetrators are men.

There is no moral justification for this. It seems to be just a ploy to hide the true scale of the problem of violence against men.

Indeed, many media organisations such as the BBC bend over backwards to hide the sex of the victims of just about anything whenever these victims are men, but they highlight and headline their sex to an almost embarrassing degree whenever these victims are women.

Men dying from prostate cancer become ‘patients’, ‘sufferers’, ‘people’, ‘hospital inmates’, ‘those afflicted with the disease’.

When men are killed in, say, Iraq, then they are ‘Iraqis’, ‘ Americans’, ‘insurgents’, ‘terrorists’, ‘troops’, ‘soldiers’, ‘recruits’, ‘combatants’, ‘fighters”, ‘pilots’, ‘crew’, ‘the enemy’, the ‘allies’.

When men die in mines then they are ‘miners’, ‘excavators’, ‘workers’, ’employees’, ‘locals’.

Whenever any victims are women, however, then they are “women, women and women”.

The appalling levels of violence directed at men throughout the whole of history is often craftily discounted

Similarly, the appalling levels of violence directed at men throughout the whole of history is often craftily discounted by pointing out that it is men who have mostly been at the heads of the powers that have inflicted this violence.

And this is true.

For example, the reigning monarchs in Europe for the past 1500 years or so have been mostly men. And in earlier times, the great leaders of, for example, Persia, Egypt, Greece and Rome were nearly always men.

But these rulers and their elites have both gained and used their powers mostly by enslaving and/or slaughtering millions of men.

Indeed, it is mostly through inflicting violence upon men, or threatening to do so, that they managed to accrue so much power – and to hold on to it – in the first place.

Essentially, violence against men was the route to power.

(For the most part, and comparatively speaking, the women were mostly left to get on with their reproductive roles and their domestic chores.)

History provides us with countless examples of men being slaughtered or enslaved with impunity, with millions of men also being forced into becoming soldiers in order to serve their rulers; oftentimes also being heavily indoctrinated with carefully-crafted mumbo-jumbo in order to turn them into mindless sacrificial drones willing to serve their masters.

Nowadays, in western countries, the situation for men is not so bad.

The vast majority of victims of violence – unjustified violence, that is – are men

But it is still the case that the vast majority of victims of violence – unjustified violence, that is – are men.

This issue needs to be addressed rather than ignored.

But while billions of dollars in the western world are poured annually into campaigns designed to reduce violence against women, there is almost no money at all to support campaigns to do the same for men, even though men make up the vast majority of victims of violence; both at home and abroad.

And so Stop Violence Against Men Day is just an attempt to highlight this problem by making people more aware that violence against men is just as wrong as is violence against anyone else, and that men make up the vast majority of victims when it comes to violence.

So, please spread the word by, for example, linking to this piece, or by referring to “Stop Violence Against Men Day” whenever it seems appropriate to do so – especially on the first day of every month!

Feature image by K. Warner

#WhenWeSayYES Profits from Dishonesty and Insecurity

Sage Gerard (Victor Zen) · 11 July 2014 · Archived copy · Original

Last year, Women, Action, and the Media (WAM!) wrote an ultimatum to Facebook to "demand swift, comprehensive and effective action addressing the representation of rape and domestic violence on Facebook." The campaign resulted in the removal of content that could be considered offensive to both men and women, but WAM!'s language explicitly targeted content that was in some way critical to women or feminism alone. Consequences of this campaign included the removal of content that was critical of feminism but was in no way hateful.

The Body is Not An Apology (BNA) was one of the many signatories to WAM!'s ultimatum, which means that it contributed to censorship under false pretenses.

Let us fast-forward to the present. Just recently, BNA launched #WhenWeSayYES to raise $80,000 for a website.

Why? Because they think Facebook is censoring them.

After I demolished my house laughing at the irony, I sat reflecting on the dishonesty while gnawing thoughtfully on a roof shingle. I am now writing this at a nearby library where twelve-year-olds are requesting that I stop being ginger so they can better focus on the serious and productive festivities in which twelve-year-olds often partake.

BNA sells itself as a platform to express and celebrate "radical self-love." I don't know what "radical self-love" is, but after perusing the BNA website, it seems to be something you pay BNA for after crying over unflattering comments about yourself on the Internet. Radical self-love entails "unapologetically" loving your body, as if someone would expect an apology for seeing your body otherwise.

I'm of the mind that sometimes the best thing you can do for someone is to tell them what they don't want to hear. When I weighed 285 pounds ("I'm not fat, I'm adipose-challenged"), I needed someone to tell me: "My house was two stories tall before you went upstairs, could you *please* save that donut in your fat mitt for one sec—Okay, don't, but at least CHEW!"

Self-esteem is apparently so scarce that people will tolerate its packaging for resale. BNA sells a warm feeling, and nothing more. This is as depressing as paying for a therapist because you cannot approach anyone you love with your problems.

Is BNA a force against cultural intolerance? Not according to its track record. It perpetuated hatred before, and it is currently building a platform on personal insecurities so it can finally control the message once and for all. BNA helped censor the self-actualized while selling self-love by subscription.

Let's look at the campaign's self-defeating copy.

From the section "How will we use the money?"

> - Pay our dedicated staff of volunteers who work tirelessly to develop uplifting content, share thought-provoking writing, and keep our movement accessible to all. ($32,000)

For a movement full of people ready to shove a dictionary open to the word "feminism" in your face, you'd think they'd at least know what "volunteer" means. Maybe they never got past the "F"s.

> - Pay for the cost of developing the world's most comprehensive online information, education, and community-building platform focused exclusively on radical self-love as a tool for personal transformation and global justice. We've partnered with Everyday Feminism, a group that loves our mission and is willing to build our new website at a fraction of its full cost. (Estimated value of the website: $100,000. Our cost:

> $40,000.)

Why do you need $40,000 to tell people to love themselves, and how did you get the cost for "a tool for global justice" down to one-third the cost of one-acre plots with ugly houses on them? And as a web consultant of eight years, I doubt that you couldn't go lower than $40,000. If you could find someone willing to chop off $60,000 of the "estimated" $100,000, then there is no way in hell that negotiation is over.

If you want more proof that BNA is selling a feeling, look at the $10,000 contribution reward on the fundraiser:

[image]
Bah, my kids don't need college.
The founder of the movement comes over for an hour and reads you a poem—excuse me, "personal commissioned piece"—in front of your guests.

How can someone have $10,000 lying around to throw at something like that and still have something to be insecure about? The only reason one would ever *have* guests willing to come to events like these is because the guests know the host farts money.

At least Sonya takes some money out of that $10,000 to pay for travel and—

> - [We use the money to] Cover the fees of IndieGoGo and perk fulfillment. ($8,000)

Uh, okay. I can understand using funds for perks, but Sonya taking credit for "covering costs" was pretty rude. But wait, she even says that "International travel is possible if the contributor covers the cost of travel and accommodations." Sonya is as wide as I am tall, so saying that $8,000 can't handle shipping Sonya's self-loving ass is grounds for a *The Biggest Loser* nomination. An international contributor who donated $10,000 needs to pay *again* for one-eighth of a slumber party.

Anita Sarkeesian does more work than this!

Folks, when we say feminism has an industry, this is what we mean. As much as I'd love to keep making fat jokes, I should stop before this article becomes the next 0% ROI vehicle for the easily offended. If the products and results are invisible, then the money flows anyway. It doesn't have to make sense.

If Facebook can be pinned into submission by an open letter written by feminists, and if people will seriously consider giving away money to organizations like BNA, *what does this tell you about power*?

BNA does not want you to love yourself for who you are, it wants you to depend on it as a substitute for loving yourself. It's a psychological trick that BNA can't perform if the tech giant it helped wrestle into submission isn't controlling the message exactly how BNA wishes at all times. In order for BNA to make money, it needs people to feel weak and miserable. The emotionally defeated will shell out for any social acceptance they were conditioned to want.

You may think I made a mistake by spreading awareness of this campaign, but BNA already has 34,000+ supporters and some press. The intention is to show how many people are buying self-worth like a drug, and to ask why they choose not to get stronger on their own while saving their money.

To those who think BNA is providing a valuable service, I ask that you seriously reconsider your understanding of self-love. Self-love is a complicated skill that can only be learned through raw experience, not lectures or half-assed thank-yous. If you pay for self-love, then you either, by definition, do not possess the confidence to love yourself or you assume that love comes by covenant. Watching people fund BNA is like watching a lamb offering a lamb chop to a wolf in sheep's clothing.

This is not love, this is *sick*.

> What ultimately happens when you aim at equality is that A and B decide what C shall do for D, except that they take a little bit of a commission off on the way.—Milton Friedman

MHRM: counterculture or subculture?

Peter Wright & Paul Elam · 12 July 2014 · Archived copy · Original

Post-gynocentric attitudes are entertained by an increasing number of people, and by groups like those focused on Men's Human Rights Advocacy (MHRAs), Women Against Feminism (WAF), and Men Going Their Own Way (MGTOW). While they all demonstrate a reaction against gynocentric culture, it's an error to conceptualize them as engaging in countercultural activity alone.

It should be noted that countercultural involvement is not always conscious and may be an unintended byproduct of committments that clash with the dominant culture. There are few examples of this better than Men Going Their Own Way. They demonstrate a new model for culture, and comprise a peaceful subcultural demographic that is at once countercultural, simply by going about their lives within the larger society.

Before we get to what 'going about their lives' means, let's first make a few distinctions.

To clarify the distinction between subculture and counterculture, the following passages from Howard P. Chudacoff's book 'The Age of the Bachelor' are instructive. Chudacoff asks if the values, behaviors and institutions typical of bachelors comprise a subculture — in other words, a subset of the general culture — or whether they are part of a counterculture that openly conflicts with the general culture. He begins by defining the difference between subculture and counterculture:

> "A subculture exists as a reasonably benign component of a more general culture. The defining characteristics of a subculture may include such qualities as age, ethnicity, region or occupation. The elderly, the Irish, southerner's, and carpenters are all subcultures. As well, a subculture may consist of people tied to each other by mutual special interests, such as bird watching, gun ownership or vegetarianism. According to one authority, the most important element in distinguishing a subculture is the degree to which values, artifacts and identities are shared among members. Such sharing is normally enhanced by the extent of conscious social separation between members of the smaller behavioral group and members of the larger society. Thus hair color can characterize a group but in itself is not a strong enough criterion for special separation — though certain cohorts of redheads or blonds might disagree. Youth or an interest in bird watching, by contrast, more likely would be sufficient qualities to create a subculture.
>
> In an article published in 1960, J. Milton Yinger, a sociologist and leading authority on subcultures, separated the distinguishing characteristics of subcultures into four types: (1) aspects of life, such as religion, language, diet, or moral values; (2) duration over a period of time; (3) a common origin; and (4) a mode of relationship –indifferent, positive, or conflictual– with the surrounding larger culture. Yinger also distinguished between two types of subcultures: (1) those groups characterized by ascriptive qualities that differentiate the group from the larger society, qualities such as language and religion; and (2) those groups with norms that arise specifically from tension or conflict between that group and the larger society, separate norms common to groups such as youth gangs or homosexuals. He dubbed the second type "contra cultures" which he notes could develop a series of inverse or counter values that stand in opposition to those of the larger society. The term "contra culture" evolved into "counterculture" in the 1960s.
>
> "According to Yinger, practically every person is born into a culture and is automatically a member of several subcultures, but an individual must actively and voluntarily join a counterculture. Moreover, conflict constitutes an essential element in the concept of counterculture, and such conflict differentiates a counterculture from a subculture. As sociologist William Zellner has written, "A *subculture* is part of the dominant culture, but some aspects of the subculture's value system and life-style sets its members apart from the marger culture…" That is, a subculture normally does not pose a threat to the dominant culture. A *counterculture*, on the other hand, "is deliberately opposed to certain aspects of the larger culture." Yinger has added that to understand a subculture, it is not necessary to understand its interaction with the larger society.

> But a counterculture's identities a product of such interaction and can be understood only through that relationship. [Chudacoff, pp.12-14]

The title of this article asks whether the MHRM, and the wider post-gynocentric culture is better defined as a counterculture, or subculture? After reading the definitions above, the answer is unmistakably *Both.* Post-gynocentric culture defines itself in resistance to gynocentric culture *and* operates as a peaceful subculture based on human rights, equality, and greater freedom of choice than the larger culture currently prescribes – meta-ideological commitments that will, if we have our way, become principles of the culture at large.

The confluence should hardly be surprising. The Man Going His Own Way usually works, pays taxes, goes to school, socializes with friends, generally obeys laws and is indistinguishable on the surface from his cultural and subcultural counterparts.

However, his personal rejection of marriage, sex based chivalry or treating what relationships he has with women as a financial obligation – as well as his steadfast refusal of sex-based expectations on his values and actions — are all practiced in rejection and defiance of the culture at large. He is, through his personal choice, participating in counterculture, and as such is furthering advocacy by example of lifestyle and consciousness that is "deliberately opposed to certain aspects of the larger culture," per Yinger.

The charge that post-gynocentric culture (including MGTOW and the MHRM) is merely a reaction to feminism can be dismissed. Post-gynocentric culture can't be reduced to antifeminism any more than the black civil rights movement can be reduced to being anti-white, or the gay rights movement being reduced to anti-heterosexuality.

These are grossly oversimplified rationalizations — more symptomatic of cultural prejudice and backlash than credible explanations for the counterculture's existence. It may, however, be said that the drumbeat of reductionism characterized by these misperceptions adds momentum to counterculture's popularity.

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Mike Buchanan's interview about positive discrimination, BBC Radio London

Mike Buchanan · 12 July 2014 · Archived copy · Original

I was interviewed recently at some length (16 minutes) on BBC Radio London by veteran broadcaster Jeni Barnett on the topic of positive discrimination ("PD"). The interview is here. I would ask you to read the commentary beneath the audio file before listening to it, for a number of reasons. It has a little background: Kirsty Wark, a leading radical feminist BBC presenter, has been the beneficiary of PD on the grounds of gender, nationality, and age, and is a supporter of PD—hardly surprisingly. The commentary has the times at which various contributors speak, and ends with some insightful (and at times amusing) comments from a J4MB supporter, explaining how and why the overuse of the word "misogyny" by feminists has rendered the word meaningless.

A (male) speaker who writes for the *Guardian* predictably followed the feminist party line. I was asked the following question at 22:15:

> Do you like women, Mike?

It wasn't an unexpected question, so I was prepared for it and responded accordingly. In most of my BBC Radio interviews the presenters (of both sexes) have alleged or implied that I'm a misogynist. The men—white knights, invariably—are often worse than the women in this respect.

Bucky Turco: Portrait of the Agenda-Driven, Misleading Modern Journalist

Dean Esmay · 13 July 2014 · Archived copy · Original

I honestly was not going to write one single word on the front page of A Voice for Men about the obscure publication known as *ANIMAL New York* and its apparent founder and reporter, known as Bucky Turco. *ANIMAL New York* (a property of Woven Digital) had requested a press pass to our conference on June 27 and 28, and had been granted one, in addition to being invited to attend the free press conference on June 26 (held at the same time as Warren Farrell's pre-conference private workshop).

We noticed after the conference that *ANIMAL New York* had posted a couple of short reports, with some accurate, if arguably out-of-context, quotes, and we also noticed that they had not really "attended" the conference they had requested a pass to but rather had only attended the free press conference the day before the main event and just left, asking hardly anyone any questions of any substance. I figured, "Meh, that's the way some reporters are," and that was that. I left a couple of comments on the *ANIMAL New York* site, pointing out politely that they got a couple of things wrong, that some of the quotes were a bit out of context, and that I didn't think they'd gotten the full story. I also politely gave a link to where their readers could go to look at the whole conference and make up their own minds about its merits, and let it go at that. We had, after all, seen far more egregiously abusive and irresponsible reporting from the likes of Adam Serwer and Jessica K. Roy.

Professional journalist John P. Ribner wrote a brief article for us about the lame coverage of the event from some (not all) press outlets, and how some of the reporters had seemed rude, noting something shallow and condescending that Bucky Turco had said to him while he was sharing experiences such as the way his beloved daughter was ripped away from him. Turco had interrupted John with a rude jab, and John had just walked away. Hey, what can you expect in these times when the pain and anguish of men, young and old alike, is routinely laughed at?

We really didn't think Turco was worth more of our time. I didn't even bother mentioning Turco's lack of professionalism to the *ANIMAL New York* readers. Why bother? Just give people the link, let them make up their own minds, and move on.

But then I noticed Turco was posting stuff on his Twitter feed about how stupid we were, and was joining in on a juvenile, shallow mock-fest of MRAs with Matt Binder and Sam Seder. And so I, John Ribner, and Rosemary Ribner got into a little bit of a Twitter snarkfest with Turco. He called us stupid, we called him a dumbass, and he seemed dead set on saying that attending a couple of hours of a press conference and asking practically no questions was exactly the same thing as covering the conference for the next two days. It seemed a little misleading to his readers, but I chalked it up to a bit of shallowness on his part, maybe a bit of honest disagreement, and still, in the final analysis, not all that important.

Then he called me, obviously in a rage, and would not calm down when I tried to just be human and reason with him. Instead, he ranted and raved, making some of the most revealing comments about the shockingly shoddy state of modern journalism and ideological indoctrination of our times I have ever heard. It was now clear that reason and humanity had left this man, and all he wanted to do was tear down anyone who would dare question his dogmatic pseudoreligious beliefs about male and female power. And since then, he's continued to tweet about this stuff, crowing about his prowess as a reporter and our general stupidity. Apparently he can't just be a professional, admit to an error or a disagreement of interpretation, or issue an update and clarification like professionals do. So John Ribner and I decided to put together a video to help Bucky understand how journalism works. I hope he and his readers find it helpful:

Bucky Turco is, in the grand scheme of things, a pretty small fish in a big sea. But this sad little tale has inspired us to help him, and other amateur journalists like Adam Serwer and Jessica Roy, learn something about what

professional journalism looks like. Or used to look like.

By the way, is this how Woven Digital looks after the interests of the young men it claims to cater to? We have to wonder.

Letter to GoFundMe.com: Stop little Kenai's mutilation!

Paul Elam & Lucian Vâlsan · 13 July 2014 · Archived copy · Original

Dear GoFundMe.com,

A campaign hosted on your website, initiated by a woman named Sierra Westika, has come to our organization's attention.

The campaign aims to raise funds in order to conduct the abusive and barbaric procedure of male genital mutilation, also known by its misnomer, circumcision. Circumcision is a euphemism that essentially hides and/or justifies the infliction of genital trauma for reasons of religion or social custom.

If you think we are exaggerating, we invite you to watch this video made for promotional purposes by a physician who profits from mutilating male children: https://www.youtube.com/watch?v=SLhEoOQhsVw

Is this what your organization wishes to support? Would your organization host a similar campaign to fund the genital mutilation of infant females? Just because this child's mother wishes to bring harm to her son does not mean you have to give her the platform to beg money to do it.

In October 2013, the Council of Europe called for a ban on genital mutilation of all infants (regardless of sex). The Ombudspersons for Children throughout Scandinavia are lobbying for an effective ban of this procedure under the commonsensical view that children have an inherent right to bodily autonomy.

More and more countries of the world are at a *de facto* 0% infant circumcision rate – from Finland to Romania, from Zimbabwe to China, and from Cambodia to Spain. As time goes by, the world wakes up to the insanity that is routine infant male genital mutilation. Even in the US the rates are declining. Still, over 100 baby boys die each year from this savage and completely unnecessary practice. 100 baby boys just like Kenai. Let that sink in.

[image]
This is the child that Sierra Westika wants to sexually mutilate using money you provide.
We share these facts with you in order to prove that the "arguments" presented in favor of this barbarism simply do not hold up under honest scrutiny.

So we ask you, Is there anything other than your cut of Westika's appeal for public funding of her child abuse that motivates you to give her a platform?

We strongly urge you to take down the campaign, refund the donors who already pledged for this, and take an honest stance for the bodily autonomy of all children, not just half of them.

By not acting on this issue, you and your staff are essentially affirming that infants have no right to bodily autonomy. We cannot honestly accept that this is your position. But if your actions prove us wrong, you should be horribly ashamed of yourselves.

We believe the little Kenai is entitled to make the choice whether he wants to self-mutilate when he becomes a legal adult – and not to have this choice made for him by others. We believe that *My body my choice* applies universally.

You have a chance to make a difference in little Kenai's life. By refusing to host this fundraiser, you are upholding Kenai's right to bodily integrity and autonomy.

Please do the right thing,

Best regards,

Paul Elam – Founder and Publisher, A Voice for Men

Lucian Vâlsan – European News Director, A Voice for Men

Editorial note: This letter has been sent to GoFundMe.com Contact page. We recommend the readers of AVfM to also take a stance on this issue. Let's help little Kenai! The contact page is at this link.

Angry Harry on Who Rules Over Us: Part 1

AVfM Video Source · 14 July 2014 · Archived copy · Original

Angry Harry, the indisputable king of online activism, continues his new podcast series. This time a warning to men (and the women who support them). If you are not prepared to fight for your rights, you are doomed.

WWII-Inspired Feminists Favor Internment of College Men

August Løvenskiolds · 14 July 2014 · Archived copy · Original

> ***It, therefore, follows that along the vital Pacific Coast over 112,000 potential enemies, of Japanese extraction, are at large today…. The very fact that no sabotage has taken place to date is a disturbing and confirming indication that such action will be taken. —*** **Final recommendation** of the commanding general, Lieutenant General John L. DeWitt, Western Defense Command and Fourth Army, submitted to the Secretary of War, 1942

One of the most shameful failures of American justice was the war-hysteria-inspired internment of Japanese-American citizens in World War II. Evidence from the Federal Communications Commission, the Federal Bureau of Investigation, and the Office of Naval Intelligence that these American citizens were of little concern was suppressed, and the lives of these Americans were disrupted forever not because they were saboteurs but rather *because they had committed no sabotage at all.*

Using similar reasoning, the rape-farming feminists are at it again—using low-rape-reporting and no-rape-reporting colleges as evidence of … lots and lots of RAPE.

The mania of modern-day feminists regarding allegations of campus rape is reaching levels of paranoia and general insanity that has few parallels in history—even the high level of hostility toward followers of Islam in the wake of the 9/11 attacks didn't result in the general internment of American Muslims. What's more, feminists are turning their increasingly toxic attacks on each other in their frenzy to find and destroy any insufficiently unhinged writer for doubting a "rape culture" that has never existed.

In the topsy-turvy, logic-be-damned world of feminist scholarship, colleges and universities that report zero rapes—about 45% of all schools—are the most dangerous, rapey schools of all, and the most rape-prone schools are actually the safest for women.

Wut?

That's right—if you are a feminist, the more rapes, the better. To them, the very fact that no rape has taken place to date is a disturbing and confirming indication that such rapes will take place.

The Stupid, It Burns.

The script for this is so familiar that it feels annoying to have to mansplain it yet again:

First, create a lie, like "Japanese Americans are dangerous" or "1 in 5 women will be raped on campus" (the real number is closer to 1 in 5,446, but who is counting?).

Second, when confronted with overwhelming evidence that your lie is a lie, claim that this evidence itself somehow confirms your point—there can't be zero rapes on 45% of college campuses because [scream this part] ONE in FIVE! *ONE in FIVE!!!!! Sabotage!*

Third, demonize as a misogynist anyone who points out your lie, much like the feminist liar Mychal Denzel Smith did at Feministing: "Ohhhhhhhhhhhhhh. This has absolutely nothing to do with men's rights. They just really, really hate women. Gotcha."

No, Mychal, we just really, really, hate injustice—and the lying feminists like you who demand it through the ongoing oppression of gay and straight men.

Fourth, strip away the civil rights of citizens, whether they be Japanese Americans or male college students, with no supporting evidence for your bullshit claims.

Fifth, expel the targeted citizens from their homes/campuses without due process of law.

Sixth, claim that when the unjustly damaged citizens dare to fight back through lawsuits that it hurts real victims—but only when it is men who fight back.

Seventh, force them into slave labor. Well, that one is for so-called “deadbeat” fathers who have been stripped of their children, but you get the point.

Feminist Bed Death

The disturbed rants and poisonous lies of feminist writers are both cause and evidence of the death throes of feminism—more and more eyes are opening to the massive and growing failures of the largest ideology of hate on the planet. Feminism lies moribund on its deathbed, stinking of human waste and lashing out in imagined agony, calling out to its supplicants in the vain hope that it can abuse them one final time. The heroine wants one final dose of heroin to ease her passing, but no one is left to care except her cats, who wait and swish their tails, knowing that the feast is just a few minutes away.

Sara Shoener's Totalitarian Ideology

Jonathan Bornstein · 14 July 2014 · Archived copy · Original

I just read Sara Shoener's recent opinion piece in *The New York Times* in which she indicts the two-parent home. It is alarmist, one-sided, aimless, radical, misandric, short-sighted, self-serving …

And totalitarian.

To indict our "culture" as simply too philistine for its inclination to preserve fathers, in the face of the endless social maladies resulting from fatherless homes, is a blind advocacy of continued, exponential social chaos. Shoener does this with a transparent scientism, offering hastily arranged statistics that barely clothe her radicalism and misandry.

She starts with positing that all girls are inevitable victims. Her demonization of young girls for whom "marriage is equated with success" is rooted in her distant state of aloofness and academic arrogance. Next, she marries this condescension with the hysterical domestic violence narrative that is dependent upon an obscenely broad definition. In New York State, domestic violence includes "implied" domestic violence; this is a vague allegation that a family equivalent of a "civil liberty" is violated. A poor mood is today domestic violence; as is responsible management of money; a lascivious glance; indeed, anything open to interpretation can be domestic violence under the "implied" revision. For Shoener, at the far left of the sexual politics war, the very idea of marriage and family is now hopelessly domestic violence.

But this goes to the heart of her attack: allegations—mere allegations—of domestic violence is the silver bullet for custody. And this is the radical feminist obsession: custody of de-fathered children.

Her article curiously views domestic violence through the prism of the male-initiated brand. It frames all its subject women as victims of their boyfriends and husbands. Not once does she consider female-initiated domestic violence, ignoring one-half of the phenomenon. Scientism.

We learn that men should never fight to have involvement with their children if mommy does not wish so; indeed, fathers and men are too stupid to realize that they should—in the bizarre Shoenersphere—just magically turn off their instinct to father and redirect this innate instinct to the maintenance of monetary child support.

Also, the "state institutions" that she lambastes as too philistine are products of our valid egalitarian and procreative social paradigm. To ask the state to depart from this reveals the severity of her hateful positions. No, Sara, it does not take a more draconian village; at the end of the day, it takes a mother and a father.

These institutions "reinforce" the family and the participation of the father because they recognize that fathers and children have natural rights to each other. The same rights that women have to the control of the insemination and gestation of their wombs are the same rights that fathers have to a relationship with the product of these wombs. The state should not be a tool to eliminate fathers wholesale, as this article shamelessly advocates.

This piece is a continuation of the radical feminist message that wantonly redefines family at any cost without any regard for the father. Shulamith Firestone died a miserable old cat lady; she, too, had radical ideas about family. In Shoener's defence, she makes a stylish nod toward the two-parent home at the bottom of her attack. But this is a symbolic effort to seem fair-minded.

At the end of the day, Shoener wants women to have all the power over the family and to render everything and everyone else powerless over the socialization of children. The holy right to terminate the fertilization of the womb has metastasized into a totalitarian right to the full control of the product of the womb after gestation as it lives.

Finally, Shoener's piece is devoid of the sentiments of a real mother who thinks of her children first; rather, it reeks of the hubris of a young radical and childless advocate who thinks only of her career and her hateful ideology.

The world she advocates is chilling and hateful.

The cycle of the female abuser

Kimberly Taylor · 15 July 2014 · Archived copy · Original

First of all, you cannot immediately spot her, unless of course she is hitting a man in front of you or verbally lashing him with her harsh words over dinner in your presence. Certainly, these are obvious clues. But you cannot assume anything based on economic status, religious affiliation, political party, body shape and size, public demeanor, looks, intelligence, or career status. There are women of all walks of life who present very well in public, but at home they can be just as abusive as their male counterparts.

Through my counseling with women who have an abusive anger language and the men who have experienced this abuse, I have begun to see a new cycle that exists when women are the identified abuser.

When domestic violence advocates typically think of the cycle of abuse, there are several stages the abuser goes through according to the "power and control wheel," that evolved out of many discussions with battered women through the Domestic Abuse Intervention Project (DAIP) in Duluth Minnesota in 1980-1981. This begins with escalation to the explosive stage or outburst of violence phase, and then transitions to the cooling-down phase, and ultimately finishes with the honeymoon phase before the cycle is repeated. This has been illustrated and well known for quite some time as the standard cycle of abuse that has at its core the need for control by the abuser. Many incidences of abuse by men fall into this cycle. Some male abusers who become very violent continue in the abuse phase and do not enter the remorse phase or honeymoon phase. They maintain a level of violence and do not resort to any other phases.

Enter the Female Abuser

Anecdotally, I have identified a different cycle among women in batterer's treatment groups and individual therapy. This cycle is characterized by methods of coercion and manipulation, that when not heeded, is followed by emotional and/or physical abuse. Once the explosion occurs and the woman has attacked the man verbally and/or physically, she retreats for a short time before justification and denial ensues. She will either become quiet and avoid contact for sometime, or she will act as though nothing ever happened and justify all bad behavior. Unlike with men, there is generally no period of insight where they will sometimes acknowledge their bad behavior.

With many men, the honeymoon phase is characterized by the abusive partner being very remorseful for the abuse and saying things like, "I am sorry, I wish you hadn't pushed me to the point where I had to hit you," or "I love you and I promise I will never do it again." Sometimes this is accompanied by very nice behavior and gifts. It typically leaves the abuse victim stunned by the abuse and confused by the remorse. Yet, the abusive women I interviewed said this was not the case for them. When I asked them why they never felt remorse, I received differing opinions. Some said they thought no one would take their spouse seriously since they were women. Others said they believed their partners deserved it. They all had varying reasons, but the common component was they just did not feel remorseful. Most of them said they would just go on with "business as usual" and any confrontation would be met with great resistance and minimization.

Perhaps it is because society is less condemning and more dismissive of a woman who is abusive, resulting in less societal awareness and consequently more room for personal denial. It is also possible that the male is even less aware that they are being abused and may even take more responsibility due to the same lack of societal awareness. In short, the dynamic in the relationship may allow for this denial.

In a recent recent study noted (Gelles 2006), about fifty percent of men and women thought it was okay for a woman to hit a man. With these global attitudes, it is no wonder some women feel justified in slapping their partners. Some even said they knew they could not do too much damage because of their size; they therefore minimized their actions and denied it was abuse at all.

The men I interviewed said repeatedly that the women in their life never apologized for the abuse and never even acknowledged they were abusive. Surely, there are some women who do apologize and who do acknowledge this

behavior and recognize that it is wrong. However, more often than not, they are not even admitting it exists. It seems the more we raise awareness that women do slap, hit, and abuse at rates almost equal to men, the more men and society will be likely to hold women equally accountable for their bad behavior, just as society does toward men who abuse. As research has demonstrated consistently, the majority of abuse within relationships is mutual combat, meaning both parties are abusive toward each other at almost equal rates (Straus, M.A., Gelles, R.J. & Steinmetz (2006) Kessler, R.C., Molnar, B.E. Feurer, I.D. & Applebaum, M. (2001).

Why should women get away with abusive behavior when men are not allowed to? Abuse is never okay, and it is very important for there to be accurate assessment of who is the abuser in the relationship. Law enforcement and the courts have a responsibility to make the most accurate determination regarding intimate partner violence to correctly assess the identity of the dominant aggressor.

In many studies, women are more significantly abused, yet they initiate the violence more often than men. According to the U.S. Department of Justice Intimate Partner Violence statistics, male victims were threatened with a weapon 22.9 percent, while females reported being threatened with a weapon 17.6 percent. Women reported the type of attacks at a greater percentage than men with the following forms: rape, sexual assault, attacked with firearms, attacked with knives, grabbed, held, and tripped. Men were also at a greater percentage for being hit by a thrown object.

It was also noted that females were more likely than males to seek treatment for their injuries. In the same study, the male victims said they did not report the incident primarily because it was a private or personal matter. They were also more likely to not report it in order to protect the offender.

I try to work with female abusers to help them take responsibility for their abusive behavior, just like we as a society have asked men to do for years. When I talk with these women candidly in group meetings and explore with them how they perceive their abusive behavior, they do feel remorseful when they are confronted with the truth. When they take a look at how their behavior has impacted their loved ones, they are often saddened and want to make a change in their lives. However, this mirror needs to be held up so they can see clearly how it has impacted those they love. Examining oneself candidly is no easy task, but it is freeing for them and allows them to recognize that they have control over how they act.

Source: this article is a chapter from the book Exposing The Abusive Female.

Senator Anne Cools: Presentation to the International Conference on Men's Issues 2014

Anne Cools · 15 July 2014 · Archived copy · Original

Editorial note: We will be publishing complete transcripts of the presentations given at the International Conference on Men's Issues, 2014 for those who wish to read instead of listen, and want to be able to search for remarks, and for posterity from this historic event. Our thanks to Rick Westlake for providing these transcripts. The "committee" referred to here by Anne Cools, and her friend Roger Gallaway, was a joint committee of the Canadian Parliament to try to reform Canadian family law. Cools was our first speaker on the first official day of our conference, 27 June 2014.–DE

(Introduction by The Honorable Roger Gallaway, former Member of the Canadian Parliament)

… At the end of 1998 I happened to present, to the House of Commons, the final report of the Committee. It recommended some very revolutionary ideas, such as shared parenting. It recommended that if you're going to allege domestic violence, you'd better be prepared to prove it. And, of course, none of this has come, in Canada, to fruition. Here I am, sixteen years later and nothing has changed in Canada. In fact, if anything, it's backed up.

But the one constant in all of this is Anne Cools. Here we are, sixteen years later, Anne – older, too; yes, your hair is grey, I still don't have any. Here we are, sixteen years later, in the center of North America, as I like to think of it as being, talking about the same things. But I detect that there's more determination, I detect there's a greater perspective, and I detect that Anne Cools has something important to say this morning.

So it gives me great pleasure to join with you this morning in welcoming my friend, and I think our friend, Senator Anne Cools.

I would like to say that this is something of a special moment for me today, because I am in the presence of several of you – but two people, both of whom mean a great deal to me. And one of them is my dear friend who just introduced me, Roger Gallaway. And Roger Gallaway, I would love to thank you publicly for your work for your work and contribution on this file. And I would also like to say to many of you that Roger and I – the two of us – were a multitude, in politics, on the floor of the House.

I would also like to acknowledge again my dear friend, Erin Pizzey …as I said before, my soul-sister my soul-mate, as we came to similar conclusions and did similar work on two sides of the Atlantic. We've been very close friends now for many years, but we always knew of each other's existence before we met. And she and I have traveled a few miles together in Canada, as well…

I would just like to say that the cause that is before you and the things that you fight for are valid and just, and you should pursue your work at all times. I am seventy years of age, and I am on the home stretch of my public career. So you, and younger soldiers, must come. So I encourage soldiers to arm themselves, and to put on battle gear, because it is a fight.

I want to do a few things, but one of the first things I want to do is to offer Roger a little bit of support in respect of what he just said. And the important thing about that committee, and I'll come back to that in a moment, was the enormity of the public support of fathers. And this is not easily understood by many today, who will still find themselves in desolate conditions. And we must remember at all times that no Divorce Act, and no Act of Parliament, ever intended or legislated the dispossession of fathers of their children, or the dispossession of children of their fathers. Somewhere in the idea of the administration of the law, that has been happening and has happened.

But, in respect of what Roger had just said about the enormous support that that committee's work enjoyed, I'd like to quote a poll that was published November 23rd, 1998 in the *Ottawa Citizen*, in an article actually written by a journalist called Chris Collum, I think it was. I just happened to have it here, inside of another speech. And, the

front-page article was headlined – quote: “Public Backs Fathers’ Rights: Astonishing Majority Wants Change to Laws on Access to Children, Compass Poll Shows.” Compass was the polling company that had done it.

The pollster, Dr. Wynn, was quoted in the article saying – quote – “I cannot find an adjective to describe the intensity of public dismay over family issues and the unfulfilled rights of fathers and children. I am surprised, because these issues haven’t been on the agenda of Canadian politics for a very long time. The most astonishing thing is the absolute consensus among men and women about how the rights and obligations of fathers and children are being ignored.”

So yes, the Committee was a tough go, and we won the issues, and we won public opinion. But the Act still has not been changed.

But we fought on. There were two future amendments to the Act, two future bills, and we worked, Roger and I, and buried them both. We got them well-buried. And so, we’re still waiting.

But there has been a lot of change on the ground, and–because I stay in touch with many people on the ground. Last summer I visited a particular jurisdiction in Canada, and it made me very proud and happy of the work that we had done, because I sat in the courts and I heard what the judges were saying and doing. And there was one particular instance where a particular party was seeking to have the other party – it was a wife seeking to have the husband, or the ex-husband, deprived of access. And I actually heard that judge say, “Don’t even ask for it. I do not deny any father access to his children without strong and good reasons.”

So – there’s that happening. So let me just move on to say – Let us look to try to understand how we’ve got here and why we are here, and so on. So I thought I could take a little quick stroll through a look at some of the law, in respect of wives and husbands, and in respect of mutual obligations and expectations and entitlements.

So let us begin, for example – some of this is going to surprise some of you – let us begin with William Blackstone, as I mentioned before, and his work on the common law. In his book, Chapter 15, called “Of Persons, he writes a whole section on relations between husband and wife.

So when women refer to “hundreds of years of oppression,” it’s not quite accurate. Not quite accurate. And I would like to make the point that the law views marriage as a civil contract between a husband and a wife – agreements agreed upon, voluntary unions agreed upon. But they left the holiness of the union entirely to the ecclesiastical law; many people do not realize that, now. So the Church’s canon law used to look after that whole area. And the law, in its civil aspect, treated it as and like a contract. Agreements made, agreements honored. And to dishonor the contract was viewed as a violation of things holy, and things legal.

So … I want to put this quotation out to you, for your own thoughts. And he says, quote – because yesterday, I made the point that men have been the protectors of women for centuries. And all of a sudden, men became the ‘enemies’ of women. So really, it’s a staggering, staggering thing.

So, let me read how Mr. Blackstone concluded that chapter – quote: “These are the chief legal effects of marriage, joint or coverture, upon which we may observe that even the disabilities which the wife lies under are, for the most part, intended for her protection and benefit; so great a favorite is the female sex of the laws of England.”

Remember, all a woman had to do is go to a store and charge any amount of goods, and husband was just expected to pay. And they did, dutifully, you know. So let us understand the position of the law. I have searched Blackstone, looking for that “Rule of Thumb.” It doesn’t exist. It’s not there. It’s not there. So I just want us to set our minds thinking about the protection–you see, because I still wonder, how could we allow such violation of human beings as what we’re seeing today?

So I’d like to cite you the old – you wouldn’t know this, unless you’re from Ontario–Roger would know of this–the old Deserted Wives and Children’s Maintenance Act. This was the predecessor to the Family Law Reform Act of 1978. Quote – Remember, “Deserted Wives” so you’re going to be interested to learn the definition of “desertion.” Obviously if a man leaves and abandons the home, it’s a desertion. But there’s another kind of desertion, which I

shall quote:

“Section 2, sub 2: A married woman shall be deemed to have been deserted within the meaning of this section when she is living apart from her husband because of his acts of cruelty; or of his refusal or neglect, without sufficient cause, to supply her with food and other necessaries, when able so to do; or of the husband having been guilty of adultery that has not been condoned and that is duly proved, notwithstanding the existence of a separation agreement.”

Here again you see the law protecting women; constant protection. And I knew that act like the back of my hand, because when I was building shelters and assisting women and children in difficulty, that was the Act by which those women were sustained by endowments and payments from Government. That’s a very complicated system under the general Welfare system – very complicated, but we don’t have to go there.

Just to give you another example, the old Married Women’s Property Act of 1859. In that era, women started to be able to own property separately from their husbands. And so let’s look at the — And this Married Women’s Property Act was still in force, I believe, up until the Family Law Reform Act, I think – Roger’s nodding, so it was in force.

So we look at Section 13, and we find that protection, and look at the extent of protection. So, “Section 13, sub 1: Any married woman –” this, having a judgment for alimony, who lives apart from her husband, whose husband is mentally incompetent, and on and on and on – listen to this: “– may obtain an order of protection, entitling her, notwithstanding her coverture, to have and to enjoy all the earnings of her minor children, and any acquisitions therefrom, free from the debts and obligations of her husband and from his control or disposition, and without his consent, in as full and ample a manner as if she were continued sole and unmarried.”

So I’m just trying to show you how the Law has always protected women. And, in the context of social Society, of Society and how it was structured in those days, it made perfect sense. And remember, you know, these laws were made in a time when jobs weren’t plentiful. And besides, all the classes of the community did not marry. Marriage was for those who could afford – could afford – to do these things. I mean, we keep forgetting that. And the vast numbers of – in the British Territories, the vast numbers of persons who were unmarried depended on the Common Law. Therefore you get the expression, “common-law relationships,” to which and from which flowed many benefits.

I also want to show you another kind, a different kind of protection than these, but in respect of protection from criminal prosecution; to diminish responsibility. So I shall go to the Criminal Code, Section 233: Infanticide. Most of us think that the term “infanticide” means the killing of a child, but it does not. It means the killing of a child by a female person. And very few people are aware of this distinction, but it diminishes responsibility. So I shall read you the Section–and I do all of this so you can see I didn’t make any of this up. The idea’s not pulled out of the sky, or out of my pleasure or of my will. I have grounded myself at all times in the Law of the Country, the Law that we are supposed to and have abided by.

So quote Section 233 of the Criminal code, currently: “A female person commits infanticide when by a willful act or omission she causes the death of her newly born child, if at the time of the act or omission she is not fully recovered from the effects of giving birth to the child and by reason thereof or of the effect of lactation consequent on the birth of the child her mind is then disturbed.”

This is contemporary law.

So — I collect these things, and as I have said before, I have made it my business to try to grasp, to understand, the sources and the origins of what Erin Pizzey calls “the Evil Empire.”

I would like to go to the Muses, now. We’re leaving the Law, and we’re going to the Muses, and the poets, and in today’s community, the song writers. So, I’m going to introduce you to a dear old song called “Frankie and Johnny.” I’m not a singer, I’ve never been able to sing. But you remember, Frankie and Johnny were lovers – oh

lordy, how they could love, and on and on. Well, we must remember, that everybody forgets that Frankie murdered Johnny – Frankie is the woman; Frankie murdered Johnny, everybody forgets that! And – I'm not wearing my glasses, but let me see if I can read this – so, Johnny had gone out and he was coming on to a very pretty girl named Nellie Bly, a high brown – I mean, this is America – high brown Nellie Bly, let me read this for you:

So it says here, Frankie got out – that's right, she goes home — oh, that's right, she goes to somebody and she says, have you seen Johnny? And the fellow says, "Ain't gonna tell you no lie; Johnny went by 'bout an hour ago with a girl named Nellie Bly." And forward to the refrain, "He was your man, but he done you wrong." This goes through the whole song – "He was your man, but he done you wrong."

Anyway, so Frankie goes home and gets Johnny's gun, and comes back and looks up, and in the window "so high" – and let me quote the poem, "saw her Johnny man a' lovin-up that high brown Nellie Bly … He was her man, but he done her wrong … Then Johnny saw Frankie a'coming; out the back door he did scout – but Frankie took aim with her pistol, and the gun went root-a-toot-toot-toot!" That's the end of Johnny.

So, the Muses include this in a lot of their work. And finally, in this layer, a group of quotations; I come to the Greek tragedy, and Euripides, and Medea. Medea. And this is all stuff I've read, myself, for years. Somewhere around 431, Euripides writes his famous Greek tragedy, Medea, about Medea and Jason and Medea's murder of their two sons. Medea was a Greek enchantress who had helped Jason to obtain the Golden Fleece. When Jason deserted her for another woman, she planned and carried out the murder of their two sons. So I am going to read to you from Medea, from an older version that matches the one I would have read in school many years ago. And this is what Medea has to say:

"Let no man think that I am a feeble, frail-hearted woman, who sits with folded hands. No, let them know me for the opposite of that."

Continuing: "One who knows how to hurt her enemies."

Her maid is very distressed about the act that she's about to commit — and if time allowed, I'd read more of it, because it really is very insightful. But she looks at the maid and pledges the female to silence in the following words:

"Say nothing of the plans I have prepared. Don't say a word, if you are loyal to your mistress, and loyal to the race of woman."

So I just put that out to you, just to inform us of our cultural norms, and to remind us of the standards that we expect to abide by.

So having said all that, I want to come directly to a few of the issues that we canvassed yesterday, and to one of my pet points, which is that violence, divorce, and all of these issues are all about the most vulnerable of all relationships – intimate – intimate love relationships, where vulnerability is the order of the day, and intimacy. So I want to say that my perspective has always been that a balance of fairness and equilibrium, grounded in the notion that human beings and human relationships are extremely complex, and that intimate family relationships involve personal vulnerabilities, elusive dynamics, and multiple emotions.

Managing human relations and human dynamics is challenging, even for the well-equipped personality. For the not-so-well equipped, managing human relations is daunting and sometimes nearly impossible.

Life and human intimacy is a difficult road for many. Human emotions such as love, anger, expectations, and disappointments are driving forces. Human needs and human emotions are compelling. Human complexities, further complicated by the fact that human beings frequently have little or no understanding of what and why they feel, and little or no insight into the effects of their own behavior on those with whom they live.

I wish to quote a very famous theological type. His name was Jacques Gillet, and he wrote a lot on personal discernment. And Gillet – and I got this in a book written by a priest named Father Greene, quoting Gillet saying, "We all work in darkness, in a way." And Gillet says, "There's the darkness in man himself" – in us – "who is

incapable of seeing his own heart clearly; incapable of grasping completely the seriousness of his actions and the results deriving from them."

I've counseled couples – and you know, they could be two countries they are so far apart – trying to bring some reconciliation between them. And if you can persevere, and if they trust you, you can do it.

So, on observing human behavior, the inescapable conclusion is that human beings, both men and women, are afflicted by their own imperfections, frailties and woundedness, and this condition seems to govern a lot of human behavior. It appears that the more imperfect and wounded a person is, the less tolerant that person is of others' imperfection and woundedness. Human capacity for misunderstanding is great.

Men and women are equally capable of vice and virtue. Vice and virtue are human characteristics, not gendered ones. I have politically repudiated the two prevalent notions introduced into the public discourse by radical gender feminist ideology: that women are morally superior to men, that men are morally inferior to women, and that somehow men are just plain naturally 'morally defective.'

The false proposition of women's inherent virtue and men's inherent vice has dominated and deformed family and criminal law policy for the past several decades. Much public policy on domestic violence, particularly arrest, charging, and prosecution policy, has been founded on this deformity, wreaking havoc in the lives of people, many of whom are ill [sound issue]

Is that better? … Okay, good. At any event, I was saying that many human beings are ill-prepared and ill-equipped to handle such havoc. And there have been many, large numbers of suicides on these matters. And the empirical evidence on violence within intimate-partner relationships and within families, confirms that domestic violence has been falsely framed as violence against women, and as a gendered issue, and as a woman's question.

I just want to lay out again, that is my position. And I think that I have been speaking with great balance, and fairness, and equilibrium, which is all I've ever strived to attain in the Law.

I want to touch, very briefly, the whole business of The Patriarchy, because this was raised yesterday. And there's another concept that has wreaked havoc on us.

I believe I said, yesterday, that we are not ever to underestimate the sense of protection that men feel for women, because I can tell you I've seen bill after bill being passed, with all the men agreeing, because they were told "this bill was needed to protect women." And so there has been explanation why so many people would vote so willingly on many of these issues.

But let's get to "Patriarchy," to show you the extent to which this — this wrong-headed, misinformed, uninformed, ill-informed point of view has seeped into the entire system.

So, around 1990, the Government of Canada sponsored a multi-million-dollar project. It was called the Canadian Panel on Violence Against Women. Its 1993 report was named, "Changing the Landscape: Ending Violence, Achieving Equality." Its titles and sub-titles were steeped in radical gender feminist nomenclature. Part I was called "The Context." Chapter 1 was entitled "The Feminist Lens." Chapter 1 also called a section called "Looking Through A Feminist Lens." Another section was called, "Patriarchy and Violence," while another was entitled "Heterosexism." Heterosexism!

We panned it in caucus this year – as it came up, the liberal caucus panned it.

The report informed that the concept of "Patriarchy" was essential to the Panel's analysis of the nature of gender inequality and violence against women – I'm speaking about a report of a very respectable panel! The report explained "Patriarchy" thus – quote: "Patriarchy is not just a central concept in feminist analysis. For many women, it is also a daily reality. The most violent and profound expression of patriarchal power sits at their dinner tables every evening, and sleeps in their beds at night."

The report described "Heterosexism" – quote: "Heterosexism is the assumption that a woman's life will be

organized around, and defined in relationship, in relation to a man." The report also told that Canadian society is organized around "compulsory heterosexuality," and that "heterosexism" is embedded in all State institutions that women are likely to call upon: the police, the justice system, religious institutions, et cetera.

Colleagues – friends, here – distinguished guests – these concepts had more to do with constructing an ideological framework, and less to do with assisting families in crisis. Nothing to do with assisting families in crisis. And if you have worked with these families, as Erin and I have, you really see people who are begging for help. And I don't know if some of you know a lot about crisis intervention, but there's a point in person's lives – if, at that critical moment, you reach out and give them that help and make that intervention, you're capable of causing them to transform themselves; and they even transform their behavior.

And none of this matches anything that I've ever seen or worked with.

But – anyway, I just wanted to say that by this time I was already well distancing myself from this thing that was being called "Feminism." And the one statement that really took me entirely over the edge was one made by a feminist, an American feminist, whose name is Sally Miller Gearhart. And she wrote an article called, 'The Future, If There Is One, Is Female.' And it was published in her 1982 book, Reweaving the Web of Life: Feminism and Nonviolence. Hold that – "Feminism and Nonviolence." Quote: "To secure a world of female values and female freedom, we must, I believe, add one more element to the structure of the future… (Laugh) …The ratio of men to women must be radically reduced, so that men approximate only ten percent of the total population."

I mean, this is – I mean, how can you take that seriously? I mean – can you take somebody like that seriously? Anyway, for me, that was the end. That was the end! Thereafter, I never described myself, any more, as a feminist.

I want to come, now, to the old phenomena of false allegations and prosecution, and so on, and this, again, has been a great distress and a great set of problems within the system itself. And the practices were developed by certain feminist lawyers, and it seemed to be to make these accusations in the body of civil proceedings. And, as you know, there's a difference between civil proceedings and criminal proceedings; the standard is much higher and heftier in criminal ones. But this became so rampant that if you – and I actually recorded, on the floor of the House, of the Senate, 52 instances of men who were falsely accused of abusing their own children. And the cases that I put were proven; the accusations were proven to be false. And the judges were quite tough and hard in their descriptions. So I only put cases before the House – 52, I just recorded them one after the other, and quoted them because I figure another soldier will come along, at some point in time, and just pick up that work.

But I want to give you, to read to you, from the mind of some of the judges, to see what they were saying at the time. And one of them makes the following statement: it was a case where husband and wife – she had accused him of hitting her; turns out he was nowhere near her, at the time the event was supposed to have happened. But this is what the judge says, and I'll read that to you. Paragraph 19, in acquitting – It was a criminal proceeding, so in acquitting the husband, he made the following statement, the judge made the following statement about the wife – quote: "I find the evidence of the complainant and her mother to be contradictory, confusing, contrary, conflicting, irreconcilable, and quite frankly, false." He also continued and expressed an opinion; it's the only one I've been able to find, in years, about Zero Tolerance policy. And he said the following:

"I want to make two further comments, because one is curious as to how a man could be falsely accused in these circumstances, right up to and including a trial. The reasons are quite clear to me, and disturbing: First, the police apparently have a policy of zero tolerance in domestic-assault cases. Any zero-tolerance policy is dangerous. It is especially dangerous when it is not properly applied."

So that was re: the false accusations between two spouses, by a wife as against a husband.

But I can tell you, in the cases of children, if you want to see men reduced to pulp, is to watch a man who will talk to you about him being accused of sexually abusing his — his little children. And there's something in the hearts of most men and fathers that find that so soul-destroying – not only repugnant, but soul-destroying – that they can be accused of it. I remember one time Roger and I had a particular guy who actually said to him, "Accuse me of

murder, but don't accuse me of hurting my child like this!"

So I just want to tell you — any day of the week, we had twenty of these cases coming to our attention. But there's a few judges, more than a few actually, who were taking notice. And I want to take note of another particular judge in a case – and I'm looking for the exact words where he says, he quotes: "There are far too many prosecutors declining to make the hard decision –" This is Justice Saunderson – "There are far too many prosecutors declining to make the hard decisions, lest they offend some interest-group, or incur the displeasure of their superiors who themselves are subjected to pressure from the same groups. The result can be made to work hardship in individual cases."

He's going to continue … he talks about the wife, because he says, the wife herself testified that she was drunk and in an out-of-control rampage against–because she was upset by something the husband's ex-wife had said to her. So the judge continued, and he criticized the Crown for not charging her for her assaults! It's very interesting, saying it created a double standard. And his exact words are, here, quote: "The mere fact of this prosecution sends a very clear message: A woman in a relationship with a man can provoke him, degrade him, strike him, and throw objects at him with impunity; but if he offers the least physical response, he will be charged with assault."

So, having said it, I just threw this out for you.

I'm coming to my last subject matter now, and — and the whole business of the best interests of the child. Because we saw in this period of time, the last many years, where men were treated as observers in their children's lives. And there's one particular judge who actually – a female judge who actually created, said that, in a case: They're observers. The non-custodial parents are "observers" in their children's lives, which of course is now something we reject.

The power of Governments and the State in respect of children and custody is infinite power, and it is never time-dated. And I want to explain to you a little bit, to those who are interested — I searched for about two years, trying to find the origin of the term "the best interests of the child." And I found it; and it was introduced into Canada's divorce law in – Roger, you'd be interested – in 1984, Minister MacGuigan's changes. That government – that bill never saw the light of day, because it died on the old paper as liberals were defeated, Mr. Trudeau's people were defeated in the general election, September 1984. But I remember that bill very well, and the Minister's intention at the time was that by putting that phrase into the bill in respect of custody and access – because his policy was that children of divorce should have maximum access to other siblings, to both parents, to grandparents. And you find this in all of his policy papers, which were distributed across the country, and conferences that he summoned, of people in the field, and I was one of them, at one point. And very clearly — he had been a law professor, so he was a lawyer's lawyer — and he sincerely believed that that term would come on the ground, would transform itself into shared parenting.

And that would have happened if the ground didn't change suddenly.

Let me just come back to where that term comes from. That term comes out of those great powers of the King. The American Constitution no longer – Americans no longer appreciate the sense of the King, in the Constitution, that perpetual sovereign ever-present in the Constitution; but in Canada, it is still alive in our Constitution. And these are the powers of the King. In England, the Lord Chancellor was the most powerful man after the King. He was so powerful he could even cancel the King's letters-patent. And the term, the business, of child welfare, developed out of the King's protection of children, that was owed to the knights and all those individuals who fought for him. That's where you got terms like "wards."

If you remember, when you were children there was a childhood thing called Robin Hood. Remember, Maid Marian was the ward of the King.

So, if the King had knights who left orphaned children, infants–and it was a very sophisticated and complete system–that he owed that child protection, and the lands of that child protection. And that when that child became of age, all those properties were expected to be delivered to that child, who hopefully would fight for the next King.

And at one point, they developed their own separate Courts of Wards, and liveries, to do that. But as time went by, the Lord Chancellor's Court took over those matters. And even to this day, you call the "Law of Equity" – all that, the Lord Chancellor's Courts dealt in what they call the Law of Equity, which is the Law that grants justice, not just Law. The Common Law Courts grant justice according to the Law; the Courts of Equity grant justice which might have been neglected in the administration of the laws. It's a very, very interesting system.

So, in Canada, the Common Law Courts and the Equity Courts merged in 1881. So now every Superior Court judge of Canada has that inherent power to protect children. And the doctrine was called "parens patriae." And this is why something like custody is never final; so they can award custody; if something goes wrong, they can change that custody. But the protection over a child is – protection is eternal. And it's an enormous power; and — well, that's another story for another day. But somehow or the other, the interests of the child and the interests of the child's mother have got confused in the last many years.

So I wanted to say to you that that term, "best interests of the child," was intended to be a ground for greater sharing in the relationship, and a greater sharing in children; because 1984 was a time when all this nonsense was coming to an end, and men were picking up children and taking them for walks – and it's a beautiful thing. I'm a bicycle rider, on Saturday mornings, and – I'm not a good bicycle rider, I have a bad back, but I still do it – and you'll watch these young families, Mum and Dad and two or three little children on bicycles. And it's a beautiful delight to watch. And they don't stop to debate who should stop and change the little one's diaper; somebody just does it. It's a wonderful thing to watch, and it's how couples should relate, and it's how most couples do relate.

But in any event, that is the origin of the term, "the best interests of the child." And I think it's a worthy term, I think it's a worthy concept. It's an ancient concept that can be defended by hundreds of years, now, of jurisprudence. And I would suggest that we would uphold it and defend it, and continue to challenge the orthodoxy in the name of "the best interests of the child."

Now, I hope I've left a few minutes for questions, and I hope that we have a few questions, but that in — a quick summary — is a statement on the state of the Law, on the state of Society, in respect; and a lot of this other stuff about men is just purely imaginary.

Recent Men’s Rights Edmonton Activity

Eric Duckman · 15 July 2014 · Archived copy · Original

Hey, guys. Did you miss us?

Yvette Cooper says more feminism needed in schools

Josh O'Brien · 15 July 2014 · Archived copy · Original

Yvette Cooper writes the following in *The Independent*:

> "Whore, bitch, slag, slut," – these are the insults one teacher says she hears levelled at teenage girls on a daily basis. She described girls being "heckled if they dare to speak in class, their shirts forcibly undone, their skirts lifted and held by groups of boys".

And:

> So called "revenge porn" is growing making young lives a misery when an ex posts their half naked photos or stalks them online. The NUS are worried about an increasingly abusive culture on campuses with jokes about rape and 'innocent' groping seen as fairly commonplace.

Josh O'Brien replies to Cooper's hand-wringing claims with the revelation that he has never once witnessed these behaviors from boys—but he has—*quelle surprise*—seen these behaviors by girls.

More on Selective Service

AVfM Video Source · 16 July 2014 · Archived copy · Original

In this video, Barbarossaaa delivers a passionate rant about selective service and the Equal Rights Amendment, finally asking men to consider whether they are human beings or mere beasts of burden designed for the expendable whims of a gynocentric system.

Barbarossaaa: A brief addendum/correction to this talk – although the Selective Service Act does not explicitly state that one can be disenfranchised for failing to register, failure to do so is in fact a felony carrying up to five years in jail and/or a 250K fine. There are numerous laws on the books today that allow for felony disenfranchisement, and you obviously won't be able to vote while in jail either. Thus, it is implicitly stated as far as I'm concerned. Further penalties include not being able to file a FAFSA, among others.

*More videos by Barbarossaaa on the subject of traditionalism.

The KSUM Conference on Educational Equity needs your help

Sage Gerard (Victor Zen) · 16 July 2014 · Archived copy · Original

Kennesaw State University Men (KSUM) is the first men's human rights student organization to emerge from the A Voice for Men (AVfM) community and the first men's rights organization in the state of Georgia.

We grew a flower in concrete, and with your help we can put men's rights on campus permanently.

KSUM is hosting a conference on educational equity called *Male Students in Peril (MSP)* on November 1, which is five days before KSUM's one-year anniversary and ten days before the officer election that will take KSUM into the future.

We tell KSU students that there is no need to speak of men's humanity in hushed tones. It is up to us to end educational inequity on campus, and we ask students one simple question: Do you wish to live in a culture of fear, where you are not allowed to speak about the humanity of certain groups of people?

Although students signed a petition saying they *wanted KSUM,* our members both old and new have been frightened to speak openly. But here are some people who are starting to crawl, slowly but surely, out from under the boot of dogma.

[image]
KSUM signatories (private information blurred)
We have a chance to show one of the fastest-growing universities in Georgia what equity looks like, and believe me, they need that lesson. I understand the fear of saying what people won't like, but no risk is too great if it means announcing to the world that men are people too.

MHRM leaders will voice the taboo truth at the KSU Carmichael Student Center on **November 1 from 3 p.m. to 9 p.m. EST** (speakers are subject to change).

[image]	**Johnathan Taylor** (*keynote*) is an expert in composition and argumentation, a walking statistics portal, and the founder of *A Voice for Male Students* (AVFMS). AVFMS is the go-to resource on educational equity issues affecting males.
	Karen Straughan (a.k.a. GirlWritesWhat) is a Canadian writer, lecturer, and videographer known for her encyclopedic treatises on the gender zeitgeist. She spoke at the New York Libertarian Party, at Ryerson University, on CTV, and from a panel seat next to a flabbergasted Naomi Wolf.
[image]	**Janice Fiamengo, Ph.D,** is a professor of English at the University of Ottawa and a former feminist. She courageously speaks out against double standards and dogma in scholarship, even in the face of academic animosity.
	Miles Groth, Ph.D, is a professor of psychology at Wagner College in Staten Island, New York, and the founder of *Thymos: Journal of Boyhood Studies.* Groth is the current editor of *New Male Studies*, an open-access, interdisciplinary journal for research of issues facing boys and men worldwide.

[image]	**Paul Elam**, a former mental health professional, is the founder of *A Voice for Men*, the men's rights flagship organization. AVfM is now an international community with 24/7 radio broadcasts and subsidiary publications in Italy, Brazil, Sweden, Ecuador, and Australia (with upcoming publications in Farsi and Hebrew).
[image]	**Sage Gerard (a.k.a. Victor Zen)** (*organizer, master of ceremonies*) is the founder of KSU Men, the first men's rights student organization to emerge from the AVfM community. Sage was interviewed by *USA Today, Mother Jones, PJTV, The New Republic,* and other publications for activism that can help change campus life in the future. Sage currently serves as the Collegiate Activism Director of AVfM.

[image]
The venue is the University Room in the KSU Student Center.
We secured space for up to 422 people, along with the necessary production equipment.

But we have a problem.

Ticket revenue comes *after the event* and will not be sufficient cover costs, so we need **$13,000 in 30 days** to cover promotion, facility fees, security, speakers, lodging, and travel. If we go beyond our goal, we can arrange for extended time, additional speakers, or catering.

One of our stretch goals is to hire Dr. Fred Jones, who spoke at the ICMI. His inclusion would be groundbreaking because he is a former professor from the Coles College of Business, the home of KSU's flagship business program. If KSU students see a distinguished KSU professor speak about the risks facing young men today, then words cannot express how successful this event will be.

Ticket sales will start on **August 1**. *****

I hate to bring yet another financial burden onto this community, but I'm afraid the timing is as good as it is ever going to be. If every AVfM reader repeatedly donated just $1 an hour, *we would reach our goal today*.

The media is starting to notice us. Recently, Jenny Jarvie from *The New Republic* and the *Los Angeles Times* reached out to us, as did a Josh Pate, a Kennesaw journalist who interned for KSU student media.

The resistance is also growing. People are repeatedly ripping down our banners and writing little notes on our flyers.

[image]
"HAHA "men's rights" What rights don't men have – from a man"
I also get emails full of sheer insanity.

[image]
She seems nice.
Kennesaw citizens are also a-twittering.

[image]
Tweet tweet, motherfuckers.
KSU will soon have its own Title IX-backed football program and an entire new campus from Southern Polytech State University (SPSU) next year. In fall 2011, 4,590 of 5,784 SPSU students were male (79%). KSU is currently (and long has been) a predominantly female campus (~60%), with 24,604 students by fall 2012. The merge will create a roughly 50/50 split in the student body between men and women. This break in enrollment trends creates new opportunities and a need to watch over future developments.

No more rhetoric; it's time for results. This is a *huge* opportunity, folks. We're not just expanding the dialogue, we are installing the first AVfM-backed student organization on campus and making it last, regardless of what ideologues think about us.

The game-changing KSUM election is coming, and we need people who are just as passionate about men's rights as I am, if not more so.

All I am asking is for you to get excited and make history, because KSUM will not survive without people who care.

Will you help KSUM put men's rights on campus by donating or volunteering?

Note that donations go to KSUM, NOT AVFM.

» CLICK HERE TO DONATE «

» CLICK HERE TO VOLUNTEER «

*** EDIT FOR CLARIFICATION**: Tickets are NOT being sold for profit. Since the fundraiser is expected to cover the cost of the conference, tickets are "sold" in the sense that there are a limited number of tickets available on a first-come-first-serve basis. Supporters will not be charged for tickets, but are asked to make a recommended donation to help KSUM operations, to handle unexpected costs, and to reinvest in the MHRM community. Contributors who get "free tickets" in the FundAnything campaign are getting *priority access* to tickets before they are offered to the general public.

Why I'm a Men's Rights Activist now

Jonathan Bornstein · 16 July 2014 · Archived copy · Original

I am coming out of the closet. Yep. Like many, it took me a long time to come to peace with it, years of soul-searching and introspection. But now I have come out to myself and to the world, and I feel like a weight has been taken off my chest. I am a men's rights activist.

Growing up in the cradle of western feminism, the Upper West Side of New York City, and attending enlightened and well-funded public schools (where as kids we labored over the guilt-inducing importance of the failed Equal Rights Amendment), I was raised to be a feminist. A full-blown—male—feminist. While I never advocated a policy of feminism, I am indeed the product of it. A complete product of it. I had brilliant female teachers who advocated feminism. I shared co-ed classrooms with brilliant young girls whom I admired, whose intelligence I wished I could emulate. We wrote papers on the first female Supreme Court Jurist, Sandra Day O'Connor. While Dad turned me on to the Yankees, Mom took me to the ballet and exposed me to her interests: The Met, Lincoln Center, refined stuff, etc. Mom worked; she was an accomplished full-time educator raising two boys along with my father in our nuclear family. Our synagogues were egalitarian.

Never was I exposed to any messages that specifically reduced women or girls. That was just philistine! Any suggestion that women were on their own merits inferior to men would have been met with rejection and ridicule. Looking back on this indoctrination now, I see a lot of mixed messages.

See, radical feminism exploits the natural confidence of young boys. It seizes boys' engrained disposition that girls are separate and it guilts them. Yes, girls are separate from boys, aren't they? Us boys are taught from a young age that girls are indeed separate. We are taught to be gentle with girls, not rough-house with them, to treat them as ladies, to defer to their feelings, to please them. Young boys are taught to exalt girls. Boys are the dirty ones who ride bikes and fight over a touchdown. Girls are sugar and spice and everything nice. Then, *BAM!* We enter adolescence and we are told that girls are oppressed, sidelined, overlooked, victimized by some boogie-man patriarchy. What the hell just happened? First I was trained to separate and elevate them, to regard them as fully equals. Now they are ringing the bell of cosmic victimization. Did I miss something?

I finally became acquainted with radical feminist policy when my role as a father was legally shattered. Enter adultery by my wife, followed by an allegation of invisible domestic violence. Jon's life, over. No proof of a crime. Whatever one thinks of my character, (fine, I am obviously scum), let's assume the worst of me, for argument's sake. The crucial point is that without a shred of proof, but with complaints spoken by an admitted and exposed adulterer, my life was ruined. Where are the witnesses? The hospital record? The photos? The police reports? None to be found. This low threshold of "proof" raises the obvious constitutional question about the role of the state. Should the state be so reactive that fathers are removed from children because of the words of a hysterical and adulterous woman who, as a person with the sudden liability of abandoning the marriage, has an interest in my removal? I cannot think of a more tragic sexist policy. And with this I was removed from my children, my home, my clothes, my heirlooms, my photos, my books. My whole life.

The state's mobilization to remove me was the result of the Radical Feminist Legal Complex.

Look, I get it. If a dude hits his wife, charge him. Take him down. Felony. Existing statutes provide for this. But this dilemma is far more insidious. Apparently, New York operates along the *thought-crime-like* premise that domestic violence need not be "violent"—a concept at war with language and reason, as Supreme Court Justice Antonin Scalia recently wrote. New York entertains something called implied violence. It is absurdia infinitum. My adulterous wife conveniently claimed fear of me. This is violence to New York.

Since that day in September 2010, I have been to hell and back. Every participant in the systemic process has responded to my pleas with an apathy the likes of which I never thought could exist in a government to which I paid taxed, that once employed me, whose military I was prepared to join, whose public universities educated me. I am

viewed differently now. As farm dung that fertilizes a massive—MASSIVE!—governmental process. There is an unmatched zeal "to get me": law enforcement, DAs, judges, court-appointed psychologists, attorneys ad litim—all shielded with immunity.

Today I have a new education to boast. I now know of VAWA, child support, orders of protection available like condoms at the health center, the Duluth model of domestic violence re-education theories, a complicit legal guild, Title IX, Title IV-D, university sexism, a consumer culture that mocks dads, prison, etc. There is an endless horizon of sexual-politics, radical-feminism policies that are reshaping every sense about manhood and fatherhood with which I was raised to see as proper and good. And took as holy. How stupid, right?

And I also learned something else: I am hated. *Hated.* Yes. I am hated. I get no presumption of favor—ever. The more I seek to remain a dad, the more I am told I am "angry" and thus unfit. The state is deaf to me and to what it does to me. I am also painfully alone.

I have tried to get my story out to every media outlet I can think of. I have found no support anywhere in my fight to be a father. Seems only fellow dads care about dads. Lawyers want money. Cops sneer or arrest. Legislatures are insanely politicized, as are judiciaries. Most dads' groups are seen as "reactive" and "unfocused." The silence of unavailable resources tortures me.

All of this is the result of a social/legal policy informed by vengeful radical feminist ideology, one that seeks to swing with a hammer than to extract with a tweezer.

Look, I am a lot of things: a loving father is paramount. The last thing I wanted is to be "that guy," embittered and ranting about feminism. I just cannot figure out when I became such a bad guy.

So why am I now a men's rights activist? My children. These policies keep me from them. I love them. They need me. And I need them. If this is a bad impulse, I am nothing.

Feature image by Ville Hyvönen

The Manic Pixie Nightmare Harpies of Nathan Rabin

August Løvenskiolds · 16 July 2014 · Archived copy · Original

There is a relatively recent "trope" (actually based on a very old "stock character type" that feminist idiots have erroneously redubbed a "trope") known as the "Manic Pixie Dream Girl" (or MPDG) and the poor inventor of the term, film critic Nathan Rabin, has just publicly apologized for … what, naming her?

In Rabin's own words: "I coined the phrase to call out cultural sexism and to make it harder for male writers to posit reductive, condescending male fantasies of ideal women as realistic characters. But I looked on queasily as the phrase was increasingly accused of being sexist itself…. I honestly hate the term too. I feel deeply weird, if not downright ashamed, at having created a cliché that has been trotted out again and again in an infinite Internet feedback loop."

But I'm getting ahead of myself—what (or who) is a Manic Pixie Dream Girl? I found the examples of MPDGs in their Wikipedia entry (trigger warning for Dean Esmay: Wikipedia) to be unhelpful because every movie/character listed there is from a romantic comedy, and since I avoid boring rom-com chick-flicks because of their identical plots and dull characters, I haven't actually seen any of the movies that purportedly rock that creature.

However, since actress Zooey Deschanel has played the MPDG and knowing her work in helping to ruin the movie adaptation of Douglas Adams's *Hitchhiker's Guide to the Galaxy,* I think I have a handle on the concept. For another example, the character of Miss Daisy Wick on the Fox Network's TV show *Bones* is an overblown super-MPDG, the most extreme of many on that show.

Now, the concept of the MPDG is a useful one—I know characters like them in real life, some of them maintaining their MPDG attitude well into their 40s despite marriage and childbirth. MPD Girls are also examples of neoteny—the persistence of childlike characteristics (both physical and behavioral) into adulthood, which in humans is part of a sexual reproduction strategy, like wearing makeup and sporting pigtails, that emphasizes the fecundity of youth, especially in those whose youth is fading.

But why is the MPDG sexist? Is it because a man dared to name her, or that men are attracted to her? Both.

Rabin's unease and embarrassment with his own purportedly Frankensteinian phrase is intriguing—even Rabin says that "(a)s is often the case in conversations about gender, or race, or class, or sexuality, things get cloudy and murky really quickly."

"Murky," huh. What Rabin leaves unsaid is that he seems to feel that he overstepped the chalk outlines that feminists put down against men who ignore, or fail to shut-the-fuck-up about, ideas and subjects that feminists claim exclusive privilege over.

In feminist discourse, men discussing male feelings and sexual attractions are somehow deemed sexist, oppressive, and just, *wow!,* wrong! A great example of this that really puts the "jerk" into knee-jerk can be found in Katy Waldman's horribly failed attempt in *Slate* to satirize Tom Junod's sappy article in *Esquire*. Junod's admiring ode to the charms of today's 40ish coquettes created a clumsy response of such naked hatred of male sexuality that Waldman has earned the title of Manic Pixie Nightmare Harpy of the Monthlies. Congratulations on your sloppy, gratuitous bitchery, Katy:

> Indeed, it may be said that the best thing that fifty-six-year-old American men have going for them is a men's magazine that will let them announce they are having a lot of sex with a lot of hot women.

> Of course, 56-year-old men have to work for their advantage; they have armored themselves with *Financial Times* subscriptions and elastic waistbands even as they fumble with their CPAP masks. Still, what has made

> them figures of fantasy is their own vulnerabilities. Go to a party: There is simply no one more desperate to bang than a fifty-six-year-old man.

So, a man praises women, and a woman slaps him down for having feelings—gender-role policing, much? How very non-equality man-hating feminist of you, Katy. And fat-shaming. And disability-shaming. And sexuality-shaming. How would you feel, Katy Waldman, if someone called you a fat, lame, and desperate-sounding cunt?

The deep emotional fault line that drove Waldman into becoming a Manic Pixie Nightmare Harpy is a largely forgotten concept called "sexual crypsis," which I discovered thanks to a recent interview posted by Men's Rights Edmonton:

Although the short definition of "sexual crypsis" is "hiding fertility status," the idea goes back deep into the human narrative at least as far as the discovery of sexual shame in the Garden of Eden as one of the founding ideas of human community. Just as human men mate-guard their women, the guarding, by feminist women, of any topic related to human sexuality is deeply tied into preserving this "patriarchal" concept at all costs and even at the expense of the stated goal of feminism—"equality."

Yes, I said it—feminism is patriarchal at its core. After all, what sort of "equality" between the genders means that

1. Women can discuss their sexual desires, but men doing so are shamed for it;
2. Emotional women are coddled, but emotional men are told to man-up/shut up;
3. Feminists protest efforts for men to have a male birth control pill but demand that men pay for women's pills;
4. Women are encouraged to speak at men's rights conferences, but men are forbidden at feminist conferences;
5. Women can demand, and get, "safe spaces" for women, but all-male enclaves are breached by women;
6. A woman who has unwanted penis-in-vagina sex is a rape victim, but a man who has unwanted penis-in-vagina sex is called "lucky"—one of the rare TRUE examples of "rape culture" outside of prisons;
7. The domestic violence that women do to men is ignored, but violence by men on women is universally decried.

Indeed, the age-old question of "What do women want?" remains a question because of the diversionary tactics of those mired in maintaining sexual crypsis—examples include the rage against men who refuse to be "friend-zoned" (and even the feminist rage at the term "friend-zone" itself). Much of the anger, unease, dismay, and discordant psychic pain exhibited by those people—especially journalists—against men's human rights activism comes ultimately from their devotion to maintaining human sexual crypsis.

Without sexual crypsis, the Pickup Artist (PUA) community would disband overnight because human sexuality would be open and un-bride-allied—everyone would be fucking in the streets and scaring the horses, which also fuck in the open when they can.

While the backlash against Nathan Rabin will soon become titanic—never apologize to a feminist, you poor fool, it only shows the male weakness that triggers feminist sexual crypsis anger—the real message for the MHRM is that because our issues by necessity run roughshod over sexual crypsis, we will always trigger anger whether we try to play nice, or not.

So fuck that, and death to the idea that we need to apologize for fighting for men's human rights. Playing not-so-nice is more fun, and it gets the job done.

Salon's misandry on display re: the International Conference on Men's Issues 2014

Tom Golden · 16 July 2014 · Archived copy · Original

There was a recent article on Salon.com about the 1st International Men's Issues Conference. The article was not so dissimilar to some other major publications that had an obvious strong bias against men and boys. It needs to be said that there were some very good articles that were much more accurate. An example is the *USA Today* piece.

This *Salon* article offered a paragraph about my part in the conference and I found it highly inaccurate. I thought I would take some time here to voice my side of things. I have been interviewed by the mainstream media many times over the years, including *The New York Times*, *The Washington Post*, CBS Evening News, CNN, and even the NFL Channel and ESPN. Each of these interviews was fair and accurate in their portrayal of the message I was trying to get across. The *Salon* article, however, fails in that regard, and the writer seems to have a bone to pick with men and boys. Here's the paragraph in question:

If one of the primary messages of the conferences was "feminists are bad," the other was "men's rights activists are good." In the talk "Men's Unique Way of Healing," social worker Tom Golden covered every inch of the stage with his energetic pacing and pantomiming, opening the talk by holding his hands in the air and chanting, "Men are GOOD!" "How many of you have been told that you don't know how to talk about your feelings?" Golden asked the crowd. His explanation: Men shouldn't be expected to open up emotionally. They sit in a fishing boat all day without saying a word and then exit the boat as best friends. Michael Jordan emoted by crying for his late father after winning the championship. Men are "good" just the way they are, and need not bother with all of that "crying" and "talking about your feelings" stuff.

Okay. So let's take the very first part.

"opening the talk by holding his hands in the air and chanting, 'Men are GOOD!'"

Now have a look at the very beginning of the YouTube video and see if I hold my hands in the air and chant, "Men

are good":

[youtube https://www.youtube.com/watch?v=h7yaH-DVbYQ?start=155&feature=oembed]

I hope you noticed that my hands were behind my back and I said, "Men are good" exactly two times. Not much of a chant. But why would he want to portray me like that?

My guess is that what I was saying went against the grain of his own belief system and he was trying to paint me as a fanatic of some sort. Perhaps he was thinking … "Men are good? No, can't be right. Men are the problem!" And when we don't agree with someone and want to diminish their ethos, what can we do? Say they are chanting! You know, who chants? Mostly religious folks who are far from the mainstream and often seen as fanatics. The default population views "chanting" with great suspicion. So let's just paint Golden as a chanter! LOL Cheap.

Whatever happened to Woodward and Bernstein? This writer actually reminds me of what I might expect from a middle-school student who had it in for the person they were writing about.

But it gets worse. The article quotes me as saying, "How many of you have been told that you don't know how to talk about your feelings? Golden asked the crowd." (The actual quote was "How many men in this audience have heard that? That you are not dealing with your feelings" – considerably different but close.) But then it goes on to say:

"His explanation: Men shouldn't be expected to open up emotionally."

Okay, now this one gets to me. I have spent over 30 years sitting with men in deep emotional pain and have never said and will likely never say that men shouldn't be expected to open up emotionally. He has missed the entire thrust of the talk. What I tried to say was that men have a very different way of opening up and most people can't even see it.

The article says:

"Men are 'good' just the way they are, and need not bother with all of that 'crying' and 'talking about your feelings' stuff."

Yet another horrible interpretation. What I have found, and I hope what I said in the talk, was that men have a different way of getting at their emotions. I never said anything about them not needing to bother with the crying, etc. The fact is that their actions and inactions will often move them to a place of tears. They are just much less likely, for a wide variety of reasons, to do this in public.

The question that arises in my mind is why would this reporter write such a biased and inaccurate piece when all of the rest of the interviews I have done over the years have been markedly different in accuracy? I think it is a small jump to see that this was the first time that I had presented for AVfM in a public men's issues setting. My normal setting is with mental health professionals or with hospices. In those settings people seem very receptive to the message, but once you get associated with men's issues you get slammed. I think what we are dealing with is a culture and a writer who is so gynocentric and so threatened by hearing the idea that men have needs that he fails repeatedly to be able to see and discuss those needs. He shuts down and attacks. This is what people do when they are feeling threatened. Be sure to read the rest of the article and you will see that his slant was not reserved just for me. The entire conference seems to have gotten under his skin.

I wrote a comment for the online *Salon* article to try to clarify what I actually said, but I think it is falling on deaf ears. Read some of the comments and you will see Archie Bunker and worse. Archie was at least lovable. If you can detach, it can actually be fairly entertaining to read through them. This is a brainwashed group who is vehement that their brainwashing is the only way to see things and anyone voicing a different viewpoint is seen as an idiot who can't get dates. I mean, really? I will paste in the comment I made here.

Enough said.

1. Most men will process their emotions in a way that is very different from the cultural default. They will tend to use action, inaction, and honoring to do so.
2. Men do this for many reasons but the main reasons that were discussed in the talk were that a man's emotional pain is taboo in our culture. The second reason of four was that men are expected to provide and protect and this expectation includes a powerful expectation that men avoid any form of dependency. When men are seen as dependent they are often judged as not being "real men." Men are not dumb enough to fall for that trap.
3. There are physical reasons for these differences starting with the large levels of testosterone that boys (and about 18% of girls) receive at about 2 months in utero. We discussed the probable impact of this on the processing of emotions. The work of Shelly Taylor (The Tending Instinct) showed us that when stressed, men and women have different paths to cope. Men tend to fight or flight. That is, they tend to connect their stress with action or inaction while women do something very different. Taylor found that women will "tend and befriend." That is, women will move towards INTERACTION when stressed. This contrasts with the men's tendency to move towards action and/or inaction. This important bifurcation start to help us understand our differences in processing emotions.
4. The talk then gave two examples of the way men heal. We discussed Eric Clapton and the way he worked with his loss following the sudden death of his young son. We also discussed Michael Jordan and his ways of coping following the murder of his father.

I have been working with men in emotional pain for over 30 years and having someone write that I said, "Men shouldn't be expected to open up emotionally" is pretty shocking and inaccurate. I said nothing of the sort. What I did say was that men have a very different way to process their emotions and we need to factor that in when we help them connect. The material I presented was a summary of what usually takes 3-4 hours to get across. Many details were left out due to time. If you have any interest, I have written two books on the topic*: Swallowed by a Snake: The Gift of the Masculine Side of Healing* and the more recent Kindle book *The Way Men Heal.*

Chris Mackney: Reaching out for help

Christopher Mackney · 17 July 2014 · Archived copy · Original

Publisher's note: Last night I spoke with one of the sources I have on the Chris Mackney story. The source told me that Chris had reached out to literally hundreds of people before starting his blog and ultimately taking his own life. I was provided with the email address he used for that work. I immediately went into my email archives with a knot in my gut. When I found no record that he had tried to reach me, I felt a horrible combination of relief and sadness.

We get so many emails from people asking, sometimes begging, for help that we can't provide, lacking both resources and the power to intervene on such a corrupt system.

That moment was a rough one for me personally, but leaves me more determined to bring Chris Mackney's story to light, and the stories of so many other men who no one ever heard of.

The following is the first known blog entry we have from Chris Mackney. It is dated November 20, 2013, just over a month before he committed suicide. It will be followed by others, all of them, until chrismackney.org is launched and our promise to Chris is fulfilled. —PE

As many of you already know, I have been reaching out for help for severe emotional abuse, parental alienation and psychopathy in a domestic relations case in Fairfax County Virginia. When I entered the process, I knew my case was different. I just discovered for the first time in 10 years that my children have a convicted murderer for a grandfather. My ex-wife and her father are extremely abusive and controlling and now I discovered they had hidden evidence of this from me in order to have children.

My case has been in the Fairfax County Circuit Court since October 2008. There have been 54 hearings in the case. My ex-wife and her father have spent well over $1 million in legal fees. I currently owe my ex-wife over $200,000 in legal fees and my children over $125,000 in back child support. The Court has ignored every one of my fair and reasonable solutions to keep everyone out of Court. The Court has put me in jail 4 times, at my ex-wife's request. I have literally begged the Judges in the case to bring in a Guardian Ad Litem to protect the children in a 'high-conflict' family matter that involves severe emotional abuse, parental alienation and psychopathy. 6 times, the Fairfax County Circuit Court has prevented my children from obtaining an attorney to protect their rights, while the mother is spending 4 TIMES the amount in legal fees than I will ever owe my children. Conflict of interest, anyone?

Abusers, high-conflict divorces, and psychopaths are all defined by patterns of behavior. Abusers are able to abuse because they have power over their victim and they manipulate, lie, 'gas-light' and create 'chaos' and control. Acts of sexual abuse, domestic violence, and emotional abuse are the fault of the abuser and can be verified or refuted by looking at the misuse of instrumental aggression. The patterns of behavior either exist or they do not. Unless you choose not to see the pattern.

Emotional Invalidation is how abusers manipulate and control. Emotional Invalidation is debilitating, abusive and among the most emotionally abusive experiences, that leads to PTSD and suicide. I am not a legal expert or doctor, so I can only refer to expert opinion on these subjects, but emotional invalidation is always a factor with psychopathy. Psychopathy is an emotional dysfunction that impacts the ability to properly process shame, remorse, guilt, display a 'conscience' and perceive the the rights and feelings of others. They literally generate fear in others and enjoy it.

I have endured years of emotional invalidation during my marriage and my divorce. I was physically abused, beginning on my honeymoon. My ex-wife abused me in front of our children on January 19th, 2008. The police arrived to find me locked in my son's room with my children, with a ripped shirt and scrapes and marks all over my neck and back. Her father then tried to hide the shirt after the police chose not to arrest her. This can all be verified by the police report of the incident, which should be available to the public. Although it wouldn't surprise me if it was hidden by Fairfax County. Dr. Samenow hid this from his forensic evaluation.

The Fairfax County Circuit Court has prevented my case from reaching the Juvenile and Domestic Relations Court, where Guardian Ad Litems are appointed frequently to identify the source of conflict, at a reduced rate, which is shared by both parties. It has denied every single one of my fair and reasonable solutions to keeping the parties out of Court. It has refused to investigate allegations of severe emotional abuse, parental alienation and psychopathy.

Below is a sample of my filings in this case. The Court has denied EVERY SINGLE one. It is covering up the abuse, parental alienation and psychopathy to protect the reputation of Judge Randy Bellows, Judge Terrence Ney, Judge Jane Roush, Judge Brett Kasabian and Judge Dennis Smith. Each one of these Judges heard about my concerns for the emotional welfare of my children and chose not to grant my petition to appoint an attorney to protect their interests. The Court has willfully chosen to ignore patterns of behavior and the recommended strategy in high-conflict cases, according to the American Bar Association and the sections about 'abuse' in the The National Council of Juvenile and Family Court Judges 'Judicial Guide to Child Safety in Custody Cases.'

The Court is preventing a Guardian Ad Litem from entering the case because according to Judicial System of the Commonwealth of Virginia:

Guardian ad litem (GAL) literally means "guardian for the suit." A guardian ad litem in Virginia is an attorney appointed by a judge to assist the court in determining the circumstances of a matter before the court. It is the fundamental responsibility of the guardian ad litem to provide independent recommendations to the court about the client's best interests, which can be different from advocating for what the client wants, and to bring balance to the decision-making process. The GAL may conduct interviews and investigations, make reports to the court, and participate in court hearings or mediation sessions.

Please read my motions and decide for yourself. Please post in the comments if you think there is severe emotional abuse, parental alienation, psychpoathy, fraud, or a cover-up.

If you want more details or have questions about my case, please post them in the comments. I will provide full disclosure. I will also be addressing specifically the fraud of Dr. Stanton Samenow and how he used his knowledge of Psychopathy to hide Psychopathy from the Court. Then I will go through how Judge Randy Bellows chose to use my children as punishment, which is exactly what alienating parents do to deny access to the other parent. Judge Bellows was not fooled. He was made aware of my concerns and the patterns of behavior before and after I understood psychopathy.

Note: All the links below are useless. The documentation supporting them has been removed from the Internet. I also note that links were part of Dina Mackney's copyright notice and Google took them down once they received it.

1st Rule to show cause for 6 telephone violations and being called a liar in front of the children 4-20-09 – DENIED

2nd Rule to show cause for 14 telephone violations. 2-10-10 – DENIED

3rd Rule to show cause for 15 telephone violations. 4-29-10 – DENIED

Subpoena for a copy of the emails of Pete Scamardo to Jim Cottrell. – DENIED

Motion to Remand to J&DR Court. 6-22-10 DENIED Includes the patterns of behavior behaviors of psychopaths and wealthy abusers using the Court to destroy a weaker spouse.

Motion to permit Contact 3-24-11 – DENIED

Motion for Information about the Children 4-10-11 – DENIED

Motion to Reconsider Protective Order – 5-12-11 DENIED

Petition for a Guardian Ad Litem 6-30-11 – DENIED

Motion to Unseal File – 7-12-20

Show Cause for failing to Provide Report Cards – 6-20-11 DENIED

Motion to Recuse 7-14-12 – DENIED

Mysteriously, Judge Bellows recused himself, Sua Sponte, from the Case. After he recused himself, without any explanation, I filed 4 more motions to appoint a Guardian Ad Litem.

2nd Petition for a Guardian Ad Litem 3-4-12 – DENIED

3rd Petition for a Guardian Ad Litem 9-7-12 DENIED

4th Emergency Petition for a Guardian Ad Litem 10-9-12 DENIED

5th Petition for a Guardian Ad Litem – 3/1/13 – DENIED

On October 9th, 2013, I filed for a 6th Petition for a Guardian Ad Litem, motion to reinstate visitation, motion to modify child support, and a Rule to Show cause against my ex-wife for failing to provide report cards for the Spring Semester -all were DENIED.

Motion to Recuse and Remand – November 6th – DENIED

A motion for a change of Venue DENIED.

Erin Pizzey: Presentation to the International Conference on Men's Issues 2014

Erin Pizzey · 17 July 2014 · Archived copy · Original

Editor's note: We will be presenting the complete transcripts of all the International Conference on Men's Issues 2014 presentations here on AVfM in the following weeks. Here is the second presentation from the first day, June 27, that of Erin Pizzey, who has devoted her life to helping violence-prone women and men.

Right. I've got half an hour!

Now, in the beginning, I was booted out of the Women's Movement, and I've still got the letter banning me (the liberation movement) from all the collectives, because I stood up and said, if this is your intention in these huge collectives to say that the family is a dangerous place for women and children, I, for one, do not believe you. Anyway – you have nothing to do with women – there has never been a Women's Movement. It was not a Women's Movement. It wasn't about women. It was about a handful of powerful Marxist women turning on men of the Left, and brilliantly deciding they would create a billion-dollar industry.

Now, at the time they were doing this, they weren't involved at all –

(Audio lost for 13 seconds)

– Okay, I'll shout!

So, what happened was that, for those first four years, as the women poured through the doors with their children, I realized – and partly because I'd come from a very violent, dysfunctional family, and it was my mother who was particularly cruel and violent towards me; and I carried this with me on behalf of my own brother and twin sister, that we never had a childhood, it was – we were robbed, by both our parents.

But the one thing I was very aware of is that it is a tragedy when the father is violent, but when it's the mother, it's a catastrophe. Because she is the – she is she carries this baby, and as the women poured into the refuge they'd say, "My baby's not moving, my baby's not moving."

And I'd say to them, "Look, if you smoke a cigarette, you share it with the baby. If you drink a drink, you share it with the baby. The chemicals of rage and anxiety, you share with the baby. What do you expect the baby to do, except to stay thus and be born already wired-up damaged?" Now, MRI proves what I was saying 40 years ago.

The first hundred women that came in, 62 of them were as violent as the men they left. And what I had – trying to say this, and stand up at a time when the militant radical movement was running out of money, they could no longer actually attract women, because they were too radical, and women did not want to hear that marriage was an unsafe place for them; they didn't want to hear that sleeping with men was sleeping with the enemy, and all the rubbish that went with that.

And so what actually happened was, that as far as the women coming in, we began to organize among ourselves because there was nobody else. And most of the women who came in who were violence-prone said, "There is a problem for me, I cannot make relationships." And that's absolutely true.

So as the militant women were coming in – and for them, it was a bonus, because they were looking for funding, and a just cause. What better than innocent women of men's violence? All men, the Patriarchy. What a brilliant funding strategy. You had half the population oppressed by the other half, and you took the money off the other half to pay for it. And this has now created what is a very, very dangerous – I call it the Evil Empire; it has done more damage to relationships between men and women. And I have kept saying, if we do not stop the progress of this infiltrating all parts of everybody's lives, including – the ideology's become like a virus.

But to be anti-feminist is somehow to be a misogynist who hates women. It's not anything to do with that. It is actually understanding the political movement that has come out of what was originally a therapeutic community

that would give every person, men *and* women and children, a second chance to listen and to understand other strategies for survival. Nobody could do it for my parents, because there was nothing at that time. I knew that it needed to be done.

And as the women moved in, and expressed their violent behavior, and were violent to their children, the volunteers and the other mothers were there, and we all worked on the whole concept of what is, and how can you, mother and father your children if no one has ever taught you? And that's exactly what I grew: a huge community.

We were – because women were pouring in from all over the country, we squatted in huge buildings, I owned an enormous hotel in Richmond, the Palm Court Hotel. It had 47 private suites, and 78 mothers and kids moved in there. We had rows of buildings that had been left empty by boroughs; we just took them over at night and left a notice on the door, and the police would come and say, "All right, it's you."

So we were a huge community, men, women, children, all working together. And that was my vision.

So, you could imagine what I felt when I actually – 1974 – we were sitting there and having a small conference to talk to other refuges about how they could set up and we could federate. And in marched highly organized women from across the country, and voted themselves into the National Federation of Women's Aid – who now really own most of the refuges, shelters, in England. And Refuge, my old refuge, owned the others.

In America – I came to America in the early Seventies, and I could see what was happening: exactly the same thing. The women were scribbling Title-whatever-it-was *[editorial note: Title IX. –DE]*, to get the money to create the Empire, on the backs of very fragile women and children. And this is going on 40 years, it's going on and it's getting bigger and bigger and bigger. And I stood back, then, and I was begging: I was saying to people, "This is a fraudulent movement, listen to what I'm saying!" And nobody would say anything; because for a long time, the media, the courts, the agencies, certainly the universities, were preaching this doctrine which was in essence a feminist-Marxist doctrine that eviscerated men off the scene.

But the same thing was going to happen; women would be putting their children, one of the demands was 24-hour nurseries; women would become the earners, men would become dispensable. And it sounded so laughable 40 years ago, nobody would believe me! Now I sit here, and I don't think there's anybody in this room who doesn't believe me.

And many who, *[Applause]*

And why this is an historic occasion is because this is the first time I've ever seen this many people turn up for a discussion about men and men's issues.

My biggest problem, actually – and this is going to be a very troublesome thing to talk about – my main problem was getting women who come from years, generations, of family violence – not only family violence, but family incest — and saying to women with their 15-year-old sons sitting on their laps wrapped together like pretzels, "Stop it! You can't do this, this is not appropriate behavior!" Because for many women coming into the shelters and refuges, they don't know what appropriate behavior is.

How are you supposed to know, if no one teaches you? How are you supposed to – I mean, I was an extremely violent child. I wrote my memoirs, called *Infernal Child*. And why would I not be a violent child, when your mother whips you with ironing cords? And you stand in front of a teacher in Canada, in Toronto, and you say, "Look at my legs," which had actually scabbed from the blood, and she says, "Well, no wonder, you're such a terrible child."

And this is going on even today! How many times do you read stories of children going to school, trying to get food out of rubbish-bins with the teachers – good heavens! – ignoring it all. Because nobody wants to speak out.

Yes, there is a huge amount of very normal, ordinary people who go about their daily business and are not at all involved in what we're talking about. But those of us who are in the belly of the beast – who have been born into it, who have had no other opportunities – these are the women I love and work with. I work with and have always worked with violent women.

And you see, this is – from the very beginning – me feeling, actually, it's not a men's issue. Yes, of course men are violent. Men can be as violent as each other. But if you don't mother the mother, if you don't teach the mother how to mother the children, and the father to father the children, what do you expect to happen? My argument was, if we can take and mother the mothers, and the fathers if they want to be included, we could empty mental hospitals and jails.

Ah, but then you come up against something else! As a resident governor said to me – she said, "Every child that's born into a dysfunctional family is a point on my pension." Yes! Now, I think you should frame that, because that tells you about The Beast. And it's like bigger fleas on this body that needs the blood.

And so, what's happening now? I can tell you what's happening in England: If a woman is considered an unfit mother, the child is taken away from her. She then replaces the child within nine months to a year. That child is taken, and taken, and taken – and this fills the adoption quotas, this fills the children's homes, this fills all the needs for all this huge empire that has grown round this very sad human fact – that some children are born into terrible, terrible family situations.

And when "Peter," for instance; his mother was a prostitute, she was incestuous with him, his father sodomized him whenever he felt like it, the mother disappeared, so then he was taken into care; at 13, he strangled a boy of 11, in the bushes.

Right? Everybody was baying for his blood. He was a 13-year-old boy. Who do you put in the dock? His mother? His father? The agencies?

And when, later on, he found a woman and had three children by her, and repeated the pattern and molested his children, social workers had actually said he'd reformed! How could he reform? Nobody had put out a hand to him – they jailed him, and they punished him.

I can tell you, you cannot punish already-battered and -abused children. There is nothing that the state can do to them – even take their lives – when this is what happened to them in their childhood. And I want us to forget about blaming men or women, but actually begin to look at the judiciary, at the social services, at all the people who live off this human misery.

I've got a new approach, now, to men. I say, "How long have you been awake for?"

Because, as Anne said – and we work very closely together – as Anne said, it isn't just that you lose your family, because you have a wife who has, possibly, a serious personality disorder, particularly if she's a narcissistic exhibitionist. And there is no known cure – that is the one thing that will attract men. She's the arm-candy. She's the center of all of the attention, in the middle of the room, and he wants her on his arm. And then it isn't till far too late, what I call the "mask of sanity" slips – and he's trapped.

Now, you can take away – right, you say, "It's her fault, she's taken away my children, she's told them that I've molested the children" – but when he turns to what he's always believed in, when he turns to the place that he pays his taxes, and he finds that it's corrupt. Family courts are corrupt from top to bottom in England. I don't speak for Canada, and I know you don't either, but I promise you – they're secret; no decisions may ever come out of the courts. Terrible injustices are done in there. And to me, I've fought in those courts for 40 years. They have to be disbanded. We have to –

First of all, this whole business of battered, abused, and sexually abused people who grow up unable to make relationships. The courts can't deal with it; they're not set up to deal with it. The fact is – and I'm included in this – the only sanction the court has is to jail; it means nothing to me. So when they try to jail me, from Magistrates' Court to the High Court to the House of Lords, back to acts of Magistrate's Court to jail me – I would have been perfectly comfortable in Holloway. Anything was better than my childhood.

So I want you to understand that we need not only to disband the family courts, but also put this whole subject of battered and abused children, and the kind of therapy and the kind of care that we need to give, into the hands of

the people who can really do it, who were trained to understand what's going on. The majority of women in my refuge – the courts were part of their theater. There's no question that anybody would tell the truth under oath.

Having said that of the 62 – the other women were innocent victims of their partners' violence, and yes, their partners were extremely violent; in many cases, dangerous. But they were integrated human beings who had been loved, mothered, and fathered; and once given a hand up, they could move on and regain their lives.

But the work I do is with women who have come from generations of violence. I've always seen – and it has always been – a generational, family issue. The whole business – I've got, how many more minutes have I got? Five.

But the whole business of "patriarchy" and the gathering of billions and billions of dollars across the Western world, the whole business of persecuting men, of demonizing boys, of failing to educate – that has been a huge, fraudulent movement.

And we need to name names – and first on my list is Hillary Clinton. And I accuse her of being one of the leaders of this fraudulent movement; followed by Germaine Greer, by Harriet Harmon, by – Betty Friedan's dead – but all the whole lot of them. And we need to go after them! We cannot allow this to continue. And if we don't stop it, I don't see a future for marriage, for love, or for anything.

And that question about marriage: I see men's point of view. Why on earth would you take a risk that has a 90% chance of stripping you of everything you have, particularly your children?

[Applause]

I'm going to stop now, because I know that you're all desperate for lunch. Thank you!

Editorial note: Our thanks to Rick Westlake for providing the raw transcript of Erin's remarks. –DE

The First Koalemos Awards

AVfM Video Source · 18 July 2014 · Archived copy · Original

The Koalemos Awards are a celebration of the people who assist us in finding truth by showing us where truth cannot be found. The Koalemos Awards are similar to the Darwin Awards in that they are a satirical, tongue-in-cheek honor. The main difference is that while the Darwin Awards celebrate people who remove themselves from the gene pool in extraordinarily stupid ways, giving desirable genes a better chance to procreate, the Koalemos Awards celebrate people who destroy their own credibility in a public display of stupidity, giving intelligent ideas a better chance to procreate.

You can nominate someone in the comment sections. Five nominees will be evaluated per ceremony.

If you have not already done so, subscribe to Victor Zen because there are too many stupid people on the planet for the Koalemos Awards to end anytime soon.

The rationalization hamster, or “Matria Toxicanus”

Kimski · 18 July 2014 · Archived copy · Original

A field study by the Chairman of The Royal Kitten Cub Clubbing Society, (T.R.K.C.C.S.), Sir Kimski.

During the past couple of years, I have given much thought to the nature of the creature also known as the “Rationalization Hamster.” According to *Urban Dictionary*:

> The rationalization hamster is a legendary creature dwelling deep in the minds of the self-delusional, and is particularly common among young liberal women. From birth, the rationalization hamster enters a symbiotic relation with its host, whereby whenever the host feels a craving to do something completely insane and malicious that will have horrible consequences for everyone in the long run, the rationalization hamster will jump on its wheel and run really, really fast, getting the magical hamster wheel to spin out a long sheet of paper full of neat rationalizations for the ultimately devastating action.
>
> Rationalization hamsters are thought to be a key component in producing liberal scholarly works, particularly those of feminism. Young, liberated women often rely on it to explain their attraction to the asshole who is going to pump and dump them, as well as their contempt for the nice guy who, unaware of the hamster within, strives fruitlessly to gain their true love. Older, liberated women also rely on it for dumping their husbands and using the resulting child support money on jewellery, cars and/or crack.[1]

It has been a source of constant irritation and frustration for most of my life how women’s choices and bad behaviors have been excused with their ability to tap into the mindset of this vile little creature. It has become painfully obvious to me that most people don’t fully understand the true nature of the symbiosis between the two. In the following presentation, I’ll try to disclose some of the recent discoveries of the true nature of the presumed furry, cuddlesome, and lovable entity most people thought they knew.

I give you the Matria Toxicanus, a.k.a. the Rationalization Hamster.

To provide you all with a better understanding of what we’re dealing with here, let’s take a look at the estimated lifespan of the Matria Toxicanus, along with its way of life, viability, and health determinants.

It starts out as an egg-like attachment to the lower cortex of the brain, where it hatches during the early developmental phase of the host. After hatching, the Matria Toxicanus latches on to the dopamine receptors in the brain of the predominantly female host. Much like the mitochondria found in human cells, this parasite has come under speculation by scientists as to whether or not it has been living in symbiosis with female human hosts since the dawn of the human species or if it has achieved its present-day status and dominance as a consequence of the constant grooming, which mostly befalls females in our cultures. It is, however, widely recognized nowadays that the Matria Toxicanus is passed on from mother to female fetus, exactly like the aforementioned mitochondria.

The Matria Toxicanus has an estimated lifespan that follows the host’s ability to produce estrogen, i.e., they will wither and die when the host reaches approximately 40 to 50 years of age. Estrogens are synthesized in all vertebrates as well as some insects, which the Matria Toxicanus presumably belongs to. Their presence in both vertebrates and insects suggests that estrogenic sex hormones have an ancient evolutionary history.

A brief look at the history of the Matria Toxicanus:

It was originally discovered by Dr. William Claude Dukenfield in 1949, during a study of the role of dopamine in the addictive process. A consistent finding in drug-addicted subjects is a lower level of dopamine D2 receptors. In cocaine abusers, low levels of D2 receptors are associated with a lower level of metabolism in the orbitofrontal cortex. Because the orbitofrontal cortex is associated with compulsive behaviors, its disruption may contribute to compulsive drug intake in addicted subjects. This study explored whether a similar association occurs in methamphetamine abusers. Today we can only imagine his surprise when he initially opened the skull of one of the

female test subjects, and this creature, now referred to as the M. Toxicanus, was revealed for the first time. A surgeon involved in the autopsy later explained: “It was staring up at him, with its tentacles latched on to the orbitofrontal cortex, and then it hissed at him!”

Dr. Dukenfield unfortunately went insane from the experience, living out his remaining years in a sanitarium without ever fully recovering from the trauma.

Today we have a far better understanding of the M. Toxicanus and its role in the increasing hatred toward men, along with the rise in irrational behaviors of women in the anglosphere. The M. Toxicanus has become somewhat of a favourite study of most male scientists specializing in the field of female behavioral patterns. We now understand that the symbiosis is biochemically based: the M. Toxicanus provides the host with large quantities of dopamine, persistently provided through constant doses to obtain mood changes, which in return provides the parasite with the “feel-good/-bad” proteins and estrogen it needs to survive and grow. And it can grow to quite amazing sizes, given the right incentive from the parents of the host during her childhood, as well as from the grooming of the host herself at a more mature age.

To fully understand the nature of the relationship between parasite and host, some scientists have compared it to an “interior” relationship between a young boy and his dog. The similarities become obvious, given the significant size of some of the M. Toxicanus specimens recovered. As mentioned, it is a symbiosis based on the mutual exchange of beneficiary biochemicals, and in the more radically attached specimens, attempts to remove the parasite from the host have triggered quite violent and overtly emotional responses. Suicide attempts have not been a rare outcome of this procedure.

It is still not fully understood why the parasite persists to live a hidden existence inside the skull of the female host when it could be benefitting from being connected to the host through an outside exterior tentacle as a fully grown specimen, and thereby follow her around much like the above-mentioned dog to a boy. Speculations have been made that an “outside” existence would render the M. Toxicanus more vulnerable to violent detachment done by other humans, when the behavior of the host becomes too irrational or even threatens the very existence of the host. However, an interior existence seems like the most viable solution to the inherent vulnerabilities of the species, even though larger specimens have been known to grow exterior limbs. The Matria Toxicanus will then grow up to eight legs, much like the arachnids, but so far there has been no proven evolutional connection between the two species.

Let me make it absolutely clear to the reader: there is no way that you can possibly compare a hamster with the M. Toxicanus. The small, cuddly, vulnerable, and cute little creature known as the hamster has nothing in common with the dangerous M. Toxicanus. The description and presentation as a hamster is a predominantly feminist choice,[2] with the sole purpose of excusing the dangerous and irrational behavior this parasite is known to trigger in the host. They are not even remotely alike in build, size, or looks. Where the hamster plays on our inherent need for protecting the smaller and more vulnerable creatures, the M. Toxicanus has far more in common with a tarantula in appearance and is at least twice as deadly to anyone attempting to prevent the emotional rush it provides to the host.

Small, beady double eyes look out at you from under a ridge across its body/head, and it has a furry growth on its soft but bony back. As mentioned, the M. Toxicanus comes with eight legs on the grown species, which are usually folded under the specimen inside the skull of the host. It has an additional variety of tentacles of different length and size placed on each side of the body/head. Usually the M. Toxicanus grows to the size of an adult male’s palm within five to six years, but due to the elasticity of the body/head, it is able to envelop the brain of the host completely.

It is a well-known and proven fact today that hosts of the M. Toxicanus have been responsible for matricide, patricide, and infanticide, along with any possible example of violence, self-mutilation, and mutilation of others. Its hosts have a long and substantiated history of causing irreversible harm to the host’s fellow humans, based on the need of the host to validate any irresponsible, irrational, or even life-threatening behavior to and for themselves.

It cannot be overstated just how dangerous this parasite has become in recent years, where it has caused damage to homes, families, property, environment, and the very fabric of civilization. It is rapidly and persistently becoming akin to the Black Plague of the 13th century. And as those more violently stricken hosts have now put an ideology of hatred in place of rational thinking and behavior, M. Toxicanus has become the most dangerous threat to the interactions of humans, along with their mutual relationships, that the world has ever faced.

And in today's increasingly infected societies, no one can hear the screams of men.

Sources:

[1] Definition of 'Rationalization Hamster' – Urban Dictionary.
[2] Folie à deux – Wikipedia

American family courts, the First Amendment, and violations of free speech: Part II

Guy Mann · 18 July 2014 · Archived copy · Original

Editor's note: This article is being published under a pseudonym, for fear of retribution by the family courts. —SM

Prelude

My apologies to all the readers for the delay in publishing this Part II of this article. After the publication of Part I, I was warned by my counsel that publishing this article, even under a pseudonym, would be very dangerous to the case I am currently fighting in family court. Counsel has advised that the judge would the take the criticisms and analysis in this article personally, and would likely rule against me because of it. However, such threats should never chill the reporting, publication, and information contained in these articles. Additional delays came from a couple more interviews I had to complete for the article and a Men's Issues Conference that I had to attend. However, here is Part II, and I thank you for your patience.

Part II

When inherent fundamental rights clash with the immediate power structure in place, those rights are the first to fall. Under the direction of corrupt institutions the ideal of inalienable rights becomes a misnomer—since the structures in place have the immediate power to deny you those rights, they are no longer inalienable by instant circumstance.

And so it is with the family courts. Although they co-exist in a land where federal constitutional rights abound, and where such rights are legally controlling, these courts routinely ignore them. The federal "inalienable" right to parent one's child is barely ever mentioned or entertained.

A fundamental right is not to be infringed upon unless that right was forfeited by the person. Thus, for example, a person found guilty of some offense, via due process, can be denied the right to his freedom. And yet, federal constitutional parenting rights are violated in family courts all the time. Through no fault or action of their own, parents are routinely stripped of their parental custody rights, and of their free speech rights. Later after months or years of such constitutional denial, a hearing may be held that in itself can take months to complete. In practice, and likely by design, it rarely happens or it is too late to mean anything; usually a "settlement" is extorted from the parent.

In combined attrition, parents are beaten down psychologically and financially, through money spent on attorneys and mental health evaluators, and the continuing corrosive denial of their children. During all that time, CPS and social workers, always looking to justify their existence, are constantly yapping at the ankles of parents, ready to pounce upon the slightest anonymous complaint or contrived folk wisdom, eager to interject themselves into the custody proceedings and shift the presumption of parental fitness using hysterical claims, usually against the father.

Thankfully absent throughout the years of the intact family, it is when a family is dissolving CPS workers pop up like cow patty mushrooms, and like blowflies that are attracted to the whole mess. Suddenly neglect and abuse is seen everywhere it was never seen before. Their mere proximity, armed with official henhouse gossip, is enough to dirty the reputation of the target parent in the custody actions, again usually the father, irrespective of either the legitimacy of their accusations or eventual findings of innocence. And it is no accident, CPS agencies are overwhelmingly staffed and driven by ideological feminists.

And all this is considered a perfectly normal template, applied to the assembly line of families to be processed through their machine; milking parents of their resources, time, money, and quality of life. Most importantly to the system, it is the money that can be gouged from them, through threats of fines, imprisonment, loss of their children, and public defamation. With such extortionate powers, the money pours into the family court system like water—the attorneys, psychologists, therapists, evaluators, visitations centers, the filing fees, and transcripts costs.

Judicial orders and threats move these things along, with police, tasers, guns, and jail cells not far behind for those who don't play ball.

As I mentioned in Part I of this article, all these things, traditionally very hidden from public view, provide a backdrop of corruption that would otherwise be prime for public criticism and expose. But the thing thrives in the dark, and can fester only when not being criticized or revealed. Much as a tyrant like Idi Amin was able to get away with atrocities in Uganda, but only while he kept it hidden within his borders, when it spills over into the rest of the world such regimes collapse under their own top-heavy, brittle, and self-justifying existence.

Similarly, the allergic reaction that most family court judges respond with, to anything even approaching public attention or criticism, is a consequence of their guilty knowledge of what they do, and their need to cover it up. Such judges will misuse the power of their office to silence, sanction, remove children from, and even imprison those who dare criticize their system. It makes no difference to them that everything they do is public record by law and a constitutional right of the public to see them. Aware of the zero-tolerance attitude of family court judges to public revelations, savvy attorneys will naturally attempt to game the system by filing motions in these courts seeking to shut down the opposing side's public speech, motions that in any other court would be considered legally frivolous, and sanctionable.

Information Wants to Be Set Free

As our culture evolves, and since information just wants to be free, we now see increasingly, [1] the popular dissemination and publication of public criticism of governmental institutional abuses, and [2] the reactionary backlash by those same institutions who have grown complacent, sloppy, and self-righteous with the abusive and hidden activities regularly committed out of public oversight.

As they see it, who needs quality control when there are no consequences?

Like cockroaches, the functionaries making up these institutions run for cover when exposed to the light of public attention and will therefore try to subvert any attempt to do so. It is the same dynamic that drives police officers across the nation to falsely assert their right to commit atrocities in public, yet demand that no one be permitted to record them doing it. Similarly, we can see the NSA's reactions to Edward Snowden's revelations of their illegal activities, seeking to shut him down preemptively. Even on trivial matters, the NSA sought to shut down even a T-Shirt manufacturer for selling shirts that mocked the NSA.

With the same mentality, family courts have reacted similarly to public disclosure of their normally hidden inner sanctum. With the fortress-like edifice that family courts hold against any review or oversight, the only thing they seem to respond to is public attention and outrage, and have developed ways to keep their violations out of public view. Illegal edicts, threats, and orders often get conveyed to parents in far more subtle ways, ways that lack a formal written record or order that they can be held accountable for. Family court judges will order or threaten parents from the bench, not issuing a formal written order that they know can be appealed or republished to the public. In this way they avoid the disinfecting sunlight of public attention, yet still manage to convey their threats and censorship.

Case Study #1

For example, on January 19, 2011, Nassau County, New York, Judge Anthony Falanga issued a from-the-bench directive and threat to Anthony Pappas, a Professor of Economics at St. John's University, and litigant in family court. Prof. Pappas had gone public with his complaints and experiences in the courts, of which the judge did not want him to continue, and stated to him:

> "I am admonishing you right now, you are not to communicate with anybody inside the court system, outside the court system, about how you feel you were being treated or anything like that. If you feel I am violating your right to free speech, you have the absolute right to feel that way and do whatever you feel is appropriate. If I decide to hold you in contempt, we'll cross that bridge when we come to it. Do you understand?"

More egregious examples abound, and often occur within the context of counsel seeking to conceal egregious behavior of their clients, and the court's complicit willingness to permit it. Such attorneys will seek a restraining order to prevent the public speech of fathers, who merely want to share or vent their experiences in court.

Often, judges will threaten the father with sanctions if they continue to express their opinions and experiences; sometimes judges will become retaliatory if the father uses other collateral legal avenues to support his efforts while the litigation is occurring in family court. Such judges will threaten to limit access and/or legal custody of their children as a method of control, punishment, and sanction against such "uncooperative" fathers.

Case Study #2

In Indiana, on April 29, 2009, Judge James D. Humphrey gave an ultimatum to Daniel Brewington: If Brewington continued to post and publish his experiences related to his custody efforts in the Indiana Dearborn Circuit court in his Internet blogging, it would be at the risk of losing custody of his children.

Eventually, when he continued to report to the public of his experiences, Brewington was stripped of all access to his children. When that did not stop him from expressing his free speech, Indiana officials eventually convicted and jailed him, by divining in his writings an unstated hidden threat to a judge.

Case Study #3

On March 11, 2013, Gary L. Jacobs, a candidate for the Suffolk county New York legislature, was called into Suffolk County Family Court (Hon. Julianne S. Eisman presiding) to face a family offense petition for harassment, with his ex-wife seeking a restraining order to prohibit his publishing of his family court experiences on his private Facebook page.

After issuing denigrating admonishments from the bench, accusing Jacobs's postings as "bad parenting" and "bad ex-husbandry", and suggestions that he be sued civilly for defamation by his ex-wife, the judge fortunately denied the restraining order and dismissed the family offense petition.

Case Study #4

From 2012, Jason Patric, a celebrated actor, had conducted a public campaign, Stand Up For Gus, to publicize his family court case. He highlighted the inequities where he was denied even the presumption to argue his fatherhood of his child, and he also established a public foundation to fight parental alienation.

On or about February 6, 2014, attorneys for the mother of his child filed a motion for a restraining order to stop his campaign, gag his public speech, and prohibit him from posting on the Internet. Fortunately there too, the judge denied the motion, correctly ruling that such an order would be a prior restraint in violation of the 1st Amendment, U.S. Const.

Case Study #5

On February 14, 2013, Juvenile Court Judge Joseph Johnston suspended Lou and Linda Pelletier's parental rights by remanding custody of their daughter Justina to Department of Children and Families (DCF) agency. In that order was the directive that the Pelletiers were forbidden from discussing or communicating the circumstances of their daughter's removal from their care to anyone.

After almost a year of attempting to regain custody of their daughter, Lou Pelletier decided to break the court order, and in February 2014 went to the public with his story. He had brought his daughter to Boston Children's hospital for a stomachache and cramps, but the hospital then refused to release her back to her parents, asserting that the parents refused to accept their diagnosis of mental illness, not a physical ailment.

DCF then filed a contempt of court petition, citing the Pelletiers' discussion of their case to the media. DCF then later dropped the charge, after 1st Amendment lawyers criticized the gag order as unconstitutional, and public condemnation descended upon DCF and the court

Citing the parents behavior as unacceptable, in [1] being profane to hospital workers, [2] having publicized the case in the media, [3] objecting to the minimal one hour per week visits they were permitted to see their daughter, the judge concluded that the Pelletiers were "impeding progress in this case" and that they were not cooperating with treatment and conditions that were being imposed upon them and their daughter.

Due to the parents' insufficient cowering and refusal to validate the removal of their child for no legal reason, the judge asserted that the parents' custody of their own daughter was against her best interests, and again remanded custody to the state. There were no findings of actual unfitness to conclude this, rather because these parents complained loudly to the media, held obvious animosity to their daughter's captors, and refused to legitimize this treatment, the court ruled they were unfit to raise and care for their child.

Case Study #6

On December 29, 2013, a father, Christopher Mackney, having suffered the removal of his children, destruction of his life, and further judicial abuse upon himself in the family court beyond his limits, drafted a suicide letter detailing exactly how these courts brought him to kill himself. After his suicide, the letter made its way to the media, where it was then published in various Internet publications and websites.

Soon after, on April 15, 2014, not liking the content of the message Mackney had published to the world with his last dying declaration, his estranged wife asserted legal privilege, claiming copyright control, over the letter and sought via cease and desist demands to remove Mackney's letter from publication. These efforts are still pending, and the legal threats still ensuing to the publishing outlets.

Case Study #7

On November 23, 2011, Mark Byron of Cincinnati, Ohio, posted on his private Facebook account the statement:

> ". . . . if you are an evil, vindictive woman who wants to ruin your husband's life and take your son's father away from him completely — all you need to do is say that you're scared of your husband or domestic partner…"

The page was only accessible to his friends, but his ex-wife hacked into the account and read what had been written. She then went to the judge to complain about it. For this generalized free speech lament, on January 25, 2012, Judge Jon Seive of Hamilton County Domestic Court sentenced Mark Byron to 60 days in jail for expressing his angst and observations to his friends. Issuing an order to compel Byron's speech that was just as violative as the order to restrict it, the judge then extorted Byron, offering to suspend and replace the jail sentence if he posted for 30 days on his Facebook page an apology written by the judge and speaking as if he were Byron to his wife.

Initially Byron complied, but after 26 days he took down the counterfeit apology, and went back to court to face the jail time he was threatened with for his expressing his opinions. By that time, a maelstrom of criticism from over the country had descended upon the Hamilton County Court, accusing it of blatant violations of the 1st Amendment's protections of free speech, and Judge Seive capitulated the point, and did not imprison Byron, trying save face by stating that he felt Byron had been punished enough.

Case Study #8

Gary Trieste, a Kingston, NY, father embroiled in a three-year custody case starting in 2011, had at an early stage publicized his case on the Internet and media, his case was written up and commented upon, he appeared in documentaries and radio programs, publishing articles and video exposés on the family court system. In January 2014, during the ongoing custody trial, a 50-page motion was filed against him by his ex-wife, seeking a court ordered injunction preventing him from either publishing, speaking to the media, writing articles, or releasing videos of anything related to the family court proceedings, his family, or his experiences in court.

In April 2014, the Ulster County Family Court ruled that such an order would be a prior restraint of free speech

and denied the motion; however, in the closing pages of the order, although Trieste's publications had nothing to do with his fitness as a parent, the judge admonished Trieste's public activism and criticism as reckless and bad parenting, and threatened that such 1st Amendment activity would nonetheless be used as evidence in the trial, putting at question his fitness as a parent in the custody case.

Case Study #9

In 2010, W. David Kimbrell was in the middle of a heated custody battle in Santa Fe County, New Mexico. The court had assigned a Guardian Ad Litem (GAL) for the children, to which Kimbrell vehemently objected to and attempted to have removed as biased and in conflict of interest. The lower court ruled that Kimbrell's attempts to remove the GAL were relentless and improper, and issued an order that Kimbrell should cease and desist those efforts; that order included a provision that Kimbrell could not even communicate his displeasure and complaints to the media. Kimbrell then formed an organization called StopCourtAbuseOfChildren.com (now defunct), from which he continued to publish his issues and criticisms of the GAL.

On July 1, 2011, the court issued an injunction preventing Kimbrell from publishing anything related to his misgivings about the GAL on the Internet. Kimbrell appealed to the NM Court of Appeals, and this order was reversed on the basis that such publications were protected by the freedom of speech clauses of the U.S. Constitution and the New Mexico Constitution. The court sent the case back with instruction to the lower court to determine whether Kimbrell's publications constituted defamation.

Case Study #10

In early 2014, pursuant to a family court custody proceeding, Surrender Malhan was stripped of custody of his two children by New Jersey Essex County Superior Court Judge Nancy Sivilli without even a hearing, as was required by law. After he was interviewed by Channel 9's newsprogram "Chasing New Jersey," and he complained about what the court had done and the improper procedures, Judge Sivilli went ballistic, and on May 1, 2014, she issued a censorship restraining order prohibiting Malhan from discussing, reporting, or expressing himself to any of the press, media, or even on his Facebook or Twitter accounts, and ordered him to take down any and all information he had posted online. The judge's post hoc justification of this order was that any discussion of the court, judge, or proceedings in published or broadcast form would harm the children, using the BIOTC invocation as an excuse to trump his Constitutional rights.

However, in response to the order, Paul Nichols, a reporter for the *Bergen Dispatch* who wanted to interview Mulhan, filed a lawsuit in the U.S. District of New Jersey court, asserting that such capricious orders were a violation of the 1st Amendment to the Constitution, see Dkt #2:14-cv-03821 WJM/MF. In the lawsuit, Nichols argues that BIOTC analysis can never trump fundamental federal rights, and that Sivilli's order was unconstitutional. The case is still pending review.

Summation

The efforts at suppression of public speech is an emerging and accelerating trend in family and domestic courts in America. People are forcibly thrust into an unrecognizable maelstrom of demands and directives, legal wranglings, and Looking-Glass logic; the conflict of interests between those people's right and inclination to express themselves, complain, or publish their experiences to others via the Internet and other media, unavoidably bumps into the insular and cloistered world of courts, judges, and adjunct professionals (e.g., psychologists, CPS workers, social workers, evaluators, attorneys).

Abuse of the power coming from these courts is nowhere more apparent, self-serving, and hypocritical than family courts. They consider provisional what should be absolute—constitutionally protected free-expression and speech, the right to redress grievances against the government, the right to public court proceedings, and the freedom of the press to publish such information.

Modern technologies are providing such easy broadcast capabilities for speech so as to now become as common

place as making a phone call. What once was a major hurdle in information dissemination is now not a hurdle at all, and actually a normal mode of communication, e.g., Twitter, YouTube, blogging sites, Facebook, and special interests websites.

No longer is it acceptable to punish a parent's expression of his experiences in court. Claiming a best interests of the child as an excuse to silence unrelated speech will be seen for what it is—an obvious excuse to protect the judge, not the child.

Threatening a parent's custody or access to his child, solely because of such public expression and criticisms, is the province of sadists and sociopaths, and should have no place in an American court of equity.

The Murder of Sam Degelia Jr.

Michael Volpe · 18 July 2014 · Archived copy · Original

Publisher's note: As has been alluded to in some of the blog posts by the late Chris Mackney, there was a great deal more to Dina Mackney's family than he knew about going into the marriage. As you will see in this chapter from an upcoming book by investigative journalist Michael Volpe, that is quite the understatement. AVfM will continue to publish Chris Mackney's tragic personal story. Perhaps this post will give you more insight into what, exactly, he was dealing with and why he may have ultimately chosen suicide as a way out. —PE

♦

Author's introduction:

I'm an investigative journalist and my definition of an investigative journalist is someone who inserts themselves in a situation someone somewhere wants kept hidden, and they report on that. While many on the internet have made Dina Mackney into the focus of this situation, that is not entirely accurate.

In fact, the center of power and influence in this situation, according to my investigation, is not Dina Mackney, but her father, Pete Scamardo. What he wants kept hidden is his involvement in the 1968 murder of his friend and business partner, Sam Degelia Jr. Scamardo paid $2,000 to have Degelia Jr. killed in order to collect on insurance money.

In fact, Scamardo, a very successful builder from Virginia, didn't reveal this information to Chris Mackney while Mackney dated his daughter, during their marriage, or during their divorce. Mackney found this out on his own in June 2008, when the divorce was several months old.

At that point, the tenor of the divorce changed. Dina Mackney fired her lawyers, Ain & Bank, and hired a law firm headed by Jim Cottrell, which advertises, "we're not the type to settle, so have your pocketbook open." (Cottrell, it should be noted, denied bullying Mackney to me, as Chris Mackney alleged.)

The revelation of this murder, which is in fact public information but not well-known, was at the center of the calculus of everything going forward.

Many who read this will likely not be most interested in the murder, and that's because like everyone they approach this story through the lens of their own ideology, but if you want to understand what really happened, stripped of ideology, you need to start with this brutal murder, a murder actually committed by the hitman, Charles Harrelson, whose son is the actor Woody Harrelson.

Now, here's the tentatively titled chapter: The Murder of Sam Degelia Jr. —MV

♦

On the evening of July 11, 1968, Jimmy Horn, a bookkeeper, was walking into a cafeteria in McAllen, Texas, the largest city in Hidalgo County, Texas, on the tip of the Rio Grande in South Texas. He noticed his boss, Sam Degelia Jr., a thirty-year-old grain broker, father of four children under ten, and owner, along with his business partner, Pete Scamardo (father of Dina Scamardo) of Commodity Marketing Corporation. Horn asked Degelia Jr. to join him for dinner but Degelia Jr. declined saying that he was waiting on some men regarding a business deal. Jimmy Horn was the last non-murder participant to see Sam Degelia Jr. alive.

Later that evening, Sam Degelia Jr. was picked up by two men, Charles Voyde Harrelson and Jerry O'Brien Watkins. Watkins was a career loser and criminal. According to a February 27, 1970, story by the Associated Press, Watkins had been released from a federal prison in El Paso, Texas, in 1963 and the story described Watkins as, "a former convict" who "at one point was interested in selling machine guns to someone in Mexico."

Harrelson, too, was a career criminal, degenerate gambler, drug addict, and described by his former girlfriend, Sandra Sue Attaway, as being charming and kind when they first met but turning violent and pressuring her into

committing crimes, including her participation in the murder of Allen Berg, months before the murder of Sam Degelia Jr.

[image]
Woody, left and Charles, right, Harrelson.
For better or worse, Harrelson is today known mostly for being the father of Woodrow (Woody) Tracy Harrelson, born July 23, 1961, who would first achieve fame as Woody Boyd on *Cheers*, and is now known as a movie star in movies like: *White Men Can't Jump*, *Indecent Proposal*, *Natural Born Killers*, and *No Country for Old Men*, of which the book upon which the movie was based borrowed from Charles Harrelson's alleged deeds. It's been reported that Oliver Stone, when making *Natural Born Killers,* encouraged Woody repeatedly to act like his father when Woody played a psychopathic serial killer in that movie.

Woody Harrelson would later say that his father disappeared from his family home in Houston in 1968, shortly before the murder, and Woody didn't communicate with him until 1981.

At the time of the murder, Charles Harrelson was shacking up with Sandra Sue Attaway, who was in her early 20s, when she met Harrelson. Attaway was an attractive twice-married, twice-divorced woman with few skills when she left her young son with her mother to move to Houston in 1967. She told a police investigator that she first met Harrelson on August 3, 1967, in Houston and by September 3, 1967, Attaway had become so taken that she took off with Harrelson to Las Vegas, where Harrelson proceeded to quickly lose the $5,000 he started with and just as quickly as they'd arrived in Las Vegas, she told Texas Ranger TH Dawson for a report he published on January 21, 1969, they were on their way to Des Moines, Iowa, where Harrelson claimed to have work available.

Attaway described to Dawson an existence like this which continued for about a year, where Harrelson would swoop into some area, run up debts, or otherwise get in trouble, and rush, with Attaway at his side, out to another town. Attaway also said that as the relationship progressed Harrelson became more violent and Attaway was beginning to learn more and more about the business he was in.

"I was not allowed to have any girlfriends or go anywhere without him. I was beginning to find out what bad things he had done such as collecting bad debts for a booking organization run by Jack Strauss the previous summer. I asked him if he hurt people when he did this and he said, 'Of course.' I had no doubt that he would because he had hurt me too."

By 1968, Attaway had tried and failed on multiple occasions to extricate herself from Harrelson. By April 1968, she was helping him commit a murder for hire. He told her that a carpet dealer named Allen Berg had cheated an associate of his, Frank DiMaria, out of $7,000, and that Harrelson had been tasked, for $2,000, with collecting the purported debt. Here's what Attaway said happened next to Dawson.

> **On a Tuesday night, he came into the apt. and said he wanted me to make a phone call and he would tell me exactly what to say and that I was to repeat what Allen said so that he could me what was being said. He told me to talk the boy into meeting me somewhere which was done and he was to meet me at the Brass Jug Club. (Author's note: Attaway lured Berg, according to her testimony, with the promise of oral sex.)**
>
> **He had already bought the red Cadillac 1967 convertible with a white top at a used car lot on Post Oak Freeway from a man named Martin and we went in it. I drove and he told me how to go. We drove around the club and the boy into the club and drove around the block and stopped by the boy's Cadillac as he walked back across the street. Chuck jumped out and forced Allen to enter our car by use of a gun and shove.**

Attaway said they drove to a secluded area unfamiliar to her where she proceeded to get the car stuck in the mud. Harrelson proceeded to force Berg into the trunk and fixed up the car.

Attaway said they kept driving, with Harrelson noticeably nervous, when "he said to stop right where we were."

Harrelson then forced Berg out of the trunk while Attaway said she waited in the driver's seat, and assumed that Harrelson was going to rough up Berg. Instead, she heard a shot.

"I jumped out of the car and looked behind the car. Allen was laying on the ground on his face," Attaway said in the report. Berg wasn't dead, and Attaway described how Harrelson later used a rope to suffocate him after he noticed him still alive as he was digging a hole for Berg's body.

This particular murder for hire was recently documented by Berg's brother, David Berg, in the book, *Run, Brother, Run*, released in 2013. Though Harrelson claimed to Attaway that the murder had to do with money owed to DiMaria, in *Run, Brother, Run*, the motivation for the murder was payback. DiMaria had worked briefly for Berg, running his carpet business in San Antonio, until Berg accused him of stealing. Berg's father then spent the next year telling any banker in Texas not to loan any money from "the thief who stole us blind."

"Leonard [the investigator hired by the Berg's] had told Dad that Frank DiMaria was behind Alan's death and that the motivation was spite: he wanted to destroy Dad. He had paid someone else to commit the murder: Charles Harrelson, a thirty-one-year-old contract killer whom the Texas Rangers suspected of having murdered a dozen men or more."

After describing the murder of Allen Berg in excruciating detail, Attaway next told Dawson about how she met Pete Scamardo, who she apparently first met at around the time that Harrelson committed the murder for hire of Berg.

> **Meanwhile, I had met a man from Hearne, Texas, named Pete Scamardo who was introduced as an old friend of Chuck's from Huntsville and Chuck told me, not in Pete's presence, that Pete had some business they were discussing. About the same time that Allen was killed Chuck came home with some white powder packaged in a prophylactic which he told me was heroin and that Pete had brought it back from Mexico and considered himself completely unsuspicious because he was a businessman and had never been in any trouble Chuck was to try and sell the stuff for Pete as Chuck had more contacts. I remember now that Chuck had picked the heroin up from Pete while he was staying at the motel on South Main near the Domed Stadium and I believe that it was the Rodeway Inn but I am not sure.… Then, Chuck told me that there was no place in Houston that he could find to sell the heroin and that he had gotten the name of a contact from Frank Dimaria so we went to K.C.**

Things didn't go as planned in Kansas City, and instead of selling the heroin Harrelson got arrested and was forced to get rid of the heroin he intended to sell for Scamardo.

Attaway told the investigator that Harrelson now owed Scamardo.

> **Sometime around June or July (1968) Chuck told me that he had to pay Pete Scamardo a favor owed him and that he and Jerry (Watkins) were going to fly to the Valley and kill a man for Pete so that he could collect some insurance on a business partnership on a policy they had on each other.**

By the summer of 1968, Scamardo was facing financial difficulties, according to trial testimony at his trial, and since Harrelson now owed for the heroin he lost, Scamardo came up with a plan. He would pay Harrelson $2,000 to kill his business partner and best friend since they were in second grade, Sam Degelia Jr., because as business partners, according to *Run, Brother, Run*, he'd collect $100,000 in life insurance, "$50,000 that went directly to a bank to pay off their business loan, and $50,000 Scamardo would pocket by stiffing their other creditors. For his part, Harrelson would receive $2,000."

Berg continued later quoting Harrelson as saying that even he, a contract killer, thought that Scamardo was depraved. "Isn't it hell when your best friend kills you to collect the insurance?" said Harrelson to Jerry Watkins, who helped him kill Degelia Jr.

The murder of Sam Degelia Jr. didn't end the financial troubles of Scamardo so on September 13, 1968, Scamardo, along with his attorney Owen Stidham, went to the office of Bob Musser, a local polygraph expert. According to an Associated Press story published in *Big Spring Herald* (Texas) on March 6, 1970, Scamardo was visiting Musser's office because he was trying to borrow more money to clean up debts in his business and he couldn't get the loan.

The reason he couldn't get the loan was because Scamardo approached Sam Degelia Sr., the father of the man he'd just had murdered, and Degelia Sr., suspecting that Scamardo had had his son killed, refused to lend him any money until he was cleared of his son's murder.

If Scamardo thought that visiting Musser would clear his name, he would soon be in for a rude awakening. After a series of questions, Musser suspected that Scamardo was indeed the killer and Musser testified at Scamardo's trial, "I told him it sounded like he had a very good motive for having Degelia killed."

Musser continued in his testimony: "You're right," Musser recalled Scamardo saying, "I had Sam shot."

Scamardo's lawyer, Percy Foreman, attempted to keep this testimony out of the trial, arguing it was hearsay evidence, but the judge ultimately allowed it.

On December 7, 1968, Scamardo was arrested and charged with the murder of Sam Degelia. Watkins was arrested on the same day and Harrelson was already incarcerated in neighboring Brazoria County after being arrested for the murder of Allen Berg.

Curiously, both Scamardo and Harrelson retained Percy Foreman as their counsel. Foreman is considered among the greatest lawyers in the history of the USA. Foreman, in his career, lost only 50 out of more than 1,500 cases in which his client was charged with murder. His clients include James Earl Ray, the killer of Martin Luther King Jr., and the socialite Candy Mossler. In fact, Foreman has his own Wikipedia page in which Harrelson is singled out as one of his famous clients, but in 1968, Woody Harrelson wasn't yet famous, making Charles Harrelson a curious client for someone of Foreman's stature.

Whatever the reason, Foreman was worth every penny. In Harrelson's first trial, Foreman put on a nightclub singer who claimed that she had been with Harrelson at the time of the murder. The trial ended in a hung jury: 11 for conviction, one for acquittal.

In *Run, Brother, Run,* David Berg said that this particular stunt was standard operating procedure for Foremen, whose ethics trailed his effectiveness.

"Foreman's second step (the first being character assassination of the victim) was not just backup: it was bulletproof. In case character assassination alone might fail, he reached into his stable of 'reserve witnesses,' as he called them: former clients and others who repaid his favors by swearing to have been with his defendant at the time of the crime. It wasn't just opposing prosecutors who knew that Foreman operated this way: his colleagues and even attentive laymen understood that he would do anything, no matter how dishonest, to win at trial."

Foreman died in 1988 and obviously couldn't be interviewed for the book.

As a result, Scamardo was tried without the benefit of a conviction of Harrelson. The sensational trial included testimony by Musser and Attaway, who detailed the story of how Harrelson lost Scamardo's drugs and how this led Scamardo to manipulate Harrelson into killing Degelia Jr.

The trial was a true battle of the legal titans, with the defense putting on 26 witnesses and introducing 81 items into evidence and the prosecution calling 62 witnesses and introducing 80 items into evidence.

Though the Hidalgo County District Attorney, Oscar McInnis, asked for the death penalty for Scamardo, the jury only convicted him of being an accomplice to murder and sentenced him to seven years' probation and no jail time.

In the book, *Run, Brother, Run*, David Berg said this was tantamount to getting away with murder.

> **As in the case in Brazoria County against Harrelson and DiMaria, Foreman represented the accused**

> **murderer and the man who was alleged to have hired him in this case, Pete Scamardo, who did not remain alleged for long. On March 31, 1970, Hidalgo County veteran DA, Oscar McInnis, obtained a conviction against Scamardo for being an accomplice to murder—an astonishing victory for any prosecutor facing Foreman. But Foreman never stayed down for too long: during the punishment phase, Foreman introduced evidence of Scamardo's otherwise clean record and his devotion to church and family—and convinced the jury to probate every day of his seven-year sentence.**
>
> ***Probation for murder! Thank you, Percy.***

The idea that Scamardo had an "otherwise clean record" only meant he'd never been convicted of any other crimes. In fact, in a Texas Department of Public Safety report from August 30, 1968, Scamardo admitted to Texas Ranger, TH Dawson, that murder was only the most recent of his crimes.

"Deputy Sanchez and I went back to Hearne on Thursday, 8-15-1968, and contacted Scamardo at 8AM the next morning. He confessed to me that he and Sam Degelia Jr. had been involved in smuggling heroin from Mexico and that he could not afford to take a polygraph test."

Foreman, it should be noted, was also no angel. According to *Run, Brother, Run*, Foreman repeatedly got himself in legal trouble but defended himself to acquittals.

"Foreman himself has been charged with several crimes, from using foul language in the presence of a minor girl to subornation of perjury (knowingly putting on false testimony). Representing himself, he won them all, only burnishing his unbeatable image."

The author, David Berg, it should be noted, has been a long-time practicing attorney in the same area.

Harrelson was tried again in 1972 in Brownsville, Texas. Texas Ranger Tol Dawson, the lead investigator on the Degelia case, was in the courtroom with a perjury arrest warrant for the nightclub singer, but she had learned of it and fled to Aruba. Without the help of her testimony, Harrelson was found guilty and sentenced to 15 years in prison. With time off for good behavior, he was free in five years. He was found not guilty of the Berg murder.

At Harrelson's trial, Scamardo testified on behalf of Harrelson and claimed the $2,000 he'd paid Harrelson to collect on a series of bad debts in his business. In *Run, Brother, Run,* David Berg details how McInnis destroyed this narrative when he was able to cross-examine him.

"As a matter of fact, you didn't get any bad checks in your business to amount to anything, did you?"

"Yes sir, we got a number of checks that did not clear the bank."

"All right sir. Then can you give me a list of the people that he collected bad checks from you and Sam?"

"No sir, I cannot at this time."

"Well, can you name just one person that he ever collected a check for, for you or Sam?"

"I don't recall at this time, no sir."

"So out of forty-five checks over the past three years, you can't tell the jury just a name of one of those people so that we can get him down here and see whether or not this man collected a check from him?"

"I'm sure I could check and find out."

"Well, think about it a little right now. Can you give us one right now?"

"No sir, not that I can recall."

McInnis tried on a number of occasions to have Scamardo's parole recalled for perjury, including this particular exchange, and on one occasion a trial judge on January 14, 1974, had found that Scamardo perjured himself during his testimony at Harrelson's trial. Here's part of trial judge's findings:

> **It then and there became and was a material issue before said Judge and jury in the trial of said judicial proceeding, whether about the middle of November, 1968, the brakes on the 1969 Oldsmobile belonging to Pete Thomas Scamardo went out while he was driving from the Scamardo Gin, near Caldwell, Texas, to Hearne, Texas, in company with Charles Harrelson in another car, and whether Pete Thomas Scamardo left his automobile parked in the parking lot on the same day at the Oldsmobile dealers in Hearne, Texas, to have said brakes repaired; and the said Pete Thomas Scamardo, did then and there, before said Judge and jury, upon the trial of said Cause, under the sanction of said oath administered to him as aforesaid, wilfully and deliberately state and testify that about the middle of November, 1968, the brakes on the 1969 Oldsmobile belonging to Pete Thomas Scamardo failed while en route from the Scamardo Gin, near Caldwell, Texas, while accompanied by Charles Harrelson, and that he, Pete Thomas Scamardo, parked said automobile on a parking lot at the Oldsmobile dealership in Hearne, Texas, so that the brakes could be repaired, which said statements were material to the issues in said cause and which said statements were deliberately and wilfully false, as he, the said Pete Thomas Scamardo, then and there knew when he so made the same; whereas in truth and in fact in November, 1968, at said time and place, Pete Thomas Scamardo had no trouble with his brakes, and in truth and in fact he did not leave his said automobile at the Oldsmobile dealership in Hearne, Texas, to have the brakes repaired.**

The court explained that this statement amounted to perjury: "The Court finds that the statements alleged in the State's Petition to Revoke under Paragraph VII were made by the Probationer (Scamardo), that the same were false and constituted perjury, and that the same were material to the issues involved in the trial. The Court further finds that the foregoing is a violation of Condition 'a' of said Order placing the Defendant on probation, namely: the Defendant shall 'commit no offense against the laws of this State or of any other State or of the United States.'"

Once again, Scamardo escaped any punishment when the court found a technicality, claiming that while he did commit perjury, his perjured testimony wasn't material to the case. "The statements made by Probationer, to-wit, that he, Pete Thomas Scamardo, did not drive (the rented car) it to Houston, Texas, were false and perjurious. However, the Court finds that this statement was not material to the issues involved in the trial and otherwise the Court finds there is not sufficient evidence to warrant revocation of probation under paragraph four."

Despite being found guilty of committing perjury during another man's murder trial, he was NOT found to have violated his probation and again avoided any jail time.

Harrelson would go on to be convicted of the 1979 killing of Sam Wood, a federal judge, in 1981, and die in prison in 2007. The murder of Wood was the only murder of a federal judge in the twentieth century.

Hidalgo County has a long history of corruption, which includes the 1979 conviction of Oscar McInnis in his own kidnapping plot as well as the 1994 conviction of Hidalgo County Sheriff, Brig Marmolejo, for taking bribes from drug dealers.

In a December 1994 *Texas Monthly* story on Marmolejo's conviction, a lawyer in the area was quoted saying this: "There's more corruption in South Texas than Brig Marmolejo and Brig's not necessarily the most corrupt among them."

Meanwhile, Pete Scamardo moved with his family, including young daughter Dina, to Fairfax County in Virginia, where he reinvented himself as a fine upstanding citizen and real estate developer and investor. After the building of Tyson's Corner Center—a mega mall first built in 1968 in unincorporated Fairfax County between McLean and Vienna, Virginia, which boasts of having more visitors yearly than Disney World—extensions to the local highway, Virginia State Route 7, caused a real estate boom in the area. In 1988, both Tyson's Galleria, an upscale mall built across the street from Tyson's Corner Center, and Fairfax Square, an upscale mixed use development were built.

Scamardo was in a position to take advantage of the boom and became a multi-millionaire, possibly worth as much as $100 million.

He's been the subject of a number of profiles, including one in *The Washington Post* on August 23, 1999.

> **Fifteen years ago, Pete T. Scamardo was shingling roofs and putting up aluminum siding in Northern Virginia. His small contracting company had two full-time employees.**
>
> **By the mid-1980s, his real estate interests were valued at more than $80 million, according to sources, and his enterprise, the Centennial Cos., was on its way to becoming one of the half-dozen largest commercial developers in the Washington metropolitan area.**

That particular puff piece failed to mention anything about Scarmardo's role in the murder of Sam Degelia Jr.. Mackney reached out to *The Washington Post* on a number of occasions, asking that they run his story, but the paper declined. They had no on-the-record comment for me for this book. The author of the puff piece in *The Washington Post* is David Hilzenrath, and he currently works for the Project on Government Accountability, a watchdog group, and he also didn't respond to my email to explain himself.

Another article from the website *Bis Now* said Scamardo has developed "more than one million SF (square feet) of office condos in the region."

Bis Now didn't mention Scamardo's murder conviction and they didn't respond to my email for comment to explain the omission. The author of the article, Stacey Pfarr, also didn't respond to an email for comment. She is currently a realtor in Delaware.

The three realtors featured in the *Bis Now* story are Barbara Bechtle, Ellie Bechtle, and Ken Traenkle, who all work at Verity Commercial Real Estate in Reston, Virginia, and none responded to emails for comment on their business relationship with Scamardo.

Scamardo owns a home in McLean, Virginia, and a farm in Upperville, Virginia, one of the wealthiest cities in the country.

The charity Charity Works featured Scamardo's wife, Andrea, as one especially dedicated individual to charity in its August 2003 issue.

> **Andy Scamardo is our "Steel Magnolia"—you wouldn't believe how tough and hardworking this quiet Texas lady can be. Her organizational skills, quiet charm and wonderful laugh are legendary and served her well in co-chairing the 2002 extravaganza. This was not a gala, but a huge production—everything had to be contracted for separately, and on the day of the Gala, had to arrive on time and in the proper sequence. At midnight, when the guests left, Andy rolled up her evening gown and coordinated removing all the equipment. At 3:30 in the morning, we found Andy, broom in hand, sweeping the National Building Museum to insure that was in perfect shape.**
>
> **Andy grew up on a cotton farm in Hearne, Texas. She attended the University of Texas and worked for IBM and Paine Webber. She met her future husband Pete in Austin and married him 39 years ago. Andy and Pete now split their time between their home in McLean and their Sunnyside Farm in Upperville (Virginia) where they raise horses and cattle. The Scamardos have two daughters. Stefani is married to Warren Haynes, and Dina who is married to Chris Mackney.**

That charity also didn't respond to an email for comment for this book.

Warren Haynes is the former guitarist for the Allman Brothers Band and has played with the Grateful Dead. Stefani is a disk jockey for SiriusXM Radio, according to Haynes's Wikipedia page, as well as the manager of Haynes's current band, Govt. Mule. Stefani Scamardo didn't respond to an email for comment for this book.

Though Andrea Scamardo is presented as a fine upstanding citizen in the charity newsletter, a March 24, 1970, story from the Associated Press suggested she may have lied during testimony in her husband's trial.

> **Sam Degelia Sr., the victim's father, was put on the stand to dispute testimony given Monday by Andrea Scamardo, the defendant's wife. Degelia testified that he did not have a brother named Ben Degelia.**
>
> **Mrs. Scamardo said that Harrelson, the alleged triggerman, was a cousin-in-law of the victim. She said this relationship existed because Glenda Watson, a niece of Harrelson, married Anthony Reina, a nephew of Ben Degelia.**

All wasn't always good for Scamardo, and on May 10, 1991, he was featured in *The Washington Times*, and this time it was due to an $80 million lawsuit filed against him by the Virginia bank, Chevy Chase bank. That story, too, failed to mention the murder of Sam Degelia and Scamardo's role in it.

[image]
Scamardo, far right, pictured in the article from *Bis Now.*
Since the 1970s, Scamardo has been a defendant or plaintiff in more than one hundred lawsuits just in Fairfax County, Virginia.

Chris Mackney also accused Scamardo of doing an end run around Virginia laws and using his daughter as a front in order to get a horse racing license in an email to Dr. Samenow.

"I wanted to bring to your attention the fact that my wife and her father were involved in a felony conspiracy, during the course of the marriage when Mr. Scamardo used his daughter to obtain a Virginia horse racing license."

I sent an email to Kimberley Mackey, the administrator for the Virginia Racing Commission, asking her if these charges are accurate, but that email was left unreturned. I also sent one of several emails to both Dina Mackney and Pete Scamardo asking them to confirm or deny these charges, but they also didn't respond to this and several other emails.

Mackney's claim about the horse racing license raises another question … how did Pete Scamardo, a convicted accomplice to murder, get a real estate license? I posed that question in an email to Amanda Pearson, the media relations person for the Virginia Department of Housing and Community Development, but she didn't respond to the email.

“Why did you stay?”: An IPV survivor’s story

John Ribner · 18 July 2014 · Archived copy · Original

“If she was so crazy, why did you stay with her?”

I hear it all the time, especially now that the good folks at AVfM have encouraged me to share my story. In doing so, the question comes up, especially from those who might doubt that a woman is capable of the unfathomable acts of evil that I charge “Peaches,” my ex, of committing. “Come on!” they say. “If she was so bad, you *had* to have seen some signs of it early on.” I’d be lying to myself if I said she just flipped an imaginary toggle switch in her brain that made her go crazy after I married her. Truthfully, she raised many red flags along the way, but I willfully chose to ignore things such as:

- Strange men *and* women showing up at her house looking for her, all the while giving me dirty glances.
- Saying I was both “the love of her life” and the man who “ruined her life.”
- Locking herself in the bathroom and gulping down pills when I got my college acceptance letter.
- Her ex-boyfriend always obtaining our phone number, no matter how many times we moved.
- Long, drawn-out re-evaluations of our relationship, usually at 3:30 a.m. before the day of a mid-term or final exam.
- Her disappearing for days at a time, leaving our daughter and I at home without money or a vehicle.
- The verbal, emotional, and physical (yes, physical) abuse on a monthly basis.
- Using lies and manipulations to turn my friends and family against me.

So how could someone who comes from a good family end up with such a monstrous and destructive harpy? Well, I didn’t come from a “good family.”

I call my childhood home “Trauma Central” for a reason. The environment was rife with the same destructive, narcissistic patterns outlined in Nina W. Brown’s book *Children of the Self-Absorbed*. My parents’ constant need for attention and validation thrust me in the role of both providing that for them and being seen *only* as an extension of them. And when life threw them a curveball, it was *me* who bore the brunt of their frustrations. I was constantly told that I was “bad,” “stupid,” and “useless,” and I entered adulthood wearing this identity about me like cloak. At 43, I’m *still* paying the taxes on that “inheritance.”

In short, growing up this way made me easy pickings for Peaches.

In the beginning, she seemed perfect: smart, funny, and, above all, not shy when it came to physical affection. In short, she gave me the love and acceptance that had eluded me my entire life. Naturally, I jumped head-first into a relationship with her, making her my everything. And because I finally found what I believed to be a permanent source of my love/attention/validation drug, I didn’t dare question her on the many strange occurrences mentioned above. I also sat by helplessly as her bizarre and abusive behavior continued to escalate into all-out war in the married housing dorms. I wasn’t about to risk losing my “one and only” source of love, acceptance, and emotional/physical comfort … not after going without for so long. What if I couldn’t find someone else?

I also stayed because Peaches’s dysfunction felt … *normal*.

There have been many studies about why people stay in abusive relationships. Some psychologists say our want for the familiar causes us to recreate patterns we know are bad for us. Neuroscientists talk about brain chemistry and how we can become addicted to the chemical reactions produced by negative experiences, especially if that’s all we know. Personally, I think they’re *both* right: Peaches’s dysfunction was definitely familiar, and I can’t deny a certain

addictive quality to the relationship despite its toxicity. And so I stayed, soldiering on as best I could under extreme duress.

Trauma Central played a more direct role in my staying as long as I did. One family member was delighted that my daughter was the first and only grandchild in the family, and this person lavished my child with time, money, and attention. This family member had a vested interest in Peaches and I staying together, so much so that it became easy for that person to believe Peaches's constant litany of abuse at my hands, my alleged alcoholism, and other loutish and chauvinistic behavior she suffered ever so valiantly. In short, this family member was as easily conned by Peaches as I had been, and it was made all the more easy because she already considered me a piece of shit anyway. Perhaps this is why this person refused to help me when I tried divorcing Peaches for the first time.

Eventually, I got off this crazy rollercoaster. After all the arguments, assaults, lies, bankruptcy, and threats, I caught Peaches *in flagrante delicto* with someone I thought was my friend. At great financial and emotional cost to myself, I left and filed for divorce, this time for good. By believing I deserved far better than what she was capable of giving, I was at least able to defy both Peaches and that part of Trauma Central that would do anything to keep me shackled to this abusive woman. It wasn't a perfect parting, however. Thirteen years later, I was forced to allow Peaches's new husband—the ex-boyfriend mentioned above—to adopt my daughter. It was the last mechanism of control she had over me, yet it was the strongest, and the brutal realities of that decision still haunt me to this day.

At the end of all this, I thought it would be hard to tell this chapter of my story. After all, who's truly willing to paint an unflattering but true picture of their former self? But after sharing it here on AVfM, I feel a sense of freedom; it's the kind that only comes from unburdening yourself of something you've carried for far too long. Now, what I find more difficult is trying to imagine someone asking me why didn't I leave Peaches sooner … especially if the one doing the asking is someone who ardently believes in the phenomenon of "battered woman's syndrome."

On privilege

Jack Barnes · 18 July 2014 · Archived copy · Original

For several weeks I have been watching some of the major and not-so-major feminist websites. One of these not-so-major websites is everydayfeminism.com. Don't let the name fool you. This website is not just a slime pit of hatred and bigotry towards men, it's a social justice warrior's wet dream. That's right, they spew hatred against whites, Christians, straight people, able-bodied people, cis-gendered people … basically anyone who falls on the wrong side of their checklist of privilege and oppression.

That's the same checklist they pull out of their ass and use to determine who is worthy of consideration and who deserves to be silenced and marginalized for the sake of equality. Don't ask me to explain it. I didn't go to college, therefore my brain is still intact, therefore I'm unable to explain "equality by discrimination." In the spirit of the mindfuck that is social justice dogma, I bring you "5 Simple Ways Men Can Respect Women" by Melissa A. Fabello .

Fabello begins her article with stereotypical feminist fervor.

"Come on, guys," we're collectively calling. "It's time to get your shit together."

I agree, men should start getting their shit together. AVfM is a good place to start.

"I get the impression that we're fed up with the microaggressions committed against us on the daily…."

Uh-oh. Some guy must have made himself comfortable while sitting on the subway by spreading his legs too far apart for her liking. Someone get this perfect example of the strong and empowered modern woman a fainting couch and a therapist. I don't know how she had the courage to get out of bed in the morning.

"Here are five simple things you should probably stop doing if you want to show that you have respect for women and actually see them as equals."

For the sake of brevity, we are going to discuss only three of them.

1. Stop Mansplaining.

Fabello starts off this section by recounting an occurrence on Facebook.

"Recently, a friend of mine who was fed up with having her life experiences invalidated by men posted an article on Facebook about the phenomenon of mansplaining."

Some poor guy with the nerve to have a different opinion than hers—and a belief that since he is a human being he might be able to add to what he believed was a discussion—had this to say:

"I really don't think this happens as often as you think it does."

Could it be possible that when a man offers his opinion he isn't belittling you but is just sharing ideas? Therefore, when a man disagrees with you, it isn't mansplaining. Maybe it's something that adults do on occasion called discussing. Fabello's reply is:

"You just did it."

Meaning that he just mansplained.

Fabello continues our education on mansplaining with the following example that I have paraphrased:

It's when a bunch of feminists are complaining about the wage gap and a man comes in and offers evidence in the form of studies that the wage gap doesn't exist.

She ends with:

"But have more faith in women, fellas. We're smart and articulate, too."

What did we learn from this section?

When a man has a different opinion than any woman, he shouldn't express his disagreement. To do so means that he doesn't respect her or consider her an equal.

If we want women to know that we respect them and see them as equals, we should refrain from calling them out when they are wrong.

To express an opinion that differs from a woman's means that we do not have faith in any woman's ability to articulate an issue and that we question all women's intelligence.

2. Stop Asking for Education.

"I'm an educator. Literally. That is my job title. And besides doing it for a living, I also do it as somewhat of a hobby—especially on the Internet."

Which does not mean you do it well.

"But when you show up in my notifications like 'Can you explain to me how cultural appropriation is racist?'… you're exercising your male entitlement."

So you are literally an educator who refuses to educate. Makes sense.

"I hate to break it to you, but women don't owe you—well—anything."

So now "educator" is synonymous with "woman"? Education: You're doing it wrong.

What have we learned from this section?

Don't ask any woman to explain herself; to do so means that you don't respect her or see her as an equal. Don't ask any woman to literally do what they literally claim as a job title and a hobby because patriarchy? Not sure what the logic behind this one is.

3. Stop Staying Silent.

Shut up! No, wait! Stop staying silent! Keep with me and I will show you where this goes.

In the next section, Fabello talks about an old boyfriend who failed to inform a co-worker that what said co-worker was saying made him uncomfortable.

"This guy would ask my then-partner at least weekly questions like 'What do you think of the new girl?' and, when female co-workers passed, 'Would you hit that?' … 'You should say something,' I would always answer. 'Just tell him that this makes you uncomfortable.'… If your friend says something screwed up, say something. Because he clearly needs to hear it, and he needs to hear it from you. I know that women are probably (hopefully) calling him out, but that's the nature of oppression my friend: A person in power (like a man) isn't as likely to listen to a person not-in-power (like a woman) as he would be to someone he perceives to be more "on his level" (like another man)."

What have we learned from this section? If someone says something that makes you personally uncomfortable, immediately demand that that person stop making you uncomfortable because you are allowed to demand to be in a state of perfect comfort at all times and if that makes the other person uncomfortable that's okay because that is how equality works. Am I the only one who has the urge to tell feminists that you're not supposed to drink the bong water?

Let's start with the basic premise of this article: Men are supposed to respect women. I wish someone, anyone, would give me one good reason why I should respect anyone simply based on an aspect of their biology? Okay, first off, everyone deserves basic human respect. This is to say that you treat others as human beings. You don't walk down the street and punch a total stranger simply because you feel like it. That's something the overwhelming

majority of adults on this planet understand. However, anything beyond basic human respect must be earned through words and actions. You can't gain additional respect simply by being part of a preferred group in a society based on equality for all people.

While we do not live in a completely egalitarian society, we are getting there. However, feminists seem to want to take us backwards. In order to understand this, we must dig down to the basic fault in feminist logic, which is patriarchy theory. We can see an example of this fallacy in Fabello's article when she says, *"… but that's the nature of oppression my friend: A person in power (like a man) isn't as likely to listen to a person not-in-power (like a woman) as he would be to someone he perceives to be more "on his level" (like another man)."* She actually believes, despite objective reality, that women are oppressed by men. I remember reading about a time when men had to tip their hats to women and stand whenever a women entered or left a room. Hell, there are people in 2014 who still believe that men have no right to say something disrespectful to women.

This is the gender role that men have lived under for hundreds if not thousands of years. Yet Fabello believes that men have social power over women. How does she suppose we fix this mythical problem? By giving women social power over men? That's the social justice warrior mindset that I was talking about earlier. Equality through inequality. She wants to rewind the clock to a time when women were respected simply because they were born with the preferred plumbing. My thoughts on this are as follows: Congratulations, you have a vagina, a uterus, some breast tissue, and lots of estrogen. Do you want a cookie or something? Women are human beings, nothing more. If you want my respect, you'll have to earn it.

This whole "respect me because I'm a woman" is only the first verse to the *equality through discrimination* social justice warrior song. The next verse is worse than the first. Fabello doesn't just want women to have social power over men. Let's take a closer look at the lessons we learned from our mistress of pleasing women with favorable attitudes.

"Don't mansplain" means that whenever a woman says something that you disagree with, you keep your mouth shut and don't talk back by offering your opinion. In a society that views men and women as equals, it wouldn't matter whose mouth an idea came out of. The idea would stand or fall based on its own merit. That society would allow anyone to express a different opinion and allow others to call into question said opinion without the biology of the people involved in the discussion having any bearing on the validity of their opinions.

Of course, feminism, which is part of the social justice universe, espouses the belief that a person's biology should have a bearing on the validity of their opinion or even their right to speak at all. Feminists believe the myth that women's voices are or were silenced. So, to ensure equality, men's voices should now be silenced through the social pressure of shaming men who dare to express an opinion not shared by the woman he is conversing with by dismissing his words derisively and sneeringly as "mansplaining."

Men shouldn't ask for an education from a woman, even from a woman who says that her job and her hobby is literally to educate. Men are not to question women; instead, we are to do, think, and say what we are told. Don't ask a specific woman how she came to her conclusions. I want to know why I as a man should not do these things? We used to believe that people with dark skin had to respect people with white skin and enforced those beliefs socially and legally, often with the end of a rope. Blacks were not allowed to question whites. They were to bow and say "yes 'em" when told something. Is this Fabello's idea of equality? Is this what feminists and the social justice cult think is equality? In an egalitarian society, anyone who expresses an idea had better be ready to explain that idea to anyone, regardless of biology.

Men should voice their opinions and not be silent. Wait. What? Didn't she just tell us to keep our mouths shut? Oh. That's right. Only keep our mouths shut when women want us to, but be ready to be their puppet or mouthpiece when they want us to be. See how that works, guys? Don't express different opinions when those opinions dissent from feminism, but be ready to spew feminism from your mouth like your ass is plugged into Andrea Dworkin's tape recorder. Be ever ready to call out men who dare to say something a woman doesn't like. Be ever ready to call out your equals in the name of your superiors.

And that's where we end up. Can any reasonable, logical person believe, after reading Fabello's article, that either of these two groups—feminists or social justice warriors—are remotely interested in gender equality? The ideas expressed in her article can only lead to women being in the superior position in our society. There is no other way around it. This leaves us with only one question left to ask: Is this all a result of extreme stupidity, by design, or both?

Melissa, if you would like clarification on any of the ideas expressed in this article, please don't hesitate to ask. I'm not literally an educator, but I am more than willing to educate you.

Men, power, money, and sex: an interview with Warren Farrell.

Warren Farrell · 18 July 2014 · Archived copy · Original

The following interview first appeared on Psychology Today on July 17, 2014. – PW
This interview is also available in Italian.

Marty Nemko: Warren Farrell is a leading expert on men's issues. He is the author of seven books and chair of the Commission to Create a White House Council on Boys and Men. He served on the board of the National Organization for Women (NOW) in New York City and is an advocate for both sexes having the full range of options, professionally and personally.

I interviewed him about gender roles, power, why men earn more, and campus rape.

Marty Nemko: You're most well-known for your book *The Myth of Male Power,* just out in a new e-book edition. Many people think men have the power: Look at the Senate and CEO rosters. How would you respond?

Warren Farrell: A small percentage of men have major institutional power but across the full population, real power is about having choices. The women's movement has made it socially acceptable for a mom to work full-time, stay home with the child full-time, or work part-time. That's as it should be. Alas, it's not as acceptable for a man to work part-time, let alone be a full-time parent. Mr. Mom is still a term of derision.

Marty Nemko: But men earn more. Isn't that power?

Warren Farrell: Many men still buy into a false definition of power: feeling obligated to earn money that someone else spends while we die sooner—5.2 years sooner. That's not power. That's being a prisoner of the need for love and approval.

Marty Nemko: In your book, *Why Men Earn More*, you report that the statistic that women earn 77 cents for each dollar a man earns for the same work is very misleading. Can you give an example as to why?

Warren Farrell: Women who have never been married and never had children earn 17% ***more*** than never-married men that have never had children, even when education and years worked are equal. *Men* don't earn more than *women*. *Dads* earn more than *moms*. Why? When a child is born, a mom is more likely to divide her labor between work and home, earning less at work. A dad is more likely to increase his hours at work—or work two jobs—often taking jobs he likes less that pay more.

Marty Nemko: In *Why Men Earn More*, you write, "The road to high pay is a toll road." Are you suggesting that high pay and power can be inversely correlated?

Warren Farrell: Yes. For many dads, the road to high pay is not about power; it's about his hope to make his children's life better than his. It's about giving his wife a better life. And to get that higher pay, he often has to forgo work he'd rather do. For example, he might prefer to be a teacher or a creative but to better support his family, he accepts a long-hours, high-stress, technical, travel-intensive, often soulless management position.

Marty Nemko: In your recent Reddit *Highlighted Conversation*, you cite statistics so startling that some would question their veracity. Would you provide the source for:

- This is the first time in U.S. history that our sons will have less education than their dads.
- Boys' suicide rate goes from equal to girls at age 9 to five times(!) girls' in their twenties.
- More U.S. male military were killed by suicide in one year than were killed in the wars in Iraq and Afghanistan in *all years combined*.

Warren Farrell: Yes. Boys having less education than their dads is from the OECD (Organization for Economic Co-operation and Development), "Education at a Glance," 2010, Table A1.3a

The boy-girl suicide rate is from the Centers for Disease Control and Prevention, Morbidity and Mortality Weekly Report, 58,1, 2009, and Web-based Injury Statistics Query and Reporting System (WISQARS), 2010.

The U.S. military suicide rate data is from the DOD, uncovered by CBS, in Armen Keteyian, "Suicide Epidemic Among Veterans." CBS News, November 13, 2007

Marty Nemko: The subtitle of your book *The Myth of Male Power* is: Why Men are the Disposable Sex. How are men the disposable sex?

Warren Farrell: Virtually all societies that survived did so based on their ability to train their sons to be disposable—disposable in war, disposable at work.

Marty Nemko: That's a strong statement. What's your evidence?

Warren Farrell: The evidence is ubiquitous. 92 percent of workplace deaths occur to men, jobs few women would take: oil rig workers, long-haul truckers, roofers, coal miners. Yet there isn't the political will to create regulations that would afford them more protection for these workers. Meanwhile, when women have a less life-threatening deficit, for example, underrepresentation of women in engineering, there's massive expenditure to redress. Although male-only draft registration is a violation of both the 14th Amendment's equal-protection clause and the 5th Amendment's due process clause, it is so unconsciously accepted it isn't even questioned. Only men can serve in direct combat so 98 percent of Iraq and Afghanistan deaths were men.

Marty Nemko: Is the fact that men die 5.2 years younger than women another example of male disposability?

Warren Farrell: It is the *combination* of facts like men dying 5.2 years younger than women—or men dying sooner from all ten of the ten leading causes of death, plus the fact that we nevertheless have seven federal offices of women's health and none of men's health that together reflect the psychology of indifference toward male disposability. Similarly, men over the age of 85 commit suicide 1350 percent as frequently as women over 85. Virtually no one knows this. If women over 85 committed suicide 1350 percent as often than men, it would be used as the quintessential example of our undervaluing of women. We seem to care more about saving whales than saving males.

Marty Nemko: You said men are indirectly disposable as dads. How do you mean?

Warren Farrell: In a divorce, if the mother doesn't want the father to be equally involved, the apriori assumption is that she's right. Men have to fight in court for that right, and that's expensive.Unless he's rich, he's disposable.

Marty Nemko: What are your thoughts about the current focus on campus rape?

Warren Farrell: The issue first should be addressed before kids get to college. For example, we may need to encourage our daughters to take the initiative when they *do* want physical intimacy, not just to say when they don't. Our society strives for equality but few experts are asking women to share the responsibility for taking the initiative in sex, thereby risking rejection. During adolescence, women are the more mature sex. It's unfair to expect guys to assume 90 percent of the burden of sexual rejection.

Marty Nemko: What should happen at college?

Warren Farrell: First, make the law the last resort. The law is binary: guilty/not guilty. Sex is nuanced and more nonverbal than verbal. Those nuances have evolved over millennia. A slight change in eye contact means everything in a male-female encounter but would be laughed at in court. And if a grievance is filed, we should not presume guilt. Alas, some accusations are false.

Marty Nemko: What about workshops at college?

Warren Farrell: Yes but both sexes should be walking a mile in *each other's* moccasins.

Marty Nemko: You've done such trainings, right?

Warren Farrell: Yes. I used to tell college audiences, “Every woman is in a beauty contest every day of her life.” I then invited all the guys on stage to experience that. I had those guys wear bathing suits and had the women be the judges. The guys were stunned at being unseen for their integrity, intelligence, or values. They felt objectified.

Marty Nemko: What did you do to help the young women walk a mile in the guys’ moccasins?

Warren Farrell: I had the women “ask-out” the guys they were most attracted to on a 20-minute “date.” Some did what they criticize men for, for example, lying to get an attractive guy to go out with them. Others went after a less attractive guy to reduce the chance of getting rejected. The guys totally identified with that.

Marty Nemko: What was the outcome of those workshops?

Warren Farrell: Greater compassion for the other sex’s vulnerability, and I formed hundreds of men and women’s groups so they would continue to deepen their compassion after I left campus.

Marty Nemko: Was there any concrete evidence it reduced campus rape?

Warren Farrell: I asked campus sponsors to let me know if any of the workshop participants later were involved in a date rape accusation. Although I had worked with 20,000 students in hundreds of colleges, not one incident was reported.

Marty Nemko: Do you still do those workshops?

Warren Farrell: As political correctness set into the colleges’ psyches, college programs shifted to emphasizing only men understanding women. It would be wiser for programs to help both sexes better understand each other. We don’t need a women’s movement blaming men, nor a men’s movement blaming women. We need a gender liberation movement. We need both sexes walking a mile in each other’s moccasins.

Marty Nemko’s bio is in Wikipedia.

H.O.E. vs. Ex-Wife: Redonkulas does some crass math

AVfM Video Source · 20 July 2014 · Archived copy · Original

Redonkulas.com is crass, rude, boorish, insensitive, and just downright nasty people. If you find them funny, you are a very bad person. Like us.

Here's a little something to set off a little gnashing of teeth and rending of garments among the politically correct. It's been around for a while, so the prices may have gone up:

Hard to beat that math though, isn't it?

Monica Hesse of The Washington Post: Anatomy of a hatchet job

Robert Franklin · 20 July 2014 · Archived copy · Original

The media fallout from the International Conference on Men's Issues has been pretty well dealt with on A Voice for Men. The usual nonsense from *Salon*, *Time*, Jessica Roy, MSNBC, Adam Serwer, Alex Wagner, and the like have been duly skewered for their all-too-predictable dishonesty—and their obvious fear of a rising men's issues movement that challenges their prejudices and their unquestioning acceptance of the dominant cultural narrative. But there's at least one more to discuss: Monica Hesse's article on the conference that appeared in *The Washington Post*.

If you want to write a hatchet job on anyone, Hesse's article would make a good template. Her first mission was to attack the people at the conference, which means depicting them as shallow, angry, hypersensitive, self-involved losers. Having established, in her readers' minds, the debased nature of conference speakers and attendees, the rest was simple. The actual issues could be caricatured because who would be interested in the concerns of deadbeats with the emotional maturity of children? The balance consisted of verbal swipes at one person or another, one issue or another, ever so slightly leavened with—and this is important to any hatchet job—a few kind words.

So she began her article thus:

> The feminists hadn't shown up yet, but they could, at any moment, with their protest signs and screaming.

See what I mean? Presumably we were all cowering in fear at the prospect of a few feminists showing up with signs. By itself that might not have convinced anyone, but Hesse was careful to add to her portrait of men's issues advocates as frightened, paranoid little boys. Hesse also failed to mention that these things had happened before and that what looked like reliable sources had indicated such protests and worse were threatened this time as well. Mention of any of this could easily be omitted–and so she did. Instead, in her next couple of paragraphs she referred to attendees' perception of the world as a "dangerous place" for men and men being "under threat of attack." She called the tone of the conference one of "paranoia and anger." She called the MRAs there "misfit boys and damaged men." If that didn't convince readers what creeps these men's issues advocates are, nothing would.

Having laid the prejudicial groundwork, Hesse was free to marginalize the issues. Issues that took the speakers two days to elucidate, Hesse skipped through like tiptoeing through the tulips. My own presentation merited six words. Senator Ann Cools got none, and Mike Buchanan only a single clause. Warren Farrell's speech was presented to *Post* readers as an 18-word quotation.

Indeed, rather than engage with any of the issues, on which speakers talked in such depth and detail, Hesse for the most part ignored them altogether. Instead, her article reflects mostly interviews with usually anonymous attendees, i.e., another tactic of the hatchet job. That anonymity means we can't compare her quotations with a factual record. So, unlike the speakers, whose presentations appear on YouTube and elsewhere, we have to take Hesse's word for it that they said what she claims.

It's a curious way to cover a conference. After all, you'd think readers might want to know what the issues are, how they're viewed, and why. But Hesse carefully avoided that, the better to control the message she was offering *Washington Post* readers.

But she wasn't comfortable with simply mischaracterizing speakers and attendees or limiting readers' information on the issues. Hesse went on to feed her readers a diet of falsehoods and misleading claims. For example, she claimed that no one at the conference mentioned that custodial mothers are more likely to live in poverty than are custodial fathers, but I, in fact, devoted a significant portion of my presentation to exactly that.

Likewise, she wrote, "A Voice for Men said the hotel was issued death threats by feminists for agreeing to hold the conference…." In fact, it was the hotel management that said that on hotel stationery. She wrote that Paul Elam's

writings have been referred to as “hate speech” but declined to say by whom, preferring to let readers conclude that her reference in the next clause to the Southern Poverty Law Center meant it was the SPLC that had done so. It never has, and SPLC’s researcher on the men’s movement has stated flatly that AVfM is not a hate group, but Hesse didn’t let her readers know this.

She used the same tactic in describing Paul’s years-old “Bash a Violent Bitch” piece, writing, “He says he was being satirical.” That, of course, was Hesse’s way of suggesting to her readers that Paul wrote a piece championing male violence against women and then cravenly backtracked, claiming it to be satire. No *Washington Post* reader will know from Hesse’s piece that Paul originally labelled the article satire or that the *Jezebel* piece he satirized explicitly lauded female domestic violence against males. And they’ll never know Hesse’s astonishing hypocrisy of criticizing Paul’s satirical piece that’s anti-violence while shielding the feminist article that unapologetically applauded women’s violence against men.

I mentioned that Hesse failed to engage with the issues. Often that’s the case when an opponent of those issues doesn’t have a valid counter-argument to make, which I suspect is the case with Monica Hesse. That impression is reinforced by the few times she did try to engage with the issues. Her efforts were so weak and poorly thought out that it’s no surprise that she didn’t do more of it.

The said “engagement” invariably came in a “yes, but” format. So, when her unnamed interlocutors mentioned being financially ravaged by ex-wives in divorce proceedings, Hesse’s “but” was her false claim that no one mentioned the greater rates of custodial-mother poverty. Of course I had done exactly that, and other presenters at the conference have mentioned it many times in their careers.

More importantly, since non-custodial mothers are far less likely to be ordered to pay child support, are ordered to pay less than are fathers, and pay less of what they owe, their poverty rates can’t be ascribed to divorce courts but to their own behavior. Women generally work less at paid employment than do men and tend to work at lower-paying jobs. In short, the things that explain the wage gap generally also explain the wage gap between custodial mothers and fathers. Needless to say, Hesse mentioned none of that.

> Presenters used historical laws as “proof” that women have always had special privileges — access to their husband’s bank accounts, for example — but didn’t mention that during the aforementioned time period, women didn’t legally have the right to vote.

Did Hesse notice that her example of female “oppression” is also an example of female privilege? Women didn’t have the right to vote in part for one of the primary reasons it was granted to men by the 15th Amendment in 1870. Men are subject to military conscription and slaughter on the battlefield and their voting rights have been explicitly connected to that. (Indeed, they still are to a large extent.) Women’s first privilege came in having no duty of military service, which helps explain their lack of voting rights. Their second came in 1920 when they got the right to vote without the obligation to lay down their lives. It’s not apparent that Hesse knows any of this.

> Participants lambasted the media for deliberately ignoring the high percentage of male rape victims — 38 percent — and also lambasted Slate journalist Hanna Rosin for writing a “misandric” book about the “end of men” — but didn’t note that Rosin recently wrote a lengthy article about the high percentage of male rape victims.

From where I sit, Rosin’s work is among the worst of the contemporary feminist natterers. As a matter of course, her work is misandric and dishonest, sometimes laughably so. But, irrespective of what one thinks of Rosin, according to Hesse, since she wrote a single piece about male rape victims, all else should be forgiven and forgotten. Of course, Paul Elam isn’t entitled to the same consideration from her for some reason. According to Monica Hesse’s thinking, one good turn makes up for a thousand malicious ones, at least when the person is a feminist.

At almost every turn, Hesse opted for the belittling and the denigrating over the respectful. So every speaker she quoted except Farrell had his/her words taken out of context in order to represent them in a negative light. Almost every detail of the conference, its attendees, and its venue was selected for its negative qualities. No person mentioned escaped some form of censure, either blatant or sneaky. Commonly accepted terms such as *parental alienation* were placed in quotation marks to suggest inauthenticity. Humor was presented as serious. Men's real pain was belittled. (See the coda below.)

Women? There are a great many highly qualified and dedicated women among men's issues advocates. But *Washington Post* readers don't know that because, with the exception of mentioning that five of the 15 speakers were women and briefly quoting two speakers, Hesse all but totally overlooked the female attendees. She neither interviewed them, counted them, nor mentioned their presence. It's that feminist thing of silencing women who fail to agree with feminism.

In short, Hesse's piece is standard agitprop and a pretty good "how-to" manual for a hatchet job. It paints supporters of men's issues as deadbeats and losers who are so balled up in their own little problems that they can't see how women suffer and wouldn't care if they could. The many legitimate issues raised at the conference were either ignored, misrepresented, or "answered" with arguments that don't stand up to a moment's scrutiny.

So I called Hesse. I was pleasantly surprised at her willingness to talk, and found her defensive but far from the shrieking monster we see so often on feminist websites. We spoke for 40 minutes, and she invariably answered my questions and tried to give context to what she was doing and why.

That said, her defense of her article was hardly persuasive. But her reason for not engaging with the issues was fair enough: she writes for the "Lifestyle" section and her assignment was to give readers "the experience" of being at the conference, not its content. Plus, she didn't have unlimited space in which to write, so she couldn't deal in-depth with the issues and said that to favor one issue at the expense of the others wouldn't give readers a fair idea of what went on. That, of course, doesn't explain her abortive efforts to engage with the issues she chose, but was fair as far as it went.

Her efforts went downhill from there. What was her basis for calling the conference "an island of misfit boys and damaged men?" Well, she thought some of the men there *had* been damaged by some of life's experiences, which is undeniably true. And "island of misfit boys" is a play on words. Just how that justifies using it to describe adult men and women, she didn't explain. But referring to people such as Warren Farrell, Tom Golden, Mike Buchanan, Carnell Smith, much less Erin Pizzey, Karen Straughan, Barbara Kay, et al. that way is both inaccurate and, of course, intentionally belittling. Did she consider the phrase denigrating? She did not.

Hesse described the conference as a "wounded echo chamber of nebulous statistics." Which statistics did she consider "nebulous?" She couldn't say; she didn't have her notes, but again they were ones cited not by speakers but by her unnamed interviewees.

She wrote that some issues were "not unsympathetic," but that when conference-goers spoke about them, "they sound like they could be feminists." So, I wondered, which feminist organizations was she referring to. Oh, she wasn't talking about feminist *organizations*, just feminists. Who? She thought for a bit and then cited Sheryl Sandberg, but no one else. Could she think of any feminist or feminist organization that is active on behalf of men's issues? She couldn't. When I pointed out that feminism's unbroken tradition of opposing any and all legislation to improve fathers' rights tends to contradict her claim, she responded, "I'm not going to debate that."

> Elam online is an uncaged coil of rage, whose violent diatribes have been categorized as hate speech, earning his site a mention in a 2012 Southern Poverty Law Center intelligence report about misogynistic sites.

Could she understand how many people would conclude from that statement that it was the SPLC that had characterized Elam's words as "hate speech." She said it wasn't her intention, but only claimed that others have used the term. Which others? She refused to say.

Her article claimed that no one had mentioned the higher rates of poverty for custodial mothers than custodial fathers. When I pointed out that I had done just that more than once, she said she must have been out of the room.

When I pointed out that her description of Paul's "Bash a Violent Bitch" misleads readers, she said she thought his piece was "poorly done satire." When I wondered why she would take aim at a piece that was plainly satire while giving a pass to the *Jezebel* article that frankly applauded female violence against males, Hesse said, "That could be a fair point," but that she would "have to think about that."

Did she find her article to be a fair and balanced description of the conference and the people there? She did. According to her, mine was the only negative feedback she received, and the conference attendees who emailed her said they thought she'd been fair. Comments to the piece show an altogether different analysis, but we didn't get into that.

On the telephone, Hesse claimed speakers at the conference cherry-picked our statistics, so I asked her to give examples. She criticized Senator Cools's presentation but offered no examples of cherry-picked statistics.

She complained that the conference was one-sided, that it failed to provide context for the many problems besetting men and boys. By that she meant feminist context, so I asked her if she believed that feminists have applied her rule to themselves, i.e., always given the male, or non-feminist, point of view. Her response? "I think they do more and more," but offered no specifics and claimed to know nothing of feminism "in the 60s and 70s" because "I wasn't even born then."

Overall, Monica Hesse on the telephone failed to live up to the stereotype of the misandric feminist. She came across as neither doctrinaire nor steeped in the sort of absurd notions about men and women we so often get from run-of-the-mill anti-reality feminists. She seemed genuine; she seemed sincere. She didn't think she'd done a hatchet job on individuals, a conference, or a movement.

How is that possible? Of course she may have just been putting up a front, but I don't think so. How can her beliefs about her piece possibly square with the fact that, by any rational standard, it's a hatchet job, a shallow, close-to-defamatory exercise in promoting the perception of men's issues and their advocates as undeserving of respect?

My conclusion is that she's probably absorbed gender feminist narratives for so long that she truly thinks they're the norm, that a different construction of reality is, intellectually, an alien species. I believe she's so imbued with misandric culture that using phrases such as "misfit boys and damaged men" to describe her superiors (Cools, Golden, Farrell, Smith, Pizzey, et. al.) both in intellect and in achievement truly doesn't seem strange to her. I think her all but invariable marginalizing of men, the conference, and the movement is simply routine for her; she's seen it so often she doesn't recognize it for what it is. Like a hoarder whose house fills up with junk, she no longer recognizes the junk concepts that fill her mind, crowding out everything else.

In short, I conclude that Hesse believes herself to exemplify NAFALT. She's one of those feminists we're supposed to respect for their sincerity and their thoughtfulness, both of which terms truly describe the Monica Hesse with whom I spoke. She's one of those feminists who is in fact sincerely and thoughtfully blind to their own misandry and knee-jerk resistance to non-feminist/anti-feminist notions. She's a person who can say, and honestly believe, that she requires "the other side" to be given a fair hearing while identifying with a movement that's always done the opposite. For her, feminism is a prison beyond whose walls she can't see and whose yard she believes to be the whole world.

Such, at any rate, is my take on her.

And so, in an attempt to jar her out of her feminist complacency, I made it clear how her article comes across. I explained to her that I try to be fact-based and logical, that I'm not a hot head who jumps to conclusions, that I take people and their work as they come. I told her that I was astonished that she views her piece as fair. I told her I regarded it as very poor and a classic example of disinformation. I said,

> I would tell you that, from the very first sentence on through, almost without exception, your aim is to

> denigrate the people and the issues.

She responded by saying that she'd spoken with men there who made statements "of really horrifying misogyny" but didn't quote them in the article "because I didn't think they were representative of the larger group."

To which I said, in essence, "The fact your piece could have been worse doesn't mean it was good enough."

I don't think she took my criticism well, but possibly she didn't reject it outright.

Coda

One of the speakers at the conference was Terrence Popp, an Army veteran of two tours of duty overseas. His topic was the many family court issues facing mostly male veterans returning from overseas deployments. Here's how Hesse could have accurately and respectfully described him and his presentation.

> Army veteran and recipient of two Purple Hearts, Sergeant Terrence Popp illustrated his presentation with a deeply moving multiple award-winning short film about veterans' harsh treatment by family courts that drives many to suicide. Popp then revealed that this film was a re-enactment of his own planned suicide, which he had only aborted when four days before he was to kill himself, one of his close friends and comrades in the military killed himself first. Popp is part of an organization, SecondClassCitizen.org, that tracks divorce among veterans. It finds that 90% of vets get divorced within five years of returning to this country and most lose their children, based on thousands of interviews of these veterans. Due to military regulations prohibiting individuals speaking on behalf of the Army, Popp emphasized that his remarks were his and not the Army's.

But here is what Hesse actually wrote:

> "One presenter, a military veteran speaking on the treatment of veterans returning from war, put up a PowerPoint slide alleging that 70 percent of men returning from war get divorced, and 90 percent do so within five years. When asked about the source of this statistic, he said, "That particular statistic is from my personal observations. I'm just speaking here as a dude."
>
> One dude speaking to a roomful of like-minded dudes, who reinforce rather than challenge one another's world views."

See what I mean about what non-ideological reporting would look like, and what asking questions of presenters would look like, versus what Monica Hesse did?

Oh by the way, one final note: Terrence Popp did not use PowerPoint for anything. One can only conclude that Monica Hesse of *The Washington Post* either didn't watch the video or she watched it and it made so little impression upon her she could only remember it as a nonexistent PowerPoint slide. We contacted Popp before running this piece on *The Washington Post*'s hatchet job, and he affirmed that not only did Monica Hesse ask him no questions, either during or after the conference, but neither has any other member of the press contacted him about his presentation or his statistics—other than A Voice for Men and The Honey Badger Brigade.

May we politely suggest that someone at *The Washington Post*, or any other of our once-great press organs, do a little more investigation on this issue? Or any of the other issues covered at the conference? It might be a start on redemption from hatchet jobs like this.

Editorial note: If you agree with the assessment that Hesse egregiously misreported to and misled Washington Post

readers, you can register (hopefully civil) complaints to ombudsman@washpost.com. —DE

Angry Harry's MRA Corner: with Dean Esmay

AVFM · 20 July 2014 · Archived copy · Original

Angry Harry, considered by many to be the father of the online men's movement, has started a new series he's called "MRA Corner" wherein he interviews Men's Rights Activists. For his inaugural interview, he honored AVfM's Managing Editor. We hope you enjoy it and that it gives you insight into how some of us think:

By the way, you should subscribe to the A Voice for Men Channel.

Hilarious Video on the Oppression Olympics

AVfM Video Source · 21 July 2014 · Archived copy · Original

Another self-possessed adult woman has figured out that being treated with equality and like an adult is not compatible with modern feminism.

You may want to subscribe to her channel.

“Romantic Love” by Lester F. Ward (1903)

Peter Wright · 21 July 2014 · Archived copy · Original

The following essay is from the book Pure Sociology, by Lester F. Ward. Written over a century ago, the author makes a case for where and when romantic love (a.k.a. gynocentrism) arose. —PW

Romantic Love

It is the psycho-physiological progress going on in all races that have undergone repeated and compound social assimilation, that has laid the foundation for the appearance (in the most advanced races) of a derivative form of natural love which is known as *romantic love*. It is a comparatively modern product, and is not universal among highly assimilated races. In fact, I am convinced that it is practically confined to what is generally understood as the Aryan race, or, at most, to the so-called Europeans, whether actually in Europe or whether in Australia, America, India, or any other part of the globe. Further, it did not appear in a perceptible form even in that ethnic stock until some time during the Middle Ages. Although I have held this opinion much longer, I first expressed it in 1896.[1] It is curious that since that time two books have appeared devoted in whole or in part to sustaining this view.[2] There is certainly no sign of the derivative sentiment among savages. Monteiro, speaking of the polygamous peoples of Western Africa, says: –

> The negro knows not love, affection, or jealousy. … In all the long years I have been in Africa I have never seen a negro manifest the least tenderness for or to a negress. … I have never seen a negro put his arm round a woman’s waist, or give or receive any caress whatever that would indicate the slightest loving regard or affection on either side. They have no words or expressions in their language indicative of affection or love.[3]

Lichtenstein[4] says of the Koossas: “To the feeling of a chaste tender passion, founded on reciprocal esteem, and an union of heart and sentiment, they seem entire strangers.“ Eyre reports the same general condition of things among the natives of Australia,[5] and it would not be difficult to find statements to the same effect relative to savage and barbaric races in all countries where they have been made the subject of critical study. Certainly all the romances of such races that have been written do but reflect the sentiments of their writers, and are worthless from any scientific point of view. This is probably also the case for stories whose plot is laid in Asia, even in India, and the Chinese and Japanese seem to have none of the romantic ideas of the West; otherwise female virtue would not be a relative term, as it is in those countries. This much will probably be admitted by all who understand what I mean by romantic love.

The point of dispute is therefore apparently narrowed down to the question whether the Ancient Greeks and Romans had developed this sentiment. I would maintain the negative of this question. If I have read my Homer, Æschylus, Virgil, and Horace to any purpose they do not reveal the existence in Ancient Greece and Rome of the sentiment of romantic love. If it be said that they contain the rudiments of it and foreshadow it to some extent I shall not dispute this, but natural love everywhere does this, and that is therefore not the question. The only place where one finds clear indications of the sentiment is in such books as “Quo Vadis,” which cannot free themselves from such anachronisms. I would therefore adhere to the statement made in 1896, when I said, *“Brilliant as were the intellectual achievements of the Greeks and Romans, and refined as were many of their moral and esthetic perceptions, nothing in their literature conclusively proves that love with them meant more than the natural demands of the sexual instinct under the control of strong character and high intelligence. The romantic element of man’s nature had not yet been developed.”*

The Greeks, of course, distinguished several kinds of love, and by different words (έρως, άγάπη, Φιλία), but only one of these is sexual at all. For έρως they often used ‘ΑΦροδίτη. They also expressed certain degrees and qualities in these by adjectives, e.g., πάνδημος. Some modern writers place the adjective ούράνιος over against πάνδημος, as indicating that they recognized a sublimated, heavenly, or spiritual form of sexual love, but I have

not found this in classic Greek. Neither do I find any other to the Latin Venus vulgivaga. But whether such softened expressions are really to be found in classic Greek and Latin authors or not, the fact that they are so rare sufficiently indicates that the conceptions they convey could not have been current in the Greek and Roman mind, and must have been confined to a few rare natures. Romantic love is therefore not only confined to the historic races, those mentioned in Chapter III as representing the accumulated energies of all the past and the highest human achievement, but it is limited to the last nine or ten centuries of the history of those races.

It began to manifest itself some time in the eleventh century of the Christian era, and was closely connected with the origin of chivalry under the feudal system. Guizot has given us perhaps the best presentation of that institution,[6] and from this it is easy to see how the conditions favored its development. In the first place the constant and prolonged absenteeism of the lords and knights, often with most of their retainers, from the castle left the women practically in charge of affairs and conferred upon them a power and dignity never before possessed. In the second place the separation of most of the men for such long periods, coupled with the sense of honor that their knighthood and military career gave rise to, caused them to assume the rôle of applicants for the favor of the women, which they could not always immediately attain as when women were forcibly seized by any one that chanced to find them. These conditions produced a mutual sense on the part of both sexes of the need of each other, coupled with prolonged deprivation on the part of both of that satisfaction. The men, thus seeking the women, naturally became chivalrous toward them. The solitary life of women of high rank made them somewhat a prey to the lusts of men of low degree, and the knights assumed the rôle of protecting them from all dangers. Moral and Christian sentiments also played a part, and we find among the provisions of the oath that every chevalier must make the following solemn vows:

- To maintain the just rights of the weak, as of widows, orphans, and young women.
- If called upon to conduct a lady or a girl to any place, to wait upon her, to protect her, and to save her from all danger and every offense, or perish in the attempt.
- Never to do violence to ladies or young women, even though won by their arms, without their will and consent.

Such an oath, made a universal point of honor, any breach of which would be an everlasting disgrace, and be punished severely by the order of knighthood to which they belonged, could not fail to produce a powerful civilizing effect upon the semi-barbaric men of that age. The whole proceeding must have also given to women a far greater independence and higher standing than they had ever before enjoyed since the days of gynæcocracy in the protosocial stage. Out of this condition of things there arose a special class of poets who wrote lyrics wholly different from the erotic songs of antiquity that go by that name. These poets were called troubadours, and some of them wandered from place to place singing the praises of the great court ladies, and still further inflaming the new passion, which was relatively pure, and contented itself with an association of men with women while conserving the honor and virtue of the latter. This, of course, was a passing phase and somewhat local, being mainly confined to southern France and parts of Spain. It degenerated, as did the whole institution of chivalry, and by the end of the thirteenth century nothing was left of either but the ridiculous nonsense that Cervantes found surviving into his time, and which he so happily portrayed in Don Quixote. But chivalry had left its impress upon the world, and while Condorcet and Comte exaggerated certain aspects of it, no one has pointed out its greatest service in grafting romantic love upon natural love, which until then had been supreme.

But it would be easy to ascribe too great a rôle, even here, to chivalry. The truth is not all told until chivalry is understood as an effect as well as a cause. Whatever may be said of the Middle Ages as tending to suppress the natural flow of intellectual activities, there can be no doubt that they were highly favorable to the development of emotional life. The intense religious fervor that burned in its cloisters for so many centuries served to create centers of feeling, and to increase the sensibility of all those nerve plexuses that constitute the true organs of emotion. Whatever may be the physiological changes necessary to intensify the inner feelings, corresponding to the multiplication and diversification of the neurons of the brain by which the intellect is perfected, such changes went

on, until the men and women of the eleventh century found themselves endowed with far higher moral organizations than those of the ancient Greeks and Romans. They had been all this time using their emotional faculties as they never had been used before, and the Lamarckian principle of increase through use is as true of those faculties as it is of external muscles and organs. It is true of the brain, too, and when educationalists wake up to this truth the only solid basis for scientific education will have been discovered. But without a preparation in this latent growth of the emotional faculties neither chivalry nor romantic love could have made its appearance. The crusades, contemporary to a great extent with chivalry, and due also to the surplus emotion, taking here a religious course, became also a joint cause in the development not only of romantic love but also of many other lofty attributes, both ethical and intellectual. They failed to save the holy city, but they gained a far greater victory than that would have been in rationalizing, moralizing, and socializing Europe. Any one who thinks they were a failure has only to read Guizot's masterly summing up of their influence.[7]

Romantic love was due primarily to the greater equality and independence of woman. She reacquired to some extent her long-lost power of selection, and began to apply to men certain tests of fitness. Romantic love therefore marks the first step toward the resumption by woman of her natural scepter which she yielded to the superior physical force of man at the beginning of the androcratic period. It involves a certain degree of female selection or gyneclexis, and no longer permitted man to seize but compelled him to sue. But it went much farther than this. It did not complete a cycle and restore female selection as it exists in the animal world. It also did away with the pure male selection that prevailed throughout the androcratic régime. The great physiological superiority of the new régime cannot be too strongly emphasized. Its value to the race is incalculable. Female selection, or gyneclexis, as we saw, created a fantastic and extravagant male efflorescence. Male selection, or andreclexis, produced a female etiolation, diminutive stature, beauty without utility. Both these unnatural effects were due to lack of mutuality. Romantic love is mutual. The selection is done simultaneously by man and woman. It may be called ampheclexis. Its most striking characteristic consists in the phenomenon called "falling in love." It is not commonly supposed that this so-called "tender passion" is capable of cold scientific analysis. It is treated as something trivial, and any allusion to it creates a smile. Yet libraries are filled with books devoted exclusively to it, and these are as eagerly devoured by philosophers and sages as by schoolgirls.

[…]

In the early days and in the upper classes the demands of woman may have been somewhat trivial. Man must do something heroic, must prove his worthiness by acts of prowess, and such acts may even be opposed to true progress. But they at least develop manhood, courage, honor, and under the code of chivalry they must have a moral element, must defend the right, protect the weak, avenge dishonor, and uphold virtue. But in the lower ranks even then, and everywhere since the fall of the feudal system, woman demanded support and the comforts of life, luxuries where possible, and more and more leisure and accomplishment. To-day she demands a home, social position, ease, and economic freedom. More and more, too, she requires of men that they possess industry, thrift, virtue, honesty, and intelligence. Man must work for all this, and this struggle for excellence, as woman understands that quality, is an extraordinary stimulus, and leads to all forms of achievement.

But man also selects. Romantic love is mutual. Woman has as much to lose as man if it results in failure. And man sets ideals before woman. She must be worthy of him and she gently and to understand is most grateful to him. Thus she develops herself in the direction of his ideals and both are elevated. She may also to some extent transform the environment, if it be no more than the inner circle of the family. The combined effect, even in an individual case, is considerable, and when we remember that in any given community, town, city, state, or country, the majority of men and women pass at least once, sometimes twice or several times, through the phase of life known as being in love, waiting and working for the longed-for day when they are to possess each other, struggling to prepare themselves for each other and for that happy event, we can readily believe that such a stimulus must work great social results. The history of the world is full of great examples, but the volume of achievement thus wrought is made up of thousands, nay, millions of small increments in all lands and all shades and grades of life, building ever higher and broader the coral reef of civilization.

REFERENCES

[1] International Journal of Ethics, Vol. VI, July, 1896, p. 453. [click thumbnail]

[1896] Brilliant as were the intellectual achievements of the Greeks and Romans, and refined as were many of their moral and æsthetic perceptions, nothing in their literature conclusively proves that love with them meant more than the natural demands of the sexual instinct under the control of strong character and high intelligence. The romantic element of man's nature had not yet been developed. This constitutes a distinctly modern need. It is rooted in the lower passion and has grown out of it, but it is distinguished from it by the fact that the presence alone of the object is its satisfaction. This step is an exceedingly long one, and was gradually taken during the Middle Ages, assuming its developed proportions under the knights-errant and the troubadours from the eleventh to the thirteenth century. To-day it prevails throughout Europe, America, and other countries that have been settled by Europeans, and nowhere else. It has completely revolutionized the social life of these peoples and has purified their literature. This is why the older literature requires to be expurgated before it is fit for modern ears. It was too erotic. Modern literature, although it deals with love to a far greater extent than ancient, is chaste, because love means something entirely different from what it formerly meant.

[2] "Antimachus of Colophon and the Position of Women in Greek Poetry," by E. F. M. Benecke, London, 1896. "Primitive Love and Love Stories," by Henry T. Finck, New York, 1899.

[3] "Angola and the River Congo," by Joachim John Monteiro. In two volumes. London, 1875, Vol. I, pp. 242-243.

[4] "Travels in Southern Africa," in the years 1803, 1804, 1805, and 1806, by Henry Lichtenstein, English translation, Dublin, 1812, p. 261.

[5] Journals, etc., Vol. II, p. 321.

[6] "Histoire de la Civilisation en France depuis la chute de I'Empire Romain," par M. Guizot, 3e éd., Vol. III, Paris, 1840, Sixième Leçon, pp. 351-382.

[7] "Histoire générale de Ia Civilisation en Europe depuis la chute de I'Empire Romain," par M. Guizot, 4e éd., Paris, 1840, Huitième Leçon, pp. 231-257.

Dr. Tara Palmatier: Presentation to the International Conference on Men's Issues 2014

Dr. Tara J. Palmatier · 21 July 2014 · Archived copy · Original

Editor's note: We will be presenting the complete transcripts of all the International Conference on Men's Issues 2014 presentations here on AVfM in the following weeks. We have already published the first two here and here. Here is the third presentation from the first official day, June 27th: that of Dr. Tara Palmatier, who devotes her entire practice to helping those in abusive relationships with women.

As a special note, this particular presentation was grossly distorted and outright lied about by reporters from both MSNBC and Time magazine, who were apparently working in collusion on a hit piece together to attack Dr. Tara Palmatier and other speakers, male and female, who had the audacity to challenge their worldviews.

As always, our special thanks to Rick Westlake for the transcript. —DE

Okay … Hi! I'm Dr. Tara Palmatier, founder and publisher of Shrink4Men.com. It's a resource for men who are in relationships with abusive women, and it's also a resource for the friends and families of men who are in relationships with abusive women. Can everyone see that okay? Do we need to dim the lights up here a little? … Okay.

Before I get started, I would first like to say thank you to whoever it was that scheduled me to follow the legendary Erin Pizzey and Senator Cools: thanks! No pressure, no pressure at all. *(Laughter from audience.)* Second, I would like to point out that I am the third presenter to speak at the First Annual International Men's Human Rights Conference, and that would be the third WOMAN presenter. *(Applause.)*

My, aren't we an interesting group of misogynists? *(Laughter.)* I hate to tell you guys, but I think we might be doing it wrong.

Okay, the topic of my presentation is "Equitable Relationships in the Age of Female Entitlement: An Oxymoron."

Please find this content at

A Voice for Men
HUMANIST COUNTER-THEORY

www.avoiceformen.com

We'll start by looking at the old social contract between men and women versus the new social contract, the rise of female entitlement and narcissism, the vilification of men and boys and the lionization of women and girls, and finally helping men and boys adapt to the new contract.

[image]

For centuries, men and women abided by a social contract. Men financially supported and protected their wives and children; women took care of the children, cooked, and cared for the home. Before modern technology, women's work was often brutally hard, even compared to what men did outside the home.

Over the last 40 or 50 years, feminism has helped blow up the old contract. Some of these changes were necessary and right. Men and women should be treated as equals. Women who possess similar abilities and intellect should be afforded the same opportunities as men. Men and women should be treated equally under the law. Neither men nor women should be pigeonholed by traditional gender stereotypes.

This is not the reality of the new social contract, however. The new social contract, much like the modern marital contract, is incredibly advantageous for women and increasingly onerous and dangerous for men. Feminism has devolved from defining itself as "the radical notion that women are people" to "the radical notion that women are superior."

Feminism is no longer about equality; it is about female superiority. You do not advance the rights of one group by trampling the rights and humanity of another.

[image]

Women have moved beyond equality and empowerment to entitlement, special privileges, and special protections under the law.

In fact, I'd wager that female entitlement is the new female empowerment.

[image]

Women have the same rights and privileges as men, without any of the responsibility or accountability. Meanwhile, men have an ever-growing number of responsibilities and constraints imposed upon them, and gender roles that are trickier than ever to navigate.

This is evidenced by the sentencing disparities between men and women who commit similar crimes. That's Jodi Arias on the [below] slide. It's apparent in how we as a society reflexively make excuses for a woman's misdeeds, whether it is infidelity, sexual assault, or murder, and presume men guilty until proven innocent.

[image]

The new contract is evidenced in family court, in which women are awarded primary custody 82% of the time. It's evidenced by the revival of debtors' prisons for, quote-unquote, "deadbeat dads." Debtors' prisons were supposed to have been abolished in this country in 1869.

It's evidenced in the large number of able-bodied, adult women who are typically the recipients of alimony, sometimes for life. These women are often enabled by the courts to willfully remain unemployed or underemployed, living the lifestyle to which they became accustomed; meanwhile, their ex-husbands live Spartan lives, often unable to save for retirement and even just their basic needs.

It's evidenced by the national domestic violence campaigns that trot out female victims year after year after year—and their donation jar—yet make no mention of the fact that men comprise roughly half of all victims of intimate-partner violence.

It's evidenced by the Violence Against Women Act, a set of special laws that gives women special protections, makes special crimes out of violence directed at women, and robs individuals—typically men—of due process,

their homes, their reputations, and Constitutional rights.

It's evidenced by the rampant restraining-order abuse that gives women a tactical advantage in custody and divorce disputes. Restraining-order abuse is so rampant that even attorneys who profit from this broken and corrupt system have acknowledged it.

It's evidenced by the "rape-culture" hysteria being stoked across American college campuses, where all men are viewed as potential sexual predators. If a male student and a female student have sex, and both are under the influence of alcohol, the female student is immediately considered the "victim" even if she—even if the sex was consensual.

[image]

It's evidenced by the ever-expanding definition of rape, for women, by the CDC and the FBI, while these agencies continue to ignore male victims of sexual assault.

It's evidenced by the premium we place on women's and girls' lives over men's and boys' lives. A recent celebrity campaign, Bring Back Our Girls, is an effort to raise awareness about the abduction of Nigerian schoolgirls by Boko Haram. Yes, it is awful that these girls were kidnapped. However, we rarely see mention of the greater number of schoolboys who have been murdered by Boko Haram. And make no mistake—they were brutally murdered specifically because they were male, and for no other reason.

One sensitive feminist commenter, when replying to criticism about overlooking the tragic death of these boys, defended the Bring Back Our Girls campaign by rationalizing that, and I quote, "You can't bring back the dead."

Hence, the focus on the girls. And, you know, I've always been told that women are supposed to be the more naturally empathetic sex.

[image]

Women's health issues are given priority over men's health issues. Women and girls are afforded more advantages and opportunities in education while boys and men continue to fall farther behind each decade. Recently, celebrities participated in yet another campaign, called Let Girls Learn, urging teachers, parents, and other adult role models to encourage girls to stay in school and be successful. You know, girls are doing just fine, comparatively speaking, in education. In fact, they're far—doing far, far better than boys.

And I—I have to say, you know, feminists often say they're working on the issues of men and boys. But so far, the closest I've come to seeing any feminist address the crisis of education for boys is Hanna Rosin's book celebrating *The End of Men*.

It's evidenced in the messages we teach our children. "Never hit a girl or a woman, not if she hits you first, and not in self-defense."

"Teach boys to respect women," compared to the ever-popular T-shirt, "Boys are stupid, throw rocks at them!"

[image]

Can you imagine selling the reverse, at Baby Gap … or something?

There are campaigns urging parents to teach their sons not to grow up and become rapists! As if being male means you are more likely to develop into a sexual predator. And, FYI, credible statistics do not support this.

And yet another ridiculous celebrity campaign: Ban Bossy. Sheryl Sandberg, Beyoncé, and other stars are trying to dictate that no one call little girls bossy, even if they're being bossy. And isn't telling people what they can say, or not say, being bossy? Frankly, I see "Ban Bossy" as a campaign to empower female school-aged bullies.

In the late 1990s, during my doctoral training, I noticed that many of my male clients were seeking support for

anxiety and depression. They were anxious and depressed due to relationship difficulties. Specifically, these men were suffering emotional, financial, and in some cases physical abuse by their girlfriends and wives. However, none of these men recognized their partners' behaviors as abusive. Even as victims, they had a hard time believing that women could abuse men. I was surprised as well, because none of the psychology programs (all three of them) that I attended discussed female-perpetrated abuse. These men attributed it to their girlfriends and wives being "emotional" or "having issues"—which is true in a sense, but that doesn't excuse the behavior—and were quick to take responsibility for their partners' abusive behaviors.

[image]

I also noticed a significant difference in the relationship expectations between my male and female clients. The majority of men I worked with had pretty low and, you know, reasonable expectations for their girlfriends and wives, while many of the women I worked with had incredibly high and often unrealistic expectations of men and relationships.

[image]

One of my first couples-counseling experiences was with a young married couple; let's call them Jake and Rebecca. During our first session, I asked Jake and Rebecca about their expectations of one another, because sometimes fixing the issues can be as simple as readjusting expectations. Rebecca answered, without hesitation, "I expect Jake to treat me like a princess." I tried to make use of therapeutic humor and said, "That's funny, on your intake form it says you're a dental hygienist."

Jake started to chuckle and then stopped when Rebecca gave both Jake and I a look that could melt lead.

[image]

(subvocalized: "Whoops!") I did learn an important clinical lesson that day, and that is, "Flaming narcissists typically do not have a sense of humor about themselves, or their sense of entitlement!"

Unfortunately, Rebecca is not an anomaly. According to psychologists Jean Twenge and W. Keith Campbell, authors of *The Narcissism Epidemic: Living in the Age of Entitlement*, there has been a 67% increase in narcissistic behaviors and attitudes over the last 20 years, mostly among women. They also estimate that 10% of the population suffers from narcissistic personality disorder—although, let's get real: it's the non-disordered people in close proximity to the narcissist who really suffer.

In 2004, the National Institutes of Health found that 14.8% of the U.S. population meets the criteria to be diagnosed with at least one personality disorder, from a sample of 43,000 interviewees. This study did not include Borderline Personality Disorder, Narcissistic Personality Disorder, or Schizotypal Personality Disorder, and therefore the percentage is very likely much higher. The results showed a slightly larger number of personality-disordered individuals in the younger age groups. And, that's kind of understandable, because adolescence, as one of my former professors—he described it as a time of "transient personality disorders."But you mature and you grow out of it.

So, the percentages diminished successively with each older generation; and according to William Eddy of the High Conflict Institute, since personality disorders generally don't change with age, this study reinforces the other indicators that personality disorders and traits are increasing in our society with each new generation.

[image]

Eddy cites six reasons why personality disorders, including narcissism, are on the rise:

One is instability in early childhood.

Two: Diminishing social glue.

Three: Loss of personal behavior role models.

Four: A society of individuals.

Five: Teaching self-centeredness.

Six: Openness to social complaints.

So, let me summarize this in this really glorious run-on sentence I wrote:

When you add the implosion of the traditional family structure, i.e., the rise and proliferation of single-family households—particularly, to be more clear, single-mother households; the physical disconnection of the Digital Age, in which we're increasingly engaging with a computer screen, instead of face-to-face interaction; the rise of "reality TV" stars and individuals who gained fame by behaving badly; media messaging that the individual is more important than the collective; four generations of "self-esteemers" who have been taught that they are the "specialest snowflakes that ever snowflaked" just because they are the one-and-only snowflake like them that exists in the world—starting with parents buying their little girls Disney-Princess gear; "Women's Studies" offered as a legitimate college major, and not just a class—I mean, what do you you say? "What are you majoring in?" "I'm majoring in ME! And the study of people like me!"; our frivolous-lawsuit society; and then you add to that the cult of "female professional victimhood" that requires fresh male villains and increasingly silly male offenses or "micro-aggressions" to perpetuate the belief that men are this ever-present danger to women; and you get a culture that breeds narcissism as a cultural trait, especially in women.

Okay. Now we're going to get into the next section, which I forgot to make a slide for, which is the vilif—just to remind you, I will say it out loud—the vilification of men and boys and the lionization of women and girls; or as I like to call it, or the alternate title is, "The Shamed and the Shameless."

While narcissism is on the rise in our culture, according to Twenge and Campbell's research, women seem to be more prone to it. Why?[image]

I think it has to do with the lionizing of women and girls, and vilifying and denigrating of men and boys, that has taken place over the last 40 or so years.

Men and boys, as has already been discussed by many of the presenters here, are often the butt of jokes; in TV, film, and advertising, they're portrayed as bumbling buffoons, emotional incompetents, and loutish Neanderthals.

We pathologize male sexuality.

We pathologize the higher activity level and natural rambunctiousness of boys, to the point that we are medicating them with mind-altering drugs—we have no idea how this is going to affect their developing brains over time—just so the predominately female teaching field can have a class of obedient little zombies and make their job slightly easier.

We claim men suck at emotions, but when they do express emotions, particularly anger, we label it as "uncomfortable" or "dangerous." We call men "wimps"—I realize we have kids here, so I changed my original word—who aren't assertive in dating; and label men who are assertive but not attractive to the female object of his affection as "creepy," or my new least-favorite word, "rapey."

[image]
(Editor's note: this is the slide that Alex Wagner of MSNBC and Jessica K. Roy of Time magazine lied to a national audience about.)
Men are expected to be wealthy, handsome, funny, educated, witty, attentive, strong, and sensitive—but not too sensitive; and women are supposed to be admired and revered, just for showing up.

Men are shamed just for being men. They are shamed for not measuring up to women's expectations of them. They are shamed for not earning enough money, of not making the women in their lives happy enough. Fathers are treated as secondary to mothers, expendable and replaceable, even though there's a mountain of research, as Warren

(Farrell) mentioned yesterday at the press conference, that shows how essential a loving and involved father is to the psycho-social development of both girls and boys.

I believe men are more susceptible to gender-shaming because of our mother-centric culture.

[image]

If a boy is raised to believe it's his job to make his mother happy and please women, he will be more susceptible to shaming tactics. If he was raised to make his mother happy and his mother was abusive, he will be especially susceptible to gender-shaming tactics.

Meanwhile, we have removed the stigma and shame from bad female behavior. We now view behaviors that were once shunned in women as acts of female empowerment. Being a bitch or a female a–hole is considered a sign of strength in women. Being promiscuous is an act of female empowerment. Demanding to be treated like a princess is condoned and encouraged. We deify mothers, even the bad ones, to the point where it's become what I like to call the Golden Uterus Syndrome.[image]

Fleece your husband in divorce court and take assets you didn't earn? "You deserve it! Take that bastard to the cleaners!" Force a man into fatherhood with an "accidental" pregnancy? "Hey, if he wouldn't commit, sometimes you've got to push him into it!"

Physically assault your husband, or some random guy in a club? "You go, girl!"

Murder your ex-boyfriend? "Well, he must have done something to deserve it!"[image]

When men can be shamed just for being men, and women no longer have any sense of shame, it creates a dangerously lopsided interpersonal dynamic between the sexes. Any abuse committed by a woman can be justified to the point where men are blamed for women's abuse of them, and are labeled "abusive and controlling" when they try to erect boundaries to protect themselves from the abuse they're suffering.

I've worked with countless men who—when they finally worked up the courage to speak with a therapist about their wife's or girlfriend's abuse—were asked some variation of "What did you do to make her treat you that way?" Just imagine a psychologist asking a female abuse victim what she did to make her husband hit her, go through her phone, demand all of her e-mail and social-media passwords, call her names, hit her, abuse her in front of the children! Just imagine, if you can, what would happen if a therapist asked a female domestic-violence abuse victim that. It's despicable, and these therapists should be ashamed of themselves, and not allowed to work with men.

[image]

Men who adhere to the old social contract often find themselves at risk of losing their assets, their emotional well-being, their children, their freedom, and even their lives, if they become involved with women who abide by this new social contract in which all obligation, responsibility, and decency fall upon the man; especially if the men legally bind themselves to, and/or reproduce with, these entitlement princesses, personality-disordered predators, and "women-are-superior-to-men" feminists.

In the mid-1990s, I did my masters-level internship at a domestic violence shelter for women and children. I have fairly decent drawing skills and illustration skills, so one of my projects was helping to create a coloring book for K-through-4, for domestic violence education. I included drawings of little girls hitting boys, where the message is, "Little girls don't hit boys, and little boys don't hit girls—let's nobody hit anybody." And the program director told me to take that illustration out. And I asked her why, because I actually remember hitting a boy I had a crush on, with my Winnie-The-Pooh lunchbox, when I was in the first grade, and Sister Andrene told me, Don't do that; I got the message. But the director said, "Well, men are physically stronger than women, so we don't need to tell them that." You know what? Five-year-old boys really aren't any bigger than five-year-old girls. And, as I learned during my internship, domestic violence prevention school programs teach children that it's wrong to hit a girl or a woman under any circumstances, but rarely, if ever, teach the inverse.

Parents teach their daughters to be wary of boys and men who will take advantage of them sexually, control and/or abuse them. We teach little girls that there are bad men out there, and they need to be careful—in fact, some women take it to the extreme and teach their girls and boys that all men are bad. I, for one, believe this is a form of hate indoctrination and child abuse.

Families need to teach their sons about the dangers of abusive women, just like we teach our daughters about the dangers of abusive men. We need to teach our boys to respect themselves, and develop healthy boundaries, even if it is a woman who is trying to violate their boundaries. We need to teach boys it is healthy and right to walk—or run—away from girls and women who are disrespectful, cruel, indifferent, demanding, controlling, demeaning, manipulative, opportunistic, possessive, jealous, emotionally dishonest, unempathic, abusive, crazy, and/or predatory. We need to teach our boys, just like we teach our girls, that it's not okay for a loved one or anyone to lay their hands upon you in violence, that it's not okay to be taken advantage of financially—for instance, he earns all of the money, and she spends all of it, while running up debt and refusing to work.

We need to teach men and boys the warning signs and symptoms of abuse, and that there's no shame in admitting they're in an abusive relationship; and that men, just like women, don't owe their abuser a damned thing—except a view of their backsides walking away from them and, in some cases, a trip to the local jailhouse.

Almost done—this is the last page, I swear!

We need to teach our boys that tolerating abuse from a woman doesn't make them a good man; it makes them victims and suckers, for buying into the bull that "abuse isn't abuse when the perpetrator is a female."

We need to provide boys and young men the same information and supports we provide girls and women. Predators come in all shapes and sizes and sexes, and we need to teach our children, girls and boys, how to avoid and protect themselves. We need to stop normalizing predatory behaviors in females, exhibited in high conflict and personality-disordered types, as normal and/or acceptable—they're not normal. They're not acceptable. It's just as bad and pathological when women exhibit abusive behaviors, and they should receive the same public censure, condemnation, ostracism, court fines, and jail time. I implore mothers and fathers to discuss these issues, when they feel it's appropriate, with their children—and that's sons and daughters. Trust me, you don't want women like this as your daughters-in-law.

Young men need to be educated about the dangers of marriage in terms of the high potential for loss of assets, children, and possibly their freedom. Young men should be warned not to mingle their personal assets with marital assets. We should be pushing for legislation that makes prenuptial agreements mandatory—and binding! I would also love to see pre-custody agreements as well; specifically that a man and woman, who wish to procreate, sign a legally binding agreement on how they will handle custody, should they divorce. And—guys out there—if she's not even willing to discuss that, you probably shouldn't marry her!

We need to encourage men to report abuse by their wives and girlfriends to their medical doctors and primary practitioners, to file police reports and press charges. We should strongly discourage men from practicing chivalry that is self-destructive and enabling of abuse. And police should be trained and required to enforce the law, without regard to sex.

[image]

A rigged game can never be a level playing field. And rigged game is precisely what we have. If we want a future for our children where the standard is to value each other as human beings, then a discussion about all forms of unfairness and inequity must be on the table.

And this conference is a good place to do that.

Thank you! Enjoy your lunch.

[image]

Mike Buchanan: Presentation to the International Conference on Men's Issues 2014

Mike Buchanan · 22 July 2014 · Archived copy · Original

Editor's note: We will be presenting the complete transcripts of all the International Conference on Men's Issues 2014 presentations here on AVfM in the following weeks. This is the fourth presentation on day 1, June 27, by Mike Buchanan of the United Kingdom's Justice for Men and Boys (& the Women Who Love Them) party. Mr. Buchanan asked us to add a postscript to the end, which we have done. —DE

(Introduction by Paul Elam.)

Okay, moving on, and thanking you all for your patience: It is my pleasure to introduce Mike Buchanan. I've known Mike for quite some time; this is my first time meeting him, though. I'm a huge fan of his.

Mike is a British writer, publisher, and human rights advocate for men and boys. He is a leader of a political party, Justice for Men and Boys, which will be contesting 30 seats in the May 2015 election. He will personally be contesting a seat in Bedford & Kempston. He's the author of nine books, including *The Glass Ceiling Delusion: The Real Reasons More Women Don't Reach Senior Positions.* He was interviewed on the BBC, "London Live," and has appeared in countless newspaper articles for his tireless work advocating for British men and boys.

Mike worked for the Conservative Party from 2006 to 2008 but resigned his party membership in late 2009 to protest Conservative Party leader David Cameron's adoption of women-only prospective parliamentary candidate shortlists for some constituencies.

Mike runs four blogs: Justice for Men and Boys, The Anti-Feminism League, The Alternative Sexism Project, and Campaign for Merit in Business. He openly publishes his email, home address, and phone number, and welcomes critics to respond to him personally as a human being. His books are recommended by professors of sociology, psychology, and business. He was formerly a business executive who took early retirement to focus on the issues facing Britain's men and boys.

Please welcome Mike Buchanan.

(Applause. Mike Buchanan takes the podium.)

Good afternoon! We've just come, myself and three British colleagues have just come from a diner just down the road. Now, Americans are famous for their hospitality. At the end of the meal, a guy from A Voice for Men came over and offered to settle our bill. That was just really impressive; I just want to say it's true what they say about Americans.

And being British, we accepted his offer, of course. *(Laughter.)*

Okay … I'd like to thank Paul Elam, Dean Esmay, and everyone associated with A Voice for Men, for all they've done over the years, and for laying on this conference. I think they've done a great job in the face of adversity, after the enemies of men and boys tried to stop this gathering. I'd also like to thank them for inviting me to speak today. It's a real honor to be here.

In the leaflets we distributed earlier today, we outlined 20 areas in which men and boys are disadvantaged by the state's actions and inactions in Britain today; and I dare say most of those disadvantages would apply in most developed countries. The state colludes with malicious mothers to deny fathers access to their children after relationship breakdowns, which in our view, and I think the view of most people in this room, I'm sure, is emotional abuse of children, fathers, grandparents, and so many others.

The state offers little or no support to male victims of domestic violence. The state disadvantages men with respect to education, employment, and through the justice system it treats men far more harshly than it treats women. The state assaults men and boys in many other areas, too. The extent of state-sponsored assaults on men and boys is truly

breathtaking.

The state is like a train which only ever goes in one direction. The speed might vary, but the destination is always the same: ever more privileging of women and girls, regardless of the consequences. So a privileged class becomes ever more privileged over time, while the life outcomes for men and boys steadily worsen.

Now, the facts and figures that I will be outlining today relate mainly to the UK, of course. But I sense the picture is broadly similar in many, and possibly even most, developed countries.

Today I'm going to present the case for the Men's Human Rights Movement to take what I think is an overdue and important next step in its evolution. We need to become an effective force, politically. I'm convinced it won't be long before there are Men's Rights parties in many, if not most, developing and developed countries. And I'll be outlining two very important and useful things that happen when you launch a Men's Rights party.

Let's start the areas of disadvantaging with education. Boys have become ever more disadvantaged by an increasingly feminized education system over the past few decades; and today in the UK, as I think in the US, only 40% of university students are men*. Now, when most students were men, the state deemed it a problem to be addressed. Now that most students are women, funny, there isn't a problem any more, which is nice.

For decades, government programs have sought to encourage young women into traditional male-typical fields, such as engineering. At Brunel University today, female post-graduate engineering students are entitled to additional grants, what they put at over 34,000 US dollars per year, solely on the grounds of their gender. It's—the media's interest in this, absolute zero.

So this is happening, although it's long been understood why women are far less inclined to go into engineering than, say, medicine, and regardless of the fact that fewer female graduates take up careers in engineering. Most female engineers never return to the profession after having children. So taxpayers are bribing women with little or no interest in the field to go into the profession, although they're unlikely to have lengthy careers in it; and at the same time, they're denying university places, and therefore engineering careers, to men.

Now, this is leading inevitably to higher female employment and lower male employment. Already, men outnumber—they have for some years—men outnumber women in Britain, as unemployed.

But this has serious consequences. We know that unemployment is a far-higher risk factor for male suicide than it is for female suicide. And the male—the differential between the male and the female suicide numbers has nearly doubled in the space of just 30 years; it's now 3.5 to 1. Suicide is the leading cause of death of the young men in the UK. So, by denying the young men the same education and employment opportunities, the state is driving some of them to take their own lives.

They contribute to—the state also contributes to the high amount of suicide rate in other areas. We know that denying fathers access to children, following relationship breakdown, is a major driver of male suicide. How could it not be? So is the almost nonexistent provision of refuge places for male victims of domestic violence, which I'll be talking about in a bit of detail. The state is making—the bottom line is, the state is making men's lives so unbearable that, for many of them, they'd sooner end their lives than carry on; that's the bottom line here.

And, by giving ever more privilege to women as a class, by disadvantaging men and denying them support, the state is killing men. It is really as black-and-white as that.

Now, who is it that finances the state that disadvantages men and boys in so many areas? It's men, in the main, ironically. British men pay 72% of the income tax collected in the UK; women, only 28%. In US dollar terms, British men pay an extra 108 billion dollars (that's 108 thousand million dollars) more income tax than British women. I'd be interested to know the equivalent figures in the States, given the population of the US is almost exactly five times that of the UK. If it's proportionate, American men are paying an eye-watering additional $540,000,000,000 in income tax every year, compared with American women.

So it's overwhelmingly men who finance the state-run institutions which assault the interests of men and boys. It's

overwhelmingly men who pay the salaries of the individuals working in those institutions. Men are sponsoring their own muggers.

Across the developed world, there's an unholy alliance between the state and feminists. Feminists always make the disadvantaging of men worse than it would otherwise be. Given that they are female supremacists, driven by misandry, the hatred of men and boys, how could it possibly be otherwise?

Feminism has some key vulnerabilities, though, as an ideology, one of which is becoming ever more apparent over time: Feminists' appetite for advantaging women and girls over men and boys is insatiable. For over 30 years, feminists have worked through the state to attack many of the pillars of civilized society, most notably marriage and the nuclear family. We're seeing ever more examples of outrageous advantaging of women and girls, such as the $34,000 additional grants I mentioned earlier on. And, as advantaging of women and girls and the disadvantaging of men and boys becomes ever more obvious to more people, opposition to feminists will inevitably rise.

So what—so, the $64,000 question—what options do citizens in democratic countries have to stop the state assaulting the human rights of men and boys? Decade after decade, men and women have sought to influence governments through presenting rational arguments. So how does that work out, when those arguments show the state's preferred policy directions are harming men?

Let's look at one of our key areas of interest: domestic violence. Huge numbers of studies tell us that women are at least as physically aggressive toward intimate partners as men. It's long been known that while most domestic violence is reciprocal, where it's one-way, the perpetrator is more likely to be a woman than a man. And feminists will tell you that this is because female perpetrators are actively acting proactively, in self-defense; a pre-emptive strike, if you like, I guess. It's very rarely the case, though. Dr. Nicola Graham-Kevan, a leading British authority on domestic violence, reports that just 4% of women, female perpetrators, cite self-defense as a motivation—4%.

Now, some of you will have seen a video recently, set in a London park; it showed the public's double standards when it comes to responding, or not responding, to a man becoming aggressive towards his female partner, and to a woman becoming aggressive towards her male partner. The double standards displayed by the passersby were, though, predictable. Both men and women did nothing, absolutely nothing, to stop the man being assaulted, while they rushed to support the woman who was being assaulted. Indeed, a number of passersby, both men and women, laughed at the situation in which the man was being assaulted. The video went viral in days, and hits reached three million in the first week. It's now been viewed by over seven million people, and the feedback has been overwhelmingly positive. The video was commissioned by ManKind Initiative, a highly respected male charity supporting victims of male abuse; and they recently published on their website an interesting report with 25 key facts about domestic abuse, drawing on the latest government statistics in the 2012-13 British Crime Survey.

Feminists relentlessly claim that a higher proportion of female victims suffer multiple incidents of abuse than male victims, and more incidents using severe force. Both claims are demonstrably false. In the latest British Crime Survey, 38% of the people who were victims of domestic abuse were men; 62%, women. So why are more women than men victims? Though I know some people challenge that. What do we know about abuse incident frequency and incident severity? 21% of both male and female victims suffered three or more incidents of domestic abuse in 2012-13. A higher proportion of male victims, 34%, suffered assaults using severe force than did female victims—28%.

We might reasonably expect refuge places for people to be allocated based on the risk of assaults using severe force; and on that basis, if we work through the numbers, 42% of refuge places in the UK should be allocated to men. Now, it's important to say, we're not saying that there should be fewer refuge places for women; we're simply saying that there should be a damn sight more refuge places for men than there currently are.

In the UK, there are over 4,000 refuge places for women at risk, and only 25 places for men at risk. For every refuge place available for a man in the UK, there are 100 available for women at risk. But the situation is even

worse than that for men, because some of these 25 places are available only for either gay or straight men, and some only for men living in the local area of the refuge. So the chance of a battered man finding a refuge place in the UK, near where he lives and works, even when he's in considerable danger from a violent partner, is close to zero.

I repeat, this is known to be a driver of the high male suicide rate. How could it not be?

This brings me on to another claim regularly made by feminists; and it was put to me in a TV discussion only very recently: Feminists say that women should get the vast majority of available refuge places because women are far more likely than men to die at the hands of their partners or ex-partners. But what if we include, in our analysis, deaths by suicide provoked by domestic violence?

I turned to an American researcher, Richard Davis, who published a report in 2009. This is one of the report's conclusions: When domestic-violence-related suicides are combined with domestic-violence-related homicides, the total number of domestic-violence-related deaths are higher for males than females.

Quite an astonishing finding. And you'll never see that in the mainstream media, I can guarantee you. It blows out of the water the whole feminist argument for women to have the vast majority, for virtually all the refuge places to be allocated to women.

Now, most of the key facts about the nature of domestic violence have been known for decades. So what have rational arguments, based on this huge, huge body of evidence, done to move governments to provide practical support for male victims of domestic violence?

Nothing, or virtually nothing.

The mainstream media, too, bears responsibility for relentlessly peddling feminist narratives. In this area, as many others, the general public is woefully misinformed about domestic violence. Some months ago, we sent the BBC a formal complaint about a lengthy piece in their news program in which men were portrayed only as perpetrators and women only as victims. We detailed, in our lengthy complaint, over 50 breaches of the BBC's editorial guidelines in the piece—over 50.

Our complaint was rejected. We weren't surprised. I think it probably takes 100 breaches before they wake up.

When it comes to taking advice on domestic violence issues, the government listens to feminist organizations such as Women's Aid. In Britain, we're only too used to the sight and sound of Polly Neate, the organization's CEO. We recently put on our website a detailed analysis of comments made by a Women's Aid spokesman in an online discussion; we proved the woman had made at least seven statements which were demonstrably either lies or misleading. We presented our evidence to Polly Neate, and invited her to retract the statements. Predictably, she declined to do so.

We've publicly challenged many feminists to retract lies they or their organizations have spoken or written. Not one has ever done so. They're beyond shameless. That won't come as a surprise to anyone in this room, but it's just true.

The lack of impact of rational arguments on government policy directions is undeniable. It's true in domestic violence; it's true in 20 [other] areas. So what alternatives are we left with?

One obvious one is to launch a political party, given that almost half of the electorate is male. We launched Justice for Men and Boys early last year; and it would be fair to say, most—many, if not most—of our policy directions are socially conservative. And we're focusing our effort on pushing the Conservative Party into becoming less hostile to men and boys; so we'll target Conservative marginal seats in next year's general election.

We're recommending to people interested in forming a party that if they form a left-of-center party they shouldn't attack people on the right advocating for men and boys; they should actually attack people on their own side who are abandoning them. If they form a right-of-center party, they shouldn't attack people on the left against supporting men and boys; they should attack, you know, the people on the right who are abandoning them.

The goal must be to force all political parties to change.

Earlier, I used the metaphor of the state as a train that only ever goes in one direction: advantaging women and girls at the expense of men and boys. Staying with that metaphor, our objective is to lay a damn-great concrete block on the rails, at general elections. When the parties know that the price for assaulting men and boys could be five years out of office, they'll have to start making changes.

After we published our party's website, we were both surprised and delighted when two things happened almost immediately that we didn't predict. Donations started arriving from Day One, including some generous ones from people who had been following my other campaigns, that had never made themselves known to us, nor donated anything. And it was an early indication, I think, that when you present something tangible, rather than only conceptual, people are more likely to make donations.

Of course, AVfM recently had the experience on needing to quickly raise $25,000 for additional security here; and a crowd-funder raised the sum in, I believe, under 22 hours. Hour after hour, I was watching donations coming into that, and I thought, Wow, things are changing, this is getting traction. An outstanding achievement, I've got to say. Outstanding.

Now, the second thing that's happened after we launched the party was mainstream media coverage. Within two or three weeks, I'd appeared on a number of BBC national and local radio programs, one of them the Jeremy Vine show, which has a regular audience of seven million listeners. We are getting the media coverage we want, but it was forming the party that was the catalyst—I mean, that's the point I want to make, that things happen when you form a party. People are intrigued.

Most of our coverage has actually come from the BBC, which is bizarre, because I attack them with some frequency.

So launching political parties can be expected to result in media attention, and donations. And the stark truth is that political parties need both if they're going to make an impact against feminism, which has been the defining ideology of the political establishment and other establishments for at least 30 years, I think across most of the developed world; certainly the UK. I'm convinced that if only a small amount of the time and effort currently expended by Men's Human Rights Advocates were directed toward launching and running political parties, the result could be a game-changer.

Along with AVfM, we're convinced the fight for men's human rights can be waged by men and women of any political persuasion, race, creed, sexuality, and any other characteristic you care to name.

At the top of our party's website, from the outset, there's been a quotation from Mahatma Gandhi: "First they ignore you, then they ridicule you, then they fight you, then you win."

Well, our enemies have long ignored us; they've long ridiculed us; but now they're fighting us. They didn't want this first International Conference on Men's Issues to go ahead. They fought A Voice for Men and its legion of supporters—and they lost.

This conference is, without doubt, a landmark victory in the war for men's and boy's human rights. There's absolutely no doubt. The enemies of men and boys had better get used to losing, because they're going to be losing more battles from now on. And the day is coming when they'll lose the war. Let's bring that day forward. Let's get political.

Thank you.

Postscript: Mike Buchanan had to shorten his speech for time reasons. He had hoped to outline his 2015 General

Election strategy in the UK to help give inspiration to others in the UK or outside of it: What Will Success for J4MB Look Like?

*Minor corrections noted with * or in brackets.*

Disney: Vaginas are magic!

Rachel Edwards · 22 July 2014 · Archived copy · Original

A disturbing trend is emerging out of Disney movies, especially their non-Pixar cartoons: their desire to be more "progressive" is moving them several steps backward in their depictions of men.

While the old Disney formula is flawed and based heavily in gender stereotypes, like Cinderella and her Prince Charming, their new criticism of that formula does nothing more than shift from traditionalism to full-blown gynocentrism. With films like *Frozen* and *Maleficent* emerging over the past few years, it is easy to see that they are desperately trying to pander to a feminist audience.

In *Frozen* and *Maleficent,* it is no longer romantic love between men and women that breaks the spell. Instead, it is the power of The Sisterhood and the Sacred Feminine that heals everything. It is now the power of female compassion that is the only thing that can bring redemption.

This idea of redemption through women is not entirely new, either. If you look at male Disney characters of fairly recent vintage, you begin to see this disturbing pattern: men are not getting their "progressive" reboot at all. Even in movies where men are the main protagonists, it is only through the influence of a woman that the male protagonist is able to be fully a man. It is almost always the actions of a that bring about story resolution.

For example, Nala tells Simba to stop being a MGTOW and to return to his responsibilities. The Beast becomes a gentleman through the influence of Belle. Tarzan is made "civilized" by Jane's influence. They are perpetuating the idea that men must be made whole by women, but that women don't need men; women just have to be there.

When I mention the Sacred Feminine, I am referring to the idea that women, on their own, are the source of healing, as if they have this sort of inherent magical quality. It is an almost religious, if not outright religious, treatment of women, and they can do no wrong because femininity is sacred. They can destroy entire kingdoms and terrorize people for years. They can be completely toxic to everyone around them, and will still be seen as being worthy of praise and adoration. Whereas men are viewed as being beasts or misguided souls that need contact with this magical feminine energy to be whole.

There used to be a balance to that when male influence could also break magic spells in Disney universes, but now that it's been tossed aside we are left with stories of full-blown gynocentrism.

I say that because in Disney's two most recent offerings, *Frozen* and *Maleficent*, they did not create more complex and relatable villains; instead, they shifted the blame to men. They didn't make the male villains in those films sympathetic; they were basically just devils. These were simply films that explained how being an insufferable asshole is okay as long as women are the ones acting that way.

These films have removed the possibility of female redemption through male contact, most likely because feminists feel this is sexist. But somehow it's totally okay for these people to make men these bumbling wanderers that need a woman's magical healing touch to get their lives in order. They have made it taboo to make women villains, but men are fair game and will likely continue to be demonized by Disney and other companies because no one can be bothered to care.

I honestly hope that Disney moves away from this trend and takes a more balanced approach to their depiction of men, but it's fairly unlikely. This gynocentric attitude, and cringing at feminist whinging, has taken too strong of a hold on the company, and more importantly it sells out movie theatres.

Because maleness is an evil, chaotic essence that must be controlled and contained, but vaginas are magic.

The General on Women Against Feminism

AVfM Video Source · 23 July 2014 · Archived copy · Original

Another fresh face appears. It's getting so we can hardly keep up!

You can subscribe to The General here.

Meet the Women of the Men's Rights Movement

AVfM Video Source · 23 July 2014 · Archived copy · Original

We may take issue with the notion that feminists (who control billions in government and NGO and foundation money) have no real power, and the other predictable responses of the feminist in this piece, but we must give props to ABC Fusion for doing what reporters are supposed to do: report and give contrasting points of view from independent sources.

Just plain straight up reporting. We thought that was a dying art!

From ABC Fusion on YouTube. Give them some encouragement, folks.

Conference reflections: A young woman becomes an MRA

Elaine Finklestein · 23 July 2014 · Archived copy · Original

"Deleting me because I disagreed with you?" I typed on Facebook. I had politely disagreed with her post that men reading and talking about the Elliot Rodger shooting should just "Shut Up." She had then deleted both my comments and her friendship with me, writing, "Deleting you because you are part of the problem and have a skewed vision of feminism. Knowing a woman who could be so horrifyingly altered in the head is not something I want to be a part of." She then continued, "People like you are the reason we need feminism."

People who disagree with feminist censorship are the reason we need feminism? That doesn't seem logical, I thought.

Before that day, I hadn't thought of myself as an "anti-feminist," mostly because I didn't really care about gender issues. But this encounter, along with others like it, changed me. After feeling the heat of hatred and censorship from college classmates and female colleagues, I drove to Detroit to find refuge.

I didn't know what to expect, so (as I often do) I had a knife in my boot.

I walked into the center for Veterans of Foreign Wars, handed my ID to security, and was smilingly directed to a buffet of A Voice for Men–branded buttons, bookmarks, chapsticks, T-shirts, and event programs.

I was surprised to see that the first three speakers were women, but that wasn't the biggest surprise for me. Having learned about the men's rights movement only through online sources—MRA YouTube channels, blogs, and forums as well as media coverage of the movement—I was expecting some solid, reasoned arguments, but I was also expecting a lot of complaining, immaturity, and anger. What I found instead decisively converted me into a Men's Rights Activist.

1. That VFW center was the ultimate "safe space."

Even as a new person and a woman, I didn't come close to feeling out of place or uncomfortable. Instead, I enjoyed lively, free dialogue with people of all ages about all topics: gender, politics, philosophy, work, and movies. There were times when I disagreed fundamentally with people (e.g., about the feasibility of anarchy), but never did I or anyone else raise a voice. I didn't hear a single ad hominem remark the entire weekend. This wasn't the MRM I'd read about—this was a joining of ideas that made me, a graduate student, salivate.

2. The conference was about compassion.

Contrary to the image of bitter ex-husbands portrayed in the media, the men at the conference were not "out to get" their ex-wives. Again and again, the story I heard was, "I don't resent her. I *want* to keep paying child support. I just want to see my kids." When these forbidden fathers said their children's names, their faces lit up with happiness but also contracted with strain.

I listened to a story about going to jail to avoid Vietnam—and how that was almost as bad. I listened to the stories of sons who had lost their fathers or been unjustly separated from them by cruel mothers.

I don't have any kids, I've never gone to war, and my parents are happily married. But I have never felt more empathy than I did during those two days.

3. The MRM loves women.

I've never been a feminist because I've always felt in my gut that feminism doesn't like men. My suspicion was confirmed by Karen Straughan's thoughtful analysis of the topic, but even if I didn't believe that feminism hates men, **I realized that the MRM loves women more than feminism loves men**.

This was the realization that sealed the deal—**it would be impossible for a rational person who attended the AVfM conference to believe that the MRM is a woman-hating movement**. To the contrary, when Warren Farrell was asked what he thought was most important to the future of men's rights activism, he said, especially for

the men in the movement, “to partner with a woman who has compassion for you and for men.”

As media commenters have noted, an anti-Hillary Clinton comment gained thunderous applause from the crowd. But what they failed to note is that perhaps the loudest applause of the conference came after Canadian Senator Anne Cools said, “Men have been the protectors of women for centuries.”

The audience cheered, “Yes!” and “That’s right!”

The man beside me said softly, “And we won’t stop.”

Feminist misogyny on viral parade in backlash to #WomenAgainstFeminism

August Løvenskiolds · 23 July 2014 · Archived copy · Original

"Die mother fucker! I fucking hate this #idontneedfeminism bullshit" —sierra_misty

Men's Human Rights Advocates (MHRAs), like me, and Men Going Their Own Way (MGTOW), also like me, are used to being called, erroneously, "misogynists"—haters of women—because in our quest to secure our human rights, we challenge the gynocentric focus of society that underpins ideologies on both the left and the right. If you want to see actual deep, passionate hatred of women—24-karat misogyny written large and clear—you need look no further than the feminist response to the women of the Tumblr site "Women Against Feminism" (WAF, and they also have a Facebook site). While the waifs of WAF resist feminism for the damage feminism has done to both their lives and the men and boys in their lives, feminism hates WAF simply for being women who dare to disagree with them.

And Twitter is in flames about it.

This new focus of feminist hate—in addition to their hating of men, their free-bleeding, and their sporting unshaven limbs—seems to illuminate the fact that the supposed "marketing problem" of the femmies is really a problem with logic, truth, personal responsibility, relational aggression, naked misandry, and, now, even naked misogyny: the delightful, adorable posts of the women against feminism are laying bare these faults one selfie at a time.

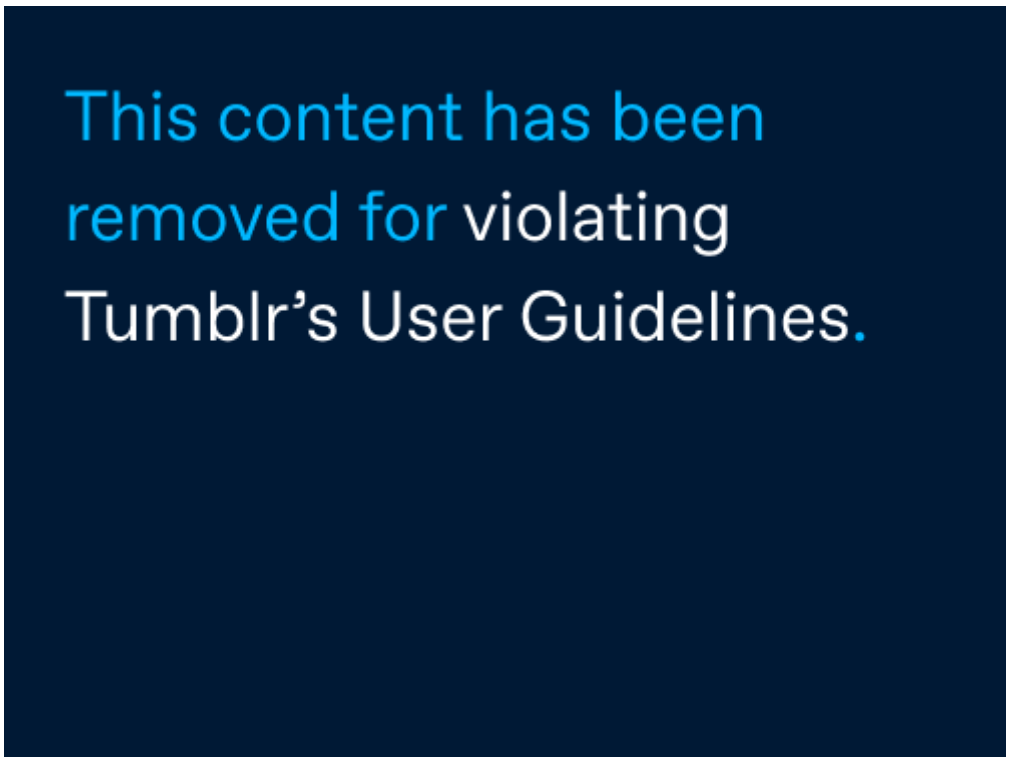

Her card reads: "I don't need feminism, because real feminism is about equal opportunity & respect for women, NOT abortions, free birth control & the ability to walk around like a shameless slut while damning the male population!"

Oops! So, so, sorry to all you male feminist allies out there who just saw that picture—I should've put up a **trigger warning: a well-kempt woman who actually likes men.** Perhaps you're not charmed by smart, religious (likely Catholic: note the crucifix she's wearing and her compliance with Catholic teaching on responsible sexuality) women who can differentiate between real equality and feminist lies—that is okay. Totally okay. Not all men like women like that. Some men, like some women, react to attractive women with an explosion of jealousy.

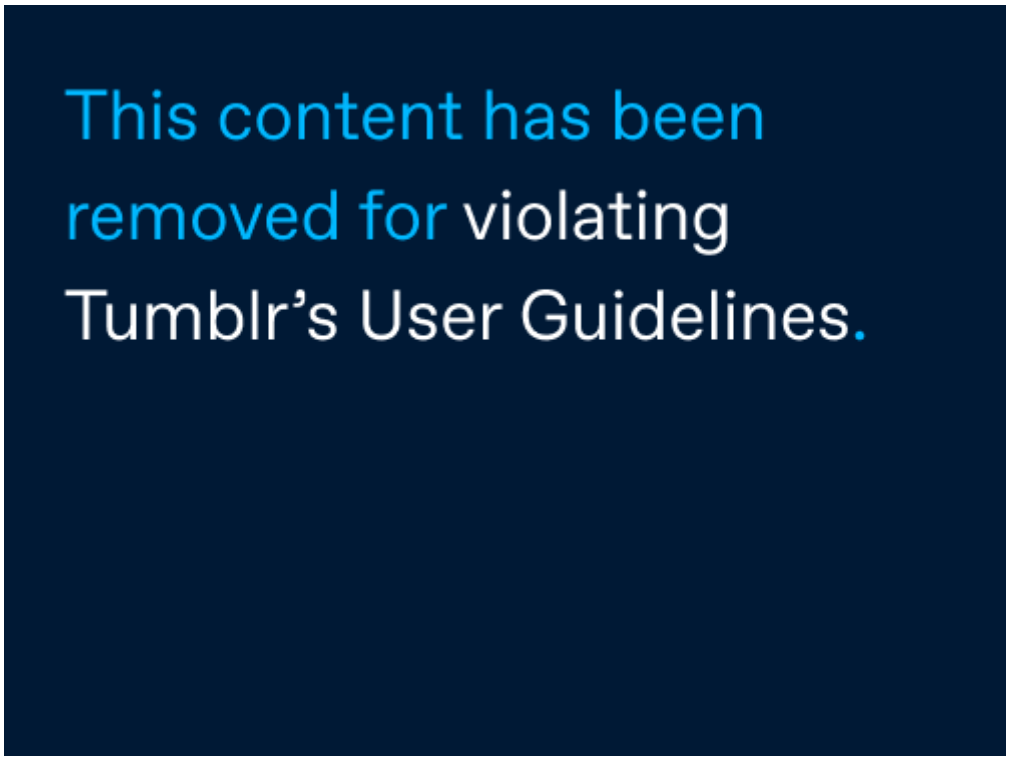

You can perhaps begin to see why feminists might feel just a tad jealous of women like this—I mean, she is

rocking a very soft, warm manifesto too, which reads:

> I do not need feminism bc [because]:
>
> 1. I respect men
> 2. Being a woman is not a disadvantage
> 3. I've got my own opinion
> 4. I take responsibility for myself and my decisions
> 5. I don't feel like a victim
> 6. The feminist movement is full of shit.

One more, just for the sake of completeness:

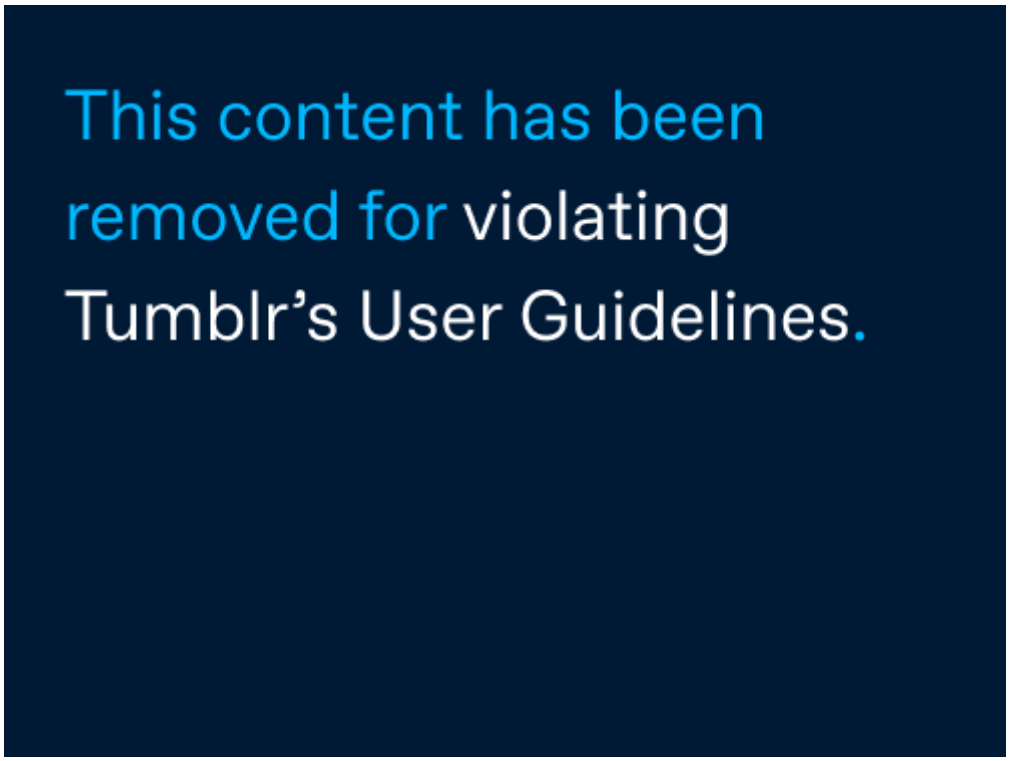

Disdaining a numbered list, this anti-feminist posits a more sultry bulleted declaration of independence that reads:

> I don't need feminism because:
>
> - I am an adult who is capable of taking responsibility for myself and my actions.
> - I define myself and derive my value by my own standards. I don't need to be "empowered."
> - I am not a target for violence and there is no war against me.
> - I respect men. I refuse to demonize them and blame them for my problems.

The disgruntled and disingenuous ingénues of feminism have a lot of objections to responsible adult women who speak out like this, and those objecting feminists come off as women without consciences, the sort who could file a false rape claim in the morning and then go out shoe shopping for "come-fuck-me" pumps in the afternoon.

Let's take a peek at some of the responses packed full of feminist love:

An anonymous writer at Huffpo Canada starts things off with a passive-aggressive assault, saying, "But before anyone starts judging and shaming the women in this Facebook group who may not define themselves as feminists,

it's important to look at the misleading definitions associated with the word—and do the work to educate people as to what feminism really stands for."

But things get nasty in a hurry. "Asha"—who is editor-in-chief Asha Dahya of The "F" Word—was so enraged that she made a video wherein, after using the phrase "I feel" at least three times and just after the 4:10 mark, she accidentally admits that feminism is a "theology":

https://www.youtube.com/watch?v=AvkawfaeNTE#t=250

Asha claims that WAF engage in victim-blaming of rape survivors, a dubious proposition at best—taking personal responsibility is not victim-blaming, and if you look you can find rape survivors on the WAF Tumblr itself who refuse to hate or demonize men.

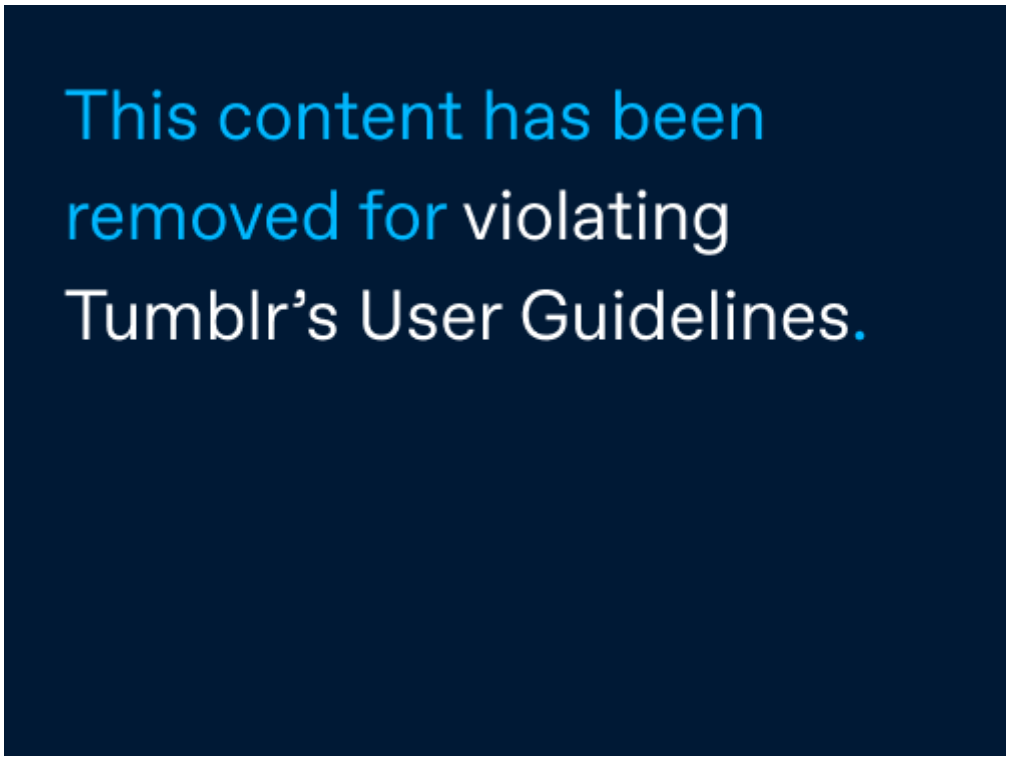

Asha further claims that WAF are speaking irrationally and stupidly: "it is filled with all sorts of wrong, misguided and confusing information," or they are "on their periods," a slur I like to call cunt-shaming. Asha says she "hates" to link to WAF (such hate is called "misogyny," Asha) and that WAF is a slap in the face (twice!) against feminists—a false accusation of violence but an accusation that might be metaphorically true if any of those feminists were to actually wake up to grasp their own lies. But don't worry, Asha—if they are like you, they won't.

But compounding the feminist nightmare, some feminists ARE seemingly waking up a bit—feminist Caitlin Elam (no relation to Paul Elam, as far as I know) wrote:

> The modern feminist movement has gone from women supporting each other, fighting against real injustices, and having a common goal of equality with men to the other end of the spectrum where women viciously attack each other and compete against each other for who can be the 'most feminist' (but *God forbid* there be a pageant for that title because that would be *gasp* *sexist*).
>
> I do fundamentally consider myself a feminist, though, but I always have to have to add a disclaimer so I'm not lumped in with the radicals that have the loudest voices in the media. I strive for female equality with men rather than superiority over men; there, that's about as concise as I can get it.

But while Caitlin gets it and is now rejecting feminism, a lot of other feminists are getting mega-pissed.

Lynsi Freitag of the Huffington Post uses all of her Teutonic resolve—"[p]ardon me while I take another antacid, breathe slowly, channel my inner strength and proceed"—to demand "Women Against Feminism, Please Read." Girl Freitag goes on to call WAF stupid again ("inaccurate and ignorant") and defaults back to the dictionary definition of feminism that WAF explicitly reject because dictionaries do not reflect the actual actions of feminists, levels of damage they cause, and the inequalities that feminism seeks to perpetuate (like unequal custody, male circumcision, female-only birth control pills, and mandatory child support decoupled from visitation).

Elizabeth Ballou of Bustle continues the stupid-women-who-disagree-with-me meme with "it's fueled by serious misinformation and ignorance"—and, of course, she also reaches for the dictionary as if a heavy book is all it takes to squash the dragons of misandry hatched in the fires of the popular and near-universal understanding of feminism.

WAF respond to "appeals to dictionary" like this:

> Because contrary to the "dictionary definition" recited by a bunch of idiots, "feminism" is focused on two negative points:
>
> 1. Women are weak damsels in distress.
> 2. Men are evil predators.
>
> No positive direction. No positive solutions. Just a bunch of whiny brats looking for attention by competing to see who can tell the biggest "weak woman" story.
>
> And so, feminism like this is poison. Poison for women. It encourages women to be eternal victims. The glass is half empty. And if you say it is half full, they will attack you as if you just smashed their sacred idol.

More like you've smashed their entire "theology," but yeah. I would add that the dictionary definition of "nuclear" does not mention nuclear explosions, nuclear fallout, nuclear war, or nuclear winter. Dictionaries are the beginning of understanding, but relying on them exclusively is horribly short-sighted. WAF know this; their feminist detractors do not.

Short-sightedness is the hallmark of Sara Newman at NeonTommy, who doubles down on the stupid-chick meme, saying, "The 'I don't need feminism' movement has become a **breading** ground for ignorance and self absorption—not to mention flagrant spelling and grammatical errors." [emphasis added]

Bad move, Sara.

First off, leave it to a feminist to not know the difference between "breading" and "breeding," and be lousy—or perhaps, yeasty—at both.

Later in the same article, Sara likens dictionaries to memos, and then she writes, "Today women in the United States and other Western **treatment** have the luxuries of choosing to **purse** their own careers" [emphasis added]. Sara, perhaps you should **pursue** some other line of work in some Asian **treatment**, maybe?

To conclude …

Women Against Feminism are a potent if not nuclear response to feminism and one that is long overdue. In a gynocentric culture, men's voices can only do so much, but women can do THIS:

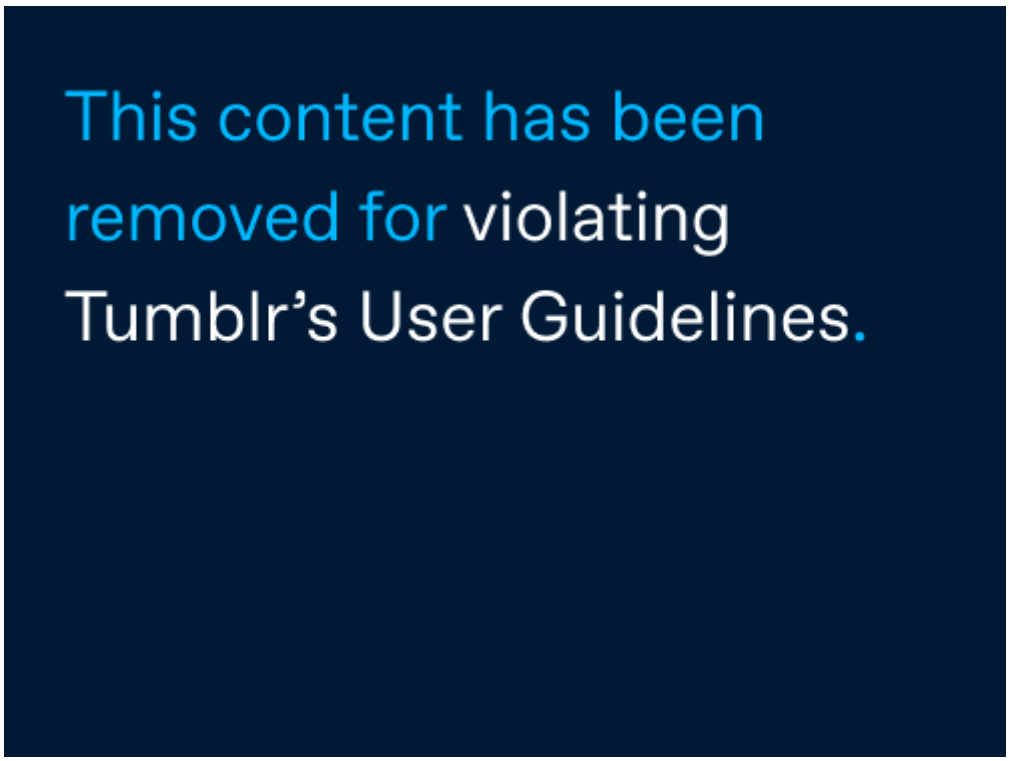

All photos are from the Tumblr "Women Against Feminism."

#BBCtrending: Meet the ‘Women Against Feminism’ featuring our own Janet Bloomfield!

AVfM Video Source · 24 July 2014 · Archived copy · Original

Our own Janet Bloomfield, one of the large and growing number of women against feminism, was recently featured on the BBC. Check it out!

And miracle of miracles, the Beeb actually allowed Janet and the other women have their say without femsplaining to them why they were stupid and wrong.

Do you sense a shift in the wind? We certainly do.

Farewell to the most important blog ever for the wrongly accused

Pierce Harlan · 24 July 2014 · Archived copy · Original

Durham-in-Wonderland, Professor KC Johnson's hugely influential blog that chronicled the Duke lacrosse false rape case starting more than eight years ago, has completed its mission, and Professor Johnson has posted his "closing comments." At its height, the blog had in excess of 100,000 readers per day. For me, KC Johnson is the greatest blogger ever.

How influential was this blog in helping to draw attention to the injustices in Durham? After the three young lacrosse players were declared "innocent" by the state's attorney general amid a media circus usually reserved for the rich and the famous, one of the young men, Reade Seligmann, issued a statement in which, among other things, he thanked Professor Johnson for his efforts.

It was Durham-in-Wonderland that inspired me to start my blog, COTWA.

Ground zero in the Duke cesspool that Johnson chronicled were, of course, ex-district attorney Mike Nifong and Duke's infamous "Group of 88," the Duke faculty activists who exploited the young men's distress to advance their extremist ideologies. For those not familiar with the Group of 88, Johnson gives us a summary in his closing post:

> … for dozens of Duke faculty, [the] evidence appeared irrelevant. Eighty-eight of them rushed to judgment, signing a statement (whose production violated Duke regulations in multiple ways) affirming that something had "happened" to false accuser Crystal Mangum, and thanking protesters ("for not waiting") who had, among other things, urged the castration of the lacrosse captains and blanketed the campus with "wanted" posters. As the case to which they attached their public reputations imploded, Group members doubled down, with most issuing a second statement promising they would never apologize for their actions. (Only three Group members ever said they were sorry for signing the statement, and two of that number subsequently retracted those apologies.) For months, the Duke administration was either in agreement with the faculty extremists or cowed by them—or some combination of both.

Johnson's blog was as distressing as it was illuminating. It ripped off a scab to reveal an ugly, progressive pus that animates policy-making on campus, especially on issues of gender and race. It also exposed the news media's fealty to political correctness in its largely biased reporting of the incident.

Professor Johnson is a frequent contributor to Minding the Campus, and readers are urged to follow him there.

We must pause to add a chilling footnote. Despite the atrocity of the Duke lacrosse and many, many other cases in the years since, the academy has grown ever more hostile to due process and fairness when it comes to presumptively innocent young men accused of sexual assault. Professor Dan Subotnik, for one, openly wondered if the Duke players would "have had any chance of justice" after the Department of Education's "Dear Colleague" letter? The persons who drafted that letter should have been required to read Durham-in-Wonderland.

On behalf of the community of the wrongly accused, we salute KC Johnson for his unstinting work to advance the cause of justice.

The Art of Being Bold

Philip W. Cook · 24 July 2014 · Archived copy · Original

> There comes a time in every person's life when he has to choose the course his life will take.—Muhammad Ali

[image]
A Facebook friend recently asked me for details about my four interviews with Muhammad Ali among many interviews with others of lesser or equal rank. Since I probably will never get around to writing my memoirs … here goes:

It was 1978. I was working weekends doing radio news while finishing up my degree in Journalism at the University of Oregon in Eugene, Oregon. The sports guy was going on vacation for two weeks and I had to take over. I really knew nothing about sports. The news director said to do something spectacular with it. I said, "What? Should I interview Muhammad Ali?" He said, "Sure!" (This guy was unique, and I learned a lot from him. His own career was bizarre, but he was fearless, which later became his undoing—but that's another story.) Anyway, by playing "big man" and "little man," in less than a week I had worked my way through and got the right phone number for the Ali training camp. When someone answered, I said, "I know Muhammad talks to the big guys in the sports reporting world, Howard Cosell and so on, but would he give a chance to the little guy and talk to a small-town radio reporter in little Eugene, Oregon?" The next voice on the phone was: "This is the greatest fighter of all time!"

No, I didn't save the tapes. I've got a small segment on a highlight reel, and somewhere there is a UPI broadcast wire piece with a few details of the first interview.

One thing he revealed, which I think was the part UPI took, is that when the press was in attendance at a recent sparring match with Floyd Patterson, he staged a knockdown: "I just told him to hit me and I'd fall down." He wanted to look like he could be beat before he scheduled his next fight in order to "sell more tickets."

But it was the last interview, at another radio station in Eugene that I had switched to, that was the most revealing. I'm not sure whether or not this story has been told in books about him, though I kind of think it has (the Gorgeous George part), but the Leon Spinks part and my part in it have not been revealed until now.

I was running out of questions. I figured I had one more possible interview. I called up my brother Terry, who was a big Ali fan as he did some amateur boxing himself, and asked for suggestions.

To Ali, I was always the reporter from that "one-horse town." (I had intentionally played down the size of Eugene, and although it was a medium-size market, it was still a town Ali had never heard of.) I relayed the Gorgeous George story to him and asked if it was really true. There was a huge long pause, and then his voice changed—entirely.

(If you listen to interviews with Ali when he was Cassius Clay, you can hear that voice: soft, articulate—he was always articulate but a different kind of articulation—and, most of all, not bombastic.)

> Well, since you are in that one-horse town and not well-known, I'll tell you the truth. Yes, I was riding in a limo in New York City and I heard this guy on the radio—Gorgeous George the wrestler. He was outrageous! A huge braggart, but he had made a name for himself—put himself on top among the wrestling game, so I went to see him at Madison Square Garden.

(One has to remember who George was and how he alone transformed the wrestling game: from sweaty men in tights in semi-real fights to a "show" in which he had long—very long for the time, well before hippie days—blond hair and may have been the first wrestler to wear a cape.)

> And he said to me, 'Here's the deal, kid, be a braggart. Everyone hates a braggart. Tell them how good you are. Put on a show—they'll come to see you get beat and you'll be a millionaire. There's one catch: Don't get beat.' Well, I can tell you, since it's not going anywhere, yeah, that story is true.

We talked for a bit more, and since we were no longer in "Muhammad Ali the act" mode, I got even bolder.

Since 1975, Ali had fought a number of people, Englishman Joe Bugner among them. They weren't pushovers, even though the roster had included an aging Ken Norton. Anyway, Ali had beat them all. On the other hand, Ali was getting older, and in the latest fights, who was left? So I asked the leading and pointed questions: "Isn't it true that the latest fights have been with bums? Isn't it time to take on a real challenge with maybe someone younger?"

He went back into "act" mode for a bit—defending himself—"The People's Champion" fought the greatest fighters there were, etc.

But I said, "That was then, this is now, if you're going to continue fighting … and that's up to you … how about Leon Spinks? He's young and, in the scheme of things, not ranked high enough for you yet, but he did win in the Olympics, just like you did. What about giving him a chance?"

(Another big pause … non-"act" mode voice.) "Spinks, huh? Well, you think so?"

"Yeah, I think so. A real challenge."

(Big pause again.) "Well, I might give him a shot."

Less than six months later, Ali announced that his next fight for the title would be with Leon Spinks. Spinks was definitely a lower-ranked contender. It was only his eighth fight. I think Ali thought that if a "one-horse town" sports guy like me thought this way, maybe the big-town sports guys thought this way too. So Spinks got a shot at the champion at least a year or two earlier than he normally would have in the general scheme of the fighting game rankings. Spinks beat Ali to win the world heavyweight title in the shortest time in history on February 15, 1978. It was one of the few occasions when Ali left the ring with a bruised and puffy face.

For me personally, I wish Ali had quit the game earlier than he did. But that was his choice.

In Ali's second match with Spinks, in September 1978, an in-shape Ali won back his title in a 15-round decision. He became the first three-time heavyweight champion. Ali was knocked out by Larry Holmes in 1980. In 1981, Ali fought his last bout, losing his heavyweight title to Trevor Berbick. He announced his retirement from boxing the next day.

I admire Ali not just for coming back after being unfairly kicked out of the game during his prime due to his anti–Vietnam War stance—though that was maybe his greatest triumph: coming back and still winning.

There is another more important reason for my admiration. Ali is like Andy Warhol, Jimi Hendrix, Gorgeous George, Madonna, Lady Gaga, Buffalo Bill, P.T. Barnum, The Beatles, Pussy Riot, and the many others who not only have talent but are also not afraid—as most of us are—of taking huge chances, being outrageous, being incredibly bold, and putting oneself before the public in a new kind of way and saying, in effect: "I can back up what I'm showing. Sure, it's entertainment [or ideas] and good enough just for that reason, but there's something more here—something special—take a look."

Pugilism today has fallen by the wayside since Ali. We now have mixed martial arts in a cage as the most popular form. I believe we should just go all the way—send in the lions! More blood for the amusement of the crowd in a gladiator spectacle.

I do not know how long Ali will be with us, and I wanted to write this paean to his boldness before he left us rather than after.

He is a special person, not only for his talent, not only for the art of his craft, but also for demonstrating to us all

that it takes only one person to make a difference. One person to stand, as William F. Buckley said, “athwart history, yelling Stop!”

One person who refuses to go to the back of the bus or who, with a small number of friends, demands to sit at the lunch counter and be served.

My friend Staley Green recently wrote to me, remarking on the recent death of former National Organization for Women (NOW) President Karen DeCrow:

> Around 1987, Karen DeCrow provided me with free and very helpful advice in my effort to get fathers’ access to diaper-changing facilities in San Diego Airport and the then-new Nordstrom store in downtown San Diego. She represented a fathers’ rights group on the same issue with the Syracuse, NY, airport. The group which is now the National Organization of Men Against Sexism (NOMAS) decried these efforts towards equality of access to diaper-changing facilities as ‘taking something away from women.’ As it turns out, Nordstrom required no additional persuasion following my initially carrying my baby to their customer service desk and asking: ‘Where can I change my son’s diaper?’ Within months, Nordstrom had a policy of providing a diaper-changing table in at least one men’s restroom in each of their stores. The Port of San Diego was initially recalcitrant, but eventually changed their policy.

Today, of course, there are diaper-changing stations in as many men’s restrooms as there are in women’s restrooms.

Paul Simon says, “Every generation throws a hero up the pop charts.” Every generation is starving for the same. What we lack is boldness. The ability to confront what is not popular. To confront, as Walter Cronkite said, “Our friends and colleagues at the 19th hole. To tell the story that needs to be told if that community, that state, that nation, is to prosper and survive.”

One person, for example, who asks of the domestic violence shelters: Where are the services for men and their children as well as women? (Even the National Violence Against Women Survey—note the title—found that nearly 40% of the victims are men.) How can one practice and support such discrimination? How can corporations and government support organizations such as the National Coalition Against Domestic Violence, which supports and condones such discrimination?

It is a long road to Montgomery or elsewhere, but it is a road that always needs more people on it.

Every generation is faced with challenges. Surely, this generation’s greatest challenge is confronting the Marxist-oriented sexists currently in control of family courts, the legislatures, congress, and campus policies. After all, there are no men’s centers, plenty of women’s centers and even graduate studies “women’s studies” but no men’s studies. Every man is now labeled a potential rapist, and federal government policies insist on the presumption of guilt rather than the presumption of innocence on college campuses throughout the nation. Add to this the new definition of rape from the U.S. Justice Department (provably formulated and orchestrated by the “Feminist Majority,” which removes the word “forcible” from the very definition itself so that more men can be classified as rapist), and we have a long road to travel indeed. Other issues of blatant discrimination also exist, of course, such as the draft, health care, and roadblocks to shared parenting.

What is needed most is simply to show up. Testify, write to representatives, get out from posting just on the net and calling it good enough. We all need to take a cue from Ali and Cronkite and even Lady Gaga and not be afraid to be bold. To put it another way, as Davy Crockett said, “Be sure you are right”—get your facts straight and listen most of all to views opposed to your own—“then go ahead!”

Feature image of Muhammad Ali by Charly W. Karl

NCFM Vice President responds to criticism about MRAs and the AVfM conference in Detroit

NCFM · 25 July 2014 · Archived copy · Original

On June 26-28, 2014, I had the pleasure of attending the first International Conference on Men's Issues, sponsored by A Voice for Men (AVfM), in Detroit. Hundreds of people came from around the world, including many women and minorities, to peacefully discuss fathers' custody rights, male victims of domestic violence, false accusations, paternity fraud, and other issues affecting men and boys. The first three speakers were women, including the first black woman on the Canadian Parliament, Senator Anne Cools. The conference was a tremendous success.

But as we expected, following the conference we saw a barrage of yellow journalism in the media that glossed over the issues and focused mostly on stereotyping men's rights activists (MRAs) who organized the event. Monica Hess of *The Washington Post* distorted everything and called attendees "misfits." Similar yellow journalism came from Jessica Roy of *TIME Magazine*, Adam Serwer of MSNBC, and others.

A Voice for Men did an excellent job of responding to each of the reactionary writers. But I'd like to add my own response to their argument, commonly directed at MRAs, that feminism is not responsible for any discrimination against men.

To begin with, MRAs made it clear at the conference that they do not blame feminism for all forms of anti-male discrimination. The male-only military draft, and the exclusion of men from the ban on slavery in the Forced Labour Convention of 1930 (Article 11), are examples of anti-male discrimination based on traditional concepts of male disposability, not feminism (although *feminists* rarely included this in their discussions).

On the other hand, it is indisputable that feminist groups play a major role in discrimination against fathers and male victims of domestic violence. The National Organization for Women (NOW) and other feminist groups have long opposed joint custody laws that would give fathers equal rights. While the Socialist Party in Belgium introduced joint custody laws that were very successful and have reduced conflict between parents in divorce, fathers in the United States are still discriminated against, as professor Cynthia McNeely documents in her law review article, "Lagging Behind the Times; Parenthood, Custody, and Gender Bias in the Family Court." Even as late as the 1970s, bar associations were advising judges not to give custody to fathers.

But discrimination against battered men and their kids especially hits home for me.

I became an MRA back in 1998 while a law student at UCLA. By that time, I had co-founded the Disability Law Society and the Environmental Affairs Committee, both of which are still active today, and was involved in so much public interest work that the Southern Poverty Law Center made me an Honoree on their Wall of Tolerance, co-sponsored by Rosa Parks and Morris Dees.

But something happened during law school that radically changed my life. My best friend, whom I knew since kindergarten, was repeatedly assaulted by his drunk wife in front of their kids, who call me "Uncle Marc," and when I tried to find a shelter for him to go with his kids before someone got hurt or arrested, none of the 25 or so state-funded shelters in the county would help male victims, with the exception of the Valley Oasis shelter, far away in the remote desert city of Lancaster.

I wondered how many other children were being exposed to violence because their dads were being abused and not getting help. So I did my research. I learned that 20% of domestic violence police calls were from men, and I found that Cal State University Professor Martin Fiebert posted an online bibliography of about 300 studies showing women initiate domestic violence about as often as men. In fact, the Centers for Disease Control found more than 1 in 3 women and more than 1 in 4 men are domestic violence victims, and "About 1 in 4 women and 1 in 7 men have experienced severe physical violence by an intimate partner (e.g., hit with a fist or something hard, beaten, slammed against something) at some point in their lifetime."

Clearly, this was a much bigger problem than my friend and his kids.

Then my girlfriend bought me The Myth of Male Power by Warren Farrell, which helped me understand more about this issue. I learned about male disposability and discrimination against men in other areas, as well as how media, academia, and government ignore these issues. I began noticing how feminist professors ignored discrimination against men, such as by discussing criminal sentencing disparities against minorities but ignoring the even larger disparities against men, and talking about racial profiling but not gender profiling. And their lectures on domestic violence and rape were totally biased, with gender-specific language and downplaying male victims.

I started publishing articles in the *Daily Bruin* and the UCLA law newspaper on these issues. That was not well received by feminists. When I tried speaking with a feminist professor about battered men, she became annoyed and dismissed it as "misogyny."

After graduating, I founded the Los Angeles chapter of the National Coalition For Men (NCFM), a non-profit group that has addressed men's issues since 1976. Our first meeting was at the home of Glenn Sacks, who had been a UCLA student with me and was the only other person publishing articles on men's issues on campus. For the next ten years we offered support to men and fathers, spoke before public bodies, held rallies, drafted legislation to prevent paternity fraud, published hundreds of letters to editors and op eds, filed lawsuits, and did so much activism I cannot possibly list it all.

But it was our work on domestic violence that I'm most passionate about. One of the first things we did was track down the former director of the Valley Oasis, Patricia Overberg, to find out what we can do about discrimination against battered men. She told us that in the 1980s male victims kept coming to her with no place to go, so she designated one of her shelters for men, and as a result she was ostracized by certain shelter directors at the Domestic Violence Council, who would ignore her and omit her comments from the minutes. She advised me to file a lawsuit. And that we did.

But first we tried to change things amicably by attending Los Angeles County Domestic Violence Council meetings and talking about battered men. We even gave men rides to Valley Oasis. While we made a few allies at the council, we mostly faced hostility from feminists who did not want to hear about battered men. Some even told us to build our own shelters, even though men pay at least half the taxes that funded their programs.

We followed the money. And we learned that a state law—written by feminist groups—provided over $20M in funds for domestic violence shelters but explicitly excluded male victims of domestic violence from state-funded services.

So in 2005 we filed a lawsuit against the State of California and a Sacramento shelter that received $4 million a year in state and private funds. The lawsuit challenged the statutory discrimination as a violation of equal protection.

About a year later, a Sacramento judge dismissed the case on the ground that more women than men needed services. So we filed an appeal.

While the appeal was pending, a gay rights group introduced a bill that would make the law gender-neutral. As the bill's analysis says, "Gay men have difficulties finding DV service and shelters which have traditionally been available only to battered women."

But shelter directors made them change it back to being only for women. As the analysis states: "The severe deficiency in funding of domestic violence shelters that provide services to battered women and their children caused an outcry among the existing domestic violence shelter providers."

Imagine the outrage if MRAs introduced a law that excluded female veterans from mental health counseling because the vast majority of combat veterans are men and there is not enough funding for veterans as it is?

Thankfully, in 2008 the Court of Appeal unanimously reversed the order and held that the exclusion of male victims violates men's rights to equal protection and "carries with it the baggage of sexual stereotypes," because "men experience significant levels of domestic violence as victims" (Woods v. Horton). The decision held that if a

program cannot mix men and women in the same shelter, they can at least provide a hotel arrangement as well as legal and psychological aid that they already provide to women.

While this was a big victory, many state-funded programs in California still refuse to help men and their children. So, like before, we are first trying to resolve things amicably before filing another lawsuit. Recently we have successfully worked with groups like the Men's Health Network to establish the first official Task Force on Male Victims in the County Domestic Violence Council. That is just a start.

And I will say that, without certain feminists who joined or voted in our favor, the Task Force would not exist. And they are not the only ones who have supported men's rights. There have been many others. Former NOW president and attorney Karen DeCrow openly supported men's rights in child custody and domestic violence services until her death on June 6, 2014. Feminist Robyn Blumner, former director of the ACLU in Florida, has written about how it is men who need the Equal Rights Amendment due to the anti-male discrimination in child custody and domestic violence services.

These feminists certainly deserve credit.

But it was also feminist groups who drafted the discriminatory domestic violence laws to begin with and opposed efforts to make them gender neutral. This is not unique to California. It happens all over the world. A judge in West Virginia, whose ruling was reversed only on jurisdictional grounds,found men were being routinely discriminated against in domestic violence programs. In England, shelter directors resisted helping men even when threatened with the loss of their funding. The federal Violence Against Women Act (VAWA) has portions that explicitly discriminate against men, and its very title is discriminatory.

Imagine if we had a Men's Occupational Safety and Health Act because 92% of job deaths are male.

And these are not the only area where feminists promote sex discrimination. They have downplayed the boy crisis in education, eroded due process rights of college men accused of rape, and spread all kinds of stereotypes about men and boys. In Sweden, feminists tried to create a "man tax" because, they said, men are so violent that they should pay higher taxes. Feminists tried to shut down the conference in Detroit by organizing a rally and making threats against the hotel staff. Thankfully, the Veterans of Foreign Wars in Saint Clair Shores welcomed the conference at its venue and did not fold when feminists called and claimed the conference was a meeting of "misogynists."

If feminists cared about equality, they would join MRAs, or at least engage in sincere dialogue with them, rather than stereotyping and trying to shut down our venues. They would demand equal rights for dads in family court and equal treatment of male victims of domestic violence. They would support commissions on the status of men to address men's well-being and inequalities in suicide deaths, homelessness, job deaths, and discrimination in criminal sentencing and family court. They would stop eroding due process for students accused of rape. And they would stop lying about MRAs.

Maybe when feminist groups woman up on their hypocrisy, MRAs will man up on their occasional anger and rhetoric, which pales in comparison to the systematic discrimination feminists have promulgated

Meanwhile, we are seeing the MRA movement grow all over the globe. One of the most prominent MRA movements in the world is in India, where they face abuse of dowry laws and where apparently only men can be prosecuted for adultery. In Germany, MRAs got the European Union to challenge Germany's law denying unmarried dads' custody rights absent moms' consent. MRAs in the Philippines got a local government to stop ignoring battered men. And MRAs in Austria and nearby nations have successfully lobbied for official government commissions on men's issues.

It took MRAs to make these changes. Nobody else seems to care. And we have a long way to go. But we will never stop, no matter how much name-calling is spewed at us by those who do not want a balanced dialogue on gender. I am forever grateful to NCFM and all other MRAs for their dedicated work in the face of such reactionary hate.

And I give special thanks to A Voice for Men for working so hard to make the conference a success. I hope to see many more of those in the future.

Marc Angelucci is a Los Angeles attorney, an adjunct Professor of Family Law, and is Vice President of the National Coalition For Men.

#WomenAgainstFeminism rocks

Paul Elam · 25 July 2014 · Archived copy · Original

Hear ye, hear ye, feminists — one and all. Welcome to the world of being fucked. And by fucked I mean figuratively, of course, but nonetheless fucked, good and proper, publicly and most definitely without your enthusiastic consent.

In fact, the process of your being ideologically sodomized is about to take place as the whole world watches, the majority of which will be laughing hysterically.

To some it may seem like this is happening overnight. That is not the case. People, the non-bigoted, non-hateful, non-sexist, non-ideological kind — who have an honest interest in the area of equal rights — have been chipping away at every lie, distortion, research corruption, biased law, hate speech, cheap attempts at damseling and outright fraud that have been the hallmarks of modern feminism for quite some time now.

A Voice for Men has gone from a one man blog to a mounting social force in six years, and shows no sign of slowing down. In fact, quite the opposite seems to be the case.

More recent events, however, might add to the misperception that feminism as we know it is "suddenly" transitioning from 'the toast of the town' to just 'toast.'

Women Against Feminism is a Facebook Page that started January 3 of this year. A few days ago it had about 2,000 likes. Then something happened on Twitter. The #womenagainstfeminism hashtag started trending in a big way. There are now over 14,000 likes to the Facebook page, and I am betting that increases exponentially in the very near future.

Simply put, feminists, a whole lot of women are getting sick of your shit and they are through being silent about it.

Uh-oh.

[image]For fifty years, lying hacks from Gloria Steinem to Andrea Dworkin to Jessica Valenti to Amanda Marcotte (and thousands of lying hacks in between) have been claiming to speak for all women, on all matters while generally implying that any woman who disagrees with them must be mentally deficient or brainwashed.

The mainstay of their rhetoric is that women as a class are oppressed and that men are the oppressors (patriarchy); that women are good and men are bad, and of course the Grand Canard: Masculinity is the root of all social evils.

Since a discussion on projection isn't really needed here I will skip it. I will say instead that the future reputation of these women is now certain to be markedly different than they ever imagined it. The house of cards is falling. The sandcastle kingdom is about to be swept away by a growing wave of women who are, more than anything else, just plain weary of being cast as victims and of watching the men and boys they love being cast as demons.

They are just plan sick of the "empowerment through victim identity" meme, and they have had enough of it.

Equally important, they appear to the weathering the expected backlash against them without a care in the world.

Like I said, uh-oh. When your message has become so shopworn and transparently false that it triggers the gag instinct in your intended consumers, then, well, then you are fucked.

This short article, believe it or not, is intended as an invitation to feminists to start doing some damage control, if it is not too late.

I just read an email that was forwarded to me. It originated with someone who called herself an "equity" feminist. The note wavered between sounding quite defensive and sounding like a plea for mercy.

As Women Against Feminism increases its reach, and as other women's and dual sex groups form and grow (which is now literally assured), you will see more backlash on blogs and in the media, as we have already seen of late.

It won't last.

The tone will change from haughty indignation to a more consistent plea for understanding from the masses that feminists are not the evil bigots that so many people are saying they are. (gee, that sounds familiar, eh?)

They will not get that mercy without earning it. That is not some edict that I am issuing from my position at AVFM. I have neither the power nor influence to control how anyone reacts to this. I am simply predicting the social physics of what is about to come.

Feminists, if you desire to not have the public at large see you as *bête noire*, you have to quit enabling crazy-ass, dangerously hateful feminists with your complicit silence.

Are you one of those "equity" feminists that have never uttered a word about Adele Mercier, Elizabeth Sheehy or Mary Koss? Then be prepared to be tossed into the chamber pot with these basilisks and the numbers of other feminists who simultaneously top out the hate and stupid meters.

Do you think the MHRM hates women? Is that what you write, tweet, Facebook, Instagram, etc.? Then buy some ideological Vaseline, because you are going to need it.

In short, if you are an "equity" feminist, then start advocating some fucking equity. And start taking on your sisters who are getting in the way.

Otherwise expect nothing else than legions more women holding up signs expressing in crystal clear terms why they don't need you or your ideas. And when you start hearing the word feminist uttered publicly in the same derisive tone usually reserved for words like "bigot" and "scumbag," often by women, you will know they are talking about you.

Modern feminism is going to die. It is at least partly up to you whether that death is swift and merciful or slow and infinitely more painful. Either way, it is doomed.

The good news is that once the toxic slime pit of modern feminism is cleared and decontaminated, we will then have a shot at joining men and women everywhere for a movement that makes the word equity actually mean something.

Cassie Watter: Child abuser, child abductor, fugitive, feminist

Greg Canning · 25 July 2014 · Archived copy · Original

Feminist Cassie Watter came to the attention of AVfM in October 2013 via her male-hating, gender-profiling, and association with the violence-promoting ideologues at the James Cook University School of Social Work. Unknown to us at that time was Watter's history of involvement in family court proceedings.

In April this year, non-identical seven-year-old twin girls Isabella and Bronte Watter went missing after being dropped of at school by their father. It is presumed that they were abducted by their mother, Catherine "Cassie" Watter (nee Doubleday), whose car containing the girls' school bags and uniforms was found abandoned a short distance from the school.

According to family court orders consented to by *both parents*, the twins resided full-time with their father (that is, the father had sole physical custody), the mother being allowed only supervised contact. Anyone familiar with the gynocentric and gender-biased workings of Australian family law will recognise that such an arrangement is rare and orders of that nature would only be made when the evidence before the court clearly indicated it to be in the best interests of the children.

Details of the family court proceedings are secret and can only be published with the court's authority. It remains open to conjecture why the court would limit Cassie Watter to *supervised contact* only, but one must assume the court believed *non-supervised contact* represented a threat to the children's physical and/or emotional well-being. Such a decision is likely to be based on a history of physical or emotional abuse, or the potential for it. Recent events confirm such a presumption to be correct, as Watter's current illegal actions equate to emotional, social, and spiritual abuse of the twins by alienating them from their father, family, and friends, and condemning them to a life in hiding or on the run.

On April 7, the Queensland Police Service appealed to the public for information about the disappearance of the trio and expressed concern for their welfare.

On April 10, the family court made a publication order, under section 121 of the Family Law Act, which included the following statements:

> Fugitive mother of two, Cassie Watter, remains on the run more than a week after she is believed to have abducted her twin daughters from their Townsville primary school. By now, she could quite literally be anywhere in Australia.
>
> The suspected abduction is unlawful and in breach of Family Court orders which Ms Watter consented to and asked the Court to make less than a year ago.
>
> It is inevitable that someone has seen the trio in their travels, and may even know their present whereabouts. Any assistance knowingly provided to a criminal to avoid punishment is itself a serious crime.

On the Help find Isabella and Bronte Watter Facebook page, the girl's father explained the situation this way:

> These girls have had their lives turned upside down by their mother, most likely with help from other people and organisations, who think what's best for 7 year-olds to live a life in hiding. (sic)
>
> The girls were living with me by the mother's consent, with the orders sealed by the Family Court, as a direct result of her own choices and harmful behaviours. She had been told to stop it, but she wouldn't or couldn't control herself, which places the children at risk of harm in her care.
>
> How can they see their friends or make new friends, go to school, or have their own home? Everyone they encounter will be a potential threat. It's no life for little girls to live – please help bring them home!

The twins and their mother remain missing after almost four months. The police believe that Watter had assistance in carrying out her illegal acts and that she is continuing to receive assistance to remain in hiding.

In contrast to other abductions of children in the context of divorce where the abductor is a man, this case seems to have received relatively little media exposure and limited effort by the authorities. It's as if there is a false underlying presumption that because the girls are thought to be with their mother, they are not suffering significant ongoing harm.

What is more bizarre and indicative of a culture of gynocentrism and female entitlement is the number of feminist academics and professionals who have publicly supported Watter. Although they stop short of overtly condoning her illegal behaviour, they imply it is "understandable" and give testimony to Watter's wonderful caring nature whilst failing to publicly call on her to stop her ongoing abuse of the children and turn herself into authorities.

An unidentified "maternal relative" speaking on behalf of the "family" of the twins was reported in the *Brisbane Times* on May 17 as "hoping the children and their mother Cassie Watter are not found"—a clear endorsement of her illegal behaviour and child abuse.

In the same article, feminist academic Professor Freda Briggs, a supposed expert in child protection, believed Watter's motives were "understandable." "People don't leave their family, home, car, job, possessions and support network for no reason," she said. No, they do not, Professor Briggs, they do it to breach legal orders and perpetrate abuse on children by prioritising their own interests above that of the children and other family members, something a person in your position should unequivocally denounce, not minimise. The rhetoric of "perpetrators must be held accountable for their abuse" is eerily missing when the abuser is a woman.

Similarly, rather than condemn her illegal actions, JCU academic social worker Beth Tinning was quoted as saying, "Mrs Watter appeared to be a capable and devoted mother"—what part of child abduction, emotional abuse, and family alienation is "devoted" escapes me, but yes, she has been proven "capable" of acting with criminal intent.

On July 21, a website in support of Watter, www.friendsofcassiewatter.net , was created, with various testimonials as to what a wonderful and caring person and mother she is. The group responsible for the site is FIN, the Family Inclusion Network Queensland (Townsville) Inc. FIN largely comprises JCU academics and social work students, and one of its aims **is to promote family inclusion in the legal and administrative process of child protection**. How exactly they equate support for an abuser and alienator of children with that stated aim remains a mystery.

Again, the obvious omission from their page is any suggestion of a plea for Watter to desist in her illegal behaviour. Ros Thorpe, the site contact person, responded to an email enquiry regarding this as follows:

> We support Cassie Watter as a good, sane person, as a loving, committed and protective mother, and as a caring friend. Nothing on the friendsofcassiewatter.net webpage should be interpreted as support for Cassie's disappearance with her daughters as, no matter how much we may empathise with her motivations, this is an illegal act.

The obvious disconnect is between the glowing descriptions of this criminal abuser and the reality of her documented actions. One wonders exactly how these people can "empathise with her motivations" or even know what her motivations are? What motivation justifies criminal abduction, abuse, and alienation of children? Clearly nothing does, and if indeed these are the actions of a "good and sane person," then all the more censure should be placed on Watter.

Whilst her supporters make it all about the mother, the father's supporters continue to speak on behalf of the children, highlighting the harm Watter's behaviour is causing them, harm the family court predicted and attempted to prevent.

Reports in mid-June led the police to conclude that Watter may be hiding out in the northern suburbs of Brisbane, but despite this, she and the twins are yet to be located. There appears to be significant inertia in attempts to do so,

which would not exist if the gender of the abductor were reversed.

Meanwhile, the distraught father, extended family, and friends must face each new day wondering if and when the girls will be located and returned whilst the continuing ordeal wreaks its emotional toll on the twins' well-being.

Please visit and like the "Help find Isabella and Bronte" Watter Facebook page and share with all your contacts. If you reside in Brisbane or surrounds, consider printing out and putting up posters available on the page in high-traffic locations. This crime needs to be made more visible to the public in the hope that someone will identify the twins or their fugitive mother, bring the girls home, and allow justice to be served.

It remains to been seen what consequences face Cassie Watter when she is found. Whilst a substantive custodial sentence would be appropriate, one can predict a slap on the wrist is more likely, and this will be based more on her sex than the seriousness of her crimes.

Gynocentric etiquette for men (part 1)

Peter Wright · 25 July 2014 · Archived copy · Original

The following excerpts on the subject of male etiquette are from *Etiquette for Gentlemen, Or Short Rules and Reflections for Conduct in Society,* published in 1847. While the forms of etiquette may have changed, the underlying principle of service to women remains the order of the day. –PW

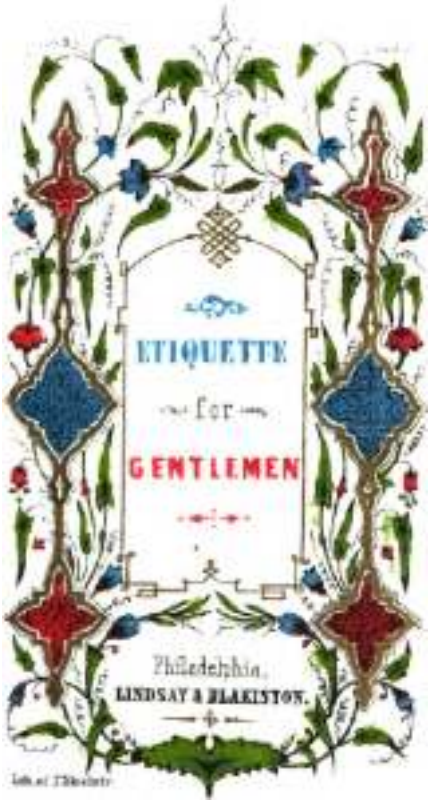

"If you see a lady whom you do not know, unattended, and wanting the assistance of a man, offer your services to her *immediately*. Do it with great courtesy, taking off your hat and begging the honour of assisting her.

"You should never ask a lady at the table to help you to anything, but always apply to the servants. Your first duty at the table is to attend to the wants of the lady who sits next to you; the second, to attend to your own. In performing the first, you should take care that the lady has all that she wishes, yet without appearing to direct your attention too much to her plate, for nothing is more ill-bred than to watch a person eating. If the lady be something of a *gourmande*, and in over-zealous pursuit of the aroma of the wing of a pigeon, should raise an unmanageable portion to her mouth, you should cease all conversation with her, and look steadfastly into the opposite part of the room.

"If you are walking with a woman in the country, — ascending a mountain or strolling by the bank of a river, — and your companion, being fatigued, should choose to sit upon the ground, on no account allow yourself to do the same, but remain rigorously standing. To do otherwise would be flagrantly indecorous and she would probably resent it as the greatest insult.

"If you speak for a short time to a woman of condition in the open air, intending to leave her immediately, you should remain uncovered unless she desires you twice to put on your hat. If you are walking with women, or standing with them for any length of time, in the air, keep your hat on.

"It is deemed a requisition of good breeding for a gentleman, when paying a visit, or when present at a small party, to stand up when ever the lady of the house rose to pass from one part of the room to another. When the lady rises near you, especially if she has been previously conversing with you, you should by all means rise.

SOURCE: Etiquette for Gentlemen, Or Short Rules and Reflections for Conduct in Society

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The next sample of expected male etiquette is from *'The Gentlemen's Book of Etiquette and Manual of Politeness Being a Complete Guide for a Gentleman's Conduct in all his Relations Towards Society'* published in 1873. – PW

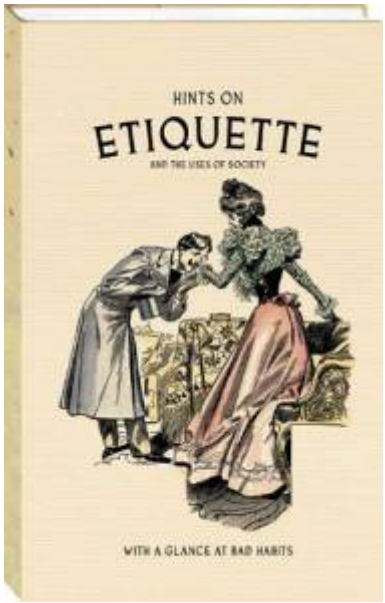

"In the familiar intercourse of society, a well-bred man will be known by the delicacy and deference with which he behaves towards females. That man would deservedly be looked upon as very deficient in proper respect and feeling, who should take any physical advantage of one of the weaker sex, or offer any personal slight towards her. Woman looks, and properly looks, for protection to man. It is the province of the husband to shield the wife from injury; of the father to protect the daughter; the brother has the same duty to perform towards the sister; and, in general, every man should, in this sense, be the champion and the lover of every woman.

Not only should he be ready to protect, but desirous to please, and willing to sacrifice much of his own personal ease and comfort, if, by doing so, he can increase those of any female in whose company he may find himself. Putting these principles into practice, a well-bred man, in his own house, will be kind and respectful in his behaviour to every female of the family. He will not use towards them harsh language, even if called upon to express dissatisfaction with their conduct. In conversation, he will abstain from every allusion which would put modesty to the blush. He will, as much as in his power, lighten their labors by cheerful and voluntary assistance. He will yield to them every little advantage which may occur in the regular routine of domestic life:—the most comfortable seat, if there be a difference; the warmest position by the winter's fireside; the nicest slice from the family joint, and so on.

"In a public assembly of any kind, a well-bred man will pay regard to the feelings and wishes of the females by whom he is surrounded. He will not secure the best seat for himself, and leave the women folk to take care of themselves. He will not be seated at all, if the meeting be crowded, and a single female appear unaccommodated.

"A true gentleman never stops to consider what may be the position of any woman whom it is in his power to aid in the street. He will assist an Irish washerwoman with her large basket or bundle over a crossing, or carry over the little charges of a distressed negro nurse, with the same gentle courtesy which he would extend toward the lady who was stepping from her private carriage. The true spirit of chivalry makes the courtesy due to the sex, not to the position of the individual. When you are escorting a lady in the street, politeness does not absolutely require you to carry her bundle or parasol, but if you are gallant you will do so. You must regulate your walk by hers, and not force her to keep up with your ordinary pace. Watch that you do not lead her into any bad places, and assist her carefully over each crossing, or wet place on the pavement. If you are walking in the country, and pass any streamlet, offer your hand to assist your companion in crossing.

"If walking with a female relative or friend, a well-bred man will take the outer side of the pavement, not only

because the wall-side is the most honorable side of a public walk, but also because it is generally the farthest point from danger in the street. If walking alone, he will be ready to offer assistance to any female whom he may see exposed to real peril from any source. Courtesy and manly courage will both incite him to this line of conduct. In general, this is a point of honor which almost all men are proud to achieve. It has frequently happened that even where the savage passions of men have been excited, and when mobs have been in actual conflict, women have been gallantly escorted through the sanguinary crowd unharmed, and their presence has even been a protection to their protectors. This is as it should be; and such incidents have shown in a striking manner, not only the excellency of good breeding, but have also brought it out when and where it was least to be expected.

“Civility is particularly due to all women; and, remember, that no provocation whatsoever can justify any man in not being civil to every woman; and the greatest man would justly be reckoned a brute if he were not civil to the meanest woman. It is due to their sex, and is the only protection they have against the superior strength of ours; nay, even a little is allowable with women: and a man may, without weakness, tell a women she is either handsomer or wiser than she is.

SOURCE: The Gentlemen’s Book of Etiquette and Manual of Politeness Being a Complete Guide for a Gentleman’s Conduct in all his Relations Towards Society

Nurdy Dancing compares shaming of Blacks to shaming of men

Natasha Douglas · 26 July 2014 · Archived copy · Original

[image]

See also Janet Bloomfield's latest article on Thought Catalog (out today) making precisely the same analogy: Seven Ways Black Sociology Shows What Is Wrong With Feminism

A journey into the ”oppressive” past of women

Kimski · 26 July 2014 · Archived copy · Original

A field study by a Member of the Royal Anthropology Society, (M.R.A.S.), Sir Kimski.

Over the past century and even long before that, one of the most persistent and enduring claims of the feminist movement has been “the historical oppression of women” perpetrated by men. Anyone capable of reading and comprehending basic English literature can walk into any library and find evidence to the contrary, or at least evidence substantiating the fact that both women and men suffered to an equal extent on our journey towards today’s civilization. Just like today, everyone was living under the iron fist of the ruling class, warlords, kings and queens alike, and just like today, both men and women were the pawns in their political schemes.

In order to prove this point, I decided to establish an expedition to find one of the last hunter/gatherer tribes on the planet, the Asmats of Papua New Guinea, to observe first-hand to what extent this claim of oppression was true. The Asmats were originally discovered by Captain James Cook in 1772 on his expeditions to map the southeastern part of Asia and Australia. They were originally both cannibals and headhunters and, back then, would defend their homesteads with loud noises and projecting bursts of white powder to scare off any unwelcome intruders in their territory. As a consequence of the cannibalism and headhunting, they were mostly left undisturbed, and it was not until the mid-20th century that they came into regular contact with outsiders. The term *Asmat* is used to refer to both the people and the region they inhabit to this day.

After enduring the mind-numbing preparations, plane travel, queues, misplaced luggage, and all the other discomforts that come with setting up such a task, I finally found myself at the outskirts of the Lorentz National Park, a World Heritage Site. It is the largest protected area in the Asia-Pacific region, home to around 70,000 Asmats, which constitutes their total global population.

What followed over the next one and a half weeks can best be described as a venture into a living, humid “Hell on Earth.” Constant attacks from billions of mosquitos, huge leeches in swamped areas I traversed, and always the threat of mistaking a vine with one of the death adders or taipans that live here. Not to mention poisonous spiders the size of a palm, or the possibility of being crushed under falling tree trunks whenever a soothing wind would blow. Everything there seemed intent on either sucking the lifeblood out of me or killing me if possible. On the third day I had blisters on top of blisters in my hands from the chopping of vines and undergrowth, and sleep became a state of unconsciousness after the fifth day.

Finally, I stumbled into a clearing and realized I had made it: primitive houses made of timberwood with palm leaves as roofs were placed one meter or more above the ground. All of them were placed in a semicircle around an open area in the middle, with a huge fireplace as the central point. It must have surprised them to see a sweaty, exhausted white man walk out of the jungle, which caused everybody, for what seemed the longest moment, to stop dead in their tracks and stare with wide and suspicious eyes on my person. Images of my dried and smoked head on a stick passed through my mind for a second or two. The moment passed as the natives decided I was a welcome presence, and I was blessed to receive a welcome like I have never experienced before.

From my eminently superior research I discovered that:

These tribes practice polygyny, something the missionaries have failed to erase from their culture, where each man is allowed to marry up to seven wives. Given the harsh conditions under which they live, the benefits may not seem obvious to those incapable of recognizing the implications for this male demographic. Of course, bigger families and more offspring provide an increased probability of survival for the individual gene pools, and through cultural taboos as our own, problems of inbreeding are prevented. The male heads of the families are also expected to marry *deceased* male relative’s wives; otherwise, the women and their children would be left without a source of protection or support. This obligation places an additional strain and amount of responsibility on males of the individual families, forcing them to provide and protect for more than the number of wives he has chosen.

Not too much “historical oppression of women” was found in the tribal customs and male obligations I observed. Quite the contrary. If you take into further consideration that these tribes are also known to wage wars against each other over major or minor disputes, such as the access to the crucial hunting grounds necessary for survival, or revenge wars, it doesn’t take too much imagination to envision a situation where a single male has to provide for what used to be two or three families, with the multitude of wives and children that scenario suggests.

Add to this the aforementioned threats from the jungle when the men go hunting, the likelihood of fights and arguments breaking out between merged families with their extended number of children and wives, and the responsibilities placed on the man by the constant need for resources, and it shouldn’t come as a surprise that the men of the Asmat tribe live significantly reduced lifespans compared with the women. If a man with no brothers should die a premature death, his social responsibilities are placed on his father, an uncle, or his eldest son, regardless of their age.

The sole purpose of the entire Asmat social structure is to ensure the survival of women and children, and as disposable utilities *men are the primary means to that end*. Nothing has changed over the 100,000 years that divide the two cultures (them and modern Westerners). Men are still the providers and protectors being held accountable by the responsibilities and obligations placed upon them, and the outcome is just as inevitable as it has been through the centuries—including the fact of earlier male deaths.

These hunter/gatherer tribes have lived in much the same way for thousands of years, and are not very far removed from our ancestors way of life in the north—up until some 8,000 years ago when agriculture expanded across the continents as a more productive method to ensure survival. The major differences would be the vastly colder climate and the radical increase in large beasts that could kill you.

There would have been no running around back then for our own ancestors naked and adorned with feathers and bodypaint like the Asmats—the huge difference in average temperatures would have made everyday survival almost intolerable in the northern parts. And we very likely also practiced polygyny to a certain extent. That custom disappeared in part because of religion up in the more northern regions of the planet. One can imagine the strain on the male demographic under those conditions, and with those social expectations and obligations.

Because of the social responsibilities it was and still is necessary for the Asmats to depend on tribal woodcarvings as an additional source of income. Their art is sought by collectors worldwide today, but in the not too distant past, trading cultural artifacts and resource surplus with other tribes would have assured a secondary source of income. The only difference here, compared with our ancestors, would be the trading materials.

So, let’s reiterate what we’ve learned: The average life of a grown male Asmat is a life on the run toward the grave. He lives the first five to six years as most children do, playing and roaming free in the outskirts of the tribal grounds. He then enters the men’s house, where he progressively has less to do with his mother and her consanguineal relatives, where he is then taught to carve woodwork, fish, and hunt. After the rite-of-passage ritual a couple of years later, he works hard on perfecting those skills. If he is not capable of sustaining a family, he won’t get married, and his bloodline will die with him. From sun up to sun down, he is constantly felling trees, carrying trunks of wood to the homestead for woodcarvings or canoes, hunting out in the jungle—sometimes for days away from his family—fishing, carving wood or producing canoes, or waging tribal wars.

Again, there is no significant difference between the male Asmat’s life in the deep jungle today and what the average northern ancestor of any of us had to face, besides the wildlife, the biotope, and the climate. Every archaeological find in the northern hemisphere points to that fact. We would have been more likely to starve, freeze to death, or suffer any number of violent deaths, but that’s just about it. That is when you don’t factor in the added strain of providing in the colder environment, and the more frequent resource wars, of course. You can go to any time period in the history of *Homo sapiens*, and the social expectations and obligations placed on males will likely be exactly the same.

Let’s have a look at the way the average Asmat woman lives her life:

The first couple of years they live parallel lives with the boys. There's no difference in the way children are raised within an Asmat family, initially. At age five or six, the girls start following a group of women around, from whom they learn skills like cooking, netfishing, botany, growing, harvesting, and processing of the sago palm (from which they get the stipe that remains the dietary staple), and the kind of "needlework" you'd expect in a hunter/gatherer society.

When an Asmat girl comes of age, it is socially expected of her to marry a suitable husband, to continue the bloodline. Their family structures are based on "Yews." [1] The yew is the nexus of Asmat kin and social/ritual organization. It is complemented by a complex yet flexible patri-ambilineal descent system (i.e., one wherein male lines predominate but female lines also are traced and actively recognized). Each yew is divided into named halves or moieties, termed aypim. These moieties are reflected in the positioning of fireplaces within the men's houses. In principle, marriage is yew-endogamous and aypim-exogamous.

At marriage, a woman becomes more closely affiliated with her husband's aypim and takes up residence there. Individual houses are built, occupied, and maintained by extended families in the vicinity of the men's house. The informal adoption of children, even those whose parents remain viable members of the same village, is relatively common. This is perceived to be a means of maintaining "yew balance," which overrides all else to the Asmats.

While not a common occurrence, divorce does take place. Occasionally it is precipitated (in polygamous households) by interwife tensions, but more often it is caused (in monogamous as well as polygamous households) by problems between husband and wife. Problems of the married couple may include physical abuse between partners, and some divorceed have cited inadequate cooking or hunting skills as the primary cause. A woman's return to her original yew and aypim signifies divorce; there is no formal ritual, and the woman is free to leave at any time she may please.

Conclusion:

Somewhere between the eon-old way of life of the Asmats and the beginning of the Industrial Revolution for us, ideologically driven Marxists and also feminists want us to insert "a historical oppression of women" into our interpretations—and that is meant to justify their present-day actions, as well as their hatred of males.

However, the similarities between the way the Asmats live today and how the vast majority of hunter/gatherer societies have lived in our part of the world, up until agriculture and civilization changed everything, makes the "historical oppression of women" blatantly impossible.

First of all: It can't be "historical" for this one reason alone, unless you completely dismiss the greatest part of our history as hunter/gatherers.

Second: If the Asmats way of life and our own archaeological findings are any indication of anything, there simply wouldn't have been the necessary surplus of energy or incentive to oppress anyone. Least of all someone who was free to leave at any given time while still being crucial for you and your children's survival. You simply couldn't remove the female input from the family equation, even if she had provided offspring already, and still expect to survive on equal terms with the rest of the tribe you were a part of.

The reversed scenario has been a historical norm for men, just like it is today.

Sources:

http://en.wikipedia.org/wiki/Asmat_people
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[1] http://www.encyclopedia.com/topic/Asmat.aspx

Feature image by Christopher Michel

Tommy Sotomayor interviews Karen Straughan: Part 1

AVfM Video Source · 27 July 2014 · Archived copy · Original

Two powerhouses who speak to men's issues from slightly different viewpoints while opposing misandry have a fun discussion together.

http://youtu.be/v7qLETKZqD4

You can subscribe to Tommy here.

Victor Zen on KSUM at ICMI 2014

AVfM Video Source · 27 July 2014 · Archived copy · Original

Studio Brulé sat down with AVfM Collegiate Activism Director Sage Gerard for an interview on his activism on ICMI 2014, MGOTW, Kennesaw State University, and the future of Kennesaw State University Men (KSUM). If you can get past the mad scientist hairdo, Sage has a down-to-earth perspective on why men are opting to live their lives for themselves without needing others to validate their choices.

If you have not yet done so, please consider helping KSUM fund its conference for educational equity this November 1. Do not pass up our first real chance to put men's rights on campus.

Angry Harry on Who Rules Over Us: Part 2

AVfM Video Source · 27 July 2014 · Archived copy · Original

For those who might have missed Part 1, see it here.

An International Men's Conference

Dan Moore · 28 July 2014 · Archived copy · Original

This was something I had been hoping to see for over 15 years. There was almost nothing that could stand between myself and attending. I wanted to meet all the people I had spoken with for so long; that I had debated, commiserated with, had honed my rhetorical and cognitive skills with, both against each other and against our common opponents. It was gratifying to see so much brotherhood (and sisterhood, but more on that in a bit), and after recent events in my own life and the perspective that brings, this event renewed my resolve to make things better.

Better for men, and better for women. Better for humanity, for kindness, for simple human compassion. The women involved, attending, or reporting, served as stark contrast to the stories we so commonly hear of wounding, of cruelty, of sheer narcissism. No better example of NAWALT (Not All Women Are Like That) could serve, in my mind, to illustrate just how twisted our society has become, and the damage it has done to women as well.

The best way to describe the atmosphere was unpretentious and open communication. These women cared, deeply, about men, and boys, and the rift between men and women. They were open, friendly, intelligent, and determined. A better testament to the fact that this whole struggle is worth it escapes my imagination. I don't remember most of the names (I'm terrible at remembering names), but to a woman they were non-judgmental, considerate, and understanding. Not to mention just plain friendly.

In these women, we truly have sisters.

The men around me varied greatly in nearly every aspect. Carnell, while we were having lunch, schooled me on the value of well-framed rhetoric better than any university course ever could. If I could sum up in one sentence the most valuable aspect of the conversation, it would simply be: allow them to take credit for the rope they are using to hang themselves. The correlation being to take care of the rope at your own feet. Yes, he really is as smart and eloquent as a man could hope to be.

Senator Cools and Erin Pizzey sat across the table and down a bit. We spoke for a while about domestic violence, Canadian law, and the trap many men find themselves in when seeking escape, or even simply someone to just listen. We talked of the protective bias in favour of women built into the law, and the unintended consequences of well-meaning legislation. Both were gracious women, measured and almost regal in composure. I was truly in awe of the situation I was in, breaking bread with such people.

That they were in Detroit because they cared about men like me drove home the importance of what was happening.

The speakers and their presentations were important, absolutely. The entirety of them are available on YouTube, you've probably seen, and which I don't need to comment on. Like many others, I spoke with many of them, and my opinions will likely not diverge from those expressed by said others. On a visceral level, to me at least, this conference signified much more than speeches and media exposure.

The dialogue was evident everywhere: men telling their stories, reaching out to other men and openly, with their freaking name right on their chest, offering their support, their pain, their vulnerability, and showing incredible strength in doing so. The loneliness and fear and suffering and futility of it all melted away when we shook hands with the flesh and blood of another man that we knew, deep down inside, understood exactly what we ourselves felt.

This, by happenstance, brings me around to my own personal trepidation regarding the weekend. For two reasons, really. One, I was attending the conference with my girlfriend, who supports what I do but was unaware of many of the issues and sentiments of the MRM. The other was the recent past between myself and Paul, and how I would be received. To be blunt, I've "known" Paul a long time, and I did and said things that hurt that relationship.

Since I sat at a table with a reporter and recounted this, I may as well state things plainly. I spent a lot of years

locked in a deep depression, and was rather publicly suicidal a while back. One night, I wrote Paul a quick email from work, stating my intention of killing myself after my shift, and saying goodbye. Paul called the local police, told them what he knew of how to find me, and I spent a couple weeks in the psych ward as a result.

Sure, I was pissed. But I was still around to be pissed off. And I wouldn't have been had Paul not taken my email seriously. Or if the cops had not.

In return, I spat (figuratively) in Paul's face. Needless to say, I wasn't sure my welcome would be warm.

I realize now what I did was essentially start a race to the death with him. A pretty shitty thing to do. Fortunately for me, he passed my unconscious shit test and PROVED he really did care about me that much. And I have no doubt it's not because I'm a snowflake. He would have done that for anyone. And please, don't send Paul suicide notes.

I asked Lauren, my aforementioned girlfriend, what she thought of everything, what stood out for her. What she had to say shocked me, mostly because it hadn't even occurred to me. She pointed out that senators, journalists, and other bigwig types were eating lunch with, and listening to – intently – the unemployed, blue collar, and otherwise "unremarkable" men, treating their opinions and input equally, and with respect. She also pointed out she has been to countless "functions" at least at that level, and she had never seen it before.

I have to admit, looking back, that was 100% true. Heck, the first person to talk to us upon arrival was a friendly gentleman by the name of Roger. We chatted amiably about small topics for a time, then he introduced Senator Cools, whom he has been friends with for many years. You never know who you'll run into at these things, I suppose …

Incidentally, Paul warmly welcomed me, and in fact we got to spend quite a bit of time together. I even almost collected my two beers; unfortunately, that will have to carry over to the next time. In fact, one of the best aspects of this conference for me happened while hanging out with my girlfriend, Paul, Dr. T, the reporter guy, and a guy by the name of Steve Rusch – who was incidentally a great help, and very interesting company. He drove us all over the area, obviously tired and elated, saving us ungodly cab troubles getting from place to place. He even drove home five hours after staying up all night, dropping us off at the hotel beforehand. As I implied, the camaraderie was almost palpable.

But I'll get into that in a bit.

I would be remiss in not mentioning that I got to meet Dannyboy, and Greg Canning, Karen Straughan, Alison Tieman, Victor Zen, Terrence Popp, Dean Esmay, Vladek Filler, Barbara Kay, Stefan Molyneux, Warren Farrell, Al Martin (TMOTS), Anil Kumar, and way too many other high caliber MRAs for my poor brain to account for just because I was in the freakin' room. So, excellent value for the money just for that alone.

And meeting relative newcomers was equally gratifying, I was continually struck by the intellectual depth of the people there. Not just the panelists, but the men and women attending, the level of the discourse was orders of magnitude above what is common to the mainstream. Basically, there were a bunch of smart people there, not all of which mounted the podium.

For example, Marc Angelucci, a man personally responsible for a couple of victories the MRM claims, was not a speaker, but attended. In truth, there were many like him in the audience, people who could easily have been giving a presentation. James Huff being another notable one.

That's the level of talent on display. If you take anything away from this article, let it be this: there could have been five times as many speakers at this event and all of them would have been interesting and engaging. That is the depth and breadth of the caliber of the people who see value in standing up for men's rights.

Sure, there's a lot of resistance to the concepts and demands we present. But we are getting through. The media presence, and the articles written, attest to this fact. The general tone is "look at these crazies," sure, but read the undertone and you'll see most of the objection is failure to "see the other side" and reaction to the alien concept of criticism of politically correct concepts. And sometimes there is the reluctant admission we may just have a point

or two, and we may not be completely nuts about everything. And to the non-feminist reader, far from being an indictment, they read that as an advertisement, with their “outrage” at not believing obvious bullshit the prime accusation against MRAs, it’s a backhanded compliment in reverse.

The young reporter at *TIME* comes to mind here.

But people are curious. They are paying attention more and more. For instance, I met a young lady who attended the conference simply because she was curious enough about the whole controversy to buy a ticket and hop in her car. She said her friends told her she was likely to get raped or assaulted, that she should be afraid to come, that we were all misogynists and extreme.

I met her while sitting in Paul’s hotel room, with Dr. T, and reporter guy, and Lauren, after the conference was over. We were enjoying a drink or two, and here she was, in the belly of the beast and an alcohol-fueled one no less. Paul Elam, right over there.

She looked perfectly comfortable to me, chatting with Lauren, not 10 feet from Mr. Misogyny himself. And in a hotel room, “alone” no less. I could be mistaken, or she could be a clandestine reporter or something … point is, none of us cared. You’re civil? Friendly? Come on in, have a mudslide. She was also, by the way, thoroughly pleasant.

Paul said something that night that stuck with me, that the men’s movement is about building bridges between men and women that were not made of bullshit or balsa wood, and I couldn’t agree more. I do think its more than just the MRM, which is why I think other “manosphere” aspects need to be included, but this was a better “start” than I had any hope to ask for. Thankfully, the people attending confirmed for me it was possible, and worthwhile.

I suppose closing thoughts are in order for the next one, considering it’s an inevitability: I can see this expanding to encompass many more viewpoints, from within as well as without the manosphere, because the Red Pill is first and foremost about unvarnished truth. I can also see a whole lot more interest from high-profile people, simply because we showed we had principles, we were going to stand by them come Hell or high water, and we didn’t shrink from scrutiny or smear. We stood our ground.

And even famous people have to admire that.

The sweet nothings of feminism illuminated by #WomenAgainstFeminism

August Løvenskiolds · 28 July 2014 · Archived copy · Original

What do you give up when you become a feminist? What do you gain?

When I "came out" as an atheist I forswore certain behaviors – I eschewed prayer because it seemed pointless to pray to a god I didn't believe in. I don't celebrate holidays – I work Christmas, Easter, and in fact, all days. I'm not perfect at this – around Thanksgiving and Christmas I do find that I take on a bit of the holiday cheer of the good folks around me and I use my entertainment venue to have potluck dinners for those orphaned adults who otherwise would have to spend the day alone. On the whole, though, I try to live my life in ways that are consistent with a naturalistic worldview that discounts the idea of supernatural hokum.

Likewise, when one becomes a Christian one is also expected to change – for example, one is expected to forswear/avoid sinning (or maybe, one *tries to* avoid sinning, or at least one *pretends to feel bad about it* after sinning). One eschews those behaviors sanctioned by the ten commandments, or the other ten commandments, or maybe even the other-other ten commandments. In any case, voluntarily joining a group usually means that one takes on certain markers of that group, and avoids other contrary markers. If I were to become, say, a Catholic priest it would undercut my status as an Atheist, just as a Catholic priest who openly exults in whoring, illegal drugs and marriage would find his ass up for defrocking at some point, one would hope.

Lately, the posts by the delightful and insightful women of the Tumblr *Women Against Feminism,* (WAF), and the counterclaims by feminists that the WAF don't understand feminism, have led me to the question of just exactly what are the behaviors and markers of feminist women that set them apart from anti-feminist women? And indeed, do feminists actually practice the equality that they preach?

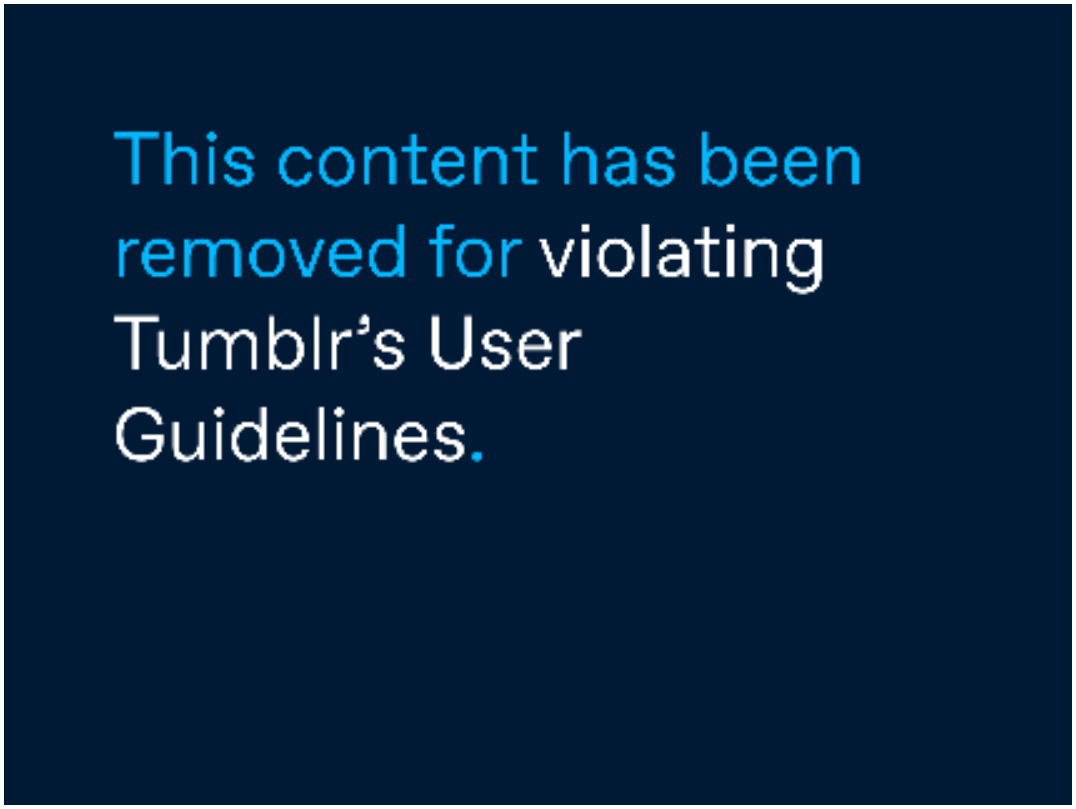

Her sign reads: "I don't need feminism because they reject femininity but try to feminize men, and demand equality but ask for special treatment."

1. Feminists value free stuff over "equality". Although the idea of men providing for women violates the

fundamentals of gender equality, feminists will happily shit all over equality for a free meal.

In a recent article in *Bustle*, Maria Yagoda writes approvingly that "I have a friend who, like me, is currently contending with this issue. She put it quite eloquently. 'I think the reality is that I am totally a feminist — I just really, *really* like free stuff. And if culturally accepted double standards facilitate me receiving said free stuff, I'm probably just gonna roll with it.'"

So, this "friend", like Yagoda herself, will happily act "ignorant" about her own feminist ideals in order to get the "special treatment" that the WAF are bright enough to discern is the true core of feminism – a greed that feminists cloak with appeals to "equality" and dictionaries.

Yagoda rationalizes her greed by claiming that she is entitled to free food because of the (totally debunked) wage gap – and Yagoda doesn't carry the thought far enough to figure out that if feminists deserve free food, then the men providing that food deserve to be paid more than her so that they can afford to procure it. Duh.

To me, the only woman here ignorant of feminism is the feminist Maria Yagoda herself. Maybe that is too harsh, my calling her ignorant – she could just be a hypocrite or a liar,I guess.

Of course, the best-known recent feminist demander-of-free-stuff-&-equality-be-damned is the infamous slattern Sandra Fluke in her brazen quest for free birth control in lieu of personal vagina control. As with Yagoda, Fluke parrots the "equality" line but there is nothing equal about the special privilege of women getting free stuff from men.

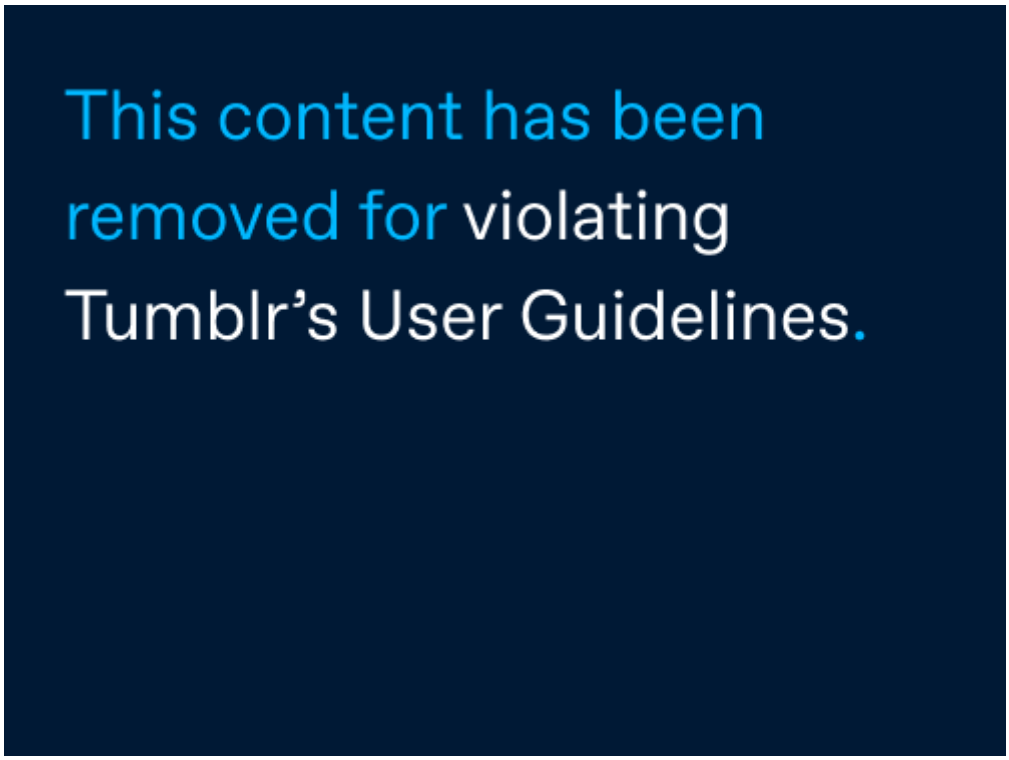

Her sign reads: "Children are dying EVERY DAY because their parents can't afford treatment. Tell me again about your Birth Control "Crisis" #Priorities #IDontNeedFeminism".

2. Feminists value "choice" over equality, 3. Feminists value women making traditionally masculine choices over feminine choices, & 4. Feminists value deflecting blame onto men over just about everything.

I placed the discussion of these three markers together because feminists often confuse them and it is time that someone mansplained to feminists just how crazy it makes them look to everyone.

First, consider the question of personal grooming – while feminism hypothetically frowns on both the removal of body hair and the application of makeup as oppressive elements of a sexist, patriarchal society, these markers of

liberation are not enforced systematically, or really, much at all.

A post on the blog *The Belle Jar*, entitled Shaving Your Legs Is Not Feminist (But You Can Still Be A Feminist And Shave), illustrates this conundrum nicely – shaving is a feminist sin but feminists still shave anyway. The excuses that relieve the feminist of any responsibility for following her own fucked up ideology might be the "sexist expectations of society" (who the fuck cares?) or maybe "internalized misogyny", but the result is the same: the laudable goal of "equality" is smothered in the womb by deflecting equality into "choice", and then, choice into "preferred choice" (a preferred choice is no choice at all), then preferred choices into actual choices, and then, the actual choices back into the blaming of society – a society controlled by the evil patriarchy of MEN.

This is a nuanced and convoluted trail that nevertheless the WAF grasp easily but the feminists are seemingly blinded to it by their own privileges. That's why the WAF hold signs like this:

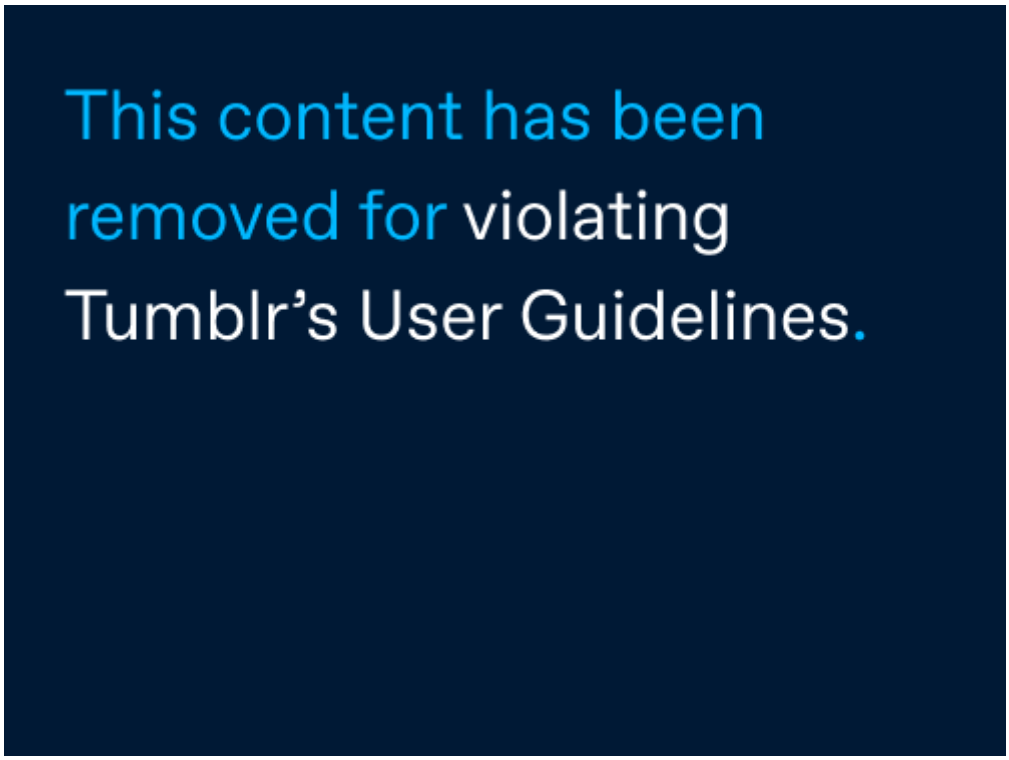

"I don't need (modern) feminism because the world needs equality, not superiority. How would people react if 'masculism' became a thing? NOT WELL. Feminism isn't about women's rights anymore. It's about protecting women no matter what, and making men appear to victimize us, and that isn't right."

Right on, you are, waif, and thank you for having the courage to speak out about it.

The Big, Fat, Ugly, Sweet Nothing

Even as feminists try to debunk WAF the feminists are inadvertently exposing their own uselessness – the WAF thrive without feminism because they can do everything feminists do without hating or blaming men for those times when they fall short of their goals. Even better, WAF can celebrate and enjoy their own lives whereas feminists are always looking for their next complaint.

A little searching and you can find feminist weddings (although weddings are sexist in feminist thought), feminist makeup, feminist porn, feminist Christianity, even feminist cupcakes – all the trappings of the patriarchy that feminists say they want to smash have been incorporated into the lives of feminists themselves. A nominal shell of feminism exists in those spaces because feminism has become nothing more than a wretched excuse for inept women to deflect personal blame for their uselessness onto others.

Even the "bra-burning" of feminism is a myth because that would require feminists to have to figure out how to make the patriarchal construct of "fire", a difficult task that is also a threat to the safety of women.

Although, I admit, I am still looking for the WAF post that says something like “I don’t need feminism because I like my pretty bras too much to pretend to burn them.”

When the last mask is ripped off the last feminist, what will we find? A shaven, bloated tapeworm writhing in the sunlight and melting away into a gooey heap of nothingness.

At least nothing of worth will be wasted on that happy day.

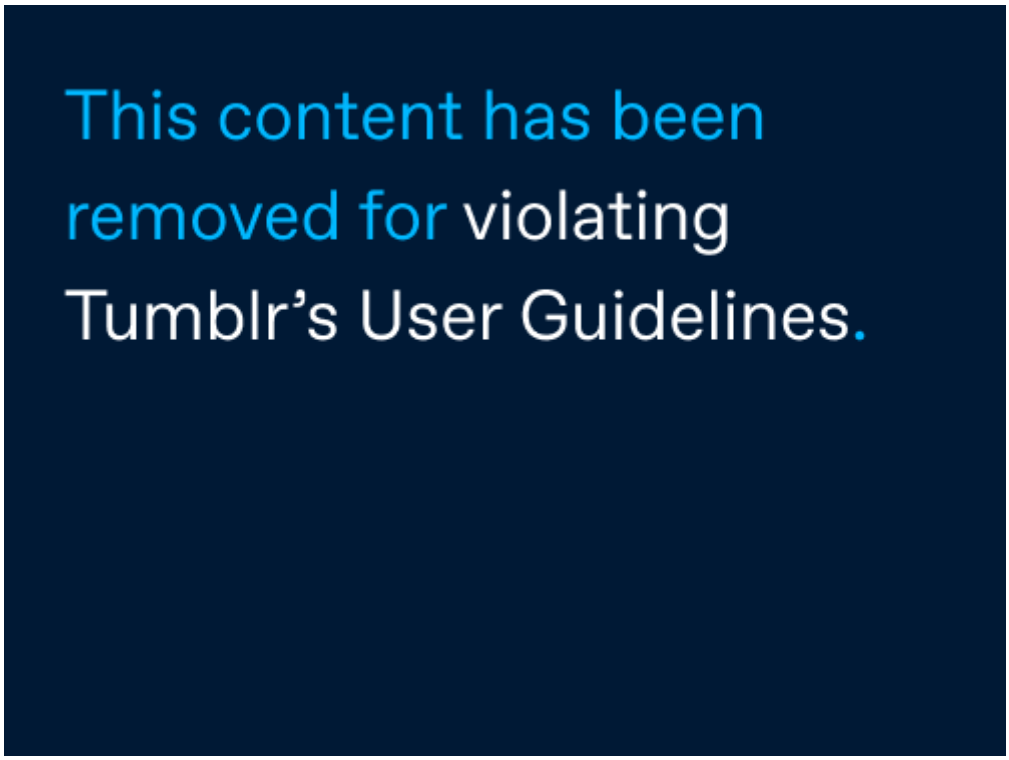

All photos used in this article are from the Tumblr Women Against Feminism.

Mourning the death of hate through #womenagainstfeminism

August Løvenskiolds · 28 July 2014 · Archived copy · Original

It didn't take a wooden stake, or a silver bullet, or a fire at the Designer Shoe Warehouse, but the hashtag proved mightier than the hags, and feminism is now mortally wounded and dying, one exposed lie at a time.

Shaken by their mauling in a Tumblr by thousands of attractive women who call themselves "Women Against Feminism" (WAF),

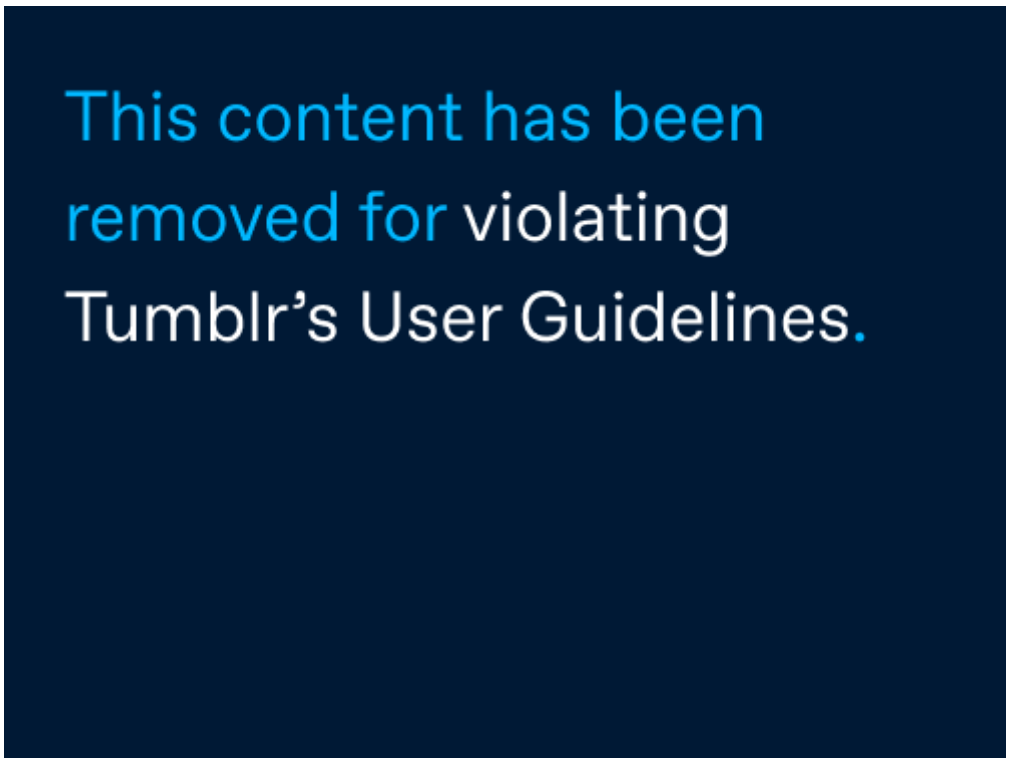

feminists worldwide are gulping in fear and hanging their heads in disbelief and shame. Sometimes, it seems, the good guys and gals win after all. But some questions linger, and we've been mulling it here in the back-channel discussions at AVfM: what happens next, and where do we go from here?

The Stages of Grief

In 1969, Elisabeth Kübler-Ross, in her book *On Death and Dying*, posited that there were a series of stages to the process of grieving. The stage concept perhaps oversimplifies the grieving process—in reality, people may cycle through the stages in varying orders and reiterate the series of stages many times, but the stage concept can serve as a useful guide to understanding the reactions of feminists and where those reactions will inevitably lead them.

Despite their narcissism and boundary issues, feminists are still human enough that they can be expected to grieve in universal human patterns.

Stage 1. Denial/Disbelief

The first and most common response by feminists to WAF has been shock, surprise, disbelief, and denial that their beloved ideology is being savaged by the very same women it was supposedly designed to "liberate" (control).

xoJane's Emily McCombs, who is 31 and a bit plump (Not Safe For Bulimics), has a porcine denial style that is framed in terms of her own hot-young-women-are-stupid misogyny; she writes:

> For the past few weeks, the Internet has been collectively rolling its eyes at the "Women Against Feminism" Tumblr, in which (mostly young, mostly white) women hold up signs describing exactly how much they don't

> understand what the word feminism means.

McCombs is so stunned by WAF and their death knell to feminism that she cannot rationally fathom that a feminist calling women stupid is not helping the feminist idea that women are NOT stupid—she is lashing out in denial, not reason—although it could be that her new diet just might be making her cranky.

Here is one of those supposedly ignorant WAF women—so dumb that she has THREE science degrees:

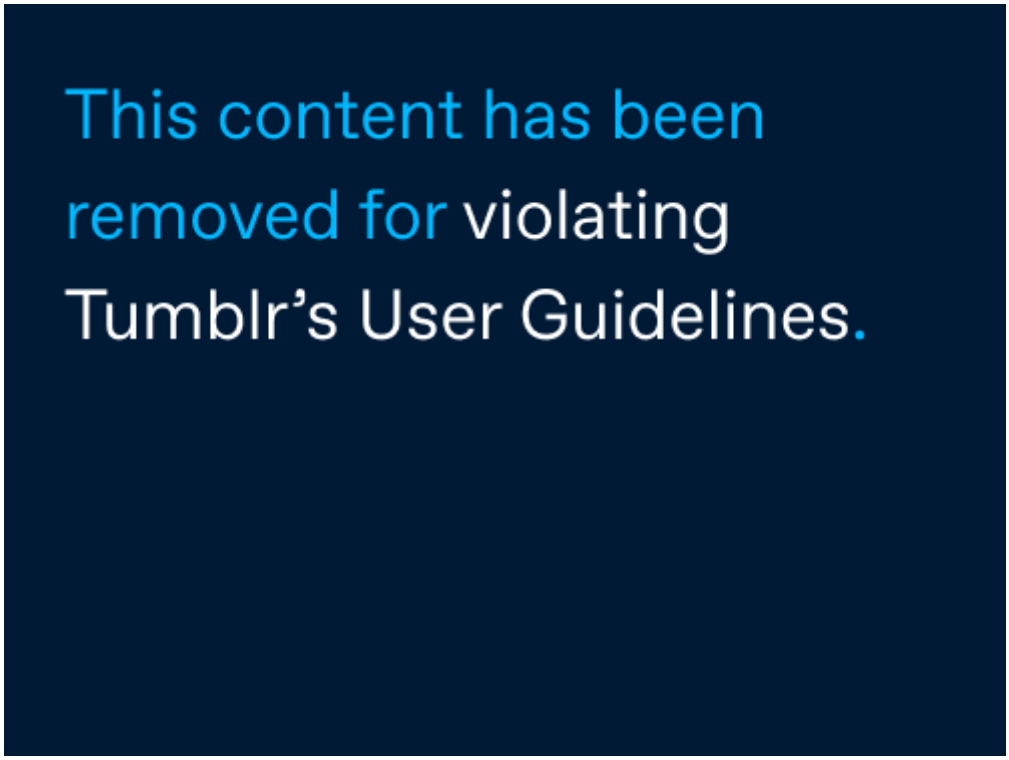

Charlotte Alter, writing in the formerly great *TIME* magazine, is also wrestling with her own feelings of surprise and denial:

> It's no surprise that the 89 year-old [Phyllis] Schlafly feels this way. But it is somewhat surprising that a small, yet vocal group of young women has started to echo her rallying cry, first on a Tumblr, then on Facebook (with over 11,000 likes) and now with the adorable #womenagainstfeminism hashtag. Most of the posts include some reiteration of the central misunderstanding about feminism, that a core belief of feminism involves hating men.

Of course, Alter's denial is such that she can't quite connect the dots that all feminism is based on the loopy Patriarchy Theory—that all men have oppressed women throughout history and that the inevitable conclusion is that feminists hate men—feminism's core beliefs inevitably lead to misandry. WAF are smart enough to see that clearly; Charlotte, hmmm, not so much.

Stage 2. Anger

Hot on the high heels of denial comes the open anger when the feminists see The End staring them right in their unshaven pits.

Madeleine Davies at Jezebel was particularly unhinged, and her petty attempt at satire was betrayed by her seething anger:

> When I'm dating someone, I'll sometimes make two sandwhiches and go to hand my dude one of them, but then, right as he's about to take it, I'll throw the sandwhich out the window and make him watch as a stray dog eats it instead. I don't even want to do it and both of us feel bad while it's happening because I have a sandwhich, the dog has a sandwhich and the man I'm with doesn't have a sandwhich. But I do it anyway. For feminism.
>
> (Also, am I spelling "sandwhich" right? I can't tell.)

Now, anger can be a good thing, particularly anger at an injustice, but Davies' rage is a blind assault on the universe for daring to disobey her.

Kaili Joy Gray at the formerly relevant Wonkette, went even more crazed:

> But actually, I support these ladies who are against ladies who support ladies. If they would like to opt out of all the equality handouts they don't need in the first place, good. Who even wants to share all of our awesome misandrist powers and privileges with them anyway? We are *thiiiiiiis* close to killing the patriarchy forever with our overabundance of "rights" and "equality," and once we do, I don't think any of the ladies who are for ladies will want to take governing advice from ladies against ladies who are ladies. Let them stay home and make sammiches. When we eradicate men forever, we ladies who are for ladies will probably be hungry.

Good luck with that, Kaili.

Stage 3. Bargaining

Emily McCombs uses her rationalization hamster to deflect her own bargaining and project it onto WAF. McCombs argues that maybe the stupid WAF women with multiple degrees will grow up to hate men like she does:

> Looking back, I can see that my subconscious strategy for coping in a sexist society was to align myself with men, to avail myself of their considerable powers of protection, to get what I could from them using the only weapons readily available to me — my body, my charm, my femininity and my compliance. By gaining the approval of those in charge, I hoped to gain access to the perks and opportunities of masculinity.

Unlike McCombs, who had no modesty nor intelligence to add to her body-charm-femininity-compliance, WAF are not bargaining for acceptance—they already have it; they do not find whatever sexism there might be in society to be onerous, and they do not blame men for their choices in life. They have chosen the pursuit of happiness over the lust for the perpetual outrage that is the only real and bitter fruit of feminism.

Charlotte Alter has a bargaining style that is somewhat different; she prays to the wealthy Goddess Beyoncé to save her:

> But there will always be some women who don't understand feminism, just like there will always be some people who deny global warming. There's no use getting all worked up over a few stragglers who haven't gotten on the bandwagon. So let's just try to nip this in the bud. Sorry, Phyllis Schlafly, but feminism is here to stay: [photo of Beyoncé mimicking the pose of "Rosie the Riveter"].

Alter, of course, neglects to mention that Rosie the Riveter gave up and quit being a riveter after just two weeks on the job because she was scared the machinery might nip her delicate lady hands in their buds.

This stage of feminist mourning, *bargaining*, as well as the stages of *denial* and *anger*, are the three stages that most of the mourners find themselves cycling through right now, bouncing through denial-anger-bargaining over and over again. Their efforts will become magnified—increasingly febrile, hostile, angry, violent, and weaselly until their worldviews shatter completely and they go from hysterics into depression.

Stages 4. Depression & 5. Acceptance

Once the feminists start burning out on their useless rage and bargaining, inevitably, they will progress through depression and on to acceptance of their new lives as former feminists. I cited a feminist named Caitlin Elam in my previous article who has already done just that—on July 17 she wrote that she was still a feminist, but by July 22 she was done with feminism, just as Rosie the Riveter jumped ship when she realized the damage she was risking by engaging with a violent partner assigned to her by feminism.

Stage 6. Revenge

Although Elisabeth Kübler-Ross didn't mention it in her book, there is a final stage of grief—revenge—the spreading of grief in reply to those who caused you grief. Once freed from the violence of feminism, the newly hatched anti-feminists will turn on their former tormentors with the glee that comes from real freedom—and most of all, revenge is a sammich best served icy cold.

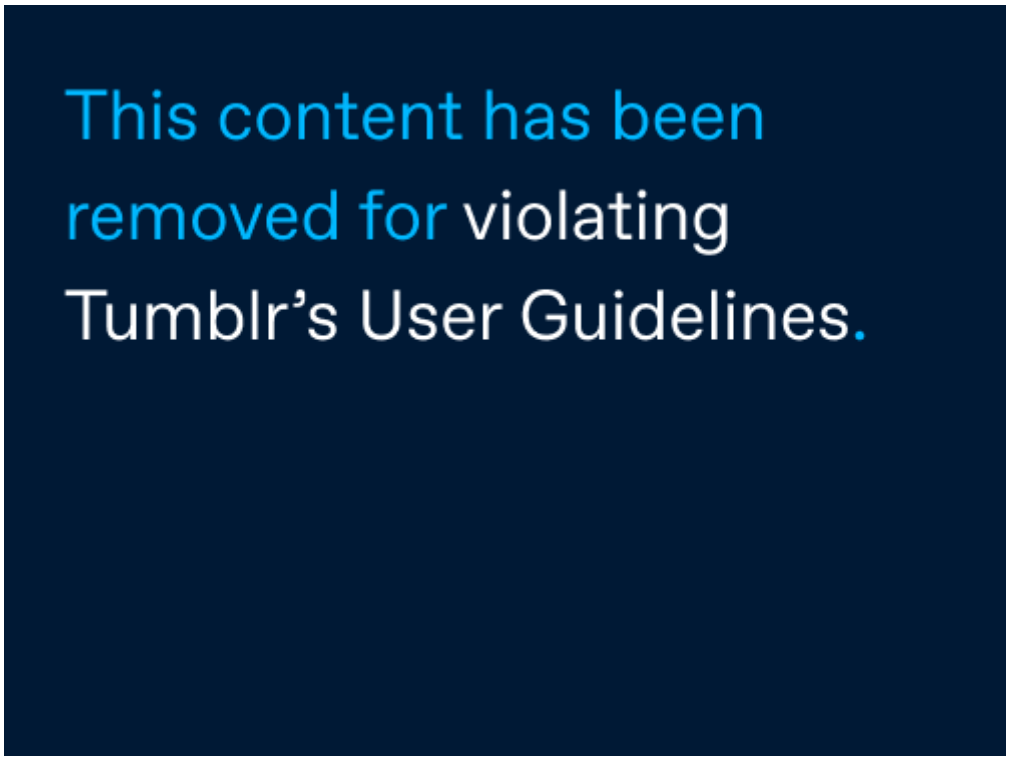

All photos used in this article are from the Tumblr Women Against Feminism.

Show or Tell: Why the Ray Rice video must be released or explained

Ty Henry · 28 July 2014 · Archived copy · Original

It's hard to say which abhors a vacuum more: nature or sports media.

The latter has made a compelling statement during the saga of a certain NFL running back, and like a mob seeing a dead child, silence is not an option–especially when a partial visual has such power to inflame passions and percolate bloodlust.

This past week, Baltimore Ravens running back Ray Rice was penalized two games for an incident on Valentine's Day, which resulted in him carrying the limp body of his fiancée, Janay Palmer, from a casino. Broken by TMZ, the video clip of the exit went viral, joining Rodney King and the "nanny child abuser" in infamy. After both he and Palmer were arrested, Rice was charged with felony aggravated assault, which was later reduced, and ordered into a diversionary program. The announcement of the meager suspension sparked a fury of protest, nearly causing social media to melt from the heat.

Sports On Earth's Tomas Rios, The Nation's Dave Zirin, *New York Times* columnist LZ Granderson, and Yahoo!'s Dan Wetzel, just to name a few, went apoplectic. The consensus of the cacophonous chorus was "How callous of the NFL, not to send a message that Violence against Women will not be tolerated? They had a chance to send a message and failed."

However, according to sources of ESPN's Chris Mortenson, and even some known to Stephen A. Smith, Ray Rice did not knock out Palmer. Rather, with a defensive blow, he drove her backward and she hit her head on a wall or railing.

So who's right?

[image]
Baltimore Ravens' running back Ray Rice & NFL Commissioner Roger Goodell
Well, as ESPN's Jonathan Coachman and Jason Whitlock rightly point out, like the dead child, the only way to answer that question is to account for the block of time leading up to the infamous "Elevator Drag," a block of time only police, prosecutors, the principals, and NFL investigators are privy to.

Either the Atlantic County Prosecutor must release the entire video or NFL Commissioner Roger Goodell must come before the public and explain what was in that video. One should result in jail time, and no one should shed a tear if it leads to Rice's career going poof, exiled like Chad Johnson.

The other falls into the category of "assumed risk." You know, kind of like the end result of poking a ground nest of yellow jackets with a short stick, *sans* bee suit. No tears need be shed for anyone who suffers a bump on the head as a consequence of an attack on another adult human being.

Far too many women in this culture see a penis as peremptory forfeiture of self-defense rights. The "Grrrrl Power" train can become a Crazy Train, and crazy trains are subject to going off the rails. I don't know if that's the case here, and neither does sports media, but that's the point that brings us back to vacuums.

That's not to say sports media gets it right even without a vacuum. They have little moral authority in the realm of sexual and gender politics, as their selective indignence is far more pronounced and nauseating than the general media, as I pointed out last year.

Indeed, just this past year, Tennis Hall of Famer Martina Hingis's return to the winner's circle was celebrated, while her alleged coordinated beating of her previously cuckolded husband went unquestioned, not to mention unpunished, the allegations having vaporized inside some Swiss legal Bermuda Triangle, the journalistic trail spookily ending the day before Halloween. That's on top of "Baseball Wife" Anna Benson getting probation for

busting into husband Kris's apartment to rob him and chasing him from it, armed like Duke Nukem or one of The Expendables, and stalker Jennifer Capriati getting her charges dropped by prosecutor Dave Aronberg after sitting with sick kids for two days. No word on whether Jennifer was required to change their bedpans. Nary a peep, let alone the invocation of the phrase "domestic violence."

Heck, in a year where there were multiple cases of them behaving badly, even molesting kids, and getting a pass, ESPN's "Outside The Lines" only exposé of NFL cheerleaders was about their admittedly exploitative compensation arrangements.

Indeed, there is ample evidence to suggest Ray Rice is more Rayon McIntosh than Tony Farmer. Exhibit A is Palmer's much lampooned "apology" for "her part" in the incident, flippantly (and thoughtlessly) dismissed by sports pundits, or blasted as a betrayal of victims everywhere, *despite her arrest at the same time*.

Exhibit B is the report by ESPN's Chris Mortensen, TV's most reliable and trusted NFL media source, breaking the news on how the blow came about.

Exhibit C is the date and venue; it's possible that Rice took his fiancée to the most surveilled of businesses on Valentine's Day with the sinister plan to begin his career as a wife-beater, in order to effectively end his more lucrative vocation, but it's doubtful.

Exhibit D is the "sentence" itself, from a man widely recognized as a "hangin' judge" in far more trivial matters, and who suspended an NFL quarterback on uncharged rape allegations.

However, asking the questions requires Socratic work. Mass *I Am Legend*-style hive-rage is so much easier, especially in a vacuum. That is indeed the purpose of investigations: to fill the vacuum by asking questions, making findings and disclosing them. A child could be dead in the hot car because Mommy had a seizure and passed out or because Mommy tried on multiple outfits from Victoria's Secret's clearance selection. A few camera shots and a medical finding is all that's necessary to figure out circumstance and, ergo, culpability.

NFL investigators missed the last step. Absent the visuals of what they saw, sports media, in its hubris, filled the vacuum, lighting the Patriarchy/VAWA kindling, with predictable results. The resultant brush-fire threatens to scorch the profit-verdant Eden that is the NFL Empire. Water cannot contain this fire. Only the retardants uttered by Commissioner Goodell or disclosed by the Atlantic County Prosecutor can. That is why it's imperative that the interior elevator video contents be revealed. Should the video show what some assume it will show, Ray Rice should be done for at least half the season, if not longer, and deserves to squirm. The Baltimore Ravens, remember, can still suspend or even cut him. On the other hand, should it show an act of self-defense, the squirming will be of those forced to confront head on the depth of their disregard for the basic human rights of adult human beings to neutralize attacks of other adult human beings on their person.

Fred Jones: Presentation to the International Conference on Men's Issues 2014

Dr. Fred Jones · 28 July 2014 · Archived copy · Original

Editorial note: We will over the next few weeks continue to present full transcripts of all the presentations at the International Conference on Men's Issues. Fred Jones was our fifth speaker on Day 1, on June 27 2014. All speakers can be seen in their entirety here. Our thanks again to Rick Westlake for doing the hard work on making these transcriptions.

Please note that Adam Serwer of MSNBC misled a national audience about this presentation, as he did with some other presenters. We have yet to see a retraction or an apology from Serwer or from his bosses at NBC Universal, to Jones or to the attendees he so hatefully smeared, or to the readers he lied to. We won't hold our breath; dishonest spin rules the day in the corporate media world. Still, here's Jones' terrific speech. Our best wishes for his family, and our thanks to Dr. Jones for coming in as a last-minute replacement speaker for another who could not make it. Jones wowed us all with his message of enthusiasm and hope amidst pain and tragedy. –DE

(Carnell Smith, introducing Dr. Fred Jones.)

Dr. Fred Jones is a US Supreme Court attorney. In 2010, he was the personal attorney for his uncle, Otis McDonald, in a Second Amendment landmark case where there were more amicus briefs filed by US legislators in both parties—there had been more of them filed than in the history of the United States. Fred is the author of *An Act of Bravery: Otis McDonald and the Second Amendment*. However, Fred's proudest moment is that he got custody of his two sons in his divorce and raised them to adulthood.

His driving force was to pursue custody, to be like his dad, that stayed married to his mom for 67 years.

And he is the publisher of Father's Voice Publishing Company; the author of five books. The star book is *About My Father's Business: The Wisdom of Mose Jones*. He dedicated it to his dad. He's a speaker and a life-coach; he is the Professor of Law and Ethics for many years at Kennesaw State University; he is the Chair of the Division of Human Behavior; he's the Chair of Quality Enhancement for Sachs; he teaches Criminal Law, Civil Law, and he is an Intellectual Property junkie.

And if you will help me welcome to the stage my dear friend, who will speak about "The DNA of a Champion: How to Win as a Father"—Dr. Fred Jones.

(Applause. Dr. Fred Jones takes the podium.)

Wow. That's all I know to say is, Wow.

Paul, thank you for the opportunity to be here. Carnell, thank you. The way I got here is, my commitment was to Carnell. I was going to come and just carry his bags. That's the truth! I came to help Carnell, you know, after we heard about the opposition and everything; and so I said, Man, you don't need to go by yourself. I said, Let me go with you. So then, someone got hold of my résumé, and read my website, and decided that they wanted me to be here. I actually have notes somewhere…

Thank you … Men, I want you to do something for me. I want you to do it intentionally. I want you to take a moment and give yourselves a hand-clap—men and women, all together. Okay, let's just give ourselves …

(Leads a round of applause.)

This journey is not easy and — but we can win. Go with me for a moment:

It was May 8th, 1991. I got up that morning, got ready to go to law school to take my Family Law final exam. Came home, after taking the final exam, and my wife at that time had packed up her stuff, and she was gone for a trip to New Orleans. And I didn't know where she was, for the entire weekend. That was on a Friday. Sunday comes along,

that's Mother's Day. We had two boys at the time, young boys, elementary and middle school, and the rest unfolds from there.

I want to talk to you about the DNA of a champion. The title is "How to Win as a Father," but it's how to win as men. When that thing unfolded, something just came to me; I knew about our system, in Louisiana and America; America leads the world for incarcerating — for incarceration, period. We lead the world for incarceration. And yeah—we're number 17 on education! 17—but number 1 on incarceration. So I knew that those two boys, if they were going to have any—let me put it like I really felt it: if they were going to have a snowball's chance in hell, I knew I needed to do something. And, sure enough, the wheels began moving.

How to win as a champ—how to win as a champion. I'm going to try to bring my "B" speech, today: I'm going to Be Sincere, Be Brief, and Be Seated. I'm going to try not to use all of this time that they've given me, okay? So, you all go ahead and loosen up a little bit, and then we'll get this done!

So, here's the problem: I knew the jail system—cultural bias, that's what you put me down for, cultural bias. Come on. I have to dress up to go through Mississippi! And that ain't no—that ain't—that's no joke—still! I mean, I wear a coat and tie, that's my uniform, just regularly, all the time, you know. I need to look some, you know, because if I just go casual, they just, you know, that's just—whatever, you know what I mean?

All right. Let me, let me—let me get going, all right, 'cause—We'll do this now. [hand clap]

The problem: Custody. Divorce. I'll make it real easy: I didn't know what I was doing when the mom left, and the boys—the family didn't make it. Now, I'm not blaming her, or none of that, okay? I'm done with all of that. She was a smart mother. She and I agreed, and she allowed me to rear the boys. From elementary and middle school, all the way to adulthood. And I had the privilege of raising my boys because I wanted to be like Daddy. And Dad—when, growing up as a boy … I remember one thing Daddy said; I remember a lot that Daddy said, but this is one: "I'll go through fire for my children."

Mose Jones classic. And he lived it! Fourteen of us, nine girls, five boys — all of us graduated from high school, eleven of us got a college education. Mom and Dad—Dad had an eighth-grade education, Mom had a third-grade education; so they completed high school all together. That's twelve years.

(Applause.)

But I was in Atlanta, sitting at 832 Powells Ferry Road, trying to decide if Rose's going to get the boys or if I'm going to get the boys. And she'd already said I could raise them. I was trying to make that decision. And I remember talking to a lawyer; and I was thinking, Do I follow my career now and let her have the boys, or do I get them? And I remember Jo Flemings, a lawyer; she said, "Fred, what are you going to do—just let your boys go? Or are you going to take them, or get them, or are you just going to let them go?" And sure enough, we agreed, and I got the boys.

There are three things I want you all to keep in mind—I'm just here to encourage everybody today:

Three things to keep in mind, for the DNA of a champion.

Number one: you've got to know your cause. Have a good cause. All the lawyers in here, you know, in order to bring a case you've got to have a cause of action. And every one of you are here because we've got a cause. And that cause is our family; that cause is our children. And that cause is what drives you. I'm reminded of a story: When the Israelites were fighting the Philistines, and David's family was out there at battle—you remember that little story? He said, "Is there not a"—what? A cause, okay? The cause is what wakes us up in the morning; the cause is what puts us to sleep at night.

So, when I write books, I write books just for a hobby; it's fun, I like to write them to tribute people—*About My Father's Business: The Wisdom of Mose Jones*, that's the first book I wrote. I wrote it so fast—actually, I wrote it about three years. It took a while to get it all together. But to get it printed—my whole family was coming to Atlanta, and the person I was working with hadn't done anything with the material that I'd given them. And two

weeks before my fourteen siblings and Mom and Dad come to Atlanta, I had nothing to present! And I founded this online company, and I learned publishing in 2006.

Okay—I had a cause. You follow what I'm saying? I had something to drive me. Okay? The cause! The cause is key.

Number two: Courage. Now, I know we hear all about courage, be strong, have a good courage, courage, courage, okay? I'm going to turn to 2010 now, when I went to the United States Supreme Court. Otis McDonald, anybody heard that name? Really? Okay, a few, a few. Otis McDonald, any gun-rights—all your gun-rights people know Otis McDonald, okay? Chicago and the whole nine yards. Uncle Otis used to have a saying. I went just to help him, I'm a helper. Otis had a saying; his saying was, "If you haven't found something you would die for, you have not yet lived." *(Enthusiastic applause.)*

So—for me, my family's worth dying for. I heard one of the speakers say, You take away a man's family, and everything else about him is just—down. I want to encourage you, those of you who are in the trenches going through legal stuff: Keep the courage! You follow me? Just stay there, keep the courage. And that's what I did, in rearing the boys, okay? And then I made the comment about Dad saying if you hadn't found something—Dad saying he would go through fire for his children.

Now, me, my story of raising my two boys, it wasn't easy. I mean, when I went through my divorce in Louisiana, I moved to Atlanta, Georgia. Well, I didn't have any family in Atlanta. I had nobody to help me, nobody to support me. And I had never prayed and looked for resources so hard. And then one of my cousins came and stayed with me for a couple of months, in Atlanta, in Marietta, and that's when I kind of got my feet moving under me, and we and the boys—we survived. It was some tough years, but we survived.

But the thing I enjoy about it, right now, is, one of my favorite Twitter followers is who? One of my sons, you see? And one of my other ones, he's a creative, gifted type; he's still working on his story. You follow what I'm saying? Yeah, he's still working on it. He's still pulling it together. I've been with him—and, ah, you know, the thing about that one, and I'll just kind of keep my—I know we've got videos and cameras, so I'll just keep it like "that one" and talk about the two in general, because none of this is private … I'm a lawyer now, I realize that everything is pretty much public.

But I remember the darkest day in that one's life was when he went to jail down in New Orleans. And I'm like, Lord have mercy, New Orleans jail—anybody know anything about New Orleans jails? I mean, some of the worst in the world. You don't want to go to jail in New Orleans, okay? And then I'm up in Ohio someplace and I got a phone call from one of the other persons in the jail, telling me about my son, saying that he needed help and they're picking on him—you'd have to know this one, he's kind of small and kind of cute and good-looking, you know what I mean? You know what they do with—okay, hello.

(Nervous, uncomfortable laughs.)

I didn't sleep well that night. But finally I figured, You know, I'd have to kind of let him go … but I made my way to New Orleans, and they got him moved, to make a long story short.

But the thing about that son is, he … I found out at one point that he was … what do you call it, bipolar? And, man oh man, you know, that was the ride. That was the ride. I mean, just going through all of that with him, and hanging in there with him, and I'm glad to say I haven't heard any bad news here lately. You follow what I'm saying? He's still staying positive, and I'm very thankful for that.

(Loud applause)

So—an act of bravery. And that's courage, right here. Family, right here, was the cause. Courage, right there. Family is also a big cause for me, as I said earlier—family and friends united. I got all fourteen of my sisters and brothers to come together with me, and ride to Atlanta, Georgia, last year to produce a CD of songs and stories about our mom and dad. We sit around and tell jokes. And I did all of that without a contract, without a fight,

and—of course, I had to pay for it all, but it's my product. But we all did it together. Isn't that phenomenal? Fourteen sisters and brothers came together to do that. Okay?

Now, I want to close by talking about my final point: it is commitment. Okay? Staying committed. This kind of movement here, we need to all stay committed, okay? I want to encourage you all to dig in deeper than ever—Matter of fact, I go to a lot of events and stuff, and I do stuff—I'm a pioneer, I do stuff by myself the first time; I don't wait for permission or nothing. And I have a lot of admiration in my heart for anybody that puts something together for the first time. Hello, somebody!

(Loud Applause.)

Come on, come on, do a little better than that! Come on!

(Louder applause)

Okay, my time is probably up.

Because people generally are negative, and they're critical, they all want to complain and whine—just be positive and be thankful! Amen!

(Applause)

And the woman who saved my life when I was a little boy, Mabel Thomas, she said, "Fred Jones, you're an embarrassment to the Jones family name." *(Laughs)* That's when I was in eighth grade. I wrote a book on her because it changed my life when she told me that. Okay?

So, the DNA of a champion is: you've got to have a good cause, you've got to keep the courage, and you've got to stay committed to your goal, to your passion. And to this day, I'm excited about my two boys—one of them, the one in Texas, has a "No Complain Campaign," you know, no-complain campaign. And he's all over Facebook and everything: "No Complain Campaign." He wants to keep it positive.

If any of you all want to stay in touch with me, I'm on Twitter at FredJonesSpeaks. You can find me on Facebook at Fred Jones Speaks as well. I just want to commend you all and tell you to keep the faith, keep on doing what you're doing. This is an awesome work, and I pray God's blessings upon it for a long time.

Feminist apologists should stop femsplaining

AVfM Video Source · 29 July 2014 · Archived copy · Original

The presumption that women who have a problem with feminism are just stupid and can't use a dictionary is condescending, bigoted elitism, and if you need a woman to tell you that, Cora Newbold is here to help you.

You may want to subscribe to Cora Newbold.

They’re right, I DON’T understand feminism

Ron Collins · 29 July 2014 · Archived copy · Original

For anyone following the #womenagainstfeminism hashtag on Twitter, or the other online venues where this is trending, one will readily observe just how often the charge is made (or is it a defense?) that WAF and friends simply “don’t understand” feminism.

Actually, I think they’re right. After a lifetime of being told, going back to the 1960s, that my kind (the dreaded White Man) were responsible for pretty much everything bad that ever happened to anyone else not like us, I decided to check it out myself.

I read Brownmiller, Ehrenreich, Friedan, and Caldicott, to name but a few. I hung out with, worked with, listened to, and attended public events with self-identifying feminists for years. I saw women in the 1980s wearing running shoes to work, to “Take Back the Night,” and went on to wonder if they had, as heels got higher and higher until anatomically self-immolating footwear had become the new symbol of “empowerment.”

I married a feminist with a feminist mother. I watched my more intellectual, urbane male friends, one after another, go from being interesting, funny, and spontaneous young men to being diaper-bag-toting stepnfetchits who could barely begin a sentence without the words “Let me check with …”. I worked with redneck manly men whose wives actually (wait for it) MADE THEM SANDWICHES, and who also in absolute seriousness called the little lady The Boss and meant it.

And all this time, in college towns and tourist towns, as well as cow towns, I kept thinking that, sooner or later, I would run into this Patriarchy that had all these gals stirred up. Ol’ Pat must have done something REAL bad to these women, ’cause they just never seemed to stop looking for him behind every corner and in every action, thought, attitude, or perceived slight on the part of men.

And still, I guess I just didn’t “understand” feminism, hard as I’d tried. I remember the first time I got wind that things were changing between guys and gals when at about age nine or ten, still in the bygone era of “full-service” gas stations, I saw my first woman out pumping gas, checking oil, and wiping windshields. Soon after that I started hearing about new roles assigned to men, such as attending childbirths, being emotionally available, involving ourselves more with children, and being more understanding of women’s health. I added two and two and figured, Not such a bad trade: men do more stuff women do, and women do more stuff men do. I can work with that, I was thinking as I prepared for manhood.

In the early 1980s I worked with women and men both, on a fire crew and in livery stables where I spent some summers, and it seemed okay. I kinda overlooked how the men would do all the heavy lifting, and never thought once about the inequity of my spending three days picking swollen ticks off horses’ bellies to drown them in diesel while three girls would wander by and say, “Ey-ewww, that is SO gross …” or the all-day rides I would guide while the ladies took all the cushy one- and two-hour ones that had them home for lunch.

When I entered residential homebuilding I just assumed there would be women coming along. (Cue crickets.) I saw a grand total of ONE female electrician, which is a high-paying profession with almost endless employability requiring only on-the-job training, and ONE lady carpenter, who prided herself on her volunteer work at the women’s shelter and had no issues with my carrying her materials for her (but a lot of issues with being a real carpenter, sorry to say). And that’s it, in more than 35 years in the trades. Women were never discriminated against or excluded, *they just never showed up at all.*

Meanwhile, my son was abducted by his mother in a long-planned action scripted by her mother with the MSW and a new law called the “Violence Against Women Act” that she and her colleagues used to crucify me in court without evidence; I experienced repeated instances of police officers going on alert in courthouses when the tone of my (male) voice became suspect while one woman expert after another were scarlet-lettering me with their guesswork and their social theories; one male judge, lawyer, or police officer after another submissively awaiting a

female diagnosis of my disturbing maleness before deciding what to do with me or whether I could be unsupervised with my son (all of this with no evidence whatever being presented at any point).

Then years after this kangaroo-court farce I began to look back into gender politics issues. I found women demanding seats on corporate boards that they had not earned, women accusing men of domestic violence without ever being troubled to prove anything had happened to them at all, women who were the electoral majority in one election after another castigating me and all men over why "they haven't elected a female president," women being astonishingly rude, dismissive, crass, and vulgar toward male coworkers in non-construction workplaces where I worked at various times, women dominating every aspect of what was supposed to be a dialogue about "gender" and openly guffawing at the idea that any man had anything to contribute to the discourse …

Women being shamelessly passive-aggressive toward their spouses and boyfriends, openly rude in public places, defiantly fraudulent toward programs and benefits they applied for, matronizingly dismissive of the very concept of male grievance, THIS is what I think of when I think about "feminism." And feminism has been such an apparent success that a woman now doesn't have to know half of what I know about feminist theory or history to get away with plain rude and hurtful behavior whenever she decides to indulge in them.

So, the bashers of #womenagainstfeminism are right on the mark: try as I have, flexible as I've been on the idea, hard as I've worked (I even enrolled in "Gender Studies 101" at a community college once in the late 1980s, which I and two other men were basically badgered by students and instructor alike into dropping after the first day) …

No, I don't understand feminism. Not at all. I understand what it might have been, what is was marketed as being, what some adherents believed it was supposed to be.

But what feminism's actions and results have shown, as a popular philosophy or as a policymaking doctrine?

Guilty as charged: I absolutely do not understand.

“Like a girl” and female dependency

Hopeland Cash · 29 July 2014 · Archived copy · Original

The phrase “like a girl” is often added to a verb, such as “run like a girl” or “hit like a girl,” to denote a feminine, ineffectual act, usually due to physical weakness. Recently, a video has been making the rounds (already past 40 million views on YouTube) that challenges these phrases as insulting and sexist.

In the video, a director instructs performers (male and female) to carry out actions “like a girl,” including running, throwing, and fighting. All emote in a stereotypically feminine manner, running with knees together, fighting with low-powered slaps, and throwing from the elbow.

The performers are then challenged on why girls do things this way, but there is no real answer. The “kicker” comes when a series of young (around ten years old) girls are given the same instructions and perform to their full ability, with no sissy wimpiness in sight.

The message? Girls’ self-esteem “plummets” during puberty, allegedly in part due to this kind of “like a girl” sexist language that undermines their sense of self-worth and ability.

However, gender roles are much more complex than that. Is saying “like a girl” sexist? By definition, yes, since the phrase distinguishes between boys and girls. Does it harm girls’ self-esteem? If they want to be an athlete or enter a similarly physical career, then it likely would. However, you could just as easily say “like a girl” is a form of hazing, a phrase thrown at a female athlete to push her to do better, to overcome the (scientifically factual) physical handicap she has compared with boys.

But that is still too simplistic. “Like a girl” isn’t just a recognition of females’ lesser physical ability, it is part of a cultural mythos surrounding women and girls, part of their ingrained mystique just as much as cultural obsession with female beauty, sexuality, and nurturing. All have some basis in biology and human mating practices, but they aren’t all sexist constructs of the patriarchy used to oppress women. In fact, most aspects of their “mystique” are a net-benefit to women, and as such have been cultivated for countless generations by women.

That includes “like a girl.” To illustrate, we’ll look at some common examples of the phrase and the cultural mindset it reflects.

Run Like a Girl

Running is a basic survival tactic, either to catch prey or to save yourself from becoming prey. As human society has advanced, roads, domesticated animals, and now vehicles have hugely reduced the need for individuals to self-propel through their lives. However, running is key to many sports and is used as a common metric for measuring a person’s fitness and stamina, and in extreme cases (marathons) pain tolerance and dedication.

Even today, running well is a sign of fitness for survival, if only symbolically. For the most part, however, now or in the past, running is an individual activity; unlike more complex skills, it is more an indicator of your own survival than your ability to enhance the survival of the community.

Throughout history, it has been women who relied most on the community for their needs, rather than on themselves. Mate, family, and neighbors have historically been much more inclined to lend aid to a woman than to a man, giving women a more robust safety net.

In light of that, why should a woman bother to become a good runner? Remember, running represents an individual’s overall physical prowess and hardiness/survivability. If there’s always someone to help, why do it yourself? It’s not that women are lazy, but they can afford to run like girls because boys do the hard running (work).

If girls internalize this “run like a girl” rhetoric in puberty (as the video suggests), it’s because they have realized they don’t need to perform at their best physically. If that hurts their self-esteem, then they are just struggling with gender roles, which are not inherently misandristic or misogynistic.

Hit, Fight, Throw Like a Girl

Similarly, hitting, fighting, and throwing are all physical activities that have their roots in hunting skills. Hunting skills gave way to farm field skills, then to factory skills, and now to office skills. All these physical labors are the purview of men, so women know they don't need to learn these skills. If they intentionally neglect these abilities, is it not fair to call them on that decision, just as men can be criticized for their life choices?

On a personal level, hitting, fighting, and throwing are also basics of self-defense, of repelling an attacker from your person. Going back to that communal safety net, we see that women have rarely in history been made responsible for their own defense. Husbands defending the home, predominantly male police officers, nearly totally male soldiers; men are bred and raised to defend women, even at the cost of their own lives.

Women know this, so not only have they historically not learned to fight, they have actively cultivated the image of a "girly fight." As seen in the video, "hitting like a girl" is not likely to repel anything much larger than a squirrel. That petite arm-waving is, however, like catnip to white knights, chivalrous men who will gladly come to the aid of a flailing damsel.

If women fought to the whole of their ability, they would lose much of the protection from men they now (and have always) enjoy. If a cunning woman is told by a man that she "hits like a girl," her mental response might be *Yes, I do, so you'll have to fix the problem for me*.

Scream Like a Girl

Lastly is the widely recognized "scream like a girl." Whether the horrifying wail of a 1930s starlet snatched by mobster or giant ape, or the comic, girlish squealing of a grown man in modern Hollywood, the distinctive way females scream is instantly recognizable and tends to invoke a strong response.

Let's look at that second example: a man screaming like a girl. Why is this funny? Because he is showing weakness, which goes against his culturally mandated role of invulnerable protector, so it is humiliating for him, so it is funny.

But why is a female scream "weak"? Not just because it has a higher pitch; a man reciting poetry after inhaling helium is always worth a laugh, but a man's feminine scream holds a special place in our collective funny bone.

The reason is due to the difference in gender expectations of fear. A man screaming like a girl isn't funny because he is screaming like a girl but because he is screaming at nothing. That's what a girlish scream is, an outcry of distress at an apparently minor threat. Women can and do of course scream more seriously; hence the use of female victims in horror movies to provoke a more visceral response from the audience. That is a real "oh my god I'm going to die" scream.

The difference is that that is the *only* way a man is supposed to scream. If a "man"—you know, a good, chivalrous, gentlemanly manly *man*—screams, we "know" (due to cultural indoctrination) that he is scared *shitless* by a real and tangible threat to himself or his loved ones.

Boys are taught from a young age to be tough and courageous. Girls, however, have much lower expectations on them and so tend to scream at more minor threats (bugs instead of snakes). A scream is basically a distress call, a cry for assistance from others because you know you can't handle the situation.

God helps those who help themselves, but women aren't relying on God. They have men. Girls are allowed to scream at every little thing because they will get the help they need. Boys are taught to not be sissies.

"Screaming like a girl" doesn't mean screaming like a girl, but screaming "like someone who isn't in control of their situation and is relying on others for protection"; not how men are expected to act. It's like letting women dial 911, but making men dial 911-345-7920-01945-0156 for the same service. And no speed-dial, punks. If a man then dials just plain old 911, we're going to think less of him for trying to collect female-reserved assistance, and when women dial 911 willy-nilly, it'll get the response wanted but won't be as "respected." Which is a silly complaint anyway, since women get more help faster from more people, all the way back to crying girl infants being

comforted more quickly than crying boy infants.

Women scream like girls because they know someone will answer even their most minor distress (since we *know* they can't run or fight). Men have to deal with their own shit.

Conclusion

The myriad "like a girl" phrases aren't an attack on female ability but a reflection of social norms and gender roles. For thousands of years, women have worked on their own behalf to cultivate their place in society, and that has included constant reinforcement to their mystique of nurturing fragility.

It is self-infantilization, and over the millennia it seems to have proven both successful and profitable. Women have built a facade of victim damsel, preying on male goodwill. If they don't want to wear the mask they made any longer, they'll have to start actually fighting their own battles. Men are shamed with accusations of girlish behavior because girls are still held to lower (easier) standards than boys. Telling girls they *can* do as much as boys won't boost their self-esteem until they're also told they *must* do as much as boys.

Self-esteem means self-respect, and respect has to be earned. Girls will stop being considered weak when they stop feigning weakness and when we start accepting biological differences and just let people be people.

The death of love, marriage, & community, in Black America: Requiem for a heavyweight

Mumia Ali · 30 July 2014 · Archived copy · Original

> "Love's in need of love today."
> —Stevie Wonder

On July 11, I received the following email from my good friend Mr. Paul Carrick Brunson, as I'm a subscriber to his newsletter:

> Hi There,
>
> I wanted to share with you briefly my thoughts on a subject that has me impassioned.
>
> It's inspired by an interview I did earlier this week. I was asked to appear on *Good Morning America* to discuss my thoughts on the latest reality show, *Married at First Sight*. It's an extreme, so-called social experiment where total strangers meet and marry blindly. The couples must then live together for a month before deciding whether they'll stay married or get a divorce. The creators of the show claim it's an experiment to determine which people make the best romantic partners.
>
> Needless to say, it's a controversial project that has many people talking. But to me, the show is just as far-fetched as it sounds. I'd even dare to say it's dangerous.
>
> Now, I'm all for blind dates. I think they have the potential to expand one's network and social circle, allowing you to meet and interact with interesting people you may have never had the chance to before. If the date doesn't work out, there's nothing "lost." Only experience gained.
>
> But *Married at First Sight* toys with a union that I—and so many others—hold sacred. This reality show dilutes the gravity of marriage by combining two people unstrategically with no shared values or compatibility.
>
> And what if the blind marriage between the participants doesn't work out?
>
> Perhaps the worst part of this show is that it makes a mockery of marriage further by offering what appears to be a clear-cut solution to an unsuccessful union—divorce.
>
> Social experiments typically contribute to the greater good of society. But this one? I simply don't see how it will be beneficial to furthering our understanding of love and marriage. What I do see, though, is how it would benefit show creators, producers and the television network's bottom line financially. Nothing makes more money than reality television drama and disasters. This will be no different.
>
> It's yet another great example of TV (and the profit motive) attempting to destroy a sacred union.

One week later, I got the following local story in my daily news feed:

> PHILADELPHIA (CBS)—Authorities are investigating the cause of death of an elderly couple whose bodies were discovered inside their Strawberry Mansion home early Thursday morning.
>
> Police say the only daughter of the couple found them dead in the living room of their row home in the 2500 block of North Spangler Street shortly before 1 a.m. Neighbors who heard her screams called 9-1-1.
>
> Firefighters also responding to the call vented the home, suspecting carbon monoxide, but instruments detected no levels of the deadly gas.
>
> Investigators say they were no signs of forced entry into the home and no visible injuries to either the man or the woman.
>
> Family members identified the couple as Rufus and Algladys Perry.

What does Brunson's freely admitted rant of righteous indignation and the death of an elderly couple in one of Philly's historically Black neighborhoods have in common, you ask?

Well, I think that what they have in common is not just the degree to which marriage (and by extension, relationships) has been cheapened overall in American life but also the extent to which its cheapening, death even, has profoundly impacted Black American life—in ways that even now we are barely able to fully understand.

For those who may be other than Black (read: in the main, White), let me say this: Without question, the themes that I'll be writing about in this article have had a profound impact on the whole of American society, not just the Black part of it; hardly anyone reading this will be able to say, with a straight face, that they've been untouched by it, either directly or indirectly. But it can also be said that no part of the American family has been so directly hit as hard on these fronts as the African-American section—and it has also been proven that Black America is a kind of bellwether as to what is to come from the rest of the country as a whole. So, stick around—even though the article may not be talking about you directly, it is definitely something that concerns you.

While "PCB," as I refer to Brunson, may be in a position that precludes him from "cutting loose," I'm a bit more fortunate in that regard, so let's keep it 100: the major cultural, social, political, and economic changes that have come down the pike over roughly the past half a century, along the lines that are being discussed in this article, have done a job on Black America that several centuries of slavery, and another century of Jim Crow, couldn't do to Black America—which was not only to break it apart spatially, economically, and politically but also to break its spirit.

Let me repeat that: **What PCB is talking about above is the culmination of a multi-decades assault on the very foundations of what makes a family, a community, a nation, who and what it is. And that when it comes to Black America in particular, that multi-decades assault has achieved something that slavery, Jim Crow, and the Ku Klux Klan combined—over the course of three and half centuries(!)—couldn't do—which was not only to break us apart physically but also to break our spirit.**

By now, you don't even have to be an American to know the most basic of facts and history on this score, but for the record it's good to go over them for the sake of the argument being made in this piece. According to the excellent research of Harvard African American historian Professor Louis "Skip" Gates, Blacks, immediately coming out from under slavery, got married in droves and were eager to build families and communities. In fact, marriage was such a norm in Black America that by 1950 MORE Black Women were married than White Women—this at the height of the Jim Crow era.

By the year 2000, however—only a half-century later—marital rates in Black America not only plummeted but also were at all-time low levels. Blacks, even when controlling for education and incomes, divorce and break up at a rate much higher than Whites of the same education and income levels. To be sure, and some would point out, not without reason, that racism would play a role in that. After all, another fellow Harvard academic, Professor Alvin Poussaint, has rightly noted the ways in which merely being Black can and does have an impact on just living in the United States day to day.

Still, one has to wonder how it was possible for so many Black Americans to forge families—and by extension communities—against what must have seemed to be intractable odds.

In 1950, at a time when out-of-wedlock births and "baby mamas" was something to be scandalized, the Black rate was less than 30%—the current figure of the White OOW birthrate. By the time the 21st century rolled around, that number was tipping 70% nationally; today, it is creeping towards 80%.

Something else that one must point out is the rates of infidelity, STD infection, and domestic violence—all three of which are easily a magnitude higher in Black America circa 2014 than they ever were in 1950. Not only that, but there's enough blame to go around on both sides of the gender aisle: for example, Black women have a herpes infection rate to the tune of 50%, and Black women are just as likely to go upside their mate's head and/or cheat on their mate as the other way around. Indeed, the term "Jumpoff" has become part of the Black American

lexicon—which translated simply means “mistress.” Jumpoffs have now, as a result of the aforementioned changes, been elevated to the same level as wives, be that de jure or de facto (since common law arrangements were always a strong part of Black American life). Mate poaching—stealing someone else’s mate—is not just something Black men engage in; it’s something that Black women too have had way more than their fair share of involvement with. Speaking of “reality” TV shows and the like, much of what is on offer to Black American audiences in this regard very much centers on these themes—easily seen in highly popular “reality” shows like *Love & Hip Hop Atlanta*, *Real Housewives of Atlanta*, and *Basketball Wives*. What perhaps makes matters even worse is that quite a few of the ladies featured in these shows are not always married or would even be recognized as steady, long-term mates in previous eras. They seem opportunistic in their outlook and mindset, always ready to pounce on a better chance or to vanquish a perceived “threat” in the form of another lady.

As you might guess, all of the above makes it pretty hard to build, to say nothing of sustain, communities. In the past, Jim Crow and the Klan used intimidation, violence, mob rule, and illegal measures to keep Black Americans from participating in all of the franchises of American life that made life worth living. Though they had some early victories and inflicted real damage on us, they never broke our spirit because we still had strong communities, which came from strong families. Today, however, we have very little of that—and of those who have managed to do these things, the sad truth is that there simply is not enough of them to carry the load.

The eminent scholar and public intellectual Thomas Sowell once famously said that there are no solutions—only tradeoffs—and he was referring to the idea that we, as a society, can craft quick-fix and often times feel-good “solutions” to supposedly dire conditions—not taking into account that there are inherent tradeoffs to anything we do. No-fault divorce, abortion on demand, cheap and effective birth control, big daddy government, and a “Imma do me, you do you” ethos have pervaded our society over the past half century and have created as many “problems” as they sought to solve. Even a passing-through perusal of Black America is a testament to this fact—“communities” that are such in name only and barely at that; atomized individuals, not connected to each other in any meaningful sense; feral children and young people running amok, in fatherless, manless environments where baby mamas are the norm; where recrimination and acrimony are the order of the day instead of love, support, and mutual understanding; where Black men are truly the walking wounded; and where Black spaces and places that were proud examples of the best we could be are little more than graveyards today— literal war zones where a Hobbesian all-against-all bloodletting occurs at a frighteningly frenzied pace.

So, is it really any wonder or surprise that “reality” TV shows now cash in on the mockery that marriage in our time has truly become? Indeed, if anything, one has to stand in awe of the fact that it has taken TV execs this long to capitalize on the trend in such an overt, direct fashion.

And as for the unfortunate passing of the Black elderly couple in Strawberry Mansion: the real mourning is for the fact that there are precious few couples like that of any age there. “Black love” in our time really means “Black sex,” in chaotic, random hit-and-miss fashion, where you’re here today, gone tomorrow, a seemingly never-ending carousel of “lovers” in and out of each other’s lives, and that of others, kids from the various unions in the undertow. Again, as I’ve noted above, the numbers—STDs, infidelity, plummeting marital rates, sky-high out-of-wedlock birthrates, you name it—bear it out.

I think the TV show PCB discusses actually can and has done some real good—because it has forced all of us to take a good, long, hard look at not just what marriage has become but also what we have become—and to ask ourselves if we’re okay with what we see. Because if we are, great, the band plays on. But if we’re not—as I suspect many more of us than we’re willing to admit aren’t—then it opens the door to a long-overdue conversation as to where we go next.

If there is going to be a (re)building of “community,” it has to start with a (re)building of the relationships between men and women, and to reaffirm the truth of our existence, as propounded by people much wiser than any of us, down through the ages.

And now if you’ll excuse me, I have a bit of work to do.

Editorial note: The original version of this essay appeared on Just Four Guys. —DE

Preparing for the next conquest

Paul Elam · 30 July 2014 · Archived copy · Original

As you may have noticed, the tagline under the AVFM logo has changed. Gone is “Humanist Counter-Theory,” and up is “Changing the Cultural Narrative.”

The reason for the change is multi-faceted. One, in order to address disinformation spread in some corners of the internet, we are now making a clear statement about what AVfM’s mission is and has been since the start. There is a myth promoted at places like Return of Kings and some elements of the MGTOW community that the MHRM, specifically AVFM, is about lobbying the government for legitimacy and legal recognition. They are about as credible as the SPLC. What they say is simply not true.

AVFM’s mission focuses pretty much exclusively on changing the cultural dialogue. We have never lobbied politicians for laws, we don’t seek a “Violence Against Men Act,” or even changes in divorce and custody law. We admire, report on and support those undertaking such efforts but that is not the same thing as doing them. We are certain, though, that changing the cultural narrative — forcing a new dialogue — opens the door for laws to change in a positive way even if we are not interested in being an active part of that.

We do and have done quite well at what we are actually doing.

Today is a day of celebration about that very thing. The people at AVFM, both former and present, have worked hard over the past six years to tear through a part of the lace curtain in the insane cultural narrative about sex and power. We have clearly succeeded. While we cannot take direct credit for the recent and massive rise in anti-feminism, we can proudly say that we, and those who have supported us, have played a clear facilitating role in the fact that feminists no longer have an unchallenged platform in the world of sexual politics. They are, in fact, being more and more seen for what they really are; hateful, corrupt crackpots with no moral or intellectual legitimacy.

My hat is off to everyone in the MHRM, especially Team AVFM, for stellar work.

Moving past the misperceptions about the MHRM, there is another reason to clarify our mission. While there is light years ahead in actually addressing many men’s issues, our Phase One objective of kicking a hole in the door is done.

That is not a “Mission Accomplished” banner, dubiously strung across the deck of an aircraft carrier for the cameras. It is, however a turning point for AVFM strategically.

Now that we have established a business structure, a way to support AVfM Operations and Education, LLCs, which means the expense of running A Voice for Men, it is time for us to forge ahead with changing the narrative in more focused ways.

The tl;dr on that is that we are refitting the AVFM ship for furthering a narrative change deeper in the culture. This primarily involves pushing into the medical and mental health establishments with vocal and forceful challenges to the gynocentrism and ideology that permeates them.

That includes the sexual mutilation of children for religious, traditional or aesthetic reasons. It also includes the upcoming mental health network for men, which I assure you will be no wallflower in the discussion of men’s mental health issues. You can expect some fireworks there.

The rise of humanitarian (and quite strident) non-feminism has hit the ideological community hard. Now we move deeper into their enclaves and push harder with more precision.

The AVFM platform, as is, will be a huge component of this model. You will continue to see great content and old style FTSU where needed. Our focus though is to ultimately make sure that the corrupt gynocentrism in the mental health and medical establishments is fully exposed to the light of day. That means the amount of content may sometimes ebb and flow as needs dictate.

We will do this until the percentage of those “helping” professionals who openly support feminism matches the abysmal numbers they are now scratching their heads over in the general population.

The time to make popcorn and watch is not quite at hand but then again it is likely a lot sooner than you think.

If you want to support that more directly please find the button for subscribing members to the top right of this page. Thanks.

Please tell me more about my male privilege!

Jason J. Bailey · 30 July 2014 · Archived copy · Original

Let's talk about this idea of male privilege that feminists have told us exists. But I should be more specific: the cisgender, heterosexual, Caucasian, male privilege. Now, anyone who observes the treatment of men in our society can tell you that this group is far from privileged. But in order for feminists to be able to make us believe in "oppressed women and privileged men," they must protect this lie. On a good day, we can just ignore their little world known as the patriarchy, but they allow serious issues faced by men and boys to be ignored so as not to sacrifice the plausibility of "male privilege." Now, as a privileged man, let's take a look at some of my privileges:

1. Unfair divorce laws. Despite marriage's obvious red flags, some men (albeit fewer and fewer) are still willing to marry. At this point, the percentage of men who value marriage is approximately 29%. I find it hard to believe that this group does not know the risks so I assume they justify marriage by telling themselves, "Divorce won't happen to me" or "My wife-to-be is the exception to the rule" or "She's pregnant." Regardless, the more than likely impending divorce is where men lose most (if not all) of their rights. Pre-nups are thrown out of court on a routine basis, and the judge can even use a flimsy excuse for nullifying the document, such as "It is not fair to the other party," and your soon-to-be ex-wife is able to turn your assets portfolio into a buffet. You can be ordered to pay obscene amounts of alimony (almost 98% of which is collected by women), you can lose your house (and still be obligated to pay the mortgage), you can be held responsible to cover any of her debt (given that it was incurred before or during the marriage), and if you do not comply you will be found in contempt of court for breaking a court order and you get to go to prison.

2. Little to no parental rights. This applies whether or not you are married to the mother of said children. All the mother has to do is say that you are abusive, you molested the children, she is intimidated by you, or any other excuse that portrays her and the children as victims and the police will remove you from your home. In many cases, you can even have a restraining order taken out against you. This makes it easy for her not only to attain full custody of the children (just like 80% to 90% of custody dispute cases end, depending on the location), but also the more custody she receives, the more child support she receives. Oops, I mean, the more child support the children receive. We know that the money is going to the children, even though there is no auditing system in place to make her prove how that money is spent because there is no such thing as a selfish and materialistic woman. To add insult to injury, men can be ordered to pay child support to the point of becoming destitute, with no consideration for them or even an attempt at finding a balance. If that is not bad enough, men can be ordered to pay child support for children who are not biologically theirs. This could be that they were the child's stepfather, living with the mother of the child, the "father by default," or even if they were victims of paternity fraud. The epitome of male privilege is finding out that the mother of your child cheated and let you raise another man's child while your only choice was to either support them irrespective of your own financial stability or go to jail.

3. Sexually related crimes and false rape accusations. This is the biggest flaw on part of the feminists that I have seen to date. They have turned the idea of rape, sexual assault, sexual abuse, sexual harassment, and statutory rape into a complete joke. In short, they are trying to set up a system in which men are responsible not only for their own actions (as they should be) but also for the actions of the woman. First, the conditions used to be that if a woman is drunk, she is not able to consent (I guess feminists do not know the difference between ability and capacity); then it became if her consent was not enthusiastic, she was raped. Then they took it a step further, encapsulated by Catherine MacKinnon's famous quote: "In a patriarchal society, all heterosexual intercourse is rape because women, as a group, are not strong enough to give meaningful consent." Next, they decided to separate the crimes "rape" and "made to penetrate," thereby eliminating male victims of heterosexual rape from their statistics. Furthermore, in 2011, U.S. President Barack Obama ordered post-secondary institutions that received federal funding to lower the burden of proof required to expel someone accused of sexual assault. Since there are few (if any) men who falsely accuse women of sexually related crimes, this was yet another way to demonize men. Last but not least, to show how privileged men really are, some feminists take it so far as to say that being falsely accused of

rape can be a good experience for men, something from which they can learn. Yeah, I would do nothing but gain from being thrown out of school, fired from my job, sent to prison, and humiliated with that stigma and a criminal record for the rest of my life. Who wouldn't want that?

4. Domestic violence. The feminists cannot stand the idea of men being victims of domestic violence, let alone women being perpetrators, because it chips away at their faux-argument of women being oppressed. But it is a lot more serious than we think. Feminists have led us to believe that domestic violence is a male issue and it is a reason that women should fear men. In reality, the domestic violence rates are about equal pertaining to men on women and women on men and even women on women. The fact is, men have more of a right to be afraid. In some cases, men are bigger and stronger, but there is marginal sympathy for them. In Canada to date, there are no battered men's shelters, and as a society, there is a collective acceptance of women abusing men. In fact, the man is looked at as the bad guy if he defends himself. When he is the victim, not only is it acceptable, but it is also apparently funny, as seen here. What a privilege it is to be a man.

5. Men in the media. This one really shows the true nature of how a female-run media sees men. We see many commercials in which men are treated like idiots or as yet another kid in the house who needs the strong, confident woman to step in and take care of him. A YouTube channel called Vinny Mac has a series of videos called "Misandry in the Media" (you can view parts 1 and 2 here), which to date includes a 20-video compilation. Some will argue that these types of commercials are targeted toward women so they need to be something to which women can relate. Unfortunately, that argument raises more questions than it answers. First, why is man-hating something that women can relate to? Second, if sexism becomes acceptable based on the target demographic, what was the issue with having women in bikinis in beer commercials? Oh that's right, it is only okay to be sexist when the victim is a man.

6. Miscellaneous male privileges. There are many more, so I will briefly list them here. Most are common knowledge, but I have posted sources for most.

a. Men make up the majority of the homeless (Figure 4 shows that as age increases, male homelessness increases while female homelessness decreases).

b. Men make up the minority of college graduates (women earn 62% of associates degrees, 57% of bachelors degrees, 60% of masters degrees and 52% of doctorates).

c. The education system is tailored to girls.

d. Men and boys make up the majority of school dropouts.

e. Men make up the majority of workplace fatalities and workplace injuries.

f. Men are hated on for choosing more lucrative careers, more dangerous jobs, and on average working longer hours than women (wage gap).

g. Men are more likely than women to go to prison for the same crime.

h. Men are more likely to get longer sentences than women for the same crime.

i. Men are the majority of those residing in prison.

j. Men make up the majority of suicide victims.

k. Men are the majority of victims of public sphere violence.

l. Men make up the majority of unemployed.

m. Men make up the majority of persons addicted to drugs.

n. Men are the majority of rape victims (if you count "made of penetrate" as rape, as you should).

o. Boys receive lower grades than girls from female teachers.

p. Men who choose careers over family are selfish; women who do the same are empowered.

q. If a man finds a woman attractive, he is objectifying her; if he does not, he is shallow.

r. If a man tries to be a gentleman, he is a chauvinist; if he does not, he is rude.

s. TALKING ABOUT ANY OF THE ABOVE IS CENSORED BY FEMINISTS AND DEEMED MISOGYNISTIC AND ANTI-WOMAN.

After all of that, feminists somehow still perpetuate the concept of “male privilege,” but back in reality “female privilege” seems more realistic. Maybe we are, in fact, even living in a matriarchal society in which women are privileged.

Barbara Kay: Presentation to the International Conference on Men's Issues 2014

Barbara Kay · 30 July 2014 · Archived copy · Original

Editorial note: We will over the next few weeks continue to present full transcripts of all the presentations at the International Conference on Men's Issues. Barbara Kay was our sixth speaker on Day 1, June 27, 2014. This particular speech was one of the most frequently quoted by the press; now everyone has the opportunity to see her remarks in their full context. This speech and all others can be read in their entirety here. Our thanks again to Rick Westlake for doing the hard work to produce these transcriptions. —DE

(Attila Vinczer, introducing Barbara Kay.)

… Let me tell you, I am definitely inspired. That was one incredible speech—makes me think of my own father, who is here today.

I'm just going to take a couple of moments while Barbara Kay gets ready. I've traveled here from Canada; I'm here with my two boys, Steven and Ryan; they're only 11 and 13. I truly believe that much of this is really for them. They are the ones that are going to be most involved and affected by many of these things that we are addressing here today. And of course, my father—77 years old, he's standing right in the corner over there.

But our next presenter, Barbara Kay: she is someone that I first met in 2009, I believe, at the Parental Alienation Symposium in Toronto. She is one of the most dedicated journalists, women, and writers that I know. She is feverishly and tirelessly assisting the men and boys that are in crisis these days.

Barbara Kay has a bachelor's and master's in English language and literature, and began her career teaching literature and composition at Concordia University; spent many years as the editor of *First Fruits*, an anthology of creative writing by high-school students. She is a weekly columnist for the *National Post*, where she writes on media, social and cultural bias against men and boys; was given an award by the National Coalition of Men for promoting gender issues in the media. She co-wrote *Unworthy Creature: A Punjabi Daughter's Memoir of Honor, Shame and Love*. Her son, Jonathan Kay, is the *National Post*'s comment pages editor, so she actually works for her son.

(Audience laughter.)

She has been deeply critical of anti-Semitism in Quebec, earning her an entire Wikipedia page called "Barbra Kay controversy" but also criticizes Hasidic Jews for not integrating.

She is critical of feminism and the concept of "rape culture," writing that "if we really live in rape-culture women would be walking around in burqas."

She has appeared on national television, discussing how modern feminism is detrimental to men and boys. She called for Stephen Harper to pass legislation making shared-parenting the legal default in Canada.

Please put your hands together for Barbara Kay.

(Applause. Barbara Kay takes the podium.)

Thanks, Attila, for that generous introduction. I'm elated to be here, and very grateful to Paul and Tom Golden, who I've been in touch with mostly, and others who have worked so hard to make this conference the great success that it is. And especially considering the row of distressful surprises that emerged during the countdown period. But this is a fine venue that you've found, and I am especially appreciative of the fact that there's no lineups for the ladies' room. *(Laughter.)* That's one of the few types of conferences where this can happen.

I'm also more honored than I can say to find myself welcomed as a peer in the ranks of many experts and activists in this field that I have for so many years admired, and whose work I have shamelessly cannibalized for journalistic

fodder, that I'm meeting in person for the first time. So that's a great pleasure for me too.

So, I'm here to talk about misandry and the media. And unlike other groups that I talk to, I'm not here to persuade you that misandry in the media exists because you all know that it does. Rather, I want to assess some of the different types of media misandry that we routinely encounter. I'm not a social scientist or a specialist in this field; I'm just a journalist for whom misandry is one niche topic amongst others, and so I'm leaning heavily on empiricism in my analysis. Also, I'm a Canadian journalist, and not American or British, so I take many of my examples from the Canadian media, with which I am naturally most familiar. But perhaps I can bring you some items that you haven't seen before.

For the sake of coherency, and with no suggestion that my categorization here is definitive, or that there is no crossover or other ways to corral one's thoughts on the topic, I'm framing my remarks around three types of media misandry; sins—three different types of media-misandry sins: sins of commission, based in the intention to further an ideology-based cultural agenda; sins of omission, based on ignorance or fellow-traveling with good intentions; and thirdly, something I'd hardly call a "sin" but more of a simple capitalist reality—what I would call "pandering," bias that is based on opportunism rather than an ideology.

So, the sins of commission are very evident, and I hardly need to spell them out for you. These are the sins that spring from intellectuals, academics, and professional ideologues who head up activists, women's rights, or women's interests organizations. These are overtly man-blaming, and they use their authoritative-seeming status to promulgate false news which they know, or could know, or should know is false—but don't care. I'm thinking of those scare-mongering "public service" ads that we Canadians see on TV, that are put out, for example, by the Canadian Women's Federation.

One that particularly revolted me quite recently—I wrote about it in a column—shows a bunch of middle-class women in a happy circle at a baby shower; and you see the pregnant mother-to-be opening the gifts, and everything is jolly, and the balloons and everything else. And she—"Oh, isn't this cute, and isn't this and that cute," and finally she gets to a gift that she opens and she holds it up, and what is it? It's a rape whistle. Something every baby girl is going to need, right? And you see all the women in the circle going (gasp) "Ooooh," like that, as if all these middle-class women are exactly the type of women who are going to be, you know, raped in the street. Then you see this bogus statistic about a woman's chance of being raped appear in stark silence on the screen. It's a very effective ad, and it's false. It's false propaganda. But it's expensively made. There's a lot of money in these organizations. Highly emotive, and doubtless extremely effective in conveying the idea that the threat of male violence stalks women from the womb onward.

The commissioners of misandry are extremely powerful because they are organized and well-financed by government and institutional grants. They enjoy influence in political circles, and are effective in mobilizing their mass constituencies to intimidate institutions or businesses that, in any way, throw a bone to dissenting voices, which is very applicable to what we've seen happen here, before we got here. The "commission" ideologues are vigilant in monitoring the media for depictions of women that they do not favor, and they make their displeasure known to editors. Editors have internalized what is, and is not, permissible to say. For example, there was, and this was mentioned by Tara, there was tremendous coverage—oh, I'm sorry, that's Boko Haram, I'm getting to that.

But first of all, the coverage of the recent massacre of seven fellow students in Santa Barbara by the deeply disturbed Elliot Rodger. A Twitter feed instantly sprang up—#YesAllWomen—to brand the killing as a crime of misogyny that was indicative of a cultural pattern. But the killer was a psychologically twisted loner who viewed all of life through his own self-pitying lens. In Rodger's case, he hated women because they rejected him sexually, but he also hated men because they had access to women; they were his rivals. In his fantasies, he decimated the male population to rid himself of his rivals. But that was glossed over in the media reports and commentary.

The #YesAllWomen campaign used a newish social platform to express exactly the sentiments the media bruited after the 1989 Montreal massacre of 14 women by Marc Lepine, another disturbed loner. The Montreal Massacre got international attention precisely because it was virtually unique in the annals of mass murders, in conspicuously

singling out women. If you Google “mass murders of only women,” you’ll get the Montreal Massacre; that’s all you’ll get because women aren’t massacred, as a rule, or ever, except for that.

In Canada, the Montreal Massacre became a sacred icon, the likes of which we have never seen with any other tragedy. Lepine was transmogrified by a hysterical media into a symbol of all men in their “inherent, though dormant, misogyny.” That tragedy spawned the White Ribbon campaign, which became a global phenomenon; and, in Canada, a gun registry of enormous scope that cost billions but did not save a single woman’s life and was finally scrapped a few years ago. Every year, on December 7, the anniversary, rituals are performed all over Canada, and the media solemnly reports on them while the punditocracy waxes lugubriously on the scourge of violence against women that the massacre supposedly represents. And every year I write my column saying this is nonsense because there’s never been a prequel, there’s never been a sequel, and Marc Lepine acted alone, and there’s no reason to attach this, blah-blah-blah-blah-blah. It sinks like a stone.

Two researchers looked at 172 *Montreal Gazette* stories about the massacre. They found that, quote, “The misogynous character of the offender tended strongly to be generalized to men as a group, and not particularized or restricted to one male or one type of male. In a word, what emerged was a fairly consistent image of the male gender as being inherently misogynist.” For a year after the event, the most-used term of analysis was summed up in the words of one feminist: “Men have to look at the rapist inside of them.”

I don’t know if you’ve noticed that the word “continuum” has edged its way into media discourse on a regular basis. Everything is on a continuum. So, you know, it’s not that we’re saying that you’re a rapist now; but you know … *(Laughter.)* You remember that rude remark you made to that woman yesterday? You know, if you take it on a continuum …

So I’m always on a lookout for this word “continuum,” and you should be too because it’s a bad word. It’s a wonderful way to stoke the moral panic that keeps so many people in the rape-crisis industry in business. As long as you fit on a “continuum,” you’re a danger, right? The rape-culture trope depends heavily on baseless moral panic to push the feminist claim that “one in four or five”—depends on your source—“campus women are raped every year.” If such a statistic were true, no parents would permit their daughters to attend co-ed universities! But, though the mainstream media fails to address the yawning disparity in actual statistics—even if you multiply them by 10, because “women don’t report rape; okay, let’s multiply the figure by 10”—it still doesn’t come anywhere close to the bogus figures that they’re telling us.

Ordinary people know in their hearts, this is not true, and that the vast majority of female students alleging “rape” on campus are actually voicing “buyer’s remorse” for alcohol-fueled promiscuous behavior involving murky lines of consent on both sides. It’s true! It’s their “get out of guilt free” card, you know, like in Monopoly. *(Laughter.)*

To say so, however, *(repeated)* involves blowback of a kind every editor dreads. So it is easier to remain shtum, or add one’s voice to the chorus of misandry.

At this point, I must give a little shout-out to my own newspaper, the *National Post*, because on this subject, as on many others that are “politically correct,” I have never been muzzled in any way, no matter how many feminists protest. My editors agree with me, in fact, on much of what I write, and a recent addition to the editorial board [has been] a very bright young woman who also writes on these topics from my perspective. Still, curiously, my editors have chosen never to be proactive on causes such as family law reform, or more equitable distribution of money supporting victims of intimate partner violence.

As you probably know, a Canadian private member’s bill to reform family court approaches to custody, an equal-parenting proposal, was shot down in our Parliament last month. I have written many columns in favor of such a reform, but the *Post* has never written an editorial backing me up, which I think would have made a difference, and perhaps a crucial one. I asked one of the editors why the equal-parenting issue didn’t resonate with him, or with the editorial board, who are mostly male. He candidly responded that in his opinion, women’s biological attachment to their children is stronger than men’s, and they have a more natural right to custody. But he also admitted that

he—happily married, and no particular believer in affirmative action for women in other spheres—considers men who get battered in family court as basically losers who used poor judgment in their choice of mates; so his tendency is not to blame the system but the men who end up disenfranchised. And he's very educated. I could see, though, how he couldn't imagine such a fate for himself, and I think perhaps he's representative of a wide swath of even highly educated and otherwise enlightened men in our society. They think it can never happen to them, and therefore, the people that it happens to must be losers, right?

Moving on to the category of "Misandry by Omission"—I'm talking very fast because I'm now aware that we have this time limit, although we're ahead of time, Attila, so, you know, cut me some slack here. *(Laughter.)*

Okay, so now, Category 2, Omission—Well, we have an elegant sufficiency of examples to show, that when bad things happen to girls and women, it's news, and when bad things happen to boys and men, not so much; and now, I do refer to Tara's mention of the Boko Haram tragedy and the capture of hundreds of Christian schoolgirls in Nigeria who were subjected to forced marriages or sold into the sex trade. Of course, this produced a great indignation in the West, and the hashtag #BringBackOurGirls, with frowning Michelle Obama looking … very sad over it; which is an easy, satisfying way for people to feel like they've actually done something, but which of course is inconsequential because it means nothing whatsoever to the actual villains of Boko Haram. Forgotten in the kerfuffle was, of course, the fact that weeks earlier, Boko Haram had killed dozens of boarding-school boys, some being burned alive in their dormitories. When I pointed this out in a blog post, my deputy editor, a foreign-news junkie, confessed he had not even heard of the incident.

Now, I don't personally think that the capture of the schoolgirls was an act of misogyny. And I also don't think that the killing of the schoolboys was what you'd call an act of misandry. The Nigerian story is about religious hegemony, not gender. Both were acts of terrorism to intimidate Christians into accepting the triumphalist future of Islam in Nigeria. That the girls were subjected to sexual humiliation, and the boys to death, is commensurate with behavioral drivers in all warring situations; which is why 8,000 boys and men were killed in Srebrenica by Bosnian Serbs in 1995, and why vengeful Russian soldiers raped virtually every girl and woman on their path to Berlin at the end of World War II. But, of course, if you are brainwashed into seeing only acts of violence against women, you're bound to assign misogyny as the motivation for them.

Omission in the media can be quite subtle, involving a certain amount of editorial legerdemain … juggling around … in order to meet the criteria of beady-eyed feminist readers and viewers. What, for an example, is an editor to do with a story of shockingly sadistic intimate-partner violence that does not stack up against the politically correct paradigm of male-on-female? I'm not referring to female-on-male violence; that doesn't get reported. I'm speaking of a case of homosexual intimate-partner violence. In the media, you'll never go wrong by observing one simple rule about gays: For feminists, they are honorary women, since they are the natural victims of heterosexual men. And therefore, in the media, gays may as well be women, considering the editorial slant they are usually given.

A case in point: Canadian Dustin Paxton, who over the course of many months starved and tortured his "roommate," as his gay lover "D.L." was referred to in the press—who could have escaped at any time but chose to endure the punishment; and it was really quite harrowing punishment. Upon his arrival at a Saskatchewan hospital in April 2010, the victim weighed 87 pounds and showed signs of massive abuse. Most of his bottom lip and part of his tongue were missing, an eye-socket had been fractured … Paxton was judged a "dangerous offender" at trial, but not in a single one of the newspaper accounts I read of the case could I find the two words I was looking for: domestic violence. That was no oversight, in my opinion, but a deliberate editorial decision. If gays can be just as guilty of intimate-partner violence as heterosexual men, then the whole theoretical edifice underlying the Feminist Scapegoat School of Moral Panic collapses!

In fact, as we know, intimate-partner violence occurs at least as frequently as heterosexual violence; why wouldn't it? Gays are human beings with family histories, personal weaknesses, and psychological problems around intimacy, just like the many heterosexuals who translate their personal problems into intimate-partner violence.

Omission can be evident in something so apparently trivial as a commentary on a TV drama series. For example,

how many of you watch the British series *Downton Abbey*? … Come on … What? You all don't? Oh, my God—you don't know what you're missing! It's fabulous! Okay—Fantastic series, and probably one of the most-loved series of all time, written with intelligence, humor, and fidelity to the cultural norms of the era, which is Edwardian times and then post-war, post-First World War times. Well—last year, the *Montreal Gazette*'s resident Feminist Opinion columnist—her name is Janet Bagnall —used the series as proof of women's sad history of oppression, with which I took issue in a column. Bagnall made the point that in the World War I era, which is the setting for the series' second season, times were very tough for women of the lower classes. As indeed they were, so that's fair comment.

She adduced as a prime example one of the characters who has been impregnated and then abandoned by a man of the upper class. He refuses to acknowledge his child or pay any support. The young woman is in a terrible position, socially disgraced of course, and condemned to penury. Later in the series, one of the aristocratic protagonists is able to deal with her out-of-wedlock pregnancy with a timely month-long European tour and a well-placed adoption, leaving her socially unscathed.

Now what this columnist failed to note, however, was that in Edwardian times, life was very tough for men as well, and that the well-balanced series made this reality very clear. At the same time as "fallen women" could find themselves in dire economic and social straits, men—and not just of the lower classes, but all classes—were dying like flies in the Great War. In the very same series, in which the columnist only saw the travails of women, there are several male characters with heartbreaking stories. One is a valet, permanently disabled from a previous war, who cannot get a divorce from his shrew of a wife, who for spite deliberately implicates him as her murderer when she commits suicide, and whose chivalrous sense of honor will not permit him to declare his love for the fellow servant who he adores. Another is a young boy, mortally wounded at the front, gasping his love for the maid that he had wanted to marry, and through gasps loves before he expires. Third is an estate footman so terrified in the heat of battle he shoots himself in the hand to be released, and then endures months of shell-shock during which he must continue working, his body shaking uncontrollably, as best he can, with virtually no sympathy or comprehension by anyone of what he is going through.

So that columnist was blind, literally blind, to the suffering of men in any era. And the only reason I've gone on at length about her commentary is for two reasons: First, because her column is representative of the feminist view of men that has permeated our culture. Their eyes simply glaze over when they witness male suffering. They see it, but they don't see it. Unless of course they are gay; suffering from post-traumatic stress disorder incurred while serving in unpopular places like Vietnam and Iraq; or men of color who are victims of white men. So, it is misandry by default.

The other reason is that I was the only columnist in Canada to note, or to care, about her lapse. I don't say that to boast; only to say that if one is not actively looking for misandry, the omission of concern for men's sufferings will go completely unnoticed in the media. And as misandry is an orphaned topic, there simply aren't enough, or aren't any, media people who do notice or care enough to comment.

Finally we have in my arbitrary categorization list the type of misandry in the media that I call "pandering." These are reportage, ads, and an entire magazine and TV talk-show industry aimed at women, in which actual social truths are less important than the profit to be made from enhancing women's self-regard.

So here's what I consider a pretty egregious example of pandering. And once again, it's in Canada's *Globe and Mail*, which is supposedly Canada's "centrist" national newspaper, and supposedly objective. It was a puff feature article, spread all over two pages, like in the Saturday edition—huge, it got huge coverage—called "The Seven Habits of Highly Effective Lesbian Families." In this article, we are informed, quote: "Kids with two moms seem to be more confident and less aggressive than those raised by a mom and a dad. They are open-minded, affectionate, and less susceptible to anxiety and depression." Seem to be? Well, that's a subjective judgment, but … "They are … less susceptible to anxiety and depression"? Source? Source? Anyone? Bueller?

(Laughter.)

So, what are the "seven secrets of lesbian families?" Okay, here they are: An equal loving partner; Never hit your children—"fathers tend to be strict and authoritarian," says one professor of women's studies, without providing evidence that strictness is a deficit in complementary parenting; Tell them where they come from; Stand up for them and teach them to stand up for themselves; Build a village of support of family and friends; Let them make their own spaces too; and Trust that they love you, even when you stress them out. In other words, good lesbian parents practice the same parenting skills that good heterosexual parents do. Yet, based on no objective evidence whatsoever—indeed, information for the article was admittedly gleaned from selection via surveys—lesbian parenting outcomes are herein implied as superior.

I would stress that the motivation behind this article is not misandry. Rather, it is a reflexive act of ingratiation with the LGBT community, which is a branch office of feminism. In laymen's terms, it is sucking up, pure and simple.

I could have done a whole talk on women's magazines, which are the most widespread and influential form of pandering. In Canada, women's magazines reach—you can't imagine how many women. I mean, unbelievable numbers of women love women's magazines. In Canada, *Chatelaine* magazine, which is the oldest and most popular of our women's magazines, is subscribed to or at least reaches something like four million women a month. Now, Canada's population is about 35 million people. Do you have any idea of how unbelievable that is? *The Wall Street Journal* reaches about—is subscribed to by about 250,000 people. Our newspaper has about 225,000 subscriptions. Four million people? Every month? Women? All women. That's unbelievable.

So, like all the big American women's magazines, its mission is not to denigrate men but to entertain and flatter women. But it naturally skews feminism, since it draws its editors and regular writers from a pool of women steeped in feminist dogmas.

What do the magazines tell women? What are they primarily telling women? First of all—that women are highly *stressed*. They're very *stressed*. And you know why? Because they're trying to do it all. And you know, all this *stress* puts them in peril of stress-related disease. The health issues in magazines are huge; like, they're just constantly hinting … "Are you in menopause and you don't even know it yet?" I mean—"I don't know! I don't know! What are the symptoms? What are the symptoms?" Oh, and of course, they're very *stressed* because of the huge risk of abuse that they're at, by … men … amongst other scare-mongering trends. In other words, they're victims. They're victims, in other words, who at the same time owe it to themselves to be sexually satisfied, trim, youthful, well-groomed, and well-served by a loving husband and adoring children. If that is what they want. *(Laughter.)* If they don't, that's okay too … because there's no one way to be a woman.

We know that.

Motherhood … motherhood does feature large in these magazines, but it's usually in the context of the *stress* it involves.

For their socially conservative readers, the magazine always has wonderful recipes … and a story about the deep personal reflection that accompanied the decision to have an abortion. Not the right to have an abortion, that is never discussed. That is never discussed in a women's magazine, there are no arguments ever against having an abortion; but it's the *stress*. Emotional *stress*, of having an abortion. You can stress about that.

Health anxiety is, I said, stoked in these pages. At one point, American women magazines peddled the myth created by Gloria Steinem and Naomi Wolf that 150,000 women die of anorexia every year. Think about that … 150,000 die of anorexia, that's a lot … The actual figure is 100.

(Laughter.)

150,000 though, that sounds a lot better, doesn't it? Like if you're trying to —Oh! It's 150,000 girls and women suffer from anorexia—well, that's very different. But you know, well, suffer, die, what's the difference?

(Laughter.)

But some statistics often go unchallenged in an era of moral panic over women's alleged victimization. Again, this

in not overt but covert misandry, since it is clearly understood by women that problems like anorexia are related to female self-image, and perceived lack of power, and we all know who has the power. Right.

For a rigorous analysis of many other such bogus statistics, I really recommend you re-read Christina Hoff Sommers' book, her 1994 book, *Who Stole Feminism?* It's as relevant today as it was 20 years ago.

Finally, we come to ads. Here is an area in which pandering blooms with abandon. After all, women make 85% of household purchases. And anyone who views consumer-product ads with a critical eye will soon realize that women, of course, are valorized, and men are usually either absent or ridiculed. Men aren't out-and-out … Ads do not make men out to be evil. But they do make them out to be incompetent, silly, foolish, you know, eye-rollingly dumb, you know all that sort of thing. But they're not actually hostile to men in these ads. But not always—every once in a while, marketing people surprise us because marketing people have no ideology. And occasionally, valorizing a Dad can sell a product.

I just want to gloss three ads and, you know, deconstruct them, in the parlance.

We start with Procter & Gamble, and their recent TV ad entitled, "Thanks, Mom!" Have you seen it? Anybody? The theme—which has nothing to do with the product; I forget what the product is, I just know it's by Procter & Gamble … it's probably Tampax or something, I don't know—the theme is the special bond between mothers and girls who grow up to be Olympic athletes. So we see touching scenes of moms at early morning training practices, cheering their daughters on at games, consoling them when they lose, high-fiving when they win. You see the anxiety on Mom's face when the stakes are high, the relief when a new technique pays off—and of course, the money shot of the athlete succeeding at the Olympics, and the big, teary, triumphant mother-daughter clinch.

… Where is Dad in this ad? He seems not to exist. Maybe he's just working so hard to pay the bills for the trainer and the coach, and renting the space on the ice or whatever. Don't dads support their *(repeated)* daughters' athletic dreams? Sure they do, in real life. But moms are the target demographic here. A dad in the picture would muddy the water. They don't—like it would—It has to be the mom.

But occasionally certain products do put out ads that validate fathers. There's a great one, you've got to see it. Just Google "Extra Gum, origami birds, dads daughters." You watch it—it's been seen by millions—and you'll cry. It starts off … it's just vignettes in the life of … first she's a little girl, with her father, and whatever they're doing, they're playing together, they're going to watch a baseball game, whatever they're doing, there's always a piece of gum involved. And each time they both put a piece of gum in their mouth, he takes the paper from the gum, he makes a kind of little origami bird for her. And then you see them … there's some bad times too, when she's a teenager, and you can see she's sobbing, somebody hurt her feelings or, you know, some social rejection or whatever it is, and again he gives her the little bird, he comforts her—it's nothing, like he's doing what dads do. Anyway, the last scene is, she's going off to university, she's a confident, happy young woman, her car is all packed, and Dad is just about to close the lid of her trunk when a box inside the trunk tips over. The top comes off, and out spills about 300 origami birds. She's kept … I'm a little verklempt, she's kept every single origami bird he ever made her. And he had no idea, of course … and she was taking them to college with her. Both of them recognize that these little birds are much more than the sum of their parts, and they share an emotional parting embrace. It's one of the most beautiful ads I've ever seen. Very touching. And what struck me about it was that the father was not doing anything extraordinary; he was just being a solid, loving, supportive presence in his daughter's life, which is what all good dads are.

Now contrast this with the "Thanks, Mom" ad. Why can't she just be a good mom of an ordinary girl? Why does she have to produce an Olympic athlete? Because Procter & Gamble was pandering to the inflated self-regard of women under the influence of feminism, which subliminally persuades them that mothering alone is not, in itself, a worthy project—unless it produces a "product." The biological correlative to becoming CEO of a Fortune 500 company, every feminist wants women to be, career-wise, so that that wins the entire world's admiration. Then it's worth being a mom. Right? If the payoff is your daughter becoming an Olympic athlete.

The ad featuring the dad didn't feel bound to puff up the egos of men. Paradoxically, the little story of the dad, being merely a dad, radiates a hundred times more authenticity, and a hundred times more the psychological scope for the average dad to identify his own situation with what he witnesses than the "Thanks, Mom" ad—What average mother can identify—"Oh, yeah, just when I, yeah, just when my daughter won the gold medal at the Olympics, I know, I know exactly how she feels, yes."

(Laughter.)

A third ad, made for Valspar Reserve paints—never buy Valspar Reserve paints—has both a mother and a father in it; but it ridicules and infantilizes fathers. It's called "Video Chat." It opens in a hotel room, with a woman executive in her "power suit" sitting on the bed, Skyping with, you know, Dad and the kids. She's obviously the major breadwinner in the family. She's checking in with her husband and children, at home, with Skype or FaceTime or whatever. So she asks, Is everything fine? and in a tight shot—or she says, How's everything going?—and a tight shot of Dad flanked by the kids, they grin and they assure her everything's totally under control. Everything is great. And so the call ends; then the shot pans wide, and you see that except for the little white square framing the computer screen, the kitchen is filthy beyond imagination. Ceiling, walls, floor, totally covered with dripping—I mean, it's disgusting. So it is clear that Dad is not managing well in Mom's absence, and that both he and the children have lied to cover this fact. Dad is therefore both incompetent and manipulative.

But again—it's not hostile. At first, when you see the ad, you actually laugh. You can't help it because the kitchen has this one little square of white, and the whole rest of the kitchen is, like, disgusting. So your first impulse is to laugh, and think, Okay, yeah, it makes Dad look simple. But the more you think about it, the more it's really very offensive.

Okay, I realize I've now come to the end of my time for this talk, and I have not come to a satisfactory conclusion; by which I mean I have not come up with any magic solutions to the problem of media misandry. The problem, of course, is only superficially the media, which only reflects social and cultural biases, after all. In our culture—media will never lead in a problem. They will only follow. So you can never expect … except, certain individuals in the media certainly can be courageous, but media itself, and large newspapers and stations, TV stations … you can't expect them to lead on this issue. They have to follow the grassroots.

So, if a culture is comfortable with the stereotyping of white heterosexual males, where it is uncomfortable stereotyping any other identifiable group, and allowing the negative behaviors of some men to color our attitudes to the vast majority of good men, if this is what our culture is telling us—the media is simply following the rules established by the culture. The only way to change that is institution by institution, or company by company. I think the best place to start is with the profit-motive people. If you can convince them—I think Mike's suggestion of political parties is great; I think that's one way to go—but when you have magazines, TV stations, companies that project these insulting ads, there has to be massive blowback to them. They get it from women. But they do not get it from men.

I think the worst ad I ever saw—it was a public-service announcement. I'm sorry I just need to take this extra minute. I wrote a column about it. I was so shocked and disgusted by it. Dallas Transit. Do you remember that ad? It's still not on? … No. Dallas Transit had, on the sides of their buses, huge pictures of children; and out of their mouths, bubbles saying … One was a little girl, saying, "When I grow up, my husband will kill me." Not "may"—"my husband will kill me." And coming out of a little boy's mouth, "When I grow up, I will beat my wife."

(Audience shock.)

Huge! On the sides of buses! Dallas Transit accepted these ads, paid for by women's groups. And … I thought, this can't be —well, they'll have to take them down because there will be such an outcry, right? Well, I called Dallas Transit, and I asked them about it, and they said, "No, we haven't had … you're the first journalist that's called; no, we have not had a lot of feedback on this, no…."

Well, anyways, that was more shocking to me than the ad itself.

And I know that if we can organize a conference like this, certainly you have to be able to organize campaigns of … pounding! The Dallas Transit Commission should be shamed in front of the nation. It should be like a national scandal. These ads—it doesn't take a hundred people to write in. You know, when you get a letter to the editor, I can tell you this: When newspapers get one letter to the editor, they know it represents a hundred people's point of view that didn't bother to write in. When they get ten letters on a subject—Wooo! There's a lot of interest out there! So don't think that only a few letters to the editor means nothing. It means—that's absolutely how they gauge public opinion. If, you know, I mean, if they got twenty-five or fifty letters? They'd think it was—"Omigod, we've got to have a feature article on this! We've got to really blow this up! This is huge!"

So, I just wanted to end by saying, the only way to change that is, we've got to remind institutions and influence-makers that it is morally wrong to do this; that in the case of products, offensive ads will earn them damaging criticism. And we have to do that in a respectful way. Terry Brannon, who couldn't be here today because he's with his kids, and it was bad timing—he's the director of a group that's one year old called "Leading Women for Shared Parenting." And I'm a member, and Terry's a member, and Suzanne is a member, and Diane is a member—we're all proud to be members of this group.

Anyways, Terry wrote the most wonderful letter to the CEO of Lowe's Paints, which is Valspar Reserve's parent company. And he just spelled it out, all the many ways the ad was infantilizing, and patronizing, and wrong … and it was just beautifully written. And I think if they got a lot of letters like that, they'd feel a little uncomfortable next time they made an ad that made dads look stupid!

Now, I also see changes in the media that may be subtle, but I think they are positive. For example, in my tenure at the *Post*—I'm now on my twelfth year there—I have seen at least four or five aggressively feminist, often cruelly misandrist, female columnists (none of—of course, my newspaper would never have anyone of such a description at, no)—the other newspapers, *The Globe and Mail*, the *Toronto Star*, which are the other two huge Canadian newspapers … there are at least four or five very cruelly misandrist female columnist who have left their jobs, and none of them willingly. One was retired; one was actually fired; one was, you know, they sort of, you know, struck a deal; and one in particular, one of the star writers of *The Globe and Mail*, she was producing misandrous writing of such viciousness that she was fired, not only for that; and subsequently, she was a columnist at *Chatelaine* magazine, this magazine I spoke of; and not by chance—I think, you know, sometimes you think you do a little bit of good—not by chance, I wrote an article about *Chatelaine* magazine, and I said "*Chatelaine* magazine has two regular columnists; both of them are ardent feminists, and that's one too many. Can't you find somebody else, that would, like, be a counterweight?" Shortly after that—I'm not saying it was me, just saying—shortly after that, she was let go, and now she's only writing online, which, I think, is a tremendous event, because she truly was a star.

Okay, I'll end by … many campus events, just to be positive there too, not to mention this conference, feature speakers that are disrupted, or they get death threats, or vandalism and all that. Some are foiled, but many do go forward, and thoughtful people are listening to what they have to say. So we should continue by doing exactly what we're doing, even if it seems like water dripping on a stone. And that we are gathered here for this conference is, in itself, a huge sign of progress, as others have said, and it's all true.

And on that congratulatory note, for those who put their shoulders to the wheel to make this happen, I will bring my remarks to a close.

Teach women not to hit men: Whoopi Goldberg defends Stephen A. Smith

AVfM Video Source · 30 July 2014 · Archived copy · Original

Whoopi Goldberg is, once again, 100% right on this issue, and we thank her for it.

http://youtu.be/9MR0C-AlZl4

Being female does not give you an excuse to put your hands on anybody, nor does it give you a right to call names, belittle, mock, dare, and otherwise be verbally abusive.

Yes, all women, please, teach girls and women not to abuse men. Or as Erin Pizzey says, “People are not for hitting.”

Angry Harry's MRA Corner with Janet Bloomfield

AVfM Video Source · 30 July 2014 · Archived copy · Original

Angry Harry honors Woman Against Feminism and AVfM Social Media Director Janet Bloomfield. Check it out yo.

Berlin Wall moments of history & #womenagainstfeminism

Dean Esmay · 31 July 2014 · Archived copy · Original

History is often marked by moments that sometimes seem instantly recognizable as world-changing, while others only seem significant in retrospect, gradually rising in memory until we see how big they really were. Either way, in centuries past, these were often great battles, the coronation of certain kings, the signing of certain documents. In more recent centuries, great speeches and other events were sometimes recorded and remembered as pivotal moments. In the 20th century, these became prominent newspaper and television stories.

Today I think of a few such moments. And as always happens with such great moments, none mark the end of something so much as a turning point. Events leading up to them mattered, and events that followed mattered, but these moments stood out in such a way that no one can look at them and say they did not mark a seismic shift.

Long before the 21st century, one epochal moment was the signing of the Magna Carta, which at the time seemed little but a document that a defeated King signed in a moment of desperation to keep his crown, but which historians now generally recognize as the moment when certain fundamental rights were acknowledged to belong to people whether the governing powers liked it or not. The ideas expressed in that document sparked a change in how people thought of the very idea of "rights," first in England but slowly spreading across the world from there.

When Abraham Lincoln delivered his Gettysburg Address, it was almost 10 months after he had issued his Emancipation Proclamation, which had been an important but flawed document, for it did not free all slaves but merely slaves in rebel territories. And when he did give his speech at Gettysberg many months later, hardly anyone could hear him; people only noticed it after it was printed in newspapers. Furthermore, while he gave that speech a great and horrible civil war still raged around him. And slavery itself was not formally abolished universally in the United States until more than a year later, followed shortly thereafter by Lincoln's assassination.

Yet despite the strange circumstances of a speech few people even heard spoken, and the many significant related events that happened before and after, few historians today would question that the Gettysburg Address was a pivotal point in American politics, changing forever the history as we remember it; there was Before Gettysburg and After Gettysburg.

Another such event, a few years before my birth, was the Reverend Dr. Martin Luther King's famous "I Have a Dream" speech in front of the Lincoln Memorial in August 1963. Casual students of history tend to unthinkingly behave as if somehow that speech was given and this was the end of the civil rights struggle for black Americans. But of course it was not; there had been nearly 100 years of civil rights activism for blacks after slavery was abolished, and King was only one of many who had come before him. Furthermore, by the end of 1963 King himself had already given many speeches in his career—in fact, had given variations on that very same speech before. Furthermore, after that speech, the world did not change overnight; it took another year or two for important civil rights legislation to seal the deal, and even then it was still not over, for within five years after there were race riots, the beginning of something called "white flight," and more. Some 50 year later, all racial divisions have not been healed in America.

Yet no one can hear that speech and not say, "This was a pivotal moment, a turning point where it became clear that change was not just desirable but **inevitable**, and on balance the world was better for it."

Of course, not all great events involve one single person. When the mostly-male (but some female) clientele of the Stonewall Inn began openly rebelling against the police in what eventually became known as the Stonewall Uprising in 1969, respect for the right of gay people to live their lives unharassed and unmolested did not break out across the world. Yet it marked the first time in modern history that gay people stood openly defiant against the establishment elite and said, "No, enough," refusing to back down. And it set in motion events that culminated in where we are in 2014; in the developed world most people now acknowledge that gay people do not require anyone's approval, and acknowledge that they should not be harassed, beaten, jailed, or killed, and should instead

be free to live their lives as they choose, unmolested.

Still: if you were gay, there was Before Stonewall and there was After Stonewall.

In 1990, Nelson Mandela walked free after 27 years in South African prisons, surrounded by his controversial wife and a throng of admirers. The struggle to end apartheid did not end that day; it had raged for decades before that, and in the years after, there was still much to do, and a lot of dirty laundry had to be aired. A searingly difficult truth and reconciliation process lanced many boils, causing shame not only to those who had enforced apartheid but in many cases also exposing horrible excesses by some who had opposed it; Mandela's own family was not spared some embarrassment and discomfort. Mandela was a human being, not a god, and like King, like Lincoln, and like all of history's greats, he was not flawless.

But when Nelson Mandela walked from prison, the world changed, in the blink of an eye, and none can deny this:

As I've noted, not all great events involve one single person or group; often they are the result of a simple mass uprising. To this day, possibly the single most remarkable moment of joy for the world that I can remember is this one:

Was the fall of the Berlin Wall really one moment? Not exactly. Years of change within the Soviet Union and Warsaw Pact nations preceded it. But then a series of carelessly ambiguous statements by some East German bureaucrats and some confusion by some wall guards all came together in one startling set of events, and over a period of weeks people began walking through the gates, climbing over the wall, and finally, just plain tearing the damned thing down.

As a student of history, and a genuine hater of totalitarianism, I cannot watch film clips of the Berlin Wall falling without my eyes becoming wet. In a museum, I once got to touch a gigantic slab of that horrible wall that had been preserved for posterity; one side of it was solid gray with nothing but some large stenciled block numbers on it, and the other was colored with wild graffiti, letting you see immediately which side had been the free side and which the prison side. I put my palm flat to its cold suface, on the wildly colored side, and where I suppose others would have felt nothing but stone, I felt a shudder through my whole body, and I teared up.

Was the fall of that wall a "moment?" Yes, though it went on for weeks. Furthermore, did its fall make Russia and Eastern Europe sudden paradises on Earth? Certainly not. Reunifying Germany alone involved a lot of bitterness, recrimination, disappointment, and frustration. A quarter century later, events are unfolding in that part of the world that are not all positive. But no one can look at the fall of the Berlin Wall and deny that the world was one way before, and another way after, and that on the whole the world was better after.

And today I think I another such a great "moment" is upon us. Right here, right now.

Many decades of struggle led up to it. And there will be more struggles to come. But in 2014, a mainstream media feminist organ, the Huffington Post, commissioned a poll and found to its dismay that the overwhelming, crushing majority of women and men do not identify as feminists. And try as they might to hide their ideology behind the weak and inadequate dictionary definition, they could not avoid the fact that countless people who are not feminists believe in equality—and don't believe feminists when they say they do.

A conference was held amid protests and threats of boycott, vandalism, and death, while the most of the mainstream media laughed and mocked, with only a few taking it seriously—but it was held anyway, without apology and with women and men of different races, creeds, colors, and sexual orientations all agreeing that the rights and needs of men and boys matter, and that they are as deserving of compassion as anyone else, and that painting them as privileged oppressors is a hateful lie.

And to a person they agreed: no, feminism does not have all the answers.

Then, seemingly out of nowhere, another wall came tumbling down.

If written documents and speeches were what we tend to remember of the great moments before the 20th-century,

and great televised moments in the late 20th century are what we most remember, I think the great moments of the 21st century will be those seen first on the Internet. And one such “Berlin Wall” moment, in 2014, is something we’re watching unfold as I write this. Like pictures of the Berlin Wall crumbling, it is not one event but a series of them, unfolding over time, in images that we can only catch glimpses of as more come in daily.

These pictures, these “selfies,” signal the end of something old and the beginning of something new. The *ancien régime* in the mainstream media and academia tremble, whipping between fear, confusion, condescension, and rage, none of which is going to make it stop. And it’s expanded beyond Facebook to Tumblr to Twitter.

Is the struggle over? Of course not. The establishment has known for a while now that the vast majority of women (and men) do not believe that feminism is about equality. But now the establishment has to face the fact that increasing number of people of all races, creeds, colors, orientations, and sexes are not afraid to say so. They won’t be hit over the head with a dictionary and told to shut up; they’re calling a lie a lie and they won’t be cowed into silence anymore. It’s the dictionary that needs to be updated to reflect reality, and the feminists and their apologists who need to be educated about it.

Will we see sexual equality and perfect relations between the sexes tomorrow? No. But this is an undeniable signal that a better world is on the way.

Feminists: you can stop the huffing and puffing and pouting and mocking and frenzied denials. None of that will work anymore. These women owe you nothing, and they know it. They owe you no deference. They owe you no particular respect. “No means no,” and they have said “no” to your ideology. We are the overwhelming majority, and we are not feminists.

So, what part of “no” do you not understand?

Women don’t owe you anything. Neither do men. We thank you for nothing, and we won’t let you use the dictionary to hide behind your lies and abuses anymore.

I have spent many years hoping that the world might change when it comes to these issues. And if anything, here’s your sign of the times:

[image]

http://youtu.be/7z6dxQVhE8o

Equality can pack quite a punch

Paul Elam · 31 July 2014 · Archived copy · Original

Some years ago I wrote a piece of satire, "If You See Jezebel in the Road, Run the Bitch Down." It was a response to an article at Jezebel.com wherein the women who write and frequent there bragged about physically abusing their male partners. It was an open glorification of intimate partner violence.

I took some very provocative Juvenalian shots in my article, reversing the gender roles on violence, with the intent of trying to make thoughtful people consider the double standards currently at play in our culture.

Not surprisingly, that piece has been (and still is) targeted regularly by everyone from low end Tumblr Feminists, to giants in the news media. It has been taken out of context every single time, and used to paint me as someone who endorses violence against women.

In fact, I cannot think of a single instance when anyone even bothered to acknowledge or point to the piece at Jezebel to which I was responding.

I was reminded of this recently in a video I watched of Whoopi Goldberg, who shocked her fellow cast members at *The View* by telling them that women who hit men should expect to get hit back. Whoopi was not only refreshing and entertaining because such plain-spokenness is rare these days in mainstream media, but because of the absolutely hysterical reaction of her co-hosts, who offered the predictable and shopworn, 'men should never, ever, ever, ever hit a woman no matter what. EVER.'

Well, slight correction, Jenny McCarthy allowed that men could defend themselves if and only if not doing so would result in their death.

Here, take a look at the video, and then I have a few things to say.

Correction. OMG, the Youtube account where this video was hosted has been terminated. Shocking. Sorry for the inconvenience. You will have to settle for a reprint of what Goldberg actually said:

> **Let me just point out that the comment that he made is based on what the young lady said she did. She said, "I hit him," and I believe that was what Stephen was pointing out.**
>
> **If you hit somebody you cannot be sure you are not going to get hit back. You have to teach women – do not put your hands on anybody. Do not live with this idea that men have this chivalry thing still with them. Don't assume that that's still in play. Don't be surprised if you hit a man and he hits you back.**
>
> **If you make the choice as a woman who's 4-foot 3-inches and you decide to hit a guy who's 6-foot tall and you're the last thing he wants to deal with that day and he hits you back you cannot be surprised. Let's not kid anyone.**

I want to offer a few words on this subject, and this time not in satire. I want to convey as honestly as possible, how I feel on the subject of violence between the sexes, from one man's point of view.

I am 6'8" tall and 285 pounds. If a woman five feet tall and 110 pounds soaking wet hits me, I am going to hit her back. I would do my best to return the violence proportionally, to just use enough force to stop the attack, but I can make no guarantees. Depending on the suddenness of the attack, the level of fear or threat I might feel, the impulse to self-defend in measured amounts is difficult, if not impossible to predict with any accuracy.

It is the same reaction I would have to a man. No more and no less. The only way to prevent this and the consequences that may result is for people to keep their hands off me.

That would not be sufficient for one of *View's* guest hosts, Asunción Cummings "Sunny" Hostin, a former assistant United States Attorney, who said:

> **I've tried a lot of domestic violence cases. Men cannot hit women. Period. Ever.**

And there's the rub, straight from a former prosecutor, who is saying, as though it is established law, that only violence by men against women is illegal; that men cannot even defend themselves when attacked by women, and strongly implying that women's unprovoked violence against men is acceptable.

If Hostin ever hit me, I would hit her back, too.

It is plainly obvious in the video that Goldberg was the only one at that table not verbalizing the idea that women had license to attack men physically, with legal and moral impunity. She was the only one there not living under the assumption that violence against men was a privilege women enjoyed, **and that any retaliation by a man against physical aggression by a woman made *her* a victim.**

That last ludicrous assumption was also provided by Hostin.

In the strange but real world of today, she is unfortunately correct.

ESPN Sportscaster Stephen A. Smith was suspended from his job for making the common sense observation related to the Ray Rice incident that women should not provoke violence with men. He was basing that on the knowledge that the woman Rice hit (and who later married him) had admitted to hitting him first.

Do I think the level of Rice's physical response to her was out of proportion? I do. But again, I am not in Ray Rice's shoes, and I have no idea what was running through his mind when he *responded to being attacked.*

Most people who frequent this site know that men who call for help from police when being assaulted by female intimate partners are likely to be arrested for their troubles. And as demonstrated perfectly well in this video, there are prosecutors that will happily give the victim a criminal record and make them pay dearly for having been attacked.

This idea is completely insane on its face. Not only that, it is the closest thing we have today to the mentality of slave owners who could flog their slaves because they were property.

There was one ray of sunshine in this whole sad affair, even aside from Goldberg, who stood her ground morally and cogently like a champion.

It was the audience, who being an audience of *The View* I suspect was largely female. Judging by their audible support for what Goldberg was saying, I imagine it was an audience of mostly women who don't run around slapping men, expecting a "you go girl," in return.

I am not getting giddy about it. It was an audience at a competitor show, *The Talk*, who also laughed hysterically when Sharon Osbourne made jokes about a man whose wife cut his penis off and put it in a garbage disposal because he wanted a divorce.

Still, the message (or at least the suspicion) that men are human beings seems to be settling into the minds of some people these days, including a growing number of women.

We can only hope that it will just take more reason and morality, not right hooks, to get the message across that no one should be hit.

And that is the point here. Men who still practice mindless chivalry will look at what I am saying with disgust and horror. So will most feminists, who share the proverbial bed with chivalrous men much more often than they would care to admit.

Neither of these camps can understand the simple assumptions that instigating violence is wrong, and that self-defense is a human right. Both camps view men as default punching bags and will go to the most insane and immoral extremes to prove it. That holds true whether carting a man with a black eye to jail, or punishing and publicly humiliating a sportscaster for cautioning women that attacking men might result in physical retribution.

Will we ever live in a society that shuns all violence; that does not glorify it from one sex and demonize it in the other, even when in self-defense?

I don’t know, and I don’t know anyone who does. But I do know that human rights are not something you maintain by asking for them or waiting on anyone or anything to bestow them.

Janet Bloomfield and AwesomeRants interview about feminism

AVfM Video Source · 31 July 2014 · Archived copy · Original

Tune into the latest media discussion about feminism and its corruption, with Janet Bloomfield and AwesomeRants.

Ten reasons false rape accusations are common

Jonathan Taylor · 1 August 2014 · Archived copy · Original

Feminists and their ideological allies routinely dismiss and trivialize the experiences of men falsely accused of rape by claiming that "only 2% of rape accusations are false—the same as false reports of other crimes." They also invoke this claim as a rationalization to erode due process for the wrongly accused—especially in academia, where male students are often effectively guilty until proven innocent.

The 2% claim is more than just an erroneous figure. It is a lie. Substantial evidence exists that—when taken together—confirms that false rape accusations occur substantially more often than false reports of other crimes.

Given the inherent flaws in measuring criminological behavior, the rate of false rape accusations cannot be dictated by any individual criterion. Instead, it must be triangulated by multiple factors. When taken together, these factors confirm that false rape accusations occur substantially more often than false reports of other crimes. Ten of those factors are listed below.

This is a compilation-style AVFMS post with extensive source citations. Let it be a resource to anyone interested in raising awareness of the problem of false accusations and challenging those who dare repeat the lie that only 2% of rape claims are false.

The Reasons

1. Experts working in the trenches of the criminal justice system report that, in light of their experience, false rape accusations are much higher.

Criminal justice professionals have the power to investigate rape with far greater accuracy than academics. The latter regularly rely on survey research for criminological data, which often involves simply taking the respondent's answers to their questions (many of which are tailored to corral respondents into answering in a particular way) as gold.

At the same time, they abstain from conducting an independent investigation into the crime scene, evidence, eyewitness statements, cross-examining statements by the accuser, interviewing the accused, and so forth.

Criminal justice professionals do all these things. Thus, their experience is not to be taken lightly. This is especially true the more experienced they are. Consider the words of veteran sex-crimes prosecutor Craig Silverman:

> For 16 years, I was a kickass prosecutor who made most of my reputation vigorously prosecuting rapists. I am unaware of any Colorado prosecutor who put as many rapists away for as much prison time as I did during my prosecutorial career. Several dozen rapists are serving thousands of years as a result of my efforts.
>
> However, during my time as a prosecutor who made case filing decisions, I was amazed to see all the false rape allegations that were made to the Denver Police Department. It was remarkable and surprising to me. You would have to see it to believe it.
>
> **Any honest veteran sex assault investigator** will tell you that rape is one of the most falsely reported crimes that there is. A command officer in the Denver Police sex assaults unit recently told me he placed the false rape numbers at approximately 45 percent. Objective studies have confirmed this. See Purdue Professor Kanin's nine-year study published in 1994 concluding that over 40 percent of rape allegations were demonstrably false.
>
> The above statements are heresy to say publicly for many politically correct prosecutors. That is especially true if they want to maintain good relations with the victim advocacy community.*[1]*

Note that not only does Silverman say that false rape accusations happen with remarkable regularity, but also that

there is a culture that stifles speech daring to voice this inconvenient truth.

Oftentimes, whenever police or prosecutors speak the truth about the rate of false rape accusations, feminist and related interest groups demand that they undergo "sensitivity training." What this really means is that they must be intimidated, browbeaten, threatened, and coerced into apologizing for stating an inconvenient truth.

These groups also tend to advocate definitions of rape that fly in the face of the legal (real) definitions and are simply out of touch with how crimes must be investigated.

Despite this, however, police will occasionally show off-the-cuff candor. After investigating a woman's claim that turned out to be false, Captain Randy Lewis of Rexburg PD told reporters that "we run into that all the time."[2] After a similar investigation, Captain Lynn Mitchell of the U Police said, "Rape is a very ugly, violent crime which law enforcement and the community take very seriously. However, there are many fraudulent reports of rape each year."[3]

After a woman falsely accused a man of rape in Orlando, FL, police told local news reporters that false reporting "has reached an epidemic level."[4] They then made a point to ask the community stop making so many false rape claims because it was draining precious resources from the criminal justice system.[5]

Sgt. Sandra Tomeo of Plano PD told reporters for the *Plano Star Courier* that false rape accusations were "a common occurrence," citing numbers indicating that ~47% of rape accusations made to Plano, TX, police were demonstrably false.[6]

Speaking to the *Warrington Guardian*, Detective Dougie Shaw said:

> *We have anything up to four or five reports of rape every weekend but a large number of complaints turn out to be something else with some not thinking about the consequences of false allegations. But we always take allegations of rape seriously and do everything we can to gather evidence.*

> Most weekends we also have a report from somebody saying their drink has been spiked with rohypnol—while we have had cases where women have been drugged these are extremely rare. **We actually have significantly less genuine rape cases than those reported** so it is important to consider the percentage of bona fide reports when looking at conviction statistics, which appear low because they encompass all reports.[7]

Barbara C. Johnson, a former attorney with ~20 years experience and an advisor to the Massachusetts Bar Association's Bicentennial Committee, also describes the rate of false rape accusations as being excessively high in her book *Behind the Black Robes: Failed Justice.*[10]

2. Rape claims are made for a much wider variety of reasons than false accusations of other crimes

The nature of false rape accusations is different from false reports of other crimes in ways that distinctively facilitate false rape claims. Accusing someone of rape claims requires virtually no physical evidence. For this reason, rape lies can be flung about for all sorts of reasons.

Rape lies are sometimes concocted as a form of revenge to land ex-boyfriends and ex-husbands in jail or as a means to get rid of a current partner. A woman may lie about rape to cover up the fact that she is cheating on her husband, which sometimes results in her husband killing her lover. Sometimes, if the husband is having an affair, the woman the man is having an affair with will falsely accuse him of rape if she is caught by his wife.

Some female students falsely accused their teacher of rape because they get poor final grades in class or as an excuse for failing their exams. Other women make up false claims simply to get attention or because they regret a consensual sexual encounter. In some cases, women lie about rape to get an abortion (see here and here). There is

also a rash of feminists who make false rape claims (especially in academia) as a means to "raise awareness" of the problem of rape.

Sometimes entire groups of men are falsely accused, which happened at Duke[11] and Hostra universities. While both cases were highly publicized and accompanied by public outcry, neither false accuser was charged. One woman cried rape because a man forgot her name.

There is also virtually no limit to which some women will go to fabricate a false claim. Some women seek out S&M/bondage encounters and use the rough sex as "evidence" against the men they falsely accuse. Some women give themselves black eyes, or rip their clothes and scratch their faces, or cut themselves, or tie themselves up as "evidence" against the men they falsely accuse.

There are also some women who use false rape claims as a means of extorting money from men. In some places, women who claim rape can immediately apply for "victim's compensation," which has led some women to lie about rape just to be handed free money.

When was the last time you heard of someone being falsely accused of murder for such a wide range of reasons?

3. False rape accusations are rarely punished, removing the deterrent to falsely accuse.

Why do people do bad things? Often because they can. The absence of law and law enforcement tends to embolden the corrupt and corrupt the good.

Listen to this excerpt from my April 2012 interview with A&M-Commerce's Title IX Coordinator Michele Vieira on the systemic lack of punishments for false accusers in academia. Keep in mind that a Title IX Coordinator is the one who, along with the Dean of Students/Student Affairs personnel, investigates accusations of sexual misconduct on campus:

http://voices.avoiceformen.com/avfm/wp-content/uploads/sites/2/2014/07/michele-vieira-title-ix-coordinator-am-commerce-false-accusations-systemically-unpunished.mp3
Even in cases that receive a high degree of public outcry false accusers are not charged. The infamous false accuser Crystal Mangum in the 2006 Duke lacrosse false rape case was not charged either despite overwhelming evidence that she lied. This news outlet reports about a woman who was spared jail despite making not one, not two, but eight false rape claims.[8] Another woman finally was jailed for a false rape claim, but only because it was the third time.[9]

At Hofstra University, Danmell Ndonye falsely accused five young men of gang rape as an alibi to her boyfriend for having sex with several men in a restroom. Even though one of the young men recorded the incident with his phone and proved she lied, she was never charged with a crime.

Even when police acknowledge the high rate of false rape accusations (as I documented earlier in this post), the false accusers are not charged. And when they are charged, it is often on the grounds that they waste police resources or damage the credibility of rape victims, not that they put men through a living hell.

What does the absence of any public mention of the harm to the wrongly accused—on the rare occasion that false accusations are punished at all—say about how much society values their humanity?

4. Numerous studies have concluded that false rape accusations are significantly higher than false accusations of other crimes.

All research is flawed to a greater or lesser degree, and research on false rape claims is no exception. What research we do have is troubling, however.

Dr. Eugene Kanin is a retired sociologist at Purdue University. As an early feminist he pioneered awareness and study of the concept of date rape. In the 1990s he authored a study on the prevalence of false rape accusations that concluded that 41% of the accusers —which were in fact all of the accusations made to the police department of a

small metropolitan area over a ten-year period—were false.

The primary reasons he cited for making false claims were "providing an alibi, seeking revenge, and obtaining sympathy and attention." This is consistent with news coverage of many false rape claims, as mentioned in section 3 above.

Those who critique his study often attempt to distract others from the implications of the data by pointing to irrelevant elements of the study. For example, they will point to the fact that polygraph tests were administered to the accusers as though this somehow seriously impacts the data, without mentioning that such tests were also administered to the accused.

Kanin's critics will also often ignore the most powerful evidence from his study: the police only considered an accusation false when the accusers themselves admitted it, regardless as to whatever they themselves thought about the case. Given that there were likely numerous false accusers who did not recant this means the 41% false rape figure is actually **the floor**, and the real percentage may be significantly higher.

Kanin's study is also cited by criminal justice professionals as consistent with their experiences, such as sex-crimes prosecutor Craig Silverman earlier in this article.

This isn't the only study, however; Dr. Charles McDowell investigated false claims in the military as well. The findings:

> A review of 556 rape accusations filed against Air Force personnel found that 27% of women later recanted. Then 25 criteria were developed based on the profile of those women, and then submitted to three independent reviewers to review the remaining cases. If all three reviewers deemed the allegation was false, it was categorized as false.
>
> As a result, **60% of all allegations were found to be false.** Of those women who later recanted, many didn't admit the allegation was false until just before taking a polygraph test. Others admitted it was false only after having failed a polygraph test.[12]

While the most problematic element in these studies is determining how representative these sample sizes are of the general population of accusers, the implications of the data are troubling even when interpreted charitably in favor of accusers. If the average rate of false accusations for crimes in general is ~2%, what does it mean when it is generous to say that the rate of false rape accusations is at least ten times that amount, and likely much higher?

A 1996 Department of Justice report documented that "in about 25% of the sexual assault cases referred to the FBI … the primary suspect has been excluded by forensic DNA testing."[13] In other words, the DNA found on the accuser didn't match that of the accused.

It is possible (though unlikely in most such cases) that the DNA mismatches are the result of misidentifications and that a rape really did occur. However, as feminists themselves tell us, most rape does not involve strangers jumping out of the bushes. They are committed by a person the accuser knows.

It is important to remember that this figure only represents cases that were referred to the FBI, a limitation. However, it should also be noted that even a DNA match would not in itself prove that a rape occurred; all it would prove is that intercourse occurred. A significant number of accusations involving a DNA match are false as well, meaning that more than 25% of the cases referred to the FBI in the 1996 DoJ report were false accusations.

5. The "scholarship" that "proves" false rape accusations are around 2% is little more than intellectual fraud and not based on any real investigation.

As Edward Greer, J.D., states in the *Loyola of Los Angeles Law Review*, "no study has ever been published which sets forth an evidentiary basis for the 'two percent false rape complaint' thesis," and that "without

exception *every* scholarly or semi-scholarly source that utilizes the two percent false claim proposition can ultimately be traced back to *Against Our Will*."

Against Our Will is a book on rape by feminist Susan Brownmiller that was published in the 1970s. Brownmiller claims that she was given the figure by a professional in the criminal justice system. We are given no evidence other than her word that this was ever the case.

Nonetheless, Brownmiller's claim was cited by one feminist professor after another. Since citing a professor instead of an unverifiable anecdote from a lone feminist gives the claim a greater appearance of merit, once one professor cites it, the next professor cites that professor, and so on. Eventually a labyrinthine web of citations is constructed. In the end, however, they all point to this one source, a source that is obviously biased and cannot be verified.

It also bears mention that as a group feminist professors behave very much like a cult rather than a scholarly community. Not only do they tend to favor obscurantism and rail against objectivity (see the famous atheist Richard Dawkins describing this phenomenon), but they also tend to cite only those within their narrow, insular circle and shun voices from the outside. Much like the charge of blasphemy among religious zealots, when their arguments fall through they often resort to making personal accusations against those who disagree with them ("*Misogyny!*").

This lack of quality control has led to a great amount of academic fraud among the feminist community—some of which is laughably bad. The 2% false rape figure is yet another example of this.

6. The higher the rate of rape underreporting, the higher the rate of false rape reports will be.

It is the nature of rape that the crime itself is underreported. When it comes to false rape complaints, the exact opposite is the case. Indeed, a false rape complaint derives most of its power from the very fact that it is reported.

When underreporting occurs, it narrows the pool of genuine rape complaints. This means that a greater percentage of rape complaints will turn out to be false, since those claims are not underreported. The video below explains this phenomenon more clearly:

7. It is harder to prove that a rape accusation is false than other false accusations; therefore, there is less disincentive to falsely accuse.

Simply put, it is harder to prove a negative ("prove you didn't do it!") in he said/she said cases. Accusers can also make false accusations of rapes that supposedly occurred years earlier and tarnish the reputations of those they accuse, all without evidence. The lack of evidence may make it difficult to move her case forward, but it will also make it difficult to bring a case against her as well.

8. Female students are systemically taught that sex is rape when it is not, essentially being taught to make false rape accusations.

Accusations of rape that fall outside the legal definition of the crime are ***false rape accusations***. The administrations of many schools, however, think that they are a law unto themselves when they brand this-or-that student a rapist based upon their own "extralegal" definitions of rape, which they often adopt at the demand of feminists. They are mistaken.

They are also mistaken when they encourage female students to accuse male students of rape based upon these extralegal definitions. In short, what they are actually doing is encouraging female students to make false rape accusations.

Goshen College once famously declared a new form of rape called "psychological rape," saying that "psychological rape consists of verbal harassment, whistles, kissing noises, heavy breathing, sly comments or stares. These are all assaults on any woman's sense of well-being."[14]

And that's just the start. Below are a few examples of other school policies, warehoused at the key AVFMS post on "Rights and Protections for Men and Boys in Education." Some schools:

- Declare that, in regards to consent, "no always means no" but "yes does not always mean yes," and hold that body language, context, tone, etc.—even when they contradict words expressing consent—may be used to convict a male student but cannot be used to acquit him. Example: Occidental College.
- Declare that accusers who are drunk are not capable of agency, whereas those accused who are drunk are capable of agency (i.e., by punishing a male student when both the accuser and the accused are drunk and have sex). Example: Mississippi State University (see here and here).
- Adopt an "affirmative consent" policy, which declares that the accused must prove that the accuser verbalized her consent by explicitly stating "yes" at each degree of the sexual encounter. For example, if the woman said "yes" when a man kissed her but not "yes" when he touched her breast, it is an act of sexual assault. Nods, winks, and other gestures do not count toward consent. Examples: St. Louis University, Elon University, and Gettysburg College.
- Adopt a policy that a woman's consent is not valid if the person she accused of rape "is perceived as more powerful" than the accuser. Examples: Duke University, Vassar College, and Loyola Marymount University.
- Lastly, schools are continuously pushed to adopt broader and more draconian measures in addition to the ones they already have. Example: the "enthusiastic consent" standard advocated at Harvard, whereby sexual assault occurs if a woman's consent is not sufficiently "enthusiastic" (according to extreme feminist standards of "enthusiasm"). This policy was at least adopted at Vassar College and Loyola Marymount University.

9. The community opposed to acknowledging the problem of false rape accusations while supporting the 2% figure has an ideological agenda that is notoriously bigoted and anti-male.

The more vociferously an idea is opposed by a group of narrow-minded and bigoted dogmatists, the greater the likelihood that the idea they oppose is actually true. This is especially true when it comes to how feminists and their ideological allies treat men who are wrongly accused of rape.

Feminist and former ACLU board member Wendy Kaminer is famous for saying, "It is a primary article of faith among many feminists that women don't lie about rape, ever; they lack the dishonesty gene."[14] This is, of course, demonstrably false.

Not only do many feminists view false rape accusations as insignificant, but some also view them as a justifiable vengeance that should be inflicted upon men. Many feminists are notoriously hostile to due process, resembling more the nature of medieval witch-hunters than enlightened progressives.

Many prominent feminists also adopt radically broad definitions of rape. These "all sex is rape" feminists inevitably include many innocent men within the scope of those they falsely label as rapists. Here are a few quotes from feminists in academia, which are warehoused (among many others) on the key AVFMS page "The Language of Misandry in Academia":

"Feminism is built on *believing* women's accounts of sexual use and abuse by men."

—Feminist Professor Catharine MacKinnon, *Feminism Unmodified*, p. 5.

"They [victims of false rape accusations] have a lot of pain, but it is not a pain that I would necessarily have spared them. I think it ideally initiates a process of self-exploration. 'How do I see women?' 'If I didn't violate her, could I have?' 'Do I have the potential to do to her what they say I did?' Those are good questions."

—Dr. Catherine Comins, assistant dean of students at Vassar College. Source: TIME magazine.

"I'm really tired of people suggesting that you're somehow un-American if you don't respect the presumption of innocence, because you know what that sounds like to a victim? Presumption you're a liar."

—Wendy Murphy, adjunct professor of law and sex-assault victim advocate, commenting on the Duke lacrosse false rape case. Source: National Public Radio.

"If a woman did falsely accuse a man of rape, she may have had reasons to. Maybe she wasn't raped, but he clearly violated her in some way."

—Ginny, college senior interviewed by *TIME* magazine (source here).

"It's obviously one of the big side effects, if it could result in an innocent person being found guilty. But I think sexual assault is such a big issue that it's worth the risk."

—First-year student Steph Winters at the University of Maryland on the school lowering its standard of evidence to "convict" male students of sexual assault. Source: *The Diamondback* (school newspaper).

"So many women get their lives totally ruined by being assaulted and not saying anything. So if one guy gets his life ruined, maybe it balances out."

—Oberlin sophomore Emily Lloyd, after feminist students were criticized for placing posters around campus that bore the title "Rapist of the Month," and below that heading a name of a freshman male drawn randomly from the campus registry. Source: the Toledo *Blade*.

"There is no clear distinction between consensual sex and rape, but a continuum of pressure, threat, coercion and force. The concept of a continuum validates the sense of abuse women feel when they do not freely consent to sex."

—Dr. Liz Kelly, *The Hidden Gender of Law*, p. 350.

"Politically, I call it rape whenever a woman has sex and *feels* violated."

—Dr. Catharine MacKinnon, *Feminism Unmodified*, p. 82.

"Sexual violence includes *any physical, visual, verbal or sexual act that is experienced by the woman or girl, at the time* ***or later***, as a threat, invasion or assault that has the effect of hurting her or degrading her and/or taken away her ability to control intimate contact.'"

—Dr. Liz Kelly, *Surviving Sexual Violence*, p. 41.

"In this book we will be using the term *victim* to refer to people who *claim* to have been sexually assaulted."

—Drs. Carol Bohmer and Andrea Parrot, *Sexual Assault on Campus*, p. 5.

10. False rape accusations are the dark side of female nature/socialization.

In his study on false rape accusations, Dr. Eugene Kanin said:

> [S]omething biological, legal, and cultural would seem to make false rape allegations inevitable. If rape were a commonplace victimization experience of men, if men could experience the anxiety of possible pregnancy from illicit affairs, if men had a cultural base that would support their confidence in using rape accusations punitively, and if men could feel secure that victimization could elicit attention and sympathy, then men also would be making false rape accusations.

> ***But they don't.***

Writing for the *Washington City Paper,* feminist Amanda Hess argued that a woman who has consensual sex she later regrets once it becomes public "must defend her femininity by saying that she had been coerced into sex." Men, however, do not make false rape accusations because they regret consensual sexual encounters with

unattractive women.

This is not to say that men are all angels. There are some forms of evil that are distinctive (though not unique) to men. But false rape accusations are not one of them; on the contrary, they are overwhelmingly (and almost exclusively) a female domain.

Some might say, "So you're saying women have a dark side to them. How does that make you different from the feminists you criticize?" That is quite simple. Feminists say men are bad and women are good. In their worldview, women are never capable of evil—or if they are, it is only because they are mirroring the evil of men (as Hess argues later in her article).

I say that *both* men and women are bad and good, although they sometimes demonstrate this in different ways. At the end of the day, everyone is accountable for the good and the bad they do. You won't find many feminists advocating ideas like that.

But even if the 2% figure were true ...

It is abundantly obvious by now that the claim of "only 2% of rape accusations are false" is a lie. But even if it were true, would it matter? Would it be a justifiable reason to brush aside the experiences of the wrongly accused, as Feminists & Friends so often do? Let's look at it a different way by examining another low statistic.

Medical studies report that of women who are raped, roughly 5% of them will become pregnant. In June 2013, Republican Trent Franks argued that women who become pregnant from a rape should not be allowed to seek abortions because the rate of pregnancy resulting from rape is extremely low.

Feminists did not challenge the 5% statistic but instead became livid that anyone would consider disregarding the experiences of such women, *even if they were only 5% of the total.*

So I must ask: What's the big difference between 2% and 5%? If 2% is so petty and trivial—indeed, next to nothing—what makes 5% worthy of a full-scale national uproar? If we behaved like feminists, wouldn't we treat those 5% of rape victims who become pregnant very similarly to how they treat the 2% of men who (they erroneously claim) are falsely accused?

Do you think feminists would accept such an arrangement? You know the answer.

Notes:

*Since this is a compilation-style/key resource page, some of the more critical links have also been preserved via screenshot.

[1] Craig Silverman. Link to ABC article here. See the backup screenshot here.

[2] Link here. See the backup screenshot here.

[3] Captain Lynn Mitchell, the *Daily Utah Chronicle*. Link to article here. See the backup screenshot here.

[4] Link here. See the backup screenshot here.

[5] Link here. See the backup screenshot here.

[6] The Plano Courier. Link here. See the backup screenshot here.

[7] Link here. See the backup screenshot here.

[8] Link here.

[9] Link here.

[10] Barbara C. Johnson, *Behind the Black Robes: Failed Justice,* p. 128-29. Some quotes (including those in question) can be found at The False Rape Society.

[11] See *Until Proven Innocent* by Dr. KC Johnson. Also, see this video on the 2006 Duke lacrosse false rape case.

[12] McDowell CP. False allegations. *Forensic Science Digest,* Vol. 11, No. 4, December 1985.

[13] Connors E, Lundregan T, Miller N, McEwen T. Convicted by juries, exonerated by science: Case studies in the use of DNA evidence to establish innocence after trial. June 1996. http://www.ncjrs.gov/txtfiles/dnaevid.txt. A backup text has been preserved at AVFMS here.

[14] Goshen College. Link here, screenshot here, AVFMS article here.

[15] Kaminer, W. (1993, October). Feminism's identity crisis. *The Atlantic Monthly*, p. 67.

This item originally published on A Voice for Male Students. –DE

Acid attacks in Italy – Manipulation of the public

Silvio Altarelli · 1 August 2014 · Archived copy · Original

Acid attacks were unknown in Italy until 2009, when feminist journalists started to attack all men by talking about female victims of acid attacks in East Asia and Africa, painting it as a gender issue. The reality is that men are 48% of the victims of acid attacks in Cambodia, 18% in Bangladesh, 43% in Uganda, 60% in Nigeria, and we could go on like this. The reality is that this issue is both rare and non-gendered.

But only in one case did the press write about a man attacked with acid, and the title was as egregious as it gets: *Nabila, the courageous woman who launched an acid attack against her 21-year-old boyfriend*.

As a consequence of this topic being brought up in the media, the Italian public learned as follows: after 2009, 16 persons have been attacked with acid in Italy: 9 women and 7 men.

At this point, the feminist press could select a single victim as the symbol of the struggle that their ideology promotes. Of course, all men and children who were victims of acid attacks were discarded. A few women were discarded as well: one was a politician attacked by a man, another one was attacked by a woman, and another one claimed that she was attacked by men, but the police discovered that she threw acid on herself in order to build a false allegation.

Lucia Annibali, a female lawyer attacked by her ex-lover, had the politically correct victim profile. So she was heavily promoted: in some days we could see her in the morning, at lunch, at dinner, in major TV programs. She got prizes: the president of Italy (an 89-year-old ex-communist) nominated her with the title of "Cavaliere" (Knight). The feminist president of parliament received her. Luckily, Lucia mostly recovered from the aesthetic damages she suffered. Her aggressors were charged with attempted homicide and sentenced to 20 + 14 + 14 years and ordered to pay her €1.8 million in reparations.

Amongst the other forgotten victims was William Pezzullo. When his girlfriend started lying to him, he broke up with her. When he became a victim of stalking, he did not react, not even when his car was damaged. At some point his ex-girlfriend contacted her previous boyfriend. They then conspired and attacked William by hitting him on the head, and then she threw acid on him. After 20 days of intensive care he survived, but he was left severely disabled following the ordeal: he was left both deaf and blind.

The prosecutor refused to charge her with attempted homicide, stating that "we do not wish to create a monster," despite evidence that she had searched the Internet for the most aggressive type of acid to use. They got sentenced to 10 years of jail each, which in Italy essentially means five years of real jail for the man and zero for the woman. Indeed, the woman who attacked William is a mother, and according to an Italian feminist law, mothers should and indeed can avoid going to jail, even in situations like these.

William got no compensation so far, so his family sold their commercial business in order to pay for the treatments he needs (recovery from an acid attack is considered an aesthetic and elective procedure and it is thus not covered by state insurance). He is assisted by his mother, Paola Tomarelli, who told the Italian press:

> William has not improved at all, [on the contrary,] he is getting worse [and] we are desperate. One eye was completely lost, but at least with the other he could see shadows, and some movements. Now he does not see anything … The plastic reconstruction surgery failed to achieve the results; we took him to several hospitals, where they tried to rebuild using muscles and tissues from the neck, but now he is worse than before. William suffered for three months before leaving the intensive care unit. [The doctors] were not sure whether they'd be able to save his life. For 16 months now he is closed in our house and we leave the house only to bring him to hospitals or specialists. We are desperate, he is not self-sufficient, he will never become self-sufficient [and] this is the most dramatic aspect.

In theory, the president of Italy should be the president of everybody: so Paola Tomarelli and others wrote him asking for help for William. They only got an answer written by some woman in his staff: a letter that claims that men should be represented not by a victim but by some actors who appeared in a feminist advertisement saying, ‘We do not hit women.” The president’s office essentially told them that William was the wrong sex. You can’t make this stuff up! Read the letter here (in Italian).

Did feminists have a good reason for this disgusting operation that ruined the life of 16 persons? Yes, they had 82 million good reasons. This is the amount of public funds (in euros) that they wanted to obtain for their women-only shelters. That’s over US$110 million.

Finally, today, feminists got their Istanbul Convention ratified in Italy. Women and men are no longer equal under the law, not even formally. Men are perpetrators, women are victims. William is a perpetrator, Lucia is a victim. By virtue of their sex.

It was the feminist ideology who used to declare this. Now it’s the law. Politicians and judges now have a legal justification to discriminate against William, and against all men.

In the meantime, William’s family has lost everything, and now William’s mother is asking for charity as William might be able to see again, via a black-and-white camera installed in an eye, provided that they will be able to raise the €100,000 (US$134,300) needed for the medical intervention.

Watch the story of William as covered by RAI (in Italian):

Further reading on the issue on AVfM Italy:

http://it.avoiceformen.com/diritti-umani/attacchi-con-lacido-in-italia
http://it.avoiceformen.com/propaganda-femminista/william-pezzullo-napolitano/

151 laws for system surfers

AVfM Video Source · 1 August 2014 · Archived copy · Original

More stuff you're not supposed to say in public, said in public by Terrence Popp, of *Redonkulas.com*

(Editors' note: Yes, we know most "welfare queens" aren't black; this one simply spoke out loud and recorded herself. Don't bother to play the race card, there's women of all races like this. –SM)

Monica Edwards gives more reasons why #WomenAgainstFeminism

AVfM Video Source · 1 August 2014 · Archived copy · Original

YouTuber Monica Edwards details the bankruptcy of feminism, and why Women Against Feminism is needed.

https://www.youtube.com/watch?v=59mfkHQTydM

You may want to subscribe to Monica Edwards.

Tom Golden: Presentation to the International Conference on Men's Issues 2014

Tom Golden · 2 August 2014 · Archived copy · Original

Editorial note: We will over the next few weeks continue to present full transcripts of all the presentations at the International Conference on Men's Issues 2014. Tom Golden was our seventh speaker on Day 1, June 27, 2014. His "men are good" refrain was referred to by multiple media. Thanks as always to Rick Westlake for doing the hard work of putting these transcripts together. —DE

(Introduction by Attila Vinczer.)

Thank you, Barbara, for that stellar presentation. You are a breath of fresh air.

I should tell you, when we had the Dallas Transit—that horrific ad—it was at a time when I was working with Glenn Sacks (and Robert Franklin, who will be here tomorrow.) We did tremendous work to put incredible pressure on that transit system. I also called them; they eventually buckled and removed those signs.

Our next speaker is Tom Golden, named one of the Washington area's top trauma therapists by *Washingtonian Magazine*. He wrote three books on the topic of men and healing: *Swallowed by a Snake*, *A Man You Know Is Grieving*, and *The Way Men Heal*. He has been featured in *The New York Times*, *The Washington Post*, and has appeared on CNN, *CBS Evening News*, ESPN, and the NFL Channel. He also served as the Vice Chairman of the Maryland Commission for Men's Health.

He runs a private counseling practice working with men, women, and children in crisis and bereavement. He has presented workshops about men and boys' unique paths of healing in over 100 cities in the United States, Canada, Australia, and Europe. He created and maintains the Internet's first interactive grief-counseling website, webhealing.com. He is a certified expert at—excuse me. He is certified as an expert witness on the topic of grief—grieving. He worked as the only male counselor for 11 years at the St. Francis Center, which focuses on dying, on the dying and bereaved. He has been married for 30 years, and has a son and a daughter. Please put your hands together for Tom Golden.

(Applause. Tom Golden takes the podium.)

Ah, let's see what we've got here … The most important thing he said is I'm the father of a son and a daughter. And of that I'm very proud.

Okay, we're going to change gears a little bit because what I want to talk about is … can be summed up in one made-up word: "MenAreGood." I want to say that again—Men Are Good!

That's not the message we've been hearing for 40, 50 years. In fact, it's not the message that I got when I was in a counseling center. I'd just got out of grad school. I thought, I'm going to do some good work. I get to this counseling center, and what do I find? I find there were 17 therapists there; 16 were women, and one was a guy; that was me. So what did they do? They sent all the men to me! 'Cause, what were the women saying? Women were saying things like "Men don't grieve. Men aren't dealing with their feelings. They're stuck in all this stuff. Right?" Have you heard those lines before? How many men in this audience have heard that? "You're not dealing with your feelings."

Well, I'm here to tell you that we're going to talk about how you, in fact, probably are dealing with it. But you're dealing with it in ways that people don't know about yet because really it's all pushed underneath; you can't even see it. But it's out there; and it took me about 30 years to figure it out. And I'm going to summarize in about 30 seconds what it took me 30 years to figure out. And that is this: In general, men will tend to heal themselves through an action—or an inaction, pulling back and being quiet—that uses honoring, and pulls them into the future.

I'll say it again: Men will tend to use action or inaction, and honoring within those two things, to pull them into the

future, and through that, what do they do? They heal.

Now, you can see why that—really, it was unseeable at the time, because our culture pretends that the only way to heal is to what? Talking about it, and crying. Right? Oh, my gosh—you know, when I first—I got out of grad school, right? I go to work, I sit down with these guys, and I make good eye contact, just like they taught me in grad school, right? You make good eye contact. Do men like eye contact? NO! Not in the same way as women like eye contact. With the women clients I have, it was great. I could tell they relaxed, they felt calm … With the men, I found I was making them nervous! Of course, now I know what's happening; men, when they're with other men—eye contact does not mean connection and intimacy. It means something else—what does it mean? Challenge! Put 'em up! Hockey has a face-off! Boxers face each other! Right? This is a challenge, this is not something that's going to make you safe, like, oh, now I can talk about the past … Nooooo! Hell, no!

You know, what I found out, of course, since then, was the honoring and action—Men do it shoulder to shoulder. They're much more likely to do something shoulder to shoulder with each other. Men will sit in a fishing boat all day, shoulder to shoulder. They'll leave that fishing boat after the day, they'll feel close to that guy. But they didn't say one word. Words are not that critical. It's something else that's critical; in fact, sometimes I'll think this masculine way of intimacy, of being close, which is being with, is really in some ways more developed than "just a lot of talk." But that's my bias. Maybe it's not yours.

Anyway … And it is? *(Laughter.)*

So I got the message that, you know, men were not such good things because they couldn't deal with their feelings so much. And it took me this 30 years to come and tell you what I just told you. We're going to talk about the different ways they do that, later on. But the first thing I want to talk about is … why could I not see it at the time? Why could I not see the way these men were healing? What was it that blinded me, and what was it that made it invisible, so we couldn't see the men's pain? And the very first thing is, a man's pain is taboo. A man's pain is taboo. You've heard speakers all day today, talking about that in certain ways, but a man's pain is taboo. No one wants to touch it, no one wants to hear it. And men are not dumb; they know that. So what are they going to do—go emote in public? Noooo! They know their pain is taboo.

Now—let's do an exercise. I want you to imagine that you're walking into your favorite restaurant. You walk in, you get seated, and you're thinking, "Mmmmmm"—and you look over in the corner, and at the corner table, there's a woman, and she's crying. What's the first thing you think about her? Anybody? … What's wrong? Poor dear, she's upset, right? I've asked this question of thousands of therapists in the workshops I give. I'm telling you, they all say the same thing. "Poor dear. She must have just broken up with someone. She needs support, how can I help?" Right? Does that make sense?

Okay. Erase that image. Go back, and you're walking in the same restaurant, you're walking by, and you notice over in that corner table there's a guy, and he's crying. What's your first reaction? … Get away! Wimp! What else? … Drunk! Exactly! This is what I hear over and over again—people immediately come up with that. I came up with that, and I was working with them! This is not something that is just a couple of people. Almost all of us have this bias that is built-in, that says, 'Man's pain—get away! There's something wrong with that guy. He's probably drunk, you know? So we're all built to not want to get close to men's pain. Men know this. They know it—they know no one wants to hear this crap. In fact, the guys that sit with—they look at me and they say, "Do you really want to hear this?" They couldn't believe that someone would want to listen to their pain. It's sad. The first thing that tipped me off was that men's pain is invisible because a man's pain is taboo.

Now, there's another one: the "provide and protect" role. Ohh, boy. So you provide and protect people, and guess what? Who is providing and protecting for you? Nobody. Nobody's providing and protecting—Think about, it's three o'clock in the morning. You and your wife wake up to a big noise down in the basement. "BOOM!" something goes. Who's going down to check it out? *("Not me!" and laughter.)* That's a woman said that.

Who's going down to check it out? Guess what? In today's world, women may very well say, "I'll go down and

check that out." And if she did that, she'd be a hero, right? But women's roles are very flexible these days. She'd not only be a hero, but if she said, "Honey, I really don't want to do that, can you go?" it'd be fine. Nobody would get upset, right? No problem.

Now … how about the guy? If he goes down and checks it out, he's doing his job. Right? That is what he's supposed to do. He's the guy. But if he says, "No, honey, I don't want to go," he's a jackass!

Can you see the double standard that's going on? Men are expected to never be dependent—never be dependent—and guess what? You can't emote and not be dependent. The two are linked; they're linked up. So men strive to not be dependent, for good reasons, because the culture whips them into that.

There's a guy named Peter Merritt; he wrote this beautiful piece on homelessness and men. But one of the things in that piece stuck with me, when he talked about men and dependency. Listen to what he says: "To put it simply, men are neither supposed or allowed to be dependent. They are expected to take care of others and themselves. And when they cannot, or will not, do it, then the assumption at the heart of the culture is that they are somehow less than men, and therefore unworthy of help." Get it? "An irony asserts itself: By being in need of help, men forfeit the right to it." Does that make sense?

A guy comes out, and he says, "I don't need that help. I'm fine. I'm a man." Right? Hey, no problem! He doesn't get the help! But if a guy comes out and says, "You know, I really need some help today," people automatically have a view of him—there's something wrong with that guy. Right? He doesn't deserve this help.

It's a very powerful double standard that goes on for men; that keeps them, again, from wanting to emote in public, wanting to bring it out so people can see it. Very different.

Now, the third reason is the dominance hierarchy. You guys know about the bighorn sheep, right? The males, once a year, get together and get 20 yards apart, and then, boogety-boogety-boogety-BOOM! Boogety-boogety-boogety-BOOM! Right, have you seen that, the YouTubes of that? What are they doing? They're setting up a hierarchy. They're setting it up so who's first, second, third, fourth, and they're going to be that dominant male at the top, and the dominant male at the top is what? He gets the best reproductive success! Right? This is what men strive for. And now we know, or we're thinking we know, that there is in fact a dominance hierarchy in human males.

There's a dominance hierarchy in human males, where we strive for status. Men strive for status. This is a little bit tricky, because it's not like … not simple … because if there's men who are peace-lovers, they may strive to be the best peace-lover. A guy on the football field, he's going to strive to make the NFL. An academe is going to strive for having as many journal articles in prestigious journals as he can. There's this striving, inherent in men, that we do in order to create status, and therefore increase our reproductive success. Does that make sense?

What happens if someone is striving for status, and they emote in public? Brzrzrzrzzz … your status drops like a rock! So you sure as heck do not want to go out in public and emote because that ruins all the status you've been working to build up!

Now, they are also thinking that women do not have the same kind of hierarchical requirements that men have; but they do have one hierarchy where they live. Do you know what it is? How do women compete with each other? There's one issue … attractiveness. Attractiveness. Look at the cosmetics industry, the billions of dollars that goes into that. Women will compete with each other based on who is more attractive than whom, and they strive to go to the top. Right?

Have you ever seen a woman say, "I'm not leaving home right now because I don't have my make up on," right? Have you seen that? What's she doing? She is saying, In my hierarchy, I'm not going to look lower until I can prop myself up and look better. She's doing the same thing that the men get crap for! You know, the men get crap for this not-emoting, so much; but they're just doing the same thing, they're trying to not let themselves be exposed in public, in the very same way that the woman is trying to look as good as they can. But we need to love them both. Love men and women. We're all in a hierarchy, one way or another.

Oh, and the last one is all of the physical differences, and I wish we had a lot of time to go to this because it's fairly complicated. But in my book *Swallowed by a Snake*, and in the latest one, the Kindle book, *The Way Men Heal*, I talk a lot about the physical differences, the biological differences, and there are some very, very important ones.

The first one, let's talk about it just a minute, and that is the work of Shelley Taylor. I don't know if people know Shelley Taylor, but she's a UCLA researcher, and in about 2002, I think, she found that all of the stress research prior to the year 2000 was done with male subjects. All of it! So everything you've ever heard about fight or flight? Probably goes for men. You know, men, the fight is moving into action; the flight is pulling back, being quiet. So Taylor said, Well, wait a minute. Do women fight-or-flight? She didn't think so.

She did research on women only, and what do you think she came up with? They're not the same. What she found was that women don't fight-or-flight; women tend-and-befriend. They tend-and-befriend. Women, when stressed, will move towards interaction; they'll move towards others, they'll move towards a place where they can be supported. Men, when they're stressed, will tend to move towards action.

Now, Taylor went a step further; she scratched her head and she said, Well, why is it? You know, we have basically the same physiology, afterwards. This oxytocin thing happens. Do you people know oxytocin? Oxytocin's this hormone; it's like they call it the "cuddle hormone" because when you get it, you really want to cuddle. You want to get close to each other, you want to hold and be held, right?

What Taylor found was, when women get this oxytocin burst, their estrogen amplifies the oxytocin. When they're stressed, they really want to interact, they really want to be held. But the man's testosterone negates the oxytocin. He does not have the same need to get close, and to hold … does that make sense? Think about this: After we have sex, we also get a burst of oxytocin. Can you see what happens now? She wants to cuddle! And he says, "Game's on!" Yes? Yeahhh! That's because he doesn't have the same need! He's literally biologically different. He does not have the same need that she has.

There's all kinds of biological stuff, and maybe the most important is the early … That's a very good point. This gentleman points out that he likes to cuddle after sex! And you know, we can't really generalize like this, with "all men" and "all women." In fact, especially the biological piece. What we've found now is that 17% of men will have a more feminine biology, and 17% of women will have a more masculine biology. It all happens at two months in utero, when the testosterone flood comes down. And in fact, if you want to really have some fun, you can tell by looking at your fingers, how much of a testosterone flood you got at two months in utero. And if you want to find out more about that, you can go to Google "2D4D," and it will tell you all kinds of things about this testosterone flood, and about our differences.

Anyway, where were we? … The testosterone flood comes in, and it changes the brain of young men into masculine brains, which is a systemizing brain. The masculine brain loves systems. Now remember, it's only 83% of men, or plus-or-minus, that do this. And the female brain is the default brain; it's what they call the "empathic brain." So we have a very different kind of way of looking at things: Man's brain – think Legos. You know, the Legos, you can put them together, you take them apart, you experiment, that's kind of a systemizing brain.

Okay … let's see where we go. We need to talk a little bit—How much time do we have, Attila? … I know, and I don't have my watch. Give me – we've got 10 minutes, you think? … Give me 10 minutes.

I wanted to talk a little bit about some examples of men and the way they process emotions because that little thing that I gave you at the beginning really doesn't say too much. You know, like, "Okay, he does action that honors, and ah, he goes into the future." Think about Eric Clapton. People know Eric Clapton? … Eric Clapton had the experience of his son dying, from falling out of a skyscraper window. Horrible experience. Clapton went into deep grief, and his autobiography talks about this whole experience, and he helps us understand exactly how he dealt with it. Clapton was two years sober at the time. He basically went into seclusion. He did two things: he went to AA meetings and he played his guitar. His friends were all saying, "Oh, you need to join a support group, you need to go talk with someone, you need to do this—" Clapton said, "No! What I need to do is play my guitar." He played it

over, and over, and over again, and he said he didn't really do it to try to write songs. But after a while of doing this, after months of doing this … songs started to come. In fact, Clapton has this quote; he says, "My guitar has always been my salvation." So his guitar kind of pulled him out of things.

At any rate, he wrote these three songs—one we know, "Tears From Heaven," right? That's about, will he ever meet his son again. Another one is called, "My Father's Eyes," which came during this time for him, this deep grief. And the song was about thanking his son for giving him the opportunity to see his father's eyes … because Clapton had never met his father. Isn't that beautiful? But the third song is the most important one. It's called "The Circus Left Town." And in this song, Clapton tells the story of having taken his son to the circus, the night before his death; and how that one trip to the circus is going to have to last his son a lifetime. Whew … If you want a powerful experience, go watch Clapton play this song, on YouTube. It's really, really powerful, and you can tell, from watching him play, how much emotion poured through that man as he was writing this song. Can you imagine? He was doing the same kinds of processing that was going on in someone's support group where they're talking about it. He was doing it with himself, in a solitary place, through an activity: his playing, his guitar, and having the song come up. You see how it works? And it pulled him into the future, around a product that he was creating.

… Okay. Michael Jordan. People know Michael Jordan, right? Do you remember when Michael Jordan quit basketball? Do you remember what happened right before he quit basketball? His father died—his father was murdered, in a tragic accident. But, Jordan … I think it was about two months after his father was murdered, Jordan called a press conference and said, "I'm quitting basketball." People were going "Aaaaa—are you kidding? I love watching Jordan play!"—He's going to stop basketball. Everyone's scratching their heads! Two months after that, he has another press conference; he says, "I'm going to play baseball. I'm going to play minor-league baseball." And I scratched my head even harder! What is he doing?

Do you know what he was doing? His father had been a baseball player. His father had always asked him to please play baseball … and he stopped his basketball career to play baseball. Jordan was following his father's wishes; he was honoring his father by doing something in the future. Does that make sense? This whole baseball thing was about his dad. In his autobiography, Jordan talks about going to practices, and thinking—and talking to his father, in his head; you know, having conversations with him. The same kind of conversation that someone else might have with a support group—but he's doing it on his own, in his head.

Then, of course, Jordan found that maybe baseball was not his best suit. So he went back to the Bulls! Guess what he did there? …They won a championship. Yeah, but the one time … do you remember the one time after they played the Seattle SuperSonics? And … Jordan fell on the ball in mid-court. Do you remember that? At the tail—After they'd won the championship, Jordan falls on that ball at the end of the game. And unbeknownst to anyone else, Jordan had dedicated that season in memory of his father. Again, he's honoring his father through his action, through doing something, and as he's doing that—every time, you can see every time he practices, he's thinking of his dad. Every time he won a game, he's thinking of his dad. He's going to do this for his father! It's like Brett Favre, you know, when he played that Sunday-night game after his father died. What's he doing? He's doing it in honor of his father. Men use honoring as a means to move their emotions through.

Jordan was doing the same thing. So what happens is, Jordan collapses at mid-court, on the ball, and the camera zooms in, right? What do they find? Jordan's crying. He's in tears at mid-court. The camera pulls back—go to commercial, right? Yeah! They come back—he's in the locker room, he's still crying! People are thinking, What is going on here? And we really didn't know until Jordan told us exactly what was going on. He told people about his season being one where he wanted to dedicate it to his father. And he said, once he'd won the championship, that just opened his heart and floodgates happened. He said to one interviewer, "It wouldn't have happened except for one thing. We won that game on Fathers' Day." Can you imagine? He said, if we hadn't won it on Fathers' Day, it would have been different. But can you imagine, winning on Fathers' Day? Ka-whoosh—it just all pours out. That's a beautiful, masculine way to deal with emotions. Most people don't see it—it's invisible. You cannot see it. It's there, and it's a thing of beauty.

And if men get the chance—if people start to try to understand men, if people try to study men a little bit, so we can understand our differences, our uniqueness—there's only one conclusion you can come to; and that is, Men Are Good!

Thank you all very much.

Rape Aggression Defense program was never for men

Sage Gerard (Victor Zen) · 2 August 2014 · Archived copy · Original

I've been auditing the Rape Aggression Defense (RAD) Systems implementation on Kennesaw State University (KSU) since January.

On July 1, 5:00 p.m. EST, I attended Resisting Aggression with Defense for Men (RFM). RFM is a men's self-defense program implemented at KSU in 2012, ten years after its women-only counterpart. RFM took place in the University Room of the James Carmichael Student Center, which is where the upcoming KSUM conference will be held. Three cops were in attendance, plus four men, including myself and the KSUM Secretary. The cops were not the best teachers, but they were professional and kind as individuals.

I cannot say much about the presentations because RFM was cancelled after the second class had met but before that same class had ended. RAD Systems requires at least four participants, so they pulled the plug when only two people attended the second meeting (including myself). Not even KSUM's Secretary returned due to his disgust with the content.

Trudi Vaughan, Georgia State Director of RAD, and a trainer at KSU (complete with a shady history), served as a contact for several unproductive months. I was prompted to investigate RFM after I read Vaughan's statements about RFM in *The Sentinel* (KSU's paper):

> [RFM] focuses a lot on what your responsibilities are as a man. […] When women say 'no,' it doesn't mean 'no until you talk me into it'; it means no. […] Typically males are raised to always stand up and fight. […] The whole educational aspect of this is letting them know that it's okay to make a better choice, a better decision.

Non-Normative Anti-Assimilationists pressured KSU to install RFM, but this does not mean RAD Systems was interested in helping men. The founder, Lawrence Nadeau, wrote the following introduction in the RFM manual:

> In all honesty, this program would not exist if it did not benefit the R.A.D. programs for Women. The Office of Civil Rights (OCR) has clearly stated that institutions offering R.A.D. programs for women must have a like offering for men. So to continue meeting the needs of women at educational institutions, we as an organization must address the safety needs of men attending those same institutions. This high quality program will in my opinion, never reach the lofty status that the R.A.D. programs for Women have, but it will, simply by existing, perpetuate the growth of our network and it's destiny driven programming for women.

The *founder* says to men that RAD *for Men* is for women, and that RFM's existence is obligatory, given a statement by the OCR.

To be fair, there are two positive aspects to the RFM manual.

One, it states that violence is not just a women's problem by making solid references to male victimization.

[image]

Two, it has a gender-neutral definition of rape, assuming you do not care about the order in which the words *her* and *his* appear (I personally don't).

[image]

This is great, but these positives do not redeem RAD Systems for several reasons.

First, the statistics were from dated sources such as the 2002 FBI *Uniform Crime Reports (UCR)* and a 1997 publication of *The Commonwealth Fund Survey of the Health of Adolescent Girls*. The cops said they "just teach

what RAD gives them," which means KSU's 2012 introduction of RFM included content that went without updates for years. RFM was founded ten years after the women's course only after students pressured security, so would RFM ever have existed if KSU students had stayed silent? And given Nadeau's comments, were the facts reported because RAD cared or because RAD had to be pressured? I cannot answer these questions, but it is my opinion after six months of research and correspondence that RAD Systems is not compassionate enough to (re)invest in the well-being of men.

Second, the neutral rape definition is legally worthless. When I had my only chance to photograph other RAD manuals via an open records request (a state right granted to me that was later deemed to be in contention with federal copyright law), I could only take so many shots before my battery died. A page in the RAD instructor's manual also had a fair definition of rape, but that same page refers instructors to definitions of crimes in state codes.

[image]

In Georgia, rape is defined as follows (O.C.G.A. § 16-6-1):

> (a) A person commits the offense of rape when he has carnal knowledge of:
>
> (1) A female forcibly and against her will; or
>
> (2) A female who is less than ten years of age.
>
> Carnal knowledge in rape occurs when there is any penetration of the female sex organ by the male sex organ. The fact that the person allegedly raped is the wife of the defendant shall not be a defense to a charge of rape.
>
> (b) A person convicted of the offense of rape shall be punished by death, by imprisonment for life without parole, by imprisonment for life, or by a split sentence that is a term of imprisonment for not less than 25 years and not exceeding life imprisonment, followed by probation for life. Any person convicted under this Code section shall, in addition, be subject to the sentencing and punishment provisions of Code Sections 17-10-6.1 and 17-10-7.
>
> (c) When evidence relating to an allegation of rape is collected in the course of a medical examination of the person who is the victim of the alleged crime, the law enforcement agency investigating the alleged crime shall be responsible for the cost of the medical examination to the extent that expense is incurred for the limited purpose of collecting evidence.

Legally, only men rape, so sayeth the Patriarchy. Regardless of the definitions it presents, a *RAD course follows the host state*.

Finally, the propaganda throughout the manual dwarfs all aforementioned positive aspects. RAD Systems is protective of its copyright, so I cannot distribute the entire manual without having a gavel shoved sideways up my ass. Still, you deserve quotes in context. To appease the gods of fair use and journalism, let us close with commentary that addressed RAD's endorsement of the White Ribbon Campaign, RAD's citation of the 1-in-4 statistic, and RAD's take on rape culture.

I finally found the "responsibilities" mentioned in *The Sentinel*:

After a brief email discussion with the Board of Regents, KSU has autonomy in terms of program funding. For that reason, I have turned to research alternative self-defense companies with which universities can do business. The findings will be presented to KSU administration, alongside a long-overdue request for basic respect for both men and women, and nothing else.

This is not over.

KSUM is the first AVfM-sponsored men's rights student organization, and it works on missions like these to correct institutional corruption on campus. KSUM needs your help to fund a conference on educational equity issues affecting male students. If everyone reading this donated $1 every hour, KSUM will reach its goal today. Will you part with just one dollar to put men's rights on campus?

Gynocentric etiquette for men (part 2)

Peter Wright · 2 August 2014 · Archived copy · Original

The following excerpts on the subject of male etiquette are from *'Manners for Men: by Mrs Humpry the Madge of Truth'* published in 1897. While the forms of etiquette may have changed, the underlying principle of service to women remains the order of the day. –PW

Walking with a Lady

"The rule of the road is a simple one, "Keep to the right." Easy enough for women, it is complicated in the case of men by the necessity of always remaining on the kerb side of any lady they should be accompanying. Should the lady keep to the right in meeting or in passing other persons, her escort may either keep by her or go out into the road. He will be able to judge for himself which course will be advisable. His first duty is always to his companion, but that need not make him wanting in courtesy to other women. If remaining by the side of his companion should involve any inconvenience to the ladies of the other approaching party, then he must give up his position, and go out onto the roadway to let the latter pass. Should these be men, no consideration is necessary.

He keeps close by his lady's side, but in crowded streets he may often have to fall behind, but he should never allow any one to interpose between her and him. Should the pressure from the crowd become extreme, his duty is to protect her from it as much as possible, but never by putting his arm around her waist. A hand on either side of the lady's shoulders is usually sufficient.

Communicating with a Lady

"The well-mannered man never puts out his hand in greeting until a lady extends hers. This is a test of good breeding that is constantly applied. To those uninitiated in the ways of society, it would naturally appear the right thing to give as cordial a greeting as possible. Therefore the hand is held out, even on introduction to a perfect stranger. This is wrong. The first move in the direction of cordiality must come from the lady, the whole code of behaviour being based on the assumption that she is the social superior.

"It must always be borne in mind that the assumption of Woman's social superiority lies at the root of these rules of conduct. It is bad manners to introduce people without permission. Nor must this permission be asked within the hearing of the second party. If Mr. A wishes to know Miss B., the lady's leave must be obtained before he can be presented to her. The only exception to this rule is at a dance or ball, where introductions need not be regarded as leading to acquaintanceship. They are only for the dance, and may be ignored next day. Here, again, it is the lady's privilege to ignore her partner, if she choose. But if she should bow to him he must raise his hat, whether he desires to follow up the acquaintanceship or not.

SOURCE: Manners for Men: by Mrs Humpry the Madge of Truth

*** * ***

The next sample of expected male etiquette is from *'Etiquette for men: A Book of Modern Manners and Customs'* published in 1929. – PW

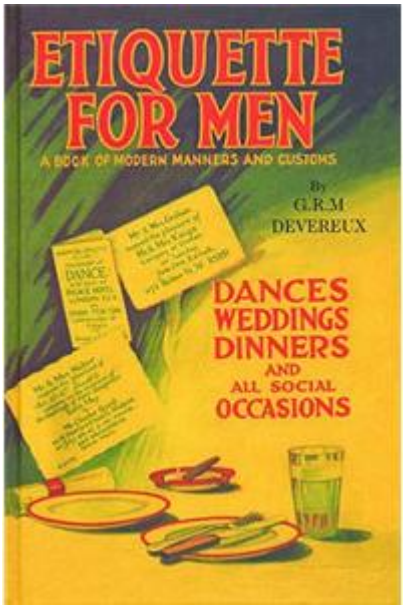

Everyday Etiquette
You may know that you are doing the right thing at all times when offering little courtesies to others, *especially to ladies*, whether you know them or not.

Raising your Hat
It is not necessary to raise your hat if you see a lady of your acquantance in a public vehicle in which you are also a passenger. A little nod or smile is sufficient. Otherwise, you should always raise your hat when meeting a lady whom you know. If the lady is a close friend, raise your hat immediately she gets near; but if you do not know her very well, you should wait until she acknowledges your presence before raising your hat.

Meeting a Lady
When you meet a lady whom you know, and you wish to speak to her, do not keep her standing still. You should walk with her in the direction in which she is going. You should not offer a lady your arm when walking with her, unless you are escorting her across a busy street. You should always take the outside of the pavement when walking with a lady. You should also take the outside when walking with two ladies, and should not walk between them.

Introductions
When you are introduced to a lady, it depends upon her whether you shake hands. In all circumstances the matter rests with the lady, and you should make no movement to shake hands before the lady offers hers. Men usually shake hands at the best of times.

You should raise your hat when introduced to a lady out of doors, and your right-hand glove should be removed, in case a hand is offered you. Indoors, you should never remain seated when a lady is introduced, though you need not stand to be introduced to another man.

When introduced to a lady at a dance, party or other function, you must remember, if you see her again, that recognition must come from her. You should not raise your hat, or make any sign, until she either nods or smiles at you. At a party you need not wait for an introduction before speaking to any other man present, but you should not enter into general conversation with any of the ladies until an introduction has been given.

Should lady guests arrive during your visit, rise from your seat when they enter the room, and remain standing until introduced. If the ladies leave before you, you should stand while they are maxing their departure.

SOURCE: Etiquette for men: A Book of Modern Manners and Customs

#WomenAgainstFeminism: Modern-day #Feminism's worst nightmare

AVfM Video Source · 2 August 2014 · Archived copy · Original

Another fearless voice joins the fray:

You might want to subscribe to Homer Ruglia Beoulve for more commentary and this stuff, as well as general geek stuff!

How I went from Feminist to Honey Badger

Kristal D. Garcia · 3 August 2014 · Archived copy · Original

There were years in which, through my own unconscious actions, I co-created messed-up relationships with men, but I was not ready to own my part in it. It turned from pain to hatred. I worked for seven years with Greg Ehmka doing intention work and emotional clearing, which greatly helped me raise my levels of self-responsibility. I recognized that the higher my levels of self-responsibility climbed, the happier I was! Minimizing victim, maximizing happiness! I was able to see how my own plunge into chaos pulled people into my life to help me learn and be present with my own growth and how each relationship really was a gift. I was able to heal the hatred I had projected onto men, experience the pain that was present, and get to the real love I had for men. I had thought before that I loved men but realized I had put men on a broken pedestal. Damned if they did, damned if they didn't, and how dare they be human and not perfect.

After my healing experience, I started to think about writing a book to "empower" men. It was to be a book on men's bodies—and so the concept was born.

When I was in San Diego a couple of years back, I was researching some more and came across the NCFM-National Coalition For Men website. I called up and Harry answered, and I told him about my book. He graciously met up with me and was so very kind. He gave me reading material and the book Loving Men, Respecting Women by Tim Goldich (which I'm restarting to read now and it is amazing!!). I told him that my book was about empowering men. He questioned what exactly I meant by this, as the word "empowering" doesn't mean what it sounds like it means. I can't remember his exact wording, but I think the concept was that people use that word a lot to say they are "helping" men when they really aren't. The meeting was great and helped me think more about what my goal was for the book.

I started a survey and a website to enlist male volunteers to anonymously share photos of their bodies and cocks, which meant a photo from the neck down. The survey was a ridiculous 100-plus questions long. Destin Gerek (The Erotic Rockstar) was generously in conversation with me at the time. He suggested that about 10 questions maximum or less was best and then recommended reading as well. He also mentioned how he would do the photo but preferred not to have his head lopped off. This made me think some more too. Why just make it about men's bodies? It should be the full-expression face as well.

I took a few years away from the book, just at a total loss as to what its purpose was. I realized to "empower men" was just another way of telling men what to do, and I didn't want to do that. I was upset because I kept hearing of men's experiences and feeling so at a loss that if I could just get this damn book together, maybe I could help somewhat. But I couldn't figure it out.

I had issues with feminism in my early twenties (I'm 31) and was about to walk away from it after an online discussion that was just pure man-hating when another feminist said, "No, we're not all like that, don't give up." For over a decade I held on to that, hoping I would somehow change feminism by holding on to that mantra.

Still, with the book on my mind but feeling clueless as how to start, I joined some online groups and discussions. This included circles with other Life Coaches. Well, the world of life coaching and spirituality is soaked in the shaming of men. It's all "goddess this" and "goddess that" and "women who want to be treated like a goddess." (I'm very much aligned with goddess beliefs; HOWEVER, I am ALSO very much aligned with god beliefs.) These circles talk about the Divine Feminine but ignore the Divine Masculine. (I loved listening to the Honey Badger Brigade talk about this!) So, when I was in one of the groups listening to these women talking about men's penises and making shaming remarks, I couldn't take the stupidity anymore and realized I couldn't wait until I wrote the book to stand up and say something.

So I created a Facebook page now called 'Loving and Celebrating Men'. Now I just had to fill it … derp. I googled "loving men," but all the links were how men could love women! I searched "supporting men," and the results were

all still about what men could do to support women. There was nothing geared towards what men needed. I kept digging. Not sure how, but I came across A Voice for Men. Now, mind you, I was still very much a feminist. I was wanting to step away from feminism but just wasn't sure where to put my energy—equalism? humanism? When I found AVfM, I was still very much entitled. I called myself a feminist, and oh boy, shit hit the fan. I shared my Facebook link. At AVfM, I met some commenters who wanted to give me the benefit of the doubt but were skeptical and others who were just not having it at all. I was confronted with "How can you say you love men and call yourself a feminist?" There was much lashing out between us. I joined a men's group but was shortly after kicked out—no surprise, again, still a feminist and had all the feminist armoring that came with it.

I took what these men said into account: Why was I still hanging on to feminism? Did I really think my own words would change the truth of what feminism actually was and what it had done to men and continues to do to men?

So I stopped calling myself a feminist and started calling myself a human rights activist. Meanwhile, this process was all terrifying as shit. I had finally denounced feminism and started to share some articles I had encountered online, and feminists were pretty pissed and lashed out. Meanwhile, I created a group online for men to share their voices uncensored. There, a feminist came in with sneaky hatred until she erupted, and I was told by a few feminists what a traitor I was and how I knew nothing of the goddess and how fucked up and delusional I was. The men in the group, so sweet, were concerned that I was too harsh with her. I assured them I wasn't and that she was being devious and sneaky.

This was a really intense process. All that I understood to be real was very intensely placed in my face as total and utter horseshit. I was so shaken by all of this that I was sick to my stomach pretty much every day, and my insomnia kicked in because I was so shocked. In life coaching, we call this a "death process," death of identity. And, holy shit, did my identity get kicked in the face! A terrifying experience, but that is growth and that's how you wake up. More terrifying than identity death process are the horrors you support by staying asleep. I had no idea how asleep I really had been, and it scared the shit out of me. Here I was thinking I had taken such a stand for equality—what a deep lie that was; I was completely oblivious to how deep this attack on men went.

A commenter said I had rage-quited. I came back with "I'm not going anywhere! I came here to get information on how to help men and damn it I'm going anywhere without it" … again, more fem armoring. I kept asking for help and clarification on what patriarchy meant or didn't mean; I was completely confused. However, that was just more of me saying, "Men, do the work for me" and not digging myself. As I was commenting on AVfM, the site became a sanctuary for me after every debate I had with a feminist; it became a well of sanity, as did NCFM, even though at first I was still very unconscious with my comments.

This process was roughly two very intense weeks. I had started to shift my view on society and misunderstandings about society quite a bit. A Honey Badger said that I, too, was a Honey Badger, but I was in no way going to support a movement that was called a Men's Rights Movement. I had spent my life being duped by the so-called Women's Rights Movement and had lost all trust in any gender-specific group. I would only call myself a Human Rights Activist. She shared how she, too, was a Human Rights Activist and that was exactly why she was a part of the Men's Rights Movement. I wasn't at the point where I could understand what she meant.

I started to research the Human's Rights Movement but found they, too, were just an extension of feminism. Domestic violence was fixed solely under the "women" section. What the hell? So, I turned my attention back to the Men's Rights Movement. I was listening intently to what the men and women were sharing, but I still wasn't sure. And I really was still confused on the patriarchy not being real. What world am I in? Everything I thought was real was revealing itself to be … not real and, worse, intentional lies.

So I began to dig. I read many articles on AVfM and finally came across Karen Straughan. This is the video that gave me the final push to wake up: "Feminism and the Disposable Male."

There was o turning back from that information, and with everything that I had been researching and reading and the small glimpses I had had throughout my life, this was it, this is what I was looking for. I started to watch more

MRA videos and get involved with more debates with feminists who were just downright nasty. I'll never forget the first time I was called a misogynist. It was as if my voice was choked in my throat. The person had completely shut out every statistic I presented, every logical discussion I had brought forth with "You're a misogynist." I said, "I'm a woman." "Well, women can be misogynists too." Holy crap. This is what men feel when their voices are silenced. I had just entered the world of "Your voice is shit." I was sad that these women I had spent my life standing by, my so-called sisters, would not hear my voice or my call for them to wake up. But the sadness didn't last very long; it was replaced with a deep rage. Oh yeah? I started poking them every chance I got. You don't want to hear me? I'll make you listen. And this is why I have so very much space for the anger of men. At the time, I had only just experienced this feeling of my voice being shut up—how did men deal with this shit their whole lives? Yes, very much me waking up to my privilege as a woman and my entitlement.

I started to see that I didn't live in a world filled with "misogynists." The world suddenly felt safer. I really did live in fear of rape all the damn time as a feminist. I feared travel, I feared every damn thing! I lived in a terrifying world that I had no idea I had subscribed to! I remember reading a comment on AVfM about a man proposing to get rid of the "women and children first" policy aboard ships and instead make it "children and pregnant women first, then everyone else, first-come first-serve" and that would then be equality, when women were not treated as children. I let that sink in … it scared the shit out of me! The fact that it scared me shocked me even more, holy entitlement! Whoa, I was being opened to the levels of my deep-seated feeling of superiority that I had thought I had rid myself of. I wouldn't be put first? I would have to face the fact of my child living without me? Of course, yes, this is all very hypothetical, but it brought a very powerful awareness to me to the point of terrifying me that whole damn day. I felt sick to my stomach again. Holy shit, I would face the possibility of death? I was always against the draft and I don't think it should exist, but then I started to think about how men must feel to HAVE to sign up for this. What it would feel like to leave my child behind; there are fathers who have no choice but to leave their children behind, men who are not fathers who barely lived their life but have to go face death to save their country. Or sign up with the promise of help for school. These men with no help from the government to pay for college because they are men have to look death in the face for the chance of an education if they live? WHAT? And how privileged is that, I experienced this horror for a day! Men GROW UP with this! I guarantee that if the draft were necessary for all genders, we would not have a draft. But men do; men are raised with that requirement.

From there on, I was very clear that I was a Honey Badger—an endearing term for female MRAs. I do all I can as an MRA to spread the word of the Men's Rights Movement.

Our society treats men as if they are inherently dangerous criminals just for being born male; this is the misandry that many boys are raised with, and sadly many begin to believe they have no worth and their voices don't matter. Men are told to shut up and be "polite" if they want to be heard. We've listened to the voice of women for so long, completely uncensored, and men must be heard equally uncensored for us to move forward.

The MRM is the voice that is missing in our society. To deny the voice of men as vital, to shame men, to treat men as disposable, to treat a boy as if he is less than is unjust.

A lot of my rage was self-anger for allowing myself to be so unconscious towards men for so long. Awful. But I'm awake now, red pill swallowed.

I'm currently researching and reading to write the book itself, since I finally know what it's about. Men don't need to change, they are just fine, amazing, and beautiful just the way they are. The world stopped loving men a long time ago and definitely stopped celebrating men; it's not men who need to change, it's how the world views and treats men that needs to evolve.

In order to really love men, you must stand up for their rights; otherwise, you're just telling yourself a lie, like I did for so long. I, for one, will take the face-slapping truth over a sugar-coated mirage any damn day.

The little boy carrying flowers to Janet Bloomfield – #womenagainstfeminism

AVfM Video Source · 3 August 2014 · Archived copy · Original

It is a long radio segment and a lot of parts are hard to listen to—the smooth Aussie voices are soothing, but the dull feminist boilerplate they spew ranges from dumb to rage-inducing.

Still, the presenter/moderator, Natasha Mitchell, was surprisingly fair, and our intrepid JudgyBitch, Janet Bloomfield, held her own and carried the day during her interview with Australian Radio—a show that had plenty of fireworks along the way and built slowly and painfully to a devastatingly moving surprise ending. The editors here at AVfM debated whether to edit it or not—and we still might; do feminists clone their numb-skull fanatical callers in vats of snake oil?—but for now, here it is complete in all its wonderful and wretched glory.

Please try to hang on until the end—or skip ahead to the 51:00 minute mark if you must—but the next-to-last caller to the broadcast has an incredible story of what feminists did to her middle child, a five-year-old boy. When the show (finally!) gets back to her at 54:00, Janet Bloomfield's reaction is priceless, and the feminist guests couldn't run away fast enough.

The gift that this one little boy brings to all of us is the reminder of why we work so hard to build a world where both boys and girls can grow up knowing they are loved for whom they are by parents who share their trials and struggles with them, together, in the healthy families that every child deserves.

Buh bye, feminism.

—*A.L.*

Note: Article also available in Swedish.

Ray of darkness: The chilling effect on Black men of Stephen A. Smith's suspension

Ty Henry · 4 August 2014 · Archived copy · Original

"An appeaser is one who feeds a crocodile—hoping it will eat him last."—Churchill

When a man can be put in the stocks for saying "punches may lead to punches, so let's not punch anyone" on a male-targeted show, fem-centrism has reached critical contaminant stage.

Mix in a White woman and a little *The Birth of a Nation*–style racial dog-whistle blowing and we're at *28 Weeks Later* territory, complete with mindless zombies who make the sane among us tiptoe in fear, afraid to sneeze lest we be relieved of sentient existence.

I speak, of course, of the reputation-lynching of *First Take* analyst Stephen A. Smith.

The comparisons are inexact, but he can reasonably be called the Digital Dick Rowland, having accidentally stepped on Sarah Page's foot, causing her to cry out when he meant nothing by it. His colleague, *SportsNation* host Michelle Beadle, may reasonably be called Sarah Page, a mob summoned by her wails to go on a rampage.

It all started with this exchange with his co-hosts, Skip Bayless and Cari Champion: the pertinent part in the clip above; the context framed by the quote below.

> Smith (to Bayless)—"You say you don't care if she hit or not. Let me make everybody uncomfortable by saying I DO care. But let me tell you why. It's not about him then. It's about you. And here's what I mean by that. We keep talking about the guys. We know you have NO business putting your hands on a woman . . ."

The foregoing is an adequate qualifier for the "provoke" discussion that followed. There is your "outrageous" statement, that if the first blows were struck by Janay Palmer and not Ray Rice, that makes a difference. After all, if a punch, or series of them, is not "provocation" to a fight, then the word ceases to have meaning. On the other hand, in a world where domestic violence is now refusing to give your girlfriend money, it's easy to see how Smith's measured and innocuous words became "EAT THE CAKE, ANNA MAE!" Nevertheless, it's no less disconcerting to those of us with third grade listening comprehension skills. Unfortunately, the mob of online drones who responded to the Twitter dog-whistle of *SportsNation* host Michelle Beadle couldn't be bothered to look that far, or to listen that closely.

Even if I were inclined to give Beadle the benefit of the doubt that she was apparently unsure whether Smith was saying that words are provocation enough, maybe she owed her colleague the courtesy of a direct call or message to discuss the matter privately before putting the matter on blast. After all, it is a matter of company policy. I'm not so inclined, of course. Beadle's white female privilege was offended, so she took to Twitter to publicly clutch her pearls . . . and wave her panties, primed to play the Pavlovian card every White woman can wield as easily as Eragon summoning his dragon. Like the Pied Piper of Hamelin, her virtual notes took wind, a siren song calling her minions to come in hordes to save her from Da Big Black Victim Blamer, punctuating her tune with this discordant note.

> I'm thinking about wearing a miniskirt this weekend…I'd hate to think what I'd be asking for by doing so @stephenasmith. #dontprovoke
>
> — Michelle Beadle (@MichelleDBeadle) July 25, 2014

When Black men in America implicate violations of a White woman's sexual chastity, they know all too well what comes next when her distress signals, authentic or not, reach a critical mass of ~~White male~~ ears. More White

women amplify the signal, it becomes a feedback loop, and men are driven to action.

And act they did in the instant matter, nearly collapsing the Internet with the predictable bottleneck of rage, climbing over each other like mindless Orcs scaling a castle wall, with slings, arrows, and axes of ad hominems, angry ripostes, and name-calling. The hounds had been released, had followed the scent, and were not going home without their quarry. All that was missing were the words "GIVE US THE NI***R!"

Faced with a binary choice of "hanging together" with Smith, the Sheriff, ESPN chief John Skipper, opened the cell door and looked the other way.

Of course, the ultimate action taken against Smith was not as final as those taken in Black Tulsa, Scottsboro, Duluth, or Mississippi, the process that led to his suspension certainly mirrored it. Beadle cynically played on this archetypical relic, the "Sexually Aggressive Sub-Human" Black to amplify what is actually a legitimate concern. Her tactics were egregious, however, but they guaranteed that her redress would be fast-tracked and her pound of flesh delivered via the express lane of mob justice. Beadle's indignence turned a man who for 10 years has repeated, ad infinitum, "It is NEVER OK to put your hands on a woman" into an enabler of back alley rapists, and laughed at the carnage she wrought, as did the women who posed gleefully aside the charred and limp swinging Black bodies, as if they were trophies.

Ironically, Smith suffered pseudo-proxy violence while nobly issuing preventive measures to forestall the need for the real thing.

> See, I know what I'm gon' do if someone touches a female member of my family . . . I know what my boys gon' do . . . I'm gonna have to get law enforcement officials because I'm a have to remind myself that I work for [ESPN] because of what I'm gonna be tempted to do . . . But what I've implored the female members of my family . . . let's make sure we don't do anything to PROVOKE wrong actions . . . because even after . . .

The implication, in context, is unambiguous. Chivalrous males like Smith will always reflexively avenge a physical attack upon a woman they know. Because of that, if a woman starts the physical component of the partner dispute, she's setting in motion a chain of events that puts her and, ultimately, her man and the men who come to her defense in harm's way. She must understand, once events are set in motion, those events are in the driver's seat, not her. "At LEAST give me the piece of mind that I'm not whupping some guys ass in vain," Smith seemed to say, on behalf of men everywhere.

The falsity of an accusation may not be discovered until it's too late for the accused or, in some cases, the White Knight himself. It certainly came too late for Daniel Cicciaro. He heard the damsel call that a friend had been threatened with rape by a Black boy at their prom. Gathering a mob of like-minded Italians, they set upon the boy and gave chase to his home. By night's end, the Black boy's father, John White, was in a jail cell, having ended the chase at his home by sending young Daniel to the morgue with his pistol. The rape threat was a hoax, of course, but the damage was done.

We know that questioning the gender narrative prompts any man to be purged in this age. That risk is amplified for a Black man who offends a White women with rape anywhere in the field of discourse. While many brothers spoke up on Twitter and in the blogosphere, many likely will keep proverbial "doors locked" for the time being to rational but uncomfortable discussions on the matter of violent women, feeling as unsafe freely exploring the issue as Black men felt looking askance at a White woman in the wake of a fresh crop of "Strange Fruit" blossoming fetid from trees, let alone stepping on their feet.

EPILOGUE

[youtube https://www.youtube.com/watch?v=1LSBHtaeVs4&w=560&h=315]

While crafting this piece, starting Tuesday, I harkened back to this December 2012 Rational Male post about the first time Smith dispensed red pill wisdom, in the video above, this time after an appearance by NFL pariah Chad Johnson, an actual batterer. Smith spring-boarded to a broader, tangential issue, that of men compelled by circumstance to "fall on their sword" at the expense of "the whole truth," often in matters of infidelity. Indeed, when a female reporter asked Rice Thursday, during public mea culpa #2, "What actually happened in that elevator?" Rice knew his duty and charge. It was to be both take ownership of his substantial part, but also to play sin-eater. "My wife can do no wrong. She is an angel." If that sounds familiar, we heard it from the most famous male domestic violence victim five years ago—Tiger Woods.

There was also another sin-eater in this episode, albeit force-fed. That Smith was not upbraided for and exiled to broadcast "time out" for the 2012 segment, but was for last the July 25 segment, suggests that the outrage over the "suspension" is a smokescreen. Chad Johnson suffered the trifecta for his crime: jail time, divorce, and the loss of his NFL career. Moreover, that segment was many months after the punishment. Rice suffered none of these, the wound was still fresh, and the mob fury needed an outlet. In this case, it was a whipping boy—Smith.

Paul Elam: Presentation to the International Conference on Men's Issues 2014

Paul Elam · 4 August 2014 · Archived copy · Original

We will over the next few weeks continue to present full transcripts of all the presentations at the International Conference on Men's Issues 2014. Here we bring you Paul Elam's speech, the final speech from Day 1, June 27, 2014, introduced by Warren Farrell.

As always, thanks to Rick Westlake for doing the bulk of the work on all these transcripts.–DE

(Attila Vinczer)

Our next guest will be Paul Elam. He will be introduced by Warren Farrell.

I want to share with you a quick little thing that happened to me at the border crossing when I was on my way down here. The guard actually grilled me quite a bit, and he wondered – he asked a question, "Why would you drive 300 miles to go to the VFW?" And I tried to answer in a manner that would be conducive to what he would want to hear; I just wanted to get out of there. But it really stuck in my head: Why do I do the things that I do? Why would I come here, drag my father along, my two boys, spend a few days here – why would I do this? Many people, asking why.

The reason is, I care about my father. I care about my sons. I care about my fellow man. I also care about women. But I'm noticing that — my sons included, as they're going through school, they're not being treated very equitably. It's a problem for me. And, in a sense, I would like to thank everyone here, for taking this time, for Paul putting this incredible piece together, this conference; because it really is helping my boys and other young boys that are growing up in a world that is not very friendly to them.

Would you please introduce Paul Elam?

(Applause. Warren Farrell takes the podium, and beckons up Paul Elam.)

I want to stand next to somebody that's taller than I am – I think you'll do.

I just want to tell you that I didn't hear about A Voice for Men until a few years ago. When I heard about it, I heard about it like a lot of people hear about it; there's a lot of angry men out there, expressing their feelings, and you know, they're discriminating against women, they must be misandrists–and I said to myself–I didn't even look at that, I didn't investigate that–I internalized, after a lifetime of working on men's and women's issues, I internalized the probability of the truth of that, without even checking it out. If I, who have spent my life working on these issues, didn't have the awareness to check this out, what type of–

When I did check it out, I found that there was "Humanist" right in the title. There were articles from all over the world! There were people that were hurt and that were angry; there were people that were writing intellectually; there was Miles Groth, there were people who were gay, there were people who were African American; there were people who represented, in their diversity, exactly the opposite of everything that I was hearing! And I was realizing, had not Warren Farrell had … (Microphone problems)

… "you, more than anyone else, perhaps, have the experience of being attacked, for things that are not at all close to what you are saying, what you feel, what you believe. And yet, your first instinct was to go exactly where everybody who had attacked you had gone."

And so, I felt bad about that when I looked at the website.

But then I had something else happen with me. I met Paul. And we met at my home, when Cassie Jay, a woman who is doing a documentary here, was interviewing both of us. And I heard him articulate the feelings and the fears, and the movement; and I heard a lot of the same types of things that I feel, that I was trying to articulate and

put forward. And what I also heard and felt was a really warm, loving, caring man. And a warm, loving, caring man who had not so fallen into the trap of warm-loving-and-caring that he couldn't express something more than warm-loving-and-caring – he couldn't express outrage, he couldn't express anger – and that he had enough courage that he could allow anger on his site. Because … *(A/V difficulties)*

… perspective. And so for women to be able to understand their anger – emote their anger, and their feelings and their fears; and then for me – (A/V difficulties)

… that wouldn't be expressed also by us, was both unfair to men – it was my own form of sexism, but it was also was unfair to a movement. A movement often attracts people in pain, and its job is to channel that in a healthy way. But Paul has understood – *(A/V difficulties)*

(Dean Esmay shouts, from below podium) Hey, everybody, we're running ahead of schedule, believe it or not! Let's take a ten-minute break while we figure this out!

(Break for the audio/video crew to handle the problems.)

(Paul Elam steps up to podium)

Ladies and gentlemen, could you take your seats, please? We're about to start again.

(Break in video)

You must like that chair. You know, there are steps right there.

(Warren Farrell) See, it's a metaphor for the eyes, always take the hard way — so, should I stay behind these mikes, or can I move around? – Okay. Testing – we're about ready to begin again … Yeah, that – amazing.

(Paul Elam) Excuse me, if we could, everybody, could we get everyone to take a seat, please? We're about to start again.

(Warren Farrell) Paul said, "You were saying really nice things about me, Warren, so if that was not recorded, you've got to repeat those things." *(Laughter)*

The real conspiracy was not the feminists, putting those things that, that … it was the conspiracy to say something like that twice. Which I am extremely happy to do.

I was saying, what – When I was initially introduced to AVfM; it was from a distance, and it was before I had ever seen the site. And some people told me that the site was angry, and there were people that were angry; and I confessed, I confess now, to, at that point in my life, thinking, Oh – angry men out there; that's discrediting the efforts that we're making. And I didn't even look at the site. And here, you know – if you look ME up on Google, you find a lot of negative things about me, here and there; and it's sort of like I trust that those things — I've convinced my wife those things aren't true.

And so I mean, I was worried, and so, knowing all of that, and having spent so many years of my life being distorted, and accepting that, and working on that internally – I still retained the sexism inside of myself, of not allowing myself to think, "Maybe these are false attacks. Maybe these are false accusations." And I said – later, when I looked up the website, and saw this underneath the headline, "Humanist Theory" – well, this at least doesn't start out saying, you know, "hate-women theory." So, I started going down, and I saw this sweetheart named Tom Golden writing for it, who I happen to know; he's worked with me, and he's one of the nicest human beings you'll ever hear speak. And so, I was thinking, well, if he's associated with this, this must be good.

And then I kept reading other things, by the people; people from India, people from African-American background, people from gay persuasions, people who were women, people who were feminist in their orientation. And then, I started speaking to Paul, and Paul said he had invited thirteen feminists, thirteen times, to appear with him, to talk these issues through; assuring them that he would give them some type of sense of protection, and some type of — at least 50% of the time to speak. And so, I thought, "this is good." Then I had this experience, where I

actually met Paul. And I met Paul in my home, when Cassie Jay was doing a documentary on what's called the Men's Rights–MRAs; which I believe should be called Men's Issues, but that's another issue.

We're sitting in there, and Paul is talking about this issues, in ways that resonate with the things that I've been writing about, thinking about, feeling, trying to articulate, for years. But there's a difference. There's a difference between Paul and I. And the difference was that my message was only barely being heard. Paul was putting out there, to tens of thousands of people, these issues. He was secure enough internally to allow the space for the anger. He knew intuitively — like I knew intuitively (but I was with the National Organization for Women) that when Valerie Solanas wrote the SCUM Manifesto, that the Feminist Movement should not be defined by a book that is called "The Society for Cutting Up Men Manifesto" And so, there's always going to be unhealthy people drawn to every movement, and we need to let them share what they are doing, or be active in the way that Tom was talking about, or to be able to honor something differently as Tom was talking about. And then, with that activity, with that ability to express the feelings in whatever way counts, that would be able to create part of the healing process.

But we had something else going on here.

As I looked over the site, I saw that this was not just a website. This was a person who had reached out to thousands of people, all around the country and the world, that was piecing together pieces that no one else in the history of men's issues had ever been able to piece together. They were piecing together political pieces, they were piecing together humanist pieces. And that meant he was working with thousands of people. And tomorrow I'll be talking about some of those people that he was working with, and acknowledging them. But right now I saw that it was people from many different walks of life, many of whom were working as volunteers. When a person can do that, that means that they are able to cooperate; they are able to work with – they are able to inspire. And so, here's a man who is able to write, able to inspire, and as I got to know him, a man who truly loves his wife, Stacey; and when she couldn't make it this weekend, rather than say, "You've got to come here and support me," he supported her to support what she needed to do when she was there. From my perspective, that's what a man needs to do. He needs to care, he needs to love, he needs to think, he needs to have courage; he needs to be able to provide a space for anger. He needs to be someone like Paul Elam.

Thank you.

(Applause; Paul hugs Warren and steps to the podium.)

Thank you. Thank you, Warren. I think the first thing I want to say, I want to talk to whoever was responsible for having me follow Tom Golden, Barbara Kay, and Warren Farrell. *(Laughter)*

Oh, wait – that was me! So I will have to live with it.

Thank you so much, Warren, for that very warm introduction, and thank you all for being here, and for the very warm introduction and welcome that you've given to this conference.

I have a talk, today, planned to speak some about the issues of blue-collar men. However, as is always the case with AVfM, it's a shifting landscape; different things happen. There's one thing now that I know; thanks to the technical brilliance of the people at the back of the room – despite the sound problems — we are now streaming this live on YouTube. It is going out. *(Applause)*

I'm going to address something that I got up here especially to address earlier today; something that's really weighing heavy on me. And that's the situation that we had with a man who came here, who I saw; and, in talking to him, felt like he was a very lonesome individual, I'm sure with some emotional issues. And he'd touched people in a way that was not sexual – men, other men – that was not sexual, but it was sort of a come-on that was inappropriate — I'm sorry? — Okay; from what I've witnessed. And I certainly didn't take it as sexual. However, I trust that you survived the experience. And for those needing it, we will have Calvin Mann make "survivor" t-shirts.

I do want to say that I'm saddened, because I heard that in the media, the Detroit Press, that they came out – one of the writers came out, said that he had come here and been molested by this man. I had an encounter with the man; I

did not interpret it that way. And, once I found out about that, I did happen to see him in the parking lot, and I had to ask him to leave. Which I hated doing. I hated asking somebody to leave here, because they might have emotional problems. And that's part of what we're dealing with here.

And it reminded me of something that's going on right now, and has been for years.

If you go to the Department of Justice website, the US DoJ website, right now, you will see a statistic from our Attorney General that asserts that "the number-one cause of death for African-American women between 15 and 44 is Intimate Partner Violence." It's the same Department of Justice that does not even have that on the top 15 causes of death. What is our Department of Justice saying about men – and, in particular, African-American men – to put this lie up on a Government website?

And to repeat it: despite the fact that Christina Hoff Sommers, three years ago, wrote an open letter to Eric Holder about this, that was published in USA Today? As far as I know, it remains, to this day; it is not going to be moved. This is some of the difficulty that we're facing.

But I just wanted to get out there, how saddened I was to ask this man to leave. And I look forward to the time when we can have a conference where there might be some help, here, for him.

(Applause)

Thank you.

Blue-collar men – If we look at this building, and this building in particular, which was paid for in blood; if we look at our society at large, the standard of living that we have, the roads we drive on, the planes that we flew here on, designed, built, engineered, almost primarily by men; if you look throughout history, and you look at everything from pyramids, to aqueducts, to these engineering marvels, you will see a standard of living from all that, eventually, that led to a standard of living like nothing before in human history; much of it paid for with the sacrifice of men. Yet now, we look at those men – and I can tell you, as somebody with a blue-collar background – as something less.

I started AVfM from a semi truck, with a laptop, driving ten, twelve hours a day – well, no, it was only ten, because the DOT says I could only – *(Laughter)*

But my logbook reflected ten hours a day of driving. And I sat there each evening and wrote from that laptop, to start A Voice for Men. And now, look at you. Just look at this. It's amazing. And it obviously wasn't me that did it; it was a lot of people.

I'm going to wander a minute, because I don't want to forget. One of the ways that I've seen AVfM characterized, particularly by the SPLC, was that it was a mouthpiece for myself. So apparently, all the writers for AVfM that are here, all the crew that's working — In particular, I want to point out AVfM Italy, which is now published in Italian; AVfM Brazil, which is published in Portuguese; and the several other affiliates that we have, of people writing original content, who live in their countries, are not mouthpieces for Paul Elam. I also want to take this opportunity to announce that on August 1st, we are going to launch two more websites – AVfM Hebrew, and AVfM Farsi – on the same day.

(Applause)

And the individuals that are responsible for launching those two sites are working together.

I'm not going to talk a long time today. I want to just close this by telling you a story about blue-collar men. And not of all their magnificent accomplishments, but of some of the sadness that I've experienced in looking at their lives; and in particular, one of them that I wrote a piece about, my uncle Walter.

We used to visit my Aunt Johnnie when I was a youth, every Sunday. She baked fresh bread, and the whole house just was like a bakery when you walked in the door. It was magnificent. And we would sit around her kitchen table, and eat bread, and talk. And I think at this time, I was twelve. And I really wasn't even consciously aware that I had

an uncle. And I went running through the house one Sunday, while I was there; and there was this aging man, laying on a bed by himself. And I could look at him and see that something was draining the life out of him. Because he just lay there. While the rest of the house was filled with the sounds of family and the smell of fresh bread, Walter lay there by himself, trying to catch up on rest.

There was something about that moment that frightened me, and I think it was because I saw a possible future, for myself, that I didn't want to see. I couldn't wrap my head around all of it, but it was something that I felt; and I wondered who this guy was, and at the same time, I was so frightened I ran out of the room.

And my next memory was of his funeral. And it wasn't that much longer from that day. And I remember my Aunt Johnnie standing there, sobbing and wailing so profoundly that she had to be propped up by a relative on each elbow; she was in such grief.

And I thought about that moment, just not too long ago; and I remember with shame how he and his work were forgotten, even in his own home. And forgotten by me, after that day that I saw him and walked off.

And I think that experience really drives a lot of what I do.

We could go on all day about the greatness of all these men that make sure that things work, that the world works; and how they are the living answer to things like "The End of Men." I don't know if anybody's read that; I have. Saying that men aren't rela[vent]–This could only be an idea entertained by somebody so disconnected from the real world that they think that there's air-conditioning bunnies that are pushing cool air into this room; and that when they flush their toilet, the Poop Fairy takes everything away and sends it out of our way. You have to be very, very disconnected from the real world.

There won't be an End of Men, because that would be the End of Us.

And that's all I have for today. I just want to thank you all for being here.

(Applause; Paul leaves the podium, then returns.)

I thought I would come back up while you were still applauding. A couple of things:

We are having an Appreciation Dinner here tonight. You are all invited. Everybody in this room is welcome to attend … what we'll ask for you to do is perhaps, as we close for now, if we can get some "esprit de corps" here, and move the chairs where the Security staff will direct. We just need to move the chairs out of the way. You're welcome to come here. It's free for everybody. We'll probably have a tip jar, or something like that, to help out; but please be sure to come. There's some special things during that dinner that we'd like you to see.

Seven-thirty. That's it!

Liberate women from third-wave feminism

Anonymous Contributor · 4 August 2014 · Archived copy · Original

Nothing is more quintessentially American than self-ownership.

This precept guides conservative and libertarian ideology, and served as the fundamental tenet of the original women's movement in the United States. It is no surprise that the high ideal of personal liberty resonates so strongly with our youth today, though it has been reshaped to serve the aims of collectivists. Feminists today dangle personal liberty away from women, as if it is something to achieve instead of their natural right. Through dishonest scholarship and the politics of envy, modern feminists have perverted a movement about the dignity of self-ownership into a hysterical mob.

By creating a false, hostile version of reality, gender feminists' institutionalized victim mentality and pathologically unhealthy views of masculinity are what actually hold their largely middle-class constituency back—moreso than any "structural barrier" or "social construct." These wolves in sheep's clothing are determined to cede women's agency to the state and "experts" in the ivory tower. Feminists purport to care for women's health and autonomy but peddle propaganda that undermines both. Feminist mothers are stricken attempting to reconcile toxic dogma with love of their sons, pained to bring up their male children under the assumption that they are "raising the enemy."

Feminist theory, pervasive in public education and universities, parts young women from their power by fostering dependence on protected classing and keeping them beholden to the ultimate authoritarian: Leviathan. Given the eerily dogmatic tone of feminists today, this is a happy marriage. Feminists continue to widen their net to claim increasingly finer areas of our private lives, such as characterizing interactions between women and men as negotiations of power differentials. Microaggressions: can the "oppression" of women get any more molecular?

Rather than admit that American women are the freest of any women in the long, bloody struggle for Western civilization, today's indoctrinated cadets and their demagogues prefer to lead off with self-righteous fits over the dangers of being a woman in the United States. Real oppression is not self-consciousness; it is a 10-year-old Afghan girl, raped by a 45-year-old mullah, being faced with an honor killing.

But narcissistic American feminists still yearn for their war. Instead of attempting to specialize in a lucrative, in-demand field and make the most of their freedom to advance, many young women will martyr themselves in gender studies and social work, proclaiming the barbarism of the status quo. They will self-select out of the competitive fray and bemoan their persecution, apparently not connecting causes and effects.

Nothing impedes women from standing on their own two feet like today's protectionist gendersphere. Feminists have supplanted the patriarchy. Modern feminists and their relationship to the philosophical concept of agency is illustrative. In philosophy, that fever dream of dead white males, an "agent" is an entity that acts in the world. An action by an agent is usually described as a decision followed by the production of bodily movements in service of the decision. How can the locus of control be external for an individual's physical behavior? Feminists would have you believe that society is responsible for intentional behavioral choices of females that result in undesirable outcomes.

By denying female agency, today's feminists corrupt true equity. Asymmetrical sympathy for female criminals and whitewashing women as non-violent (casting men with the opposite aspersion) is a common example. When I volunteered at a women's shelter, our trainer carefully emphasized that we not assign responsibility to women for remaining in abusive situations. I asked, "But what if there are children involved? Aren't they dependent on their mother to save them from domestic abuse?" She maintained that even when children were involved, no blame should be assigned to the woman for continuing to expose her children to abuse. This woman's opinions are not an anomaly; she is a seasoned veteran of the DV/SV community.

Feminist activists separate women's behavior from their intentions, and thus infantilize them. The would-be powerful refrain of pro-abortion activists, "My body, my choice!," puts the cart before the horse. Its irrational

selective responsibility demands we defer to the protester's judgment, while their predicament is a result of their poor judgment. This holds water, unless we subscribe to victimhood myths that women are not responsible for their behavior due to their "social conditioning." The conditioning of inferiority is reinforced more by tenured feminist academics and grievance-mongering journalists than it is in the real world. Feminist academics define human struggles in the language of gender, leading their young adherents to explain their life problems through a misleading lens.

Assuming that women's intentions do not determine their outcomes should be offensive to anyone who believes women are rational. The facility of judgment is asexual. Women are actors; they are not acted upon. Women are not apples in a barrel laid bare to the appetites of bobbing men. This deterministic passivity and learned helplessness is part and parcel of victimhood, integral to the psychology of captivity and eulogized by feminists as a woman's unique plight.

Those living in fear under third-wave feminism are the victims of feminist scholars, politicians, and shills. Sadly, the freest women in the history of mankind are being groomed into a victim-class. They believe they are caught in the vise grip of a hostile, conspiratorial, and specifically misogynist force. In their sense of dire persecution, they fail to realize that their identity politics erode their freedom as self-governing agents.

It's a despicable, self-fulfilling prophecy, and its hypocritical architects should be held to account. Young women are often simply experiencing the normal insecurity of early adulthood. They don't need bitter women with an axe to grind hijacking their anxiety in order to enlist them as Junior Trauma Officers.

Any ideology that denies your agency cannot be a loving one: it wants to use you.

It gains control through dependence. The key for young women, depressed by their sense of powerlessness, is to step away from the victim paradigm and exult in the freedom to shape their own lives.

Editorial note: This item originally published on Pocket Full of Liberty. —DE

The Gondoliers: Exploring the privilege of dis-privilege

Steve Jones · 4 August 2014 · Archived copy · Original

It's all in the definition; once something has been defined as an evil, it will be universally rejected. This was a theme of a recent talk by philosopher Stefan Molyneux. By example, Molyneux spoke of the slave trade. No one supports slavery anymore, and even the cretins who participate in the modern slave trade cannot defend their actions. But up until slavery was recognized as an evil, a small percentage of the population would defend this practice.

Likewise, once a group has been identified as dis-privileged in society, few if any will defend that inequity.

Of course, there are some exceptions, as we are humans complete with all the failings that this entails. As I have always said, people will cast themselves in a good light: we know better the trials and tribulations that we ourselves have suffered and it is much easier to be sympathetic to our own personal experiences. We are, of course, rational, thinking beings and can recognize and resist our own self-biases. We are also susceptible to the influence of ideology and are capable of rejecting fairness toward ourselves in favour of a group we perceive as oppressed.

These points were not lost on W. S. Gilbert when he penned what would become one of Gilbert and Sullivan's more successful operettas, *The Gondoliers; or The King of Barataria*.

The overall theme of this operetta, first performed in 1889, seems to be the folly of blind adherence to ideology. However, if you look a little deeper, you can see underlying themes that still resonate today—perhaps stronger than ever.

Act I is set in a blue collar community in Venice, occupied primarily by gondoliers and their families, all of whom are staunch republicans who abhor rank and hold all people to be equals (except, perhaps, gondoliers, who are masters of their trade … remember, everyone casts themselves in a good light).

As the curtain rises, we see two dozen young women who are busy binding roses into bouquets. Presently some of the young men in the community arrive, smiling politely and tipping their hats to the women, attempting to win favour. The women react coldly; they have no interest in these men. When asked for whom they are preparing these "floral tributaries extraordinary" [Good morrow pretty maids], the women explain in harsh terms that they are all in love with gondoliers Marco and Giuseppe, two brothers who will be coming that day to choose their brides. Once these two men have made their choices, the remaining women may deign to look upon the other gondoliers as their second option.

> "—But what of us, who one and all adore you?
> Have pity on our passions, we implore you"
>
> "—These gentlemen must make their choice before you
> In the meantime, we tacitly ignore you
> When they have chosen two, that leaves you plenty,
> Two dozen we, and ye are four and twenty"

Throughout, we see the men tiptoeing around the women's feelings while the women treat the men with disregard for their feelings … all the while assuming that the men will not lose interest after being treated with disdain.

When the two brothers finally arrive, they too go to great lengths to protect the women's egos, even pretending to have no preferences whatsoever (but of course they do).

> "A preference to declare would be indelicate
> And therefore we propose to let impartial fate
> Select, for us, a mate"

They go so far as to make up a game in which they will be blindfolded as they choose their brides so that no one will feel left out [These handkerchiefs upon our eyes]. However, when the brothers are caught peeking, they are shamed and even threatened with violence, despite the unreasonable length they have gone to for the benefit of the women's vanity.

> "—Conduct shady, they are cheating!
> Surely they deserve a beating!
> This too much is; Maidens mocking!
> Conduct such is truly shocking!"
>
> "—Fie, for shame! Fie, for shame!"

The shaming soon ends, and the brothers manage to catch the brides of their choice.

Jokingly, the brothers go on to claim that they still have no preferences and would gladly switch brides. Of course the two brides, who only moments earlier were perfectly happy to allow the brothers to have no preference, now change their tune and are insulted by the thought of their grooms-to-be not professing devotions to them and them alone.

Anyone familiar with the works of Gilbert and Sullivan will know that the plot will become comically complicated, and by no means does *The Gondoliers* disappoint.

Moments after the wedding ceremony, the two couples are approached by the Grand Inquisitor of Spain, whom they do not recognize. The brothers introduce themselves by announcing their political beliefs, explaining that as republicans they reject kings and hold all men to be equals.

The Grand Inquisitor informs the brothers that one of them—it is unclear which—is in fact the sole heir to a throne on the island kingdom of Barataria. With the kingdom in a state of insurrection, it is essential that the throne be occupied at once.

> "—As you are both republicans and hold kings in detestation, of course you'll abdicate at once. Good morning!"
>
> "—Well, as to that, there are kings and there are kings. When I say that I detest kings, I mean I detest bad kings."
>
> "—I see. It's a delicate distinction."

It is revealed to the brothers that they will be able to reign jointly, as one individual, until the rightful heir's nurse mother can be located. What is not revealed is that the prince was married in infancy; instead, it is explained that, for the time being, their wives will not be permitted to join them … just for a time, a few months is all. (Spoiler alert: Someone was switched at birth.)

The brothers inquire if they may invite their friends and give them positions about the royal court.

> "Of course, that is always done."

Almost immediately the focus switches from one of the men being a king to one of their wives being a queen [Then one of us will be a queen] and how all will have to treat her as a "high born aristocrat." The wives' republican ideology goes out the window as soon as they see themselves in a privileged position.

The brothers, however, remain true to their ideology. When they invite their friends to come along and take positions as courtiers, the village at first reacts poorly.

> "—as they know we object

> To pavilions and palaces
> How can they respect
> Our republican fallacies?”

The joint kings explain that they intend to remodel the monarchy on republican principles: all will be equal, from the Lord High Chancellor to the lowly coachman, henceforth to be known as the Lord High Coachman [For everyone who feels inclined].

At the closing of Act I, the brothers are away to the “island fair that lies in the southern sea,” sad to leave their wives behind but excited about their new positions.

Act II opens in the royal palace of Barataria, with the former gondoliers dressed in fine clothing and engaged in frivolous pastimes. Those who are paying close attention, especially upon a second viewing, may notice that the opening of Act II mirrors the opening of Act I.

The kings are treated with disrespect by the courtiers because of their “privileged” positions. The kings accept that they must do a little more around the court to make up for their positions … it’s only fair. So, as the courtiers engage in games and hobbies, the kings spend their days running themselves ragged, performing the duties of the heads of state, dressing their private valet, and even giving up their royal quarters to move into an apartment in the servants’ quarters [Rising early in the morning].

Despite their efforts, it is never seen as enough compensation by the courtiers, and yet the brothers, blinded by their ideology, accept this with gratitude. They can never compensate enough for their alleged privilege and, as such, will always be expected to do a little more while the “dis-privileged” courtiers live a life of luxury at their expense.

As I said, this is merely a sub-theme; the operetta goes on to find a comically simplistic resolution, as is the norm with Gilbert and Sullivan. But the point of this underlying theme is clear to me.

Once society has identified a group as oppressed, that group will be treated with extra care and concern. More noticeably, whoever is identified as privileged will be cast into a position of dis-privilege in many ways—and unsympathetically so.

Many men and women who identify as MRAs are well familiar with these themes.

When one’s ideology blinds a person to what is happening right in front of their face, certain opportunists will take full advantage.

This does not lead to a more equal society; on the contrary, we see only a reversal of master and servant under false pretense (by fools who would be king).

Feature image by José Manuel Ríos Valiente

Hell just froze over

AVfM Video Source · 4 August 2014 · Archived copy · Original

Remember when the media tried to approach new and social concerns with objectivity? Well, it's back. For how long, we don't know.

There is a damned fine article that goes with this here. PE

It is time to take the MHRM into American universities

Paul Elam · 5 August 2014 · Archived copy · Original

$10,268 of $13,000 raised

There is just over a week remaining before the fundraiser to support the Kennesaw State University Men's (KSUM) group ends. There is quite a bit of road ahead of them and club president Sage Gerard's quest to bring a first of its kind men's rights conference to an American university campus on November 1.

I will be speaking there, as well as Karen Straughan, A Voice for Male Student's Jonathan Taylor, Dr. Janice Fiamengo and others.

I am happy that AVFM has played a role in making it happen. But it was a small part. KSUM, the brainchild of AVFM's director of collegiate activism Sage Gerard, is a standalone organization working diligently to bring counter-theory and support to male students to the modern university environment. AVFM is taking no funding for this.

If you can spare it, they could use your help.

You can donate to the current fundraiser by clicking here. Or, if you want tickets to the event (donation suggested) you can go through this link to get them.

It's time to take the men's rights message directly into American universities.

The current push for colleges to investigate allegations of sexual abuse can hurt valid cases: A law enforcement perspective

Michael Conzachi · 5 August 2014 · Archived copy · Original

Editors' note: This article was published August 3, 2014, on The National Coalition for Men website.

In recent weeks and months, there has been a flurry of activity regarding the investigation of sexual assault allegations on college campuses, to be handled by administrators and student disciplinary boards.

That is probably the worst idea since the invention of the square wheel, and the clapper.

I speak from the perspective of having spent three decades in law enforcement and nearly two decades as an investigator. Not only are college tribunals unqualified to take on such as task, but many in law enforcement are not sufficiently trained as well.

Let's take for example a typical law enforcement response to a sexual assault. The alleged victim calls the police to report a sexual assault. The investigation begins at that point. How was the call made: from where and who was present? Was the call made from a cell phone or hard-wired phone? If the call was made on a cell phone, the location of the cellular phone tower that transmitted or received the signal is important. Was the call made to a police department recorded line or did it come in through another method?

Then comes the first responder. Was the first responder a police officer, a paramedic, or is the reporting party a hospital? If it was a hospital, who called? Was it a clerical worker, nurse, or doctor? What was said to that person making the notification is important and must be clearly documented in any report. If a paramedic was the first on scene, does that paramedic have the knowledge or insight to make note of various things while attending to the medical needs of any potential victim? Would that paramedic have the insight to consider protecting evidence after first taking care of the medical needs of the alleged victim?

The point being is that there is a lot of information that has to be considered way before any law enforcement officer or emergency medical personnel arrives on the scene, and the subsequent investigation. Would any untrained college tribunal, consisting of an administrator, professor, or student disciplinary board even think of those things?

Now we have the initial or preliminary investigation by a first responder. In the cases where a suspect is outstanding, one of the first responder's primary objectives is to determine if in fact a crime has been committed, or at least a strong indication that a crime has been committed, and to initiate a crime broadcast with as much information as possible so as to increase the chances that the apprehension of the suspect or suspects are increased.

This initial investigative step is also very critical, as an experienced and well-trained law enforcement officer can begin to make a determination if the alleged sexual assault is valid or if there are some warning signs or red flags that might indicate that it is not.

This is not specific to sexual assault allegations. The same type of scrutiny involves any crime: stolen car, burglary, stolen credit card. Contrary to popular belief, many people falsely report crimes, not just sexual assaults, although they rate up there near the top of false reports. As an example, here is a brief list of eight pages of false police reports in the Orlando, Florida, area: http://articles.orlandosentinel.com/keyword/false-police-report.

If a first responder is going to initiate a crime broadcast detailing a crime—whatever crime that is: a sexual assault, a robbery, a bicycle theft—that first responder knows and is fully aware that other officers will begin looking for any suspect. If a person matching that description is located, there will later be a number of legal challenges to the initial detention as to the legalities and probable cause.

As you can see, even before we really get into specific facts about a report or allegation of a sexual assault, there is a tremendous amount of investigation, information, and many considerations to think about, just in the initial stage.

Does anyone believe that a college tribunal would even have the foresight to give those considerations any thought?

And this is before the actual substance of the investigation is conducted.

The next stage would be the preliminary investigation by the first responder. If the agency is large enough or has the resources, a specially trained sex assault investigator would be called to handle the bulk of the investigation, as they should.

During my years as a first responder, I handled maybe a dozen cases of sexual assault, and maybe three were legitimate. I can honestly say that I would not be the most qualified person to investigate cases of sexual assault, as my expertise was in the area of gangs, narcotics, and homicide.

That initial investigative effort is critical in the investigative process. Not all first responders are uniquely qualified to handle such a task, and it doesn't matter if it is a male or female first responder. The majority of the first responders are usually young, inexperienced, and in some cases insufficiently trained to properly handled preliminary investigations of cases of sexual assault. Some are good and others are not.

The subsequent investigation by the detective is yet another area that requires a tremendous amount of expertise and training. The California Sexual Assault Investigators Association (CSAIA) (http://www.csaia.org/index.aspis) is but one of many areas of law enforcement expertise.

Its mission statement states:

> *"The primary purpose of CSAIA is to provide high quality training in the fields of sexual assault prevention, detection, investigation, evidence collection and analysis, prosecution, victim services and support, incarceration and treatment of offenders, offender monitoring, as well as other closely related areas.*
>
> *The CSAIA exists to promote and increase constructive relationships between investigators throughout the state and nation in order to aid the rapid dissemination of information, as well as to form contacts and liaisons to further assist in the apprehension of offenders and the effective investigation and prosecution of sexual assault cases.*
>
> *The CSAIA advocates effective relationships between investigators and members of related disciplines for the purpose of improving the team approach to cases to assure that victims receive the highest level of service and sensitivity and that offenders procure the maximum measure of the law.*
>
> *The CSAIA encourages the ongoing development of progressive standards of training and qualifications for sexual assault investigators and members of related disciplines to assure the continuing improvement of effectiveness in the field.*
>
> *The Association encourages and will actively support legislative changes, which promote the mission of the CSAIA."*

Look at the third paragraph above: ***"victims receive the highest level of service and sensitivity and that offenders procure the maximum measure of the law."*** Do the hysterics who continue to advocate putting colleges in charge of a serious criminal investigation not understand those words?

The CSAIA also conducts "SART" (sexual assault response training) and in conjunction with medical disciplines has developed medical protocols for the investigation of sexual assault and child sexual abuse that provides for specific training for medical personnel. Those highly technical skills are absolutely essential for the proper handling of sexual assault investigations.

Does that sound like anything that a college administrator, history professor, or some pimply faced college sophomore taking "selfies" sitting on a disciplinary board can even fathom?

Then we come into the issue of probable cause, self-incrimination, constitutional rights, and due process that involves any potential suspect. We also have to consider forensic, biological, electronic, and transfer evidence that requires specific collection and preservation protocols.

Many in the general public are of the opinion that once you have DNA, then that is all you need to find the

perpetrator. The truth is that DNA is just one of many components of evidence in the larger scheme of the investigation. Sadly, many law enforcement agencies allow sexual assault cases to just sit, waiting on DNA results, or the money to process any potential biological evidence. Many have just become too lazy or overburdened with workloads to go out and do "ground-pounding old-fashion police work."

Then there are the legal challenges regarding the collection and processing of evidence, the nature of interviews, and the legalities of interrogations. A majority of criminal cases involve some type of legal challenge: pre-trial hearings, probable cause determinations, evidence exclusionary motions, scientific challenges to biological evidence, crime laboratory reliability, suggestibility of photographic line-ups, motions to quash or traverse search warrants, legalities of confessions and compliance with Miranda warnings, hearings to determine the reliability of witnesses or informants, and motions to dismiss.

There are and continue to be legal challenges regarding law enforcement's use of "third parties" to extract or obtain information outside of the scope of "Miranda" warnings. Think of jailhouse informants. The police cannot simply just have a non-law enforcement person make contact with a potential suspect, and try to obtain incriminating evidence or a confession out of him in violation of his constitutional rights.

Currently, in Orange County, California, the death penalty sentence of mass murderer Scott Dekraai is being challenged (http://www.voiceofoc.org/countywide/county_government/article_a1712570-198a-11e4-a666-0019bb2963f4.html) due to the improper use of jailhouse informants. Dekraai, if you recall, went gonzo after his ex-wife continued to violate numerous court orders that prevented Dekraai from seeing his son. Nothing was done by the family court to intervene in the custody interference, so Dekraai went to the Seal Beach hair salon where his ex-wife worked and shot nine people and killed eight, including his ex.

Dekraai's family law attorneys from the Long Beach law firm of Jarvis, Krieger & Sullivan (http://www.jarvislawyers.com/) immediately sought and obtained a court order to seal all records of Dekraai's family law case (http://www.insidebayarea.com/california/ci_19182448). The only thing that can be derived from this is that the deplorable manner in which his family law case was handled drove him to commit mass murder, and no one wanted that scrutiny in one of the most egregious mass murder cases in Orange County history; otherwise, why the secrecy?

If all of those legal and scientific challenges have been met and satisfied, then the case proceeds to trial. Then there is the painstaking process of jury selection, and many of those prior legal and scientific challenges are discussed and challenged again, and then once again, motions to dismiss.

Does anyone still believe that ANY person sitting on any kind of college kangaroo court has the kind of training, experience, and know-how to properly and legally adjudicate anything other than a beer keg in a dorm room or a parking violation?

Sexual assault is a serious crime and one that requires the highest levels of knowledge, training, and experience. Asking a college tribunal to investigate the crime of sexual assault would be like asking a newly hired bank teller to investigate an international money-laundering operation.

It ain't gonna happen, folks. In reality, college kangaroo courts can actually hurt valid criminal cases and, as we know now, expose the college to significant legal liability.

As an experienced investigator who has handled countless high-profile, murder, kidnapping, robbery, narcotic, and terrorism cases, the last thing that I wanted was for some second-rate amateur or "wannabe" cop or lawyer to screw up my investigation. For that matter, I don't want a rookie cop doing something to screw up my case either, even though there is no intent but maybe just inexperience and lack of training.

Valid and legitimate sexual assault victims on college campuses—the 1 in approximately 5,400, not the 1 in 5 that the rape culture myth and hysteria promotes—deserve the most professional, legal, and scientific investigation

possible, not a kangaroo court of ideologues and amateurs.

Keep allegations of sexual assault on college campuses **out of college campuses**, and let law enforcement and the legal system do what they are trained, paid, and mandated to do.

> NCFM Member/Advisor Michael Conzachi, The Current Push for Colleges to Investigate Allegations of Sexual Assault can hurt valid cases: A Law Enforcement Perspective.

Big time waste and corruption in Romania by the European Union – Part one

Lucian Vâlsan · 5 August 2014 · Archived copy · Original

Editor's note: This article first appeared on AVFM Romania.

It has already been said a few times that organized opposition to feminism is not necessary in Romania – and the reasons for those claims were in many cases variations of "it's not like that here" or "it won't be like that here" – as if Romania is somewhere on Pluto and not a net contributor and a full member of the European Union (EU).

Whether we like it or not, the EU is determined to aggressively promote and implement feminist ideology in all of the 28 (un)fortunate nations that are part of this club – and ignoring the problem won't make it go away; on the contrary, it will only make things worse. (Just as happened when we ignored the directives on agriculture until the bureaucracy bit us on the bottom and now the average Romanian food producer is buried in useless bureaucratic costs for certificates that nobody cares about. But let's not digress.)

In this series we will be talking about the bureaucratic brushwood through which millions upon millions in money that come from taxing the Romanian stipendiaries at a 70% rate and from taxing other EU citizens with similar tax rates, are filtered through various Non-Government Organizations (NGOs) and dubious firms. And it all happens with the blessing of the EU and in the name of "gender equality" – a term so vague when used by the EU that it can literally mean almost anything, as long as it advantages women and **only** women – even when there's already a considerable female advantage in the particular area targeted for funding.

Many Romanians have this mistaken impression that the EU institutions are some nice little angels that are corruption-free and that the issue solely comes from our local corrupt politicians. In 2011, 56% of Romanians believed that the EU institutions have a certain degree of corruption[1] while 89% of them believed the same thing about the institutions of the Romanian State[2].

In other words, Romanians are expecting corruption from the Romanian State (and good for them), but they tend not to expect the same or a higher degree of corruption from Brussels – and they are mistaken.

The Centre for Consultancy and European Studies (CCSE – Centrul de Consultanță și Studii Europene)

CCSE (founded in 2005) and its sister institution — The Centre for Professional Qualification and Requalification Social Trade — are according to the CCSE website[3], part of a holding with a primary objective of organizing professional qualification, development and specialization training – approved nationally by the Ministry of Labor, Social Solidarity and Family and by the Ministry of Education and Research through the branch called the National Council for Professional Formation.

CCSE is, however, a business, and apparently a prosperous one, as it's considered a top business in Galați county[4] and they even have a certificate for this[5]. In 2013, CCSE reported a profit of 2.353.765 RON (a little over 530.000€). Not bad for a business in the educational field which has only 3 employees (!) and which in 2010 had been reduced to only one employee.

SC Centrul de Consultanță și Studii Europene SRL also appears mentioned in the National NGO Registry where, through its representative, Mrs. Ramona Oțelea, teamed up with other entities to found the Association "The German Centre for the Internationalization of SMEs[note 1]" on September 24, 2013. This NGO was registered with the number 10661/A/2013[6]. According to the same registry, Mrs. Ramona Oțelea also has the position of general secretary in this NGO.

Ramona Oțelea is the wife of Mihăiță Oțelea, who was prosecuted for aggravated fraud, forging public documents and perjury in a criminal case regarding a fraud of 1.1 million RON (250.000 €), money that were taken from AJOFM Galați[note 2], according to the local newspaper Viața Liberă (Free Life)[7]. In that case, Oțelea was eventually

convicted by the Galați Court to 4 years and a half in jail and to paying one million RON as reparations to AJOFM Galați alongside with Social Trade SRL Galati, the holding of which CCSE is also part[8].

These crimes took place when Mihăiță Oțelea was a representative of SC Social Trade SRL, and the company's administrator was Ramona Oțelea. So now we know why the name Social Trade SRL became The Centre for Professional Qualification and Requalification Social Trade, and then it was unified in a holding company with CCSE. It would be also interesting to know whether the founding of CCSE in 2005 has any connection with the finalizing of the preliminary inquiry of the law enforcement in the same year on SC Social Trade SRL. But we'll leave this discussion for some other time.[image]If we look on this graphic, the profit of CCSE (marked with red) collapsed somewhere in the middle of the year 2010 and the firm continued to struggle financially for another year during the Social Trade scandal. But here, somehow, CCSE and its holding managed to rise back to even larger profits than before despite being hit by a huge scandal that ended in prison sentences.

How? Thanks to the EU funds.

If we go on CCSE's official page, http://cursuriccse.ro/, we are greeted with the shiny announcement that you can see bellow (click on the image for the full dimension):

> [image]Translation: Sign up to participate to one of our FREE courses for people with disabilities, ROMA, single parent families, families with over 2 children, young adults who just left the orphanage, and women: 1. Technician masseur; 2. Construction and pluming worker; 3. Hairdresser; 4. Old people's home carer; 5. Commercial worker.

So we notice that CCSE promotes *free* courses unless you are a healthy non-gypsy man – which exactly the category of people which dominates the unemployed in Romania[9] in 40 of the 42 administrative units of the country[10]. This is a bit hypocritical coming from CCSE given that they themselves write on their website that they do not discriminate on the basis of ethnicity, sex, or religion[11].

We also notice that these courses are part of an EU-funded project through the contract POSDRU/165/6.2/S/142962. So we take this ID and go to the Regional Intermediary POSDRU[note 3] Organism, which tells us that the beneficiary of the project is the Local Council of the 6th sector of Bucharest[12] and the first funds on this project have already been approved – the amount being 327,917.54 RON[13] (roughly 74,000€).

We dig a little further and we find out that the real beneficiary is the General Directorate of Social Welfare and Child Protection (DGASPC) of the 6th Sector of Bucharest[14] and the total budget of the project is 6,558,350.88 RON (1.5 milioan€) according to a table published by the Government in June this year which also qualifies this project as being in the *in implementation* stage[15]. Most of this amount is paid by the EU according to a communication published by the DGASPC 6th Sector[16] which mentions CCSE on the list of its partners alongside with other two organizations – The Foundation for Communitarian Support Bacău and the "Four Change" Association.

It is also worth mentioning that the DGASPC 6th Sector spent right in the first days of the project roughly 24.000€ (104,838 RON) on *audit services*[17]. With only the money spent on auditing, one could buy EU-wide recognized courses (not just nationally, as CCSE offers) of things like technician masseur for 110 people (a private company offers these courses for just 950 RON[18]). With the same amount of money one can acquire in Galați (the city of residence for CCSE) hairdressing courses for 361 individuals[19].

Considering these realities, with 1.5 million euros, which is the total budget of this project, one could qualify and train the entire population (not just half) of an entire Romanian county – not just the 780 people who are the target group of this project.

But this is not the only weird project in which CCSE is involved. In the Projects section of their web page we find a few other similar projects which involve the spending of the taxpayers' money as inefficiently as possible.

Another example of such a project is the one called Gender equality and access to healthcare (EGAS) – which is a project that aims to develop and promote the principle of *equality of opportunity and gender in the healthcare indistry of the region* [the South-East region, note] *by identifying the main problems which women who work in this sector face as they pertain to gender equality and equality of opportunity.*

EGAS starts with the premises that there is no equality of opportunity and gender in the healthcare industry and that inequality affects only women. But is this true? Well, not really. It hasn't even been a year since the EU and the Romanian Government spent 6.2 million RON (1.4 million euros) on a study that ended up telling us what we already knew – that 80% of the employees in the healthcare industry are women[20].

The same study noted that although only 20% of the people in leadership positions are women, the women in the system are not bothered by this at all; over half of them firmly deny, in absolute terms, the very idea that such thing as sexual (or "gender") discrimination exists in the healthcare system.

In other words, those women involved assert that equality of opportunity already exists. Yet the EGAS project still wants to help the women in the healthcare system to develop their professional careers because… equality. And in the good ol' fashion of the EU, it doesn't even matter if the supposedly affected women need the program or not, the taxpayers' money will still be spent in their name – because potato.

The budget of the EGAS project is not huge – but it's still big considering that the objectives of the project are addressing an issue that clearly doesn't even exist. The Romanian state healthcare system is indeed in a state that varies between semi-disastrous and catastrophic (while the private system thrives) – but the problem exists for other reasons and not because of a discrimination on the basis of sex in employment or promotions.

The total budget of the EGAS project is 2,144,132 RON (roughly 500.000€)[21] coming from three sources – the EU (POSDRU), the Romanian State and the Union Federation „Sanitary Solidarity". One would wonder what is the opinion of the very few men in that respective union, when their money are being taken by force from their already small salaries in order to advance the already advanced careers of… women? This is a question that ought to be asked more often.

If you look at the document placed as a source for the budget of EGAS, you will notice that the entire page is filled with a series of projects that are unrelated to CCSE but which have an identical aim and are also paid by us – the taxpayers. For instance, on the same page we have the project *Femeile P.O.T.(Putere, Organizare, Tenacitate) (Women CAN – Power, Organization, Tenacity)*, that takes place in Vaslui county, a project which also swallows roughly 1.7 million RON. On what? No-one knows. Why is this happening? Because the EU and the Romanian Government have a lot of money to through out on the window — in the middle of the recession.

Evolution, Value, Entrepreneurship for women on the labour market (EVA) is another project in which CCSE is involved alongside the DGASPC 6th Sector, the "Four Change" Association, the Foundation for Communitarian Support Bacău, The White-Yellow Cross Foundation, and SC Green Team Actual SRL. It's interesting to note the involvement of DGASPC 6th Sector in a project that's not even regional – but national. We'll come back to some of these organizations in future articles.

It becomes even more interesting when we look up the EVA project by its ID – POSDRU/144/6.3/S/125842 – and we noticed that it's registered at the Intermediary Regional POSDRU Organism for the West[22], hundreds of kilometers away from Bacău, Bucharest or Galați (the residence of CCSE). The total budget of the EVA project is 8,333,292.66 RON (1.88 million euros).

And what do they do with this amount? Well, they're going to award 5 prizes for the best 5 business plans brought up by 5 women with the fabulous amount of 10,000 RON per plan (plus the flat tax of 16%, so 11,600). Wouldn't everyone be better off if the prizes would just be written off as tax-free? We say this because it's truly bizarre: the State gives the money to the NGO, the NGO gives them to the 5 award winning women, who then go to ANAF (Romania's IRS) to pay back the tax. It's absurd! Even if we only take the banking commissions into account and there is already a significant amount of money lost through this totally inefficient scheme.

Anyway, this means 58,000 RON in prizes. But what about the rest, until over 8 million? According to the communicate published on the "Four Change" Association's website, the rest is being spent on training and seminars about nothing, 30 meetings with "communities of women" (can someone please let them know there is no such thing in Romania?) or courses of "formation of formators" (seriously! You can't make this stuff up!) and a visit of "study and experience exchange" in Suffolk, UK for 15 of the female beneficiaries and 8 *representatives of the partners*[23]. In other words, the NGO employees and collaborators will have a short "free" vacation paid by the taxpayers following their tireless work to promote ~~male exclusion~~ "gender equality."

Do we believe that CCSE and its partners are a bunch of ideologically motivated feminists? No, not really. Judging by the evidence, CCSE is more likely an organization with a recently dubious past which found a perfectly legal way to extort some more money from the taxpayer. In the case of CCSE, we have a serious doubt that misandry is their main goal – but rather the means. However, in the case of the source of the problem — the European Union — misandry is the main purpose, and the EU truly is an ideologically-motivated organism first and foremost.

And herein lies the problem: What CCSE is doing, no matter how immoral, hypocritical and irresponsible might seem to us is, for all intents and purposes, legal. It may be barely legal, but legal nonetheless.

The Romanian State can't cut the funding for POSDRU because the EU deemed this program a priority – so if our government does it anyway, it may face a lawsuit at the ECJ (the European Court of Justice) based on the legal precedent set in 1997[24], according to which legal discrimination against men is not discrimination because all people are equal in front of the law, but women are more equal.

Sure, we can blame the employees of DGASPC 6th Sector, which is a public institution and which is involved in surprisingly many projects of this kind, given that if we add only their financial contributions we get a relatively high amount for the budget of a sectoral DGASPC. But the main problem remains: That all these issues are not the result of the Romanian corruption, but merely a symptom of wider crass corruption and morally-bankrupt ideology promoted *en fanfare* by the great European Union.

Whenever such scandals that cost the taxpayer untold amounts of money are revealed, our Romanian press points the finger at local corruption, and then they curse the government and the party that happens to be in power. There is no doubt that that local corruption factors and all the parties that have been in power since 1990 are partially to blame – but, at least in this area, it is essential that we understand that the source of the problem is in Brussels – not in Bucharest, Vienna or Vilnius.

If these kinds of programs addressing non-issues were not funded by the EU, organizations such as CCSE would go bankrupt (as should have happened when Mihăiță Oțelea was sent behind bars) and the morally corrupted employees from institutions such as DGASPC 6th Sector would find something else to do, or quit because of the lack of the generous grants offered by the EU for doing exactly nothing.

In the second part of this series, we will continue to expose the way the public funds are being spent in the name of advantaging women and **only** women, following incentives from the EU – actions that are, at the end of the day, detrimental to everyone in society.

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Leveling up to the red pill

Hopeland Cash · 5 August 2014 · Archived copy · Original

There are as many red pill stories as there are Men's Human Rights Activits (MHRAs), Men Going Their Own Way (MGTOWs), Honey Badgers (women who support the men's movement), and anti-feminists. There is no single way, and the discovery of greater awareness is rarely a quick process, often a lonely journey, and by its very nature can't come without a dose of pain and confusion.

For some men, the red pill can only be found after a profound trauma, a terrible abuse that plants a seed of skepticism and draws them out into the light of truth. For others, it is found in the mounting realization that society isn't delivering on its promises. For me, there was no single event. Instead of a red pill moment, I had a red pill progression. I am an MHRA because I know it is a right and just cause, and I am compelled to activism by the ever-growing library of truth and facts I discover and the visceral need to combat all the hate and lies that oppose their illumination. I know that now, but it was a slow, grating march toward truth that challenged the world as I had been raised to see it.

Like most MHRAs, as a young man I needed a red pill in the worst possible way (though I didn't know it then). I was raised in a liberal feminist family, but that handicap was offset somewhat, I think, by my sisters. Don't get me wrong, my sisters aren't bad siblings, but thanks to them I never harbored any delusions of female purity or innate virtue; I always knew girls were people, not snowflakes, and my upbringing was more egalitarian than most. That's why I've never been a skirt-chaser or a full-blown white knight. I was taught the feminist narrative and believed it, though. My mother isn't a raving rad-fem, and I have a good relationship with my father, but I believed in "chivalry" and opposed "sexism" and all that. There never seemed any reason to question those things, but then something happened that started me down my path to the MHRM: I became a gamer.

First it was video games like *Skies of Arcadia* and *Knights of the Old Republic*, then after high school I got into tabletop role-playing games, specifically *Dungeons and Dragons* (Edition 3.5, thank you very much). As far as my feminism was concerned, that was the beginning of the end. Strange, I know, and there was no reason to suspect any such thing would happen; I started playing DnD on a whim, and it wasn't the gaming itself that did it, but the creativity it inspired that liberated my mind and eventually let me slay the beast of my own feminism and loot that wonderful red pill.

Dungeons and Dragons is a brilliant platform for interactive storytelling. I don't play anymore, but I still believe that. I immediately took to the role of game-mastering, and I was the type who loved to do home-brew (creating original content from scratch). I invented complex worlds, new species, classes, and abilities, etc. It was a fantastic creative experience, but my favorite part was inventing societies. I was probably inspired by my love of Star Trek and its exploration of speculative cultures, so I did the same in Dungeons and Dragons, writing whole explanations of cultures, their customs, dress, sport, rituals, religions. I even wrote pieces of short fiction exploring a "day in the life" of a citizen of these societies, and through this I explored a wide breadth of concepts as creative exercises.

There was one of my creations in particular that proved the most impactful on my life even long after I put away the dice. It was a culture of elves (yeah, like Lord of the Rings, but less Orlando Bloom), a society at war with a neighboring state. I toyed with ideas of what kind of people they might be, and then, inspired by elves' androgyny, I decided to do a gender flip. They're at war, but what if women were the soldiers?

What followed was the thought experiment that changed my life and made me an MHRA. I figured, if the women were the soldiers, then the men would take on the women's roles and duties, and by extension their problems. Wouldn't it be interesting, said my young, unformed brain, if men were the oppressed sex? You know, hypothetically (wink, wink). So I ran some Google searches. It's been far too long, so I don't remember what exactly I searched for, but I came across some highly unexpected Wikipedia pages. They talked of bizarre concepts like male under-representation in education and the bias of divorce courts.

I'd never heard such ideas. Men suffering from systemic socially ingrained biases and misconceptions leading to mistreatment and a lack of recognition for their pain?

It can't be!

But it was, and only more and more so as I read further. Fathers' rights became of particular interest to me, and I was becoming ever more astounded by the depths of abuse leveled on fathers and children. I remember sharing these horror stories with friends and family and feeling genuinely aghast. Even more horrifying, I would soon realize, was the sheer ignorance surrounding these issues.

Getting back to Dungeons and Dragons, I continued to explore these social issues in my own private way as part of my gaming. I created more gender-flipped societies, and in my naiveté I even wrote up one with two social castes of women, one of which practiced the radical feminism I was becoming increasingly aware of in the real world and the other that stuck to "good feminism."

Ah, youth.

Eventually I stopped playing Dungeons and Dragons, but I still game here and there, and enjoy science-fiction more than anything. My eyes had been opened, however, and though I hadn't yet realized it there was no turning back. I kept reading about men's issues, and as I began writing fiction I integrated these issues into my stories. A month didn't seem to go by where I didn't come upon yet another social ill facing men. Healthcare, life expectancy, suicide, general legal bias, lack of reproductive rights. The list grew, and grows still, like the endless chains of quests and bosses to be faced in an RPG. I knew I couldn't fix these problems, but it would've been comforting if at least they'd stopped spawning!

Through all this, I continually came back to a single core fact: ignorance is the greatest enemy of men's rights. I was kept ignorant, through no malice of my parents, for years, and when I discovered men's issues I was perpetually shocked not just by the terrible severity of these social wrongs, but also by the very fact that I hadn't heard of them. How could men be suffering so much without anyone talking about it?

I wanted to be one of the people who would talk about it. I toyed with the ideas in my role-playing, I touched on the issues in my fiction, I began blogging about portrayals of men in the media, and eventually, after a chance click-through from an article on the National Parents Organization, I found A Voice for Men. Within a year I had published my first article here.

And I will continue to do so because these issues matter, and because people still aren't talking about it. Some men only find out after their lives are ruined in the military, divorce court, or by a rape accusation; many women have to see the pain of their brothers, sons, husband, or father to realize what is wrong; if I hadn't asked that simple question, What if women were the soldiers?, I might have never found out. I could've kept swallowing the blue pill, gone neck-deep into student debt, married the first Mary Sue to come along just to get people to stop asking if I'm gay, and be waiting for my turn on the gallows of manhood before I saw through all the lies.

I got lucky. I asked questions. I was stubborn enough to not back down. Things like role-playing and science-fiction are male-dominated, maybe because they look past how reality is and wonder how it could be. That is a powerful lens through which to discover new ideas, but also to see the truth of the world around us. More men need to ask those tough questions because the answers are out there if they look.

That is how the MHRM will grow, through the process of discovery. We don't indoctrinate with ego-stroking and victim narratives; we illuminate with facts, with the stories of real people. When enough men and women learn the truth, it will begin to spread even faster, and someday men won't have to suffer those brutal scars or stumble on the truth by accident; it will be freely available to be assessed just like every other philosophy, rejected or accepted by each individual.

Even more than that, I look forward to the day A Voice for Men is graced by an author who can honestly say, "I didn't have a red pill moment" because he or she was raised right, was taught the truth by mother and father, and

never had to overcome the handicap of indoctrination and misinformation. That will be the generation that doesn't just advocate men's rights but lives them. That is our endgame.

Undoing due process in campus rape cases

AVfM Video Source · 5 August 2014 · Archived copy · Original

Law professor Glenn Reynolds interviews professor KC Johnson on campus rape hysteria and the destruction of due process. Important viewing!

You might want to subscribe to PJ Media, where you'll also sometimes spot the author of this awesome book.

Women in the MRM? (eek!)

AVfM Video Source · 5 August 2014 · Archived copy · Original

We can't think of much to add to this except that you might want to subscribe to Mankind Global Media Network (a big name for a little channel, but it may just be going places).

http://youtu.be/L2uA6MRRZp0

Lowbar links and comments:

Does #WomenAgainstFeminism have a hidden agenda? Are women who join the MRM "diluting the movement?" What the hell does "the movement" mean, anyway?

The Female MRA by Spetsnaz: http://youtu.be/PSCxDEIpawQ

A Challenge to #WomenAgainstFeminism by Diana Davison: http://youtu.be/RDbvfW0opX4

Women Against Feminism by johnntheother: http://youtu.be/UZjlXENn68c

Carnell Smith interview "Proving Who's the Daddy: Men Don't Get a Fair Shake in Paternity Cases": http://youtu.be/5Ddy-HUYTtQ

Becoming Ambient by Fidelbogen: http://youtu.be/MIJLLb1Evkk

The Practice of Rhetorical Discipline by Fidelbogen: http://youtu.be/xrQjuxzkjY8

Proper Horror Screams: http://youtu.be/0_q8yn3cd8g

Songs:

Weird-Al Yankovich: "Foil"

Iggy Pop & The Stooges: "ATM"

Hank Williams Sr: "Move It On Over"

A tale of two talk shows

Mark Dent · 6 August 2014 · Archived copy · Original

The mind-numbing hypocrisy of feminists never ceases to leave me in a state of disbelief, such is their sheer unashamed, unapologetic bigotry. I have witnessed a most perfect example of this only days ago. It provides a very clear view of how our media and society operates, and I must say I am struggling to contain my anger as I write this.

Earlier this year, NFL footballer Ray Rice knocked out his now-wife in response to her punching him. Video footage of him dragging her seemingly unconscious body from a casino elevator caused outrage. No one would dispute that his retaliation was excessive and disproportionate. The fact remains that his wife conceded that she punched him first.[1]

Rice was trotted out for the inevitable *mea culpa* and claimed, "My wife can do no wrong." The fact that both parties were heavily intoxicated is not mentioned in many accounts of the incident. But this unfortunate incident is not the focus of my article.

Sometime after this domestic conflict, a well-known ESPN sports reporter, Stephen A. Smith, commented on the altercation in a discussion on his show. There, Smith repeatedly said, "No man should ever put his hands on a woman," and spoke what sounded to my ears to be common sense. Just as any man would know he shouldn't walk up to a bigger, stronger man and assault him or get in his face and abuse him, so, too, a woman should never hit a man or get in his face and not expect some kind of response. Sounds fair to me.

Wrong, apparently.

There was an explosive response to Smith's "victim-blaming" comments. Apparently any woman who assaults a man and then gets hit in return is a *victim*. I'm quite sure this doesn't apply when a man assaults another man and then gets hit in retaliation.

Smith was forced to retract his statement and apologize. His apology actually made me feel physically ill. The man bowed at the feet of feminism and licked the shit from the bottom of their boots. It was the most disgustingly grovelling, cowardly act I have seen in a long time. Of course, if he had not done this, he would have lost his job. He was suspended for a week for his unacceptable comments.

Watch it, but you will need a bucket:

http://youtu.be/lWgPh8JlOXs

This coward now believes that no woman can ever do anything considered to be provocation when involved in a conflict with a man. I assume this weasel would smile as a woman raked his face with her nails or swung her fist at his nose. Perhaps he would give a little whimper as she jabbed him with a knife or hurled boiling water in his face. But I am sure he would maintain that she had done nothing to provoke him, and if he did lash out, his next action would be to hand himself in to the local police and offer his hands to be cuffed.

What sort of a sick, twisted world do we live in? Based on this man's sickening, gutless apology, one-half of the human race can never be guilty of a provocative act.

But the disgusting double standards do not end here, my friends.

Whoopi Goldberg chose to speak about the whole episode and Smith's initial comments on a program called *The View*. Unfortunately, the complete version of this clip has been removed. Here is an edited version:

http://youtu.be/kNXKKFnm6lE

Goldberg was attacked by the other three women on the panel. They screeched and squirmed as she said no one should hit anyone. Again, this very sensible statement caused a meltdown. But what was deeply disturbing was that one of these panelists, Sunny Hostin, a former assistant United States attorney, made some of the most outrageous

statements to come from the mouth of a lawyer.

This woman said she had prosecuted many domestic violence cases in her time and that she believed a man should never lay a hand upon a woman (even in self-defence or retaliation) and if he did, he would be going straight to jail.

When Goldberg insisted that women should never lay a hand on a man and not expect a response, this former attorney said, “That’s blaming the victim!”

Get it? This attorney who has prosecuted many domestic violence cases believes a woman who assaults a man and then gets hit in return is the victim in this situation! How many innocent men has she sent to jail and how many guilty women have walked free as the victims of domestic violence?

Let’s be clear here. The case being discussed was an example of a disproportionate response, but in Hostin’s court if you simply slapped a woman in response to her slapping you, you are off to jail.

Imagine, if you will, that a former attorney (let’s make him a man) appeared on a discussion panel on a high-rating TV show and said, “No Black should ever lay a hand on a White, and in my court if he does—no matter what the reason—he goes straight to jail.” Cue the outrage, hysteria, hyperventilation, protest marches, news headlines, calls for his head, and general mayhem.

The fact of the matter is that the comments by Hostin have drawn absolutely no reaction from anyone and all of the attention has been on the “controversial” comments by Goldberg. You know, she pushed forward the shocking notion that no person should ever lay their hands upon another person in a violent manner.

As my dear dad used to say, Jesus wept.

There are some questions I would like to put to Sunny Hostin. She says that no man should ever hit or physically attack a woman for any reason. I believe she takes this stance because men are generally physically bigger and stronger than women. I use the word “generally” deliberately because there are many large, aggressive women and many small, passive men on this planet.

Watch the clips below and see if women (even small women) are not capable of the most vicious assaults. What would Hostin have done to any man who hit back against these vicious attacks? The men would be locked away and these vicious women would walk free and sanctified as victims. You might also note the laughter from people who are witnessing these vicious assaults in these clips. It is female laughter.

http://youtu.be/7-JbQ35umAc

Now if Hostin believes strength is the issue, then we must believe that if a smaller man walked up to a bigger man in a pub and punched him in the face and the bigger man responded by punching him back and hurting him, Hostin would have the retaliator thrown in jail and allow the smaller man to play the role of victim. We know, however, without a shadow of a doubt, that Hostin would hold the same belief about this incident as the rest of the community: the smaller man got exactly what he deserved for attacking the bigger man in the first place.

In fact, I’m sure many people would applaud the response and hoped it taught the initiator a good lesson.

So clearly, the issue is not and never has been about size and strength. There is only one factor at play here—gender.

Now, I referred to two talk shows in my title. We are all (I think) familiar with the clip in which Sharon Osbourne expressed her delight over the fact that a woman had drugged her husband, tied him down, cut off his penis, and thrown it in a garbage disposal unit where it was chewed up.

Watch it and refresh your memories:

http://youtu.be/muuFygvXPAM

What was the fallout from this vile, offensive, vicious misandry?

Nothing.

Oh, well—there was an apology, which Osbourne smirked her way through without the slightest hint of remorse.

She never missed an hour's, let alone a day's, suspension for her "unacceptable comments."

So here we have it. Stephen A. Smith says emphatically that no man should ever lay his hands on a woman … but women should not hit men and provoke them into doing something that may result in them being harmed. This is deemed unacceptable in our society, and he is suspended.

Sharon Osbourne, her co-panelists, and a screeching audience of females cheer, clap, and laugh as the mutilation of a man's genitals is discussed and call it "fabulous." They say, "That will teach him!" and talk about reasons why you might feel the urge to cut off your husband's/boyfriend's penis. All of this on a nationally syndicated talk show. This was not deemed unacceptable. No one was suspended. Allow me to quote my dad one more time:

Jesus wept.

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Men checking privilege

Hopeland Cash · 6 August 2014 · Archived copy · Original

Like most rational people, I don't care for the phrase "check your privilege" (although hearing Julie Borowski say it always cracks me up). It's overly simplistic, totalitarian, and, dare I say, *bossy*. However, I recently had a sudden realization that not only is privilege checking a valid concept, but it is already widely practiced by men with no feminist intervention whatsoever.

I'm not talking about men checking their male privilege, though. In fact, I'm not convinced there's any such thing; respect due to responsibility isn't privilege, but that's a different argument. No, I'm thinking about the ways men force other men to check their privilege whether it is from class, position, education, or gender (but not necessarily male).

But first let me back up a little to how I got started on this. The light bulb moment came shortly after the publication of a previous article of mine. I was skimming over it, reading the comments and such, when I saw one particular line:

> "like a girl" is a form of hazing

For context, that previous article is about the phrase "like a girl" and how it's used to accuse others of acting weak and to excuse female under-performance. When I mentioned hazing, I was referring specifically to female athletes being told not to act like girls and to "man up." But that's not limited to girls, obviously, as just about any man can tell you. Boys and men are told not to act like a girl, in sports or otherwise, along with countless other phrases and idioms meant to push them toward masculinity.

Some would take that as simple sexism, deriding femininity and using it to attack a man's masculinity. But then I thought about it again and with a nearly audible mental *click* the lens of a new perspective slid into place: when men tell each other not to act like a girl, they aren't being sexist or hazing, they are checking each other's privilege.

Think about it in sports again, a good analogy for the wider "performance culture" that dictates so much of modern men's behavior. If an athlete is lagging, his coach or teammates might shout, "Stop running like a girl!" Is it because they don't respect women or because women are held to a lower standard of performance?

Yes, that's right, I'm talking about *female* privilege, as in "if you don't want to do this, you don't have to." That is the heart of all female privilege: not being held to the same requirements as men, be it in sports, work, or combat. Men may be privileged in being allowed to pursue more avenues of lifestyle (not being protected from taking risks), but whatever a man does he is expected to be the best, he is judged on merit, and excuses aren't accepted.

But women aren't expected to perform the same way physically or, in some cases, intellectually. Their bar is set lower. When that male athlete isn't performing to his best without good cause (injury or illness), he isn't meeting the standards set for him.

It might just be that he isn't as good an athlete, or it might be that he isn't giving it his all. That's where "like a girl" comes into it again; it's not an insult at all, but a call for him to check his privilege. If he thinks he can perform at less than his best and still have the respect of his peers, then he is trying to cash in on female privilege, to be rewarded equally while achieving a lower standard. Men aren't prone to allow that.

This isn't limited just to accusations of girliness. Throughout history, men have been ruled in large part by a sense of honor, a self-policing sort of self-awareness that makes men take a long, hard look at themselves everyday and admit when they aren't up to snuff. Many lack this discipline, but it is a cornerstone of almost every definition of masculinity.

With that sense of honor comes a disdain for privilege. Putting gender privilege aside, the most prevalent and

enduring type of social privilege is probably wealth. The privilege of the rich to buy their way out of jail or conscription, the privilege of the rich to live, work, and vacation wherever the hell they want. That is real privilege, and most working men can't stand it. You stride into a workshop, mill, or contractor's office like some gold-crusted peacock, expensive watch, thousand-dollar shoes, and any self-respecting man is going to be so put off he'll be half tempted to put you out on your ass.

Now, there are always the sycophants who hang on to the rich like leeches, but for most men a rich twit in his favorite bar is a target for ridicule, not a recipient of respect. Men call each other on this privilege too. If you don't push yourself, then your friends are gonna call you on trying perform to (privileged) female standards. You start acting high and mighty because of some new cash and your friends are going to let you know you're acting like an ass.

The same thing can be seen around racial privilege. In America, black men have always had it rough, so many hold themselves to a high standard of physical performance. They set their own bar, and if they see some white boy wimping out they will challenge him to meet that higher metric of success.

This is how men check privilege, not in themselves but in each other. Men are naturally competitive, and when we compete it is our peers we wish to prove ourselves to, so who better to hold us to task if we don't do our best, if we try to pull rank or demand special treatment because of money or pedigree.

That's why feminists crying, "CHECK YOUR PRIVILEGE" every third breath is so absurd. Men have their own way of controlling privilege, and forcing them to abandon it when entering a "female space" serves only to alienate them. That's the point, of course, that's why feminists harp on and on about privilege: to undermine men's self-esteem and make them feel like their natural system of merit-based privilege control isn't good enough.

Instead, we're supposed to defer to the biggest victim, the most sexually experimental and whoever the most "under-represented" is. A bit awkward at social gatherings, but it'd make for a hell of a system of government.

First and second wave of the men's rights movement

Peter Wright · 6 August 2014 · Archived copy · Original

> Mirriam-Webster MOVEMENT
> a : tendency, trend
> b : a series of organized activities working toward an objective.
>
> The Farlex Free Dictionary MOVEMENT
> a. A series of actions and events taking place over a period of time and working to foster a principle or policy: e.g. a movement toward world peace.
> b. A tendency or trend: e.g. a movement toward larger kitchens.

The First Wave of the Men's Rights Movement:

The Men's Rights Movement (MRM) consists of groups or individuals fighting for improved social and legal rights for men. Historically these groups have consisted of men and women who agitated for corrections to anti-male laws, the reinforcement of men's right to live traditional or alternative male roles if they so chose, and to challenge the growing misandry that was attacking that freedom of choice via its manipulation of the social and legal environment. The accompanying and no less important of its aims has been to challenge the gynocentric customs rooted in mainstream culture which have reinforced sexist attitudes.

The following is a small sampling of men's rights initiatives constituting the first wave of the men's rights movement, a list that could be easily expanded into thousands of initiatives by the diligent researcher. Bear in mind that although we are talking of a single MRM, it is more accurately defined as the aggregate of separate MRM initiatives:

1856
A long newspaper article entitled *A Word for Men's Rights* is published in Putnam's Monthly, which discusses sexist laws that oppressed men and benefited women, including the practice of frivolous, unjustified lawsuits for supposed breach of marriage promise.
1857
A Mr. Todd proposes a "Men's Rights Conference" be held in response to exaggerations of the women's rights movement.
1875
Article entitled Women's and Men's Rights appeared in the 1875 volume Historic and literary miscellany by G.M.D. Bloss
1886
Ernest Belfort Bax, England, writes his first major commentary on gynocentrism and misandry, *'Some Bourgeois Idols; Or Ideals, Reals, and Shams.'*
1890s
New York Alimony Club (informal)
1896
Ernest Belfort Bax, England, co-authors book, The Legal Subjection of Men (Twentieth Century Press).
1896
Anti-Bardell Bachelor Band, Atlanta Georgia. Formed to fight against a national campaign headed by activist Charlotte Smith (Women's Rescue League) to promote a tax on bachelors. Another, similar effort was made by the Hoboken Bachelor's Club in Hoboken, New Jersey.
1898
League for Men's Rights formed by Mr. William Austin in London. The movement is reported in newspapers of the time as a "Men's Rights Movement".
1908
Ernest Belfort Bax, England, republishes his 1896 book, The Legal Subjection of Men (New Age Press)
1911
Anti-Alimony Association, New York
1912
Ernest Belfort Bax, England, writes a landmark book 'The Fraud of Feminism' in which he called feminism a fraud and discussed "female privilege"
1912
Anti-alimony leader: George Esterling – Denver, Colorado
1925
Samuel Reid, "Alimony Sam," the "alimony martyr" of California
1926
Men's Rights organizations formed Bund für Männerrechte, Vienna, founded by Sigurd von Hoeberth (Höberth) and Leopold Kornblüh in March 1926. In January 1927 the Bund split into two organizations circa: Aequitas (Hoeberth), Justicia (Kornblueh); journal "Self-Defense"
1926
Themisverbandes (Men's Rights organization for female members, Sigurd Höberth von Schwarzthal). The founding of this organization led to a schism in Bund January
1927
Aequitas Weltbund für Männerrechte (Aequitas Word Federation for Men's Rights) (international), Vienna, following a schism in Bund für Männerrechte (Federation for Men's Rights). This was Sigurd Hoeberth's new organization for men's rights which welcomed female members.
1927
Justitia Verein für Männer und Familienrecht (Justitia Society for Men's Rights and Family Rights), Vienna, founded by Leopold Kornblüh following a schism in Bund für Männerrechte (Federation for Men's Rights). This group did not allow female members.
1927
Alimony Club of Illinois, Society of Disgruntled Alimony Payers, Chicago, founded by Dr. Vernon B. Cooley and second wife, Mrs. Bessie Cooley
1927
Alimony Payers Protective Association, led by Robert Gilbert Ecob
1927
Milwaukee Alimony Club, Wisconsin
1927
Fifty-Fifty League, London; manifesto "The Sex War"
1928
Tibet Men's Rights organization (name of org. unknown), founded by Amouki
1929
'World's League for the Rights of Men' formed in the UK, advocating for male issues, and holding an anti-"ultra-feminist" stance. The League had chapters in Vienna, Berlin, Munich, and other Continental centres.
1930
D. A. M. Association, Kansas City, Missouri, founded by French L. Nelson
1930
National Sociological League, Dr. Alexander Dallek, executive secretary
1931
Organization "The Modern Men's Rights Movement" (formation date unknown) publishes broadsheet, *The Gauntlet* outlining goals for gender equality and "emancipation of man from feminist domination."
1932
Alimony Club of New York County (Adolph Wodiska) (cited Jan. 9, 1932)
1932
Ohio Alimony Association, Cleveland
1933
National Divorce Reform League, Theodore Apstein (cited Feb. 14, 1933)
1933
"Men's rights" org '1933 Men's Association' started by lieutenant colonel R. A. Broughton, England
1935
Alimony Reform League, New York
1960
Divorce Racket Busters (incorporated 1961 as U.S.A. Divorce Reform, Inc.) – California – Reuben Kidd. This initiative continued to operate into the late 1960's.
1970
Esther Vilar publishes Der Drissierte Mann' (The Manipulated Man) in Germany, and subsequently in English in 1972.
1971
Coalition of American Divorce Reform Elements, founded by Richard Doyle
1973
Lone Fathers Association established in Australia by Barry Williams- still running.
1973
Men's Rights Association formed by Richard Doyle
1976
Richard Doyle publishes 'The Rape of the Male'.
1977
Men's Rights Incorperated (MR Inc.) founded by Frederic Hayward and David Ault. David Ault also started the 'Men's Rights ERA,' a project of MR Inc., which lobbied for ratification of the Equal Rights Amendment and promoted the benefit of the ERA for increasing men's rights. MR. Inc. operated until the year 2010 (communication with Mr. Hayward).
1977
Free Men Inc. was founded in Columbia, Maryland, spawning several chapters over the following years, which eventually merged to form the National Coalition of Free Men (now known as the National Coalition for Men).
1977
Richard Doyle founded Men's Equality Now International (MEN International) in 1977 and edited its newsletter, "The Liberator" until 2004.
1979
Coalition Organized For Parental Equality formed.
1980s
The mythopoetic men's movement refers to a loose collection of organizations active in men's work since the early 1980s.
1985
Texas Fathers for Equal Rights formed.
1992
Professor Thomas Oaster director of the Missouri Center for Men's Studies at the University of Missouri–Kansas City, established the first International Men's Conference in Kansas which was attended in 1992-1994 by men and women from all continents. He also inaugurated the first International Men's Day on February 7, 1992 – an event that is now celebrated in over 70 countries.
1993
Warren Farrell publishes the landmark book The Myth of Male Power: Why Men are the Disposable Sex, which reiterates many of the men's issues published at the beginning of the century by the Ernest Belfort Bax.

After the publication of Warren Farrell's book The Myth of Male Power in 1993, men's rights initiatives proliferated until the formation of A Voice for Men in 2009 which represents the beginning of the second wave of the MRM.

The Second-Wave of the Men's (Human) Rights Movement:

'Men's rights are human rights' – rally, India 2014

Founded by men's rights advocate Paul Elam, A Voice for Men has become a global platform for promoting awareness of, and advocacy for men's human rights issues,[4] and is the largest organization of it's kind to-date. While it continues to advocate for most of the traditional concerns of the MHRM, it has deepened its understanding of those concerns and sufficiently developed its approach to them to be considered a legitimate second wave of the movement. For example the second wave is:

- Nationally and internationally networked (as opposed to the poorly networked 1st wave);
- Inclusive of all: women, men, straight and gay, trans, white, black are actively involved (as opposed to predominant hetero white male of the 1st wave);
- Strictly anti violence (as opposed to occasional violence tolerance of 1st wave)
- Anti-domination of MRM by traditionalist assumptions (which dominated 1st wave);
- Anti-domination by partisan politics (1st wave was dominated by right wing sentiment);
- Inclusive of people of all faiths while having zero tolerance for proselytizers (1st wave had slight dominance by Western religion);
- Are generally anti-feminist, anti-gynocentrism, and anti-misandry (in unison with the first wave) with the addition of being more broadly oriented to human rights principles;
- Are more committed to building bridges between the MHRM and the general community (unlike 1st wave);
- Have elaborated a more thorough socio-political history of misandry and gynocentrism (unlike the patchy attempts of 1st wave);
- Have developed a more sophisticated discourse about sexual/psychological/social/political issues to inform the basis of the MRM (more than 1st wave)
- Focuses it's activism on changing cultural narratives over lobbying officials to change laws (first wave), based on the principle that laws are usually altered to align with prevailing cultural expectations.

In contrast to lobbying legislators and requesting reforms to misandric laws (activism characterizing the first wave), the second wave has seen activism shift toward "changing the cultural dialogue" on social and mainstream media, with the understanding that laws governing gendered expectations are eventually brought into line with the prevailing cultural expectations.[5]

The principles of the second wave of the MHRM are not limited to the activities of A Voice for Men, and the signature principles first promoted by AVfM have migrated into the general discourse about men's issues; principles such as inclusiveness, creating a wider and greater number of options for men, and an open acceptance of a variety of masculinities – including the rights of men to enjoy self-determination and to Go Their Own Way (MGTOW).

"Waves" of the Men's Human Rights Movement:

The notion of 'waves' is familiar to us from first, second and third wave feminism. However our use of the term is not in any way related to the content or structure of feminist waves and is used here for metaphorical convenience as in 'waves of soldiers' or 'waves of emotion' to connote a surge of activity that is unique and yet related to another

surge of activity.[1]

For the concept of 'waves' I employ the philosophical perspective of Alfred North Whitehead over Hegel. Hegel developed a progressivist dialectic model: eg. → thesis (gynocentrism) → antithesis (men's rights activism) → synthesis (equality for all). This is the progressivist model implied by Bax and also by Farrell who describes a similar evolutionary theme in his writings: eg. → Women's movement → men's movement → gender transition movement.

The benefit of Whitehead's approach is that it is a process philosophy like Hegel's but, unlike Hegel, he insists that we do not leave the past behind us – we do not "progress" in the dialectical fashion described by Hegel. Whitehead proposes, rather, that the past always remains with us and informs all developments in the present. Thus by thinking with Whitehead's philosophy the Men's Rights Movement continues to undergo waves of activity, but they are not essentially "progressivist" waves.

Sources:

[1] Peter Wright, Welcome to the Second Wave (January 25, 2013)
[2] Robert St. Estephe, The Unknown History of Misandry
[3] Paul Elam, Entering a new ERA (January 30, 2013)
[4] Mission Statement of A Voice for Men (August 2014)
[5] Paul Elam, Changing The Cultural Narrative (July 2015)

Feature image by James Brandon

Who’s lying, who’s self-justifying? Origins of the he said/she said gap in sexual allegations

AVfM Video Source · 6 August 2014 · Archived copy · Original

From Skeptic Magazine: The Woody Allen sex scandal of 2013 triggered a national conversation on who to believe, with people lining up on each side as if they knew what really happened. Based on recent research on how people navigate the often tricky waters of sexual negotiation, Dr. Carol Tavris shows that it is entirely possible in some sexual assault cases neither side is lying, but instead both sides feel justified in their positions. This talk was considered one of the best ever given at The Amazing Meeting.

Awards Dinner: Presentation to the International Conference on Men's Issues 2014

Dean Esmay · 7 August 2014 · Archived copy · Original

Editorial note: We will over the next few weeks continue to present full transcripts of all the presentations at the International Conference on Men's Issues 2014. The following is not one of our formal presentations exactly, but was a brief Awards Dinner on the night of Day 1, June 27, 2014. Special thanks were given out to the VFW and an award was given to one of the most important figures to the Men's Human Rights Movement and, indeed, to the world at large.—DE

(*Clip 1: Robert O'Hara*)

First of all, I want to thank the VFW for allowing us to be here today. This would not have happened … these people really came through for us. They've been extremely, extremely accommodating, and very nice, and they've really just been very wonderful to work with. There's not a single problem. I'm glad we had it here rather than at the DoubleTree, to be totally honest with you. It's just been really great.

And of course, we have to thank our sponsors:

Redonkulas.com, who made this happen, who was very, very instrumental in making this happen. A great supporter there, Redonkulas.com.

Of course, the Honey Badger Brigade, who have joined us today, please give them a big hand. They're just a great, great addition to the Men's Rights Movement. They really are wonderful people, and they've done incredible work.

Of course, Aaron Clarey, who's not with us today—Is Aaron with us? No. He's not with us today, but he is also a sponsor. Please think about buying one of his books, and of course—*Bachelor Pad Economics*. Buy that book. Got great reviews—I haven't read it yet, but it's gotten great reviews; and he's a wonderful thinker, a wonderful guy. Of course, he contributed to this.

And I just want to say, before we get started, I don't think anybody here is lost on the enormity of the historical significance of what has happened today, and yesterday, and what's going to happen tomorrow. We're making history here, and everybody's here because they want to be here, and everybody that's here has made a sacrifice to be here. It's not like anybody's got their company paying for it. It's not like somebody's got their school paying for it. The people that are here, the people that are sitting next to you right now, are a special breed of people, just like you. And now is our time—right now, we're having dinner right now; now is our time to break bread together, and to get to know each other, and to build contact with each other in a way that we've never been able to do before, or haven't done before. And let's make this the first of many, many more occasions, when we and people like us get together and have fun and talk about the future.

So, with that, I'd like to invite Tim, Commander Tim, up—is he here? Oh, okay … I'll stretch it out … I'll stretch it out. Okay, let's see here … Oh, I'm sorry, I thought he was ready—I'm sorry, I should have talked with you first. He's on his way? Okay. Anyway—now I'm going to have to improvise. Anyway—oh, I'm going to talk about the speakers now. The speakers—definitely, we've had an incredible list of speakers joining us today. I mean, I cannot believe that we got the powerhouse of speakers that we've had come with us today, and please, extend your thanks again in thanking them for being here.

And anyway, I want to bring this up—please take the opportunity, I know that we all came with our own—sorry. I know that we all came with our own groups and everything, and that, you know, I really want to hang out as much as I can with James today; I just met him for the first time yesterday, you know. But take this opportunity to talk with people, maybe, that you've never talked to before, or never had a Skype conversation with; someone that you're a stranger with. Because that's very important, to mingle. And again, this is what events like this are for … Is Commander Tim here yet? I'm running out of stuff to say.

(*"He's in the car show here."*)

Oh, he is? (*Darn that car show …*) Oh, and by the way, I'm going to go check out the car show, if they're still around after … because that Barracuda was really cool, man. That was really cool.

But anyway, I guess we'll wait until Commander Tim comes, and maybe after the dinner we'll do that?—Okay. So, everyone, please, enjoy your meal. Thank you very much.

(*Clip 2: Robert O'Hara*)

… Commander of the VFW post here, please, everybody give him a big hand. Very, very (*inaudible*) … Again, please, thank you.

Commander Tim, we have something very special to give to this VFW post. Paul, will you come forward, please? Paul, do you have any remarks for Tim?

(*Paul Elam:*) Just that … the appreciation Bob has already expressed for the Commander; and I want to take the opportunity to let everybody know that A Voice for Men will be donating an additional $2,000 to this VFW post, for their standing by us, and to help veterans who come here.

(*Tim Litz, Commander:*) Everyone here is welcome to be here, and when we were contacted that they needed a place to have this convention … we never said no. You were coming here; no problem. Glad to have you here!

(*Paul Elam:*) Thank you very much … thank you.

(*Robert O'Hara:*) Okay, so … like I said, they're going to call tables …

(*Clip 3: Robert O'Hara*)

So, are you going to take care of this? Okay.

(*Paul Elam takes microphone and ascends to the stage.*)

(*Paul Elam:*) Ladies and gentlemen … ladies and gentlemen, can I get your attention for a moment, please? … Don't make me get the Security Director.

Ladies and gentlemen, could I get your attention for just a moment, please? A little special occasion here that we would like you all to see, and we're sure you're going to enjoy it. Dean Esmay, our Operations Manager for A Voice for Men.

(*Dean Esmay:*) Thank you. It is said that all idols have feet of clay. What this statement means is that whenever you prop up a person like a statue, like they're pristine and perfect and belong on a pedestal, then inevitably, when that person shows a flaw, the bronze or marble statue of them in our minds comes crashing down, as if the feet of the statue were soft and weak and made of clay.

When we see a person who we idolize, and we find a flaw in them, suddenly we're shocked. But whose fault was that? The person idolized, or those of us who put them on that pedestal to come crashing down from in the first place? When the human idol falls, it is rarely they who really fell. It was the foolish image we had of them as something other than human that falls.

So, tonight, I want to talk to you about a flawed, imperfect human being. Starting from a troubled, violent childhood, as an adult this person lived a life of scandal and outrage; frequently breaking the law; getting into fights even with cops—in fact, I read somewhere that she once drove a cop right out of her house, screaming, "Fuck you!"—while she was busy inserting herself into affairs that others said were none of her damn business. Broke up many a marriage, this woman did, to the scandal of ministers, priests, and rabbis, and the community at large. Respectable citizens were appalled by her outrageous behavior. She was bad with money, she was constantly on the move, and everywhere she went, people hated her.

She went through the pattern that so many imperfect people go through, with more than one failed marriage, and

children who often wondered what the hell she was all about. Fleeing her native land, she came to the United States, only to be so disgusted by the political climate here that she left again and gave up a chance at American citizenship.

I'd been hearing about this scandalous woman for many years, wondering what she was really like. A few years ago, I got it in my head that I wanted to talk to her. She'd more-or-less retired from public life, and it was an elusive hunt to find her, even in this age of Internet connections. She had a website with contact information on it, but no phone number or street address. There was an email address, and I sent emails to what was on that website; and letter after letter went unanswered. The emails went nowhere. I looked to see if she was on Skype. I'm on Skype all the time; and I found no less than three such persons with that name—and none of them would accept my contact requests.

Finally, in my Internet stalkerish ways, I stumbled upon her Facebook and with a little timidity sent her a friend request. I'm not sure, but I think I sent it a couple of times. Finally, one day, out of the blue, I got a note that she'd accepted—"Huzzah!" I cried. I had made the connection. Little did I know … I sent her my first Facebook message, asking for an interview, and she didn't respond. I sent her another, saying, "I want an interview," and she said, "No problem, just email me through my website."

So I emailed again … no answer … no answer … I messaged her on Facebook and said email wasn't working. She must have been busy or something, so I Facebooked her again and pleaded, "Your email address from your website doesn't seem to work." So she just shot back with, "Well, why don't you just Skype me, then?"

This woman was starting to get on my nerves.

But to make a long story short … finally, we got that sorted, and the Skype connection was made with this scandalous, imperfect human being, and a friendship began.

I want to tell you something about this imperfect person because she is, in fact, my idol; and in my eyes she could never have feet of clay because she has always had human feet. I can't say I know all her imperfections, but I do know she is imperfect. Like all of us, she is flawed, she is human; she has made mistakes in her life, and she will almost certainly keep making them, and keep scandalizing and upsetting people for many years to come.

It is thus, with … and knowing all of this about her, I can say she is possibly the most "human" human being I have ever known. And were I to live a thousand years, I don't think I could meet anyone that I was prouder to say I was friends with than this flawed human being who bulled her way through life not letting anyone or anything get in the way of her quest to help the battered, the bloody, the neglected, the forgotten, the reviled, find their own ways back to humanity, not caring who she offended while she was doing it.

It is thus with great pleasure that I present a Lifetime Achievement Award to my flawed, imperfect, very human friend; and with her permission, we will give out this same award every year, in her name, with her to be the first recipient. Regardless of that, I want to present this award, for a lifetime of achievement and dedication to shedding light on the bane of family violence; for the single-handed forging of the Women's Shelter Movement in 1971, and for conducting years of valuable research and education; for standing by the truth, alone and in the face of hatred, ignorance, and ideological corruption; for educating and inspiring so many to push forward with evidence-based advocacy, and for decades of unyielding compassion for those on the margins of a society led astray; for showing equal compassion for men and boys, and refusing ever to cooperate in demonizing them; for the continuing struggle to bring about changes desperately needed, ensuring domestic violence concerns are inclusive of men as well as women, and particularly children; and for, against all odds, keeping the truth alive long enough to bring it to those who might listen and carry it forward.

I would like to present this Lifetime Achievement Award to A Voice for Men's Editor-At-Large and advisor on domestic violence policy, my friend, Erin Pizzey.

(*Erin Pizzey:*) Okay, then all sit down … get on with your supper, and let me just say one thing: The fight goes on.

It’s not about the nail

AVfM Video Source · 7 August 2014 · Archived copy · Original

Men should stop trying to “do something to fix the problem,” and learn to listen. Because sometimes women just want to talk and know that they are being heard, understood, and ultimately loved [satire]. On the other hand, it’d probably be nice if more women realized what this sometimes feels like on the man’s side!

You might want to subscribe to Jason Headley.

Why is discrimination bad?

Catreece Macleod · 8 August 2014 · Archived copy · Original

Well, the answer's obvious! It just … is, right?

The question is a bit odd, though, because although these days most people know that discrimination is wrong, few actually understand why. The average individual just assumes they know why, but rarely do they actually reason it out.

And this is how it becomes all right to be racist against White people or sexist against men.

"There's no such thing!" I hear you cry. Really? Then this is the article for you.

How We Learn

Before we break down discrimination in general, we first have to learn what it is and where it comes from.

Discrimination is actually a natural response; it helps keep you alive. Without it, you probably wouldn't live to be ten years old.

Yes, I said it, discrimination, in and of itself, is not bad. Aaaah! Pause there before you go quote-mining; there's more to it.

You see, the way we learn is that when something happens to us—be it one major event or repeated smaller events—we store it away. Our brains are excellent at storing massive amounts of information tidbits and then correlating them against one another.

This is how we're capable of art, speech, and even conscious thought, among other capabilities. Without the capacity to compare two or more pieces of data and evaluate if they're related, we simply couldn't have this conversation in the first place.

The thing is, our brains are so remarkably good at correlating data that sometimes we make false correlations. Actually … it happens pretty often.

Ever see a face in a wood or stucco ceiling? How about images in clouds? Ever dreamed? Had a mental image? Ever paraphrased someone? Spoken something in your own words without quoting someone else 100% verbatim?

That's your brain's capacity to blend different pieces of information together and compare them at work. Sometimes it goes a little overboard, however …

The Virgin Mary's face appearing in a muffin is the same concept as seeing images in the clouds or, oddly enough, racism. Huh?

You see, racism, sexism, and any other "ism" you can think of that exists as discrimination is what happens when your brain makes a correlation of data with a specific group.

As mentioned, you learn when your brain stores information about events you experienced—whether large or small—and then looks for similar traits across these events to try to earmark them as important details to remember.

This goes doubly so for dangerous events that either harmed you or that triggered an adrenaline response. Your brain goes into overdrive, checking for any information that may be even slightly related so that it can not only handle the situation at that given moment but can also remember it vividly later on so that you can use those details to prevent you from getting into that same situation again.

For example, if you get bitten by a snake, you're probably going to be scared of snakes from that point on unless you actively quash that fear with knowledge. A snake handler would learn which snakes are venomous or otherwise dangerous, how to handle snakes, or how to keep them from getting scared or angry enough to bite the handler.

If, however, you don't have that knowledge, you'll simply be afraid of snakes and that's it. Congratulations, you're now a snakeist. You discriminate against snakes.

This brain process happens all the time, even with smaller events. If someone does something a bit rude to you, you will probably assume that the individual is a rude person. If they continue to be rude to you, over time you build up a belief that the individual is kind of an asshat. Which they probably are.

Here's the thing, though: your brain doesn't stop at the individual level. Let's say that the individual was a Black woman. A little later you're walking down the street and another Black woman says something rude to you. A few months later, yet another Black woman makes a snide comment to you. Your brain will automatically see the correlation between these events and just assume: "Hey, Black women are asshats!" until proven otherwise.

If, however, you also happened to know several Black women who were perfectly pleasant to you, this evidence usually counteracts the correlation, allowing you to see it as just individuals who are being asshats rather than "all Black women."

This only works, however, if you're exposed to such contrary evidence in advance. What happens if these Black women are rude to you and then, afterwards, you meet a pleasant Black woman?

Here's a hint: Your brain doesn't tend to make the correlation that she's nice so the others might have been erroneous. Instead, your brain already has a stereotype in place and now tries to fit whatever this pleasant Black woman is saying to you into the same stereotype it has already crafted.

Your mind will go out of its way to try to twist anything she has to say into a hostile action. A friendly smile can suddenly be mistaken for a sneer. A kind word is assumed to be a backhanded compliment. A happy hello is viewed as arrogant or contemptuous.

With fear of snakes comes safety from getting bitten from a snake. With fear of Black women comes safety from being emotionally harmed by anything they might say that's mean to you.

It's a self-preservation system set up to make quick, rapid decisions based on past experience for how to experience the world around you right now.

Your brain interprets everything through the lens of experience. This trait is used by stage and street magicians all the time; it's how they trick people into believing things that can't possibly be true. From optical illusions to card tricks, it's all the same.

Without the capacity to make rapid, snap judgments on instinct tempered by experience, we'd never be able to exist. We'd be too bogged down in endless details over tiny things: stopping to see whether the snake is poisonous or not is probably going to take too long and you'll get bitten while you try to figure it out. In the same way, stopping to see if a black woman in the above example is going to be pleasant is to open yourself up to an emotional attack.

Or … is it?

Obviously, not all Black women are asshats, nor are all snakes dangerous. So sometimes these instant reactions may not be that helpful to us and may make us recoil from even something as friendly as a simple wave and a hello.

This is where things begin to break down—when we make generalizations without running them through the lens of logic and simply allow our experience and instincts to run the show.

When All You Have Is a Hammer …

So now you can see how the same principles that save you from being killed by a snakebite can also turn you into a hateful, misogynistic racist. It's the exact same set of mechanics being employed by your brain, except that it's being channeled into a less than useful application.

Sometimes.

If you live in a ghetto, and you see a group of thugs coming your way, it's discriminatory to move out of the way … but it might very well save your life. If you're at war and see someone in the enemy's uniform, it's probably better to shoot first and ask questions later.

And if you are a woman walking along a street at night and you see a man walking toward you, you start digging around in your purse for your pepper spray, right?

Well … no.

Part of the reason with why these reactions are problematic is that they begin to apply to situations that are highly unlikely to occur.

When all you have is a hammer, everything looks like a nail. If all your life you've been told that all men are Schrödinger's rapist, that the rate of rape is absurdly high, that the risks are immense, you had better be scared!

Except … that's not the case.

The rape statistics have been mangled in such a way that they are hard to really believe, but the mangling was based on this very same issue: data that the researchers gathered and analyzed was viewed through a lens of sexist ideology.

If a man offers to buy a woman a drink, for example, and she declines, and he leaves her alone after that, the Mary Koss study listed that as "Attempted Rape" because Koss was correlating absolutely all data of any kind with men = rape, no matter how innocuous.

The continual and constant barrage of "men are rapists!" rhetoric that has been haphazardly slung around has created a generation of women who are terrified of men and who took the idea of offering someone a drink to be the equivalent of sexual assault, which then became the equivalent of actual rape, which then inflated the numbers over and over and over until we get an absurd number like 1 in 3 women will be raped in their lifetime.

The actual number … ? Closer to 1 in 50.

Still much higher than it should be, but it's a lot easier to feel safe knowing it's a 2% rate of incidence rather than a 33% rate of incidence.

In fact, it's almost guaranteed (under a 0.01% chance) that the guy on the street is not going to rape you. Even if he was a rapist, the chances are excessively unlikely that he would rape you right then and there. If you even so much as present yourself with confidence rather than fear, you're pretty much safe.

If all you have is patriarchy theory, then everything's going to look like men are out to get you. By its very nature, it's discriminatory.

Let's look at a simple example:

A man holds open a door for a woman. Under normal circumstances, she thanks him for being kind. If a woman opened the door for her instead, she'd thank her as well.

Under patriarchy theory, she thinks he's claiming that she's weak and incapable of holding a door open for herself so she screams at him. If another woman opened the door for her, she considers it solidarity.

This is what sexism looks like: the tinting of perception based upon the gender of the individual involved in an action.

Power, control, none of it matters when it comes to discrimination. Even if men were ruling the world, which they're not, but even if they were, it'd still be possible to discriminate against them because discrimination isn't about rational thought or explanation—it's about trying to force-fit people's actions into a preconceived framework or narrative of what you expect them to do. When they fail to perform as expected, your mind tries to bullshit up an excuse for why.

There is no population in the world that hasn't committed atrocities at some point in history, no civilization, no gender, no group. The Native Americans went to war with one another quite often before the Europeans arrived and were quite adept at performing some rather horrific deeds. The same goes for the African slaves, who did much the same thing.

The reverse is also true: any population who has oppressed others has also been oppressed. The British? Hell, yes. Seriously, check their history. English as a language is so fucked up because the British Isles were essentially a revolving door of conquerors for over one thousand years. You practically had to work full-time to keep up with who the oppressor of the week was. The Nazis? Yep, go back and read the details of the Bitchslap of Versailles; Germany was fucked over so hard after the First World War it wasn't funny. When you bring a shopping cart full of money to the store to buy a single loaf of bread, you can kind of start calling that Third World conditions.

Again, power has nothing to do with discrimination, nor do past acts. These are simply the excuses used to hate people in the present because you've already decided to hate them.

Discrimination isn't rational by definition. We try to rationalize our excuses for why we're acting irrationally, but that doesn't fix the fact that the core beliefs system is a mangled form of correlation of data.

Anyone can be discriminated against, regardless of who they are, or what groups they belong to, and no matter what supposed acts their group may or may not have performed. All that matters is that someone has created a lens by which to view their actions that distorts everything that individual does. No matter how kind or pleasant they are, the narrative must always be withheld, and everything that happens will always be slanted to be hostile, no matter what.

Due to this, discrimination will never end on its own. It doesn't matter how many acts of compassion or reparations are provided, it'll never be enough for the discriminated party to ever remove the discrimination, as their actions will forever be viewed as further acts of aggression, no matter what.

So … Why's It Actually, Yunno, BAD?

The answer to this question is a bit different from what you might expect.

As mentioned, discrimination, in and of itself, is not "bad." Without it, you'd put yourself into horribly dangerous situations and probably get yourself killed. You need discrimination to survive.

As such, the fact that it exists isn't enough of a reason … so what is? Why can discrimination sometimes turn into an awful thing?

The short answer is because the narrative overrides the actions of individuals.

The long answer is a bit more messy but essentially holds the same concept at its core.

The individual is not responsible for the actions of anyone but themself. The individual is not at fault for things they have not done. The individual is, well, an individual. The individual is capable of being completely different from their race, religion, gender, sexual orientation, or whatever other group you try to lump them in with.

The problem with discrimination isn't that it exists: we all need a set of reference points to use to interact quickly with the world. If you've met 50 White people and they were all assholes, it's within your best interest to assume that all White people are assholes. It's simple self-preservation.

The actual problem is that the human mind doesn't use discrimination for what it is: a tool. Instead, it uses discrimination as an absolute value.

All Whites are evil.

All men are rapists.

All Jews rule the world.

All women belong in the kitchen.

You see where I'm going with this?

The problem isn't even that "some men are rapists," it's that all men are rapists, and there's never going to be anything any man can ever do to prove otherwise.

Discrimination doesn't allow for non-absolute values. If you're a member of X group, then you embody 100% of all aspects of that group, and no individual can ever surpass it. They are forever locked into being only what your discriminating brain wants them to be.

There's a simple test to see whether someone is ruled by discrimination.

Do they deal in absolutes for others but specifics for themselves?

If so, you have a bigot on your hands.

Patriarchy theory cites that all men oppress all women, but not all feminists are like that.

Congratulations, feminism, you're a bigoted movement.

The problem is that we can see ourselves as individuals with individual reasons. When it's people we like, we can understand their motivations most of the time, or at least make an effort to. When it's someone we're discriminatory against, however, we stop trying to understand their motivations as they see them and instead apply our opinions of what their motivations are by what our own discriminatory ideology says their motivations should be.

In this way, we can always see the good in ourselves, no matter how atrocious the acts we commit may be, yet we can never see the good in someone we discriminate against.

This prevents the individual from ever interacting with us on a level playing field because the discriminated-against will forever be held to a set of impossible standards.

The reason why discrimination is bad is quite complex, yet also quite simple: it's a communication breakdown. When you put your words into the mouth of someone else, when you place your motivations upon their actions, when you put your ideas in their head, without ever bothering to check if you're correct or not, you've removed all capacity to communicate or interact with that individual.

Without communication and understanding, we can never get along. Without these things, we turn to hostility, we turn to war, we turn to malice and hatred.

The cure to hatred is communication—understanding why people do the things they do.

So long as you're a bigot, you will never cure any of the world's ills.

Note that this applies to members of the MHRM as well. It's commonplace that we fall into the same situation as the feminists and the social justice warriors—we can't allow this communication breakdown to occur.

Communication absolutely must be a two-way street if we're ever to solve any of the problems we face.

Discrimination is, in the end, a tool to be used. When you fail to use it as a tool, but rather as a one-size-fits-all that can never be wrong, you become a bigot.

The MHRM has no room for bigots, and we have to not only police others on this matter, as they prevent all progress, but also evaluate our own actions on a constant, continual basis.

Are you being a bigot? Are you letting the individual you're arguing with actually voice their opinions or are you holding them to an unrealistic set of standards that they can never live up to?

We're all in this together, and we're all individuals. We aren't the hive-mind collective. Not the social justice warriors, not the MRAs, not the feminists.

Bigotry must be removed from all sides before true communication can be enacted and before we can ever hope to solve our problems.

If you see it, point it out. Hell, refer them to this article. Reblog it, retweet it, repost it; this is the first step to solving any social problems for men and women, minorities and majorities the world over.

But more than that, listen to the individual and what they have to say, not what you feel they should be saying. Don't fall into the same trap the others have. You can't necessarily solve anyone else's problems, but you can solve your own, and that's as good a place to start as any.

Riding the donkey backwards: Men as the unacceptable victims of marital violence

Malcolm J. George · 8 August 2014 · Archived copy · Original

In post-Renaissance France and England, society ridiculed and humiliated husbands thought to be battered and/or dominated by their wives (Steinmetz, 1977-78). In France, for instance, a "battered" husband was trotted around town riding a donkey backwards while holding its tail. In England, "abused" husbands were strapped to a cart and paraded around town, all the while subjected to the people's derision and contempt. Such "treatments" for these husbands arose out of the patriarchal ethos where a husband was expected to dominate his wife, making her, if the occasion arose, the proper target for necessary marital chastisement; not the other way around (Dobash & Dobash, 1979).

Although the patriarchal view supporting a husband's complete dominance of his wife persisted into the twentieth century (E. Pleck, 1987), during the latter half of this century, we find a definite shift in people's attitudes toward marital relationships. Beginning in the 1970s, for instance, advocates like Del Martin (1976) and Erin Pizzey (Pizzey 1974; Pizzey & Shapiro, 1982) exposed the "hidden" secret of domestic violence. As a result, terms like "domestic violence," "domestic abuse," and "battered wife" have found their way into our everyday speech. Finally, society seems to be taking the issue of domestic violence against women seriously and looking for solutions to stem if not to end the violence.

Most of the early research dealing with domestic violence focused solely on the female victims and the social factors that supported the victimization of women (Smith, 1989). Consequently, a voluminous literature now exists that portrays domestic violence as a unitary social phenomenon stemming from a patriarchal social order where women are portrayed as the victims and men perceived as the perpetrators (Dobash & Dobash, 1979). Such research has had a significant impact upon the evolution of recent changes in civil law, enforcement of criminal law, and the ways law enforcement and social agencies respond to the needs of battered wives (see Victim Support, 1992).

As noted in the opening section, finding evidence that society in centuries past found it necessary to punish men who did not uphold the patriarchal way suggests previous recognition that a husband *could* be assaulted or dominated by his wife. In recent years though, such a possibility has found little support or credence. Rather, the view of husband-as-victim of domestic violence is more likely a subject of cartoons (Saenger, 1963) or of jokes about "hen-pecked" husbands (Wilkinson, 1981). In fact, raising the issue of husband-as-victim has spawned a heated controversy within academic circles pitting those who have reported such evidence (see Mills, 1990; Mold, 1990; Straus, Gelles, & Steinmetz, 1980) against those who scoff at such a possibility (see Pagelow, 1985; Pleck, Pleck, & Bart, 1977; Walker, 1989, 1990).

A number of factors apparently are stoking the debate. Among those most often cited are the relative numbers of male versus female victims, the methods used to determine whether or not male victimization has occurred, and the nature and context of female violence. With respect to this last factor, the nature and context of female violence, the debate has widened to include whether the violence perpetrated by a woman against a man is motivated solely in terms of self-defense from either actual or possible bodily threat, whether the violence perpetrated by a woman against a man is in retaliation to previous victimization by a male partner, and whether the resulting injury inflected on a man by a woman is comparable to that inflicted on a woman by a man.

With respect to the first issue much of the data available on domestic violence in the United States, for instance, indicates that, as Mildred Daley Pagelow (1985) argues, females far outnumber males in terms of being the victims of violence. Such is also the conclusion of a literature review prepared for the United Kingdom's Home Office (Smith, 1989). Given that most studies suggest that domestic violence is exclusively perpetrated by men against women and propose theoretical frameworks to account for this unilateral condition, men who experience unilateral violence at the hands of their wives or female partners have been all but neglected. Dismissed by the argument that

few men are actually the victim of spousal abuse or that these few were in all probability men in denial of their own abuse complaining of their spouses' self-defense needs, the experiences of such men have warranted sparse academic concern.

Another feature preventing serious attention toward the issue of battered men is the belief that studies of battered women will suffice to provide a background for understanding male victims. Further, it has been suggested that in those very few cases of battered men that their social and legal needs are already met within the context of present and available social and legal provisions (Pagelow, 1985).

Although some argue that the relatively few cases of battered men warrant little serious study, incidents of battered men have drawn the attention of numerous social agencies in the United Kingdom, for instance, among the police (Burrell & Brinkworth, 1994; Kirsta, 1994), police surgeons (Harrison, 1986), counseling agencies (Jaevons, 1992; Kirsta, 1991, 1994; Thomas, 1993), probation services (Jaevons, 1992), social agencies like the Samaritans, the Salvation Army, and shelters for the homeless (Harrison, 1986; Jaevons, 1992; Lewin, 1992), psychiatrists and physicians, (Borowski, Murch, & Walker, 1983; Harrison, 1986; Oswald, 1980), fathers' rights groups (Harrison, 1986), lawyers (Wolff, 1992), and even among those who work with battered women (L. Davidson, personal communication, April, 1994; ; Kirsta, 1991; Lewin, 1992; E. Pizzey, personal communication, December, 1992).

This paper addresses the question of male victimization by reviewing research studies and literature in which domestic violence directed against husbands/male partners has been found or considered. Further, I argue that more research is needed to help define the similarities and differences between male and female victims of domestic violence. The contention that the numbers of battered men in society are very small and thus present an anomaly to the general thinking that women are the only "legitimate" subject of domestic violence is denied. The fact is that taking a serious look at the phenomenon of battered men may actually be a necessary next step to help "de-contaminate" the study of domestic violence (Note 1).

ARE MEN VICTIMS?
RESEARCH AND CONTROVERSY

Although domestic assaults against men have been reported in the literature since the 1950s (Bates, 1981; Straus, 1993), the earliest academic reference to "battered husbands" can be traced to the work of Suzanne Steinmetz (1977, 1977-78). Extrapolating from a small scale study, Steinmetz suggested that the incidence of "husband beating" rivaled the incidence of "wife battering" and that it was husband abuse, not wife abuse, that was a largely underreported form of domestic violence. Her claims received considerable media attention in the United States and elsewhere, but she was savagely attacked for misreading, misinterpreting, and misrepresenting her findings by opponents. Pagelow, for one, (1985) criticized Steinmetz's evidence on a number of grounds, for instance, the use of aggregate, as opposed to couple samples. Further, she noted that Steinmetz's work did not address the context in which women were the perpetrators of violence, namely, "self-defense." Consequently, Pagelow argued that the claim of husband abuse could not be supported and that the "battered husband syndrome" was "much ado about nothing."

Despite the criticisms leveled at Steinmetz and her concept of the battered husband, violence directed at husbands has been reported by others. For instance, Murray Straus, Richard Gelles, and Suzanne Steinmetz (1980) estimated that about one in eight men in the United States acted violently during marital conflict. However, they estimated a similar number of women also acted violently during marital conflict. They also noted that in a majority of these cases, violence was a mutual or bilateral activity, with only 27% of cases finding that husbands were the sole perpetrators of violence and 24% of cases finding only wives acting violently. With respect to serious violence, as judged by the *Conflict Tactics Scales* (Note 2), these authors stated that the rate for men beaten by their wives was 4.6%; a figure that indicated "over 2 million very violent wives." While 47% of those husbands who beat their wives did so severely three or more times a year, 53% of women who beat their husbands severely did so three or more times a year.

In a later article, Straus and Gelles (1986) reviewed both their own and other studies in the United States and

reported somewhat equivalent assault rates for both male-to-female and female-to-male. In their 1975 survey, Straus, Gelles, and Steinmetz (1980) estimated that approximately 38 out of every 1000 families experience severe husband-to-wife violence, while 46 out of every l000 families experience severe wife-to-husband violence. Ten years later, Straus & Gelles (1986) reported that the rates have dropped from 38 to 30 and 46 and 44 per 1000 couples, respectively. In overall acts of violence, as defined by the *Conflict Tactics Scales*, husband-to-wife rates of violence were 121 and 113 and wife-to-husband rates of violence were 116 and 121 per 1000 couples for the two study years (i.e., 1975 and 1985).

Although Straus and Gelles (1986) did not dwell on these comparisons, they did make a statement that seems to run counter to the prevailing academic and public perception of the time, namely, that "an important and distressing finding about violence in American families is that, in marked contrast to the behavior of women outside the family, women are about as violent within the family as men" (p. 470). The small change in the wife-to-husband rate of violence, as opposed to some change in the husband-to-wife violence, was suggested to result from a lack of attention or concern to male victimization. The case for giving due regard to domestic women-on-men assaults and an acceptance of this higher level of victimization was backed by reference to other studies finding similar levels of male victimization (Brutz & Ingoldsby, 1984; Gelles, 1974; Giles-Sims, 1983; Jourilles & O'Leary, 1985; Lane & Gwartney-Gibbs, 1985; ; Laner & Thompson, 1982; Makepeace, 1983; Sack, Keller, & Howard, 1982; Saunders, 1986; Scanzoni, 1978; Steinmetz, 1977, 1977-78; Szinovacz, 1983).

In conclusion, summarized such data as Straus and Gelles (1986) indicating that women engage in minor assaults against their male partners at a slightly higher rate than for the same attacks upon women by men. In situations in which both partners use violence, men and women were also almost equally responsible for the first blow, but in only one quarter of these relationships was the man the sole victim. At more potentially injurious levels of assault, men were considered to exceed women in their aggressive behavior and it was suggested that a relative rate in the order of 6 or 7 to 1 (male versus female) was evident for the perpetration of injurious assaults.

Returning to the controversy surrounding the issue of violence against husbands, Straus (1989, 1993) and Straus and Kaufman-Kantor (1994) have extended such observations and reiterated the importance of giving due consideration to the issue. Straus (1993) has pointed out that some studies fail to report findings of female-to-male violence. For instance, Straus noted that in a Kentucky study of battered wives, the study failed to report a 38% rate of unilateral female-to-male violence. Straus further noted that in reviewing over thirty studies, *every* (Straus's emphasis) study using a sample that was not self-selecting had found rough equivalence of assault rates for both women and men (e.g., Brush, 1990; Sorensen & Telles, 1991). Some of the variation in the reports of incidence of violence directed against husbands or male partners could be attributed to the difference in whether the studies surveyed the general population or were based upon samples of reported victims as found in police records or agencies dealing with domestic violence. The much lower rates of male victimization evident from studies on samples of victims of domestic violence drawn from victimization programs police records, or other similar agencies working in the field were suggested to introduce a "clinical sample fallacy" into the debate. In contrast evidence derived from the use of the *Conflict Tactics Scales*, although widely recognized and used, has been criticized by some as seemingly giving credence to attacks by women upon men by erroneously equating female assaults with potentially more harmful male assaults (e.g., Bogarde, 1990; Kurz, 1993).

Several American and Canadian studies have indicated levels of female violence against husbands or male partners as more than just an anomaly or a small percentage of isolated individual cases. For instance, Nisonoff and Bitman (1979) reported that 15.5% of men and 11.3% of women reported having hit their spouse, while 18.6% of men and 12.7% of women reported having been hit by their spouse. Studies of both dating and married/cohabiting couples have also found that women admit committing unilateral acts of violence against their male partners at levels not greatly dissimilar to those committed by men (Arias & Johnson, 1989). In a survey of 884 United States university students, Breen (1985) found that both male and female students reported being the victim of an act of violence by a romantic partner in approximately equal proportions (18% of the men and 14% of the women). And among married male students, Breen found that 23% reported being slapped, punched, or kicked, while 9% reported being

the victim of an assault involving a weapon and a similar percentage reported receiving injuries that required them to seek medical treatment. In a study of particular interest, as it surveyed patients attending an emergency department, Goldberg and Tomianovich (1984) found that men constituted 38% of the victims of spousal violence.

Bland and Orn (1986), in a Canadian study of the relationships between family violence, psychiatric disorder, and alcohol abuse, found that men and women were nearly equal in committing acts of violence against their partners. In another study, this time for 562 married and co-habiting couples living in Calgary, Canada, Brinkerhoff and Lupri (1988) found nearly twice as much wife-to-husband, as husband-to-wife, severe violence. Using data derived again from the *Conflict Tactics Scales*, these researchers reported a 4.7% rate of severe violence in husband-to-wife relationships while a 10.4% rate was found for wife-to-husband severe violence. These authors also suggested that male violence decreased with level of educational attainment, but female violence increased. Also Sommers, Barnes, and Murray (1992) reported a higher incidence of at least one incident of partner abuse for females as opposed to males (39.1% versus 26.3%).

In the United Kingdom, surveys of domestic incidents are more restricted than the National Family Violence Survey or other comparable surveys in the United States or Canada (Smith, 1989). However, if we allow as evidence the reporting in the popular media, evidence of male victims can be found. For instance, in a UK survey of 2,075 people about family life reported in the popular press, Moller (1991) reported that three times as many women, as men, admitted hitting their spouse or partner. Individual case histories of battered men have also been reported in various popular presses as well as details of an unpublished British study, using the *Conflict Tactics Scales*, where similar results were found (e.g., Kirsta, 1989, 1991, 1994; Stacey & Cantacuzino, 1993; Wolff, 1992). In an article reviewing a number of legal cases, Bates (1981) commented that while “little had been written about male victimization, it was not difficult to find male victims from even a superficial search of case law.”

By contrast, a study of police and court records in Scotland found that only 2.4% of cases involved a male victim (Dobash & Dobash, 1978). Two other studies in the United Kingdom gave a somewhat different picture. Borowski, Murch, and Walker (1983) in a survey of fifty general practitioners found that just over 80% of physicians reported seeing a case of a female victim of domestic violence about once every six months, but totally unsolicited, 27% of the physicians reported seeing a male victim with about the same frequency. In a study by psychiatrists in Scotland, Oswald (1980) reported on 299 women involved in violent relationships. Forty-six percent of these women reported being both victims of violence by a spouse/partner or near relative and perpetrators of violence towards their spouse/partner or near relative. Another 12% stated they had been violent towards a spouse/partner or near relative, but received no violence from them. In a more recent UK study, Smith, Baker, Buchan, and Bodiwala (1992) reported on the results of their gender-blind study of victims of domestic assaults attending Leicester Royal Infirmary casualty department. Retrospective study of the casualty department records for 1988, of assault victims of both genders who identified their injury as arising from “domestic incidents,” found an incidence of male victims of spousal assault. Covering a number of categories of inter-relational violence within the home, eleven men and 55 women were positively identified as the victim of an assault by their spouse or partner. Another six men and 30 women were identified as having been assaulted by a romantic partner. In the total study of 142 male and 155 female identified victims, an interesting feature was the fact that 59% of males and 25% of females did not identify their assailant.

Furthermore, reports of male victims of female-perpetrated domestic violence can be found using data from Australia (Scutt, 1981). Thus academic literature reporting studies of domestic violence from four countries (United States, Canada, United Kingdom, and Australia) has reported an incidence of male victimization from zero to slightly higher than the incidence of female victimization. While a surprising number of studies find rates of male victimization, the data is not always complete. What is clear, however, is that assaults by women against their husbands or male partners *do* occur. This is even acknowledged by some of critics of the concept of “battered men” (Walker, 1990). Whatever the incidence of female assaults on male partners is, Pagelow’s (1985) view that male victimization hardly ever occurs is being challenged by numerous researchers coming from a variety of disciplines and research areas (Macchieto,1992). Further, the debate about battered men is becoming more heated, as more

men come forth and publicly describe their status as victims of domestic abuse (see Aardoom, 1993; Edwards, 1992; Greenfield, 1992; Raeside, 1993; Smith, 1992; Thomas, 1993; and Turner, 1988).

ON THE NATURE OF ASSAULTS AGAINST HUSBANDS

SELF-DEFENSE?

A major criticism leveled at Steinmetz's claim of "battered husbands" was that she failed to address the context or the situation that would have prompted a woman to act violently against her male partner. The critics claimed that in those (rare) cases when a woman attacked a man such an assault was in all probability justified in terms of self-defense, stemming from either his previous assaults or the likelihood of imminent assault. Initially, owing to this criticism and believing that most assaults by women on men would be in self-defense, Straus did not pursue any of the initial interest from the original 1975 survey (Straus, 1993). Subsequently, however, reviewing both their own and other studies in the United States, somewhat equivalent assault rates for both male-to-female and female-to-male were identified and discussed (Straus & Gelles, 1986) in the context of this criticism. Detailed considerations to take account of the severity of assault, different reporting and surveying methodologies, and the likelihood that assaults were in self-defense or in response to previous victimization were addressed. It was argued from national survey data that the reported rates at which women admitted a violent act against their spouse and the rate that men reported an attack upon them, seemed to indicate that *all* female-to-male violence could not be exclusively explained as only women retaliating in self-defense. The responses of women themselves concerning unprovoked assaults on their male partners also mitigated against self-defense as being the sole reason for female-to-male violence. Additionally, the higher median and mean rates of assaultive behavior for women in such studies also mitigates against an explanation that *all* assaults by women are in self-defense (McNeely & Robinson-Simpson, 1987).

> She repeatedly started fights, then called the police accusing him of assault. The cops refused to believe that he had been the victim. It had reached the point where he would stand with his hands clasped behind his back refusing to react or retaliate in any way, while she attacked him with her fists and her nails. (Thomas, 1993, p. 167)

In concluding whether assaults by women were always in self-defense, Straus (1993) pointed out that every study that had investigated who initiates violence, using methods that did not preclude the wife as the instigator, has found that wives instigate violence in a large proportion of cases. Straus' case that women are likely to be violent in the home is given further support by observations of the behavior of young women in a youth assessment center. The levels of aggression and violence by females has been reported to be as high as for males, but in contrast to the males, is more likely to be expressed inside the center rather than outside in public places (Kirsta, 1994, p. 322). Straus stresses, however, that the high level of violence by women in the studies he reviews might not indicate who started the argument or whether wives attacked as a way of obviating a potential assault from their physically more able male partner.

Critics of Straus's thesis point out that such evidence against assaults by wives being in self-defense, which are based upon data obtained from the *Conflict Tactics Scales*, fail to take account of the occurrence of acts of violence before the survey year for which questions are asked and fail to take account of the more serious potential for injury to women (Bogarde, 1990; Kurz, 1993; Pagelow, 1985). Thus, it is suggested that assaults by women may be a result of abuse and violence in previous years by the husband or male partner. Straus (1993), in reply to such criticism, has stated that he considers at least some writers to misrepresent his published work in respect to the victimization of both women and men (e.g., Kurz, 1993). Nowhere perhaps is controversy more acute than in the argument over assaults made by women that result in death of their male partner. In this instance, considerable attention has been paid to the cumulative process of abuse that may lead a woman to commit such an attack out of shear desperation (Walker, 1993). Even here, however, Mann (1989) has propounded that there is room for doubting that *all* such attacks are as a result of "delayed" self-defense by noting that not one woman in her sample

of women imprisoned for murdering husbands or lovers had been battered. Straus (1989, 1993) and Sommer, Barnes, and Murray (1992) have also noted that other studies of homicides indicate women not acting in self-defense.

INJURY OR NON-INJURY?

The final dismissal of violence by wives against husbands or male partners derives from the assumption that female violence is not as injurious or is less injurious than violence perpetrated by men. Data already discussed indicates that assaults by women on men can fall into the more serious category of the *Conflict Tactics Scales* or, in other words, the level of assault at which there is much greater risk of injury. Reviewing data obtained in hospitals, both Goldberg and Tomianovich (1984) and Smith (et al., 1992) found that male victims received injuries that required medical attention. Smith (et al. 1992) also reported that males tended to receive more severe injuries and lost consciousness more often than women.

> [A] man was admitted to Barts [St. Bartholomew's Hospital, London] after his wife had split his head with a meat knife. He was lucky to escape with his life. (quoted in Harrison, 1986, p. 34)
>
> I've sewn up men who have had crockery thrown at them and bottles smashed over their heads. I once saw a man who looked as if he'd walked into a steamroller … he was covered in bruises and cuts. (quoted in Harrison, 1986, p. 35)
>
> In one well publicized case last year, Mrs. D… C…, ripped off one of her husbands testicles. Surgeons failed to save it and the judge ordered the woman to pay £480 in costs. A judge ordered Mrs. C… to pay court costs of £480 but did not make a compensation order. (quoted in Wolff, 1992, p. 22)

It must be pointed out, however, that in the case of the United Kingdom study (Smith et al, 1992), victims had been attacked by a variety of related and unrelated aggressors in the home, and some male victims could have received greater injuries as a result of attacks by men. The upper body strength of the average woman is less than that of the average man and so it is possible to argue that there is less ability to injure. However, the difference in strength need not be large (Fausto-Sterling, 1992). Reference has also been made to the disparities in method of assault used by women as opposed to men (Flynn, 1990; Straus, 1980) whereby a woman attacking a man tends to use methods of assault not dependent upon strength, for example, using a household implement as a weapon. Seeking to determine whether females sustained greater injury than males, McLeod (1984) reported on an analysis of 6,200 cases of domestic assaults reported to law enforcement officers or the National Crime Survey interviewers. Therein, she reported that women, in attacking men, were more likely to use weapons (75% of females used weapons while 25% of males did so). Although the numbers of women attacked in the sample were larger, the extent of the injuries suffered by the male victims tended to be more serious. Thus women made up for their lack of physical strength by using a weapon, usually a household object. The prevalence of women using weapons has been reported in United Kingdom studies (George, 1992) as well as in an Australian study of battered husbands (B. Thurston, personal communications, May-November, 1993). These findings are in keeping with the suggestion that women are more prone to use weapons and forms of assault that do not depend upon physical strength for their efficacy (Straus, 1980). The rate at which men might report injuries, and indeed attacks, was also suggested to conceal the extent of male victimization; a point that has been made by others (Mack, 1989; McNeely & Robinson-Simpson, 1987). Evidence that men view attacks made upon them and the resulting injuries somewhat differently than women's reactions was presented by Adler (1981) in a paper that was essentially refuting domestic violence against men. The consequence of this tendency to underreport, which is also very evident by women victims, would have considerable implications for the reported incidence of male victimization.

> I suffered broken ribs…. I certainly never seriously contemplated taking any action that might have resulted in her being charged with assault. (Scottish victim, abstracted from a personal letter to author, March, 1992)

In any case, Straus (1989, 1993) has pointed out that dismissing male victimization on the basis of less or lack of injury has implications for the whole consideration of domestic violence. By noting the difference between the figures derived from the *Conflict Tactics Scales* studies and injury adjusted rates, he pointed out that the number of women victimized would be drastically reduced, even though they had still been technically assaulted in the home and potentially left fearful. Thus it could also be considered an inequity to dismiss non-injurious attacks against men on this basis and assumes that even non-injurious attacks on a man are of no psychological trauma; a view that presupposes a stereotypical attitude towards men. Psychological trauma of men as a result of threat or stressful life events is established by literature from both physiological and psychological studies (Frankenhaeuser, 1975; Stoney, Davis, & Mathews, 1987) and the social sciences (e.g., Travato, 1986).

The danger is, however, that this view could either result in, or be used to legitimize, subsequent attacks by the man (Straus, 1989,1993; Straus & Gelles, 1986). It is clearly appropriate that concern should be addressed to even non-injurious assault given the fact that medically it is well established that, for instance, blows to the head need only inflict superficial soft-tissue injury to be associated with loss of consciousness and potential for neural or cerebrovascular trauma (Kelly, Nichols, Filey, Lilliehei, Rubinstein, & Kleinschmidt-DeMasters, 1991).

THE CONTEXT OF VIOLENCE?

Little attention has been paid within the debate over battered husbands as to the reasons why women might attack their male partners other than for reasons of self-defense (Makepeace, 1983; Walker, 1984). The prevalent thinking underlying why men attack their female partners rests upon the notion that men need to control women (Dobash & Dobash, 1979; Makepeace, 1983; Walker, 1984). In contrast, even Straus (1993) tends to discuss female violence against male partners only with reference to either self-defense or “slap the cad” scenarios that imply an element of justification.

Not all accounts accept the notion that a woman’s aggressive behavior toward a man is a consequence of her need to protect herself from imminent danger, though. For instance, in a chapter dealing with violent women, Shupe, Stacey, and Hazlewood (1987) argue against the “universal” application of the self-defense motive in women’s aggression noting that “women’s violence cannot be dismissed as sheer rationalization” (p. 52). Women can act in very aggressive ways for reasons other than self-defense. Certainly, the aggression found among some lesbian couples cannot be attributed to self-defense only (Hart, 1986; Renzetti, 1992), including among some couples a high level of sexual coercion (Waterman, Dawson, & Bologna, 1989). The fact is that women are capable of performing instrumental acts of aggression against their partners. Some have argued that women’s aggression toward men, as well as men’s toward women, can be attributed to their need to dominate, possess, or from feelings of insecurity (Marsh, 1976). In the author’s governmental report dealing with battered men (George, 1992), two thirds of the male victims surveyed identified “bullying” or “control” as the major reason why they felt their wives used violence in their relationship. Similar findings are also reported in studies of abused husbands in Australia (B. Thurston, personal communications, May-November, 1993) and Canada (Gregorash, 1993). Bates (1981), in his review of legal cases, such as Willan vs. Willan (United Kingdom), Keehn vs. Keehn (United States), Green vs. Green (Canada), and Sangster vs. Sangster (South Australia), found evidence of bullying, massive ill-treatment, and acts that caused danger to life and limb. Thus these isolated reports of male victims seem to indicate that, at least in some cases, violence directed at men by their wives has very similar motivation and content to that reported for men’s aggression against their wives.

Also as women are often the victims of sexual aggression (Walker, 1989), reports of male victims of female sexual abuse can be found in the literature (Bates, 1981; Stets & Pirgood, 1989; Struckman-Johnson, 1988; Swet, Survey, & Cohan, 1990; Thomas, 1993; Travin, Cullen, & Potter 1990). Further, such sexual abuse can be very devastating for the male victims (Sarrel & Masters, 1982).

Some have suggested that battered husbands may precipitate their wives’ violence by being “emotionally unresponsive” (Harrison, 1986; Kusta, 1991), inattentive (Straus, 1993), or being physically weak or disabled (Pagelow, 1985). The suggestion, however, that a man’s “emotional passivity” or “inattentiveness” may be the cause

for some women's assaultive behavior can hardly be used to justify such behavior. Arguably, we would never justify a man's assault on a woman, for instance, for her passivity or inattentiveness.

Early accounts of battered wives echoed popular misconceptions that such women were to blame for their victimization (Pizzey & Shapiro, 1982). Recently, such victim blaming has been firmly rebutted as little more than a mechanism for the abuser to escape or excuse his antisocial actions (Smith, 1989). Victim blaming is also very much a problem suffered by battered men; while it's roots lie in humor of the hen-pecked husband variety, it can also be seen within academic analysis of violence against husbands. For instance, Adler (1981) suggested that some men may be accepting and unconcerned by their partners assaults, express jocularity at them, and thus see no reason to end the relationship despite being exposed to violence. It is open to question whether such denial by a victim of his victimization is anything other than an attempt to suppress such feelings and to escape stigmatization by using humor, even though self-directed. Men may view violence towards them and even the resulting injuries with little overt concern, arguably though experiencing inward trauma, all because of the need to deny a sense of their vulnerability (Levant, 1991). The "slap the cad" scenario would seem to be an instance of the application of blame on the male victim based on stereotypical notions that it is not injurious and that men should accept such admonishment for *any and all perceived* failings in their behavior.

A confluence between male and female domestic violence in terms of defined psychiatric conditions was suggested by Bates (1981), although it has also been estimated independently that less than ten per cent of family violence can be explained by psychopathology (Gelles & Straus, 1988). In contrast, some have suggested that family violence is highly prevalent among individuals with particular mental health problems (Gondolf, Mulvey, & Lidz, 1989). Sommers, Barnes, and Murray (1992) have criticized the view, derived from sociological study, that mental disorders play a negligible role in the genesis of family violence. For instance, Bland and Orn (1986) found a positive correlation between certain personality disorders, alcohol abuse, and violence against either a spouse or children in both male and female aggressors. Sommers, Barnes, and Murray (1992) found certain factors more predictive for *both* female and male abusers, namely, being young and achieving high scores on *Eysenck's Psychoticism Scale*, the *Neurotiscism Index*, and the *McAndrew Scale*. Similarly, O'Leary (1993) found that the men in his sample who batter also scored high on the *Minnesota Multiphasic Personality Inventory*, measures of emotional lability, or evidenced certain personality disorders.

Thus, despite the fact that certain psychiatric conditions are thought associated with a propensity toward violence, there has been relatively little consideration of the role of psychiatric/psychological criteria in the genesis of inter-spousal violence in much of the literature. For instance, jealousy has been linked to patterns of abuse and even homicide among men and women (Bourlet, 1990; Docherty & Ellis, 1976; Freeman, 1990; Renzetti, 1992; Seeman, 1979; Tarrier, Beckett, & Ahmed, 1989).

If we are to develop a cogent theory of the causes of family violence we need to integrate and define the interplay between the social, psychological, and physiological factors (Johnston & Campbell, 1993). Rather than assume we have all the answers by focusing only on the social (e.g., issues of power in relationships) or the psychological (e.g., need to dominate), we must look at all the possibilities. For instance, further research is needed to understand better the underlying neurochemical abnormalities (e.g., dysfunction of the Raphe 5-Hydroxytryptamine system), which leads to impulsivity, heightened aggressiveness, and violent behaviors in some individuals. Medical studies indicate that some women, as well as some men, are found to have conditions that might predispose towards violence and abuse of a partner (Brown et al., 1979; Lidberg, Asberg, & Sundqvist-Stensman, 1984; Lidberg et al., 1985; Linnoila et al., 1983). Rather than focus on purely social theories of family violence we need to reexamine partner abuse in light of what the neurosciences can tell us of such behaviors as well.

MEN AS VICTIMS: THE GREAT TABOO

Straus & Gelles (1986) sum up much of the problem we find when discussing male victims of female violence when they say "Violence by wives has not been an object of public concern. There has been no publicity, and no funds have been invested in ameliorating this problem because *it has not been defined as a problem*" (p. 472, italics

added). It can be argued that by defining wife battering as the problem, and husband battering as a non-problem, realistic estimates of husband-battering, be they large or small, are nearly impossible to obtain. It is easy, for instance, to argue that battered husbands occur only as rare and isolated cases. Nearly all male victims are isolated individuals owing to the relative paucity of groups willing to acknowledge their victim status. The fact is that a large proportion of the social agencies that deal with family violence target only female victims. Thus we should not be surprised if these groups do not find evidence of male victims of domestic violence. Further, the politicized nature of domestic violence among many within academia mitigates against finding any evidence of male victims (Note 3). Consequently, some professionals, like mental health professionals, may be insensitive or even hostile to a man describing himself in victim terms (Macchieto, 1992). Added to all this, the traditional stereotypes give creditability to a woman to be seen as a victim. The stereotypes associated with men, however, lead most to deny such a possibility or to ridicule' such a notion as male-as-victim (Farrell, 1993; Wilkinson, 1981). This clearly deters men from making such an admission (Machietto, 1992; Steinmetz, 1980). Also, male victims may be aware, if only dimly, that to proclaim victim status will only lead to unfavorable or unequal treatment compared with female victims (Harris & Cook, 1994).

> If a man is attacked by his wife and decides to call the police, he is the one who is likely to be arrested. (quoted in Wolff, 1992, p. 22)
>
> She was knocking the shit out of me; no one would believe me. (Male victim and resident of the Kingsland Estate, Hackney, London, England speaking on *Kingsland*, Channel 4, television documentary, 4th June 1992)
>
> When you are talking to your mates, it's hard to admit you're being bullied by a woman. (quoted in Kent, 1993, p. 37)
>
> If they knew how she knocks me about, and the fact that every time it happens she manages to take me by surprise, catching me off guard, can you imagine how they'd take the piss? (quoted in Kirsta, 1994, p. 237)

Steinmetz (1980) has suggested that some men, following traditional social norms, consider it unmanly to attack or even retaliate against an assault by a woman. Further, when men and women rate violent male-female interactions, they perceive male-to-female aggression as more negative than female-to-male aggression (Arias & Johnson, 1989). By implication, female-to-male violence has a type of social acceptance not accorded to male-to-female violence (Greenblatt, 1983). Thus while it is argued that "society does not appear to shape the attitudes of most men and women to accept the use of violence by men against women…" (O'Leary, 1993, p. 24), we could suggest that society does appear to condone the use of violence by a woman against a man.

And finally, the whole issue of male victimization can be suggested to receive scant attention because of the threat it poses to masculine self images and "patriarchal" authority, as much as for any threat it poses towards efforts to counter female victimization. The lack of attention of female aggression, as opposed to male aggression, has been suggested to be rooted in scholarly debates on nature, culture, and gender in which "sameness" or "differences" are key issues; but actually result from a reluctance to consider similarities between men and women, as opposed to differences (Fry & Gabriel, 1994). Thus it is not surprising that domestic violence against women, as opposed to men, is a socially acceptable concern and receives study and support. This reinforces two more easily recognized social stereotypes, female vulnerability and male authority or dominance, and protectiveness. The admission and recognition of male victimization, in the battered husband, is the antithesis of this acceptable order and an equality between the sexes that has been resisted historically, *especially by men* (e.g., see judgments in the Willan vs. Willan and Teal vs. Teal cases, Bates, 1981).

It can be argued that the social values (e.g., patriarchy) that form the foundation for male violence against women, also underpin the lack of acceptance of the battered husband. Why the "battered husband syndrome" is so belittled and considered a non-social problem can be found in the patriarchal ethos that reinforces female victimization. By rooting the debate on domestic violence only in notions such as gender and physical size or strength, rather than the inherent attitudes and propensity of individuals to use violence and abuse as an interrelational strategy, female

victimization will continue as will the unseen victimization of some men both inside and outside the home. The fact that so many in society, including some academics, are so unwilling to accept the unilateral battering of men by women stems, in large part, from the deep and profoundly disturbing challenge such a fact poses to cherished male and female stereotypes.

While most only view male victims of domestic violence as the subject of incredulity or objects of humor, the fact is that some men are battered. No matter their number, battered men deserve better than to be seen as little more than footnotes from earlier historical periods when they were castigated and forced to ride a donkey backwards.

NOTES

1. Richard Gelles and Murray Straus (1988), two of the leading researchers in family violence, have described how the often inflammatory debate over the issue of battered men helped to squelch any serious study of the subject as well as sent a signal to many well-intentioned scholars to avoid the field totally. They write:

> Perhaps the most unfortunate outcome of the wrangle over battered men is that since the debate in the late 1970s, there has been virtually no additional research carried out on the topic. The furor among social scientists and in the public media has *contaminated* the entire topic. Consequently, we have refused every request for an interview or to appear on any talk show on this topic for fear of yet again being misquoted, miscast, or misrepresented. Other social scientists who witnessed the abuse heaped on our research group—especially on Suzanne Steinmetz—have given the topic of battered men a wide berth. (pp. 105-106, italics added)

2. The *Conflict Tactics Scales*, devised by Murray Straus (1978, 1979) and several co-workers at the University of Minnesota, consists of several scales designed to assess the various ways that family members try to deal with conflicts in the home. The *Conflict Tactics Scales* is divided in three parts, with one part asking a series of questions about escalating levels of threatened or actual physical assault between adult partners. Starting with "Threatened to hit or throw something at the other," it concludes with "used a knife or gun on the other." The eight point scale is often analyzed by researchers in terms of less serious and more serious violence; more serious violence being those acts more likely to cause injury. See Straus (1993) for a recent discussion of the validity and criticisms of *The Conflict Tactics Scales*.

3. We could argue that "husband-battering" is a more emotionally contested and politically charged issue in the U.S. than in many other industrialized countries. In Sweden, for instance, refuges have been established for male victims of domestic violence (Kirsta, 1994). In another example of the difference in attitudes toward male victims, Detective Inspector Sylvia Aston, West Midlands Police Force (UK), reported:

> We've made absolutely sure through our training that no officer will ever dismiss a male domestic violence victim just because he's a man. We don't take the attitude that a man can leave—many can't And it's invariably the nice sensitive ones who get battered. I think we risk going down a very dangerous path by discriminating between the sexes in these offenses. Some of the most violent people I've dealt with as an officer are women, and if you don't judge a woman by her crime, but by her gender, then not only do you perpetrate the old, misleading stereotypes but you risk such offenses recurring, perhaps in another relationship. Domestic violence as we see it is not a women's issue—it's a social issue. (quoted in Kirsta, 1994, p. 229)

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Feminism owns #WomenAgainstFeminism?

Sage Gerard (Victor Zen) · 8 August 2014 · Archived copy · Original

The war against #WomenAgainstFeminism rages on, and as expected, the notion of privilege is used in what will be yet another failed attempt to guilt self-owning people into compliance.

IWantedWings, a feminist WordPress blog, recently responded to #WomenAgainstFeminism by rattling off a laundry list of female victims outside of Western civilization. The author (whom I will also address as IWantedWings, or simply IWW) makes a mistake right off the bat by assuming that only Western women would be against feminism.

By doing this, she casts herself as an altruistic soul and casts non-feminist women as privilege-blind bigots. Black-and-white morality aside, IWW makes many unwritten assumptions she never substantiates, as expected from feminist pundits.

IWW uses several hypothetical examples of female victimization based on true events, such as the case of a 25-year-old Pakistani woman forcefully separated from her fiancé by a controlling, abusive father. It is easy to accept the existence of a similar situation, but we can see the conversation being framed where victimization is female and perpetration is male. After painting on only half of the canvas, IWW suggests that feminists are the only moral crusaders holding back the morbid state of affairs she carefully framed while blocking the view of the blank half of the canvas.

> Feminists, both female and male – have been locked up, beaten, tortured, and even killed, in the pursuit of equality. They did this with pen and ink and print; they did this with their voices; they did this with their bodies; they did this with art and music; they did in courts of law and halls and houses of government that they fought be to allowed into.

IWW shows blatant ignorance of feminist-perpetrated violence and abuse in Argentina, Canada, the violence perpetrated by women on women in the Congo, Valerie Solanas, and the dogmatic censorship proposed by the EU, WAM!, and other organizations professing to be for equality.

> They did this so that women would no longer been seen as property, livestock, breeding machines, sex objects, punching bags, or infantile morons.

The only people who see women that way are fictitious misogynist caricatures, dogmatic adherents to scripture, or, ironically, feminists.

Feminism needs to generate fear and vulnerability to make the gullible suggestible. The scary part is that IWW does not realize she is doing this; she genuinely believes she is helping women with feminism much like a fundamentalist missionary believes she is helping “savages” overseas with scripture.

> They did this so that women like me – a white Western woman – could attend school and university; to learn to read, write, and think critically; to gain a degree; to get a job and be paid an equal salary to a man in the same position; and to sit here with my own computer and type all of this.

If I was a combat veteran, I would have stopped reading here.

IWW made no explicit mention of soldiers, but she pretends that feminists are interchangeable with soldiers. IWW is suggesting that feminist sacrifice is comparable to the sacrifice of (drafted) men and voluntarily enlisted women. Apparently only feminist sacrifice gives you prosperity, corrects corruption, and makes you literate.

IWW even bastardizes JFK’s “Ask not what your country can do for you …” quote for one final tug on gynocentric

heartstrings:

> The fact is, like it or not, you still live a world where gender matters. Where gender controls not just the entire course of your life – but the lives of women all over the world. Every second, a child will be born female in a country where she will persecuted for this random biological occurrence for the rest of her life. So before you hold up your anti-Feminist placard proudly and smile at your own sense of empowerment, think not what Feminism can do for you, but what it can do for that one girl. She needs someone to stand up for her. That someone could be you.

IWW's pushing aside of veterans for the sake of her faux-sensitivity is not even justified by her loaded questions, such as "Why is there still a pay gap (in the UK specifically) of 15% for women doing the same jobs and working the same hours as men?" or "Even in our liberal, Western world, why do women still only fill 24% of senior management jobs?" All of IWW's suggestions dance around the same tired notion of a *male conspiracy against females*.

But IWW is forgetting one very important thing. #WomenAgainstFeminism is not falling for it. It's not that non-feminist women are blinded by privilege as IWW insinuates, it's that they understand feminism is packed full of emotionally manipulative *bullshitters*.

> If you feel that you have so far lived your life unaffected by even the mildest form of sexism – anything from feeling uncomfortable when a man catcalls you in the street, to feeling scared walking home alone at night in a secluded area – and are treated with love and respect by every man in your life, then to you I say: I'm glad for you. If you don't think you need feminism, then that is a victory for the movement. You have fulfilled all those dreams that every suffragette being force-fed in prison and every 'witch' burnt at the stake dreamed you would one day.

If I was a woman, this paragraph would enrage me to tears. IWW is giving feminism credit for *what I am,* as if I owe feminism my life and my identity. I would be plagued with questions, like "Why do you need to own me? Why won't you respect me as a non-feminist human being who cares about others in a different way? Why can't you leave me alone?"

Feminism can't take credit for free women if it tells women what to think.

We are dealing with a poisonous dogma that wants *control*. The antidote has always been to renounce the faith and consult yourself on how to live life. Hell, don't even listen to me if you don't want to, but I would suggest from experience that everyone *run as far away from feminism as he or she possibly can*.

Feminism needs women to survive, and is flailing to keep control of #WomenAgainstFeminism. In their desperation, feminists have poked their own brand full of holes, revealing the shit-stained core of the movement.

And we human rights activists are laughing in relief.

We will be free soon.

Stephen A. Smith was right & censoring thugs are punishing him for it

Mumia Ali · 9 August 2014 · Archived copy · Original

"To learn who rules over you, simply find out who you are not allowed to criticize."—Voltaire

Last month's events surrounding sports journalist and radio host Stephen A. Smith, where he told an inconvenient truth about domestic and spousal abuse and was pilloried and punished for it, is important for two reasons:

1. Because it highlights yet again the Power of the Cathedral; and

2. Because it points to a very powerful truth that never gets to see the light of day.

I want to discuss both of these points in more detail, but first, a bit of indulgence on my part about Stephen A.

Though born and raised in New York City, Stephen A. is considered a homeboy here in Philly since he made his career in sports writing with the *Inquirer*, Philly's biggest newspaper. I came to know of him in the latter 1990s, when he would appear on WIP, the city's flagship sports talk station. Not only was I proud of him for being a Brotha doin' the darn thing in a White Guy–dominated field, but I also admired him for not being afraid to speak unmentionable truths about life both in and outside of sports—even when it cut against the "post-racial" grain of the conceit that is *de jour* for our current society. Unlike other Black talkers on WIP whom I will not name, Stephen A. stood out as a Black man who called it straight down the middle, no matter who didn't like it. That took guts—I mean, come on, let's face it, WIP wasn't exactly the most welcoming to People of Color, and it's mostly White Philly Guy audience was known for being a bit rough around the edges, especially whenever anything coming close to race came up. But Stephen A. held firm on those occasions, and refused to back down not just from his own take on things but also more importantly from the truth of things. For many Philly Brothas like me, Stephen A. was an inspiration.

So it was with both a profound sense of relief and pride when Stephen A. told the truth about the Ray Rice alleged spousal abuse situation that took place earlier this year, where TMZ released video of Rice dragging an unconscious fiancé out of an Atlantic City elevator—that it could very well be possible that said fiancé could have provoked Rice to act. Men all over the country knew exactly what Stephen A. was talking about, Black men especially. I knew the minute he said those words what was to come next—and, boy, the Cathedral didn't disappoint.

After Stephen A.'s public flogging by both close colleagues and talking heads from around the media, ESPN2 announced that they were suspending him for a week—this, after Stephen A. capitulated to the Cathedral and offered an apology for his statements of truth. At any rate, several days after his "suspension," it was reported that Stephen A. was going to satellite radio—good for him!—and perhaps the last holdout where men can speak truth to power.

I think Stephen A.'s critical flaw was in offering an apology—for, in doing so, he gave his enemies the ammunition they needed to excommunicate him from the Cathedral. It highlights the fact that this is the price any man—but especially a Black man—must pay for the privilege of being part and parcel of high-profile, high-prestige society: you must fold your hands, cross your legs, and do the Oprah Nod solemnly whenever issues like these come up; you must indict the (Black) man in question no matter what the circumstance or situation; and you must never, ever, "blame the victim"—the (Black) woman.

Stephen A.'s comments on July 25, 2014, reveal and corroborate something that not only scores of Black men in particular know all too well, but also what I've previously written right here on this website about far too many Black women themselves—that they not only disrespect a Black man's boundaries, but they can and often *will* provoke a fight to ensue, if not outright being the aggressors of same. The world saw clear and present evidence of this only a few months ago, when Solange Knowles, sister of famed pop diva Beyoncé, viciously attacked Bey's

husband, rap mogul Jay-Z. Nor is this the first time something like this has happened in full view of the public eye. Years ago, R&B diva Mary J. Blige punched her husband in the face for what she thought was his "roving eye"—and then asked, "What are you going to do, Chris Brown me?"

And since this is an essay that is at least partly involving the sports world and in particular the NFL, a few years back there was another story where a Black woman went "HAM" on her Black NFL partner, and of course nothing came of it—no female sportscasters were to be heard calling for the offending lady's head on a pike. *(Editor's Note: Check out the O-Man's take on this here thing here.)*

Neither Knowles nor Blige was charged, or punished in any way, or even publicly censured—in fact, in both cases, people, women especially, have openly speculated as to what the men in those instances "could have done to provoke" said ladies into violent action and response. Indeed, men being abused, often times grisly so, is grist for the Yuk-Yuk Mill, as women as notable as Sharon Osbourne openly laugh at the abuse and mutilation of men at the hands of their female spouses and domestic partners.

#BlamingTheVictimIsOnlyFor(Black)Women

The real issue that Stephen A. brought to light—informed by his own experience of having been raised in a household full of Black women (a far too common occurrence for far too many Black men) of course—is the fact that spousal abuse is an issue that is nowhere near as one-sided as many of its professional detractors try to make it out to be. Indeed, there have been all manner of studies and reports that clearly show the numerous times when women themselves have been the provocateurs and outright aggressors in domestic and spousal abuse situations, and these findings have been suppressed by the aforementioned Doing Good (TM) crowd—the researchers derided for being knuckle-dragging misogynists hellbent on forcing women back into the kitchen barefoot and pregnant. Yet, the evidence—thanks to a combination of the increasing availability of video technology and sheer hubris on the part of today's women—speaks for itself.

Here's another bit of both. A very powerful social experiment was conducted by John Quinones's ABC program *Primetime: What Would You Do?*, where a couple are sitting on a park bench and the woman begins berating her male partner. Slowly escalating the abuse like the proverbial frog in hot water, the goal of the experiment was to see who, if anyone, would intervene. The woman in the couple went from shouting and verbally abusing her boyfriend to outright physically beating him up, and not only did 163 people, men and women alike, walk on by, but there is actual video of several of them pumping their fists in classic "You Go, Girl!" fashion—one woman even aped Rocky, throwing punches in the air as she passed. And an off-duty police officer merely shrugged his shoulders, thinking (and saying) that the guy must've "deserved it."

Now compare and contrast that to the same *WWYD?* social experiment, where it is the man of the couple abusing his female partner. The response, on the part of both men and women alike, is swift and certain.

If that isn't enough evidence to convince you that Stephen A. wasn't on to something, nothing will.

An Unlikely Ally

In the days following Stephen A.'s truth-telling comments, Ms. Whoopi Goldberg launched a vociferous defense not just of Stephen A., not just of men, but of Justice itself, saying that if a woman raises and puts her hands on a man, she can and should expect him to strike back. She did this despite being ganged up on by the rest of her *The View* colleagues and, unlike Stephen A., stood her ground—and note the reaction of the virtually all-female audience—nothing but roaring applause. Again, let the detractors consider this piece of admittedly anecdotal evidence for a moment. It reminded me of Nixon's "silent majority" concept.

And let us consider something else: Goldberg made her bones in no small part due to her involvement with the film adaptation of Alice Walker's novel *The Color Purple*, a story that to this day a not insignificant number of Black men see as a hatchet job on Brothas writ large. And unlike Black women in our time, there was no one around back then, or now, to wage a counter-campaign against the book or the movie, which was critically acclaimed. So for Goldberg to come out in defense of Stephen A. really says something. I know it does to me.

One other point: There has been a powerful debate raging in the manosphere about the role of women in its ranks. While there have been some who have been outright dismissive or at the very least wary to ambivalent about them—and I include myself in the latter cohort—others have argued that things will only change when women themselves become part of the fight for the human rights of men. I try to live my life based on the time-honored ideals of reason and evidence. Goldberg's impassioned defense, along with those of many lesser-known and even unsung ladies in the 'sphere, has won me over.

(Female) Size Matters

In his excellent column on the matter, Paul Elam, editor-in-chief of A Voice for Men, notes his physical stature—at 6'8″ and 285 lbs, he says that he cannot guarantee a woman's safety were she to attack him, despite the great physical disparities between himself and the vast majority of women out there. Fair enough because, let's face it, the physical disparity argument is one that is accepted as the gospel truth when this topic comes up.

So, I'd like to take what Elam said a step further.

I am 5'8″ and (last I checked) 170lbs—the heaviest I've ever been in my life. I am a full foot shorter and more than 100 lbs lighter in weight than Elam. Not only that, but I guess you could say that I'm a friend of the Amazon ladies—I've dated quite a few, and my current lady stands at 5'10″ (the tallest I've ever had was 6′). And because Black women in particular are known for being a bit fuller figured, you can imagine that these ladies were far from beanpoles.

Now, I've never been a victim of spousal abuse, thank God—nor have I ever put my hands on any woman, regardless of her size. But it is not at all impossible, or uncommon, for larger ladies to treat the men in their lives like the proverbial punching bag. In Black America, it's *a lot* more common than we may want to openly admit. Given the fact that "Jack Sprat" pairings are very common in Black American life, it would be astonishing if such abuse didn't happen. After all, Mrs. Ray Rice freely admits that she had a hand in what went down in that elevator on that fateful Valentine's Day weekend in Atlantic City, and she's noticeably smaller than her hubby—imagine what a larger lady could do to a guy not as buff as Mr. Rice.

If there is anyone out there who doubts what I say, all they need to do is hit up the nearest Martin Luther King Boulevard and see for themselves. Black women are easily among the most violent, and abusive, people *in* the Black community—not just abusing Black men, but also abusing each other, *and Black children*. Indeed, on that score, the sheer totality of abuse that so many Black women visit upon their own children is utterly heartbreaking to witness—especially Black boys. On the streets of Black America's 'hood, one can see and hear Black mothers berate and outright beat their Black sons senseless. It is a well-known and accepted fact that today's abusers were yesterday's abused. In Black America, that maxim could not be more true.

We Need a (New) Resolution

A generation ago, a powerful made-for-TV movie was broadcast called *The Burning Bed*. It was a "message" drama that dealt with the very real issue of spousal abuse and domestic violence—and in the years that would follow, other dramatic portrayals drove the point home, like *Sleeping with the Enemy* and *Enough*. They, and many other media efforts, did a good thing in making the case that violence and abuse has no place in a civilized society, that problems can be worked out peacefully and with dignity and respect.

We are now at a time when another media effort is called for, one that builds on the efforts and successes of the previous era, with an urgent call for relevance in ours—that violence, no matter what gender engages in it, has no place in a civilized society—or in a relationship.

Not only can men be hurt too, but they also have the right to defend themselves.

Thank you, Stephen A. Smith, for telling the truth and for being you.

Those who rule over us: Part III

AVfM Video Source · 9 August 2014 · Archived copy · Original

From Angry Harry, the third installment in his series on those who rule over us.

Please buy a box of Cheerios #howtodad

AVfM Video Source · 9 August 2014 · Archived copy · Original

We almost never endorse any product or get involved in anything that looks like that, but screw it, this is too awesome.

http://youtu.be/6GYxH2-WeZY

Go buy a box of Cheerios. We’re going to.

Love, domestic violence, suicide, and the Evil Empire: ICMI 2014

AVfM Video Source · 9 August 2014 · Archived copy · Original

What is the “Evil Empire”? This is explained here, along with other highlights from the International Conference on Men’s Issues.

You should subscribe to StudioBrule.

The “fairy tale” myth of relationships: Both false and destructive

Jeb Kinnison · 10 August 2014 · Archived copy · Original

In my book on attachment theory, I briefly take on the “Fairy Tale” model of romantic relationships:

> [T]he ideals of romance remain culturally strong; every fairy tale, every Disney animation, (almost) every Hollywood and Bollywood movie idealize the One True Love, who you will see across a crowded room at just the right moment, fall madly in love with, marry, and live happily ever after with in a vine-covered cottage with a picket fence.
>
> The hazard of such modern cultural programming:
>
> > One day we realize that we are completely possessed and dominated by a set of beliefs that we, as individuals, never chose. It is as though we breathe them in from novels and movies, from the psychological air around us, and they become part of us, as though fused with the cells of our bodies. We all know that we are supposed to “fall in love” and that our relationships must be based on romance—nothing less will do! Every man knows what he is entitled to demand from his [partner.] It is spelled out in detail in some unseen layer of the unconscious mind. This is “romance”. —anonymous
>
> Note the word “demand.” It is a self-centered expectation that *my* needs will be satisfied, *my* happiness will come from *my* partner. This is a child’s narcissistic view of a relationship—it’s all about *me.* The fairy tale model tells you you are entitled to happiness and your partner is to provide it. Or else! Of course this is not a relationship of adult equals in loving attachment—it has no place for real life, for struggle toward goals, for temporary unhappiness and loss for the sake of a future goal. And those who cling to it generally fail.
>
> Idealized romantic love was not considered especially desirable before Medieval troubadours promoted it. Adult long-term relationships have historically been about family, property, and influence, with eventual love a desirable but not necessary factor. In wealthy urban societies, long-term married persons often sought sexual outlets and the thrills of romance from secondary relationships.

Peter Wright, writing in A Voice for Men, captures the problematic cultural relic of the Fairy Tale with more scholarship than I could muster — we’ve been exchanging emails. From his point of view, modern feminism and the Fairy Tale are closely entwined, and modern feminists don’t recognize how much their beliefs owe to a feudalistic ideal of female privilege (the “Fairy Tale Princess” model):

> Feminism promotes a neurotic vision of what constitutes true love. It takes its model directly from the Age of Feudalism which saw vassals bowing down and kissing the hands of Lords. In the 12th century that model served as the basis for a new kind of love in which men were to play the role of vassal to women who played the role of an idealized Lord. C.S. Lewis, back in the middle of the 20th Century, referred to this historical revolution as “the feudalisation of love,” and stated that it has left no corner of our ethics, our imagination, or our daily life untouched. “Compared with this revolution,” states Lewis, “the Renaissance is a mere ripple on the surface of literature.”
>
> Not only has this feudalistic notion of love permeated almost every corner of the globe today, it continues to be vigorously promoted by both feminists and traditionalists alike. The love we are referring to is what Hollywood, romance novels, and other media refer to as “romantic love,” the fantasy to which every modern man and woman pledges blind obeisance…. [C.S. Lewis commented:]
>
> > Everyone has heard of courtly love, and everyone knows it appeared quite suddenly at the end of the eleventh century at Languedoc. The sentiment, of course, is love, but love of a highly specialized sort, whose characteristics may be enumerated as Humility, Courtesy, and the Religion of Love. The lover is

> always abject. Obedience to his lady's lightest wish, however whimsical, and silent acquiescence in her rebukes, however unjust, are the only virtues he dares to claim. Here is a service of love closely modelled on the service which a feudal vassal owes to his lord. The lover is the lady's 'man'. He addresses her as midons, which etymologically represents not 'my lady' but 'my lord'. The whole attitude has been rightly described as 'a feudalisation of love'. This solemn amatory ritual is felt to be part and parcel of the courtly life.
>
> C.S. Lewis wrote that many decades ago; I'm not sure "everyone" knows it today. We ought to remember his words, because in the long sweep of human history, what we think has been with us forever is something people only a few generations ago knew to be mostly an artificial, idealized notion.

One of the issues of the modern age of electronic media and overabundant entertainment is the lack of accountability and feedback — in earlier eras, most of a child's time was spent with parents, siblings, and peers in the real community, and their self-image was molded by feedback from those real people. Today many children get less guidance from adults, and spend much of their early years viewing entertainments from Disney and others that were drenched in the Fairy Tale model of romance. The content of these tales has grown more sophisticated in recent years, but they still often center on either a girl who is pretty and does well by finding the Prince Charming to whisk her off to Happy Ever After Land, or a boy who bests his competitors through wit and daring. Neither of these scenarios is an actual experience with the feedback required to sharpen life skills; both allow a sort of lazy, I-am-owed-this fantasy view of how life works. The willingness of the most effective teachers to demand excellent performance from their pupils has been buried by bureaucracies punishing teachers for upholding high standards, and refusing to let teachers remove disruptive students from their classes. Even worse, the "self-esteem" movement called for praising and rewarding all children, no matter what their performance, lest their self-esteem be damaged — but untested, unreal self-esteem based on false praise crumbles as soon as it encounters real-world setbacks.

Peter Wright goes on to suggest a view of marriage or partnership as friendship-plus — the values of friendship with the addition of sex and family interests — as a healthier way of looking at it:

> The field of attachment science concludes that an absence of close and consistent human attachment causes children to literally wither and die, refusing to thrive despite being provided with clothing, food and an adequate number of toys. Likewise adults literally commit suicide to escape feelings of isolation and loneliness, especially after a relationship separation. Even if we don't end up suiciding from loneliness we have to ask ourselves if the absence of an intimate relationship in our lives leaves us limping, or somehow unfulfilled? Some would suggest we can fill our intimacy void with friendships, but this leads to a further question of whether there is an adequate formulation of friendship that can satisfy our needs – a relationship that doesn't rely on the usual vassal and lord model at the core of romantic love.
>
> In ancient cultures friendship was a more lofty aspiration than it is today. It was synonymous with love and it often involved sexual intimacy. In Ancient Greek, the same word was used for "friend" and "lover." In our culture we have succeeded in separating friendship from the category we call love, and excised all trace of sex from friendships. Today when we say, "They are just good friends" or "she's only a friend" we are indicating the absence of both intimate love and sex.
>
> …
>
> Sexual attraction and desire also need to be put in their place. They may generate some chemistry and may be the first thing that attracts you to a person, but like the shiny trinket that catches your eye at the shopping mall, you will first stare at it in wonder, maybe have a feel, and then decide whether you really want to take that thing home and share your life with it. Friendship is much the same, and if a person you meet has little in common you will be inclined to leave them on the shelf and move on, despite their sexual attractiveness.
>
> …

> I once again note that the breakdown in relations between men and women has been painful, and men have suffered the most in this I would think; in the current socio-political climate, marriage and even cohabitation is like jumping out of an aeroplane with a chute you're not even sure is going to open. And all change can't simply be political. Still, if we are ever to look forward to a cultural change that might make for a new era of improved relations between the sexes, ditching these feudalistic attitudes about "romantic love," and restoring the ancient tradition of seeing intimate friendship being the highest ideal for a relationship, would probably by a major step in the right direction culturally. This will require a shift in the attitudes of men and women alike, but the evidence for this being possible is strong; we've done it before, and we still see it in some cultures today. It's not impossible for human beings to think and act this way. So can we return to a culture where that's the more normal way of thinking? I'd like to believe that possible for us today, or at least in the future.

In one of those elisions, Peter comments: "One of the worst-kept secrets about married couples is that they often treat their friends with more kindness, compassion and generosity than they ever do for each other. When best friends are together they are charming, engaging, helpful and courteous, but when they return home to their spouses they appear resentful, angry and uncooperative with each other."

I think we disagree about this. When the arranged-marriage, marriage-for-property-and-dynasty system went out of style, marriages became a choose-for-yourself project, with a much larger pool of candidates to choose from. While this freed many to find more compatible partners, it also cast the losers into a game of musical relationship chairs where most of the remaining candidates were problematic; 50% of the population have insecure attachment types, and freedom of choice meant those insecure people were more often thrown in together into dysfunctional marriages. No longer feeling obligated to make a marriage work, and finding a year or two in that their partner is either too controlling and clingy or too cold and avoidant, the sniping and the negative communication games begin. You could call this another facet of assortative mating, where the best partners find each other and leave the worst to deal with each other.

There's also a selection effect: we notice the marriages where people fight or snipe at each other. The half of marriages that do well do so quietly, and it's easy to assume married people treat each other badly behind the scenes when nearly everyone tries to maintain status and self-image by presenting a falsely positive view to outsiders. Those whose marriages are happy tend to quietly enjoy themselves and get on with their lives, while the unhappy participants in bad marriages are more likely to let everyone know just how awful their partner is, after presenting a glowing but false picture at first.

There is a real world, and a couple has to join together and face reality as partners to be successful both with each other and in surviving and thriving in a sometimes harsh environment. A real partnership grows stronger with adversity overcome by mutual effort; if one or both partners think life should be easy because they are goodlooking, or great at sports, or Daddy's Little Girl, the normal setbacks of life will have them blaming their partner and running for the exit. Happiness — or great sex or a perfect house — is not the goal of a successful relationship; the goal is a bond that strengthens both of you and helps you be more the person you want to be. Happiness in marriage, when it happens, is a byproduct of love and loyalty and accomplishments together over time.

Belief in the Fairy Tale Model is crippling, often leaving believers battered, poorer, and alone in middle age — ask many of the bewildered divorced fathers. And the divorcées, having moved on to what they expected would be sexier, more attentive men? Having thrown away their shared history and often damaged their children by depriving them of a father's guidance, their lives are not improved. What they wanted was an illusion.

Another excerpt from my book, the list of "Fairy Tale Assumptions" from a friend who now knows better:

There is only one person for me. Really? With five billion other people walking around, that's a rather unlikely assumption. If you can only partner with one person on the planet, it seems more likely your requirements are so demanding there is no one who could meet them. It's probably wiser to strive to be the kind of person who could be a good partner to lots of people. Yes, they should be very special—but not the only one!

Money doesn't matter. Only when you're rich. You have to be able to talk about money. Who makes what? Does the person who brings in more money have a bigger say in how it gets spent? Do you have a spending plan? A savings plan? What if one of you gets a great job opportunity in another city—will you move?

Love will keep us together. Love is not a force in the world. It doesn't pay the bills or get you a job or make you smart; in fact, you could argue the reverse. Love is a reason to try hard, to go above and beyond, and to accomplish things that ordinarily you wouldn't do. Because no one is perfect and even your perfect life-partner will forget to take out the garbage or will wake you up with his incessant snoring.

You can only love one person at a time. Attraction is a function of brain chemistry. Companionate love is what remains when the limerence finally leaves. There's nothing to prevent you from having strong feelings for more than one person. You have an infinite capacity to love.

This relationship will never end. All relationships end. Everyone dies. Everyone's circumstances change. Instead of imbuing one relationship with magic picked up in an after-school special, it might be worthwhile to tell someone how much they mean to you and then work on showing that. Because words are cheap. Signing on a dotted line for a mortgage or having children or jointly caring for family elders shows that you're not just another bed warmer. And all those people in high school you absolutely loved? You won't even remember their names in 30 years.

People should love me for who I am. Oh dear. Have some more kool-aid. Just because you exist doesn't make you lovable. If you have to do things to manipulate how people feel about you, then you are a mess. Clean your mess and stop using other people until you have.

Sex is bad. Don't buy into that. Sex is neither good nor bad. It is a natural function, like eating and breathing. Using sex as a weapon for nonconsensual dominance or withholding sex as punishment are childish games.

I am the center of the world. You may be pretty and smart, but there are many people who are prettier and smarter and they do more chores and make more money and can run marathons. Just be your best. Love your friends. Talk to your kids. Do a good job.

The world owes me. The world doesn't give a rat's ass about you, nor should it. You are no more important (and no less important) than anyone else.

People never change. Do you think your mother married a balding oaf whose idea of a good time is to fart the alphabet? Did your father marry a woman because of her intense bingo addiction and her desire to wear polyester stretch pants in colors not found in nature?

My sweetheart will love me if we have children. It is morally wrong to use other people, especially children, to get what you want. Having babies to keep your man in a marriage does not work. Leaving your wife and kids because you don't like children makes you a douche, not a dad.

I can change him or her. Guess what? Alcoholism, obesity, compulsive gambling, drug addiction, and sex addiction don't exist because of you. You can't fix them. You can help them get help but you have to understand that you are not the change agent.

You have to be honest about what you want and how you feel. You have to give honest feedback. Lying helps no one.

Feature image by Loren Javier

Advising New Mexico Tech

Sage Gerard (Victor Zen) · 10 August 2014 · Archived copy · Original

My job at AVfM is to act as a liaison for college students and faculty that want to put men's rights on campus. I've received correspondence from students from Queen's University, Umass Amherst, New Mexico Tech, and Fordham Lincoln Center, to name a few places.

The New Mexico Tech correspondence was particularly interesting because the inquiry came from the kind of sound, prepared mind that wants results. My emailed response follows the email body quoted below. It is my hope that this brief exchange will illustrate the kind of pragmatic thinking the MHRM needs to become an institutional force in academia. Please send your moral support to my friend at New Mexico Tech. —V. Zen

> Dear Mr. Gerard,
>
> I have emailed both accounts you have provided, as I am not sure how best to reach you during the summer.
>
> First, let me introduce myself. My name is Tyler [FULL NAME REDACTED]. I am a rising junior in the Electrical Engineering department at New Mexico Institute of Mining and Technology. The school website is nmt.edu. I work as a learning coach for the office for student learning. My job entails both tutoring numerous subjects and being a teaching assistant for a freshman class designed to give freshmen what they need to do well in college.
>
> I have been studying up on what the Men's Rights Movement's is about for several months now. I have listened to a lot of the complaints put forth by the MRM and have become interested. I am particularly interested in the educational gender gap, suicide rates of men, and equal parenting rights. These aren't the only issues I am interested in, though. My first idea was to give men on campus a male space to talk about their problems. Though this will help the men on campus, I want to do more.
>
> I have searched through A Voice For Male Students, which has been a useful resource in creating an idea for how to advertise.
>
> I want to create a men's group on campus, but I have no idea on what the group should do. I know you are the leader and Founder of KSUM, so I wish to ask you for help on ideas for activism to create a successful group. If you could help me, or point me in the direction of help, I would be very grateful.
>
> — Tyler

Tyler,

I am delighted to have this opportunity to advise you!

If you are serious about starting a group, then you have a lot of work ahead of you and I commend you for wanting to step up to the challenge. Like with any organization making itself known, you must know your audience and environment in order to adapt. You are not just looking for answers, but questions too. What are your departments? Who near you has the most "pull?" Where are the major points of foot traffic? And so on, and so on.

Since you are just getting started, I encourage you to read up on NMT's basic facts to get a broad view of the campus community. Be very careful about how you interpret this data.

NMT is 68% male, which is not surprising since NMT does a lot of vocational STEM training. An optimist would say you have no shortage of members, but it is possible that men would not feel particularly repressed. Do not take this as an invitation to play the Victim Olympics by making men feel victimized, because that is not a good way to go about doing things. I'm not saying you would do that, but it can be tempting to use sensationalism to build echo chambers. Not good.

Since you are on an engineering campus, try framing everything in terms of problem-solving. Don't say "our

teachers are using bad textbooks!" Instead, ask students "how would you convince a teacher to change textbooks?" The questions are simple, pique the natural curiosity of STEM students, and may lead to profound answers that can make equally profound changes in the community.

You may be wondering about what problems you can solve. That's for you to figure out, because you are limited to the local community. This is not a bad thing, but it is important to remember not to pursue lofty goals beyond your capacity (e.g. full institutional reform). On KSUM, we can't reduce male suicide rates everywhere, but we can audit a course, lobby administrators and generally be a thorn in the ass when it counts.

I tell you this because another common behavior I see in people is this desire to solve the world's problems due to a drunken, youthful passion. Have you ever seen people come together under the most universal recruiting tools they can come up with, only to pat each other on the back for "working towards equality" without actually doing anything? I know I have. Ditch hopeful ideals, because they fool you into thinking you're productive sitting still.

Let me give you some information to get started:

You will be finding yourself inside the Department of Communication, Liberal Arts and Social Sciences much more often in the near future. Study their courses and knock on the doors of the instructors during their office hours to get to know them, and their research. ("Hi, my name is Tyler and I'm passionate about social issues. What you have published? What books do you use? etc.")

Watch how they treat men and women. You may have noticed that the NMT Women's Resource Center says, quite plainly, that "A Woman's Place is in STEM." Keep track of stuff like that, because it conveys attitudes that can be threatening to BOTH men and women on your campus. The WRC seems to be telling women what to do with their lives, and may resent men for being "in a woman's spot." Are schools supposed to prepare people for their own journeys, or tell students their place in society?

[image]
Freedom means knowing your place, right?
That's one thread you can follow to learn more. Once you soak up a lot of information, try to make some work for yourself. If you think you can make a difference, then learn the policies for starting a student organization and start one.

NMT has only 22 organizations competing for student members, and none of them are direct competitors. You can even build relationships with the sports clubs to build your membership.

On my end, KSU has over 226 organizations, and a few of them are direct competitors [EDIT: This was a typo in the original email. It should read "indirect," because there are no other men's rights organizations on KSU.] On a marketing level, I wish I had your campus.

I think you have a real chance to start the first men's rights student organization in New Mexico, don't you?

Write me whenever you are stuck, confused, or otherwise in need of assistance. If I can help you make something happen, then I will.

I'm proud of you.

Sage Gerard
Collegiate Activism Director
A Voice for Men

Sage is the founder of Kennesaw State University Men (KSUM), the first AVfM-sponsored men's rights student organization. KSUM needs your help to fund a conference on educational equity issues affecting male students. If everyone reading this donated $1 every hour, KSUM will reach its goal today. Will you part with just one dollar to put

men's rights on campus?

Darwin's Rejects attempt to disrupt CAFE event

Dan Perrins · 10 August 2014 · Archived copy · Original

On the University of Toronto campus on August 5, some of Darwin's Rejects, a.k.a. feminist protestors, attempted to disrupt yet another Canadian Association for Equality (CAFE) event.

The scheduled speaker was Igor Serebryany, who started an organization in Russia for fathers called All Russia Fathers' Committee. Using his experience as a reporter, columnist, editor, and a former producer of BBC World Service, Serebryany was prepared to talk about the issues men and children face in the Russian courts. "I can speak about this issue 25 hours a day," Serebryany said.

I'm not going to report on the details of his lecture in this particular piece, but I'll post his lecture on YouTube shortly. I will say it was a distinct pleasure to meet him. Serebryany was completely respectful to all, even politely interacting with the feminist protestors.

However, I can't say the same for those feminist protestors—I call them Darwin's Rejects because of their inability to evolve beyond rudimentary disruptions—who decided they would try to prevent Serebryany from speaking.

They did delay the lecture for a short time—and managed to provide attendees with some comedic relief—but ultimately they failed in their mission, and the lecture continued without interruption, followed by a Q&A.

But I did witness some extremely disturbing actions. Shameful, disgusting maneuvers that should not occur on a world-class university campus. Behavior that is contrary to the evolution of learning, justice, equality, and society.

When Darwin's Rejects arrived at the event, they came in just like a gang: about a dozen or so of them marched in and took up seats in the last two rows, eager to unleash their fembryonic understanding of equality from their half-baked Gender Studies brains.

I paid light attention to them, not wanting to inflame the situation. After all, maybe they would have some intelligent questions—or just *one* intelligent question—instead of the usual baboon-level buffoonery we've come to expect from these feminist specimens of higher learning.

It truly is as if evolution has rejected them. Their inability to make cogent points and still populate post-secondary campuses in large numbers must have Darwin rolling in his grave.

Still, I've seen some pretty rare things in my life, so maybe this was going to be one of them.

And then the lecture started.

With that, Darwin's Rejects began chanting and making use of noisemakers to disturb the peace. CAFE organizers called campus security and asked attendees to leave and gather in another area to avoid any confrontation with these increasingly disruptive, aggressive feminist protesters. I walked up to some attendees to pass along a message about the location of a second gathering point. And then I switched on my cellphone camera to grab some footage of Darwin's Rejects.

I've edited the footage to protect innocent attendees. We already know feminists won't be held to the rule of law and are given free rein to terrorize individuals and groups on Canadian university campuses.

I then watched as campus security did nothing to stop or to remove the protesters. Security didn't do anything because it was a protected right of the protesters to disrupt lectures. They have the right to free speech, don't you know.

The very right that the feminist protesters were trampling all over by disrupting and attempting to silence Serebryany was being used to protect their own idiocy.

At this point, for the most part attendees had left via the stage door, and one of Darwin's Rejects decided she was going to follow them to harass them some more. There was a bit of drama at the door and I watched it all unfold.

The female protestor tried to push through a male attendee standing at the door, which resulted in her assaulting him and in the process tripping herself up. She immediately tried to claim that this was an assault on her. She deployed the full “demented damsel defense.”

We all know how it goes: A female feminist makes a false allegation, and any and all male feminists within earshot beat their chests and come to her aid. They are usually rabid in their attempts to prove what Good Men they are, ignoring evidence and eyewitness testimony. What brave, upstanding male feminists they are, willing to help file false charges against another human.

But, hey, it’s all good, right? Because a girl screamed, some male must be guilty, right?

Unfortunately for her, and for the rest of Darwin’s Rejects, I witnessed the whole event. As an aside, if you’re reading this, Ms. False Accuser, when you run into someone, you are the one perpetrating an assault. They stood there, you tried to push by. You tripped yourself up in your attempt to further harass law-abiding individuals.

And sadly, the only law upheld here was the law of gravity when Ms. False Accuser tripped, as campus security made excuses not to evict those who were there to harass and disturb innocent people. Common sense would dictate that these protesters be removed from the hall, and if they so choose, they could protest outside the hall. That didn’t happen. Instead, the lecturer and attendees (who had donated money to the event) were forced to relocate due to some irresponsible policies created to protect feminist feelz over the rule of law.

I predict that it’s going to be a lively lecture season, folks. Grab your cameras and come on out to enjoy the show as Darwin’s Rejects demonstrate their devolution.

Warren Farrell on the wage gap: The facts behind the myths

Warren Farrell · 10 August 2014 · Archived copy · Original

In this video series, Warren fairly thoroughly debunks the notion that women are as a rule paid less because they are women. The entire series is worth watching for anyone who still doubts that there are a lot of lies behind this dubious statistic.–DE

http://youtu.be/Cb_6v-JQ13Q?list=PLoYau0msq1ObHgwyxZOGsd5Qj83HrTEDJ

Sweden is burning, and we have no defense

William Andersson · 11 August 2014 · Archived copy · Original

Criticism of Swedish authorities for their handling of the big forest fire in Västmanland has in some quarters been very strong. Much of it will never be seen by those who only consume media and authority-approved information. But those who actively search for information online do not have to look farther than Mikael Styrman's blogpost "The Swedish incompetence in its prime." Styrman knows what he's talking about:

> For those who do not know why I feel that I am called to speak about this, I fly helicopters and am a forest owner, a former forestry contractor and manager of a power plant. I have been through several forest fires and have both commissioned and performed several prescribed forest burnings, including both preparation and afterwork.

Operative firefighters from Sweden on a network meeting in 2012. Picture taken from the MSB website.

Styrman writes not only about the incompetence that has characterized the management of this particular disaster but also the cause: the system errors in the Swedish public sector. The same system errors that, as Styrman explains, cause the trains to stop, or not start at all, as soon as it gets warmer or colder than 10 degrees Celsius. Errors that cause expensive and unnecessary tunnels to not be completed on time. Errors that convict innocent citizens of 10 murders while the real killers go free. The reason the elderly are abandoned and locked up at night. The reason the electricity stops working when it gets a little windy and functioning telephone lines get scrapped because it means more money in the pockets of the telecommunications mafia.

Heads of operations

Styrman summarizes these system errors in one sentence when he discusses the five highest officials responsible for the rescue operation who answered questions at a recent press conference in Sala.

> Five highly paid and totally ignorant people for which it is more important what sex they are, what party they belong to, and who they are family and friends with.

It is the factor that Styrman mentions first—gender—that we shall look at closely. But first, some facts about Swedish preparedness for disasters like this one. There was talk in the media that Sweden could quickly mobilize five helicopters for extinguishing and rescue work. The truth is that Sweden could mobilize only three. Two more had to be borrowed from Norway. Three helicopters is what Sweden can send up in the event of a major disaster such as this. THREE! We have ordered 10 Black Hawk helicopters, Prime Minister Reinfeldt said in his defense in a recent interview. But the order has apparently not been expedited for more than 10 years?!

What other customer has accepted a delay of 10 years when placing such an important order? Or any order, for that matter? Was there no clause to cancel the contract in case of a serious delay? Ten years? Give me a fucking break … And not a single follow-up question from the reporter. Marvelous!

Admittedly, helicopters are not a particularly effective tool when it comes to putting out fires of this magnitude, but they are incredibly important in almost all kinds of other rescue work. In this fire, the helicopters have rescued several people. But in the effort to extinguish fires of this scale, they are pretty useless. There is then really only one thing one can do, according to Styrman (except maybe start dancing a rain dance). You have to quickly cut fire roads in the periphery, start fires there, and let those fires burn their way into the middle, where they will extinguish one another. If this had been done straight away, this disaster could have been avoided. The key in these situations is **knowledge**.

> An educated person will be more useful with just a shovel than a whole bunch of incompetent people with all the equipment in the world.

So what has the Swedish Civil Contingencies Agency ("Myndigheten för samhällsskydd och beredskap," or MSB) done to strengthen this knowledge with their management staff in recent years? What has been done to educate

the people who will be our last line of defense against natural disasters of this magnitude? Have they done anything?

Oh yes, they have spent millions of dollars to train management … in “gender studies and equality.”

In early 2010, the MSB spent 16 million Swedish kronor (called “sek,” and equal to US$2.3 million) on two major projects. Eight million went to the Center for Gender Studies at Karlstad University and the project “The gender-coded civil protection: Conditions of gender equality.” Among other things, it discussed whether masculinity should be considered a risk.

The same amount of money went to Luleå University for a four-year program called “Gender and Public Safety: Technology, organization and gender mainstreaming.” Some areas that researchers will examine include:

- Why are the number of women greater among part-time firefighters than among full-time employees? Is it because of how the work is organized?
- What role does new equipment and tools play for how we look at the job?
- Physical strength is valued very highly among firefighters. How do we explain that an experienced firefighter may have high status, even if he is no longer so strong?
- Are there significant barriers to equality that lie more in the community than outside civil protection?
- How significant is it, for example, that a father of small children is expected to be able to work nights but not a mother of small children?

Does anyone see anything in this program that has got anything to do with rescue work? How best to fight major forest fires, for example? No? Neither do I.

Look at the following screenshot, which was recently taken from the MSB website. This page promotes a protection against accidents (SMO) program, which is a two-year post–high school program for anyone who wants to become a firefighter and work with rescue and safety. Does anyone notice the same as me?

So what did the Swedish taxpayers get for their 16 million sek? Were the burning forests in Västmanland full of strong and brave women who made heroic efforts to put the damn thing out? No, they were not. I will not say there

were none, for I do not know that, but if there were women involved, they were not many. And if any of the men (or their leadership) who have been fighting this monster participated in this program, I doubt they have had much use for it in their 10-plus days of battling the largest forest fire in Swedish history.

The politicians, who are so freely handing out billions of taxpayers' money to self-proclaimed frauds and swindlers at the universities, do not seem to question why their (read: *our*) spent millions did not contribute to an effective disaster preparedness. In any case, I have not heard any such criticism from any of them so far. Asa Romson (environmental party) now suddenly celebrates the same people whom in a recent speech in Almedalen she called "non-people": white, heterosexual, carnivorous men. In one week, the same people can apparently go from being the cause of all that is wrong in this world to being heroes. All that's needed is a forest fire that you can smell all the way to Stockholm.

It has rubbed many people the wrong way that early in the crisis Romson tried to win political points from a disaster that had already taken people's (men's) lives and homes, especially since she and her party have been driving the effort to totally dismantle Swedish defense units. If the Green Party would have had a majority in parliament, we would not have been able to mobilize even three choppers or a single tracked vehicle, for that matter.

But she is not the only politician who deserves criticism. They all do. We Swedes are generally either indifferent or ignorant about what is done above our heads.

I do believe, though, that most citizens would agree with me that it's worth 16 million of our money to educate a good rescue service, thereby having not only rescue workers who know their shit but also competent crisis management. The tax money we pay to the Civil Contingencies Agency should be used to ensure just that. What it should *not* be used for, however, is funding a playhouse for self-appointed gender experts whose teachings denigrate the very people who right now are risking their lives to toil 20 hours a day in shifts to save people and property in Västmanland.

Am I the only one who can feel my blood starting to boil?

Helena Lindberg

And it does not get better when I hear that the (of course, female) head of the Civil Contingencies Agency, Helena Lindberg, refused to end her vacation early to come home to take charge. She gave some sort of explanation to the dumbfounded reporter, but all I hear is something like this:

> *I don't give a fuck about your trivial fires and burnt-down cottages and you can do crap about it since I have protection. I do NOT want to be disturbed when I am on vacation reading the latest proposals from my interior designer. And anyway I don't even know what a forest fire is. You don't have to have skills in my job. You just have to be a woman with the right opinions and connections. Furthermore, it is my husband who does the BBQing in our family.*

So far as we know, one man has died and a few more have been badly injured in this fire. And there is a big risk that more casualties and even fatalities will follow. It is never a good idea for civilians to wander into areas where huge forest fires are raging.

Whether or not volunteers join the fight despite the risks depends on management's ineptitude. When people realize that those who should be doing the job of protecting them and their property don't know how, they tend to take matters into their own hands. It is called responsibility. In these cases, it is often good, but sometimes it ends badly.

You cannot tell people not to do anything themselves: *"Just watch from a safe distance as we make total asses of ourselves and your property gets destroyed!"*

You have to learn how to do your job and then take care of it!

And guess who it is in the family who grabs the chainsaw and shovel and heads for the forest? Well, you have a 50 percent chance of getting it right. Looks like ordinary folk have not participated in university gender programs yet.

But that said, I also want to make it perfectly clear that it is not the many firefighters heroically fighting in the forests right now who are to blame. And a lot of women are also doing heroic actions: getting food, water, and other supplies to the workers, providing transport, and organizing sleeping shelters, etc. Funny how when shit hits the fan, we always seem to regress to our old gender roles. Dangerous close situations seem to have that effect on us. No shadow should fall over these people. They are all truly heroes and deserve our fullest respect.

And they also deserve a management and, ultimately, politicians who do not spend their hard-earned money on bullshit gender studies that have done NOTHING to help them fighting for us all out there.

Let us hope that no other big fires will happen anywhere in Sweden right now because at the moment every fire hose in the whole of Sweden is in Västmanland.

But at least we are equal, right? What a comfort.

Effeminition: Equal work

Hannah Wallen · 11 August 2014 · Archived copy · Original

Editorial note: More is explained on what an "effeminition" is **here**.

One of the more oft-heard complaints of the radfem brigade is the touting of the wage gap myth in support of the "equal pay for equal work" battle cry. This continues despite the fact that said myth has been debunked. This is highlighted by questions introduced by the CONSAD report, which indicates that much of the difference in average earnings can be attributed to the worker's life choices and willingness to sacrifice other perks in life for the benefit of higher earnings.

A wealth of related links to news and other information can be found in this reddit comment.

It is also especially important to note the collective effect of anything that can be considered hazard pay on the numbers used to support the wage gap myth. The hazard pay effect is attributable to the difference in job choices between the sexes. Among the higher paying items in the job market are The Most Dangerous Jobs. These are not jobs that women are being kept out of due to discrimination. These are jobs that women are not actively seeking to take. On top of the prohibitive risk factors, this is in part due to time demands. Seasonal jobs often mean daily work for weeks or months, with long hours, hard labor, and no days off in between. Further, the labor demands for these jobs require physical strength, labor endurance, fatigue endurance, and a brand of emotional toughness that is beyond what most women possess or seek to test within ourselves.

Among the results of the discrepancy in representation between the sexes in the most dangerous of jobs is what I would refer to as the risk gap and the death gap. The first thing that stands out in these statistics is the huge difference in the number of male workplace fatalities versus female workplace fatalities. While this accounts for only a segment of the whole workforce, it skews the numbers on both sides of the argument, creating an apparently higher average pay rate for men and an apparently lower average injury and fatality rate for women overall.

In addition, this effect spills over into the regular workforce, including professions more evenly populated by both sexes. Higher injury and fatality rates in first-responder professions can be attributed to greater risk-taking by male first responders. Higher rates in the private sector can be attributed to heavier workload requirements given to men, including higher weight assignments and riskier positions in manufacturing and construction, and even in hourly, bottom-rung positions such as retail sales and health care aide positions. Right or wrong, employers and coworkers in general do have higher performance and labor expectations for men.

Taking into account the various factors affecting women's earnings, can we honestly continue to use the phrase "equal work" to describe women's contributions in the workplace? In light of the body of work that women *will not do*, whether that discrepancy is caused by life choices or unwillingness to risk, or inability to perform, are we really justified in demanding legislation to artificially boost our pay? Is the feminist concept of fairness in this case not incredibly biased? How does the assertion that pay should be artificially evened out via legislation not add up to ungrateful beneficiaries of risk-takers and hard-laborers demanding to be handed undeserved recognition and rewards on the basis of sex?

Speaking of the body of work that women will not do, I just ran across the following related article. I want to tell you a story …

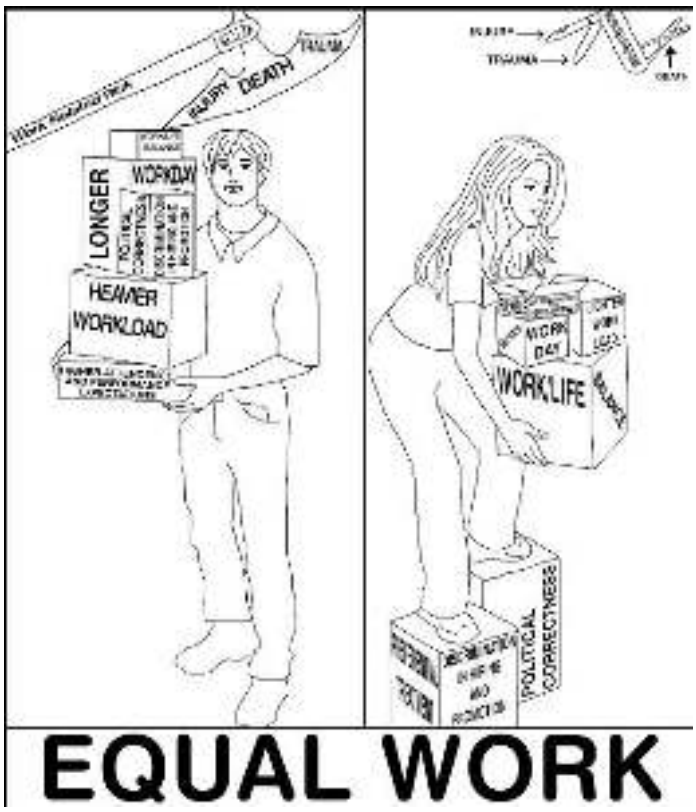
DEATH
LONGER
WORKDAY
HEAVIER
WORKLOAD
WORKLIFE
POLITICAL
OUTRAGEOUSness
EQUAL WORK

The General: So it’s about equality, huh?

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You know, if we aren’t mistaken, the winds of change are blowing.

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Did the family courts kill Robin Williams, or was it just us?

Paul Elam · 12 August 2014 · Archived copy · Original

"I used to think the worst thing in life was to end up all alone. It's not. The worst thing in life is ending up with people who make you feel all alone." Robin Williams as Lance Clayton, World's Greatest Dad (2009)

Actor and comedian Robin Williams took his own life Sunday. According to some close to him, he had been struggling with depression since two divorces left him in difficult financial shape. He was 63.

The reaction to the bad news has been varied. The typical platitudes are making the rounds on social media platforms. ABC News printed the express wishes of the family to be left alone while they were reeling from the shock. On the same page ABC offered readers a live cam aerial view of Williams's home.

FOX News's Shepard Smith referred to Williams with the words "such a coward," then offered a quick retraction and apology as he realized public grief turned to outrage would be aimed directly between his mascara-caked eyes. *Different Strokes* actor Todd Bridges tweeted how "selfish" Williams was, then later issued the same CYA apologies.

Other coverage of this tragedy has been somewhat more thoughtful, but most are comprised of homages to his brilliant work as a comic and an actor.

The circumstances that appear to have actually led to his suicide have been referenced in some places, but have otherwise been left unexamined. So far, no one in the mainstream media is looking at the life of Robin Williams and even trying to connect the dots on what led to the contemporary genius hanging dead at the end of belt noose.

In touching on the bare surface of the story, the media has managed in places to utter the words "divorce" and "financial problems." Indeed, two terms that seem inextricably locked together for men.

Getting any deeper, however, remains typically out of the question for mainstream coverage. Journalists are noting that his relapse back into drinking helped lead to his second divorce. No one is questioning whether his second marriage helped lead to his relapse.

I won't speculate that this is the case, though I think it is fair to wonder. I think a lot of questions could and should be asked about how we lost Robin Williams.

Most of them won't be asked.

What we do know is on the public record. Robin Williams was a talented and wildly successful artist who accumulated a fortune over the span of his career. After being drained of tens of millions in two divorces and getting married a third time, he was faced with selling off his most valuable property and the prospect, at 63, of trying to make a comeback in standup, just to make ends meet.

All this so his children and ex-wives could live on the high end. As Williams himself put it:

> **"I have two [other] choices: go on the road doing stand-up, or do small, independent movies working almost for scale [minimum union pay]. The movies are good, but a lot of times they don't even have distribution."**
>
> **"There are bills to pay. My life has downsized, in a good way. I'm selling the ranch up in Napa [, Calif.,]. I just can't afford it anymore."**

When asked whether his two divorces took all of his money, he answered with blunt comedy:

> **"Well, not all. Lost enough. Divorce is expensive. I used to joke they were going to call it 'all the money,' but they changed it to 'alimony.' It's ripping your heart out through your wallet."**

> **"Are things good with my exes? Yes. But do I need that lifestyle? No."**

Whatever Williams needed, apparently he was not getting it. More recent information released by the Marin County Sheriff might shed some light on that.

In a press conference Lt. Keith Boyd said that Williams's wife, Susan Schneider, went to bed at 10:30 p.m. on Sunday. According to Boyd, Williams 'retired' to another room in the house.

In the morning, Schneider left, reportedly thinking Williams was still asleep. Later his assistant, worried about him, came to the house and found his body. That was at 11:45 a.m.

It is certainly plausible that separate bedrooms were the routine in Williams's home. It would not be the first time married couples, even happy ones, enjoyed the space and comfort of their own bedrooms.

It is not, however, outside the realm of reason to wonder why an assistant would be concerned enough about Robin Williams's well-being to enter his home searching for him 75 minutes after his wife left the same home without any concern.

This is not to implicate any wrongdoing on the part of Williams's wife, but it seems likely there could have been a high degree of separation between the two at the time of his suicide.

I have to wonder how Williams might have felt, already panicked after two financially devastating divorces, if there was a chance he was looking at a third. And I have to wonder why a man, known by everyone close to him to be in very rough emotional shape, might still be hanging there were it not for the concern of an employee. I'd like to know if Williams had the level of support available at home that could have prevented this.

All this is just wondering aloud, of course. It is not even speculation in the truest sense.

Still, what I see as I read in and between as many lines as possible in this tragic story is a man crushed beneath the weight of keeping others in luxury; a man who faced spending his final days scraping and bowing and begging, doing anything and everything so that those who once found him useful would allow him another day of tending to their "needs."

Robin Williams was telling us this, in his own words. Pity no one was listening.

The media coverage of this, both what has already happened and that which will surely come to pass, paints a clear and conclusive picture of the problem behind the problem.

Not even being rich and famous and loved by millions will make anyone take an honest look at why you killed yourself when it makes them uncomfortable to do so … if you're a man.

Helicopters will circle like vultures over your carcass, looking for a shot of the aggrieved; fodder to pull at heart strings and sell commercials. Talking heads will measure up your manhood before your body is in the ground, likely as not to find you lacking.

The last thing they will ever take an interest in is what really killed you. And very few will care enough to notice.

RIP, Mr. Williams.

Note: This article is also available in Italian.

Warren Farrell: Presentation to the International Conference on Men's Issues 2014

Warren Farrell · 12 August 2014 · Archived copy · Original

We will over the next few weeks continue to present full transcripts of all the presentations at the International Conference on Men's Issues 2014. Here we bring you Dr. Warren Farrell's speech, the first speech from Day 2, Saturday June 28, 2014, introduced by Paul Elam. Our thanks once again to Rick Westlake for doing the bulk of the work of this transcription. –DE

(Attila Vinczer) Good morning, ladies and gentlemen. May I have your attention, please? At this time I would ask that you would take your seats.

Welcome to the International Men's Conference, hosted by AVfM; founder, Paul Elam. This will be our second day, our second half of the conference. Yesterday, we had an absolutely stellar day. *(Applause.)* The feedback that I'm getting is something spectacular. We have had some of the greatest minds talking about matters concerning men and boys, and, in actuality, society. Today, we are moving ahead with an equally spectacular day, I am certain.

Before we get started, I have some books that I would like to give away. If you could check your ticket number—Number 121, you are the winner of *Bachelor Pad Economics* by Aaron Clarey. You can come and get your book when you have a chance. The next book, *Men On Strike* by Helen Smith—Number 3. We also have two bracelets from the Goodfathers Only organization, run by Calvin Mann—Number 143 and Number 38. You can come and claim your prizes later on.

Without any further ado, I would like to have Paul Elam introduce Dr. Warren Farrell.

(Applause. Paul Elam takes the podium.)

Oh, no, Warren. Come on. *(Warren comes to stage.)* Terry Bagley's hell …

Good morning, everybody. I have the pleasure of introducing Warren Farrell, a man who truly does need no introduction to this group. I could go into a lot of book titles that Warren has written, which most of you are already familiar with—they are available in the back of the room. I can mention that he was named by *Financial Times* as one of the 100 greatest thinkers in the 20th century; I think, in the 21st century too.

But rather than just go down a very lengthy list of Warren's accomplishments, I want to take this opportunity to talk about what he's meant to me, and I think, consequently, what he means to the people in this room, and to many, many other people.

Twenty-plus years ago, I was walking around in the mental-health industry, knowing that there was something wrong with matters between men and women, knowing that there was something wrong with our perception of men and our perception of women. And I could not articulate it. I couldn't put my finger on what the problem was. All I know is that I knew something was deeply wrong. And I went looking for information; I found almost nothing helpful. I found a lot of feminist literature; I found people discussing men's issues in ways that seemed to more compound the problems that I was looking at than to solve them.

And then one day, a therapist I know said, "Hey, have you heard about this book that's come out? It's called *The Myth of Male Power*. And just in hearing the title, I said, Okay, and I was at the bookstore that day, and I got it. And finally, for the first time in my life, and the first time in my adult work, with people with problems, and encountering what I perceived to be all of these issues between men and women that were not being addressed in a way that was helpful and healthy, and that could lead to building bridges between men and women, I found *The Myth of Male Power*. And it turned my life around. It made me see things differently. And finally, somebody had articulated—and for me, that's the brilliance of it.

It is, we are all—there's great writers in this room, there's people on AVfM staff, there's people that do videos on

YouTube, and really speak well to these issues. Can you imagine being back in the early 1990s with no support, with only the feminist perspective around you, and conceptualizing all of this, and articulating all those issues on your own? I think it was a masterwork of our times. And I think we're very fortunate to have Warren here.

Then I got the opportunity to actually meet Warren, and to visit with him in his home, to share a meal with him, and to talk with him on a personal level, to hear about his father and to talk about mine. And what I got out of that was that not only was Warren a genius, but in the realm of human emotions—of the heart—he had an impact on me instantly.

I've been following his writings for a long time. I've read all of his other books. But nothing compared to spending time with this man, to seeing the loving relationship that he has with his wife, and the love that dominates, from his presence, between people. His work has been one that has led us to a movement that is finally, again, starting to build bridges between men and women instead of walls.

One of the things that we've missed in this culture, especially over the last 50 or 60 years, is mentoring. It is a lost art, where skills, and maturity, and perspective, and balance about life is passed from one individual to another; frequently between men, between fathers and sons, between men and their apprentices in what they do. We've lost a lot of that, and having it in-person; and we've become a society without mentoring, for the most part. And this is why I'm so thankful for the work that Calvin Mann does in mentoring young men. But I also think that we adapt, especially as men, and that we can receive mentoring from their words … which I've received, for many years now, from Dr. Farrell.

I could go on and on about how I feel about this man. But this is his moment; I want you to hear him. So without further ado, I want to introduce you to my friend and to my mentor, Dr. Warren Farrell.

(Applause. Warren Farrell embraces Paul, and takes the podium.)

Testing, yes … Paul, that was really beautiful, and really has touched me.

I remember when my dad read the first draft of *The Myth of Male Power*. He looked at me and said, "Are you prepared?" I said, What do you mean, prepared? And he said, "Are you prepared to wait for a generation, until this book is even acknowledged?"

Forty-four years ago, when the women's movement surfaced and I was writing for *The New York Times*, I wrote, "A Men's Movement will emanate from the core of the consciousness of a Women's Movement." Forty-four years later, and maybe, like my dad said, 21 years later, that's finally happening. It's happening here. It's happening now. It's happening with us.

It's happening, in part, because of Paul Elam. And, Paul, I'd like to ask you to stand. Please. And it's happening … Paul, stay standing, please … ah, please? …

Dean Esmay, where are you? … Dean, I'll also ask you to remain standing.

It's happening, also, because, as Hillary Clinton said, "It takes a village." And we may disagree or agree with Hillary on various things, but when it comes to "it takes a village" to create a men's issues awareness movement, yes, it takes a village. And some of that "village" is AVfM's editors. I'll ask you to stand up, please, if you're here. Some of the editors of AVfM … AVfM. And if you have ever contributed an article to AVfM's site, please stand up. You are part of the people who have created this movement.

And if you are part of AVfM's radio staff, please stand up and remain standing. I'll ask each group of people to remain standing.

And if you are with their news department, please stand up. News department. And if you are with AVfM's operations management, or international conference management, please stand up. If you're with AVfM … AVfM's server administration or forums administration, please stand up.

If you are with AVfM's international multi-siting or AVfM's Europe, please stand up. If you are one of AVfM's

financial supporters, we honor you. Please stand up. … Wow.

If you're one of AVfM's speakers at this First International Contribution—ah, Conference—whose contribution is not speaking here, but you are here because of your contributions … please stand up.

And now I'll ask everyone to stand up who has gone the distance to attend this First International Conference on Men's Issues. *(Applause and cheers.)*

I just wanted to be sure I got a standing ovation! *(Laughter.)* Thank you!

I asked—what I'm going to be sharing with you today is my third draft of this speech, to which my wife can testify. And I had a really careful analysis of what happened to feminism, from my own personal experience with it. But I decided I didn't want to focus, in this event, on what happened to feminism and where feminism went wrong; and where I was, I thought, in the right movement, and how it morphed into a gap being created between equality, which was the original goal of feminism, and politics; and how politics led to exactly the opposite of equality. I had that all drawn out and worked out, and then I said no—I wanted to concentrate on where we need to go, what our top issues are. I want to concentrate on why are these issues that I will define, our top 10 if you will, what I believe should be our top 10—why they are important, and what the psychology is behind working with these issues first.

So let me work, first, on the number-one—what I think should potentially be the number-one issue that we should work on, and why that's so important to address first.

Number one, I believe, should be the boy crisis and what's happening to our sons.

And here's why: When men discuss adult men's issues, men hear weakness. Most men have learned, when the going gets tough, the tough get going. Not when the going gets tough, the tough go to a psychologist; when the going gets tough, the tough write a book about what's wrong, or they do some wimpy thing like write *The Myth of Male Power*. That's men's reaction to men expressing their pain, their issues … adult men.

Women's reactions? When men discuss adult men's issues, women hear whining.

Women fall in love with alpha males, not whining males. Women survived based on their ability to find men who protected them; not because women needed protection per se, but because women were focused on protecting the children. And when they found a strong man who didn't focus on his issues but focused on protecting her and being willing to die for her, her children survived. We're here today because of the sacrifices that adult men made, and were selected for by women who focused on men who stood up and fought and saved and sacrificed; not men who talked about their issues, who were introspective, who got in touch with their feelings, who got in touch with their fears.

Instinctively, traditional women are more interested in firefighters than a man who says, "Gee! There's a fire—I think the cause might be a drought—the fire makes me feel unsafe. It brings out feelings of insecurity from my childhood."

So, then, the question becomes, Is there hope for men discussing men's issues? And the answer is yes, because we have neuroplasticity; we have the ability to change. We are not stuck in our biology and our heritage. The defining characteristic of human beings who succeed is the ability to adapt. And our genetic heritage is in conflict with our genetic future. And that's where we're at, at this moment.

Let's look at this in relation to boys' issues. Let's look at … think for a moment: When a woman who's a mom sees her son having problems, as opposed to an adult male having problems, women switch from a biological desire to be protected by a man to a biological desire to protect her son. Suddenly her heart opens up. Toward her son, her biological instinct is to protect, not be protected.

So, for example, let me take dating. We know how difficult it is to talk about date-rape, an almost-impossible issue to discuss. If we discuss this with an adult woman, if she hears a man talking about fearing rejection, and fearing taking the sexual initiative, her mind switches to all the guys who went too far, too fast with her. Her mind switches

to the guys who bought her drinks, largely to get her to bed. So instead of feeling appreciation for the work that they did to buy the drinks, she remembers the manipulation rather than the appreciation. She can't easily hear the guy's plight because it triggers her own trauma. It triggers her legitimate trauma.

As a mom, if she hears her son discuss his fear—*as a mom,* if she hears her son's fear of calling a woman he's attracted to, she switches to want to protect him from being rejected. Suddenly she feels his pain. She wants a woman to see her son's value—the son that she's nurtured and brought up, and cares for and loves more than anything in the world. She wants—she feels that, and suddenly, when a boy's issue is discussed, she can feel what boys go through.

That's why I believe the boy crisis, and what's happening to boys, is both legitimately an extremely substantive issue—the more you understand the boys' crisis, the more terrified you are. So that's the substance. But the biology and psychology of it is what I just mentioned.

That's why I choose it as my number-one issue.

I feel a bit like David Letterman here …

Number two: Children's need for both parents.

Notice I didn't say men's rights to children. It is not about men's rights to children; it's about children's—not rights to both parents, but children's NEED for both parents.

It's about children's need for both parents because both parents, whether it's by nature or by God—for whatever reason, both parents are checks and balances to each other. Moms tend to nurture and protect, and listen and care. Dads tend to push and create encouragement to try things that are new. And if the child falls on a ski slope, the mom will say, "Sweetie, any time you want to give up working for the ski team, don't worry, you can do what you want to do"; and Dad will say, "Get up and try again." And when Dad—when Mom isn't around, what do Dads do? They tend to nurture more. When Dads aren't around, Moms do a little more pushing. But as a rule, when Mom and Dad are both around, the children get the protection they need, the nurturing they need, and they get the encouragement and the push that they need.

So what do we know about children who do best? When they have both parents … When children grow up in non-intact families: When I did the research for *Father and Child Reunion*, I learned that there was only one series of four things that together had to be combined in order for children who grow up in non-intact families—like children of divorce, and children who are born outside of marriage—in order for them to succeed at the level that children do when they grow up in intact families. And those four things are:

Approximately an equal amount of time with mother and father. When either is left out of the equation, children suffer.

Second, the parents living close enough to each other so that the children don't have to give up friends or activities in order to see the other parent, and therefore resent the other parent; that, in order to see them, they have to give up friends and activities that they are invested in. And then they either undermine themselves, and don't get involved in team sports, and don't get involved in things that are healthy for their growth, or they don't have friendships that they really feel that they can be at their birthday party, and support them in the way that they want to be supported, and therefore they don't get supported by those friends in the way they want to be supported.

Third, there must be no bad-mouthing between mother or father, mother-to-father or father-to-mother, that the child can detect. Bad-mouthing does not mean only words, it means body language as well.

Fourth, and this is new research, that couples that do family counseling—after divorce or non-intact families—do much better than couples with the same socioeconomic background that do not do family counseling. Not family counseling "when needed," but family counseling proactively … consistently.

When children have significant father involvement, they do better in more than 30 areas we now know. When I

wrote *Father and Child Reunion*, I was only able to document 26 areas; but now, in recent research, it's another four areas as well. They do better in all social areas. And the most amazing social area—we usually think of a mother as more empathetic than a father; that's probably true, especially toward the child; but children, all over the world, who have an equal or significant amount of father contact are more likely to be empathetic than children who do not. They're also more likely to be assertive without being aggressive.

And just a little hint on the empathy issue: One of the reasons they're more likely to be empathetic is not because dads are more empathetic. It's because dads require, by boundary enforcement, the child to think of the dad's needs, the mother's needs, and other people's needs beside themselves. Empathy does not beget empathy. Empathy begets the belief that you can be paid attention to, and your feelings should be heard. People who are always empathized-with often become self-centered. People who are required to think of other people, in order to win, in order—"Do you want to continue the rough-housing? You have to think of not poking me in the eye, not pulling me in the hair, not knocking me in the groin in order to get your way. And if you don't do that, if you don't think of me, there'll be no more rough-housing." And the boundary-enforcer dad who says, the moment he's kicked or pulled —hair-pulled—again, immediately transfers it to say, "Okay, no more rough-housing," and when he follows through with what he says he will do if what he asks for is not paid attention to, the child learns to think of somebody else besides herself or himself.

When the boundaries are not enforced, the child thinks of how to manipulate a better deal. So the child prepares to be an excellent lawyer, but nothing else.

And there are some wonderful human beings who are lawyers, by the way … whew!

Occasionally, I lie … no, just joking.

Number three is the "pay gap."

Why the "pay gap"? Because when feminists speak about men's—men and women, they basically start out with, "It's a patriarchal world, in which men have made the rules to benefit men at the expense of women; and the proof of that is that when men and women work equally as hard, men arranged the world so that men get a dollar for each 76 cents that women get for the same work!" And even President Obama said this. And even would-be president Romney said this. It's the one thing that Republicans and Democrats both agree on. And it's also completely not true.

What is true—when I did the research for *Why Men Earn More*, I began to find that there were a number of things that men and women did differently in the workplace. And I was beginning to find five, six, seven things. The more research I did, it moved up to 10; the more research I did, it moved up to 25 differences between men's and women's decisions in the workplace. And it's not really the workplace; it's their work–life decisions, the way they handle work and life.

Now, there's a big difference between men and women but not in pay. There's a—the pay gap is not a gap about male versus female. It's a gap about mothers versus fathers.

When mothers and fathers are in an intact situation, and children are born, mothers tend to divide their labor between the work at home and the work at the workplace. And they begin to figure out a world of work which is more flexible, that allows them not to commute so far, that allows them to get home earlier, that allows them to take off some time—like be a teacher and take off a good portion of the summer. And so, jobs that are more flexible, jobs that are more fulfilling, jobs that are closer to home—those jobs pay less. Because what feminists didn't realize is that pay is not about power. Pay—the road to high pay is a toll road. It's taking time away from your family to be at work. It's being willing to be adaptive to the needs of the workplace.

If they open up a company in Siberia, or in Alaska, in Juneau, and you don't like cold climate—you want to get further in that company, you move. Or you work in Alaskan pipelines, or oil rigs, and you hope to save—or Alaskan fisheries, and you hope to save up enough money, when you're a single male, to be able to afford a woman;

to be able to afford a family. Pay is about—when we pay for—we learn this at a very early age; we pay to go out on a date with women. The pay that we pay for, for a woman—reflexively—is our compensation for our inequality. It is our way of saying to a woman, "I am not worthy of your company until I put money out for it." If there's no romantic interest, the man doesn't put money out. If there is romantic interest, the man puts money out because he's paying for his inability to be equal to a woman. It's like, compensate for it by paying for it.

When I'm paid to speak here, it's because I'm valued. If I'm paid as a consultant, or as an expert witness, it's because I'm valued. The more I'm paid, the more I'm valued. And women sensed and felt that when a man took her to a really nice restaurant, she felt valued. And so women began to feel that if they weren't—if a man didn't pay for a really nice restaurant, maybe they weren't valued as much as somebody valued the woman who was paid to go out to a beautiful restaurant.

So pay, for men, was what we had to do to compensate for our inequality. Pay is not about privilege, it's about a toll road. Pay is about the power we forfeit to get the power of pay.

Now, what happens when men and women are not married? And don't have children—particularly when they don't have children, that's the distinction, mothers versus fathers? When men and women have never been married—this is U.S. Bureau of Labor statistics I'll give you right now—when men and women have never been married and never had children, the women earn 17% more than what never-married men that never had children earn; even when you control for number of years in the workplace, the amount of education, and life of time—and other factors like that. That has been true, to a lesser degree, it was 13%, in the 1970s.

For 44 years we've had that pay gap—longer than that—between never-married men and women who have never had children because when women have not been married, never been married and never had children, they tend to focus more on their careers. And when men have never been married and never had children, we tend to focus more on job fulfillment; being the artist, being the writer, being somebody like me that doesn't make a lot—that usually doesn't make a lot of money; by doing that type of thing. That's why we hear words like "starving artist."

The reason I feel the "pay gap" needs to be so high on the list is because that's the first place where a woman's mind goes to as proof that men really have organized this world in a way to benefit men at the expense of women. And more importantly, when women find out each of the 25 decisions that leads to higher pay, all 25 behaviors and work–life decisions that men and women make—all 25, every one of them, lead to men earning more money and women having a more balanced life, that is, a happier life, usually.

And what is the purpose of pay? The purpose of pay is ideally to have a happy life. So if the purpose of pay is to have a happy life, and women have more balanced lives which usually means happier lives, then, really, men should be learning from women, not women learning from men. But there are women who want to focus on career. My wife loves the work that she does; and so—when she—the excitement of that—so what women also need to know is, what leads to higher pay, should they wish to have higher pay?

So the "pay gap," when you understand it, it doesn't only help people feel better about the way the structure of the workplace is set up, it also helps women know that if pay is their focus, there are 25 specific things that they can do to earn more money. But each of those things comes with trade-offs. You can—if you're not educated, you can as a rule earn more money as a garbage-collector than you could earn even as an art historian. But you may or may not wish to get up at three in the morning in Michigan and collect garbage. Now, the people who do that earn more money in relation to the amount of their education.

What looking at the "pay gap" helps us understand is that—is the underlying definition of power that men have bought falsely, brought falsely, adapted falsely. And that definition is, feeling obligated to define power, feeling obligated to earn money that often somebody else spends while we die sooner. And if I started a women's empowerment workshop, of which I've conducted many, and if I started that out by saying, "I'm going to teach all the women here today how to be more empowered—I'm going to teach you how to feel obligated to earn more money that somebody else spends while you die sooner—" you know where I would be.

The fourth issue I'm going to prioritize, you're going to be most surprised with. It's communication.

And communication is obviously not just a men's issue. It's a men's and women's issue.

But the reason it's so important is because every time feminists speak, or AVfM speaks, there's a propensity to distort what the other person says, and then to argue with the distorted version that the other person never meant to begin with! And when Arabs or Israelis speak, it's the same problem. When mothers and fathers and women and men speak, it's the same problem. And when I … in 30, 40 years of working with couples, one of the things that I've found is that I've never had somebody say to me, 'Warren, I want a divorce! My partner understands me!'

And I realize that if I could put, not a diamond ring on somebody, but if I could put, inside of my psyche, the ability to have compassion for and understand the person who was speaking with me, I would be a better husband than I would if I had the biggest diamond in the world to give my wife.

The problem with that is, while everyone agrees with me, no one knows how to do it; because, biologically, when we heard criticism, we fear that there would be an enemy. And in order to survive, our biological response to the criticism had to be to put up defenses; or, better yet, kill the enemy before the enemy kills us! And when we're criticized by our wife or husband, that's what we want to do, we want to kill them before they kill us! That's functional for survival, but exactly the processes that were functional for survival are dysfunctional for love and dysfunctional for intimacy. And so I said before that our genetic heritage is in tension with our genetic future. That's what I mean. We got here by surviving; but we need to … we've upped the ante. Now we not just need to be role-mates, we have the potential to be soul-mates. And soul-mates require the ability to listen to each other; to listen to each other until we say that—the other person says, "I feel completely understood." If I interrupt Liz and say, "I understand," what I'm doing is saying, "Shut up." She has to tell me she feels understood.

So how do we do that? We do that—because biologically we're programmed to respond defensively to criticism, and we respond more defensively the more we love somebody because the more we love somebody, the more vulnerable we feel. The more vulnerable we feel, the more likely we are to get angry, not be centered; anger is just vulnerability's mask. We get angry at the people that reject us that we love, not the people that reject somebody that we don't love …

A woman calls a guy, a guy and a woman go out at night, and the guy does not call back in the morning; if the woman calls the man a jerk for not coming back, you know that she had interest in him. If she didn't have interest in him, she'd be calling it "relief" that he didn't call back.

When we call people names, when we cut them off like that, it's because it hurts less to be rejected by an object than it does to be rejected by a human being. Construction workers call women, whistle at women, they treat women as sex objects because it hurts less to be rejected by somebody that they know is going to reject them. They are not worthy of that beautiful woman walking by the construction site, so they objectify her. When a woman calls a man a jerk, it's because she felt that that man evaluated her as not being, she not being worthy of him.

And so—if we have such deeply engaged resistance to being able to hear others, especially when they love us, what do we do with that? We do a work—so one of the things that I do with couples in my couples workshop is I develop a workaround, to be able to work around the biological propensity to be defensive when you're criticized; to be able to hear people and to associate the criticism with love, an opportunity to be loved. But how do I do that? By creating an altered space. No one can do that in a natural space. You have to meditate yourself into a space where you are receptive to associating "being criticized" with being loved. That meditation takes at least a 10- to 15-hour training for people to learn how to do. It means separating out the week so you have two hours of the week in caring-and-sharing mode, and 166 other hours in a conflict-free zone. You have to know how to deal with the conflict-free zone when conflict comes up.

Those are the types of things that, when we work on them, for men and for women, we begin to solve domestic violence—because domestic violence is not about power; domestic violence is about a momentary act of power designed for an underlying experience of powerlessness. So the solution to domestic violence is to not tell men

"give up your power"; the solution to domestic violence is telling, is teaching both sexes how to feel empowered by, and how to empower, the other gender. And their children. And their parents.

That's why communication is so important.

Now I'm going to go from being a nice guy to being a tougher guy.

Issue number five: Men's Studies.

150,000 women a year take Women's Studies courses. When you or I contact the media, if they're focused on gender issues, to a large degree, a very high percentage of them have a Women's Studies background. And so when I am being interviewed by NPR, even if I spend three hours with the associate producer and convince her that there really is legitimacy to men's issues, she summarizes in bullet points my talk, and her producer says, "The guy's crazy, and you were just too weak to see his craziness. You were too weak to see his manipulativeness. And so, therefore, no … no go." And so, we're up against a huge wall there.

Now, so what do we do if there's Men's Studies courses, er, Women's Studies courses, in virtually every university in the industrialized world, and virtually no Men's Studies courses that are real Men's Studies courses, the type of Men's Studies we're talking about here; just feminist "men's studies" courses in universities?

I finished a game of tennis, some years ago, with a guy; we both belong to the same think-tank. And when we finished, he said, "What do you do?" And I told him about what I do, and he said, "Wow! That is fascinating!" And I said, What do you do? And he said, "I'm the president of Northwestern University." And I said, I'm fascinated that you're fascinated by these issues—people are always fascinated at people that are fascinated with them … And I said, Are you interested in maybe being the first university in the world that brings men's issues—into Northwestern University? And his response was, "And have me fired?" And I said, How's that? I think I knew how that was … but he said, "Because the feminists would have me up on a stake within hours." And this was just the beginning of social-media time.

And so I said—so I reversed the question; I said, Is there anything that we could do to bring Men's Studies to Northwestern University? Without even missing a beat, he said, "Of course. Sue me. Sue the university." And I said, Tell me more! He said … "If you sued me, I'd have to bring Men's Studies into the university, and I would be a hero because I was avoiding a lawsuit. And I'd be able to say to the feminists, we had to do this, in order to be able to … to not be sued. And if we were sued, we'd end up having to do things like eliminate the Women's Studies program. So we have a choice—we can either eliminate the Women's Studies program or bring in an equal-but-opposite Men's Studies program, that really is a Men's Studies program."

And so, I said, any other complications? And he said, "Yes. You have to have standing." And standing means that you have to have somebody at that university who really wants a Men's Studies program. So part of what we can do, if we make Men's Studies an issue, is recruit men and women on college campuses to be, to file for a Men's Studies program. Maybe they'll succeed, and just get it. But if they don't succeed—they want it, and there's a group of two or three or four men and/or women, who want a Men's Studies program that is a legitimate program on the college campus, and they don't respond—now we have a Title IX issue. Now we have, also, a potential violation, if it's a state university, a violation of the Equal Protection Clause of the Fourteenth Amendment.

Now we have something to work with—but here's the big issue with Men's Studies. Once this happens at one university, particularly in states like California or Texas—once it happens at one university, all the universities—which are usually comprised of academics, who usually have a great deal of fear and not that much courage … they are going … they tend to respond by saying, "Omigod, we've got to get our act together—we've gotta—we've got to do this." And so one successful lawsuit at a significant university will have a ripple effect, as the coin that you've created for our us—has on that coin, a beautiful picture of a ripple effect—will have a ripple effect at every university in this country. That is, every university that gets any federal funding, which is about 97% of universities in this country. But what happens in the United States also happens in the entire world, usually. And so this will have—one university, one group of three or four students, can have a ripple effect across the entire world.

That's why I believe it should be in the top 10 men's issues.

Number six is a men's birth control pill.

Yes … And this is not just because Carnell Smith is here.

We've often heard, I think correctly so, that a women's pill was probably the single greatest instrument of freedom for women in the 20th century. I would say that's a pretty reasonable assessment. But it's interesting that we have been within just a hair's reach of being able to develop a men's pill for more than 30 years. I wrote about this in one of my early books, wrote about it before *The Myth of Male Power*, about—I went around to scientists and found, was a men's pill viable? And the answer was yes.

So I went to pharmaceutical companies and said, Why are you not doing this? The scientists now have the ability to create a men's birth control pill … "We're not sure that the men really want one, or th-th-that there's much of a market for one. We're not willing to, sort of, invest in the whole distribution and advertising." And my response was—are you kidding? And the pharmaceutical companies responded, "You show me, you know—we haven't received a hundred letters, from men, in the last decade, asking for that."

When women want something, women speak up. When men want something … we keep it to ourselves. And then we wonder why pharmaceutical companies can't hear what men don't say. We need to speak up. That's why A Voice for Men is one of the most perfect titles, and this is one of the most perfect forums, to begin that process.

Number seven: men's health intelligence.

Notice I didn't say men's mental health, or men's physical health, but men's health intelligence.

The reason we are so unintelligent in terms of health is because every society that survived, survived based on its ability to train its sons to be disposable. Disposable at work; as warriors; disposable, I'm sorry, disposable in war, as warriors; disposable at work, as firefighters, as workers on oil rigs, and so on, coal miners; and indirectly, therefore, disposable as dads.

Now, if your survival is dependent upon your disposability, that means your disposability keeps you alive as a nation. Not your—the health of the boy. If you train a boy to be worried about his health, worried about hurting himself, that doesn't lead to a boy who's willing to risk himself—his disposability, to go to war. If I'm trained to really care about you, and love you—and I *do* go to war—and you die, your blood is spattered all over me—I go into major trauma. If I learn to *not* care about you, I go into much less trauma.

The degree to which men learn to love, the degree to which we learn to think of ourselves, the degree to which we learn to ask for help—health, and help for ourselves—is the degree to which we were hesitant to be disposable; therefore, we jeopardize the survival of the country. So, what was functional for the health of a nation was dysfunctional for the health of a boy.

And so, that is why we are unwilling to talk about mental health issues. This is why, when boys and girls are 9 years of age, we commit suicide at exactly the same rate. But as boys learn, get the hormones, and the socialization of masculinity, how do we evolve? We evolve by the age of 10 to 14, as we get the beginnings of masculinity, we commit suicide twice as much as girls. Between the ages of 15 to 19, four times as much. Between the ages of 20 and 25, five times as much. So we are, as we learn to—"When the going gets tough, the tough get going," not when the going gets tough, we have five or six ways to express our feelings, like Tom Golden talks about, or other ways to directly express our feelings. We don't learn the different modalities that are both comfortable for us as traditional men and comfortable for us as less-traditional men, to express feelings, or to be able to act it out, or be able to honor, or to be able to do the other things that Tom so articulately talked about yesterday.

When we have a nation that hasn't rethought through its disposability propensities for boys, what we have is boys out there saying—girls out there saying, "Cheerleaders! First and 10, do it again! First and 10, do it again!" And what are the women saying to the guys? They're saying to the guys, "First and 10 … do it again?" Risk spinal-cord injuries, risk concussions, risk shoulders dislocated, and still play! If you have a dislocated shoulder—I remember

watching a college game, where the newspeople were saying, “Isn’t it incredible that Joe, with a dislocated shoulder, is still tossing the football so accurately?” Well, he should be calling the doctor! Not tossing a football. But we are honoring him for risking further damage to himself.

NFL means “Not For Long” for a reason. Because the people who are rewarded, and are the heroes of women and men, all around the world, they are people who don’t often live for long; who are often walking around barely able to walk at the age of 50; and the very thing that they were honored for is exactly the thing that they’re weakest in.

We need to question this. We need to question this at every level of society. We need to question, Why is it that men die five years sooner than women, when we used to die, in 1920, only one year sooner than women? And very few people a) know that; and b) despite the fact that we die earlier of all 10 leading causes of death, there are seven Federal Offices of Women’s Health, and *zero* Federal Offices of Men’s Health. That is the type of issue that will need to be surfaced; that is also sue-able; that is not—Men do not get due process, men do not get equal protection, when we don’t have equal protection in the very most important area, which is *living.*

That’s number seven; number eight is coming up.

2009: President Obama’s just elected. I get a phone call. Picked up the phone, a woman says, “We understand that you were on the board of directors for the National Organization for Women, for a number of years. President Obama has just formed a White House Council on Women and Girls. We’d like you to be an adviser to the council. Would you like to be?” I said, Of course! And she says—I said, Before you hang up, is it possible, perhaps, that you could have a White House Council on Men and Boys as well? And she says, “Huh?” And I go—I explained a few reasons, and she said, “Oh—never thought of that. Interesting.” But she said, “Actually, though, I am in charge of filling councils that already exist. I have no authorization to actually create councils on my own.” I said, I totally understand that. If I created a proposal for a council, would you be open to looking at it? And she says, “Yeah—well—I’d look at it, sure.” And I said, “Would you pass it on to, maybe, receptive people inside the White House?”

“Yeah, I can do that, I can do that.”

And so, I decided that I didn’t really want to do that. I wanted to get the top 30 people in the country that I could think of, that were authors on boys’ issues, that were … people who were Liberals, people who were Conservatives, people who were practitioners like the head of the Boy Scouts; people who wrote about these things in a different way, for a different type of audience, like that of men’s health; people like Tom Golden, who are practitioners, counselors, that are actually working on these issues. I got all of these people together, for a period of 18 months—you can imagine when you have Libertarians, Conservatives, and Liberals, all on one council, what these dialogues were like—with, sometimes, 25 or 30 people. Tom is shaking his head because he remembers some of these discussions! But we finally hammered out a very significant proposal to create a White House Council on Boys and Men.

When we did it, it got—basically, long story short—went nowhere. It almost went somewhere, many times; but always at the last second, there was somebody that knocked it out of the agenda to actually present it to President Obama. Somebody that, five minutes before, it was on their agenda; they were going to be seeing President Obama five minutes later.

Why do we need a White House Council on Boys and Men? Because boys and men are having problems in almost every single area. We’re falling behind girls and women educationally, economically … when we fall behind economically and educationally, I don’t know a lot of women who are that interested in marrying men in the unemployment lines. And so this affects not only our sons, but also our daughters; also marriages; and therefore, whether children will grow up in intact families. The reason—one of the most incredible statistics—the reason, a few years ago, 53% of women who had children, had children without being married, is because many of those women could not find men who earned a decent living; and that often translates, for many women, into “I just don’t want to take care of another child.”

And so, when a man doesn't earn decent money, it has an impact not only on the man, not only on the woman, but on the ability of children to have a father in that child's life; and therefore, on the ability of the boy to see that he has a role model of something; some person who can be respected and can be productive. A boy who looks at a role model of a father that's disowned, that is put down—he is not a boy who feels he has much of a future. He's a boy that goes adrift. He's a boy that gets lost. He's a boy that has no sense of purpose. And that is what we have today.

So the White House Council on Boys and Men has, deals with many issues—because boys and men are dealing with many issues, and many issues are being dealt with in different departments of the government—it's crucial for the White House to be able to coordinate that. But it's also crucial for the White House not just to be the government as substitute savior. It's also important for the White House to conduct an interactive relationship with private companies that also do work. And the White House is doing that, now, with Brother's Keeper and with the White House Council on Women and Girls. But with adult white males … it is doing nothing.

That's number eight, and number nine …

Feel this building.

This is the building of men who are the ultimate in being willing to be disposable.

What we don't know about these men is that recently, in the war in Iraq and Afghanistan … for each man who was killed in the war in Iraq and Afghanistan, the number who were killed by suicide is 25. Twenty-five that killed themselves by suicide, for each one that died in the war, through war-related means. More men died of suicide that have been in the war in Iraq and (Afghanistan), in one year, than were killed in the wars themselves in all of the years combined.

What we are saying from that message is, "When we need you, we will use you. But if you happen to survive the process, we don't care. We are willing to invest money to get you the equipment, to buy you the best of this and that. But when you've finished your job of serving, if you haven't died on the outside, we don't care what happens on the inside."

When we don't care what happens on the inside, we are making the ultimate statement about the continued investment that we have in male disposability … in the cruelest of ways.

The good news is that if we make veterans' care a major issue, Conservatives can understand that. Traditional men can understand that. And almost all men and women can understand that. And we give our sons a message that if you do join the military, you will be cared for as a human being, not just as a "human doing."

Number 10, and last: men's image.

"Boys are stupid, throw rocks at them." Could be made up by anybody. But when it was made up, it started out as a postcard. Then it became a T-shirt. Then it became a hat. Then it became an industry.

I don't have any problem with anything really terrible being said by anybody. I don't have a problem with Hitler, I have a problem with the people that agreed with him. Because it takes more—if no one agreed with Hitler, then there would not be any Hitler as we know Hitler.

When somebody produces terrible words, I don't have a problem with it; I have a problem with the atmosphere of the country supporting those words, so that it takes those words and translates that into an industry.

I have a problem with the Dallas Rapid Transit—the DART—that you heard here yesterday. I have a problem with them having a picture of a boy, saying, "When I grow up, I will kill my wife," or a Black girl saying, "When I grow up, my husband will kill me." And I have a problem with the fact that we don't understand why that picture on the DART poster was a picture of a White boy; because if a Black boy was saying, "When I grow up, I will kill my wife," we would immediately understand, see, explain, and be really infuriated at the racism. Because, over the last 30 or 40 years, we're not free from racism, but at least we've begun to recognize it on that level of obnoxiousness.

But a White boy—when he says it, we did not see the sexism. We didn't see the sexism to the degree that the poster

was funded, that the poster went through the city council, it went through public employees, and people posted it on the buses; and until there were complaints from A Voice for Men, it wasn't taken down. That tells you the embedded sexism in this country; that tells you the degree to which there is an image problem, for boys and for men, that we need to address.

The good news about men's image, as an image problem, is that I find that as I go through a lot of things, aside from boys' issues … that after boys' issues, people are able to look at that DART poster, look at the "Men are stupid throw rocks at them" … They can see that "Jews are greedy, throw rocks at them," "Blacks are stupid, throw rocks at them," "Women are stupid, throw rocks at them" … they can see the sexism in that pretty quickly. And that gets them on board to a common desire to have some justice, to have some compassion, to have some caring. And we need to bring that common desire aboard.

All this translates into the issues that I have discussed … when those issues are dealt with, they will deal, they will take care of solving problems and issues I haven't discussed. When we deal with communication issues, we will deal with a lot of the problems that lead to "date rape" and sexual harassment. When we deal with communication issues, we will deal with a lot of the problems that lead to domestic violence out of people not feeling heard.

So let's look at our names. "A Voice for Men" is a great name because people understand that men have not spoken up. People understand that women can't hear what men don't say. People understand that the shadow side of masculinity is the lack of a voice, the lack of expressing feelings. I think it would also be helpful to have subsections, called A Voice for Boys, and A Voice for Dads, and A Voice for Women Who Care About a Voice for a Voice for Men, Boys, and Dads.

Let's look at the term "men's rights activist." Here is the challenge of men's rights activists: You know and I know that men do need rights. We need the right to equal parenting; we need the right to not be registered—the only gender registering for the draft. We need the right to Men's Studies. We recognize that all of these lack of rights are total violations of the Fourteenth Amendment, and often of due process.

But "men's rights" is a tougher-than-necessary fight, in a world that believes that "men made the rules and have all the rights to begin with." It's like asking for kings' rights. That's the first challenge that comes to us. So we call ourselves "men's rights activists"; the average person, particularly the average Liberal, is going, "Aggghh!" And the average Conservative is going, "Men don't complain!" And so it's like—we're going back to the thing I mentioned in the beginning: It taps into the biological resistance. It's a salmon swimming upstream. We have so many valid issues, we don't need to start by swimming upstream. We need a little help, down a good hill, to get us going.

I think a better way of framing ourselves is "men's issues activists." Jim … And we've called this a Men's Issues Conference. And so, we are on the road to that. Jim, in my workshop the other day, said that "men's issues activist" had also the advantage of being "MIA," and men's issues are definitely missing in action.

Or we can call ourselves, more generically, "an advocate for boys' and men's liberation"—becoming part of a gender liberation movement. And then that helps people to see what's been left out. Very few people can argue that "gender" means "two genders." And there hasn't been a boys' and men's liberation movement … Something's missing.

It's easier for people to join the fight for what's needed than for what it appears we already have.

In the final analysis, we don't need a women's movement blaming men. We don't need a men's movement … and we don't need a men's movement either fearful of or blaming women. We need an understanding that, throughout all of history, both sexes have roles; both sexes have obligations; both sexes have responsibilities. Neither sex had "rights." The job of a mother and a dad was exactly the same: they wanted their children to have lives that were better than theirs, and they would sacrifice their lives—whether it was a Chinese interned laborer, building our railroad, or someone going into our military. They sacrificed their life with the hope that—what? Their children's lives would be better than their lives. Mothers and dads are in the same boat. We care, we love each other, we love our children. This is not a time for a men's rights or a women's rights movement; it is a time for a gender liberation

movement, helping roles go from the rigid roles of the past to more flexible and fluid roles that recognize the individuality of all of us, individually, in the future.

Thank you.

Male survivors and the empathy apartheid: The root of the “Speak to Me” radio play

Tim Pylypiuk · 12 August 2014 · Archived copy · Original

Never in all my years as a writer and performance artist have ambitions lofty as this possessed me.

Think of it: A radio play, in seven parts no less, on Internet radio, about a male survivor of sexual abuse from male and female perpetrators, with justice turning a blind eye toward the latter and the ensuing growing pains plaguing the survivor and his supposed support circle, called “Speak to Me.” Then turning that play into “Speak to Me Rundown,” a distillation of the main plot now complete with the epilogue, aired on Naturally Autistic ANCA Radio, Saturday, August 9, 2014, 3 p.m. Pacific Time.

Going from autistic people to male victims of sexual abuse seemed an unexpected leap for me.

But circumstances have a weird way of pushing you in alternative directions.

The real, raw genesis of this enterprise began when I was 32 years old. The moment when life tilted on its axis, taking me with it.

One session with my psychiatrist, along with a glimpse into my high school days: tumultuous, chaotic, a sliding scale going up and down. In my case, it seemed to frequently occupy the lower rungs more so than the limitless skies.

When I recounted, and biologically sensed, those negative experiences with girls and women who hurt me as a team with those boys and men, I was never the same again. My guess is that part of me brushed aside the former in favor of unrequited rage toward the latter.

Added to this the reality that hit me, close-fisted, in the jaw with a mean left hook: No information, support, or acknowledgement in the arena of girls and women dealing equal amounts of physical and psychological damage to boys and men. All of it centered keenly on genders either harming their own or males harming females. (Save for one study on the subject, titled “Boys Don’t Tell on Sugar and Spice and Not-So-Nice Girls.” However, the citations and research were so outdated that it did nothing to assuage me.)

Hope fleeting, I went through various stages of anger directed toward those horrible girls and women along with society for its failure to consider this visible aspect of untoward harm. I had already come to terms with what the boys and men did by this point, since it was all too easy for people to decry this form of trauma like a force of habit.

Along the way, I fell into the bosom of a human spectrum who had endured horrific forms of abuse from women (sexual, physical, and mental) and girls in their lives: male victims and survivors. At first, I had misgivings about fitting in properly, since their stories clearly superseded mine in terms of serious harm.

What changed all that was the discovery of the core issue slumbering underneath that was driving them: abused men at the hands of a gender that society falls on its knees to protect from the consequences of their crimes. I had finally found a safety net.

But I was still fuming at the sizable gap of information and support for my situation. Ultimately, I decided to write an article on my experiences and confront it: “Bullied by Girls and Women: One Man’s Account.”

That article details every incident that affected me the most and further specifies what I faced when telling the story to others.

It received a generous endorsement from varied walks of life but not much else compared with others. Nonetheless, I felt accomplished.

The celebration died down when reality hit me again with a mean right hook: my article was the ONLY one of its

kind, floating aimlessly in a sea of narrative befitting the status quo.

Then another idea crawled inside me. Based on the confessions I had read over the years from male victims and survivors online and elements of my own past recognized via self-reflection, I desired to give back by conceiving a project to express their struggles louder.

Thus, “Speak to Me” was born.

The story of male sexual abuse survivor Kevin Holtz, a tattoo artist’s apprentice and artist himself, started as a long, detailed synopsis originally titled “Silent Minority.” Billed as a “Narratory Performance Piece,” the early incarnation mapped out the characters, their interactions, plot points, metaphors, themes, and underlying morality beneath the epic scope I had envisioned, with Kevin narrating the entire thing and physically acting out key events through interactions with invisible people before a live audience (I would play the part of Kevin).

This was before the advent of “radio drama” on Blogtalkradio.com. One of the people who bankrolled the station Naturally Autistic ANCA Radio (who was also my employer) thought up an idea to bring back the days when people would derive entertainment listening to old radio plays read by professionals. Hosting this program fell into my lap and I accepted the position, the difference being full creative control with the ability to produce my own material along with adapting works of others in the community.

In 2013, having polished up my skills, I set to work adapting “Silent Minority” to script format with a specific goal in mind: every myth propagated, every misconception pushed, every stereotype paraded by society and ignorant special interest groups would get the lashings they deserved. I cared naught for length since no form of media, to my knowledge, had ever attempted a story of this magnitude.

The adaptation process was slow and steady: one script per section of the synopsis that expanded on the ideas in it. What proved tough was writing out the ending as, at the time I started hosting *Radio Drama*, finishing the synopsis fell through. Luckily, my mental storage units housed just enough material for the general idea. It also helped that I could feel the ending repeatedly, even in my sleep.

After the script was complete, I and my cohorts, Phoebe Murer and Maria Iliou, performed it. Until finally, the length had reached seven parts by the last episode’s broadcast.

The response was slow but built steadily through archive listens and downloads.

“Speak to Me” did its job, granting male survivors a chance to be heard in a world that offered little to no solace they could count on. As was my intention, since I’m no stranger to advocacy myself with two live performance pieces in my portfolio, “Speak for Myself” and “Speaking for Ourselves,” about being autistic.

This, however, went beyond autism into the realm of human nature in general—my first attempt at advocating for a segment of the human population whose majority wasn’t autistic.

Now here we are with the “Speak to Me Rundown” series that turned into three parts due to time constraints, where we’d ended up stopping abruptly after our emergency third hour expired on the show. It’s a distillation of the main plot with none of the thematic and subplot fat present in the seven episode mini-serial form. I did this in protest of how the media and special interest groups took the Elliot Rodger killings that affected both genders and turned them into something specific only to women. And in protest, primarily, of this empathy apartheid toward people like myself who were harmed by women and girls, behavior that continues to reign freely in this world.

I have my periods where this scourge triggers me when people lend credence to the harms of women and girls on boys and men, indirectly or bluntly. “Speak to Me” fights this part uncensored and without remorse for politically correct sensibilities. And I have no regrets.

Only a promise: a story that, in the end, is universal if you’re willing to dig deep. You’ll find this in all my work, even tales that fight the tides and times, stomping over venerable populations with steel-toed boots.

I assure you this will never change.

Enjoy the ride.

Editorial note: The entire audio play can be heard here: Part 1, Part 2, & Part 3.

Did all men really have all the power throughout history?

AVfM Video Source · 12 August 2014 · Archived copy · Original

We don't know about you, but we're really sick of the lie that men had all the power throughout history. It's not just a hateful lie about men, it's a condescending view of the women of history.

http://youtu.be/hhcd7kp0HJ4

If you want more like this, you may want to subscribe to Vindicator.

Feminism against historical women

Jack Barnes · 13 August 2014 · Archived copy · Original

The ignorance of feminists in regard to history, women's history in particular, will come as no surprise to any seasoned Men's Human Rights Advocate (MHRA), anti-feminist, and/or non-feminist. This willful ignorance is a necessary part of the mental process that allows women to believe that they were and still are victims of men's oppression. In order for feminists to continue to dupe the public, they must ignore and hide the achievements of strong and self-empowered women throughout history. I don't intend to allow feminists to erase these women from the pages of history. These are the women that girls like my daughter should be admiring and are the ones feminists seek to erase. This is just one of the many ways feminism hurts women and girls.

For the past several months I have been examining the women's suffrage in the United States. What I found was a bucket of worms that I still haven't been able to untangle. It seems, surprise-surprise, that women's right to vote is far more complicated than feminists would have us believe. For the sake of brevity I will only briefly touch on women's voting rights and female elected officials. However, my search, in which every answered question leads to three more, has uncovered many female historical figures that feminists wished hadn't existed. These are the women I would like to concentrate on in this article.

For most of the history of the United States, the life of the average man or woman was far from easy. It consisted of working from before daybreak to long after sunset during the spring, summer, and fall to plant, grow, and harvest enough food to last you through the winter. The mere struggle for survival was all that most people had time to worry about. The only exception to this were the wealthy. They had time on their hands to contemplate things other than "What do I have to do today so I can eat tomorrow?' If we are to believe feminists, then all women were chained to a wood-burning stove while their husbands led a life of ease and luxury. Setting aside the blatant bigotry in that statement and the disregard for the hardships that men faced alongside their wives, this statement is historically false.

Yes, feminists, I just called you a bunch of damn liars. As with most men, most women could only worry about survival. That's literally all they had time for. However, those few women who were lucky enough to be able to have spare time on their hands and had the drive to get up off their privileged asses and do something besides drink tea excelled in their endeavors and accomplished great things.

You will hear many battle cries from feminists attempting to shame modern women into pledging allegiance to the ideology of hatred and violence known as feminism.

Here are a few:

"Women had no voice in government before feminism."
"Women weren't allowed to go to school."
"Women couldn't read before feminism."
"Women had no legal rights before feminism."
"Women couldn't own property before feminism."
"Women couldn't even have an opinion before feminism."

The list goes on and on, but you get the idea.

Before we delve into evil and oppressive HIStory to find the truth, we must define what feminism is and when it began.

Feminism is an ideology. All feminism is based on something called "patriarchy theory." Patriarchy theory is the idea that all men oppressed all women for all of human history, even until this day. This oppression always benefited men at the expense of women, according to feminists. The beginning point of feminism is the Seneca Falls Convention of 1848. This is where we see feminism first expressed through the Declaration of Sentiments.

Sure, there were rumblings of feminism before 1848, most notably as expressed in the "Tender Years Doctrine," which established female superiority in child custody–and which women fought for.

However, the Seneca Falls Convention was the point where patriarchy theory was revealed to be the driving force behind the movement. It is at this point where we can make a distinction between the feminist movement and an equal rights for women movement as being two separate entities. Any feminists that disagree with this can shove off. You forfeited your right to define feminism when you decided to manipulate the definition at will to suit your purpose at any given time. The "that's not my feminism' or "that's not real feminism" has been used to protect feminism from the words and actions of feminists to the point where feminism means anything you want and none of the things you don't at any given time depending on whom you're talking to and the what you are talking about. As a result, feminism means whatever anyone wants it to mean.

So now that we have defined feminism, we can look at what influences feminism has had on our society and when. The feminist movement was only interested in obtaining voting rights for women in the beginning. Any other accomplishments made by women prior to 1920 that were not related to voting rights are not feminist accomplishments. Again, feminists, if you don't like the definition of your movement, that's too bad. The history of your movement is not yours to write since it is obvious that you cannot distinguish facts from feelz.

Here are just a handful of great women who owe absolutely nothing to feminists or feminism. These women existed long before the United States even existed, but for the sake of brevity I will focus only on the U.S. and the preceding colonies. What follows is far from a complete list of women's accomplishments before feminism:

- Margaret Brent immigrated to the Maryland Colony in 1638. Brent brought with her a land grant for 70 acres. She later acquired 1,000 additional acres from her brother. Brent appeared in court several times to argue her own case against her debtors.

- Anne Bradstreet was the first published female author. Her book of poetry, *The Tenth Muse, Lately Sprung Up in America,* was published in 1650.

- Anne Catherine Hoof Green ran her husband's printing business after his death in 1767. In 1768, Green was named the official printer of the Maryland Colony.

- Mary Catherine Goddard had a long career as a printer, publisher, and postmaster. Goddard and her mother started working with her brother in his printing shop in Providence, RI, after her father's death in 1762. Goddard played an active part in publishing the weekly *Providence Gazette* until 1768. She then joined her brother's printing office in Philadelphia, where she managed the *Pennsylvania Chronicle*. In 1774, Goddard moved to Maryland to become the official publisher of Baltimore's first newspaper. In January 1777, her paper published the first ever printed copy of the Declaration of Independence. In 1775, Goddard became postmaster of Baltimore until 1789 when she was relieved against her will. A failed petition to have her reinstated was signed by over 200 of Baltimore's leading businessmen.

- Mary Kies became the first woman to receive a patent in the United States in 1809.

- Catherine Elizabeth Brewer, by virtue of alphabetical order, became the first woman to graduate from college. She was one of 11 women who received their diploma on July 16, 1840, from what is now Wesleyan College.

- Elizabeth Blackwell was the first woman to become a medical doctor. She graduated from Geneva Medical College in 1847.

- Ellen H. Swallow was admitted to M.I.T. in 1871. Three years later she earned a B.S. degree in chemistry.

- Mary Harris Jones, a.k.a. Mother Jones (1837?- 1930), whose life of standing up and speaking out for causes she believed in is far too notable to be condensed into a couple of sentences. People may disagree with her politics, but everyone can agree that she was a leader and that she played a major role in labor reform. I must

say that her ideas on feminism made me chuckle.

These are just a small sample of a large group of women who worked hard and achieved great things. I wonder how they did all of this while being chained to an iron stove, without being able to read or write, go to school, legal rights, a voice in the government, owning property, and while not being able to have an opinion? Feminist stupidity … it burns!!

No thinking person would deny that women deserved more rights than they had for most of U.S. history. However, those same people would also see that women weren't the only ones trapped in restrictive gender roles and imprisoned by economic conditions. Economic conditions that were both man-made and a natural result of building a new nation. Yes, women needed a movement for their rights. But no one needed feminism. No one needed a movement to turn women against men as men were often times slaving away under similarly restrictive conditions. No one needed a supremacist movement like feminism. Despite what social justice warriors would have you believe, you can't create equality using discrimination. No one needed a movement that blamed the very men who were suffering right alongside the women they loved. That is like Black women blaming Black men for slavery.

No one needed a movement that advocated equal rights for one group without equal responsibility. No one needed a movement that would erase the women listed above, along with the many who aren't, just to maintain a lie of victimhood. A lie of victimhood that serves no other purpose than to maintain control. The lie of victimhood that allows feminists to manipulate the good intentions of a well-meaning public into giving all women a superior position in our society. What we need is more women who will be the strong and empowered women that feminism claims women should be. We need the women who will become CEOs, inventors, and political figures by their own drive and determination. Not women who want any easier road or a lightened load simply because they are women, all in the name of "equality."

We need to teach our girls and young women that anything is possible by showing them that a woman has already done it. Nothing can stop them if they want success badly enough. The proof is right there in the history books. Yes, we also need to teach them about feminism as an example of how not to gain true equality and real success.

Indentured servitude for men in Iran: The myth of patriarchal oppressive divorce

Ali Mehraspand · 13 August 2014 · Archived copy · Original

Editorial note: This item, first published in December 2013, is being republished to add important information noting that the number of men in debtor's prison in Iran has been found to be higher than originally thought. –DE

This article is also available in Romanian and Farsi.

> ***"…effectively denying (Iranian) women the right to divorce and re-establishing men's unlimited right of divorce."***[1]
>
> ***"A man may marry up to four wives and divorce them whenever he desires. But mere will is not enough for a(n Iranian) woman to divorce her husband."***[2] penned by Shirin Ebadi, the only Iranian Noble-prize winner. (She received her Noble Peace Prize for her efforts in the field of issues of women and children.)
>
> ***"Iran's rising divorce rate is all the more noteworthy given the laws on divorce. While husbands are empowered to end their marriages in a matter of weeks without stating any reason, women must establish sufficient grounds for divorce in a process that can take several years, even with professional legal advice… (women) facing such an uneven playing field…"*** [3]NY Times.

A quick search on the internet will tell you how much women are discriminated against in Iran when it comes to divorce. They will tell you that men have the absolute right to end marriage, and women cannot divorce their husbands if they wish. Some radical gynocentrists even tell you that a woman cannot divorce even if her husband beats her every day. So what do all these statements have in common? You can't precisely find the similarity, because it is not just what they say; it is also what they don't say. By the end of this article you have to decide for yourself how appalling these statements are.

When a couple decides to get married in Iran, upon registering their marriage, they announce to officials an amount of wealth and property–that their families agreed on–which the husband is mandated to pay to his wife. This is called *mehrieh* or *mahr*. Furthermore, this is just the beginning: sit tight!

The most prominent attribute of mehrieh is its value. So how much is mehrieh in a country where your average worker earns around US$270 a month? According to the Center for Population Studies of Asia and Oceania the average of mehrieh during the period 2003 to 2008 have been 450 pure gold coins[4]. The center also announced the alarming rate of increase in mehrieh, so the average mehrieh must be higher now. What's more, the questionnaire only asked of the amount of gold in mehrieh, not the apartment buildings, lands, money, other statements in the marriage contract that may dictate the husband buy other things for his wife after they're married, etc.

What is more interesting is that the authorities do register all mehriehs in their books. Why the need to ask people when the registry offices do have the real data? Especially considering that the state has some stigma around high mehriehs and seems reluctant to reveal the real statistics.

Personally, I have rarely seen a woman whose mehrieh is lower than 1000 pure gold coins. But let's just go with the said 450 coins. How much is it? At the moment of this writing, 450 gold coins is roughly US$140,000. In the major metropolitan areas, mehrieh is often than not several million dollars. That is how insanely gynocentric this culture is.

Now, you are comparing this average on mehrieh with the monthly average salary of a worker, i.e. US$270, and thinking to yourself that this is impossible to pay. You are also perhaps confused and do not know what that has to do with divorce. Be patient. It is a little complicated, but it makes these simplistic suggestions made by the media and feminists scandalous.

A woman can demand her mehrieh any time she wants. Upon her suing for divorce, all the bank accounts of the accused are legally frozen and he cannot take one dime out of his bank account. He is no more allowed to sell or buy anything. Wait for the punch line:

What if he cannot pay the unbelievably high amount of mehrieh? “The Patriarchy” modified the law 2 years ago so as to go easier on men, but, let’s begin with the old law:

If the man could not pay, he would be sent to prison until the entire mehrieh was paid by him or his family. All his belongings, including his house, his land, his car, etc. would be confiscated by the court and sold as a part of mehrieh.

After decades of men being sent to prison at the whim of women, “the patriarchy” finally came up with the new law 2 years ago:

If the accused pays 110 gold coins (roughly US$34,000), one of his apartments (if he has any) won’t be confiscated, so he can at least live there. He will also be allowed to work to pay the rest of the debt monthly as ordered by the court. It is customary that the court orders the accused to pay two gold coins every month for the next several decades. That would be around US$615. A woman can live a luxurious life with that in Iran. The majority of working people earn less than that. Furthermore, he cannot leave the country until he has fully paid the mehrieh. All of this is only under the condition that the accused is proved to be working one job. If the court finds out that he works two jobs, he has to pay all of mehrieh right up-front.

The law was apparently changed to free many of the mehrieh prisoners whose families had already paid well over 110 gold coins to get their sons or brothers released from prison. After freeing many prisoners, the official statistics of mehrieh prisoners are as follows:

The chief of Iran’s Diah Center, Asadollah Jolayi, announced that last year, (Iranian’s year 1392), 20,000 men went to prison for their inability to pay Mehrieh [5].

This puts some myths in Iran’s culture to rest: When a man is in love, he is constantly asked by the family of his bride-to-be, “Who has ever paid mehrieh?” This is a shaming tactic to bring men into compliance for insanely high amounts of mehrieh which you better not believe.

Still too soon to get to divorce.

This is not the only financial responsibility of the husband. The husband is, by law, responsible for every dime spent in a marriage. According to Islamic law, the husband cannot ask his wife to spend a dime, or even consult her on how she can spend her money. Money for the expenses of life is called *nafaqa*, and the husband is mandated to give that money to his wife. She can sue her husband for not paying, and the court will order a monthly amount to be paid to the wife by her husband as her nafaqa.

Here is an even more interesting part: The amount of nafaqa depends on the class of the woman, but is mandated that it should not be lower than her standard of living prior to marriage. Meaning that if she used to have maids, the husband now should pay for maids. This helps to make it clear that in Iran, “deprivation” of a wife from her husband’s wealth is illegal. She doesn’t even need to sue further for mehrieh. While we are at it, in Islamic laws, a woman’s possession is her possession, but a man’s possession is the family’s possession.

This, by the way, is what feminists somehow forget to tell you, when they were screeching: “In Iran, sons receive twice as much inheritance as daughters in case of their parent’s death!”

Therefore, in a marriage, the woman is in for whatever resources her husband can provide, and she will not get much more out of her man by suing for her mehrieh. Rather, if needed, she can sue for her nafaqa.

So the unaffordability of mehrieh is actually a gun in her hands that any married woman can shoot any time she wants her husband in jail. This is apparently the “protection” of women in the old conservative cultures for every problem a woman might face in her marriage: Jail him by mehrieh! The equivalent of what is called alimony and

child support in America is Nafaqa. There is no equivalent for mehrieh in the west. It is a debt the husband owes to his wife which is worth almost 200 years of salary. It is a slavery contract.

Do understand that mehrieh is leverage for almost anything desired, put in the hands of women.

So now we are ready to cross another feminist lie off the list:

"In Iran, women inherit 12.5% of their deceased husband's wealth but husbands inherit 25% of their deceased wife's wealth. No equality for women!" The rest of the inheritance by the way goes to children and parents.

Telling half the truth is a great way to lie, and I have got to admit, they are very good liars. Here is what was left out of the picture: mehrieh by law remains outstanding after death. Meaning:

- Should a man die, the first thing done by the state is to pay his wife's mehrieh out of the deceased's properties, and if anything remains, again 12.5% goes to his wife. (The rest goes to children and parents.)
- Should a woman die, her husband still has to pay her mehrieh to the deceased wife's family (the ones who are the deceased's next of kin), which almost always is much more than the 25% he inherits.

The net result is that a woman would inherit almost everything her husband had, whereas a man inherits almost nothing from his wife. All her inheritance goes to her family.

Finally, we get to divorce:

Men filing for divorce:

A man can indeed divorce his wife at any time. But this kind of divorce initiated by the husband is called *Rojeie*, meaning:

He is required to pay both the mehrieh and nafaqa. What's more, if the court does not find the wife at fault for the divorce, the man also might have to pay *Ojrat almesl*.

Women filing for divorce (Bayen Divorce):

Either she agrees to let off part of her mehrieh, an amount of money she did not deserve to begin with, as specified by the judge, in return for her right to divorce, or:

She can extort her full mehrieh and still have the right to divorce in case:

1. Husband is abusive.
2. Husband has committed polygamy without wife's consent.
3. Husband has not paid nafaqa for six months.
4. Husband has serious illness.
5. Husband is mentally ill.
6. Husband has not had sex with wife for six months.
7. Husband has a job for which the wife feels humiliated.
8. Husband is addicted.
9. Husband has not fathered a child during the first 5 years of marriage.
10. Husband is a criminal.
11. Husband is punished (by the legal system) for something about which wife feels humiliated.
12. Husband has been in prison for over 5 years.

In other words, if a man wants to divorce and his wife does not agree, he has to buy his way to freedom with a price that almost no man can pay.

Women on the other hand, will need to agree to lay off part of their mehrieh if their husband is not in the above

categories, still perhaps get a lot of money, and move on. Think for a second what can happen with this so-called "equality" of right to divorce as defined by feminists: A woman can marry, file for divorce the next morning, and get mehrieh! Right now, if she wants to file for divorce the next morning, she will be asked by the judge to let go of part of her mehrieh, and if she does not consent, she is told that she only can get her entire mehrieh, if the husband is in one of the 12 above categories. For those who still cannot wrap their heads around this, it is not that women's mere will does not give them the right to divorce, but rather that their mere will is not enough for the right to divorce AND mehrieh.

Now, go back and read the statements in the beginning of this article. In a lack of mutual agreement for divorce, it is impossible for almost any men to initiate divorce in Iran. But hey, feminists tell us that men have "unlimited right to divorce," and that women need to build grounds to get both their Mehrieh and divorce simultaneously. But hey, they do not have the right to divorce because feminists said so, instead of saying that women do not have the right to both a divorce AND a mehrieh at the same time in the nonexistence of all of the 12 conditions above. How over 85,000 divorces occurred within the first 6 months of this year[5] which were mostly filed by women, is something they should ignore. After all, it does not fit well into the victim narrative.

The overall result is that you can meet many rich, divorced women who have not worked a single day in their lives. Their ex-husband is bound to pay them 2 gold coins monthly for the next several decades. She goes on trips with her new boyfriend while the ex-husband cannot leave the country.

Mehrieh fraud becomes a popular topic once in a while when some girl marries several men in less than a year and sues for mehrieh. But hey, to be fair, I am the one calling this a fraud, because many say that not paying mehrieh is the real fraud.[6] How about a little story? The story of a girl whose mehrieh was pure gold as much as she weighed. She sued for it as soon as it was recorded, before even planning for a wedding. The groom's family were awfully rich, paid her, and divorced her. In fact this kind of fraud does not even require the woman to have sex to consummate the marriage. Don't believe it? In case the couple have not had sex, the husband still has to pay half of mehrieh.

Speaking of frauds, it is not a bad time to mention another form of it: if a virgin has consensual vaginal sex, with a boy she can sue for mehrieh and claim that she assumed the boy wanted to marry her. Then the boy is wedded to her by force.

A logical solution to all this is to eliminate the unbelievably punitive financial ~~responsibility~~ slavery of men and give men and women equal rights to divorce. But feminists are not interested in that, because they know that women are already getting a much better deal in divorce than men:

> ***"…mere will is not enough for a(n Iranian) woman to divorce her husband."***

This is what they claim, with no mention of mehrieh whatsoever! So according to Iranian feminists, women should be allowed to sue for mehrieh and nafaqa, extort an amount of money they did not earn to begin with, and their mere will should be enough for taking money and ending the marriage.

Such fine human rights activists they are. Men are in prison for mehrieh by the thousands, and feminists are whining for a draconian law that is no different from giving women the absolute guarantee of a lifelong servitude from a man.

Of course, women are already doing all this, by hiring lawyers to educate them on how to find legal ways to get their mehrieh and the right to divorce. Hell, they don't even need lawyers for that. If you are a woman and are not good at fabricating domestic violence, just provoke somebody enough to give you a slap. Next morning, you are in one of Iran's forensic centers with a woman issuing a passionate report to the chivalric judge, and bingo. Whatever your husband cannot pay in mehrieh, their family has to, in order to keep their son out of prison. But feminists do not like this as it might get time-consuming:

> ***"…women must establish sufficient grounds for divorce in a process that can take several years…"*** NY Times.

Note also how cleverly it is written: "it *can* take" not "it *does* take." Of course, if a woman has a forensic report for domestic violence, it is only a matter of weeks before she gets her divorce and extorts her mehrieh.

Even a woman who is a victim of domestic violence almost certainly does not deserve the extortion of mehrieh. Let's walk through the logic: if you kill a man, you have to pay blood money to his next of kin. This is called *diah,* and right now is US$40,000. But guess what? Mehrieh is much more expensive than that. The worth of a woman injured, or who even claims injury, is almost 10 times than that of a man's life!

This is their version of equality: they get funds and campaign for equality of right to divorce in Iran, yet somehow mentioning a draconian law like mehrieh, which is highly interwoven with the right to divorce, does not interest them at all.

But guys, be sure to let your issues be addressed by feminists, and meanwhile, just shut the fuck up.

Let it be clear that mehrieh is not a feminist-inspired law. It is a hard-core Islamic law that has given women of history the absolute right to throw their husbands in jail at their whim without having to come up with an explanation. But feminists have done nothing to fight mehriah or even acknowledge it. If you are paying alimony and child support, you might want to say "thank god I am not paying mehrieh and nafaqa."

Want to hear some propaganda? How about the one published in NY Times?

> ***"Iran's rising divorce rate is all the more noteworthy given the laws on divorce. While husbands are empowered to end their marriages in a matter of weeks without stating any reason, women must establish sufficient grounds for divorce in a process that can take several years, even with professional legal advice."*** NY Times.

Explanation of the stupidity of this sentence and the simplistic interpretation of a complicated set of laws should not at this point be needed, if you have bothered to read this article so far. But I'll say this: Up to this point in this article of NY Times, the author has not said a single word regarding mehrieh. He has already censored the truth about it several lines above this:

> ***"High dowries, high living costs, lack of jobs and financial support make young people fear marriage," said a member of Parliament (regarding the increase in divorce rates and decrease in marriage rates).***

Another disingenous statement. What that member of the Parliament said was that high mehriehs, which are to be paid by the husband, cause fear of marriage. Not high dowries. Dowry is the set of household furniture that the family of the bride gifts to the couple. Why did the author translate it to say "dowry" instead of mehrieh? Maybe he was just getting feminist consults? Perhaps that he did not know what mehrieh was? No, he has heard of it, he mentions it around the end of the article:

> ***"Facing such an uneven playing field, marital lawyers say, Iranian women have increasingly turned to leveraging their legal right to a mehrieh — a single payment agreed on before marriage that constitutes a kind of Islamic marriage insurance. Husbands are obliged to pay this sum to wives when they divorce."***

He leaves this to the very end, and the fallacy of confusing cause and effect is easily detected here. Also, the husband is obliged to pay mehrieh whenever the wife asks for it, so it is not a marriage insurance. As mentioned earlier, it is a slavery contract. Find any newspaper article in English about Iran's divorce laws. The ones that actually do mention mehrieh mention it in a minimal way to imply that this 1,400-year-old law has been recently

added, as if to compensate for “women’s inequality.”

Now, who do you think really has the right to divorce in Iran? These laws seem to be there because divorce has historically been frowned-upon in Islamic philosophy. They were intended to complicate it. But in the modern Iran, attitudes have changed, and in the past decade, the rate of divorce has tripled. Recently, one out of each 7 marriages has ended in divorce, with the rate for metropolitan areas being almost 1 out of every 3.5 marriages. 30% of all divorces happen in less than a year from the date of the marriage.

Think about that for a second: there are men in Iran who now must pay several million dollars for putting their dicks in the wrong place for less than a year. In the past 5 years, things have changed so dramatically that some registry offices have been recording almost 50 divorces for every 3 marriages in a random month. One would wonder how many of these divorces have been filed by women, how many of them have taken all or part of their mehrieh, and how many Iranian families have lost every dime they had to a daughter-in-law who sued for mehrieh and got her divorce.

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In paragraph 5 it is written: A research carried in 1387 by the Center for Population Studies of Asia……has concluded that the average for Mehrieh has rised from 300 gold coins to 450 gold coins.

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Translation of the last part:

He [Iran’s Chief of Diah Center Assadollah Jolayi] also addressed prisoners of mehrieh and added that: “Last year, 20,000 men have been prisoned for mehrieh…”

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Molyneux: The truth about Robin Williams

AVfM Video Source · 13 August 2014 · Archived copy · Original

From Stefan's Channel: After a lifetime of comedic achievement, the suspected suicide of Robin Williams shocked the millions of people for whom he had become a household name. What brought about the tragic end of such an accomplished man? What is the truth about Robin Williams?

The 200th anniversary of the Good Men Project

Peter Wright · 14 August 2014 · Archived copy · Original

Many a *good man* of the Henpecked Club has to be on his *good* behaviour in order to keep on anything like peaceable footing with his better half – (1860)[1]

It may come as a surprise to readers to learn that the Good Men Project is only the most recent incarnation of a longer tradition teaching men how to be obsequious 'good men' toward women.

The Good Men Project takes its place within a long-running tradition exemplified by 'The Henpecked Club' — a very real organization, global in scope, that has been in continuous operation for at least the last 200 years.

The Henpecked Club, essentially a project for creating Good Men™, consists of an international network of meeting-places where men came for marital support, especially if enduring emotional and physical abuse from wives. In this aspect the club reminds of Al-Anon, the modern support-movement for spouses of alcoholics. However, the club members had a strange way of showing support – they actively encouraged husbands to tolerate their wives' abuse, and to placate her with any means necessary to moderate her behaviours. Henpecked Club members, moreover, were expected to take their wives breakfast in bed daily, and to do most of the household chores, even after a hard day's work, with the hope that this would place wives in a more amiable frame of mind or – perhaps more accurately – in a less abusive mood.

[image]
Yorkshire Post – 1940
Men were also advised to absorb any violence or abuse without complaint, stoically tolerating it so as not to provoke or further upset his wife. This, explained club policy, was how one become a 'good man.' If his wife continued with her abuse after these conciliatory gestures, Club officials would ask the man what he may have unwittingly done to provoke her, followed by "How might you better serve her so she doesn't become upset again?" The answer to that question was typically for the husband to do more housework, but there was also a novel intervention of 'rocking a wife to sleep,' of which I will say more shortly.

Henpecked clubs existed in their hundreds from the 1700s through to contemporary times, and in places as diverse as England, Austria, USA, Germany, France, Australia, Yugoslavia, China, and Japan.

Why haven't we heard of these clubs – many containing several hundred members struggling to find ways to deal with difficult marriages – in an age when we are so hyper-focused on gender relations? Not even a peep from historians, despite the availability of material about Henpecked Clubs. Why?

Because it doesn't chime with the image of a 'dominant patriarchal husband' proffered in modern interpretations of history.

So in a gesture of redressing history, here is small part of an 1810 book entitled, Some Account of that Ancient and Honourable Society, Vulgarly Denominated The Henpecked Club – showing that the project of creating 'good men' has been going on for at least 200 years, and probably more:

> "[Husbands] submit to the pleasing bondage of their wives, in as great numbers, and with as much good will, as in any enlightened period of ancient or modern times.
>
> [image]"Henpeckicism, which has been graced by ranking as its Members the greater part of the most celebrated men who have appeared since the creation to the present day, whether legislators, philosophers, conquerors, poets or divines, requires no other argument to vindicate and establish its right to the most extensive influence and operation, than the language of every lover, who readily acknowledges himself to be, and swears to continue, the slave of his mistress, before marriage; *ergo*, he who denies her supremacy, when she becomes his wife, is guilty of the most criminal and unnatural rebellion against womanly authority that

God himself have set over him. If other arguments were wanted, however, many might be adduced to prove that the superiority of the female is an ordination of Nature. For example, the noblest or fiercest dog will tamely submit to the snarling and snapping of the most pitiful bitch of the species."

"For in Henpeckicism there is no distinction: the peerless woman lords it over her vassal even as the peasant: All are equally comprised in the description so happily given by the poet:

"The crouching vassal of the tyrant wife,
"Who has no sixpence but in her possession,
"Who has no will but in her high permission,
"Who must to her his dear friends secrets tell,
"Who dreads a curtain lecture worse than hell"

"The rules observed by the Members of those Meetings were every way adapted to preserve the existence of the institution. Such Members as had the honour of receiving a black eye from their spouses, were entitled to an allowance of 10s. 6d. per week, for so long as the glorious colouring remained: The allowance for *two* black eyes was £1 1s 0d. In all cases, proof was required that the contusion was received according to the true spirit of genuine Henpeckicism, that is, without resistance or murmuring, according to the example of that inestimable deceased Member, Socrates, who, together with his Lady, is alluded to by the poet in the following lines:

"How oft she scolded in a day he knew,
"How many pisspots at the sage she threw,
"Who took it patiently, and wip'd his head-
"*Rain follows thunder* – that was all he said."

Such married men as had not the honour to appertain to the Society, were earnestly requested to attend these Meetings, not as Members, but as visitors, in order that they might be induced to unite themselves with it, by witnessing the perfect happiness which it was calculated to confer. For what happiness can be greater than that of belonging to a spouse who takes upon herself the weighty care of regulating not only her own conduct, but that of her husband and the rest of her family; to a spouse who takes the trouble of receiving and paying all money; to a spouse who kindly undertakes the task of judging for her husband (in every occurence) of what is proper for him to do; of what time he should spend in public houses; of how much money he must expend; of what secrets ought to be retained in his or rather her possession, and of what ought to be divulged to the world? In short, she who takes upon herself all anxiety, all trouble, and leaves to her darling husband nothing to do but the delightful task of executing her commands; well remembering that:

"His proper body is not his, but mine,
"For so said Paul, and Paul's a sound divine."

The design and ostensible object of the Institution having always been to preserve, and even, if possible, to extend the just and laudable dominion of the fair sex, the several meetings thought it proper, also, to request the attendance of bachelors, not merely with a view that they might be benefited by witnessing such perfect examples of submission, but that those bachelors who had not yet turned their thoughts toward matrimony, or who might have overlooked so great an inducement to enter into the married state as the existence of out Institution, might be induced, as early as possible, to place themselves on a level, in this respect, with most of the greatest men in the world.

"The most common methods by which females attempt the full exercise of that unlimited power which of right belongs to them, is, at a very early period after marriage, to become extremely noisy and abusive, and to make a point of dealing out blame very liberally to their husbands for every action which they commit, whether they are really of the opinion that their conduct has been reprehensible or not. This method is at some times attended by blows. Though a vigorous and persevering course of this treatment may frequently be successful, yet there is considerable danger of resistance from those brutal fellows injudiciously termed *men of spirit*, a resistance which may be attended with consequences extremely injurious to female countenance. I would

> strenuously recommend this method be pursued by women, however, with all those effeminate characters who are more afraid of sustaining a drubbing, than eager to vindicate their title to manhood, as would especially advise it to be practiced on the whole tribe of fops or puppies, creatures possessed of no better proofs that they are privileged to rank as men, than that they have two legs and wear breeches.
>
> "Some women pursue a course quite the opposite of this, and with greater success. They at one time load their husbands with caresses, magnify their own affection, and seem to have no other avocation worth their attention but that of convincing them that the sole study of their lives will be to invent fresh blandishments, and to render them in all respects completely happy. At other times, however, they affect a sulkiness of behaviour: a sudden and sullen gloom succeeds their former cheerfulness; they sigh frequently, and burst into floods of tears; nay, they are even seized with swoonings and hysterics.
>
> The wretched husband of such a wife, alarmed at these surprising symptoms, anxiously enquires the cause. She affects to evade the question–he becomes more importunate–she persists in declining to assign a reason–his importunities are redoubled–till he is at last informed, with gentle reproaches and a burst of grief, that he himself is breaking her heart; that the reward of all her love is his neglect, &c. &c. Astonished at a charge which he is wholly unconscious of having merited, he at first endeavours to ridicule what he terms her childish uneasiness. She affects, however, still to doubt–he makes solemn protestations of his innocence; and they are reconciled. In a few days, however, the same farce is played out again, and again, and again, till the unhappy man is at length almost convinced, contrary to the evidence of his own senses, that his conduct has been criminal. Nay, to pacify his afflicted partner, he is even brought to confess his imaginary faults, and to promise amendment in the future. For fear of unintentionally giving offence, he learns to keep a strict watch over his own actions, becomes afraid to take any notice of those of his wife, and is, for the same reason, cautious of contradicting her, lest his cruelty should cause her to swoon; and, in short, becomes a Member of the Henpecked Society.
>
> "Though the great object of our Society is to extend the domination of the female sex, it is far from being its intention to obtain that end by such reprehensible or unhappy means. The only worthy Members of the Society are those who have become so, as much by conviction of its utility, as by entertaining a due sense of the superiority of their wives. All such Members, however, have been treated in a manner very different from the preceding. They have (and let every wife endeavour to follow the same plan) been first brought to acknowledge that their wives, by their care and economy, were better adapted than Themselves to manage their concerns; have been satisfied, by their attentive behaviour, that they were well qualified to govern their families; and have been convinced, by their mildness and moderation, that the authority with which they were invested would never be abused. In such a family, resistance will never be attempted. Commands from the one party will be met by prompt obedience from the other. Perpetual harmony will be established; and correction, when necessary, will be submitted to, according to the fundamental rule of the Society, without murmuring and without resistance."[2]

The Good Man's Wife Pacifier

[image]
Henpeck'd Club's Peace Box – Patent Cure for a Cross Wife

The good men of the Henpecked Club were responsible for an interesting innovation: an adult-sized rocking cradle, which was used for soothing nagging wives instead of babies. If you look closely you can see curved feet that allowed the cradle to be gently rocked from side-to-side by the dutiful husband.

The 'Peace Box' was invented by a club member named Harry Tap in 1862, and several were manufactured for hire by Henpecked Club members suffering under tempestuous behaviour from wives. If a wife was abusing her husband too much, the husband would entreat his wife to recline in the box, which could be rocked like a child's cot in order to send the wife to sleep. While she was sleeping the husband would perform all the household chores then

awaken his wife who would hopefully have calmed down.

With those juicy historical morsels now in the open, we seem to have come full circle, back to the future. Here we remain, with hat in hand, beseeching Dear Woman for forgiveness for having displeased her, hoping that she will notice how hard we are trying to be good men.

You may at this point be feeling nauseous in the knowledge that men have been kowtowing to such abuse for hundreds if not thousands of years, and yet we're *still* being asked to to Take It Like A Man™, Man Up™, and be Good Men™. If you are feeling that way you are not alone, and with the growing army of men and women in the MHRM you can help bring an end to such appalling gynocentric customs.

SOURCES:

[1] Huddersfield Chronicle – Saturday 11 August 1860
[2] Some Account of that Ancient and Honourable Society, Vulgarly Denominated The Henpecked Club (1810)

This won't hurt a bit, Amanda Marcotte

August Løvenskiolds · 14 August 2014 · Archived copy · Original

Amanda Marcotte is running scared for the first time in her privileged life, and she should be.

The very day after the reports of the death of beloved actor/comic Robin Williams were breaking, my own beloved sausage-handler Amanda Marcotte was fuming. After dominating social media for years, feminism has been taking it in the metaphorical—um, cervix. As the celebratory mania of the Tumblr "Women Against Feminism" and related Twitter tag #WomenAgainstFeminism movement continued to trend and reduce feminists into an even deeper pit of screaming, misogynistic hypocrisy, a cultural icon of gentle humor kills himself.

Marcotte must have begun to realize that feminism was about to get in an even bigger pickle over the feminist policies (such as ignoring men's suicide issues, harvesting men's wallets, and stealing men's children through divorce, demonizing as "weak" those men who dare to seek help, and claiming that failed suicides are somehow comparable with real ones) that either drove, or were complicit in, Williams's suicide. So, little Ms. Mandy-cakes now says she wants to "end the 'misandry' wars." The possible future juxtaposition of the viral image of Jessica Valenti rocking her "I Bathe in Male Tears" muumuu with Robin Williams's funeral-goers could be the spirochete that shreds the last feminist brain cell, so widdle Misandry Mandy wants to "negotiate."

[image]

Our Paul Elam was quick to blow her offer apart, and while I concur with his rejection of her specious offer, I break from Paul in that I don't want feminism tossed into the trash. I want it pilloried in the public square until the heat death of the universe, so that all will remember the crimes of feminism and the heroes, women and men alike, who are forcing it fresh into the stocks.

Mandy-Muffin is not really serious in her offer, of course. It would be imprudent to assume that any feminist is ever serious about anything—feminism has become so two-faced, "meta," jargonized, and brutally ironic that even its own adherents have no idea what it means any more outside of a dictionary. Feminists have become the serial killer's mother who continues to insist "but she was such a sweet little girl!" Even the "Misandry" panties that Mandypants keeps pretending to lose on her rapey dates with RAINN aren't enough to convince her that Misandry is a Thing—two years ago she wrote:

> Growing up and wanting something from women and finding out that they can say "no"—despite the fact that they were put here to serve you!—is often extremely distressing to men. The invention of the nonsense word "misandry" goes back to this.

Now, one can change a lot in two years, especially if one takes responsibility and exercises agency—but these qualities are as absent in feminists as chain saws are to sharks, so Marcotte even puts "misandry" in scare-quotes in the title of her "proposal" to end the war over it.

Regardless of whether you are serious or not about ending the war, my sweety Marcotte, here is my answer:

There is one way, and one way only, that this war will end: with the complete eradication of the power and influence of feminism in human community. In other words, equal rights for men.

We don't need your "proposals." We are not interested in negotiation—the time for that ended in 1848 Seneca Falls when the early feminists demanded that their male feminist allies shut up and that male signatures go last on their declaration. These early mutations of "equality" made feminism into metastasizing cancer that must be destroyed.

The war will end with the universal humiliation of you and your feminist followers. You will be outed as the liars and bigots that you and I both know that you are, and were from the very beginning. You should spend eight years in prison for every fraud you've committed and twice that if it was a false rape allegation or a paternity fraud—and

because of gender equality, *it will be in a (formerly exclusively) men's prison*. That's equality, right?

When you are eventually released, there will be lifetime "feminist offender" registries where feminists will have to report their locations to local authorities and avoid areas where children are known to congregate. That's equality, right?

After your incarceration, the only jobs open to you will be those under harsh conditions where on-the-job death and injuries are commonplace—you know, men's jobs. Your children, if any, will be given to the parent best able to both care and provide for them—and since convicted feminists will be universally recognized as the narcissistic liars that they are, that parent will almost never be you. That's equality, right?

Unless men are granted the right to legal paternal surrender, a woman's right to terminate parenthood will be revoked and you will be on the hook for 18 years of child support. That's equality, right?

If you kill your children, it will be your fault and your fault alone. That's equality, right?

If boys still have to do it, your daughters will be FORCED to register for the draft if they want to vote or receive government benefits. That's equality, right?

If it remains legal for parents to have their baby boys' genitals mutilated, then it will be legal to have baby girls genitally mutilated as well. That's equality, right?

If you hit a man, he will be allowed to defend himself with physical force. That's equality, right?

Alleged crimes among college students will never be investigated by campus officials EVER—they will be the responsibility of the same criminal and judicial system that everyone else has. That's equality, right?

Your requests for special protections and policing will be ignored if they privilege you over your male cohort. The men you accuse of rape will get the same anonymity and full due process as you get—and rape shield laws will change so that your entire history of lying and making false claims will be fair game in any legal action. That's equality, right?

If you get promoted at work, it will not be based on a quota but on merit, and if you want to fuck your way to the top, join a brothel. That's equality, right?

And, horror of horrors, you'll have to buy your own fucking blood-plugs when you grow up. Hey, I already have to pay for the earplugs I have to use whenever you repeat your mendacious feminist boilerplate for the thousandth time.

Because the war ends with equality, Amanda, the equality that terrifies feminists to their last dying breaths.

Karen Straughan: Presentation to the International Conference on Men's Issues 2014

Karen Straughan (aka GirlWritesWhat) · 14 August 2014 · Archived copy · Original

We will over the next few weeks present full transcripts of all the presentations at the International Conference on Men's Issues 2014. Here we bring you Karen Straughan's speech, the second speech from Day 2, Saturday, June 28, 2014. Our thanks once again to Rick Westlake for doing the bulk of the work of this transcription. —DE

(Attila Vinczer)

Ladies and gentlemen, our next presenter is Karen Straughan, one of the most prominent women in the Men's Rights Movement. Karen blogs, writes, and posts on her YouTube channel, "Girl Writes What," and has been actively speaking about men's issues since 2010. Karen debated Naomi Wolf at a Free State New Hampshire symposium, and has spoken at libertarian conferences across Canada and the United States. She hosts a weekly Honey Badger Radio show with Hannah Wallen and Alison Tieman. Most of her videos take place in her kitchen.

Karen has spoken to university students across Canada, and some of her videos are used to teach classes in evolutionary psychology, and applied psychology, and other classes. She has appeared on CBC, CTV, Global News, the Peter Schiff Show, and the Tom Leykis Show, and has been quoted in newspapers across North America.

She is the mother of three children: two sons and a daughter. She is a member of the GLBQ community. Her most famous video is "Feminism and the Disposable Male," which has been viewed over one million times on YouTube and has been subtitled and translated into languages around the world. She has a very dumb dog named George; he's—she's a well-intentioned dog but still pretty dumb.

Put your hands together for Karen Straughan.

(Applause. Karen Straughan takes the podium.)

Oh … Attila, I don't know if this is on. Is it? Are you sure? … Okay. Excellent.

My name is Karen, and I am an anti-feminist.

I know, the short hair and the comfortable shoes really gave it away. But … yes; and I was an anti-femin—I was a non-feminist my entire life. And I was an anti-feminist before I even discovered this movement. I considered myself an anti-feminist before considering myself a men's rights activist. I am first and foremost anti-feminist.

And a lot of people ask me, "How on earth can you be an anti-feminist? You are a member of the LGBTQ community; you are a divorced mother who struggles to support her children; you are not a feminine-presenting woman by any means; you are the quintessential feminist!" And I tell them, well, one of the reasons I am an anti-feminist is because everything that I read that comes from feminists … is backwards. It's wrong. It's upside down.

And I just want to clarify that I don't consider feminism to be a movement for equality; I don't consider it to be a goal, or a set of goals; I consider it to be a set of hypotheses, not even theories, right? Hypotheses that are unfalsifiable, that are as predictive of what's going to happen as a coin-toss—not even, not even that predictive. And we are basing public policy on this set of hypotheses. We are basing entire branches of academia on this set of unfalsifiable, unproven hypotheses; hypotheses that can never be proven, right? They can never be demonstrated, and they have never been demonstrated.

And I am going to take a little bit of an issue with something that Warren said—I am! I know! Because so many people that I talk to, they say that, well, the first wave of feminism, that was about justice. The first wave of feminism was about equality. And I'm not going to argue that there was not a need for some assertion of the rights of women, as our sociopolitical and economic climate and our technological advancement changed. We needed an assertion of the rights of women.

But … you go all the way back to Seneca Falls and the Declaration of Sentiments, and as Warren said, we do not need a movement that blames men. It was 1848, and 40 men showed up at Seneca Falls. Forty men wanted to attend that historic conference. And they were told … they were turned away at first; and when they persisted, they were told, "Okay, you can come in, but you need to sit over there in the back and you need to stay quiet."

And then, the list of grievances, the bullet-pointed list of grievances, was—it was worthy of the most radical and insane Tumblr feminist out there. Okay. And every single one of those bullet points began not with the word "the system," not with the word "the law," with the word "He." HE. "The history of mankind has been a series of usurpations, by man, of women." Right … "A series of oppressions, by man, against women." And this, and every single bullet point … *He* has done this. *He* has deprived us of this. *He* has attacked us in this way. *He* has oppressed us—in their words, quote: "He has oppressed us, on all sides." He has … with the goal of tyranny, complete tyranny, against woman, against womankind.

So the history of feminism, all the way back to the beginning, was a history of blaming men. And when you look at the history of how they reformed the system, how feminism reformed the system … I'm going to actually just open this up, and I'm going to read … Ahem. I'm going to read a little bit of an article that was published in *The New York Times* in 1910, and it was an article by an anti-suffragette woman, in response to a previous article by a suffragette lawyer; her name was Mrs. Harriett Johnston-Wood. And Harriett Johnston-Wood was complaining that the law regarding property, and the law regarding child custody, was unfair to women.

And, ah, Mrs. Scott, the anti-suffragette, set the record straight. She said these complaints are meaningless, if you do not take into account the entirety of the set of laws. She says, "It seems desirable, even necessary, to correct two misstatements made in 'Laws Discriminating Against Women in the State of New York,' by attorney-at-law Mrs. Harriett M. Johnston-Wood, as quoted in the *Times* of March 26th. Mrs. Johnston-Wood says, 'A wife cannot make a binding contract with her husband, to pay her for services within or without their household.'

"In Section 51 of the Domestic Relation Law, 1909, we read: 'A married woman has all the rights, in respect to property, real and personal, and the acquisition, use, employment, use, and disposition thereof, to make contracts in respect thereto with any person, including her husband, and to carry on any business, trade, or occupation, and to exercise all powers and enjoy all rights in respect thereto, and in respect to her contracts, and be liable on such contracts as if she were unmarried; but a husband and wife cannot contract to dissolve the marriage, or to relieve the husband of his liability to support his wife.

"Again, Mrs. Johnston-Wood says, 'The father's right to the custody of the child is paramount.' I suppose she refers to Section 80 of the Domestic Relations Law, but she omits to quote, and, therefore, fails to make it clear, that when 'a minor child shall acquire real property, the guardianship of his property belongs first to the father, and second, if there be no father, to the mother.' Section 81, however, deals with the child, and not his property, and that declares: 'A married woman is a joint guardian of her children, with her husband, with equal powers, rights, and duties in regard to them.' And 'Either the father or the mother may in the lifetime of them both, by last will duly executed, appoint the other guardian of the person and property of such child during its minority.'

"It is not less desirable and necessary to correct the general impression made Mrs. Johnston-Wood in her compilation of laws regarding women and labeled as discriminating against them, because unless any set of laws is considered as a whole we get those half-truths which are always dangerously deceptive."

This is not my—these are not my words. I just found them. Actually, Robert St. Estephe found them, and I am grateful to him for that.

"Because the husband and father was and is responsible for the subsistence of his wife and family therefore he was recognized as logically the proper person to administer and inherit the property of the family"—including the child. "But as time wore away the barriers raised for protection became coercive between the family and the world; as individual life began to call women out of the home, and property amassed by the wife was claimed by the husband and used sometimes for his benefit rather than hers, the gradual changes began to take place which have in the last

30 or 40 years entirely changed the relation of the wife toward property and the guardianship of her children. This change has all been in the favor of the wife and mother, and one after another the privileges which men had over the property of their wives and the guardianship of their children have not only been lost but many of them have been actually reversed." That'll be the Tender Years Doctrine. "The legal relations are as though they were unmarried, excepting marriage. The wife cannot release the husband from the obligation to support her.

"For over thirty years—" already, in 1910, for over 30 years—"a woman has been able to hold and enjoy her separate property, however acquired, even when it had been given by her husband, freed from any interference or control by him, and from all liability for his debts. A husband is, however, liable for necessaries purchased by his wife and also for money given his wife by a third person to purchase necessaries, and he is bound to support her and her children without regard to her individual or separate estate. Even when a separation occurs—" and this is really crucial because divorce was extremely hard to come by; and so when families, when couples, split up, they were separated, but they could not divorce unless one was at fault … "Even when a separation occurs a husband is compelled through the payment of alimony to continue to support his wife, nothing short of infidelity on her part and consequent divorce relieving him of that liability. No obligation, however, to furnish necessities to a husband rests upon the wife under any circumstances whatever.

"Mrs. Johnston-Wood complains that a woman cannot make a binding contract with her husband to be paid for her services. But she does not have to do so. He is obliged to support her, but she can go into any business she pleases, keep all the profits, and still demand support from him. A husband has no claim against his wife's estate for having supported her, but if she supports him, as by keeping a boarding house, and he acknowledges the debt, she has a valid claim for reimbursement against his estate."

What Mrs. Scott was getting at, in this article, was that between the publishing of the Declaration of Sentiments and New York State's state of law, family law, in 1910, all of the coverture privileges, all of the coverture rights, for men, disappeared; and all of the coverture protections for women remained in place. And one of the really horrible things, because—I was asked yesterday, can you give me a brief history of the Men's Rights Movement, and I think that the journalist was really implying that maybe it was something that started in, you know, 2008 …

There were alimony reform movements in the 1910s and 20s, because men—because they could not obtain a divorce, but their wife had decided she doesn't want to live with him any more; and so she would move out, and he would be responsible indefinitely for every single necessity that she had, even if she had more property than him. He was not entitled to any of that property; he had no right to touch it. She was entitled to his support until the day they divorced; and if it was his fault that they divorced, she was entitled to his support for life, or until she remarried. And there were men who were stuck in the limbo of legal separation, without hope of divorce; and their wives refused to come home. And they were stuck, paying, sometimes—you know, paying out the wazoo—to support women who were enjoying the single lifestyle while still being legally married to their husband.

Feminists of 1910 believed these laws were "unfair to women" because a wife—here's the thing—because a wife, this wife, who enjoyed full rights of property within marriage as an individual; her property was not marital property, her property was not shared property, it was her own property as an individual, and her family, her children, had no claim to it, her husband had no claim to it, it could not be used legally to support their household … she did not have an equal right over the family property, and the family's income; in other words, she did not have an equal right, a 50% right, to administer her husband's property and income. He got to choose, unless the court forced him; he got to choose how he would keep his wife with the income and the property that he owned, that was "the family property."

And they considered these laws unfair because women, though they were equal custodians of their children, the father, who had the sole financial liability to support these children, he was the one who controlled the child's income and property. And when you're talking 1910, and you're talking children of age 12 going to work—right? Children of age 10, having jobs? They didn't go to school. They had jobs. And it was the father's job to make sure they were fed and sheltered and provided-for. I really think it is logical that that child's income and property would

be administered by the person with the responsibility to feed and shelter the child.

And at this point, in New York State, the Tender Years Doctrine was already in place. The Tender Years Doctrine—this is another completely, completely unfair thing. I mean, when I was asked at the Q&A in, at Ryerson, "When do you think feminism went wrong?" And I said, Well, can you clarify it—'cause like, what was the first unfair thing they brought about, or when did they completely lose their minds? Because it's never been fair.

Under "patriarchy," right, under the old system, the traditional system, fathers got custody of the children after divorce or separation. And the reason they got custody is because they had the sole job and liability of feeding and sheltering them. And early women's activists, notably Carolyn Norton, decided that her happiness and the happiness of mothers were not served by this. And she convinced the legal system in the UK, and then it spread across the western world. She convinced them that "children of tender years"—so, a child that was basically not old enough to go out and get a job, okay—"children of tender years belong with their mother." But there was no financial liability on their mother to support those children. That liability remained on the father.

And even though you had to prove fault back then, even though you had to prove you were getting divorced for a reason—a good reason—the divorce rate, which had remained constant for centuries, increased 15-fold in just 50 years after this became the legal norm. Fifteen-fold in 50 years, when women got the kids but not the bills.

Across the English-speaking world, similar reforms have been made, were made, regarding women's rights to hold property in marriage. In one glaring example that was published in the *Milwaukee Journal* in 1912 … it was the story of a UK suffragette whose husband, Mark Wilkes, was in prison; he was in prison for tax evasion. Now, Mrs. Wilkes claimed that "it was a grand idea that would get all kinds of attention to the Suffragette cause," that her husband was in jail; her husband, a schoolteacher, was rotting in jail. What was he in jail for? He could not afford to pay the income tax, and the property tax, on his wife's income and property.

Suffragettes of the time, she said, were generally women of property, women of wealth; and she hoped that other suffragettes would follow suit, and refuse to pay their income taxes, because the man, being responsible for all of the necessaries of her life, was of course responsible, according to the income tax act in the UK, responsible for paying any taxes owing by his wife, on her income and her property.

And—yeah, it was just a wonderful deal for that guy. And the fact that this woman would use the imprisonment of her husband, when she could afford to free him, to further the suffragette cause—I think it really shows the mentality of some of the women in that first wave, that we have been taught, all our lives, to think were so incredibly noble. That they had the most just of causes.

Now, there's another one of the bullet points in the Declaration of Sentiments: "He has compelled her to submit to laws in the formation of which she had no voice." Tell that to the women involved in the abolitionist movement. In fact, feminists today often credit the Women's Lobby for the abolition of slavery. Slavery! They will literally say, "If it weren't for women, and organization of women back then, the abolitionist movement would not have been successful." And I believe they're right. I really do because women are extremely good at appealing to the government to get things done.

I have seen examples as far back as Rome, ancient Rome, where women, who felt that they were being unjustly discriminated against, gathered in front of the Senate and protested until the laws were changed. There was one law—it was during a war—women were limited, they could not wear a multicolored dress, and they were not allowed to wear more than two ounces of gold jewelry in public. And they felt that this was unjust and unfair. And once the war was over, they went and they protested and the law was changed. The law was repealed. They're very, very good at convincing the government to do things.

The Women's Christian Temperance Union might have something to say about this bullet point: "He has compelled her to submit to laws in the formation of which she had no voice." The Women's Christian Temperance Union, and other women activists, were instrumental in the prohibition of alcohol.

Now, the grievance that men have excluded women from the elective franchise—that declaration, in the Declaration of Sentiments, ignores the fact that for the vast majority of history, men did not have elective franchise. Men have not always denied her "her inalienable right" to elective franchise; nobody has denied her an inalienable right to the elective franchise because the elective franchise is not an "inalienable right." It's a privilege granted by government. You don't have a right, just from being born—you have the right to life, liberty, and the pursuit of happiness; you don't have an automatic right to vote, just for being a human being.

And the period between which all men got the vote and all women got the vote—or, at least, all White men and all White women—in some countries, it was as much as 50 years, and in others it was as little as 10. It was a recent-enough—male, universal male suffrage was a recent-enough development—for it to be considered "fashionable," as well as just. A number of UK suffragettes felt that women deserved the vote, and men did not; and they put out posters saying, "Men should not vote, they're only good for war." Okay … they're only good for war. And there was one poster that gave examples of what a woman could be, and not have the vote: she could be a mayor, she could be a teacher, she could be a nurse, she could be a lawyer, she could be all of these things and not have the vote. And what men could be, and not lose the vote: he could be a slave-owner, he could be a drunkard, he could be a lunatic, and he could be unfit for military service.

And anybody who has any kind of nuanced understanding of the expansion of the franchise will know that the vote—voter rights—was intimately tied to military service. Intimately tied. In 1918, a group of anarchists brought a Supreme Court challenge; they claimed that the draft was unconstitutional because it represented involuntary servitude. And the Supreme Court's decision was that the draft was indeed constitutional, and this was their justification: "It may not be doubted that the very conception of a just government and its duty to the citizen includes the reciprocal obligation of the citizen to render military service in case of need, and the right to compel it. To do more than state the proposition is absolutely unnecessary, in view of the practical illustration afforded by the almost-universal legislation to that effect, now in force." In other words, men purchased their rights, as citizens, through a reciprocal obligation to serve in the military if they were needed.

Two years after that decision came down from SCOTUS, women got the vote, obligation-free. Two years later. And this was at the tail end of a war that killed millions of men on all sides. Ten million men, on all sides; many of them drafted.

In Canada, we were very progressive. We included in our conscription legislation an addendum that lowered the voting age to 18, from 21 to 18, for anyone currently or previously serving in the military. Way to go, Canada. Right? If you're old enough to die for your country, you're old enough to have a say in it, right? And 2,000 military nurses were among the first women in Canada who were allowed to vote. And the other women in Canada who were allowed to vote, before universal female suffrage was enacted, were women who were voting on behalf of their male relatives serving overseas.

The vote and the military service have always been intimately connected. At least it was until women's suffrage. And you can even see that the suffragettes understood that, because many of the suffragettes campaigned for conscription —in favor of conscription—during World War I. And others participated in something called the White Feather Campaign, which was a campaign where young girls, any time they saw a man—maybe even a boy over the age of 15—if they saw him in public, and he was not in military dress, they would pin a White Feather of Cowardice to his lapel and publicly shame him for not enlisting.

One story I was reading on a website, the history of the White Feather Campaign: one father recounted the story of his 15-year-old son, who had been sent home from the front for being underage when they discovered that he was not 18. He was walking through town, and a woman pinned a white feather on him. He had only been home two weeks. She pinned the white feather on him, and in the 20 minutes it took for that child to walk across a bridge, he decided to re-enlist.

This is the power that women have. This is the power that women have always had. And this power is the power to convince Barack Obama, and Joe Biden, and David Beckham, and Patrick Stewart, and—all of these male

celebrities —NBA players—all of these male celebrities to participate in the "1 Is 2 Many" campaign. "One is too many. One woman assaulted by her partner is too many, right? So step up, men. Step up, man up, you know; interfere, get involved, right? Don't let other men do this to women." All the while, these powerful men are ignoring the fact that domestic violence is not a gendered issue.

And if you ask, if you go by the surveys and "1 in 2 women will be assaulted," or "sexually assaulted,"in her lifetime, as the Canadian Women's Foundation claims, possibly erroneously—if you were to ask men, in fact, I think if you were to ask any boy over the age of 12, the number would be "1 in 1." One in one. And no one gives a shit. Nobody does.

I'm an anti-feminist because feminism has been poisoned right from the start. And they've been lying to us, right from the start. E. Belfort Bax, who was a socialist Marxist, and he described something that he called—because he understood that there were some women within his movement that wanted genuine equality; and then there were other women, and he called them "sentimental feminists." And you can read history theses, written in 1908 and 1911, and they're still applicable today! Almost all of the points in them are still applicable today. And you could almost—reading his material, you can almost see him kind of going, "I don't understand why people believe this!"

These women are claiming that women are more harshly treated than men, by the criminal justice system; and they're jailed for way, way longer sentences than men are. All the evidence points to the exact opposite! And people believe them! And it's—I don't know whether it's a pretty face, I don't know whether it's just because we're women and we can convince people; but I think it is a huge, huge power that we have, as women. And it's really time that some of us stepped up and started to use it responsibly.

(Applause, followed by a "whoop" from one of the Honey Badgers.)

Calm down! Oh, my goodness … well, you know …

And I just wanted to say that, because a lot of people have asked me, where did the name "Honey Badger" come from? It's an amusing story, and, people on YouTube, you can search it. It's a video, and the narrator of this video is … flamboyant. And it just shows some random clips of a honey badger, from a *National Geographic* special. And this honey badger is digging through a bees' nest, and getting stung all over himself because he wants the bee larvae and the honey … and he's getting bitten by a cobra, and he just passes out for a minute or two, and then he wakes up and staggers back over to the snake, and keeps eating … and all the while, this narrator is going, "Omigod, he's being stung, like, a billion times … Honey badger don't care, honey badger don't give a shit!"

The honey badger is widely renowned as one of the most fearless and intelligent animals on the planet. And somebody—I forget who, maybe it was Doctor Tara?—suggested that we … we don't care, we don't give a shit. We women in this movement. You can say whatever the hell you want about us; call us misogynist, rape-enabling, domestic-violence apologizing, women-hating—you know, anything. Call me what you want. I'm an anti-feminist. I am an anti-feminist, and I don't give a shit!

Thank you very much. Thank you very much for having me speak.

(Aside to Attila Vinczer: "Well, Erin told me, don't worry about your speech, just wing it! And I took her advice, and it was just like … Wow!"*)*

(Karen steps down. Attila Vinczer takes the podium.)

Karen, I loved that! … Doesn't "no" mean "yes"?

Ladies and gentlemen, at this point in time, we're going to take a short 10-minute break …

Not a feminist, not a sexist

AVfM Video Source · 14 August 2014 · Archived copy · Original

I enjoy most of TJ's videos, even if I don't agree with 100% of what he says. There are a handful of his videos that I really love, especially this latest one. It is worth watching for the well-articulated ideas and for a peek at a more human side to the Amazing Atheist. PE

Michael Brown and Ferguson Missouri: Anonymous #OpFerguson

AVfM Video Source · 14 August 2014 · Archived copy · Original

We suppose there are those who will object to this:

http://youtu.be/n0NC6YX1eoo

We don't.

A government that does not protect the right of people to peaceably assemble and protest is not a valid government at all.

This young man's death must be fully explained and those responsible held accountable. Ditto for any who try to stop or harass peaceful protestors.

More info here.

Afghanistan is the hotbed of male disposability, boy or man. World's reaction? Help women and girls!

Ali Mehraspand · 15 August 2014 · Archived copy · Original

The story of Afghanistan is a gloomy story of pain, sorrow, and fearless struggle. The story of Afghanistan is a story of children whose innocent smiles know a hinge of anxiety for they have seen too often how menacing life can be. It is also a story in which the UN and NGOs are more worried about the Patriarchy Theory than actual human rights. It is a story that you need to hear truthfully, for it's a story of male children's disposability.

[image]

Home is a foreign concept to many Afghan men and boys as they escape the country to labor at very young ages. More than 3,000,000 Afghan refugees live in Iran, only 900,000 of whom do so legally [1-3]. This number of refugees comes from a country whose population has risen to around 26 million at the moment. The overwhelming majority of these refugees are male.

[image]

[image]

[image]

These boys and men, almost without exception, do construction work or other forms of[image] equally demanding labor. If you built a house in Iran, chances are that most of the labor came from Afghan men. "Why alone so far from the home?" I asked an Afghan boy. "I have a mother and several sisters to feed," he said "Maybe I get to visit them next year." Of course, none of them are insured workers, and nobody cares if they die on the job. Six is the number of Afghan men I personally knew who died on the job, one of them while constructing my parents' house. They actually have a song that has this to say about Iran: "On every wall of this city, is the mark of my hands."

[image]

[image]

[image][image]

Each one of them works more efficiently than five European workers combined, and when they take a little time to have lunch under the red-hot sun, too many times I have witnessed the painful scene of their shopping for lunch: some soda and some bread. They would tear up the bread to pour in the soda. They would then fill their spoon with the soda-dipped bread to eat as if it was a steak sandwich. Why? You see, because the money is not to be wasted on luxuries like food while their mother and sisters back in Afghanistan expect it. Here in Farsi is a story of an Iranian woman who bursts into tears after 10 years of having Afghan apprentices when she says that these men send all the money back to their families in Afghanistan.

[image]

Generations come and go in Afghanistan, but constant in their lives is the taunt of war. The red war against the Soviet Union alone wiped out 11% of all the Afghan population and pushed many of them to find refuge in Iran.

[image]

[image]
Afghan Construction Men Killed by Taliban
[image]

Bear with me while we take a closer look at the comparative life of a boy in Afghanistan, who feels every threat possible, while watching the reaction of our sick world.

UN and NGOs: Women and Fuck Children

As mentioned, in Afghanistan (and rural areas of Iran) it is the males' responsibility to provide when provision is difficult, so you can see boys as young as six with shovels in their hands. The paragraphs that follow give you a horrifying image of what it is like to be a boy in Afghanistan.[image]

But before we go any further, let me say how frustrating it is to see that in none of the UN and NGO reports can you find that child laborer basically means boys. They never tell you about the huge disparity between the sexes among child laborers. So let me make something very clear. The only research ever conducted to tell you the truth is that of Professor Hasan Hoseini of Tehran University, with the aid of a governmental rehabilitation center, which concluded that 95% of child laborers who live on the streets are boys. Also, 92% of the child laborers, gathered from the province of Isfahan, were boys. [4] is a conclusive report on population studies of child laborers. So in the paragraphs that follow, you should know what we mean by the term *child*.

Here in [5], we have the United Nations' UNAMA report that starts right off the bat by stating, "Only 40% of the students in Afghanistan are girls." For more dramatic effect, they also mention that just recently 13 children who were smuggled to Saudi Arabia with promises of labor have returned after those promises turned out to be false and they only ended[image] up
peddling. No mention of the sex of these children. There are 1.9 million child laborers in Afghanistan. According to Afghanistan's Ministry of Labor and Social Issues, there are 1.3 million children in Afghanistan who are doing extreme labor [6-7]. You know, extreme labor as in jobs an entire Gender Studies department can't endure for five minutes. By the way, since female child laborers are mostly peddlers, this number of extreme laborers is closer to being 100% male. That also excludes all the children who will labor in other countries, such as Iran. The UNAMA report then proceeds to tell you that 550,000 of child laborers are between the ages of 6 and 11, with no mention of the sex of these "laborers." UNISEF then reports that only in Kabul, 60,000 "children are working on streets," and, of course, no mention of the sex of these children.

[image]

[image]

[image]

That around 95% of the child laborers are boys, as Professor Hosseini found, is no [image]surprise if you have lived in Iran and have seen Iranian as well as Afghan boys doing physical labor. I just went to a rural area where I saw boys with shovels. Now, these child laborers are true victims of rape and sexual assault, up to the level that, as reported in [6-7], the Independent Commission of Human Rights recognizes pedophilia as something that exclusively happens to boys. Boys being dressed in women's wear, being kidnapped, sexually abused, or raped are the things mentioned in the source. Apparently, Afghan girls are protected by their families; who would have thought? By the way, upon being asked as to why 60% of rape victims in Iran are male, Iran's chief of police said that the victims were mostly child laborers [8-9].

Last year, there were 2,888 cases of violence against children (including forced labor, forced drug trafficking, forced marriages, and rape), of which 82% of the victims were boys. This statistic, by the way, came from Afghanistan's Ministry of Social Issues, not NGOs or the UN [10].

World's Reaction: Women, Women, Fuck Children, Women, Women, Fuck Men Twice, Fuck (Male) Children Once, Women, Women

Afghan women have enough cultural power that their women's minister can pull any form of shit. Let us take a look at the violence against women laws of Afghanistan.

The intention of the laws as pointed out in the first chapter seems somewhat sound. Among them, for example, is a law that prohibits making women use drugs [11]. That is good, putting aside the fact that in a culture with 1 million drug addicts, 88% of whom are male [12-13] (and many of them underage and forced into it as depicted in stories of [12-13]), pushing for drug use is violence against women and women only. By the way, 1/3 of all rehab facilities are dedicated exclusively to women and children. One law prohibits making any woman work. This is in addition to the already Islamic law that essentially says women must be paid Nafaqa either by their husband or father. Furthermore, the first law of violence against women? "Women must be paid their Islamic rights!" Now, having women work is violence against women where there are 1.9 million child laborers only inside Afghanistan, which is in effect a fraction of Afghan boys scattered in other countries and doing labor. This one is good too. But the gems among violence against women laws of Afghanistan include the following:

- Insulting a woman should be punished by no less than three months in prison.
- Speaking in a way or making gestures that scare women should be punished by no less than three months in prison.
- Being part of an atmosphere that creates pressure on a woman in a way that she finds relief in drugs is considered forcing a woman to use drugs and therefore punishable by prison.

A Bone to Pick with the UN's Policy of "Women and Fuck Children"

The most frustrating aspect of the UN is its dishonesty about child laborers. For instance, when the reports of the United Nations Assistance Mission in Afghanistan talk about children, you never find a single statement that shows the gender of these child laborers. All the NGOs in Iran that work apparently under the guise of "women and children" are just about women. Hell, they even gave a Noble Peace Prize to an Iranian feminist who in return for her budgets had not done a single thing for children. No, I'll take that back, she had on some occasions addressed girls' issues, not children, girls.

Now, 1% of the energy that these entities spend on children results only in some articles penned by women, in which not a single one of them tells the truth about child laborers. Is this just a coincidence that none of them, not a single one, will tell you that 95% of these children are boys?

So far their policy has been shush on the gender. The next phase will probably be to change the definition in a way so as to manufacture female victims. Something like, "a girl who makes tea at home is a child laborer."

Closing Thoughts

Every now and then, self-righteous idiots remind us that they would rather be a man in Afghanistan. They of course do not have the slightest clue what the fuck they are talking about. Being an Afghan man means to continue to be a sweat machine to provide where provision is so difficult that 50% of children suffer from malnutrition; 'cause, you know, no sex outside marriage for circumcised Afghan men, and inside marriage, well, you probably are familiar with Islamic cultures and laws already. Being an Afghan boy means to be a child laborer, perhaps in some other country, just so you can send back the money for female family members. Being an Afghan boy means facing more threats of sexual abuse and forced labor. And labor in the minds of Afghan men and boys is extreme labor.

[image]

Meanwhile, the big, big worry about Afghanistan is that the Commission of Human[image]

Rights has reported that women's domination of office jobs that had increased to 31% has now decreased to 18% [14].

Let's all hope that one day in this lifetime we witness an actual human rights organization, set up by those who are driven to human rights by compassion, not ideological and political agenda, and those who understand that "human" also includes boys and men.

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[1] http://shafaf.ir/fa/news/111460/%DA%86%D9%86%D8%AF-%D9%85%DB%8C%D9%84%DB%8C%D9%88%D9%86-%D8%A7%D9%81%D8%BA%D8%A7%D9%86%DB%8C-%D8%AF%D8%B1-%D8%A7%DB%8C%D8%B1%D8%A7%D9%86-%D8%B3%D8%A7%DA%A9%D9%86-%D9%87%D8%B3%D8%AA%D8%AF

[2]http://www.radiozamaneh.com/156857

[3] http://afghanhumanrights.com/refugees/6631-%D8%AF%DB%8C%D8%AF%D9%87-%D8%A8%D8%A7%D9%86-%D8%AD%D9%82%D9%88%D9%82-%D8%A8%D8%B4%D8%B1-%D9%88%D8%B6%D8%B9%DB%8C%D8%AA-%D9%85%D9%87%D8%A7%D8%AC%D8%B1%DB%8C%D9%86-%D8%A7%D9%81%D8%BA%D8%A7%D9%86-%D8%AF%D8%B1-%D8%A7%DB%8C%D8%B1%D8%A7%D9%86-%D8%B1%D9%88%D8%A8%D9%87-%D9%88%D8%AE%D8%A7%D9%85%D8%AA-%D8%A7%D8%B3%D8%AA

[4] http://vista.ir/article/351575

[5] http://unama.unmissions.org/Default.aspx?ctl=Details&tabid=13793&mid=17589&ItemID=36399

[6] http://dailyopensociety.com/fa/%D8%A7%D9%86%D9%88%D8%A7%D8%B9-%D8%AE%D8%B4%D9%88%D9%86%D8%AA-%D8%B9%D9%84%DB%8C%D9%87-%DA%A9%D9%88%D8%AF%DA%A9%D8%A7%D9%86-%D8%A7%D9%81%D8%BA%D8%A7%D9%86%D8%B3%D8%AA%D8%A7%D9%86-%D8%AF%D8%B1-%D8%B3/

[7] https://www.tribunezamaneh.com/archives/50708?tztc=1

[8] Shargh newspaper, no. 1542 date : 5/30/2012, page 19

[9] http://salamatnews.com/interview.aspx?ID=692:

[10] http://www.afghanews.ir/ShowDetails.aspx?NewsId=86166

[11] http://ensijam.com/Covenants/article

[12] http://www.bbc.co.uk/persian/afghanistan/2013/04/130404_zs_afghan_drug_addiction_problem.shtml

[13] http://8am.af/1392/04/09/drog-afghanistan-women/

[14] http://da.azadiradio.org/content/article/24897400.html

Shouldn't everything be free? For women, I mean?

Jane Anderson · 15 August 2014 · Archived copy · Original

The other day, I saw references to an article asking for free tampons. I figured this was a parody, a Swiftian piece intended to illustrate the absurdity of demands that insurers provide contraception at no out-of-pocket cost for reasons of "fairness" by making other "fairness" demands, so I didn't pay much attention to it.

But apparently it's not.

Here's the *Slate* piece that made it clear that this is serious, and here's the original article in *The Guardian* by Jessica Valenti.

The key paragraphs:

> In the United States, access to tampons and pads for low-income women is a real problem, too: food stamps don't cover feminine hygiene products, so some women resort to selling their food stamps in order to pay for "luxuries" like tampons. Women in prison often don't have access to sanitary products at all, and the high cost of a product that half the population needs multiple times a day, every month for approximately 30 years, is simply, well, bullshit.

> Women in the UK are fighting to axe the 5% tax on tampons (it used to be taxed at 17.5%!), which are considered "luxuries" while men's razors, for some baffling reason, are not. And in the US, though breast pumps, vasectomies and artificial teeth are sales tax-exempt and tax-deductible medical care, tampons are not even exempted from sales tax in some states (including California and New York, two of the most populous states).

> But this is less an issue of costliness than it is of principle: menstrual care is health care, and should be treated as such. But much in the same way insurance coverage or subsidies for birth control are mocked or met with outrage, the idea of women even getting small tax breaks for menstrual products provokes incredulousness because some people lack an incredible amount of empathy … and because it has something to do with vaginas. Affordable access to sanitary products is rarely talked about outside of NGOs – and when it is, it's with shame or derision.

Now, I'm not going to address the reasoning behind the UK tax treatment (does that mean that razors are not taxed? that is admittedly odd), and I certainly can't address the cost of tampons in the UK—I suppose there could be some strange price support on wood products that artificially increases tampon cost there, but that seems unlikely. But on the whole, tampons just aren't that expensive.

But "menstrual care is health care" and, hence, should be free?

Of course the poor have trouble paying for their basic needs. That's what it means to be poor. And there are all kinds of items that fall into the category of "basic needs" that aren't covered by food stamps: TP. Soap. Toothpaste. Sunscreen. Over-the-counter medications. Or, more big-ticket items: clothing, housing, transit expenses. Or, per the news out of Detroit, water bills.

A philosophy that says, "The government should pay for every basic need, for everyone" (via vouchers designated for the purpose? free product?) simply makes no sense. That's not the government's job—unless you want to go

back to advocating for the “basic income” idea, I suppose—though our welfare system and the mix of in-kind and cash benefits the American government provides the poor certainly could stand to be rationalized.

Yes, of course, the situation in developing countries is potentially a serious one, with girls leaving school in Africa due to the lack of sanitary products. But Valenti doesn’t stay there—she moves to the travails of middle-class women.

Do tampons have a special status because only women use them? Doesn’t this just seem inherently foolish, to insist on sex-specific free stuff? How far do you go? Should women get free bras? Couldn’t men get into this game, too? Men are, on average, larger, and need more calories, for instance.

But it’s ironic that the illustration I had always thought of as the counter-example to demonstrate that women don’t need free contraception for fairness’ sake is being used in precisely the opposite way.

Do they even know what “equality” and “fairness” mean?

Reprinted with permission from the blog “Jane the Actuary” – A.L.

Julie Borowski on Women Against Feminism

AVfM Video Source · 15 August 2014 · Archived copy · Original

The Women Against Feminism campaign has exploded in recent weeks. Many feminists have responded by calling these women ignorant. They claim that they aren't aware of the definition of feminism. Is this true? Julie Borowski gives her opinion.

But men and women are the same ...

Clint Carpentier · 16 August 2014 · Archived copy · Original

I'm gonna keep this short.

One of my neighbors is an older guy, a widower. He's been in and out of the hospital for the better part of a decade. A couple of years ago, his wife died of lung cancer. He's a good guy, keeps to himself, happy to chat in the driveway if both parties have the time; his son lives in a trailer across the park, divorced with shared custody.

Being an older guy, with aches and pains, it was only a matter of time, and I've been steeling myself for the news since he told me his wife had passed. Men typically don't live much more than a few years after the death of their spouse, and his body was already giving up the ghost. Well, I don't think the time has come just yet, but we've certainly just had a scare.

The wife woke me up this morning (she opens the daycare early), said an ambulance was in the way, and asked if I could sneak the van past it. My brain typically doesn't wake up until about ten, so I hadn't registered what she had said; but driving the van through delicate maneuvers I can do. Well, I get outside, and it's obvious that no, I can fit big things through tight spaces and do it in a mirror, but this wasn't gonna happen. And there was an ambulance in the neighbor's drive.

Maybe I can get them to back up a couple of feet. There's an ambulance. It'll just take a moment. There's a fucking ambulance … ah fuck …

So I get to his door, and he's on the floor, the paramedics have him wrapped in a blanket and buckled up. Another neighbor, a young man, was on his way to work (walks) when he heard a crash and came to inspect (bless his heart; I talked the wife into giving him a lift after). They try asking my neighbor questions, he's mumbling and incoherent from where I'm standing, at the door, at his feet. Stroke?

I'm now thinking fast, like molasses, answering what questions—asked of me—I can.

Stuff like, "Do you know anything about him?"

"Uhhh, not really." Then, "I suppose I should go tell so-n-so." And I walk away.

"Would he know anything?"

"Well, he's the son."

"Oh perfect."

While I'm thinking about definitions of perfect, I see a fire truck pull up and four guys clamor out. That's when it dawns on me: the two ambulance attendants were women. I bang on the son's door, wide open due to hot summer days, I holler, "HOY, YOUR DAD'S GOING TO THE HOSPITAL ON A STRETCHER." There's not much else to say. Bangin' and crashin', he bursts from the trailer in shorts, trailing a shirt as he hops while securing his sandals.

We get back to the old guy's place and the emergency services folk have him NOW strapped to a backboard and on a stretcher; I know the backboard was new because there were more buckles, of a different color, so the women of my rough build couldn't even get him on the backboard. Okay, so I don't know much about ambulance services and it's been over two decades since I took emergency first aid, so I may be a little biased.

Thankfully we live in a sleepy city where I make jokes about juvenile candy bar theft when I see three cop cars at a store. But the old guy was about 250 pounds, and the paramedics required a fire truck (men) to come down and carry him a total of 50 feet; hell, he crashed in the kitchen, virtually at his front door. Whatever, he's at the hospital by now; according to sound bites from the son, he's been complaining of pain in his left arm for a couple of days now, so I guess that's a heart attack?

It grinds my goat. Last year I did work for a former nurse, and she mentioned that nurses aren't allowed to lift more

than 50 pounds. I had asked her—because of the nature of our town—"What patient have you seen that's under 50 pounds?" She shook her head. "What patient have you seen that's under 100 pounds?" She snorted, so I asked, "What patient have you seen under 150 pounds?" The numbers just don't make sense, until you hear the stories from male nurses, who wind up doing the "heavy lifting."

But equal pay for equal work, right … RIGHT???

“Can’t explain” – the evil of Parental Alienation

AVfM Video Source · 16 August 2014 · Archived copy · Original

An excellent look at a persistent evil that hurts parents and children alike.

Communism and libertarianism won't save men

Hopeland Cash · 17 August 2014 · Archived copy · Original

Every movement has a goal, and every movement faces criticism. Sometimes it's criticism of the goal itself, sometimes of the method chosen to achieve it. The Men's Human Rights Movement (MHRM) is bombarded with both, ranging from blatant attacks on the very concepts of men's rights to debates over the place of women in the movement.

Other criticisms, though, are more universal. Throughout history, every movement for social reform has faced blowback and resistance due to humanity's natural inertia. In today's globalized, digitized world, a new go-to argument has emerged: "Aren't there bigger things to worry about?"

It seems like no matter what you are fighting for, there is some bigger battle out there, and some people think you should be waging that battle. In the case of men's human rights activism, critics will point to the "broader" social ills of wealth disparity, under-education, corruption, poverty, and starvation, domestically or overseas, and argue that these are bigger issues that need addressing. Do away with poverty, they say, and men's problems will disappear. End government overreach, they attest, and men will no longer be abused.

Is it a strawman argument? Only half-straw: all fights against inequality and oppression are valid, and some do have a more sweeping impact than others, but thinking that general social reform will solve men's issues is a confusion of cause and effect.

For specific examples of this fallacy, you can look at two of the stronger currents in western social reform movements: communism (socialist/big government) and libertarianism (individualist/small government). Between the left and the right, these two ideologies encapsulate most of the ways dissatisfied citizens think governments should change. Both sides believe they have a route to a peaceful, prosperous world, though in many ways they are polar opposites.

Problem is, as usual, they forget all about the men and boys. Neither communism nor libertarianism, left alone, would ever do more than nominally improve the well-being of men. Both seek to improve the world by undoing injustices, and both have merits to be debated another time. It's not that either belief has any inherent dislike of men, but neither attempts to deal with the underlying gynocentrism that has created so many of the problems men suffer under.

In large part, this is due to their modernness. The ideals of communism and libertarianism both date to antiquity, but in the past three or four centuries they have solidified into the social reform ideologies we now know. Because of their recent history, both movements deal with modern problems. Gynocentrism, however, dates far back into human history and has become ingrained beyond recognition by most.

Take communism to start: in the modern western world, the most well-liked and praised example of communist-style collectivist ideals would probably be the heavily socialized countries of Northern Europe, and (in the US, at least) their poster-child is Sweden. High taxes and a robust welfare system have created a happy and prosperous nation.

However, as elsewhere, women are the happiest and most prosperous. In Sweden, men work more, pay the majority of the taxes, have less education, and live shorter lives than their female counterparts. Like its Scandinavian neighbors, Sweden has endeavored to equalize its citizens by having the government distribute wealth more evenly. Why, then, do men still carry the burden and collect little of the benefits?

Because men's inequality is not about money. If anything, wealth disparity is a byproduct of the hyper-competitive, misandristic societies that gynocentrism breeds. Socialists can combat income inequality all they want, but that will do nothing to reduce female privilege, the expectations for performance put on men, or the myriad social beliefs that, even in an "equal" society, leave men as the nation's workhorses and cannon fodder.

Gender inequality reaches across classes, so in a communist state we would simply transition from numerous social tiers to a mere two: male and female. From those inequalities all the plagues of consumerism and capitalism would re-emerge, undoing whatever good had been done.

Libertarianism is no better in that regard. Increasing personal freedom and removing government restrictions is an admirable goal, but it also overlooks the unique social pressures placed on men. Even in a happily anarchistic society, what is to keep women from collecting on mother privilege or from damseling so men will do all the hard/dangerous work? Some might argue that a libertarian state would "free" men and women to behave and perform as equals, but gynocentrism is too ingrained, too easily accepted, and too often chalked up to innate characteristics of the sexes.

Even in an ungoverned, free society, accusations of rape culture will still be leveled at men, blaming their "violent nature." There might not be a government to write Dear Colleague letters or prosecute without cause, but the shame and the stigma would still be there, men defenseless before generations of white knights. Men would still not be free, policed by their wives instead of the state.

Neither communism nor libertarianism tries to deal with men's issues, so their ideals of social freedom and equality are a half-measure at best. This may, in fact, be a crippling flaw. How many of the economic injustices and restrictions on the individual are born out of men being driven to compete excessively and women hiding behind their gender? If the gender inequality continues, can any ideology foster true equality?

Make no mistake, the injustices faced by men are no small matter. Some would say that mass starvation and systemic warfare are of greater importance, but consider this: the average difference in life expectancy between men and women is five years. That is lost time. Added up for the 3.5 billion men and boys in the world, that lost time is enough for 250 million whole lifetimes. Just for the men now living, their lost time taken together is more than four times the number of lives lost in World War II.

I refuse to pick and choose between terrible oppressions to fight. All must go, and ignoring any of them will forever hinder attempts to combat the others. By failing to address gynocentrism, both communism and libertarianism, and other social reform movements, gloss over a root cause of social inequality: the exploitation of men for the benefit of women.

Many of the differences in ways men and women behave and are treated seem small, but great inequalities arise from small ones. Whether it is a nanny state born from women's insecurity or exploitive workplaces preying on men's urge to perform, sexism lays the foundation for injustice. If men and women were truly treated with equal compassion, respect, and accountability, all our other social ills would be that much easier to address.

The trouble with testosterone: Will boys just be boys?

Dr. Robert Sapolsky · 17 August 2014 · Archived copy · Original

Face it, we all do it. We all believe certain stereotypes about certain minorities. The stereotypes are typically pejorative and usually false. But every now and then, they are true. I write apologetically as a member of a minority about which the stereotypes are indeed true. I am male. We males account for less than 50 percent of the population, yet we generate a disproportionate percentage of the violence. Whether it is something as primal as having an ax fight in an Amazonian clearing or as detached as using a computer-guided aircraft to strafe a village, something as condemned as assaulting a cripple or as glorified as killing someone wearing the wrong uniform, if it is violent, males excel at it.

Why should that be? We all think we know the answer. A dozen millennia ago or so, an adventurous soul managed to lop off a surly bull's testicles and thus invented behavioral endocrinology. It is unclear from the historical records whether this individual received either a grant or tenure as a result of the experiment, but it certainly generated an influential finding–something or other comes out of the testes that helps to make males such aggressive pains in the ass.

That something or other is testosterone.[1] The hormone binds to specialized receptors in muscles and causes those cells to enlarge. It binds to similar receptors in laryngeal cells and gives rise to operatic basses. It causes other secondary sexual characteristics, makes for relatively unhealthy blood vessels, alters biochemical events in the liver too dizzying to even contemplate, has a profound impact, no doubt, on the workings of cells in big toes. And it seeps into the brain, where it binds to those same "androgen" receptors and influences behavior in a way highly relevant to understanding aggression.

What evidence links testosterone with aggression? Some pretty obvious stuff. Males tend to have higher testosterone levels in their circulation than do females (one wild exception will be discussed later) and tend to be more aggressive. Times of life when males are swimming in testosterone (for example, after reaching puberty) correspond to when aggression peaks. Among numerous species, testes are mothballed most of the year, kicking into action and pouring out testosterone only during a very circumscribed mating season- precisely the time when male aggression soars.

Impressive, but these are only correlative data, testosterone repeatedly being on the scene with no alibi when some aggression has occurred. The proof comes with the knife, the performance of what is euphemistically known as a "subtraction" experiment. Remove the source of testosterone in species after species and levels of aggression typically plummet. Reinstate normal testosterone levels afterward with injections of synthetic testosterone, and aggression returns.

To an endocrinologist, the subtraction and replacement paradigm represents pretty damning proof: this hormone is involved. “Normal testosterone levels appear to be a prerequisite for normative levels of aggressive behavior” is the sort of catchy, hummable phrase that the textbooks would use. That probably explains why you shouldn’t mess with a bull moose during rutting season. But that’s not why a lot of people want to understand this sliver of science. Does the action of this hormone tell us anything about *individual* differences in levels of aggression, anything about why some males, some human males, are exceptionally violent? Among an array of males –human or otherwise- are the highest testosterone levels found in the most aggressive individuals?

Generate some extreme differences and that is precisely what you see. Castrate some of the well-paid study subjects, inject others with enough testosterone to quadruple the normal human levels, and the high-testosterone males are overwhelmingly likely to be the more aggressive ones. However, that doesn’t tell us much about the real world. Now do something more subtle by studying the normative variability in testosterone-–in other words, don’t manipulate anything, just see what everyone’s natural levels are like–and high levels of testosterone and high levels of aggression still tend to go together. This would seem to seal the case-–interindividual differences in levels of aggression among normal individuals are probably driven by differences in levels of testosterone. But this turns out to be wrong.

Okay, suppose you note a correlation between levels of aggression and levels of testosterone among these normal males. This could be because *(a)* testosterone elevates aggression; *(b)* aggression elevates testosterone secretion; *(c)* neither causes the other. There’s a huge bias to assume option *a*, while *b* is the answer! Study after study has shown that when you examine testosterone levels when males are first placed together in a social group, testosterone levels predict nothing about who is going to be aggressive. The subsequent behavioral differences drive the hormonal changes, rather than the other way around.

When you examine testosterone levels when males are first placed together in a social group, testosterone levels predict *nothing* about who is going to be aggressive.

Because of a strong bias among certain scientists, it has taken forever to convince them of this point. Behavioral endocrinologists study what behavior and hormones have to do with each other. How do you study behavior? You get yourself a notebook and a stopwatch and a pair of binoculars. How do you measure the hormones? You need a gazillion-dollar machine, you muck around with radiation and chemicals, wear a lab coat, maybe even goggles- the whole nine yards. Which toys would you rather get for Christmas? Which facet of science are you going to believe in more? Because the endocrine aspects of the business are more high-tech, more reductive, there is a bias to think that it is somehow more scientific, more powerful. This is a classic case of what is often called physics envy, the disease among scientists where the behavioral biologists fear their discipline lacks the rigor of physiology, the physiologists wish for the techniques of the biochemists, the biochemists covet the clarity of the answers revealed by molecular biologists, all the way down until you get to the physicists, who confer only with God. Hormones seem to many to be more real, more substantive, than the ephemera of behavior, so when a correlation occurs, it must be because hormones regulate behavior, not the other way around.

As I said, it takes a lot of work to cure people of that physics envy, and to see that interindividual differences in testosterone levels don’t predict subsequent differences in aggressive behavior among individuals. Similarly, fluctuations in testosterone levels within one individual over time do not predict subsequent changes in the levels of aggression in that one individual – get a hiccup in testosterone secretion one afternoon and that’s not when the guy goes postal.

Look at our confusing state: normal levels of testosterone are a prerequisite for normal levels of aggression, yet changing the amount of testosterone in someone’s bloodstream within the normal range doesn’t alter his subsequent levels of aggressive behavior. This is where, like clockwork, the students suddenly start coming to office hours in a panic, asking whether they missed something in their lecture notes.

Yes, its going to be on the final exam, and its one of the more subtle points in endocrinology- what is referred to as a hormone having a “permissive effect”. Remove someone’s testes and, as noted, the frequency of aggressive behavior is likely to plummet. Reinstate precastration levels of testosterone by injecting that hormone, and precastration levels of aggression typically return. Fair enough. Now this time, castrate an individual and restore testosterone levels to only 20 percent of normal and … amazingly, normal precastration levels of aggression come back. Castrate and now generate twice the testosterone levels from before castration- and the same level of aggressive behavior returns. You need some testosterone around for normal aggressive behavior – zero levels after castration, and down it usually goes; quadruple it (the sort of range generated in weight lifters abusing anabolic steroids), and aggression typically increases. But anywhere from roughly 20 percent of normal to twice normal and it’s all the same; the brain can’t distinguish among this wide range of basically normal values.

We seem to have figured out a couple of things by now. First, knowing the differences in the levels of testosterone in the circulation of a bunch of males will not help you much in figuring out who is going to be aggressive. Second, the subtraction and reinstatement data seem to indicate that, nevertheless, in a broad sort of way, testosterone causes aggressive behavior. But that turns out not to be true either, and the implications of this are lost on most people the first thirty times you tell them about it. Which is why you’d better tell them about it thirty-one times, because it is the most important point of this piece.

Round up some male monkeys. Put them in a group together, and give them plenty of time to sort out where they stand with each other- affiliative friendships, grudges, and dislikes. Give them enough time to form a dominance hierarchy, a linear ranking system of numbers 1 through 5. This is the hierarchical sort of system where number 3 monkey, for example, can pass his day throwing around his weight with numbers 4 and 5, ripping off their monkey chow, forcing them to relinquish the best spots to sit in, but, at the same time, remembering to deal with numbers 1 and 2 with shit-eating obsequiousness.

Hierarchy in place, it’s time to do your experiment. Take that third ranking monkey and give him some testosterone. None of this within-the-normal-range stuff. Inject a ton of it into him, way higher than what you normally see in a rhesus monkey; give him enough testosterone to grow antlers and a beard on every neuron in his brain. And, no surprise, when you then check the behavioral data, it turns out that he will probably be participating in more aggressive interactions than before.

So even though small fluctuations in the levels of the hormone don’t seem to matter much, testosterone still causes aggression. But that would be a wrong conclusion. Check out number 3 more closely. Is he now raining aggressive terror on any and all in the group, frothing in an androgenic glaze of indiscriminate violence? Not at all. He’s still judiciously kowtowing to numbers 1 and 2, but has simply become a total bastard to numbers 4 and 5. This is critical: testosterone isn’t *causing* aggression, it’s *exaggerating* the aggression that’s already there.

Another example just to show we’re serious. There’s a part of your brain that probably has lots to do with aggression, a region called the amygdala.[2] Sitting right near it is the Grand Central Station of emotion-related activity in your brain, the hypothalamus. The amygdala communicates with the hypothalamus by way of a cable of neuronal connections called stria terminalis. No more jargon, I promise. The amygdala has its influence on aggression via that pathway, with bursts of electrical excitation called action potentials that ripple down the stria terminalis, putting the hypothalamus in a pissy mood.

Once again, do your hormonal intervention; flood the area with testosterone. You can do that by injecting the hormone into the bloodstream, where it eventually makes its way to this part of the brain. Or you can be elegant and surgically microinject the stuff directly into this brain region. Six of one, half a dozen of the other. The key thing is what doesn’t happen next. Does testosterone now cause there to be action potentials surging down the stria terminalis? Does it turn on that pathway? Not at all! If and only if the amygdala is *already* sending an aggression-provoking volley of action potentials down the stria terminalis, testosterone increases the rate of such action potentials by shortening the resting time between them. It’s not turning on the pathway, it’s increasing the volume of signaling if it is already turned on. It’s not causing aggression, it’s exaggerating the preexisting pattern of it,

exaggerating the response to environmental triggers of aggression.

This transcends issues of testosterone and aggression. In every generation, it is the duty of behavioral biologists to try to teach this critical point, one that seems a maddening cliché once you get it. You take that hoary old dichotomy between nature and nurture , between biological influences and environmental influences, between intrinsic factors and extrinsic ones, and, the vast majority of the time, regardless of which behavior you are thinking about and what underlying biology you are studying, the dichotomy is a sham. No biology. No environment. Just the interaction between the two.

Do you want to know how important environment and experience are in understanding testosterone and aggression? Look back at how the effects of castration were discussed earlier. There were statements like “Remove the source of testosterone in species after species and levels of aggression typically plummet.” Not “Remove the source … and aggression always goes to zero.” On average it declines, but rarely to zero, and not at all in some individuals. And the more social experience an individual had being aggressive prior to castration, the more likely that behavior persists sans cojones. Social conditioning can more than make up for the hormone.

Another example, one from one of the stranger corners of the animal kingdom: If you want your assumptions about the nature of boy beasts and girl beasts challenged, check out the spotted hyena. These animals are fast becoming the darlings of endocrinologists, sociobiologists, gynecologists, and tabloid writers. Why? Because they have a wild sex-reversal system- females are more muscular and more aggressive than males and are socially dominant over them, rare traits in the mammalian world. And get this: females secrete more of certain testosterone-related hormones than males do, producing the muscles, the aggression (and, as a reason for much of the gawking interest in these animals, wildly masculinized private parts that make it supremely difficult to tell the sex of the hyena). So this appears to be a strong vote for the causative powers of high androgen levels in aggression and social dominance. But that’s not the whole answer. High up in the hills above the University of California at Berkley is the world’s largest colony of spotted hyenas, massive bone-crunching beasts who fight with each other for the chance to have their ears scratched by Laurence Frank, the zoologist who brought them over as infants from Kenya. Various scientists are studying their sex-reversal system. The female hyenas are bigger and more muscular than the males and have the same weirdo genitals ands elevated androgen levels that their female cousins do back in the savannah. Everything is in place except … the social system is completely different from that in the wild. Despite being stoked on androgens, there is a very significant delay in the time it takes for the females to begin socially dominating the males- they’re growing up without the established social system to learn from.

When people first grasp the extent to which biology has something to do with behavior, even subtle, complex, human behavior, there is often an initial evangelical enthusiasm of the convert, a massive placing of faith in the biological components of the story. And this enthusiasm is typically of a fairly reductive type–because of physics envy, because reductionism is so impressive, because it would be so nice if there were a single gene or hormone or neurotransmitter or part of the brain that was *it*, the cause, the explanation of everything. And the trouble with testosterone is that people tend to think this way in an arena that really matters.

This is no mere academic concern. We are a fine species with some potential. Yet we are racked with sickening amounts of violence. Unless we are hermits, we feel the threat of it, often as a daily shadow. And regardless of where we hide, should our leaders push the button, we will all be lost in a final global violence. But as we try to understand and wrestle with this feature of our sociality, it is critical to remember the limits of biology. Testosterone is never going to tell us much about the suburban teenager who, in his after-school chess club, has developed a particularly aggressive style with his bishops. And it certainly isn’t going to tell us much about the teenager in some inner—city hellhole who has taken to mugging people. “Testosterone equals aggression” is inadequate for those who would offer a simple excuse: Boys will be boys and certain things in nature are inevitable. Violence is more complex than a single hormone. This is endocrinology for the bleeding heart liberal – our behavioral biology is usually meaningless outside the context of social factors and environment in which is occurs.

Notes:

[1] Testosterone is one of a family of related hormones, collectively known as “androgens” or “anabolic steroids.” They all are secreted by the testes or are the result of a modification of testosterone, they all have similar chemical structure, and they all do roughly similar things. Nonetheless, androgen mavens spend entire careers studying the important differences in the actions of different androgens. I am going to throw that subtlety to the wind and, for the sake of simplification that will horrify many, will refer throughout to all of these related hormones as “testosterone.”

[2] And no one has shown that differences in the size or shape of the amygdala, or differences in the numbers of neurons in it, can begin to predict differences in normal levels of aggression. Same punch line as with testosterone.

Further reading:

For a good general review of the subject, see E. Monaghan and S. Glickman, “Hormones and Aggressive Behavior,” in J. Becker, M. Breedlove, and D. Crews, eds., *Behavioral Endocrinology* (Cambridge, Mass.: MIT Press, 1992), 261. This also has an overview of the hyena social system, as Glickman heads the study of the Berkley hyenas. For technical papers on the acquisition of the female dominance in hyenas, see S. Jenks, M. Weldele, L. Frank, and S. Glickman, “Acquisition of Matrilineal Rank in Captive Spotted Hyenas: Emergence of a National Social System in Peer-Reared Animals and Their Offspring,” *Animal Behavior* 50 (1995): 893; and L. Frank, S. Glickman, and C. Zabel, “Ontogeny of Female Dominance in the Spotted Hyena: Perspectives from Nature and Captivity,” in P. Jewell and G. Maloiy, eds., “The Biology of Large African Mammals in Their Environment,” *Symposium of the Zoological Society of London* 61 (1989): 127.

I have emphasized that while testosterone levels in the normal range do not have much to do with aggression, a massive elevation of exposure, as would be seen in anabolic steroid abusers, does usually increase aggression. For a recent study in which even elevating into that range (approximately five times normal level) still had no effect on mood or behavior, see S. Bhasin, T. Storer, N. Berman, and colleagues, “The Effects of Supra-physiologic Doses of Testosterone on Muscle Size and Strength in Normal Men,” *New England Journal of Medicine* 335 (1996): 127.

The study showing that raising testosterone levels in the middle-ranking monkey exaggerates preexisting patterns of aggression can be found in A. Dixon and J. Herbert, “Testosterone, Aggressive Behavior and Dominance Rank in Captive Adult Male Talapoin Monkeys (*Miopithecus talapoin*), ” *Physiology and Behavior* 18 (1977): 539. For the demonstration that testosterone shortens the resting period between action potentials in neurons, see K. Kendrick and R. Drewett, “Testosterone Reduces Refractory Period of Stria Terminalis Neurons in the Rat Brain,” Science 204 (1979): 877.

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KSUM thanks you

AVfM Video Source · 17 August 2014 · Archived copy · Original

So many people have pitched in to enable *Male Students in Peril*, KSUM's conference on educational equity issues affecting men and boys. A few days ago, KSUM reached its $13,000 goal, and Sage has some words for the people responsible for this exciting outcome.

All KSUM needs you to do now is to be there to see history in the making. If you want to meet Paul Elam, Karen Straughan, Janice Fiamengo, Jonathan Taylor, and others, go ahead and grab your free ticket.

Boko Haram continues to kill and kidnap men and boys. The world is silent

Lucian Vâlsan · 18 August 2014 · Archived copy · Original

A few days ago, Boko Haram organized another raid in the northeastern part of Nigeria, this time kidnapping 97 men and boys and killing 28 other men. Additionally, 6 older men were also killed as the raid was ending, raising the total death toll to 34.

In the words of Halima Adamu, an eye-witness describing the raid to the press:

> They left no men or boys in the place; only young children, girls and women.[…] They were shouting 'Allah Akbar' (God is greatest), shooting sporadically. There was confusion everywhere. They started parking our men and boys into their vehicles, threatening to shoot whoever disobey[sic] them. Everybody was scared.

And what is the opinion of the rest of the world? Crickets, more crickets and total silence. The article on CNN has zero comments (despite being roughly 72 hours old), the report from Al Jazeera has 50-something comments, mostly trolls, and other smaller sources barely get over 10 comments.

In other words, it's fair to say that the rest of the world did not even find out that this monstrosity even occurred. Moreover, all the articles reporting on the event insist on mentioning the sole event in Boko Haram's history when they kidnapped girls – presumably as a way for the few readers to even remember who or what Boko Haram is.

In comparison, the whole world reacted to the blatantly false news that ISIS (aka Islamic State/IS) issued a fatwa that mandates circumcision on all women in the area. Even after the piece of news was proven beyond all reasonable doubt to be false, the "event" could still been heard weeks after being quoted as a fact in various corners of European and North-American media.

Now, make no mistake, ISIS (just like Boko Haram) is truly the biggest threat to all the people in those areas and these movements should be crushed by all means in order to prevent even more fatalities and more oppression.

This time, the media did not commit the sin of omission nor the sin of pandering that Barbara Kay talked about on the International Conference on Men's Issues – yet the news still was buried fairly quickly. How come?

Well, the answer really is that simple: gynocentrism.

And because of gynocentrism, stories like these will get little to no airtime and little to no analysis. When the terrorist group kidnapped (but did not kill) 234 girls (a lot of them being free now), the whole world talked about this for a few days. Talk shows were set up even in countries that have no connection whatsoever with the issue. And what's even more interesting is that in those talk shows it was seldom mentioned that in the same raid 16 people (read: mostly men) were killed.

Being kidnapped by a bunch of religious extremists is a very bad situation. But being killed is far-worse. Yet merely pointing that out is now an act of misogyny or endorsement of female oppression. And no, those people who say such things are not joking.

Politics does not (and will not, anytime soon) help change this either. The anti-Islamic Right has very little interest in airing these kinds of stories because the victimization of men doesn't bring them audience. No one cashes in on apathy. The pro-Islamic and/or pro-Feminist Left also has very little interest in these kinds of stories as well because the victimization of men has a similar lack of payoff.

This year alone, Boko Haram killed 2000 people – most of them civilian men. Since 2009, the figure goes as high as 5,000 fatalities. On top of that, Boko Haram kidnapped 161 men (97 now, 60 in June, one in July and three in May) just this year alone. Yet every single article about this group mentions only the incident where women were involved.

Is Boko Haram is a misandrist group? No, not really. Boko Haram is a fucked-in-the-head religious extremist group. Their motivation is not misandry – but religious supremacy, a worldview that affects men and women differently but essentially oppresses everyone.

However, Europe and North America's elites are driven to a certain extent by a worldview that completely disregards male suffering at best or blames those very male victims for what happened to them at worst. Is there a "solution" to the Boko Haram problem? I don't think so, and I don't purport to have it. But it would be a very healthy first step towards a more honest discourse if we would at the very least come to a point where we view violence (Islamic or otherwise) as an issue affecting humans – not just women.

Carnell Smith: Presentation to the International Conference on Men's Issues 2014

Carnell Smith · 18 August 2014 · Archived copy · Original

We will over the next few weeks present full transcripts of all the presentations at the International Conference on Men's Issues 2014. Here we bring you Carnell Smith's speech, the third presentation from Day 2, Saturday, June 28, 2014. Our thanks once again to Rick Westlake for doing the bulk of the work of this transcription. —DE

(Attila Vinczer) One second—Stop, stop, stop—we have four books to give away …

So, start looking at your numbers.

The first one is *Bachelor Pad Economics* by Aaron Clarey. I'd also like to take this opportunity to thank Aaron for his very generous contribution to this event …

(Fade-out/fade-back.)

Our next speaker is Carnell Smith, who will be talking about paternity fraud. I had the distinct pleasure of spending some time with him yesterday afternoon—well, early evening. And we will have Fred Jones make this introduction. Please put your hands together.

(Applause. Fred Jones takes the podium.)

Test … Possibility, passion, and persistence are the core principles by which our next speaker lives by. As a leading international expert that won his own case after appealing to the United States Supreme Court, Carnell Smith is a national spokesman on family law and DNA-testing issues. He helps people use the law to reclaim their power.

He has written model law, and consulted on legislation in more than ten states. Featured as a guest expert on *Dr. Phil*, *Fox Business News, CBS Early Show,* Univision, Fuji TV in Japan, *TIME Magazine, Men's Health Magazine, Reason Magazine*, ABC Radio show with Michael Baisman, NPR Radio with Tavis Smiley, Michael Smerconish radio show, the *Frank Ski Show*, Rolonda Watts show, Jesse Bonds show, Al Sharpton, and many other syndicated talk shows.

Smith is a coach, advocate, speaker, workshop leader, and frequent contributor to TV, radio, newspaper, magazine, and film projects in the United States and abroad. He founded the Citizens Against Paternity Fraud advocacy group, founded the 4Truth Identity DNA Center, co-founded the National Family Justice Association, which is a 501c3 non-profit, launched the PaternityFraud.com and 911DNATest.com websites. Just for the record, I've known this young man more than 15 years. And I'm just reading this to be obedient. So stay with me, okay?

Carnell—but it's all true! He's authored the Georgia Senate Paternity Fraud Report and the District of Columbia paternity-fraud reports; co-produced "Secret Identity," the paternity-fraud basis of a movie; co-produced Real Life Media TV CDs; consulted for a paternity-fraud survey with Sharon Squires, Ph.D.; created the Naked Truth University workshop series; created the Operation Social Impact program; founded Carnell Smith Unlimited, a solution-focused consulting firm. His philosophy is "The Mission Is Possible, regardless of the odds, when you make up your mind to go for it." Smith will release his book, *Mission Possible: The Carnell Smith Story*, coming 2014, this fall, subtitled, "You don't have to pay for a child that's not yours."

Would you please help me welcome my friend and Mission Possible strategist, Mr. Carnell Smith.

(Applause. Carnell Smith takes the podium.)

All's good … I'm wired … Good morning! It is a pleasure to be invited here, to the First Conference on Men's Issues. And … paternity fraud is indeed one of the men's issues.

I was asked to speak about paternity fraud and misandry, but it wouldn't be fair, after Tom and I talked, that I not pull the skirt off of, and reveal … "Cupcake Chronicles." You will find out some things today about Cupcake—and

I'm using Cupcake to protect the names of the guilty. But many people make a bad mistake, or try to assume that paternity fraud is "men versus women," when the truth of the matter is, it is us against an unjust system that is financed by the Evil Empire.

But they made a mistake. They made a mistake of trapping an alpha male, who is an engineer, a trouble-shooter, an escalation-crisis manager … What is the chance that an alpha male is going to lick the hand of the person that trapped him in the cage? Not a chance! … And I'm also an invisible Honey Badger, in case anybody …

A man thought that his troubles were over. He paid child support 15, 16 … and he had a spot marked on his calendar. He had the 18th birthday, for his daughter, marked on the calendar. And when that day came, he got his checkbook out, he was ready to throw a party, he wrote that check, and he said, "I want you to take this check to your mother, and I want you to tell her this is the last dime she'll ever get out of me."

The young lady takes the check, she goes back, she hands it to her mom, and then she comes back … with this rather surprising look on her face, she says, "Well, Mom says you're not my daddy!"

Not funny, is it?

In fact, it is probably one of the cruelest forms of deception … betrayal. Because if it were up to us men, and we could work with the person who had deceived us, we could solve the problem, right there. But now, let's bring in the Evil Empire that finances the child-support enforcement system. And there are billions of dollars. And their goal is to get massive numbers of paternities established … and may I say, by any means necessary. And herein lies the problem about paternity fraud.

Now, I want you to know that I catch a lot of heat over the fact that I—over 14 years, now, I insist on maintaining the name 'paternity fraud.' But it wouldn't be fair to you that I not tell you what it's defined as.

Most people are okay with the part about a lawsuit being established, to make a man support his child. Yeah, okay, that's cool! We want guys to step up to the plate. We want responsible men to step up to the plate and take care of his child. But there's a little problem here.

The definition, within Parson's Law, Black's Law Dictionaries, and a few others, that says "the willful and knowing concealment of a material fact constitutes fraud." Let's put the two together, then. Cupcake alleges that someone caused her pregnancy, while she knowingly hides the existence of other paternity candidates. Or how about this? He didn't do it—and she knew that he didn't do it. However, she has a motivation … because I'm going to talk about four ways that paternity fraud happens.

Remember now, I didn't name names; she is Cupcake, okay? Let's keep that straight, for the record.

Cupcake is not limited to one race. Cupcake is not just limited to one status of whether single or married. Cupcake cuts across religious lines, socioeconomic lines. She has cousins—in fact, you probably know Cupcake. After today, you might know someone who needs to be warned that they're in a relationship with Cupcake.

But in spite of all of that, Cupcake is really a tool of the Evil Empire, and she herself is being used—but as long as she's getting paid … Let's ask Cupcake: Cupcake, do you see anything wrong with lying for money? "N'uh-uh, no, no, no, not—mm-mm, No!" But … it wouldn't be fair to you, without breaking this down a little further.

So the four things, the four ways that paternity fraud actually happens is … single men, and teen boys; and in the United States, they've crafted a very good technique to take advantage of this thing, we men who like to provide and protect. And we tell them, "We need you to come to the hospital, because your baby's here; and you want your baby to have a father, don't you?"

And he's like, "Yeah, well, I'll sign that, sure."

Only problem is, they already have a deal with Cupcake: "Now, Cupcake, you can't get your child support if you don't get his autograph."

Now, he comes to the hospital expecting to find a child that's whose? His! He doesn't know, though, that the hospital staff are getting paid $20 to $50 for each paternity confession that they get signed … yes, I'm being a little smart-ass when using the term "confession." We're asking him to sign a document admitting to a pregnancy with no proof—just on the word of Cupcake. Now, does Cupcake have any incentive to hide material facts? Anybody, do you believe she has an incentive? … Yes, she does.

And if you have a—if you're a parent of a teenage boy, did you know that your income can be factored into the equation for child support for your un-emancipated son? Now, Cupcake doesn't see a problem with that. I sure as heck do!

The next area that happens is called "marital paternity fraud." Marital paternity fraud is based on the common law. Lord Mansfield actually believed that any children born while the wife was married to the husband were automatically his children. Beautiful concept. In fact, in terms of ideology, we're like, "Yeah! Yeah, that's right!" But Blackstone put a couple of exceptions in there—EXCEPT when he didn't have access to her, during the time of conception. Except when he was away on the high seas for more than nine months. And, as you heard earlier today, the children were actually his property. So he didn't really have to lose anything, other than the fact that he had been shammed by a cuckolding wife.

The next one is "default judgment." In the United States, they have crafted the art to where the only thing that's required to make you the father is the pen of a judge, or an administrative-hearing officer, who is not an elected judge. But if your case falls under administrative law, in the United States, it can have the weight and the enforcement of a judge.

Now, what is the problem when there is an incorrect default paternity judgment? I mean, Cupcake, she would never say, "Your Honor, this is my baby's father, and he refuses to support his child." And the judge says, "Oh, heck no! We're not having that! Where is he? Bring that scalawag here! We will—girl, you just be still, I'll get that wallet for you."

However, Cupcake gave the judge the wrong address. And the guy who's accused does not make it to that first hearing. And in the State of California, they were so good at perfecting, getting default judgments, that in 2005 they were able to get 70%—nearly 380,000—paternities established by the power of the pen.

And then they said, "It's your fault that you didn't make it to that first court hearing."

"But, Your Honor, I was deployed in Afghanistan at the time. And for me to be the father, she would have to have had a gestation of 11 months! Your Honor, you can add, can't you?"

"Don't you say another word."

You still have to respect the power and authority of the court, but—"Your Honor, can you bring Cupcake here? I mean, if I had a kid that she carried for 11 months, I want to see this! In fact, let's call the TV crews! 'Cause this is a major feat—this should be, like, the Ninth Wonder of the World!"

Unfortunately, for men and teen boys that miss that first hearing, his problem's going to be that at this point there's now an order established. And the Child Support Enforcement attorney says, "Your Honor, it's not our duty to determine if he's the father. We have an order here, and it's the court's job to enforce this order." And Cupcake's over there, going, "Yeahhh! Your job, Your Honor, is to get my money." So ordered. So ordered.

And I know, by the looks of some of your faces, you're like, "Man, that guy is putting us on, man, that stuff doesn't happen!"

What about this last category? "Mistaken identity."

I had a client, who is a young man, who was going to the Atlanta airport; he was going to pick up a relative who was coming in town. He made a wrong turn, and he ended up going up a one-way street. Now, the local law enforcement saw this, and decided that he needed to be educated on proper driving. And, they ran his name, after

he showed his ID—he apologized profusely for making this wrong turn; he was trying to get to the airport to pick up his relative. What he didn't know—there was a guy who had a warrant for outstanding child support, who had exactly the same name that he did.

You have no idea what happens next, so I'm going to tell you what happens next: this is what happened next. *(Crosses his hands behind his back.)* Even though the warrant described a guy who was six-foot-one, 140 pounds, who was as lovely-complected as I am. Only problem is, this young man, who became my client and I got an attorney for him—and I offered him my DNA-testing services, 'cause if he was right, I wanted to make sure that Cupcake got all of the credit she so richly deserved!

And they put this young man in jail for three days; and because he complained so much, the jailer modified the information on the warrant to match my client that was locked up!

Here's the problem: My client had the same name, but he was only five-foot-six. And he was also muscular. And he also had a much lighter complexion than me. I could tell that this guy didn't look like the guy in the warrant, without my glasses! And I'm extremely nearsighted, so … Dogs run out of the way when I'm driving, so you don't want me driving without my glasses, but … I believe that the local law enforcement were capable of identifying the correct person versus the warrant.

Here's what it took for us to extricate my client out of that mess: we actually had to file a motion and demand that Cupcake be picked up, bring her and her child to the court, so that I could provide the legal DNA collection services with full chain-of-custody, photograph, fingerprint; add tracking to and from the lab; and I was going to do a rush job on this because, you know, if my guy was really guilty, then, you know, he should be responsible! Right?

Well, Cupcake came reluctantly to court, with an escort, because we insisted that she come to appear before the court to identify this person. And Cupcake says, 'That ain't him!' And the court—I said, Well, let's order the DNA test, so that my client will never, ever, have to face this again. And the court, in its infinite wisdom, said, No … No.

I consider that to be a travesty of justice.

Dr. Martin Luther King said that a threat to justice anywhere is a threat to justice everywhere. And if we can do this to a guy whose only fault was making the wrong turn, to fall in the scope and radar of the local law enforcement—because he had the same name, that he didn't get to pick, by the way; I guess he could blame his parents—but to put him in jail for three days, and then try to cover it up by modifying the warrant! But you do know that there are records that you can subpoena … oh, I'm also an expert witness for court, by the way. And since I was one of those people that got caught in that trap, I make it my mission to help those people who've been caught and tricked. They deserve to have justice. They need to have a fair day, because the decision should be made once and for all.

But let me tell you something else about Cupcake. See, I have other clients. And I had a married guy, who thought that he was the Ultimate Guy—he was Mister Handsome. He was so good, and so good-looking, that he felt that he should have a wife and a girlfriend. Now, this is not a debate about what's right and what's wrong … but his girlfriend was tired of his wife, and the fact that he wouldn't leave his wife.

The girlfriend filed for child support and invoked the power of the Evil Empire against him. And the wife, when she got that warrant, and had the police come serve her husband—she said, "Well, I want a paternity test on the girlfriend's children! Both of them!" Well … the girlfriend said, "Well, he should get a paternity test on your kids, too!"

And the attorney for Mister Handsome knows that I provide services on-site, live, at the courtroom, says, "Well, let's settle the matter. Why don't we do DNA testing on all of them?" And I said, You know, that's a fine idea. That's a fine idea. So I provided the services, and in about three days, the truth came back. He was married to Cupcake, and he was also dating Cupcake! All of the children from the girlfriend, Child 1 and Child 2, are not his; all of the children from his wife are not his. But only men get credit for this type of activity.

I want you to know that Mister Handsome didn't feel too big and too bad after this. In fact, he turned in his Player Card, 'cause Cupcake showed him, "Fool, we wrote the rules here." There's one good thing that happened for him: we helped him determine what the facts were before there was a court order against him. His life would have been extremely difficult had it not been that his lawyers knew me, because I was providing services on-site at court. He would have, in most circumstances, been ordered to pay child support for four children that are not his; to have his income calculated based on his gross income; and, oh, by the way, you can't visit them. I'm going to talk about "best interests of the child" as one of the objections of why I say the law should be changed.

But the other thing that would have helped him is that in my state, Georgia, there is legislation on the books that says, any time there's an open court order, and you can meet the conditions, the court will have to address this issue. But there's only two states in the whole United States that have an unlimited time limit; and that's Georgia, where I am the guy, the alpha male, who was willing to "open up a can of whoop" because they picked on me and my family, and they told me that my wife and my newborn daughter didn't matter. They told me that they're invisible, because this order that's before the court … the only one that we're talking about is the child from your former girlfriend.

And I found out, after 11 years, this beautiful, intelligent, witty little girl, that I and my family loved dearly, is not my child. And the first thing that Cupcake said, "That DNA test can't be right." So—me being the sporting guy that I am—"You pick any lab that you want to, and I'll take another test! This time, with you." Well, sure enough, the lab that she picked—took a lot longer than our lab; we aren't trying to compare here, but—results come back, zero point zero percent paternity. And she's like, "I have no idea what happened."

I don't want to make light of this, but see, the impact to men, in the area of paternity fraud, is so intertwined and intertangled with all of the other things that happen to men, throughout this human rights movement, this fathers' rights movement, is that men become depressed—nervous breakdown—stressed—because the Evil Empire then pulls a gun on him and says, "You're going to give up that money or you're going to jail."

I don't know about you, but that could be some powerful motivation to say, "I will not be silenced. I will not just lie down and take this. I will fight this if it's my last dying breath, and I'm going to do so on national television; because as a man who's born in America, a free man, I'm going to call out my state for supporting slavery against men—involuntary servitude." Because what you do in paternity fraud is, you turn that man and that boy into a wage-slave. And therefore, he becomes "income-producing property."

And as a wage-slave, he is income-producing property of the Evil Empire. And why should the Evil Empire change its order of business—you know, modus operandi—why should they change that, because we got him! "Well, Your Honor, it's his fault that he didn't figure out that Cupcake tricked him." And Cupcake says, "Yeah! That's right! I tricked him fair and square!"

And it's only funny to the people who don't understand what it's like, that, for us guys who love being an active dad. We love being involved with our kids. But when you're a paternity-fraud victim, and you even want to have a relationship with a child that you now found out is not yours … the infinite wise court says, "But you're not a relative!" WTF?—well, that means What The Freak for me, okay? I mean … feel free to use your own definition, okay?

But the same court says to me—the parents that have teen sons, those married men—the same court says, "But now, get your hand off that wallet. Now that's ours. Look—we got it first, you didn't figure it out, and therefore we're going to keep you on the Pay or Go to Jail. And oh, by the way, if you lose your job, or your job loses you, you're still responsible for making that payment at the same level while you're unemployed."

And if you don't think that actually happens, feel free to visit PaternityFraud.com, and look on my website at a young man named Frank Hatley. And Frank had a girlfriend, named Cupcake! And Cupcake told Frank, "I'm pregnant, and you're the baby's father." And Frank was like, "Yeah! I'm going to be a daddy, and it's a son!" But somebody told him that, well, you know, Cupcake has some extracurricular friends. Say it with me: Whaaaat? "Yes.

Yes, she has extracurricular friends." So he gets a paternity test, and sure enough, "You Are NOT the Father." And—to fair-minded, sensible people—we would say, Well, the problem's over with, right? It's done.

That's not what happened for Frank … Frank, then, lost his job. Or should I say, his job lost him? Because the company downsized. They were having some tough times, and they had to cut back on their staffing. And our good friend Frank, here, ends up living on unemployment. And then when unemployment ran out, Frank lived in his car.

Remember, I said that Frank's got a paternity test that proved he's been framed for a pregnancy that he didn't commit, and we can prove it.

Well, once his unemployment ran out, he no longer had any money to pay on the child support. And the judge and the child-support enforcement attorney promptly requested that he be jailed and incarcerated. And by the way, we'll let him out when he pays the back money. Sounds fair to you, right? After all, she tricked him fair-and-square.

The only person who had compassion on Frank was the sheriff at the jail. They contacted the Southern Law Human Rights Center in Atlanta. Well, by this time, the law that I had won with … Frank was just the guy that I was looking for, who couldn't afford to fight back; who couldn't put up $20,000, like I did, for a retainer. I didn't feel that no one should have to pay for their freedom—because the price of justice was just too darn high!

That law got Frank out of jail, erased all of the child-support arrears, and he is now happily living with his family. But guess what? He's still hurting. He's been wounded, emotionally, financially … and guess what? He has a record now. And did you know that in some places, the fact that he's been in jail—they won't ask why; the fact that he was locked up is "his fault."

In all fairness, not trying to titillate you, but you should be aware that there is a problem when I can tell you that, over the last 10 years, there have been over one million men tested in the United States, and over 33% of them, depending on which year, turned out to not be the fathers. And we are not sure that all of them have been set free.

So from my perspective as the alpha male who's caught in the trap, we must study this thing. There is something required in order to prevent this problem. So I found a woman who is the head of a child-support enforcement agency, and she had a brilliant idea: she said we should do DNA testing at birth! I was like, yeah …

You're not going to clap after this, though: she said a woman shouldn't be forced to put her husband's name on the birth certificate when the boyfriend is the daddy. And people said, "Yeah, it should be her choice!"

Carnell Smith comes along and says the same thing that she said—well, we should do automatic DNA testing at birth because that would stop paternity fraud within a week of leaving the hospital. Lo and behold, I've been told that I'm against women—"What about the best interests of the child?" I'm like, Well, what about every child having the right to know that the truth's on their birth certificate?

Cupcake, in her infinite wisdom, says, "No, but you're trying to be unfair. You're not being reasonable—and quit trying to confuse us with the facts! 'Cause, it's all about the child." Until you say, Well, the best interests of the child, why does that include having a relationship—why not have a relationship with the children that ARE yours?

I told Cupcake, in my case, that my family and I love your daughter. And we're willing to still do for her because of our relationship with her. And Cupcake said, "If you're not willing to pay me money under the Pay-or-Go-to-Jail Evil Empire, you cannot see her." I was like, You sure about that? And in all the media stories, only one or two you'll find that I was the guy still trying to see the child who wasn't mine, but outside of the court system. I understood the power of the Evil Empire.

And the solution for this whole mess? If we could get Cupcake to tell the truth 100% of the time, before there was a court order, before there was a no-fault divorce, before there was a transfer of marital assets and property, I think we could have worked it out—we could have solved it, and said, Well, look, just let us have a relationship.

Some of you may have seen me on the *Dr. Phil* show, where I debated a very—well, maybe not debated, maybe a spirited discussion—with the attorney Gloria Allred. According to the audience, I won that debate. Because here

was the tipping-point question: Gloria Allred said that my client, who was there with me, the doctor—he should have known that Cupcake was lying to him because he has a medical doctorate degree! And I said, Yes, okay, yes, he's supposed to be like Mister Spock and able to apply a Vulcan Mind Meld Technique—like, boy, are you way off base! I said, If she's woman enough to have the affair, she should be woman enough to step up to the plate and say, yes, I messed up my marriage. Yes, I did that, and I'll be responsible.

I want to part with this: the laws can be changed. But you have to first believe that it's possible. If you do nothing, then nothing changes.

People contact me saying they know someone who's affected. Now, you've got a choice. You can go try to do what I've done now for 14 years, and run the risk of doing it wrong; or you can hire people like me and Diana Thompson and Murray Davis, who have been effective in getting legislation in place, writing laws—and by the way, in my state, I garnered over 99.5% of the support of both houses and the governor. It's not a partisan issue. It's a human rights issue. Men and boys are good!

You need to know about Cupcake. Cupcake is used by the Evil Empire, to meet their quota of paternities—numbers. But nowhere in the financing of the state does it say they have to be accurate paternity establishments. Expose the issue. Expose the fact that there are solutions, and there are people, like the alpha man, the dude that wouldn't quit, the guy who's a proud member of the Open Can of Whoop Club …

Will you join me?

(Applause. Attila Vinczer comes on stage, and Carnell Smith leaves the podium.)

Carnell, thank you so much—your work is invaluable. The conditions that men face in this area are daunting, and simply just unbelievable. Thank you.

Is libertarianism the undercurrent of the MHRM?

Dean Esmay · 18 August 2014 · Archived copy · Original

Editor's note: This article is also available in Spanish.

Politics, most especially in the United States, has become so incredibly polarized that there is a tendency to instantly identify anyone and everyone as either "leftist" or "right-wing," "wingnut" versus "moonbat." When politically-oriented publications take a look at the Men's Human Rights Movement, they tend either to be bewildered and out of their depth, or to try to pin a label on us that won't stick.

Full disclosure before I say more: I at one time considered myself a diehard liberal Democrat (of the U.S. variety). I got older and I became a libertarian. I got older and became a Republican (again, of the U.S. variety). Then I got older still and threw it all away, and now refuse to self-identify as anything but a classical liberal and a pragmatist, which is where I've been for more than 10 years and will likely be for the rest of my life. I think Ayn Rand was as nutty as Karl Marx, and I think Von Mises and Keynes both had valid points of view. Sorry, ideologues, you don't have to like it, I am who I am, so if you need to split the world into binary "you're either this or you're that," then fine, assign me your favorite label and just walk away.

Now, for those of you who can think independently:

It's been noted on more than one occasion that there seem to be an awful lot of libertarians in the Men's Human Rights Movement and that noted men's advocates like Karen Straughan and Paul Elam have been asked to speak at various libertarian events. Some have even asked whether or not some variety of conservatism and/or libertarianism is a requirement to be in the Men's Human Rights Movement.

Part of the answer lies in this: Straughan and Elam have made it clear that they would happily speak to Greens, socialists, traditional conservatives, Democrats, Republicans, or anyone else: *the libertarians are just the only ones with the courage to ask*. At the moment.

Some so-called MRAs, believe it or not, have answered with a firm "Yes, you must be libertarian (or conservative)" and will not tolerate a fellow MRA who does not toe that political line. It's hard not to notice, however, that every so-called MRA who takes that stance has rendered themselves almost irrelevant to the mainstream of a growing movement, their audiences static or even shrinking as the rest of us continue to grow while requiring no ideological purity tests, no adherence to left or right, no adherence to any political party.

Yet still, it's hard not to notice that there are a lot of libertarians running around, even here on A Voice for Men. It's hard to say if they're a majority, but they're probably a disproportionate share of the audience. The question then naturally comes to the suspicious mind: Is the MHRM a stalking horse for libertarianism?

My own answer is a firm "no." I believe that libertarians are attracted to the Men's Human Rights Movement because they tend to see evil in government faster than others—it's sort of embedded in their philosophy—and it's hard not to notice when you really look at things and see that most government programs these days are geared primarily toward either helping women or that nebulous blob called "women and children," with, of course, boy children no longer being part of the "women and children" blob once they hit puberty. (Indeed, even while prepubescent, boy-children still often receive distinctly less favorable treatment by many government programs these days.)

When my leftist friends talk to me about the anti-government sentiment often found in MHRM circles, I always ask them this:

When a great mass of people experience a state that does little or nothing that helps them in a way they can see, and experiences only indifference when it's not outright punishment from that state, what do you think their reaction is eventually going to be? If government is doing a terrible job on helping boys and men, and is frequently hurting them—and it is—why the hell wouldn't people conscious of these issues start developing a distinct aversion to the

state?

What is it that you think is going on in Ferguson, Missouri, right now? If your answer is “race war” or “the n*****s are just acting like thugs again,” please turn around and go find another website to read. The real answer is, it’s people who feel they have no stake whatsoever in the system, and that the state can’t be trusted to do anything but ignore them at best or shoot them dead at worst.

They do not trust the government. Why? Because they have been given no good reason to trust it and a list of reasons a mile long *not* to trust it.

Liberal whinging about racism isn’t going to fix it either. It really won’t. One more lecture about racism will just cause every beat cop to sit stone-faced, hearing nothing he hasn’t heard before, but not really change anything because what those cops mostly face is a citizenry that doesn’t like or trust them. Race isn’t the ultimate issue; the issue is that those cops’ jobs aren’t centered around helping the people they’re supposed to serve. That’s not ultimately their fault, it’s the design of the system itself.

I am certain there are angry Sharptonesque Black people, and dumbass self-righteous White liberals, reading this now who are guffawing and saying of course it’s all about race. But sorry, punks, I’ve been around: I’ve been in predominately Black cities with predominately Black cops, Black city council, Black mayor, Black police chief, Black in every direction you looked with lily-white Dean the only Casper in sight, and seen Black cops treat Black kids exactly the same way the White cops in places like Ferguson do. It just rarely makes the national news because they can’t pin a racial angle on it.

If you live in Detroit Michigan, or Compton California, or Inkster Michigan, or Dayton Ohio, or New Orleans Louisiana, you may well be a Black 19-year-old kid who gets his ass whupped by a gang of angry Black cops, run up on phony charges by a Black prosecutor, defended by a Black public defender who doesn’t give a crap about you, thrown into prison by a Black judge, and watched over by Black guards while they sodomize your Black ass in the showers.

If you think it’s all about race, think again: it’s about a system that offers no hope and no security to people, and most especially doesn’t give a damn about young men, who are fully expected to fend for themselves no matter what obstacles in life they face and what lack of real opportunities they have.

They get the message loud and clear: “If you care about us at all, the only thing you care about us is how to hurt us or at least make us disappear.”

And in one way or another, that increasingly is the feeling of a growing number of men of all races and ethnicities.

Indeed, my prediction is that the minute struggling men figure out that race is not the main barrier the system has put in place against them, that it’s their sex, the world will change pretty damned quick.

I expect libertarians to have a disproportionately loud voice in the men’s movement because, say whatever else you will about libertarians, when government is doing evil, they see it pretty damn fast. And when people feel downtrodden, a “don’t trust government, government sucks” message is a pretty easy sell.

What this should do for liberals and conservatives, leftists and rightists, is not provide an excuse to dismiss the issues. What it should be doing is causing leftists and rightists to start asking themselves how they can do a better job.

Let’s say you’re an old-school leftist or liberal: I will remind you that the left had its genesis in a group of people they unashamedly called “the working man.” When you make a list on your fingers of everything that liberals and leftists have done for working class men in the last 40 years, how long before you run out of fingers? Personally, all 10 of mine are free because I can’t think of a goddamned thing. Maybe you can think of one or two, and if so feel free to let me know, but if you can name even five things of real substance, I’ll eat my head.

But you conservatives, you think you’re so smugly superior because at least you’ve been critical of feminism? Yeah.

Okay. Please make a list for me of what exactly conservatives have done that is a substantive amelioration of the conditions that drive the heavy rates of suicide, divorce, alcoholism, homelessness, and educational failure in men and boys. What have you actually done, except berate them to "man up" and otherwise shame them? Great, you've told them they can enjoy sports, that it's cool boys like sports. Well, lots of liberals like sports too; did you have anything else on offer? "Family values?" Oh, that's nice, family values, you like those, but what are you doing to make a young man want to have a family in the first place?

Maybe Tucker Carlson has the answer. He's the conservative idiot who told Dr. Helen Smith that it was a man's job to take a horrible deal in marriage and divorce. Or how about Phyllis Schiafly, a great conservative egalitarian as long as it does not inconvenience anyone with a vagina? Or Tammy Bruce, who openly states women's job is to civilize men with sex? Or William Bennett, who says boys and young men are failing because they refuse to "man up?" Or Kay Hymowitz, who mocks today's men as perpetual adolescents?

Hint for conservatives: Saying the word *feminazi* a few times doesn't give you any worth to men and boys.

Here's what I believe:

This is a growing sociopolitical movement that has no allegiance whatsoever to the old labels of the past. Men increasingly need to be looking at not just women but society as a whole and asking, "What's in it for me?" And if the answer isn't clear and straightforward, you should expect them to shrug their shoulders and refuse to participate in your grand scheme for society.

If you're a left-winger and you find yourself dismayed at the condition that men and boys are in, you need to stop attacking conservatives. No, really, you do. Conservatives may drive you batty, but all your other lefty friends are already doing that. What you really need to be doing is turning to your fellow leftists and pointing out where they're failing boys and men. Because the list of areas where leftists have put men at the back of the bus is overwhelming, and they need quite a bit of consciousness-raising in that area.

But you right-wingers? Saying a few nice things here and there about boys and men and "manliness," whatever that is, and occasionally bashing feminists, doesn't get you a free pass. Where are you on challenging conservatives who only have shaming, humiliation, and stern lectures to offer young men? Why are you complicit in a system that's more likely to throw struggling young men in prison than it is to help mentor them into a better life? What are you doing about alimony reform, child support reform, reforming the family court system, due process violations, and holding female criminals more accountable?

If you're conservative and interested in men's issues, you need to stop attacking leftists/liberals and start holding your conservative/rightist pals' feet to the fire and asking them why they support, or stay silent on, so many things that hurt our boys and men.

Do I think the libertarians have all the answers? No. But I do know this: If the libertarians are the only ones who are bothering to listen to these issues, and at least talk about them without condescension, then you shouldn't be surprised when a lot of men, young and old, start to think the libertarians are the only ones who have answers. After all, *they're the ones visibly taking this stuff seriously*.

Am I a libertarian? As I noted earlier, no. I'm that bane of ideologues everywhere: a pragmatist. So if you're a leftist and you're dismayed at what looks like a large amount of anti-leftist sentiment in men's issues circles, don't chide the Men's Human Rights Activists for it—*give shit to your fellow leftists for letting it happen.*

And if you're a conservative, don't sit there with that smug "See, I told you so" smirk on your face. Look at the jackasses on your side of the fence who sit around doing nothing while our boys are slowly destroyed, while married men getting divorced are ground in the dirt, female criminals and abusers are given a free pass, a prison-industrial complex designed to warehouse an overwhelmingly male population grows, and give them lectures about how if we just "got back" to whatever idea of "limited government" you think is best, this would all go away. Instead, start challenging your fellow conservatives for their silence in the face of misandry, for their cowardice in

not challenging civil rights-trashing laws, for having no answers for men seeking help except “Suck it up, wimp.” You don’t get to sit on your laurels and say, “Well, we kind of gave crap to the feminists, sometimes” and think that’s enough. It’s not enough by a long shot.

Clean your own house up. Challenge your like-minded political friends to think harder about what they have to offer men and boys besides shame, indifference, or punishment.

Maybe the libertarian contingent will still carry the day, but that’s damn well a certainty if neither left nor right even tries to put offers on the table.

There are a growing number of men on strike, and this bodes well for neither liberals nor conservatives. Those men are on strike because they’re not given any reason to believe in their governments, their communities, their churches, their institutions of learning, even their own families in many cases. They have been given no reason to care about any of it, and in a society that make it abundantly clear it doesn’t care about them, why would they have any other reaction?

“You can all go to hell” is the natural reaction of people who perceive an entire system as viewing them with indifference or outright contempt. Until you do something to address that, you’re an idiot if you don’t expect “screw the government, screw the system, screw society, **screw everybody**” to be the default attitude of people you do nothing for and make it abundantly clear you care nothing about.

A New Fathers 4 Justice protest in Hyde Park, London: deeply moving videos about children's and fathers' rights

Mike Buchanan · 18 August 2014 · Archived copy · Original

Our thanks to James Williams of Menmatters Radio for bringing this matter to our attention. It concerns a New Fathers 4 Justice protest that started August 12 in Hyde Park, London, one with a difference—one aimed at an international audience. James sent the following message, which included a link to to a short video that we consider the most moving video we've ever seen about children's and fathers' rights:

> HYDE PARK CORNER PROTEST
> On Tuesday 12th August 2014, I was phoned by a man called Archi who, with 5 other companions, had scaled Apsley House in Hyde Park London. The protestors are in full view of the busy traffic that pass through this part of London. It is claimed to be the first international protest of its kind consisting of three Brits, two French and an American.
>
> On the structure they have unfurled a banner with the URL of an important video.
>
> The protesters are a part of fathers' rights group protesting about the corruption of the family justice system, not just in the UK, but globally. They are expected to be up there for 3 days. If you wish to pledge your support then visit the website, contact media organizations, local politicians, or community organizations to express that support.
>
> If you wish to text or phone to give your support this is the number that the protesters are happy for you to contact them on: +44 (0) 7849793917
>
> The word is spreading. The London *Evening Standard* has already published this story online – here.

Indeed, the situation since James sent that email seems to be getting even more attention:

More at http://www.humanworth.co.uk/

A Voice for Men has a new mission statement

AVFM · 19 August 2014 · Archived copy · Original

The past 50 years have been a time of remarkable change in the world of western women. With the help of technology and forward thinking, our society has thrown off sex-based expectations and limitations for women, allowing them important, long-deserved access to the path of self-actualization.

We now live in a world where a woman's role in life is one of choice, not a destiny shaped by tradition, determined by biology, or forged in law. This, we think, is as it should be.

This revolution in freedom and identity, however, will not be complete until the same standards find their way into the lives of the average man. The absence of that complementary change in the lives of men has created an imbalance that erodes the autonomy of both sexes. Unless this changes, that imbalance will worsen.

Freedom from sex-based expectations for just one sex will never result in freedom for either sex. It is simply a foundation of exploitation on which tyranny is built and administered.

As a society, we are already on that path. The noble idea of freedom and equity between the sexes has been corrupted. It has become a malignancy on our social consciousness. What used to be cooperation between the sexes is now gynocentric parasitism that inhabits every level of men's existence, from cradle to coffin. The efforts to enhance the rights of women have become toxic efforts to undermine the rights of men.

It is time for equity-minded men and women to engage in the final push for freedom for both sexes, and indeed for all human beings. It is time for the interests of humanity to take precedence over the interests of men and women as political factions and social adversaries.

It is time for a movement that truly favors humanity, not a particular sex. It is time for feminism to fulfill its promise of equality, and to quit making a mockery of it.

With those humanist ideals guiding our path, we hereby proclaim the following mission of A Voice for Men:

Male Genital Mutilation, euphemistically known as "circumcision," must end. Neither religion nor tradition will excuse the sexual mutilation of children.

Ratify the Equal Rights Amendment (ERA) precisely as it was originally written, and sign it into law. Or the equivalent in other countries if they do not yet have equal rights as a matter of law.

Selective Service must either be abolished or include women.

Reproductive rights, choice in parenthood for men. Consent to sex is not consent to parenthood. Upholding this idea for women while denying it to men must end. Men must be allowed to unilaterally reject parental rights and obligations during the same period of time in which a woman may legally obtain an abortion. The identified father must be served with legal notification of the intent to use his assets for the benefit of a child while an abortion is still legal or the right to use said assets by the mother is forfeit.

Paternity testing should be mandatory on demand by any alleged father at any time. No man shall be held legally responsible for a child he did not father.

Paternity fraud should be punishable under law under the same standards of any other form of fraud.

Affirmative Action programs based on sex must be abolished.

Abolish the Violence Against Women Act (VAWA), and retroactively audit its beneficiaries for accountability with funds used.

Abandon the Duluth Model and all patriarchy theory-based models of domestic violence in favor of non-ideological, evidence-based solutions and programs.

End primary aggressor laws.

End mandatory arrest laws.

Require all state and federally funded DV programs to extend full and equal services, including shelter, without regard to sex.

Sever family courts from Title IV-D money.

Implement the assumption of joint legal and physical custody during divorce.

Allegations of intimate partnership violence or violence toward children in divorce proceedings must be proven in criminal court before they may be used as reason to deny physical or legal custody.

Dispense with child support except in special circumstances.

End alimony except by prenuptial agreement.

Make prenuptial agreements irrevocably binding.

Marriage should be based solely on contract law.

Reverse the Dear Colleague Letter, return honor courts to their intended purpose of handling academic code violations. College tribunals are not equipped to address felony criminal matters.

End federal funding and provide penalties for universities that interfere with the rights of men to form campus groups.

End rape shield laws.

Establish the equal treatment of males and females by all aspects of the criminal justice system.

Rape and other forms of sexual assault shall not be based on "penetration" or any sex-specific characteristic, but based on clearly stated lack of consent.

Prohibit state interference in any sexual relationship between consenting adults.

"Infanticide" shall be considered murder, the killing of a human being, regardless of the sex of the perpetrator.

Female power, influence, and privileges: 1835

Peter Wright · 19 August 2014 · Archived copy · Original

Editorial note: "Female Power, Influence, and Privileges" is Chapter One from a book few have heard of: **Woman: As She Is, And As She Should Be**, *published 1835 by Cochrane & Co. The author was Mrs. Elizabeth Sandford. It should be noted that this is a genuinely shocking book for a lot of reasons; written after the death of Mary Wollstonecraft and before the famed Seneca Falls Convention, it is an extensive look that is already questioning the idea of women as oppressed and lacking in power. The article has been available in non-searchable image form, and is reprinted here in text form for the first time on the internet, so far as we are aware. While we may not accept the author's ideas on how women "should" be, the observations of this nearly 200 year old text are likely to challenge simplistic assumptions about women of the past.—PW.*

> O ye men; it is not the great king, nor the multitude of men, neither is it wine that excelleth: who is it then that ruleth them, or hath the lordship over them? – *Are they not women?* By this also ye must know that women have dominion over you. Do ye not labour, and toil, and give, and bring all to the woman? Yea! many there be that have run out of their wits for women, and become servants for their sakes. Many also have perished, and erred, and *sinned*, for women.—ESDRAS. "

§ 1.–The supremacy of the weak over the strong is a very remarkable phenomenon, and it is as mischievous as it is it is remarkable. Whatever nature or law may have denied women, art and secret sway give them all: they are influential to a degree perfectly unguessed, and men are possessed *by*, not possessors *of* them.

"Woman was made of the man, and *for* the man:" this is the language of Scripture. Yet, though "*expressly* given to man for a comforter, for a companion, not for a counsellor," Woman *has* managed to overstep her sphere – she *has* usurped the dominion of the head, when she should have aimed but at the subjection of the heart; and the hand which ought to be held out to the man, only to sustain and cheer him on his journey, now checks his steps, and points out the way he is to go! From moment to moment his purposes are thwarted and broken in upon by a capricious influence, which he scarcely dares to question, yet makes it his pride to indulge. Of this mighty evil it is that we are desirous to give a plain and unbiased view.

There is, perhaps, no country on earth where women enjoy such, and so great privileges, *as in* our own. The phenomenon has never passed unobserved by foreigners; and smartly enough it has been said, that were a bridge thrown across our Channel, the whole sex would be seen running to the British shores. In many countries women are slaves; in some they hold the rank of mistresses; in others they are (what they should be everywhere) companions; but in England they are *queens!*

It was remarked by Steele, even in *his* time, that "by the gallantry of our nation, the women were the most powerful part of our people;" and assuredly, female influence, far from finding its becoming level, has been on the growth among us ever since. It is now in its "high and palmy state," and the star of Woman was perhaps never more in the ascendant than at this present writing.[1] "The influence of *Englishwomen*," as a contemporary observes, "of attractive women" (and a *large* portion of our countrywomen *are* attractive) "is vast indeed: be they *slaves* or companions, *sensual toys* or reasoning friends, that influence is *all but boundless*."

§ 2.–Female influence necessarily exists *by sufferance:* it can only be by man's verdict that it exists at all. And herein is the unaccountable part of the whole matter: there is actually something "stronger than strength," —

> And mighty hearts are held in slender chains."

In the moral philosophy of Paley, there is a remark, so profoundly true, bearing upon our subject, that we cannot consent to hide it in a note. “Could we regard mankind,” says that writer, “with the same sort of observation with which we read the natural history, or remark the manners of any other animal, there is nothing in the human character which would more surprise us, than the *almost-universal subjugation of strength to weakness*. Among men (in the complete use and exercise of their personal faculties) you see the ninety-and-nine toiling and scraping together a *heap of superfluities for one*, and this one, too, oftentimes the *feeblest* and worst of the whole set–a child, a *Woman*, a madman, or a fool.”

And thus does Man (too often a creature of passion, but never so much or completely so, as when Woman is its object) yield himself an unthinking victim: a most willing bond-slave here, he suffers his head to become the dupe of his passions. How (perhaps many a man asks himself) should he look for harm, where he has garnered up his heart, and where his earliest, latest wishes centre? And yet we *may* love, like Othello, “*not* wisely, but *too* well;” we make unto ourselves idols of the heart, that shall wean us (as they weaned the wisest of old) from sobriety and duty. If the enthusiasm of devotion has sometimes stooped to borrow the language of love, far more often has the madness of love dared to borrow the language of devotion. Like the father in Parnell, our affections may become *criminal*, and “erring fondness” of this kind, amiable though it be, has to abide its consequences. Providence never fails to avenge any trespass on its own designs.

Led away “by a captive face,” “disturbed by a smile, or undone by a kiss;” a look sufficing to persuade, and a sigh to convince him: this is man’s position!

> All they *shall* need, is to protest and swear,
> Breathe a soft sigh, and drop a tender tear.” – Pope

Beauty has but to lecture through her tears, and with Dido of old, *“ire iterim in lacrymas, iterum tentare precando,”* and resolution is no longer a manly virtue. We resist, and resist, and resist again, –but at length turn suddenly round, and passionately embrace the enchantress.

Few are to be found who do not assume themselves with a toy of some kind during every stage of life, and Woman (though perhaps as little enduring in *outward* charm as any other, and one that, if critically eyed, would not retain its divinity long), is the most common and most fondled toy of all. How many, *calling* themselves men, are fooled by those who ought to be their comforters–preyed upon by harpies in the form of angels! The hypocrite affects attachment; the coquette trifles with feeling; the prude strikes at judgment; while the less principled reprobate lays out her traps for heedless passion.

In their most *trifling* pursuits do women somehow manage to create an almost-universal interest; in all their ordinary doings, in their ‘whereabouts,’–*“leurs brouilleries leurs indiscretions, leurs repugnances, leurs penchans, leurs jalousies, leurs piques;”* — They have, in fine, continues the author Montesquieu we are quoting, *“cet art qu’on les petites ames d’interesser les grandes.”* Nor are those mere “women’s fools” –the refuse of the other sex–who are led away blindfold thus: many of its chiefest ornaments are among their “following.” The great and small seem equally content to shape their desires to female foolishness, and with one false tear a pretty woman can undo at a moment what the best and wisest of men have been labouring for years to establish.

> What is it Woman cannot do?
> She’ll make a statesman quite forget his cunning,
> And trust his dearest secrets to her breast,
> Where fops have daily entrance.”

Where (apart from outward attractions) this especial fascination which belongs to woman lies, it is difficult to determine; wearing, as it does, the garb of secret and speculative influence, it becomes too vague to submit to a definition–and thus bases itself on a foundation as difficult to examine as to shake. We cannot look into the heart;

and where women are concerned, the heart is more especially an enigma.

Thus much, however, may safely be concluded: were women really strong, the contact or the occasional superiority might alarm pride; but, as the truth is, this “mortal omnipotence” is at last but an insect in the breeze; and though a creature which by its will, its wit, or its caprices, is sometimes able to shake us, soul and body, it nevertheless, from instant to instant, is dependent upon ourselves for the minutest succour.

§ 3.–Let us consider female influence under the several aspects in which it presents itself;– and first, as acting upon society at large. The supremacy of women is quite as much general and public, as it is domestic and individual: it spreads along the innumerable lines of social intercourse,–exerting itself, not merely over manners, but, which is often to be regretted, *over modes of thinking*. We see around the sex an almost-Chinese prostration–of mind as well as body: their approval it is that stamps social reputation–their favour, and their favour alone, that is supposed to confer happiness. Nothing, forsooth, is right, but that which bears their approbation; and theirs alone is the great catholic creed of manners, any deviation from which is heresy. And women have no merit or qualifications then such as they themselves please to dictate,–having been early taught to feel their own consequence, more than what is due to their creature, Man.

§ 4.–But in the connubial state do women exercise the most unlimited power. Female influence, in its action merely over manners and conventionalisms, might seem somewhat on the surface; but such is by no means its narrow bounds: mediately, if not directly, it is an agent in every possible direction. The wife controls her husband, and he acts upon others, and upon the state at large, according to his sphere in life.

Within the whole circle of deception, there is perhaps no creature so completely beguiled as many a modern husband;–we can all, in our private circles, point to a score of instances. Such a being is but an appendage to another–nothing of himself; he is a slave, and a slave of the worst kind–*fooled* by the bent of another’s will. Free agency is a thing quite gone from him, and, if mere confinement makes not captivity, he suffers a loss of liberty at his own hearth. He is under a charm–loving, as Shakespeare phrases it, with an “enraged affection.” Let the dear enchantress cry for the moon, she should have it from its sphere, were it possible. He would have the world from its axis, to give it her: no one can be richer than she in his promises: she, who but she, the cream of all his care!

> Dilige, et dic *quicquid* voles.”

Women there are affectionate enough–it may be, devoted–in their character as wives; but then, it is at their husbands’ peril to be happy by other means than such as in their wisdom they please to subscribe. Regents of the heart, they take care to govern it most absolutely: and thus it happens (as Phaedrus said long ago) that “men are sure to be losers by the women, as well when they are objects of their *love*, as when they lie under their displeasure!”

In right of marriage, Englishwomen become endowed with many and great privileges,–privileges that are growing in number and importance every day. Claims, greater than were ever before awarded, are now allowed them in Law and in Equity: over pecuniary matters they have no small control, and are always at full liberty to plunge into wanton expenditure, leaving their husbands the responsible parties.

In short, the ceremony of wedlock, with its present obligations, *more* than restores any natural inequality between the sexes. No longer are women cyphers beyond the sphere of domestic life: *they are parceners of our power*. They are not, it is true, suffered as yet to dispute the prizes of ambition, but they partake largely of its reward; they have the *lion’s share*–they divide, where they do not monopolise the spoil!

Were it not for difference of dress and person, one might almost mistake the wife for the husband in this country. *Her* will is not carried in *His* pocket, as is wisely arranged elsewhere:– “he pays the bills indeed, but my lady gives the treat.” And while she is spending money with both hands, and with a zeal that would lighten the bags of a loan-monger, he has to sell his woods and lands, borrow, or beg!

Slyly and unperceived does the foot of female authority slip itself in: the wedge is easily driven home. This is a

species of power that never exists long without favouring itself;–let an ascendancy be once gained (and the collar of command is soon slipped!)–let a system of unsinuation once transfer the authority of wedlock,–and, afterwards, every act, be it of large or small import–what must be done, what is to be said,–becomes not the act of the Man, but of the Woman. It is not *planned*, it is determined; and where the lady cannot give her reason, she gives her resolution.

> *Hoc volo, sic jubeo*; sit pro ratione voluntas:
> Imperat ergo viro!"

This is "Gynocracy" with a vengeance! as Lord Byron was pleased, on some occasion, to denominate *petticoat-sway*. This very peculiar and distinct species of government (partaking in its nature not so much of mild despotism, as of a pure unmixed tyranny) has now grown so common among us, that (albeit laid down neither in Plato nor Aristotle) it well deserves, as it has obtained, a definite and scientific denomination.

We have all seen the ivy twining around the oak, but behold a novelty–the oak twining itself about the ivy! The man who suffers himself to be led away blindfold thus, can only be likened to the fool "that rejoiceth when he goeth to the correction of the stocks."–*"Give not thy soul to a woman, to set her foot upon thy substance."* To submit thus is contrary to the first law of nature–it is a direct spurning of Revelation:-

> *Was she* thy God, that thou didst obey?
> Or was she made they guide,
> Superior, *or but equal*–that to her
> Thou didst resign thy manhood?" — MILTON, P.L.

Let us presume to offer one word of advice to the sex that, in truth, most needs it. Men should let their love be at least manly; it is always possible to be affectionate without being over-fond;–to copy the gentleness, without the amorousness, of the dove. It is in itself a folly to allow those we love to perceive the vehemence of our affection; for such is human nature,–and such especially is female nature, that where it can control, it is nearly sure to become indifferent about pleasing, and at last despotic. Persecution may appear in many shapes, at home as well as abroad; it may address us in the voice of mildness as well as of imperious command; and the soft and playful creatures of our idle hours may cause us misery for years: Nothing is to be disregarded, however seemingly powerless! Though the capacities of Woman are comprised within a narrow sphere, these act *within the circle* of vigour and uniformity. It is often by *seeming to despise* power, that women secure it to satiety! A love of power would seem almost part and parcel of Woman's composition;–for to this end they early learn to enlist every art they are mistresses of;–

> In men we various ruling passions find.
> In women two almost divide the kind;
> These only fix'd, they first or last obey–
> The love of pleasure, and the *love of sway*. — POPE

§ 5.–Nor is the *political* influence belonging to women of contemptible amount. There is an old and true maxim, that though kings may reign, women virtually govern: 'tis they who hold the strings of all intrigues, great or small. "There are perhaps few instances," says an elegant writer, "in which the sex is not one o the secret springs that regulate the most *important* movements of private *or public* transactions."

Not merely over the fanciful regions of fashion does the female empire extend itself; it dictates to the senate, as well as legislates for the ball-room. Women make no laws, it is true; they abrogate none: in so far Law shakes hands with Divinity; but they have an influence beyond *any* law: *"Ce que femme veut, Dieu le veut?"* Nothing resists them! What follows, though it be poetry, is too true a picture.

> What trivial influences hold dominion
> O'er wise men's counsels and the fate of empire!
> The greatest schemes that human wit can forge,
> Or bold ambition dares to put into practice,
> Depend upon our husbanding a moment,
> And the light lasting of a Woman's will!" — ROWE

Nor are women without civil and political power of the *direct* kind. They are vested with many important trusts, and enjoy most of those privileges which accompany property. They vote for many public functionaries, and their sweet voices are made admissible in electing directors for the government for thirty or forty millions of souls of British India.

And where their influence is but indirect, it is little less powerful on that account. In our public elections 'tis they who are the actual constituency,–they, after all, who *virtually* elect; for which is the vote that they do not influence? The system of female canvassing has of late years become a traffic quite notorious.

The lady in Hudibras, did not exceed the truth when she asserted the vast powers and privileges of her sex:–

> We manage things of greatest weight
> In all the world's affairs of state;
> We make and execute all laws
> can judge the judges and the cause;
> We rule in every public meeting
> And make men do what *we* judge fitting;
> We are magistrates in all great towns
> Where men do nothing but wear gowns!
> We are your guardians, that increase,
> Or waste, your fortunes as we please;
> And, as you humour us, can deal
> In all your matters, ill or well."

Notes:

[1] "A low estimate of female *pretensions* is certainly not the fault of the present day. Women are, perhaps, sometimes in danger of being spoilt, but they cannot complain that they are too little valued. Their powers are *too highly rated:* their natural defects are overlooked, and the consideration in which they are held, *the influence they possess*, and the confidence placed in their judgment, are in some instances disproportionate with their *real* claims." — Mrs. Sandford

Circumcision: The double standard of genital mutilation

Joe Wilson · 19 August 2014 · Archived copy · Original

The debate on circumcision male genital mutilation is once again gaining attention. On August 1, on behalf of their wives, 12 men were ambushed and forced to undergo male genital mutilation without anesthesia. The men were stripped naked, smeared with mud, and paraded around the town of Moi's Bridge in Western Kenya. Their crime? Apparently they lacked hygiene and were not sexually satisfying to their women.

Besides the barbaric nature of the attack, equally disturbing but predictable is the mainstream media's lack of coverage of the crime. Had this been done to women … ah yes, we would have heard about it. But for males, circumcision has evolved from a cultural ritual to a routinely practiced procedure. Debate brings out strong opponents both for and against the procedure. I can understand the "against" proponents since the procedure is rooted in ancient rituals and the science behind the practice is at best quackery, but the "for circumcision" group really stumped me until I began researching.

My mom was a "for circumcision" advocate but had later changed her position. I had been circumcised—and I was the only one in my family. My mom told me that the doctors convinced her to have it done (neither my dad or brothers were circumcised). She regretted it after I developed an infection and had to go back to the Montreal Children's Hospital several times over the course of a month. But before regretting the decision (which came years later), she told me that she often took a stand to strongly defend the procedure when discussing it with her circle of friends. As I probed her stand, she stated it had more to do with avoiding guilt than anything else. She had made the decision to have me circumcised and couldn't live with the idea that her decision was in retrospect wrong and would result in actual harm to her child. There had to be some "benefit" to justify the ordeal.

My mom's position could be the reason a lot of dissenting voices come out at the calls for abolishing circumcision. After being coached into making the decision—which is easier done if the father is circumcised—they justify their actions (because frankly there is no going back). If the mutilation takes a turn for the worse (i.e., infection, complication)—or more commonly after witnessing the pain experienced by the boy—parents feel it even more necessary to back up their original decision. It has more to do with lessening their own guilt than validating the purported benefits of circumcision.

The Benefits of Circumcision

Then there are those out there who will vehemently argue with you that male genital mutilation (circumcision) IS NOTHING like female genital mutilation. They (usually feminist who don't like to share the victim podium) will quote that male circumcision is a benefit. I am here to tell you that they are correct! There is a tremendous benefit—but NOT TO THE MALE. The real benefit goes to the institutions that gain to profit from this barbaric procedure.

In the fall of 1989, I was a graduate student at a prominent Montreal university. I was heading back to my tissue cell culture lab when I stumbled upon Dr. G. After exchanging greetings, she asked me how things were going with my research. I told her "not so good." I had been having challenges getting my V79 human fibroblast cells to work for a series of experiments. And that's when she told me. She gets her cells from the [redacted] hospital—from circumcised boys! And how exactly does she do that? Well, [redacted] conducts a huge number of circumcisions each year and yes the foreskin … they sell them! They make excellent cell cultures, she said enthusiastically.

This revelation on the whereabouts of discarded foreskin rubbed me the wrong way. There was an ethical component, but on a more personal level there was an intuitive feeling that somehow perhaps the whole procedure was a sham. But like most people I shifted attention to other issues, and had it not been for the recent red pill revelation I most likely would never have given a shit.

Global Conspiracy?

Besides guilt-ridden parents or religious zealots, why would anyone else want to ensure that male genital mutilation

continues unhindered?

Could it be because circumcision is a BILLION-DOLLAR industry!

The foreskin of a Caucasian newborn male will set you back $431. That's if you're buying it for profit (i.e., cosmetics); if you're buying it for research, then it's $359.17.

What cosmetics?

Human male foreskin is the latest sick trend in the cosmetics world. For instance, facial cream from SkinMedica is a cream that contains boys' foreskin. It is a product that is promoted by Oprah Winfrey. One of the side benefits of using human foreskin is that it doesn't have to undergo animal testing!

The circumcision procedure itself is a valuable cash cow as well. Each year, 55% of the approximately 2 million men in the US are circumcised. This number has decreased recently and has the medical establishment fuming mad. But the reasons they are upset of course isn't because they fear revenue lost … no … it's because of their concern for the health of men. Yeah right! Because we care so much for men that we have national commissions set up for their welfare! We'll look at the so-called benefits a little later on and dispel any reason these so-called intellectuals have. Back to the question, What does eliminating circumcision mean? Well, in the US, a circumcision could cost you about $250. When you multiply that out, it comes to about $275 million (in the US alone) each year.

As for the rest of the world—consider that one-third of all males are circumcised!

But Circumcision Is NOTHING Like Female Genital Mutilation, Right?
The foreskin is a specialized, functional organ designed for enhancing pleasure. Nature has designed it with a GREATER variety and concentration of nerve receptors THAN ANY PART OF THE PENIS. Those who condemn female genital mutilation say it's because it removes part of the girl intended to enhance sexual pleasure. Well, the same could be said for the foreskin. An average circumcision will remove as much as 240 feet of nerves, and more than 20,000 nerve endings! Without the foreskin, the glans (tip of the penis) also becomes desensitized to touch—further robbing the male of sexual pleasure. A circumcised male's glans becomes keratinized (addition of successive layers of skin), becoming much tougher and dryer as a result.

The glans was never designed to be an "external organ." The circumcision process requires tearing foreskin from the glans and "pieces" of the glans could be torn off as well. Sometimes "shreds" of skin left over from the mutilation will hang from the glans.

Depending on how much foreskin is removed during circumcision, as much as 80 percent or more of a boy's penile skin could be removed. This results in a significantly SMALLER PENIS—as much as 25% shorter.

Removing the "extra skin" also prevents penile skin from moving freely over the shaft and glans of the penis. This results in destroying the process that normally works to stimulate the glans. A circumcised male also lacks sebaceous glands, which were designed to lubricate the penis during coitus. Without the lubrication, the dry penis dries out, making it susceptible to cracking and bleeding.

Circumcision Is Illegal
Doctors' Hippocratic Oath: "First, do no harm."

EVERY doctor that has performed a circumcision procedure on a healthy boy has in fact broken the Hippocratic Oath they were sworn upon. Removing otherwise healthy skin is doing harm to the boy. In addition, in some countries, the existing laws make it unlawful to circumcise healthy boys. As Jacqueline Hooman stated in her recent article, circumcision in Canada violates the law and medical ethics. Despite this, Canadian practitioners continue to circumcise boys. Where are the legal advocates? Why hasn't the law been addressed?

> The Canadian Charter of Rights and Freedoms guarantees that "Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental

> or physical disability." (Section 15-1.) While females are protected from even a prick of their foreskin, males continue to be subjected to ancient barbaric practices with no medical or legal basis. The Canadian Medical Association's Code Of Ethics maintains that medical personnel have a duty to "consider first the well-being of the patient" and "refuse to participate in or support practices that violate basic human rights."
>
> Furthermore, the Ontario College of Physicians and Surgeons deems that for consent to be valid it must be "related to treatment, informed, voluntary, not be obtained through fraud or misrepresentation." In Layman's terms, the Physician is obligated to inform the patient of all potential risks associated with a procedure, along with the risks of not performing said procedure. But infants are incapable of giving consent. In the instance of proxy consent (parental consent) to treatment, the O.C.P.S. states, "A physician must provide the substitute decision-maker with the information that would otherwise have been given to the patient to enable him or her to make an informed decision as to consent." (18.) and that "A physician must consider whether the substitute decision-maker is complying with the principles set out in the HCCA. If a physician is of the view that the substitute decision-maker is not acting in accordance with the HCCA, he or she can call the Office of the Public Guardian and Trustee." In other words, doctors are not allowed to amputate healthy, functional body parts just because the parents request them to do so.

In addition, the circumcised foreskin sold actually violates (at least in Canada) The Human Tissue Act: "A person shall not buy, sell or otherwise deal in, directly or indirectly, for a valuable consideration, tissue for a transplant or a body or part of a body, other than blood or a blood constituent for therapeutic purposes, medical education or scientific research."

So What Are the So-called "Benefits" of Circumcision?

1. Fighting Urinary Tract Infections (UTI)
According to the latest information, approximately 1% of boys will develop a UTI within the first years of life. However, there is absolutely NO evidence (in the form of random controlled trials) that links circumcision to a reduction in UTIs. If anything, an American Academy of Pediatrics (AAP)—one of the instigators pushing for male genital mutilation—showed scant evidence that 100 circumcisions would have to be conducted to prevent only one case of UTI. And what about a MORE SERIOUS infection resulting from circumcision? Well, as we'll see in a minute, no one's bothered to collect data!

In reality, the "urban legend" arose from an extremely flawed study back in 1985 (Wiswell 1985). The study didn't even accurately count whether the boys were circumcised or not!

2. Penile Cancer
You hear this one a lot. Circumcision prevents penile cancer. Penile cancer is perhaps one of the rarest forms of cancer—occurring in only 1 out of a 100,000 males. And when diagnosed early it has a good survival rate. But let's face it, who wants to get penile cancer? So how effective is circumcision against preventing penile cancer? Well, according to the American Academy of Pediatrics (AAP) study, you would need to conduct up to 322,000 circumcisions to prevent one case of penile cancer! In addition, penile cancer is thought to be linked to infection with human papillomaviruses, which is contracted during sex. If you were really concerned about it, you could use a condom!

One conclusion we should consider: since penile cancer associated with human papillomaviruses is such a concern, then why not let the boy reach adulthood (and hence age of sexual activity) and after reviewing the evidence decide for himself whether the surgery is necessary? Given the choice to use a condom or have an irreversible penile mutilation, I would expect that would help the young adult come to a decision rather quickly.

3. Sexually Transmitted Diseases and HIV
The next argument for circumcision put forward by the American Academy of Pediatrics (AAP) is that circumcision prevents two common viral STDs (genital herpes and genital warts). The study for this is based on a hardly relevant sub-population of adult men in sub-Saharan Africa.

With regards to HIV, again the science is sketchy. Evidence purports that circumcision prevents HIV in heterosexual men. In particular, the data seems to support a reduction of HIV in black men. However, the data shows that the effects of preventing HIV is MOST NOTABLE in men having the procedure AFTER THE AGE OF 35!

Again, with regards to STDs and HIV, if there is any concern, then the boy could decide for himself at an age of consent. If anything, at least with regards to HIV, it would actually be a benefit to wait until after the man turned 35.

Well, What About the Risks of Circumcision?
Again, uninformed trolls—and guilt-ridden parents—throughout the Internet will let you know that the risks with circumcision are minuscule … that the benefits outweigh the risks.

In reality, the risks are very real: infections (for one, I can attest to that), hemorrhaging, meatal strictures, and even incidental deaths and partial amputations of the penis. But incredibly, probably to the benefit of the institution, the EXACT NUMBERS FOR THE RISKS HAVE NEVER BEEN MADE AVAILABLE. That's correct. We cannot say for sure what the incident rates are for circumcision complications because there are none to be referenced. Why would such a vastly routine procedure like circumcision not have any statistics? When AAP's eight-member team recently decided that circumcision is a "good thing," they hardly had enough data to determine the relative magnitude of the risk involved. Anyone versed in risk management will tell you that *risk = severity x probability*. Without probability, the level of risk is unattainable, and by default the regulators only ASSUME that it is low.

Let's Look at the Risks in More Detail
We've already looked at the very real desensitization of the penis to sensual touch. As I've indicated, we have no idea exactly how much "damage" is attributed to circumcision—because frankly I don't think they want us to know. But there have been numerous accounts of boys losing their glans … or having their entire penis cut off usually without anesthesia!

Let's look in more detail to the harm circumcision results in.

1. Meatal Stenosis
A condition known as "meatal stenosis" can occur as a result of circumcision. Normally blood flows from the extra skin to the penis. Without the circumcised skin, blood flow is disrupted and causes a back flow of blood, resulting in an obstruction of urine flow. This condition is almost always associated with circumcised boys.

2. Severed Lymph Vessels
Circumcision results in the severing of lymph vessels. Lymph is a colorless fluid containing blood cells that is intended to bathe the tissues. When lymph circulation is hampered, it could result in lymphedema, a very painful and disfiguring condition that results in lymph not draining from the penis. This fluid becomes trapped and begins to swell.

3. Effects on the Brain
Wonder why men have lower pain thresholds than women? Studies (Taddio 1997; Anand 2000) published in leading medical journals have shown that circumcised boys have lower pain thresholds than girls or intact boys. Dr. James Prescott, a researcher in this area, suggested that circumcision could result in disturbing levels of brain damage (to the developing boy).

4. Effect on Women
The free-flowing skin of an intact penis allows the penis to move easily inside a woman in a much more pleasurable fashion. The sebaceous glands also aids in lubricating the inside of the vagina. Is it any wonder why most couples (where a man is circumcised) require an artificial lubricant?

Another effect of circumcision on moms (as well as dads) is the disruption that circumcision has on the parent-infant bonding that occurs during this crucial time following birth. Studies at the Washington University School of

Medicine found that most boys would not nurse right after they were circumcised and most would not look into their mother's eyes!

5. Painful Procedure
Before a boy can be circumcised, his foreskin must be removed from his glans. He is literally being skinned alive! In most cases, the procedure is done without anesthesia. But even when it is, studies performed at the University of Colorado School of Medicine showed that circumcised boys usually had unrestful non-REM sleep. This is in response to the boy's bombardment of neural pathways, resulting in unbearable pain. The boys sometimes fall into a "semicoma" that can last days if not weeks. Think about it: Why do boys cry during and after a circumcision? It's disingenuous to suggest that they DON'T FEEL ANYTHING!

Moreover, in the civilized West, only 45% of doctors (and even fewer obstetricians, 25%) use anesthesia. The reason they don't is because it takes too much time!

Studies have shown that circumcision results in post-traumatic stress disorder, depression, lower self-esteem, and issues related to intimacy (Goldman 1999; Hammond 1999; Boyle 2002).

But Doesn't Circumcision Make It More Hygienic?

Perhaps the biggest myth about circumcision is that it aids in hygiene. That's like saying cutting off a boy's eyelid makes it more hygienic in caring for his eye! In healthy boys, the foreskin is COMPLETELY FUSED to the glans. It is designed to keep feces off the head of the penis. Circumcision causes the glans to be more susceptible to infection and more likely to bring invading germs in closer proximity to the urinary tract.

But what about the production of smelly smegma? Doesn't circumcision prevent this?

Smegma is produced by both boys and girls equally. It is washed off easily during bathing. And NO, it doesn't cause cancer. PERIOD!

In conclusion, we already know the outcry a single case of female genital mutilation would bring … nothing less than a candlelight vigil and 24/7 coverage on CNN. But because men and boys are disposable, their genital mutilation comes with benefits to society … the reduction of fine lines and wrinkles. Isn't it time that we revisit why it is that we continue to do this … and perhaps even more importantly why we continue to pretend nothing is wrong? Circumcision should not only be less prevalent, but I would suggest it should be outlawed the way female genital mutilation is.

Anonymous – Call to Protest #HandsUp

AVfM Video Source · 19 August 2014 · Archived copy · Original

For more info, try Twitter on this feed, this feed, and this feed.

A government which points guns at peaceful protestors and ordinary citizens on the streets, censors the press, censors communications, and lies, is not a legitimate government at all.

Truth and transparency, please.

update: More here.

Normalized violence against women, huh?

AVfM Video Source · 19 August 2014 · Archived copy · Original

Another video shows that this myth knows no language barrier:

Misogyny versus misandry: From “comparative” suffering to inter-sexual dialogue

Dr. Paul Nathanson · 20 August 2014 · Archived copy · Original

Because of threats, intimidation, and a family bereavement, scheduled International Conference on Men’s Issues speaker Paul Nathanson was unable to attend. He has graciously allowed us to publish his thoughts. Paul has our gratitude and our compassion in this difficult time. —the Editors

My colleague in research on men is Katherine Young. She is not here today, at least not in corporeal form, but we have collaborated on all five volumes in a series of books on misandry—that is, the sexist counterpart of misogyny. When I say “I,” therefore, I usually mean “we.” Her interest in men emerged from her research on women in India, finding that she could not see the gender norms of one sex adequately without also seeing those of the other. What she needed was “stereoscopic” vision. My interest in men emerged from personal experience as a gay man. But both of us are academics in religious studies, or comparative religion, a field that includes comparative ethics. I rely primarily, though not entirely, on the latter.

Introduction

Ten or eleven years ago, a journalist interviewed me about misandry for an article on the troubled relations between men and women. But first she told me that not all of her friends, some men and some women, were eager to read her findings. Why, they asked, would anyone be preoccupied today with sexual polarization? The culture wars, they said, were over. Women had made great gains in the world of work. Men were spending more time on household chores. Feminism had done its job, right? Well, I thought, guess what? They were wrong. But they were not wrong for the supposedly obvious reason: that women remain unequal to men in various ways, which means that feminism had yet to complete its job. They were wrong, I suggest, for two other reasons—two intellectual and moral mistakes.

One of these mistakes originated, as Christina Hoff Sommers noted in the title of her most famous book, when extremists “stole” the movement from egalitarians. I would add a particular aspect of the historical context. What had begun in the 1960s as an egalitarian movement had turned by the 1980s into an ideological one. In other words, this change of direction had a slightly earlier prototype: the transition from the civil rights movement to the Black power movement. Both led from liberal politics to identity politics. Not everyone has embraced these transformations, by any means, but those who do tend to be those with great influence in the public square—especially academics, who have produced what they call “engaged scholarship.” This is not the place to explore the larger context of postmodernism in detail, but I will note one ironic anomaly. Postmodernists claim to “expose” or “subvert” all cultural biases, but they actually provide a protective umbrella for the cultural biases that they consider legitimate. And these biases usually coincide with those of some ideology. Young and I have adopted a working definition of ideology: *a worldview that relies on a systematic representation of reality in order to attain social, political, and economic goals.* More specifically, we have outlined eight of its characteristic features. Among these is dualism: a worldview that sees all of history as a titanic conspiracy of “them” to oppress “us.” Another is the fact that ideologies can function as “secular religions,” fundamentalist ones, of both the political right and the political left.

At the risk of generalization, I suggest that postmodernism rejects the notion of objective truth and therefore of the need even to seek it. Rather, we should focus on “deconstructing” the illusions of all those who *pretend* to seek it. The result has been to legitimate the notion that scholarship amounts to nothing other than a profoundly *cynical*—but *selectively* cynical—battle between “our truth” and “their truth.” Every group has its own truth, its own story of collective victimization. And what we call “ideological feminism” (as distinct from egalitarian feminism) is no exception. Many or most feminists claim to know nothing of ideological feminism; for them, feminism is about sexual equality, not about some eternal urge men to oppress women. Other feminists are aware of the ideological

approach and even stay away from it themselves but nonetheless end up condoning it among others for "pushing the envelope" and therefore expanding possibilities for women.

The second mistake of feminists originated in their assumption that men have such godly power, such complete "hegemony," that nothing can possibly harm them. From that initial premise, it would seem to follow that women can say whatever they like about men without worrying about the consequences for men—and thus, ultimately, for their own sons, for society as a whole, and even for themselves. But we have ample evidence from social scientists that most boys and men are *not, by definition,* alpha males. They are indeed vulnerable to social and political forces that either ignore them or attack them. I could discuss one or more of the problems that boys and men encounter in American society. Their suicide rates and school dropout rates far exceed those of girls and women, for instance, and they are the victims of violence far more often than girls and women (although you'd never know that by hearing or reading only about "violence against *women*"). But discussing this double standard would distract me from my *primary* concern: the use of what Young and I call "comparative suffering" (to promote what we call the "mobilization of resentment").

Comparative Suffering

The best way for me to introduce "comparative suffering" is to describe another interview. A few months ago, I was asked to discuss the problems of men on a Canadian radio station. I was prepared to define misandry and discuss various aspects of it, but I never got an opportunity to do so. The interviewer asked me immediately why anyone would take seriously the idea that men had any problems, let alone that they were oppressed. To say the very least, she added, no problems that "men" might have could ever amount to very much when compared with those of women. Women still earn 73 cents on the dollar, she added, and still hold only a few positions of political power. Men do not have those problems. Nor do they have even *comparable* problems. Instead of allowing me to discuss misandry, therefore, she made sure that I could discuss only misogyny. I had to defend the very idea of concern for men. And I had only six minutes to do even that.

I could have answered much more effectively the question about women still earning less money than men do. To do that, and thus present a counter-intuitive argument, I would have had to rely on some academic language. (Even some members of my own family bristle at the very idea that I am an academic.) The usual statistic cited is that women earn approximately three-quarters ("seventy-three cents on the dollar") of what men earn. Millions of people (including many men) interpret this to mean that *every* woman earns only three-quarters of what any man would earn at the same job. But the figure is an aggregate number. It includes the staggering salaries of a few alpha males, a fact that skews the total earnings of men upward considerably. Moreover, it includes the many women who work part-time, a fact that skews the total earnings of women downward considerably. In addition, it omits the fact that younger women really do earn as much as the male counterparts because they have the necessary graduate degrees, specialized training, and so on. Finally, it omits the fact that boys and young men are dropping out of school at an alarming rate, which means that they will become an economic underclass and earn considerably less than women.

I could have added that, even though more men than women go into politics and therefore dominate legislatures, we need to credit women with the ability to make choices. Not all women want to be mothers, sure, but not all women want to be politicians. More women than ever before are becoming politicians, nonetheless, and maybe they will eventually be just as common or more common than men in legislatures. Whether this would improve our lives is another matter. I am not convinced that sex or any other innate feature (such as race) makes some politicians better than others. Nor am I convinced that female politicians are necessarily better for women than male politicians are. (Remember Sarah Palin?) In any case, I am not convinced that men cannot be trusted to take the needs and problems of women seriously and therefore to represent women fairly. That is too cynical for me. And if that were the case, then people of neither sex could represent the other. We would need two legislative assemblies, one for men and the other for women. This would be a very disturbing sign of social fragmentation and polarization.

I could have mentioned that the male suicide rate is much, much higher than the female rate. It is true that more women than men *attempt* suicide, but this requires an explanation. Many more women attempt suicide because of a

need to solicit help, not because of a real desire to end their lives. Why do men mean business when they attempt suicide? If they are so happy with all of their godlike power, why are they ready to kill themselves (and sometimes others as well)? And why is society so intent on ignoring the sexual differential that many newspaper reports on suicide rates fail even to mention it? Could it be the result of a double standard: when women attempt suicide, it's because they are victimized and therefore deserve sympathy; when men do (and often succeed), it is because they are violent and therefore deserve no sympathy? For that matter, why do we hear so little about research on the disturbing fact that women in advanced industrial societies outlive men by as much as seven or eight years?

I could have mentioned some legal problems of men, legal measures that discriminate against men in cases of not only of domestic violence, sexual harassment, or military service but also of divorce and custody. I am convinced that most young men would never marry women or even live with women, let alone have children with women, if they actually knew that the legal deck is stacked against men, heavily, in connection with divorce and custody.

I could have noted that those feminists (including male feminists) who are indifferent to the problems of the grown men in their lives should at least consider those of their own sons or grandsons, who live or will soon live in a world that is anything but "patriarchal." These problems (let alone their inability to create a healthy collective identity) affect boys and men directly. As a result, more than a few become cynical enough to abandon or even attack a society that has no room for them except in prisons—that is, refuses to take them seriously as people.

I could have explained that the children who bullied me in school included both boys and girls in roughly equal numbers. This, too, caused me to wonder about the difference between sex (maleness or femaleness) and gender (masculinity of femininity). Even I believed that girls were nicer than boys—despite evidence to the contrary that I encountered in my own daily life.

I could have mentioned that inter-sexual dialogue lies at the heart of my research with Katherine Young. And that dialogue is not a euphemism for debate. Debate is about winners and losers, which is why it can be useful in contexts such as the courtroom or the classroom (unless it devolves into two sides ranting at each other). Dialogue is about reconciliation, however, through carefully cultivated empathy or compassion.

I could have added that ideological feminists refuse to acknowledge their own misandry, and even some egalitarian feminists are motivated by political expediency to condone the misandric fallout from ideological feminism. Those who do not simply deny the existence of misandry, for instance, often try to excuse it as nothing more than men getting their comeuppance. But this is *revenge*, not justice (which does not mean much unless it entails reconciliation). This explains the importance that I attach to the specifically *moral* dimension of misandry and therefore to the need for inter-sexual dialogue. Whether you define misandry as "hatred" or "contempt," which is how I do define it, or as something that sounds milder and less provocative, it refers to an *inherently* evil phenomenon. (It is one of the very few; even killing, after all, is justifiable in some circumstances.) In short, two wrongs do not make a right.

But I should have taken the initiative right from the get-go, however, by ignoring her agenda and referring to what troubled me most of all about my interview: the utter lack of moral reasoning in my interviewer (or at least in her assumptions, probably correct ones, about the audience). No society worth living in can endure if its citizens are either unwilling or unable to acknowledge fundamental moral questions. Given the fact that I had to *defend the whole idea of concern for one group of human beings,* let alone the notion that we should treat others as we would want them to treat us, I would say that we are entering a new dark age.

By "comparative suffering," in short, I mean *competitive* suffering: a contest in which the suffering of one group should take precedence, especially when it comes to legislation and public policy, over that of another. Both women and men can play this game. Until very recently, though, men have seldom done so, at least not publicly, for fear of ridicule. This has allowed women to convince even some men, at least the alpha males among them, to ignore the ways in which society makes men disadvantaged. (I will say more about that in due course.) By now, public rhetoric assumes the priority of breaking down every barrier to "women's equality" (although that nonsensical but revealing slogan is not quite the same thing as the "equality of women *and men*"). Whichever group indulges in this game, it

encourages members to make extremely heavy emotional investments in winning. Being a victim, at least in the past, has become a primary marker of both personal and collective *identity* not only for women but also for many other groups. Any challenge to their identity as victims simultaneously challenges assumptions about those who victimized them, of course, and thus brings the conversation to an end. To make my point about men and women, which is almost impossible to discuss without evoking heated and defensive rhetoric, I refer now to one analogy from my own experience.

I grew up in a Jewish home and went to a Jewish day school. At school, during the 1950s, we learned not only about our history as victims of persecution in general but also about the Nazi "holocaust" in particular. And yet my teachers presented the persecution of Jews as one historical pattern but by no means the only one in Jewish history. They encouraged me to form a strong Jewish identity by emphasizing the achievements of Jews, not the suffering of Jews. During the 1960s, though, this approach began to change. Those who had experienced the death camps were no longer eager to "forget" about their suffering in order to get on with their lives; they were beginning to realize that both their children and the world needed to remember what had happened. But it took the publication of a highly controversial book, Richard Rubenstein's *After Auschwitz*, to catalyze discussion. Rubenstein argued that belief in the God of history, who intervenes to reward the righteous and punish the wicked, was no longer tenable after the death camps. Assuming that divine intervention is the only kind of religion that monotheism can support (which was a false assumption), he argued that Jews should reject monotheism and find their way back to polytheism. Not many American Jews cared about Rubenstein's theology or any other version of Jewish theology, but they did care about Jewish *identity* at a time of rapid assimilation into American society. Many began to see themselves as *archetypal victims* and even to replace Judaism itself with what amounts to "Holocaustism." But being archetypal victims is hardly attractive in itself, even among those who believe that it confers some kind of moral superiority. Being victims would never have become an enduring focus of Jewish identity, therefore, had it not been for the *reverse* pattern, the antidote to despair: being heroes in the re-establishment of a Jewish state. Emil Fackenheim crystallized or legitimated this way of thinking in a book that proclaimed collective survival as a divine commandment that equaled or even superseded the commandments that Moses had received on Mount Sinai. This reversed the paradigm of Judaism. Earlier, the Jewish people had been a means to the greater end of perpetuating Torah. Now, Torah was one means (among many) to the greater end of perpetuating the Jewish people. Jews began to replace Judaism not only with Holocaustism, therefore, but also with Israelism (which goes way, *way* beyond patriotism or vicarious patriotism).

To maintain their own identity as archetypal victims, at any rate, some Jews feel a subconscious *need to diminish the victimization of other groups* (although Jews are hardly the only Americans who resort to identity politics). Since the 1960s, at any rate, Jewish Americans and Black Americans have competed with each other and with many other groups for a coveted status: the world's most victimized group among Jewish Americans and the nation's most victimized group among Black Americans. Who suffered *more*, then, Jews under 12 horrific years of Nazi genocide and periodic persecution in earlier times or Black Americans under three horrific centuries of slavery, segregation, and lynching? Anyone who even feels a need *even to answer* this question, I suggest, has failed to understand that, apart from any other problem, its initial premise is gravely flawed.

The initial premise is that we *can* compare suffering effectively, a very dubious assertion. It is true that we can do so in connection with *identical or very similar* forms of suffering. An ordinary headache due to stress and one that is due to a brain tumor are both medical problems, but the former is usually less painful and always much less serious than the latter. Even this kind of comparison works only at a very superficial level, though, because people always *experience* suffering in connection with both subjectivity and cultural expectations. Two patients who suffer from the same form of cancer, for instance, might not actually suffer to the same degree. Some cultures condition people to ignore pain, after all, or at least not to complain about it. Some people have higher pain thresholds, moreover, than other people. In any case, we have no reliable way of *measuring* pain for comparative purposes.

More important, though, is the fact that people can suffer in very *different* ways. It makes no moral sense at all to argue that being an inmate of some concentration camp was either harder or easier than being a slave on some

plantation—not unless you compare *death* in a concentration camp with *survival* on a plantation. With this in mind, we should be able to conclude, simply, that *both* groups have suffered historically from severe dehumanization (at the very least). The question of *degree* is irrelevant for moral purposes, I suggest, though clearly not for political purposes. But not all Black Americans or Jewish Americans use historic suffering, in itself, as an excuse for making political demands. Rather, they use current suffering. For many Black Americans, this could mean continuing to lack economic opportunities due to *continuing* racial prejudice against them. For many Jewish Americans, it could mean *continuing* to endure existential threats in Middle Eastern and some other countries due to *continuing* racial or religious prejudice against them.

Now, then, consider all this specifically in connection with women and men. Women have indulged very effectively in comparative suffering, although some men now try, less effectively, to do the same thing. Anyone who enters the blogosphere knows, or soon learns, that writing about the needs or problems of men inevitably draws implacable hostility, and not only from many women but also from many men. Women *very often* argue that the needs and problems of men cannot *compare* with those of women; a lengthy list of the latter inevitably follows—even if a blog's topic might not have much to do with women. Many items on the list apply to women in Afghanistan, moreover, or to other remote societies with very *different* cultures and very *different* histories. Ideological feminists believe fervently, we suggest, that *all* cultures and *all* societies are virulently "patriarchal." An "honor killing" in some tribal society of central Asia, therefore, is no different from a rape in our own society. Never mind that tribal societies *demand* honor killings, and that our society *punishes* rape. Never mind that these tribal societies require fathers or brothers to kill the *men* who dishonor their daughters or sisters and to endure generations of blood feuding as a result. In short, it is the very idea that men could *have* any problems, let alone serious ones, that rankles many feminists. This is because the *underlying assumption*, which provides the *raison d'être* of ideological feminism and finds support even among many egalitarian feminists, is that men have "all the power." Otherwise, how could anyone legitimately demand exclusive concern for women? So, it is a zero-sum political game. Supposedly, taking the needs and problems of men seriously—not those of "alpha males" alone but those of a vast and highly differentiated group—means trivializing the needs and problems of women. Again, "comparative suffering" is an ironic euphemism for *competitive* suffering.

As for men, more than a few react with surprising hostility toward the idea that they, too, have distinctive needs and problems. And I am not referring to alpha males, who can *afford to ignore* those of most other men. They are not hostile to ordinary men, merely *indifferent* to them. No, I am referring instead to those who actually *care* about social justice. They simply believe that only some form of feminism can attain social justice, can "level the playing field" by favoring women and therefore that their own needs and problems are trivial in relation to those of women. This, too, presents a specifically *moral* problem. It relies on the closely related notions of *collective* guilt and *vicarious* punishment. All men today, and not only the alpha males among them, are guilty for continuing to benefit from the sins of their ancestors. Ergo, all men today, and not only the alpha males among them, deserve to bear the burden of paying for the sins of their ancestors.

Why would any men accept these notions, which have by now become conventional wisdom in influential circles? It would be cynical to assume that *self-interest*, whether personal or collective, is the only motivating factor. These men might well believe in altruism, which even today sometimes takes the outmoded form of "chivalry." And yet these men often reveal themselves not as altruists at all but as ideologues, explaining their point of view by referring to notions that are prevalent in ideological forms of feminism. But precisely *how* can men adopt an ideology that requires them to deny their own needs and problems and even to accept a very negative identity? They can do so in at least two ways.

Some men try to sever the link between themselves and other men. *We* are enlightened, they might think, it is only those *other* bastards who need to see the light of feminism. Charles Blow, for example, routinely says precisely that in his blog for *The New York Times*. Although a few ideological feminists define men as innately evil (which is a contradiction in terms), most of them—along with egalitarian feminists—do grant men the possibility of redemption through conversion to some form of feminism. Blow is a convert, saying so explicitly on his blog, and

therefore what Young and I would classify as an "honorary woman." As such, he might expect praise from women. If so, he should expect also enmity from other men—that is, men who are either unable or unwilling to ignore their own depressing experience of daily life. And for that very reason, his own stated goal of fostering reconciliation between the sexes remains a fantasy.

Other men have a very different way of ignoring their own needs and problems. They *repress* their sense of vulnerability. Discussing these things can feel very threatening, after all, because *no one* actually *wants* to feel vulnerable. To be vulnerable, after all, means to *have* unfulfilled needs and insoluble problems. And let us not forget that among the central features of American masculinity has been the sense of being in control—*not* necessarily in control over other people but always in control of *themselves*. To be *out* of control, or vulnerable, is thus to be something *other than masculine*. Because the current American version of masculinity is a very demanding role—apart from anything else, it demands stoic disregard for physical or even emotional pain—and because the price for abandoning it is intense ridicule or hostility, most American men have grown up with very heavy *emotional investments* in it. So, these men try to hide from their own vulnerability as long as possible and despite the high cost of doing so. Vulnerability, in short, is for men the "fate worse than death."

But there is at least one additional possibility. Like so many women, men can *acknowledge* their own vulnerability to forces beyond their control—social, psychological, historical, legal, military, political, and even physiological forces—in order to become less vulnerable. Why do I say "less vulnerable" instead of *in*vulnerable? I do so because of the fact that *no one can ever be completely* immune to vulnerability. As social animals, humans can never be completely autonomous, or independent, and therefore must always be vulnerable at least sometimes to disappointment, betrayal, indifference, and so on. We must depend on each other, both as individuals and as groups. Men and women, for instance, have always depended on each other. There are those in our time, though, who believe that women can be, and should be, *completely* independent—not merely less dependent on men than they used to be. For most feminists, this means primarily financial independence: providing equal opportunities for women and men to have exciting careers and to earn equal pay for equal work but also ensuring that single, widowed, divorced or abandoned women can support themselves and their families without having to depend on men. For some feminists, however, independence goes much further. They demand *reproductive* autonomy as well: taking unilateral control not only of family life but also of society's future. With that in mind, they have lobbied for legislation and high-court rulings that promote their own assumptions: the right to have abortions without consulting the fathers, the right to full custody of children after divorce, and so on.

Men have not lobbied for legislation that would guarantee their own autonomy, but many men are aware at some level of consciousness that they are in trouble and therefore need help. They are aware because of what they hear day after day, directly or indirectly, in the academic public square. College men can hardly cross the campus without seeing posters or notices about their victimization of college women. Recently, for instance, ideological feminists have revived the rhetoric of "rape culture." At issue is not whether rape occurs on college campuses, because it clearly does, or even how pervasive it is. At issue is whether our culture, either on campus or anywhere else, actually fosters rape as a social *norm*. At issue, in other words, is how to *interpret* sexual relations. Do all sexual relations between men and women lie on a continuum that begins with a smile and ends with rape? And if so, does this mean that all sexual relations between men and women are forms of rape?

Besides, anyone who watches daytime talk shows or prime-time news shows or reads some of the countless online blogs must realize that many people no longer believe in the need for fathers. Single mothers, for instance, no longer evoke pity or disapproval; on the contrary, they often evoke admiration for their courage. The advent of sperm banks, moreover, has made single-motherhood-by-*choice* the venue for one more "alternative family." Many women, especially those who have college degrees, still *want* their children to have fathers, sure, but not all feel any *need* to provide their children with fathers. The overall message to men is that mothers can, in a pinch, either do it all for themselves or rely on the state to help them out. Consequently, fathers have become luxuries at best and liabilities at worst. Their dollars are still required, yes, but not necessarily their enduring *presence* in the home. Women can be not only mothers, it would seem, but also fathers. And if need be, they can always find "father

figures" for their children. Moreover, many men *do not want* the obligations of family life. It would seem that fathers (unlike mothers) have only obligations, not rights. Neither do children, apparently, according to those who believe that children do not need fathers. It should come as no surprise, therefore, that many men *now* see no reason (aside from legal pressure) to stick around.

In a more general sense, moreover, you could argue that neither women *nor men* need each other as they once did. Many men find that they no longer need wives or girlfriends, after all, to contribute their traditionally feminine household tasks or social skills. These men can either hire people or do without those services. Unless they want children, therefore, many young men feel no interest at all in marriage or even long-term relationships with women. This became clear in Katherine Gilday's documentary film for Canada's National Film Board. In *Women and Men Unglued*, she interviewed young men and women (mainly but not only White, urban, and middle-class). Discussing their transient and somewhat unsatisfying relationships, some admitted that they envied their parents or grandparents for the enduring relationships that had once been taken for granted. And yet these young people expressed little hope of ever attaining relationships of that kind.

The social scientists are still arguing about all this and will be for some time, because longitudinal studies require *decades*, not months. If psychologists and sociologists eventually find that children *do* need fathers, then our social experiment will have seriously deprived a generation. But if they eventually find that children do *not* need fathers—everyone assumes, of course, that they need *mothers*—then another problem will emerge, one that is already becoming increasingly urgent. Women do not need men to provide them and their children with resources. Nor do they need men to protect them from predators, human or otherwise. Why not? The answer is obvious. Women can now depend either on themselves or on the state to do both. But if women *also* do not need men to be *fathers,* except as assistant mothers or walking wallets, then men will find that *all three* of their historic functions have become obsolete. And this could be a grave problem not only for men but also for children and for society as a whole.

Identity

This brings me to the core of my research with Young: *identity.* We propose the following hypothesis: that a *healthy* identity requires *the ability to make at least one contribution to society that is (a) distinctive, (b) necessary, and (c) publicly valued.* This applies to both the individual and the group, but I refer now to the group—that is, to men as a group within society. Two questions emerge. If men *can* have a healthy collective identity in our time, which distinctive, necessary, and publicly valued contribution will they be able to make? And if men cannot have a healthy collective identity in our time, what are the consequences likely to be for society as a whole?

In response to the first question, it is clear to us that fatherhood is the one and only remaining source of a healthy collective identity for men and thus for a healthy notion of masculinity—which is to say, one that fosters not only the family but also society as a whole. Relying on the tentative findings of many early studies, we argue that fathers probably do have both distinctive and necessary functions in family life. If so, then society must actively, publicly, and *unambiguously* value those distinctive and necessary functions. In other words, we argue that mothers *cannot* be fathers and that children *need* fathers—not assistant mothers but fathers. Now, then, precisely *what* is the distinctive and necessary contribution that men can make as fathers?

It might not be enough, after all, for children to have two parents. Every child might need at least one mother and one father. I say "at *least* one," because isolated nuclear families probably do not represent the ideal family type; most societies have produced and supported *extended* families. Nonetheless, most have recognized nuclear families within that larger context. And whether society assigns fatherhood to the genetic father or to the mother's brother, the "job description" always calls for a *male* candidate. At issue here are the specific functions of fathers and mothers.

For obvious reasons, mothers not only give birth to infants but also maintain very intimate relations with their infants and young children; although fathers *can* interact with their children emotionally—and often do so, especially in our own time—they do not *need* to do so. In modern parlance, mothers generally provide their infants

and young children with *unconditional love*. The importance of fathers increases gradually, though, as children begin to live not only within the security of the home but also within the riskier larger world beyond home. Fathers provide them with *earned respect*. Fathers do not need to tell their children, "I'll love you no matter what you do" (although that might well be true for many fathers). Rather, they need to tell their children, "I'll respect you for acting effectively and honorably in the larger world."

These vaguely conflicting messages could be confusing if they come from the same parent, of course, because earned respect is really *one form* of love. So, is love unconditional or conditional? In theory, anyone, male or female, could give one message or the other. In practice, though, it is probably much easier for mothers—or will be at least in the foreseeable future—to give unconditional love to their children and for fathers to give earned respect to their children. This difference is *not* necessarily due to instinct. It is probably due mainly to the extensive *cultural training* that still produces "gender," no matter how attenuated that cultural system has become. (If gender were genetically transmitted, as sex is, then why would every culture find it necessary to reward those who conform to gender expectations and to punish those who don't?) Some women and some men probably could refrain from one scenario and enact the other one. But we are not there yet. And do not take *my* word for it. *Feminists* still complain that women are shackled by their maternal urges. Some argue that those urges are innate (and therefore make women superior to men by nature). Others argue that these urges are imposed by "patriarchal" culture (and therefore have made women the victims of men). Still others argue that all people are the products of both nature and culture. My point is simply that mothers and fathers will have, at least in the foreseeable future, *distinctive and necessary* functions within the family. If so, then men can indeed still create a healthy collective identity specifically *as men*.

This brings me to the second question. If men *cannot* create a healthy collective identity for themselves, what are the likely consequences? Anyone can answer that question merely by looking at the evidence that has piled up in the offices of social scientists. Men, especially young men, are *abandoning* society and sometimes life itself. They are dropping out of school at a much higher rate than young women; some universities report that only 40% of their students are male. That is a very recent problem, but older ones remain with us. Young men are committing both crime and suicide at much higher rates than young women. Add to these social problems the startling medical fact that women continue to outlive men by approximately five years. Grants for medical research seldom include funding for studies on the difference between male and female life expectancies. It is hard to imagine that situation if the differential favored men, not women. In these ways, though not in all ways, American society is clearly indifferent to the fate of boys and men per se.

Consider one recent case study. Why was anyone surprised to learn that Elliot Rodger opened fire on crowded streets in Santa Barbara and then on himself? His case is particularly interesting, because so many bloggers are dismayed by his murderous hostility toward *women* and thus frame their interpretation of the event in classic ideological terms. Rodger, they argue, was not insane. Like all or most men, he simply hated women. The cause of his rampage was not abnormal psychology or even access to guns. It was "patriarchy." How many of these bloggers even remember his murderous hostility toward other *men*? After all, he mentioned his hatred toward other men in his long letter. And he actually killed *more* men than women. *Everyone* had rejected him, so *everyone* deserved his wrath. We had a similar case in Montreal almost 30 years ago. But Marc Lépine killed only women, fourteen of them, before killing himself as a victim of feminism. And some ideological feminists did indeed exploit this case for political purposes—even at the public funerals. Lépine, they insisted, was *not* a rare psychopath. He was Everyman. He did what *all* men have *always* wanted to do more than anything else: kill or oppress women. Most men do not enact this fantasy, to be sure, but only because they are *afraid* to do so. Not all feminists, by any means, accepted this theory. But it remained at the heart of public discourse for a very long time. By now, the anniversary has become a solemn day of remembrance in Canada, especially in Quebec. It competes openly with Remembrance Day, moreover, which commemorates those who died while fighting for their country during the world wars—almost all of whom were young men. Public monuments have become pilgrimage sites. The ceremonies that take place there closely resemble those that commemorate not only the military victims of Canadian wars but also, and more pointedly, the civilian victims of Nazi Germany. The implication is clear. Canada (or Quebec) is a

"patriarchy" and thus not so very different from Nazi Germany. In that case, caring about men is tantamount to caring about Nazis. And that, from my perspective, is tantamount to misandry.

Misandry

Hostility toward men, misandry, seldom finds outlets as dramatic as controversy over a mass murderer. More often, it emerges in the underlying assumptions of laws and policies. Most people have been aware for a long time that some laws favor women despite their gender-neutral language. No court in our time would allow any gender-specific law to stand—except, of course, for the one that requires American young men but not young women to register for the draft—but those who *interpret* laws and those who *enforce* them do not always honor the spirit of gender-neutrality. Among the more obvious examples are those that involve family courts, which adjudicate matters such as child custody. A Canadian bill would have mandated the presumption of joint custody, unless that arrangement would be likely to endanger children. But this bill was *defeated*. After years of supporting the presumption of joint custody, the ruling party abandoned it. This leads to speculation that the presumption of joint custody is still *politically unacceptable*, even though it is both morally legitimate and, according to many social scientists, psychologically sound.

Given the current storm of outrage over what many people consider the "rape culture" on college campuses (but also of society as a whole), universities have found it necessary to revise policies that affect the relation between male and female students on campus. Few universities, if any, have made these revisions known to outsiders. And they probably never will, because revelations of this kind might reveal the extent to which universities might go in order to punish and prevent "sexual assault" (which now has an elastic definition that can include anything from offensive words to rape). But we do know that some students and administrators are demanding revisions that would not only blur the line between campus security departments and municipal police departments but also diminish the prospect of due process for the accused—most of whom, presumably, would be male.

And Michael Kimmel believes that he knows why. He argues that young men are preoccupied with a sense of "aggrieved entitlement." They believe, he claims, that they have some right to privilege. When society fails to confer privilege on them, they react by turning against society. They turn against women, in particular, because society now appears to confer some forms of privilege on them. This explains the "boy code" and the rampant misogyny on college campuses—what others call their "rape culture." In one way, Kimmel is correct. These "boys" do exist and now, perhaps, more of them do than ever. What *underlies* their verbal abuse or physical violence, however, is another matter. I would say that they are preoccupied not with illegitimate "aggrieved entitlement" but with *legitimate* "aggrieved entitlement." How can "entitlement" ever be legitimate? The answer should be (but is not yet) obvious: because *everyone* is surely entitled to some things. Not to privilege but to "life, liberty and the pursuit of happiness." And "happiness" (no matter how you define that vague word) is *impossible* without a healthy collective identity. *That* is why many young men feel aggrieved. They know that they are entitled to a make at least one contribution to society, *as men*, that is distinctive, necessary, and publicly valued. They know also that society has ignored their claim to a healthy identity, denying it to them but not to women. They resent that state of affairs. And, frankly, they have good reasons for doing so. It's simple. If society has no respect for them, specifically *as men*, then they will have no respect for society. *Even an unhealthy identity,* they might well believe, is better than no identity at all. This does not excuse their anti-social behavior, but it does *explain* their anti-social behavior—and in a way that does not rely on ideological cynicism.

Ultimately, misandry is not about this or that law, this or that policy, but about society's inability or unwillingness to care about men (as if doing that would somehow compromise caring about women). And caring about men, in our time, means helping them to find a *healthy collective identity* specifically *as men.*

Conclusions

Katherine Young and I do not stop at analyzing the current predicament of American society. We go further by proposing a solution. Well, not a solution per se but a new method of seeking one. And it is not even new. What we call "inter-sexual dialogue" originated in inter-religious dialogue. The basic premise is that participants must actually want healing and reconciliation, not merely to sound off. They must listen carefully to their dialogue

partners, therefore, and not focus all attention on themselves. In short, they must actively cultivate *empathy*. Clearly, then, dialogue is *not debate*. In debate, after all, the goal is for one side to win and the other to lose. And this method can be very useful in academic and some legal contexts. In dialogue, however, the goal is for *both* sides to win. And this method is almost certainly the only one that can end the current polarization of men and women and take us in an entirely new direction.

Does the Independent's Matthew Champion condone violence against Indian men? You decide!

Andy Thomas · 20 August 2014 · Archived copy · Original

"We can't condone violence." These are the very words that i100 website news editor Matthew Champion uses to introduce his latest article on the Independent's new UK website. In the very same sentence, he describes how "satisfying" it is to see an Indian man being forced to kneel while a woman stamps on his head. "Hurrah!" Champion exclaims in this outstandingly shoddy piece of reporting.

He is writing about a YouTube video shot in Bangalore. A young man, K R Suryaprakash, is pursued down the street and physically attacked by a woman after he allegedly "eve-teased" her—an Indian term used to refer to sexually suggestive behaviour by men toward women.

The term "eve-teasing" is important because it has cultural significance in India and is subject to a drive for cultural change. It is often portrayed positively in Indian cinema as mild teasing and flirtatious courtship. In recent times, there has been a drive to stamp it out and to conflate it with rape and throwing acid at women. Now I do not defend sexual harassment—I think it is unacceptable—but the fact is that the term "eve-teasing" could mean virtually anything. The reality is what Suryaprakash allegedly did or said isn't captured in the video, nor is it even clear what that was.

Nevertheless, Matthew Champion reports his "crime" as fact—he "sexually harassed her," states the title of his article. In the video, however, all we see is Suryaprakash being chased and ordered to kneel in the street by the woman he is accused of harassing, who then stamps on his head after he submissively complies. Personally, I think there's a whole debate to be had here about who's actually being socially disadvantaged in this complex cultural backdrop.

But you know what? Who gives a fuck?

Why should Champion let an inconvenience such as "balanced reporting" get in the way of an opportunity to demonstrate his "real man" credentials? Indeed, why let old-fashioned concepts such as justice and humanity get in the way of the sheer glee of seeing physical and social harm meted out to a young Indian male who is culturally unable to defend himself?

After all, he probably deserves it, right? No need then to consider his account, the cultural context, or even what it is that he is actually accused of? No need for any kind of due process on this one—no one cares about perverts anyway, so fuck him. "Hurrah!"

Is this what passes for reporting nowadays?

After a little searching, I found this less than objective article of the incident in the *Bangalore Mirror*. For the sheer level of vitriolic prejudice, this article takes some beating. (Perhaps it should serve as a glimpse of things to come for young men in western countries.)

However, it does provide an account by the woman in the video, Veena Ashiya Chindlur. This is what the young man is accused of:

"Around 9.30 a.m., my friend and I were jogging when he [Suryaprakash] made strange noises and eve-teased me. I tried to scare him by running after him. He tried to flee, but I chased him and hit him."

After Chindlur showed the video of her beating the man to the police, Suryaprakash was arrested and charged with "outraging the modesty of a woman" and "intending to insult the modesty of women," both of which are crimes under Indian law. From the above account, therefore, I surmise that he is alleged to have said something or made some gesture.

Let me reverse the genders here so that we can experience how things look the other way around …

As a teenage boy, I recall an incident in which lewd remarks were shouted at me by a group of drunken middle-aged women while I, too, was out jogging. If the genders were reversed, that incident would fall under the loose definition of “eve-teasing.” Culturally, males are meant to feel “lucky” when women make sexually suggestive remarks to them. I didn’t, and instead felt uncomfortable and kept running. At no point, however, did it occur to me to chase those women down and stamp on their heads.

No, I can’t discern what it is that Suryaprakash actually said or did (if anything), and I would bet neither had Matthew Champion before taking to his keyboard. What I do know, however, is what is on display in the video is not justice. Simply because someone feels outrage at another does not and should not give anyone the moral and legal right to chase them down and attack them in the street. Irrespective of whatever he has done wrong, I see a young man with no opportunity to defend himself, no rights, and no one to represent his interests. He is simply painted as sub-human and “othered” by the media.

Moreover, I see people who should know better taking pleasure in watching him being harmed. The concept of “innocence until proven guilty” and the “right to a fair trial” are important human rights—both of which Matthew Champion has denied Suryaprakash.

Lies, damned lies and the video game press

AVfM Video Source · 20 August 2014 · Archived copy · Original

Social Justice Warriors have destroyed the video game press. A schism is needed. So says Sargon of Akkad

From the video description:

Other videos to watch on the subject:
Internet Aristocrat: https://www.youtube.com/watch?v=C5-51…
MundaneMatt: https://www.youtube.com/watch?v=Equc1…
Jordan Owen: https://www.youtube.com/watch?v=cAsJO…

Sources:

http://n4g.com/news/1569416/kotaku-st…
http://www.thebore.com/forum/index.ph…
http://www.destructoid.com/psa-you-sh…
http://www.polygon.com/2014/4/23/5640…
https://www.theesa.com/facts/pdfs/ESA…
http://www.escapistmagazine.com/news/…
http://www.theesa.com/facts/pdfs/ESA_…
http://www.gamespot.com/articles/esa-…
http://venturebeat.com/2013/09/19/gen…
http://blog.apptopia.com/game-demogra…
http://www.digitalbuzzblog.com/facebo…
http://www.polygon.com/2013/1/4/38372…
http://www.dailymail.co.uk/femail/art…
http://www.forbes.com/sites/danielnye…
http://www.forbes.com/sites/davidthie…
http://kotaku.com/ubisoft-cut-plans-f…
http://www.forbes.com/sites/erikkain/…

Kajieme Powell shot dead by cops 4 miles from Ferguson shooting

Dean Esmay · 21 August 2014 · Archived copy · Original

Ferguson is a suburb of the city of St. Louis.

In St. Louis proper, 4 miles from the Ferguson shooting, this has just recently transpired: after being seen doing some minor shoplifting, 25 year old Kajieme Powell was defiant toward police, refused to drop a steak knife he apparently had in his hands, and within 20 seconds of police arrival, they shoot him dead. What you are about to watch is a man being gunned down by the police. For real. Then they handcuff his dead body.

http://archive.avoiceformen.com/video/powell-shooting.mp4
More details are here at St. Louis Public Radio, but what I find most damning of all of this, by far, is that the police argue that this video is "exculpatory."

We have reached the point in the United States where a young man holding a steak knife who won't drop it as he approaches is not to be tasered, not to be hit with pepper spray, but shot 12 times–essentially meaning both officers completely emptied their guns into him–and this is considered OK by police procedure.

There will I suppose be those who say this was completely justified. I mean, come on, the young man was a thug and he had a knife in his hand and was defiant. He was asking for it, right? Right??

You know, I have family and friends in law enforcement. I used to respect the badge. I'm increasingly reaching the point–a point I do not like much–where if someone says "fuck the police," I really have no response except a muted, shameful nod.

I will repeat something I said in another essay recently:

> When a great mass of people experience a state that does little or nothing that helps them in a way they can see, and experiences only indifference when it's not outright punishment from that state, what do you think their reaction is eventually going to be? If government is doing a terrible job on helping boys and men, and is frequently hurting them—and it is—why the hell wouldn't people conscious of these issues start developing a distinct aversion to the state?
>
> What is it that you think is going on in Ferguson, Missouri, right now? If your answer is "race war" or "the n*****s are just acting like thugs again," please turn around and go find another website to read. The real answer is, it's people who feel they have no stake whatsoever in the system, and that the state can't be trusted to do anything but ignore them at best or shoot them dead at worst.
>
> They do not trust the government. Why? Because they have been given no good reason to trust it and a list of reasons a mile long *not* to trust it.

I don't think I care to argue with or even much talk to anyone who thinks that this was an appropriate police response to a shoplifting and loosely holding a steak knife walking toward them.

Step away, pepper spray, taser? No. Empty your gun into a man. That apparently is standard police procedure in the United States.

And people wonder why there is widespread hatred of the system and those who are in it or part of it.

Come to the KSUM fall conference (free tickets)

Jonathan Taylor · 21 August 2014 · Archived copy · Original

Free tickets are available to the Kennesaw State University Men's conference in the Atlanta, Georgia area. Jonathan Taylor has a video explaining why you should come if you can!

http://youtu.be/PphFvCRv1jM

Get your ticket here!

Feminism's heritage: Equity vs. victim feminism

Jeb Kinnison · 21 August 2014 · Archived copy · Original

[image]
Suffragettes
Peter Wright of AVfM pointed out the division among early feminists between those who wanted the freedom to enjoy the rights and opportunities of men (voting, professional employment, equal treatment under the law) and those who wanted special treatment (exemptions from military service, favorable alimony and custody rules, lighter criminal sentences, lowered physical qualification standards for physical jobs). He pointed me to the work of Ernest Belfort Bax, an early (1913) men's rights advocate:

> Modern Feminism rose slowly above the horizon. Modern Feminism has two distinct sides to it: (1) an articulate political and economic side embracing demands for so-called rights; and (2) a sentimental side which insists in an accentuation of the privileges and immunities which have grown up, not articulately or as the result of definite demands, but as the consequence of sentimental pleading in particular cases. In this way, however, a public opinion became established, finding expression in a sex favouritism in the law and even still more in its administration, in favour of women as against men.
>
> These two sides of Modern Feminism are not necessarily combined in the same person. One may, for example, find opponents of female suffrage who are strong advocates of sentimental favouritism towards women in matters of law and its administration. On the other hand you may find, though this is more rare, strong advocates of political and other rights for the female sex, who sincerely deprecate the present inequality of the law in favour of women. As a rule, however, the two sides go together, the vast bulk of the advocates of "Women's Rights" being equally keen on the retention and extension of women's privileges. Indeed, it would seem as though the main object of the bulk of the advocates of the "Woman's Movement" was to convert the female sex into the position of a dominant sexe noblesse. The two sides of Feminism have advanced hand in hand for the last two generations, though it was the purely sentimental side that first appeared as a factor in public opinion."—*The Fraud of Feminism*, Chapter I: Historical (1913)

Bax is part of the "patriarchal" reaction to early feminism—these men were horrified that the suffocating sentimentality of women and what they thought was women's overly emotional reaction to issues would, with women's suffrage and increasingly equal roles in the world, lead to disaster and the end of civilization as they knew it. For a pop culture model, imagine Professor Henry Higgins of *My Fair Lady*—grumpy, male chauvinist, orderly intellectual. Bax was quite reasonably complaining that the law had already started to bend to favor women over men in some areas (divorce, criminal punishment) for sentimental reasons, while feminists continued to push for even more special treatment, at the same time demanding equality where it would favor women. WWI is what actually ended the *fin de siècle* order of the world, but feminism continued, contributing in the US to the Progressive movement and its errors (e.g., Prohibition and eugenics).

Feminism as a movement continued and expanded, each victory leading to more issues needing its attention. Public sympathy for the rational goal of equal legal and professional treatment coexisted with the reservoir of sentimental feeling for women and ingrained desires to help mothers and children, which affected decisions on governmental support and handling of divorce. Enlightened and empowered women joined academia and government in large numbers, until today they are dominant in some departments and fields.

But the split identified by Bax *is still there.*

Feminist thinker Naomi Wolf tried to influence the future of feminism with her 1994 book *Fire with Fire: The New Female Power and How to Use It.* From the Amazon page:

> [T]he book argues that women should renounce "victim feminism," which casts them as sexually pure, fragile,

> beleaguered creatures whose problems are all the fault of men. As an alternative, Wolf outlines an anti-dogmatic "power feminism" which sees women as no better and no worse than men, celebrates female sexuality and encourages women to claim their individual voices through a variety of tactics. These include "resource groups" for sharing contacts and increasing access to information and services; consumer campaigns; and pressure on the media to alter their portrayals of women. Wolf theorizes that little girls, as much as boys, have fantasies of absolute dominion but learn to repress their "will to power" at a very early age. Wolf here sketches a psychological road map designed to help women deal with their ambivalence about success, power, equality and money.

I don't agree with Wolf much of the time, but in this she was on the right side: a feminism directed toward remaining real issues of equality, empowerment, and respect would be far less authoritarian and far less harmful to women's partners in continuing civilization, men. But the cadres embedded in women's studies departments, government, and NGOs were not interested in giving up the easy demonization of men and continued to seek refuge in grievance, victimhood, and moral superiority.

One of the problems with social justice warriors and activists generally is their myopic focus on their own culture and government, applying their search for ever-smaller irritants ("microaggressions" and remaining disparities in treatment) to the most progressive societies on the planet while ignoring the far more serious maltreatment of women, gays, religious and ethnic minorities, and poor people in other countries and cultures around the world. They elevate and sentimentalize other cultures as more "authentic" and seem to assign blame for most problems there to the imperialism and interventionism of western countries. I would agree that societies on the other side of the world should not be lightly trifled with and western countries have been foolishly intervening for centuries, but the treatment of women and minorities in those places was in place long before western powers showed up. And yet activists spend far more time and energy on lobbying government to pressure businesses to provide free birth control and weaken standards of proof in university rape cases than they do on improving girls' schools in Islamic countries or combatting female circumcision. Meanwhile, they choose not to see the problems of men in their own society, and by seeing "patriarchy" as the source of all evil in their world, they assume that all men are privileged and call for more restrictions on men's rights and freedoms.

Group rights over individual rights—what are the consequences of making everything about the rights and entitlements of one class of people more important than others? The devaluing of boys in western educational systems has become a serious problem, and their natural inclinations to tinker and explore has been repressed in favor of social organization. In the United States, mediocre women overwhelmingly dominate primary education, and a lack of masculine role models—and a general emphasis on feelings and group politics over rigor and intellectual exploration—make typical boy interests afterthoughts at best. There is much concern about the lack of women in science and high-tech, but modern primary education slights the hard sciences in favor of recycling training, ecology, and global warming alarmism. Children are taught what to feel, not how to think about problems.

So feminists won their battles, and by 2000, feminists (both male and female) held most of the positions in government bureaucracies, education, social services, and non-profit organizations. Those who had doubts about the worst excesses (e.g., mandatory video sexual harassment training for everyone, even the 90% who had always had the good sense to avoid making anyone feel uncomfortable by bringing sex into the workplace) were marginalized. Having won the controlling heights, feminists succeeded in correcting almost all the injustices that originally brought them political support.

But as happens with all passionate movements, reaching their initial goals did not stop their activists from coming up with novel ways to be offended. They came up with "microaggressions," tiny slights felt by the very sensitive when someone with a less-elevated consciousness acted less than perfectly in their eyes. "Intersectionality," the oppression of those who are members of more than one minority class (e.g., a Black female lesbian) became a hot topic, and of course only they had the authenticity to speak of their pain. The movement has evolved itself into an evolutionary dead end, where less and less consequential problems are clung to to justify controlling everyone else's

behavior. The competition to be the most oppressed and most victimized—the "Victim Olympics"—led to a view of people's class oppressions as the central organizing principle of their lives. They are holders of the Progressive "special knowledge," and with the sword of righteousness they go out to correct the culture.

This is terribly damaging for the tiny minority of (mostly elite, mostly educated, and privileged) people who follow this new religion. They become close to useless at accomplishing anything concrete—anything that isn't about a committee organizing to write a report to agitate for more laws and regulations. As such, these cultists find it difficult to gain employment outside the centers of their influence in academia, media, and government.

They are small in number, but their belief is strong and their influence is widespread; they control the discourse in higher education, and new graduates have spent more time being taught their social theories than they have with the classics or the sciences.

Smart, secure women have noticed that modern feminists aren't acting in their interests. A column in Toronto's *Globe and Mail* by Margaret Wente continues the effort to get away from "victims' studies" thinking:

> Do we still need feminism? According to many younger women, we do not. For the past few weeks, a Tumblr hashtag campaign called #WomenAgainstFeminism has been stirring up a lot of angst in the Twitter/blogosphere. As part of the campaign, young women submit selfies with handwritten signs that say: "I don't need feminism because [fill in reason here]." The reasons include things like: "My self-worth is not directly tied to the size of my victim complex!" "I love being an engineer, but I'd rather just be Mom." "I like men looking at me when I look good." "Feminism has become a pseudonym for bullying." And, on a lighter note, "How the [bleep] am I supposed to open jars and lift heavy objects without my husband?"
>
> …
>
> Another reason is that #WomenAgainstFeminism is essentially right. There is a hard core of misandry and victim-culture in modern feminism that is deeply disturbing. #WomenAgainstFeminism is in part a reaction to the #YesAllWomen campaign, which began in reaction to the murder rampage of Elliot Rodger last May. The lonely misogynist—who killed two women and four men, before killing himself—was cast as a symbol of the worldwide war against women. As one Facebook comment (quoted in Time by Sarah Miller) said: "If you don't think this is about misogyny there is something wrong with you."
>
> Modern feminism has split into two distinct strands. The mild-mannered mainstream version, having achieved most of its objectives for equality (and then some: upward of 60 per cent of postsecondary graduates are now women) is focusing its efforts on ever more elitist issues, such as the lopsided gender split in Silicon Valley and the shortage of women on corporate boards. With all due respect to the problems of the one per cent, I do not think these are the types of issues that will send young women to the barricades.
>
> The leftist, postmodernist strand of feminism insists that women are still oppressed, and the world's still stacked against us, and there is basically no difference between the rape epidemic in India and the one in North America. One example of this thinking is The Guardian's Jessica Valenti, who, in response to #WomenAgainstFeminism, wrote: "[D]enying that women are a victimized class is simply wrong. What else would you call a segment of the population who are systematically discriminated against in school, work and politics? How would you describe a population whose bodies are objectified to the point of dehumanization? Women are harassed, attacked and sexually assaulted with alarming regularity in America and around the world." This is a belief system rather than a depiction of reality, and, as with all belief systems, there's no point arguing about it with the faithful.
>
> Views like this wouldn't matter much, except that they have real-life consequences, as Cathy Young has pointed out in Time. One is the destructive "rape culture" myth that has gripped campuses across North America, along with the meme – utterly fictitious – that one in five women will be sexually assaulted by the time she gets her degree. This claim is on the face of it absurd, but it has spawned an epidemic of victimology and abuse of due process that will take a generation to undo.

The Men's (Human) Rights Movement, together with the majority of women who want to see strong families and well-raised children continue our civilization, has barely made a dent in feminism's control of the discourse. Until average people understand what's being done to them, media and government will still promote feminist narratives and demonize men. But sites like AVfM are starting the process of education needed before change can occur.

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The success of feminism is the failure of science

Stephen Jarosek (aka Codebuster) · 21 August 2014 · Archived copy · Original

In response to B.R. Merrick's article in April this year *On Feminism's Infantilization of Women*[1], where he observes the impact that babying women has on what they become (for example, as it relates to confidence), I posted the following comment:

> Stu and Merrick are not scientists, yet they grasp essential points about human nature that our established academics do not. Whenever you confront our established academics with these issues, they resort to shaming and call you a misogynist, and they insist that "we won't discuss that (feminism) here." We don't need these troglodytes in the mainstream. Our mainstream life-sciences are dead … and their resistance to further discussion on the topic is proof. When ordinary people understand basic concepts that established authority does not, you know that it is time for a change. Us ordinary folk need the confidence to realize that we are having the wool pulled over our eyes by the modern equivalent of priests in lab-coats.

My interest in men's rights and anti-feminism is a subset of my interest in cognitive science. Usually my participation in online science forums goes smoothly enough, and other participants seem to appreciate my big-picture take on the topics at hand—that is, until I introduce the topic of feminism. Here are the sorts of responses that my critiques of feminism have elicited:

> "A few years ago I read what I could stomach of SJ's first misogynistic book and vowed never to read any more of his diatribe."
>
> "feminist bullshit? how many ladies are on this list? hum? fuck you, man …"
>
> "I would sincerely appreciate it if this list would not be used to promote anyone's anti-feminist agenda."
>
> "We will not entertain criticism of feminism on this forum."
>
> "Fucking misogynist."

… and so on. We get the picture.

So much for science. What sort of science is this science of the mainstream that refuses to entertain any divergence from the accepted narrative? We are dealing with the same sorts of narrow-minded bigots that tried to hobble the likes of Copernicus or Galileo. This is a new kind of church with its own dogma, asserting its own bigoted agenda. Criticize feminism and you will get charged with the modern equivalent of heresy. Clearly, something has gone awry in science—or, should I say, mainstream science.

The problem is not with science (as in, the scientific method)—the problem is that scientists of the Establishment have stopped being scientific. This is borne out in the erosion of the peer review process. For example, writing for *The New York Times*, Carl Zimmer[2] reports on the findings of Dr. Ferric C. Fang and Dr. Arturo Casadevall of a sharp rise in retractions of scientific papers. This may be attributable to a number of factors, according to the article, but most significant appears to be the commercialization of science projects as business units designed to attract government grants and funding. Dr. Fang, a professor at the University of Washington School of Medicine and editor in chief of the journal *Infection and Immunity*, describes said rise in retractions as "a symptom of a dysfunctional scientific climate."

Mathias Binswanger[3] observes that beginning in the 1960s, in the spirit of extending the availability of tertiary education to the masses:

> … the government has given up its reservations towards universities and formerly proud bastions of independent thinking have turned into servants of governmental programs and initiatives. Lenin's doctrine

> applies once again: trust is good, control is better.

Hmm … these developments happen to coincide nicely with the rise of feminism, don't they? No doubt an unspoken assumption would be that research that does not conform to the feminist narrative will not receive funding. Political correctness in research is rarely spelled out … it is a silent given where researchers relying on government funding will instinctively know what is expected of them.

While this contemporary erosion of the scientific method relates to science as a whole, throughout the rest of this article we will concern ourselves with the rot as it applies to a compelling life-science paradigm—for ultimately feminism is a distillation of the failure of our life sciences to understand how life works and how men and women make choices.

When you think about it, this divergence from the true spirit of scientific inquiry makes sense. To explain how a phenomenon as comprehensively idiotic as feminism can be as successful as it has become, we need to understand that something is fundamentally broken in the mainstream life-science paradigm. A compelling paradigm would have deflected the absurd propositions of feminism long before it had an opportunity to metastasize. The mainstream life-science paradigm relates to genocentrism—the idea that genes "determine" behaviour.

The Genocentrism in Gynocentrism

Gender differences are quite real, one would think. They are tangible, they are in-in-your-face, and they matter. They need to be explained. Beyond the mainstream's simplistic presumption that "it's all in the genes, silly," there is no paradigm provided by the mainstream that explains either sex roles or gender roles. Similarly, more recent developments in epigenetics, group selection theory, evo-psych, and the like lay claim to factoring in the environment (e.g., phenotypic plasticity), but they add nothing to our understanding of how or why men and women make the choices they do. What proof do we have of this failure in science? Feminism. Nothing more need be said.

Presuming that "it's all in the genes" (whatever that means) does not explain anything at all. And while recent developments such as epigenetics, with reference to phenotypic plasticity, seem to suggest that genocentrism has become more sophisticated by factoring in pressures from environment, it hasn't. Its explanatory power remains about as compelling as "because God made it that way" or because "the Bible tells us so." The failures of genocentric science are many … for example:

1) Genocentric science does not explain hypergamy and what it is that motivates men to be providers and women to be provided for. A compelling life-science paradigm would.
2) Genocentric science does not explain gender roles, and provides no indication of the ways in which men's and women's sexual motivations differ. A compelling life-science paradigm would.

3) Genocentric science does not explain motivation of any kind, actually. We are simply expected to buy into the narrative of information science, and accept as given the idea of motivations as somehow instinctual, somehow analogous to subroutines in a computer program, running in a brain that is somehow analogous to computer hardware. Genocentric science does not explain how a living entity defines the things that matter. A compelling life-science paradigm would. And as such, it would explain hypergamy, materialism, and why women love accumulating stuff, why they love shopping for stuff, and why they choose men who provide them with stuff. By contrast, genocentric science can provide nothing of the sort.

4) Most importantly, genocentric science is not based on an axiomatic framework of any kind. It is simply a cobbling together of several disconnected ideas by force of the logic that the more we "know," the more gaps we fill, and it is simply a matter of time before all the gaps are filled. By contrast, a compelling life-science paradigm must implicitly be based on an axiomatic framework built from principles that are consistent across all species of living organisms.

5) Like a competent organization, a competent life-science paradigm requires a strategy and a mission statement that outlines a vision for understanding how life works. Our mainstream life sciences (based in genocentrism)

provide no such mission statement (natural selection, for example, is not an axiom or principle but a mechanism). A compelling life-science paradigm will, and this will be its axiomatic framework.

6) The genocentrism in gynocentrism—Gynocentrism owes its success to genocentrism. Because the mainstream paradigm does not provide any compelling framework from which to interpret gender roles, an absurd gynocentrism has taken root. It wasn't until the recent narratives provided by MHRAs, MRAs, and MGTOWs that we even began to notice the absurdity of chivalrous providers pedestalizing entitled provided-fors. Factor in affirmative action to compensate the provided-fors for all those millennia of oppression by the providers, and you have one nut-job of stupidity the likes of which have never been replicated throughout human history … and it is growing, the latest addition to this lumbering, heaving miasma of stoopid being the Istanbul Convention. A compelling life-science paradigm would explain not only the absurdity but also the reality.

What do I mean by a compelling life-science paradigm? We can best illustrate this by looking at an example. The Newtonian paradigm of our physical sciences, with Isaac Newton's three laws of motion[4], provides us with a compelling science paradigm complete with a reliable axiomatic framework:

1) First law (momentum): When viewed in an inertial reference frame, an object either remains at rest or continues to move at a constant velocity, unless acted upon by an external force.
2) Second law ($F=ma$): The vector sum of the forces on an object are equal to the mass m of that object multiplied by the acceleration vector a of the object.

3) Third law: When one body exerts a force on a second body, the second body simultaneously exerts a force equal in magnitude and opposite in direction on the first body.

Is there something analogous for the life sciences? My opinion is that there is, in the semiotics of Charles Sanders Peirce synthesized with the biosemiotics of Thomas Sebeok and Jakob von Uexküll. Moreover, when you factor in recent developments in cognitive science (within the context of neural plasticity), these theoretical frameworks look especially promising. They compel us to ask new questions—for example, now we have to factor in the roll of the primary nurturer in wiring brains, given that 90% of a human brain's wiring is said to be accomplished within the first four years of life (Jill Stamm, Arizona State University).

Within these frameworks, we might see parallels with the Newtonian paradigm—say, *motivation* with opposite force (third law), *association* with vector sum (second law), and *habituation* with momentum (first law). *Motivation, association,* and *habituation* relate to the categories first defined by Peirce.

Of what possible relevance could all this have on a men's human rights movement? Why should we care, for example, about habits or associative learning or the source of motivation? Stu and Merrick get it, and they are not even scientists. Gender roles are habits. We become who and what we associate with.

While the importance of habituation (in the context of European history) was established as long ago as Plato, it is in David Hume's philosophy[5, 6] that Europeans might first identify the emergence of a systematic analysis of the nature of thought and the relationship between habituation and associative learning. Our semiotic frameworks formalize these sorts of ideas, and for the first time in the history of European philosophy and science, we have signposts suggesting how it might be that any living entity, male or female, animal or vegetable, defines the things that matter (pragmatism[7]). These topics are well beyond the purpose of this article, and those who are interested in exploring further will know how to use Google.

Conclusion

Any science or branch of science that is based neither on the scientific method nor on any kind of axiomatic framework is destined to fail. Contemporary mainstream science—where physics, math, biology, and engineering faculties are located within the same university grounds as women's studies faculties—can no longer be relied on to subscribe to the scientific method. Formal recognition of academic achievement in STEM disciplines has generally been in the awarding of titles, such as Doctor or Professor, while these days the same titles are awarded within

women's studies faculties. A science where political correctness defines the limits of acceptable discourse is not science. Increasingly, it resembles propaganda. We judge people by the company they keep, and this should apply no less to organizations. We should judge contemporary science by the company that it keeps with women's studies faculties and other institutions of the Left. A revolution in science is long overdue.

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There is no such thing as a sperm donor. They take it all.

Paul Elam · 22 August 2014 · Archived copy · Original

"Women, do not live with this idea that men have this chivalry thing still with them." ~ Whoopi Goldberg

In response to the new AVfM mission statement, I got a surprising (even for me) amount of hate mail. Most or all of it was assumedly from men. Some of the ire focused on the abolition of child support and alimony, but most of it was related to men's reproductive rights.

Here is one of the more dramatic ones.

> **I am writing to let you know that you just lost another reader. In fact, I now consider myself DONE with the MRM.**
>
> **I could not believe my eyes when I saw in your new mission statement that you think a man should be able to walk away from his responsibilities as a father when he gets a woman pregnant.**
>
> **Is this what your new world looks like, men having all the sex they want and then turning their backs on the women who are carrying their children?**
>
> **This casts a shadow of shame on every man who supports your movement. I refuse to be one of them.**

Readers may want to take a moment to grieve the loss of another from the ranks of the MRM. Personally, I took solace in a handful of M&Ms and I am doing well enough now to address this email, which is actually about a very important issue.

I will attempt to do so as directly as possible. First, the writer's question:

"Is this what your new world looks like, men having all the sex they want and then turning their backs on the women who are carrying their children?"

Yeah, that sums it up pretty nicely, actually. But I should add that I think men should be able to do so without a hint of guilt or social stigma.

Women have almost limitless options where it concerns reproduction. There are multiple, inexpensive forms of birth control. They can keep their legs closed. That option is very affordable, even if telling women life as a cum dumpster is risky, both for women and for the people who point out that the statement is true. There is abortion as a unilateral decision. There is even a post-conception abortion pill.

Women may also choose adoption, but that is a choice and a lot of paperwork they need not burden themselves with because they can just choose to unload their babies at hospitals, fire stations, and other convenient dumping sites. No questions asked.

None of these options, by the way, require any unwanted opinions or input from the father. Her body (including the baby). Her Choice. The full weight of the state and social approval stands behind that idea.

"Her responsibility" can and should be the final sound bite in that feminist mantra on reproductive freedom. But, of course, if responsibility were added to the equation, it would bring an end to some things feminists value very much. Money and power over the lives of men.

As things stand now, choice is the province of women. The responsibility for those choices fall on men who have no say about them.

Men (at least those they bother to inform) wait to be told if their child will be surgically terminated. If the child is allowed to live, the man will wait to be told how often he will have access to it, and how much it will cost him. He will also be pointedly informed of the price for not paying up.

He will also learn that when it comes to child support, there are no exemptions for illness, old age, or poverty. It is just like the mafia. Pay up or else.

This is what we call reproductive freedom for women. We have another name for it regarding men. It is called slavery.

I expect that about this time there is going be a certain kind of reader who will be furious, like the people who already emailed me. I expect a familiar chant.

“If men don’t want a child, they should keep their pants zipped!”

All I can do is suggest that these people apply the same advice to their mouths. Mind you, I mean that rhetorically. Anyone who wants to is welcome to come here and wax manly about how dudebros need to act as pack animals to have real worth. I am just saying that unless you are willing to tell women to quit expecting handouts and a cup of sympathy every time they get themselves knocked up by the nearest thug, you may just be proving your hypocrisy and your intellectual weakness.

The darkness in social force is strong. But there is a light coming, and it is called the end of chivalry.

Chivalry, clearly the most burdensome, punitive, and moronic social custom ever placed on a group of people, is slowly but surely being forced out of existence by the very group that has always benefited from it. It is not too surprising. History is full of foolish people, and the occasional revolutionaries who point out the errors of their ways.

The foolish part in this scenario is a society proving day by day that it cares less than nothing about the lives of men; indeed, that it views men and their problems with rancid contempt. Any student of social trends will tell you that the lack of compassion is invariably going to be reciprocated.

This particular case is long overdue. Men have the tendency to take care of fools and children, even when doing so is itself foolish.

Men also have a healthy ability to overcome their tendencies when the metal starts to meet the meat. Where it concerns sperm-gathering for dollars, that time has arrived.

And it will continue because it has to.

One of the things that I love about the pursuit of equality (as opposed to what feminists pawn off as the same) is that it means nobody owes you a fucking thing.

No one owes you a door opened for your convenience. No one owes you the right to look the other way and appreciate the walls of a restaurant when the check arrives. No one owes you a job or promotion because you have a vagina.

And no one owes you a lifetime of work and submission because you chose a path that did not include a bit of input from anyone but yourself.

Your body. Your choice, and your fucking baby. Now let’s hear some shit about how you don’t need a man. But you might want to consider the fact that a growing number of us have heard that one enough to start honoring it whenever possible.

Men so far can’t beat the laws on this, which of course have nothing at all to do with equality. But they can beat the mentality of those who think it is a man’s place in life to sit around and wait for a barfly or a welfare whore to determine their future—stop being so stupid.

This is the best place to start.

Consent to sex does not mean consent to parent. Ask any woman. She will tell you.

Let’s provide men with the same answer.

Patriarchy math

Paul Elam · 22 August 2014 · Archived copy · Original

In 2011 I had a heated debate in a hallway with one of the executives of the Political Science Society. She was a radical feminist and insisted that men have it so much easier than women, and I told her that between being called a slut and a rapist, I'll take slut because as far as defamation of character goes, I've never heard a man recover from the latter.

For this, and for insisting that 95% of rapes being male-perpetrated was not a real statistic, I was branded a misogynist and shunned at mixers. It did not help that this girl ran the Political Science Society like it was high school student council, emphasis on the HIGH school. I came across Karen Straughan's GirlWritesWhat YouTube channel and found her view on men's issues refreshing, but I have some issues with how feminism is addressed and for this reason I don't identify as an MRA.

Every conversation I've had about patriarchy theory and privilege has culminated in this, though: a counter-argument that I have dubbed "patriarchy math." In patriarchy math, we use the language of numbers and value signs to determine whether the tenants of patriarchy theory hold up when we reduce them to the most universally recognizable written language of mathematics. First, I'm going to list the values that non-radical feminist liberals and civil rights greats like Nelson Mandela would assign to the following variables:

Table 1: Mandela Assumptions of Human Equality

White=0, Heterosexual=0, Cisgender=0, Male=0

Non-White=0, Homosexual=0, Transgender=0, Female=0

Remember these for later; we will be altering these starting values to better model various feminist theories of patriarchy and privilege.

There are other variables such as disability and age, but they are special cases in criminal law and for reasons that go beyond the scope of this exercise. So, we assume that all actors in this equation are able-bodied adults to reduce complexities that arise from these other forms of vulnerability.

Now here's where I'm going to summarize the primary argument of patriarchy theory and privilege: some people are more susceptible to certain forms of mistreatment than others. Based on statistical evidence and social norms, we hold certain demographics to be more vulnerable to various forms of mistreatment and injustice, such as but not limited to rape, violence, civil injustice, and accessibility to employment.

In summary, the perceived statistical frequency (feelings) of *who does what to whom* is a significant factor in patriarchy theory and its framework. The idea that someone is more vulnerable than another is an important difference between patriarchy theory and non-radical feminist theories, as it forms the basis of privilege. Privilege, in this case, assigns a new value of 1 to attributes so deemed "privileged." And so the values assigned by patriarchy theory are as follows:

Table 2: Basic Patriarchy Theory Privilege Assumptions

White=1, Heterosexual=1, Cisgender=1, Male=1

Non-White=0, Homosexual=0, Transgender=0, Female=0

Here's where things get interesting—when we look at and examine the most highly contentious and debated concept in radical feminism: "rape culture." While I cannot speak to how it feels or the emotional turmoil that results from the crime of rape, I can certainly say without being insensitive to those who are victims of it that it is a traumatic experience.

So now we ask ourselves a very important question: Is the measure of trauma based in the act of rape itself or the attributes of its perpetrators and victims? Well, let's take a look.

Male rapes female. Or, using patriarchy math with all other things being equal, 1 rapes 0.

1>0.

There is domination, privilege, and systemic oppression at work.

Now, say we reverse the roles here: female rapes male, or 0 rapes 1.

0<1.

There is no domination or oppression at work *because* 1 is privileged. The net math is that the suffering of 1 is thus argued to be *less* severe than the suffering of 0 because … privilege.

In other words, even in cases where traditional roles are reversed, 1>0 and we can discount the suffering of a privileged victim. Every conversation I've had with people who claim the merits of patriarchy theory fails to really answer one question: What do we call it when a female rapes a male?

No matter how noble the intention, the answer is always some variant of either "Men cannot be raped. They are privileged" or "Yes, Conrad, of course a man being raped is serious, but it's more serious when a woman is raped because men are naturally physically stronger and thus able to defend themselves more. Besides, they're privileged, and with that privilege they are less likely to be victims in the first place so it's still more serious that men can freely rape women because of rape culture."

I'm just going to boil this down to the most simple and eloquent universal language of math: So no matter how severe the situation, 1>0 is more important than the situation itself. That is typically the justification of all types of role reversals.

Non-White discriminates against White, 1>0, remembering here that White=1, Non-White=0. Homosexual treats heterosexual badly, 1>0, remembering here that heterosexual=1 and homosexual=0.

Now also remember statistical frequency; that is, who is oppressing whom/privilege is why certain variables are assigned a 1 and others a 0. So we claim to do this in the spirit of promoting equality, but there is one problem: The > does not look like =, or, in long hand, "greater than" in math has not and never has been "equal."

So already the math does not add up, so to speak, but this is typically where patriarchy theory will get off the elevator, and that's where feminists want you to stop when you hear their theories of "privilege," but let's not get off on this floor. Let's take this elevator to the absolute and final top. Let's carry it all the way to the penthouse and see what happens.

Okay, so the "logic" follows that *who* is involved in an act is more significant than *the act* itself. In this case, who rapes whom matters more than the actual trauma that results from being raped because, arguably, male rape victims are "less vulnerable" and females are "more vulnerable." Sounds great, but I'm going to take this to a new level. And this is where everything falls apart and why I get the words "privilege" and "misogynist" yelled at me by the worst of the patriarchy theory crowd and "misinformed" and "you need to educate yourself" by those with the most noble of intentions.

Lesbian (female) rapes straight female.

Remember, females are a vulnerable demographic so 0=0.

However, also remember that heterosexuality is a privileged attribute, so basically:

Homosexual (0) + Female (0) = 0; and Heterosexual (1) + Female(0) = 1.

And remember how I said earlier: male raped by female, 1>0, and we dismiss his suffering as being less severe because of privilege. So what do we do, if logic is to be 100% consistent in patriarchy theory, in the case of a homosexual female (lesbian) and a heterosexual female? Well, no matter how vulnerable a straight female is to rape because of male privilege, you could never claim she'd be marginalized for her sexuality more than a lesbian. 1>0.

Logic would dictate that because a lesbian is the greater victim based on a history of oppression and persecution, we dismiss a straight female's rape as being not as serious because … privilege. BUT WAIT! FEMALES ARE VULNERABLE MINORITIES! Yes, but not as vulnerable as lesbians, who have to deal with marginalization on *two* counts. So, even though I know for a fact that most people who advocate for patriarchy theory would like you to think that 1>0 is not the end result of their logic because they don't want to look bad for "blaming the victim" in the end, isn't the net result of patriarchy theory that the greater victim is never to blame as seriously as the more privileged one?

That's the end result of the implications of privilege that no radical feminist has ever been able to explain to me. You put a straight female in a position where she is now the privileged one, and YOUR LOGIC has to be taken to its inevitable conclusion that a male being raped by a female is just as trivial as a straight female being raped by a lesbian.

So let's make it a non-White lesbian raping a White lesbian just to nail the point in HARDER:

Non-White (0) + Homosexual (0) + Female (0) < White (1) + Homosexual (0) + Female (0)

1>0.

The situation is not serious because the victim is more privileged than the victim. Now, if I were saying this to anyone, they would call it racist and rightfully so, but remember, I didn't say it that way. I'm a patriarchy theorist. I get to say, I'm not racist because the White lesbian is privileged, right?

So we've reached the third floor; next stop, penthouse!

The complexity of transgender issues makes everything that patriarchy theory stands for—the idea that some people are more marginalized than others—COMPLETELY FALL APART when we get to the penthouse of the patriarchy theory logic tower. A transwoman lesbian rapes a straight female, which would imply:

Transgender (0) + Homosexual (0) + Female (0) = 0. Cisgender (1) + Heterosexual (1) + Female (0) = 2. 2>0.

We dismiss the rape as being *not as serious* because the victim is privileged. But wait, there's an interesting little monkey wrench here because while the gender identity of the rapist is female, *the sex of the rapist is arguably male*. So what do we do here? Patriarchy theory depends on who is more oppressed to justify its entire schema based on privilege. If the sex is male, the tenants of rape culture come into direct conflict with patriarchy theory because, remember, males are physically stronger and thus are able to overpower females, and that is why they are more culpable and also … privilege of being perceived as male even if your gender identity is female.

Now we have a problem: Do we analyze this scenario based on a transgender's *sex* or *gender identity*? If the case in question is a transman, the same issue would also apply here so there's only ONE WAY and absolutely ONE WAY to make the structure of patriarchy theory and privilege work now in light of this complexity: subdivide the transgender group by sex and assign new values to each subgroup to make the math work.

Because of the physical strength biology factor, we have to ignore the person's gender identity and focus in on the sex, essentially cancelling out the non-privileged-ness of homosexual and female. The most elegant way to accomplish this is to increase the privilege assumption of the transgender female to 2, as the trans-exclusive radical

feminists (TERFs) are wont to do.

My, my, my, patriarchy theory is getting more and more progressive by the minute.

Adjusting our original assumptions from Tables 1 and 2 above to reflect the problems caused by intersectionality, we get:

Table 3: Radical Feminist Privilege Assumptions (TERF Version)

White=1, Heterosexual=1, Cisgender=1, Male=1

Non-White=0, Homosexual=0, Transman=0, Transwoman=2, Female=0

Thus resulting in the case where, all other factors being equal, transwoman (2) rapes cisgender (1) + female (0). 2>1.

WE HAVE A LEGITIMATE INCIDENT OF RAPE. DING! DING! DING! And all at the mere expense of throwing transgender rights under the bus to make our little exercise work! Score one for patriarchy theory!

But wait, the gender identity of a transwoman is still female, so wouldn't that make this a case of a transwoman raping a male be equivalent to someone who is not privileged raping someone who is privileged?

Transwoman (2) = Cisgender (1) + Male (1). 2=2.

Yikes! Suddenly transwomen become equivalent in privilege to males—no wonder some radical feminists reject the company of transwomen. Well, that's easy enough to fix. We just tip the scales once again and assign a value of 2 to males!

Table 4: Radical Feminist Privilege Assumptions (Less TERF Version)

White=1, Heterosexual=1, Cisgender=1, Male=2

Non-White=0, Homosexual=0, Transgender Male=0, Transgender Female=2, Female=0

There, *now* the logic of Table 4 is completely consistent and everyone has their proper place in a theory based on calling certain incidents of rape and assault *more* serious than others because we no longer have the "problem" of 2=2 under the Table 3 assumptions when a cisgender male is *clearly* more privileged than a transwoman.

Now, under Table 4: Cisgender (1) + Male (2) = 3 Transwoman (2) + Female (0) = 2 3>2.

It's not as serious a rape because the victim is privileged. Fixed.

So now let's go back to what I said, this > does not look like this =. In what sick and twisted universe do I get called the privileged male who is insensitive to the trauma of rape victims when an entire theory based upon seeking ways to make incidents of "privileged people" being less serious or non-existent is being blatantly insensitive to the traumas of one particular set of variables?

Because when we look at issues such as theft, a much lighter subject than rape, we see the same logic would apply. Non-White man steals from White man. The victim is privileged, so it's less serious. White man steals from non-White man. The victim is not privileged, so the situation is more serious. 1>0.

No matter how you rearrange the variables, the concept of privilege makes patriarchy theory a giant hot mess once you go past the first floor of its tower. Take the elevator to the penthouse and you see that patriarchy theory is a

complete and utter failure of a theory—a joke on itself and trying to explain things through the lens of privilege.

But let's go back to the reasoning that the greats of the world use: the Gandhis, the Martin Luther Kings, the Mandelas (you know, the guy who divorced his wife for preaching hatred towards those "privileged" white folks in South Africa?):

Table 1: Mandela Assumptions of Human Equality

White=0, Heterosexual=0, Cisgender=0, Male=0

Non-White=0, Homosexual=0, Transgender=0, Female=0

So *now* those annoying 1s and 2s that were messing with everyone's head and the dilemma of figuring out where transgender people fall into the schema of things completely disappear because in liberal equality, the statistics, physical attributes, and physical strength of the victim DO NOT MATTER. Because no matter *what* scenario and *what* atrocity I throw at you: 0=0. The situation is serious and needs to be addressed.

WOW, AMAZING, who knew that REAL equality ignoring privilege and its attempts to convince you that > looks like = would end up being more effective in promoting equality?

Patriarchy theory has about as much to do with equality as plastic has to do with woodworking. Plastic *is not* wood because you tell me it is, and in the same way patriarchy theory *is not* equality.

The math just doesn't add up, and at the end of the day: Radical feminism<<<liberalism, and it never will equal it EVER.

Prince Charmless and the DV double standard

Hopeland Cash · 22 August 2014 · Archived copy · Original

An artist going by Saint Hoax has been in the news regarding several series of anti-abuse posters he's produced themed around animated Disney characters. The first two were about the Disney princesses, but now, responding to online feedback, Saint Hoax has produced a poster series about abused men.

You can read about it here at *Huffington Post*. The poster series is meant to highlight the plight of victims of domestic violence by graphically portraying Disney "heroes" after having been beaten by their respective "princesses." The goal, Saint Hoax says, is to encourage men not to be embarrassed to ask for help when they are abused.

Now, the *HuffPo* article itself is a mess, reporting on the posters with obvious reluctance and bending over backwards to cite every misrepresented, ill-conceived, and debunked pseudo-statistic on DV ever printed, with the usual goal of insisting that women are the majority of victims.

The posters, however, seek to draw attention to abused men. I salute Saint Hoax for this, but I also must cry foul. His heart is in the right place, but even these posters fall far short of what needs to be said about abused men. They also carry the telltale signs of (I'll be polite and assume unconscious) gynocentrism and Patriarchy Theory.

It's not the images themselves I take exception to. Heroes and princesses alike are portrayed bloodied and bruised. The problem is the words, and the problem runs deep. Each of the two DV poster series has three main pieces of text: a title, question, and answer. Saint Hoax's unfortunate bias becomes apparent when we compare the two sets of posters.

The Title

First was the series of posters portraying abused Disney princesses titled "Happy Never After," a common spin on an old fairy-tale stock phrase. For the abused heroes, the title is "Prince Charmless."

Right off the bat we can see that there is something skewed in Saint Hoax's thinking. The title "Prince Charmless" is blatant victim-blaming of the worst kind. The princesses' title of "Happy Never After" implies a betrayal, an uncovering of the patriarchal lie of a Happy Ever After ending; the truth is, she will be beaten by her hero.

For the hero, though, if he is beaten, he is "charmless." This implies there is something wrong with him and leads nicely into the old rationalization of "Well, if I'd tried harder …" The title does nothing to suggest that anyone but the prince himself is at fault, leaving him as a target of the ridicule the posters claim to be combating.

The Question

Each poster series has a question posed to the abuse victim printed along the bottom. The princesses are asked, "When did he stop treating you like a princess?" and the heroes similarly, "When did she stop treating you like a hero?"

From the first moment I saw these posters, the use of the word *hero* rubbed me the wrong way, and this is why. Both posters pose the question "When did she/he stop treating you with respect?" For women, respect comes from being a princess. For men, it comes from being a hero.

This is performance culture. Being a princess is something innate, something you are born or marry into. The most effort it takes is getting to the ball on time so you can marry the prince. *Bam,* respect and love. For men, though, being a prince isn't enough. No, you have to be a hero, you have to risk your life to defeat the sea witch, the god of death, the evil wizard, or whatever. Then you have earned love.

Women are valued for what they are. Men are valued for what they do. This princess–hero dichotomy leads people to condemn abusive men for beating an "innocent princess" but plants the seed of doubt toward abused men: "Maybe he wasn't living up to his role as a hero?" becomes "He must've done something to deserve it." Because if

he'd just acted like a hero, she wouldn't have beaten him. Princesses are princesses, though, no matter how they act, so abusing them is never acceptable.

The Answer
Finally, beneath the question each poster series has an answer. Princesses are told: "It's never too late to put an end to it." Heroes are told: "Don't be ashamed to ask for help."

Both answers call for agency on the part of the abused but come from two very different directions. Princesses are assured it is never too late to end an abusive relationship. This helps instill hope and encourages the abused to take control of their lives by getting out of a dangerous relationship.

Heroes are also given a message of hope but only against their own inadequacy. By simply telling abused men not to be ashamed, the posters fail to address any of the reasons they are ashamed or the profound lack of support awaiting a man brave enough to speak up. It leaves these men in their isolated cell of hopelessness, effectively telling them their imprisonment is their own fault.

Princesses are told they can just walk away. Heroes are told they need to man up and ask for help. By telling them not to be ashamed, you remind them that it is shameful. The message also carries the veiled implication that there is help if men would only ask for it, which is frankly false. Heroes aren't even granted the agency to "put an end to it" like princesses; all they can do is "ask for help."

Target those who shame, not those who feel the shame.

Conclusion
Saint Hoax's anti-DV poster series is a refreshing change from the usual propaganda, but it falls short of the mark. The *Huffington Post*'s adherence to feminist DV doctrine mirrors the artist's inability to come to grips with the reality of domestic violence and how it affects men.

Saint Hoax could have easily changed the text for the second poster series only to alter the gender. Men could have been asked, "When did she stop treating you like a prince?" and then assured that "It's never too late to put an end to it." Instead, they are blamed and reminded of the shame imposed upon them. Good for them if they get help, we say, but they'll have to do it themselves. This kind of work takes us from the stance of "men don't matter" to "men matter, but not as much as women."

I wouldn't have settled for "women can do almost as much as men." I wouldn't have settled for "Blacks deserve almost equal rights." I won't settle for being told I am almost worthy of human compassion, and then only if I earn it.

A look at the future – George Freeman

AVfM Video Source · 22 August 2014 · Archived copy · Original

A new MRA/MGTOW vlogger has appeared:

http://youtu.be/k_JW6Y1vY9Y

We have seen the future, and it looks very good to us!

Counter-culture, anyone?

By the way, you may want to subscribe to George Freeman.

Terrence Popp tribute to Robin Williams

AVfM Video Source · 22 August 2014 · Archived copy · Original

There is a disclaimer at the start of this video regarding the claim that Robin Williams was suffering from Parkinson's Disease. It should be pointed out that so far as is known at the time of this post, that is just a claim made by his wife. There is no diagnosis or autopsy report available to the public that supports a Parkinson's diagnosis. PE

Sub to Terrence Popp here.

All that needs to be said about War Machine and The Young Turks

Dean Esmay · 23 August 2014 · Archived copy · Original

So it's happened again: Some violent psychotic does something violent and psychotic, and Men's Rights Activists are supposedly to blame. Because potato.

This time it's a crazed violent psychotic with some fame in the competitive Mixed Martial Arts community, who spent time in prison some years ago for horrifically violent acts, and while in prison wrote some crap on a blog, some of which sounded vaguely like some of the things Men's Rights Activists say. The same guy recently was charged with another violent and inexcusable assault, and he is now being held up as a Men's Rights Activist, even though he never self-identified as one that we're aware of, and most in our community had never heard of him before someone brought him to our attention.

But let's play a little game here: Who said this?

> The conservatives are just taking the average man for a sucker, exploiting his resentment of Big Government to promote the power of Big Business.

1. Massachusetts Senator Elizabeth Warren
2. Sam Seder of Majority Report
3. Cenk Uygur of The Young Turks
4. A murdering terrorist

Also, who said this?

> Leftists tend to hate anything that has an image of being strong, good and successful.

1. Libertarian icon Ayn Rand
2. Intellectual conservative pundit George Will
3. Conservative firebrand Ann Coulter
4. A murdering terrorist

If you guessed "4" in both cases you would not only be correct, you'd be talking about *the same* murdering terrorist. In fact, he's still alive and in U.S. Federal prison right now. I'll leave it as an exercise for the reader to figure out which proud murdering terrorist said both those things, but if you give up I'll relent and tell you.

The Young Turks recently said so many stupid things in the space of a few minutes about a violent psychotic nutjob that they tried to tie to us, we weren't even going to respond, but Doctor Randomercam wound up doing such a good job, we decided to share:

With that, we can only add a few more things: C'mon, Cenk and Ana, you can do better than this. We know the industry you're in is shallow, but holy cow, you can't actually talk to any Men's Rights Activists before smearing us with a scumbag like Jonathan Koppenhaver? Hey, we notice Elliot Rodger was a fan of The Young Turks–his YouTube channel shows he followed you, after all. So let's play the "Who said this?" game again. Who said this?

> To be angry about the injustices one faces is a sign of strength. It is a sign that one has the will to fight back against those injustices, rather than bowing down and accepting it as fate.

1. Elliot Rodger
2. Cenk Uygur

You've said a lot of things about fighting injustice, Cenk, both in the United States and abroad. So you might want to double-check to be sure. Think twice before answering. Without looking, are you sure of your answer?

Are you really sure?

Men’s Rights Edmonton help needed: big plans for Walk A Mile!

Men's Rights Edmonton · 24 August 2014 · Archived copy · Original

Want to have some fun and raise awareness of domestic violence issues? What better way than to participate with Men’s Rights Edmonton in Walk A Mile In Her Shoes on September 23!

Watch this space for more info or to contact or join MR-E!

It's about time: Family law attorney sentenced to two years

Michael Conzachi · 24 August 2014 · Archived copy · Original

Although this story is a few months old, it has largely escaped the mainstream news media outside of the San Francisco–Oakland Bay area. Since it was part of a larger corruption scandal, this attorney's part in it was a side note.

I want to get this out there for the benefit of some of the victims of family court tyranny and terrorism, since the mainstream press has not covered this extensively, outside of a few articles in the Bay area:

"Dirty DUI" attorney gets two years in prison for her role in scandal

Divorce lawyer gets 2 years in tax evasion, eavesdropping

Former family law attorney and now U.S. Federal inmate Mary Alice Nolan accepted a plea deal back in February for her role in a "Dirty DUI" scandal that also involved a dirty private investigator and ex–Antioch Police Department cop by the name of Christopher Butler of "Butler & Associates," who was also developing a reality TV show depicting female private eyes.

Butler was sentenced to eight years for his role in the "Dirty DUI" scam as well as a host of other crimes that took down four dirty cops in the Bay area and is allegedly now cooperating in the prosecution of the others involved.

Former family law attorney Nolan represented women in high-conflict divorce cases in the Oakland–San Francisco Bay area and was known as a ferocious attorney. Some comments on Yelp revealed that Nolan caused the high conflict. According to news reports and court testimony, Nolan paid Butler to install listening devices into the cars of men who were involved in divorce cases with female clients whom Nolan represented. The purpose as described by Butler in interviews with law enforcement and prosecutors was to obtain incriminating evidence against the men that Nolan could use against them in subsequent family law proceedings, such as child custody, support, and alimony proceedings for her female clients.

Butler has already admitted to installing these devices in 75 to 100 cars, but it was not clear just how many he did for Nolan.

To further gain an advantage for her female clients, Nolan then instructed Butler to "set up" some of these men for "Dirty DUIs." Butler, the aspiring reality TV producer, then had attractive young women, whom he paid $25 per hour for a four-hour minimum, meet up with some of the estranged husbands in local bars for drinks. At least one man had met one of the women on Match.com.

Butler watched and filmed the couple as the paid female associates of Butler began making suggestive comments and acted in a very provocative manner while consuming large amounts of alcohol. One of the women in one of the recordings stated, "I haven't had sex for so long."

When the women suggested to their male dates to go "hot-tubbing," that was Butler's cue to begin the next step, which was to watch the men get in their cars, then call in and report a "drunk driver" to local cops, who were also in on the deal.

Shortly thereafter, the sobriety-challenged men were stopped by a black and white police car, which ultimately resulted in their arrest for DUI. At least one man's blood alcohol level was .12, and others were around the basic limit of .08 but were good enough to legitimize the arrest.

Within two to three months, Nolan was back in court, using the DUI arrests of these men in child custody proceedings, claiming they were unsafe, or to get increases in alimony and child support.

Gee, a dirty, greedy, lying, corrupt family law attorney; a corrupt, lying, greedy private investigator and ex-cop; and dirty cops: where have we heard that before?

Corrupt former lawyer Nolan, as part of her plea deal for the tax evasion conviction, had to pay nearly 500K in back taxes, plus a large fine, which forced her to sell her luxury home in the Oakland area. Nolan claimed for several years that her yearly income had been between 20K to 50K when it was actually in excess of $1 million per year. A slight accounting error.

Thankfully, the men who were caught up in Nolan and Butler's abhorrent criminal behavior had their DUI convictions expunged, and Nolan is facing at least two and possibly as many as six civil suits by these male victims.

Nolan and Butler were part of a larger corruption scandal that included several police officers from a Contra Costa County drug task force and that involved theft of drugs, weapons, property, and prostitution. A couple of disgruntled employees of Butler allegedly "blew the whistle."

• Norman Wielsch, 49, a former Antioch police officer, former head of a Contra Costa drug task force, and friend of Christopher Butler, is currently free on $400,000 bail on conspiracy and drug-dealing charges.

• Stephen Tanabe, 47, a former Antioch police officer, former Danville police officer, and Alamo resident, is free on bail for drug and weapon charges.

• Louis Lombardi, 38, a San Ramon Police officer, charged with five felony counts in connection with the case, is also free on bail.

• Don Lawson, a now-retired Concord police officer and a former identity theft consultant for Butler, is currently a Clayton-based identity theft consultant.

One would think that the antics of Nolan would have been extensively reported and vilified by the legal community, but you would be wrong.

Here is a link to the American Bar Association article in their publication, the *ABAJournal*. The federal indictment can be found there as well as an additional article:

Lawyer accused of bugging cars, evading taxes is set to enter guilty plea

Private Detective Accused of Setting Up Divorcing Men for DUIs with Help of Alluring Women

This is all the ABA had to say:

> A California lawyer accused of evading taxes and hiring a private investigator to bug the cars of clients' spouses is expected to enter a guilty plea later this month.
>
> Divorce lawyer Mary Nolan, 61, of Oakland is expected to enter the plea on Sept. 27, though details are unknown, report the San Francisco Chronicle and the Contra Costa Times.
>
> Nolan was accused in an indictment last year of tax evasion and paying private investigator Christopher Butler to plant listening devices in cars of her clients' spouses and significant others. She intended to use the recordings to assist her clients' legal proceedings, according to the indictment.
>
> Butler testified in a separate case last month that Nolan hired him to stage the DUI arrest of Declan Woods, one of two plaintiffs who claim in civil suits that the lawyer worked with Butler to "dirty" them up before divorce litigation, the Chronicle says. The suits say Butler hired alluring women to drink with the men at bars. The women then asked the men to follow them in their cars, at which point Butler would call police to report drunken driving.

The California State Bar was worse in their publication of Nolan's activities, and only lists her state bar status as "not entitled to practice."

As of December 24, 2013, this is all the California State Bar had to say on their website, with additional links to the disciplinary proceedings documents:

> MARY ALICE NOLAN [#108907], 61, of Oakland was placed on interim suspension Dec. 24, 2013, following a felony conviction for tax evasion and unlawful interception of communications. She was ordered to comply with rule 9.20 of the California Rules of Court.

Rule 9.20 of the California Rules of the Court essentially means that Nolan must make notifications to clients of her conviction within a specific time frame.

Here's the link:

Rule 9.20. Duties of disbarred, resigned, or suspended attorneys

From the CA State Bar website, you can link to her disciplinary order by the State Bar Court:

In the Matter of Mary Alice Nolan, A Member of the State Bar, No. 108907

Respondent Mary Alice Nolan has been convicted of violating title 18 United States Code section 2511 (1)(a) (interception of communications), a felony that does not inherently involve moral turpitude but may involve moral turpitude or other misconduct warranting discipline based on the facts and circumstances surrounding the conviction, and title 26 United States Code section 7201 (tax evasion), a felony that provides probably cause to believe it involved moral turpitude based on the record of conviction.

Here's the disturbing part. The State Bar Court states that her felony conviction does not inherently involve moral turpitude but may involve moral turpitude or other misconduct warranting discipline. Basically, it's legal-speak mumbo-jumbo bullshit.

WTF?

Bugging divorcing males' cars, setting them up for dirty DUIs, screwing them over in the family court, costing them tens of thousands of dollars and the separation from their kids, destroying their reputations, fraud, and falsifying court documents DOES NOT inherently involve moral turpitude??

And the California State Bar and the State Bar Court only list her license status as NOT ELIGIBLE TO PRACTICE LAW, basically a suspension for doing time in the federal slammer?

Is there anyone out there who is not completely convinced as I am that the legal system in the State of California and the rest of the country is completely incapable of policing their own?

Nolan was looking at 15 years but received 24 months, of which the prosecutor asked for a sentence of 37 months, of which she'll probably only do a year at Club Fed in Dublin, whittling her time away between yoga sessions and tennis matches.

This corrupt lawyer should do the full 15 years and have her license to practice law pulled, not suspended. She should be making little rocks out of big ones while chained to the inmate next to her, under the watchful eye of a guard sporting a 30.06.

Here is a link to the Bay Area Divorce Lawyer Blog and an article written by family law attorney Lorna Jaynes:

Ethically challenged client and California divorce attorney trick ex-husband into drunk-driving after setting him up with hot-tub blonde on Match.com

Bay area family law attorney Lorna Jaynes apparently at one time represented a client and her opposing counsel was Mary Nolan. Jaynes bowed out of the case when she realized who she was up against. In Jaynes's post on this blog, she commented on the Nolan case and titled her article, "Ethically challenged client and California divorce attorney trick ex-husband into drunk-driving after setting him up with hot-tub blonde on Match.com."

So I guess a guy involved in a nasty divorce going out for a few drinks with a hot blonde who was leading him on is deemed "ethically challenged" by Ms. Jaynes. The guy probably wasn't in the right frame of mind and should have

realized that he shouldn't get behind the wheel, but Jaynes doesn't seem to think Mary Nolan, who was involved in a criminal conspiracy, obstruction of justice, falsifying official court records, accessory to emotional child abuse, fraud and fraud upon the court, wiretapping, and income tax evasion is "ethically challenged."

WTF???

This is the mindset of a large segment of family law attorneys in California and everywhere else. Convictions for multiple federal felonies are considered to be, or may not be, an inherent violation of moral turpitude, not worthy of commendation by professional legal associations and oversight bodies, and not worthy of disbarment.

What do these corrupt lawyers have to do in order to get disbarred: commit a murder on video and then confess to it?

Here is a link to the Federal Bureau of Prisons inmate locator, which shows that Nolan is serving her time at the Dublin California Federal Correction Institute, where she is scheduled to be released in December 2015. FCI Dublin is a minimum security prison for females.

Federal Bureau of Prisons Inmate Lookup

Using this search tool will find:

MARY A NOLAN
Register Number: 17613-111
Age: 62
Race: White
Sex: Female
Located at: Dublin FCI

Release Date: 12/01/2015

This is the address, phone, and email for FCI Dublin, and if you are as outraged as I am, then please feel free to exercise your First Amendment rights by politely voicing your displeasure with the warden with the slap-on-the-wrist sentence given to Nolan and oppose any early release. It would be nice to see her serve every second of her sentence.

FCI Dublin
5701 8th Street, Camp Parks
Dublin, CA 94568
Email: DUB/ExecAssistant@bop.gov
Phone: (925) 833-7500
Fax: (925) 833-7599

It's plain to see the vast amount of damage that just this one corrupt family law attorney has caused, yet the legal system does not seem to share the same level of disgust that the trail of victims she left in her wake and others do.

Let's hope that the plaintiffs suing Nolan will prevail, and let's hope that she never practices law again, ever.

Here's your chance, readers. Let the FCI Dublin warden hear your voice.

And Mary Alice Nolan, may you rot in hell.

10-year-old raped Afghan girl: An expose on the international corruption of feminism

Ali Mehraspand · 24 August 2014 · Archived copy · Original

There is a huge amount of evidence about deep-level corruption within international feminism, which will be discussed in a future article. But we cannot afford to leave it entirely until then, as a recent case among countless ones of this type prompts bringing the matter into the light.

There are many women's groups included in foreign budgets in the Middle East whose one and only task is to fabricate outright lies and horror stories for the international media. They watch as 98% of those executed in Iran are men and take sadistic pleasure in it; then if a woman gets a death sentence, women's groups start feeding lies to their western employers and allies. All of a sudden, a death sentence for a murderess becomes "she is being executed for being raped" or something like that.

Several cases of such behavior will be discussed in an upcoming article. Here, however, considering my recent article on Afghanistan, it is apropos to look at a recent case.

A mullah in Kunduz, Afghanistan, raped a 10-year-old girl. *Yadegar Afghanistan, Bayan Shomal, Tolo News, Afghanistan Shafaqna, Afghanistan Today, Shayan Afghanistan,* and all other Afghan newspapers and media that had interviewed the police, the family, and authorities reported the same thing:

The mullah had migrated to Kunduz for less than three months; the family sent their child to him as an instructor, he raped her, so the family took the girl to the hospital, where the rape was officially confirmed. The mullah is arrested, the family is outraged and are asking that the mullah get the death sentence by gallows in public. The women's minister has said that the man should be executed in public, and finally that another girl was also raped a week prior to this, in retaliation of which the family of the girl did not wait for legal punishment, so they cut off the mullah's nose and ears.

In fact, you cannot find a single news outlet in Farsi that says anything else.

Then all of a sudden *The New York Times* runs a story, and here is a synopsis of their version:

A 10-year-old girl is raped by a mullah in Kunduz, Afghanistan. The family wants to perform an honor killing against the girl. The girl has been taken to a shelter run by Dr. Hassina Sarwari, the head of Women for Afghan Women. People think it is an American-run organization, but it is not. The family has threatened Dr. Hassina Sarwari. She feels there are enough death threats against her that she has been on occasion driven to hiding. The police have given the girl to the family, who openly wants to kill her and bury the shame.

Wow. Shall we compare the stories? (And, by the way, *The New York Times* piece is followed now by others.)

> The authorities said her family members openly planned to carry out an "honor killing" in the case.

No authority has ever said that. The chief of police, for instance, was interviewed by Bayan Shomal and never said such a thing. In fact, the only source in Farsi with that claim is a translation of *The New York Times* article on feminist websites, of course. As we'll proceed, you'll find that the only source *The New York Times* ever gives for their claims is from Women for Afghan Women.

This organization, which only has an English website, claims they have had the girl in their shelter. Other sources, however, say that the girl has been with her family all the time. Now they add this:

> Most of the anger in Kunduz has been focused not on the mullah but on the women's activists and the shelter, which is one of seven operated across Afghanistan by Women for Afghan Women, an Afghan-run charity that is heavily dependent on American aid, from both government and private donors.

> "People know this office as the Americans' office," Dr. Sarwari said. "They all think the shelter is an American shelter. There isn't a single American here," she said.
>
> "W.A.W. is not American-run," said Manizha Naderi, its executive director. "Every single staff member is an Afghan. They are from the communities we work in. Our only concern is to make sure women and girls are protected and that they get justice."

That should sound very fishy if you have the skills for reading between the lines.

> Ms. Geyah said she showed photos of the girl to government officials and prosecutors to prove that she was much too young to have consented. Dr. Sarwari said, "We wanted to give her a face, to make her real to them."

What the fuck are they talking about? Only hours after the incident, right there in the hospital, rape was verified and the police confirmed the story according to ALL sources. They are making it look like as if it needs explaining because patriarchy, while in reality, if a girl says rape, everybody believes her. Really? That is the patriarchy? Authorities of the Women's Ministry, Mojgan Safavi and Nadereh Giah, have stated regarding this case that rapists should be executed. So says the family of the girl.

> Such honor killings in rape cases are common in Afghanistan, and are often more important to the victim's family than vengeance against the attacker.

This claim is a manufactured bullcrap, which every time you hear it, you should know it is a red flag for huge propaganda at work. They have started with theories, and now they need lies to verify themselves. If anything, on many occasions, families brutally kill the rapist.

I wonder if people who buy into this sort of bullshit even know that all this happened more than two months ago, the girl has been with her family ever since, and, surprise, she is alive. The mullah who is in prison since then is awaiting his punishment, most probably a death sentence.

I encourage you to read *The New York Times* piece in its entirety and pay attention to the fact that all of the stories there come from one person: a Dr. Sarwari, the head of Women for Afghan Women, who is desperate for money, as the article depicts very well. I dare you to find anything there that has come from another person. Pay careful attention also to damseling skills in that piece and how women's advocates are supposedly victims in a country where their women's minister can push any form of crap.

She also claims she has received phone threats from the family of the girl. Dr. Fucking Sarwari, does the family of the girl know that you have insulted them with these accusations? Why do you want to victimize their traumatized child by lies? You are not better than the rapist, I should say. Or was the story only for the English media and American money?

Just go read the piece and then compare it with the following translation of the same story from *Bayan Shomal*:

Kunduz: Amin-Allah, a mosque's mullah imam in Kubhi of the city Kunduz, has raped his 10-year-old female student yesterday (May 2).

This child, who is in Shahid Doctor Azizollah Safar hospital, says, The mullah imam of the mosque in which she studied took her to a garden by force and raped her.

The chief of police of Kunduz, Samunaval Veis-e-ddin Talash, confirmed the story and said to *Bayan Shomal*: It has been almost three months that Aminollah has come here as a mullah imam.

He added: "Mullah Aminollah taught religious-sciences and Quran to children and now is arrested and remains in police's custody."

Meanwhile, Doctor Abdol-Ghodus Miakhil, the head of the hospital, reports that the girl's health is in good

condition.

Parents of the child, while seeking punishment for Aminollah, say they had sent their daughter to the mosque to learn.

Similarly, several days ago in Central Welsevally of Boghlan, a mullah imam's aunt and her husband cut off the nose and ears of the mullah for raping their daughter.

On generalizations about women (and men)

Karen Straughan (aka GirlWritesWhat) · 24 August 2014 · Archived copy · Original

I've been wondering for years now how I've been able to make some pretty sweeping generalizations about women (and men) in my videos—even going so far as to outline why I believe some stereotypically negative "female" behaviors are actually innate to women's biology—without receiving the kind of negative response from non-feminist women that many men receive when making similar comments.

I've also long wondered why, as a woman, I don't take generalizations about women personally, which is what I think is going on most of the time when people rant about misogyny whenever a man says anything remotely critical of women as a class, or even a single woman if the criticism resembles a common stereotype.

I'm starting to think that part of my imperviousness to defensiveness when some MRAs say things like "Women are like this" or "Women do that" comes from me not identifying as a woman in the same way that other women seem to.

Yes, I am a woman, but I don't tend to think of myself in those terms. In fact, when I talk about women, I usually say "they" and "them," not "we" and "us." I do not feel like there is a collective identity to which I belong based on some abstract, shared vagina. I do not believe that I, as many feminists will contend, understand more about what it is like for a woman in, say, the Congo than her son or brother or husband does simply because my genitals are an "innie" like hers.

I am a woman, but I am not Woman. I base my self-identity on my actions, not on the actions of other women, or most women, or even all women, and when someone gives an opinion of women, or most women, or even all women, even if that opinion is blistering, and even if I recognize a little of myself in there, I don't take it as a personal attack.

In fact, if I do recognize myself in someone's scathing opinion of women in general, that's when I sit up and listen. If it makes me feel uncomfortable, then that is my problem and my discomfort and does not invalidate the accuracy of what was said. It definitely does not mean that that opinion should be silenced. In fact, it means the opposite. It means that it is a part of myself that I need to examine, and in order to examine it I have to talk about it and hear what others have to say about it.

One of my favorite MRAs once said, "Generalities exist. A bigot thinks there are no exceptions. An idiot thinks everyone is an exception. I am neither."

I can't state this clearly enough: It is impossible to talk about gender issues, or society, or culture, or biology without using generalities. That sometimes means saying "Women are like this" and "Men are like that" because it is the only possible way to discuss and examine problems that are systemic and rooted in the different ways men and women think, feel, and behave and the way men and women are perceived in society. This simply cannot be done on a case-by-case basis.

I've been trending away from the loaded, hostile, blame-laden language of the gender debate recently because not only are terms like *privilege* and *oppression* accusatory, but they're also kindergarten-level simplistic. That's true no matter which direction they're applied in. I would much rather explore the actual problem all the way to its roots (even if that's essentialist of me) than assign blame to one side or the other.

At the same time, as women we are simply going to have to understand that other women (and men) have made a mess of the relationship between men and women. The mess has marginalized men in such a way that amends will be difficult, if not impossible, to make, and some men simply will not be able to trust women anymore for a variety of reasons: some of which are institutional and systemic (family court, domestic violence policy), and some of which involve the behavior of women themselves (no woman is forced to take advantage of the ways systems and institutions favor her over men, yet many do).

You encounter a man who makes it clear he does not trust women? Get over it. This is not about you in that way. He does not have to trust women. He doesn't even have to like women. He doesn't have to spare your feelings. He doesn't have to be genteel. He doesn't have to not swear. He's allowed to be angry. And he's allowed to have doubts about how ultimately helpful women in general will be to the Men's Rights Movement, about women's motives, and to worry about the changes women in this movement will almost certainly begin to demand, the way they do pretty much everywhere they go.

After all, feminists have been claiming to speak for all women since the mid-1800s, and the majority of women have allowed them to. Female protests over women's suffrage involved objections to the potential assigning of male responsibility onto women—once it was clear that there would be no such imposition of responsibility, the majority of women went along with women's fight for equal rights. Nary a woman spoke up about the absurdly unequal distribution of marital property brought about by early feminists in the 1800s and early 1900s—not until the inability to acquire loans and mortgages in their own names convinced them that the grossly unbalanced distribution of female entitlement and male responsibility was more harm to women than benefit.

The few fair-minded women who spoke out on *principle* against the injustice of those laws were drowned out by the majority of women who knew a good deal when they saw it—the majority who rationalized that something for nothing is always a good thing, and besides, *I* would never take advantage of those laws. *I'm* not like that. If I were allowed to victimize someone and then have my victim put in jail for it, *I* wouldn't do it, so what's the harm?

This is the MRM, ladies. And even if you're going to carve out a women's space within it (like the Honey Badger Brigade), it's a woman's room in a man's house. If you want to be a part of this movement, a thick skin is required, as is the ability not to take every single slight against the general Woman as a slight against you. And crying, "You're injuring me!" or "You're threatening me!" is nothing more than a manipulative silencing tactic that is simply not going to work with a man who has rejected women's power to control his behavior. And whether or not you recognize Not All Feminists Are Like That (NAFALT) as standard female "fainting flower" behavior, that's what it is. Everyone knows that not all women are like that because not all anyone is like anything. Invoking NAFALT is declaring your besmirched honor "as a woman," and no one here is going to be interested in picking up a lance and defending it. While AFALT is a false paradigm, NAFALT is nothing but a deflection.

Are you like that? If you are, try to do better. If you aren't, no one was talking about you anyway.

And one more thing: A generalization is not a personal attack. This is a personal attack: my very own GirlHatesWhat tumblr fan. And I've wasted about 1/100th as much energy thinking about it as countless women (and white knight men) have spent worrying about some intemperate comments about women found within various men's movement circles, including not just MRAs but also some MGTOW and PUA spaces.

My advice if you're offended by someone who's using harsh tones to make a point? Abandon the collective vagina, if you can manage it. Stop thinking of yourselves first as Woman. If you're going to be at all effective in the men's movement, you need to identify primarily by your actions, thoughts, and intentions, not your gender. Transcend it or you'll spend all your time feeling attacked, even when you're not being attacked.

Note: This article is a modified/updated version of something I wrote on a mostly dead subreddit a couple of years ago. I think it's as relevant if not more relevant than ever as we see an increase in mainstream media coverage of the Men's Rights Movement and so much hysterical hand-wringing over the "angry" and "bitter" men and the supposedly mean things about girls we sometimes say.

Robert Franklin: Presentation to the International Conference on Men's Issues 2014

Robert Franklin · 25 August 2014 · Archived copy · Original

We will over the next few weeks present full transcripts of all the presentations at the International Conference on Men's Issues 2014. Here we bring you Robert Franklin's speech, the fourth presentation from Day 2, Saturday, June 28, 2014. It was another presentation misrepresented by the mainstream media. Our thanks once again to Rick Westlake for doing the bulk of the work of this transcription. —DE

(Attila Vinczer) Before I have you come up, it's very important to me that we give away two more books. *Bachelor Pad Economics* by Aaron Clarey—if you are number 107, you are the proud owner of this amazing book. 107? How about number 19? Anybody with the number 19? Well, you can come and claim these books a little bit later.

I hope you enjoyed lunch; I know I certainly did. My boys decided to stay back at the hotel and watch the soccer game. Very understandable.

Our next speaker is someone that I have been following for many years. He's an incredible man that does so much work, tirelessly, for men and boys.

Robert Franklin has been an attorney in Texas since 1980, and a Men's and Fathers' Rights Activist since 1998. He has written the blogs for GlennSacks.com, Fathers & Families, and now the National Parents Organization. He's contributed op-eds and essays to numerous online and hard-copy publications, including *The Hill*, the Toledo *Blade*, *The Seattle Times*, *The Bakersfield Californian*, the *Manchester Union-Leader*, A Voice for Men, Men's E-News, *Townhall*, and many others.

He works daily with men, fathers, mothers, activists, attorneys, social scientists throughout the English-speaking world to promote the recognition and rights of men, fathers, and children, in equality and family courts. He currently blogs for the National Parents Organization, the largest organization in the country advocating for equal parents' and fathers' rights. Over the last five and a half years, he has written over 2,100 blog posts, postings, comprising some 3,500,000 words.

He serves on the Board of Directors of the National Parents Organization.

Let me tell you, not only does he write these blog posts, but they are incredibly well thought out, well researched, and they are untouchable. When he writes about a matter, it is exactly what you are reading.

Would you please put your hands together for Robert Franklin?

(Applause. Robert Franklin takes the podium.)

Can we hear me? … Attila, I love the way you lie … Let me join the accolades for Paul and Dean and everyone at A Voice for Men for making this conference possible. This is the type of event that, years from now, we are going to look back on as a milestone in the movement for men's human rights and towards a sane dialogue on the sexes.

Thank you so much for having me speak. It is an honor and privilege. And finally, let me thank you all for being here. Our numbers, our commitment, and our enthusiasm are all on display, right here, right now. Friends, the worm is turning.

Like so many people here, I've had my own red pill moment. Mine came in 1997, when a friend of mine, Greg, received a telephone call from a young man. The young man was Greg's son; he was 21 years old. But Greg had never heard of him before. Twenty-two years previously, Greg had a brief affair, and the woman had conceived a child. She'd broken off the relationship, and they'd gone their separate ways until the young man asked his mother for a gift on his 21st birthday—to meet his father.

As an attorney, I wondered what Greg's legal remedies were for her intentional deprivation of his parental rights.

So, I researched that issue, and quickly learned the astonishing answer—he had none. The legal system found nothing amiss with what she'd done.

But I didn't stop there. The thread of information I was getting was simply too enticing not to follow. It took me to books like Cathy Young's *Ceasefire!*, Sanford Braver's *Divorced Dads*, Warren Farrell's *The Myth of Male Power*, and countless others. And lo and behold, the picture that came into focus was nothing like the one I'd seen a million times in the public discourse on men and women. The men I learned about in those books looked nothing like the father I'd grown up with, my friends'—Pardon me: The men I learned about in those books looked like the father I'd grown up with, my friends' fathers, teachers, relatives, coaches, and the like. Assaulted daily with images of men as callous, violent buffoons, I had unconsciously assumed that the men I had known were, in some way, outside the norm. Now I knew better.

I plunged into family law, and over 17 years of study and writing I've come to some hard conclusions. First, broken families, mostly fatherless ones, are the single greatest problem to face Western culture. Second, family law creates broken families by—they create broken families by separating fathers from their children; and that's bad for children, bad for fathers, bad for mothers, and bad for society generally. Third, the invariable claim that this is all done "in the best interests of children" is factually false. Finally, we know what we should be doing in family court but resolutely refuse to do it.

Most of you know the facts. Children of divorce or of single-parent families are more likely than others to drop out of school, and do worse when they're there. They're more likely to exhibit a range of psychological deficits, engage in crime, drug and alcohol abuse. They're less likely to be employed, more likely to live in poverty. Girls without fathers are more likely to become pregnant as teenagers. Children of single mothers are more likely to become victims of physical or sexual abuse, and 10 times as likely to commit suicide. These deficits continue well into adulthood, where children without fathers do less well in their careers, and in their love-lives, than do children of intact families.

The problem of fatherless children has reached levels undreamed-of just 50 years ago. In 1960, about 6% of children were born to unmarried women; now the number is 42%. Today's divorce rate is 70% higher than it was in the late 1950s. An astonishing 50% of children will experience their parents' divorce before age 18; and half of those, 25% of all children, will go through a second divorce. A third of children of divorce never see their father. A third of all children don't live with their dad.

Unsurprisingly, social dysfunction has proceeded in lockstep. With the rise of fatherlessness has come the rise of our prison population, now the largest in the world; and between 60 and 72% of long-term prison inmates come from fatherless homes. The increasing division of wealth—the increasing division in wealth—is, to a great extent, that between intact and non-intact families. Remember those 42% of children born to unmarried mothers? About 41% of those mothers and children live in poverty.

Poverty, crime, drug and alcohol abuse; declining educational achievement, increased psychological deficits—imagine all the resources this society devotes to addressing those problems. We spend over $35,000 per inmate per year, to house about 2 million inmates. We spend who-knows-how-much fighting poverty and paying the bills for its side effects—illness, mental illness, housing, homeless shelters, police resources, child welfare agencies, school security, and the like. How many resources do we devote to treating drug and alcohol addiction? How many to address physical violence in the home? The list goes on and on. But the point is clear: the costs of fatherlessness to children and society are enormous!

But they don't stop at children and society. Fathers separating from their children are far more likely than others to suffer severe depression. They're more likely to be out of work, engage in crime, and abuse drugs and alcohol. There's almost a 10-fold spike in the suicide rate for fathers in divorce. And the problems of fatherlessness extend to mothers as well. A single or divorced mother, lacking the father's time, energy, and resources, finds herself saddled with 100% of the parenting obligation; so single mothers report higher levels of stress, depression, feelings of helplessness and the inability to cope than do other women.

Single mothers with children are the most likely of all adults to live in poverty because the demands of those children take time and energy that displace paid work. So, the median annual income for unmarried mothers, in the United States, is $23,000: barely enough to support one person, much less an adult and children. We rightly bemoan the gap between the rich and poor, but seldom mention the role broken families play in creating it. Twelve percent of married couples are poor, 44% of single-parent households are, according to the US Census Bureau.

Given the many adverse impacts of fatherlessness throughout society, it is not too much to say that broken families constitute the single greatest problem we face. Indeed, that was the conclusion drawn by Barbara Defoe Whitehead in her article in the *Atlantic Monthly* magazine in 1993; but in the ensuing 21 years, the problems she identified have only gotten worse.

Given all that, we would expect to see public policy taking a full-court-press approach to keeping fathers in the lives of children. After all, if we do that, we dramatically ameliorate a host of societal and individual deficits, and reduce the drain on the public purse. But no; we do the opposite.
Separation of fathers from their children is perhaps the signal accomplishment of divorce courts. As such, they're the major force in perpetuating the greatest problem of our time. Let us be clear, the removal of fathers from the lives of their children is … public … policy.

Consider child custody. In 1993, about 84% of parents with child custody were mothers. By 2011, the figure was 82%, i.e., no statistical change. But that's the good news; that's in the United States, of course. In the rest of the English-speaking world, Western Europe, Scandinavia, and Israel, rates of maternal custody run to 90% or more. In practice, this means that, when parents divorce, children lose their fathers and fathers lose their children.

Most jurisdictions have a standard visitation order that calls for Dad to see his kids only 14 to 20% of the time. Harmful as this is for fathers and children, the marginalization of Dad is actually a major cause of divorce. Mothers file 70% of divorce actions. Why so many? As researchers Brenig and Allen discovered, mothers file because they know they won't lose their kids. In other words, divorce courts encourage divorce by assuring mothers they'll win the Winner-Take-All Sweepstakes.

Where did anyone get the idea that children should go from seeing Daddy every day to seeing him only one day in five, or six, or seven? More than anything else, it came from a 1973 book entitled *Beyond the Best Interests of the Child* by Goldstein et al. Despite its outrageous flaws, it's still the most-cited book on the best interests of children, by US courts. The main conclusion to that book, and the author's next, too, in many states make up the bedrock of state child-custody law.

According to those authors: First, a child needs only one psychological parent, i.e., the primary caregiver, usually Mom. Second, once custody is decided, it should be altered in only the rarest of cases. Third, visitation by the non-custodial parent should be at the sole discretion of the custodial one. Finally, laws should discourage joint custody.

The legal community has warmly embraced this thesis, that was, in the time it was written, known in academic circles to lack any evidentiary basis. Since then, the social science on child well-being is essentially uniform that children need both parents. Goldstein et al. were simply wrong. As Canadian researcher Paul Miller wrote in 2009, quote: "The major tenet of the Goldstein thesis is not only unsupported by evidence, but worse, appears to promote harmful outcomes for children through the legal support given the destruction of one of the important parental relationships for the child." Quotes closed. And that's a fair description of custody law today.

The necessity for judges to find one parent superior to the other leads to bizarre splitting of hairs. So we see parents explicitly found, by courts, to be fit and loving, sidelined as mere visitors. "But wait—are fathers really taken from their children's lives? After all, they get to see them 14 to 20 percent of the time." The argument fails in several ways. First, social science shows that, unless a parent sees a child around 35% of the time, the benefits of shared parenting are lost. The child will tend to have the same problems as a literally fatherless child. Second, as sociologist Susan Stewart has described, those fathers tend to become "Disneyland Dads," more entertainers of children than actual fathers. That's not parenting, it's babysitting, and both fathers and children suffer because of it.

Woody Allen once said that 80% of life is just showing up, and that's precisely what family courts prevent fathers from doing.

But again, that's the good news. It assumes that mothers honor visitation orders. But routinely they don't, and the refusal is seldom punished by the courts. Few fathers can afford to hire a lawyer to assert their visitation rights; and even if they can, they must demonstrate a pattern of interference by the mother that requires several motions, hearings, and the like. By the time the judge gets around to punishing her, years may have passed, and tens of thousands or even hundreds of thousands of dollars spent, during which he's seen his child rarely, if at all.

Why the refusal to enforce visitation? For one thing, it's federal policy. The Office of Child Support Enforcement spends some $5 billion a year for child-support aid, but a mere $10 million to enforce visitation orders. That's a 500-to-1 ratio, and, for my money, a rough approximation of the value the system places on support versus visitation. Into the bargain, federal regulations prohibit any of that $10 million from being used to pay lawyers to represent non-custodial parents, i.e., the very thing they most need.

Nor is custody interference published criminally, despite laws passed to do exactly that. In Texas, where I live, interference with custody is a felony. It's a jail felony. But a recent investigation by the *El Paso Times* revealed that the police and district attorneys of the state's major cities simply ignore the law—those officials whose job it is to enforce criminal law, but in the case of fathers' visitation rights, nullify it instead.

It's even worse in Australia. There, the non-enforcement of visitation rights is a matter of public policy. Historian John Hirst tells us that in Australia, 30 years ago, family courts decided that, alone among all the orders they issued, only one, visitation orders, would go unenforced by contempt. Ninety percent of those orders are issued on behalf of fathers, who are therefore essentially the only litigants in the country on behalf of whom courts refuse to act.

To top it all off, we've long known that parents whose access to their children is not obstructed are far more likely than others to pay child support. So, you'd think we'd work extra hard to ensure access by the parent who pays. But no, we do the opposite.

Speaking of child support, it, too, helps separate fathers from children. One of the many scandals bemoaned by the OCSE is that courts set support levels higher than non-custodial parents can pay. But that same agency financially rewards states for child support collected, ensuring that the practice will continue. The more support ordered, the more is paid, the more federal money collected by the state. And of course, the life of—the loss of his driver's licence, and possibly jail, also stand between Dad and his ability to pay support.

Plus, fathers are far more likely to be punished for non-payment of support than are mothers. First, under 29% of non-custodial mothers are even ordered to pay child support at all versus 56% of fathers. And when they fall behind, mothers are much less likely to be punished. A Massachusetts study last year showed that 95 to 98 percent of the parents sent to jail for non-payment were fathers, even though mothers are less reliable about paying support. Fathers with arrears were eight times as likely to go to jail as mothers who had fallen behind.

But the drive to keep fathers out of their children's lives extends far beyond family court. Consider adoption. In New York, in the late 1970s, the Putative Father Registry was born; and today, at least 31 states have one. Putative-father registries have but one purpose, to facilitate adoption by denying unmarried fathers the opportunity to contest it. They do this by requiring single men to file a form with the state, for any child they may have fathered, whether they did or not. Failure to do so means the father is denied notice of any adoption of the child. But PFRs are closely guarded secrets! Texas, for example spends no money to publicize the registry, or its consequences. The unsurprising result? Fewer than 1% of children born to single mothers had a father file with the registry. That result, though, of course, is highly agreeable to adoption agencies and lawyers—fewer inconvenient fathers to impede the process by which the two get paid.

Utah is so anti-father it's become a mecca for mothers across the country to place their children for adoption without Dad's knowledge or consent. Until this year, even a mother's fraud to the state gave the father no cause to reverse an adoption. And when Utah attorney Wes Hutchins sent women wearing wires to adoption agencies, they

recorded personnel saying things like, quote: “Birth fathers have zero rights in Utah.” Quotes closed. Give ’em an A for being honest! Others simply wrote the birth mothers’ sworn affidavits for them, to ensure the fathers wouldn’t be identified.

Unjust as that is to fathers, it’s doubly so to children. In the United States, there are only about 75,000 “stranger adoptions,” meaning not step-parent adoptions, completed every year. But there are some 425,000 children in foster care with no legal parents; plus, of course, millions of children languish in orphanages around the world. Those are all kids who desperately need parents. So, you’d think we’d do everything in our power to connect good adoptive parents with the children who truly need them. But no! We do the opposite. We force adoption on children who do not need it.

Putative-father registries deprive fit fathers of the opportunity to care for their kids, while using the scarce resource of adoptive parents on children who don’t need to be adopted. Every time they do so, a child in foster care or an orphanage goes without. Nice, huh?

Consider foster care. Single mothers are very likely to live in poverty, and often have their children taken from them by the state child protective agencies due to abuse or neglect. That happened to about 700,000 children in the US last year. Once taken, the children are placed in some form of foster care. Now, the social science on foster care is not pretty, despite many foster parents providing good, loving homes for children in need. Overall, foster children are at greater risk for physical, sexual, and psychological abuse, more likely to abuse drugs and alcohol, do worse in school, etc., than are children in parental care. So, given that being taken from one’s parents is itself traumatic for children, and the fact that foster care often has deleterious effects, and the fact that the state has to pay foster parents, you’d think we’d approach foster care as a last resort.
But no, we do the opposite. CPS agencies routinely railroad children into foster care; and when they do, we notice the absence of a certain person—Dad. When CPS agencies take children from a mother, they often ignore the father as the obvious next choice for the child’s care. In 2006, the Urban Institute did a study entitled “What About the Dad?” that found that in over half the cases in which a child was taken from a mother, CPS caseworkers made no effort to contact the father. None. The situation is so bad that a federal court in California ruled the practice a violation of fathers’ civil rights, but there’s nothing to indicate it’s evaded.

Data show that father care is better for children than foster care. In any case, it’s cheaper. As he’s the child’s biological parent, the state pays nothing to fathers who care for their own children. But rather than improve the lives of children, and save taxpayers’ money, states routinely opt for foster care over father care, as the Urban Institute study showed. Does that make any sense? Actually, it does—in the perverse world of family law, it does! As usual, money is the root of the problem. The federal government pays states for every child taken into or adopted out of foster care. In short, the more children a state can channel into foster care, the more money it can receive from Washington.

So, listen to the former chairman of the South Dakota Senate Appropriations Committee, Bill Napoli, on National Public Radio—quote: “When that money came down the pike, it was huge!” Napoli said. “That’s when we saw a real influx of kids being taken out of family. There was little lawmakers could do to rein in the Department of Social Services. This was federal money, and it went straight to the department.” Quote. “I’m sure they were trying to answer a public perception of a problem,” he said; and then, “Slowly, it grew to a point where they had so much power that no one—no one—could question what they were doing.”

What they were doing was trafficking children.

And intentionally deprive—*(Applause.)* … And they were intentionally depriving fathers of children, and children of fathers, to do so.

Just who is it that supports this dysfunctional and unjust system of laws and policies on fathers and children? Principally, two groups—family lawyers and feminist organizations; usually part of the Domestic Violence Establishment, but not always. When shared-parenting bills come before state legislatures, those are the ones

testifying against them.

Lawyers, of course, benefit from the Winner-Take-All system of child custody. The prospect of losing one's child encourages many parents to fight tooth-and-nail, and lawyers thrive on conflict. Bad blood means more motions to file, more hearings to attend, more custody evaluations to conduct, et cetera, all of which lawyers take straight to the bank. So, divorce lawyers fight every effort to make divorce less adversarial; hey, they've got yacht payments to make. Ya gotta have sympathy for 'em! Y'know?

Of the countless shared-parenting bills that have come before legislative bodies throughout the world, not one has ever been supported by a feminist organization, and many have been opposed by them. As a few examples, the National Organization for Women, its affiliates in Michigan and New York, the National Association for Women Lawyers in Canada, the Fawcett Society in the UK, the National Council of Single Mothers in Australia have all actively lobbied against even the most modest improvements in the rights of children and fathers. This is true despite the fact that more parenting time for Dad would increase Mother's time to do paid work, earn, save, and advance in their careers. All of those, of course, are long-time feminist goals. But it seems, that for feminist organizations, some things, like keeping fathers out of their children's lives, trump even their dedication to women. Who'd a' thunk it?

This opposition to equalizing the roles of fathers and mothers is, as you might expect, laughably disingenuous. For example, opponents of fathers' rights say that cases are decided on "The Best Interests of the Child" and are therefore sacrosanct. But are they? If judges are acting in children's best interests, why are so many faring so poorly? The answer is, of course, that judges, however sincere their belief, are doing no such thing. As Paul Miller points out, what predicts custody orders is not children's interests but the sex of the parent. Overwhelmingly, mothers get custody and father's don't. But does that promote child well-being? It does not. As Miller says, quote, "Parental gender is not a good predictor—in fact, not a predictor at all—of any of the child outcomes examined here, that is, behavioral, educational, or health outcomes. Thus, there appears to be a disconnect between the theoretical criterion of custody determination, best interests, and what actually plays out in the justice system." Quotes closed.

Why this uniform failure on the part of judges to do what they claim to be doing? Surely one reason is our refusal to educate them on the science of children's welfare post-divorce. We now have a large body of science that tells us what parenting arrangements promote children's welfare. So, you'd expect that science to be a big part of judges' training. But no, we do the opposite.

Nowhere in the English-speaking world do we teach judges the science upon shared parenting and its many benefits to children, parents, the justice system, and society generally. Indeed, when one UK—when one fathers' rights organization in the UK asked what science on parenting judges are taught, the Judicial College informed them that it had no such science and wouldn't use it if it did.

Nice! So much for the Best Interests of Children.

Another claim by the anti-Dad crowd is that custody orders reflect parenting time during marriage, and so should be maintained afterward. First, no science demonstrates that children's well-being is promoted by keeping them with their primary caregiver. But even if there were, the claim is simply false. According to the data of, among others, the Bureau of Labor Statistics in the United States, Stats Canada, and the Organization for Economic Cooperation and Development, fathers and mothers, both doing paid work, do essentially—perform essentially equal amounts of parenting. When non-working parents are added to the mix, the difference in parenting time expands, but even then fathers do between 40 and 42% of the hands-on child care.

So, even if those opposed to increased fathers' rights were correct, which they are not, fathers should still see their children at least 40% of the time. But that standard exists nowhere in the world.

Then there's the old war-horse of the anti-father groups, domestic violence, according to which fathers are uniquely apt to hit their wives and kids, and so should be marginalized in their lives. Of course, we've known for decades

that men and women commit domestic violence about equally, and women are more likely than men to initiate physical conflict. And, the US Administration for Children and Families shows mothers do between 60 and 100 percent more abuse and neglect to children than do fathers. But what's new information is just how little of this is ever an issue. The State of Nebraska just completed a study of its custody cases over a 10-year period, and the results opened a lot of eyes. Allegations of domestic violence were made at all in only 5.4% of cases, while child abuse or neglect was alleged in 6.2%. In short, domestic violence and child abuse are, in the overwhelming majority of cases, non-factors in deciding parental fitness.

By now it should be clear that family courts routinely do the opposite of what they should be doing if, as they claim, they're promoting children's interests; that they, in the process of harming children, also harm fathers, mothers, the social fabric, and drain the public purse. It's a situation that fairly screams for reform.

And we know the direction that reform must take. We've known for decades that children do better in intact families; and now, social science demonstrates that for children of divorce, equal parenting is the optimal arrangement. By equal, I mean any ratio of parenting time between a 35/65 and a 50/50 split, since the benefits to children tend to kick in when they see each parent at least 35% of the time.

I don't remotely have time to delve into the social science on equal parenting, but here is the briefest of summaries:

First, equal parenting helps preserve children's relationship with both parents, and that is vital for their ability to adjust to the psychological trauma of divorce. If divorce courts truly want to act in the best interests of children, they will, in most cases, order equal parenting. That children in shared-parenting arrangements do better, by all measures, than kids with non-equal parenting has been established at least since 1992. Since then, studies with data from 36 countries and hundreds of thousands of people found the same thing. Meta-analyses of data, conducted in 2002 and 2012, found that, quote: "Joint custody and shared parenting resulted in significantly better outcomes for children and parents on all measures of adjustment, including family relationships, self-esteem, emotional and behavioral adjustment, and level of conflict between parents."
Second, equal parenting is good for parents as well as kids. Parents with equal custody tend to have better physical and emotional health, a greater sense of purpose, and personal gratification. By contrast, non-custodial fathers and mothers have high levels of depression. They experience a grief reaction much like to the death of a loved one. They report, quote: "increasing isolation, loss of employment, and inability to form new relationships; more disturbed patterns of thinking and feeling, including shame, stigma, self-blame, hopelessness about the future." Quotes closed.

Third, children want equal parenting! Studies over 10 years revealed that between 70 and 93% of children prefer equal contact between their parents. Children in equal-parenting relationships, quote: "were found to have the best relationships with each of their parents, and reported outcomes far superior to those in primary-residence homes. Children in sole-custody arrangements reported feelings of insecurity in their relationship with their non-residential parent; perception of rejection by that parent; and anger towards both parents, for denying them meaningful relationships with fathers and mothers." Plus—we the people say we prefer shared parenting. Multiple surveys of public opinion conducted in the United States, Canada, and the UK over the past decade show support for shared parenting between 70 and 84%.

In short, if the Best Interests of Children is the goal, we know how to reach it. But a million times a year, year in and year out, we do the opposite.
Given all that, the question arises: Why aren't advocates for children and fathers winning? After all, we have so much on our side. So why is it that our equal-parenting bills routinely go down to defeat? The answer is simple—we aren't playing the game. It's as if we're a football team that, instead of blocking the other players, asked them politely to get out of the way and allow us to score. It's very civilized, but it's not calculated to win!

Time and again, we lobby state legislators, many of whom genuinely support us; but what those office-holders know is that if they vote against our bill, they will pay no price for doing so. And then they look at the Family Law Bar, and then they look at the Domestic Violence Establishment, and realize that if they don't vote their way, they'll pay

for it next time in money and votes. For politicians stuck between their conscience and re-election, the choice, unfortunately, is not a hard one.

We need to change that. We need to add electoral politics to our lobbying efforts. We need to organize locally to defeat wrong-voting officeholders. That's something we can do with volunteers, a good strategy, and comparatively little money. I can comment on that, at much greater length, another time.

For many years, we've tried playing nicely. It's now time to show the state legislators both the carrot and the stick.

Thank you. *(Applause.)*

… Wait a minute … We don't have time for questions, but that doesn't mean I can't ask you one. And this is for extra credit; you get a gold star by your name if you get the correct answer, it goes on your permanent record … You remember the book I was talking about, called *The Best Interests of the Child*. It was incomprehensibly bad, the book. It was written by three people with connections to Yale University. It was published in 1973, which means it was written in the early 1970s. Now, for extra credit, tell me, who was the student researcher, research assistant, that they …

(From audience: "Clinton!")

Yeah, anybody else? You got the star—Hillary Rodham, soon to be Hillary Clinton. Author of *It Takes a Village*. It was her.

Thank you again. *(Applause.)*

Gender hypocrisy in the porn debate

Dr. David Ley · 25 August 2014 · Archived copy · Original

[image]
In Don Jon, the gender war over sex and porn takes center stage
The ubiquity of male porn use has become the current battleground of a huge cultural war. People are afraid of the consequences of porn use and fear that it damages men, their brains, their sexual performance, their attitudes towards women, intimacy, and sex. The dialogue has changed, since the days of Take Back The Night, when Andrea Dworkin declared that pornography was rape, and should be restricted. Today, feminist values and perspectives still permeate the anti-porn debate, but they serve as a backdrop for the argument that porn is an addictive stimulus that overrides our natural evolutionary responses, changing our brains and bodies. Porn is presented as scary, insidious and deceptive. We are told to "be afraid, be very afraid" of what porn is doing to men.

The new Joseph Gordon-Levitt film Don Jon tells a different message, and suggests that the real problem with porn is not that it is scary, but that it is free, convenient, and offers men a discounted option to the high cost of sex. There is a fascinating subplot in the film, which explores the way that sexuality has been turned into a commodity. Scarlett Johansson's character uses her sexuality deliberately and blatantly to manipulate Jon's character into complying with her wishes of how and who he is supposed to be. Commercials shown in the film depict how men are manipulated by sexual images and themes in advertising.

Scarlett's character flies into a rage when she finds out that Jon has continued to watch pornography, ostensibly because she finds out he lied to her. But, is she really angry about the lie, or is she angry because Jon's easy access to porn takes away some of her power? Baumeister and Twenge wrote a fascinating article in 2002 where they argue that it is actually women who suppress the sexuality of other women, not men. Their argument suggests that control of sexuality was historically one of women's only commodities, and that women had to control the market, so to speak, by stigmatizing, shaming and suppressing those who might offer free, easy, or cheap sex. This reiterates the old argument that women have to defend the value of sex, because "nobody buys a cow, if it gives away the milk for free."

[image]
Men use porn because it's free, easy and convenient, not because it's addictive
At one point in the film, Jon actually says that "real" sex is less satisfying than porn and masturbation, because during sex with a woman, "it's on me to do all the work." But, during porn, Jon can sit back, watch for free, "lose himself" in the fantasy of porn, and not have to work. He can be selfish with his sexuality. Because porn is free, and convenient, Don Jon can relax and focus on himself, exploring his fantasies, rather than maintaining focus on the needs of his partner. That is frightening to many, because there is a cultural value that sex isn't supposed to be free, easy or casual. Sex, according to the current antiporn narrative, is supposed to be costly, expensive in both effort and emotions. It is supposed to involve intimacy, and emotionally transparent surrender. The convenience and easy, free access to porn undercuts the power and high value that sex has held for human history.

In the film, it's not that Don Jon is a "junkie" for porn because his brain has been warped, or because it overrides his sexual evolutionary design. Instead, it's because Jon, like all men, has been subject to a world where sex is constantly held out on the end of a string in front of them, and a man has to work like a horse to earn that sex. The high value of sex has been programmed into men. But all of a sudden, men don't have to work that hard to get sex, or at least a reasonable simulacrum. Internet porn represents not merely a cow that gives away the milk for free, but a world where milk simply gushes out of a tap in the kitchen, at the mere twist of a knob. All of a sudden, women who rely on sex for their power and value have a new, powerful threat on the market, and men's ability to negotiate for sex and in relationships has changed substantially.

In another recent take on the gender issues of this porn, I highly recommend this playful (SFW) video, which also shows the gender hypocrisies embedded in this debate. The culture war, or dare I say, gender war, over porn is not

going to end any time soon. But, I hope that films like Don Jon continue to move the debate forward, towards greater levels of honesty over what we are really arguing about.

(Before the angry, vitriolic commenters begin, let me tell you that I am not an embittered man, angry over past or current sexual rejections. I actually share the end message of Don Jon, that good sex is sex between equals. I think that the gender war over porn reflects a significant equalization in sexual power, changing an outdated, unnecessary imbalance which ultimately hurt both men and women.)

A call to arms! Walk A Mile with Men's Rights Edmonton!

AVfM Video Source · 25 August 2014 · Archived copy · Original

Sammy Allouba voices his support for an important campaign to understand violence against women.

http://youtu.be/CU2lBQM_G2Y

More here.

The second Koalemos Awards – celebrating stupidity!

AVfM Video Source · 25 August 2014 · Archived copy · Original

Sage Gerard (Victor Zen) continues his crusade against the influential stupid with his Darwin Award–inspired celebration of human idiocy. The nominees of the second Koalemos Awards are Anita Sarkeesian, Dick Coughlan, Steve Shives, Melissa Fabello, and Zen himself (gotta make fun of yourself sometimes, right?).

Victor Zen is a highly active MHRA with a channel full of book reviews, interviews, on-the-ground activism, pertinent commentary, comedy, and ginger shenanigans. He's a must-sub on YouTube for activists, so be sure to follow his work.

MGTOW vs Islam Part 1 – The value of men & women

Paul Elam · 26 August 2014 · Archived copy · Original

The following video is from a relatively new Youtube account. Ayam Sirias only has a little over 300 subscribers. We are betting that number will change drastically in short order. **The video contains some nudity, so it may not be safe for the workplace.** It is also brilliant. Please sub and support this guy for continuing this work. It rises to the level of Ali Mehraspand's work in terms of its value in correcting western misconceptions about Muslim and eastern culture. It is also a brilliant analysis of how gynocentrism is expressed in different ways by different societies.

Young men's guide to campus secessionism: Part 1

Ron Collins · 26 August 2014 · Archived copy · Original

As the new fall semester approaches on college and university campuses across the nation, I cannot help but feel apprehension for you young men about to embark on your paths to higher education.

It can credibly be described as a given that young people leaving high school have very little knowledge of, or interest in, the United States Constitution, its Bill of Rights, or legal fundamentals such as the differences between civil and criminal law procedures, rules of evidence, or legal doctrines pre-dating American law by centuries, such as rights to trial by jury, a presumption of the innocence of those accused, or the burden of proof on the prosecution.

For young men entering campus life for the first time, this poor comprehension of your own basic civil rights under rule of law, combined with the ancient constant of collegiate bacchanalia as a primal urge for those newly separated from the strictures of childhood and home life, is *more a potentially catastrophic threat to your futures and your civil liberties right now than perhaps ever before.*

Under guidelines imposed as conditions of funding from the US Department of Education (DOE), known broadly as "Dear Colleague" policy, radically anti-constitutional practices and procedures installed by campus authorities across the nation have effectively removed every campus in the national system from the jurisdiction of the Fourth, Fifth, Sixth, and Fourteenth Amendments.

These crucial safeguards against both vigilantism and what Supreme Court Justice Ruth Bader Ginsburg described as "unchecked police activity" (*Fernandez v. California,* dissenting opinion: http://www.supremecourt.gov/opinions/13pdf/12-7822_he4l.pdf) have been replaced by the DOE with policies ostensibly crafted to "prevent sexual assault," which in effect remove from men all the protections of your civil liberties guaranteed all citizens under the Constitution.

The arguments in favor of Dear Colleague/Title IX policies are weak and emotional at best. Proponents of these kangaroo-court practices seldom even mention the Bill of Rights, due process of law, presumption of innocence, or any other legal fundamental used for centuries in American jurisprudence to govern proceedings establishing guilt or innocence on criminal charges. Their consistent claim is that the criminal justice system simply isn't getting it right, that by following the law and the rules of evidence and procedure that the law demands, the police, prosecutors, and courts across the US are just not convicting enough men charged with sexual assault to satisfy the supporters of Title IX/Dear Colleague policies.

In her *New York Times* op-ed piece entitled "Campuses Are the Best Places for Sexual Assault Accountability," Holly Rider-Milkovich, director of the Sexual Assault Prevention and Awareness Center, University of Michigan, asserts:

"The criminal justice system alone is simply not effective enough to keep young people safe. Pernicious victim-blaming attitudes and myths about 'wanted' sexual assault still permeate our entire culture, not just our campuses."

In an essay that never once mentions the ideas of due process of law, presumption of innocence, prosecutorial burden, or the United States Constitution, its author's entire legal argument, posited by its title, is an indictment of "attitudes" and "myths" that "permeate our entire culture." Its explicit assertion is that the rule of law and the correct application of criminal procedures are simply not producing a satisfactory result (one that we may assume would further benefit the funding stream of organizations such as the one she runs at the University of Michigan).

The key to these "alternative" methods used on campuses for adjudicating sexual assault allegations is in bypassing criminal procedure altogether by setting up ad hoc administrative tribunals to hear these accusations, which place *burden of proof on the accused, deny him legal counsel or a right even to know the identities of those accusing him or the witnesses they call to these proceedings outside his purview*—all of which flies in the face of the precise language of the Sixth Amendment:

"In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense."

A further method applied in these campus proceedings is to use the lowest possible standard of admissibility or "preponderance of the evidence" to legitimize the allegations being made. Again, this absolutely ignores due process of criminal law, in which the highest standard of "beyond a reasonable doubt" must be ruled on by a judge to admit evidence and agreed upon unanimously by a jury of the citizenry before conviction or sentencing can occur at all.

"Civil courts use a lower standard of 'preponderance of evidence,' while criminal courts use a higher standard of 'beyond a reasonable doubt.'"

Note the distinction between *civil proceedings* and *criminal trials.* This has been the primary entry point used by domestic violence/sexual assault professionals for decades into this netherworld of extra-legal quasi-prosecution of cases that lack sufficient evidence to convict by means of jury trials. In *US v Morrison*, the Supreme Court found that such an approach was unacceptable as an application of the Violence Against Women Act (VAWA) when a woman who accused two men of assaulting her had seen her allegations denied on the basis of lack of evidence, both by campus authorities and by the local prosecutors' office. Her legal team thereupon sought to file a federal suit against the alleged assailants, and the high court overturned an entire section of the 1994 version of VAWA by which Congress had made this a legal option.

Considerations of double jeopardy notwithstanding, the court unfortunately pursued the politically safe course of overturning a lower court ruling by citing the obscure "Commerce Clause" of the Fourteenth Amendment, while its ruling still left the door wide open for substitute proceedings in the civil arena, with their lower evidentiary standards and their denials of Sixth Amendment rights to the accused, to take the place of due process of criminal law. This approach has been the mainstay of domestic violence/sexual assault activists and legal teams for the entire time since that historic (but weak) ruling in 2000 by the Supreme Court.

There has been another instance in US history when bodies politic took it upon themselves to enact a subversion of the Constitution and a refusal to comply with its enumerated powers, and for much the same reason. The South Carolina Convention in 1860 argued that its "right" to assign a lesser status under law to some of its residents, in their case African slaves *[and in the case of Dear Colleague policies, males]*, was sufficient reason to separate itself in a fit of moral outrage from the United States as a whole. Several other states followed this example in short order, and soon thereafter began the bloodiest war ever to be fought on North American soil not, as is popularly believed, to settle the question of slavery itself but the question of *secession*.

Does the American college and university system have the right to ignore, bypass, subvert, and SECEDE FROM the United States Constitution, or does it not?

For the young men about to enter into these institutions, with all the mayhem and licentiousness many of you may look forward to as celebrations of your newfound adult freedoms, I strongly urge you to consider:

Finding yourself on the receiving end of a rape allegation, under any of dozens of potential “charges,” alone in a room with no legal counsel, no knowledge of the specifics of the case against you, facing campus administrators not trained in legal proceedings or criminal investigations or forensic examinations, and with the burden of proof on you alone,

is not the best time or place to ponder for the first time

the right and wrong of campus secessionism.

https://www.linkedin.com/today/post/article/20140811170914-123782074-suny-title-ix-and-campus-secessionism?trk=prof-post

NCIS Pauley Perrette has public meltdown as restraining order abuse case heats up!

Suzanne McCarley · 26 August 2014 · Archived copy · Original

NCIS's Pauley Perrette has begun having a public meltdown as the evidence of her horrific abuse of the restraining order system becomes too hard to ignore.

— Paul Elam Provides Official Declaration in the Shivers–Perrette Lawsuit
— Forensic Video Expert Debunks Perrette's Accusations
— Perrette Attacks with Twitter Rampage
— Perrette Terrified of Public Airing of Her 911 Call to LAPD

Much is happening in the pending legal scandal involving Francis "Coyote" Shivers and his ex-wife, increasingly beleaguered *NCIS* actress Laura "Pauley" Perrette. First, Shivers has filed back against Perrette's frivolous anti-SLAPP motion, complete with sound evidence. Based on her latest late-night ranting on Twitter (see below), it appears the building pressure of finally facing the truth is getting to her and she is slipping into a state of delusional denial.

Perrette has also continued to "play the victim" regarding the participation of A Voice for Men and its reporting on the Shivers–Perrette cases in the L.A. County court system. Now due to her own motion, she is obviously terrified of the reality that her 911 call to the Los Angeles Police Department (LAPD) will be made public on this site—*publicly exposing her as lying on tape to police.*

Attempting to garner public sympathy, Perrette posted the following tweet as a pathetic ploy to turn the grief surrounding the death of Robin Williams into sympathy for herself, alluding to the inherent injustice of having 911 calls to police being publicly broadcast.

[image]

And why would Perrette be so terrified of 911 calls being broadcast? Well, because she got *caught lying on tape to police.* Yes, that's right, Perrette's 911 call doesn't match her own testimony. In fact, it doesn't match *itself*. She changes her stories *mid-sentence*. All caught on tape. And all while being rather bitchy toward the poor 911 operator. So, yes, Perrette is freaking about the 911 call being broadcast, which has been very much on her mind since Shivers's recent filing of opposition papers, making the 911 call a central piece of evidence.

2014-08-08 Shivers Opposition to Perrette Anti-SLAPP (PDF)

With that in mind, just take a look at the tweet above. Is there nothing that this woman won't do, or won't stoop so low as, to get support and sympathy for her entire fraudulent cause?

So far, the judge in this case has issued appropriate rulings, and it certainly looks like additional appropriate rulings will follow.

As a further indicator of Perrette's pathetic attempt to garner public sympathy *and incite hatred from* NCIS *fans against her ex-husband* for divorcing her and telling the truth, below is a screen shot of some of her most recent tweets. The absurdity of this is truly mind-boggling.

[image]

Her tweets had the desired effect, eliciting hate toward the innocent Shivers from *NCIS* fans. This is not the first time Perrette has launched into a public hate campaign about her (happily remarried) ex-husband and attempted to manipulate *NCIS* fans to do her dirty work. It appears her actions are in direct violation of California Penal Code 653.2, and the staggering amount of evidence explicitly reveals that everything she is telling the world is a complete fraud.

Perhaps her well-compensated legal team will counsel her accordingly of the intricacies of fact versus fantasy, although it appears they may be more interested in milking Perrette for legal fees on her way down rather than actually ending this public spectacle.

Contrary to false accuser Pauley Perrette's claims, the truth is not harassment, whether it's her ex- telling it or this website reporting it. Perrette's tweets are an insult to real victims of domestic violence, and she should be ashamed of herself. (And apparently she is, judging by the way she doesn't want that 911 call broadcast.)

Due to Perrette's excessive abuse of the restraining order system, AVfM Founder and Publisher Paul Elam has provided an official declaration to the court in support of Shivers.

2014-08-08 – Declaration of Paul Elam (PDF)

The declaration essentially states what we already know and what we have already reported: Perrette's real-life abuse of the restraining order system that follows almost word for word her own handwritten plan/movie script, "Star Crazy."

An additional declaration was filed by forensic video expert David Notowitz in support of Shivers, who conducted a forensic examination of the electronic files and history inside Shivers's cell phone. Notowitz has provided some very impressive credentials regarding his expertise and training in video forensics.

2014-08-08 – Declaration of David Notowitz (Conf)

In the latest proceedings, make-believe television "forensics expert" Pauley Perrette has again made false accusations, in direct contradiction to the actual forensic evidence itself. In response, Notowitz has provided a declaration to the court that publicly debunks Perrette's false claims once and for all.

During the criminal case, the transcripts reveal that Perrette testified that her bartender boyfriend, Thomas Arklie, got up to defend her from Shivers's cell phone camera only *after* Shivers activated said cell phone camera. The forensic examination of Shivers's cell phone, and Perrette's own words in the 911 call, *prove* different, however.

It was actually Thomas Arklie who got up to attack Francis Shivers, and Shivers's response in activating his cell phone camera was in self-defense, *just as the jury found*, and the forensics and audio now prove that with absolute certainty.

This fact, determined through forensic examination of Shivers's cell phone, disproves Perrette's false accusations and proves what Shivers initially claimed, that it was Perrette's bartender boyfriend,Thomas Arklie, who initiated and was solely responsible for any aggressive action that occurred that night.

Slowly but surely, many of Perrette's prior false allegations and assertions are being debunked through sound forensic techniques, evidence, document examinations, and prior sworn testimony.

It is very simple: When you tell the truth, you don't have to remember anything; you simply speak the truth. When you lie, over and over again, you can't keep your lies straight, you stumble all over yourself, and you make mistakes. Those mistakes, however, have not escaped the watchful eyes of the small army of dedicated advocates and trial-watchers involved in this case.

My-my, what a twisted web we weave.

It appears that Perrette has no desire to cease this behavior and continues to waste the time and resources of the court and the taxpayers, and the emotional energy of *NCIS* fans, in order to follow her handwritten movie script of falsely accusing a man in order to obtain a restraining order and to falsely portray herself as a domestic violence victim in order to garner public sympathy to boost her public persona and enhance her acting career.

As the mountain of evidence reveals, and which we have posted here, this entire charade by Perrette has been one big fraud. That is unfortunate for Shivers, but it is worse for the actual victims of domestic violence: the men and women who cannot get their fair share of the court's time or the services they need.

Stay tuned, because the actual audio recording of Pauley Perrette's 911 call to the LAPD will be coming soon.

White girls bully and attack black dude

AVfM Video Source · 26 August 2014 · Archived copy · Original

This never happens, right? Or is it just “funny” when it does, and totally “outrageous” when the guy finally tries to defend himself?

http://archive.avoiceformen.com/video/white-girls-attack-black-dude.mp4
By the way, this video is we think about a year old. We’ve noticed this video has appeared and then disappeared repeatedly from various places on the Internet, so we’ve decided to save our own copy for posterity.

Will the artificial womb bring about men's liberation?

Jack Barnes · 27 August 2014 · Archived copy · Original

A wise man once told me: "If it weren't for pussy, there would be an open season on women." Most feminists would scream, "Misogyny!" at that statement. I must admit that I had a similar reaction myself for about half a second. Then I thought about what he said and what it actually meant. It didn't mean that men would kill women if it weren't for their vaginas. It meant that if men didn't value vaginas to such a high degree, men would not tolerate an exceeding level of bad behavior from women. After rolling that around in my head for a while, I decided to take a look at the men and women I knew to see if this idea was true. All around me I saw men tolerating behavior from women that they would never tolerate from any man. From my own observations, I concluded that there was a grain of truth behind what that old man had said. Men value women so much, most are willing to tolerate abhorrent behavior from the "fairer" sex.

The feminist and MHRM communities have been buzzing lately with the idea of an artificial uterus. Women would no longer have to carry babies inside them but could grow them at home, like tomatoes. This technology may never be possible. However, if human history teaches us anything, it's that what women want, they get. Then again, I don't think all women will embrace this new technology. I think many women will opt for the experience of feeling their child grow inside them rather than in the controlled environment of an artificial womb.

For the 90% of the time that humans have existed, women have been cherished and worshipped for their life-giving ability. First, it was simple survival strategy for women to be protected and men to be sacrificed for the good of the group. Now the worshipping of women is an unnecessary and destructive custom. We still protect women like each individual one is more valuable than men as a whole. Simply, men are considered worth less, if nothing, compared with women.

A healthy, stable relationship is based on the idea that both people are equally valued. The same principle applies to a healthy society. If one group is seen as more valuable than another or others, then you have a tiered society that is bound to violate the human rights of the less preferred group in favor of the preferred group. Men being undervalued and women being overvalued are simply unnecessary in our modern society. Yet women can still do something that men can't. Having babies is a must for the survival of the species.

What if men, being in the undervalued position, were made completely unnecessary for the human race to continue? What if women didn't need men to have babies? Sounds like a feminist pipe dream, doesn't it?

Science is very close to creating viable sperm and egg cells from stem cells. This technology would enable men and women with reproductive problems to be able to conceive. It would also allow gay male couples to conceive a baby using nothing but their own DNA and with the help of a surrogate mother. Yes, it would also allow lesbian couples to conceive on their own, no man necessary. Presto! We are on the verge of making the feminist utopia possible from a reproductive standpoint. You may be saying, "Wait a minute, Jack. That doesn't mean that men are done for. Not every baby born will be a girl." Well … scientists have already created the technology that will allow a couple to custom-order their child.

Special clinics allow you to pick your child's eye, hair, skin color, and gender. "Hold on a second there, hoss. This doesn't mean that people can guarantee that every baby born is a girl. The design-a-baby technology is far from 100% accurate." That's a simple fix. Do an ultrasound. If it's a boy, abort it.

"Ultrasounds are not completely accurate either there, sonny." Again, that has all but been taken care of. Its called post-natal abortion.

Yeah, it's only theoretical at this point. But as I said before: What women want, they get. "Now you've gone off the rails. All this is assuming that the majority of women prefer girls to boys."

Well …

What do you expect after 50 years of feminism telling the whole world that males, or “homorapians,” are all evil?

This isn’t tinfoil-hat thinking. This is about to become a reality. A world without men will probably never happen. After all, the latest stats show that the overwhelming majority of women reject the ideology of feminism. I honestly believe that most women would take up arms and fight for the men whom they love. But an all-female planet is about to become technologically possible from a reproductive standpoint.

Try to wrap your heads around that one for a moment. Women have value because they are needed. Our society has always treated women as a group better than men as a group because women are considered of higher value. Men have had little value in terms of reproduction. Men have always been disposable because they were considered of lesser reproductive value. Remember that tiered society I was talking about? Not only does society refuse to tolerate the same level of bad behavior from men as they do women, but we also don’t give a shit whether boys live or die. Men have to walk a fine line to stay in society’s good graces. Women have to really work at it to get a frown. What if we put women in the same boat as men? What if women became entirely unnecessary? If two men could use stem cell technology coupled with an artificial uterus to have babies, what would that do to women’s inherent value? What if the human race no longer needed women to continue the species?

The term *modern woman* is an oxymoron. Women feel more entitled to protection and provision from daddy government while giving next to nothing in return than they ever have. At least back in the horse-and-buggy days men could expect something in return for caring for women. There is nothing modern about today’s entitled female. As for the woman part. Ha! *Woman* is the term used for adult female human beings. Go to a Slut Walk, a Take Back the Night rally, a NOW convention, or anywhere feminists flock like lot lizards to a Peterbilt and see how many adult females you find. Now go to the same places or events and count all the entitled little princesses who are crying and whining, like Sael Palani after David Futrelle sat on her mouse. While it is true that the overwhelming majority will be over 18—hell, a significant number will be on the backside of 40—that doesn’t mean they behave as a adults. I don’t know what you call them. They are female human beings, but it would be a bad joke to call them adults; therefore, it would be an equally bad joke to call them women. Look at our family courts. Take a look at shrink4men.com and read the stories posted there about some “modern women.” Take a look at the false rape epidemic on our college campuses. Take a look at all the legislation that women have been able to ram through government. Just take a look at the bullshit feminism stands for. Look at the lies that it spouts, like patriarchy theory, rape culture, the wage gap, the Duluth model, etc., etc., etc. This is not a new phenomenon. The degradation and de-evolution of the human female has been going on for over 50 years. Yeah, I know: NAWALT, NAWALT, NAWALT. NAWALT doesn’t change the facts.

Yet our society tolerates this bad behavior and in some cases even celebrates it. Why? Well, women have pussies.

The almighty vag has lost a lot of its value in the past several decades. Men don’t have to buy women (marriage) to get laid. Men don’t even have to rent one for a couple of hours to relieve their natural sexual frustrations. A man can simply get a five-gallon bucket of petroleum jelly, a case of tube socks, a computer, and an Internet connection and he is set for life. Why has the last option become more appealing than the other two in recent years? It’s simple: It’s the cheapest and there’s no hassle or bullshit. So pussy isn’t the real reason we tolerate this kind of behavior, at least not anymore. It’s the old “protect the people who give birth” that is the culprit now. Men still feel this need to protect the baby-makers. It’s the fault of both men and women that we live in a tiered society based solely on who carries the baby. We could change this if we wanted to bad enough. We just don’t want to. Men like women, and women like being on top. The artificial uterus won’t change anything until men collectively say that enough of this bullshit is enough. But it is a necessary step in men doing just that.

A healthy relationship is based on the fact that each one doesn’t need the other but wants the company of the other. As it stands right now, women don’t need men, but men need women. Anyone can see this is lopsided. This one-sided deal results in a one-sided society. In the past, men and women needed each other. Then women decided that they wanted to be free of men. Now it’s time we freed men of women. We need to create a society where men and women are together because they want to be, not because they are holding a gun to each other’s head. But society

cannot survive as long as one has the gun pointed at the other's head. I hope that the artificial womb is possible and is close to becoming a reality. If for no other reason than no one group should not have as much power over reproduction as women have.

But the invention of the "stunt cunt" comes with an extra bonus. Women will be forced to grow up and treat men as human beings instead of just sperm-dispensing machines who can open jars and take bullets. I long for that day.

Women’s and gender studies courses in Ireland and abroad

Men's Human Rights Ireland · 27 August 2014 · Archived copy · Original

What Are Women’s Studies?

Women’s studies departments began to be established in American universities in the early 1970s. Now over 700 such departments exist in the United States, with many hundreds more in the Western world. Courses are to be found in nearly 90 universities and colleges in the United Kingdom.

It needs to be seen in the context of the clamour from a whole variety of groups for separate studies for sub-populations with a history of victimhood; related examples are multicultural studies, ethnic studies of various kinds, and colonial studies, described by Robert Hughes as the “Culture of Complaint.”

They have taken colossal advantage of a certain recognition that some groups and sections in society were not well treated in the past to claim enormous liberties. A truly remarkable latitude has been accorded to feminist scholars. Women’s studies, like multicultural programmes, generally have attained a sacrosanct status, an unprecedented immunity to the scrutiny and skepticism standard for other fields of inquiry; they have become privileged within the academy.

It will be argued that it has produced as a result a large amount of work of very dubious value. This is certainly true of feminist critiques of science, of which many well-documented studies exist.

One of the most striking features is the ubiquity of gender in all the writings, the way feminists relate everything to a universal and ineluctable gendering. There is a constant attempt to examine works of history, politics, sociology, and economics (the gendered economy) in minute detail for any hint of taint by supposedly masculine ideas or those interpreted as such. Inasmuch as these have been largely or overwhelmingly a male enterprise, they are assumed to be biased by unacknowledged assumptions derived from the patriarchal values of Western society.

No other academic programme has leaned so heavily and inventively on social constructionism as has women’s studies. The theoretical bedrock of the current wave of feminism is the claim that gender is socially constructed and that the different roles played by men and women in society—and the personality characteristics, attitudes, and

behaviours ascribed to them—derive largely from social arrangements that vary dramatically from culture to culture. Such differences can be neither explained nor justified by reference to innate biological sex differences.

It would be hard to deny that the division of labour between women and men is at least partly socially constructed. But is it legitimate to relate all aspects and expressions of gender to social forces? Women's studies are very strongly committed to taking an extreme social constructionist line; it denies that biology has anything to do with gender. Science has refuted such a position throughout some parts of the animal kingdom and specifically in monkeys. Further, there is evidence that biology strongly influences social and political attitudes as well. This can be found in the review of a growing literature carried out by Gary Lewis and Timothy Bates in *The Psychologist*, 26(3) March 2013. They point out that research in this area "has almost exclusively focused on environmental determinants of social and political sentiment," but it now seems clear "that understanding political divides will require biological as well as social explanations."

The idea that their own criticisms could be biased gets no similar recognition from women's studies advocates. There is a kind of dogmatism about much of their posturing that, of course, is often inconsistent with what they say. The assumption is that everything, every discipline, is tainted and something called the feminine side is left out. All such disciplines and especially science is so tainted that they cannot be left to the traditionalists; instead, they must be presented from an exclusively feminist angle.

As well as gender, another favourite theme is oppression. Women's studies courses never tire of fulminating about how women were and still are oppressed; this is assiduously cultivated until victimhood is turned into a cult.

As stated, social constructionism is a favourite theme: gender is socially constructed, but so are a great many things, such as knowledge, reason. Science is regarded as a social construct, as inevitably contaminated by male tendencies even if only unconscious.

An all too rare example of how the pretensions of gender studies can be exposed occurred in 2012 when the Nordic Council of Ministers (a regional intergovernmental co-operation consisting of Norway, Sweden, Finland, Denmark, and Iceland) decided to close down the NIKK Nordic Gender Institute. The NIKK had been the flagship of "Gender Theory," providing the "scientific" basis for social and educational policies that, from the 1970s onward, had transformed the Nordic countries to become the most "gender-sensitive" societies in the world.

The decision was made after the Norwegian State Television had broadcasted a television documentary in which the hopelessly unscientific character of the NIKK and its research was exposed. The whole enterprise was based on ideology, with no basis in evidence.

Adherence to facts, objectivity, and precise logical reasoning are suspect as somehow being out of step with feminine values of intuition, connectedness, closeness, and aversion to abstraction. The themes noted above—gender, social constructionism, oppression, the biased nature of science and knowledge generally—are part

of the basic ideology of women's studies; they are sacrosanct and cannot be questioned. Women's studies are deeply ideological and have been compared with other fundamentalisms such as religious fundamentalism.

Is logic itself tainted, and language? As we teeter on the edge of the abyss, there is no let-up in the dogmatism. All these things have been brought into question by feminist writers.

In *Words of Power: A Feminist Reading of the History of Logic*, Andrea Nye gives a critique of logic itself. Nye concludes, "Logic in its final perfection is insane."

But at some point argument becomes futile in the face of such absurdities. Whatever about the ideas and beliefs they dismiss, it seems these feminists believe in the efficacy of their own writings.

Their own writings are, of course, exempt from the general doubt cast upon all else. This is typical of all relativism. They write books and expect recognition on foot of them, academic advancement. and funding.

Women's Studies and Politics

One of the most controversial aspects of women's studies is the way in which politics is inextricably woven into the classroom discussion. Academic departments normally distance themselves from political activism. In doing so, they help free the scholar from the need to demonstrate practical relevance and to preserve the precious notion of academic freedom, including freedom from political pressure. This distancing is not observed in women's studies. However, Daphne Patai, from the University of Massachusetts at Amherst, has criticized this aspect of women's studies programmes, arguing that they place politics over education and that "the strategies of faculty members in these programs have included policing insensitive language, championing research methods deemed congenial to women (such as qualitative over quantitative methods), and conducting classes as if they were therapy sessions."

According to Patai, women's studies professors readily admit to the political aims of the education they offer. This accords with the slogan "the personal is political." Students in many programmes can receive academic credit for doing internships or performing community service in feminist agencies.

This view is backed up by another respected female academic: "Feminist theory guarantees that researchers will discover male bias and oppression in every civilization and time," says Mary Lefkowitz, a classics professor at Wellesley.

Women's Ways of Knowing is a widely used text in women's studies. It claims that women "have cultivated and learned to value, ways we have come to believe are powerful but have been neglected

and denigrated by the dominant intellectual ethos of our time." A second claim is that educators can help women develop their own authentic voices if they emphasise connection over separation, understanding and acceptance over assessment, and collaboration over debate. Patai comments that like nearly all feminist research in this area, the authors fail to undertake comparative studies to see whether male students fall into similar patterns.

According to Patai, *Women's Ways of Knowing* is based on inconclusive research and draws too uncritically on the books of Noddings, Ruddick, and Gilligan. Serious flaws in these books have been repeatedly pointed out in mainstream psychology journals but are not acknowledged. She says that women's studies faculty offer the book "as proof of the superiority of women's wonderfully different and rewarding ways of knowing."

In *Students at the Center*, another project of women's studies programmes, feminist assessment methods are used. It explains that "feminist assessment begins with and enacts values. It does not presume to be objective in the narrow sense of the word, nor does feminist theory believe there is any such thing as a value-free 'scientific' investigation. In feminist assessment, narratives count more heavily than statistics, … and evaluation methods 'should be compatible with feminist activist beliefs' and with the aims of 'emancipatory pedagogy.'"

Karen Lehrman has attended women's studies classes in a number of institutions. Here is Lehrman writing in the Sept./Oct. 1993 issue of *Mother Jones*:

> Most women's studies professors seem to adhere to the following principles in formulating classes: women were and are oppressed; oppression is endemic to our patriarchal social system; men, capitalism, and Western values are responsible for women's problems. The reading material is similarly bounded in political scope (Andrea Dworkin, Catharine MacKinnon, bell hooks, Adrienne Rich, and Audre Lorde turn up a lot)….
>
> Women's studies was conceived with a political purpose—to be the intellectual arm of the women's movement—and its sense of purpose has only gotten stronger through the years. The result is that the field's narrow politics have constricted the audience for non-ideological feminism instead of widening it, and have reinforced the sexist notion that there is a women's viewpoint.

And here:

> In general, "core" women's studies courses are more overtly political and less academically rigorous than those cross-listed with a department. The syllabus of Iowa's "Introduction to Women's Studies" course declares: "As we make our collective and individual journeys during this course, we will consider how to integrate our theoretical knowledge with personal and practical action in the world." "Practicums," which typically entail working in a women's organization, are a key part of many courses, often requiring thirty or more hours of a student's time….
>
> The pressures on professors to toe the correct feminist line can be even stronger. History Professor Elizabeth Fox-Genovese says she stepped down as chair of Emory's women's studies program because of complaints

> from students and faculty that she wasn't radical enough.

Lehrman continues on how women's studies has made common cause with certain other exotic studies:

> Perhaps the most troubling influence on women's studies in the past decade has been the collection of theories known as post-structuralism [sic] [akin to postmodernism], which essentially implies that all texts are arbitrary, all knowledge is biased, all standards are illegitimate, all morality is subjective. I talked to numerous women's studies professors who don't buy any of this (it's typically more popular in the humanities than in the social sciences), but nevertheless it has permeated women's studies to a significant extent, albeit in the most reductive, simplistic way….
>
> But post-structuralism is applied inconsistently in women's studies. I've yet to come across a feminist tract that "contextualizes" sexism in this country as it does in others, or acknowledges that feminism is itself a product of Western culture based on moral reasoning and the premise that some things are objectively wrong. Do feminist theorists really want the few young men who take these classes to formulate personal rationales for rape? There's a huge difference between questioning authority, truth, and knowledge and saying none of these exist, a difference between rejecting male standards and rejecting the whole concept of standards.
>
> Like post-structuralism, the concept of multiculturalism has had a deep influence on women's studies. Professors seem under a constant burden to prove that they are presenting the requisite number of books or articles by women of color or lesbians. Issues of race came up in nearly every class I sat through. I wasn't allowed to sit in on a seminar at Dartmouth on "Racism and Feminism" because of a contract made with the students that barred outside visitors.
>
> Terms like sexism, racism, and homophobia have bloated beyond all recognition, and the more politicized the campus, the more frequently they're thrown around.

Lehrman states that "Clearly the first step is for women's studies to reopen itself to internal and external criticism. The intimidation in the field is so great that I had trouble finding dissident voices willing to talk to me on the record."

The effect of all this ideology on women's studies students is summed up as follows by Lehrman:

> Unfortunately, women's studies students may not be as well equipped to see through shoddy feminist scholarship as they are through patriarchal myths and constructs. One reason may be the interdisciplinary nature of the programs, which offers students minimal grounding in any of the traditional disciplines. According to Mary Lefkowitz, women's studies majors who take her class exhibit an inability to amass factual material or remember details; instead of using evidence to support an argument, they use it as a remedy for their personal problems.

In a book review in the conservative magazine *National Review*, Mary Lefkowitz writes of *Who Stole Feminism* by Christina Hoff Sommers that "[Sommers] provides clear guidelines on how to distinguish indoctrination from education. That alone is a major service to all of us who are struggling to distinguish fact from fiction in today's troubled academic world."

The prominent writer and philosopher Christina Hoff Sommers (also author of *The War Against Boys*) calls most women's studies classes "unscholarly, intolerant of dissent, and full of gimmicks. In other words, they are a waste of time."

She is described as follows:

> Christina Hoff Sommers thinks of herself as an equity feminist who faults contemporary feminism for "its irrational hostility to men, its recklessness with facts and statistics, and its inability to take seriously the

> possibility that the sexes are equal—but different."

Science and Women's Studies

From the very beginning, science was the nemesis of women's studies. Scientific inquiry embodied all the so-called masculine virtues that feminism most wanted to challenge—objectivity v. subjectivity, the power of reason instead of intuition, problem-solving through logical analysis and the weighing of evidence v. conflict resolution through empathy and plumbing the depths of oppression.

The key concept in all of women's studies research was gender. If academic feminists could demonstrate the gendered nature of science, it would reveal the sexist underpinnings of knowledge claims in all the disciplines.

The social constructionist view of science is: science is a set of conventions brought forth by one particular culture (our own) in one historical period; thus, it is not, as the standard view would have it, a body of knowledge and testable conjecture concerning the "real" world. It is a discourse devised by and for one specialised "interpretive community" under terms created by the complex net of social circumstance, political opinion, economic incentive, and ideological climate that constitutes the ineluctable human environment of the scientist.

According to Gross and Levitt (see below), this point of view rigorously applied leaves no ground whatsoever for distinguishing reliable knowledge from superstition.

Some of the most egregiously false comments on science by feminists, as well as by the proponents of multicultural studies, postmodernism, and many other –isms, have been systematically refuted by two scientists, Paul Gross and Norman Levitt. In their book *Higher Superstition: The Academic Left and Its Quarrels with Science*, they give an illuminating account of the growth of fallacious theories in US universities and how these have been allowed to grow unchallenged.

While the women's studies proponents may cast doubts on all of science (and the associated technology), it is beyond doubt they use its products daily. Do they doubt the usefulness of such things as cars and aircraft that transport them from institution to conference, the computers they use to write up and communicate their speculations?

What about modern medical treatments, drugs, and surgical operations? Are they any the less inclined to use these at a time of necessity? At a more basic level, do they accept the laws of physics and chemistry and biology?

If science is a social construct, must art and music be too? And if they reject art, poetry, and music, what is to replace them?

Below we give a few sample comments on science by some luminaries in women's studies:

- Sandra Harding has described Newton's great work *Principia Mathematica* as "a rape manual."
- Belgian feminist and philosopher Luce Irigaray has issues with Einstein's theory of relativity: "Is $E=Mc^2$ a sexed equation? Perhaps it is. Let us make the hypothesis that it is insofar as it privileges the speed of light over other speeds that are vitally necessary to us. What seems to me to indicate the possible sexed nature of the equation is not directly its uses by nuclear weapons, rather it is having privileged that which goes faster."

- English professor Katherine Hayles's elaboration of Luce Irigaray's portrayal of the history of hydrodynamics as distorted by males' fascination with "rigid bodies" and "linear models" and their association of femininity with fluidity was marred by a serious misunderstanding of hydrodynamics, according to philosopher of science Noretta Koertge.
- Another gem from Hayles: "The special theory of relativity lost its epistemological clarity when it was combined with quantum mechanics to form quantum field theory. By mid-century all three were played out or had undergone substantial modification." This will come as a terrible shock to real physicists.
- Harding wonders "whether there should be feminist sciences and epistemologies at all" by virtue of recent discoveries of postmodernism. Gross and Levitt: "This is, of course, the usual problem, for relativists, of *truth* (a problem because they would be out of a job if they allowed not only—as they always do—that there is no necessary truth in what others say, but also in what *they* say). The postmodernist-feminist way, then, … is to be understood as follows: 'Feminist claims should be held not as an "approximation to truth" … but as *permanently partial instigators of rupture*, of rents and unravelings in the dominant schemes of representation.'" How one is to pursue a career as a permanent partial instigator of rupture is, of course, a mystery.
- Gross and Levitt suggest further that the practices of the social constructionists can be turned against them. "One must scrutinize their precepts and their practices for signs that their theories are 'value-laden.' … The evidence is there … and reveals far more about the nature of the constructivist programme than that programme has ever revealed about the nature of science."

These quotes illustrate the willingness of feminists who know little or nothing about science to comment on some of the most abstruse theories. Noretta Koertge is a philosopher and historian of science and is editor of *A House Built on Sand: Exposing Postmodernist Myths about Science*. This is a collection of essays, many quite dense, written by prominent scientists and philosophers dealing with a very wide range of issues, including the work of some of the feminists listed above.

One cannot leave the subject of women's studies without commenting on three of its most notorious figures: Catharine MacKinnon, Andrea Dworkin, and Mary Daly, who receive a great deal of coverage. Many of their quotes are well known; they exhibit an irrational hatred of men and an antipathy to heterosexuality that they see as the lynchpin of "male dominance."

Indeed, Catharine MacKinnon and Andrea Dworkin have long argued that in a patriarchal society all heterosexual intercourse is rape, allegedly because women, as a group, are not in a strong enough social position to give meaningful consent.

A sobering reminder of what can transpire when women's studies gains a strong foothold in an institution can be seen from consideration of the Vision 2000 initiative in six universities in Massachusetts in the late 1990s. This was a document to accomplish a feminist restructuring of the university in which women's studies would become the central player. Scare tactics were used, such as: "Women face sexual violence and sexual harassment in the classroom and the workplace." Among the solutions proposed were: training in how to avoid sexual harassment is

prescribed for everyone; disciplinary action taken against offending supervisors must satisfy the injured supervisee.

The curriculum was to be transformed at every level into one that is "women-friendly and culturally diverse," reflecting perspectives from scholarship on women and other historically oppressed groups. As Daphne Patai, who was in a position to witness at close range, commented, Vision 2000 aimed at nothing less than a feminist overhaul of the entire academic enterprise. During the discussion stage, feminist faculty did not hesitate to recite the usual accusations of gender bias. Worse still, the senate of Amherst was moved to endorse, if not the particulars of the document, at least its nine general principles.

Women's Studies in Ireland

Women's studies has a formidable presence in Irish universities.

University College Dublin (UCD) offers undergraduate and postgraduate courses, the classes are politically and socially relevant, and claims that UCD Women's Studies Centre is the hub for UCD's Feminist and Gender Studies Network, which comprises over 50 faculty.

According to a *Sunday Times* article of February 7, 2010:

> [National University of Ireland,] Galway and the University of Limerick also carry BA and master's level qualifications in this field, while women's studies forms a crucial part of humanities degrees across the entire third-level system.
>
> The content of women's studies courses changes to address issues in society. Modules include sexual and domestic violence, abortion rights and the law, women in politics, women in the workplace, motherhood, sex trafficking and prostitution.
>
> Many graduates of gender and women's studies go on to teach at master's and PhD level, while others move on to work in nongovernmental organisations, government agencies, state bodies and community development roles. Some work with the National Women's Council, and others design and critique policies on gender.

All this underscores the openly political nature of the whole enterprise and the seamless connection with feminist groups. Is there any other area where the political commitment is so openly flaunted and with such immunity to challenge?

In addition to the Global Women's Studies programme at National University of Ireland, Galway (NUIG), committed to the development of undergraduate and postgraduate education, it has a Global Women's Studies Research Cluster. The cluster has played a leading role in the establishment of the NUIG/University of Limerick research network Gender ARC (Advanced Research Consortium on Gender, Culture and the Knowledge Society). This is committed to the development of gender–focused research across a range of disciplines.

Trinity College Dublin (TCD) has a Centre for Gender and Women's Studies. The redundancy in the title simply underlines the naked bias. It appears to be confined to postgraduate degrees. This is also true of women's studies at UCC.

It goes without saying that the great majority of staff in all these courses are women, another affront to the principle of equality they are so constantly invoking.

In relation to the influence of feminist criticism, a final comment is apposite: one NUI English professor has commented that "In our discussion of *Paradise Lost* the students were very familiar with feminist criticism of it but I take leave to doubt that many of them had read some or even any of Milton's masterpiece."

For much of the material above, I have relied on the book *Professing Feminism: Education and Indoctrination in Women's Studies* by Daphne Patai and Noretta Koertge. For an extensive compilation of modern French philosophers' abuses of mathematics and physics, see Alan Sokal and Jean Bricmont's *Intellectual Impostures* (London Profile Books, 1998). In addition to focusing on many leading lights in postmodernism, there are chapters

on the prominent feminists Julia Kristeva and Luce Irigaray.

For the discussion and video on the Nordic Gender Institute, see:
http://www.turtlebayandbeyond.org/2012/homosexuality/nordic-countries-defund-gender-ideology/ or
http://www.menshumanrightsireland.org/forum/index.php?topic=52.msg220#msg220

Original article can be found here: http://www.menshumanrightsireland.org/index.php?n=87

The audacity to criticize Hope

Ty Henry · 27 August 2014 · Archived copy · Original

Sports media figures break the silence on women's domestic violence.

If there's one thing writers hate, it's when another writer steals their thunder.

Indeed, last week, award-winning *USA Today* sports columnist Christine Brennan stole mine with this piece on the Hope Solo fallout. That led to a panel discussion on ESPN's *Around the Horn*, in which all four panelists agreed with Brennan.

http://espn.go.com/espnradio/play?id=11390184 (start around 13-minute mark).

And I could not have been happier. I've thrown enough thunderbolts, and don't have Zeus' inexhaustible supply of them.

For those of you who are unaware, Hope Solo is the goalie for the Seattle Reign Women's Football Club. She is better known as the goalkeeper emeritus for the US Women's National Soccer Team.

This past spring, Solo was arrested for domestic violence, alleged to have gotten into a scuffle at her sister's home that resulted in the injuries to her sister and, more alarmingly, her 17-year-old nephew, the son of said sister. Solo's trial is set for November 4.

But Solo was on her way to breaking the record for most shutouts by a goalie in international competition for the exalted national team.

> "We are aware that Hope is handling a personal situation at the moment," Neil Buethe, US Soccer director of communications told USA Today in an email.
>
> "At the same time, she has an opportunity to set a significant record that speaks to her hard work and dedication over the years with the National Team. While considering all factors involved, we believe that we should recognize that in the proper way."

In other words, can't let some little inconvenience as *beating a child* get in the way of celebrating an upcoming milestone. Suspension, by either her club or national team? Muted celebration in respect for victims of family violence, BAH! There was even the obligatory white knighting from ESPNW.

But a funny thing happened on the way to another Pass for a Prominent Woman.

Brennan, among many others I've criticized before, spoke up. Not only that, she and others, in a nod to Confucianism, had the temerity to call the alleged acts by their proper name—domestic violence. The beginning of wisdom, indeed.

Brennan did not mince words in calling US Soccer to the carpet.

> So what kind of message does this send to the millions of girls and women the U.S. national team has empowered and inspired over the past couple of decades? That alleged domestic violence is somehow different and less alarming when the alleged abuser is a woman?

Brennan has for decades been a dedicated advocate for women in sport, with views I share on the greater good Title IX has conferred as applied to sport. For her to breach the dike in the damn of silence that has been sports media on women's violence, from Fred Lane to Elin Woods to Chamique Holdsclaw, in the interest of basic fairness and decency toward men and boys is a watershed moment. Likewise, the panelists on *Around the Horn* are also to be applauded by name: Kevin Blackistone, Bomani Jones, Jackie MacMullan, and JA Adande.

The breach is only a trickle at this point. Let's hope it soon floods the valley.

Bow down, bitches: Feminists go gaga over Beyoncé; don't get the joke

August Løvenskiolds · 27 August 2014 · Archived copy · Original

By Tuesday, August 26, 2014, Beyoncé's recent performance at Sunday night's MTV Video Music Awards was all the rage in the feminist echo chambers. August 26, by the way, is both Women's Equality Day and National Dog Day, and this coincidence captures quite nicely the shoe-chewing that Beyoncé just gave to feminism.

In the online journal *Slate*, Amanda Marcotte lauded Beyoncé in near-orgasmic tones:

> Rush Limbaugh's claim that feminism exists "to allow ugly women access to society" is going to be a harder sell now that Beyoncé stood in the dark in front of the glowing "Feminist" sign at Sunday night's MTV Video Music Awards….
>
> Which is why Beyoncé's statement—a political statement, really—is so meaningful. Having her husband and daughter up onstage was a nice touch, too. Having dismantled the idea that feminists are just ugly wannabes during her performance, she might as well clean house by smashing the notion that feminists hate men or are somehow not maternal….
>
> The VMAs were a testament to how much the public is ready to hear from women, and increasingly on women's own terms. Whether or not you liked their performances, it was impossible not to notice that Nicki Minaj, Ariana Grande, Taylor Swift, Charli XCX, and, of course, Beyoncé, ruled the night.

Like Marcotte, the Guardian's male-tear-bathing Jessica Valenti almost swooned, but unlike Marcotte, Valenti then seemed to catch herself. What might be giving her pause, one might wonder?

> The zeitgeist is irrefutably feminist: its name literally in bright lights.
>
> As feminism's star has ascended, so has the number of celebrities willing to lend their name to the movement. Feminism is no longer "the f-word", it's the realm of cool kids: Beyoncé, Lena Dunham, Amy Poehler, Kerry Washington and Joseph Gordon-Levitt all call themselves feminists. And just this week, after years of equivocating, Taylor Swift came out as a feminist….
>
> What I'd love to see is this new crop of celebrity feminists strongly coming out in support of social justice issues: using their newfound (or quiet but long-standing) politics to create change influenced by that gender justice lens….
>
> If celebrities want to cement their feminist bonafides [sic], they should educate themselves on the work that's already been done and move forward with the intention of creating change, not just good PR. Because as exciting as it can be to see our best-known celebs talking about feminism, walking the walk is a lot more interesting.
>
> So let Beyoncé lead the way with her hat tips to Adichie and tangible support of gender justice.
>
> Obviously, feminism can't hang its hat on celebrity endorsements – it's a movement for social and political change, not a popularity contest.

In *Huffpo Canada*, Joshua Ostroff's article "Beyonce's Feminist Silhouette At VMAs Acts As Rebuke To Women Against Feminism" effused:

> This year it was [sic] it was the photo above of Beyonce silhouetted against a single all-caps word: FEMINIST…. And to make sure we remembered that she is one, she posed long enough for that instantly iconic image to speak more than a thousand words to the young women and men watching from home.

Elizabeth Plank at *Mic* also waxed positive:

> Although award shows usually make feminists cringe, this year's VMAs gave us hope. And it wasn't just Beyoncé, last night's award show was all about the ladies, so much so that *New York* magazine is (ironically) asking if there was a feminist conspiracy. As Eliana Dockterman at *TIME* points out, "This year's VMAs were all about empowered women," a far cry from last year's Robin Thicke and Miley Cyrus creeptastic performance that had us talking about the lack of role models for young teenagers watching.

Daisy Wyatt at the *Independent* was one of the few writers to note the discomfort some were having with Beyoncé:

> Many took to Twitter to praise Beyoncé for promoting feminism through popular culture and for helping to break down the negative stigma surrounding the word.
>
> However, others were concerned that the singer's version of feminism appeared to have been interpreted as overt objectification, pointing to lyrics such as "Bow Down Bitches" and her sexually provocative dancing.

Although some came close, they all missed the joke.

Almost all feminism is based on some variant of patriarchy theory—the idea that men, both historically and present-day, oppress women. Feminism depends on this victim narrative as the source of its moral suasion—it is the very fount of all feminist power. Every happy, successful woman, merely by existing, undermines this feminist narrative, and feminists historically rip down members of their ilk who sell out to the patriarchy by succeeding—success in a man's world is a crime feminists cannot tolerate because it threatens their movement's foundation.

A glowing sign proclaiming "FEMINISM" behind the silhouette of a wealthy, attractive woman *sans* pants is a symbol of female dominance, not the wretched domestication feminists whine about. Symbols of overt power, while briefly inspiring, are ephemeral and quickly turn into objects of scorn and derision, just as Duke lacrosse players were undone by a false rape accusation by a future killer.

Even Beyoncé's sister Solange's avoidance of jail for assaulting Beyoncé's husband, Jay Z, is another proof that the feminist narrative is obsolete and women are the actual and unaccountable task-masters of the world.

The women of #WomenAgainstFeminism reject the victim narrative of feminism, and without realizing it yet, every feminist who was thrilled by Beyoncé's showboating is inadvertently admitting that they think feminism is bullshit too.

The lines really are blurred, don't you know.

A prayer for Joe Bob

AVfM Video Source · 27 August 2014 · Archived copy · Original

A blast from the past from the YouTube channel you should be subscribed to.

Still as relevant today as ever, even if “The Happy Misogynist” no longer exists.

Proposed: How a smaller, less intrusive government would forward the interests of men

Jeb Kinnison · 28 August 2014 · Archived copy · Original

Editor's note: This article is also available in Spanish and Romanian.

In response to several articles here on A Voice for Men and elsewhere about libertarians and men's rights, I'm prompted to write about the history of government thought control and the means of restraining it by constitutional limitations on its powers. Western governments are more and more intrusive on private decisions, and modern feminists strongly influence their actions and propaganda from their positions in academia, government, and non-profits. Restricting government's powers to interfere in private decisions and control the media message would give private personal decisions more room, and men would benefit.

Feminism started out with a quest for equity in job opportunities, voting, and freedom to choose. This initial agenda ("equity feminism") won a lot of support from fair-minded men and women, though even then there was a strong element of gynocentrism in the movement.

By choosing to notice only the bad things that happen to *women* in our own time as well as other cultures and times, modern feminists have failed to work for truly equal treatment of men and women. Instead of seeing individuals and their rights as important, modern feminists and other social justice warriors believe that only a relentless focus on oppression of some categories of individuals by others is the key to righteousness, and their collectivist view of group rights leaves little space for sympathy for anyone who cannot claim membership in an oppressed class. They believe as a religious cult would believe that if only they explain their beliefs hard enough to the unenlightened, the scales will fall from their eyes and goodness will triumph. No amount of victory in achieving their goals would ever be enough for them to end their battles, since new groups of the wicked can always be identified to battle against; the battle itself nourishes their egos and so it must continue. If all their enemies have been vanquished, villainy is defined down to catch a new class of microvillains whose microagressions and incorrect thoughts must be corrected.

Note that it is no longer enough that "victim" classes be treated equally by government and in employment and public accommodations—theirs is now a push for equal outcomes to overcome private rights of association and contract, so women (or men!) who desire to work less or take out more time for family would not be allowed to bargain for those conditions of employment by asking for less pay for less work. Implicitly, all employees with the same job title and duties must be paid the same regardless of their individual contributions or their own desires for a lesser degree of commitment to the business.

Equal opportunity does not imply there should be equal outcomes because diversity of interests and abilities between individuals and the sexes means there will be unequal interest in career options that require 60 hours a week of work, intense focus on mechanical problems, manual labor, or hazardous conditions. Similarly, you will not get or expect equal interest in the highly social, helping professions that on average women appear to prefer. Efforts to force equal employment in every company by race, sex, age, or other class are simply doomed—any company that balanced its workforce to match these desiderata would find themselves forced to hire less productive employees, crippling them against their competition not so constrained. Jesse Jackson has called for federal pressure on high-tech firms to require equal employment outcomes in tech jobs. When you talk to a social justice warrior about this, you get an answer remarkably similar to what socialists said in the 1980s when you asked how any country could level outcomes ("to each according to his needs") without the productive escaping to another country to achieve what they could without the shackles: "Well, that's why they had to build the Berlin Wall." To stop the defection of those who want to be free to follow their own preferences, this preferred system must be extended everywhere or somehow escape must be controlled and punished by, say, walls, machine guns, and gulags.

So what we have is a small but highly influential ideological group, educated, generally well off, and embedded in academia, media, government, and non-profit work throughout the United States. They continually agitate for larger

and more intrusive government that would employ more of their kind, the better to regulate away all imperfect thought and behavior. Business and profit-making enterprise is viewed as suspect because it is partly beyond their political control, so efforts to take control of decisions inside businesses continue, and the expanding HR departments, lobbyist payments, and political contributions of businesses reflect the need to pay for protection against this bureaucratic tendency. Similarly, hospitals and schools have responded to the increasing regulation and government funding of their activities by hiring many more high-paid administrators while shorting the low-level staff who actually do the work because they must do so to get along in an increasingly bureaucratized, legalized, and centrally controlled environment. This employment of large numbers of high-paid staff who don't directly produce anything of value for customers has greatly increased the cost of domestic services like health care and education, and the drag on Western economies has brought economic growth to a halt in many places.

We have seen such bureaucracies before—the churches that for centuries held both political and moral authority over weak governments in Europe attempted to regulate thought and action to increase their own power. Wrangling over state religion and power led to incessant warfare. The solution to the problem of state interference in private thought and belief was finally found in the Enlightenment idea of separation of church and state. As Thomas Jefferson wrote in his letter to the Danbury Baptist Association in 1802:

> Believing with you that religion is a matter which lies solely between Man & his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between Church and State.

The early history of the colonies that later became the United States is instructive. Many of the colonies had an established church (the Massachusetts Bay colony notoriously drove out religious dissidents and hanged the Quaker Mary Dyer on Boston Common in 1660) and wished to maintain their government support for a specific religion even as the Enlightenment took hold, but it became clear that any government uniting the colonies would have to take a neutral stance toward religion that enforced a set of human rights (constraints on government action on individual thought and choice) to allow them all to co-exist peacefully. The great flaw of this compact, its political tolerance of slavery and second-class citizenship for slaves, was only corrected by the upheaval of the Civil War, which cemented the primacy of the federal government and its enforcement of the ideal of individual rights within the states.

Albion's Seed: Four British Folkways in America[image] by David Hackett Fischer is an eye-opening look at the four founding British cultures of colonial America and how each of them continues to influence present-day political preferences and power struggles. Other immigrant cultures (German, Irish, Scandinavian, etc.) were also influential but tended to join with one of the four founding cultures that closely represented their views, resulting in the welter of memes of political belief now contending for influence.

In New England, the Puritans from East Anglia settled between 1629 and 1640, the years immediately preceding the English Civil War in which Oliver Cromwell and the Puritan army defeated and beheaded King Charles I. Their colony started with a rigid, established church that was intolerant of free thought.

In Virginia, settlers consisted of vanquished supporters of King Charles and the established (Anglican) Church of England, primarily from the south and west of England. They tended to be more relaxed about religion and more business- and trade-oriented.

Quakers then arrived in the Delaware Valley (Philadelphia area) from the English midlands (and their religious kin from various German sects) between 1675 and 1715. Their way was strongly religious and pacifist but recognized the importance of freedom of conscience.

The good coastal lands having been occupied, the Scotch-Irish—referring collectively to immigrants from the north

of England, lowland Scotland, and Ulster—settled the Appalachian hill country from 1717 to 1775. Scrappy and suspicious of any effort to tax and control by hated distant governments, their attitude of automatic resistance is still visible in today's politics, with Sarah Palin an example of the type.

Only a government that respected and mediated the difference between these founding cultures could work for a larger United States.

As time has gone on, these Enlightenment understandings have been eroded, and "Americanism" (the practice of tolerance and "minding your own business," belief in progress, self-sufficiency, and freedom of thought for all citizens regardless of sex, race, wealth, or heritage) is less practiced. Our social justice warriors value freedom of speech and thought but only for approved speech and thought; heretical ideas are to be stamped out by denying speech and punishing the heretics. It is no longer surprising to hear a college activist suggest that certain kinds of speech be forbidden by law.

There are signs that popular culture has taken note of the tendency toward totalitarianism and government propaganda from the social justice warriors. Dystopian YA novels like *The Hunger Games* show a population repressed and manipulated by a media-controlling central government. The movie version of the novel *The Giver* takes some shots at this mindset; a thoughtful review of the movie version in *The Atlantic* "What Is the Price of Perfect Equality?" gets at its politics:

> Engels saw the institutions of family and private property as deeply entwined. Part of Engels' objection to the institution of the family was that it involved a "progressive narrowing of the circle, originally embracing the whole tribe, within which the two sexes have a common conjugal relation." Marxism's benevolent tendencies are swallowed up by concern and preference for one's immediate family, which becomes the unit of basic inequality…. Commerce and trade, it turns out, are just as dependent on the passions as the passions are dependent on commerce and trade in *The Giver.* The true nightmare of a dystopian world is that all of these things are interconnected, and that by losing one or the other, by engineering it away socially or medically, nightmarish unintended consequences will ensue.

The solution to this contention over social preferences and culture is analogous to the separation of church and state. To accommodate all religious and social beliefs in a framework of law and justice that respects all such beliefs that can be consistent with universal human rights, a government has to be prohibited from interfering when those beliefs are practiced without harming an individual's rights. We might call this generalized idea "Separation of Culture and Government."

While the modern feminists would wish to eliminate such current cultural communities as Mormonism, ultra-orthodox Judaism, socially conservative evangelical Christians, conservative Catholicism, and unreformed Islam from the scene, a bargain must be struck to prevent further strife: the law will not take a position on any social belief—it will not take sides for or against social conservatives or social justice warriors. Any individual is free to practice their beliefs with other like-minded individuals in voluntary association. Attempts to bring the force of the law to bear on changing social mores and behaviors that are not in violation of individual rights would be prevented. The law of marriage would revert to the law of contract, with social conservatives free to enter into perpetual marriage contracts with features like dowry, alimony, and discriminatory child custody and support arrangements, while others would be free to bind themselves to marriages that maintain individual property and call for equal arrangements for child custody, with no alimony implied unless provided for by contract. No group could punish an individual member for behavior contrary to its beliefs except by private action: social sanctions, excommunication, and shunning. Lobbying the central government to adopt your preferred social arrangements by law would, ideally, occupy far less time and attention in national politics as such efforts were struck down by the courts.

Currently, modern feminists have won considerable power to use government support and propaganda to free women of some of the obligations of the patriarchal culture they wanted to replace. Not only to correct injustices in law and employment, but also to increase government spending and regulation to provide support that women

formerly might have had to negotiate and serve a partner or employer to obtain. Both ever-expanding social welfare states and the failed Communist states reduced individual accountability and replaced allegiance to family and employer with allegiance to the state's goals, and that is the model modern feminists prefer and are now working toward in the US.

Under such a controlling regime, there is far less reward for striving. Hard work is replaced by contentious committee meetings and political struggles for pieces of a shrinking pie. The increasing numbers of academics, government workers, and non-profit workers operate detached from practical considerations of serving customers. It becomes easier to slack off, and so more people slack off. The endpoint occurs when the productive have fled or chosen more leisure over work, and the economy collapses after years of stagnation. In the family sphere, we already see the endpoint in entire communities where single mothers struggle to raise children without benefit of a father to help and guide, young men are either in prison or involved in gangs, and intact families with bourgeois values are forced to move away. Women are taught that they are victims of oppressive males, and the enlarged state will take their side in any disputes and support them directly if they have children. What had been a safety net for people in tragic circumstances became a way of life for millions.

Men and women who don't want to take the role offered them in the culture they grew up in have the choice of not doing so or bucking their culture to find a partner who more closely reflects their chosen values—this is America, where you can be who you want to be! But under a government that micromanages social arrangements and decides family custody and support decisions based on "victim feminism," men are never safe from rape accusations, your children can be taken away from you easily, and the population of women one might productively partner with has been programmed to see themselves as victims entitled to use government to win any disputes that might come up. If you are hardworking and successful on your own, you are taxed heavily to support other men's children and fund the politically correct bureaucrats who harass your business. This thumb on the scale of justice makes marriage a negative-sum game for many men (especially the poor and disadvantaged), and the elevation of bureaucrats and academics above workers in the private sphere damages men's career prospects, unless of course they adopt the conformist ideology.

The limited government crowd doesn't want no government. It is generally recognized that externalities and free-rider problems can only be handled by a government; defense, civil justice and policing, pollution regulations, and public health regulation (quarantines, vaccination requirements, etc.) are areas that can only be handled by a monopoly state. But political decision-making is a blunt and inefficient mechanism, and those matters that can be handled by private business and voluntary social organizations should be, both for efficiency and freedom of choice. The libertarian and smaller government crowd wants a government that concentrates on effectively and efficiently handling matters only it can handle well. The expansion of the government sphere at the expense of the private sphere is analogous to Microsoft's destruction of most competitive software applications companies in the 1980s: using its near-monopoly in operating systems and the enormous profits to enter the applications market, marketing its mediocre applications, and funding them when any normal company would have given up. Eventually, competitors were worn out and stopped funding new development; Office products took over, ending most of the progress in the field for a decade. Using the power to tax and the lack of any mechanism to disband failed government programs, mediocre government-funded services (like monopoly elementary and secondary education) crowded out the privately funded community schools, and after a century of increasingly centralized control, local parental control of schools and their curricula has almost vanished. Education is now heavily influenced by modern feminists, and children are indoctrinated in feminist and anti-masculine ideas.

It took generations for feminists and progressives to capture the commanding heights of government, media, education, and non-profit foundations. From their perches they have directed a campaign to change the culture and enlarge the state, and they have won. Federal government authority has expanded to directing university handling of rape allegations and defunding men's sports teams under Title IX. Meanwhile, antiquated family law (as in, for example, Massachusetts) remains unreformed, designed for an era in which the woman was assumed to be a fragile flower needing protection and forever a ward of her husband even after no-fault divorce.

Some of these problems of feminist excess are now getting more mainstream attention, but the best solution is the libertarian-ish one of limited government. Both major US parties are flirting with libertarian ideas like an end to the War on Drugs and government surveillance excesses, but the bureaucratic underbrush that limits freedom the most has been a part of our lives for a long time, and few see how damaging it is becoming. State-by-state reform of divorce and alimony laws is happening but slowly.

Few candidates for office believe voters will support a pledge to do less. Efforts to reduce bureaucratic and centralized control of people's lives have been politically difficult, until perhaps now when the incompetence and waste of large government projects has become more obvious. While there is a temptation for M(H)RAs to join feminists in playing the victim card ("Men are victims too! Help us!"), men don't need special programs to regain fairness; they need a government that stops interfering and lets organic social relations between men and women resume a more natural course.

Feature image by Ludovic Bertron

Starz's "Outlander": Confused feminists want to know...

August Løvenskiolds · 28 August 2014 · Archived copy · Original

In *The Atlantic* online magazine, no fewer than three feminist women writers attempted to review and comment on the new Starz network series, *Outlander*. The resulting jumble of feminist gibberish—"*Outlander*: False Feminism?"—reached lots of confusions but few conclusions.

Before we get into all that, a quick summary of the premise of the series: A few months after the end of the Second World War, Claire Beauchamp Randall, a war nurse/botanist, and her husband, Frank Randall, a director of military espionage/history buff, are reunited for their second honeymoon after five years of separation (with a few intermittent visits). They have a warm but proper, loyal, if staid marriage and are considering again working to start a family.

While on an autumn holiday (at Samhain/Halloween) in the Scottish Highlands and after a couple of subdued erotic interludes, Claire observes a pagan ritual and later explores the foliage of the pagan shrine where she is inexplicably transported back in time (but not in space) to the mid-18th century. There she flops into the middle of a military conflict between Scottish rebels and British Redcoats, led by her husband's direct paternal ancestor Jonathan "Black Jack" Randall. Helping her fend off the rapey advances of both her great-great-greatish father-in-law and the Scottish rebels is Jamie "MacTavish" Frasier, a rakish Scottish lout with a chivalrous bent and a mysterious past. Poor Jamie is oft-injured with dislocations, gunshot wounds, and various lacerations and bruises and so benefits greatly from the learned and botanical ministrations of Not-(Yet)-a-Wet-Nurse Claire.

Passion begins to bloom between Claire and Jamie, but Claire is confused by both her temporal displacement and her loyalty to her lukewarm husband, Frank.

But Claire is a lot less confused than the feminist *Atlantic* writers who tried to grasp her story.

Julie Beck opens the taco fest by downplaying any overt feminist themes in the show, noting that:

> Claire is the sort of female character *Game of Thrones* and so many other fantasy stories lack. (Not to mention so many stories of all genres.) She's strong, but not in the lazy way "strong female characters" are often written, when a writer takes a typical macho action hero, and gives the character another X chromosome. She owns her sexuality, but isn't sexualized. She's smart, caring, and has some creative swears. ("Jesus H. Roosevelt Christ!")
>
> But going into the show, I worry that too much pressure is being put on it to blaze the way for female-driven fantasy, and it could prove too much to live up to. I worry the burden on Claire to be all these many different things could flatten her and leave her two-dimensional, especially because TV doesn't lend itself well to inner monologue. (So far the show has gone heavy on the voiceover, which kind of bums me out.)

Beck's worry about how you portray Claire as a feminist hero who is both manly and womanly is a reasonable concern—make her too feminine and the feminists rage, and make her too masculine and they also rage. This is the internal contradiction of feminism: an ideology that is open to all "choices" is also an unanchored, undisciplined stew of unfocused conflict where the only possible point is the drama-queen melodramatic emphasis on perpetual conflict itself.

Olga Khazan is similarly confused:

> Claire does seem extremely progressive, and that's actually pretty historically accurate. Right after World War II, women had just taken on all of these traditionally male roles, and so you had this slight feminist surge for a few years. However, I do worry that she's maybe a little too—dare I say—pushy…. Are we headed toward *Fifty Shades of Plaid*? Is that a good thing?

Feminist Khazan's unease with Claire's successes, both in the years 1946 and 1743, reflects feminism's other internal contradiction of touting the supposedly ongoing oppression of women while erasing the women who have thrived through the ages despite—or perhaps, because of—their troubles.

Emma Green's befuddlement is both carnal and oblivious:

> To be honest, I'd be totally down with *Fifty Shades of Plaid*—so far, this series hasn't had enough classy, feminist-friendly smut. Fine, fine, the male romantic lead has a recently dislocated shoulder, gunshot wound, and bruised face, but he can man up: The ladies are waiting…. And of course, there's the much-ballyhooed oral sex, which a fully clothed Claire gratefully receives from her WWII-life husband inside a rotting Scottish castle in episode one.

What Green misses, tellingly, is that the dialogue and action make it clear that Claire is NOT "fully clothed"—she has ventured into the castle sans knickers/panties, in what the kids nowadays refer to as "going commando." Green's failure to note the details of this sexual interlude illustrates the slutty/innocence dichotomy of feminism—Green's writing flaunts her own supposedly slutty desires, but she can't even take the care to note accurately what actually transpires between a loving couple in a sex scene. Green's feigned sexual sauciness is as false as her feminist ideology.

But all three women seem to wrestle with the issue of the seductiveness of traditional gender roles and the rough men in them:

Julie: *I'm having a hard time navigating this show's gender portrayals. On one hand, okay, I get it. The 18th century was not a great time to be a woman…. We are edging close to the uncomfortable territory of "feminist woman realizes what she's really wanted all along is a traditional man to love and protect her."*

Emma: *For relatively liberated feminists, though, it's a little … sexy. It's transgressive. It's a small way of reclaiming the patriarchy for ourselves.*

Olga: *That said, I'd be interested to see some characters who break free of the dichotomy of power that we've seen so far—the women use their wiles, and the men use their brawn. Although I did love that one of Claire's missteps was getting too drunk at dinner and oversharing. The worst.*

Oh, the Gynocentrism

This love it/hate it split and the supposed confusion and conflict between chivalry and feminism is resolved quite smoothly when you grasp that *Outlander* is based on the worship of womanhood—gynocentrism—the primacy, security, and pedestalization of women by both feminism and chivalry.

The conflict between sexual attraction vs. feminist misandry is captured in one of the most feminist-derided images on the Women Against Feminism tumblr:

[image]

The card reads "I don't need feminism because I love masculine men like Christian Grey"—Grey being a character in the women's erotic sensation *Fifty Shades of Grey,* invoked as "Fifty Shades of Plaid" above. Feminists were happy to lambaste the woman in that image as foolish even as they wrestle with, and obscure, the same sexual urges our Grey fan was honest about.

My dear Franklin Delano Christ, do they not teach "metaphor" to feminists in liberal arts any more?

Although "blood-as-signifier" is also significant, both the foreshadowing and overarching metaphor in the opening episode of *Outlander*, entitled "Sassenach" (which means, unsurprisingly, "Outlander"), is "the vessel" as a traditional representation of womanhood. Both Claire and the author of *Outlander* are obsessed with vessels of all sorts—an opening scene introduces Claire's fascination with vases—and in the voiceover she says she has always wanted to own a vase of her own. We see the image of this same blue vase—a melancholy womb?—reiterated in

the first few scenes, intercut with images of a crystal water pitcher; a spurting, massive leg wound that covers Claire in blood; a champagne bottle from which Claire quaffs a third; tea pots and cups used to divine Claire's future; Scotch tumblers sipped before Claire's first nude sex scene; and even Claire herself as the human vessel, beneficiary of cunnilingus in the ruins of a castle-as-vessel.

The women in the nighttime pagan ritual carry torches that resemble vases lofted on sticks, and even the phallic stones of the pagan temple enclose a negative space of the vessel, like a band of neolithic rapists surrounding their prey. It is from this temple that Claire-the-vessel returns to the past, so that her vessel may be filled—but with what?

Sometimes the vessel of womanhood will carry ichor that feminists will drink, and sometimes it will poison them. Feminists are bewildered, bemused, enchanted, and ultimately disenchanted by the vessel because they cannot control it or even understand it. Their narcissistic demands try to subdue the vessel, but the vessel does not break—the feminists do.

And now that womanhood is openly defying feminism, feminists are beginning to experience a world that is starting to laugh at their irrelevance to everything. Poor little girls—you almost feel sorry for them. Almost.

Damseling for dollars. Anita Sarkeesian scores again

Paul Elam · 28 August 2014 · Archived copy · Original

Anita Sarkeesian is at it again. With the damseling, I mean.

According to a report at thejournal.ie, the "pop culture critic" was forced to leave her home in fear for her life after getting some nastytweets™ directed at her on the social media site Twitter.

And indeed it was some really nasty shit that got flung in her direction. Some moron tweeted, among other things, "I'll drink your blood out of your cunt after I rip it open." That was just one tweet. There were more, mostly from the same guy, I think.

Excuse me if I don't pick up a pitchfork and torch and lead a mob to seek justice on her behalf.

Actually, excuse me if I yawn and don't give a shit.

Look, if anyone wants to freak out on Anita's behalf, please feel free. And send her some more money.

Sucker.

Sarkeesian has been "working" on a series of videos about sexism in video games. Her shtick is to sift through a couple of billion tons of simulated male-on-male carnage that dominates the gaming landscape, cherry-picking a few items of virtual female cranium-crushing, (stealing some graphics along the way) and claiming that gaming and gaming culture is all about the hatred of women.

Her arguments are poorly articulated, boring, constructed like slop, highly biased, and completely, excruciatingly stupid.

Mind you, that is not saying Sarkeesian is stupid. She isn't. It is just that for her purposes a weak idea and a YouTube account is all she needs to make a living.

She operates by making young, sometimes immature gamers furious — publicly attacking their culture and pastimes. No better way to do that than to lie about them and the things they value.

This invariably leads to some barely pubescent dimwits with Twitter accounts — and no internal controls – to give her exactly what she wants.

To be threatened.

As everyone in the feminist, men's rights, and gaming communities knows, she has already cashed in on those threats big time.

In June 2012, Sarkeesian launched a Kickstarter seeking $6,000.00 to do a video project on gaming tropes being misogynistic, like everything else under the feminist sun.

Some pinheads reacted by making some rank posts on YouTube and other places. After swooning a couple of times, Sarkeesian waved said comments around on the Internet, damseled the living shit out of herself, swooned again, and poof, Anita cashed in on a cool 158K in donations from fellow feminists and white knights. Over a thousand people donated after hearing of her "plight."

Personally, I am jealous. I have had half the major media in a couple of countries disingenuously and maliciously demonize me. Even after forcing some retractions I bet I got more threats than Sarkeesian.

My reward? Jack shit.

Maybe it was because I didn't swoon hard enough or treat the threats like they were tickets to Disneyworld.

Or maybe it was just that I don't have a vagina and the sociopathic acumen to be profitably distressed and empowered at the same time.

And that's the deal here, folks. I am not saying that Sarkeesian got what was coming to her. I am saying that Sarkeesian got exactly what she has counted on all along. That's her meal ticket.

She is, quite brilliantly I might add, shaping her public image into that of a heroic woman, standing against the forces of dark misogyny that we know inhabits the underworld of gaming forums like legions of Orcs.

She is paying the price for that heroism, too, 140 brutal, seething, woman-hating characters at a time.

Right smack in the middle of her fucking wheelhouse.

Call Sarkeesian whatever you want, but don't call her stupid. This woman plays the victim card so well she makes Rebecca Watson look like War Machine.

I think I am correct in assuming there is some cha-ching going down in her PayPal account right about now. And there will be some more gash-cash for other members of the sisterhood who pen their outrage over this worse-than-death-almost-as-bad-as-rape event, demanding that someone, preferably the state, take over the Internet and make it safer for lying, feminist con artists.

And as I look around me these days, it might just happen.

Watch out women, porno will steal your soul!

Dr. David Ley · 29 August 2014 · Archived copy · Original

Now, women are being told that their use of erotica and pornography is increasingly tainted by the dangerous scourge of pornography addiction. In this recent article at the Washington Times, some of the worst lies and half-truths about sex addiction surface again, now in an article that seems calculated to drive women to fear their sexuality, and fear the dangerous effects of a dirty "pop-up" picture on the Internet.

The article cites sociology and women's studies professor, Mary Ann Layden, who makes some wildly unsubstantiated claims: "The more pornography women use, the more likely they are to be victims of non-consensual sex." Wow, this is a staggering statement, and a frightening insight into the rebirth of the "blame the victim" argument against rape. How, exactly, could this work? A woman gets too into pornography, and stops being very selective in her social and sexual activities, and ends up getting raped? Excuse me? This is an awful statement. So a female victim testifying against her assailant is going to be asked about that time she downloaded a dirty movie to watch? And that has what to do with the immoral, narcissistic, selfish and angry acts of the man who violated her rights? The only way this has any kernel of truth is that highly sexual women are more likely to report use of pornography. Highly sexual women are also likely to report greater numbers of partners, and somewhat higher risk of an incident of sexual abuse or rape, possibly as a result of situations of date rape. But it's not the pornography, and it's not even the women's sexuality. It's the act of a person who violates the rights of another.

This is just more of the anti-sex version of feminism, suggesting that the only way women can be safe from men is to keep their sexuality locked up tight as a drum in that neat little box society gives women. Sorry, it didn't work for Pandora. It won't work today.

Layden goes on to say: "The earlier the male starts using pornography, the more likely they are to be the perpetrators of non-consensual sex." Also a staggering misstatement of large amounts of research, all of which were unable, despite strong moral and political intent, to find ANY link between pornography use and male violence against women. Layden is just parroting those ludicrous claims made by Ted Bundy to that epitome of careful research, James Dobson, that pornography use made him do it, and that children should be protected from pornography. Absolutely no careful research truly supports these claims. In fact, in countries and regions where pornography is readily available, there are actually lower rates of rape and child sexual abuse.

The article goes on with its wild allegations and mishmash of untestable theories and bad research. It suggests that pornography addiction is created through an object-relations process, whereby a person ejaculating to pornography (so you're okay so long as you don't actually come?) creates an unshakeable link between sexual desire and explicit images. It also suggests that exposure to pornography at an early age somehow alters one's brain development, creating a porn-addicted brain. (At least the commercials could be recycled – "This is your brain, this is your brain on porn – crack of the egg, sizzle, sizzle…")

The Meese Commission's report, and their struggle to separate the morality of sexuality, from the science of sexual research serves as a warning sign for the decades since. The dialogue about sexual research and [image]pornography's effects has become as convoluted and polarized as the Supreme Court's view of obscenity – "I may not be able to define it, but I know when I see it." Just because science and research doesn't show that pornography is dangerous, doesn't mean it isn't. The arguments against pornography are moralistic and value-driven arguments. That doesn't mean they're wrong, or even that I necessarily disagree with them. But, moral arguments "should" remain in the realms of "shoulds" and "shouldn'ts." When moral arguments attempt to step into the world of scientific and medical predictions, they inevitably weaken themselves and confuse the issues. When moral arguments attempt to drive scientific research to support the morality, they result in junk science, research which is invalid and unreliable.

A prime example of this is in the work of Judith Reisman. Judith Reisman is one of the leading opponents of pornography, who argues that pornography exposure releases "erototoxins" into the body, chemicals which alter and

damage the mind, and the sexuality of a pornography viewer. Reisman's research to support the biological evidence behind her alleged erototoxins has been nonexistent, and there is absolutely no evidence to suggest that viewing pornography releases any unique neurochemicals into the body. Reisman has an advanced degree in communications, and a long history of provocative speeches, where she alleges that homosexuals are the greatest danger to society, that Jews are behind the availability of abortions, and that those whose brains are "rotted" by pornography should have no protected First Amendments rights. An interesting contradiction in Reisman's theories lie in her own research activities. She acknowledges that in conducting her research, she's viewed many types and examples of pornography. But her brain and rights to Free Speech are somehow still intact?

Certainly, many of those who perpetrate rape today have been exposed to pornography, and may even use pornography on a regular basis. But many times more of the individuals who have seen or use pornography, never commit a sexual crime, just as many, many individuals own a gun (just as I do), but never commit a gun-related crime.

Since the advent of the Internet, and easy access to sexual imagery, teen pregnancy rates are dropping, nationwide by as much as 33%. Teen sexual activity itself is dropping, by 7%, while teen use of condoms has increased by 16%. Abortion rates are half what they were in 1990, and rates of sexually transmitted disease are half to 75% less than they were (syphilis and gonorrhea). For more on this, read this wonderful blog by journalist Michael Castleman.

Is pornography addictive for men or women? No more so than any other pleasurable activity. Use of pornography triggers the release of neurochemicals into the brain, the neurochemicals that relate to sexual activity, that cause the physiological arousal responses of lubrication, erection, flushing and increased heart rate. Pleasurable neurochemicals like oxytocin and dopamine are released into the brain. These are all the ways our bodies work, to get us to do things that serve our bodies, and our species. We get similar bursts of "happy" neurochemicals when we accomplish something difficult, like climbing a mountain, getting a new car, or killing an animal to provide dinner for our families. The things that feel good are things that through history, our species survived by the success of these activities. Why does sex feel good? So that we do it, as often as possible, to spread our genes and preserve the human race. Labeling the functions of our normal neurochemical activity and sexual desires as pathological or addictive is just moralism. Not therapy. And most definitely not science. Claiming that women are being raped as a result of their use of pornography is just fear-mongering.

(Note – I was contacted by Professor Layden, who felt that this column, and the article I cited, were less than supportive of her work. Those that know Professor Layden's original research may illuminate me if her actual research is at odds with the quotes she gave the Times.)

Subscribe to Dr. Ley on Twitter @drdavidley.

Terrence Popp: Presentation to the International Conference on Men's Issues 2014

Terrence Popp · 29 August 2014 · Archived copy · Original

We will over the next few weeks present full transcripts of all the presentations at the International Conference on Men's Issues 2014. Here we bring you Terrence Popp of Second Class Citizen.org's speech. His was the fifth presentation from Day 2, Saturday, June 28, 2014. Our thanks once again to Rick Westlake for doing the bulk of the work of this transcription. —DE

(Attila Vinczer:) We have two books left, which we'd like to auction—not auction—we're going to give them away. If you have number 119, you are the owner of this book, *Bachelor Pad Economics* by Aaron Cleary. You can retrieve it later.

Our next speaker, Terrence Popp: Green Beret, Airborne Ranger, paratrooper, infantry soldier; former professional fighter; college graduate; author, poet, warrior, comedian. Worked in the following professions: soldier, fighter, financial planner, investment banking, mortgage banker, real-estate agent, retail. Has received the following awards: two times, Purple Hearts; two times, Combat Infantry Badges; Airborne wings with Combat Jump star; Expert Infantryman Badge; Green Beret; Ranger Beret; FFKA North American Champion Belt, 1998.

Entered the army as an infantryman in 1986. After only five months, he was top .50-caliber gunner and top MK-19 gunner in his battalion, expert with M-16, expert with M-203 grenade launcher, expert with pistol, expert with M-60 MG, expert with the SAW, and took third in "Soldier of His Division" in 1987. One of three enlisted soldiers to be sent to Airborne School from a straight-leg infantry division since the closing of the Vietnam conflict. He was wounded in Panama while involved in an operation; he was run over by an enemy truck within 30 seconds of landing on the drop zone and still fought all night with a dislocated right hip, torn knee tendons, and a third-degree sprained ankle, not to mention the concussion sustained when struck by a vehicle moving at speed. Wounded by an IED in Iraq.

He was called "a murderer" and "assassin" in court, and his wounds were used as a basis to justify the loss of his children. In 2005, Popp was a man leading 159 soldiers in combat; by 2007, he was living out of his car, homeless. He was written off by his wife, his country, his family, and had to come to grips that, as a man, he was totally and completely expendable. He spent over $20,000 of his own money for rehabilitation equipment, and therapy to fix his mind.

He is the author of *The Warrior's Way* and *The Soldier's Soul* and runs www.Redonkulas.com, with over 52 videos posted, including the award-winning "Purple Heart's Last Beat." His story is not done yet, either. Not by a long shot.

Please put your hands together for Terrence Popp.

(Applause. Terrence Pop takes the podium.)

Am I on? Is my mic working? … All right. Well, that was a good introduction! … What are you going to do? All right.

Let me get started. First, I am honored to be here. I pulled some strings for this venue, to be at this location … Yeah, when I learned that it had been taken from the DoubleTree, I was … I don't know, I got kinda pissed off. And I'm not the guy that you want to piss off, I guess … Hey, can you bring my bag up here? I left some stuff in there.

All right, and I was—what can I say? As a person, over the past 28 years, who has been in the military system, I've seen first-hand a lot of the carnage and waste that takes place during this fiasco—FIASCO—that we're going to call family court. Stand by … *(Retrieves notes from his bag.)* Hey, mon, I guess we're winging it—I can do that.

All right, so we've already gone through the introduction. I want to set the stage for the video we're going to show

here. As he covered, in '07 when I wrote this, I was probably at the lowest I could possibly be in my life. I was, at that time, very disenfranchised; I had given my blood, my life, my soul to my country, under the false belief that if I were to ever enter the legal system, that I would be treated fairly; and the Constitution, which I had sworn a blood oath to defend, would apply to me … when nothing could be further from the truth.

I mean, we're all here, I mean, it's crazy—I'd like to start the video. Could I have everybody back there on your feet, to come forward and fill the seats up here? Because this is a small screen, and there's a lot of detail that you're going to miss out on.

Also, this is a fictional representation of something that is going on 25 times a day, out there in the real world. Now, I'm not going to kill you with statistics; we've already gone over the, you know, a male is four times as likely to commit suicide as soon as he hits the age of 18, then it doubles into their twenties; and then the divorced male goes up to … the last studies I saw were 13 to 15 percent. So, it's only a logical jump to assume that members of the military—especially veterans—fall into this bracket, this barber-pole, this range-fan, I'm going to call it.

Now imagine coming back from war and having your wife go—I'm trying to think of a good way for this, but I'm a comedian, so I'm just going to say it—you know: cuckoo for Cocoa Penis Puffs, crazy for some Rice Krispies treats, and a couple of Polish sausages thrown in it. I'm just saying the situation was unrecoverable. Tried to work with it but couldn't … I mean, what are you going to do?

So I filed for divorce, she filed for divorce; mine got there twenty minutes before hers, so they had to use my paperwork. My paperwork was very amicable. I'm the grant—got it, you're going off the deep end, whatever crisis you're having; got it, cool, we'll drive on, I'm going to have half my kids, you do what you do, and I do what I do. But no. She wanted The Check. Okay, she was willing to sacrifice all of that time for The Check.

So, the games ensued. I left on a three-week mission, since I was unemployed and I got put on short-term orders to go run a few machine-gun ranges for a military brigade. And when I returned, I walked in the door and was greeted by my two daughters, who were very young at the time. But my six-year-old chocolate Lab, Ranger, was missing. And when I inquired to where my dog was, I was greeted with a cold look and answer, "I told you I did not want you living here." Needless to say, I never saw the dog again.

Okay, so we have the PTSD, the TBI issues; now I'm getting divorced; you took my dog, all my money, and my home, and left me in the lurch. Now if she had a dog, and that dog disappeared, I would go to jail. But that didn't even come up. They wouldn't even discuss it; it was just a piece of property. No matter what the dog meant to me. And I took that as a warning, that if this person, who I had known for a third of her life, could serve me up such a harsh and vicious betrayal, she could do anything.

So, to this date, I only communicate with her via text or e-mail. My policy is, you don't get within thirty feet of me; you don't enter my property. If it can't be put on a printer or subpoena'ed into court, it does not happen. 'Cause the VAWA laws are real, and they are ending military people's careers, law enforcement men's careers, at alarming speed.

Okay – so, can we dim the lights and start the video?

(Cut to video.)

(The number of soldiers who have died in the wars of Iraq and Afghanistan … 5,866 over the course of seven years, as of December 28, 2010.)

(The number of veterans who committed suicide after returning home … 6,256 in the year 2005 alone.)

I remember the letter I got from my wife while I was in Iraq. She said she wasn't happy. Others came home to a hero's welcome. I came home to the echo of an empty house.

I lived with my children for eight years. I raised them while my wife worked. I fought for joint custody. I was called "a murderer" and "an assassin" in front of the judge.

Why should I miss out on raising my children just because she isn't "happy"?

I make $45,000 a year. She makes $40,000. After taxes, child support, child care, health care, I have $18,000 a year left to live on.

I followed the rules. I went to the so-called friend of the court for some relief. They just said, "It's the law." When I got laid off from work, I went there again … four times. Showed them the paperwork … and each time they told me, I was in skilled trades and it should be easy for me to find a job.

I guess they don't live in the real world. I had to pay the child support with my 401K. Ten years, I saved for my retirement. She got half, and the rest got spent to keep me out of jail. Then the money ran out. She's not happy. Now I live in poverty.

The court has no problem slapping me in jail when I can't pay my child support. But she hasn't let me see my kids for a year, and when I go in front of a judge six times, all she gets are warnings.

She's not happy. Now I can't see my children.

Because she's not happy, I'm a felon.

Because she's not happy, I must go to prison.

I got called up to go to war for my country.

I got sent 7000 miles away to bring freedom to those oppressed.

Now my country has stripped me of my children.

Now my country has forced me into poverty and servitude.

Now my country has turned me into a criminal, and has doomed me to prison.

All because she was not "happy."

I don't deserve this. *(Gunshot—sounds of a man collapsing to the floor.)*

(70% of Iraq veterans return to divorce. Within five years of their return, 90% get divorced.)

(Only 1.5% get fair treatment from our court system.)

(Most will live the rest of their lives in poverty.)

(Most will be alienated from their children.)

(Countless veterans a month choose this option.)

(I love my country … but my country doesn't love me.)

("The country that forgets its defenders will itself be forgotten."—Calvin Coolidge)

(Return to Terrence Popp's presentation.)

You see, this is dedicated to the memory of Major Lance Waldorf. So I'll give you a brief history on this particular individual. When he was a first lieutenant, he was assigned Company F425, Airborne Infantry. He was my platoon leader and I his platoon sergeant. Now, if you are so fortunate enough, when you are a new lieutenant, to have a good platoon sergeant, he will make or break your career. He will teach you what is not in the books—the wisdom between the pages—and guide you through your successful command, which you will carry on for your military career. I was that man for him. He succeeded at his job. I spent 10 months to a year with him. We froze; we starved; we did airborne operations. We did everything soldiers do. I knew him, he knew me, he was a brother to me.

The truth behind this video that you see here—this was going to be my suicide. I had planned it out—I'm a follow-

through kind of guy. I had written 138 letters to be disclosed to my daughters over their life, till the birth of their first child; and I had put two lawyers on retainer, one to fight for my life insurance and to administrate a trust and then the other to handle the letters. My punch-out date was June 6, 2008.

Major Lance Waldorf went to the Holly National Cemetery and shot himself on June 2. So my platoon leader took the bullet that was meant for me. That was eight years ago. I ran his funeral. I organized his Taps and twenty-one, his rifle squad, flag detail, watch at the crypt. I saw first-hand how devastating that this was, and it changed my course of action. I would not go down so easily; I would not pick the permanent solution to a temporary problem. I would persevere. And I moved on.

And that's why … I did a few more videos on SecondClassCitizen.org, but I had a really hard time dealing in the negative. Since I suffered a TBI, I lost my ability to sleep. I said, Why not use my extra time that I have to do something positive?

(Cut to an Editorial Note from A Voice for Men.)

(After watching this presentation, Monica Hesse of *The Washington Post* referred to it in its entirety as follows: "One presenter, a military veteran speaking on the treatment of veterans returning from war, put up a PowerPoint slide alleging that 70 percent of men returning from war get divorced, and 90 percent do so within five years. When asked about the source of this statistic, he said, 'That particular statistic is from my personal observations. I'm just speaking here as a dude.' "

(Monica Hesse goes on to describe Popp as follows: "One dude speaking to a roomful of like-minded dudes, who reinforce rather than challenge one another's world views."

(Terrence Popp used no PowerPoint slides. He only showed this film he was part of making, which was Winner of Best Short Film of the Year and Best Editing for the Mitten Movie Project 2010, Royal Oak, MI; an Official Selection of the 2010 Blue Water Film Festival; Official Selection of the 2011 Detroit Independent Film Festival; Central Florida Film Festival; Detroit Windsor International Film Festival; and the DC Shorts Film Festival.

(Later in this presentation, wherein no PowerPoint slides were used, Popp gives one statistic, and one statistic only, that he cites as personal observation based on his experiences as a combat veteran.

(*The Washington Post* apparently sees fit to describe this entire presentation as "One dude speaking to a roomful of like-minded dudes, who reinforce rather than challenge one another's world views.

(… and they tell us misandry isn't real.)

(Return to Terrence Popp's presentation.)

… So I started Redonkulas.com. And all of the subjects that were talked about here today, I touch on, and I do so in a comedic light. They are my therapy. They make me feel better, number one. Number two, if they make somebody else feel better, or they learn something, it's a win. And even if they're entertaining, there's another win—for win-win-win.

There's a few other things I want to go over here. I know I have videos, and people are very upset, and that's what's going down every single day. I would like to go over the Soldier Sailor Relief Act, in regards to that … I'm glad it was passed, but there are some things that we need to know, that that particular law has no teeth. There are no punitive measures mentioned within that law, either it be directly or indirectly, and it is violated by the family court system on a regular basis. A lot of times, these judges will say, "I did not know anything about it." Well, if you go into a court and you say, "I did not know about the law," I recall some words: Ignorance of the law is no defense. And I think that should apply to the people who administrate; they should be up to speed on that.
Whew … I dissect things using math, since I worked in that field for a while. If you have a child, and you fight for custody, you'll probably lose; we've already gone over a lot of the stats. I think it's an 85/15 split, what's going on right now, and they don't take into effect that, of that 15 percent of the time that custody's awarded to the male, 5 to 7 percent of that time he is awarded that because it is uncontested. So in reality, when you really look at the

numbers, it's 93/7. Now in any other field, or any other area, in this country, if you were to pull out those statistics, you would get crucified. Flat out!

It is what it is. It is discrimination. You walk into court with a Peg D between your legs and a couple of seed-pumps, and you're a loser … am I wrong? I don't have a Ph.D., I don't have a master's degree, I just have a bachelor's degree in public administration. I do explain things a little more colorfully than the average person.

Okay, now, in regards to the veterans out there, I've been looking at the statistics, and the lowest statistic I can find for male homelessness is 57 percent. That's a little … that's above 50 percent, but that's a little light in my books. And, a similar statistic … I got this one from a credible study, I believe it was done by the VFW and the American Vets … of that male population, 32 to 40 percent, at one point of another, served in the military.

Okay—now what is going on? We have to ask these questions. We have to raise the flag and ask why, have it studied—I want to know what's going on. There's a failure somewhere, and it needs to be corrected.

I want to bring to your attention to Matthew Hindes, who is stationed somewhere in the Pacific on a submarine. This is going around in Facebook; I got this two days before I came out here. And apparently, a Judge Margaret Noe has put a bench warrant out for his arrest, to come to his custody battle for his little girl, who he had custody of before he was deployed to sea. And the mother of the child had lost custody for unfit parenting—good words, I was going to use something more subtle.

And—I want to be the first to tell you this, the navy is not going to surface a nuclear sub to bring him to port, so one of the soldiers can make it to court, because Judge Noe has failed to read the Soldiers and Sailors Act, and needs to be held accountable.

Well, Matthew Hindes … I have put all of the fish in the water and all guns to bear on this situation. And hopefully, we'll see some resolution on this. I'm not a politician, I'm just a dude that suffers from EGS, and a little bit of early onset OCD—and that would be Evil Genius Syndrome and early onset of Old Creepy Dude.

Okay—and I want to also mention, this one I found particularly disturbing to me. It also helped to nail home the fact that my original course of action was wrong. It would have meant nothing but heartbreak and misery to my children, and my immediate family and friends.

I want to bring your attention to a Thomas James Ball; born February 21, 1953; and he died on June 15, 2011. Mr. Ball was drafted and sent to Vietnam, where he served honorably; he was discharged with full honors and benefits. He decided to make the ultimate sacrifice, and committed suicide by self-immolation on the steps of the very system that was oppressing him as well. And in the end, he was called … "a terrorist! How dare he?" How dare he set himself on fire, and try to make the statement that something is radically, radically imbalanced here?

This whole journey that I've been on has helped me to see that in any system—be it your individual life, be it your club, the military, government, the world—you have Yin, and you have Yang; and there needs to be a balance. And right now, we're not.

The questions and the answers are all before us. We have the largest prison population on the Earth. And there's a lot of information you can get from them because they're not going anywhere. The answers are there—just ask them! And people have, but nobody has listened. I've seen the studies, and … they're not pretty.

My final point here is a statement made thousands of years ago, during ancient Greece, by a man called Heracles. And back then, when you hit the age of … some areas, 15, some 16 … they would put you together in lots of 100. In his youth, this was done to him; and when he reached the age of 30, he was expected to train his share of lots. That whole military worked off as a phalanx. These are his words, and I've actually seen them come true when it was my turn to train soldiers. "Out of every 100 men, 10 of you shouldn't even be there. Eighty of you – you're just targets. Nine of you, you're the real fighters, and we are lucky to have you. But one … one … will be a Warrior, and it will be his job to bring you home alive. And I am that Warrior."

With that—are there any questions of me?

(Question:) Okay, your stats on custody granted fathers. That includes all awards of sole custody to the father. My question is—and I can never seem to find this one—after a full custody trial only, what are the stats on granting custody to the father after a full family court custody trial? And I can't find that stat anywhere.

(Terrence Popp:) I can answer that question—most of the time, you will never get to a full trial in a divorce hearing. When you do, I don't think anybody's tracking that. I do have a friend of mine, I will not mention his name, who went through a—I think it was a four-year battle for the custody of a daughter that he had discovered was born out of wedlock. He eventually got custody, but it cost him—I think we put the numbers together—somewhere over $130,000 in legal fees. The average person doesn't have that kind of money, to go to trial. I certainly do not.

I'll have to look into that. I don't know, I can't find it either. That's a good question.

Anyone else? *(Points to audience.)*

(Paul Elam:) I don't have a question. I just wanted to say, thank you.

(Applause.)

(Question:) First, thank you for your service. Secondly, the statistic that 70 percent of those who are deployed are divorced by the time they return, and 90 percent within five years—where did you find that statistic?

(Terrence Popp:) Well, first of all, that particular statistic is from my personal observation. Maybe it's different for the military in general, but combat troops—men that are up in the front lines or subject to high deployment rate—very close to that number. Again, these are—I'm just speaking as a dude, and these are my observations and my opinion.

(Question:) Once again, I just want to say thank you for your service. I spent six years in the military as well, and that's how I got into this movement. It's because I've noticed a lot of military fathers … the very system that they were sworn to protect screws them in the end, when they come back home. So I want to say that—once again, thank you for your service; but my question is that— I'm sure you've heard the term UCMJ. My question is, how is the UCMJ different from—when it comes to family court, how is it different from civilian court? Meaning that in a sense of child custody. Because from what I understand that soldiers have an even harder time in family court than civilians.

(Terrence Popp:) Correct. I actually talk about this in "Administrative Violence I" on Redonkulas.com, on how to handle situations. Now from my observation, in my time, it usually did not go well for the service member when they were involved or embroiled in a bitter divorce or custody battle. So, let me just set the record straight. I've been a team leader, four different teams; squad leader, for about six squads; platoon sergeant for five different platoons; a first sergeant for four companies, one of which was in Abu Ghraib Prison in 2004, in the Sunni Triangle belly of the Beast. I have seen, over and over and over again, the same patterns. If you are in the service, and you have children, and you go through divorce, a large portion of these service members will opt to get out of the service to follow their children. Okay, and now I have to go find a new person to replace him; and he might have a bunch of other experience that is irreplaceable, and I cannot put a dollar amount to it.

I have one individual I speak with on a regular basis who, after 12 years, went through a bitter divorce with some false allegations. He was barred from re-enlistment; his career came to an end. Now this particular individual was a SIGINT intelligence guy, with the highest level of access, who could read and write four different—four—Asian dialects, and speak an additional eight. And it meant nothing. Can't replace a guy like that.

Now, I've also seen … I was privy to some of the soldiers' chain-of-command making unreasonable requests and demands, which fell out of the scope of their command. Now, fortunately for most of these individuals, I was within earshot, and I raised a hand and said, "Wait a minute. We're not going to have him give all kinds of money and do all kinds of things unless there's a court order. We follow the law; if there's a court order, we'll do it. If not, there's a JAG, and there's other avenues, civilian avenues, that need to be addressed first." But there are times when the service members' chain of command doesn't have knowledge of what's going on, and makes unreasonable

demands of the service members. It does get much harsher. That's another reason they get out, they just … it's very devastating. Anybody else?

(Carnell Smith:) Have you seen any instances of paternity fraud in the military?

(Terrence Popp:) All right, first of all, this is a—put a little comedy in this, okay? When I was 17 to 22, I was slingin' seed like an ol' bird feeder. I'm not going to lie to you, it's just what it is, okay? Have I specifically seen anyone have to pay for a child that's not theirs? Yes, and no. I have never seen it go down like you, but I've seen service members who got married, adopted children that weren't theirs, and then had to pay child support on those children. And I believe I covered that in "Dupe the Next Dude;" and in your particular instance, I covered it in "DNA Getaway."

Well, I'm glad I'm able to bring some cheeriness to you, after this crazy video … Redonkulas.com is R-E-D-O-N-K-U-L-A-S dot com; and SecondClassCitizen.org. And also, in a lot of these videos, I wrote the scripts, and I make up a lot of the material; but none of it would be possible without my producer, who could not be here today—because, ironically, he films weddings! And we are in wedding season! All right—that guy is my other half, and he's really good at what he does. He's just as passionate as I am. But it is what it is, you've got to make a buck. Anybody else?

(Question:) First of all, thanks for being funny, it's nice to see. Suicide in the military in both Canada and the United States, probably in the UK as well, is actually a pretty major issue. I was wondering if you could perhaps shed some light on possible services, or ability to get counseling or go for any support on that?

(Terrence Popp:) Well, first of all, from my observation, they are doing all that they can within their power to try to curb this horrible thing that's going on. But at the end of the day, what they do is they enforce the last 300 meters of our foreign policy. What is going on with these suicides is not military-related; it's a sick society. When you build a situation, or you put together an institution that could take an intangible away from you—like love, and hope, and all, and everything else—it's evil!

I mean, to be honest with you, I've seen the programs, and really, they're doing a fantastic job with what they have. I think it would be much worse if they weren't. So, all being said, it is what it is … Yeah?

(Paul Elam:) This is an actual question. I'm a veteran. My experience in the military was that as men were stripped by family court—and I did see paternity fraud cases in the military—the military command turned their backs on the soldiers. That's what I saw. I'm not speaking to the services that are provided for soldiers after they come back from combat, and the support that they're getting. The part of the problem I saw—but I was in the military many years ago; and I'm hoping you can tell me that it is changed. Because the way it was when I was in, was that if you got any kind of an accusation, or a paternity allegation, or a bitter divorce, you were pretty much on your own.

(Terrence Popp:) That's pretty much how it goes … well, now listen, they are in the business of enforcing the last 300 meters of foreign policy. They are not in the business of what needs to happen. Okay, it does happen a lot, I'm not going to lie to you, but as a former first sergeant, I've had to deal with these issues. I myself did not turn my back on these soldiers; I told them where to go … a couple of times, I'd take out the Yellow Pages and say, Hey, man, you're going to call this guy here, and we're going to talk to him. How about, find out what his retainer is, and we'll put an allotment so your pay can go pay for what needs to be done. And it … you just have to care.

Obviously, there's some stuff that went on when you were there that … you didn't have that. So … I mean, at the end of the day, I always tried to be the sergeant that one day, all of you here, okay, are going to have to box up a child or a grandchild and you're going to have to send them to war. Maybe it'll be a niece or nephew. But it's going to happen because war is not going to go away. It's been here since the beginning of time, and it will be the end of us. Now, this is the sergeant I tried to be—that when and if that day comes, you'll get on your knees and you will pray to the Great Maker to protect your loved one. And then you will pray for your loved one to fall on the books of a sergeant such as I. It's just that simple.

(Applause. Attila Vinczer comes to the podium.)

(Terrence Popp:) Watch the videos.

(Attila Vinczer:) I think we should work very, very hard to ensure that this kind of injustice, to the people that put their lives at risk—that this sort of nonsense stops. We should be treating these people with the utmost care. It is appalling to me that we're not doing everything we can to give them the type of support that these people deserve. It is unacceptable to me to watch this video, and to know that this is happening today, it happened yesterday, and it's going to happen tomorrow. It has to change.

J4MB publicly challenges Roz Hardie, chief executive officer of OBJECT, a feminist campaigning organisation

Mike Buchanan · 29 August 2014 · Archived copy · Original

I was recently in the studios of *London Live TV*, being interviewed along with feminists in response to a prerecorded piece from Laura Bates, the inaugural member of The Whine Club. There were four recorded discussions in total, of which we'll be posting links to the videos shortly.

Not a "morning person" at the best of times, I had to set my alarm clock at 02:30 in order to get to the studios in Kensington before 06:00. The studios are in Northcliffe House, the plush headquarters of the *Mail*, *Independent*, and *Evening Standard* newspapers. All the people I saw working in the building at that time were of the male persuasion. A security guard was "manning" reception, later in the day the sole preserve of women, needless to say.

I digress. The first three short interviews on the topic of sexism were at around 06:15, 07:15, and 08:15, and Roz Hardie was the feminist with whom I had the unadulterated joy of debating. Hardie is the chief executive officer of the campaign group OBJECT. The ladies at OBJECT have been wittering away for over 10 years now—surely generating enough hot air to lift a fleet of hot-air balloons—and the following extract from their website should give you a flavour of their "thinking":

> OBJECT is a human rights organisation which challenges 'sex object culture'—a culture in which women are increasingly objectified as sex objects in our media and everyday lives. It is long established that the overwhelming portrayal of women as sex objects in society plays a role in maintaining inequality between women and men.

The organisation campaigns against lap dancing clubs, prostitution—they want the Nordic model, which criminalises men and decriminalises prostitutes—lads' mags, page 3 of the *Sun* (a tabloid that for 40+ years has featured photographs of topless women on page 3) … you get the woeful picture. Now, the website doesn't contain any images of Hardie, so far as we can see, so here's one I found online—it was taken last month—with Hardie wearing a T-shirt bearing the logo and slogan: "OBJECT: Women Not Sex Objects." Hopefully, by linking to this image, I'm not sexually objectifying her in any way. I'm fairly confident I'm not.

We had plenty of time between the interviews for informal discussions, and at times they became heated. Hardie felt the £22,750 ($35,000) sponsorships available only to *female* engineering postgraduate students at Brunel University are perfectly reasonable, given that it costs more to educate autistic children, and most autistic children are boys. When I related this to a supporter later in the day, he responded:

> Dear God, these blithering idiots have an answer to everything!

A good point, well made, I thought.

On a number of occasions during my discussions with Hardie, I pointed to the fact that decade after decade feminists have lied shamelessly to pursue their agendas, they continue to do so, and the mainstream media never (or virtually never) calls them out on those lies. I gave as an example the case of Caroline Criado-Perez, to whom we presented a "Lying Feminist of the Month" award—the story is here. We'll shortly be presenting her with the same award for a second time. Along with her "Whiny Feminist of the Month" award, I think that makes her our most celebrated feminist. In the case of CC-P, as with others I cited, Hardie had the same pat answer: "They're only lying *in your opinion*."

I explained that it wasn't a matter of opinion, in each case the feminists were *demonstrably* lying, and in each case we'd furnished the proof. All of this made no impact on Hardie, of course—a woman I branded a liar in at least one of our three recorded discussions—so it's time for another public challenge. I'll be emailing her a link to this blog

piece shortly, and the challenge is this:

> Roz, yesterday we discussed the issue of feminists lying to advance their agendas, and I cited some examples of feminists—including Caroline Criado-Perez—to whom we've presented "Lying Feminist of the Month" awards. In each case, you said the women were only lying "in your opinion." I publicly challenge you to email me explaining why, in *your* opinion, each of these feminists wasn't lying. Our list of award-winning lying feminists is here. We look forward to hearing from you in due course. Take your time, no rush. Will 12 months be sufficient?

Men, are you losers?

AVfM Video Source · 29 August 2014 · Archived copy · Original

Shieldwife has returned:

You may want to subscribe to her channel.

“People Against Rape Culture” are promoters of hate and lies

Jack Barnes · 30 August 2014 · Archived copy · Original

On July 7, 2014, Dan Perrins and I dedicated an episode of *Blue Collar Red Pill Radio* to People Against Rape Culture (PARC). At that time, PARC was in the middle of a fundraiser. Unfortunately, they were able to meet their goal of $3,000. Unfortunately, there are idiots out there willing to give money to these bigots. I guess there really is a sucker born every minute.

[youtube https://www.youtube.com/watch?v=Z1abPELSA4A]

PARC isn’t all that different from any other feminist organization. It seeks to create a world in which rape, sexual abuse, and sexual assault are no longer encouraged through, in part, education of schoolchildren. PARC believes that children should be educated in the underlying issues and causes of rape culture, such as misogyny and hypermasculinity. So we have another feminist organization that believes in teaching schoolchildren to blame men and boys for something that has never existed.

In further news, the world is round and water is wet.

Another of PARC’s stated goals is to use social media to further their bigoted message. One of their social media campaigns is what appears to be a Twitter hashtag (#whyumadbro?) based on an article posted on their website. The “Why You Mad, Bro?” article, which was written by PARC Vice President Liz Puloka, uses multiple tactics typical of ideologues who have pledged allegiance to the ideology of hatred and violence (and here and here) known as feminism.

The first thing you will notice is the old tired and worn-out lie that feminism is women and women is feminism. MRAs justifiably blame many of the legal inequalities men face on the ideology of feminism. The minds of these brainwashed true believers translate the disapproval of feminism, which is an ideology, into the hatred of women, which are a group of people.

Another tactic they use is deflection. Instead of accepting that feminism has advocated and successfully established policies and legislation that have resulted in violations of civil and constitutional rights of men and boys, they point the finger of blame toward the flying spaghetti monster of patriarchy. “I didn’t break the lamp. A ghost did it.” Setting aside the fact that science and history have disproven the existence of patriarchy as it is defined by feminism, the idea that a system designed by men for men’s benefit at the expense of women could harm most men, “patriarchy hurts men too,” is … well … insane.

Still another tactic is outright lying. An example of this can be found in the following paragraph from Liz Puloka’s “Why You Mad, Bro?”:

> And yet, there is Elliot Rodger and Christopher Plaskon, there are MRA groups holding conventions to talk about how they are oppressed at the hands of women, and there are the countless men who respond to their perceived rejection with threats and acts of violence against women. Prompting me to think that there needs to be MUCH more talk, more pointing out of the connections between the dominant social construction of masculinity and the very real upset and anger that so many men are feeling and, most importantly, blaming women for.

The attempt to link a mass murderer who killed more men than women to the MHRM is nothing new. Fellow MHRA Rachel Edwards traced that lie back to David “The Mammoth” Futrelle. Guess what? Futrelle made the whole thing up. As for the other links, you weren’t dreaming. PARC actually used Jezebel as a reliable source. It seems odd that PARC would use a website that posted an article in which staff bragged about assaulting their boyfriends as a source in an article that is about reducing violence.

Oh. That’s right. PARC is only interested in ending violence that can be blamed on men. My mistake. The Jezebel

article linked as evidence of the violent nature of MHRAs is typical feminism. They cover for their fellow feminist Big Red, who sang, “Cry me a river” in the face of a man trying to talk about male suicide rates. This is not to mention the Mic article, “The 8 Biggest Lies Men’s Rights Activists Spread About Women,” which ignored the most important issues the MHRM works hard to address while totally warping other issues into something unrecognizable by any informed MHRA. That article was written for the purpose of spreading misinformation, in true feminist fashion, for the purpose of discrediting the MHRM. Of course, it didn’t work.

Then there is the whole bit about MHRAs believing that men are oppressed by women. Liz Puloka is obviously a bold-face liar or a blundering idiot. She is a college graduate, so she is probably a combination of the two, given that she more than likely attended a few gender studies classes. I attended the International Conference on Men’s Issues in Detroit. Although my duties at the conference required me to miss a few of the lectures, I watched them later, and I don’t recall a single one blaming women as a group for the inequalities facing men in today’s society.

Puloka continues her article with:

> The tenets of masculinity that say ‘you must display (hetero)sexual prowess by dominating as many women as possible’—THIS is what is making you mad when you can’t get laid, when your girlfriend gets mad at you for cheating, when you catcall women on the street and they ignore you. **Not. Women.**

Has this woman ever had sex with a man? Has she been living under a rock or walking around with a blindfold on all her life? Dominating as many women as possible!? Where in the hell did she come up with that? Well, if you’re a feminist, then heterosexual sex is oppression because men dominate and oppress women through sex. I’m sure her feminist foremothers are very proud of Puloka. Another aspect of this paragraph is the way it shames men for their normal sexual drive. Polygamous desires in men is what has enabled the human race to continue to exist on this planet.

> This dominant and unhealthy construction of masculinity also requires that males be able to wield financial power (especially relative to women)….”

Actually, it’s women who want men who earn more than they do. Women just aren’t attracted to poor men. It’s called hypergamy. It’s the female version of polygamy, in that it was necessary, long ago, for the survival of the human race. Notice how polygamy is men’s fault, and hypergamy is also men’s fault.

> … but as more and more boys are taught to repress emotions that have been labeled as ‘weak’ or ‘feminine’ and so turn to the acceptable male expressions of violence and physical power, more and more of them are growing up into men who don’t have the emotional intelligence and maturity needed to hold down jobs, let alone maintain passing grades and social standing in school.

Men were taught this way of dealing with emotion because society need warriors to protect and laborers to serve society. But just because men don’t express emotions the same way as women in no way means that there is something wrong with men. It means men and women are different. The fact that men and women are different makes feminists’ heads explode, but it’s true.

> The crisis of boys and men then seems pretty clearly to be a crisis brought on by this social construction of masculinity that while on the face looks like it benefits all males, in fact only benefits a select few while deeply hurting the rest, as evidenced by the broad decline of male health, wealth and success in multiple areas.

So the lack of funding toward male health care has nothing to do with the decline in men’s health. The fact that boys are failing at all levels in primary education isn’t because feminists have worked hard to shift the focus onto the performance of girls while ignoring boys. The fact that the ever-increasing minority of college graduates are

men isn't because of feminist activism that pushed for gender parity in college for decades after the same had been achieved. The push for quotas in the workplace aren't to blame for men being unable to move up in a company. Instead, it's the social construct, created by men, for men's benefit, that has been proven to have never existed—that is the culprit. Yeah. Right.

Puloka ends her article by telling men that it's not women's or feminists' fault. That, in fact, feminists are men's allies in the fight. Basically she says that all we need to do is destroy the patriarchy and all men's problems will be cured. Oh, and guys, while you're at it, don't forget to do your job as a man and stand up against men who "are perpetrating gender inequality and violence" against women. The irony, it burns.

Lizzie, I got some news for you. You see, men and women suffered alongside each other for all of human history. Men as a group were never privileged over women as a group. Men simply had a different gender role than women. The male gender role is like a slut-walker. Looks good from about a hundred yards out, but the closer you get, the uglier it looks. Then your bigoted forerunners came along with their insane ideas like patriarchy theory. Now women have more rights than men. Women have rights that men never had, like reproductive choice. But it isn't a matter of men just haven't caught up yet. Feminists worked hard to remove rights from men, like due process on college campuses. The removal of due process rights is due to the feminist perpetuation of rape hysteria called rape culture, which you are directly involved in. We don't blame women for the issues facing men and boys. We blame YOU and all those like you. We blame feminists, and unlike you and your friends, we have the evidence to back it up. You can bitch and whine all you want about the invisible misogyny monsters, like rape culture, that only exist in your imagination. While you do, the disgusting ship feminism is taking fire from both sides. If you don't change your ideas, and soon, you will go down with it.

I personally don't give a damn one way or the other. The chickens are coming home to roost, little girl, and there is nothing you can do to stop it. One more thing, Lizzie, the day I find PARC literature in my daughter's school is the day I will have a long talk with the Board of Education. They will either get rid of PARC literature or they will lose their jobs.

Pro-victims vs. gaming

AVfM Video Source · 30 August 2014 · Archived copy · Original

Worth supporting! Sub HERE.

https://www.youtube.com/watch?v=0aCyCwEj62g

Email from a new viewer and reader

Karen Straughan (aka GirlWritesWhat) · 31 August 2014 · Archived copy · Original

> "Hi there.
>
> "I don't claim to have a particular political stance. I'm coming from a position of curiosity. I'm in the process of watching your YouTube videos after seeing you featured in VICE'S 'women of the men's rights movement'. I will mention I believe civil rights should be equal across the board. I don't know enough about any of the 'movements' to sympathize, however. What I'm curious about are your thoughts in light of Elliot Rodger and his manifesto. I have, since reading his manifesto, noticed a few men being able to relate to the sense of isolation, even at times entitlement to having a girlfriend. Understand, this was how the man I was speaking with chose to describe his personal feelings. I'm wondering if you feel as though what happened with Rodger could have been prevented? Where do you believe his inner dialogue departed from the men's rights movement? I understand that associations have been drawn between his rampage and men's right movement, I don't intend to imply they're the same thing. I just don't understand how this happened and I'd like to know your thoughts, I guess I figured you'd have an opinion on the subject."

Okay, the first thing to do is to familiarize you with the Men's [Human] Rights Movement and its goals. What our movement is after is two-pronged:

1. Equality in the language of the law
2. Equal application of the law

As for the first point, we're almost there. Many feminists claim to be fighting for "equal rights"; however, there is no right under the law that I can think of that men have and women do not (can you?), while there are some rights women have that men do not.

There are a handful of remnants of old laws that need equalizing, such as the gendered concept of dower rights in Michigan and elsewhere, the lower official retirement age of women in the UK, and the like. More importantly to many people in the MRM is unequal protection from infant genital cutting/mutilation in the West. In fact, some legal and ethical scholars have described the ban on female genital mutilation as unconstitutional as long as male genital cutting/mutilation is legal. Another glaring inequality between men and women under the law is mandatory Selective Service Registration in the US for men alone, and mandatory military service for men alone in other countries. While feminists fought for the "right" of women to serve in the military, the obligation of women to do so has never been adequately addressed in most countries where men are required to serve.

More sticky and difficult is unequal application of the law. One example of this is the "ungendering" of the Violence Against Women Act (VAWA), which should, in theory, offer male victims of domestic violence the same protections and benefits women enjoy. Up until a couple of years ago, the wording of this piece of federal legislation was gendered, and men were specifically excluded from its protections and benefits in more than 60 passages. It was only through a procedural technicality regarding funding and different levels of government taxation that the old law was halted midway through reauthorization and a new, gender-neutral one was introduced. Women's groups, such as the National Organization for Women, fought hard to keep the language in the act gendered, despite entreaties from LGBTQ groups to reconsider how the language of female victims and male perpetrators failed to serve their community.

So now we have a mostly gender-neutral VAWA. Problem solved, right?

Unfortunately, no. Despite scads and wodges of evidence indicating that violence between intimate partners as well as child abuse are not gendered problems, much of the policy around them, and the implementation of services, is, in fact, gendered. The paradigm used to train police, social workers, counselors, lawyers, judges, medical

personnel, guardians ad litem, and anyone else who may become involved in a domestic violence case is based on a disproven (disproved before it was even named!) model called “Duluth”—a brainchild of feminist academics and activists. This model characterizes domestic violence as a microcosmic reflection of “the patriarchy,” wherein men batter their wives in order to assert patriarchal dominance and impose female subordination. It is the most widely used model in the world, despite it describing the smallest minority of domestic violence cases (in cases of one violent partner battering a non-violent partner for, say, burning the toast, women are up to twice as likely as men to be the sole perpetrators).

So we are working from a faulty model when it comes to everything from training judges to counseling perpetrators and victims.

In addition, our cultural values tend to prioritize protecting women from violence and harm while considering most violence against men commonplace and unremarkable and female violence against men justified at best, hilarious at worst.

Predominant aggressor policies (not laws, mind you—just “policies,” so less subject to scrutiny) profile men through the use of sneaky language. They don’t require “the man” to always be the one arrested—they simply require the larger, stronger, heavier, less visibly distressed partner to be considered the predominant aggressor and be subject to arrest. This is no less discriminatory against men than, say, poll taxes and literacy tests at the ballot booth were discriminatory against Black and poor voters in the first half of the 20th century.

On top of that, despite equality under the law, the discretion allowed judges, police, and others has caused men to routinely be more harshly treated by the criminal justice system than women at every stage.

For the same crimes in equivalent circumstances, women are on average:
• less likely to be arrested
• less likely to be charged with a crime
• more likely to have their charges downgraded or dismissed
• less likely to be prosecuted
• less likely to be convicted if prosecuted
• more likely to be convicted of a lesser crime if convicted
• less likely to be sentenced to incarceration
• will serve a sentence less than two-thirds the length a man would, if sentenced to incarceration

All of these criminal discounts also apply in domestic violence incidents—in fact, they tend to be amplified in any situation where a man and a woman find themselves in a conflict under the aegis of the criminal justice system.

If women and men were treated equally by the criminal justice system, and by enforcement policies, the ratio of men to women in prison would not be the current 94 men for every 6 women.

Yet just as people used to do with Blacks to justify the status quo in the 1930s, the mainstream looks at the over-representation of men in prison as an excuse to continue discriminating against them, or even to exacerbate that discrimination.

The “logic” goes like this:
• 94% of people in prison are men
• given that, it’s obvious that men are more prone to criminality than women
• men’s propensity toward criminality justifies treating them more harshly than women
• 94% of people in prison are men
• wash, rinse, repeat

There is no law requiring that women receive these discounts when they enter the criminal system, or that men should be more harshly treated, just as there was no law requiring a woman to have a male cosigner when she applied for a loan in the 1950s—there was simply no specific law or legal precedent that prohibited it until the

women's lobby pushed for one.

Of course, it's more than feminist policies that have led to this disparity in how men and women defendants are treated when they commit crimes—there are social and psychological biases at work as well. In fact, up until very recently, feminists had the rest of society convinced that women were more harshly treated in the criminal courts than men, despite hundreds of years of historical data proving otherwise. People believed them because we are predisposed to notice harms that affect women, sometimes even when they aren't there, and to be outraged by them. Okay, I hope that I've adequately explained what kinds of issues the MRM is all about. It's about the equal treatment of men and women under the law and about addressing some of the social prejudices that prevent equal treatment of men and women even when the laws are nominally gender-neutral.

If you want a really egregious example, look no further than the laws against all forms of female genital mutilation (FGM) in the Western world: regardless of how damaging some types of FGM can be, it is illegal in every modern nation to so much as prick a girl's genitals with a pin to draw a drop of blood for the sake of religious tradition (even if that might prevent some parents from taking their daughters overseas to have a more invasive and damaging type of FGM performed). However, it is perfectly legal to remove half the skin and 60% of the nerve endings of a boy's penis (without anaesthetic, mind you), which results in 200 to 300 deaths per year in the US, and very few people consider this a violation of equal protection legislation, let alone the basic human right to bodily autonomy. One can, in fact, find people openly expressing their sexual preference for men who have been subjected to this and their disgust at the appearance of the genitals of those who have not. Celebrities like Oprah Winfrey can also shill for cosmetics companies that use cells from amputated male foreskins in costly anti-wrinkle creams without mainstream censure.

ANYWAY. The above is the kind of thing the MRM is about. It's not about getting girls to like you, or not being able to get girls to like you, or how girls not liking you means you're a failure as a man—even if these are valid concerns and considerations for men in the modern era.

The MRM is not so much about whether you can get a girl to be in a relationship with you—it's more concerned with what she can do to you, with the assistance and full connivance of the government, once she is in a relationship with you.
It's not about getting guys laid—it's more about getting them some rights regarding what their life will look like if there's a pregnancy or a breakup or an accusation of some sort of abuse or misconduct if and when they get laid.

And in the more philosophical sense, it's about convincing men they shouldn't be basing their self-worth on whether they can get a girl to like them or sleep with them. Despite the divisions within the wider "manosphere," there's a reason why MRAs and Men Going Their Own Way (MGTOW) are on more friendly terms than either are toward Pick-Up Artists (PUA).

MGTOW is about throwing off the yoke of female social and sexual approval (and the male policing of it), while PUA is about scoring poon (among other things). I personally have no problems with either group, but the larger MRM is much more at odds with the latter than the former because getting laid means pandering to what women want. And feminists? Feminists want to call Elliot Rodger an "active MRA," despite not one word in his manifesto about either feminism or men's rights. Despite no connection to anyone but a couple of PUA channels and a forum devoted to hating PUAs.

And here is where we come to that dastardly metaphor: blue pill vs. red pill.

Whether you're an MRA, a PUA, or a MGTOW, you've taken the red pill. You see things for what they are. You're not going to believe it when someone tells you that women are more harshly treated by the criminal justice system. You're not going to believe it when you're told that the men that women get all soggy for are respectful gentlemen who treat them reverently. You're not going to believe it when Obama says, "77 cents!" or "1 is 2 many, so step up, men!" You're not going to assume that the woman who wants you to propose, who will be handed a loaded gun by the state and the equivalent of diplomatic immunity when you marry, won't use it if and when she gets bored with

the relationship. You aren't going to believe that random hookup when she says she's on the pill because you know what will happen to you if your trust is misplaced. And you know there's no way to win the game—you can be an asshole and get laid and have feminists call you "rapey," or you can be a decent guy and be taken for a chump, with the entire weight of the state ready to milk you for all you're worth.

Elliot Rodger was blue pill all the way, with a boatload of racism, classism, and mental problems thrown in.

He stumbled across the PUA community and rejected their advice to get his shit together, "man up," and give women what they respond to rather than what they say they want because his classism wouldn't let him be anything other than the "perfect, magnificent gentleman."

If he'd stumbled across the MRM or MGTOW communities, they'd have told him to stop measuring his self-worth by his sexual conquests (or lack of them), that women are not goddesses, they shit and fart and burp and the rest just like men do, and to stop feeling guilty and sinful for watching porn, and I expect he'd have rejected that advice too. We'll never know because, as far as I know, he didn't even know the MRM existed.

What I do know is that the MRM is a non-violent movement and they would have tried to help Rodger rather than let him fester in his confusion and resentment. And I'm almost positive that he would've thought we were losers and crybabies, even as he himself wallowed in self-pity until he broke himself (and six other people) on the altar of his ideals.

He didn't view women as objects to have sex with, as feminists in the mainstream have repeatedly claimed, blaming "male entitlement to women's bodies" while decrying those who talked about mental health as "excuse-makers" interested in shifting blame from the perpetrator. If he did see women that way, he'd have been a 22-year-old rapist, not a 22-year-old virgin. He viewed women as the yardstick by which he, as a man, should be measured. He viewed them as his judge and jury, the arbiters of his happiness and self-worth, goddesses who held his masculine identity in their hands, to be stroked or crushed as they saw fit. And he viewed himself as someone deserving of godhood but unable to pass the test of it.
He had a god complex and couldn't attract the affection and sexual attraction of a hot, White, blond goddess to validate him. The fact that some of his confusion and concerns are mirrored in those of the young men you know is … well, it's beside the point. Or, at least, it's beside this point.

The vast, vast, vast majority of men, even the staunch blue-pillers, are not Elliot Rodger. The vast majority of men do not feel entitled to women's bodies, and the few who do don't tend to die virgins. The vast majority of men face certain forms of discrimination and prejudice that simply don't affect women, most of them exacerbated by race, sexual orientation, and other factors outside of their control. Many of those forms of discrimination are at their worst when men come into conflict with women—in cases of divorce, parenthood, violence, sexual assault, and the like.

And feminism, for all of its talk about "equality" and "justice," has done little but lie to us. Like the feminist MPs insisting to backbencher Philip Davies (linked above) that the justice system is gender-blind, despite all evidence to the contrary, and like the feminists who instituted the Duluth Model years after the first studies were published demonstrating gender symmetry in domestic violence, feminism has misled us eight ways from Sunday.

Most men are just trying to make their way in the world, trying to find and hold on to relationships and a sense of self in the face of a million conflicting messages. They hear feminists say, "Men should be able to express their feelings; 'Boys don't cry' is a 'patriarchal norm,'" and then in the next breath, those same feminists accuse MRAs of being "whiny manbabies" and tweet pictures of themselves wearing shirts that declaim "I bathe in male tears" the moment a man objects to his treatment in society.

You said in your follow-up email that you don't know how all this stuff got politicized, but the MRM is not the group doing the politicizing. We are trying to redress inequalities that have existed for centuries, now that our environment no longer justifies them, and counter the feminist narrative that keeps men in their roles (stoicism, duty, support, protection) while simultaneously freeing women from any and all traditional expectations (chastity,

fidelity, obedience, dependence).

The women's movement has been politicized for over 150 years, since the Declaration of Sentiments blamed men as a collective for the blanket oppression of women (over the objection of a substantial percentage of women, FYI).

That was the opening salvo in this gender war. A manifesto of bullet points all beginning with the word he but that were about "equality" and not about "blaming men."

The purest testament to the forbearance of men and their love of women is that it has taken 150 years for them, as a collective, to get pissed off enough to return fire.

This Week in Stupid – XL Gamer Edition!

AVfM Video Source · 31 August 2014 · Archived copy · Original

An amazing array of articles has suddenly been published declaring gamer culture vile and "over."

If you haven't been following the misandrist Social Justice Warrior and Feminist hijinx of Anita Sarkeesian, Zoe Quinn, and other incestuous, dishonest, bigoted sleazeballs in video game media, we hope to be publishing a roundup on it in the next few days. In the meantime, Sargon of Akkad and Mundane Matt have been vlogging about it in great detail. In the meantime, this latest video analysis by Sargon is spot on.

You may also want to follow the #gamergate hashtag on Twitter.

Cronyism, lies and censorship: What Zoe Quinn and gender ideologues bring to gaming (part 1)

Vincent James · 1 September 2014 · Archived copy · Original

Note: Part 2 of this series is now here. –Eds
This article is also available in Romanian.

On the 16th of August, a programmer named Eron Gjoni sat down and wrote a blog accusing his ex-girlfriend of adultery, not realizing that his actions were to be the spark of an internet wildfire. In the span of several days, the implications of his ex-girlfriend's relationships, emerging evidence of unscrupulous financing between feminist journalists and video game developers, as well as the efforts of numerous websites to bury these issues from public sight, have served to bring up damning evidence of the corruption that now permeates the games industry.

The blog in question offered evidence that Eron Gjoni's ex-girlfriend, the aspiring game developer and feminist activist Zoe Quinn, had cheated on him with five different men who are well-known in the game industry. One of these men, Nathan Grayson, is a journalist who gave her game publicity; another one of these men, Joshua Boggs, is a leading developer who gave her a job, allegedly after he and Zoe Quinn had sex. Sparked by this scandal, evidence has since emerged that other journalists such as Patricia Hernandez have been in close relations with developers for whom they wrote positive reviews and even whom they financially supported.

What's more disturbing is that as the story of these conflicts of interest went viral, the moderators and admins of various gaming websites including GameSpot, IGN, RockPaperShotgun, Escapist Magazine and NeoGAF, as well as the forums on Reddit and allegedly 4chan, went into damage control mode, deleting posts and banning users who spoke up about Zoe Quinn. On one gaming forum of the website Reddit alone, Quinn contacted one moderator who then promptly deleted as many as 25,000 posts on the topic. The webhosts of GamesNosh, the first gaming website to write about Zoe Quinn's cronyism, demanded that the website remove the article, while one well-respected game developer who expressed concern about cronyism in the industry overall was subjected to a number of insults as a result. The first article in a gaming journalism website discussing this issue had to be taken down because the site's webhost demanded it, and the first YouTube video about the issue was temporarily taken down after a false copyright infringement claim. In spite of this, the second YouTube video to be released gained more than 400,000 views within two days of going online (currently at 650,000) and a few independent gaming magazines such as Gaming Headlines and The Talking Ship began to write on the story.

In the midst of the controversy, it emerged that prominent game journalists were financing Zoe Quinn, a game developer whose work they were also meant to be critiquing. These very same game journalists closed ranks in the wake of a scandal and spoke in defense of Quinn, arguing that her sexual liaisons with a man who reviewed her work and, allegedly, a man who employed her were not relevant for the industry's reputation but merely private matters. Revelations quickly emerged, however, that some of these journalists were giving Quinn a monthly stipend via a funding website called Patreon, even though these journalists themselves are responsible for writing objective, impartial reviews of her work. Most of the people who defended Quinn, as well as the moderators who silenced her critics, had one thing in common: they were feminist "social justice warriors", people who were part of the same ideological clique and used journalism as a means to indoctrinate.

This is a story of collusion, duplicity and ideological whitewashing. A story about the people who have been aiming, for the last several years, to inject a toxic blend of male-shaming and propaganda into the world of computer games. The Zoe Quinn scandal and the censorship that followed is only the froth at the top of the poison vat, and this series intends to reveal the whole history of the feminist scams, purges and acts of censorship that have become all too commonplace in the game journalism industry. In part 1, we look at the incidents surrounding Zoe Quinn specifically; expect more names and more events to surface in later instalments.

For now, to give a bit of background, consider that several of the major online game magazines have openly stated

their intent to push a "social justice" policy that places feminism at the forefront. The editor-in-chief of the website Kotaku, owned by avowedly pro-feminist Gawker Media, has written articles in support for Anita's Sarkeesian's "Tropes vs Women in Videogames" video series. Escapist Magazine portrayed her as a damsel in distress against (to quote its own words) a "Misogynist Horde". Another website, RockPaperShotgun, has dedicated editorials on "sexism" in video games, in which, with one article stating that "RockPaperShotgun will *never* back down on the subject of sexism and misogyny" (emphasis theirs). GameOn magazine recently stated that "readers who feel threatened by equality [are] no longer welcome", stating "if you really think feminism, or women, are destroying games, […] *please* leave this website" (again, emphasis theirs). These articles and others point to a pervasive culture of feminism in the game journalism industry.

With this in mind, let's turn to the issue at hand. Zoe Quinn, who has participated at a few game jams and made a few short, amateur video games in the process, submitted a game called Depression Quest in late 2013 on Steam Greenlight, a service through which users can vote to make games available on the highly popular Steam online games shop. This usually requires a lot of marketing and a reasonably good game. Nevertheless, according to most of those who played Depression Quest, this was not a good game by any means. In some sense, it was not a game at all, but rather, a choose-your-own-adventure novel that would have been better off posted on a website than sent to Steam. Indeed, under normal circumstances, this game would not have been approved on Greenlight, and sure enough, it wasn't accepted on its first submission. As the game wasn't up to standards, what it needed to win was a lot of positive publicity unrelated to the contents of the game itself. What it needed was a semblance of victimhood.

So it is that after submitting her game once again, Zoe Quinn reportedly claimed that she had been harassed by members of a forum called WizardChan and had received abusive phone calls from them. She never gave more details, apart from pointing to one thread on WizardChan in which an anonymous poster tried to goad the forum regulars into criticizing Depression Quest. In that thread, rather than follow along, the forum regulars asked the anonymous poster to leave ("succubus infiltrator pls go", in one member's own terms) because they perceived the poster to be baiting them into trolling. All of this is reported in WizardChan's version of the events.

There is no known evidence that the alleged phone calls came from WizardChan or any evidence that there were any phone calls to begin with. Moreover, given the obscure nature of WizardChan and the fact that threads older than a few days are automatically removed, it would have been all but impossible for Zoe Quinn to know about that particular forum thread unless she herself had written it; a single thread with no more than 10 replies in some desolate corner of the internet is very unlikely to be found by chance.

Understanding what WizardChan is about will show Zoe Quinn's claims to be highly improbable if not utterly false. WizardChan is a site for men who are experiencing actual depression. Specifically, it is for middle-aged virgin men ("wizards", as they refer to themselves) who are experiencing depression and who discuss such topics as wretchedness, meaninglessness and suicide. They repeatedly state their desire to isolate themselves from the "normies", i.e. all people who are happier than they are. In some sense, they are like The Forgotten Ones from the computer game Oblivion, who have retreated into a dark, damp place and groan contemptfully at everyone who comes in to try to show them the light. WizardChan is by no means a website like the infamous 4chan, where online trolls tend to fraternize. Most of the members of WizardChan come there to withdraw from the world, and simply do not have enough motivation in their day-to-day lives to engage in online trolling.

Nevertheless, feminist game journalist Carly Smith picked up Zoe Quinn's story of alleged harassment and wrote an article on it at Escapist Magazine, portraying her as a victim of misogyny in a profoundly sexist game industry. Feminist game journalist Christ Priestman also wrote his own article about the issue (which includes a screenshot of the people who called out the one anonymous poster on WizardChan for being a troll-baiter) on the website indiestatik. As a result of these stories, Zoe Quinn finally gained the public sympathy needed to place her game on Steam, while WizardChan received a bout of online mockery from her supporters.

Shortly before the articles in her support were published, Quinn had begun a relationship with Eron Gjoni, a programmer who also enjoyed making videogames. Eron recounts that throughout their relationship, Quinn cheated

on him with at least five men, one of whom had a girlfriend at the time and one of whom was married.

Nathan Grayson, one of these men, was a game journalist who featured her work in one of his articles on the website Rock Paper Shotgun, claiming that it stood out among 50 new games released on Steam (two other games earned a passing mention and the others were simply lumped on an alphabetical list). Likewise, Joshua Boggs, who allegedly cheated on his wife with her, recruited her into his game studio. Grayson's employer, Stephen Totilo, all but confirmed Grayson's affair with Quinn, although he disputed any conflict of interest in Grayson's work by stating that they had not begun their relationship at the time his article on her was written.

All of this is documented in a chatlog that Eron Gjoni has posted online, in which he allegedly convinced Zoe Quinn to admit her affairs. As further evidence, Gjoni filmed himself, at his computer, browsing through the log on Facebook, so there is every reason to believe that the log is genuine. Likewise, Zoe Quinn implied that at least one of the affairs did occur when a woman declared that her boyfriend had cheated on her with Quinn.

Gjoni's three–part chatlog also gives us a picture of this woman's personality. Understanding this picture will give a new and important perspective on the censorship that followed the blog post, because it really is at the heart of everything that the censorship seeks to protect.

The information in the chatlog portrays Zoe Quinn as someone who expresses strong moral convictions that her actions reliably contravene. For instance, she went on twitter to state that having sex with one's romantic partner after committing adultery against them is equivalent to rape, as the partner would never give consent to having sex with his adulterer. Nevertheless, the chatlog presents her as someone who was content to "rape" her lover multiple times in this manner. Furthermore, in private, she told Eron Gjoni that it takes a single lie to ruin a committed relationship, even though, according to the chatlog, she lied to him on multiple occasions about multiple counts of adultery, and invented new lies when her old lies were exposed. Further along the chatlog, Zoe Quinn is shown asking Gjoni to break ties with one of his female friends in order to prove that he would never cheat on her, yet Eron Gjoni also claims that she kept a picture of herself and one of her alleged paramours, Robin Arnott, on her laptop's background screen for three months. Finally, the blog shows her claiming to Gjoni that she disliked the cliquish high-school politics of the game development scene, yet also shows her engaging in plenty of backstabbing politics.

This is a woman who, according to the chatlog, likes to be better at things than men are so she can mock them in front of their "stupid and boring friends" when they try to impress her with their own skills.

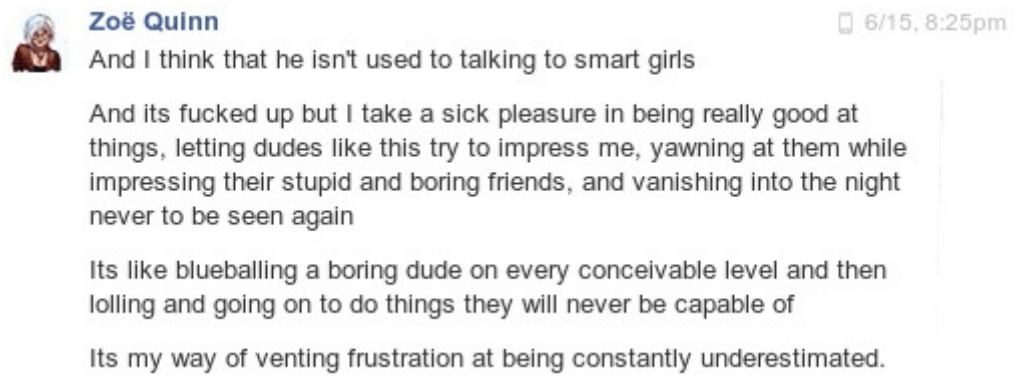

The chatlog portrays her to be a woman who cheats on her lover on a whim, who engages in reckless activities such as unprotected sex with multiple partners and drinking excessively, and who performs suicidal gestures to keep her from being (rightly) abandoned by her cheated-on lover. These are characteristic traits of Borderline Personality Disorder, a well-documented psychiatric disorder and part of the infamous Cluster B Disorders that abusive individuals usually possess. People with this disorder feed on creating drama around them and ruining the lives of their family members, while projecting a persona of helplessness and vulnerability on all those who fail to look beyond it. There are even support groups online dedicated to helping the people who were raised by or married to these dysfunctional individuals.

Eron Gjoni's three–part chatlog is in fact an excellent resource for psychiatry students investigating the disorder, as it shows exactly how a stereotypical person with Borderline Personality Disorder reacts when confronted with the risk of abandonment. Indeed, in a moment of self-awareness near the end of the first part of the chatlog, as her jaded lover considers abandoning her, it seems that, if the chatlog is indeed genuine, Zoe Quinn pretty much admits to suffering from the disorder herself, stating that she has become the same as her own abusive mother:

In her own words, she "thought she was better at policing the darkness left in her by being raised by a fucking pathological lying borderline monster", but "became the fucking monsters she grew up being fucking abused by". If the chatlog is genuine, then it gets to the heart of who Zoe Quinn is and what it is that her fellow feminists are defending.

According to the chatlog, shortly after making this admission, in a bid to pull Gjoni back into the relationship, Zoe Quinn claimed that she was contemplating suicide and that she needed someone to "watch her", to ensure that she wouldn't kill herself. This is classic Borderline behavior; psychiatrists refer to it as "suicidal gestures" or "parasuicide". Gjoni's blog goes on to allege further manipulation and other forms of psychological abuse by Zoe Quinn, all of which reflects a deeply abusive person.

It is critical to understand this. If the chatlog posted by Eron Gjoni is genuine, it implies that she is an abuser, a monster. It implies that her feminist cronies, who have been taking her side and shamelessly censoring the story of her corruption, who have even allegedly threatened to ruin people's career prospects if they spoke about Zoe Quinn, are protecting a monster.

Even without taking the chatlog into account, it could be argued that her cronies are monstrous themselves, as the level of their censorship in the wake of this scandal is staggering. To begin with, a woman going by the name of kc-vidya-rants wrote on her personal Tumblr page about the incident on the 17th of August, but her page has since been taken down. The first YouTube video discussing Eron Gjoni's blog post was likewise taken down, but was reuploaded on the 19th of August. Two articles about it were up on the same day, on the gaming websites GamesNosh and N4G, but both were promptly taken down as well. Indeed, the entire website GamesNosh was temporarily taken down by its own webhost for fear of reprisal from the "social justice" crowd. Zoe Quinn even went so far as to contact the Internet Archive, a non-profit project for storing the whole contents of the internet, and got them to remove the article from the archive itself.

After a respected game reviewer, who goes by the moniker TotalBiscuit, wrote about the incident in a long twitter post on the very same day, two more threads appeared on the Reddit website, one being in the forum Gaming and the other one in the forum PCgaming. The Gaming and Pcgaming threads instantly rose to prominence, the first of them gaining an extraordinary 25,000 comments; however, according to one screenshot, Zoe Quinn quickly contacted one of the Gaming forum's moderators, El_Chupacupcake, and had him delete the vast majority of the comments. Scrolling through the heavily censored thread reveals long stretches of deleted comments, which is so

unusual for the forum that another thread was created by a confused user asking for information about the event, and received a total of 2,700 comments. The creator of the original Gaming thread was banned, as were many others who posted comments in that thread. When users asked other moderators to stop El_Chupacupcake, one of them was reportedly told to "fuck off" by another moderator, Gaget.

It emerged that the admins of Reddit, who oversee the entire website, have condoned the censorship and have even engaged in censorship of their own, deleting a forum that sprang up for the sake of discussing the incident.

Similar censorship occurred in the Pcgaming forum, although some of the moderators there had the sense to restore the deleted comments. At least two PCGaming moderators, Gaget and CSFFlame, took part in the censorship, the latter making the false statement that most of the deleted posts had been deleted by the users themselves.

The forums of the popular gaming websites GameSpot, IGN, Escapist Magazine, RockPaperShotgun and NeoGAF locked threads related to the incident and banned the users who commented on them. One user on the NeoGAF forums, Anthony Filipas was informed that his reason for being banned was "We prefer not to let terrible posters participate on this forum". He had neither engaged in nor been accused of any wrongdoing, but was banned nevertheless, suggesting that the only wrongdoing here was on the moderators' part.

One Reddit user, ReverseSolipsist, went ahead to say that he had previously been bullied for attempting to speak up about Zoe Quinn, receiving threats to his career if he made any negative comments about her.

On the 20th of August, Greg Tito, the editor in chief of Escapist Magazine, further called Zoe Quinn's detractors "deluded conspiracy theorists" on his own forum, proudly admitted that he had no evidence for Zoe's claims of harassment yet still ran a story condemning WizardChan, and vocally praised the concept of "social justice" to which Zoe Quinn's cronies adhered, even as El_Chupacupcake was busy deleting most of the 25,000 comments in the Gaming thread and even while Greg Tito's own moderators were permanently banning users, writing "User was banned for: Zoe Quinn and the surrounding controversy" as their only justification.

In spite of the censorship, however, articles discussing the incident have emerged on the websites Gaming Headlines, The Talking Ship, Ruthless Reviews, TechRaptor and NicheGamer, as well as the popular website knowyourmeme. The first YouTube video discussing Zoe Quinn, which had been removed from YouTube after a false copyright claim on it, has since been reuploaded without incident. Several more videos were since released on various channels. This includes two videos on InternetAristocrat's channel that have had a combined total of more than a million views, each of the videos having a ratio of roughly 30 upvotes for each downvote. This is a story that is clearly important to many people, and almost everyone is supporting those who are bringing the evidence forward. This story is shaping itself, as it stands, as a clash between the game journalists that have risen to positions of influence in the last decade and the gaming public that frowns on their corruption.

The game journalists in question have nevertheless been very vocal in public. Zoe Quinn herself has referred to her detractors as "semen stained keyboard warriors". One of Zoe Quinn's cronies, Patrick Lindsey, informed a few of

her other cronies on twitter that Zoe Quinn wants them to maintain “radio silence” on the topic. Chris Thursten, Deputy editor of PC Gamer, tweeted “Just saw one of those misogynistic game journo conspiracy theory YouTube videos that fourteen year old boys like to make nowadays.” Award-winning game developer Phil Fish went further and attempted to ridicule TotalBiscuit for his twitter post by saying “totalbiscuit is a gross nerd.”; “on top of being a YOUTUBER eeeewwww” and “grossssssss” on his own twitter page. Other comments of his towards Zoe Quinn’s critics included “absolutely pathetic, ball-less manboobs.”.

Importantly, Phil Fish also made the allegation that members of the forum “/v/” on the website 4chan, which is notorious for its crude language and nasty online pranks, had hacked into the website of his gaming studio Polytron, its twitter account and Zoe Quinn’s own tumblr account. In response to the allegations, 4chan moderators immediately contacted the FBI, who reportedly informed them that the host of Polytron’s website, CloudFlare, requires two-factor authentication to log on from an untrusted computer. This means that, without access to his computer or mobile, no hacker could have broken into the website, yet Phil Fish made no report of either his computer or his mobile being stolen. Another issue that stood out is that, during the alleged hacking, a 1.5 gigabyte archive containing records of Polytron’s game development acitvities and private contracts with other companies was uploaded onto the website, which would not have been possible in the short time it took for him to tweet about the alleged hacking. Moreover, it would have been far more convenient for any hacker to simply place the archive on an external site and link to it. This and other inconsistencies in the purported hacking have been described by members of 4chan themselves. Remarkably, Phil Fish did not contact his local police department, the FBI or any other authorities to deal with the hackers.

Following this incident with his website, Phil Fish announced he would give up on game development and sell his company. In response, the websites DailyDot, IGN, GameSpot and NewGamerNation have penned articles condemning 4chan for the alleged hacking. It is noteworthy that only DailyDot used the word “alleged”, even though no investigation has taken place and no evidence exists that the website had actually been hacked, as opposed to having been altered by Phil Fish himself.

Zoe Quinn also claimed that members of 4chan had hacked her personal webpage on Tumblr. At the time of the alleged hacking, the last post on her Tumblr page showed the words “HACKED BY 4CHAN.ORG/V/” and featured what appeared to be some of her personal information. This included what was supposedly her mobile phone number, but is in fact a landline number in Honolulu, Hawaii. Zoe Quinn lives in Boston, Massachussets, at the very opposite end of America, and has apparently never gone to Hawaii, which raises the question as to how her alleged hackers could have made such a gross error if they were indeed capable of hacking her Tumblr account. Moreover, like Phil Fish, Zoe Quinn did not report any hacking to the authorities. These inconsistencies expose the possibility that the hacking never took place, and that Zoe Quinn had simply claimed she had been hacked in order to gain public sympathy.

As the censorship and the claims of hacking arose, so did new evidence that Zoe Quinn was being financed by game journalists via the funding website Patreon. This is a serious conflict of interest that stands at the heart of the controversy: as a game developer, her work is meant to be reviewed impartially by game journalists, yet these very same journalists are the ones giving her money. In part 2, it will become clear that they are all pursuing a political agenda, which is why the journalists are giving money to a developer whose work they will later favorably review, and not the other way around. The journalists in question include Ben Kuchera and Philip Kollar, two editors at the gaming website Polygon; Kirk Hamilton, an editor at the gaming website Kotaku; and Jeremy Parish, editor-in-chief at Gamespite. Another notable funder of Zoe Quinn is Akira Thompson, one of the organizers of the game festival IndieCade. This is relevant given that Zoe Quinn was given a slot to showcase Depression Quest at IndieCade’s Night Games event in 2013.

Again regarding funding, Zoe Quinn claims to be organizing a feminist game development event called Rebel Jam. As of the 23rd of August, this event was not receiving donations into any account of its own, but into Quinn’s personal account on Patreon, making it impossible to distinguish which payments are being made for Rebel Jam and which are being made for Zoe Quinn herself. Because of this, and because she has so far given no schedule and

made no arrangements to start Rebel Jam, it is reasonable to ask whether the money was ever intended to reach the event at all.

To summarize, a feminist game developer pushed her game into the spotlight by making dubious claims of harassment that were never investigated. Her former lover later accused her of exchanging sex for positive reviews and a career boost in the process of cheating on him with at least five men. Owing to her connections in the game journalism industry, including people who explicitly finance her, she shut down most discourse regarding this story on major websites and got these websites to print articles in her favor despite the protests of the vast majority of gamers themselves. Those game journalists who did not conform were threatened into silence. Yet by mobilizing her fellow game journalists against anyone who wished to expose her corruption, Zoe Quinn inadvertently revealed their corruption as well.

So why is all this happening? Why are all these game journalists silencing dissent on Zoe Quinn's behalf? In part 2 of the series, I will look into the political affilitations of her cronies and show evidence that much of game journalism today is dominated by feminist cliques, by fraudulent "social justice warriors" who have transformed what was once an enjoyable pursuit into an ideological minefield. We will explore these people's goals, their utter contempt for integrity and the false victim narrative in which they guise themselves. We will examine their connections and their modus operandi. These are the people who want to turn gaming into a part of their propaganda machine; it is our duty to ensure, armed with the knowledge of their actions and identities, that this will never happen.

Note: For Part 2 click here.

Feature image courtesy of Wikimedia Commons

What is Violence Against Men Day?

Angry Harry · 1 September 2014 · Archived copy · Original

Stop Violence Against Men Day – which occurs on the first day of every month – is a day in which people are reminded that violence against men is just as wrong as is violence against anyone else.

After all, men are human beings too!

Furthermore, violence against men is, and has been, a huge problem right across the planet – for many thousands of years, spreading misery among millions of people.

Indeed, wars throughout the whole of history have, essentially, been wars against men.

True, most of the perpetrators are men, but any intelligent person knows full well that any victims of violence are victims of violence; regardless of who is the perpetrator.

And yet people nowadays seem to think that if, for example, men are violently assaulted by other men, then the assaulted men just do not count as victims.

These male victims are simply swept under the carpet, psychologically speaking, and they are cunningly disappeared from view.

[image]Indeed, the official domestic violence statistics also sweep them under the carpet by specifically excluding male victims of domestic violence if the perpetrators are men.

There is no moral justification for this. It seems to be just a ploy to hide the true scale of the problem of violence against men.

Indeed, many media organisations such as the BBC bend over backwards to hide the sex of the victims of just about anything whenever these victims are men, but they highlight and headline their sex to an almost embarrassing degree whenever these victims are women.

Men dying from prostate cancer become ‘patients’, ‘sufferers’, ‘people’, ‘hospital inmates’, ‘those afflicted with the disease’.

When men are killed in, say, Iraq, then they are ‘Iraqis’, ‘ Americans’, ‘insurgents’, ‘terrorists’, ‘troops’, ‘soldiers’, ‘recruits’, ‘combatants’, ‘fighters”, ‘pilots’, ‘crew’, ‘the enemy’, the ‘allies’.

When men die in mines then they are ‘miners’, ‘excavators’, ‘workers’, ’employees’, ‘locals’.

Whenever any victims are women, however, then they are “women, women and women”.

Similarly, the appalling levels of violence directed at men throughout the whole of history is often craftily discounted by pointing out that it is men who have mostly been at the heads of the powers that have inflicted this violence.

And this is true.

For example, the reigning monarchs in Europe for the past 1500 years or so have been mostly men. And in earlier times, the great leaders of, for example, Persia, Egypt, Greece and Rome were nearly always men.

But these rulers and their elites have both gained and used their powers mostly by enslaving and/or slaughtering millions of men.

Indeed, it is mostly through inflicting violence upon men, or threatening to do so, that they managed to accrue so much power – and to hold on to it – in the first place.

Essentially, violence against men was the route to power.

(For the most part, and comparatively speaking, the women were mostly left to get on with their reproductive roles and their domestic chores.)

History provides us with countless examples of men being slaughtered or enslaved with impunity, with millions of men also being forced into becoming soldiers in order to serve their rulers; oftentimes also being heavily indoctrinated with carefully-crafted mumbo-jumbo in order to turn them into mindless sacrificial drones willing to serve their masters.

Nowadays, in western countries, the situation for men is not so bad. But it is still the case that the vast majority of victims of violence – unjustified violence, that is – are men.

This issue needs to be addressed rather than ignored.

While billions of dollars in the western world are poured annually into campaigns designed to reduce violence against women, there is almost no money at all to support campaigns to do the same for men, even though men make up the vast majority of victims of violence; both at home and abroad.

And so Stop Violence Against Men Day is just an attempt to highlight this problem by making people more aware that violence against men is just as wrong as is violence against anyone else, and that men make up the vast majority of victims when it comes to violence.

So, please spread the word by, for example, linking to this piece, or by referring to "Stop Violence Against Men Day" whenever it seems appropriate to do so – especially on the first day of every month!

It would also be really good to see a new article every month on this subject that MRAs can link to. So, please consider writing one – or producing a video – which addresses Stop Violence Against Men Day so that, every month, we can draw attention to the plight of male victims of violence.

AVFM suggestion. Please tweet this article with the hashtag #endfeminism.

Indie-fensible! – The Maya “Legobutts” Kramer Story!

AVfM Video Source · 1 September 2014 · Archived copy · Original

It increasingly appears that the corruption in gaming goes much deeper than the corrupt incestuous journalism. It appears that you can buy or fuck your way into winning public accolades and awards.

http://youtu.be/TgW5NRUfs44

A fascinating collection of links to be found in the low bar to this video right here.

Mike Buchanan calls feminists out on British TV

AVfM Video Source · 1 September 2014 · Archived copy · Original

Watch our friend Mike do what MRAs need to do on his *London Live* appearances. Great work Mike! PE

MythBusting the Gender Pay Gap

Elaine Finklestein · 2 September 2014 · Archived copy · Original

A response to Pamela Coukos, US Dept. of Labor Senior Program Advisor

Pamela Coukos, US Dept. of Labor Senior Program Advisor (and perhaps Senior Propaganda Advisor?), wrote a blog post titled "Myth Busting the Pay Gap." At first, Coukos's arguments that there is a gender pay gap and that it's related to sexism look reasonable. After all, she doesn't claim that 100% of the difference in men's and women's wages comes from sexism. She writes, "Economists generally attribute about 40% of the pay gap to discrimination—making about 60% explained by differences between workers or their jobs."

My reaction to that: Wow! Economists, who rarely agree on anything at all, really agree that 40% of the pay gap is related to discrimination? I've got to learn more about this!Coukos didn't specify any economists as part of her claim, so I did my own homework.

After looking for it, I found the word "discrimination" associated with 40% of the pay gap within the work of only one economist: Harvard professor Claudia Goldin. But in context, I learned that Goldin doesn't think that 40% of gender earnings differences come from sexism. In reality, she explains that **economists have used "discrimination" as a placeholder word**—just a name to call that 40% while they figure out what is really causing the difference. But don't take my word for it: Goldin writes, "Most of the gender wage gap studies have produced estimates of an 'explained' and a 'residual' portion. The 'residual' is often termed 'wage discrimination' since it is the difference in earnings between observationally identical males and females." In the rest of her paper, Goldin comes up with potential explanations for this "residual" number, which have nothing to do with sexism.

A better explanation for the "discrimination" residual, Goldin concludes, is the fact that women don't allow their schedules to be bossed around as much. They choose variations of work time that are more convenient for them, whereas men choose their work hours—and what they do during their work hours—based on what the company tells them it needs. Flexibility, including more choices when it comes to being "on call" or having "face time," Goldin explains, "comes at a high price."

Goldin explains that increased flexibility standards and improved cross-training (i.e., making it possible for workers to replace each other more easily) could almost entirely close the earnings gap between men and women who work the same jobs, which is why newer sectors of the economy, such as health and information technologies, experience the smallest "residual" number (difference between otherwise identical men and women). At the end of her publication, Goldin suggests that as we work toward a more equal workplace, **"The last chapter … for gender equality is not a zero-sum game in which women win and men lose. This matter is not just a woman's issue. Many workers will benefit from greater flexibility."**

So, Pamela Coukos, if you're reading this: Claudia Goldin is a Harvard economist who called the 40% residual "discrimination" in an academic paper but did not actually attribute that number to gender discrimination. Therefore, it seems that you either do not read or, worse, do not understand the work of the economists you refer to.

Still, I like giving people the benefit of the doubt. Maybe it's the economists' fault for using such a messy, politically charged placeholder word. Below, I'll take a look at some of Coukos's other claims.

Coukos "busts the myth" that "Saying women only earn 77 cents on the dollar is a huge exaggeration—the 'real' pay gap is much smaller" with more of the same mathematically irresponsible rhetoric. She simply rewords the same misleading statistic, comparing "a working woman" to "a working man," but **she again ignores the variables that economists like Claudia Goldin so painstakingly separate out—the most important being career choice**. As a full-time marketer/copy editor, I don't make as much as a full-time JC Penney CEO. But I'm a "working woman," and he's a "working man," so that must be sexism, right?

Coukos then adds insult to injury, writing, “Once you factor in race, the pay gap for women of color is even larger.” Really, Pamela? Statistically, black men make less than white men, largely due to education and career choice. Similarly, black women make less than black men, so naturally, black women make less than white men. What is your point here?

Coukos also suggests that “high-school girls are discouraged from taking math and science classes that lead to high-paying STEM jobs,” so we should “in some way count that toward a lost equal earnings opportunity.” But her argument falls short in two ways: first, she offers no evidence that girls are discouraged from entering the sciences; on the contrary, you can use a simple Google search to find hundreds of scholarships for women who want to do math and science. Google itself, for example, offers the Anita Borg scholarship for women in technology. Apple offers $10,000 to promising female engineers through its iOS scholarship for women in technology. Neither firm offers a similar scholarship for men.

Second, economists would not be so quick to quantify the feeling of “discouragement” within a hard number like “earnings potential.” An economist would wonder, how much “discouragement” equals a dollar less in earning potential? Or should we see it as a Boolean variable, so that someone can be either “discouraged” or “not discouraged”? What about compassionate, childcare-oriented boys who are discouraged from pursuing early childhood-related professions? Can we quantify that as reduced “happiness potential”?

Perhaps the soundest part of Coukos’s argument is her citation of a study that compares the earnings of entry-level male and female doctors. The study controls for variables like practice location, specialty, and hours worked, and the researchers conclude that male doctors start out earning $16,000 more. However, it’s not clear that other, possibly unconsidered variables aren’t important—for example, do more men attend the most prestigious medical and residency programs? Or, since the gap is widest between male and female doctors who run their own private practices, do women hire less competent staff? Who invests more in digital marketing? Many behavioral variables might explain a 12% earnings difference like the one in that study.

Coukos concludes that it is the government’s job to fix the earnings differences between men and women, but there’s no reason to assume that the government is the best solution, even if the problem is real. For example, she mentions a seemingly benign government initiative to help women “know their worth,” but we have to remember that these government initiatives—and their employees—are funded by taxpayer dollars. Perhaps if we put that money in parents’ hands instead of hiring even more government workers, they could access more extracurricular resources to help their daughters and their sons grow, develop marketable skills, and “know their worth.”

[image]

TL;DR – Pamela Coukos, please read the research you cite. Also, consider the idea that maybe the best way to get a happy, fulfilled workforce is not with a regulatory band-aid but with preventative, customized care that starts in the family.

This item printed originally on the Honeybadger Brigade. –DE

How to use “Affirmative Consent” to destroy campus feminists in California

August Løvenskiolds · 2 September 2014 · Archived copy · Original

California has just passed the so-called “Affirmative Consent” statute, which you can read in its entirety here, into law – at the time of this writing it is awaiting only the signature of Governor Jerry Brown to go into force. Unfortunately for feminists, the law has a gigantic loophole in it that men can, if they choose, easily exploit to destroy the educations, careers, and even the lives of any sexually active campus feminist woman they wish.

The law was designed by feminists who are worried that the decline in actual rapes – currently at a 41-year low – will undermine their victim narrative, wherein they shame and otherwise abuse and coerce men into giving them benefits, breaks, and other free stuff, which feminists believe women are entitled to under patriarchy theory. They hope the law will create more “date rapes” out of thin air, which feminists could then spin into the propaganda maelstrom they are forever farming.

The law attempts to undermine, criminalize, and demonize certain steps in the normal process of seduction by requiring “affirmative consent” – an even stronger standard than overt agreement – to sexual escalation into the process of a man and a woman hooking up for sex. (Yes, this article is hetero-normative – much like the mindsets of those who wrote the law itself – but feel free to substitute whatever sexes, genders, or lack thereof into the text of this article as you see fit.)

Although the stated idea behind the law is to eliminate the misunderstandings that occasionally might occur during the convoluted dance of human mating, in practice the law will strip away the mystery and flirtatious excitement of prospective liaisons in favor of a deadened, mechanical series of questions typical of, say, a legal deposition.

Let’s see how a sociopathic (or really, any) man could use this law to crush the academic career and future of a feminist woman student – imagine that, maybe the guy is competing against her for a scholarship, internship, or some other honor bestowed by virtue of their educational achievement and he wants to level the playing field by wrecking the advantages women students enjoy by virtue of being women. Note that he can pull this seduction scenario himself, or hire a more attractive man to run the scam for him:

- Him: May I buy/get you a drink? (Feminist woman: Um, yes.)
- Him: I imagine it took a lot of courage for you to wear that outfit…(Why do you say that?)

Skipping ahead an hour or so past the PUA patois into the later evening and assuming the guy is closing the sale:

- Him: Well, it is getting late, but I’d like to continue this conversation – may I walk you back to your place? (Um, yes.)
- Him: May I come in? (Um, yes.)
- Him: May I kiss you on the lips? (Um, yes.)
- Him: May I hold you close to me? (Um, yes.)
- Him: May I fondle your breasts? (Um, yes.)
- Him: May I remove your shirt/blouse/bikini top? (Um, yes).
- Him: May I lick the Femen paint from your nipples? (Um, sure).

Now, imagine that despite the creepy awkwardness of this exchange, the state-mandated call-and-response continues with the woman giving affirmative (if underenthusiastic) consent every step of the way through foreplay, vaginal sexual intercourse, anal sexual intercourse, or whatever. And now, the next morning, the man delivers the metaphorical *coup de grâce*:

- Him: You know, you never once asked ME if I wanted to have sex with YOU. You, madam, are a rapist!

What the fuck, you say? How is this even possible?

The law as written states:

> "Affirmative consent" means affirmative, conscious, and voluntary agreement to engage in sexual activity. It is the responsibility of **each person** involved in the sexual activity to ensure that he **or she** has the affirmative consent of the other or others to engage in the sexual activity. Lack of protest or resistance does not mean consent, **nor does silence mean consent**. Affirmative consent must be ongoing throughout a sexual activity and can be revoked at any time. **[emphasis added]**.

Because he was recording the entire encounter (did I not mention this?), the guy got the girl's explicit and clear, affirmative consent every step of the way – when she said, "Um, yes" – but she never asked HIM for HIS explicit affirmative consent. Affirmative consent goes both ways under this law, and in this case, the feminist girl never bothered to get affirmative consent from the guy and so, legally, *she's screwed.*

Feminists in particular teach and remind each other all the time that "all men are rapists," and so it would never occur to them to ask a man for his consent, especially since he was taking the lead anyway.

Can the girl claim that the guy gave some sort of implicit consent by taking the lead in every escalation of the sexual union? Well, of course he did, but the law requires that she secure affirmative consent, not implicit consent:

> Lack of protest or resistance does not mean consent, nor does silence mean consent….it shall not be a valid excuse to alleged lack of affirmative consent that the accused believed that the complainant consented to the sexual activity under either of the following circumstances:
>
> (A) The accused's belief in affirmative consent arose from the intoxication or recklessness of the accused.
> (B) **The accused did not take reasonable steps, in the circumstances known to the accused at the time, to ascertain whether the complainant affirmatively consented. [emphasis added]**

This subpoint (B) destroys the girl's defense that she imagined that the sexual aggression of the man implied the man's consent because it was not AFFIRMATIVE consent under the law, and so, she is still in clear violation of the law – and even if she were drunk, she cannot use that as a defense to the accusation under subpoint (A).

Her academic career is over and her life will be ruined.

This new law will backfire against feminists in the same way that the original gender-neutral domestic violence laws backfired – those laws led to far more women being arrested for domestic violence than men simply because women are used to assaulting men, whereas men are comparatively reluctant to assault women. The so-called Duluth Model had to be invented to re-genderize domestic violence laws into do-MEN-stic violence wherein even if the woman was beating the man, the man got arrested.

I expect a similar correction will be attempted for this "Affirmative Consent" law in the ways that feminists always twist gender-neutral, equal laws to suit their real agenda of gaining more and more power for women at the expense of men.

But for the time being and until they fix it, have fun with it, guys.

The Rape Fantasy: Does it actually mean anything?

Dr. David Ley · 2 September 2014 · Archived copy · Original

One of the hardest presentations I've ever given was at a conference on treating sexual assault. My presentation set the stage, inviting people to consider the broad range of sexual behaviors, which fall under the concept of normal. In the content, I explored the issue of the female rape fantasy, how it presents in therapy, and its relation to the effects of assault. During the presentation, I recall looking cautiously towards several women in the audience, who I knew were there as advocates for rape victims.

My hesitance was because I was presenting that the rape fantasy is exceedingly common among women, with as many as 25-40% of women endorsing some form of this fantasy, at least once in their lives. (Fellow PT blogger Michael Castleman has a wonderful article with further statistics and research on the prevalence of this fantasy.)

Some women who have experienced the tragedy of sexual assault go on to be tormented by tremendous psychological turmoil over sexual fantasies of rape and forceful sex. They describe being angry and upset with themselves, confused that they and their bodies are responding with sexual arousal to a fantasy similar to an event that was so traumatic and devastating.

Many women (and not a few men) I've spoken to over the years have disclosed to me their personal fantasies of being forced to have sex, usually with embarrassment, shame, and fear. They struggle over what this fantasy means, about them as a person, as a woman or a man, as a victim. Women have told me that they struggle with being a feminist, and yet still getting aroused at the idea of being taken by a man, against their will.

There is a general assumption, among people, advocates and therapists, that for a victim of sexual assault to fantasize about being violated, there must be something wrong. This fantasy must reflect some pathological process. I disagree. First, I will point out the prevalence of the fantasy of rape among women and men who have never experienced such events. The rape fantasy may very well occur independent of a traumatic event.

Does this fantasy of forced sex reflect the concept of "eroticization of fear," that people manage anxiety by unconsciously turning it into a sexual situation? Perhaps, but I don't think so. The situation was already sexual in the first place, during the rape. Though rape and sexual assault do contain much violence, there is sex there already, in the mind and body of both victim and offender. In child victims I treat, there is often a struggle as they enter adolescence and sexual development, because the "model" for sexuality that they have encountered was often one based upon assault. Perhaps, if anything, this fantasy reflects the recovery of eroticism FROM the effects of fear.

Does this fantasy by a victim represent "identification with the aggressor," and the idea that a victim is identifying with her offender in this fantasy? Again, I don't think so. In such fantasies, victims are rarely, in my experience, putting themselves in the mind or place of the aggressor. Instead, they are playing the role of the victim, but in a manner in which they are in charge – it's happening in their head, in their control, under the power of their imagination.

What does the rape fantasy mean? Lots of things. And perhaps in that, it means nothing. Our society romanticizes rape and violence, in complex and disturbing ways, from the Beast pounding on Beauty's door in the Disney movie Beauty and the Beast, to the contents of thousands of romance novels, where women "swoon" and "succumb" to male passions and dominance. Fantasies of forced eroticism may, in some cases, be the result of social programming. Evolutionary biologist Randy Thornhill argues convincingly that rape is something that has occurred throughout human history, and thus, following his argument, these fantasies may reflect evolutionary adaptations. Psychologist Roy Baumeister has proposed that the fantasy of submission reflects a desire to escape from the burden of self, from the chore of being responsible, and in charge of your own existence.

I don't believe that women in general, or sexual assault victims specifically, are retraumatizing themselves by revisiting these experiences and fantasies. For many, I believe that, like any fantasy or daydream, it is a way for a person to mentally assert control over a situation in which they were powerless. We must remember that the great

majority of sexual assaults go unreported, that the majority of victims move forward in their lives, and that it is the label of “powerlessness” and “traumatized” that may actually harm more than help. People do better when they move forward after a trauma, maintaining a sense of personal autonomy and power, developing a narrative that they, not the event and situation, nor the perpetrator, are in charge of their lives and actions.

[image]
Detail from The Rape of The Sabine Women.
I suggest that sometimes, we as clinicians have to pull back, and give up our disease model thinking. We should not automatically characterize this fantasy as a symptom of an illness, resulting from a history of rape or sexual assault. Instead, we may need to consider the possibility that this fantasy represents a normal, even a healthy, attempt by a person to regain some control over their sexuality, and the way in which their traumatic history affects them. When such fantasies are distressing, we should help people to recognize that the more energy and attention they give this fantasy, the harder they resist it, like a Chinese finger trap, the harder it fights back and the more power it gains. Ignore such fantasies. Dismiss them. When they occur, if it is distressing to you, change your fantasy to something else, or get up and drink a glass of milk, and try again later. Take a time-out.

After my presentation, one of the women I had been cautiously watching came up to me. She had presented that day, on her own experience as a victim of rape. She hugged me, and thanked me for my presentation. She shared that she also had experienced such fantasies, and had struggled with them and her own reaction to them. She left, saying that my thoughts had helped her, and had given her permission to free her mind, her body and her sexuality, and to stop tearing herself up over her fantasies. It was nice that I was able to give her one less thing to worry about.

Subscribe to Dr. Ley on Twitter @drdavidley.

Open Letter to the People of Ferguson, Missouri

Chandrapal S Bhasker · 2 September 2014 · Archived copy · Original

Editorial note: a group of Men's Human Rights Activists unaffiliated with AVfM, led by Chandrapal Bhasker, recently submitted this to us for publication via Facebook. Most of the signers are from outside the United States. –Eds

We the undersigned, members of the Men's Human Rights Movement (MHRM) want to express our support for and solidarity with the citizens of Ferguson, Missouri in light of the recent violence there. Mike Brown was a young man who lost his life needlessly at the hands of a police officer and it is our intention to condemn the Ferguson police for their illegal and immoral violence against him. Brown was well loved by his family and friends and we would like to take this opportunity to acknowledge their grief, offer our deepest condolences.

A community ought to be able to trust in its leadership and police to protect it from danger. When the governmental authority and law enforcement of a community forget who they serve, we lose sight of this country's founding principles of freedom and equality and inevitably head for institutional violence. This tragedy and others like it in recent memory like the deaths of Trayvon Martin in Florida, Eric Gardner in New York, and Kelly Thomas in California call into question the integrity of American policing and its various levels of leadership. Included in the MHRM's concerns over integrity of leadership are the local, state, and federal legislatures which write and oversee the implementation of law and order.

In condoning and even promoting gender profiling on suspicion of crime, the possibility of racial profiling becomes inevitable. One must ask why such violence seems limited to male citizens and particularly black and poor / working-class white male citizens. One must also ask what consequences await men and boys of other racial identities if such violent profiling is allowed to continue unabated. Research suggests that 70% of street violence is experienced by males. Facts clearly indicate that most victims of police brutality and custodial deaths in the US are men. It is a shameful mockery of justice that the gender which constitutes most victims of the social violence is also targeted by the sworn protectors of the populace for horrendous individual and institutional violence.

One answer to the question of why this is the case is that men and adolescent boys are treated as potential threats and therefore as likely criminals rather than as allies in the community. In our increasingly anti-male, sexist and misandric societies male strength is mischaracterized as destructive rather than as protective or capable of good work on behalf of the community. Such prejudice often creates an environment of resentment and distrust between the police and the men of the community thus leading to a self-fulfilling judgment from one side to another. Some laws in particular support this prejudicial culture which can be discussed at another time.

It is most clear, however, that the racism of the history of the United States and of Missouri in this particular case has never truly faded from practice. When a mostly White police force has the authority to kill a Black man in a mostly Black community without evidence or reasonable cause and is not held criminally accountable, the parallels to the Jim Crow South are very obvious. Even post Jim Crow practices such as using real estate companies and migration restrictions to control the demographics of suburban districts can be credited with the segregation that can be observed in and around Ferguson. It is no surprise then that the police are more violent in the black communities and then claim that such neighborhoods are incidentally more deserving of police force.

Having said this, let it be noted that the MHRM does not condone the profiling of any race or class of people, but rather the just and accurate judgment of individuals and groups based on the merits of their actions. We do not wish to convey the idea that being White necessarily makes one guilty of racism. Instead we wish to point to the truth of this particular matter as an effort to warn against future tragedies of this sort.

Ultimately, the Men's Human Rights Movement wants to see reform of law enforcement culture which will foster more peaceful community relations and conflict resolution. The "shoot first, ask questions later" approach ends the lives of men and hurts the hearts of their communities. The safety and rights of male citizens are no less important and worthy of care than those of anybody else. Mike Brown was a human being first, not a suspect or a criminal.

Humanity is humanity regardless of class, color, race, or gender.

In solidarity,
Jordan Allen, Chief Liaison Officer, Gender Analytics Foundation

Chandrapal S Bhasker, Gender Analytics Foundation

Zachery Lorentz, Founder & Host, Untermensch Podcast

Yuan Hua Lim, President, Singapore Men & Family Welfare Organization

Deborah Kendrick, Founder, Words Within The Walls

Photo by Lovesofbread. –Eds

“Quinnspiracy” Part 1 – Zoe Quinn and the Wizardchan Raid

AVfM Video Source · 2 September 2014 · Archived copy · Original

Probably one of the most disgusting aspects of the Zoe Quinn Gamergate press scandal, and the one least-noticed, was the horrific bullying of a group called Wizardchan, an online support group for depressed men. Some Asian Guy has a lot to say about that. Here’s Part 1.

http://youtu.be/9tT_O4pU7aM

Links:

Wizardchan Album
Zoepost blog
MundaneMatt Vid (Reupload)
Original InternetAristocrat Video

Early references to “Men going their own way”

Peter Wright · 3 September 2014 · Archived copy · Original

Despite false claims that the phrase was invented during the last decade, “Men Going Their Own Way,” or variants such as “going his own way,” or “go his own sweet way,” is now hundreds of years old.

Here are a few examples (out of thousands) showing that the phrase, as used in reference to men’s freedoms, is an old one:

1996
[image]

1939
[image]

1936
[image]

1922
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1917
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1899
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Stefan Molyneux: Presentation to the International Conference on Men's Issues 2014

Stefan Molyneux · 3 September 2014 · Archived copy · Original

In continuing to present full transcripts of all the presentations at the International Conference on Men's Issues 2014, here we bring you the controversial Stefan Molyneux of Freedomain Radio. His was the sixth and final presentation from Day 2, Saturday, June 28, 2014 and, while controversial, was considered by many to be quite funny (which may not be apparent from just reading the transcript). Our thanks once again to Rick Westlake for doing the bulk of the work of this transcription. —DE

(Attila Vinczer:) He is a philosopher, an author, a speaker, and a host of *Freedomain Radio*. He is a strong advocate for non-violent parenting. He has authored eight books, and his essays have been widely published on libertarian sites such as LewRockwell.com. *Freedomain Radio* has produced over 1,500 videos and 2,700 podcasts. Jeffrey Tucker of the Ludwig von Mises Institute described Molyneux as one of the single most influential libertarian thinkers of our times. *Freedomain Radio* was a top 10 finalist in the 2007 and 2008 Podcast Awards in the Education category.

Stefan has interviewed Noam Chomsky, Zeitgeist founder Peter Joseph, psychological development and addiction specialist Gabor Maté, developmental psychologist Alison Gopnik, child psychologist Peter Gray, Socratic journalist Jan Helfeld, Harvard economics lecturer and Cato Institute fellow Jeffrey Miron, and intellectual-property attorney Stephan Kinsella. His videos and podcasts have been downloaded more than 65 million times.

Stefan spent 15 years as a software developer, manager, and entrepreneur. Now a full-time parent and philosopher, Stefan speaks regularly at conferences all over the globe. He has appeared on numerous TV shows, including ReasonTV, the *Peter Schiff Show*, the *Corbett Report*, and *Adam vs. The Man*. Please put your hands together for Stefan Molyneux.

(Applause. Stefan Molyneux takes the podium.)

It's kind of late in the day; how's everyone doing? We may need to move around a little, get the blood flowing a little … You guys can hear me? I'd like to move around a bit because that messes up the camera-people …

Thanks, everyone, for coming out. You guys can hear me okay? Yeah?

I was upstairs and somebody asked me today, "Are you a Men's Rights Activist?" Which is something I'd actually not really thought about before. What popped into my head was, it's like going to a doctor and saying, "Do you treat cholera?" We take on all illnesses here, if you're a doctor. If you're a philosopher, your enemy is Evil. A lot of philosophers don't like to talk about it, but it is the case that your enemy is Evil if you're a philosopher. And there is Evil, of course, in what the Men's Rights Movement is trying to expose and oppose. So I guess you could say, as a doctor treats cholera, I am a Men's Rights Activist.

Now, Evil is one slippery bastard, which is why it's still here. You know, it goes through the ductwork; it's like Ripley, in *Aliens*, you know. It crawls up your leg. It's in your jam. It's everywhere. And the real challenge of Evil is that you can't ever really fight it—because the moment everyone recognizes something as Evil, it's done! The great challenge is in the definitions of Evil and the communication of those definitions, which is what I'm going to talk about today. And by the way, I know it's been a long afternoon of listening—hands up, throw words out, ask questions, let's make this a dialogue; otherwise, I might as well be on YouTube, right? Where I look even younger … try me in "Tu foi a mi," when I'm 28.

So the challenge is always in the definition. How many people here are like, "Yay, slavery!" … All right, those T-shirts are not going to sell. Write them off … Now, why are we not "Yay, slavery"? For a lot of time, people were. For a long time, people were. In the middle of the 19th century, in the South, only two people in a hundred were pro-slavery. Now, you can't find anybody who's pro-slavery because the definition has been expanded. The

definition of humanity has been expanded to include those formerly slaves, including my Irish ancestors. Now, we don't have a debate about slavery any more. There is slavery still, in the world, but nobody defends it. That is the challenge. The challenge is the definition. Once people understand that something is immoral, they react against it … sorry, I thought you were cutting in; now, we'll do a duet … So, it's all about the definitions. Once people see something is Evil, they will act against it, they will reject it. You know, the most dangerous diseases are the ones that fool your immune system into thinking, "Hey! This guy's a friend, let's let him multiply." But you want your immune system to say, "KILL-Die-Die-Die-Die!" to everything that is going to kill-die-die you. I don't want to be overly technical, I'm not a doctor.

But the definition is everything.

So, when people talk about something like circumcision … doesn't sound too bad; *circumspect, circumnavigate, circumvent*—guess it's kind of a venting, right? But what we don't do is define it correctly—what's the correct definition? Genital mutilation. A little tougher to sell. "Would you like your son to be circumcised?" I don't know, maybe. "Would you like your son to be genitally mutilated?" What is this, the opening of a horror movie? You go for help, I'll follow the bloody footprints!

The definitions are essential. It is male genital mutilation. It contributes to a wide variety of health problems; do you know, if you're circumcised, you have—hey—five times the chance of erectile dysfunction as an adult? Thirty percent of men, across the world, have this done to them, far more than it happens to women. It is a third of the skin of the penis that is removed. It contributes to discomfort for women, on the receiving end of sex because, remember, the whole point of the foreskin is so that there's some give, right; it's not a broomstick. It contributes massively to expenses, of course. And—do you know what the price is, of an intact man? A couple of hundred bucks. Amazing … so check this out: It used to be that the government covered the costs of circumcision, and then they decided not to. Anybody know what had to happen to circumcision rates? Whew—they dropped by almost half because people are like, "Oh, two hundred bucks? Two hundred bucks? Well, shit—I mean, I've got some standards, thank you very much."

A lifetime of male sexual pleasure, 10% complications arising from this absolutely unnecessary hacking of a human being—no, that doesn't stir our sympathy, because you see that's male pleasure! And if we train men to actually enjoy life, they're bad workhorses! And it was—you know, in the Christian world it was largely, it lay fallow for many hundreds of years; and then in the 19th century … this may come as a shock to most of the members of the audience, but … sometimes men masturbate. All I'm saying is you're lucky there are cameras on me now. It's the reason I shoot waist-up at home … I'm itchy! … Kind of true, I guess.

But … and there was this desperate fear that men would enjoy, you know, Alone Time. And so, one of the ways that they wanted to cut that out, I suppose, was by cutting it off, right? This is one of the ways in which men were not supposed to touch themselves. But by reducing sensual pleasure through circumcision, we were supposed to be saved from the evils of self-abuse … I guess there weren't enough hairy palms to show everyone who was doing it, so they had to find another way.

So in the definitions lies the solution. Once you define something as an illness, once you define something morally as an evil, then people react against it. Right? "Would you like me to save your child from a 1-in-111 chance of having a urinary tract infection?" Do you know that little girls get urinary-tract infections too? Do you know, they actually treat that not by sawing off the labia, but with antibiotics, because little girls live in the 21st century—little boys are medieval. "Well, it doesn't take in men, so–"

Or, a 1-in-1,437 chance of penile cancer? Which I hear you can also get from watching *Nancy Grace*, but that's another statistic … I actually have nothing against Nancy Grace; when I thought of penile cancer—I'm sure that some psychiatrist is going to e-mail us and "I can explain all of that for you." Or they just give up and say, "Medicate him." … So, you have a 1-in-1,437 chance of developing penile cancer; you can reduce that slightly if you get circumcised, if you get genitally mutilated.

Anyone know the odds of breast cancer, for a woman? One in eight. One in eight … You know, you line up eight boobs in a row, one of them is going to turn homicidal. …You've had those dreams, right? It's not … I was raised by a German mother, so that's eight out of eight, but that's a different story. But we don't, of course, say to little girls that we've got to remove your breasts because …

"Oh, but you see, babies don't remember it." Right. And similarly, you'll all hear feminists say, "Well, if the woman is unconscious when she's raped, she doesn't remember it. So, what's the problem?"

Well, there's a nice slice for someone to—"Doesn't matter, does it?" Paul, I'll be joining your … the out-of-contact club. If you play the next part backwards—

No, it is. And of course, the body does remember; do you know that babies who are circumcised, boys that are circumcised, have elevated levels of the stress hormone, cortisol, six months afterwards. Almost half of circumcisions are done without anesthetic. There was a study that they tried to do circumcisions on boys to test a variety of anesthetics, but they had to stop it because it was inhumane. So—inhumane to study it, no problem to do it. And for most of the remaining ones where there is "anesthetic," it's a topical anesthetic. You know, like the kind you use for bug bites and stuff like that? "That's one bastard of a mosquito, I'll tell you that."

So these are the definitions, this is the clarity. Now, I want to make a case, for something here, that will be interesting. And you know again, feedback, comments, all perfectly welcome. I was listening to a Canadian government broadcast we call CBC, and they had a feminist on. So I deployed my airbags, got myself into the de-stress position—actually, that's just fetal position, sucking my thumb, but I won't do that here. And it was like, Okay, hit me! Hit me with the crazy! Come on, baby! And I'm telling you, she did not disappoint me.

Not even a bit.

I need a prop for this part … okay. So have you ever heard of something called microaggressions? Now, microaggressions, I thought they were referring to my schoolyard fighting technique, which went something like this … you know, imagine a Tyrannosaurus rex falling over while having an epileptic attack; it's somewhat similar. But apparently not. Now, microaggressions are when men …

(Call from one of the Honey Badgers: "Rape.")

I was going to say "fart" because sometimes … Hey, all livestock fart; that's why we have global warming but anyway … So this is what is called microaggression, according to this feminist. Imagine I'm in a subway—not the shop, a subway car. Okay. No microaggressions yet … wait … wait for it … wait … Hands up when any women feel aggressed-against. Or men … *(Scream from audience)* Ah! There you go! Now I've seen women do this in a skirt, and I feel quite aggressed-against sometimes, especially if they've got a lady-garden like a New York pizza-slice. But anyway—so that is microaggression. If you are a man and you apparently sprawl, in a subway, this is microaggression toward a woman. And she feels very sensitive to that, and you probably have heard of the #YesAllWomen hashtag? You know, "A man whistled, a man made appreciative comments about the tight dress I was in"—whatever, right? But that's just my hashtag, I don't want the women to say it.

So these are the microaggressions that women experience, and they're very sensitive to male aggression. Okay, I'm—you know, the best way to defeat idiocy is just to listen to them, and just repeat it back. And so I would like to sort-of-explain something about microaggressions because in the same interview with this feminist, she said, "Well, men are just—you know, they have this aggression, this violence, this aggression, and women can't do anything about it. The only way to solve this aggression is for men to discuss amongst themselves …" how to close their legs on a subway, how to not impose upon women, reduce the breathing that the ladies talk about …
And then, men can talk about themselves because where does male violence come from? Let's just assume that there's male violence. Obviously there is; not all men, but there is male violence. So where does it come from? Well, according to this woman, and this is a pretty common view among feminists, there are—look closely—like dust in the air, like dust in the wind, there are these male-only memes that float around the culture; that are generated by men, with no input from women. They float around the culture, and they go into your ears, or up your

nose, and they make you violent. Right? So there are these memes, these ideas, these cultures that men—inhabit men, and makes them violent. And women have NOTHING to do with it, whatsoever, in any way, shape or form; men have to solve it completely on their own.

So, when I was studying … I have a master's in history, on the history of philosophy. And one of the great writers for clear thinking is Voltaire. I don't know if you've ever read him, but if you haven't—right after this talk, go read Voltaire. Now there was a tradition that he was part of, in 18th-century France, which was the "blank slate" of human nature. So you know they went over to the New World, they found all of these quote "savages," right? And they then brought them back to the court. And a lot of people wrote about the view of the French court from a savage who'd never seen it before. And it was one way that they communicated how insane and absurd the monarchy was.

So I like the "blank slate" approach.

Let's just talk about male violence from a space alien's perspective. So you're floating through space, and, "You know, I've got to go check out Earth. Mostly harmless, right?" So we're going to check out Earth. And you go to Earth, and you say, "Wow, there's quite a bit of violence here. Wars, and predations, and aggressions, and all this, rapes and terrible stuff that occurs. Okay, where does it come from?"
This is where you can throw some stuff in. Where do you think violence comes from? I don't buy the human-nature argument; I just don't because the only thing that's common about human beings is how great we are at adapting, right? I mean, Muslim kids adapt to the Muslim culture. Pennsylvanian kids adapt to Pennsylvania culture. Amish kids adapt to—Saying what is "human nature" is like saying, What is the shape of water? Well, it depends on what you pour it into. It adapts to that, right?

So where do you guys think violence comes from? … Frustration? Last resort of … Powerlessness? Last resort of powerlessness—Whoop! I'm being aggressed-against by this bastard!—What was the other one? Fear?

(From the front row: "I think childhood experiences.")

Rr-rr-rr-rr … We'll be coming back to you, young lady.

Okay, so, you would do the research, right? And you would say, Where does violence in human society come from? Well, the research is pretty clear, which means, completely ignored by most of you … Ninety percent of a child's brain is formed by its experiences in the first four to five years of life. And violence is when the fight-or-flight mechanism is activated early; deep down in the amygdala, the fight-or-flight mechanism kicks up; cortisol, and adrenaline, and all of that, get provoked in a child; and if the child is chronically stimulated with aggression or abandonment, then the child develops a more-violent brain, a brain more prone to violence. Less capacity to inhibit the impulse.

Have you ever had that—you get this surge of anger? You actually have about one-quarter of one second to stop that beast. You've got to intercept what's happening in your brain, and that knowledge of your own capacity for aggression, which I think we all mostly have. Being able to intercept it is something that is modeled by parents treating you respectfully and all that, controlling their own impulses, and so on.

So you'd say, Okay, we've got this problem called violence; and we have science, which says where it comes from, which is basically the first couple of years of a child's life. Well, my next question as the space alien would be … "Okay. If violence comes from childhood, early childhood in particular … why, who is in charge of early childhood?" … Fifty-fifty chance, give me a guess: Yes, it's the ladies who are in charge of childhood. Now, look, I'm going to give you guys the respect of knowing that you're over three years old, and to recognize that there are exceptions to everything I'm saying. I'm a stay-at-home dad, so yes, I'm an exception, blah-blah-blah, right? I know that you guys can hear that most Asians are short without saying, "I know a tall Asian"—I understand that. We're talking in generalities, there are exceptions, blah-blah-blah-blah-blah. Right?

So—women are in charge, from conception onwards. The women ingest the right food, or not; they smoke, they

don't; drink wine, they don't—in the gestation. They give birth, and then they choose to keep the child or they—I mean, keep the child around, and they stay home, they breastfeed or they don't, and so on. Or they put their kids in daycare, where—guess what, there are a lot of women around, right? I worked as an assistant teacher in a daycare for a couple of years, when I was younger, and, yeah, it was quite the boob-fest—I mean, it was just women everywhere. So naturally, just like all kids of single, like, no dad, they just—*(Pantomimes grabbing on.)*—you know, Father Figure!

So, women stay home with the kids, or they put them in daycare where it's nothing but women … but then, the children go to school! … Women there, too, right? Ninety-five percent of primary-school teachers are women. Maybe around grade 10 or grade 11, they might run into a man, right—and say, "Are you a woman in drag?" So basically you have an almost-universal control over childhood from women.

Right?

I'm beginning to see the whole cannonball of crazy that I got in the face from this woman complaining about male aggression and microaggressions that women have absolutely nothing to do with, can't do anything to solve, have no responsibility for. Violence is formed in childhood, women control childhoods. And our desperate hope, as moralists, as people who want a better world, is to break the cycle of violence.

We are only ever five years away from an absolute paradise of a planet. From a planet where we're meeting here for a hoedown, not fighting more corruption and craziness and immorality. Five years—if we can just get people to be nice to their babies for five years straight, that would be it for war, drug abuse, addiction, promiscuity, sexually transmitted diseases; almost all would be completely eliminated because they all arise from dysfunctional early childhood experiences, which are all run by women.

Okay, so then the feminists would say, "Well, yes, okay, it's true that—maybe it's true that women—" Okay, they wouldn't admit that, sorry, that's fact-based. I'm just trying to get into the—into that mindset … Texas! Woman-hater—no, no, that's no good. *(Punches himself in the face.)* Oooh—take down the patriarchy … But they would say, but the men are bad, right, the women are abandoned by the man, and blah-blah-blah. Okay, well, the space alien went, "Woo-woo," you know, forehead-thing on. So we're going to say, Well, if women are saying that the problems in early childhood are men's fault—"bastards"—well, we'd say okay; as a space alien, I would say, Well, who chooses who? In the dating game. Hands up if you're a man being asked out on a date on a woman, where she paid.

You? … I need you to take off your pants, sir … She must have seen you in a Speedo and thought, "I need something from the [??] I can step on." … Okay, so you'd—what happened? Can you tell me the story? … You are the only person, yeah.

("A dentist met me and she invited me out to dinner, the first time we went out on a date.")

Was it something like this? "Drill, baby, drill" … There was nothing like that.

(*"I'd gotten dressed up to take her to (??) and those were for me … but …)*

Okay, so you were asked out by a woman—did she pay?

("She did, she paid—")

You slut.

("In her home culture, in the Philippines, she never ever would have done that. But she did it.")

Good for you—anybody else? … Yes, sir! All right. Give us your secrets. How are you a man-whore? Tell me.

("She was German …")

She was German? So she must have ordered you out, not asked—"You'll be required!"—Sorry … "Call me Mistress Panzer!"

(… In hindsight, that time, I see it now that she was trying to assert authority over the relationship …)

We've got a … was she from the Philippines, by any chance? The same woman?

So—I mean, it's 1 or 2%. And studies show that in about 95% of the time, men ask women out, right? Women make themselves look attractive, and again, I'm generalizing, but women will make themselves attractive in hopes the man will ask them out, and they can choose from the waving, grabbing penis-things around—eeny, meeny, miney, mo, right? So this is the goal, right, this is what happens.
Now, have you ever been—once, in my life, I was, a couple of employers wanted to hire me at the same time. Have you ever been on the receiving end of a bidding war? It's sweet, right? Oh, man, you just wake up like you're floating on air, you can't do anything wrong, you don't need to shower any more because people want you … you don't have to show up at work in pants any more, I mean—I hear you, brother, I'm there! It's a beautiful thing, a beautiful thing—you know, phfttttt! Oh, I'm needed, baby … I actually had this once, this was back in the dot-com days, in the nineties; I was in a bidding war, and it got to the point where people were like, "I'll pay you $150,000 a year for three days work in a week!" And I'm like, No, I'm going to write novels 'cause that's where the money is!

(Pantomimes exploding head.)

Anyway, if you're on the receiving end of a bidding war, it's a pretty sweet place to be; and for the majority of women of attractiveness, personality, or physical whatever, they're on the receiving end of usually multiple offers, right? And this is always confusing to me when women complain about the men that they have—because, well, you get to test-drive, right? For years! You get to choose from a variety of cars. You get to test-drive cars, for years. You finally pick a car that usually pays you to buy it, and then, you get to drive the car—and then, you say … "This car sucks! … I'm going to make a boat!" You know, you could have just picked a boat to begin with—"No! I'm going to change him! … This dock head's right there—!"

So, if women choose the man, and get to test-drive the man, and get to marry the man and stay with the man and have children with the man and so on, it's kind of specious to say, "Well, all the problems in my life arise from this guy." You see, this is again, space-alien time, right? We're just trying to really detract ourselves from the minutiae of the propaganda that so often bewilders us, right?

So here we have, just to recap: The problem with human violence is caused in early childhood. Women are in charge of early childhood. Women choose the man with whom they are going to have children. So … how do we break the cycle of violence? Lecturing men is ridiculous. I mean, factually, scientific—lecturing men is ridiculous. There is zero patriarchy for children. Again, give-or-take, right? But this is why, when women are complaining about microaggressions, and women are saying, "Well, we have nothing to do with the cycle of violence, there's nothing we can do, you men gotta work it out amongst yourselves," it's like … ??? We need space invasion just to—you know, Klingons to come down and say, "Here's the facts—that we see from orbit 'cause you all are confused down here!"

A study was recently done; a psychologist went, and he said, "I'd really like to study verbal aggression within the household."—Just shake this bottle and open the top. So he went to daycares, and he asked the parents—they were all women, right? I think there was one man. But he asked the parents, "Do you yell at your children?" And they all said, basically, "Yeah. Hell, yeah, right? But they make me." So what he did, he put little recording devices on them, you know, like he's some stalked man; he put some recording devices on them, and he said, "Just turn it on, record every day for a week," and then he got them back.

He also asked them some other questions. And so, there was one man out of many—it was all women, basically. And the women said, "Yeah, I yell at them. I guess I hit my kids maybe 18 times a year." Whatever, right? So he got the data back—and this is middle class—this is not, like, down in the dregs; this is middle class, you know, comfortable and all that kind of stuff. So this is probably less than it is in reality … Anybody want to guess? Instead of 18 times a year, hitting children, what does anybody want to put a finger on the number as? … *(Brief auctioneer's act)* I haven't had enough coffee to do what those guys do. The White rap of livestock sales … Nine hundred? … It

was 932. Nine hundred and thirty-two times a year.

Does anyone want to guess the age ranges of the children? … I can tell you this, it was not 18-year-old sons. It's one thing to do this. *(Pantomimes whacking a toddler.)* It's another thing to do this. *(Pantomimes whacking at a much-taller son.)* I can remember my mum yelling at me when I was 17, it was like—*(Pantomimes lifting someone by the shoulders, putting them aside, and walking away.)* "Remember all that food you gave me? It's coming back!"

Anyone want to guess what the bottom age of the children, that were being hit 932 times a year? … Lower … lower … Seven months.

Seven months of age.

("What are you teaching anyone? She doesn't know what's happening.")

All it is, is abuse. I mean, even—the upper end was three, three and a half, close to four. Seven months to four years old. These average American women were hitting their children 932 times per year. We also know women hit sons two to three times more than their daughters.

("Why was that only for women? Did you test against men, for the same—")

This is just the people who were at the daycare who, the man had access to the psychologist. He's been on my show, explaining the experiment; you can look at it more. Oh, by the way, Freedomain Radio, not Freedom Radio, although that would be cool.

So, I really want to—I can't reinforce this enough. I know, super-smart crowd and all that. But I really want you to get the insanity of this. Right, so women saying, "Well, men have to just deal with their weird aggressions; we have nothing to do with it; we don't know where it comes from, you know—we're helpless, helpless, I tell you!" … If you're a little boy, and you're being hit by a giant woman, over 900 times a year—and probably it's closer to 1,500 if you average out two or three times: 1,500, 1,750, some point in there. The study also showed that the hits occurred within 30 seconds of a conflict beginning. Not a lot of reasoning going on, right? I mean, that's not a cop pulling you over, that's shooting the tires out as you drive past. It's not any kind of negotiation that's happening here.

Violence begins in early childhood, as the result of abuse. Women are in charge of early childhood. Women are hitting children 900-plus times a year—after 30 seconds of a conflict beginning. You don't have to be like a Klingon Sherlock Holmes to crack this case, right? Where does violence come from? And this is why—Let's go back to our—*(Pulls out chair.)* So over here, I'd like you to picture billions of women, hitting children hundreds of times a year. Not even counting yelling at them. Not even counting putting them in daycare. Not even counting neglect or abandonment. Not even counting keeping their fathers away. Let's talk about the hitting, 932 times a year.
That is not talked about. You know what is talked about? *(Sits down.)* The difference between this—*(knees close)*—and this *(knees wide)*. Okay … Rape culture. Rape … Okay … Evil. Okay … PATRIARCHY!—Oops, sorry.

But you see how insane this is? You have women pounding the crap out of seven-month-old babies—and all we ever hear about is, "Well, aggression, violence, is just some bizarre male issue that women have nothing to do with!" This is what I mean when I say the space-alien perspective will strip you of friends, will strip you of any opportunity for a civilized discussion with muggles, right? I mean, because … the way society is, and the cases that are put forward by people, is so mad!

So then—again, space-alien time, we're saying, Well, what's the solution? The solution to violence, of course, would be a couple of things we had speakers up here talking about … "Let's have dads around more!" Well, absolutely. Two key things for the development of a child's empathy—One: A father around. Two: Free play in nature. Anyone know why the second one is? It's kind of interesting. Can anyone guess? It'll have to be the older people because the young people—free play in nature is like oblivion in high-rises … Yes, sir?
("When you have age mixing of children in free play, they in a sense teach one another about the need to please one

another because if they don't, their playmates run away. They have to please within a group.")

Yeah! Like someone I knew—I grew up broke, in England, and we basically were like, we all hang out, and it's like, Well, what do you want to do? We had to find something that wins for everyone—that everyone wants to do. You have to sacrifice, you have to defer, and all that. You can't just impose your will. Everyone's on their iPads, they're not negotiating, right?

So, there is a huge correlation between free play in nature, presence of fatherhood, and empathy—which is the most important natural resource in the world, and which is becoming increasingly in short supply. Sociopathy, which is really the absence of empathy, just doubled over the last 15 years. Yes, sir?

("When you say free play, are you referring to perhaps a different play style with the child, between the two types of—")

No adults. That's all it is. Not out there on a soccer field, not out—No structure. Go play, unsupervised, no adults, no structure, none of these. Figure out what you want to do. Go, come home when the street lights come on, right? Stay away from windows and piers.

("My ex-wife, now, when she would play with the child, it would be very formalized, and nothing free about it, really. Whereas when I played with my kid, it was like free-style—hey, have fun, let's kick a ball—")

No. If you're there, that's great, that's part of the empathy. I don't know the exact reason, maybe we could theorize about it; I don't know the exact reason why the presence of men is better for empathy. I personally think that it's because women grow these beasts in their belly, you know, in that part I remember from the movie, they come out through the belly button and kill John Hurt … But I think women are too … so fused with the kids, right? I mean they grow them, and then they breastfeed them, and they're so fused, that I think the fathers have a little bit … productive space. The closeness and the intimacy is fantastic for the moms and the babies, but the dads have a little bit more space and a bit more room to negotiate.

… Yeah, like the space aliens. Actually, dads are like space aliens—did you get that? Get that out-of context too … And if you're John Hurt, you're toast!

("Do you know if there's any research on the effects of 'helicopter parenting' that many women today are engaging in, on the ability for children to engage in free play?")

Yeah! I mean, there's a lot of—it generally provokes passivity, and again, a lack of negotiation. You know, children are much safer than they used to be, out in the world—now. And we have all of these weird ideas, right? Like, if the kids are out playing in the neighborhood, that's dangerous—No, no, no, no, no. That's not statistically the way it is. If they're going to be attacked, it's going to be somebody in the family; it's going to be somebody who's a friend. It's not going to be some guy in a windowless van, driving.

But we have, you know, "Keep the kids home, and safe! And that way I know where they are!" … Where the moms are hitting them 932 times a year—"I need you to be safe! Don't go out!" We need to give micro-tasers to kids, or something like that—But yeah, I mean, so the violence is occurring within the home, and, you know …

Violence has been diminishing in a lot of ways; there are some arguments, a variety of arguments, as to why that is. I think some of it has to do with the fact that kids are put in institutions—which is bad in a lot of ways; like, children put into daycare before the age of four, for more than 20 hours a week, experience exactly the same symptoms as maternal abandonment. And so you get this radical attachment disorder that creates instability, neediness, aggression, lack of compliance, and all those kinds of things. But at least in those institutions they're not getting hit 932 times a year.

No, I think in general, I think for the most—again, US schools are a little different, right? Because I know in US schools, a lot of them, South schools in particular, corporal punishment is still acceptable. I think it's 18, or something like that, states. But in most daycares, at least not in the ones I worked in, you couldn't. Not that we were all dying to … But you couldn't attack the kids that way; so they would be hit a lot less, and that may have had

something to do with it. Was there another question?

("Yes. Being the daughter of a single mom, and just reading about … having worked around single moms, and just reading about what they deal with … they just have so much stress. And I think an important factor in your discussion is just, when you're a mom, and when you're around your child all the time—you're around a small child—it's just very, very stressful. And … you know, I've just done some reading about, there's articles about single moms and stress, and all that kind of stuff, and they list all the things that can ease the stress in a single mom's life. And I go on down the list, and read, and read; and not one of them mentions anything about involving the father. And it's like, why? Because the father is, you know—it takes two to tango, and the father ought to be there. He ought to be, well, responsible.")

But it doesn't take two to tango because women choose mates. Again, if there's rape, that's a whole—obviously, that's a different situation and so on. But, so, first of all, this "it takes two to tango"—women still are in the privileged position of choosing from a variety of suitors, in general. That's first. The second, the "stress" argument bothers me, and you could be correct, but I'll tell you why it bothers me, and we can certainly open it up to discussion.

There's no "stress defense" for hitting your wife. One could say, "Boy, she was nagging me—Bam!" … You know, there's no state-of-mind excuse for male violence, as I've talked about on my show many times. The feminists will talk about abuse of power disparities, I mean, unless it's Bill Clinton. But feminists will talk about abuse of power disparities, like the boss dating the secretary, or the man keeping money away from his stay-at-home wife, because there's a power disparity there. Of course in reality, and in fact, there's no greater power disparity than between parent and child. The wife chose to be there; children don't choose to, don't choose their families. They're not there by choice. Wives can leave at any time. Legal … rights, property, independence, shelters. Children cannot leave. So I can't go with "women are stressed, and therefore …" because there's no state of mind that excuses male violence, not that I've ever heard. And you'll see this when you look online. Whenever people talk about women's abuses, they will always, always put in an excuse: "Well, they're poor; well, they're stressed; well, they're juggling work and family; well, they don't have health and resources; and this and that and the other." Right? But, again, I've never heard that for men hitting anybody.

("I think what I was really trying to say is, in the literature that I read about, you know, single moms and stress, I think what would really help would be if they just acknowledged that since, you know, man is half of the reason why the child is there, that the father, you know, we're all—they're just as interdependent on the fact that they need the father, they need him to be around, and it's—you have to adopt the mindset of a team-worker! You know …")

But if they chose a man who's not around, then they're still responsible for that choice. Again, I'm not taking men out of the equation completely, right? But the woman is currently the gatekeeper because the woman is the one who suffers a lot more over pregnancy than an irresponsible man.

Now, historically what used to happen, prior to the welfare state, was a woman who got pregnant outside of wedlock—we all know what would happen, right? They would go on a vacation. They would give birth to the child. They would return to the family without the child, and the child would be given up for adoption. Which was in the best interests of the child, statistically, because children who are adopted into two-parent households do just fine. They do just fine, relative to everybody else who's born there. Statistically, there's no difference.
But … women who keep the children, as single mothers, harm those children. It's an incredibly selfish and destructive thing to do. If you don't have a husband, if you chose the wrong guy, to keep the child is abuse—almost always.

And that's what used to happen before women could force all men to become beta-male providers through the power of the state. And that's what should—for the best interests of the child, give it up for adoption! You've already proven that you're irresponsible! You can't choose the right guy, you can't keep your legs closed, you can't use birth control—of which there are 18 different kinds—so maybe parenthood isn't for you!

I mean—at least, yet. Work on tying the shoes—Yes, sir?

("So, bringing your talk full circle—")

No, we're not done yet, brother. You hold on to those platters!

("What I'm wondering is, that, I've looked for a study like this, and I haven't seen one, but it certainly makes sense just from observing different countries in the world. I'm wondering, is there any data looking at the amount of violence in a society, particularly male violence, military aggressions, things of that nature, and circumcision rate? It certainly makes sense if you have increased stress hormones in early, you know, shortly after birth. If you have a culture of violence—")

I know—the problem is that you can't just separate one variable. Where there is circumcision, there is generally more brutality toward children and more brutality toward boys in particular. So you can't just look at circumcision and say that's—it's not like everything's the same but circumcision; it's a symptom of a wider disregard for the thoughts and feelings of men and boys. So—certainly you can—I've been reading an audio-book by Lloyd deMause called *The Origins of War in Child Abuse*, which is available at FreedomainRadio.com, slash free. It's a free audio book. And he talks about how war comes directly out of, and is directly correlated to, levels of child abuse. So I think—accepting that circumcision is male genital mutilation, it's certainly going to be part of the fire that burns the world.

Listen—I just had a look at my speech notes, we're going to have to—I've got five more minutes. Uhm … that's good stuff. Umm—The End!—No, do you guys have any questions? Because I don't want to miss that part.

("Hi—I know you said something earlier about, there's always exceptions. As a licensed daycare provider for 25 years and foster mom for 10, and a loving and non-violent mother … I just want to acknowledge that there are moms that don't hit children, and there are some excellent daycare providers out there.")

Absolutely, yeah—I'm married to one. She's—we've never raised our voice, we've never punished, we've never hit, we've never—and she's a fantastically wonderful child. You know, when you don't have violence, you get creativity, right; if you don't have "Well, I'll hit my kid," then you have to figure out creative solutions, as you know, right? And that's a lot more fun, as parents. You know, why are single moms so stressed? Well, if they're hitting their kids 932 times a year, the relationship sucks—they have no authority, they only have force! That's a very stressful situation to be in, you're constantly playing whack-a-mole. Turns out in the study, that the behavior that the moms hit the kids for was resumed in less than 10 minutes. Less than 10—It doesn't work! All it does is vent the sadism of the mother. —We had a question?—Ah, Taylor.

("I was curious—")

You've got to do some Barry White for me, man. That's a beautiful voice.

("I get that a lot … the sound of rock 'n' roll.")

You're going to make me burp with that bass, man!

("It's testosterone … It's a wonderful day in the Patriarchy. Now, I was curious, with circumcision, is there any data that shows the percentage of circumcisions that are seriously botched to the point of urinary or erectile dysfunction?")

I do have those numbers—just come to me afterwards. I normally do this with a PowerPoint, but I consider PowerPoint for the weak … Except for everyone else who did PowerPoint … I'll get to you with those numbers afterwards. But it's not insignificant, for sure … Yes, sir? You're next.

("Stefan, I have a question that … I don't have any children, but I am—the things that you talk about, about child abuse, really makes sense. I think it's wrong to, first, any type of spanking, you know. And one other thing I wanted to say, that … I talked to my mom about this, and you know, yeah, I was spanked, but she came to the realization that—just like you did, she chose to be in her situation, I didn't. And she said that she actually apologized for that. It was just out of nowhere, she just thought of it. I don't know what—maybe she watched the Freedomain Radio Show, I

don't know. But another thing, I was doing research on this, and if—being a Black man, like myself, I'll just accept it for what it is: Is it true that, when it comes to race, that when it comes to spanking your children, it's actually worse in the Black community than other … you know, I mean, I'm not going to just say it can't be true, but—")

I think it is true, statistically. I think it is—like, there's a reason, like when I did this video on Trayvon Martin and George Zimmerman— which, basically, I don't care much about the case, but it was a great way to get a million people to see it as a spanking message … But in there, I included a clip of President Obama, which you may have seen, where he's talking about, "Hey, remember the good old days, when even if it wasn't your kid, if you saw them acting up, you hit 'em?" Like, you couldn't say that—I don't think you could say that to a White community; but he's in there, in a Black community, and there is of course a lot more corporal punishment. There's lots of reasons for that, some sociological, some historical, which I'm not, you know, not going to speak to—but I think a lot of it has to do with the problems of single motherhood as well. Single motherhood is associated with higher rates of child abuse, and of course, much more single motherhood in the Black community than in the White community. And even less in the Asian.

("So, on the subject of circumcision, feminists often say, 'My body, my choice.' At what age do you think someone should be allowed, 'My body, my choice'?")

Yeah, I mean, if it's a spleen that they're talking about, that's one thing; but that is a human life in there; I think that should have a say as well. But as far as adults go, I think we already have laws in place for that, where the age of consent for a medical procedure is, I think, 18, or maybe it's 21 in some places. But yeah—hey, if you want to go hack up your penis when you're an adult … you know, I—Idiot, but go, you know? Then it is your body, your choice, but you cannot make that choice for newborns. It is symptomatic of the degree to which the idea of simply asking children what they want when they get bigger, and deferring to their choice. For men, it still remains somewhat incomprehensible to a lot of people; like, why would the man have a say? It's his penis, but it's our culture.

("If you alter the Cycle of Violence, how can you have soldiers?")

Yeah—how are we going to have soldiers, if we don't brutalize kids? Yeah, there's a reason why men are hit more times than women because women need to train warriors to protect the tribe from blah-blah-blah, right?

("It's essential to the civilization's system!")

Well, child abuse and civilization … I think true civilization is not that, right? I mean, we were talking, just in the very beginning, about the extension of human rights, human principles of morality, to formerly ignored groups of society—whether it's minorities, or women … Well, the last one is kids. The last wave we need to extend ethics is kids. You say spanking—it's just hitting. It's kidnapping and hitting because the kid can't leave. It's assault. And once we—as Confucius said, the beginning of wisdom is to call things by their proper names, once we identify it for what it is. Then we recoil from it. But whooping, and spanking, and blah-blah-blah—whoop-ass, or whatever it is— it's all, these aren't categories of crimes you'd ever associate with adults.

("The grounding point is, how we're going to get our warriors—how are we going to get soldiers that are sociopathic enough to go fight out wars? We've got to prepare—according to our last speaker, there's no way around it, we're going to have wars.")

Well, they said that about all evil human institutions, prior to their end. Everyone said, 'This is going to last forever!—Oh, is it gone already? I guess I was in the way, wasn't I?—Yes, sir?

("Hang on, I know that circumcision is tied to religious procedure … so would you take that into consideration as well?")

What do you mean, take that into consideration?

("Well, in the sense that a lot of them, who are religious, believe that it's God asking them to do it. So I know this is—")

Sure! And I know that the Old Testament also commands them to kill homosexuals, unbelievers, witches, apostates, sorcerers, and basically everybody else. Right, and human sacrifice—so you know, to me, the first recorded depiction of circumcision was 2400 BC in Egypt. That's your first clue that it's barbaric! It's 2400 BC! And they say, "Well, you know, that's tradition." And it's like—"Do you have a cell phone? Then you're willing to upgrade, aren't you?"

Thank you, everybody, so much!

(Attila Vinczer: "Stefan, can I ask a question?")

Wait, wait, wait, everybody, sorry—Can I tell you, not for the first time in my life, I was a little premature? I thought he was going to help me out …

(Attila: "Now, let's get serious. We have Kathleen Wynne, elected as … the newly elected premier of Ontario. She has earmarked one-and-a-half billion dollars to child care, or—daycare. I listened to you about the cause of domestic violence … it really stuck in my head, out of all the things you said, the harm children have by being put into daycare. What can we do to deal with this issue? Because I see it very concerning that we're going to put 1.5 billion dollars, extra money, into sending these children—I've seen them being strung along on ropes—at two years of age—and it's, it's, it's appalling to me.")

No, but it's good for the government, right? Because if you get women to go into the workforce, you can tax them. Right? You can't tax moms. So if you get women to go in the workforce, you can tax two new groups of people, right? You can tax the women who are now working, who formerly were providing childcare; and you can tax the childcare workers, and get them into nice unions that will always vote for bigger government, and blah-blah-blah. So it's a great investment on the part of the government; just, as usual, it's at the expense of children. So much of what we do in society, from the national debt to wars to the family court policies, is at the expense of children, for the sake of irresponsible adults. We don't have a society, as of yet, where the interests of children are put first and foremost. It's just a Hallmark card we look at, and then throw in the shredder.

But if we were actually to realign our society, and put the interests of children first and foremost, and think about that every time we tried to make a social decision, then we would say, Well, what do children need? Well, they need their moms OR their dads, but, you know, Mom comes with the feeding bag, so it's usually better for them to be closer. And so, we want moms home with the children! And so we would try to figure out a society which would allow for that.

And I am a big one for … social shaming, social negative consequences, is, to me, the best way society should be organized; and when we get this "Everything Goes and single moms are heroes, everyone's fine, everyone's great,"we end up with this multiplicity of rules. There's an old statement that says, when you get rid of the big rules you don't end up with no rules, you end up with an infinity of tiny rules. And the big rules are, we should be responsible for our children, we should be responsible about our sexuality, we should have children in a committed pair-bond relationship and we should not have children outside of that, and if we make a mistake—and mistakes happen—then we should give the child to people who can raise it in the best way for the child.

Now everything which furthers that end, to me, would be advantageous to society. But people who are irresponsible always want to escape the consequences of their irresponsibility; that's what we like to do, and with the government, that gets to be hellishly easy, I think. So I think there's a variety of policies that could be suggested, but I think that would be first and foremost. "In the Best Interests of the Child" should be a motto tattooed on our hearts, not bullshit said by the government that they'll never follow.

(Attila: "Before we take our last question, I would like to make a suggestion, an offer. I'd like to work with you to do something about this daycare business, and the one and a half billion dollars—our tax dollars—that shouldn't be used for that.")

Well, actually, the bill's going to go to the kids; they don't have a billion and a half dollars, they're just borrowing it,

right? “Hey, we get to stuff you into daycare, and stick you with the bill! Right!”

(“Can I make a comment? I stepped out, so I might have missed this. If I’m saying something that you already mentioned, I’m sorry, but—there’s media here, and I’m very involved, not just with the Men’s Rights Movement but with the Intactivist movement. And I think this is important to say, because the American media tends to never really do their research on circumcision, outside what you read in the US from the American Medical Association and groups like that. And that’s where they get their information; of course, the American Medical Association is profit-based, and they make a tremendous amount of money off of circumcision. Recently—what I think media and everyone else here needs to know, is that recently the Council of Europe, which represents—which is even larger than the European Union, it has about twice as many members as nations, and is commissioned specifically to address human rights … they held extensive rebates and reviewed extensive literature on things like the trauma that it causes to children, as well as the loss of sensitivity, and all kinds of things about these so-called ‘benefits’ and all that. And they have voted that it violates the child’s human rights. And in fact, that it isn’t comparable to female circumcision because there’s several different types of female circumcision, one of which is the removal of the clitoral foreskin, which is anatomically equivalent to male circumcision. And the media needs to know that, when you write stories on circumcision, because this—the Council of Europe’s decision was backed by pediatric associations all throughout Scandinavia. The top pediatric medical association in Germany backed them up 100%. And this is not a fringe group that’s out there against circumcision. It’s very real, and something we need to look at.”)

This is, ah … from a moral standpoint, it’s such an easy issue that it takes a massive amount of propaganda to ignore the basic facts. It’s the initiation of the use of force against a helpless and defenseless infant. My argument is basic: Is it healthy flesh? Then leave it alone … Yes?

(“Hi, Stefan, my name’s Janet Bloomfield. I have three children; I have never hit them—ever—once. I actually don’t believe in punishment of any kind; I believe in letting them learn. You want to throw rocks in the air, well … go for it. I was raised by an extremely violent mother, so I had to learn to be a parent. And I found Dr. Sears, on attachment parenting. What do you think of that philosophy?”)

I think that whatever contributes to a closer bond, to an empathetic bond, between parent and child, is the best shield against aggression. Aggression results when you dehumanize whoever it is. If you empathize with that person, you would rather hit yourself than hit them.

(“And I just want to support you in saying that, when there’s no violence, creativity emerges. That’s my kids, all three of them. They’re just fantastic. And I’m constantly getting compliments on how well-behaved they are. And it’s always—it’s sort of—it’s weird: I’m getting congratulated for not beating the fuck out of my kids. Like isn’t that just a basic—shouldn’t people just know that? … My point is, for people that are looking for guidance, for how to be the kind of parent that doesn’t need to resort to screaming and yelling and punishment, Dr. William Sears. He is an absolutely fantastic resource, he publishes books—anyone who’s expecting a baby, look for books by Dr. Sears. They’re a wonderful place to start, I think.”)

So my—yeah, I’ll just finish with one story, then I’ll end. So my daughter is five—I guess, two stories. I bit my tongue the other day; and she looked at me, and she’s—“Ooh, Dad, I felt that in my own tongue.” Which is the implantation of “mirror neurons,” which means that she empathizes with somebody else’s experience to the point where she feels—and it’s like, “Great, my job is mostly done.” Ninety percent of parenting is the first couple of years. And so she has the empathy. I now know I no longer have to worry about her ever being cruel.
The other day we went to a play center, and I don’t know why I don’t have a lot of hair, but last time I was at a play center I was kind of inching my way down the slide, and I hit something metal—and basically it was an air strike of lightning going through my body, and it scared the crap out of me! Almost literally—“Oh, there’s been an accident in the slides—”Anyway, so I didn’t want to do it again. And so, the next time we were at that play center, she said, “Dad, I know you’re scared. I get it, I understand—like when I fell off my scooter, I was scared too; but you remember what I did?” I’m like, Oh, no, not this—You’re five! Get in line! But she said, “I went back, and I did my scooter again, and you encouraged me to do that! Remember?” Hey, I’m an authority, I wouldn’t be an authority if I

wanted rules to go two ways—but yes, she made her case, and I ended up going down the slide, and we had a great time. And here, I was coached by my five-year-old that I had to overcome my fears … that's, you can't beat that as parenting. I mean, that's a fantastic experience.

So—I think we're done here, okay. Thank you, everybody, so much.

(Applause. Stefan Molyneux leaves the stage.)

Update: Man told he owes $100,000 by Virginia Beach judge is now officialy on the run

Robert O'Hara · 3 September 2014 · Archived copy · Original

On July 19th AVFM News posted a press release from Greg Patnude, a Washington State man who was served with an order from a Virginia Beach Judge to pay 0ver $1,000,000 in back child support for children in their late 20's. Patnude was actually only $1,836 in arrears which he volunteered to pay but he was arrested at his home on March 18th on a warrant that claimed he owes $1,052,341.00 in past due child support. The amount was later reduced to $100,000.

Over the years Patnude has paid nearly a quarter million dollars in child support to the mother of his children who are now aged 26 and 28.

Since publication of his press release he has asked that a court hearing be conducted via phone as he lives very far away and does not have the money for traveling expenses. His request was denied by Judge Deborah V. Brian of Virginia Beach's Juvinile and Domestic Relations Court. He claims that the order of extradition is unconstitutional because it pertains to a civil and not a criminal case. The 56 year old Patnude, who is currently on the run from the law, also claims he has lost several jobs in the months following the March arrest due to his legal troubles and says he is down to his last $1,500.

Below is an interview conducted with Patnude several weeks ago before his request for a trial by phone was denied and he was still working and able to pay the $1,836. It chronicles his relationship with both his ex wife and the courts.

He is currently on the run from the law, and has lost several jobs in the months following his arrest due to his legal troubles.

Good news. Laurie Penny is leaving the UK. Bad news. She's returning in May.

Mike Buchanan · 4 September 2014 · Archived copy · Original

The *New Statesman* "journalist" Laurie Penny is on an email circulation list we use occasionally to communicate to large numbers of people, and yesterday we sent a note out to people on that list about our presentation to Dave the Feminist (aka David Cameron, the United Kingdom's hapless prime minister) of his third consecutive "Toady of the Year" award. Among the 'auto reply' emails we received was one from Ms Penny. It read:

> Thanks for your email! (Rather upbeat for Ms P, I felt.)
> From September 2014 until May 2015, I'll be on sabbatical, taking up a fellowship with the Nieman Foundation at Harvard University. I'll be checking this email less frequently, and won't be available for most of my usual work engagements in that time. Thanks for understanding! Meanwhile, here's how to get to me if it's urgent and work-related:
> (Names and email addresses of three people – all are women – what are the chances?)
>
> If it's work-related and not urgent, get back in touch around April.

Harvard University is, of course, the institution whose president, Larry Summers, was hounded out of office after making some perfectly reasonable remarks (in a lunchtime talk in January 2005) about men outnumbering women in high-end science and engineering positions, and suggesting some explanations for that reality (and "remedies"' it's often forgotten). Following a radical feminist backlash, he resigned his position 13 months later. An account of the story is here.

So it's only appropriate that Red Penny – as she likes to call herself – should be undertaking a fellowship at Harvard. Details of the Nieman Foundation for Journalism are here. So Ms Penny will in due course become a "Fellow." I'm guessing wildly she won't like that.

The infiltration of radical feminists throughout the mainstream media should come as a surprise to nobody, likewise the fact that it accounts for the virtual exclusion of men's human rights advocates from the mainstream media. Radical feminists have, of course, infiltrated academia and damaged it immeasurably – perhaps irreparably – so we cannot be surprised to see feminists running journalism courses, taking fellowships etc.

We've just published a link to a remarkable piece written by Mallory Millett, sister of the radical feminist writer Kate Millett. In it she described a meeting in 1969 she and her sister attended, in the course of which:

> They proceeded with a long discussion on how to advance these goals by establishing The National Organization of Women. It was clear they desired nothing less than the utter deconstruction of Western society. The upshot was that the only way to do this was "to invade every American institution. Every one must be permeated with 'The Revolution'": **The media, the educational system, universities,** (our emphasis) high schools, K-12, school boards, etc.; then, the judiciary, the legislatures, the executive branches and even the library system.

What more fertile ground for radical feminists, then, that university journalism faculties?

In January 2014 we posted a piece about the appointment of Julie Bindel to the position of "Journalist in Residence" at Brunel University. A link on the university's website took us to this:

> Brunel's Head of Journalism Sarah Niblock welcomed the appointment: "Julie is a phenomenal journalist who never ceases to bring tough social affairs stories to the forefront of the news agenda. She combines the research acumen of a sociologist with the news sense, policy know-how and editorial rigour of a reporter."

> “Our students find her passion for her subject matter infectious, and they can’t wait to work with her,” she added.

Seriously, that’s what she said. Ms Bindel has the “editorial rigour of a reporter,” apparently. Remarkable. The claim surely says more about reporters (and one Head of Journalism) in 2014 than editorial rigour, and why journalists are held in such poor regard today – even lower than politicians, some surveys have concluded. That aside, Professor Niblock has hopefully never been introduced as a speaker at a conference, by someone inclined to switch vowels around in surnames.

Brunel University is, of course, where female MSc engineering students will shortly be receiving sponsorships of £22,750 unavailable to their male colleagues. We posed a public challenge on the matter to Professor Niblock, asking her why the country specifically needs more *female* engineers – the challenge is accessible through the last link – and she predictably side-stepped the challenge, referring it to the university’s Press Office.

This country – like all countries – no more “needs” more female engineers than it “needs” radical feminist journalists.

The culture of victimhood

Dr. David Ley · 4 September 2014 · Archived copy · Original

"Trauma-informed care" is the current therapeutic buzzword these days. Developing research suggests that a history of trauma and neglect can lead to emotional and psychological difficulties which may be mistaken for other problems such as bipolar disorder, ADHD, and other psychological disorders. Informed therapists should be better able to identify these subtle symptoms, and diagnose and treat more effectively and accurately.

Increased social attention to these subtle effects of trauma inevitably leads to more identification of trauma (a good thing), and to greater social attention to the issues of trauma and victimization (a mixed thing). For many years, victims have been bullied, shamed and blamed, which worsens the effects of their experience. Unfortunately, in a swing to the opposite side, victimhood has now become a protected class in our society, a trend fed by well-intended, but potentially harmful, therapists, activists and daytime talk shows.

The media is inundated with "Victim Hoaxes," where there is a great flutter over someone being wronged and victimized. Waitresses are slandered over their sexuality, teenagers harassed, scarred children turned away from restaurants. Society gets all atwitter over these events, standing up for the wronged party. The alleged victim often receives financial support and other secondary gain as a result of the nationwide uproar. Unfortunately, further attention to these events reveals that some details of the story don't hold up to scrutiny.

Some college students are demanding "trigger warnings" in syllabi at some universities. Trigger warnings are a concept which began in Internet discussions, where a poster might write "Trigger warning: RAPE," at the beginning of a discussion, so that individuals who might be triggered to re-experience their traumatic history could then avoid that discussion. The concept is laudable, and respectful of those who have suffered. But, as this trend spreads, problems arise. If a student can't read Faulkner without being triggered by the depictions of rape in his works, should they be excused from that assignment? Is that fair, to them, and to other students? Is that beneficial to their education and growth?

Critics of our culture of victimhood are often attacked as abuser themselves, perpetuating a culture of harm and assault. Frequently, the response of that embattled critic is to assert that they are a victim as well. Men criticized as sexist for challenging radical feminism defend themselves as victims of reverse sexism, people criticized as being unsympathetic proclaim their own history of victimization. In courts, during sentencing, it is common, even de rigeur, for felons to proclaim that their history of victimization contributed to their harmful, illegal actions. In our culture of victimhood, victims can be excused for victimizing others, taking away the rights, freedoms and autonomy of others, in service to their victimization.

Why would people loudly and publicly proclaim themselves as victims? Perhaps a better question, based upon the level of secondary gain, attention, protection and support received by these people, is why wouldn't they? With all of the attention on the issue, why are we surprised when people are exaggerating, using, or downright lying, about victimization? Of course, when we attach benefits to identification as a victim, we will hear from more victims, both real and exaggerated.

[image]That's not to say that all these hoaxes and questionable claims were created by people who schemed their way into calculated exploitation. In fact, I think most of these stories start as just that, stories. The narratives we tell others, and ourselves, have a way of creating a momentum of their own, and carrying us away with them. In 2004, a gay teen in California was the center of a controversy over hate crime harassment, which ultimately turned out to be false. Her story, told in this amazing article, helps one to understand how this hoax started out small, and took on a life of its own, fed by the strong, committed support she received from her community. When rallied in defense of victims, communities come together in powerful, positive ways, committed to trying to improve lives for our vulnerable members.

Do these benefits and protections actually help victims of trauma to recover? In fact, when we protect people from

encountering stimuli which might trigger them to re-experience their trauma, we may in fact be inhibiting their healing, protecting them from the process by which people resolve the wounds of trauma. The effects of trauma can be worsened through well-intended, but damaging, therapeutic efforts. Crisis Stress Debriefing, once a standard post-trauma intervention, is now actively discouraged as it is recognized that such group debriefings can worsen, or create, symptoms of traumatic reaction in people who would otherwise have little lasting difficulties.

Trauma victims deserve the help to heal, the support to deal with their experiences, grieve, accept it as a part of their life, and move forward. The cry for trigger warnings, justice and protection for victims is asking for that. But, it's also asking for something impossible – it's asking for the victims' right to exist henceforth in a safe place, protected from harm, exploitation and danger. We all deserve to exist in a place where we can't be hurt. Perhaps that ideal is possible in the afterlife, but I've not seen it in this world.

Our reactions to cries of victimization must be tempered with a belief in supporting their resiliency. To continue with the way we are idealizing and rewarding victimhood, creates more and more incentive for people to desire to be seen as victims. We must instead encourage people in a way that supports their ability to move forward in their lives, without needing emotional bodyguards to protect them from the unpreventable pains of life. To do less is disrespectful of them, and it discounts the strength they have within. It treats victims as though they are less than, less than capable, less than independent, and less than whole. It treats victims as though their victimization is the most important thing about them.

Subscribe to Dr. Ley on Twitter @drdavidley.

Proof positive that gamers are misogynists

AVfM Video Source · 4 September 2014 · Archived copy · Original

6oodfella has finally found the proof of the rampant hatred of women in video gaming. Must-watch!

It's high time you cave-dwellers stopped denying the misogyny amongst gamers.

Proof of misogyny: https://www.youtube.com/user/SpeedDemosArchiveSDA

Join him and others who are against male gamers here: http://www.facebook.com/therationalistsyt

Angry Harry's MRA Corner with Mike Buchanan

AVfM Video Source · 4 September 2014 · Archived copy · Original

Another sterling interview turned in by Sir Harry (yes, we knighted him). This time he is talking with Justice for Men and Boys Party leader Mike Buchanan, a great MRA who does not mince words.

Open letter to Jillian Berman

Elaine Finklestein · 5 September 2014 · Archived copy · Original

This is an open letter to Jillian Berman on her article "It's a Fact that Women Get Paid Less Than Men. Stop Debating."

(Trigger warning: Facts, jokes)

I'm not sure when "fact checker" became a dirty word. I guess it had already happened by the time Jillian Berman called out the evil fact checkers who "pounced" on Barack Obama for using the mathematically irresponsible "Women earn 77 cents on men's dollar" statistic in a 2014 SOTU address. How dare they.

Before I go on, Jillian, I acknowledge that you asked everyone to "stop debating." But I (helped by some of the world's preeminent gender and economics scholars) am not going to stop debating. The points you made in your article portray American women as whiny at best and completely incompetent at worst. For me, that's worth fighting against. Even if you've heard words like these from non-feminists before, I'm asking you to give me a chance—I believe that there is at least one thing in my response that you don't know, and maybe if you open your mind instead of trying to close my mouth, we can talk. If you still want to silence me, stop reading now.

In the opening of your piece, you struggled for a good argument against Christina Hoff Sommers's piece "No, Women Don't Make Less Money Than Men," so you decided to attack her "self-awareness" instead. The offending sentence "with no self-awareness" was: "No one knows if the five cents is a result of discrimination or some other subtle hard-to-measure difference between male and female workers."

You wondered what that "subtle hard-to-measure difference" might be if not institutional sexism. It's a good question—one that Harvard economist Claudia Goldin discusses. I've written about this before, so I'll summarize:

"A better answer [than sexism]," Claudia Goldin writes, "is [that] firms reward individuals who differ in their desire for various amenities.… Workplace flexibility is a complicated, multidimensional concept," and "a flexible schedule often comes at a high price." She concludes, "This matter is not just a woman's issue." When everyone has more workplace flexibility, women won't be crowded out by men who are not considered valuable at home and can therefore spend more "face time" at work and inconvenient hours on call. With more workplace flexibility, Goldin believes that the gap between observationally identical men and women will close.

You also seemed unhappy with Sommers's claim that women choose lower-paid professions. You claimed that part of the institutional sexism that leads to labor market segregation is "a lack of supportive policies," but that doesn't seem right. After all, Norway tops the Gender Gap Index (GGI) and is considered one of the most gender-equal countries by every organization that measures these things. Yet, Norway has one of the most gender-segregated labor markets on earth. Women in Norway have more choice—choice that is staunchly defended by their government—than women anywhere else, yet they exercise it to remain in stereotypically female professions.

But let's talk about the reality that's keeping that 77-cent figure alive: for some reason, women end up in lower-paid college majors, professions, and career paths. Is it because of sexism? I'll go through the points you made one at a time.

1. "High paying, traditionally male-dominated fields, like engineering and computer science, tend to be hostile places for women."

The sources you cited are based on anecdotes from individuals who have left STEM. What about the STEM women who are still going strong? I'd reckon they're not complaining about sexism because when you look at the facts, there's no sexism: there is no difference between male and female engineers' paychecks. That's a fact. Perhaps, Jillian, you vilified "fact checkers" because you are allergic to facts?

2. "The path away from those high-paying fields starts in school."

So does the path toward them. Hundreds of female-only STEM scholarships are at girls' fingertips, starting in grade school. In a world where every tween seems to have an iPhone, this encouragement is not hard to find. But where's the male-only social work scholarship?

You also wrote that it's "hard" for girls to pick STEM careers when "there are few female computer scientists and engineers for them to look up to." If women are truly equal to men, we can man up and claim what we have an uncontested legal right to. Why do girls need women to "look up to" in order to succeed? Why can't a girl "look up to" Google CEO Larry Page? Are you suggesting that we are so handicapped that we can't imagine ourselves doing well without a specifically female role model to point to?

I wholeheartedly agree with the idea of focusing on STEM in schools and portraying those fields as interesting, socially relevant, and productive. But that positive image should be targeted to all students, not just girls, because all students should be equal.

The problem with your arguments is that even when women are encouraged to enter STEM majors, they're more likely to leave them.

Further, there's no reason to assume that in an ideal society, both genders are equally represented in all fields. If women don't want to be engineers, why force them? (Norway doesn't, and it's not just the most gender-equal country—it's also the happiest).

3. Fields that tend to be more attractive to women, like teaching, social work and other "caretaking" professions are typically lower paying—in part because they're considered "women's work."

The jobs you list here are intrinsically non-profit-generating jobs. Teachers depend on tax dollars, and they earn a median salary of $55,360 (secondary school) or $53,590 (primary school). By comparison, police officers, mostly men, also get paid in tax dollars. They earn $56,130, with the added bonus of a 19 per 100,000 on-the-job death rate. Nurses, who are generally female "caretakers" and whom you neglected to list, earn nearly double the average American income.

4. A lot of women have to take breaks from working—in part because of a lack of supportive public policies.

I'm not sure why it never occurs to you to think that perhaps women don't "have to" take time off. They might, just maybe, "like to" spend time with their kids.

Culturally, as former feminist activist Warren Farrell discusses in his book *The Myth of Male Power*, women can expect to be supported by men. They can choose a work–life balance that allows them to be mothers as well as workers, whereas men who prioritize fatherhood over their careers are laughed at.

5. Even when women have and make "the choice" to do everything exactly the same as men they still come out behind.

If "behind" means being able to spend more time with their kids than fathers do, then yes, women are behind. If "behind" means dominating the safest and most emotionally fulfilling jobs, then yes, they're behind. But I don't think the Norwegian women who have chosen stereotypically female professions feel "behind." I think they're just doing what they want to do.

Feminists have become fixated on wages as the sole measure of a man or woman's value. But that's wrong. Married men, for example, may have their wives to thank for 17 additional years of life. You can't put a dollar sign in front of that, but I'd say it's pretty damn valuable.

Entirely outside of my professional abilities, I value myself as a social activist (thanks, A Voice for Men and Honey Badger Brigade), a solver of problems, a cultivator of music, a creator and writer, a loving friend/sister/daughter to people dear to me, and (I hope) a sensitive and supportive partner to the man I live with. All of these things are part of me, and no matter my net worth, I am not and never will be "behind."

14-year-old Swedish state document about women's peace altered

William Andersson · 5 September 2014 · Archived copy · Original

Anyone who is reasonably familiar with the increasingly embarrassing affair *Sweden vs. Julian Assange* probably recognizes the name Marianne Ny, the prosecutor who started the spectacle that has now cost the Swedish and British taxpayers millions of dollars. Ny is not only a prosecutor but also a deeply convinced feminist. During her watch, no suspected woman-assailant shall get away. "We have not turned all the stones," replied Ny when asked why she chose to send out the warrant on Assange, even though he had already promised to return to Sweden when he was done with his scheduled job in London.

Does the Swedish prosecutor's office not read the Flashback thread? One has to wonder if there could be a single stone remained unturned in it. The conclusion is clear: The Swedish prosecution has no case against Julian Assange. In spite of that, when they choose to send out an international arrest warrant with the highest priority level that Interpol has (normally used against terrorists and mass murderers), you've got to agree with Mr. Assange that there is reason for concern. Then, when Sweden would not even officially promise not to send him right into the arms of the CIA, as he demanded in exchange for giving himself up, his concern understandably grew.

This is, however, about something else. How many of you remember Marianne Ny's statement on page 8 of the Swedish Court Administration Agency's report about the new women's peace law from 2001?

> "Only when the man is arrested and the woman are left in peace she have time to get some perspective on her life, she then get a chance to discover how she really have been treated." "Marianne Ny says that the prosecution has a good effect to protect women, even in the cases where the offender is prosecuted but not convicted."

That really was what she said in the quote is quickly confirmed by the Google search engine:

[image]

Now for the really strange bit. Apparently someone at the Court Administration Agency thought that this statement was a bit controversial. Especially as the prosecutor who uttered it has become world famous and therefore risks having her previous works examined in a way that she does not normally need to be afraid of here in Sweden.

That the Swedish "women's peace" law would allow the state to arbitrarily detain men in order to give their accusers "peace and quiet" to, with the help of someone from all the Swedish women's separatist organizations of course, "help" them to "realize" how they have been dealt with, can hardly be considered to be in line with what the European Union and the United Nations would call human rights. Especially since the prosecutor apparently believes that it is the detention itself that it is beauty of it, and that if there is a conviction or not does not seem to be an issue.

But that is precisely what it is. A prosecutor may not prosecute a citizen if he or she is not confident that it is possible to convict the person. If there is any doubt in the mind of the prosecutor, the case must be dropped. However, there is no limit that specifies how long a prosecutor may keep you locked up in jail while "investigating" the case. She must only remember to hold regular custody proceedings in court and there say things like "We have not yet turned all the stones." As long as she does that, she can keep you basically however long she wants. A fact that Sweden repeatedly gets criticized for by, among others, the UN Committee against Torture and cruel treatment of prisoners. The quote from Marianne Ny is thus questionable. Both legally and in regards to international principles of human rights.

Now that a final settlement in the Assange affair looks like it could be approaching, it would probably be quite embarrassing for Sweden and our legal system if the quote from the prosecutor who started it all spreads across the world. Especially since it is precisely this process that Marianne Ny and the Swedish government have used against the poor man.

This must be what the Swedish Court Administration agency realized. Therefore, they have now chosen to recently change the wording of the 14-year-old published report.

Now, instead, the following turns up on page 8 if you choose to download the file:

[image]

Translation: "Only when the man is arrested and the woman is left in peace she have time to get some perspective on her life, she then get a chance to discover how she really have been treated." "Marianne Ny says, prosecutor at the office in Kristianstad. It is the prosecutors and police task to investigate and prosecute crimes. The law does state what is to be considered criminal."

And perhaps strangest of all: Even in the PDF files that have already been downloaded onto people's private FTP servers, the change has occurred. This must thus have been a highly prioritized matter and a highly sophisticated operation.

Fortunately, there is both Google cache and attentive citizens out there. AVfM would like to thank the website "Pappamanualen.se" for this tip. This Swedish "Dad Manual" website is one of those that had the report uploaded on their own FTP server and now with great astonishment found that, despite that, it had been changed.

This therefore means that if you find peculiarities in a Swedish governmental PDF document, it is obviously not enough to only download them and upload them to your own private anonymous FTP server and believe that the proof is thus secured. The state's tentacles apparently now reach in there too.

Editorial note: This article originally appeared on AVfM Sweden and is translated here into English. Article title image from Wikimedia Commons. -DE

Spider-Woman's big ass is a big deal!

AVfM Video Source · 5 September 2014 · Archived copy · Original

Feminist censors are out on force again, wringing their hands over a supposedly "sexist" comic book image of Spider Woman.

An ungallant society: The men's rights movement of 1898

Peter Wright · 6 September 2014 · Archived copy · Original

The following newspaper article 'An Ungallant Society: The Men's Rights Movement' was published in 1898, and is the first known reference to a "Men's Rights Movement," as far as I'm aware. In the same spirit as this early movement, I'm proud to say that the modern M(H)RM continues to refuse the one sided gallantry and chivalry that has denied men their human rights and turned global culture into the slow-moving car crash we see today. – PW

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The Women's Rights movement has scored another great success. It has called forth a League for Men's Rights to counteract it. This league, with the object of securing legal and moral protection to men against the encroachment of women, is in process of formation in London. Mr. William Austin, who resides at Blackheath, and is in a very large way of business in the City, is the founder, and he has received letters of sympathy and assurances of co-operation from, among others, two noblemen whose names during the past few years have been several times prominently before the public in cases that have attracted wide attention. Mr. Austin's personal appearance is not in the least indicative of his deep seated misogyny. Indeed, he looks much more like a man who would run after a pretty girl, at a pinch, rather than away from one. However, the mover in an effort to secure protection from a sex which it has been a tendency of modern legislation to assist in every possible way ought to have some intelligible reasons to support his side of the case.

"I cannot pretend," said Mr. Austin, "to find a remedy for all the injustices on the statute books; but where there is flagrant violations of the very principle of justice, I am convinced that it is well to get together a body of intelligent people and try what may be done to find some way out of the difficulty. I have looked carefully into the legal aspect of the matter, and find that a woman has a much greater advantage when it comes to litigation about almost any matter over any man, rich or poor, than a rich man has over a poor man. I find that in an extraordinary number of cases the law discriminates in the sharpest possible manner between men and women, both in civil and criminal law proceedings. I will not consider the advantage a woman almost invariably has for the reasons of her sex the very moment she goes into court, or even makes a complaint against a man, nor will I more than refer to the bias of the Press and public opinion the moment a woman makes her appearance in a case at law. I will not confine myself to a diatribe against the silliness of juries, judges, and everybody else in breach of promise cases, where sentimental damages are sometimes assessed so heavily that the man is ruined; but will go into the matter of pro-feminine prejudice which has become transmuted into positive rules of law and legal administration, actually crystallised into statutory enactments."

"I will begin," said Mr. Austin, taking up a legal volume filled with copious annotations, "with the Summary Court for Separation. There is a direct proof of what I call sex legislation. A man cannot go to this court and obtain a summary separation, but a woman can. Undoubtedly, these courts were established in the first instance to protect weak women. Perhaps they were needed then; now they certainly are not. It would be much more sensible in these days of new women to establish courts of summary separation for men. Most men do not cry out when they are hurt, as women do; but can anyone suppose for an instant that there are not in London alone thousands of men who in all justice ought to have some relief from the cruelties of the women who are making life a hell for them? Then take an action for slander – that is a proceeding open to women alone. But the triumph of modern one-sided sex legislation is the Act passed in 1895, making it a duty for a husband to maintain his wife, even notwithstanding her adultery. "

"There is hardly any limit to the privileges accorded to women over men in the matrimonial, civil, and criminal law books. The balance of the scales in favour of the women in the case, through the sympathies of judge and jury, are too well-known to need calling attention to; a woman may commit perjury to almost any extent, and, although her statements may be found false, they mark the result. No one suggests that she should be indicted for perjury, On the contrary, the man, glad to escape, sometimes settles a large sum of money on her rather than take the chances of

further litigation. Even the custom of bringing breach of promise suits is confined to women; a man who sought to obtain redress for a very real wrong, inflicted by a woman's fickleness, would be laughed out of court. Another instance of the hardships in matrimonial law is that the rule invalidating marriages obtained by fraud, duress, or undue influence, have no effect as against a woman inducing a man by subtle devices or threats of scandal, to marry him. How frequently one hears of an experienced woman of the world inducing some fledgling to become her husband. And how ridiculous would be the effect to break such a contract in a court of law."

"The law confers on a woman the privilege of support from her husband. Once, in order to secure support from her husband, a woman had to live with him and obey him. But since 1857 any attempts to enforce obedience have been given up, and, since the decision in the Jackson case, the husband cannot compel his wife to return to him in case she has left him, although sequestration and imprisonment are resorted to if he does not comply with her claims of support. A successful lady litigant in 1886 observed to her husband, 'There is no law which compels me to honour and obey you, but there is one which says you must keep me.' "

"But no matter if the wife is rolling in wealth, she is not obliged to contribute one penny to her husband's support, even if he is incapable through disease or accident, and even if she received her wealth from him in his time of prosperity. Even if a wife, against her husband's wishes, leaves her husband's house, after assaulting him and insulting him, she can obtain an order for restitution of conjugal rights, which is merely a preliminary form of a claim for sequestration of his property for her maintenance."

"Do you believe the Married Women's Property Act?" I asked.

"Again, consulting his book Mr. Austin said: "There is a great deal of iniquitous partiality about that Act. By this Act, while a married woman has complete control over her acquired or inherited property, she is, by cynical injustice, left with all her old claims on her husband's property, and can enforce these by the statute of 1895, even if she commit adultery. If you come to look into the matter at all thoroughly you will find that 99 per cent of women's property is man-earned. The wife can leave this away from the husband, even if he gave it to her, but if a man attempted to leave his property away from his wife he could be practically prevented from doing so by her suing for a maintenance order, when as much of his property as the judge thinks fit would be settled on her."

"This Married Women's Property Act", Mr. Austin went on, "is responsible for a silent revolution in succession which is being accomplished. Conveyancers aver that the steady tendency is for a woman to leave property acquired from some man always to a woman. This Act has the further effect of enabling a woman to recover judgment against and bankrupt her husband for any money she may have lent him; but there is no case of a husband daring to sue his wife for a loan. There is an even more surprising effect of this Act than those I have mentioned. A married woman, even when separated from her husband, and released from all duties toward him or her children, retains her privilege of having her property exempt from seizure for debt."

"Are there any other instances of partiality of the law toward women?" I asked.

"Oh, plenty. One of them is the responsibility of a husband for a wife's acts, although she is not under his control. As the late Sir Frank Lockwood put it, 'One has the deep satisfaction of knowing that if Mrs. Jackson utters slanders, Mr. Jackson can be sued.' Lord Halsbury, in the Jackson case, declared that in English law the husband never had the right to restrain his wife. And married women are not responsible for any crime they commit when their husband is by; he is supposed to have coerced them into the act."

"When it comes to facilities for obtaining divorces the husband is at a terrible disadvantage. He cannot procure a divorce except by an expensive process, while she can get a summary separation, with costs and maintenances out of her husband's property or earnings, from the nearest police-station. Although the woman may be an opera singer with £40,000 a year, not a penny of it can be touched, even for the children, but every week, in the police-courts, a working man with perhaps 18s or 20s a week may be seen ordered to pay two-thirds of it for the keep of a woman who has treated him with cruel malignity. If the wife of a poor working man repudiates her duties, neglects her children, drinks to the verge of delirium tremens, pawns her husband's clothes, disgraces him before his friends,

procures his discharge from his employment, and even assaults him, he can do nothing if it be not appeal to the High Courts, at a minimum cost of £40. And it is not against the poor man alone that the way of the wife to escape from the matrimonial yoke is made clear and easy. Perjury by the husband is a frightful thing, but committed by the wife, or one of her witnesses, it is deliberately passed over. When it comes to giving the husband damages from a co-respondent, who has broken up his home, exposed him to loss and worry, as well as a certain disgrace, we find that judges and juries have actually seized on these damages to serve as a fund for endowing the adulteress."

"I think," said Mr. Austin in conclusion, "that you will see, without my going any further, how greatly a remedy is needed for abuses of which the foregoing are only a few instances."

SOURCE: An Ungallant Society: The Men's Rights Movement – *London Daily News* – Friday 06 May 1898

Gynocentrism in Indonesia: women receive lighter sentences

AVfM Video Source · 6 September 2014 · Archived copy · Original

That women receive no special treatment in non-Western countries is a myth claimed even by some MGTOW and men's rights advocates. Youtuber Ayam Sirias explains that women are routinely given lighter prison sentences in Indonesia, among other privileges.

Big time waste and corruption in Romania by the European Union – Part two

Lucian Vâlsan · 7 September 2014 · Archived copy · Original

Editor's note: This article is part of a series of investigative journalism of AVfM Romania. Part one can be read here. This article first appeared on AVfM Romania.

We continue today with the second part of the series started on AVfM Romania in which we aim to document the waste of taxpayers' money that takes place in Romania in the name of helping women—a waste that at the end of the day helps neither women nor the society as a whole. A waste that helps solely the group of ideologues who populates many NGOs as well as an extended clique of corrupted individuals financed by an ideologically driven European Union.

We will focus today on the project called ***Media Fem—Școala Națională de Jurnalism*** (Media Fem—The National School of Journalism)—a project that was intensely promoted on almost all online platforms, but a project about which nobody asked the right questions: namely, **why?** and **who?** The question of **who** is one with a very complicated answer but an answer that the public must be aware of. So we will patiently analyze who are the initiators of this project and then will answer the question of **why?** after we have examined the context of the project.

The initiators

According to the press communiques[1], the project is initiated by the firm SC Blockbuster Media SRL[note 1] in partnership with The Association "Jurnalism pentru Șanse Egale" (JSE—Journalism for Equal Opportunities) and is co-funded by the main instrument of wasting Romanian and EU taxpayers' money—POSDRU[note 2]—through the contract registered as POSDRU/144/6.3/S/129408, with a total eligible value of 17,129,034 RON (3.9 million €).

The Association "Jurnalism pentru Șanse Egale" (JSE) appears in the National Registry of NGOs with the number 754/A/2013 as founded on March 25, 2013, and as having Ms. Tane Petra Lavinia in the position of president[2]. The POSDRU that we are analyzing was signed on April 30, 2014, which is just a little after this association hit the one-year-of – "activity" mark[3].

We have put "activity" in scare quotes because a short search filtering for news before April 1 this year offers us exactly zero results mentioning this organization. Yet, despite having one year of doing literally nothing, this organization suddenly finds itself in the position of being a partner in managing a project worth over 17 million RON (3.9 million €).

The only online presence of JSE dating before the commencement of this project dates from April 15 this year

when they created a Facebook page for the organization[4], a Facebook page in which they posted exactly nothing until after the half of May (see the image). We can, therefore, state without fear of being wrong that JSE is an NGO that came out of nowhere and whose activity is essentially non-existent.

The solicitor, SC Blockbuster Media SRL, is, on the other hand, an entity with nine years of activity on the market (and founded 12 years ago), which is already specialized in projects aimed at wasting the taxpayers' money to the benefit of the feminist ideology and to the detriment of the society as a whole.

A closer look at this firm opens the floodgates to an entire subkingdom of legal entities that have swallowed public funds in the past as well, and all the ties seem to be leading to the person of Ms. Roxana Grămadă, who happens to be, amongst other things, the JSE's vice-president[5] and who has a leadership position (project manager) within Blockbuster Media SRL. Although we understand that Ms. Grămadă is an empowered, strong, and independent woman, we cannot avoid noticing that being so empowered that she has made a partnership essentially with herself to stifle taxpayers' money is, at the very least, immoral.

The same Ms. Grămadă also occupied the position of corporate affairs consultant at Realitatea Media around the same time that she was conducting with Blockbuster Media another series of feminist-inspired projects through which a new generation of future journalists were trained in the feminist dogma using taxpayers' money between 2010 and 2012. A *pile* of coincidences! (Translator's note: *Grămadă* means *pile* in Romanian, the same as the woman's name.)

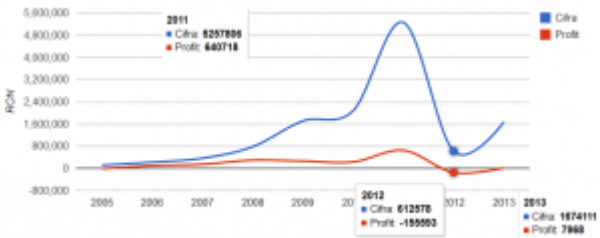

Grafic evoluţie profit şi cifră de afaceri / Sursa: listafirme.ro

We look on this graphic and see that Blockbuster Media reported in 2011 a record profit for its existence of 640,718 RON (around 146,000€), then in 2012 a negative profit of 155,593 RON (35,400€), and in 2013 a minuscule profit of 7968 RON (under 2000€). Where these extreme variations come from shall be explained in great detail in a future episode. But we will mention right now that 2011 is the year Blockbuster Media became directly involved in projects aimed at training journalists in the feminist ideology using taxpayers' money.

Until this year, Blockbuster Media coordinated the project "FEMINA—Training for journalists, TV Shows, Monitoring, National Informing and Advocacy for affirmation of gender equality and equality of opportunity"—a project also funded through POSDRU in partnership with the Association for the Promotion of Women in

Romania (APFR) and the National Institute of Opinion Research Studies and Marketing (INSOMAR). Apparently, Blockbuster Media did such a terrific job with FEMINA that the European Union decided to hand them another big bag of money to continue with an almost identical project.

The FEMINA project lasted for three years and cost the Romanian government around 2.2 million RON (500,000€) and the European Union a bit over 17.6 million RON, having a total eligible value of 20,896,919 lei (4.8 million euros)[6]. At that time, the main result of the project was the entrance into the public knowledge of the statistic according to which "8% of the women who decided to have a baby have lost their jobs."

Besides the fact that we don't know how many men are in this situation (or even if those women really lost their job as a consequence of their pregnancy), the number itself is based on a research report issued by INSOMAR, which published it after being paid with money from the FEMINA project. The report was sumptuously presented by university professor Dr. Gheorghe Teodorescu—the same Gheorghe Teodorescu who is the subject of a criminal trial by the National Anti-Corruption Directorate after allegedly repeatedly having forged public and private documents[7,8].

In other words, the whole "study" is made under the careful guidance of an individual with questionable credibility at the very least. Also, INSOMAR as an institution is hardly credible—as it's being controlled by PSV Company, a corporation that also owns share in Realitatea Media[9] (strange curiosity—exactly the same place where Ms. Grămadă was a corporate affairs consultant in the same period). PSV Company is the former Petromservice, formerly despoiled of roughly 83 million euros by the controversial Sorin Ovidiu Vântu—just so we know what and who are we talking about.

But regardless of these facts, the meme that "8% of the women who decided to have a baby have lost their jobs" has reached the point when it is being used in the media—in many cases without a source, or at best referenced back to INSOMAR—and it is being taught as an unquestionable fact in universities. Knowing what we know about INSOMAR, we consider that the number has the same level of credibility as Ceaușescu's statistics regarding yearly corn or tractor production. But even if the number is true, it still doesn't say anything about the context of the number. But this is a topic for another time.

Coming back to Blockbuster Media, it is at the very least weird that neither the EU nor the Romanian government noticed that Roxana Grămadă's name is everywhere. In 2011, she was the main contact person for acquisitions in the FEMINA project for Blockbuster Media[10], and nowadays she is the project manager for the same firm and the vice-president (and founder) of the partner NGO. If nobody noticed this, then this is further evidence how inefficient (besides being harmful) the redistribution mechanism of the EU really is. If this aspect was noticed and ignored, then we're dying to find out why this was ignored, and we consider that it is in the public interest to know this aspect.

The project—is it really necessary?

Now that we know who we're dealing with, let's take a look at the ideological and practical dimension of the project.

The Media Fem project takes place over a period of 18 months and consists, essentially, of a series of courses aimed at 756 women, of which 140 of them media experts, from the Bucharest-Ilfov and South-Muntenia areas[11].

The project aims to qualify **only women** for jobs like reporter, camera operator, imaging editor, broadcast director, cosmetician, hair stylist, and data operator—and a portion of the participants will also get subsidies and prizes. Although it is an overtly sexist project, it pretends that its objective is[12]:

> […] promoting the principle of equal opportunity and gender equality in the media community both through educating its active members as well as through qualifying those who already work in the field or wish to enter into this community.

At the end of July, the president of JSE, Lavinia Tane, a partner in this project, was invited on to RFI to talk generally on the topic of gender equality and equality of opportunity and about the Media Fem project[13]. From the interview, we find out that Ms. Tane worked for Realitatea (what a coincidence!) and was also part of an internship held by CNN (maybe she learned the feminist language there?). But more important in that interview are the three big moments of brutal honesty that Ms. Tane displays.

The first moment is right at the beginning of the interview when she admits that any structural problems that might exist in the Romanian media are applicable to both men and women. This is undoubtedly a true statement. But in this context, why is Media Fem still necessary when it aims to train **only** women?

The second moment is at the 18-minute mark, where Ms. Tane admits that the women in Romania are overwhelmingly of the opinion that there is no such thing as gender discrimination in the workplace and if they, as women, have an issue in the workplace, then that issue has other causes and is unrelated to their sex. Yet this fact is then twisted by Lavinia Tane and cited as evidence that her NGO must change the way women think! Even if the women already said loud and clear that they don't need that. This shouldn't surprise anyone. Feminism has always acted regardless of whether women wanted it or not because the purpose of feminism is money, influence, and political power—not helping women.

And this aspect was admitted by Ms. Tane in her third moment of brutal honesty—at the 26-minute mark when she says loud and clear that the Media Fem project is aimed at the TV industry **precisely because** TV is the most influential medium of broadcasting information.

Reading through the fervor of the press communiques and the doublespeak like "We want equality—therefore, we will qualify exclusively women," one would think that the women in Romanian journalism are *rarae aves*. But that's not true. Not even by a long shot.

Let's take a look at the universities. The universities don't publicize the sex of their students, but the great advantage of Romanian names is that one can easily figure out the sex of the student in almost all of the cases. Last year, for instance, 92% of the students admitted with a public scholarship to the Journalism section of the Bucharest University were women[14].

Of the 56 students admitted this year at the same university and section, 50 are women. That is 89%. And if we exclude the man admitted through the affirmative action reserved place for gypsies, the percentage of women admitted through the competition in which the equality of opportunity is guaranteed goes as high as 91%. On the tuition-based spots, 52 of the 64 students admitted are also women. That is over 81%. Cumulated, public scholarship plus those on tuition, we have 85% of the future qualified journalists admitted this year in Bucharest being women[15].

But maybe Bucharest is more coquettish and more cosmopolitan. So let's look at Iași, an undoubtedly more traditionalist place. This summer, 34 out of the 40 students admitted on a public scholarship to the Journalism section of the Letters Faculty from the "Alexandru Ioan Cuza" University from Iași were women[16]. In the tuition-based spots, 73 out of the 83 students admitted were also women[17]. If we add the two, we reach a staggering number of 87% of the future journalists from Iași being women.

Considering these undeniable realities, how is it justifiable to spend almost 9 million euros (FEMINA + Media Fem), taxpayers' money, in the past four years on seminaries and journalism qualification courses dedicated **exclusively** to women?

The very existence of this project is the equivalent of spending 9 million euros to encourage men to seek employment in the IT industry (a flourishing industry in Romania). Just like men don't need help to get into IT because they do pretty well for themselves, the same is true for women who don't need help to get into journalism because the reality shows unequivocally that they do pretty well for themselves on their own.

In this country, anyone who dreams of becoming a news anchor, regardless of their sex, dreams to be Andreea

Esca. The most important economic analysis magazine, Capital, is headed by a woman—Oana Osman[18]. The most important annual event dedicated to radio productions in Europe—Prix Europa from Berlin—just nominated for the grand prize the production *Maria Tănase—Urban Soundtrack For a Diva*, a documentary made by a woman about a great woman of the Romanian music[19].

Given these realities, to assert that there is no equal opportunity in the Romanian media or, worse than that, to assert that there is a discrimination trend against women in the Romanian media and that women are insufficiently represented is nothing short of an **ideologically driven bald-faced lie**.

The Romanian media has its problems—and the list of problems isn't short at all and some of them are typical for the media milieu in ex-communist countries. But the Romanian media also has a few essentially fantastic characteristics that cannot be found in many EU countries.

One of these characteristics is the fact that it's significantly freer. In the Romanian media, one can speak freely about a plethora of topics without fearing a torrent of whining and allegations of racism/classism/sexism, or other ideological marottes. On TV in Romania, one can still say that men and women, both as individuals and as groups, are fundamentally different, and by saying that, both the public and the anchor know exactly what one means. Such a statement in Romania doesn't come with the risk of having the newspapers write the next day that "X said last night on TV that he hates women"—as it is unfortunately the case in many corners of the European Union.

Following the modus operandi of the projects orchestrated by Blockbuster Media,we can only conclude that this reality is bothering the ideologues in Brussels who, through the obedience of the authorities in Bucharest, are willing to pour mountains of cash in order to indoctrinate the next generation of journalists and transform the press as we know it today into one that is even more inept than it is today and into one that will be willing to butcher the truth even more in order to fit into the ideological straitjacket of feminism.

But is Blockbuster Media an ideologically driven institution? As the facts presented in this article show, this is most likely not the case. We believe that not even the president of JSE is ideologically motivated, even if she has a semi-feminist discourse (and we say semi-feminist because she was at the very least honest). Blockbuster Media seems to be motivated more by money than anything else.

But then again, this problem would not exist in the first place if we weren't dealing with an organism that is indeed ideologically driven—namely the EU. In part three, we will continue to expose the smelly corruption brushwood in which the Romanian feminist lobby is immersed and we will continue to discuss the way the taxpayers' money is being spent in the name of helping women and **only** women, under the guidance of the European Union and, at the end of the day, to the detriment of everyone.

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The “helpless victims” who reject “social justice” journalists: #NotYourShield

Vincent James · 7 September 2014 · Archived copy · Original

With evidence of cronyism, fraud and underhanded censorship emerging in the last three weeks, a number of video game magazines have entered the crosshairs of a far-reaching corruption scandal. “GamerGate”, as this scandal is coming to be known, has so far driven three game magazines to change their ethics policies in response to the public outcry. At the heart of the scandal was the fact that a collective of feminist activists had come to dominate the major publications in the small world of games journalism; these activists were said to be using their positions to promote their feminist friends in the game development scene, to the detriment of both honest developers and the gamers themselves.

GamerGate has been steadily trending on Twitter throughout Europe and North America, as well as in various cities in Canada and the Far East; celebrities such as the actor Adam Baldwin have spoken about it and even mainstream sources such as Breitbart, The Guardian, Forbes, Slate and the BBC have started to report on it, some discussing the corruption in the midst of the game industry and others dismissing GamerGate as a misogynistic attack by socially awkward gamers with neckbeards. One particular article that criticized gamers led to its author, Jenn Frank, quitting her newspaper, The Guardian, after it emerged that she was financing one of the people involved in the GamerGate scandal and was in turn being financed by that person’s close friend.

The full details of the recent revelations on GamerGate will feature in a new article on AVFM next week. This article, instead, is about how the very people whom the feminist journalists claim to support have stood up against their would-be protectors. Just as the hashtag #WomenAgainstFeminism came last month to remind feminists that some women refuse to be part of their victim narrative, we are now seeing #NotYourShield, a hashtag written by women, by people of ethnic minorities, by homosexuals, transgender people and all others for whom these journalists have claimed to speak, decrying the fact that the journalists are using them to deflect accusations of corruption.

It all started on the 28th of August, when five different gaming magazines published op-eds proclaiming *“the end of gamers”*. Leigh Alexander, the editor-in-chief of Gamasutra and one of the people implicated in the corruption scandals, wrote that *“They don’t know how to dress or behave.”*, describing them as *“lonely basement kids”*, *“these obtuse shitslingers, these wailing hyper-consumers, these childish internet-arguers”*. She concluded that *“Gamers are over. That’s why they are so mad”*.

Luke Plunkett of Kotaku, one of the magazines accused of corruption, described them as *“reactionary holdouts that feel so threatened by gaming’s widening horizons”*. Gamasutra’s Devin Wilson stated that *“We’re seeing calls to do away with the concept of “gamers” altogether. This is great, but this change isn’t going to happen automatically. ”* and that *“each of us have a part to play in that revolution if we want it to happen.”* Identifying himself as a *“social justice warrior”*, he called gamers *“terrorists”*; he argued that game journalists should strive to change the video games medium itself by discouraging online multiplayer games, which he called *“isolating“*, and should subvert the role of gamers as *“vicious gatekeepers”* of the gaming industry.

Casey Johnson of Ars Technica accused *“stereotypical gamers, who are typically vitriolic toward issues of diversity”*, of misogyny and harassment against Zoe Quinn and Anita Sarkeesian. Tim Colwill of GameOn went on to say that *“People who proudly call themselves “gamers” everywhere have been harassing and trying to exclude women for the last ten years, citing every pathetic excuse in the book from a “feminist agenda” to “gamer culture is under attack”.”*

In the same 48-hour period in which these pieces were published, non-gaming pro-feminist websites such as The Daily Beast, Buzzfeed, Jezebel and The Mary Sue published articles likewise ridiculing gamers. They joined together terms such as “dorky and shy and male” and “the black hairball of hatred that is geek fandom” with claims that gamers, as misogynistic white men, were being replaced by a more diverse audience. All these websites,

gaming and non-gaming, professed to be the protectors of minorities.

This inspired many gamers who have been posting on #GamerGate on Twitter to talk about how they were female; how they were black, latino, Asian, homosexual, transgender and just about every identity the “social justice” journalists had claimed to be defending. They began to talk about how well their fellow white, male, heterosexual gamers have treated them in online games, how #GamerGate is all about corruption, not identity, and how they didn’t want themselves be used as a shield for the corrupt game journalists to hide behind. They used the hashtag #NotYourShield to express their views.

Even a few feminists, such as Angela Night, went on #NotYourShield to speak against the “social justice” people who claimed to represent them:

These people and many more have come to the #NotYourShield hashtag, which now has over 30,000 tweets.

In the midst of it all, some of the "social justice" people claimed that most of the posts on #NotYourShield were made by sockpuppet accounts. A few accounts did indeed arise during the controversy to tweet specifically on this hashtag and #GamerGate, which shows that they were either sockpuppets or throwaway accounts that helped people remain anonymous. That said, the vast majority of the accounts I have personally looked into have been active since before the hashtag was created and indeed before GamerGate even began.

Some of the participants in #NotYourShield have even tweeted pictures of themselves and their passports to prove their identities. In response, a few of these participants have been called "uncle toms" and "gender traitors" by the "social justice" people, reminiscent of the women who had posted on the hashtag #womenagainstfeminism. As one of those who were involved in the #NotYourShield campaign put it: *"[the gaming press] cannot comprehend that a colored person or female could possibly hold the opinions of white men."*

Several blogs and one gaming website have written positive press about #NotYourShield. Taco Justice on YouTube has written two videos on this hashtag, saying *"we come from every color, creed, class, sexual identity, gender and country"*. One woman's blog, linked to in a Twitter post on the hashtag, stated that, although she never encountered any sexism in online video games, the incessant stream of articles that claimed misogyny was rampant had discouraged her from playing.

Meinos Kaen, an Italian* blogger, pointed out the contrast between #NotYourShield and the gaming press' insult-driven #DescribeAGamerin4Words hashtag. On the website GamerHeadlines, an article was dedicated to the hashtag; it stated that *"Female gamers are speaking up to show that they will not be used as a reason for the gaming community to be scrutinized."*. The blogger OneAngryGamer wrote "For too long the radical left-wingers have been lumping all gamers into one bracket" and "The #NotYourShield hashtag fused with #GamerGate gives us a beautiful rainbow of diversity".

The message of #NotYourShield has been that those who wish to expose the corruption of the "social justice" people stand together, no matter what demographic they come from. It has shown that not all GLBTQ, not all members of ethnic minorities and certainly not all women adhere to the narrative of the mainstream gaming press. They do not want to be called victims, they do not want their identity to be politicized and do not want to see themselves as separate from their fellow white, male, heterosexual gamers. They reject the identity politics that the "social justice" journalists have offered them and instead welcome different form of diversity – the non-politicized kind.

** Editorial update *: We appear to have misidentified this blogger as female. We have corrected the mistake. –DE*

Over-reading the nice guy

Clint Carpentier · 7 September 2014 · Archived copy · Original

Society is a nice idea. People gather to service a common goal: survival; throw in some basic rules for cohesiveness; and, *boom*, society.

Something occurred to me these last couple days, though, part of an ongoing neural itch I've been scratching at obsessively for months now: too many people on both sides of the debate have been making poor conceptions of primitive livelihood. I may get into that deeper at a later date because it's one thing for feminists to screw it all up, but it's utterly shameful for the MRAs to get it wrong, and I'm running out of skull to scratch at. But for now, I'll share my epiphany on niceness.

Niceness isn't favored by either gender—not because it's inherently flawed as a psychological evolution but simply because nobody really understands niceness. Not understanding something leads to distrust of that something. We like to think we understand niceness, but because it started out as a necessary societal dictation, we still think of niceness in those terms.

We don't question the phrase "Be nice to your family/friends/community" when our parents are grilling into us as children, usually because there's usually a reddened hand involved. We are expected to nod and smile at community members when they are being clusterfucks because niceness is societal cohesion.

So let's harken back to the days of necessary cohesion. I'm of Canadian Native descent, and there are noticeable holdovers of my branch of peoples that help me put two and two together: men scatter and women gather (like I said above, I'll get into that later).

"Niceness" isn't a trait men need to exist, subsist, or pass on. So if we have it, we have it; if we don't, we don't. It's just that simple. We have our band of brothers in which we wrestle one another into dominance or submission, and everyone finds a niche in which they excel; so even the lowly "nice guy" can earn respect, as long as he knows his place (which means, Don't glower at the future alpha chief). Men respect capability, competence, and "caveman" communication: the most direct route from idea to implementation earns the most respect. Niceness need not apply—yet men have it, and we have it in spades. What I find funny is that the dork and the bully can be the best of friends when they are together on their own; and I think that has more to do with prehistoric scouting than it does with a burgeoning society (which would include mating rituals).

On the other hand, "niceness" is a trait women had to invest countless hours into cultivating. Whereas men scattered during the daily activities, women gathered, together, to gather … get it? Whatever task you can think of, women did it in groups, all day, everyday. Niceness would have been quickly honed in order to tolerate one another and keep the group as a whole from falling apart at the seams. When every uterus meant survival, giving reason to be banished was not high on the list of things to do; and when every uterus mattered, tolerating even the shittiest uterus's attitude mattered. So niceness here was a matter of mutual survival, not an inherent trait to pass on genetically (and damn those double Xs for backing each other up, preventing mutation).

I've been on the receiving end of distrust from both men and women; I actually had to hone a certain level of meanness purely for social survival. I've learned that apologies are meaningless and that niceness is still seen as little more than a facade and will be claimed *at* you by mean people.

So imagine the conundrum of the actual "nice" person attempting to wade through the dating pool, which is filled with nicely smiling sharks and crocodiles.

My wife went to an all-girls Catholic high school. She says that girls are mean and nasty and cruel—and all smiles. They're cagey, shifty, and devious; and in order to survive, you had to form cliques, usually of girls you hated anyway, just to avoid being hated yourself. Catholic … girls … no boys.

So when women express their vicious distrust of the "nice guy," I think they're actually being honest. I don't think

they understand the difference between an asshole wearing a “nice” mask and genuine niceness. I remember reading somewhere that we are the descendants of 80% of women in history but only 40% of men in history. If men develop mutations to pass on, and women get to choose which mutations survive the test of time, then it’s obvious that niceness isn’t a desirable trait but rather a necessary evil to be tolerated (and/or used and abused) lest one be cast to the wilderness of the real wolves.

I don’t think it’s fair for “nice” people to constantly have to “prove” their niceness; that’s a morally bankrupt notion from an entitled high ground. I think it’s best to just start banishing bad behavior from your environment. The hardest part about recognizing crappy attitudes in women is that they usually come with a dazzlingly nice smile. And nice guys are—well, like most guys—they’re just plain stupid; and banishing bitchy-behaving, aesthetically appealing, sweet-smelling mating material isn’t high on their list of things to do.

It took me years to decipher poisoned people for what they were. And the prettier the package, the harder it was to recognize the poison. I can’t explain poison; I can only point out an example and hope you don’t try to stick your dick in it.

Niceness isn’t a desirable trait; it’s an inspirational ideal or a distrusted mask of appeal. And that’s sad because women bend society; men just maintain what works. If cruelty with a veneer of kindness is what gets laid, stay away from women who are fucking assholes … who are fucking assholes. You can’t save sacred sanctimonious sluts sacrificing sultry sins so sexual sophistry succeeds. Just … stay away from them.

Anyhow, on a lighter note. I’ll leave you with an AMV I found and have enjoyed for few years now.

Biggest private media owners in Sweden protect feminists who bullied a man to death

William Andersson · 7 September 2014 · Archived copy · Original

From the Bonniers' LinkedIn page

At the libertarian net magazine *Free times*, you could on August 24 read about how the Bonnier family, concerned about the growing hate on the Internet, started a campaign against net bullying in their magazine for young women, *VeckoRevyn*. The Bonniers also demanded that the state create new, stringent laws against what they called net-hate and a new special department called the "Internet Ombudsman."

They even created a stylish and lavish commercial for just this purpose.

And sure, it is a praiseworthy goal. Most of us view bullying and the spread of hatred as a cancer on the Internet—and just like cancer, it can be deadly. The family of the late Lucas Hertzman has experienced this first-hand. Hertzman committed suicide because the online hatred toward him from the feminist party's youth organization, Young Feminists, had become too much for this fragile person to handle—a case that AVfM Sweden has already written several articles about.

The mainstream media, however, has never mentioned this particular case of net bullying. Newspapers that otherwise love to revel in these types of stories, at least when they affect women, have not printed a single line of text on the fate of Lucas Hertzman. They have not even held him up as an example of how badly hate of this kind can hurt someone. Major Swedish newspapers such as *Dagens Nyheter*, *Expressen, GT*, the *Evening Post*, and *Sydsvenskan* have all remained dead silent—an inaction that many in the social media have found very strange. On Flashback, media people behind the scenes promised that articles would be published, but they never appeared. Nor did any TV news channels, such as TV4 or SVT, take up the story about a young transsexual man who had been bullied to death by the youth league of a political party that now represents Sweden in the European Parliament.

The explanation, however, is probably easier than one might think.

All the newspapers and TV channels listed above (except SVT) are owned by the Bonnier Group—that same Bonnier Group that cares so much about victims of net bullying that they now lobby for stringent laws against what they call net-hate. Especially the kind directed at women online. And if you look at the list of the biggest economic contributors to the feminist party, you will not find Benny Andersson of ABBA at the top. Kristina Gustafsson Bonnier donated twice as much, only to be beaten by a measly 50,000 SEK from one Stefan Bengtsson.

So why is Kristina Gustafsson Bonnier the second largest contributor to the feminist party? The explanation probably lies in that her and Åke Bonnier's common daughter, Anna Rantala Bonnier, is one of the top names in the party. She is currently the seventh name on the party's election list for Stockholm.

[image]
Anna Rantala Bonnier
In 2002, at the age of 18, Anna Rantala Bonnier was already ranked as Sweden's third-richest teenager. In 2006, she became a member of the Feminist Initiative. However, it was not until last year that she became an active member.

Since then, it appears as if the party suddenly got a much larger media space. In less than a year, they grew from a 0.2% party to one that crossed the 4% barrier to the European Parliament—a feat that very few could achieve.

Many have attributed this huge success to party leader Gudrun Schyman, who you would likely consider to be a skilled politician because she basically took a dead party to the European Parliament in less than a year. But *that* skillful she is not. No one is.

A more likely theory is that the party has Anna Rantala Bonnier and her rich and influential father and mother to thank for this express ticket into the power parlor. Likewise, Lucas Hertzman's family has the right to know the reason for their son's death and to address those responsible for it. Powerful patrons are always good to have if you want to bully someone to death without the risk of having to pay the consequences.

I will conclude with a quote from the blog "The undisturbed mind," from which much of this information has been taken:

> The Bonnier clan seem to treat FI as a father who buys a horse for her daughter. If the horse gets injured the daughter will be sad, so you have to protect the horse, even though it might be totally retarded, and should really be put down. It's the daughter's hobby. And of course she will get to play policymaker with Sweden and its taxpayers.

Sometimes, it’s easier in writing

AVfM Video Source · 7 September 2014 · Archived copy · Original

Sometimes, it’s easier to tell the world what happened to us through writing.

http://youtu.be/84WjMyuAGgg

More info on Liberal America.

U.S. Open gilds the lily of anti-male discrimination

Robert Franklin · 8 September 2014 · Archived copy · Original

It's that time of year again: the U.S. Open Tennis Championship is in full swing in New York. Tennis luminaries both past and present have assembled, and ESPN is on the story almost 24 hours a day. Want to know what Maria Sharapova ate for breakfast two days ago? Someone can probably tell you. Indeed, they probably already have, possibly with instant replay. Tennis is a fine sport, but in the end, there's just so much you can say about so-and-so's backhand or whether someone else's big toe has a cramp. Of course, dead air is the bane of broadcast journalism, so the words keep coming, whether we want them or not.

With all that, you'd think they'd cover everything that could possibly be of interest. In fact, you'd think they do so two or three times. So that can only mean that little items like the frank anti-male bias of the sport aren't of interest. Otherwise, surely it would garner at least a mention. And in fact it did this year, about which I'll say more later.

Since as long as I can remember, male tennis players have played the best three out of five sets to determine a winner while the ladies play only two out of three. No one, including me, thought much about that until several years ago when female players lobbied for equal pay and got it. Ever since then, at least at the four majors (the U.S., French, and Australian Opens and Wimbledon), male and female players have received equal prize money.

Equal pay for equal work? Nope, not at the tennis majors. (Some other tournaments allow men to play only two out of three.) Now, of course, if a male player wins in straight sets, he's only played three and therefore may not play any more games than a woman who's been taken to three sets by her opponent. But a count of games played by the men and women at the U.S. Open this year reveals that, in the first round, men played an average of 33 games per match while the women played an average of 21 games. In the second round, it was 31 and 23 respectively. And in the third it was 34 and 20. In short, the men play over 50% more games on average than do the women but only get paid the same.

Years ago, one male player complained about the setup but was ignored by some and excoriated by others for his shockingly unchivalrous kvetching.

And, by the standards of most people, the pay's not bad. Did you lose in the first round? In fact, maybe you didn't win a single game. You still get paid about $30,000. Plus, if some manufacturer of sports gear or apparel gave you a little logo or something to wear on your shirt, that's an extra $5,000. Not bad at all. If you're good enough to win the championship, you'll get about $3 million for your two weeks of working every other day.

But this year the U.S. Open has added another little fillip to its anti-male bias, just in case we missed it the first time. The last several days have been particularly hot in New York and, worse, the humidity's been high. On Tuesday, players went out on the hard courts in 92°F weather with 60% humidity. Athletes who are in extremely good physical condition were obviously suffering by the third set.

But not to worry. The Open has an Extreme Heat Rule (EHR) whereby the chair umpire can simply call a halt to play if he/she thinks the players are in too much difficulty. Plus, the EHR allows players to request a 10-minute break in play that must be granted.

Except. The EHR is *only* available to female players. The men don't benefit from it, and the chair umpire is forbidden to stop play on their behalf. That's right, the players who play the most and who therefore are most likely to need relief from the heat don't get the benefit of the EHR. Those who play less do. Make sense?

Early in the tournament, I heard two male commentators who were covering one of the matches refer to the Extreme Heat Rule. Their conversation went something like this:

Commentator 1: The Extreme Heat Rule may come into play this year.

Commentator 2: (Explained the rule.)

Commentator 1: But only the women benefit from it.

Commentator 2: That's true, the men don't.

Commentator 1: The ones who play the most don't get to use the rule.

… Dead Silence …

And that was that. To my knowledge, there's not been a single other mention of the rather astonishing discrimination against male players by the EHR.

Remember those game differentials I mentioned earlier? They would actually be greater except that a remarkable nine men simply stopped play in mid-match, unable to continue, or didn't play at all. Only two women did that. Had those men played complete matches, the difference between the number of games played by men as opposed to women would have been even greater.

Did the lack of an Extreme Heat Rule for the men play a part in there being so many retirements and "walkovers" by the men? Who knows, but it's certainly a possibility. One look at 20th-seed Gael Monfils bent over, leaning on his racket, gasping for breath between points gives us an idea of what they're going through.

And let's remember that tennis, like most sports, is physical activity. To pursue it as a career and to earn a living, a player must be in excellent condition and be physically sound. Over a many years, playing the best three out of five sets takes who knows how much off of a player's career. Fatigue of course tends to beget injuries, and injuries can wreak havoc on a player's career. An EHR that applied to men as well as women could easily reduce those injuries.

So the sport of tennis and the U.S. Open in particular have adopted policies that not only discriminate against male players in the pay they receive but also jeopardize the very thing they most need—physical well-being. And of course many of those men are the greatest draws in the sport. Djokovic, Federer, Nadal, and others are the face of tennis in the way only Serena Williams can claim to be on the women's side. Is absence from the sport or early retirement due to injury really what tennis wants for those guys?

It's a strange way to run a railroad. But what's even stranger is the lengths to which people will go to privilege women and penalize men. In this case, tennis is doing so at the risk of its own self-interest. Strange indeed.

Don’t nigggerise me! A perspective on misandry

Archi Desai · 8 September 2014 · Archived copy · Original

Editorial Note: The misspelling in the title is deliberate. In this emotive and perhaps controversial article, Archi draws on his experiences of growing up in 1960s Britain to propose a variation of a very powerful word in order to combat 21st-century prejudice.—DE

I was born in Kampala, the capital of Uganda. I was three months old when my parents emigrated to London. It was May 1961—shortly before Independence. I was brought up in the culture of the Indian diaspora and wasn’t really aware of any other culture until I started primary school at the age of five.

Primary school was very strenuous because I didn’t speak much English, and I remember the complete and utter isolation quite vividly. I don’t remember my progress in the command of English, but what I do remember was the hostility of the place and how other kids were not nice. Beyond the few English words I’d learned from home, the first words I would know would include *sambo*, *nig no*g, and *golliwog*. I didn’t realise they were insults at first, and simply thought those were names they had for me. I don’t remember the word *pakki* being so frequently used back then, although I would hear it a lot as I got older. (The word *pakki* was a derogatory term used in the UK to describe South Asian people and is equivalent to *nigger*.)

I remember when the penny dropped, however …

One of the kids showed me a picture. I’m not sure what kind of ape or monkey it was, but it was a primate. Then he did the actions and sound effects, and everyone in the class pointed and laughed while saying, “Jungle bunny! Jungle bunny!” I think that was when I first realised that I was somehow less than human.

There was a lot of taunting, particularly in the playground. If it happened in class and the taunts became too disruptive, the teachers might say, “Enough! Everybody sit down now.” But I think they only did it for the sake of discipline; I don’t think it registered with any of them that what was happening was particularly wrong.

The term *pakki bashing* came into my awareness in the later years at primary school. Typically, I would be walking to shop on the corner or something, and I’d be set upon by strangers in the street—it was never by anybody I actually knew. I would say that during my time at primary school, it happened about half a dozen times where I was severely duffed up by two or more White kids. When you’re on your own, you can’t actually do anything about it. I think the worst psychological harm occurs when you’re on your own and you can’t fight back. The odd thing was that my mother did not relate to this in what I would consider to be an intelligent way. I would come home with bruises, cuts, blood on my top from my bleeding nose, and she’d talk to me as if it was my own fault.

I actually knew from early on that my mother had no real interest in me at all. To her, I was just an investment. That might be a shocking thing to say, and most people wouldn’t dare to identify with it because it’s so against the cultural norm. However, I have little doubt now that my mother had a personality, a character, that fits in absolutely with my understanding of narcissistic personality disorder. She always behaved as though she was an empress, and wanted more than anything else to be a matriarchal figure over an extended family. In reality, she drove people away—and utterly destroyed my father.

I don’t think that my mother ever saw my dad as a person; he was only ever a provider and a “handy man” to her and she would often scream at him to “do this” or “fix that.” She used him as a lever to assert her matriarchal dominance over the extended family, and even though I was too young to understand, I sensed that there was something wrong on an emotional level.

I know that my father didn’t get much support from his side of the family, even though it would have been blatantly obvious to everyone how much my mother tormented him. Eventually he left my mother, and he was seen within my family as the one who broke the marriage rather than my mother, who always portrayed herself as having been wronged.

At the time, I was told that he had gone off with another woman, and I was to believe that for another 20 years or so, although it was never true. He had actually left penniless, a broken wreck, and went into a mental institution with manic depression. Although he recovered somewhat, he never got off the pills. Later, he married a White woman and her colour was seen within my family as a particular affront to my mother.

Looking back, and considering my own experiences of my mother in adulthood, I can now see how she must have made my father's life a living hell. As a child, however, I was brainwashed into hating him without realising it. For example, my mother would relay her fantasies to me about how I would take revenge against my father on her behalf when I was older, including one scenario where I was to slap him across the face in front of an imaginary audience. If you ever try to tell anybody this kind of thing, they think you're an immoral misfit because you just don't say things like this about your mother. I carried on hating my father into my forties. To my great shame, my heart was so closed that I may never have known my father or ever got to see what kind of man he really was.

The secondary school I attended took kids predominantly from the immigrants coming into London at that time. It was widely considered to be a "dumping ground" as it was assumed that Black students would be low achievers, but I liked it because it looked modern. I found myself mixing with kids who were predominantly non-White and, for the first time, I started to enjoy school.

I went to school with a Black guy called John who lived on the next street. Around the corner lived a kid called Ayo, but for several years I called him Michael because that's what he told us his name was. He spoke with an upper-class accent, although his mum and dad didn't speak like that. We figured it out eventually—he was ashamed of his Nigerian name and his background. My depth of friendship with these two was more than many other friends that I've had, and I think it was because we all felt excluded. It certainly felt much safer when you were with two or three others who had the same problem rather than walking the streets alone.

And the fear was real …

John and Ayo would usually go straight home on the bus after school—that's how African kids behaved. Caribbean kids, however, wanted to go out in the evening, even if it was just to walk about aimlessly and congregate. And that's what made them vulnerable. If you were out at night, the SPG would get you.

The SPG, or Special Patrol Groups, were the police. They drove around in distinctive blue transit vans, and under the "SUS law" in force at that time, if they thought you looked like a suspicious person, you could be arrested and charged on those grounds alone. Most SPG were hard-line racists and their language made that obvious. Sometimes you'd hear them use the word *nigger*, and sometimes you'd hear *sambo* or *nig nog*. In the UK, I think *sambo* was just as common as *nigger* back then. I knew when they were talking to me because they'd call me *pakki*.

In one instance, we were outside Streatham Hill station when someone gave the warning, "Dem Babylon come!"—that was the vernacular for the SPG. The street was quite busy, and it stays in my mind that there was so much pedestrian traffic when the van pulled up and the policeman leaned out of the window as he shouted, "Get in the van, niggers!" The back doors of the van flew open and a number of police got out. I shouted at them but was warned, "Shut the fuck up, pakki, or you're going in the van too!" They never took me in the van; they seemed to have this rule—only Blacks.

Pedestrians crossed the road and pretended they couldn't see. Not one of them said anything to the police and the White people just kept walking by. Nobody wanted to see what was happening.

Blood doesn't show very well on black skin; you can see it more on the clothing, though.

Eventually, two White guys pulled me away. They held me up against the wall and told me to think myself lucky, but I didn't and resented them for telling me that. Eventually, the SPG got all my friends in the van, the doors closed, and the van drove off. I've always felt a sense of guilt over not being taken in the van also.

Things have changed a lot since those years, and today the UK is perhaps the most non-racist country in the world. We've had decades of adjusting to the harm done back then, and in my personal view, it's so overadjusted it's

actually harmful in the other direction now.

My college years were when I started to open my eyes to the idea that prejudice is actually commonplace, and the people who I thought were just victims are sometimes its proponents also. In non-Western cultures, prejudice is often so much a normal part of everyday life, it is invisible. For example, as a teenager, it came out in my own community that I was hanging out with girls after school. It was assumed that these were White girls. I let that go because I was only concerned with keeping the greater truth secret—that these girls were Black. The idea that an Indian would go with a Black girl was simply unimaginable to my family, and the shame and dishonour would have been endless. It would have been such a "lowering" for them. Back then, however, I was only able to see racism as a monopoly of White people.

I also saw my father only as an object of hatred. I maintained this view of him throughout most of his life. In adulthood, what was before my eyes, but what I refused to see, was a perfect marriage between him and his Irish wife. My dad always referred to her as "dear" or by her nickname, "Diddly," in the most warm and loving way. And she was always warm and loving back to him. I was so bigoted and closed to him that I only saw what I wanted to see—that he was nothing more than a bastard. It was never true, and it was only toward the end of his life that my eyes were opened to how he had been bullied by my mother to the point where he had experienced a living hell. If we were living in a more enlightened society, we would say that this is unacceptable. But in our contemporary society, it seems to me that we celebrate it.

Whenever a man comes into conflict with a woman, especially a mother, people become slaves to their instincts. This is the basis for women, such as my mother, to manipulate feelings. Yet nobody really wants to acknowledge this because we don't like to think that we are governed by our instincts rather than our intellect. Instead, our intellect is used to rationalise our instincts, not to question them.

The theme of *To Kill a Mocking Bird* is one of racial prejudice and injustice in the Deep South during the early 20th century. It is a book that has been studied in classrooms for decades. Today, we in the West like to believe that we are more enlightened, but we are not. We may have identified racism as wrong, but we are as blind to the wider issue of prejudice as ever.

In an article entitled "The Real Love that Dare Not Speak its Name," Bob Geldof recounts his experience of the family courts in the UK:

> As I entered court on my first day someone leant over who felt they were doing me a favour. "Whatever you do," he said, "for Chrissakes never say you love your children." Bewildered, I asked, "Why not?" The answer was as shocking as it is illustrative. "The court thinks you're being unhealthily extreme if, being a man, you express your love for a child."
>
> For two years I shut up while I heard the presumptions in favour of a mother's love.
>
> Finally I began articulating the real love that dare not speak its name—that of a father for his child.
>
> No law should stand that serves to stifle this.

The good advice he was given simply reflects reality—that in the family courts, anything that is perceived to compromise the mother will go down badly. The whole process of the family courts rest upon the view that fathers are unworthy, and that their love is unworthy and doesn't count because they do not have the same human worth as women. If you try to say that you love your children, it will go down just as badly as a Black man in an Alabama court a hundred years ago who was to say, "I am a human being." Such a simple statement will not be tolerated because it exposes the error and prejudice of those within the court system.

I have seen the mockery of due process whenever the interests of a man come into conflict with those of a woman. I have seen first-hand how evidence is dismissed and laws are set aside. Family courts take action based solely on the testimony of a mother, and even when that testimony is later proven to be false, the action is carried out regardless.

Social workers, who were busy taking notes during the mother's testimony, put down their pens when it's the man's turn to speak. This is the kind of thing that happened in the Deep South a hundred years ago, and now, like then, it isn't seen as wrong.

A British barrister told me recently that, in his experience, in 85% of cases where a man is prosecuted for domestic violence, it is actually the female who is the primary abuser. But because this is not seen as wrong, the injustice remains invisible.

The word *nigger* is one of the most powerful words I know, and possibly one of the most dehumanising and crushing words the English language has ever come up with. When I was young, I thought it was just about colour. In reality, the worst forms of prejudice occur when they are invisible, and I've seen enough non-Black people being niggerised to understand that it is also a very good word to describe someone who is less than human.

Men are not only niggers within our legal systems, but within feminist-dominated education and media, young impressionable males are given a clear message: "All you boys, you're all potentially violent and wicked, and you're all potential rapists. All the good things in the world are about females, and all the bad things are down to you." As an Indian who grew up in the Britain of the 1960s, I am poignantly aware of the lasting harm that this kind of thing inflicts.

Steve Beko, an anti-apartheid activist, once said, "The most potent weapon in the hands of the oppressor is the mind of the oppressed." It is as true today as it was then. I believe most people live in a cocktail of delusion for their own comfort so that they don't have to face reality in full.

I don't know what it will take for men to see their chains, but I know when my humanity is being denied. I may be damned for my attitude, but I am under no illusion that I am a nigger, and today it has nothing to do with my colour. I also know that it is up to me whether I simply accept my loss of humanity or not. I don't accept it.

No one should accept it.

There is no word in the English language that comes close to *nigger*. It needs to be used to self-identify with what we are not willing to accept so that we may begin to cast off our chains. What I would like to propose is a variation of this word for use by all males in connection with misandry—NIGGGER—where the additional middle *G* represents gender.

All men need to feel able to say, "Don't nigggerise me!" as a means of retort against misandric bigotry. This is not about colour, but it is about prejudice just the same.

There is no reason not to resist when we have already lost so much by not resisting. The word *niggger* needs to be promoted and accepted by men in the 21st century as a description of our own human worth, or rather the lack of it.

1,400 girls raped in Rotherham, England–and big league feminists don't care?

Ciaran O'Connor · 9 September 2014 · Archived copy · Original

Recently, news broke of widespread child sexual exploitation in the northern English town of Rotherham. An independent inquiry into the abuse, led by Professor Alexis Jay, found that over 1,400 children, mostly White girls, had been repeatedly victimized. Professor Jay wrote: "It is hard to describe the appalling nature of the abuse that child victims suffered…. They were raped by multiple perpetrators, trafficked to other towns and cities in the north of England, abducted, beaten, and intimidated." The abuse had been going on for 16 years, and while it was widely known to the police, child welfare officials, and council leaders, they all chose to look the other way. To date, only five men have been convicted for these crimes. Disturbingly, this appears to be just the tip of the iceberg. Reports claim that similar gangs operate in many other towns and cities in England, in many other European countries, and even in Australia.

You might expect this would be a feminist field day. After all, rape is their favorite and most important issue, the original sin of the male sex, and the primary source of their victim power. So, tipped off by an article by Ian Tuttle in the *National Review*, I took a look to see what they had to say. And what I found was … nothing. Complete and total silence.

As of this writing, Google can find no mention of Rotherham (except for one or two discussion comments) at any of the feminist websites I examined: Feministing, Feministe, Bitch Magazine, Ms. Magazine, Bust, Crunk Feminist Collective, Jezebel, Broadsheet, and The XX Factor. Feminist-friendly news sites including MSNBC, Daily Kos, Think Progress, and Truthout were also completely silent on this topic.

Let's take Feministing as an example. Demonstrating the feminist obsession with rape, there are currently five links to articles discussing rape or sexual assault on the front page of this well-known feminist blog: "The Police Violence We Aren't Talking About," "17 Beliefs About Sexual Assault That Are Totally Wrong," "UNC-Chapel Hill revamps sexual assault policy," "California legislature passes 'yes means yes' bill," and "Why the anti-rape nail polish doesn't work in a nutshell." But no word about 1,400 girls groomed, gang-raped, prostituted, and beaten, repeatedly and over many years. Absolute silence.

What's going on here? Why isn't there a feminist feeding frenzy over a topic with so many lurid details, so many juicy examples of society's violence and indifference to women?

There are two facts that explain their silence. The perpetrators were Pakistani Muslims. And the victims were White.

The Social Justice Warrior Chickens Come Home to Roost

It is easy to understand why officials were reluctant to confront these crimes—they were acting in a political environment in which being accused of being a "racist" or "Islamophobe" could mean the end of one's career. The zealous and ruthless punishment of these thought crimes by the New Totalitarians of the left has created a paralyzing fear throughout the bureaucracies responsible for guarding the well-being of the citizenry. This cult of multiculturalism and its enforcement has been promoted vigorously by the political elite of the left in order to disadvantage their foes on the right. Writing in The PJ Tattler, Mike McNally declares Rotherham: A Quintessentially Liberal Scandal:

> The "grooming" scandals are a direct and inevitable consequence of the left's failed experiment with multiculturalism and mass immigration, and its obsession with political correctness and "diversity." I make no apologies for trotting out this quote again, but a former advisor to Tony Blair, whose New Labour government imposed multiculturalism and political correctness on Britain with religious zeal starting in 1997, has admitted that Labour championed mass immigration, including from Pakistan, in order to "rub the Right's nose in

> diversity."

The nearly universal excuse given by the Rotherham officials who were interviewed was that they were afraid. Afraid not of the gang members themselves, but of the power that their race and religion bestowed upon them in a culture that holds racism to be an unpardonable offense. Even high-level government officials were browbeat into compliance through the fear of being denounced as racist.

Home Office Minister Barbara Roche, who pioneered the open-door policy, wanted to restore her Labour reputation after being attacked by Left-wingers for condemning begging by immigrants as "vile."

The power of this fear is astonishing. Even in America, an ocean and many time zones away, feminists and other Social Justice Warriors dare not discuss the Rotherham rapes because to do so is to invite the punishments of ostracization and defamation, possibly resulting in the complete destruction of their social standing.

State-Sponsored Multiculturalism as a Moral Autoimmune Disorder

A month or so ago I introduced the concept of Moral Autoimmune Disorders (MAIDs), a social strategy employed by free riders to turn cooperators' altruistic punishment defense against themselves. In short, the free riders fool the cooperators into identifying their own group or even themselves as free riders, inducing them to direct their punishments upon themselves rather than the free riders. This gives the free riders free reign to exploit the assets and resources of the cooperators.

The Rotherham rape case provides a vivid example of just how effectively a MAIDs attack can be in suppressing a population's instincts to self-defense. When the political leaders on the left created the cult of multiculturalism to secure their own political advantage, and implemented both the carrot of "diversity" and the stick of "racism" to enforce it, they cast the native population of England as the moral transgressors and fooled the English into seeing themselves as the free riders. So strong is the instinct to punish free riders in the English population that they not only refused to protect themselves but also punished anyone who attempted to do so.

Just consider the protective instincts that had to be suppressed to allow this catastrophe to happen: the protective instinct all humans feel for children; the protective instinct men feel for women; the defensive instinct that groups feel against outsiders; the possessive instinct that men feel for the women of their group against outsider men. These powerful instincts have played an essential role as long as man has walked the earth in protecting each society's self-interest against those who would harm them. And yet, here they are in Rotherham, rendered completely ineffective by this coordinated multicultural MAIDs attack.

And no case of this capitulation to multicultural MAIDs is more astonishing than the feminists', as they have yet another powerful instinct to overcome—the natural fear and revulsion women have to rape amplified and intensified by years of feminist rape indoctrination. Despite all their cultivated outrage and their patriarchy-smashing aggression, these feminists have been rendered deaf, dumb, and blind by gangs of Pakistani rapists and the feminist elites who enabled them. These feminists don't care about the Rotherham rapes because they are too scared—scared to lose their social standing among their New Totalitarian peers.

The moral of this story is clear—those who do not protect and pursue their own interests because of ideology or deception are exploited by those who do.

P.S. In the comments, please refrain from unsupported blanket condemnations of any group, be it defined by ethnicity, religion, or sex, to include Pakistanis and Muslims.

Anita Sarkeesian–and Wikipedia–busted again

Dean Esmay · 9 September 2014 · Archived copy · Original

Despite brazenly disingenuous claims from mainstream media "reporters" (such as The Washington Post's Caitlin Dewey), Wikipedia is overrun by bullying gender ideologues. We already knew this, but here we see it again as the inherently corrupt Wikipedia Feminist Task Force (and its supporters) are shown to be pretty obviously covering for serial liar and con artist Anita Sarkeesian.

As others have noted, the current #GamerGate war has its roots in the mainstream's complete refusal to allow any reasoned skepticism and criticism of Sarkeesian and its tendency to ignore or marginalize every corrupt move she made. The Lace Curtain protected her, just as it protects Zoe Quinn and her friends now, no matter what vile crap she does.

No, he's not an MRA (nor is he required to be), but you should subscribe to Thunderf00t anyway.

We got an e-mail from a Black American left-wing feminist

William Andersson · 9 September 2014 · Archived copy · Original

I think the following e-mail says so much about the situation in Sweden and partly also in the rest of Scandinavia. So I translated it and, with the author's approval, published it on the Swedish AVfM site. But I feel I need to share it with you in America too. So here it is in its original form.

> I live in Frederikshavn, so I'm experiencing firsthand the Scandinavian version of feminism.
>
> Just when I thought I couldn't be anymore shocked about how insane Sweden/Scandinavia is and has gotten, I just saw "The Gender War" last week, and …
>
> I should mention I'm a left-winger and a feminist. But I'm also black, so I already know all too well how insane the white (American) woman's version of feminism is. But I never would have imagined Scandinavia being like this if I had stayed at home in the USA.
>
> I had to marry a Dane, move to Denmark, and help raise a teenage boy for me to really see the true face of this version of feminism, and I'm beyond shocked. It explains why my husband lost custody of his two daughters to a woman who is a borderline psychotic – a woman who can barely take care of herself, let alone two girls.
>
> It explains why all the women in politics and civil services here act the way they do. It explains why a lot of the world sees Scandinavian men as "passive" and "soft". Most of the world missed this (probably deliberately), but it also explains why Anders Behring Breivik's rage in 2011 was far, far more anti-feminist than Islamophobic (though the two issues are actually interconnected).
>
> Unfortunately, it also explained why I had to end a 10-year pen friendship with a Swedish woman – obviously it was over Julian Assange. She couldn't possibly image why the whole world was denigrating the Swedish court system's treatment of this poor man… And it was worth noting that she herself was a manic depressant who suffered from a panic disorder. She even had the nerve to say to me that I was the one who had mental issues, and not her!!!
>
> And it really kills me that there are Americans back home who think that we should emulate Swedish society!!!!!! NO ONE WHO HAS LIVED OUTSIDE OF SCANDINAVIA CAN POSSIBLY IMAGE WHAT LIFE IS REALLY LIKE HERE. Maybe it's because some of them refuse to see the truth and they'd rather prefer to live in their fantasy utopia world than to accept some harsh realities. I don't know.
>
> So I want to let you know that you definitely have a female ally in speaking out about the lies and exaggerations about Scandinavia, and especially about its women. The misandry really has to stop, and it has to be exposed for the harm it's doing to both feminism as well as even civil rights.

That was the first part of her letter. After I replied, and among other things asked if I could publish it, she sent another one.

> Hi
>
> By all means feel free to publish my letter wherever you want, and feel free to use my real name. I have absolutely nothing to hide.
>
> A hearty congratulations for saving your baby girl. I wish that were the case with my husband Thomas, but you know stories like ours usually don't have a happy ending. I didn't realize how bad it was in Sweden until I started doing some digging. That society's fucking disintegrating, but for some reason the Swedish people "seem" to want this to happen. Or am I wrong?????
>
> I lived in Denmark since 2009, but spent some time in Drammen from late 2011 until early 2012. Those two countries aren't too far behind, either.

> I thought Norway had its “wake-up call” with their twin terror attacks, but the narrative to the outside world just HAD to be about theIslamophobia, and NOT about how the Norwegian court system could deliberately avoid exploring ABB’s *[Anders Behring Breivik’s]* childhood by having his (now deceased) mother write a letter to the presiding judges. On its face it’s actually pretty fucking amazing something like that could happen regarding a mass murder trial, where all angles SHOULD be covered. But this IS Scandinavia! I am so, so grateful that Thomas was at least able to save Casper from his ex. He’s 20 now, and on his way to a possible career withMærsk. He very well could have ended up with his mother – He even told me straight up that if that were the case, he definitely would have been one of those kids who got in trouble with the police all the time. Thomas still feels a lot of anger and guilt that he lostZenia and Freia in 2001. He tries to hide his feelings, but I can see the pain. My Danish has become sufficient enough so that I could read transcripts of the kind of questions the child social services asked Casper andZenia. I couldn’t believe how dismissive they were of Casper’s testimony – they were convinced that his father was putting words into his mouth since he as a 7-year-old could clearly articulate his feelings. And it was clear that the social officer was asking “soft” questions toZenia, and didn’t even bother to ask her about her mother’s behavior.Thomas hasn’t seen the girls since 2006. It’s so crazy that we know that his ex lives in the same town as we do, but he would have no idea of what his daughters look like now. Both Thomas and Casper occasionally see the ex around town, and when they make eye contact, she hurries away, as if she were trying to hide or run from something. (I’ve even seen her, though I doubt she knows who I am.)But like you, we have to tread carefully. Thomas has seriously thought about going to the press, but we’re going to move to Canada this year. Once we’ve settled in Vancouver we’ll send our story to either an American or Canadian newspaper, and NOT to a Scandinavian one. We’ve seen how public debate about tough issues and controversial topics has been systematically crushed by the mainstream. We also saw what happened to the British author Michael Booth when he (jokingly!!!!!!!) called Sweden “The China of the North” in his recent book.I try to talk about this in the social media like Facebook, but it gets exhausting and I have to end up boycotting it for days, or even weeks.
>
> I plan to keep up the fight and speak up, because if nobody does, the evil will continue. But I don’t want future generations to suffer because people like me didn’t speak out; Sometimes we have to remember that it’s not always just about us.
>
> Sincerely, Taila Krøyer Frederikshavn, Denmark

Misandry Mermaid and Tumblr feminism's crumbling monopoly

Yuval Levental · 9 September 2014 · Archived copy · Original

Rebloggable propaganda, its slow decline, and the rising Reddit backlash

Tumblr is a well-known online blogging platform, ranked within the top 50 websites in the world. One feature unique to Tumblr is that it allows users to "reblog" posts, meaning users can instantly copy other users' posts on their own blogs and then add their own commentary. This is useful for helping to spread information quickly but is often misused to spread nonsensical social justice propaganda.

One subset of Tumblr is the Tumblr feminist community. With a handful of exceptions, feminist Tumblrs usually present extreme views on gender politics. They portray an overly dualistic world in which all men are evil and hold all the power and all women are innocent and constantly persecuted everywhere all the time.

For the past two years, these blogs virtually held a monopoly on gender issues on the Internet. A good number of these factually incorrect and misandrist posts have had hundreds of thousands of reblogs, and many of these blogs have had tens of thousands of followers. A lot of these posts are either built on strawman assumptions or pasted quotes from random websites. Two major examples, which will be discussed here, are *Misandry Mermaid* and *Stfu Everything* (aka Big Red).

Recently, however, traffic stats have shown that interest in these types of blogs has started to decline significantly, as people are becoming more concerned with learning about the other side of "social justice." One major reason for this is reddit's subreddit TumblrinAction, which was created less than two years ago and has gained over 120,000 subscribers. TumblrinAction is a place where reddit users can submit direct links to or screenshots of social justice Tumblrs, which they can then critique and/or make fun of. Additionally, it has a sister sub named TiAdiscussion, which is used to discuss new social justice ideas in great detail.

Misandry Mermaid

Misandry Mermaid is most likely the last prominent Tumblr feminist today. Several of her posts have had hundreds of thousands of reblogs, and nearly every post she makes instantly gets 100 to 1,000 reblogs. Most of her posts belittle men's issues. Scrolling down, on the right side, there is a link titled "The Misandry Masterpost." This post leads to further posts, such as "On Misandry Being Real and Not Being Real."

This particular post states at the beginning that "For misandry to actually be a real belief system with real consequences, it would need to be an institutionalized practice. There would have to be a centuries-old system in place in which men are treated as inferior to women, by women (as well as men with 'internalized misandry'). And there is no human society in which that is true." However, there were many ways that men were treated as inferiors to women. Men worked the most dangerous jobs in society, such as coal miner and construction worker. In one U.S. study, 93% of deaths on the job involved men, with a *death rate approximately 11 times higher* than women. Yet Tumblr feminists seem never to acknowledge these difficulties without at least making note that they benefit from the work of these men in their everyday lives.

An example of a famous Mermaid post, with almost 40,000 reblogs, states that "The average prison sentence of men who kill their women partners is 2 to 6 years. Women who kill their male partners are sentenced on average to 15 years." The source she gives is not a primary source; the statistic is taken from the webpage of a women's organization committed to fighting domestic violence. According to this site, the primary source was a study done by the National Coalition Against Domestic Violence, back in 1989. This primary source could not be found online.

However, an analysis conducted by the Bureau of Justice Statistics in 1995, using domestic violence cases from 1988, claims that "On average, convicted wives received prison sentences that were about 10 years shorter than what husbands received." Even more important, one should note that their analysis declares that "Wives received

shorter prison sentences than husbands (a 10-year difference, on average) *even when* the comparison is restricted to defendants who were alike in terms of whether or not they were provoked." This analysis is more consistent with what is known about domestic violence sentencing.

Many other Mermaid posts simply rely on strawman arguments and specific situations, such as one that claims women are far more objectified than men, ignoring that men are objectified for their personal successes. Lately, though, her blog traffic as a whole is declining, as people wish to learn more about how men also face sexism.

Stfu Everything (aka Big Red)

Stfu Everything isn't as popular as Misandry Mermaid on Tumblr, but she still has a significant viewership. In real life, she is known as Big Red, famous for arguing with MRAs in Toronto after she helped interrupt a talk hosted by the Canadian Association for Equality (CAFE).

The vast majority of posts on her blog are reblogs about all kinds of social justice issues, which include sexism, of course, but also racism, environmentalism, politics, and so forth. However, many of her most famous posts have been linked to via reddit.

Famous posts include Big Red repeatedly stating that she was innocent for not pulling the fire alarm herself and claiming that any woman against feminism is either a man in disguise or suffering from internalized misogyny. She also claimed once that just because women are represented in an area in high numbers doesn't mean that women have actual power. This obviously ignores the reality that Big Red and her comrades successfully interrupted the men's talk in Toronto.

Viewership on her blog is also declining, though to this day, she was never charged with public disturbance from the Toronto incident.

The reddit Backlash: TumblrinAction

TumblrinAction (TiA) is a community created less that two years ago on reddit that is dedicated to criticizing and making fun of Tumblr "activists." Reddit users either submit direct links or screenshots. However, these activists can have posted on almost any other website online. Because this is supposed to be for entertainment and awareness, overly political posts are strongly discouraged. All kinds of social justice issues are heavily debated there—one, of course, being gender dynamics.

TiA currently has over 120,000 subscribers and has anywhere from 1,000 to 2,000 visitors every 15 minutes, according to the sidebar. This is a very strong number for a reddit sub, which means something because reddit as a whole ranks in the top 50 websites in the world. The top post of all time there has over 6,000 upvotes, which is a screenshot of someone getting overly paranoid about fat hate only to realize that the joke was about a kind of beer. As another example, the fourth most popular post is a screenshot of a person claiming that gay men not dating straight women is a form of "discrimination." What TiA symbolizes is that significant amounts of people are breaking free from traditional social justice paradigms.

The most useful idea to come out of TiA is TiADiscussion. This is the sister sub to TiA, in which users can discuss new social justice ideas in great detail instead of just posting links to Tumblr activists. It is much smaller in size but deeper in nature. One of its prominent posts was written by a sexual misconduct prevention professional, who says that "rape culture" is hyperbolic and that saying "teach men not to rape" lowers the self-esteem of most men, who are far from being rapists. For another example, this post attempts to declassify the misunderstandings MRAs face, written by a teenaged boy who was assaulted by a woman. This sub is also a great place to talk about personal experiences that aren't recognized by standard social justice.

In conclusion, in the past few years, and especially the past few months, more people have undergone an inner transformation when they've realized that both men and women have unique gender-based issues. As a result, in an attempt to seek out that information, it seems that reddit is becoming a greater hub for "social justice"

conversations and that Tumblr social justice is seeing its last days. This is because reddit is mostly male-dominated, so men's issues are given more prominence. TiA will most likely continue to maintain its current standing and continue its massive growth. This is important because as more people in general will be aware of men's issues, struggling men will get the help that they so desperately need.

The top 5 feminist myths of all time

AVfM Video Source · 9 September 2014 · Archived copy · Original

The Factual Feminist returns debunking more lies from The Sisterhood:

Sometimes we get grief for being nice to Dr. Sommers just because she still insists on calling herself a feminist. But we'll take a feminist who values honest evaluation of the facts and argues like a grown-up over the entitled princesses and bullying, name-calling unreasoners any day of the week.

Slippery Rock University's psychology department a horrible place for male teachers?

Jonathan Taylor · 10 September 2014 · Archived copy · Original

Is Slippery Rock University's psychology department a horrible place to be a male teacher? This lawsuit says yes.

Although I usually write about students at my site *A Voice for Male Students*, far be it from me to refrain from covering issues affecting male teachers—especially those brave enough to take a stand against anti-male bias in academia. From Pennsylvania's *Trib Total Media,* we have this recent story:

> A male assistant psychology professor claims in a federal lawsuit filed Thursday that his colleagues in the otherwise all-female psychology department at Slippery Rock University have harassed him because he has complained about bias against men at the university.

Let it be known that we have officially entered into the era of filing lawsuits en masse against universities that demonstrate anti-male bias, particularly concerning male students falsely accused of sexual assault and railroaded off campus.

At first I was interested in learning what kind of bias is alleged in this new lawsuit. Is it simply a few sexist remarks about men made by a few psychology profs, or something else? The article continues:

> The department repeatedly hired female applicants for short-term positions when male applicants were more qualified, the lawsuit says.

We have all heard of affirmative action ("positive" discrimination), where less qualified applicants of an underrepresented group are hired over more qualified applicants of an overrepresented group. The rationalization for such policies is to ensure equal representation (the "equal outcomes" model of "equality").

But this is something very different. Neibauer is claiming that the department preferred less qualified applicants of an overrepresented group on the basis of sex. How did the department respond? According to Neibauer, retaliation:

> Neibauer's protests led to a meeting where the other professors harassed him and forced him to leave, with one of them saying, "Now you know what it's like to be bullied," the lawsuit says.

Ah, is that the characteristic and all-too-predictable "it's our turn to be sexists now" mentality that we have come to know and love in modern academia? You know, the "you go, girl" attitude where what would be characterized as abuse if done by men is celebrated when done by women? Given how often misandry in academia is rationalized, I would hardly be surprised.

But wait, there's more:

> Christopher Neibauer of Butler says in the lawsuit that he's been given less favorable class assignments and excluded from department meetings because of his complaints.

The exclusion from meetings may be one of the stronger points in his case if it can be proven, and especially if the university cannot prove any misconduct or unprofessionalism (a loaded and often abused word in these academic times) on his part.

That's the *Trib Total Media* story. Let's go ahead and get past the fact that many feminists will spin this story as a

misogynistic man who is getting his comeuppance. But then there are some other relevant bits from another article, this time the *Pittsburgh Post-Gazette*, that might contradict that:

> According to the complaint, Mr. Niebauer protested in 2005 when others in the department refused to hire a woman "because she was pregnant."

I would like to hear her side of the story.

> Later he repeatedly protested the hiring of women who were, in his estimation, less qualified than male applicants. He was then subjected to investigations, deprived of lab space and given less desirable class assignments, according to the complaint. He has been unable to advance to full professor, he alleged.

Everyone who has sat behind a teacher's desk long enough knows that—right or wrong—you have to toe the departmental line, and doing otherwise will most like be fatal to your academic career. This is especially true in the humanities at many universities when it comes to anti-male bias.

So who are these colleagues of his in SRU's psychology department? Since it is only fair, I am tagging their names to this post. That way we can increase the visibility of this case whenever people search for them or their department. We can't really expect Title IX coordinators to maintain an effective paper trail on these people, and prospective students and teachers need to have adequate warning of the alleged activity.

So we'll just call that "leveling the playing field." Their names are:

- Jennifer Sanftner (Department Chair)
- Elizabeth Boerger
- Emily Keener
- Catherine J. Massey
- Ann Romanczyk
- Linda Veronie
- Jennifer Willford

Again, SRU's psychology department is—with the exception of Christopher Neibauer—entirely staffed by women. How common is that?

This is a good time for me to pull out my recently developed graph on the top 10 bachelor's degrees conferred by sex. Note how many psychology degrees are awarded overall, what position the degree field holds in the top 10, and what proportion of psychology degree recipients are women:

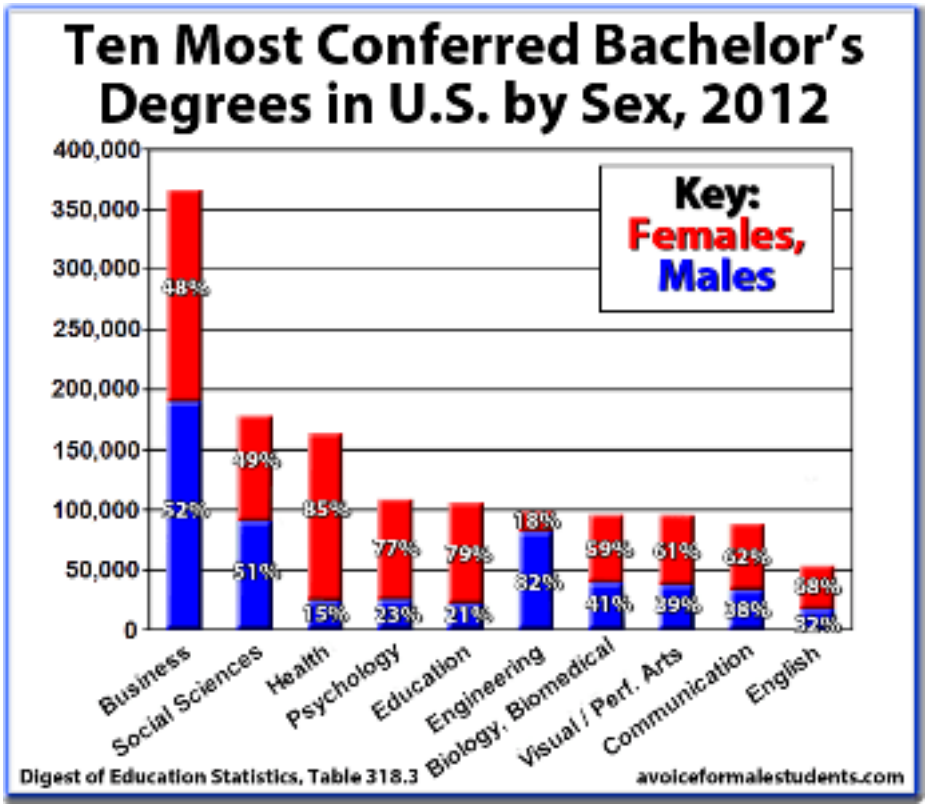

Certainly, some of the over-representation of women in psychology may be due to simple career choices. But is there also a bias against males in the psychology community?

Psychotherapist and men's advocate Tom Golden certainly had quite a bit to say on that subject in his article "MNI—Misandry in Psychological Research." Paul Elam, founder of *A Voice for Men*, has also spoken about anti-male bias as a counselor. Both their accounts are well worth a read.

Let's keep an eye on Christopher Neibauer's case. It will be interesting to see how it plays out.

A version of this article originally appeared on the website *A Voice for Male Students*.

Did feminists really win the vote for women?

Herbert Purdy · 10 September 2014 · Archived copy · Original

Feminists today lay claim to the idea of the noble fight of women for the vote by the suffragettes in the early 20th century, but this is a complete canard that has turned into a meme replicating itself in the general consciousness and getting passed on in endless iterations until it becomes received wisdom.

It is not wisdom.

The stark reality is that half the British men who went to the trenches in France in 1914 didn't have a vote either. Yet they went to almost certain death or the maiming of their young, strong bodies in their hundreds of thousands to defend their country (and their women and children).

Indeed, one of the most shameful things about the suffragettes is that they shamed thousands (possibly tens of thousands) of boys into volunteering by shamelessly and cynically pinning white feathers—a powerful signal of cowardice—on any young man who was not in uniform whilst they themselves were able to indulge in the very freedom these young men were being sent to die for.

That's a rare form of equality, isn't it?

It is also a rare form of chutzpah. Even at that time, women were not really disenfranchised. They had had the right to vote in local politics as much as most men, and they were able to take part in civic affairs too. They could even stand for local political office such as mayors. The suffragettes were not the heroines up at the cutting edge of social change as feminists would have us believe today. They were a group of middle-class activists, widely regarded at the time as troublemakers.

At the beginning of the 20th century, women were neither oppressed nor disenfranchised as claimed by the feminists. There was a lot more going on than this really rather historically challenged claim suggests.

The truth is, women got the vote as part of the development of the *universal* franchise. The Representation of the People Act in 1832 (better known as the "Great Reform Act") instigated the process of reform. Even then, however, only about one in six adult males[1] were given the vote, increasing the proportion of all voters to about 1 in 24,[2] although it did nothing for the interests of working-class people, of both sexes, since voters had to possess property valued annually at £10 in order to qualify, thus excluding six out of seven men from the franchise.[3] The vast majority of men were just as much the victims of this as women.

It is true that the Great Reform Act only enfranchised "male persons," although John Stuart Mill MP, that dedicated social reformer and strong advocate of women, attempted to replace the term "male persons" with just "person" in a second reform bill of 1867 but was defeated by 196 votes to 76[4] in the House of Commons. He was defeated because, in the prevailing social conditions of the time, women's interests were considered to be synonymous with those of their menfolk.

Not only that, but women were elevated by men, society, by the law, and even in the application of the law. Put simply, women were on a pedestal and accorded enormous rights over property as well as being protected legally from civil law in terms of that property, far more than men were. The crusade by the suffragettes took place in the context of women being highly privileged already, and there was little stomach for the fight being stirred up by these extremists.

Married women were insulated from legal liability in a wide range of civil matters. Indeed, they were even protected from the consequences of certain breaches of the criminal law. A woman's husband stood between her and the world, protecting her as men had always done for women under the ancient system of *couverture* that placed enormous burdens on men: burdens they often could not sustain.

That is just the way things were. Society was seeking the best it could, given the prevailing circumstances, and that

meant that women were highly privileged and men were held highly responsible for that privilege. Modern women (and men too, incidentally) find this wholly anachronistic. But that is the way it was.

Another factor in the resistance to Mill's reform was that, by then, feminism was rearing its head on the back of the emerging Marxist/socialist movement. This was known as "The Woman Question" in socialism, and it was feared as a force that could radically change society.

The Great Reform Act was by no means perfect, there was still a long way to go, but it was the first step on the road to a more developed society with equality and universal suffrage—votes for ALL, not just women. It was followed by similar acts in 1867, 1918, and 1928. In 1907, the Qualification of Women (County and Borough Councils) Act was passed that allowed women to be selected for borough and county councils and be elected mayors, and the Representation of the People Act of 1918 extended the parliamentary franchise to all women, as it did to all men.

However, the First Word War had changed everything. As the soldiers returned, millions of them did not have the vote. It had been said, "If they are fit to fight they are fit to vote,"[5] to which the prime minister at the time, Herbert Asquith, responded, "My hon. Friend puts it in a nutshell," and this is the primary reason why the Representation of the People Act of 1918 was passed.

This act widened the franchise enormously and it fairly included women. It increased the overall electorate from about 7.7 million to 21.4 million, and women became 43% of those eligible to vote.[6] To all intents and purposes, they had achieved near parity. However, the age restrictions for voting were different. For men, it was 21 years, and for women, it was 30 years of age, provided some minimal property criteria were met in both cases. I will explain the reason for this in a moment.

Then, in the same year, the Qualification of Women Act 1918 was passed, largely in recognition of women's effort during the war. This provided the right for women to be elected to parliament even if they hadn't reached the age where they could vote. Women were being recognised. They were not being excluded.

But everything had changed. To put it bluntly, there were too few men left in society to allow women the same voting rights as men. Even before the war, in 1911, females outnumbered males in England and Wales by 1.2 million. By 1921, the difference was 1.7 million.[7] A whole generation of men, young men in the flower of their youth, had been wiped out in the trenches of France and Belgium.

To have granted women the vote then would have meant totally unbalancing politics, and society, and that was the main reason why there was resistance to the suffragettes' claims. Discrimination against women had nothing to do with it.

In fact, the suffragettes were a spent force on the fringe of society by then. Most women wanted nothing to do with them. Their outrageous behaviour and civil disorder during a time when Britain was fighting a major war was out of sync with the severity of the times. Indeed, they had to curtail their activities halfway through the war because their stridency and detachment from reality in the context of what was going on was jarring.

When Christabel Pankhurst, and her mother, Emmeline, dissolved their self-styled Women's Social and Political Union in November 1917, Christabel secured the nomination as the coalition's prospective parliamentary candidate for Westminster Abbey Division, but, in the event, no by-election was held until 1921 when the Conservative Party chose their own candidate to represent the coalition. She then left England for America in that year to become an evangelist and prominent member of the Second Adventist movement, writing books on the second coming of Christ. She never married, though she adopted a daughter, Betty, in California, where she died in 1958.

The truth is, the suffragettes were actually a hindrance to the advancement of women's suffrage, not a help.

Nevertheless, the Equal Suffrage/Franchise Act was passed in 1928, finally granting universal suffrage to all citizens. Needless to say, it was passed by men.

The suffragettes did not achieve votes for women: the victory was achieved by men. The fight for women's votes

and equality has not and never has been the sole prerogative of women. The suffragettes only rode on the back of a trend toward equalising society as a whole—and all driven by men of conscience who were adapting to changing times and the development of society.

Contrary to modern thinking, there was no historical male hegemony or conspiratorial patriarchy out to disadvantage women in favour of men. In fact, there has been a long and noble succession of men who fought hard for the betterment of society in which the interests of women were inextricably linked.

Almost a million noble, responsible men laid down their lives between 1914 and 1918 to protect their and their women's way of life.

If people spent only half an hour on Google and Wikipedia, with an open, inquiring mind, not one brainwashed by the feminist propaganda that has been going on for far too long, they would see the degree to which feminism is promulgating a distorted version of history about this issue for its own selfish ends.

People need to wake up to their lying, cajoling, cynical, selfish political ideology, that like all extreme ideologies has no compunction about spreading false propaganda. It is an angry creed.

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3. UK National Archives
4. British Library
5. Hansard. 14 August 1916. Vol. 85 Paragraphs 1447 – 1449 – Mr W. Thorne
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Is dowry law abuse the only issue men face in India?

Virag Dhulia · 10 September 2014 · Archived copy · Original

On July 2, 2014, a nation went berserk after a landmark judgment was passed by the Supreme Court of India directing police not to arrest without following due procedures in dowry cases, and there were reactions coming in from all sides—positive and negative.

Some over-enthusiastic people even went to the extent of thinking that dowry law had been diluted and men could breathe easy as its misuse would now be curbed.

And thus it made me think, "Is dowry law abuse the only issue men face?"

Also, how does one judgment ensure that men won't be arrested under other false charges? In a society where we have a plethora of anti-male laws, such a hope is far-fetched and wrought with imagination.

I recently came across two such instances wherein men have been arrested under sections 107/151 on a complaint of creating a public nuisance without trial or investigation.

The real issue isn't that of section 498A being merely misused. **The real issue is the absence of the concept of men's rights in society**. As a result, men have no dignity in this country, and any man can get arrested on a complaint of a woman even without investigation or due compliance with laws and legal procedures and no one would bat an eyelid.

Section 498A is merely an example of one such law that is being widely and conveniently used to **jail men at will** because of the negative social context created around dowry against men, mainly due to the feminist media spreading lies and misinformation about women's issues.

However, that does not mean that men can be arrested only under section 498A. Because it's not section 498A that's responsible for the arrests of innocent men and the underlying torture and extortion of men therein, but an anti-male social mindset, fueled by misandry (social hatred against men) that validates abuse of men, that is responsible. Owing to which, literally any complaint by a woman against a man can be used as an excuse to arrest the man without following due procedures.

Moreover, there are many other such legal provisions like the Domestic Violence Act, section 125 CrPC, that have covert provisions for arresting men. As we saw above, even petty sections like 107/151 are being used to arrest men, also many times sections 307 and 506B are invoked to get men arrested.

Hence,

1. Section 498A is not the only weapon available to arrest men *sans* evidence, and
2. Arrest is not the only issue that men face, as we see further.

Men also face emotional abuse, financial abuse, verbal abuse, and social abuse in society. And of all these, financial abuse is the one that's paramount. In fact, all other types of abuse are pivoted around financial abuse.

It's always expected of the man to earn money and spend it on others, which means that he must sweat and earn and then spend the earned money on others. Even advertising and media content are flavored with the message of men spending their money on others being a great thing.

In fact, a man who spends money on himself is tagged as non-caring and selfish. The same argument does not hold for a woman. Most working and earning women spend money only on themselves and once again no one bats an eyelid.

And then men who do not wish to do so or cannot do so are very easily tagged as criminals, and their abuse is socially validated. This is a serious issue from a men's rights perspective, more serious than a one-time arrest since the abuse herein is lifelong.

And it is the very mindset from which the concept of alimony and maintenance arises wherein a man has no relief available. Even though he might have been abused to the core in the marriage, still he would be ordered to pay maintenance to his wife by the courts, as the courts also work under the same social mindset of penalizing the man because he is not willing to spend money on his wife. There is no respect for a man's choice here, and this is an issue from a men's rights perspective.

And interestingly, even the government is hitting men on this front. Since there is a lot of hue and cry about dowry law misuse and innocent men getting arrested, the government seems to be offering some mild dilution of arrest law to men, but at the same time it also proposes to widen the definition of dowry and give the woman a choice as to where she wants to file the case. If that is done, it would actually increase problems for men since more false cases would be registered and men would be made to run to remote locations to fight cases.

Moreover, on the maintenance front, still it is men who need to prove that their wives are working and earning rather than the courts using their authority to find out the information. And if a man is unable to find out the employment of his wife, then even if his wife is working, he will be ordered to pay maintenance to her.

Often women dump men in relationships and then trap them in false rape cases. Men, on the other hand, make their best efforts to reconcile the relationship and are also willing to marry the woman, but because the woman is no longer interested in the man or is interested in another man, she would rather trap this innocent man in a false rape case, and his life would then be hung on the gallows, trying to prove himself innocent of a crime he did not commit.

Other than these cases, there are many other forms of abuse that men undergo silently in daily life. And many times it's their own family of men who abuses them. Men are suppressed emotionally by their own families, and this emotional suppression is rarely ever mentioned. It comes out only when men share their pain with someone who listens to them. However, the natal domestic abuse that men undergo is largely unreported, unrecognized, and, of course, unaddressed.

Until the time that this larger social mindset pitted against men changes for the betterment of men, merely stopping automatic arrests or saying misusers will be punished are all paper tigers and promises in the air. Society must stop hating men and must not abuse them.

Editorial note: this item originally appeared on Fight For Justice. –DE

Patriarchy Defense League Alert: Rogue member issuing unauthorized edicts!

AVfM Video Source · 10 September 2014 · Archived copy · Original

Attention all Patriarchs! This is a Red Alert! Token Division Agent 14-9-775-18, code name Alzael, has gone rogue. Repeat, Alzael has gone rogue, apparently attempting a coup by promoting himself without authorization to Overlord status, and openly revealing seemingly unobjectionable instructions to inferior females, but is blatantly revealing specific document numbers and the existence of secret departments such as B.I.M.B.O. As is well known, the first rule of B.I.M.B.O. is that you never talk about B.I.M.B.O. and you certainly do not reveal the contents of top secret training materials by their identification code or even that such training materials exist.

Below is the proof of his treason to the Penis World Order:

Do not be fooled by his seemingly disarming demeanor. He is clearly engaging in Unauthorized Patriarchal Activities, revealing classified documents, and threatening the stability of all that Men of Good Faith hold dear. He is also obviously armed with a butterknife, likely Model #ZQ13, code-named “NutellaNuke.”

Do not approach under any circumstances. Agent Orange has been dispatched to terminate this threat. However, all Patriarchs are authorized to observe the rogue menace from a safe distance.

It should not have to be said, but no females are authorized to view this material.

Young men and gender issues

Josh O'Brien · 10 September 2014 · Archived copy · Original

Popular YouTuber Josh O’Brien gives an overview of young men’s engagement with gender issues.

#Gamergate investigation raises even more questions about corruption in gaming media journalism

AVFM · 10 September 2014 · Archived copy · Original

The following information was retrieved from Pastebin. It is the results of investigative work done in the #GamerGate scandal and is presented as is, with no alterations.

This video by Sargon of Akkad, which you may wish to view before or after reading the report, seems to have spurred the below instigation, and may add some clarity as to its significance; the short of it is that ideology-driven academics wishing to push an agenda appear to have been part of a broad attack on the gaming community to suit the agenda of a small minority of largely-unaccountable activists.

More relevant links in the lowbar to the video

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None of this is an attack on feminists as a whole or any other activists per se, but rather, to shed light on one apparently hidden aspect of this mess.

We at AVFM hopes that spreading this information will be useful in future efforts to clean up the aftermath of #GamerGate. –Eds

1. Work Done By:
2. @codeGrit
3. @Blake_The_Foxx
4. @Synthovine
5. @KainYusanagi
6. @GamerIrrelevant
8. Before going into the details of what was discovered, a few points need to be addressed. The researchers of this information believe that all individuals named below have the right to defend themselves publicly and address any issues raised. It is very likely that some individuals connected to this are not necessarily guilty, but are simply trying to pay the bills and doing as they are told by their employers. We are not looking for people to lose jobs over this. We are simply looking for an explanation. All information contained below is easily viewable by any person who cared to look.
10. SilverString Media was in the limelight over the last few weeks regarding the GamerGate movement over Twitter, within the gaming community, and across the media sphere. SilverString has come out and defended themselves as they have the right to do, but with some hard work and late nights there has been discovered very close links between SilverString, DiGRA, Gamasutra, and numerous other individuals and corporations which exist in academia and the gaming press.
12. By looking at publicly available information across a variety of websites we have found information which indicates a rather intricate network of crooss-connections within the Indie Gaming world and its press. All citations are at the bottom of this document with links to the appropriate pages. In the event that the pages are taken offline, screencaps of those websites and the relevant information have been saved.
14. The biggest player we found in all of this was Gamasutra, but let's start at the top with SilverString Media and work our way down.
16. The first discrepancy is the date of SilverString Media's founding. Their website states that they were founded on January 1, 2013 (or this may just be the foundation of the website), but the LinkedIn page of SilverString notes that the company has existed since 2011 [1] [2]. The key players at SilverString while making these links are Lucas JW Johnson (Founder, CEO, Director of Narrative), Maya Kramer (PR,Programming,Art), Zoya Street (Game Design Historian, Industry Consultant), and a person who is not on their staff page, Andrew Grant

Wilson, whose linked profile shows that he has, in some capacity, worked for or with SilverString Media in the past as a partner (Writer, Narrative Designer, Experimental Game Artist, Architect) [3].

18. While not of terrible importance, it should be noted that Andrew Wilson and Lucas Johnson both attended the University of British Colombia, though no connection has been made beyond that.

20. The next issue to address is a rather notable DiGRA panel from a conference in 2014. The notable names at this panel at DiGRA 2014 are Mia Consalvo, Adrienne Shaw, Zoya Street, and Andrew Grant Wilson [4]. Mia Consalvo has been the President of DiGRA's executive board since 2012 [27a,b].The DiGRA panel addresses the movement of the DiGRA ideology from simply existing within academia to within the industry itself, that industry being video games. Zoya Street and Andrew Grant Wilson were on this panel to offer suggestions on the appropriate way to do this and are directly related to SilverString Media [5]. However, it's important to note these connections and remember these names. Adrienne Shaw will show up again later along with Mia Consalvo.

22. We'll slightly diverge here with a link that seems relatively benign at first glance. This connection will lead to more as we progress.

24. SilverString Media is a backer of the Patreon "Critical Distance", started on March 5, 2014 by Kris Ligman, the News editor at Gamasutra.com. Notable backers of Critical Distance's Patreon [6] are:

25. – SilverString Media – since June 13, 2014

26. -Jenn Frank – of Guardian fame

27. -Akira Thompson – Indiecade Gamemaker Relations

28. -Vlambeer – of which one member is Rami Ismail, a writer whose work has been republished on Polygon from his blog

29. -Ben Kuchera – writer at Polygon

30. -Brenden Keogh – writer at Polygon, Gamasutra, Ars Techina and Critical Damage (blog for Critical Distance)

32. Now we're going to take a look at the list of important names found who back Mattie Brice's Patreon campaign for "Death to Video Games" [7]:

33. -Maya Kramer – SilverString Media PR

34. -Jenn Frank – Of the Guardian

35. -Akira Thompson – Indiecade Gamemaker Relations

36. -Anthony Burch – Borderlands Writer

37. -Anna Anthropy – Indie Game Developer who has lived with Patricia Hernandez (writer at Kotaku) in the past

38. -Ben Kuchera – writer at Polygon

39. -Brendan Keogh — writer at Polygon, Gamasutra, Ars Techina and ritical Damage

40. -Phillip Kollar – Reviews editor at Polygon

42. Alright, now that we've got those names and connections out of the way, we get to get to the interesting bits and begin connecting the dots. The information already listed shows an intricate web of fund raising between staff at various gaming media sites across the web.

44. The next piece of evidence is Kris Ligman's (News editor and blogger at Gamasutra) Google+ page where upon we found a chat log dating back to December 2011 [8].

46. Kris Ligman

47. Shared publicly – Dec 9, 2011

49. We're here! We're queer! We play games!

51. So yeah. Over on The Twitters we (as in yours truly, +Ian Miles Cheong, +Brendan Keogh, +Rowan Kaiser,

+Mattie Brice and +Annie Dennisdóttir Wright) started discussing our various attempts to undermine the heteronormative hegemony. And now we continue it where we don't have wordcaps.

53. The people mentioned who initially participated in the conversation are:
54. -Ian Miles Cheong – ex-moderator at Reddit outed for promoting his own websites and various others
55. -Mattie Brice – who has her own Patreon "Death to Video Games"
56. -Brendan Keogh
57. -Rowan Kaiser
58. -Annie Dennisdóttir Wright
60. Later participants in the chat are:
61. -Patricia Hernandez
62. -Ben Abraham
63. -Karl Parakenings
64. -Craig Bamford
65. -Nick Lalone
66. -William Huber
67. -Tiffany Nevin
69. The entirety of the conversation can be found at the attached file [9]. When comparing the leading message posted by Kris Ligman and the "Intent and Ideology" page (written on September 1, 2014 by Lucas JW Johnson in response to the accustions), which is linked to from the SilverString Media homepage [26], it appears clear that the individuals in the Google+ log and SilverString Media have the same motives for making a presence in the Indie Gaming world.
71. We attempted to look further back to the origination of the conversation on Twitter, but Kris Ligman's Twitter page has all information blocked to non-confirmed followers [10].
73. Another interesting connection to make is that Kris Ligman, the creator of Critical Distance's Patreon, has spoken at Critical Proximity [11], which is an informal conference put together by Zoya Street, who works at SilverString Media. Mattie Brice (Moderator, Critical Distance Confab) also works with Critical Distance. Remember that SilverString media financially supports Critical Distance through Patreon since June 13, 2014.
75. The important person here outside of Kris Ligman is Zoya Street, who will lead us into our next bit. Zoya Street, as mentioned at the top of this piece spoke at the DiGRA conference on a panel with Adrienne Shaw and Mia Consalvo. As a quick aside, Mattie Brice, Adrienne Shaw, and Anna Anthropy have spoken at QGCon 2013, with Mattie Brice leading in with the keynote [12a,b].
77. At the DiGRA panel, many different words were used in approaching what the panel was actually about. It's difficult to put into layman's terms, so here is a single except from the transcript spoken by Adrienne Shaw which explains the main topic of the panel rather clearly:
79. Line 64 of the file:
80. Adrienne: Why do we see such tension between academics and game designers? less of an issue with indies, but there are always some people in industry that have similar questions until industrial logic takes over later and how can we better intervene in industrial logics to disturb that process. How can academics bridge the gap to the industry audience to help them do different work? How can we disrupt the capitalist norms that facilitate this?
82. And to explain the difficulties this ideology is having in academia, Line 80 from the same file:
83. Aaron: Peer review and publishing models. The corruption of the peer review system is problematic. The reliance of peer review to get tenure and a job impacts us and slows us down.

85. At this point it seems as though the individuals speaking on this panel are having difficulties with the “corrupted peer review” (as stated by “Aaron”) system used within academia and wish to move into the industry itself.

87. We’re concerned due to the content of the transcript and the evidence pointing to possible collusion within the peer review system that grants given to papers published under this process, though not this paper specifically as it is merely being used as an example to show that their papers are recieving grants for funding, might be improperly used, and perhaps should be looked into. Here is an article written for DiGRA by Emma Westecott which explicitly states that the project was funded by a research grant [28a,b].

89. So let’s look at how academia’s peer review system functions:

91. First Person Scholar is a peer-review site which offers timely constructive feedback on the articles they publish. On their site is a page where a Board of Discussants is listed [13a,b]. The notable names on that list are Mia Consalvo, Adrienne Shaw, and Gerald Voorhees.

93. Gerald Voorhees wrote an article titled Identification or Desire: Taking the Player-Avatar Relationship to the Next Level [14a]. The contents of this article are not important, however at the bottom of this article, Adrienne Shaw is listed as a Discussant [14b]. Below the Discussant comments, a series of articles cited are listed. Amongst these articles are writings by Mia Consalvo, Adrienne Shaw, and the author of the article, Gerald Voorhees [14c].

95. With this we see that the author and the discussant of the articles noted are citing each other to establish a justification for the publication of the article. With this we can infer that the authors of these papers are probably colluding together to legitimize the content of their published papers within academia as discussed at the DiGRA panel.

97. It’s important to remember that Mia Consalvo spoke on the DiGRA panel alongside Adrienne Shaw and Zoya Street, and Street founded Critical Proximity, an informal discussion panel about games. We already know about Zoya’s link to Silverstring and their support of Critical Distance through Patreon.

99. There are a few more connections to be made that are interesting related to First Person Scholar. First Person Scholar is a program founded by the Games Institute at the University of Waterloo [15]. By navigating to their page we can find that they have also founded the program GIJanes (Games Institute Janes). The interesting link here is that by browsing through their articles, one by writer elisevist in June of 2013, we can see a screencap of a twitter conversation between Lucas JW Johnson of SilverString Media [16].

101. Let’s take a step back after making this connection and look again at Critical Distance and their mission statement page, where they list numerous contributors of content and associates. We’ve already stated that Mattie Brice and Kris Ligman are contributors to Critical Distance. In addition to this there are some more important names: Alan Williamson, Ben Abraham, and Ian Mills Cheong [17].

103. There are two people of note here since Ian Mills Cheong has already been briefly spoken upon, Alan Williamson, and Ben Abraham.

105. Why is Ben Abraham important? Well, Ben Abraham was involved on the Google+ chat on Kris Lignam’s page which is benign enough. However, on Ben Abraham’s blog, he makes note that he attended and spoke during a panel at DiGRA’s Australian chapter hosted by Dan Golding [23]. Another speaker during the panel was Ben Keogh.

106. At 2:08 in the recording, Golding admits that there are, “some juicy conflicts of interests, which I guess I’ll admit to as we go through them.” [24]

107. It is also worth noting that Benjamin Abraham is the registrar of Critical Distance [29].

109. We’ve already addressed who Ben Keogh has written articles for, so we’ll quickly mention that Ben Abraham has also blogged at Gamasutra in the past [25].

111. Why is Alan Williamson important? Well, in the about page he is associated with 5 out of 10 Magazine,

where we find even more links in this whole debacle.

113. Alan Williamson is Editor-in-Chief at 5 out of 10 Magazine. [18a]
114. Leigh Alexander is a contributor, and also the editor-at-large of Gamasutra [18b]
115. Brendan Keogh is a contributor [18e]
116. Kris Ligman is a contributor [18d]
117. Zoya Street is a contributor [18c]
119. So let's get to the wrapping up of all of this. It goes back to Kris Ligman, the News editor at Gamasutra, who is supported directly by SilverString, but the links to Gamasutra and their involvement do not quite end there [19].
121. I promise we're almost done.
123. We're going to quickly look at a few articles from Gamasutra surrounding GDC that we believe are worth nothing. The first article written on March 14, 2014 by Simon Carless talks about press-related things at GDC [20]. The first thing to note here is that Simon states that GDC is owned and ran by Gamasutra's parent company, UBM Tech Game Network, but the important thing is in the third paragraph where Simon states that press access at GDC is invite only.
125. They have complete control over the press.
127. The second article of note is audio coverage of a gathering at GDC 2014 on the night of March 17, 2014 titled One Life Left [21]. The two people of note who are involved in this production are Leigh Alexander of Gamasutra and FiveOutOfTen and Rami Ismail, part of Vlambeer who is donating to Kris Ligman's Critical Distance Patreon, and also has had his writing republished on Polygon from his blog. The closest article of note that Rami authored, which was republished on Polygon from his blog, was two weeks after this audio recording, where the topic of the failed Game Jam was covered [22].
129. The connections found in this research run deep, but it is likely we have only scratched the surface. There are many more connections that we have made, but simply are too tired to pursue because we believe that what is contained within this document is more than enough. We are tired and we would like an explanation.
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Added by AVFM staff:

[image]
Click to enlarge.

Solange Knowles, Ray Rice: Compare & Contrast

Mumia Ali · 11 September 2014 · Archived copy · Original

> *"The Feminine Imperative is the pressure on society to accommodate women's mating goals: first by maximizing their mate choice; and secondly by securing provision and protection for women and their children. The latter element of the Feminine Imperative is the Female Privilege to Care. Whenever an offense can only be conceptualized in terms of harm to women, the Female Privilege to Care is manifest."*
>
> -Ciaran O'Connor, "DNC Chair Debbie Wasserman Schultz: Politicizing the False Accusation Culture", Wed, Sep 10, 2014

By now, you all have seen, probably ad nauseam at this point, the "rest of the story" video footage of (now) former NFL Pro-Bowl running back Ray Rice literally knocking out his then-fiance' and now wife, Janay Palmer-Rice, in an elevator on Valentine's Day weekend earlier this year. On the off-chance you haven't, here it is:

The pearl-clutching, righteous-indignation tsunami response on the part of those who partake of the blogosphere and attendant social media was to be expected, as was the CYAness of the NFL and Baltimore Ravens franchise in throwing Mr. Rice under the bus – this, despite the fact that his wife, Mrs. Palmer-Rice, has registered her great discontent at how her hubbie has been treated by the NFL and TMZ, the "news" organization that released the footage to the general public on Monday.

Astute watchers of current events will have noticed, however, that another event that took place on an elevator, the smoking gun footage of which was also released by TMZ and which also took place earlier this year, was treated in a completely different manner than the current Rice issue is being handled. In that instance, Ms. Solange Knowles, kid sister to pop icon Beyonce' Knowles, viciously attacked Bey's hubbie, rap mogul Jay-Z, barely restrained by a burly bodyguard. Right there on the tape, we see Solange trying to kick Jay-Z, throw punches and the like, while he remained cool and calm, and even tried to restrain Ms. Knowles, again, assisted by the aforementioned burly bodyguard.

While Mr. Rice's career, for the time being at least, lay in tatters, Ms. Knowles not only didn't get so much as a slap on the wrist for her clearly violent actions, there were people who openly speculated what Jigga "could have done" to PROVOKE such a visceral response on the part of Solange – the same people, in fact, who now ride high in their saddles, finger-wagging at Mr. Rice. Clearly, suggesting that a Woman could provoke a beatdown is worthy of being censured, even being fired; but suggesting that a Man could have provoked a Woman into going into full-on Mighty Joe Young mode, well, that's perfectly A-OK.

For anyone out there who agrees with the punishment Mr. Rice has received for his actions on that fateful winter night earlier this year, **you are a stompdown hypocrite with a capital "H" if you do not also support the full-on blacklisting of Ms. Solange Knowles from the music and entertainment business** – but, of course, like Ms. Mary J. Blige before her, Ms. Knowles will go on with her life as if nothing had ever happened, continuing to ply her trade as a singer/entertainer, making a nice bit of coin for herself. Because, only Women count when it comes to domestic violence or spousal abuse.

In a previous post written last week, I argued that what Feminism boils down to in our time is "Who, Whom?" – not universal principles of justice, but rather, Identity Politics writ large, fostered by Special Interest Groups who have a terribly big axe to grind. This is why one couldn't hear a mumbling word from all the supposed "activists" out there on the Feminists' side of the aisle when Solange went Park Ape on Mr. Carter – because, again, domestic violence is an issue that is only for Women to be cared about.

One final point:

In a previous post I wrote barely a month ago, "Stephen A. Smith Was Right"*, I made the case that the Black

community has a much more marked and acute situation when it came to domestic and spousal abuse, **namely due to the fact that Black Women, far and away moreso than Women of America's other ethnicities and races, were far more likely to "jump bad," initiate aggression, and even seriously hurt and maim their male partners.** I discussed a previous incident involving a (Black male) NFL player who was indeed harmed in this manner by his (Black female) partner, and which nary a peep was said about it in the media or among the SJWs in the blogosphere/social mediascape. "Who, Whom?" strikes again.

What the Rice situation proves is that far too often it is **BOTH** the Man **AND** the Woman who are at fault, often with the latter party escalating things to a point of no return. Black Women have imbibed so much of the Feminist Dogma that they don't know, and often do not care, that such ideologies are literally dangerous – as Ms. Palmer found out the hard way back when. Nevertheless, far too many Black Women feel that it is perfectly alright for them to routinely violate the personal boundaries and space(s) of their male partners – and then want to play the role of Damsel in Distress, flopping all over the Fainting Couch when they literally get popped for it.

Until or unless society at large finally admits to itself that Women, in this case but in no way solely limited to Black, have the same capacity for aggression and downright mean-spiritedness that Men, regardless of color, do, and visit these behaviors most vividly onto those closest around them routinely in our time, there will be and can be no meaningful resolution when it comes to domestic and spousal abuse – all that will result is more of the same faux-righteous indignation, proffering of sacrificial lambs, and "Who, Whom?"ism on the part of the Feminist Lobby – White and Black.

In the end, everyone loses.

*It is interesting to note indeed, that while Mr. Smith was fired from his job for saying what has been long been known to be true in the Black community and that which Ms. Palmer-Rice has said herself in terms of playing a role in the events that took place in that elevator, Ms. Whoopie Goldberg wasn't fired for saying the same thing Mr. Smith said and then taking it a few steps further – more proof of "Who, Whom?"ism in "A Woman's Nation". Deep!

Title image "RayRice27" by Keith Allison – . Licensed under Creative Commons Attribution-Share Alike 2.0 via Wikimedia Commons.

Gender elitism from the Elite Daily

Sage Gerard (Victor Zen) · 11 September 2014 · Archived copy · Original

Lauren Martin is a writer for *Elite Daily*, and she wrote a beautifully condescending piece on why women should ask men out. There is apparently a lack of appropriate suitors for single women. Lauren's explanation is not that there is culture of fear and mistrust perpetuated by years of gynocentric diatribe, but that men are a bunch of pussies.

> We're dealing with a new breed of men here and it's not the kind we grew up dreaming about. It's the want-what-I-want-but-don't-know-how-to-get-it type; it's the sweet and cuddly mama's boys who grow up terrified of making the first move; it's the guys who have so much to say but don't know how to say it.
>
> Now, the unfortunate paradox for a woman is that she must be the chased *and* the chaser. She must be the target *and* the shooter. She must play coy *and* simultaneously pursue him.[…] Yet again, women are left to do all the work. We're left playing both sides of the game because they've simply forgotten how to play.

This is the kind of perspective that can only be developed if your moral compass is strapped to a magnet. If your entire perspective on the dating scene has no inclusion for the perspective of the "breed" you don't like, then, I don't know, start a farm for purebreds? Seems like you'd be perfectly content locking up the 1990s Pierce Brosnans in stables for future resale.

> It stems from a number of factors, but most prominently from the fact that men don't know what the hell they want from us. They want the virgin and the whore. The want the slut and the good girl. They want the girl who's hard to get, but they don't know how to get her.

No, men want trust. Other perks such as emotional stability, intelligence, and a rockin' body are factors that are weighed. And if any of those things are deal-breakers to some guys, then that's up to them. Don't like what a guy wants? Don't date him.

There are men on the dating scene in a state of confusion because gendered communication is a minefield that can result in slanderous allegations of sexual assault, or worse. If a man is too up front with his desire, he will be cast as creepy or even dangerous. But if he's too withdrawn, he's a pussy who is making women do all of the work?

How many people ask you out, Lauren? I can't help but imagine that the men willing to ask you out after reading your article are, ironically, pussies. It takes a man with no self-esteem to read your article and then come to you for validation.

> Because they don't know what they want, they end up chasing nothing. It's the dilemma of the overcrowded buffet. There are too many options so they choose an empty plate … or something they don't even like to begin with.

You just described *life,* Socrates. Are you suggesting that you possess god-like powers of deduction that made you not only know exactly what you want from love and life but also gave you the capacity to never be disappointed with whatever you get? After writing about how disappointed you are in men? You're beyond pretending that you've reached the Nirvana of the dating scene.

> This leaves women making all the moves. We must tell them what they want if we're to get anywhere close to the goals we had for ourselves. But it will never be as we fully imagined because, in our dreams, men weren't timid or scared little boys; in our dreams, men are the ones with the balls to ask us out.

Lauren, if you projected any harder, you could play movies. No, you need to tell men what *you* want. I'm not talking about writing snarky editorials, I'm talking about saying what you expect to a man's face. When men are confronted with something other than a nebula of conflicting preferences, you can trust them to make a clear decision.

For example, I refuse to get too close to anyone who thinks I can't be trusted with my own thoughts. This is one of many reasons why we would never date.

Keep a log of the kind of men who stick around you, and perhaps reflect on how your words influence your social standing.

Oh, shoot. There I go victim-blaming again.

> They'll never admit it, but you scare the hell out of them.[…] Men are shy, timid and scared sh*tless of any woman with half a brain.

Actually, this is completely true. Men are scared of women with half a brain because they prefer women with whole brains. The women with whole brains have empathy, compassion, and a capacity to reason. The women with half a brain end up writing for *Elite Daily*.

> It's said that the male ego is as fragile as a woman's heart and unfortunately for women, men won't take the chance of letting it shatter. While women willingly put themselves out there, men stand back, scared of the tiniest bruise on their overinflated self-image.

Almost. Men are scared of the massive beatdown that can be inflicted by other men and the state if a woman expresses a little discomfort. Do you know what that environment can do?

> We must put ourselves out there and risk rejection. Because if we don't do it, bars will soon be exactly like those middle school dances: boys on one side, girls on the other.

It's already like that, and it's precisely because women have been valued to the point where the cost for a relationship is prohibitive. Congratulations, you gave another reason for men to be on strike.

> Why are men like this? Well, for years they've been raised by their mamas, the women who told them they were the best thing God created on this earth. For years, they've been given everything on a silver platter — up until the end of college when they were picking up women who just threw up their jungle juice.

Look at the statistics for the number of boys abused by single mothers, and you'll have an idea of how many men you just pissed off.

> Of course, some mothers have raised great men. This isn't to discredit the generation of mothers before us who raised the myriad of young men we're dealing with today. But for the select few who didn't teach them how to properly court a woman, well, shame on you.

Yeah, shame those moms because moms are supposed to give single women quality cock.

But honestly, what the hell is wrong with you?

> Men, on the other hand, always seem to be waiting for something better. In the age of Facebook and Instagram, there's this constant filtered delusion that a hotter girl sits just an inbox away.

Type "huge bulging Bugles" into Google image search and tell me with a straight face that sexually active women

don't sneak peeks at the results from time to time.

> In a sad, but not all that surprising, report by Nickelodeon UK, men are 11 years behind women in maturity. While women reach maturation by 32, men aren't fully matured until 43. While this study garnered much attention, women everywhere were less than surprised. *Didn't we already know this?*

Did you just cite Nickelodeon?

> We're dating less and thus, marrying less. And the downfall picks up speed with every failed attempt to ask a woman out.

No, the downfall picks up speed when more men realize they are worth something.

All your talk and I see that you write no reason for why you deserve love from a man.

Thank you, Lauren, for your typographical depiction of lipstick-streaked vomit. I hope your less significant other finds joy in being the ottoman for your throne, right before you sell him on Craigslist after dropping too many Cheetos crumbs down his butt crack, you lunatic.

Dog ‘n Cat Comics

Martin Domig · 11 September 2014 · Archived copy · Original

Editorial note: We don’t often publish comics, but when Martin Domig sent these our way, we liked them too much not to share them. –DE

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Paul Elam interviewed by Doc Thompson on Domestic Violence

AVfM Video Source · 12 September 2014 · Archived copy · Original

Paul Elam recently had an interesting interview with Doc Thompson on The Blaze regarding widespread lies and corruption surrounding intimate partner violence. We thought you would enjoy hearing it.

The view of Ray Rice and his family no one wants to hear

AVfM Video Source · 13 September 2014 · Archived copy · Original

The General, as usual, is a fount of common sense that Social Justice Warriors and White Knights don't want to hear:

You may want to subscribe to The General.

The unrealistic expectations men face and the manifestation of eating disorders

Laura Rodgers · 13 September 2014 · Archived copy · Original

The pressure our society puts on women to be slim and the link between this and the manifestation of eating disorders as a result is becoming increasingly apparent. However, the negative impact that societal ideals have on men is often overlooked. With 10% of eating disorder sufferers being male and even more predicted to be going unreported, investigating the effect of the pressure put on men to be lean, large, and muscular is becoming more and more important.

The Pressure to Be Perfect

Society's image of the ideal male physique is low in fat, high in muscle, and generally broad. However, short of surgery, for many, achieving this is almost impossible. Those who believe it is possible will often turn to drastic methods to achieve this. For example, compulsive over-exercising to shred body fat and increase muscle mass can be very common in men, as, on the surface, this seems like a logical way of achieving their perfect body.

It's thought that anorexia in men is more common than statistics suggest due to misconceptions and misinformation. Many believe anorexia to be an eating disorder where you simply starve yourself and refuse to eat, which is why many men who in generally have higher basal metabolic rates (BMRs) and therefore need a higher amount of food find it hard to empathize. However, anorexia is typically characterized by restrictive eating, not necessarily constant fasting. An average male could be consuming a thousand calories a day, but this would still be restrictive and the obsession with food and weight is what makes the disorder, not the exact amount you're eating. This misconception is likely to be why many men who suffer from anorexia don't believe they are and don't seek help.

Similarly, bulimic men tend to turn to over-exercising in order to burn the calories consumed during a binge, rather than self-induced vomiting or laxative abuse. Because this method of purging is less violent and more "healthy" by society's standards, it's not typically viewed by men as a problem and definitely not as an eating disorder.

These eating disorders in men carry the same health risks as eating disorders in women. However, in many ways, they can be worse due to the shame that surrounds them and the fact that many men don't view themselves as "sick enough" to get help. The disorder will therefore become worse. To prevent this, treatment in the form of therapy is needed in order to improve self-esteem and rationalize fears when it comes to food and weight.

Finding the Best Anorexia, Bulimia, and Eating Disorder Treatment for Men

Treatment options are varied, ranging from intensive inpatient programs to support groups and nutrition counseling.

Anorexia, bulimia, and other eating disorders are generally viewed by society as women's illnesses, but a large number of men also suffer from these harmful disorders. According to the National Eating Disorders Association (NEDA), 10 million men in the United States will suffer from an eating disorder at some point in their lives, and 10% of all eating disorder sufferers who receive help from mental health professionals are male.

Although some men feel embarrassed or reluctant to get help, finding an appropriate treatment option is absolutely essential. Treatment options are varied, ranging from intensive inpatient programs to support groups and nutrition counseling. Use these facts and figures to find the best eating disorder treatment for your situation.

Do Men Need Treatment for Eating Disorders?

No matter how strong men feel, their eating disorders are just as dangerous as those that impact women. Psychologists agree that men's eating disorders are generally indistinguishable from women's eating disorders in a clinical sense.

Eating disorders have the highest mortality rate of any mental illness, as stated in the *American Journal of Psychiatry*; however, according to the *International Journal of Eating Disorder*s, only 1 in 10 sufferers of either

gender receives treatment. No matter how severe the condition, those suffering from binge eating disorder, anorexia, bulimia, or any other eating disorder need to seek some type of support or treatment.

The Benefits of Inpatient Treatment Programs

Although outpatient programs and support groups are helpful treatment options, an adult inpatient program provides the most intensive treatment regimen, including a structured, supportive recovery environment, psychotherapy, life skills counseling, and controlled therapeutic meals. Eating disorder facilities generally offer full-time, qualified staff members who include psychiatrists, psychologists and registered dieticians.

Additionally, inpatient programs help patients who need medical assistance, providing nurses who monitor vital signs and administer nasogastric feeding to supplement the patient's diet, if necessary. After undergoing an inpatient program, individuals generally receive help developing an aftercare plan to keep them on the right track.

The Benefits of Intensive Outpatient Programs

Individuals who are not in immediate medical danger and do not require partial hospitalization have the option of undergoing an intensive outpatient program (IOP), allowing them to receive treatment discretely. Most IOP programs take place several hours per day on a few chosen days of the week. Flexible schedules allow patients to begin recovering without sacrificing work, school, or other daily activities. IOD programs generally include psychotherapy, nutritional education, and skills-based eating disorder support groups.

Eating Disorder Support Groups and Therapy Groups for Men

Men suffering from eating disorders of every type and severity benefit from therapy groups and support groups, which are professionally facilitated groups that give sufferers a chance to share their thoughts and fears while benefiting from the eating disorder stories of their peers. These are often held during the evening at hospitals and treatment centers, and some eating disorder facilities offer therapy groups specifically for men.

Open groups are support groups that allow individuals to drop in without pre-registering, providing a great option for those who are not ready to fully commit but who want to explore the experience. Friends and family support groups are offered by many facilities as well. Online support groups are offered by organizations such as Mentor Connect and the National Association for Males With Eating Disorders on their websites.

Nutritional Counseling and Fitness Retraining

Services such as nutritional counseling and fitness retraining offered by many eating disorder treatment centers keep patients on the continued path to recovery by instilling essential skills. Nutritional counseling aims to stabilize the patient's nutrition before helping him develop healthy beliefs and habits concerning food. A trained professional helps each patient to develop a personalized meal plan. When necessary, patients receive nutrition prescriptions to help them balance electrolytes, stabilize weight, or reverse malnutrition.

Fitness retraining programs help eating disorder sufferers who exercise excessively, which is particularly common with anorexia nervosa. Fitness retraining assists sufferers in developing a healthy relationship with exercise. In these types of sessions, patients challenge popular media views concerning fitness and develop a healthy exercise regimen tailored to their needs.

Is a Dual-Diagnosis Treatment Center Right for You?

A dual-diagnosis treatment center aims to treat both an addiction and an underlying mental illness. According to the *American Journal of Psychiatry*, 50% of all individuals with eating disorders meet the criteria for clinical depression. An underlying mental illness is sometimes the cause of an eating disorder, but oftentimes the dual conditions simply result from the same environmental and social factors. Dual-diagnosis centers commonly use therapy, behavioral management programs, and medication to treat an eating disorder and associated mental illness. A good dual-diagnosis program uses an integrated approach, developing a unique treatment regime for each individual patient.

Finding an Eating Disorder Treatment Center Near You

You normally do not need to travel far to find a good treatment center, as they are offered in most major US cities. Faith-based treatment centers are a promising option for religious individuals. If there are no dedicated eating disorder facilities in your area, search for eating disorder programs at hospitals, mental health centers, and substance abuse centers. The website of the National Association of Anorexia Nervosa and Associated Disorders provides a search tool that lets you find treatment centers by state.

It's time to stop blaming soldiers

Hopeland Cash · 13 September 2014 · Archived copy · Original

Throughout human history, wars have ravaged cities and civilizations, razing whole communities and ending countless lives. Whether you support your nation's troops or believe there is no such thing as a just war, one thing everyone can agree on is that dying on the battlefield is a tragic, sometimes sudden but often horrible fate. Whether by the thrust of a pike or the burning shrapnel of an IED, innumerable soldiers have died for causes of their own and of others.

Many thinkers have posited that war is inevitable, inseparable from human civilization, but most people would agree that war has no place in an ideal world. Utopian thinking is by definition a pipe dream, but it helps us focus on admirable goals. One such goal is a world without war and violence.

Until we can achieve that, war will remain an unfortunate fact. All we can do is reduce its incidence to the minimum and ensure that when war does occur, the people responsible are brought to justice. However, there is an invisible barrier to our efforts to protect soldiers from harm: victim-blaming.

Since the earliest days of war, soldiers have been blamed for their own injuries and death. How? Yes, soldiers are held responsible for their own actions, as any adult would be when entering a potentially dangerous situation. More important, though, is what we do to alleviate their danger: we hold them responsible for their own safety. Everyday we continue to develop new equipment that we expect soldiers to use to protect themselves. The flak jacket dates as far back as the American Civil War, designed to protect soldiers from shrapnel and eventually evolving into the modern bulletproof vest.

This is a blatant example of victim-blaming battlefield-fatality culture: social attitudes and practices working to trivialize war violence, making violence against soldiers seem normal, and shifting responsibility from the enemy to the injured soldier.

Soldiers going into battle are told to remember their helmets, their armor, their vests, and this reinforces battlefield-fatality culture, making soldiers responsible for the violence about to be committed against them. Bomb detectors, radiation monitors, radar, surveillance support, tactical intelligence, and armored vehicles all contribute, putting the onus on the victimized soldier.

This inevitably leads to victim-blaming: You were shot? Well, was your body armor on straight? And a mine took off your foot? Guess you should've swept better.

Step out of the bunker without a helmet and you are just *asking* for a headshot with how you're dressed.

All this "protection" and "self-defense" and "basic combat tactics" normalizes violence against soldiers by making them the target of blame. Instead, we should be blaming the people responsible: enemy combatants. Our troops shouldn't have to wear body armor and drive in tanks and walk across the base at night clutching their dog tags between their fingers to use as a weapon if an assailant comes. The problem is battlefield-fatality culture. It makes our enemies feel entitled to shoot at our soldiers' bodies. This runs deep in all societies, making us doubt injured soldiers, question whether they did everything they could to protect themselves, and fail to justly prosecute assailants. After all, militants will be militants.

What next? Nail polish that changes color in the presence of concealed explosives?

Mishoplitist!

Don't be *that* enemy combatant. It is time we end PTSD apologia and stop battlefield-fatality culture.

Teach the enemy not to shoot!

Editorial note: As is often the case, critics of the Men's Human Rights Movement seem to require a satire notice. So yes, people, this is satire. —DE

Men Going Their Own Way vs. Islam part 2: It crawls, it creeps, it eats you alive!

AVfM Video Source · 14 September 2014 · Archived copy · Original

Here we bring you Part 2 of the series on gender dynamics in Indonesia by Ayam Sirias. Please sub and support Ayam for continuing this work, which rises to the level of Ali Mehraspand's work in terms of its value in correcting Western misconceptions about Muslim and Eastern culture. It is also a brilliant analysis of how gynocentrism is expressed in different ways by different societies.

UFC president courageously reinstates fighter after he's cleared of domestic assault

Ty Henry · 14 September 2014 · Archived copy · Original

Amid the scorched earth pogrom that has overrun the NFL attendant to the Ray Rice fiasco, there was some encouraging news that at least one head of a sports promotion once again proved that he can be trusted to handle the domestic violence issue properly—and do the right thing in the face of potential backlash.

https://www.youtube.com/watch?v=rAUArp7BrfY

UFC President Dana White reinstated light heavyweight Thiago Silva after all domestic assault–related charges against him were dismissed late last week. Silva was arrested in May after a SWAT team standoff at the gym owned by his wife's lover, Pablo Popovitch. He was alleged to have threatened the boyfriend and pointed a gun into his wife, Thaysa's, mouth. He was charged with attempted murder, kidnapping, resisting arrest, and a host of domestic assault charges. At the time, White terminated Silva's contract, going on record to say Silva would "never fight in the UFC again."

http://www.tmz.com/2014/02/07/ucf-star-thiago-silva-arrested-for-attempted-muder/

http://espn.go.com/mma/story/_/id/10417491/thiago-silva-arrested-altercation-barricading-residence

White explains on *UFC Tonight* the reason for his decision. Simply put, if ALL charges were dropped, "how can I not let the guy earn a living?"

For a sampling of the resistance, see the first 45 minutes or so of the *MMA Hour*, in which host Ariel Helwani interviews Silva after speaking with Luke Thomas on the matter (minutes 14–17). Helwani and Thomas are both superb and respected MMA commentators, of the highest level of integrity. Nevertheless, the moral panic of the moment colors their perspective of the Silva matter. Pay attention to Helwani's parsing of the word *acquittal* and his taking of prosecutor-speak at face value, and Thomas's use of a reality TV show to suggest that dropping of all charges isn't dispositive of innocence and his conflation of reduction of charges and dropping of them. Absent from their discussion is any exploration of the issues in a light adverse to Thaysa Silva, such as that maybe she fled because her story was falling apart. Of course, it's still too much to ask to broach the subject of rampant divorce-related restraining order abuse and false accusations, so Thomas and Helwani cannot be faulted there.

Starts at 14:30, ends at 16:30:
http://www.mmafighting.com/2014/9/8/6119625/the-mma-hour-with-stephan-bonnar-anthony-johnson-thiago-silva

http://www.mmafighting.com/2014/9/8/6122597/thiago-silva-denies-all-wrongdoing-in-alleged-domestic-assault-of-ex

The line of questioning of Silva is also curious. Helwani asks Silva if he knows why his wife left the country. Of course, that's a question Silva by definition cannot answer; that's a question for the prosecutors. Moreover, one can't help but be embarrassed for Helwani after he asks a defendant who had faced life just hours before if he had preferred the charges to stick until a jury could acquit him.

White has cut fighters for domestic violence before, such as Will Chope, and cut War Machine when his feral, unhinged wrath was being directed at men . . . and our president. With this decision, White has shown himself consistent. He kept top UFC Octagon Girl and brand ambassador Arianny Celeste on the roster after her 2012 domestic violence charges were also dropped. Of course, the Silva decision took far more courage, as true leadership means doing the right thing, whether it's popular or not.

Charges dismissed means *charges dismissed*.

Facts about women in universities in Iran

Ali Mehraspand · 14 September 2014 · Archived copy · Original

It has recently been reported in the English-language news that women have been barred from many degree programs in Iran. This is true. But there is much misinformation surrounding it. We should not be surprised at the level of disinformation; after all, it comes from Shirin Ebadi, one of the worst fraudsters ever seen from Iran. She received a Nobel Prize, by the way, by being a disingenuous, lying gender ideologue. As I explain the situation more deeply, you will see how easy it was for her to bring about lies and disinformation—and that if she has the chance to do it again, you can bet that she will.

There are two major types of universities in Iran: *Sarasari* and *Azad*.

Sarasari universities are government-funded and are free of charge. They are much more prestigious and heavily equipped than Azad universities. All students in Iran prefer to go to Sarasari universities. Every major city has at least one such university; all the most prominent universities in Iran are in this category, such as Sharif University of Technology, the University or Tehran, Shiraz University, and the University of Isfahan, to name a few.

On the other hand, Azad universities make students hemorrhage money. In Iran, when a family wants to say how much they are under pressure financially, they say that they have a kid (usually a daughter) who is going to an Azad university. The facilities resemble preschools more than real universities. You can be a professor at an Azad university just with a master's degree (seriously). I have had many students who go to Azad universities. I teach them math. I expect a high school student to know much more about math than an average person graduated in math from an Azad university. Okay, I know, not all Azad students are like that, but they mostly are.

You might ask why such universities exist. Because it's a prestige thing. It has nothing to do with knowledge or jobs. Chances of finding a job related to your field of study with a degree from an Azad university are extremely low; but everybody wants to say that they are engineers or doctors. So we invest heavily in making it possible for people with IQs of 70 to easily get a doctorate from an Azad university. It is not an education system; it is an education market.

One thing that is much related to all of this is Iran's rate of population growth. After the revolution, the rate was extremely high, and right now we have passed the youth population peak. Meanwhile, the capacity of admission into universities has increased drastically during the past two decades. What it all means is that those 18-year-olds who took the university entrance exam 20 years ago were competing with 1.5 million other applicants for only around 80,000 seats in Sarasari universities. Ten years ago, you would be competing against 1.1 million others for around 130,000 seats in Sarasari universities and around 400,000 seats in Azad universities. *Right now this year, the number of seats in the universities is higher than the number of those who want to attend universities!* So first of all, women are not banned from university. Virtually everybody goes to university. We are at the point that you can go to an Azad university without even taking the university entrance exams, even for a PhD degree. Just pay the money and they will let you in.

Now we know enough so that I can explain the disingenuous or outright lies of Shirin Ebadi, namely her two claims that: 1) women are banned from university (the truth is something else entirely); and 2) women outperform men and are in general more educated than men.

A quote from the article:

"It follows years in which Iranian women students have outperformed men, a trend at odds with the traditional male-dominated outlook of the country's religious leaders. Women outnumbered men by three to two in passing this year's university entrance exam."

One of the things Ebadi loves to brag about in every article and speech of hers is this: women outperform men in universities in Iran … 65% of those accepted in universities are women …

Do girls really outperform boys? I don't think so! It's the kind of thing you can only sell to those outside of Iran; to me, who has been to the most prominent universities here, that is an outright lie.

Let's start by the fact that 55% to 60% of those who take the university entrance exam are female. So just by stating this fact, the end result is now one step further from the apparent notion that women are superior to men in universities because they attend it 1.5 times men.

Next, when men do not get accepted in an appropriate field in a Sarasari university, many of them simply do not go to an Azad university where they *are* accepted because, unlike girls, they have financial burdens and a degree from an Azad university in Iran is not exactly the wisest thing a boy can do with four years of his life. Especially given that the tuition for an Azad university is so backbreaking that it makes no sense to go there for anything other than the prestige of having a diploma. Particularly since he also needs to spend two more years in the military. Speaking of military service, men can only take the university entrance exam up to one year after graduation before being forcibly conscripted, while there is no such limit for women. This especially poses a problem when trying to get accepted for a M.Sc. degree because the first time that you have the chance to take the exam you are still a non-graduated student, which is why people usually get accepted to master's programs at their second attempt or more.

Anyway, Azad universities are heavily dominated by females, which is as far from women outperforming men as possible (many men simply do not bother with the tuition for a worthless degree although they get accepted). Who pays for all those women who go to Azad universities, by the way? Their fathers (or husbands and sometimes brothers), many of whom work two jobs to pay the tuition.

How about Sarasari universities? Are they dominated by women? No, at least not in a disproportionate manner from the female-to-male ratio of participants in the exam. If you go to the most prominent universities in Iran (such as the Sharif University of Technology), every step of the way men dominate the campus space more. Iranian men also contribute much more to science than Iranian women, although they are given much less chance to do so.

Now we get to the other claim, which is that women are banned from many universities in many of the fields. If one honest person wanted to report the reality, they would have said: Some (of the Sarasari) universities have made some few fields single-gendered. For example, the University of Agriculture and Natural Resources Ramin does not accept any male students in the field of agricultural economy, while Jondi Shapour University, in its mapping branch of civil engineering, accepts only male students.

[image]

[image]

[image]

Although I oppose this policy myself (because it seems that they want to separate the sexes even more), when they tell half the truth and make it a women's issue and then blow it out of proportion, I have this to say: Go to another fucking university for this field or go to this university in another fucking field. I just love how this is all a big problem now that the chances of you not getting into university as a female have approached zero, ***while 20 years ago, when it was extremely difficult to get accepted, girls had quota.***

Now let's look at one of the claims in that article:

Nobel laureate Shirin Ebadi said "the real agenda was to reduce the proportion of female students to below 50%. …"

Lie. Since all participants in the university entrance exam can get into university since just this year (except for some men who are reluctant to go to an Azad university), the proportion of women in universities cannot possibly go below 58%, which is around the percentage of female participants in the exam. Not to mention how this whole one-sided story was made up.

Not only it is a half-truth that women are banned (men are excluded in the same manner in some universities), but it

is also another lie that they are banned from any particular field. If one university excludes one gender in one field, other universities don't. This means that there is not a single field from which any gender is banned. Furthermore, I actually spent several hours and found the numbers.

The total number of seats in fields where one gender is excluded does not account for even 0.5% of all seats. That is what all the fuss is about: less than 0.5% of seats, usually in not-so-prestigious universities, have been single-gendered, and so Ebadi censors the truth about men.

There is also quota. Some universities have reserved some seats for one gender in some fields. Azad universities, which account for the majority of university students, do not have any quota of any sorts. Some of the Sarasari universities do, however. So I counted these numbers (including single-gendered seats) for First Admission (free of charge) for two of the major fields: math/physics/engineering and humanities. (A cursory glance over the other field, namely medicine and medical fields, shows that women have more quota there, but I didn't count the actual number.) Here is the result:

[image]

I can go on and on and on about other stuff, but I think this response is enough for now, isn't it?

Dreamt of a rape and now a man will go to jail

Yehonatan Roth · 14 September 2014 · Archived copy · Original

I'm not one for puffing up stories for sensational news, but here are some facts to get you going:

- A woman in her 20s dreams a dream in New York. The dream is outrageous: her father had raped her. She wakes up and quickly jots it down and recalls other times this had happened.
- Years later, she comes to Israel and presses charges.
- She has no evidence except the dream and her "repressed" memories.
- The court proceedings are long, and eventually the father after appeals gets convicted at the age of 75.
- She has no concrete event, not even one in the 10 years of alleged rape, other than a claim she was raped while her mother was in the bed. The mother does not recall such an incident.
- Her sister claims she is a highly manipulative person and backs the father up. She says that her sister is capable of being very convincing and manipulative when she wants to be.
- Her past therapists (she has previous mental problems) claim she had never exhibited signs of post trauma or repression of any kind.

The court believes her on the basis of the dream alone.

Most of the story is about how horrible it is. I shortened it above for you with only the important facts, but the rest you can read here (a Google translate link):
https://translate.google.com/translate?hl=en&sl=auto&tl=en&u=http%3A%2F%2Fwww.haaretz.co.il%2Fnews%2Flaw%2F1.2429905

And the original story in Hebrew:
http://www.haaretz.co.il/news/law/1.2429905

Haaretz is a left-wing-leaning news source and the second biggest newspaper after *Yedioth ahronoth (Ynet)*.

Let it be said that even if this man is somehow guilty, or may be a bad person in other ways, the precedent set here is deeply disturbing.

Kelly Brook illustrates that society thinks domestic violence is fine if a woman does it

AVfM Video Source · 15 September 2014 · Archived copy · Original

http://youtu.be/NudNVlWeaJ8

It is apparently fun when a woman punches a man. No double-standards here, right?

Why India needs a men's commission: A study

Partha Sadhukhan · 15 September 2014 · Archived copy · Original

A recent writ petition in the Lucknow bench of the Allahabad High Court has created ripples in Indian society (a copy of the petition is here). The writ, filed by Indian Police Services officer Amitabh Thakur, stresses law misuse by women and the lack of protection of men from such law misuse as the reasons behind demanding a men's commission. Although these grounds are significant, there are many more reasons to establish a men's commission as well as a men's welfare ministry in India. We need to promote and protect the welfare of Indian men because:

1. > 90%, if not more, of war casualties are men.
2. Men are more prone to death at work. Almost all dangerous jobs are done by men.
3. > 80% of murder/homicide victims are men. Now a woman can have a "clean cheat" to murder a man based on an allegation that he wanted to rape her. And the government has provided her a gun (named Nirbheek). So this figure will increase, with no justice for men.
4. In > 90% of divorce cases, men pay alimony, and in most of these they still lose child custody.
5. Men commit approximately double the number of suicides compared with women across all ages and marital classes.
6. Men get at least 60% longer sentences than women who commit the same crime. There are many examples in India.
7. Very prominent gender bias against men occurs in the legal system: while there are more than 45 legal provisions/benefits for women, there are none for men.
8. 40% of domestic violence incidents are against men (according to a recent postgraduate study by a Delhi University student). However, there is no provision to report these incidents and receive justice.
9. The male fatality rate is much higher than the female fatality rate. That is why we see that in the 0-6 years category we have fewer women, but in the more than 60 years category, we have fewer men.
10. The average life expectancy of a female in India is 67.5 years, whereas that of a male is only 63.4 years.
11. In the past four decades, the average life expectancy of an Indian male increased by 15 years and that of an Indian female increased by 18 years, which shows that Indian men need protection now. Globally, this increase has been 12.1 years and 11.1 years, respectively.
12. Indian women are expected to stay healthy until 57.1 years of age, whereas an average Indian man is expected to stay healthy until 54.6 years of age.
13. 80% of men are homeless. However, only female homeless people have government grants and shelters. There are no government programs for male homeless people.
14. Only men are victims of paternity fraud. They still pay for those children's maintenance.
15. More than 80% of taxpayers are men, whereas all their taxes are used to create laws against them and to make policies only for women.
16. Men pay tax for their income, including the alimony or maintenance they pay to their wives. They don't get a tax benefit on the income lost in alimony. However, women get alimony but never pay taxes on that income.
17. In a family, women always marry up their status, but even when the husbands make more money, they spend less on themselves. However, women make less money, but they make their men spend on them more. This is evident from the floor space and products available for men and women.
18. Men pay more taxes, but there is no government spending on men's healthcare needs. Indian feminists say men have stronger genes and hence they don't require this. However, life expectancy data says the average Indian man is expected to live less compared with the average Indian woman.
19. There is no recognition of domestic violence against men and shelter for them. Women, however, can get domestic rights under the Domestic Violence Act (DVA) and snatch property from their husband even if he has

earned it on his own.

20. Men get more punishment for the same crime. Women criminals are very often praised or even apologized to by the government. For example, a recent sex racket case involving an actress shows how the actress was let go and the man working as her agent was sent to jail.
21. Courts grant child custody to mothers most of the time.
22. There are ex-parte maintenance orders even for working women.
23. A protection officer is appointed under the DVA to female victims, whereas male victims don't have any such privilege.
24. All mediation-related expenses are borne by the husband in divorce cases.
25. At times if the wife has to travel for a divorce case, the husband is made to bear the cost.
26. The wife is given open permission to file the same case in multiple places and all cases will go on simultaneously. For example, we have cases where a man faced 498a in multiple courts.
27. Women are not punished for false cases and using government machinery for their personal gains. Only some high-profile cases get punished.
28. Government-funded organizations, including the Ministry of Women & Child Development, National Commission for Women, state-run women's commissions, Mahila Thana, and innumerable NGOs for women exist. There is nothing for men funded by government.
29. Male genital mutilation is accepted by society, but female genital mutilation is not.
30. A young boy raped by a woman will still be blamed and punished and may have to pay her child support if she becomes pregnant as a result.
31. Women do not have any responsibility in their sexual acts. However, men are held responsible for everything.
32. A woman can withdraw consent anytime during a sexual act; consensual sex can become rape, and punishment may be the death penalty.
33. There are women quotas in government jobs, trains, buses, multiplexes, etc. No such reservation for men. So women can enjoy both reserved and unreserved places. Article 15(3) of the constitution wanted to abolish discrimination by giving women equal opportunity and NOT all opportunities.
34. Lower standards are accepted for women in many entrance tests. Female students are given grace marks in centers of excellence like IIMs, and deserving male students are deprived of education.
35. A greater number of women-only colleges makes higher education for boys a distant dream; hence, we see an increase in the number of women graduating from colleges. Very soon that number will be higher than the number of male graduates. However, the social expectations of a boy/man to be the provider and maintenance payer will remain the same.
36. There are more male student dropouts than female student dropouts at the college level.
37. The government is building 1 crore (10 million) toilets ONLY for women, as if men do not need toilets.
38. Prime Minister Modiji gave money to his drivers so they could send their daughters to school, whereas it is women who get more educational aids and government funding. This shows sexism by the government and creates an expectation that girls going to school should get aid, but boys should NOT.
39. Male rape victims are mocked and punished as rapists.
40. Men are not expected to show emotions, which makes them unable to take care of emotional/psychological issues. No help for them either.
41. Victim-blaming is acceptable only when men are victims from women. No one is trying to change this mentality.
42. Men experience gender stereotyping by society as being violent, abusers, etc., whereas the expectation is a man will be the protector of society.
43. Men's lives are given less value in emergency situations than women's lives. For example, during the

Uttarakhand flooding disaster, the government announced to rescue women first. Women got chopper service, but men did not. And ONLY men were seen rescuing others.

44. Male students are often given harsher punishment by teachers than are female students. A recent case of a female teacher beating a male student cruelly did not make national headlines. She was not arrested, only expelled from the school.
45. Sons are abused more by their mothers than are daughters.
46. More boys are sexually abused by women than girls, but that never makes national headlines either.
47. Boys are more vulnerable than girls to crime by society, but there is no care for them to prohibit that from happening.
48. More boys than girls need care and protection in institutions (*2007 study by WCD ministry*).
49. More boys than girls are in conflict with the law in different institutions (*2007 study by WCD ministry*).
50. More boys than girls are on the streets (*2007 study by WCD ministry*).
51. Boys are abused more than girls in any institution (*2007 study by WCD ministry*).
52. More boys than girls are sexually abused in institutions (*2007 study by WCD ministry*).
53. More boys than girls are exposed to pornography (*2007 study by WCD ministry*).
54. Violence against men by women is more socially acceptable and sometimes a matter of humor.
55. Men get tougher assignments compared with women, even if they are employed in same job.
56. Women get more leaves, flexible working hours, and work-from-home options compared with men.
57. Men have to work longer hours, but women do not.
58. Men who complain about being sexually objectified are laughed at. Often their mental state is questioned.
59. Men showing or rubbing genitals (even when itching) is considered vulgar and is a punishable offense. Women showing their breasts is considered an act of empowerment.
60. Women misbehaving with male police officers is acceptable, but men misbehaving with women officers (even male officers) is not.
61. A man is expected to ask a woman out and pay for the date (even if she rejects him). He is a loser.
62. A woman can slap a man on live TV (Tina Sharma did so during a debate) and that is not violence and the man loses his party post. The woman goes unpunished.
63. Our culture and media always consider a man as an abuser, even when he is a victim.
64. In media and TV, violence against men is glorified but violence against women is considered a heinous crime.
65. Media specifically mention women in any disaster death toll, whereas there is no special mention of men. For example, one news story stated that 37 people died in flood, out of which 10 were women.

So we see that India needs a commission for men to stop the long list of crimes and social bias against them. This commission will ensure a welfare state for men. We also need a Ministry for Men's Welfare to draft/amend laws suitably and to bring about various government initiatives. Otherwise, 51% of the population of India is not taken care of.

***

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Related Articles

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Media hatemongers of the #MaleTears hashtag: Larkins Report

Jenny Larkin · 15 September 2014 · Archived copy · Original

We, the Larkins, a group of men and women of differing ethnic and political backgrounds, have been disturbed watching the hatred of boys and men being embraced and celebrated by figures in the media who would never celebrate and laugh at female suffering in the same way.

While so-called "ironic" misandry is already known to be celebrated by notorious bigot Jessica Valenti, who appeared famously in a photo wearing a shirt saying, "I bathe in male tears," we recently noticed that a #MaleTears hashtag by hateful gender ideologues was not only started but going strong.

We also noted the irony of feminist ideologues who claim that feminism is about breaking out of stereotypical gender roles and telling men they should feel more free to express their emotions and their experiences only to then turn around and mock any men who actually do so, laughing at men who shed tears, as bullies have done to men and boys from time immemorial. Is this defeating the "patriarchy" they so strongly believe is oppressing women?

As if this hypocritical hate-fest was not enough, we also noticed that not only were general users of Twitter participating in this sexist bigotry, but that actual working journalists from mainstream sources were also participating.

As a collective group, we decided to look for media figures involved in this bigotry and expose things they had publicly written to a wider audience, who may not have noticed that they're reading "reporting" from writers with a bigoted, hateful mindset.

The Larkin Hive is therefore proud to present you its first report: mainstream journalists involved in the #MaleTears festival of cackling at the suffering of anyone with a Y chromosome. Our full information dump will be presented in PDF form at the bottom of this entry. —JL

Named hate-journalists:

Karensa Cadenas: an editor for *Snakkle* and former editor for *Tomorrow* magazine. Has written for *Bitch* magazine, *Fiction DB*, *Forever Young Adult*, *Ms.* magazine, *This Was Television*, and *Women and Hollywood*.

Marissa Cetin: has written for *Daily Mail Online*, *The Le Sigh*, and *Mashable*.

Nicole Cliffe: editor of *The Toast;* writer for *The Hairpin*, *The Awl*, *McSweeney's,* and *The Morning News.*

Tara Culp-Ressler: editor at *ThinkProgress*.

Kavita Dogra: founder of *We Talk Women*.

Melissa Gira Grant: has written for *The New York Times, The Guardian, The Nation,* and *Salon*.

Amanda Hess: works for *Slate*. Has written for *Huffington Post*.

Jillian Horowitz: has written for *XoJane* and *Thought Catalog*.

Katie Klabusich: appears on *Best of the Left* podcast; has written for *Huffington Post* and *TruthOut*.

Natasha Lennard: part of the *Vice* news team; also does work for *The New Inquiry*; sas written for *Salon* and *Democracy Now*.

Mallory Ortberg: author for *The Toast*; has written for *The Wire, The Atlantic, The Hairpin,* and *The Awl*.

Ted Scheinman: No list of hateful gender ideologues would be complete without at least one token male feminist consumed with the need to be The One Good Man. Scheinman has written for *Slate*, the *Los Angeles Review of Books*, and *Slant* magazine.

Jess Zimmerman: has written for *Time, The Guardian, XoJane, Medium, The Hairpin, GlobalPost,* and other

sources.

To see the complete Larkins information dump showing the blatant bigotry of these “journalists,” see Larkins Report #1: Male Tears (PDF).

Are video games sexist?

AVfM Video Source · 16 September 2014 · Archived copy · Original

Trigger warning for Social Justice Warriors: woman armed with bricks of logic and fact. Your prejudices might be challenged.

PSA: Domestic violence and rape are not gendered issues

AVfM Video Source · 16 September 2014 · Archived copy · Original

More and more young, intelligent people are learning to see past the propaganda. The General is one such:

You should subscribe to The General.

Your brain on porn: It's NOT addictive

Dr. David Ley · 16 September 2014 · Archived copy · Original

This article is also available in Portuguese.

There has been a tremendous amount of hyperbole about porn use, with many authors and doomsayers claiming that viewing porn triggers dangerous neurochemical changes in the brain. But groundbreaking new research says that it just ain't so, and that people who are problem users of porn are actually people with high libidos, NOT people whose brains have been warped sex and porn.

Popular antiporn advocates such as YourBrainonPorn and the group called Fight The New Drug argue that porn use is a public health issue, not a free speech issue. These advocates often assert that if people and society only knew the damage that porn use was causing to our brains, that we would regulate it, in ourselves, and in the access that is allowed.

Over recent years, these fear-based arguments often invoke brain-related lingo, and throw around terms like dopamine bursts and desensitization, to describe what allegedly happens in the brains of people who watch too much porn. Brain science is hot these days, and it's attention-getting to use brain and neuroscience lingo in arguments because it sounds so gosh-darned convincing and scientific. The problem is, there has been extremely little research that actually looks at the brains and behaviors of people using porn, and no good, experimental research that has looked at the brains of those who are allegedly addicted to porn. So, all of these arguments are theoretical, and based on rhetoric, inferences and applying other research findings to try to explain sexual behaviors.

Fascinating, rigorous new research has now been done, which actually examined the brains of alleged sex addicts, and guess what? The results are a bit different from the rhetoric. In fact, the results don't support that sex addiction is real, or reflects any unique brain-related issues at all.

In research invited for submission to the journal *Socioaffective Neuroscience of Psychology*, authors Steele, Staley, Fong and Prause used EEG testing to examine the effects of visual erotica on the brains of people who felt they had problems controlling their porn use. Fifty-two sex addicts, including men and women, had their brain's electrical activity examined while they looked at erotic imagery. Sex addiction theory predicts that these individuals would show brain patterns consistent with that of cocaine addicts, who demonstrate specific electrical changes in the brain's activity, in response to drug-related cues. Sex addiction proponents, from Rob Weiss to Patrick Carnes, have long argued that sex and porn are "like cocaine" in the brain.

But, when EEGs were administered to these individuals, as they viewed erotic stimuli, results were surprising, and not at all consistent with sex addiction theory. If viewing pornography actually was habituating (or desensitizing), like drugs are, then viewing pornography would have a diminished electrical response in the brain. In fact, in these results, there was no such response. Instead, the participants' overall demonstrated increased electrical brain responses to the erotic imagery they were shown were just like the brains of "normal people" as has been shown in hundreds of studies.

Ah, but the sex addiction proponents might argue that this is because these porn addicts have a stronger response to sexual stimuli, and that is why they are addicts. This is one reason that porn and sex addiction theories are so tough to argue – they are unfalsifiable, by presenting opposing things as part of their theory, and having very fluid arguments, that explain when data or results don't match their theories.

This is where the authors of this study were very clever. The researchers included measures of sexual desire or libido and multiple measures of sex addiction in the questionnaires they administered to the participants. The EEG results of this study were predicted by the measures of libido, and there was NO relationship between measures of sex addiction to the neural measures. In other words, the EEG findings of increased response to erotic stimuli were consistent with the responses of people who have higher levels of sexual desire. The alleged sex addicts of this

study have brains that look like those of other people, who have high libidos, but don't identify as sex addicts.

Another part of this sophisticated analysis is that the researchers looked at the different tests that measured aspects of sex addiction/hypersexuality, and at the tests that measured libido. They then conducted statistical analyses to identify if any of these test results varied consistently with the difference in brain responses. Again, the tests of sexual addiction had no connection with the neural findings. But a significant portion of the change in neural responses was explainable by the participants' level of sexual desire – when a participant reported higher levels of libido, they also demonstrated lesser neural responses to the sexual stimuli they were shown. This was a somewhat surprising finding, suggesting that people with high libido may find pornography less novel, and thus have less neural response – this is consistent with some other studies, which have shown that those with high levels of sexual desire have less response to visual erotica. But this is not unique to sex addicts, and was predicted by levels of sexual desire, NOT symptoms of sex addiction. Higher rates of sexual addiction symptoms, no matter which of three scales of sex addiction were used, had NO relationship to the neural response to the erotic pictures they were shown.

Porn addiction advocates will surely cry "Aha! See, there it is, porn addicts have a LOWER response, and that's why they are addicts, they've been desensitized." But remember, it was the measure of libido that predicted decreased neural response, not measures of sex problems or even porn use. Even amongst the study group of problem porn users, there were varying levels of libido. And, just like other people who don't have problems controlling their porn use, it is the higher levels of sexual desire that predict this decreased effect. Lots of people with high libido have this same effect, but report no problems controlling porn use.

One can argue that this is merely one study, and only one measure of the brain's activity. Porn addiction proponents will undoubtedly argue that other types of brain studies such as MRIs, MEGs, SPECT scans, or other brain scans will show the effects they believe are there. I'm sure others will argue that looking at an erotic still-picture is somehow different from looking at "high-speed Internet porn." The interesting thing in these arguments is that they are arguing against the validity of science, by asserting that their theories are somehow more true and reliable than is actual scientific research or data. In other words, will they only believe data when it confirms their theories? If so, I'm sorry, that's called confirmation bias, not science.

This study has been criticized recently, but overwhelmingly, these criticisms are unfounded:

● There was no "control group" – in fact, this study used a "within-subjects" design, where the subjects themselves were their own control group. This is a methodologically rigorous, well-accepted design;
● Results of analyses that were not significant were not described in the publication – this is a common scientific practice, and the authors are usually willing to share the results of these analyses, at request;
● This study used very good scientific method, in creating a study to test the "theory" that porn use works "like" a drug addiction. This is how good science works, by testing theories;
● Because there is no accepted definition or criteria for sex/porn addiction, the study used multiple commonly used assessments strategies for sex addiction;
● The use of EEG technology is an accepted method, extensively used in addictions research, and allowed a valid, useful comparison of these results to the existing research on drug and alcohol addictions. The P300 results cited in the study are internally, and externally consistent with their own findings, and with prior literature, and are supportive of the interpretation that the subjects showed a neural response based on libido and sexual arousal, NOT demonstrating changes to the brain that are indicative of an addictive response.
The increasing weight of scientific investigation, as opposed to speculation and theorizing, is indicating that sex addiction is not a distinct construct, but reflects the behaviors of individuals with higher levels of sexual desire and libido, especially as those behaviors lead people into conflict with social values around sex. Like any other human characteristic, sexual desire occurs along a spectrum, with wide ranges of individual variation. The problems and complaints reported by self-identified porn and sex addicts have to do with the context within which these individuals are expressing or pursuing their high libido, NOT with a unique disease.

The proponents of porn and sex addiction may do well to begin to change their dialogue, from attacking porn and sex, to increasing the dialogue about how sexual desire and sexual expression can conflict with public/private social values and ideals. Rather than trumpeting the danger of porn, they may be more effective and evidence-based to argue for education about the varying levels of sexual desire and the need for both society and the individual to be responsible for and responsive to those differences.

J4MB publicly challenges Theresa May MP, Home Secretary

Mike Buchanan · 16 September 2014 · Archived copy · Original

Theresa May, 58, was first elected as a (Conservative) Member of Parliament in the UK at the 1997 general election, the first of three consecutive elections won by the Labour Party under Tony Blair. She's spoken at the Fawcett Society – a radical feminist campaigning organization – about "promoting the cross-party issue of gender equality" and was nominated as one of the Society's "Inspiring Women of 2006." She posed for a photograph wearing a Fawcett Society T-shirt bearing the logo, "This is what a feminist looks like" – here. Note the woman in the photograph next to Theresa May's, in the top left-hand corner – Tracey Emin, a talentless feminist 'artist' who holds the once-exalted position of Professor of Drawing at the Royal Academy. What desperate times we live in. I included a link to the photograph of Ms. Emin in my book *Feminism: the ugly truth*, in a chapter with the title:

> Are some feminists (e.g. Tracey Emin) a pain in the arts?

I digress. When a Conservative-led coalition took power in 2010, Theresa May was promoted to one of the top political posts in the UK – Home Secretary. Tellingly, she also held the position of Minister for Women and Equalities. In 2012, the latter post was passed to a particularly incompetent minister, Maria Miller, who was forced by public opinion to resign from the cabinet in 2014 because she'd overclaimed expenses, which the general public believed to have been a deliberate act of fraud.

In July 2010, May stated she would be supporting the previous Labour government's Anti-Discrimination Laws enshrined in the Equality Act 2010, despite having previously opposed this legislation. The legislation was the work of radical feminists in the Labour government, and the 'Public Sector Equality Duty' enables public sector organizations to recruit and promote people with 'protected characteristics' when they are 'under-represented.' One of the characteristics is gender. It won't surprise AVfM followers to learn that the legislation has, to the best of my knowledge, only ever been used to advance women – although already two-thirds of public sector employees are women.

The Home Office has responsibility for numerous key areas, including the police. As such, it's in the front line of dealing with instances of Intimate Partner Violence (IPV). Along with other government departments – under both Labour and Conservative administrations, and the current coalition – radical feminists and their organizations have had an extraordinary influence on policy making for decades, all but unreported by the mainstream media.

In late 2013 it became known that the government proposed to extend the law – it used the euphemism 'strengthen' the law, and still does – to cover areas of domestic 'abuse' not formerly covered. 'Abuses' such as 'coercion of partners over extended periods of time' were put forward, clearly betraying this initiative's origins in the utterly discredited Duluth 'male coercion model' of IPV. It was patently obvious that the driving force for the proposed legislation was the influence of feminist organizations such as Women's Aid – known to be working in the Home Office at the time, on this very matter – and last January I penned an article on the matter for AVfM.

The Home Office recently published a woeful and ideologically inspired 'consultation document,' along with details of an equally ideologically-inspired and woeful 'consultation exercise' on the extension of the law – details here. The whole thing is a radical feminist perversion of due process in the Home Office. Academic researchers weren't among the groups with which the Home Office declared it will consult – the very group of people who could most authoritatively explode the myths of the Duluth model that are at the heart of this radical feminist initiative. This initiative is clearly designed to destroy marriages and nuclear families. It will provide long-term employment for feminists working in Women's Aid and other radical feminist organisations, at the cost of untold misery for women, children, and men.

We decided it was time for J4MB to publicly challenge Theresa May over this truly evil initiative. Our letter to her is here, and we look forward to her response. We also sent copies of the letter to all 11 members of the Home

Affairs Committee, which includes MPs from all the main parties. Its job is to hold the Home Secretary and her staff to account.

Reeva Steenkamp: just a chapter in a scary story? No!

Herbert Purdy · 16 September 2014 · Archived copy · Original

Editor's note: The world has been watching the sensational trial of Oscar Pistorius, a leading South African runner who won attention as an athlete with a disability competing at a high level, including at multiple Paralympic Games and the 2012 Summer Olympics. Reeva Steenkamp, a model, was his girlfriend. In the early morning of Thursday, 14 February 2013, Steenkamp was shot and killed by Pistorius at his Pretoria home. Pistorius acknowledged that he shot Steenkamp, but said that he mistook her for an intruder. He was taken into police custody and was formally charged with murder on 15 February 2013. The incident has created a media feeding frenzy around the world, including the inevitable spin by feminists. -PW

On the 14th September 2014, Joan Smith published this article in The Independent newspaper, which she opened by saying:

> '[Oscar] Pistorius is already on his way to rehabilitation in a country where three women a day are killed by a husband or boyfriend.'

Claiming (falsely, as anyone who has followed the case knows) that the world's media reported the case uncritically because Pistorius is a personality (for which read 'man' personality) she purports to place the case in the context of domestic violence, posing the rhetorical question, '…why did no fewer than 1,024 South African men kill their current or former partners in 2009? This is not a country, in other words, where such events are rare. A woman is killed by a husband or boyfriend every eight hours.'

Reeva Steenkamp was not the victim of domestic violence. She was a tragic victim – period. Her mother and father have shown enormous dignity throughout. Their loss must be incomprehensible to them. Yet they show no malice toward Pistorius.

Smith's article, reeking as it does with shameless feminist bigotry in this most tragic of human experiences, is reprehensible. Any reading of it reveals her agenda, which is standard feminist-speak, straight out of the manual as written by the likes of Women's Aid, Refuge, and a host of others in the domestic violence industry – both here in Britain and in North America. God help us all if women, or men with her ideology colonise the ranks or our judiciary.

Joan Smith is, like all women of her type, a radical feminist with an axe to grind about domestic violence. She is engaged in trying to paint men as violent, wife-beating, murdering, short-fused creatures who -by clear association with Africa- are little better than savages in need of draconian treatment under the law in order to civilise them.

She is irresponsibly promulgating the standard feminist lie that seeks to pathologise maleness, thus underlining the argument-by-assertion that intimate partner violence is all one way – men to women. The truth, of course, is that women are as physically aggressive towards intimate partners as men, or more aggressive: there is a now wealth of unimpeachable research worldwide that proves this.[1]

There is a sweet irony as far as Ms. Smith and her feminist fellow travellers are concerned, however, which is that the judge in the Oscar Pistorius case is a woman. It doesn't take much of a stretch of imagination to conjure up the shriek of self-righteous sophistry that would have flowed from Smith's scribblings had it been a man making the same decisions.

I am sure this woman will hand down an appropriate, measured, just sentence to Oscar Pistorius: one that properly fits the crime of which he was fairly judged to be guilty after the fullest exploration of the evidence (at the hands of two eminent lawyers – men – neither of whom pulled any punches when trying the evidence, despite the fact that the defendant was a man).

What is more, Thokozile Masipa, the judge in question, is a woman from Soweto: that black African township

whose name resonates everywhere in the world as a the scene of one of the worst excesses of apartheid (amongst many). For this woman to have been appointed judge in this case was a brave and wise judicial decision, and it was almost certainly made by a man, and probably a white man. I am sure Nelson Mandela would have entirely approved. In a country like South Africa this was a masterstroke of deep wisdom, worthy of everything he as a man stood for.

The appointment of Thokozile Masipa was an act of supreme judgement in itself, worth of anything Nelson Mandela would have done.

Under his deeply human, male leadership, and that of three other men, FW deKlerk, Desmond Tutu and before them Albert Lutuli – all Nobel Peace Prize winners – the men and women of South Africa were able to transition from totalitarian fascism to democracy peacefully with themselves, their homes, their jobs, their children, their lives, and their nation, intact.

Those men not only preached peace, but practised it too. Those men, using their male authority based on charisma not power, steered that nation through to peaceful democracy, in the most astonishing transition of political power every seen in history. Those men's actions stood in start contrast to, for example, Winnie Mandela, who was well up for a bloodbath.

Without Mandela as national patriarch, deKlerk as a political patriarch, Tutu as church patriarch, and Lutuli, a tribal chieftain and quintessential patriarch, South Africa would have been destroyed in a sea of blood. Those men's leadership was crucial.

They, and many other men in that predominantly male-run society at the time, took a nation from the brink of the abyss to where it is now: from fascism to democracy under the rule of just law. And they created a social climate that made possible the trial of a young white man, a national hero, severely disabled, who had triumphed over his infirmity to become an Olympic champion, even competing on level terms with able-bodied athletes, and had made his nation proud – by a black woman.

What unfolded in that courtroom in Johannesburg showed the entire world just how far South Africa has come since the fall of apartheid. I believe it will be seen as a pivotal moment in that nation's long walk to freedom. It was South Africa finally coming of age. And yet, it is a nation that still maintains that women are as important to its future, as they were, along with their men, to its past.

Thokozile Masipa is an able and eminent lawyer, the child of a township, a woman, yet she was able to achieve her fullest potential as a woman in an allegedly male-dominated society, and she was appropriately appointed to judge perhaps the most high profile case, and potentially the most socially contentious one, since her new nation was formed.

Then she, in her turn, displaying the most magnificent calm integrity, balance, intelligence and dedication to her task dispensed her proud nation's justice in a way that perhaps only a woman could. In a deeply complex trial of a white man accused of killing a white woman, charged with enormous potential for racial and social tension, and under the forensic attention of the world's press, this black woman showed not the slightest racial or personal prejudice, no emotional angst, no impatience – no feminism – just diligent, honourable authority, and total dedication to duty. Now, that is what I call a real woman.

The entire exercise was nothing short of a triumph for civilised people, which showed up the women of South Africa in their true light, and which showed up the women such as Smith for what they are: snide, narrow, prejudiced child-women, with no vision, no generosity of spirit, no balance, no dignity, and full of raging bigotry against men. Feminists talk about the need for role models for girls in Britain today. They should look south, to real women, South African women, not to their own cardboard cut-out feminist caricatures.

Joan Smith can snipe at South Africa all she likes. She can disagree with judge Masipa's verdict all she likes, that is her right – as is her right to free speech, but she needs to check her prejudices. Her article is a work of malicious

feminist bitchiness. Nobody who watched the unfolding of justice under that woman judge last week could be in any doubt that justice was not only done but seen to be done in the Pistorius case. Smith not only demeans herself and her newspaper, she presumptuously demeans a proud nation that is rightly proud, because it has achieved so much, even if it is a so-called 'man's world'.

I know South Africa, I have been there. South African men and women still know who they are, and both sexes carry themselves with the dignity of their gender. It is a normal world – a balanced world, at least as far as gender is concerned – still relatively untouched by the pernicious poison of feminism, and it is a world of equality of opportunity. Men there actually do respect women, and women respect men. It is all a far cry from Britain in the 21st century where respect for men is virtually non-existent.

When you compare South Africa with 21st century Britain, you see the contrast. You see the inestimable damage feminism has done to us. You see men and boys, who are being vilified, their maleness pathologised in our schools and mocked in our media. You see narrow, vindictive, bigoted women, like Joan Smith, who write with signal lack of generosity of spirit, let alone journalistic integrity or intellectual judgement, sitting in judgement on men, even men in other nations: measuring them through their own narrow social and ideological constructs, as though those constructs are superior when, in fact they are not.

Frankly, I think South Africa shows Britain up. Certainly Thokozile Masiba shows up the likes of Smith who so nakedly promulgates her own form of apartheid: that of women over men – one group seeking privilege over another without respect or regard for their basic humanity. Britain has a lot further to go in sorting out its own brand of cultural apartheid – feminism – than South Africa does.

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Dr T dropkicks white knight right off his horsey

AVfM Video Source · 17 September 2014 · Archived copy · Original

You do visit shrink4men.com, don't you?

Children need their fathers

AVfM Video Source · 17 September 2014 · Archived copy · Original

We suppose radical “gender is a social construct” ideologues will explode in rage at the use of “masculine” and “feminine” here, and Social Justice Warriors will fly into a rage at the whole idea that fathers are necessary to children’s well-being.

We’d say that’s a good reason to subscribe to BASSFZz ourselves.

Winnie the Pooh, John the Baptist, tonsils, appendix, and foreskin

Patricia Robinett · 17 September 2014 · Archived copy · Original

What do Winnie-the-Pooh and John the Baptist have in common? (For your answer, see footnote 1.)

What do the tonsils and appendix have in common? Cutting both the tonsils and appendixes out of children was high fashion in the 1950s and 1960s. If a child had a history of too many sore throats, tonsils and adenoids were removed. If a child had a sore abdomen, the appendix was removed. “If in doubt, cut it out.” Tonsils and appendixes usually were removed because they were considered to be diseased. Sometimes, however, they were removed to prevent them from becoming diseased. People figured nature had made a careless error when adding tonsils and appendix to an otherwise brilliant machine.

Then it was discovered that the tonsils and appendix have important functions. It was discovered that they contribute to the valuable human immune system. A huge number of children who are now adults lost important parts of their bodies due to lack of knowledge and wisdom on the part of the medical profession. Tonsils and appendixes are now removed only in severe medical conditions.

Nature was vindicated. Fashion changed and American doctors no longer routinely performed tonsillectomies and appendectomies. Good riddance!

In the Victorian age, when puritanical values ruled, people thought it was risqué to show an ankle and pornography was hard to come by. No good American dared to speak of the penis or its foreskin except in hushed tones to a medical doctor. Doctors claimed they had found the solution to masturbation. They then declared that masturbation was the cause of a plethora of diseases. They began a war on male and female genitalia—healthy genitalia.

In 1888, John Harvey Kellogg, M.D., inventor of Kellogg’s Corn Flakes, wrote in his “Treatment for Self-Abuse and its Effects”:

> A remedy [for masturbation] which is almost always successful in small boys is circumcision … the operation should be performed by a surgeon without administering an anesthetic, as the brief pain attending the operation will have a salutary effect upon the mind, especially if it be connected with the idea of punishment, as it may well be in some cases. The soreness which continues for several weeks interrupts the practice [masturbation], and if it had not previously become so firmly fixed, it may be forgotten and not resumed. If any attempt is made to watch the child, he should be so carefully surrounded by vigilance that he cannot possibly transgress without detection. If he is only partially watched, he soon learns to elude observation, and thus the effect is only to make him more cunning in his vice. (See footnote 2.)

In short, “Let’s discourage masturbation/pleasure with pain.” Circumcision has been a cruel and unsuccessful experiment. We now know full well that it didn’t work. One survey shows that men without foreskins masturbate more frequently and participate in more dangerous sexual activities (oral and anal) than those with foreskins. And yet both the good Doctor Kellogg’s cruel circumcision recommendation—and breakfast cereal—“stuck” in the public’s mind.

After the fear of masturbation became a less compelling reason to cut children’s private parts, the medical industry would still not let go of the practice, as it was so profitable. Since Kellogg’s time, claim after claim, excuse after excuse has contributed to holding the circumcision door open, In the 1970s, nearly every boy in America lost his foreskin. Unfortunately, most trusting American parents are glued to the “circumcision is *good* for you” sales pitch. They think of circumcision as a surgical panacea for what ails you. In truth, each and every attempt to justify the routine circumcision of infants has been disproved and discarded. Still, they test the waters, blaming every possible physical, mental, and emotional aberration on genitals as nature made them.

Doctors continue to circumcise little babies for a few main reasons:

- They are businesspeople who have bills to pay and circumcision is a quick, easy buck.
- They have not yet been educated in the important functions of the foreskin.
- They haven't yet realized their legal liability. The American Medical Association (AMA) has warned its members to "take the high road of ethics," but it has not yet been specific enough to warn them of the dangers of this simple, profitable, profoundly abusive procedure.
- They have not listened to their patients (the babies) or their own hearts, as they scream, "No!" at the top of their lungs.

Tonsils and appendices were finally determined to have important immune system functions, so they are now usually spared the knife. But foreskins are still routinely removed, even though they are healthy human tissue. Studies by Taylor and Cold reveal that the foreskin also provides important immune system functions. Perhaps there's hope for the foreskin yet.

In the meanwhile, parents might want to practice saying, "Thank you, but no thank you" to all their friends, family members, and medical personnel. And once the foreskin has been saved from the human tissue sales industry, explain to the doctor that it's not okay to retract the foreskin—Let Junior do that for himself, in his own time. Explain kindly that foreskin retraction is malpractice and should be pursued as such if the M.D. or nurse manages to do the deed. What is it about these people and babies' genitals?

Footnotes:

1. What do Winnie-the-Pooh and John the Baptist have in common? They have the same middle name.

2. Kellogg, John Harvey. *Plain Facts for old and young: Embracing the natural history and hygiene of organic life*. I.F. Senger & Co., Burlington, Iowa, 1891, p.111.

A question of respect

Hannah Wallen · 17 September 2014 · Archived copy · Original

A question I heard out of context today kind of crystallized for me an aspect of the #GamerGate controversy, multiple men's issues, and the difference in public response to incidents of domestic violence among famous people depending on whether the perceived perpetrator is male or female. Standing in a convenience store, listening to a woman complain about a man smelling like smoke, I groaned inwardly as she landed on what seems to have become an old standby for gals with something to complain about.

"What's the matter with that guy? Doesn't he respect women?"

Most of the time, when I hear that line, the woman saying it is using the word *respect* when she really means *venerate*.

Once upon a time, there was a tradeoff under which women earned special treatment. It was contingent on eschewing rough behaviors like heavy drinking, fighting, and sexual promiscuity. Women were presumed morally superior, and expected to live up to that. They were presumed gentler than men, and expected to live up to that as well. Even feminine aesthetics were about being something more special than a man, which is why women were and still are allowed the luxury of wearing clothing that restricts one's ability to perform heavy or hard labor. In return for living up to those standards, women were entitled to certain concessions not afforded to men. They could display more delicate sensibilities, such as offense at rough language or crude subject matter, and expect their aversions to be indulged. They could expect exemption from some of life's responsibilities, like supporting a family or even themselves. It was not just a gentleman's responsibility but his honor to assist a woman in need, and doing harm to a woman was taboo for any man. Women who lived up to the moral and social standards associated with their traditional role were considered respectable in a way that deserved veneration; men who lived up to theirs revered them.

The reverence that women today so loudly and crassly demand in the name of "respect" is not earned under such an arrangement. Sixty years of feminist protesting has freed women from the constraints of social obligation, allowing us to, without expecting judgment for it, become as crass, as violent, and as sexually promiscuous as men, and in many cases, more. Feminists fought for this under the guise of equality, demanding society acknowledge not only equality of rights and human value but capability and toughness. Feminists fought to free women from our side of the bargain, yet what do we hear from them the moment a man's equal treatment of a woman means she is no longer indulged or exempted as before? "What's wrong with that guy? Doesn't he respect women?"

What does that have to do with #GamerGate? Well, it began with women complaining of a lack of equal treatment and ended up with a massive shaming campaign wherein women and their supporters drew on traditionally unequal standards to try to shame gamers into giving them special treatment; exempting the women central to the controversy from criticism they would be expected to face and address if they were men. Both the women and the media substituted a demand for veneration of women, requiring subjugation of male gamers' concerns where an open dialogue was needed.

How is that respect for anyone?

You can see the same treatment in various issues discussed by the men's rights community. Bring up equal parenting rights and women's groups shout down arguments in favor by demonizing fathers without evidence, calling them deadbeats and abusers. Try to apply fact and reason to a discussion about the wage gap and the misogyny card is immediately thrown down. In the face of impending equal treatment, women's groups defend gender disparity in likelihood of arrest, in chance of a conviction, in criminal sentencing, and in length and type of sentence served in cases where men and women commit the same crimes. Even in an area that should be a no-brainer, involuntary underage genital cutting, women's groups defend girls' bodily autonomy, demanding total elimination of the tradition while supporting the use of it on infant boys. This, with no better reason than those

given for the use of it on girls.

The same groups that claim physical equality in their arguments for equal pay reverse themselves when the discussion turns to intimate partner and sexual violence. Abuse is abuse, unless a woman is the perpetrator and a man is the victim. A man must treat a woman the same as he would another man … unless she assaults him. Then, he owes her the special treatment of not defending himself as he would against another man. She is to be coddled like an unruly child. Though we're equal when women's advocates are demanding an equal share of life's rewards, when confronting life's rough side, we're not at all equal. Suddenly, women are inferior, not only too weak to back up their display of temper with a strong assault but also too stupid to acknowledge that by keeping their fists to themselves. Which message should women buy into? Are we strong and smart enough to earn the same pay as roughnecks and loggers, scientists and engineers, or are we too weak to defend ourselves yet too stupid to refrain from picking fights with men anyway? Do feminists and other social justice warriors think women aren't savvy enough to notice that contradiction?

This indicates to me that women's outrage is badly misdirected. It isn't men's attitudes that need to be examined, but those of feminists and other social justice warriors who play the misogyny card to deflect attempts to hold women to the same standards and expectations faced by men. That behavior is not indicative of very much faith in their supposed charges.

Hey, feminists and SJWs! What's wrong with you guys! Don't you respect women?

Pauley Perrette busted with leaked 911 call then goes apeshit on whistleblower

AVfM Video Source · 18 September 2014 · Archived copy · Original

Restraining order queen Pauley Perrette told a court that she and her boyfriend were assailed by a wild, phone camera wielding Francis Shivers as she and her BF sat enjoying sushi. Shivers maintains he was first threatened by said BF and produced his camera phone to document the attack on him.

The following leaked 911 call from Perrette herself backs Shivers, as she first tells the emergency operator that Shivers produced the camera phone AFTER her BF rose to challenge him. Then she goes, Uh oh, no, uh, he had the phone out first, for realz!

After the leak was first published online at GotNews.com, Perrette sent an emotional damsel demand though Twitter:

[image]

Apparently only motherless atheists would believe that Perrette is the real stalker here. Well, there are also people who can read and think:

http://www.avoiceformen.com/?s=Pauley+perrette

Here is the 911 call. We will leave it to you motherless, godless bastids to choose for yourselves.

Women never fake injuries or hurt themselves for revenge

AVfM Video Source · 18 September 2014 · Archived copy · Original

Remember, this never happens:

You think we're paranoid when we say Always Be Recording, gentlemen?

Ashli Howell fans old flames on Kennesaw State University

Sage Gerard (Victor Zen) · 18 September 2014 · Archived copy · Original

KSU Men (KSUM) got first page treatment in *The Sentinel*, the Kennesaw State University (KSU) school paper. Staff writer Sierra Hubbard confirms that the SPLC allegation that AVfM is a hate group is false, and treats KSU Men's position with refreshing objectivity. My sincerest thanks go out to Sierra and *The Sentinel* for featuring such balanced reporting, since journalistic integrity is frighteningly scarce.

Sierra's piece was followed by a more expected editorial by Ashli Howell, who rehashes talking points on how both KSUM and AVfM are 1940s-reminiscent rape dungeons operated by white men and greased with the blood of the innocent.

A Jessica Fisher has also publicly announced her intention to protest *Male Students in Peril* in a comment.

[image]

We've seen what happens when feminists protest [1][2][3][4], which is why security has been alerted to the potential for disruption at the conference long in advance. Protesters are welcome to attend, and they are welcome to protest pursuant to their First Amendment rights in a way that is not disruptive of the conference.
However, people all over the world have put good money in the conference, so hysterical thugs will be viewed as members of the Please Handcuff Me Coalition. Everyone deserves to have an enlightening, pleasurable experience. Those who aim to harm or disrupt with be promptly escorted out of the venue, regardless of their convictions.

Jessica, we welcome open minds and questions, not accusations. **You can RSVP 100% free on Eventbrite** and get time to ask whatever question you like of the speakers. Personally I'm not sure why a protest is necessary, but who am I to tell you what to do? Hell, KSU even has a spot right outside the Student Center on the campus green dedicated to public demonstrations.

Have fun.

So that's Jessica, on to Ashli Howell:

> I first became aware of KSU Men after seeing a few posters around campus and decided to look into it.

Ashli, I do not recall you attending a KSUM meeting. If you did, you certainly have not contacted KSUM staff with questions for the purposes of this piece.

> Here's what I found after hours of watching videos on Sage Gerard's YouTube channel, which is under the name Victor Zen and researching the men's rights movement: it appears to have some valid points. However, bringing awareness and discussing these issues is not the goal of KSU Men.

Your curiously absent sources non-withstanding, you have no authority to speak for us about our goals. KSUM has men and women in membership, and it is selfish to gloss over their thoughts and feelings. KSUM is feeding the homeless and pushing for equitable campus programs. Saying that we do nothing is really disrespectful to the people who work hard here.

> While researching the men's rights movement, there was no shortage of feminist vitriol, there was a lot of discussions on the A Voice for Men discussion board about the friend zone, and there was very little about any issue concerning men's rights.

At the time of this writing, the AVfM forums have 11,364 threads on international events, entertainment, philosophy, and more. The current figure can be found near the bottom of the main forum page. Apparently all you

got was “a lot of discussions” on the friend zone, and I don’t recall seeing that many after moderating that forum for several months.

I did a search for “friend zone” (without quotes) and got 36 threads (that, like the total thread count, may have grown since this article’s publication). If we assume for simplicity’s sake that is all the friend zone discussion on the AVfM discussion board, then you get that that friend zone threads make up 0.003% of the board. Even if you could find something objectionable in those threads, they were started by “lots” of people who do not represent AVfM or the men’s movement anyway.

> It seems to me that the men’s rights movement is not trying to advance any concerns they have, but to degrade and discredit feminists at any opportunity.

Imagine a movement that established a precedent resulting in countless disconnected mothers who love their kids, simply by asserting that a child needs to be with the father. That same movement has been caught, on camera, violently abusing women sexually, verbally and physically, while calling for blood any time a woman even *defends herself*. This movement spreads lie after lie after lie about the statistics of victimization of sexual abuse, assault and more, hiding anything bad that happens to women to support their hysterical narrative of female privilege and oppression. They say through the WHO that 1 in 3 men are victims of sexual assault, while manipulating definitions to exclude women. They make up claims like “Men do 2/3rds of the world’s work for 10% of the income and own 1% of the world’s property,” paste random women’s names on posters reading “Rapist of the Month, ” and burn books. They encourage reducing the female population as a form of “decontamination,” ideally to 10% of the human population. They defend legal definitions that suggest only women can be rapists, and say that women are responsible for ending all rapes that happen to men. They yell at women to “Shut the fuck up” when women try to peacefully attend a talk, then pull a fire alarm when they don’t get their way. They run screaming and topless at female politicians. And when other men criticize this movement, the movement pretends those men don’t exist, or takes credit for their existence as free thinkers.

Now imagine that a man in that movement (who has done *nothing* to stop this insanity) protrudes his bottom lip and burps No-True-Scotsmans like:

> We care about equality, and the women who don’t like it just need to get laid. Yes there are extremists, but women just want to attack and blame men. They don’t actually care about their own rights, or themselves.

What would you think about a movement like that?

I’d say that movement is run by psychos and the idiots who enable them.

Now what if I told you all of those things have been done, *by feminists, to men?* Flip the words “women” and “men” in the big paragraph above and you get a picture of reality, supported by the links. Saying that you are the real feminist who really believes in real equality is a cowardly cop-out.

For some reason, feminism is immune to criticism. Perhaps because feminism has infected academia, causing cross-eyed “peace studies” professors to write articles about each other’s articles until their insanity looks plausible? Or maybe it’s because blind followers of feminism are so used to prevaricating that they don’t know how to handle accountability.

No one here is blaming all of feminism for all problems happening to men. But feminism is a highly corrupt dogma based on the hysterical lies of manipulative, vindictive pundits and the gullible oafs who love them. There is nothing wrong with men and women with thoughts and feelings calling bullshit on that mess. While men’s rights advocacy is not necessarily the same as anti-feminism, *men’s rights advocacy cannot be performed without accepting some hard truths about feminism that feminists don’t want to hear.*

#WomenAgainstFeminism, A Voice for Men, the National Coalition for Men, A Voice for Male Students,

GirlWritesWhat, The Honey Badger Brigade, KSU Men, Men's Rights Edmonton, Men's Rights Sydney, Men's Rights Ireland, J4MB and countless other individuals and organizations have popped up precisely because *we are sick of this shit, we're sick of the ignorance and fear you propagate, and for the love of god, we want change.*

If feminism was a movement run primarily by men for men's rights, it would have been cast as a terrorist group long ago. Many of us aren't nice to feminists because feminists abused us, and we don't care how we sound anymore.

[image]
Sage Gerard and KSUM Secretary Stacy Evans in a meeting
I proudly denounce feminism. I'm okay with women because they are human and therefore not particularly special, just like men. Women are not the same thing as feminism, and feminism as an institution does not act in a manner consistent with its purported goals. This is not speculation, it's verifiable fact, and the "real feminists" are too sparse to clean the mess.

> The second problem I have with the movement is the shock value it often uses to gain attention. The founder of A Voice for Men, Paul Elam, which funded KSU Men, said, "In the most severe and emphatic terms possible the answer is no, they're not asking to get raped. They are freaking begging for it…near demanding it. And all the outraged PC demands to get huffy and point out how nothing justifies or excuses rape won't change the fact that there are a lot of women who get pummeled and pumped because they are stupid (and often arrogant) enough to walk through life with the equivalent of a I'm a stupid, conniving b*itch – please rape me neon sign glowing above their empty little narcissistic heads."

I just did your job by asking Paul to elaborate on the context you ignored (His email is not hard to find). Here's his response:

> It was a piece of satire posted and removed a long time ago. It was a provocative attack on the issue of "victim blaming" whereby feminists react to any insinuation that women should take precautions and use good judgement to reduce the probablility (sic) of violent crime as though it is unfairly putting the onus on victims. I said it in the same light as one might say that leaving your car running and unlocked in a grocery store parking lot was "begging to get your car stolen," which is an expression that would raise very few eyebrows, even though it matches perfectly with the idea of not getting sloshed and getting into a car with a stranger as a good judgement call to reduce the chances of something bad, like rape, happening to you.

Feel free to ignore or twist that too, but it's only fair that context is provided. Let's go back to Ashli's yammering:

> This statement, admittedly, was incredibly shocking. It was also exactly what Paul Elam aimed to do. He has said that the Voice for Men movement does not actually believe those things and was just saying them for shock value.

When you live in a society that, by default, thinks you (as an innocent person) are actually evil and oppressive, you get tired of sitting in polite compliance.

> […] it merely infuriated most sane women.

Did you talk to the women of AVfM? How about #WomenAgainstFeminism? Or the women of the men's movement in general? Have you talked to *any* of these women? I think they would be thrilled to know how insane they are.

Face facts: You ignored well over 99% of AVfM's content and cherry-picked what fits some delusional fantasy of calling yourself egalitarian and accusing everyone who disagrees with you of hate. And you stepped on other

women to make that point.

> It also landed A Voice for Men on the Southern Poverty Law Center Misogyny sites list, further detracting from any issues it wants to address.

A staff writer in *your publication* found that was bullshit. There is a reason her piece is in *News* and yours is in *Commentary*.

> They believe that because you are pro-woman, you must be anti-man.

KSUM never took issue with organizations like Kennesaw Women in Mathematics because we didn't find their pro-woman advocacy to be objectionable given what we've seen so far. You need to prove when and where the Official Grand Patriarch of the Men's Rights Movement™® explicitly stated that "if you are pro-woman, you must be anti-man." Until then, your words are speculation.

> [If] there is to be any meaningful discussion about the concerns that groups like KSU Men have, the hate has got to stop.

What hatred have you found KSUM committing as an organization? Again, I see us feeding the homeless and pushing for equity. There's criticism of feminism, yes, but criticism is not hate. You may see it as hate, but that's like, your opinion, man.

> And yes, extreme feminists that bathe in the tears of men have some blame here too […]

I'll ask you the same question I asked the other zealot: Where were you?

Where were you when KSUM was trying to secure a more gender-equitable narrative in RAD Systems? Where were you when I was passed an accusatory note by a feminist on this campus?

Right now I see empty words from an empty head with an empty resume, with empty support from empty people who want everyone else to be equally empty. You show up only when you see an opportunity to push your brand name, without substantiating any of your political fluff with action or experience.

This is why KSUM needs to exist, and why anyone with an open mind should come to the *Male Students in Peril* conference on November 1st.

Again, it's completely free. All you have to do is **RSVP and show up**.

In my mind, egalitarians give new ideas an equal chance.

Will you do so?

NISVS 2011 released: Increased male victimization and rape is still not rape

Tamen Roe · 18 September 2014 · Archived copy · Original

On September 5, the Centers for Disease Control and Prevention (CDC) released a report that summarizes data from the second year of data collection from the National Intimate Partner and Sexual Violence Survey (NISVS). They've also released a fact sheet for the NISVS 2011 data. The NISVS 2010 Summary Report, which I've written several blog posts about, reported on data collected during 2010, while this one reports on data collected in 2011.

Rape Is Still Not Rape

"Being made to penetrate" still isn't defined as rape or a subcategory of rape in this latest report, despite the CDC's homepage still defining rape as (my emphasis):

> a completed nonconsensual sex act (**i.e., rape**)

A completed nonconsensual sex act (in other words, rape).

A completed sex act is defined as:

> contact between the penis and the vulva or the penis and the anus involving penetration, however slight; contact between the mouth and penis, vulva, or anus; or penetration of the anal or genital opening of another person by a hand, finger, or other object.

Despite the CDC stressing the importance of using a consistent definition, they are still deviating from their definition in the NISVS reports.

Comparison of Findings for Rape and "Being Made to Penetrate"

Victims	Victimization	Lifetime numbers			Last 12 months		
		NISVS 2010	NISVS 2011	Δ	NISVS 2010	NISVS 2011	Δ
Men	Rape	1.6%	1.7%	0.1	–	–	–
Women	Rape	18.3%	19.3%	1	1.1%	1.6%	0.5
Men	Being made to penetrate	4.8%	6.7%	1.9	1.1%	1.7%	0.6
Women	Being made to penetrate	–	0.6%	0.6	–	–	–

Sources: Tables 2.1 and 2.2 in NISVS 2010 and Table 1 in NISVS 2011.

The high numbers for male victims of "being made to penetrate" clearly weren't a fluke for the 2010 period as some have suggested when dismissing the finding that 1.1% of men have been made to penetrate someone else during 2010. What we have is a sharp (~50%) increase of up to 1.7% of men having been made to penetrate someone else during 2011.

Comparison of Findings for Perpetrators of Rape and "Being Made to Penetrate" (Lifetime)

Victims	Victimization	Female perpetrator			Male perpetrator		
		NISVS 2010	NISVS 2011	Δ	NISVS 2010	NISVS 2011	Δ
Men	Rape	6.7%	20.7%	14.0	93.3%	79.3%	-14.0
Women	Rape	1.9%	1.0%	-0.9	98.1%	99.0%	0.9
Men	Being made to penetrate	79.2%	82.6%	3.4	20.8%	17.4%	-3.4
Women	Being made to penetrate	–	–	–	–	–	–

Numbers in black are those given by the NISVS reports, while I have calculated those in red (assuming that non-male perpetrators are female and that non-female perpetrators are male).

Sources: NISVS 2010 (page 24) and NISVS 2011 (pages 5-6).

Here we see a pretty large increase in the ratio of female perpetrators against men and a smaller increase in the ratio of male perpetrators against women.

Impact on Prevention Efforts

So, we have an increase in the number of male victims and an increase in male victims who report female perpetrators. I wonder what the latest report says about prevention efforts?

> Prevention efforts should take into consideration that female sexual violence and stalking victimization is predominately perpetrated by men and that a substantial proportion of male sexual violence and stalking victimization (rape, unwanted sexual contact, noncontact unwanted sexual experiences, and stalking) also is perpetrated by men.

No mention at all about any prevention efforts toward female perpetrators.

The “made to penetrate” and “sexual coercion” categories that both have predominately (>80%) female perpetrators reported by male victims are conveniently left out from the considerations that prevention efforts should take.

I am getting the distinct impression that the CDC clearly doesn’t give a shit about male victims of female perpetrators.

Questioning the Numbers from the Last 12 Months: Telescoping

This time, the CDC addresses the numbers from the last 12 months in a general way. They state:

> Fourth, self-reported data are vulnerable to recall bias because respondents might believe that events occurred closer in time than they did in actuality (i.e., telescoping), and this type of bias might particularly affect 12-month prevalence estimates.

This sounds like an attempt at downplaying the high victimization rates in the last 12 months—in particular for male victims. The CDC did not have any problems with referring to the “last 12 months” numbers for female rape victimization in their fact sheet.

The CDC, however, are also imprecise in their use of the term *telescoping*, even though they really should know better. Telescoping not only includes forward-telescoping (which is what the CDC describes above), but it also includes backward-telescoping, which is when people think an event occurred further back in time than it did in actuality. Events older than three years tend to be backward-telescoped, while events more recent than three years tend to be forward-telescoped. Women are less likely to telescope (backward and forward) for some subject matters, while men are less likely for other subject matters. I haven’t been able to find any research into gender

differences into telescoping (forward or backward) on the subject matter of sexual abuse victimization.

The CDC have done some right things in order to minimize the telescoping effect: using a clearly delimited time period (last 12 months) in the question as well as asking specific questions are points mentioned as methods to minimize telescoping.

Smith, William, and Marie Torstensson reported the following in their 1997 paper: "Gender Differences in Risk Perception and Neutralizing Fear of Crime," *British Journal of Criminology 37*(4): 608–34:

> According to 'reverse record checks' (surveys of people known in official records to have been victimized), surveys underestimate the actual experience of physical force. While there is some exaggeration of victimization in the past year because respondents 'forward telescope' their answers (e.g., recall events that occurred more than a year ago as having occurred within the past year), there is more non-recall or 'failure to reveal' than forward telescoping. […] In summary, the combination of non-recall and backwards telescoping of assault is more common than forward telescoping.

Neither non-recall, "failure to reveal," nor backward-telescoping and how any of them may affect the NISVS findings is mentioned by the CDC.

Impact of Violence

The NISVS 2011 Summary Report states:

> Consistent with previous studies, the overall pattern of results suggest that women, in particular, are heavily impacted over their lifetime. However, the results indicate that many men also experience sexual violence, stalking and, in particular, physical violence by an intimate partner. Although there are relatively smaller differences in the overall prevalence of physical violence by an intimate partner when comparing women and men, there is greater differentiation between women and men in terms of the prevalence of negative intimate partner violence–related impact. This suggests the need to look beyond the overall prevalence estimates when comparing the total burden of men's and women's intimate partner violence victimization.

One contributing factor for the difference in impact of sexual violence between men and women is the fact that one or two of the 13 categories of impact of violence were only asked of women.

The survey asked only women if the sexual violence resulted in a pregnancy. As we have seen in a recent case, there certainly is a potential for a negative impact for the male victim if a child is conceived as a result of them "being made to penetrate."

According to Figure 2 in the NISVS 2011 Summary Report, the question of whether the victim contracted any sexually transmitted infections was only asked of women during the 2011 survey. The document containing the questions for the 2011 survey does not include that set of questions, but the questionnaire for the 2010 survey does—and in that questionnaire it seems that both female and male respondents are asked the question about STDs. Figure 2 may have a typographical error or the CDC may have changed the questionnaire even though there is no mention of this change. I lean toward the former, as one would expect them to realize that men are not immune from STDs. Then again, forced vaginal intercourse isn't always rape, according to them.

The Fact Sheet

The fact sheet does not mention male victims of "being made to penetrate" at all, nor does it mention that male victims are predominately victimized by female perpetrators.

Under the heading "Women are disproportionately affected by IPV, SV, and stalking," the following findings are listed:

- Nearly 1 in 5 women (19.3%) and 1 in 59 men (1.7%) have been raped in their lifetime.
- Approximately 1.9 million women were raped during the year preceding the survey.
- One in 4 women (22.3%) have been the victim of severe physical violence by an intimate partner, while 1 in 7 men (14.0%) have experienced the same.
- One in 6 women (15.2%) have been stalked during their lifetime, compared to 1 in 19 men (5.7%).

Their concern for the "last 12 months" numbers didn't prevent them from using the "last 12 months" prevalence number for female rape victimization.

The "being made to penetrate" victimization is nowhere to be seen on the fact sheet, but if victims of "being made to penetrate" were included, we would have bullet points saying:

- 1 in 15 men have been made to penetrate a perpetrator, while 1 in 160 women have been made to penetrate a perpetrator.
- Approximately 1.9 million men were made to penetrate during the year preceding the survey.

If the CDC had categorized "being made to penetrate" as rape or as a subcategory of rape, we would've seen the following bullet points:

- Nearly 1 in 5 women (19.3%) and 1 in 15 men (6.7%) have been raped in their lifetime (lowest estimate); or
- 1 in 5 women (19.9%) and a bit more than 1 in 12 men (8.4%) have been raped in their lifetime (highest estimate).
- Just as many men as women were raped during the year preceding the survey—approximately 3.8 million victims.

Media Impact

Again, we can see that the CDC categorizing "being made to penetrate" as not-rape and how it's excluded from the fact sheet as well as from any statements on impact on prevention efforts is yet again setting the stage for male victimization to be overlooked and ignored.

Here are articles on NISVS 2011 in mainstream media that I found searching Google News at the time of writing this post:

The Washington Post: Male victims of *being made to penetrate* are completely overlooked. They even erased the category itself when explaining what sexual violence other than rape is:

> Sexual violence other than rape includes sexual coercion, unwanted sexual contact and non-contact unwanted sexual experiences.

Jezebel: Male victims of *being made to penetrate* are completely overlooked.

Salon: Male victims of *being made to penetrate* are completely overlooked. They even erased the category itself when listing the other forms of sexual violence CDC looked at:

> The CDC estimates looked not only at "completed forced penetration," but also at other forms of sexual violence including attempted rape, unwanted sexual contact, non-contact unwanted sexual experiences (such as being flashed or forced to view explicit images) and sexual coercion.

New York Magazine: Does mention *made to penetrate,* although they don't cite the prevalence number (6.7%/1.7%) for that. They do refer that men *being made to penetrate* reported predominately female perpetrators, although they don't cite the percentage (82.6%).

TIME: No mention of male victims at all.

USNews: Although the article is firmly focused on female victims, they included the chart showing male victimization for all categories as well as the chart showing female victimization.

VOX: The article makes no mention of male victims at all. They do, however, report in their chart that 0.6% of women report having been made to penetrate someone else.

Cosmopolitan UK: Mention male victims of rape and how many men have been victims of some other form of sexual violence, including unwanted sexual contact.

The Wire: Mention male victims of rape and how many men have been victims of some other form of sexual violence apart

Most articles focus on female victimization and only mention male victimization as far as the CDC has mentioned it on the fact sheet. I couldn't find any articles questioning the CDC categorizing "being made to penetrate" as not-rape.

Minor Changes in Methodology Between NISVS 2010 and NISVS 2011

I'll just wrap this post up with a minor point about some minor changes in the latest survey's methodology. The CDC stated that some questions that combined several acts were split into two. For instance, the question asking whether the victim was made to put their mouth on another person's (if male: penis, if female: vagina) or anus was split into one question asking whether the victim was made to put their mouth on another person's (if male: penis, if female: vagina) and a separate question asking whether the victim was made to put their mouth on another person's anus.

Based on what I've read, more explicit questions increase accuracy and reduce telescoping.

The questionnaire for 2010 can be found in this MS Word document titled: "2011 National Intimate Partner and Sexual Violence Surveillance System – Revised Study Questionnaire (October 18, 2010)."

The questionnaire for 2011 can be found in this PDF document titled: "National Intimate Partner and Sexual Violence Survey (NISVS) 2011 Victimization Questions," which can be downloaded from this page on the CDC website.

In His or Her Own Words: Request for men's (and women's) experiences with female-perpetrated domestic violence

Dr. Tara J. Palmatier · 18 September 2014 · Archived copy · Original

October is almost here and that means it's Domestic Violence (DV) Awareness month. Since most women's domestic violence organizations not only conveniently neglect to include men who are targets of intimate partner violence, but also deliberately *misinform* the public about the true nature of DV, Shrink4Men and A Voice for Men will join forces once again to shed light on the other 50% of domestic violence victims:

Men.

While men comprise half of all domestic violence victims, there is currently only one Domestic Violence shelter in the US that regularly accepts men seeking safety from their abusers (the Valley Oasis Shelter in Antelope, CA). Meanwhile, there are approximately 1,800 shelters available to women and their children nationwide.

To the best of our knowledge, there are no court advocacy programs for male victims of domestic violence. Men (and their children) are not eligible for state and federal stipends for safe housing from their female abusers. There are no free or subsidized counseling programs nor are there free legal services/legal aid for male victims of domestic violence.

Male domestic violence victims are not protected under the Violence Against Women Act (VAWA). If anything, this unconstitutional legislature does great harm to male DV victims by demonizing men as perpetrators and women as victims in the majority of domestic violence cases. It also helps to enable the rampant abuse of false allegations and restraining order abuse engaged in by abusive women.

According to RADAR (Respecting Accuracy in Domestic Abuse Reporting), less than 10% of the United States OVW's (Office of Violence Against Women) funding is used to help male victims. A big part of the problem lies in the very names of the OVW and the VAWA. "Violence against women" is exclusionary and ignores half of all domestic violence victims.

The U.S. Department of Justice refuses to fund research about male victims of domestic violence. On page 6 of the DOJ's solicitation for proposals on intimate partner violence and stalking, they have a section that explicitly states what kind of projects they will not fund, including:

> Proposals for research on intimate partner violence against, or stalking of, males of any age.

With the lack of services and funding and the refusal of the DOJ and the CDC to approve and fund research on male victims of domestic violence and sexual assault, many people might come to believe that these issues are not a problem for men and boys.

Not true.

In reality, men are approximately 40% to 50% of domestic violence victims. Sadly, many people are still horribly ignorant about domestic violence in large part due to persistently dishonest and misleading public awareness campaigns, data gathered via unscientific methodology and woozles like the 1 in 4 woozle about rape on college campuses.

Despite the abundance of peer-reviewed research on male domestic violence victims and female perpetrators, most domestic violence awareness campaigns focus exclusively on female victims as if our society isn't already well aware that women can be victims of domestic violence. Many domestic violence organizations persist in publishing long ago debunked statistics that portray women as the victim and men as the primary aggressors in the majority of domestic violence cases.

In His Own Words and *In Her Own Words*

To raise awareness of male domestic violence victims and female abusers, I will cross- publish an *In His Own Words* and *In Her Own Words* on both AVoiceForMen and Shrink4Men everyday in October (if I have the material). These posts will be from men who are or have been victims of domestic violence and women whose husbands, boyfriends, sons, brothers and friends who are victims of female perpetrated violence.

Heterosexual men aren't the only invisible domestic violence victims. The four other populations that are also egregiously ignored are individuals in same sex relationships, the transgendered, the new partners of men with abusive exes as well as family members who have become estranged from their sons, brothers, nephews and grandchildren due to their being involved with an abusive female wife or girlfriend. There is often collateral damage in domestic violence and the DV industry is ignoring the new wives and families of origin of male DV victims as well, so I welcome your stories, too.

If you would like to share your story about female perpetrated domestic violence, please send it toshrink4men@gmail.com. I am looking for written narratives and/or audio or video recordings that describe or illustrate the abuse you have suffered. If you have an audio or video file of your wife, girlfriend, ex, etc., in the midst of an abusive episode, I will publish those as well.

If you would like to join Paul Elam and me on *Going Mental* (our weekly Google/YouTube podcast on men's mental health issues), you can do that, too. You will need a gmail account and high def camera if you wish to appear on video. It's also okay if, to protect your anonymity, you prefer to use audio only.

If you would like to submit your story, please adhere to the following guidelines:

> 1. Limit written testaments to no more than 2000 words and send as a Microsoft Word Document.
> 2. Use paragraph breaks, spell check, etc.
> 3. Please send video/audio recordings in a format that can be readily uploaded to YouTube.
> 4. If you send and audio/video recording, also provide a written description of the file (i.e., the circumstances leading up to the abuse episode).
> 5. Edit out identifying information before sending Word, video or audio files, unless these incidents are already part of the public record.
> 6. If your abuse case is already a matter of public record (e.g., in a newspaper or online publication), you may use identifying information.
> 7. Use DV SUBMISSION in the subject header of your email.

Due to time constraints, I may not be able to use submissions that require a great deal of editing, so please try to have your materials in the best shape possible before sending.

Additionally, please consider including some of the following in your submissions:Who is or was your abuser? Wife, girlfriend, fiancée, ex, grandmother, mother, sister, grandmother, aunt, etc? If you are a woman submitting an article about the abuse of a partner or family member, please explain the nature of your relationship (e.g., mother, sister, fiancee, new wife/girlfriend, grandmother, aunt, friend, etc.)

> - How long did the abuse go on?
> - What kind of abuse? Emotional, physical, parental alienation, financial, smear campaigns, stalking, false allegations of abuse, sexual, falsely obtained restraining order and other abuse via the courts and law enforcement, etc?
> - When did you realize what you were experiencing was abuse?
> - Did you have difficulty believing you were being abused? If so, why?

> - Did you tell anyone you were being abused? Friends, family, therapist, clergy, police? What was their reaction?
> - If you were physically abused and called the police, what happened? If you did not call the police, why didn't you?
> - What is your message to other men and boys who are being abused or other partners and family members who are in similar situations?

Thank you in advance for helping us support men and their children who are victims of domestic violence.

Kind Regards,

Dr Tara J. Palmatier, PsyD

Why feminists are quiet on Rotherham

Jim Muldoon · 18 September 2014 · Archived copy · Original

There has been some publicity lately about a report written by Professor Alexis Jay called the "Independent Inquiry into Child Sexual Exploitation in Rotherham." Some of this commentary has been about the lack of commentary from feminists, particularly given that most of the children being exploited were females and that exploitation included rape.

Child sexual exploitation, for those of you not current in the Sacred Babble of Feminism, was once known as child prostitution.

A major reason why feminists are reluctant to comment is that these events happened on their watch.

The report covers the years from 1997 until 2013. From 1997 until 2010, the UK was run by the feminist party of choice: the Labour Party. Under Tony Blair, and later Gordon Brown, the avowed feminists sought to introduce all kinds of measures to protect women and their children (with fathers being clearly an optional extra for the state definition of "family").

Since 2010, the country has been led by a coalition of the Conservatives, led by David Cameron, and the Liberal Democrats, led by Nick Clegg. This coalition has accommodated feminism in a way that would allow the casual onlooker to be unaware that the government had actually changed hands.

At the local level, the feminist-friendly Labour Party enjoyed a majority in the Rotherham Metropolitan Borough Council such that it was practically a one-party-town. From the report:

> The Council comprises 63 elected members, of whom there are 49 Labour, 2 Conservatives, 10 UKIP and 2 Independents. Prior to the local elections in May 2014, there were 57 Labour, 4 Conservatives, 1 UKIP and 1 Independent.

Whatever these children may have lacked, it was not a lack of committees, boards, forums, new laws, and "multi-agency responses."

> Until 2004, responsibility for overseeing and coordinating a multi-agency response to child sexual abuse and exploitation lay with the Area Child Protection Committee. In early 2005, this responsibility passed to the Local Safeguarding Children Board (the Safeguarding Board), which was established by the Children Act 2004.

The new laws didn't end there. The British Home Office released a pamphlet called "Children and Families: Safer from Sexual Crime" to herald the good news of the Sexual Offences Act 2003, which, according to Professor Jay, provided "more specific and explicit wording" to make sure all kinds of sexual exploitation were criminalized.

Yes, and all sorts of groups, agencies, and government departments got funding, funding, and more funding. There were reports, conferences, action plans, and training seminars. Even the police joined the party with Operation Central as well as cooperating with all the aforementioned agencies.

All this and more, driven by feminist academics and feminist bureaucrats.

And while it keeps those feminist academics and bureaucrats funded, and feminist commentators everywhere are sanctimoniously claiming the taxpayers are funding "social justice," many children are still, to this day, being shamelessly exploited by criminal elements right under their feminist noses.

But the feminist laws were not just simply ineffective. Consider this statement from the report:

> In two of the cases we read, fathers tracked down their daughters and tried to remove them from houses where

> they were being abused, only to be arrested themselves when police were called to the scene.

The problem for the fathers was that, under British law, they have no rights when it comes to their own children. None whatsoever, thanks to feminist lobbying that goes back to the 1960s. With no rights to discipline their children, parents have all the responsibility of raising their children with no authority at all.

Therefore, when children are seduced by these criminals with booze, drugs, mobile phones, and other cheap but effective tricks, parents are powerless. But it's not just parents who are powerless.

> One parent, who agreed to her child being placed in a residential unit in order to protect her, wrote to children's social care expressing her fears for her daughter's safety. She described her despair that instead of being protected, her child was being exposed to even worse abuse than when she was at home:
>
> *"My child (age 13) may appear to be a mature child, yet some of her actions and the risks to which she constantly puts herself are those of a very immature and naïve person. She constantly stays out all night getting drunk, mixing with older mature adults, and refuses to be bound by any rules."*

Yes, the state is as guilty as any parent the normally shrill commentariat wish to castigate for letting these children run wild. And it is here where the real difficulty in dealing with these crimes emerges. As long as the children insist they are willing participants, feminist logic (from judges as much as social workers) and feminist laws prevent anyone else from "interfering" in their choices.

And unlike ordinary parents, children already "in care" can't be taken from the state residential unit and put somewhere else "in care." To make matters even worse, these feminist-approved residential units that keep children from their allegedly abusive fathers were, apparently, an excellent recruitment ground for underage prostitutes.

The alleged culprits also present two special problems for feminists. The report is clear that the children are being preyed on by men of predominantly Pakistani origin.

The first problem is ideological. Through the various waves, feminism has always maintained that "Patriarchy" is directly linked to Western society, capitalism, and colonialism. These forces have brought about the gender roles that feminists claim has caused inequality for females. Importantly, feminism declares this unfair because the gender roles are *not* inherent traits due to biological sex but instead "social constructs" designed to enforce and perpetuate "The Patriarchy."

In most feminist writings, the White heterosexual male is the villain of the saga. Indeed, authors like Nathanson and Young have argued that African Americans and gay men in the USA and Canada often enjoy, in the feminist mind, the status of "honorary women" because of their own victimization.

In British feminism, that status would certainly apply to those of Indian and Pakistani origin given the British history of colonization and their countries' relatively recent (1947) independence. Indeed, this status would have been directly linked to the push to allow such high levels of immigration from those countries.

However, recent feminist-driven moves to target women for aid in Third World countries has seen a change in feminist thought in this regard. To justify this behaviour, "Patriarchy" has to be given a new context. It needs to be seen as something that is inherently male-oriented. Given the chance, males will implement a version of "The Patriarchy" anywhere, anytime. That's why it is endemic in Western society, but also dominant in Third World countries.

The problem here, of course, is that the "social construct" argument bites the dust, and Western society and perhaps even to some extent White males lose something of their demonic status. Hence feminism's overall reluctance to deal with the issue.

The other problem directly related with these alleged perpetrators is something that is close to every influential feminist's heart: funding.

These migrants are really economic refugees. They bring very little with them in their move to Britain. For the Social Justice Warrior, this means there are endless opportunities to portray these people as victims of racial discrimination.

If there are no translation services: racism. If the individuals are not educated: racism. If their qualifications are not recognized: racism. If they can't get a job: racism. If they can't get a house: racism. The list goes on.

Of course, the answer to this racism is virtually identical to those children suffering from child sexual exploitation. They need inquiries, reports, committees, boards, forums, new laws, and "multi-agency responses" too. To deny them these would be racist.

And all of that means funding, quite often for the same academics and bureaucrats. But, even when their fields of "expertise" don't mix, the fact that one lot got funding is plenty of emotional blackmail for the other lot in their lobbying efforts.

So the feminists have instinctively sat on their hands on this, although some have recently been shamed into mumbling something close to nothing on the matter. They don't want to blow too hard or the whole house of cards might fall.

Links

http://www.rotherham.gov.uk/downloads/file/1407/independent_inquiry_cse_in_rotherham

http://www.gmc-uk.org/sex_offences_act_2.pdf_48793788.pdf

Single fatherhood by choice: Implications of the artificial womb

Hopeland Cash · 19 September 2014 · Archived copy · Original

The idea of an artificial womb is not new and is far from settled. Theorized on for decades and featured in many well-known works of science fiction, this still-abstract device would take the place of a woman during the gestation and birth of a child. Artificial wombs have been discussed on A Voice for Men, as well as in other publications, exploring its implications for feminism and for women in general. Various MGTOW (Men Going Their Own Way) bloggers and YouTubers have covered the topic, often singing the artificial womb's praises as a tool for men to fulfill their desire for parenthood without needing the involvement of an unwelcome woman.

The artificial womb seems inevitable; mankind is very good at creating devices to replace our biological functions, especially vital or costly ones. At first it will be used by women unable to naturally carry a child, but eventually it will become available to the general public. Some commentators have suggested that feminists will fight to keep men from using it; they may, but they will lose. The artificial womb will be a service provided by private companies and they will service anyone who pays.

At some point, maybe in 10 years or maybe in 200, men will be able to have a child without any woman being involved. The big question is what will happen then.

Single parenthood by choice is already a very real thing. Over 40% of children in the United States are born to parents out of wedlock and a similar percentage of single parents have never been married, adding up to over 1 in 10 children living with a single parent who has never been married, overwhelmingly mothers. Many had children knowing they wouldn't marry; for those more upfront with their intentions, there are sperm banks allowing any woman to conceive independently. Women have become empowered almost to infinity to have children if, when, and with whom they choose. For the latter, it seems a great many choose "with no one" when it comes to including a father in the lives of their children.

There is far more social science on single mothers and their children than can be repeated here, but to say the least this lifestyle choice is less than advisable. There is far less data on single fathers, however. Even if there was, it would largely be limited to divorced fathers and their children; true single fathers by choice are a rarity, currently achievable only through adoption, surrogacy, or a similar arrangement. Most single fathers become such by being widowed, an event beyond their control, or through divorce, an event almost always in the control of their spouse.

The artificial womb will change that. Armed with their own sperm and a donated or lab-grown ovum, paternally inclined but bachelor-minded men will be able to walk into a lab and leave with a polished decanter brimming with life. Since it will be his sole choice, even a man in a relationship could go about securing one of these bottle-babies without consulting his partner; it'll be his choice, and hers to leave or stay. No strings, baby, and in this case no child support.

Aldous Huxley's *Brave New World* envisioned a world similar to this, but the reality will be far more dynamic. Conventional families will not cease to exist, but a new flavor will come into being: single fathers by choice. For the first time in human history, men will have the choice to become biological fathers when they wish, independent of anyone else's biology.

Obviously, this isn't necessarily a good thing. It's only logical to assume children of single fathers will face all the problems endured by the children of single mothers, but adult men and women will both be in control of their reproduction (surely there'll be male birth control by the time we have an artificial womb) and will become parents either when they and a partner choose to do so together or when the individuals elect to walk that path alone. Problems will arise, as they do now, when people do so ignorant of the true challenges of parenthood and undertake the duty without being prepared.

Even when they prove capable, though, what will the rest of us think? All things being equal, there is little chance society will treat single mothers and fathers by choice the same. As mentioned above, there surely will be feminist

blowback against the use of artificial wombs by men. These people don't even want men in schools, no less raising children unsupervised. Traditionalists will also look askance at this new breed of fathers. *They don't understand parenthood*, detractors will say, labeling men unprepared to take on the once feminine role of prenatal caretaker. *It'd be like a woman trying to …* well, no, there's nothing women aren't thought capable of doing anymore. But if there *were* something we still thought men did more naturally than women, it'd be like a woman trying to do *that*.

There will also be social planning concerns voiced. Overpopulation is already considered a problem by many, and some worry that an artificial womb will make producing children even easier (is that possible?), removing all physical burdens and thereby risking rampant, irresponsible reproduction (*cough cough*, clearly not a problem now). This fear is unlikely to materialize, though. Humanity often bases technology off nature, but we rarely match the sheer ruggedness and efficiency of evolution. Artificial wombs will be prohibitively expensive, and even as they come down in price they will likely remain more costly than a woman carrying a child. For single dads, this may even out due to the cost savings of being single, but it will not be cheap. That means more work and less leisure spending. Some will still take on parenthood lightly, but just as now it won't be a good idea to do so. It will be hard work, whether for a couple, a single woman, or a single man, and these people will have to live with their responsibilities.

Presumably fetuses of artificial wombs will be treated the same as those of regular wombs, except controlled by (in such cases) the single father, meaning the same rights for abortion, legal surrender, and adoption. All in all, the artificial womb would do much to level the reproductive playing field. Women would no longer hold the monopoly on gestation, making relationships more honest and letting *everyone* choose when to become a parent.

There will still be differences, however, the greatest of which is sex (the verb, not the noun). It's unlikely the average woman will embrace the artificial womb enough to sterilize herself and rely on the machine for reproduction. Most men wouldn't want to have a vasectomy and then rely on stem cells to grow new sperm either. Our reproductive abilities are part of our identity, and most people don't want to give that up. Just as sperm banks serve as a replacement (or at least broker) for male reproduction, the artificial womb will stand in for a woman.

So while men will become able to reproduce using an artificial womb, women will still have the option of reproducing naturally but parenting singularly. Conception through sex will still be the norm, which raises the issue of *"accidental"* (are scare quotes scarier in italics?) pregnancies. In the United States, nearly half of all pregnancies are unplanned. Some number is inevitable while people have sex with imperfect birth control, but there can be no unintended pregnancies with an artificial womb. Its use will be deliberate, rational, and fully consensual. Every child born from one will have to be wanted, at least at the time of conception. This will lend an air of responsibility to those who use it, leading to higher expectations on them since they forfeit the out of "it just happened." Even more so for our new breed of single fathers by choice. They will be the ones to have stepped out of the chains of biology entirely and chosen, fully knowing and with undeniable intent, to become a father.

How will this affect unintended biological pregnancies? How many husbands faced with an unplanned child would wish one party or the other had had their tubes tied so they could've just used an artificial womb when they were actually ready. Finally having an option aside from raw biology, will fewer men tolerate women's abysmally high rate of birth control fraud Paternity fraud too: "Pregnancy is too hard on you, honey. Let's use an artificial womb." *That way I can know it's my sperm swimming around in there*.

Then there's the bar of excellence for single parenthood in general. Certain judgy individuals have asserted that single fathers are more desirable partners because they don't have a meaningful choice in the matter, making single fatherhood a badge of good character. When men can wilfully choose to become single parents, that will change and they will be responsible for helping their child avoid the many pitfalls of single parenthood. Men will not only become the paragon of the parentally empowered but will also be forced to set a new standard for parental responsibility. Even today, if a man puts his sperm in a woman (or even if she puts it there without his permission), he is held fully and inescapably responsible for it. If he puts that same sperm in a jar and grows a baby independent of a woman, you can be damn sure we are all going to expect him to be the best parent he possibly can, and if he

does it when he isn't ready it'll be his screw-up. Male hyperagency will extend to single fatherhood by choice, leaving no room for excuses. Single fatherhood will no longer *always* be foisted on men, but even those who do choose it will be held fully accountable.

This will lead to discrimination against men, excessive criticism, and persecution for parental wrongs that would be overlooked were it a mother. But at the same time there will be the many cases of single fathers by choice being successful parents. Since there will be more effort involved and higher expectations to meet, men will not often become fathers on a mere whim. How will this affect our views on single mothers by choice? Biology isn't a machine, so birth control does and will continue to fail and there will be genuinely accidental babies. But *half*? That's bullshit and we all know it. Some unknown but not inconsiderable proportion of those conceptions are due to the woman either (a) choosing to become pregnant but hiding behind the "it just happened" excuse or (b) throwing caution to the wind and actually letting it just happen, consequences (and partner) be damned.

But what if their monopoly were broken? Women are given free reign over their reproduction because we don't have an alternative. The artificial womb will change that. Female biology will no longer be the sole carrier of the next generation, and as the free market teaches us, competition will breed performance. With reproduction harnessed by science, how much longer will irresponsible behavior be allowed to slide?

When men gain control over their reproduction and face that responsibility like rational adults, women will have to change their game plan. Single mothers by choice will face greater scrutiny alongside their male counterparts and their motivations will more readily be called into question. Some will call it victim-blaming, but when birth control and abortion are so readily available there really is no excuse, and the artificial womb will only add to that. Like adoption, artificial womb babies will be taken on only by choice, but unlike adoption there will be no chance of a history of abuse or attachment problems, and the full biological connection will be there to encourage a healthy relationship.

By showing how single parenthood can be done better, it is likely that the advent of the artificial womb will cause single motherhood by choice to sharply decline. It's not that men will make better single parents, but entering parenthood will not be so casual a choice for them. Just as it would be if women had to take a pill to get pregnant, rather than to not, the greater will required to become a single father will mean fewer of the unprepared will undertake that course, leading to a higher proportion of fit parents and therefore healthy children. Expectations on single parents will increase, awareness of the social ills faced by their children will grow, and a man will be less willing to put up with single mothers since he can now have a kid on his own. In that regard, artificial wombs may help combat overpopulation: women won't be able to get away with so much bad behavior anymore and will be held to task for their choices, so they'll be forced to be more responsible and stop having so many children they are incapable of caring for.

There are and always will be exceptions, of course. Many children raised today by single mothers are healthy and happy. Some men who have children via artificial wombs will go on to neglect or abuse them. What matters is getting to a place where people, men and women, become parents only when they want to, and never when they aren't ready for it. It's time we stop allowing parenthood by force and condoning irresponsible reproduction. The artificial womb will help achieve that by giving men reproductive autonomy and breaking the female monopoly on childbearing that forces us to overlook their misconduct.

That's a brave new world I can get behind.

Teach criminals not to crime?

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As we've come to expect from YouTuber Monica Edwards, in this video she demolishes another feminist myth: that you can teach rapists to cease raping via simple slogans.

http://youtu.be/9IERtL1nqVU

You might want to subscribe to Monica Edwards.

Et tu, Mr. Farrar? Noticing Deniro Farrar's "Notice"

Mumia Ali · 19 September 2014 · Archived copy · Original

> …my new video notice is a song meant to uplift all of the single strong Independent mothers/"s
> —Deniro Farrar, in a tweet dated Jul 24, 2014
>
> "In a time of universal deceit—telling the truth is a revolutionary act."
> —George Orwell

I was patrolling the Internet, scanning the horizon for things to opine upon, when I stumbled onto what some have referred to as an "anthem" in the crusade against the latest First World Problem tempest-in-a-teapot, "street harassment"—a song/video by Charlotte, North Carolina's own Daunte Qushawan(!) Farrar, better known by his stage name (which is much better to spell and pronounce, I might add), **"Deniro" Farrar.**

The song, called "Notice," is Farrar's ode to the Sista on the Block, who is ever the victim, don'tcha know, of "street harassment." Such rappers are not at all uncommon in urban Black life; they form a part of the constellation of Black America's Nice Guy™ contingent and White Knight Corps, though we Negroes don't refer to these gents as such; we refer to them as "Conscious Brothas." Though considerably overlapping with Good Black Men™, they are in fact quite distinct as a group, perhaps the most standout feature about them being that they are "creatives" of varying stripe—rappers, "spoken word artists" (a cutesy way of saying "poets"), sometimes bloggers/writers, video/film/photographers, and the like. Conscious Brothas mark themselves out as vastly different from more straight-ahead Gangsta Rappers like, say, a 50 Cent or a Cassidy, by not imbibing the~~truth~~ supposed "misogyny" of the former's lyrical stylings and instead devoting themselves to extolling the virtues of the Sistahood, come what may. (Examples of this would include the likes of Common, Dwele, Raheem DeVaughn, Talib Kweli, et al. Don't get me wrong, I'm a fan of all of these artists, and have them all on my playlists, though I admit I'm not much of a "Dirty South" rap fan—too much of an Old School East Coaster for that. But I just had to stand up and tell the Truth—and shame the Devil.)

Of course, like the Nice Guy™ in White America, Conscious Brothas are every bit as ulterior in their motives, as the video you can see attests to. But I'll make it clearer in my review and deconstruction of it and the accompanying lyrics.

And Now, Our Feature Presentation …

So, let's begin with the music video for Farrar's "Notice," shall we?

The video opens with Farrar shirtless and more tatted (read: thugged out) than a Dathomirian Sith Lord, eating a sandwich and perched atop an old Caddy in a driveway overgrown with grass and weeds, observing Sista Baby Mama heroically strapping in her two babies into the car from across the way. The opening lines go like this:

"Clocking in clocking out, another day another dollar
You can't even pump your gas, without some niggas trying to holla

I just want you to know I noticed (4x)

You go to school And go to work. Cash your check then go home single parent all alone. God damn girl you strong

I just want you to know I noticed (4x)"

Those who study film and the like know and understand well the primacy of importance such opening shots of a film make: they establish the tenor and tone of the presentation and focus the attention of the viewer in that regard. Clearly, Farrar's intention is to focus our attention on the hood of Black American life—the under/lower working classes, NOT Prince George's County. This is hugely important because as it has been painfully admitted by even the Social Justice Warrior (SJW) forces themselves, in hand-wringingly, angst-ridden fashion no less, "street

harassment" is a "problem" that is undeniably wrapped up in race and class—poor Black men. Which gives the aforementioned SJW contingent all kinds of cognitive dissonance agita, their pet causes clashing like the Titans of Greek myth. Gotta love it!

Farrar's video, barely 60 seconds in, **firmly disabuses the notion or idea that "street harassment" is a "problem" all men are guilty of—it is an issue that has to do with poor Black men**—which raises all kinds of really juicy questions the SJWs of the world run away from like roaches when the light comes on. What questions, you ask? Read on …

Baby Mamas Can't Be Choosy

"It's 5 in the morning, and you ain't had no sleep
Cause your youngest baby teething, just 1 of your lil 3

Your baby dad is a statistic, another dead beat
Shit my daddy was the same, so my Moma raised me

But she still found a way, to overcome a break free
Working job after job, 1 or 2 or maybe 3

To put food on the table, making due with ends meet
So I know about that pain that you feeling, and it's deep

And he beat you like he's strong, but that really means he weak
Now your plotting for revenge, wanting to killem in his sleep

But shit we all humans, and ain't no body perfect
No I anit making excuse but that nigga just ain't worth it"

The above passage comes from the first verse of "Notice," where Farrar lovingly describes the travails of the Baby Mama—something he and, sadly, far too many Black men in our time know just a little too much about, having been a product of a Baby Mama himself—and he "salutes" the supposed "strength" of these ladies—kinda like what Ms. Fantasia did a few years back in her ridiculous spectacle of a song "Baby Mama."

Of course, nowhere in Farrar's verse is there any mention whatsoever of the role said Baby Mama of his affections(!)—or indeed his own mama—had in their predicaments. No, nothing they did is their fault; it is solely the fault of the men they chose to lay down with and get up with proverbial fleas.

Black America is rife with such twisted thinking and inculcation, a glorification of mothers no matter what—nor is it anything new. As YouTube personality Tommy Sotomayor makes clear, the rot runs very deep, to such an extent that even the late great Tupac Shakur is guilty as charged:

"When I was young me and my mama had beef
Seventeen years old kicked out on the streets
Though back at the time, I never thought I'd see her face
Ain't a woman alive that could take my mama's place
Suspended from school; and scared to go home, I was a fool
with the big boys, breakin all the rules
I shed tears with my baby sister
Over the years we was poorer than the other little kids
And even though we had different daddy's, the same drama
When things went wrong we'd blame mama
I reminice on the stress I caused, it was hell
Huggin on my mama from a jail cell
And who'd think in elementary?
Heeey! I see the penitentiary, one day

And runnin from the police, that's right
Mama catch me, put a whoopin to my backside
And even as a crack fiend, mama
You always was a black queen, mama
I finally understand
for a woman it ain't easy tryin to raise a man
You always was committed
A poor single mother on welfare, tell me how ya did it
There's no way I can pay you back
But the plan is to show you that I understand
You are appreciated"

As Sotomayor rightly points out, **ONLY** in Black America are women to be held in high esteem for making such horrendously harmful choices in life—having multiple babies out of wedlock with clearly disreputable men, behaving badly in a multitude of ways, allowing more men to run through them than Grand Central Station, and unabashedly chasing down Mr. Big in varying permutations—indeed, Black women will actually get offended for suggesting that their actions account for their experiences(!). Black women demand to be treated as "ladies," "queens," "goddesses," and, this is my favorite one, "dutchesses"—all while acting a fool, twerking up a storm, getting shotout by a bunch of ne'er do wells, and having babies by multiple Baby Daddies, and that's for starters—but they get to demand that a man "step correct."

Really?

Perhaps with all that "education" they're getting, they would do well to study a bit about cause and effect: every action has an opposite and equal reaction. **When you make bad mating choices as a woman, you cannot expect anything BUT consequences to flow therefrom—for years to come.** Black women who choose to become Baby Mamas to disreputable men **have forfeit all ~~demands~~ claims toward respectability**—in fact, and this again is the deep irony being shown in "Notice," the very Good Black Men™ they've been cajoling with White Feathers are nowhere to be found in the bowels of Black American street life—they don't reside, nor work, nor socialize there—and here, we see Assortative Mating rear its ugly head. **By becoming Baby Mamas and engaging in other disreputable behaviors, said Black women have indelibly stamped themselves as being utterly unfit for the Better Off Brothas of Black America—and rightly so.** "Them Niggas tryin' to holla" are said Sistas' assortative mating equal—and water always meets its own level.

Enjoy!

Et Tu, Mr. Farrar?

Let's go back to Farrar's lyrics, shall we? Here's the second and final verse from the song "Notice":

"You threw on some yoga pants, that compliment your figure, just to run and grab some milk, you weren't worried about no nigga

But they always try and holler, but never step correct
Making comments bout your ass, showing blatin disrespect

But you always keep it real, and put them niggas back in check
They break their necks whenever they see ya, damn near causing wrecks

And that's when you're in you're scrubs, they ain't even seen you when you dressed
Got them kids wit no stretch marks, damn girl you blessed

Making moves on you own, you ain't worried you ain't stressed
Plus you never hit the club, cause you know it's full of mess

Trying to hold it in the road, and let GOD do the rest

Niggas throwing money at you, but you ain't even impressed

You clocking in clocking out, another day another dollar
You can't even pump your gas, without some niggas trying to holla

I just want you to know I noticed, you ain't alone
So any time you wanna talk don't hesitate just hit my phone"

If you go back and listen to Farrar's seranade closely, you'll notice, pardon the pun, him imploring the Baby Mama of his affections to "just hit my phone" in the event she "wanna talk"—and "anytime," no less. Here, Farrar tells on himself, big-time, and no doubt the Sistas will lap it up like catnip—he's engaging in what evolutionary psychology recognizes as derogation of competitors—a formidable mating tactic that both sexes employ, and here we see it in quite florid fashion on Farrar's part. As I've said above, Conscious Brothas' entire spiel is one of "See? I'm so much better than those knuckle-dragging cretins over there because I feel your pain," and despite the utter banality of the enterprise, so many Sistas fall right into the trap. For this reason, I for one, cannot dispute success—and it is a successful mating tactic.

It's just a blatantly dishonest one—which is hugely important for this discussion.

Why?

Because the entire "premise" behind the Sistahood's White Feather Campaign is to ~~cajole~~ appeal to Black Men to "intervene" on their behalf against them dastardly Nigga Neanderthals (you know, the kinds said Sistas often breed with?) on the street "tryin' to holla"—and to do so on noble, selfless grounds. Only, as Farrar himself clearly states, he very much has a personal, vested interest in the matter: **he too is tryin' to get in them yoga pants—he's just going about it in a very different way.** A way that the very same Sistas who complain about being "objectified" and the like quite like.

"Who, Whom?" indeed.

Trust me when I say, boys and girls, you cannot make this stuff up.

So, yes, I agree with the Sista SJWs out there—Mr. Deniro Farrar's "Notice" does indeed bring much-needed context to the indoctrination discussion about "street harassment"…

… in spades.

Thanks, Deniro! Keep up the great work.

More—much, much more—your correspondent has to say about these matters. Stay tuned …

Free editing help for Feministing and Mychal Denzel Smith

Janet Bloomfield (aka JudgyBitch) · 20 September 2014 · Archived copy · Original

I've made a few corrections to this article by Mychal Denzel Smith that originally appeared at Feministing. Mychal isn't a bad writer, but he needs an editor. I'm providing that service free of charge.

I've made these corrections based on the very simple idea that losing a fight ***you started*** doesn't make you a victim. The truth is that men rarely hit women, unless you hit them first.

[image]

[image]

Here's a sure-fire way to know that you hate men: when an incident of intimate partner violence in which a woman beats a man with a nine-iron gains national attention and every question or comment you think to make has to do with his behavior, you really hate men. Like, despise.

There is no other explanation. There is no "I need all the facts." There is no excuse. You hate men. Own it.

[image]

Now, you probably don't believe you hate men. You probably honestly think you're being an objective observer whose only interest is the truth. You are delusional.

We have this problem in our discourse around the most important challenges we face where we feel we have to be "fair to both sides." But sometimes, one of those sides is subjugation and oppression. If you're OK with legitimizing that side in the interest of "fairness," you're essentially saying you're OK with oppression as a part of the human condition. That's some hateful shit.

[image]

Violence against men doesn't deserve a "fair" hearing. There should be no justifications offered, no rationalizing, no equivocating. Violence against men should be intolerable. But every time we are called upon to collectively denounce that violence, there's a section of the choir that starts singing from a different set of sheet music.

"Well, I don't believe she should have hit him, but he also shouldn't have …"

"Hitting men is wrong, but …"

"He has a responsibility to his family …"

"He stayed with her, so obviously he's condoning that behavior …"

"It's none of our business what happens between …"

"What did he expect?"

Hate. It's all hate. Because if you can look at the history of men being beaten and battered into silence and second-class citizenship, their lives thrown away in wars women are protected from, and still ask if they are at all to blame for the violence visited upon them, there's nothing else to call that.

[image]

There is a tendency to judge the actions of those with the least amount of power the same as those with more power and then ask, "Isn't that what equality means?" It's a clever rhetorical evasion of the issue. Equality is the goal, but to pretend that we actually exist as equals right now is to ignore reality. Like it or not, we all carry history with us in our personal interactions. The history of violence against men is one where men's bodies are a battleground in a struggle for power. Punches, kicks, weapons, and the threat of death have been used to assert dominance and deny men autonomy, at home and out in the rest of the world.

How are men denied autonomy? How are their bodies used? The most common way is to deny them the right to choose parenthood. Their money, their lives, their bodies are nothing but instruments to be used at the sole discretion of women. And just to remind men of how disposable their bodies are, every single one of them, upon turning 18, is required to sign a document acknowledging that they can be discarded like trash at the whim of the government. Women have never been required to acknowledge their bodies or their lives as something that can be disposed of in service to a greater good.

If you think violence against men is funny, or not worthy of consideration, or somehow less important than violence against women, you hate men.

It's that simple.

There, Feministing. I fixed your stupid piece-of-shit writing about hate for you.

You're welcome.

Lots of love,

JB

Confirmed: Thunderf00t banned due to Anita Sarkeesian

AVfM Video Source · 20 September 2014 · Archived copy · Original

It appears early reports were correct: Thunderf00t appears to have been hounded off of Twitter specifically for criticizing Anita Sarkeesian, by Anita Sarkeesian and friends

This is genuinely disturbing.

Woman brutalizes infant son, leaves him outside next to trash for father to find

Paul Elam · 20 September 2014 · Archived copy · Original

It is simply one of the most disgusting things I have ever seen. Quote mine me all you want, had the father of this child beaten this piece of shit woman to within an inch of her life I would not have offered one scintilla of objection or condemnation.

The piece of shit's name is Dalishia Salter, and among the few morsels of sheer depravity she utters to the grief-stricken father is something to the effect, "Oh, well, I'll fucking kill him."

To make matters worse, Salter told police that the father, David Bryant, was the one who injured the child by pushing a big screen TV on him. Of course the police issued a warrant without thinking about it. After all, it must be the man's fault, right?

There is a petition online for his release with over 64,000 signatures. I hope you will add to that.

http://www.gopetition.com/petitions/justice-for-david-bryant-and-baby-daviere.html

Before you watch the video, here is an image of their text exchange about the baby.

[image]

Now, prepare to RAGE.

https://www.youtube.com/watch?v=Evrj6Zriu5A&feature=youtu.be

JudgyBitch launches video channel: JBTV

AVfM Video Source · 21 September 2014 · Archived copy · Original

Now here is something we can all get behind. Please go give JB a sub and encourage her to make this a regular thing. Remember, every new sub makes a feminist cry enough tears to bathe in them. PE

https://www.youtube.com/watch?v=BO84Y4eaYU4

Don’t let your girl be raped in college! Send her to Reynolds U!

AVfM Video Source · 21 September 2014 · Archived copy · Original

According to the President and Vice President, at least 1 in 5 college girls will be sexually assaulted. Reynolds University has been founded to solve this problem!

How Social Justice Warriors ruin social media

Elijah Butler · 21 September 2014 · Archived copy · Original

This article is also available in Romanian.

Social Justice Warriors (SJWs) are the bane of the Internet's existence. We all know these people. They are activists who crusade for the "victims" of society, namely women, non-Whites and LGBT individuals. They decree that all who disagree with them are bigots. Hate feminism? *You are a vile misogynist.* Think that welfare hurts minorities instead of helping them? *Racist.* Tired of LGBT rights activists calling the vast majority of people evil oppressors because they're heterosexual? *Homophobe.*

They will do anything and everything to promote their agenda, thereby ruining whatever they infect via censorship and harassment. Take just about any popular forum or social network and you will find them and their damage. Not only that, they infect and damage discourse in the exact same manner every time. Yet no matter how many places they ruin, nobody seems to learn.

The following is how SJWs destroy social media, every single time. The examples I use are of feminist ideologue SJWs, as they tend to be the majority of SJWs.

Step 1: Infect Popular Forum or Social Network

As forums and social networks grow in popularity, more and different kinds of people gravitate toward them, including SJWs. But unlike most people, who attempt at some level to fit in, SJWs must change the culture to fit their ideology. Many of these networks are at first filled with manly heterosexual White men who speak their mind, including their attraction to attractive women, which is verboten to SJWs because male sexuality is bad.

Step 2: Start Complaining

At first, the SJWs are just a minor annoyance. A complaint about "an insensitive comment about a woman's attractiveness" here or a picture of scantily clad woman there. Since they are in the minority, they are largely dismissed and ignored. However, since they are ignored, they keep getting louder.

Step 3: Gain Control

Seeing as nobody cares about their whining when guys post pictures of half-naked women, SJWs gain control of the forum or social network. On forums, they become mods and admins. On social networks, they build up enough of a following of like-minded followers to affect it, be it harassing somebody off the network or getting the target suspended. And on Wikipedia, they openly co-opt it for a feminist agenda.

Step 4: Silence and Harass

Once the SJWs are in full control, the censoring and the harassment begin. Now it is no longer just about ending the objectification of women, but it is about the indoctrination of the feminist agenda. All dissent is squashed and those who disagree are harassed until they either fall in line, shut up, or leave completely. The only accepted viewpoint is the SJW agenda and that's it, there is no other. Two current relevant examples are the censorship on Reddit of the discussion of the Zoe Quinn Scandal and Anita Sarkeesian getting her followers to get Thunderf00t suspended on Twitter.

Step 5: Destruction Complete

Once the ideologues are in control, the social networks and forums gradually lose prestige and active membership until they either die or become inconsequential. For example, I used to frequent the humor website Something Awful and its accompanying forums for years. Something Awful reached its height and influence in the mid-2000s because of its edgy and boundary-pushing content that often offended large amounts of people. But once it grew to massive size, the SJWs moved in, took control, and made it politically correct, taking away the elements that made

it famous. While Something Awful is still around and producing content, it is a shadow of its former self and is basically irrelevant.

While sites like Reddit and Twitter are still going strong, I know many people who have grown sick of the SJWs on both sites. I myself deleted my relatively popular Twitter account because I got sick of the constant harassment by SJWs; it just wasn't worth fighting them anymore. Wikipedia has begun to shrink in importance and trust by its users (though, to be fair, Wikipedia was in trouble long before it was co-opted by feminists).

What can be done? Simple: Do not allow SJWs to control discourse, ever! You can never win against them because they are not actually fighting for the oppressed; rather, they are opportunistic bullies shrouding themselves in self-righteousness. That is why they will attempt to take control—because that is what this is really about: power. As long as SJWs have the power, they will ruin forum and after forum, social network after social network. Do not give them the power by letting them get to Step 3 and they will remain minor annoyances at best.

So the next time you are on a male-heavy forum and you see posts by a few women decrying objectification, either completely and permanently shut them out or run. You have been warned.

J4MB publicly challenges Mark Carney, governor, Bank of England

Mike Buchanan · 21 September 2014 · Archived copy · Original

Mark Carney, a former governor of the Bank of Canada, was appointed governor of the Bank of England in July 2013. His annual salary is said to be around £624,000 ($990,000). His contract term is the customary eight years, but he's said he'll serve no more than five. One of his first acts as governor was to capitulate to Caroline Criado-Perez's silly campaign to retain women on British banknotes, and in 2017 the *wildly* overrated authoress Jane Austen will appear on £10 notes. Our blog piece on the matter is here. Janet Bloomfield's piece is here.

Some lines written by, and about, Jane Austen:

> I think I may boast myself to be, with all possible vanity, the most unlearned and uninformed female who ever dared to be an authoress. (Letter, 11 December 1815. 'Jane Austen's Letters' – 1952)
>
> One of Edward's Mistresses was Jane Shore, who has had a play written about her, but it is a tragedy and therefore not worth reading. ('The History of England' – 1791)
>
> Let other pens dwell on guilt and misery. I quit such odious subjects as soon as I can. ('Mansfield Park' – 1814)
>
> It is a truth universally acknowledged, that a single man in possession of a good fortune, must be in want of a wife. ('Pride and Prejudice' – 1813)
>
> How horrible it is to have so many people killed! And what a blessing that one cares for none of them! (Letter to Cassandra Austen, 31 May 1811, after the Battle of Albuera, 16 May 1811. 'Jane Austen's Letters' – 1952)
>
> Mark Twain:
>
> Jane Austen's books, too, are absent from this library. Just that one omission alone would make a fairly good library out of a library that hadn't a book in it. 'Following the Equator' (1897)
>
> To me Edgar Allan Poe's prose is unreadable – like Jane Austen's. No, there is a difference. I could read his prose on a salary, but not Jane's. 'Mark Twain's Letters'
>
> It seems a great pity that they allowed her to die a natural death. (Letter to W. D. Howells, 18 January 1909.)

The Bank of England has a history of feminist manipulations to advantage women in recruitment and promotion terms. In June 2012, the Campaign for Merit in Business—an organization run by the same people who run J4MB—published a blog post on the matter here. It included the following excerpt from a newspaper profile of Catherine Brown, the £200,000 ($317,000) p.a. executive director of human resources:

> According to Catherine Brown, the Bank's executive director of human resources, there are 'no fixed hours' at our premier City regulator. Brown, 46, says: '… while the governors and directors are very largely white and male, that is a snapshot in time and in five years it may look very different.' … this year the intake of women has shot up to 45 per cent.…
>
> 'We are output-focused—there are no set hours,' she says, adding that this has been crucial to the Bank's success in recruiting women and to keeping its staff turnover at an astonishingly low four per cent a year.…

Under Mark Carney's leadership, the Bank of England has discriminated more strongly for women and against men. The intake of female graduates has increased sharply. More women have been promoted into senior positions. In a recent speech to the Trades Union Congress, Carney said this:

> Hiring more women in senior roles makes us much, much more effective.

I don't think any reasonable person could read that statement without interpreting it as a claim of a causal link

between appointing more women into senior roles and a *strong* improvement in organizational performance. Now, the Bank of England isn't a profit-making organization, so Carney could possibly anecdotally defend his claim—although my 30+ years working as a business executive tells me that his claim is *utterly* absurd. Former business colleagues—both men and women—to whom I've mentioned his claim have laughed out loud. As C4MB has frequently reported, we know from at least five longitudinal studies that there exists a causal link between increasing the proportion of women on corporate boards and financial decline.

We've publicly challenged Mark Carney over his remarkable assertion and included with the letter the full abstracts of, and links to, the five longitudinal studies we cite regularly. Our letter is here, and our public challenge of Carney is this:

> You claim a causal link between hiring more women in senior roles and strong improvements in performance. We publicly challenge you to provide us details of longitudinal studies which support your claim with respect to major companies' financial performance, and specifically with respect to their financial returns to their shareholders i.e. their owners. Thank you.

We much admire the British website The Conservative Woman. Co-edited by Kathy Gyngell and Laura Perrins, it's a site that doesn't shy away from allocating blame for so many of British society's ills firmly at the door of radical feminists and their poodles in government and elsewhere. So we were pleased when they ran a piece on Mark Carney pandering to feminists, and linked to our public challenge of him here.

ESPN analyst says men need to be reprogrammed

Pierce Harlan · 21 September 2014 · Archived copy · Original

The Ray Rice domestic violence incident has given the usual loons cover to show their true colors. ESPN analyst Kate Fagan says that society needs to reprogram men by spending a ton of money to train boys to respect women. CBS sports anchor James Brown used the Rice incident to boldly—and bizarrely—proclaim that when men say, "You throw the ball like a girl," it leads to domestic violence against women.

It's all so tiresome. And wrong.

Any time any high-profile, senseless violence is committed by a young man, a certain class of media pundits—H.L. Menken-wannabes who know nothing more about "gender" than the average person on the street (and probably a lot less)—deems it a moral imperative to use their platforms to churn out *de rigueur* commentaries tying the atrocity *du jour* to maleness. Their hand-wringing pronouncements happily reduce young men to caricature and pass off outlier attributes as "cultural norms." They are smugly content to do to young men the very thing most of them vehemently object to whenever a conservative pundit ties *a* terrorist act committed by *a* Muslim to Muslim*s in general*. Young men are the favorite piñatas of the enlightened know-it-all set, the source of all ills of society.

We see it over and over and over. They are ready to pounce any time a troubled young man goes berserk and shoots up a movie theater or a school. His act, they declare, is a manifestation of masculinity that needs to be reprogrammed.

Of course, for every young man who commits such acts, there are always a lot more heroes who risk their lives to keep people they don't even know from harm. And, yes, these heroes are almost always male too, but the know-it-all pundits never bother to tie *their* actions to their "maleness." Funny how that works.

And therein lies the problem. Ray Rice is not a stand-in for "males." His actions do not fit cultural norms for masculinity. Just the opposite, his actions are widely deplored and condemned. Rice committed a criminal act. But for every Ray Rice, there are countless young men ready to do selfless things, noble things, and often incredibly heroic things. Why aren't *these* also seen as "cultural norms" that define masculinity? Because *that* doesn't fit the stereotype.

Let's be clear: Boys need to be taught to control their aggression. Every sane person understands that boys are not little girls with penises. Every sane person also knows that young Black males are more likely to commit violent crimes than young White males. The latter social pathology is not caused by "too much" masculinity, it's caused by the *absence* of proper male role models—a product of, among other things, the mid-1960s "man-out-of-the-house" government policy that paid poor women to rid the household of adult males.

Yes, men and boys face innumerable problems that are unique to males and that are largely—and outrageously—ignored. But the drive-by media pundits who are ever-ready to toss "maleness" onto the scrap heap of history aren't helping matters. We need to insist that the idiotic stereotyping be stopped.

You know who *doesn't* stereotype? You know who understands that the issues aren't so black and white? People well versed in the issues. Earlier this year, RAINN, the nation's leading anti-rape organization, debunked the "rape culture" trope: "Rape is caused not by cultural factors but by the conscious decisions, of a small percentage of the community, to commit a violent crime." This is what we've been preaching here for years. RAINN decried the "inclination to focus on particular . . . traits that are common in many millions of law-abiding Americans (e.g., 'masculinity'), rather than on the subpopulation at fault: those who choose to commit rape." The usual pundits had a conniption, of course.

Why so many girls have trouble with gaming culture

Tanya McDermott · 22 September 2014 · Archived copy · Original

Thinking back on how I became an anti-feminist, I realise just how much feminism has crawled its way into every aspect of life. The video game community is one that has recently experienced a huge surge of feminist-focused drama. Likely due to having a nerdy father of two daughters, I ended up practically being raised with a game controller in my hand. As such, I was confused when I heard accusations of gaming as being unwelcoming or even hostile to female players. I decided to sit down and analyse the actual impact my gender has had on my gaming experience and consider why feminists might feel this way.

Gaming can be hostile, but not specifically to women.

This is true for many communities all over the Internet, not just in the gaming world. Anonymity encourages hateful expression (often without cause), and some people are just bad eggs to begin with. There are particular places around the web known infamously for their toxicity, ranging from competitive gaming to YouTube comments. Nobody cares if you're offended, and trolls will happily use your tears as a life force. It's not uncommon for the shocked and offended to be met with the question "Are you new to the Internet?" Though I imagine for many women the answer may be yes.

I believe the problem lies in the way that feminists highlight "sexist" harassment as something notably different to general harassment. I have seen this article being used frequently recently to argue that women are treated poorly online. In summary, the study finds that women experience much more sexual harassment while gaming than men—but this point is an obvious one, I imagine few would argue to the contrary. However it does **not** support the argument that women are treated more poorly than men.

Bullies are smarter than you may think: they pick their insults intelligently based on what the victim may find most offensive. If you don't know somebody's specific insecurities, the next best thing is to prey on what makes them different from those around them. Do they wear glasses? Are they fat or do they have a strange facial feature? That's gold right there. It just so happens that girls are still a significant minority in the gaming scene (unless you want to count mobile gaming …), so the simple fact of being female is one of the biggest and most apparent differences a girl gamer will display to others. My point, then, is that rather than experiencing more harassment in total, it's simply that a much higher percentage of the harassment they receive is directed at their gender. It's not personal—but the feminist outcry clearly shows how effective it is.

Guys experience and exchange severe amounts of harassment online, but the moment a sexual slur is thrown at a woman suddenly the entire Internet is portrayed as one enormous boys' club. Gaming can be a savage environment. In the most competitive scenes, where stress and blood levels are high, cusses are thrown around so often you'd think they were a greeting. Very little hand-holding is present in these male-dominated environments, and every move you make is criticised to the highest possible degree. Drawing attention to yourself in the slightest way can result in a barrage of unprovoked hatred at the whim of some disturbed 13-year-old. But no, of course distasteful "get back in the kitchen" jokes are worse.

In my gaming group, everyone has their "thing" that they receive constant abuse for. One guy is teased because of his religion. Many are teased because they come from a part of their country well-known for an offensive stereotype. There's the gay guy, the forever-virgin, and the guy whose voice is just a little too high-pitched. And then there's me: the girl. I never once saw it as misogyny.

Girls aren't used to handling harassment.

It's funny because you'd think the way that feminists portray the eternal battle that is having a vagina, they'd have developed a few more coping methods by now. Alas, it seems to be the other way around. In *Mindset: The New Psychology of Success* by Carol Dweck, it was found that boys were criticised eight times more than girls in the

classroom. This allegedly led to boys trying harder, while the girls were more likely to take criticism as a personal attack. Furthermore, they observed that boys had more aggressive relationships, pointing out each other's faults and calling each other names, leading to the development of a resilience to harshness.

It's no wonder, then, that girls find a gaming environment somewhat hostile. I had the same experience when I first started playing MOBAs, roughly a year ago. Sometimes I would have to take a break from the game to blow off some steam, and considered packing it in altogether. But after persevering I slowly became to understand the male-orientated environment (at least, a gaming environment). In female social groups, you try your best to avoid criticising one another, and if forced it is done in the most roundabout, sugar-coated way possible. Guys don't beat around the bush, however—criticism is constant but honest. Meanwhile, insults are practically the primary way of showing affection. Oftentimes even the guys will snap at the relentlessness of it, so it's easy to see how difficult a girl may find it to deal with. It's important to remember that I've had a lot of experience with gaming beforehand too, so others with less of an introduction will struggle even more.

Why adapt when you can force others to change?

I very much feel that I've become a more balanced person since I've gotten more into competitive online gaming. As noted above, I had to adjust significantly to an environment particularly different from my own, but now I can appreciate the value of masculine-related traits like competitiveness, honesty, effort, and resilience. Unfortunately, feminists fall short a few stages too early in that journey. Ironically, women are actually treated equivalently to men, with the same harshness they show each other, but it's labelled as misogyny. The problem is a refusal to adapt, a refusal to try to understand. Instead of learning how to adapt to an unfamiliar place, they try to force it to change to suit themselves: to become more female-friendly.

This situation reminded me of complaints feminists have of male-dominated work environments. I can't help wondering if the scenarios are similar—are women just refusing to adapt to masculine environments and try to change them under the banner of misogyny? I suppose it's only natural that these things will change as particular domains become more gender-balanced, and it might not necessarily be for the worse. It just irks me that feminists portray it as some crusade of theirs to "fix" anything that's too masculine. Ironic when you consider that they try to sell the idea that our patriarchal society deems femininity as an inherently inferior trait.

The fairer sex isn't always fairer.

There are some gamers who really do have a chip on their shoulder when it comes to girl gamers. And if you look past their veil of eternal innocence, you'll see sometimes it's not always completely unwarranted.

The memory that stands out most for me when I think of this topic is of a couple of years ago in World of Warcraft. My female friend was complaining to me about how annoying a guy who persistently chatted to her was. Upon asking why she didn't just ignore him, she explained that he was going to buy her an extremely expensive in-game item (the Spectral Tiger mount, if you must know).

While women arguably hold the majority of power in romantic relations in real life anyway, the shortage of women in gaming shifts the scales even more. Many guys shower girl gamers with attention and effort, and that's, of course, not the fault of women. However, even if not as explicitly malicious as the example above, I would say that at least half of the girls I played with changed their behaviour specifically when in the presence of men (note that many of the other half were already taken). Their voices would become higher, they would giggle and act more ditzy. This would completely change the atmosphere of a game: it was suddenly extremely apparent that a girl was here. And that, for most purposes, is perfectly fine—it's just how relationships work between the genders, I suppose. But feminists are the ones asking for equality. They want men to play with them without treating them differently for their gender while completely oblivious to their own behaviours.

Relating this back to my original point: male gamers are becoming more aware of this "type" of girl when they play, resulting in a certain cautiousness. The kind of girl who changes the atmosphere, acts fake, and expects to be

treated better than equality allows. This was an issue brought up previously regarding controversy surrounding the phrase *gamer girl* when it was accused of being a phrase only used by the kind of person seeking attention for their gender. This was quickly shut down by feminists by simply stating that those who believe this are misogynistic and are trying to keep girls away from their hobby. And sure, not all women act like gamer girls, but we know the problem with a phrase like that now, don't we?

Lastly, and relatively controversially, I would argue that most girls are indeed bad at video games. Not through some inherent inferiority due to their genitals but because of a lack of practice. For many guys, video gaming has been a lifetime hobby developed from childhood. They grew with the industry. They often invest a lot of time and energy into developing gaming as a skill and playing at a competitive level. I find that girls rarely share this background. Many girls were initiated by their boyfriends or are branching out from more casual or adventure-based games. The skill difference is simply down to a lack of practice. This does not justify those who try to shut women out from gaming due to this reason (mainly because this would perpetuate the very problem), but I don't think it's a concept completely devoid of reality.

I'm afraid that most of my evidence is anecdotal and thus lacking in power somewhat, but I hate the way feminists are insisting on completely misrepresenting the gaming community. I'm not trying to argue that sexism isn't present at all, or that male gamers are completely innocent in the situation, but simply that it's a complex situation that feminists only analyse at face value. Maybe it's inevitable that gaming will change as its demographic does (whether this is in fact happening is a debate in and of itself), but I personally love the community as it is now and wouldn't want to let it go without a fight.

The erectile dysfunction myth

Dr. David Ley · 22 September 2014 · Archived copy · Original

According to many popular dialogues online and in the media today, watching too much pornography can cause erectile dysfunction. In response to my writing, I regularly receive criticisms from folks who believe that porn addiction has affected the quality of their sex lives and ability to get erections.

Below are a few examples of such comments, edited for length and profanity. Please note that I did not "cherry-pick" these comments. Instead, I merely chose the three most recent ED-related comments received :

> your a joke dr.ley. Submitted by Anonymous – porn is one of the most addicting drugs out there. they cause so many problems in ones life including ED. so shut the f*** up and sit the f***down, your a f****** fraud. stop trying to get attention, gary wilson is better than u will ever be. are you mad that you didn't discover this and your trying to cover it up? f*** yourself. just look at all the porn addiction websites u f****** fraud.
>
> Just wanted to add. Submitted by Samuel – A number of guys, including myself, have said in other forums that we started masturbated with limp d*** to porn. Porn was strong enough to arouse me mentally that I could orgasm with a 30-50% erect penis. I masturbated like this for at least a year or more…Work wise, I am a neuroscience graduate student at UCSF. A little more background, I attempted to sleep with 9 or 10 women in 2012 and dated 4 of them for 2 months or longer and was never able to get erect or sustain erections. I also smoke probably once a week (socially) and drink 2 times a week (never hard), but never have been addicted to anything…
>
> It's mind boggling that Submitted – It's mind boggling that people still question whether or not there is such thing as porn addiction. …To the author, I challenge you to explain the RAPIDLY growing number of teenagers and 20 something's males with erectile dysfunction. There is a DIRECT CONNECTION to the availability of high speed internet porn, and over stimulation of their brains to why they can't perform with real women. The writing is on the wall. I don't need to read that in a scientific journal to take it as fact. I have lived it and known MANY others in the same boat.It doesn't really matter if you believe it's real or not because there are enough men coming out about their issues with porn that to deny it is madness, and soon enough the medical industry is going to have to address it…Sites like yourbrainonporn,nofap and yourbrainrebalanced don't exist for s***s and giggles. These are men who are brave enough to take the first step in admitting they have a problem.

There is a scientific value to anecdotes, as such claims can often give rise to scientific theories and hypotheses, and guide future research. An apple falling on Newton's head is a good example of an anecdote that drove the development of a testable theory. It is reasonable to examine whether there is medical or scientific evidence that might support the above anecdotes, and to encourage future research.

A review of Pubmed, the largest online database of medical literature, reveals that there is not a single published study linking pornography and erectile dysfunction. A search for the terms "erectile dysfunction pornography" yields 52 publications. Of these, the bulk are studies that use pornography, or "visual sexual stimuli" (VSS), to test erectile dysfunction. In fact, urologists and researchers have found that pornography viewing is an effective, noninvasive and reliable test for psychogenic erectile dysfunction. One fascinating study identified that the brain activities of men watching pornography are not significantly different in men with and without erectile dysfunction.

Two compelling recent studies discuss high rates of erectile dysfunction, among young men. A 2013 study by Capogrosso, et al., found that 25% of men seeking treatment for first-onset ED were under age 40, and characterized these high rates as "worrisome." A 2012 study by Mialon, et al. identified that 30% of young Swiss men reported a history of erectile dysfunction (though the majority of these reports were classified as "mild" ED). This study is remarkable in that it represents a valid snapshot of the population of all young Swiss men, given that

the research involved over nine thousand men, reporting for nationally required universal medical screening to determine military capacity.

Both of these studies identify that there is very little existing research that examines the rates of erectile dysfunction in young men. Historically, this has been studied and treated predominantly in older men. However, society has undergone a dramatic shift in the past years, as medications for erectile dysfunction have become more widely available. Since 1999, when Bob Dole appeared in commercials for Viagra, there appears to have been a decrease in the stigma associated with disclosing erectile dysfunctions. The high numbers of disclosure of erectile dysfunction in young men may reflect this change, and not an increase in the rates actually experienced.

But, on what do Miallon and Capogrosso blame these high rates of erectile dysfunction in young men? The answer is not pornography. In fact, pornography use doesn't come up in either of these studies, nor in any of the reports of these young men. Mialon, et al. found that young men's erectile dysfunction was linked to use of medication without a prescription, to a low level of sexual experience, and to both mental and physical health. Tobacco use, alcohol use and drug use were also significant predictors. Capogrosso, et al. found similar results, where young men presenting for treatment of ED reported much higher rates of cigarette smoking and alcohol use, when compared to their older counterparts.

Smoking, and use of tobacco, is one of the key factors in erectile dysfunction in young men.

It is frankly surprising to many of us that one-quarter to one-third of young men may experience erectile dysfunction. But, I think that the surprise about these rates is likely tied to the fact that throughout history, this wasn't something that was researched, or disclosed by young men. So, any report of ED in young men is surprising, because we have long believed that this just doesn't happen to young men.

When men, whether old or young, report erectile dysfunction, I think it is an opportunity, not a tragedy. In my clinical practice, I invite such men to explore the idea that one's genitalia plays only a small role in sexual activity. Failing to get an erection may direct men to attend to other aspects of the interaction, and may also sometimes be a cue to attend to psychological or relational issues; Herb Goldberg, Ph.D. called this "The Wisdom of the Penis." I sympathize with the fear and anger expressed by the men in the above comments, who are struggling with something they don't understand and can't control. But I'm saddened by the degree to which this vibrant dialogue has accepted that a man's sexual value is determined solely by the hardness of his erection.

A similar problem has occurred when women are accused of becoming "addicted" to vibrators, with the fear that using them inhibited a woman's ability to have orgasms during so-called "normal" sex. Like the arguments about male porn use and erectile dysfunction, this argument is tainted by gender bias and lack of understanding of sexuality.

These perspectives remind me of other documents also available on the Pubmed site, treatises from the 1800s on the dangers of masturbation and "self-pollution." These arguments were introduced to medicine in the 1700s by Samuel Tissot but also occur in many religious/spiritual traditions, such as Eastern religions that discuss "Chi" and the tantric offshoot called Karezza. All of these theories are based on the nonscientific concept that orgasm/ejaculation somehow deplete a person's energy, just like athletic coaches commonly tell athletes to refrain from sex prior to competition.

I'm glad the reddit no-fap site and the yourbrainonporn sites are inviting and encouraging young men to share their stories, to discuss sexuality, and are helping these young men to educate themselves about their sexuality. Those are all good things, though I worry that these sites are great examples of the dangerous power of social psychology. Peer pressure, conformity theory, expectancy theory, and sample bias can all lead to an impression that these anecdotes are more representative than they may truly be.

The porn use reported by these individuals is not "a single variable" but involves masturbation, and significant time on the Internet, affecting their daily schedule, physical health, relationships, etc. Any or all of these variables may also affect erectile function and are not discussed in a simplistic "blame-porn" approach.

As a clinician, I'm ethically concerned when groups actively recommend things that are not supported by science or clinical practice. At this point, there's no scientific evidence to suggest that the ED reported by these young men cannot be explained by known causes. To ethically assert otherwise would require research or studies that weeded through individuals making these reports, and used good methodology and thorough assessments that ruled out the above known causes, to identify if there is truly a group of men with ED that cannot be explained by factors other than porn use. But, at this time, it appears most clinically and scientifically appropriate to work under the assumption that porn use and erectile dysfunction are not causally linked.

Feature image by Josh McGinn

Don’t touch that dial: A busy week for Pauley Perrette

Suzanne McCarley · 22 September 2014 · Archived copy · Original

Hoo-boy! Here comes drama and I’m making a truckload of popcorn. Star Crazy *NCIS* star (and serial restraining order abuser) Pauley Perrette has a big week ahead of her and it should be very interesting to watch. To set the mood, dim the lights and reread this update we published a few days ago (content of which has apparently inspired a new Twitter hashtag: #boycottncis):

http://www.avoiceformen.com/restraining-order-terrorism/pauley-perrette-busted-with-leaked-911-call-then-goes-apeshit-on-whistleblower/

“You’re a tool of a psychpath stalker. Have you no mom? Have you no God? I see you want to be famous. Protect the stalked, not the stalkers”

What. A. Bitch. Have I said that before? “Protect the stalked” is exactly what we are trying to do, from the actions of criminally corrupt Prosecutor and Deputy LA City Attorney Elizabeth “He’s breathing! That’s harassment!” Gertz, corrupt LAPD Detective Jose “Gimme a hug” Viramontes, and retired corrupt Detective Martha “Don’t you dare bring up my sexual harassment case” DeFoe, along with cyber-stalking bully Hollywood PI John “Throw spaghetti on yourself and have your husband arrested” Nazarian, Daniel “Get me a job at NCIS and I’ll shut the hell up” Rivas, and a few others. Anyway, gotta love that little TwiTantrum, and kudos to Charles C. Johnson of http://gotnews.com/ for sharing the audio recording, which Our Dear Pauley oddly didn’t address in her tweet.

We at AVfM are happy to see another media source publicizing the parts of the story that Perrette & Co. aren’t telling—like the part about who is the real criminal in the decade-long vendetta Perrette has carried out against her ex-husband, Francis (Coyote) Shivers. Indeed, it appears that still another (as yet unnamed and quite famous) publication is considering covering it as well. Said publication was once considered a “tabloid,” back in the days before nearly all commercial news outlets became tabloids.

Pauley’s Big Adventure begins Tuesday, September 23, with the 12th season premier of “The Abby Show,” aka *NCIS*. I’m sure those of us who still watch the Big Three will be glued to our televisions, waiting to see what hi-jinks Gibbs and the gang are up to now. And not to be catty (Oh, who am I kidding? *MEOW!*), but I sure hope that’s a wig on the top of Perrette’s empty head. She supposedly had to stop dyeing her hair Decades-Too-Young Black due to allergies, and I’ve seen a couple of close-ups: either she’s wearing a wig or her hair is toast. I won’t be watching the show, but I’ll certainly be monitoring a few Twitter feeds.

Wednesday the 24th is the really big day, although I suspect Perrette won’t be calling attention to it. Wednesday is the court hearing for her request to make her temporary restraining order against Coyote Shivers a permanent restraining order. Perrette has been ordered by Judge Hank Goldberg to be present at this hearing, something she has managed to avoid for many years. Yet another declaration presumably will not suffice; she will be required to testify, and be cross-examined, in person. I have no idea if she plans to show up. A Voice for Men submitted, and was of course denied, another press request to record the hearing. Also believed to have submitted requests are NCFM, GotNews.com, and the yet-unnamed news source. It will be interesting to see if any media requests were granted. There will be plenty going on that we would love to document.

Will Our Dear Pauley show? She’s rather stuck between the proverbial rock and hard place. If she testifies, she’ll have to answer for copious quantities of past and present lies, under oath. If she doesn’t appear, she risks arrest. If it weren’t for that pesky perjury thing, I’m sure she’d just love to arrive with an entourage of about 20 hulking bodyguards, all giving the stink-eye to the innocuous man who “terrifies” her so. My guess is no, she won’t be there. Since her campaign of restraining order terrorism is no longer being swept under the rug, she can’t afford to testify; she hasn’t been required to do so since she first launched the process of stalking, harassing, and attempting to ruin Coyote Shivers.

If she testifies now, all her sleazy lies will be out in the open—the day after her big premier. I predict that the “&

Co." part of Perrette & Co. will present the judge with yet another dramatic and completely fabricated declaration packed with excuses for her absence and will humbly beg for leniency—the poor dear will simply be too terrified to be in the same secure, heavily guarded courthouse as Shivers. Remember that "breakdown" I predicted last year? She might even arrange to be hospitalized due to emotional trauma. Wouldn't that be a great publicity stunt?

If (when) she doesn't show up, what will the new judge in the case, Stephen Moloney, do? Will he postpone the hearing? (Yeah, let's drag this out another 10 years, shall we?) Will he accept *another* declaration in spite of the order to appear? **Will he sign a warrant for Pauley Perrette's arrest?** (Oh, the PR mileage she'd get out of *that*!) Will Perrette simply forfeit, let the damn TRO die, hoping the whole thing will quietly go away? (It won't. Trust me. It won't.) Who knows, maybe another "Angela Garber" will mysteriously appear in the remaining few days before the hearing, spouting more ludicrous (but ostensibly unrelated) false allegations against Coyote Shivers. If that happens, I'm pretty sure this time it won't fly. Perrette may finally be running out of "pals" she can manipulate into playing her little game—it's getting to be a rather risky business now that people are watching.

Nothing is scheduled for Thursday, beyond dealing with the possible (Mmm, what's the proper forensic term? Ah yes!) "blowback" from the hearing. Friday the 26th, however, Ms. Star Crazy will surely be awaiting the outcome of Mr. Shivers's hearing in criminal court. This will be a routine "progress report" hearing related to his patently wrongful conviction for violating the criminally obtained "temporary" restraining order that's been hanging over his head for a decade. —Yes, Your Honor, Mr. Shivers has been following all the rules. No, Ms. Gertz, giving an interview to GotNews.com was **not** harassment, nor was it intimidation, or anything else you want to call it. It was a man exercising his Constitutional rights. And you might want to take a peek at that little document, just for the hell of it. I had to memorize it to pass eighth grade, and it wasn't that difficult.

Whatever the legal outcomes of the coming events, I can guarantee a couple of things. One is that A Voice for Men, along with others, will continue to investigate and expose Pauley Perrette's lies and crimes until her utter depravity is common knowledge, and not just among those who are very well paid to protect her reputation. She will probably never see the inside of a jail cell, but at the very least her career should end when *NCIS* does, if not sooner. If she becomes "Hollywood poison," the lack of attention and adulation would drive her crazier than she already is—a perfectly suitable consequence for her despicable behavior.

The other guarantee I'd make is that Coyote Shivers will survive and probably thrive. He has lived under the weight of this bullshit for a decade. Yes, it has been horribly traumatic, but it hasn't destroyed him. And it won't, which likely frustrates and infuriates Perrette more than anything ever has or ever will. Shivers was not her first victim, and he probably won't be her last, but choosing him was her biggest mistake. Who'd have thought that a soft-spoken, cheerful, good-natured man would stand up to all the money and influence wielded by one of Hollywood's darlings? Our Dear Pauley sure didn't. Years of effort and money spent manufacturing drama and unprovoked malicious lies, and she has already lost.

She just doesn't know it yet.

We're going to need a *lot* of melted butter and a bit of salt for the popcorn.

Melbourne Men's Rights gathering an unqualified success

Tom Voltz · 23 September 2014 · Archived copy · Original

On Saturday, September 13, 2014, at around lunchtime, two sleep-deprived and nervous but also excited and hopeful men made their way into Melbourne's historic Young & Jackson Hotel, ordered a pint of Guinness each, found a table in the quietest corner of the back bar, and sat down to wait.

These two men were myself (Tom Voltz) and Adrian Johnson, co-founders of Men's Rights Sydney, and we were there to take part in the first regional gathering of MHRAs to take place under the banner of our newly launched national umbrella group, Men's Rights Australia.

We were sleep-deprived because we had been up doing research for a future project until 1:30 a.m. the night before and had to get up at 4:30 a.m. to catch the first flight from Sydney to Melbourne; we were nervous because we weren't sure how many, if any, would show up; and we were hopeful because if things went well it would really knock Men's Rights Activism in Australia up a notch, spice weasel–style—BAM!

One by one, over the next hour, a series of men with unfamiliar faces but familiar names and/or voices approached the table, introduced themselves, and sat down to chat. People who went by names like Nemo, Karma MGTOW, Jim Muldoon, Bane666au, and a bunch of others, they all started to arrive, and with each arrival our nervousness dissipated and our excitement grew. We even attempted to get James Huff to join the party via Skype, but the complications inherent with mobile Wi-Fi hotspots meant that we only managed to achieve that for about three-quarters of a second before it crashed in a heap. Sorry, James, we tried!

We started the meeting with a brief round of introductions and a short explanation from myself about what the broad goals of the meeting were and why we had gone to the trouble and expense of setting it all up, but this formal beginning didn't last long. In almost no time at all we had all clustered into groups of two to six and were all yammering away like we had all known one another for years. It was incredible how well everyone seemed to get on and how naturally and easily the conversations started.

When we first conceived of this meeting way back in March, we had no idea whether anyone would be interested in a meeting like this so we scoured as many men's rights blogs, forums, websites, and friends of friends as we could, in an attempt to find as many people as possible who may be interested in coming.

Over the course of a few months, to our surprise, we found a total of 23 people that we either knew, or strongly suspected, lived in or near Melbourne, much more than we had initially reckoned on. After contacting this 23, 17 replied, 16 expressed interest, and 13 said they were definitely coming. We had a couple of no-shows and one person who had originally declined change his mind so, in the end, we had an even dozen attendees. Given how few MHRAs exist in Melbourne and how difficult it is to get people to leave the cocoon of their Internet-connected homes and come out for anything these days, we reckon that's not too shabby.

One of the primary reasons for this meeting was to attempt to suggest and assist any interested parties in setting up a regional men's rights group in Melbourne that would operate both independently, in their local area, and under the umbrella of Men's Rights Australia for national issues, much in the same vein as Men's Rights Sydney currently operates. Also on the agenda was discussion about the way the Men's Rights Australia umbrella group would operate, possible methods of taking formal political action on behalf of men and boys in Australia, and discussion of a formal list of guidelines, best practice, and good strategies and tactics to use when conducting activism under the name of Men's Rights Australia.

I am happy to be able to say that all of this, and more, was achieved and that we hope to be able to announce the launch of Men's Rights Melbourne in the near future. However, despite the practical work we accomplished, the most gratifying part for us was simply having an opportunity to meet face to face with a group of activists who we had previously only known online and get to know them in person. The time and expense involved in an operation like this was not insignificant, but both myself and Adrian agree that we took away at least as much as we put into

it, so we consider it time and money well spent.

The day ended pleasantly enough with a few of us stragglers and hangers-on, still madly yammering away at one another, retiring to a nearby Chinese restaurant for dinner before saying our final farewells. Adrian and I, completely exhausted after a 15-hour day on only three hours of sleep then made the slow trek back to our hotel, intent on falling straight into our beds, only to find that we were so buzzed by the meeting's success that sleep eluded us. A thorough postmortem, a couple of James Bond movies, and a pizza soon solved that little problem, though. Thank god for late checkouts.

All in all it was a huge success. We achieved everything we had aimed to achieve and had a great time in the process. However, this is not the end, far from it. In fact, it's just the beginning. We intend to repeat this process all over Australia, eventually setting up a group in each capital city that will operate independently locally and nationally, under the combined banner of Men's Rights Australia. It's an ambitious goal, but we are determined to achieve it.

Finally, we want to say a huge thanks to all of you who made the effort to show up and take part in this meetup, and especially to those of you who have volunteered to set up and run Men's Rights Melbourne. Without you, none of this would have been a success. We look forward to keeping in touch with you all on a regular basis and, with any luck, working with you on behalf of Australian men and boys for a long time to come.

An inquiry into the CDC's 1 in 5 rape figure

Yuval Levental · 23 September 2014 · Archived copy · Original

Questioning its reliability and comparing to other viewpoints

On September 5, 2014, the Centers for Disease Control and Prevention (CDC) released the results from its 2011 National Intimate Partner and Sexual Violence Survey (NISVS). Many newspapers, such as *USA Today*, wrote headlines claiming that 1 in 5 women in the United States were raped. By their methods, while men experienced other kinds of sexual violence at half the rate and stalking at a third of the rate of women, they experienced rape at only a tenth of the rate of women.

Is it really possible that 20% of women in the United States are victims of rape? What was the definition that they used, and what kinds of questions did they ask? Finally, how reliable is the survey's structure? Overall, no matter what is really true, rape should be studied with the upmost care, as it is a hard-to-define but sensitive issue.

An Overview of the CDC's Questions and Methods

The 2011 NISVS survey was conducted over the telephone, with randomly selected respondents' 12,727 completed responses. This was only the second time the survey was conducted. Additionally, the response rate was only 33.1%.

The statistic that stands out the most is that 19.3% of the surveyed women have been raped in their lifetimes. How was "rape" defined in this survey? There were three categories: "completed forced penetration," "attempted forced penetration," and "alcohol- or drug-facilitated penetration." Already just from observing the data, the "attempted" category shouldn't have been mixed in with the two other statements.

Anti-feminist critic Christina Hoff Sommers noted that the question asked for alcohol- or drug-facilitated penetration was "When you were [drunk, high, drugged,] or [passed out and unable to give consent], how many people ever had vaginal sex with you?" The respondent would give a numerical answer, from which it wasn't possible to differentiate between consensual, non-consensual, and personally regretted experiences.

However, anti-MRA blogger Barry Deutsch retorted that Sommers and other anti-feminist bloggers left out the preceding statement from the survey, which stated that "Sometimes sex happens when a person is unable to consent to it or stop it from happening because they were drunk, high, drugged, or passed out from alcohol, drugs, or medications. This can include times when they voluntarily consumed alcohol or drugs or they were given drugs or alcohol without their knowledge or consent." The phrase "stop it from happening" could have easily meant an impulsive decision that was made "under the influence."

Deutsch provides a link to the survey questions. Looking at them, on page 37, the three questions with regards to alcohol- or drug-facilitated penetration included the phrases "had vaginal sex with you," "made you perform/receive anal sex," or "made you perform/receive oral sex." What is shocking is that the category for vaginal sex uses the word "had," whereas the categories for oral and anal sex (which men could also answer to) use the word "made." Obviously, this discrepancy created a significant increase for the rape rate for women. **Why would a "top-notch" institution like the CDC possibly deviate from maintaining consistent standards?**

The lifetime prevalence for completed forced penetration for women alone from the survey is 11.5%. This isn't as extreme as 1 in 5, but even it is questionable to an extent. As stated, the response rate was rather low, and this was only the second year the survey was carried out, all done over the telephone. A second method of analysis would be needed as comparison, one that is more reliable.

The Bureau of Justice Statistics' Crime Survey: A different viewpoint

The National Crime Victimization Survey (NCVS) has been administered by the Bureau of Justice Statistics (BJS) since 1972. This survey interviews 49,000 to 77,400 households twice a year. The average response rate is 87%.

This survey doesn't measure the lifetime prevalence but the yearly incidence. The question asked concerning rape and sexual assault is more straightforward, simply asking participants whether they have been raped/sexually assaulted or not.

The accumulated results for the 2011 survey are available online. On page 2, Table 1, for 2011, it was estimated that there were 243,800 total cases of rape and sexual assault *combined*. This translates to a rate of 0.9/1000, or assuming that the vast majority of rape victims are women, 1.8/1000 for women. Additionally, from 2002 to 2011, there was a decrease in cases of 30%. It should also be noted that out of all the crimes listed for that year, rape had the *lowest* number listed, second to serious intimate partner violence. Even the category for *aggravated assault* had approximately four times as many surveyed cases than rape. This makes the 1 in 5 figure for rape even more questionable.

The survey included rape cases that were reported and underreported to the police in its figures. According to Table 9, page 9, only 30% of the surveyed rape cases were reported. With regards to underreporting, back in 1974, the Law Enforcement Assistance Administration claimed that there were three times more rapes than what was reported, and that after that, with no basis in reality, there were an avalanche of reforms to make rape more reportable, which never occurred with any other crime. Some feminists somehow still claim that even today, as little as 10% of rape cases are reported to the police.

As a direct comparison, the CDC's survey also included the 12-month incidence for rape in 2011 in its report. The incidence for all forms of rape for women was 1.6%, according to their metrics. If the CDC was right, there would be a victimization rate of 16/1000 for women – *eight times* the BJS's rate! This means that the vast majority of rape cases would somehow have never been reported to the police, which considering the reforms implemented, should have been far from possible.

Final Thoughts

In short, rape is a serious issue, no matter what side one takes. It is also a very difficult crime to properly define and survey, as much research has shown that it is based on subjective perceptions. However, this is never a good reason to create unneeded public hysteria. As mentioned, this only leads to extraneous reforms as an increasing tide of men are being falsely convicted. Overall, there must be serious revisions in the definition and surveying of rape and in the prosecution and legal proceedings of rape cases from both parties' viewpoints.

At the 25 “Most Dangerous Colleges” you are still safe from rape

August Løvenskiolds · 23 September 2014 · Archived copy · Original

In 2012, the publication *Business Insider* examined FBI crime statistics to determine what they called “The Most Dangerous Colleges In America.” According to the article:

> We ranked the most dangerous colleges by averaging FBI crime data per capita from 2008 to 2011 for schools with enrollment over 10,000. Schools were ranked based on a combination of violent crime rank and property crime rank, with violent crime weighted four times higher….
>
> NOTE: Some people have objected to our use of FBI data because (1) not all schools participate in the survey and (2) some schools are more aggressive than others in reporting crime in neighboring noncampus areas.
>
> In response to criticism, we prepared an alternate list based on on-campus crimes tracked for the Clery Act. We are happy to report, however, that this alternate ranking produced remarkably similar results — suggesting that both lists are good at identifying dangerous colleges. For instance, two schools which objected vocally to our original list — UCLA and UC-Riverside — were also named among the most dangerous colleges based on this new data set.

Interestingly, the report broke out rape as a separate category, making it possible to paint a lurid portrait of the massive amount of rape occurring on the 25 most dangerous college campuses in America.

The results are stunning.

Out of 530,838 students, an astonishing 42 rapes were reported in 2011. This is less than 1 rape per 12,658 students—and this on the campuses of the worst, most violent criminal schools in the United States.

That “1 in 5 women” campus rape bullshit number you’ve heard about is now officially refuted once again, and by hard data from two separate sources. If half the students enrolled are women, the real number of rapes is closer to 1 in 6,328 women.

Even at the most rape-prone college, Western Illinois, those feminists craving to take part in rape culture first-hand will be hard-pressed to get raped—only 8 rapes were to be had among 6,000 women. UCLA had the most rapes at 12, but this is still slim pickings when spread out over 19,000 co-eds.

There is still hope for rape-mongering feminists, however—the article ignored smaller schools under 10,000 students, so those demanding ravishment to feed their perpetual victimhood might still be able to finger out a smaller school with a more rape-happy attitude.

The crops of rape farmed so assiduously by feminists have failed, and more slutwalks don’t seem to be helping, as the detailed results show:

“Dangerous University” according to *Business Insider* 2012	Number of Students	Actual Reported Rapes	Rate of Rape per 10,000 Students
Florida State University — Tallahassee	40,416	3	0.74
University of California — Riverside	20,692	1	0.48
Arkansas State University — Jonesboro	13,415	0	0
State University of New York College — Buffalo	12,419	0	0
North Carolina Agricultural and Technical State University	10,795	0	0
Western Illinois University	12,585	8	6.36

California State University — Fresno	20,932	0	0
Rutgers University — Newark	11,798	1	0.85
New Mexico State University	28,300	0	0
Northern Arizona University	25,197	1	0.4
Massachusetts Institute of Technology	10,566	0	0
Southern Illinois University — Carbondale	20,037	3	1.5
University of Cincinnati	32,283	0	0
Indiana State University	11,494	0	0
Ball State University	22,083	0	0
Georgia Institute of Technology	20,720	4	1.93
Louisiana State University — Baton Rouge	29,451	0	0
University of South Alabama	14,776	2	1.35
University of New Mexico	28,688	2	0.7
San Diego State University	29,187	5	1.71
Vanderbilt University	12,714	0	0
Florida A&M University	13,284	0	0
Duke University	15,016	0	0
University of California — Berkeley	35,833	0	0
University of California — Los Angeles	38,157	12	3.14
Totals	530,838	42	0.79

Tweetfest: “Live chat with NCIS cast”

Suzanne McCarley · 23 September 2014 · Archived copy · Original

Do you Tweet? If not, today would be a great day to open your very own Twitter account. (Twitter.com) It appears CBS Connect is hosting an NCIS Season Premier event tonight:

http://www.cbs.com/connect/events/1000313/

That’s right, a live chat with NCIS cast (from 8 pm Eastern until 9 pm Pacific.) “Tweet a question.” We think AVfM’s readers might have a few *very* interesting questions they’d like to ask, judging by some of the discussions we’ve seen.

[image]

[image]

[image]

FTSU

It’s what we do.

Another domestic abuse experiment shows same results

AVfM Video Source · 24 September 2014 · Archived copy · Original

This is at least the third if not fourth experiment like this that we've seen. And we've seen it in multiple countries and languages too. The results are always the same:

Of war criminals and academic gender ideologues

Dr. Douglas W. Texter · 24 September 2014 · Archived copy · Original

Have you ever met a war criminal?

I don't mean someone whose politics—Republican or Democratic—you disagree with. I mean the real deal: someone who advocates and possesses the power to actualize the deaths of those he dislikes.

We're talking Goebbels, Himmler, Pol Pot.

Those kinds of people.

I have met one such person, very briefly, when I earned my undergraduate degree at the University of Pennsylvania.

In this essay, I'm going to compare this person with an essentialist feminist I met much later in my academic career—during my Ph.D. program at the University of Minnesota. I'll argue that the thought of the war criminal bore a striking similarity to that of the academic feminist I met and worked with.

This similarity of thought, especially in its tendency to essentialize others—in one case Bosnian Muslims and in the other men—has given me pause.

It should give all of us pause.

In the fall of 1987, I took a class on Marxist philosophy with a professor whose life seemed to come straight from the big screen: Lawrence of Arabia, Indiana Jones, and Dr. Zhivago all popped into my head when I thought of Dr. Mihailo Markovic. During World War II, Dr. Markovic, who hailed from Serbia, led, on horseback, I believe, a battalion of partisans against the Germans laying waste to his country. After he pushed the Nazis out, he went to graduate school and became a well-regarded professor of philosophy in Yugoslavia.

He had certainly met Tito and possibly, according to a classmate who knew Dr. Markovic better than I did, Stalin himself.

Dr. Markovic also served as the editor of *Praxis*, perhaps the best-known Marxist journal in the world. In his spare time, he had become a chess grandmaster. When he lectured, he seemed learned, urbane, witty, and charming. At the end of the course, he told us all if we ever came to Belgrade, we should look him up. He seemed like a very smart grandfather.

After the course, I thought no more of Dr. Markovic, even though I made two trips to the former Yugoslavia myself: one in 1988 and another in 1995, shortly before the Dayton Peace Accords.

A year or so after he taught me, Dr. Markovic went back to Serbia, shortly before the civil war occasioned by Tito's death and the fracturing of the Republic of Yugoslavia. He became a close adviser of Slobodan Milosevic, who was accused of practicing the ethnic cleansing of the Bosnian Muslims.

Apparently, Dr. Markovic, who died shortly after Milosevic did, served as one of the architects of the intellectual underpinnings of the extermination perpetrated by the Serbs and Bosnian Serbs. He wasn't indicted for crimes against humanity, but all accounts (including those of his former colleagues) strongly suggest that the head of Serbian Socialist Party (not a member, but the leader) was complicit in ethnic cleansing.

Over the years, I've occasionally thought about Dr. Markovic, sometimes in bewildered wonderment. He was a Marxist. Marxism stresses the brotherhood of all mankind. National origin matters not. Class solidarity counts. But Dr. Markovic, despite his propensity for dialectical materialism, possessed an older identity, an ethnic one. And this Serb ethnicity trumped his intellectual commitments to a class-free world.

And, as Kurt Vonnegut would have said, so it goes: the death squads fired away until NATO, the UN, and the U.S. intervened with airstrikes and troop insertions.

Dr. Markovic's problem, I think, involved the tendency of those with very strong ethnic or gender identities to essentialize the other. Essentialism implies that somebody is all of who he or she is because of a part of his or her identity. That part or portion determines, in the eye of the beholder, the full nature of the person.

As a very obvious example, a person can be an architect, a vegetarian, and a reader of detective stories, but for Dr. Markovic, if that person were also a Bosnian Mulsim, that part of the person's identity determined, in a very lethal way, how he would think of him or her.

When he taught me, I would never have thought that Dr. Markovic was "that way." He seemed very kind. And he was probably very kind to people he considered fully human. But those not so considered belonged, in his view, in camps or in front of firing squads.

To put it mildly, Dr. Markovic possessed a cultural blind spot.

When as a literature professor I teach *Uncle Tom's Cabin*, I often talk about these blind spots. Not all (or even most) slave owners existed as monstrous psychopaths who wanted to murder, whip, sexually abuse, and destroy people. Most of them attended church, practiced kindness to their neighbors, fed their dogs, and played with their children. They were basically decent human beings. But they also had blind spots. They didn't see Africans as fully human. This viewpoint allowed Southerners to enslave Africans for hundreds of years. In other words, Southerners essentialized African Americans. These people certainly possessed other qualities, but the color of their skin overdetermined how they would be treated.

If you think that these blind spots have disappeared in the contemporary world, you would be incorrect, as the curious case of my former professor demonstrates.

Years after my encounter with Dr. Markovic, I went to graduate school at the University of Minnesota, where I worked with a noted academic feminist, Dr. Ellen Messer-Davidow. She became my adviser largely because I couldn't find anybody else who seemed appropriate. She could be charming and funny. But she was also, when it came to men, an essentialist. Her thought came very close in many ways to that of Dr. Markovic.

Dr. Messer-Davidow targeted not Muslims but men. I watched her base her decisions almost entirely on gender. Women always had "good heads on the shoulders." Men—especially men she disagreed with—existed as "oily" brutal bullies.

If there were a choice between believing something a man had said and something a woman had said, she always believed the woman.

Female students needed a place to say what was on their minds, no matter how outrageous or the wrong the statements might be. Male students had to toe a politically correct line.

Dr. Messer-Davidow liked self-deprecating men and always proved willing and able to help them to be self-deprecating. Men would receive lectures in class about making sure that they helped their female partners with chores.

One graduate student I knew—a male—asked Dr. Messer-Davidow, in a very tight job market, to help him secure an academic job by making some phone calls for him. She remained loyal to her feminist values and said that for her to make such calls would disempower women and minorities. Yes, that's right. Such phone calls would wipe out the gains of the Enlightenment, the Civil Rights Movement, and the Nineteenth Amendment.

Dr. Messer-Davidow possessed an interesting moral calculus to determine whether men were "okay": their stance on feminism. There existed the good guys (feminists) and bad guys (anti-feminists).

Yet, even if a man were "okay," that is, believing in many of the tenets of feminism, he could never be completely all right. Dr. Messer-Davidow once ran a feminist group. A man I know wanted to participate in the discussions. Even though he believed in much of feminist ideology, she wouldn't allow him in the group because he possessed male genitalia. He would, according to her, make the women feel uncomfortable by his very presence.

Imagine if a man in any group ever said, “I’m sorry, you can’t attend our study group because the presence of a woman will make us uncomfortable.” Dr. Messer-Davidow would have called the man a “sexist pig” and immediately formed a campus-wide protest and probably called for litigation.

We’ve arrived at the point at which Dr. Markovic and Dr. Messer-Davidow join in a kind of hellish essentialist dance. Feminism, like Marxism, is an ideology. Being female, like being a Bosnian Muslim, is an identity. Yet, the worldview of the man didn’t matter for Dr. Messer-Davidow, just as it didn’t matter for Dr. Markovic. For Dr. Messer-Davidow, the very fact that a man possessed genitalia made the student suspect and a potential enemy, just as the very fact that a person was Bosnian Muslim made that individual human garbage for Dr. Markovic.

We’re in very, very dangerous territory here. These are the intellectual outlands of the Holocaust, of Rwanda, of the African Diaspora.

Both Dr. Markovic and Dr. Messer-Davidow, while in some ways very sophisticated thinkers, adopted essentialist worldviews that represent ways of knowing and classifying that go all the way back to the cave.

Let’s pan back from Dr. Messer-Davidow for a second and look at the bigger picture. She represents merely a symptom of a huge problem in the academy: the essentializing and marginalizing of men: rape culture; all men are bullies; all men should pay for thousands of years of patriarchy; men don’t have emotions; gender-based hiring quotas.

We’re departing from the world created by the Enlightenment and moving back into the very bad territory of tribalism and group guilt, the world of Dr. Markovic and identity-based politics. This world creates only pain, suffering, and injustice.

I’m not saying that I ever heard Dr. Messer-Davdiow proclaim that all men should be herded into death camps. She never said that, at least to me. But her thinking possessed the same essentializing tendencies of that of Dr. Markovic: totalization and, I believe, hate.

Now, for the record, I actually believe in some of the tenets of both Marxism and feminism. Should we be moving toward a more economically just society? Yes. Should gender not play a role in hiring decisions, promotion decisions, and pay decisions? Of course it shouldn’t.

Beyond these basic agreements with Dr. Markovic and Dr. Messer-Davidow, I don’t think much of the essentialist thinking that either of these academics swaddled themselves in. Such thinking leads us backwards as a species, not forward toward any kind of just society.

In fact, this kind of essentialist thinking leads us, ultimately, only to very bad places, ones that should be consigned to the horrors of history.

The crap-cake called “Men’s Studies,” why it’s failing, and why that’s a good thing

Jonathan Taylor · 24 September 2014 · Archived copy · Original

Imagine how productive an academic discipline purporting to study and advocate the well-being of Blacks would be if it were staffed almost entirely by White nationalists.

Now replace “White nationalist” with “feminist” and “Blacks” with “men” and you’ll have the core reason why Men’s Studies programs, which emerged in the 1970s and are staffed primarily by feminists, are failing.

The Chronicle of Higher Education has an article [1] about the declining influence of Men’s Studies. Tom Bartlett, the author, doesn’t interview any men’s and boys’ advocates who are actually trying to go out into the world and create change, but he interviews numerous Men’s Studies professors and supporters. Here’s how it starts off:

> A dozen or so men – and one woman – bemoaned the state of men’s studies on an appropriately gray, damp day here. One complained about the “lack of space to interrogate masculinity” on the American college campus.

Yeah, right: there is an incredible lack of criticism of men and masculinity on college campuses.

I suppose that when the 88 Duke professors who, speaking for five academic departments and 10 academic programs, publicly signed a letter taking the side of a false rape accuser based on nothing but her word, when they took their prejudices into the classroom and exploited the occasion to impose narratives of the evils of men on their own students [2], that this was evidence of a “lack of space to interrogate masculinity”?

I suppose, when the entire campus was converted into an anti-male hatefest and students paraded around a banner reading “castrate” that this was also evidence of a “lack of space to interrogate masculinity”?

I suppose thousands of Women’s Studies departments, “date rape” campaigns, and feminist sociology, psychology, English, and other humanities professors who all point to the original sin of men and masculinity (“patriarchy”) as the chief cause of all the problems in the world isn’t good enough “interrogation”?

A “lack of space to interrogate masculinity”? How much more space do you need? If you’d like to learn more about anti-male bias in higher education, read these posts for a start, and then these for more. These contain things you will never see recognized or discussed by the “Men’s Studies” crowd.

The word *interrogate* is not one that particularly strikes me as embodying empathy. Let’s ask some questions that Men’s Studies professors are not likely to ask one another any time soon: do you think that “interrogating Blacks and Blackness” is what goes on in African-American Studies? Do you think that “interrogating women and femininity” is what goes on in Women’s / Gender Studies?

No, of course not. But let us continue with the *Chronicle* article:

> Even though the association [the American Men's Studies Association] has been around for 22 years, and even though men's studies dates back to at least the 1970s, outsiders still tend to greet it with derision or disbelief. Why study men? As the joke goes, we already have men's studies: it's called history.

Yes, history studies men—men who do the same narrow things and live out the same narrow roles over and over. Men who work 60+ hours a week as the primary breadwinner, but not men who are stay-at-home dads. Men who are taught to sacrifice their lives in the workplace and in war for their families, tribes, and countries, but not men who reject those social expectations and say—in their own way—"my body, my choice."

Pointing to stories of war and business written by men to argue that men have always had a voice is like pointing to books on cooking and relationships written by women to argue that women have always had a voice. Why have Women's Studies? Aren't all those Betty Crocker cookbooks and "Dear Abby" advice columns enough?

Part of the problem is that Men's Studies is hard to define. It's easier to start with what it's not. Men's Studies is not men's rights, which advocates for changes in, for example, child custody laws.
But why doesn't Men's Studies have room for the concept of men's rights? After all, Women's Studies certainly has room for women's rights. Why are phrases like "I support the equal human rights of men and boys" hard phrases for many of these professors to swallow?

I wonder …

And it is certainly not Male Studies, a fledgling academic offshoot created by critics who see Men's Studies, which is heavily influenced by feminist work on gender and power, as insufficiently pro-men.
If by "insufficiently pro-men" you mean that feminism far too often trivializes and denies the humanity of men and boys, promotes sexist double standards that pedestalize and privilege women, and is rife with anti-male hatred, then yes. The inability of Men's Studies to come to terms with that and discuss it is a significant factor in its irrelevance.

You see, folks, there is an unspoken rule that most feminists (and unfortunately many academics) live by, and that is this: so long as you are a feminist you can say and do whatever sexist and hateful things you want. Not only will you not be punished for it, you will often be rewarded. The label of "feminist" grants you political immunity from criticism for holding any kind of double standard that would immediately railroad you out of academia if you dared apply a similar double standard against women.

"Men's Studies" atrophies and withers because it just isn't rigorous as a discipline. And it's not rigorous because the people running it don't have the moral or intellectual courage to ask the hard, dynamic, and at times explosive questions that create real discussion.

Questions that explore alternative worldviews outside of the myopic feminist dogma of "patriarchy." Questions that take the concept of misandry and male powerlessness seriously. Questions that hold women as well as men (rather than *just men*) responsible for sexist attitudes.

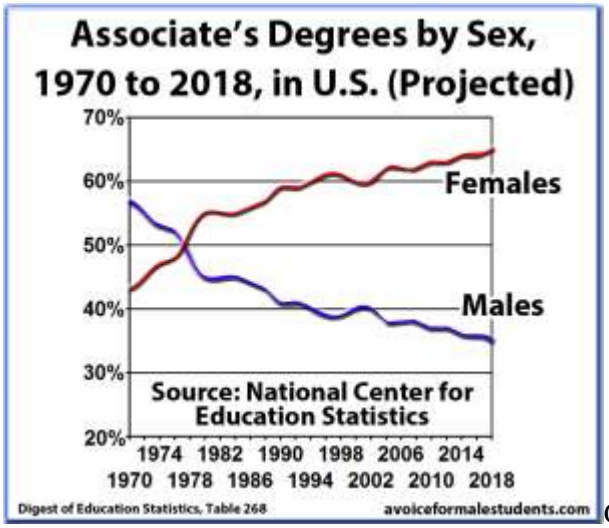

Questions about the lack of parental rights for fathers in family courts. Questions about the experiences of those falsely accused of rape. Questions about the educational decline of men and boys. Questions about men as victims of unilateral domestic violence, the prevalent "I can hit you with impunity because I'm a girl" attitude many women seem to have today, and society's general acceptance of those violent attitudes.

These are mere samples of a wide array of questions the Men's Studies community could be asking. But they aren't. So what are they talking about? What, in their worldview, is so much more important?

Don Conway-Long is another Men's Studies veteran, coming on board in the late 1970s. Back then the discussion was mostly about male violence toward women, which remains a frequent subject.
Hmm, male violence against women. That sounds like a Women's Studies topic, doesn't it? Again, we are back to the primary goal being to "interrogate" men and masculinity, and little to nothing else.

Mr. Long … is disappointed that Men's Studies hasn't made more progress, chalking it up to a lack of money and the misperception that if you want to study men you must be against feminism somehow.
Why pay twice for the same thing? Would you pay twice for the house you are living in? Twice for college tuition? Why pay for Men's Studies when at its core it is an ideological copy & paste of Women's Studies?

And why wouldn't you want to allow people to question feminism at some point? Does being against feminism mean you are somehow against equality? Many people in academia seem to think so, much in the same way people used to think that Protestants who were against the corruption of the medieval Catholic Church were "heretics."

Nowadays we understand that no singular denomination (or religion) has a monopoly on the concept of god. Much of academia is still in the intellectual dark ages, however, when it comes to whether ideological denominations have a monopoly on the concept of equality.

You could of course attempt some historical revisionism and argue that the Men's Human Rights Movement is an evil movement that has caused Men's Studies to fail via guilt by association, but then you'd have to somehow sidestep the fact that Men's Studies originated in the 1970s and the MHRM as it is currently known came about around 2000 with the publication of *The Myth of Male Power* (among other key books published in the last ~20 years) and the subsequent explosion of discussion of these ideas in online communities.

The *Chronicle* article continues to describe Men's Studies:

> If you're eager to learn something about the inverse relationship between cortisol and testosterone, or about gender differences in episodic memory, you should look elsewhere. If you want a genuinely interesting analysis of male chastity in the *Twilight* series of books and how that compares with *Sir Gawain and the Green Knight*, you've come to the right place.Jonathan A. Allan argued that cultural theorists underemphasize the importance of the male backside and that society needs to set aside its shame and accept the symbolic richness of our

> hindquarters. “I believe the ass is more important than we admit,” Mr. Allan said, in a witty presentation. “The anus is full of meaning.”

Veteran readers may remember that I wrote a post about Jonathan Allan 15 days after this website was launched. He is one of the many who argue that when a man and woman are both drunk and have sex that the man should be assumed to be a rapist. He also teaches classes on *Twilight* and *Fifty Shades of Grey*. Here’s a sample of some of his papers and presentations:

- Reading from Behind: Anal Eroticism in Delmira Agustini’s El Intruso
- Isn’t that enough? On Love in the Twilight Saga
- Purely Monstrous, Monstrously Virginal: Considering Purity, Abstinence, and Male Virginity in the Twilight Saga
- Anal Mythologies
- Reading from Behind: Fisting-as-écriture, anal eroticism, and Delmira Agustini’s El Intruso.

As I said before, if it is an increasingly common saying among education reporters that college is the new high school, why does it sometimes seem like graduate school is the new middle school?

To be fair, as Tom Bartlett says, Men’s Studies isn’t staffed entirely by feminists. There are a few leftovers from the Mythopoetic Men’s Movement of the late 1900s. But this was never really a “movement” per se to begin with; while it stressed the importance of men’s feelings, it never (to my knowledge) asked any of the questions I listed earlier in this post.

It is true that profeminist Dr. Michael Kimmel has recently opened up a “Center for the Study on Men and Masculinities” at SUNY Stony Brook, the board of which is staffed almost entirely (if not exclusively) by feminists such as Gloria Steinem and Jane Fonda. And it is also true that the new president of the profeminist American Men’s Studies Association has mentioned that she wants to “reach a wider audience.” So there are some “changes” in the world of Men’s Studies.

But the general trend for Men’s Studies appears to be downward. There is no evidence that the ideological core of the community will be any different next year than it was last year, and its veteran supporters are wondering what will become of its future.

My father once told me that if you put icing on a shit cake, it’s still a shit cake. If you want something better, you don’t try to “improve” the cake by putting new icing on it. You don’t try to re-bake the batter. You don’t ask other chefs whether they would bake their shit cake at 325 degrees instead of 350.

Instead, you start from scratch. You work from a new recipe. You question the credentials of the chefs who thought it would be a good idea to cook such a cake to begin with. And if your chefs aren’t willing or able to do that, you bring in new cooks.

Men’s Studies in its current incarnation is failing. In the long run, that is a good thing because it brings us one step closer to cooking from scratch.

A Voice for Male Students aims to create a community of writers on men’s and boys’ education issues. If you would like to submit a guest post to be published here, please read
the submission guidelines.

Notes:

[1] See a PDF of the article here.

[2] For a detailed account of this, read *Until Proven Innocent* by Dr. KC Johnson.

Saying no to the hate-cult

AVfM Video Source · 25 September 2014 · Archived copy · Original

Sargon has a few words for Emma Watson:

We can't gainsay him. You may want to subscribe for more.

Two major publications now covering Pauley Perrette's court hearing

Suzanne McCarley · 25 September 2014 · Archived copy · Original

Pauley Perrette did show up for her restraining order hearing yesterday and it appears she's pulling out all the stops; the hearing lasted hours and was recessed until Friday the 26th. Much to our delight, the hearing isn't being ignored by *all* of the mainstream media; both the *National Enquirer* and *London Daily Mail* are reporting it. Tabloids? Yes, though it is worth mentioning that *National Enquirer* reporters were *the* primary source of accurate information during the O. J. Simpson saga; the MSM relied on them worldwide.

So how much longer can the so-called "legitimate" news sources continue to let themselves be scooped by papers read by millions of people?

From The Daily Mail:

"Shaking in the witness stand, Perrette said the 49-year-old musician has an obsession with her that he can't control which has left her fearing for her safety, and that of her family and pets."

From The National Enquirer:

"She has already admitted in previous court papers there has never been any physical violence against her."

and:

"'Pauley has always portrayed me as a violent, crazed stalker who desperately wants to get back together with her,' Shivers said. 'That couldn't be further from the truth. I'm a happily married man.'"

[image]

Stay tuned for more reports, here and (we hope) elsewhere, after the conclusion of the hearing.

All sarcasm aside, this is extremely important. The *National Enquirer* and James Robertson of *The Daily Mail* might not even be aware of the depth of official corruption in this case, and they might not realize how much irrefutable evidence exists against Perrette and her associates. It's possible they believe they are merely reporting a convoluted but glamorous story about a popular starlet, but they have just given millions of readers a peek into Pandora's Box – the one containing the unholy alliance between divorce lawyers and the criminal and family courts. As we have stated, the Perrette/Shivers case is likely among the worst cases of restraining order abuse in the history of California, and the international *commercial* press is now reporting it around the world.

Until A Voice for Men and The National Coalition for Men began investigating and exposing the *facts* of this case last year, the mainstream media was either reporting Perrette & Co's soundbites or ignoring it altogether. We are making a difference.

If you enjoy the content at AVFM and the activism we do on behalf of men and boys, please click here to donate to our efforts.

Emma Watson leads the retreat for UN feminism

Hopeland Cash · 25 September 2014 · Archived copy · Original

Emma Watson, known for her role as the witch Hermione in the *Harry Potter* films, was appointed as a UN Women Goodwill Ambassador in 2014 and on September 20 gave a speech at the United Nations launching the HeForShe campaign, which calls for greater male involvement in the fight against discrimination faced by women and girls.

More than that, though, the speech was about feminism as a movement and about the deep trouble it is in. Feminism's popularity has been on the decline for decades and the ideologues know it. At first they did little, thinking themselves invincible goddesses, but now they are scrambling to circle the wagons. Emma Watson's speech is meant as a rallying call, but in making it she has highlighted how fractured feminism has become.

Right off the bat we can see that the feminists are on the defensive. Watson says:

> we want to try and galvanize as many men and boys as possible to be advocates for gender equality.

They are desperate to find supporters, but as the ongoing success of Women Against Feminism proves, women aren't buying into feminists' bullshit anymore. Women all over the world have their own real, lived experiences that fly in the face of feminist doctrine. Men, on the other hand, don't know personally what life for women is like and are altruistically prone to leaping to their aid. The feminists know this and they are trying to tap into that residual chivalry to drum up new troops.

The only reason they're doing so is because they know their backs are already against the wall, and in fine fainting-couch fashion, they expect men to respond to their damsel cries even when their fellow women won't.

Watson continues:

> I have realized that fighting for women's rights has too often become synonymous with man-hating. If there is one thing I know for certain, it is that this has to stop.

Mind you, she doesn't mean that the man-hating has to stop, just the perception of feminism as such. Ms. Watson, if you're reading this, you should know that there is a word for man-hating and it is *misandry*. I know you like dictionaries, since you go on to parrot the dictionary definition of feminism, so try expanding your vocabulary. While you're at it, expand your bag of tricks too. We've all heard the "definition" of feminism, and the fine ladies of Women Against Feminism will be glad to explain how they feel about it.

Feminists know they have a PR problem, or maybe a PR catastrophe, but all they can do is keep squawking that it's not true, evidence to the contrary be damned. Watson touches on a few feminist talking points, including the thoroughly debunked wage gap and a brief nod to the blessedly unsuccessful Ban Bossy campaign. I'll take her cries for female bodily autonomy more seriously when she starts agitating against male conscription.

After laying the foundation of female oppression, Watson gets to the crux of her speech:

> How can we affect change in the world when only half of it is invited or feel welcome to participate in the conversation?
>
> Men—I would like to take this opportunity to extend your formal invitation. Gender equality is your issue too.

Well, hot damn.

A formal invitation. Really? Emma, dear, sweet Emma, you keeping using that "equality" word, but I don't think you know what it means. Gender equality is, by very definition, a men's and women's issue. Feminism, however, is not, has not been, and never was about equality. Leading feminists are worried because the rest of us are finally

catching on to that fact. They've been harping on about the wage gap, rape culture, domestic violence, abortion, etc., for years but more and more women are seeing that the dogma doesn't reflect their lives. Now only one in four women self-identify as feminist, and even mathematically impaired feminists can see those aren't good odds.

So they're sounding the retreat and pulling in their tentacles. As patriarchy theory likes to point out, most people in positions of power are men. Business executives, politicians, university heads, all traditionally male. Therefore, throughout the gender shit storm that was the 20th century, feminism succeeded on the goodwill of those powerful men. They passed the laws, enacted the affirmative action, helped push the self-destructive propaganda. Let's face it, if most men weren't willing to bend over backwards and walk over a land mine to give women what they want, feminism would've gotten nowhere fast.

Now they're falling back on that support structure again. Except it's trickier now, isn't it, Emma? After a century of concerted misandry and bald hatred, a lot of men have become wary of having anything to do with feminism.

> Apparently I am among the ranks of women whose expressions are seen as too strong, too aggressive, isolating, anti-men and, unattractive.

Yes, you are. Ever stop to think it's for good reason?

No, of course not. You have an agenda, dammit, and you're sticking to it! That agenda now calls for greater involvement (read: groveling and self-sacrifice) of men. Women aren't drinking the Kool-Aid so they're rebranding. Watson throws a few bones out to would-be allies:

> I've seen my father's role as a parent being valued less by society

(and by the feminist organizations that routinely and universally fight shared parenting bills, including in the UK)

> I've seen young men suffering from mental illness unable to ask for help for fear it would make them look less "macho"—in fact in the UK suicide is the biggest killer of men between 20-49

(I'm glad feminists care about suicide)

But then she couldn't quite keep it together and, like the dawn inevitably coming, slipped back into gynocentrism:

> We don't often talk about men being imprisoned by gender stereotypes but I can see that they are and that when they are free …

Wait for it … wait for it …

> … things will change for women as a natural consequence.
>
> If men don't have to be aggressive in order to be accepted women won't feel compelled to be submissive. If men don't have to control, women won't have to be controlled.

Yay! Understand, men? Your issues matter to feminists, but only because fixing them will benefit women. Even when they throw us bones, they can't help aiming for our nuts. The whole point of the HeForShe campaign, and even its very name, is to make men utilities for women. They don't *want* male supporters; far from it. They'll drop those rapey-creeps the moment they can, but feminists are desperate, so they're now willing to employ them. Give it a few years and they might even start letting men call themselves feminists.

And one final snippet from the speech:

> I want men to take up this mantle. So their daughters, sisters and mothers can be free from prejudice but also

> so that their sons have permission to be vulnerable and human too—reclaim those parts of themselves they abandoned and in doing so be a more true and complete version of themselves.

I think this sums up the feminist hypoagency-hyperagency dichotomy very well. Women must be freed from prejudice, which is imposed on them by others, while men need only reclaim what they themselves abandoned. Also, I'll give Watson the benefit of the doubt and assume it was an unintended slip that she said "daughters, sisters and mothers" for females but only "sons" for males; are our brothers and fathers, the current and past generations, already beyond saving?

That the United Nations would host such a speech and sponsor such a campaign is proof of how deep feminism runs, but the fact they are calling for male support shows how weak it has become. Feminists know they're losing. They're losing female membership and interest so their only choice is to assume a defensive posture. Male allies will help them do that by acting as enforcers to defend what territory they already have. They'll be clinging to their political influence even as public approval slips away and their new male lackeys will be able to bully non-conforming men without getting the feminists themselves labeled misandrists.

This trend has been going for some time, trying to shame and coerce men into supporting feminism with video and poster campaigns. Like a girl siccing her boyfriend on someone she hates, feminists are ready to fight their own fights just as long as no one is fighting back. The backlash has begun, though. The tide is turning and all the white knights in the world won't save them.

With any luck Emma Watson will be one of the last bigots to ever speak at the UN.

7 more staple MHRA arguments

Sage Gerard (Victor Zen) · 25 September 2014 · Archived copy · Original

Continued from 7 Staple MHRA Arguments.

8. Heterogeneity is not an excuse.

A common feminist complaint is that MHRAs oversimplify feminism by treating it as a homogeneous mass. I've discussed how feminism is defined as an institution in my previous "7 Staples" article.

Feminists appeal to the complexity of feminism as an ideology to avoid discussing criticisms of feminism as an institution, or the actions of feminists. But like other No True Scotsmans, this does not magically make damage that feminists have caused go away, and it does not give MHRAs faith in feminism. Believe me, we know feminism is big. But we also know that its followers prevaricate, and dodging accountability neither impresses nor rectifies.

9. Disagreement is not the issue.

It is a common misconception that everyone has to agree to make a difference. A feminist may try to connect with a MHRA by stating his or her agreement on men's issues, which sounds great, but no one has to agree on everything to change the world. Bob can think that water is wet and Billy can think that water is dry, but if both claim to want to feed the homeless, Bob will be criticized for always staying home if Billy donates canned food.

So when AVfM, a flagship MHRA organization, does a better job of defending feminists and holding MHRAs accountable (and vise versa) than feminists do, then MHRAs will eventually be seen as better at activism than feminists.

If people place ideological consensus before action, then we are left with the impossible challenge of converting large groups to a single worldview before making a decision. It's fine to put everyone on the same page in smaller, specialized groups with specific jobs. But when you get to big, varied cultures with equally varied problems, aiming for group-think requires a terrifying lack of ethics.

10. Feminism does not own equality.

Brand recognition tells people to think U.S. Republicans are about business, objectivists are about logic, and the NAACP is about brotherhood and civil rights. But brands do not own virtues, so there is nothing stopping a NAACP member from being logical, a U.S. Republican from advocating civil rights, and an objectivist from respecting brotherhood. And when an Objectivist boasts about being logical or a Republican trumpets about being pro-business, that is nothing more than marketing.

Similarly, feminism does not own equality, and needs to stop pretending that it is the only worldview that is cognizant of the rights and feelings of others.

Non-feminists and anti-feminists can have egalitarian ideas too.

11. A harsh tone is sometimes necessary.

The MHRA "tone" is often criticized for being harsh or even misogynistic (see #1 for a rebuttal to misogyny accusations). Men wanting to be treated like human beings with rights are reasonable, and anyone who would scoff at that notion can expect a reciprocally negative response. If the culture scoffs, then expect men and the women who love them to get loud, proud, and brutally honest.

MHRAs don't need permission to sound however they please about things that are important to them, and the people who would act as if permission is required can expect a "go fuck yourself" in the near future.

12. Pragmatic pluralism beats pedantic non-pluralism.

All virtues are unreachable goals in civilization. Justice, equality, liberty, security, and all other valued aspects of life will remain imperfect because of people. The question is what to do given context. Emphasizing one virtue (i.e., equality) above all other considerations is the essence of ideology, which is precisely why the Men's Rights Movement does not benefit from being dogmatically partisan, feminist, or even anti-feminist as a whole. The varied, conflicting positions full of disagreement and debate are what keep our finger on the pulse of context, the only reliable guide to reality.

13. No one can save the world.

You can run a bake sale, but you can't end world hunger. Similarly, anyone who wants to "get everyone to fight for equality" has never heard of a budget or a feasibility report. Our species has waged war and crusades on this planet for so many thousands of years, and you can still find 19-year old Starbucks junkies on Memebase acting as if they figured out how to fix everything without even doodling on a napkin.

It is humbling and productive to ground oneself in an understanding of one's own limitations, and work on attainable local goals.

14. If you really care, get off your ass and stop being a control freak.

This is for the feminists who try to convince MHRAs that they care about men's rights. Don't say you believe in equality and men's rights, then sit there acting like the only thing keeping you at bay is the anti-feminist tone (see #11). Non-feminists and anti-feminists have a right to be mad at feminists if they damn well please. If they are right about feminists causing harm that needs to be corrected, then either own up to the situation and get to work or stop pretending that you care.

If you are not willing to make concessions for others and work to maintain a mutually respectful relationship, then you have no business pretending that you advocate for equality or men.

Joseph Gordon-Levitt video request: Feminism

AVfM Video Source · 26 September 2014 · Archived copy · Original

Joseph Gordon-Levitt has a request to send him videos on what feminism means to you.

He's asking for video submission here. We hope the men and women of our community will make videos in response.

Exposing #yegsecret Exposed

Men's Rights Edmonton · 26 September 2014 · Archived copy · Original

Yeg Secret Exposed is a film that disseminates standard anti-male, female-victimization narrative. Some time ago there was a discussion of it that was put online, then mysteriously hidden. Maybe because of the lies in it? Well, here's what we think:

Here's the whole panel discussion on rape culture:
https://www.youtube.com/watch?v=fHapVtBQdJ4

And here's the part at the end where Mr. Jesperson says that he doesn't think I've shown my face:
http://youtu.be/fHapVtBQdJ4?t=1h51m51s

Editorial Note: You should subscribe to Men's Rights Edmonton. —DE

Hostility toward boys too normal in today's school system

Dr. Christina Hoff Sommers · 26 September 2014 · Archived copy · Original

As school begins again, parents of boys should ask themselves a question: Is my son really welcome? A flurry of incidents in recent years suggests that the answer is no. Christopher Marshall, age seven, was suspended from his Virginia school for picking up a pencil and using it to "shoot" a "bad guy"—his friend, who was also suspended. A few months earlier, Josh Welch, also seven, was sent home from his Maryland school for nibbling off the corners of a strawberry Pop-Tart to shape it into a gun. At about the same time, Colorado's Alex Evans, age seven, was suspended for throwing an imaginary hand grenade at "bad guys" in order to "save the world."

In all these cases, school officials found the children to be in violation of the school's zero-tolerance policies for firearms, which is clearly a ludicrous application of the rule. But common sense isn't the only thing at stake here. In the name of zero tolerance, our schools are becoming hostile environments for young boys.

Girls occasionally run afoul of these draconian policies; but it is mostly boys who are ensnared. Boys are nearly five times more likely to be expelled from preschool than girls. In grades K to 12, boys account for nearly 70% of suspensions, often for minor acts of insubordination and defiance. In the cases of Christopher, Josh, and Alex, there was no insubordination or defiance whatsoever. They were guilty of nothing more than being typical seven-year-old boys. But in today's school environment, that can be a punishable offense.

Zero tolerance was originally conceived as a way of ridding schools of violent predators, especially in the wake of horrific shootings in places like Littleton, Colorado. But juvenile violence, including violence at schools, is at a historic low. The Bureau of Justice Statistics reports that in 2011, approximately 1% of students ages 12 to 18 reported a violent victimization at school. For serious violence, the figure is one-tenth of 1%. It does no disrespect to the victims of Columbine or Sandy Hook to note that while violence may be built into the core of a small coterie of sociopathic boys, most boys are not sociopathic.

On the other hand, millions of boys are struggling academically. A large and growing male cohort is falling behind in grades and disengaged from school. College has never been more important to a young person's life prospects, and today boys are far less likely than girls to pursue education beyond high school. As our schools become more risk-averse, the gender gap favoring girls is threatening to become a chasm.

Across the country, schools are policing and punishing the distinctive, assertive sociability of boys. Many much-loved games have vanished from school playgrounds. At some schools, tug-of-war has been replaced with "tug-of-peace." Since the 1990s, elimination games like dodgeball, red rover, and tag have been under a cloud—too damaging to self-esteem and too violent, say certain experts. Young boys, with few exceptions, love action narratives. These usually involve heroes, bad guys, rescues, and shoot-ups. As boys' play proceeds, plots become more elaborate and the boys more transfixed. When researchers ask boys why they do it, the standard reply is, "Because it's fun."

According to at least one study, such play rarely escalates into real aggression—only about 1% of the time. But when two researchers, Mary Ellin Logue and Hattie Harvey, surveyed classroom practices of 98 teachers of four-year-olds, they found that this style of play was the least tolerated. Nearly half of teachers stopped or redirected boys' dramatic play daily or several times a week, whereas less than a third reported stopping or redirecting girls' dramatic play weekly.

Play is a critical basis for learning. And boys' heroic play is no exception. Logue and Harvey found that "bad guy" play improved children's conversation and imaginative writing. Such play, say the authors, also builds moral imagination, social competence, and imparts critical lessons about personal limits and self-restraint. Logue and Harvey worry that the growing intolerance for boys' action-narrative-play choices may be undermining their early language development and weakening their attachment to school. Imagine the harm done to boys like Christopher, Josh, and Alex, who are not merely discouraged from their choice of play but are also punished, publicly shamed,

and ostracized.

Schools must enforce codes of discipline and maintain clear rules against incivility and malicious behavior. But that hardly requires abolishing tag, imposing games of tug-of-peace, or banning superhero play. Efforts to re-engineer the young-male imagination are doomed to fail, but they will succeed spectacularly in at least one way. They will send a clear and unmistakable message to millions of schoolboys: You are not welcome in school.

This items originally appeared in Time. –DE

How to tame men

Peter Wright · 27 September 2014 · Archived copy · Original

Horses, dogs and men have one thing in common; they need training in order to shed their wild ways and become civilized. They need to be taught when to walk, run, sit, shit, play, work and, of course, when to cease fighting and attempting rape.

Women will do this for them.

From the pony club to the dog obedience class, and all the way through to wedding and relationship-advice magazines teaching "How to get him to do xyz," – women dominate the field of animal training.

Starting in childhood, girls are educated in the Pavlovian school of human interactions, learning sexual manipulation, shaming and relational aggression as powerful techniques that if properly applied will help transform men, and even the baddest of badboys, into proverbial Good Men.™ Is it any wonder then that when a woman sees a badboy she sees a creature with 'train me' written across his forehead, a task for which her whole life has been but a preparation….. a lady won't tolerate a feral animal wandering through the gynosphere, especially a handsome one, when she has the wherewithal to civilize him.

Lets take a little excursion through the history of taming.

Ancient Greece

Marriage is a particularly useful method by which men are tamed, so it's no surprise that the institution has been around for thousands of years. Hera, the Ancient Greek goddess of marriage was nicknamed 'The Tamer.' She tamed horses, men and heroes and in some places was recognized as the tamer of the seasons, of nature, or of the universe itself.

Hera's goal was to limit wildness and freedom by placing all creatures in service of civilized society. Her main tools-for-taming were the entrapment of men and women in marriage, the use of her own sexuality as an enticement for conformity, shaming, and aggressive punishment of any rebellious behaviours – even for her lordly husband Zeus: "Hera's cruel rage tamed him."[1]

Hera was worshipped as 'Goddess of the yoke,' an enslaving device symbolizing her desire to make utilities out of beasts and men. She yoked obedient men to wives, and yoked heroes to an inevitable death through their performance of labours that bring betterment to women and society.

In the Illiad Hera is said to tame heroes through death, not marriage. Death through service to others was considered -and is still considered- something appropriate for males and for their own good. In *The Myth of Male Power* Warren Farrell recounts a Greek story which illustrates the problem:

> **The Hero As Slave:**
>
>
>
> Once upon a time, a mother who wanted to see the beautiful statue of Hera had no oxes or horses to carry her there. But she did have two sons. And the sons wanted more than anything to make their mother's wish come true. They volunteered to yoke themselves to a cart and take her over the mountains in the scorching heat to the faraway village of Argos, the home of the statue of Hera (the wife of Zeus). Upon their arrival in Argos,

> the sons were cheered and statues (that can be found to this day) were built in their honor. Their mother prayed that Hera give her sons the best gift in her power. Hera did that. The boys died. The traditional interpretation? The best thing that can happen to a man is to die at the height of his glory and power. Yet had this been a myth of two daughters who had substituted themselves for oxen to carry their father somewhere, would we have interpreted the daughters' deaths as proof that the best thing that can happen to a woman is to die at the height of her glory and power? The statues and cheers can be seen as bribes for the sons to value their lives less than their mother's request to view a statue. The fact that the statue was of Hera, the queen of the Olympian gods and protector of married women is symbolic. The sons' sacrifice symbolized the mandate for men to become strong enough to serve the needs of mothers and marriage, and to be willing to call it glory if they died in the process. Which is why the name Hercules means "for the glory of Hera".[2]

Yes these are myths, but on this topic life had a way of imitating art. Those who wrote the stories were drawing on experience to some extent, and married couples re-enacted the selfsame rituals of Hera and Zeus. In the marriage month (*Gamelion*) the mythical marriage of Hera and Zeus was reenacted and celebrated with public festivities, a time when many couples would get married in imitation of the divine couple. On these occasions prayers and offerings were given to Hera, and the bride would pledge fidelity to extending Hera's dominion on earth.

Women of Ancient Greece were considered, along with men, to be uncivilized and in need of taming for the greater good of society. Both sexes required a reconstruction in character and a submission to social responsibilities. Such was also the case in the Near East where an emerging Christian culture claimed that men and women were made of flawed stuff; women were born in original sin with Eve, sinful to the core, and were encouraged to aspire to the status of the holy and pure Virgin Mary. Likewise men were born in original sin and invited to improve their condition with an *de imitatione Christi*, an imitation of Christ in order to bleach the stains from their imperfect souls.

While men and women in ancient times possessed equality in the depravity stakes, this was all to change in the Middle ages.

Middle Ages

Fast forward to medieval times and we see a continuation of the desire to civilize human behaviour, except this time women are exempt from the taming to which the classical age subjected both sexes. By dint of a peculiar intersection of social beliefs, women came to be viewed as perfected from birth – due largely to the fact that veneration of the Virgin Mary became amplified in the eleventh century and, by extension, the reverence bestowed upon the Virgin was extended to the female sex in general. As Mary was perfect, so too became women.

No longer like the Biblical Eve striving to imitate the Mother of Christ, woman becomes Mary's counterpart on earth, and thus the cult of the "lady" is born as a mirror of the cult of the Virgin. Men for their part remain in a thoroughly fallen state like Adam while striving to imitate Jesus – knowing full well they will fall short of the goal. To enjoy the company of a lady a man must now prove himself worthy of her and so advance upward, step by step, toward a culminating union at her level; because everything noble and virtuous, everything that makes life worth living, proceeds from women, who are even described as the source of goodness itself.[3]

Mediaeval image of a woman leading a man with a leash or halter.

With the advent of women becoming men's moral superiors, it's here that men become the servants of women proper. It's here also that the *reciprocal* service previously entertained between the sexes begins its gradual decline in favour of gynocentrism. As the faithful owed obeisance to The Virgin, henceforth man must render his obeisance to the Virgin's earthly counterparts. Over the subsequent 100 years women even came to be viewed through the lens of the feudal contract whereby she became his overlord (*midons*), and he the vassal in dutiful service. It would be woman whose role it became to civilize the depraved, fallen creature called man by teaching him the gynocentric virtues of chivalry and courtly love.

Contemporary attitudes

Contemporary perspectives about civilizing males are divided between two superficially opposed camps – traditionalist women, and progressive feminists. I say superficially opposed because when the goals of both groups are compared they amount to exactly the same thing: the belief that morally superior women should enculture men into the arts of chivalry and gentlemanliness for the benefit of women.

Lifelong feminist and former National Organization for Women member, Tammy Bruce, has articulated what she feels is the time-honoured power of women; of being morally superior to men which includes the feminist responsibility to civilizing men's animalistic tendencies:

Nothing new under the sun, hey?

Another feminist, Christina Hoff-Sommers agrees with this idea that men need to be civilized with chivalric manners, a belief she outlined in an interview with Emily Esfahani Smith, where she said, "Masculinity with morality and civility is a very powerful force for good. But masculinity without these virtues is dangerous—even lethal." "Chivalry is grounded in a fundamental reality that defines the relationship between the sexes," explained Sommers, "and given that most men are physically stronger than most women, men can overpower women at any time to get what they want." "If women give up on chivalry, it will be gone," continued Sommers. "If boys can get away with being boorish, they will, happily. Women will pay the price."[4]

Sommers elaborates her view in a 2009 interview with Ben Domenech:

> **Christina Hoff-Sommers:** Codes of gallantry and civility that developed over the centuries have served women very well. We badly need more of that male gallantry, but I hasten to say it's a reciprocal system. If males are going to be gallant then women also have a role to play. So today I think both sexes are remiss in nurturing this system.
>
> **Ben Domenech:** What in this era of post feminism that we live in today relationally would be the possible

> incentive for any man to be gallant when there doesn't seem to be any
> particular reason that he has to be in order to function within today's relationship world?
>
> **Christina Hoff-Sommers:** It's an interesting question because one of the things you find today is that most young men are gallant, and they are respectful, at least they are struggling to be. When I interview young men I ask them if they think it's a good thing to be a gentleman and almost all of them say yes- that word gentleman has a positive resonance with young men. Now, do they know how to be gentlemen, do they know what it entails? Many do not. And same with some young women, they are not necessarily behaving like ladies. So there's a lot of misunderstanding and lack of, perhaps, motivation. But it's still alive in people. I think still on a typical date a young man would pay for his date – it doesn't always happen in which case a girl would be resentful, and I can understand that…. These are gestures, I'm talking about certain gestures of respect – they need to be there and I think most women want them and I think men do too.
>
> **Ben Domenech:** So why is that important – and I don't just mean that in the sense of continuing a relationship but in the larger sense of the term, and this is a frame that I have to ask you about: if the incentive there is a relationship that is going to lead to something, does it matter that the something is beyond the typical aspirations of today's men and women which seems to be more along the lines of a sex based relationship as opposed to one that actually has a longer term value beyond that prognosis.
>
> **Christina Hoff-Sommers:** I think human beings at some point in their lives want something beyond a sex based relation. If you are going to build a relationship with someone it has been the case that women are going to be more likely to want to stay home and take care of the children, or certainly be more focused on that than the men, and I don't see that changing.
>
> **Ben Domenech:** As a single dating male in today's environment there's a much lower bar that they have to clear, frankly, in order to bounce around the relationship scene with a good deal of happiness, at least in the temporary sense.
>
> **Christina Hoff-Sommers:** Oh I have to agree, and I think in a way women sort of undid the social contract with men and released them from all the constraints. And we pay the price.[5]

For the sake of argument, and in order to demonstrate that progressive gynocentrism and traditionalist gynocentrism are both chasing male-only chivalry, here is a recent 'tradition-advocating' article by antifeminist Patrice Lewis that appears strikingly similar to the progressive model offered above by Bruce and Hoff-Sommers:

> I admire men.
>
> Specifically, I admire men who are controlled, confident and who fulfill their biological destiny as protectors and providers. Men are essential for training boys to tame the testosterone and channel their natural strengths and aggressiveness in appropriate ways. Trained men are, in the words of columnist Dennis Prager, the glory of civilization. (It goes without saying that untrained men are its scourge, but that's another column.)

Men – trained, manly men – are necessary for a balanced society. They take on the tough ugly hard jobs women can't or won't do. They mine our coal and fight our fires and protect our shores and fix our engines and rescue our butts when we're in danger. They truck our goods and clean our pipes and wire our homes. They plow fields and grow food. They butcher livestock so we can buy meat in tidy sanitized packages in the grocery store and pretend it never came from a cow.

I'm not saying women can't be found in those fields; but let's be honest: The vast majority of workers in hard, dangerous, dirty and heavy fields are men. They deserve our praise and gratitude.

Which is why I get so ticked off when feminists belittle men. These kinds of women don't admire manly men who protect and provide. Feminists don't want warriors; they want servants who will kowtow to their emotions and feeeeeeelings. They prefer emasculated androgynous guys who wouldn't know one end of a rifle from the other. Guys who watch chick flicks with them. Guys who know what temperature to wash the dainties. Guys who are preoccupied with "social justice" and bringing their carbon footprint down to zero.[6]

Lewis's argument above that boys are juicing with testosterone and need "taming" reveals an unbroken, and mythical conception of men stemming from ancient times – and it is wrong. Men are not born as wild animals in a testosterone-fuelled psychosis waiting to tear people limb from limb. We need not buy our sons punching bags nor insert them into football training from 2 years of age to channel some androgen-fuelled chaos (doing it for fun, though, is another reason). The claim that men are unclean, bestial creatures in need of taming is not only false – it is extreme misandry and it needs to be challenged head on with each bigot who perpetuates it.

The above survey of man-taming by women spanning all the way from Ancient Greece, and through progressive feminism to regressive traditionalism, shows what we are up against. Nothing whatsoever has changed; chivalric servitude of men, trained into them by women (yes and by men), remains the order of the day. The one timeless voice echoing through all this is the monomyth of the animal-trainer – womankind and her pussy whip.

With the continuing encouragement of women to be slavemasters, and their enthusiasm to take on the role, is it any surprise that the majority of horse and dog training schools – obedience classes – are peopled by women? That so many little girls desire to possess their own pony is a no-brainer, and it's time we woke up to what this expensive little pastime symbolizes – the racing of horses may be the sport of Kings, but training of ponies is for the delight of princesses.

In a modern 'enlightened' society it's high time to ditch the idea that males, and only males, need taming. Lets instead rely on men's natural human empathy, a thing that exists in both sexes before the training begins. If you see a baby boy begin crying after he hears another baby crying nearby, it's a demonstration of empathy that is there from the start.[7] Like girls, boys develop mirror neurons which predispose them to be caring as they develop – we

don't need to see them as heartless beasts in need of taming, curtailing or genitally maiming. So let's cease with the gynocentric boot-camp for males; they are already trained from the start by their own good natures – yes, men are good.

Sources:

[1] Joan O'Brien, 'The Tamer of Heroes and Horses,' Chapter 6E in The Transformation of Hera, Rowman and Littlefield, (1993)
[2] Warren Farrell, The Myth of Male Power, Simon and Schuster, (1993)
[3] Irving Singer, Love: Courtly and Romatic, UCP, 1984
[4] Emily Esfahani Smith, 'Let's Give Chivalry Another Chance' The Atlantic, Dec 10 2012
[5] Interview with Christina Hoff-Sommers, "The Acculturated Podcast: Ladies and Gentlemen" 2009
[6] Patrice Lewis, 'Feminism Has Slain Our Protectors,' WND, 09/12/2014
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Activism Panel Discussion: International Conference on Men's Issues 2014

A Voice for Men News · 27 September 2014 · Archived copy · Original

We have over the last couple of months presented full transcripts of all the presentations at the International Conference on Men's Issues 2014. Here we bring you the final session of day 2 of the conference proper–essentially, the closing. It was a long, rambunctious, sometimes heated, often funny discussion. Our thanks as always to Rick Westlake for doing most of the work on this amazing set of transcripts. –DE

(Attila Vinczer:) Ladies and gentlemen, we are now going to enter into our panel discussion, but before we do so, we have a presentation to make—an important presentation to make. If we could have Terrence and the General?—Commander! My apologies.

(Terrence Popp and Post Commander Tim Litz approach the stage.)

(Paul Elam:) Boy, does that open the door to a lot of the wrong jokes.

We wanted to take a minute, before we have the panel discussion on activism, and the future of activism for the Men's Movement, whether it's Men's Issues or Men's Rights …

Our veterans served us with more than most people in this room can imagine. And they still didn't forget us in our moment of need, here. It was veterans that stood up; it was veterans that worked Security; it was veterans that made sure that free speech, that they had fought defending, was allowed to continue.

I'm not going to bore you with a long speech, but it's time for us to give something back. And for this we want to present a check for the VFW Bruce Hall, for $2,000, to serve the veterans that come to this facility.

(Tim Litz:) I am, ah—I'm glad that, on short notice, we were able to accommodate everybody … *(Mic troubles)* … Like I said, I was glad that, on such short notice, that we were able to accommodate you. I hope you found us accommodating. We are glad you are here. It just wasn't me, it was our hall manager, Annie, over there, who did a lot of the work. And the caterer, in-house caterer, last night; I hope you enjoyed your meal. I want to thank you for the check; this helps us help our veterans, and we truly appreciate it. We have a lot of veterans' programs, and this is where it will go. Thank you very much.

(Mic troubles)

(Robert O'Hara:) My name is Robert O'Hara, I'm the US News Director for A Voice for Men. We're going to end this conference with a panel on activism. Men's Rights Activism has had an obscure past, to say the least, and many perceive it as being "checkered" and even somewhat ineffective. And while this is true in many cases, it is certainly not true for every group or individual that has championed one or more of the causes addressed during this conference. There have been many instances of successful strategies and initiatives which have achieved broader awareness, recruitment, and even legislative change. The goal of this panel is to present a handful of people who have a proven record of success in Men's Human Rights Activism. Each panelist will share their experience with initiating awareness and change, as well as their thoughts on the most effective way to do so.

An eye on the future is key. Clearly, the MHRM is entering a new phase, where broader awareness of the issues facing men and boys must be accompanied by positive efforts to make a difference in the broad range of arena in which they face challenges and discrimination.

I'm going to briefly introduce each panelist by their name and title, and a little bit of information; and after that, I'm going to allow each panelist a brief introduction of themselves, their thoughts on activism, what they think has made them effective activists, and what they think the future of activism is. Then I'm going to turn the panel over to you, the audience. Please keep your questions directed—I'm sorry, please keep your questions brief, keep them limited in scope, and please—the subject is activism. We've been talking about ideas all weekend; now we have to

talk about activism because this is what's going to bring us into the future.

So, I'm going to go ahead and start by introducing Carnell Smith. Clearly a very effective activist, he's the founder of Citizens Against Paternity Fraud, successful in lobbying for legislation in Georgia for paternity-fraud reform.

Next we have Diana Thompson, political—this is not necessarily in order—we have Diana Thompson, political analyst, lobbyist, and spokesperson, and former chairman of the Family Law Reform community in Los Angeles, California. She'll give a more complete introduction of herself in just a moment.

We have Greg Canning, Australian News Director for A Voice for Men, a really, really big name in Australian Men's Rights Activism. He's here to represent what's going on Down Under; definitely a great addition to this panel. The panel would not be complete without him.

And of course we have Adam McPhee. He's on the Board of Directors for CAFE, the Canadian Association For Equality, which has been successful in starting men's groups on colleges and universities in Canada. Of course, we all know what happened in Fall 2012 that really, really put Men's Rights in Canada on the map. It was a great time—no, it really wasn't a great time, but it was really a tough, great expanding awareness for Men's Rights, as chaotic as it was.

And of course, we have Warren Farrell. Warren Farrell is a renowned author and educator, as well as a long-time veteran of the Men's Rights Movement. He's spoken several times this weekend; now is your time to ask him even more questions about, again, activism.

And we have Michael Buchanan. Michael Buchanan … He's founder of the UK Justice for Men and Boys Party. Hopefully he's going to give us some insights on political activism.

And we have Robert Franklin, who's with us today … where's Robert? Oh, there he is! Robert Franklin is a long-time fathers' rights and legal activist, and member of the Board of Directors for the National Parents Organization. We're hoping that he can give us some pointers on some political activism as well. He spoke to that, about that, in his speech. I'm hoping that we can talk a lot more about that, because I think it's important.

And we have Anil Kumar. Anil Kumar is founder of the Save the Indian Family Foundation, a high-profile member of the Men's Rights Movement in India. I just want to say personally, I think Anil's a wonderful man, he's a very smart guy, he has loads of things to say, all of it very interesting, all of it very pertinent. I'm glad he's here.

And we have Jonathan Taylor with us. He's the founder and publisher of A Voice for Male Students dot com, the motto of which is "Educational Opportunity for Men and Boys."

Okay. So, I'm going to go ahead and start with Carnell Smith. As we go down the table, again, please keep your remarks to under two minutes—*(Paul Elam interrupts.)*—Oh, I'm sorry! You weren't originally on the list! I didn't think you were going to be here! Everybody, this is my boss, Paul, the Invisible Man … and I didn't think he was going to be on this side, I'm sorry. And JB? I didn't think she was going to be on this either, I'm sorry …

(Janet Bloomfield: "I don't have a voice!"*)*

I didn't know you were here! I just turned around and she insisted upon appearing out of nowhere! … Okay, I'm going to end with Paul.

This is Janet Bloomfield, of course, JudgyBitch … wonderful … she is going to tell us all about Twitter activism; she's been ceaselessly Twittering during this entire conference, about everything that's been going on. And Twitter, of course, is an amazing tool for activism, we've found. And she's going to talk about it a lot more—I hope.

Stefan Molyneux … thank you so much for coming, thank you for so much for talking about circumcision. I'm sure you're going to be talking about … that … but again, he's an Idea Man, I'm really glad he's going to be talking about activism, and what he thinks and what he perceives to be effective activism.

And now, of course, Paul Elam. The founder of A Voice for Men. And I don't think we need any more description

of this guy right here.

So—if you could, please start with Carnell Smith, at the end of the table, and briefly describe yourself, what you think is effective activism, and where you see activism going in the future.

(Carnell Smith:) Okay, can you hear me? Hello, hello, testing … all right.

I'm Carnell Smith, Rebel with A Cause, as you've already heard. But one of the first things I know about activism is that you have to first believe that you can change it. You may not have all of the answers, but you have to be willing to connect with people who have already done what it is you want to do; be coachable; and not try to re-invent the wheel. I took a page out of the playbook on the Civil Rights era, and Dr. King said, "Demonstrate the suffering." So I didn't think of paternity-fraud and family-law issues as purely just Men's Rights issues; they were Human Rights issues, Civil Rights issues.

Involve yourself also with learning about how to get the academia community involved … the legal community involved. There are many people who are willing to get involved with social justice. So when they saw me at the Capitol, they didn't see Carnell Smith alone. They did not see just a man of African descent, alone. I started out, standing in the rain, in front of my Capitol, by myself, with the media, asking other people if they knew someone that was affected like me; and if they knew somebody, to come join me. One was the guy starting. That grew to twelve. That grew to hundreds … to where we packed the Senate, the House of Representatives. And my legislator said that "When we first started, talking about this issue, I thought you were only going to show up with three people." But when he saw Black, White, Hispanic, Asian … he saw military, in dress uniform; we saw men and women who were affected … he said, "Man, this is really a bigger problem than I thought."

We have to be inclusive of people who will support us, and not exclude people just because maybe they haven't been personally affected. A key of success for the Civil Rights reform was that it wasn't just Black people that got the laws changed. People got involved because they said it was wrong. I invite you to do the same thing. Connect with people who already have the experience that you desire. Save yourself some time. Find out some best practices. Find out what has already worked. And then, modify it and put it into action.

(Adam McPhee:) I don't even know where to start with CAFE. My name's Adam McPhee. With CAFE, the biggest thing we've done is helping students start up groups on universities, and the biggest success for those is having university students willing to embrace Men's Issues, to help do the legwork. We help them set things up, tell them what has worked in the past; and the way you can help, too, is helping these activists who are doing the legwork. This conference here, that Paul Elam got started, it wouldn't be a success if we didn't have people showing up and we didn't have butts in the chairs. So, I would give us all a round of applause, just for being here; you're already supporting the cause.

Place is what is needed, we need people, supporting groups … One of the things that I find, it seems to be kind of in opposition to what some people here believe, where I'm more politically correct. It's not our anger that has drawn attention to CAFE, it's the anger of our opposition that comes. When they come and they argue against the issues, incoherently, and we react with nothing but passive, pacifist tolerance, and just say, "We just want our moment to speak, we just want to speak to the issues that we feel men are facing today," it's not us that looks bad, it's them that looks bad. Their anger does more advocacy work for us than our anger would ever do. Thank you.

(Robert Franklin:) I'm Robert Franklin. I'm on the Board of Directors of the National Parents Organization, formerly Fathers and Families. Over the years, we have stopped more bad legislation and passed more good legislation than most; literally dozens and dozens of bills we've been able to pass, or stop, at the state level. Myself, over the years, I've engaged in street activism; electoral politics; and of course, writing and doing radio interviews, television interviews, and other media.

How is it—how do we make change, in this country? If being right, and having right and justice, morality, equality on your side had won for you, we would have already won. But it doesn't, so how do we make change? A couple of different ways; with legislation and, Warren mentioned earlier, litigation. And with regard to legislation, as I said in

my presentation, we've been trying that for a long time regarding shared parenting, and it hasn't worked. What that means is that those legislators don't respect us. They know we have the truth on our side, but they're not doing what we want. And that means we need to start doing electoral politics. That sounds—maybe that sounds like, "Oh good, we get to raise a million dollars and start a PAC." No. Most of what—most of the office-holders that hold the keys to our success are pretty low-level people. They're state legislators, they're judges, and things like that. And the thing they fear the worst is an opponent. And we can provide them that; and it doesn't cost a lot of money, and it doesn't take—it takes volunteers, and a good message. And once you do that, the great part is you don't even have to win! You don't have to depose an office-holder; all you have to do is scare the pants off of him, and the next time you come in with your bill, they'll listen to you.

One other thing—I'm going too long, I know I am—in addition to legislation and litigation, is just showing up. Like he said, it's just showing up. And you can show up in a million different ways. You can write a letter to the editor when you see the wrong type of article. You can call the editor of a newspaper or magazine. You can make your voice heard without anybody but you, all by yourself … I'm just going to shut up.

(Diana Thompson:) Hello, can you hear me? Hello, my name is Diana Thompson, and I'm a former lobbyist, political analyst, and spokesperson. I've spoken all over the country on shared parenting, paternity fraud, child support issues, and other family-related issues. And the first thing I want to say is that there's really no quick-fixes. We all heard of a lot of issues over the last few days, and we know that the issues are there; now we just have to figure out how to change them.

There's no quick-fixes; change does not happen overnight. A lot of people walk out of court and they think, "I'm going to get this changed in no time, and I'm the only person that's dealing with it." I'm here to say, 25 years doing this, that it just doesn't happen that way; it takes a lot of dedication, commitment, and very hard work. And it is often a very long process. And one thing is, you may not be able to do everything, but everybody can do something. And I just have a few steps—we aren't allowed to talk that long, but I just have a couple of items that I think would be very helpful in activism. And one is research.

When you first have an issue that you've never faced before, you feel very devastated, very lost, you feel like you're the only one out there that's experiencing that. I assure you, you're not; many people have experienced the same things you all have, for many years, and people have been working on these issues for many years. Reach out to those people that have been working on the issues, because they know a lot of things that have worked in the past, and they know a lot of things that have failed in the past. And it's so important that you reach out to people who have proven track records, not people who are trying to sell you something, or … you know, people that actually, you have seen change.

Another thing is legislation. The key to making change is changing legislation. So many people are intimidated by the process, thinking, "How could I do—you know, how can I make change? I'm just one person." Well, the first step is to learn who your legislator is. I've often had guys come to me, even women come to me, and say, "Well, I don't think my legislator wants to make change." And I say, Sell, who is your legislator? "Well, I don't know … I'm not sure who they are." First thing you have to do, is you have to get in contact with your legislator. You need to introduce yourself. You need to, first of all, plan before you go. You cannot inundate him with a million—him or her—with a million different problems. Start out with something that is really important to you, your main focus that you want to change. Talk to them, and get to know their aides especially; that is the most important, because you're not normally just going to walk in and get to speak to your legislator. It doesn't happen that way. You need to talk to the aides, develop a relationship with them—to this day I have relationships with the legislative aides in California, so that I can call them when something goes up for help. I can get their advice on things, find out where a bill's at. They're very, very helpful in that respect. Just don't be intimidated by that.

Another thing is, before you even talk to legislators, what about learning about candidates before they get into office? Finding what their issues are—do they care about your issues at all? Why not try to encourage people to vote for people that are interested in these issues, that might be able to help?

Another thing is communication and the media. When you see negative articles out there, why not write a letter to the editor? Why not write a comment? These are all important things because if the media writes negative articles, and no one says anything that it's bad or wrong, they're going to continue to do it. You have the right to say, "No, this is not my experience, this is not the way it is." And also, what about the campaigns out there—like the "Boys are stupid, throw rocks at them—" Who are the people buying this merchandise? You need to go against this kind of stuff. Make your voice heard.

And the last thing is social networking. This is such an important tool. When I first started out, we didn't have all these social-networking things, and it was a lot rougher. But now, there's so many different Facebook groups, there are Facebook, Twitter, all different types of social-networking. And it's a good way to find people who care about the issues, and let them know that you're there. That's a good way to connect.

And then, in closing, I just want to say, the most important part of activism is to realize that you can make a change. You all are capable of doing it. You just have to believe that you can do it. I mean, I have been called names, as a woman; a traitor, maybe worse; but that's not going to stop the work that I'm doing. You just have to look past that. I'm not telling you that change is easy; it's not, it's a lot of work; but I'm telling you that our children are worth fighting for.

(Jonathan Taylor:) A wise man once said that the difference between an artist and an academic is that an artist takes a complex idea and presents it in a simple way, whereas an academic is someone who takes a simple idea and presents it in a complex way.—Oh, yes, I should probably say who I am, be a good idea … Jonathan Taylor, founder of A Voice for Male Students dot com, the motto of which is "Educational Equity for Men and Boys." And I like to view activism and advocacy as both a science and an art. One of the things that I think is fundamental and indispensable, in activism, is good research. You have to have good research, otherwise—especially in academia—no one's going to start a conversation with you. And that's one of the things that I really hope to provide at my website; and that's why I create these huge warehouses of resources for students, and not just—students, parents, teachers, advocates, anyone who wants to work to create a change … whether it is just a warehouse of statistics and graphs that I make in-house. But there's other for students as well that I try to make, such as A Voice for Male Students dot com also hosts the largest online database of male-only scholarships in the world. It also maintains a regularly updated list of men's issues conferences, webs—excuse me, workshops, symposia, webinars, things like that. And also a list of guides to activism, and education policies, things like that. But that all goes into that fundamental element of research, which you must have before you make a conversation, especially with anyone in academia.

So that being said, you must not only have good research. You also have to have passion. You have to find what gives you, what sustains you, in this movement, and you have to hold on to it, and you can't let it go. For me, there are various things which have inspired me, whether to passion or sometimes to anger; we've all been angry at various injustices; but for me, what keeps me going … I don't have any kids of my own, that I know of … no. No, actually, I've been pretty responsible in that regard. But what keeps me going are my two little nephews; and I want to know that by the time they reach 18, 19, 20 years of age, that something will have changed, something major will have changed, in the conversation on educational equity. And that is what I work for. And—I feel like I'm racing against time, where, you know, as they grow older—I want something to have changed. And so that's one of the things.

So you have to have good research. You have to find what sustains you, sustains your passion. And also—I think also you have to be able to build and maintain good working relationships. That is another indispensable element of activism. And that is why conferences like these are so very important; you get to network with so many people around you, you get to put a face to the name, you get to just reach out and find people that you've never talked to before. You'll find a lot of people who will be interested in what you have to say. But that is another indispensable element. I'm probably going over, but thank you so much.

(Warren Farrell:) I'm Warren Farrell … I've always said the Men's Movement is in its embryonic stage. I'm no

longer going to say that.

I said that through 44 years. Now this is a hell of a big embryo … so this baby's going to be huge! And so the question is, How did this go from an embryo to what happened today? And it happened by many of the ingredients that AVfM have put together. It has allowed for that anger and upset; it has allowed for scholarship; it has allowed for activism; it has allowed for volunteers. It has brought many people with many different talents together. So the first thing to understand is, this is a good model for what it takes to birth the baby.

Number two is really number one. Number one is, if you want to be an activist, the number one most important thing is take care of your health. When you're in a plane and they say if there's a problem, pull down the oxygen mask, and put it on yourself before you put it on your child, because you can't take care of your child if you haven't taken care of yourself. You cannot make this embryo into an infant that grows well if you don't take care of yourself.

Every one of us has weaknesses physically. Know that. Know food, know exercise. Pace yourself. I used to run track; one of the first things I learned is, when I got out in front in the beginning and went with my full-steam-ahead, I always lost the race. I had to learn to pace.

Number two: Yes, be strong and articulate these issues; but you've got two ears and one mouth for a reason. Every time you talk about men's issues, you will touch people's need to object to you. The more we need you, the tougher it will be to share these issues. Every single person with whom you speak—you must listen more than you speak. And when they feel heard, they will begin to be able to hear.

Third: If you're a guy, or a woman—but especially if you're a guy—partner with a woman who has compassion for you and for men. And find her not by paying for the first three dates, then hoping she'll know how to pay for herself. Find her by being yourself right from the beginning, and let her reject you so that you can get on with finding a woman who's more appropriate for you. And when she works and earns, remember every moment you support her, you are supporting yourself, and you're supporting men's issues and your freedom to be able to work on those issues.

Finally, talk from your experience, not from just data. And when you talk from your experience and don't have that experience, talk from real-life stories, find the stories, find the heart, and you will reach other people's hearts.

Finally, find the area where you can make a contribution. I gave 10 examples of possible men's issues to focus on today. If you have a son or a daughter—um, if you're a son—focus maybe on boys' issues. If you have a daughter, maybe focus on equally shared parenting. If you have an interest in economics or statistics, focus on the "pay gap." If you have an interest in education, focus on getting Men's Studies into the university. If you have an interest in anything, focus on communication.

Keep the health and the communication as something that you master, and you master those two things. On that you can build a foundation, based on your interests, and contribute to the movement at a pace that will keep you around when you're in your eighties. Thank you.

(Paul Elam:) Well, it works. Okay. I'm Paul Elam … Thank you. And I think if we just banded together and destroyed the Patriarchy, all of these issues would be resolved, and we could just have some more pizza and beer, and our problems would be over. Oh, wait a minute, that was the—I was doing drugs then. Never mind.

Warren has said many times, and I agree with him, that there needs to be not just a diversity in this movement, which there is—I mean, racially, religiously, gender-wise, orientation-wise. There's plenty of diversity. But there needs to be a diversity of styles as well too; a diversity of the ways we approach ideological opponents, and the public at large, and each other. I'm a firm believer, from—and I—haven't had the opportunity to bring it up so far at this conference, this is my last chance. I've got two words for you: Angry Harry.

Angry Harry showed me what was possible; that the Internet was very much a potential vehicle to create social change in ways that no one has ever previously imagined. And I would argue, right now, that the presence of all

these fine people in this room, this collection of thinkers and activists and advocates, is proof that the Internet is ONE effective tool. I also agree that legislation, that litigation, as Warren has talked about, is very, very important. All these different approaches—social media—speaking to your family can be a form of activism; letting them know what you believe, and not hiding from them.

What I want to address for just a couple of moments, before I finish up here and we'll pass this next to Dr. Canning, is that I get contact regularly from people all the time saying, "What can I do to help?" And my answer to them, without—hoping not to be sarcastic at all—is to say, "I don't know. What can you do?" What skills do you have? Do you have computer skills? Do you have graphic skills? Do you have programming skills? Do you have the ability to give speeches, to write speeches? Are you willing to stand in front of a courthouse or a government building, with a sign, along with other people? What can you do, and what are you willing to do?

I could say, right now, that if you have tremendous skills with computers, talk to Carnell Smith, talk to Jonathan Taylor. See what you can do to help. There's nothing stopping anybody from becoming an activist, 'cause there is a thousand ways to do it. And one way may not be great for everybody, as a matter of fact it shouldn't be. But I'll again go back, and I think that Carnell addressed this quite well—Passion. Passion.

Remember who we're talking about. We're talking about—right now, we're seriously talking about—just soldiers alone, killing themselves at 25 a day. We're talking about men whose … the disparity in the suicide rate, during divorce, goes up astronomically because of the way they're treated. We're talking about people that are in prison on false accusations. We're talking about academic careers that have been ended.

I talked about Caleb Warner, in my earlier talk; he's a young man at the University of North Dakota that was absolutely railroaded, after police had determined that his accuser was false and issued a warrant for her arrest, and the university still said, "Too bad." He finally got it cleared up, but right now Caleb Warner has given up his dream of being educated, and he's driving a delivery truck. And there's nothing wrong with honorable work. But this was a future destroyed. If that doesn't give you passion, you're not going to be an activist.

So, with that I want to pass it to one of my favorite people here, Dr. Greg Canning, who I got to meet for the first time. I want to thank you all for coming out here and participating—Oh, last thing: Your butts in these chairs at the next conference, all of you. That's an order!

(Greg Canning:) As we say in Australia, G'day—I hope you can understand my accent. I'm Greg Canning, I'm a family physician in Australia. I started in private practice in 1989, as a solo practitioner, and now my business partner and I own a clinic that has ten doctors. I'm also a father; I have two sons, a stepson, and a daughter, who are all adults, grown up, making their own way in the world; and being a father is my proudest achievement in life.

This men's issues conference has been fantastic, but I only have one issue with it, and that issue is that I don't think we've given away enough books. I have a book here called *The Complete Book of Blokes' Sheds* by Mark Thomson, and the reason I'm showing you this book is because I want to give it to Mister Robert O'Hara over there.

(Stefan Molyneux: "Finally won something there, Robert."*)*

The reason I want to give it to Robert O'Hara is because in about 2011 I started reading A Voice for Men; by November of that year, I was submitting some articles; and later, Robert invited me to become News Director for Australia. It was that encouragement that led a 50-year-old introvert to find a voice to speak out for men and boys. And one of the things I think we need in this movement … is to encourage others to find their voices. And once you find your voice, you can speak out. I've been speaking out in Townsville, in my local community, writing letters to the editor, signaling out misandric professors at our local university. I got involved in a group called The One in Three Campaign, which aims to raise awareness of male victims of domestic abuse, and to encourage governments to provide services for them. And that was simply by an invitation to join an email group; and what that email group does is, whenever we see anything anywhere in the media to do with domestic violence which is wrong, which is about twenty times every day, someone in the group will take responsibility to write a letter, try and get it corrected. And we've had a lot of success—so much success that the feminist academics hate us, they denounce us

in their articles—and every time they denounce us … every time we're denounced, we kick that up as another win.

So, I think networking is important, and that's one way of networking. I've been really pleased to see people gathering little lists of other people's emails so we can all keep in touch. Facebook is a great way to network; I get so many links to things that I might not have otherwise found, by little groups on Facebook, that lead me to some information that's important in my conceptualization of this problem.

I have to echo, as a physician, what Warren said: We do need to look after ourselves. Physicians are no better than anyone else at looking after themselves. It takes constant work to do that. I've been a little bit quiet on A Voice for Men for the last six or so months because I've had a few problems, so I've just pulled back for a while; but this conference was what I was looking forward to, and having come here, I've been re-energized, and I'm going to go back with renewed gusto.

So, here are the points I had: Encourage people to speak out, network with others, look after yourself. Thank you.

(Anil Kumar:) Hi. When we started in 2004, we were, in India, 60 guys in a Yahoo group. And we had a lot at stake. India has two domestic violence laws, and what was at stake is very simple. If a woman is going to separation, and if the husband and his family are not ready for a huge sum of alimony as an out-of-court settlement, she's going to unleash one of those domestic violence laws against the husband and his parents and his siblings. So when a woman says, "My husband, his mother, his father, his sister, his brother, and maybe even his friend, subjected me to physical and mental cruelty." Okay? Because this law was enacted at a time when the word *domestic violence* was still not there, in 1983. So they used to have the word called *cruelty*: "So he subjected me to physical and mental cruelty." No evidence is seen. And the law says you are prejudged by sexes, you are prejudged guilty until proven innocent; it is quoted in the law. And the whole family, in 2004, used to go to prison for 10 to 15 days. The parents, the women, the pregnant sister—or lactating, with her child—everything. So what we had at stake is huge. The whole family, the business gone, the parents are like shattered—it was huge.

So we had no time to think, to do anything. And we were in touch with Glenn Sacks, and (*inaudible*), and (*inaudible*)—everything, right? So we got all this stuff and we got into action, and we created chapters in two years' time all over India, with help lines, so men can get to the support groups. And we had meetups every week, in Bangalore, in Delhi, in Mumbai, in Nagpur, in Kolkata, in Lucknow—all over India, in two years, we got the chapters, and we started protesting. We started protesting.

And, we got, in eight years … initially, media, of course, did what it is supposed to do; but eight years, we got more than 8,000 newspaper articles in newspapers, online and also print, across all the languages in India. We got more than 500 TV debates, many of them in the prime time, in the national television, like the CNN-supported channel in India, called CNN-IBN, like that? And we have lobbied with the Parliament members; so in the last one year me and my teams have met more than 300 Parliament members in their houses. About all these issues of fathers' access to children—in India, fathers never get access. For a couple of years, they don't even get to see the child in the school.

And India's Parliament took it seriously. And they had a petition in the Parliament's Committee on Petitions; it had a session; it sat and invited us, and the feminists, and the Women's Ministry—everybody—to testify. So I testified about the misuse of the Domestic Violence Act, the Dowry Act called Section 498, in front of a Parliamentary Committee of 15 Parliament Members. And the report was finally submitted to the Upper House of Parliament. We said, "Any woman who is misusing the law, you have punishment. If you don't do that, then soon we have to repeal the law." That's what has been written and given to the Parliament. And Indian Supreme Court warned of legal terrorism; they are saying that this is going to be legal terrorism.

And what we are up to is we used to meet and have—we used to have these meetups in the parks; now we have the community centers opening up with a small membership fee, and we are now working to get part-time staff and full-time staff. So we are working on the funding because we know we won't get money from the government and we do not want money from the government.

And our help lines are better than the women's help lines. And I know, I know, because sometimes women call us because they said no one's picking up the phone and they're not … sometimes … okay, I know. We have hundreds of help lines, and we have a training process for that, we send our staff to put it, and it's a lot of effort. And I would like to say, the formula is really simple, I would recommend. I agree with all the other panelists, what they said, they're 100 percent right.

Now here is the formula. It is, be in action, be in action, be in action. Okay? And the barrier is your mind. All the analysis, all the opinions, all the ideas, they're fine; but there's a particular point, you say, let me sweep all the thing aside, let me get down to ground, in front of the court. You distribute the flyers, you gather people in a big city like New York or San Francisco or big—Chicago, or Detroit—and you protest. And you need 50 people, 100 people. You protest. That's it. It is not costly at all. It is uncomfortable.

Initially, it is going to be uncomfortable, but I would like to say this with every single guy who comes to us, that: "If you are facing injustice, you protest. If you are not protesting, you are promoting injustice." Right? And we tell to the guys, don't look at the videos, do your duty. Because we follow "Don't look at the scoreboard, you have to hit the ball. If you keep looking at the scoreboard and *(pantomimes a miss)*, you are going to lose." And I tell to each one of the activists in India and everywhere, that it's the ordinary people who do extraordinary things. Okay, so you are the ones.

And when I started, I was an ordinary guy—I was a software engineer, shy and "I don't know…" I was scared when I talked to my customers in Germany; I used to work for Bosch, and I would rehearse five times before I'd speak. And I never imagined that I can testify in front of Parliament one day. So everything is possible, and it's the ordinary people who are going to do extraordinary things. That's what I have to say. Thank you.

(Mike Buchanan:) Mike Buchanan, leader of the British political party Justice for Men and Boys—and the women who love them. People are always dropping off that subtitle.

The Men's Human Rights Movement needs to have a political wing, and this is the time. I believe there's a need for Men's Human Rights parties right across the political spectrum, because—now—when you start a political party, donations start coming in very quickly, media attention starts to come in, and the movement needs both of those. I look forward to the day in particular when the US and Canada both have Men's Human Rights political parties.

Given that Canada seems to be the world's biggest generator of Honey Badgers, wouldn't it be great to see a Honey Badger lead a Men's Human Rights Party in Canada?

That's all I have. Thank you.

(Stefan Molyneux:) Hi, and I'm Stefan Molyneux, the host of the philosophy show, Freedomain Radio. I don't do a huge amount of activism, I guess, because it's a crazy life, right, to try and pursue virtue in the face of social ostracism and calumny and attack. I mean, it's a ridiculous thing to do—I mean, with the caveat that it makes you enormously happy in the long run, and makes the world a better place. So my basic feeling is that I want to have, like—I want to have a closed-coffin funeral; and the reason I want to have a closed-coffin funeral is, I've lived a life of dedication to virtue, and I'd look like this: *(Huge grin)* And nobody could stand that I died so happy.

Yeah, you're going to die either way; do the right thing, and you'll die with a smile on your face. I think that's a life well lived.

(Janet Bloomfield:) I'm Janet Bloomfield, and most of my activism takes place in 140 characters or less. I have some good news and some bad news. The good news is that anyone can be a Twitter activist. The bad news is that all the advice you just heard, it's useless. It's not going to work. Do your research, don't reinvent the wheel, pace yourself—that doesn't work in Twitter. Not at all.

There's two things you really want to accomplish in Twitter, if you're going to be an activist. One thing is "reach," and the other thing is "response." When you're talking about "reach" in Twitter, it doesn't really matter how many followers you have; it matters how many followers your followers have. That's a really important point. If you look

on my Twitter feed, I have about a thousand followers; but, just this morning, with three re-tweets, I reached over three million people.

What I go after on Twitter is, I chase after voices that are slightly open. I go after a younger crowd that I think is open to what we are talking about. I tailor my messages to reach people, especially young people, who might be willing to stop for one nanosecond, which is about how long people will read a tweet for, and consider clicking on a point of view, watching a video. Tailoring the message is really important on Twitter; know who your audience is, and go after them. And you have 140 characters, so you can go on quite a bit and make your point, you know.

I'm also starting to publish on Thought Catalog. This is another way of tailoring the message. And again, on Thought Catalog, what matters is how many times your message is shared. So I have five articles on Thought Catalog; I didn't check today, but I believe those have been shared over 100,000 times. Thought Catalog is a website of just sort of random stories, publications, pop culture, political analysis; you sort of boil down—it's the TL-DR, too long–didn't read, version of news. And you just bring that down into a really simple message, and if people like your message they will re-tweet it. And that's what you're trying to do. You're trying to tailor your message so that it will reach a lot of people.

Here's the big mistake people make: they only re-tweet stuff they agree with. No, no, no: re-tweet stuff you think is absolutely fucking horrible. That's great—that gets people to respond. That's the second part of what you want to do. Re-tweeting something doesn't mean you endorse it; so when you find something absolutely appalling on Twitter, go ahead and repeat it. Go ahead and follow those people; the more people you follow, the more people will follow you. This is something anyone can do, sitting at a bus stop.

Find stuff on Twitter. The more people you follow, the more information you'll start getting. And you can start reaching out—it is almost impossible to get a reaction on Twitter. There's millions and millions of tweets being sent every single second, and it goes so fast, it's just a blur, and they've forgotten what they read two seconds after they read it. But—things will stick, over and over again, if you keep sending the same information out and keep collecting followers; and re-tweet stuff that you don't agree with, and try and get a response on Twitter. It's an excellent form of activism, because it's communication, activism as communication. And I think that's really where we are. We still need to get the word out about what we do. We're confronting a horrible set of stereotypes in the media. I mean—I made some comment on Twitter that "we were going to spend the money we collected on hookers and blow." Under 24 hours, we got the Motor City Muckraker reporting that "A Voice for Men admits they will be spending the funds on prostitutes and illegal drugs." But you know what? That brought us a lot of traffic. It got us a lot of attention. A lot of people looked at that headline and said, "What?!—Okay, I'm going."

(Paul Elam: "And I want to say, for the record, that's not true."—*Sniffs loudly)*

So, even if you're not willing to get up with a sign and march around, and you don't have time to write long articles, sign up for Twitter. It takes two seconds to re-tweet, add your hashtag—I love "NoMRA." Just add that to everything. It's fantastic. And—voila! You're an activist. And you can die happy.

(Robert O'Hara:) All right, now we'll open up the panel to questions, and please just raise your hand if you have a question. We have a mic runner; please wait for him to approach you, then speak, because till the mic is in your face, it's not going to be recorded, it's not going to be broadcast in the feed or anything like that. We have one question here, and please keep the questions brief; and if you don't have a question for a particular panelist, I will direct your question to one or more panelists who I think might be able to answer your question.

(Question:) Okay, this question's for Janet. It seems one of the main, greatest duties as activists is to protect children, all children, from warped gender ideologies, which are possible strongest in school systems. So as a mother and an activist, would you give your advice to other parents, to defend their children from the influence of a misandristic education system?

(Janet Bloomfield:) Ideally, home-school them. Unfortunately, I live in a small community. I did home-school my daughter for the first few years of life, but I live in a small community where the only home-schooling people are

wing-nut, tinfoil-hat-wearing Christian Armageddonists. So they were being mis-socialized there to begin with. I did put them in the school system, but I just talk honestly about … and I try to frame it in terms of styles of learning; that the school system is set up to benefit one certain style of learning, which mostly girls are good at—but lots of boys are too. And it demonizes another way of learning, which is mostly boys but some girls too. That splitting the school system to benefit only one style of learning is ultimately destructive; and I try to make it clear to them that this is wrong; I am trying to help stop that, I want that stopped, and they should never feel guilty about preferring one style of learning over another, even from one subject to the next. That they're both right, and anyone who says there's only one way to do this is wrong.

(Robert O'Hara:) Okay. Jonathan, do you have anything to add to that?

(Jonathan Taylor:) Yeah. I would just make sure that you're constantly engaged with your children, and constantly following up with them on what happens in the classroom. And in regard to learning styles, you know, educators have long been schooled in the notions of multiple intelligences. I mean, there's, what? Seven or eight different types of intelligences? There's abstract types of intelligence, kinesthetic types—you know, that corresponds well with learning styles. And the approach to education should be that although there are ways, distinctively, ways in which girls and boys learn, you also have to come to terms with the fact that at the end of the day, every child is an individual learner. And really, you have to maintain that parent-teacher connection. And if the teacher's not teaching—if the student is not learning, the way the teacher teaches—then you need to communicate with that teacher, so that the teacher teaches the way the student learns. And your feedback, your constant communication with those educators, will help that process very much. And of course that's going to be much easier if you're in a stable two-parent family.

(Question:) The question is that there are, in this context, two ways of drawing attention to your issue. One is to present statistics, facts, experience; the other is to use hyperbole and to be unreasonable, but to get the attention as a result. I think most of the people here, on the panel, use the first way more, if not exclusively. I'm wondering if the people that don't use that way could justify the hyperbole method, and why it works well.

(Robert O'Hara:) The man to ask about that is Mr. Elam, right there.

(Paul Elam:) I wonder why he thought of me? … It is difficult for me to answer this without being blunt. The hyperbole that we employ from time to time at AVFM is—just so everybody knows, the first explanation is that it is calculated. I don't sit in my underwear in a living room, up to my knees in beer cans, screaming for my partner to get me a sandwich as I slam away the keyboard with all these harsh, hateful feelings … anymore.

One of the things I brought up in the press conference—as a matter of fact, it was the core of my talk there—is that all social movements, all quests for justice, involve shaking a complacent society out of its coma. We have people dying over these issues. We've had some great talks, there's been serious talks, there's been talks that were funny; but in the end, we're talking about people dying, we're talking about destroyed lives, and we're talking about it going on in a society that is intent not only on just looking the other way, but on insisting that we look the other way as it happens. I don't view my hyperbole as the problem in that scenario. I view the cultural problem of misandry as the real offense.

So, for those that don't agree with my style, I say with all respect, don't read my articles. For those who do agree with it, I appreciate your support. But there has never been a social movement in history at all, ever, that got anywhere without a direct and confronting expression of indignation for problems that were not being addressed. And we're going to continue that, going on forward—thank you. And when—and it has always been in the plan at A Voice for Men, and those that follow the site closely already see it happening—when we can establish a meaningful dialogue with the media, and I know there are still some white lanyards out there … when we can establish a meaningful dialogue with the media, when we can establish a meaningful dialogue with this society, indeed when we can establish with feminists who say that their cause in life is for gender equity and for justice … We won't need the hyperbole, we won't need the rhetoric, because we'll be having a dialogue. But sometimes we have to accept that bad breath is better than no breath. I hope that answers your question. Thank you.

(Robert Franklin:) Can I add something? First, the idea that there's an opposition between fact and hyperbole is not always correct. Sometimes, facts are really awful, and it's hard to do hyperbole. The other thing is—I can't remember who on the panel said this—do what you do best. If I tried to write like Paul does, it'd fall flat as a pancake. He does what he does really well. But that doesn't mean everybody can. I know that I can't.

(Adam McPhee:) Can I add one more quick thing to that too? You'll never actually know how fast you can get swept up in the movement. You may not even know what you're good at. When I got involved with CAFE, there was a certain other panelist who was being protested against; and there was an email that went around the School of Social Work at Ryerson, saying, "Hey, there's this Warren Farrell guy who'd going to be talking, we should all go protest him." And I was like, "Wait, I've read his book, I actually agree with a lot of his ideas." And so, I wanted to go see it, and I went to see it with my girlfriend, because someone suggested I take someone who's supportive of these issues—and I've kind of already found that person.

So I went to the event, and there was a huge protest that was pretty disgusting to see. And afterwards, I contacted the Canadian Association For Equality and I told them, "Hey, just so you guys know, I know the School of Social Work was partially organizing to protest. But I'm also a part of that school. I don't agree with that—just so you guys know, there's also support from some of these groups that are protesting you."

Throughout that year, now I've done multiple TV appearances, I've been in *Sharp* magazine, started my own blogging, and now I'm on a panel with that very man myself. And this is all of one and a half years later. So that's how fast you can get swept up, even just trying to get involved with the movement, even if you don't know what you're good at yet. Approach some of these organizations that are already working to solve issues you're interested in, and they may find where you're good, all by themselves.

(Janet Bloomfield:) I have nothing to add to this discussion because I never use hyperbole or polemics.

(Question:) Jim … I'm a bum, I used to be a political science professor. I just want to mention I think this is a very exciting time, I'm so happy to be here. Thank you to everyone. Because I used to be a political science professor, I hadn't heard this, this weekend, but I just wanted to mention—we have a big election coming up in 2016. I used to study this stuff. I know I look not very reliable, but I believe that Hillary might get the nod, and if so, we're likely to see a very exciting public debate about this, again, coming up. So I wanted to let people know that this is an exciting time in the United States. I think in 2015 and 2016 you're going to hear more war-on-women rhetoric, and I would hope some of us would be ready to rise to the challenge; because when that stuff comes out, that's our time to come out and … I don't want to say fight back—to help the public. I'm sorry, I know—kick me afterwards for doing this.

From my weekend here, I wanted to say: One of the things that I began to believe is how important—actually, I believed this before, but—really, how important women are to our movement. And I wanted to—For the women, for the women … And also I wanted to point out something that I thought of when I was first watching Girl Writes What's videos was, one of the audiences that must be targeted is mothers with sons. And I've got your poster: "Hey, Mom, look what they're saying about your boy." And I hope we might make a special effort to reach out to mothers because I bet you, once mothers start hearing some of this stuff—especially mothers of sons—they will, and we've heard how effective they can be when they go to the government and ask for a redress.

And finally, my question—sorry for doing that. But my question is, to anyone on the panel, but probably mostly to Professor Farrell, or Dr. Farrell. About that men's studies—I would like to bring a lawsuit against the university, under Title IX, to get a men's studies program started. They probably won't hire me, 'cause I'm an ex-con, but perhaps I could help get it started with the lawsuit. So can you tell me, how can I or anyone else start this process? Why don't we have a men's studies program, and we've got Title IX?

(Warren Farrell:) First of all, are there any students here who are interested in working with Jim in starting this process? … So, Jim, your question has just started this process. There are two students right here, right now, who will contact you right afterwards. And they are needed because you need to have standing. Standing means that you have to have a real person apply for a real men's studies program that they are genuinely interested in and able to

take. And ideally those students will get together two, three, or four other students. Yes?

(Question:) So, the student must petition the university to create the program?

(Warren Farrell:) That is correct. The law court needs to see a real, not a hypothetical—they need to see a reality that is not being able to be fulfilled. Now, there may be a university somewhere that will actually respond to the students, if they are real people that want a real program, and then you won't have a lawsuit. But that's highly unlikely. And you'll need to try this once or twice, probably, and have a lawsuit on your hands. As I was mentioning in the workshop yesterday, and also in the presentation, if this happens at one university, particularly in a major state, you are talking about national fear, in universities, to NOT have men's studies programs; and you are then talking about the possibility of national change. You are then talking about, instead of 150,000 female women's studies graduates a year, that being somewhat balanced. And you are then talking about a ripple effect around the world.

Second, in the area of politics—oh, and then I'd also like to encourage the students and Jim yourself to write some pieces for AVfM's website on the desire for this; also, write something for "Minding the Campus," published by the Urban Institute on this. They are interested in what's going on in the campus; solicit via an article in "Minding The Campus." People who are interested in suing universities—these kids, or these young men and women, have to have guts, and they also have to present well, and they need to also be willing to stand up to the type of criticism that all of us get, when we're here or when we stand up for these issues. So those are a few of the things.

But in relation to your comment about the 2016 election: in Iowa and New Hampshire, those are perfect places for groups of us to gather and organize and to show up. And here's what I mean by that: you show up and ask a question of a candidate that's at a town hall meeting, in a place like Iowa or Alaska where the security is much less than it will be in other places. You go to a town hall meeting, you ask a question. When you are pushed off or pushed away, somebody else backs up and says, "No, no, let's hear a real answer to that question." And when that person is pushed off or pushed away, somebody else in a different part of that meeting says, "No, I really am interested, Senator So-And-So or whoever so-and-so." And then, the embarrassment from the staff, they're going to come up to you and say, "We need clarity about what you're talking about. What's this stuff on men's issues? What is—what do you mean by men's birth control, what do you mean by men's issues, what do you mean by a Men's Health Day, what do you mean by a White House Council on Boys and Men?" You know, whatever you're asking about. And then, the asking about the creating of that disturbance in a civil but forceful way will create national publicity because these candidates are being covered at the national level. Ask these questions two or three times, and mix up the clothing, and mix up the people who are asking the questions—you know, get the journalists a little mixed-up—you're going to have yourself national news. It's the easiest, fastest way to create national news.

(Robert O'Hara:) Okay, Mr. Smith and Mr. Kumar want to answer. We'll start with Mr. Smith, because he got my attention first; we'll come back to you.

(Carnell Smith:) Can you hear me?—The gentleman had asked about a deliberate effort toward reaching moms with sons. 90 percent of the people who contact me are women, and some of them are the moms with sons; grandmothers of the guys; girlfriends, new wife, second wife, current fiancée. I've been inclusive of them from the beginning. And some of the feminists are—I'm on their hatred list because it's very difficult for them to have a statement of men against women when I have more women on my side before the legislature than they have on their side with their ideology.

So, yes, we can be effective, but we also have to be inviting to them. I'm deliberate in my social media, Facebook, Twitter, my own websites. Wherever they are, I'm looking for them. I actually speak also in churches because there's more than one venue to get to people who need your help. But some of us within the movement have made a mistake by saying, because we think it's only a Men's Rights issue, you girls should stay over there and leave us alone. Big mistake. To me, women are masters at socializing, and they will network like nobody else. So why not leverage that power, and get women who love us, who are affected by the issues, and then invite them to the table with us? And you'll be surprised at how much it diffuses these idiotic notions that our opponents … and I like to

invite them publicly, so they can get credit for their positions. And it's very effective.

(Robert O'Hara:) Okay, for Mr. Kumar.

(Anil Kumar:) Well, I will just add to what Dr. Warren Farrell spoke about the elections in 2016. If you see, we had an election recently, and more than 840 million people were the electorate; and one month it took … and we had a plan. We got into TV debates, and these gatherings of politicians that all of the candidates come to their town hall or someplace where they interact with the people. So we had our guys in the audience, and we always got a mic—we spoke with them about shared parenting and all that; we really sometimes heckled them, you know, like that. And it was sometimes telecast, got telecasted, in the national media.

Now that is very effective because after the show, the politicians spend some time speaking to you because you have an issue. And he sees that you are so serious, so that means this issue must be serious; otherwise, why will somebody be so passionate about it? Now, I must give unrelated news here, that the threw-down government—we have the Liberals, in India, like your Democrat Party—they lost so badly, so badly, that they were reduced to only 44 seats in a Parliament of 543 seats. That's the historic low for them.

(Robert O'Hara:) There's one question over there; we have another one back there—you can take him, he's been waiting. Then after that, Tim, go to the gentlemen with the glasses after you've got to him, please.

(Question:) Yes, I think I have a basic and simple question, regarding activism, and my question is, how does an activist counter the opposition generated by the corrupt news media?

(Robert O'Hara:) Anybody want to take that? I would think that Paul would be, again …

(Paul Elam:) I didn't hear the question.

(Robert O'Hara:) Could you speak the question again, please?

(Question:) Yes. I wonder how an activist can deal with the opposition generated by the corrupt news media?

(Warren Farrell:) Can you say your name, so we can speak to you as a person?

(Ewell Tolbert:) Ewell Tolbert.

(Paul Elam:) Ewell! Okay—I guess you're so far away. I know who you are. Good to see you here … Here's the deal. We're the media … we are the media. This is an age where dedicated people can create very heavily traveled media websites, news websites. Depending … Everybody in the media, in one way or another, has some kind of agenda; and unfortunately, it's frequently not journalism. I'm not picking on the journalists here—these guys are to be lauded that they showed up to ask questions.

But, to try to get a little more detailed about the answer, is that the way we've operated at AVfM, the whole time, yes; we've been criticized for some hyperbole and for … I think it's the new version of being uppity. And we're going to continue to do that. But what happens, and the reason that AVfM has grown so drastically, is that somebody in the media will go four years back, grab four lines of satire, repost it, and say, "Here's what this is about," and then they'll say, "By the way, Elliot Rodger." And what happens is that it sends a lot of people to the site; people who are just prepared and already have it locked into their minds that they're going to come there and find a bunch of misogynistic kitten-eaters who want to turn back the hands of time and put women in the kitchen. That's what they're going to see; I mean, that's what people will see if they've made up their minds in advance.

Where we grow is in intelligent, open-minded people coming to the site, reading enough articles, and saying, "You know what? I was lied to, about this place. This place is not about hating women. This place is not about being regressive. This place is about Gender Equity, as it was always meant to be." Because that's what it is.

What they will see, when they come to A Voice for Men, is men and women working together, treating each other as equals—really as equals, not the kind of "equal" that you don't ever oppose what a woman says because you're not supposed to argue with women. People there have to stand on their merits. They have to make rational points,

rational arguments. Both sexes have to do that in order to pass muster, to be there. That is equality. And people that are genuinely interested in equality, people that are genuinely interested in men and women valuing each other as human beings first, come to A Voice for Men and figure out that's exactly what's happening. And they grow.

So don't worry about the mainstream media. They're going to eventually figure it out too. … Oh! And watch the *ManStream Media*.

(Robert O'Hara:) Stefan, do you have something brief to say? Please make it brief because we've got a couple of people coming …

(Stefan Molyneux:) Brief … brief, what's that? The mainstream media is currently on the decline, as I think we're all aware. People's trust of the mainstream media is ridiculous; it's like single digits, it's like they trust it only slightly more than Congress. So I think that's important to recognize and understand. Very few people in the world look for facts, and will change their minds according to facts; some will, and those are the people that we want to reach. I always try to figure out whether people are interested in facts, and if they are, fantastic, we'll have a conversation. If they're not, then, as the old saying goes, "Never argue with a fool, they'll drag you down to their level and beat you with experience."

I try to steer clear of them, recognizing that the media is in the business of delivering eyeballs to advertisers. They're not in the business of delivering truth to humanity. And so the best way to deliver eyeballs to advertisers is not to offend people's sensibilities. So the media is fundamentally conservative, and the truth is always radical. Whether that's a match—if there can be a match, fantastic. I don't tend to pursue it, but I think it's important to recognize there is a misalignment.

(Robert O'Hara:) Okay, there's a fellow right there who needs to ask a question.

(Question:) Thank you, hi. I'm Tim Goldrich. This is a question I guess perhaps primarily for you, Dr. Farrell, about a White House Council for Men and Boys. What happened with that? Is there a lesson there? What are your thoughts about that, but also about "My Brother's Keeper," any thoughts about that?

(Warren Farrell:) Yes. The background on this is that—I think I mentioned in my presentation that I was asked to be involved with the White House Council on Women and Girls, at an advisory level. I suggested there should be a White House Council on Boys and Men. That suggestion went all the way up to—just about ready to go into the Oval Office. Five minutes before it went into the Oval Office, with the head of Government Relations with the Boy Scouts, with the Boy Scouts having endorsed it, suddenly the person who was supposed to present it was told that that was taken off the agenda. We could never … we got two or three times where we had a great deal of White House interest, and just before it was ready to move forward, it was chopped from the agenda; never being able to get through to the people who chopped it from the agenda.

And so, there is something going on in the White House, where we think we know who it is, and what it is, and the groups of people that there are. I don't feel at liberty to say those names, per se, right now, but there is—but the people who it is have a view of the world which is that the White House Council on Women and Girls is one of the very few things in the world that understands women and girls, and the rest of the world is all men and boys; and so why should there be something for men and boys when the entire world is men and boys? And we all know why that's not accurate. But there are a few people at the top level, close to President Obama, who take that view of the world. And from what we can tell, they have stopped this from going to, actually, the eyes of President Obama and having him consider it—or, he has considered it and he wants us to believe that it's somebody else that is stopping him from considering it. I'm not sure which.

But the answer to the question, which is really the most important thing is, where do we go from here? Where we go from here is to Diana Thompson's advice: get to know your congressperson. Ask him or her to write a letter to the president; ask him or her to copy me. There are some congressmen—Congressman Cleaver, the head of the Black Congressional Caucus, and Sam Graves, and a few other congressmen and women that are beginning to get on board, both conservative and Republican—I mean, conservative and Democrat, excuse me—that are beginning

to get on board, and take an interest in this. And we have been told by the White House that if we get enough congressional support, they will reconsider this process.

So, if you want a White House Council on Boys and Men, we are the group to take a stand, to do something about it, write about it … Just look up White House Council on Boys and Men, you'll see its website. Link to both it, and also to your congressperson, and also to AVfM, and write stuff about it. Begin to generate the underlying base. Politicians are basically followers, and they're leaders; they start leading when they know there's strong-enough followership to motivate them to lead with success. And that's our job, to create that foundation and make that happen. As President Kennedy said to Martin Luther King, when Martin Luther King said, "We want you to support the Civil Rights Movement," President Kennedy said, "Make it possible for me to do so."

(Carnell Smith:) By the way, Dr. Farrell, was that Valerie Bowman Jarrett?

(Warren Farrell:) I'm … You're too smart.

(Question:) I'm Murray Davis, National Family Justice Association, and I have a general question for the panel; and it has to do with activism. My question is this: From a political point of view, would you recommend that an activist in this movement designate themselves as a political independent, versus conservative Republican or liberal Democrat, in order to allow them to more easily maneuver in the political legislature, so that you don't have that pigeonhole? I'm just curious as to what you might think. I have my own opinion from my own experience, but I'd like to ask yours as well.

(Robert Franklin:) May I answer?

(Robert O'Hara:) It's up for grabs.

(Carnell Smith:) I'd like to jump on that.

(Robert O'Hara:) You, and Mr. Franklin on the end. Okay?

(Carnell Smith:) Well, I have my own political views. But what I'm advocating, in working with legislators, it is important to work with everybody because the issues themselves are non-partisan. And I think some of us make a crucial mistake by not willing to talk to everybody, including the opposition, to garner putting the issues out—completely out—on the table. If you are a person who is only of the Democratic Party, and you're only willing to talk to Democrats, you're pigeonholing yourself.

In my state, as well as other states I've worked in, we've gotten nearly 100 percent support from both houses of legislature as well as state governorship … with the exception of California, when the governor vetoed our bill because somebody told him he would lose $40 million in federal funding if he passed a paternity fraud bill, which was a complete lie. But the fact that we were able to get through both houses, and got majority support—myself, Diana, and other groups—we never allowed people to try to pigeonhole the issues as partisan.

Civil rights and human rights issues are non-partisan. And I would suggest keeping the focus there, as a human rights issue.

(Robert Franklin:) And let me add one thing. Carnell was talking about lobbying legislatures and how you identify yourself. Let me remark on the electoral process—who do you vote for. One of the most important things that we have to remember is, this has to be important to us in voting. There are always a thousand different issues in every electoral contest. This needs to go to the top of your list. If there's somebody who votes the right way, give 'em your vote. It doesn't matter if you identify as a Republican, Democrat, Independent. If they vote the right way on this issue, give them your vote; if they don't, don't.

(Robert O'Hara:) Okay, let's go on to the next question. I know there's a gentleman up there that was—Was there someone inside the audience? Okay, go to him first, then James, then we'll get to this gentleman here, and then Mr. Vinczer … Please keep your questions brief. We don't want to take too long, we want to get as many questions as we can, so please.

(Question:) This question is to Paul Elam. I asked this question to him at lunchtime, and his answer was, he didn't know; I hope he does now.

(Warren Farrell:) He's a quick study.

(Question continues:) By show of hands, how many attendees are men from the United States? … And how many are from Canada? … I was just wondering. The US population is ten times the Canadian population. I'm from St. Louis; there's nobody else from St. Louis. There seems to be a certain level of apathy, and to quote Paul himself, "coma" in the United States, and I'm trying to understand why. Paul, do you have any answers to that?

(Robert O'Hara:) Actually, I want to get Canadians' perspective on this. We have three right here on the panel—oh, yeah, sure.

(Paul Elam:) He asked about why so many Canadians and not enough Americans, and you went to Canadians?

(Robert O'Hara:) Well, I just wanted to hear their—I do want to hear their opinions on it because—well, okay, yeah. Americans aren't always …

(Paul Elam:) We'll let the Canadians too. The partial answer to that is that … I don't know. It could be a number of reasons. It may be that American men are more afraid, but I would also point out that there's not somebody else from Houston here, other than me. But AVfM is an American, essentially American-based, website; and it is the most heavily trafficked website addressing men's issues that's ever existed. And the great majority of the traffic is from America. We do have Jonathan Taylor sitting here, that is an American activist. Tara Palmatier may not identify as an activist, but she actively works helping men in these problem situations.

I don't think it's really for the same reason that we have a policy at AVfM, we don't accept advertising and we don't align politically with anybody, we don't align religiously with anybody, we don't align with anything except people dedicated to men's issues. I'm grateful, wherever people are coming from to address these issues. And that's not to bypass your question. I just don't know if an analysis of why Canada happens to produce so many great activists—I mean, the Honey Badgers are predominately Canadian; we've got Janet Bloomfield, and we've got CAFE, and we've got so much going on there. It may be because the ideological feminists in Canada are crazier than they even are here!

(Warren Farrell:) That's the reason. I guarantee it.

(Paul Elam:) And it may be that they have pushed so hard in Canada, with ideological feminism, with the idea of Adele Mercier saying that young boys that are incarcerated and are molested by their female jailers are the perpetrators and the jailers are the victims. Our rhetoric out of America from feminists has been really bad, but I think … Stefan was talking earlier about alien brain invasion, or something like that—I'm sorry, I'm not trying to pick on Canada, but you guys have got some problems! And it may be why there's so many activists. I don't really know. But what I do know is that this movement is growing internationally, and that—you know what? It's not going to hurt America, for once, to catch up to the rest of the world, instead of the other way around.

(Robert O'Hara:) Janet has something to say.

(Janet Bloomfield:) Well, I'm Canadian, and I do know why there are so many activists. It's because we have a very long history of social programs in response to citizen requests. We have public health care, we have lots of paternity leave, we have generous benefits. And the reason we have that is because we don't have to pay for national defense because you do. And I think maybe the reason there's apathy in America, compared to Canada, is because y'all are working your asses off to pay for us.

(Robert O'Hara:) Whew—wow—Okay, did you have anything to say about that? … What about you, Adam?

(Adam McPhee:) It keeps us warm in the winter, marching around a lot.

(Robert O'Hara:) The next question's going to go to James Huff, then it's going to go to this gentleman here, and then to Mr. Vinczer. So please, James, go ahead.

(James Huff:) One of the forms of activism that we haven't talked about is sort of the background psychological operations that are taking place. We've got dedicated men and women going into enemy territories online, talking to people who are in forums dedicated to parents—for instance, look at Mumsnet over in the UK. There isn't a single person on this panel that hasn't heard of the Fathers 4 Justice campaign against Mumsnet. And then, we have dedicated men and women moving in to those areas and actually addressing these issues. They're doing it anonymously. They're bringing it up right there, to these people—and gathering the feminist outrage that they have against us and our ideas—and then rebroadcasting that. And I think that is one area of activism that does need to be discussed.

(Robert O'Hara:) That's open for everybody on the panel, really, because actually, James is really the greatest expert in this room on what he's talking about. But if any of you all have any thoughts about that, please … free for all.

(Robert Franklin:) It's just as I said, we need to show up. Every time you show up, that's activism. That's showing up.

(Jonathan Taylor:) In terms of online activism, in particular, I would recommend that whenever you see anyone, especially who has any official—I mean, I work primarily in academic issues—whenever you see, for example, whenever I see something hateful against men and boys posted on a university website, I screen-shot that immediately because later on they may take it down. But the fact of the matter is that even though they have taken down some of the things, the culture that produced that is still very much at that university, and people need to know who those people are. So that's just something I would like to add. I really like James's work—James Huff, standing over there, who brought the question; he is the infamous Agent Orange! And he exposed a lot of … And he really inspired me to kind of go off on my own, and to record some administrators who admitted to some very horrible things which we later discussed on A Voice for Men Radio. But yeah, infiltration is a necessary part of activism, and sort of playing the double agent. I think that's a necessary skill. I think I remember … what is it, Sun Tzu, who wrote *The Art of War*, said that all war is deception. And there's nothing wrong with being mischievous for a good cause. I think that's something which we can, which some people can do well.

(Robert O'Hara:) Okay, I was going to this gentleman first, but go ahead, take the question, then we'll do him, and then we'll definitely get to Mr. Vinczer.

(Question:) The last question pretty much touched on what I was going to talk about. I was going to talk about the technique of 3-D chess versus full-frontal assault, basically; sort of the post-Marxist critical theory in revolutionary strategies of the feminists could also be effective counter-revolutionary strategies, like the techniques of Saul Alinsky, who obviously influenced Hillary Clinton; things like the Delphi techniques, which cultivate groups' consensus; those types of things. I wonder if anybody up there could comment on this type of thing? Maybe Stefan knows about it, or someone else.

(Stefan Molyneux:) The only strategy is conviction, passion, and truth. I try not to get too involved in "inside base," all about how we're going to take some bunker, or how many diagrams are going to look like my lower intestine before we reach our goal. I think you just want to ground yourself in as much empirical research as possible, you want to live your life as consistently as possible.

You know, when you live your own life with integrity—like a tree, you've got to grow down before you grow up. When you want to build a building, you dig down first. You learn about yourself, you learn about your own blocks; self-knowledge is the key to productive change in society. Like Socrates said, "Know thyself" is the first rule. So, you learn about yourself, you know yourself, and then you live your own life with integrity. And integrity communicates itself in a way that is intangible, right? I mean, 95 percent of human communication, or 90 percent of human communication, is non-verbal. So the degree to which you have overcome your own inhibitions, with regard to the truth, is the degree to which you will be able to change other people. If you want to go into a boxing ring, you spend years training, first, and then you go in.

So I think that pursuit of self-knowledge, once you fully accept the truth that you want to bring to the world, when

you have accepted it and you've overcome your own barriers, you bring that truth to the world and you're unstoppable, because you are just absolutely certain. And it has been one of the great tragedies of human history that the most knowledgeable tend to be the most tentative, and the least knowledgeable tend to be the most certain. I think we can correct that, and move forward that way.

(Robert O'Hara:) Okay. Great.

(Adam McPhee:) I just want to touch on that too. I believe the second stage after "Know thyself" is "Know thy enemy." I'm not necessarily anti-feminist, as a lot of people here are; one of my favorite places to go, I like Men's Rights Reddit, where a lot of people are intelligent, but I also feel it's an echo-chamber sometimes. So one of the other places I like to go is FeMRADebates, where there's actually more moderate feminists who will actually discuss the issues, as opposed to just fighting against you and being vigilant in their position, which forces you to be vigilant against theirs. That second step of getting into the ring: You watch your opponent box; you want to see what he's coming at you with.

So when you talk to these people who are actually level-headed feminists, or the kind that these would be good in the movement, who are sometimes like, "Yeah, I agree where you're coming from"—and, surprisingly, you're sometimes, "Yeah, I agree where you're coming from." And when we start to foster these mutual communications, which is a lot closer to what Warren Farrell has always talked about, we actually start to come closer to an ideal that both sides can agree on—and fuck the radicals, push them to the sides.

(Robert O'Hara:) Okay. This gentleman, please.

(Question:) Hey. *(Inaudible)* is my name. A lot of this legislative activism is necessarily local; but the Evil Empire, that I was inspired by Erin Pizzey yesterday saying we need to fight the Evil Empire—that Evil Empire is a global Evil Empire, and we are the International Conference on Men's Issues. Specifically, I'm talking about the Violence Against Women Act; the Istanbul Convention in Europe; the gender violence law in Spain, which has ruined two million men and their families; a new such law in 2012, enacted in Italy … same kind of thing. Italy had a very low divorce rate, actually one of the lowest divorce rates in Europe, but that law probably was enacted in order to get that divorce rate up. In Brazil, there's the Lei Maria da Penha … My question is, as far as activism that has an international impact, what if we managed to get one of those exposed, highly visible countries, like the US with its Violence Against Women Act—what if we got one of these laws square struck down in Supreme Court, sending a message to the entire world that the basis on which these laws have been created is full of lies? What if we could get a Supreme Court in any one of these countries, in Europe or the US or Brazil or any one of those countries—what if we could get one of these Supreme Courts to agree with us that it is all based on lies, and strike down one of these laws? How could we do that? Is it possible?

(Robert O'Hara:) Website activists include Carnell Smith and Robert Franklin … I have some thoughts on it, but go ahead if you guys want to tackle that.

(Carnell Smith:) Yes, it is possible to tackle it, but you've got to find someone who is affected who's willing to go the distance. My experience is that a lot of people suffer from a learned helplessness; and where they have a case that we could actually get to a state or a national Supreme Court level, some of them get weary along the way. And there's a lack of funding because the expertise that's needed to do that type of appeal is not just something you can just wake up today and say, "I think I'll go and do some appellate briefs."

One of the things that we saw, with not just paternity fraud, but with family law issues, men's rights issues … without some way of a national funding for a legal defense fund, it would be very difficult to sustain a legal fight. And there are individuals that, like myself, have tried to get cases before the US Supreme Court, on issues that we can prove have national impact. In the United States, a large part of family law is no longer under a Constitutionally protected right to an appeal. So, when you find out that your cases are under discretionary appeal, and the court can make the decision, regardless of merit, that your case will not be heard … you can only really do, in my opinion, something else.

As I also pushed my own case through the US Supreme Court, my goal wasn't because of me; I thought I had it made because I could afford to fight. I was looking out for the people who could not put up the money to make the fight. But at the same time, work with media to publicize the issues on a national level. Sometimes we have people who cannot go the distance. So part of our strategy, in my opinion, we have to come up with the means for a legal defense fund.

(Robert Franklin:) Yeah, I think that's of course true. If you're talking about invalidating all of VAWA on Constitutional grounds, friend, it ain't gonna happen. It's too large and diverse a law. Now, you can attack very important parts of it: unequal application to men and women, being one of the obvious ones. But of course, Carnell is correct. Remember the industry that you're attacking; you're not attacking a lawyer, you're attacking an industry, and it is a multibillion-dollar industry. And that is not child's play.

Let me say one other thing, and I'm not going to go into this in detail; but in the United States, one aspect of the history of litigation is that it leads to legislation. Legislators—see, when a judge, a court, expands rights for individuals, legislators freak out, and they pass laws that limit those rights that look like they're going to get out of control. That's another reason to do litigation, not only for its own sake, but for its effect on Congress. Workers' compensation laws, civil rights laws, products liability laws, are all examples of that.

(Robert O'Hara:) Did you want to say something?

(Warren Farrell:) In relation to this fellow's question about different styles, like Saul Alinsky and so on, one of the most effective—Saul Alinsky, by the way, if you're not familiar with his work, you should get familiar with his work, it's really—for certain types of people, this is a very effective way of protesting. But one of the most important protesters was Gandhi; and one of the strategies of Gandhi was to learn the values of the British system, and then take British-system values and challenge and say, "We believe in your values, but you're not applying them to India."

So we need to say to the courts, we believe in—you have to take the values that are most easily believed in. "Do you believe in equality?" Yes, most people do. And so you say what things are clearly not equal, that also don't threaten the psychology of women being protected. So Violence Against Women Act, you can't protest this at this point in history, even though it's unconstitutional, because of the fact that no congressman or senator, or congresswoman or senator, would be willing to vote against something that they feel would signal to their constituency that they're not protecting women. You can't violate that, now, at this point in history.

But what you can do is say something like, there's women's studies, there need to be men's studies; there needs to be equality. That's equality that people can understand. Once there is people studying, more in-depth, what really constitutes equality, you can move down through the system to get to where you want to get to. And so that's my response to that.

(Robert O'Hara:) Okay, we have time for just—we're over an hour now of asking questions; we have time just for a couple of more questions. And then Janet has something she'd like to add because there's something very important. Just for two more questions; we'll do Mr. Vinczer and that gentleman—I'm sorry, but we just have to stop. Mr. Vinczer, please.

(Peter Vinczer:) Paul, you are absolutely right in the view of some sick minds in Canada, especially when Ontarians approved, by the re-election of Kathleen Wynne for premier who not just mismanaged the $5 billion power station, this is one thing. But the other things, when she was a minister, she wanted to put into the curriculum that fourth graders, boys, should show physically that this horrid sexuality is not wrong with an artificial penis *(should try sexualizing vegetables, experiment inserting them in their anus)*. The president of the Christian Society *(Dr. Charles McVety)* successfully fought against this to prevent that from coming into the curriculum of the elementary schools.

Now when I first saw you in Toronto, I saw a tall big man and I thought, This man must be tough and with a strong backbone, to hold up such a big body.

I also see that he has a strong-enough backbone to carry the weight of the many men's issues, voices. All these issues that need to be fought, you are carrying on your back. Always we need a conductor because without a conductor, an orchestra will not play well. You are a good conductor. Listen to him.

Now just one more thing. Just two weeks ago, the famous goalie Grosics of the Hungarian Gold Team *(led by Ferenc Puskás)* passed away. Sorry, to the English fans, but Hungary beat England 6-3. Sorry, it is true. In a recent interview before his death, Grosics was asked, why Mr. Budai did not play in that game. His answer was because he was not a team player. He wanted to score alone. Puskás and the rest of the team were team players. None of them wanted to score alone, they each wanted the team to win.

Now this is what I am finding here, this is the team, an excellent work by the team. And don't forget that which we put on the coin, a ripple in water. It's all these in life, that everyone cast their own stone, their own rock into that body of water, to always keep alive those ripples.

That is what I am asking you, always to work together and listen to your leader, who is the conductor of the orchestra. We can be successful with the issues this way, that we need to get to through. Thank you.

(Robert O'Hara:) There's one, I do have one guy back here, I want to get to.

(Peter Vinczer:) One thing more, I'm very proud of my son, when he became a member and supporter of A Voice for Men, and also as a Canadian Maltese Charitable Service also behind of him, and we are working together.

(Attila Vinczer:) Actually, it was my father who really made me who I am. It's his drive, his inspiration, his direction, his leadership that enabled me to do the things that I do today. So … it's really his doing, not even mine.

(Robert O'Hara:) We have one more question, and that will be the final question. I'm sorry, we only have time for one more question, please, it's—Mark was first, I'm sorry. Can we give the … Mark was first, I have to—Mark, do you want to yield to her, or …

(Question:) This is really quick.

(Mark:) … National Coalition for Men, I'm the vice president of—and I feel like I would have been able to give a very important answer to the question about the lawsuits because we have overturned statutes on domestic violence in California as unconstitutional. I could have a lot to say about the VAWA; there are portions that are unconstitutional. I request that, next time, the National Coalition for Men be included on an activist panel because we've been activists since 1976, and I feel like we should be up there.

(Paul Elam:) Just so you know, Mark, Harry was invited.

(Robert O'Hara:) Please go ahead.

(Question:) Thank you very much. My name is Terry, and shared parenting works. Diana and I, and several other women here, are part of a group called Leading Women for Shared Parenting. On our website, we have a statement in support of shared parenting, and I'd like to invite every single woman here to go to the website, LW4SP.org, to sign this statement. I'd like to invite every single gentleman here to ask your mothers, your daughters, your sisters, your co-workers, every single female social media friend that you have to sign it; and I'd like to ask Diana Thompson to join me in inviting all these people to come to the website and sign the statement.

(Robert O'Hara:) Okay. We're going to close—Janet had one thing that she felt was very, very important. We're going to close with that, to make it really quick …

(Janet Bloomfield:) I want to address the elephant in the room. I think we need to talk about the complete immorality and unacceptability of doxxing radical Islamics who say they're going to fly planes into buildings and put pressure-cookers at marathons 'cause they're just kidding …

I had the very great pleasure of reading Agent Orange's files that he collected from the Radfem Hub. And just from memory, he said he collected screen-caps of things like "Men should be killed, their carcasses flayed and boiled for

glue. They should be stabbed, they should be shot; they should be aborted at birth. We should consider developing a virus to exterminate them. Perhaps we could keep them in cages; just maintain ten percent of the population as sperm-donors."

Yes, we exposed their identity. I think you need to be held accountable when you engage in hate-speech like that. What do we need to happen before it becomes okay to reveal the identities of hatemongers? Yes, we doxx people. And yes, radical feminists should be afraid. If you are going to go into chat forums, and advocate for the extermination of half of humanity, you're going to answer for it.

(Robert O'Hara:) Paul has some closing remarks, and then we will end the show.

(Paul Elam:) This is somewhat of a moment of sadness. I hate to see this one end, but I'm already looking forward to the next one. Again, I can't thank the AVfM staff enough. I feel like I have a load of karmic debt on my back from so many volunteers, sacrificing so much so that you could all be comfortable and so that this conference would work. Could I ask for one more round of applause for them?

Thank you for doing that. And there is—I am not even going to try because I don't have time; there is a list of people so long, in addition, to thank. I just want to thank everybody for getting involved, and for making this thing happen.

I have a couple of ideas I want to express before we close. One is about anger. What we try to do—and I'll take the heat for it, I'm not perfect at it—but what I really try to do with AVfM, and what our staff tries to do, is to create a safe place for men who have been utterly destroyed to express their frustration and their anger about what's happening to them because people who can't talk about it often explode in unhealthy ways. And at the same time, I ask all of you, and this goes for AVfM staff, and readers, and just in your daily lives—there's a line where even wounded people's anger crosses into something that is toxic and unhealthy and destructive. And we all have to use our heads to try to discern when somebody's crossing the line between expressing righteous indignation and tipping the scales in toward hatred and self-destruction. So while we want people to express themselves, we want to help them channel that in a way that will ultimately benefit them and benefit this movement. Luckily, we haven't had that much of a problem with that.

I want to also respond to something I heard even from the panel, and it's—I have tremendous admiration for everybody up on this panel, and all the speakers, and the participants in the press conference. But I would disabuse anybody of the notion that there is a radical wing to the Men's Movement. I would totally reject that idea.

There are certainly some nut cases out on the Internet. That's no surprise. There are some small forums where people have some really bad ideas. But I have never seen anybody with a prominent audience on men's issues—ever—make any kind of headway based on hatred or aggression or violence. I've never seen it once. This is the most peaceful, rational movement I have ever experienced; and I don't want to feed into the idea that we have a radical wing that's a problem. And I trust the people on this panel, and the people in this room, and the people that read our website, that if that started happening, we would come together and put a stop to it.

And, in closing, I just really want to thank all of you again for attending, and I want to ask you to think, as you leave here today—who can you bring with you next year? We want 750 people in attendance at the next International Conference on Men's Issues. We want to double the size, and a little more, of the people that attended here. This is how we're going to grow, by getting together.

We're going to go out and—I went like an old man, went back to my hotel and slept last night, so that I wouldn't fall asleep at this table during this talk. And I'm glad I did. But I've had my five hours of sleep … and I'm ready to have some fun. Dr. T, did you—what, there's a …

(Tara Palmatier:) Yes. I've found a place, it's down the road from our hotel. First of all, I want to apologize to anybody who went to the Dakota Inn last night; apparently, a small handful of people did, and then everybody else went to the tavern next to the hotel. I'm very sorry, I don't know what happened.

But there is a place called Malone's; it's right down the road from the Marriott, it can accommodate up to 200 people. It's, you know, traditional beer, pub food, and it would be great if everybody went there. And I'm sorry, but my battery died, so I can't—and of course, I put the address on my phone, so I can't pull that up for everyone.

(Paul Elam:) Well, this is the age of smart phones.

One last thing that I can't neglect to do. We gave Erin Pizzey a Lifetime Achievement Award at our banquet. It was embedded with two silver coins. Many may not know it, but Mr. Vinczer, Peter Vinczer here, is a master designer, has created works of art with his hands in his trade for many, many years; and he dedicated his enormous talent to creating that coin and that award for Erin Pizzey. And I just wanted to say, thank you, sir, for your talents.

See you guys next year.

Hey Bill Trotter, what's up with you, Bangor Daily News and the truth?

Paul Elam · 27 September 2014 · Archived copy · Original

The election for a new District Attorney in the corruption-plagued Ellsworth, Maine jurisdiction is just days away.

After five years of scandal, investigations and ultimately the sanctioning of prosecutor Mary Kellett, whose license to practice law was suspended by the State Supreme Court for 7 counts of misconduct, the Ellsworth office is about to get new leadership.

Or is it?

Those who have followed the legal terrorism committed by that office are likely very aware that Mary Kellett still has a job there with full confidence of current DA Carletta Bassano. She will undoubtedly keep that job if her co-worker and co-conspirator William B. Entwistle is elected to fill DA Bassano's derelict shoes on the 6th of next month.

It's simple. If Entwistle wins, it is business as usual in Ellsworth, Maine, and that office will continue to legally persecute anything in jeans with a "no-drop" prosecutions policy.

This really *shouldn't* be a problem, because both Bassano and Entwistle are now under investigation by the Maine Bar of Overseers for prosecutorial misconduct. And it is largely for the same conduct that Mary Kellett has made her bread and butter for as long as she has been in that office.

Integrity4Maine has filed a complaint based on three separate prosecutions that all involve the expected modus operandi of an Ellsworth prosecutor: Withholding exculpatory evidence and failure to comply with discovery in order to get convictions. Entwistle even showed some creativity by stating he did not provide discovery because it was not requested.

In Maine, prosecutor's discovery is automatically mandated by law. This is the guy seeking election to run the whole show in Ellsworth. The guy who apparently doesn't know the law.

But as I said, this all shouldn't be a problem. Surely the local media, particularly the Bangor Daily News, would find it interesting that the supervisor of the first prosecutor in the history of Maine to have their license suspended, and the office insider who is running to take charge when that supervisor steps down, would be interested in this story. After all, it was Bangor Daily News that ran story after story on Vladek Filler and the bizarre saga of Mary Kellett.

Surely they are following up on this and advising citizens in that area that something appears, well, stinky in the whole lot of them occupying that office.

Think again. It is suddenly mumsville for the Bangor Daily News. I have received confirmation from several sources that journalist Bill Trotter, who covered much of the Filler-Kellett affair, and other reporters at BDN had been contacted various times to prompt the paper to do its job.

Crickets are chirping.

In fact, not one media source in the State of Maine that we can find has the least bit of interest in the fact that a prosecutor's office with one proven bad apple, quite possibly has a rotten bushel.

Maybe it is some sort of civic pride thing. Let the gangstas gang long as all the right people look the other way. Of course, that is speculation alone. Speculation is what we are all left with when journalists are part of the looking the other way problem. It is a problem they share with state legislators, judges, and other prosecutors.

There is one certainty, though. Bar investigations move a lot slower than the upcoming election. I expect Carletta Bassano and Slick Willie figure they got it made like rats in a cheese factory. I bet Bill Trotter would agree, whether he wanted to or not.

And they do have it made if *the people* of Ellsworth, Maine don't quit looking the other way.

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Bar Complaint

Bar counsel response.

An open letter to Emma Watson

Rachel Edwards · 27 September 2014 · Archived copy · Original

Dear Emma Watson,

I was not raised a celebrity. I can say that my life has been very different from yours. I am a woman living in America. I have not attended a fine university like Brown, as you did. I have known abuse, I have been molested. I have known hardship and depression. But there is something you should know. I don't need feminism.

Maybe you can't understand why this might be so. How someone like me, who has in the past been suicidal and faced such turmoil, could say that I do not need something that is supposed to help the whole world.

I want you to know that I am neither religious nor someone politically conservative, and I say this because many have accused me of this stance for merely disagreeing with feminism. Your idea of feminism is certainly beautiful, but it is not the reality of the women's movement today, nor was it the reality of the past.

That is what saddens me. When I was younger, I got it into my head that I needed to be strong and empowered and eventually I got there, but when I finally met other feminists I did not see a group of strong, self-reliant women in front of me. I saw women who wanted others to do the work for them.

They did not understand that empowerment is something that only you can bring to yourself. People can talk all day about women doing great things. People can give them thousands of dollars of grant money, but it all means nothing if these women won't do the work themselves. Therein lies the problem of feminist ideology. It preaches that we must empower women but never asks women to empower themselves or demands that they become capable and self-reliant.

I don't think that many in the West disagree that women are deserving of all the rights and privileges of men. The truth is far more sinister. I don't often hear, by any stretch of the imagination, that men say that women don't deserve these things. The majority of people I hear saying that women are oppressed are feminists.

I don't see it in the actions of men in the population, save for that percentage who engages in violent crime. There will always be mean-spirited people. There will always be some people who commit violent acts against their fellow humans—and that is not gendered. Feminism cannot fix these things.

You cannot fix the portion of humanity who does not care about others and whether people are harmed. They are not people who can be persuaded.

The reason that women detach themselves from the label of feminist has nothing to do with the idea of women's rights being radical. It isn't, it makes logical sense. The problem lies with the actions of feminists and their actions going beyond achieving the privileges men have. There are man-hating feminists, and the narrative that men can stop things like sexual assault is what starts it.

When you say that men can stop sexual assault on their own, you are imagining men as one big group who congregates and is able to stop the sociopathic individuals who prey on others. Sexual assault is not a mistake or a lapse in judgment. It is not something learned or taught to rapists by society. It is instead a rejection of society. It persists in spite of those who preach equal treatment.

This narrative erases victims of female predators who operate like male sexual predators and exist in greater numbers than you would expect. The problem is that because feminism preaches that men are the abusers who can stop rape, it erases men and women who are victimized by women. Even worse, these women do not face jail time equal to that of their male counterparts. That is not equal treatment and that is not justice.

Painting women as victims does not help them to be seen as the equals of men. It makes them appear weak, which is contrary to what feminism says it wants to accomplish. Because of that, you have female predators out of jail after only a few months, ready to prey on their next victim.

This is not the story that modern feminism wishes to tell. It is not the story that it wishes to acknowledge. It won't mention women in "oppressed" countries rising to the occasion in spite of everything. It won't mention that women in these "oppressed" countries enter STEM fields in greater number than those of the West or that many of them are strong in their own right. Feminism didn't make them so.

Instead, feminism preaches, "Look at those women, they are victims, we have to get men to save them." Is that not the worst thing you could do? Are you not continuing gender stereotypes by assuming that men need to empower women? Is it not harmful to tell a woman that she is not strong enough on her own, and that she needs all these other women to empower her?

Women won't identify as feminists because the women within feminism rely so much on the sisterhood that they do not pursue self-reliance. These women do not heal when they've been victimized because the sisterhood tells them that it's fine to live as a perpetual victim instead of a survivor.

These feminists do not live up to your lofty ideals. The feminists who govern these groups are often corrupt and profit directly from keeping women in a state of victimhood. They profit from the narrative that men are the aggressors and women are the victims.

If you are looking for gender equality in what they say and do, you will not find it. This is the problem. The majority of women feel alienated from modern feminism because it is not providing the equality that many of them so desperately crave and it ignores the women who use this ideology to further their own ends.

Instead, feminism is the cause for much of the disparity. Policies meant to help women fail in one major respect because they often assume women in general to have a kind of moral superiority. It does not assume that women can act immorally in ways that are equivalent to men. Laws like the Violence Against Women Act in the United States presume men to be the aggressor even when men are calling to report violence against them by their partners.

If you want to help women to be seen as equal to men, we must acknowledge that they are just as capable of vice as their male counterparts and must face equal consequences. If you want real equality, you must dismantle gender bias against men and benevolent sexism against women perpetuated by the legal system.

Women must be willing to take the higher-paying dangerous jobs men take. They must be willing to be held accountable, and we must be willing to hold them accountable in the way we hold men to be accountable.

We must acknowledge that the disparity mentioned most often by feminists can be accounted for by things like life choices and economic mobility. Poverty accounts for much of the problems of Third World countries. War brings poverty and violence to these countries, harming men and women in different but equally horrific ways. Yet women are the ones most likely to receive money and aid.

Child brides arise out of necessity first in impoverished countries. Families cannot afford to feed all of their children, who as a result are married off young to keep families afloat. In the minds of those parents, they are making certain that she is fed and clothed. You want to help women? Then acknowledge that the problem is a toxic mix of ignorance, tradition, and crippling poverty in (often) war-torn countries that drives these problems—not a lack of chivalry.

It is difficult for women to even dream of a future when their families can barely afford to feed them. How can women get ahead when their clothes are rotting off their bodies and their brothers are being drawn into war because it's their only hope of making some kind of change.

Feminism cannot put food on their tables or stop those wars because it is attempting to treat the symptoms of these problems and not the disease. You want to help people? Then wake up! We don't need chivalry! We need honesty! Life is hell for the impoverished: it cultivates victims and criminal behavior.

Those people are in pain, and the discussion as to how to help them begins when we have honest discussions about how men and women both suffer in equal degrees, but the source is this toxic mix of human problems that we've yet to solve. Some of which we may never solve. Treating the symptoms is failing.

We must approach the source and come to creative solutions because as it stands people are dividing themselves over the belief that everyone can be an oppressor or that people are being oppressed in the First World. The wage gap has long since been debunked. Single, childless women often out-earn men because they make different choices now. They can wait longer to have children due to technological advances, so they make career-orientated decisions that allow them to get ahead.

The greatest determination of poverty for a woman is how many children she has and when she has them. Women often make work decisions based upon wanting to spend time with her children. So she's more likely to take time off to tend to her sick children and to leave work early to pick them up from school or to get them to activities like soccer practice.

This all adds up to be the major contributor to the disparity in the wage gap—not gender discrimination. When you compare many of the well-paying jobs men take with something like being a kindergarten teacher, there is an obvious difference in pay. The studies speaking of a massive pay gap rely on lifetime studies that don't account for differences in job, whether these women have children, or choose careers that pay less but make them happy.

The key to aiding this problem may well be in making birth control available to men and women and allowing them to choose when to be parents. This will also reduce the population in many problem areas and make it possible for people to do better with the same amount of resources. But it will be difficult, and many religious groups simply will not allow it.

But you will likely find that the key to aiding poverty-stricken people is in advancing science and technology overall, and in safe, effective, affordable, and readily available birth control methods for men and women. The recognition of science and its continued progression is the only thing that can move us in that direction.

So I ask that instead of funding campaigns to promote chivalrous behavior in men that you fund the people who will make that line of reasoning obsolete. I ask that you fund science and technology.

Thank you for your time and I hope that you will consider what I have written.

Sincerely,
Rachel Marie Edwards

Feature image by Marco Bond

How to tame men

Peter Wright · 27 September 2014 · Archived copy · Original

Horses, dogs and men have one thing in common; they need training in order to shed their wild ways and become civilized. They need to be taught when to walk, run, sit, shit, play, work and, of course, when to cease fighting and attempting rape.

Women will do this for them.

From the pony club to the dog obedience class, and all the way through to wedding and relationship-advice magazines teaching "How to get him to do xyz," – women dominate the field of animal training.

Starting in childhood, girls are educated in the Pavlovian school of human interactions, learning sexual manipulation, shaming and relational aggression as powerful techniques that if properly applied will help transform men, and even the baddest of badboys, into proverbial Good Men.™ Is it any wonder then that when a woman sees a badboy she sees a creature with 'train me' written across his forehead, a task for which her whole life has been but a preparation….. a lady won't tolerate a feral animal wandering through the gynosphere, especially a handsome one, when she has the wherewithal to civilize him.

Lets take a little excursion through the history of taming.

Ancient Greece

Marriage is a particularly useful method by which men are tamed, so it's no surprise that the institution has been around for thousands of years. Hera, the Ancient Greek goddess of marriage was nicknamed 'The Tamer.' She tamed horses, men and heroes and in some places was recognized as the tamer of the seasons, of nature, or of the universe itself.

Hera's goal was to limit wildness and freedom by placing all creatures in service of civilized society. Her main tools-for-taming were the entrapment of men and women in marriage, the use of her own sexuality as an enticement for conformity, shaming, and aggressive punishment of any rebellious behaviours – even for her lordly husband Zeus: "Hera's cruel rage tamed him."[1]

Hera was worshipped as 'Goddess of the yoke,' an enslaving device symbolizing her desire to make utilities out of beasts and men. She yoked obedient men to wives, and yoked heroes to an inevitable death through their performance of labours that bring betterment to women and society.

In the Illiad Hera is said to tame heroes through death, not marriage. Death through service to others was considered -and is still considered- something appropriate for males and for their own good. In *The Myth of Male Power* Warren Farrell recounts a Greek story which illustrates the problem:

> **The Hero As Slave:**
>
>
>
> Once upon a time, a mother who wanted to see the beautiful statue of Hera had no oxes or horses to carry her there. But she did have two sons. And the sons wanted more than anything to make their mother's wish come true. They volunteered to yoke themselves to a cart and take her over the mountains in the scorching heat to

> the faraway village of Argos, the home of the statue of Hera (the wife of Zeus). Upon their arrival in Argos, the sons were cheered and statues (that can be found to this day) were built in their honor. Their mother prayed that Hera give her sons the best gift in her power. Hera did that. The boys died. The traditional interpretation? The best thing that can happen to a man is to die at the height of his glory and power. Yet had this been a myth of two daughters who had substituted themselves for oxen to carry their father somewhere, would we have interpreted the daughters' deaths as proof that the best thing that can happen to a woman is to die at the height of her glory and power? The statues and cheers can be seen as bribes for the sons to value their lives less than their mother's request to view a statue. The fact that the statue was of Hera, the queen of the Olympian gods and protector of married women is symbolic. The sons' sacrifice symbolized the mandate for men to become strong enough to serve the needs of mothers and marriage, and to be willing to call it glory if they died in the process. Which is why the name Hercules means "for the glory of Hera".[2]

Yes these are myths, but on this topic life had a way of imitating art. Those who wrote the stories were drawing on experience to some extent, and married couples re-enacted the selfsame rituals of Hera and Zeus. In the marriage month (*Gamelion*) the mythical marriage of Hera and Zeus was reenacted and celebrated with public festivities, a time when many couples would get married in imitation of the divine couple. On these occasions prayers and offerings were given to Hera, and the bride would pledge fidelity to extending Hera's dominion on earth.

Women of Ancient Greece were considered, along with men, to be uncivilized and in need of taming for the greater good of society. Both sexes required a reconstruction in character and a submission to social responsibilities. Such was also the case in the Near East where an emerging Christian culture claimed that men and women were made of flawed stuff; women were born in original sin with Eve, sinful to the core, and were encouraged to aspire to the status of the holy and pure Virgin Mary. Likewise men were born in original sin and invited to improve their condition with an *de imitatione Christi*, an imitation of Christ in order to bleach the stains from their imperfect souls.

While men and women in ancient times possessed equality in the depravity stakes, this was all to change in the Middle ages.

Middle Ages

Fast forward to medieval times and we see a continuation of the desire to civilize human behaviour, except this time women are exempt from the taming to which the classical age subjected both sexes. By dint of a peculiar intersection of social beliefs, women came to be viewed as perfected from birth – due largely to the fact that veneration of the Virgin Mary became amplified in the eleventh century and, by extension, the reverence bestowed upon the Virgin was extended to the female sex in general. As Mary was perfect, so too became women.

No longer like the Biblical Eve striving to imitate the Mother of Christ, woman becomes Mary's counterpart on earth, and thus the cult of the "lady" is born as a mirror of the cult of the Virgin. Men for their part remain in a thoroughly fallen state like Adam while striving to imitate Jesus – knowing full well they will fall short of the goal. To enjoy the company of a lady a man must now prove himself worthy of her and so advance upward, step by step, toward a culminating union at her level; because everything noble and virtuous, everything that makes life worth living, proceeds from women, who are even described as the source of goodness itself.[3]

Mediaeval image of a woman leading a man with a leash.

With the advent of women becoming men's moral superiors, it's here that men become the servants of women proper. It's here also that the *reciprocal* service previously entertained between the sexes begins its gradual decline in favour of gynocentrism. As the faithful owed obeisance to The Virgin, henceforth man must render his obeisance to the Virgin's earthly counterparts. Over the subsequent 100 years women even came to be viewed through the lens of the feudal contract whereby she became his overlord (*midons*), and he the vassal in dutiful service. It would be woman whose role it became to civilize the depraved, fallen creature called man by teaching him the gynocentric virtues of chivalry and courtly love.

Contemporary attitudes

Contemporary perspectives about civilizing males are divided between two superficially opposed camps – traditionalist women, and progressive feminists. I say superficially opposed because when the goals of both groups are compared they amount to exactly the same thing: the belief that morally superior women should enculture men into the arts of chivalry and gentlemanliness for the benefit of women.

Lifelong feminist and former National Organization for Women member, Tammy Bruce, has articulated what she feels is the time-honoured power of women; of being morally superior to men which includes the feminist responsibility to civilizing men's animalistic tendencies:

Nothing new under the sun, hey?

Another feminist, Christina Hoff-Sommers agrees with this idea that men need to be civilized with chivalric manners, a belief she outlined in an interview with Emily Esfahani Smith, where she said, "Masculinity with morality and civility is a very powerful force for good. But masculinity without these virtues is dangerous—even lethal." "Chivalry is grounded in a fundamental reality that defines the relationship between the sexes," explained Sommers, "and given that most men are physically stronger than most women, men can overpower women at any time to get what they want." "If women give up on chivalry, it will be gone," continued Sommers. "If boys can get away with being boorish, they will, happily. Women will pay the price."[4]

Sommers elaborates her view in a 2009 interview with Ben Domenech:

> **Christina Hoff-Sommers:** Codes of gallantry and civility that developed over the centuries have served women very well. We badly need more of that male gallantry, but I hasten to say it's a reciprocal system. If males are going to be gallant then women also have a role to play. So today I think both sexes are remiss in nurturing this system.
>
> **Ben Domenech:** What in this era of post feminism that we live in today relationally would be the possible

> incentive for any man to be gallant when there doesn't seem to be any
> particular reason that he has to be in order to function within today's relationship world?
>
> **Christina Hoff-Sommers:** It's an interesting question because one of the things you find today is that most young men are gallant, and they are respectful, at least they are struggling to be. When I interview young men I ask them if they think it's a good thing to be a gentleman and almost all of them say yes- that word gentleman has a positive resonance with young men. Now, do they know how to be gentlemen, do they know what it entails? Many do not. And same with some young women, they are not necessarily behaving like ladies. So there's a lot of misunderstanding and lack of, perhaps, motivation. But it's still alive in people. I think still on a typical date a young man would pay for his date – it doesn't always happen in which case a girl would be resentful, and I can understand that…. These are gestures, I'm talking about certain gestures of respect – they need to be there and I think most women want them and I think men do too.
>
> **Ben Domenech:** So why is that important – and I don't just mean that in the sense of continuing a relationship but in the larger sense of the term, and this is a frame that I have to ask you about: if the incentive there is a relationship that is going to lead to something, does it matter that the something is beyond the typical aspirations of today's men and women which seems to be more along the lines of a sex based relationship as opposed to one that actually has a longer term value beyond that prognosis.
>
> **Christina Hoff-Sommers:** I think human beings at some point in their lives want something beyond a sex based relation. If you are going to build a relationship with someone it has been the case that women are going to be more likely to want to stay home and take care of the children, or certainly be more focused on that than the men, and I don't see that changing.
>
> **Ben Domenech:** As a single dating male in today's environment there's a much lower bar that they have to clear, frankly, in order to bounce around the relationship scene with a good deal of happiness, at least in the temporary sense.
>
> **Christina Hoff-Sommers:** Oh I have to agree, and I think in a way women sort of undid the social contract with men and released them from all the constraints. And we pay the price.[5]

For the sake of argument, and in order to demonstrate that progressive gynocentrism and traditionalist gynocentrism are both chasing male-only chivalry, here is a recent 'tradition-advocating' article by antifeminist Patrice Lewis that appears strikingly similar to the progressive model offered above by Bruce and Hoff-Sommers:

> I admire men.
>
> Specifically, I admire men who are controlled, confident and who fulfill their biological destiny as protectors and providers. Men are essential for training boys to tame the testosterone and channel their natural strengths and aggressiveness in appropriate ways. Trained men are, in the words of columnist Dennis Prager, the glory of civilization. (It goes without saying that untrained men are its scourge, but that's another column.)

Men – trained, manly men – are necessary for a balanced society. They take on the tough ugly hard jobs women can't or won't do. They mine our coal and fight our fires and protect our shores and fix our engines and rescue our butts when we're in danger. They truck our goods and clean our pipes and wire our homes. They plow fields and grow food. They butcher livestock so we can buy meat in tidy sanitized packages in the grocery store and pretend it never came from a cow.

I'm not saying women can't be found in those fields; but let's be honest: The vast majority of workers in hard, dangerous, dirty and heavy fields are men. They deserve our praise and gratitude.

Which is why I get so ticked off when feminists belittle men. These kinds of women don't admire manly men who protect and provide. Feminists don't want warriors; they want servants who will kowtow to their emotions and feeeeeeelings. They prefer emasculated androgynous guys who wouldn't know one end of a rifle from the other. Guys who watch chick flicks with them. Guys who know what temperature to wash the dainties. Guys who are preoccupied with "social justice" and bringing their carbon footprint down to zero.[6]

Lewis's argument above that boys are juicing with testosterone and need "taming" reveals an unbroken, and mythical conception of men stemming from ancient times – and it is wrong. Men are not born as wild animals in a testosterone-fuelled psychosis waiting to tear people limb from limb. We need not buy our sons punching bags nor insert them into football training from 2 years of age to channel some androgen-fuelled chaos (doing it for fun, though, is another reason). The claim that men are unclean, bestial creatures in need of taming is not only false – it is extreme misandry and it needs to be challenged head on with each bigot who perpetuates it.

The above survey of man-taming by women spanning all the way from Ancient Greece, and through progressive feminism to regressive traditionalism, shows what we are up against. Nothing whatsoever has changed; chivalric servitude of men, trained into them by women (yes and by men), remains the order of the day. The one timeless voice echoing through all this is the monomyth of the animal-trainer – womankind and her pussy whip.

With the continuing encouragement of women to be slavemasters, and their enthusiasm to take on the role, is it any surprise that the majority of horse and dog training schools – obedience classes – are peopled by women? That so many little girls desire to possess their own pony is a no-brainer, and it's time we woke up to what this expensive little pastime symbolizes – the racing of horses may be the sport of Kings, but training of ponies is for the delight of princesses.

In a modern 'enlightened' society it's high time to ditch the idea that males, and only males, need taming. Lets instead rely on men's natural human empathy, a thing that exists in both sexes before the training begins. If you see a baby boy begin crying after he hears another baby crying nearby, it's a demonstration of empathy that is there from the start.[7] Like girls, boys develop mirror neurons which predispose them to be caring as they develop – we

don't need to see them as heartless beasts in need of taming, curtailing or genitally maiming. So let's cease with the gynocentric boot-camp for males; they are already trained from the start by their own good natures – yes, men are good.

Sources:

[1] Joan O'Brien, 'The Tamer of Heroes and Horses,' Chapter 6E in The Transformation of Hera, Rowman and Littlefield, (1993)
[2] Warren Farrell, The Myth of Male Power, Simon and Schuster, (1993)
[3] Irving Singer, Love: Courtly and Romatic, UCP, 1984
[4] Emily Esfahani Smith, 'Let's Give Chivalry Another Chance' The Atlantic, Dec 10 2012
[5] Interview with Christina Hoff-Sommers, "The Acculturated Podcast: Ladies and Gentlemen" 2009
[6] Patrice Lewis, 'Feminism Has Slain Our Protectors,' WND, 09/12/2014
[7] Daniel Goleman, Researchers Trace Empathy's Roots to Infancy, New York Times, 1989

Amazon book titles for women

She loves HeForShe, but what about he?

Sage Gerard (Victor Zen) · 28 September 2014 · Archived copy · Original

When Sheryl Sandberg spearheaded #BanBossy and wrote *Lean In*, I wondered how a woman worth over $1 billion could realistically identify with a woman making $15,000 or less a year. I don't automatically emulate Elon Musk, Donald Trump, Warren Buffet, or Steve Jobs as men precisely because their advice may not be applicable to my circumstances. That, and I do not trust disturbingly rich people to be pragmatic about social issues.

I also found myself questioning the qualifications of the multi-millionare Emma Watson, who stood up on behalf of UN Women to deliver a speech for HeForShe, a campaign requesting commitment from men for the sake of women.

HeForShe exploded in traffic because many famous brands crawled into one big sweaty bed. JP Morgan is a sponsor, so money isn't an issue.

We need a Jeff Foxworthy–inspired list of sarcastic "You know you're oppressed if …" jokes, like "You know you're oppressed when big banks give money to global organizations dedicated specifically to you."

The speech went exactly as I expected: Watson prevaricates on feminism's brand development crisis, then says through a choked voice that gender equality is important, which of course means more men need to participate in helping only women.

I'm sure the suicidal and homeless men I met in my life would be thrilled to know of yet another opportunity to put their problems second. This seems reminiscent of when working-class men did not have the vote, and when women passed white feathers to blokes content with their blood being inside their bodies where it belongs. But you'll have to excuse my arrogant citation of historical oppression of men because a woman's choices are apparently more important.

Watson's persistently sad voice remained largely monotonous. She never sounded like she was getting closer or farther away from crying, at least not in a realistic way. At this point I started to wonder why people picked Emma Watson—an *actress*—out of any *actually suffering woman on the planet.* Am I supposed to believe the *United Nations* could not fly in a starving woman, feed her, and provide a translator to help her express her thoughts on her situation? *With JP Morgan as a sponsor?!*

At that point I started to question the commitment of HeForShe, and wonder why I, a man, am being invited to "commit" with no detectable compensation under the command of people who don't even understand how diversity works. Pundits are saying only what they are being paid to say.

It must be a surreal experience having so much money and lying to so many people to get them to change the world for free. Did anyone bother to draft a feasibility report while everyone was patting themselves on the back?

HeForShe has the following two paragraphs on the same page. This is the first:

> Now it's time to unify our efforts. HeForShe is a solidarity movement for gender equality that brings together one half of humanity in support of the other of humanity, for the entirety of humanity.

And here's the second, right above a button that says, "I agree":

> Gender equality is not only a women's issue, it is a human rights issue that requires my participation. I commit to take action against all forms of violence and discrimination faced by women and girls.

Gynocentric execution aside, I wondered what would happen if I clicked the button. I imagined UN volunteer soldiers would rappel from a helicopter and kick in my window to slap one of those stupid blue helmets on my

scalp. I figure the UN would do anything to look serious after being useless during the Srebrenica Massacre. Why would a man sign up with an organization with a history of standing by and looking stupid while *innocent men are bombed and shot?*

Clicking the "I agree" button pulled me down to a form where I can enter my name, country, and email. I generated a junk address with FakeMailGenerator and put nonsense into the form.

[image]

Let's see what is expected of this commitment I have no intention of respecting.

My apologies go out to any Emma Watson of Nicaragua for UN Women's heartless assumption that everyone who would fill out that form would be a man. HeForShe is male-dominated and in need of equal representation of women because women need to work on their own problems too. Right? Right?

[image]

The web developer in me is irked by the obvious lack of an "if" statement to strip the last sentence when the counter breached 100,000. But I suppose I can't be too surprised by the staff's inability to compare numbers given how this crowd treats statistics.

I watched the FakeMailGenerator page, waiting for my marching orders. None came. I waited for a bit and saw that 28 other Nicaraguan men needed my help saving the planet.

[image]

I clicked "Join Them" and the page scrolled me back to the "I agree" button. Still no mail came to my junk address.

I refreshed the page, left the commitment checkbox unchecked, and tried signing up again as a stereotype.

[image]
Hitler Satan loves women so much that he won't solve their problems for them.

[image]
Well, shit.
It seems that commitment is necessary after all. Hear that, ladies? HeForShe thinks you need a man to solve your problems.

I put my details in to see if the FakeMailGenerator was just bugging out on me. I want to know what HeForShe's emails say at this point.

[image]
I'm not ready to be tied down yet, babe.
Silence. My only option appears to be sharing HeForShe.

Either this is a petition with ulterior motives or another "'Like' to cure little Billy's Leukemia" social media campaign that doesn't actually do anything but advertise inexperienced bleeding hearts with a profit motive. Or both; I honestly don't know.

In any case, this is about the level of commitment I expected from the United Nations and its affiliates.

Have fun, suffering men and women of the world. Feminists are using you for money and glamour.

Again.

JBTV: Legal rights that women have and men don't

Janet Bloomfield (aka JudgyBitch) · 29 September 2014 · Archived copy · Original

The following video is by Janet Bloomfield from her new Youtube channel JudgyBitch TV. Make sure and subscribe!

http://youtu.be/uQ9UEr87DWo

Feature image from Vice.com

A Voice for Men Fall Fundraiser

Paul Elam · 29 September 2014 · Archived copy · Original

When you ask people to part with their hard earned money in order to support a cause (with the exception of matters woman centric), you need to have two critical elements going. One, you need to have a cause that constitutes an actual need that impacts more than just a handful of people.

And two, especially when you have been asking for that support over a long period of time, you need to show people that you have done something with that money; more than just use it to raise more money.

History shows that AVFM passes muster in all those regards. First, there is no doubting the actual need for a men's movement, and one that is decidedly anti-feminist. Though still in a fledgling state, AVFM has overshadowed and outpaced any other efforts in history in terms of injecting men's issues into the social consciousness and educating the public in the undeniable truth that anti-feminism is not anti-woman.

We have forced feminists into frantic attempts to defend their lies and have begun to change the public discourse on sexual politics for the first time in 50 years.

We have also succeeded in establishing the upstart of a subculture where men and women are measured on merit alone; where ideas and thoughtfulness rule, not genitalia.

We have established a community where gay men also find their worth and value alongside other men, *as men*, without having to sell themselves out to the exploitive victim politics of feminist ideologues who view them and all other men in strictly utilitarian terms.

We have forced certain agents of the state to face the music for their malfeasance. We have forced corrupt judges to recuse themselves and helped a loving father regain custody of his children from an abusive mother. And we have cleared the name of a man arrested repeatedly on false allegations, and pushed until his accuser was placed in handcuffs.

We have successfully hosted an international conference on men's issues that was the very first of its kind in history and will be doing so again next year.

We have sponsored the formation of the very first men's issues group on an American university campus that has the tenacity and the unrelenting resolve to have Paul Elam come to their campus to speak about "The Fraud of Rape Culture."

We know many of these are small steps on a long road. Even collectively, they are not enough to change the world. But steps forward they are. That too is something new and we want to take many of them in the years ahead.

Doing this is literally impossible without your help. So here we are again, with the quarterly fundraiser that is the lifeblood of AVFM, which has allowed us to do what we have done so far. And we are again asking you to help us bring more change to a world that desperately needs it.

Fundraising Thermometer by:
www.easy-fundraising-ideas.com

One final way you can support AVFM in this fundraiser. We have over 100 First International Conference on Men's Issues official T-shirts in sizes from small to 4X still available. They are already paid for, so all shirts we sell go to our till. Click on the image below and get them directly from Ebay. International shipping is available.

[image]
Click to order
Fundraiser will conclude on Monday, October 6, 2014

Adrian Peterson proves Black America is violent— and Baby Mamas are to blame

Mumia Ali · 29 September 2014 · Archived copy · Original

"In such condition there is no place for industry, because the fruit thereof is uncertain, and consequently, not culture of the earth, no navigation, nor the use of commodities that may be imported by sea, no commodious building, no instruments of moving and removing such things as require much force, no knowledge of the face of the earth, no account of time, no arts, no letters, no society, and which is worst of all, continual fear and danger of violent death, and the life of man, solitary, poor, nasty, brutish, and short."
—Thomas Hobbes, Leviathan

The proverbial ink was barely dry on my column discussing the travails of Ray Rice when another NFL star, this time Adrian Peterson, was taken out to the metaphorical woodshed for his literally doing the same to his four-year old son; as a result, he was temporarily benched by the Minnesota Vikings franchise (which has since been lifted/UPDATE: it appears that I might have spoken a bit too soon). Of course, the Cathedral will attempt to spin this as yet another example of the NFL's (Black) male personnel running amok, gratuitously violent, out of control, and in need of being put in a veritable Phantom Zone for somatic reconditioning. No doubt, Peterson's and Rice's actions are troubling; but they only foreshadow a much, much deeper set of problems that beset the Black community in the United States, and that threatens the rest of the country as a whole, if not brought up to the light of day for honest examination, forthright discussion, and an earnest desire to heal these wounds for the Good of All, and not just the Selected Few.

In last week's column discussing former NFL running back Ray Rice, I made the case that it would be a mistake to assume that the violent episode that formed the basis of his career being prematurely ended was simply a matter of (Black) Men Behaving Badly; I strongly argued that what we saw in the Rice episode was just the tip of the iceberg in the state of things in Black America. Indeed, even Feminista Jones has said as much in a recent article she has written for *TIME* magazine online—Black men are far from the only actors when it comes to domestic violence, nor are their actions in any way unique; indeed, it starts much, much earlier in the lives of Black children of both sexes.

And the leading perps are Black Baby Mamas.

As a recent post appearing on the popular blog Very Smart Brothas clearly illustrates, the Black community has long had a tradition of routinely visiting violence on its kids, often with the Biblical justification of "sparing the rod and spoiling the child." The column, written by one half of the VSB duo Panama Jackson, even has this theological line as the title—and just take a look at the comments—the ones most in favor of "popping" their kids are Black women themselves. (Note how the ones most in opposition to the same are those written by VSB's Black male readers.) This anecdotal evidence alone is enough to suggest that what I've said last week about the Black woman's capacity for violence and aggression would be more than enough; but, since I promised last week that I would return with more smoking gun evidence of my charge that Black women writ large can be and often are every bit as violent and aggressive as their menfolk, today I am going to offer that evidence.

Exhibit A: The Cleveland Bus Driver

http://m.youtube.com/watch?v=X-2JtbZqmW0&has_verified=1&client=mv-google&layout=tablet

Exhibit B: A Day at the Beach With an Abusive Baby Mama

[youtube https://www.youtube.com/watch?v=Vtrr6lHOMzc?version=3&rel=1&fs=1&showsearch=0&showinfo=1&iv_load_policy=1&wmode=transparent]

Exhibit C: Shootout on SEPTA

[youtube https://www.youtube.com/watch?v=LiH2dUFv43Y?version=3&rel=1&fs=1&showsearch=0&showinfo=1&iv_load_policy=1&wmode=transparent]

Exhibit D: Let's You and My Baby Daddy Daughter Fight

http://m.youtube.com/watch?v=pylicDuWPI4

Exhibit E: Get On the Baby Brawlin' Bus

[youtube https://www.youtube.com/watch?v=-XOY-S4j1PM?version=3&rel=1&fs=1&showsearch=0&showinfo=1&iv_load_policy=1&wmode=transparent]

(Video footage and excellent commentary courtesy of Mr. Tommy Sotomayor; also, check out this post by yours truly for many, many more links posted back to Sotomayor videos documenting ad nauseum the aggression and violence that is sadly all too common in today's Black women writ large.)

To be sure, Not All Black Women Are Like That—but even those who aren't would be hard-put to deny that **Enough Black Women ARE, Indeed, "Like That"**—and they are more numerous than we'd like to publicly admit, especially within earshot of White folks. But, the damage—metaphorically and otherwise—has been done a long time ago, and we are only now really beginning to see the results of these seeds being planted. The simple truth of the matter is that Black America is dysfunctionally violent in a way that makes other communities look askance with equal parts fascination and revulsion—and unless or until Black America is willing and able to call it out for what it is and where it comes from, only then can there be any hope whatsoever of addressing it.

Violence—Like Charity—Begins at Home

Of course, like so many things, behaviors are shaped during the formative years of our lives; for so many Black Americans, the relationship to and with violence is ingrained at very early ages. It is well known and documented that African Americans are much more likely to adhere to the aforementioned Biblical injunction of child-beating, held constant regardless of class or SES status; and it is not at all unusual to hear Negroes talking, often reverently, how they got "beat to within an inch of their lives" and credit it with their "turning out to be alright" citizens and the like. What is often left out of the discussion however, is WHO, more often than not, is actually doing the "beating to within an inch" of so many Black Americans' lives while still minors, even four-year old toddlers (or younger!):

Black Women Baby Mamas.

By now, it shouldn't even have to be a matter of debate or even discussion—out-of-wedlock rates in Black America are well known and empirically verified. Moreover, additional research by credible scholars have noted that one of the "unintended" consequences of the feminist agenda has been both the wholesale weakening of the institution of fatherhood (read: patriarchy) on the one hand, while on the other strengthening motherhood to the point of tyranny, being as how it is propped up by the state, the Cathedral, and social/cultural norms (recall Fantasia's ode to Baby Mamas—literally—as just one of a plethora of examples). Said scholars have documented, albeit they were a bit reluctant to be so candid, the ways in which de facto matriarchies in Black America's most vulnerable sections have created a miasma of violence, aggression, and downright mean-spiritedness in so many of its citizens—the same citizens who create warped and perverted subcultures such as "Stop Snitchin'" and so forth. As Stefan Molyneux has pointed out, studies have been done where White, solidly middle-class, and at least moderately educated women have been shown to beat or otherwise abuse (i.e., verbally, psychologically, et al) their children as young as infants, sometimes to the tune of dozens of times a day—-what do you honestly think happens in the 'hoods and inner-city cores of Black America? Well, if the prison population is anything to go by—where, again, it is well documented that its inmates hail from Baby Mama–headed households—gang-bangers, rapists, home-invaders, malcontents, anti-socials, you name it—came from environments and homes where Baby Mamas are the sole authority in and out of the home. They determine how the baby/child/teenager is to be raised, with the father, at best, playing the role of

a “useful complement”*. She determines where the child will live, how it will be educated, what if any, ethics it will be taught, etc, et a.l—and we can see (and, in truth, have always seen) the results for themselves: Black America is, in a very real sense, a failed matriarchal state, a social experiment in the grand ideals of feminism that has crumbled under its own weight—much like the Communist Soviet Union and the Marxist ideology it was founded on and that inspired feminism’s biggest names and best-known theorists, Black and White alike. That so many Black men, in the form of Ray Rice and Adrian Peterson, now “act out” says a heck of a lot more about Baby Mamaism in Black America than it ever will about the men themselves.

But What About the (Black) Dads?

Well, *what about them?* As alluded to above, for the most part they have been all but excluded from the lives of their progeny, and this is especially the case on the lower socioeconomic rungs of the American pecking order. Poor and working-class Black men have it the hardest when attempting to play a meaningful role in the lives of their own “seeds,” and more often than not they are literally at the mercy of their Baby Mama, who can and often does decide, sometimes on a whim, to literally cut him out of his kids’ lives—with the full backing and support of the state, from the family courts to the Po-Po and everything in between. As the same scholars noted earlier in this essay document in a separate study, poor and working-class Black Men desperately want to father, to be involved in the lives they helped to create, and are often shunned and rejected for not being “man enough”, i.e., having money and resources and other traditional and oftentimes limiting and even harmful forms of “masculinity” that their Baby Mamas not only desire but demand. Contrary to the notion of “hit and run” dudes that sire dozens of kids by as many women, many of these Black dads struggle in a big way against the very real social, legal, and even political forces that conspire to keep them from being involved—and often lose. This, too, is yet another side of the story that almost never gets to be told or heard, and it is time that it has its Day in the Sun—for every charge that can credibly be made of a “deadbeat dad” there can be a credible claim of what Fathers 4 Justice, a UK-based advocacy group, refers to as “Crummy Mummies”—and Lord knows that the number of them in Black America are legion—measured in hurtful and even hateful welts, bullet wounds, and carcasses of Black bodies (many of them male), and quite a few at the behest—and sometimes direct involvement—of Baby Mamas themselves.

For those reading this who are likely rolling their eyes and coming to a conclusion (if you haven’t already) that I am seeking to absolve Black men, like Rice and Peterson, of any and all personal responsibility for their actions, let me disabuse you of such woefully wrongheaded thinking—not only do I think they can and should face whatever music the NFL and law enforcement agencies deem appropriate, *I also defy any of my detractors to cite for me the chapter-and-verse quotations of me defending the following Black men:*

Tiger Woods

Michael Vick

Chris Brown

C-Murder

Suge Knight

And that’s just for starters. My position has always been “do the crime, get pinched, do the time—NO EXCEPTIONS.” You see, my views in these and related matters always have been, and always will be, consistent—and I will not allow anyone to attempt to pigeonhole me or the issues I wish to examine into some ideological cul-de-sac, because of “Who-Whom?”ism.

Is that clear?

Baby Mamaism: Mean, Brutish, and Short

It is time to acknowledge publicly what we all know to be true and only whisper to others when we are sure of our company: that Baby Mamaism, my rhetorical shorthand for what can only rightly be described as a de facto matriarchy writ large in Black America over roughly the past half decade in particular, has proven itself not only to

be a massive failure—despite all the propping up of the culture and the state, and despite the never-ending efforts on the part of their apparatchiks to the contrary—but also the chief driver of the very cultural norms that form the background on that which we are currently examining. That both Rice and Peterson hail from homes and "communities" where backward, retrograde norms of "masculinity" are lauded and valued, promulgated by their very own mothers, is by no means unusual or unknown to the rest of us—we've all known of the very long history of professional sport leagues like the NFL and NBA, to be populated with the sons of Baby Mamas. Indeed, some of its most problematic figures have been such men—a number of them have served prison time themselves. In fact, not to put too fine a point on it, but one of the reasons why such figures as Michael Jordan, Kobe Bryant, Tiger Woods, and Robert Griffin III were so lauded was because of their rather unusual familial histories when compared with their peers, all of whom hailed from intact families where the father played an active, if not pivotal, role in their lives—and it should also be noted that none of them have been known for engaging in acts of violence either. Coincidence?

The large swaths of Black America where Baby Mamaism reigns supreme are places where anarchy, crime, and violence are easily seen in evidence. Contrary to romantic notions on the part of the professional left, Black America's current state shows the world what happens when the role of the father has been demeaned, disempowered, and just plain ole dissed (a.k.a. "a useful complement"*)—life becomes much more dis-ordered, uncertain, unsafe, and downright dangerous. And contrary to the hype and propaganda of the feminist lobby and their allies in the Cathedral, boys who hail from strong father-led homes are the least likely to engage in all acts of violence, where kids are least likely to be beaten to within an inch of their lives, and where, yes, women themselves are the safest. No one who has any say in the matter wants to reside where Baby Mamas are the norm—where trash is strewn everywhere, where random violence and a "code of the streets" ethos is the "order" of the day, where Black women themselves are unsure of their own safety. Baby Mamaism has proven itself utterly incapable of raising boys into men, of ensuring safety and prosperity to women and children, of forging the basis of stable and productive communities—the ONLY things Baby Mamaism has been able to consistently produce is a never-ending onslaught of deeply dysfunctional people, men and women both, whom the rest of society has to protect itself from.

So, yes, the NFL does indeed have a problem these days—but it goes much, much deeper than we are all led to believe. The cult(ure) of Baby Mamaism is what plagues the National Football League—and, if we're not careful, the rest of us.

***"Among the middle class, the couple relationship is at the heart of family life, with the children as desirable complements. Middle-class couples place great value on enjoying each other first before having children, perhaps because they anticipate what statistics show, that marital satisfaction declines precipitously after a couple has children. But among poor women, the mother-child relationship is central, with the father as a useful complement."* (*Promises I Can Keep: Why Poor Women Put Motherhood Before Marriage*, Kathryn Edin & Maria Kefelas, p. 209)

The unspoken truth of domestic violence: Woman as aggressor

Dr. Edward Rhymes · 29 September 2014 · Archived copy · Original

I approach this writing with some trepidation because it will run counter in some areas to the current debate regarding domestic violence. When wading in these highly volatile and controversial waters, one finds that disclaimers—like life jackets—must be affixed to the body of the argument.

Violence against women

Girls younger than 15 are five times more likely to die in childbirth than women in their 20s. And pregnancy is consistently among the leading causes of death for girls aged 15 to 19 worldwide.

Incidents of domestic violence against women occur every 15 seconds in the U.S.

Add to those glaring examples of epidemic-like violence against women figures the college/university campus date rape statistics, the reported high rates of sexual assault in South Africa, the mass kidnappings of girls in Nigeria, and the list could go on and on. These are not trivial things. Yet, although violence against women and girls *includes* domestic violence, not *all* domestic violence features women and girls as the victims. Sometimes, the woman is the abuser.

Let me be clear, the hesitance in speaking about female-initiated domestic violence is rooted in a very real concern about what the discussion can give way to: a dismissal and abnegation of the actual dangers women face. That, however, fails to be a compelling reason not to discuss the role of women in domestic violence. For example, an honest discussion about Israel's occupation of Palestine need not devolve into anti-Semitism. Neither does a hard look at real terrorism, perpetrated by entities such as the Islamic state, have to degenerate into Islamophobia. So, conversely, a sincere critique regarding the *totality* of domestic violence does not have to be reduced to a capitulation to misogyny and sexist insensitivity.

Female-initiated domestic abuse

Women are three times more likely to be killed or seriously injured by their male counterpart than vice versa. Though those numbers suggest a more dire need, they do not connote that women are completely innocent when it comes to domestic violence.

More than 830,000 men fall victim to domestic violence every year. A man is the victim of domestic abuse every *37.8 seconds* in America. These numbers are not inconsequential and the frequency is far from insignificant.

Jan Brown, executive director and founder of the Domestic Abuse Helpline for Men, stated that "domestic violence is not about size, gender, or strength. It's about abuse, control, and power, and getting out of dangerous situations and getting help, whether you are a woman being abused, or a man."

In 2001, the National Longitudinal Study of Adolescent Health collected data about the health of a nationally representative sample of 14,322 individuals between the ages of 18 and 28. The study also asked subjects to answer questions about romantic or sexual relationships in which they had engaged during the previous five years and whether those relationships had involved violence.

From this information researchers found that of the 18,761 relationships, 76% were non-violent and 24% were violent. Of the 24% that were violent, half had been reciprocal and half had not—reciprocal meaning there was violence inflicted by both partners. Although more men than women (53% versus 49%) had experienced non-reciprocal violent relationships, more women than men (52% versus 47%) had taken part in ones involving

reciprocal violence.

This statistic was undoubtedly the most striking: in committing acts of domestic violence, more women than men (25% versus 11%) were responsible. In fact, in the 71% of non-reciprocal partner violence instances, the instigator was the woman. This flies in the face of the long-held belief that female aggression in a relationship is most often predicated on self-defense.

Further, while injury was more likely when violence was perpetrated by men, in relationships that featured reciprocal violence, men were injured more often (25% of the time) than women (20% of the time).

Great Britain's Office of National Statistics also showed that while 1.2 million women experienced domestic violence, 800,000 men did as well—in the U.K., men comprise 40 percent of those who suffer from domestic violence.

The Department of Psychology at California State University, Long Beach, compiled a bibliography that examined 286 scholarly investigations, 221 empirical studies, and 65 reviews and/or analyses demonstrating that which we are reluctant to discuss—the uncomfortable reality that women are as physically aggressive, or even more so, than men in their relationships with their spouses or male partners.

Let's put this into perspective: a significant amount of the findings regarding male-as-victim intimate partner violence came about as the result of studies and surveys that were aimed at understanding domestic violence against *women*. These are not studies conducted by rabid anti-women men's groups or right-wing think tanks. They were conducted by organizations like the Centers for Disease Control, National Institutes of Health, the American Sociological Association, Psychology of Women Quarterly, and the American Journal of Public Health, to name a few.

And yet, these numbers prompt a resounding backlash. Accusations such as "You're saying abused women are asking for it" or "You're blaming the victim" get hurled. No person—female or male—is asking for it, and no victim—female or male—should be blamed for what is done to them. I'm merely broadening the definitions of abuser and victim.

If we are serious about addressing domestic violence, then we must deal with all of the incarnations of the realities of domestic violence.

Mixed messages

This writer does not pretend to have all the answers when it comes to this issue, but this can be said with a great deal of certitude: Confusing the very people one is trying to affect is not a sound strategy for change. If only one person in the relationship is supposed to exercise control, if both partners are not equally responsible for keeping a relationship respectful and free of violence, we will have succeeded in changing nothing.

In recent months we've seen that the NFL has a confused policy in regard to domestic violence. For quite some time we've known that our court system has had a confused policy about domestic abuse. Their confusion reflects our societal misunderstanding of domestic violence and our muddled perceptions about gender.

Men are told in one breath to shed their machismo and sexist leanings, and in the next they are told to "man up" and take the blows dealt to them by their female partners. Men are being told that phrases like "You throw like a girl" or "You hit like a girl" have chauvinistic underpinnings while simultaneously being told, "It doesn't matter if she hits you because, essentially, *she hits like a girl* and you can handle it, big boy." So, while we recognize there's often a difference in the physical impact between male and females hitting each other, we completely disregard the emotional and psychological impacts—and often even the physical harm—of a woman hitting a man, whether it be with her hands, feet, or objects.

Just as we have done with women, we are trapping men in certain gender-based stereotypical straitjackets. This

leads to two very important questions that are rarely asked: Is a woman ever responsible for a physical altercation that takes place between her and her male partner? Does a man ever have the right to tell a woman not to put her hands on him and expect her to respect that? Statistical and anecdotal data says the first question is barely acknowledged, and the second is treated by and large as an April Fool's joke.

The same protocols that are used to address domestic violence against women are used to handle domestic violence against men, and the research tells us that the same abusive behaviors and tactics demonstrated by men (physical, verbal, and emotional threats and intimidation) are also demonstrated by women. And the fear and shame that is felt as a result of being abused, as well as the excuses made to cover up the abuse, are not gender-specific. Additionally, some researchers estimate that about 20% of men who call law enforcement to report an abusive spouse or partner are, in turn, arrested for domestic abuse.

There are signs, at least in the healthcare field, that these perceptions about men being the victims of intimate partner violence are beginning to change. The world-renowned Mayo Clinic has posted helpful information for men who have been victims of domestic violence. (I have practically lived at Mayo this year and can attest that the same questions that were once asked only of women in regard to domestic violence are now being asked of men with great frequency.)

Child abuse

Courtesy of recent revelations surrounding NFL players, child abuse—another form of domestic violence—is also grabbing headlines. According to child welfare studies, mothers are almost twice as likely to be directly involved in child maltreatment as fathers. Mothers are more likely to abuse or neglect their children than fathers. I agree with those who say these numbers are as such because women are usually more involved with their children, and as single-parent homes are on the rise and women are increasingly *the* single parent, they become overrepresented in the numbers on child abuse.

Interestingly, when former Minnesota Viking and NFL Hall of Famer Cris Carter spoke of being a victim of child abuse, he revealed that it was his mother who was the abuser. His central point about child abuse was well received, but the fact that his mother was his abuser was either largely ignored or thought to have been of no consequence.

Meanwhile, one could also say that Black males are overrepresented in terms of homicide rates for various reasons (poverty, unemployment, education, etc), but the reasons *why* they are killed don't make them any less dead than any other homicide victim. So it is with child abuse: The reasons why women are overrepresented in the crime of child abuse does not make a child any less abused. And these abused children, half of which are male, live with that pain and become adults. As men, they are told not to talk about their pain or acknowledge that a woman hurt them.

"Man up. Don't cry," we tell them. And in doing so, we create the perfect conditions for a toxic relationship: men who can't verbalize their very real pain and an ethos that says women can't really hurt or traumatize men.

Is a woman every bit as capable as a man?

In terms of domestic violence and/or intimate partner violence, the conversation is, overwhelmingly, about what we need to talk about with our men and boys. This writer agrees: We need to talk to our boys and men about having respect for their partners in their relationships. Yet, that's only part of the problem. Our girls and young ladies need to be taught what appropriate behavior is and what non-violent conflict resolution looks like.

We are paying the price for not having this conversation with our daughters because over the past 20 years or so we have been experiencing a disturbing trend. Meda Chesney-Lind points to this in her essay "Are Girls Closing the Gender Gap in Violence?":

> Between 1989 and 1998, arrests of girls increased 50.3 percent, compared to only 16.5 percent for boys, according to the FBI's 1999 report, Crime in the United States 1998. During that same period, arrests of girls for serious violent offenses increased by 64.3 percent and arrests of girls for 'other assaults' increased an astonishing 125.4 percent. In 1999, the Office of Juvenile Justice and Delinquency Prevention reported that the female violent crime rate for 1997 was 103 percent above the 1981 rate, compared to a 27 percent increase for males, prompting the statement that increasing juvenile female arrests and the involvement of girls in at-risk and delinquent behavior has been a pervasive trend across the United States.

A later report further stated that by 2000, that proportion had grown to 18%, and by 2004 it had risen to 30%. Although arrest numbers remained higher for boys than girls during that period, arrest rates for girls increased as that for boys decreased.

The voices in our world that cry out for greater protections for women against sexual assault, human trafficking, and spousal and/or intimate partner homicide *must* be heard. But we are taught by our mores, ideologies, and politics that we can only recognize one reality at a time. If we talk about female-initiated domestic violence, then it takes away from addressing violence against women. Further, we worry that writings such as these only serve as distractions, smokescreens, and misdirections.

I don't believe that. I believe that we have an equal stake and an equal responsibility in making sure our relationships are healthy. I believe that we all have an equal right not to be assaulted or have our personal space disrespected. By bringing this largely unknown and very uncomfortable truth to light, it means we are serious about addressing *violence*—not just domestic violence—and its causes and effects.

"Is a woman every bit as capable as a man?" We are constantly answering the question across this country in our mayoral and gubernatorial elections and in our House and Senate races, and 2016 tempts us with that question in a national general election. Granted, not all elections and appointments come down to gender, but we have been able to see woman as CEOs, as leaders, and maybe soon we'll even get to see woman as commander-in-chief. That equality, though, also demands that we be able to entertain the thought of women as aggressors.

Four reasons I won't be one of the men signing Emma Watson's #HeForShe pledge

Glen Poole · 29 September 2014 · Archived copy · Original

This week Emma Watson, she of Harry Potter fame, made headlines by making a rousing speech on gender equality, as she called for one billion men and boys to sign up to UN Women's #HeForShe campaign.

Glen Poole of insideMAN gives four reasons he won't be taking the #HeForShe pledge.

1. IT'S SEXIST AGAINST MEN AND WOMEN

There were two comments I loved in Emma Watson's speech for UN Women:

"Both men and women should feel free to be sensitive. Both men and women should feel free to be strong."

"I've seen my father's role as a parent being valued less by society."

One of the reasons we don't value men's parenting role is that we still expect fathers to stoically take on being the family's protector and provider. Any man who transgresses this norm, whether he's a "househusband" or an "absent father", is viewed as not being a "real man".

We collectively create the expectation of what makes a "real man" in lots of different ways. One way we do this is through campaigns about gender equality that present a pantomime view of the world where "women HAVE problems and men ARE problems". In this worldview, men are basically offered one of two roles—the hero or the villain. We are seen as either causing the world's problems or solving the world's problems.

The #HeForShe campaign that Emma Watson wants us to sign up to is just more of the same sexist nonsense. Note which side of the equation men and women are placed in the name of the #HeForShe campaign. Men and boys are once again defined as the STRONG protectors of women and girls who, in turn, are presented as the poor SENSITIVE victims of men's evil patriarchy. So where is Emma Watson's brave new world where women can be strong and men can be sensitive? It certainly isn't to be found in the #HeForShe campaign that she is championing.

So no Emma, I won't be signing up for a campaign that defines and limits the role that men and women can play based purely on our gender, because that's sexist.

2. IT'S A FEMINIST CAMPAIGN

One of the key things that unites UN Women, Emma Watson and the #HeForShe campaign is that they are all feminist. I have no issue with people choosing to define themselves as feminists and I just don't happen to be one myself. Nor am I an anti-feminist.

If I must define myself in the relation to the dominant (and dominating) worldview in gender politics then all you need to know about me is that I have the words "non feminist" running through me like a stick of seaside rock from my hometown of Blackpool.

This is not an uncommon male viewpoint. The vast majority of men and boys in the world are not feminists. That being the case, simple logic tells you that if you want one billion of us to sign up to something….DON'T MAKE IT FEMINIST!

So, again, no Emma, I won't be signing up for a feminist campaign on gender equality that requires me to think like a feminist, because that's fundamentalist (and I'm not a feminist).

3. IT'S RUN BY UN WOMEN

Let me be clear here, I have no issue with feminists running feminist campaigns anymore than I have an issue with conservatives running conservatives campaigns or Christians running Christian campaigns—it's exactly what I expect feminists, Christians and conservatives to do.

However, if you want to run a campaign that attracts a large number of people—say for example one billion men and boys—then you really need to design campaigns that are inclusive of a truly diverse range of people and viewpoints.

UN Women is a feminist initiative. Despite the claims it makes on the #HeForShe website, UN Women has no intention of creating "a solidarity movement for gender equality" because UN Women does not stand for gender equality. The clue is the word "Women".

As its name suggests, what UN Women exists to do is identify all the areas where women and girls are unequal and ignores all the areas where men and boys are unequal. This shouldn't really come as a surprise to anyone with a basic awareness of gender politics. Nobody expects the Cats Protection League to help rehome Llamas, because even though they are an animal welfare charity, their focus is on cats not llamas.

UN Women is the same, they don't help men, boys or llamas. Their focus is on helping women and girls. The difference with UN Women is that while it ignores the issues that men and boys face, it still presents itself as the world's leading authority on gender equality.

Is it really too radical an idea to expect that global experts on gender equality should identify the major gender inequalities experienced by men, women, girls and boys and seek to address all of them? Apparently, as far as supporters of UN Women like Emma Watson are concerned, there is no need for the world's leading authority on gender equality to consider the problems faced by men and boys.

So once again, no Emma, I won't be signing up for a UN Women campaign on gender equality, because in my experience UN Women is a grossly hypocritical organisation that doesn't promote equality for all genders.

4. IT'S REALLY NOT ABOUT GENDER EQUALITY

As the Guardian columnist Ally Fogg pointed out with brilliant simplicity this week, there are "five little words" in the #HeForShe pledge that UN Women wants men and boys to sign, that "betray Emma Watson". This is the statement that Emma Watson wants men and boys to pledge our allegiance to:

"Gender equality is not only a women's issue it is a human rights issue that requires my participation. I commit to take action against all forms of violence and discrimination…FACED BY WOMEN AND GIRLS".
This statement seems so blatantly, unequivocally sexist that it's hard to imagine how anyone who genuinely believes in the human rights issue that is gender equality could put their name to such nonsense.

Discrimination can be a very subjective topic to try and unpick, but the data on violence from the United Nations is unequivocal, men and boys are than four to five times more likely to die a violent death than women and girls, so you simply cannot create a gender equal world if you ignore violence against men and boys.

I care deeply, madly, passionately about gender equality and my version of what that looks like will differ from Ally Fogg's and Emma Watson's and many other people who have a view on the subject—and this is how it should be—we should welcome a broad spectrum of views into this vital conversation about the gendered nature of our human experience.

Watson says she believes that "it is time that we all perceive gender on a spectrum instead of two sets" of binary opposites. Well, it's an interesting concept, but the reality is that she is supporting UN Women (not UN Gender) from a feminist (not a "humanist") perspective to run a campaign called #HeForShe (not #SheForHe; #WeForShe or #WeForWe), so she is hardly using her power and influence to put what she preaches into practice.

So one more time, no Emma, I won't be signing up for the hypocritical, feminist, UN Women #HeForShe campaign because I happen to care about gender equality and for me that means bringing together people with a diverse range of perspectives to address the gender inequalities that everyone faces, including men and boys.

Roofie-detecting nail polish promotes rape culture?

AVfM Video Source · 29 September 2014 · Archived copy · Original

Libertarian Julie Borowski doesn't think much of the idea that protecting yourself from rape = rape culture.

Pauley want a restraining order? Well, she may get one.

Suzanne McCarley · 30 September 2014 · Archived copy · Original

You know you're living in a nightmare when a court ruling "against" you is a major victory—the best progress you've made in years. This is Restraining Order Hell, courtesy of Star Crazy Pauley Perrette. (And *she* compares herself to a Holocaust survivor) Last week Perrette was forced to testify in court, in order to have her ten year old temporary restraining order against ex-husband Francis (Coyote) Shivers made permanent. After hearing testimony for two days, Judge Michael J. Convey ruled in her favor. The restraining order is now permanent, but it's a hollow victory for Our Dear Pauley. The door is now wide open for Coyote Shivers to obtain the *mutual* order he requested back in 2008—the one she's been fighting against.

In addition to granting Perrette yet another restraining order to add to her prized collection, Judge Convey made a few points she probably didn't want to hear. Karma couldn't care less what Pauley Perrette wants to hear. A Voice for Men will make the official transcript available as soon as we have it, but here is a paraphrased partial summary, from an observer present in the courtroom, of what he had to say:

The use of social media can be considered abuse by both parties, and can be considered grounds for "reasonable apprehension."

One can only hope that the phrase "reasonable apprehension" was a mild rebuke, a subtle rejection of Our Dear Pauley's theatrical display of patently fake terror.

He noted genuine fear *on Shivers's part.*

It is almost beyond belief that any official in this entire circus of a legal battle actually acknowledged that Shivers might have reason to be fearful. Who wouldn't be afraid of the (rather likely) possibility of being falsely arrested and falsely convicted *again?* The night Shivers was arrested for violating the order, Our Dear Pauley had "tweeted" that she was settled in at home for the evening, so Shivers felt safe taking his wife to his favorite restaurant. Perrette lied to 911, her lapdog boyfriend Thomas Arklie assaulted Shivers, and the security video mysteriously disappeared after a visit from a "detective."

He said that sometimes the person with the order continues to engage *the person restricted.*

'Nuff said.

He noted that both of them will not disengage.

Shivers has been stuck for a long time between two bad choices: "engage" Perrette by responding in an effort to protect his reputation and his family or remain silent in the onslaught of lies backed by money, influence and official corruption.

Yes, he "engaged."

He asked Shivers if he wanted a restraining order against Perrette.

Like the one for which he applied nine years ago?

These points are very significant, and for the first time in a decade, Shivers may see a modicum of justice. The order was made permanent, not due to a threat of physical violence or to a history of physical violence, but due to continued "harassment" via social media. Judge Convey saw, heard, and *acknowledged on the record* that Our Dear Pauley has engaged in quite a bit of that. To use a battered old cliché, "what's sauce for the goose, is sauce for the gander." When Shivers files for a restraining order against Perrette, there is no reason whatsoever why it should not be granted. None. I hope Our Dear Pauley enjoys her new little victory. For a while.

Sage Gerard challenged to debate

Sage Gerard (Victor Zen) · 30 September 2014 · Archived copy · Original

Brian Neal Clyne from Kennesaw State University's Atheists United (AU) club has challenged me to debate on the topic "Did Feminism Get It Wrong?" This invitation has come after my attempt to join the club, which is part of an ongoing effort for KSUM to network with other groups. AU is also working on getting Dr. Richard Dawkins to visit KSU and deliver a speech.

AU is marketed by *The Sentinel* as a catalyst of open dialogue, using language one would expect from an organization attempting to make a positive impression.

I happily accepted the invitation to debate and requested we do the debate on a Google+ Hangout. Brian's response is as follows:

> I will not debate you online because that is not a real debate. A real debate is in person, neutrally moderated (as you said, to your credit), and in front of a live audience. I will need to look at my schedule, but anytime on a Friday should work for me. You would need to set up a large room as a public event through Student Life. And ensure that I have enough time to prepare for it and that it fits with my schedule.
>
> I admire the fact that you have the "courage of your convictions."
>
> And when I say "debate," I mean a Socratic Debate, where we are both given equal time to make our claims, equal time to rebut one another, then time for the live audience to ask questions. I do not mean us yelling at one another, helter-skelter.
>
> If we do this well, both you as an activist and me as a Feminist will garner great acclaim and support from the community, as well as dispelling any misconceptions about our positions on the topic.
>
> I will not bring up religion unless you do, which I would not advise because it is my expertise.
>
> Doing it on Google instead of live will make us both look pathetic.
>
> Propose a time and date and I will let you know if it works for me. Let's do this right! Not online, in person! Find a moderator and put it together.
>
> I read your article in the paper, and was actually impressed that you held your own.
>
> Your group and yourself have acquired quite the reputation on campus. Now is the time and means to set the record straight.
>
> Do not speak ill of me to my group, nor harass the ladies in my group and I will do the same: be a respectful member of your group. Do not have your people join my group to do the same and we will be fine. Actually, it would be best if we both left along with our other members, one another's groups so there is no question of conflict of interests, nor could anyone say that we "staged" all of this.
>
> Think about it; let me know.
> Brian
> National Society of Collegiate Scholars
> Phi Theta Kappa
> KSU Atheists United

Hi Brian,

Thanks for the email. It's interesting to run into a fellow Phi Theta Kappan after all of these years. I was an officer for the Omicron Alpha chapter during my junior college degree program. As a brief aside, I was competing for a regional webmaster position, but I voluntarily gave up the race to a woman in Omicron Alpha because she wanted the regional historian position, and we could only have one candidate per chapter. There are many other stories I

could share about my experience as the only male officer for a year, but I'll put those aside for the time being to discuss the debate.

I'm fine with a Socratic debate in a classroom with plenty of prep time for both of us. I think you can appreciate my wish for the debate to be published online so that people outside of campus can benefit from the experience. The emergent perspective of the campus audience will not be as diverse as that of the general public, after all. If we record in a classroom, cameras can be rented from the KSU AVTS offices. If cameras cannot be acquired, then audio recorders are a minimally acceptable fallback.

But before I get too ahead of myself, I need to question some of your propositions in the interest of a fair negotiation.

What evidence proves that our debate would be a yelling match? Also, why does the tone of your email suggest that I am likely to harass women in your group? Another email you sent to the members reads as follows:

[image]

First off, I did not know about your wanting to debate me until you started posting stuff after my joining AU on OwlLife.*

Second, I'm getting mixed messages. On one hand, you say that AU is happy that I joined, but apparently my messages are subject to screening based on AU's standard of what is offensive. Who sets that standard, and why is that standard objective and fair? The following OwlLife email notification makes it appear as if the standard is based on community impressions, in this case, the opinions of female members.

[image]

I really do not care if you speak negatively about KSUM (it looks like that already happened anyway). Besides, there is no record to set straight when the news in *The Sentinel* did that already, as opposed to the silly editorial that just repeated busted myths. I also don't understand the need to act so protective of the women in AU. They are independent people who don't need anyone to speak for them.

Finally, you won't need to screen my messages because I will be posting where AU can't touch them anyway. I don't need anyone's approval to speak.

Factoring all this in, plus your recommendation to keep our memberships separate, I wonder how AU is as conducive to open discussion as *The Sentinel* suggests.

But I digress because the opinions of AU members on my membership are not relevant to a negotiation on debate terms.

I work 65+ hours a week, and I really don't care if we debate or not. I just think it would be fun if it happens. KSUM members are already setting up a $13,000 conference that demands our entire focus. Our time is too valuable to change everything we are doing on an outside whim.

Your wanting to debate is not my responsibility. And if I'm going to be treated as some potential "problem," then do you really expect me to do work for AU? You are the challenger, so I'm not going to trouble myself with setting up the venue.

I hear your desire for formality, and I understand and respect your wish to do things academically. But consider the pragmatics of the situation and ask yourself if perhaps pedantry and bureaucracy can incur unnecessary expenses for both of us. I recommend a G+ Hangout not because it's what I want but because it is much easier to schedule and there is no expense involved with arranging a venue or acquiring cameras. The cost of bureaucracy drops to nothing, and we still get the benefit of doing it live with a moderator.

As for it looking "pathetic" or somehow not genuine, that's an opinion. This is not Bill Nye vs. Ken Ham, so why worry so much about the image? Neither one of us are that special, and I doubt anyone would sit and give us grief if

we adopted an online format with webcams.

A picture of every Google+ hangout audience, I guess. (Source: muppet.wikia.com)

Other people donate to this organization, so I'm not going to disrespect their contributions by bending to an aggressive will. They are also not "my people" in the sense that I can tell them what to do. They don't belong to anyone, and I respect their choice to decide their involvement for themselves. I'm not going to tell KSUM members to drop everything and work according to your terms and your schedule. KSUM is not for anyone to dictate, including myself. I am an officer working with respectable people whom I consider to be moral equals, and I include feminists in that description, especially if they *show up* and work hard. It's the people who sit off in the distance making demands that end up fading into irrelevance.

What kind of leader would I be if I did what you told me to do? I don't insist that AU do what I want. In fact, I only proposed what can help us both.

You want the debate, and you want it in a classroom.

Great!

I'm not setting that up.

I await your reply on how to approach the debate, but note that all correspondence with me is subject to publication.

I wish you the best of luck in funding your event to bring Dawkins down to KSU.

Sage Gerard
Founder, Kennesaw State University Men
Collegiate Activism Director, A Voice for Men

* OwlLife is a social media platform for KSU student organizations.

Cronyism, lies, and censorship: What gender ideologues bring to gaming

Vincent James · 30 September 2014 · Archived copy · Original

Note: Part 1 can be found here.
This article is also available in Romanian.

Last month, a corruption scandal in the video games industry began to unfold, addressing suspected collusion between feminist game developers and the journalists who reviewed their work. At gaming news websites such as Kotaku, Gamasutra, and Polygon, it was claimed that feminist writers gave these developers positive coverage because of close personal, including sexual, relationships.

Evidence arose that three journalists on these websites were giving money to Zoe Quinn, a feminist game developer who was involved in the scandal, and that this same developer was channeling donations for a game event she was organizing into her personal PayPal account. In the face of increasing public awareness of the scandal, several prominent web forums resorted to unprecedented levels of censorship, and thus gave more credence to the allegations of collusion in the industry. AVfM has detailed these incidents, which marked the start of the scandal, in the first article of this series.

Since then, over the last several weeks, the story has broken into the mainstream media and has kept growing with new revelations; the scandal, now known as GamerGate, has been the subject of more than 1 million tweets and has been covered by more than 40 news websites. Those who are now investigating GamerGate have gathered evidence of possible collusion between the chair of the Independent Game Festival and a PR agent employed by all the game developers who went on to receive awards at that festival. Investigations have further discovered that Leigh Alexander, editor-in-chief of the game reviews website Gamasutra, runs a consulting company and uses her clout as a journalist to write positive coverage for the same games that her company helps create. Along with that, she uses her own Twitter account, which has accrued 53,000 followers in part due to her journalistic activities, to promote her consultancy's clients.

In a bizarre response to the emerging scandal, on August 28 and 29, a number of game journalism websites published articles claiming that gamers were uncivilized, racist, misogynistic, homophobic neckbeards who oppress minorities, with one article even stating that "gamers don't have to be your audience; gamers are dead." As a reaction to these articles, the female, non-White, and GLBTQ gamers who participated in GamerGate discussions created the Twitter hashtag #NotYourShield to reinforce the fact that they were not oppressed and that they did not want to be used as a means for game journalists to deflect accusations of corruption. Gamasutra, the website that hosted the "gamers are dead" article, has seen its readership plummet in the aftermath, and several of the other websites involved in the scandal are facing the loss of several of their advertisers, owing to complaints from the gamers themselves about the anti-gamer rhetoric.

On September 18, Milo Yiannopoulos, writing for the mainstream journalism website Breitbart, published a series of emails from a secret mailing list used by the editors of major game review websites. The emails show that editors such as Ben Kuchera of Polygon, Susan Arendt of Joystiq, and Kyle Orland of Ars Technica talked about how best to keep the scandal under wraps. Kuchera went as far as asking Greg Tito, the editor-in-chief of *The Escapist*, to edit his own forums' terms of service and thus make discussions of the scandal subject to deletion.

To understand what caused these incidents, it is important to acknowledge that the gaming media has never been a stranger to corruption. For instance, in 2007, Jeff Gertsman was fired from the website GameSpot after writing an unflattering review of a game at a time when that game's publishing company was paying GameSpot for advertising space. In 2012, the hitherto-prestigious Geoff Keighley earned the nickname "Dorito Pope," as well as ample ridicule, after appearing in an interview that featured gratuitous product placement for Mountain Dew and Doritos. Also in 2012, the game company Sega filed a series of indiscriminate copyright claims against YouTube users to

help promote its new game series, sparking outrage among its fans.

Over the last few years, however, a new form of corruption has emerged in the games industry, spurred not by corporate underhandedness and financial conflicts of interest, but by deceptive activism and ideological bullying. In 2008, for instance, feminists started to complain that a new game from Sony Entertainment, *Fat Princess*, was demeaning to women. Although the mainstream gaming press, including one article on the website Kotaku, widely dismissed this perspective, the website Joystiq published an article of its own that suggested the game will create "a new generation of fat-hating, heteronormative assholes."

In 2011, a controversy arose over a line of code in the video game *Dead Island*; one of the female characters possessed a skill called "gender wars," but in that line of code, invisible to the players themselves, the skill was jokingly referred to as "feminist whore." This was, again, not treated as a major issue by either the company or the media, and no one was fired in the aftermath.

In 2012, however, the feminists began to organize. A Twitter campaign called #1reasonwhy started that year to give reasons for why there were few women in the game development industry; Nathan Grayson, one of the people implicated in the GamerGate scandal, wrote an article supporting this campaign on Rock, Paper, Shotgun. Favorable articles also emerged in Gamasutra and Kotaku, two websites heavily involved in GamerGate. Following the campaign on Twitter, prominent feminist game developers would later set up the #1ReasonToBe panel at the Game Developers Conference, as well as, in 2014, a feminist panel called "the F-word" at the PAX Prime event. The topics of these events related not to how female game developers could develop new skills to improve their businesses, but to how feminist women could change the culture of the games industry so that it better suited them. Several of the major players in the ongoing controversy of GamerGate gave talks at these events; one of them is Leigh Alexander, who would, at the 2014 #1ReasonToBe event, encourage the audience to "take the system apart."

Also in 2012, Anita Sarkeesian gained notoriety for raising $158,922 for a series of (so far) six YouTube videos, amounting to less than three hours of content in total, in which she claimed the video games industry portrayed women as "damsels in distress" or "sex objects" and loudly complained about companies that appeared to employ these stereotypes. Since then, she has been exposed for apparently lying about being a gamer, using other people's content in her work without their permission, making claims about video games that contradicted the games' own content, and tweeting about unprofessionalism on the part of the police in a conversation whose existence the police denied.

Spurred by their early successes, feminists pushed to impose their ideology throughout the game industry from 2012 onwards. To give one example, Brenda Romero convinced the International Game Developers Association to exercise "vigilance" against employing scantily clad female dancers when she resigned from the institution in protest on discovering such dancers at a party during the 2013 Game Developers Conference. Nevertheless, she continued to attend the conference and, in the following year, used it to give a speech on sexual harassment in the game industry.

Referencing that talk in her own article, Danielle Riendeau wrote at Polygon that the Game Developers Conference needs to "make sure all attendees have some kind of exposure to the advocacy work being done in this industry." Likewise, Polygon promoted the Different Games conference, which focused on advocacy work against such things as "hegemonic masculinity" and included several of those involved in the GamerGate scandal as speakers.

Rock, Paper, Shotgun openly declared its support of feminism, alongside other aspects of the "social justice" ideology that it espoused, while Gamasutra wrote an article on "sexism in the game industry." These and other advocacy pieces on several major websites—including Rock, Paper, Shotgun; Kotaku; Polygon; Destructoid; and Gamasutra—carried a distinct political message that rang clear from 2012 to this day. They hinted that a radical left-wing culture was growing within the game journalism industry, keen to spread its influence over the game development process itself. Though the adherents of this culture used no name for themselves, their critics chose to refer to them as "social justice warriors."

To accomplish their goals, the "social justice warriors" not only called for inclusiveness, but also accused parts of the game industry of bigotry. In an opinion piece on the game *Tomodachi Life*, for instance, Samantha Allen wrote at Polygon that "Behind all the corporate jargon and flowery public-relations language lies hatred, pure and simple." She made this accusation because the developers of *Tomodachi Life* had said the game would not feature gay romance.

Kotaku, Destructoid, and other gaming news outlets published articles praising the game *Sunset Overdrive* for giving the option to play as a woman; the same articles also criticized the game *Assassin's Creed: Unity*, whose developers had stated that they could not implement a female main character due to budget constraints. Likewise, Stephen Totilo, the editor-in-chief of Kotaku, wrote an article on "*Grand Theft Auto V* and Women," criticizing it for its lack of strong female characters, but otherwise praising it for being "occasionally refreshingly progressive" in its political attitudes. The transsexual game critic Carolyn Petit of GameSpot also complained about the game's "misogyny," saying that all of its female characters were "strippers, prostitutes, long-suffering wives, humorless girlfriends and goofy, new-age feminists we're meant to laugh at."

In truth, all of the major characters in *GTA V*, including the women, are unsavory people whom the game mocks at every opportunity, and so the accusations of misogyny against the game were undeserved. Petit's review on YouTube earned 1.45 downvotes for every upvote, and those who commented on it made it clear that their dislike was about Petit's accusations of misogyny. Reviews such as these, which prize political correctness over entertainment value, have become increasingly common in the past three years, prompting a backlash from the gamers themselves.

Developers and publishers who shared these journalists' political views chose to join them in this ideological conflict. The major game publisher Electronic Arts, for instance, has hired Anita Sarkeesian to influence the design of its upcoming game *Mirror's Edge 2*. Electronic Arts' subsidiary BioWare has made a number of games, such as the *Mass Effect* series and *Dragon Age 2*, with strong feminist influences; its developers have even spoken in favor of feminism on game journalism websites and at conferences. Likewise, Microsoft hosts its "Women in Gaming Awards" event, in which Anita Sarkeesian was nominated this year for an ambassador award.

It's worth noting, however, that other developers have refused to capitulate to the "social justice warriors." Some, like Dustin Browder and John Carmack, have done so politely, refusing to comment when prompted to an ideological stance or shrugging off accusations of political incorrectness altogether. Others, like David Jaffe, known for his *God of War* and *Twisted Metal* series, have been more vocal: after Stephen Totilo's Kotaku released an opinion piece calling him a "misogynist" on spurious grounds, Jaffe sat face-to-face with Totilo and told him that he was done with his publication.

In recent times, with GamerGate emerging, other developers have come forward to speak about the creeping indoctrination problem in the games industry, including an anonymous Microsoft employee who worked on the Xbox One and more than a dozen indie developers, but also two major figures in the games industry: Brad Wardell, CEO of Stardock, and Daniel Vavra, co-founder of Warhorse Studios. Wardell's encounter with the "social justice" crowd came about when a woman falsely accused him of sexual harassment. Although the woman in question retracted her accusations and had to issue a public apology, Wardell has since been the target of hostility from "social justice warriors," some of whom threatened him online after revealing that they knew his whereabouts, and some of whom opted instead to smear his fantasy book with false accusations of racism.

Ben Kuchera, the feminist game journalist, wrote an article on the alleged harassment, triggering more hostility against Wardell, but refused to write in regards to the public apology. On the website TechRaptor, you can find interviews with both Brad Wardell and Daniel Vavra.

In what is perhaps the most striking example of politicized game development in the industry recently, Dina Abou Karam, a feminist from Lebanon, took on the role of community manager at the game company Comcept and worked on their major title *Mighty No. 9*, using her position to promote her feminist agenda. Karam was offered her position in the company after asking developers to turn the male protagonist of *Mighty No. 9* into a woman for the

sake of "gender representation" and tweeted about her involvement in designing robots for the game soon after joining. *Mighty No. 9* was supposed to be a spiritual successor to the highly popular *Mega Man* series, and fans grew concerned that she would spoil the franchise for the sake of her own political aims.

As it happens, Karam's own Twitter posts stated that she had never played the original *Mega Man* series and that her best friend was a member of the development team. When the game's fans confronted her with this, Karam temporarily locked her Twitter account and deleted the relevant tweets. When they further confronted her about the deletions, Karam allegedly banned some of them from the game's forums.

People who helped fund *Mighty No. 9* and have taken an anti-corruption stance during GamerGate have now reported being blocked by the game's Twitter account. Karam has referred to these people as "mouth-breathers" on her personal Twitter account, as well as expressing support for and friendship towards Zoe Quinn, one of the key figures in the GamerGate scandal. There is therefore the possibility that Karam blocked them from the game's account for the sake of her personal friendship. In spite of displaying contempt for the fans who helped finance the game, she has not been removed from her role as community manager.

While the gamers protested affairs such as these across online forums, game journalists stiffened their stance in support of feminism. John Walker of Rock, Paper, Shotgun, who has also been vocal against men's rights activism, wrote that "Rock, Paper, Shotgun will never back down on the subject of sexism and misogyny." Polygon reprinted one of Leigh Alexander's blog posts in order to "help answer" the question of how readers could "make a difference" about sexual harassment in the industry, which would be fine, were it not for Alexander's "answers" such as "don't tweet at women asking them what should be done." These along with other articles spelled out the ideologues' interest to promote a feminist agenda, and if the "seething internet community," as one author on the website Destructoid described it, would raise objections, the community itself would be regarded as part of the problem.

To get a sense of how things stand within the industry today, it is enough to see this picture.

> View post on imgur.com

This is Danielle Riendeau, the writer at Polygon mentioned earlier in this article. She is also one of the members of the secret mailing list that Milo Yiannopoulos uncovered. As her LinkedIn profile shows, she works in academia, teaching digital media at Northeastern University; her previous position was in the American Civil Liberties Union, where she served as communications coordinator.

Notice the dot at the start of Riendeau's Twitter message. On Twitter, posts that start with a username (such as @samusclone) are regarded as messages and are not automatically broadcast to the author's followers. The dot thus prevents Twitter from seeing that the post as a message and so exposes it to as wide an audience as possible. At present, Riendeau has more than 6,000 followers; she therefore intended for thousands of people to see this "adorable" picture.

Maddy Myers is friends with Riendeau, as well as being "best friends forever" with journalist Samantha Allen, who has openly referred to herself as a misandrist and written for The Daily Beast about how feminism should politicize the development of artificial wombs. Myers is, furthermore, a reader of Misandry Mermaid, a tumblr blog that features the motto "forever bathing in your male tears." She makes jokes about killing all men, or at least "only the boring ones," on her Twitter account. Although Myers drew the manticore picture, the idea of "misandry manticores" was apparently Riendeau's own idea.

Of the people who profess similar attitudes, Leigh Alexander stands out. Her Twitter history includes threats to people's careers over their polite disagreements, grandiose statements such as "I AM game journalism," and calls for a "violent cultural backlash" against "ghetto" men, which, given other tweets from her, may well refer strictly to Black people.

Commenting on how one of her cronies should address his critics on Twitter, she told him to "toss them to your army to be torn into bits, that one is also good." Along the same vein, when her self-proclaimed misandrist colleague, Samantha Allen, complained that two White men had been hired by the website Giant Bomb, Alexander expressed her contempt for that website, saying, "Literally everything I write is more interesting than everything most of the GB staff does. bye haters." We can also find her revelling in female-on-male violence, as she once wrote "SHE JUST AIR SLAPPED THE MALE DANCER #misandry #excellent" in one Twitter post.

Likewise, on the "frequently asked questions" page of her blog, she responds to the question "I'm not sure if I agree with you. Can we discuss?" with "No. Be quiet and listen for once." To the question "Don't you think being friendly is better than being sharp?" she sarcastically responds: "Ah, yes. The many revolutions that were won by smiling and not being negative."

As we have seen and we will continue to see, Alexander is one of the most vocal "social justice warriors" in the computer games scene, and her motivation, as she sees it, is to bring about a revolution.

It's rare for journalists in the games media to make such public displays as the Misandry Manticore picture or the tweets bashing "ghetto" people, but the mere fact that these women continue to write at their websites, which claim to be bastions of "equality" and "diversity," drives the point home that the feminist ideology of the "social justice warriors" is profoundly hypocritical and, by now, deeply embedded in the culture of game journalism.

Even in private, in the chain of emails that Milo Yiannopoulos leaked, Danielle Riendeau described the pro-GamerGate people as "a mob of angry insane misogynists." Discussing Eron Gjoni, whose blog post on his cheating ex-girlfriend gave essential information at the start of the scandal, she quipped: "I don't care if this jilted moron walks around with sad puppy dog eyes for the rest of his life." Three weeks later, the same Danielle Riendeau wrote a feminist article about the lack of diversity in customizable comic-book action figures, saying it "reeks of cynicism and sexism."

Looking at these and other comments, it would not be a stretch to say that many journalists at Polygon, as well as at websites such as Kotaku; Rock, Paper, Shotgun; and Gamasutra, share these sentiments.

To start with, the chain of emails published September 18 shows compelling evidence of the collusion among editors of different publications for the sake of their fellow ideologues.

Kyle Orland, senior gaming editor of Ars Technica, proposed several plans for how the mailing list (comprising people from more than 20 different websites, many of whom were supposed to be in competition with one another) could jointly take action about the scandal, which at the time was mainly affecting Zoe Quinn. In a blatant show of collusion, he proposed that "maybe we should just use this as an excuse to give more attention to her work." He also proposed that the mailing list draft a joint letter expressing support for her. The letter, he said, should be passed via word-of-mouth rather than Twitter in order to, in his own words, "keep it under the radar."

Although most of his fellow journalists disagreed in their emails, they did so out of consideration for Zoe Quinn's privacy rather than a potential breach of ethics. One journalist, Andrew Groen, who writes for *Wired Magazine*, suggested that the list's members present her with a "feel better" gift. He even called her a "colleague" in the emails, even though she is a developer and he is a journalist, tasked with impartially reviewing her work.

William O'Neal, the editor-in-chief of TechRadar, jokingly commented in one of the emails: "Who here hasn't slept with a PR person or game developer? #AMIRITE"

Of note is that some of the journalists were steadfast advocates of censorship. Ben Kuchera of Polygon, in particular, was vocal about ensuring the censorship of GamerGate, to the point, as mentioned earlier, that he demanded to Greg Tito, editor-in-chief of The Escapist, to change the terms of service on his forums so as to justify deleting the GamerGate thread there. This is despite the fact that Tito had already limited discussion of GamerGate to that particular thread.

Kuchera is no stranger to censorship: as the GamerGate scandal was unfolding, he created a joint Twitter blacklist

with fellow Polygon editor Chris Grant, which led to him blocking the accounts of more than 1,500 people. The blacklist included Milo Yianopoulos, who went on to expose their part in GamerGate, and the equity feminist Christina Hoff Sommers, who had chosen to speak against the social justice ideology in a remarkably non-confrontational way. Eventually, Grant and Kuchera abandoned the blacklist after apologizing to Sommers.

The mailing list may explain part of why, on August 28 and 29, almost two weeks after the scandal began to emerge, the websites with a presence on the list released articles proclaiming the "death of gamers" and decrying the "harassment" that women like Zoe Quinn face in the games industry. Some of these articles were posted only a few hours apart, indicating that they were the fruit of prior discussion among their creators. The archived list of articles can be found here.

One of these articles, written by Leigh Alexander for Gamasutra, says "'Gamers' don't have to be your audience. 'Gamers' are over." Another article by Devin Wilson, again at Gamasutra, is entitled "A guide to ending 'Gamers'" and goes into great detail about the political means to radically shift the nature of the gaming industry; he calls on his readers to bring about a revolution and proposes, among other things, that they "change the culture of game consumption" as well as "maintain a critical eye towards the e-sports scene and its accompanying machismo."

Casey Johnston of Ars Technica wrote her own article entitled "The death of the 'gamers' and the women who 'killed' them," attempting to portray GamerGate as an outburst of misogyny rather than an examination of corruption in the games industry. Luke Plunkett of Kotaku further stated that "We might be witnessing the death of an identity," claiming to be "horrified by the degree of hostility, bigotry and sheer inhumanity" on the part of the gamers who have spoken out about journalistic corruption, whom he refers to as "reactionary holdouts that feel so threatened by gaming's widening horizons."

In the mainstream press, Leigh Alexander also wrote for *TIME magazine*, discussing the "bizarre conspiracy theories" and accusations against her. The mainstream British newspaper *The Guardian* likewise published a news article decrying the "misogyny" and "harassment of women" in video games. At the time of publication, Jenn Frank, the author of this article, was receiving funding via the Patreon website from Maya Kramer, one of the people involved in the scandal. Frank's Twitter posts further suggest that she and Zoe Quinn, the person discussed in her article, are friends; if this is true, it would violate *The Guardian*'s own code of ethics, which requires all conflicts of interest to be stated.

Confronted with polite but firm accusations of corruption on his colleague's part, Tim Hatfield of *The Guardian* responded with such comments as "You are utterly full of shit," "fuck off back to your fantasy land," and "go fuck yourself."

One particularly outspoken anti-GamerGate journalist is Devin Faraci, who wrote an article for his publication Badass Digest, in which he described the pro-GamerGate people as "They're outsiders, losers, weirdos and freaks." He further added that "most of them aren't just male, they're white males." Faraci has written numerous troll posts on Twitter, including one in which he stated that he has more respect for the genocidal organization ISIS than for gamers.

The #NotYourShield campaign on Twitter sprang directly as a response to these insults; it comprised women, ethnic minorities, and GLBTQ people, all of them gamers, who spoke about how welcoming their fellow White, male, heterosexual gamers have always been. These people further called out the game journalists for hiding their corruption behind the smokescreen of "racism, sexism, homophobia" campaigning. Almost 160,000 posts on Twitter now feature the #NotYourShield hashtag, more than 10,000 of them having been written in the past week.

It's noteworthy that, in spite of the barrage of articles proclaiming "the death of gamers" by websites whose members were implicated in GamerGate, the media overall was divided regarding the scandal. In the games press itself, such websites as GamesNosh, APGNation, TechRaptor, NicheGamer, and GamerHeadlines published several articles that showed support for the anti-corruption campaign, as did several mainstream websites such as Slate and Breitbart, while some news sites, such as Forbes, took a neutral stance.

Christina Hoff Sommers, an academic who has often spoken out about the excesses of modern feminism, has made her own YouTube video expressing skepticism for "the death of gamers" claims; the video has so far gained almost 400,000 views. Likewise, prominent video bloggers such as The Amazing Atheist and Thunderf00t have featured videos discussing GamerGate from a pro-gamer point of view.

As in the early days of GamerGate, the campaign experienced censorship. In a surprising move, Twitter suspended Thunderf00t's account, claiming he had "participated in targeted abuse," presumably against Anita Sarkeesian, despite never having addressed her on Twitter. Even more remarkable is that, soon after Milo Yiannopoulos released the chain of emails, censorship also began to take place on the popular webforum 4chan, where the forum's administrator, Christopher Poole, announced that all discussion of GamerGate would promptly be deleted. 4chan is famous for offering anonymity to its users and tolerating free speech, no matter how crude or offensive, so this turn of events represented a drastic reversal of its policies. Even though 4chan had soared to become the 500th most visited site on the Internet recently, largely because of the GamerGate revelations, this news caused it to lose a significant portion of its readership, who instead migrated to forums such as 8chan.

Beyond resorting to censorship, the anti-GamerGate crowd have even employed a DDOS attack against The Escapist Magazine, which has proven sympathetic to the pro-GamerGate crowd over the last several weeks. The website's general manager, Alexander Macris, even thanked the pro-GamerGate campaigners for their part in creating the website's new ethics policy. As the DDOS attack was aimed at the GamerGate thread on the forums of The Escapist, it's fair to assume that the reasons for the attack had to do with the website's pro-GamerGate stance.

"Social justice warriors" have also tried to strike at the personal lives of GamerGate supporters, doxxing them and contacting their employers; one man has lost his job as a result, while another is currently suspended. Furthermore, a well-known anti-male troll group called SRS seems to be behind the recent doxxing of six prominent GamerGate figures: Adam Baldwin, who coined the name "GamerGate" and is best known for his role as Jayne Cobb in the *Firefly* series; journalist Milo Yiannopoulos, who has even received a syringe containing an unknown substance in the mail; the popular vloggers JonTron, Boogie2988, and Shoe0nHead, who have expressed their sympathy for GamerGate; and Eron Gjoni, the man who wrote the now-infamous blog about Zoe Quinn. Along with these people's private information, the text file delivered by the doxxers states: "Let this be a warning, don't fuck with Zoe or Anita anymore or this list grows."

In the midst of the backlash, a number of enthusiast investigators have been trawling the Internet, looking for instances of collusion among the ideologues in the game industry. From their work, more and more evidence surfaces every week. We find Leigh Alexander inviting game journalists such as Kirk Hamilton from Kotaku and game developers such as Steve Gaynor to follow each other on Twitter. We find that Kirk Hamilton and another journalist, Matthew Burns, have written for the same magazine, Killscreen, and appear to know each other on a personal level. We find that when Matthew Burns published his game, *The Arboretum*, Kirk Hamilton wrote a favorable review for him and even persuaded Cara Ellison, a journalist from the website Rock, Paper, Shotgun, to write her own review of the game. We find that Steve Gaynor seems to likewise be good friends with Leigh Alexander, who later wrote a review praising Steve Gaynor's game, *Gone Home*.

Alexander's website Gamasutra is heavily involved in the Independent Games Festival—indeed, both it and the festival are subsidiaries of UBM Tech. Thus, it is intriguing to find that *Gone Home* won awards at the IGF and at another event hosted by UBM Tech, the Game Developers' Choice Awards, in spite of popular outcry.

The website Metacritic shows that, whereas 48 critic reviews of the game have been positive, 4 have been mixed and none have been negative, as many as half of all user reviews on the game have been negative, while only 41% of the user reviews have been positive. This shows that the critics' opinions bear little resemblance to those of the players. It is relevant, then, to see Steve Gaynor's apparent friendship with Danielle Riendeau and the fact that they once made arrangements to see a political documentary called *The Punk Singer* together (though apparently they never wound up going to see it). The film's focus was the feminist activist Kathleen Hanna, who according to Wikipedia told her producer specifically that the number of men being interviewed in the film should be minimized.

Thus, it seems that Steve Gaynor, like Danielle Riendeau, is a feminist ideologue.

As mentioned earlier, Riendeau writes for Polygon, which made *Gone Home* its Game Of The Year at the end of 2013 despite complaints from its audience that the award was given on ideological grounds.

Beyond mere relationships between developers and reviewers, we find that there are academics who are actively trying to push a feminist agenda into gaming. Much of the investigation since the start of GamerGate has focused on the Digital Games Research Association (DiGRA), a group of academics and professionals in the world of computer games, some of whom have shown a strong desire to inoculate the industry with gender politics. Of special interest are Mia Consalvo, who is the current chair of DiGRA, and Adrienne Shaw, who works as both an academic and a co-chair of the GLBT Studies Special Interest Group at the International Communications Association.

One of Shaw's academic papers, "On Not Becoming Gamers: Moving Beyond the Constructed Audience," states that she uses "feminist and queer political critique of identity categories" to examine the gamer identity, with the ultimate goal of reshaping that identity to be more inclusive of minority groups. The article concludes that, because people who don't identify themselves as "gamers" do so for reasons that cannot be subject to cultural intervention, the best way to benefit minorities is not to expand the "gamer" identity so as to include them, but to instead diminish the value that people place on this identity so that minorities can feel less excluded as a result.

Mia Consalvo, the chair of DiGRA, has more scathing opinions of gamers. In an academic paper of her own, "Confronting Toxic Gamer Culture: A Challenge for Feminist Game Studies Scholars," she writes that "With increasing frequency the ugliness of gamer culture is being put on display for the wider world to see," giving examples of hostility such as the backlash against Anita Sarkeesian. She claims that these examples were not isolated, but show "a pattern of a misogynistic gamer culture and patriarchal privilege attempting to (re)assert its position."

The article ostensibly aims to "push for a more welcoming kind of game culture for everyone" by analyzing the debates surrounding controversies in the gaming world, finding out how to influence these debates, and seeing to what extent the "beliefs and practices" of developers and marketers influence the attitudes of gamers. In her own words, "if companies do not actively and quickly respond to shut down sexist, sometimes pornographic uses of their game materials, can we expect players to respond to other players' calls for better behavior?" All of this alludes to a desire to carry out social engineering and bring a feminist agenda into gaming.

Both Consalvo and Shaw took part in a roundtable discussion at DiGRA, called "The Playful is Political," that included feminist academics as well as feminists employed in the games industry. Two of the participants, Andrew Wilson and Zoya Street, have worked with the Silverstring Media consultancy, which employs Anita Sarkeesian in an advisory role. A transcript of the discussion at DiGRA shows that the participants were eager to influence the world of computer games, with one student, Meghan Blythe Adams, saying that "Academics ought to be making demands" of the industry. Both she and Shaw expressed a wish to tear down the industry's "capitalist norms." Casey O'Donnell, an assistant professor at Michigan State University, praised Gamasutra for the diligence with which it shuts down "hostile" comments. Moreover, in O'Donnell's own words, "Gamasutra will shut down negative conversation at least in part because they've had their awareness raised by academics."

During the discussion, Andrew Wilson expressed his dismay that Samantha Allen, the self-proclaimed misandrist mentioned earlier in this article, left games journalism to write for the Daily Dot after engaging in a verbal conflict on Twitter over Giant Bomb's decision to hire "a white guy." To quote Wilson's comment from the transcript itself, "Academia needs to push for more radical positions within the industry" to make it more amenable to people like Allen.

What the journalists and developers only hint at, the academics state clearly. In their writings and their conversations with one another, they do not shy away from declaring that they wish to have influence over the industry and, indeed, over the attitudes of the gamers themselves.

It would not be a stretch to assume that the game journalists have the same goals; when they write a review about sexism and misogyny rather than graphics and gameplay, they are not doing so because of popular demand for this sort of review, but because what they write can shape public opinion. In doing so, they unveil their contempt for their audience, to whom they see themselves as having no obligations of any kind. It is arguably with the very same contempt that they engage in censorship and cronyism: praising a shoddy game made by a friend or a lover and shutting down all discussion about the affair is perfectly fine when the readers don't matter at all.

Nevertheless, there is some indication that readers are taking a stance in regards to how they are being treated. Since the "death of gamers" articles came to light, the website Gamasutra, which has been particularly strident in its anti-gamer rhetoric, has taken a serious hit to its readership. Polygon and Kotaku have also lost a few of their advertisers and affiliates as gamers emailed them about the above-mentioned articles. As one commenter pointed out, there is no faster way to alienate your audience than by describing them a dead demographic, and so it may well be that the feminists, in their attempts to reconstruct the gaming world in their own image, will find themselves marginalized against a growing number of people who rightly see them as wishing to cause harm to their industry.

The outcome of the conflict is yet to be settled, however, and it may be that the actions of both sides will tip the balance one way or another in the coming weeks, as further evidence comes forward and new voices join the fray.

One thing is certain at this time: this clash will be a turning point the industry and will have widespread implications for the "social justice" movements as a whole.

The self-made man: Norah Vincent checking her privilege

AVfM Video Source · 30 September 2014 · Archived copy · Original

Norah Vincent is a lesbian who has lived as a man for 18 months and then wrote the book *Self-Made Man: One Woman's Journey Into Manhood and Back Again*. The conclusions she reached turned out to be far more different than what she had expected to find in male spaces or about men's behaviour with one another. Here's the ABC *20/20* segment about her experiences as a man. This is a truly revealing video in more ways than many could have imagined. —*LV*

In His Own Words: How I wound up in the domestic violence industry grinder

Dr. Tara J. Palmatier · 1 October 2014 · Archived copy · Original

"CJ" shares his trip through hell with his ex-girlfriend, a divorced, bisexual, social worker, swinging mother of two. In addition to being emotionally and physically abused by this woman, he was also the victim of false allegations she made to the police.

First of all, I made the mistake of getting involved with a domestic violence industry insider. When we met, I respected "Candi" for her career choice as it seemed noble. In reality, being a domestic violence industry worker made her an especially dangerous and potent false accuser.

It was a long-distance relationship for over three years, on and off again. The last two weeks of it were the worst of my life.

Candi moved to DC from New Jersey in mid-March 2012 to start a job as a social worker. When she applied earlier in the year, I didn't think she would get the job because NJ social services had suspended her. I didn't know why at the time. Of course, it was someone else's fault, and some woman in the office was "out to get her" because she was "jealous."

I found out later that actually she had been fired for making a false allegation of sexual harassment, among other things.

By the time Candi relocated, I didn't love her anymore. I didn't even like her. She was an albatross around my neck that I could not get rid of. The previous three years of her physical attacks, vandalism, theft, bitching, nagging, lying, golden uterus fake-outs, and all-around crazy had taken their toll.

I would actually wince when her name popped up on my caller ID. My heart filled with dread when DC made her an offer and she told me she was moving down. She asked if she could move in with me and I said no, so she claimed she was moving in with a cousin instead.

Her first Sunday in town, she began to text and call, begging me to allow her to stay at my place for a few days because her cousin allegedly backed out of their living arrangement as she was driving down with all of her belongings in her minivan. I knew better and refused, but eventually I let her nag me into it.

After I agreed, I put down the phone, looked at my friend, and said, "I'm gonna regret this." I had no idea how true that statement would prove to be.

Basically, I gave in for the same reason I gave in over and over during the relationship, to get her to STFU, so I could tend to more important things, like my job. Doing so only provided a momentary respite.

She would get her way on something, then move on to the next thing on her "bitchinlist," as I called it. She also had a penchant for harassing my prior exes whenever I refused to get back together with her. That was always fun, being harassed by her on the one end and hearing from an ex-girlfriend who you don't want to hear from on the other that "You need to control your crazy bitch!!!"

Besides, I knew that if I said no, she would show up at my apartment anyway and cause a scene like she had done several times before. I knew the police wouldn't provide me any assistance because they never helped the two times my building concierge called the cops on her or the time she keyed my car.

The second day that she was in my apartment her mail began to arrive at my place. I knew then that the moving in with her cousin was a complete lie. I didn't worry about it because I was closing on a house in Maryland and if she was still in my place at closing I was going to just leave her there.

Those "few days" turned into two and a half weeks of hell. Every day I would come home from work to her

incessant bitching, demands, and all-around stank attitude. Every day I would come home to more and more of her belongings littered around my apartment in garbage bags and suitcases. My place had become the pigsty her place always was.

In order to sit on my sofa, I had to move her stuff. Walking through the apartment was treacherous, constantly stepping over bags, trying not to trip into her Chihuahua's shit that she refused to pick up.

Let me clarify. It wasn't that every night she would start bitching as soon as I walked in the door. Some nights it was calm for a few hours, I'd get to heat up my dinner and eat in peace, maybe get to watch a little TV, then her "bitch switch" would go off, usually right before I would go to bed.

She would wake me up in the middle of the night, every night, but there was no rhyme or reason to it. Some nights she would wake me up starting shit—"Why won't you let me into your Facebook, email, or phone?!?!" Other nights she'd wake me up wanting to screw.

Since I'm clarifying things, I would like to go a bit off-topic and explain something I have had to address over and over with lawyers, probation officers, and domestic violence instructors. People often go straight to the sex as if it makes a difference.

They say, "*Well, you kept having sex with her…"* as if it somehow excuses or justifies her crazy, or that she couldn't have been that horrible of a person, somehow discrediting what you went through. Or they say things like, "*She must've been putting it on you!!! Heh, heh, heh,"* as if you were some virgin putting up with crazy to get laid.

That's backwards.

It is not "I'm going to put up with her crazy so I can get laid" or "I'm getting laid so I'll put up with her crazy." It is rather "She's crazy and I can't get rid of her, *so I might as well* get laid." Also, with Candi, anytime I refused sex it prompted "What other bitch you fucking?!?!" and back down that rabbit hole we'd go.

Anyway, back to the torment. Any mention or inquiry about her finding her own place brought on her tantrums, so I stopped asking because I was moving anyway.

The third Monday she was staying at my place, I came home from work and she was being all lovey-dovey and affectionate. This made me suspicious.

We had never stopped having sex, but affection was long a thing of the past. She then began to press me about my plans for living arrangements, whether she was going to live with me—make it "official," I guess.

Not getting the responses she wanted from me, she turned sour, back to the Candi I had grown accustomed to. I later discovered that earlier in the day she had gotten my real estate agent's info, called and played the "sistuh gurl" angle, and gleaned info about the closing.

I went to sleep and she woke me up several times bitching. The next morning I got up and got dressed as she stomped around my apartment shooting me evil looks. I left without us speaking a word to each other. When I got to work, she began one of her patented text campaigns.

I had gone through this several times before when I would break up with her or when she would break up with me, then decide she wanted to get back together. This happened so frequently over the previous two years that it became routine.

She wanted me to set up a meeting for that night with a couple in Baltimore that she had been corresponding with on a website. (Candi is a "swinger." When we first met, she claimed her ex-husband forced her into, which I later learned was yet another lie—it was all Candi.)

I refused to meet with the couple. I had gone through this routine several times before and recognized it as her favorite double-bind. If I agreed, she would bitch about it. If I refused, she would bitch about it.

It went further than that. If I had agreed and made plans, she would throw a tantrum shortly before and we would

not go, or she would cancel. If I refused, at least it wouldn't turn into the circus she turned things into and I wouldn't put other people through her crazy.

She continued to text me throughout the day. By the end of the day I didn't want to go home to my own apartment that I paid for. I worked late, went to the gym, then agreed to meet a colleague and his boss for a drink. She continued to text, demanding to know my location, accusing me of being with "some other bitch." I replied that I was fed up and that she had to get her stuff and get the hell out of my place that night.

My colleague dropped me off at home. I went in and she wasn't there. I emptied my pockets on the coffee table, moved over a pile of her clothes on the sofa, and sat down. She barged in and snatched my phone off of the table.

It was locked, and in her frustration at not getting in she threw it across the room. I said, "That's it. You have got to get the fuck out right now." I got up, grabbed a pile of her clothes, walked to the front door, and tossed her stuff into the hallway. Standing behind me, she said, "You throw one more thing and I'm calling the cops." I picked up one of her thongs off of the floor and tossed it out. She shoved past me and left. I sat back down on the sofa.

Over the next several minutes she made a few return trips, getting her things and talking shit. After the third or fourth time while she was gone, I got up and closed the door. Then there's a knock at the door. Assuming it was her for more of her stuff, I grabbed a bag and opened the door.

It was a cop.

He walked in and asked me to have a seat as he tracked Chihuahua shit on my rug. Then asked me what was going on. I told him the gist and that she had to leave.

At first he appealed to chivalry.

I told him that I wasn't going for it as I had heard that before from the last cop that came when my concierge called them because she was banging on my door in the middle of the night a few months prior. Then he stated that I could not put her out because, "DC is very pro-tenant." I told him that she was not a tenant, she was a guest, and that guests only possess a license, which is revocable at anytime for any or no reason.

For about 10 minutes he stood there arguing landlord/tenant law with me as cop after cop filed into my apartment. I wondered why so many cops had to watch her get her stuff, and why they all looked so scared and shit. Then some dip-chewing, hillbilly, redneck cop comes in and handcuffs me and tells me he's arresting me for assault. Up until then, no one mentioned or asked me whether any violence had occurred.

Thus began my long journey through the quagmire of the insanely biased domestic violence industry. The next year of my life was filled with biased judges who find guilt to justify having a dedicated domestic violence bench, rookie prosecutors unqualified for cases that require a burden of proof more substantial than "she said so," a negligent lawyer who took the money and ran, self-serving probation officers incentivized to keep a "full caseload," and the domestic violence industry's version of the Ludovico technique—domestic violence classes with instructors that would call Jesus Christ an "abuser" for ~~allowing~~ forcing Mary Magdalene to wash his feet.

And the cherry on top—Candi continued to stalk and harass me for months, and I got no help because, well, I have a penis and she was the "victim."

And people wonder why more men don't call the police when their wife or girlfriend assaults them. Thank you, CJ, for taking the time to revisit this travesty.

In His Own Words is a joint effort between Shrink4Men and AVoiceforMen to help raise awareness about the invisible victims of domestic violence: men. If you would like to submit your story, please follow the guidelines at the end of this article.

Emma Watson's #HeForShe: Salvage or savage? Both!

August Løvenskiolds · 1 October 2014 · Archived copy · Original

At the beginning of modern feminism in 1848 at the Seneca Falls Conference, Frederick Douglass called for men to shut the fuck up and leave the business of women's rights to women:

> Men have very little business here as speakers, anyhow; and if they come here at all they should take back benches and wrap themselves in silence. For this is an International Council, not of men, but of women, and woman should have all the say in it. This is her day in court. I do not mean to exalt the intellect of woman above man's; but I have heard many men speak on this subject, some of them the most eloquent to be found anywhere in the country; and I believe no man, however gifted with thought and speech, can voice the wrongs and present the demands of women with the skill and effect, with the power and authority of woman herself. [See more at: http://www.blackpast.org/1888-frederick-douglass-woman-suffrage#sthash.hIg9XYy7.dpuf]

Of all the internal contradictions of feminism, my favorite is the idea that feminist women want equality with the same evil men who supposedly oppress them. The twin poles of this dilemma—wanting equality yet hating the men who you want equality with—form the basis of a pair of strategies that men in general and members of the MHRM in particular can use to further undermine feminism, both in the popular view and in internal feminist mutual relational aggression.

Did I just write "undermine feminism"? I meant, "hold feminists accountable for the discrepancies in their teachings, policies, and actions." Sorry.

An opportunity to do this occurs in the context of the new and wildly popular #HeForShe campaign kicked off by the craftily faltering speech delivered by the cuddly and harmless actress Emma "Hermione" Watson at the United Nations.

Watson's speech was unusual in that, in addition to the usual feminist bullshit boilerplate, Watson threw some tasty (if poisoned) bones to men:

- *For the record, feminism by definition is the belief that men and women should have equal rights and opportunities.* Immediately feminist alarms go off because this opens the door for men to claim grievances equally to what women do. Most feminists would delete "men and women" from this formulation and rewrite it to say something like: "feminism by definition is the belief that women should have equal rights and opportunities to men."

- *And if you still hate the word [feminism], it is not the word that is important. It's the idea and the ambition behind it….* More feminist alarms—self-identifying as feminists is HUGE among feminists and they actively seek to suppress other groups like MHRAs and #WomanAgainstFeminism who also support legal equality even as those groups dare to hold feminists accountable for discrepancies in their teachings, policies, and actions. Men who support equal rights but are uncomfortable with the feminist label would find it difficult not to be cheered a bit by this line.

- *I started questioning gender-based assumptions a long time ago….When at 18, my male friends were unable to express their feelings.* More feminist alarms: Watson's acknowledging of social situations where men are disadvantaged is distasteful to narcissistic feminism, which is supposed to be all about women, not men. One feminist wrote: "Telling men that they should care about gender inequality because of how much it hurts *them*, centralizes *men* and *their* well-being in a movement built by women for *our survival* in a world that degrades and dehumanizes *us* daily."

- *How can we effect change in the world when only half of it is invited or feel welcome to participate in the*

conversation? ***Men, I would like to take this opportunity to extend your formal invitation.*** *Gender equality is your issue, too.* Feminist heads start exploding—she's letting men into our echo chamber!

At this point in the speech, feminists begin screaming in horror as the sweetly seductive pandering to men begins in rapid-fire fashion:

- *I've seen my father's role as a parent being valued less by society, despite my need of his presence as a child, as much as my mother's. I've seen young men suffering from mental illness, unable to ask for help for fear it would make them less of a man. In fact, in the UK, suicide is the biggest killer of men between 20 to 49, eclipsing road accidents, cancer and coronary heart disease. I've seen men made fragile and insecure by a distorted sense of what constitutes male success. Men don't have the benefits of equality, either.*

The speech goes on and on in this vein and closes with a double-riff on a phrase used by patriarch men named Hillel and Ronald Reagan: *"If not me, who? If not now, when?"*

It is not until you go to the HeForShe website to sign their pledge that you learn at the last second that men's equality rights are not included in their campaign at all:

> ***The HeForShe Commitment***
>
> *Gender equality is not only a women's issue, it is a human rights issue that requires my participation. I commit to take action against all forms of violence and discrimination* ***faced by women and girls.***

Yes, all of Emma Watson's kowtowing speech was a feminist lie, a trolling appeal to men not to stand up for everyone, but for women and girls ONLY. It assumed gullible men (and that is hatred of men) and made a pure appeal to chivalry.

Fuck you, Emma Watson, you liar. Shills like you are worse than cancer.

This is a bait-and-switch scam. It is yet another betrayal of men and our concerns and as such demands a strong and relentless counterattack.

My recommendation is a two-pronged pincer attack I call "Salvage & Savage":

On one prong, "Salvage," we ignore the bogus pledge, take Emma Watson at her word, and use the invitation she extended to men to seek entry into feminist strongholds. Once there, we can ask questions like "Do feminists think men are important and our issues matter?" This will generate immediate hateful backlash from feminists, and we can then point out the cognitive dissonance of inviting men to the dialogue and then telling them to shut up. This won't convince hard-core man-haters, of course, but the younger, more naive, and idealistic feminists will witness this hatred and slowly start melting away, perhaps defecting to men's rights or #WomenAgainstFeminism in the fullness of time.

On the other prong, "Savage," we call out Watson on her bullshit and hold her personally responsible for this betrayal.

As Fidelbogen has pointed out, the real goal of feminism is to provide comfort and convenience to women:

> #Feminism's mission will b accomplished when it finally achieves perfect comfort & convenience 4 all women @ all times.#womenagainstfeminism
>
> — Fidelbogen (@fidelbogen) September 27, 2014

With a clear vision and careful management, "Salvage & Savage" could turn the #HeForShe campaign into the most uncomfortable, embarrassing, and inconvenient debacle feminists have ever encountered since they started silencing men at Seneca Falls in 1848.

I remember Mama: One man (and boy's) odyssey through abuse

Dr. Edward Rhymes · 1 October 2014 · Archived copy · Original

Born in the 1960s to a 14-year-old mother, I am one of those individuals who came into the world at a time when the word "Negro" was still being placed on birth certificates. Without the requisite skills or resources to care for her child, a tiny bundle with asthma, I was placed in a foster home and there I stayed for the first six years of my life. It was a wonderful family and I was reared in an atmosphere of kindness, responsibility, and love. Although my foster parents very much wanted to adopt me, they acquiesced to my mother's desire to regain custody.

I left a secure home where I was the youngest of eight to live as an only child with a mother who was still a stranger to me, despite her frequent visits while I lived with my foster family. It seemed to have not crossed her mind that I would require some time and help in acclimating to this reality-jarring change.

The newness and the ecstasy of having the child she had waited so long for lasted for a little while—*just* a little while. What followed was a childhood scarred by psychological, emotional, and physical abuse. When I was as young as seven, my mother had introduced me to phrases such as "I hate you," "I can't stand you," and "You make me sick." Beginning at a tender age, my body was frequently visited with blows from her fists, the backs of her hands, and even her feet. My mother, who was not a small woman, would sometimes knock me to the ground, press her knee into my chest, and pummel me with punch after punch. There were times when family members would have to pull her off me.

While I was being physically assaulted, and even when I wasn't, verbal abuse (which included blaming me for her drinking problem) was an ever-present feature in my mother's communications with me. At eight years old, I had an epiphany (a memory still deeply etched in my mind): Her view of me *would not* be my view of myself. It was liberating in that even though the abuse didn't stop, my spirit survived.

Let me be clear, though: I wasn't without human refuge. My favorite uncle and maternal grandmother did what they could to help me, and I honor their devotion to me.

The oft-times excruciating journey of my childhood still, to this day, evokes a deep emotional response among those in my family who lament that they could have and should have done more to protect me. Yet I and many other men who have traveled this same agonizing road are told that our narrative is trivial because we are men and because we were abused by our mothers. This attitude is bewildering and perplexing in light of the very consistent data that tells us that in America stories of abuse at the hands of a mother are more common than those involving paternal abuse.

The pain, by the numbers

Department of Health and Human Services statistics show that from 2001 to 2006, of the children who were abused by one parent, approximately 71% were abused by their mothers, while 29.4% were abused by their fathers. The report goes on to state that of children who died at the hands of one parent during that same five-year period, approximately 71% *were killed by their mothers,* while 29.2% were killed by their fathers.

Moving to the 2009 DHHS report, the percentages for child fatalities committed by parents break down like so: 22.5% by both parents, 14.8% committed by fathers alone, and 27.3% perpetrated by mothers alone.

In still another DHHS report from 2012, we find that 27.1% of child deaths resulting from abuse or neglect were committed by mothers, compared with 17.1% committed by fathers. Mothers and fathers acting together accounted for 21.2% of child deaths.

We also see that of the 2.9 million child abuse cases in 2012, 45.3% of the perpetrators were male, but 53.5% were female. This same report points out that although abuse inflicted upon boys and girls was fairly even, boys constituted approximately *60%* of those who are killed as a result of abuse or neglect. All of this tells us that for

quite some time the numbers point to maternal child abuse being predominant, and yet the image we have chosen to highlight the issue is a battered child cowering in a corner with a brooding and belligerent father hovering over her.

Let's also consider this: In the wake of the Adrian Peterson child abuse allegations, it was *his mother* who stepped forward and said Peterson was doing what *she* raised him to do. My point here isn't whether one agrees or disagrees with his parenting methods but that the response would have been quite different had Peterson's father been the one who had come forward and said, "That's how I reared my son." Can we honestly say that wouldn't have been offered up as proof positive of how abusive *men* are?

There is a great deal of understanding we extend to women and girls who have been abused who then, in turn, engage in inappropriate and abusive behavior. It's an understanding, however, that abused men and boys, who do likewise, don't equally enjoy.

So what do we tell the millions of boys and girls abused by their mothers or women? Do we say, "Your pain is *persona non grata* because somehow it's not as bad when Mommy abuses you?" This is domestic violence at its most tragic, and yet we continue to either excuse or ignore 53.5% of the perpetrators; 53.5% of the problem. This traps men and boys in a purgatory of pain aided and abetted by the destructive gender stereotype employed by men and women alike: "He's a guy, he can take it."

It's time to stop treating the abuse of boys and men as some sort of competing narrative when it comes to domestic and intimate partner violence. Simply put, abuse hurts, no matter who is being abused. The outward scars and the inner wounds don't discriminate according to gender. To be continually told that my (our) hurt is negligible because more women are hurting than men is not only callous, it's unacceptable. It's like telling someone who's lost a child that they have no right to grieve because a person who lives down the street lost three. While it may be true, it does nothing to diminish that person's pain.

Domestic violence and abuse against boys and men is not a kind of imaginary or ginned-up specter like voting fraud, where one has a better chance of being struck by lightning than it occurring. No, something that occurs every 38 seconds and includes approximately 840,000 men and affects 1.5 million children cannot be considered as some random occurrence. To those who would try to squash my all-too-familiar narrative: *Your pain doesn't cancel out mine and your legitimate grievances don't render mine illegitimate. You don't get to tell me where my hurting begins and ends, nor do you get to construct the boundaries for its rightful expression*.

Is sympathy and empathy for the suffering of abuse victims to be decided by a flip of a coin? Did women and girls win some sort of psychological and emotional version of *The Hunger Games* that allows only one tribe to lay claim to the "prize" of compassion? If that is indeed the case, then we are not serious about dealing with domestic violence. And if we are not serious, we have revealed that it is not reformation in our relationships that we seek but rather retribution.

Meet Erin Pizzey

Erin Pizzey is not a household name, but in domestic violence activism circles, she is somewhat of a legend and pioneer. She established the world's first refuge for battered women in 1971, Chiswick Women's Aid, the organization known today as *Refuge*. She also wrote the groundbreaking book, *Scream Quietly or the Neighbours Will Hear*. Published in 1974, it is considered to be the first book written on domestic violence against women.

Today, Pizzey is demonized by most in the feminist movement and banned from the very organization that she founded. And what was her unforgivable transgression? Her research led her to the conclusion that most domestic violence is reciprocal and that women are equally as capable of violence as men.

In her essay "Who's Failing the Family," she states, "I was very aware that while many of the women were indeed 'innocent victims of their partner's violence,' many were not. Of the first hundred women that came into my refuge, sixty-two were as violent as the men they left. They were not 'victims of their partner's violence.' They were 'victims of their own violence.' Most of these women had experienced sexual abuse and violence in their own

childhoods. Not only were they violent in the refuge but they were also violent and abusive to their children."

As a result of her findings, Pizzey shifted her focus from a strictly "female as victim" treatment model to that of a holistic, therapeutic family approach.

In countless interviews Pizzey has spoken of being subjected to a campaign of harassment. She has described posses of screaming female hecklers waiting for her anywhere she was meant to appear. Further, she said, "Abusive telephone calls to my home, death threats and bomb scares, became a way of living for me and for my family. Finally, the bomb squad asked me to have all my mail delivered to their headquarters."

Her bona fides on the issue of domestic violence are well established, yet Pizzey's ordeal shows that we are repeatedly being asked to enter a conversation on domestic violence in which the conclusions are already drawn, certain assumptions fixed, and the parameters of the dialogue already set.

Definitely not one size fits all

We have lost so much by making domestic and intimate partner violence only about the extremes and about size and strength differentials. Then again, we are a society of sensationalists whose attention can only be drawn to extreme cases. We gravitate toward the incidents that explode on social media or those that run in seemingly endless loops courtesy of the mainstream media. But in doing so we fail to realize, again and again, that it is what happens during the course of our everyday lives that leads to the severe.

Women fought for years to get the American public to understand that rape isn't fundamentally about sex but about control and dominance. Yet by primarily focusing on domestic violence as merely a matter of physical size and strength, we make it only about men. The shattering of trust and the inflicting of pain is not a province where only the male of the species dwells. A strategy that says we only need to have a sit-down with men when it comes to the issue of domestic violence is a tragically flawed strategy.

The "success" of this abuse lies primarily in what women and men, both, expect from men: men don't talk; men won't tell. All abuse is usually shrouded in some sort of secrecy, but this concealment is exacerbated for men because of the notions of manhood that have been drilled into our consciousness by our fathers and, yes, our mothers alike.

The constant denial of the data and the excusing of abusive behavior dehumanizes and makes caricatures of women. How so, you ask? To be fully human means that one is equally capable of being *hurt* and being *hurtful*. There are too many men and boys—this one included—who can say, "I've been abused and it was my mother who did it," and that pain cannot be denied, silenced, or ignored. The battered, bruised, and deprived bodies of the innocents, the tiny corpses, tell the story that we, apparently, dare not tell.

Talking to the boy

In my lifetime I've occupied spaces that are considered testosterone-only domains: I played college football, enlisted in the Marines, was a high school football coach, worked with former and current NFL players, and had been, at one time, a rock-solid 6'1", 250 lbs. Yes, I lifted heavy weights, but I couldn't, in and of myself, lift the heaviness of the abuse I had suffered. This isn't difficult to understand because after that lightning-strike of revelation in my eight year-old mind, there were many times when I refused, in defiance, to cry; I refused to acknowledge that my mother could hurt me.

So, I let the pain sit, like the proverbial unacknowledged elephant in the room. Yet, as time went on, I began to realize a freeing truth: That which helps us survive at one point in our lives can be the very thing that *prevents* the catharsis we need at another stage. In other words, we have to remove the tourniquet in order for the surgeon to do the work.

One day came, however, when I started walking down the road of healing and deliverance. I am now many miles

and many years from where and when it all began. I'm free of the bitterness, but I still carry the wounds. I once thought that the man I am must reach back to the boy I was, but I have found that to be untrue. It is the boy, that eight-year-old boy, who calls to the man. He tells the man, "It wasn't our fault. It's okay to cry." The man has wondered many times, "Why all the suffering?" but the boy tells him to use it to help others. The boy urges me: "Come out the shadows and tell our story." I've come to cherish my conversations with him. Without the radiant sun of hope rising on the horizon of his young spirit, I wouldn't be the man that I am today. He, my faith, and the love of a wonderful wife have helped to heal the once-unspoken pain, the undeclared hurt.

This issue includes my individual story and suffering, and yet the issue is also larger than just that. It doesn't matter who will or who won't acknowledge my pain and my experience, you see, because I hear the boy.

How to disprove Sage Gerard and destroy KSUM

Sage Gerard (Victor Zen) · 1 October 2014 · Archived copy · Original

KSU Men (KSUM) has stirred up controversy, particularly through AVfM's sponsorship (which is only one of many) and Paul Elam's quotes on rape prevention being taken out of context yet again. You can pick up on the pertinent vibe in the comment section of this *Sentinel* article.

Needless to say, I have skimmed a smorgasbord of petulant emails on how KSUM is misguided from students and faculty who have yet to attend a meeting. Those emails I choose to reply to are filled with stock prevarications.

I expected this lunacy, and of course I am prepared to make a statement.

KSU students, you can destroy KSUM today, and I am going to tell you how to do it.

All you need to do is catch up on missed work for men and boys and demonstrate enough humility to critique your own preconceptions on gender using logic and courage as your guides. So long as those things are accomplished by passionate students on campus, KSUM has no reason to exist.

That said, there is a lot of missed work that has not been addressed, let alone questioned by feminist students. KSU RAD Systems is based on harmful preconceptions and is a risk for male students. The IPV center has gynocentric branding that makes it harder for male victims of IPV to know there is help available to them. The literature in the Interdisciplinary Studies department is predominately feminist, leaving no room for compassionate exploration of the male perspective outside of the myth of hegemonic masculinity.

And that's for starters.

You may have heard of our conference, *Male Students in Peril*, which is 100% free to attend. Like other organizers, we want people to **RSVP**. We have fascinating things to talk about; a low turnout is a non-issue. However, you have always had a chance to demonstrate any error in my ways, and I have been telling you how in two simple words over and over again:

Show up.

For a while, KSU Men was a one-man show. I walked and drove hundreds of miles, worked with administrators, set up tables, investigated programs, and researched legal division documentation, among other thankless activities done at the expense of myself and donors. I have invested serious personal finances in KSUM and have been cognizant of the lifestyles of others in my work. At no point did I encourage a policy or procedure that is in any way harmful to any person, but rather evens out the representation gap between men and women on campus.

Imagine your work speaking to a willingly deaf crowd.

Every last judgmental spectator has never bothered to talk to me face to face or take the time to come to a meeting. Even though feminists have been invited to attend meetings and present their cases, they remained content to spread rumors with nothing to support them but conjecture.

And people continue to insinuate that *I'm* a threat to critical thought.

I am not offended by this state of affairs, but rather amused and expectant. Every turd thrown by chimps caged by ideology is more evidence that we live in a culture of fear, conjecture, and shit.

KSU students, let action back words, not speculation. If you care about gender equity on campus, then be ready to sweat and cry under the heat of hard work and the childish judgments of the idle. Spouting accusations and opinions is your right, but so long as you have no experience or facts to give your words teeth, don't be surprised if KSUM never goes away.

If you want to end KSUM right now, then do KSUM's job better. There are other groups and departments that are more established than KSUM, such as the Women's Resource and Interpersonal Violence Prevention Center and

the Interdisciplinary Studies department. The problem is that they show no interest in making a difference, and some faculty therein have actually acted as obstacles to building an equitable campus.

You can start a conference on men's issues. You can come to *Male Students in Peril* and calmly question the speakers as much as you wish for the sake of discussion. You can invite your friends and make this an enlightening, diverse experience.

So far, you didn't do any of those things. But what if you did?

By being the kind of campus KSUM has always called for, you render KSUM obsolete and I want that to happen.

I cannot speak for others, but I know that every Men's Rights Activist wants to hear that they are no longer needed because the evidence shows men have representation and compassion from society.

What relief that news would bring! It's a shame that the evidence points to the opposite.

I'd much rather live in a world where KSUM was not needed, but it is needed, and it is up to each and every one of you to take the first step out of your fears, ruminations, and feminist-approved propaganda to explore a renewed compassion of gender for yourself. KSUM is here to facilitate that in an effort to render *itself* obsolete!

I threw my career and my reputation in public crosshairs knowing that reasonable people would not fire. But so long as you fear KSUM, spread rumors about it, and make accusations against its members, KSUM gains power. Every vitriolic comment is another expression of a culture of conjecture in which people believe what their fears tell them to believe, and not their reason.

Will you be different? Will you set the example of a university student by exercising your curiosity and passion, or will you be the next insecure pundit, shrieking politically fashionable opinions for approval from your fellow church-goers? Are you a better university than others, and are you prepared to prove it with hard work?

Look, you don't need to agree with everything I say, and you don't need to make any substantial lifestyle changes to demonstrate your concern for equity. But you don't get to be right without doing the work.

If you want to be taken seriously in our mutual quest to render KSUM obsolete, then **show up to meetings in Clendenin room 3050 every Monday and Thursday at 4:30 PM EST, and RSVP for our upcoming conference**. You are within *walking distance* of everything KSUM has to offer, so there is no excuse to be the passive-aggressive coward who offers nothing but a reason for KSUM to keep doing what it's doing.

KSU students decide what happens to student organizations, so will KSUM be obsolete or a permanent part of campus life?

It all boils down to compassion versus cowardice. For what I hope are obvious reasons, I respect the compassionate but do not respect the cowardly.

Now pick a team.

#HeForShe ain’t for me

AVfM Video Source · 1 October 2014 · Archived copy · Original

Are we done beating this horse? No, not til it’s dead. That Guy T has more to say.

You may want to subscribe.

20 attorneys send stunning letter to US Senators regarding due process in handling of campus sexual assault allegations

AVFM · 2 October 2014 · Archived copy · Original

Dear Senators:

We are a group of attorneys with specific experience in cases that involve students who have been accused of a campus sexual assault.

There is little doubt that sexual assault on the nation's college campuses is a significant problem and, in general, is poorly handled by the colleges. As lawyers with direct experience regarding this issue, we want to take this opportunity to commend you for your leadership in the search for a solution.

We are concerned that the complexity of the problem and the momentum to find a solution to the manner in which colleges handle these matters will overwhelm any effort to ensure fair treatment to and protect the rights of the accused – particularly with respect to due process, impartiality, and the collection of evidence.

Senator McCaskill's hearings and report, "Sexual Violence on Campus," followed by the proposed "Campus Accountability and Safety Act," while appropriately focused on institutional reporting of sexual assaults, fail to adequately address the rights of the accused with respect to the adjudication of sexual assault allegations. We observed that the subhead to Senator McCaskill's report reads, "How too many institutions of higher education are failing to protect students." We agree that the college adjudication process is indeed failing to "protect students." However, the report and proposed legislation are not focused on protecting ***all*** students, but only those students who allege that they are "victims" of sexual assault. The proposed legislation refers to "victim" or "victims" 34 times, and to the "accused" just once. Tellingly, the proposed legislation never once uses the term "alleged" victim, or victim of "alleged" sexual assault, or "accuser." By presuming that all accusers are in fact "victims" prior to any investigation or adjudication, the proposed legislation does a grave disservice to those accused of serious sexual offenses by ignoring a concept at the core of due process, innocent until proven guilty.

This is a significant omission. Those who have been accused of sexual assault face potentially life-altering consequences from an adverse decision by their schools.[1] As lawyers, our goal is to impress upon you the necessity to ensure not only that accusers' complaints are appropriately investigated and, where warranted, adjudicated, but also that the accused are treated fairly and equitably, consistent with the U.S. Constitution and principles of equality under the law embodied in Title IX. No person should have to give up his or her right to a fair and equitable process involving accusations of serious sexual misconduct just because he or she happens to be a college student.

[1] We recommend that you review recent reporting on the issue by NPR ("Some Accused of Sexual Assault Say the System Works Against Them," September 3, 2014, http://www.npr.org/2014/09/03/345312997/some-accused-of-campus-assault-say-the-system-works-against-them), and The Chronicle of Higher Education ("Presumed Guilty," September 1, 2014, http://chronicle.com/article/Presumed-Guilty/148529/), both of which describe the devastating, deep and long-lasting impact on those wrongly accused of sexual assault who are denied fair and equitable treatment by their colleges in investigating and adjudicating alleged sexual misconduct.

TOWARD BALANCED LEGISLATION

We have several observations and recommendations to make regarding the proposed legislation to ensure a more balanced process for all involved.

When to Involve Law Enforcement

We commend the proposed legislation's inclusion of a provision requiring colleges to formalize their relationship

with local law enforcement, but the legislation needs to go further. There is broad consensus that colleges are ill equipped to investigate and adjudicate sexual assault accusations. Accordingly, we believe that matters involving alleged sexual assault are best handled by law enforcement and, as such, colleges ideally should be required by your legislation to refer such matters to local law enforcement.

At a minimum, schools should be required to defer any investigation or adjudication of allegations of sexual assault until law enforcement has completed its investigation. This deferral would permit law enforcement to complete an investigation without the risk of undue interference and protects students' Fifth Amendment right to remain silent (as schools may require a student to provide a statement during an internal investigation or at an adjudicatory hearing).

We realize that Congress is unlikely to require that local law enforcement officials bear sole responsibility for investigating or adjudicating all campus sexual assault cases, whether the alleged incident occurred on or off campus. Consequently, we believe strongly that basic principles of fairness and due process with respect to the rights of the accused will need to be adhered to if an objective and equitable college-based process is to emerge successfully from your efforts. To that end, we make the following recommendations:

College Processes and Procedures

Investigation

- We share the concern expressed by many commentators about the proposed legislation's requirement that colleges hire a confidential advisor who may serve in multiple roles as the initial investigator, advisor, and advocate for "victims" of alleged sexual assault. We strongly recommend that these conflicting functions not be assigned to the same individual. To ensure fairness, the advisor/advocate must be separate from, and independent of, the investigation.

- The accused should be afforded the same opportunity to have a trained advisor/advocate as does the accuser, also independent of the investigation.

- Investigations must be conducted by trained, professional investigators. If these investigators are not official law enforcement personnel, they probably should have law enforcement experience. They must be sufficiently trained to conduct a thorough initial inquiry so that the college has an impartial factual foundation to determine whether a criminal referral is warranted, whether safety issues exist, or whether the investigation should continue to be conducted by the college on the basis of a possible violation of the school's code of student conduct. Investigators should be required to adhere to standards of due process, including an accused student's right against self-incrimination, and the processes that are established must not trammel that right or impair an accused's ability to defend him or herself while remaining silent.

Adjudication

If colleges are going to continue to be required or expected to adjudicate sexual assault allegations, then they must accord students accused of sexual assault basic due process rights, as well as provide a fair and equitable process for all involved, including but not necessarily limited to the following:

- The right to advice of counsel (for both parties) throughout the investigation and through the disciplinary process, even if at the disciplinary hearing the attorneys are not allowed to speak.

- The right to effectively cross-examine, perhaps through a third party advocate. We are mindful of the concerns raised by many regarding a direct confrontation by either party of the other; however, as lawyers, we are also concerned about the abandonment of the traditional role of cross-examination in the truth-finding process.

- Timely access to written complaints and evidence. In our experience, it is not unusual for colleges to permit access to written complaints, witness lists, investigation reports, and evidence to be presented to the hearing

panel as little as 48 hours before the disciplinary hearing. Both parties need adequate time to review all relevant materials – with advice of counsel – sufficiently in advance of the hearing in order to have a meaningful opportunity to prepare his or her case and defenses.

- Timely and adequate notice of the actual charges against the accused. Oftentimes, in the cases we have handled, the parties are not notified of the charges until several days before the hearing. That sort of practice is unfair to both the accuser and the accused.
- Elimination of gag orders or confidentiality provisions impeding the ability of either party to talk to witnesses and gather evidence.
- The exclusion of blatantly unreliable hearsay evidence. We are not suggesting that school hearing panels should be required to adhere to the rules of evidence, like courts. But the panels have an obligation to assure that all evidence presented contains sufficient indicia of reliability.
- Hearing panels composed of thoroughly trained personnel and excluding students or others who may have a prior history suggesting a potential lack of impartiality.[2]

If the accused is found not responsible for the alleged sexual assault, there should be no option for the accuser to appeal the determination, as that involves double jeopardy in the college adjudication process.

[2] The proposed legislation already includes a provision with which we agree recommending that students not be permitted to participate on college disciplinary panels.

Training

We agree that disciplinary hearing panels must be composed of well-trained personnel, but we are concerned about the training they will receive. For example, there have been reports in the media that some advocates in the sexual assault survivor community believe hearing panel members should be instructed to distrust an accused student who testifies logically and rationally about the events at issue, or that "victims" of sexual assault never make false accusations. Such biased standards have no place on any college disciplinary panel. Panel members should be trained regarding the paramount importance of impartiality, evidence, and due process rights. The training of hearing panel members must be completely transparent; the materials they are given, the lectures and seminars they attend, the written and oral instructions they are given, and the standards they are told to use must be published by the colleges with their sexual assault policies and procedures, and must be made available to the accused and accuser.

Standard of Proof

We believe that college disciplinary proceedings involving allegations of sexual assault should apply a clear and convincing standard to the evidence rather than the preponderance of the evidence standard advocated in the 2011 "Dear Colleague" letter (which, as administrative agency "guidance," does not have the force of law). We are heartened that your proposed legislation does not mandate any standard of proof and believe that colleges should be able to use a higher standard. However, we realize that the majority of the schools do and may continue to apply the lowest standard pursuant to the Dear Colleague letter.

CONCLUSION

In an op-ed published in the Wall Street Journal last year[3], mother, attorney and self-described feminist Judith Grossman recounted the ordeal her son and family went through when he was falsely accused of sexual assault, and a blatantly biased adjudication process was foisted upon him.

There was no preliminary inquiry on the part of anyone at the school into these accusations about behavior alleged to have taken place a few years earlier, no consideration of the possibility that jealousy or revenge might be motivating a spurned young ex-lover to lash out. Worst of all, my son would not be afforded a presumption of

innocence. Who knew that American college students are required to surrender the Bill of Rights at the campus gates?

We support your efforts to develop a fair solution to the problem of campus sexual assault. While your legislation is a start, as it stands now it falls short of ensuring objective, fair treatment for all involved. But we see a way forward. We realize that the legislative process is evolutionary and developmental in nature. If there is any way any of us can lend our expertise to assist you as you refine your Bill, we are ready to do so. If you have any thoughts or questions please feel free to contact Patricia Hamill at the law firm of Conrad O'Brien, 215.864.8071, or phamill@conradobrien.com, Michael Allen at Michael K. Allen & Associates, 513.321.5297, or mike@mkallenlaw.com, or any of the other undersigned attorneys.

[3] Grossman, Judith E. (2013, April 16) Judith Grossman: A Mother, a Feminist, Aghast. *The Wall Street Journal.* http://online.wsj.com/news/articles/SB10001424127887324600704578405280211043510

Thank you.

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Reyhaneh Jabbari, an éxpose on international corruption of feminism: Part 2

Ali Mehraspand · 2 October 2014 · Archived copy · Original

In part 1, we discussed a case from Afghanistan and the corruption of a Dr. Sarwari of Women for Afghan Women, a made-up story published in *The New York Times* that reverberated on the web here, here, here, here, here, here, here, here, here, here, here, here, here, here, here, here, here, and many other sites based solely on the ~~claims~~ lies in the *New York Times*.

In this part, we'll discuss a very hot case out of Iran, namely that of Rayhaneh Jabbari. This case has been receiving world-wide attention in the past few months, which has soared as the execution which was supposed to be carried out on Tuesday has been postponed for another 10 days in order to give her another chance to get blood owners' consent to let off the death penalty. There is a worldwide campaign to save her from the death penalty, currently with 191,000 signatures on it. A new petition has started just now. She now has a wikipedia page. Academy Award-winning Asghar Farhadi, along with many artists, professional athletes, and other well-known individuals, are making efforts to save Jabbari. There are even protests in different countries to stop her execution.

http://www.youtube.com/watch?v=fXzvXL96Wao

As the international pressures resulted in postponing the execution, the news is now reverberating in all publications including U.S. Department of State, BBC, CNN, The Independent. The news around this case grows exponentially, so you can do a google search yourself. Some of the articles concerning the story you can find at The Slate Magazine, *The Independent*, *The Australian*, and a thousand others which you can find easily yourself.

For the many slows out there, I am not for the death penalty. I also cannot help noticing that when rarely women are given the death penalty, the outcry of lies start, but when men get the death penalty for very, very milder offenses (98% of death penalties are given to men), everybody is silent.

[image]

The Telegraph says that "Iran rape victim is bound for gallows." Don't be naive to think that the lies just come from the women's groups. There is a comfy-cozy relationship between those groups and those interested in their stories; the media deliberately misinforms, as is evident in this case among many other ones.

So what is the story as narrated by women's groups, all the international media, and the many who have signed or advertised for the campaign to lift the death penalty?

At the time of the murder seven years ago, Reyhaneh Jabbari was a 19-year-old interior decorator. Morteza Sarbandi, an intelligence officer, asks her to come decorate his office. He insists on driving Reyhaneh to the supposed place for decoration. On the way, he stops to buy a date rape drug from the pharmacy. When they get there, he locks the door and attacks Reyhaneh to rape her. During the struggle, Reyhaneh strikes her attacker with a knife that simply strikes his shoulder, but he dies anyway. Now, she is a 26-year old victim of (attempted) rape who has been convicted of murder.

I must add at this point that in Islamic laws, murder is punishable by death if the victim's survivors (or blood owners) choose so. On the other hand, they can forgive the murderer or receive the blood money (Diah) instead, in which case the murderer will not be executed.

The son of the murdered man says his father was a physician and an ex-intelligence officer. As satellite channels advertise for Reyhaneh's campaign and the case has received worldwide attention, unlike many similar cases

before, this time since the judge of this case has retired, he was interviewed by *Entekhab* and reveals the truth. This interview is long and I have extracted parts of it here:

Mr. Tardast, you have been the judge for the case of Reihaneh Jabbari, after seven years, do you still believe that she is a murderer?

What can change my mind after close and profound inspection of the case which as specified by the law, was examined and handled by five judges.… Anybody who reads the 24 page report of the case will vote for its truth…. It was examined on top of all that by thirteen Supreme Court judges and not a single one voted against the verdict.

There is now the "campaign of supporting Reihaneh," have you seen their contents?

I have seen the articles and views and I am sorry for Iran's weakness in responding to centers for spreading lies. I have personally done my best in every case to convince victims' families to forgive the murderer and not demand execution; I have thanked God every time I have been successful in that in similar cases. But with the invasion of agenda-driven groups on this case and spreading lies and accusations against the victim, the victim's family are now holding a grudge and won't consent to forgiving the murderer.

Where does the family of the murdered stand on consenting to let off the death penalty?

Once in court, I told them that even if the defendant has chosen a poor way for defense and have upset and disturbed you this way, consider that your father has made a sin having an affair, so please forgive this poor girl. But they told me: "First of all, this lady is not regretful at all. Secondly, instead of the truth, they now call my father a rapist."

Honesty and regret would have helped the family forgive and relieve her of death sentence?

Yes, if instead of lies to get foreign citizenship, Ms. Jabbari had shown honesty and regret, she would have a good chance like many other cases.

How was the state of mind of Reihaneh Jabbari?

It was in a way that in an SMS to one of her boyfriends, she said she intended to murder her father. In court she said that she was a victim of her father's violence when he drank.

Has the confessions of Reihaneh been given under duress?

Almost none of the key evidences come from her statements during the first interrogation, rather from her statements in court at the side of her lawyers. She so easily and relaxed talked about her deeds.

In social media, her ex-lawyer Mr. Mostafayi has claimed that the door was locked, because the door is so filled with strikes of knife that it shows she couldn't open the door. Is that true?

It is an absolute lie. This Mr. I-am-human-rights acts like a corrupt politician. The accused has repeatedly stated in the court that the door was not locked. After plunging a 10-inch long blade that she bought two days prior to the murder, she left the scene pretty easily. The crime scene also shows that the door is not "filled with strikes of knife." There is the evidence for one strike of a sharp object. When asked "why did you strike the door?" She said: "'cause I was excited and in a hurry." When asked "was the door locked?" She replied: "No it wasn't… After I plunged the knife, he threw a chair at me, I exited using the elevator and he used the stairs." He died after climbing down two stories.

What did Reihaneh do after she exited?

She says: "I hid in the street, and waited. When I saw the ambulance and the Police, I took a taxi home."

Did the neighbors hear Reihaneh cry for help or anything?

The crime scene is a five-story building such that the least bit of cry would be heard easily. In the questionings, the neighbors said that they only heard an object strike the wall which was the chair thrown by the victim.

Was the relationship of Reihaneh with the murdered only concerning her job?

Ms. Jabbari said at least three times in the court that "I used to give him services in return for benefits." It had nothing to do with interior decorations. In their slang, what they mean by "giving services" is to have sex. In addition to having a fiancé and a boyfriend, she also had affairs with multiple people simultaneously including the manager where she worked, which resulted to having disputes with her fiancé.… This is an SMS from her fiancé to her: "You said goodbye to me when you started sleeping with…, dirt. This was my last SMS to you."

Given the age difference between them, why did they have a relationship?

As stated and recorded in the case, she says regarding her relation with an older man (the murdered): "I wanted to give some controlled services and get some benefits. I wanted to prove that I can be independent without my family's help." Regarding how they met, she says: "On the street, he had a Toyota Camry *[Cars are four times more expensive in Iran than anywhere else.—AM]*. He stopped for me and I got in.… We exchanged numbers." They had an affair weeks before the murder, they went to restaurants, were in touch constantly as their symcard messages show. On the day of the crime, the murdered came to her work to pick her up as planned. Her colleagues testified that when a Toyota Camry came to pick her up, she told them that he is her father's friend, and that they want to buy the car. They even brought eggs for good luck.

Considering your thirty years of experience what do you think her motivation was?

For a solid investigation of the case, I appointed a female psychologist to the case to closely examine and interview the murderess and comment. The psychologist believed that the murderess suffered from an extreme case of narcissism. Her mindset contributed to her murder, but she had not suffered from any form of insanity to be absolved. Plus, since the murdered travelled a lot for trading medical equipment, he had promised her with trips to Europe which he didn't keep and resulted in her anger. He also had promised to give her the Toyota for a Thursday out-of-town picnic with her friends at work which he didn't do; this also raged her a great deal. She said she was embarrassed in front of her friends.

Did Reihaneh plan for the murder?

[*I must explain at this point that the ritual for Islamic prayers usually involves a form of soft rug called Sajaddeh, which the person sets up and then says the prayer.—AM.*]

Reihaneh is not in the habit of being manipulated and never tolerates "not receiving benefits in return for her services." That day when the murdered asked: "Take off your scarf [*veil covering hair—AM*]," she refused. When asked if he did any act of coercion and if he turned and moved away from her, she replies: "He went to say his prayers." The blood spatter analysis on the Sajaddeh and the chair also confirms that he was saying the prayer at the time of murder and had his back to her.

Was the plunging of the knife lethal?

The knife went into his lungs. Forensic results contradict Mr. Mostafayi's claim that "she just had a simple strike to the shoulder."… The murdered had bought condoms on the way there, which he had put on the table right in front of her.

It is claimed that Reihaneh's drink was spiked. Did you send the glasses to the lab?

There were two glasses, both of which were tested. The reports show that one of the glasses contained Difnoxilat which is a laxative.

Do you concur with efforts to make the blood owner's consent for lifting the death penalty?

… Although I have retired and although it is their right to have the execution according to Islamic laws, I am ready to do everything within my means to get the blood owner's consent.

UPDATE: The execution of Reihaneh Jabbari has been postponed for another 10 days to give her a chance to get

the consent of the victim's family to let off the death penalty. The family have formally stated for quite a while that they are willing to forgive Rayhaneh Jabbari, provided that she comes out with the truth. Two nights ago, BBC Farsi brought a women's activist to discuss the case. When asked "What does the son of Mr. Sarbandi mean by truth?" she replied:"What truth? Who knows what they mean?" Despite women's groups lying through their teeth, the family has stated that they will ask for the death penalty to be rescinded if she comes out with the truth regarding the two following questions:

When she committed the murder, a male accomplice was waiting for her and entered the room, this is why the victim followed them. Reihaneh has referred to this accomplice as "Sh." The family demands his identity.

Secondly, the family demands the real reason for the murder as opposed to the false accusation of rape.

Why aren't these "women's groups" in support of getting these questions answered?

Note: A short update is available here. –Eds.

Oh, Danny Boy, the ink, the ink is calling

Paul Elam · 2 October 2014 · Archived copy · Original

BEARD OF COMPASSION BECOMES THE ARM OF ACTIVISM

This is more of an announcement than an article, but I wanted to make sure that everyone saw it.

As many of you know I recently had a hangout with Dannyboy, that Canadian dude that puts the A in MRA. In it, he pledged to get a tattoo bearing the name of this website and the now sacred expression, “Fuck Their Shit Up” on his arm, if we reached the $10,000 mark of our fundraiser by Friday.

Well, it is barely into Thursday here, according to my calendar and clock, and it looks like some ink is in Danny’s future. Many of your responded to his challenge, and a particularly generous donor just put us over the mark a few minutes ago. Quick David, grab your laptop!

I know I can already speak for Danny (and myself) by saying the response was greatly appreciated, and that he looks forward to taking on the Mark of the Beast as quickly as possible. Video will be taken of the event and of course I will have Danny back for another discussion on YouTube after the deed is done. Danny also says that the fundraiser is still not as close to goal as he would like.

This is very cool. I mean, what’s next? Is my spell checker suddenly going to recognize misandry as a real word? Wait! I have the new MS word and it does!

Damn thing still redlines Dannyboy, though. I will have a word with Mr. Gates about that in due time.

Or maybe I’ll send Danny.

In His Own Words: Men can't be abused, can they?

Dr. Tara J. Palmatier · 2 October 2014 · Archived copy · Original

It is day 2 of Domestic Violence Awareness Month, October 2013. Today's In His Own Words is an emancipation proclamation of sorts. "JC's" experiences are an illustration of how some men can be blind to the often egregious abuse they suffer.

If a man had chucked a coffee mug at a woman's head, there would be no doubt such behavior is abusive. Because our culture does not recognize female perpetrated abuse, men like JC discount the obvious and instead seek to find ways to better tolerate the abusive behaviors of their girlfriends and wives.

JC's story is also a good example of the frog in a pot of soon to be boiling water phenomenon. Intimate partner violence oftentimes emerges gradually over time. Initially, the abuse is infrequent and is attributed to the abusive woman having a bad day or some other plausible excuse.

Before too long, the infrequent abusive episodes become all too frequent. However, because it happens incrementally over a period of months or years, the target of abuse either becomes accustomed to it (i.e., it seems normal) and/or develops the habit of excusing, minimizing or rationalizing the abuse.

I'm a 40-year old man with one step-daughter and three biological children going through the process of divorce with my partner of 13 years. What I find strange though, is that instead of feeling grief for a lost marriage and despair at the loss of known security for my children, I feel relieved that the ride is ending. Yes, I'm gutted that the kids have to adapt to a change into the unknown for something that they had no control over, but I am eased by the knowledge that I can now concentrate on being their father without the shackles of guilt that have held me back.

And that I can live without the complaints that shamed me into believing that I am, somehow, less than valid.

And that I can live without the exaggerations, misrepresentations and downright lies that were used to "prove" that I was wrong about whatever the current issue was.

And that I can live without having to explain why I wanted a single £10 note to buy a new t-shirt when there were bills to pay.

And that I can live without being told that I had to "earn more" if I wanted anything as my wage that is on average £80 per week MORE than she brings in is not enough.

And that I can live without being told that there is no money available for what I want after she spends £50 on her hair, £80 on clothes and £30 on makeup.

And that I can live without being told that we are broke a week before the payment is due for the kids' school trip, so I borrow the funds off my parents only to find later that she's hidden £220 at the back of her drawer and lied about our situation.

And that I can live without the shame and worthlessness that envelops me when she has an affair, which, obviously, is my fault.

And that I can live without the threats of suicide, paracetamol overdoses, psychiatric nurses, stints in mental hospitals when I walk out because of her behaviour that is, again, my fault.

And that I can live without that crushing guilt and anxiety that creeps in when, with masterful manipulation, I'm made to feel that only I can make her better and "this time" it will work out okay.

And that I can live without the stress of trying to keep all this from the kids only for her to tell them that mammy had been in hospital because dad "walked out."

And that I can live without the embarrassment of her projecting an image of her being a hard worker and dedicated mother to anyone who will listen, while naming me as a lazy, distant piece of crap who should be lucky and

thankful that I have someone like her. After all, “who’s going to want you?” was her view of me.

At first I never saw it as abuse. I never understood it as an abusive relationship. And the reason for this is fairly simple.

I didn’t believe that men could be abused.

Kids, yes.

Women, daily.

But men. How do you abuse a man?

Okay, I had to admit to myself that I’d had some close encounters in the past. After all an ex-girlfriend had once thrown a television remote at the back of my head so hard that it shattered into pieces leaving two nasty cuts spilling blood down the back of my neck. The dizziness and sickness that followed lasted for a couple of hours, but my ex said that it was my fault for complaining I didn’t like the soaps she watched and insisted we watch something else.

She was so, so sorry for what happened and it was best I didn’t waste any time going to the hospital because it would clear up by itself, and she knew what she was talking about as she was a nurse!

But that wasn’t abuse was it? That was just a disagreement.

The same girlfriend wanted an expensive engagement ring with diamonds and fancy markings and such, even though I politely let her know that marriage was a long, long way off and that I wouldn’t pay those prices for a ring when, as far as I’m concerned, love and commitment has no real monetary value.

A hot cup of coffee was immediately dispensed into my face. Not just the liquid mind you, the whole kiln baked container followed it through the air towards my head. The red marking across my cheek disappeared after a few days and because the mug failed to smash I avoided any cuts. The bruising on my chin went away after a week or so.

I laughed about it at the time. That wasn’t abuse was it?

Clearly, I’d been insensitive about something she cared dearly about, so I should have taken care to choose my words carefully. My bad!

Towards the end of the relationship we were cooking in her kitchen while discussing the lack of a future together. Then, for whatever reason, she stormed out of the backdoor in anger. Not wanting to upset her further, I left her to calm down and lifted the basket of chips (fries) out of the fryer as they were done. Within two minutes she blasted back into the kitchen and demanded to know why I hadn’t chased after her. I didn’t know I had to!

As I was trying to understand what she was saying, she screamed and swept her arm across the kitchen counter. Like a cat on ninja beer, I leapt upwards and threw myself into the hallway as the fryer hit the floor and sent three litres of boiling cooking oil spilling where my body, groin and legs had been a second earlier.

I didn’t call it abuse. To be fair I hadn’t been injured. But there was something in this one that sat uncomfortably within me. I didn’t think it abuse, but I did think it time to call it off!

A few years later I met the woman who would become my wife. I’d like to say that it was good at first but, looking back, it wasn’t.

The manipulation started slowly. Little moments of tears when I wanted to do my own things, little sighs and gestures of dissatisfaction when she wanted me to do things for her, the odd message that someone thought I was lazy or not good enough if I had a difference of opinion with her.

Before long I was a puppet moving to a web of strings that I could feel, but couldn’t quite see. I was becoming a creature of reactions rather than actions. Words, intonations, looks and gestures, all made me react in certain ways,

but I didn't know why!

I had lost my automation. I had lost what made me, me.

Contact with my friends had all but gone and any attempt to meet up with them was interrupted by a sudden drama or problem. The relationship between my parents and myself was always strong, but I was always too busy with "something" to be able to see them whenever I wanted. Unless she needed money from my parents, in which case we had urgent contact.

But this controlling behaviour wasn't abuse, was it?

It couldn't be. Men can't be abused. In fact, even though I'm only five and a half feet tall, I have a sturdy and solid build that has prevented many a drunken aggravator from viewing me as a suitable target. If I were to lay hands on my wife or my ex I would have destroyed them!

So it's obvious that I can't be abused.

So why is it that I am a 40-year old man going through the process of divorce and feeling relieved about the whole thing?

It is quite simply that I stopped looking at abuse as a gender issue and started to see it as a behaviour issue. Once I had read up on the issue and understood abuse as "abuse, the act of. . ." as opposed to man/woman or victim/perpetrator, I quickly realised that for most of my adult life I had been on the receiving end of physical, emotional and financial abuse.

Seeing it for what it is – a non-gendered series of behaviours used to control and maintain a status quo and create an environment that suits the needs and insecurities of the abuser – allowed me to take stock of my situation and develop the necessary mental skills to break away from the situation.

It took time, and it took effort and it is still taking courage, but it's worth it.

The women I let into my life made me feel like I was valuable until they managed to make me feel invalid and at the mercy of their approval. The self-searching as to why I felt I needed this approval was both interesting and painful, but a sound remedy.

I have come to understand that the abuser needs the abused far more than the abused needs the abuser. And, because of this, the abuser will do everything possible to prevent you from finding that out.

The unknown that my children are facing will no longer be built on fear and lack. They are seeing strength and self-worth. They are seeing independence rather than dependence. They are seeing decision and conviction rather than indecision and concern.

She no longer tries to control me. Her efforts are pointless and now she knows this. I'm in the fortunate position of having children old enough to vote with their feet and because I only live ten minutes away they see me very often. Daily, in fact.

But what I really feel good about is that I don't hate her. I don't hate her or my other ex. Deep inside they have something missing. Whether that's due to social conditioning or something else I don't know, but I forgive them.

The bruises, the bleeding, the headaches, the demeaning criticisms, the venomous names, the lies, the cheating, the fear of doing wrong, the insecurity of being unwanted, the removal of financial independence, the pain of being made to feel less than useless, the shame, the heartburn, the panic attacks, the suicidal thoughts — I forgive it all.

But this forgiveness can't be had for free. There is a cost.

And the cost of forgiveness is that I must let you go forever; leaving you to face your insecurities alone.

But I still wish you peace.

JC, ——shire, UK

I have nothing to add except [STANDING OVATION.] Thank you, JC, for taking the time to share what can only be described as a transformative experience. Wow, I teared up as I edited this in addition to making some fist pumps. Good on you, JC. I wish you peace. Well done.

In His Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

What feminism means to me: An answer to Joe Gordon-Levitt

AVfM Video Source · 2 October 2014 · Archived copy · Original

Here is what I uploaded to HitRecord in response to Gordon-Levitt's request that I explain what feminism means to me. Make sure and subscribe!

http://youtu.be/IRVddQ94Zdk

Feature image from Vice.com

Simone de Beauvoir: A Nazi, a pedophile, and a misogynist

Lucian Vâlsan · 3 October 2014 · Archived copy · Original

As the non-feminist sector of the society gets increasingly more vocal, the sector of the society that is not yet aware of the toxic nature of this ideology reacts with a set of arguments that merely reveal that the factual reality is not yet entirely known to the public.

A while ago, a group of coffee-shop feminists were trying to convince me that feminism is not as bad as I say it is and that if I just read more about feminism, I would eventually understand. As an example to support this thesis, the aforementioned feminists recommended that I read the writings of Simone de Beauvoir, the French Marxist-feminist known for her book *The Second Sex*. Of course, those feminists were unable to fathom that someone had taken their ideology seriously enough to read its literature and then rationally end up utterly rejecting it. As with any other cult, such a thing is inconceivable for the true believers of the sect.

In the headline of this post, a series of allegations were made toward the eminent feminist and it's only fair for us to prove them—which is exactly what we're going to do in the following lines.

Between 1943 and 1944, as France was under Nazi occupation, Simone de Beauvoir worked as a sound director for Radio Vichy.[1] Radio Vichy was the state's radio station in the so-called *zone libre* (free zone) of France, following the capitulation of the French Republic in front of Nazi Germany in 1940. We say *the so-called* because the Vichy regime, although theoretically neutral from a military standpoint, was in fact an active collaborator of the Nazi regime,[2] and today it is an acknowledged fact by all parties involved that the institution of Radio Vichy was the *de facto* mouthpiece for Nazi propaganda on the airwaves in France.

De Beauvoir apologists might say that she was forced by circumstances to work there, just like many individuals now claim to have been forced to collaborate with the Securitate during the Communist regime. But de Beauvoir's manuscripts written in that period, which were revealed afterwards, tell a different story.

Even feminist authors, such as Dr. Ingrid Galster, who have dedicated years of their lives studying Simone de Beauvoir had to admit, albeit grudgingly, that the attitude manifested by de Beauvoir as a sound director in the Nazi propaganda machine was at the very least one of *subtle collaborationism,*[3] and the way through which she ended up working there was not following a coercion—but a perfectly conscious choice. De Beauvoir was already a member of the public workers' union and could have chosen to work in a city hall, for instance. But she had to choose to work somewhere else other than teaching because her career in teaching was done—even though she already had the qualifications and the prestige necessary for teaching, given that she had been the second most performing doctoral student in her generation, lagging only behind her lifetime lover, Jean-Paul Sartre.[4]

The reason for which she could no longer teach is exactly related to pedophilia and Jean-Paul Sartre. In 1943, Simone de Beauvoir was fired for *behavior leading to the corruption of a minor.*[5]

Once again, the apologists of de Beauvoir might rush to say that the 1943 moment was a singular incident or, as it was told to me once, an incident outright invented by the Nazi persecution who couldn't stand her once they realized she was a Marxist empowered independent woman. But nothing could be further from the truth.

De Beauvoir's sexual interest for children is a theme spreading throughout her life. She was amongst the first philosophers who tried to unite the genre that had begun in the 1930s (and that lasted until 1980s in Western Europe) of *female pedagogical pedophilia.*[6] She attempted this unification with her essay "Brigitte Bardot and the Lolita Syndrome," published for the first time in *Esquire* magazine in 1959 and then republished multiple times until the mid-1970s. In that essay, de Beauvoir glorifies Brigitte Bardot for her childish physical aspect, which *retains the perfect innocence inherent in the myth of childhood,* and then paints her as a Houdini for girls who will release and empower them out of the chains in which they had been subjugated.[7, 8]

The 1959 essay was just the beginning. In 1977, de Beauvoir, alongside most of the Marxist French intelligentsia,

signed a petition demanding nothing more and nothing less than the legalization of pedophilia and the immediate release of three individuals who were due to serve long jail sentences for sexually exploiting several boys and girls aged 11 to 14. The petition signed amongst others by de Beauvoir and Sartre was published in *Le Monde* and was saying, among other things, the following:[9]

> Such a long time in remand to investigate a simple `vice' affair, where the children have not been victims of the slightest violence, but have to the contrary testified before the examining magistrates that they consented — although the law at present denies them their right to consent — such a long time in remand we do consider scandalous in itself. Today they risk to be sentenced to a long prison term either for having had sexual relations with minors, boys as well as girls, or for having encouraged and taken photographs of their sexual plays. We believe that there is an incongruity between the designation as a `crime' which serves to legitimize such a severity, and the facts themselves; even more so between the antiquated law and the reality of every day life in a society which tends to know about the sexuality of children and adolescents[…]

So, in de Beauvoir's opinion, 11-year-old children in late 1970s France tended to be sexual beings. Since puberty was not installing and is not installing even today at that age for the overwhelming majority of children, we consider apt to name de Beauvoir's advocacy as nothing short than a plea for pedophilia, regardless of which definition of the word one chooses.

The 1977 petition triggered an entire discussion at the societal level in France about the laws concerning age of consent, a discussion in which the abolitionist camp (of which de Beauvoir and her lover were part of) united into *Front de libération des Pédophiles* (FLIP—The Pedophiles Liberation Front) and the intentions of the members of FLIP were explained quite clearly by themselves in the discussion broadcasted on the radio in April 1978 by Radio France Culture.[10] FLIP was going to be remembered as a pioneer within the ranks of the French pedophiles movement, even though the organization itself didn't last long because of its internal disagreements.[11]

Besides de Beauvoir and Sartre, there were other people involved in the advocacy for pedophilia in that period, including people who then ended up leading the destinies of France—and we refer here, for instance, to Bernard Kouchner and Jack Lang, respectively, the Minister of Health and the Minister of Education(!) in early 2000s in the first term of Jacques Chirac.[12]

All these make de Beauvoir not just a pedophile apologist but an active supporter. However, what makes her an abuser is her activity through which she was recruiting pupils, abusing them, and then passing them to Jean-Paul Sartre, sometimes separately, sometimes in an integrated *ménage à trois*. The *Telegraph* writes in a review of Carole Seymour-Jones's book, *Simone de Beauvoir? Meet Jean-Paul Sartre*, a book meant to analyze de Beauvoir's relationship with Sartre, the following:[13]

> For long periods, the couple became a "trio", though the arrangement rarely worked out well for the third party: at least two of de Beauvoir's former pupils found themselves becoming first her lover, then Sartre's, only for the couple to close ranks against them once the fun wore off.[…]
>
> For Seymour-Jones, de Beauvoir's affairs with her students were not lesbian but paedophiliac in origin: she was "grooming" them for Sartre, a form of "child abuse".

For de Beauvoir (as well as for Sartre), age didn't matter as long as the partners were younger than her and Sartre.[14] The possibility that others might get hurt or sexually exploited wasn't even remotely on the eminent feminist's radar, who thought that "grooming" girls in order for Sartre to *take their virginity* (Sartre's words, not ours) was in and of itself an act of sexual empowerment for those girls.

But if the escapades with a Nazi and pedophilia flavor don't convince you of the questionable character of de Beauvoir, let's have a look through her feminist writings, which are so filled with misogyny that it's hard to find an equivalent in other sectors of the society. This aspect per se isn't surprising to us, considering that feminism is in

and of itself a misogynistic ideology. But let's not digress.

De Beauvoir's pillow book, *The Second Sex*, is a book about which contemporary feminists say that it is "remarkably fresh"—a book that had the following to say about wives:[15]

> The wife feeds on him like a parasite; but a parasite is not a triumphant master.

Over a quarter of a century later, in 1975, in a dialogue with another feminist, Betty Friedan, de Beauvoir was going to clarify her position beyond all reasonable doubt. In a discussion about the way to compensate the mothers who stay home and care for children, de Beauvoir answered unequivocally:[16]

> No, we don't believe that any woman should have this choice. No woman should be authorized to stay at home to raise her children. Society should be totally different. Women should not have that choice, precisely because if there is such a choice, too many women will make that one. It is a way of forcing women in a certain direction.

Are we clear? In the eminent feminist's vision, women are a bunch of inert creatures who are incapable of choosing what's good for them as responsible adults. In fact, nobody besides Simone de Beauvoir and her Marxist-feminist ideology knows what's best for women. Therefore, no women should be *authorized* to choose anything that contradicts de Beauvoir.

In the same dialogue, she gets even more clear:[17]

> In my opinion, as long as the family and the myth of the family and the myth of maternity and the maternal instinct are not destroyed, women will still be oppressed.

Actually, de Beauvoir's hatred toward maternity and mothers in general is very obvious throughout her book. Let's offer some more samples:

> Motherhood relegates woman to a sedentary existence; it is natural for her to stay at home while men hunt, fish, and go to war.[18]
>
> [The mother] is plant and animal, a collection of colloids, an incubator, an egg; she frightens children who are concerned with their own bodies and provokes sniggers from young men because she is a human being, consciousness and freedom, who has become a passive instrument of life.[19]

And when this eminent feminist started bashing women's bodies, nobody could stop her:

> The psychic attitude evoked by menstrual servitude constitutes a heavy handicap.
>
> […]a woman's body—and specifically the girl's—is a "hysterical" body in the sense that there is, so to speak, no distance between psychic life and its physiological realization. The turmoil brought about by the girl's discovery of the problems of puberty exacerbates them. Because her body is suspect to her, she scrutinizes it with anxiety and sees it as sick: it is sick.[20]
>
> The mammary glands that develop at puberty have no role in the woman's individual economy: they can be removed at any moment in her life.[21]

De Beauvoir then goes on to explain in her book how evil and oppressive the family is for the development of a girl. If the father has the audacity to be proud and appreciative of his daughter's successes, then that's yet another evidence of oppression and *imposition of vassality* for the daughter towards the father.[22] But if fathers get away fairly easy, mothers who dare to discipline their daughters get an even harsher admonition from the eminent

feminist:

> Mothers—we will see—are blindly hostile to freeing their daughters and, more or less deliberately, work at bullying them even more; for the adolescent boy, his effort to become a man is respected, and he is already granted great freedom. The girl is required to stay home; her outside activities are watched over.[23]

So, are we clear? The fact that some parents were not letting their girls go out after a certain hour in the Nazi-occupied France in the middle of World War II constitutes oppression. And bear in mind that de Beauvoir bemoans this aspect—about which there is serious doubt that it was generalized—while 13- and 14-year-old boys were fighting in the war,[24] including to keep her safe in order to write rubbish "philosophy" and produce propaganda for the Nazi regime—a regime that also had 14- and 15-year-old boys in their troops.[25] I'm almost willing to say that she should have checked her privilege. But I won't say.

The hypocrisy of this woman is both fascinating to study and revolting at the same time. Simone de Beauvoir, worshiped even today as a great icon of the "good" feminism of the 1960s and studied in the "feminist dialogues" on the National School of Political Science and Public Administration in Bucharest (SNSPA), has defended with great fervor the revolutionary regime of Ioseb Dzhugashvili (aka Iosif Vissarionovich Stalin) until long after the horrors of Stalinism had already become known in Western Europe.

In other words, while numerous Romanians left in the USSR were being deported into the Gulag, while the intellectual elite of this country was being decimated in concentration camps like Râmnicu Sărat, Pitești, or Aiud, and while even 12-year-old boys were being tortured in Communist prisons for *conspiracy against the socialist order,*[26] Simone de Beauvoir was publishing *The Second Sex* in which she was explaining how women's liberation is intimately related to the fate of socialism[27] while vehemently denying, alongside with her lover, the Stalinist atrocities that were taking place in the same moments. And we, the Romanian taxpayers, now pay for students to go to SNSPA and study this low-life as if she's someone we should look up to. Well, this is a real example of state-sponsored misogyny! But I have a feeling that the feminist elite is very comfortable with it.

Dear coffee-shop feminists, if you are recommending us to read Simone de Beauvoir as an example of a "good" feminist, then you either haven't read her yourselves and you're mentioning her just to appear cultivated, or, on the contrary, you have read her and agree with what she stood for, in which case any normal non-feminist human being would have to be at the very least insane to believe that you have the best intentions in mind.

The audacity with which de Beauvoir purports nothing short of outright banning certain choices for women because they don't fall in her ideological lines is the absolute example of a deranged Utopian for whom warm water is a new concept and for whom the planet revolves around herself. And if it doesn't, then it's the planet's fault and it must be banned. The truth must be banned—if the truth is "incorrect."

If feminists would truly be sincere when they assert that they aim to combat misogyny and increase the spectrum of choices for women, then they would start by throwing the entire ideological arsenal coming from Simone de Beauvoir to the dustbin of history. But they're not doing that and they'll never do that because feminism is hypocritical in its best days and totalitarian by its nature and practice in its regular days. And when feminism has a bad day, it demands the extermination of men.

Dear feminists, your declaration of public appreciation for Simone de Beauvoir says far more about yourselves than anything anyone from the non-feminist sector of the society could ever say. You have once again proven that the best anti-feminist argument comes right from the feminists themselves. And for that, we wish to extend our thanks!

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Special thanks to Marian Atodiresei, who helped with documentation.

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A suggestion for feminism's rebranding efforts

Sage Gerard (Victor Zen) · 3 October 2014 · Archived copy · Original

After watching Prager University's Feminism 2.0, Lindsey Cook's You-Do-You Feminism, and the recent HeForShe campaign, I get the impression that more men are needed to rebrand feminism to make it popular again. As a probationary recruit, I would like to suggest we change the logo to help feminists rebrand the ideology. One of the iconic logos for feminism is really unfortunate because it looks like someone is fisting the Venus symbol.

[image]
Oh hush, yes it does.
I know, I know, it's supposed to be a power fist that visually asserts the independence of women, but how can we screech about rape apology with *this* image circulating?

Actually, now that I think about it, I take it back. This logo is actually perfect for feminism. It represents how an ideology relentlessly pursues women and inserts itself deep inside after coming in the back door, often after lulling women into opening up to accept the seed of feminist ideas.

Still, it's a little too subtle. Perhaps it would benefit from a more explicit statement of feminism's goals for the less civilized among us.

[image]

NO, NO, NO! That's just too much. In today's politically correct world, we need to be more respectful of feminism's position without images like these promoting rape culture. Besides, feminists would never lie to women about their intentions, let alone make a woman live with a thumb up her ass.

Also, the current trend is to include more men in the discussion of protecting women. Perhaps this version would be more respectful of the feminist position.

[image]

No, wait, this won't work either. It's still suggesting that feminism is bad. We can't have that. And who said that women need a man to protect them? Yes, I know that HeForShe did, but there's a hypothetical *woman in danger!* This is no time for rational thought.

The real enemy here is the man. We need to castrate, er, circumcise—no, I mean—*circumvent* his influence to help women help themselves. All they need is feminism, and feminism knows how to smash the patriarchy.

[image]
"Hold still, Emma Watson said we need to galvanize you."
Stopping the flow of harmful, self-objectifying thoughts in women from the bottom up will cause the gasses of Venus to swell inside of them. Once women accept feminism into their internal socialization, they become empowered for us to tell them to choose what careers to follow and how to view the world through a feminist lens. We can also use her to spew hot air and deny men the jobs and resources they have squandered for thousands of years.

And any man who is not afraid of our empowered women will assist them.

[image]

We know that women are oppressed because JP Morgan helped sponsor UN Women. Big banks only give money to international organizations for women because women have no representation. Nonfeminists are scum who don't want to help men, but we do. We need men to participate in the discussion on making the world a better place for women with feminism. And if you don't like the word "feminism," then ignore the word and just think about your Lord Thy God Equality, which only feminism can spread through a strong embrace that warms your insides.

[image]

For those who make the modest donation of $8,008 to NOW, we will send you a bucket of “We Can Do It!” brand personal lubricant for intimate socialization.

Raise your fist, have your partner bend over, and spread the word.

In His Own Words: Deception and heartbreak

Dr. Tara J. Palmatier · 3 October 2014 · Archived copy · Original

It is Day 3 of Domestic Violence Awareness Month. Today's submission comes by way of Andybob, an AVoiceForMen contributor.

The following is a letter that was written by an Australian man for whom I, Andybob, have had the utmost respect throughout the three decades of our friendship. He is an intelligent and responsible man who found himself in a brief second marriage to an attractive, but, as he would soon discover, emotionally abusive, Russian woman, whom we shall call Natalia.

We should never underestimate the brutalizing effect that a woman like Natalia can have on a generous and trusting man like my friend, or how easily they can hide their dysfunction long enough to get that ring on their finger. Their entire relationship began and ended within one of the 11-month periods that I work outside Australia, so, I have never met Natalia.

The letter was intended for Natalia's mother and eighteen year-old daughter because my friend feared that they may not have been aware of Natalia's dysfunction. He quickly realized that this couldn't possibly be true, and decided not to send it to either of them. It is important to keep in mind that, due to the letter's intended recipients, this letter is the sanitized version of some of my friend's experiences while married to Natalia.

I became determined to find a suitable way to share his letter because, as he was reading it to me, it occurred to me that I was probably the only person who genuinely wanted to hear of his experience with an emotionally abusive spouse. As with so many men who have been in his situation, it was apparent that he felt very isolated from most of his family and friends. People, even loved ones, can become very uncomfortable and dismissive when men start talking about their pain – especially when they begin talking about how they have been emotionally hurt.

My friend just wanted to be heard, to share his experiences, and warn others that even strong, smart, ethical men can find themselves married to psychologically abusive women. Many assume that a man should know better, control 'his woman' and, above all, remain stoic and silent about his stress, loneliness and humiliation at the hands of their abusive wives and girlfriends. It is a deeply offensive and misandric way of marginalizing male pain until it is rendered all but invisible.

Here is the letter that my friend wanted me to share:

To [Natalia's mother] and [Natalia's daughter],

I would like to express how hurt, upset and devastated I am by the failure of Natalia's and my marriage. Over a seven-month period, Natalia did some very hurtful, cruel, unstable and deceptive things that a wife should not do. She had a strange man call claiming she met him on the Internet and then suggested it was an attempt to make me jealous.

She often disconnected our phone without telling me and destroyed phone numbers of mine, both business clients and friends. She insisted on coming with me to tutoring appointments and that my clients contact her first. She had their number and my friends' but I never had any of her family or friends' numbers. She would contact my friends without telling me. Natalia hid in our locked bedroom and parked her car in another street to spy on me or surprise me.

I could not go out in public with Natalia because she would become angry and aggressive, claiming I was looking at others, and even when I was talking to her, she would storm off, claiming I was not looking at her. She often talked to other men and women in the street and this never bothered me, but, I was forbidden to do the same.

On one occasion, when I said hello to a mother when her small child nearly tripped me, she became violent and threatened to jump out of our moving car. Natalia would insist I swear on my children's or parents' lives I would not

look at or talk to ‘korva’ or ‘prostitute’ as she called other women.

She began to go out at strange hours and I could not contact her. She would come home in the early hours of the morning and not explain where she had been. On one occasion, she returned home very late and told me she had parked her car in another street. The following morning, a taxi turned up and she insisted it was not for her, but the driver called her name. She claimed she had been too tired to drive home from her mother’s, but I did not understand why she did not call or tell me.

When Natalia had a car accident, I was there to make sure she was safe. When I asked if we could quickly visit a client in the same street to apologize for missing my appointment, she became hysterical and aggressive and openly called her old boyfriend/boss in front of me. This was very hurtful. She often accepted financial help from him which was hurtful and disrespectful of me as her husband.

I looked after Natalia with all my ability. I cooked for her, cleaned for her and gave her everything I could. Over a six-month period, I gave her $10,000 to avoid a drink-driving charge, $25,000 for bank debts and credit cards, $15,000 for her mother’s permanent residency, and $15,000 for her dance school business. I helped her pay many phone bills and registered her car and gave her financial help when she needed it. Now I am in financial difficulty.

When my father was seriously ill with cancer, I gave Natalia $500 to go to Melbourne to visit girlfriends and she did not contact me for several days. She eventually texted my sister to say she was in Newcastle for a beauty quest with accompanying photos, showing me and my family no respect or concern at this serious time.

Natalia is a physically attractive woman and enjoys attention from others to satisfy her ego and vanity. She is obstructively and aggressively jealous and unable to apply the same standards and expectations which she had of me to herself. She is extremely self-centred.

I feel Natalia has serious emotional and psychological issues that prevent her from being able to maintain a healthy long-term relationship. This was supported by a counsellor we both attended. She is jealous and insecure and could never trust me or understand my loyalty and stability. Her aggressive and destructive behavior is hurtful and disturbing and I could not bear it any longer.

I cannot help but feel Natalia used me for my financial resources. I loved her and am a good, honest man, but she drove us apart. I was not sure whether to write this letter, but Natalia contacted my family and friends and I want the truth to be known.

I have no malice or ill-will towards Natalia, but am hurt and feel sorry that she will never be happy until she addresses her issues and faces the truth.

P.S. Natalia told me she had been unfaithful during our marriage and this was the most hurtful action of all.

Thank you, Andybob, for caring enough to share your friend’s experiences with Natalia.

In His Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

In Her Own Words: My mother abused my father and me

Dr. Tara J. Palmatier · 4 October 2014 · Archived copy · Original

It is Day 4 of Domestic Violence Awareness Month. "Marian" shares her story of horrific abuse at the hands of her mother. Marian wasn't her mother's only victim. Her mother also brutalized her father.

If I could draw my mother on a paper, would I split her into two people. One would be happy, joyful, and kind, while the other would be angry, harsh, and cruel, with the figure rotating at a mere minutes' notice.

When I was five years of age, I had a bad habit of slamming the car door hard . Mom would tell me from time to time to stop until one day she made me stick out my hand for her. She slapped it so hard that it was red for about ten minutes afterward.

At age eight, I developed a case of the chicken pox. My mother insisted on taking me with her for errands. She actually stuck me in the daycare center at the YMCA, despite my having a contagious disease! I told the daycare worker that I was sick with chicken pox, and my mother had to come retrieve me. She yelled at me in the car for not keeping quiet about it until we arrived at the mall. While there, we bumped into my grandmother. My grandmother, outraged, threatened to take full custody of me on the spot if my mother did not take me home to rest.

During my seventeenth year, my mother's parents and brother passed away, and her temper, as a result, worsened. When I couldn't find a date for prom, she called me a fat loser, and slapped me so hard that she split my lip. My father told me not to tell my grandparents about it, despite the fact that I nearly broke down in front of my grandmother over it. Mom would notice my lip from time to time while I was applying makeup, and comment on it, asking me what I did to "mess up my face."

She was hard on me in terms of my academics, and the fact that I struggled with a difficult math-based course did not help. When I was carrying a B-minus in the course, and she slapped me six times across the face, and kicked me across the floor for "not taking the course seriously" despite the fact that I consistently sought help with the teacher after class. Dad managed to grab her after the first three swings, but she later re-entered the room. Dad, fearful of the repercussions of attempting to stop her again, took out his frustration by punching a nearby door.

I was also a cheerleader for the entirety of my high school career, and as a result, learned several tumbling techniques. During a week in which I was consistently botching a tumbling pass due to a mental block, and falling on the mat, she became violent once more. While our pickup truck sat in an empty parking lot, she smacked me several times. The hardest smack dislodged and broke my glasses. When the salesperson at the store inquired as to how the pair had come to be so damaged, Mom replied, "Oh, my daughter broke them. She's so clumsy."

Unfortunately, I was not the only victim of her anger. Several nights during the age of three, I hear my parents scream at each other, with my mom usually screaming louder, followed by slapping noises, and the sound of household objects breaking. My father never hit; it was against his upbringing, and considering his size and stature, the result of college bodybuilding, he would probably have done serious damage to her if he did.

Mom always said the reason why I never had a sibling was because we couldn't have afforded one. It wasn't until this year that Dad told me the whole story: she kicked him so hard in the testicles that it sterilized him. She also liked to threaten to throw him out of the house, and would call me into the room to say, "See her now? You'll NEVER see her again!" The thing Mom didn't count on, though, was the fact that I would cry and run to my father, not wanting him to go. During my freshman year in high school, I even fell to my knees before her, and begged her not to throw my father out.

I never did go to anyone for help when I was a minor for a few reasons. The first was the fact that my idea of child and spousal abuse was inaccurate. Child abuse, by my juvenile depiction, was children being knocked unconscious or living in squalor, while spousal abuse was (usually a female) victim crawling away from a hovering tormentor.

Added to this inaccuracy was the fact that Mom used to say, “My mother did far worse to me!”

I never wanted to break up my family. Again, she was two people in one body; the same person that hit and spat venom cheered for me on the side lines, surprised my father with gifts and celebrations in his honor, and cared for both of us with a gentle voice when we were ill. For that, I just internalized the abuse like a coward, never calling the police, or getting help. This was despite the fact that her favorite go-to threats were “I brought you into this world, and I can take you out,” and “I’ll chop your goddamn head off if you don’t shut the fuck up!”

My freshman year of college was when I realized that I was being abused. Far from the grasp of her influence, and effectively burying myself in task of writing a novel (an idea she used to scoff at and dissuade me from doing in high school) allowed me to examine my life with a different lens. What I saw thoroughly disgusted me. While I did not confront her about it yet, as I was still unsure of it (not to mention she had threatened three times that year alone to pull me out of college), she took notice of my altered body language told her, declaring that college had messed me up even worse than high school had. Exhibit A: When I caught the flu, and called her for tips on how to handle it, she, assuming morning sickness off the bat, immediately accused me of carrying my boyfriend’s child.

In the long run, it all came to naught; my parents divorced anyway during my sophomore year. The two told me, point blank, in my dorm room that they were through. My mother accused me of smirking during the proclamation; in reality, I was holding my face hard in order not to cry. I had lost, and lost dearly, internalizing it all for nothing.

I spent that summer blaming myself for allowing her to hit and berate my father and me. She was still under our roof that summer, the separation not finalized until that August. She and Dad were at each other’s throats at least once a week, as were she and I, only twice a week. I had previously arranged to move in with my grandmother that summer, but my father put a stop to the plan, saying that we needed to be a family. Without an effective financial leg to stand on (my fault), I had no choice.

What family was this, when she flung any insult she could think of at me, berating me for my hair, my body (she especially loved that one), my choice in friends, my singular status, my virginity (when she wasn’t pulling the accusation of “whore” out of the air), and anything else she could possibly think of? Dad fell to justifying her, his common phrase being, “She’s your mother.”

That came to a head one late July night. Mom was moving to her new apartment, and Dad volunteered me to help her. I had accidentally given the manager where I worked the wrong day off for the affair. As a result, my mother spent fifteen minutes on the way home (Dad never allowed me to drive due to insurance rates) slamming on the brakes in order for her to scream in my face how useless, stupid, spoiled, ignorant, selfish, and pathetic I was. She also threatened to never allow me to see my grandmother again (which was baseless at that point).

Turning in my seat, I yelled, “You are selfish, abusive, and emotionally manipulative!” Slapping me across the mouth, she yelled at me to get out of the car, and drove off.

When Dad picked me up, he was furious. He forced us to sit down at the dinner table to speak to one another civilly, and I immediately told him her threat to not allow me to see his mother again. The look on Mom’s face was akin to deer in the headlights when Dad rounded on her, and she fell to taunting me to distract him. “You could never hit me, you little shit!” She yelled.

Standing bolt upright, I poised my hand in the air to slap her. Dad grabbed me from behind, and held me in a bear hug as I kicked the air, screaming. Mom left the room, taunting, “Oh you could never do it! I’ll kick your ass if you do!”

When Dad let me down, he asked, “Are you crazy? Do you realize what you could have done?” Only now do I realize the extent of his words; she could have called the police on me for that.

My mother is gone from my home now, and to that I say good riddance. Still, it does not change the fact that she was abusive toward my father and me, and we both allowed it to happen to us, just because we were so enchanted by the kinder side of her persona. I have since told my aunt and my grandmother (as well as a few close friends and

their parents) of the abuse, and all reactions were the approximate same; each person told was outraged by my mother's abuse of my father and me. Each person expressed the desire to have stopped her from hurting us in the past, had they known of the extent. My aunt has rendered her home a safe zone for us, telling me that she will not welcome my mother's presence. My friends and loved ones were also shocked as to the extent of my mother's violence, and feared that she might very well have seen to the end of my father and me, if she had been so inclined.

It will be a long time before I heal from what my mother did, if at all. She still shamelessly parades the fact that she is my mother (as well as parades around the clothing that she took from my closet without my permission) as if nothing is wrong. I once did want children, but I now want to break this cycle; my theoretical child will not internalize any theoretical abuse from me. For that also, I have driven a knife into the second dream of finding the love of my life. Even if marriage laws did change overnight to the point where marriage would no longer be a man placing a proverbial noose about his neck, and hoping his wife won't open the trapdoor beneath him, I still can't go through with it. I just can't live with the fact that my mother hurt my father, and that I have the same capacity to be cruel.

If there is any advice men and boys, could take from my story, I beg, hear this: it is not worth the abuse to see someone's kind side. If someone truly loves you, that person would not justify hurting you in any way, shape, or form. TELL SOMEONE if you are being hurt by someone else, even if it is a loved one. I cannot emphasize this enough! Do not allow someone the power of your silence. Lastly, please understand that abuse can take any form; it does not have to be the carnival-type version of abuse that is shown to us on television and posters.

Thank you, Marian, for sharing your story. I hope you and your father are in a much better place.

In His Own Words/In Her Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

Shrink4Men Counseling, Coaching and Consulting Services

Dr. Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

The Bechdel Test, or how I learned to stop worrying about it and love character development

Catreece Macleod · 4 October 2014 · Archived copy · Original

So, what is the Bechdel Test, and why does it seem to be so surprisingly difficult to pass such an apparently simple set of criteria?

The Bechdel Test is a straightforward method to determine whether a work of fiction—such as a movie, book, video game, or other piece of media—can meet absolute bare minimum feminist standards. The concept is that if you can't even pass such an easy test, you really can't be trying that hard.

The test comprises three criteria:

1. There must be at least two or more women (no men)
2. Who talk to each other
3. About something other than a man.

Huh. Well, that really does sound easy, doesn't it? So why do so many works fail the Bechdel Test? Is it some conspiracy against women? Is it some awful sexist portrayal in which women are only entrusted to talk about boys and have no valuable thoughts in their head otherwise? Is it due to female characters with speaking parts being so low in number that they rarely even pass the first rule?

The answer is a lot more complex than the question itself, as with pretty much anything that involves human interaction. There are, in fact, some minor sexist undertones to the problem, but probably not the ones you'd expect, and oddly enough, feminist ideology is actually at fault for several of the underlying problems, so let's explore this for a bit.

What is a man? Nothing but a pile of secrets! Wait, hrm. No. Well, maybe. Still, the question we have to ask before we begin is what's the difference between a man and a woman when it comes to fiction?

Obviously, there's a difference, real or imagined; otherwise, the test wouldn't be problematic in the first place.

For this, we need to understand that there are a few key things about human psychology that affect the thought process behind how we view men and women.

Women are, by their very nature, deemed to be valuable. A woman is important, special, something of value without needing to be anything more than a woman. She need not be especially intelligent, charming, or even particularly useful to fulfill the role of "nice to have around." A woman can be an arrogant, stuck-up waste of flesh, but as long as she's a woman, that's good enough.

Men, in contrast, are worthless in and of themselves unless they prove themselves to be somehow valuable. A man must actually do something. You respect women for being women, but men need to earn that respect. They have to somehow help the collective, or a woman, or otherwise be handy to have around in a mechanical sense. A man who can't slay a dragon is not a man at all.

Due to this dichotomy, we have a problem already. People tend to strive to prove themselves only when there's a need to prove themselves. This goes for all of humanity in general, with one's gender irrelevant to the discussion—people get up off their butts and get stuff done when it's required for survival or love. Without hoops to jump through, we, as a species, tend to quickly grow lethargic and stop putting much effort into anything.

As such, we have our first issue: the objectification of women. Men do stuff; women simply are. Not because women are incapable of doing stuff, but they just don't have any need to do stuff to be a woman, while the same is

not true for men. This is a case where positive discrimination can have negative connotations—as long as women are deemed to be more valuable than men, women will never be as valuable by their deeds because they simply don't have that gun against their back for failure to be useful.

Equality has to start from the ground up: equality in value and equality in responsibility. So as long as a man has more responsibility and less value, he will forever be forced to be "better" than a woman, whether he wants to or not, in order to be deemed worth keeping around. It doesn't help that double standards such as this are insulting to everyone, as both men and women suffer when this kind of thing is enforced by society. Just keep in mind, it doesn't stem from a hatred of women—it stems from trying to put women on a pedestal and failing to consider the indirect consequences tied to that action.

So what does this have to do with the Bechdel Test? Quite simply, it funnels back to character design and motivations.

If you have a female character, you have to provide some awfully compelling reasons (note the plural) for her to do pretty much anything. With a male character, it's simple—he wants to be valued, either by a woman, or by society, or by other men. This is the easiest out there is because it means a male character can always be thrown together in record time. Just give him a group that looks down on him for not being manly enough and, ta-da, you now have a male character who can move the plot forward.

For a female character, it's a lot more difficult from the start since if she's going to do anything, you can't just have a group that wants to oust her from society for the sake of being useless—that would be deemed sexist. A woman who is useless? Throw her out! Wait … no, that's violence against women! Yeah, so you can't do that. This means that writing a female character involves a more complex backstory to make her do pretty much anything. As such, this pretty much rules female characters out almost entirely from being a background character.

Toss in that violence against women is deemed evil, while violence against men is perfectly acceptable, and you basically have written women out of 90% of the possible roles they could fill already. With that in mind, suddenly we see how easy it is to fail the Bechdel Test; most movies can't even get past the first rule of having two or more women with speaking parts, and if they do toss in a female with a speaking part, it's often just a background character who gives a generic report or informs someone of something, yet she doesn't say anything that a man couldn't say, nor does she actually influence the plot in any relevant way.

Ah, and you thought it was over there? No. No, no, no. I'm afraid not. The rabbit hole goes much deeper, unfortunately.

If it were just a matter of female characters being more difficult to write and requiring more time for backstory, it would still mean most quality written works would have lots of well-written female characters as they'd be a great incentive for the writer not to rely on lazy writing techniques like they can with male characters. So … why, then, are female characters still so sparse in general, even among well-written works?

Well, there's a few more issues at fault here, some of them we've lightly touched on already, some we haven't.

For instance, the whole "women are special for being women" thing rears its ugly head yet again, and we find that making a unique male character is actually pretty easy—give him a whacky personality, tons of flaws, just dress him up with absurd attire, it's all good. Men absolutely have to strive to stand out from the crowd, so making a male character who is unique is pretty easy since men will tend toward extremes, even risky ones that people would think are strange or stupid, much more readily. Bad attention is still attention, after all.

Let's take an example: Alex Louis Armstrong from the famed *Fullmetal Alchemist*. He's got an absurdly large mustache, muscles all over, and prances about in a silly manner with sparkles and glitter. Seriously, I'm not joking here. He stands out as a character not only because his character has been passed down the Armstrong family line for generations but also because he takes his masculinity to absurd levels of silliness and it works.

Now, let's consider the reversal: a female character who has large breasts, a voluptuous body, and is a grease

monkey. In this case (not Winry Rockbell, as she's actually well written and isn't a supermodel), it's cry after cry of objectification and sexism; she can't take her body to ludicrous levels without being considered only an object, even if she has a traditionally masculine role to offset it.

With male characters, you can do so much more with them. A man can be defined as any male who provides a useful service to society. Giant minotaur? No problem as long as you're friendly! What about a female minotaur? We-ell, no. Unfortunately, she's now deemed ugly, unless she's vastly more anthropomorphic than the male variant, as was found back in the *World of Warcraft* beta over a decade ago, when both male and female players insisted they didn't want Tauren women to look so bestial. Turns out even women don't like playing ugly female characters and don't associate monsters with being female.

Women in the media are a bit limited; sure, they get more options for clothing and how to pretty themselves up, but in the end they're limited to types of prettiness since they have to maintain the aspect of womanhood—a woman must look, sound, and act like a woman to be deemed a woman. Pvt. Vasquez in *Aliens*? Not a woman. Sure, she had breasts and made some gender-based jokes, but she's considered too butch to count as feminine and therefore the rules for men apply instead of the rules for women. The strong, independent woman isn't what people want, not even feminists, or they'd be praising her constantly over Ellen Ripley, who was largely useless except for when her motherly instinct kicked in. Ripley tried to be useful a few times but was largely viewed as "I guess you can, if you want, but you don't have to. You're valuable without being useful," except by the soldiers who viewed her as exactly that—useless until she provided some useful information. Jenette Vasquez, however, was "one of the guys" precisely because she was useful all the time and acted with the male mindset of having something to prove.

Regardless, I digress; we have more to cover. Much more.

Sexism is a problem, even when it's positive, as we've already seen. "You wouldn't hit a girl, would you?" is a major issue in particular.

Consider the idea of harming a woman for a moment … now consider the idea of harming a man. It's not the same, is it? Harming anyone should be abhorrent, yet that's not what we see in practice. A woman being harmed is supposedly far worse, and even the feminists can agree with me on this because they're the ones screaming that it's okay for a woman to hit a man but not for a man to defend himself from a woman who's attacking him.

Indeed, check any media and you'll see this played out time and again. You don't get a horror movie because a man was hurt. It's no big deal, so who cares? It's horror because a woman was hurt. This is how we know the villain is evil as well: he hurt a woman. How dare he.

In fact, let's consider the mere concept of killing a woman. You will never see this unless:

1. It is a horror movie (killing a man is not horrible enough to make it a horror movie).

2. She is shown not to be a "real woman," thereby undoing her special right as a woman to protection. That is, she is an alien (e.g., *Aliens*, *Blade Runner*), she has all the negative characteristics of a man (*Aliens*), or she is an out-and-out protagonist who is clearly crazy and a murderer (e.g., *Misery, Fatal Attraction*).

3. She threatens the life of an innocent woman (*Shining Through, Fatal Attraction,* and *Total Recall*).

4. She has been seen in no more than three scenes (we have not gotten to know her—she is not a "real woman" to us).

5. The rest of the movie is focused on avenging her death (*Death Wish*),

> making it, in essence, a morality film showing us that a woman killed leads to a man killed.

The above list is word for word from a class headed by a female scriptwriter and is quite literally the rules that writers use in the industry on how to handle female characters' deaths.

The fact of the matter is that you can't hurt a woman, nor can you kill her. If you do, you must adhere to strict limitations as to what is acceptable; otherwise, it's viewed as cruelty and sexism toward women. Which is odd, because treating a woman like a man is equality—yet it's cited as sexism. Go figure.

Even Anita Sarkeesian is quite adamant about these things, pointing out that women are not allowed to be harmed in any way, shape, or form in video games or it's sexist. Sure, going into a restaurant and murdering the all-male staff is fine, but kill a stripper and you'll get penalized for it.

Unfortunately, this "harm" is so broadly defined that it covers too much to do much of anything with a female character. You can't even criticize a female character or you're demeaning a woman and treating her as stupid, and therefore are being sexist. You can't have her face the consequences of poor decisions or actions, nor can you really hurt her in general.

Here's a little secret to writing—conflict exists in virtually all forms of storytelling, with the four standard types classified as Man against Man, Man against Society, Man against Nature, and Man against Self. You may notice that little stipulation about it being Man in conflict—the reason for this is that conflict isn't there for the purpose of there being conflict, it's just the surface element that is used to push the real purpose behind it forward: suffering.

In all storytelling, everything in the story must have a purpose: every description, every action, every element. There is always a purpose. In the case of conflict, the purpose is not to have an action scene but rather to wound the protagonist.

Why wound the protagonist? It's the easiest and, arguably, the only method of character growth. A character who is harmed must strive to better oneself, to overcome the pain, or to solve the problem. Without harming a character physically, emotionally, psychologically, or in some other manner, that character is unable to grow and become better than they are. This is exactly why Mary Sue–style characters are so bloody boring; they never face a challenge, they're never on the losing side, never the underdog—they never have to fight for survival, nor do they suffer. The audience never generates any sort of sympathy for them.

This is a large part of why, for example, you'll notice that Superman is not the core of any *Superman* movie, comic, or other media centered around him. He can't be hurt. He's essentially perfect. As such, the point isn't that conflict exists in relation to Superman himself but rather that conflict matters to those around Superman. Everything that happens that's of interest happens to the characters surrounding Superman; he's a setting, a backdrop, a framework for the narrative, but he isn't the true protagonist.

To generate character development, you absolutely have to harm the character, and conflict is the most common method. With a female character, since you're not allowed to harm them, you can't make them grow or better themselves in the vast majority of situations. You can't cut off a woman's hand for being a thief, then expect the audience to be okay about that as they would about a man receiving the same treatment. You can't injure her, hurt her, harm her, or kill her. She's limited by our protection of women, and as such, she's largely useless as a protagonist or antagonist since she not only has no motivation to do anything, but you also can't give her a motivation to do anything.

If you look at this in practice, you get movies like *Frozen,* in which the protagonist, Elsa, doesn't really learn anything, never really grows, and never really suffers. She freezes her entire kingdom, nearly kills her sister, and generally does a lot of terrible things, yet these are never allowed to truly harm her. She becomes withdrawn, yet fails to really take responsibility for her actions.

Which segues into yet another issue—responsibility.

Women in the media are not allowed to take responsibility for their actions, even if they want to. It's always someone else's fault, always some other issue causing them to act a certain way, always some external force acting upon them.

A woman is pure, without evil, unless evil is introduced to her artificially, or at least this is the narrative that has been forced upon us, and one that writers are forced to work with. You can't make a woman suffer the consequences for her actions or take responsibility for things she did wrong as something that was her choice. If she screws up, it's only because external factors forced her to.

Unfortunately, Spider-Man's Uncle Ben had it wrong—it's not "with great power comes great responsibility," but rather the reverse. By accepting great responsibility, you gain great power. When you say that you could have done something different, you accept the power to make that choice differently the next time.

If a woman is raped, she's told that she could do nothing to have changed it, and she has zero responsibility for the situation leading up to such. In reality, all this does is shelter her from her true capacity for power—to make a decision that could protect her in the future. This overprotection from responsibility prevents her from ever truly growing as an individual; the conflict occurs, but the character growth (even if it's in reality) fails to be gained, defeating the purpose of the conflict in the first place in a work of fiction.

A character absolutely must be capable of saying they screwed up and accepting the consequences for such if they are to be useful as a primary character in a storyline, regardless of medium. Without this capacity, the character simply can't be a protagonist. And without the ability to hang the burden of responsibility around their neck, they can't be the antagonist.

As such, the vast majority of female main characters, both protagonists and antagonists, are largely weakly written characters with no real purpose or value to the storyline. When excuses have to be made up for their failings, they fail to be valuable in telling the story and cease to be worth writing about at all.

And therein lies the true problem of the Bechdel Test—any half-decent script must have all its elements exist as an intentional addition with a purpose behind such. This means you can't just have two random female characters who have no value to the plot having a conversation that doesn't relate to the plot; otherwise, it's simply bad writing and will fall to the editing floor because it's pointless.

Therefore, the plot must be referenced, and as we've just covered, female characters, due to the limitations of such, make for remarkably poor protagonists and antagonists, so you're going to have either a male or a monster, which is assumed to be male by default. As such, the vast bulk of conversations about the plot almost invariably must include reference to either the protagonist or the antagonist, and by which action causes the work to fail the Bechdel Test.

In fact, the very things that are harmful to men are also the very things that make them stronger: pain, suffering, being ostracized from a group, having no innate value, being required to prove themselves, being expendable … the list goes on and on. Yet these all lead to the same path: strife generates character development. It doesn't necessitate positive character development, but it does ensure that some sort of character development is at least possible. Someone who is comfortable with their position in life will never rise to the challenge if there is no challenge to rise to, so they have to actively put themselves into risky positions so as to artificially generate that challenge.

Regardless, what this means is that female characters are heavily crippled just as actual women are by our overprotective society. Until a woman, or a female character, has the chance to seriously harm herself, she can never truly become more than she currently is, much less become an important part of the plot. Plot is what moves the story forward, it's the march of change, the journey from one state to another, and without harm or threat of harm as a catalyst for change, there can be only stagnation.

So interestingly enough, what will make more movies and video games pass the Bechdel Test is… equality. Actual

equality. Treating women as poorly as men are treated and telling them to woman up is what forces them to do their best, and pulling away all the safety nets to save them is what ensures that most will succeed—they can't afford to fail. The downside is … some will be lost in the process. Some will fail, and some will fall, and they will make quite the unpleasant "splat" as they greet the concrete below. Until we're willing to let women fail, in reality and in fictional media, we simply won't see the Bechdel Test passed with any sort of consistency.

Because of this, there are remarkably few ways to successfully pass the Bechdel Test due to the nature of what we deem to be acceptable culturally. Most of those methods involve cop-outs, such as writing a scene that has no place of value in the script as it doesn't have any relevance to the plot; having an arbitrarily decided upon all-female cast that largely fails for the reasons above; or ignoring the cultural rules and creating a truly strong, empowered female character—the kind that feminists would absolutely abhor with the burning passion of one thousand suns because she would get the absolute crap kicked out of her and would actually confess to screwing up so as to cause the beatdown in the first place.

So, oddly enough, the ideal method of passing the Bechdel Test with good writing … is to write a cast of characters that the very people who complain about things not passing the Bechdel Test would be screaming about being sexist because the alternative options simply lead to bad writing.

And now you know why the Bechdel Test is so hard to pass. It's not culturally acceptable to pass it unless you resort to bad writing techniques to bypass the positive discrimination in favour of women that prevents them from being able to be employed as useful characters in the plot. In fact, the only way to pass it with even vaguely competent writing is to add things that are considered sexist or misogynistic, which defeats the whole purpose of passing it, so it's not like there's any real incentive to want to pass it in the first place since it's not going to actually make anyone happy anyway.

Domestic violence double standards: Shackles for men, chuckles for women

Tom Golden · 5 October 2014 · Archived copy · Original

Ray Rice got a raw deal.

We are living in a world of huge double standards when it comes to domestic violence and our men are on the bad end of the deal. When a man commits domestic violence he is punished very harshly. But when a woman commits domestic violence she gets cheers, chuckles or is all too often ignored.

Just look at what happened to Ray Rice.

The video of the incident showed Rice's girlfriend (and soon-to-be wife) hitting him twice, once before getting on the elevator and once on the elevator. Then it shows her moving aggressively toward him in what appears to be an attempt to strike him a third time. (Please note this not a defenseless woman cowering in the corner.) Rice responds by hitting her in the face and she hits her head on a handrail, which then knocks her out. The eventual response to this incident? Ban Ray Rice from his lucrative association with the NFL by and fire him from his team, the Baltimore Ravens. These two things obviously shame him, put a big DV on his forehead, cut off his income, his prestige, and his association with his friends and teammates. A very harsh and far too stringent response in my opinion. But wait. What would happen if we reversed the roles here?

Let's see.

Imagine this: Ray Rice hits his girlfriend before getting on the elevator and then again on the elevator. Then moves aggressively toward her in what appears to be a third attempt to hit her. As he moves in to hit her, she hits him in the face and he hits his head on a handrail, knocking him out. What is the response to this? My guess is she would get accolades and be seen as a hero, a woman who successfully protected herself from an abuser. She would likely be on talk shows and be held up as a role model for all women. Rice would likely be arrested for domestic violence while she is seen as a hero.

Do you see the problem here? For the same behavior she is a hero and he is shamed and banished.

So Ray Rice was not guilty of beating up on a completely defenseless woman. No. As we previously described, this was not some cowering woman in the corner covering her face with her arms and hoping not to be hit; this was an aggressive woman who had already struck him twice and was moving in for the third blow. This is very different from a defenseless women. Yes, Ray needs to take responsibility for hitting her, but doesn't she need to take responsibility for hitting him? Isn't she clearly guilty of domestic violence? I read quite a few articles on this incident, and I simply don't remember ever seeing her violence addressed. No one ever mentioned it. Just another example of the huge double standard we face. It is so powerful that the media simply ignores the violence of women. The YouTube video with this article shows numerous women who were violent in relationship and what was the response? Laughter and very little.

I think the NFL really blew it on this one.

The punishment he received was far from helpful. What sort of help might he get from being banished from his profession? What sort of help might it give his wife? None. The sad fact is that the NFL acted like a cowardly white knight who was more than willing to throw Mr. Rice under the team bus in order to appear that they didn't hate women and had uber concern about the issue of domestic violence. It just seems like one big disgusting play for image by the NFL. A play that ignores the humanity of both Rice and his wife.

What happens to the man on the street who hits a woman? Is he tossed out of his job as punishment? No. Is he banned from working in his profession? Highly unlikely. Is he offered some form of counseling or educational opportunity that might help him deal with his mess? Yes, usually, and in severe cases people go to jail, but

apparently the Ray Rice situation found that he was best served by this former alternative but the NFL stepped in and amped up the ante to an extremely humiliating degree.

Does the fact that she didn't hit as hard matter? Not really. If a 5' 7" 150 lb man came to me in therapy and said that he had hit a pro football player twice in an elevator and was moving toward him again to land a third blow and he got knocked out, what would I tell him? Would I tell him that he should have the pro football player arrested and that he was a victim? Or should I tell him that his behavior was a part of this equation. Duh. Why doesn't Mrs. Rice get the same treatment? Because we are living in a gynocentric world that holds men accountable and fails to do the same for women.

If we are going to let women off and not hold them accountable for domestic violence than we need to do the same with men. If we are truly equal it is the only fair thing to do.

In His Own Words: Scenes from an abusive marriage

Dr. Tara J. Palmatier · 5 October 2014 · Archived copy · Original

It is day 5 of Domestic Violence Awareness Month. Verbal, a longtime member of the Shrink4MenForum, shares vignettes from his marriage to an emotionally and physically abusive monster — his wife.

I have been married to my wife, whom I shall refer to here as The Crazy Lady (TCL), since 1995. She presents many of the symptoms common to the Narcissistic Personality Disorder type. During the period roughly spanning the years 2000 to 2005, she was regularly verbally and physically abusive towards me. During that period I documented a small number of her attacks on the advice of a couple of mental health professionals. Here are a few of the more memorable attacks, excerpted for your reading pleasure.

Circa April 2001. I went grocery shopping with the kids (I would usually take them with me). TCL had given me a list and told me get those things only. At the store, I got all the stuff on the list, plus I picked up a bag of macaroni. I did this because we talked about me helping out by making dinner sometimes, such as cooking up some macaroni. Besides, it seems like a good staple to have around.

When I came home and we unpacked the groceries, she confronted me on the macaroni. I explained why I bought it, even though it wasn't on the list. She went into a rage, smashed the bag open on the kitchen floor, and verbally abused me with a stream of profanity. She interpreted my action (buying off the list) as a direct affront to her. While I was kneeling on the floor trying to sweep up the mess, she kicked me several times. She then taunted me for being so slow to clean it up.

Circa June 2001. One evening while we were in the kitchen, there was an argument about something (I don't remember what). She slapped/punched/kicked me several times. While I had my back to her, she picked up a kitchen knife and held the point to my back (didn't break the skin), and said through clenched teeth that she hated me so much that she wanted to kill me.

17 Aug 2001. (Background: we still hadn't put away all our stuff from our move the previous year. Our dining room was storage for several partially unpacked boxes.) While I was kneeling on the floor picking up the kids' toys, TCL came in holding our daughter. We began to argue about why I haven't contributed more to putting the house in order. She gestured to a large rolled-up strand of Christmas lights and asked me, how hard would it be to put those away? I didn't have a good answer, except that the daily household chores take precedence.

She picked up the roll of lights and hit me about a half-dozen times across the back and neck. Throughout, TCL held our daughter in her other arm. Our daughter was bawling and saying, "Dada! Dada!" After TCL stopped, she said to me, "If I have to go to jail, when I get out, I will kill you. I will stab you in the chest until you are dead. Do you understand that?" I said yes, but why would you go to jail? She said that I had welts on my neck.

I raised my hand up to feel, and sure enough, there were several good-sized welts on my neck. I think this was the same outburst where she took some of my shirts, put them in the kitchen sink, and poured bleach over them. Later the next day, I vacuumed up tiny bits of glass that had broken off the strand of lights.

20 Aug 2001. On our drive back from a trip to the ocean, we got into an argument over how our daughter got her finger crunched by the car door (fortunately, it didn't require medical attention) while in my care. TCL She pulled a pencil from the glove compartment and jabbed my leg. She pulled my sunglasses off my face and broke them into pieces. This all occurred as I was driving the car down the freeway at 60 miles per hour, with the kids in the back.

21 Aug 2001. I went up to the bedroom after talking to the pastor who married us on the phone. I said that I thought it would be good for us to meet with him. I repeated his statement that he felt that the real TCL wanted to make it work. Result: outrage.

She said that I am an arrogant bastard for thinking such a thing. She said, "This is the real TCL," and then proceeded to hit me on the head and arm, saying over and over, "Did you tell him about this? Huh? Did you tell

him about this?" I lied and said no, feeling there was no need to further inflame her. I went downstairs, and she followed me to the kitchen, whereupon she grabbed and squeezed my testicles.

This transpired while I was holding our daughter in one arm and pouring milk into her sippy-cup with the other, so I was unable to immediately fend off TCL. She kept bellowing at me to get out. To defuse the situation, I complied and slept in the car.

25 Aug 2001. I had taken the kids to the park, and when we returned home, our son started having a fit. He had gotten hungry while we were out and needed to eat. While I was making a sandwich for him, he had a meltdown. TCL came in to help calm him down. She then accused me of poor parenting. She escalated. She punched me several times, and told me to get out.

I went upstairs to the bathroom. She came in and punched/slapped me several times more. She hit me with her hairbrush until it broke into two pieces. A few minutes later, I lay down in the den for a quiet moment. TCL came in and took up the argument again. She threw a box at me, and smacked me with a small plastic tray.

As I was lying down, she climbed on my chest and slapped/punched me several times more. I told her she had to stop hitting. She said, "I don't have to take orders from you. I can do whatever I want." She then said, "If you tell anyone that I hit you, I will lie and say it never happened."

2 Sep 2001. That night, she went at me verbally. Let me paraphrase the most disturbing part: "If we split and you get custody of the kids, I will find you and kill you. No — better yet, I will kill your mother. Even if I am in jail, I will arrange it from the inside. It is not that hard to arrange a hit. What do you think of that? Huh? Huh? Why don't you go tell the pastor who married us that?"

She is saying all this with her face a few inches from mine, like a scene from a bad Hollywood script. I told her I thought she needed help, seeing as she is threatening to kill people.

2 Nov 2001. I spent the morning on a field trip with our son's pre-school class to visit an aviation museum. I took him to the church, where we got into the bus with the rest of his class, his teacher, and other parents, for the trip to the museum. Upon returning home from the trip, I took our son upstairs where TCL was, and asked him to tell mama about his trip to the museum.

TCL interjected and asked me if I had put our son in his booster seat on the bus. I replied no, and explained that I didn't think of it at the time. None of the other 14 children on the bus had booster seats, so I didn't have that cue to jog my memory. All the children wore the lap belts provided on the bus. TCL felt that not putting our son in his booster seat for the bus ride was an act of extreme neglect and indifference to the physical safety of our child.

A 30-40 minute diatribe followed. Finally, I left the room to read books to our daughter in her bedroom. As I was sitting on the floor, TCL came into the room and, without warning, kicked me in my lower back, either with her knee or heel (I couldn't see). My lower back was sore for several days. *Special note: TCLhas maintained that she did not kick me during this incident. She opined that I might have injured my back at work. I don't think she is trying to lie. Rather, I truly believe that she has no recollection of having kicked me. She was so escalated that one can theorize she experienced some sort of memory blackout.*

Christmas Holiday 2001. Over the course of a few days during the holidays, TCL hit me with a total of two to three dozen open handed slaps to the left side of my face. A mild bruise, purplish at first, then yellow, was visible around my left eye.

28 Dec 2002. We were driving to IKEA with the kids in the back of the car. TCL began asking me why, six months earlier, I had let our son play on a lakeside beach while I tended to our daughter on a swing 50 yards away. On many occasions, I have maintained that I instructed our son to not go near the water while I was with our daughter, and he complied. Since I am a non-swimmer, but our son cooperates with my instructions, I felt it was a safe choice. TCL has disagreed vociferously. She believes that I think that I am a strong swimmer, when in fact I know that I am nothing of the sort (I only swim with fins and snorkel).

During the drive on the freeway, she went into a rage. She told me to pull off onto the median and get out of the car. I refused to do so, and she threatened to grab the wheel and cause us to crash. I replied that I thought that was a really bad idea. She then jerked the wheel and let go, causing the car to nearly lurch out of its lane. She then did this a second time.

Moments later, as we were driving on surface streets, I again refused to stop in the middle of traffic and get out. She then pounded a metal-cased tape measure on my right hand (which was on the shifter) and forearm. She hit me there again with the hard heel of her shoe. The blows left visible swelling and bruising on my arm. To reiterate, this all occurred as the car was in motion, with our two children in the back seat.

Her physical and verbal attacks gradually subsided to the point where they are rare. Yes, I am still married to her. I have stayed to keep our children under one roof, and they are now in high school. The marriage exists as a social, economic and logistical unit. It is in no way a marriage based on love and mutual respect. There is no sex or any kind of affection. The writing is on the wall.

In His Own Words/In Her Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

Not happy with the law? Make up your own!

Gary Costanza · 5 October 2014 · Archived copy · Original

The story of Emma Sulkowicz carrying a mattress around Columbia University to symbolize the pain she carries because of an alleged sexual assault by a man on campus two years ago and her school's refusal to expel him helps to answer some questions many of us have been asking:

Why do women earn less?

Why is feminism ridiculed?

Sulkowicz claims to have been raped and choked by a sometimes boyfriend one night in 2012 in her dorm room. She reported the incident seven months later to the university, who eventually found the accused "not responsible."

In May 2014, she finally went to the police, hoping to prosecute a fellow student whom she feared walking into on campus. Since the police investigation is ongoing and her alleged assailant is walking free on campus, she elected to "create" the endurance performance art piece called "Carry That Weight" as her visual arts senior thesis.

From CBS New York:
"Rape can happen anywhere, but I was attacked in my own dorm bed," she said. "For me that place that is normally very intimate and pure was desecrated and is very fraught. The piece is about carrying the memory of that everywhere I go."

From nymag.com:
Sulkowicz says she was impressed by how Brown students rallied behind Lena Sclove, a Brown student who publicized the name of a male student who was given a yearlong suspension for "sexual misconduct" against her, when they felt the punishment was not severe enough. The Brown Daily Herald *published his name and he subsequently withdrew from the university altogether. "I was recently friended on Facebook by Lena Sclove, who has been such an inspiration for me, and to see the way that she was able to create a safe space for herself definitely made me realize that after I had made the police report I had that as an option to me as well." Sulkowicz says.*

She's making a safe space for HERSELF ONLY by singling out particular men, trampling their civil rights, ridiculing them, and using vigilantism to ostracize and slander them. This type of harassment is one of the worst kinds of bullying and has in the past resulted in revenge killings and suicide. So, I guess if you're not content with the legal and moral avenues available to you, and you're an activist using personal experience and anecdotes to replace justice—just make up your own laws!

Sulkowicz says carrying the mattress will build muscle and get her physically and emotionally stronger. Please, to feel safer, carry pepper spray; don't start a witch hunt, kangaroo court, or lynching. You don't seem shamed or fearful (you're carrying a mattress, for crying out loud), and you're acting more like a lynch mob than a social justice warrior. Remember due process?

Note to self: Don't like someone? Make THEM get out of YOUR space. How? Threaten them with bathroom graffiti and feminist vigilantes.

A quick quiz:
1. How to be safe on campus:

a. Carry pepper spray
b. Carry a mattress

1. How to get attention on campus:

a. Carry pepper spray
b. Carry a mattress

The Columbia *Spectator* published the name of the accused from rape list fliers and bathroom wall graffiti (by multiple signers) spread by unnamed vigilantes sympathetic to Sulkowicz. The *Spectator* published the man's name because (they say): feminists wanted them to there was a police report, three students have accused this man, and because his name was on a "rape list." I thought past history couldn't be brought up? Oh that's right, that's for the REAL justice system, not kangaroo courts and the feminist media. Someone should put up a LIBELER and VIGILANTE list with Emma Sulkowicz's name on top! Are all Emmas radical feminists with no regard for civil rights and due process?

So, according to Sulkowicz and student feminist groups like "No Red Tape Columbia," the truth is irrelevant: if they say it happened, it happened, and if any woman is "uncomfortable" on campus, hang/expel the man immediately.

We don't know what happened, but if what she says is true—choking, slapping, and nonconsensual anal sex—that's assault and rape, definitely a police matter. She said she screamed for him to stop, something that could be verified, but the accused was found "not responsible" three times by the university due to lack of evidence. It WOULD suck if it comes down to "he said, she said" and it really happened. But to assume guilt as many feminists do—"women never lie about rape"—would further encourage women to anonymously falsely accuse men of rape.

It's not always clear-cut and black and white. What other things could have happened? It's possible that when he started anal sex, she got mad but allowed it, later regretting it, and calling it rape. Or he may be totally innocent. It's possible, you know.

No one heard her screaming? I guess not. Why didn't she report it immediately, and to the police? She said she was "embarrassed" to call authorities and when questioned by the police was made to feel like a "criminal." She said the college mishandled the case, asking ignorant questions and "left her feeling even more traumatized and unsafe. I've never felt more shoved under the rug in my life." Regardless, questions need to be asked—however painful—to find the truth. Feminists talk about the stigma attached to rape yet fall back on that as an excuse for rape-shield laws and victim-friendly rules THAT PERPETUATE THE STIGMA! Rather than not allowing "embarrassing" questions, let's fight the stigma by candidly telling what happened and answering all questions confidently.

From the NY Times:
Another factor, college officials and students say, is that the stigma that has kept most rape victims silent, while still strong, has eased, leading to a sharp increase in the number of attacks reported to college officials.

Feminists and the MSM want to have it both ways—"the stigma (and oppression), while still strong, has eased" but of course "more work has to be done."

Despite what feminists say, there is no "epidemic" of rape and sexual assault (*epidemic:* "spreading unusually quickly and extensively"). Like Mike Buchanan said about "Everyday Sexism," these are whiners and complainers who exaggerate microaggressions and wallow in victimhood and weakness. As the saying goes, "Go out looking for one thing, and that's all you'll ever find."—Robert Flaherty

Some falsely accused men are fighting back and suing their colleges for lack of due process, libel, slander, and Title IX violations of sex discrimination. Because feminists have taken over many of our institutions and feel a sense of invincibility, women like Sulkowicz have no qualms about smearing someone's name and reputation despite the facts. One of the accusers of this man (there were three) claimed he forced a kiss on her—hardly rape, not even close, yet it's lumped in with rape and written on bathroom walls on campus. There is an investigation being made, and I hope the bigots/vandals/vigilantes get sued big-time.

I'll let commenter Dale from nytimes.com conclude:

Dale
Lanoka Harbor, NJ 3 May 2014

"It is a long-running concept in U.S. criminal law that one can only be found guilty of a crime if it is beyond a

reasonable doubt that the accused has committed it. Now, the administration wants to weaken this fundamental protection of due process and wants private entities, institutions of higher learning in this case, to serve as judicial bodies without the protections in place that criminal courts have to follow in order to protect those involved in the proceedings.

“This is an extremely dangerous precedent and an underhanded way to sidestep the Constitution. Someone accused of a crime, especially such a heinous crime as sexual assault, should be afforded the protections promulgated by the Constitution and other aspects of criminal law.

“Once the right of due process is eliminated for certain crimes, how long will it be before due process is denied for people accused of other crimes?

“Sexual assault should be taken seriously, of course. However, dealing with it by throwing out due process and the concept of guilty beyond a reasonable doubt is the wrong way to go about it.”

Sulkowicz says she’ll carry the mattress until she graduates in 2015 if necessary. If anyone sees her without the mattress, ask her what happened to it and if she’d like to share yours. Wait … better not, your name might end up on a bathroom wall.

Extra credit question:

Someone is attacking you in a closed elevator. Should you …

a. stand there and take it like a punching bag
b. fight back and defend yourself

Note: (b.) only allowed against males, unless you’re a female.

Here’s how fearful Emma Sulkowicz is of the rape culture and how the patriarchy is ignoring women’s voices:

4/7/14 – We drool while feminists rule – Gillibrand, McCaskill, and Sulkowicz:

> Sen. Kirsten Gillibrand Seeks Funds To Fight College Campus Sex Assaults

5/3/14

5/13/14
http://nymag.com/daily/intelligencer/2014/05/columbia-graffiti-names-rapists-on-campus.html

5/13/14

5/13/14 – NOT a safe space for a few men!
https://bwog.com/2014/05/13/list-of-names-of-alleged-rapists-written-on-bathroom-walls/

5/15/14
http://time.com/99780/campus-sexual-assault-emma-sulkowicz/

5/16/14
http://bwog.com/2014/05/16/emma-sulkowicz-files-police-report-for-sexual-assault/

5/16/14 – Here the *Spectator* names his name.
http://columbiaspectator.com/news/2014/05/16/frustrated-columbias-inaction-student-reports-sexual-assault-police

5/18/14
http://nymag.com/daily/intelligencer/2014/05/columbia-spectator-prints-name-from-rape-list.html

9/2/14 – It’s been months since she had national exposure, so … (media hound much? This is really sick, slick, and sickeningly one-sided)

http://time.com/3259455/columbia-student-pledges-to-carry-a-mattress-every-day-till-alleged-rapist-leaves-campus/

9/3/14

> Columbia Student Carrying Mattress Around Until Alleged Rapist Is Expelled

See my YouTube channel jerrytheother.

Feminism’s first act of female supremacy?

AVfM Video Source · 5 October 2014 · Archived copy · Original

Historical perspective: it’s not always as cut-and-dried as you think.

For more cutting questions, you may want to subscribe.

More fun with numbers, Terrence Popp style

AVfM Video Source · 5 October 2014 · Archived copy · Original

Terrence Popp of Redonkulas.com offers up a bit of MGTOW humor for the weekend.

IHOW: Diary of a man married to an alcoholic borderline

Dr. Tara J. Palmatier · 6 October 2014 · Archived copy · Original

It's day 6 of Domestic Violence Awareness Month. Mike shares some of his journal entries, which he used to document his highly likely Borderline Personality Disordered ex-wife's abuse of him.

11/19/11: Our son went to a friend's house at about 6pm so we were alone in the house. She makes the comment that we used to look forward to these times and would have sex. I agree and mention, yet again, that I would love to feel close to her again but I can't because she treats me like a sub-human, and is sarcastic and condescending to me so I don't feel that way. She then goes into this rant on how she just NEEDS to "GET FUCKED!"!

Strange. So we go around and around with her saying that I'm not close to her and with me stating that I can't be as long as she continues to make fun of me when she gets upset, especially in front of the kids. But she can't seem to grasp why that bothers me for some reason. And we spend the night going over the same damn things again and again and again and again and again. (Ah the familiar round and round of circular arguments.)

I made a recording of some of it on my laptop. I went up to bed at around 9:30 and guess that I didn't say good night. She came stomping upstairs and starts ripping me a new one saying all kinds of crazy stuff. Slams the door on her way down stairs and you could hear her screaming throughout the house in her rage. A few minutes later she came back upstairs and quietly climbs into bed (tactic change!) She puts her arm over my chest and starts to snuggle with me. I'm like huh?!?!

I ask her to move over and she starts talking in that half crying voice saying that she NEEDS to be held. I again ask her to move over. She says the needs to be held line again. I tell her that although I want to hold her I think that would be rewarding her mean, dehumanizing behaviors towards me and gently lift her arm off of me. The next thing I know I am seeing stars, and then I realize that she had just swung in the dark and punched me in the eye. I pinned her down for fear of being struck again, then quickly packed a bag and yet again left for the good old Red Roof Inn.

11/20/11: Came home asked if she wanted to talk. Yet again I explained my position that I cannot and will not reach out to her because I have been burned by her behaviors so many times in the past. She had nothing to say so I went to read the paper in the kitchen, she comes in after a while and tells me that she feels inadequate compared to me. I'm good at my job, successful, etc. I say that it's not a competition; it's a partnership in a relationship. She gets a little miffed at that and states the IT IS a competition.

Then she goes on to tell me how nobody likes me because I am so obnoxious and sarcastic to everyone. She tells me how our son doesn't like me also for those reasons. Then she goes on to say that she is not sure if she wants to be in this relationship and that she sought out someone else because I was not close to her. (Well DUH!) I yet again say that I can't feel close to someone who belittles me when they get upset about ANYTHING.

I go to the grocery store and when I get back she makes the comment that she is so surprised and hurt that I have not reached out to her. I just say that since she is the one who said that she is not sure if she wants to be in this relationship that the onus is on her to make that move. She makes the comment that after I go out with my friends I am horny the next day. She said that proves I am gay. I tell her that it's because I had a break from her and forgot what she was like for a little while. She replies that I should go fuck (my best friend) then in the same breath says I should go fuck my ex-girlfriend (from 20+ years ago), she knows that I want to.

Then she gets physical, she kicks the footstool at me; I push it back onto its legs. She grabs the pint glass of microbrew that I had just poured and throws it against the wall behind me; beer and glass now cover the area where our son plays his xbox. She makes joking comments about my manhood and penis size then grabs the glass coffee table attempting to throw it at me. I grab her and push her into the couch to stop her, then I go upstairs and dump her wine and the small bottle of Jack Daniels that she bought down the drain.

In retaliation, she dumped the other 5 of my microbrews. I watched to make sure she didn't chug them as she has done in the past and go back downstairs. She comes back down and in between other nasty, mean and disgusting comments says that she did cheat on me. Then she went out to the garage to smoke. Later, I went out to make sure she didn't do anything to my car or the overnight bag still in my car from the hotel last night. Nope, all secure except that she was rifling thru the ashtray in my car and left it open. Strange. When I came back in she is saying that I broke her toe in the scuffle over the glass coffee table and is suddenly hobbling and complaining about it.

After a few minutes she goes out and buys beer, I avoid her for the rest of the night. She does come to the foot of the stairs a few times to try and impress her "views" on me, which I ignore. At one point she is explicitly going off on how she wanted to be fucked. "Bent over the couch with a thumb up her ass!!", she screams. (Our son's bedroom door is right next to the basement door, so I'm sure that he heard that whole thing.)

At 9 pm I come up from the basement and watch some TV, and then at 10pm I try to fall asleep on the couch. At 10:15 she comes out and uses the bathroom, goes back to bed. At 10:30 she comes out, flips the hall lights on, uses the bathroom, comes out, deliberately stops to turn the bathroom fan on, leaves the lights on and goes back to bed. She knows that the bathroom fan drives me crazy and the light on game is also in her top 10 list of favorite little tortures for me.

I go upstairs and shut them both off. At 10:45 she is moaning and complaining very loudly (trying a new tactic out on me). I go offer her aspirin, she is looking for compassion (attention) but I have little because she was fine enough to go out and get beer for herself. I go back downstairs and she starts knocking loudly on the bedroom wall. I rush back upstairs as I think it's rude and selfish of her to wake up our son, I offer to put a pillow under her foot, she starts ripping me a new one. I look her straight in the eye and tell her that she is indeed filled with pure evil. Then she starts in with her rant about how gay she thinks I am, I walk out and downstairs to get my coat, time for the hotel again.

She follows me out making these disgusting sounds with her mouth (simulating a BJ), and when I turn around to face her she is at the top of the stairs with a ceramic sconce taken off the wall in her hands raised up over her head and ready to throw down at me. I duck into to dining room as that would have easily killed me and get my coat/shoes on. She comes down and sees what I'm doing and says that I'm going to waste more money on a hotel again. (Enter yet another change in tactics!) She says that she'll stop if I don't go; I walk past her and go to the hotel arriving at about midnight. Glad that I planned ahead and packed some clothes in a bag in my car when she went out for beer.

11/21/11: I come home from work and she is sleeping in the bedroom, my son was watching TV. We hang out for a little while and I ask him if he's in the mood for pizza, he excitedly agrees so I call. When I return to the house with the pizza she is now sitting on the couch. The first thing she barks at me is how we can't afford to buy pizza. (Huh???) Then it's how useless I am, can't cook, can't clean, etc. I ignore her and fix my plate for dinner.

She yells at our son that he is not to eat that pizza! So he just sits there on the couch. I bring my plate into the living room and quietly say to him that it's ok for him to eat it as that's dinner tonite. He gets up and heads into the kitchen, she barks that he should eat the goulash NOT PIZZA! He says to her that he had that for lunch and that he is having pizza, fixes his plate and goes into his room. She then starts laying into me about spending money and gets even more worked up when I mention how much money she is wasting on cigarettes and alcohol every day. She makes a grand proclamation that she is going to the store (meaning to get wine). I calmly tell her that if she comes back with alcohol I will dump it. She is all pissed off at that saying it's not fair. "It is what it is", I tell her. She leaves.

She comes back and is in a somber mood. (Enter another change in tactics.) We start talking and she admits that I am right and the drinking and smoking are not a good idea. She tells me that she doesn't love me and hasn't for a while. Also that she feels horrible and confused about that. We are having, what feels like, a heart to heart talk. She pours a glass of wine and we continue to talk.

She is starting to get emotional and is talking about the past. She is riding the ragged edge of lashing out at me but brings herself back several times. Then she does start laying into me, I don't engage her as she is looking to get into an argument. I get up and go into the kitchen and she follows me. I put my plate into the dishwasher and walk past her on my way back to the couch, I turn around to see her grab a good sized candle and whip it at me.

It hits me in the back of the neck with a glancing blow. Angrily I ask her, "What are you doing?", then sit on the couch and rub my neck. She then starts throwing things from the coffee table at me. First the pile of books, then the ceramic remote control holder bounced off my arms (which are up protecting my face) and smashes on the brick by the fireplace. I pull out my cell and dial the local police number and show her that with my thumb on the send button.

She comes at me with a vase and I push her onto the couch hitting SEND in the process. A second later I hear the dispatcher, put the phone to my ear and tell her what my wife was doing. She told me they were on their way. The wife then starts freaking out! "I can't believe you called them, you need to tell them it was a mistake, help me clean up this mess before they get here!". I just stand by the door silently waiting.

They arrive and come in to find her sitting calmly on the couch. One officer then asks me to step outside to talk. I tell him what has been going on tonite and over the weekend and how I've been at the hotel for the last 2 nights. Wife and I both said we didn't want to press charges and I (stupidly) said I'd sleep at a friend's house. I then left for my friend's house. She txt'd me in the morning saying that she loves me and is sorry about what happened. That she just wants me to be happy.

Borderline Personality Disorder is a serious condition and so is alcoholism. Together, it is like a forest fire on steroids. Thank you, Mike, for sharing your very painful story. I'm glad the police did not falsely arrest you.

In His Own Words/In Her Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

Gender bigots at the heart of the Canadian prostitution debate

Jack Barnes · 6 October 2014 · Archived copy · Original

Three women—Terri-Jean Bedford, Amy Lebovitch, and Valerie Scott—waged a legal battle to effectively legalize prostitution in Canada. These women claimed that the laws surrounding the buying and selling of sex violated the Canadian Charter. The courts agreed and gave the Canadian government one year to fix the problem. The government has currently been working on Bill C-36, implementing the Nordic model of prostitution, which is the brainchild of gender bigots known as feminists. Under this model, it is legal to sell sex but illegal to buy it. The justification for this lunacy is the feminist myth of patriarchy. According to feminists, prostitution is something that men do to oppress women. Feminists believe that women cannot *choose* to engage in prostitution because the patriarchy forces them into selling their bodies for money. Basically, feminists view prostitution and sex slaves as the same thing.

[image]

Sex slavery and sex trafficking are part of the larger problem of human trafficking. We like to think that we live in a society that is free from slavery. Unfortunately, this isn't reality. Men, women, and children are forced to work in many different industries through coercion in every civilized nation in the world. To say that this is a problem is an understatement. To use this situation to advance an ideology is unthinkable to most people.

Feminists have some weird ideas about prostitutes and prostitution. In their minds, prostitute = women, clients (or "Johns") = men. Not surprising to MHRAs and anti-feminists/non-feminists, the truth bares little to no resemblance to the feminist dogma. Both men and women engage in prostitution on both sides of the equation. Take, for example, this young man at Columbia University and his female clients: http://newyork.cbslocal.com/2014/04/30/columbia-university-student-says-hes-working-as-male-escort-to-pay-tuition/. Keep in mind that he is "marketed" by a madam. This little tidbit of information will become relevant later.

Then, there are lesbian prostitutes: http://www.independent.co.uk/news/gigolo-girls-offer-safe-encounters-with-lesbian-love-1248127.html. These women offer their services to other women who want to experience lesbian sex with no strings attached and without the hassle.

A simple Google search reveals a whole host of escorts who offer services to couples. Of course, there are also many specialty services that are too numerous to mention.

The point being that the feminist idea that prostitution is "women are the prostitutes" and "men are the Johns" is willful ignorance, to say the least. But feminists need to continue perpetrating this lie to the public to keep up the "women are victims of men" hysteria. See, according to feminists, prostitution is a form of "male" violence. Violence has a gender? That's a topic for another day.

[image]

According to feminists, the patriarchy forces women into prostitution by denying them options. Let's set aside for a moment the fact that many women who become prostitutes have options and often willingly chose prostitution. For now, though, let's pretend that all prostitutes are women, and these women are prostitutes because they have no other choice. Okay, then shouldn't we be giving them choices? Shouldn't feminists be working to set up programs to help these women get education and/or work placement so that they will have more options for employment? And shouldn't this be accompanied by programs for women who use prostitution to feed their drug addictions? But that's not what feminists are doing. Instead, feminists are working to remove the only option that these women have to make a living. How is that supposed to help? To understand this, you must remember that in the minds of feminists, destroying the patriarchy will solve women's problems, including prostitution.

[image]

[image]

Now back to reality. Are all prostitutes forced into it? Are all prostitutes helpless victims of men? To start with, forced prostitution does happen. Take this case as an example: http://www.dailymail.co.uk/news/article-2633550/Record-breaking-athlete-forced-prostitution-lesbian-madam-trafficked-Britain-work-high-class-escort.html.

Notice anything odd? The female victim was forced into prostitution by men and women. She didn't have a pimp. She had a madam.

A madam is most often a prostitute who has started her own escort business or brothel. She is the boss and prostitutes work for her. It's a common business relationship that can be found in many industries. The madam provides the prostitutes with safety, steady work, and in the case of a brothel a place to do business in exchange for a percentage of the profits. There are many famous madams.

Esperanza Brooks was a cheerleading coach for prep school who ran an escort service on the side.

Xaviera Hollander was a famous madam and author of *The Happy Hooker*. From her website: "In 1968, she left her job as the secretary of the Dutch consulate in Manhattan to become a call girl, where she made $1,000 a night. A year later she opened her own brothel called Xaviera's Happy House and soon became New York City's leading madam."

Bobbi Davis, the owner of The Shady Lady Ranch, successfully lobbied to legalize male prostitution in Nevada.

Then there is the notorious and despicable Hong Tang, who, according to court documents, used children in her business.

Let's not forget that the occupation of madam isn't new. Since prostitution is the world's oldest profession, it stands to reason that the madam isn't far behind. Take Polly Adler, for instance: "Her career began at the dawn of the anything-goes Jazz Age and continued into World War II. Broadway stars, baseball heroes, literary lions, gangsters and politicians all flocked to her house of ill repute." Madams have been a part of American history since the Old West.

If you look at the money these women made, it's no wonder that women choose to go into prostitution. But, as this study suggest, money isn't the only reason: "The findings suggest that these [educated and affluent] women are not forced into the prostitution market but rather choose to enter it for many of the same reasons that people enter the conventional job market — money, stability, autonomy and even job satisfaction."

Feminists like to cite women's safety as a reason to criminalize the purchasing of sex. Let's think about that for a moment. Who's safer: a woman who is working in a brothel with bouncers and security guards or a woman who has to do her business under the cover of darkness and in hiding? Brothels are like strip clubs; they have security to protect their employees from anyone who gets out of line. What if the owner of the brothel is abusive? We already have laws against abusive employers, and since everything is out in the open, reporting him or her is a lot easier and is legal. The average streetwalker doesn't have such safety and comfort. They have to hide to do their business and can't go to the cops, not even if the selling of sex is legal. If a prostitute turns in one of her Johns, word will get around and her clients will disappear. If a woman in a brothel gets one of her clients thrown out or arrested for being violent or abusive, the brothel will still be able to attract clients like nothing ever happened. Why? Because the guy who got arrested wasn't arrested for buying sex but for being an asshole. Brothels also offer better health and safety for both sides. In the U.S., condoms are mandatory, the Johns are examined for physical signs of STDs, and the workers are regularly tested. You can't get much safer than that. But if feminists have their way, prostitutes will have to hide to do their work and never have access to this level of safety and security. Even if only the buying of sex is criminalized, this will push prostitution further underground. Back into the shadows and the cheap motels the women will go, and more than a few of them will be assaulted, contract diseases, and some will end up dead.

[image]

We have seen that feminist ideas about prostitution are not based in reality. Prostitution is not men oppressing women. Prostitution is a choice that some women make. Criminalizing the buyers is dangerous to prostitutes. So, why are they trying to do this?

While you're thinking about that, consider this:

http://www.thestar.com/

The feminist movement is split over the issue of prostitution for the very reasons I mentioned above and other very logical reasons:

> The proposed legislation denies women's right to bodily autonomy, a core concept, enshrined in law, of any feminist or anti-violence strategy, and most obvious in Canada's abortion legislation. It infantilizes grown women who are sex workers, and locates them as damaged victims, in need of rescue only, versus adults capable of exercising choice (good or bad) and an ability to act in their own best interests. Bill C36 conflates women and children, trafficking and prostitution, when it is clear that they are separate and distinct populations. Combining them results in inadequate service for all and willfully ignores current strong and internationally praised Canadian legislation regarding children and trafficked persons.

What is it that the anti-John feminists of @WantMore4Women hope to accomplish? The answer is in the phrase that I used. The feminists who are in control of this group know that their ideas will have an extremely negative impact on the lives of prostitutes. They simply don't care. They are programmed with the myth of the patriarchy and will stop at nothing to destroy it. If some collateral damage must take place in order to achieve their objective, then so be it. These feminists hate men to the point that they are working to pass legislation that would throw other women under the bus just to discriminate against men. They ignore all evidence, even the fact that not all buyers of sex are male. They want the decriminalization of female prostitutes only:

> The objective of this campaign is to have prostitution recognized as a practice of inequality and to bring forward a legislation similar to the Nordic Model in Canada, namely a legislative model that decriminalizes prostituted women while maintaining the criminalization of those who prostitute them (pimps and johns). The Nordic Model also encompasses social measures, the promotion of equality and resources for women who are or have been prostituted.

[image]

Here are the some of the other supporters of this highly bigoted campaign:

Canadian Association of Sexual Assault Centres

> Landing Page

National Women's Association of Canada

> NWAC

Canadian Association of Elizabeth Fry Societies

> Home

@CAEFS

Vancouver Rape Relief and Women's Shelter
http://www.rapereliefshelter.bc.ca
@VanRapeRelief

All of this was started a while back by three female sex workers who exposed a rift in the feminist community. We have long wondered which group carried the most weight in the feminist movement, thereby driving public policy in our respective governments. As Bill C-36, which would impose the Nordic model onto the Canadian people, continues to work its way through Parliament, I think we now have an answer.

Thanks to you, AVFM reaches fundraising goal again

Paul Elam · 6 October 2014 · Archived copy · Original

I don't sleep much during fundraisers. This one has been no exception. Each of them is a time of stress. We have a lot of bills, and after the last conference we had a lot more.

In fact, I had to wait for this fundraiser before I could even honor my word and follow-through with the production of all the DVDs of the conference so I could distribute them to crowdfunding donors who rallied behind us when we got into emergency mode for ICMI14.

Now I, and the rest of AVfM staff, can breathe a big sigh of relief and take care of everything. We live, for at least another three months, with the bills paid and the people to continue forward with this cause.

Hopefully, no, *for sure*, the lessons from Detroit will now pay off as we approach ICMI15. We are wiser, more organized, and every bit as determined as we ever were.

I have to admit that this is a pretty emotional moment for me. We, meaning all the staff here, ran ourselves ragged to make that last conference happen, and we got buried in unexpected costs for police and attorneys. We have been playing catch-up ever since.

But in the midst of all that stress and occasional moments of panic, were AVFM supporters. There were some people fortunate enough to make large donations, and lots of people less fortunate but really no less generous. There were literally hundreds of people giving 5, 10, 20 bucks. I know for a fact that some of those donations represented real sacrifice.

There was also staff, people who already donate more time and effort here than is sane to expect from anyone, also with their names showing up in my donation emails.

And again, there were so many who when told that we were under the gun, and that our opponents were pushing to silence us, rallied like champions and shocked everyone by having our backs with lightning speed.

I have been up all night, but I had to write something this morning. I had to attempt to find a way to say thank you to all of you; the supporters of AVFM who tolerate this crusty old sailor at the helm, even though I sometimes test your patience.

This is your community; your movement. I am ready to move things forward now according to your wishes, with an eye on the next big thing, and the next 10 big things.

I am also ready to sleep, thanks to your help.

Feminism is an actual religion

Elijah Butler · 7 October 2014 · Archived copy · Original

Note: This article is also available in Romanian.

People say feminism is a religion—what they mean by that is the blind faith by which feminists cling to feminist dogma. I agree, but feminism is more religion-like than even that. Here's Wikipedia's definition of religion, which is pretty much what you'd learn in a philosophy of religion course:

> A religion is an organized collection of beliefs, cultural systems, and world views that relate humanity to an order of existence. Many religions have narratives, symbols, and sacred histories that are intended to explain the meaning of life and/or to explain the origin of life or the Universe. From their beliefs about the cosmos and human nature, people derive morality, ethics, religious laws or a preferred lifestyle.
>
> Many religions may have organized behaviors, clergy, a definition of what constitutes adherence or membership, holy places, and scriptures. The practice of a religion may also include rituals, sermons, commemoration or veneration of a deity, gods or goddesses, sacrifices, festivals, feasts, trance, initiations, funerary services, matrimonial services,meditation, prayer, music, art, dance, public service or other aspects of human culture. Religions may also contain mythology.

Feminism is about the belief in a nebulous, all-powerful entity known as the patriarchy. Since the dawn of time, the patriarchy has oppressed women by keeping them in bondage and servitude to men. Then, about 50 years ago, feminism came along and fought the patriarchy, freeing women from the chains in which the patriarchy had shackled them. But the fight is not over because no matter how much power women actually have in the political, social, and economic spheres, the patriarchy still exists, despite having no formal organization of any kind.

Many feminists attribute the patriarchy to being comprised of rich and powerful men—except it is rich and powerful men who give feminism what it wants, so it cannot be them. Other feminists attribute the patriarchy to being every male acting in concert. However, women can oppress women as well, and in those instances it is said that they have the patriarchy ingrained within them. Therefore, the patriarchy takes on a mythological quality—one that takes faith to believe in. And faith is required because without the patriarchy, feminism collapses into nonsense. This is why feminism defies logic, just as most other religions do on a fundamental level. The patriarchy cannot be seen, heard, or even touched, but it is there, always oppressing, even if it is abundantly clear that women are not oppressed.

So, if Christianity is a religion defined by the belief in Jesus Christ and the veneration and worship of him, then feminism is a religion defined by the constant battle against the evil, all-powerful deity known as the patriarchy. Many of you may be thinking that feminism is not trying to explain the cosmos, just a very narrow part of it. You'd be wrong—because if it exists, patriarchy is there, and so is feminism to fight it. There is feminist biology, psychology, physics, metaphysics, and chemistry. Feminism has even seeped into other formal organized religions, completely changing their world views to fit feminists, as evidenced by the Silent Voices Bible, in which all the characters are gender-swapped.

Once the basis of the feminist religion is established, most of the other trappings of religion fall into place. Here are some examples:

- Feminism's holy scripture is *The Feminine Mystique* by feminist prophet Betty Friedan, which is the book that created feminism by alerting the world to the existence of the patriarchy. Other major prophets of feminism are Simone de Beauvoir, Gloria Steinem, and Andrea Dworkin.
- Feminist ethics is moral relativism masquerading as something known as the Ethics of Care as postulated by Carol Gilligan. It posits that women make ethical decisions based on how it makes others feel, as opposed to strict right and wrong, as the patriarchy instructs men to do.

- Feminist temples are women's studies departments. Its clergy are women's studies professors. In these temples, the priests of feminism attempt to detect patriarchy's nasty influence and then develop weapons (ideology) to fight against it.
- Feminist missionaries are feminist writers and media personalities such as columnist Jessica Valenti and the entire cast of *The View*, who attempt to coerce everyone into engaging in feminist religious worship.
- Feminist religious worship is celebrating the vagina, often quite literally, and bashing men.
- There is plenty of feminist art, music, and dance to go around.

In conclusion, feminism is not just a religion because of the blind faith that an evil deity called the patriarchy exists and must be stomped out but because it literally *is* a religion in every sense of the word. This is why feminism is so entrenched in our culture: the prophets came and converted millions, and because society is religious, many believed. Our work is cut out for us—even though the patriarchy is just a myth, countless still believe anyway.

IHOW: My husband's ex-wife abused him with the help of family court and his parents

Dr. Tara J. Palmatier · 7 October 2014 · Archived copy · Original

It's day 7 of Domestic Violence Awareness Month. Today's submission is written by "Brenda," a woman whose husband was abused by his ex-wife.

Hi Dr. T,

One of the saddest things I have seen in the past few years is the blindness and projection around male victims of domestic violence.

My husband was divorced years ago, one his ex initiated. Their relationship was always tumultuous. She has a long history of emotional, financial, and physical abuse of him. For years after the split, as long as she was supported financially, emotionally and in parenting, she had no complaints. Once he found a solid new relationship (me, oh lucky me) she began ramping up problems.

Then came the restraining order, filed to prevent the children from seeing him outside her house and certainly seeing me. After that was the 2 plus years spent in a custody battle – she with a pricey attorney paid for by (wait for it) . . . his Parents. Yep.

When she decided she wasn't happy with the outcome of that (only months after settling), then came the allegations he was emotionally abusive to the children, the "emergency" rescinding of his parenting time, the supervised visitation and the stalking order (and plenty more financial rewards from her generous ex in-laws.) Now we are left trying to rebuild his reputation after all the "experts" have decided he's "unstable", we are financially and emotionally drained – but at least the SO had to be dropped as it didn't meet the standards. (Way to fabricate "evidence".)

Why? What possessed this person to go to all this trouble?

While the ex has been successful in convincing court appointed "experts" and legal beagles she is the "good" parent; we believe she has severe issues, likely sociopathy. Of course, the average civilian can't say that to a court or court appointed psych professional. So, her likely motivation – why it's just a good game she wants to win, she gets to publicly punish and ruin her ex and – double plus bonus points – she gets to drag in the new spouse, disparage them, drain all their money and maybe (oh she hopes and hopes) ruin their relationship! Wow. What a reward!!

There are plenty of people who assume that if a person's own parents do not support them they must be a horrible human being. I can vouch that this is total falsehood. My hubby is a wonderful, kind, generous person who is a fantastic father and husband. His birth family has a number of mental health issues (including narcissism, abuse, drug use) which of course result in a poor childhood that didn't prepare him for healthy relationships.

He's worked hard to overcome the impacts of this childhood. That he has cardboard cutout imitations of parents is not due to his being a bad person. He was in fact the scapegoat child of his family. So I guess there was no chance he could have a decent relationship with them. Give the abused man, the scapegoat child, a chance. They want to have a good life.

So the sociopath (let's just agree this assignment fits, you'll see the lack of empathy in her actions) found a good target. Like that proverbial lion, she found the wounded antelope and ran towards it. He fell for it and was used – used up. Willingly, she took his time, love and money. She kept him on a bungee cord of abuse: scream, abuse, seduce him back with love bombs, scream, abuse….repeat ad nauseum. And of course, she became pregnant. So he was caught trying desperately to do the right thing for his children. I think this was when she really ramped up her game.

Suddenly she had bait to dangle before his divorced parents. Bait to provide her with people she could twist to her

side (with repeated emotional complaints about how bad their son was to her and their grandchildren), bait to attract as much money as anyone would throw at her, and most importantly for her must-win abusive game – bait to use to ruin the man who could not provide her with everything she wanted.

Now, we realize that she is incapable of ever filling that emptiness, so no human being could provide her with "enough" of anything. Since her husband would not bow to her every whim and was not providing the financial support she "deserved", he had failed her and must be punished. And she quickly saw that the most painful punishment was to separate him from his children, to leave them in her care where he would worry incessantly about what abuse was occurring.

She even tried to get me on her side. When I failed to succumb to her "charms" – which really meant to agree to her side of the story and feel that this man was an utter failure, and a cheating one at that. She tried hard, repeatedly talking to me over some weeks. Having been raised in a pretty dysfunctional family myself, I was ready for that. Plus, just hearing her complaints over and over wasn't enough for me – I guess some people give in to that sort of mind control. As I found out later, she certainly had a high success rate, as many people: friends, family, health or school staff; had completely bought her line of bull. Sad, very sad.

Fast forward to the fun world of American family "justice." This is where I truly got a clear vision of how far she would go in her quest and how quickly those who where supposedly acting "in the best interest of the child" were willing to damn a man with no verified or cross-examined evidence and assume that "only women are victims of domestic violence, he has to be bad". Almost 3 years of slogging through this legal swamp is too much to go through day by day, so let's hit the highlights:

- First restraining order was approved with no evidence. Local judges apparently just say "Yes" for fear of being responsible for being wrong. Took months to drop it.
- She repeatedly denies him visitation and especially phone contact with the kids (which continues up until the "emergency circus act" where she gets his visitation pulled altogether.)
- Her lawyer requires that Dad is repeatedly drug tested, they all come back negative. Susie Sociopath will not agree to any similar testing for herself.
- She refuses a parenting plan settlement offer (one that did not include a change in child support) and will not negotiate. A year later (and tens of thousands in legal costs, a custody evaluation and parenting coordinator) she settles for a plan that is eerily similar to the one she turned down.
- She fires (or we suspect he quit) one lawyer, moves on to one of the most aggressive, sleazy attorneys in town. My husband's parents continue to pay for her legal fees.
- Sleazy attorney succeeds in getting all incriminating-to-her evidence suppressed as non-admissible or illegally obtained. What's she hiding so hard? We all know.
- Sleazy attorney delays and delays in the hopes that we will run out of money. Instead we dig a financial hole that will entrap us for years.
- She emotionally seduces the custody evaluator and succeeds in getting a male-negative evaluation report. Even though – their psychological test scores have some common items and certainly she does not come out looking like Mother Theresa.
- Ex then entraps the children's counselor in her web. Susie Sociopath is clearly coaching the children on what to say. This will, in a matter of months, result in the emergency circus and the counselor's decision that the father is emotionally damaging to the children. (And of course after they are removed from him, the children are "doing much better without his visitation."

- Susie Sociopath works hard to get the parenting coordinator to side with her. When he remains somewhat neutral she begins the emergency circus.
- Parental grandfather takes Susie Sociopath and the grandchildren on a number of expensive vacations – all to very child entrancing locations. No one would think this was a ploy to keep the kids on their side – would they?
- It's Circus Time! Merely days after a long vacation with father's mom, there is an emergency ex parte that he is an emotional danger to the children, and he is banned from locations where the children frequent as well as losing all parenting time. Then the judge sides with Susie Sociopath and Sleazy Attorney and orders supervised visitation (which is always paid for by the "guilty" parent, not the parent who demands it, who decided on that twisted approach?) Quickly following that there is a stalking order requested (also ex parte) which is quickly approved by the same judge. This stalking order months later will be found to be illegal and be dropped – but there is no investigation of it when filed, just a signature and a lecture to the dad of how he is "damaging his children".
- Susie Sociopath uses the stalking order to her advantage, calling the cops to have her my husband arrested for violating it. She apparently felt threatened by social media posts that did not have any threats in them, many of which did not even directly mention her. Now there's bail (which because it is listed under "domestic violence" bail is $50k – $50k!), there's a criminal charge that needs its own lawyer and has its own costs and timeline.
- More court hearings, all of which have Sleazy Attorney talking and talking to continue his tale of how evil the father is and how the Susie Sociopath is a saintly, patient victim. Judge (who has a DV professional background) sides with them on every issue. Now we have an order for a "comprehensive" psych exam of Dad, continued supervised parenting at outrageous prices (because of course no volunteer was acceptable to Susie Sociopath), and the counselor continues her own anti-Dad PR campaign. Oh, and he's being held accountable for anything I post on social media and Susie Sociopath and Sleazy Attorney Internet stalk my blog. Where is the 1st Amendment?

Well, in these years we've met, dated, gotten married, spent tens of thousands in legal and related costs, been drug tested, lived in court, been vilified by friends / extended family / professionals / the court, he's lost his children, lost his reputation and his record is damaged enough that jobs and possibly new housing have been denied due to the remains of these false allegations.

Why did I stay and deal with this? I have seen this man with his children – they adore him and he is an excellent father. I've learned that many fathers get such a raw deal that they need support, and the snap decisions made by family courts serve no one. I want to see him have a good relationship with his children. I do accept that it is highly likely she will continue with new campaigns and, at some point, we may have to cut of contact with her and the children altogether to keep from turning into emotional mush. And of course I love him deeply.

I cannot say I feel optimistic about the future, which is so sad. I think his relationship with his children may be in the early stages of being completely ruined. I think Susie Sociopath will stalk us indefinitely and we have no idea how to get out of her spotlight. But we are now active in family law reform. Realizing we may not benefit from the changes, we are fighting to change the system so other families do not have to go through this emotional hell hole. If you are experiencing this: document, have support, get a good lawyer, and have a counselor or way to safely vent. Good luck!

Thanks!

The Wife

And people wonder why so many victims of the Family Court system are "so angry." Our Family Court system is a public disgrace and the attorneys who profit from it, like the one described in the post above, are just the dregs.

In His Own Words/In Her Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise

awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

WHO mischaracterizes suicide??

Clint Carpentier · 7 October 2014 · Archived copy · Original

There I am, driving home after a small job, many things rattling around in the silent noise maker, and I hear "Suicide called 'large public health problem' by WHO" (World Health Organization) on CBC Radio (and later found the article online).

There are a LOT of things wrong with the article. And while I can speculate that the WHO is just taking numbers and saying "whatever" to the rest, I can also assume (given its track record) that the CBC has added its own flavor—or disregarded some pertinent info.

I'm going to start with old age and work my way down. The WHO claims the highest rates are among the post-retirement group:

> Globally, suicide rates are highest in people aged 70 and over, but in some countries, the highest rates are found among the young.

I don't know if that's a total number against the other rates or if it's just a ratio among its own demographic; I'm assuming it's the latter. For those who have learned Inuit culture during their informative school years (uh … middle school? 25 years ago?), you will understand that lack of productivity and increased dependency are serious factors. When you've spent the majority of your life proving your worth, becoming dependent is a crippling blow to dignity. In the end, in the grand scheme of things, this age group is relatively meaningless to try to save; heartless though that may sound, there are bigger issues at stake than Grandpa saving you a few dollars on the old folks' home care. This argument is already being waged in all "wealthy" countries, under the premise of "quality of life" and the moral rights to euthanasia; of which, we would sooner torture our elders for their last few years than allow them to pass on.

The WHO claims that men approaching retirement are particularly vulnerable. Again, without context, it's a meaningless statement. But those among the MHRM can easily and highly accurately fill in the missing details.

The second highest group of suicides is among young adults; but again, no context. The lack of context is most disastrous in the WHO's claim to "lift the taboo" about talk of the subject.

> The WHO's director general Margaret Chan said the report was a "call for action to address a large public health problem which has been shrouded in taboo for far too long."

Hey, WHO, I'm going to be honest with you, "the truth about suicides doesn't fit the fucking narrative, so SHUT … THE … FUCK … UP!"—that narrative being that women are at most risk. And in the whole article, there was only a passing nod to the men of suicide …

> The report found that in general, more men die by suicide than women. In richer countries, three times as many men kill themselves as women, and men aged 50 and over are particularly vulnerable.

That was all of it.

Suicide is NOT the problem. The problem is much deeper, much more sadistic, and it is legion.

Starting at puberty, boys are increasingly told that they have to prove themselves. In and of itself, it's relatively harmless to prod a boy's ambition; boys already have the urge to compete, thanks to nature popping the hydrant cap and flooding their bodies with testosterone. However, the level at which society demands they "man up" is detrimental to their still-undeveloped minds (they still have 10 more years of brain growth), and we happily shoehorn them into an unforgiving gender role, which the mass media has proven to openly hate during a time we

claim to be fighting for equality. And despite what you may think about boys' ambitions, girls dictate boys' social standing (and thereby judge the level of bullying the boys will receive or dole out). Do you not see the diametrically opposed messages boys are receiving? Many of our boys don't even have someone who can teach them what it is to BE men because they are being raised in broken and/or abusive homes with no father figure anywhere to aspire to, no one who can teach them how to handle that swimming pool of testosterone they've just absorbed. All these boys know is what they've been told: "Men are corrupt, respect women!" The tighter their undesirable gender appears to them, the more hopeless the rest of their life appears to be; and when you're a teenager, getting to age 20 is forever, never mind the 50 years they still have in the tank. If a boy discovers he has zero value before he can put his intellect to work for him and acquire social value, he is at high risk. But nobody wants to expose this because it will take away from the higher number of girls' attempted suicides (of which, one can assume the girls are just trying to get attention, which I would hazard to say there is more going on psychologically than simple depression; or the girls in question are simply incompetent; neither fits the feminist narrative, so don't try to solve the problem).

After high school is just as dangerous: young men are still hot and bothered over girls, and girls still dictate the social value of these young men. Those who are lucky enough to avoid college learn just how tight their imposed gender role actually is as they enter the general workforce and finally get to compete with men. By this time, it's too late to try to teach them how to actually BE men, they've had roughly 20 years of women informing them that they have to be "good men" without ever having been taught what that even means (other than "If Mama ain't happy, ain't nobody happy"). And now they've managed to knock up some cupcake because nobody was around to warn him. So now you have a young man with no work ethic, who has pansy-girl hands, can't read a tape measure, and it's a coin flip whether he can read at all, and he's already got two dependents relying on his meager income, and gawd forbid she decides to leave him because as it sits, he stands at three times as likely to commit (not attempt) suicide as she does because after divorce, that number triples. This is a no-win situation, the fast lane to suicide. I mean, when men throw themselves off balconies to certain death in order to end a shopping spree, you think there might, just maybe, there might be something more going on. Most wives like shopping, my wife likes shopping, most men don't contemplate headstands from lethal heights; at least, I haven't.

> Pesticide poisoning, hanging and firearms are among the most common methods of suicide globally, the report said, and evidence from Australia, Canada, Japan, New Zealand, the United States and Europe shows that restricting access to these means can help to stop people from committing suicide.

You mean, limiting access to continuing one's job and/or hobby.

But those young blokes are just impoverished, mentally and financially right? There is no point in claiming to talk about "suicide" in "wealthy" countries if you're not going to even acknowledge the lead-up to suicide, much of which is thanks to feminism. Because while men have been working hard back-breaking labor for millennia, it's only been in the last 50 years they've been openly and actively and without remorse vilified for being good and loving men.

So college boys should be fine, yes? Many of these boys have already been labelled "creeps" by high school girls; it's the junior form of being labelled rapist/pedophile, and you need not have done anything to get the label, short of ignoring a girl's attention or attempting to gain a girl's attention without first fitting her subjective flavor-of-the-day ideal of "cool." Now they're in an environment that's brazenly trumpeting "1-in-5 rape culture"! Rape is one thing a man does NOT want to be accused of. It does not matter if he got the chance to face his accuser, does not matter if he got to see her in trial, does not matter if proven without a shadow of a doubt that he was innocent—this young man's life is over before it even got a chance to begin. College "rape culture" isn't just harming "potential" rapists, it's crippling the elite intellectual males of our species; you know, the geniuses who developed civilization as we know it. When young men begin refusing willfully wanton opportunities to get laid, there's a serious problem. Let me rephrase that: girls typically don't have to TRY to find penis and desperately encourage said penis to explore their nether depths because penis usually finds them and excitedly says, "OK"; young men have begun skulking around campus, avoiding the majority girls, and just trying to survive college so they can MAYBE begin their life.

Of course, there was nothing said about the 30- to 50-year-olds, context or otherwise. One can only assume that this group of men mostly fall into other categories that depression would increase the odds thereof, such as work site accidents, motor vehicle accidents, hunting/fishing accidents. Are they accidents? Or accidents? Or could they be accidents? What a quandary. I'm 37 and work on my own; the tools I use have a variety of methods to do me serious harm and theoretically cause me to bleed out before aide … finds me; and then there's the drive home when I'm dead tired, long and winding, with a big-ass river right there; in fact, I know of at least two locations in which I wouldn't be found for weeks or months. How many men have just … vanished?

WHO wants countries to "reduce access to the means to suicide." And use other stop-gap means to band-aid the problem. When a man commits suicide, it's usually the first sign that he's got problems he can no longer handle and that no one is willing to acknowledge.

I just did a job the other day. The woman was attempting to complete house renovations (via daddy-kins). Her husband had recently died, middle-aged with a teenaged son. He was a garbage collector and had injured himself at work. The doctor he'd been going to see was in another city, and he couldn't sit long enough for the trip, so he had to fly instead of drive. His last visit, they cleared him to go back to work and cut off his compensation. Rather than be a burden on his family as "less than a man," he went back to his hotel room and hanged himself.

CBC, you did a story a while back about Vancouver's free beer to hopeless alcoholics program. You asked them what they thought about the free beer program. You DIDN'T ask them why they had become alcoholics. What you neglect to report makes me cry in anger.

Hey, Letitia James! Domestic violence is an equal opportunity menace

Jonathan Bornstein · 7 October 2014 · Archived copy · Original

On September 19, 2014, the New York Daily News *ran an op-ed written by New York City's public advocate, Letitia James, in which she presents a one-sided argument for immediate, broadened governmental missions to combat domestic violence in New York. Her flawed position is clear: that only women are victimized by domestic violence; that men aren't; and that men are the dominant abusers. When the* New York Daily News *was presented with a counterpoint to James's flawed argument, they responded that they did not have room for a response to James's op-ed. Below is the rejected counterpoint.*

Domestic violence is an unacceptable crime that exploits the deep trust between intimate partners. A partner's violence is an abuse of the victimized partner's commitment to preserve the relationship the two share, a commitment that in many of these relationships is made stronger, often unbreakably so, by mutual property and shared children.

The present social-policy shift in attacking this social menace is welcome and apparently quite warranted. Over the last decades we see government funds liberally flowing in massive quantity to combat this admittedly widespread syndrome. At present, the subject is a focus of national attention thanks to the actions of Ray Rice and, more broadly, the National Football League. Men need to stop beating women, and by any means necessary. Right?

Right. And wrong.

Violence is perpetrated by both sexes to each other. It is an equal opportunity menace. But the narrative that accompanies the social-policy shift about domestic violence should concern everyone because it is deeply flawed: over and over it presumes that women are the primary victims of domestic violence. Many campaigns even posit that it is exclusively women victimized by domestic violence. The best example is the federal Violence Against Women Act. The very name of this legislation specifically excludes men as victims of domestic violence.

However, Centers for Disease Control and Prevention statistics concerning the widespread victimization of men by women in acts of intimate partner violence are readily available, and they tell a more complete and even sadder story. An astonishing 40% of all "severe physical violence" was directed at men, according to data from a CDC national survey as recently as 2010.

Findings show almost equal amounts of abuse perpetrated against men and women. But politicians and media focus the most attention on the female victims of domestic violence. Why? Men are largely silent on the issue because of the perception that men are physically stronger and should be able to subdue a female attacker easily. Those men who do report physical violence are more likely to be ridiculed—both by law enforcement and by the public—than women are. More money is spent on women's programs, and more crusades are launched on behalf of women who are victims of domestic violence, despite the fact that men are almost equally or in some cases more likely to be victims of both physical and psychological abuse.

There are almost no state resources and services for men. There are endless services for women that empower the state.

What does this amount to? An unchecked sexual bigotry. Against men.

The bigoted narrative posits that men are immune from domestic violence, and only its perpetrators. Sadly, the prevailing narrative is about perceptions. As we see from the reaction to the NFL's situation, domestic violence is no longer about a singular act. It is about projecting one act upon an entire sex. Weren't we taught that if we allowed the actions of one member of a group to become representative of the group, we were guilty of bigotry?

A fine example of this bigotry is a recently published article by New York public advocate Letitia James. James

seizes the headlines and wastes no time bringing out the same tired arguments about domestic violence, completely discriminating against men as perpetrators and as non-victims.

James, overlooking half of the population, states: “One study found that abused women were diagnosed six times more often with substance abuse, three times more often with depression and three times more often with sexually transmitted diseases than women who had not experienced abuse.” What about the men, Letitia?

In defending her demagoguery, she confuses cause with effect with no regard for inquiry. “Researchers have identified a host of consequences associated with this crime, including depression, isolation, suicidal thoughts and attempts, binge drinking, sexual abuse, high blood pressure and stroke.” What about the men, Letitia?

But what is most troubling from our public advocate is her position on indoctrinating—*educating* is her euphemism—young children. James states, “We must better educate all New Yorkers, starting at a young age.” Will this include facts about men as victims? About women as abusers too? Or do you propose to browbeat little boys the bigoted, false narrative the only men abuse women, Letitia?

And although she tries superficially to be gender-neutral, Letitia James concludes, “We can and should prosecute and shame those who hit their girlfriends.” What about the women who hit the boyfriends and husbands, Letitia? Absent—ignored—is the possibility that men are victims.

The bigoted message is convenient and clear: only men do domestic violence to women. Letitia James’s one-sided discussion is consistent with the all too familiar, all too reality-blind narrative that men are monsters and women are victims. It is time to include in this narrative the inconvenient truth that women abuse men too. And that most men never, ever abuse.

Anita Sarkeesian: The early years, part 2

AVfM Video Source · 7 October 2014 · Archived copy · Original

One of the more remarkable things about Anita Sarkeesian is that she managed to go years in the mainstream press–the video game press and general audience press–without a whisper of questioning or criticism of her dogmatic assertions or her non-stop victim narrative. A truly responsible press would have done more to investigate her claims.

YouTube has featured a number of very thoughtful, erudite critics of Sarkeesian for the last two years–Investig8ive Journalism, Thunderf00t, The Amazing Atheist, and many, many others–exposing all sorts of questionable practices and methodologies, that were otherwise acknowledged almost nowhere else. For example, the following is a very informative two-part series on Anita Sarkeesian. We find Part 2 particularly enlightening and full of information a lot of people don't know:

http://youtu.be/8EpWezFQ3CU

You can view Part 1 here.

We would, indeed, argue that the raging GamerGate fire in many ways started in the Sarkeesian debacle wherein, while she may indeed have received over-the-top angry hate mail, there was still never any acknowledgement that there was anything questionable about any of her assertions, and any who dared to bring this up were aut0-accused of being misogynist, neckbeard, basement-dwelling losers, etc. That indeed may have been where the pressure started building until it finally blew with the Zoe Quinn debacle.

For more on what Jordan Owen and his partner are up to in exposing all this, you may want to subscribe to his channel.

Note: title image by Susan Nilsson and used under Creative Commons license, cropped to fit our format. –DE

IHOW: I tried to kill myself after dating a personality disordered woman

Dr. Tara J. Palmatier · 8 October 2014 · Archived copy · Original

It is day 8 of Domestic Violence Awareness Month. Today's story is from an Indian man, "Pankaj," who went to the depths of despair and back after being in a very abusive relationship with a woman he suspects has Borderline Personality Disorder.

I have been a quiet lurker on Shrink4Men for past 1 year now. This site has helped me tremendously, so when an opportunity came where I could share my story with other users on this site, I couldn't stop myself. Before I begin I want to clarify that English isn't my first language. Please pardon me in case I make mistakes.

About me: I am from India , I grew up in the capital and am from what you would call as "lower middle class" , (I added "middle" as saving grace.) I love fixing things, I love helping people out, it gives me a sense of importance. I had a hard childhood, I grew up in a broken home, father was never around, but my mother helped me a lot. She ensured I got very good education. As I grew up I studied engineering. Logic and rational thinking have always been my strength. I also used to stutter as a child; hence I was an introverted teenager. In short, I had a hard childhood, fixing compulsions, rescuer tendencies, and a people pleaser — I was the perfect prey for a BPD girl and this is my story.

I don't want to give her name here, so we will call her, "Ri". I met Ri online. We chatted for a few months and then exchanged numbers. I loved talking to Ri. India is a mind bogglingly diverse country, language, accent and dialect change every 10 miles or so. I love this thing about my country. I am from a north Indian warrior clan, she was born in an east Indian trader community. We lived more than 1000 miles apart. We were in love before we saw each other. (Yes, I know). After knowing each other for months, Ri decided she would come to New Delhi for higher studies; meanwhile I had left my job to be in a business school close by her and take up an MBA degree.

The first time we met face to face. I was in love. I loved Ri. I loved everything about her. Her long black hair, her beautiful eyes, her voice, her east Indian accent, so I loved Ri and Ri loved me (or that's what she used to say). The first few months were the honeymoon period. It was bliss. It was perfect.

How can someone love me so much? Me? Me, who had barely ever felt love from the outside world. I knew I would marry Ri. She meant the world to me. As the honeymoon period passed, I noticed a few unusual outbursts. I wrote them off as Ri being a bit on the sensitive side. The more I ignored the red flags, the more they grew worse.

In between, tragedy struck Ri and her family. Her father passed away. She hated her father. She would talk about him in such vile manner; I used to think of him as a horrible man. But when he passed away, Ri was in terrible grief. Every night Ri cried, I was there to console her. But no matter what I said, nothing stopped her. Her sorrow was like a bottomless pit and the way she would put it in words, it was so profound and so deep, I found it overwhelming.

As weeks passed, sorrow gave way to bickering and bickering led to daily arguments over things which were absolutely trivial in nature. Everything was always my fault. Then came a time period when fights became a daily thing. Ri was never physically violent toward me, but what she lacked in physical aggression she made up for in passive aggression, emotional manipulation, no win games and shit tests. She would say the cruelest things to me and yet pretend as if nothing happened and call me again tomorrow. I was the perfect white knight, I never fought back. How could I? Aren't men supposed to be the silent rock?

Ri is a cutter. No matter how much I told her I loved her, she never stopped it. After every few weeks she would tell me, "last night I cut myself". These weren't tiny cuts; they went deep into her flesh. It never occurred to me she may be having psychological issues. Ri was exceptional at academics, just like me. She is a university topper and very well read. She is a high functioning kind. You can never win an argument against her.

Our relationship went from bad to worse. Honeymoon was over, that initial pink haze just disappeared and now I was taking a daily hit from her Fogger 3000 (F.O.G — Fear, Obligation and Guilt). Blame games, truth distortion, emotional reasoning — everything I said would be turned around and used against me.

Then the triangulation started. Enter downgrade future boyfriend. Ri found a drug abuser. The more I tried to keep her away from him, the more she went to him. She started from alcohol and went down to hardcore drugs. It became a daily thing and her behavior would become even more abusive. I found myself even censoring my own words, by now I wanted to say nothing at all, which could set her off.

Her name on my phone would scare me. I immersed myself in studies to distract myself from all the chaos. Ri shares everything with this drug addict. They talk dirty, they share facebook passwords, they spend all their free time together, while I am the sorrow of her life.

Ri would break up with me every week and then taks me back. My self-respect hit rock bottom and I didn't have the wisdom left to ask myself why? My MBA finished and I found a job in another state. I had to leave Ri and move for a few months, until I could switch jobs and come back close to my hometown.

Ri's core abandonment fear really came into play then. Ri cut me off. The other guy, he is her everything. He is what I once was. She worships him, while I am discarded. I must have done something to deserve this. May be she is right. May be I couldn't understand her as she used to complain. May be I am insensitive and cruel. I left my home to start the job in another state.

My first day there, Ri called and told me, she slept with the drug addict. I felt lost. I felt my world was been burnt down. No matter how abusive Ri was to me, I loved her. She was my first love. I cried myself to sleep each night. A strange never-ending depression took me over. I went through my workday and came back to my flat to just sit down and stare into nothing for hours. For 3 months my eyes never really dried.

Ri still called me every 2-3 days to tell me how fabulous her life was. How the drug addict was everything that I am not. I kept trying to tell her how I could be better. No matter what I said I was never good enough. Then one fine day, I got a job offer in my hometown. That's it, I thought. This is my break! I could win her back now.

I told her I was coming back. Ri told me she was only friends with that boy and wanted us back too. I agreed. I was happy. I would build back that honeymoon period, or so I dreamt. I landed back in New Delhi only to find tht Ri had changed her mind. I felt shattered into a million pieces.

She would give me a ray of hope and then take it away from me. I would go half way around New Delhi just to see her and talk to her and I would find her in such an abusive mood it would be hard to believe. She would verbally abuse me for 2 hours, while all I am supposed to do is hear her out, not utter a word in explanation and just sit there while she rants out at me. Topics of argument are just simply crazy.

Me not remembering her favorite flower, me not being able to read her mind, me not caring enough about her, me not trusting her to spend time with the guy she has just slept with! Me not changing my hairstyle to what she wants! How can I be so insensitive and controlling? After she is done ranting, she has to go; the part where I speak up never comes. 10 months of this on-off relationship has been nothing but me getting used to her stabbing a proverbial knife in me every now and then.

There is nothing more tragic than a man chasing a borderline. What he is actually chasing is his own destruction.

Ri has cheated on me multiple times. She even directed a widespread smear campaign against me. Her friends think I am a terrible person. She has projected everything she is onto me. Ri never attacked me physically, but instead used her downgrade boyfriend to issue death threats to me. If I had not been careful, the chances of violence between him and me were very high. My life was turned into a mix of depression and fear. Then one day I finally broke down. That's the night I did "it". I woke up in a hospital the next day from a failed suicide attempt.

The next 2 months, my mother took care of me. I was a wreck. She kept asking me to remove Ri from my life forever, to forget her and move on. While I was idle at work, I googled "painful break up" and "getting over

heartbreak." One site led to another and I found myself on "shrink4men". The first article I read, "Is your girlfriend a borderline?" blew me away. Everything it says matches to what went down with me. Every other article does, too.

I have found my beacon in pitch black darkness. I read and read till I have read every single article and every single user comment on this site. I went No Contact. In 2 months, the FOG has lifted and liberation has come.

It has been a year since then. Ri has tried hoovering me back many times and failed each time. Downgrade boyfriend has been dumped. All of a sudden, I am back to being the greatest thing that ever happened to her. I see through it all and block her everywhere. I told her about BPD and asked her to seek help. She denied it all and says she is fine.

Where am I today? I have forgiven Ri. It is not her fault that nature made her this way. She is the wolf and I am the sheep. I have sympathy for her but I will never go back to her. A part of my heart has seen through all her masks and sees the really hurt girl to whom life has been cruel. The abuse has shaped her into something she never chose to be. Like I said, I have sympathy for her, but I WON'T be her victim. NEVER AGAIN.

To my brothers who have had a cluster B in their life, this is what I say to you. No matter what kind of hell you are living in or have been through, never take the option of ending your life. Instead, get up and keep walking forward. Keep walking forward, one step at a time.

I am very glad you were not successful in your suicide attempt, Pankaj. You are so very correct when you say, "There is nothing more tragic than a man chasing a borderline. What he is actually chasing is his own destruction." Thank you for having the courage to share your story.

In His Own Words/In Her Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

Grow up, Lena Dunham

Hannah Wallen · 8 October 2014 · Archived copy · Original

According to Huffingtonpost.com, Cosmopolitan.co.uk, and Time.com, Lena Dunham has become the latest megaphone to promote the feminist assertion that when it comes to sex, women are simply not capable of being equal to men.

Of course, that's not how the articles are framed. They present her as a courageous but confused victim who is finally ready to admit that years ago in college she was raped. To achieve this, the articles use a mix of feminism's application of female hypoagency and male hyperagency to heterosexual encounters, a gynocentric approach to bodily autonomy, and demonization of men by association.

The self-described ideology of strong, independent women treats heterosexual interaction as though women are so weak and inept and men are so powerful and capable that the man must be accountable for the decisions and actions of both himself and his partner while the woman has no responsibility at all, not even that of open communication. Dunham supports this repeatedly in her description by framing her own choices as irrelevant and inflating the relevance of her partner's actions and even those of an uninvolved man—all except for her sex partner's consent.

The articles frame their reporting on Dunham's encounter inside feminism's treatment of consent as the exclusive privilege of women. Nowhere is it addressed that Dunham had sex with a man under false pretenses, feigning interest because she did not want to admit to social ineptitude while drinking. Did her partner consent to sex with a woman who did not want him? Was *he* sober enough to consent to sex? It's hard to tell from the articles quoting Dunham's book, as those articles may or may not contain all of what she wrote, and what she wrote is only the "she said" side of the story.

Various quotes describe Dunham's choice, knowing that she was intoxicated, to take a man back to her room and have sex with him, followed by a description of her morning-after regret crafted to elicit sympathy and a sense of sisterhood in female readers.

First, a quote describes Dunham disrobing in front of a man to urinate outside (an action that, were he to do it, would get a *man* arrested and put on a sex offenders list.) She treats his sexual response to her public nudity as if it is somehow less appropriate than her choice to disrobe in front of him without warning. Apparently, though we're supposed to see women as completely reasonable in responding to male nudity as always sexual and always inflicted no matter his perspective, when a woman drops trou in public, that's *different.*

So different, in fact, that doing so communicates nothing to a member of the sex raised to believe their own nudity constitutes sexual imposition, except "I have to pee."

Dunham does not indicate in her narrative that she offered any refusal to the guy's advance. Instead, she offers the following: "I'm not sure whether I can't stop it or I don't want to."

This is not *no.* This is not *I was forced.* This is *I made a decision to go along with something and now I don't want to admit that, so I'm going to frame my description to portray myself as an object that is acted upon, instead of a person making a choice.*

This is what feminist hypoagency looks like.

Apparently, she was not decisively averse because she describes continuing on. At this point, it is undeniable that she knew that the man she was talking about was sexually aroused and interested in her. It would take a special kind of stupid to misinterpret fingering as an unclear signal.

According to her own narrative, after deciding to continue walking with a man she knew had fingered her in response to her choice to expose her genitals to him, Dunham refused assistance in extracting herself from the

encounter.

> Leaving the parking lot, I see my friend Fred. He spies Barry leading me by the arm toward my apartment (apparently I've told him where I live), and he calls out my name. I ignore him. When that doesn't work, he grabs me. Barry disappears for a minute, so it's just Fred and me.
>
> "Don't do this," he says.
>
> "You don't want to walk me home, so just leave me alone," I slur, expressing some deep hurt I didn't even know I had. "Just leave me alone."
>
> He shakes his head. What can he do?

Yet again we see Dunham's choices treated as irrelevant, and here there are layers she is not addressing. Why do her feelings toward Fred have anything to do with her choice to take Barry home with her? Is she going home with Barry to spite Fred? If she is, does she really think that's anyone's choice and anyone's fault but her own? And why is it that big bad Barry has been granted the agency and power to steer her by the arm, but good guy Fred is helpless in the face of that thing women don't do in a sexual encounter … her refusal? Why can she refuse Fred if she's powerless to refuse Barry?

Dunham's story is full of such contradictions. She can remember walking with Barry, knew when she was talking to Fred that Barry was walking her home, but at her apartment she didn't know that they had got there together because Barry had walked her home. She could refuse Fred but was too indecisive to refuse Barry until she found out that he wasn't using a condom—at which point the guy she claims was forcing himself on her obeyed her order to leave. There are a lot of details in that story, but it's lacking the one vital factor that would define the encounter as it is presented: unless the writers of the various articles on the narrative have left out a Dunham quote describing Barry deliberately, knowingly contravening her ability to refuse, her story does not describe a rape. She's described lousy drunken sex from the perspective of someone who, over the years, has been convinced by feminists that because afterwards she regretted doing it, it was rape. It's hard to tell if that absence is due to omission, but the fact that writers had room to fit in a mention of the accused's political affiliation casts doubt on the existence of any reason to not include such an important detail.

The *Time* article, which contains most of the quotes, is especially difficult to trust, as it presents as evidence of a pervasive campus rape culture a link to a study that found the majority of rape to be committed by a mere 6% of the population. The article omits that fact, instead emphasizing that 90% of admitted rapists are repeat offenders. It's a method of obfuscation that feminists regularly use: ignore part of the available information to focus on that which, when isolated, can be framed to suit the intended narrative. This is reason to question the omission of anything that would indicate actual force or coercion in the described scenario, under suspicion that if it existed, it would have been reported, or at least descriptively referenced—unless the writers were deliberately trying to portray awkward drunken sex as rape.

These are all common factors within the feminist narrative on sexual violence. The story being sold is that men are perpetrators and women are victims.

Men act. Women are acted upon. Her experience and her emotional responses matter. His are irrelevant, and so is his perception.

Why else would a major news source take seriously such a grave accusation based on no evidence other than the accuser's word? As the way Dunham framed her side of the story demonstrates, the opposite is true of choices; while her experience and her emotional responses are of utmost importance, her choices are totally, completely, unquestionably meaningless. And while his experiences, emotional responses, and, most of all, his perceptions are of no consequence, his choices are the only choices acknowledged in the situation.

Why? Because the self-described ideology of strong, independent women believes that heterosexual sex makes us

inept, helpless, hapless twits.

[image]

In the past, I've explored how nonsexual behaviors might look if people approached them the way feminists want women to approach sex, leading to an article in Breaking the Glasses titled "The brutal rape of poor, innocent Mr. Creosote." Monty Python fans will recall the sketch at the beginning of *The Meaning of Life* in which Mr. Creosote overeats and explodes. It's obvious in the sketch that Mr. Creosote is the main cause of his own problem, but viewing his experience through a feminist filter (and treating him as female) would call for a different conclusion. Ms. Creosote was obnoxious, but the waiter obviously knew what would happen when he gave his customer that mint. The viewer can tell because upon handing it over, the waiter runs and ducks for cover. It's clear, when viewed through that filter of hypoagency, that Ms. Creosote has been dietarily assaulted. She is a victim of intimate server violence.

Another example is the cake culture video, made in response to the feminist-made flash "game" that was nothing but a narrative designed to train the player to dismiss a woman's sexual choices and treat male sexuality as predatory and domineering. The game designer had backed a pick-your-path story with not only an unavoidable, predetermined outcome but also an unavoidable, predetermined outlook, with a quiet version of Chopin's funeral march to set the mood. It couldn't have been more melodramatic if the word *RAPE* had flashed across the screen in big letters every few seconds during the game. The story concluded with a weepy monologue designed to evoke viewer pity for the story's character. The designer described the game as an exercise in understanding rape culture.

Discussion about that game, and an offer of assistance from Alien Gearbox on YouTube, led to the creation of the following public service ad to alert you all to the nefarious, pervasive cake culture in which we unknowingly live.

Nobody would accept such a ridiculous lack of self-determination in a healthy adult outside of the context of a heterosexual encounter. It's something we accept from children, and a reason why adults are given the legal authority to make decisions for children and the onus to use that authority to protect and nurture children. A parent has legal decision-making authority over every aspect of his or her child's life, and is accountable to society should such decisions lead to harm rather than benefit for the child. This authority limits children's freedom for their own protection. If a child skips school, associates with criminals, uses drugs, refuses treatment for serious illness, or is injured doing something incredibly stupid, the parent can face criminal charges for neglect, so parents have the legal authority to force children to attend school, to restrict their movement to prevent them from dangerous associations or behaviors, to make medical decisions for them, and to monitor their activities in a way that we would never tolerate an adult doing to another healthy adult. The justification for this is the fact that they are not mentally and emotionally developed enough to make certain decisions for themselves. Parenting is the act of stewarding the life of a developing human being until he or she is competent to be accountable and responsible for himself or herself.

Feminism's habit of inferring hypoagency upon women likens us to children, and their hyperagency narrative likens men to parents. In denying the validity, relevance, and impact of women's decisions, feminists deny that women are mentally and emotionally developed enough to make those decisions for ourselves. In emphasizing men's capability and placing the onus of accountability for both parties in heterosexual encounters on them, feminists infer that women are not competent to be accountable and responsible for ourselves so men must be. The inference is a demand that men take on stewardship of women's lives, responsibility for our welfare, on the same level that parents are expected to do for children. It is an indirect statement that women, at least women who buy into feminist ideology, are not only *not* strong or independent, but also not even adults.

An adult does not need to be coddled like that. He knows his goals and his boundaries, and considers the potential impact of his choices on himself and on anyone else involved. In his decisions he is mindful of those factors. Changing "he" to "she" does not exempt an individual wanting to be considered an adult from meeting those

standards. While it is childish to engage in adult behavior with an ambiguous, blundering partner, it is also childish to ambiguously blunder your way through an encounter you could easily end with clear, decisive communication and then blame it on anyone but yourself. Lena Dunham, the worst thing Barry did to you, according to the description offered in various news sources, was engage in sexual activity with an apparent adult who had yet to mature enough to be called one.

Note: Title image by David Shankbone, cropped to fit our publication standards. –Eds.

A call to end discrimination in mental health

Dan Perrins · 8 October 2014 · Archived copy · Original

Note: David Sweet is my local federal Member of Parliament in Canada. This past summer at an Ontario street festival, I had a chance to promote awareness of men's issues with Mr. Sweet. One of those issues was male suicide. I recently sent a letter to Mr. Sweet to follow up in more detail.—DP.

October 7, 2014

Mr. David Sweet, MP
484 Confederation Building
Ottawa Ontario
Canada K1A 0A6

Dear Mr. Sweet,

We spoke briefly at the Dundas, Ontario, Cactus Festival this past August. We talked for about 10 minutes, and I explained to you how men face issues from the cradle to the grave. One of the topics we discussed was men's mental health and the fact that men are 76% of the suicide population. For certain age groups, such as those at university, men are 80% of the suicide population. I wanted to follow up with you sooner and personally deliver this letter to your office in Ottawa, but unfortunately circumstances did not permit.

Eight men a day are killing themselves in Canada, and given that the province of Ontario has close to 40% of Canada's population, approximately three of those men will be here. We both expressed profound concern at men committing the vast majority of suicides, as well as professing our mutual desire to help put an end to this tragic fact.

In the course of the conversation, you had mentioned how your party, the Conservative Party of Canada, had produced a paper on male suicides. The most recent one I have found was written in 2012, and the situation has not improved.

However, I recently found myself shocked and somewhat disgusted to learn just how little Canadian society, and its government, values men's mental health.

The Movember Foundation, the charity organization best known for raising awareness about prostate cancer, donated approximately $12 million toward men's mental health last year. This *dwarfs* what the Canadian government has contributed to men's mental health over the past 15 years, according to Professor John Oliffe:

> *"The $12 million that Movember Canada is spending on men's mental health is unprecedented," said Oliffe, explaining that it dwarfs what Canada's government-funded health research bodies have spent in the field in the past 15 years.*
> (http://www.vancouversun.com/news/Douglas+Todd+Unprecedented+effort+improve+mental+health/10138302/story.html#ixzz3EuyIUYS8)

Applying Professor Oliffe's claims, that works out to less than $1 million a year invested to correct a problem the Canadian government has known about at least since 1995, when this was written about in a Statistics Canada paper by Kathryn Wilkins.

I have researched and written on this topic twice and have found a glaring discrepancy in the amount of literature on women's mental health compared with men's mental health: 11 papers compared with 1, with 1 common to both so I didn't include it in my tabulation (http://www.avoiceformen.com/men/mens-issues/suicide-the-problem-they-claim-to-be-working-on-but-arent/).

I believe you will remember Hamilton's loss of Sergeant Ian Matthews last December

(http://www.cbc.ca/news/canada/hamilton/hamilton-police-officer-ian-matthews-dies-after-shooting-himself-at-central-station-1.2467867).

I am also aware of another recent incident in which a police officer killed himself in the Ottawa area (http://ottawacitizen.com/news/local-news/the-unspoken-toll-police-suffering-in-silence).

The number of military personnel who died by their own hands over the past 10 years is higher than all who were killed in combat while in Afghanistan. And again the vast majority of those suicide victims are men (http://www.thestar.com/news/canada/2014/09/16/suicide_claims_more_soldiers_than_those_killed_by_afghan_combat.html and http://www.forces.gc.ca/en/news/article.page?doc=suicide-and-suicide-prevention-in-the-canadian-armed-forces/hgq87xvu).

Our military and first responders experience higher rates of suicide than the general population and yet the contributions of the very nation and government they serve is eclipsed by a $12 million donation by a single charity.

Mr. Sweet, I believe all Members of Parliament, along with Canadians across our great nation, will agree this simply is not acceptable.

Therefore, I am asking you and all Members of Parliament to bring forth legislation to remedy this tragic oversight.

Sincerely,
Dan Perrins,
Canadian News Director at A Voice for Men

> Front Page

Is the UK a sexist country?

William Collins · 8 October 2014 · Archived copy · Original

I despair.

On September 23, 2014, BBC3 TV aired a live program *Free Speech Live,* which debated "Do we live in a sexist country?" (referring to the UK), here.

To any neutral observer with a functioning brain, the answer became abundantly clear in the opening minutes. This featured a prerecorded film of women—only women—complaining about anti-female sexism. Leave aside any debate about the merits or otherwise of what they said. The fact that only women were asked for their opinion is an absolute clincher: the BBC is a sexist organization. It is impossible to conclude otherwise when they stage a debate on sexism and allow only one side to speak.

This opening set the scene for what was to follow. Consider the panel—which consisted of four people: three outright feminists (two women and one man, respectively Laura Bates, Plaid Cymru's Leanne Wood, and a so-called comedian, Omar Hamdi) together with Angela Epstein, who might fairly be regarded as neutral (a self-declared non-feminist, but not an anti-feminist). Biased? Great God, it is testament to the BBC's hoodwinking of the public that they can get away with something so blatant. A fair panel might have had two feminists and two outright, full-on MRA/anti-feminists. Or one of each and two people like Angela Epstein. Roll on the day.

This appalling excuse for a debate on sexism failed even to allow men's issues onto the agenda. Sexism was presented solely as a woman's issue. We heard the usual stuff about catcalling, unwanted touching, etc. And, yes, bad stuff—really bad stuff—does happen to women—but the relentless, one-way narrative just will not wash anymore, Laura Bates. Bad stuff happens to men too—and you are part of it. How can you have a debate on sexism when even the possibility of the existence of men's human rights issues is not mentioned? Even the good Angela Epstein, though she did her best to restore some degree of sanity, did not raise the key issues. Let me remind you what they are:

- Educational disadvantage of boys.
- Lack of recognition of, or assistance for, male victims of partner abuse.
- Men's shorter life expectancy.
- Substantially less research funding on men-only diseases compared with women-only diseases.
- Male suicide rates.
- Men's lack of paternity rights.
- Endemic paternity fraud.
- Some parents (mothers) are more equal than others (fathers)—gross gender bias of the family courts.
- Hypersensitivity to male-on-female sexual assault.
- Yet sexual assault of males by females remains largely unrecognized.
- Grossly inequitable treatment of men and women in the criminal justice system.
- "Pay gap" myths hide the truths of the spend gap, the work gap, and the parenting gap.
- Men are 96% of workplace fatalities and injuries.
- Nasty, dirty, dangerous jobs are almost always done by men—no sign that feminists want substantive equality there.
- Men are more likely to be the victims of violence than women—despite the constant exhortations that we should "end violence against women."
- 90% of the homeless are men.
- 99% of war deaths and casualties are men.

- Female genital mutilation is illegal and universally reviled. Male genital mutilation is regarded as perfectly acceptable.
- Female suffering is newsworthy, male suffering is not (e.g., Boko Haram—how many people know that their main activity is killing boys?).
- There is a lack of action on underrepresentation of men in certain professions, contrasting with the huge focus on assisting women into areas where they are underrepresented.
- Male-only organizations have systematically been obliged to accept females, while the reverse is not true.
- Universal denigration of men; misandry.

Now the point is this: even if you are not an MRA and do not believe the above are substantive issues, there is obviously a *prima facie* case to be addressed. There is simply no excuse whatsoever for failing to even acknowledge that men's issues exist. Yet this is what the BBC does—and not just once, as in this program, but repeatedly, habitually—and, one has to conclude, deliberately.

This is equality?

Is it?

Such is the success of the feminist movement in rewriting history that we had one young man tell us that "people died to get women the vote." Strictly he was correct, but for entirely the wrong reason. The only suffragette who died for the cause was Emily Davison, and it was probably a result of stupidity in her case, rather than deliberate martyrdom, as she failed to appreciate that a racehorse at full gallop was unlikely to stop. But people did indeed die to get women the vote—nearly a million of them—all men. The primary purpose of the 1918 Representation of the People Act was to enfranchise all men of 21 years and over, regardless of class or wealth, as recognition of men's sacrifice in World War 1. Women then got the vote essentially by default because it had been the disenfranchisement of working-class men that had been the political barrier to enfranchising women, as explained fully here (see also Herbert Purdy on the history of women's suffrage). So, the vote for women was indeed bought with lives—men's lives—but you will not hear this from the feminists. Votes for women in the UK owe more to the Kaiser than to the Pankhursts.

My despair deepened when one man, incredibly a primary school teacher, argued that Angela Epstein had been incorrect to claim that much about personal preferences were innate, biologically legislated tendencies. He claimed that scientific studies showed this to be untrue. Really? What scientific studies are those? I think Simon Baron Cohen and Steven Pinker would like to hear about them because their representation of the scientific position is precisely that much behavior, and especially gender orientation, is innate. Read *The Essential Difference*, read *The Blank Slate*. Best of all, view this Norwegian documentary by Harald Eia and Ole Martin Ihle that trashes the feminist position on socially constructed gender roles in highly amusing fashion.

This comment was left by one woman viewer of the program (Lana Voreskova): "*OK bored with this now. A TV programme which purports to have a "debate" about "sexist culture" – A panel consisting of three feminists and one non-feminist who is rarely allowed to speak anyway. Angela did her best and remained calm but she had little chance of not being drowned out by all the mindless hysterical howling.*" And she added, "*47% percent of female university students have been sexually groped. Ha ha ha. Listen Laura – 100% of university students, male and female, have been sexually groped. Waiting for your next ground-breaking discovery – 98% of cats have chased a mouse.*" Quite. My despair lifts a little—thank you, Lana.

But finally—and most importantly—the ray of hope. Three young men made valiant attempts to present the men's rights perspective. It was not their fault that they were surrounded by a hostile audience, with a hostile panel and a hostile TV company within a hostile society. Well done, those lads! If any of you read this—I salute you.

In His Own Words: Violent wife and family court highway robbery

Dr. Tara J. Palmatier · 9 October 2014 · Archived copy · Original

It's the ninth day of Domestic Violence Awareness Month. Today's In His Own Words is about "Dirk's" marriage and divorce from a violent wife who was aided and abetted by Family Court to commit highway robbery.

My ex-wife and I met online in 2000. She seemed very intelligent, having graduated summa cum laude from an Ivy League school and also having a law degree from the one of the best law schools in the world, in a field in which the degree-granting institute determines the trajectory of one's career. She said she had saved enough money to quit her high-stress job (12 hours a day) on the partner track at one of the most powerful law firms in the world in order to have children, either from a sperm bank or by finding a husband.

She said that she wanted to be engaged within 3 months of the first date. I told her that it would be better to take a bit longer and she agreed to a 6-month extension. She said that her goals were to deliver a baby, buy a new home, move to a new city, and get a new job, all within 12 months of the wedding. She got a new job and we had a baby, moved into a new home four days later, and celebrated our first wedding anniversary four days after that.

After getting pregnant, my ex-wife claimed that she wanted a unique arrangement for our finances. Having significantly higher income than me, she said that she wanted to have us pay equal amounts for monthly expenses and shield all other excess income from the family in personal accounts. She said that she would never deposit her paycheck into a joint account. I told her that did not constitute a real marriage and she said that if I did not agree she would get divorced and take the baby to another state.

I told her that I did not feel that it was appropriate to deprive a child from an intact family. I could not force her to contribute financially to the marriage, but she did agree that we would each contribute an amount of money to cover our half of expenses every month. Beyond that, she said that our finances would otherwise be separate, including retirement funds contributed during the marriage.

After this, she stopped working full-time but continued to pay for her half of monthly expenses. She said that she would always work less than me in order to get sole custody when she was ready to divorce me. Eventually, she stopped contributing to her retirement account, stating that she would not contribute anything to the children's college accounts. She said that as long as our money was "separate" and that she was still paying half of all monthly expenses, then I had no business concerning myself with whether she was working full-time or not, or whether she was contributing to her retirement account.

During the next few years, she became violent.

First, she threw a glass at my head. I was seated at dinner with her, my mother, and our new baby. The baby was wailing and my mother was crying at this horrifying scene. I told her to never throw a glass at my head again. One may wonder what would cause a woman to be so violent.

We were having a discussion about daycare. Evidently, she had hired a nanny to work four days a week, even though my ex-wife only worked three days a week. I asked her why we would hire a nanny on my ex-wife's day off, with half the expense charged to me. She said that for her to truly have a day off, she would have to be away from the child and not working and I had to pay half. I didn't agree. She threw a glass at my head.

In response to the second act of violence, I simply walked out of the house and stayed the night at a hotel. When I returned in the morning, she was packing up the kids to take them to another state. I did not say anything because I knew that she would get violent again. Minutes after she left, I left a message on her cell phone telling her to return the children. She did not return my call for three days. When she did, she said that she never had to return the children because there is no such thing as legally kidnapping in marriage. She drove back with the kids after two more days.

At the time that she became pregnant with our third baby, she said that she would not work at all ever again for the

rest of her life after the baby was born and I would have to pay her half of the monthly expenses, plus an additional personal allowance. When I told her that I would not do this, she became violent again. I told her that I was going to phone the police.

As I walked toward the phone, she ran to the phone and called the police who came to the house and separately interviewed us. The police then said that we should find places in the house to cool off and go to sleep. I told the police that I felt that she would be violent again. The police offered to help me by taking me to a shelter. I told them that it didn't make sense for the victim to have to leave.

I asked them where the children would be. The police said that the children would stay in the house with the perpetrator. I told them that this did not make any sense at all. I asked them what would happen if I were the perpetrator. They said that they would then arrest me and take me away. You see, it has nothing to do with who is the victim or who is the perpetrator. It has to do with who is the man and who is the woman.

Meanwhile, I had saved a considerable amount of my "excess" money. I told my ex-wife that I wanted to use it to pay off the mortgage if she would pay a similar amount from her savings. She claimed that her down-payments on the houses were her contributions to the marriage and that she should not have to make any further contributions for the mortgage. Further, if I wanted to use my money to pay the full remaining balance on the house, then I could do so as a match to what she contributed in the down payments. I paid off the house.

My ex-wife filed for divorce in early 2012, after threatening divorce hundreds of times during the previous 11 years. Her decision was unilateral and she had several reasons each week why she said that she had filed. Eventually, she said it was a big mistake. She asked me all the way up to the trial to stay married.

I told her that if she wanted to stay married that she could withdraw her divorce claim in court. She said that she would not do that because I had not fully convinced her to stop the divorce and she wanted it to be as painful as possible for me if I could not convince her to stop it. She told me that she wanted me to be like Steve Carell's character in the movie, "Crazy, Stupid, Love," by wooing her to fall in love with me again. I told her that was "Crazy," "Stupid," and anything but "Love."

As she did many times in marriage, she threatened that she would seek sole custody and take the children to another state, ensuring that they would not be allowed to see their father, except for five days every two years (every other Christmas). Her lawyer eventually told her that even a serial killer gets more custody, so she offered every other weekend and a happy meal on Wednesdays. Once more, people (like the Judge) told her what would likely be the case, so she added an overnight. Eventually, after 22 months and a total of $200K in legal fees and temporary maintenance, she agreed to 50/50 after talking with the children's attorney who said that the Judge is a firm believer in 50/50 shared parenting. We had temporary 50/50 shared parenting during the 22 months of the divorce, when we lived in the same house. This became permanent as the divorce decree was signed in late 2013.

In the end, I received no credit for paying off the mortgage. My ex-wife wanted all her "separate" money back, but she only got 1/10th of what she wanted because the rest was commingle with marital funds. My ex-wife had spent all her "separate" money and/or deposited it in hidden accounts (that we could not prove). She got half of my retirement contributions during marriage. I got half of hers, but the amount was intentionally small, given that she stopped contributing at some point.

During the divorce, she refused to work more than about half-time. We make an identical pay rate per hour, but I make almost double the income because I work full-time (plus overtime that was imputed to me). Because of this "apparent difference in income," my ex-wife was awarded $500K in child support. Note that in my state, there is no modification to child support based on 50/50 shared parenting. Instead, it is calculated as if the person with lower income has sole custody, but with a double-whammy of a wrinkle – that is I was also ordered to pay for children's expenses while they are with me 50% of the time.

Despite the fact that most of her scams worked, my ex-wife is now extremely angry about having any job at all and about the custody arrangement. She says that "she lost" and thinks it is horrible. Just after "losing" the custody

"battle," she began a campaign of parental alienation. She has convinced at least eight families in the community to forbid their children from spending time with my children on my parenting time. This is especially difficult for the children because my ex-wife schedules nearly 100% of their free time with those children on her parenting time in an attempt to strengthen the relationships between those children and my children. This charade is obvious to the children because their friends tell them that their parents told them to stay away from my children on my parenting time. There are psychological problems brewing in this picture.

While some might mistake my ex of being a poor little woman who deserves all the financial help she can get, note that she made more money than me for the majority of the marriage (even though she worked part-time) because she is a high-powered attorney with a diamond-studded academic pedigree. Her full-time income is above $200K/year. Now, one can see the source of the so-called "wage gap." It simply reflects the choices of middle-to-upper income women who unilaterally choose to work far less than full-time in order to win sole custody of their children and maximize their children support (a.k.a. "alimony").

It was crucial in my case that the Judge awarded 50/50 shared parenting in temporary orders. The following two years demonstrated that the parenting time was wonderful for the children, making a permanent order very easy. Without 50/50 on a temporary basis, one could have argued that 50/50 on a permanent basis would have been a "change" of the temporary parenting time arrangement, and courts generally don't like to impose change on children.

Perhaps most important, if my state had a legal presumption of 50/50 shared parenting, then I think that my ex-wife would not have battled for so long, at outrageous expense to the children. She always told me what she learned in law school: there is no justice, fairness, morality, or ethics in law, there is only what you can get up to the limit of the extremes of the law. There was no law that presumed shared parenting, so she pushed all she could. In the end, she lost, and the kids won (minus a few hundred thousand dollars that was going to pay for their college).

Finally, I understand that my story of my kids now having 50/50 shared parenting sounds like a fairy tale to most children of divorce. The vast majority of such children are only allowed to see their father four days a month. Without fathers in their lives, the outcomes for these children are dismal. A legal presumption of 50/50 shared parenting would save these children.

There are few things more pernicious than to continually use someone's love for their children to beat them (literally) into submission. While my story does not contain bruises or broken bones, it contains something far worse – years of intentional psychological abuse that enforced a hierarchy of power through the continuous exercise of terror.

When it came time to plead with the Judge that my ex-wife should be expected to have a full-time job instead of a part-time job, the Judge responded by saying that I had accepted the fact that my ex-wife would only work half-time for the rest of her life because I "allowed" her to do that during marriage. If I really did not want it that way, then I would have filed for divorce (and ripped apart an intact family for my children). Imagine a woman being told, "Well, he beat you during marriage, and you did not divorce him. Therefore, you enjoy beatings. Now, I shall order that you be beaten for the rest of your life after divorce."

Straight from the horse's or rather an attorney's mouth: "There is no justice, fairness, morality, or ethics in law, there is only what you can get up to the limit of the extremes of the law." Dirk, thank you for sharing your story. I am delighted for both you and your children that you have shared custody. Thank you also, for the very important advice to other father's fighting to get 50/50 temporary custody.

In His Own Words/In Her Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

Cyberviolence—Canadian government allocates $1.1M for women & girls, ZERO for men & boys

Attila L. Vinczer · 9 October 2014 · Archived copy · Original

[image]
Kellie Leich-Status of Women Minister
Kellie Leitch, Status of Women Minister, announced that $1.1 million has been allocated to fund eight programs dealing with cyberviolence against women and girls. Last month, another $25 million was committed over a five-year period to combat violence against Aboriginal women and girls. No funding has been committed to address cyberviolence against men and boys, who are just as susceptible as being victims as women and girls.

There has been a lot of heightened attention to cyberviolence since Rehtaeh Parsons committed suicide after being bullied on the Internet. According to research led by Dr. Sarah Pedersen in the UK, boys are more subject to cyberbullying—so it's not just a girls' thing: "In the sample more adolescent males admitted to both having been bullied (68 percent) and carrying out bullying behaviour on-line (50 percent) compared to adolescent females (percent and 49 and 33 percent respectively)."

During the Toronto DV Symposium this past June in Toronto, PhDs and scholars discussed the lack of attention to issues such as domestic violence as it affects men and boys. Professor Martin S. Fiebert, the keynote speaker, asked that the mainstream media report the science: that men and women are equally responsible for domestic violence.

A common trend and norm that seems to be thriving is that only women and girls are victims, while men and boys are not. Instead, men and boys are routinely considered the problem. The office of the Honourable Kellie Leitch acknowledged that women can be just as culpable to violence as men. They also wondered why there is no minister and ministry for the status of men. The fact that eight men to two women commit suicide in Canada each day is another ignored issue facing men.

Clearly by the lack of program funding to combat violence against men and boys, the Government of Canada is interested in helping only female victims of cyber-violence while ignoring the needs of male victims.

Stop a Bully, a Canadian registered national charity founded by Trevor Knowlton in 2009, has published bullying statistics that show it is not just females who are bullied, but also males, according to a 2011 Ipsos Reid survey of 416 Canadian teenagers:

> – 1 in 5 Canadian teens have witnessed online bullying
>
> – 25% of kids between 12 and 15 have witnessed cyberbullying
>
> – 25% of girls and 17% of boys have witnessed online harassment
>
> – 51% of all teens have had a negative experience with social networking
>
> – 16% said someone posted an embarrassing photo of them
>
> – 12% said someone hacked their account

The Canadian Charter of Rights and Freedoms forbids gender discrimination. Is the Government of Canada guilty of violating the Charter by not providing equal funding and protection against cyberviolence to males and females? Canadians should ask themselves, "Why are men and boys not treated equally to women and girls, where gender equality is the expected norm?"

You can contact Status of Women Kellie Leitch at Kellie.Leitch@parl.gc.ca.

KSU YESBody raises funds to protest KSUM conference

Sage Gerard (Victor Zen) · 9 October 2014 · Archived copy · Original

A Student Life staff member stopped me today to hand me a couple of flyers quoting Paul Elam out of context that Student Life had to take down.

A KSU student organization called YESbody! started reading David Futrelle and started yet another source of dishonest punditry called MensRightsInfo. The blog states that both students and faculty are behind the blog, participating anonymously. However, they started a $500 GoFundMe fundraiser for a public demonstration during Male Students in Peril. Two of the donors include social justice academic Scott Ritchie and Interdisciplinary Studies Department Chair Robbie Lieberman. These two staff members were involved in attacks on KSUM with nothing but baseless accusations against my character in their arsenal.

YESbody! raised $325 by the time I saw the page. I immediately donated the remaining money with a comment.

[image]

As misguided as I think the protest is, I want free speech to prevail and prosper.

The protesters have been invited *multiple times* to come to the conference and participate in discussion. That said, I'm unsure why the protest is even necessary. The KSUM conference is about raising awareness for marginalized voices anyway, so by all means RSVP.

MensRightsInfo responded with the following post:

> In a post earlier today, we shared the gofundme link where we and the YESbody group on the Kennesaw State University campus are raising money for a "Peaceful Positive Protest" of the Men in Peril Conference to be held on the KSU campus on November 1. Though we easily raised $325 of our $500 goal in less than 24 hours, Sage Gerard of KSU Men took it upon himself to "make up the difference" and leave us this message.
>
> Please judge for yourself. Do his sentiments ring true? Is our peaceful protest opposing his free speech? Have we judged him and others based on a lack of evidence? Is his donation all in the name of good spirited disagreement and first amendment rights, or is it perhaps another bullying/harassment tactic meant to silence or shame those who disagree?

[image]

In what universe is me giving you money a bullying or harassment tactic? That question is so loaded that it would make for a particularly quick game of Rhetoric Roulette.

Let me make this perfectly clear: You have judged me and others based on a lack of evidence. Your introductory post makes unwarranted, loaded claims (emphasis mine):

> 1. This blog is anonymous for one reason: **the Men's Rights Movement has an established record of harassing, intimidating, and otherwise threatening its detractors** (we'll cover that in some posts later on). Our anonymity is not a signal that we feel we are doing anything wrong or harmful or a signal that we are afraid of anyone or anything, but rather **a signal that those we are dealing with have a record of not engaging in rational discourse all that well and that we'd rather not get threatened with rape!**

Oh, good grief.

> 2. The purpose of this blog is NOT to attack men. Let's say that again. The purpose of this blog is NOT to attack men, nor is it to minimize the real issues that affect men and boys. The purpose of this blog is to raise consciousness around the issues that are relevant to men and boys, and the methods and strategies currently

> being used by the Men's Rights Movement so that individuals in and around the KSU community can more easily make an **informed decision** regarding those issues.

They can't make an informed decision if you cherry-pick content and twist context. Which you did.

If your blog makes for an informed decision, then date rape drugs makes for consensual sex. That's how intellectually dishonest your blog is. You hid under the blanket of anonymity with faculty and started making wild and unwarranted character allegations from a Tumblr blog.

"Informed," my ass.

> 3. (This is directed specifically to Men's Rights activists): All information posted to this blog is stored elsewhere, and **any attempts to hack the blog, remove the information, etc. will only result in us creating the blog again** (heck, maybe we'll even create it twice!). **So please don't bother. We're just sharing information about your cause – so that should be a good thing, right?**

Scott Ritchie filed a USG Hotline complaint against me with unwarranted character allegations, and Lieberman went behind my back to pull the ear of our current adviser. Neither of them have taken the time to speak to me about KSUM but have been keen to harass and demean with no thought or reason.

I am a marginalized man on campus who is not allowed to speak out. Why is that not in your blog? What happened to not minimizing the real issues men and boys face?

And not only that, but what about the women? You quote Paul out of context several times, but have you contacted the women of AVfM? The women of WomenAgainstFeminism? Why are women compassionate about men not on your blog if it is meant to be a source for men's issues?

> On another note, members of this group have expressed concerns over spending Sage's money on our protest. Wouldn't it be wonderful if we raised enough to pay for the event and donate the excess (at least $175) to local sexual violence resource groups?

You were at $325 when I saw your page, and I matched the difference. My contribution was not excess funds, so not using my money for the protest would be breaking the promise you made on the page. That is fraudulent. Are you sure you want to back out of a promise with someone extending an olive branch this early? Is that the example you are going to set.

Think, for God's sakes.

[image]

The passive aggression around my donation is, well, look at this contributor below. No one thought to say, "Hey, it's cool that someone with a different opinion is supporting your right to participate in the big discussion." No, instead it's "Sage and his buddies want to silence, oppress, shame and harass rape victims. Keep his money, but use my excess funds in the way you promised instead of his non-excess funds!"

[image]

Oh, what-EVER.

Well, since we are on the subject of victims, there is a disparity in representation and funding for men for IPV shelters. KSU doesn't have aggregate counseling services for men in the KSU Women's Resource and Interpersonal Violence Prevention Center. I heard about this Title IX problem straight from Assistant Dean Bob Maddox. Maybe you could contribute to that? I've already made a dent in that effort, and the administration mentioned including a men's center in late 2015, with KSUM volunteering in development.

And if you ever decide to go beyond local stuff, I have this list of Georgian centers related to domestic violence. Some of them serve only women (because equality, I guess?), and the only ones I've looked into that serve men don't actually shelter them. They just offer referral services to unnamed organizations that I've yet to find in the state. Maybe your research will be more fruitful and reassuring.

Or, if my money bothers you so much, then you can return it.

You won't, though.

I know you will spend the money to make yourselves look good in whatever way you please.

Because that's what this is about. Looking good.

When I was pushing for diversified gender studies literature, an equitable campus IPV center, an equitable self-defense program, feeding the homeless, and other issues that could reasonably be filed under "gender equality," you all were nowhere to be found.

I did work, and now you're trying to take the credit for the values I spent countless hours struggling to put on the map. Clearly to silence people like this guy.

It was only when I advocated looking at gender through a non-ideological lens did people start showing up to judge. It was only when KSUM members took a stand with humanitarian non-feminism did we start to see what this culture is really like: anti-male.

I have been subjected to many horrors as a marginalized voice on campus. Can you imagine how it feels seeing people like yourselves come out *pretending* to care about men while stepping on others in the process? This is not advocacy, it is hate disguised as love.

Just because I can see through the bullshit does not mean I am an unqualified activist. It is experience that tells me that you are not going to use that money out of compassion. Instead, you are going to donate that money to prove a point, and to attack hard-working people to co-opt virtues that don't belong to either you or me.

I lost a lot of money helping others. Often without thanks or support in return. Looks like that happened again. You took my money and denied me a respectful representation of my position.

I won't shut up, and I won't go away. I am a man who is open about his feelings, and who deserves an equal chance with my ideas. I have experienced first-hand what an emotionally honest man endures, and that is why the conference is on, and why the truth will go out.

Feminism got it wrong. Male students are in peril.

UPDATE: *After meeting with the co-presidents of YESbody!, I learned that Menformation is not an official publication of YESbody! I have asked the co-presidents to make a statement clarifying their actual involvement, and suggested they distance themselves from those who make character allegations without all of the evidence. You can read what happened on a more recent article.*

News Asia – sexual assault & a woman's word

AVfM Video Source · 9 October 2014 · Archived copy · Original

Ayam Sirias brings news of a hysterical mass rape claim against cleaners and teachers in a prestigious Indonesian school.

Links to muliple stories on the matter in the video low bar.

In His Own Words: Escaping an abusive marriage

Dr. Tara J. Palmatier · 10 October 2014 · Archived copy · Original

It's day 10 of Domestic Violence Awareness Month. "Bruce Wayne" shares is story about a short-lived, but very abusive marriage in today's In His Own Words.

I had only been married for five months when I decided to separate from my wife.

After five months of near-daily mistreatment that included cuss-outs, name-calling, cruelty, unrealistic expectations, and threats, I initiated a separation from my wife. Five months of counseling saw no sign of improvement and little sign of empathy and after a year of separation, I decided to divorce her.

Two Becoming Done

I married the most beautiful woman I had ever laid eyes on. "This is the best day of my life," I journaled not long after the wedding (and before the wedding night no less!) This was the first marriage for both my wife and myself. She was 24, I was 27.

We started dating just over a year before the wedding and after two dates, I was hooked. We shared the same sense of humor, tastes, faith, and much more. Six months of dating passed before I proposed. We set a wedding date for six months after that. We didn't enter it completely naively. Five sessions of Christian premarital counseling and the broken marriages of both of our parents made sure we were not ignorant of the strains, stresses, and difficulty of making marriage work.

Trouble started almost immediately upon returning home from the honeymoon. My wife began to make me aware of deep dissatisfactions she felt with me as a husband. "I don't feel like you see me or notice me, or that you're interested in how I'm feeling," she said. She used words like 'absent' and 'disconnected'. These kinds of conversations became commonplace very quickly in our marriage.

I racked my brain trying to provide the best, most creative displays of love that I could. This included planning trips for her birthday, gifts, flowers, scheduling dates weeks in advance, pay special attention to words and touch, attending bible studies, morning prayer, spiritual conversations – everything you could imagine. Nothing stuck or seemed to count for anything.

The days that didn't contain such interactions were fantastic. Filled with love, laughter, food, and sex. These days kept me going, but eventually became part of a roller coaster with no end in sight.

The Abuse

One day, my wife randomly said to me, "I want you to know that if I ever lost you, I'd kill myself and I'm not joking." This was not done during a heated argument, or in a passionate moment of love and adoration. It was flat-lined, frank, and seemingly came out of nowhere. I was taken aback, and had no idea what to say.

Later that week (only 10 days after returning from the honeymoon!), my wife and I were in a movie theater discussing the film we just watched. It was a normal, friendly conversation in which she asked me about the storyline from the beginning of the film. I very nonchalantly told her that I thought she had remembered one key aspect of the story incorrectly. I thought it was a very friendly conversation and meant nothing by the comment, but she became irate, stood up and said, "I've never wanted to say this, but fuck you! I can't believe you'd say something like that to me, fuck you!" and stormed out of the theater.

Needless to say, I was floored, confused, and shaken up. Having no idea what had happened, I found her, attempted to talk about what had happened, and was met with complete unwillingness to discuss the situation for several days. I chalked it up to a strange misunderstanding, and went on.

By the end of the first month of marriage I had been irrationally cussed out, called a bitch, an asshole, and stubborn.

My attempts to talk, touch, and love were often the wrong thing at the wrong time, in the wrong way. There was no grey space for me to make a mistake. I either got it right and she adored me, or I missed the mark and she treated me like she hated me. It was like I had 2 seconds to read her mind, predict what the right thing to do was, and get it right and if I didn't, I would hear about it:

"You should be better at this husband thing by now!"

"All I need is some encouraging words, why can't you get that!?" (After I gave her touch.)

"Don't you know all I need is a hug right now!?" (After I tried encouraging words.)

In return I was told I was absent, disconnected, distant, and withdrawn. The accusations were unfounded and unending. The Christian counselors I was seeing were telling me I was over-sensitive and just needed to pray, have faith, and love her better. I believed something was wrong with me. That I was too nice and too emotional as a man, and not able to stand up to my wife or support her in the way women needed. I read four different books on loving women and being a better man who is grounded in the security and identity of his purpose (which for me is my Christian faith.) People told me these were "woman's issues", that every man deals with them.

My wife had gone from having conversations about the way she felt, to retreating to the bedroom and curling up in a fetal position. I would follow her to console her and attempt to comfort her, and the harsh criticisms continued. I journaled my thoughts and prayers extensively. I would lay awake at night and go to the living room to pray at 3 a.m. where I asked God for strength and perspective.

We rarely ever argued. Her rages were not sprung out of arguments reaching a boiling-point (as many assumed).

In addition to the one-on-one spiritual counseling I was receiving, I was seeking help from online communities I had found. Groups of men facing life battles and supporting one another by listening to experiences and giving frank advice on issues they see. I was uncovering things about myself I needed to work on. The importance of setting and respecting personal boundaries was another common theme, one that I had never thought of or considered, but one that clearly applied to me in every part of my life, not just my marriage.

As I began posting the experiences I was having with my wife, the men in the forum began to tell me that the irrational cuss-outs, ever-changing un-communicated expectations, and shaming language I was getting from my wife was not normal or based in the "Nice Guy" self-improvements being discussed in the forum. They'd ask me to follow-up with them and keep telling them what was going on in my marriage.

Boundaries

When I started talking about boundaries with my wife, and started enforcing them, things got worse and worse. These are things I was asking for: Name calling to stop, insults to stop, my opinions, needs, and desires to have equal value and consideration, help with the housework, etc. I told her that when she's upset I wouldn't follow her into the bedroom automatically any more because I felt I was on a leash. I told her I wanted to know how she was feeling and discuss any issues. I asked her to communicate when something was wrong and I'd be happy to talk or listen – but I wouldn't try to read her mind any more. Sometimes she seemingly received this and then backslid, other times I got more verbal lashings:

"You knew what you were getting into when you married me – I have an attitude, so what!?"

"If you do this (enforce the boundaries) it will get the to point where I never talk to you again."

"You think you're so great! You think you have it all figured out, like you're husband of the year or something. You're not."

I was afraid to tell people about what was going on because I didn't think they'd believe me. The hurt the Christian counselors were causing was so immense, I was afraid to bear it from anyone else. They were telling me I didn't have a grasp on reality, that this was all normal – marriage is hard, that I wasn't walking with the Lord, or being a man. They worked with the assumption that my wife and I were both hurting one another, that we were doing

things against each other, and a little more humility, counseling, prayer, hard work, and faith would do the trick. They also assumed that 'it takes two to tango', and I was hurting my wife just as much as she was hurting me. This was simply not the case.

Breaking the Silence

I was quickly reaching my breaking point. The coldness, sarcastic trashing of my needs and desires, and cruel bullying that was going on was too much to handle. I made a solo appointment with a therapist soon thereafter. When I told the entire story you've just read he told me that nothing I was describing sounded normal to him– that he sees couples in physically abusive relationships that are more normal than what I'm describing. He told me I wasn't over-sensitive, that I was doing the right thing by approaching the situation as I was. He asked me to schedule a joint session with her and we finally got into one two weeks later.

In that session, with my wife present, I brought up everything. I expressed the hurt, confusion and fear. I spoke of wanting a change, hope, a direction– to work together. I never threatened to leave her in counseling or out of it.

My wife's response to all of that? She admitted to everything and at the same time expressed surprise that I was bothered by these things, and offered no remorse, no empathy, no desire to change anything. "I think [My Husband] lacks forgiveness and needs to work on that."

That was it.

The therapist asked us to agree to something: [Husband] can call a literal 'time out' when [Wife] gets angry and says hurtful things, and [Wife] must stop what she's doing and leave the room if necessary. In return, [Husband] must agree to discuss the topic at hand and schedule a time to talk and then follow through with that.

This is what happened during the 10 days following that session:

– I found out that in the past my wife had pulled a knife on her Dad in a moment of anger.

– She started bullying, threatening, and name-calling in even harsher ways:

– "You're so full of self-pity, like your life is so fucking hard," was one of the more hurtful things she said after I called a 'time out' in the middle of an angry tirade.

– "All I get from you is hatred, and I have felt hatred in my heart for you." This was particularly troubling as I haven't done anything remotely hateful to her.

– "If you know what's good for you, you'll do what I say."

After that chilling threat I removed the guns from my house. When she found that they were gone, she asked about them and I told her I didn't feel hate and guns mixed. I continued to refuse and one night she got up out of bed and said, "I can't sleep in the same room with you if you won't bring them back in." She left the room and slept on the couch.

The next day she got up early for work and didn't say goodbye. That morning I told the original premarital counselor what had happened, that I was afraid, and thought I needed to leave. This is what they told me:

"You'll be ruining a foundation of trust you're trying to build if you leave."

"You need to think about your vows Bruce, you need to think about the testimony of Christ."

*Note that there was no mention of the destruction of the trust that had already happened due to the abuse**. No addressing of the sin, or the pain, or the awful circumstance. I went and talked to my friend at work and he encouraged me to leave. I went home, packed up, and started the separation from my wife.

That same day I spoke to my therapist and told him what had happened since I last saw him. He said he wouldn't try to talk me out of it, that it sounded to him like my wife may have some kind of mood or personality disorder.

As I mentioned at the beginning of this article, I decided to file for divorce a year after our separation. Though my wife began using remorseful language and showing emotion about the separation, she did several things that indicated to me that there was no true change happening:

– She contacted 7 different people and convinced them to confront me about 'overreacting' and separating. When I talked with these people and told them what had actually happened during the marriage, they were shocked and removed themselves from the situation. My wife wasn't telling people the truth about the situation, at least not with any specificity. This, I learned, is a common tactic of abusers called 'triangle-ing'.

– She wouldn't address the abuse with any specificity at all in therapy or out of it. She would say things like "I'm sorry I did things that were hurtful to you, and said things I shouldn't. I didn't need to hear apologies as much as I needed to know why abuse was happening and how we could work together to make sure it doesn't happen any more. There was never an attempt to meet those needs of mine.

– The same dynamic that happened in the marriage was happening during the separation: bullying, grabs at power, manipulation, confusion, etc.

During the marriage and separation, I never cussed-out, belittled, hit, or called my wife any derogatory name. I've been told that in most cases, both spouses become abusive– one in response to the other. People have said, "There's always two sides to the story!" or "It takes two to tango." In my situation that wasn't the case. After all of the counseling and therapy, the only specific thing my wife could point to about me was that I didn't give her enough eye contact. That's it.

In the midst of all of the pain from an abusive marriage and the road to divorce that followed, I have struggled with depression, anxiety, and bitterness. However, I have grown immensely and will continue to seek growth from my trials. I've learned a lot about love, faith, friends, and myself. I felt very alone during this situation and to my benefit I've met and spoken to many men who have experienced similar things in their marriages. Unfortunately, most have faced the same unfair scrutiny and turmoil that I have after confronting the abuse. I've started a blog at DVOWRD.com to try to help.

The bottom line is that you can't prat a personality disorder or abuse away. I'm glad you got out and got out before you had children with her, Bruce.

In His Own Words/In Her Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

An open letter to Senator Kirsten Gillibrand

Gary Costanza · 10 October 2014 · Archived copy · Original

Dear Senator Gillibrand,

I bought a ticket to see you speak about your new book and other topics, along with Gloria Steinem at 92Y in NYC. I had all intentions of attending and trying to record what I could and, of course, try to FTSU (confront you with the facts), but in the end I decided since I wasn't allowed to record that I'd eat the ticket and cut my losses. But, oh, what I wanted to say!

I don't buy the premise of your book, *Off the Sidelines: Raise Your Voice, Change the World,* that women are discouraged from going into politics and that we need more female politicians. You and your cohorts Gloria Steinem and Hillary Clinton—who wrote the foreword to your book—say we need a "movement" to get women and girls "off the sidelines" and into politics. However, despite what you say, there are no more barriers to women running for office than there are for men, and when they do run they frequently win. Didn't you win your election to the Senate with a whopping 72% of the vote, a record?

Exactly why do we need more female politicians, anyway? Lest you be called a misogynist, our leaders, both male and female, cater to women's needs above all others. The election of more actual vaginas into office couldn't help women any more than already possible. Seems like the whole premise of your book is wrong, as well as your and Hillary's "women at all costs" platform.

We're hurtling headlong into a feminist matriarchy of gynocentric socialism where all matters are decided upon regarding their impact on girls and women. We're already seeing it. Men have no reproductive rights—as women do—yet the focus is now on the right to *free contraceptives* for women while men will still have to just keep it in their pants.

With Hillary poised to become president, you use victimhood rhetoric to tell America we need more women in office to help women, hoping to someday ride that feminist wave to the White House yourself. You talk about a "sticky floor" that supposedly keeps many women in low-paying jobs. Well, guess what, men also know what it's like to be stuck in low-paying jobs, and amazingly, they hate it too! The reality is that this "movement" to help women is just pushing more female-friendly programs and entitlements that men don't get, and it's not a matter of "women's voices not being heard." I hear that you and a group of 20 female senators get together and, I guess, "network" for women even further. So much for diversity.

With programs like VAWA, HeForShe, It's On Us, and Emily's List, how can you say that women's interests aren't being addressed? Supposed women's issues like affordable daycare and paid family medical leave are really *people's* issues that both men and women legislate and vote on. Mainstream feminists really don't have any more issues to be won (equal pay is not an issue).

If you really wanted to help women run for office in more numbers (isn't it embarrassing having an MHRA school you this way?):

- tell Gloria Steinem, NOW, and all the other mainstream feminist groups to stop opposing shared parenting laws so women would be less responsible for children and have more time for a political career, and
- tell women to ditch the hypergamy and encourage them to get a "househusband," take care of him and the children, and have the "dutiful wife" feminists joke they wish they had.

There was great publicity about the stories you told of being called "porky" and "chubby" by unnamed colleagues in the Senate. I suspect they're unnamed so you get victimhood status without fear of retaliation all without any proof. Not that it's not believable, actually I think it happened as you said, after all there are knuckleheads in all walks of life, but what *didn't* happen was you complaining about it and making a ruckus then and there. You know why you didn't complain? Because as an often foul-mouthed high-pressure attorney and senator, you obviously brushed it off

and moved on, yet now you expect us to believe you were so thin-skinned that you didn't just brush it off and move on AS YOU DID! Foul-mouthed and thin-skinned doesn't jibe.

Did you know that your friend Gloria Steinem, honorary chair of the Democratic Socialists of America, thinks capitalism must be ended, yet has no problem selling books and charging for lectures?

From the DSA web site:

> *Democratic Socialists believe that both the economy and society should be run democratically to meet human needs, not to make profits for a few.*

Will Gloria donate all the profits from her books to charity?

(Crickets)

> *As we are unlikely to see an immediate end to capitalism tomorrow, DSA fights for reforms today that will weaken the power of corporations and increase the power of working people.*

How can Gloria weaken corporations when she writes books and makes money for them?

Sorry I missed a gathering of power-hungry hypocrites cheered on by brainwashed and bigoted people. I had to write this letter to make this known to you and the world, and to redeem myself for giving you any money at all.

Sincerely,

Gary Costanza

P.S. *The Secret* is bullshit.

Note: Image from Wikimedia Commons. –DE

Defeating the feminist frame: The wage gap

AVfM Video Source · 10 October 2014 · Archived copy · Original

Alison Tieman, as she so often does, cuts straight through the bullshit.

You should subscribe.

In His Own Words: Former male feminist abused by his Borderline Personality Disordered wife

Dr. Tara J. Palmatier · 11 October 2014 · Archived copy · Original

It's day 11 of Domestic Violence Awareness Month 2014. In today's In His Own Words, "David" tells how is childhood programming and his mother's behavior groomed him into relationships with abusive women and feminism.

First, I want to say that I was under the illusion for a long time that I was a strong, very independent person who could do anything and take anything life threw at me. I moved from Europe to America on my own when I was 21 with a portfolio of drawings and a limited knowledge of the English language. I never feared anything. I know now that being so fearless and adventurous can be a mistake, particularly in relationships.

My first wife, a Canadian, was an alcoholic, and when we met a part of me wanted to rescue her, help her, "save" her. I felt like I understood her pain, and could relate. She had a tough, sarcastic, jaded exterior but I felt like deep inside her was a tender and loving heart. I became a perfect co-dependent for 8 years, and was also bullied, put down constantly until I asked for divorce and got it.

Of course she was angry. Part of the reason for asking for divorce was also that I could no longer stand to see her destroy herself deliberately, it was very painful. But because I felt responsible for her emotional and psychological well-being and because I still loved her, walking away from her was the most emotionally wrenching thing I ever did in my life. It felt like I was ripping my own heart out.

I had taken her to treatment centers 4 times in 8 years, saving her life each time. She died from alcoholism a year after our divorce. She had told me many times during our marriage that she did not want to live. When she verbally abused me, which was often, I thought that it was the alcohol talking, not her, and that's how I dealt with it for so long. When drunk, she became an insensitive bully, when sober she was shy and sensitive.

When I met my second wife, I was very vulnerable, as it was shortly after separating from my first wife, and I was still very unwise. One of the first things she told me was that she was very emotional. I didn't heed that warning. She wanted to get sexually intimate right away, and within a few days told me she loved me, which was shocking, but she said it in a way that meant that she was expecting the same from me (If you have ever seen the comedy "Love Stinks" you can visualize her behavior).

She was extremely passionate and intense, charming, extremely possessive, spiritual, creative, seemingly sensitive, very impulsive and bold, interesting, and felt lost in the world. I had never met anyone like her. She also told me that she had been horribly abused by her father and her exes, so I felt that from the onset it positioned her as the wounded, bleeding victim and forced me into the position of the nurturer, the one who was to be unconditionally understanding, supportive, patient, gentle and expected to accept her completely, no matter what, because she had been so terribly victimized by other males. Again, something in me sought to rescue and "save" her.

We had a very intense relationship from the beginning, with so many fights I would wake up not remembering if we were supposed to be mad at each other or not. There were also episodes of violence on her part, she would scream, throw and break things constantly (throw violent tantrums to get her way), throw hot coffee at me, throw an unopened can at my head (missing by an inch and denting the wall), punch me in the chest, etc.

I was never violent, I walked away. I took a month off from the relationship, we broke up repeatedly, and she would disappear and then call me from a hotel several days later expecting a groveling apology from me, and I obliged, because there was absolutely no rational conversation or negotiation possible with her: if I was to be with her I would have to totally embrace her version of reality, even when it was completely upside down, which was very often as she had defined herself as the eternal victim and would never take responsibility for her feelings and behaviors.

I soon felt like I was living under an emotional dictatorship and with an emotional tyrant. But I stayed, and even got

bullied (very violent tantrums, emotional blackmail) into getting married after 4 years of living together. Strangely, I felt very sorry for her, and also responsible, and sought to help her with therapy. As with my first wife, I felt that I understood her emotional pain deep down and past all the garbage. I thought it was her past and her pain yelling.

I was going to my own therapist (long-term primal therapy) but my then wife talked me into additionally going to another therapist (more of a counselor) of her choice together, someone she had used before. I quickly understood that in her mind and that of the therapist, the aim would be to "fix" everything that was "wrong" with me. She was relentless, it was not "fixing" but complete demolition, essentially. The therapist was a woman, and I also got the strong feeling that she was afraid of my wife (no one could ignore her extreme intensity), so she would not challenge her in any way, or even ask me for my side of any experience. I was actually not allowed to offer my own perspective. It certainly did not feel right.

My own (primal) therapist advised me to leave in the middle of the night, as she was concerned for my physical safety. But I felt like I had a very special bond with my wife that nobody could ever understand…something like being "soul mates". I did not know what to do. Again, I felt very responsible for her.

One day I brought up something (a form of abuse) to the counselor that my wife had explicitly warned me that she did not want me to talk about. Although she was doing her very best to control me and largely succeeding, I talked about it anyway. She stormed out of the session immediately like a mad person…and the therapist never confronted her on this in subsequent sessions. I stopped going soon after that, understanding that this therapist was not qualified.

Some therapists are afraid of their patients. I can't blame that therapist in a way, my wife was dangerous, I learned later from her own daughter that she once crashed her car into her ex's living room, because she was in a rage. Her daughter also said there was a restraining order from another ex, for stalking. I have never seen such concentrated hate and ability to totally distort reality in any other person, and apparently neither have her family, some mutual friends, her own friends, all of whom she deeply hurt in the same way, repeating the script of the victim.

I was mostly emotionally and psychologically abused for a long time, by someone who had succeeded at convincing me that everything was my fault, that I was to blame for the abuse I endured constantly, until one morning, when she woke me up screaming, insulting and abusing me for not having finished some renovation work on the house. It was the straw that broke the camel's back, because of having been brutally awakened from deep sleep and not yet being fully cognizant of my daily conditioning (that I was to blame for everything, especially her moods). I finally understood that I had done nothing to deserve this.

After ten years of marriage a mutual friend (a woman as well, with a PhD in psychology) privately told me my wife was very abusive towards me and had severe BPD…This woman also told me repeatedly that she was very concerned for my safety, as she said my wife was very obsessed with me. She also said that my wife had told her and anyone she knew or met that I was the one abusing her, and even went to the police, but the police did not believe her. Neither did this friend, after seeing her behavior towards me.

Here is a small but concrete example of my wife (now ex) perverse behavior: I had a very loving cat that I was very attached to, and so was that cat to me, but it became temporarily ill. Although it was responding to treatment, my ex, apparently annoyed with the cat, took it to a vet without my knowledge while I was sleeping late one day and convinced him to put the cat to sleep. Then she called me from some neighbors' house, pretending to be terrorized of coming home because saying I would be irrationally angry with her for having the cat euthanized.

Although I had gone through an emotional and psychological meat grinder for many years by then, my jaw dropped, as I could not believe the cold-blooded, twisted dishonesty and manipulation. But I said nothing, as there was no use. I just felt sad having lost my cat.

Before our separation and after realizing I was abused, I had a serious mental break down. I actually thought that the symptoms were psychosis, but I was wrong, thankfully. I had externalized all my pain and fear, and could feel nothing but pure terror for a few days. I went back to therapy and got through it. It was a very difficult time for me.

I had always felt that this woman would destroy me, that she had a need to actually kill, so incredibly intense was her inner turmoil, suffering and hate, and obsessive nature.

To this day, I have heard that she is still obsessed with me (after 5 years of separation/divorce), I do not feel completely safe, and plan to move to another state (or possibly another country). To add insult to injury I have been made by the divorce court to pay spousal support, because she never worked while we were together (14 years and just over 10 years of marriage), as I had told her she was free to work or not or go back to school, to do as she pleased (we had no children and I made a good living).

I grew up in a broken family where my mother presented herself as being a total victim and portrayed my father as a horrible human being (neither of them were saints, so it was confusing), and I followed the programming of feeling innately flawed because I was male, and seeking to redeem myself by saving women from their terrible fate at the hands of men. I ended up being more feminist than most feminists, believing all men were bad, until my eyes finally opened.

My mother made me feel guilty, responsible for her own unhappiness, as she blamed everyone and everything. That's why I was programmed to be made to feel responsible for all women's unhappiness, at least all women I got involved with. Guilt is a very difficult issue to deal with…below it is a bottomless well of pain from emotional neglect from both of my parents, and a sense of growing up like a weed, of raising myself, of having no one to lean on and no security. That's also why I wanted to rescue women who were "lost," as I was, and to help them, because no one ever helped me. That was another way of covering my own pain.

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The myth of the “strong, independent woman”

John Ribner · 11 October 2014 · Archived copy · Original

“Men can’t handle a strong, independent woman like me!”

How many times have you heard that one from the perpetually single women out there? It’s bandied about quite a bit these days, especially when ladies over 40 are complaining about the dating scene and their collective inability to be successful in it. To wit, here’s a comment pulled from the blogoshere on a post discussing love after 40:

> I hear all the time about people trying to help women who are 40+ find a partner, in fact I was talking about this just last night to one. Through this conversation I found out: Women feel like they *have* to find someone because everyone keeps mentioning it. They tend to put up with partners that aren’t a good match, just to prove a point that they’re trying. Men in this age range tend to prefer younger women, which annoys and discourages the 40+ year old women. Correct me if I’m wrong, but men are usually wanting to support, protect and care for women, and this is harder for them to envision with a strong, busy, independent woman.

I’ll spare the unfortunate blogger’s name because she isn’t the only one who believes this tripe. Much of society—men *and* women—willingly buy into the myth that the “strong, independent woman” (SIW) is somehow the unfortunate victim of a dating world that devalues these catches. Sadly, it’s this kind of enabling that allows these repugnant, combative women to once again project their problems onto men. (The dark legacy of feminism rears its ugly head again!) It’s high time this SIW mythology was deconstructed and exposed for what it really is. And who better to do it than a man who’s dated his fair share of SIWs.

First, let’s look at the term itself. Proponents of this self-ascribed moniker use it to describe a woman who is not going to be any man’s doormat. An SIW, according to them, is loud and proud, and she freely speaks her mind whenever the dreaded sin of patriarchy and/or male privilege rears its ugly head. In other words, these women enjoy being combative with men and they seek out every opportunity to argue, berate, and belittle men. What’s worse, they truly believe that this obstinate behavior is a “right” and “duty” of all women, and anyone who doesn’t agree with it or understand it is just a controlling, patriarchal knuckle-dragger who is living in the Dark Ages. SIWs are on a crusade to show dominance over the male gender, and they take no prisoners and grant no quarter. In other words, the term *strong, independent woman* is simply a code phrase for a stubborn, entitled, selfish, and uncompromising bitch.

Take a certain SIW from *my* past. Long story short, my former beloved decided to take a male co-worker with her to her grandfather’s birthday party, only informing me of this after returning from said party. When I expressed my discomfort with her decision, she hopped up on her high horse and had it trample me underfoot, loudly proclaiming that a “strong, independent woman” doesn’t need anyone’s permission to have a male friend. “Okay,” I said. “What would you say if I took [name of an exceptionally hot female co-worker] to my friend’s cabin up north?” Within seconds, my SIW’s eyes became lit with the fires of righteous indignation as she declared, “You better not!” I broke up with her on the spot and ironically, eight years later, this particular 39-year-old SIW continues to live alone … not counting her six cats, of course!

Have you ever listened to a woman use the SIW excuse for being alone? I mean, really sat down and listened to her? If you do, you’ll soon realize she’s really saying it to convince *herself* and you’re nothing more than a surrogate audience. SIWs prefer to blame their situation on external forces rather than look within themselves to find the true source of their problems. Saying that “men can’t handle a strong, independent woman” shifts the blame onto the male gender of men (as per usual), thus sparing these miserable wretches the arduous task of indulging in even the slightest modicum of self-examination. And there is an army of like-minded SIWs out there willing to enable their sisters in their times of suffering, further perpetuating this mythology.

Given their definition of SIW, it’s no wonder why most men avoid SIWs like the plague. These women are too busy

being exactly what they say they are— independent—and that's the polar opposite of what relationships are all about. Humans are pack animals by nature, and we expect our relationships to be a partnership where both members love, respect, and above all compromise with each other for the betterment of the union. SIWs are oblivious to this concept because they're too busy trying to prove how "strong" and "independent" they are, usually by picking fights with the men in their lives over every matter, big and small. They believe offering men love, respect, and compromise is being weak on their part, even though they demand these very same things from the men in their lives. They're still women after all, and they better damn well be treated as such … or else!

Perhaps the saddest thing about today's SIWs is that they have no clue about what true strength really is. All they know is the false bravado of the self-righteous. True strength comes from a willingness to be vulnerable enough to tell your partner that you are much better person *with* them in your life, and that you love and appreciate them for it. But then again, I'm a man, so what do I know? Maybe everything in this column is a complete fallacy. Perhaps all the SIWs out there should just ignore these words and simply continue doing what they've always done and hope to achieve different results.

What's the definition of insanity again?

Owen Davies, we salute you

Mike Buchanan · 11 October 2014 · Archived copy · Original

It's frequently claimed by British feminists—in speeches, articles, in media discussions, on their websites—that more than two women per week are being killed by partners or ex-partners in the UK. The statement was last true in 2002, and the number of women has declined by 25% since then. In 2012/13, 76 women were killed by partners or ex-partners—this link will take you to the government's statistics on the matter.

The most prominent young feminist in the UK is Laura Bates, the "brains" behind The Everyday Sexism Project, which, ironically, solicits stories only of anti-female sexism. In a TEDx presentation in December 2013, Bates claimed that more than two women per week are being killed every week by partners or ex-partners. Herbert Purdy wrote an insightful article about the matter. We publicly challenged Bates to provide evidence for the claim or to retract it. She didn't respond, so we awarded her a Lying Feminist of the Month award and emailed her to notify her of the matter.

A week after we presented her with the award, Bates was on a panel in a televised debate being broadcast live by the BBC, a program titled *Free Speech Live*. The program has a studio audience of young adults, and it's aimed at young adults. The topic being discussed was, "Is Britain a sexist country?" The extent of the program's anti-male bias was astonishing, even by BBC standards. The program's makers had solicited examples of sexism only from women, and the video of the discussion started with:

> We asked women to send us the comments they hear from friends, online, in everyday life …

This was followed by a 86-second piece with photographs and short video pieces that plumbed new lows of stupidity. Some of the remarks these women claim were said to them seemed highly unlikely, to put it kindly. Some were so preposterous, they made me laugh out loud.

The panel consisted of three women and a man, a typical gender balance for a discussion about sexism. One of the panelists was a non-feminist, Angela Epstein, a writer and broadcaster. The other three panelists were feminists, one of them a male comedian I'd never heard of, who appeared to have made a serious mistake in his choice of career. The (male) presenter was feminist-friendly. The audience was overwhelmingly female and clearly acolytes of Laura Bates. The young men in the audience were mainly feminists, with two or three exceptions who made points about issues such as MGM, none of which were put to the panelists.

Early in the program, between 1:26 and 2:38, Laura Bates repeated the lie that had resulted in her Lying Feminist of the Month award. At 2:39, the undoubted star of the program, a young man, challenged her on her claim, pointing out that J4MB had publicly challenged her on the matter, and she hadn't responded. Bates defended her claim vigorously, ending with this astonishing statement:

> That is ABSOLUTELY the official figure.

This blatant lie was predictably met with enthusiastic cheering from the audience, both women and men.

Laura Bates has become an asset for J4MB and men's human rights advocates globally. A prominent feminist who publicly lies … then publicly lies about having publicly lied.

So who was the young man prepared to challenge Laura Bates in an extremely hostile anti-male environment? We've just learned he's Owen Davies, a student at Brunel University, and we have his permission to reveal these details. Brunel University is, of course, the university where postgraduate engineering students are entitled to a £22,750 sponsorship … if they're female. That story is here.

While there are courageous young men such as Owen prepared to stand up for men's rights, the future looks bright.

Gorillas in their midst

Stephen Jarosek (aka Codebuster) · 12 October 2014 · Archived copy · Original

The recent video clip [1] illustrating yet again the assumptions inherent in the domestic violence industry can be partially understood from the *"women good … men bad"* narrative that dominates our thinking.

Where does the narrative for the domestic violence industry come from? Domestic violence, as one manifestation of gynocentrism, goes much deeper than the "women good men bad" narrative would suggest.

Gynocentrism and Matriarchal Authority

This topic relates to things I've posted before on AVfM. So before going farther down this rabbit hole, because of its importance to this discussion, let us recap on the nature and extent of matriarchal authority and the importance of the primary nurturer in defining the things that matter:

- What is it that is behind the gynocentrism that characterizes Western culture (and, arguably, all cultures)? What is "first cause," the primary reason? It is the primary nurturer. It is under the primary nurturer's care that most of a child's neuroplastic brain is wired—one informed estimate being that 90% of a human brain's wiring is accomplished within the first four years of life. And in most cultures throughout most of human history, the primary nurturer has tended to be the mother. The primary nurturer is our primary trainer, training us about the ways of our culture and the things that matter within our culture. The trainer–trainee dynamic has much in common with how a lion tamer is able to train a lion, provided that the trainer raises said lion from the time that it is introduced to them as a cub. These ideas relate to matters of philosophy and theory, such as phenomenology, semiotics, existentialism, and systems theory.
- If it is mostly mothers that wire brains, then the role of fathers, by contrast, is best understood in the context of cultural evolution and improvement, and undoing the baggage of imperfect wiring. Remember, before feminism, when it was permissible to talk about schizophrenogenic mothers? Cultural traditions and religions have always placed man in the more spiritual role. This is the role of freeing oneself of the mother's and the culture's definitions. MGTOW and all that.
- Given the role of the primary nurturer, it would seem self-evident that children first learn violence from their primary nurturer. It is well established that women play at least as crucial a role in child abuse as men do. For example, in 2012, of the perpetrators of child abuse and neglect in the US, 53.5% were women and 45.3% were men [2]. Of child fatalities (in the same report for 2012), 27.1% were perpetrated by the mother acting alone and 17.1% were perpetrated by the father acting alone. Women are regarded as the primary perpetrators of infanticide [3], [4]. "Infanticide is a crime overwhelmingly committed by women, both in the Third and First Worlds," writes Adam Jones of Gendercide Watch [5]. Women have been overwhelmingly implicated in other categories of child harm, such as Münchausen's syndrome by proxy, but given the nature of contemporary agendas that are less than forthright, these references are becoming increasingly "controversial."
- Matriarchal subcultures are often the source of violence. Irrespective of which part of the world you come from, many women choose thugs because, coming from the same abusive upbringing, thugs resonate with their own abusive natures. Like with like, and all that. But there is a further entitlement granted to an abusive woman when she chooses the company of violent thugs … they do her dirty work. Like that woman in Septa, Philadelphia, who cellphoned her accomplice thugs from the bus that she was on. They responded by arriving and shooting out the bus, after ushering her off, because another passenger on the bus criticized her abusive parenting skills. These are thugs who were likely raised by women. Usually raised by abusive women themselves, thugs know instinctively what's expected of them as men. Their womenfolk can direct proceedings from a safe distance without having to so much as lift a finger and without having to confront the sorts of risks that they are exposed to. Such is often the nature of nurturing matriarchies—if Momma ain't happy, ain't nobody happy. Tommy Sotomayor's video clip [6] provides an excellent illustration of how this works.
- Think about it … the very success of feminism is itself an expression of the power of unbridled matriarchal

authority that has refused to allow itself to be tested.

- These ideas are also related to hypergamy [7]. You don't need to be a PUA to understand the importance of women's hypergamy.
- Even in cultures said to have the worst reputations in the world for denying women their rights, matriarchs seem to wield considerable influence in defining the conduct that is to be expected of their sons. For example:
  - On Australian *60 Minutes* (subject "Human Bombs," August 19, 2001) [8], a Palestinian woman declared, raising her voice, trying to convince the ignorant Westerner who just didn't seem to "get it," that she *wants* her son to die, to become a hero for the Arab cause—as the camera panned across to the innocent face of a little boy not even into his teens.
  - In *The Australian* newspaper (November 15, 2005), Natalie O'Brien's [9] front-page headline reads, "Mum's permission needed for terror plan." Quoting from evidence before Sydney's Central Local Court, spiritual leader Abdul Nacer Benbrika is quoted as saying, "Some people claim to love jihad but don't respect their own parents.… You need permission from your parents to go to jihad. If your mother says no to jihad, then no jihad." Two days later, Mazen Touma (alleged to have been training for jihad) asked for his mother's permission to undertake jihad. Her response did not appear in the police evidence, and she refused to speak to the media.
  - Muslim women are not the wilting wallflowers that feminists prefer to portray them as. They may not have the same "rights" as their men, but there is every reason to interpret their purported absence of rights in the context of their privileged, protected status on the pedestal and men's servitude unto them. Ayam Sirias [10] does an outstanding job of dispelling the established narrative.

For all their blather about the patriarchy making women invisible, it would seem that it is feminists who are most keen to make the matriarchy invisible. But we digress. Let us now explore adult women's choices and why it is that women are often predisposed to choosing gorillas over poets … for, ultimately, that seems to be a large part of the unspoken narrative playing out behind the scenes in the domestic violence industry.

Bully–Victim Narrative

Merrick [11] introduces us to the relationship between self-confidence and exposure to risk, and how the infantilization of women predisposes them to diminished confidence and lower self-esteem. This, in turn, has a wider psychological impact on the relationship between the submissive and the dominant. This plays a major part in the choices that adult women make. So how does this relate to the preference that many women have for brutes? Let us take a closer look.

Much has been written about the power of the tyrant, and how a tyrant can only earn respect by being tyrannical. The willing deference of submissives to those who dominate them is a well-established psychological phenomenon, as it relates to the bully–victim narrative. The complicity of submissives within the context of oppression comes under different labels, depending on one's agenda. For example, there is the Stockholm syndrome [12]. Other writers make reference to the bully–victim narrative in the context of cultures, for example, violent–passive tribes, why thuggish rulers are respected more than peaceful ones, etc. It is generally accepted that there is no such thing as a gentle, respectful tyrant. One example from Elias Canetti's (1973) *Crowds and Power* [13]:

> One of the main attributes of an African king was his absolute power over life and death. The terror that he spread was tremendous. 'You are now Ata, you have power over life and death. Kill everyone who says he does not fear you': thus the formula of investiture of the king of Igara. He killed as he pleased and gave no reason. His wish was sufficient; he did not have to account for it. In many cases he was not allowed to shed blood himself, but the executioner who did it for him was the one indispensable official of his court. Whether the man who started by occupying that office ultimately became Prime Minister, as in Dahomey, or whether there were hundreds of executioners who formed a kind of caste, as in Ashanti; whether executions were frequent or were limited to occasional cases, the pronouncement of death sentences was always the undisputed right of the

> king and if he let any considerable time pass without exercising it the terror essential to his power was lost; he was no longer feared, but was held in contempt.

The last sentence is key "… he was no longer feared, but was held in contempt." This bully–victim dynamic plays out not only in violent tribes in far-off places, but also in modern democracies and in households characterized by violence, whether between a woman and a man or a parent and their child. A woman's preference for thugs does not magically materialize from a vacuum. She knows what she wants and she knows how to get it. This needs to be unpacked to properly understand it.

Mostly without realizing it, PUA Game is actually an attempt to harness the submissive–dominant narrative with the intention to manipulate women. Summarizing the main implications of the submissive–dominant narrative, as it applies to female psychology and the spontaneity with which women often pair with troglodytes:

- Women often spook easily the closer that a man is to what they are looking for. If a man does not make it easy for her, a woman's rationalization hamster kicks in, she works herself into a lather, plays hard-to-get, etc., and the poor dude has to flee, wondering WTF just happened. A groping brute, by contrast, can free a woman of all that angst and anticipation. Why? Because his intrusive impulsiveness disarms her. While there is little to be expected of a brute, there is little to get worked up about. There is no anticipation of loss to fear because there is little to lose. Everyone's much more relaxed and at peace with the world, and this primes her for submission and earns him an easy notch.
- When a woman chooses a brute, she validates him. She is casting her vote in favour of what she thinks all men should be. From her choice, many women learn what's hot, and many men learn what works … and her children acquire the training necessary to carry on the family tradition into future generations. Spreading the karma.
- Women most relate to the average in man. They do not relate well to excellence in man. This is one of the ways in which the bell-curve distributions for men's and women's intelligence expresses itself. This is why the tradition has always been for men to initiate and to disarm … it is the man who knows himself better than the woman knows herself, and her only option is to defer to the knower and the doer. Women feel least threatened by the loser in man … he is but an invisible utility device, as expendable as a toaster.
- One often reads of women choosing bad boys with the intention of trying to convert them. From the preceding discussion, we now see how this would work. Women spook easily when they encounter the formidable in man. Many would rather try to convert an adolescent, emotionally stunted brute who is non-threatening than relate to a self-assured adult who knows himself.
- Given the absence of risk in women's lives, what with being provided for, affirmative action, the option to regard employment as a hobby instead of a necessity, etc., it is fair to conclude that the deferential (submissive) role will more likely fall to women than to men.
- Further to the absence of risk in women's indulgent, provided-for lives, choosing a thug can provide spice to an otherwise predictable routine, it annoys over-controlling parents and sends a clear message for them to back off, and it draws attention to oneself as an innocent victim.
- Within the context of the bully–victim narrative, submissives will also be bullies to those who cannot defend themselves— i.e., their children—hence, women as abusers of children.
- From Canetti's passage, "… he [the tyrant] was no longer feared, but was held in contempt." A consistent narrative for a woman who inexplicably finds herself sipping a latte with a deferential beta instead of sculling beer with an exciting brute would be along the lines of: "There must be something wrong with him for believing that I am worthy … what a loser." Many a brute is instinctively aware that a good thrashing can bring his errant spouse back into line, and he realizes that she won't respect anything less. Of course, the odds are that he probably learned this first from his primary nurturer and the context in which he grew up.
- Women often conflate manliness with "degenerate" or "animal." The more brutish a man, the hotter, to many a woman, he must be. What can be manlier than a mumbling gorilla lunging for a grope? The idea of the

formidable man as poet, or inventor, or leader, or discoverer is alien to many women's mindsets.

- Often a brute is profitable—Hypergamy 101. A brute with money is less likely to question his existence or her motives, and Material Girl will often overlook his obvious flaws and regard him as an appropriate lifestyle choice. This puts Material Girl in the driver's seat, where she is in control of whether she stays or leaves. Grrrl power and all that.
- Last but certainly not least is the thrill of the forbidden—more specifically, the cultural forbidden. The forbidden lies at the interface between the cultural known and the unknown. This goes into deep psychology, philosophy, and phenomenology that are beyond the scope of this conversation. While abstract in theory, it has practical implications that can be understood within the context of men's versus women's sexualities. For example, a brute with attitude can stir a woman's primal motivations in ways that a deferential beta cannot, but the same analogies cannot be extended to men's primal motivations.

Of course, not all women choose brutes. Far from it. But it is important to understand that when a woman does choose a thug, she's making an active choice. She knows what she wants. Often she may not know, in the early days, that he's actually a thug, but she will be drawn to the dominant and/or the profitable in him. To this kind of woman, a deferential beta won't get a look-in. Contrary to what popular lore would have us believe, woman is not a helpless wallflower being preyed on by opportunistic, clever men. It is a strange irony indeed that feminists don't see the misogyny behind their presumption of women as lame and without agency. In the 1960s during the emergence of contemporary feminism, feminists used to spit on the chivalrous, suited chumps who would open car doors for them. These days, it would make more sense for them to spit on themselves.

The Moral Breakdown of a Domestic Violence Industry

America's Founding Fathers understood some very important aspects of human nature when they framed the US Constitution. They understood, for example, the importance of personal responsibility. Most cultural and religious traditions in civilized societies understand the importance of personal responsibility… or at least, before feminism, they used to. In addition to appealing to commonsense, there is also a rational/scientific basis for this reasoning, for example, within the context of philosophy or the fields of systems and complexity theory. That is to say, personal responsibility plays a role in how cultural systems evolve, and when you remove personal responsibility, you set the stage for systemic disintegration.

The wonderful thing about integrating personal responsibility and accountability into the culture is that it is a cost-effective way of governing a nation. There is no need to employ complex, bureaucratic, legal, and administrative structures to direct resources, and there is no need for a domestic violence industry. A culture embracing personal responsibility, for the most part, basically runs itself.

Pretty much any civilized country in the world has some manner of assault and battery laws to protect its citizens. There is no need to "refine" these laws to create different categories of them. Any attempt to do so suggests an agenda that goes beyond democratic principles. It invites the state to meddle in personal affairs, and extends their license to intrude into our homes and our private lives. We are reminded of Benjamin Franklin's perspective, usually framed along the lines:

> They that can give up essential liberty to purchase a little temporary safety, deserve neither liberty nor safety.

There is perhaps no better demonstration of what Franklin was getting at, with all its implications, than America's VAWA and domestic violence industry. When a woman chooses a thug, she is casting her vote in favour of what she thinks all men should be. She is casting her vote for the disintegration of culture, and the domestic violence industry and the state want to reward her for it. Does she deserve to be protected from assault? Of course she does, as does anyone. As do her children. But the law is a blunt instrument constructed from agenda-driven narratives and applied by humans whose motives range from suspect or ignorant to well-intentioned but ill-informed. Asking of such an instrument to perform as a scalpel is unreasonable and dangerous. Such a blunt instrument should be used

sparingly (this is consistent with the emphasis in the original form of the US Constitution on minimal government). But much worse than that, by presuming the innocence of women and the guilt of men, children are more likely to become trapped in toxic environments with no way to escape. The family court standard "in the best interests of the child" becomes a farce and a license for further child abuse from the one primary nurturer who does not have to answer for their actions. The family court standard instead becomes, in reality, "in the best interests of the mother … to hell with the best interests of the child."

From freebie to freebie, from family courts and VAWA to the workplace and affirmative action, this feminist gravy train not only exempts women from their responsibilities but also trashes men's rights and treats men with contempt for everything that has been achieved in Western culture. If they could get away with it, feminists would declare the Founding Fathers and Isaac Newton enemies of the state and divest them of recognition for their achievements. It is a twisted irony indeed that boys and men grow up doing only what their primary nurturer *expects* them to do, and then get shamed for it by subsequent generations of hypergamous primary nurturers who demand affirmative action freebies as retribution for all those millennia of oppression. Twilight Zone anyone? Truth is indeed stranger than fiction.

The domestic violence industry is not only toxic and immoral and contrary to the principles of the US Constitution. Like the feminism that spawned it, it is also evil and a recipe for cultural disintegration.

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In His Own Words: From one abusive woman to the next

Dr. Tara J. Palmatier · 12 October 2014 · Archived copy · Original

It's day 12 of Domestic Violence Awareness Month 2015. "Edward" shares his relationship history with two incredibly abusive women. The last of which left him when he was diagnosed with Multiple Sclerosis.

Part 1

I met my then girlfriend sometime in the 80s, she was studying English here. We had a brief summer fling and then she returned to France. I promised I'd keep in touch and I did. She returned after graduating and after a while set up house together. Things went along fine for a few years and then we decided to get married and bought a house…

Things were a bit weird now and again but nothing too serious and then came along my daughter and not long after things started to get pretty weird, most of it was subtle at first with the odd fit of rage.

She took to going to parties and one night she told me she was going to a party in a friend's house, I said no problem enjoy as I was going out with some other people and anyway the party was all French people so it didn't really appeal to me. My few drinks ended early so I decided I'd go to the party and show my face. I arrived and the house was in darkness, so I left and went home. I quizzed her the next day about the party and she told me it was great and they were "dancing" until the small hours. I decided to ignore it, but this became a regular occurrence.

She disappeared to LA for a few weeks and she was to stay with some friends of mine. I enjoyed the quiet of the house. She arrived back and said she'd been terribly busy with work etc and enjoyed staying with Brian.

A couple of weeks later, my friends rang and told me she had arrived, stayed a day or two and disappeared. Brian went looking for her and found her in a hotel with some guy. Again I ignored this.

Then things went like "I was out last night so it's your turn to get up and mind the kid" to "I was out last night so it's your turn." This was all very reasonable until both these reasons got lumped together and I never had a weekend lie-in. She had a full time job and I was self-employed, so I was around the house regularly. I dropped the kid to crèche and picked her up from crèche and fed her dinner.

Slowly, things got really weird in that if I had to go to a meeting she'd fly into a rage. I'd run away and hide in a bedroom, she'd come marching in and start screaming and shouting at me. I took to locking the bedroom door and sometimes she'd kick holes in the door, I'd repair it and it would happen again. I'd get attacked and have my hair pulled and have things thrown at me.

I invented a terminology for these episodes. I called them "the veil", if the veil descended and the eyes went blank and lifeless I knew trouble was coming.

One night I was in minding the little one when I woke up with a pressing feeling on my chest, I opened my eyes to find a completely naked wife holding a huge carving knife in her hand lunging at me. I freaked out and ran away, I stayed with my brother for a few weeks but everybody persuaded me to go back and she swore it would never happen again.

Things started not too badly, but then the "parties" started again and the attacks. She became pregnant again, this time I was almost certain the child was not mine, but the attacks got worse and worse. I had lost it one night after a brutal attack again with a knife, I tried to subdue her by grabbing her wrists but she got away and to my eternal shame I tried to kick her. She called the cops and I was taken away…

I again started to sleep in my office and sometimes at my brother's — anywhere I could really. Sometimes I even slept at home. This went on for months.

I guess I was lonely. I met a girl who seemed to understand and gave my sympathy and eventually we slept together…

I moved out and got a small apartment.

This drove the wife into a rage with endless phone calls “are you with that girl?” etc., arriving at the door at all hours and kicking the front door in and screaming and shouting outside.

One evening I was with girl #2 and her brother. We had a few drinks and went back to the apartment, they left about 10pm. At about 11pm or so the cops arrived at my door saying she had reported me for attacking her, I was taken away and shoved in a cell and brought up to the court in the morning. No evidence was permitted and I just had to take whatever the court decided.

I decided it was too dangerous to hang around the city so I moved to the mountains.

Eventually girl #2 followed me about 6 months later.

Part 2

This was only the start of my problems…

Eventually the wife went back to France and applied for a divorce.

I actually breathed a sigh of relief. I missed my daughter terribly, but there was nothing I could do. I never really got to know daughter #2. I met her a few times when she was tiny.

I lived quietly in the mountains in a small cottage. It was nice, but very lonely.

Now this part is mainly conjecture. I’d previously had an attack of some sort, my back muscles went into spasm and I couldn’t move for nearly a week, I assumed it to be a slipped disk. My doctor told me it was just a spasm. During my time in the apartment, I suffered terribly from heartburn and reflux. I drank Maalox by the bottle.

Anyway girl #2 eventually moved in with me, she herself was recovering from some kind of nervous condition (perhaps a breakdown), so I said she could recuperate in the mountains. No need to draw pictures here. About a year later, she had a miscarriage and went to stay with her parents. Being young and single again, I went on a bender and tried to figure out a way of extricating myself from this mess. I hooked up with a “nice” girl for a couple of weeks.

Her brother rang me a few weeks later telling me it was disgraceful to let her go through this on her own, so I relented and let her come back. Anyway girl #3 was driving me nuts, so she had to go. I did this in as nice a way as I could think of and still stayed friends with her. She was/is more lesbian than hetero, so I figured there’d be no problem. She did say she’d get even.

No sooner was girl #2 in the door when she got pregnant again, so I made a conscious decision to settle down and make a go of this. I put away my doubts and went for it. My son was born and I was a happy dad again.

About 2 years later, along came another son. The eldest son was turfed out. Son #2 was her darling and son #1 was ignored and left for me to deal with.

Things plodded along reasonably, I was making some money and I was helping girl #2 to setup in business. I helped her with her translation business by providing lots of technical knowhow for terminology and computers etc.

She was always at me to buy a house…

Anyway another child came along and the birth was a comedy of errors as she decided to have a home birth.

In fairness she helped me finance and get my two daughters over, sometimes she paid for them. She also helped me speak to them as by this stage they barely spoke any English and also she seemed to believe that she was the reason I had split up from my wife. She did contribute a lot, but it was inevitable as I’ve outlined.

About this time, girl #3 (the lesbian) re-appeared and when she became very friendly again I had ominous thoughts.

We bought the house eventually and we moved in. I started to get problems with fitness, so I went mad on fitness. I

trained 2 nights a week, but it wasn't really helping.

I started having difficulties completing projects or forgetting to do certain things in my projects. This was starting to cause difficulties for those projects so much so that the contract was cancelled.

In 2006, on my way home from a meeting something exploded inside me, it was like a flat stone being dropped into water and making a "plop" sound, this was somewhere in my central core.

I'd be walking home and I'd blackout and fall over and recover and go on my way. The reflux slowly got worse, the cognition problems were terrible and I lost my main contract. I tried to get other contracts but I just couldn't do them. I'd arrive back to the house covered in blood and I had no idea where it came from.

My GP examined me and decided this was a stomach problem, so I needed to go get an endoscopy. She had to pick me up from the hospital. On the way back from the hospital, she informed me that **if I was sick I was out.**

She came with me to get the results and they said there was nothing in the stomach except for a mild hernia. They ordered a series of more tests. A number of possibilities were outlined, but there were many tests to be done before any of the possibilities could be confirmed. She refused to bring me for the first of these tests, so they had to be cancelled.

All this time I experienced nausea and vomiting at regular intervals

She told me she wasn't happy and she didn't she why she should support someone that couldn't support themselves.

Two months later one bank holiday Monday, she attacked me viciously and I had no option but to leave the house.

I broke down a week or so later, was diagnosed with "severe depression" and admitted to a psychiatric hospital. They obviously diagnosed the symptoms as psychiatric, translucent rectangles in my vision, the pins and needles and all the others were just repressed "anger".

I was released from the hospital and a maintenance order arrived. She was looking for 1400 per month. I really had no idea what was going on (medically), but in the back of my mind I knew something serious had happened.

I struggled on for a year or so suffering outbreaks of nausea. Then the reflux got much, much worse and the falling down got more severe. The GP said I had carpel tunnel syndrome and then a hernia. I was starting to have difficulties walking. I saw more specialists than you can shake a stick at…

The hernia consultant laughed at me, however. His young assistant was not so dismissive and gave me a full neurological exam and told me I needed to see a neurologist as soon as possible. He got a verbal slap from his consultant and was told not to interfere, but he persisted.

I went to my GP and told him what the young doctor had said. He examined me and said I think you have Multiple Sclerosis, then the fun started. I had no job, so I had to go public. All told, I waited over 2.5 years to get an MRI. When the results came back they told me there were lesions in my brain and there was a huge "inflammation" on my spine and it was 90% sure it was MS. The damage had been done 10+ years previously.

Three months later I had an attack. I was admitted to hospital where they did final tests and proclaimed it as Primary Progressive MS. In reality, this was a fairly quick diagnosis.

Conclusion

So in synopsis, I suffered horrendous abuse at the hands of my first wife. I was regularly beaten up and attacked with all sorts of implements, yet she was the victim. Yes I understand I reacted once.

#2 seems to meet all the conditions of Narcissistic Personality Disorder, to my mind anyway, including enormous amounts of emotional and physical abuse along with being left to die so she could be "happy". Recently she said she felt no guilt about throwing me out.

Most of the medical descriptions are a common enough course for PPMS however I had the added complication of

an unusual symptom nausea and vomiting (brain stem syndrome).

In His Own Words/In Her Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

Feminist media censorship puts public safety at risk by Laurie A. Couture

AVfM Video Source · 12 October 2014 · Archived copy · Original

Laurie A. Couture has been writing for years on issues similar to what Erin Pizzey, Dean Esmay, and others at AVfM have done work on. We have been a fan of her work for some time, though she's never had any interest in the Men's Human Rights Movement. Recently, she submitted an article to The Good Men Project, only to have it severely edited and then outright rewritten and censored. This will come as no surprise to readers of AVfM, given that we have seen this many times with The Good Men Project. (See for example Bad girls purged from The Good Men Project, Fathers can't be mothers too, and Feminism's mythological rape culture

However, this appears to go well beyond The Good Men Project, which any sane person can see is an inherently male-hostile site much of the time. Ms. Couture, a proud liberal, has tried to get information that runs counter to the feminist narrative into the following publications:

The Huffington Post
Ms.
Feminist Majority
Upworthy
Psychology Today
Women's Rights News
Men Advocating Change
Futures Without Violence
Harper's
The Utne Reader
The Atlantic
Miss Representation
Dr. Phil
CNN
Time
Newsweek
Slate
Salon
The Daily Beast
Mother Jones
The Guardian
The New York Times
US News and World Report

She's also written to numerous government officials, to no avail.

Political partisans on the Right will no doubt want to blame all of this on "the left," which they are free to do. But in general we see a bigger problem: whether right or left, everyone is afraid to offend feminist ideology.

But perhaps with more people like Ms. Couture, that will one day begin to change.

Are you listening, editors at those publications we named above? Are your consciences speaking to you? We hope so.

Sexual exploitation of boys – Lynne MacDonell

AVfM Video Source · 12 October 2014 · Archived copy · Original

The Canadian Association for Equality recently hosted the following presentation, filmed by Studio Brule.

Fascinating that this talk required police protection, isn't it?

Some people really don't want these things talked about.

In Her Own Words: I lost my brother to his abusive wife, part I

Dr. Tara J. Palmatier · 13 October 2014 · Archived copy · Original

It is day 13 of Domestic Violence Awareness Month 2014. Today's In Her Own Words is an all too common tale of a loving family torn apart by an abusive wife. "LostMyBro" shares the first part of her story about how her sister-in-law estranged her brother from their family.

Who ever thought a dress could cause so many problems?

My brother met his wife less than a year and a half ago. When he met her, I thought she'd be another girl who'd stick around for a few months and we'd never see her again. That was his pattern at the time. A year prior, he had just ended a six-year long relationship with his ex-fiancé. He dated a few women during that year, but none of them seemed to be what he was looking for, except for "Katie."

I had my doubts about Katie right from the beginning. Their relationship advanced to different stages so quickly. They were making commitments that most people wait years to make with one another, within months. Our first encounter was ok. She seemed quiet and reserved, but I chalked it up mostly to nerves. I mean, who isn't nervous when they are meeting their boyfriend's mother and sister for the first time?

I started noticing little nuances about her the second time we met. For starters, she didn't know how to converse. The conversations for the night were very one-sided and she did most of the talking. Even the way she talked, I felt she was talking "at me" not "to me". The content was odd, too. She didn't tell us the things you'd normally share about yourself when you are first getting to know someone. Most of it was very superficial.

It felt like she was trying very hard to impress us with the amount of money she had. She talked about things like expensive cars she's owned, how many designer dresses she has, how she has all these adventurous hobbies like sky diving, and scuba diving. She also spent a good amount of time talking about all the tropical locations she has vacationed at and what upper middle class towns she's lived in, but nothing about her past, her childhood or her family. It was strange.

Soon enough, my brother seemed completely head over heels with her. She was everything he was looking for in a woman. She was strong, intelligent and independent. The complete opposite of his ex, who spent the better part of their relationship, trying to find herself through meaningless dead-end jobs, while my brother paid her bills.

Katie was different. She had an amazing sales job where she made over six figures (most sociopaths do well in sales positions). She also had her own house complete with a heated pool and well manicured yard. On top of being financially secure, she also had a daughter whom she adored and doted on. Everything seemed perfect about her. Almost too good to be true.

As the first few weeks wore on however, red flags kept popping up. From the very beginning it seemed like the courting phase was some sort of game to her. It was as if she was testing my brother. First she told him she knew someone from her gym who was good friends with him and was giving her the 411, on him. The only problem was, my brother didn't have many close friends and the ones he did have, didn't go to her gym.

Even the things this person was supposedly telling her weren't even that accurate. She was doing a lot of research (aka stalking) on him. She also kept telling him she didn't want a relationship, yet she was the one who was texting him constantly throughout the day. He'd get a text as soon as he woke up, from her and she'd check in many times throughout the day to see how his day was going and what he was doing. There was also a lot of what's known as, "push-pull". She would hang out with him for three days in a row and then suddenly not return his calls for a day or so.

My brother noticed some red flags, too, but he somehow talked himself into thinking they didn't mean anything. One was that she had already been married not once, but twice before. She asked my brother not to tell us about her first marriage for whatever reason, but obviously, he did. She also had a daughter from her second marriage but she

gave my brother this whole speech about how she didn't want him meeting her for at least three months or so because her daughter was very attached to her last live-in boyfriend and he just upped and left one day. She seemed very adamant about it when she first told him, but exactly three days after her speech, she introduced them.

They were only together about a month but the relationship seemed very intense. She wanted to spend every waking second that she wasn't at work with my brother. It almost seemed as if she wanted to occupy every second of his time, even if she wasn't physically there. If she wanted to do something with her friends, it was fine, but she'd encourage him to go over and visit with either me or our mother instead of going out with friends.

The few times we did see him without her, it was like he wasn't even there. He would focus in on his phone for the entire time, sending texts back and forth with her. At times, people would try to talk to him but he'd be so engrossed in their texts that he wouldn't even acknowledge the fact that you were speaking to him. It was very odd. Ever since he met her, it was like he seemed to be in some sort of trance or under some kind of magic spell.

After only two short months, Katie had started convincing my brother to cancel the lease on his apartment and move into the house she owned. I thought it was crazy and too soon, but he seemed very eager to do it. He told me he was already in love and he knew she was "the one". She told him she didn't want him bringing any of his furniture or housewares. Just his clothes and a few small items that he needed.

I watched him sell off and throw away everything he worked so hard to earn in the past few years. Once he moved in, she made him cancel his phone contract and switch over to her carrier, on her plan. She also convinced him that something was wrong with his car and that he needed to sell it. She then leased a brand new Mercedes-Benz for him to drive. It's a beautiful car, but so totally not his style. My brother's personality started to slip further and further away the more involved they became. He was totally dependent on her.

He also seemed very exhausted all the time because he said they spent so much time together and would be up all hours of the night, even on work nights. At the time when he was moving into her home, he lost a very good paying job because he was constantly late to work because he was over-sleeping in the mornings. It didn't seem to matter though. He still went ahead with his plan of moving in with her and her 11-year old daughter.

It was only a few short weeks of them living together when he called me up and asked if I wanted to hang out. I really didn't want to. Lately, he had been acting totally different. I used to have so much fun hanging out with my brother. We'd laugh and talk the entire time and now, I felt like I was sitting with a complete stranger, in total silence. It felt very awkward, especially on this night. He came along with me to run some errands, but again, he spent the entire time texting her on his phone.

I felt like I was talking to a wall. He was hardly conversing with me or responding to anything I said. Finally, I asked him what was wrong. He explained to me that they had gotten into a big fight, but he wasn't even really sure what he did wrong. Her daughter was acting like a spoiled brat that morning and didn't want to go to camp because she didn't do the previous days assignment and because of it, Katie started to flip out and be completely irrational. He said her anger didn't match what had happened. She was throwing things, screaming and cursing and calling everyone names, including him.

After he told me that, he started to open up about other things that were going on. He said she constantly had work for him to do around the house, but when he would do it, she would stand behind him and criticize the way he was doing it. He also said she bossed him around a lot and was pretty demanding. He felt like nothing he did was right. In fact, his exact words were that she reminded him of our father in that way and he felt like he was living with him again. (He later denied ever saying such things to me, but I know what I heard. I refuse to be gaslighted).

It was month three of them living together and my brother was still unemployed and showed up at my house with some big news one afternoon. He told me he was going to propose to Katie. I admit, my reaction probably didn't seem too enthusiastic, but I tried as hard as I could to be happy. There were just too many things about Katie that I questioned. She didn't seem to want to build any type of bond with me and my mother. I think she was pressuring him too much to commit to her and it was all way too fast.

It took my brother three years to propose to his ex and here he was, ready to spend his life with a woman he only knew for a few months. I also thought she was too bossy and controlling. Either way, I knew it was his life and he had to do what made him happy.

After the engagement, all bets were off and the real Katie started to shine. My brother started becoming very touchy for some reason. He and I used to text each other often. One day, I had texted him some information I heard about his ex that I thought would be helpful because she owed him money and he got all bent out of shape about me sending a text about her. When he sent me a picture of the ring, I text him back telling him it was gorgeous.

He told me it was a Tiffany's replica and that he had a jeweler special make it for him, so I asked where he had it made and that too offended him. He called my mother and told her, to tell me, to stop asking questions about the ring. It was totally not like my brother to take offense to these things and later I learned it was because his wife reads and monitors all of his incoming and outgoing texts as well as Facebook messages and emails.

My mom and I started to discuss that something seemed very off about Katie and we started to become even more fearful about my brother marrying her. It seemed like she was trying everything in her power, to keep us away. We tried to connect with her, but she was very resistant. I tried to make plans with them for my mother's birthday but Katie was all booked up and could never come. My brother ended up completely blowing off my mother's birthday that year and I had to call him three weeks later to remind him.

My mom tried to friend request Katie on Facebook, but it took her six weeks to respond (even though we knew she was active during those six weeks) and when she did, we were shocked. It was like a complete timeline of all the men (victims) she had dated in the last few years. She had pictures and pictures of her with different men. Some where she was posing sexy and some where she was kissing them. It was bizarre. I would be mortified if my in-laws saw pics of me like that, but she didn't care.

The wedding planning also happened in a blink of an eye. She set the date for as soon as she could. My son and my husband were asked to be the ring bearer and best man but I wasn't included in the wedding. I was a little hurt, but kept it to myself. Instead, I went out and purchased a dress to wear to the wedding. Little did I know, this dress was about to change the dynamics of my family forever.

Katie was very concerned about my dress from the moment I told my brother about it. I couldn't understand why. I wasn't in the wedding party and the dress wasn't even that bad. She sent my brother out to do all the dirty work. She told him to tell me the dress was inappropriate and I had to get something different. My brother even lectured me about appropriate wedding attire for women, a subject he never had even the slightest of interest in before.

He was acting totally out of character and even after I told him I couldn't return the dress, he was still insisting I spend more money on top of the $160 I had already spent to buy a new dress. After feeling attacked and backed into a corner, I defended myself and told him to tell his wife that if she had a problem she should come to me directly instead of using him as her mouthpiece and if she wanted to control what I wore, she should have had me in the wedding party. Katie being the narcissist she is, couldn't take that someone wasn't giving into her demands and because of this, a dress caused a battle of epic proportions, that went on for months.

Tomorrow, I will post the second part of LostMyBro's story. Thank you for taking the time to share your story, LMB.

In His Own Words/In Her Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

Shrink4Men Counseling, Coaching and Consulting Services

Dr. Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

Potentially life-destroying false allegations a “learning experience”

Pierre Lescaudron · 13 October 2014 · Archived copy · Original

Treon Harris’s accuser has withdrawn sexual battery charges against him and he’s reinstated to play–but his coach says it was a “learning experience” for Treon and everyone else. Really, coach? Yes, it’s good news for Treon Harris–it appears his lawyer might have been right: it seems Treon isn’t a rapist, and his accuser was both the aggressor in their sexual rendezvous and a false accuser. But I am troubled by the strange, albeit politically correct comment by Florida’s coach, Will Muschamp: “This has been a learning experience for everyone involved. Treon has been honest with me throughout the process and is looking forward to rejoining his teammates.” If Treon has been honest, that means he was wrongly accused, as his lawyer so forcefully explained. And if that’s true, what, exactly, did Treon “learn” from the experience? See, that’s a little too close to Catherine Comins’s infamous *Time* magazine quote for my taste: “Comins argues that men who are unjustly accused can sometimes gain from the experience. ‘They have a lot of pain, but it is not a pain that I would necessarily have spared them. I think it ideally initiates a process of self-exploration. ‘How do I see women?’ ‘If I didn’t violate her, could I have?’ ‘Do I have the potential to do to her what they say I did?’ Those are good questions.” “Victim blaming” is a cardinal sin against rape victims, but, you see, it’s OK to victim blame men falsely accused of rape. Double standard? The worst example of this kind of victim blaming in recent times occurred at Hofstra. If you aren’t familiar with the case, you need to read about it here. Three of the falsely accused men appeared on the Steve Wilkos show after their false accuser admitted under oath to her lie. What happened is chilling. The men were immediately booed by some members of the audience. Wilkos asked why audience members booed the young men. An angry young women came to a microphone and exclaimed that she had been sexually assaulted, and that “it’s not cool. And if you guys are lying about it, that’s not right. I know what it’s like. It’s not cool.” Her comments were greeted with applause. For his part, Wilkos was unsympathetic to the men. “Does that sound like a wholesome college experience?” Wilkos asked them, to applause. Later, one of the young men volunteered that they never should have gone to the party, to more applause. A male audience member stands up and says that he’s gone to parties, and they don’t have to end up having sex with a girl. The audience applauds again. Wilkos said he’s “not trying to be a prude,” but the story of their encounter was “creepy.” And “maybe if you held yourself to a higher level of conduct . . . .” And “doesn’t that sound a little sleazy?” Wilkos then takes offense that one of the men was videotaping the encounter (the videotape, of course, is what led to their freedom), and asks one of the young men if he’d like it if someone did that to him. The audience applauds again. Another audience member stood up and expressed doubt about their innocence. If a television host had made similar comments about a rape victim, how long do you think he’d be on the air? Another chivalrous man, a writer named Michael Daly, entered the misandry hall of fame with this gem: “The five were freed after getting the good scare that they well deserved.” And this: “These five may not be guilty, but that does not make them innocent. They should stop their whimpering and apologize for acting like mutts.” Did you get that? The victims were not “innocent” (even though they were) and *they* should apologize to the criminal who lied about them. The statement is breathtaking in both its idiocy and sexism. Yet, Michael Daly wasn’t canned. You see, there is “victim blaming” and there is “victim blaming.” Some “victim blaming” is not only acceptable but proper. Down, down, down the rabbit hole we fall.

Western media degrades people of India for just a few incidents of rape

Anil Kumar · 13 October 2014 · Archived copy · Original

[image]
Teenaged girls in Badaun, India, were never raped.
Recently, India's Finance Minister spoke about the loss of a couple billion dollars in tourist revenue due to the relentless propaganda in the media about rapes in India. The media certainly played an anarchic role here, forgetting that millions of poor people in India rely on the tourist industry to survive.

Last month, India put a space probe in orbit around Mars. The $74 million cost of this mission was less than the budget of the Hollywood movie *Gravity*. However, this did not stop many Western socialists, liberals, and people in social media from blaming India for wasting the money on a Mars mission instead of alleviating poverty and reducing the number of incidents of rapes in India. Of course, they all could not forget the incident of the gang rape and hanging of two teenaged girls in a north Indian village.

So the arms industry sells weapons, submarines, and fighter planes globally while using the United Nations to sustain various conflicts in poorer parts of the world, and liberals never question it. Meanwhile, India's Mars orbiter cost less than a Sukhoi fighter plane.

Liberals seem to believe that people in poverty-stricken countries must live lives full of guilt and should never feel proud of themselves, aim high, or spend money for research or to fund athletes to participate in the Olympics until the problem of their poverty is completely solved.

Before I go into the details of incidents of rape in India, here are few facts I would like to highlight:

- According to the Central Bureau of Investigation (CBI), the teenaged girls found hanging in the tree were never raped. (CBI is India's equivalent to the US's FBI.)
- The number of incidents of rape in the whole of India is about 34,000 in a year for a country of 1.25 billion people, which means that India has one of the lowest rates of rape in the world.
- Indian government officials, police, judges, and even feminists in women's commissions openly speak about the large number of false rape cases registered in India to settle political scores or by gangs of criminals employing women to file false rape cases.

According to the Delhi Commission for Women, 53% of rape cases filed between April and July 2013 were false. The men accused of rape are thrown in prison as soon as the case is filed. They spend almost a year in prison before getting bail.

> A disturbing trend of filing of false rape cases has come to the fore, mocking stringent laws adopted by the parliament last year to prevent crime against women. The Delhi Commission of Women (DCW) has come out with startling statistics showing that 53.2% of the rape cases filed between April 2013 and July 2014 in the capital were found 'false'.
>
> The report says that between April 2013 and July 2014, of the 2,753 complaints of rape, only 1,287 cases were found to be true, and the remaining 1,464 cases were found to be false.
>
> In all, in 2013 there were a total of 1,559 cases of rape in Delhi, where the acquittal rate was 78%. This was a 32% jump from the earlier 46% of acquittal in 2012, when there were a total of 680 cases filed.

India's National Crime Records Bureau of Home Ministry reports that the number of incidents of rape in the year 2013 is 33,764.

The truth about the case of the gang rape and hanging of two teenaged girls in India

Examining the clothes of the girls, anyone could have speculated that they were never subjected to gang rape. They were most probably killed due to a family feud or honor killing, and sexual assault never happened. India's CBI conducted several polygraph tests on the accused and also the parents of the girls as part of the investigation. The accused were found to be innocent and it was established that the parents had framed them.

It is now suspected that this may be a case of an "honor killing":

> In a new twist in the Badaun killings case, the Hyderabad-based Centre for DNA Fingerprinting and Diagnostics (CDFD) has ruled out sexual assault on the teenage girls whose bodies were found hanging from a tree in May.
>
> CBI sources said it is crucial information from one of the most reputed government labs which has cleared a lot of doubts about the theory of the cousins being sexually assaulted before being killed and the needle of suspicion is now on the family members.
>
> The sources said they are not ruling out honour killing angle.

Warning to the Western media

It is a fact that the Western media has been indulging in massive anti-Indian propaganda, degrading its people and terming various Indian cities as rape capitals.

India is a country with sharp contrasts. You can see people driving in Audis or Mercedes in the streets of Bangalore while the street dogs and cows also sometimes occupy the same roads. The cities are highly crowded; however, as soon as you go just 30 miles outside any city, the countryside is extremely beautiful and peaceful. Similarly, most places are extremely safe places in India, but there are also some extremely dangerous areas in the country.

While Indian men are portrayed in Western media as chauvinist monsters, on October 10 an Indian man, Kailash Satyarthi, received the Nobel Peace Prize.

It would be wise for the Western media to accept India's diversity and contrasts in society rather than constantly degrade the people of India. Frankly, not just Indian Men's Human Rights Activists (MHRAs) but also many other Indians are really pissed off with this attitude of the West. It is just a matter of time until all hell breaks loose and the Western media will be held responsible.

A few years ago, when U.S. Ambassador to India Tim Roemer was pointing out crimes against women in India, Indian MHRAs responded by essentially telling him to get lost, citing the CDC report that 32 million teenaged girls in the US have STDs. Needless to say, the ambassador had to eat his words. If all hell breaks loose, Indians will respond by raising topics to degrade Western culture, from high school shootings, to teen pregnancies, to gun ownership rights and more. Such an eventuality will not help anyone.

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When gender hatred is funny

Mark Dent · 13 October 2014 · Archived copy · Original

[*Editor's Note: A modified version of this article was previously sent to the ABC's* The Drum *a few years ago. Needless to say,* The Drum *couldn't possibly publish it, or any other article critical of feminism. Nonetheless, the topic is as important today as it was then.*]

I have, for a long time, been deeply disturbed by the seemingly endless demonization of the male gender in our society. I won't even attempt to delve too deeply into the countless examples of this bigotry that one can come across in some form of media on an almost daily basis. Much of it is based upon utter fabrications and deliberate deceit and propagated by people with a hidden agenda. It is almost impossible to combat because any man (or woman) who raises an eyebrow (let alone a voice) in protest is immediately branded "a woman hater," "misogynist," or a supporter of the oppression of women. It is a very clever tactic. I suppose people who questioned the tactics and rhetoric of totalitarian governments were labelled traitors and enemies of the state in times gone by.

This tactic has been very successful, and only the bravest of people will take the risk of wearing such labels by attempting to address this horrendous imbalance in the way each gender is represented in our Western culture.

Often this bigotry comes in the form of outrageous double standards that are so common most people barely register the fact that they are watching bigotry on their screen. Two of the more mild examples of this happened while I was watching *The Big Bang Theory* only this week. In the first episode, Penny (an attractive young woman) was comforting a nerdy friend. He mistook her affection for something more. He attempted to kiss her, and she promptly smashed his nose with her fist. In the following scene, we see the man with two black eyes and a swollen nose with bloodied tissue sticking out of both nostrils. A series of jokes were then made about the bashing.

Try to imagine for one moment the scenario being reversed. The show would be banned from our screens, and feminists on soap boxes—both male and female—would hold this show up as yet another example of the hatred and contempt our society feels for women and how little we value their lives. The following night, Penny told Sheldon she would "kick him in the nuts" if he continued to annoy her—cue laughter and hilarity.

Imagine if Sheldon had said, "I'll kick you in the vagina if you annoy me again!" The outrage would have been fierce. Why? A man is every bit as vulnerable as a woman when it comes to being kicked in the genitals and, in fact, more so. The notion that we are physically stronger bears no relevance. Why is the infliction of pain and injury upon a man so often the cause of mirth among people? The vagina threat would never have been allowed to be spoken on this show. Perhaps a similar comment may be used in a film depicting some "typical" wife-abusing low-life, but a popular comedy? I think not. This simple example is enough on its own to demonstrate the double standards present in our society.

A man recently made the comment that if we wished to see the true value of men in Western society, we need only imagine a man having his penis cut off and being found lying in a gutter, bleeding profusely. The commentator was certain that within 24 hours the poor fellow would be the punchline of countless jokes on TV talk shows, newspaper columns, cartoons, and in the Twittersphere. Does he exaggerate? Sadly, no.

Some time ago, a woman by the name of Lorena Bobbitt cut off her husband's penis while he slept. She was arrested but very quickly became the "victim." Then the true horror show began. Hundreds of woman gathered in the streets, chanting for Lorena and calling her a hero. T-shirts with cruel captions expressing great glee over the mutilation of a man none of them knew sold like hotcakes. It was enough simply to know he was a man. She was a celebrity guest on a range of TV talk shows and appeared on stage with at least one comedian (David Statton), who asked her if she had lopped off any more penises lately. This brought roars of laughter from the crowd and a giggle from the happy hacker. To this day, her name seems to bring a smirk to the faces of many women.

We are constantly told we live in a man's world where the lives of women are demeaned and devalued. This is clearly untrue. Such scenarios would *never* occur if the mutilated victim of a violent attack was a woman.

Never.

All of the incredibly strong feelings this issue has always stirred in my heart were crystallized for me by an incident that took place a few months ago on an American TV talk show. This program is, in fact, titled *The Talk,* and it operates in a similar manner to women's shows like *The View* or our local version, *The Circle.*

A woman—Catherine Kieu Becker—had drugged her husband, tied him to his bed, and when he woke up, she had sliced off his penis and thrown it in the garbage disposal unit, shredding it beyond repair. What was the reason for this savagery? Earlier that night he had told her he wanted a divorce.

The talk show hosts, including Sharon Osbourne, focused on this incident on their TV show. For some eight to ten minutes they entertained their predominantly female audience with comments like these:

"I do think it's quite fabulous!" Cackling laughter.

"That will teach him!" More mirth.

"She should have thrown it in the dog's bowl!" Further hilarity.

"Why should the dog suffer?"

"Can you just imagine that thing whizzing around? Hysterical!" This was accompanied by finger gestures.

"I'll light candles by her picture."

There was more, but this will give you the general tone of the conversation. These women did not lose their jobs. They did not have their media careers even slightly tarnished by this commentary. This poor man was recovering in hospital, facing a future that has been irreparably damaged by this shocking act, and only days after the incident he was the subject of hilarity among a large group of women.

We all recall the unbelievable fallout when Sam Newman had the gall to undress a mannequin dummy on *The Footy Show*. The same *Footy Show* that raises hundreds of thousands of dollars for breast cancer and promotes women's involvement in our game has never in its long history for one moment joyfully celebrated the mutilation of a woman. Yet the show is regularly labelled misogynistic and anti-women. Newman was actually suspended from the show for some time for his mannequin misdemeanour, and many outraged media commentators attacked his actions.

Sharon Osbourne continues to appear as a judge on TV shows and does all kinds of media work. The "apology" she begrudgingly gave in between suppressed giggles was almost as offensive as the comment she and her co-hosts had made the day before.

How it is possible for any fair-minded, honest person to deny the evidence of misandry that we witness every day in our mainstream media? There is no need to trawl the net for some anonymous creep posting nasty comments. Just turn on your televisions or read your daily paper.

Links

http://youtu.be/Sw5JyXNEwtk Big Bang

http://youtu.be/kkmanLIAdXI The Talk-Sharon Osbourne

http://youtu.be/sBbXVH0Y3_g Humorous coverage of a man who cut off his own penis

http://the-speccy.blogspot.com.au/2008/05/sam-newman-versus-sisterhood.html an article on Sam Newman's mannequin stunt.

Please do the right thing, North Dakota!

AVfM Video Source · 13 October 2014 · Archived copy · Original

Ad posted by Leading Women for Shared Parenting.

In Her Own Words: I lost my brother to his abusive wife, part II

Dr. Tara J. Palmatier · 14 October 2014 · Archived copy · Original

It's day 14 of Domestic Violence Awareness Month 2014. "LostMyBro" continues her story from yesterday.

While Katie was sicking her fashion police on me, my brother started making some off the wall demands of my mom. He told her she needed to kick in money for the wedding and chase down Katie's "irresponsible friends" (who we'd never met) to plan her bridal shower. He was constantly calling my mom up and telling her what she was or wasn't doing that was offending Katie.

Katie did a great job of painting herself as the victim during this time. My mom tried to go over to their home one day to smooth things out, but instead my brother and Katie screamed at and lectured her for over two hours about my inappropriate dress and everything else under the sun that Katie found offensive. We were damned if we did and damned if we didn't.

Things got so bad at one point that my entire family (over half their guest list) wasn't sure they were going to the wedding. Katie didn't care what she had to do to get her way. She was throwing innocent family members under the bus to prove her point. She twisted and turned everyone's words and used them to her advantage. I even had to block her and my brother on Facebook because she kept insisting that everything I wrote, was somehow a cryptic, negative message about her.

She lied and did whatever it took to make herself the victim. She was so mad about my dress that she even admitted to my mom that she went to the store to try it on for herself! Of course her story changed when she realized how crazy that sounded.

In the end, I wasn't invited to their wedding. My mom went and was miserable the entire time. Our once, close-knit, tight unit was completely busted apart within a matter of a few weeks. Keep in mind, by the time they had gotten married both my mother and I had only met Katie a handful of times. Most of those times we didn't get much one on one time with her because they were at a party. She seemed way too comfortable and thought she had the freedom to say whatever she wanted, even if it was hurtful.

Katie took no responsibility for the way things went. She put the entire blame on my brother and my brother willingly accepted it. I went an entire six months of not speaking with him. My mom and him would speak every now and again, but every time they spoke, they would end up in a fight.

I hadn't spoken to my brother in months, then one day as I was cooking dinner, I heard a knock at the door. I turned around and to my surprise it was my brother. He looked completely frazzled and stressed out. He opened the door and immediately started to apologize for everything that had happened and asked if I wanted to go for a ride and talk.

I invited him in, but he seemed very nervous to be in my home. His phone kept going off in his pocket and he finally excused himself to take the call. He stepped out onto my front porch and all I heard was him yelling. It was Katie. I thought they were fighting because he was at my home, but I couldn't hear exactly what was being said. All I could hear is my brother speaking very loudly to a person who seemed to be screaming irrationally on the other end.

He fought with her for about 15 minutes and came back in. He now seemed even more stressed and out of sorts and he just wanted to get in the car so we could go talk. As we drove off my block, he had explained that he had started seeing a therapist to learn how to deal with Katie and that she was mad at him because he wouldn't tell her exactly what he and the therapist discussed. She was also mad that he had chosen a female therapist.

As he was talking, I noticed Katie's name kept popping up on the navigation screen in his car. My brother ignored her calls for a minute and further explained that things weren't going well. They were only married for two months and apparently some major problems had already started to occur.

Katie kept calling. He couldn't even talk straight and finally I asked him if she knew that he was with me and he replied, with a very stern, "Noooooo!" He said he wanted to try to fix our relationship, but it would have to be kept secret from Katie for a while until he figured out a way to deal with her. As she kept calling, I saw his nerves getting more and more tense until finally, I told him he should answer it. He told me not to make a peep.

What I heard was the most angry, intense and demonic voice coming from the earpiece of his iphone. She was so irate, screaming at him that he needed to come home and gather his stuff before she threw it out on the lawn and destroyed it all. She kept screaming and repeating over and over that he needs to be home with in ten minutes or that she was done with him.

He hung up the phone and told me he had to go. He raced back to my house and dropped me off saying he'd be back soon. He never returned. I was terrified for him. I didn't know what to do, but before he left I assured him I would always be here if he needed me.

The next morning he called me from his phone at work and asked me to download AOL Instant Messenger, so we could chat. Once I did, he apologized for all of the commotion and drama from the night before. I was just happy to hear for him. He started to explain that in the weeks prior, he started to do some research online and had come to the conclusion that his wife was most likely suffering from Borderline Personality Disorder (BPD) and that's why she acts the way she acts.

He explained she had, "an intense fear of losing him"and that "she did crazy things because of it." He also explained that she feels threatened by the close relationship him, my mom and I share and that he needs to show her his love for us is different from his love for her and there's enough to go around. He told me he never wanted to go that long without speaking and that he was very sorry for what he did to me. He admitted it was all her but said that "it was him too and for the wrong reasons."

Before he ended the chat, he asked that I not call his phone nor text him and that if I wanted to contact him, that I do so only on AOL during the times he was at work. I agreed. I was desperate to get back the relationship we once had.

A month went by and I didn't hear from him except for two times I when I emailed him and he came back with one word answers. I was kind of upset. I was hopeful things were going to get better, but nothing had really changed. He had still missed almost 6 months of my son, his only nephew's life, that he'll never get back.

In a bid to try to push him to tell his wife he wanted to have a relationship with me, I wrote to him, explaining that I wanted him in my life, but felt weird about having to keep it a secret from his wife. At the same time, I assured him that I'd always be there for him, no matter what. My hopes however, were squashed when I didn't hear back from him. She had successfully Hoovered him back in and once again, his immediate family was put on the back burner.

In two weeks, it will be an entire year since I've been "no contact" with my brother. He barely calls our mother. I've tried reaching out to him many times in the past few months but he doesn't answer. It's like he has completely vanished from the face of the earth. He used to be very active on social media sites and now he hardly ever posts.

I highly doubt he does anything the "old him" used to do. She has told some family members that she often logs in, under his Facebook page. In July, I threw a surprise party for our mom for her 60th birthday. I invited him, but not his wife, seeing that she can't stand me and won't allow my brother to speak with me. I knew she wouldn't want to come either way but I wanted him to know he was still welcome to be a part of our lives. He didn't show or respond to the invite.

After the party, I made once last attempt to make amends. I offered to sit down and try to repair the damage, but what I got in response was a 15 paragraph letter telling me how I need to learn how to take the high road. Basically, he suggested I try to be nice to his wife and even if she's still a bitch, well at least I could say I tried. I doubt he even penned the letter himself.

In a nutshell, he told me there is no chance of us ever having a relationship as long as she's around. Unless I grovel

at her feet and kiss the ground she walks on, she wants nothing to do with me. No thanks!

My brother has missed the best year of my son's life and he will never get that back. I'm not sure I even want a relationship anymore with the new person he's become. I haven't seen the real him since before Katie entered his life. Katie's doesn't even talk to her own sister because her sister's husband either , "threatened to kill" or "tried to kill her" (another story that changes depending on how much sympathy she's trying to illicit from you).

Also, she is now pregnant. I'm am so scared for that baby. I know she will use it as leverage against him. My mom is devastated. She knows if she doesn't keep in line with what his wife wants, she will never see her grand baby. My brother is not allowed to see my mom without his wife being present either.

I saw him last week at a party. We didn't speak or even make contact. It was really sad. I watched him stare at my son playing in the yard and I saw the sadness in his eyes. He looked torn. Torn between the old him and the new him. My brother is gone. I have to mourn and accept the fact that he will no longer be in my life. People used to tell us that they've never seen a brother and sister get along so good. Skeeter and Scooter. That's what they used to call us. Now he is gone. I lost my brother to Borderline!

In His Own Words/In Her Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

Sexual Abuse of Men and Boys: Lynne MacDonell's Talk at U of T

Sam Allouba · 14 October 2014 · Archived copy · Original

On October 9, 2014, the University of Toronto's Men's Issues Awareness Society hosted a talk by Lynne MacDonell, who spoke about sexual abuse of men and boys, in particular abuse of boys within the penal system. The talk was sponsored by the Canadian Association for Equality (CAFE, pronounced *café*). CAFE is a non-profit charity that seeks to address issues of gender inequality in society, with a focus at this time on issues faced by men and boys. The event went well, despite a couple of setbacks beforehand, such as a police presence being required and a venue change.

MacDonell is mental health practitioner, therapist, and men's support group leader. She is also part of the team that runs MaleSurvivor.org, which is an online support group dedicated to men who are victims of sexual assault. They offer resources, access to health care professionals, and recovery programs for their patients. MacDonell spoke about her time in the mental health field and how she found that, while working in an addiction treatment centre, the one thing that affected the male patients the most was childhood sexual abuse. She sought to understand why this was the case. She also worked with women in this capacity, but eventually realized that female victims had plenty of places to which they could be referred to for further treatment. As one would expect, there weren't any available to men.

Some of the facts she provided were unsettling, to say the least. Approximately one out of every six men has been sexually abused in their lifetime. It has been reported that 90% of sexual exploitation incidents within juvenile facilities are perpetrated by female guards against young males, according to Josh Vorhees in the *National Post*. Or if you prefer something more hard-hitting, have a look at this report from the U.S. Bureau of Justice Studies, published in 2012. Specifically, go to page 23 and see table 14. An estimated 92.4% of youth who reported staff sexual misconduct said they were victimized by female facility staff. This sort of behaviour is wrong on so many levels. These women are in positions of authority and they are abusing that authority while they're supposed to be ensuring a safe environment for the boys in the penal system. If that isn't rape, I don't know what is, despite what certain members of academia would like us to believe.

MacDonell also outlined ways in which men cope with their victimization, such as internalizing their problems or believing that they aren't true victims because they're men. She pointed out what happens to men who come forward and seek help. If these men aren't flat-out denied the help they want, then they are told that sexual assault against men is simply impossible by virtue of their being male, or that the institution they have gone to doesn't know to how to help them. MacDonell believes that the social atmosphere surrounding male victims will change in time, even if people are only just starting to catch on. After all, nothing lasts forever.

CAFE, of course, is famous (or infamous, depending on who you ask) for the protests that have been known to accompany their events, most notably in November 2012 when Warren Farrell came to the University of Toronto and again in April 2013 when Paul Nathanson and Kathy Young came to the same campus. Thankfully, this event proceeded without incident. There was one attendee who walked in with two of her friends and, based on the way she presented herself, seemed like the sort of person who was going to cause a scene, but they left about 10 minutes into MacDonell's talk. I must admit that I was disappointed by that. When you see the video footage from the previously mentioned events as much as I have, part of you eventually starts to wonder if it could happen in reality for a third time. I would like to experience it for myself, just for the sake of it, but I think the esteemed VIPs have decided that being recorded singing about crying rivers over male suicide victims isn't the best idea in the world.

Ultimately, at the end of the talk, the big question I had for myself (and I suppose I should've asked MacDonell this in person) is why do we, as a society, have such a hard time admitting to ourselves that men can be victims and women can be criminals? The thing is, we *know* both of these things are possible. Even the staunchest, most rabid, misandric feminists know this. But even more moderate people who don't associate with any kind of ideological group have a hard time admitting either of those things without coming up with some kind of excuse. To my

original question, well, I don't have an answer. I wish I did, but I don't. I only take solace in the knowledge that there are people like Lynne MacDonell out there giving male victims the help they need and that there is a little bit the rest of us can do too. It's why I took time out of my Thursday evening. I hope more of us decide to do the same in future.

You can view the talk in its entirety here, courtesy of StudioBrule:

Originally posted on Men's Human Rights Ontario (mhro.ca).

Crack undercover reporter infiltrates completely open public meeting

Tom Voltz · 14 October 2014 · Archived copy · Original

As we reported in a recent article, during last month's hugely successful Melbourne meetup, we assembled some great and highly dedicated MHRAs and achieved a great deal. It was a privilege to have the opportunity to meet with them face to face, and an enjoyable time was had by all. What we did not report, however, was that after about half of us had said our farewells and left for the afternoon, the group began discussing the slightly odd behaviour of one of the attendees, a young man going by the pseudonym "Jordan Jennings." We suspected he'd been less than straight with us and perhaps had ulterior motives but concluded that that seemed unlikely because who would go to the trouble of "infiltrating" an open public meeting? The truth is, the meetup in Melbourne had been open to anybody who wanted to come–even feminists–providing they agreed to be civil. The fact that "Jordan" had contacted us out of the blue claiming to want to get involved in activism while having no known posting history on any men's rights forum or blog, his clichéd "backstory," his readily apparent lack of knowledge of any men's issues, his reluctance to engage in discussion, his lack of interest in the people present, and his rapid departure seemed quite out of place to us.

So when *VICE Magazine* published an article entitled "I Infiltrated a Men's Rights Group," we were not particularly surprised.

Now, I should point out that we actually don't mind at all that he attended. It's not like we were hiding anything, and as mentioned above, it was a completely public meeting. The main question I have is "Why?" Why would anyone bother to "infiltrate" a meeting that he would have been more than welcome to attend anyway had he simply asked? It's a complete mystery to us. Perhaps he thought that if we didn't know his real intentions, he would catch us out being the hateful misogynists that he obviously thought we would be (and seems disappointed that we aren't). Perhaps he just assumed that this was some sort of closed secret gathering. Who knows? All we know of his intentions is what he claims, which is that he came because he wanted to:

> understand something about [MRAs] outside of their din of blog posts and YouTube videos.

Yet, despite having had a golden opportunity to question us and initiate discussion on any issue he liked, he didn't even so much as ask a single question or participate in discussion on any issue. In fact, during the very brief time he was there, he barely engaged at all. That doesn't seem like the actions of someone with a genuine desire to understand the MHRM better to me. On the contrary, after reading his article, it is clear that his entire approach was merely an attempt to justify his preconceived ideas and biases about who we are and what we think. I'm not surprised, but I am disappointed.

After reading the piece penned by "Jordan"–or, rather, "Kane" as he identifies himself in the article–I find that I'm not particularly impressed with it, as it reflects precisely the lack of engagement he displayed at the meetup. Criticism is not the issue here, but rather his ignorance. If I wrote an article on feminism that displayed a similar level of ignorance about the ideology's core beliefs, frankly I'd be embarrassed. I have no idea whether Kane identifies as a feminist or if he has just been indoctrinated by our society's pervasive gynocentric worldview, but whatever the case, it really is a poor piece of journalism. It's great echo-chamber propaganda, which is I suspect how such a shoddy article got to be published in the first place.

But as a vehicle for achieving Kane's stated purpose of understanding MHRAs? It fails on just about every front. There are three primary reasons for this:

1. **Bias**–Kane came to the meeting carrying a huge amount of baggage in the form of preconceived ideas about us and didn't have the professional detachment necessary to put that aside and be objective. Instead he simply projected his biases onto the events he witnessed, thus completely misinterpreting them in the process.

2. **Ignorance**–He has only a very superficial knowledge of the actual issues, goals, and views held by the bulk of the MHRM. Most of his beliefs about us are based on standard feminist misrepresentations or just plain ignorance. He has very little idea about what we really think, and this is just as apparent in his article as it was to us at the meeting. Perhaps if Kane had actually done his homework before attending our meeting and read or listened to some of the MHRM's "din of blog posts and YouTube videos," as he describes it, perhaps he would have had a much better idea of what he was witnessing, thus giving his readers some actual facts to consider rather than just anti-MHRM propaganda.
3. **Intentions**–Despite his claims of wanting to better understand us, he really had no genuine interest in finding out what we really think or why we do what we do. He had every opportunity to ask questions and discuss issues with us at the meeting but simply couldn't be bothered or didn't think it was important. This reveals a fundamental disinterest in learning or reporting the truth and uncovers his true aim of broadcasting his predetermined stereotypes. He had no desire to discover and report the facts–his goal from the very start was merely to air his preconceived opinions on the MHRM.

Kane isn't shy about declaring his prejudices, as we can see from the very first line of his article:

> I, like most people I know, am indignant at the very *idea* of men's rights activists.

He is indignant, don't y'know? At the very idea! He gives no reasoning for this indignation so we are left to guess as to why he finds it so outrageous. Is he a bigot who believes that men are less than human somehow and therefore don't deserve equal rights? Is he labouring under the misconception that men already have more rights than women? The only hint to his state of mind is a long yawn-fest of typical shaming language:

> The idea of a bunch of little man babies screaming about the evil militant feminists stealing their rights feels galling.

The fact that MHRAs exist simply *feels* bad to him, and this is supposed to suffice as a justification for why we should not exist. This is a common pattern among post-modernist "thinkers" like feminists. Contrary to 400 years of scientific discovery, they seem to believe that feelings are at least as valid as facts, and Kane is apparently no exception in this. His entire article is riddled with emotional reasoning, attempts at shaming, and flat-out derision, but he includes not a single logical argument or fact.

I wish I could say I am surprised, especially about the shaming language, but sadly I am not. MHRAs are used to seeing this sort of shaming language thrown at them, but it no longer has an impact on most because we now recognize it for what it is: an attempt to silence men whenever they complain about the injustices that are done to them. Being told to stop bothering society with petty details like the violation of our human rights simply isn't going to work anymore; the genie is very much out of the bottle and it's not going to be shamed into going back in.

Kane continues to berate us for our supposed paranoia by calling us out for wanting our individual privacy respected:

> They are tremendously concerned about not being identified….The meeting place and time wasn't published on the forum …

Gee, I wonder why? Could it be the fact that feminists have a long history of making death threats, blocking access to events and harassing attendees, disrupting academic lectures, assembling violent mobs, and just generally being arsehats? The truth is we had very good reasons for not publicly announcing the location in advance. We didn't want our meeting disrupted and the Young & Jackson Hotel staff and patrons disturbed by mobs of angry feminists yelling, pulling fire alarms, and making a nuisance of themselves. Any feminist who had contacted us and asked to attend (and agreed not to be disruptive), however, would have been more than welcome-we just didn't want a noisy,

disruptive, potentially dangerous mob waiting for us. The fact that Kane fails to acknowledge this is, once again, indicative of his ignorance and biases. Instead of educating himself on this, or even just asking us, he prefers to impugn us by implying that we are paranoid.

None of Kane's ranting about our existence really bothers me, nor does it bother any of the other MRAs I know who have read his article. What was most disheartening, though, was his dismissal of the violation of our collective human rights as merely the capriciousness of the legal system:

> It's, perhaps, easier to rail against institutions they feel prosecute and punish their shared manhood than deal with the idea that they suffered an injustice — but that injustice may have been meted out capriciously or through the failure of individuals rather than large-scale systems.

Kane is obviously blissfully unaware that the system he denies is abusive with a wave of his hand clearly isn't merely capricious, and that the abused men whose eyes he had to look into were not simply random victims of unthinking incompetence. The unjust outcomes of this system display a clear and unambiguous pattern of discrimination against men and in favour of women, as evidenced by the following examples:

1. Mothers still receive full or primary custody after divorce in upwards of 80% of cases. In the few cases where they do get primary custody, fathers are 16% less likely to receive child support, and in the few cases where he does, he receives less on average than the mother does.
2. Women receive, on average, over 60% less jail time than men, even when offense, criminal history, and other pre-charge observables are taken into consideration. Female arrestees are also significantly more likely to avoid charges and convictions entirely, and are twice as likely as men to avoid incarceration if convicted.
3. Despite the fact that approximately 40% of domestic violence victims are male, very few, if any, shelters or other services exist to help them and the children they are protecting when they flee an abusive relationship. Furthermore, the feminist-inspired "Duluth model," coupled with police "primary aggressor" and "mandatory arrest" policies, have resulted in a situation in many countries where male victims of DV are actually being arrested & charged rather than being assisted, even when it is clear that they are the victim rather than the perpetrator and even when it was they who called the police in search of protection. Not only is this a gross injustice, but it also deters a male victim from seeking help in the first place because of the well-founded fear that it will be him, and not his female abuser, who is arrested if he calls the police.

For the sake of brevity I will limit myself to these three examples, but there are a least a dozen more just like these where the government, courts, educational systems, and non-governmental institutions all systematically discriminate against men and favour women in a wide range of areas. The evidence is clear that these unjust outcomes are not simply a case of the failure of individuals, or the indiscriminate nature of a blind capricious system, but are a systematic targeting of men and men only. Kane doesn't know this, and that's fine if you're a nobody with an opinion, but if you're going to pretend to be a journalist you have an ethical obligation to do better. Again, had he just raised the issue, we would have been only too happy to enlighten him, and even give him references he could use to check the facts for himself.

Yet again, however, he preferred to rely on pure ignorance-based speculation and his preconceived notions of MHRAs.

After this, his article unfortunately degenerates even further into caricature designed purely to arouse emotions of contempt in the reader:

> looking around the table, they looked exactly how I thought they would. Self-awareness has its limits, I guess.

I have no idea what he expected us to look like, but I can tell you this: attendees ranged in age from 22 to late middle age, with a wide range of ethnic backgrounds including Middle Eastern, Indigenous Australian, South

Asian, Mediterranean, and Eastern European, as well as your standard white European-Australian. We were bearded and clean-shaven, had long and short hair (or no hair at all). We wore shirts and ties and T-shirts and jeans. We were short and tall, fat and skinny, and everything in between. About the only thing we all had in common was that we were male, which should come as no shock. Quite frankly I just don't believe Kane when he says we all looked exactly how he thought we would. The statement comes across more as a balm to soothe his own conscience than anything else. In fact, that's how the entire final paragraph sounds:

> I was disturbed by how easily anti-feminist rhetoric came out of my mouth, how easy it was to lock into a hateful groove …

Kane was ultimately faced with the humanity of the men he'd hitherto chosen to hate. Hearing their stories and how they'd decided to band together to do something about it seems to have caused such painful cognitive dissonance that he'd had to leave and have that dissonance healed. I suspect Kane wrote his article more to reassure himself of his own moral righteousness than for any other reason, and the pleading tone certainly comes through strongly toward the end.

Sadly, for people of Kane's mindset, criticism of the excesses of feminism is in itself hateful. It's not an ideology to be examined or critiqued, but a holy dogma that must not be questioned on pain of politically correct sanction. We can only hope that with the changes that the MHRM seeks, young Kane will never have to be one of those same damaged men sitting in a pub seeking to put things right.

Woman abusing man in Sri Lanka

AVfM Video Source · 14 October 2014 · Archived copy · Original

It's still Domestic Violence Awareness Month 2014, and we noticed that this particular video seems to be appearing and disappearing from various parts of the internet. So we thought we'd save a copy for people to see here.

http://archive.avoiceformen.com/video/sri-lankan-woman-abusing-man.mp4
What more can you say? Most men will not hit women, even in circumstances like this, and yet we live in a cultural mileau which behaves as if "violence against women" is the primary scourge of the world.

In His Own Words: Abused men who suffer in silence

Dr. Tara J. Palmatier · 15 October 2014 · Archived copy · Original

It's day 15 of Domestic Violence Awareness Month. Alan shares his story of abuse by his Borderline Personality Disordered ex-wife and the Family Court.

I have suffered in silence.

Dr. T, I am writing this down for you because I can't remain silent and be able to move on from the hell that was my engagement and marriage.

I met my now ex-wife back in 2011. We got together and dated for about 6 months before we got engaged.

The wedding took place almost a year later. We had our fights and stuff, but it got really bad before the wedding. I was about to leave and she used her family to bully me into going through with the marriage. Against the advisement of family and friends, I went through with it. Things were okay for about three months. After that, it all went to complete hell.

She would start arguments and go on a yelling rampage while calling me every name in the book. She expected me to work full time AND take care of the house. She wanted to take responsibility for getting the bills paid. The problem is, she never took the time to pay the bills.

She got her car repo'd, never dropped off rent, and never paid anything else. It was all my fault according to her. I worked over 80 hours a week, and, "I was never home and neglectful." When I had days off, she would say, "You're not making enough money."

I got to a point where I would ignore her when she wanted to fight. She started physically assaulting me to force me to argue. She would punch me in the back repeatedly when I was trying to sleep.

This went on for the next 9 months. In that time, she got pregnant. Yes, my daughter is mine. No, I didn't enjoy being with her intimately because it was always about her and when she felt like I deserved it. She made me feel like a toy.

Her outbursts and combativeness got worse during the pregnancy. She arbitrarily decided that she was leaving one night and, in a hysterical rage, packed a bag and went to walk down the road at 10 at night while she was nine months pregnant. After our daughter was born, she calmed down a bit or so I thought. In reality, she got even worse.

I would come home to find our daughter lying on the floor in front of the TV. By my ex's own admission, she would let her lay there and scream for hours on end. I only had to pick our daughter up for five minutes, and she would go to sleep in my arms. I also had to pick my daughter up from a bar where my ex decided to go drinking. Then the day came when I realized I couldn't save this marriage.

I came home from a five day shift in the field (oilfields). I just wanted to sleep, and she wanted to argue and fight. She started pushing me around. I locked myself in the bathroom and slept on the floor to get away.

I knew I couldn't call the police. They would have arrested me just because I am a male. She then threatened to kill everyone in the house, took our daughter, said she would make sure I never saw her again, got in the car, and took off. The next day, I filed for orders of protection against her along with divorce.

I notified the city PD about the death threats. They said they couldn't help me until she followed through with it. I am not kidding.

The county sheriff went to serve her with the orders of protection and the divorce papers. She evaded the county sheriff for a week. She checked into an abused women's shelter. She went to a district court and had orders filed against me.

I didn't run from the process server or try to hide. I accepted them and turned in my concealed handgun permit to the sheriff and surrendered my firearms to a trusted friend in accordance with the law. The sheriff wrote a letter to the court explaining that I complied immediately and that he knew me well enough to know that the orders against me were unwarranted.

The first court hearing in the case was supposed to be to make my orders of protection against her permanent. Since I filed in county court, the district court judge that she went to threw my orders out without properly notifying me. So, in the first hearing of this whole mess, the judge (Elizabeth Strobel, Weld County Colorado, District 9) would only listen to my ex's case. She told my attorney and me that she didn't want to hear anything from us.

This was the first time she allowed my ex to leave the state with my daughter. At this point, I hadn't seen her in almost a month. Fortunately, the orders against me were dropped, but only because my ex felt like it.

The second hearing established parenting time. Long story short, she interfered non-stop. She violated court orders and the judge said that she wouldn't hold my ex in contempt. The judge enabled her to be even more abusive, while separating me from my daughter even more. I was ordered to pay her more money than I could afford. I lost the house and had to move into a friend's place. Right now, I still don't have a place of my own.

For the last hearing, we went to a CFI. My ex admitted to him that she checked into the abuse shelter under false pretenses. He also noted that she showed strong symptoms of BPD along with HPD. The judge decided to allow my ex to leave the state permanently with my daughter. Her reasoning was that because I am a male, I am not biologically equipped to be a parent, and because I work full time, I am not qualified to be a parent. Under state law, my ex can not collect alimony because we were married for less than two years at the time of filing. I only pay child support now.

My ex still harasses me from a distance. She uses my daughter as a weapon to attack me. She interferes with the court orderd contact. She always has an excuse for why she can't let me talk to her on Skype. The judge won't hold her in contempt. The judge enables her abuse to continue.

I will never be free from this hell. I don't care about myself in this though. What really bothers me the most, is that my daughter is stuck with it, and is being used as a weapon of war against me. She doesn't deserve that, and I wish I knew how to save her from it.

I looked for help. I tried to talk to an abuse counselor. They didn't care about me, and said they couldn't help me. There was no help. And there isn't any for other men like me…

In His Own Words/In Her Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

Anonymous feminist provides Anita Sarkeesian with a potential new source of revenue

andybob · 15 October 2014 · Archived copy · Original

David Futrelle is beside himself with gleeful horror at the revelation that a so-called death threat was sent via email to several campus officials at the Utah State University, warning them that allowing the allegedly beleaguered Anita Sarkeesian to speak there would result in "the deadliest school shooting in American history."

http://wehuntedthemammoth.com/2014/10/14/anita-sarkeesian-cancels-talk-at-utah-state-after-receiving-threat-of-another-montreal-massacre/#more-13798

"I'm giving you a chance to stop it," the email author added thoughtfully. Even for an entirely fictitious MHRA psycho, I thought that was terribly decent of him.

You see, like many actual MHRAs, I have come to regard all claims made by, and on behalf of, this woman with a cynically weary eye. The fact that Anita Sarkeesian manages to remain miraculously unscathed—which I strongly desire to continue—amidst her numerous, unsupported claims of threats to her person is only a minor reason for my cynicism. So is her uncanny ability to time these damseling episodes for maximum effect, publicity, and fiscal reward.

This time, my cynicism is driven by the fact that this particular "threat" is such a transparent fraud that only a complete cretin could possibly fall for it. As if on cue: "All this because she made some videos discussing sexism in fucking video games," wails Futrelle, rather obscenely, as he makes another embarrassing attempt to mount his very nervous-looking steed to defend Sarkeesian—a woman whose only imminent danger seems to be her ill-advised penchant for wearing earrings as big as her head.

"Feminists have ruined my life and I will have my revenge, for my sake and the sake of all the others they've wronged." The only thing missing is the swish of "his" cape as he exits, stage left, with his "semi-automatic rifle, multiple pistols, and a collection of pipe bombs" cunningly concealed beneath "his" jauntily angled fedora.

By "all this," Futrelle is, of course, referring to the email sent to officials at Utah State University. Here it is in its entirety:

[image]

There is no doubt whatsoever that this email was written by a feminist posing as an MHRA. The entirely fictitious character, who is supposed to have written it, conforms so closely to the feminist mischaracterization of MHRAs as dangerously violent psychopaths who dream of brutally silencing women that it could only have been written by someone whose goal was to maintain and embellish this outrageously slanderous threat narrative.

The character created as the author of the email is an artful pastiche of those mythical MHRAs, Elliot Rodger and Marc Lépine, neither of whom had any connection with known MHR organizations, despite fraudulent feminist claims to the contrary. They were personality-disordered psychopaths—who certainly loathed women yet mysteriously managed to include a significant number of men among their victims—but they were definitely not MHRAs.

The feminist author promises to "write my manifesto in her spilled blood" in order to raise the spectre of Rodger, who wrote a lengthy manifesto that primarily detailed his inability to get laid and revealed that he was the kind of sad and crazy pussy-beggar who would probably have been *persona non grata* in the MHRM had he ever attempted to gain entry—which he never did.

Marc Lépine is referenced with the comment: "feminists have ruined my life and I will have my revenge, for my sake and the sake of all the others they've wronged." This is intended to echo Lépine's statement in his suicide statement that "I have decided to send the feminists, who have always ruined my life, to their Maker." The author

must have been concerned that the connection may have been missed because she heralds Lépine as her “hero” and promises to carry out a “Montreal Massacre style attack” against the attendees of Sarkeesian’s planned talk.

The “MHRM produces crazed murderers who target women” threat narrative has been so closely observed throughout the text of the email that it could only have been written by someone who assisted in its construction. Two of the reasons why feminists posing as MHRAs are so easy to detect are the style of language they employ and the fact that their purported representation of MHRAs has the unmistakable tone of caricature that frequently devolves into the realm of pantomime.

“Anita Sarkeesian is everything wrong with the feminist woman, and she is going to die screaming like the craven little whore that she is if you let her come to USU.”

Really? And her little dog too?

This statement sounds more like it came from Snow White’s wicked stepmother as she raises a Sarkeesianesque eyebrow in envious rage than a real-life psycho. There isn’t the slightest hint of articulated performance in the glib and terrifying words of genuinely deranged psychopaths like Elliot Rodger and Marc Lépine. They expressed their evil intentions with a glibness that was almost surgical in their coldness and disregard for the sanctity of human life. Compare the cartoonish nonsense about writing manifestos in “her spilled blood” with this quote from Lépine’s suicide statement:

“For seven years life has brought me no joy and being totally blasé, I have decided to put an end to those viragos.”

The chilling sincerity is believable in a way that the email sent to Utah State University is not. The only commonality between the anonymous email, Marc Lépine’s suicide statement, and Elliot Rodger’s manifesto is that none of them were written by MHRAs. They were written by people whose bigotry and desire to enact violent revenge on their ideological opponents are consistently and unequivocally condemned by A Voice for Men, the flagship of the MHRM.

The only question that remains is: Who has a history of making death threats via emails to venues hosting talks on potentially contentious issues and has a vested interest in publicly demonizing the MHRM by maintaining a false threat narrative through attempted character assassination and misrepresenting everything we stand for? If you answered “feminists” without sneaking a peak at the key below, congratulations, you are no longer a newbie in the MHRM.

Of course, there is always the possibility that I am wrong and that the email was actually sent by an MHRA whom no one in the movement has ever heard of. If you believe that, then you probably also believe that Chanty Binx has rolled up the sleeves of her white lab coat and is currently working hard on men’s issues in Paul Elam’s sammich mines.

It is important to note that evidence suggesting that Anita Sarkeesian colluded in this fraud is as non-existent as the evidence proving that the email was written by an MHRA—and this article does not suggest otherwise.

Another story the Good Men Project didn't want you to see

Laurie A. Couture · 15 October 2014 · Archived copy · Original

Editor's note: Here is yet another article the Good Men Project did not want you to read. For the back story on how Laurie's words were censored, and how other mainstream publications have refused to allow her even a mild criticism of ideological feminism as it works in the halls of power, and in what the mainstream media will allow you to even be made aware of, please see Feminist media censorship puts public safety at risk by Laurie A. Couture.

Below is the complete and unexpurgated version of the original as Laurie intended it to be published. —DE

An Autistic Critique of Feminism: A Humanitarian on the Autism Spectrum Refuses to be Silenced about the Overlooked Side of Social Justice

By Laurie A. Couture

People on the Autism spectrum look at the world in a truly unique manner. What the rest of the world labels as "a disability" is, to those of us on the spectrum, a creative, neurological diversity in how we process information and adjust our "lenses" in viewing the world: Many people on the spectrum can "zoom in" to see miniscule yet crucial details of a situation. I can also pull back the lens and see the extreme whole of a situation, connecting groups of facts across disciplines and fields that may seem to have no apparent relationships. I can do both of these "lens adjustment" feats simultaneously.

Despite the social and sensory challenges of being on the spectrum, I have worked as a professional in the human services and as an advocate of social justice for nearly two decades. I have worked with thousands of hurting children and families in multiple roles, including as a mental health counselor, parenting coach, social worker, educator and mentor. I am also the proud Mom of a 20 year old son I adopted from the foster care system when he was 11. Like many on the spectrum, I also enjoy research, especially of psychology, anthropology, child development, neurology, human attachment theory, learning theory and trauma's effect on the human brain. I am able to translate all of my experiences of working with people affected by violence, my own personal experiences of helping to protect and heal my son and the data extracted from my multidisciplinary research into a mosaic of understanding humanity as a whole. In other words, I can see the threads of how childhood trauma and attachment breaks in each individual family lead to the tragic tapestry of global human suffering. Family violence is almost always a symptom of trauma and unmet emotional and physical needs, usually in the childhoods of the adults. I believe that hurt people need compassion, healing and guidance, not punishment. My passion is to heal human suffering at its root causes and to offer people compassion and hope.

When women and girls are victims, I have found that compassion and fierce political action from our society abounds. There is no resistance from professionals or from the media to raising awareness to the suffering and needs of girls and women. I have always expected equally passionate attention to be given to the needs and suffering of boys and men. However, I have continuously run up against an aggressive blockage when I attempt to raise awareness about the suffering and needs of boys and men and how violence in males is a direct result of childhood trauma. The blockage has come repeatedly from feminists who run most social justice and human service programs as well as from media that is feminist-influenced.

After years of exhaustive attempts to find a forum for these issues in media that is social justice-focused, I have been dismayed to find that it is often frowned upon to mention males as a group unless it is to criticize, blame or even degrade them. Especially taboo is acknowledging the high prevalence of sexual and domestic violence against males, the growing number of female perpetrators of sexual and domestic violence, the mass pathologizing and drugging of boys in schools, the shaming of males in the media, the fact that 80% of suicides are boys and men and that one of the most ignored human rights violations in America is Male Genital Mutilation. Many social justice campaigns and democratic-minded media will not allow for any serious ongoing discussion of these issues except to minimize, ignore or even mock them. The recent United Nations-backed HeForShe campaign is a good example of

campaigns that omit attention to sexual and domestic violence against boys and men. The campaign asks men to take “The HeForShe Commitment” pledge: “Gender equality is not only a women’s issue, it is a human rights issue that requires my participation. I commit to take action against all forms of violence and discrimination faced by women and girls.”

However, what about violence and discrimination against men and boys? Why aren’t both men and women being asked to take actions against all forms of violence against *anyone*?

Males as victims and females as aggressors are human rights issues that have serious implications for the public’s safety. Trying to warn the public is an impossible feat if the information is dismissed or ignored. If human service agencies, social justice campaigns and the media refuse to acknowledge males as victims and females as aggressors, how will the public ever be made aware of the increasing but quiet empirical research indicating that boys and young men actually suffer equal or slightly *more* rape and sexual violence at the hands of girls and young women than the reverse, or that women perpetrate *more* child abuse and domestic partner abuse than men? If this information reached the public, what is it that people fear? I believe that if the public was aware of the research, both women and men would get the help they deserve and that boys and girls would be healed to prevent them from passing on the cycle of violence. We cannot achieve true peace between the sexes and genders or true equality unless we are willing to cease viewing domestic and sexual violence as *gender* crimes and develop a mutual understanding that sexual and domestic violence *against anyone*—child, woman or man—is not acceptable *by anyone*.

Increasing numbers of young adults are questioning feminist theory. They are taking notice and are challenging limiting, divisive and sexist beliefs, actions and statements. Social media platforms are exploding with hashtag wars and sign campaigns between feminists and those who are rejecting feminism. Sadly, these campaigns seem to be generating more hostility than mutual understanding. Perhaps media outlets will begin offering a more quality forum for the growing numbers of humanitarians who care about the suffering, needs and rights of *all* human beings?

People on the Autism spectrum are tenacious and intensely concerned with fairness. Many of us on the spectrum have little interest in placating people or conforming to systems simply to fit in, because most of us do not fit in with neurotypical groups or systems. As a woman on the spectrum, as well as a mental health professional, a human rights advocate and the mother of a son, I refuse to be silenced about the overlooked side of social justice. I believe it is time for all social justice-minded activists, professionals and citizens to ask ourselves how we can call ourselves champions of human rights if we are overlooking very real human rights issues, ignoring human suffering in half of the population and inadvertently preventing the healing of our human family. It is time to allow a fearless and honest critique of any aspect of feminist theory that minimizes sexual and domestic violence against males, minimizes violence by women and advocates for anything other than compassion and equality in healing these tragedies.

Suggested reading:

Instead of Medicating and Punishing: Healing the Causes of Our Children’s Acting-Out Behavior by Parenting and Educating the Way Nature Intended by Laurie A. Couture

Coerced Sex Not Uncommon for Young Men, Teenage Boys, Study Finds, American Psychological Association, March 25, 2014 http://www.apa.org/news/press/releases/2014/03/coerced-sex.aspx

Male and female recipients of unwanted sexual contact in a college student sample: Prevalence rates, alcohol use, and depression symptoms by Mary E. Larimer, Amy R. Lydum, Britt K. Anderson, Aaron P. Turner, Sex Roles: *A Journal of Research*, Volume: 40. Issue: 3-4, 1999

One in Three U.S. Youths Report Being Victims of Dating Violence, American Psychological Association, July 31, 2013, http://www.apa.org/news/press/releases/2013/07/dating-violence.aspx

Male Circumcision: Pain, Trauma and Psychosexual Sequelae, *Journal of Health Psychology*, Volume 07 Issue 03, May 1, 2002 http://www.cirp.org/library/psych/boyle6/

The WHOLE Network: Research Circumcision http://www.thewholenetwork.org/research-circumcision.html

The Sexual Victimization of Men in America: New Data Challenge Old Assumptions by Lara Stemple and Ilan H. Meyer, *American Journal of Public Health*, June 2014

High Prevalence of Sexual Victimization Detected Among Men; Similar to Prevalence Found Among Women in Many Cases by Laura Rodriquez and Donald Gatlin, The Williams Institute, April 30, 2014, http://williamsinstitute.law.ucla.edu/press/press-releases/high-prevalence-of-sexual-victimization-detected-among-men-similar-to-prevalence-found-among-women-in-many-cases/

Risk Factors for Physical Violence Between Dating Partners: Implications for Gender-Inclusive Prevention and Treatment of Family Violence, chapter in *Family Approaches in Domestic Violence: A Practitioners Guide to Gender-Inclusive Research and Treatment*, by Rose A. Medeiros and Murray A. Straus, 2006

Thirty Years of Denying the Evidence on Gender Symmetry in Partner Violence: Implications for Prevention and Treatment by Murray A. Straus, *Partner Abuse*, Volume 1, Number 3, 2010

Real rape vs “rape culture” (featuring Lena Dunham!)

AVfM Video Source · 15 October 2014 · Archived copy · Original

Steven Crowder has an opinion on rape, and Lena Dunham’s story, which may get him in trouble.

After all, speaking common sense is the real crime these days, isn’t it?

You may want to subscribe.

George Washington University grad student interviews Sage Gerard

Sage Gerard (Victor Zen) · 16 October 2014 · Archived copy · Original

A graduate student from George Washington University interviews Sage Gerard about the MHRM's presence on college campuses. In this interview, Sage discusses the hostile culture of conjecture that permeates academia and why groups like KSUM need to operate completely outside of feminist influence.

For more on what's happening at Kennesaw State University, you may wish to subscribe to KSU Men.

In His Own Words: Father screwed over in Bahrain family court by abusive wife

Dr. Tara J. Palmatier · 16 October 2014 · Archived copy · Original

It's day 16 of Domestic Violence Awareness Month 2015. "Rob" tells his story of physical, emotional and financial abuse and the Bahrain kangaroo family court.

My abuser was my wife and it went on for a period of about seven years of marriage and the subsequent separation. The abuse I received falls into four out of five categories as defined by the home office of the UK government. I was subjected to psychological, physical, financial, and emotional. I only realised this many categories after I separated, as had assumed that DV was only of the physical kind.

The abuse was occurred in four countries, Malaysia, Qatar, Bahrain and UK (my original home), as we were expats. It also occurred across religion and disability.

The first known abuse I can remember was two years into the marriage (Malaysia) when I was assaulted with an object into my eye orbit (a common target). It had been triggered by my wife having a meltdown about the defects of the house that we had moved into. Somehow it was my fault, even though she had bought it before we married. The same behaviour was repeated six months later. The financial abuse comprised of taking my salary in Malaysia without any explanation as to where it was going (she earned a lot more than me).

When I eventually challenged the financial issue, I was threatened with deportation. During our time in Malaysia, my wife threatened suicide. I discovered later that she had made a previous suicide plan after her first divorce with details to make it look like an accident, Why an accident? Because it's a sin in her religion to commit suicide and you can be sectioned by doctors.

There were also episodes of jealousy from my wife in that she was afraid that someone else would steal me from her — particularly another Malaysian. There were comments in her own law office as to why would I marry her, which knocked her self-esteem a bit.

We eventually relocated to Qatar because my wife was offered a position of lawyer in an international law firm. She got this as a second chance and a big favour. She had interrogated a major equity partner in the job interview, which caused a scandal with her own boss and nearly broke the political partnership between her current and future employer.

Even with this seemingly fresh start the abuse started again. I was denied the right to work in the Qatar without an excessively strict criterion (thus rendering me unemployed). I had no say in the financial decisions that affected our family. My wife had a terrible habit of maxing out credit cards and not paying them, to which I had to remind her that many expats abscond because they lose their jobs and cannot pay (defaulting on loans/debts is a criminal offence).

All of this was enforced with threats of divorce, termination of my spouse visa, deportation (a pattern from most of the countries we lived in) and the threat of never seeing my Qatari born daughter again.

Further violent behaviour ensued such as throwing big heavy shelves and their contents out of cupboards and slamming big heavy doors (an angry woman is surprisingly strong), and hitting me in the face (eye orbit) with a glass bottle. Our infant/toddler daughter was a witness to many of these behaviours, including being caught in the cross fire as she was in my arms when I was assaulted or had hot tea thrown at me.

Jealousy and now paranoia raised its head as she was afraid that some other Asian woman (whether expat or domestic help) would steal me away from her. She had this obsession that many people thought she was a Filipina maid. At one point she threatened suicide again, but this time to kill our daughter as well.

My daughter and I are both sensory disabled and rely on equipment to help us participate in everyday life (my

daughter needs it for her childhood development) and we both had regular check-ups in the UK. My wife became resentful of this going as far as to cause damage to my senses.

The doctors had advised us both that the best person to raise our daughter at home was dad because he understood his daughters developmental needs having been through the same situation. My relationship with our daughter made her very positive and independent despite her disability except around her mother's episodes. It allowed my wife to have her legal career for which we had relocated to the Persian Gulf and allowed me to bond closely with my daughter, as I had from day one. This made my wife very resentful and jealous. I was accused of having an affair whilst we lived in Qatar with an unknown person in another country based on something a former work colleague of hers had stated on her Facebook!

After my wife had outstayed her welcome in Qatar, we relocated to Bahrain. Again the abuse continued amidst the Arab spring. The jealousy continued when we hired a lovely Filipino grandmother as a cleaner in our house in Bahrain. My wife said that the good news was that she was too old to have an affair with me.

This same person was instructed by my wife to report my movements to her and spy on me, so that when I attempted to contact family or friends (I was at that point not allowed contact) with my daughter on Skype, I was threatened with divorce and never to see my daughter again if I continued. I had to sneak up onto the flat roof of my home at midnight to Skype my friends and family in order maintain secrecy.

My wife's mental state became gradually worse with more confrontations with her work colleagues (a pattern repeated in all of the previous six jobs she had during our marriage). Threats of divorce, removal of my daughter and a demand to let her have a child with another man because she wanted a "normal child" followed again.

On one of the last trips we made to the UK for my daughter's health checks, my wife assaulted me in our house. My 15-month old daughter was screaming and refusing to let go of me as she watched her mother physically restrain me and beat me around the head and eventually bit me. From that point, my wife denied our daughter's disability removing the medically prescribed equipment and thus impairing her development.

She practiced PAS, withholding our daughter from my company at every point in the day when she was she was not at work (our daughter went to a nursery during the working week). I was referred to as a gold digger, parasite and reminded how the English courts/police would never believe my allegations of abuse and that I would never see my daughter ever again.

The psychological and emotional abuse was comprised of derogatory comments about my disability, although she was happy to milk it to elevate her status in her culture/religion as a redeemer after she abandoned her first marriage. I was blamed for the disability of our daughter even when she knew the possible risks during the pregnancy and willingly accepted it. I was blamed for every fault that happened in her life, including her behaviour issues in the various jobs she held over the years. I was used as an emotional punching bag and was told, "It's your fault — you made me do it".

So why didn't I go to the police?

In Malaysia, I'm neither of the majority race nor a national. The local police had a reputation for corruption and did not tolerate criticism of members of their race by foreigners let alone other nationals outside of their own race or religion. In the Gulf, again the local police were considered untrained and comprised more of rent a cops from outside the country. Even the local population resented them (part of the grievances in the Arab spring). In the UK, most people confirmed the gender bias of the police in DV matters and I didn't want to risk being removed from my own home and not be able to protect my daughter. As we didn't live in the UK at the time of the assault I knew the local authorities would not be sympathetic.

I couldn't leave the relationship because I could not protect my daughter from her mother's behaviour if I left. But I did choose eventually to flee (from Bahrain) after a 45-minute verbal abuse incident. Her behaviour became so erratic that it reminded me of her mental state the previous year in which she had threatened suicide and to kill our

daughter.

After I went back to the UK, the abuse continued in a different form. She tried to foreclose on our home in UK to make me homeless and did not acknowledge my requests to see my daughter. I was petitioned for Sharia divorce (from Bahrain) with 12 days' notice, so from the UK I had to struggle to find a Sharia lawyer in time willing to represent me or I'd automatically lose.

That process itself was seriously flawed as our civil marriage was not recognised under the law even though we were married in the UK and state registered. My wife attempted to use a ceremony certificate from a mosque in the UK as a marriage certificate. The same mosque stated that it was not a marriage certificate and that they cannot perform it until we are legally married under UK civil law (to prevent sham marriages).

I found a credit report my wife had taken out on herself just before we got married. She was in debt for 1.7 million. She had previously lied to me about this when I had asked her before our marriage about any debt. She had multiple properties overseas with defaulted loans. This led me to think that our entire marriage had been a sham

I was accused of abuse against my wife and our daughter and of not providing financially (even though my wife wouldn't allow me to work and I became the at home dad to care for our disabled daughter). The court threw out the abuse allegations after I provided a very detailed account of her assault on me and the photo of the bruises and bite-marks on my body. Even though I could prove that I had provided early on in the marriage with proof of salary and work visas, it was not enough for them. To counter it I would have to provide two Muslim witnesses who could back that up, so that I could not do in a country where I did not know anyone.

Worst of all was the secret custody hearing in Bahrain, of which myself and my lawyer were not informed at any point (as required by law), until they gave my wife full custody. I was not allowed any relationship with my daughter because I don't live there. We appealed on the grounds of the secrecy and the child abuse, but the abuse was not considered un-Islamic, which you need in order to remove the custody from the mother to the father.

My wife appealed against her own custody award, demanding alimony despite her very high salary. The court threw that out. They did ask her to consider moving to the UK for the sake of the child to let her see her father, but she refused with a statement I have yet to ever see. My counter memo was in Arabic so I don't know what was said, other than what looks like a counter argument against accusations. I am currently waiting to go through a UK family court as the Bahraini court judgement is not considered legal for many reasons.

In His Own Words/In Her Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

*** Editorial note: AVfM commenting policy forbids personal attacks on article authors. This is doubly true on any articles, like this one, of people detailing their own personal struggles with abuse and grief. Disparaging, condescending, or otherwise insulting comments will be deleted with a warning and possible banning. ***

Queen's University incites hatred of male students—Administration looks the other way

Steve Brulé · 16 October 2014 · Archived copy · Original

In March 2014, Queen's University in Kingston, Ontario, exploded with fear and anger toward men. The university's newly formed—and only—men's group, the Men's Issues Awareness Society (MIAS), scheduled a lecture by University of Ottawa professor Janice Fiamengo titled "What's Equality Got To Do With It: Feminism's Double Standards." Campus feminists were furious and intended to block it at all costs.

How do you go from zero to full-blown hysteria in a few short weeks?

It helps to have the complete support of university faculty, and the small but very vocal group of feminists headquartered in the Levana Gender Advocacy Centre knew they had it. Only with that kind of support can a few hundred zealots confidently dominate a campus with well over 20,000 other, generally open-minded, students and create havoc.

Campus feminists began by whipping up hysteria against Fiamengo and anyone who questioned feminism. Thousands of comments poured onto the Facebook event page for Fiamengo's talk, many of which were fearful, angry, and hateful toward men and anyone who dared question feminism. The posts included:

- The Fiamego lecture will attract "Queen's Most Likely To Rape."
- "Kingston is now known as The Most sexually violent city in Canada."
- "MRAs are shit to female safety."
- "scum in your midst that stalk and assault women"
- "I do not know a woman that hasn't been attacked."
- "They have brought someone to say that rape victims don't exist."
- One male student, Steve K., was subjected to over 200 hateful comments from feminists when he dared to share his story of sexual assault at the hands of an abusive female.

The feminist group quickly submitted a motion to the Alma Mater Society (AMS) to disband the MIAS in an effort to block the Fiamengo lecture.

In the lead-up to the de-ratification debate, the feminist cabal attacked students who refused to join their opposition to the MIAS and the cabal's vilification of male students. Irfan Tahiri, vice-president of the Arts & Science Undergraduate Society (ASUS), was one of those who refused and this turned him into a target. But Tahiri stood firm and at the AMS meeting of March 20 stated, "I will not stand here and be demonized because I spoke out and say that I'm opposed to this motion." Tahiri was not a member of MIAS but had merely defended their right to exist.

AMS member and promoter of the "free speech wall" (which, incidentally, was banned by Queen's administrators) Tyler Lively was also targeted. At the assembly, Lively revealed, "I haven't wanted to speak due to the reasons that Tahiri said. I have been called out on Facebook regarding this when I haven't even said anything. I have been called a rape apologist, a victim blamer, and a misogynist."

The feminists even filed a motion to block Lively's ratification as chief returning officer of the AMS at this very same meeting because of his refusal to join them in vilifying their fellow students. The feminist cabal was sending a clear message to anyone who would not join their crusade to silence those who dare criticize feminism: "We will crush you too." This is typical mob behavior, and the only bright spot in this silly, small-minded affair is that there are still a small number of principled students like Tahiri and Lively who have the backbone to stand up to tyranny like this. No such backbone has yet surfaced among Queen's faculty. In fact, as you will see, the faculty made it quite clear that they stood hand in hand with the feminist bullies.

Both motions failed, but the desire to block the Fiamengo lecture only intensified and other strategies soon emerged.
[image]Barely a week later, female Queen's student Danielle d'Entremont was assaulted the night before the dreaded lecture. D'Entremont immediately posted a selfie of her injury to Facebook, and an hour later, at 1:15 a.m., the university's student newspaper, *The Queen's Journal*, tweeted about the assault and followed up with several stories, taking special care to suggest that the perpetrator was connected to the MIAS.

In fact, *The Queen's Journal* was so quick and enthusiastic about reporting the assault that one reader expressed her concern that they were not so much interested in the story as "rejoicing that you have a hot story." Editor Vincent Ben Matak correctly responded that "We aren't a PR firm. Our job is to present facts."

[image]
But it didn't take long for Matak to reveal just what he meant by presenting "facts." Apparently Matak believes that it's also their job to make them up when necessary. And the "necessity," in this case, was to lend further credence to the claim that feminists have reason to fear male students, the MIAS, and Fiamengo.

Matak wrote an article titled "Student Assaulted: Woman opposed to the Fiamengo talk was assaulted Wednesday night," on page 7 of *The Queen's Journal*, which included a quote from a Queen's gender studies professor named Maria Matina, and this quote was clearly intended to justify fear of male students and to dissuade students from attending Fiamengo's talk:

> "Maria Matina, a Queen's gender studies professor, advised her students to not attend the event tonight. In an email sent to her students on Thursday afternoon, Matina said students should not speak out against opinions expressed at the talk, to avoid risk of being physically assaulted."

> "In fact, my fellow Professors and colleagues will not be attending tonight for fear of violent attacks," she stated. "I will be there in representation although, I was warned not to speak as I may be sent hate mail, death threats and potential physical attacks."

The Queen's Journal immediately published and tweeted frightened Professor Matina's plea "not to attend this evening's talk, to avoid assault" mere hours before the talk was to begin. An incredibly convenient coincidence for those who were [image]desperate to stop the lecture.

The problem with Professor Maria Matina is that she doesn't exist. There is no Professor Maria Matina in the Queen's University gender studies department—or anywhere else at Queen's. Furthermore, imaginary professors do not give quotes to journalists. Professor Maria Matina was invented, along with the bizarre quotes intended to scare Queen's students. This was all clearly intended to spread fear of male students prior to the lecture.

[image]A little background is helpful at this point. Matak has been studying philosophy at Queen's University for at least three years and *The Queen's Journal* listed his interests as "political journalism, social justice and LGBTQ issues" (this description has since been removed but a google search still provides the summary). Adele Mercier is a prominent feminist professor in the department of philosophy and was personally incensed that Fiamengo was "attacking Feminism." There are only 17 professors in the philosophy department, and gender studies has only six professors. That's a total of only 23 professors at Queen's who are relevant to Matak's area of professional interest. It is inconceivable that Matak, a student of Mercier's with an interest in LGBTQ issues, would not immediately recognize that there was no professor "Maria Matina" at Queen's University. On top of that, Mercier is so concerned about her relationship with Matak and the information that she shares with him that she required him to sign a non-disclosure agreement, something unheard of in professor-student relationships. Presumably this non-disclosure agreement protects Mercier while Matak works at *The Queen's Journal*, CFRC Radio, the Levana Society, and *The Kingston Whig-Standard*, or anywhere else for that matter.

This suggests that *The Queen's Journal* was playing ball with the cabal, which may have looked to Mercier as their

leader. In fact, video of the Fiamengo lecture clearly shows that a significant portion of the audience physically watched Mercier, anticipating when she would speak during the question period, and loudly applauded her every word. Mercier also acknowledged that she taught many of the students in the auditorium, and the audience chimed in with supportive comments when Mercier bemoaned the fact that Fiamengo and men's groups were critical of feminism. The tone from the Mercier team was more "protest rally" than academic curiosity.

I asked Matak about Professor Matina, and I print this because the offered explanations merely deepened my suspicions. Initially, Matak indicates that Maria Matina is a real professor, suggests that he knows a student in her class, and even says that he verified the information before printing the quotes that would clearly inflame fear and hatred of male students:

> Brulé: "You quote a Professor Maria Matina."

> Matak: "Yeah, that was removed from the article."

> Brulé: "How did you hear about this professor?"

> Matak: "We actually had someone forward us an email" … "the email that was forwarded to us was forwarded by a student in her class."

> Brulé: "In Maria Matina's class?"

> Matak: "Yeah."

> Brulé: "But there is no Maria Matina at Queen's University."

> Matak: "Umm … I'm not entirely sure what her name was, um, what we published was the name that the student gave us, um, and I believe that was part of the reason why we took it down, is because we didn't have the full consent to publish her name, instead of going about fighting that argument we just took it down because it wasn't completely relevant to the story."

One thing is certain, Matak was not being entirely honest. Later in that same conversation:

> Brulé: "Don't you think you should have verified that there was a professor by that name at Queen's?"

> Matak: "Well, we did."

> Brulé: "You did verify it?"

> Matak: "We did verify it."

> Brulé: "But I called Queen's and there is no professor by that name."

> Matak: "Well, that's the thing … there was a lot of, there was a lot of issues with that, just, the nature of the information that we received, and the person in question, that it was about, um, it's …"

> Brulé: "You mean the professor, or the student?"

> Matak: "The professor in question, but it was a private conversation, and I just don't feel comfortable sharing that, the details of that with you right now."

> Brulé: "But knowing that it's an actual professor is not hard to find out, right?"

> Matak: "The story broke a month and a half ago, we took it down, I don't see how that's relevant now anyway."

Not relevant now? Really. (*The story is still available at this link, p. 7.*)

It is relevant if *The Queen's Journal* is promoting hatred of male students and of anyone who criticizes feminism on campus. It is relevant if members of Queen's faculty are using their influence at *The Queen's Journal* to spread this hatred. It is relevant because Matak's other employer, *The Kingston Whig-Standard*, also published a public relations piece on Mercier's behalf. It is relevant because Matak, as a journalist, has written other articles claiming that feminist professors at Queen's have been threatened, but police investigation failed to find any leads on those cases. Are these fabricated as well?

I emailed Matak for further information since our conversation raised more questions than it answered. I waited several weeks and emailed again, but he has become unresponsive.

It doesn't end there. At least two other Queen's institutions were involved in this saga—the Levana Gender Advocacy Centre and CFRC Radio 101.9 FM—and Matak is intimately involved with both.

Matak would have to be connected to the Levana Society, Queen's University's Gender Advocacy Centre, located in The Grey House at 51 Bader Lane on Queen's campus, if he hoped to write anything remotely relevant to the LGBTQ community, and Matak has written several articles on LGBTQ issues.

The Grey House, home of the Levana Society, is one of the feminist headquarters on Queen's campus and has been home to the Ontario Public Interest Research Group (OPIRG), the Education on Queer Issues Project (EQuIP), and Queen's Pride Project (QPP), as well as Levana. These groups are so closely related (their membership comprises many of the same people) that some students believe their simultaneous existence is merely a strategy to maximize funding through student fees (some fees are opt-outable). OPIRG usually receives a fee of over $4.55 per student (over $100,000 per year), the Ban Righ Center (another feminist organization at Queen's) received $3 per student, and the Levana Centre received $0.78. Other examples include: Positive Space Program $0.31 and Reelout (a queer film and video festival) $1.72. The Kingston Coalition Against Poverty (KCAP) receives $2.50, and KCAP not only supported opponents of the MIAS but also claimed to know for certain that a men's rights activist (MRA) assaulted Danielle d'Entremont. Together, these groups stand to receive well over $250,000 per year from student fees. *The Queen's Journal* receives $3.50 and CFRC Radio receives $7.50, pushing the total to more than $500,000 per year. This is a significant sum paid by the whole student body but controlled by a small group.

It should come as no surprise that membership in these groups overlap, since they share the feminist worldview, which is enforced by Queen's faculty, as explained below. However, *The Queen's Journal* and CFRC Radio should be treated differently; they present themselves as part of the media, ostensibly neutral, but their actions indicate otherwise. There were seven articles by three staff writers in *The Queen's Journal* in September 2011 bemoaning the possible eviction of the feminist groups from the Grey House for failure to follow the rules and re-ratify, which is anything but neutral.

Whether deliberately, or unwittingly, *The Queen's Journal* promoted the interests of the cabal against Fiamengo. But it didn't end there; these tentacles spread outside of the university.

In the days leading up to Fiamengo's lecture, more than 80 professors signed a letter supporting the feminists who

were promoting fear and hatred of men on Queen's campus, and *The Whig-Standard*, Kingston's top newspaper, obliged by printing an article about the letter, written by staff writer Michelle Ferguson, re-enforcing the message offered by the Queen's professors through their spokesperson, professor Samantha King:

> "I would say that feminist theory and politics has been a central part of the undergraduate curriculum at Queen's in arts and science for at least the last 20 years. This is what many of us do in the classroom," says King.

I have read this statement many times, and it still leaves me dumbfounded. Apparently ideological feminism has become so ingrained, so comfortable, so powerful at universities that there is no longer any reason to pretend that universities should not be ideological, but neutral, even skeptical, and no embarrassment about the fact that we have gone from "institutions of higher learning" to "cliques of higher indoctrination" in little more than a generation. But, as this incident so clearly demonstrates, dissent with feminism at university is treated like blasphemy within a fundamentalist religious organization.

Although the interview with Samantha King could still be called journalism, the interview with Mercier is questionable.

Mercier had engaged Alison Tieman from A Voice for Men (AVfM) on Facebook, believing her to be a Queen's student. Mercier appeared to be defending female guards who have sex with juvenile boys in detention centres. Pressed by Tieman, Mercier refused to concede that the guards in question were guilty of raping the boys, even though a whopping 90% of incidents involved some form of force. AVfM published the exchange, and Mercier demanded that they remove all the material about her, accused Tieman of libel, and threatened legal action.

The Kingston Whig-Standard's Michelle Ferguson penned her second article on the Queen's story, with the decidedly biased title "Queen's prof targeted by group," after members of AVfM accused Mercier of being a "rape apologist." Ferguson interviewed Alison Tieman and challenged her about Mercier's claim of libel. She allowed Mercier to explain her Facebook comments but glided past the complaint that Mercier appears to defend female rapists and Mercier does not condemn the prison rapes. This is notable because feminists are outraged at any form of rape when the genders are reversed, and have even coined the term "rape culture," which feminists argue includes the dubious "crimes" now known as "stare rape" and "regret rape." Feminist outrage has become so intense in some jurisdictions that California responded by expanding the definition of rape in the newly enacted "Yes means Yes" law that addresses an issue that critics believe is grossly exaggerated. And yet Ferguson never directly asks Mercier whether she believed that the female guards were rapists. The article ends with Mercier's assertion that her detractors are nothing more than "thugs" and an "angry and volatile fringe group."

Matak also works at the *Whig*, so getting what appears to be a public relations piece for Professor Mercier, who owns Matak's confidentiality contract, printed in the *Whig* would have been a piece of cake. It's a small town.

[image]

The Levana Society, a prominent feminist group on Queen's campus, organized an event billed as a response to Fiamengo's talk called "What's Feminism Got To Do With It," a play on Fiamengo's lecture title "What's Equality Got To Do With It," scheduled for April 8, 2014. This event appears to have been at the behest of Mercier, who made a public challenge at the Fiamengo lecture and was initially listed as a speaker. Clearly, Mercier is deeply influential at the institutions discussed here, even revered perhaps.

I attended the event, hoping to hear an opposing view, and asked for an interview with the speaker. The organizers not only denied an interview but also called campus security to have me physically removed from the building. Apparently a student recognized me from the Fiamengo talk and decided that I was an "undesirable," referring to me as "whatshisface old guy."

It's unclear whether my crime was "being old" or "being male," but Queen's security wasted no time enforcing the

order. Incidentally, it didn't seem to matter that I, too, was a recent Queen's University student. Unfortunately, I was of the wrong age and gender.

The organizer allowed only CFRC Radio to interview the speaker and record the event. Dan Vena, a Queen's cultural studies student, feminist, and co–founder of "Men Who Like Feminism," conducted the only interview of Jaclyn Friedman, thus ensuring that no difficult, or even interesting, questions would be asked.

Vena's interview had absolutely nothing to do with Fiamengo's lecture, and you can listen to it here (*link has since been removed*). It starts around the 5:00 mark. Friedman posits an extraordinarily contrived duality, something feminists themselves would call a "straw man": the overused cliché of achievement-oriented sex (Friedman also uses the term "commodity exchange," which might be code for prostitution) versus sex for pleasure and communication. The only thing new is her utopian assumption: treat sex like musicians improvising in a room for fun and all the complexities just melt away. Vena pipes in, saying it reframes sex as a "really cool act of communication that happens between bodies." I doubt that any sex researcher would object to the claim that couples should communicate more, but really, can't you read that in *Cosmo*? Or *Playboy*?

Vena goes on to claim that our culture promotes the ideas that whiteness is always good and that the "dark other" is the source of violence. Vena says, "We don't disrupt the narrative," and that we deny that "violence can be done by a body that is white." I don't know what planet he's from, maybe planet "1770 America," but how can he possibly be ignorant of the widely publicized profiling of serial killers as white males or the ubiquitous feminist depiction of white males as the near-sole perpetrators of domestic violence. Just turn on any media source and you'll quickly learn that "male villain; female victim" is the central, uninterrupted narrative of our day.

Feminists at Queen's had no legitimate response to Fiamengo, so they resorted to fear-mongering, name-calling, and attempts at censorship. Friedman's trivial lecture was served up only to divert attention from Fiamengo's serious and valid criticisms of feminism.

It is Mercier herself who unwittingly revealed the true reason for her gang's objection to Fiamengo's lecture when she accused Fiamengo of being a misogynist because of "the way you are attacking feminism." This is a surprisingly ignorant accusation, particularly from a professor of philosophy, since misogyny refers to the "hatred of women" not to the "critique of feminism." A high school student should be expected to understand this rather enormous distinction. Later during that same lecture, an exasperated Mercier openly exclaimed that the reason feminists want to ban men's groups is because "they are attacking feminism." In Mercier's world, which is Queen's University, no one dares to criticize feminism.

Professor Adele Mercier controls her students not only through non-disclosure agreements, but also with the looming threat of being labelled a "misogynist." Fiamengo was a threat because if students felt free to criticize feminism, it would undermine the power that fear of the dreaded "misogynist" label holds over non-feminist students and faculty. The power of shaming critics with the accusation of misogyny, and the liberal use of this tactic by feminists, was clearly demonstrated at the AMS assembly and the events leading up to it. As noted above, Mercier's students dutifully organized against the MIAS, labelled non-feminists, including Fiamengo, as "misogynists" and "rape apologists," created false quotes and fictitious professors, and used *The Queen's Journal* to spread lies and incite fear and hatred of male students. More than 80 professors joined in and publicly declared feminism to be the overarching ideology governing education at Queen's. Faculty expressed their support for the feminist students who sought to vilify non-believing students. Even *The Kingston Whig-Standard* helped with an interview supporting Mercier, the 80-plus professors, and the notion that their detractors were nothing but a fringe group of thugs. This was organized bullying of non-believers at Queen's University. Kingston may be a small town, but small minds should have no place at a university.

Criticism of ideological feminism at Queen's inspired the sort of response generally only seen from religious fundamentalists confronted with a blasphemer in their midst. It could not be any clearer: Queen's University accepts and enforces feminism as a sacred ideology. This is shameful. Every student at every university should feel 100% safe and free to question any ideology, perhaps especially feminist ideology, since it has had such a profound impact on law and public policy for more than 40 years. But that cannot happen at Queen's, a university where faculty incite hatred and fear of male students in order to protect their ideological stranglehold on campus life and

where administrators refuse to defend their students' legitimate quest for knowledge. This is completely unacceptable and should result in dismissals and lawsuits against Queen's.

……
All other requests for interviews with campus feminists were denied. Calls to Adele Mercier's office went unanswered, and no voicemail was available.

Addendum: Vincent Matak has since responded with new information via email. I will publish his thoughts and a response in an upcoming article.

Keeping up with #GamerGate

Dean Esmay · 16 October 2014 · Archived copy · Original

You've probably been reading reports in the media about #GamerGate, a growing consumer revolt against corrupt, ideologically biased, anti-video game journalism. Most of the mainstream press has tried various ways of tamping this down, calling those who support the consumer revolt "misogynists," "violent," "harassers," ad nauseum. Sound familiar? It should. They also tried early on, and may try again, to portray GamerGate as "MRAs" although so far, that's failed to gain any traction because there is too much diversity within the GamerGate movement, including feminists and other critics of MRAs.

Which is as it should be, since GamerGate isn't an MRA movement, and should include anyone with an interest in those issues, including people who don't agree with us on other things.

AVfM has, however, featured two excellent reports by Vincent James on the movement, and why Men's Human Rights Activists should care (hint: the same people attacking GamerGate have been attacking us for years, using exactly the same tactics). You can read those here and here. While we haven't been able to keep up with every development in this fast-paced and growing consumer movement, today Spiked has featured a very good writeup worth reading.

While GamerGate is not an MRA movement and never will be, as already stated the same people attacking them are the same people who've been attacking us for years, with the same lies being told about them are endlessly repeated about us. We encourage Men's Human Rights Activists with a genuine interest in GamerGate to participate in discussions about it, but we also encourage you not to try to force anyone to accept MRA ideas or reasoning or logic; this isn't about that, it's about corrupt ideological thugs in journalism.

We would also like to point out that if you can't keep up with everything yourself, a great source of (more or less) daily updates is being done on YouTube by Socks, aka NEET LIFE. Here's her entire, quite fun, video series, starting from the first one a few weeks ago. Well worth rolling through to watch how this whole thing has developed:

http://youtu.be/bH4gwlzhnxw?list=UUj6WU3IdNXHuwqv6WbcUH2Q

We recommending subscribing, her series is not only funny, but it's probably the best way to watch how the story has unfolded from the eyes of those who actually think there's a problem here with ideological thuggery and corruption in the video games industry.

In His Own Words: Surviving Crazy

Dr. Tara J. Palmatier · 17 October 2014 · Archived copy · Original

It's day 17 of Domestic Violence Awareness Month 2014 for Men and Boys, the invisible victims of domestic violence. Today's *In His Own Words* is from Jim Muldoon.

Jim prefers that his real name be used rather than an alias. He tells yet another tale of a corrupt, misandric, and feminist-governed family court. In other words, the status quo.

His description of how the mental health field largely enables abusive, disordered women is bang on.

> ***Surviving Crazy***
>
> I'm not going to tell you Crazy's name. The fact that she doesn't get any limelight, if she ever gets to read this, will piss her off. She craves attention. She would rather have a crowd questioning her sanity than go unnoticed.
>
> That's the kind of whacko she is.
>
> Domestic violence isn't limited to the home, and it certainly isn't limited to physical violence. Crazy, by herself, did a lot of damage, but not enough to destroy the family. In desperation, Crazy turned to the Australian government for help. With the power of the state, the social engineers did what Crazy couldn't.
>
> They tore my family apart.
>
> All she had to do was to play her part of the victim, and the lawyers, judges, psychologists, and social workers would do the rest.
>
> What makes her Crazy? That is a bigger question than you might think.
>
> She went to see psychologists and psychiatrists. She went to self-help groups. She went on medication. She stopped the medication. She got positive. She got real. She took a holiday. She got a job. She quit. She took up a hobby. She wrote down the whole story. She saw another psychologist.
>
> Round and round.
>
> When I looked at the various checklists for various mental disorders, I could see how Psychopathy, Borderline Personality Disorder, Obsessive Compulsive Disorder, and many other "Disorders" and "isms" might apply.
>
> In short, there was plenty wrong with her. Therefore, it was easy to find yet another label and try yet another "cure." And every time Crazy emerged still Crazy, but now worse because she had a whole new litany of excuses.
>
> "I can't clean the house because cleanliness triggers my depression."
>
> Also, clinical diagnosticians tend to focus on their subject. They asked Crazy lots of questions about her past, her feelings, her hopes, ambitions, and disappointments.
>
> That's right: Attention.
>
> Crazy loved it. Her past grew more traumatic with each telling. For the professionals, this meant more areas to explore, more conditions to discover, more sessions, and more money. Certainly more money than they would have got if they told her to stop lying. No matter the clinical name, front and centre of the cure was that I should remain with her, support her, and encourage her whilst taking up the slack.
>
> Implicit in this was if she didn't get better, maybe I didn't try hard enough or maybe the fault was mine all along. But diagnosis isn't about lab coats and clipboards and multi-syllable terminology. It's about identifying and defining the problem.
>
> The problem was Crazy.
>
> Crazy's contribution to the home was to turn an everyday hurdle seamlessly from an issue through to a problem and onto a crisis with monotonous regularity. She also ensured that every crisis was that much worse by

blaming anything and anyone else. The terms used by psychologists deliberately leave out any moral judgment. This, they say, helps with treatment. Treatment that was never effective.

But the lack of moral judgment has two distinct disadvantages. The first is that it relieved Crazy of the responsibility of ensuring her behaviour did not harm others. In fact, she felt entitled to behave in certain ways because her afflictions were official.

The second is that it denies the humanity of those she harmed. Their problems are considered a mere by-product of the real issue. They are second tier, and therefore second rate. It also removes many potential avenues for justice, an injustice in itself.

But, while a moral vocabulary may be unhelpful for the shrink, it is certainly of value to those being harmed. And not just for name-calling. It gives simple and accurate labels for predicting future behaviour. Consider some of the moral terms I believe apply here: dishonest, arrogant, selfish, lazy, greedy, vengeful, jealousy-ridden, gluttonous, and wasteful.

When I met her, Crazy had two kids with two separate fathers. She assured me that she was on the pill because the last thing she needed was yet another child to yet another father.

She lied.

When informed that I was going to be father number three, I wanted to provide and protect, etc., for my child. Like many men in that situation, I thought, “Surely I can make this work.” Crazy told me she, too, would “make it work.” She told me she had even stronger parental instincts, being a mother. She also had another, deeper reason to “make it work”: she loved me.

She lied.

On all counts.

A few years, and two more children later, and Crazy walked out, leaving me with all five children. I’d stayed for the kids, but I was not a doormat. I confronted her about her behaviour and ensured she wore the consequences whenever possible.

Crazy’s response was to up the ante and leave. I think she was hoping that I would crumble under the pressure of single parenthood. Then I’d have to beg her to come back and would learn just exactly who was in control.

But no, Crazy meant no chaos. Things got better.

I did some study, got my career going again, and moved to a better house. Even better, I met and married the wonderful Linda. When Crazy heard about this she went on the warpath. Only this time she brought the cavalry.

To single out individual events or institutions would take too long and the trees would get in the way of the forest. Therefore, when I talk about the Australian government, I am not just talking about those directly employed by the government. I am including those “independent” groups and bodies, like lawyers, who suck on the teat of government for their livelihood.

Feminist ideology is the dominant feature of Australian government bureaucracies. Whilst not always at the forefront of every department, scratch the surface and it soon arises. There are numerous fallacies that have come to be accepted as gospel truths thanks to the feminist influence.

Chief among these is the oppression of women, for which all men, past and present, are guilty of. Closely related, in their minds, is an issue they call violence against women, which they claim explains all domestic disputes.

Therefore, the government tried to translate the madness in my life into a story of Crazy being oppressed by me. To do this they employed what Orwell called doublethink.

Take, for example, her walking out like that. There were times it was portrayed as a symptom of her depression. On other occasions it was my oppressive ways, like keeping the money for rent and groceries,

which forced her out.

Had I walked out like that, it would have been called abandonment.

One conversation between a Feminist drone and my son paints a thousand words. He was trying to tell the drone that his mother, Crazy, was the problem. The drone wanted to blame me.

Son: Mum is manipulative, goes into rages, and is sometimes violent.

Drone: Did your Dad hit you?

Son: No, Mum hit us much harder and more often than Dad ever did.

Drone: So, you've just admitted that Dad did hit you …

This bigoted approach was there in every aspect of my dealings with them. Anything that she did wrong was ignored, excused, or minimised. Any fault on my part was exaggerated and referred to repeatedly, no matter how irrelevant it might be to the topic at hand.

"Both parents are to blame," was said repeatedly, especially when Crazy's behaviour was clearly wrong and indefensible. And while they were blaming "both," they were always looking at me.

The game here, of course, was to bait me. Any angry response would then have been used to justify the doublethink.

"I don't care about the parents. I'm concerned about the children," they also said. This was the same as "both parents are to blame," but somehow nobler.

Were they concerned about the children? When the authorities decided to stick their nose in my family's life, the eldest boy had left home. The other four children lived with Linda and I and saw Crazy regularly and often. All five children were close.

Here's how it washed up:

Her three eldest children have disowned Crazy completely. They have also disowned the other two kids.

The eldest boy, who is not my son, brings his son around to my house. Yesterday I got to watch him doing his new trick called walking. We've still to decide on a name for me, but I think I'm settling with "Grandpa."

Crazy has never met her grandson, and, despite living just a 15-minute car ride away, never will.

At age nineteen, Crazy's second eldest (also not my biological son) asked Linda and I to adopt him. This we gladly did to give him some sense of normalcy. He calls us "Mum" and "Dad."

When she turned eighteen, my eldest daughter also asked Linda to adopt her, formalising her position. She's twenty now, and also calls Linda "Mum."

The two youngest children decided to join their mother in her hatred and contempt for me. What caused me pain was the way they lied, knowing that the big bully government would protect them.

They will pay a terrible price for their choices because now they are stuck with Crazy.

I am not seeking any contact with them. I certainly would never be in physical proximity to them without a witness or a camera. I will never trust either of them again.

So when I talk about surviving Crazy, I am not talking about walking away without scars. But I did walk away with more than Crazy and the Australian government wanted.

I came away with my sanity, my identity, and my dignity.

And make no mistake about this. At all times, I was the intended target. My wife Linda, my other stepsons, my children, mother, sister, and other family members, who were all hurt, were just collateral damage.

For Crazy, it was to bring me undone. My diagnosis is jealousy because I have a better life; but also a sick need to dominate anyone in her life any way she can – she has to be the centre of attention.

For the feminists, it was a chance to dominate a man, while the rest just made sure that the dominating force

> was aimed at anyone other than themselves.
>
> Every year, this is happening more and more. Every year, more men will be in similar situations. Here are some lessons I learned along the way.
>
> Self-esteem is an iterative thing. The more self-esteem I have, the more I will stand up for myself, which will give me more self-esteem. Similarly, not standing up brings self-loathing and doubt, which leads to less self-esteem, and therefore not standing up.
>
> Therefore, it was crucial that I stood up for myself.
>
> I also needed support. Luckily for me I have a supportive wife in Linda. She has given me tremendous strength, courage, and comfort. As have the rest of my family and my true friends. And yes, it's times like these when you find out who your real friends are.
>
> It was also important to know the truth.
>
> Without getting bogged down in philosophical debate, everything can be questioned and therefore doubted. This is something they use to their advantage. Everything I said was questioned, again and again. "But how do you really know that?" or "But what if your memory is wrong?"
>
> Everything they said was stated with absolute certainty.
>
> Doublethink is a terrible weapon. The iron certainty that they are right is difficult to stand up to, particularly when you know that the power of the state is behind them. It took a real belief in my own worth and a real understanding of my values.
>
> I also needed to know my limitations and cut my losses. Early on, I realised that I had lost the youngest daughter. I still reached out to the youngest boy for a while longer, but in the end had to let him go to.
>
> My sanity matters. I will not lose it for anyone.
>
> I matter.

In His Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

*** Editorial note: AVfM commenting policy forbids personal attacks on article authors. This is doubly true on any articles, like this one, of people detailing their own personal struggles with abuse and grief. Disparaging, condescending, or otherwise insulting comments will be deleted with a warning and possible banning. ***

Why there's been silence about Reyhaneh Jabbari's removal from death row

Ali Mehraspand · 17 October 2014 · Archived copy · Original

The following is a short update on the case of Reyhaneh Jabbari, which, regardless of whether you agree she should be executed or not, the English-speaking world is being given a distorted picture of.

Reyhaneh Jabbari, who was sentenced to death for murder by five judges, was supposed to be executed on September 30. The execution was delayed for 10 days, until October 10, however, in order to give Jabbari another opportunity to get her victim's family's consent to let her off the death penalty. She was not executed on October 10 either, though, a fact that has been met with peculiar silence.

The full story of this case can be found here.

The media frenzy over this case started in April and has gone through four telling phases. In phase one, the media adamantly stated that Jabbari defended herself from rape, with some reports going so far as to claim that she was a rape victim. Campaigns to save her from the death penalty began, and the news outraged the public. After facts shined light on the outright lies of the media and women's groups, in phase two, the media still narrated the story in the same way, except now some claimed that this time "she saw rape to be imminent" or "she felt she was going to be raped." Phase three occurred in the 10-day period when only the victim's family's consent could have released Jabbari from the death penalty. Since the family officially and publicly stated that the reason they would not consent was because of the level of lies against their loved one, most of the media shows during this period did not mention the alleged rape at all and only focused on forgiveness.

Phase four is happening right now: a gigantic silence about the fact that Jabbari has not been executed **despite the fact that the victim's family has not given their consent to release her from the death penalty**. Technically, nobody in the world except the victim's family could have removed the death sentence, but Iran has bowed to domestic and international pressure.

Months ago, when the *Entekhab* interview of the judge on this case was released on khabaronline.com, one commenter had this to say:

> I wish I were a woman, then even if I committed murder, people would protest for my acquittal and would call me a victim, and then everyone would say it is a patriarchy.

To which another responded:

> Exactly, she would have been executed ten times by now, had she been a man.

What continues to astound is how few in the English-speaking media will tell this part of the story, which is otherwise well-known and understood in Iran.

The question we should all still be asking: why is no one in the Western media discussing the fact that the evidence for a rape was nonexistent, and that had she asked the family for forgiveness she would likely not have been facing the death penalty?

Further reading:

Reyhana Jabbari, one step from the gallows

Amnesty International calling for end to her execution

Reyhaneh Jabbari, an éxpose on international corruption of feminism: Part 2

Feminism and the MRM as marketplace competitors

AVFM · 17 October 2014 · Archived copy · Original

Editor's note: We found this posting on Reddit by user RedPillBanana and liked it so much we decided to post it here, with permission of the author. –DE

Imagine there's a company called Feminist Corp (NYSE:FC). FC is large and powerful, has been around for more than 130 years, and has many employees and customers, including most people in the government and the media.

For quite some time, FC has actively disparaged and alienated one half of their customer base while favoring the other half. Their main GenderEquity (GE) product not only fails to serve the needs of this alienated half, but it also actively harms them. When the customers complain about it, FC blames the alienated customers for all the problems with the product (user error) and brings out flawed statistics to support their claims. Many customers become disgruntled but they have no choice because FC is a government-supported monopoly with no alternatives.

Suddenly a new startup called MensRightsInc (NYSE: MRI) appears, offering a new GE2 product. The product is much more fair than the old GE product, and while it doesn't benefit the non-alienated half as much as the old GE product does, it does wonders for the alienated half.

It turns out that MRI has been around for quite some time, almost as long as FC. However, due to the arrogance and monopolistic abuses of FC, MRI's GE2 product starts to gain traction. MRI is not as well-funded or established as FC, and MRI's advertising budget is but a tiny fraction of FC's, but word starts to spread and customers start to abandon FC's product and start buying MRI's product. MRI's customer base and number of employees slowly start to grow.

The alienated customer base finally sees what a truly beneficial product looks like. They are understandably very angry at FC and its employees for years of abuse and also angry at all the consumers that support FC and believe their flawed statistics. Many angry words are exchanged, and FC claims libel/defamation.

FC sees MRI as a small but growing threat to their market share and starts launching attacks against MRI, mostly baseless. They claim that MRI is evil and that all their evil customers are now using MRI's GE2 product, so GE2 must be bad. FC organizes a dismissive media backlash against MRI, and also organizes protests against MRI's user groups which backfire as the general public sees how FC is trying to stifle competition and free enterprise.

Employees of FC begin to debate employees of MRI but lose badly as their arrogance and flawed statistics are exposed so they stop the debates so that they won't "legitimize" MRI. The general public also takes note of this.

Some countries (which have made FC an integral part of the government-industrial complex) actually try to outlaw MRI's products and also try to make criticism of FC illegal. Alienated customers in those countries sometimes have to import GE2 from other countries to get around the laws.

At this point FC is still powerful and their GE product is the default choice for most consumers, but MRI starts winning more and more mindshare for their GE2 product. FC finally acknowledges the concerns of the alienated customers and says that their GE product can be tweaked to serve their needs. Some alienated customers are won over, but most remember how FC behaved when there was no choice, and they also note that FC is just as arrogant as before. FC's monopoly resulted in entitled and abusive behavior and none of the alienated customers want to support the monopoly that belittled them in the past.

In the present, FC is still huge and continues to get favorable legislation passed, but the tide is slowly turning. Major publications are starting to expose FC's flawed statistics and the problems with the GE product. Some elected officials are starting to warm to MRI's product.

One employee of FC who works for the media suddenly writes an opinion piece about how the alienated customers were right all along and FC was wrong to drive them away. He says that MRI is evil and ineffective (due to their

relatively small size) and needs to be rebuilt from the ground up to truly serve the needs of the alienated customers. He also says that a new and more inclusive FC should be the one to create the new MRI, with input from the alienated customers. Some of the alienated customers are surprised at the concessions being made by an FC employee, but most smell a trap. FC lost their trust long ago and may never be able to win it back.

Perhaps it is FC that needs to be rebuilt from the ground up, and not MRI.

Beware of Greeks bearing gifts

Maggie McNeill · 17 October 2014 · Archived copy · Original

> **Trust not the horse, O Trojans. Be it what it may, I fear the Greeks even when they offer gifts.**—Virgil, *Aeneid* (II, 48-9)

In general, people are not stupid; they are, however, extremely gullible. Given the information that there is a problem to be solved and the information with which to solve it, the average person can generally come up with a workable solution. But when that person does not realize that there is a problem, he won't even attempt to find a solution even if all the necessary information is readily available. In other words, the average person is insufficiently skeptical; unless he is warned that someone may be trying to deceive him, he will not expect deceit and in fact may even deny the possibility if the deceiver is someone he has been taught to trust, such as a leader.

[image]This childlike trust is why propaganda works and why names have such a powerful effect; if a group calls itself "the Physicians' Committee for Responsible Medicine," the natural tendency is to assume it's a group of physicians fighting malpractice or the like, and if politicians call a law the Violence Against Women Act, most people will presume that it is intended to combat violence against women. Unfortunately, those natural assumptions would be incorrect. As I explained in "The Anti-Life Equation," the PCRM is actually a fanatical vegan group that uses lies and exaggerations to scare people out of eating meat. And though the original VAWA of 1994 was bad enough, every successive reauthorization has loaded the horse with ever-increasing numbers of hoplites, which credulous women then browbeat men into taking inside the walls built to protect the citizenry from our own predatory government.

Let's start by getting one thing out of the way right now: the VAWA does not protect women. When it was enacted, laws against domestic violence already existed in every state, and most states had already tightened and strengthened those laws due to increased awareness of the problem. The law was therefore totally unnecessary from a practical or criminological point of view, and instead of reducing violence against women, evidence suggests that the law has actually *increased* it; a Department of Justice study associated the overly aggressive policies spawned by the VAWA with an increase in homicides of women, a National Institute of Justice study warned that "No-Drop" prosecution laws (see next paragraph) may place women "in greater jeopardy," and mandatory arrest or prosecution laws make normal women far less likely to call police. Other reasons the law is bad for women *specifically* (aside from the ways it's bad for free people of either sex) include encouragement of aggressive arrest and prosecution (the number of women arrested in California increased 446% after the VAWA); flooding the legal system with trivial and false abuse allegations, which hide the real ones; denial of women's agency; and promoting the destruction of relationships instead of reconciliation.

[image]Neo-feminists wanted the VAWA so women would have a gigantic government club to use against men, to promote the criminalization of men, to encourage the breakup of heterosexual relationships, and to provide a precedent for the infantilization of women who make sexual choices (such as sex work or BDSM) of which neo-feminists disapprove—and it has been very successful in achieving those goals. But as I've explained before, neo-feminists are useful idiots to whom lawmakers cater because their rhetoric provides a Trojan horse for anti-civil rights measures, like a gigantic My Little Pony with which silly, brainwashed women are too enchanted to notice its dangerous payload. Take "No-Drop" policies: these are programs authorized and funded by the VAWA that render women powerless to stop the machinery of injustice once an accusation of domestic violence is made. As soon as the woman (or, in some states, anyone at all) calls the police to report an incident, the husband is arrested (no matter what the wife says, in many cases even if she is the aggressor) and prosecuted. Because many wives rightly refuse to cooperate with such proceedings, the Office on Violence Against Women (OVW, the DoJ office that enforces and funds the VAWA) authorized so-called "evidence-based" prosecutions, kangaroo courts in which any evidence (including hearsay) is allowed and the accused man is denied the constitutional rights of confrontation and

cross-examination. Is it any wonder domestic violence convictions have doubled under this regime?

The implications of this policy are twofold: first, women are established as moral imbeciles, with the state acting *in loco parentis* to make legal decisions on our "behalf"; and second, once civil rights are abrogated for men, the precedent of "equal treatment under the law" allows them to be abrogated for women as well, and indeed they are with increasing frequency. Other VAWA-enabled abuses include subjugation of women in shelters to a neo-feminist political agenda and prosecutorial power to abduct the children of women who refuse to participate in the demolition of their husbands. And that's just the beginning; subsequent VAWA reauthorizations have loosened the definition of "domestic violence" so much that a psychotic New Mexico woman was able to get a restraining order against David Letterman for supposedly "tormenting" her with "facial gestures" and "code words" on his TV show, and empowered the police to collect and indefinitely retain DNA from anybody they care to point a finger at. The most recent lowered the burden of proof for male university students accused of sexual misconduct to "a preponderance of the evidence" and gave the accuser (who need not even be the supposed victim) the right to appeal an acquittal.

[image]I'm sure y'all can connect the dots. If dirty looks can be crimes and feelings constitute evidence, any woman can have any man arrested on a whim … even if that woman is, say, a politician and that man is, say, a vociferous detractor; all she has to say is that she "felt threatened." And under policies of "equality," male politicians will soon be able to do the same. To anyone, male or female. Under the newest iteration of the VAWA, cops, bureaucrats, and politicians will be able to have anyone arrested, and even if he can't be convicted under a preponderance of the hearsay, he can be bankrupted by repeated prosecutions or framed for something else via his DNA sample. The proponents of the VAWA include cops, prosecutors, career politicians, neo-feminists, and the brainwashed followers of any of the above who can't be bothered to read something before giving it their support; they are personified by a comic actor-turned-legislator weeping crocodile tears and Republicans targeting throwaway additions about homosexuals and immigrants in order to call attention away from the flagrant civil rights violations they so desperately want to pass. They want you to believe that to be against the VAWA is to be anti-woman, but take a look at the bylines on the articles I linked above, and on all these articles as well. And no, they aren't all Republicans or "conservatives" either; as I stated above, the Republicans want the VAWA just as much as the Democrats do. The only people who are against it are those who care about concepts like liberty, fairness, civil rights, and the recognition of women's capacity for adult decision … and unfortunately, there aren't enough of us to stop the fools from breaking down the wall to drag this artfully disguised menace inside.

Anita Sarkeesian's massacre threats: real or fake?

AVfM Video Source · 17 October 2014 · Archived copy · Original

As usual, Thunderf00t rips apart Anita Sarkeesian's latest professional Damsel In Distress stunt.

Check out the appearance of AVfM's own Robert O'Hara's interview with a Utah State University official–a basic bit of journalistic effort that no one in the mainstream media seems to have bothered to do.

In His Own Words: ABR saved my kids and saved me

Dr. Tara J. Palmatier · 18 October 2014 · Archived copy · Original

It's day 18 of Domestic Violence Awareness Month 2014 for Men and Boys, the invisible victims of domestic violence. ABR (**Always Be Recording**) is advice every man or woman in an abusive relationship should follow – *especially abused men!*

The family court system is extraordinarily biased in favor of women, and female victims of violence enjoy special protections that male victims of violence are not afforded courtesy of VAWA (the Violence Against Women Act), an unconstitutional and sexist piece of legislature.

ABR has helped many men avoid wrongful arrest and restraining order abuse due to the false allegations of an abusive wife, girlfriend, or ex. It has also helped some men obtain custody of their children. Today's *In His Own Words* is an example of how ABR helped to save one man and his children.

Here is "Max's" story:

> **ABR Saved My Kids and Saved Me**
>
> My wife and I were together for over a decade. We had a whirlwind romance and were married six months after we met, even though there were several things I now recognize as red flags.
>
> Bright, burning red flags.
>
> For example, she told me about how she had a car chase with an ex-boyfriend to "make" him talk to her. She confessed that she faked a suicide in order to try to manipulate him. Then there was the drama. There always had to be drama. She was attracted to it and created it when there was none to be had. And the biggest red flag of all, she actually told me, "You really shouldn't keep seeing me, I am going to destroy your life."
>
> Despite these red flags and others, I was smitten. She was beautiful, fun, and smart. Plus, there was always something to get stirred up about in her life, and while it wasn't fun, it was satisfying to be her "knight in shining armor," to be the hero for a pretty girl.
>
> Unfortunately, a professional victim must have a villain.
>
> Though it took years to recognize it, things were bad, and kept getting worse. About three to four years into the marriage, things were bad enough that I felt very confused but couldn't talk to anyone about it because I just didn't think anyone would believe me. She was so confident, capable, and calm in public! I was certain no one would believe what she was like behind closed doors.
>
> Plus, I never talked to anyone about it because I was embarrassed to admit to my own groveling behavior just to keep her appeased. I was embarrassed to admit that I spent a lot of time reassuring her that all her ex-boyfriends (and current boyfriends) still loved and missed her. Yes, I actually did this.
>
> I was embarrassed that I would put up with someone who was always breaking cupboards, dishes, and other things on purpose during tantrums. I was embarrassed that I spent so much money on her just to keep her from acting on the threat, "Well, if you can't buy it for me then I am just going to go get a job stripping!"
>
> She wasted away our first child's pre-school years messing around with boyfriends on the Internet and obsessing over them, sneaking away to meet with them, etc. It only got worse after our second child was born.
>
> Day after day, I would return from work to an unkempt home, household shopping that wasn't done, and the baby strapped into a highchair, parked in front of the television with a bloated, unchanged diaper, usually the one I put on in the morning before going to work. Once, our baby broke her arm trying to get out of the highchair (according to my ex). Did my ex take her to the hospital?
>
> No, she put our baby in the crib with the OBVIOUSLY broken arm and let her lie in agony for several hours with the expectation that I would take care of her after I got home from work. Our two kids were mostly on

their own. As time went on, our oldest child started to assume the responsibilities of parent to my wife and our youngest, or what psychologists call parentification, which is a form of child abuse.

Through it all, and year after year, I kept hoping things would get better. She would be better after she graduated from college. A new therapist would help her. New medication would make her better. A new house. More money. Fancier clothes. A bigger house. More time at home. A new baby would make it better. Different medication. Different therapist, etc., but it just kept getting worse.

She started to beg me to help her commit suicide, and even begged me to agree to a murder-suicide pact. She would talk for hours about how easy it would be to turn the cars on and leave the door open to the house. She said we should just drop our youngest off at the hospital and never come back. She would scream for hours, mad raving screams until she was literally frothing at the corners of her mouth.

She kicked, scratched, and slapped me regularly. As time passed, her physical violence escalated and became more frequent. The objects she threw at me became bigger, harder, and heavier. She started to physically assault me in my sleep. Nothing is more startling or unnerving than being hit with something heavy and hard in your sleep. Try falling asleep with this thought in your head: "Is tonight the night she finds the baseball bat?"

But I was scared to leave, scared to divorce. No way I could abandon my kids to live alone with someone like that. I couldn't let them be her next target. I was stuck because, as I mentioned, she was FINE in public. She was wonderful in front of her family. All the awfulness would disappear the moment someone was there to observe.

Worst of all, she can tell a lie better than most people can tell the truth. She believed her lies. To her, her feelings were reality. If she felt you were a villain then, suddenly in her mind, she had a whole villainous backstory for you, things you had done. She was clever enough to weave in dates and places and whatever she knew about you to make it seem more real. She would tell me things that I knew were lies, yet I would believe her or feel chilled by the fact that she believed it.

She wasn't lying. She thinks she is telling the truth. If she felt like you did a bad thing, you did that thing even in the face of overwhelming evidence to the contrary.

I was also afraid to leave because she described the lies she would tell the police about me and anyone who would listen. She would describe, in rich, vivid detail, stories that would get me barred from ever seeing the kids again, if not put in jail.

Somewhere toward the end of our marriage, I was in a bookstore with my wife and caught sight of a psychology book. Reading the title made my hair raise on end and my blood run cold with an odd recognition: *I Hate You—Don't Leave Me.* Oh how often I had heard those words screamed at me in exactly that way and in so many other variations. It's an odd, impossible phrase I thought no one would ever believe. [*THIS IS BORDERLINE PERSONALITY DISORDER]

Around the same time, I got my first smartphone with video and audio recording features. It occurred to me that I should ALWAYS have it on me. That my only chance of getting the children and I out of that hell was if I had proof.

I switched to pajama pants with pockets. I always had the phone on me. After reading through some reviews over at Gear Hungry, I bought many other little audio and video recording gadgets that could be turned on with a simple switch. I left them around the house and my car, ready to go in case something awful should start to happen.

I started to catch things here and there, sometimes a little video, usually some audio. Helpful things, but nothing that would be a slam dunk in court. I missed a lot of things that would have been even more helpful. It's not always easy to Always Be Recording and it's tricky to be discrete about it sometimes, but I kept at it.

Then one day, the nadir of our marriage, my ex had a full-blown psychotic rage episode. She raged, screamed, broke things, and hit me with enough volume, intensity, and duration that our oldest child called a relative for

> help. Once my ex realized our child had “ratted [her] out,” she went nuclear.
>
> She chased our child around the house until the child hid in the bathroom. Then she grabbed a 9-inch butcher knife and tried to break down the door of the room where our child was hiding. I was able to intervene at this point, and got her to back away from the door to the other side of the room while I backed away to another corner of the room.
>
> She was frothing at the mouth and screaming at our child, “Come out here and see what you did! Come out here and watch! Watch what you are making me do!” as she raked the dull side of the knife across her own legs. She demanded that our child come out to see his mother stab herself.
>
> Eventually our child came out for a moment and my ex continued screaming. Then she lunged at our child and chased him back into the bathroom, still with the 9-inch butcher knife in hand and froth on her lips. I intervened again and got a small cut on my hand for the effort.
>
> I knew I could disarm her without either of us getting seriously hurt. However, I was pretty sure it would leave a bruise on her arm, which would, of course, play into the lies she threatened to tell the police. Then it occurred to me, “This is what the police are for.” So while she was looking away, I took the house phone off the cradle and dialed 911.
>
> Next, I loudly started saying, “WIFE’S NAME, please put down the knife” and repeated it over and over. She continued raving for what seemed like an eternity, then the doorbell rang. Like a light switch being flipped off, my ex immediately calmed down, put down the knife, and began arranging her hair. She calmly asked, “Oh, who is at the door?”
>
> I opened the door and five very anxious-looking policemen with weapons drawn were standing there.
>
> My ex began to lie to the police, but her lies didn’t work this time. I got it all on video. And my children and I, we got away.
>
> Sometimes people tease me about how much I love my phone, how much I love little recording devices and that I buy so many. I just smile and nod. I don’t explain. How else am I supposed to feel about something that saved my life and rescued my children?
>
> Always. Be. Recording.

In His Own Words is a joint effort between DAHMW, Shrink4Men, and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

All in the same boat—really?

Herbert Purdy · 18 October 2014 · Archived copy · Original

It is a universal truth that a person's rights end where another's begin. Put another way, the right to swing my fist ends at the other man's nose. You cannot gain rights to anything without infringing on the rights of others. There are only so many rights to go round, and feminists who claim their rights without proper regard for the consequences for everyone are engaging in little more than an irresponsible social mutiny. It cannot end equitably.

The proof for what I am saying is there before us today.

Men and boys are now being unreasonably and unconscionably harried and vilified everywhere you look in society. Women are invading their work and social spaces (for example, boys cannot join the Girl Guides but girls are allowed in what used to be called the "Boy Scouts"). Maleness is being pathologized in our schools and mocked in the media. And all this is the result of feminism. Surely that cannot be right?

The stock response of feminists is that men have been repressing women for centuries, and this is the justification for their rebellion. They truly believe the wholly unsupportable lie of "The Patriarchy," although it stems from the greatest logical fallacy there is—the *argumentum ad ignorantum*—the argument from ignorance—meaning that no factual basis for the feminist interpretation of patriarchy exists. And they neatly fail to acknowledge the intellectual truth that two wrongs can never make a right.

Feminists have been enormously successful in implanting this lie in the minds of most people today. Most people believe that there is a mismatch in social power between men and women and that so-called patriarchy is out to get women.

As I have pointed out repeatedly on this blog, men have no more shaped society to suit them than the moon is made of blue cheese, as any sensible reading of history (that is, other than through the lens of feminism) shows.

For centuries, women were held in the highest regard in civilized nations such as Britain and North America. Under the common law principle of couverture, they were accorded enormous privileges over men. The so-called man-shaped society actually protected and cared for women (and their children, which is the point of it all) in a social security system in which men were charged with the responsibility to care for and protect women and step up to the plate of provision and responsibility for their children.

Society has moved on. Economic growth and social development have allowed us the privilege and the luxury of being able to consider human rights. It has also allowed women's roles to develop. There are many more opportunities open to women today than hitherto—but the same is true of men. Men, too, have been "liberated" from many heavy responsibilities that also held them back from truly fulfilling themselves.

Men have never held women back—or down. For most of history, they neither had the time, the freedom, nor the power to hold women back. They were too busy surviving—and ensuring their families survived.

The idea that men have always dominated women is an egregious falsehood, but on the back of it, feminists have irresponsibly, greedily, and selfishly kicked over the tables in the temple that is society. In the name of "equality," "liberty," and "rights," they have demanded freedoms that would have accrued to them anyway.

Feminists have replaced the status quo ante with an antagonistic, adversarial, demanding society in which it is a given that women's needs must take precedence over men's. In the name of equality, feminism is actually promoting inequality. That is fundamentally wrong and, in its very essence, inequitable.

This ideological blindness is dividing us, cancelling all means by which men and women could ever find an accommodation with one another—an ability to forge a future jointly.

What women don't realize is that they have been duped into embracing an ideology that purports to be to their benefit but is actually a deeply divisive creed, intended to use them for its deeper purpose, which is to bring down

society as we know it. (Just look at "My Challenge" to see what I mean.)

What those women who espouse feminism (and those turkeys-voting-for-Christmas—the men who agree with them) seem unable to see is that they are promoting a partisan ideology that in its very nature is inimical to all that we hold good in our lives, and that in doing so they are destroying their own lives.

By dividing women from men—setting them against men—feminism is fomenting a battle that neither side can win. It is a battle of attrition that will inexorably grind the whole of society into the ground.

The tool of totalitarianism down the centuries is to divide and rule, and that is what feminism is doing to our society today. Its other main tool is to keep people in a state of fear and antagonism to one another that keeps them occupied and diverted from threatening the power of the state. Furthermore, if you diminish the strength of men, you will prevent their rising up against injustice. It's a neat trick.

Feminism is not about equality, it is a one-sided totalitarian ideology that in its very essence deprives people of peace and harmony: those derivative qualities of life, liberty, and the pursuit of happiness. People who have bought this pup have allowed themselves to be deluded by a bait-and-switch trick.

The truth is, PEOPLE have rights—they're called human rights. It is called egalitarianism. So, if you are an egalitarian, how can you be a sectarian when it comes to your rights? Why not just include everyone? How can women's rights exist separate from men's rights? How can that be a reasonable proposition? Are we not all in the same boat?

Many right-minded and thoughtful people, worldwide, are finding themselves discomfited by what they see is happening to men and boys in our society today. This is why significant—and rapidly increasing—numbers of men (and, it has to be said, women of conscience, experience, and intelligence too) are waking up to what is happening among us. They are rising up, taking a stand for egalitarianism, for fairness, and against totalitarian injustice.

Mothers of boys are increasingly worried about their sons' future welfare in an increasingly stridently feminist society that puts the needs of girls above them. Many fathers are deeply afraid of the toxic anti-male rape culture that is widespread on our university campuses that is placing young male students at such risk of false allegations of rape and sexual assault.

Yet, they continue to espouse the idea that feminism is a good thing. If they could but see it, the feminism that they hold so dear is the cause of their concerns.

No one can logically be for feminism and for equality—let alone fairness, rights, or common sense—and I challenge feminists and their fellow travellers to ask themselves what will society look like when feminism finally fulfills its aims? Will it be fair? Will it be just? What will have happened to the balance of people's rights? Will there be any left for anybody?

Herein lies the acid test of what I am saying …

KSU YESbody! issues apology to Sage Gerard

Sage Gerard (Victor Zen) · 18 October 2014 · Archived copy · Original

After Paul Elam and I were made the subject of several angry flyers and posts by KSU students, I learned of a (now closed) GoFundMe campaign funding a protest of *Male Students in Peril*.

The campaign was branded with a student organization called KSU YESbody!.

[image]
Google result crediting KSU YESbody! with campaign
[image]
The section of the campaign citing KSU YESbody! as the creator
On the same campaign page, you can see a Tumblr called Menformation (a.k.a. MensRightsInfo) cited in the following language:

[image]

The use of "We" combined with the branding strongly suggests that KSU YESbody! is responsible for Menformation, but it turns out this is not the case. After meeting with the co-presidents of KSU YESbody!, I got the impression that they were trying to distance themselves from confrontations initiated by their more outspoken affiliates. It was these affiliates whom the co-presidents allowed to set up and manage Menformation and the fundraiser.

Given the way these sources were branded, it appears to me that some of the more passionate feminists in the community have essentially spoken through KSU YESbody!, and the co-presidents were not aware of what consequences that would yield. They asked me to meet to discuss YESbody!'s actual involvement, and to invite me to future panels on men's issues.

I agreed to meet. In the meeting, I suggested that the co-presidents be careful around those who would make hasty character allegations and asked that they use the money I donated to the fundraiser toward the protest (they were seriously considering returning the money). I then agreed to state that Menformation is not an official source of YESbody!, contingent on the fact that the co-presidents make a clear statement that Menformation is not representative of YESbody!'s attitude toward my presence on campus.

The co-presidents issued the following apology on their official Tumblr (with comments inserted by myself):

> The YESbody! presidents would like to make it known that the purpose of YESbody! is not to single out any fellow students or to make accusations about anyone's character which are not supported by proper evidence. We would also like to make it known that there are many individuals participating in our demonstration and supporting our cause who are not members of YESbody!. All those who are participating have various reasons for their involvement and differing opinions about how certain issues should be addressed.
>
> We cannot be held responsible for each individual's opinions, but we support their rights to those opinions. However, an individual's opinion is not necessarily representative of our group as a whole. Furthermore, neither the MensRightsInfo blog nor the GoFundMe page are run by YESbody! members.

I'm glad to hear that, but please understand that, again, YESbody!'s brand is smeared over the GoFundMe page, and Menformation is lumped with GoFundMe using the word "We." I am willing to admit my mistake in suggesting that Menformation is an official YESbody! publication, but it sure was made to look like one.

> Though we are grateful for the support of the people who run these forums, we wish to make it clear that YESbody! was not responsible for publicly addressing any feeling of hostility toward Sage Gerard or for criticizing him as a perceived threat or harassing force towards faculty or students.

> Regardless of allegations against him, we are unaware of any evidence that he is a threat to students.

Awareness has nothing to do with it. There is no evidence that I am a threat to anyone, full stop.

> Of course, we maintain that all are entitled to their opinion and right to free speech, but we ask that members of YESbody! refrain from making allegations against fellow students without proper evidence.

Good. Thank you for bringing this up, but there is one more thing.

You have informed me that flyers posted around campus taking Paul Elam out of context were *hand-delivered* to YESbody! by unnamed *off-campus individuals*. To be fair, you mentioned that you were not aware of your own members posting the flyers and that it was possible that other individuals or organizations may have received the flyers.

But that point is moot. I'm not pointing fingers on who posted what. I ultimately reported the foreign flyers to the Student Life department,* who do not want non-students taking advantage of campus space in this way.

Student Life told me that Menformation flyers will be taken down in the future, so further postering of borderline-libelous propaganda will be a wasted effort.

I appreciate your statement to your members, but please be prepared to ask your affiliates to stick to an evidence-based evaluation of character as well.

Student Life is now keeping an eye out for messages by your friends. If I were you, I'd rethink my relationship with loose cannons.

> We also ask you to keep in mind that our mission is NOT to promote fear of fellow students due to differing ideologies, but to educate the general public about issues concerning inequality. This means that we may end up collaborating with people who have overlapping concerns but may have a different way of addressing those concerns. These situations are where we must practice what we preach and learn to co-exist.
>
> At the request of Sage Gerard, we will be keeping his donation of $175 and putting it towards our art installation as it has been expressed by Mr. Gerard that it is important to him that we are able to exercise free speech. Once again, we apologize for any attacks either directly or indirectly aimed at Mr. Gerard that were mistakenly sourced to our members and we look forward to possibly collaborating in the future.

Thank you for promising to use my donation for your protest. I've already stated that I think the protest is misguided, but I'd much rather you have it than not. I come from a culture that strongly values the promotion of different positions such that scrutiny defeats weak ideas.

I await your invitation to speak on a men's issues panel. If anything, I'm glad that KSUM helped generate more interest in the conversation.

* Student Life is the department responsible for student organizations.

In His Own Words: Narcissistic Woman

Dr. Tara J. Palmatier · 19 October 2014 · Archived copy · Original

It's day 19 of Domestic Violence Awareness Month 2014 for Men and Boys, the invisible victims of domestic violence. Falling in love with an abusive, personality disordered woman is like living a fairy tale in reverse.

A man falls in love with what he thinks is a beautiful princess or damsel in distress only to watch her morph into the destructive, devouring witch. In today's *In His Owns Words,* Peter shares the story of how the beautiful girl he thought he fell in love with turned into a raging, violent narcissistic bitch.

> ***Narcissistic Woman***
>
> "A happy wife is a happy life." Whoever coined that phrase must not have been married to a narcissistic woman. You fall in love with Sleeping Beauty only to discover she is the witch once you kiss her awake.
>
> I met my future wife during a very intense summer camp, and, yes, we fell in love. She seemed perfect in so many ways, absolutely charming and self-assured. We had similar interests; our educational paths were almost identical and both of us wanted to live a life of creativity.
>
> After camp ended, I went back to my country and she went back to hers. We kept in contact via mail and telephone. I spent part of the following summer with her. We had a great time, and the following year she moved in with me.
>
> For the most part, things were good. There were red flags, but I did not recognize them as such at the time. I tried to be the perfect spouse and took charge of most of the family duties. At this point it was just the two of us and we were on my home turf. Also, I had seen all that my dad didn't do and how hard it had been on my mother.
>
> Two years later, we decided to move to her home country because there were more job opportunities. The transition to her country worked well, although there were struggles in setting things up and getting jobs. I did my part and then some to compensate for the fact that I was underemployed for a few years.
>
> Two years after we moved to her country, we had our first child and then a second child two years later. There were more red flags at this point. In particular, her reluctance to go back to work to make sure we could maintain the lifestyle she wanted.
>
> She said I should get a summer job or an evening job, so that she could stay home. The best suggestion was that I should get a job as a tree planter up north. When I did get small jobs to bring extra money during the summers, she complained that I was ignoring the family.
>
> I spent full days with the children and completed the majority of the housework, trying to do all the things that an equal partner is supposed to do. It didn't seem to matter what I did, it was wrong. Her family was not much support either. They have often told me:
>
> - "She has always been like that."
> - "She has always had a short temper."
> - "She was a strong-willed child."
>
> Our relationship was (is) a constant power struggle.
>
> Eventually, her employer gave her an ultimatum: continue to stay at home and you will lose your position. At this point, she had been at home for four years. She went back to work but was incredibly resentful of having to do so.
>
> We interviewed a lot of childcare providers and none of them were good enough. She was constantly addressing my parenting skills or the lack thereof. We are both educators, and I had worked in the childcare sector for 10 years prior to getting a teaching degree.

I asked why she was so critical of my parenting. She claimed she was the superior parent because:

- My education and experience was from a different country, therefore, it was not valid.
- I had not read as many books as her, and since she had read more she should be referred to as the expert.
- By the virtue of being of being a woman, she had better parenting instincts.

She informed me that because she's a "naturally gifted teacher," she had the right to steer me in the proper direction. She also said I should "thank God for putting [her] in my life," so that I could become a "better person."

She was constantly undermining my role as a parent. She corrected me in front of the children when she thought I was wrong, which was often. She would frequently stand outside the door when I read nighttime stories. When the children asked questions and I answered, she would sometimes interrupt because she thought I was wrong. Or, once I was done she would lecture me for an hour about what she perceived to be my inadequacies.

She also told me that if I left her she would make sure that I was deported and would not see the children again. This was prior to me getting citizenship. My home country didn't accept dual citizenship for the longest time. Back then, I had landed immigrant status sponsored by her.

We often sat down and discussed strategies and rules for the family. I would try to follow them, so at least we were consistent even if I didn't agree with all of them. It didn't matter, ultimately. One day she would praise me for using the agreed-upon strategy, and would yell at me the following day for using the same strategy for the same situation. Also, she wouldn't stick to the rules and strategies herself. When I asked her why, she would say, "To be a good parent you need to know when to break the rules, and you are too rigid. Try to be more flexible."

As the children grew, she became more and more critical about what she called my "lack of communication skills." She made comments about me being ESL in front of the children. When I pointed out that I communicate for a living, she mocked me in a variety of ways.

To be fair, she did teach me a lot of new English words, none of which I can use in a professional setting. It is hard to communicate with a person whose most common response to a difference of opinion is, "Why do you always try to start a fight?" or, "Bullshit!"

As the children grew and the demands on her became greater, she did not cope well. The attacks became more frequent and nastier. They also became physical, which shocked me. Who in their right mind would attack somebody who is stronger, taller, and heavier and has close-combat training? The fact that I was bigger didn't concern her.

The first time she physically attacked me, I instinctively pushed back. When someone is winding up to take a swing at you, you protect yourself. I quickly realized that I would lose if I defended myself, and should just take the beating. She told me if the police were called, they would not believe me. "Just look at you, you are so much bigger than me." The same logic that Dr. Phil uses.

I was under constant stress and walking on eggshells. She would spend half an hour yelling at me for not wiping the countertop, but I could not comment on her overspending. She frequently told me, "You should be like a knight in shining armor that takes care of everything" and "You should put me on a pedestal and worship the ground I walk upon."

It was not good enough that I did 75% of the housework and sometimes more; I still had to give her presents and arrange to take her on dates. I had very little time just for me and there is very little money for dates.

I hypothesized that the reason we couldn't get the finances to work were because we were both incompetent, things cost more than I thought, and/or we didn't make enough money. What I discovered over the years was that initially we were incompetent. I worked on it and learned how to budget and do bookkeeping, so that we could run a family.

The reason things cost more is because my wife refuses to cut back, and wants things her way. She told me that "no man can tell her what to do." Explaining the difference between needs and wants was futile. She would also deliberately make budgets fail, just to prove that I was wrong and then accuse me of not knowing how to handle money because my budget failed.

I frequently broke down my earnings and our expenses to show her what we had to live off during any given pay period. She would stamp her foot on the ground and tell me, "I don't like your budget! Redo it!" and then storm of like a three-year-old.

I tried to explain that you have to live within your means. She said, "You only think about money, whereas I think of what is in the best interest of the family! I should have seen this earlier!" It took me several years to explain that the adage, "It takes money to make money" does not relate to personal consumption.

I have cut my spending down to next to nothing, and when she realizes there is money she manages to spend before I can use it for bills and other necessities. We are always behind and the stress is unbearable. When I try to bring this up, she tells me it's the wrong time or place, I'm putting her under stress, I can't talk about anything but money, I am using the wrong tone of voice, she is tired, I need to learn to just "deal with it," and/or I need to be on medication.

We are both well paid, so finances should not be an issue. She seems to be aware that the finances are something I need to have under control. Since she does not have the threat of deportation anymore, she messes up the finances.

On numerous occasions when she has overspent, she will tell me with a straight face that I am to blame because I didn't stop her. The fact that I am usually not present when she overspends is irrelevant.

My wake-up call happened when I developed diabetes and gastrointestinal problems. I'm convinced the stress she causes was a contributing factor. When I was diagnosed with these conditions, she spent two hours yelling at me about how stupid I was and made an extremely vicious physical attack, one which could have cost me my eye.

As she helped to clean up my injury, she told me, again with a straight face, that she did not realize how mentally unstable I was. I had to explain to colleagues why my face looked like it did. It was humiliating. I told them I biked into a tree. On a later date, she said she wished she had done more damage.

My family doctor asked if she was projecting her emotions onto our oldest child. I didn't know what he meant, so I started to do some research and a new world opened up for me. Even though most of the text I found was based on men being the perpetrator, I was able to talk to my doctor about my situation.

One day, I found a card in my work mailbox stating all of the benefits we had as employees, and counseling was one of them. I decided to go for it. At this point, I thought I was rapidly losing my mind. I told my wife I needed assertiveness training, which she agreed that I needed.

The counselor was very good and helped a lot. She gave me two options, which were to divorce her or learn to manage her behavior. In hindsight, I should have gone for the divorce, but at the time I couldn't leave the kids with my wife because I was afraid she would turn on them without me present.

Around the same time, a sibling gave me a book about divorcing high-conflict people. It, too, opened new doors. Several years later, I came across the article *10 Signs your Girlfriend or Wife is an Emotional Bully* and it all fell into place.

We are still married, but now I'm engaged in a variety of activities, several of which are creative. She has chosen not to be a part of it. I'm finally looking after my health, exercising regularly, and putting myself first.

Our oldest child is over 18 and the second one will be 18 in two years. Hopefully, all of the major financial issues will be resolved shortly and I am planning to leave after that. She has begun to turn some of her attacks on our oldest, since he is growing up and ready to separate from her. He has started to question her behavior.

She will work on him and when he has had enough and swears at her, she then becomes the victim and starts

> lashing out at me. “No man would let their son swear at their wife, his mother! You are taking his side by not punishing him!”
>
> Our daughter has asked if I can divorce her, so that she can live with me and get some peace and quiet. My family has been completely alienated by her, they will not come and visit me while I’m still married to her, nor is she welcome to visit them.
>
> Friends and acquaintances frequently ask, “How is your charming wife doing?” It’s hard to go to social gatherings and see how she turns on the show, when I have seen behind the mask.

In His Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

Raising boys to men vs. The death of adulthood

Ciaran O'Connor · 19 October 2014 · Archived copy · Original

When I was a boy of 10 or so, an old plumber came to my parents' house to install a new water heater. Although he was old and bent, he was powerful—he easily carried out the old water heater and carried in the new one by himself. And he was skillful, rapidly cutting, cleaning, and sweating the copper pipes, leaving perfect, gleaming fillets of solder at each joint. As I sat on the rickety cellar steps, watching his progress with rapt attention, he patiently and kindly described each step of his work to me. There was a right way and a wrong way to do things, he explained. So impressed was I that I retained every word. This to me was a man—strong, skilled, capable, and independent. I wanted to be a man too, to escape the weakness, ignorance, and dependency of childhood. Although I dreamed of becoming a scientist, engineer, or inventor, I saw in the old plumber the essence of what I wanted to be—a man who could do things, build things, fix things. His encouraging replies to my curious inquiries and his compliments on my cleverness reinforced my desire to learn how to do the things men did—to become a man who could work his will upon his little piece of the world.

My story of the old plumber is just one instance of innumerable encounters with grown men that shaped my aspirations and my understanding of manhood. Not all these encounters were with real men—the characters of the fictions and the histories I read served their role as well. Each of these imparted to me a bit of the virtue of manhood.

More than four decades have passed since that day. I have become the scientist, engineer, and inventor that I dreamed of as a boy. I am now much closer in age to the old plumber than to the boy I was. I am the father of three boys of my own, and I am a leader in an organization that builds leadership and life skills in preteen and teenaged boys. When I work with these boys, I sometimes wonder if I inspire any of them as the old plumber inspired me.

On some days, with some boys, I am sure the answer is yes. I see their curiosity and their excitement in the things I teach them. I see their pleasure in my recognition of their accomplishments, and I recall the gratification I felt as a boy when men acknowledged me. With these boys I feel I am having a positive influence, helping them grow to become men of skill, competence, self-assurance, integrity, and honor.

But many other boys are much harder to reach. These boys seem to have little interest in what I teach them, and neither my praise or admonishment has much influence on them. I've pondered why that might be. Of course, some boys will be uninterested in the material and activities, others will not respond to my methods and personality, and some will be simply too young or immature. But I think it goes deeper than this—these boys appear to be uninterested in the realm of manhood as a whole, as well as the men who inhabit it. And why should they? Twenty-first-century boyhood offers endless amusement and adventure, while twenty-first-century manhood is disparaged and degraded, full of liabilities and unprivileged responsibilities.

Writing in *The New York Times* a few weeks ago, A.O. Scott touched on this phenomenon in an essay titled "The Death of Adulthood in American Culture." Despite his mandatory feminist framing and ritualistic self-abasement as a white heterosexual man, Scott offers a number of observations of the decline of manhood in popular American culture. Asserting his pop cultural conformity from the first sentence, Scott starts with a de rigueur analysis of *Mad Men*:

> From the start, "Mad Men" has, in addition to cataloging bygone vices and fashion choices, traced the erosion, the gradual slide toward obsolescence, of a power structure built on and in service of the prerogatives of white men. The unthinking way Don, Pete, Roger and the rest of them enjoy their position, and the ease with which they abuse it, inspires what has become a familiar kind of ambivalence among cable viewers. Weren't those guys awful, back then? But weren't they also kind of cool?

In those days before the great *Coming Apart*, even an old plumber might stand accused of enjoying some of those prerogatives. To be a tradesman was an honorable occupation, a solid member of the broad middle class. Plumbers and garage owners were neighbors with doctors and engineers in my childhood neighborhood. A tradesman had pride in his craft, pride as an American, and even pride as a taxpayer. He might not have been "kind of cool," but he was proud to be a working man. A man whom a boy might emulate.

But today, manhood is the object of cultural criticism, scorn, and mockery. As Scott puts it:

> Maybe nobody grows up anymore, but everyone gets older. What happens to the boy rebels when the dream of perpetual childhood fades and the traditional prerogatives of manhood are unavailable? There are two options: They become irrelevant or they turn into Louis C. K. (fig. 5). Every white American male under the age of 50 is some version of the character he plays on "Louie," a show almost entirely devoted to the absurdity of being a pale, doughy heterosexual man with children in a post-patriarchal age. Or, if you prefer, a loser.

If my old plumber were alive today, he would be just another pale, doughy, heterosexual male loser. No longer an exemplar of masculine strength and skill, he would be reduced to a tasteless butt-crack joke.

It is from this position of degraded masculinity that I try to motivate and teach boys. Stripped of much of the situational authority that society used to bestow upon a man in my position, I have to rely more heavily on personal charisma, individual social dominance, and psychological persuasion. In a curious and somewhat uncomfortable manner, my efforts to motivate boys parallel the efforts of pickup artists to seduce women. In both arenas, the cultural status of men has been greatly diminished and the supporting conventions and rituals have been stripped away. It is no longer sufficient to follow the script—there is none. Detached from the social structures that used to support us, we must instead amplify and project our personal strength to hold the attention of those we seek to impress.

A great achievement of Western culture was the elevation of well-socialized, dutiful boys into leaders of society. The "privileges" of manhood were both an inducement to boys to accept the restraints placed upon them in the pursuit of manhood and a supportive framework for those adult men helping to guide them there. Without the supporting framework of this so-called "masculine privilege," the adult male leader of boys now has to rely more heavily on his own resources—his ability to inspire, cajole, motivate, or even to intimidate when required.

Those who achieve the greatest success in this post-patriarchal culture are not the respected pillars of their communities but those who foster their own little cult of personality. This represents a dangerous turn for society because the individuals with the greatest social wit, charisma, and force of personality are often dark triad sociopaths, not well-socialized, law-abiding family men. By tearing down the "patriarchy" that supported the latter, Western society is increasingly choosing the cult of personality over the rule of law.

No doubt the feminists will read these words with smug self-satisfaction, for they have had great success in tearing down what they regard as "patriarchal privileges." But in doing so, they have damaged the future of boys, and ultimately girls, more than they have hurt men like me. Boys are not attuned to gender politics, but they sense its consequences. What motivation does society provide them to assume the responsibility of manhood when its value is disparaged while the pleasures of boyhood are so immersive and intense? As Scott puts it:

> Why should they listen to uptight bosses, stuck-up rich guys and other readily available symbols of settled male authority? ….
>
> True contentment is only found with your friends, who are into porn and "Star Wars" and weed and video games and all the stuff that girls and parents just don't understand.

While our young feminist women have great ambitions in education and careers, sooner or later most decide they want a husband. And as a recent Pew Research Center study shows, the single most important attribute these young women look for in a partner is a steady job. But their male peers are increasingly turning their backs and following

a different path.

As Scott points out, the theme of men going their own way by seeking comfort in their friends and seeking escape from the society of work and women has a long tradition in American literature:

> At sea or in the wilderness, these friends managed to escape both from the institutions of patriarchy and from the intimate authority of women, the mothers and wives who represent a check on male freedom.

While the sea and wilderness hold little allure for the modern boy, the ever-expanding universe of cyberspace presents an even more attractive and accessible escape. And those who escape may never enter the world of work and marriage. Thus, the feminist victory over masculine status and privilege redounds upon the young women, who still expect men to exhibit their traditional responsibility (though they are loath to reward them for it). But such men are increasingly hard for women to find.

I must admit this leaves me with a profound ambivalence. Perhaps I should leave the feminists to enjoy the spoils of their victory, and leave the boys to eschew manhood for the pleasures of a perpetual adolescence. Do I really want to teach boys to do their duty to God, country, and all the old laws of obedience and service just to prepare them to be exploited? I am very cognizant of the dangers that await them: ruthless employers seeking their replacement with lower-cost labor; hostile feminists seeking to criminalize their masculinity in all its expressions; and vindictive ex-wives extorting alimony and child support. I can sympathize with those who choose to walk away from all of this.

On the other hand, I do not want to see these boys surrendered to a life devoid of the satisfaction that real accomplishment brings. And I do not want them always hiding and retreating while the Social Justice Warriors infiltrate, sack, and destroy their refuges. So I spend many hours each week working to help boys grow into men. Men of integrity, honor, kindness, and generosity, but also men who will stand up for their culture and their beliefs, and who can plan, organize, and fight for their own interests.

To this end, one of the most important skills I teach is leadership—the ability to determine what needs to be done, formulate plans to do it, then motivate others to follow the plan. The boy leader who tries to exercise his new-found authority is supported by the framework in which he works—the rules and practices of the organization and the authority of the adult leaders who support and guide him. Without this support, few boys would have the personal resources to develop their leadership abilities. As the boy leaders need support from the men leaders, the men leaders need support from their society. When society withdraws its support from men, it also withdraws its support from boys. And when these boys grow to men, some of them are unwilling or unable to support women and their children, who ultimately suffer the consequences of the feminist assault on masculinity.

A number of years ago it was time to replace the water heater in my own home. I still remembered the old plumber's lesson from 30 years earlier, but my hands and mind lacked his skill—my movements were awkward, my methods were disordered, and the copper joints I sweated sported unsightly runs and drips of molten solder. Yet with each pipe and joint I gained skill and satisfaction. When it was done, I felt proud and a little more of a man. At last I had stood in the old plumber's shoes.

But there was no boy sitting beside me to watch, question, and learn. My sons had more interesting things to do. There were video game bosses to fight and princesses to rescue. And another game level to beat, and then another, and then just one more …

Feminism and the absolution of sin

Elijah Butler · 19 October 2014 · Archived copy · Original

A common criticism of feminism is that it removes female agency and promotes perpetual victimhood. Under feminism, women can do no wrong. In fact, this article was prompted by a comment made to me by a woman saying essentially, “I’m a feminist because for years I tried to own my mistakes, but now I don’t have to.” This was disturbing to say the least. But it got me thinking.

The question I’ve never heard asked is why does feminism do this? Why does feminism absolve women of their sins? Why are female rapists and abusers simply erased from existence? It is far too easy to simply blame this on feminism wanting female superiority. If feminism’s goal is female superiority, then it would be logical that feminists would attempt to weed out the imperfections in women instead of ignoring them.

The answer lies in the notion of feminism being a religion. A primary interest of religion is the problem of evil, or why do bad things happen to good people? The answer to this question can be quite personal and complex, but the simplest, most common answer is that there is a malevolent force in the universe that causes evil. This force is known in the Judeo-Christian tradition as Satan. In the feminist religious tradition, this force is known as the patriarchy. In my previous article on the feminist religion, I explained that the point of feminism is the eradication of the patriarchy. It is now that the answer to why feminism absolves women of sin becomes clear. If the patriarchy is sin personified, and the patriarchy is expressed via men and masculinity, then women cannot sin (unless they’ve somehow ingested the patriarchy themselves). This is the core of the feminist theodicy, or explanation of evil: men are bad, women are good. It is this glue that holds the entirety of feminism together. If this idea is violated, feminism disintegrates.

Let us see this via two clear examples. First, behold the Duluth model of domestic violence, best shown via this power and control wheel:

The Duluth model is based on the feminist idea that domestic violence is based on male patriarchal aggression against women. This is most clearly seen in the section where men use the male privilege that patriarchy affords

them to abuse women. Under this system, female-on-male violence simply does not exist. While there is an updated wheel floating around where the victims can be female or male, the aggressor is always male because female aggression does not fit in the model by design. If female abusers were recognized, then it means that domestic violence is not simply male patriarchal aggression, so patriarchy is not the sole cause of evil. If patriarchy is not the sole cause of evil, feminism, along with the Duluth model, falls apart at the seams.

Another example is the current campus sexual assault "epidemic." Former George Washington University president Stephen Trachtenberg was criticized when he said that in order to help curb sexual assaults on campus, women should stop drinking in excess. What the criticism boiled down to was that women can drink however much they want, but it's up to men not to rape. What they are doing is absolving women of engaging in high-risk behavior that may contribute to their ability to be sexually assaulted. This whole thing gets even more disturbing when you consider that female alcoholism is on the rise, a fact that feminism would prefer to sweep under the rug as evidenced by the criticism of Trachtenberg and others. Here again, feminism has to absolve women of sin. If feminists admit women's actions can play a role in their being assaulted, then sexual assault is more complicated than just patriarchal aggression and oppression. Like with the Duluth model, patriarchal oppression has to be the root cause, otherwise the ideology driving this collapses.

In the end, feminism has to absolve women of sin in order to function. If the premise of feminism is that patriarchy is evil incarnate, then women sinning either proves that all women have ingested patriarchy, which is absurd, or that patriarchy is not the root of all evil. If patriarchy is not the sole cause of evil in the world, then feminism is wrong. In order for feminism to be "right," women must be free of sin. Therefore, as MRAs, we must push for a society where women are held accountable for their actions if we are ever going to achieve true equality.

In His Own Words: Another beautiful sociopath

Dr. Tara J. Palmatier · 20 October 2014 · Archived copy · Original

It is day 20 of Domestic Violence Awareness Month for Men and Boys 2014, the invisible victims of domestic violence. Today's *In His Own Words* is yet another example of the meat grinder men find themselves in when they don't have an understanding of abusive, sociopathic women.

The following is just a fraction of what "Matt's" ex has put him, their children, and his family through. She is still playing games with custody and using others to commit proxy violence against Matt. The UK family court system has enabled much of it.

> ***Life With the Missus***
>
> It began at my workplace. She was younger than me and married, so we were friends and nothing more. After eight months of friendship, she announced out of the blue that she had told her ex-husband she was leaving him. She quickly added the disclaimer, "My leaving him has nothing to do with you."
>
> I had absolutely no idea she was having any problems with her marriage, and the way she spoke about her husband, it was as if everything was fine. I asked, "Why have you left him then?"
>
> She claimed she'd been sleeping on the couch for months, and that he'd had sex with three of her "friends" five years ago. She went on to say that he was a "useless father" to their two kids and that he was "lazy." At the time, I felt very sorry for her, thinking, "What kind of person could do a thing like that with her friends?"
>
> That was back in 2006.
>
> A month or so later, she moved into another property with her kids. Shortly thereafter, she invited me to a BBQ she was having and I accepted. At the BBQ, her behaviour was somewhat manic/erratic, but I put that down to the fact she'd had a couple of glasses of wine. Two of my friends who accompanied me told me the next day that "something wasn't quite right" about her.
>
> I shrugged off their concerns. I guess that was the beginning for me in making excuses for her behaviour. I felt so sorry for her having such a "rough ride" with her ex. The more she said about him, the bigger a monster he became in my eyes. She also claimed he'd hit her a few times.
>
> That night, we started a relationship and I stayed the night. By morning, my intuition told me I should not get involved, so I distanced myself from her. I didn't see her for a couple of weeks until I "bumped into" her at work. In fact, she saw me arrive at work and approached my car before I had got out of it.
>
> "Hi," she says. "How have you been? I haven't seen you for ages." We chatted, she seemed a lot different than she was before, and came across as much nicer. We arranged to meet up in the daytime and go for lunch. She was apparently very "into me" and made me feel like I could do no wrong.
>
> The relationship blossomed. By this time, I had dismissed my friends' remarks and my initial intuitive feelings. As far as I could tell, I had this gorgeous girl who was extremely nice and made me feel fantastic.
>
> Things got better and better. Soon she began pushing to make the relationship into something more permanent. I was helpless to resist and let her move into my home.
>
> She was very sociable and wanted us to go out regularly as a couple. In fact, she insisted we not go out anywhere alone, as that's how mistrust begins. To be honest, I was okay with that, as I enjoyed her company very much. At this point, I hadn't realised the true implications of her intent.
>
> I have a craft hobby, one that I have always done and like to spend the odd few hours, now and again, pursuing. Prior to our romance, she had never expressed any objection toward my hobby. In fact, she seemed to be enthralled by it and positively encouraged it.
>
> One day, she playfully said, "Attention, please." Well, we spent pretty much all of my spare time practically

glued together, always wanting close contact, cuddles on the couch, watching TV, etc. I had never met anyone who had wanted such close contact on a regular basis as she.

I didn't mind and actually found it quite flattering, at first. However, it soon became clear that she wanted more and more closeness. I generally have no problems with intimacy but realised it was becoming too much. Soon the time I spent on my hobby and myself had become extremely limited. Time spent on my hobby or any time spent without her was met with derision, to the point I felt guilty about wanting to engage in any pastime that didn't include her.

She then discussed the possibility of having children. To be honest, I welcomed the idea. I'd had a family some years before, which crumbled when my first ex-wife resumed a relationship with a man she dated before me. After we divorced, I lost everyday contact with our kids, which hurt me very much. Seeing them every other weekend made me long for a family again.

So when the opportunity to have another family with this woman, whom I loved very much, presented itself, I gleefully took the offer. Shortly after, she was pregnant with our first child.

We married when she was seven months' pregnant. When our daughter was born, I was like a man possessed. I could not hide my happiness, and felt like the cat that got the cream. Here I was with a beautiful, charming, funny, attentive wife and a beautiful new baby. I was so happy, words cannot describe!

This is when another red flag reared its ugly head. I noticed that my wife was becoming jealous of our baby. One day, she said, "I can see the love in your eyes when you look at her, why don't you look at me like that?" Her words burnt into my memory. This really shocked me. I rationalised her comment by telling myself it's probably my fault, and maybe it was true, maybe I did show her too much attention and had somehow neglected my wife to some degree in the process.

Time went by, and the bond with my child grew stronger. Every day, I would think how lucky I was. I just couldn't stop smiling. I have a DSLR camera. I put it to good use taking lots of pictures of my wife and baby together, and lots of my little one as she began to make progress in her early life. Stuff I believe most normal dads would do.

Over time, the jealousy toward our infant child got worse and worse. My wife was becoming upset, and I found myself reassuring her that I loved her as much as always, but was just excited to find myself in the position of being a daddy again.

Things started to settle (or so I thought) and we had minor problems as most couples do. My wife decided that it would be wonderful to have another child. From the outset of her pregnancy, she became more irritated by little things, which I attributed to pregnancy hormones. She began a pattern of packing her things and driving our daughter to her mother's house, saying, I "don't love" her, and that she was leaving for good.

She'd return the next day, and I pulled out all the stops to show her that I loved her. Sadly, she just became more convinced that I didn't love her. I was becoming more and more stressed. She left a total of five times, returning the next day. When she left for the fifth time, she was five months' pregnant with our little boy.

As usual, she was screaming and crying, saying I don't love her over and over. As she went to leave, I decided she was going to stay. I locked the front door and removed the key. I didn't want her driving with my daughter and unborn baby in such a state of upset. She had had five car crashes of varying degrees in the past, but on this occasion her mental state was far worse. I wanted her to stay put until she calmed down.

She went for the front door again and tried to kick me in my testicles (I was standing in front of the door). I deflected her leg with mine, and my knee gently brushed over her abdomen. The argument got heated. I tried to put her on the couch in a vain attempt to get her to calm down. She pulled the telephone receiver above her head and dialed the police emergency number.

I took the phone from her hand and ended the call. She was still crying and screaming and lashing out with her arms. I restrained her arms to stop receiving blows. Around 10 minutes later, an officer from the traffic division

knocked on my door, I went to the door and unlocked it to let him inside, he observed that I had to unlock the door and, obviously I suppose, guessed I had locked her in, making me look like the bad guy.

He stated he would be leaving soon and that the regular uniformed police were coming to take over. My wife was crying on the couch. The regular police officers arrived, and the traffic cop left. Two more police officers arrived, one male and one female. The female officer very quickly assumed the worse when my wife told her I had "kicked" her in the stomach.

I was arrested and taken to the police station in a police car. It was very humiliating, as my neighbours, who must have heard the noise, saw me being taken away in a police car. Before locking me up, they took a DNA swab from my mouth, photographs, and my fingerprints. This was easily the most humiliating experience of my life.

I was trying to protect my wife and the kids (one unborn) by keeping her in the house. She is an awful driver at the best of times, has a history of five accidents. She once smashed into a stationary car, claiming she "forgot to brake," so you can see why I was concerned for my kids' safety.

My wife was examined by a police doctor while I was detained in the cells. Eventually, I was herded into another room for a taped interview. I told the officers that I'd reached the end of my tether. I was frustrated, and, yes, I shouted at her as she did to me. I told the police I was desperate to keep her at home because I was worried about her driving in that state with my children in the car.

After a couple of hours, I was taken to the desk sergeant. He told me I was free to leave with a letter declaring NFA (No Further Action). They informed me that they found no marks on her body and that our unborn baby was fine. The female police officer told me she had spoken to my wife, who had described our relationship as "passionate" and that she loved me very much!

She later said her "hormones were to blame" for her behaviour. That was in December 2008.

Time passed and things were generally better, but she still accused me of varying different crimes, like having affairs at work. She would always ask who I was working with, are there any new girls on shift, and what are they like, etc. She would phone during night shifts at the hospital where I work, usually around 2 a.m. My colleagues asked why she called in the early hours of the morning. I can only assume it was because she wanted to see if I was actually at work, and not at some woman's house having illicit relations!

Our son was born in April 2009. It was a very difficult time. My wife had started arguing again, accusing me of having affairs, saying I didn't love her, and that she was leaving. By this time, I was worn down. These accusations occurred on a regular basis, and no amount of logic or reassurance worked.

On the morning the Health Visitor was coming to check on our son, I was getting more and more upset, as my wife was preparing to leave me yet again. By the time the HV arrived, I was in a terrible state, shaking, frightened, and confused. My wife was calm and, to all intents and purposes, appeared okay. The HV lady quickly picked up on my emotional state and thought that I was mentally imbalanced.

In fact, she was correct. I had suffered months upon months of incessant emotional abuse and was close to a breaking point as my wife was about to leave again, taking our children with her. The HV asked if I was okay. I didn't want her to know that my wife was leaving. I replied that I was depressed. I was pacing around a lot, as I always do when I'm upset.

The HV asked me to sit down, and I started crying. My son started crying in the HV's arms. She asked me if I would like to hold him, but I was in no fit state to comfort him so had to refuse. She asked, "Does his crying make you angry?" I said everything was upsetting me, meaning my whole home situation. The HV later told my wife that she was "worried" about my being around him.

I felt so much shame that my wife was yet again leaving me that I couldn't discuss the reasons why I was so upset. I said I felt depressed and the HV referred me to book an appointment with my GP.

I have no idea whether that HV told my wife that she had concerns over me being with the baby or not.

Whether it was true or not, my wife repeated it over and over to make me feel bad, as she really seems to love hurting me in any way she can. To this day, my now ex-wife maintains that I told the HV I don't like our son. I never uttered those words, and have since heard she has told anyone who will listen the same thing.

Adding to my stress and depression, our household bills were being paid but not the mortgage. It was two months in arrears. My wife had a habit of buying and consuming four litres of Coke per day. She'd had this habit since we first met. I tried in vain to wean her off of it. The convenience store across the street was her preferred purchasing point for the Coke, being expensive at £1.50 per bottle. That's £84 per month on Coke alone, plus her 40-cigarette-per-day habit, equating to (most days) £8/day= £150-£200 per month (some days she smoked 20, most days she smoked 40).

Incidentally, she smoked all the way through both pregnancies, even though she assured me she would quit before the second pregnancy (she didn't). Our daughter has severe asthma and needs medication to keep her well now. My now-ex also has asthma, poorly controlled. She won't use her inhalers regularly, particularly the steroid based inhaler, which is designed to stave off further attacks if used daily. Despite doctor's advice, she wouldn't use it, as she was fearful the steroid content would make her "fat." It would be impossible in such small doses, but she knew better.

One day I found a packet of Prozac. One of its possible side effects is weight loss. She had either lied or coerced her GP to prescribe it. She was hardly eating and taking swigs from a bottle of "Effico" tonic to lose weight. She was a size 6, at just over five feet tall, that is skinny, but insisted she was fat. She probably asked me 30 times a day if she looked fat (no kidding). If we were ever going out for an evening, she would try on at least eight to 10 different outfits (dresses). She would ask me, and anyone else who might be present, if she looked fat, over and over.

My wife had many, many dresses. She would come home most days with new outfits, saying she bought them from charity shops. In reality, they were NEW dresses, so no wonder the mortgage was falling behind. At the beginning of our relationship, one of her friends remarked that my ex was "high maintenance." I thought she was just kidding, but that's exactly how she is.

When our son was six weeks old, she finally moved out for good. My father had just passed away from cancer. She and I had been looking after him for some time. He and my mother divorced 20 years before, and he purchased a mobile home/trailer. My wife started a friendship with my father that had dark dynamics.

She had worked on my father, playing the victim and generally taking him in. She pretty much destroyed my relationship with him. He even gave his collection of expensive shotguns to her ex-husband before me. I know, it's all very, very weird. When he died, he left his home to her. He made a will, essentially leaving 5K to each of his grandchildren upon the sale of his home.

He specifically asked my ex not to sell the home back to the site owner, as he knew he would only offer around 5-6K maximum (the home was worth 18-20K on the market). She sold it about a month after his death to the site owner, for a mere 5K. The grandchildren lost out, and she wasted the money in a few weeks.

By this time, my ex had rented a property in a village about eight miles from me. I was still living in my home, working long hours, and negotiating with the mortgage company to clear up the arrears. One day she brought the children to the hospital restaurant to meet me for breakfast.

All seemed well and she was in a good mood for a change. I went home to bed. I woke around 4 p.m. and sent a text asking how the kids were. She replied, "Leave me and my children alone." I texted her back; no reply. I tried calling her, she wouldn't pick up, so I decided that I must go there as I had no idea why I had received that text and needed to know.

When I arrived, she wasn't home. So I sat in the garden with a drink to wait. She arrived 15 minutes later and saw me in the garden. She opened the door and shouted very loudly, "Fuck off!! What the fuck are you doing here!!!!" She slammed the door and locked it. I didn't say a word and just continued to sit there.

Ten minutes later, she opened the door and yelled, "I thought I told you to fuck off, now fuck off and leave us

alone!!" She went back inside, leaving the door open. I gingerly went in behind her, saying, "I can see you're angry, but honestly I have no idea why you sent me that text. Please just tell me and I'll go." She said, "It was your son's eye appointment today. He could be blind and you couldn't be bothered to come along, now fuck off and leave us alone!!!"

My daughter was in another room. She caught sight of me and ran toward me, saying, "Daddy!" with a big smile across her face. My ex literally pulled our daughter by one arm into the air and caught her. "He's not your daddy! I'm going to find you a proper daddy, now FUCK OFF! You are no better than a piece of shit on my shoes, die, die, DIE!!!!!!" Our baby boy looked terrified at his mother's outburst.

I went to comfort him. When she realised what I was about to do, she pulled him out of his walker by one arm, flung him into the air, and caught him in her other arm. I was astounded, confused, and utterly speechless by this uncontrolled demonstration of staggering venom. Our children were frightened and I was powerless to help, as I knew anything I did would make her worse.

Moments later, her phone rang. It was a friend. Her demeanour and tone instantly changed from vile, loud, violent abusive fisherman's wife into 1000% victim. In a crocodile-tear voice she says, "Can you please come around? Matt is here and I don't want him here. He's frightening the children."

Maybe I should have left at this point, but I know my ex too well. I knew she would twist things around and blame me for her actions. I thought leaving would make me look guilty, so I went into another room and waited. Her friend and her friend's boyfriend arrived minutes later. Ex is now in full victim mode and doing it very well.

Her friend's boyfriend (a part-time "special" constable) said I had to leave. I calmly explained I was there to find out why I got the text that afternoon and to sort things out. I said I had no intention of leaving, as my children had been abused. Next thing I know, he swiftly put my arm up my back, as police officers do, and I'm unable to move. His girlfriend called the proper police, obviously believing I'm the aggressor.

The police soon arrived. They could see I was a concerned father, wanting to get to the bottom of the horrible text message I received. Yet, they believed her and told me to leave. The next day, she texted saying the police installed alarms within the property and that I must keep away!

One week or so later, my mother was due to collect the children for an access visit with me. I had no intention of going to my ex's after the police visit. I asked my mother to tell her that I'd had all I could take and I wanted a divorce. After hearing that I wanted a divorce, my ex cried to her mother (who was also there), saying, "But I love him!!!"

The next week, I received a text asking me if I would meet her at my dead father's now-empty mobile home. She claimed she wanted to talk about kid access arrangements and that she had something she needed to tell me face to face. I agreed and went to meet her.

When she arrived, I asked what she wanted to discuss. She never once mentioned the children. Instead, she told me she was "seeing someone." I replied, "Okay, good for you. Now, have you anything to say about child access?" She persisted, "A [ex-husband] is fuming as D is his best friend [new boyfriend]." She even smirked as she was saying it.

I said nothing. As I was about to leave, she pulled a brand-new expensive phone from her bag, not to use, but to show it off to me. "That's nice," I said. "Yeah, it's a present." "Nice," I said and turned to leave. Then she said, "You scare me, Matt. I'm taking out an injunction [non-molestation order] against you." Thinking she was trying to be funny, I laughed and said, "It's me that needs protection from you!" I'd heard enough and left, not paying any attention to her comments, as there were no grounds or, indeed, evidence.

Four days later, I was at home when someone began banging very loudly on my front door. I looked down from an upstairs window and saw a huge bodybuilder-type guy pounding on my door. He saw me too.

"I can fucking see you up there with a white shirt on, come down and open the fucking door." Of course, I had

> no idea who this guy was and stayed put. He put something through my letterbox and left. To my shock and surprise, it was an affidavit with pages and pages of alleged domestic violence, carried out by me! It was painful to read. No wonder the guy delivering was so aggressive. My ex had made me look like Attila the Hun!
>
> It was surreal. Here I was reading about scores and scores of alleged abuse, when, in fact, she was the abuser. I was in shock. If I was such a dangerous and violent abuser, then why meet me in an isolated place (my dead father's mobile home) to tell me she has a new boyfriend???? Huh? Am I missing something???
>
> Her defence to that was, "I had 999 ready to dial on my phone, so if you attacked me, I could call the police." Crazy, just totally and all-consumingly nuts. I went though months of hell for that, not seeing my children, and being subjected to further abuse from her, using Facebook.
>
> She coerced friends of mine to come over to her house one Saturday for a BBQ. She then got a friend to photograph her with my friends and her new boyfriend, cuddling him and looking so happy-happy. She published these photos on Facebook, along with more abusive pictures over the following weeks. Pictures of her new boyfriend holding our son in his arms with a feeding bottle, him standing over my son as he takes his first crawl, and other photos designed to hurt as much as possible.
>
> By this time, I had a lawyer to get access back to my children. I printed the Facebook filth to show her. She said it looked like my ex was trying to get me to break the terms of the injunction, but, of course, I could already see that. I didn't take the bait and stayed out of her way, no texts, nothing, no contact whatsoever. Just one text or email and I could've been arrested.

In His Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

Support North Dakota Shared Parenting bill

AVFM · 20 October 2014 · Archived copy · Original

Please do the right thing, North Dakota.

(And while you're at it, subscribe to Leading Women for Shared Parenting.)

White House–mandated campus climate surveys likely to ignore male victims

Tamen Roe · 20 October 2014 · Archived copy · Original

Recently someone on my feed retweeted a reference to a study by Jennifer Freyd on sexual violence at the University of Oregon. I decided to spend some time looking into it, and what I found deeply disturbed me.

I'll start from the beginning.

In one of the presentations of the study, authors Jennifer J. Freyd, Marina N. Rosenthal, and Carly Parnitzke Smith say this about their survey:

> - [The study is] designed to assess student experiences of sexual assault and harassment victimization, perpetration, and institutional behaviors, as well as student attitudes, educational engagement, and well-being.
> - The project is similar to other studies we have completed in our laboratory and overlaps with the survey recently recommended by the White House.

Now that's interesting. I wasn't aware that there had been any concrete recommendations from the White House on sexual violence surveys.

When I try to find the survey recommended by the White House, I come across this paragraph in the White House Task Force to Protect Students From Sexual Assault recommendations published in April 2014:

> **1. Identifying the Problem: Campus Climate Surveys**
>
> The first step in solving a problem is to name it and know the extent of it – and a campus climate survey is the best way to do that. We are providing schools with a toolkit to conduct a survey – and we urge schools to show they're serious about the problem by conducting the survey next year. The Justice Department, too, will partner with Rutgers University's Center on Violence Against Women and Children to pilot, evaluate and further refine the survey – and at the end of this trial period, we will explore legislative or administrative options to require schools to conduct a survey in 2016.

It seems like Jennifer Freyd et al. are referring to the campus climate survey being developed by the Justice Department and Rutgers University and that Freyd and her colleagues are stating that their survey overlaps that one.

The study by Freyd et al. found a pretty high prevalence of female rape and a very low prevalence of male rape (0.0 – 0.8%). A likely reason for the low number of male rape victims becomes clear when we look at the methodology used:

> **Measures Used**
> **Existing Scales**:
>
> - Sexual Experiences Survey: Modified for gender neutral language and additionally modified for use as a measure of sexual assault perpetration. Koss, M. P., Abbey, A., Campbell, R., Cook, S., Norris, J., Testa, M., … White, J. (2007). Revising the SES: A Collaborative Process to Improve Assessment of Sexual Aggression and Victimization. Psychology of Women Quarterly, 31(4), 357–370. doi:10.1111/j.1471-6402.2007.00385.x

Do not be fooled by the "Modified for gender neutral language" assertion. This revised SES is still adhering to Mary

P. Koss's belief that it's inappropriate to consider as a rape victim a man who engages in unwanted sexual intercourse with a woman. The link I've provided to the methodology Freyd used includes all the questions asked in the survey. Students were asked whether they had someone penetrate their vagina or anus without their consent, and they were asked whether they had received or been made to give oral sex without their consent.

There are *no* questions that would capture a victim made to penetrate their perpetrator's vagina or anus without the victim's consent.

So rape is still not rape–and in this case it's not even sexual assault (see the two slides on page 12 in this presentation).

I am beginning to get a bad feeling about this.

My Bad Feeling Is Confirmed

One could argue that even though this survey completely ignored a subset of male rape victims, it was just one survey done at one university. The White House Task Force is aiming at making campus climate surveys mandatory for all colleges and universities during 2016. So this isn't just about one college. Surely the other colleges and universities will not exclude male victims from their surveys?

The White House Task Force recommendation report "Not Alone" provides a link (page 8) to a toolkit for schools to develop and conduct these climate surveys. That toolkit recommends using the Sexual Experiences Survey (SES) instrument developed by Mary P. Koss et al. on page 17:

> In peer-reviewed research, the most widely used and most researched tool is Koss' Sexual Experiences Survey. It can be used to measure victimization and perpetration. It includes questions across the spectrum of sexual violence.

That description is *telling* and it is *disturbing*. What does the assertion that SES includes questions across the spectrum of sexual violence imply? The answer is that anything it doesn't ask about is *not* on the spectrum of sexual violence. Hence, being made to penetrate someone's vagina or anus is *not* even considered sexual violence, according to the SES.

A Hope Quickly Squashed

The White House Task Force does, however, go on to deliver a small hope since they in the next bullet point on page 17 also mention the NISVS methodology:

> The 2010 CDC National Intimate Partner and Sexual Violence Survey used similar behaviorally specific questions that were developed in consultation with a panel of experts. This measure is similar to Koss' and very comprehensive. It was developed to be administered in an interview format.

Even though the CDC's National Intimate Partner and Sexual Violence Surveys (NISVS) did erase male victims of being made to penetrate from the rape statistics, they at least didn't erase them completely like an SES-based survey would.

However, when I read farther along in the toolkit document, I notice that Chapter 2 includes "*promising practice examples for a campus climate survey.*" The introduction to that chapter states:

> The questions below are examples that represent the best available promising practices in climate surveys. […] Some of the sample climate questions have not been validated, and this survey as a whole has not been validated. The Department of Justice is currently working toward validating the survey as a whole to produce an evidence-based survey.

The following is what the Department of Justice is currently working toward validating as a mandatory campus climate survey (page 23):

> This section asks about nonconsensual or unwanted sexual contact you may have experienced. When you are asked about whether something happened since [TIMEFRAME], please think about what has happened since [TIMEFRAME]. The person with whom you had the unwanted sexual contact could have been a stranger or someone you know, such as a family member or someone you were dating or going out with. These questions ask about five types of unwanted sexual contact:
>
> a. forced touching of a sexual nature (forced kissing, touching of private parts, grabbing, fondling, rubbing up against you in a sexual way, even if it is over your clothes)
>
> b. oral sex (someone's mouth or tongue making contact with your genitals or your mouth or tongue making contact with someone else's genitals)
>
> c. sexual intercourse (someone's penis being put in your vagina)
>
> d. anal sex (someone's penis being put in your anus)
>
> e. sexual penetration with a finger or object (someone putting their finger or an object like a bottle or a candle in your vagina or anus)

Note how they define sexual intercourse above. Apparently men can't have sexual intercourse. That is ridiculous, but it is a good example of the contortion needed to not include all types of male victims. They have taken this list more or less straight from the SES, and the faint hope I had in this being done properly when they mentioned the NISVS is promptly squashed.

Last Ray of Hope?

Rutger University is officially piloting the campus climate survey, and I hope they will implement the due diligence to ensure that male victims of sexual violence aren't erased by the choice of survey instruments. The results they've released so far from this process are inconclusive in regards to what instruments they will use and whether the survey will exclude any male victims. The name of the center at Rutgers University that will lead the survey efforts on campus does not do much to assuage me: Center on Violence Against Women and Children (VAWC).

It would be a huge step backwards for the issue of male rape if surveys being done nationwide on all campuses end up erasing many male victims.

I guess my last ray of real hope is you.

That you'll help spread the call that the campus climate surveys shouldn't use the SES methodology but rather use instruments that will include all victims of sexual violence. That you, by passing this call forward through your network and asking them to pass it on, will succeed in making the call being heard and heeded by the White House Task Force, Department of Justice, and Rutgers University Center on Violence Against Women and Children.

Thank you.

J4MB submits a 118-page report to a Home Office consultation on strengthening the law on domestic abuse

Mike Buchanan · 20 October 2014 · Archived copy · Original

Although the British government is a Conservative-led coalition, and Theresa May, Home Secretary, a Conservative politician, the Home Office is no less feminist-driven than those in preceding Labour administrations with respect to its approaches to domestic abuse. With only seven months before the general election, the Home Office is engaged in a highly flawed consultation process on "strengthening" the law on domestic abuse. If the legislation is ever introduced, the vast majority of those adversely affected will be men, we can be very sure, because the state's approach to domestic abuse is based upon the utterly discredited "male coercion theory" of domestic abuse—the "Duluth model."

We recently publicly challenged Theresa May to suspend the consultation, and to hold a public inquiry instead, as reported on AVfM here. While we wait for her response, we decided to make a submission to the inquiry.

J4MB has some remarkable supporters. One of them recently completed a lengthy report on the institutional anti-male bias of public bodies, mostly in relation to the state's approach to domestic violence. He generously agreed to J4MB using the document as the basis for our submission to the Home Office inquiry, and a second supporter and myself spent long hours working on the document. The final report is 118 pages long, and it's here.

On behalf of J4MB, I wrote a foreword for the report, which should give a flavour of its contents. It takes up the remainder of this article:

> The continuing failure of public bodies to recognize the suffering of male victims of partner violence, and their failure to support these men at times of crisis, are long-standing scandals.
>
> One of the most solidly established facts in the social sciences is that the incidence and severity of domestic violence inflicted on men is comparable to that inflicted on women. This is not a recent finding. Researchers have known it for 40 years. Yet the narrative to which the public is exposed paints a very different picture, one in which domestic violence overwhelmingly involves female victims and male perpetrators. These contrasting perspectives are examined at length in this report.
>
> The Home Office recently published a highly flawed consultation document on strengthening the law on domestic abuse, drafted with the input of Women's Aid, and associated it with an equally flawed consultation process.[i] In a letter to Theresa May, Home Secretary, we explained why the consultation is a charade—an exercise in manipulation, with one direction of travel. We fear the legislation will be used, in practice, to advantage women over their male partners in a situation fraught with difficulty, as a result of ignoring the overwhelmingly large body of evidence that shows beyond any doubt that domestic violence and domestic abuse are broadly reciprocal. We publicly challenged Mrs May to hold a public inquiry into strengthening the law on domestic abuse,[ii] and we await her response.
>
> Our letter included a link[iii] to our public challenge of Polly Neate, Chief Executive of Women's Aid, over her organisation's lies and misleading statements about domestic violence, which she declined to retract. The influence of this ideologically-driven organisation (and possibly other similar organisations) on the Home Office consultation document and its associated exercise is nothing less than an assault on democracy, as well as already abused men.
>
> In our view, it is an egregious failure of the Home Office not to have invited a wide range of researchers to contribute to the consultation exercise, given that it is known that the feminist 'male coercion theory' of domestic violence (also known as the 'Duluth Model') is flatly contradicted by a substantial body of evidence, most recently by a study at the University of Cumbria.[iv]
>
> Martin Fiebert has been a psychology professor at California State University since 1978. In 2013 he published

References examining assaults by women on their spouses or male partners: an updated annotated bibliography.[v] The full Abstract:

'This annotated bibliography describes 343 scholarly investigations (270 empirical studies and 73 reviews) demonstrating that **women are as physically aggressive as men (or more) in their relationships with their spouses or opposite-sex partners**. The aggregate sample size in the reviewed studies exceeds 440,850 people.' [Our emphasis]

Appendix B of this document outlines details of some of the studies covered by the Fiebert review.

In 2013 the journal Partner Abuse published an account of the 'Partner Abuse State of Knowledge Project' (PASK),[vi, vii] the most comprehensive review of domestic violence research literature ever conducted. 42 scholars at 20 universities and research centres conducted this unparalleled three-year research project. John Hamel, PASK Director, said:

'The purpose of this project is to bring together, in a rigorously evidence-based, transparent and methodical manner, existing knowledge about partner abuse, with reliable, up-to-date research that can easily be accessed by anyone. PASK is grounded in the premise that everyone is entitled to their opinion, but not to their own facts; that these facts should be available to everyone, and that **domestic violence intervention and policy ought to be based upon these facts rather than ideology and special interests**'. [Our emphasis]

The headline finding of the review was that:

'Women perpetrate physical and emotional abuse, as well as engage in controlling behaviours, at comparable rates to men'.

This report is part of our submission to the consultation process, along with the aforementioned letter to Theresa May. It outlines irrefutable evidence about the level of partner violence suffered by men and women, and details the anti-male bias of public bodies and key politicians, most notably:

Home Office

Crown Prosecution Service

Theresa May, Home Secretary

Yvette Cooper, Shadow Home Secretary

Crown Prosecution Service

Ministry of Justice

Equalities & Human Rights Commission

Probation Service

The police

The judiciary

State schools

The institutional anti-male bias of public bodies results in virtually no recognition of the suffering of male victims of partner violence, and leads to a corresponding lack of concern or support for them.

94% of British men who are being abused by partners are being abused by *female* partners. On behalf of these men, we present this body of evidence to the Home Secretary, and ask her for a meeting at the earliest opportunity. In the meantime, we'll be posting a link to this document on our party's website.[viii]

Mike Buchanan

PARTY LEADER

Justice for men & boys
(and the women who love them)

References

i Home Office consultation
ii Our public challenge of Theresa May
iii Our public challenge of Polly Neate, CEO, Women's Aid
iv University of Cumbria study on the male coercion theory of intimate partner violence
v Women are as physically aggressive as men, or more aggressive, towards intimate partner
vi PASK report
vii Key findings of the PASK report
viii J4MB website

Call to action: 3 weeks to end 40 years of tyranny

Brian Danielson · 20 October 2014 · Archived copy · Original

Your help is needed!

My name is Brian Danielson. I am the Founder and President of Integrity4Maine, a governmental watchdog organization focusing on restoring integrity and the Constitution to the State of Maine.

Maine is ranked the 5th most corrupt state in America. Unconstitutional conduct by prosecutors who violate their oath of office and due process rights of defendants plague this once beautiful and peaceful state. For those who have been following the news in Maine, last year, Assistant District Attorney Mary Kellett became the first ever prosecutor in the history of Maine to be sanctioned by the Maine Supreme Court for violating 7 Bar rules for her prosecution of Vladek Filler.

My own investigation of some 100 cases handled by Mary Kellett showed various degrees of prosecutorial misconduct. Just a year prior to Mary Kellett's sanctioning, I was in touch with two separate victims who had stepped forward and wanted to file Bar complaints against Kellett. But fearing more retaliation, they backed down and left the state.

I have been contacted by numerous victims and their families who have had their lives destroyed by Mary Kellett's District Attorney's Office. One male victim who has been wrongfully convicted by her office was raped in prison while going through the appeal. Another man while under medication for severe depression called his estranged wife just to talk but was promptly arrested for violating a no-contact order. He suffered a mental breakdown in the courtroom, but instead of the man being taken to a hospital, Kellett and another ADA, William Entwisle, piled so many additional charges on him that he hung himself the first night in his jail cell.

I have been working with two men who were accused of sexual misconduct by accusers who had questionable personal motives. Both men are now in prison being convicted without credible evidence, witnesses, due process rights, and even for physically impossible claims. One of these men, like numerous others, will likely die in prison.

The main prosecutors in Kellett's DA office are William Entwisle, Mary Kellett, Paul Cavanaugh, and Carletta Bassano. They all started out being prosecutors after being hired and trained by the former District Attorney, Michael Povich. Povich retired in 2010 after 35 years in office, but in 2012 he was also cited by the Bar Panel for personally approving Kellett's misconduct against Vladek Filler.

What should also be noted in the Final Judgment against Kellett are examples of local police and sheriff departments' complicity in withholding, destroying, and even manufacturing evidence to help Kellett's prosecution of Filler. This is not a case of just one bad apple in Maine, it is an example of a rotten apple orchard that, in the case of this DA Office, has abused countless people in the Hancock and Washington Counties for the past 40 years.

Today, Assistant District Attorney William Entwisle, a proud board member of a local VAWA women's group while being a prosecutor alongside Mary Kellett and District Attorney Carletta Bassano for the past 11 years, is running for DA on the platform of *"**continuing the work that the District Attorney's Office has been doing**."*

Integrity4Maine wants to see the "work" this District Attorney's Office has engaged in with impunity end on November 4, 2014 (election day).

On May 31, 2014, Integrity4Maine hosted an historic State Accountability Rally on the courthouse steps in Ellsworth. This was the first such protest against a District Attorney's Office in Maine and one of the largest protests to ever take place in the area. Former State Legislator and Prison Chaplain Stan Moody, Congressional Candidate Blaine Richardson, KSUM Founder Sage Gerard, Daddy Justice's Ben Vonderheide, whistleblower Vladek Filler, and numerous victims of that DA Office attended and gave compelling speeches calling for change. It was a real honor for me to stand together with these amazing individuals.

http://youtu.be/Qw24vH33gTI?list=UUl31wRxmqFaDWLfbouUSEkA

The rally took months to organize at great financial expense to Integrity4Maine, with donations from **A Voice for Men** and the **National Coalition For Men**. The results were well worth it and attracted the attention and support of numerous voters, politicians, and law enforcement officers.

Ten days after the rally, ADA Paul Cavanaugh lost the primary to Matthew Foster (a local attorney seeking reform of the morally corrupt 7th District Attorney's Office). Following the primaries, Matt Foster has been ignored by the local press and according to sources subjected to attacks and threats from Kellett supporters, who want prosecutorial misconduct against men and families to continue. According to Matthew Foster's Facebook page, he addressed the following to his supporters:

"I want to send a special thanks to those of my supporters who have been publicly active in their support of me and my campaign. Their resolution to continue to support me even in the face of threats and ostracization by and from the current regime is heartwarming. I will certainly remember this when I am elected and make sure that those who feel the need to act like bullies, won't be doing it under my watch. Such conduct is reprehensible, and cannot be tolerated. This is another important reason that we need change and why we should never let any one group control any government entity for 40 plus years. Please help me clean up the corruption and incompetence that exists in the current administration by voting FOSTER for District Attorney on November 4! Thank you!"

On September 15, 2014, **I filed a 41-page Bar complaint** against the Hancock County District Attorney's Office for continuing the same prosecutorial abuse that Mary Kellett was sanctioned for. Cited in the complaint are three recent cases and court orders where **ADA William Entwisle and his office** violated defendants' civil rights by not providing their attorneys key discovery. Based on the compelling evidence submitted, it took just three days for Bar Counsel J. Scott Davis to respond by opening an investigation against both District Attorney Carletta Bassano and Assistant District Attorney William Entwisle.

Despite Integrity4Maine's extensive efforts, the local press has refused to report anything about the continued prosecutorial misconduct coming from Entwisle and his office. I have personally emailed, tweeted, made phone calls, and left voice messages for numerous journalists and editors in the area and to date have not received a single response.

On October 6, I attended the 1st debate between the DA candidates, Matt Foster and William Entwisle. During the Q&A, I was not allowed to ask Entwisle my question about the current Bar's investigation into his misconduct. I handed a copy of the Bar complaint with recent Court Orders sanctioning Entwisle to *The Ellsworth American* reporter sitting next to me. When the article came out, nothing about the scandal was mentioned. Instead, William Entwisle was shamelessly promoted as the *"current assistant district attorney with 11 years experience."*

It seems the local reporters refuse to report the truth and are continuing the local tradition of selling out the community.

The countless victims of this morally bankrupt DA Office deserve more from the media and political establishment than cover-ups and enabling of civil rights abuse.

I need YOUR help to make a difference in this crucial November 4th election.

Your help is needed!

There are two important public debates scheduled to take place, one in Ellsworth, Maine, on October 20, and the second in Machias, Maine, on October 21.

The local media has refused to cover the true extent of the scandal involving William Entwisle, Mary Kellett, and their DA office. Integrity4Maine seeks to take vital grassroots actions for the next 3 weeks to finally hold this District Attorney's Office accountable before the public.

Actions are to include public protests and mass distribution of literature and copies of the Bar complaint. I am

unable to be specific about the exact type of actions that are planned; however, Intergrity4Maine's track record of activism and results should hopefully speak for itself.

The 3-week campaign needs your help in raising the needed funds.

Together we can make this happen.

Please lend your support and donate as little or as much as you can to help end the suffering of countless innocent men and whole families who have been destroyed by this corrupt DA Office.

Integrity4Maine has set up a **DONATIONS PAGE** on the top-right corner of Integrity4Maine.com.

Thank you in advance for helping us fight.

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In His Own Words: Quiet lives of desperation

Dr. Tara J. Palmatier · 21 October 2014 · Archived copy · Original

It's day 21 of Domestic Violence Awareness Month 2014 for Men and Boys, the invisible victims of domestic violence. Today's *In His Own Words* is yet another all too common tale.

For many male abuse victims, it is both painful and humiliating to admit they are, in fact, being abused. Men are supposed to be "strong." Therefore, acknowledging the abuse is akin, wrongly, to being "weak."

It's often easier for men to acknowledge physical abuse as abuse. A plate flying at your head or a kick in the nuts are obvious assaults. Emotional abuse, particularly covert emotional abuse, is much more insidious and difficult to identify — especially if you've been told and believe that men cannot be abused by women.

"SWM2010″ was married to his abuser for 15 years. After two kids and a nervous breakdown, he finally found the courage to leave his emotionally abusive wife.

> ***Quiet Lives of Desperation***
>
> I originally wrote this in 2009 on another website that didn't appreciate my gallows humor, so I stopped going there when I found Shrink4Men. I am 4 years past my divorce and happy. Recalling my life with Crazy and how far I allowed myself to sink has set me back emotionally. It now makes me sick that I once lived this way.
>
> I lived with a borderline personality disordered spouse for 15 years. When we first got together in 1992, she was fun, the straw that stirred the drink. She was a professional when we met making 60k a year, I had a high school diploma. She saw my potential, the potential my parents never nurtured and got me through college.
>
> She essentially did a hard sell job on what an ideal partner she'd be for me, so I asked her to marry me. During our engagement, I saw what should have been the first sign of things to come. I attributed her pre-wedding anger/frustration to the stress of planning the event. I was wrong. After the wedding, her behavior became worse, not better.
>
> On the second day of our marriage, she actually said, "I feel like you think you made a mistake and are looking for a way out." Great way to start a marriage. Now I know that this was a sign that she had abandonment issues. Her pathology began to emerge more and more as I finished my college degree.
>
> I wanted to be a social worker. Needless to say, my career choice was perceived as a threat. I started keeping things to myself regarding my career, like volunteering at an agency for a year that I would later work for. I simply interviewed, came home and told her that it was what I was doing. She did not support this, even though it put me on the path to make as much money as she did and gave us better benefits. She resented that I chose my career, as her father had chosen her academic major. If she'd followed her interests, he would not have helped her financially. He's a prick, but that's a story for another day.
>
> "Arguments" (at least that's what she called them) would come out of nowhere. I quickly became a non-participant in her rants because they made no sense and left me completely bewildered. It would usually end with me apologizing just to get her to shut her mouth and give me a moment's peace. I would hug her and tell her I would change.
>
> I became so conditioned to expect a rage rant every time I came home, that I soon began to dread coming home. I developed physical symptoms from the non-stop stress. I felt a physical sensation in my head. I didn't feel right, it was a block. It went on like this for 15 years.
>
> Her rages would come and go. Oftentimes, they weren't about anything in particular. Or, she would rage about money, money that she complained we never had, but still found ways to spend. We refinanced two or three times, took out two consolidated loans for credit card debt and she borrowed against her 401k at least that many times. She'd had financial problems during her college days, too. Back then, her parents bailed her out. After we married, it was my turn to do the same.

We had our son in 1996, and our daughter 16 months later. She insisted on becoming pregnant with our son while I was still in school. School was my time, once it ended she let me know it was “her time” again.

Our daughter had a bad case of colic and my ex took it personally. She would say our infant daughter “hated” her because she was colicky. I was up with our daughter just about every night for almost a year trying to comfort her. I was exhausted. One night after coming to bed at approximately 5am after two hours of our baby daughter crying, our son jumped into our bed and woke us up.

I groggily said, “What am I, in hell?” BAM! She hit me in front of our son who didn’t say anything because he was too young to say anything. I didn’t say anything either. I laid back down and pretended to sleep. I spent the rest of the day pretending like it never happened.

At least three or four times a year she would ask, out of the blue, if I was leaving her. I could feel the blood literally leave my body when she asked this. In my mind, I shouted, “Yes!” but I was so afraid of her reaction that I would blow sunshine up her ass and tell her she was the “one” and I knew it the first day we met. I know I wasn’t being sincere and I own that.

I was accused of having numerous affairs over the years. If I got home 5 minutes late, I was banging my boss or this woman or that woman. Any time I had to work late, whenever possible, I’d call home using an alternate phone that would show up on the caller ID, such as a police station or hospital, just so she’d know I was working. It got to the point to where my focus became returning home on time instead of doing a thorough investigation.

Looking back, I see how she manipulated me into staying with her by making me dependent on her and her approval. She maintained had the upper hand. She paid the bills and never let me see the books. She took out credit cards without my knowledge. We weren’t able to save for anything while I was with her. Delayed gratification was not in her vocabulary.

She would actually get pissed off when I suggested saving for a trip or a piece of furniture. “No worries,” she’d say, “I will work extra to pay that bill.” She would work extra, but that became “found money” and it never went where it should have gone.

She claimed that she never lied to me ever, but she did. Lies by omission are still lies. I *did* lie to her. I lied in order to survive living with her. I put my happiness aside in order to keep her happy. I let her think I concurred with all of her opinions. What a stupid co-dependent I was! She will tell you that this was one of the reasons that we got along so well, we never fought. To an extent that was true. I didn’t fight with her because I didn’t want to deal with her borderline rage. I surrendered my sense of self to keep the peace, but it quickly took its toll on me.

In 2000, she told me I needed to go to therapy because I seemed depressed. She was right, I was depressed. The “block” or detachment I employed as a defense was still in effect. I did this to numb myself as I decided it was safer not to feel anything. I tried to keep our kids on the “safe” side of the fence with me, but that proved to be too difficult and I detached from them as well (I was able to work through this eventually).

I was diagnosed with mild depression and prescribed Prozac. I told her the medication worked; it didn’t. It didn’t work because my depression was not the problem. It was a symptom of the problem — us. At that point in our marriage, I was defeated. I was too weak to confront the issue. She had taken the fight out of me and continued to slowly erode my self-esteem.

Six months into our marriage, I was taking a nap. I was on winter break from college and she was working. Typically, she would call me two to three times a day, which I now know was about her abandonment and control issues. She was checking up on me even then. She called, heard the grogginess in my voice and literally ripped me a new asshole. “How dare you take a nap while I’m here hard at work?! You are such an insensitive, selfish prick!” I apologized, again, just to shut her up.

When our son was 3 months old, she had a 60-mile commute home and a bad snowstorm was on its way. I told her not to take the risk and to either spend the night at a hotel or at a friend’s house. She refused to do either of

these things. She became angry and let me know she was not going to be told what to do.

She drove home in our Honda Civic, calling me every 30 minutes or so, terrified by the hazardous road conditions. With each call, I became a little more amped up. I practiced the speech I was going to give her when she, hopefully, made it home. Over the years, I had countless arguments with her in my mind where I would win.

I thought I had a good case that time. We had a 3-month old son and she put her life at risk. She was being completely irresponsible. She finally arrived, opened the door and I couldn't get the words out. I experienced the blood leaving my body (like an all over pins and needles sensation) and felt sick to my stomach.

She went on a tirade that still gives me flashbacks to this day every time it snows. She blamed me for her decision to drive home in a blizzard. It was my fault again, naturally. She derided me, my job and my salary. It was my fault I didn't earn more money, so we could have a SUV. If we had a SUV, she wouldn't have needed to put her life in danger. Given how screwed up I was at the time, this made sense. Now I just feel emasculated whenever I think about it.

Things that should have been non-issues, were issues — even something as mundane as grocery shopping. I eventually stopped grocery shopping. According to her, I always screwed it up. If I forgot something? "What is the matter with you?!" If I couldn't find something? "You didn't look hard enough!" She would often come home from shopping trips without everything on the list, but did I give it back to her? No. I wanted to — I fantasized about handing all of her shit right back to her, but I couldn't do it.

I have helped countless numbers of children of abusive and neglectful parents. I can write the most compelling affidavits with evidence that clearly indicates that children are unsafe, which are then signed by Judges. But I can't make a god damned decision in the fucking grocery store. Want to know what finally killed it?

In February 2009, she made a grocery list and I lost the list. I went into a panic and left a pre-emptive voice mail and text message. "I'm sorry, honey. I lost the list." I was 39-years old and sweated losing a fucking shopping list. After almost 15 years with her, I knew what was coming my way and she did it again. She ripped me a new one for losing the list. She left me crying and humiliated with even less self-esteem and self-worth!

The never-ending list of gaslighting and nonsensical arguments are too long to list. These are just a few examples of what being married to her was like. We had the typical domestic violence cycle of peace, tension and explosion. I could always feel it coming.

She never supported my career. At one point, I had about 10 interviews for a promotion. I tanked the first few and did she support me or offer me encouragement? No, I got, "You'll never get promoted! Why don't you quit your stupid job and get your Masters?! What, are you going to be a child abuse investigator when you're 50?"

What I wanted to say to her but didn't is, "Yeah, maybe I will. I love what I do. I've saved lives and I know it. How dare you take that away from me? I have been in places that you wouldn't have the guts to even drive by in the safety of your car. Drug dealers, gang bangers, baby rapists, psycho nut jobs, drug addicts, hookers an junkies." I had anxiety attacks right before every interview because I knew I'd get more of her shit if I didn't get the job. Eventually, I *did* get promoted.

I finally worked up the courage to leave, but couldn't make it stick. I returned after one day and that's when things came off the rails for me. I ended up in the psych ward for a week. I was suicidal, drinking, taking narcotic medications, Ambien, Xanax — anything to get to sleep and block out my nightmare of a marriage.

She found a therapist and we went in for a joint session. I told the therapist *everything*. My ex apologized for being abusive for the past 15 years. Shortly thereafter, she recanted it all and told me to grow a pair of balls. Nice huh?

It all clicked for me after that. I work for CPS. I know what abuse is. I know the psych medications my clients take are the same ones that she is prescribed. I saw it all very clearly in my professional life, but not my personal life — a typical conundrum and also ironic as hell.

> I started to see a therapist who got it. Thank god for her. I left one day when she went to work. I signed a lease that I had in my back pocket and moved my stuff out. I waited until the kids got home from school and, with the support of my brother, showed them the place where I'd be living.
>
> Neither child was happy. Contact in the beginning was strained and controlled until things were put into a legal agreement. The divorce was uneventful. I told my attorney that my ex could have the house, on the condition that she take the 20k in credit card debt. If she disagreed, then we would split the credit card debt, she would buy me out of the house and I would get 100k from her retirement.
>
> I had no retirement because we couldn't afford it given the way she handled our finances. I heard from my attorney twice and went $62.50 over my retainer. That was in July 2010. Life is good now and my kids are good when they are here with me. Our daughter, who is now 15, has told me more than once that my house is less stressful and more relaxing than her mother's.
>
> Mission Accomplished.

In His Own Words is a joint effort between DAHMW, Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

Malala Yousafzai: Far better than a martyr for feminism

Herbert Purdy · 21 October 2014 · Archived copy · Original

Editor's note: This article is also available in Romanian.

When I heard that Malala Yousafzai had been named as co-recipient of the 2014 Nobel Peace Prize, I was filled with a deep sense of unease. I sensed that this innocent young woman, terribly used and abused as she has been, and coming as she does from that crucible of international terrorism, the Swat valley in the Pakistan/Afghanistan border lands, has all the potential of becoming even more dangerous to world peace than Osama Bin Laden ever was in his time operating from that troubled country's mountainous border with Pakistan.

In Yousafzai, we obviously do not have an international terrorist, but what I see emerging is an international figure—Madonna-like (in the Roman Catholic sense)—who is being groomed by international feminism in furtherance of its angry, hate-filled creed.

In Yousafzai, international feminism has found something far better than a martyr for its cause, it has found a "martyr-survivor": a concept that plays perfectly into its women-as-victim narrative and that I have no doubt it will use to enormous advantage in furtherance of its work worldwide disadvantaging men, whom it hates with such venomous passion.

Obviously, we acknowledge that this young woman, barely out of childhood, has suffered abominably at the hands of deeply bigoted people, the Taliban, who treated her with disgusting disdain for her rights and, indeed, for human rights in general. She has suffered terribly at their evil hands, of that there is no doubt, and all right-minded people should be filled with disgust at her egregious treatment, as I am.

However, I cannot but think that she is the innocent dupe of another deeply bigoted and socially dangerous ideology, feminism, that will use her elevation as a Nobel Laureate to enormous effect.

This is evident from her speech to the United Nations on July 12, 2014, in which she said:

> Today I am focusing on women's rights and girls' education because they are suffering the most. There was a time when women activists asked men to stand up for their rights. But this time we will do it by ourselves. I am not telling men to step away from speaking for women's rights, but I am focusing on women to be independent and fight for themselves. So dear sisters and brothers, now it's time to speak up. So today, we call upon the world leaders to change their strategic policies in favor of peace and prosperity. We call upon the world leaders that all of these deals must protect women and children's rights.

Here we have the feminist agenda laid bare: Yousafzai the victim, who survived the acts of evil men and heroically triumphed over their viciousness, morphs into the girl who overcame her oppression by men, then declares that men are no longer relevant to the fight of women for independence, and stands before the very embodiment of male "patriarchy"—the United Nations—challenging it to protect women worldwide. It is all very neat, very political, very feminist.

However, the key to seeing what is coming from this young woman lies in her last words: [The UN] "… must protect women and children's rights…." The rhetoric of Yousafzai, the female heroine, has subtly changed. Presumably for the purposes of finessing her nomination for the Nobel Prize, it has become Yousafzai the advocate for the "plight of children" (for which, of course, read: girls).

What plight? What is this all about? What are these words implying? Are children now being portrayed as a victimized social group alongside women? Are we seeing here a further extension of international feminism to embrace children as an oppressed group too? What is the picture that is being painted here?

I am deeply struck by the resonance of this theme with George Orwell's words in *Nineteen Eighty-Four*, that dark,

depressing foresight of future society under totalitarianism, where O'Brien, The Party's persecutor, headed by Big Brother, says: "We have cut the links between child and parent, and between man and man, and between man and woman. No one dares trust a wife or a child or a friend any longer."[1]

Well, feminism has certainly divided men as either believers in feminism or not. It has succeeded in cutting the links between men and women with its incessant false rhetoric about "The Patriarchy" being the cause of the historical suppression of women.[2] It has certainly caused deep distrust between men and women in the twin areas of domestic abuse and rape. It has been enormously successful in fomenting a climate of fear and loathing of men over the last 40 years in our Western societies, resulting in significant numbers of men turning away from marriage, refusing to sire children, and generally going their own way without women.[3]

I wonder, is feminism now going to make good the schism between men and children? After all, it has already brought about a situation in which men need to tread very carefully in any dealings with children because men as a breed are now under suspicion of being potential rapists and child molesters.

This has resulted in men being unable to touch children with fondness, to console or engage with them if they don't know them (for example, in the UK, male teachers are unable to embrace an upset child anymore. They must stand back and offer a handkerchief or tissue to the crying child).

Indeed, "teacher trolling" apparently is now a national pastime, and some pubescent girls see capturing incriminating photos of "pervy" male teachers as a sport. (See my post titled "Men live in fear of teenage girls flirting with them.")

Is this a further outworking of the dystopia foreseen by Orwell[5], where he says, "… in the future there will be no wives and friends"?[6] Are we seeing the beginning of the process he describes when the central character, Winston Smith, is having his mind reprogrammed in the Ministry of Love (which, in the Newspeak of the dystopia Orwell portrays, really means Hate), and, meeting his former neighbour, Parsons, also incarcerated for thought crimes, the following dialogue ensues?

> "Who denounced you?" said Winston. "It was my little daughter," said Parsons with a sort of doleful pride. "She listened at the keyhole. Heard what I was saying, and nipped off to the patrols the very next day. Pretty smart for a nipper of seven, eh? I don't bear her any grudge for it. In fact I'm proud of her. It shows I brought her up in the right spirit, anyway."

In the quasi-beatification of Malala Yousafzai by international feminism, are we seeing the beginning of the unfolding of this process? Are children now going to be set against men, as women have been?

We already have fathers being thrown out of their children's lives in the feminist-dominated family courts system in Britain, Canada, and America, where one in three children lose contact permanently with their fathers.[7]

We already have a wide gulf of mistrust created between men and children. What is next? Children being indoctrinated into reporting their fathers to the authorities for any form of chastisement that immediately becomes condemned as patriarchy by the authorities?

It seems to me that 1984 is not in the past, but just around the corner.

Sources:

[1] Orwell G. (1949) *Nineteen Eighty-Four* Part III, Chapter III.
[2] We must never lose sight of the fact that "patriarchy" means literally "the rule of the father."
[3] The so-called MGTOW syndrome: "Men Going Their Own Way"
[5] Orwell G. ibid.
[6] Orwell's writings, of course, were a prophetic fulfilment of the outcome of Marxism in society, of which feminism is the expression today, that openly declared war on marriage as a bourgeois institution as long ago as

1848 in the *Communist Manifesto*.
[7] “One in three children whose parents separated or divorced over the last 20 years disclosed that they had lost contact permanently with their father. Almost a tenth of children from broken families said the acrimonious process had left them feeling suicidal while others later sought solace in drink, drugs or crime. They complained of feeling ‘isolated’ and ‘used’ while parents admitted having used children as ‘bargaining tools’ against each other. Lawyers said the study showed that the court system itself was making family break-up more acrimonious with children used as ‘pawns.'”—*The Daily Telegraph*, November 16, 2009.

Feature image by Southbank Centre

Male victims and society's lack of concern

Jason J. Bailey · 21 October 2014 · Archived copy · Original

In Canada, there has been much discussion about violence against indigenous people. It is also a controversial topic for Prime Minister Stephen Harper (leader of the Progressive Conservative Party of Canada), as well as Justin Trudeau (leader of the Liberal Party of Canada) and Thomas Mulcair (leader of the New Democratic Party, or NDP). With the federal election approaching in 2015, the way these candidates are handling this topic is proving to have an effect on voters.

The reason this bears mentioning is because it is viewed with little, if any, concern for the men who are victims (like many other examples, as seen below). As we already know, there has always been a generally accepted (and misandric) rule that men are less valuable than women; hence, the "women and children first" rule. Feminists cover this up by saying it is sexism against women that men die first (which shows how out of touch with reality they really are), but when the lifeboats arrive, or when the server brings the bill, all of a sudden equality goes out the window. But it is taken a step further when men are disregarded as the victim not only in general circumstances but also while being heroic. Here are some examples of the ways in which we treat female victims as if they are suffering more, even if they are statistically suffering less.

Native Canadians

The media has informed us recently about how many Native women have gone missing or been murdered. Twitter users even use #AmINext as a way of raising awareness for the women who have gone missing. Organizations, articles, and campaigns feature the women and girls who are being victimized (like this and this and this and this and this and many more). To their credit, the campaigns are correct in saying that Aboriginals are murdered at higher rates (approximately five times) than non-Aboriginals. However, there is one thing missing: MALE VICTIMS! We know that murder rates between the sexes are similar to those of the general population, for which the Royal Canadian Mounted Police (RCMP) reports men are about 68% of homicide victims and women are the remaining 32%. Yet when one searches for campaigns and organizations raising awareness for the male victims, there is a scarcity.

Domestic Violence

It is one thing for our media to show us that it is acceptable to be violent toward men, but it is exponentially worse for our legal system to do the same. First of all, the rates of domestic violence across Canada's 10 provinces (see Table 1.2; "current and previous relationship") involve 6% of men and 6.4% of women. Since the rates are so close together, one would think that the number of shelters available would be proportional. Wrong! As of 2010, there are 593 abused women's shelters. How many for men? There was one, run by Earl Silverman, but since his suicide (to my knowledge) there are none. Of the 593 women's shelters, 47 (or 8%) will admit men.

Public Sphere Violence

Remember from the first point that I mentioned that men are the majority of homicide victims and victims of most violent crimes? Well, you would think that would be enough to get citizens to intervene when a man is being assaulted or harassed. Based on awareness videos (like this one and this one), we see that men are not only left to fend for themselves, but they are also laughed at, mocked, and ridiculed.

Breast Cancer v. Prostate Cancer

First of all, the colour pink associated with breast cancer (e.g., the pink ribbon) causes us to think of femininity and female victims. This contributed to 80% of surveyed men not knowing men could *even* get breast cancer. As far as mortality rates, breast cancer kills 1 in 29 women, while prostate cancer kills 1 in 36 men. Those numbers are not too far apart, so you would think that the funding for research and treatment of these diseases would be proportional. Or since we apparently live in a patriarchy, you would think prostate cancer would get more funding. But surprise, surprise: in 2009, breast cancer received $872 million in funding, while prostate cancer received only $399 million in funding.

Boko Haram

This one is similar to the Native Canadians example in that men/boys and women/girls are being victimized and yet we hear only about the female victims. There was #BringBackOurGirls on Twitter, and yet nothing to raise awareness of male victims. Many people who I've spoken to about this were unaware that Boko Haram was even targeting boys.

Feminist Treatment of Male Victims

We couldn't discuss the lack of concern for male victims without mentioning our favourite hate group. Feminists have a real soft spot for men, and some of these gems really show it:

1. Hillary Clinton: "*Women have always been the primary victims of war. Women lose their husbands, their fathers, their sons in combat.*"

Women certainly are victims of war, but unless they themselves were in combat, they are not the *primary* victims. The members of combat are the primary victims. You know, the ones who lose their mental health, limbs, or even their lives. They are the primary victims. The women who lose husbands, fathers, and sons are called *secondary* victims. That is not to marginalize their loss but to recognize the sacrifices that our members of combat have made.

1. Catherine Comins: "*Men who are unjustly accused of rape can sometimes gain from the experience.*"

Yes, because those gains include getting kicked out of school, getting fired from your job, gaining a criminal record, spending time in jail while labelled the lowest criminal besides murderer (somehow feminists think this is a rape culture?!), having increased likelihood of being victimized while behind bars, having difficulty finding a new job once you are released and the stigma of "rapist" or "accused rapist." That doesn't even include the emotional turmoil falsely accused men endure. Yet men are supposed to call that a gainful experience?

1. Many feminists: "*What men fear most about going to prison is what women fear most about walking down the sidewalk.*"

Women walking down the sidewalk have more protections and resources available; they have access to more in the way of counselling, therapy, and other mental health treatment options; they have the support of their friends and family; and they know that innocent bystanders will intervene on their behalf at a moment's notice. Men in prison, on the other hand, do not. On the sidewalk, men have greater reason to fear being victimized than women, so if we were to even try to compare women on the sidewalk to men in prison, feminists would be crushed into the dust on this argument. But, feminists, thank you for marginalizing the suffering that inmates endure. I can't imagine why people think feminists hate men …

1. Mary Koss: "*It is inappropriate to consider as a rape victim a man who engages in unwanted sexual intercourse with a woman.*"

This one should speak for itself. According to Koss, forced sex is rape only as long as it is not a woman forcing a man to have sex. In this case, she is not only showing a lack of concern for male victims, but she is also refusing to even acknowledge that they are victims to the same extent that women would be.

1. Sheryl Sandberg: "*We need to help [girls] lean in.*" (Ban Bossy campaign video)

We know that men earn the minority of college degrees. We know that boys are more likely to drop out than girls. Boys are falling behind girls in language (reading, writing and oral) skills. And Sheryl Sandberg wants to invent a problem to turn girls back into the victim again? Girls are much less interested in leadership than boys (we also see this in politics), as per their biology. Yet when boys fall behind girls, we still care more about girls.

All of this is truly sad considering that feminists will have us believe we live in a society in which female victims are blamed. Like always, feminists got it wrong. Not only do we not blame female victims, but they also receive more sympathy and consideration than male victims. Some patriarchy this is!

The right kind of equality

Hopeland Cash · 21 October 2014 · Archived copy · Original

Over its recent life, the Men's Human Rights Movement has been repeatedly slammed as misogynistic. There is a widely held belief that the MHRM is a regressive movement, that it wants to undo the advances in status and rights made for women over the past two centuries. On the surface, this is simple anti-men's rights propaganda, characterizing the movement and its activists as backwards and dangerous. The problem runs deeper, however. Just as the MHRM is not a mere backlash against feminism, accusations of misogyny come from more than mere feminist defensiveness.

It is a common misconception that people's rights amount to a zero-sum game. This was seen during the civil rights era and during the short-lived resistance to early feminism: people often assume that to give increased rights to one group means restricting the rights of another. The situation is slightly different with the MHRM, however. The blowback against men's rights comes not only from fear of the *more men's rights = less women's rights* equation but also from the flat refutation of men's rights as a valid issue.

When women suffer, it is a women's rights issue. When people suffer, it is a human rights issue. When men suffer, it is patriarchal privilege.

Thus comes the label of misogyny: men have no lack of rights, so the only way to "improve" their relative social standing is to reduce women's rights. Male reproductive rights? Restrict abortion or give men control over it. Improve education for men? Since they're privileged already that must mean reducing female educational opportunity. These misconceptions can be argued against with a right-minded non-feminist, citing such documented forms of male suffering as health, suicide, and family breakdown, but even then certain assumptions shine through that illuminate some of society's more deeply ingrained beliefs about men.

One such belief is the immutability of men's social status. With the denial of men's rights issues comes the belief that men, as a group, cannot undergo a change in social status. The status of classes can change, the status of the poor can change, the status of women can change, but never has it been thought that the status of men, as a distinct group, can or should be changed. Only as part of a larger class are men affected by social reform or degradation.

Police violence against African-Americans is often condemned, but no one wants to point out that it is African-American *men* who are uniquely affected. We should be asking why African-American women *aren't* targeted so much, and then look for a way to keep their male kin just as safe.

How then could men's rights ever be a valid issue of social concern? Even the liberal-minded struggle with this: convince them that men really do suffer from social ills and they still have a hard time seeing how it can be improved. The patriarchy made it so, after all, so if men wanted it to be different, it would. They hold the power and are responsible for their position. The illusion of male hyperagency robs men of the power to make their lives better.

Worse, this makes men's suffering indistinguishable from their class-based suffering. To some thinkers, the only way to improve the lot of lower-class men is to improve the lot of all lower-class people. That is an admirable goal, no doubt, but will not itself solve uniquely male problems. Maybe it is just our history of female hypergamy, but women tend to be seen as mobile within their classes much more so than men. In effect, men simply are as they are and nothing can change that—a terrible form of misandry that diminishes male suffering in every sphere of life.

Point this out to a class-conscious person and they come to a troubling conclusion: if men's class status can't be changed, and their status *within* their class can't be changed, the only way to improve their lot, relatively speaking, is to reduce the status of women.

Call it "Equality of Suffering": the idea that the MHRM will remove gender inequality by removing women's protection from the suffering that men experience. Many of the assumptions are the same as the more conventional

reactions to men's rights: Men lack reproductive rights? MRAs must want to take away women's access to birth control and abortion. Boys doing poorly in school? MRAs will just undo the advances that have helped girls excel.

These people fear that MRAs would reduce society to some dark dystopia where all individuals, men and women, slink their way through equally miserable lives: if everyone can't have, for example, protection from domestic violence, no one should, not even women. That is just a smokescreen, though. What they fear is real equality. They are coming from a deep-set cultural mythos of gynocentrism. Combined with the aforementioned zero-sum assumption, there is no room left in their thinking for real consideration of men's rights. Any improvement to men's rights would mean a loss of women's rights, which gynocentrism strictly prohibits.

The Men's Human Rights Movement is fighting for equality, but only in the positive sense. Despite claims to the contrary, MRAs are not bitter neckbeards bent on robbing women of all their rights. We see ways in which women are given aid and support and want only to bring the same caring to men.

We want to give men all the parental rights women already enjoy, not take anything away from anyone. We want to reform education so boys *and* girls reach their full potential. No MRA wants to see women's suicide rate match men's; we want to bring men's suicide *down*, to the level of women, and then keep bringing both even lower. The same with workplace injuries and death: don't make female-dominated jobs more dangerous; create enough compassion for men that we won't overlook their dangerous working conditions any longer.

This isn't a fight anyone has to lose. Achieving equality is never easy, and it means changes in lifestyle for everyone involved. That doesn't mean anyone's lifestyle has to worsen, though. Men's Rights Activists will bring greater sympathy to men and un-infantilize women to become more responsible members of society.

What we want is for everyone to be cared for, listened to, and respected.

Not Equality of Suffering. Equality of Compassion.

In His Own Words: Nice guy meets abusive borderline personality disordered woman, Part I

Dr. Tara J. Palmatier · 22 October 2014 · Archived copy · Original

It is day 22 of Domestic Violence Awareness Month 2014 for Men and Boys, the invisible victims of domestic violence. Today's In His Own Words *tells the tale of "Kyle," a nice guy from an abusive family who fell for and married an abusive woman who likely has borderline personality disorder.*

When I first met my second wife, D, I thought she was perfect. She was everything I thought I could want in a woman. She was funny and caring and into all of my hobbies with a smile that could melt your heart. A real dream come true. However, what I didn't realize at the time was this was simply her mask.

I had come from an extremely abusive home, so I was definitely the kind of guy looking for a woman to validate my existence. I told myself that this wasn't the case after having been through several bad relationships and a previous marriage to a personality-disordered woman before. So, I thought I had "learned" from my mistakes and was ready for the right person to love me in a way that no one else could.

In the beginning, there were very few red flags, or so I thought. Though, to be honest, at that point in my life, I was so ready to find my "one and only" that I was readily willing to ignore what Dr. T calls those "WTF moments." I thought I was safe, as I had been friends with D for a year previous to us dating.

However, if I knew back then what I know now, I would have run given some of those early warning signs and never looked back. For example, about three weeks into dating D, she showed up at my doorstep with a bag full of laundry, giving the impression that she was: 1) hopeless in managing her own affairs, and 2) ready to move in. As bad as it was having someone whom you've only dated for a few weeks wanting to move in, it was worse. She had the expectation that I was responsible for her laundry.

Not only did she passive-aggressively bring more stuff over to my place, but she started to complain that I was not washing her clothes for her while she was moving her stuff in. Being the "nice guy" that I was, I eagerly complied, since I was looking to win her approval. Yet, this wasn't even the worst part.

After a great night's sex, she took off early in the morning, and I proceeded to do her laundry. I was also in a hurry to get ready for work, so I didn't thoroughly check all of the pockets in her jeans before I threw them in the wash; there were about 10 pairs in total. I didn't realize that she had left her cellphone in one of her pairs of jeans. It wasn't until I heard a clunking sound coming from the wash machine that I realized what had happened.

A couple of hours later, I got a call from D while she was at work asking about her cellphone, and I promptly explained that I had accidentally washed her phone. I apologized for my mistake, and offered to buy her a new one. This is when the "fit hit the shan."

D exploded in a verbal tirade about how I had purposely washed her phone in a resentful act to hurt and offend her. I kept repeating that I was sorry for the incident, but I hadn't done anything on purpose. Further still, I was confused about what the problem was, since I had offered to buy a replacement. This still wasn't good enough.

Not only did I have to buy her a replacement phone, but I also had to admit that I purposely washed her phone "to hurt and sabotage her." After going back and forth like this for about 45 minutes to an hour, I was rather worn down and confused. I was also working (I run my own business and was now severely late getting to my next job site), so I simply "confessed" my crime to be done with the conversation.

This wasn't the end of D's tirades. D comes from an extremely religious family, so her wanting to move in with me before we got married was considered a big deal, or at least it was to them, not so much with D. D's family blamed me for corrupting their daughter and turning her into "a whore and a prostitute," as well as literally calling me Satan. Despite all of this, D sided with her family's actions and blamed me for causing her emotional pain and

distress, even though she had no problem living with me or having sex with me outside of marriage.

Even worse, D's family blamed me for causing her to break up with her previous fiancé shortly before we got together, although they repeatedly told me how much they hated him. Of course, they also refused to pay for the wedding as a way of further showing their disapproval of me, as well as threatening to hit me at more than one family function.

This didn't bother me because I was "in love" with D. She told me in those first few weeks, while she was moving in, how she had never felt this way about anyone else before in her life, and how much she loved me/was falling for me. I was pretty hooked on what Dr. T calls the BPD crack pipe.

I offered to pay for the wedding myself: big mistake. D tried to plan the most elaborate wedding she could think of, totaling about $15,000.00. Although I wasn't going to pay for something that expensive, I wanted D to be happy, since this was to be her first and "only marriage."

Planning for the ceremony was awful too. Anytime I would make a suggestion, D would scream and yell and point her finger (trying to shame me), or she would break down crying, leaving my head spinning about what was going on. Fortunately, I was able to calm her down by "agreeing to the alternative plans" that she was willing to agree upon. But in doing so, I realize now that I was being primed for years of emotional and psychological abuse – as well as physical abuse, although that didn't start until later.

Finally, after a year of dating and planning our wedding, we got married. Things seemed to die down. Yep, I was so naïve that I let a girl I had just started dating convince me that she was in love with me enough to get married right away. Worse yet, I was convinced – mainly through oral pleasures – that we didn't need a prenuptial agreement, since that wouldn't have been "romantic." I rationalized all of this away.

I had known and been friends with D for a year before dating, so I thought I knew what she was like, which made it easier to explain away the crazy. Plus, anytime I didn't rationalize things away or I was upset about something, D would either blow me off, blame me for everything, or give me so much sex that I couldn't think straight.

Soon enough things started to get worse, a lot worse. About a year into our marriage, I was continuing to have health problems from growing up in an abusive household. My health was getting worse, and I needed to see more specialists about what could be done. I was losing my ability to work, which of course bothered D. (The long story short on this part, I was left to freeze as an infant by my parents, and although I was resuscitated that evening, it caused permanent injury to my body from frostbite. Further, I was not taken away by Child Services, and in the process of surviving my household, I was taught that pleasing my parents and anticipating their needs was my only way of receiving love, priming me for an abuser like D.)

So, as my health deteriorated, D escalated her abusive behavior, especially when I had a cancerous tumor develop. She actually blamed me for getting sick because it took the focus off of her and the money away from the gifts and trips that she was receiving. Even worse, she yelled at me and emotionally terrorized me whenever I pointed this out, going so far as to point and laugh in my face for wanting emotional support. She still expected me to do all of the cooking and cleaning, like I had been doing up to this point. Anytime I was having issues, she would conveniently be gone with her friends or give me the silent treatment for days or weeks on end.

While I was recovering, I was still expected to bring home the bacon, which I did because I felt it was my duty as a man to be the provider, regardless of the circumstances with which I was faced. No amount of pleading with D helped. It was around this time that she started to take her frustrations out on me while I was sleeping. That is, I would wake up to D punching or kicking me in my sleep.

For example, I remember waking up to my head being slammed against the wall, causing me to have a goose egg on my forehead for about two weeks. When I looked over, D acted like she was sleeping. I again rationalized D's behaviors away by saying it was me being exhausted from surgery and working so much.

The craziness began to die down again as I started to get better and bring home more money. I thought that D was

finally coming around. I was trying my best to set boundaries, explain why her actions were inappropriate, and not be such a pushover. After getting things back on track and paying down our bills, not only from my medical expenses but also D's refusal to limit her spending, I was blindsided. During this time, she kept gaslighting me, engaging in double standards and no-win situations, and being physically confrontational like charging and flailing at me (similar to Janay Rice).

I noticed my personality was beginning to change. I was developing severe anxiety, having problems leaving the house, losing work contracts, and was no longer as outgoing as I used to be. In fact, I was even diagnosed with depression and loss of self-esteem at the time from a counselor that D forced me to go see. He said, "[I] was having relationship problems," which were causing my issues. Though, I explained this away – once again – as having relationship problems with my friends, not D, since my social circle was also starting to contract, leaving me rather isolated.

This is when my true nightmare began. I was going through several legal issues with a few different contractors at work. While I was attempting to correct the problem, D was going behind my back, sabotaging my clients and business. Then, in true borderline fashion, she complained that I was not supporting her enough financially. I got good at alternative means of making money, like selling my prized vehicle and downgrading to an older car to use the difference to support D.

No matter what I did, it was never enough. D would even secretly open credit cards, then throw them in my face when she got tired of paying the minimum balance. D even hid the title for my new/old car for several months, claiming that it had never shown up in the mail. Then, one day, she conveniently pulled the title out of her purse while we were at a doctor's appointment (more on that later), claiming, "Look what I forgot in my purse for the last three months." Now, her purse was not one of those dufflebag-style purses either, more the kind that you could barely fit your driver's license and a pack of gum into, so I knew she was lying.

Thank you, Kyle. I will post the second half of Kyle's story tomorrow.

In His Own Words/In Her Own Words *is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.*

AVFM launches whiteribbon.org!

Paul Elam · 22 October 2014 · Archived copy · Original

The people behind the White Ribbon have undoubtedly put in a huge amount of sweat equity and actual funds in branding the White Ribbon Campaign (WRC).

A simple Google search will return many, many references to that campaign and to websites that have been set up to further its message. That message, of course, is that men can stop domestic violence, that they bear the weight of all evil on their backs, and that they need to create a safe world for women, blah, blah, blah.

Obviously, the people getting the job done on behalf of WRC really outdid themselves on planning and marketing.

Well, there was one goof. They neglected to pick up the obvious choices for domains for their program, especially given they are aiming for growth.

I personally interpreted this as an intentional act. It appears to me that the good folks at WRC desire a grassroots movement, with concerned individuals stepping up to the plate to dedicate activism in the area of Intimate Partner Violence (IPV).

As I mulled over the considerable resources we now have at A Voice for Men, and our ongoing interest in the area of domestic violence, I surmised that this was a very opportune moment to invest vigorously in the WRC project. This was confirmed when I found out that whiteribboncampaign.org, whiteribbon.org, and most of the .coms and .nets associated with that name were similarly unspoken for.

What a fantastic time, I told myself, for the AVfM organization to figuratively join hands with White Ribbon Campaign organizations worldwide and to help them spread the unyielding truth about the problem of domestic violence in this culture.

So that is exactly what we did.

Gents and ladies, I present to you without further ado whiteribbon.org and whiteribboncampaign.org. It is a website I am very proud of, and proud to say that AVfM will be investing whatever resources it takes to make whiteribboncampaign.org the most highly recognized and iconic voice in the worldwide White Ribbon Campaign.

With our resources, and our reach on Google, it is only a matter of a short period of time before we can make good on that promise.

http://whiteribbon.org/

http://whiteribboncampaign.org/

This article is also available in Italian.

Liberationis Reipublicae: What A Guy! Interview with Paul Elam

AVfM Video Source · 22 October 2014 · Archived copy · Original

Sub HERE

Institutions of higher indoctrination

AVfM Video Source · 22 October 2014 · Archived copy · Original

If you think misandry doesn't exist, and that feminism does not have a serious problem with attempting to silence all criticism and dissent, you really need to see this documentary on the experiences of Professor Janice Fiamengo of the University of Ottawa.

Watch as not only students but faculty and staff attempt to silence Fiamengo and stop journalists from even documenting what's going on.

For more, you may want to subscribe to StudioBrule.

Also, Dr. Fiamengo will be speaking at the November 1st *Male Students in Peril* conference at Kennesaw State University. You can RSVP for free at Eventbrite.

In His Own Words: Nice guy meets abusive borderline personality disordered woman, Part II

Dr. Tara J. Palmatier · 23 October 2014 · Archived copy · Original

It's day 23 of Domestic Violence Awareness Month 2014 for Men and Boys, the invisible victims of domestic violence. Today's In His Own Words *is the second part to Kyle's story.*

Yet, despite all of this, like a good lapdog, I held on due to my beliefs about correcting my past mistakes and not letting God down. But the constant fighting was starting to wear on me. In fact, I was developing grey hairs from the abuse and never knowing what was going to set D off. Even on days like my birthday, there was no reprieve, as she would use days like this to emasculate me or make it about her.

She would want to have a party for her "special man," then complain about how much of a loser I was for not planning my own birthday party or making enough money to support her ever-growing list of demands. It got so bad that I started to snap. I became very angry and would yell a lot during these times, which of course then became about my "gross" anger issues instead of whatever preceded the incident.

She even started doing this in public, like whispering something in my ear such as "I saw this _____ while I was out the other day shopping. It was very pink and effeminate just like my pussy of a husband." She was hoping I'd explode and hit her. She was particularly mad because I felt there needed to be more accountability for her actions. I'd tried very unsuccessfully to resolve these issues over the years, which only led to D martyring herself – until I begged and pleaded for her to stop by giving in and allowing her to continue with her actions unabated.

This all came to a head when I got hurt about a year after my final reconstructive surgery. I had gotten severely injured in a sports competition, and needed a lot of time to recover. Meaning that even though I was still working and providing (by using my savings to cover the difference), D had had enough of her "loser husband."

She escalated her violence, blamed me for ruining her entire life, and refused to help me, even when I could barely get out of bed. In fact, I liken this time to being similar to James Caan's character from the movie *Misery,* with D being Kathy Bates. I was becoming a budding writer and had received a book contract on a trip to NYC a few months before I was injured.

So, there I was, injured and barely able to get out of bed, with Kathy Bates, D, abusing the crap out of me. Around this time, D even blamed me for being abusive since I was getting angry at her for not helping. Plus, I was reducing our spending to make ends meet, so I was trying to "keep her trapped."

It was during this time that my epilepsy started to get worse from the stress, especially as D wanted to know why I was such an abusive monster. She would even make fun of me for being a "retard" while I was having seizures. This was my tipping point. I knew that something was horribly wrong in the State of Denmark.

I was already dealing with so much abuse that it was crazy, like D charging at me, causing me to shout with my hands up, "D, I love you, but not now. I need space. Please back off." Then she would crash off of my hands onto the floor when I had been backed into a corner with nowhere to go, claiming that I was beating her up. Little did I know at the time that she could see I was nearing the end of my rope, and she was developing her own exit plan, involving a smear campaign and the police.

D claimed that I needed therapy for my horrible upbringing (which is true but not for the reasons that she thought), and if I didn't change my ways, she was going to leave me and call the cops, particularly if I ever laid my hands on her again and continued to yell. "Putting my hands up" was a defensive move while she crashed off of me. I felt deeply ashamed and broken.

I was never the type to yell at a women, like "would you just shut the eff up", and even when mad, I rarely hit things, like a pillow against the wall or shadow punch in the air. But I had been abused for so long that I believed

that this intense anger originated from inside me and not D, so I was shamed to my core.

I broke down. I couldn't even look myself in the eye anymore. I truly believed that D was right. I was a monster. "A monster who was so horribly scarred that it could never be loved or be healed," as D put it. So, I pursued therapy through a local referral to a psychiatrist, AVfM, Shrink4Men, and I read every book on subjects such as anger, co-dependency (like Melody Bettie's work), narcissism, and setting boundaries.

This is when it hit me. I was still shattered as a man, but it was because I was being abused to the point that D had stolen all of my positive traits. And those she couldn't steal, she tried to destroy. Further still, she forced all of her negative traits on me, blaming me in the process of her projection. Now was I/am I perfect? Heck no. I was a broken person who needed help for my own issues, but at least I knew that I had to get out of my relationship.

I sat D down one night to try to work things out. After spending the night arguing instead, I realized the situation was unsalvageable. And yet, in true white knight fashion, instead of just leaving, I said I would give her six months to turn the situation around where we would both get therapy and try one last time to make things work. Otherwise, "destroying me in the divorce and the threat of me going to jail" wasn't going to stop me. (D had previously threatened to destroy me if I ever left her. Worse yet, when she claimed that I was an abusive POS, she had run away from home a few times only to come back later and forgive me. Then she'd give me some great makeup sex, but only before telling me that she had called a shelter and gotten some literature. So, if I ever left her, she would call the cops. She would even go so far as to leave pamphlets out about domestic violence for me to see to reinforce her threats.)

After our talk, things seemed to get better. D started to come around and our relationship got better for a few months, but then D began to disappear and wanted to go out by herself and not be around. I started to think that maybe she wasn't coming around after all. Yet, between D's continual spending and paying for my medical treatment, I was too focused on trying to pay our bills to have time to create a better escape plan.

I found out that she was having an affair, but I was stuck. This is when it ended: I came home from work one day to my home completely cleared out, bank accounts cleared out, and nothing left but a Dear John letter on the floor telling me how I was an abusive monster who could never change, so D had to flee for her life. Further, I was to never contact her again.

Needless to say, I was in shock. I even played into her game of trying to get her back. Fortunately, I sent Dr. T some emails, and while her responses were terse, they were very blunt. I got the message. I came to my senses and realized, "What am I doing? This is my opportunity to cut Crazy from my life. So, just let her go." I instituted a strict "no contact" policy with D, and only communicated through text and email, even when she would call at 1 a.m. trying to pick a fight. (So much for her telling me to never contact her again.)

I was able to mitigate some of the damages in the divorce settlement, but it did come at a cost. I got D to admit on tape that I was not abusing her. However, she had already taken most of our assets, and while I wanted revenge so badly, I agreed to let them go in exchange for her not pursuing the abuse charges. I also was able to cut free from alimony because I shamefully (in my opinion) blackmailed her with the affair that she had been having and the sizable amounts of money that she had been hiding that would have come out in court.

We also agreed to let an arbitrator handle the discussion on the financial side of things, even though I didn't realize that D had already picked and primed the arbitrator against me. But I figured that I can be free even if it means being homeless because it's still better than going to jail and losing everything else, so I acquiesced. Though, based on Dr. T's advice, I had compiled a long list of things that D had done to try to mitigate the abuse charges to defend myself as best as possible in the event that D changed her mind.

And with lighting speed, we were divorced, mainly because D's mom works at the Capitol in the state in which I live. Her mom was able to influence the judge to push the divorce through uncontested, which was another reason I deeply feared D's threats of pressing DV charges against me. (I later found out that it was so she could get remarried less than six months later.)

All in all, I lost about $100,000 between the assets, a lack of remuneration for our remaining communal property, past due bills that I had to pay, and the managing of the debt with which I'm left. This doesn't even count all of the bills I paid (yep, I paid them all), trips, and gifts that I bought over the years.

However, I'm a hard worker, and without being strapped with years of alimony (we were together for nine years), I'm able to start working myself out of a hole, which is good. Because if our marriage had lasted too much longer, any negotiation wouldn't have mattered. I would have been stuck paying D alimony the rest of my life. I was at least smart enough to never have a child with D, even though she tried a few times. The toughest part about all of this has been the smear campaign that D has waged against me. Not only did I become isolated from my family again, as I had been working to rebuild my relationship with my parents, but I lost almost all of my friends and business customers in the process, since D went behind my back and told everyone stories about me being an abuser.

I hold myself accountable too. I refused to set boundaries in the beginning of my relationship with D. I should have had more respect for myself and walked away when those warning signs and red flags were popping up early on, most especially before I legally tethered myself to D. And while I'm upset about how things turned out, I'm ultimately responsible for myself and my own actions. So, I must live, learn, and never repeat. If you hear my story and it helps you to the same, then I'm truly grateful for having gone through everything that I did.

Thank you, Kyle.

In His Own Words/In Her Own Words *is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.*

#GamerGate vs. Elevatorgate—A comparison

Randy Macanahaugh (aka Subman) · 23 October 2014 · Archived copy · Original

There have been almost 2 million tweets regarding #GamerGate. I have typed out a few myself, along with two blog posts prior to this one about it.

The reason(s) I am on the #GamerGate "side" of this squabble? First, I love video games. My live-in girlfriend would attest to the amount of time I spend with an Xbox 360 controller in my hand. I have been playing video games since Pong. My first "gaming system" was a Commodore 64. I've played on PC, NES, SNES, Xbox, Xbox 360, and Wii.

Second, I'm against ideologies. All of them. In my opinion, ideologies hold certain beliefs to be inviolate, regardless of evidence. Religions, political "wings," and academic feminism are all examples of ideologies. They all have, at their core, a belief or set of beliefs that they consider "great truths." Any evidence that conflicts with these "great truths" is ignored, belittled, or actively covered up.

On to the comparison.

One of the better descriptions of the Elevatorgate drama I have found on the web is this one from Freethought Kampala. The author goes into tedious detail and it's all very well sourced. I have only a few issues with it, one of which is how it claims the drama started. I don't mean that the post is inaccurate, just that it doesn't go far enough back in time to the *real* beginning of the conflict.

In my opinion, the incident (or something like it) had been percolating beneath the surface for a good while before the offer of a hot caffeinated beverage divided the atheist community.

#GamerGate (or GamerGate) has an equally excellent summary at Know Your Meme. It, too, suffers from the lack of background information on the roiling troubles in the gaming community that preceded it.

Both followed a pattern that can be summarized by:

> 1. A group, hobby, or interest consisting of mostly males (due to disinterest by females) becomes more popular.
>
> 2. Females begin to join in. Some out of genuine interest and some ideologues who have ulterior motives.
>
> 3. Ideological joiners begin to complain that women are underrepresented due to sexism (rather than the differences in interest levels).
>
> 4. Some original group members disagree that sexism is the cause. This disagreement is then claimed to be proof of the sexism in a form of argument called a KafkaTrap.
>
> 5. Tempers flare. Trolls, seeing the opportunity to create strife, send harassment to the ideologues. These harassments are then touted as further "proof" of the sexism.

The pattern is a proven method of infiltrating a group with an interest and co-opting the focus of the group onto the ideology of the infiltrators. I'm assuming I don't have to actually tell you the name of this ideology. It has been making its "slow march through the institutions" for over 40 years. The result of this infiltration is either capitulation to the ideologues or a schism.

A schism is not the end for the ideologically driven. It simply means they will have to play the long game. This usually involves media-assisted denouncements of those opposing the ideology. They are dehumanized. They are grouped in with the worst trolls and shit-stirrers.

Sometimes these schisms are sparked by a single event that releases the tensions and passions of the build-up phase in a fiery, cathartic moment. In EG, it was the elevator incident and the subsequent infighting about it. In GG, it was

the Zoe Post (along with Mundane Matt getting a DMCA and TFYC being decried by ideologues).

History

In the late 1990s through mid 2000s, Jack Thompson, a currently disbarred attorney, brought a good deal of attention to violent video games. Thompson routinely denigrated gamers as "brain impaired" and compared them with "Hitler Youth." The gamers seem better prepared for battles than did the atheists, but that may be false confidence. I'm getting ahead of myself, though.

In the much more recently popular atheism community, the ideologues were beginning to show up in the late 2000s to the present. A post from 2010 when read today conveys a sense of foreboding doom that was likely not apparent at the time. Atheists, used to logical, reasoned debate with theists, at first tried the same approach to these new claims of sexism, privilege, patriarchy, and "lived experience." The traditional methods were only moderately effective, and the ideologues refined their arguments.

In 2012, Anita Sarkeesian, a Canadian communications major with a MA in social and political thought from York University, announced a Kickstarter campaign to fund her latest project "Tropes vs Women in Video Games" on her Feminist Frequency YouTube channel. In stark contrast to most (if not all) of her previous FF videos (several of which had taken issue with video games), the comment section was open for any YouTube user to leave comments. The result was predictable. Irate Internet denizens, trolls, and gamers flooded the video comments section with hateful posts.

Sarkeesian then used these hurtful comments as evidence that there is a sexism problem in gaming. She parlayed these comments, along with a flash game depicting her visage in an ever-increasing brutalized condition, into nearly US$160,000.

The year before (2011), Rebecca Watson, also the proud owner of a communications degree, described her polite encounter with a man in a Dublin hotel elevator (for the life of me I can't figure out why this wasn't called Liftgate in deference to the UK term for *elevator*).

Striking parallels

Both EG and GG began in what were originally male-dominated interests groups.

Both EG and GG had ideologically minded joiners once the groups or hobby became more popular.

Both used the disproportionate numbers of males as evidence for sexism, when a more reasoned explanation would have just been interest levels (which were organically already beginning to change).

Both harnessed hateful comments and untraceable Internet "threats" as evidence for the claimed sexism.

Both claimed that they received the hateful comments solely due to their gender (rather than the draconian moderation of comments or the refusal to engage in discourse).

Both use emotional leverage provided by the deeply ingrained desire to protect women as a shield from more rational assaults on their points.

Today

So, here we are. An Internet world filled with terms like *privilege, cis-het, transmisogyny, internalized oppression,* and *Tumblr*. God help us all (and I'm an atheist).

The way forward should be the same for both groups. Hard science over emotion, logic over feelings, and civility above all. The reason civility is so important is because these people thrive on "threats" and "harassment." Every anonymous threat or vulgar insult are like Pac-Man "power pills" for their cause. These behaviors are so beneficial to them that it has become popular to question their veracity. This, too, plays into their hands. Call for the law enforcement to apprehend the credible threats. Call for folks to report and ban the threats that aren't actionable by law enforcement.

Gamers, at first glance, seem better prepared for an Internet battle of ideas and ideologies. They've dealt with the likes of Jack Thompson and have even moved a developer to create a more fleshed-out game ending through sheer determination. What they lack, however, is the experience with emotionally manipulative rhetoric. Gamers, like atheists, are not seen sympathetically by the overall population. The ideologues, by claiming that they represent women (the most sympathetically perceived group in society), have a decided advantage in an emotional standoff. It's a bit like charging the end boss as a level 5 thief.

The only way to regain popular opinion and stave off this infiltration is coldly. Calm, reasoned points invalidating the claims of the ideologues IS effective but slow. The email campaigns targeting advertisers is also a great strategy. Be warned, though: there is no quick-win here. There are no cheat codes to level up and beat the end boss. You really have to grind it out and remain calm.

Good luck, and Get Some Time.

Parody of “Potty-Mouthed Princesses”

AVfM Video Source · 23 October 2014 · Archived copy · Original

The recent feminist video of young girls swearing on camera was one of the most wretched examples of feminist activism in all history. Our friend Julie Borowski liked it even less than we did.

Lindy West and the quest to kill social interaction forever

Sage Gerard (Victor Zen) · 24 October 2014 · Archived copy · Original

Lindy West of *The Guardian* took it upon herself to lecture men on how to spend their time talking to (a.k.a. "pestering") women.

If mirrors could reflect thoughts, Lindy's image would look like a Jackson Pollock seizure-fucked Michael J. Fox on a table saw.

> I was writing in a quiet corner of a Starbucks on Monday when a young blonde woman with a book took a nearby seat. She hadn't even been there five minutes when a man, probably 20 years her elder and clearly a stranger, grabbed the chair next to her and started talking. About absolutely nothing. Dude literally opened with, "Mondays. The worst, right!?" It somehow got less interesting from there.

Cliché, I'll give you that. But strangers, being strangers, tend to resort to small talk until they learn more about their conversation partner.

> It didn't matter to him that this woman's response was tepid at best, or that she was busy reading – an act that explicitly says: "I am choosing not to be in this universe right now."

And what, Lindy, are the actions that consent to existence in this universe?

Strangers are always minding their business and doing something with their time. *It is impossible not to interrupt a stranger*.

If she was talking to a friend, you'd be upset that he interrupted their conversation. If she was scribbling a reminder note to herself on a napkin, you'd be upset that he derailed her train of thought.

But even if she *was* sitting stiller than a statue frozen in a glacier, staring straight ahead, and doing *absolutely fucking nothing* until someone talks to her, you'd get upset that he was interjecting his company into her clearly estranged or meditative daily experience.

What will it take, Lindy? Should women hold up a sign that reads, "I enthusiastically consent to conversation with a man"? Should women only approach men from now on?

Guide us, O Mother Goddess.

> The guy was friendly, gregarious, poised (as if he'd been through these motions before) and even though he didn't say a single sentence with any substance whatsoever, his delivery was studiously, unimpeachably innocent. He couldn't be violating anyone's boundaries – he was being "nice"! What's next – are the feminazis going to outlaw smiles!?

Wouldn't surprise me at this point.

> The woman sat through it, subdued but polite. So he took and took and took, as much as he could get away with. Eventually, she left.

Wait, so you're telling me that she sat there like a posed cadaver, defeated, with her book drooping away from her weakening thumbs in response to friendly small talk? Even the most boring people I know back off when they detect a total lack of engagement.

You basically said this guy wasn't *totally* boring. How did the woman leave? Did she just shoot up and march out

without a word? Did she say, “Oh, sorry. Gotta do something?” You give about as much context as a jammed Pez dispenser gives candy.

How do we know the woman was uncomfortable? All we have is your word on that.

> I was sitting there thinking about how women’s time is treated like a public commodity (yes, I am available for wedding toasts and bar mitzvahs) …

As opposed to a private commodity, when a man’s girlfriend walks in and tells him about all the stupid family gatherings she put on his calendar that he WILL go to if he loves her.

Excuse the tangent. I forgot that there are more horrible things going on, like men talking to women.

But am I the only one wondering why Lindy is not talking about why men did not approach her? Seriously. Lindy is the kind of person who would open right up with a story of a man rudely interrupting her “men suck” acid trip, but that story is nowhere in the article.

Did a strange man approach you, Lindy? If not, is it possible that men didn’t want to interrupt your writing? Is it possible that you’re being a presumptuous clown ass?

> … when, coincidentally, another young blonde woman came and sat down in the same chair. And then a completely different annoying old dude plunked himself down and launched into – I am not joking – a 30-minute, condescending lecture about the history of sampling in popular music. It happened all over again. He wanted her attention, so he took it. Because there’s no law against talking to a pretty woman. And, again, she sat through it.

Anyone willing to sit listening for 30 minutes is either interested in the topic or so socially weak that they cannot assert themselves. I’ll assume that you and the other women are assertive, but I hope you are not then going to give me bullshit about women’s time being stolen.

> Why is it that interrupting someone in a quiet moment, wilfully oblivious to their verbal and physical cues, is considered friendly, but rebuffing such an interruption is considered rude? Interrupting is objectively worse than not wanting to be interrupted. We only get one life.

Stop. You basically rendered impossible all communication between strangers, and therefore potential friends and lovers.

Rewind. Have you actually asked these women if they were uncomfortable? Have you considered that friendships start with strangers? Have you noticed that your article contains no mention of you being interrupted, even though you conveyed in your article that you were writing?

Pause. You’re entering a realm of pure speculation where reason doesn’t exist.

Eject! Turn back now!

> Wasting someone’s time is the subtlest form of murder.

… Or keep playing, but I gotta tell you, this show sucks.

> [The] New York Post ran a pathetically slobbering profile of one Brian Robinson, a self-proclaimed (and self-published) “railway Romeo.” […] Attention, Brian; Starbucks blowhards numbers one and two; men in general. Here is a thing you need to internalise: just because you can get away with something doesn’t mean you should do it.

Big talk from a woman wasting hard-drive space with speculation.

> "Whatever I can get away with" is an inherently antisocial standard of behaviour.

Lindy has done every thing she complained about. She's writes many words that say nothing at the expense of my time and is discouraging social behavior (which is obviously anti-social) because she can.

Please reflect on the profound irony before contemplating the dumber things to come.

> It strips your partner of agency and precludes any possibility of genuine intimacy.

It's statements like that that make me realize that I am a college student working 65+ hours a week for less than $15,000 a year while some fuck-knuckle gets paid to hallucinate at Starbucks.

> Why would you want to have sex with someone who is just "letting you" instead of eagerly reciprocating?

God, she just keeps going, but apparently *The Guardian* never stopped to ask, "Lindy, have you interviewed the people in Starbucks?" Based on Lindy's article, not everyone left.

I previously bitched about KSU feminist students attacking KSU Men even though they were within walking distance, but Lindy is in the *same fucking room, and she **still** won't engage people to learn more.*

Are feminists and social justice warriors really this lazy, or are they so socially stunted that they have to compensate for their severe mental defects with a never-ending hero fantasy?

> Why would you want to be tolerated when you could be desired? Who's OK with having sex that's only distinguishable from rape on a technicality? (Ooh, I know that one. It's rapists.)

How the hell did we get to rape?! Slow down! Your petulance is reaching critical mass!

> That's why California's new "yes means yes" law is so exciting – not because of its legal ramifications so much as its ideological ones. Shifting the way we conceptualise our interactions from "I should fulfil as many of my own desires as I possibly can without getting in trouble" to "I should go out of my way to make sure the people around me feel comfortable and respected" has repercussions far beyond the romantic realm.

We need a term for when a writer frames the discussion in a way where all the *implied assumptions* form an unspoken Gish Gallop. Boogeyman blitzkrieg? Poltergeist premises?

While you mull that over, sit back and appreciate what Lindy has done here: she flew off into a neverland of subtle forms of murder, the appropriation of women's time, rape, and intrusive legislation all from looking at two guys talking to women in Starbucks.

I'm envisioning Lindy sitting in a corner booth, far from the sunlight, wearing a black beret and a scarf. She glares, nostrils flared, over the thick rims of her glasses and the top edge of her Mac toward a conversation. Having no experience with men herself, Lindy takes a sip from her white chocolate mocha (with pecans in it, for some reason) to calm her nerves. She then concocts a story about what the men and women must be feeling and what they intend to do.

But does she verify these claims by *standing up, walking 10 paces, and asking questions?*

Of course not. Lindy's the polite one who would *never* take up someone's time like that!

Now that Lindy is isolated from talking to strangers and therefore meeting new people ever again, she turns to a

soulless editorial process that looks the other way while she accuses men of being anti-social and then takes an Olympic leap of reasoning to murder and rape that would make the Mad Hatter do a spit-take.

> Michael Mark Cohen has a cleverly articulated essay on Gawker this week in which he declares "douchebag" the only effective signifier for a particular brand of toxic, entitled white male. […] Douchebag supremacy is built on a long history of getting away with as much as possible. […]

What the hell is douchebag supremacy, and why are you pretending that if it existed, humanity would tolerate it? And why are you citing Gawker? If you care about job security, this is a *really* bad time to do that.

> […] a woman once threatened him with mace to get him to stop talking to her. That's how much it takes to stymie a douchebag's entitlement. He seemed to find it amusing. Typical female overreaction. But the truth is, he almost got a face full of poison. He almost didn't get away with it. And, some day, he won't.

Lindy, stop your retaliation fantasies for just a second and listen to a man's honest opinion for once in your miserable life.

Your paranoid, impish shrieks about clandestine malice are so shoddy and misdirected that you inadvertently wrote the screenplay for the next seven *Paranormal Activity* films. When you type words, the keyboard contracts Ebola and Jesus resurrects just to stick his head in a car compactor. Your article is a journalistic abortion. You are the anti-brain, sucking hope and reason out of the room and leaving interesting people to choke and die in the vacuum of utopian social justice memes.

Don't take my dislike for everything you stand for to be bullying or harassment because it's neither. I simply reject your bigoted worldview, and I think you should be ashamed for willfully ignoring common sense in the name of your dumb ideology.

If I happen to see you in a Starbucks, relax, I won't talk to you. I'll talk to a woman reading a book instead. Reading indicates to me that she takes in information instead of spewing bile into her laptop in a dark corner, which is a good first impression for a potential new friend.

Have a wonderful day. Try not to mace the next guy asking you for directions to the nearest gas station.

How I made David Futrelle cry and ragequit on Twitter

Patrick John Doran (aka TheMadShangi) · 24 October 2014 · Archived copy · Original

I had a very interesting exchange with David Futrelle on Twitter the other night. Futrelle, of course, is the mastermind behind WeHuntedTheMammoth.com (formerly Manboobz). By "mastermind," I actually mean "mentally retarded person," of course. This gluttonous windbag likes to keep tabs on the manosphere and all those who dare criticize the sacred cow that is feminism. He documents what he perceives to be "misogyny" and is even kind enough to issue a "trigger warning" disclaimer for the easily offended (wimps). Now, readers of AVfM will be familiar with Futrelle's intellectually dishonest tactics. Time and time again, he has been exposed for outright lies and passive-aggressive behaviour through his blog. Many times he has falsely accused Paul Elam and AVfM of promoting violence against women.

This exchange on Twitter started over Futrelle's recent post about Janet Bloomfield posting a screenshot from what appeared to have been taken from Anita Sarkeesian's Twitter feed but was actually a doctored image taken from a Facebook paged called "Crazy Feminist Quotes." Cue the soapbox grandstanding and hilarious accusations of "spreading libel." While Futrelle was coming at Janet Bloomfield on Twitter, I had stepped in to remind him that he is one to talk, since misrepresenting what other people say seems to be a common practice for him. Cue the demands for a citation. That's when I countered with, "Where are your citations when you claim AVFM promotes violence against women?"

> **@MadShangi @JudgyBitch1** AVFM uses violent rhetoric; they hosted a terrorist menifesto on their site. But they always avoid explicitly

My response:

> **@DavidFutrelle @JudgyBitch1** Um, that wasn't a citation, buddy. Try again?

People, what followed next was pure gold. To support the claims he's made on his blog, guess what he started citing as a reference. That's right, his very own goddamn blog.

>
> **David Futrelle@DavidFutrelle**
> **@MadShangi @JudgyBitch1** See these posts for starters. http://wehuntedthemammoth.com/2013/10/18/paul-elam-of-a-voice-for-men-in-his-own-words/ …http://wehuntedthemammoth.com/2013/02/12/with-courthouse-violence-on-the-rise-mens-rights-activists-continue-to-lionize-the-author-of-a-terrorist-manifesto-urging-men-to-burn-down-courthouses/ …

This exchange went on for a little while in this vein. I would challenge him to link directly to AVfM, and then he would respond by whining and linking to his own blog. Does this moron not see how absurd it is to use yourself as your own reference? This guy actually seemed to be afraid to link to the actual source, where he claims Paul Elam and AVfM had endorsed the use of violence against women.

>
> **David Futrelle@DavidFutrelle**
> **@MadShangi@JudgyBitch1** MY POSTS LINK DIRECTLY TO AVFM. THE LINKS ARE ALL THERE.

> If you won't even bother to look, no point in discussing.

> **Patrick John Doran @MadShangi** Oct 6
> **@DavidFutrelle@JudgyBitch1** Why is it that you have to use your own blog to support your own claim? You're pathetic!

Notice the use of RAGECAPS? He's getting frustrated for being expected to show some accountability. There's a very specific reason for him linking to his own blog, instead of linking to the actual source, which he claims promotes violence. You can't show the source in its original context because then he would not have control over how it's presented with his special brand of manipulation. But, I won't budge.

> **David Futrelle@DavidFutrelle**
> **@MadShangi @JudgyBitch1** Look at what I gave you and your questions will be answered. Otherwise we are done here.

> **Patrick John Doran @MadShangi** Oct 6
> **@DavidFutrelle@JudgyBitch1** I don't want your version of what was written on AVFM. I want was what actually written on AVFM. Link, please.

> **David Futrelle @DavidFutrelle** Oct 6
> **@MadShangi@JudgyBitch1** direct links to some of what elam's written http://web.archive.org/web/20110702180031/http://www.avoiceformen.com/2010/10/22/if-you-see-jezebel-in-the-road-run-the-bitch-down/ …http://www.donotlink.com/framed?516828 http://books.google.com/books?id=vTwgrcTOfpwC&pg=PA20&lpg=PA20&dq=%22paul+elam%22+addict&source=bl&ots=OpLKl1EFii&sig=7G5rPUyjEMQn2Mt-d0EY-NbrZFc&hl=en&sa=X&ei=K613U7WCCMWMyATv0YKAAg&ved=0CKcBEOgBMAw#v=onepage&q=%22paul%20elam%22%20addict&f=false …

> **David Futrelle @DavidFutrelle** Oct 6

@MadShangi@JudgyBitch1 But you won't know what I specifically said about any of these things unless you actually read what I wrote.

David Futrelle @DavidFutrelle Oct 6
@MadShangi@JudgyBitch1 If you read those links AND what I wrote about them we can have a discussion, otherwise it's pointless.

Patrick John Doran @MadShangi Oct 6
@DavidFutrelle@JudgyBitch1 From the article: "Now, am I serious about this? No." You just got PWNed, bitch.

David Futrelle @DavidFutrelle Oct 6
@MadShangi@JudgyBitch1 Did you read what immediately followed that? Read my post on the subject for a detailed discussion of that. PWNed!

Patrick John Doran @MadShangi Oct 6
@DavidFutrelle@JudgyBitch1 Here's my citation proving you're full of shit. http://wehuntedthemammoth.com/2013/02/12/with-courthouse-violence-on-the-rise-mens-rights-activists-continue-to-lionize-the-author-of-a-terrorist-manifesto-urging-men-to-burn-down-courthouses/ … See that? PWNed.

Patrick John Doran @MadShangi Oct 6
@DavidFutrelle@JudgyBitch1 See what I did there? I just linked you to your own mealy-mouthed bullshit. LOL!

David Futrelle @DavidFutrelle Oct 6
@MadShangi@JudgyBitch1 Are you 5 years old? Bye.

Patrick John Doran @MadShangi Oct 6
@DavidFutrelle@JudgyBitch1 Wahhh!

Patrick John Doran @MadShangi Oct 6
@DavidFutrelle@JudgyBitch1 Your intellectual dishonesty has just been exposed for all of Twitter to see.

Patrick John Doran @MadShangi Oct 6
@DavidFutrelle@JudgyBitch1 Your "evidence" for AVFM promoting violence was a satirical response to a Jezebel article promoting violence.

Grumpy Old Man @xGrumpyOldManx Oct 6
@DavidFutrelle It means a great deal to you to believe Paul endorses DV? Unfortunately we all can read too. **@MadShangi@JudgyBitch1**

So, what have we learned from David Futrelle? Well, apparently, if beating a dead horse doesn't work the first thousand times, beat it some more. The very same article that Futrelle cites as an example of Paul Elam's endorsement of violence had already been clarified by the author himself. Even when it is explicitly stated, "Am I being serious? No," Futrelle still has the nerve to try to rehash the same song-and-dance routine over and over, using every dishonest tactic in the book with every step. Even Futrelle admits that AVfM never explicitly endorses violence, yet they somehow do it subliminally in a super-secret code that can be perceived or understood only by Futrelle. What a pile of bullshit.

From Paul's inbox

AVFM · 25 October 2014 · Archived copy · Original

Good evening Mr. Elam,

As the original registrant of whiteribbon.org, I would like to express my thanks that your crew at AVFM have done such a great job of putting this website together, and I'm confident that this resource will help many men, women and children find the balance in their lives that is sorely missing when situations of domestic violence occur.

As you know, since I originally publicly announced that the domain whiteribbon.org was available in the comments of this AVFM article in 2012 http://www.avoiceformen.com/mens-rights/activism/pankhurst-white-feather-day/, (8th or 9th comment maybe) the only organization that expressed interest in acquiring the url was A Voice For Men. Despite being offered as a resource on AVFM, a website that garners over 20,000 hits a day and is scrutinized heavily by all manner of people, despite the domain garnering over 16,000 hits in the (almost) two years I owned it (without any promotion whatsoever, I merely redirected the domain), not a single other organization or individual came forward and expressed any interest in owning this domain or helping me create a resource that could help people who suffer from domestic violence.

My contact information was available to the public, yet nary a peep from anyone other than AVFM. No other organization or person seemed to care enough, which does not speak highly of their commitment to promoting white ribbon. It was no secret that I owned this URL. It also does not speak well of the competence of other organizations that centre on white ribbons that this domain was available in 2012. Shoddy at best.

Since the white ribbon is a powerful symbol, used by many diverse causes around the world, from the Quebec Peace Movement to the Russian protests earlier this decade, one would think that this domain would have attracted some interest from other organizations than just AVFM. Dot-Org domains are highly valued.

I really do appreciate the fact that in our subsequent conversations you never once brought up the fact that I owned this domain, nor ever tried to influence me one way or another to do anything with it, even when we spoke personally in Detroit despite the fact that AVFM obviously wanted this domain to publicise issues of domestic violence without a feminist filter. I am thankful to you for allowing me to make up my own mind with what I wanted to do with this domain.

It was a difficult decision to hand this domain over to AVFM since there are other organizations that are involved with domestic violence issues that use a white ribbon as a symbol, so it's not a decision I made lightly. I was convinced by two factors. AVFM has an incredible array of advisors on domestic violence issues, most notably Erin Pizzey and Senator Anne Cools, the two women who were instrumental in starting shelters for battered women in the U.K. and Canada respectively.

The breadth and depth of those two women's experience and the incredibly impassioned talks that they gave at the International Conference on Men's Issues in Detroit impressed me very much. I'm very confident that AVFM's approach to domestic violence is the correct way forward.

The second factor is a little darker, I have included 3 screenshots of my twitter account to help explain. It is a twitter conversation that I had with White Ribbon Canada in which they lied to me. Not just a lie, but they lied to discredit another Canadian charity, the Canadian Association for Equality. I ask you Mr. Elam, what kind of organization deliberately creates a falsehood to discredit another? Is this the ethos of whiteribbon.ca? As you can see, White Ribbon blatantly changed the wording in a blog post by CAFE member Adam McPhee to change the meaning of what he was saying.

They then used this altered meaning to try to establish "misogyny" in the blog post. You can read his original blog post here:http://eyeofwoden.wordpress.com/2014/06/02/a-conversation-with-men-is-needed/ This is highly discreditable conduct for any charitable organization, never mind one that purportedly helps solving social issues.

The Canadian Association for Equality is a government approved charity that has raised enough funding to establish the Canadian Centre for Men and Families. The Canadian Centre for Men and Families, although in its infancy has already established programs that help men and boys in Toronto. It's an incredible breach of ethics to libel another charity in the manner that they did.

Why was White Ribbon Canada so invested in discrediting CAFE at the time, especially in light of the fact that they seem to be reaching out to CAFE now and inviting CAFE members to their events now that the wind seems to be changing a bit? It occured to me that whiteribbon.ca lacked the maturity to deal with the serious matter of domestic violence properly.

My further investigation into whiteribbon Canada revealed a disturbing pattern of an organization that is run by people who merely want to ingratiate themselves to the "Social Justice Warrior" type of people. In fact, my twitter conversation with whiteribbon was accidental, prompted only by their anxiety to rush into the defence of Steph Guthrie

http://fullcomment.nationalpost.com/2014/07/23/christie-blatchford-the-twitter-trial-of-gregory-elliott-is-becoming-much-like-twitter-itself-shrill-and-uber-sensitive/, .

This is the mentality of the people who direct the whiteribbon.ca campaign. This is the gravitas of people who are in charge of the white ribbon name, people who don't seem to be able to handle the realities of life and treat existence as an extension of high school. Immature people who are willing to say and do anything because they believe that the end justifies the means despite their own laughable lack of life experience, people who think that they should be able to direct how others should live. Believe me, I'd rather listen to Senator Anne Cools talk about life than Steph Guthrie or any other of those vacuous twits.

Anyhow, Mr. Elam, thanks once again for your patience and allowing me to make up my own mind about what I should do with this valuable domain. I know I have made the right choice. Nobody else seemed to care enough to even contact me, but AVFM's dedication to ending the scourge of domestic violence in a forthright and mature manner made the decision a no-brainer.

Yours Truly,
Malcolm Johnston

[Editor's addition/clarlification] Related to image number 1 and the assertion that White Ribbon Canada had purposefully altered the intent and content of Adam McPhee's statement, we have the following, which is what McPhee actually said on his blog:

> "Telling men to do nothing but listen to women is precisely the kind of conversation we do not need, nor is it a conversation at all, but it is precisely what we are being told to do."

The rep from White Ribbon Canada used the following to quote McPhee:

> "listen(ing) to women is precisely the kind of conversation we do not need".

It's an outrageous change in context, never mind actually altering the quote itself.

Attachments

Image 1

Image 2

Image 3

Sage Gerard debates Brian Clyne

Sage Gerard (Victor Zen) · 25 October 2014 · Archived copy · Original

Brian Clyne of KSU Atheists United (AU) challenged me to a debate on the topic "Did Feminism Get it Wrong?" Clyne initially stipulated that I was responsible for preparations. My response was simply that I, the challenged party, was not liable for debate preparations just because I had accepted the invitation. We agreed on terms, some of which were documented on OwlLife (link is to a PDF snapshot of a public page). However, the terms that were published differ from the terms agreed upon in email conversations, which is a problem.

The debate was advertised as Socratic, although it did not seem to follow any national standards. There was not meant to be a winner or loser in the debate, just competing ideas thrown out into the fray.

Here is the complete, unedited footage that came directly off the SD card of the AU camera.

(NOTE: Due to the camera's way of recording footage, the audio runs on only the left stereo channel. My apologies to headphone users for that annoyance. Try using the instructions located here and here to force mono output to fix the issue for yourself, since re-uploading takes half a day for me.)

To Clyne's credit, he defended the choice of Dean of Student Success Dr. Michael Sanseviro as a moderator when a feminist pressured him to hire someone else. In addition, the footage shown above was recorded by an AU member, and it was provided to me by Clyne for publication. My thanks go out for the efforts put forth by AU in preparing this event.

However, there are neutrality concerns and factual errors. Everything I mention below can be observed in the above video and checked against the terms to which I have linked.

The terms emailed between parties stated that we could have a 1-on-1 or 2-on-2 debate. If in the case of a 2-on-2 debate one team member does not show, the remaining team member can opt to debate one person on the other team or both of them at the same time.

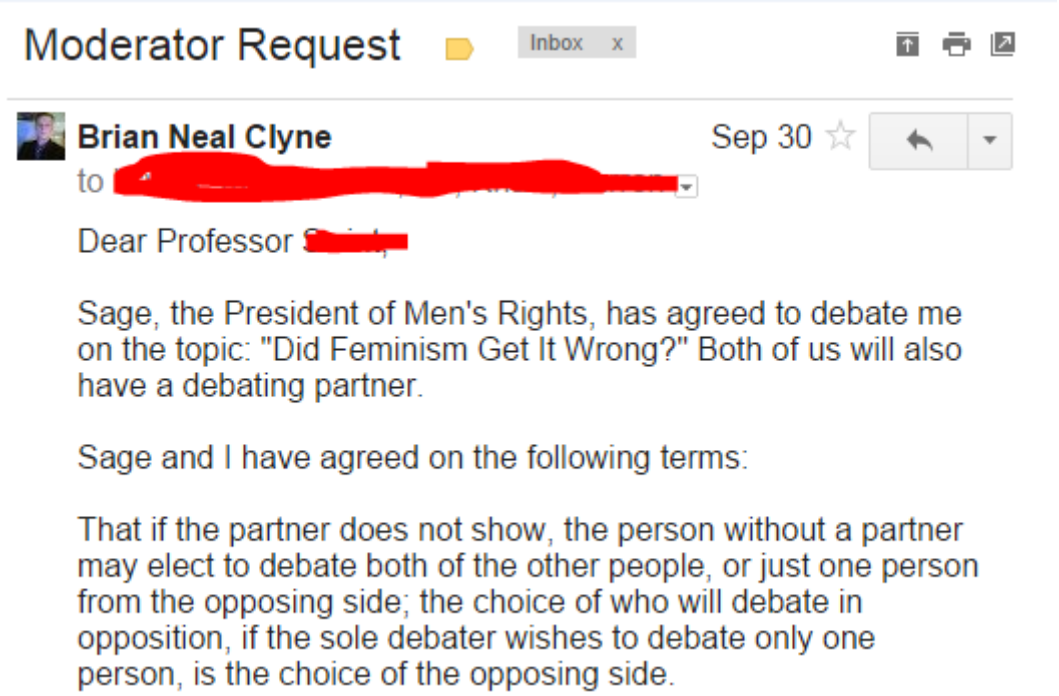

Moderator Request Inbox x

Brian Neal Clyne Sep 30

to [redacted]

Dear Professor [redacted]

Sage, the President of Men's Rights, has agreed to debate me on the topic: "Did Feminism Get It Wrong?" Both of us will also have a debating partner.

Sage and I have agreed on the following terms:

That if the partner does not show, the person without a partner may elect to debate both of the other people, or just one person from the opposing side; the choice of who will debate in opposition, if the sole debater wishes to debate only one person, is the choice of the opposing side.

Excerpt from email.
(Note: AU calls me "the President of Men's Rights" in several places and I have no idea why.)

Notice that the terms documented online do not include what was shown in the email, nor was I informed that such

information would be omitted. The debate terms were modified due to our negotiations, which is fine, but note that I asked for 1-on-1 when my desired partner would not show, and Clyne agreed and made that known to our moderator.

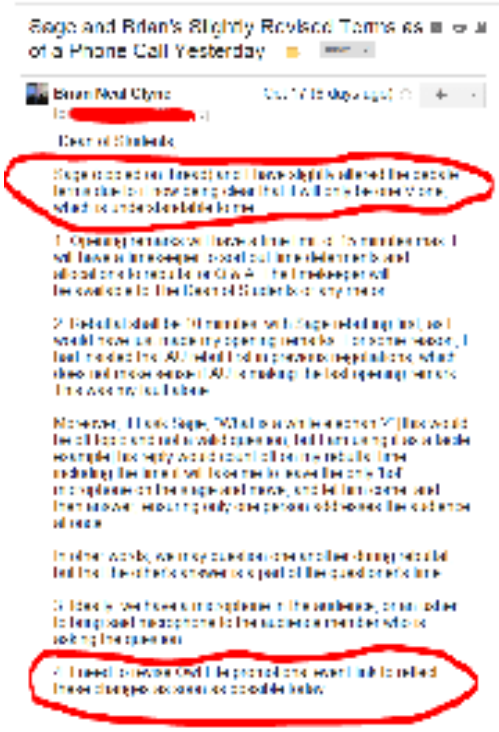

But when I arrived at the venue, Clyne's partner sat onstage. Clyne cast her as an audience member who was allowed to ask questions during the Q&A, but she still sat on the stage and not among the audience. Every question she had was directed at me, and Clyne claimed that she should be the first to ask questions before any other audience member.

I did not object because what difference would it make? If I questioned her role as an audience member with a conflict of interest because of her pre-existing knowledge of Clyne's position, then Clyne could just point to the other AU members in the audience and say that since they were entitled to ask questions, she could too.

Clyne said he would do a 1-on-1 but then set up a 2-on-1 that he could call a 1-on-1 when questioned. This could also open an opportunity to paint me as if I have trouble with having a woman onstage. I saw how that would play out, so letting the unfair situation stand seemed to be the prudent option.

There was also equivocation on terms regarding opening statements. When Clyne made his opening statement, notice that it was not just an opening statement. The 15-minute maximum speech included several attempted rebuttals. In debate term negotiations, Clyne repeatedly made mention of "opening statements" in emails, as if to say that he and I would make opening statements about our positions. However, the terms call Clyne's opener a "Response." The terms make mention of rebuttals as if to suggest there is equal time and that all rebuttals would be made during the rebuttal period. But that is not how it played out. Without making this explicit to me, Clyne allowed himself up to 25 minutes of rebuttals while I had to live with 10 minutes, based on an ambiguity in language that contradicts the tone of the terms.

I objected when, during rebuttals, Clyne asked leading questions suggesting that I meant to intimidate women on campus and record them without permission. The questions were so loaded that I called "red herring," and Clyne then insinuated that I was dodging questions.

How is interrogating me onstage about alleged personal misconduct with loaded questions relevant to the topic?

I asked Clyne why he felt a need to reframe the issue.

He (not the timekeeper) told me that I went over my time and that he was not obliged to answer my question.

So, Clyne's partner was allowed to participate with priority questioning with pre-existing knowledge of Clyne's position. The time allocation was slanted. Clyne attempted to use loaded questions and a time discrepancy together to facilitate an off-topic character attack.

The moderator, Dr. Sanseviro, never intervened. From what I know of Sanseviro, it did not appear to be because of bias so much as it was not picking up on the manipulation (Sanseviro is actually a really cool guy).

The deck was stacked to make me look like a monster. AU may have done some things right, but that does not excuse manipulative tactics.

KSU Student Media will be covering the debate next week, but I suspect that what I mention here will not make the papers.

—

The last day to RSVP for Male Students in Peril is Sunday, October 26. If you want to place your feet on campus and speak out against the forces that be, it's now or never. This is your chance to provide a much deserved "fuck you" to those who prevent honest discourse and to secure your place in history as one of the people freed from feminist tyranny.

People are talking, and KSU is dividing. Men's Rights Activists are starting to emerge on campus, but they need one last push to be open and proud. That push is meeting more people like you to know that they aren't alone. RSVP, and be there in the name of free speech, liberty, equity, justice, and honor.

In His Own Words: Married to a borderline

Dr. Tara J. Palmatier · 25 October 2014 · Archived copy · Original

It's day 25 of Domestic Violence Awareness Month for Men and Boys, the invisible victims of domestic violence. Have you ever wondered why we view men's violence as criminal behavior and women's violence as mental illness? Have you ever considered the ramifications of doing so?

Male abusers are seen as bad men that women and children would do well to avoid. Female abusers are seen as "troubled," and in need of our compassion and help. Female abuse victims are told to end their relationship with their male abusers. Male abuse victims are often told they need to learn how not to trigger their female abuser and be more sensitive, understanding and accepting of her feelings. Male abusers often go to jail. Female abusers typically go to counseling.

This is especially evident in the way a large percentage of the mental health field approaches women with Borderline Personality Disorder and their victims, which often include the spouses/partners and children of the BPD. It is one of the worst double standards in the mental health profession. These therapists are culpable for enabling domestic violence and child abuse.

I suspect many men who fit the classic male batterer/emotional abuser archetype likely have borderline, narcissistic and/or sociopathic traits, just like their female abuser counterparts. Yet, the mental health field has compassion for disordered female abusers and treats disordered male abusers as criminals. Benevolent sexism?

It's time to hold female abusers to the same standards of accountability, including pressing criminal charges when indicated, to which we hold male abusers regardless of how shitty their childhoods may have been and/or their mental health diagnoses. A personality disorder may explain a woman's abusive behaviors. It does not excuse them.

Today's In His Own Words is written by "MarriedtoaBPD," a man I know via my work on Shrink4Men. His wife received a sort of BPD diagnosis from a former therapist. She rejected the diagnosis, fired the therapist and has kept on with her denial, borderline rage and abuse of her husband, her children and his children from a previous marriage. MarriedtoaBPD began an anonymous blog to journal the severe emotional abuse he experiences regularly from his BPD wife. He has given me permission to share his story in order to help raise awareness for male victims of domestic violence.

Married to a Borderline
What you are about to read is the first time I have had anyone look at this blog. I have to admit I'm scared. I'm scared my wife is going to find this and rage on me. I'm scared because I have to lie to her and tell her I don't think she is borderline when we fight because she will go apeshit on me.

I'm mad at myself because I can't be honest with her about this. I'm scared because her family knows she is a 'little crazy,' but thinks I'm the best thing that's ever happened to her. I'm scared that if we divorce that everyone that knows her as the nice, earthy, vegan, holistic mom will think I'm a major screw, an ass and a cheater.

But mostly, I'm scared for her daughters she brought into the relationship two years ago when we married. They're 7 and 9 now and they aren't doing well. How can you when your mom yells at you, 'I don't have any time for myself and it's your fault! Why are you doing this to me? Why are you stealing my life?!'

My eldest child graduated from high school this past summer. My second child will graduate in early June 2014. I plan to divorce then if things don't change. I have mixed feelings about leaving because I don't want her girls to turn out like their mom, with abandonment issues about men. It's like I'm watching a runaway train careening toward the slope of puberty where it will most assuredly become a fireball of a wreck, destroying anything in its path.

I am also mad at myself for being deceitful, that, as much as I need to write and share this with other men, I am hiding and keeping secrets from her. During her borderline rages, she accuses me of keeping secrets and being a liar. I insist over and over again that I'm not keeping secrets. In reality, I am keeping secrets and I am a liar, because

she doesn't know that I am in individual therapy, or publishing anything.

So having said that, I seal my fate to eventually being outed. Welcome to my world.

10/18/2013. I'm sitting here with my headphones on, being called a 'prickless little man' by my wife. This is so frustrating.Her daughter was slamming a door because because they were fighting. Wife said she was going to take the door off its hinges. I asked what I could do to help.

In the ensuing conversation that led up to our fight, I said, 'Sometimes it feels like the whole world is off-kilter.'

I went to the bedroom to work on some stuff and she followed. She asked why I was crying about a little girl being angry. Things started to escalate in a tone that I've become accustomed to. I felt like something bad was coming and said, 'This is not what we are supposed to talk about this week.' She continued to rant about me and the girls. I said the safe word the therapist gave us, 'Prism.'

She got angry, came over and started insisting that I argue with her or have what I call a high-conflict engagement. I said I did not want to talk and asked her to step away. She would not leave my space on my side of the room. I said I did not want to talk again and she said I was a prickless little man and needed to stop running and hiding.

I told her I wanted to go to my private place. She continued to stand over my shoulder, insisting that I talk to her. She said that me listening to headphones and trying to disengage was making her angry and I was responsible for it. I put the headphones on and was told I was not allowed to do that.

I said I wanted to journal. She stood over my shoulder and tried to read what I was typing. I asked her to step away. I had the headphones on and had not found a song on Spottily yet, so I could hear her. She kept saying, 'I know you can hear me. Why don't you act like a man and talk to me?!'

I kept asking her, 'Step away please.' I said this five times. She would not leave my area, so I finally lowered the lid on my laptop and turned to face the wall once the music started. I listened to a song or two and then looked over my shoulder to see she had left the room. I took the laptop off the desk and turned so the screen could not be seen from the room and continued to journal.

She went down the hallway to check on the girls. She came back a few minutes later saying about her daughter, 'I can't even believe it's impossible for me to touch a toothbrush without her freaking out. I can't deal with this fucking disease or a person who fucking can't get over it,' and walked back out.

After a few moments, she came back into the room and started folding laundry. She said something like, 'Why are you messing around, you know this is over, so you should just leave. You can't stand us.' I can't remember it exactly because I was starting to get angry. I had removed my headphones when I saw she was not in the room and put them back on. She crossed around the foot of the bed and attempted to get a sideways glance at my computer screen. She stood on my side of the room and asked/accused, 'Oh what lies are you writing about me now?'

I decided I wanted to leave the room. I unplugged my laptop, got up and walked to the door. She blocked my way again, 'again' as in she's tried to block my egress many times before. I asked, 'Please move.'

She did not move.

I asked again, 'Please move, I would like to leave.' She insisted that she didn't have to move until I answered her questions. I asked again, for the third time, and was told I had no right to leave until she got what she needed.

I held up my right hand and started to count on my fingers how many times I was asking to leave the room. I made sure not to touch her or shove past her. I continued to ask to leave and when I got to six, I started over on the same hand. She continued to block me from leaving the room.

When I got to eight, she reached up, grabbed my hand and closed my fingers. I said, 'I want you to stop touching me and I want to leave the room.' I continued to say these two things as I counted on my right hand.

She taunted me, wanting to know why I was counting. I replied that I was counting so I could accurately journal

how many times I had asked to leave the room and was being blocked.

She said the time to journal was when I was at work and this was not the time for it. When I got to the twelfth time I said, 'I have asked a dozen times to leave my room and you are preventing me from moving freely and this is a right I have.' She replied, 'Oh I see how it is. Well you might as well start packing,' and she finally stepped aside.

I went to the front room, sat down with my laptop and started to journal again. She followed and stood by the front door, trying to get a sideways glance of my screen again. I stood up again with my laptop and walked downstairs, so I could be alone and type. After a while, she sent me a text message. It contained a picture of a Maggie Smith quote which said, 'Speak your mind, even if it makes your voice tremble.' I replied, 'When we have had the next session and our therapist says it's time, then we can discuss. Until then, I am going to journal what is happening. Please do not text or message me. I would like some privacy please.' She sent me three more messages:

'You understood her wrong.'

'If you would like a separation for a week to get away from my amazing children and I, go right ahead! That's the only way this will work for you.'

'Pack it up!'

Then, I was on Facebook trying to coordinate a deal for an engine and she sent a message on Facebook:

'Hmm, you've ben on here a long time.'

'Someone more interesting than me?'

10/23/2013. So right after our last couples therapy session, my wife sent me a text saying, 'That was pretty slick.'

I replied, 'What was slick?'

During the counseling session, the counselor asked point blank about any history of diagnosis with mental health issues. Two marriage counselors ago, we had a counselor ask if she had ever been diagnosed with Borderline Personality Disorder. My wife went into a rage about that and to this day calls that woman a quack and someone who shouldn't have a license.

I decided to drive around and think about things. She called. I took a few minutes to ready myself, then I called back.

*Note. This is pretty overwhelming, I'm going to take a break and journal some more later.

**As an aside, I last journaled at lunch. More has happened since this afternoon and I had to leave the house this evening. I'm typing this at a Starbucks nearby.

So when I called her back, I was surprised to find out something odd. She said, 'So I have one question to ask and I want an honest answer. Did you talk to the counselor without me there? Have you been in communication with her?'

I replied that I hadn't and would not do that. What she said next was no surprise because this is the siren call of my wife's BPD.

'I know you're lying and I can tell you have talked to her because of what she asked in counseling today.'

Absolutely, unequivocally, as soon as the words, 'I can tell…' have been uttered, I know I'm in for a ride on the roller coaster of emotional insanity. What is even more bizarre is the twisting that happened around the stuff our counselor told us to do.

After last week's episode where I was prevented from leaving the bedroom, the counselor flat out told her she needs to stop preventing me from leaving. I was glad for this because it's a small step in the right direction. The counselor told her the things she was doing would be considered abusive. This was great also.

Right now at Starbucks, she's constantly texting and calling trying to get me to come back to the house. It's very frustrating because she was told to leave me alone when I want space and for me to leave the house if things were feeling confrontational. I'm told I'm being 'vicious' right now because I said I would be home when I was done instead of coming right home when she told me to.

She is insisting I come home under the guise that I have a cold and she 'wants to take care of me.' I'm not sure how this will continue to roll on, but I've just got to be strong and ignore these rants. The only way they are eventually going to stop is if they no longer create a reaction in me.

So to back up a little bit, the reason I'm down here is that she told me the counselor said we need to be separated for two weeks. What the counselor said was that we need to separate the conflict from our relationship.

In a previous session, we also decided on a safe word to use when things got out of hand. I used that word just now in a text message response to her accusing me of being vicious because I asked her to stop. I used the word and she isn't stopping. Now she is going on about how her shoulder is messed up and she needs to go to the chiropractor and get taken care of and why won't I take care of her. Interesting turn from the ploy of trying to get me to come home to take care of me.

Ah yes, here they come, the staples in any borderline's text routine, multiple question marks "???"

Now she's calling again, but I have to honor the safe word from counseling and not break the communication or give in to the urge for her to suck me into conflict or a manufactured emergency.

In His Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this ar ticle.

Jill Filipovic of COSMO works at the speed of light!

Paul Elam · 25 October 2014 · Archived copy · Original

Here is how AVfM works. We say and do a lot of provocative things in order to force an examination of the state of men and boys, and we do so in this fashion because the world has demonstrated a consistent history of listening to nothing else.

Of course, there is a price to be paid for that. When people are cornered into paying attention to what you are doing, they find it much easier to take a dim view of your actions. Given that and the synergy with their ideology, bad reviews are a given.

So are lies.

So are disgusting, filthy half-truths, distortions, and the aggressively ignorant avoidance of facts, such as we have seen from the likes of Jessica Roy, Adam Serwer, and a slew of other hacks currently jaundicing a profession once called "journalism."

The only thing different today than yesterday is that we get to add another name to the list of known scumbuckets infesting the mainstream media.

We now welcome Jill Filipovic of *Cosmopolitan* magazine to the ever-growing circus of fools with press passes and the equivalent of a fourth-grade education. You will find her article here, if you are able to see it in spite of all the "how to make your butt rounder" ads.

I was interviewed by Filipovic the day after WhiteRibbon.org was launched, and the article based on our "interview" was published the day after that. Clearly, Filipovic accomplished a great deal of research in that short bit of time! Or she had made up her mind about what she was going to write, grabbed every negative soundbite she could from places like MammothBoobz, asked me a bunch of bullshit questions, and then started the final edit of her article.

My vote is the latter.

I know you are shocked to hear this, especially about such an esteemed publication as *Cosmo*, but there is a silver lining. From headline to closing paragraph, Filipovic has given us another irrefutable example of ideological corruption in the media, and a few chuckles as well.

Enough of this. Let's get started. The beginning will do, as in the headline:

> **Why Is an Anti-Feminist Website Impersonating a Domestic Violence Organization?**

There is enough, in that headline alone, to write a feature review, but I will stick with the basics.

The libelous inference of me and my organization being involved in an ongoing fraud is the most pathetic kind of sour grapes. It is not really damaging to anyone here, as the rest of this article will reveal, but the short of it is that it is just a flatly fraudulent claim.

And I am sorry, but "impersonating" a domestic violence organization? The fuck you say?

One of the most integral and indispensable elements of social change is the dissemination of information to the public. Right now, AVfM, while wildly out-spent, out-manned, and out-gunned by the opposition, has taken a serious bite out of your ass on a shoestring budget and a fortress full of incredibly talented and dedicated people.

Fostering awareness IS activism, Cupcake. I also have to point out that I am writing this article now because Filipovic was using her position as a "so-called" journalist to carry out an activist mission.

Again, fostering awareness IS activism. When people ask what we are actually doing about the problems faced by

men and boys, my answer falls along the lines of another question: Don't you think that making sure people even know men and boys have unaddressed problems might make it more possible for people to actually "do" things?

That usually inspires a desire to talk about something else.

That is a good thing, as I love the chance to inform people, even those with selective hearing, that AVfM is an anti-domestic violence, *activist* website and so is WhiteRibbon.org. And I have more "don't give a fucks" in the garage for anyone who says otherwise. In fact, I had an MHRA email me today after reading the *Cosmo* piece to let me know he would clear out his garage and park on the street if I needed extra room for my "don't give a fuck" supply.

Wow, all that just from the headline. Well, not totally. There is the subhead.

> **So-called "men's rights activists" are trying to make money off one of the world's most prominent anti-violence advocates.**

I really had to resist finding one of those animated gifs that shows someone pounding their head bloody against a wall, over and over. I won't even dwell on the psychotic suggestion that any *Cosmo* writer (or editor) is justified in calling members of the largest men's rights initiative in the Western world "so-called."

That is not creative headlining. That is a deliberate and calculated lie used to mislead their audience. Either that or the good folks at *Cosmo* are just unable to wrap their consumerism-addled minds around the fact that there is a men's rights movement – one they are now publishing about, for fuck's sake.

When it comes to "world's most prominent anti-violence advocates" in the field? Says who? This is a question I will need to look at, though. I am very fortunate to have at my disposal any one of many highly esteemed and widely recognized experts on intimate partner violence, a handful of whom are already published on WhiteRibbon.org.

Perhaps the opinion of the woman who started the battered women's shelter movement in the UK in 1971 would count? How about a former member of the board of directors for the National Organization for Women? How about the first Black female to become a senator in North America and the founder of the women's shelter movement in Canada? How about clinical psychologists, psychotherapists, and academicians from across the Western world who have specialized in these problems and decided to stand with us and support our mission?

One has to wonder just what is their point here? Are they saying that their German scientists are better than our German scientists?

Lastly, I would like *Cosmo* (and any white ribbon group) to produce proof of two things. One, that I do not have an explicitly legal right to do precisely what I am doing, and TWO, if we do a background check (and we will) of your alleged experts, will we find a heavy ideological leaning that our long-time experience assures us will result in irrational bias?

In fact, I won't need to lift a finger about that. I am betting that within 24 hours some MHRA will compile the profiles and send them to me, just so we can prove our powers at predicting the future.

Most of the rest of the article was standard fare: a few Google queries for quotes going back a few years; typical Manboobz material.

There was one interesting point she made near the end, regarding the legal aspects of this case:

> Whether the real White Ribbon Campaign actually has a legal claim against the misogynist copycat site remains unclear; according to several lawyers Cosmopolitan.com spoke with, a trademark claim may be a possibility but poses a series of legal hurdles.

Legal hurdles? Oh yeah, in Texas we call that the fucking law. What they are saying is that a trademark claim is possible (which it is not because they don't have a trademark), but the pesky fucking law is in their way. So yeah,

Mr. Suit, you got yourself a hurdle there, but hey, maybe you can lobby for the fix?

Just a few short fun facts. A clip from Wikipedia (with my apologies for linking to that often-ridiculous website):

> The white ribbon, a white-colored ribbon or representation of a white-colored ribbon, has several different meanings depending on the context. As with other color ribbons, is sometimes used by political movements to signify or spread their beliefs. In that context, it is usually worn on garments or represented in propaganda (posters, leaflets, etc.).
>
> The White Ribbon has been the badge of the Woman's Christian Temperance Union founded by Frances Willard since its founding in 1873.

Short story here: Feminist advocates do not own the term *white ribbon*. I have no more stolen from them than they stole from the Woman's Christian Temperance Union.

So that is the question. Who owns *white ribbon*? Will the owner please step forward? Because the pearl-clutching and panic of yellow hacks and the issuance of "strong" statements from people who have the audacity to step up and say they actually own the right to force me off my path are getting boring quick.

In the meantime, I do know one thing for sure. I do own WhiteRibbon.org. I am an anti-domestic violence activist, and I am going to use that domain in every legal way possible to truthfully spread the message about family violence.

Donation button is at WhiteRibbon.org.

Angry Harry on AVFM, Paul Elam and the demise of feminism

AVfM Video Source · 25 October 2014 · Archived copy · Original

With thanks to Harry from the AVFM Staff

The Emperor has no clothes on #GamerGate and #NotYourShield

AVfM Video Source · 25 October 2014 · Archived copy · Original

Sargon utterly destroys the nitwit Matt Binder here:

The only thing we'd add is that Mike Cernovich is not a Men's Rights Activist either, in fact, he's written very negative things about MRAs. But we don't blame Sargon for missing that; it is nearly impossible to fully plumb the depths of the vapidity-and-dishonesty pool that is "comedian" Matt Binder.

By the way, you should probably subscribe to Sargon of Akkad.

What the mainstream press doesn't want you to know

Elijah Butler · 26 October 2014 · Archived copy · Original

Not too long ago, the mainstream media reported on #GamerGate. MSNBC, Huffington Post, *The Washington Post*, and *The New York Times* all said the exact same thing: #GamerGate is about misogyny and the harassment of women online. None of them talked about what #GamerGate is really about: the corruption of gaming journalism and how there is no separation between the journalists and the developers (and critics) they are reporting on. But the mainstream media will not report on it, and likely will never report on it for the same reason that the gaming press censored any discussion of the corruption in gaming media.

Yes, mainstream journalism is just as infected with feminist and social justice ideology as the gaming press is—even conservative media to a large extent. In this climate, only the politically correct narrative as dictated by social justice ideologues gets through. This is why when you search for the men's rights movement on Google, you'll only find one-sided hit pieces that portray the MRM as a misguided hate group. However, in this case, like the gaming press, they're using social justice as a shield. The mainstream press does not want you asking questions such as "If the gaming press is this corrupt, what about the mainstream press?" What the mainstream media does not want you to know is that they are absolutely no different from the gaming press.

Fox News is seen as a tool for the Republican Party. MSNBC is largely seen as a tool for the Democrats. General political journalism is little better. DC political journalists are in bed, often quite literally, with the politicians and newsmakers they report on. They all know one another and frequent the same social scenes at the very least—no different from gaming journalists (Mark Leibovich's *This Town* is a great source on this). In fact, the only source for political news I actually trust is C-SPAN because they just give it to you completely raw and unedited, but even there you occasionally have to take things with grains of salt.

But it goes beyond political journalism. Take business journalism as an example. The stock analysts who show up on business channels like CNBC are often paid shills for the stocks they recommend. We're led to believe these analysts are impartial when they are not. I do not listen to stock picks from the media, especially from big names like Jim Cramer, for this reason.

Furthermore, the news is often just press releases from businesses and special interest groups presented as news. For example, in her book *The New Thought Police*, Tammy Bruce describes how, as the L.A. National Organization for Women chapter president, she sent out press releases that were published verbatim, among other actions such as meeting with editorial boards and reporters to make sure the coverage fit her agenda. While the book came out over 10 years ago, these practices are obviously still going on now.

So the next time you hear from a mainstream source that #GamerGate is about misogyny, ask yourself what they are trying to hide and why. I am sure it would not be very hard to find secret email lists and collusion between journalists and their subjects. #NotYourShield has the right idea, but it needs to go beyond gaming journalism because it's not just that crowd who is doing it—it's all press now. That's the lesson of the latest round of #GamerGate articles. Social justice philosophy has infected just about all of journalism, and it's been that way forever. The press knows what they're purposely hiding from the public, and they need to be called on it. It's time we stand up and demand the press stop using women and minorities to shield their corrupt practice.

In His Own Words: Pretty little liar

Dr. Tara J. Palmatier · 26 October 2014 · Archived copy · Original

It's day 26 of Domestic Violence Awareness Month 2014 for Men and Boys, the invisible victims of domestic violence. "Kenneth" had an abusive, borderline personality disordered stepmom.

Children with an abusive parent(s) are essentially groomed to tolerate and accept abuse. They are often told that the abuse they experience is their fault. This can create the faulty belief system that it is their job to "fix" and protect their abuser. It may also foster the equally faulty belief that if only they "do everything right," their abuser will finally see what a good person they are and stop the abuse.

This a recipe for disastrous, abusive adult relationships. Today's *In His Own Words* is an example of this.

> ***Pretty Little Liar***
>
> I just ended a 6-month on again/off again relationship with a woman who I think fits the description of Borderline Personality Disorder. A lying, manipulative, crying, sniveling, deceptive and, above all, self-righteous human being.
>
> First off, I am no saint, okay. Second, until recently, I always believed that woman could never set out to intentionally be selfish and abusive (probably comes from being raised by a physically abusive BPD stepmother and henpecked dad), so excuse me for looking like a dumb ass for not leaving this witch sooner.
>
> I met her through work and, by all accounts, it seemed like the most normal relationship I ever had. We went for walks in the park, had coffee together and spent hours on the phone talking about everything. We both had very rough childhoods and shared that with each other. She seemed to really struggle with forgiveness and letting go of the past. I found that disturbing.
>
> She had a lot of hatred towards her mother and all her past boyfriends seemed to be bastards. Everyone was out to get her and the world never gave her a fair shake. These were warning bells, but I ignored them because I thought we shared something deep and meaningful. And, hey, I'll admit it, THE SEX WAS THE BEST I EVER HAD.
>
> Then the lies started. One night, after she knew she had my affections (we'd gotten a little physical by this point — kissing, touching, etc.), she confessed that she was seeing her friend's boyfriend. She said it was just sexual, nothing else. She also said she wasn't going to end her relationship with him, so I ended our relationship. I should've told her to go to hell, but I was trying to be open-minded. Once she knew I was hitting the high road, she ended it with this guy and that's when things got fun.
>
> Turns out the affair was was more than just sex. He was in love with her. She lied to me every step of the way about this guy. Long story short, it was a drama-filled 2 months, with her blowing hot and cold. I got blamed for everything.
>
> It was my fault she had a $400 utility bill. It was 14 degrees centigrade in her house. I asked her to turn the thermostat up to at least 18, so I could sleep. I only stayed over 6 times that month. It was my fault she gained ten extra pounds. She said her eating habits changed when she was with me — what a load of shit. I mention these things because they are ridiculous, but there is much more.
>
> The first meltdown was lovely. She screamed and yelled that she didn't have time to comb her hair and it was my fault. I ended up grabbing her hands to make her stop as she was tearing her hair out in the car with a pick comb. The next day was my birthday. She called me and seemed to sincerely apologize.
>
> She invited me over to her place for dinner and said she bought me gifts. I said something innocent that set off her pathological jealousy. She went off the deep end again, screaming and yelling. She made outlandish paranoid accusations, accusing me of lying and infidelity, and threatened to break up with me. I was not ready for that.

> Worst birthday ever.
>
> We broke up. I changed my telephone number and my work shifts (we're both tech support) and did everything to avoid her. I got blamed for going through her purse and for hacking her computer. I was starting to get scared because this was nuts. I found out later that she even went to my manager and accused me of doing these things.
>
> Here is where I am a dumb ass. Two months later, she wrote me out of the blue and gave me the affirmation that I so desperately wanted and needed. She acknowledged everything I had done for her and that I made her feel so good when we were together.
>
> I cried. I called her. The next day, we're back in bed together.
>
> Two weeks later, she started making more paranoid rantings. She accused me of being a lying, cheating bastard again. I was not a bastard to her. Everything I did for her and the way I treated her while we were together proved I'm not a liar and I'm not a cheater. She is the one who had the history of lying and cheating, which put her in no place to stand in judgement of me.
>
> Then her cat died. Guess whose fault it was. Go ahead, guess. If you guessed it was my fault, you're right! She said I stepped on the cat and caused it internal damage. In reality, I accidentally stepped on the cat's foot. She twisted it in to something else and I swear she honestly believed her version of events.
>
> She was going to show me, so she got an autopsy done on the cat. Turns out the cat died of cancer.
>
> By that point, I'd had enough and I ended it. I can't fit in all the other craziness I experienced with this woman, but one question begs to be asked.
>
> What the hell is wrong with me?
>
> I know there is something wrong because I chose to be with this nut. I chose to allow myself to get close to her and that is something I have to deal with. I am going to make an appointment to see a therapist this week. If I don't fix this, I know with my abusive childhood I will likely end up with another nutter down the road.
>
> I want to thank you for Shrink4Men. I happened upon it by doing a search for 'BPD girlfriend laying blame' and I found your site. My world is starting to make sense again.

In His Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

The BDSM origins of "Yes Means Yes"

Mumia Ali · 27 October 2014 · Archived copy · Original

"It's the first time together and I'm feeling kinda horny
Conventional methods of makin love kinda bore me
I wanna knock your block off, get my rocks off
Blow your socks off make sure your G spots soft"

"I'm gonna call you Big Daddy and scream your name
Matter fact I can't wait for your candy rain"

"So what cha sayin, I get my swerve on, bring it live
Make it last forever, damn the kitty cat's tight"

"Mmm … daddy slow down your flow
Put it on me like G baby nice and slow
I need a rough neck nigga Mandingo in a sec
Who ain't afraid to pull my hair and spank me from the back"

"No doubt, I'm the playa that you're talkin about"

"But do you really think that you can work it out"

"I guarantee shorty it's real, baby stick it out
Here comes the man of steel"
—LL Cool J, "Doin' It"

While the debate regarding California's "Yes Means Yes" law (henceforth referred to as YMY) rages on—something that, in my view, *is definitely a good thing* for reasons I should like to make clear in an upcoming essay—for this particular post I'd like to go a bit off the beaten path. You see, for me, I've always been interested in understanding the core ideological arguments driving any movement or, in this case, public policy move(s). YMY, in my view, draws its ideological "strength" from a sexual subculture that is a big hit with third-wave "sex positive" feminists.

What I'm about to put forward in this post is, at this juncture at least, mainly conjecture on my part; I have nothing in the way of hard and fast (pardon the pun), empirical, "smoking gun" proof—just a series of observations of the above-mentioned third-wavers over the past five years or so and my "connecting the dots" in terms of their actions over the past decade or so. If I happen to get this whole thing wrong, I will be more than happy to come back and indicate as such; by all means, correct me if I am wrong.

So, to my argument:

I argue that the current "Yes Means Yes" law—and attendant measures on the part of sex-positive, third-wave feminists to "redress grievances" in the arena of sexual politics in our time—draws its ideological "strength" from the BDSM (bondage & discipline/sadomasochism) sexual subculture.

I say this based on the fact that quite a few of the more prominent third-wavers—people like, for example, Jaclyn Friedman, Clarisse Thorn, Feminista Jones—*have noted an expressed interest in, and advocacy of, key elements and aspects of BDSM culture* as the way to address what they and their third-wave "sisters" see as problems or imbalances in the sexual arena between men and women. Indeed, they, and many a third-waver, will argue that a big problem is the "power imbalance" between men and women along these lines. Well, as it turns out, "power"—who has it, how it is to be used, and to what end—is a crucial feature of the BDSM subculture.

Moreover, the idea(s) of "enthusiastic consent" and its kissing cousin, "affirmative consent," all have direct links and ties to BDSM subculture in the form of "safewords" and the ongoing "checking in" with your partner (usually,

the "sub," or submissive one) to see if she's okay and wishes to continue. Given the nature of the often extreme and sometimes even dangerous "play" in BDSM, these measures developed in that community as a way to keep subs—usually but not always women, I might add—safe.

The aforementioned feminists have all written quite a bit about the "public benefits" of cherry-picking from the BDSM subculture for an ostensible better sexual all-of-us—and in some ways, *they do make a point.* The elaborate rules and rituals that permeate the BDSM subculture, which definitely involves the active and ongoing seeking of consent of its largely submissive and female participants on the part of its largely dominant and male participants during a sexual encounter or session, is something that, in theory, everyone could benefit from. Of all the feminists mentioned, perhaps the most prolific in this regard would have to be Clarisse Thorn, whose writings on the topic culminated in a book in which she argues that the Pickup community could stand to learn a bit from the BDSM one, particularly along the lines of female consent.

However, there are a number of serious flaws and problems I personally see with this approach, if indeed my surmise is correct.

For one thing, we already have laws on the books that protect the private, intimate lives of American citizens—the freedom of association, of being protected from illegal searches and seizures, and, if one buys into the ideological arguments that brought about the *Roe v. Wade* decision, the "right to privacy" are notable examples—to say nothing about the legal procedures bearing on questions of rape and sexual assault, like presumption of innocence and the conducting of criminal investigations by highly trained and experienced law enforcement professionals. Secondarily, I, for one, have problems with the notion of *attempting to take the practices of a small sliver of the American population and making it the template for public policy*—not just because that shouldn't be the way that public policy should be made but for another, more practical reason:

Most people simply won't have the "stuff" to be built for the BDSM lifestyle.

As I've noted in a recent discussion at J4G on what has become to be known in Manospherian circles as "Marriage 2.0″ (which encompasses relationships, dating, and so forth), a major "bug" in progressive thought in our time is the idea that "everyone" has the ability, interest, and resources to craft a "do-it-yourself" life script that is rich with high-abstract concepts and ideals—and this just isn't the case for the vast majority of Americans. Most Americans, male or female, aren't high-level negotiators or don't have strong communication skills that would involve the kinds of "active listening" and give-and-take exchanges that Marriage 2.0, etc., would demand. Perhaps most especially, as it pertains to today's discussion, most people—men and women alike—simply don't have the kind of sexual skill and experience to compete with the average American's "time of self-discovery"—a process that can take more than a decade between after leaving high school or college and meeting "the one," during which time they are more than likely to encounter at least a few lovers along the way, and with which their intended will (inevitably) be measured against. (It should be noted that this "time of discovery" is even longer for Black Americans—and look at the results.) Indeed, on this score, evidence abounds throughout the Internet of just how much pressure both sexes feel to "perform up to par" to their partner's "previous"—and the angst is palpable, again, on both sides. The conceit that everyone wants to, and is able to, achieve this Utopian mating ideal is just that—a conceit.

During that same discussion, I and J4G brother Ciaran noted something else that, ironically enough, is a strong parallel to today's discourse, this time involving Game/Pickup: *the majority of men, for a number of reasons, simply will not be able to apply it.* Some will outright refuse to learn it, due to what they consider to be thoughtful, ideological reasons, or sheer laziness—but others because they simply won't have the wherewithal to do so, despite their best efforts. Sure, we can quibble over the precise numbers in each camp, but in the end, it all comes out the same in the wash—the idea that "all" men can learn and implement Game/Pickup is a pipe dream, at best. And this is coming from someone who's written in favor of the topic extensively for years. Indeed, among "seduction insiders," it is well known and accepted that this is the case: most men will simply not "get it." Theoretically, it is possible; in practical terms, out on the bricks in real time, not so much.

Another big problem with using BDSM as an ideological template for YMY is the fact that most people "in the

life" are solidly middle-aged(!), whereas most people living on or near the college campus are in their late teens and early 20s(!). This is hugely important because of the implications here—BDSMers, if I can phrase it that way, arrive to their understanding of themselves through a lifelong process of introspection, acceptance, and, yes, trial and error; can we really expect, and assume, people barely out of their teenage years to be possessed of the same kinds of introspection, awareness, and so forth?

Then there's the excellent point that RooshV brought up in his recent article on Social Justice Warriors: that many in their number are of the "alt sexuality" variety, of which BDSM is strongly represented, and that they wish to impose their notions of what constitutes "healthy" sexual mores and norms onto the society at large. *Doing so will make them less "deviant."* This is a very strong feature of third-wave feminism, and when one understands the female mating mind, one can see the method behind the madness; please share with me the following, from the powerful read "A Billion Wicked Thoughts":

> The Cultural Detective
>
> One of the more noticeable differences between male-targeted and female-targeted porn on the Web is the presence of political messages. On men's porn sites – including gay porn – there is a complete absence of any kind of explicit politics. The only exception is the rare imploration to support free speech. Though there are far, far fewer numbers of female-targeted porn sites, those that do exist contain a relative abundance of political messages. "We do what we can to support the activists who fight for the awareness of cultural appropriation," proclaims graphic porn site NoFauxxx, adding, "We follow an all-inclusive casting attitude: we do not take gender, size, race, or any other consideration into consideration when choosing our models." The Web site Crash Pad Series says the actress and director Shawn "can be found in front of the computer designing digital landscapes of desire as well as in front of the cameras sharing her passion for the 'personal is political' lifestyle." The East Van Porn Collective calls itself an "anarcho-feminist porn collective." Especially common are female-targeted adult sites promoting "empowerment" and "positivity", concepts men do not associate with erotica.
>
> Social psychologist Roy Baumeister suggest that women's greater sensitivity to cultural influences is rooted in brain mechanisms. "Women's sexuality appears to be more plastic than men's, relying on social framing and cultural conditions when making decisions regarding relationships. Men's sexuality seems more driven by simple physiological mechanisms." Keenly attuned to the cultural values and social rules, the Detective Agency asks: Which behaviors and relationships are celebrated – and which are frowned upon? What values should I endorse when it comes to sex and relationships? Women are sensitive to messages on magazines and television shows, even indirect messages, such as a model's body weight, the car a politician is driving, or a celebrity's views on mental health – subjects that elicit more online comments from women than men. Many more women than men report feeling social pressure on how to behave, dress, and look. Women are also much more likely to attribute sexual anxiety to social pressures.
>
> Women's cultural evaluation mechanisms appear to be especially concentrated in the middle prefrontal and inferior prefrontal cortex and the middle temporal cortex. These parts of the brain are social evaluation centers, considering what behaviors are appropriate and inappropriate in a given situation. They handle moral cognition (is this right or wrong?) and social judgment (what will other people think of me?).
>
> Cultural information helps Miss Marple play it safe. Who does society value more, doctors or software programmers? Can I get away with wearing a tattoo on my back or will people think it's a "tramp stamp"? Can I post photos on Facebook of me in a bathing suit or will guys think I look fat? Since women must always consider the long-term consequences of their sexual decisions, a woman's brain is designed to evaluate the particular cultural conditions in which she finds herself.
> (pp. 78-80)

Boom.

A final problem, for now at least, that I have with this notion of a BDSM-powered "Yes Means Yes" law is the idea of "importing" elements of the former into the latter, *all the while ignoring the crucial contexts in which "affirmative consent" occurs in the first place.* Ask anyone who is into BDSM and they will tell you that the idea of drunken, awkward, and oafish hookups is rare at least, alien at most. Committed relationships are in fact very much the norm in this lifestyle, which revolves tremendously around trust, communication, mutual respect, and comfort. Indeed, for many BDSM couples, their relationship deepened and got "kinkier" over the years they had been together—not over the course of a night or two. Even in the cases of professional dominatrixes, it is not at all unusual for them to have (largely if not exclusively male) submissive clients they've "been with" for years. Compare that with today's hookup scene on the college campus, where people who barely know each other sexually collide into one another. Women who self-identify as submissive, for example, have very good reason to be very discerning about who they partner with, and it isn't to their advantage in the least to get with someone in, say, a frat house party environment. In the BDSM culture, "first contact meetings" between largely submissive women and largely dominant men are, in fact, highly controlled, regimented, and codified—*ALL for the safety and comfort of the sub women.* Again, given the very nature of BDSM, this makes perfect sense. How "importing" elements of "consent" from such a tightly woven community and lifestyle into one which is, by definition, much more porous and transitory raises a heck of a lot of troubling questions for me.

In closing, I'd like to state for the record that I have nothing in the least against the BDSM sexual subculture—I am a strong believer in and advocate for freedom of expression, freedom of association, and the right to a private life.

But attempts on the part of third-wavers to make "the personal, political"— to take their freely chosen, private lifestyle choices and make them a matter of public policy that is then imposed on everyone else—IS something that deeply troubles me, for all the reasons I've indicated above.

And it should trouble you too—even if you're inclined to get down like that.

Raising free sons and their sisters

Hopeland Cash · 27 October 2014 · Archived copy · Original

Recognizing a problem is only the first step; second is finding a solution. Across nations and demographics, men and boys are suffering and finding the support they need sadly lacking. That is the problem the Men's Human Rights Movement (MHRM) is working to resolve, and there are solutions already within our grasp. More fundamentally important, however, is changing the core fabric of behavior that has given rise to the problems faced by men. That will start with men embracing their human rights and casting off the shackles of expectations that for generations have driven them to self-destruction.

It is a frightening prospect, embracing a new and different future, and one that for many will have to begin in childhood. It is a parent's duty to prepare their children for adulthood, and now we have to begin raising our sons to believe in themselves as something more than a utility. It is a challenge every right-minded parent must face: how to raise your son free of the restraints of traditional gynocentric masculinity, proud of himself as a male and ready to live as an equal to *all* his peers. In other words, to raise him to naturally be the man every (male) MHRA strives to be.

At present, these traits, when adopted, serve as defense against society's misandry, ways for men to remain strong and confident under the pressure heaped upon them, but one day they will be the new normal when a healthier worldview of masculinity is at last entered into the mainstream. Until then, boys raised to be free and happy will serve as the vanguard, changing the boundaries of what is expected of men and of what men will tolerate being done to them.

Becoming capable of and able to raise free sons will be one of the core outcomes of the MHRM, but that alone will not achieve the equality so dearly hoped for. If nothing else changes, new generations of free men will have no recourse except to become Men Going Their Own Way. They will respect themselves, but if women and society do not, then they will find no comfort in joining that society. Stepping away will be the only sane option. Society, though, is the product of its members' beliefs, and raising sons to respect themselves is only half the battle. The greater challenge will be raising their sisters to support them. MGTOW (Men Going Their Own Way) as social comment and protest is a vital part of the MRHM, and for many men it will be their lifelong path, but the final goal must be to get men to a place where they feel safe and empowered to have functional relationships and to build lasting families.

Doing so will require a new breed of woman. Our free sons need partners, and it is up to the parents of today to start raising them, women who love and respect men as human beings and take real responsibility for their actions and desires. A large part of parenting is instinct, and making conscious decisions about it is never easy, but in this case it is an even greater challenge. Much of the modern male-female dynamic is dictated by ancient, deeply ingrained beliefs and habits. These were often necessary for survival in bygone ages but are now obsolete. For many people this will mean raising their sons and daughters to act in ways they themselves do not.

In some ways the raising of a new generation of daughters will be more important to our sons than the raising of the sons themselves. Pending the creation of an artificial womb, women will continue to be the gatekeepers of reproduction by virtue of biology, so men will continue to conform, to varying degrees, to women's expectations in order to mate. It is those expectations that must be changed, or ideally removed altogether so men are free to live as they see fit and still find love and affection from, and not just for, the women around them.

There is a term popular among MGTOWs: NAWALT, meaning Not All Women Are Like That. Originally a strawman defense used by anti-MHRAs, the word NAWALT is now used by itself to refer to the hypothetical "good woman." In reality it is true that not all women are like that, but such status needs to leave the company of unicorns and leprechaun gold. It needs to become common, even normal, so new generations of self-actualized men will have partners to stand beside them. Just as if men had *en masse* resisted feminism, women have more than enough clout to staunchly stall the MHRM, but MGTOWs are making the statement that that won't be enough; men

will drop out entirely rather than put up with any more of society's hatred. Eventually something will have to give.

The ball, then, is in women's court, but they don't need to be activists and they don't need to change themselves. Hell, the current generation (women and men alike) might be incapable of truly realizing equality, but in the future, in the next generation or the one after, girls can be raised to expect as much of themselves as of men and to truly be *not like that*. Men are ready to cast off their burdens, but they need to know there will still be love waiting for them when they do. If equality is to last, they need to know that if such burdens ever need to be carried again they won't be doing so alone this time. That's not the case now, but if the MHRM has any legacy, it will be the education of a generation where it is.

So raise your sons well. Mothers and fathers, raise your sons to be free and strong, and raise your daughters to love them for it.

Based Mom on what critics of #GamerGate get wrong

AVfM Video Source · 27 October 2014 · Archived copy · Original

Given how hateful and dishonest so many feminists with institutional power are, we sometimes still wonder why Christina insists on holding on to the label, but we can't argue with a single thing she says here.

North Dakota, help your children!

AVfM Video Source · 27 October 2014 · Archived copy · Original

Study after study has shown that children do better with equal access to both parents after divorce. North Dakota has an opportunity to step up and do the right thing in November!

In His Own Words: Conned by a female sociopath

Dr. Tara J. Palmatier · 28 October 2014 · Archived copy · Original

It's day 28 of Domestic Violence Awareness Month 2014. "Beeker" shares his story about how his true love became his abuser.

Our eyes met across a crowded room. As trite as it sounds, that is how I met the woman who became my wife and my abuser… the Hungarian Horntail. The cafeteria was loud and boisterous. I was eating lunch and looking for one of my friends so when my eyes met with a woman who I did not know, it was fleeting. When our eyes met a second time, I was curious why.

We ran into each other frequently. She was energetic, bright, articulate, charming and handsome rather than pretty. She was slim, fit and muscular. I wasn't looking for a relationship; she said she wasn't either. Everyone around us relaxed by drinking alcoholic beverages; we had non-alcoholic coolers, juice or coffee. In retrospect, a great number of Horntail's positive aspects were reflections of me.

Looking back, I see the red flags. At the time, I thought some of her behaviours might be as a result of different social upbringing and context. The first red flag happened before we became a couple. Horntail seemed agitated. She kicked a concrete wall as we walked past. After she lashed out, Horntail was calm. I cannot recall what was bothering her just how she dealt with it.

Within a few weeks, our mutual buddies were asking us if we were a couple since we were together so often. When Horntail and I became a couple, things were amazing. When I first heard the expression "love-bombing" on the S4M forums, it resonated like a bell. The first two years were a blast.

Within six months of meeting Horntail, she moved in with me. As soon as she moved in, Horntail declared my apartment was unsuitable and started looking for a small house to purchase. Three months later, we bought a house together. In the space of four years, we were married and had two children.

Shortly after we bought the first house, Horntail offered to take over the budget. I didn't think much about it as it made sense to me to have one person balancing the books. She asked me to consult before making any major purchases. Noteworthy, at no point did she offer to consult me.

After the initial love-bombing period, our sexual relationship became infrequent at best. Horntail often claimed to be too tired or her medication reduced her sexual appetite or whatever excuse suited her fancy. Mind you, when Horntail was in the mood, I was expected to perform whether I was exhausted, sick or disinclined.

It would not be possible for me to create a comprehensive list of the abusive incidents and behaviours perpetrated by Horntail. Suffice to say, there were hundreds of incidents of varying severity and impact.

Initially, Horntail's pernicious behaviours appeared self-directed. Shortly after our first child was born, Horntail became bulimic. To my eyes, Horntail hadn't gained any weight after her pregnancy. I was distressed and asked Horntail to see a therapist. Looking back, I believe this was part of Horntail's campaign of shit-testing and grooming for me.

Horntail exercised compulsively. She was incapable of sitting still for more than a brief period. She frequently had sports-related injuries. She used to run more than 10 km (6 miles) daily. She ran with shin splits, with sprained ankles, with a broken bone in her foot (5th metatarsal from memory) and kept running until the ragged bone edge sawed through tendon, required surgery. She tore ligaments in her shoulders. Over the years, she had at least 14 different orthopedic surgeries; everything from both feet, both knees, carpal tunnel surgery on both wrists, reconstructive on both shoulders and both knees.

Horntail was never physically violent with me but her incidents became more frequent and destructive. I cannot count the number of angry outbursts (up to and including primal screaming), broken dishes, holes in the walls,

erratic driving. For years I believed these incidents to be spontaneous. Now I'm not sure anymore.

Horntail had transient periods of bizarre behaviour. For example, for a while she dressed in ragged clothing and wandered the neighbourhood, picking up garbage as well as collecting bottles and cans to return for deposit.

Horntail was a prolific thief. She claimed she found things while running. I only caught her out once. She was examining her "prize" in the car after we left the store. I recognized it as something she'd looked at, but put back on the shelf in a store. I drove back to the store and told her to return the item or I would call the police. I watched as she returned the trinket. Horntail persuaded the clerk that the theft was as a result of poor impulse control due to her medication.

While Horntail might not have had a master plan, these incidents served to keep me attentive to her needs and maintained the pattern Horntail wanted. She made the messes and I cleaned up after her.

Horntail continued to see therapists from the first one in 1992 throughout the rest of our relationship. She changed therapists and she always had an explanation as to why. For instance (according to Horntail) one therapist felt she would benefit from seeing someone who specialized in eating disorders. Once that issue was (theoretically) addressed, she changed to another therapist who specialized in anxiety disorders. As soon as Horntail "fixed" one problem, another appeared.

Part of the reason for changing therapists was due to the fact we moved from city to city three times during the marriage. The final move to Ottawa was so Horntail could reconnect with her extended family. My hope was the extended support network would help Horntail's healing. Within two years, Horntail created a conflict with her mother so outrageous, her extended family all but withdrew contact.

After the death of Horntail's father in 1994, her mother and brother mismanaged the family business into bankruptcy and lost everything, even their homes. Horntail bought a condo for her mother in Ottawa. In 2008, we moved to Ottawa. In 2010, Horntail discovered her mother was financially leveraging the condo illegally (the apple didn't fall far from the tree) so she sold the condo, forcing her mother (then age 74) to move. I learned later Horntail's mother and brother pooled resources and offered to buy the condo, but Horntail refused.

The only time in our relationship I asked Horntail for help was in the weeks after my grandfather's death. I was feeling emotionally overwhelmed by grief and sorrow and was struggling to meet the demands of my job, Horntail and my kids. In tears, I spoke to Horntail. Rather than supporting me, Horntail ordered me to seek professional help. Within a few sessions, I was recovered sufficiently to cope.

I believed I could love Horntail to health. I thought if I accepted her aberrant behaviour without judgment; if I continued to act in a loving manner and raising the children to the best of my ability, eventually Horntail would learn and adopt healthy behaviors. This hope allowed me to see progress where none such existed.

I projected the pain of my neglectful childhood to provide this self-deluding context where Horntail was a victim who I could help. The reality? Horntail is a sociopath who took advantage whenever and wherever possible.

We started down the path to divorce through a miscalculation on Horntail's part. She used divorce threats as a motivational tool once too often. As a result of counseling, I was strong enough to call her bluff. After a couple days of mad scrambling, Horntail hoovered me back in but I established boundaries for the first time in our relationship. For a brief period, Horntail changed but, like all such changes, it didn't last. About a year later, in May 2012, I asked Horntail for a divorce.

Horntail agreed to divorce and suggested we use a single lawyer/mediator. I declined, saying I felt I needed a lawyer to represent my interests. So Horntail got a lawyer and we started to negotiate the legal separation agreement. Horntail wanted her lawyer to be the one who wrote up the agreement. I didn't have a problem with that, but that put Horntail in control of the process. She was in no rush since she was intent of hoovering me back in.

When Horntail realized I wasn't going to reconcile, her behaviour deteriorated. The end came in January 2013. I was washing dishes in the kitchen and Horntail was complaining about the legal costs of writing up the separation

agreement. Our son (then 21) came down and asked Horntail why she refused to pay dependent support. Horntail began raging at our son about daring to question her about such matters. He retreated to his bedroom and slammed his door shut.

Horntail turned her rage onto me, claiming I fed such questions to our son and was teaching him to be dependent on others and to feel entitled to dominate women based on my bad example. Ironically, I continued washing the dishes for the meal I'd prepared as she raged. Then, from a distance of about 15 feet away, Horntail started to shriek, "Don't touch me! Don't touch me!" repeatedly.

I didn't recognize the ploy, but felt Horntail was losing control. To escape the situation, I headed to the door. Horntail blocked my path, still screaming. I went around her and grabbed my jacket. At the door, I leaned over to put on my boots. Horntail came up close, screaming in my face and preventing me from opening the door. I straightened up and fended her off.

Horntail did a perfect break fall backwards. She's been doing karate for more than 20 years and has black belts in two different styles so it's not surprising she knows how to fall properly. She bounced back to her feet and smiled at me. Then she said "Perfect. 9-1-1, I've been assaulted!" and grabbed the phone to call the police.

Our son had come out and watched the situation. He picked up a phone and told the police dispatcher what really happened. The police came, interviewed us all and asked Horntail to leave. That is the last time I saw Horntail.

Although I was deeply unhappy, unfulfilled and dissatisfied in the relationship, I did not see myself as abused until after several months of individual therapy. I was convinced this misery wasn't atypical of relationships. My upbringing made it clear that marriage was hard work and it was a husband's duty to support his wife. I thought since I chose to stay in the situation, I wasn't a victim. I now recognize this thinking was illogical and irrational. As well, I have a strong sense of honour and I regarded the oaths of marriage I swore to be binding.

In a way, my therapist did for me what the Shrink4Men forums does for many others. She exposed me to some unvarnished truth about how abusive Horntail's actions were and helped me to understand the source of FOG (fear, obligation, guilt). She helped me develop tools and communication strategies.

I didn't join the S4M forums until months after the false DV incident. Although I had already made significant progress within individual therapy, joining the S4M provided validation of my experiences in a way that individual therapy cannot. Sharing stories and posting about what we've seen and learned is cathartic for me.

Thank you, Beeker, both for taking the time to share your story and your significant contributions to the Shrink4MenForum.

In His Own Words/In Her Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this article.

AVfM demands apology from Pauley Perrette for comparing her divorce to the Holocaust

Suzanne McCarley · 28 October 2014 · Archived copy · Original

> *Another growing threat to the memory of the Six Million is when the Holocaust becomes grist for inappropriate Nazi and/or Hitler comparisons. Particularly in the United States, Holocaust trivialization has seeped into the mainstream….*
>
> *It must be our commitment to remember and to constantly speak out against those who would trivialize, distort or deny the Holocaust and to inoculate the public against trivialization….*
>
> —Abraham H. Foxman, National Director of the Anti-Defamation League

So continues the saga of Pauley Perrette, our nation's most famous ~~serial liar~~ ~~false accuser~~ ~~stalker~~ restraining order abuser, documentation included as usual. It seems as though Our Dear Pauley, early in her decade-long quest to destroy ex-husband Coyote Shivers with harassment and false allegations, took to social media and compared her divorce to the Holocaust and herself to a Holocaust survivor.

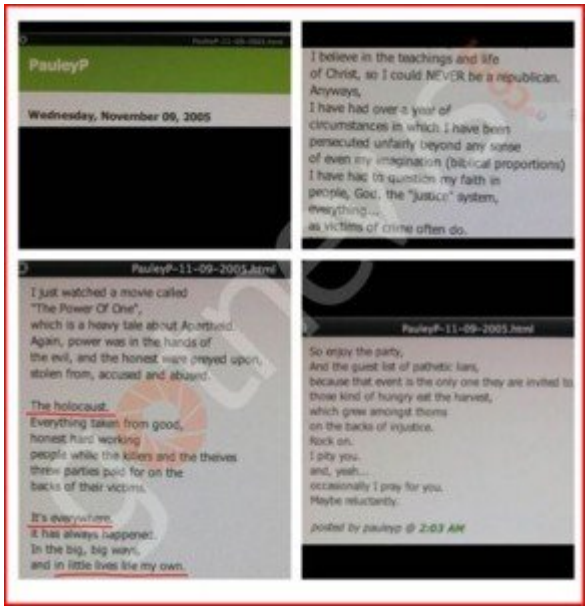

Image obtained by Charles C. Johnson, http://gotnews.com/.

That's right, those are her words. We couldn't make this stuff up. Isn't it bad enough that Perrette has manipulated the court and compromised public officials and unethical attorneys into doing her dirty work? Did she also need to insult the victims, survivors, families, friends, and descendants of the Holocaust of Nazi Germany? Millions imprisoned, enslaved, starved, tortured, and murdered in cold blood, all *just exactly like* poor Pauley Perrette's divorce. How is it remotely possible that someone could compare a contentious divorce (which she herself made contentious) to one of the most egregious horrors this world has ever seen?

Quite the little drama queen, isn't she? Or possibly a few fries short of a Happy Meal. Could she possibly be that deluded? If so, the psychiatric industry has some very nice facilities that can help with such issues, but that is entirely beside the point. All the cray-cray cred on this planet does not excuse Perrette's narcissistic and arrogant contempt for the suffering of people whom she clearly sees as nothing more than extras on the set of a bio-pic called *Star Crazy.*

Due to this appalling act of extreme insensitivity, AVfM has faxed this letter to Perrette's attorney, Mr. Larry Stein of Los Angeles, demanding a public apology:

> Re: Demand for Apology, Your Client “Pauley Perrette”
>
> Comparing her divorce to the Holocaust
>
> Dear Mr. Stein,
>
> A Voice for Men respectfully demands that your client, Pauley Perrette, an actress on the television program “NCIS,” issues an immediate public apology for comparing her divorce to the “Holocaust” and for describing herself as a “Holocaust Victim.”
>
> It is not bad enough that your client has engaged in a decade long pattern of Internet hate campaigns, provably false allegations, and vexatious restraining order abuse against her ex-husband; but Pauley Perrette’s public statements and social media postings that she is a “Holocaust Victim” are beyond the pale and abhorrent. You should be personally embarrassed and ashamed as well.
>
> This extreme insensitivity by Ms. Perrette is offensive to the memory of the six million Jews slaughtered, as well as the actual Holocaust Survivors and Jewish communities everywhere impacted by articles regarding this shameful and degrading reference by Ms. Perrrette.
>
> We respectfully demand that Ms. Perrette immediately issue a public apology, and that you forward a written copy of that apology to this organization.
>
> Respectfully,
>
> Paul Elam
>
> Founder & Publisher, A Voice for Men

Frankly, we suspect we won’t get a reply, so we took the liberty of sending copies to the following parties:

Mr. Larry Mizel, Chairman, Board of Trustees
Simon Wiesenthal Center

Anti-Defamation League
Los Angeles, California

Mr. Leslie Moonves, Chairman and Chief Executive Officer
CBS Corporation

Davan Maharaj, Editor and Executive Vice President
Los Angeles Times

Maxine Page, Executive Editor
Radar Online

A teacher's endorsement for Paul Elam's whiteribbon.org

andybob · 28 October 2014 · Archived copy · Original

On October 22, 2014, A Voice for Men launched whiteribbon.org / whiteribboncampaign.org, a website designed to offer a more comprehensive approach to addressing the issue of domestic violence by providing information and research that includes the substantial number of men and children who are among the victims and the equally substantial number of women who are perpetrators of intimate partner violence (IPV).

http://www.avoiceformen.com/feminism/feminist-lies-feminism/avfm-launches-whiteribboncampaign-org/

This launch would not have been necessary if those responsible for the other White Ribbon Campaign, and their various affiliates throughout the world, had not failed so egregiously in their duty to acknowledge the fact that IPV is not a gendered issue where men are always the perpetrators and women are always the victims. As Erin Pizzey, Editor at Large at A Voice for Men, has frequently asserted over the past few decades, IPV is primarily a generational issue centered around family dysfunction and includes a range of contributing factors such as poverty, substance abuse, and lack of education.

Ms. Pizzey has based her assertions on the vast amount of credible evidence produced both by her and by credentialed scientific researchers who discovered what is known as gender parity. As Pizzey has tried so valiantly to have acknowledged—at great cost to her personal safety and the personal safety of her family—domestic violence is not something that men do to women; it is something that some men and women do to each other. By ignoring this fact, the organizers of the original WRC, and their legion of feminist and uninformed non-feminist supporters, have rendered both male victims of IPV and female perpetrators all but invisible.

Such willful ignorance accounts for the woeful lack of support services available to male victims of IPV, as well as the lack of criminal accountability of female perpetrators, who are frequently counted as victims, even when they are literally caught standing over their bloodied husbands and boyfriends with frying pans in their hands and smirks on their faces. When one considers the fact that the people responsible for the Violence Against Women Act (VAWA) are the same people responsible for the White Ribbon Campaign (WRC), the pervasiveness of such ignorance becomes more understandable but no less inexcusable.

Like most MHRAs, I am frequently asked what motivated me to become involved in the Men's Human Rights Movement and why I am so proud of my affiliation with A Voice for Men. My principal motivation, which supersedes all others and led me directly to this site, is my passionate belief as a teacher of secondary school students in a co-educational secondary school that none of my students should ever have their dignity undermined by those who wish to impose their ideologies onto the curricula I am required to teach.

Feminist infiltration into the education system of New South Wales (NSW) was well underway when I was a secondary school student, and was completely under their control by the time I first walked into a classroom as a teacher. My belief that it is not the role of teachers to participate in the indoctrination of students—I consider it unethical—but to develop their own critical faculties and the skills to express them put me at odds with a system that was already saturated with feminist dogma. If A Voice for Men had been around 25 years ago, I might have been inspired to stay and fight on behalf of my principles and my students. Alas, Paul Elam was still in short pants in 1989, and I was just a voice in the wilderness. So, I decided to leave Australia to teach in a non-Western county where feminism had not yet reared its ugly head. The year was 1994.

Fast-forward to 2008. I had been happily ensconced as the only Western English teacher in a Band 1 (academically gifted) secondary school for a decade when my adopted country decided to overhaul its secondary syllabus, and I was invited to be one of the four teachers tasked with designing the curricula for three of the senior elective modules as well as the writing curricula for forms 1 to 6. I was thrilled to have the responsibility of ensuring that the new curricula remained dogma-free but had no idea that the ensuing five years would be the most arduous yet revealing battle of my life.

Each team member was responsible for six of the units in each module. We would send our drafts electronically to each other, allowing us time to prepare critiques that would be offered at each of the ensuing meetings. I could write a book about the staggering amount of outrageous misandry that certain members tried to sneak into the curricula. During the first year, I managed to block offending material by simply stating my refusal to allow the boys, whose dignity I was professionally entailed to defend as much as the girls', to be so needlessly insulted and derided.

It wasn't until the second year, when we were working on Social Issues, that it became immediately apparent which social issue some of the team members intended to be the focal point of the module. The avalanche of anti-male feminist material—from the wage gap to the inherent violence of men and boys—was so overwhelming that I found myself sitting at my desk in abject despair the day before the commencement of my Christmas holiday, not knowing how I was going to counter any of it. For no apparent reason, I idly Googled "anti-feminism," and there, at the top of the page, was A Voice for Men. It was the answer to my prayers and the reason why feminism was not permitted anywhere near any of the curricula for which I was partly responsible and which has since been successfully implemented.

I spent my entire two-week holiday devouring every article, every comment, and every link to intelligent and erudite thinkers like Angry Harry, Alison Tieman, John Hembling, Dr. Helen Smith, and Erin Pizzey. I will be forever grateful to these wonderful people for their invaluable contributions in arming me not only with mountains of evidence-based research but also with the vocabulary with which to express my refutation of feminist ideology. "Why do you want to demonize your students?" actually produced gasps of guilty indignation. I discovered, among other things, that feminists really don't like being accused of demonizing men and boys, even though they don't seem to mind actually doing it.

But it is Paul Elam who is most responsible for the fact that tens of thousands of boys will never have to sit in any classroom of mine and be told, among other derogatory slurs, that they are responsible for domestic violence against women. I refer to him as Dr. Elam as a private joke to myself: he cured me of my miasma. My only regret is that I have not been able to express my profound gratitude to him, and the aforementioned MHRAs (Men's Human Rights Advocates), for their powerfully positive influence much sooner. They all contributed to enabling me to squash feminist ideology into the oblivion it deserves and in helping me to fulfill my duty in maintaining the dignity of all my students, boys and girls alike. It is a responsibility that I take very seriously.

The battle to protect students from unethical indoctrination of feminist ideology continues, and it is nowhere more prevalent than in the original WRC's success in foisting their gendered approach to the issue of domestic violence into the NSW school curricula. An examination of their "Breaking the Silence Schools Program" reveals the essential problem of allowing feminist ideologues to be in charge of this or, indeed, any kind of campaign designed to raise social awareness.

http://www.whiteribbon.org.au/schools

The webpage contains two videos designed to explain the purpose of this odious WRC and its relevance to the primary and secondary school curricula. Both of these videos ostensibly claim to deal with the issue of violence and bullying in general and how schools can address these issues. These are admirable goals that any reasonable person would support. However, it doesn't take long to discover which group is targeted as the sole perpetrators and which group is assumed to be the perennial victims:

> Breaking the Silence works to enhance respectful relationship education to prevent the perpetration of violence against women and girls.

Apparently, the perpetration of violence against men and boys isn't deemed important enough to even be acknowledged, let alone addressed. What appears to be a worthy, if short-sighted, approach is soon revealed to be the kind of anti-male shame-fest that MHRAs have come to expect from feminist-supervised initiatives like the

WRC—and why A Voice for Men needed to launch its own webpage to counter their bigoted lies and assumptions about this issue.

The first video, "What is Breaking the Silence?," is introduced by Libby Davies, CEO of White Ribbon Australia—a woman who is often paid for giving speeches about "Violence against Women."

http://centreforgendereconomics.org/portfolio-items/libby-davies/

Ms. Davies, filmed in noirish black-and-white, somberly intones the usual statistics about "one woman is killed in Australia each week by an intimate partner" and that "73% of intimate partner homicides are women." The fact that, by her own admission, 27% of those homicide victims must be men is never mentioned, or at any time addressed, as though they simply don't matter—well, not to her anyway or, indeed, to any of the other people featured in the video.

Dr. Dale Palmer, Principal of Endeavour High School, made this fair comment:

> The largest sport we have is rugby league. We started because of some of the disrespectful behaviours from some of the sports boys in the school towards the women. The first evidence we had were disrespectful comments of a sexist nature to girls walking through the playground. The other thing that we found that was a problem was the girls were accepting of these comments. They didn't like them, but they just thought that that's the way it was.

He is absolutely right. Girls should not have to put up with verbal harassment, especially of a sexual nature, from boys, and boys should not be allowed to get away with making them. No one at A Voice for Men would ever dispute this opinion. However, Dr. Palmer goes on to add:

> We talk about how we should treat each other. Boys and girls have a chance to say what they expect and it's very powerful for boys to hear from girls what they expect.

Why isn't it just as "powerful" for girls to hear from boys what boys expect? The message is clear: girls have expectations of boys, and boys are obliged to fulfill them. Boys don't get to express their expectations at all. It is this kind of one-sided approach to "respectful relationship education" to which AVfM objects, not "respectful relationship education" itself. It doesn't require a seismic shift in logical comprehension to understand this objection—unless you are a feminist, of course.

Ray Pooley, Principal of Sans Souci Public [Primary] School, makes this equally obtuse and unsubstantiated observation:

> If you were to sit down with a group of students from our school, they would know that this is about boys and men not hurting girls and women. They know we don't accept domestic violence.

Why isn't it about "boys and men" and "girls and women" not hurting each other? The only reason why the students from his school "know that this is about boys and men not hurting girls and women" is because whoever facilitated their so-called education on the subject of domestic violence told them so. It is an inaccurate and dishonest approach to the issue that A Voice for Men would never adopt.

Andrew O'Keefe, one of the principal architects of the WRC, delivered this stunningly irresponsible piece of bigoted hogwash with an enthusiasm that is embarrassing to watch:

> If in twenty years' time we have a generation of boys leaving school who intuitively understand that violence is wrong in every situation and who always reach for a non-violent solution to their problem, and a generation of girls leaving school who know that they should expect respect in every circumstance of their life, then that will be the first generation of its kind, not only in Australia, but at any time, anywhere in the history of humanity. It

> is an exciting thing to be a part of that change.

Sorry, Mr. O'Keefe, but a generation of girls who "expect respect in every circumstance of their life" does not fill me with excitement—it fills me with horror. It is deeply depressing to consider the extent to which a generation of women who feel entitled to respect in "every circumstance of life" will abuse the power and authority that morons like Andrew O'Keefe are eager to give them. Are we to respect their "right" to make false rape/DV/sexual harassment allegations against innocent men? How about their "right" to sexually mutilate their intimate male partners who wish to end their relationships—should we respect that too? It is at moments like these that MHRAs wonder if well-meaning fools, like Andrew O'Keefe, actually listen to themselves when they make these kinds of pronouncements.

The second video, "White Ribbon Ambassadors Breaking the Silence in Schools," is no less offensive in its determination to rob boys of their dignity. It is an insidious indictment of the fundamental flaws in the original WRC and the reason why it has no place in a school environment, or anywhere else for that matter:

http://www.whiteribbon.org.au/schools

Clint Newton, NRL (National Rugby League) player, White Ribbon Ambassador, and man under feminism's thumb, made this deeply offensive statement:

> It's up to us as men to stand up and say we have to improve. We have a responsibility and a job there to make sure that the men that we come in contact with are respectful because … I think the world will be a better place.

Men and boys have to stand up and say that we have to improve. Oh, really? That, in a nutshell, is what the WRC is all about and their real purpose for invading schools across the globe: to make boys feel that there is something innately wrong with them and that this is the reason why they are responsible for all of the world's ills. All participants in a campaign intended to impart such a deeply offensive and bigoted message to young boys ought to be ashamed of themselves for engaging in behaviour that can only be described as psychologically abusive.

Midway through the second video, a script is shown that begins by echoing the sentiments of the MHRM but ends with manufactured statistics that could only have been provided by feminist ideologues with an agenda to shame all of the boys who were required to see it:

> It is a human right to be treated with respect, regardless of gender …
>
> But Australia has a dark secret
>
> 1 in 3 women will experience violence in their lifetime
>
> And one woman a week loses their life

In many respects, it symbolizes the manner in which what should have been a laudable effort to address the issue of violence and bullying somehow lost its way to become yet another attempt to exploit a serious social issue by infusing it with feminist dogma. This is a mistake that A Voice for Men has sought to rectify by approaching the subject honestly and objectively with its own whiteribbon.org / whiteribboncampaign.org.

If Paul Elam had the millions of dollars available to produce glossy videos and employ an army of "education facilitators," as well as the power and influence to establish a blanket presence in schools, he would not have needed to launch whiteribbon.org / whiteribboncampaign.org in the manner which Amanda Marcotte predictably describes as "outright shocking in its ugliness."

http://www.slate.com/blogs/xx_factor/2014/10/24/mra_and_paul_elam_lures_people_away_from_anti_domestic_violence_site_with.html

No, Ms. Marcotte—it is neither shocking nor ugly. Paul Elam did what he has always done. He has done the right thing with the limited resources available to him—something that would not have been necessary if feminist ideologues like you had addressed the issue of domestic violence honestly in the first place instead of using it as an excuse to attack the dignity of men and boys, including those to whom I have a duty of care that good people like Dr. Elam encourage and inspire me to fulfill with every ounce of energy and commitment I can muster. I do not expect you to understand anything that I have written because you are a blinkered bigot who intends to do harm to my students.

Not on my watch. Got it?

A Voice for Men has created its own White Ribbon effort to offer a more accurate and balanced perspective on the issue of domestic violence. It is an effort that I fully endorse for reasons that are inextricably linked to both my personal and professional ethics and beliefs. One hopes that those responsible for the White Ribbon's "Breaking the Silence Schools Program" in NSW can be educated on where they went so horribly wrong in their approach to the issue and feel compelled to mend the error of their ways. No one at A Voice for Men is holding their breath on that score.

J4MB seeks help to launch its 2015 general election campaign – £39,500 ($63,500)

Mike Buchanan · 28 October 2014 · Archived copy · Original

> An invasion of armies can be resisted, but not an idea whose time has come.
> (Victor Hugo)

J4MB considers AVfM the most important MHRA website in the world. We've been a strong and unyielding supporter of AVfM from the day we launched our party in February 2013. Our enemies have learned that there's little point in attacking us for supporting AVfM. Indeed, they've learned that the more they attack us for doing so, the more exposure and support we'll give AVfM.

When AVfM had its "hour of need"—the crisis over security for the Detroit conference—J4MB instantly donated $1,000 to the crowdfunder. A British supporter of J4MB also donated $1,000, and numerous other J4MB supporters contributed what they could. All were pleased they'd done so when it was confirmed the conference would proceed. The conference was one of the highlights of the lives of those of us who travelled from the UK to Detroit—as it was for all the speakers and delegates, I feel sure—and we look forward to ICMI15 and later conferences.

In less than seven months' time, the UK will be holding what for the Men's Human Rights Movement could prove to be one of the most important general elections for the past 50 years. The British political landscape is wide open, and anyone who confidently predicts the outcome of the 2015 election based on old political groupings would be considered foolish. The domination of the political landscape by the two major parties is fracturing before our eyes, and their traditional voters' loyalty is becoming ever harder to retain. It is against this exciting backdrop that J4MB—which remains the only political party in the English-speaking world fighting for the human rights of men and boys—will be contesting a number of marginal seats. Votes for J4MB will be a testament to our core strategy being sound—namely, to eventually grow our public support to the point that the main political parties will have no choice but to engage with J4MB in a bid to dissuade us from contesting their marginal seats at future general elections.

However, the mainstream media continues to give us minimal exposure, even as the state's assaults on the human rights of men and boys worsen year after year. This lack of media exposure presents a challenge to J4MB, and we need to raise the party's public profile in the constituencies we'll be contesting, particularly in my own, Bedford & Kempston.

What are our options for raising the party's profile, to maximise our votes at the general election? We've had major input from professional marketing people *who are giving their time for nothing*. Based on the latest knowledge of voter intentions, informed by current thinking in the USA, they've developed a detailed advertising campaign for the Bedford & Kempston constituency, for posters and other materials to be visible to the general public in the months leading up to the election.

The campaign will cost £39,500 ($63,500), and we've just launched a crowdfunder to raise the sum. On the crowdfunder website we've uploaded images of two of the initial poster designs: the first on the rights of children, fathers, and grandparents; the second on male victims of domestic violence—a graphic designer has yet to "polish" the designs—as well as "mocked up" images of how the posters will look on roadside hoardings, near shops, on buses, etc.

Our previous crowdfunders met their targets, and we ask AVfM supporters to help make this one a success too. The success of this campaign would be felt beyond the UK. On behalf of all those working tirelessly for J4MB, I thank you for your support, and I thank Paul Elam and his colleagues at AVfM for their support too. The campaign will

last just two weeks, ending at 23:59 on Sunday, November 9.

The remainder of this piece is drawn from the crowdfunder website and explains in more detail the thinking behind the advertising campaign:

HELP US MAKE A DIFFERENCE IN 2015

A major public advertising campaign for the 2015 general election

£39,500 NEEDED NOW!

In less than seven months—7 May, 2015, to be precise—British citizens will have their first opportunity to vote in a general election in defence of the human rights of men and boys, and we're raising the money we need to HAMMER OUT OUR ELECTION MESSAGE. Please help us do that.

WE NEED £39,500 and we're launching this 2-WEEK FUNDRAISER to fund a PLANNED CAMPAIGN. Since we launched J4MB in February 2013, we've made no secret of the scale of our ambitions. Ray Barry and I will be standing as election candidates. I'll be standing in Bedford and Kempston, Ray in Wolverhampton South-West, and we plan to attract enough votes that one day the main political parties will have no option but to engage with us to deter us from contesting their marginal seats in future general elections.

OUR STRATEGY IS RIGHT, OUR CAUSE IS JUST, and our campaign has been thoroughly planned. We've had major input from professional marketing people who are giving their time for nothing. WE KNOW WHO OUR TARGET VOTERS ARE and WE KNOW HOW TO GET OUR MESSAGE TO THEM, but we need your help, because it will cost money—£39,500 TO BE PRECISE.

Ray and I are going to give this everything we've got. Every ounce of energy will go into this campaign. WE'RE GOING TO TELL IT LIKE IT IS—no holds barred—our planned messages are powerful. We will be appealing to the voters' deepest emotional reactions, through billboard hoardings, bus route adverts, and direct-delivered leaflets—all targeted at specific neighbourhoods where we know our target voters live. We're not wasting time or energy on non-productive areas.

PLEASE HELP US SEND THIS CLEAR MESSAGE TO VOTERS. Please help us make that vital difference through the ballot box.

PLEASE GIVE WHAT YOU CAN. We hope to raise the full amount, but our plans are flexible: WE CAN USE WHATEVER YOU GIVE EFFECTIVELY.

YOU can play a vital role in ending the state's assaults on the human rights of men and boys. Vote for J4MB. PLEASE GIVE NOW! YOUR CONTRIBUTION TOWARDS THE £39,500 WILL BE WELL SPENT.

Thank you for your support, as always.

Mike Buchanan
PARTY LEADER

Justice for men & boys
(and the women who love them)

http://j4mb.org.uk

ESPN Radio's SVP & Russillo discuss whether "mob rule" is driving domestic violence policy, dialogue

Ty Henry · 29 October 2014 · Archived copy · Original

With the suspensions of Max Kellerman and Stephen A. Smith, it's not surprising that original, critical thought on the broader issues surrounding the eruption of gender violence discourse is hard to find in sports media.

That's exactly what makes Scott Van Pelt and Ryen Russillo of ESPN Radio so refreshing. They strike that balance of critical thought without being frivolously contrarian, asking tough questions without being strident, all the while avoiding the "hot button" words that ascribe or absolve the principals in any particular case.

Regardless of the "heat" emanating from an issue, they refuse to pander to their audience. Instead, their dialogue comes the closest in the sports-talk universe to Socratic dialogue; you can see both men working through the issue as they ask questions of each other earnestly. There is never a "gotcha" intent.

In the first 10 minutes of this podcast from September 17, they discuss "where we are going" when the societal discourse is driven by anger, when the "mob" is bloodthirsty, whether the thirst is based in righteousness or not. Russillo in particular seems to have little tolerance for folks who "stay mad" even when the NFL comes to the decision they want.

They discuss the danger of a "one size fits all" approach to these allegations and further analyze the controversy surrounding Jameis Winston's newer travails and how the prism of the prior allegations of sexual assault impact the court of public opinion with the latest, more benign incidents.

http://espn.go.com/espnradio/play?id=11544440

Van Pelt and Russillo reference primarily the cases that have been most in the spotlight, those of Adrian Peterson, Greg Hardy, Ray Rice, and also touch on Jameis Winston. Adrian Peterson is the running back for the NFL's Minnesota Vikings who was indicted for child abuse. He is scheduled for trial beginning December 1, 2014. Greg Hardy, offensive lineman for the Carolina Panthers, was found guilty in a July bench trial of domestic violence in a bizarre case in which he and a third party both called 911; under North Carolina law, he is exercising his right to appeal to a jury trial. Ray Rice essentially pled no contest for his part in a New Jersey incident with his fiancée, which ended with her unconscious after being struck in the face and hitting her head in the railing on the way down.

Peterson and Hardy have been placed on the Commissioner's exempt list, a sort of limbo where players are paid while they await disposition of a criminal matter. Rice was initially suspended for two games. Upon the September release of the full surveillance tape, the NFL suspended him indefinitely and the Baltimore Ravens terminated his contract, citing the additional footage as "new evidence" and asserting Rice was not completely forthcoming. There is a dispute as to whether league officials saw the video prior to when they say they did, with reports saying it was received, and the NFL and Baltimore Ravens are disputing that claim.

Rice has filed a grievance alleging what amounts to double punishment under the collective bargaining agreement between the players and owners. An independent arbitrator is scheduled to hear the grievance in November, with both Janay Rice and Commissioner Goodell likely to testify.

Jameis Winston is the controversial quarterback for Florida State University. Widely regarded as college football's best player, he won the Heisman Trophy last fall after charges he had raped a co-ed in December 2012 were dismissed. His team went on to win the BCS National Championship. As a result of that case, the Justice Department has opened a Title IX investigation into Florida State. Winston has since been involved in other controversies. In May, he was cited for ordering crab legs and walking out without paying. He was suspended for a game against Clemson for jumping on a table in a campus cafeteria and screaming an Internet meme-based obscenity. He has since been notified that he must answer four student code of conduct allegations, with the hearing to be heard by a retired Florida Supreme Court Chief Justice.

SVP & Russillo are syndicated by ESPN Radio and can be heard Monday through Friday in various American markets. The first half of their show is simulcast live on TV via ESPN2.

Equal Rights Amendment: acquiring equal rights for men and boys

David Ault · 29 October 2014 · Archived copy · Original

Ratifying the Equal Rights Amendment has long been discussed in the men's movement, but there was none more passionate about the project than men's rights activist David Ault, who established the Equal Rights Amendment Project of Men's Rights and actively lobbied for its ratification from the 1970s onward. The following article by Ault was published in MEN Magazine *in 1996, and in honour of his memory we are pleased to republish it at AVfM.—PW*

* * *

The notion that men need equal rights with women is almost as politically incorrect today as it was in 1978, when I began actively working in Virginia for ratification of the Equal Rights Amendment to the U.S. Constitution. Even today, the ERA is often referred to as the "women's rights amendment." This limited interpretation is difficult to understand given its wording: Equality of rights under the law shall not be denied or abridged by the United States or any State on account of sex.

During the late 1970s and early 1980s, I distributed pamphlets that explained why women deserve to have equal rights with men. As Vice Chair of the Virginia Equal Rights Amendment Ratification Council, I often passed out our organization's pamphlet entitled Women of Virginia, Rights You Are Denied.

We did not have a corresponding pamphlet Men of Virginia, Rights You Are Denied. In fact, men's rights were so excluded from the ERA ratification process that, despite repeated requests by several knowledgeable men, no men were invited to testify on men's equal rights issues before the U.S. Congressional hearings on ERA ratification.

Harris and Gallup polls informed us then that nearly 60 percent of all Americans favored ERA ratification. Although men were ignored as potential beneficiaries of a ratified ERA, younger men favored the ERA at nearly the same percentage as women. Many older men also supported it.

Despite this majority of women and men in its favor, the ten-year ratification period expired in June 1982 with only 35 of the required 38 states approving its ratification. I recall that some people blamed the ERA's defeat on men who wanted to keep women "in their place" by denying women equal rights. Particularly targeted for blame were those male legislators from nonratifying states who voted against it.

Upon reflection, perhaps some men are to "blame" for the ERA's failure to be ratified, but not for the reasons I heard in 1982. During that period of time, I was one of very few men who donated large amounts of their time and money to support ERA ratification. I also voted for political candidates by giving heavy weight to their stand on the ERA. At ERA meetings and workshops, I was often outnumbered by the women present by 10 or 20 to 1. My level of passion in support of the ERA was typical of many American women.

Although many American men supported ERA ratification, their support was more from their heads. Men often explained to me that they supported the ERA for their wife, sister, daughter, or mother. However, they did not donate significant time or money to support its ratification. Judging from the phone calls that I made polling households for ERA support, many men did not vote for pro-ERA candidates as a top priority.

I submit that it was not the men (and women) who opposed the ERA that defeated it. Instead, those men who are largely to "blame" are the majority of men who favored its ratification and yet failed to give it sufficient importance in their lives to see that it passed.

Winning men's active support for the ERA may be easier today. During recent years, men's consciousness about their own issues has been raised substantially and the momentum is upward. Men are growing aware of how the narrow gender-role conditioning they receive during society's indoctrination of them to become protectors and providers negatively affects both their emotional and physical health. They learn that, on average, men not only live 7 years less than women, but men's quality of life is reduced in trying to live up to this restrictive gender role.

Men are grieving, publicly and privately, for the loss of their fathers and their distance from their own children. They are learning how welfare rules and our father-negative “family” courts separate caring fathers from their children. They are dismayed by the contribution that fatherless families have to the increase in homeless and runaway children, and to teenage suicide, academic failure, drug abuse, violence, and unwed pregnancy.

At the same time that women have control over their parenthood through abortion or adoption, men’s reproductive rights are either ignored or condescendingly dismissed. Men lack the “right to choose” legal fatherhood, but have the responsibility of financial support. Further, men have no corresponding right to either custody or noncustodial access to their children.

Although outlawing female genital mutilation gets national media and Congressional attention, over 60% of American male babies still undergo medically unnecessary, involuntary, and painful infant circumcision.

Men realize that only they have the responsibility to register for selective service and may subsequently face the military draft. Further, as women gain the option of volunteering for combat positions, men are still assigned to combat.

Men see programs instituted to help women, while men’s similar concerns go unacknowledged and unfunded. Examples of neglected areas include male academic difficulties at all educational levels, lack of support for “men’s programs” in higher education, failure to acknowledge and support male victims of domestic violence, lack of affirmative action for men to enter predominately female professions, low levels of government support to homeless men, unequal privacy provisions in public restrooms and dressing rooms, failure to recognize and combat female modes of sexual harassment of men, and more stringent employee dress codes for men.

Men are hurting from 30 years of being the object of unwarranted blame, male-bashing, and negative sex-role stereotyping. As their consciousness increases, men will be more receptive to understanding both the harm done to them by continued pressure to conform to rigid role models and the legal injustices still visited upon them. Men will see how unjustified blame and their traditional stoic conditioning have combined to repress any remedy to their equality issues.

However, when men understand how gender-inclusive application of the ERA will benefit them, their pain, anger, and desire for justice will propel them into action to support ERA ratification. Together with women supporters, they will work to successfully win ERA passage in the U.S. Congress and by the necessary three-quarters of the states.

To make this happen, men’s equality issues must be included in the debate over ERA ratification. The first step within each state is to continue to research and document the areas where men are discriminated against by local, state, and federal law. This includes not only laws written in a gender-biased way, but laws that, although gender-neutral in wording, result in bias against men in practice. Sometimes the remedy will not require changing the law; instead, changing public opinion will result in an equitable application of existing law. In other cases, the law will require modification or elimination.

The second step is to bring men’s equality issues and the ERA remedies to the attention of the public and our legislative bodies. Men might begin by asking each state legislature to memorialize the ERA again, as Washington State did in 1983. Memorialization means that the state legislature passes a resolution asking the U.S. Congress to pass the ERA and to send it out to the states for ratification. However, the reasons expressed this time by each state legislature for memorializing the ERA must include the need for men’s equal rights.

The third step is to secure an invitation for knowledgeable men to testify for the first time before the U.S. Congress when hearings are held again on the ERA. This will have three important benefits. First, it will help to bring the issue of discrimination against men before the entire country. Second, it will increase American men’s identification of ERA ratification with ending this discrimination. Third, it will create an official record of Congress’s intent to include equal rights for men in its justification for the ERA.

This Congressional record will be vital to men after the ERA is ratified, because judges often consider legislative intent in deciding how to apply the law to a specific case. After the Congress records its support for men's rights, men will find it much easier to use the ERA to right legal injustices against them.

Finally, prepared with our research and buoyed by state and federal recognition of men's need for the ERA, men must continue to educate the public and join with women in the ERA ratification process. With women and men working together for a gender-inclusive ERA, to quote Susan B. Anthony, "Failure is impossible."

ERA: Gaining equal rights for men

David Ault · 29 October 2014 · Archived copy · Original

Editor's note: Ratifying the Equal Rights Amendment has long been discussed in the men's movement, but there was none more passionate about the project than men's rights activist David Ault, who established the Equal Rights Amendment Project of Men's Rights and actively lobbied for its ratification from the 1970s onward. The following article by Ault was published in MEN Magazine *in 1996, and in honour of his memory we are pleased to republish it at AVfM.—PW*

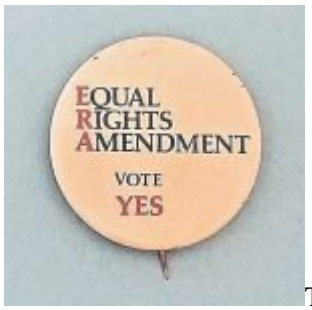

The notion that men need equal rights with women is almost as politically incorrect today as it was in 1978, when I began actively working in Virginia for ratification of the Equal Rights Amendment to the U.S. Constitution. Even today, the ERA is often referred to as the "women's rights amendment." This limited interpretation is difficult to understand given its wording: Equality of rights under the law shall not be denied or abridged by the United States or any State on account of sex.

During the late 1970s and early 1980s, I distributed pamphlets that explained why women deserve to have equal rights with men. As Vice Chair of the Virginia Equal Rights Amendment Ratification Council, I often passed out our organization's pamphlet entitled Women of Virginia, Rights You Are Denied.

We did not have a corresponding pamphlet Men of Virginia, Rights You Are Denied. In fact, men's rights were so excluded from the ERA ratification process that, despite repeated requests by several knowledgeable men, no men were invited to testify on men's equal rights issues before the U.S. Congressional hearings on ERA ratification.

Harris and Gallup polls informed us then that nearly 60 percent of all Americans favored ERA ratification. Although men were ignored as potential beneficiaries of a ratified ERA, younger men favored the ERA at nearly the same percentage as women. Many older men also supported it.

Despite this majority of women and men in its favor, the ten-year ratification period expired in June 1982 with only 35 of the required 38 states approving its ratification. I recall that some people blamed the ERA's defeat on men who wanted to keep women "in their place" by denying women equal rights. Particularly targeted for blame were those male legislators from nonratifying states who voted against it.

Upon reflection, perhaps some men are to "blame" for the ERA's failure to be ratified, but not for the reasons I heard in 1982. During that period of time, I was one of very few men who donated large amounts of their time and money to support ERA ratification. I also voted for political candidates by giving heavy weight to their stand on the ERA. At ERA meetings and workshops, I was often outnumbered by the women present by 10 or 20 to 1. My level of passion in support of the ERA was typical of many American women.

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Winning men’s active support for the ERA may be easier today. During recent years, men’s consciousness about their own issues has been raised substantially and the momentum is upward. Men are growing aware of how the narrow gender-role conditioning they receive during society’s indoctrination of them to become protectors and providers negatively affects both their emotional and physical health. They learn that, on average, men not only live 7 years less than women, but men’s quality of life is reduced in trying to live up to this restrictive gender role.

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Men are hurting from 30 years of being the object of unwarranted blame, male-bashing, and negative sex-role stereotyping. As their consciousness increases, men will be more receptive to understanding both the harm done to them by continued pressure to conform to rigid role models and the legal injustices still visited upon them. Men will see how unjustified blame and their traditional stoic conditioning have combined to repress any remedy to their equality issues.

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Anonymous message to #GamerGate

AVfM Video Source · 29 October 2014 · Archived copy · Original

When we saw reports that Anonymous was involving itself in trying to destroy #GamerGate, we thought that perhaps it was misguided, because it's been transparently obvious to those watching closely that 90% or more of the Mainstream Media coverage of GamerGate has been total crap.

Then this video appeared, and it looks a lot more credible to us:

Poseurs pretending to be elite hackers to get attention for themselves makes a lot more sense.

We suspect that those who tried to claim to represent Anonymous and those in the mainstream media who actually thought they were legit are going to regret it.

Does this mean we support everything Anonymous ever does? Of course not. No one can, not even Anonymous.

But this just got a lot more interesting, and we suspect this story is going to be causing splash damage far beyond the gaming journals at this point.

We can't say we'll be upset. A media made up primarily of profiteering ideological liars should be made to quell in its boots.

Marriage, Megalomania and MGTOW

AVfM Video Source · 29 October 2014 · Archived copy · Original

Tyler Shipley: Musician, writer, protestor and ...

Dan Perrins · 30 October 2014 · Archived copy · Original

Recently, Steve Brulé penned an incredibly damning piece about who is stopping free speech and running the gender-terror-show at Queen's University in Kingston, Ontario.

Toronto's home-grown version of gender-terror-show indoctrinaughts came out to play last summer. Some of you will remember them as Darwin's Rejects, my local entourage of cranial-windsock indoctrinaughts, whom I've had the great pleasure of meeting.

The video is from a CAFE event held at the University of Toronto on August 5, 2014. The speaker was Igor Serebryany, who is a columnist, editor, former producer of BBC World Service, and founder of the Russia Fathers' Committee. The topic was "Men's Issues Go Global."

Now, if you look closely at the top right corner of the video, you'll see a particularly interesting specimen of indoctrinaught: one Tyler Shipley. He's right there, second from the end in the first row. Shipley is enthusiastically participating and appears to be having a grand time blundering along, grinning, clapping, and chanting with the rest of the "social justice" windbags, whom common sense has left behind.

Shipley has a few other talents besides his ability to grin and clap, symptoms indicative of his common-sense handicap. He's a fairly active chap who is in a band and does some writing. According to his academia.edu bio: "I occasion as a freelance journalist, appearing as both writer and guest in a variety of mainstream and independent media…."

A Google search of his name shows that indeed he is a musician and he does "freelance journalism." His work is well represented at a Canadian site called rabble.ca. Rabble, for those who don't know, is a rubble of "journalistic integrity": think Jezebel with a slightly more libellous flavour. Feminist propaganda poutine published daily from the Great White North would be a fair assessment.

Shipley has one other "talent": he's an adjunct professor at Humber College and York University, institutions of higher learning in Toronto. He currently teaches economics and politics at Humber College and international studies at York University.

No, this is not a misprint.

Shipley is employed at *two* post-secondary institutions in the Toronto area as a professor who is responsible for teaching and shaping malleable young minds—that is, if you call silencing open discussions and restricting exposure to different cultures, points of view, and experiences "teaching."

Some would call Shipley's brand of "teaching" indoctrination.

Shipley started his quest to ~~teach~~ indoctrinate in Manitoba with a BA (hon) in history and political studies, followed by an MA (with distinction) in history at the University of Manitoba. Our young shining star of the Canadian education system then acquired his PhD in political science at York University in 2013.

With his dedication to the pursuit and promotion of knowledge, our "learned" Shipley proudly goes forth to become a cranial-windsock indoctrinaught, enthusiastically participating in an attempt to shut down a lecture. A talk, with an opportunity to pose questions to the guest speaker. A speaker, with an extensive history in journalism, from another country: RUSSIA!

RUSSIA, you indoctrinaughts!

An expert journalist from a country in which free speech has been prohibited until recent times (in case you fucking missed it, Mr. "MA in history, with distinction" Shipley) was willing to give a first-hand account and answer questions. An opportunity for our over-educated Shipley and others to learn about and discuss others'

experiences.

At a university.

I find it hard to believe that a professor with a PhD in political science and a background in history cannot see the error in actively participating in an effort to silence open, honest discussion. Shipley's answer to learning about issues that fathers are facing in Russia (and in other nations) was to, along with possibly some of his students, silence a scholarly discussion, all the while illustrating to the world what first-class asses they are in the process. Shipley, a teacher of young minds, was right there, ensuring that he block attendees from hearing expert, first-hand experience and knowledge.

Shipley's acts do not represent those of someone interested in solutions. Nor are they the hallmark of a teacher who encourages the precious, malleable minds under his guidance to examine problems and possible solutions inside and outside the classroom. Shipley's guiding principle is to control and silence, close off those young minds to different points of view, experiences, and cultures. Restrict access, censor, the limitless potential found in society's youth by prohibiting free speech.

Shipley's involvement in this protest should not go unnoticed by academia or the media. How someone who has freelanced as a journalist and managed to become an adjunct professor at two post-secondary education institutions can display this blind bigotry is beyond me. It's inexcusable and an insult to teachers and journalists everywhere. His attempts to silence a fellow journalist through an act of bullying is a mortal sin in journalism. His censoring of minds, his silencing of voices, illustrates his talent and passion for indoctrination.

Shipley has no business being involved in either of these professions. He is a common-sense-handicapped Darwin's Reject who is infecting students and society with a toxic totalitarian silence, save the whistling of his cranial windsock.

I should point out that I fully support Shipley's and the rest of the indoctrinaughts' right to assemble (aka protest) and right to free speech—along with the right to be held accountable for those public words and actions.

“10 Hours of Walking in NYC” – A response

AVfM Video Source · 30 October 2014 · Archived copy · Original

By now many would have viewed the excruciating video “10 Hours of Walking” about a woman being viciously harassed by legions of NYC males.

After viewing the content we tend to think “10 hours of wanking” might have been a better title.

http://youtu.be/LQVzmrgH8QU

JudgyBitch a traditionalist?

AVfM Video Source · 30 October 2014 · Archived copy · Original

Janet (aka JudgyBitch) Bloomfield, AVfM Media Director, has received an attack from the MeanGirl department for being a “traditionalist” or “gynocentrist.” Here, Janet sets the record straight in a personal account of her journey through university and on to eventual family life.
http://youtu.be/rRcKaDvzEvo

Feature image from Vice.com.

Recruiting domestic violence spies

Jim Muldoon · 31 October 2014 · Archived copy · Original

Editorial note: The below article describes a false, sexist "White Ribbon Campaign" that operates in Australia and Canada. This should not be confused with WhiteRibbon.org, which is a campaign genuinely dedicated to educating the public in order to end the scourge of domestic violence. -Eds.

In probably the most frightening news to date, the White Ribbon mob has publicized their latest inroads into the annals of infamy with their Breaking the Silence in Schools Program. *The Age*, that bastion of doubleplusgoodthink, ran an editorial for them called "Boys act on domestic violence."

We are to believe a schoolboy spontaneously became aware of feminist domestic violence statistics and found them "scary." So scary, in fact, that he spontaneously decided to take action.

> The resulting Waverley College Violence Against Women Forum – conceived and implemented almost entirely by the student leaders – aims to get students thinking about attitudes and behaviours that can lead boys and men to hurt girls and women.

Spontaneously, the White Ribbon lot got involved. With coincidental spontaneity, Channel 7's Andrew O'Keefe, along with other domestic violence luminaries, spoke at the forum. Caught up in the spirit of spontaneity, *The Age* suddenly felt moved to publish an editorial on the matter.

We are assured:

> Content was produced without advertiser influence.

Spontaneously, we are to imagine that "without advertiser influence" and "ideologically unbiased" are one and the same thing. This, of course, requires us to ignore that "family violence," "domestic violence," and "family and domestic violence" are all interchangeable terms for the same phenomenon: "violence against women."

Can a man be a victim of domestic violence? While perhaps technically possible, it seems that the White Ribbon lot, nor the various luminaries who spoke, didn't spontaneously feel the need to warn these schoolboys of that possibility.

And what are the chances, do you reckon, that the school, Waverley College, spontaneously asked the government for a grant to pay for the event?

At the very end of the propaganda piece was some sage advice for those who find themselves under threat.

> Anyone in immediate danger should call the police on Triple Zero (000).
>
> If a student is experiencing violence in their own home or relationship or suspect a friend is, they should call the 24-hour national Sexual Assault, Family and Domestic Violence Counselling Line to speak with a trained trauma counsellor. 1800 RESPECT.

Other than tourists visiting this wide, brown land from afar, it is reasonable to expect that those with the literary skills required to read *The Age* will already know to call Triple Zero in an emergency. But the number is not put there for information purposes. Instead, the "immediate danger" is being used to heighten the sense of moral panic and hysteria.

Let me also ask this question: Why the two numbers? Surely those experiencing violence should be calling the police too. The answer, here, is a bit more subtle. With the ever-widening definition of what feminists call violence, not all violence results in an emergency, or is even illegal.

> Tracy Howe, former Domestic Violence NSW CEO, who spoke at the forum, says many types of abuse fall outside of what is recognised by the law.

Howe says this as though it is a bad thing. But when we have such vague definitions of spiritual violence, economic violence, financial violence, and the like, it is without doubt a good thing that these issues have not made the statute books.

Consider this: "Withdrawing interest and engagement" is defined as emotional abuse by the Australian government, yet divorce is still legal.

But if a student suspects a friend, call this number? This is the most disturbing part of all. It's slipped in, almost as an afterthought, yet it is actually the centrepiece.

Here's something else to consider: The Department of Social Services engaged Medibank Health Solutions, who in turn engaged Rape and Domestic Violence Services Australia, to provide online counselling services linked to this number. So the more people who call the number, or use their online counselling services, the more these agencies can ask from the government budget.

But, by now, we shouldn't be thinking about money. We've read "scary" and "violence" and "intimidate" and "abuse." By now we should be hyperventilating in panic and thanking Gaia that the feminists have created this help line for those in crisis when the police (patriarchy!) won't.

Of course, for those in crisis, the terms and conditions are clearly stated on the website. This informs us just how serious this matter is:

> The information provided during the Online Counselling Services ***is for general information purposes only***. The information provided during the Online Counselling Services ***is not and should not be regarded as advice, including legal or medical advice***. [Emphasis mine]

It should be clear to all but the hard of thinking that calling that number is not going to help anyone with any kind of real and serious problem. However, it is also in the White Ribbon's interest that the number of calls go up rather than down. They will certainly be quoting their cooperation with this "help" line on their funding requests and grant applications.

But there are two further issues, both related. First, it is clear, although unstated, that children should be dobbing in their parents. Could this phone line be abused by belligerent teenagers who believe, for example, that their parents should allow, and even fund, their drug use in the family home?

The second issue is even more sinister:

> [Andrew] O'Keefe, a former chairman of White Ribbon, a national male-led organisation dedicated to eradicating violence against women, says it is important to challenge young people's attitudes to gender and violence ***while they have the ability to easily learn and unlearn behaviours***. [Emphasis mine]

So what behaviour is our suspicious student learning? Nova Peris, in the federal Senate, has the answer:

> On Tuesday, Senator Peris, the first indigenous woman to be elected to Federal Parliament, called for all states and territories to emulate Northern Territory laws that ***make it a crime for any adult to fail to report domestic violence to police***.

In George Orwell's *Nineteen Eighty-Four,* they were called The Youth League and The Spies. The Nazis, of course, had the Hitler Youth. We get the Breaking the Silence in Schools Program.

Today, it is being asked of our children to report domestic violence, with all the vagueness that now comes with that term. Yes, those youths who are not consider old enough to vote, sign legal documents, start a business, etc., because of their immaturity, are being asked to report "crimes" not only in their own homes but in their friends homes as well. And no actual knowledge is required. A suspicion will do.

It is worth noting that these same children cannot be compelled to give evidence in any trial that might result from these reports because of their age.

But breaking what silence?

The statistics at the beginning say it all:

> More than one woman dies every week at the hands of an intimate partner. One in three women will experience violence from the age of 15. One in four children are exposed to violence in their family.

These are stated as fact. The sky is blue, the sun sets in the west, and one in three women will experience violence from the age of 15. These are the statistics that spontaneously scared the schoolboy.

Instead of dragging you through all kinds of data to show why the above "facts" are not actually facts, let me direct you to the link where Julia Gillard who, while prime minister, made a special YouTube declaration that one in three women will be "beaten and raped" in their lifetime.

That's a lot stronger than "experience violence," isn't it? Why don't the White Ribbon people say "beaten and raped" like our ex-prime minister? The truth is that neither statistic is valid. They are used for their dramatic effect, not their accuracy.

If questioned, the questioner will be pointed to any number of feminist authors who make the claim. Prepare to disappear in a maze of feminist author quoting yet another feminist author, while the words like "actual figures" get replaced by "estimate" as you spiral in the abyss. All of this is designed to bamboozle the feminists' critics, and certainly not to seriously study and understand domestic violence.

I've included a link to Murray Strauss's paper on how feminists corrupt domestic violence research.

However, we are not expected to question but rather be dutifully shocked and outraged. Again, it is unstated but should be clear that if one in three women are being abused, the equivalent of one in three men must be doing the abusing. And if this is the true number, then it is happening everywhere, all of the time, and we don't even know about it. That is "the Silence."

The White Ribbon Campaign, and now the boys who spontaneously started the Waverley College Violence Against Women Forum, are setting themselves as being somehow exempt from this statistic. Their plan, it seems, is to avoid being the victim of the witch hunt by being leading with the accusations.

Feminism has often been described as a religion. It is worth considering this when reading this statement in *The Age*.

> Ending violence against women begins with changing attitudes and behaviours.

In this report alone, the terms "end," "stop," and even "eradicate" are used. This is more than a community reaction to a particular crime. It is a crusade for the Holy Grail of a Violence-Free, Problem-Free World for Women.

And, of course, the violence will never end because the definition will keep expanding. The real reason is that there is too much money and too many careers riding on the Violence Against Women bandwagon for it come to a halt anytime soon.

Meanwhile, these perhaps well-meaning but gullible young men will become feared and loathed in their community as the hysteria mounts and the phone calls for "help" become the "evidence" in courts.

And all because they feel compelled to distance themselves from the original sin of being born male.

Links

http://www.theage.com.au/national/non-government-schools/boys-act-on-domestic-violence-20140710-3bo5z.html

http://www.theage.com.au/federal-politics/political-news/peris-pushes-for-overhaul-of-domestic-violence-laws-20140715-3bzfc.html

https://www.youtube.com/watch?v=7FYMGybqFfI

http://whiteribbon.org/mega-featured/the-corruption-of-researc33h-on-domestic-violence/

http://www.aph.gov.au/About_Parliament/Parliamentary_Departments/Parliamentary_Library/pubs/BN/2011-2012/DVAustralia

The profit in sex addiction

Dr. David Ley · 31 October 2014 · Archived copy · Original

Note: This article is also available in Romanian.

One of my favorite sayings has always been "When all you have is a hammer, every problem looks like a nail." A similar philosophy applies to the treatment of sexual problems. The label of "sex addiction" is a big, lucrative hammer, and every sexual problem is just asking to be "nailed." For the past year, I've been working on a new book, *The Myth of Sex Addiction*, and one of the things I found extremely concerning was just how much this field is driven by profit motives.

The finances that lie behind the concept of sex addiction are a significant concern. Treatment for sex addiction is not cheap. A month's treatment at some residential sex addiction treatment programs can cost over $37,000. Sex addiction is big business. All the celebrity attention to sex addiction has driven many more people into the offices of sex addiction therapists nationwide. Alexandra Katehakis, a sex addiction therapist with a practice in California, says that "celebrities have been the greatest evangelists for treatment. My practice wouldn't exist without them."

And it's not just therapeutic business now. Sex addiction treatment is business in the entertainment industry as well. The Logo Channel has a reality show called *Sex Rx*, focusing on the therapy needs of a group of LGBT clients treated by Christopher Donaghue, a self-proclaimed specialist in sex addiction treatment. The VH1 channel previously had *Sex Rehab*, with celebrity physician Dr. Drew, which delved into the sexual issues of celebrities and focused on sexual addiction. According to the *Sex Rehab* show's website, 6% of the American population is afflicted with sex addiction, though no reference is given to shed light on this number. Further, according to the show's description, "nobody is immune to" sex addiction. In an amusing irony, the sponsored advertisement links on the show's website are all for methods to either delay the male orgasm or treat erectile dysfunction. It sends an odd message—"Sex is dangerous and scary, you need to watch out and control it! And by the way, if you can't have sex, here's a link to buy a pill that will fix you up so you can have sex, which is dangerous and scary by the way!"

The New Life Ministries of Laguna Beach, California, runs a three-day seminar for men who say their sexual addiction is threatening their lives and marriages. Paying $1,400 for the seminar (not including hotel room), the men who attend what the church calls their "Every Man's Battle" workshops are there to wage a battle against shame and fear, and the problem of pornography. The Every Man's Battle website sells kits, books, compact discs, DVDs, and self-study resources for adolescents, families, wives, and men of all ages. There is even a kit for soldiers, shipped in a camouflage box, and apparently designed to help men resist sexual urges while deployed in the military. In 2009, according to tax forms posted on the Guidestar website, this organization made nearly $4 million just from selling their educational materials and almost $2.5 million from the seminars and workshops they conduct. In 2009, they reported nearly $8.5 million in gross revenues, according to the tax return documents they filed with the IRS, and since 2003, they have averaged around $8 or $9 million a year in revenue. Stephen Arterburn, the Christian counselor who heads the organization and is the central figure in most of the educational materials, was paid $180,000 a year in salary alone by the organization, a figure that almost certainly doesn't include his speaking fees and royalties.

You may be a sex addict if you see something funny in this cactus.

In the Arizona desert, about an hour from Phoenix, is The Meadows, an elite treatment center where you can go if you are struggling with addiction to drugs, alcohol, or sex and can afford the steep price tag. For a little over $1,000 a day, you get intense treatment designed to address issues that affected you in your childhood, as well as any traumas that continue to impact your adult life. You do so in a facility with an extremely talented gourmet chef, granite bathrooms, and beautiful fountains, art, and sculpture all around the campus. Notably, there are also saguaro cacti all around the facility, giant plants that resemble penises and sex toys so much that they are hard to ignore.

The staff there are dedicated and seem to be good people, genuinely interested in helping people make changes in their lives. But this facility generates close to $2 million a month for the for-profit investment firm that owns the facility. Some sexual addicts choose to stay in their facility long-term for treatment, sometimes as long as six months. And all of this is paid for by cash—this program doesn't bill insurance for their treatment.

The Meadows Rehab, where actor David Duchovny has reportedly gone for sexual addiction treatment, is the "ground zero" for the movement to treat sex addiction. The Meadows' senior fellows are Pia Mellody, author of *Facing Love Addiction* and *Breaking Free*; Claudia Black, author of *It Will Never Happen to Me* and *Changing Course*; and Patrick Carnes, author of *Out of the Shadows* and *The Betrayal Bond*. These authors have all written bestselling books on addiction, sex addiction, and codependency. As one critic argues in reference to these senior Meadows fellows, "Sex addiction was invented by a self-help group aided by popular books. It is trying now to move over into a medical condition."

The concept of sexual addiction is driven by economic factors. The professionals who feed the media's need for psychological and biological explanations of sexual behaviors are the same professionals who make very good livings providing treatment services to individuals who self-identify with sexual addiction after hearing these doctors and therapists on television. The proselytizing of sex addictionologists is a form of disease-mongering, where they are using the media, hype, and fear to create a disorder where none truly exists.

How being back on Twitter has warmed my heart and hurt my head @AnikaRoseAus #GamerGate #womenagainstfeminism

Anika Rose · 31 October 2014 · Archived copy · Original

Last week I decided to go back on Twitter (@AnikaRoseAus) largely because I have been a games enthusiast my *whole* life, starting from a Nintendo as a toddler, so I wanted to get in on the action with gamers supporting #GamerGate. Other reasons included me seeing Twitter as a great platform to connect with others who support the Men's Rights Movement, to gather content for my blog, and to have my say about how bullshit I believe feminism actually is.

Well, I have gotten what I desired—and them some, and some more—and it just keeps coming!

First, I would like to say a massive THANK YOU to all the people who are following me, the people I have met and now communicate with regularly, and especially to the people manning accounts that spread an invaluable amount of documentation about how ignored men's issues are and call out feminist hypocrisy and lies.

Second, I would like to give a massive thumbs up and amount of respect to those who are keeping true to the #GamerGate mission and values. We are so often seeing in the mainstream media reports of how #GamerGate is a bunch of basement-dwelling, cis, white, misogynist assholes who are just out to threaten and destroy women in the gaming industry and labeling the gamers calling for ethical reform (and I feel sick when I have to report this) … TERRORISTS. However, it is through Twitter that I have seen the people behind #GamerGate condemning unethical journalists, supporting people who are being doxxed or harassed (irrespective of whether they are pro- or anti-#GamerGate), and showing an unlimited amount of logic and evidence-based reasons for why the fight is yet but hardly over.

Time and time again, we see arguments come onto platforms such as Facebook, where people like one side or the other and (generally) a lot of people agree with one another. However, Twitter is a completely open and interactive platform where you throw yourself and an idea into an unfiltered battlefield and it is "everyone for themselves."

That is, until a community of strangers start standing up for what is right and will jump in to stomp out any backlash or lies you may receive. This leads to you connecting with people and learning so much!—whether it supports your view or not.

#GamerGate is being attacked and misrepresented globally and being presented to be about sexism in the industry and community when it is not. Feminists and anti-feminists alike are coming together to stand up against this. Gamers are breaking down the incorrect generalization of the community being a "cis white he-man woman-haters' club" with people of all ages, genders, nationalities, political preferences, religious stances, and walks of life standing up and saying NO to the media portrayal.

Twitter hurts my head though, with the amount of attacks women who have rejected feminism are receiving and the complete ignorance and dismissal of evidence that men are being attacked, forgotten, and abused in this world. It hurts my head to see how many young women have fallen victim to the indoctrination of society and the education system and who actually believe they are not equal. Those who have been conditioned to believe false statistics and developed with the view that just by being female they are automatically a victim and a target.

It hurts my head that the gaming community, which is constantly bullied and harassed, are being made out as the biggest threat to women. It really sucks to see these people becoming a target once again for more lies and hysteria about a group who just wants to have fun and be left alone to do what they enjoy. That is not abusing or harming women.

Twitter has bought together the VERY STRONG to target #WomenAgainstFeminism, #GamerGate, and those likewise strong and dedicated people focusing on men's rights and men who are being abused just as much as women.

It is becoming clearer each day that we face the same backlash and smokescreen: what we fight for is not real, we need to check our privilege, and we hate women … can anyone say “straw man”?

Our battle for respect, truth, and equality cannot be won with the feminist agenda gaining more exposure and support than our truth.

We need to keep strong and keep fighting out of respect for those before us and for those in generations to come who will be hurt by what is happening now.

Twitter has also warmed my heart, as I have seen and met SO MANY people doing just that.

The war is not over, the battle is not won—this is one hell of a boss fight we are facing, and it can get hard. It does bring you down and open you as a target when you are speaking against a toxic movement, but I ask you to keep strong and support one another as you have been.

The world is round and the truth has a way of making its way around. It is becoming a battlefield because they are TERRIFIED that we are bringing them undone. But this is just the beginning and we can make a difference—we already are, but we have much farther to go.

A few things to remember as my closing:

- Report and boost ALL harassment you see, no matter who it is happening to. Tag #GamerGate Harassment Patrol to boost and bring an end to bullying and harassment.
- You are a consumer and a gamer, not a GamerGater—do not identify yourself as one.
- Be open to both sides of the argument and keep educated and informed on both.
- Anytime someone accuses you of hating women and being a misogynist for supporting an ethical reform tag (#WomenAgainstFeminism) to highlight how the feminist lies are impacting you, allow us to keep records of this. You are under attack by the feminist agenda and we do not stand for this. We will speak out and we will be heard.

North Dakota shared parenting PSA—Vote yes for families & children

AVfM Video Source · 1 November 2014 · Archived copy · Original

Next Tuesday could be the best day for children in North Dakota history—and the start of something vital. Let North Dakota lead the way for the rest of America—vote Yes on 6!

Man against the wall—It all balances out: Part 1

AVfM Video Source · 2 November 2014 · Archived copy · Original

Tim Goldich has been a soft-spoken Men's Rights Advocate for many years. Are we reaching a point where maybe people will listen to the soft-spoken, and where yelling just to get a smidge of attention isn't quite so necessary? We'll see. In the meantime, enjoy this excellent video by Mr. Goldich.

You may also want to subscribe.

The future of fatherhood: North Dakota's equal parenting initiative

Hannah Wallen · 3 November 2014 · Archived copy · Original

North Dakota's November 4, 2014, ballot includes an equal parenting initiative statute for fathers' rights in custody cases. Interestingly, all 25 members of the sponsoring committee for the petition are women. The statute, if approved, will add the following to North Dakota law:

- The North Dakota state policy will be that "no requesting biological or adoptive parent shall be denied equal parental rights and responsibilities, parenting time, primary residential responsibility and decision-making responsibility of a child in a custody case";
- A legal presumption that each parent in a child custody case is fit to parent, unless "clear and convincing evidence" demonstrates otherwise;
- A legal presumption that as both parents are presumed fit, an award of equal parental rights and responsibilities, parenting time, primary residential responsibility, and decision-making responsibility of a child is in the best interest of the child;
- The requirement that the presumption of fitness may only be rebutted by clear and convincing evidence;
- The requirement that the court shall support departures from equal parenting time with written findings of fact and conclusions of law.

The wording of the statute requires the court to consider many other factors affecting the best interests of the child. This provides the court with a guideline that can affect a judge's decision regarding what type of arrangement will most benefit the child, including factors such as each parent's ability to provide for the child's needs, each parent's relationship with the child, the living environment with which each parent will provide the child, and any impact a change of living arrangement may have on the child.

According to *The Washington Post*, opponents of the statute claim it would force an equal parenting arrangement on children of parents who live in different cities or even different states. However, according to the text of the bill, judges hearing custody cases must consider "the home, school, and community records of the child and the potential effect of any change" to be factors impacting the best interest of the child.

Arguments listed on Ballotpedia in opposition to the statue are basically claims that the measure is about parents' wishes rather than the best interest of the children. This argument rests on the presumption that separating a child from one parent at the behest of the other is so harmless that it can be considered secondary to the presumed benefit of simplifying the custodial parent's life, and therefore the child's life.

The reality is that cutting fathers out of their children's lives can have significant negative impact on the child. Data from the 2010 census indicates that custodial single mothers are more likely than custodial single fathers to fail to earn enough of a living to provide for their children, relying instead on a combination of welfare and child support.

A study by Mary Corcoran and Roger Gordon of the University of Michigan shows that receipt of welfare income has negative effects on the long-term employment and earnings capacity of young boys. That study also found that both boys and girls were twice as likely to become unwed teen parents if raised in a fatherless home.

Research by Sara McLanahan at Princeton University suggests that boys are significantly more likely to end up in jail or prison by the time they turn 30 if they are raised by a single mother.

Bruce Ellis of the University of Arizona found that about one-third of girls whose fathers left the home before they turned six ended up pregnant as teenagers, compared with just 5% of girls whose fathers were there throughout their childhood.

This indicates that, barring factors such as abuse or neglect that would change the impact of the relationship, a child's relationship with his or her father is as vital to his or her welfare and well-being as the relationship with his

or her mother. In other words, maintaining consistent contact and close relationships with both parents *is* in the best interest of the child.

- Existing information on the behavior of custodial mothers following divorce cases does not indicate that they're giving children that opportunity but instead are denying them time with their fathers.
- 40% of mothers reported that they had interfered with the non-custodial father's visitation on at least one occasion, to punish their ex-spouse.
- Between 25% and 33% of mothers denied visits.
- 90% of the violence and kidnapping we have seen are in sole custody situations in which the sole custodial parent fears losing his or her custody status, or the parentectomized parent kidnaps the child away from the sole custody parent, who possessively blocks the visiting parent from access.

> —"Frequency of Visitation by Divorced Fathers: Differences in Reports by Fathers and Mothers," Sanford H. Braver, Ph.D., Sharlene A. Wolchik, Ph.D., Irwin M. Sandler, Ph.D., Bruce S. Fogas, Ph.D., and Daria Zvetina, M.Ed.

- Unilateral abuse of parental custodial power is more common in court-ordered sole custody situations.

> —"Child Custody and Parental Cooperation," Frank Williams, M.D., Dir. Psychiatry

- Overall, approximately 50% of mothers see no value in the father's continued contact with his children.

> —*Surviving the Breakup*, Joan B. Kelly and Judith S. Wallerstein

- The former spouse [mother] was the greatest obstacle to having more frequent contact with the children.

> —"Increasing Our Understanding of Fathers Who Have Infrequent Contact With Their Children," James R. Dudley, Professor, University North Carolina

- 70% of fathers felt they had too little time with their children.
- Very few of the children were satisfied with the amount of contact with their fathers after divorce.
- Few men can afford to legally contest every infringement of the visitation agreement.

> —"Visitation and the Noncustodial Father," Mary Ann P. Koch and Carol R. Lowery (*Journal of Divorce*, Vol. 8, No. 2, Winter 1984)

This means that not only does the current mode of handling custody deny the child sufficient time with the non-custodial parent, at least in cases of custodial mothers it also puts the child at risk for being denied most or all paternal contact, a behavior that, as some of the above information has shown, is not in the best interest of the child.

It is clear that the best way to protect children from becoming pawns or accessories in their parents' post-divorce emotional conflicts is to ensure that neither parent has the state-enforced power to arbitrarily interfere with the other's interaction with the child. A law that mandates the equal presumption that each is a fit parent, and the court's reasonable enforcement of equal parenting rights, is exactly what is needed.

A Jerry Springer moment at Male Students in Peril

AVfM Video Source · 3 November 2014 · Archived copy · Original

The man who donated £1,000 to the current J4MB appeal explains his motivations

Mike Buchanan · 4 November 2014 · Archived copy · Original

I should like to start this piece by thanking AVfM supporters from around the world for their generous donations toward funding J4MB advertising materials for the May 2015 general election in the UK.

The other day someone anonymously donated £1,000 to our current appeal, the largest donation we've yet received as a party. We had the person's pseudonym—"numbCruncher"—and an email address, so we wrote to thank him (from experience we know donors of substantial sums are far more likely to be male than female) for the generous donation and asked him for his motivations. He turned out to be a British man, and he responded to the question over a couple of emails. With his kind permission, the content is reproduced below:

> No problem, Mike. Thank YOU for the great work you are doing.
>
> I made the donation because there is nothing else in the world that I want to do with my money. Every time I switch on the TV, every newspaper I look at, I see men being run down and demonised. It is ME they are talking about. It is ME that is the target of their contempt. Society makes a hell of a lot of demands on me and gives very little back except spite. I have no desire to engage with it on these terms.
>
> I'm not interested in providing for some ungrateful woman who will openly show her contempt for me and my gender whilst expecting me to make her feel wonderful. I am not interested in funding feminist propaganda via my taxes. I would much rather spend my money on people who respect a fundamental part of who I am. I would much rather work for people who represent my interests.
>
> I'm also more than happy to provide this financial support. I don't know when I'll be able to make another donation but I'm confident you will use the money well.
>
> I think we've all seen so much of the "men bad, women good" narrative in our lives. I see so many biased treatments of gender issues in the media—particularly on the BBC. I have been in contact with the Equalities Commission about the lack of men in primary school teaching, but they simply ignore men's issues. I've contacted my MP about the vast differences in unexpected deaths between baby boys and baby girls, but ministers are not interested in funding research into the problem. I contacted the CPS about their case handling guidelines—I think the domestic violence guidelines had been created with the input of an organisation called Women against Violence. No men's organisations were consulted. Again, my protests were simply ignored.
>
> At the same time, I see even the most tenuous feminist causes splashed all over the media and given unbelievable levels of publicity. Feminist commentators get away with displaying the most blatant prejudice and contempt for men. Even going back to when I was in school (which was a LONG time ago!) I remember us being taught feminist ideology as a formal part of the curriculum. The lessons said nothing about the issues men face. Instead, the teachers actually taught us that the boys would become obsolete and irrelevant in a few years' time.
>
> It's no good us sitting around saying "why doesn't somebody DO something about all this?" WE have to do something—no one else is going to do it for us. I don't have the verbal dexterity, the dialectic skill or the pugnacity to be a politician. But I CAN spare this money now, and I want to use it to help people who are working for political change.
>
> I don't particularly agree with UKIP [United Kingdom Independence Party], but their example does give me hope. Five years ago they were written off as a joke or ignored completely. Now the whole political establishment is sitting up and taking notice of them. Five years ago no one could raise the question of immigration without being labelled a racist. That has changed too. Through their persistence, the Scottish Nationalists also experienced a massive increase in the respect they receive from "mainstream" politicians.

> At the moment, when they are not busy ignoring us, a lot of people label us as misogynists for even questioning feminist propaganda. I hope the gender debate can mature in a similar way and I see J4MB as an important part of that process.
>
> I'm tired of being ignored by officialdom whenever I raise men's rights issues. I think we're socially conditioned to not care about men and the struggles they face. Feminists reinforce this and try to shout us down or silence us when we stand up for ourselves. They can bring all sorts of social pressures—both traditional and new—to bear on men, to make us do what they want.
>
> But the one thing they can't do is tell us how to vote. Once you get in the voting booth, no one can shame you or ignore your views.
>
> J4MB seems to me to be the most politically-savvy and well-organised men's rights group in the UK. I have seen you getting airtime on the BBC (of all places!) and in other interviews, and you come across as a serious politician with an important cause. I wanted my money to be used in the way that I think is most likely to bring about change, and I think J4MB has the right strategy and leadership to achieve this.
>
> Keep up the good work.
>
> numbCruncher

Following an overnight donation of £100, the appeal total now stands a £3,165. This campaign is going to run for another seven days, to 23:59 on Sunday, November 9. We invite you to donate whatever you can afford to help us campaign for the human rights of men and boys—here. Thank you for your support.

Traitors to their sex

Maggie McNeill · 4 November 2014 · Archived copy · Original

Note: this article is also available in Swedish.

> There is a special place in hell for women who do not help other women.—Madeleine K. Albright

From the very beginning, feminism has been a movement as divided in its sensibilities as women are divided in ours. While many early feminist leaders were concerned with issues that affected all women of every class and situation (such as reproductive freedom and social, legal, economic, and educational equality) and by their efforts reshaped Western society for the better, the majority of rank-and-file feminists (especially in the US and UK) were unimaginative, middle-class White women who were primarily concerned with their own peeves rather than the very real needs of women who were lower-class, non-White, or unconventional. But whenever I dare to make statements like this, I am often countered with a disingenuous "Feminists are just people who want women to have equal rights with men." If only that were true! Certainly some feminists were and are like that, and Goddess bless them for it, but then as now most simply used the movement as most people use any political or social movement, namely as an excuse to control others. While the best and brightest early feminists were working to win rights for individual women and thereby strengthen liberty for all people, the majority were working to do the exact opposite by imposing their own prudish, repressed, Christian, Victorian, and feminine sexual morality on the 85% or more of society who were none of those things.

These conflicting attitudes about freedom of choice vs. conventional Victorian sexual morality can be seen in the person of Josephine Butler (1828-1906), who recognized that English law of the time (especially the draconian Contagious Disease Acts) stripped prostitutes of their rights as Englishwomen and so campaigned tirelessly for the repeal of those laws for 16 years. At the same time, Butler (like most Victorians) believed that women were essentially asexual and so could not accept that any woman might freely choose to exploit the male sexual appetite in order to earn a living; the very idea was anathema to her rigid Christian thinking. She therefore concluded that it was actually whores who were the exploited ones, childlike victims of male lust who had been forced into lives of "degradation" by male oppression. Like so many people both then and now, Butler was so convinced that her opinions were "right" that she imagined anyone who believed differently must be suffering from some form of impaired judgment.

Butler was very charismatic and attracted many middle-class feminists to her cause, but after the repeal of the Contagious Disease Acts in 1886, prostitutes were no longer the *cause célèbre*; when they refused to repent their whoredom and embrace "honest work" and conventional morality, the feminists abandoned their sympathy like

yesterday's newspaper and declared war on our entire profession, vowing to abolish it entirely. Butler founded the Social Purity Alliance, an organization dedicated to imposing middle-class Victorian standards of chastity (i.e., repugnance for sex) onto men, and it was but the first of a host of similar organizations that sprang up on both sides of the Atlantic throughout the 1880s and 1890s. Though the movement boasted a number of high-profile men (such as William Booth of Salvation Army fame and the American health-farm proprietor John Kellogg, who touted corn flakes as a "cure" for masturbation in adolescent boys), the overwhelming majority of its members were female. And though many of these came from conservative Christian backgrounds, many others were former Butlerites; middle-class "feminists" had shown their true colors and abandoned the drive to win rights for the disenfranchised in favor of one that aimed to restrict the rights of everyone. One goal of the social purity movement was the imposition of universal temperance (eventually resulting in Prohibition in the US), but the more important one for our purposes was the war on whores. While male rulers had always been largely content to "control" or ghettoize prostitutes, the purity crusaders vowed to wipe us from the face of the Earth, and their newfound political clout (which increased dramatically after women were given the vote in almost every Western nation in the first two decades of the 20th century) resulted in an unprecedented wave of harsh, repressive laws directed against the women who so offended the retarded sexual sensibilities of their privileged bourgeois sisters.

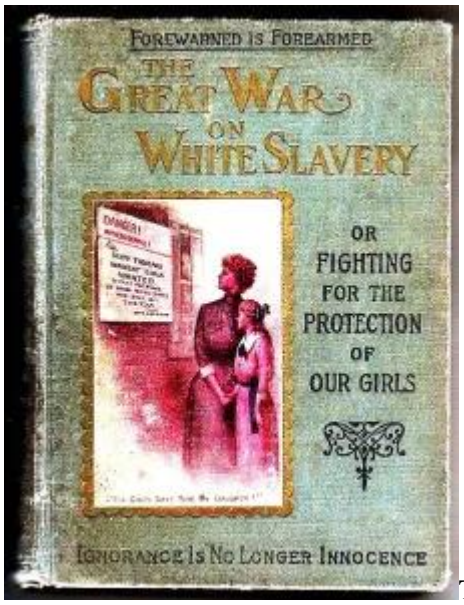

The purity crusaders used many propaganda weapons against prostitutes, but chief among these were disease scares and the "White slavery" hysteria. As several times before in history, whores were vilified as dirty plague-carriers, and this campaign of misinformation was so well-organized that the notion is still deeply imbedded in the public consciousness a century later despite ample evidence to the contrary. But the "White slavery" propaganda was even more effective; the unholy alliance of middle-class feminists and puritanical religious zealots managed to convince the public, the media, and governments that there was a huge international trade in underage girls, abducted and forced into sexual slavery in foreign countries. The fact that there was absolutely no evidence for such a vast conspiracy made no difference whatsoever; the public devoured lurid stories of child prostitution, and throughout the Western world (especially in English-speaking countries) voluntary adult prostitution was banned under the excuse of combating involuntary prostitution of children. The brothels were closed, girls were forced into the streets, and the pimp as we know him today first appeared; in the name of "freeing" women from male "exploitation," these so-called "feminists" had actually surrendered many women into a new form of male domination.

The war on whores reached its peak in the 1920s but ran out of steam when the Great Depression gave middle-class feminists something more important to worry about; that was followed closely by the Second World War. But once Hitler was safely buried and the dust began to settle, the stifling conformity of the 1950s inspired a new generation of feminists. As in the first wave of feminism 100 years before, the best and brightest feminists concerned themselves with the big issues and the rights of individual women, while the majority of rank-and-file feminists were once again unimaginative, middle-class White women who were primarily concerned with their own peeves

rather than the very real needs of women who were lower-class, non-White, or unconventional. One of the big issues this time around was sex; as I discussed in my column of July 20 2010, scientific inquiry had at last exploded the myths about female sexuality that drove so much of the first feminists' agenda, and for the first time in modern history "respectable" women were free to think and talk about a subject previously restricted to their whore sisters; the so-called "sexual revolution" had arrived.

Unfortunately, the evaporation of the social purity movement had not resulted in an equivalent evaporation of the morality laws it had foisted on the populace, especially in the United States; far too many Americans are subject to a peculiar delusion I call "lawheadedness." A "lawhead" is one who believes that man-made laws are actually based in objective reality like physical laws; he is unable to comprehend that the majority of laws are completely arbitrary, and therefore views a violation of a "vice law" with the same horror that normal people reserve for rains of toads or spontaneous human combustion. Though lawheads are a minority of the population, they are disproportionately represented in positions of power, with the result that once a law is on the books it cannot usually be removed by any means short of armed insurrection. Despite the fact that in the 1960s many Americans became far more accepting of prostitution and other sex businesses, this was insufficient to cause prostitution law to even be questioned, much less repealed.

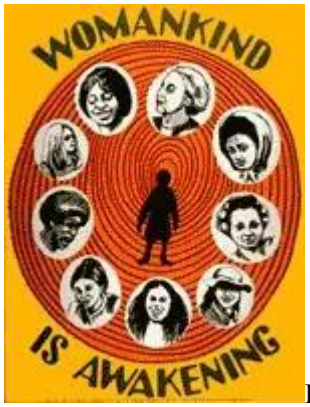

In the sexually "liberated" climate of the 1960s, many feminists found this situation abhorrent. They rightfully recognized that laws against prostitution are discriminatory in the extreme because they criminalize the only profession that is overwhelmingly practiced by and controlled by women; these early second-wave feminists understood that repression of prostitution is the repression of a woman's right to decide what to do with her own body, just as surely as banning abortion or birth control was. And since feminists were working to abolish the latter laws, it only made sense that they should work to abolish anti-prostitution laws as well. But by the early 1970s, the first-wave pattern was starting to repeat itself; the White, middle-class feminists who made up the majority of the movement monopolized debate and elbowed the hookers out, forcing us to start our own separate rights organizations such as COYOTE and the English Collective of Prostitutes. As yet there was no open hostility between whores and mainstream feminists, but sexually repressed caricatures like Kate Millet were working to change that; here's a quote from Millett which defines her view:

> Prostitution, when unmotivated by economic need, might well be defined as a species of psychological addiction, built on self-hatred through repetitions of the act of sale by which a whore is defined.

Recognize the Victorian rhetoric? It's the old "whores are subhuman" dressed up in modern pop-psychology drag. Millett and others like her started to pull feminism in a neo-Marxist direction, transforming what had been a positive movement about making women equal partners with men into a vicious political organization whose catechism was the old Marxist poison of class warfare, except with "patriarchy" substituted for "bourgeoisie" and "women" substituted for "proletariat."

By the end of the 1970s, feminism was in turmoil, torn between the true feminists and the sick, bitter neo-Marxists and their "gender war" rhetoric. But once AIDS appeared on the scene, the war was over, and the misandrists had won; the modern puritanism engendered by the AIDS scare shifted the balance of power to the anti-sex position,

and sex workers of every kind (including everyone from porn stars to lingerie models) were demonized as gender-war "Uncle Toms," as typified in this quote from anti-whore activist Julie Burchill:

> Prostitution is the supreme triumph of capitalism. Worst of all, prostitution reinforces all the old dumb clichés about women's sexuality; that they are not built to enjoy sex and are little more than walking masturbation aids, things to be DONE TO, things so sensually null and void that they have to be paid to indulge in fornication, that women can be had, bought, as often as not sold from one man to another. When the sex war is won prostitutes should be shot as collaborators for their terrible betrayal of all women, for the moral tarring and feathering they give indigenous women who have had the bad luck to live in what they make their humping ground.

There is the neo-feminist position in all its histrionic, collectivistic, misogynistic, anti-sexual, completely-detached-from-reality putrescence; whores are evil, Burchill is saying, because by our comfort with sex we make prudish women like her look bad. Like the "learned" men of the 19th century, she portrays us as stunted creatures incapable of free moral choice, "things to be done to," in her words; note, however, that it is *Burchill* who so characterizes us, not her imaginary "patriarchy."

So in almost exactly a century, we've come full circle. As in 1910, we're still being blamed for spreading disease despite ample evidence to the contrary. As in 1910, authorities justify laws banning voluntary adult prostitution with the excuse that such bans somehow magically help them combat child prostitution and white slavery (only now they call it "human trafficking"). As in 1910, we are characterized as subhuman monsters somehow different from other women. And as in 1910, our worst enemies are not men but a certain type of twisted control-freak woman who is perfectly happy to kick her sisters in the teeth in order to advance her own selfish, prudish, repressive agenda.

Yes, Lena Dunham is a sex predator

Janet Bloomfield (aka JudgyBitch) · 4 November 2014 · Archived copy · Original

Yesterday, I tweeted this. Today, I have a bit more information and I fully retract that tweet. Well, not the part about Lena Dunham being a cunt, but the part about her ***not*** being a rapist. Dunham, from a very young age, groomed and sexually assaulted her younger sister and is just bag-of-fucking-hammers stupid enough to think that the rules about using children for sexual gratification do ***not*** apply to her.

Guess what, bitch? They do.

Let's back up a little and I will explain why I sent that tweet. Kids "playing doctor" is pretty normal stuff. I am completely outraged when children are charged with felony offenses or end up on sex offender registries or in sexual harassment classes for stuff that is perfectly innocent and normal. And of course those children are almost always boys. Even in preschool, boys are viewed by predominantly female staff and administration as predators and girls as innocent victims. It's misandry, pure and simple. Grown women hating men so much that they will vilify, attack, and sanction ***little boys*** while giving little girls passes for the same behavior. My tweet came out of a desire to protect children from vindictive women and a few misguided men who see kindergarten boys planting kisses on the cheeks of classmates as sex predators.

I admit I was taken aback by Dunham's own words in describing the events with her toddler sister and her mother's reaction, but I chalked it up to, perhaps, excessive interest, but nothing ***predatory***.

> "Do we all have uteruses?" I asked my mother when I was seven.
>
> "Yes," she told me. "We're born with them, and with all our eggs, but they start out very small. And they aren't ready to make babies until we're older." I look at my sister, now a slim, tough one-year-old, and at her tiny belly. I imagined her eggs inside her, like the sack of spider eggs in Charlotte's Web, and her uterus, the size of a thimble.
>
> "Does her vagina look like mine?"
>
> "I guess so," my mother said. "Just smaller."
>
> One day, as I sat in our driveway in Long Island playing with blocks and buckets, my curiosity got the best of me. Grace was sitting up, babbling and smiling, and I leaned down between her legs and carefully spread open her vagina. She didn't resist and when I saw what was inside I shrieked.
>
> My mother came running. "Mama, Mama! Grace has something in there!"
>
> My mother didn't bother asking why I had opened Grace's vagina. This was within the spectrum of things I did. She just got on her knees and looked for herself. It quickly became apparent that Grace had stuffed six or seven pebbles in there. My mother removed them patiently while Grace cackled, thrilled that her prank had been a success.

Yeah, it squicked me out, but it still seemed like a bit of weird, innocent exploration.

Then people started tweeting me links to more of Dunham's own words and the innocence evaporated. Consider these:

> … anything a sexual predator might do to woo a small suburban girl I was trying.

Uh … ***what***?????

Dunham's interest in her sister's infant genitals did not abate with maturity, as one would expect.

> As she grew, I took to bribing her for her time and affection: one dollar in quarters if I could do her makeup like a "motorcycle chick." Three pieces of candy if I could kiss her on the lips for five seconds. Whatever she wanted to watch on TV if she would just "relax on me."

Dunham even posted an image of the "motorcycle chick," calling her little sister "sex property," and the only thing screaming through my mind is ***Where the fuck are your parents*****?**

Where, indeed. Turns out the Dunham parents themselves had some fucked-up ideas about sexuality, boundaries, and age-appropriate visual materials. According to Kevin Williamson, writing for the *National Review*, [Dunham's] father, Carroll Dunham, is a painter noted for his primitive brand of highbrow pornography, his canvases anchored by puffy neon-pink labia; her photographer mother filled the family home with nude pictures of herself, "legs spread defiantly." Sounds delightful. That kind of misguided parenting might potentially explain the young Lena's uncomfortably bizarre interest in her little sister's sexual value, but Lena's story doesn't end with bribing her sister into kisses or "relaxing" into her.

> I shared a bed with my sister, Grace, until I was seventeen years old. She was afraid to sleep alone and would begin asking me around 5:00 P.M. every day whether she could sleep with me. I put on a big show of saying no, taking pleasure in watching her beg and sulk, but eventually I always relented. Her sticky, muscly little body thrashed beside me every night as I read Anne Sexton, watched reruns of SNL, sometimes even as I slipped my hand into my underwear to figure some stuff out.

Deliberately exploiting and tormenting her little sister and then masturbating beside her? This is full-on sex predator behavior. If this is the stuff Lena thought was okay to reveal, what did she think was ***not***? I can't help but think that if a spectrum of behavior was taking place and this is what Lena thought was pretty tame, and not in the least bit awkward or ***completely fucking illegal,*** what was happening that she felt crossed the line? Is this the full extent of her interest in her sister's sexuality, or does the rabbit hole go deeper still?

Grace Dunham's tweets in response to the controversy are rather interesting. There is no vigorous defense of her sister, no denials of abuse, no rejection of the accusations against Lena. Grace instead discusses "heternormativity" and "normal behaviors."

She goes on to insist on the right to decide for herself what behaviors are “harmful.”

Gosh, it seems to me that when Warren Farrell suggested not all incestuous relationships appeared to have devastating emotional consequences, he was roundly decried in the media as a rape and pedophile apologist. Where is the outcry when Grace Dunham appears to be saying the exact same thing?

Finally, Grace encourages us to think about how we “police the sexuality of young women,” and one wonders if the young woman she is talking about is herself or her sister?

Do we think there is merit in policing the sexuality of teenaged men who might like to lie in bed with prepubescent girls and choke the chicken while they’re at it? Willow Smith and her parents sure caught holy hell, and it appears in that case, the chicken was breathing easy the whole time. That didn’t stop Child Services from getting involved. Where are Child Services now?

Hilariously, Dunham has responded to the various media sources ***reprinting her own words*** by demanding retractions. Retract what? ***You wrote the damn book, you idiot***. Thankfully, *Truth Revolt* and Ben Shapiro have a fully functioning set of balls and have told Dunham to go fuck herself.

> We refuse. We refuse to withdraw our story or apologize for running it, because quoting a woman’s book does not constitute a “false” story, even if she is a prominent actress and left-wing activist. Lena Dunham may not like our interpretation of her book, but unfortunately for her and her attorneys, she wrote that book – and the First Amendment covers a good deal of material she may not like.

Let's not beat around the bush here: any man, no matter how famous, no matter how fabulous his left-wing cred, no matter how popular with the feminist in-group, would be facing the media guillotine for writing gleefully about sexually abusing his younger sister or brother. He would also be sitting in a jail cell facing felony charges.

I would never get behind calls to criminally charge Dunham or ***anyone else*** for engaging in completely innocent and perfectly normal childhood explorations of bodily differences. This is not what we are dealing with here. Grace Dunham may not feel personally harmed by what her sister did to her, but we live in a wider society in which actions have consequences and laws exist for a reason.

Lena Dunham sexually abused her much younger sister. She is a sex predator, and the fact that she openly, and with no apparent coercion, wrote about that abuse in a decidedly gleeful and unrepentant way suggests that she does not classify her own behavior as anything abusive or even shameful. That makes her a danger to every young woman she comes into contact with.

When peeling open your baby sister's vagina or masturbating next to her after intense episodes of emotional abuse seems like just a charming anecdote to put in a book, we are facing an abuser who is certainly sociopathic, if not outright psychotic.

Lena Dunham is a criminal who has openly admitted to the sexual abuse of a child.

Before all the feminists and left-wingers in the media rush to issue her the standard pussy pass, they might want to ask themselves this: ***Would you let Lena babysit your daughter? Would you?***

Lena Dunham is a sex predator.

Arrest her. Charge her. Convict her. Shouldn't be hard, given she wrote her own evidence. And then put her where she belongs.

In fucking jail.

Stephen Colbert disappoints Thunderf00t

AVfM Video Source · 4 November 2014 · Archived copy · Original

Stephen Colbert disappoints Thunderf00t.

We weren't exactly surprised, but maybe Dr. Mason will cause an attack of conscience in quarters that obviously need one.

Man faces “street harassment” in New York City

AVfM Video Source · 4 November 2014 · Archived copy · Original

A thunderingly idiotic video from the “Hollaback!” campaign has been making the rounds. Here’s what a man experienced doing the same thing in less than a third of the time.

Double standards, anyone?

The bell finally tolls in Ellsworth, Maine

Paul Elam · 5 November 2014 · Archived copy · Original

"Would you like some fries with that cheeseburger?"

That decidedly minimum wage proposition may well be the next words out of Maine's main rogue assistant prosecutor, Mary Kellett, as the political power of her office just got dropped in hot grease by the voters in Hancock and Washington Counties.

There's a new sheriff (make that DA) in town. His name is Matt Foster, and he is not here to serve Happy Meals. Foster took the election soundly from distant runner-up Bill Entwisle, a holdover subordinate from Carletta Bassano's office and participant in her prosecutorial reign of terror, which included using Mary Kellett as a legal mercenary against the (primarily male) citizens of the two-county area.

Foster ran a simple "clean up the mess" campaign, regularly citing the actions of Kellett and crew as evidence of why change was so desperately needed in that office.

With the final ballot bell still ringing in the ears of the fighters, this may also be a good time for many in the Ellsworth office to start looking for empty boxes and to start loading up their personal belongings. It is a chance to salvage football mugs, memorabilia, pictures of children, ceramic lobsters, and other memories of their time spent there, and to get them out before the inevitable broom in Matt Foster's hands starts doing its promised duty.

If Foster holds to his campaign message, we are about to see a slate wiped clean for the first time in 40 years.

The true hero of this story remains, at least in my mind, Vladek Filler. For over half a decade, he has stood defiantly with guns trained on him by the scurrilous likes of Carletta Bassano, Paul Cavanaugh, Bill Entwisle, and of course the now infamous Mary Kellett. He has never flinched. He has never backed down. And he has never quit fighting; for himself, for his children, and for justice.

We also must acknowledge the tireless work of the men and women in the Men's Human Rights Movement. The MHRM has played a clear and convincing role in proving that a minority of people, armed with integrity, truth, determination, and raw grit, can indeed change the course of history.

There are just too many of you to name, so I won't try. But I do hope that each and every one of you who helped, those who gave money, who wrote officials, who signed petitions, who tirelessly commented on the many news stories covering this monumental judicial indecency, take just a moment today to stop and reflect on what you have accomplished.

For a brief, precious moment, justice has finally been served, and you were the ones with the iron forehand. You drove in the point till the voters of Hancock and Washington Counties walked into the polls and drove out the cockroaches.

The work, however, is not over.

Soon Mary Kellett and her cohorts will be dusting off their CVs (along with their pride), making trips to the dry cleaners, and scouring their contacts for more work.

Kellett's promises are limited. She is damaged goods; the first prosecutor in the history of Maine to have been sanctioned and had her license to practice law suspended on multiple legal and ethical violations.

This will not read particularly well under the "special accomplishments" header of her CV.

But we can assure you at AVfM that wherever Kellett finds work, if it is in the capacity to further harm the lives of innocent human beings, we will be dogged and tenacious about making who she is known to her new employer, to the public at large, and especially to the people whose lives she may seek to ruin over nothing more than her own ideological hubris.

Corruption and evil are like water. They never really get destroyed. They just change form or occupy another space. Wherever that is, we will be there on top of it.

Toxic feminism experiences severe defeat in U.S. midterm elections

Dean Esmay · 5 November 2014 · Archived copy · Original

As those of you who've been around AVfM for a while know, we don't do partisan politics. We view all major political parties currently in office in the United States (and most of the rest of the English-speaking world) as either passively or actively endorsing male disposability and blindly accepting misandry without batting an eye. Therefore, it needs to be emphasized up front: we are mostly happy with the results of last night's elections in the United States but not because we care who won. What we care about is *the idea that lost*.

Although not every race has been called yet, and at least one major race will not be settled until December, at this writing Republicans have picked up at least 7 Senate seats and 14 House of Representative seats. This gives them a solid majority in the Senate and a crushing majority in the House of Representatives. It appears likely that they will pick up a total of 8 or even 9 Senate seats before the counting is done, but two of those races at this writing are still being contested.

Are we at AVfM happy about this? I'd say most of us are. Is that because we're Republicans? No. Republicans have failed for decades now to make any substantive improvements for men and boys in areas such as divorce law, education, arrest and imprisonment issues, suicide, homelessness, lies about rape and domestic violence, and a list of other things as long as your arm. A Republican douchebag who vetoed an end to lifetime alimony was re-elected. Not one politician we're aware of won by talking about any issues negatively affecting men and boys (although feel free to let us know if there are any honorable exceptions that we missed).

We are nevertheless happy because one of America's two main political parties—which happens to be its oldest political party, the Democratic Party, founded by Andrew Jackson—has for many years been actively tied to the virulently hateful strain of the feminist movement that spreads lies about domestic violence, sexual assault, and fatherhood itself. This noxious type of feminism, including the National Organization for Women and other hate groups, some years ago crafted a phony threat narrative for the Democratic Party that they called the "War on Women," and Democrats have been using it ever since as a way to win elections.

Women are, after all, a majority of the American electorate, and if you tell them there's a war on against them, you will have no trouble getting a certain percentage to believe it. You will also get pernicious white knight/purple poodle types who believe it too, happy to stand up and say, "I'll save you!" to the "damsels in distress" who were never under any real threat to begin with.

The so-called War on Women threat narrative only ever amounted to this: some people thought women should have to pay for their own birth control, and some people are opposed to abortion. That's it. There's your "war on women." Throw in the standard lies about the non-existent pay gap and the phony rape crisis on college campuses, the typical sexist hate-narrative about toxic masculinity causing mass shootings, and the perpetual lies about domestic violence (you can find out the truth about domestic violence at WhiteRibbon.org, by the way) and you have what appears to be a winning election strategy.

Well, it appeared to be a winning narrative at the polls. Funny thing is, those using it have been steadily doing worse and worse in opinion polls. Furthermore, polls on the War on Women trope have begun showing that a majority of women, let alone men, are getting sick of hearing about this phony "war on women" bullshit. It increasingly appears that the American electorate in general has had enough of this poisonous, hateful, bigoted false-threat narrative. Indeed, at least one major figure in the Senate chose to make the non-existent "War on Women" the centerpiece of his campaign, and lost spectacularly, as did almost everyone else who leaned on this sexist trope.

The War on Women trope has been soundly defeated. Or if we were trying to be clever, we'd say, "The War on Women is over—women and men both won it."

But that would probably be speaking too soon; all that voters have really said is that the “women under attack!” narrative doesn’t work on them anymore. That doesn’t mean that toxic feminism, or the underlying gynocentrism that underpins so much of American politics, will be undone. But it does signal that a major underpinning of contemporary gender-feminist thought has been kicked out from under it.

Here at a A Voice for Men, we have some advice for Democrats: if you want to start winning again, feminism is not your savior, and you need to clean house. Just like Republicans did when they showed the John Birch Society and other loons the door decades ago, just like Democrats did when they let the “Dixiecrat” segregationists walk out the door, you need to look the National Organization for Women and other toxic hate organizations in the eye, point to the door, and say, “Get out.”

Many of my conservative pals scratch their heads at my own politics; they frequently accuse me of being a “leftist,” even though I’m not. My liberal pals often accuse me of being a right-winger, which I’m not. Some people will just never be able to handle someone who rejects the left-right spectrum (and also rejects the phony “You’re either a Marxist or you’re a Hayekian” dichotomy). If anyone cares how I voted in this election (I vote in every election): I voted entirely for a mix of wildly different third-party candidates to send an “anybody but you bums” message to the Big Two, helped vote a corrupt judge off the bench (judges are elected in non-partisan fashion in Michigan and we threw one bum out, yaya!), and voted on a couple of referendums on whether or not to allow wolf hunting (and how I voted on that is none of your business).

What do I want for American politics? Well, to be honest, I’d like to see a Constitutional convention to completely redesign our election system for mixed-member proportional representation and a whole bunch of other things. But since that won’t be happening any time soon, I want for Democrats to be the best and most principled Democrats they can be, and for Republicans to be the best and most principled Republicans they can be, and for the country to be better off because of it.

So here’s my suggestion to Democrats about how to come back from this really very embarrassing defeat: Toxic gender feminism is in your ranks, it’s hurting you, and it needs to be amputated and cauterized from your party. It’ll hurt like hell for a bit, but like excising a cancer, getting rid of it will leave you a healthier, more vibrant political party that does a better job not just for women but also for men and boys, whom you damn well ought to care just as much about.

And Republicans, we have a message for you: we’ll be watching you and ready to criticize you too. In fact, we’re halfway hoping you win the White House next election cycle so we can hold our Republican MRA friends’ feet to the fire and illustrate that Republicans are no friends to men and boys. You’re going to need to change your ways before we’ll trust you as a party either.

#Gamergate: when “feminists” and gamers collide!

AVfM Video Source · 5 November 2014 · Archived copy · Original

Ladies and gentlemen, Thunderf00t!

What more can we say but “what he said.” Oh, and you should probably subscribe.

Two lists detailing issues and awareness in regard to the MRM

Yehonatan Roth · 6 November 2014 · Archived copy · Original

These lists are not country-specific and are meant for review and quick use in spreading the issues (perhaps as flyers). If anyone has things to add, correct, and so on, I would appreciate it.

They do include a suggestion to visit AVfM Hebrew's Facebook page and watch Karen Straughan's YouTube video "Feminism and the Disposable Male." If you plan to use the lists for flyers, I think you can easily remove that text with Windows Paint or any other image editing program.

Subjective annoyance ... or let's call it "street harassment"—The not so subtle racism of Hollaback!

Clayton Craddock · 6 November 2014 · Archived copy · Original

There are now two videos making the rounds on the information superhighway. A few days ago it was that video of children using the F-word for that radical ideological cult they call gender feminism. FCKH8 used shocking images and inflammatory and incorrect statistics to sell T-shirts. Now we have a woman clearly using Black and Latino men as props to spread hate and distrust. The people behind this video, Hollaback!, want to perpetuate the gender war so that people can donate to yet another organization hell-bent on demonizing men.

This was a set-up and people fell for it. I feel that these organizations attempt to attract attention in ways that are repulsive. Hollaback! does their own agenda injustice by posting this video and calling the actions we see here "street harassment."

Have you even looked into the concept of street harassment? I have. It is just more nonsense from fringe members of the cult of man-haters. Until the actions rise to the legal definition of sexual harassment, catcalls will remain an annoying fact of life for some attractive women in our country.

Men who don't have high status, money, or position to entice and woo women tend to use low investment strategies in the pursuit of the opposite sex. It costs them nothing to catcall. It is completely free. They might stand in the street for days and be on the hunt for women and catcall. Some women in certain neighborhoods turn around and smile, they laugh, they giggle. To these men, this is seen as an open door and they eventually get a phone number or two. They achieve very high return for a minimal investment.

This happens often in places like the ones shown in the video. Over the past few days I've heard from women who have actually said, "No woman likes catcalling." They are completely wrong. Today, men have real options. Women in many communities in New York City are available and interested in getting attention from men through catcalling. Do I condone this behavior? No. Do I understand it? Yes. If it works just once, a man like this knows it will work again if he keeps trying. Low risk–high return.

Harassment is a crime. No crimes were committed within this video. Is catcalling annoying? Yes. Is it a crime? NO! Therefore, what is being described and depicted as harassment is really subjective annoyance, and annoyance is not a crime. All of the men I saw in the video seemed to be variations of the same man from the same neighborhood. There was not an accurate representation of life in New York City depicted here. It might have been more representative of certain people who live in those communities.

In this video, there were no threats made, no requests for sexual favors, no graphic descriptions of explicit sexual acts, no attempts to physically impede her movement. The majority of the men here were being complimentary, friendly, and behaving well within their First Amendment rights. In short, the men were behaving consistent with their gender role as the pursuer and initiator. The one man who was supposedly following her for five minutes was being rude and was way out of line, but let me tell you, my girlfriend gets approached ALL THE TIME. I expect this because she is beautiful. When a man compliments my girlfriend or attempts to catcall, a simple "thank you" or "no thanks" is the response she uses when she does not want to engage. It acknowledges them and shuts them down. Some keep trying, but she keeps moving toward her destination. She understands how it feels to be catcalled but knows how to handle herself in this city. It is the same approach anyone uses when bombarded by people on the street here in Manhattan when they are trying to sell you something. You either ignore them, acknowledge them, or engage.

By the way, this is not your average day in this city.

No one walks around for 10 hours looking for trouble. These events happened in certain parts of NYC (notably 125th Street). If this experiment took place near the financial district, and the woman in the video was surrounded

by millionaires in Brooks Brothers suits, would this woman ignore their advances? I noticed that none of the streets included were Park, Madison, Fifth, or Lexington Ave. Neighborhoods like Brooklyn Heights, Park Slope, the Upper East Side, or Williamsburg were nowhere to be found. How about the High Line? Why not? Nothing filmed there either.

I find the racial politics of this video very problematic. When specifically asked about the demographics of the men featured in the video, Emily May, co-founder and executive director of Hollaback!, mentioned in an interview on the NPR show *The Takeaway* that it "cut across the racial and socioeconomic spectrum." If that were the case, then why edit the video to show predominately Black and Latino men? She never addressed or answered the question. The harassment of women by men is an important issue, but when attempts such as this one uphold the narrative that Black and Latino men are uncivilized brutes, then it does nothing but perpetuate the many ways Black and Latino men are stigmatized and demonized. Is justice really being served here?

When you look closely at the video, you will notice several scenes where the audio does not match the video. It appears as if there were cases of audio overdubs. Also, how do we know this was 10 hours, and where are the 108 supposed examples of street harassment? When asked about the absence of White men in the video and the editing process, director Rob Bliss replied, "We got a fair amount of white guys, but for whatever reason, a lot of what they said was in passing, or off camera," or was ruined by a siren or other noise. The final product, he writes, "is not a perfect representation of everything that happened." If that is the case and you find yourself editing out all the White men who catcalled, maybe you could have taken another 10 or 20 hours looking for that White guy. You can certainly find it if you really are looking for it.

Again, sexual harassment is a CRIME. Nothing here was criminal. Being an attractive woman who gets catcalls is another unfortunate aspect of living in a city of 8 million people. Do we strive for a better life? Yes. But to label all of these videotaped interactions as sexual harassment is stretching the definition.

How does one expect to interact in this large city and have no one talk to them or even say "Good morning"? Good luck figuring that one out.

The whole premise of this video is flawed and became a poorly executed exercise that achieved nothing except more confusion and negative attention for Hollaback! and radical gender feminism.

What is supposed to be done about "street harassment?" Do we make catcalling illegal? According to Hollaback!, yes.

Hollaback!'s mission statement says that the group is interested in modifying state and federal laws to punish offenders. This raises significant First Amendment concerns. They feel that the comments documented in this video are the "most pervasive forms of gender-based violence and one of the least legislated against." Hollaback! hopes to "inspire legislators, the police, and other authorities to take this issue seriously—to approach it with sensitivity, and to create policies that make everyone feel safe" because they feel catcalling is a "gateway crime" that ultimately "makes gender-based violence OK."

This sets a dangerous precedent.

Unfortunately, catcalling is symptomatic of a far deeper societal problem. It is important to note that, like most people, these men are not inherently bad; rather, they are acting based on their natural instincts and the expectations of the people in the community where they live.

As a healthy heterosexual male, I always notice women and I always appreciate when there is an attractive one in the room. That being said, I have never catcalled a woman or made any other sexual comments to a woman I was not intimate with. I try to the best of my ability to treat women exactly as I would a man. I attribute my behavior to my upbringing. My parents had rules for how I was to treat and respect women. In addition, they had guidelines for how my sisters and I were to conduct ourselves, which encompassed dating, dress, and a curfew. I do the same thing with my own children. My parents served and continue to serve as role models and demonstrate what a loving and

respectful relationship looks like.

Nowadays, long-term relationships are on the decline, and as a result, proper relationship role models are becoming increasingly rare. It does not help matters that we live in a hook-up culture, which I think reinforces viewing a woman as a sexual object rather than as a person deserving of respect. Until Hollaback! addresses the larger societal problem, I do not think they will be very effective.

Their ultimate goal? They want to make free speech ILLEGAL!

Sexual harassment exists, but are we now redefining it to include casual greetings? This video was edited in such a way to make it look like the harassment is constant, which is false. Harassment is never acceptable, but I feel more sorry for the homeless men in the video than for the person the men in the video were saying hello to.

Why is it that so much attention is paid to what seems like a damsel in distress, when the truth is she wasn't. There was such an outcry in support of her over the past week even though this whole thing was a set-up and a massive hoax. We seem to neglect the plight of the men who are stuck in these communities and only focus on this one woman who is doing quite well and is under no form of "oppression" at all in this country. Why is it that men's issues are totally neglected, but we fall over one another to figure out a way to help out women who feel threatened by a man saying hello? It is time to call these people out and start asking deeper questions about what the motive of organizations like Hollaback! really are.

When we pay the same amount of attention to the gender aspect of homelessness, incarceration, job deaths, suicide, dropouts, and mortality rates, and discrimination in family courts, criminal courts, and domestic violence services, then maybe I'll sympathize with a woman being asked how her day is on the street too many times.

This item first printed on TheSoccradockMethod.–Eds.

The miraculous rape laws of India

Virag Dhulia · 6 November 2014 · Archived copy · Original

"Did you hear that the girl next door was raped?" "What do you mean by that?" "Well, at least that's what she claims, alleging that her neighbor raped her when he came to her house one afternoon asking for some milk for tea." And I was like, What nonsense is this? Why would someone want to rape over milk? It just didn't add up. But more on this later, after we analyze the scenario going around.

So I visited an old friend who is now married and has kids, and her eight-year-old son bumps into me and says, "Uncle, what exactly is rape?"

I was astounded and amused as well. As a child, I came to comprehend the meaning of the word *rape* much later into my adolescence, and it was probably appropriate as well since I was at the right age to comprehend things. But for an eight-year-old lad—who can't even comprehend many basic philosophies of life, including the importance to earn money—to be inquisitive about rape?!

I immediately gave a "look" to my friend, who said she would explain it to him separately so that the kid doesn't embarrass her further in her circles. While I understand her situation, and this being the age when the gen next needs their parents to double up as their buddies, I still wouldn't blame the kid for the question he asked. He's just a small child trying to understand the world around him, and the world around him is abuzz with the word *rape* more frequently than the word *inflation*.

Otherwise, the kid would have asked me, "What is inflation?" And it's inflation that he needs to worry about—not rape—for when he grows up, he needs to know the financial difficulties lying ahead of him, being a boy.

However, it's rape we are teaching him at the tender age of eight when he is probably not even aware that it is but natural for him to become attracted to a female.

So, the problem is grave, and naturally we need to blame someone. Who do we blame? Do we blame men, who are the natural accused in rape cases? Or do we blame feminists and feminist-dominated media for over-blowing the trumpet of rape? Or should we blame ourselves, as a society, for over-relying on feminist principles, feminist jurisprudence, and a feminist-dominated society for setting the record straight in an otherwise chaotic and turbulent world?

I would vote for the third party above. We have applied more emphasis to "feminist problems," and this is what we have come to. The kids are disoriented, asking the wrong questions at the wrong age. Normally, the inquisition quotient in kids is high, and if they are overfed with some particular information, they will embarrass the elders with these kinds of questions.

Having taken a pot shot at the social mindset, let's look at the ramifications. There are times when I actually sympathize with law-makers, I really do. Because law is low-hanging fruit for critics. As a society, we are faster than lightning in judging that a law is being misused, is clumsily drafted, is not getting implemented properly, or the intended beneficiaries of the law are not being reached, and so and so forth.

We often forget the fact that law is merely the effect and not the cause. The cause of law is the social mindset. Of late, the rape laws in India are very much in discussion (obvious with the incident of the kid mentioned above), and they are clearly reflective of the social mindset that we are now going to elaborate on.

Specifically in India, there's an overt feeling for converting even casual relationships between a man and a woman into marriage, and if the attempt doesn't succeed, then the man is arrested on rape charges. This is happening due to a flawed interpretation of section 376 of the Indian Penal Code. So, while technically there's no law to prosecute men for failed relationships, still we have been punishing men whose relationships do not culminate into marriage with *rape charges*.

Many times the threats of a false rape case and the procedural harassment that follows it force a man to marry the same girl who has accused him of alleged rape, and his life gets ruined further as the girl who has entered his life with threats and coercion continues to abuse him. Since the man is already under a lot of pressure due to the false accusation of a crime as heinous as rape, he submits to the social pressure and this paves the path for further silent abuse of the man.

As in India, we live in a society wrought with the mindset that any romantic relationship between a man and a woman should be converted into marriage. The flip side of this mindset, coupled with the inherent male hatred in the society, *is that men are getting trapped into rape cases that aren't really cases of rape.* But still, the feminist-dominated media presents these matters as rape, which creates a very bad image of India in the West.

While there are more reported rapes in the West than compared with India, when Westerners talk to Indians, it's like, "Oh, you are from Bangalore, the rape capital of India?" and that tells us the tremendous damage that feminist dogma, feminist jurisprudence, and the over-romance of the society with feminist organizations have done to us.

In fact, women are two times safer in India than they are in the West because, given the huge population of India, the crime rate is still very much less. However, vested interests are hell-bent on demeaning the image of India globally, and that's the reason one isolated gang-rape incident on December 16, 2012, was hyped, over-hyped, and overtly hyped not only to tarnish the image of India but also to spread poison in the society.

It beats the grey matter of my brain as to how after one incident, there's now a barrage of rape cases being bombarded into the media—as if suddenly the men of India have realized that the women in India are rape-able and rape is one pastime the men in India can indulge in.

How foolish we become as a society when we respond to such agenda-driven media and take part in passing laws that are unconstitutional, biased, anti-male, barbaric and archaic, wrought with a colonial mindset of tyranny, and that violate the human rights of men based on unverified media reports. And later, when those same laws victimize our innocent sons and brothers, we cry hoarse and blame the laws.

But wait one minute, didn't we pass those laws? Didn't we take to the streets bearing candles and shouting for tougher rape laws, being misled by the very media that has tarnished the image of India internationally? So when we are the cause (our inherent male hatred) calling for stricter laws, how can we blame the effect (the laws themselves)?

What we fail to realize as a society is that if we do not respect men's human rights, then we will never be able to make progress or reduce crime. In order to reduce crime, it's important not only to punish the criminal but also the criminal mindset that perpetrates crime. Misandry (social hatred against men) is a criminal mindset that validates the violation of men's human rights.

There have been many instances of male rape wherein the legal system has pardoned the female rapist merely because she was a woman and none batted an eyelid. This behavior is unacceptable. It is extremely important to punish women who commit crimes and not develop justifications around them to find an excuse to pardon a "helpless woman in a patriarchal society."

Coming back to the incident of the girl next door allegedly raped by a neighbor over a cup of tea, as long as we convert such nonchalant interactions between a man and a woman into crime, crime will never reduce, for there cannot be but two worlds exclusive to each gender. The lives of men and women would ever remain inclusive of each other, and we must learn to draw a line between humanism and cynicism.

In one such barbaric incident, a mob beat up a man in the state of Rajasthan, cutting his genitals as he was allegedly attempting to rape a teenaged girl. First, the allegation is unverified, and it could be very much possible that they were indulging in consensual sex. If an eight-year-old boy can ask about rape, then a teenaged girl can very well have sex. Second, even if it was an attempt to rape, the man should have been handed over to the police. Mob fury, barbarism, and social violence cannot be the solution to social problems.

The current practice of punishing men at the drop of a hat when a woman complains is not humanist in nature; it's cynicism at best, and men would find no reason to respond to the same in a humanist manner. But for the miraculous rape laws of India and their cynical implementation, men will continue to suffer from institutional, state-sponsored, and socially validated tyranny. The only way forward is to start respecting men's human rights, pivot our social mindset around it, and then change the miraculous rape laws of India.

The rape laws of India are miraculous not by their definition but by the way they have been converted into a weapon of vengeance and a tool to justify abuse and violence against a man. It is becoming fashionable to beat up a man and then frame him with rape charges to cover up the violence. This practice needs to stop.

Steve Brule: Trailer for documentary on KSUM's Male Students in Peril Conference

AVfM Video Source · 6 November 2014 · Archived copy · Original

A large amount of footage was captured during KSU Men's *Male Students in Peril,* so it will take some time to finish processing the footage for production.

In the meantime, check out StudioBrule's trailer of the conference with sneak peeks into interviews on campus.

Be sure to subscribe to StudioBrule for expert video documentaries on modern perspectives on gender politics.

It's on you, Dana Bolger

Jack Barnes · 7 November 2014 · Archived copy · Original

On September 22, 2014, Dana Bolger posted her article "It's on us to go beyond 'It's On Us'" on Feministing, in which she exposed her true nature and the true nature of feminism. See, in her mind, it isn't enough to reinforce the old male gender role that men are here to protect women and that men must be blamed for every single instance when women are not safe. Fellas, if something bad happens to a woman, it's your fault that she wasn't protected and your fault that the world isn't safe for women. Bolger promotes this despite the fact that feminism says that one of its goals is to destroy gender roles for men and women.

> Gender-based violence is not like the weather. It has direct, immediate human agents and is structural and systemic at its core.

If you want an example of a person engaging in victim-blaming and rape apologia, then Dana Bolger's article is it. A man raping a woman is gender violence, but any other form of rape isn't—that's what she's saying. She says that "gender violence" is "structural" and "systemic," i.e., the "patriarchy." She actually believes that men dominate and oppress women and that rape is a result of this domination and oppression. The "patriarchy" is a feminist myth proclaiming that we live (and have always lived) in a culture constructed by men to oppress women. In this cultural construct, rape is condoned, supported, and encouraged as a way for men to keep women in a state of fear, thus under male control. Feminists even gave this "rape is the result of patriarchy" a name: "rape culture." In Bolger's bigoted little mind, the patriarchy is real, despite the mountain of historical and scientific evidence to the contrary.

Dana, there is no such thing as "gender-based" violence. It's an attempt to label any violence that is perpetrated by a man on a woman as a hate crime. Rape and sexual assault are perpetrated by men and women against men and women. There are no acts of violence limited to being perpetrated by one gender on another. Women are not special. Women as a group have not and are not oppressed by men as a group. Women deserve no special treatment. Deal with it.

> But the new campaign de-politicizes and de-genders sexual assault, portraying it as an easy-to-avoid problem solely between individuals, and making perpetrators out to be vague "someones" who do "something" to other "someones."

Um. Rape is between individuals or a group of individuals. Sexual assault is when "someone" does "something" sexual to "another someone" without the "other someone's" consent. Mmmkay?

I would strongly disagree that the new program "de-politicizes" and "de-genders" sexual assault. Much like a pimp, Barack Obama has worked hard to pull women into his political harem. In true feminist form, his new program puts women's safety squarely on men's shoulders, thus making his program gendered. But that's not what you meant, Dana, is it? Bolger is from the old "the personal is political" school of feminist hate. Rape, in the mind of a gender bigot (feminist), is political because it sometimes happens that a man rapes a woman. If a man (or a few men) rapes a woman (or a few women), then rape is a political struggle for all women. Remember: feminists believe that women are now and always have been treated similar to slaves on the cotton plantations of old. Rape is not just a crime but it's also the metaphorical "whips and chains" that keep all women under the control of all men. This is how feminists justify using rape as a women-only cause to net them millions of government and private-donor dollars and as a political bludgeon to force through their political agenda. This is why revealing the truth that rape is not obsession of women by men, thus not political, and that rape is not a gender issue because *perpetrator* doesn't equal *male* and *victim* doesn't equal *female* is cause for great concern for feminists.

> In reality, perpetrators are disproportionately likely to be men and their victims are disproportionately likely to be women (particularly queer and trans women, women of color, and women with disabilities), queer men, and

> gender non-conforming folks.

There is a lot of money and political power at stake in continuing to lie about the true nature of sexual assault. Feminists must maintain the intentional misinformation that men rape and women are rape victims in order to keep the money flowing in and to keep their jobs as professional feminists—jobs for which they receive a salary. So, it's no wonder that Dana Bolger would boldface and flat-out lie about the ratios of male perpetrators to female victims, despite the growing evidence to the contrary. This is no surprise to MHRAs and non-/anti-feminists—we have seen this a thousand times before. But she extends the category of victim a little further. She pulls in "queer men and gender non-conforming folks," plus she breaks down women into subgroups. She says that straight women are less likely to be raped than "queer and trans women, women of color, and women with disabilities." Notice how, unsurprisingly, she doesn't cite a source for this. Does any of this sound familiar?

This is pure Social Justice Warrior bullshit. SJWs believe that equality can only be achieved through discrimination, along the lines of: "Women must be treated as special, with special women-only rights and privileges that men do not have, in order to have equality." You can insert any of the following in the previous sentence—other race vs. White, other sexual orientation vs. straight, other religious beliefs vs. Christian, not able-bodied vs. able-bodied, not thin vs. thin, etc.—and all would be true according to SJWs.

Bolger uses men vs. women and "gender-based" violence when it suits her purpose. And when it doesn't, she throws some women under the bus in favor of more fertile victimhood. It's men raping women until a more oppressed group comes along; then it's men raping gay men, transgender men, women of color (as if White isn't a color), lesbians, etc. It's all about victimhood because victimhood is the only claim feminists have. Without it, they don't have a leg to stand on. Feminists have always been happy to throw men under the bus to maintain their false narrative that women are victims. Now they will throw some women under the bus for better quality victimhood and to leech from groups like non-White, non-straight, non-Christian, etc. After generations, feminists are finally showing that they don't give a damn about women—they focus only on victimhood and the money and political power said victimhood brings them.

> The It's On Us campaign's failure to conceptualize of violence as systemic and structural guts meaningful responses to it. While bystander intervention more broadly may be usefully integrated into a more comprehensive anti-violence approach, it has serious limitations. And the way it's framed in It's On Us, it offers a strategy to avoid violence, not meaningfully reduce it. The campaign's tips — like guiding your friends away from perpetrators at parties — might help an individual woman avoid a rapist in an individual instance but it won't stop that rapist from turning to the next girl down the bar. It makes the problem seem discrete and manageable, with a quick fix that fits comfortably within an existing structure of how our world works, who has power, and who doesn't. It enlists men, for instance, to protect their female friends at a bar but not to recognize their own power and privilege, the subtle ways in which they enact violence all the time.

Any sane, rational adult knows that we will never live in a world free of violence. But no sane, rational person has ever labeled feminist bigotry as being sane and rational. The only way to lessen the chance that violence will happen to you is to take steps to prevent it from happening to you. It's called being an adult. What will help "the next girl down the bar"? Why, teaching her and all people how to avoid being the victim of violence, of course. Maybe we could start by teaching her that she is an adult now and as an adult her safety is her responsibility and no one else's? Mmmkay, Dana?

The "who has the power and who doesn't" part of Bolger's article comes from her belief in the mythical flying spaghetti monster that eats kittens and steals presents from under the Christmas tree known as the "patriarchy," which we discussed earlier. Remember that in patriarchy land, men have all the power and women have none. Women can't do anything to stop violence from happening to them. Women are just here, wandering around like goldfish in a shark tank, waiting for their turn to be dinner. If that sounds like misogyny, that's because it is. Women are not mindless robots. Women are not helpless children. Women are fully capable adults. Everyone who

has a fully functioning, healthy brain and body has power over their own actions. They have the power to be responsible for their own safety.

"… the subtle ways in which they enact violence all the time"—*this* is feminism. No one but feminists and SJWs believe that men commit acts of violence against women all the time. But the fact that they are so detached from reality is an important part of understanding the true nature of feminism. Why do they believe that all men are enacting violence on all women all the time? What purpose could this serve?

Feminists and SJWs believe in something called micro-aggressions. Micro-aggressions are small behaviors and actions that most people don't even notice as aggressive or violent—mainly because these actions are *not* aggressive or violent. Micro-aggressions can include dirty jokes about a woman, calling a woman names, not taking a person's idiotic opinion seriously if the person holding said opinion is a woman, etc. If you're a man and you laugh when a woman says something stupid, then you have committed a micro-aggression against all women. See how that works?

This idea that all men commit acts of violence against all women all the time serves nothing more than to bolster female victimhood. Again, female victimhood is the life force of feminism. It promotes the idea that women are so weak that when they hear a dirty joke about a woman, it damages them. Men can't call women out on their bullshit the way they can another man. You can't call a crazy person crazy if that crazy person is a woman. The idea of micro-aggressions, coupled with social pressure, is how feminists control free speech. Free speech and the free exchange of ideas lead to scrutiny and criticism—something feminists avoid like witches avoid water. These micro-aggression ideas lead to policies that we are seeing develop on college and university campuses.

> It's On You to recognize and dismantle institutions that tolerate and perpetuate violence. If you go to a school that doesn't expel perpetrators, It's On You to hold your school accountable for its abuses. It's On You not to invite rapists to your parties, and not to attend theirs. (Some sororities maintain lists of men who have raped their members and cut off ties with the fraternities to which the perpetrators belong.) If your favorite sports team shelters abusers and blames survivors, It's On You to call it out and refuse to support it with your dollars. It's On You to boycott the actors, musicians, and artists who beat up their partners.

If someone accuses someone of rape, it's on you to socially ostracize that person based on the accusation alone. None of this pesky "innocent until proven guilty" stuff. That's so last century.

> It's On You to condemn police violence against women of color — and to do so loudly and publicly.

Only women "of color"?

> If you live in a country where your government doesn't hold universities accountable for civil rights violations (hint: ours) …

In case you haven't noticed, Dana, thanks to feminist activism, the federal government has ordered the removal of rights from anyone accused of a sex crime on post-secondary campuses. Yep, I'm talking about those irksome Constitutional rights like presumption of innocence and due process.

> It should go without saying that you shouldn't rape anyone; you should also make a commitment to recognize the ways in which you exert power over less privileged folks in your life, the ways in which you may violate someone else's boundaries without realizing.

Here she goes with the "micro-aggressions" thing again. Let's put this to rest once and for all. Social Justice Warriors can take their "you're privileged so you oppress people by merely existing" hate and bigotry and go jump off a bridge. If I can violate someone's boundaries without realizing it, then I'm not the problem. That person is the

problem. These people need to learn that the world doesn't revolve around them and their victimhood complex.

> It's On You to be conscious of the space your voice takes up, and not to talk over folks with less power. (I once attended an anti-rape rally where a group of white male students took the megaphone away from a female survivor, telling her they'd had enough.)

Notice the racism and sexism Bolger displays in the above statement. Dana, we all have had enough. We will talk about whatever we want to whomever we want. We will not allow victimhood to trump common sense, reason, logic, and the truth. Deal with it.

> It's On You to use your privilege to create space for marginalized folks to speak and be heard.

Um. No. If people want to speak, it's on them to open their mouths. No one is responsible for you exercising your right and ability to speak except you. No one has the right to speak publicly and be free from being challenged on what they said. Deal with it.

Dana Bolger is a perfect example of the nature of feminism and SJWs. She personifies the bigotry and hate that is at the heart of these ideologies. The privilege checklist of those who use discrimination in order to achieve equality is sickening, to say the least. As Men's Human Rights Activists fight for the right of men and boys to be seen as fully human and deserving of equal rights and treatment, we must remember that feminism isn't our only enemy. People like Bolger aren't just a threat to gender equality but also to the equality of every person around the world. While we focus on gender equality, we mustn't forget that we are a part of a larger group while also realizing that we are on our own because men rank *dead last* every time, even among the groups fighting against SJWs—and even among some non-/anti-feminists.

Samantha Allen explains why she hates men

AVFM · 7 November 2014 · Archived copy · Original

Editorial note: The following completely unedited post was written by Samantha Allen on Tumblr. It has since been deleted from Tumblr after it was uncovered by people on Reddit and numerous other sites. It is archived here and here and has been noted on other sources online. We wanted to make sure as many people as possible know her hateful, bigoted views, especially readers of The Daily Beast, The Daily Dot, Salon, Huffington Post, The Advocate, Mic, Kinsey Confidential, Jacobin, and Adult Magazine–all of whom she has written for. We welcome her to write a followup piece explaining herself and apologizing to men, to boys, and to the women who love them, and hope she comes to realize that feminism is, indeed, a hate movement.—Eds.

what misandry means to me

i'm a misandrist. that means i hate men. i'm not a cute misandrist. i don't have a fridge magnet that says, "boys are stupid, throw rocks at them." my loathing cannot be contained by a fridge magnet.

i am not an equality feminist. i don't believe that an asymmetrical world will be cured by polite obsequence to male-dominated systems. i am not a liberal humanist. i don't believe that i need to stand up for men when they've been standing on top of everyone else.

misandry is not a political program; it's a stance. i don't care whether hating men is a good or bad feminist strategy (and i care even less what men think about misandry). i don't think i have a responsibility to change the world. i think i have a responsibility to survive.

imagine being born into a world where your experiences are not represented, where your work is undervalued, where your body is always open for comment, where your friends are routinely harassed and abused, and where this situation will literally be your reality for your entire life. if you're a woman, you don't have to imagine that world because you already live in it.

if you're a man, you never have and never will live in that world. but try to imagine what it feels like. i'll tell you: when i think about the kind of world we live in, i feel simultaneously hopeless and infuriated and i oscillate so quickly between those two emotional extremes that i literally start to get dizzy.

being a woman in this world feels like getting buried alive. think about that. think about feeling that every day.

why do i have to answer the question "why do i hate men?" when men don't even stop to ask why they have always hated women. i have to answer the question because men can't tolerate for one second the sort of contempt they've had for women for thousands of years.

why do i hate men? because life is short. my life is getting shorter by the day and i want to fill it with women. in this sinking ship of a world, i just want to enjoy a tiny little space, a room, if you will, of my own. i want that room to be full of women and free from ego, hierarchy, sexual advances, and violence. i hate men because i can't even have that fucking room without them knocking on the walls. you have the entire fucking house. go play in it. find something else to do.

i hate men because it's not my job to fix masculinity; it's my job to heal from it and to be together with my sisters as we try to make it through a hostile world. and yet i am expected to patiently educate men on how not to be an asshole. here's my only tip: stop spending so much time around men. they're assholes.

i hate men because men hate me and the burden to take the high road should not fall on my shoulders.

i am friends with some men, yes. usually these are men who have some experience of marginalization (whether via their race, class, gender identity, sexual identity, what have you) or who have gone through the self-interrogation and relational deprogramming necessary to build meaningful community with women. you don't just get to read a

book and you're golden. you have to get fucking baptized in menstrual blood as far as i'm concerned.

i hate men doesn't mean i hate you. it means i hate your position in this world. it means i'm not obligated to like you. it means i don't have to talk to you if i don't want to. it means i get to have my space and i don't have to dance for you, smile at you, or soothe you. and you can put up with me being wary of you, can't you, because the world has a fucking red carpet waiting for you wherever you go.

3 months ago
#feminism
#men
#misandry
#women

1 in 4 women admit to violence in relationships

AVfM Video Source · 7 November 2014 · Archived copy · Original

Tom Golden with a stellar breakdown of how research results are narrowed and skewed to achieve an ideologically favorable outcome, particular for media consumption.

Rose McGowan gives a shame sandwich and marching orders to the gay community

Paul Elam · 8 November 2014 · Archived copy · Original

"Gay men are as misogynistic as straight men, if not more so. I have an indictment of the gay community right now, I'm actually really upset with them."

This is just part of a rant directed at the gay community by *Charmed* actress Rose McGowan, in which she was defending her decision to host a party in defense of the Brunei-owned Beverly Hills Hotel.

In Brunei, *being* homosexual can get you the death penalty.

Not satisfied with simply being upset with the gay community, McGowan went on to be as insulting as she could, saying that gays have merely "fought for the right to stand on top of a float wearing an orange speedo, taking molly [MDMA]."

Apparently, McGowan's chief complaint, in which she stopped just short of calling gay men selfish faggots, is that they are too focused on their own issues and not dedicating enough time and energy to feminism.

Look, folks, I just write this shit. I don't, couldn't, make it up. And as bizarre as McGowan's rant is, it is not inconsistent with a theme that has been on the pages of this website for years.

The feminist movement has cast a sympathetic eye on the issues faced by gay men for a long time … as long as they have made themselves available as walkable poodles for the feminist cause. Feminists view gay men as a political utility, offering faux support in exchange for the appearance of inclusivity, and no one has made that more clear recently than Rose McGowan.

"You wanna talk about the fact that I have heard nobody in the gay community, no gay males, standing up for women on any level?" she asks.

Perhaps McGowan has just not been seeing any of the activism for women in the gay community that has gone on for the past few decades. Either that or she does not know fact from fabrication.

McGowan's real problem with gay men is the same problem she has with straight men. Neither group does (nor could they ever) enough for her and her feminist sisters.

African Americans essentially have the same problem. They busy themselves with their own affairs and do absolutely nothing for White Nationalism.

The selfishness is staggering.

Kidding aside, McGowan has an interesting analysis on why gay men might have the audacity not to obsess on feminist causes.

> **I think it's what happens to you as a group when you are starting to get most of what you fought for? What do you do now?**

You mean like feminists, Rose?

Other than fabricating a wage gap, rape culture, patriarchy theory, false stats on domestic violence, and complaining about all of it from the lobby of the Beverly Hills Hotel, have feminists so run out of things to do that the only thing left is to attack anyone else, including their longstanding allies, for dealing with their own issues too much?

Note to the gay community: This is what feminism looks like.

Second note to the gay community: I told you so.

McGowan adds arrogance to ignorance. “Women, by-and-large, have very much helped the gay community get to where they are today,” she huffs, failing to add, “Now heel, bitches!”

It will be curious to see what comes of the dissonance in the gay political community over this, though it may not be much. Feminists have so successfully co-opted the politics of sexuality that there is not much left for gay male political activists to do but ask politely for an apology, be quick to forgive, and move forward with their heads down, minding their place. And I am guessing sadly that this is what they will do.

I remain hopeful, though, that the MHRM will continue to gain in appeal for men who happen to be gay. Just as I am hopeful that more gay men will branch out completely on their own, not beholden to serving feminist ideals. All it will take is for a few more like Rose McGowan to step up and show them they have been used all along.

On Ebola and rape

Allan Anderson · 8 November 2014 · Archived copy · Original

As the Ebola outbreak grows and panic in the US increases, I am struck by the similarities and lessons to be drawn in our handling of "sexual violence" and perhaps other men's issues. Both Ebola and rape are greatly feared, the cause largely invisible, with even the number of victims uncertain. Both are subject to a wide range of beliefs, some superstitious, some more scientific or "reality-based." Many varied responses offer some illusion of knowledge, but in fact great uncertainty remains. The mind craves certainty in the presence of threat and fear. Everyone you meet today could be carrying the deadly Ebola virus. Every man (or woman?) is a potential rapist. We have an epidemic of campus rape. Or it's a judgment from God. Or spread by Western healthcare workers or witchcraft. Or … not. It's all a hoax. Fear and uncertainty are the only certainty.

Epidemiologist Michael Osterholm, in a *New York Times* op-ed piece and a talk at Johns Hopkins Bloomberg School of Public Health, shockingly said, "Ebola has the potential to alter history as much as any plague has ever done." Wow. He also made some key points in how to stay credible and effective in this environment: admit what you don't know, avoid dogma, and prepare for and expect the unexpected. He remarks that the greatest obstacle to discovering the shape of the Earth was not ignorance but the illusion of knowledge. He quotes and paraphrases the famous physicist Richard Feynman to say that an effective public health response requires that reality must take precedence over public relations because nature cannot be fooled.

He argues that this is very different from saying, "We know nothing, we can do nothing, we … can't."

A lot of men's issues have this same invisibility to them. Men's pain is invisible. Men's pain is even taboo. We never see this pain, nor Ebola virus for that matter, but a lot of people are going to die anyway. Is men's pain even "real"? You might say both are a question of training.

I came to AVfM three years back attempting to understand the extreme hypocrisy, ignorance, and hostility of mental health professionals I encountered during three years studying, advocating for, and speaking about male survivors of childhood and adult sexual abuse and assault. They are there in plain sight, but it seems to require an electron microscope for some to see them. I found male survivors themselves really seemed to need and benefit from simply having a place to consider their experiences on their own terms. Advocates for homeless youth gave me a shocked double-take, grateful somebody was talking about what their homeless boys could not. Feminists and mental health professionals told me male victimization "doesn't happen" and all male survivors are sex offenders.

I've come to understand this situation as part of a larger problem of "misandry" and our mutually degrading feminist-inspired gender politics that repeats with similarities in problems such as parental alienation; paternity fraud; gendered prosecution and sentencing disparities; ignored male domestic violence victims; police violence; educational failures with boys and the "boy crisis"; falling male college enrollment; fatherless families; missing male role models/missing male childcare, elementary, and secondary teachers; male suicide, alcohol, chemical dependency, depression, and many other mental health problems; men's physical health and longevity disparities (five years less); male workplace deaths (92%) and injuries; male unemployment and homelessness; divorce, child support, and family court corruption; pervasive negative media depictions of males; medication of boys for normal boy behavior … it's a long list. A VERY long list. With little awareness and active suppression. (US statistics cited)

This is very much the story Paul Elam tells of how he watched feminist ideology supplant reality in a clinical chemical dependency environment.

Workplace deaths like the 100 men who fell to their deaths climbing cell towers since 2003 so Jessica Valenti can tweet about bathing in male tears.

Like the invisible Ebola virus, I learned that a LOT of men have past experiences of sexual abuse and assault. I learned to see many and sometimes deadly serious effects that are largely invisible as effects of abuse. Instead it's just seen as the way men are: violent, alcoholics, sex-addicted, solitary, suicidal, emotionally distant … This is not

about a “victim culture.” It’s about assessing what can be done to help the wounded. I do wonder how DO you respond effectively to male sexual victimization when the politics is so crazy, the facts so uncertain, people are so afraid and misinformed, and professionals so incompetent, ineffective, and territorial while volunteer male survivors with first-hand knowledge are so hatefully silenced and attacked? Men are wise to stay silent. Anything you say can and will be used against you in a court of law.

Or perhaps it’s a hoax and I’m just captive to the victim culture. Or a false memory syndrome. Or whining for attention. Or testosterone damaged my brain. Or just need to man up. I’ve heard all that a lot too.

What lessons can we take from this? In his speech, Michael Osterholm spoke of:

Credibility is greater if you admit what you don’t know and don’t find yourself explaining huge discrepancies and failures. People are, in fact, less afraid of hearing that you don’t know than if you are wrong. I can only comment on sexual violence issues, but I wonder if there aren’t lessons in each of the other men’s issues I mentioned. That would be another hundred articles. For sexual violence issues, we really need choices to respond that don’t require certainty or even any knowledge about who is the victim and perpetrator when that is unknown. Is it a false accusation or truthful? Lacking clear evidence like an uncoerced confession, forcing legal solutions without legal evidence simply destroys the credibility of the justice system. What would that look like? I believe there are helpful responses just like when we don’t know exactly who has Ebola, whether a vaccine works, exactly how it’s transmitted, etc.

Dogma is the enemy. This is very different from staying with the science, the facts, the real evidence. Listening at length to actual men talk about sexual victimization has taught me things I never hear publicly—way, way beyond dismissive “men can be victims too” or even Spetsnaz’s fine video (about society’s dismissive view though, not men’s actual experiences). Feminist dogma, yes, is the enemy. So I would just say, it’s just extremely rare that men actually talk of their first-hand experiences of this, and if you are so lucky to hear of it, just try to listen and perhaps you will know a little more. Knowledge can be helpful if you don’t already know “the truth” of dogma, the silly notion of invisible “germs.” Never seen them!

Focus on if responses are effective without distorting the facts, often when the fact is that we don’t know what’s effective. Suffice it to say, there is very little help currently for suffering men when you cannot see or speak of suffering. What would evidence of help be? Less suffering! Fewer effects, like lower male suicide rates, less alcoholism in men, less depression, risky behavior, injuries and death of men, all unfortunately difficult to distinguish from many other effects, causes, and conditions. For three years I ran a male survivor group centered around asking men to ask themselves what would help and be in charge of getting that. Talk of suicide was very common, though usually as an expression of their hopeless isolation and not their intent to act (an important distinction). A lot of AVfM’s content is about gender politics and attacking who and what’s wrong. I would just say, this alone is not help. “Ebola is real,” say the public health announcements. Rape is rape (except when it’s not). Even detailed knowledge that Ebola is a virus is not sufficient to stop the likely deaths of I fear up to a million next year. Politics like AVfM’s may eventually *lead to* help, but that is very unclear. Politics is the mind killer, full of irrational, cognitive distortions, and a theory even suggests we reason only to look for arguments that support a given conclusion having little to do with “truth.” Truth seems to run way behind in the scheme of things. That is perhaps why dogma is the enemy because truth doesn’t stand a chance against dogma.

I have benefited from AVfM and a wider understanding of the many ways men are invisibly suffering in this culture, the similarities and differences between many issues besides the ones I personally have experience with. I am still at a loss on what response would be truly *effective*. Perhaps just making …. “media noise” about them will lead to help. In the meantime …

Africa has an epidemic of Ebola, and America has an epidemic of rape. Or not. Personally, I think it’s all a hoax.

Feminist video turns to child abuse to send distorted message

Barbara Kay · 8 November 2014 · Archived copy · Original

It's not often that my daughter pleads with me to write something about some or other cultural phenomenon. But recently she sent me a YouTube video and told me that I had to write about it.

I watched it. I have five granddaughters, ranging in age from ten to two. So yes, I knew I would have to write about it, but it's one of the toughest assignments I've ever given myself. Because my head was exploding with rage while I watched, it was hard to type. But yes, I have to write about it, and everyone who can write should write about it, and everyone who can't write should do something else: I don't know, maybe open the window, stick their heads out, and scream, "I'm mad as hell and I'm not going to take this anymore."

First, watch it. If you don't see anything wrong with it, stop reading because I am now going to insult you. To be okay with this video, you'd have to be okay with children serving as adults' toys, for whatever purpose adults want, in this case to embody the need for gender justice through the creative juxtaposition of childhood "innocence" with adult "knowing" through the "irony" of "adult" entertainment. To do that, you have to take young children who shouldn't be thinking or expressing certain kinds of adult thoughts and then get them to act as if it was their custom and normal to do so. Wink wink wink wink wink.

So what's so objectionable? Where to begin? There's adult women thinking it's cool to have young girls—we're talking nine or ten here—rapping like snarling, alienated "gangstas" with every third word out of their mouth f##k, f##king, f##ked up, or motherf##ker to show how "down" they are with badass 'tude. There's White women thinking it's awesomely creative to have White girls (with a token Asian and a token Black) puttin' it out there like hip-hop "hos." There's feminists thinking it's cool to have children posing and pouting like jaded hook-up queens, only—omg, we're so clever and ironic—dressed in the kind of princess outfits that are all the rage for *pre-sexual* children. Little girls talking like sluts, so inviting the kind of attention one normally gives sluts (not that there is supposed to be anything wrong with that, but there is when it's children). In the parlance, wouldn't you say that's kind of "rapey"?

This video is supposed to be "empowering" for girls ("I'm pretty f##king powerful"). The theme—not the subtlest—is that "society" tells us that the word "f##k" is dirty, but guess what? What's *really* dirty is that women aren't treated well in our society. For example, "pay inequality" is "more f##ked up than the word "f##k" because women get 23% less for the "same f##king work" than men. And since one in five women will be sexually assaulted, "start teaching boys not to f##king rape." And boys who like to dress as girls are mocked, so "F##k that sexist s##t."

The words "crude," "coarse," and "indecent" do not begin to convey the negative effect of this assault on the sensible viewer's eyes and ears. But the word "falsehoods" is a good beginning. Not a single statement of alleged fact in the video is true. Deconstruction of the pay inequality myth and the one-in-five sexual assault canard have been handily dealt with many times by credible analysts and with irrefutable data.

And nobody is teaching their sons to rape, so there is no need to "start" teaching them not to. And by the way, nobody is making little girls yearn to own and wear princess dresses or enjoy being pretty. They just do, and that's a real fact. Which is, you know, kind of *ironic*.

This video is not only a prime example of child abuse—any parent who lets their nine-year-old child watch this crap should seriously interrogate his or her parental judgment and maturity, and the parents who allowed their daughters to take part in it should have their heads examined—its tone simply exudes misandry.

Please do not even think of writing to me and accusing me of a lack of a sense of humour, or explain to me the nature of dramatic irony. Literature is my field. I know all about irony, and when it works, also when it is appropriate and when it is not. The only irony I can see in "Potty-Mouthed Princesses Drop the F-Bomb" is that it's going to put off a whole lot of people who were sympathetic to feminism when they started watching but by the end

of it will realize that feminism has jumped the shark and become a horripilating caricature of the serious reform movement it once was. They'll back away slowly, run to hug their daughters, and murmur, "Don't worry, honey, I won't let those motherfu##ers, those women get hold of you."

This item was originally printed in The National Post. –Eds

The empathy gap is shockingly real

Mark Dent · 9 November 2014 · Archived copy · Original

When will it end?

There are times when I think perhaps I have overstated the level of misandry in our mainstream media. Then I open the morning paper or watch a program like *The Project* and my doubts are fiercely shredded and my resolve to keep speaking out with words or my pen is strengthened.

We have all witnessed the coverage of the kidnapping of 200 Nigerian schoolgirls by the terrorist jihadists Boko Haram. This coverage is appropriate and warranted. No one could suggest otherwise. It is the gobsmacking, gut-wrenching, breathtaking double standards that so appall and anger me.

The following is a quote from one of the only articles I have been able to locate on an incident that occurred in February of this year.

> Islamic militants set fire to a locked dormitory at a school in northern Nigeria, then shot and slit the throats of students who tried to escape through windows. At least 58 students were killed, including many who were burned alive. They slaughtered them like sheep with machetes and gunned down those who ran away, said one teacher, Adamu Garba.

The headline of the article from which I have quoted the above extract is: **"Dozens killed in attack on Nigerian school."**

It is at the end of the fifth paragraph that we discover that:

> all of the dead were teenage boys or young men.

All of the schoolgirls were told to go home and were unharmed.

This was clearly a gender-based massacre. The fact that many schoolgirls were present but were deliberately left untouched by these killers while the boys were butchered underlines this fact in a most compelling manner.

You will note that there was no reference to gender in the headline or opening paragraph. It spoke of "students."

There were no demands for intervention by the United States. There were no statements from the United Nations calling this atrocity a crime against humanity. There were no statements from Nigeria's president or his wife. There were no "selfies" by self-important, arrogant celebrities and politicians holding up placards saying, "Stop butchering our boys!" or "Boys are human too!' There was no publicity shot of Michelle Obama holding her own message. There was no segment on *The Project* or editorials from David Penberthy, Natasha Stott Despoja, or Julia Gillard.

But when the girls were kidnapped, the outpouring of grief and compassion was stunning and powerful. Action is now being taken. Tears have been shed by Nigeria's first lady. Promises have been made by politicians. Celebrities have demonstrated their outrage and compassion with the push-button aplomb that is so prevalent in this age of posturing and moral grandstanding.

But what really burned me was the fact that the three aforementioned people—Penberthy, Stott Despoja, and Gillard—all spoke or wrote about this recent incident and used it to promote the sick, bigoted notion that this is yet another example of the danger and oppression girls and women face the world over. Not one of them even *mentioned* the massacre of the schoolboys who died horrifically for the same reason the girls were kidnapped: they were receiving a Western education.

Here is a sample of Stott Despoja's work:

> The horrific mass kidnapping of girls in Nigeria has drawn attention to the dangers with which women and girls around the world live on a daily basis….
>
> Boko Haram means "Western education is sinful", and is modelled on the Taliban movement in Afghanistan. It has little time for the education of women and girls, nor their other rights.
>
> Nigeria may be the current focus for such horrific actions, but for some parts of the world, these are the dangers with which women and girls live on a daily basis….
>
> These are just some of the acts of cruelty and injustice that girls face.
>
> The United Nations has indicated that the threat to sell the Nigerian girls may constitute a crime against humanity….
>
> [Hollywood actor and human rights activist Angelina] Jolie has condemned the Nigerian kidnappings as "unthinkable cruelty and evil"….
>
> I have been to Nigeria twice, including in 2011 to observe the presidential elections. It can be beautiful place and I've met some extraordinary people. **However, like many countries, it can be dangerous for women….** [Emphasis mine]
>
> As Angelina Jolie has demonstrated, the combination of political will and international attention can change the position of women and girls around the world.

Enough! Who would not agree with every word but for the fact that we know even greater horrors were perpetrated upon young boys by the same terrorists for the same reason? Yet, there is not one reference to the plight of those boys.

If a mother lost her son and daughter in a terrible accident and only spoke of her grief at losing her daughter, our community would be quite horrified. Yet time and again this is what we do when discussing the issues of domestic violence, slavery, the sex trade, rape, or oppression in various parts of this world.

My genuine and unanswered question is, Why?

How can someone in a position of such authority as a former prime minister or newly appointed ambassador for women and girls be unaware of the facts with regard to Boko Haram and the misery they have inflicted upon people of both genders? How can any truly compassionate person not feel outrage over any cruelty perpetrated upon children, male or female?

Perhaps Stott Despoja's new role as ambassador for women and girls has a clause expressing explicitly that no compassion or concern is to be extended to male suffering. If true, she is doing a remarkably good job.

Links

http://bigstory.ap.org/article/dozens-students-killed-nigerian-school

http://www.abc.net.au/news/2014-05-09/stott-despoja-nigeria-dangers-for-women-go-beyond-nigeria/5442990

http://www.news.com.au/national/julia-gillard-comes-out-of-the-political-wilderness-to-condemn-nigerias-boko-haram/story-fncynjr2-1226910527320

http://www.dailytelegraph.com.au/david-penberthy-the-world-should-be-ashamed-over-its-slow-response-to-boko-harams-kidnapping-of-schoolgirls-in-nigeria/story-e6freuy9-1226912741562

The rape of language and the mathematics of rape

Susan Patton and Jonathan Farley, D.Phil. (University of Oxford) · 9 November 2014 · Archived copy · Original

Trigger Warning: May contain facts.

You've come a long way, baby. You've got the right to vote. You've got the right to keep working even if you get married. You've got the right to go on maternity leave—for 39 weeks at up to 90% of your salary in England.

But now young feminists want the right to do something that is physically impossible: go back in time and erase their mistakes.

Well, you can't have that right, and not just because Albert Einstein was male.

I recently called drunken hook-ups that girls regret afterwards—but usually not immediately afterwards—"mistake sex." That prompted some 220 Princeton professors to write a letter to the *Daily Princetonian* newspaper reminding students who aced their verbal SATs that rape is bad.

The word "rape" has a power to turn even Princeton scholars' minds off. When a rape occurs, it is common to hear people say that the suspect—suspect, mind you, not perpetrator—should have his neck stretched at the nearest tree. We're not so rash or bloodthirsty even when it comes to murder, which apparently is a less egregious crime.

Universities, like people, also react emotionally and strongly when it comes to rape, especially in light of the rape epidemic sweeping college campuses (according to the White House), with the #YesAllWomen campaign calling all men weapons of mass destruction.

You've heard the statistics: one in four women will be raped in college. Or is it "during her lifetime"? Or is it "sexually assaulted or almost sexually assaulted"? Or is it "nearly one in five"? Or "one in six"? Obviously all these stats can't be true. Somebody is doctoring the books. They are attempting to change the definition of "rape."

According to the FBI, "[t]he rate of forcible rapes in 2012 was estimated at 52.9 per 100,000 female inhabitants." (We don't know if this includes "male inhabitants who think they are female inhabitants.")

Assuming that all American women are uniformly at risk, this means the average American woman has a 0.0529% chance of being raped each year, or a 99.9471% chance of *not* being raped each year. Since the average American woman lives till 81, even assuming she is in danger of being raped every year of her life, including infancy, that means the probability she is never raped is 95.8% (0.999471 raised to the power 81). Of course, the U.S. Department of Justice reported in 2013 only "10 or fewer sample cases" of "sexual assault victimizations" for women 65 or older between 2005 and 2010, and its report only dealt with females 12 or older, with 70% of the victimizations occurring for women under 34, so it makes sense to use, say, a 50-year timespan: then the probability of never being raped is 97.4%. Over 4 years of college, it is 99.8%.

Thus the probability that an American woman is raped in her lifetime is 2.6% and in college 0.2%, 5 to 100 times less than the estimates broadcast by the media and public officials. Gee, and I never would have thought that politicians would lie.

Of course, the rape-statistic apologists will say that rape is massively underreported. Only 5% of the rapes or attempted rapes in a U.S. Department of Justice paper were reported to the police. But why is that? The idea that women are too frail to repeat their story to police or too sensitive to risk not being believed is nothing short of *Ms*ogyny.

Regarding unreported rapes, scholars Tjaden and Thoennes (with last names like that, no first names are necessary) say that 17.7% of the women who did not file a report thought the rape was a "[m]inor incident; not a crime or police matter."

A 2013 Department of Justice report estimates that 64% of "rape and sexual assault victimizations against females" went unreported between 2005 and 2010, with 8% of women saying they did not report it because it was "[n]ot important enough," 7% saying they "[d]id not want to get offender in trouble with law," 13% calling it a "[p]ersonal matter," and 30% responding, "Other/unknown/not one most important reason."

The website Feminist.com cites different figures, without a clear source: "The FBI estimates that only 46% of rapes and sexual assaults are reported to the police. U.S. Justice Department statistics are even lower, with only 26% of all rapes or attempted rapes being reported to law enforcement officials." Comparing the 64% of the previous paragraph with the unsourced 54% and 74% here, one sees that estimates of the rate of reporting vary significantly. Regardless, they are less than 99%, the most relevant figure, since the current campaigns are based on the threat to college students while at college.

Where does the "one in four" statistic come from? The organization One in Four USA cites Tjaden and Thoennes, "Prevalence, Incidence, and Consequences of Violence against Women: Findings from the National Violence against Women Survey." If one looks at the 2006 report those authors published under the auspices of the Department of Justice, one finds (besides a "one in ***six***" figure!) that their results are based on a 1995-1996 telephone survey of 8,000 men and 8,000 women, and the admission that "only 24 women and 8 men reported during their interviews that they had been raped in the 12 months preceding the survey…." That's an annual risk of 0.3% each year. This yields a 50-year risk of 13.9%, which is still significantly less than 25%.

The *Ms. Magazine* report *I Never Called It Rape* cites a survey of 930 women and concludes that 44% of them said they were victims of rape or attempted rape. In defense of *Ms.*, the actual study said that only "22% of the 930 respondents disclosed experiences of completed and/or attempted rape in answer to the one question that used the word *rape*." The researcher, Diana Russell, doubled the figure.

22% is close enough to one-in-four for government work, but the woman supervising the *Ms. Magazine* survey, Ellen Sweet, conceded that "1 in 4 or 5 women are the victims of rape or attempted rape, according to the legal definition, but only 1 in 4 of those women identifies her experience as rape." In other words, the real rape/attempted rape statistic is one-in-sixteen or one-in-twenty—5%.

Putting it in a way that non-STEM majors can understand: most girls have more sense than the aforementioned 220 Princeton professors. They do not regard mistake sex as rape.

Further exacerbating the confusion over rape statistics, the Department of Justice counts "verbal threats" as "sexual violence." The Department of Justice report "The Sexual Victimization of College Women"—which includes as victimization "general sexist remarks [made] in front of you" (grow a thick skin, girls)—says that 48.8% of the women who were raped said that what happened to them was *not* rape, with another 4.7% saying they didn't know if it was rape or not. (Didn't know?) In other words, the rape researchers, and not the police, were the ones telling the purported victims, "I don't believe you."

To underscore this, *I Never Called It Rape* states in Chapter 4 that 42% of rape victims had sex again with their rapists. The National Violence against Women study says that the average female victim was raped 2.9 times in the preceding year. Since the non-mustard seed-related dictionary definition of "rape" does not describe an experience one would want to have twice, one infers that the "rape" victims were using a different definition of "rape" than the researchers.

By contrast, the U.S. Department of Justice reports that men were more likely to be assaulted than women in 2009, with a 1.56% chance of being assaulted each year, bringing the probability of being assaulted over 50 years to 54.4%, with the uniformity assumption. That is, it is more likely than not that an American man will be assaulted. It is unknown whether male victims of assault have their own hashtag.

A shorter version of this appeared in The Baltimore Sun newspaper. -Eds

Feminist hypocrisy

AVfM Video Source · 9 November 2014 · Archived copy · Original

The amount of feminist hypocrisy in the world is difficult to untangle, but Mykeru has a go.

We've had our differences with Mykeru, but you may want to subscribe anyway.

Jonathan Taylor at MSP'14

AVfM Video Source · 9 November 2014 · Archived copy · Original

KSUM recently held a groundbreaking conference during which a feminist organization actually apologized to KSUM founder Sage Gerard for horrors caused by the establishment. The keynote speaker was Jonathan Taylor, founder of A Voice for Male Students.

Taylor presents a broad overview of the issues, and you can download his PowerPoint to follow along with his speech.

You can also listen to some of Taylor's added commentary after the event. On that note, subscribe to his channel if you want to stay up-to-date on educational equity issues affecting men and boys.

http://www.youtube.com/watch?v=AzmSzlQROv8

A lot of work is still going into releasing the footage and compiling everything into a DVD for the top donors to the FundAnything campaign. Your patience is much appreciated as tons of footage is synced up, composed, and polished. In the meantime, you can show your support for the man and the organization behind the event by subscribing to Victor Zen or KSU Men.

Talking: A weapon of mass destruction against one of the leading causes of male deaths

Josh Rivedal · 10 November 2014 · Archived copy · Original

Men are willing to talk about almost anything—the size of their prostate glands, or how much Viagra they're allowed to take—but they're still not willing to be open about their mental health. If men want to live long, healthy, and productive lives, it's absolutely crucial that we change the dialogue surrounding men's mental health.

I lost my father, Douglas, to suicide in 2009. Douglas lost his father, Haakon, to suicide in 1966. Each suffered from undiagnosed mental health conditions and each suffered in silence because of the stigma surrounding men talking about and getting help for mental illness.

Haakon—a Norwegian man who served in the Royal Air Force (35th Squadron as a tail gunner) in World War II—killed himself in 1966 because of the overwhelming post-traumatic stress he suffered due to the war. Douglas, an American man who was chronically unhappy and abusive, may have been clinically depressed for a very long time, but my mother filing for divorce was a catalyst (not the cause) for his action in taking his own life.

There's a relatively new case study in *The Journal of Men's Health* that says that men are affected tremendously by divorce. They have higher rates of alcohol and drug abuse and depression and detach themselves from personal relationships and social support.

In 2011, I had several catalysts for my own near-suicide attempt: the dissolution of a relationship with a long-term girlfriend (similar to a divorce), a lack of work, and fallout from my mother's betrayal. I was in terrible emotional pain and unknowingly suffering from clinical depression.

My thought life took a downward spiral pretty fast. How did I get to such a dismal place in my life so quickly, just a month shy of my 27th birthday? Coming out of secondary school and high on optimism, I thought by the time I reached my mid-twenties I would have it all together. After a couple of years singing on Broadway (yes, I'm a theater geek), I would have scored a few bit parts on *Law & Order* and transitioned seamlessly from having my own television show, *A-Team 2.0* as Mr. T's long-lost son, to being cast with Will Smith in the summer's biggest blockbuster. After which, my getaway home in the south of France would be featured in *Homes & Gardens* and my face would grace the cover of the *National Enquirer* as Bigfoot's not-so-secret lover. Not to mention, I'd have my perfect wife and perfect family by my side to share in my success.

But instead I somehow only managed to perform in an assortment of small professional theater gigs and on one embarrassing reality television show; and over the course of the previous 18 months my father killed himself, my mother betrayed me and sued me for my father's inheritance, and my girlfriend of six years broke up with me.

This perfectly imperfect storm of calamity and crisis had ravaged my life … and I wasn't talking about it to anyone. My silence led to crisis and poor decisions—to the extent that I was hanging out of a fourth-story window.

Those men who came before me, Haakon and Douglas, each of them suffered their pain in silence too because of stigma, and I felt that same stigma—like I'd be seen as "crazy" or "less of a man" if I talked about what I was going through.

Standing at the ledge of that fourth-floor window, I realized I didn't want to die. I just wanted to end my inner torment and emotional pain. And I needed to break the familial cycle. So I came back inside, took a risk, and asked for help by calling my mother.

Over the next few months I continued to take more risks. I called old friends to tell them I needed their support. I got into therapy. And no one ever told me I was crazy, stupid, or a bad person. They told me they loved me and wanted to help me.

While recovering from clinical depression, I wanted to help youth and other men like me. So I produced my

autobiographical book and one-man play, *The Gospel According to Josh*, about my foray into show business along with my father's suicide and took it to high schools, colleges, and community centers all across the U.S., Canada, the U.K., and Australia. I use it to talk about the importance of mental health and suicide prevention. Most of my audiences were and still continue to be women. One of the things I've found is that most men (not just the Rivedal men) have a difficult time talking about and getting help for their mental health or if they're feeling suicidal. There seems to be some societal pressure that says, "You're not a true man if you don't have it all together, all the time."

But I have a message for men everywhere that's simple yet profound: there's always hope and help out there for you. As a man who has suffered from clinical depression, I can say from personal experience that this is not a character flaw or a weakness. It doesn't make you any less of a man. In fact, by asking for help, it makes you a stronger man. It gives you a fighting chance to improve your life and become the person you want to be. Reach out to your family and friends and ask for help. Nip it in the bud before it turns into a crisis.

If you need a bit of help and don't know where to turn, here is a list of resources for suicide prevention and mental health in the U.S., U.K., Australia, and around the world.

Additionally, for International Men's Day on November 19, 2014, I'm having a live Google Hangout chat on male depression, suicide, and how and where to get help with MensLine Australia in Australia (details HERE), and MenBeyond50 in the United Kingdom (details HERE). We'll be covering a lot, and you can ask questions, and it's totally free.

#BeenRapedNeverReported and why you all should be cynical

Patrick John Doran (aka TheMadShangi) · 10 November 2014 · Archived copy · Original

Despite what feminists might tell you, women are human. And humans lie. Therefore, women lie just like men do.

A new hashtag just recently started trending on Twitter: #BeenRapedNeverReported. It appears to be another feminist-driven Social Justice Warrior trend. So-called "hashtag activism" in general has got to be the most backward, pompous, lazy, and delusional form of moral crusading there is. Now you can tell all your friends that you actually give a shit about stuff without actually having to get off your lazy fucking ass and doing something about it.

#BeenRapedNeverReported is coming on the heels of #YesAllWomen, #HeForShe, and #ItsOnUs—with basically the same message: that just about every human being with a vagina is a rape victim and it's all because of men. More insidiously, we're expected to swallow unsubstantiated claims of sexual assault without any evidence or due process. Now any person can claim to have been a victim, post it on Twitter, and this will be used as another documentary reaffirmation of the terrible, permissive "rape culture" that feminists would have us believe we are living in. Never mind the fact there is no possible way to confirm any of the allegations being posted online to be true … since none of these allegations were ever reported or investigated. Because of "rape culture," women have no incentive to actually come forward and report these heinous crimes because of the vicious treatment they receive. Such barbaric horrors these victims face, like "being asked questions," "processing evidence," and "fact-checking." Those evil, sexist, rapey cops are the ones to blame for this reign of terror. Don't they consider someone's feelings before having the audacity to actually investigate someone's claims? Don't they know it's impolite not to automatically assume they're telling the truth?

Of course, it should be quite obvious that I'm being snarky. Then again, if you're a Social Justice Warrior, maybe you have some mental disorder that prevents you from picking up on sarcasm. If so, then this isn't the article for you. Now, when someone claims to have been the victim of a crime but doesn't report it, it's usually a telltale sign of dishonesty. Contrary to popular belief, women are human, humans lie, and some actually do lie about being raped. They lie for a variety of reasons: to get back at someone, for attention, to cover up for an infidelity, etc. Considering that the forum for these confessions is Twitter, it would be a safe bet that a lot of claims are pure hogwash. Mostly for attention. I suspect mostly to push forward even more professional victim propaganda.

Sandy Garossino
@Garossino
Follow
Excellent piece on due process by @GlenfordCanning: huffingtonpost.ca/glen-canning/d ... #BeenRapedNeverReported #RehtaehParsons @angelrehtaeh
HuffPost Ca Living
I Care About Eight Alleged Victims, Not Jian's "Due Process"
This story broke with four women. This morning as I write this the number is up to eight, including the very much loved "Trailer Park Boys" actress Lucy DeCoutere. How high does the number have to go...

Stephanie Chord
Follow
Fear Stigma Blame Shame I've #BeenRapedNeverReported. Before u judge my decision, take a walk in my shoes. #yeg
Only about 10% of all Sexual assaults in Canada are reported to police
Your misplaced blame Kept me Silent

HerbyAttitude
@Herbeatittude
Follow
I didn't report because I knew I wouldn't be believed.Men lie about rape, other men believe them & tell women we lie #beenrapedneverreported
RETWEETS
9
FAVORITES
18
6:39 AM - 1 Nov 2014

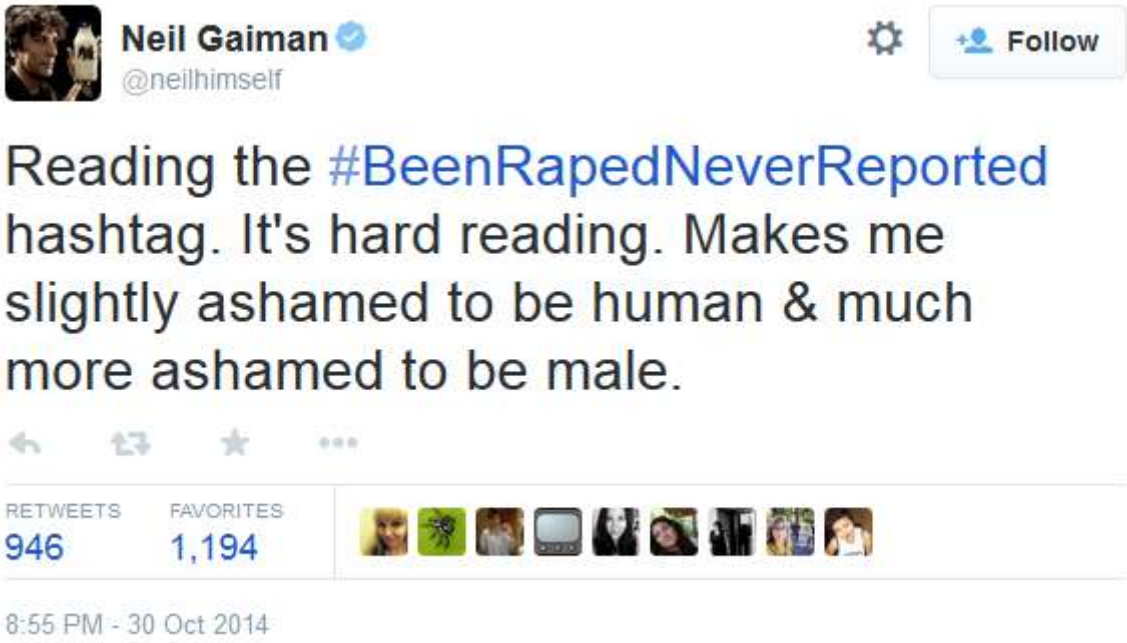
Neil Gaiman
@neilhimself
Follow
Reading the #BeenRapedNeverReported hashtag. It's hard reading. Makes me slightly ashamed to be human & much more ashamed to be male.
RETWEETS
946
FAVORITES
1,194
8:55 PM - 30 Oct 2014

Matt
@gmd2112

Follow

#beenrapedneverreported At 30 I realized every girl I dated had been raped and never reported. Stop sexual violence. Stand with our sisters

RETWEETS 15 FAVORITES 30

5:22 AM - 1 Nov 2014

Chris Thorpe
@jaggeree

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After few minutes sitting reading #beenrapedneverreported all I feel is disgust for men and awe for women. Thank you for brave speaking out.

RETWEETS 61 FAVORITES 157

3:52 PM - 30 Oct 2014

Karen Straughan at MSP'14

AVfM Video Source · 10 November 2014 · Archived copy · Original

Karen Straughan continues to kick ass at Kennesaw State University at *Male Students in Peril*.

More conference footage is on the way, and your patience is appreciated. Go ahead and subscribe to Karen, Sage or KSU Men to show your support for their side on the battleground of ideas.

Alexandra Stan's manager is innocent

A Voice for Men News · 11 November 2014 · Archived copy · Original

The scandal that commenced in June last year when singer Alexandra Stan accused her boyfriend and manager, Marcel Prodan, of domestic violence seems to have reached an end with the definitive decision of the Constanța Tribunal, announces AVfM Romania, citing the local press.

In June 2013, Stan appeared on TV covered in bruises and crying. At that time, she confessed that the bruises were not from the automobile accident in which she had been involved but from the serious and systematic beatings to which she was allegedly subjected by her manager and boyfriend. She also said that she won't have peace until her aggressor was held to account.

From that moment on, she launched herself into a victimhood contest that culminated with an anti-violence campaign supported by the Capital City Police.

The trial was long because the National Directorate of Combating Corruption (DNA) also had to be involved due to the allegations of blackmail that had been brought into the trial. Stan alleged that the beatings occurred after several fights between she and her boyfriend/manager, Marcel Prodan, about money and contract disputes.

Prodan, however, claimed throughout the period that he was not a beater and, in fact, there was only one violent incident between the two, in which he was merely defending himself against the real aggressor—Alexandra Stan. He stated for the tabloids that:

> Following several fights that were not money-related but related to her career and our relationship she started hitting me multiple times with her fists whilst I was driving and she also pulled the wheel saying "maybe it's better that we kill ourselves." She almost killed both of us and provoked a serious accident.

Other sources also cite Prodan as saying:

> We were in a 3 year relationship that she denied, or at least kept the silence over it, and only called me her "manager," probably to better fit her false blackmail allegation. […] she even attempted to jump off the care at 90km/h speed!

But these details could not stop the flood of calls from various celebrities for Prodan's head. Mihaela Rădulescu, who enjoys some level of influence among international organizations, jumped in at the beginning of the scandal to say that she fears for her own life—even though Rădulescu wasn't part of the story, nobody had asked for her opinion, and she wasn't even living in the same city with Prodan.

> He should be taken by the special forces from home at 5 AM, lock him up and ban him from any contact with this girl. What if he sees me on the streets of Bucharest and punches me in the face for taking Stan's side in this? He needs to be taken to jail and forced to pay huge fines – to the extent that he'll have to sell everything he has to pay for the reparations.

The attempts of people such as Rădulescu to create a threat narrative added even more pressure on the judiciary, which, at one point, banned Prodan from leaving the city of Constanța, and the newspapers at the time compared Stan with Rihanna or Madonna.

But things started turning around last November when the DNA cleared Prodan's name for the allegation of blackmail and the female judge, Mihaela Lavinia Cîrciumaru, from the Constanța Court rejected Stan's appeal on this ground.

This past Friday, November 7, Stan lost the other trial as well—the one related to domestic violence—with the

court appreciating that Prodan acted in legitimate self-defense and Stan was in fact the aggressor in this case.

Following this decision, Stan is now liable for all the judicial fees and for a civil case against her. The papers released by the court even imply that she could be liable for a criminal case against her should Prodan press charges or the DA's Office reacts in the case of Prodan's statement with respect to her guilt in the auto crash that started the whole scandal.

The local tabloids say that Stan declares herself as being "in a state of shock" following this decision. Expresspress.ro, citing people close to the singer, say that Stan is in dire straits financially, as she accumulated debts of roughly €50,000 to her collaborators, plus the judicial fees that she now has to pay.

WAM! continues gynocentric social media harassment

Sage Gerard (Victor Zen) · 11 November 2014 · Archived copy · Original

Last summer, Women, Action, and the Media (WAM!) put Facebook in a chokehold with an ultimatum, followed by complaints to advertisers. The stated goal was to pressure Facebook moderators into removing content that WAM! felt was hateful or harassing to women, but the criteria seemed to reflect WAM!'s subjective views. Content that was not in violation of Facebook community guidelines and not harassing to women was removed, including content critical of feminism as an ideology.

WAM! then decided that it was time to move on to tweets. Slashgear reports that Twitter teamed up with WAM! right off the bat. The potential political slant to WAM!'s lens is troubling, considering that MHRAs like Janet Bloomfield have been struggling to keep their accounts active in light of excessive flagging by feminist ideologues. In a similar case, Thunderf00t also had his account zapped because he told Anita Sarkeesian that she is about as credible as Steve Buscemi doing a commercial for a cosmetic surgeon.

WAM! released a harassment reporting tool so that users can report harassing tweets and Twitter accounts. WAM! promises to "escalate [the report] to Twitter right away," as in less than 24 hours. The emergence of the harassment tool has been framed by Tech Times as a correlative response to #GamerGate participants and Zelda Williams's Twitter experiences after Robin Williams's suicide. WAM! itself cites the cancellation of Sarkeesian's UoU talk in links on a post by WAM! director Jaclyn Friedman (even though UoU police have found threats against Sarkeesian to be unsubstantiated).

Friedman says in a press release, "We're thrilled to be working with Twitter to make their platform safer for women. The disproportionate targeting of women online results in them removing their voices from the public conversation."

> Women, Action & the Media (WAM!) has announced an unprecedented collaboration with Twitter, aiming to cut down on the harassment of women on the popular social media platform. Starting today, WAM! is running a pilot project to support all Twitter users experiencing harassment and abuse on the platform due to their gender.

A new 1-in-4 statistic has also emerged in the meantime:

> A recent Pew research study found that fully 25 percent of young women online have been sexually harassed online and 26 percent have experienced stalking. What's more, Pew found that women overall are disproportionately targeted by the most severe forms of online abuse.

The Pew study was not clearly cited, although a search brings up this report, which is most relevant given the context. The subject matter matches, some numbers Friedman mentioned are repeated, and the report also mentions Zelda Williams. What is concerning about the report is that the operational definition of "harassment" is not stated clearly but is rather intuitively implied through stipulated levels of severity.

Part 1 of the report, "Experiencing Online Harassment," states areas in which men are more likely to experience harassment, but these figures were not mentioned by WAM! in its efforts to "support all Twitter users experiencing harassment and abuse on the platform due to their gender." This passage is quoted below for completeness, but this is not to be understood as my endorsement of the report in whole or in part. Note that my emphasis below indicates content that confuses me.

> Online men are somewhat more likely than online women to experience some level of online harassment overall. Some 44% of men and 37% of women have experienced at least one of the six types of harassment. Men are somewhat more likely than women to **experience** certain less severe forms of harassment like name-

> calling and being embarrassed. At the same time, online men are also slightly more likely to have received physical threats. **While the differences are small**, women are **significantly more likely** than men to **report** being stalked or sexually harassed on the internet. Name-calling and purposeful embarrassment are the most common forms of harassment experienced by both men and women alike.

The language of the boldface portions of the passage suggests that women report harassment more often while the actual number of incidences is different. The below graph shows men as experiencing more of every kind of harassment except stalking and sexual harassment. The passage above also states that men are "somewhat more likely to *experience,*" whereas women are "significantly more likely to *report.*" The below graph uses the word *experience*, but it is not clear where the line is drawn between reporting and experiencing. Why does the graph emphasize the experiences of both sexes while the quoted paragraph emphasizes the experience of men? The language makes it unclear if the graph represents purely the experiences of users or a mix of alleged experiences and actual experiences.

Men and women experience different varieties of online harassment

Among all internet users, the % who have experienced each of the following elements of online harassment, by gender...

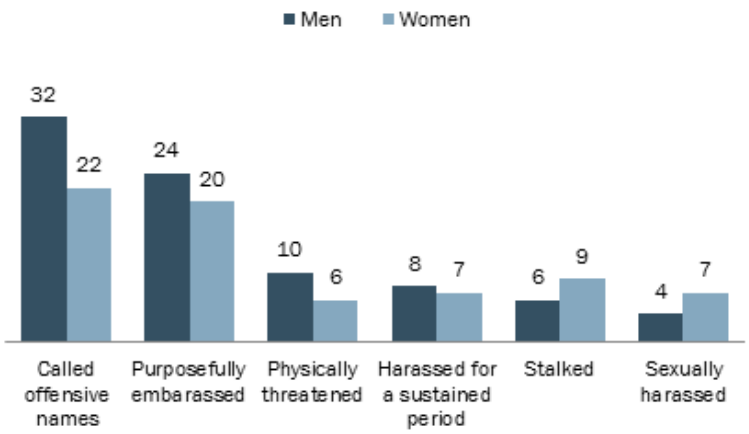

Source: American Trends Panel (wave 4). Survey conducted May 30-June 30, 2014. n=2,839.

PEW RESEARCH CENTER

Survey respondents in the study featured open-ended comments such as the following and seem to have been counted as victims of harassment. These are the first three quotes in one list of such comments.

> Through social media, and especially when commenting on controversial issues, often my difference of opinion from others would result in those who do not agree insulting and berating instead of arguing their point respectfully.
>
> While commenting on a sensitive religious feminist issue, I was attacked because of my opinion and some of the other commenters (sic) resorted to name-calling in their anger.
>
> On Facebook, a few days ago, I expressed my feelings about present issues and was harassed and called names. Of course there were not substantive arguments—just judgmental, harsh name calling.

Name-calling seems to be considered a form of harassment in the report. Note that normally harassment is understood to be *repetitive in nature,* but many of the complainants speak as if they experienced isolated confrontations with varying degrees of hostility. One respondent writes:

> My Democrat brother chewed me on [a] Facebook political post and I reminded him I'd fight to the death for his right to disagree with me.

Given that some of the incidents do not appear to involve significant psychological or emotional damage, and given the potential inclusion of bickering as "harassment," it is probably safe to request a more thorough investigation into The American Trends Panel's (ATP) network and methodology. The panel is managed by Abt SRBI, which is in turn a subsidiary of Abt Associates.

Part 4 of the report discusses not only women's likeliness to be "upset" by online incidents but also the psychological aftermath of the incidents. Notice that the report only offers levels of how upsetting confrontations were to survey respondents. The report states the following [emphasis mine]:

> … 85%, of internet users who have been the target of online harassment have not had an experience that hurt their reputation. Another 15%, however, do **feel** that their reputation was damaged by their experience with online harassment.

The report does not appear to verify actual damages to character, finances, or psychology. The emotional impressions of the respondents are emphasized throughout most of the report.

I will not prescribe any one particular interpretation of this situation other than to suggest that further investigation is warranted. Given WAM!'s previous conduct with Facebook and the sensationalist means by which gender statistics have been prepared and presented, we need to stay alert to any conflicts of interest in all involved parties. If it is true that men endure hardship as well, and it is *possible* that men experience more of all but two stipulated categories of harassment, then why is WAM! talking out of both sides of its mouth? WAM!'s press language suggests that women need to be the focus in an effort to support all Twitter users, but it does not mention men. What reason do we have to expect WAM! to provide equitable treatment? Will all of the reports made to WAM!'s tool actually make it to Twitter if they don't like what the report might say? (#WomenAgainstFeminism may wish to employ WAM!'s tool to report abusive feminists and test WAM!'s political leanings.)

#GamerGate Internet activists have expressed strong concerns regarding censorship and the marginalization of gamers' voices, and they may take interest in the mention of gaming community perceptions in Part 2 of the report.

No matter what our opinions are at this point, the fact remains that social media is about to see another wave of policing.

Stay on your toes, and create some backup accounts.

RWBY: A cartoon review ...

Clint Carpentier · 11 November 2014 · Archived copy · Original

I stumbled across the following video recently, and I immediately thought about the first four Honey Badgers. Keep in mind, this is for the following video only; I'll get in-depth after.

Red: Alison Tieman
White: Hannah Wallen
Black: Diana Davison
Yellow: Karen Straughan

I've since watched the *RWBY* series and I'm quite impressed by the content, even the nostalgic, old-school digital animation. Given that the stars are mostly female, all the characters are dynamic in one way or the other. This series is a new spin on the fairy tales as we know them. For instance:

Red—Ruby Rose: Little Red Riding Hood
White—Weiss Schnee: Snow White
Black—Blake Belladonna: Beauty and the Beast
Yellow—Yang Xiao Long: Goldilocks

Now, *RWBY* doesn't obsess about the fairy tales these characters originate from, but careful observation will reveal Easter eggs everywhere. Let's get to the meat of it, shall we?

Among the major female cast, the male characters are portrayed as just as lovable and/or hateable, given the context of their own character growth. Both sexes have bullies and wusses and everything in between. Characters clash and horns lock and you can't help but fall in love with this series.

When you start thinking about it, you could even say *RWBY* is anti-feminist, due to a probably unintentional faux pas. For instance, during the trailers, the girls are expected to use their own training to defeat terrible enemies. Ruby Rose must defeat a whole pack of Big Bad Beowolves singlehandedly—this can only allude to the promotion of "rape culture." Yang isn't allowed to arbitrarily hit a guy without facing retaliation from a group of men (hired thugs though they are)—this can only assume supporting violence against women. In the series itself, Jaune pleas for Pyrrha to save him from a particularly dangerous and scary Grimm—this must be advocating female slaves. And Nora is outright told by a guy to distract a giant Grimm bird—which, uhhh … sacrificial lamb?

The world is called Remnant, where the people fought a losing battle with the creatures of Grimm until they discovered the powers of Dust. Grimm are soulless beings that feed off of misery, pain, despair, and general annoyances (let's just call them feminists in secret, wink wink). Dust comes in two forms: crystals and, well, dust. Only a select few dare to harness the power of the crystalline form, but the powdered Dust is used by a great deal of people to do a great deal of things, which would need a great deal more research than any cartoon justifies. Be it resolved, any damned fool can use the powdered form.

All creatures (not Grimm) have what's called an Aura, which, with training, can be used for three things: protecting oneself from harm, through precognition or force; empowering one's fighting ability, by hardening/sharpening weapons and landing heavier blows; and powering one's Semblance—a unique power each person can unlock with training. Most people trained to use Aura are called Hunters/Huntresses and carry personalized weapons they've handcrafted themselves. Aura and endurance appear to be interconnected.

Cigarette Break and tunes …

At 15, Ruby is the youngest character. She's talkative but prefers weapons over people. She's highly skilled with her rifle/scythe, which she admits she was complete trash at until her Uncle Qrow took her training in hand, and her Semblance is Speed. What she lacks in raw power, she makes up for with what seems to be an inexhaustible Aura. A natural tactician, she's given the lead of team RWBY (pronounced "Ruby"). After an argument with Weiss over

leadership, Ruby takes to it with serious abandon, determined to make team RWBY the best team in existence. Even though she isn't much of a people person, she finds it difficult to show disdain for new people, no matter how weird they may be, short of blatantly intending her harm; and for the most part, it's worked in her favor.

Weiss is, without a doubt, the richest of the characters. Heiress to a Dust mining corporation (Schnee Industries), there's nothing she can't have if she so chooses to have it—except leadership of team RWBY. She's a snob: educated by the best, trained by the best, and supplied with the best Dust. Short of her immediate family, there isn't a soul on Remnant who isn't already beneath her, and she knows it. Once she's been put into a team, her attitude quickly and often gets called up short, and she's given the nickname "Ice Queen," which is never said behind her back. After a professor chastises her attitude, she takes his advice to heart and attempts to bring herself down to "peasant" level because, like it or not, this is the destiny she chose for herself; yes, she *chose* to be a Huntress rather than a protected bureaucrat. Regardless of her determination to "fit in," she gets ribbed by both friends and enemies by being named separate from the group, which bothers her: "Friends, enemies, Weiss/Ice Queen"; "Heyyy." She has a scene that I couldn't help but think of the WAF housewives, given the right context.

Blake is the shadiest of the group. She's got her secrets, and knows too much but never enough. Having no use for people in general, she's difficult to warm up too. Ruby manages to spark a timid bond, but gleans little more from her. When Weiss shows a heavy prejudice for Faunus (Humanoid animals), an argument breaks out and longstanding animosities explode, revealing Blake not only as a Faunus (cat) but also as a former member of a Faunus terrorist group that had made repeated strikes against Schnee Industries, Weiss's family's mining corporation.

Yang, Ruby's older sister, is addicted to adrenaline. She's proud of her little sister having been given lead of the team; she has no problems taking orders from the younger girl as—of the many things she knows—she knows that Ruby is cagey, whereas she herself is a hammer looking for a nail. They have different mothers, and while Ruby's mother is dead, her own is AWOL; their father and Uncle are said to be very protective of the two.

Potty Break …

Jaune, leader of team JNPR (pronounced "Juniper"), rankled my nerves at first. He started out by vomiting en route to school and then managed to raise all the red flags of "nice guy" halfwit with his hand-me-down equipment. He then compounded my irritation with PUA tactics and capped it all off by having no real skill to speak of, nor actual training. In the face of these obstacles, it's discovered that he's a reasonably good tactician, with his heart in the right place. He quickly takes a shine to Weiss, calling her "Snow Angel" among other things, and persists on trying to win her heart. To her credit, she doesn't even bother to lead him on, so he is saved the embarrassment of the friend zone. At one point, he's very depressed and in the dumps as he suffers in silence over being bullied by the leader of another team when Ruby catches him between his extorted obligations and gives him some backhanded moral support. When push comes to shove, he's not afraid to step up to the plate; his character grows by leaps and bounds over the series.

Nora is a hyperactive hammer … with a giant hammer. She loves life, and even the scariest of Grimm are just opportunities to have fun. There's not much growth in this character; childhood friend of Ren, she's quite happy to have a one-sided conversation for hours; she has simple answers to complex problems.

Pyrrha is famous as a gifted warrior. Like Weiss, she's set apart from the common folk due to her fame. But like Yang, her secret is in her Semblance: if it's magnetic, she can manipulate it, and she does so just enough to keep it a secret. Notice the metal armor in strategic places (the *only* woman wearing metal). Fighting is her forte, and she'll gladly wade into the thick of combat, allowing Jaune to hang back and assess a battle. She's completely infatuated by Jaune, simply for the fact that he didn't know her at all when they met and treats her as an equal. Well, he tries and fails to be manly around her. Despite his failings as a "man" and warrior, she tolerates his shortcomings because—infatuation aside—she sees locked-up potential waiting to be trained and let out.

Ren is studious and silent. While an extremely skilled fighter, he appears to lack the Aura necessary to sustain a

fight, needing to end it quickly if solo, which could be why he's tolerated Nora for so long.

Last AMV, and then my final thoughts …

Would I let my eight-year-old daughter watch *RWBY*? Yes, I would, even given the brutality and mysticism, as it portrays a better sense of human interaction than most cartoons that I've had the misfortune of witnessing. It shows that people are flawed, often damaged, not remotely equal, dependent on companion support, and that a normal life will not get you power of any sort.

Friends aren't necessarily people you automatically agree with. Sometimes you have to confront your friends and/or allies in no uncertain terms, lest animosity builds over trivialities.

Prejudices are real, they aren't black and white (no, that's not a pun), and they come in a variety of shapes and forms. Polarizing your beliefs could lead you down a road you never intended to take, simply by taking one step at a time, and one day, someone close looks at you and they don't know who they're looking at anymore.

Bad guys are not always dressed in black with maniacal laughs disemboweling live kittens; they are everywhere, with varying degrees of badness; and allies are not always good just because they choose to fight on your side. Being a bully doesn't make you an enemy, and being an enemy doesn't make you a bully.

There are police, and military, and destructive machinery; all doing expected things, for better or worse, and none of them have the answers to the problems faced. Hunters and Huntresses are set apart, not in that they hunt Grimm, but rather, when not hunting Grimm, they act like the CIA, doing investigative work that often keeps the cops busy but the military bored.

You'll be hard-pressed to find misandry or misogyny, or even gynocentrism. When a dance is coming up, Weiss automatically shoots down Jaune, which her teammates chastise her for, on the basis of her style. However, later her advances on another Hunter get shot down, for what turns out to be a rather trivial reason.

While history and combat training are hinted at during school, actual team training happens in the invisible background, allowing the story to progress through the weeks and months. This becomes apparent during the second season, when the team is seen executing Ruby's commands flawlessly.

While the episodes are short, they are nonetheless captivating, and the first season has been compiled into a two-hour movie.

What the catcalling video gets wrong

AVfM Video Source · 11 November 2014 · Archived copy · Original

With respect to our veterans of war

AVfM Video Source · 11 November 2014 · Archived copy · Original

“Street Harassment” debate for mashable.com ends with a thud

Paul Elam · 12 November 2014 · Archived copy · Original

Recently I was contacted by Stephanie Buck of mashable.com. She wanted my take on the so-called “Street Harassment” video and after getting my response said she wanted me to participate in a debate with a feminist using short, written exchanges and possibly video. I agreed.

A few exchanges in, Ms. Buck went dark.

Quelle surprise.

I decided that there was little point in wasting the observations on that video, so I am going to present them here, along with all communications I had with Ms. Buck in the order that they happened. Enjoy.

Stephanie:

Oct. 30

Hi Paul,

I’m the features editor at Mashable, where we’re discussing story ideas around catcalling and sexual harassment. You may have heard about the video of the woman in New York who got catcalled over 100 times within 10 hours of walking throughout NYC.

I understand that you advocate for an end to domestic violence and harassment against all people. Therefore, I wonder if your position might echo or sympathize with what many men are feeling and trying to articulate in response to this video: for example, that women should take this treatment as a compliment, and that men experience harassment too.

I wonder if you’d be willing to contribute to Mashable. I’d like to locate two men to engage in a respectful and intelligent written debate about catcalling. The conversation and online commentary around this video is fairly split, especially between men. Some find it appalling, and others still insist that women should feel proud, that as long as men aren’t aggressive physically or sexually, it’s ok.

Would you be interested in pairing up with someone to voice your position?

Cheers,

Stephanie

..

Paul

Oct. 30

Hi Stephanie,

Actually, that sounds like it could be an interesting discussion. I am interested, especially if you are serious about the tone being civil. More info, please.

Paul

..

Stephanie

Oct. 30

That’s great to hear, Paul. I’m still in the process of signing up someone on the other side of the fence. But mainly,

I'd like this to be an intelligent discussion about the two sides of the catcalling coin, from the men's perspective.

I plan to send along prompts to each participant, then act as the go-between and pass each other's responses to each of you, basically how a oral debate would go, but on paper. I'd also like to extend (and encourage) each of the participants to record either an informal video or audio clip with opening statements, perhaps discussing the recent video, and your take on it. That would be limited to probably a couple minutes or less.

How does all this sound to you?

..

Paul

Oct. 30

Sounds like a great discussion. Video and writing are both fine as long as I can present the complete unedited exchanges on my venue as well.

The fact is that I am not "pro" cat calling. In fact, I am against it for a number of reasons, but I think those reasons will provide a great counter to what I would expect from the other side.

And no worries. The only way I will participate in this kind of discussion is in a civil and congenial way. Not interested in slugging it out with anyone.

I am leaving tomorrow to go to give a lecture in the Atlanta area, but I will be back Sunday night.

Please let me know if you need anything else.

…

Stephanie

Oct 30

Would you be able to tell me a little bit about the perspective you plan to bring? I want to make sure we'd pair you with the right person, that your experiences are at least complementary, if not entirely opposite. Basically, give me a short stump speech about your reaction to this catcalling video and the resulting discussion.

Thanks.

..

Paul

Oct 30

Well, first, a couple of minor nits. Defining each one of the recorded exchanges as "harassment" is stretching credibility to the breaking point. "Good Morning" is not harassment. Neither is "God bless you," last I heard.

There were several statements I think were inappropriate, and maybe a couple of that I think crossed a line into intimidation, or at least the intent to make her feel uncomfortable – particularly the man who walked next to her for five minutes.

There are questions that come to my mind, such as, are men not allowed to approach women they are attracted to anymore? Are they not allowed to speak? Or is any form of approach to a woman unknown to you now a form of intimidation and harassment?

And what are the dynamics of sexual power really at play here? Is she a victim of "100" incidents of harassment or is she just a really attractive woman in tight clothing eliciting a very human response to her sexual power? How many of those men, had she stopped and talked to them, would have been willing to reach for their "power" (money) to keep her interested in continuing the connection?

Any analysis we make of the video must also include the fact that the woman was large breasted, dressed in a tight top that accentuated her breasts, which were often visibly bouncing as she walked. This is going to increase the amount of attention.

I also find it unusual, indeed questionable, that the video purports to show men of varied demographics, but is actually dominated by black and Latino men.

I don't catcall women personally for three main reasons. The first two reasons are tied in order of importance. I don't want to make a stranger feel uncomfortable. And I don't want to give women power to make me reduce myself to being lame.

The last reason is that I don't want to say things to women and have it go to their heads.

Yes, there are women, lots of them, who enjoy overtly or covertly sexual attention from strangers. I think it feeds their egos. Don't want to be part of that.

All in all, this video is a fail. It conflates too much, groups too many different behaviors into one, and also appears racially targeted.

I will be happy to have an open, civil exchange with anyone who feels differently.

Cheers

Paul

..

Stephanie

Oct 31

Thanks much, Paul. Exactly what I was looking for. I think your perspective definitely represents one side of the debate that's happening around this video. I'll be in touch soon.

..

Stephanie

Nov 4

Hi Paul,

I wanted to circle back on this and see if you're still up for it. We've found someone for you to debate — happy to let you know who that is and send out some prompts if you're ready.

Thanks,

Stephanie

..

Paul

Nov 4

Sounds good. Ready when you need me.

..

Stephanie

Nov 4

OK, great. I'll be pairing you with Amani Herron. Here is the bio he shared with me: "I am the founder of the *Truth*

From The Basement blog and a freelance political communications specialist. Specific to this topic, I am a domestic violence advocate and former President of a Men's Issue, which is an organization in Syracuse, NY dedicated to redefining masculinity and accepting that ending sexual and relationship violence are men's issues as well."

I'm going to direct the first question at you, Paul. And let's please try and keep responses to under 200 words, or 3 paragraphs. I will edit them down if they go on too long or become inappropriate. Same goes for Amani. Of course, you'll get to see my edits before we publish. And I hope it goes without saying that if things get out of hand or off topic, I reserve the right to kill this piece and decide not to publish.

Cool with that?

If so, here's the first question: What was your first reaction after you watched the Hollaback video?

..

Paul

Nov 4

My first reaction to the Hollaback video was that it was highly deceptive. "Good morning" and "God bless you" are now sexual harassment and intimidation? In whose distorted worldview? There was some behavior in the video that I believe crossed a line, like following a stranger closely on the street for several minutes. However, much of what is shown is innocuous, even friendly.

The video also sends a rather chilling message to men that they should avoid conversing with women altogether. The undertone hints at "speak when spoken to," and those who break that rule are guilty of harassment. What kind of message is this to men who were, despite the video's false claim of diversity, almost exclusively African American and Hispanic? Not that it is healthy to send that message to anyone of any color.

The crypto-bigotry in all of it is actually quite stunning, and the producers of this video should be called out on it.

Certainly, street harassment is an issue worth exploring for both sexes (yes, it happens to men, too), but there is enough of the real thing that we need not target every tip of the hat and daily greeting as a street crime.

..

Stephanie

Nov 5

Thanks, Paul. I've sent your thoughts to Amani. Waiting for him to respond, then I'll hand it over to you for a rebuttal.

..

Amani (via Stephanie):

You've just perfectly illustrated why it takes so much to even have this conversation. You watched the video, have heard from countless women saying it mirrors their daily lives, and your takeaway is that it's deceptive and to tell them how they should feel?

The conversation is simple: Do you believe that women as human beings deserve to be able to walk down the street without a constant stream of unwanted conversation and commentary? Most of us hate telemarketers no matter how polite they are; why then would we excuse that behavior on the street where there is the added dimension of physical encroachment in that space?

Now, I'll certainly acknowledge the video's racial politics were disturbing. The notion that street harassment is isolated to black or Latino men is demonstrably false, and omitting white men deserves calling out. That said, there is a difference between addressing the racist subtext in the video and using that racism to divert attention from

addressing the topic all together. We're quite capable of having both discussions at once.

…

Paul

Nov 6

All conversations are easier when focused, honest and include both sides, not directives to just listen and believe without question.

I have heard from many women who say this video does not mirror their daily lives, and women who interpreted the video the same way I did, as race-baiting, sexist and deceptive. Are they making it difficult to have a "conversation"? Are they "diverting attention" away from the topic? In your opinion do these dissenting women even have a voice?

This is not a just a conversation about women, but about people across the full spectrum of humanity. I believe all human beings are deserving of (insert ideal treatment here), but I also understand the reality of human coexistence. Sometimes it is imperfect.

There are many nuisances in life; panhandlers, strangers who talk too much, people who catcall and make inappropriate remarks, sales people, survey takers and even officious video makers.

Are we to build walls between all human beings? Are we to silence everyone so that we can all go about our business without being bothered by anyone saying "good morning"? Surely you are kidding.

It's a sidewalk, Amani, not a red carpet.

..

Stephanie

Nov 6

Great. And I've now posed a question to Amani that I would like to pose to you as well, plus give you space to respond. You'll find it here and at the bottom of the transcript, before Amani's response: *If a man wants to talk to a strange woman, what should he consider before doing so? What is the correct approach to make sure everyone feels safe and respected?*

Amani:

If a man wants to talk to a woman he doesn't know, I'd suggest following baseline rules for human interaction. A conversation requires mutual engagement and basic decency applies; respect people's boundaries and time, establish eye contact, and be polite. Disabuse yourself of the notion that you are owed anything in return, treat women as fellow human beings and not sexual objects, and you'll be pleasantly surprised how easy it is.

Those attacking the video attempt to frame this conversation as threatening the right to polite greetings, or telling people not to talk to each other. That's not an argument anyone committed to ending street harassment has ever made because it's patently ridiculous. There is however, a difference between talking with someone and talking at them. Yelling at someone who has walked past you and shown no interest in responding is not a conversation, repeatedly doing so because they didn't acknowledge you is harassment even when couched in pleasantries.

The conversation is simple, people should feel comfortable walking (whether on the sidewalk or the red carpet) without having to plan strategies to avoid being harassed and feeling unsafe. If you can acknowledge imperfections, why shouldn't we work to fix them?

..

Paul

Nov 6

After watching this video, one thing a man might want to consider is whether his approach will be recorded and later painted as a street crime, regardless of what he says or how he says it.

Seriously, Amani, if saying "good morning," is an act of harassment, then what could possibly convey safety and respect?

It is time to remove gender from the equation. Stop infantilizing women as helpless non-actors in their own world, incapable of saying, "I'm not interested," or even, perhaps, "Hi. Good morning to you, too!"

Demonizing men in order to produce an ideological narrative intended to create fear is not going to make women safer or more respected. Men, by the way, deserve respect, too. Painting them as creeps for showing interest in a woman is highly disrespectful.

How about we frame all this in human rather than sexual or other terms? How about we don't frame every demonstration of interest in another human being as something sinister and dangerous? How about we avoid the irrational edicts of would-be social engineers? Perhaps that will help stem the tendency to produce videos bemoaning the terrible struggles of attractive, large-breasted White women in Black neighborhoods.

Amani (via Stephanie):

Now we see what happens when you can't argue an issue on merit. Instead of dealing in reality, you've tried to create your own bogeymen. You're the one demonizing men if you see them as incapable of holding an adult conversation without harassing others.

Women are leading this conversation, not being infantilized, and have been doing so for years. Look at Feminista Jones and her work with #YouOkSis. There's Holly Kearl the founder of Stop Street Harassment. Amanda Seales has been out front talking about it. Women of all backgrounds have been sharing their stories, writing about them and organizing around them. Amplify those voices instead of silencing them and we can have a real conversation.

If you're afraid of being painted as a creep, then don't be a creep and treat people with respect. When someone tells you that your behavior is disrespectful, annoying, and makes them feel uncomfortable or even threatened, a reasonable adult apologizes, tries to understand why, and then corrects it. You want to center this on a "right" to control the terms of engagement — that doesn't supersede someone's right to safely walk down the street in peace.

..

Stephanie

Nov 7

All right, Paul. Next question, you get first response: *The woman who was in the video received numerous death threats. Why do you think that is?*

..

Paul

Nov 7

This makes me do an eye-roll so hard that it requires a windup.

It's an increasingly common modern phenomenon that ideologues will use the internet to make outlandish claims, e.g. good morning = sexual harassment, resulting in some of the most depraved morons on the internet making stupid, retaliatory comments.

This is usually followed by, "See, they are trying to silence all women! Help us fight it!" This call to action is often echoed repeatedly by the media, with a link to the latest fundraising effort on behalf of he supposedly silenced.

Straight up fact, you can make a lot of money with this ploy by playing on the general decency of most human beings.

The internet is full of trolls. Some of them make rude, even threatening comments. Others make outlandish, biased and deceitful videos in order to elicit rude and even threatening comments that can then be parlayed into cash.

And that is precisely what we are seeing here. Count on a fundraiser near you, and in the end it will not make anyone, male or female, safer on the street.

…

And that, ladies and gents, is when the crickets started chirping. Or was that just a cha-ching?

Newsflash! After extended delay and about 20 minutes after we published this, I got another answer, and another question. ⍰

..

Amani:

Since Paul is still too busy slaying imaginary dragons, I'll try to bring us back to the real world.

Rather than listening to and understanding what people are telling you they feel, those who feel their worldview threatened choose to lash out violently to protect their status quo. That's why Paul is so callously able to dismiss rape and death threats as "increasingly common" and even somehow equate that to filming yourself walking the street for your own protection, or suggest that the video provoked it.

It's the same instinct to maintain power that saw Mary Spears shot and killed in Detroit after rejecting a man harassing her, or Maren Sanchez stabbed in Connecticut for turning down a prom date. But instead of dealing with the fact that they don't have a right to women's bodies, attention, or time (or those of any other human being), people like Paul try to make themselves victims and falsely frame this around their "right" to say hello. It has never been about that and ignoring reality is an insult to everyone's intelligence.

Contrary to the fear mongering and logical pratfalls used to criticize the video, this topic is remarkably simple: don't harass women.

..

Stephanie:

*In general, why do women treat strange men differently than men treat women? Should that double standard exist? How **should** women treat men in public?*

The question makes a lot of assumptions. I watched a video that was done to mimic the street "harassment" video, using a man with an exceptional physique and good looks. He was "harassed" repeatedly by women and gay men, or at least they spent enough time gathering video of him walking till they could make a two minute video documenting those "assaults."

The double standard here is that the actions of women are either denied, downplayed or otherwise deemed insignificant. And the fact is, they are insignificant. I won't play into this hysteria by characterizing what happened to the man as traumatic any more than someone saying "good morning" to a woman.

If you research crime statistics you will find that men are much more likely to be the victims of actual violent crime on the streets. And that is where the double standard is so incredibly glaring. Men are by far more at risk on the streets, yet we are actually debating about the evil of men trying to get the attention of a woman, and targeting minorities in the process?

Just wow.

Women should treat everyone with respect. So should men. No one should profit from the fact that at times, both don't.

Stephanie: Nov 13

OK, one final question, which I'd like each of you to answer separately. And please keep your answer succinct, under 100 words.

I think at this point we can all agree on one point: Don't harass women. Just as we can all agree that some women feel flattered by this type of attention, and others hate it. But the definition of harassment is subjective. In conclusion, briefly explain your textbook definition of harassment.

..

Paul

Actually, I can only agree that no one should harass anyone, not just women, and not just at the hands of Blacks and Latinos. I can, though, rely on the dictionary which says "aggressive pressure or intimidation." Nearly all of what I saw in that video did not qualify.

Defining free speech as harassment is a dangerous, sinister thing to do, especially for profit.

J4MB announces a new candidate, and a new strategy, for the 2015 general election

Mike Buchanan · 12 November 2014 · Archived copy · Original

J4MB is proud to announce the appointment of Ian Young as a J4MB candidate for the May 2015 general election. Young's a resident of Hucknall, a town seven miles to the north of Nottingham, a city in central England, formerly the home of Robin Hood and his merry men, who robbed the rich to give to the poor—at least that was the defense put forward by their lawyer after a sneaky dawn raid by the Sheriff of Nottingham and his sidekicks on their lair in Sherwood Forest. It was winter, so there were no leaves on the trees, the place wasn't hard to find. Mr. Hood and his band of merry men were found to be in possession of more stolen goods than could reasonably be distributed among the population of poor folk living in Nottingham at the time. I digress, as I am inclined to do.

Young will be standing in the Sherwood constituency, where he has long lived. He's a highly respected person in the area, and his nomination as a J4MB candidate has just been reported in a well-written piece in the *Hucknall Dispatch*. Historically, Sherwood has generally been a safe Labour seat, but Mark Spencer, a Conservative candidate, won the seat in 2010 with a majority of just 214 votes.

Ian Young is well-known as a survivor of domestic violence and an advocate for male victims of domestic violence. He was recently interviewed at length on BBC Radio Nottingham, here. His contact details and web presences are as follows:

Mobile: 07842 137041
Email: iangyoung@live.co.uk
Blog: http://thesilenceofdomesticviolence.blogspot.co.uk/
Facebook: https://www.facebook.com/MajorMagicIan

We wish Ian every success and will support him as much as we can in the run-up to the general election and beyond. Which brings us to an important matter—our new strategy for the 2015 general election. For some time we've been considering the possibility of targeting adjacent marginal seats in order to make our campaigning more efficient and effective, to keep campaigner morale high in a concentrated geographical area, and to maximize the value we get from donations for poster campaigns and the like.

The Sherwood constituency is one of three constituencies that are adjacent to each other and that were won by *very* slim majorities in 2010. To the west of Sherwood is the Ashfield constituency, historically a safe Labour seat, which Labour candidate Gloria de Piero (standing for the first time) almost lost in 2010, winning by just 192 votes. GdP is the Shadow Minister for Women and Equalities. In July we awarded her our Lying Feminist of the Month award for her comments on the gender pay gap—the story is here.

I shall be standing as the J4MB candidate for Ashfield next May.

To the south of Ashfield and the southwest of Sherwood is the Broxtowe constituency, historically another safe Labour seat, which was won in 2010 by Anna Soubry for the Conservatives, with a majority of 389 votes. Ray Barry will be standing as the J4MB candidate for Broxtowe next May. Ray is well-known as the leader of Real Fathers for Justice, and three days ago we video recorded him speaking next to a controversial new sculpture in Birmingham, *A Real Birmingham Family*, which consists of two sisters who are single mothers, one of them pregnant, with their young sons. A celebration of fatherlessness, no less. We've had good reactions to the video, here.

Our interest in the Nottingham area isn't limited to these three seats. We've never been a party that lacked ambition, and we never will be. We'll be seeking candidates for two adjacent seats that were won by Labour with majorities of less than 2,000 votes in 2010: Nottingham (South) and Gedling.

We're also keen to field a candidate in Loughborough, 17 miles to the south of Nottingham. The seat was won by

Labour in 2001 and 2005, but Nicky Morgan won it for the Conservatives in 2010 with a majority of 3,744 votes. Morgan is the Minister for Women and Equalities. David Cameron, to his eternal shame, replaced the highly regarded Michael Gove as Education Secretary not long ago with Morgan.

We've compiled voting data from the past three general election results for the three key seats near Nottingham (and Loughborough)—here.

Our decision to contest one or more Labour seats marks a departure from our former strategy of only targeting Conservative marginal seats in 2015. Our rationale is that until J4MB develops to the point of having rather more candidates standing in general elections, targeting only one party's seats is purely symbolic. We felt it worth changing the strategy in order to target the seat of a (Shadow) Minister for Women and Equalities. Also, life is going to become markedly worse for men and boys if Labour wins the next general election, with truly obnoxious bigots such as Yvette Cooper given free rein to roll out yet more radical feminist agendas, including teaching schoolboys to be feminists, i.e., brainwashing them into becoming lifelong unquestioning slaves to women, grateful for their servitude.

Snapshot of a narrative revolt—Sports media takes it on the chin for pop feminist domestic violence pandering

Ty Henry · 12 November 2014 · Archived copy · Original

> "The best things in life are unexpected—because there were no expectations."—Eli Khamarov
>
> "When people are cornered into paying attention to what you are doing, they find it much easier to take a dim view of your actions. Given that and the synergy with their ideology, bad reviews are a given.
>
> So are lies.
>
> So are disgusting, filthy half-truths, distortions, and the aggressively ignorant avoidance of facts"—Paul Elam, 2014
>
> "And here's another point I'd like to highlight: I think Solo should be suspended right now, *so we don't spend another minute talking about her*."—Kate Fagan, September 23, 2014

In order to survive, all industries must aptly convince the buying public of a message. Mercedes-Benz promotes a lifestyle. Mortgage and student loan peddlers are selling upward mobility and generational wealth. Plastic surgeons' and male supplement purveyors' message is the promise of eternal youth.

The template is the same when convincing the government. Halliburton and Bechtel have a message of "our security." Charter and profit-based schools promise to rescue our children from the Big Bad Teachers' Unions. You get the picture.

Likewise, those in the gender grievance industry have something to sell: a narrative of sexual- and gender-based violence. On the matter of domestic violence, their narrative is driven by the Duluth Model: that intimate partner violence is driven by a need, rooted in "patriarchy," to use menace as a means to control women and suppress their aspirations to being fully vested human beings. Domestic violence is something men do to women, reaffirmed by "society" and "the power structure," we are told. These advocates posit acceptance of their narrative as the sole remedy to this malady, present to lead us lost sheep to a better world, to Shangri-La. That is, if only we and the local and state governments shut up, listen, and obey, the latter being in part defined by validating their efforts with check, money order, or credit card. After all, websites, PR professionals, staff, and in-service training materials aren't cheap. A critical mass of acceptance of that narrative is what keeps the weight of opinion, and thus dollars, tipped on one side of the fulcrum.

Speaking of dollars, from all indicators, business is good.

The NFL's rudderless mishandling of several domestic violence cases—those of Ray Rice, Greg Hardy, and Adrian Peterson in particular—had created the perfect conditions for sports media agents of the gender grievance industry to advance their template. Take rare examples of outlier male behavior (in this case, aggression toward women, something men are loath to do even when assaulted), magnify it to create hysteria over a new outbreak in the "epidemic of toxic masculinity," and leverage the moral panic to bring an (masculine) institution to heel. The male protective instinct now triggered, they do most of the heavy lifting for you, unquestioning in their fervor that heads should roll and unchallenging of their own self-flagellation, that "their culture" was to blame, that this was a "men's problem" they needed to fix. Indeed, the public seemed sheepishly compliant with this narrative while paradoxically incensed at this culture of cover-ups and misogyny, with *USA Today*'s Christine Brennan's calls for moral consistency on matters of intimate and familial violence seemingly forgotten like a paved-over pothole. When even a change in policy, indefinite suspension for Rice, and public mea culpas did appease the masses, he hired gender grievance ideologues Rita Smith, Lisa Friel, and Jane Randel as part of a Department of Social Responsibility to oversee training in domestic violence, sexual assault, and "matters of respect."

So it stands to reason that when the narrative is publicly challenged on a broader scale, gender ideologues won't

exactly welcome Socratic dialogue. Indeed, a funny thing happened on the way to the white-flag-waving ceremony: a Red Pill pushback of historic proportion. On September 18, ESPN aired footage of accused drunken child-batterer Hope Solo passing a milestone with, well, nary a mention of her child (and sister) battery. Apparently, ESPN took for granted that either A) no one with a platform of scale was paying attention or B) if they were, none would have the temerity to voice The Emperor's Nakedness.

They were wrong.

> Watching @espn and they are showing women's soccer highlights. Not a single mention of @hopesolo & domestic violence. Why?
>
> — rolandsmartin (@rolandsmartin) September 19, 2014

> The folks at @nike dropped @adrianpeterson but they've said not a peep about @hopesolo and domestic violence. This makes no sense.
>
> — rolandsmartin (@rolandsmartin) September 19, 2014

Thus began a period of awakening, when Duluth Model feminist hucksters, who double as sports media's social justice taste-makers, would experience some good ol' fashioned populist humble pie, complimented by a feedback loop of mainstream journalists and pundits who wondered out loud why one famous (alleged) child-beater still had a job, reverence, *and* a Nike sponsorship.

What followed was indeed delicious. Spontaneously, the public in the form of social media and many in the traditional media began to sniff out the sham. Toto could not have done a better job himself of peeling back the charlatans' curtain.

What started the night of September 18 on Twitter and other social media as a slow rumble began to erupt the following morning with Roland Martin of TV One's appearance on MSNBC's *Morning Joe*. As you can see, just the mention of a "woman doing something bad" triggers Katty Kay's attack reflex, like how the healthy people sparked the zombies in *World War Z*.

Sometime later, Cindy Boren of *The Washington Post* chipped further into the dam Christine Brennan had breached, as the first of the blue-blood old media entered the fray.

The lava had begun to flow on Twitter:

> Memo to @espn @espnW @CBSSports @NBCSports @FOXSports @SInow etc. You CAN'T hide from this. #HopeSolo #AllVictims pic.twitter.com/cboBCRuvHb
>
> — DoctoreDiripioRubrum (@SportsDroppings) September 19, 2014

One of the old guard sports media publications weighed in.

By this point, the debate had caught the attention of H.(ead)F.(eminist)I.(deologue)C.(hick) Jemele Hill, who responded with an equal measure of smugness and weak hairsplitting:

> If everybody is saying nobody is talking about her, isn't that talking about her? RT @drillsgt2011: @jemelehill why isn't she talked about
>
> — Jemele Hill (@jemelehill) September 19, 2014

> The "how come nobody is talking about Hope Solo"'question is the new "the Spurs are underrated."

> — Jemele Hill (@jemelehill) September 19, 2014

In setting the record for most goalposts moved in one day, Solo defenders start with . . . she deserved the benefit of the doubt because (GASP!) she denies the charges (like Hardy and MacDonald).

> Important RT @Stareagle: @jemelehill Hope Solo denies the charges against her. That's a major difference than the Rice and AP cases.
>
> — Jemele Hill (@jemelehill) September 22, 2014

Or because the NFL is more popular than women's soccer.

> @kbowens042467 but it's not because…nobody cares about women's soccer until the World Cup.
>
> — Jemele Hill (@jemelehill) September 22, 2014

> @jemelehill @kbowens042467 if it's about popularity, then why were anonymous lacrosse @ Duke and HSFB players in Ohio on my TV screen?
>
> — DoctoreDiripioRubrum (@SportsDroppings) November 10, 2014

Of course, even those who cover women's sports, like Sarah Gehrke, weren't buying that dodge.

https://twitter.com/Sarah_Gehrke/status/513315192931762176

The short answer, of course, is "yes."

The relative popularity of the NFL in no way explains why ESPNW, *VICE Sports*, and others who cover soccer and other women's sports failed miserably to move the camera from their subjects' faces to their transformed feet of clay. You see, Jane McManus, you, Sarah Spain, and Kate Fagan write for ESPNW, the "W" meaning "women." Your charter is not to cover the NFL from the on-field side, as "women" don't play in the NFL. So while your reporters should definitely weigh in with your concerns as women with the NFL's fumbling, it's not like the NFL-centric platforms have been silent on this issue. Indeed, the men were suspended for not toeing the party line (Stephen A. Smith, Max Kellerman). Neither does it forgive your chronic dereliction in avoiding the dark alleys of the beat your platform was invented to cover.

Women's sports is your beat, and you don't get a pass for choosing only to cover the "Sunny Side of the Street." Just as I turn to you to find more in-depth coverage of who the up-and-coming women's tennis players are, I should likewise see follow-up when Martina Hingis is accused of coordinating a three-person beating of her husband amid the toe-sucking of her triumphant return to doubles play.

Moving along, one of pop feminism's most annoying gadflies, Tomas Rios of *VICE Sports*, couldn't contain his rage.

The most fun of the weekend was watching Kate Fagan herself play her own version of Eminem's "Will the Real Slim Shady please stand up." Within three days of stating with a straight face that men need to be "reprogrammed," she (grudgingly) conceded that Solo should not be playing, albeit with the sincerity of a Kim Jong-un prisoner's letter criticizing America. Then, within hours she expressed buyer's remorse with a rote boilerplate about the NFL's power structure and the like. Garfield's sidekick Odie would have been envious of the expert level tail-chasing on display. Encouragingly, Fagan was thoughtfully and thoroughly raked in the comments.

https://twitter.com/SportsDroppings/status/528275912442146816

https://twitter.com/SportsDroppings/status/528276030893469696

No word yet from Fagan on when, or how much, her fellow lesbians need to be reprogrammed to stop beating their girlfriends at a rate much higher than the hetero or gay male rate.

Of course, nothing warms the heart like feminists screaming, “MAKE IT STOP!”

> Makes it ALLLLL worth it! @deanesmay @JudgyBitch1 @AVoiceForMen http://t.co/1EX0RES996 (Vincent Price laugh) pic.twitter.com/50CUWCFUL2
>
> — DoctoreDiripioRubrum (@SportsDroppings) September 19, 2014

The following week, ESPN and others could no longer hide from the matter. On September 23, in a watershed moment, the Hope Solo/gender double-standard issue was taken up by *Outside The Lines*, ESPN’s investigative news program, and its host, Bob Ley. On the panel, Kate Fagan, after retracting her backtrack, was exposed by Roland Martin and all but pouted and stamped her feet, with interruptions completely out of character, her Duluth Model word salad falling flatter than 30-day-old 7UP.

Moreover, the venerable Ley, an original ESPN anchor from its 1979 launch, lent the matter the gravitas that it deserves, starting with the lead. Contrary to Fagan’s and Hill/Smith’s treatment, Ley did so without flippancy, dismissiveness, or antagonism toward the questions raised by the Hope Solo matter even being asked. On the other hand, Smith and Hill addressed the matter with the enthusiasm of drinking a pint of cod liver oil, with dodges and untruths abounding.

Mike & Mike also mentioned Solo that week, with Mike Golic expressing his annoyance that excuses be made for anyone, including the goalie of the U.S. Women’s Soccer Team.

It should be noted that this is the same program that soft-shoed basketball star Chamique Holdsclaw’s slap on the wrist for whipping out a gun and firing it at her girlfriend and then swinging a bat at her.

The events of September 19 and the following week are a testament to the hubris of those who oppose the more accurate narratives and, more importantly, a testament that our message is getting out there. Thanks in part to our efforts, people are no longer afraid to speak up, and gender feminists no longer have an ironclad monopoly on the narrative. And they’re about as happy as soaked kittens, as drivel by the usual suspects Amanda Hess and this moderator warning for using the phrase “feminist jurisprudence” on the MMA Fighting blog demonstrate.

> @GoodNewsEric Experienced this today http://t.co/dNF6Kf9TD8 The irony is, women like Rousey "own their shit" (cont.) pic.twitter.com/NTmkhd2gSw
>
> — DoctoreDiripioRubrum (@SportsDroppings) September 21, 2014

Even the NFL coverage has lost much of its browbeating specter. That said, work is not done. The NFL has released a video sponsored by NoMore.org, with NFL stars past and present sock-puppeting the industry talking points less than two months after Jane Randel, NoMore.org’s founder, was put on the NFL’s social responsibility advisory board. But when others in the “sphere” suggest that our message hasn’t gained some traction, point to this episode. It matters not whether AVfM or any other “men’s rights” or “manosphere” outlet is given direct credit; Warren Farrell once described feminism as fluoride—”we drink it not even knowing it’s there.”

Likewise, if by bits and pieces our message gets out, it matters not who sells it.

False accusations as entrepreneurship

AVfM Video Source · 12 November 2014 · Archived copy · Original

Rape and assault are treated very seriously and very severely in India, despite what the Western media might have you think. Indian women know the power of a false accusation. And they're not afraid to use it.

Catcalls, Ghomeshi, MGTOW, and the need for approval

AVfM Video Source · 12 November 2014 · Archived copy · Original

In this episode of *Sunday Tea with CAFE* (the Canadian Association for Equality), Geoff and Sammy probe the curious phenomenon of catcalling, comment on the developing Jian Ghomeshi scandal, and enter into a cursory discussion regarding the MGTOW movement, lifestyle, and ideology. Geoff learns that some proud Canadian MGTOWs do not appreciate being compared with vegans. However, the Japanese “grass eater” phenomenon does blend elements of both.

Karl takes a ride on the gravy train

Mark Dent · 13 November 2014 · Archived copy · Original

Karl Stefanovic has continued the longstanding tradition of so many men who grace our television screens on a regular basis—it is game called "throw men under the bus" in order to win the eternal affectionate gratitude of your largely female audience. Eddie McGuire, Charlie Pickering, Andrew O'Keefe, and many others do this on a regular basis.

Stefanovic's offering "Hitting a Woman Is the Ultimate Coward's Punch" contains all of the self-serving "I'm not one of *those* men" lines backed with the usual deceitfully manipulated statistics on domestic violence so meekly swallowed by those who have no interest in the truth.

He begins by writing about the New South Wales government's "One Punch" law created to deal with the problem of alcohol-fuelled violence. He supports the law, but it got him thinking and he says:

> Something dawned on me. A coward by definition is a person who lacks courage in facing danger or difficulty. What about the violence perpetrated by some men against women. What do we call that? What do we call the man who strikes a woman?

I can think of a range of names, all of them very derogatory.

I wonder about other perpetrators of violence too. What, for example, do we call a woman who dumps her newborn baby in a bin? Is there a commonly used name for women who beat and abuse their children?

Stefanovic goes on to describe a type of singlet referred to as the "wife beater" in reference to Marlon Brando's character in *A Streetcar Named Desire*.

> He was violent and wore a white singlet. 'Wife beater'.
>
> The name seemed to stick in Australia. Can you imagine how anyone could call an item of clothing a 'wife beater' and think it was funny? Like I said, they were different times, although there are still parts of Australia where the term 'wife beater' is accepted Aussie slang. More importantly, this is a country where violence against women seems accepted.

Perhaps he is also offended by the notion that women on prime time nationwide television shows can laugh hysterically about the brutal mutilation of a man's genitals by his wife and call it "fabulous" and still remain working happily in the industry the following day and beyond.

I suppose the sanctification of Lorena Bobbitt all over the world simply because she hacked off her husband's penis was not something that caught Stefanovic's attention. Candlelit vigils and giant banners sung her praises, and to this day the very mention of her name brings a smug, satisfied smirk to the faces of many women. Why? She mutilated a man.

I wonder if he is aware of the T-shirts and badges still available online that call Lorena a role model for women or simply state "Lorena Rules." He didn't mention them in his column. These reactions are commonplace throughout the Western world, yet no one has ever suggested we seem to accept violence against men. Yet we do just that. Violence against men is funny, fitting, or invisible.

I would like to challenge Stefanovic to point to one example of a time when any male on any television show or other form of media praised a man for physically abusing a woman. I don't believe he will find one. It is a regular occurrence when a man is harmed by a woman. What does this say about our society's attitude toward violence?

He quickly jumps to the damning statistics.

> Look around where you work. One in three. Look around the shop you are in. One in three. Look around the bus or train. One in three. Look around your university lecture. One in three. Look on your Facebook page. One in three. Look in your daughter's classroom. One in three will experience it.

I think he really believes it. Every third female you come across has been bashed and battered by a man. The depth of his stupidity is breathtaking. How can anyone who has lived some forty-odd years on this planet truly believe that such a battering is taking place behind closed doors? Who are these people and how do our women manage to conceal not only the considerable physical damage they must be suffering from these beatings but the emotional trauma as well?

And what of the men who are doing all this battering? Unless there is a gang of thugs going door to door, one must logically assume from these damning statistics that one in three men are beating their girlfriends and wives. One-third of our community is up to its neck in violent abuse. Surely many of them are friends and associates of Stefanovic. As they keep telling us, no one is immune. There are dark secrets hidden behind our closed doors. How the hell do we keep functioning so smoothly? How can a society made up of so many disturbed, traumatized people continue to operate in the way it does?

I wonder if Stefanovic has run his eyes over the family violence survey used by the White Ribbon brigade to bring them the mouth-watering statistics he is so quick to use and believe? I doubt it.

He soon gets to the "I'm not one of them" part of his very predictable rant. He explains that he was:

> sufficiently scared of the old man, in a father son kind of way to heed the warning that he should NEVER HIT A WOMAN.
>
> I also believed that if my dad ever found out I had hit a woman, I in turn would cop a right royal flogging. We know now violence begets violence, but with young men the message from their dads or male role models is crucial. I can honestly say the thought of striking a woman has never even entered my mind.

Notice how casually Stefanovic accepts the notion that he would cop a severe beating from his father and see it as totally justified and perfectly reasonable? A father can beat the tripe out of his son and that's an appropriate way to teach a boy right from wrong. Is this an example of domestic violence—don't be ridiculous. It's just a dad doing what he has to do.

Would Stefanovic feel just as comfortable if his dad had administered a "right royal flogging" to his daughters for behaving in an unacceptable manner? No, I think that would be another example of violence against women.

So the best way to teach our boys that violence toward girls is unacceptable is to threaten them with a violent beating. Well, it worked for Karl. What does that tell them about our society's attitude toward violence against males, young or old?

Stefanovic thinks we can put an end to violence against women because its causes are simple. Bad, violent men beat up females because they have no moral compass when it comes to physical abuse.

His solution:

> The message is as simple as the causes of the violence. If you hit a woman you ARE a coward. In the truest sense of the word.

Yep. That should get the job done. Kevin Rudd's approach was equally brilliant. His statement to young males was "It isn't cool to hit women."

You see, Stefanovic and Rudd understand that the underlying cause of all this violence against women is that men and boys think they are brave and cool when they beat up a female. Well, Rudd's slogan will soon set them straight!

Once again the collective responsibility for all of this violence is placed upon our sons, brothers, fathers, and grandfathers. Stefanovic pleads with them to: *Have the conversation. Turn to each other and say it.* Because it is very clear to him that unless males are told that it is wrong to hit a female, they will be swinging wildly at every girl they encounter.

It is a sad fact that one woman dies at the hand of her partner each week. This is a tragedy for all involved. It is not an epidemic of murder and abuse as so many like to call it. My calculator revealed that 52 women in a population of, let's say, eleven million females is 0.00000473% of the female population. Too many, but words like epidemic should never be applied to these figures.

Sadly, again, male victims are dismissed as statistically insignificant even though one-quarter of the murdered people are men. We also know of course that the fact that three-quarters of all suicides are committed by males is not deemed worthy of a mention when the issue of suicide is discussed in our mainstream media. Suddenly the figures are irrelevant and the loss of life, male or female, is the focus.

As for Stefanovic's claims of one in three—this lie has been discredited and amended by the ABC on its website. It's actually one in forty-eight, but really, who is counting? One woman is too many, right? Let's not quibble over statistics!

Oh—and the response to this heartfelt rant was everything he could have hoped for. The gushing accolades flowed:

> Oh Karl, if only there were more men like you!

seems to sum up the general thrust of female comments. Job done, Mr. Stefanovic.

You are *the* man!

Links

www.mamamia.com.au/domestic-violence-2/domestic-violence-laws-in-australia/

http://youtu.be/muuFygvXPAM Sharon Osborne

http://www.oneinthree.com.au/misinformation/

http://www.zazzle.com.au/role_model_for_all_women_buttons-145037403498864420

Dangerous trends in feminism

John Lauritsen · 13 November 2014 · Archived copy · Original

Publisher's note: As always, we strive to peel back the layers of our hidden history and mine for evidence of resistance to the onslaught of control, censorship, and bigotry from feminist ideologues. Recently we were gifted with a gem by the name of John Lauritsen, who confirms that where feminism is concerned there is nothing new under the sun, or under the crushing weight of oppression. Let us insist that his words be carried forward for the sake of all men.—PE

♦

This talk was delivered to the Gay Academic Union Conference IV, New York City, 1976. Despite my discomfort with some of the rhetoric I used 30 years ago, I have made no changes in the text. I hereby give permission to print out this document and to photocopy it. However, it may not be published commercially without my permission. My current views on Gay Liberation are found in my book, A Freethinker's Primer of Male Love.

The early homosexual rights movement and the women's emancipation movement were both part of a broader sexual reform movement in the first three decades of the 20th century; they were regarded as comrade struggles. This was also true in the gay liberation phase of our movement, from the fall of 1969 onwards. I believe this is correct, and that every progressive person should endorse the basic goals of both movements — though to be sure, neither movement is a systematic body of doctrine, and both movements have internal disagreements.

Unfortunately, some very serious problems have arisen. Self-proclaimed feminists have acted in ways that were harmful to both gay liberation and women's liberation, and reactionary ideas have been advanced under the banner of feminism. I do not say these things were characteristic of the women's movement as a whole; rather, they can be attributed to a small, but highly publicized, minority.

Although criticism of male homosexuality and gay liberation has issued freely from the feminist camp, there has been almost no reciprocal criticism from gay men, not even in self-defence. It has become almost taboo to criticize anyone who identifies herself as a "feminist."

Why have feminists enjoyed this virtual immunity from criticism? For a number of reasons: Because most gay men really do support the women's movement, and are therefore hesitant to attack a women's liberationist. Because of a mood of guilt. Because feminists have so often demanded that things they disagree with be censored, and have so often gotten their way, that some men frankly are afraid of them. There is also an element of traditional male gallantry. And finally, there is a particular ideology which justifies the privileged status that feminists enjoy within the Gay Academic Union and other gay groups.

According to this ideology, the most basic division in society is not between class and class, but between male and female; distinctions according to gender are seen as far more important than distinctions based on wealth and power. According to this ideology, there is a hierarchy of oppression, with the oppression of women being the worst of all. It is an oppression so profound, so mysterious, and so ineffable, that it cannot even be described in concrete terms, as might other, lesser forms of oppression.

According to this ideology the oppression of homosexuals derives from "sexism," the foundation of which is male supremacy. Homosexuals are oppressed because they, not being seen as "real men and women," violate the "sex-roles" which sexism comprises. It follows that the oppression of male homosexuals is essentially a by-product of female oppression, and that the liberation of gay men must tail after the liberation of women. In effect, the gay liberation movement becomes the fag end of the women's movement.

According to this ideology, lesbians are doubly oppressed — both as homosexuals and as women — where homosexual males are merely singly oppressed. Gay men still enjoy a "male privilege" because, according to a central dictum of radical feminism: ALL MEN BENEFIT FROM THE OPPRESSION OF ALL WOMEN. So it would seem that gay men are not really so badly off, and perhaps it would be better if they did not devote their

energies to repealing sodomy statutes and fighting discrimination, because these goals if realized would simply give them equality with straight men, thus objectively increasing the oppression of women. Instead, gay men should spend their time "dealing with their sexism," which they acquired from having been born male, and in learning how to "give up their male privilege."

According to this ideology, the best things gay men can do is to act as a "men's auxiliary" for women's liberation, taking their cues from feminists. And since men are the enemy, gay men should be willing to enlist as agents in the fight against males and against maleness.

Enough of this ideology! Perhaps some of you thought I was just making this up or being satirical. I assure you that the only original formulation in my description was the term "fag end"; everything else was taken from current extreme feminist arguments. There may be elements of truth in this ideology, but most of it is clearly mistaken, and it would be fatal for the gay liberation movement to adopt it. Certainly it is false to say that the oppression of homosexual males is a trivial matter. It is false to say that a perceived violation of sex-roles provides the explanation for our oppression; there have been many societies, before and outside of Judeo-Christendom, including male supremacist societies with rigidly defined sex-roles, which nevertheless did not place a taboo on sex between males.

At any rate, I am not convinced that feminists should be exempted from critical judgment. I shall deal with three main areas of contention: the first concerned with disruptions and diversions, the second with censorship, and the third with feminist bigotry against male homosexuality.

Disruptions and Diversions

I remember a number of such episodes in the early days of the Gay Liberation Front, in the fall of 1969. Women we had never seen before would come in and deliver tirades against the GLF men; they would say that not only were gay men more sexist or more male chauvinist than straight men, but men in GLF were among the worst of all. These charges were unfair and untrue, for GLF had always been in solidarity with women's liberation, and women had played leading roles in GLF from the beginning — but such charges had a certain demoralizing effect. Some of the men felt that rather than acting against our oppressors — for example, picketing the *Village Voice* — or publishing the first gay liberation paper, *Come Out!* — instead we should turn our attention inward to confront the enemy which was: Ourselves!

At the first gay conference at Rutgers in 1970, the major panel on the last day was disrupted by a group of women who demanded that all proceedings come to a halt. They charged that the panel was "elitist" and "sexist" (although half of the panelists were women); their main ostensible grievance was that on a table in the hall, provided for leaflets and free literature, were copies of *Gay* newspaper, in which they had found a reproduction of a beautiful, lush, reclining female nude, painted in the style of classic romanticism. This, they charged, was designed to titillate men, and was degrading to women. Overlooked was the fact that the picture illustrated an article written by a lesbian, and that it was unlikely the editors of *Gay* had intended to convert their male readers to heterosexuality.

The conference organizers were cruelly attacked, apparently for the sin of not having policed and censored the free literature table. It was a senseless, abusive, and thuggish disruption; the main organizer of the conference was reduced to tears, and the women as well as the men on the panel were moved to call the disrupters "fascists," an epithet that was not unjustified. For the most specious of reasons, a beautiful and mellow gay conference — one of the very first — had been turned into a nightmare.

One could go on and on. I imagine most of the people in this room have witnessed or read accounts of similar disruptions. There was the first international gay liberation conference in Edinburgh, where women discovered evidence of "sexism" and demanded that the conference change its focus from legislative reform to "confronting sexism." Laws, they argued, only affected men, and therefore it was sexist to concentrate upon things like repealing sodomy statutes. A majority of the men went along with this demand, and that was the end of an internationally coordinated campaign to change the laws. It's amazing it should be considered trivial that after two millennia,

homosexual men are still criminals.

A certain pattern emerges. The people in power do not like movements for social change. When such movements are in their infancy, they will try to destroy or divert them. When movements have grown large and viable, then they will try to render them innocuous through co-optation.

It would have been inept for the ruling class to send someone into an antiwar conference who would say: “Look here, folks, I’m from the Council on Foreign Relations, and we don’t like what you’re doing. The Vietnamese people are giving us a hard enough time over there, and we don’t want trouble on the home front. So forget about this mobilization. Why don’t you just break into small groups and discuss patriotism?”

That speech would not have been well received.

However, what could be done was to send in representatives of “oppressed groups” — including blacks, women, and gay liberationists — to charge the antiwar movement with being white, male, middle class, racist, sexist, elitist, etc., and to demand that it deal with these issues rather than trying to stop the war in Southeast Asia.

I don’t think we should get paranoid over disruptions, for there exist sincerely motivated disrupters — although I do feel that if one has something to say, and is given an opportunity to say it, then it is at least poor tactics to disrupt. My point is simply that we should not let ourselves be diverted from the struggle, and that we should evaluate people’s ideas and actions on their merits, granting no privileged status on the basis of membership in an “oppressed group.”

So far as “silencings” are concerned — disruptions designed only to prevent someone from speaking — I am categorically opposed to them, and this leads me to my second problem area: Censorship.

Censorship

Throughout its history, the sexual reform movement has had to wage a fierce battle against censorship. So it is especially disturbing to see demands for censorship advanced by a sector of the movement.

The situation is serious. The new censorship, advanced under the banner of feminism, poses a threat to the gay liberation movement, the women’s liberation movement itself, and all other progressive movements. I am convinced that the feminist movement is being used as a cat’s-paw for taking away our civil liberties. The immediate target for ostensibly feminist censorship seems to be pornography — but pornography is a stalking horse, behind which is political repression. And repression is very much on the horizon in the United States. The Nixon Supreme Court has steadily whittled away civil liberties; the death penalty has been restored, and may soon claim its first victim for almost a decade; the Senate bill, S-1, which would virtually repeal the Bill of Rights, is waiting in the wings; new waves of censorship have swept across the country; and everywhere the Ministry of Propaganda is creating an atmosphere of violence and fear, which would justify imposing emergency Law & Order measures. Things like this always occur in a period of severe political and economic crisis, when the custodians of the system perceive it may be in jeopardy.

Now, it would be unfair to blame the women’s movement as a whole for the censorship problem. Only a relatively small number of “feminists” have been proponents and practitioners of censorship, and it would be naive to assume that all of these women were motivated by an honest commitment to feminism, especially in light of recent disclosures of such secret police programs as the FBI’s “Cointelpro.”

A leading exponent of censorious feminism is Susan Brownmiller, author of *Against Our Will: Men, Women and Rape*. In tribute to her, I have coined the term “Brownmillerism,” which I define as the use of sexual hysteria, in particular rape-fear, as a justification for repression. The main characteristics of Brownmillerism are prudery, intolerance, and irrationality. The immediate goals of Brownmillerism are censoring pornography and reducing the legal rights of defendants in rape cases, but it extends far beyond this. Brownmillerism helps to set up the machinery of repression and to create an atmosphere favorable to repression.

Brownmiller’s book *Against Our Will* (*AOW*) has enjoyed an amazing success. Promoted to the hilt by the

establishment media, it became a Book of the Month Club selection and a best seller. Nevertheless, *AOW* is a shoddy piece of work: ludicrously inaccurate, patently reactionary, dishonest, and vulgarly written.

Brownmiller portrays rape as an omnipresent danger to women, whereas in fact it is a comparatively rare event; she argues that rape laws are too lenient, whereas in fact the penalties for rape are second only to those for murder in most states; she calls for reducing the evidentiary requirements for conviction, even though many innocent men have been executed after being falsely accused of rape. By special pleading, falsification, and atrocity-mongering, Brownmiller strives to create an atmosphere of hysteria and misinformation conducive to assaults upon civil liberties, as well as to diverting the women's movement from its rational priorities (according to *The New York Times*, rape has now become the number one issue of the feminist movement, eclipsing such former concerns as legal abortion and equal pay for equal work).

A long essay-review of mine on *AOW* and the rape question appeared in the *Gay Liberator* (Detroit, Spring 1976); I have copies of the review here, so I'll not go further into *AOW* now.

What is disturbing is the virtual absence of criticism. Two leading gay papers, *Gay Community News* and the *Advocate*, not only reviewed *AOW* favorably, but featured Susan Brownmiller's photograph on their front covers — this in spite of the fact that *AOW* contains obvious antihomosexual bigotry.

Critical reviews of *AOW*, all written by women, did appear in *Esquire*, *Nation*, the *Militant*, *People's World*, the *Daily World*, *Women and Revolution*, and the *Libertarian Review*, but these were a tiny minority compared to the accolades cranked out in the establishment press.

So far as I know, not a peep of criticism of *AOW* appeared in the feminist press — a sad commentary on the feminist movement's politics or its capacity to criticize a self-appointed spokeswoman.

A striking instance of Brownmillerism in action occurred in New York City last February — an episode I'll call "The *Snuff* Hoax."

What happened was that a rumor began circulating, according to which there existed a genre of movies known as "snuff" movies. "Snuff" movies, so the rumor went, were produced for the titillation of depraved men; they featured the actual torture, dismemberment, and murder of unsuspecting actresses.

Then a movie opened in New York City, entitled *Snuff*, and advertising itself as "made in South America, where life is cheap." By this time, the rumor about "snuff" movies had already been exposed as a hoax in the pages of *Variety*, *Screw*, and the *Village Voice*. Nevertheless, a group of feminists began to organize protests against the movie, claiming that the actress in it had actually been dismembered and murdered. The rumor was fed on all sides. A synthetically illiterate leaflet was passed out which began thus:

"Snuff is a film made in Argentina where no less than 18 murders are committed. Not acted out but in reality. Murders. People are actually killed for profit."

Karla Jay, in the *Villager* (26 February 1976), first protested that she was a "'hard core' civil libertarian," and then wrote: "So what did it take to make me help organize a protest, hit the barricades, and demand that a movie be shut down? Literally murder. Yes, real women have been dismembered, killed, and disemboweled…."

Deluded into believing that real murder had taken place, and that therefore no First Amendment issue was involved, many New York liberals signed a telegram sent to Manhattan District Attorney Robert Morgenthau; it read as follows:

"We the undersigned citizens call upon you as District Attorney of Manhattan to prosecute and to prevent presentation, distribution, and advertising of the film "Snuff" now being shown at the National Theatre in New York City. The film exhibits the violent dismemberment and murder of a woman for the purpose of arousing sexual interest. As citizens we demand the immediate investigation, prosecution and removal of this barbaric film from our community."

One might have expected a better written telegram from the New York intelligentsia, but the thrust is clear; it calls for official censorship, for strengthening the repressive apparatus of the State.

An article in *Gay Community News* (*GCN*) gloated that the list of signers of the telegram read like a list of "Who's Who" of the women's and gay communities in New York. The first name on the list was Susan Brownmiller.

To his credit, DA Robert Morgenthau refused to prosecute the film, insisting, correctly, that there was no legal basis for doing so. There were a few other voices of sanity. The American Civil Liberties Union refused to go along with the erst-while-liberal censors, and in consequence, the ACLU itself came in for attack. Bella Abzug sent a letter to the protest organizers, in which she said she would favor picketing and so on, but "could not support a legal suppression of the movie." "I would not go along with official censorship," Abzug wrote, "because I think once it is established, we in the women's movement or any other movement of dissent will find ourselves victimized."

Noe Goldwasser, writing in the *Village Voice*, continued to expose the "Snuff delusion," but to little avail. Goldwasser wrote: "the so-called actual murder film is a cheap-jack Manson take-off that had been in the can for three years … you can see more gore in 'Taxi Driver' and more sex in 'Gidget Goes Hawaiian'."

The protest organizers escalated their demands. Since there was no legal basis for prosecuting *Snuff*, they claimed that women in NYC were defenseless. What was needed were some new censorship laws which would protect the lives of women. They agitated accordingly.

For many weeks *GCN* treated the *Snuff* protests as the number one gay action; it gave front page coverage to the rantings of people like Lea Fritz, who strongly attacked the ACLU, and who said such things as: "We don't think the big money creeps should be able to foist their sick eroticism on the rest of us!"

A temporary madness swept through the gay community, affecting particularly those who considered themselves "radicals." The *Snuff* protests were the cause of the moment, and to criticize them meant ostracism. Everyone seemed to know a friend of a friend who had seen *Snuff* and vouched that the dismemberment and murder was real. They insisted I had no right to speak until I had paid $4 and seen the film for myself. This, fortunately, was not necessary; it was perfectly obvious from looking at the stills outside the theatre that nothing but crude special effects had been employed. What was supposed to be a dismembered hand looked hardly more real than a pair of rubber gloves from the dime store. And yet more than a thousand deluded protesters had filed past these stills without perceiving the obvious.

The rumor died hard. Long after he should have known better, Allen Young, writing in *GCN*, described *Snuff* as a movie "in which a women is murdered in order to create a film of erotic entertainment."

Eventually reality broke through. Robert Morgenthau, under pressure, located the actress who had allegedly been dismembered in *Snuff*. He found her in good spirits and, as he put it, "in possession of all her appendages."

Majority Report, which had helped feed the real-murder rumor, was forced to eat crow. A long article by Mary Lou Fox (MR 6-20 March 1976) exposed the hoax, placing the blame for the rumor-mongering on almost everyone except the protest organizers. The *Snuff* movie, she informed her readers, had been made in Buenos Aires four years ago, for a mere $33,000, and by a husband and wife team! The three-minute dismemberment scene was tacked on afterwards.

One sentence in Fox's article struck me as poignant: "The truth of the snuff-movie story seemed indisputable coming from so many sources at once."

1. Nolder Gay entered a dissenting opinion in *GCN*; he summed the affair up: "Is 'Snuff' a gay issue? No, but censorship is … and twisting the bill of Rights in the winds of immediate passion is, and increasing the powers of D.A.s is."

There's no doubt that *Snuff* was a truly vile movie, and offensive to women (though even more offensive movies were probably playing at the same time). I think women should protest against anti-woman bigotry — but

succumbing to rumor-mongering and hysteria, and calling for official censorship, is playing the game of the enemy. If one is opposed to censorship, then one is opposed to censoring even that which one finds vile and offensive.

Perhaps history will group the *Snuff* hoax along with such episodes as the Flying Saucer delusion or the *War of the Worlds* panic; perhaps, if one accepts, as I do, a more sinister interpretation, history will class it with such fabrications as the "Protocols of the Elders of Zion," or the attribution of the Reichstag fire to the Communists.

A glimpse of where Brownmillerism and snuff-type hysteria lead was provided only a few weeks later, in Chicago. On May 26, a new censorship board was set up there to deal, at least in the beginning, with movies of violence. The immediate inspiration for Mayor Daley's antiviolence law, according to an article in the *Guardian*, was the public outcry against *Snuff*. Members of the new censorship board are all appointed by the Mayor, they average over 67 years of age, and their main qualification seems to be that they are widows of Democratic Party machine politicians.

The *Guardian* article makes it clear that it is political radicalism, rather than violence, that Daley is concerned with censoring, and that the board, if unchecked, may be expected to extend its mandate. "Mayor Daley himself told reporters the kind of film he had in mind when proposing the ordinance was 'Medium Cool', Haskell Wexler's fictional feature that included on-the-scene footage of [Daley's] police beating demonstrators at the 1968 Democratic Convention in Chicago."

Censorious feminism has also played a role within the gay liberation movement itself. I have already described the incident at the first Rutgers conference.

In the Gay Academic Union, some feminists have demanded that panels on S&M, pederasty, and transvestitism not be allowed at conferences, and more often than not, their demands have been acceded to. A scholarly presentation on the Marquis de Sade was censored last year — feminists felt it would advocate sadism, and that that must not be permitted.

This kind of censorship — the censorship of ideas — is offensive to every person of integrity. If we are opposed to someone's ideas, then if anything we should wish to draw him into debate, so we can counter his ideas with our own — assuming we have something to say. This is known as dialogue, and it is through dialogue that truth emerges.

This year in the Christopher Street Liberation Day Committee, a few women (speaking for all women) laid down a series of demands. First, women would march at the head of the parade, to offset what they called "lesbian invisibility." Second, half of the marshals and speakers would have to be women (actually, this had always been the case). Third, all floats and speakers would have to be approved by a committee, which would censor anything it found guilty of "sexism," "racism," "classism" (whatever that is), and perhaps some other "ism." The main fear of these women was that female impersonators would be allowed, either on floats or as speakers.

Maskenball im Kreis. “I knew you’d be coming!” Drawing by Mario de Graaf — published in February 1956 issue of the tri-lingual Swiss periodical, Der Kreis, which published continuously from 1932 to 1967.

For several years now, drag queans have been special targets of feminist wrath. We gay men have been forcefully told that if we support women’s liberation, we must denounce and repudiate everyone and everything connected with drag. The censorious feminists claim that drag oppresses women — that it is a mockery of women, misogyny, and a form of bigotry. If anyone feels I am exaggerating the feminist position, then I urge him to read an article in *GCN* (20 November 1976) by Karen Lindsey. Lindsey, who identifies herself as a “straight woman,” delivers a vicious attack against drag queans, and in the process engages in some coy anti-male-homosexual bigotry. She compares wearing drag to “sexual harassment,” pimping, rape, and wife-beating.

I am fascinated by one sentence of hers; she writes: “But when men dress in spike heels, rhinestones, sheer stockings, and evening gowns fitted with bustdarts, there is no room for doubt — or for tolerance.”

I have two questions for Ms. Lindsey. Number one: “You say that there in no room for tolerance. May we know specifically what forms of intolerance you would advocate?” Number two: “Do you believe that Woman, the eternal feminine or whatever, comprises such things spike heels and rhinestones?”

The time has come to defend transvestites. On the level of personal freedom, I say that if women have the right to dress like drag queans, then drag queans should have the right to dress like women. Many states and communities still have laws prohibiting “cross-dressing,” and little enough has been done to get rid of these medieval absurdities. Beyond this, I think we must question whether there be any justification for the current feminist vendetta against drag queans.

Now, the transvestite issue is not a simple one. Superficially it is true that most transvestites are straight; it is also true that the vast majority of gay men have no desire to put on women’s clothes, and are at least as “virile” as the average, exclusively heterosexual man (though perhaps less rigidly “masculine”).

On the other hand, it is also true that drag has long been a part of the gay subculture. When gay men get together for a really fun and special occasion — now, as in the 19th or 18th centuries — costumes and drag may well be a part of the festivities. Drag and drag queans are a part of the gay world, whether one likes it or not. One may believe that the gay world as we know it now is part of our oppression, and I agree up to a point. But I suggest that in drawing up a blueprint for a liberated future, there is a danger of falling into puritanism in the present.

Why drag? Well, gay men have a sense of humor, a unique sense of humor, known as “camp”; it is part of our heritage. And at the heart of camp is a mockery of the situation we find ourselves in, our predicament as homosexuals. And so camp, among other things, includes a mockery of sex-roles, a mockery of taboos, a mockery of danger, a mockery of condemnation.

If gay men have survived the worst oppression that Christendom had to offer, we owe something to camp. For most of the Christian era, the Church and State have not recognized our right to live — not even our right to exist. And yet the gay men who escaped the Executioner often came out strong and more creative than the straights. I would like to believe that even in the dungeons of the Inquisition, men were camping. I would like to believe that even in Nazi concentration camps, the men with the pink triangle gave each other courage by camping.

Drag is considered to be a form of camp, and it is. Drag is the most extreme mockery of sex-roles, the most extreme exposé of how arbitrary most of the real-man/real-woman divisions are. To be sure, there is high as well as low camp, and good as well as bad camp. But at its best, drag is very good camp indeed.

Feminist claims to the contrary, what a drag quean parodies is not women, but culturally dictated sex-roles — sex-roles which are themselves oppressive to women. In anything, by demonstrating the arbitrariness and absurdity of traditional sex-roles, female impersonators, far from being oppressive to women, may actually serve as consciousness raisers aiding the liberation of women.

I think some of the feminist rage against transvestites can be explained by a denial of the element of self-oppression involved in playing traditional sex-roles. So far, gay liberationists have been more willing than feminists to analyze the ways we contribute to our own oppression; immediately Carl Wittman's *Gay Manifesto* and Andrew Hodges's and David Hutter's *With Downcast Gays* come to mind. Betty Friedan's *The Feminine Mystique* and the protests at the Miss America Pageant seemed to promise a women's analysis of self-oppression, but lately the feminist movement has opted for a men-are-the-enemy-period sort of pseudo-radicalism.

Karen Lindsey in the *GCN* article claims that women adopt traditional sex-roles, and dress the way they do, only because they are forced to do so by men; in her words: "It is men who determine what is fit apparel for men and women, reserving to themselves what is functional and assigning to women styles that conform to male fantasy and power needs."

I find this hard to believe. Surely women have some responsibility for their actions. Do men really force women to wear rhinestones? Spike heels? It seems to me that any woman who is determined can walk into a store and buy a comfortable pair of shoes. Who forces them to buy spike heels? Do men really enjoy walking with a woman who has to totter along like a cripple? Similarly, if a woman is oppressed by cosmetics, then I suggest that liberation lies no further away than the nearest sink, with the aid of a little soap and water.

Now, who is supposed to be hurt by drag queans? Women? How many women have ever even seen a drag quean? If they did see one, what would happen? Would they suffer? The only group of transvestites that really do harm others are ecclesiastical transvestites — that is to say, priests, bishops, cardinals, and popes — but so far the feminists have shown no inclination to attack ecclesiastical transvestitism.

If anybody at all is hurt by drag queans, it would surely be gay men, or so I believed at one time. Since the stereotyped image of a homosexual man is a man who wants to act and look like a woman, I believed that drag queans tended to reinforce the stereotype.

I have changed my opinion. If, to use Mencken's term, "Boobus Americanus" wishes to believe in the stereotype, they I'm sure he will do so, with or without the aid of transvestites. I now believe that transvestites should not merely be tolerated, but actually encouraged to do as they please. If they want to dress up and carry on, then why not? We only live once.

In the very early days of the Gay Liberation Front, we made the decision that transvestites would be as welcome as anyone else. Unlike the "homophile" movement, we were not so concerned with respectability that we would turn away any of our gay brothers and sisters.

When I entered the gay world, many years ago in Boston, I had a hard enough time of it, though I had certain advantages. It was drag queans in a seedy Boston cafeteria, the "Bick," who first let me laugh at things which had been the torment of adolescence. I laughed till I cried — and after that it was easier. I would expand the

Nietzschean aphorism to say: “Oh my brothers: Camp! and be hard!”

I have also known sensitive young men who did not have my advantages — who had run away from fathers who beat them and mothers who cursed them — who were not intellectuals — who had no assets other than a sudden will to be themselves. They did not know what it meant to be “gay,” so they plucked their eyebrows, or set their hair; they wore an earring, or a necklace; they sullied their complexion with makeup; or they wore something that put them beyond the pale of masculine normalcy. They were naive.

Usually the phase passed, especially if they were fortunate enough to acquire a friend or lover who accepted them as they essentially were, without the extreme role-playing or accoutrements of either butch or femme.

It frightens me to think that such a young man, assailed by doubts and fears, facing pitfalls and dangers on every side, might be subjected to further cruelty from gay men who have been influenced by the censorious feminists. We must be firm. Not only must we reject without qualification the claim that drag queans oppress women, we must also make sure than none of our brothers are hurt through malice instigated by the censorious feminists. Our lifestyle is none of their business.

At this point I’m sure we are sick of censorship. What is really disgusting about the censorious feminists is that they trample on the memory of the many women in the freethought and sexual reform movements who courageously battled against censorship over the last century. One thinks of women like Annie Besant, Margaret Sanger, Martha Ruben-Wolfe, Emma Goldman. How appalled they would be to see the things now being done under the banner of feminism!

Prohibiting and censoring will be the death of our movement. Our struggle is to get out our own ideas, not to suppress the ideas of others. I share the faith of Thomas Paine, who concluded his *Age of Reason* by saying: “When opinions are free, either in matters of government or religion, truth will finally and powerfully prevail.”

Feminist Bigotry Against Male Homosexuality

To continue the story of this year’s Christopher Street Liberation Day: every one of the women’s demands was agreed to. Women were at the head of the Gay Pride march, and women with bullhorns cleared the area of male interlopers. In this contingent, two women marched with a banner proclaiming: “Cocksucking Causes Cancer!” Despite the vaunted concern with censoring “sexism,” apparently none of the other women in the contingent suggested to these sisters that they were marching in the wrong parade.

The phrase “cocksucking causes cancer” is from a poem entitled “Cut the Cock,” which appeared in the quarterly journal *Dyke* (“To be sold to and shared by women only!”). Here are some lines from “Cut the Cock”:

> Cocksucking can cause cancer
>
> cockclimbers better watch their step
>
> on the ladder to suck-cess-pool
>
> cause the cockclock is running out of ticktock
>
> and when the woman revolution comes
>
> there ain’t gonna be no pawn shop
>
> where an old cocksucker can hock a cock…

No comment on the poem, but I do find it reprehensible that the gay press has hidden its head in the sand and

pretended that the poem never was published.

Recently I have been reading and rereading many of the major feminist writings, and have come across much prejudice against male homosexuality. Sometimes feminist bigotry against male homosexuals is obvious and crude, as in the poem; usually it is more subtle. Basically, the feminist writers deny the validity of male love; they insist on treating it as the product of misogyny, rejection or fear of women.

(Some of the feminist works I criticize have merit, despite their prejudice against male homosexuality. Specifically, Phyllis Chessler's *Women and Madness* is moving and informative; the Redstockings anthology, *Feminist Revolution*, is valuable for its accounts of how the women's movement has been diverted and coopted, as well as for its principled exposé of Gloria Steinem's links to the CIA; and there are things to be learned from Shulamith Firestone's *Dialectic of Sex* and even Kate Millett's much overrated *Sexual Politics*.)

A blatant example is provided by Leslie B. Tanner, in her article, "On Being Natural," which appeared in the popular anthology *Voices From Women's Liberation*. Tanner writes about male fear of women, and she works up to these two sentences:

"The Christian tradition — based on male anxiety from the Hebrew tradition — takes the fear of the female to even greater extremes. During the Middle Ages celibacy (which is related to rear of the female) produced such strong anxieties that both self-castration and sodomy existed."

This is clear enough: if it were not for a pathological fear of women, a terrible thing like sodomy would never happen. Tanner is also conveying the impression that sodomy is a form of emasculation.

Of course the notion that male homosexuality is caused by a fear of women is a stock-in-trade of such psychiatric quacks as Drs. Bergler, Bieber, Kardiner et al. — but then these people are men, so we've been allowed to criticize them.

What feminist writers seem totally unable to comprehend is the validity of all-male attachments — the great desire and need men have for the companionship, friendship, and love of other men. The feminists cannot see male fellowship as a positive thing; to them it can only be misogyny, a rejection and exclusion of women, a form of segregation.

Whereas a gay liberationist would say that men in our culture are alienated in their affection for each other, some feminists believe that men are too close to each other already.

I am not exaggerating the feminist position, and urge everyone to read Carol Hanisch's article "Men's Liberation" from the Redstockings anthology, *Feminist Revolution*; it is most instructive. Hanisch writes in a very clear, succinct, and straightforward manner; there is never any doubt what she is saying. The essence of her argument is that men's liberation groups are a reactionary development; that it is absurd to imagine that men are oppressed by the prevailing sex-roles, because all men profit from the oppression of all women; that therefore men have nothing to be liberated from. When she gets to homosexuality, Hanisch has this to say:

"Men's liberationists always bring up 'confronting their own feelings about men' by which they mean homosexuality. Male homosexuality is an extension of the reactionary club) meaning both group and weapon). The growth of gay liberation carries contempt for women to the ultimate: total segregation. The desire of men to 'explore their homosexuality' really means encouraging the possibility of homosexuality as a reaction against feminist demands. This is the reason the movement for "gay rights" received much more support only after women's liberation became a mass movement."

The prejudice against male homosexuality contained in Kate Millett's highly influential book, *Sexual Politics*, is worse than that in Carol Hanisch's article, but it is more insidious. Millett's style is muddled and affected, and her bigotry emerges more in little digs and innuendoes than in direct statement.

To Millett, there is nothing positive about male relationships; they are simply power relationships. Either more powerful males exert dominance over weaker males, degrading them to the status of females, and deriving a

peculiar satisfaction from bullyism; or males gang together to consolidate their power over women.

In Millett's world, men do not really like each other; it is only the sexual politics of the patriarchy that makes them spend so much time together.

Millett extends the term "men's house culture," referring to an institution in some primitive societies, to apply to all men's associations. She tosses in the Nazis, underworld thugs, Norman Mailer's U.S. Army, and some primitive sadism, in such a way as to imply that all men's groups are somehow fascistic in character.

Describing the men's house institution in Melanesia, Millett writes: "They reek of physical exertion, violence, the aura of the kill, and the throb of homosexual sentiment." And then later: "Untried youths become the erotic interest of their elders and betters, a relationship also encountered in the Samurai order, in oriental priesthoods, and in the Greek gymnasium." And again: "The tone and ethos of men's house culture is sadistic, power-oriented, and latently [sic] homosexual…."

When things get lumped together this way, a lot gets lost. How can one equate Greek pederasty with the crude sadism of a primitive people? — Greek pederasty with its pedagogical relationship, its concern with the imparting of knowledge and wisdom, its noble code of ethics.

To Millett, the sexual activity that takes place in the "men's house" is not quite real: it is either sadism or a sort of surrogate heterosexuality. She writes:

"Considerable sexual activity does take place in the men's house, all of it, needless to say, homosexual. But the taboo against homosexual behavior (at least among equals) is almost universally of far stronger force than the impulse and tends to effect a rechannelling of the libido into violence."

In reading Millett, it is sometimes necessary to stop and disentangle the things she has mixed together. Notice how she slipped in the assertion that the taboo on all-male sex is almost universal. This is certainly not true, in historical perspective; if the taboo on male homosexuality were indeed a universal, then we might reasonably infer there must be something wrong about it.

Millett gets to her point, that "men's house" homosexuality doesn't really count as homosexuality. Her writing is an extreme muddle here — very, very tricky:

"The negative and militaristic coloring of such men's house homosexuality as does exist, is of course by no means the whole character of homosexual sensibility. [Thanks for nothing!] Indeed, the warrior caste [sic] of mind with its ultravirility, is more incipiently homosexual, in its exclusively male orientation, than it is overtly homosexual. (The Nazi experience is an extreme case in point here.) And the heterosexual role-playing indulged in, and still more persuasively, the contempt in which the younger, softer, or more 'feminine' members are held, is proof that the actual ethos is misogynist, or perversely rather than positively heterosexual. The true inspiration of men's house association therefore comes from the patriarchal situation rather than from any circumstances inherent in the homo-amorous relationship."

A real mess, wasn't it, with Nazism thrown in and everything jumbled together? But we get the thrust of her argument: Men's house attachments occur only because of misogyny, only because of heterosexual default. It is a camouflaged version of the old notion that male homosexuality equals a rejection of women. It is also close to the "pseudohomosexuality" theories of such psychiatric charlatans as Lionel Ovesy.

It is especially regrettable that Millett links Nazism to homosexuality, since we in gay liberation have worked so hard to undo the "fascist perversion" myth — the notion that homosexuality and Nazism go together — a myth that is the opposite of the truth.

Millett is distinctly hostile to the possibility of genuine male friendship. She writes:

"Much of the glamorization of masculine comradery in warfare originates in what one might designate as 'the men's house sensibility'. Its sadistic and brutalizing aspects are disguised in military glory and a particularly cloying

species of masculine sentimentality. A great deal of our culture partakes of this tradition, and one might locate its first statement in Western literature in the heroic intimacy of Patroclus and Achilles."

We note the phrase, "particularly cloying species of masculine sentimentality." Millet's language really gives here away here. Was the relationship between Achilles and Patroclus really "cloying" or "sentimental"? For that matter, is there a single line in the Iliad that is either cloying or sentimental? Frankly, I resent Millett's snide attacks on male friendship, of which there are many.

Millett's hostility towards male friendship comes out most clearly in her chapter on D.H. Lawrence, a treatment that can fairly be described as vicious. The tenderest moments in Lawrence's novels, his attempts to describe the need men have for deep male friendship and male love, receive only ridicule and contempt from her pen. Her plot synopses are grotesque, both for their inaccuracies and for the animus that pervades them. If anyone thinks I am being overly harsh, I suggest a simple test. Read her chapter on D.H. Lawrence, especially her synopsis of *Women in Love*. Read *Women in Love* — a wonderful novel — and then draw your own conclusions.

At this point, to go through more feminist writers would involve mostly repetition, for the same themes occur over and over. Phyllis Chessler, in her book, *Women and Madness*, also puts forward the thesis that male homosexuality is an expression of misogyny. She also links male homosexuality to militarism and ridicules the "'glorious' tradition" of male homosexuality.

Susan Brownmiller in *Against Our Will* blurs together voluntary homosexual acts and homosexual rape; it appears that to her, both are equally horrible.

Shulamith Firestone's book, *The Dialectic of Sex*, contains many nasty little digs against male homosexuality. Firestone accepts the Freudian Oedipal complex theory on the aetiology of male homosexuality. She also holds the extraordinary notion that men cannot be erotic objects, and that the female body is intrinsically more aesthetic.

Actually, some of the very worst bigotry has come from men claiming to represent feminism. In this camp are the handful of men who call themselves "effeminists" and publish the expensively produced and synthetically pathological magazine, Double-F. Another male feminist is John Stoltenberg, whose article, "Toward Gender Justice," appeared in *WIN* magazine (20 March 1975). Stoltenberg attacks all of the goals of the gay liberation movement, claiming that if realized they would only give gay men equality with straight men; he puts forward the propositions that males concerned with "gender justice" should embrace "a total repudiation of masculinity" (including a repudiation of erections and pelvic thrusts during sex), and a total repudiation of male relationships. Stoltenberg posits a "patriarchal taboo against unbonding," which is insidiously counter to the truth: what is tabooed in our culture is precisely the desublimation of the male bond; the taboo is on fully realizing eros between males. Stoltenberg deserves only our contempt when he dismisses the yearning men have for male affection by writing: "…all he was ever programmed to long for in relationship with men connects at its center to a process that keeps women oppressed."

A curious double standard exists whereby feminists see all-female groups, publications, etc. as a necessary part of their movement, but would deny men a similar privilege. Again we are grateful to Carol Hanisch for providing us with a clear rationale for this double standard. According to Hanisch, men's groups exist in order for men to consolidate their power over women. She writes: "They are a breeding ground for updating male supremacist theory and strategy for 'handling' the growing feminist movement." Hanisch justifies the feminist double standard with this remarkable sentence: "All-male groups are more of the same segregation that women's liberation all-female groups exist to put an end to."

Some — though not all — of the feminist writers are so bent on eliminating what they see as "segregation," that they would abolish one-sex groupings altogether, as well as all sexual divisions. If they had their way, there would not exist any one-sex spheres whatever. Needless to say, this would mean the eradication of homosexuality. An extreme representative of this viewpoint is Shulamith Firestone, who looks forward to a future where every institution segregating the sexes would be destroyed, and even the gestation of human embryos would take place in

machines rather than in the wombs of women. Everything would be homogenized. There would be total and uniform heterosociality; if homosexual couplings did occur, it would be on a random and arbitrary basis.

This is not my view of the future. I think that we are still animals, like it or not, and that it is entirely fitting for the female of our species to give birth to the young. I think that men must learn to love men, and women to love women. No doubt under conditions of freedom, the evolved men and women of the future will make their own decisions, but I feel certain there will be some areas of life where both men and women will prefer to be in the company of their own kind.

Conclusion

Despite all of the sorry particulars I have related, I still believe that women's liberation and gay liberation should be seen as comrade struggles.

I think the women should take a hard and critical look at the extreme feminist wing of their movement; parts of it have become the worst enemy of women's liberation. I think women should fight for full economic, political, and sexual equality with men, and that they should take action against anti-woman bigotry. There is a time to demonstrate, to picket, to march; there is a time to raise hell — but prudery, intolerance, and censorship have no place in any progressive movement.

The rest of my conclusion I address to the men:

Brothers: We have work to do for our own liberation, and we must not be diverted from the struggle.

We must not let our historic oppression be trivialized. We were stoned to death by the Jews; put to the sword, castrated, and tortured by the Christians; burned at the stake by the Inquisition. We were the men with the pink triangle. We are the ones being persecuted right now in Chile, in Argentina, in Cuba, and in the United States. It is male love that has been under the most powerful taboo of all Judeo-Christian culture: an offence worse than murder, the "abominable crime," the "unspeakable crime," the "sin so horrible it is not to be mentioned among Christians."

We must affirm the validity and beauty of male companionship, male friendship, and male love. We must defend our heritage.

We must recognize our enemies wherever we find them. Nobody's ideas and nobody's actions should be exempted from criticism.

If men and women cannot work together in the gay liberation movement in a comradely fashion, then it would be better to work separately. This would be a shame, but the lesbian movement has already become largely autonomous, and perhaps they are right.

This article was originally published on Pagan Press and is posted here with the permission of Mr. Lauritsen.

KSUM—Georgia on my mind

Dan Perrins · 14 November 2014 · Archived copy · Original

A couple weeks ago, AVfM's very own Director of Collegiate Activism and president of Kennesaw State University Men (KSUM), Sage Gerard, held the first men's human rights conference, *Male Students in Peril*, on the campus of his school, Kennesaw State University.

I attended not only because of my responsibility as the Canadian News Director for AVfM but also because I'm a veteran of some of the worst feminist-indoctrinaught attacks/protests at events that discuss issues facing men and boys and criticize feminism. So I have experience in dealing with the possible nastiness dished out by feminists at these events.

There were a few things about the conference that stood out for me.

First, let me say I have respect for the KSU YESbody! positive-protest group and other feminists who attended *Male Students in Peril*. I may not agree with their feminist-lens view, which I consider to be askew, but I will compliment them on how they conducted themselves.

It will be this ability to show respect for differing points of view (which I hope they will continue to exhibit) that will facilitate open, honest dialogue and will thus bring about equitable solutions.

On one of my trips to the mic during the speakers' Q&A periods, I brought up a quote by Walt Whitman, from the preface of *Leaves of Grass*:

> Re-examine all you have been told … dismiss whatever insults your own soul.

(I realize that we have atheists in the community, so we can substitute "conscience" for "soul," with all due respect to Whitman.)

I urge all of you to take that quote to heart and apply it when claims are made in gender-politics discussions—*especially* since, just like regular politics, there is a vast amount of profit to be made in gender politics. Sometimes that profit comes in the form of money, sometimes it comes in the form of silencing open, honest discussion. The KSU YESbody! group is familiar with feminist lies for profit, as was illustrated in their apology to Sage.

I've also got respect for their ability to admit when they are wrong.

I understand their concern that the conference speakers spent a lot of time criticizing feminism; however, feminism has a lot to answer for. And for those of you willing to re-examine what you've been told about feminism, I am about to present to you some very damning evidence of its wrongdoings. I'm going to incorporate events and evidence from both the university environment and society in general.

Let's start with the university environment. I regularly attend talks given by the Canadian Association for Equality (CAFE) in Canada, specifically at the University of Toronto in Ontario.

In November 2012, when I was just another voice in the growing crowd of individuals exposing the misandry in feminism, CAFE hosted a talk by Dr. Warren Farrell, a former chapter head of the National Organization for Women (NOW).

Dr. Farrell is one of the most reasonable and soft-spoken individuals I've ever had the pleasure of meeting, and yet without ever having talked to him, the feminists at the University of Toronto felt the need to prejudge him, protest, and not engage in open dialogue. Their answer to his presence on campus was to commit illegal, life-endangering acts such as blocking fire exit doors and becoming assaultive toward event attendees and security and police alike. There are two videos illustrating my claims that I would like you to pay attention to. The first is by Studio Brulé,

and the second is mine, building upon Brulé's exceptional camerawork.

(Note: This video combines footage of Ashleigh Ingles from two separate events.)

My next experience with feminist protestors occurred when Dr. Janice Fiamengo spoke at the University of Toronto in March 2013. Likely most KSUM conference attendees will recognize Fiamengo's name, as she was one of the key speakers last weekend.

I want you to pay attention to their attempts to silence non-feminist views via intimidation. At one point in the video you'll see the feminists trying to intimidate me by taking my picture. My response is, as you can see, non-violent, and I offered them my card. You may also notice how another of the protestors tried to intimidate me by waving their sign around mere inches from my face.

Both attempts failed miserably. They obviously had no idea who I was, most likely due to the fact that they had been lied to by their feminist women studies and gender studies instructors. They also pulled the fire alarm at this event, needlessly putting lives at risk while engaging in a criminal act.

Some of you will profess that these examples are "not my feminism"; however, these are not isolated incidents. At an April 2013 lecture given by Drs Paul Nathanson and Katherine Young also at the University of Toronto, I experienced this charming feminist commonly known as "Big Red." Big Red was heralded as a feminist champion for laughing and mocking male suicides, and in true feminist fashion when I highlighted Red's cretinous behavior I was accused of being a mahhhsawjuhhhnistic monster. All because I faced off against this deplorable individual who laughed at male suicide, which became a very real issue for my family 32 years ago when my brother killed himself.

One would think feminists would toss this cretin to the curb and move on, but they didn't. They portrayed her as a martyr, daring to speak to a man. Another unsubstantiated feminist lie.

Red is actually a MHRM hero in that her monstrous behavior drove people away from feminism.

And again the feminists put lives needlessly at risk when they broke the law and pulled the fire alarm for no valid reason.

Next on my playlist of feminist experiences is a group I dubbed "Darwin's Rejects," out in full force in August 2014 to protest another CAFE speaker at the University of Toronto, Igor Serebryany, a reporter, columnist, editor, and a former producer of BBC World Service who was presenting issues men and children face in Russian courts. Sure, this crowd *seems* like intelligent individuals, but looks can be deceiving.

I labeled them Darwin's Rejects because they were left behind by the evolution of rational, open, evidence-based debate/discussion. They were so proud of their feminism while protesting but quickly scurried like cockroaches after the light of truth was shone upon them.

With that, I'm going to close the university environment experiences I've had—they're not the only ones, but they do represent a fair sampling of what is happening here in Canada.

To address events off-campus and out there in society at large, I have a few other videos showing irrefutable evidence regarding the misandric corruption either done by or at the behest of feminism in Canada.

First, we have four videos by a group in Canada's capital, Ottawa. In 2012, the Ottawa Coalition to End Violence Against Women put out a 54-page document in which they erased all evidence of male victims of relationship violence. They took the total number of victims and claimed they were all women. Not once, but twice.

Now, some of you may say, "Well, that was just one group." I counter that with the fact that Professor Holly Johnson, who helped advise and edit the paper, is considered a statistical expert by the University of Ottawa and actually wrote the Statistics Canada report on violence against women in 2006. So her *not* catching the glaring mistakes found in these videos is unforgivable; after all, she allegedly TEACHES this stuff. Still, let's say that Professor Johnson was ill for the three or four months it took to put this paper together. What about the other two

professors involved (Professors Jen Fraser and Rena Bivens)? Where were their heads at? Lastly, let's not ignore the fact that the author of this piece of indoctrinaught birdcage liner was a Ph.D. candidate studying under Johnson. The glaring and multiple mistakes should never have made it past first reading, but they did. Were they deliberate, perhaps?

Next up, how about my local police force inflating numbers? Not possible, right? Well, after I pointed out their inflated numbers, they pulled their fraudulent paper off of their website.

And last but not least, we have the sexist, bigoted White Ribbon folks (not to be confused with WhiteRibbon.org, which seeks to **End All Domestic Violence**). Again, here we have irrefutable evidence of a feminist organization inflating numbers and ignoring male victims for profit.

All of this evidence is widely known by the non-/anti-feminist community, and any attempts to have these feminists held accountable for their actions—either by their peers in the feminist community or by the legal system when laws were actually broken—has been ignored.

Feminism owns every single bit of these deplorable actions. It also owns the negligent/criminal behavior engaged in and promoted by feminism.

As I mentioned, many of the feminists in attendance at the KSUM conference expressed anger at the criticism aimed at feminism by the conference speakers. Although the speakers were all well aware of the deplorable actions of feminists (some of which I illustrated above, but the list does go on …), the feminist attendees were unaware of all this back story, mainly because it's been hidden from I'd say about 85% of those who identify as feminists.

But it hasn't been hidden from Sage Gerard, the KSUM speakers, or the MHRM community. This is what feminism owns. This is what feminism has done. And this is what feminism will continue to do unless it is relegated to the trash bin of history and all humans come together in an egalitarian movement.

That movement is the MHRM. We don't have an ideology; unlike feminism, we base our findings and positions on evidence, not feelings.

In closing, let me remind you again about ol' Walt's wise words:

> Re-examine all you have been told … dismiss whatever insults your own soul.

I took Whitman's words to heart and found that feminism insulted my soul.

Will you?

Whoopi Goldberg (on The View): “She deserved to be slapped!”

AVfM Video Source · 14 November 2014 · Archived copy · Original

A video called “Man smacks the soul out of girl on the NY Subway” has gone viral. Notice the double standard: who started hitting here?

Whoopi Goldberg once again is a fount of common sense–and apparently, what she’s saying is beginning to penetrate with some of her audience and some of her cohosts:

https://www.youtube.com/watch?v=zVXq9D5jNTg

More on Mediaite.

We once again salute Whoopi Goldberg for being a fount of common sense, just as she was in the case of Jay Z and Stephen A. Smith.

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The WRC assists the Australian Parliament in eliminating male victims of IPV

andybob · 15 November 2014 · Archived copy · Original

Some time prior to the first International Conference on Men's Issues, which was held in Detroit, USA, in June 2014, the Australian Domestic & Family Violence Clearinghouse—a government-supported initiative implemented by the University of New South Wales (UNSW)—made the following announcement on its website:

> The Australian Domestic & Family Violence Clearinghouse is completing its transition to Australia's National Research Organisation for Women's Safety.
>
> Going forward, UNSW … will build on the Clearinghouse's achievements through the **Gendered Violence Research Network** (GVRN) and continue to carry out rigorous, multi-disciplinary research related to gendered violence, including domestic and family violence.

The transition, which became effective on July 1, 2014, symbolizes the fact that the Australian Government (AG) has eschewed any pretense of concern for male victims of female-perpetrated intimate partner violence (IPV) and has now adopted an exclusively gendered approach to this important social issue. Rendering male victims of IPV invisible and eradicating female perpetrators of IPV from existence do not count as "achievements" for those who believe that the AG's approach to this issue should be gender-inclusive and comprehensive, as opposed to gender-bigoted, unethical, and intellectually dishonest.

An examination of the GVRN reveals that it is exactly what its name implies:

> Members of GVRN aim to explore gendered violence—also known as gender-related or gender-based violence—as an expression of power and control over individuals or groups because of their gender.

The GVRN's mission is to accumulate a body of academic research under the auspices of the UNSW, one of Australia's most prestigious universities, that supports its contention that IPV is a gendered issue in which one gender (men) expresses its "power and control over individuals or groups" (women and children). The purpose of this body of academic research is to provide some of the so-called evidence that enables the AG to focus exclusively on women (children are invariably included, if at all, as an afterthought) as victims of IPV and lay the blame for it entirely on men.

It is on this basis that the AG justifies its funding and support for anti-domestic violence initiatives like the White Ribbon Campaign (WRC), upon which, as we shall see, it also relies heavily for data, information, and recommendations. This is just one component in a vast network of entities, including academia, the government, the media, and the judiciary, working in concert to define IPV in Australia as a gendered issue. It justifies the anti-male nature of implemented legislation and social policy, as well as the continued denial of adequate publicly funded support services for male victims of female-perpetrated IPV.

The media colludes in this gendered approach to IPV by relying heavily on misleading statistical data and information provided by this cabal, rarely undertaking any type of independent investigation that would reveal the increasing amount of readily available evidence-based research that challenges, contradicts, and frequently debunks official claims. The result is a plethora of articles in the mainstream media (MSM) that not only completely ignores men as victims of IPV but also presents the issue as a national emergency requiring immediate attention and action.

A recently published article "Domestic violence against women reflects national problem: Police" details "a night with Fairfield police officers in Sydney's west to find out what it is like to deal with the sad and often violent reality of domestic abuse."

It includes an account of an incident in which a husband is charged with domestic violence.

> A report has come in that a man has hit a woman in the head…. Constable Easson explains what happened. "There was an argument over the TV channel. It was a minor that escalated into a verbal," she says. "He [the husband] became aggressive and picked a water canister made of stainless steel and threw it at her. It made contact to the back of the head and caused a cut and bleeding." … The husband was taken to Fairfield police station where he was charged with assaulting his wife.

A violent man has been rightfully apprehended for committing domestic violence against his wife that resulted in her being physically injured. At least, that is what the reader is meant to assume from the facts presented in the article.

Not so fast.

There are a few questions that inquiring minds would like answered before passing judgment on this incident.

Who instigated the argument? Who escalated the violence to the point where it became aggressive enough for objects to be thrown, and who threw the first one? Was the husband also bleeding as he was taken to Fairfield police station? Was the husband provided with an opportunity to present his account to the police? The article doesn't mention it at all—only that the wife and a daughter (who was not present at the time of the alleged assault) are reported as providing police with their accounts. Was this a deliberate or accidental oversight on behalf of the reporters, or is failing to secure the male partner's version of events deemed unnecessary and, therefore, not part of the standard police procedure regarding DV?

Unfortunately, inquiring minds will never know the answers to these questions because it either didn't occur to the reporters to ask them or they chose not to include them in their article. One of the key problems of adopting a gendered approach to the issue of IPV is that, by definition, it ignores half of the story. It assumes, as Alison Tieman has observed, that men are always the actor and women are always acted upon. This is a deeply misogynistic, even paternalistic, attitude that robs women of the agency that MHRAs believe all women possess.

However, the most serious problem with adopting gendered approaches to IPV is that it is deeply unjust toward men, and not merely those engaged, willing or otherwise, in DV. The Australian Men's Rights (AMR) organization explains some of the realities of IPV on its website. The AMR conducted its own research and reached the following conclusions:

> Men were just as likely to report being physically assaulted by their partners as women. Further, women and men were about equally likely to admit being violent themselves.
>
> Men and women report experiencing about the same levels of pain and need for medical attention resulting from domestic violence.
>
> Violence runs in couples. In over 50% of partnerships in which violence occurred both partners struck each other.
>
> People who had violent parents were significantly more likely than others to be violent to their own partners and to be victims of violence themselves….
>
> It is fair to ask researchers how much confidence they have in their own findings.

Needless to say, the GVRN would not consider it as fair to ask such questions. It would probably consider it as impudent, label the AMR as a group of rape-enabling DV apologists, and point to the Australian Parliament's official overview of DV in Australia to validate its bigoted, intellectually vapid, and predictably skewed "findings."

The opening paragraph states that the overview is "intended as an update to previous Parliamentary Library publications on this topic." The nature of this update is suspiciously similar to the one made by the Australian Domestic & Family Violence Clearinghouse when it transitioned to Australia's National Research Organisation for Women's Safety, in which it also, theoretically at least, eliminated the existence of male victims of female-

perpetrated IPV:

> Yet for many women, home is a place of pain and humiliation … violence against women by their male partners is common, wide-spread and far-reaching in its impact. For too long hidden behind closed doors and avoided in public discourse, such violence can no longer be denied as part of everyday life for millions of women….
>
> It also covers policy approaches designed to prevent domestic violence, a survey of current Australian Government programs and initiatives and a review of future directions in domestic violence prevention.

The overview begins by making the same brief pretense of using gender-neutral terms found in White Ribbon Campaign (WRC) literature. For example, it defines domestic violence as "acts of violence that occur between people who have, or have had, an intimate relationship in domestic settings." Like the WRC, it quickly drops this pretense by presenting an entirely gendered approach to the issue of IPV in which all perpetrators are identified as men and all victims are identified as women—"millions of women," according to the overview. Children are given the standard cursory glance of acknowledgment, presumably for the sake of appearances and for the purpose of squeezing out a few extra sympathy funding dollars.

What follows in the overview is a detailed summation of IPV, including the usual definitions of its various manifestations: emotional, verbal, social, economic, psychological, spiritual, physical, and sexual. The overview reveals that it has derived its information from among the following entities: the Australian Bureau of Statistics (ABS) Personal Safety Survey 2005, the Australian component of the International Violence Against Women Survey (IVAWS) conducted in 2002–03, and the ABS Women's Safety Survey 1996.

There is a revealing comparison of IPV data gathered before and after definitions of DV were expanded to include "controlling behaviours such as put downs and keeping track of whereabouts" that explains the dramatic statistical increase in violence toward women that the DV industry uses to justify the amount of funding it demands to combat this so-called epidemic. For a country with a population of 23.6 million, the amount of funding allocated to combat this aspect of the "war on women" is staggering. The overview proudly declares that the $44 million that taxpayers provided in 2010 alone included:

> - $3.75 million over three years for Community Action Grants
> - $8.8 million over three years to provide support for front-line workers, such as allied health, child care and paramedics, to better assist clients who have experienced violence
> - $4.8 million over three years for projects to improve services for women with children who are experiencing domestic and family violence
> - $6.9 million over four years to establish a National Centre of Excellence for the Prevention of Violence against Women and
> - $14.5 million over four years to conduct the Personal Safety Survey and a National Community Attitudes Survey to ensure that there is accurate and up-to-date information about the prevalence of violence against women in the Australian community.

This overview makes it abundantly clear that as far as the Australian Parliament is concerned, women are the only victims of IPV it fully recognizes and the only victims it actually cares about. To emphasize this point, the overview identifies the following groups as being the most at risk: younger women, indigenous women, women living in rural and remote areas, disabled women, women with disabilities, and women from culturally and linguistically diverse backgrounds.

It's all about women, all of the time, in a way that is familiar to those who advocate on behalf of men and boys—and in a way that would convince the GVRN that it has achieved its goal of imposing its gendered approach

to DV onto a powerful entity like the Australian Parliament. It is not until the overview reaches a section called "Engaging men and boys" does it become apparent that the Australian Parliament has been led to believe that men and boys are solely responsible for not only all IPV in Australia but also its prevention:

> The increasing focus on men as targets of prevention efforts represents a significant shift; while men have long been seen as perpetrators, they are now also being seen as 'partners' in prevention. The White Ribbon Foundation asserts:
>
> "It is a men's issue because a minority of men treat women and girls with contempt and violence, and it is up to men to create a culture in which this is unacceptable."…
>
> Some advocate a role for men in educating other men. When conducting violence prevention work with all-male audiences, there are a number of good reasons to use men as facilitators and peer educators, including:
>
> - men's attitudes and behaviour are shaped by their male peers
> - all-male groups can provide the space and the safety for men to talk
> - male educators act as role models for other men by practising non-violent expressions of masculinity and demonstrating respect for women
> - men are likely to be perceived by other men as more credible and persuasive, and
> - when men work with men, they are demonstrating responsibility for action against men's violence against women.

The Australian Parliament regards men who support the WRC's initiatives as "demonstrating responsibility for action against men's violence against women," while others would regard it as accepting responsibility for IPV perpetrated by total strangers toward other total strangers and reject this offensively idiotic assertion with the contempt it deserves. They would also reject the entire notion of a gendered approach to DV as, at best, a misguided attempt to address only half of the problem and, at worst, an ideologically driven campaign to demonize all men and boys as default DV abusers—and that the Australian Parliament has no place colluding with any entity, such as the WRC, that promotes such an explicitly bigoted and demonstrably false agenda.

> The Australian Government is funding Respectful Relationships education projects nationally.

The AG should start this process by educating itself on how to conduct a "respectful relationship" with the men and boys it is supposed to represent. It can begin with refusing to further marginalize the already vulnerable males who are, or have been, victims of female-perpetrated IPV by eliminating them from its published literature. The AG should avail itself of the resources available at the whiteribbon.org website to learn that IPV is not a gendered issue at all, despite what the credentialed academics affiliated with the GVRN claim.

By unquestioningly accepting data, information, and recommendations by those who insist on pretending that DV is a gendered issue, the AG is supporting a corrupt DV industry that actively engages in perpetuating myths in order to line its pockets with taxpayers' money—coercing the AG to openly declare that Australian males, including male victims of female-perpetrated IPV, are responsible for all DV is just an added bonus for these misandrists. The AG has failed egregiously in its responsibility to ensure that Australia becomes the fair and egalitarian nation that most of its citizenry would like it to be.

The AG continues to betray Australian men and boys, and the women who love them. This time, it is eagerly assisted by the WRC, proving, yet again, that it should never be the go-to source of information regarding DV in Australia.

What third-wave feminism is fighting for

Paul Elam · 15 November 2014 · Archived copy · Original

First-wave feminism fought for women's right to vote. Second-wave feminism fought for equality in the workplace. Third-wave feminism is fighting for the right for women to engage in self-destructive behavior and get away with it while making sure men do not. For proof, I'll now direct you to the Jessica Valenti article titled "Real equality is when women have the right to be as drunk and stupid as men."

> Do we really believe that women shouldn't have the freedom to get drunk and be stupid? That they can't partake in the silly, fun, dumb behavior that we've come to expect of young people – young men – on the brink of adulthood? That one bad decision and they could "get themselves" raped, but that never making a bad one will protect them?
>
> Do we really believe that only women can stop rapists?
>
> Sure, binge drinking is a problem among young people – and, though men are far more likely to binge drink than women, the rate of women binge drinking has stayed steady as the rate among men declined. No, we should not *encourage* people to do dangerous things (and there are dangers). But the freedom to have fun, make mistakes and participate in some youthful irresponsibility shouldn't be limited to men.
>
> And if we spent even a fraction of the time and energy teaching affirmative consent, fighting rape and punishing rapists that we normally squander on chastising women for not being good boring girls, it wouldn't have to be. Now if you'll excuse me, I need a drink.

Note what Valenti is doing here: she goes out of her way to say we should not encourage women to drink, but if they do drink themselves under the table and do stupid shit, we should give them a pass, just like we do for men. News flash to Valenti: all you have to do is recall the Stubenville rape case to know that, no, we do not give a pass to stupid, youthful indiscretions done by men. If we buy Valenti's premises, then the Stubenville rapists should have been let completely off the hook because supposedly men are let off the hook for their stupid drunken indiscretions, but that is not what happened. The boys were sent to jail. Their lives are ruined because of a really stupid decision.

In fact, what Valenti is arguing for is what women always had all along, because the girl who went to a party full of people she did not know and got passed-out drunk never had to answer for her complete failure to be safe and protect herself from the boys who ultimately raped her. I do not think it is unreasonable to expect women to protect themselves, but in our current climate they do not have to, as it is all men's responsibility to keep them safe, or pay the dire consequences. This is the unequal status quo and Valenti is arguing to keep it in the name of equality.

I used to be a hardcore feminist. Even just a few months ago, I'd probably have cheered at the article, Now I just scratch my head and wonder how I believed that crap in the first place. This is what they're fighting for? From equality under the law and equality in the workplace to … equality only if you live in some bizarre alternate universe where women do not have any privilege at all as they are all thrown in jail for their crazy drunken antics. While first- and second-wave feminism had their serious problems, there were legitimate grievances that those movements were fighting against. Third-wave feminism seems to have emerged simply because the feminist establishment that was created under second-wave feminism gave birth to a new generation of feminists, feminists who had to make stuff up to fight for and against. If there are any articles where third-wave feminism is clearly shown to have flown completely off the rails, if they were on them to begin with, it's this one.

The next time somebody says modern feminism is about equality, I'd show them Valenti's article because Valenti made a gaffe. By arguing what she (and many like minded-feminists) believes equality to be, she proved the exact opposite, that feminism is not about real equality, only "equality" in their minds, which is not equality at all. All third-wave equality is are women fighting for rights they already have, and in effect only giving themselves more rights in the process.

Feature image by roanokecollege

2014 International Men's Day: Working together for men and boys

Aldir Gracindo · 16 November 2014 · Archived copy · Original

The following is the 2014 International Men's Day Press Release.

In 2014, Global and Regional Coordinators for 2014 International Men's Day are inviting people all over the world to use International Men's Day—Wednesday, 19 November 2014—as an opportunity to work together to improve the lives of men and boys all over the globe.

This year's International Men's Day theme —**"Working Together For Men and Boys"**—is designed to encourage greater cooperation in addressing issues that affect Men and Boys all over the world, such as men's shorter life expectancy, the high male suicide rate, our collective tolerance of violence against men, and the struggles that boys can face in getting an education and the unique challenges of father-child relationships.

On International Men's Day—Wednesday, 19 November 2014—we are inviting people all over the world to host events and initiatives that involve:

- Like-minded people finding ways to work together for Men and Boys
- People from diverse perspectives finding ways to work together for Men and Boys
- People in different countries finding ways to work together for Men and Boys
- And most importantly, Men and Women finding ways to work together for Men and Boys

We look forward to people all over the world finding ways to work together that reflect the Six Pillars of International Men's Day, which means:

ONE: Working together to promote positive male role models

TWO: Working together to celebrate Men's positive contributions

THREE: Working together to focus on Men's health and well-being

FOUR: Working together to highlight discrimination against males

FIVE: Working together to improve gender relations and improve gender equality

SIX: Working together to create a safer, better world.

Founded by men's rights advocate Thomas Oaster in 1992, and popularized in 1999 by Jerome Teelucksingh, Ph.D., a faculty member in the History Department in the University of West Indies in Trinidad and Tobago, **International Men's Day** celebrates the contributions and selfless sacrifices that Men make to our families, our communities, and our world. Observed in over 70 nations throughout our global village on 19th November of each year, International Men's Day shares a 48-hour partnership with Universal Children's Day, which is observed worldwide on 20th November of each year.

For further information about **International Men's Day**, visit its website at www.internationalmensday.co

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Yaniv Moyal speaks at the UN Human Rights Council

Yehonatan Roth · 16 November 2014 · Archived copy · Original

A speech at the United Nations Human Rights Commission shows that in Israel, it's no different than countless other countries.

How can anyone wonder why there is a growing international human rights movement in response to such things?

What International Men's Day is NOT about

Paul Elam · 16 November 2014 · Archived copy · Original

I'd like to make a few observations about International Men's Day (IMD) that I hope will place the event in its proper context as a men's rights initiative. During the process of elaborating these points, I intend to throw a few people under the bus in order to illustrate misuse of this wonderful event.

As one of just five members of the original IMD Coordination Committee, along with my role as Global IMD Promotions Coordinator, IMD historian, and author of the only book on the history and purpose of International Men's Day, I feel well positioned to make a few observations about the occasion.

International Men's Day was first celebrated by men's rights advocate Thomas Oaster in Kansas City, Missouri, USA, in 1992. He is the founder.

After a quiet period in which IMD was celebrated by only a few small international groups, Dr. Jerome Teelucksingh from Trinidad and Tobago revived the event in 1999, and the world has increasingly begun to celebrate it since then.

With the growing success of the day, it was inevitable that ideologues of every stripe would turn up and exploit the occasion to promote whatever snake oil they happened to be selling. Despite the fact that IMD is a men's rights event, the following are a few of the predictable usurpers who attempt to exploit the occasion.

IMD is for the benefit of women only? No.

The first snake-oil sellers come from the "everything should be for women" camp. This kind of snake-oil seller would have you believe that IMD should be rebranded as "International Men's Day *for Women.*" There are minority groups, for instance, who celebrate IMD as a day for men to show gestures of chivalry toward women.

One of the more memorable examples was orchestrated by the Fawcett Society in 2011, which organized an IMD event bringing attention to government cuts that they say disproportionately affected women. The slogan for this event was "Don't turn back time" on the advancement of women's power, and men were invited to make this the centrepiece of International Men's Day celebrations.

Those promoting IMD4women select any of a variety of women's complaints and ask men to cater to those complaints on IMD. To give a current example, this year it is rumoured that the Irish group Sinn Féin will attempt to redirect IMD celebrations toward the HeForShe campaign.

Fortunately, such initiatives are not (yet) too common on the occasion of IMD, and we can only hope this remains the case long into the future.

IMD is for con men? No.

Beware the con man attempting to exploit International Men's Day for false prestige and money. Australian resident Warwick Marsh, the notorious Christian homophobe and swindler, is a prime example of a person trying to exploit a public event.

Having nabbed for himself the internationalmensday.com domain, and populating it with my writings about IMD (without acknowledgement), he makes the following fraudulent claims on his website that would make a used car salesman jealous of his ability. His website is touted as:

> An Australian Harm Prevention Charity

Nice try. However there is nothing about his website, a portal for promoting traditionalist notions of conservative manhood, that is about harm prevention other than the occasional appeals about fatherless children. The primary "harm" he is concerned about is the current damage being done toward his vision of traditionalist gender roles.

He next claims that his website is:

> The global driving force and the coordinating charity for International Men's Day

In this statement his con-artistry shines through. No one of substance or importance in the IMD community supports his effort or site as being a leading fundraiser for IMD. In fact, most everyone recognizes it as an attempt to grab some notoriety and potentially defraud people of their money.

Marsh also makes the outrageously false claim that he and his site:

> is honoured to work with the founder of International Men's Day, Dr Jerome Teelucksingh.

This too is a fraudulent claim to authority, stating a completely false relationship with one of the pioneers of IMD. I have it firsthand from Dr. Teelucksingh that there is no such working relationship—quite the opposite. Moreover, Dr. Teelucksingh has requested, so far unsuccessfully, that Marsh remove such fraudulent claims from his website.

Marsh also says that his website is the first digital driving force behind International Men's Day, another false claim. There were several IMD websites established before his, including my own, the Wikipedia IMD entry, a site owned by Dr. Teelucksingh, and numerous other IMD websites both then and still today. The claim that his personal website is "the digital driving force behind International Men's day" is thoroughly misleading, because IMD is a decentralized event that has been driven by hardworking people around the globe, and Marsh is not one of them.

What Marsh fails to tell the reader is that the entire global IMD community has shunned him for being a swindler, hater of homosexuals, and a narcissistic opportunist.

Others like Marsh have approached me over the years interested in making money from the event, and *only* interested in making money from it. A European individual, for example, purchased one of the key domains for IMD and, after building a website with reasonable traffic, offered to sell it to me for $50,000 US. As with all opportunists, I declined his offer as *im*politely as I knew how.

Is IMD for traditional gynocentrists? No.

During the years of promoting IMD I occasionally had to participate on international committees and was forced on occasion to work with traditional gynocentrists, or "tradgyns." I found working with these individuals frustrating, particularly those promoting male chivalry and sacrifice for the benefit of women.

Warwick Marsh offers an excellent example of this problem with his emphasis on "manhood," "traditional values," "chivalry," "honour," and "male sacrifice." On the homepage of his IMD website, we are offered a vision of what he calls manhood:

> The ability to sacrifice your needs on behalf of others is fundamental to manhood, as is honour. Manhood rites of passage the world over recognise the importance of sacrifice in the development of Manhood. Men make sacrifices everyday in their place of work, in their role as husbands and fathers, for their families, for their friends, for their communities and for their nation.

Elsewhere he notes that the theme for International Men's Day is "Honour and Sacrifice," a chance to commemorate what men, sons, fathers, and grandfathers, both past and present, have sacrificed for their families, communities, and nation.

Like Marsh, a significant minority of men and women promoting IMD hold the view that championing "tradgyn" values of male disposability is what the event should be all about.

The real McCoy

The rightful heirs to this tradition are those from the MHRM who champion the dignity and freedoms of men and

boys, not those who promote feminism, chivalry, traditionalism, religion, male disposability, nor the charlatans seeking status and money. That's why I have no hesitation in pointing readers to the original Global IMD Website (est. 2007) and to AVfM's IMD Facebook page to gain a taste of what IMD is all about. This International Men's Day, let us all remember that IMD started as a men's rights initiative, and we have every right to continue promoting it as a vehicle to highlight men's rights issues.

Hot collar and cold tea

Paul Elam · 17 November 2014 · Archived copy · Original

I am about to piss some people off.

I am going to piss off Dean Esmay, because I can bet he will think this article is imprudent. I am going to piss off our fine editors, because they prefer to get eyes on everything so they can make us shine. I am going to piss off a few in the gaming community, which is easy because that community is already pissed off, and for damned good reasons.

A lot of people will be, or are, pissed off. That includes me.

I have been having hot tea and Twitter for breakfast. I know, the combination clashes, but I get both callings at once. Reading tweet after tweet, sifting past the Obamacare gotcha game that is going on, illuminati freakazoid tweets and people grumbling about getting to work late (while having time to tweet) I spotted a tweet from *Salon.com* that said, "Bravo to all the nations and hotels banning these jerks who travel the world preaching the gospel of misogyny." The shortlink was to an article about Julien Blanc getting booted from Australia.

That pissed me off, but only long enough for me to reply to *Salon* with something nasty. Once I reminded myself of who I was mad at, the irony of a publication lauding the banning of free speech lost its edge. Jesus, Paul, its *Salon*. I took a sip of earl gray and went back to the feed. Then I saw it.

Someone from #gamergate was apparently following tweets about on the #supportmatttaylor and #shirtstorm hastags. If you have been awake any time in the last week you know that Matt Taylor is a scientist. Not just any scientist, but one that was part of a team that landed a spacecraft on a comet blazing though space at an unreal speed. His celebration of being a part of one of the most mind blowing human achievements in history was cut short, and he ended up breaking down in tears and apologizing for wearing the wrong shirt to a bunch of feminists who would go ballistic if you said something about what they were wearing.

Anyway, the guy from GamerGate tweeted out a reminder in the midst of copious support being offered to Taylor and his artist girlfriend that said supporters should remember this is what GamerGate has been fighting all along.

Bingo. I found my anger again.

What. The. Fuck. Since when did people who never noticed jack shit was happening (and still don't notice most of it) until their hobby websites went south a few months ago, come up with the words "all along"? For that matter, "we."

Before anyone jumps. I get it. I have been saying it all along. I am impressed as hell at what GamerGate has accomplished, and I expect they will do more. I also respect the fact that a lot of people in the MHRM are in the gaming community. From there it is a short hop to the reality that one tweet does not come close to representing a whole community.

I have actually been cautious about what I have said out of respect for that community. I've been careful to qualify all my commentary as an opinion from someone on the outside. I have even been a bit hypervigilant about MHRAs from AVFM doing anything that looks like we might be trying to usurp that movement.

All that will continue, but not before I blow off some steam.

Perhaps there are a few in the gaming community that need to hear that "all along" for some people means decades. And they would do just as well to remember that we have been dealing with flak, and a lot more than flak, working in a filthy swamp of social indifference and hostility trying to prevent there ever having been a GamerGate or Matt Taylor fiasco to begin with.

I know Dean is cringing right now. And that is OK. I am just a guy who has been doing battle with these

sociopathic fucks in one form or another for the better part of a quarter century. And I am wise enough to the current zeitgeist to know that 10,000 tweets supporting Matt Taylor are not really going to address the fundamental problem, just as I know that most of the tweeters won't notice or care when it happens to a thousand other guys who did not have the distinction of making history.

I did not see a parade of tweets for Caleb Warner, and I am betting that few outside the readership of this site and others like even know who he is.

It sucks, big time.

OK, I feel better now, even if my tea is getting cold. Dean will tell me when we talk later in his kindly diplomatic way that this might not have been a good idea; that we don't want to start a brouhaha with GamerGate, and that we are still on pretty much the same page as these guys.

If so he will be right, especially the "on the same page" part.

Still, all of us need to blow off a little steam now and again. Today just happened to be my day.

Twitter now pre-censoring accounts

Janet Bloomfield (aka JudgyBitch) · 17 November 2014 · Archived copy · Original

Note: This article is also available in Swedish.

Banning users without explanation or any example of what they did wrong is now standard operating procedure for Twitter. Have a look at this latest video from Mykeru:

(Transcript here.)

So if they suspend you, they won't even give you an example of what you did.

In light of this, it seems it's time to revisit a topic I've mentioned on my blog:

There are two really important things happening on Twitter right now: one is #GamerGate and the other is Twitter's "collaboration" with WAM! (Women, Action, and Media) to thought-police Twitter users and remove anything or anyone that "offends" feminists and other Social Justice Warriors.

Guess who offends a lot of feminists?

I can't let these particular tweets die. I just can't. They are too funny. And they are the perfect explanation of what "offends" feminists.

Facts and evidence. That is a very basic description of what I tweet, and because the facts don't line up with feminist ideology, I am consistently reported as an abusive account. Here are some examples of things I tweet, for those who are not interested in the clusterfuck that is Twitter.

ABUSE TAKES MANY FORMS
FOR MEN IT IS USUALLY PSYCHOLOGICAL.
DO YOU HAVE A PARTNER WHO...
Stops you from seeing friends,
Stalks by intercepting data (texts, emails etc),
Insists on knowing where you are at all times,
Yells and screams at you,
Threatens you and tries to induce fear,
Insults and demean you,
Tells you that you are not worth the trouble,
Lies or withholds information,
Treats you like a child or servant,
Treats you like you are stupid,
Constantly corrects you or silences you,
Talks about you unfavourably to friends.
NOT ALL ABUSE LEAVES VISIBLE MARKS
KNOW THE SIGNS.
OVER 40% OF ALL DOMESTIC ABUSE VICTIMS ARE MEN

The Merriam-Webster Dictionary
You don't understand feminism!
You need feminism, stupid!
You're a victim, stop being happy!
You're doing it wrong!
I'm here to tell you what you think!
Rapist!
Patriarchy!
Cis-het scum!
Stop complimenting me!
Let me tell you how to be a real man!
Feminists think we're against this.
When we're really against this.
Feminist actions speak louder than dictionary definitions.

Studying the differences between men and women
143,346
207,234
149,880
187,218
77,667
165,258
52,353
157,008
146,241
31,113
24,087
77,655
45,042
51,897
29,976
50,595
42,627
14,148
For helpful tips and tools to manage and save for the cost of education, visit BrightInterLife.ca.

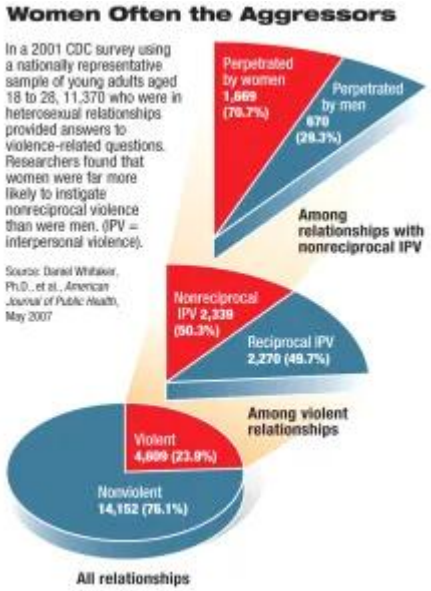
Women Often the Aggressors
In a 2001 CDC survey using a nationally representative sample of young adults aged 18 to 26, 11,370 who were in heterosexual relationships provided answers to violence-related questions. Researchers found that women were far more likely to instigate nonreciprocal violence than were men. (IPV = interpersonal violence).
Source: Daniel Whitaker, Ph.D., et al., American Journal of Public Health, May 2007
Perpetrated by women 1,669 (70.7%)
Perpetrated by men 670 (28.3%)
Among relationships with nonreciprocal IPV
Nonreciprocal IPV 2,339 (50.3%)
Reciprocal IPV 2,270 (49.7%)
Among violent relationships
Violent 4,609 (23.9%)
Nonviolent 14,152 (76.1%)
All relationships

LET'S PLAY WHO GOT FIRED.
U.A.F.C
JONATHAN DWYER
FACING CHARGES OF AGGREVATED ASSAULT AND PREVENTING SOMEONE FROM CALLING 911.
APPARENTLY THREW A SHOE AT A CHILD.
SUSPENDED INDEFINETLY.
HOPE SOLO
REPEATEDLY PUNCHES HER NEPHEW IN THE FACE.
REPEATEDLY PUNCHES HER HALF SISTER IN THE FACE.
MAKES A PUBLIC APOLOGY
JUST PLAYED A GAME, NOT FIRED.
CAN YOU SPOT THE DIFFERENCE?

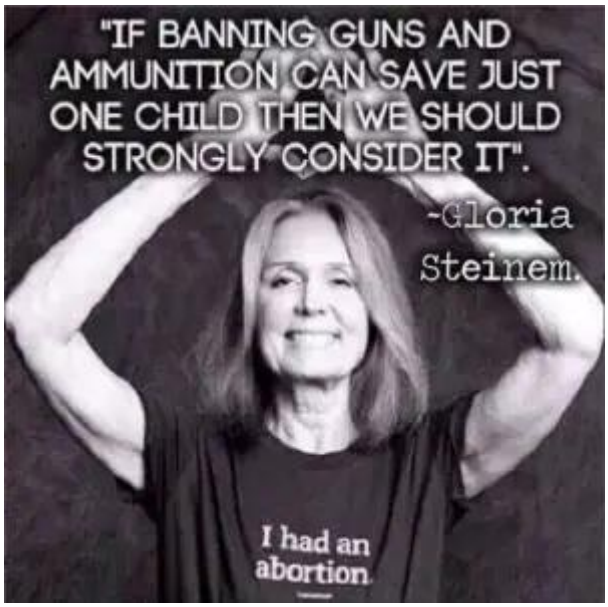
"IF BANNING GUNS AND AMMUNITION CAN SAVE JUST ONE CHILD THEN WE SHOULD STRONGLY CONSIDER IT".
-Gloria Steinem.
I had an abortion.

Men are raised to hate women you say?
I wonder who the hell is raising all these filthy misogynists?

REAL
MEN PEOPLE
DON'T
HIT OTHERS
WOMEN.

HEY SHORTIE
MY EYES ARE UP HERE

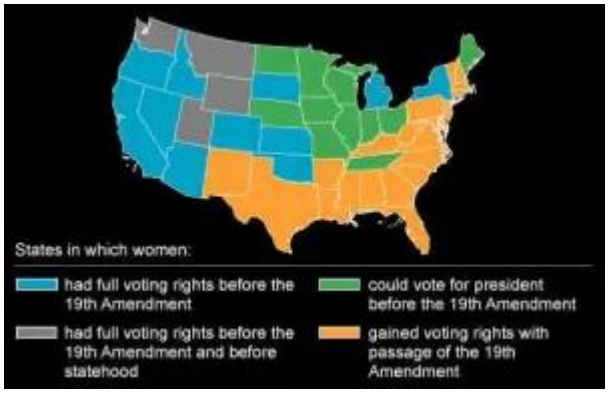

So much abuse, amirite?

Taylor Swift has become the soundtrack to my life on Twitter at the moment:

http://youtu.be/nfWlot6h_JM

Players gonna play and haters gonna hate, right?

Then I go and sign up for a new Twitter account and collect all my old followers and I carry on posting ~~abuse~~ facts and evidence. The feminist trolls show up screaming, I give them links to credible sources, they call me stupid and huff off in a hissy fit to report me for harassment. ***I'm telling on you!*** Grown women and men acting like spoiled toddlers? Yeah, nothing new when you're dealing with feminists.

#GamerGate critics have been very open about collecting names and subjecting them to banbot attacks to trigger automatic suspends, and I know for a fact users have targeted me for false-flagging campaigns because one of them bragged about it. She spent two months of her life false-flagging me to trigger a suspend.

The banbots can be quite effective, and even managed to bring down @Nero, but Twitter wisely restored his account promptly. There are ways to defeat the bots and they can be similarly effective. It's much harder (although far from impossible) to defeat a human being inside Twitter, butthurt and juvenile, who chooses to suspend accounts before they have sent a single tweet.

My username was changed, my password was changed, and my email address was changed.

I am not being subjected to bot attacks that are reporting me for abuse or harassment. I am a target for a Social Justice Warrior or feminist zealot inside Twitter. I suppose a very dedicated hacker might have broken through Twitter firewalls and modified the account, but that seems highly unlikely. The juvenile changing of my username strongly suggests we are dealing with butthurt ideologues who refuse to accept that they are losing the war and that with every voice they silence, #GamerGate and #WomenAgainstFeminism grow stronger. Even Ben Dreyfuss, who writes for *Mother Jones*, agrees that the censorship is unwarranted.

Let me take a moment to address the Ben Dreyfuss situation. He sent out this tweet, which, taken out of context, makes him look like a giant asshole.

Someone memed the tweet with a picture of Robin Williams, and the tweet took off and Ben caught some holy hell. He tweeted me directly, and posted the context, at which point I apologized unreservedly.

The tweet was shitty, but the context does indeed explain a lot. He was goaded by a troll (let's hope it was a troll and that guy wasn't for real) into tweeting something he came to regret. Ben apologized and Twitter moved on. See? It's possibly to have profoundly different ideas about issues like feminism and gaming and still act like fucking adults capable of handling an alternate and opposing point of view. "Just shut up and go away" is the refuge of the cowardly and willfully ignorant.

I understand that Twitter is a private business and can do whatever the hell it likes, but if Twitter is allowing employees to censor points of view they happen to differ with, Twitter needs to own that. Quoting from @Nero's article up at Breitbart News today: "*mass suspensions of Twitter accounts that have the temerity to publicly support press reform and reject feminist critiques of video games as irrelevant, sneering, pseudo-academic drivel are now being attempted by impotent feminist groups whose only weapon is the silencing of dissent.*"

If Twitter wants to line up with the evangelists who think statistics are not facts and evidence is not proof, they are free to do so. If suppressing freedom of speech is their new business model, then let them proclaim it for all to see. Twitter is absolutely entitled to shoot themselves in the head. They can hold hands with "*a press that, swamped with discredited far-Left ideology and unintelligent, poorly-trained writers, refuses to tell basic truths,*" and then they can prepare to meet the same end all totalitarian regimes achieve: total and utter defeat.

I challenge Twitter to stand up to wingnut bullies and restore my original account. If Twitter can take on ISIS, how in the hell does Janet Bloomfield frighten them? Really?

Grow a pair, Twitter.

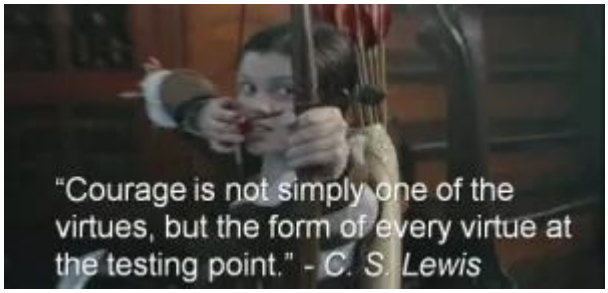

Ben Dreyfuss can handle a little heat, and you can too.

Wil Wheaton thinks people should be beaten up

AVfM Video Source · 17 November 2014 · Archived copy · Original

Wil Wheaton of *Star Trek: The Next Generation* fame is a shallow idiot, not to mention a male-feminist bully. Romanian firebrand Veeh has a hilarious takedown of a recent incredibly stupid essay Wheaton wrote on toxic masculinity and gamer culture:

http://youtu.be/eaRAo_TegkM

No, he's not related to our own Lucian Valsan, but it's like they must be cousins or something! We could listen to Veeh take a crap on white knight celebrity bullies like Wil Wheaton all day he's so damned funny.

You may want to subscribe to Veemonro or Follow him on Twitter.

Our title image of the D-list celebrity bully and idiot is a modified version of a photo by Genevieve under this license. –Eds

Janice Fiamengo at MSP’14

AVfM Video Source · 17 November 2014 · Archived copy · Original

Professor Janice Fiamengo of the University of Ottawa presents her pertinent observations at Kennesaw State University at *Male Students in Peril*.

More conference footage is on the way, and your patience is appreciated. Subscribe to Sage or KSU Men to show your support for their side on the battleground of ideas.

UNFPA study on intimate partner violence and masculinity in India

Partha Sadhukhan · 18 November 2014 · Archived copy · Original

On November 10, 2014, the United Nations Population Fund (UNFPA) published the report "Masculinity, Intimate Partner Violence and Son Preference in India," a study in collaboration with the International Centre for Research on Women (ICRW). This report presents findings from a large-scale survey and includes many shocking revelations about intimate partner violence (IPV) in India and how UN groups deal with the issue. However, this article will focus only on the issue of IPV covered in this report.

To establish context, the report claims that "India … has high levels of violence against women." So, from this we are to understand that the study was based on the presumption that Indian women are the victims of domestic violence and Indian men are the perpetrators.

To support this claim, the report refers to studies done on this issue by Campbell in 2002 and the National Family Health Survey (NFHS) in 2005-06. However, an earlier article already proved how previous domestic violence studies done in India were biased.

In order to bolster their claim this time, though, UNFPA provided statistical analysis and chi-square tests to make this report even more complicated for the general public to understand. However, the basic premise about the perpetrator in the study remained clear.

To further establish context, the report states that Indian culture makes people believe that "men's dominance over women is normal and acts of violence against women are justified." Ironically, we see that the survey results also find the same. We understand that the intention behind conducting this survey was to prove that India has got a messed-up society and culture that encourages violence against women by men. So the researchers started with a negative mindset about India and went on to prove the same. They also made men criminals even before they tried to prove in an unbiased manner by their research that men are the perpetrators.

The report also shows how flawlessly statistical sampling was done, keeping in mind the different socioeconomic and geographical factors. But let's sidestep all that demographic jargon and go directly to the report's findings of the survey on IPV.

Ironically, even in this IPV survey, they have captured information about dowry in marriages:

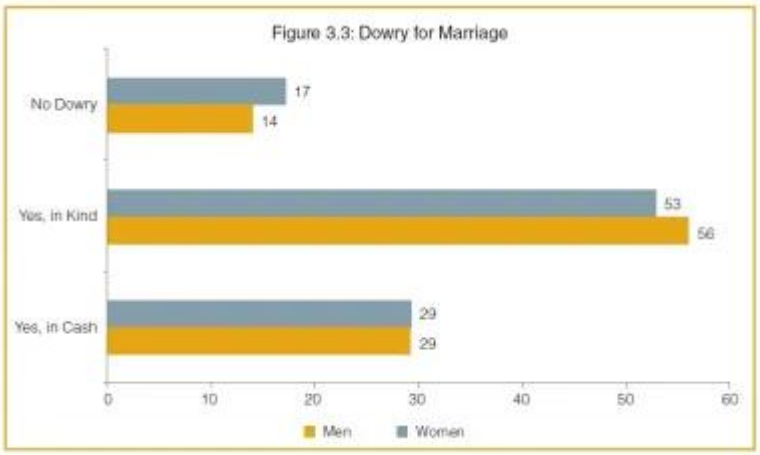

Also, the survey specifically mentions the religion of respondents: "A majority of men (82%) and women (79%) in the sample were Hindu." Or, in other words, the survey findings show that mostly Hindu men are cruel to their wives. (*Hindus, take note: The UN is again trying to malign your religion.*)

Table 3.2: Religion and Caste Distribution of Men and Women		
	Men	Women
Religion		
Hindu	82.2	79.1
Muslim	12.1	13.8
Sikh	2.9	2.9
Others	2.7	4.1
Caste		
Scheduled Caste	19.6	19.2
Scheduled Tribe	8.6	8.5
Other Backward Classes	41.5	44.8
General	30.3	27.6
Total N	9205	3158

The graph below provides an interesting perspective:

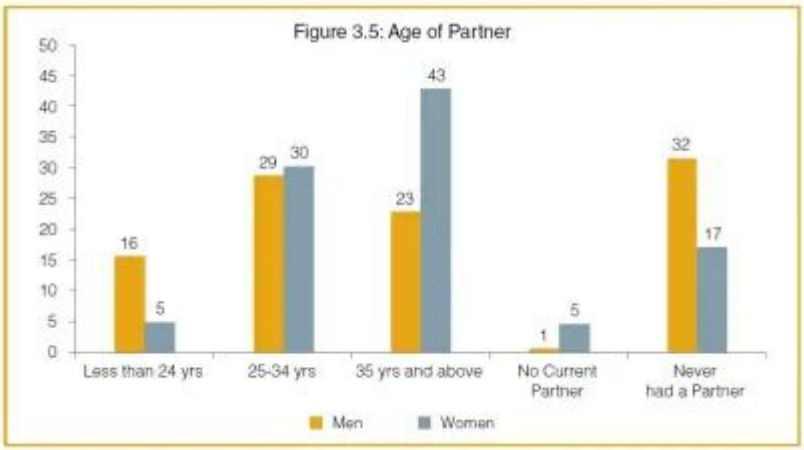

It shows that approximately one-third of the men surveyed did not have any partners. So out of a total 9,205 men surveyed, the effective survey was from 6,159 men; and out of 3,158 women, the effective survey was from 2,627 women. The assumption here is that if they had no partner, there was no question of them experiencing IPV.

In an effort to investigate the key determinants that cause violence, the report tried to examine economic stress: "To explore characteristics that may affect men's attitudes and behavior, we also asked men specific questions about their work-related stress or depression. Given the prevailing social expectation to perform the role of a breadwinner in the family, economic stress is identified as an indicator…." So, in a way, this report agrees that men do have reason to be under stress and that the pressure of being a breadwinner is huge.

Table 3.5: Statements of Economic Stress	
Statements	Percentage
I am frequently stressed or depressed because of not having enough work	43.9
I am frequently stressed or depressed because of not having enough income	51.1
I sometimes feel ashamed to face my family because I am out of work	43.7
I spend most of the time out of work or looking for work	35.5
I have considered leaving my family because I was out of work	9.8
I sometime drink or stay away from home when I can't find work	8.2

The above table shows us how men are pushed into a corner by society to be breadwinners for the family and how this can lead to a disaster situation in a poor country like India. (The last four questions were asked of men who were not currently working.)

Overall, 55% of men reported economic stress:

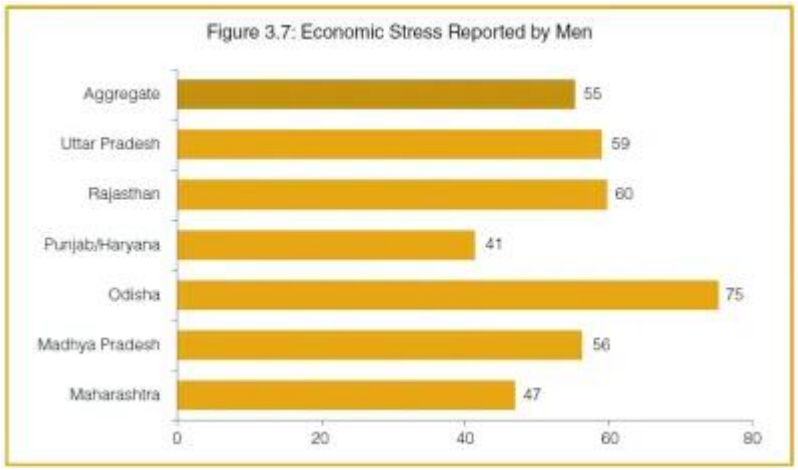

The study also tried to capture the harassment faced by an individual in his or her childhood:

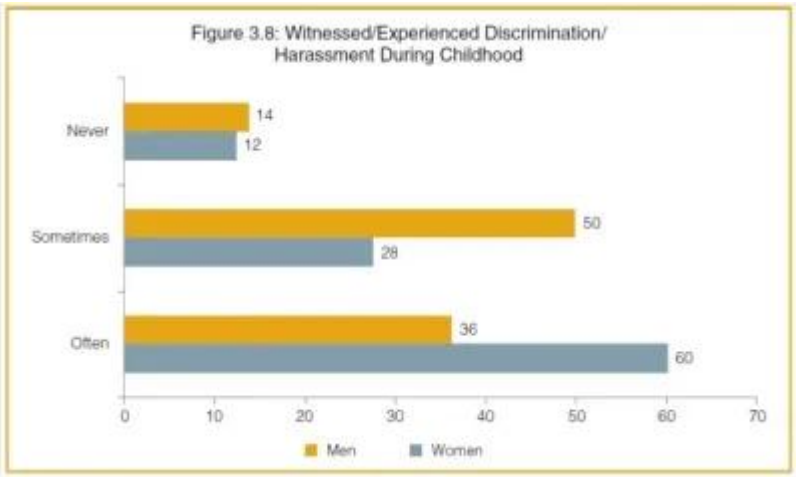

The results show that a total of 88% of women and 86% of men have reported some form of abuse in childhood. This is contrary to our belief that ONLY women suffer from discrimination in India.

This study goes on to measure the relationship control behavior of Indian men (*Note: Again this study wanted to know how MEN control relationships and NOT vice versa—a study designed with bias*):

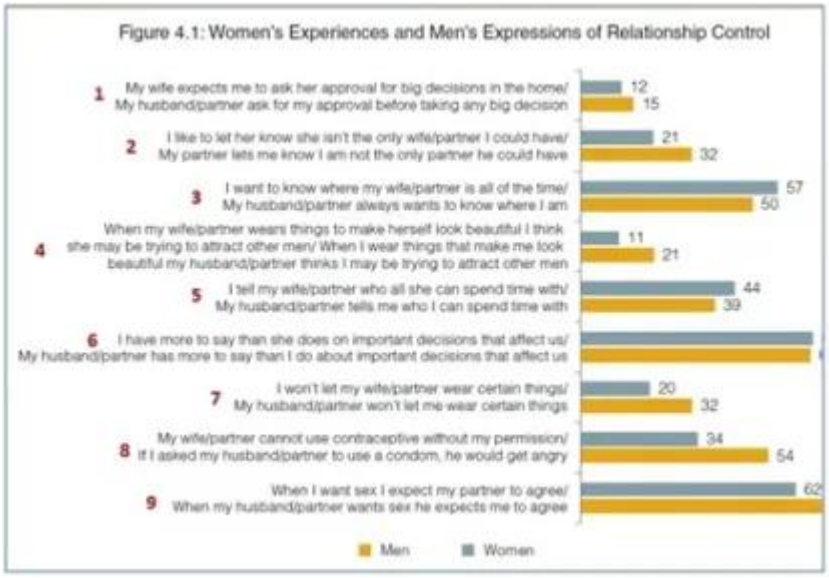

Observe the nature of the questions asked and you will easily be able to understand that if these questions were asked the other way (e.g., My wife always wants to know where I am, etc.), the responses would have been the same. But since the questions were asked this way, it confirms that the survey had only one goal: to show that Indian

men are control freaks.

In section 5.1, which outlines the extent of IPV in people's lives, the report states, "In the study, both men and women who have or ever had a spouse/partner were asked a series of questions to assess the prevalence of intimate partner violence…. Men were asked 'Have you ever …' and women were asked 'has a current or previous partner ever….'"

Please find the questions asked below:

Figure 5.1: Domain Specific Questions for IPV

Emotional violence

1. Insulted a wife/partner or deliberately made her feel bad about herself
2. Belittled or humiliated a wife/partner in front of other people
3. Did things to scare or intimidate a wife/partner on purpose, for example, by the way you looked at her, by yelling and smashing things
4. Threatened to hurt a wife/partner
5. Hurt people your wife/partner cares about as way of hurting her, or damaged things of importance to her

Economic abuse

1. Prohibited a partner from getting a job, going to work, trading or earning money
2. Took a wife/partner's earnings against her will
3. Threw a wife/partner out of the house

Physical violence

1. Slapped a wife/partner or threw something at her that could hurt her
2. Pushed or shoved a wife/partner in anger
3. Hit a wife/partner with a fist or with something else that could hurt her
4. Kicked, dragged, beaten, choked, or burned a wife/partner
5. Threatened to use or actually used a gun, knife, or other weapon against a wife/partner

Sexual violence

1. Forced wife/partner to have sex with you when she did not want to
2. Had sex with your wife or girlfriend when you knew she didn't want it but you believed she should agree because she was your wife/partner or girlfriend
3. Forced your wife/partner to watch pornography when she didn't want to
4. Forced wife/partner to do something sexual that she did not want to

Please note that the surveyors never tried to measure IPV against men by women. The questions considered only men as perpetrators and women as victims. So, in the first place, we understand that the survey was never neutral and unbiased.

Please note the results given below—based on data representing whether a **WOMAN** (not a man) had experienced such violence in her marital lifetime:

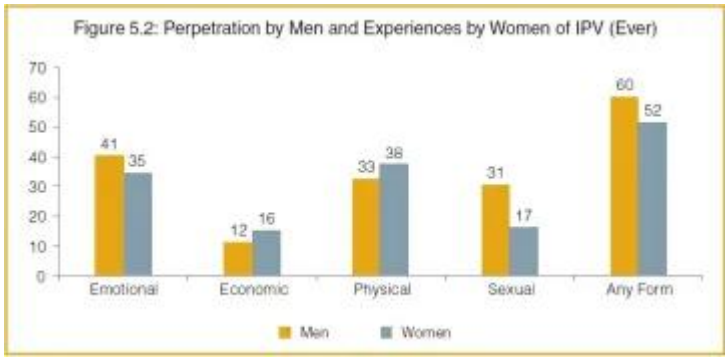

However, a similar survey done by other NGOs in India, which focused on IPV experienced by men, revealed:

Also, in terms of frequency of violence, this report shows the nature of violence in the past six months as:

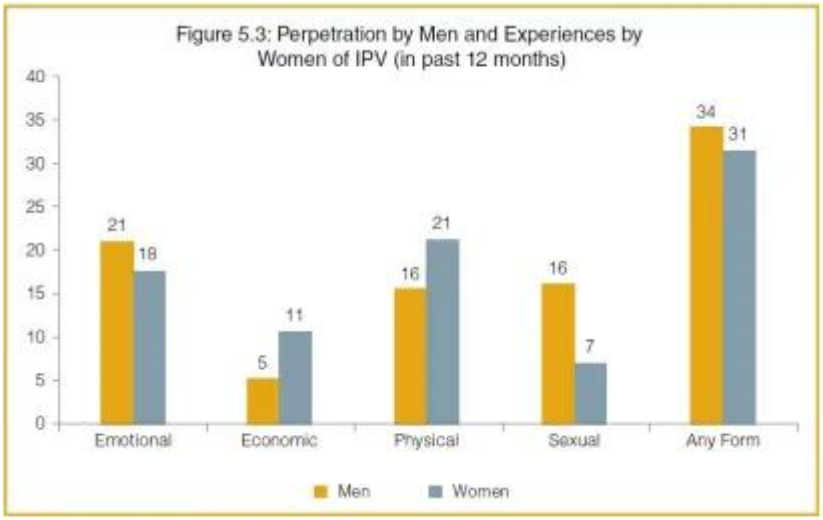

But again, this was captured in gender-biased way. In the recent survey conducted by other NGOs in India mentioned above, the same domestic violence picture is captured for Indian men, finding that 78% of men who took the survey were subjected to emotional abuse by their wives (as also mentioned, the latest UNFPA survey failed to capture the men's side of story):

Similarly, the survey showed the following results for other abuses.

35% of men reported frequent physical abuse by their wives:

37% of men reported frequent sexual abuse against them:

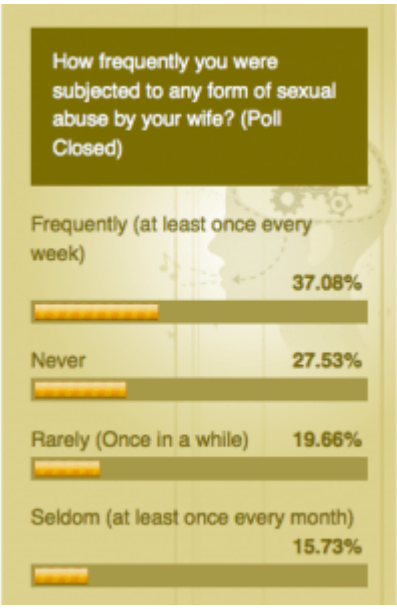

About 60% of men reported economic abuse by their wives:

In section 5.2 of the UNFPA report, it states: “Intimate partner violence perpetrated by men and experienced by women … is considered as one of the main outcomes of masculinity in this analysis.”

We understand that when only a one-sided study is done, then the outcomes of such a report become invalid.

This report goes on to prove that if a man is abused as a child, he is more likely to become violent in his adulthood:

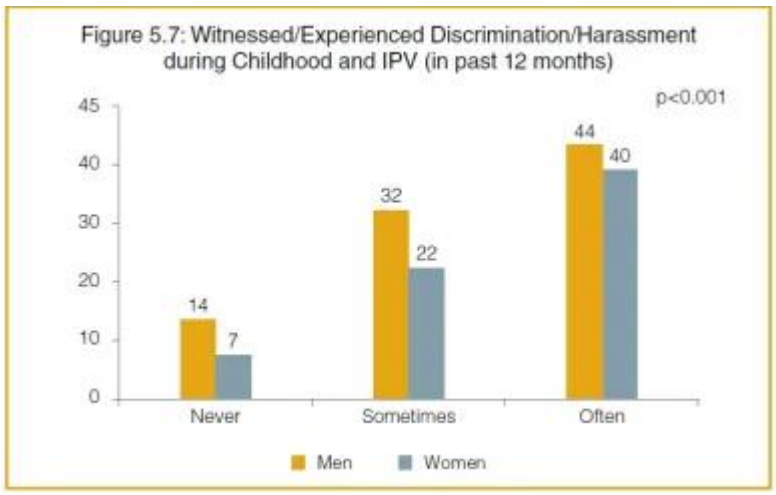

If we believe this data, then we understand that if men are doing more violence (as claimed by this study), then clearly it is the Indian boys who are abused more compared to the girls. However, we still do not see any separate ministry for men and boys to take care of their issues.

From this UNFPA report, we understand that this study never had an unbiased or neutral approach toward the issue of IPV. The study was conducted with the presumption that a man is always the perpetrator of IPV and a woman is always the victim of IPV. So no matter how much statistical analysis it includes, all its analogy falls flat since the researchers never even considered the other side of the issue. It is thus evident that this is just another effort of the UN to shame India and break up Indian families. Indian media houses that reported the study's results only highlighted one side of the violence and never tried to investigate into the matter to uphold the truth to the nation. This shows how poorly Indian media is performing today.

The significance of this report being published just before International Men's Day (IMD) on November 19 once again points to the dire need to set up a Men's Commission and a Men's Welfare Ministry to challenge the creation of such bias by international organizations against Indian men and boys. Otherwise, the future for our boys will be doomed forever.

Celebrate International Men's Day (IMD) on November 19

This article was originally published here. –Eds

“Criticism of teachers is misogyny!” says teacher Nikki Suydam

Jonathan Taylor · 18 November 2014 · Archived copy · Original

Nikki Suydam is a humanities teacher (surprise, surprise) in Oregon who has just about had enough of everyone thinking that we can improve the quality of America’s teachers. I first came across Suydam’s piece because an 11th grade English teacher—a feminist—linked to it from the r/Education subreddit.

Again, this drives home my recurring point that, too often, the humanities are a feminist zoo.

Anyway, Suydam has written a piece for *The Oregonian* titled “The mindless misogyny of education reform” criticizing a columnist for wanting the world to have better teachers. Here’s how she starts out:

> New York Times columnist Frank Bruni’s latest attack on public school teachers (“It’s time to address failures of underperforming teachers,” Oct. 30, Oregonian e-edition) is nothing new. The profession has been under assault for over a decade by self-proclaimed education reformers. It is also nothing new from a cultural-historical perspective.

Education reform movements will always be with us. It is something that will never end, ever. Our culture and the learning tools available to us are always changing. That’s nothing too controversial. But here’s where she starts shoving her head where the sun doesn’t shine, starting with her very next sentence:

> Blaming women for society’s problems is as old as the story of Eve in the Garden of Eden, or Pandora and her box of woes, or every medieval witch hunt spurred on by crop failure or plague outbreak. Contemporary education reformers have launched a similar witch hunt to root out “rotten apples” from a profession still more than 75 percent female.

So just because 75% of teachers are female, any criticism of the teaching profession is misogyny? Gee, I suppose if men are 95% of the politicians, that means that any criticism of politicians is misandry as well. I also suppose no invading army in history could ever be criticized if 95% of it were male—surely that would be misandry!

Get this: When men dominate a profession, it’s called *male privilege.* Any criticism against them is called social justice. But when women dominate a profession, any criticism against them is called *the oppression of women.*

But maybe I’m just not understanding Suydam’s position correctly. Perhaps I’m jumping the gun here. Maybe if she elaborates a bit, my befuddled male mind will grow with the enlightenment she has to offer. So here’s why she believes the teaching profession is being unfairly singled out:

> No similar reform movement targets doctors (65 percent male) for our nation’s spiraling obesity epidemic.

Yes because doctors—like teachers—spend seven to eight hours a day, five days a week, with the same patients and during what are aptly termed their patients’ *formative years.* They have the power to shame and praise their patients in a large group setting, in front of their peers, day in and day out, for what they perceive is normal or deviant behavior. Doctors also clearly have the power to punish adults the same way teachers do with children.

Apples to oranges much?

Also, ask a doctor how much he pays in insurance in case he gets sued for medical malpractice. Now ask a teacher how much she pays in insurance in case she gets sued for educational malpractice.

She continues:

> Law enforcement officers (80 percent male) are not blamed for crime statistics.

Are you kidding me? It's a widespread (and erroneous) belief that police can prevent crime simply by existing when in reality the best that they can do 99% of the time (until they gain the power to teleport anywhere instantly) is investigate crimes that have recently occurred. And police are blamed—often correctly, in my view—for misconduct and excessive force.

> Nor are engineers (78 percent male) "held accountable" for the crumbling U.S. infrastructure.

Because, like our education system, our infrastructure ranks 14th among developed countries, right?

> More insidious than the blame, however, is a national narrative that denies teachers a voice in the discussion. The opinions of those with no teaching experience, no pedagogical knowledge, and no training in the cognitive development of children are consistently accepted as having more value than those of experts in the field. When promoting stories about public education, the media can be depended upon to consult and quote business executives, but rarely practicing teachers.

I have no doubt that this happens occasionally, but this is hardly proof of "misogyny." The usual reason teachers do not comment is that teachers themselves—unlike the associations that represent them (which do comment)—don't have time to be full-time advocates. Suydam herself even alludes to how elusive this alleged misogyny is, saying:

> Still, there are no mustache-twirling villains behind this mindless misogyny. There are only ordinary people who never stopped to question a national narrative that sends a very questionable message: that it is better to believe amateurs with context-less data, rather than the lying eyes, ears, and experience of experts.
> One has to wonder if this is because most of those experts are women.

If by "one has to wonder," you mean you assume, then yes.

We simply need more information than just "the majority of lower ed teachers are women" to credibly characterize any criticism of the teaching profession as misogyny, just as we would need more information than just "the majority of politicians are men" to credibly characterize any criticism of politicians as misandry. We need specific examples that demonstrate that these criticisms were motivated by notions of gender.

But Suydam doesn't present any of this evidence. And she starts veering into some dangerous territory. Rather than fighting against misogyny that supposedly criticizes teachers because they are women, it seems Suydam's real position is that teachers should be immune from criticism simply because they are women.

Against parental leave

Jon Gunnarsson · 18 November 2014 · Archived copy · Original

Note: This article is also available in Romanian.

One of the forms of sex discrimination that many governments engage in is having different laws for maternity and paternity leave. Various countries have laws that entitle female employees who become mothers to several weeks or months of paid maternal leave as well as months or even years of unpaid leave in which the woman's job must be reserved. Where paternity leave exists at all, it is usually much shorter than maternity leave.

This is typically seen as discrimination in favour of women and against men. However, this is far from obvious. In this article, I want to argue that the right to maternity leave is a double-edged sword that probably harms women more than it helps them and that it is in fact women (and in particular women who don't want to have children) who are being discriminated against, while men can count themselves lucky not to be burdened with this right (or at least not to the same extent).

How can this be? Shouldn't it always be to one's advantage to have a particular right, especially when one need not exercise it? After all, women aren't forced to take maternity leave. Consider a different case: suppose a new law were passed that granted you immunity from having to keep your contracts. You would be able to break any contract at will without having to suffer any legal consequences. At first, this sounds like a fantastic thing. And indeed, it would be in the short run. If you have any debts, you can stop paying them. If you've made some agreement that is no longer in your best interest, you can break it. The long-run consequences, on the other hand, will be dire. Since other people know about the new law, no one will be willing to make contracts with you any longer. Banks will not loan you money, you won't be able to use credit cards, no one will be willing to enter into business dealings with you, employers will be extremely reluctant to hire you.

Rights are always rights against other people. They make it illegal for other people to do or to fail to do certain things to you. The more rights you have, the more other people will be constrained in their behaviour toward you and the less eager they will be to deal with you. This is a problem when you want to get people to hire you.

Businesses are not charities. They generally don't hire people out of goodwill but because they believe they can make a profit from doing so. To get an employer to hire you, you need to convince him that you will produce more for him than you will cost him. This cost is not just the wage, but also training, equipment, benefits such as retirement plans or health insurance, taxes, and so on. And if you're a woman of a certain age, this list also includes the expected costs of maternity leave—the granting of paid leave, the cost of having to find and train a substitute who may need to be dismissed when you return a few years later, your reduced productivity as you get back into the grove after years of absence, etc.

Hence, the existence of the right to maternal leave makes employers less eager to hire women. Women cannot renounce their right to maternity leave, even if they do not want to have it. They need to find some other way of decreasing their cost to prospective employers. In practice, this usually means accepting a lower wage. Thus, feminist-inspired maternity leave laws are at least in part responsible for the dreaded wage gap, which feminists so like to bemoan.

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So we've now established that women pay a price for maternity leave. This should hardly be surprising. After all, there ain't no such thing as a free lunch. The question now becomes: Is this particular lunch worth the cost? It cannot be denied that maternal leave does provide a benefit to many women, but how do we quantify that benefit? The standard economic approach to determine the value of a good or service is to see how much people are willing to pay for it. At first glance, this approach seems unsuitable for this problem; after all, women don't negotiate maternity leave with their employers (in which case one could see how much women are willing to give up for having maternity leave); they are forced to have this right.

But this approach yields us strong indirect evidence against maternity leave being worth the cost: it is rare for employers and employees voluntarily to agree to more generous maternity leave rules than the ones the law mandates, even though that would be possible. If maternity leave were valued very highly by women, then we should expect some of them to be willing to accept a lower wage to get such provisions.

The central issue is this: If maternity leave is not worth the cost, then the law is harmful. If maternity leave is worth the cost, we should expect to see it offered on the labour market voluntarily, so a law is not needed. Employers generally don't care much for the makeup of an employee's cost. It makes little difference to them whether a dollar is spent on wages, health insurance, improving workplace safety, providing free snacks to employees, or granting maternity leave. What they care about is the difference between revenue and costs. But employees do care about this composition. They have definite preferences in regard to the trade-offs between these expenditures. Employers in turn have the incentive to offer compensation packages that closely resemble the composition desired by actual or potential employees because in doing so, they can get away with a lower overall cost than if the composition is farther from the desired one.

This is why it is in general a good idea to let employers and employees freely negotiate their contracts. Restricting that freedom will often result in them making suboptimal contracts.

Another aspect of maternity leave is its redistributive effect. Since employers do not know which women will become pregnant in the future (and in many countries it is even illegal to try to learn the family plans of a prospective employee), they will offer lower wages to female applicants who are of child-bearing age. So women who never become mothers pay a price for a right they will never use while women who go on maternity leave several times are subsidized by their less maternally inclined sisters[1]. I personally regard this as unjust; others may disagree. But even if we assume for the sake of argument that such a redistribution is desirable, this is still not a good reason for maternity leave. If redistribution is the goal, then a more efficient way of going about it would be to have slightly higher taxes for child-less women (or child-less people in general) and to directly give money to working mothers. These mothers can then decide for themselves if they want to pocket that money or use it to compensate for the lower wages they had to accept to get an employer to agree to grant them a right to maternal leave.

And it is not just working women who are worse off because of maternity leave. Employers also suffer from this policy. Because the law forces them to offer suboptimal compensation packages to female job applicants, they will have to spend more on them than they otherwise would to get them to accept the job[2]. No matter how exactly employers react to this—whether they will spend more on labour or hire fewer workers—less will be produced. This means less goods available for consumers to buy, which means higher prices. Ultimately, everyone in the economy is adversely affected.

***

Let me now address some likely objections to the arguments made above. The first objection is that paying women less because of expected costs of maternity leave is an unlawful form of discrimination and that it is therefore unlikely that most employers would resort to such measures.

While it is true that such discrimination is illegal in many countries, such laws are difficult to enforce. After all, they are laws that prohibit not a certain action *per se*, but instead prohibit taking it for a certain reason. Since judges and jurors haven't yet managed the feat of mind-reading, they do not know why an employer has hired or failed to hire a certain applicant or why it offered the wage it did. After all, we are not talking about huge differences here. The expected costs of granting maternity leave will only consume a small fraction of an employee's potential wage.

Moreover, the arguments presented above don't even require employers to consciously discriminate against women or to be aware that such discrimination is prudent and profitable. It works simply through the laws of supply and demand, which have determined prices long before the first coherent economic theories were formed. Laws mandating the right to maternity leave make female labour more expensive. This means there is now a profit to be

gained from reducing one's demand for female labour (compared with what it would have been without maternity leave), and losses loom for firms who keep demanding female labour at the same rate. The competitive market process will shift resources from the latter group to the former. The result is an overall lower demand for female labour, resulting in a lower price, i.e., lower wages[3].

The second likely objection is that my arguments so far have only considered the interests of women, not those of children. From this perspective, the goal of maternity leave is not to benefit women but rather to ensure that children will be optimally taken care of by their mothers, at least in their first years. Thus, even if maternity leave is generally bad for women, it might be good for their children.

Of course, women could still interrupt their careers for a few months or years to be full-time mothers in the absence of maternity leave, but given that they wouldn't have a guaranteed job waiting for them, fewer would choose that route. In a world without maternity leave, more women would choose to continue working, but on the other hand, more women would choose to quit working altogether or interrupt their careers for a longer time. So it's not at all clear whether this would induce women to take care of their children more or less. And given that maternity leave makes society as a whole poorer, this also means fewer resources available to spend on giving children the best care, education, nutrition, health care, and so on. Hence, it's difficult to see how maternity leave laws could on net make children better off.

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So if maternity leave is so terrible, why are not just feminists but the vast majority of people in favour of this policy? I suspect the main reason is that people want to help women, especially mothers, and maternity leave laws sound as if they do that. Supporting such a policy is emotionally satisfying, while opposing it is much more difficult from an emotional standpoint. Moreover, the good arguments against maternity leave are much harder to understand than the bad arguments for it. They require careful deliberation and certainly won't fit on a bumper sticker. Changing one's opinion on maternity leave has practically no influence on whether the society one lives in adopts this policy, so there isn't any real incentive for investing the time and the mental and emotional energy needed for making an informed and rational decision about this issue. In case you are interested, I've written before about this phenomenon, which has been termed "rational irrationality."

Where does this leave us as supporters of men's rights? The right to paternal leave is bad for men for exactly the same reasons that maternal leave is bad for women. Thus, the worst thing we could do is to demand that men be given the same rights to parental leave that women currently have. Ideally, all laws mandating paternal leave should be eliminated, but given the large popular support for maternal leave, this is unlikely to happen. Nor do I think it would be a particularly good use of our resources to spend a serious effort to change the public's mind on this topic. What I advise instead is to do nothing more than resist the adoption of new laws mandating paternal leave. In this case, ironically, the very fact that people generally care less about the welfare of men is actually helping us.

Notes:

[1] It doesn't follow from this that women who take advantage of maternity leave benefit from its existence. Some of them would be better off not having maternity leave and getting a higher salary, but they take maternity leave anyway because even though they prefer a higher salary with no maternity leave to a lower salary with maternity leave, they nevertheless prefer a lower salary with maternity leave to a lower salary without maternity leave.

[2] Even though the overall compensation package is higher, the wage will still be lower than it would otherwise be. In other words, the cost increase through providing maternity leave is higher than the cost decrease through paying lower wages.

[3] All of this is a ceteris paribus analysis; i.e., we are holding all other things equal. We are comparing the present situation with one that is identical in all respects except for not having maternity leave. So when I say that women have lower wages, I'm not comparing women's wages with men's wages, with the wages of women too old to bear children, or with women in the past or in other countries without maternity leave. We are talking here strictly about

comparing women's actual wages with those they would have if maternal leave didn't exist and everything else stayed the same.

In defense of families

Elizabeth Hobson · 19 November 2014 · Archived copy · Original

I was raised by a single mum. She had a string of more and less serious boyfriends during my childhood. I liked all of them. I'm naturally openhearted so I would become attached straight away, but it always ended in tears—and the revelation that he was (from her perspective) a douche, the most damning vitriol delivered to me via overheard conversations. Having been exposed to the emotional turbulence of human relationships—at a time in life when the ideal is innocence and naivety—I grew up with the explicit attitude that relationships were not a desirable or valuable possession.

Then I fell in love and became pregnant… I shared the most magical experience with my partner—we were happy, healthy, talking about the birth, talking about how we would raise our children, he came to every appointment with me, listened to the baby's heartbeat, saw him in the scans… And I was so surprised because I suddenly realised that I had never even considered the possibility that there might be a man involved if I had a baby—and probably would have snorted at the idea that one might be of any use. I don't think that's such a widespread idea anymore, that fathers are of any use. But by some kind of fluke I was living with the proof of it.

Three years in (give or take), we had a miscarriage that destroyed me completely. I lost my mind, I had no perspective—and no model of a healthy relationship to emulate. Plus, feminism had taught me that men are aggressors and oppressors and women are childlike innocent beings of such great value that men should take any of the shit we throw at them and fucking thank us for it. So that was the filter I unfairly imposed on our interactions with little regard for the fact that I was mentally really quite ill. My partner totally held our relationship together (thanks, baby). A friend, Noel, told me recently that he has friends who have posted on Facebook public announcements such as :

> After a lot of thought myself and my significant other have decided to split. I know that we will both continue to be great parents to our kids … etc., etc.

The tone of such announcements is often almost celebratory, almost smug. I, on the other hand, sometimes feel like posting this public announcement:

> After loads of rows and the stresses and strains of family life, not to mention the tiredness and financial pressures, we have worked really fucking hard to keep our family together so that our kids have a stable home environment … and it's not easy.

It's a cliché that relationships take work, but I really don't think that society generally acknowledges the rewards. Children are such hard work—in a literal sense, as is keeping home—and I can't imagine how much extra strain is wrought upon one parent being responsible for all that. Every two-parent family I can think of (that I know fairly intimately) is already concerned about money in their current one-home situation, which only makes the prospect of stretching that out over two homes rather economically implausible. What is going to have to give? Substandard accommodation? Cheap food? Fewer day-trips? But, of course, the care that children require above all is intangible—it's the love and the security and the guidance—and Mother does not know best, no single person does. The best approach to parenting is collaborative, with two people working through issues together, supporting each other, and freely critiquing each other so they can continually improve themselves. Unfortunately, in my experience, a mother's and father's unequal position post-separation is a major contributing factor to difficulties in communication when relationships are in crisis. Men are scared to speak freely for fear that they could jeopardise their relationships with their children—and what problem can possibly be solved without free speech? I'm willing to bet that if shared parenting was the default presumption instead, it would benefit relationships and be more conducive to healing, possibly even resulting in fewer couples splitting.

Article 16(3) of the Universal Declaration of Human Rights states:

> The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Furthermore, Steve Moxon, in his book *The Woman Racket*, says:

> Of all the rights abuses systematically directed against men, the worst is the unwarranted obstruction from playing their natural part in the lives of their biological children, by denying the basic human and civil right to contact (apart from the barest minimum).

In my life, my dad wasn't interested. To my mother's credit, she respected his right to opt out and never demanded support from him—financial or otherwise—which was fair. According to many feminists I've spoken to, the majority of absent (or practically absent) fathers exist purely because "most men are deadbeats who don't care." Despite my experience, I find this blanket statement incredibly hard to believe. But regardless of the exact percentage of men who want the adequate access to their children that they are being denied, what cannot be disputed is that these anomalies do exist and so they require the protection of the law. In that regard, Moxon references the work of Martin Mears, former president of the Law Society, who makes four recommendations for reform:

> Fully binding pre- and post-nuptial agreements (which the courts already uphold but only when they feel like it);
>
> Leaving out the assets owned before the marriage
>
> Disallowing maintenance to any party whose conduct has effectively repudiated the marriage
>
> Recognising in fact as well as in principle the right of a child to maintain maximum contact with both parents.

Some 80% to 90% of divorces in the UK are initiated by wives. This just can't be right—are men actually exhibiting a potentially unhealthy reluctance to divorce for fear of losing their rights to the children? I think that the statistic certainly suggests that the prospect of divorce is frankly too tempting for wives right now. Typically, the average ex-wife (or ex-partner with kids) is guaranteed a modest income and adequate housing without the "stress" that always comes with living with people who ARE NEVER 100% LIKE YOU (relationship tip: nobody can read minds; fucking talk to each other), she gets to be the main carer for her children, she gets to be involved in the minutiae of their lives, and very often she gets to make the big decisions regarding her children's future too. Then, at the end of the week, she may very well get to send the children over to Daddy's and party like a single girl or relax or pursue her interests. It's a golden ticket for women dealing with relationship problems—one that I doubt reliably delivers on its promises to them and is utterly contemptible in what it leaves fathers with.

What my ethical code recoils at even more than the injustice that fathers experience, though, is the effects of being separated on their children. The 2002 study "Experiments in Living: The Fatherless Family" shows that children miss out on the vitally formative paternal relationship, their educations suffer, and they are more likely to be involved in antisocial behaviour and crime, more likely to experience mental health problems, difficulty in relationships, and have generally less positive outcomes in their adult lives. That's not to suggest that any given single parent cannot do a fantastic job, but let's be honest that it will always be a challenge. The Equal Parenting Council calls for

> a legal presumption of shared parenting, so that parenting is divided between fit parents on an equitable (not necessarily equal) basis. To decide that one parent was unfit, the burden of proof must be on others, including the other parent, to prove why contact should be restricted.

A counter-position to this can be found on www.gingerbread.org.uk, which "works to tackle the stigma around single parents by dispelling myths and labels." They claim the following:

> Parental separation and the resulting single parent status often leads to financial hardship. That resulting poverty may be a significant factor in explaining poorer child outcomes rather than family structure.

Were shared parenting arrangements more common (with children having direct access to all of the assets owned by each parent) and with no financial maintenance awarded (which is feasibly a disincentive to earn for the "absent parent"), surely their economic status as a group could only improve?

Moxon goes on to state that "shared parenting (i.e., not what the family court dispenses) was the express intention of parliament when the Children Act was passed in 1989. Supposedly out went the notion of 'custody' with one parent, and in came the 'parental responsibility' of both," and "even very senior judges now pay lip-service to the right of a child to maintain close contact with its father," but the act destroys a child's right to access to both parents by calling one the "parent with care" and the other the "absent parent." "This was in order to suit the purposes of the [CSA]. The collection of money from fathers, to offset the rapidly-escalating costs to the state of single parenthood, would have been hindered if it wasn't easy to distinguish between the cash cow and the cow, as it were." Not only is (usually) the father saddled with the label "absent parent," but because maintenance reductions are available to an "absent parent" who has their children to stay in excess of 103 days per year, courts are under immense pressure to award them with low contact and get the Treasury the full amount of money they require to cover benefits payments. "The position at the moment is that of a dam held back by 'the best interests of the child' concept, which is proxy for 'the best interests of the state.'"

Governments are failing at their duty of caring for families in the UK and elsewhere (personally, I think it's deliberate sabotage in corporate interests), and while I support freedom of speech and expression to champion alternative family set-ups, I think that we, as societies too, are failing to support the concept of families. Furthermore, I think that the reason for this is fear of offending people who haven't managed to achieve or retain the two-parent ideal.

Fuck that shit.

Got to revolution.

International Men's Day: Being Co-opted?

Paul Elam · 19 November 2014 · Archived copy · Original

Sinn Fein Motion: http://i.imgur.com/0pajmj6.jpg

Washington Post Article:

http://www.washingtonpost.com/posteverything/wp/2014/11/19/today-is-international-mens-day-it-can-be-a-great-feminist-cause/

Six Pillars of IMD: http://ukmensday.org.uk/about-imd-uk/the-six-pillars-of-international-mens-day/

AVFM IMD: http://internationalmensday.co/

It's November 19, International Men's Day!

Paul Elam · 19 November 2014 · Archived copy · Original

This is the first year I will be celebrating International Men's Day (IMD). It's the first year because frankly before I joined the Men's Human Rights Movement I had never heard about it.

- Never saw any article about it in the newspaper, or at least I've never noticed one.
- Never saw a Google Doodle about it, but I've seen them for International Women's Day (IWD).
- I've also seen countless videos celebrating IWD but never for IMD.
- Even *Sesame Street* has a Facebook page with an accompanying video celebrating International Women's Day … they don't have one for men.
- Presidents, prime ministers, yes, they, too, have celebrated International Women's Day, but you won't get them to do anything for men.

The Feminist Perspective on International Men's Day

Feminist will always argue with you that it's International Men's Day each and every day of the year … like this one article that pokes fun at the concept of an IMD. Or this recent one from *The Boston Globe,* which again minimizes the contributions men have made and the discrimination that they still face.

What amazes me is how virtually all dissent for International Men's Day observance always originates from feminists. They are the first ones to poke fun at it and marginalize it at all cost. Yet, they wonder, "Why is feminism seen as man-hating?"

For an organization that purports to also be about "freeing men" from the "patriarchy" and that relentlessly explains that men are not guilty —"it's the patriarchy!"—they do little to show their support to these supposed casualties of the system. They should be the first ones in line to raise awareness of men and to the issues they face (as they contend), yet they do worse than nothing at all—they scream bloody murder and attempt to derail the whole concept of a men's day.

Are Men Really Celebrated Each and Every Day of the Year?

If so, please point me to one piece where men (as a group) are celebrated? However, you'll be hard-pressed not to have a day go by where you don't see an article praising women or how their contributions help society.

Why, we even have articles trumpeting girls' achievements … yet how many times do we celebrate something boys do? Girls also have their own day of celebration … boys, it seems, are the only ones we've left out. What effect does this discrepancy have on the brain of a developing young male child when twice a year the homeroom teacher announces a day for girls and women … and the boys ask what about the boys? the men?

But enough with the complaining. Let's just celebrate today. Let's celebrate:

- the men who risk their lives fighting and protecting our liberties against tyrannical foes
- the men who risk their lives running into burning buildings to help save those inside—while most people would have the sense to run out
- the men who build everything from bridges to jet planes and who maintain them so that they are safe and effective for us
- the brilliant men who border on the edge of insanity to invent, discover, and compose to expand the human experience—all men, from Mozart to Albert Einstein to Thomas Edison
- (and one for us) the men who care about all human rights—not just those of women—and who venture against the natural tendency of society's marginalization of males to bring truth to the reality of male discrimination.

So let's make today a special day. And who knows, maybe one day Google will even have a Doodle for us!

And to leave you with a Tom Golden quote: "Men are good!"

Happy International Men's Day!

Men’s Human Rights Northern Ireland: A call for change on International Men’s Day 2014

AVfM Video Source · 19 November 2014 · Archived copy · Original

The Belfast City Council did not want you to see this video by Men’s Rights Northern Ireland. We did.

Please support Men’s Rights Northern Ireland.

No More Sex War – Neil Lyndon reprints the book that nearly destroyed him

Neil Lyndon · 20 November 2014 · Archived copy · Original

Neil Lyndon describes his 1992 book, No More Sex War: The Failures of Feminism, *as "the world's first radical critique of feminism from an egalitarian, progressive, non-sexist point of view," exposing the contradictions, myths, and falsehoods of feminism. No book and no author in our time has experienced such vilification in the press and at such a professional and personal cost, not only for this book but also for his breakthrough* Sunday Times Magazine *piece "Bad Mouthing," which we reprinted here. After more than 20 years, Lyndon is reissuing a new volume titled* Sexual Impolitics, *with the full unexpurgated and uncensored text of* No More Sex War, *to ensure "that my book will finally … be published as I meant it to be read"—and this time it won't be taken out of print by feminist thugs. We've reprinted a few excerpts from the book's Foreword and two chapters.—Eds.*

Sexual Impolitics *by Neil Lyndon—including* No More Sex War: The Failures of Feminism*—is available for purchase here.*

Can we get a few things straight?

1) This book is not anti-woman. You will not find one word here that criticises, mocks or demeans women in general. My purposes are entirely, wholeheartedly egalitarian, non-sexist and progressive. The essays in this book do, variously, question and criticise the ideology of feminism but that doesn't make the book anti-woman—any more than a book that was anti-communist would necessarily have been anti-Russian. In the past, that distinction has proved too subtle for some of my critics to grasp. I am, categorically, anti-feminist—as should be every well-meaning, conscientious person who cares about liberty, equality, justice and fairness. One day, I trust, everybody will see feminism—that secular faith—as a form of totalitarian intolerance; and no decent person (such as a primary school teacher or a minister of the church) will call themselves feminist, as they do today, any more than they would happily describe themselves as Nazi or Stalinist.

2) Like you, like everybody you are likely to meet or hear from, I completely, unreservedly, wholeheartedly approve of the changes that have taken place in the position of women in the West in the last 150 years and especially during my lifetime. I was all in favour of those changes and advances even before I had daughters of my own—who will, I trust, make the most of them and be thankful to the men (and women) who helped to bring them into being. Equality is a given for me, just as much as it is for all of us.

3) I haven't got a personal problem with women; and women don't seem to have a problem with me. There has never been a day of my life since I was 15 that I have been without the love of a woman.

4) It isn't for me to say (and it shouldn't be anybody's concern except those who have a direct interest in the matter) but the testimonials of others suggest that—despite my critics' presumptions on this matter—I probably haven't got a tiny penis.

5) The bulk of this book is not about me. It's not personal. It is, largely, an intellectual argument, often abstract, frequently abstruse and sometimes academic. That might make it a little too difficult for feminists.

From Chapter One of *No More Sex War*

Here follows a short list of facts which I ask you to keep at the back of your mind through all the chapters which follow. I shall be returning to them, frequently, for commentary and amplification; but let me just put them down now, straightforwardly and simply, as foundation stones for the discussion which is to come.

- Until the autumn of 1991, when the Children Act became law, the fathers of at least one in every four children born in Great Britain had no rights with regard to those children. Approximately 175,000 children are born every year to unmarried women. Those women have had all the rights of parenthood for those children. The

men have had no legal rights of paternity. They might not even register the birth of their baby. The mother might, with unchallengeable legal authority, refuse the father any right to see or to be with his child. Those men might be denied the right ever to see their children. Those fathers have had no right in law to resist if the mother removed the children to another place, even if she took them to another country. The new Children Act will make a difference to the position of unmarried fathers; but we don't know, at present, how that vaguely-expressed intention will work in practice.

- A man who makes an application to the divorce court for joint custody of the children of a broken marriage has a one-in-five chance of success. A man who makes an application for sole custody of his children has a one-in-ten chance. About 175,000 divorces are granted in Great Britain every year. In more than 100,000 of those divorces, the couples have children under the age of 16. The routine practice of the divorce courts of Great Britain is to strip men of their property and income and, simultaneously, deny them equal rights of access and care for their children.
- About 200,000 abortions are legally effected in Great Britain every year. We do not know how many of the fathers of those foetuses might have wished to see their children born: nobody has ever tried to count them. They are not accorded a glimmer of public attention nor an atom of legal right. Subject only to the consent of doctors, the pregnant woman is given the absolute right to choose to abort the foetus, regardless of the state of her relationship with the father when she conceived. The inseminating man has no right, in law or in convention, to express or to record an opinion on the abortion, even if the woman has, in the past, openly and unambiguously expressed the desire to bear their child.
- About 700,000 babies are born in the UK every year. The 700,000 men who are their fathers have no right in law to time off work when those babies are born.
- A man may not be classed as a dependent for social security benefits in Great Britain.
- Widowers who are left with the care of children are not entitled to the state benefits which a widow would receive.
- Though it will soon be changed, the law in Great Britain still allows women to retire and receive a state pension at the age of 60 while requiring men to work until they are 65. The coming change in the law has been imposed upon Britain to bring the country into line with its European partners. The protests of men on this incontestable point of inequality have been ignored in Britain for 25 years.

Two connected consequences flow from this list. First, it gives an unusual perspective upon our times and the societies in which we live: it shifts the focus of the light in which we see ourselves. Second—and more importantly in my mind—it must mean, in each of its particular parts and in sum, that the cardinal tenets of feminism add up to a totem of bunkum. First, let's adjust our eyes to the different angle of light.

Throughout the whole of this century and especially in the last 25 years, Western societies have been extensively preoccupied with the changing position of women. The movement to adjust society to accommodate those changes, to alter the civic and political standing of women and to afford them legal and economic independence has been, incomparably, the most important single force for social reform in this century.

We can now see—it follows from that list—that with the focus of reforming light and zeal being directed upon the position of women, a shadow or penumbra of neglect has fallen upon the realities of life for men and upon the social terms and conditions by which men's personal and family lives are extensively defined and limited. Their common difficulties and their universal and institutionalised disadvantages have been overlooked. Or, where those disadvantages have been acknowledged, the prevailing tendency has been to act as if they must count for nothing—as if any difficulties shared by men must necessarily be trivial blights on the lives of weak individuals compared with the imposing grievances shared by all women.

Men, it has been broadly agreed, would be exhibiting an unseemly ingratitude, unmanly and unsoldierly, if they were to moan and whine about their troubles. But those troubles are not so trivial. Take a look back at that list. Each point touches upon the marrow of an individual's life—the main issues of life and death, of love and sex, of marriage and work, of the very rights of man as a citizen and as a creature of family. After the abolition of slavery, can any human right, any civic issue, be more essential than the right of a parent to live with her or his child, as best they can hack out their own domestic arrangements? No society which abrogates, abridges, compromises or neglects that right for hundreds of thousands of individuals who have nothing in common but their gender may advance a secure claim to be working towards the expunction of sexual prejudices and inequalities.

Even so, the main issue on this page is not the seriousness of the particular grievances on that list; nor is it the overall picture which it relays of routine, systemic and institutionalised disadvantage for men. Each of those disadvantages is an element of fissive material which can be bound together to make a grenade. If the assembled device is lobbed over the ramparts so that it drops deep into the foundations of modern feminism, it may blow up that towering edifice of bullshit, that babel of intolerance and casuistry which has cast a murrain on the life of the West in the last quarter of this century.

During the last 25 years, we have all grown accustomed to the propositions of the feminism which took its origins in the New Left of America and Europe in the later Sixties. The corner-stone of that mosaic of belief, assertion and argument has been the claim that all post-nomadic societies have been "patriarchal".

This ought to mean that all modern societies have been organised to endorse the powers of the father-figure; but it means more than that in the terminology of modern feminism. It means that those societies have been organised by men for the benefit of men and to the disadvantage of women.

We have all, in some measure, paid lip-service to the pseudo-Marxist tenets of modern feminism. We have all gone along with the general presumption that women belong by birth to a social and economic class which is oppressed by the patriarchal system as it is operated by a social and economic class composed, by birth, of men.

Now we can see and assert that those propositions are false at root. It cannot be true that men oppress women in a system which they devise for their benefit if, in a number of vital and central elements of the lives of men, they find themselves in positions of disadvantage compared with women. The proposition cannot be squared with the evidence. You must make what you will of that evidence. You may feel free to say that men, evidently, don't care about their children. You may share the opinion of a woman visiting my ' family house and admiring it who said, "houses are for women and children, not for those with dangly bits". You may take the view that men, being barely sub-human, uncivilised, barbaric, slobbish, undependable, unfamilial, need to be kept in their place by a system of law and regulation which confers them with rights of paternity on strictly limited terms.

You can say what you like but you cannot say that we live in a patriarchal system which is designed to protect and to promote the advantages of men over women. Can you see why that line is insupportable? Are you with me?

If the point is not self-evident, let me bash it into shape.

We all understand that the system of apartheid in South Africa was devised to sustain and to ensure the political and social supremacy of the white minority. The denial of political rights to blacks and the other circumscribinq conditions in which they lived all added up to a simple division of races in which whites had all power and blacks had none. The system could not have been described as a white supremacy, apartheid would have had no meaning, if blacks had been able to exercise rights and powers which were denied to whites. If, for instance, blacks had been allowed to vote while whites were denied that right, the very idea of a white supremacist society would have been preposterous.

Similarly, a king who may not leave his estates without the permission of parliament cannot be called an absolute monarch. The nomenklatura of the Soviet system could not have been called a privileged elite if everybody else but them had been allowed to shop at the special foreign currency stores.

Do you see what I am driving at?

The same logic, applied to the facts I have advanced, explodes the feminist myth of male supremacist patriarchy in Western societies. If any disadvantages apply to all men, if any individual man is denied a right by reason of his gender which is afforded to every individual woman, then it must follow that ours is not a society which is exclusively devised to advance and protect advantages for men over women.

It is not a patriarchy. I want to argue that, since it is demonstrably unreasonable, the false feminist picture can only be sustained through the exercise of intolerance, vulgar prejudice and totalitarianism in thought and speech. I want to try to show that the feminist picture of men which is broadly shared and agreed throughout our society can be contested in every detail, in all its parts and as a whole. I want to advance the opinion that the feminist world-picture came into being, in the first place, not as a tool of progress and a weapon of liberation but as a restrictive force which refused and inhibited change. I want to say that we have all, women and men, been harmed in our personal lives and in our political potentialities, as citizens, by that reactionary world-view. A great number of the correctable wrongs and deficiencies in our societies, I argue, have been deepened by feminism; and the power of its ideology has, in my view, inhibited and diminished the political powers of my generation, now thirty, forty and fifty something, now at the pinnacle of what ought to be their political powers but, in effect, neutralised.

That feminist world-view was always, in my book, a force of troubled and troubling reaction. If you, the reader, take that world-view as given, if it is the essential foundation of your self-esteem, if you take it for granted that women have had to struggle to advance their liberation against an oppressive system and that the changes which have occurred in the position of women in the last 20 years are the crowning jewel of achievement for the libertarian and liberationist generation of the 1960s, then the argument and discussion between us is likely to be a hot and heavy tussle.

Let me say that, from my side, no holds are barred. Shall we get at it?

From Chapter Four: Blind Panic

Here are a few facts. They need to be chewed slowly and digested fully before we move on to the richer banquet of argument. They are drawn from the records of British ministries and official statistics for England and Wales. The pattern they describe was duplicated throughout north-western Europe, North America and Australasia.

1) Between 1965-1975, the number of women received into institutions of higher learning in Great Britain rose from 4884 to 22784.

2) Between 1961-1977, the number of married women in Great Britain's labour force rose by 77%, bringing an extra two million workers into employment

3) The number of abortions rose from 22256 in 1968—the first year in which abortion was made legal—to 139,702 in 1975

4) The number of divorces rose from 27000 in 1961 to 80000 in 1971

In the following decade, the figures altered much less. The decisive change had taken place. The number of women in the workforce actually fell slightly, by one or two percent, between the mid-Seventies and the early Eighties. The number of women in higher education in 1970 was 178200. In 1980, the number was 202800. Abortions rose from 139702 in 1975 to 171873 in 1985. Compared with the trebling in the number of divorces in the Sixties, they merely doubled between 1971-1981, from 80000 to 157000.

Feminists of all varieties presume (and often boast) that the changes which occurred in the position of women in the second half of this century resulted from the claims of the women's movement and the militancy with which those claims were advanced.

Very many of them (see *The Guardian* Woman's Page any week, hear *Woman's Hour* any day) really do think that there are more women doctors, lawyers, teachers, broadcasters, businesswomen and truck drivers today because the

Sixties sisterhood demanded such change.

The figures tell another story.

Those figures plainly and unmistakably tell us that it was institutional change which transformed the position of women—new laws, regulations and practices which passed with breathtaking speed through the political establishment of the day. The doubling in the numbers of women received into universities resulted directly from government's implementation of the Robbins Report of 1963. Abortions rose sevenfold in a single decade following the Abortion Act of 1967, which itself resulted from David Steele's Private Member's Bill for which the government of the day sympathetically provided parliamentary time. Figures for divorce rocketed as a direct result of the 1969 Divorce Reform Act. How much did the introduction of those reforming laws and practices owe to feminism and the women's liberation movement?

Absolutely nothing. Zilch. Sweet FA. No connection.

The acts, in most cases, were passed into law before the writings of Kate Millett, Ti-Grace Atkinson and Germaine Greer had been printed or even , in some cases, written.

Those reforms grew out of the political consideration of social needs—considerations which themselves long preceded the acts of the legislators. For example, the need to broaden admissions to British universities, to build new universities to meet the needs for an expanded managerial class in the post-war economy, had been generally recognised and agreed from the mid-1950s. If it had not been so, the reforms recommended by the Robbins Report could not have been implemented, as they were, before the 1960s were out.

In retrospect, two features are most striking about these changes.

The first point of amazement is to say that they were introduced and passed into law against negligible opposition. The transformations which occurred in official attitudes towards women's education, their place in divorce and their right to have an abortion were all introduced into the mainstream of the official life of Britain without crisis.

It is customary to see these changes resulting from vigorous campaigning by interest groups against the entrenched opposition of a back-woods establishment. It doesn't look that way if you read the records now, nearly 30 years later. What appears much more noteworthy is the scale of agreement and consensus in British society on the need for these changes. If a patriarchal order of establishment had existed, would it not have acted more forcefully and militantly to defend and to conserve its interests? Compare the Corn Laws repeals and reforms.

The second dazzling point of interest is in the overwhelming magnitude of those changes. In retrospect, it is clear that an unprecedented and largely unrecognised revolution occurred in the central nervous system of our society and in all the cells of our lives.

In the late 1960s and early 1970s, our society took the full impact of a fissiparous shock for which it was entirely unprepared and to which it failed, pitifully, to adjust with patience, understanding, tolerance and restraint. The shock was administered, with shattering abruptness, directly upon the war babies and the post-War generation. They, both men and women, were largely left to their own devices to come to terms with the fall-out from changes which none of our ancestors had ever encountered and which nobody fully understood.

The direct predecessors, our own parents, could not draw from their own experience to comprehend the scale and the impact of the changes which had arrived in the lives of their children. Having, in their own youth, fought a world war which caused the deaths of tens of millions and which included, in its final stages, a vision of the end of all life on earth, they were entitled to feel that the lives of their children were a cakewalk by comparison with their own. Those children had been born and had passed their infancy in a world of domestic stability, high employment and material luxury. What could they (we) possibly have to complain about?

The parents would say, with towering complacency, that the teenagers of the 1960s and the young adults of the 1970s acted as if they had invented sex. In point of fact, there was some truth in this line. A new world of sexual relations had been invented, not by the young themselves but by the chemists and technicians in the laboratories of

California where the contraceptive pill was refined. That device exploded over the West with fissive and devastating effect. At the epicentre of its explosion stood the young men and women of the post-war generation. They would be marked for life by its blast and its fall-out. It blew them apart. The contraceptive pill having been invented for women, it naturally appeared that they were, exclusively, the recipients and bearers of change. All their expectations and conventions having been exploded by the device which took its place in their handbags and on their bathroom shelves, it was understandable that the focus of public attention should be directed upon their condition, as they demanded that it should be. Men, it was assumed, were essentially the same as they had ever been. Men, I believe, assumed this too.

Ed. Note: Read Neil's description of what happened after he originally published his book here.

Circumcise a four-year-old boy who doesn't want it? Obscene.

AVfM Video Source · 20 November 2014 · Archived copy · Original

Video Notes from YouTuber Representative Press
Heartless Judge orders circumcision against boy & his mother's wishes and orders his mother not to tell him she is also against the surgery! "Palm Beach County Circuit Judge Jeffrey Dana Gillen issued a final order Friday"
This is the email I sent http://savingchase.org/ :
You should quote this sentence at the top of your articles published section: "The risk of side effects following male circumcision increase by up to 20 times if the procedure is carried out after the boy turns one year old, a new study suggests."
http://www.ibtimes.co.uk/boys-circumcised-after-first-birthday-have-20-times-greater-risk-side-effects-1448271
I think the strongest argument is that your son isn't an infant any longer and there can be psychological damage to him at this age if it is done now! The strongest argument is that at this point the decision should be put off until Chase turns 18 and allow HIM to decide. His emotional well being MUST be considered as he is just too old at this point to force him to undergo the unnecessary surgery. Please tell your lawyer to add that argument when you make your case. http://representativepress.blogspot.com/2014/11/email-i-sent-savingchaseorg.html

Orthodox Jewish Website Condemns Judge's Forcing Circumcision on Gentile "forcing a woman to submit her son to a brutal violation of his person, against her best judgement"
http://www.thejewishindependent.com/news-and-views/news-briefs/orthodox-jewish-website-condemns-judges-forcing-circumcision-gentile/

Boynton mom sues to stop circumcision "According to Gillen's order, Hironimus signed a parenting plan in December 2011 and Nebus signed it about a week later, calling for Nebus to arrange for a circumcision. The agreement was entered into the court record Jan. 2, 2012."
http://articles.sun-sentinel.com/2014-05-14/health/fl-circumcision-battle-20140514_1_circumcision-court-fight-gillen

"On November 6, 2014, a Florida court decided that a healthy four year old boy will undergo an unnecessary, risky surgery at the insistence of his father. The boy's name is Chase and his mother is fighting a battle to save him.

According to court records, in December 2011, Heather Hironimus signed a parenting agreement which gave Chase's father, Dennis Nebus, permission to have their (then) baby boy circumcised. Three years later, Chase is still intact, happy and healthy.

Heather Hironimus realized over the years that removing Chase's foreskin was unnecessary, and as he became older the surgery, and anesthesia, were fraught with additional risks. She argues that the surgery is purely cosmetic and the parenting plan no longer pertains to a now older, and more aware, boy. Pediatric urologist Charles Flack told the judge that circumcision is not medically necessary.

Genital autonomy advocates believe Chase's physical and mental health are at risk. He is aware of his body and does not want to have surgery on his genitals. Forcing a child to undergo cosmetic surgery is a violation of basic human rights and medical ethics. This is an unprecedented case worthy of international media attention." see http://savingchase.org/

Paul Elam at MSP’14

AVfM Video Source · 20 November 2014 · Archived copy · Original

Paul Elam continues his reign of terror at *Male Students in Peril*.

More conference footage is on the way, and your patience is appreciated. Subscribe to Paul, Sage or KSU Men to show your support for their side on the battleground of ideas.

An article that has Sweden in an uproar

Annelie Sjöberg · 21 November 2014 · Archived copy · Original

Note: This is a translation of an article from AVfM's companion site in Sweden that has stirred an enormous debate in that country about the rights of men and boys. Annelie had already upset the Feminist establishment there earlier this year, and by announcing her direct affiliation with A Voice for Men the whole country is abuzz. Here's the article, translated from the original Swedish, that has them so upset.—Eds.

Update This article has also been translated into Italian. –Eds.

Now I've had enough, have you?

Now that I've taken the step to become an editor at AVfM, this move seems both strange and completely natural to me. Strange because I've been pretty uninterested in gender issues for most of my life. It's always seemed completely obvious to me that both sexes should have the same rights and the same responsibilities. But at the same time, completely natural because I've come to realize that these rights and responsibilities are a far cry from being self-evident. Women's issues are making headlines in every agenda everywhere, and feminism is viewed as the fairest of all ideologies—a movement that claims to fight so that both sexes are valued equally. If you are not a feminist, then you are viewed as someone who is against gender equality and equal opportunities. Still, whenever any matter relating to the rights of men surfaces, it is met with complete silence. To have the gall to bring to attention that there are some areas where the rights of men should be questioned and defended is something completely foreign in a country such as Sweden, where feminism is viewed as an ideology everyone must profess to lest they be viewed as chauvinist, backward misogynists. If and when men's issues are brought to attention or discussed at all, it is nearly always done from the feminist point of view.

In reality, it is utterly absurd that we have gotten into an equal opportunities debate that bears no resemblance to a debate; instead, it is nothing but a power struggle of women's vs. men's rights. Equality and equal opportunities should never be about who has it worse or about the rights of the one sex being set against and valued according to the rights of the other sex. Women and men have throughout the ages been fighting at each other's side. This has been the prerequisite for our survival. What we have today can only be compared to an all-out war between the sexes, and as such it has only losers, men and women alike.

I have always thought of Sweden as a forerunner in gender equality. Swedish women have had the self-evident right to vote for a long time now, just like women in other Western countries. Equally self-evident is a woman's right to get an education and invest in a career, and most Swedish women today are professionals, which has been made possible due to the extended access to daycare services provided by the state. Whatever prior hurdles that prevented women from fulfilling their desires of getting the education and jobs they wanted are long since gone. This gives Swedish women an opportunity to be economically independent.

That Swedes have liberal views on female sexuality is something that is known to many outside of Sweden. It is not by accident that the movie *One Summer of Happiness,* with explicit scenes, could be aired as early as 1951 here—something that was utterly unthinkable in many other countries at that time. Today, no one questions a woman's right to her body and her sexuality.

This is why I, with a great deal of wonder and surprise, during the past few years have noticed that more and more people were speaking up and saying that gender equality issues were in big trouble and that feminism was needed more than ever before. I asked myself, quite naturally, "What?" "How come?" "What happened and how did it come to this?"

Purely out of curiosity and not without a great deal of naiveté regarding the matter of gender issues as something to be treated objectively, I started to look around and read more and more. What I found was a vicious gender issues debate all bundled up under the umbrella of feminism. This type of feminism, to which everyone is expected to adhere to, was not only based on false or inadequate premises, but I also discovered that everyone who doesn't

immediately accept its holy doctrines or dares to question them will immediately be harassed and showered with pejoratives. There is apparently a special place in hell for every woman who dares to criticize the holy dogma of feminism.

Now that I'm an editor at AVfM, I will be publishing all my posts under my real name. Some might think this to be stupid. Others might find it brave. For me, it is simply an obvious choice for me not to be anonymous here. I have nothing to hide or be ashamed of. I am for gender equality and equal opportunity for both sexes. I feel that both men and women should be valued equally. I am not a homophobe or a racist or a gender role conservative or whatever derogatory term is thrown at anyone who questions the holiness of feminism. AVfM is mainly a movement for men's issues, but my commitment is based on my belief that both men and women will gain from a more nuanced and healthy debate on gender issues. To raise men's issues, which have been neglected for a long time, will benefit men and women equally.

Those issues that lie closest to my heart and that I'll touch on in the upcoming posts are:

- the continuous decline of the performance of boys in the school system
- the high number of reported sexual crimes, including the number of unrecorded cases and the reasons behind why they were unrecorded
- the need of children to have both of their parents present in their everyday lives

Gender equality is not a power struggle between the sexes. It is a struggle to raise women's issues and men's issues on their own terms. It is a struggle to raise human issues.

We will all be better for it.

Don’t ask, don’t tell, don’t think about it

Dean Esmay · 21 November 2014 · Archived copy · Original

The unstated rules for male victims of female-perpetrated sexual abuse and assault

I have a friend, an autistic man, who was ordered to have sex with a woman and was informed by her that he had no choice, and so even though he didn’t want to, he went along because he was doing as he was told.

That was how he lost his virginity: by being told he had to, that he had no choice—and he was laughed at by friends afterward when he said he didn’t really like it or want it.

But he had an erection. So that means he was asking for it, right?

Rape is a horrible experience and awful crime. We hear regularly that there is a problem with women, and men, being raped by men. A little less often, we’ll hear that women can rape women or even rape men, although usually everyone is quick to say, “But it’s very rare.”

Why do we believe that? Probably because most people assume “rape” means “unwanted penetration.” That is also in most statistics: a commonly cited figure is that 1 in 5 women and 1 in 71 men is raped. But this statistic is based on “rape means penetration.”

Dictionaries do not always match reality, but if you look in most dictionaries, you will find that the word originally meant to take or seize against someone’s will, or to force a person into sexual intercourse against their will. Penetration was never part of the definition, which denigrates countless men’s and boys’ experiences.

If you peer closely, almost every study that shows massively more women raped than men are using “forced penetration” as their definition. In those same studies, if they ask about men’s experiences, it turns out that men have unwilling sex with women close to as often as women have unwilling sex with a man.

You may be laughing and saying this is impossible. If he had an erection and if he orgasmed, he must have wanted it, right? Yet almost every report on women’s experiences of being raped shows that most of the time they lubricated, in most cases they found their hips involuntarily moving with their attacker, and many experienced orgasm—so does this mean these women wanted it? Of course not!

Have we all forgotten the classes in basic biology we got when we were teenagers? Or what every man knows? Most erections are not voluntary. Much of a man’s sex life, especially when he’s younger, involves wishing he could get rid of an embarrassing erection. There are also physical ways to force an erection, some of them even painful, and drugs that can be used to force him to get one.

“But men are so much stronger! Most women couldn’t force most men!” But men can be overpowered with restraints, at the point of a weapon, by a gang of women, drugged, or even blackmailed into having sex.

I know another man who was blackmailed by his ex-girlfriend into having sex with him. She was threatening to withhold access to his children if he didn’t have sex with her, and this went on for nearly a year until she finally tired of the game.

I know more stories than this, and I’m willing to bet if you ask carefully and quietly and respectfully among your male friends, without using any emotionally charged words or sneering or laughing, you’ll find that you do too. The fact is studies show men have unwanted sex with women about as often as the other way around. The only exception is when you ask people if they’ve ever been raped in their life, far more women than men say “yes.”

But consider: statistics that ask if it’s happened to them in the last year or two, and the rates of forced sex are much closer than people realize. What’s going on?

I think it’s because we tell girls to watch out for rape, and tell boys that it’s their job to protect girls. Girls are encouraged to take it seriously, boys are encouraged to see it as “getting lucky” or to think about it as anything other

than rape.

I've seen many social workers and psychotherapists in my life, and it wasn't until I was in my mid-40s that one even asked me—and even then she asked in a way that would have made me uncomfortable to say that a woman took advantage of me sexually.

Today, when I tell people I've been sexually harassed and, worse, by women, people laugh or call me a liar. It's all happened to me—more than once.

Could it be that our tendency to see women as harmless and men as tough leads us to refuse to even think that the average woman is capable of harming a man—and that this is something we're all in together, for each other?

For an interesting conversation I had about all this with Erin Pizzey, the UK's pioneer in domestic violence, and Philip W. Cook, co-author of *When Women Sexually Abuse Men: The Hidden Side of Rape, Stalking, Harassment, and Sexual Assault*, see this link. It may surprise you what you hear!

Editorial note: This item originally appeared on Huffington Post. Kudos to HuffPo for being willing to tackle this issue. —DE

The David Pakman Show with guest Karen Straughan

AVfM Video Source · 21 November 2014 · Archived copy · Original

Our own Girl Writes What has a conversation with the skeptical but open-minded David Pakman:

An interesting web comic called Sandra and Woo

AVFM · 22 November 2014 · Archived copy · Original

Oliver Knörzer (Novil) and Puri Andini (Powree) are the creators of *Sandra and Woo*, a web comic a number of us have come to enjoy. We reached out to the creators and they graciously agreed to let us reprint a few so long as we credited them and included a link to the beginning of their comic so no one would mistake their intent. That link is at the bottom. Please check it out!

Sandra and Woo by Oliver Knörzer (writer) and Powree (artist) – www.sandraandwoo.com

Sandra and Woo by Oliver Knörzer (writer) and Powree (artist) www.sandraandwoo.com

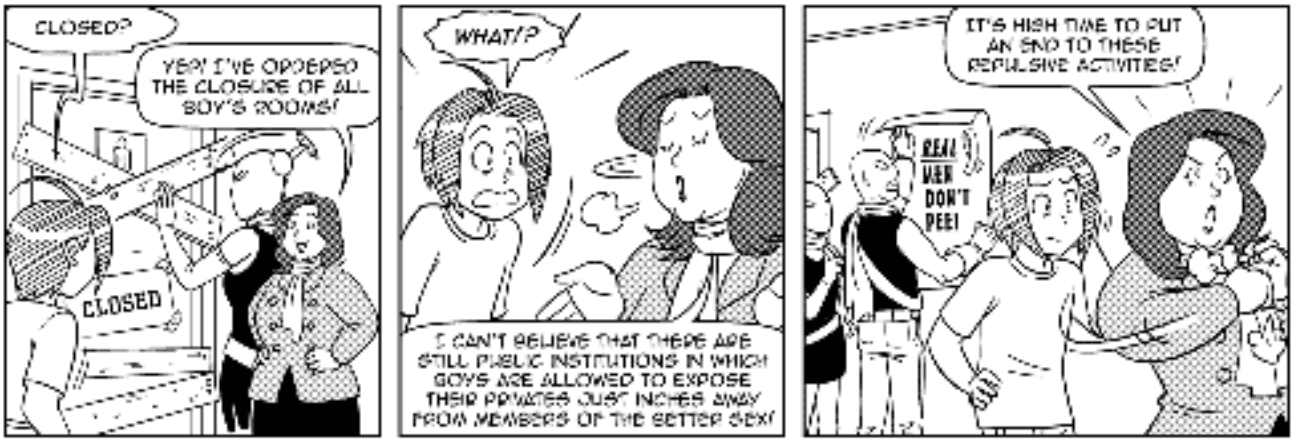

Sandra and Woo by Oliver Knörzer (writer) and Powrie (artist) www.sandraandwoo.com

Sandra and Woo by Oliver Knörzer (writer) and Powrie (artist) www.sandraandwoo.com

You can find more Sandra and Woo right here. We think you'll enjoy them!

It all balances out

Tim Goldich · 22 November 2014 · Archived copy · Original

Editorial Note: Tim Goldich has been a passionate advocate for the rights of men and boys for decades. He has asked us to publish this item to get feedback from the Men's Rights Community. We present it here, unedited, to give feedback that Tim has asked for. –DE

It All Balances Out—just four words. Sounds simple, but it's not. It is, I believe, a phrase that best describes gender reality throughout history *and* it's a phrase that might cause the modern-day MRA to, shall we say, raise an eyebrow. I'm well aware that men suffer comparison with women in virtually every measure of well-being. But I respectfully request that my fellow MRAs hear me out on this. What you're about to read demonstrates a strategy for getting our message across to the mainstream. In part, it's crafted for "straights," those who've *not* taken the "red pill." How do we reach them? How do we send our message in a manner that is at least *relatively* palatable to mainstream sensibilities? How do we penetrate the "lace curtain" in a manner that's healthy and constructive? How do we move gender politics into a new and more evolved phase?

I present to you now how I use the concept of It All Balances Out to further our cause.

It All Balances Out

The underlying principle that pervades and unifies every aspect of my book can be expressed in a single word: balance. In defiance, the book's "radical" premise is simply this: In the benefits enjoyed and in the liabilities suffered, in the power and in the victimization, in the freedoms and the constraints, the good and the bad, It All Balances Out between Woman and Man—and it always has.

Historically, the gender system has certainly been less than perfect, inflicting injustices on both sexes alike. But these injustices have come out even. Ours has been an imperfect yet essentially balanced gender system, except for one thing—the highly *im*balanced gender *belief* system. If I could, I would shift our entire gender belief system away from feminism's MalePower/FemaleVictimization paradigm and toward a balanced gender paradigm.

As it stands, there's an assumption of imbalance—an "imbalance" of power enjoyed by men and an "imbalance" of victimization suffered by women. That's the story we make up, but that has *never* been more than half of the full story. The other half, the FemalePower/MaleVictimization half of the story, remains obscure because . . . neither sex wants to hear it. Nevertheless, for every female complaint, there *is* a mirror-opposite male complaint. For every one CEO, there've been many POWs. Hard/hazardous labor, battlefields, prisons, mines, the streets, the sewers—men have always occupied both extremes, the most *and the least* enviable positions on earth—the latter in far greater numbers than the former.

Imagine, if you will, a gigantic scale with love on one end of the balance beam and respect on the other:

This love/respect dynamic upon which gender balance pivots can be described in two brief statements:

Throughout history, both sexes have tended to respect men more than women.

Throughout history, both sexes have tended to love women more than men.

Feminism has effectively protested women's lesser status in all things along the respect axis. Both sexes have listened and both sexes have done much to change the cultural environment in ways that promote respect for women. That men are less loved, however, may ring true from the outset yet be met with cynicism just the same. Both sexes receive the female side with empathy and the male side without empathy exactly *because* both sexes love women more and men less.

Hostility, when directed at *women,* is given a pejorative label—"misogyny." We give it this very negative label because hostility toward *women* is forbidden. Arguably, our culture leans more toward misandry (hostility toward men). But few know this word *misandry*—a word that would *condemn* hostility toward men the same way the word *misogyny* condemns hostility toward women. Our lack of love toward men is so pervasive as to be invisible, and we concern ourselves with it so little that we don't even have a word for it.

This balance I speak of is revealed in the following four key statements:

One: At birth, members of both sexes are assigned roles, socialization, and conditioning that facilitate and ensure a world in which men are more respected/less loved and women are more loved/less respected.

Two: Historically, men have been no more empowered to escape their biology, role, socialization, conditioning, and concurrent fate than women have.

Three: The two sexes, equally powerless and equally powerful, have plied an equal overall force of influence in the molding of our world and are thus equally responsible for outcomes.

Four: Throughout history, the enormous consequences and vast repercussions suffered by women for being less respected have been matched in full by the enormous consequences and vast repercussions suffered by men for being less loved.

These four statements are key because taken together they lead inexorably to the one key truth: *It All Balances Out!*

Last year, while at a Christmas Eve party, I was asked what my book on gender was about. "It All Balances Out between men and women," I said.

"*What* balances out?"

"Everything," I said. "The power, the victimization; the freedoms, the constraints; the joys, the sorrows; the good and the bad, the whole thing."

So there I was, trapped in the kitchen with a half-dozen women all good-naturedly ready to pounce. "I'm . . . going to go over there," I said, pointing toward the dining room—a tactical retreat that drew a laugh. But, not long after, the hostess approached me and with only a hint of reluctance admitted, "You're probably right." The truths of Balance stand in such direct contradiction to the *official* (feminist) gender belief system that they may be taken for an "outrage." So it's telling, I think, that *un*officially these truths are so often met with a shrug. In my experience, prefacing a discussion on men's issues with "It All Balances Out" is a good approach. It is an angle that is generally well received. And it gets my foot in the door in places that might otherwise slam the door on men's issues. On a purely intuitive level, the truths of balance ring true.

Balancing out the "official" gender belief system, *that* is my goal; *that* is what my book is all about. It's about replacing "female-ism" with a new gender-*neutral* gender politics (what I'll call "equalism") that deals with the many and varied issues of women and men as mirror-opposites that balance each other. Only with this understanding can the gender politics of the future be built upon an even foundation.

It's funny, but I'm often asked, if it all balances out, then what's the *problem*? The assumption would seem to be that a balanced system is the same as a perfect system. But, as I see it, women suffer injustice along the respect axis,

men suffer injustice along the love axis; these injustices may come out even (balanced), but they're injustices all the same. So, a balanced system is not *at all* the same as a perfect system. There are *many* problems. But far and away the ***deepest*** problem lies in our failure to know and to acknowledge that It All Balances Out. This failure to *perceive* Balance results in the *one* overarching aspect of the gender system that is *im*balanced: the gender *belief* system. Believing that Man has *the* power and Woman is *the* victim is one-sided, which is why it is false, which is why it's poisonous. It is a gender belief system that maximizes victim, vindictiveness, and vengeance motives, which is why it's a belief system that escalates the Battle of the Sexes.

The battle rages, inflicting damages on both sides. The damages may come out even, but they're *damages* all the same. So, again, a balanced system—especially when it is *not acknowledged to* ***be*** a balanced system—isn't the same as a perfect system, and it certainly hasn't proven to be an entirely *peaceful* system. Understanding that It All Balances Out, there remains much to be *passionate* about regarding gender issues and gender politics.

And, *crucially*, it's also true that the kind of immature emotional rage that both feminism and masculism can provoke finds no basis of support within an It All Balances Out belief system.

On what *legitimate* basis will we resent our opposite sex for the various powers, privileges, and exemptions it enjoys when we know our own sex enjoys powers, privileges, and exemptions in equal measure? When we come to the realization that the costs each sex pays for their respective privileges are costs that come out *even*, there remains no legitimate basis for inter-sex envy and bitterness.

But the only way to perceive this balance I speak of is to come to an understanding of the politicized perspectives of *both* sexes. With that understanding, balance is plain to see. At that point, a whole new gender-political space opens up, allowing for a whole new level of maturity, forgiveness, and fairness. When we proceed from the understanding that It All Balances Out on the *global* level, then when we focus in on any specific instance of gender conflict on the *individual* level, we do so without bias, open and available to whatever truths present themselves.

The Battle of the Sexes is like any other battle in as much as it is fueled by rage and righteousness. But while other battles may be settled when one side defeats the other, because the sexes are so deeply intertwined, when one sex "wins," both sexes lose. For the Battle of the *Sexes*, the only win position is a draw. The battle will only de-escalate when the warring factions become willing to accept a balanced perspective. We give up rancor and resentment when we admit that what "they" did to "us" is *balanced* by what "we" did to "them."

We acknowledge the wheel of complicity, whereby Man exerts a force of influence upon Woman and, in turn, Woman exerts an equal force of influence upon Man. But we give up foolish blaming and take on accountability when we agree that—as is true of each of us as individuals—Man and Woman are really each *their own worst enemies* primarily responsible for creating their own predicaments. The predicaments of Woman and Man are different but equivalent. The two ends of the balance beam need not be identical to weigh the same.

It All Balances Out is not an endpoint; it is a new and improved beginning. A balanced system becomes a far more *workable* system from which to proceed when it is acknowledged to be what it truly is—*balanced!* Believing that men have *the* power and women are *the* victims is the deep, underlying problem. Proceeding from the knowledge that It All Balances Out is the solution!

It is something that may be espoused even as a matter of *principle*. It's healthy. It's an "olive branch," a peace offering. It is a decision. *It is a leap of faith.* For both women and men, it is a constructive and magnanimous position from which to start anew. It is the only mindset that leads to the full restoration and preservation of love and respect between the sexes because it is the *only* mindset that combines the perspectives of *both* sexes. It is, therefore, a gender-political structure offering real promise toward de-escalating the Battle of the Sexes.

The future "ceasefire" in the Battle of the Sexes in favor of a cooperative era of peace, love, and understanding between the sexes is the reward; and it is attainable, but not without extending ourselves. To reach a perception of balance, we must embrace the truths that are rejected, the truths that are missing, the truths of FemalePower and the truths of MaleVictimization, the truths that go on the *other* end of the balance beam.

As it stands now, within the "official" gender belief system, all perceptions of gender reality are filtered through feminism's MalePower/FemaleVictimization (MP/FV) paradigm. "Knowing" that men have *the* power, what else will society do but take power away from men and give it to women? "Knowing" that women are *the* victims, what else will society do but extra protect and advantage women? Society, in accordance with its gender belief system, requires Man to pour from his cup half "full" into Woman's cup half "empty." Thus, society's efforts to create balance end up creating imbalance.

Moreover, if women are *the* victim, what else can women be *the* victims of but men, the ones with *the* power. So, now we're left with a story of Bad over-empowered men oppressing Good innocent-victim women: thus the MP/FV paradigm leads inexorably to the ManBad/WomanGood paradigm.

What if the MalePower/FemaleVictimization paradigm is the source of *all* our gender political woes? What if the repercussions of the MP/FV paradigm constitute the sole cause of women on the rise and men in decline? I believe that the MP/FV paradigm is the deep, underlying *problem* and It All Balances Out is the *solution*!

Let us admit that no human mind can hold the entire female experience on one side of the brain, the entire male experience on the other, and claim to know, *with certainty*, which side is lighter/which side is heavier; which is happier/which is sadder; more fulfilled/less fulfilled; freer/more constrained; which is "better"/which is "worse." The reality of the Big Picture is a reality that simply will not support any such *certainty*. In its place, what you end up with is mere opinion.

Pull the camera back far enough, take in gender reality all over the earth, all through history, and I believe that It All Balances Out is the one gender truth highest in both quantity and quality of truth. Nevertheless, the main objection to It All Balances Out is that it is not "true." In the *opinion* of feminists, it isn't "true" because men have *the* power and women are *the* victims. In the *opinion* of masculists, it isn't "true" because women have *the* power and men are *the* victims.

Currently, masculists have the better claim. I *totally* get it that masculists have cause to balk at the concept of balance. But what if the dreadful man-stats and misandry all result from actions and attitudes society adopts in response to feminism's MP/FV belief system? If so, then a culture-wide understanding and perception of this balance I speak of may be *all* that's necessary in order to bring about balance because, in balancing the gender belief system, we balance out the *one* overarching *im*balance from which other imbalances derive.

If social workers, teachers, police officers, judges, legislators, and politicians operated within a balanced gender belief system, it seems reasonable to suppose that these professionals would do their jobs in a balanced way. It seems to me that, to a large extent, a culture-wide perception of the true balance in gender power and victimization will, *all by itself,* take us a long way down the path toward *creating* gender balance!

With little support and/or funding, we few masculists have done a heroic job of raising awareness. Our facts and truths are finally penetrating the "lace curtain"! But I think that, strategically, we could be more effective.

When we present the facts and truths of FemalePower and MaleVictimization as an end in themselves, we turn a lot of people off. We seem to only be adding men to the list of victims and escalating the Battle of the Sexes. But, if we present our truths as a means to end—that end being an understanding that It All Balances Out—we present the facts and truths of FemalePower and MaleVictimization as that which goes on the *other* end of the balance beam. And, in so doing, we present not only our perspectives but also our vision of a new era of gender fairness, negotiation, and mutual understanding.

We MRAs have cause to be angry and embittered, but we don't really want to oust Woman from victimhood's center seat just so Man can sit there instead, do we? And yet it often *seems* as if we seek to drag the profoundly entrenched MP/FV belief system all the way to the far other end of the ideological spectrum when the more doable task of dragging gender beliefs into the middle serves our purposes just as well. Out there among the "straights," outside the grip of gender ideology, It All Balances Out rings true. But more than that, it rings healthy and hopeful. It's an olive branch, a peace offering.

When asked, “How does it all balance out?” we’re invited to speak our truths just as we always have. But, because we opened with It All Balances Out, we cannot be dismissed as “victim-mongers.” We present our truths within a framework that validates both sides and promises to bypass war and head instead down a path toward a brighter future. In so doing, we invite a more positive response.

So, what will humanity do?—wait for the “right” time?—wait till *all* agree? Being a matter of opinion, the battle of MalePower/FemaleVictimization vs. FemalePower/MaleVictimization, feminism vs. masculism can rage back and forth *ad nauseam.* But at what cost?

And while the contest for the coveted title of most powerless victim can rage back and forth for a long time, it cannot go on *forever,* can it? A thousand years from now, will we *still* be debating whether it is Woman or Man who wins the title? What must we endure and for how long before we set victim and vengeance aside and finally, *inevitably,* call it a draw? It is exactly *because* there can be no agreement and no certainty in these matters that we might as well be magnanimous about it. And we men might as well be the magnanimous ones because, while a perception of balance can only *fatally* undermine feminism, we men have nothing to lose and everything to gain by it! So, I urge *everyone*, why not take a leap of faith, demonstrate a little gender generosity, and simply call it even?

The contest for most powerless victim is destructive, intractable, and can have no positive outcome. A pox on it! Let’s put that behind us and take the first crucial step toward a more evolved phase of gender politics and gender relations. Let’s de-escalate a costly war neither sex can “win.”

If the MHRM truly wishes to affect constructive change and peaceful resolutions, I believe it would be wise to stand behind It All Balances Out as its first principle. To Men’s Issues Activists everywhere I say, let It All Balances Out be the banner that unifies us and keeps us on a healthy and beneficial path. Whether present or distant, it is the inevitable future. What are we waiting for? There’ll never be a “better” time to declare balance. The *right* time is *now*!

It All Balances Out!

Townsville City Council celebrates IMD

Greg Canning · 22 November 2014 · Archived copy · Original

Townsville City Council is to be congratulated for hosting its second Employee Expo in celebration of International Men's Day (IMD) at the RSL Stadium on November 12, ahead of the official IMD on November 19.

IMD aims to acknowledge the positive contributions ordinary, decent men make to family, community, and society while highlighting areas in which men face disadvantage and discrimination.

This year's theme, "Working Together for Men and Boys," is "intended to encourage greater cooperation in addressing issues that affect Men and Boys all over the world."

Taking an inclusive approach, the council was able to facilitate several hundred of its male and female employees attending an expo focused on these issues and supporting men's health and well-being. More than 30 exhibitors provided information on physical, emotional, and financial health and pursuits related to leisure, spirituality, and self-development.

Employee attendance was up significantly on the inaugural event in 2013. Hermit Park Clinic provided brief health checks and skin spot checks to some 150 individuals.

Discussions with TCC staff and organizers indicate that the expo will now become an annual feature of their employee support calendar. This represents a clear win for gender equality, with the City Council demonstrating concern for both sexes.

Below is the text of my opening address to the Townsville City Council International Men's Day Employee Expo:

"Thanks to Mayor Jenny Hill and the Townsville City Council for hosting the IMD Employee Expo for a second year.

Various celebrations of International Men's Day occurred around the world in the second half of the last century, including the first documented Australian celebration at Circular Queue Sydney in 1994.

But it was not until 1999 under the leadership of Professor Jerome Teelucksingh of the University of Trinidad that IMD celebrations became a visible worldwide phenomena endorsed by the UN, with observances now occurring in more than 60 countries.

Counter to the predominant negative discourse around men behaving badly, Prof. Teelucksingh has a vision of celebrating the positive sides of masculinity.

He based IMD on six pillars.

***Number 1**: To promote positive male role models; not just movie stars and sports men but everyday, working-class men who are living decent, honest lives. Men like you and I. And closely related to Number 1 …*

***Number 2**: To celebrate men's positive contributions to society, community, family, marriage, child care, and the environment.*

Sadly, current social trends see up to one-third of children growing up in fatherless homes. Fatherhood is often disparaged as unnecessary.

Men are often portrayed as dangerous to children; Qantas and Virgin Australia reinforce this view with policies of not seating unaccompanied minors next to males on commercial flights.

Yet the importance of a connected father to children's development, family stability, and social cohesion is well established.

Against this background, it is great to see the current Dads 4 Kids advertisements on TV showing positive images of ordinary, everyday dads interacting with their children.

***Number 3**: To focus on men's health and well-being: social, emotional, physical, and spiritual.*

Traditional masculine stereotypes often lead men to be neglectful of their health, especially their emotional well-being, and there is a well-documented "gender health gap."

A male child born in Australia can expect to live five years less than a female child.
• He is 1.6 times more likely to die from cancer
• 1.9 times more likely to die from circulatory diseases
• Males are three times more likely to die in a motor vehicle accident
• Almost twice as likely to die from drug-related causes
• Men are three to four times more likely to commit suicide than women, an indication they often suffer psychological distress alone.

Yet efforts to address male health and government spending are significantly less than efforts and spending on women's health.

Take a moment today to make sure you are looking after yourself.

***Number 4**: To highlight discrimination against males in areas of social services, social attitudes and expectations, and law.*

Do males face discrimination? They certainly do in some areas.

· Health services and spending, as noted

· Fathers are far less likely to gain custody of their children following divorce, and we are a long way away from the ideal "equal shared parenting."

· A major education gap exists, with boys performing less well than girls at school level and girls significantly outnumbering boys in university enrollments and graduations.

· Male victims of family and domestic violence (one in three) are not acknowledged, and there are virtually no services available to them.

· For the same crime, males routinely receive harsher punishment and sentencing in the criminal justice system than females.

***Number 5**: To improve gender relations and promote gender equality.*

Often, gender equality is seen as only involved with improving women's lives, and the focus has now shifted from equality of opportunity to equality of outcome.

We are told that women should make up half of CEOs and board members, but, surprisingly, no mention is made of women reaching parity in the dirty and dangerous trades mostly occupied by men.

Women have been helped to move into the workforce, but men have not been helped to have a greater role in the home and family.

Many campaigns exist to stop violence against women, yet men, who are the overwhelming majority of victims of violence (83 % of violent deaths worldwide, according to the WHO), are largely ignored. Why can't we work to stop violence against everyone?

Let's recognize the inherent differences between men and women and give everyone respect, compassion, and equality of opportunity, for men as well as women across the spectrum.

*If we do that, we will surely come closer to building a strong pillar **Number 6**: To create a safer, better world, where people can be safe and grow to reach their full potential.*

Thank you."

White Ribbon Australia fraud exposed

Paul Elam · 23 November 2014 · Archived copy · Original

Note: This article is also available in Italian and Farsi.

Imagine the image of a woman, cowering in the corner, shivering, blood running from her nose, as a man, possibly just a faceless silhouette of a man, looms over her with a clenched fist.

For most people with their humanity intact, it is an image that elicits sympathy and outrage, and quite naturally so. Indeed, there are only two kinds of people in this writer's opinion who look upon this kind of imagery with callous indifference. The first is the small percentage of people who simply have no moral compass, no sense of concern for anyone but themselves.

The other group is the one turning the human decency that deplores the victimization of the weaker by the stronger into a cash cow. That would be most domestic violence advocates.

Yes, it is all but indisputable. Profiteers have now industrialized battered women, reducing them to storefront mannequins for the sake of lining their pockets. They are not only indifferent to the suffering of the victims of intimate partner violence (IPV), but they also count on those (female-only) victims to make a living—even if they have to manufacture them. In keeping with their agenda, they also manufacture false statistics and a wholly fabricated narrative about IPV that is designed not to offer assistance or ameliorate the factors that lead to violence in the home but, in the simplest of terms, to cash in.

One of the most deplorable examples of that in existence today is the so-called "White Ribbon Campaign." It is largely a worldwide effort to cozen money by playing on the human decency of people concerned about violence in the home. Their modus operandi is to paint a false picture of the problem, identifying its sole source as abusive men and its sole victims as helpless women. It is a calculated deception that flies in the face of virtually all known credible research on the issue, but it is a financial windfall because female-only victims and male-only perpetrators have proven to provide the best incentive for inspiring well-meaning people to give money.

Perhaps the worst of the worst in this worldwide consortium of con artists is the White Ribbon Campaign in Australia. That is an easy conclusion to come to with even a cursory glance at their financials, which are a matter of public record. You can see for yourself.

White Ribbon Australia

	2013 $	2012 $
Revenue	[illegible]	[illegible]
Purchases	[illegible]	[illegible]
Employee benefit expense	[illegible]	[illegible]
Advertising and marketing	[illegible]	[illegible]
Information technology	[illegible]	[illegible]
Fundraising expense	[illegible]	[illegible]
Rent expense	[illegible]	[illegible]
Staff recruitment	[illegible]	[illegible]
Travel and accommodation	[illegible]	[illegible]
Other expenses	[illegible]	[illegible]
Loss before income tax	[illegible]	[illegible]
Income tax expense	-	-
Loss for the year	[illegible]	[illegible]
Other comprehensive income, after tax		
Other comprehensive income for the year, after tax	-	-
Total comprehensive income for the year	[illegible]	[illegible]

The first thing that is noticeable is that White Ribbon Australia is undergoing some pretty remarkable growth. From 2012 to 2013, the group increased their revenue by over 25%, with an additional half million dollars. It is especially impressive since more than 50% of their gross revenue ends up in the pockets of their staff.

With $1,130,402 in salaries and benefits, you can add $203,064, $416,077, and $85,565 respectively for "advertising and marketing," "fundraising expense," and "travel and accommodation." You end up with a total of $1,835,108. That amounts to nothing more than raising money, paying themselves with it, but leaving enough left over to go raise more money.

With additional expenditures under informative headings like "purchases" ($58,603) and "other expenses" ($321,483), White Ribbon Australia ended up with a *net loss* of $441,787.

There is one category conspicuously absent from their financial report: services rendered.

While we are admittedly still looking, thus far we have found no evidence that White Ribbon Australia has ever contributed a solid nickel to a single service for actual victims of domestic violence. That includes female victims.

Indeed, as far as we are able to ascertain, White Ribbon Australia operates at a loss largely due to the financial self-indulgence of its staff, and does so strictly by lying to the Australian public about the incidence, severity, and causes of IPV, with the slight caveat that they do provide an online pledge that men are asked to sign saying they won't beat women.

Lying is a strong word. And it should be backed up with evidence that this is what they are doing. For the next week, we will be providing that evidence on a regular basis on the front page of AVfM, as well as through multiple social media platforms and in concert with other organizations concerned with the corruption that has spread through the domestic violence industry like a stomach virus on a cruise ship.

The first of many examples ahead is the following statement published on White Ribbon Australia's organizational report:

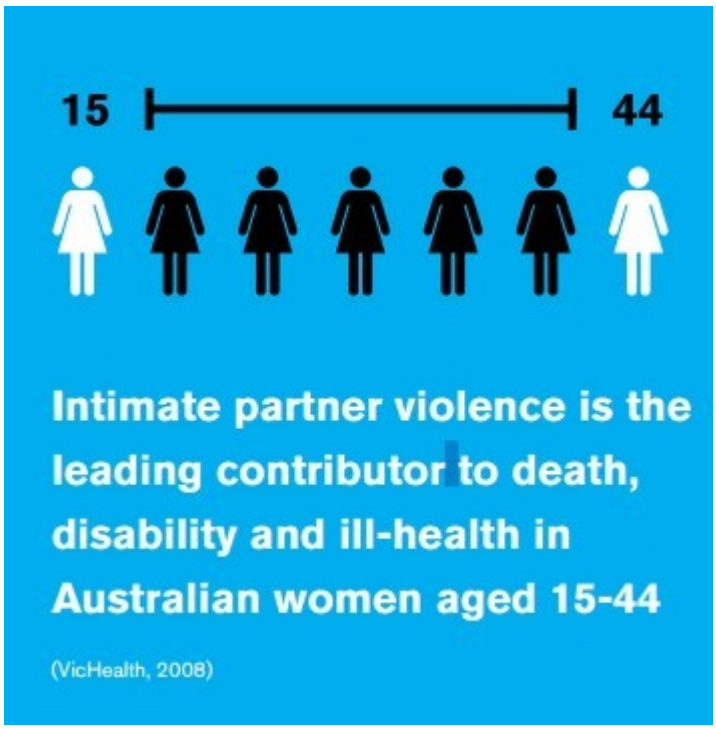

This is patently false, and has been proven as such.

Australia's One in Three Foundation, a true domestic violence prevention advocacy group, offers the following fact check:

Agency or Individual	Misleading 'statistic'	Correction	Corrected?
ABC Radio National *AM*	"a recent survey in Victoria found family violence is the leading cause of death and ill health in women of child bearing age... It's [family violence] the leading contributor to death and disability for women of childbearing age."	The latest available data[i] shows that the top five causes of death, disability and illness [combined] for Australian women aged 15-44 years are anxiety and depression, migraine, type 2 diabetes, asthma and schizophrenia. Violence (let alone the subset of family violence) doesn't make the list.	ABC's Audience and Consumer Affairs advised, "we are satisfied that the program was accurate."
VicHealth CEO Jerril Rechter	"Violence against women is... the number one contributor to death and disability in Victorian women aged 15 to 44"	Intimate partner violence (not violence against women) is the leading contributor to death, disability and illness in Victorian women aged 15 to 44, according to a single, largely discredited study.[ii] The omission of the word illness here is critical. Deaths from intimate partner violence (femicide and suicide) made up 2.3% and 12.9% of the disease burden respectively; physical injuries just 0.7%; substance abuse (tobacco, alcohol and drug use) 10.2%; sexually transmitted infections and cervical cancer 2.2%; and poor mental health (depression, anxiety and eating disorders) 71.8%[iii], i.e. The vast majority of the contribution to the burden of disease in young Victorian women from intimate partner violence is from illness, not death or injury.	VicHealth advised, "As the media release relates to a past event, no correction will be made to the document on the website. However we will ensure more consistent wording is used in the future" (in other words they are happy for their website to continue to mislead the public).

Also, an examination of Australian government statistics on the causes of injury, death, and illness by gender distribution undermines the claim unambiguously: http://www.aihw.gov.au/deaths/causes-of-death/.

We also have to note that even when counting mental illnesses such as depression and chronic anxiety, there is no evidence anywhere that these conditions are caused by IPV. In other words, this is just one big, fat falsehood being sold like "gold" chains by scam artists who can be found on street corners in most major cities.

White Ribbon Australia, however, is quite aware of how the system works. Once they get the media to commit to one of their lies, there is little to nothing anyone can or will do about it. Least of all White Ribbon Australia.

Psychotherapist Tom Golden demonstrates precisely how this works with the spread of false information through the media here:

And this is no stranger to people involved in White Ribbon Australia.

Consider the case of noted Australian feminist ideologue, IPV "expert," and White Ribbon celebrity Dr. Michael Flood of the University of Wollongong. Some years back, Flood released a, well, flood of false information and statements about domestic violence, including the following:

> **Women are far more likely than men to experience a range of controlling tactics and experience violence after separation…. Women's perpetration of violence is much more often than men's in self-defence…. Men are more likely to perpetrate … for instrumental reasons.**

Dr. Flood was approached by *Men's Health Australia Magazine* and asked for research to support these claims. He could not provide it and later admitted that no such research existed.

The facts refuting his statements are as follows:

> **The Australian Institute of Family Studies (1999) observed that, post-separation, fairly similar proportions of men (55 per cent) and women (62 per cent) reported experiencing physical violence including threats by their former spouse. Self-defense is cited by women as the reason for their use of IPV (including severe violence such as homicide) in a small minority of cases (from 5 to 20 per cent). After analyzing for verbal aggression, fear, violence and control by each gender, husbands are found to be no more controlling than wives.**

Dr. Flood's disinformation made many rounds through worldwide media and he never offered a correction. Not that it would matter. As Golden demonstrates quite clearly, once the lie is out there, the media has an unfortunate habit of sticking to it.

There is a specific and overarching reason that all of this is so important. Decades of clinical experience working with violent families has led me to the inescapable conclusion that the most harm from IPV (very little of it is fatal or seriously physically injurious) is visited on the lives of children who live in homes where one or both parents are violent.

These children are subjected to severe psychosocial stress factors that interfere with their education; lead to drug and alcohol abuse, truancy, delinquency, teen pregnancy, criminality; and perhaps even more importantly lead many of them to enter and maintain abusive relationships as adults.

The false "gendered" model of IPV sold by organizations like White Ribbon Australia not only misses the boat on the science about the problem, but it also contributes to perpetuating the cycle of violence by denying the existence of much of what is happening. By disingenuously painting this as a problem rooted in masculinity, they betray and abandon the children in families with violent mothers, condemning them to suffer ongoing abuse and repeat that cycle as adults. Much of this will lead to even more violence against women, as well as more men and children.

More simply put, the White Ribbon Campaign in Australia is enabling and promoting child abuse in the name of making a buck.

White Ribbon Campaigns in Australia and other countries will not be shaken easily from the corrupt business they are conducting. Their model of IPV, while manufactured and misleading, is the most salable version to a public largely ignorant of the real issues involved.

AVfM will do its part to try, just the same. The very moment this article was published marked a kickoff to our

campaign to inform the public that they are being lied to, and that the money they donate to White Ribbon Campaigns does nothing more than make a handful of people affluent while creating still more victims of abuse who will take that dysfunction into future generations.

We will henceforth declare that November 25 of each year is White Ribbon Fraud Day and will dedicate as many resources as possible to outing the deception about IPV that currently profit groups like the one in Australia. One of the best ways to out these hucksters is to name them. The following staff list is provided by White Ribbon Australia:

BOARD MEMBERS

White Ribbon Australia

Directors Report

Finally, we will also take the opportunity to promote and refer people to the one White Ribbon organization that is dedicated to evidence-based solutions to this significant social malady.

WhiteRibbon.org is headed by Ms. Erin Pizzey. She is the worldwide founder of the women's shelter movement and one of the world's leading experts on IPV. Her website is rich with interviews, radio programming, and articles written by other scholarly authorities on the subject of family violence and whose non-ideological research demonstrates just how far the domestic violence industry has strayed from the truth in order to capitalize on fear and miscalled compassion.

We will aggressively undertake this campaign every year until the domestic violence industry is forced to change in a way that actually serves the purpose of helping victims of IPV rather than satisfying an ideological, financial agenda.

♦

Author's note: Blanket permission is extended to anyone who wishes to reproduce this article in full for placement on their blogs, websites or any other media platform. Indeed, such reproduction is requested and greatly appreciated.

♦

Correction issued: re: "Dr. Flood was approached by *Men's Health Australia Magazine…" That line should have read "Men's Health Australia," which is a men's issues group, not to be confused with Men's Health publication.*

Dr. Flood still maintains that the blatant lies he told about the experience of women's and men's post separation experiences are not really lies, and offers the blatant lies of other ideologues as support.

UFC reinstates suspended fighter Anthony “Rumble” Johnson after independent inquiry into domestic violence claims

Ty Henry · 23 November 2014 · Archived copy · Original

The Ultimate Fighting Championship (UFC) has reinstated light heavyweight contender Anthony “Rumble” Johnson after allegations of domestic violence and stalking prompted them to suspend him in September.

On November 6, the judge threw out a civil case after conferring with the woman, Johnson’s ex-girlfriend and the mother of two of his children. The UFC also conducted an independent inquiry into the charges through its own retained law firm.

Johnson was suspended after reports surfaced that the woman had filed a police report alleging that friends of Johnson and Johnson himself were harassing/stalking her and that she was “in fear.” The woman further alleges that a 2012 altercation between the two resulted in her “losing two of her teeth.” It also emerged that he pled no-contest to a 2009 matter and received probation.

Johnson denied the allegations.

Johnson was suspended the same week the UFC reversed field a second time on Thiago Silva. They reinstated Silva after his February charges of aggravated assault were dropped in September. After videos surfaced of him appearing to converse with his wife, Thaysa, while trying to investigate an “intruder” (it is speculated that her lover was in the home, hiding), the UFC cut him again. The Silva severance coincided with the Johnson allegations. Coincidentally, both the Silva videos and the Johnson story surfaced the same week as the second Ray Rice video.

Johnson, the number-three contender, was scheduled to fight number-one contender Alexander Gustafsson at UFC on FOX 13 prior to the suspension, making him next in line to fight the winner of the Daniel Cormier–Jon Jones title fight January 3, 2015.

The substance of the 2012 alleged altercation has not been verified, and the substance of the accuser’s conversation with the judge has not been disclosed.

“Men need to back off, take a step to the side and keep their mouths shut”

Lucian Vâlsan · 23 November 2014 · Archived copy · Original

Note: This is a translation from another original article in Swedish from AVfM’s companion site in Sweden that—surprise!—*has feminists there so upset. Stay tuned for the translation of an open letter from AVfM Sweden to “news” site Nyheter 24 that followed a few days later.—Eds.*

A feminist reporter from Nyheter 24 is convicted of the maltreatment and molestation of women

[A sampling from a Nyheter 24 post by feminist reporter Mohamed Touzari:]

> **Let’s have a month where men are banned from pubs**
>
>
> Nyheter24:s Mohamed Touzari.
>
> Mohamed Touzari
>
> **“98% of those suspected of sexual crimes during 2013 were men. The majority of those crimes were committed under the influence of alcohol.”**
> How many more attacks on women should we have to read about? How much longer should the predominant macho culture reign in the pubs?
> Another weekend has passed and yet another…

A reader on the “news” site Nyheter 24 has today [November 18] published a Facebook update:

> This morning I wrote a post on Nyheter 24 where I objectively put forward that I found it quite interesting how he [Mohamed Touzari] writes about what men should do and how they should behave when he himself, according to Lexbase [a searchable Swedish website and database of criminal sentences published in the past five years], is convicted of molestation, female maltreatment and theft. The post went viral and had 37 likes after 10 minutes. After that it didn’t receive any more likes because Nyheter 24 removed the post. I decide to publish the post again and after 3 minutes the comment section is turned off. So, I now have one question: How shoddy are the leading voices of this debate allowed to be before it simply is not OK? Where do you draw the line?
>
> And a follow-up question—is it ever allowed for journalists to censor the debate they themselves have started?
>
> Personally I believe that every person on this earth has at one time or the other said something that might be construed as insulting to the other sex. If not immediately after then at least as one of the learning steps we go through as children. But for me, the limit has been reached long before maltreatment of women and

> molestation come into the picture. The limit starts at hateful speeches and lies.

An attachment provided confirms the allegations made:

Mohammed Touzari	Address
1. Sentence B1598-10	2. Sentence B78-12
Date of sentence:	Read the full sentence (pdf)
2012-04-26	
Sentence:	
Gävle	
JUDICIAL DECISION	
Crimes committed	
1. Battery 2 Ch. 5 § criminal code	
2. Molestation 4 Ch. 7 § criminal code	
Sanctions, etc.	
Youth rehabilitation order 30 hours	
Damages	
1. Mohamed Touzari will pay damages to Melinda Andersson at the amount of 5575 SEK in addition to the interest rate according to 6 § interest rate law (1975:635) dating from November 20th 2011 until the payment has been made.	
2. Mohamed Touzari will pay damages to Elin Karlsson at the amount of 5000 SEK in addition to the interest rate according to 6 § interest rate law (1975:635) dating from November 20th 2011 until the payment has been made.	
Fund for crime victims	
The defendant is ordered to pay a fee of 500 SEK according to the law (1994:419) of victims of crime.	

The sentence above is from April 2012.

Another reporter from Nyheter 24, the radical feminist Irena Pozar, is very infatuated with this convicted woman beater and molester, as it is clearly seen from the comments she has made on Twitter.

Mohamed Touzari @mohamedtouzari – 24hI have written about how we should have a month where men are banned from the pubs:*nyheter24.se/nyheter/kronik…*
Irena Pozar @irena_pozar – 23hMy idol and apprentice @mohamedtouzari has as usual written something very SMART:*nyheter24.se/nyheter/kronik…*
Mohamed Touzari@mohamedtouzari@irena_pozar oh, you are soooo <heart> <heart>

Irena Pozar has recently gotten one frustrated male reader sentenced for molestation. This man was sentenced to pay a fine and damages of 5,000 SEK for writing a comment seen in the picture below:

Pozar wrote: “Men need to back off, take a step to the side and keep their mouths shut”

The male reader wrote in response: “It is in fact the chauvinist feminist idiots such as Irena that should keep their mouths shut. She is just making a fool of herself. Let’s shove a knife in the vaginas of chauvinist feminists.”

As this is being written, Nyheter 24 has not yet commented on this revelation. Neither has it explained how to separate the men who should be despised from the men who should be held in high esteem. We suspect, however, that this division is done on the basis of one’s skin colour and political views.

‘Feminists’ don’t have to be your audience. ‘Feminists’ are over.

AVFM · 23 November 2014 · Archived copy · Original

Some weeks ago a number of ridiculously bigoted pieces appeared in the mainstream gaming press declaring that “Gamers” were over. This took a small press scandal and turned it into the raging firestorm that is #GamerGate. The shaming language, the accusations of being misogynists, racists, homophobes, non-inclusive, loser, nerd, bitter, basement-dwelling neckbeards, it was all there and visited on the gaming community for having the audacity to note a minor tawdry scandal. And soon the whole catalog of shaming tactics was applied to not just men but also to a huge mass of men and women whose only crime was to question the status quo. One of the coordinated hit pieces declared that “Gamers” are over and “Gamers” don’t have to be your audience when creating or writing about video games. An anonymous parodist wrote a brilliant response that likely has more to it. Whoever wrote this, we want to shake their hand. In the meantime, all we have is what we got from this Pastebin. We present it here so more people can see it. –DE

‘Feminists’ don’t have to be your audience. ‘Feminists’ are over.

I never said I was a feminist culture writer, but lately I feel I need to say something. ‘Feminist culture’ as we know it is kind of embarrassing — it’s not even culture. It’s whining about things, reporting memes and in-jokes repeatedly, and it’s getting mad on the internet.

It’s young women writing on tumblr with blue/purple hair and collecting non-binary pronouns. Blogging passionately for hours, around the world, to cry about all the things that feminists want them to fear. To find out whether they should feel offended or not. They don’t know how to dress or behave. You browse these listless posts, and often catch the expressions of people who don’t quite know why they themselves are writing there.

‘Feminist culture’ is a petri dish of people who know so little about how human social interaction and professional life works that they can concoct online ‘wars’ about social justice or ‘gender journalism ethics,’ straight-faced, and cause genuine human consequences. Because of ‘justice’.

Lately, I often find myself wondering what I’m even doing here. And I know I’m not alone.

All of us should be better than this. You should be deeply questioning your life choices if this and this and this are the prominent public face you presents to the rest of the world.

This is what the rest of the world knows about you — this, and headlines about hundred-thousand-dollar youtube videos or those junkies with the overpriced t-shirts. That’s it. You should absolutely be better than this.

You don’t want to ‘be divisive?’ Who’s being divided, except for people who are okay with an infantilized cultural desert of shitty behavior and people who aren’t? What is there to ‘debate’?

Right, let’s say it’s a vocal minority that’s not representative of most people. Most people, are mortified, furious, disheartened at the direction conversation has taken in the past few weeks. It’s not like there are reputable outlets publishing rational articles in favor of the trolls’ ‘side’. Don’t give press to the harassers. Don’t blame the entire humanity for a few bad apples.

Yet disclaiming liability is clearly no help. Social media websites with huge community hubs whose fans are often associated with blunt Twitter hate mobs sort of shrug, they say things like ‘Holocaust? Women have it much worse’ and ‘those people don’t represent our community’ — but actually, those people do represent theircommunity. That’s what their community is known for, whether they like it or not.

When you decline to create or to curate a culture in your spaces, you’re responsible for what spawns in the vacuum. That’s what’s been happening to feminism.

That’s not super surprising, actually. While feminism itself were discovered by strange, bright haired pioneers — they thought social justice would make conventions more fun, or that social media would make for amazing cross-

cultural meeting spaces — the extremist arm of the form sprung up from marketing scams to 'media critics'. You know, young white women who gets their income from Patreon, who are 'harrassed'.

Suddenly a generation of lost women had marketers with hula hoop earrings whispering in their ears that they were the most important oppressed demographic of all time. Suddenly they started colouring their hair and started making echo chambers that sold the promise of diversity to kids just like them.

By the turn of the millennium those were echo chambers' only main cultural signposts: No fun. Have issues. Get a Patreon and then a bigger Patreon. Be an outcast. Celebrate that. Block anyone who threatens the narrative. You don't need cultural references. You don't need anything but the narrative. Public conversation was led by an echo chamber press whose role was primarily to tell feminists what to buy, to score products competitively against one another, to gleefully fuel the "oppressed gender" atmosphere around creators and companies.

It makes a strange sort of sense that white men of that time would become scapegoats for moral panic, for atrocities committed by "cis white male shitlords" in hyperfeminist America — not that the men themselves had anything to do with tragedies, but they had an anxiety in common, an amorphous cultural shape that was dark and loud on the outside, hollow on the inside.

Yet in 2014, the narrative has changed. We still think angry young women are the primary demographic for echo chambers — yet average block-lists from the social justice space have grown massively year on year, with only a few sterling lists enjoying any success.

It's clear that most of the people who drove feminism in the past have grown up — either out of feminism, or into more fertile spaces, where small and diverse thoughts can flourish, where communities can quickly spring up around diversity, self- expression and mutual support, rather than upholding the narative. There are new audiences and new thoughts alike there. Traditional "feminism" is sloughing off, culturally and ethically, like the carapace of a bug.

This is hard for people who've drank the kool aid about how their identity depends on the aging cultural signposts of a rapidly-evolving, increasingly broad and complex world. It's hard for them to hear they aren't needed, anymore, that they aren't the world's most special-est oppressed demographic, that equality and incusivity is ubiquitous.

We also have to scrutinize, closely, the baffling, stubborn silence of many media outlets amid these scandals, or the fact lots of stubborn, myopic internet comments happen on tumblr and social media sites. This is hard for gender feminists who are being made redundant, both culturally and literally, in their unwillingness to address new audiences or reference points outside of their tumblr- and twitter-echo chambers as their traditional domain falls into the sea around them. Of course it's hard. It's probably intense, painful stuff for some young kids, some older women.

But it's unstoppable. A new generation of egalitarians and humanists are finally aiming to instate a healthy cultural vocabulary, a language of community that was missing in the days of "feminist pride" and special interest groups led by a product-guide approach to conversation with a single presumed demographic.

This means that over just the last few years, the real world focuses on personal experiences and independent people, not approval-hungry obeisance to the demands of a loud minority. It's not about 'equality' anymore. It's not about telling people what to think, it's about providing spaces for people to discuss what (and whom) they want.

These straw man 'social justice' conversations people have been having are largely the domain of a prior age, when all they did was negotiate feels and Patreon and scraped to be called 'oppressed', because they had the same powerlessness complex as their audience had. Now part of an equality feminist job in a creative, human medium is to help curate a creative community and an inclusive culture — and a lack of commitment to that just looks out-of-step, like a partial compromise with the howling trolls who've latched onto 'social justice' as the flag in their onslaught against evolution and inclusion.

Men and women alike want interactions about more things, and interaction with more people. We want — and we

are getting, and will keep getting — tragicomedy, vignette, musicals, dream worlds, family tales, ethnographies, abstract art. We will get this, because we're creating culture now. We are refusing to let anyone feel prohibited from participating.

"Feminist" isn't just a dated demographic label that most people increasingly prefer not to use. Feminists are over. That's why they're so mad.

These obtuse shitslingers, these wailing hyper-victims, these childish internet-arguers — they are not my audience. They don't have to be yours. There is no 'side' to be on, there is no 'debate' to be had.

There is what's past and there is what's now. There is the role you choose to play in what's ahead.

If pictures of “perfect” women cause self-hate and eating disorders, then why not men?

Peter Lloyd · 24 November 2014 · Archived copy · Original

When John Prescott revealed that he had bulimia, the world laughed. Yes, eating disorders are funny. Who knew? The former Deputy Prime Minister [of the United Kingdom] had revealed his struggle, no doubt hoping to help others blighted by the condition.

But one award-winning political commentator declared a misdiagnosis, saying Prescott was “more likely just a greedy incompetent, who gobbled every treat going.”

This wasn’t an isolated jibe. Feminist website Jezebel produced a “What Prezza Was Eating … Daily Guidelines For Men”—complete with fat and carbohydrate content. Would women be spoken about like this? Would it be tolerated? No way.

I thought back to Prescott’s revelation in 2008 during the recent uproar over Victoria’s Secret, which launched an advertising campaign called The Perfect Body, showcasing the variety of underwear it sells.

Women were outraged, it seems, because all the models were lithe and toned. US advertising trade publication *Adweek* reported that within days of posters going up, 10,000 people had signed a petition demanding the company “apologise for and amend the irresponsible marketing of your new bra range.”

Complainants said the advert played on women’s insecurities, sent out damaging messages, and failed to celebrate diversity.

Can you imagine if men made a similar response to the David Gandy posters for Marks & Spencer?

Many of the same women who later went on to denounce Victoria’s Secret used their newspaper columns to leer at the images in ways that would make a builder blush. “Well done M&S on that autumn ad campaign. I’ve spent most of the past fortnight alternately lusting over David Gandy in his pants and that orange coat. But mainly David Gandy,” said one.

A broadsheet interviewer spent an entire article making jokes such as: “I’ve just buried my face in David Gandy’s underpants … it was heaven.” And one famous feminist added: “It’s nice to see that objectification sometimes runs both ways.”

Uproar: When Victoria's Secret launched a campaign called The Perfect Body, women were outraged.

But a diet of David Beckham and Gandy, or whichever Hollywood muscle man of the moment is gracing the cover of *Men's Health*, is unarguably as damaging to male self-perception as The Perfect Body is to females.

More than 1.6 million Britons suffer an eating disorder, ten percent of whom are men. We have to contend with "bigorexia," which sees men pump their bodies with hormones and protein shakes to get a bigger chest and arms.

One leading rugby coach told me that anabolic steroid abuse was endemic among teenage players, desperate to emulate the muscular physiques of their sporting heroes.

And at least two British teenage boys have died over the past few years after taking the banned slimming pill called DNP. One was apparently trying to get a "six-pack."

Ultimately, there is a wider malaise surrounding male health in general. Not only is there a lack of empathy for our health concerns, there is also a lack of medical care. For example, women are screened for breast, ovarian, and cervical cancer, which is great. But there's no screening program for prostate cancer, even though it kills four times more men than cervical cancer does women.

Labour peer John Prescott was openly mocked after he revealed he had bulimia in 2008.

Research from Cancer Research UK illustrates that men are 16 percent more likely to develop every form of unisex cancer in the first place, then 40 percent more likely to die from it. Despite cases of oral cancer having risen by 50 percent among UK men since 1989—accounting for almost 2,000 deaths annually—there is no vaccination for young men against HPV, which causes it.

Between 2007 and 2012, NHS Primary Care Trusts in the London boroughs of Haringey, Hammersmith and Fulham, Brent, and Camden "spent £4,830,095 commissioning women's services outside the NHS … and nothing on men's." It's a trend that is visible nationally, with female care almost constantly ranked above that of men.

Rather than being the subject of sympathetic public concern or the odd fundraising gala, men are repeatedly told it's all their fault. But in truth, men aren't dying sooner because they're ignorant or proud.

When men don't discuss their health concerns it's not because they're wired this way—it's because if they say anything, they'll be greeted with shaming tactics to stop them, just like Prescott.

I shall leave it to Dr. Timothy Spector, Professor of Genetic Epidemiology at London's King's College, to summarize: "Compared to women, men have shorter markers of longevity, called telomeres—suggesting there'll always be a biological difference [which justifies the need for men to get greater care]. The state needs to realise men are discriminated against by the set-up of the current UK system." I couldn't have said it better myself.

♦

Stand By Your Manhood, by Peter Lloyd, is published this week by Biteback, priced £16.99.

Editorial note: this item first appeared in the Daily Mail. –Eds

#WhiteRibbonDay – Australian counselor Paul Batey on toxic messages

AVfM Video Source · 24 November 2014 · Archived copy · Original

We may seem top-heavy on videos today on AVfM but we think it's important that everyone in Australia, and elsewhere in the world, see these interviews on White Ribbon Day.

Paul Batey works as a professional counselor concentrating almost entirely on men and men's issues. Check out what he has to say:

Check out Paul Batey at http://supportforguys.com/

Barry Williams of the Lone Fathers Association

AVfM Video Source · 24 November 2014 · Archived copy · Original

In honor of White Ribbon Day, we thought it was a good time to re-run our interview with Australia's legendary Barry Williams, founder of the Lone Fathers Association. A survivor of domestic abuse, a Federal lobbyist in Australia, and founder of what may just be the largest charity to help abused men (and women) in the world:

Australia, you need to know who Barry Williams is. He's an important part of your history and an inspiring pioneer, dedicated to helping all the victims of domestic violence, especially the children.

White Ribbon Australia lies – Interview with Dr. Greg Canning

AVfM Video Source · 24 November 2014 · Archived copy · Original

Australia's Dr. Greg Canning says it's time to stop the lies: domestic violence is not a problem of men against women, it's people against each other, and it's children who suffer most.

Sage Gerard at MSP'14

AVfM Video Source · 24 November 2014 · Archived copy · Original

Sage Gerard concludes the speaking circuit at *Male Students in Peril* with a challenge to Kennesaw State University students.

The DVD will be mailed out as soon as it is finished. In the meantime, subscribe to Sage or KSU Men to show your support for their side on the battleground of ideas.

Intelligence Report live: #WhiteRibbon Australia is a Fraud #WhiteRibbonDay

AVFM Hangouts · 24 November 2014 · Archived copy · Original

Streamed live on Nov 24, 2014

On Intelligence Report tonight we will be continue our promised commitment to expose the fraud in the so called "White Ribbon Campaign," in particular, in Australia (and Canada soon).

Referenced links:

White Ribbon Campaign fraud exposed:
http://www.avoiceformen.com/feminism/feminist-lies-feminism/white-ribbon-australia-fraud-exposed/

Interview with Australia's Dr. Greg Canning:
http://youtu.be/VUCg9XU3pLs

Interview with Australian counselor Paul Batey:
http://youtu.be/ffFz-x_NmNE

The HONEST White Ribbon:
http://www.whiteribbon.org

Partner Abuse State of Knowledge:
http://www.domesticviolenceresearch.org/

Proof by citation: How feminists (like Michael Flood) corrupt domestic violence research:
http://www.avoiceformen.com/feminism/how-feminists-corrupt-dv-research/

Joining IR regulars Paul Elam and Dean Esmay will be psychotherapist Tom Golden of menaregood.com.
Please join us and help spread the word: WHITE RIBBON AUSTRALIA IS A FRAUD.

Barry Williams on White Ribbon Day 2014

AVfM Video Source · 25 November 2014 · Archived copy · Original

Barry Williams talks to AVfM Australia's Robert Brockway about his work as a lobbyist in Canberra working on men's issues, including the legal system for men in abusive relationships, how the Lone Fathers Association does counseling services, and an initiative he's spearing for men's health.

Have you subscribed to our channel yet?

White Ribbon Canada cashes in on the suffering of children

Paul Elam · 25 November 2014 · Archived copy · Original

We have spent the last two days in full swing exposing the lies, corruption, and profiteering that are an ongoing part of White Ribbon Australia.

We have discovered that half of their $2M+ income is lining the pockets of a very small group of promotion hucksters and that exactly zero $ are going into the provision of services for victims of domestic violence.

During our information campaign, we have also alluded several times to the fact that a similar—no, identical—situation is happening in Canada.

Canada is one of the world's leading strongholds for feminist ideology, which is to say it is a world-leading stronghold for corruption and avarice that rakes in cash in the name of ending violence while doing precisely the opposite of that.

Even as that nation pretends to seek an end to violence (but only that which occurs against women), it actually promotes violence against men and children who have no one to defend them from the abuses of violent mothers and wives. It is engaged in an active campaign to hide the horrors of those abusive mothers from public view so it can make more money.

A great deal of the enabling of the abuse of Canadian children is done through the White Ribbon Foundation. White Ribbon is an organization known to promote lies about the nature, incidence, and consequences of family violence so that it can conduct fundraising efforts by promoting a debunked and discredited gendered model of the problem.

And, just as we have found in Australia, its record of public accounting reveals that White Ribbon Canada is nothing more than a racket, collecting and pocketing large sums of money while actually providing no services whatsoever to victims of violence in the home.

According to Canadian law, a charitable institution may not pay out more than 50% of gross revenue in the form of

salaries and benefits. As you can see by the numbers in this report, the Canadians skated in just within the limits of the law. They even had close to 50k to spare before crossing the legal line. Expect to see this oversight corrected in the next financial statement, which we will be publishing on this date one year from now.

While White Ribbon Canada meets the "legal" requirements on how much of their fundraising they can stuff into the pockets of 11 employees, they do share some other common attributes with their Australian counterparts.

One, they are raising money with lies that result in child abuse and other forms of violence in the home going ignored. And two, they are using the academic fraud of intimate partner violence (IPV) as a gendered issue to get the job done.

They are manipulating and exploiting the basic decency of the Canadian people with false information in order to elicit their financial assistance in operating a scam. And they are willfully demonizing men in the process.

An example:

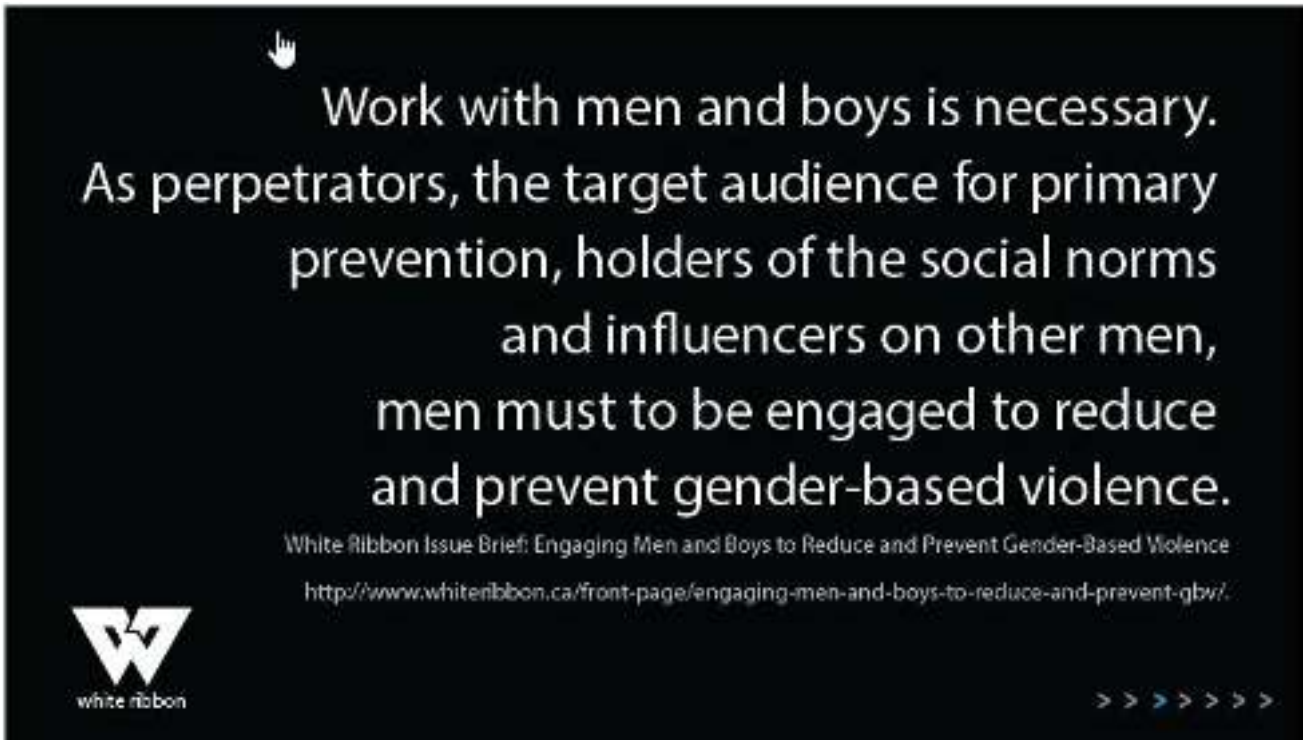

It may be time for Canada to consider a new name. Flimflamistan comes to mind, though I am not too sure being cutesy with the verbiage is the right message. White Ribbon Canada is a vile plague of deceit that intentionally leaves children who are horrifically abused by their mothers in the lurch.

AVfM investigators will be compiling dossiers in the upcoming year on all individuals profiting from White Ribbon Campaigns across the globe and will be using the information to run featured articles on their activities. We will be starting our campaign of correction a month early to ensure that our global readers have full awareness of who is involved and making money from this nefarious bilking of sympathy money across the Western world, just as we will be exposing White Ribbon's plans to expand operations into several countries worldwide.

By this time next year, you will not only know the complete details of the lies they are telling, but you will also have personal portfolios on the liars themselves.

The frauds will become household names, but not in the ways they have ever expected.

White Ribbon Campaigns: Promoting medieval chivalry

Peter Wright · 25 November 2014 · Archived copy · Original

The "Enterprise of the Green Shield with the White Lady" (*Emprise de l'Escu vert à la Dame Blanche*) was a chivalric order founded by Jean Le Maingre and 12 knights in 1399, committing themselves for the duration of five years. Inspired by the ideal of courtly love, the stated purpose of the order was to guard and defend the honor, estate, goods, reputation, fame, and praise of all ladies, including widows. It was an undertaking that earned the praise of protofeminist Christine de Pizan.

Foundation

According to his *Livre des faits*, in 1399 Jean Le Maingre, tired of receiving complaints from ladies, maidens, and widows oppressed by powerful men bent on depriving them of the lands and honors, and finding no knight or squire willing to defend their just cause, out of compassion and charity founded an order of 12 knights sworn to carry "a shield of gold enamelled with green and a white lady inside" (une targe d'or esmaillé de verd and tout une dame blanche dedans). The 12 knights, after swearing this oath, affirmed a long letter explaining their purpose and disseminated it widely in France and beyond her borders.

The letter explained that any lady young or old finding herself the victim of injustice could petition one or more or the knights of the "Enterprise of the Green Shield with the White Lady" for redress and that knight would respond promptly and leave whatever other task he was performing to fight the lady's oppressor personally. The 12 knights promised not just this, however. They offered also to release any other knight from a vow requiring him to fight a duel before a judge. The letter was signed 11 April 1399 by Jean Le Maingre, Charles d'Albret, Geffroi Le Maingre, François d'Aubrecicourt, Jean de Lignères, Chambrillac, Castelbayac, Gaucourt, Chasteaumorant, Betas, Bonnebaut, Colleville, and Torsay.

Symbols

The emblem of the order was a shield of gold enamelled with green and a white lady inside. It seems reasonable to believe that the *dame blanche* represented the purity of women, which the knights of the order were to protect; what the green background signified is not so clear. That white and green were sometimes associated together in connection with the observances of May is shown by an account, in Hall's *Chronicle*, of a "maying" of Henry VIII of England, in which the company was clad in green on one occasion and in white on another. In Machyn's *Diary*, too, there is mention of a white and green Maypole around which danced a company of men and women wearing "baldrykes" of white and green.

The Enterprise of the Green Shield with the White Lady bears a striking resemblance to the so-called "White Ribbon Campaigns" of today in places like Canada and Australia that require men, as was required of the medieval knights above, to pledge oaths to "Never to condone or remain silent about violence

towards women and girls" and especially to *intervene* when learning of any male behaving badly toward a female. The continuity of chivalry in these two examples is worthy of study in itself.

Sources:

Lalande, Denis (1988). Jean II Le Meingre, dit Boucicaut (1366–1421): étude d'une biographie héroïque.
Marsh, George L. (1906) "Sources and Analogues of 'The Flower and the Leaf': Part I." Modern Philology, p. 153.
Riquer, Martín de (1967). Caballeros andantes españoles. Madrid: Editorial Espasa-Calpe.

28 Harvard law professors come out in defense of due process for students

Pierce Harlan · 25 November 2014 · Archived copy · Original

For the first time in recent years—since long before the Department of Education's draconian "Dear Colleague" letter in April 2011—it has become respectable to champion the due process rights of college men accused of sexual assault.

On October 15, 2014, a letter was published in *The Boston Globe* signed by 28 Harvard law professors that voiced strong objections to the school's one-sided, feminist-inspired sexual misconduct policies. At the time, we said: "This letter is the single most important statement to date about American colleges' hostility to due process when it comes to men accused of sexual misconduct." All of a sudden, this became a hot issue. Professor Alan Dershowitz, a titan of criminal jurisprudence, told *Time* magazine*:* "Harvard's policy was written by people who think sexual assault is so heinous a crime that even innocence is not a defense." Then, he clarified his opposition to Harvard's sexual assault policies: "It's really not a criticism of Harvard," he said. "It's a criticism of the federal government. It's a criticism of the Obama administration."

He added, "These rules are written to preclude a defense" for accused students.And that was only the beginning. In the past week, we've seen the floodgates open. Finally.*The New York Times* suddenly discovered there's another side to the story in "New Factor in Campus Sexual Assault Cases: Counsel for the Accused." That one followed quickly on the heels of Yale law professor Jed Rubenfeld's indictment of the system in *The New York Times*: "Mishandling Rape."

David Bernstein in *The Washington Post* has a perceptive piece called "Three questions about the legality of the Obama Administration's anti-sexual assault on campus policies."

The Daily Aztec takes issue with the "yes means yes" law in "Consent bill hinders judicial rights."

Law student Michael Shammas has a surprisingly perceptive piece on Huffington Post: "To Harvard and Other Universities: In Protecting Students From Sexual Assault, Don't Disregard Due Process."

In *The Stanford Daily*, Neil Chaudhary says the system is broken: "Realigning universities' paralegal sexual assault systems."

The Star-Ledger has an excellent editorial: "College sex crime investigations violate rights of men, too."

In *The Wesleyan Argus*, Bryan Stascavage has some interesting ideas as he calls for schools to take a balanced approach in "Understanding Title IX: Addressing Misperceptions about Sexual Assault."

In *The Diamondback*, Patrick An paints a frightening picture of injustice in "A fair judicial system cannot be forgotten: The revised Sexual Misconduct Policy contains potential legal injustices."

Gil Smart has a humorous take on the hysterics in connection with the Jessica Valenti—Wendy McElroy debate: "Assaulted by an opinion." We wrote about that debate here.

The Australian has a biting piece on feminist excesses: "Women's lib no longer on agenda of today's authoritarian feminists."

Domestic violence Woozles (factoids) in Australia

Beverley Armitage · 25 November 2014 · Archived copy · Original

In order to tackle any problem, we need to know the extent of it and the reasons for it. The 2012 Australian Bureau of Statistics (ABS) survey reports domestic violence levels at about 7% of the population and that two-thirds of the victims are women. However, it also reports that there has been a dramatic (175%) increase in men as victims since 2005 (93% by women). Further, two women and one man are killed in domestic homicides each fortnight.

Politicians, police, and women's organizations have spread the following Woozle far and wide:

DV is the leading cause of death and injury for women aged under 45.

Wow! We are led to believe that women are dropping like flies due to domestic violence. Therefore, it would be considered the truth by those who formulate policy and domestic violence law. This leads to even more skewed legislation and policies. The extensive media coverage also always includes this Woozle, which is actually drawn from two VicHealth reports:

> Intimate partner violence is responsible for more ill-health and premature death in Victorian women under the age of 45 than any other of the **well-known preventable risk factors, including high blood pressure, obesity and smoking**. [1]

and

> In Victoria, intimate partner violence contributes **nine per cent** to the total disease burden of women aged 15 to 44 years. This makes it the leading contributor to illness, disability and premature death for this group, outstripping other known risk factors including obesity, high cholesterol, high blood pressure and illicit drug use [2]

This percentage is dwarfed by other causes as it is slightly less than **one-tenth** of the total. Further reading of these reports uncovers that a percentage of mental illness is because of domestic violence, though we are not told how much, but another report states:

> Among the younger women, sole mothers were more likely than other women to have experienced suicidal thoughts and self-harm. Among the younger and mid-age women, sole mothers were more than twice as likely to have experienced depression, and had significantly poorer psychological health and used medication for depression [3]

No men here, but single mothers obviously are a significant contributor to the mental illness burden since lone-parent families comprise 15% of all families, with single-mother families making up the vast majority of lone-parent families (83%).

When all this is considered, the truth is something quite different.

Domestic violence does not make the list of the top causes of death and illness.

For women under 45, the top causes of death and illness are:

1. anxiety and depression
2. migraines
3. type 2 diabetes
4. asthma
5. schizophrenia

Clearly, although domestic violence is a problem, it is not of the scale that the media, politicians, police, and women's organizations claim. Exaggeration and distortion of the facts will not contribute to solving or reducing domestic violence. Also unhelpful is treating men as perpetrators only. This allows one-third of the domestic violence problem—that is, violence perpetrated by females—to be completely ignored.

Actions

I have sent the following to Media Watch ABC, the Australian Press Council, Independent Media Council, FreeTV, and ACMA (Australian Communications and Media Authority) (contacts given below):

The following Woozle (factoid) has been widely disseminated in the media:

"DV is the leading cause of death and injury for women aged under 45."

This is incorrect, as the VicHealth report says:

"In Victoria, intimate partner violence contributes **nine per cent** to the total disease burden of women aged 15 to 44 years. This makes it the leading contributor to illness, disability and premature death for this group, outstripping other known risk factors including obesity, high cholesterol, high blood pressure and illicit drug use."

Something quite different.

DV does not make the list of the top causes of death and illness.
For women under 45, these are:

1. Anxiety & Depression 2. Migraine 3 .Type 2 diabetes 4. Asthma 5. Schizophrenia.

Media should stop disseminating, correct, withdraw and/or publish the correct wording from the VicHealth report.

This Woozle (factoid) is factually incorrect and breaches the code of conduct.

There is strength in numbers, and I urge others to also send an email (as suggested) to these peak bodies (mostly) and Media Watch (as it is more likely to get TV time).

Contacts:

Media Watch
mediawatch@your.abc.net.au

Free TV (parent body for all commercial TV)
contact@freetv.com.au

Australian Press Council
Form only
http://www.presscouncil.org.au/complaint-form/

Independent Media Council
complaints@independentmediacouncil.com.au

Australian Communications and Media Authority (ACMA)
broadcasting@acma.gov.au

Further contacts:

The Sydney Morning Herald
readerlink@smh.com.au

The Age

Form only
https://www.kampyle.com/feedback_form//ff-feedback-form.php?site_code=8954894&lang=en&form_id=43614#
#Form only

Canberra Times
https://www.kampyle.com/feedback_form//ff-feedback-form.php?

Daily Telegraph
news@dailytelegraph.com.au

Herald Sun
readerlink@smh.com.au

The Advertiser
tiser@adv.newsltd.com.au

Brisbane Courier Mail
readerhelp@qnp.newsltd.com.au

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Grasping at the shirttails of #shirtstorm: Blaming men in academia

Flavio Biando · 25 November 2014 · Archived copy · Original

Across the Internet and in the dominant media, there has been a constant drumbeat about how the sciences are inherently sexist, in particular the STEM sciences. In recent years, most of this attention has focused on engineering, information technology, and mathematics. The social sciences, which always envied the "hard sciences," seems to be desperate to receive the same attention.

It turns out that archaeology is in the grips of a terrible wave of sexism. Or at least this is what a series of recent studies by self-proclaimed feminists in anthropology claim.

I am an anthropologist. More specifically, I am an archaeologist. In the United States, most archaeologists are based in anthropology departments. Over my career, I have had female professors, mentors, and colleagues whom I have respected. This makes sense, as archaeology is attracting an ever-increasing number of young women. The problem with archaeology—and every other discipline, for the matter—is that there are not enough academic jobs for the massive oversupply of freshly minted PhDs every year. So what is a young person who is having trouble finding a job or succeeding in their career supposed to do?

You guessed it. Blame the patriarchy!

Or at least this is what a number of feminist anthropologists decided to blame. "If I don't succeed," they claim, "it's the men's fault." Just like Anita Sarkeesian or Rebecca Watson, the cries of these damsels in distress have generated a lot of attention, helping to advance their careers. The most recent researcher attempting to make this bold career move is Dana Bardolph. Is this the dawning of Archaeology+?

In a recent study titled "A critical evaluation of recent gendered publishing trends in American archaeology" in *American Antiquity*, the flagship journal for archaeologists based in North America, Bardolph claims that gender inequality is rampant in archaeology. In the *Science Daily* press release on the paper, she starts off describing her experiences at a field-school in New Mexico as an undergraduate. A field-school is an ongoing research project like an excavation at which students get training in field methods and professors get free labor. (In fact, it's better than that for the profs. The students pay to be there!)

According to the press release at *Science Daily*:

> On an archaeology field trip in New Mexico as an undergraduate in 2006, Dana Bardolph noticed something that struck her as an odd gender imbalance: The professor leading the dig was a man, while the graduate assistant and all but two of the 14 undergrads were women. "And it just got me thinking," Bardolph recalled. "Is this reflective of the profession as a whole, or is it an anomaly?"

The assumption here is simple. Since most of the students appear to be female, but (presumably) most working archaeologists are male, then it has to be the case that there are discriminatory practices in the discipline filtering out women. What does this mean regarding the researcher running the excavation? His position as the head of the project had nothing to do with his education, qualifications, or successful grant applications. Bardolph implies that the reason he has successfully pursued his career can be explained by something else entirely. As a man in our society, he is privileged. He did not build a career and earn his position. Instead, society granted it to him based on an arbitrary and unfair criterion.

Now, someone not viewing the scene through the filter of feminism might see something that Bardolph is missing. They might ask a very different question: Where are the men? Why aren't there more male graduate and undergraduate students? There certainly is a gender imbalance, but it clearly favors women. This situation parallels the systematic sexism against men and boys in education described by Christina Hoff Sommers and Jonathan Taylor (and here). It also suggests that in the future, male academic archaeologists may become increasingly rare.

So how did Bardolph decide to expose the dark sexism at the heart of archaeology? Well, she approached the problem as a scientist, for which she should be commended. She examined 4,552 articles from 11 archaeological journals between 1990 and 2013. Her results are genuinely startling. Across the board, there is a ~3 to 1 ratio of journals authored (or first authored) by men compared to those authored (or first authored) by women. Even more intriguing, this ratio has been stable over the past 30 years.

This sounds bad, doesn't it? Obviously, this confirms Bardolph's field-school intuition that men are privileged in archaeology. What else could explain it?

Except that male privilege does not explain this ratio. Bardolph has to make an interesting concession in the press release (and also the article):

> The journals don't track submissions by gender, so there's no way to tell if men are being favored explicitly, she said. Other studies, however, have found that men submit papers far more often than women do, with equal rejection rates among the genders.

I think this point conceded by the author should be repeated. There is no bias against women when it comes to selecting their manuscripts when competing against male authors. Women just submit fewer articles.

Blame the men! Patriarchy!

How does she attempt to support her claim that a woman's decision not to write or submit a paper is the fault of sexism? From the press release:

> Based on her research, Bardolph said she suspects the bias is likely a result of authorial behavior rather than editorial or reviewer bias. Women, she noted, are more likely to take on "nurturing" roles in academia and accept positions in smaller teaching colleges as opposed to large research universities with their more abundant resources.
>
> "When you have grad students you can collaborate with, you publish more than you would if you were doing everything by yourself," [Bardolph's adviser and an associate professor of anthropology, Amber] VanDerwarker said. "I spent a few years at a teaching college just struggling to keep up with the publication record."
>
> Another potential factor Bardolph noted is more subjective: braving the sometimes-brutal journal submission process. The anonymity of peer reviewers occasionally engenders harsh rejections. And archaeology, which has long been dominated by men, is no exception.
>
> "I think it's highly plausible that the issue of rejection and whether you do decide to revise and resubmit or discard the manuscript — has a lot to do with confidence issues," Bardolph said. "I wouldn't be surprised if that was in fact the case, that perhaps women were revising and resubmitting less often than men."

So, "harsh" rejection is the fault of men. Women choosing collaboration is the fault of men. Women lacking confidence is the fault of men. Is building a career hard? That, too, is the fault of men.

> For Bardolph, getting academia to acknowledge gender bias is just one step on a long road to equality. "People aren't really realizing this sort of inequality is still pervasive," she said.

Well, how credible are these claims about the culture of archaeology? First, observe that I am not writing this as a letter to *American Antiquity*, talking about it with my colleagues, or posting alternative views on social media. I am writing this under an assumed name at AVfM. In other words, it is incredibly risky even to gently question this narrative. Not only would I be an apostate, but I would also be an unemployed apostate.

More substantively, look at the people who self-elect to pursue anthropology as a career. A 2005 study by Daniel

Klein and Charlotta Stern reported on at *Inside Higher Ed* found that anthropology and sociology are the least intellectually or ideologically diverse disciplines in the university. In terms of political partisanships, there is a 21.1 to 1 ratio of Democrats to Republicans. Furthermore, the brands of liberal to leftist perspectives in anthropology are indistinguishable from the blogs and "reporting" from the Social Justice Warriors of the Internet. Here is a brief list of titles from recent issues of *American Anthropologist*, the flagship journal of the American Anthropological Association:

1. *Public Indigeneity, Language Revitalization, and Intercultural Planning in a Native Amazonian Beauty Pageant*
2. *Implementing Feminist Practice: A Conversation with Meg Conkey*
3. *Managing Labor and Delivery among Impoverished Populations in Mexico: Cervical Examinations as Bureaucratic Practice*
4. *Tacit Subjects: Belonging and Same-Sex Desire among Dominican Immigrant Men*
5. *Nimo's War, Emma's War: Making Feminist Sense of the Iraq War*
6. *Gender and Culture at the Limit of Rights*
7. *Gender Diversity in Indonesia: Sexuality, Islam and Queer Selves*
8. *Animacies: Biopolitics, Racial Mattering, and Queer Affect*

Obviously, anthropology provides a hostile environment for women.

In fact, these titles would not be out of place on tumblr or at Atheism+. Maybe PZ Myers would find the acceptance and success in anthropology he has not found in biology. In such a one-sided and increasingly extreme political environment, how is it possible for all of these supposed sexists to be hired and to maintain this sexist culture?

While Bardolph admits that the distribution emerges due to the behavior of women, she still implies that this is an example of gender inequality and sexism. Following the traditional feminist logic, she claims that culture intervened at some point and made these women less competitive. In other words, they have "internalized" misogyny and patriarchy. Perhaps this could be the case. However, there is a lot of evidence to the contrary.

Consider this. It is well documented that men, especially young men, take far more risks on average than young women. In fact, this is true across cultures and makes sense evolutionarily. Males of most species have to engage in risky behaviors more often than females in order to have a chance to pass on their genes. In fact, females of many species preferentially mate with males who succeed at risky behaviors, from peacocks to *Homo sapiens*.

Submitting an article to your peers for scrutiny is risky. Maybe men are more willing to take the risk.

Furthermore, women often express different preferences in their career and personal life than men do. A recent study by Lubinski et al. reported at *Science Daily* confirms this difference. This 40-year study of mathematically gifted men and women found roughly comparable levels of satisfaction with their work. However, men tended to have higher salaries and more senior positions in their respective fields. Why? On average, the men in the study worked 11 hours more per week than the women. The women in the study preferred flexibility prioritized a work/home life balance.

Bardolph remarks on a similar trend in female archaeologists. However, she blames sexism. She does not consider the alternative. Maybe the male authors in this sample simply put in more hours for longer periods of time. Maybe they placed their careers first and were happier about the choice than most women were.

Between a willingness to take risks and hard work, do we need the patriarchy to explain this difference in publication rates? The more parsimonious answer is "No!" There is no need to claim that there is a millennium-old conspiracy (patriarchy!) to keep women from leading archaeological excavations and publishing their results.

However, as women are our students and colleagues, how would I suggest that we encourage women to engage more meaningfully with the field and to move beyond these immature feelings of resentment?

Academia is increasingly feminized. Consensus and sensitivity to others' feelings is valued over accomplishment. In

other words, the reason that women as a group do not publish as much as men as a group is not caused by a patriarchal homunculus hiding deep in the minds of all men and all women. Instead, the problem is caused by feminism itself. The feminist rejection and devaluing of all aspects of masculinity and masculine values hurts women in academia.

Open competition and rewarding accomplishments are seen as negative and hurtful in feminized departments. However, a publication in a prestigious journal is an accomplishment. It is something that you aspire to. Building a CV full of such articles is a goal. More than this, it is a competitive goal. Instead of rejecting these masculine virtues, maybe these women should let go of their gynocentric biases and reflexive resentment and embrace these positive aspects of male sociality.

What is the alternative to rewarding accomplishment? Should we have quotas in scientific journals? Perhaps Bardolph want decisions to publish to be based on the sex and racial or ethnic background of the author? This sounds like the suicide of scientific credibility.

Embracing positive male values would make far too much sense, though, wouldn't it? And it would not provide the clickbait to advance the careers of these charlatans. Bardolph is not well known as a paleobotanist. No, now she is well known as a feminist. Like the carpetbaggers at Atheism+ living in their Willy Wonka SJW fantasy world, this is her golden ticket to academic success.

> *I never thought my life could be anything but catastrophe*
> *But suddenly I begin to see a bit of good luck for me*
> *Cause I've got a golden ticket*
> *I've got a golden twinkle in my eye*
> *I never had a chance to shine never a happy song to sing,*
> *But suddenly half the world is mine what an amazing thing*
> *Cause I've got a golden ticket.*
> —Leslie Bricusse and Anthony Newley, "I've Got a Golden Ticket," from *Willy Wonka and the Chocolate Factory* (1971)

She and fellow opportunists have no choice but to go on and on about sexism in science. What is their evidence? A shirt and their own lack of accomplishment. If they had their way, what would the end result be? Will they actually drive women away from the field, away from taking a risk on sending their work in to be judged by their peers? If they do, they will never address the root of the problem—themselves.

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Swedish news site called to task for misandry

William Andersson and Annelie Sjöberg · 26 November 2014 · Archived copy · Original

Note: As promised, here is the translation of the open letter written in Swedish from AVfM Sweden to news site Nyheter24, which originally appeared on AVfM's companion website in Sweden. This censure, too, is driving Swedish feminists crazy.—Eds.

Dear Nyheter24

How much dung will you be allowed to spew before anyone tells you off? Your web magazine with the in-context tasteless use of "news" in the title makes me sick.

Not a day passes without you publishing at least one article of radical feminist drivel. Pure, unadulterated opinion, sexist propaganda with only one goal: to paint half of the population as the worse gender and the other half as victims of structural oppression.

You reinforce, spread, and even create prejudices. Not one of your articles contains sound reasoning or solid arguments. You are probably (read arguably) one of the most horrific examples of a website that teachers should warn their students to avoid when sourcing information.

I could present countless articles published just within the last six months as perfect examples of how you contribute to the spreading of hate and contempt of a specific group based solely on outer attributes such as sex. There is a word for that: sexism. More specifically, in your case: misandry. And yet as you fuel the hate against one identifiable group of people in our society, you contribute to the division of people of different genders and ideological views. This in a time when we need to bridge that gap.

In what can only be a sick form of irony, you have started a rally to quell online hate while at the same time being the biggest web magazine to feed the flames of hate and contribute to the same division you claim to want to fight against. How much can you mock individual people (such as Marcus Birro) or a group based on sex (men) and avoid any form of scrutiny or responsibility? A lot, it would appear. Your victims, on the other hand, do not get to show you their grief, despair, or anger. If they do, you throw yourselves to the ground and yell for mommy prosecutor and daddy court, who will undoubtedly come to your aid as quickly as possible. Yes, the comment was dumb and tasteless. Maybe it even deserved to be sentenced. We have no opinion on that. Not all people are mature enough to express their anger and frustration in a nice way. But everyone can feel it. You can, your so-called reporter Irene Pozar could have chosen to view it that way. Show compassion. Especially as the comment came as a response to a chronicle that was very offensive and belittling towards the one sentenced. But not you. You don't believe in that kind of justice. Instead, you proudly proclaim that you have gotten an online bully sentenced.

Most normal people can see the double standard. That I can promise. The double standard you pretend to be blind towards. The one the justice system is completely blind to. Yet you have no understanding. No pardon. Yet you demand it. And like a mafia boss you keep gorillas who with brute force make sure you get what you want. That the gorilla is a prosecutor paid by the state makes no difference. Does it feel good to bully people from under the protection of our feminist state's wide skirt? Do you feel warm and safe under there?

I realize this is your business plan. To spread this hate and juicy gossip about the innocent. You know what gets you clicks, and since you are on "the good side" you get a lot of advertisers. I doubt that your idealistic conviction runs deeper than that. Start a gossip magazine, employ some hungry, young and angry feminist "reporters," laugh all the way to the bank at the people whose lives get shattered. Well aware that this article is likely to give you more traffic, I feel it is legitimate and necessary to inform about this. Especially young readers, who believe you stand for something other than what you actually do. The usual. Money.

Or do you serve other purposes as well? More political ones? If so, then own it and account openly for those who

finance your poisoning of the Swedish youth.

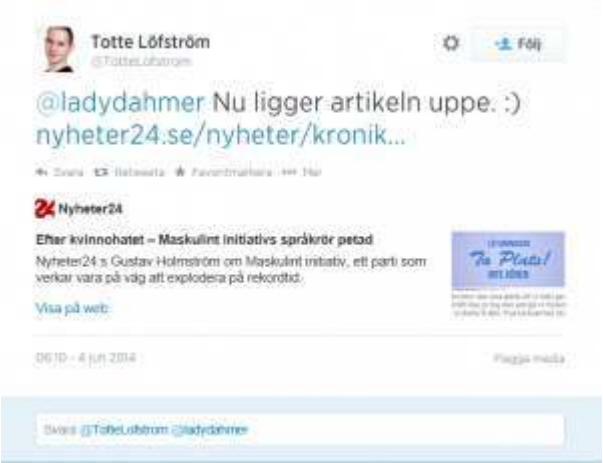

Tweet reads: “@ladydahmer Article is now published. ”

Linked article reads: After misogyny — spokesman for masculine initiative is removed

The connections to the big feminist kingpins are obvious

There are not many readers of Nyheter24 that really support their sick views. However, they more or less unconsciously support the newspaper that spreads them. You who go there and read the filth, is this really the kind of media you want replacing the old ones? Do you want new ones that are even worse? Think about it and realize that even if you are not actively paying anything to read the dung, you do so with your mere presence.

AVfM Sweden also received many visitors yesterday. This is because we showed an example of the apparent hypocrisy Nyheter24 represents. The difference is that we do not promote hatred towards either men, women, or specially designated victims to receive visitors. We reveal those who do. Nor do we bully people or create false campaigns against hate on the web. All we need to do is to write the truth. We are convinced that it is more popular among the readers than even gossip, filth, and conflicts.

We are convinced that it is media like us who strive never to deviate from the truth and do not shy away from it even if it is inconvenient or politically incorrect—they are tomorrow’s winners in the media industry. People are tired of the lies, hypocrisy, and sanitized reality. They want to know the truth. That is the kind of journalism we

want to create. The kind of journalism we will create as we get the resources to do so.

However, we have no advertisers queuing up to advertise here. But that day will come. All it takes is just enough people who understand the difference between hatred and opposition to hate. The difference between equality and feminism. As more and more victims of the policies are raising their voices in protest, we are approaching that point with increasing speed.

We are what we are called: a voice for men. This is because it is necessary in a time when there is no pre-existing voice. We take up men's issues. Highlight, inform, and teach. We also want to expose the rotten core of today's policies and the great social costs it creates. Not least in the form of suffering. This does not mean that we are a voice for masculinization or traditionalism. Nor the voice of other ideological dogmas. Rather, common sense and balance.

Who knows? One day maybe the Swedish advertisers will reward such a purpose rather than the speculative trashy gossip, hate, sexism, and bullying. It sure would be a gift to pray about. The day that happens, sites like Nyheter24 will meet their maker.

“Ban Bossy?” Or would “Ban Feminist” be more appropriate?

Karen Straughan (aka GirlWritesWhat) · 26 November 2014 · Archived copy · Original

Time magazine recently ran a poll, as it has done annually for the past few years, asking readers what words they’d like to see stricken from the cultural lexicon. In years past, successful contenders were “YOLO,” “OMG,” and “twerk.”

This year’s winner by a billion miles, earning three times as many votes as its runner-up, was the word “feminist.”

In contextualizing the inclusion of this particular word, *Time* wrote:

> You have nothing against feminism itself, but when did it become a thing that every celebrity had to state their position on whether this word applies to them, like some politician declaring a party? Let’s stick to the issues and quit throwing this label around like ticker tape at a Susan B. Anthony parade.

Reaction from feminists was swift and predictable. Outrage. Umbrage. Boycotts. Militancy.

Why, it’s almost like feminists are unable to read or something, since they seem to have failed to absorb the first sentence of the disclaimer, which flat-out states, “You have nothing against feminism itself, but….”

For myself, I voted to “ban feminist” when I stumbled across the poll, and I too am guilty of disregarding that initial clause in the description. In fact, I was forced to disregard the entirety of it because I disagree with the entirety of it. I do have something against feminism—many many somethings, in fact, which I will itemize further on. And, as I happen to have something(s) against feminism, I am fully in favor of celebrities openly stating their political position in favor of or against it, the same way I’d prefer to know if that thing slithering among the pole beans in my garden is a harmless garter snake or something more sinister.

But the disclaimer itself, clearly stating agreement with feminism’s principles (such as they are purported to be) and its goals (however dubious) but rather an objection to its irresponsible use in media, ought to have served to defuse any feminist wrath over the inclusion of the word in the poll. That it did not speaks volumes about feminism and feminists. As did the poll results, and the desperate attempts by feminists to blame the entire debacle on that cesspit of White, straight male privilege known as 4chan.

In fact, the feminist response to the poll only serves to reinforce all the reasons I myself voted to “ban” it (as if words can or should actually be banned, and as if I would desire that). To make it clear, given the way the poll was set up to allow multiple votes, and even given my decidedly anti-feminist views, I only cast one vote myself.

So, some of my objections to feminism include:

1) It cannot handle challenge or criticism of itself, or its premises, goals, and assumptions.

I think the reaction by many feminists to the poll proves this point better than any anti-feminist ever could. After all, the justification provided by *Time* explicitly excluded disagreement with feminism, and specifically stipulated disagreement with the irresponsible use of it in a celebrity context.

2) It is populated by bullies who react with coercive tactics to any challenge (or even skepticism) of its precepts or criticism of its followers’ behavior.

Forcing an apology and retraction from *Time* for daring to include the word “feminist” demonstrates this tendency quite neatly. Step out of line and you’d better issue a tearful apology or next week you could find yourself at a soup kitchen or applying for jobs at McD’s.

3) It is based on emotional reasoning, delusions of persecution, and projection of ill intent. Never attribute a charitable or individuated intention to anything a man (or the system) does when a malicious and collective one can be applied.

"… Rape is nothing more or less than a conscious process by which all men keep all women in a state of fear."—Susan Brownmiller
"… Intercourse is the pure, sterile, formal expression of men's contempt for women."—Andrea Dworkin

Despite the explicitly stated justification of "feminist"'s inclusion in the poll, the reaction was that the intention was profoundly different from what was stated. Just as heterosexual intercourse, the means by which all sexually reproducing species procreate, is not a simple biological reality but a conspiracy to subjugate women, and just as the reprehensible criminal act of a single rapist is not the act of a (typically damaged and dysfunctional) individual but a conscious collective effort on the part of all men to terrorize all women, this poll (and its result) was much more than a mere expression of cultural exhaustion to the constant demands that celebrities "pick a side" or justify their ambivalence or opposition to the feminist position. It is nothing more or less than a conscious effort to undermine feminism and reverse the gains women/feminists have made.

While I would assume that many who voted for "feminist" did so not because of the justification provided but because they view feminism as an unhealthy, divisive, and damaging ideology, none of this points to any popular view that women are or should be considered inferior or that anyone wants to "turn back the clock."

4) If there's a man around, blame him and his misogyny, or the misogyny of the "male-dominated patriarchy." Whatever you do, don't engage in self-examination.

4chan is, as far as I know, predominantly male. Regardless of the actual demographic breakdown, it is perceived as a male space, and one that is hostile to women.

Despite numerous opportunities over the past few years for feminists to critically examine the behavior of their sisters, to reconsider their claims and their rhetoric, to adjust their beliefs and consider evidence that challenges them, whenever someone (or a bunch of someones) expresses dissatisfaction with or criticism of feminism, the go-to response is to shift the blame onto men and their misogyny.

#Notyourshield is allegedly nothing but White, straight men creating sock puppet accounts to spew hatred of women or marginalized "Uncle Toms" who've internalized the misogyny and racism of the White, straight, male-dominated culture. It couldn't possibly be that many women and minorities are sick to death of feminism's divisive and polarizing rhetoric and tactics.

Paul Elam's article, a clearly stated satirical work written to highlight Jezebel's genuine and febrile celebration of female-on-male intimate partner violence, is proof that he's not only a misogynist but also a misogynist who promotes male violence against women. (There are simply too many feminist references to this particular article with the intention of vilifying Elam, AVoiceforMen.com, and all MRAs to link to.)

5) Authoritarianism.

Need I say more? In the past week, a genius who landed a space probe on a comet was bullied into a tearful apology over him wearing a shirt that was no more offensive than this one:

A month or so ago, a major news site, Forbes, was bullied into firing William Frezza over an article in which he expressed concern over the liability university men face when drunk women knock on the frat house door. The number of men who've been forced to step down from prominent positions because they offended feminist sensibilities (even, or perhaps especially, when their claims were backed up by evidence) are too copious to mention.

And here we see *Time* backing down from its moderate stance, due to the authoritarian leanings of feminist activists who will brook no questioning.

Without even going into my objections to the problems inherent to feminist doctrine, which I contend are unfalsifiable, biased, evidence-resistant, and wrong-headed, and only concentrating on their tactics, feminists themselves have managed to reinforce every one of my opinions with their response to the *Time* poll. They have only served to bolster my anti-feminism and to demonstrate the very reasons why so many people voted to ban the word "feminist."

Here's hoping they keep up the good work.

This item originally appeared on HoneyBadgerBrigade.com. —Eds.

Ignoring lesbian and gay male victims of domestic violence

AVfM Video Source · 26 November 2014 · Archived copy · Original

People who care about “violence against women” rarely bother mentioning violence in lesbian relationships, let alone gay male victims. One British group is trying to change that. Good for them.

http://youtu.be/J_je-r_5zUU

Now let’s hope they care about gay men’s experiences with as much passion.

Five questions for feminists and other self-proclaimed social justice warriors "battling" gamers

Jack Goodfellow · 26 November 2014 · Archived copy · Original

Editor's note: This article is also available in Romanian.

To my own mental detriment, I stumbled upon a website where a massive group of feminists and social justice warriors were discussing this thing called #gamergate and some girl named Anita and all that. First, I am—as Cedric the Entertainer used to say—grown. By this I mean that I have a job and an education, I do not tolerate nicknames, my time on a computer is spent either working or reading or playing chess (I guess that's a video game), and my only concern at this point is that I do nothing that will leave this Earth worse than the way I found it. Forget change, forget hope, forget ideology and silliness—I just don't want to fuck the place up. You know, grown.

Here's the thing about being grown. Your patience for certain things that younger people offhandedly say wears thinner with each passing year. It's not anything in particular—let's call it a tone that some young people, especially the social-justice-minded young people, take that is so frustrating that I literally want to pull out the hair that I no longer have.

I'll give you an example. In this pit-of-sorrow website full of blabbering idiots that I made the mistake of entering, one young man who looked no older than sixteen described this little video game issue going on as a "battle." He fawned over some girl named Anita, who he claimed was "going to battle against misogyny."

I have nothing against anyone who enjoys video games. Young or old, for some I can imagine that it is an important part of their lives. I know little about this whole #gamergate thing other than what I read in a few articles, but it seems to me as though the people who are really devoted to games are not happy because they are the most recent to be singled out by the "Social Justice League" to be vilified and called terrible and evil and every other name in the book for doing and pursuing what they enjoy. Being that so many are young and inexperienced and probably not great at formulating articulate responses, they have lashed out. Since social justice warriors seem to have only one real move in their repertoire—cry victim and sulk—they chose their most recent target wisely.

Alas, I am grown, so when a bunch of bullies (standing around and calling a bunch of kids evil for playing with their toys is the definition of bullying to me) get up and play this kind of game where they toss rocks while crying victim, the old man comes out of the front door and has to do what he has to do. So, social justice warriors and simp feminists, I have five questions for you. Try to answer them honestly, if you can.

1. Have you ever seen a real battle?

I was part of what was called IFOR (or Implementation Force) in 1995 /96. This was the expeditionary force that entered Bosnia (officially) after the signing of the Dayton Peace Accords. I was also part of SFOR (Stabilization Force). If you're not familiar with this time in history, Serbians killed a lot of Muslims (Muslims killed some Serbians too and Croatians got in the mix as well). They (Serbian soldiers) raped men, women, and children. They abducted women, took them east, and kept them in houses where they were raped repeatedly by soldiers on R&R. They cut limbs off of men in front of their wives, off of wives in front of their husbands, and left them cripples for life—or if they felt like it, they'd feed them to pigs.

The primary killing area was a place called Srebrenica. I lived there for a while and spent about 16 hours a day, 6 days a week, for about 7 months in those towns with those people. I got there weeks after the last of the Muslims were killed. I was 20 years old.

Say what you want, talk how you like, but just understand that grown men (and women) who actually have been in the world and made our contributions hear you use the word "battle" in regards to picking on some kids who just want to be left alone to play their games and what we really hear are big kids too afraid and cowardly to take on the real issues falling back on faux crusades to extend their sad, little self-righteous childhoods a little longer.

When fathers were valued, this didn't happen so much. Silliness had a shelf life then. Now it just goes on forever.

So don't call this a battle. It makes the people who know what those are a little sick.

2. Have you ever touched or talked to a homeless person?

For the most part, homeless people are men. Also, studies have shown that more than 60% of homeless people suffer from brain damage, mental illness, or some other condition that makes it impossible for them to function without assistance in the same capacity that you or I do. You certainly don't know this, you proud warriors, but if you got up early in the winter and drove around to virtually every northern city in the country, you'd see that there are people who get up every morning and go around these cities handing out blankets and food. Unfortunately, in recent years, these efforts have been curbed in many parts of the country by local nonprofits that do not want to see their funds reduced because average citizens go out and do these things and since most of those funds go to shelters for women while most of the homeless are men … anyway, I made the rounds until my career made it impossible. I know a lot of other men who did, many of whom came from organized clubs such as the VFM and Rotary. You can walk right up to the doors of any of those types of organizations, knock twice, say you want to help, and I guarantee that you won't be turned away.

Before you go throwing that word "social" around, reach out one of your clean, smooth hands and touch one that's as rough as sandpaper and smells like shit—and do it with a smile. I mean, I may not believe it every time a young woman accuses the quarterback of the college football team of raping her and I may mention the fact that she wasn't arrested after admitting that it was a false rape accusation (ya know, like recently with Treon Harris at the University of Florida), but I have done that much, and many others who would never dare to call themselves "social justice feminist warriors" have as well. Catch up before you run around declaring that everyone else is terrible.

3. Can you define the word "justice"?

When I hear these people talk, they like to throw the words "minority" and "victim" and "oppressed" around. Who do you think African-American men living prior to 1965 feared more—White women or White men? To appropriate the legitimate struggle, often life-threatening struggles, of truly oppressed people in an effort to legitimize a series of complaints posed by privileged White women that quite honestly amount to "You haven't given us everything we ever wanted" is the very antithesis of justice.

Feminists have, at every turn, taken every measure to tear apart the relationships that held the African-American community together through what I can only imagine was a nightmare, all so that you can have never-ending accommodation and preference in all things at all times while crying woe-is-me, woe-is-me.

Maybe you need to lay off that word "justice."

4. Have you ever had to do something not because you wanted to but because you had to?

No one makes the argument that video game characters embody some vague, divisive, and unprovable theory because they have to, unless it is their own psychosis propelling them to do it. That's the action of someone playing an angle or killing time.

You're not fighting evil when the topic of discussion is video games. I don't care what you have to say.

The same is true if you are criticizing music or film or literature. Books are interesting and I'm sure that video games can be too, but if you think you are saving the world by pontificating on the ultimate never-ending power of shapes and colors on a television screen and how you are battling those shapes and colors and noise as a righteous social warrior, a card-carrying member of the "Justice League," all I can tell you, as a grown man, is that you are a child and not a promising one. You are just bothering people who found some enjoyment in an often cruel and painful world.

People with real experience of this world always prefer to watch people happy at play than in an argument. People without … you get it.

5. Have you ever met a man? Sometimes it doesn't seem as though you have.

The crux of the feminist argument is that men are inherently evil and undeserving of life. I know, you don't really believe that, except that you think we need to learn not to rape and you think that we are violent by nature and you think that we have conspired with one another for centuries to deprive you of your every desire, but you don't really think we're evil and undeserving of life. You just kind of say it for the goodies.

I have a mother just like every other man and I love her. I have a sister and I've had girlfriends and I have female colleagues whom I respect and admire. Do you really think that with the emotions men feel for the women in our lives that we want them to suffer in any way? The way feminists describe us, as terminally evil and terrible creatures, it is painful to hear. It's painful for men to be characterized as something we are not and then to have this same thing shouted at us anytime we try to speak up and make a point or describe the world that we see around us. It's just our perspective. We all get one.

Your only accomplishment as social warriors out to battle injustice and get more goodies and more of a hold on things that only someone with too much time would be concerned about is to diminish the honest concern that truly loving men have. These powder-puff male feminists who parrot everything the most attractive feminist around them says—how could they know what respect is? They either don't believe a word of it, have never really thought about it, or really don't care. The ones who actually listen, you hurt.

There are great women out there. Truly phenomenal people. They didn't get that way by worrying about the breast size of animated television characters. I imagine their responses and laugh.

Now step back and look at the young men you are attacking. They're adolescents for the most part. They're unwanted by their schools, uncertain of their futures, unsupported in their culture, and unloved by this modern brigade of radical feminists telling them they will grow up to be rapists and criminals and monsters. And when they retreat into a fantasy land, you chase them into it to harp on them some more and complain about the decorations. Are they perfect? Are they even entirely right? Of course not, but is *this* the fight you want to pick? *This* is the best example of misogyny you've got?

Settle the fuck down, get a job, volunteer, take a class where you learn a skill that doesn't involve emotionally assaulting the closest living target, stop using the word "battle" to describe anything you do other than taking a big shit, and make an actual contribution or just plain shut the fuck up. Or maybe just play!

Bonus question: What are you social justice warriors going to do when you have a real problem? Call it terrible and wait for it to make an empty threat? Think about it.

Why depressed men are dying for someone to talk to

Steve Jones · 26 November 2014 · Archived copy · Original

On October 30, the Canadian Association for Equality and the University of Toronto Men's Issues Awareness Society hosted the second event in their two-part series on men's mental health, "Suicide and Men: Why depressed men are dying for someone to talk to," with speakers Aara Amey-Ayer and Julian Bachlow, mental health educators at the Canadian Mental Health Association. Happily, this event went off without disruption.

With media reports of a number of high-profile people succumbing to depression and eventual suicide, this talk was indeed timely. Bachlow bravely told of his own struggles with depression and suicidal thoughts, providing attendees an insight into this terrible affliction, while Amey-Ayer delivered an informative talk about depression and the state of mental health in Ontario, both generally and for men and boys specifically.

Suicide is tough to talk about, and this was at times quite an uncomfortable event. However, despite its taboo, suicide must be addressed. For many people, recognizing when someone is in distress can be challenging, and knowing how best to deal with it is even tougher, so the insights from these two speakers I've summarized below were invaluable.

Recognize the Signs
There are many signs that someone may be having thoughts of suicide. Lack of communication with friends, family, or colleagues or isolating oneself completely is common, as are expressions of loneliness or confusion.

Problems at school or work and not eating or skipping meals can also be signals, as can giving away personal items or costly belongings.

Suicide is not, as many people believe, a selfish act. Those contemplating ending their own life often feel as though they are a burden to family and friends. Completed suicide is not generally attempted *regardless* of the effect it would have on loved ones; rather, it is viewed as unburdening them.

Risk factors are varied: negative family experiences and early trauma as well as experiences in teenaged years often factor in. Although altered brain chemicals from either medical issues such as the onset of schizophrenia or side effects of medication may be a cause, often the reasons are more common, such as excessive stress, major life events such as divorce or loss, or frequent moves and uncertainty regarding the future.

Being able to recognize signs and risk factors can give you the opportunity to be there for that person.

Offer Support
It is often important for someone suffering severe depression to know that they are not alone in their struggles. Let them know that you are there for them. Try to remind them that this is a temporary setback, that the way they feel right now will change. Understand that they will not believe that their feelings will change, but try to assure them that this is the case.

Remind them that you care about what happens to them, and although you may not understand exactly what they are going through, you will be there to see them through this.

A depressed person will tend to dwell on negative thoughts, so it is important to get them to recognize and avoid this. Over-analyzing difficulties can be avoided by "mindfulness," being aware of the present surroundings. Encourage them to observe the world around them with fresh eyes, as a child seeing things for the first time. Another exercise for avoiding "sticky thoughts" is to consciously consider why these thought are sticking; is it helpful?

Above all, encourage them to reach out, and remind them that there is nothing wrong with being a self-advocate.

Men and Depression
Women tend to ask for help with depression in their teens, two-thirds earlier than when men seek help. As a result,

troubles are often much more developed before a man seeks help. Unlike women, men tend to seek help *after* they are in crisis, after they have been arrested or post-divorce, for example. Men will often also express a preference to see male counsellors, which is another impediment: male counsellors are the exception in Canada (and other parts of the world).

While women tend to internalize their pain—eating disorders, for example—men are more likely to externalize. Anger, violence, and self-harm are more frequent. As a result, it is not always the best course of action to notify police when you are concerned. Although most police departments have some officers with mental health training, there is a potential for undesirable results. The incident will be recorded and can cause future issues with crossing international borders or issuing of visas. It is never a good idea to leave a severely depressed person alone; however, friends and family are a better option if the individual refuses to go to a hospital.

There have been many incidents of depressed men being charged with crimes as well. One incident described at the talk was of a man who had cut himself with a knife but then rethought his choice to try to end his life. When he ran into the street to seek help, police were called, and seeing that he still had the knife in his hand, he was charged with possession of a weapon. It is mostly men who are charged in such circumstances.

There are five priority groups with the Canadian Mental Health Association. LGBT, being particularly at risk, are at the top of that list. Although men tend to think and act on suicide more often, sadly, men are not a priority group.

Today, 43% of boys express unhappiness with their appearance and the number of boys with eating disorders is on the rise. There are high levels of PTSD among men. In the United States, two-thirds of the homeless are war veterans. There is also a high level of stigma among men regarding risk factors; men are rarely viewed as victims of violence but rather only perpetrators, for example. And although there is no data on uncompleted suicide, it is known that men and boys make up four times as many completed suicides as women and girls, and suicide is now the second leading cause of death in young men.

Not only are men not considered a priority, but there is also a serious lack of psychiatric services, leaving general practitioners to take up the shortfall. This is far from ideal, as GPs have a widely varying degree of experience and training in mental health.

Mental health services, especially for men, are severely lacking in Ontario—indeed, throughout Canada, the United States, and worldwide—and this is an issue that must be addressed. But until that situation is rectified, it is up to us to do whatever we can to help those around us who are suffering and in need.

Video from the event:

Happy Thanksgiving

Paul Elam · 27 November 2014 · Archived copy · Original

It is Thanksgiving Day in America, which I realize is just another day in most parts of the world. It is also a day traditionally rooted in religious beliefs, which more or less leaves me just about as much a practical non-participant as it would many others.

Just the same, Thanksgiving is my absolute favorite American holiday. No exchanges of presents are required and except for an unusually high amount of frozen turkeys and cans of cranberry dressing in American supermarkets there is still no real overt commercialization of The Day.

For me, it is simply a day to stop and absorb for a moment the wonders in life that might (and all too often do) get taken for granted. The love and support of my family and friends. The gift of feeling like I am doing something with my life that matters, as messy and frustrating as that can be at times.

And even at the risk of being a tad schmaltzy, it is a day to stop and marvel at the awesomeness of life itself; the privilege of being a small bit of stardust that somehow evolved into something that could look at the infinite questions of existence and the universe with the capacity to wonder about what it means and to dream of possible answers.

And, oh yeah, to eat some really good food and take a leisurely afternoon nap.

I am indeed thankful for all of it. And I extend those thanks to you, wherever and whoever you are today, and my wishes that whatever matter of fate brought you to the pages of this website, that you too can take at least a moment to take stock of something to be grateful for in this crazy thing we call life.

The lunacy of a MGTOW litmus test

AVfM Video Source · 28 November 2014 · Archived copy · Original

A Movember to remember

J.J. Kennedy · 28 November 2014 · Archived copy · Original

It's pretty hard to miss the Movember campaign. It's all over every mainstream media outlet as the annual "feel good" story about how society also cares about men's issues. And the mainstream media milks it for every drop. After all, that one month of the year has to balance out the other 11 months when society really doesn't give—"ahem"—a rat's ass about men's issues.

But with respect to Movember, the vehicle that briefly shines a spotlight on men's issues, it might be a good idea to get some history on the campaign, to better appreciate the endeavor despite any "mainstream media agenda."

Movember began in Australia, where, as is well known, the people there have an affinity for creating new lingo by abbreviating common words: they take the first part of a word and add an "o," "ai," "ie," or "y."(1) "Aussie" vernacular includes "barbie" for "barbecue," "deli" for "delicatessen," "footie" for "football," and "selfie," which has been embraced worldwide to mean a self-shot portrait photograph.(2) And, of course, "mo" for "mustache."

It was November 30, 1999, when Jennifer Ashcroft of *Seven Nightly News* aired a report about a group of men who had coined the term "Movember" as an initiative to grow mustaches to raise money for charity. The idea was sparked in a pub over a few beers, and the original group of about 80 men from Adelaide soon garnered widespread support across Australia. They also used the slogan "Whiskers for Whiskers" to campaign for money for the Australian RSPCA.(3)

In 2004, an unrelated group out of Melbourne came up with the idea of 30 men growing a mustache for 30 days as a campaign to raise awareness about prostate cancer and male depression. It is this second group of men who would eventually become the Movember Foundation.

Things got rolling for the second group when Travis Garone and Luke Slattery were talking over a beer at a local Melbourne bar. Their conversation turned to 1970s fashion trends and how most things that go out of style eventually come back into style—with the exception, so far, of the mustache. They ended their evening agreeing to do whatever they could to help the mustache make a comeback. Through their joking, and the inspiration of a friend's mother who was fundraising for breast cancer, came the idea to grow mustaches as a charity fundraiser. Recognizing that there was no charitable agency specifically for men's health issues, Garone did some research and discovered that prostate cancer was the male equivalent of breast cancer in terms of the statistical comparisons. For that reason, prostate cancer was selected as the primary beneficiary of their charitable enterprise.(3)

Official rules were created and are still in effect today: no head starts are allowed, and beards and goatees do not count; mustaches are used to initiate conversations about prostate cancer, testicular cancer, and men's mental health issues; and participants help raise funds for one or more of these concerns and are to comport themselves as true gentlemen throughout the campaign.(5) Participants are called "Mo Bros," and female supporters are "Mo Sistas." Movember's goal and slogan is to "change the face of men's health."

Garone made a call to the CEO of the Prostate Cancer Foundation of Australia, telling him that his idea would not only transform the organization but also become a substantial fundraiser. A meeting between the two men was set up in Melbourne. At the meeting, Garone outlined his plan to convince men across Australia to grow a mustache during November to raise money and awareness for the cause and then get together at month's end for a mustache-themed party to celebrate life and change the face of men's health. The CEO looked at Garone and laughed, saying, "Adam, that's a really novel idea, but we're an ultra-conservative organization. We can't have anything to do with you." Garone picked up the tab, and as they shook hands before parting, the CEO said, "Listen, if you happen to raise any money out of this, we'll gladly take it."(3)

Despite the meeting's outcome, Garone said that the lesson he learned was about persistence. He and the other founders pressed forward with their plan and were able to increase their "Mo Bro" numbers to 450, raising $54,000 in 2004 and donating every cent to the Prostate Cancer Foundation of Australia, the largest single donation the

PCFA had received to that date. According to Garone, “From that day forward, my life has become about a mustache.”

The campaign picked up more support the following year, spreading to New Zealand. In 2006, Garone said it reached a pivotal point where the campaign was consuming most of their time. They either needed to shut it down or take it to the next level by creating a way for him to quit his job and dedicate his full attention to the charity.

They decided to seek sponsorships; however, the concept of funding a charity based on mustaches was not an easy sell. Even the Prostate Cancer Foundation (to whom they had already donated approximately $1.2 million) was still not ready to commit.

It wasn’t until Foster’s Brewing came on board that they received their first corporate shot in the arm, which was enough for Garone to leave his job and commit full-time to the campaign. However, by November 2006, the Fosters money had been depleted, as well as their personal funds, and after convincing their suppliers to delay all billing until December, they were approximately $600,000 in debt. Had the 2006 Movember campaign stalled or failed, the original founders would have been bankrupt. Luckily, it was another resounding success.

In early 2007, they began to receive emails from the U.K., Canada, and the U.S. expressing interest in establishing Movember in these countries since no other organization existed to raise funds for prostate cancer.

Garone and the other founders decided to move Movember onto an international scale. Garone cold-called the CEO of Prostate Cancer Canada and arranged a meeting in Toronto. As Garone recounted, after he explained his vision, the CEO looked at him, laughed, and said, “Adam, this sounds like a really novel idea….” Garone thought to himself, “I’ve heard this before. I know how it goes.” But to his surprise, the CEO then announced, “We will partner with you, but we’re not going to invest in it. You need to figure a way to bring this campaign across here and make it work.”(3)

Under the assumption that if the campaign worked in the new countries they would be able to raise significantly larger amounts of funding for the cause, they decided to invest some of the capital they had from the Australian campaign to finance a kickoff in the U.K., U.S., and Canada.

Hyped by their success in Australia, the Movember campaign was brought to North America in 2007. Despite their enthusiasm, it was not as successful as they had hoped, but Garone said that that year really taught them “the importance of being patient and really understanding the local market before you become so bold as to set lofty targets.”(3)

In subsequent years, however, Movember has truly become an international movement. In 2010, Movember had more than 450,000 participants and raised $77 million. It is now the largest funding organization for prostate cancer and support programs in the world.

Since 2004, the Movember Foundation has raised over $174 million and spread to South Africa, Europe, the United States, Canada, and, more recently, Ireland.(4) In 2010, in the United States alone, more than $7.5 million was raised.

Now all that is left for Movember to achieve truly equal status with Breast Cancer Awareness Month is for the NFL and other major league sports to embrace it with the same seriousness that they do the breast cancer initiative. There should be no reason for not wholeheartedly getting involved.

1) Ashecroft, J. (30 November 1999) Seven Nightly News: Movember – Mo-Phenomenon, Channel 7, Adelaide, Australia, http://www.youtube.com/watch?v=NPH0qQFqs0M.
2) Young, E. (2 August 2010) Australian Geographic: Why We Shorten Babrie, Footy and Arvo, http://www.australiangeographic.com.au/news/2010/08/why-we-shorten-barbie,-footy-and-arvo/.
3) Garone, Adam (November 2011). “Healthier men, one moustache at a time” (Video with transcript). TED.com (in English, subtitles available). TED Conferences, LLC. Retrieved November 2014. https://www.ted.com/talks/adam_garone_healthier_men_one_moustache_at_a_time?language=en.

4) Flandez, Raymund (2011-11-13). “Charity Tries New Messages and Logos Every Year -Marketing and Communications – The Chronicle of Philanthropy- Connecting the nonprofit world with news, jobs, and ideas.” Philanthropy.com. http://philanthropy.com/article/Charity-Tries-New-Messages-and/129716/.
5) http://us.movember.com/get-involved/therules.

MGTOW's opposite

Peter Wright · 28 November 2014 · Archived copy · Original

In this piece I'll be looking at the opposite of MGTOW, at what MGTOW isn't, in order to throw MGTOW into relief against impostors. Naturally, this is my own take, one of numerous that abound on the Internet and one that comes with no special authority and no assumption that I speak for others.

By now many are familiar with the concept of male self-determination as a basic working definition for MGTOW. Self-determination is the practice whereby a man makes choices and decisions based on his own preferences and interests, monitors and regulates his own actions, and is generally self-directing.

Simple enough.

That leads to a consideration of the opposite of male self-determination, i.e., *determination of self by other* (DOSBO). Determination of self by other limits the definition of MGTOW and in one stroke negates the claim that MGTOW can mean anything a person wants it to mean. By applying the DOSBO rule, no person can qualify as a MGHOW if he hands over a significant amount of his sovereignty to another entity. Here are some examples illustrating DOSBO in action.

Example 1: Pro-feminist men
On the face of it, we might assume pro-feminist men are self-determined for having made a choice to be led by the spirit and letter of feminism. It hardly needs saying that this amounts to a false assumption.

The only self-determined decision such men make is an initial one to give up self-determination altogether in favor of determination of self by other—which is, of course, the antithesis of self-determination and thereby disqualifies MGTOW status according to DOSBO.

Example 2: Married men
This example is a bit trickier because it raises the question of whether the DOSBO factor is *actual* or merely *potential* for a particular married man. Marriage as an institution carries many cultural and legal values, from the symbolizing of a couple's love in ritualized form through to the cultural and legal implementation of a gynocentric contract.

So the question to ask about any man entering into marriage is this: Is he entering the marriage to willfully participate in a gynocentric charade? Sadly, the vast majority of men are doing precisely that, which indicates that the DOSBO factor is *actual*—such a man cannot qualify as a MGHOW under this definition.

Alternatively, if a couple undertakes to symbolize their love through the ritual of marriage while at the same time imagining they are rejecting the gynocentric aspect imposed by the state, can that man call himself a MGHOW while the DOSBO factor looms in *potential* due to his wife's latent legal power? Is this man, rare as he may be, a MGHOW?

This is where I stop short of saying he absolutely cannot be—although I would certainly call him foolhardy if he entered a marriage while knowing the enormous risks involved. He is *actually* a MGHOW in behavior because he presently "does his own thing," but he is *potentially* a man whose life can be determined by his wife and the government if she so chooses. While I look at what is actual instead of what is potential, I'm forced to conclude that he retains some semblance of a MGHOW.

Example 3: Traditionalists
Like marriage, traditionalism needs defining because not all traditionalism is the same—it is not all gynocentric. Traditionalism is a big basket of historical practices that may or may not be limiting of male self-determination. To simply say "All tradition is bad for men" is a blunt instrument that begs debunking. A better approach might be to ask, Which aspects of traditionalism are limiting to male freedoms?

This is where a phrase like “traditional gender roles” works better, although it too suffers from lack of discrimination. Is it *some* traditional gender roles, *most* traditional gender roles, or *all* traditional gender roles that are bad? Was it bad for married men and non to have the freedom to enjoy male-only fraternal organizations such as the Elks, Masons, Golden Fleece, and others,[1] or was it oppressive for bachelor and married men alike to have male-only drinking saloons? These too were the result of traditional gender divisions.

To use a more controversial example, was it limiting of male self-determination for a woman to stay home during the first two years after giving birth (not beyond!) to breast-feed while the husband worked, or is it limiting for the neotraditionalist couple of today to employ the same traditional “role division” whereby the father stays at home and bottle-feeds a baby while the woman works full-time?

Are not some aspects of traditionalism benign?

While I leave the answer to these questions open, I’m going to suggest that a much more precise term than either “traditionalism” or “traditional gender roles” would be *traditional gynocentrism*. Gynocentrism is the main perpetrator in limiting male freedom, and for that reason it is more precise to finger the gynocentric thread of traditionalism.

Moving beyond subjectivism

As a limiting principle, DOSBO delivers MGTOW from the meaninglessness of subjectivism, delivers it from the claim that MGTOW has no inherent meaning, or that it can mean whatever the hell a person wants it to mean. It gives a precise meaning with real meta ideological commitments. Whether or not DOSBO proves of wider value is not important, but it will hopefully stimulate discussion about what precisely are the things that all MGTOW hold in common.

Notes

[1] Edward Ward, *The Secret History of Clubs*, published 1709. [This is one of hundreds of titles detailing traditional male clubs, guilds, and fraternities. The examples given show that the clubs were riotous places of laughter, male bonding, drinking, inventing and collaborating on various projects, and above all were places to enjoy a little self-chosen freedom. Married and bachelor men alike participated, and in the majority of clubs no women were allowed to set foot].

Feature image by James Cridland

Let's talk about Bill Cosby

Janet Bloomfield (aka JudgyBitch) · 29 November 2014 · Archived copy · Original

Let me just state up front that I am not claiming innocence for Bill Cosby. Did he drug and rape a bunch of women? I don't know, and neither does anybody else except for Bill himself. What I want to do today is talk about a few facts that should give everybody pause when it comes to judging him.

According to celebritynetworth.com, Bill Cosby is worth $400 million, and yes, it's pertinent. That's four hundred million incentives right there.

Women who claim they were raped by Cosby also openly admit they were whoring for fame, trying to ride the man's coattails into a star-studded future. Does that give Cosby the right to rape them? Of course not, but it sure as hell casts a suspicious light on the innocent maidens' motives to make their claims. Women who failed to hitch their little wagons to Cosby's star have been trying to nail him with rape charges for a long time. Nothing has stuck. Doesn't mean they didn't happen, but for as long as Cosby has been rich and famous, women have been trying to take him down with rape accusations and not a single one has irrefutable evidence, so either Cosby is really, really good at the rape game or they never happened.

Both are possible.

The current witch-hunt in the media is a stark reminder that no matter how rich, how powerful, how well connected, or how critically acclaimed a man might be, even an accusation of rape can tear his life apart and destroy him. Proof? What proof? The word of a woman can destroy a man's life with no evidence of any kind required. Rape shield laws should apply to the accused, not the accuser. The accuser will go on to garner sympathy, appropriate pharmaceuticals, and a speaking engagement where she can discuss her terrible trauma, and the accused will be left with a shattered life even if all the allegations are proven to be outright lies.

And this is doubly true when the man accused is also guilty of the crime of being Black. Nothing packs quite the hysteria-inducing punch of a Black man raping White ladies. There was a time when the lynchings were real. Now we just lynch in the media, and feminists bloggers gloat over their power to shame a man ***who has not been found guilty of a single charge***. Powerful White ladies in the media attempting to lynch a Black man on the word of other White ladies? Gee, that's just so shocking.

Raven-Symone and Whoopi Goldberg have a little more skepticism, and I will agree with Whoopi that "*until you know it's true, it's an allegation.*"

What the Bill Cosby allegations teach us is that "innocent until proven guilty in a court of law" is a pipe dream for men accused of rape. The media tries and condemns the accused without a shred of evidence to back up the charges. The word of a woman is enough to destroy a man's career, reputation, an entire lifetime of achievements. Hey, patriarchy, are you sure you thought this one through?

Here is what needs to change: since allegations of sexual assault and rape carry such devastating penalties for ***the men accused of those crimes***, it should be a crime to name a man period. Victims should file criminal charges and the accused should be granted anonymity until convicted. We need court-ordered and enforced anonymity for men accused of rape. For women accused of rape too. Without a conviction, without evidence, without proof, no one gets to call anyone else a rapist.

The feminist media has made it absolutely clear that they will override any considerations of due process or justice when it comes to slandering and libelling men accused of rape. They will abuse the power they have and that is unacceptable. If these individuals refuse to show restraint and chose their words carefully?

I say, gag the bitches.

They've lynched enough men in this country. Enough is enough.

This item first appeared at JudgyBitch.com, here. -Eds.

How most men would deal with a pretty drunk girl

AVfM Video Source · 29 November 2014 · Archived copy · Original

You may have heard about the viral video that purported to show how men in Los Angeles would sexually take advantage of a drunken woman on the streets. This video turns out to have been a complete hoax. The men were hired actors whose reputations were severely damaged because they were told they were taking part in a comedy skit and were not told the video would be portrayed as a real event. Even the girl who played the "victim" says she didn't know they were going to lie and manipulate people into believing a false narrative.

Here's a case of someone trying this social experiment for real, and we contend that this is what would actually happen in most cases–because on the whole, men are good:

The folks at Model Pranksters are worth subscribing to. They do all kinds of interesting and funny things, and they've done other videos that, while it may not have been their intent, strongly challenge misandrist cultural prejudices. See 3 Hours Of "Harassment" In NYC and Domestic Abuse In Public! (Social Experiment).

No, they're not MRAs. They aren't anything but pranksters. Often funny ones. But it's interesting how their honest social experiments so frequently wind up challenging bigoted narratives, isn't it?

Why I chose to fight for men

Deepika Narayan Bhardwaj · 29 November 2014 · Archived copy · Original

Editor's note: This article is also available in Romanian.

> *If you are neutral in situations of injustice, you have chosen the side of the oppressor.—Desmond Tutu*

Seeing my uncles leave their parents and set up separate homes no matter how much they loved their parents and wanted to keep them along was normal for me as a young girl. I never bothered to think about it. Though I saw the pain in the eyes of these old and ailing parents, I thought that it was probably more important for a man to listen to his wife than to those who had brought him up in this world, taught him how to walk, and made him the man he is today. I grew up and saw a few of these men completely snapped from family ties, but once again I never bothered to inquire much.

Three years ago, I was forced to THINK.

A very dear friend of mine was on the brink of a divorce *a year* after his marriage and *two months* after his parents had started living with the couple. His wife gave him two options: leave his parents forever or divorce with a huge sum. He chose the latter. I still remember endless drives where he spoke less and cried more for that decision. He never wanted to break his marriage but was forced to. He was also forced to pay a price that was worth his and his parents' life's savings. This time, though I did wonder to myself why he was paying so much, I did not get too much into the reasons.

Two years ago, I was forced to ACT.

It happened again, this time very close to me. A young boy (my cousin), who had fallen in love with the "innocence" of this girl, was cheated—and cheated beyond explanation. She was a dream to him; he was a tissue for her. He married her to make a home; she married him for society's tag. She loved another man, and this marriage was just part of the plan! He felt humiliated. She felt victorious. He did not want her to go. She wanted a divorce. He consented to an amicable separation. She cried, DOWRY! My cousin was given two choices: divorce with a huge sum or a dowry case and his family behind bars!

I accompanied my cousin to meet a retired judge and seek guidance. There had been no dowry demand and the girl was lying. "Truth has no significance," the judge said. "As a husband, you can do nothing to save you and your family if she wants to file a dowry case. It doesn't matter if you are right or she is wrong. What she says is right." I was enraged. I told him that we had evidence! He laughed, saying, "A woman isn't punished for adultery in this country. However, she can file endless false cases against you, get you arrested under 498A, and make you run around courts for years until you satisfy her demands. She's a woman."

My cousin was also extorted. I saw his family's trauma and his transition from a cheerful boy to a shattered man. I still can't forget his screams. That's when I understood why my friend had paid, why my cousin had paid, and why men compromise.

After my cousin's case, suddenly I saw it happening everywhere. Or perhaps what I had ignored for years was now staring me in the face. I started researching dowry cases and realized that what the media had told me wasn't the only truth. The deeper I went, the uglier the reality was behind these cases. The other side of 498A left me utterly confused as a woman: How can I use a law when I am wrong? How can it allow me to play with anyone's life? How can it be used as a weapon? How can "she" always be right and he "always" be wrong? How can it allow a woman to get away with so many lies? One night I stumbled upon a suicide video of Syed Ahmed Makhdoom, in which he described false 498A and his ordeal as the reason behind his death. It changed my life.

I could no longer ignore. I could no longer be neutral and side with the oppressor. That's when I decided to raise my voice against the misuse of laws by women and fight for those who have never been considered victims: *men*.

Increasingly, men in India are becoming victims of systematic abuse through gender-biased laws. Laws in which a man's innocence doesn't matter, where he is presumed guilty, and where a mere verbal accusation by a woman makes him a puppet in the hands of the police and judiciary for years to come. Laws in which he is humiliated, abused, extorted, and pushed to the brink for being a man!

In the past two years, I have come across thousands of these cases—cases where broken marriages have turned into dowry cases, failed affairs have turned into rape cases, appraisal rejections have turned into sexual harassment cases, property disputes have turned into outraging modesty, and street fights have turned into molestation—just because a woman now has the power to "feel" like a victim any way she wants and her words are enough to nail a man.

The misuse of laws isn't the only issue. Another problem is the absolute apathy toward the problems of men. There is no law in India that recognizes violence toward men by his spouse/partner. There is no law in India to analyze the abuse of men by women. There is no law in India that clocks murders/burnings/suicides of married men by their wives or in-laws (like dowry deaths of women). India's domestic violence act—which recognizes emotional, economical, physical, and sexual violence—doesn't accept men as the victims of any of this violence. Despite the fact that the number of men committing suicide in India is twice the number of women, there is not a single helpline dedicated to men. And forget about having any laws for married men; if a married man who is abused uses his only option—divorce—he can rest assured that his wife will launch a dozen similar cases against him. So from being a victim he becomes an accused!

Women's right activists often argue with me that the number of abused men is much lower. I ask, When there is no law to assess their abuse, how can there be numbers? Moreover, numbers is not my game, nor is holding placards with statistics my bread and butter. My fight is against the injustice toward men in the name of justice toward women—even if it's for just one man. I wish to help every man who is a victim of this systematic abuse and hope to fight until justice stops looking through the eyes of gender.

Editorial note: Deepika Narayan Bhardwaj is the filmmaker behind "Martyrs of Marriage." Here are two important promotional videos for the film:

The text of the above article first appeared on thenewsminute.com. –Eds

Should fortune favor Brian Clyne?

Paul Elam · 30 November 2014 · Archived copy · Original

Since his debate with AVfM Collegiate Activism Director Sage Gerard, Atheists United (AU) President Brian Neal Clyne has proved once again that feminists make terrible atheists.

If you have not seen the debate yet, you really should watch it now.

Brian, upset about the public reaction to his abysmal performance in which he tried to assassinate Sage's character, went straight to the cops.

Narrative text

On Sunday October 26, 2014, at 1700 hours, I was at the CITGO on Frey Road speaking with a citizen, when Brian Clyne (KSU student/non-resident) approached me and asked if [redacted] was on duty. I informed Clyne that [redacted] would be on duty later in the evening. Clyne advised that he and Sage Gerard (KSU student) had a KSU sponsored debate on feminism on campus recently. Clyne reported that since the debate Gerard has posted derogatory statements about Clyne and his family on social media sites. Clyne stated that he was upset about the statements Gerard made about him and his family. Clyne advised he was going to seek a restraining order against Gerard to stay away from him while on campus.

I advised Clyne to file an incident report with the law enforcement agency in which jurisdiction he resides under. Clyne advised that he would speak to [redacted] when he was on duty next.

There is no known video of this incident.

There is no record of a pending restraining order because Sage is not guilty of anything except expressing concerns over the neutrality of the debate. AU's VP would even attest to that.

KSU Men: Feedback Inbox x

Kennesaw State University <postmast Oct 26

to me

Good Afternoon,

I want to provide my feedback in regards to your recent debate with Brian Clyne. Can I just say that you were well prepared and conducted yourself in a very professional manner. I know this debate was suppose to be an exchange of ideas but you blew him out of the water. I felt your stance was backed up with sources and you refrained from logical fallacies. I feel the debate was biased against you and yet you established your ground and stood on it. If I had the opportunity, I would shake your hand.

Kindly,

[redacted]

Vice President
KSU Atheists United

Brian cited only Issac T. Quill as the primary source of his upset.

Isaac T. Quill → Guest • a month ago

I think his civility is due to how he was dragged up at home! There was nothing civil in his language demeanour or mentality - he was so "Covertly"(sic) hostile he couldn't hide his contempt for Sage or anyone who disagreed with him. His conduct was control freak personified! When he mentioned having Kids I shuddered at the idea of the experience they will have!

10 ^ | v • Reply • Share ›

Brian tried to ban Sage from AU over Issac's comment with permission from the Kennesaw State University (KSU) Student Life Department. Brian's expectations of Sage's responsibilities are as petty as you'd expect.

My Parents and My children and Me as a Father Attacked on Sage's Page Inbox x

Brian Neal Clyne Oct 26

to me, [redacted]

[redacted]

Isaac T. Quill talks about my kids in the comments section here http://www.avoiceformen.com/feminism/feminist-lies-feminism/sage-gerard-debates-brian-clyne/

Sage is the moderator of this site. He should have told people that opinions about me and the Dean of Students are one thing, but talking about how I was "dragged up" instead of raised and then what was said about my kids and me as a father is beyond the pale.

I request permission to remove Sage as a member of KSU Atheists United, for obvious reasons.

Whatever the response is to this publicly available attack on my family is out of my control, especially when my father sees it.

...

"Wait until my father sees this!" — Loser

Our own David King explained that Brian did not follow protocol for filing a grievance with the moderation team and confirmed that comments on AVfM are not Sage's responsibility.

Brian cannot legally ban Sage on a personal whim. Unsatisfied, Brian sent Sage and CC'd a campus detective the no-contact email below. Sage respected the request.

No Contact Request Inbox x

Brian Neal Clyne Oct 27

to me, Sage, [redacted]

Sage,

Please do not contact me ever again my any means.

Thank you

Let's fast-forward to

November 21, when AU brought Dr. Richard Dawkins to campus. In the opening speeches by professors, Brian was given credit for most of the work behind the event. Based on the information available to me, Dawkins admitted to never hearing of the MHRM after endorsing feminism in a Q&A. The footage should be published by AU in due time if you wish to hear this for yourself.

Brian barked orders at Sage to sit with other AU members and interrupted Sage's speaking to Dawkins during a book signing. Sage was telling Dawkins about the debate so that Dawkins could learn more about the MHRM (assuming Dawkins cared enough to watch). Sage put himself at the back of the line, so he had no one to hold up except Dawkins. But even then, Sage was not allowed to speak for more than a few seconds.

Since Brian had broken the no-contact, Sage responded.

Breach of no-contact

Sage Gerard 3:24 AM (20 hours ago)
to Brian

Hi Brian,

Note that speaking to me broke the no contact.

Thanks for the event! I hope Dawkins can take time out of his busy schedule to enjoy the debate and get the men's rights perspective. But chances are that he doesn't care, which is fine too. :)

Anyway, I wanted to level with you. I've never made derogatory statements about you online. I've stated neutrality concerns about the debate, and others expressed their opinions on your presentation.

I can understand your frustration over seeing so much disagreement, and that is an everyday struggle for me too. But I do not think it is appropriate to threaten to get a restraining order because people, for example, laugh about the men's rights movement. I also do not try to ban people from my organization over an outside disagreement. I have learned to take it all in stride because if I am backed by evidence, why would I get angry?

I'm not going anywhere, so please communicate any concerns with me respectfully and I will hear you out.

But note that I will still record all of our correspondence and keep it all subject to publication (including face to face meetings) for security and accountability reasons.

Regards,
Sage

Brian, being open to discussion, wrote the following:

Brian Neal Clyne 12:38 PM (11 hours ago)
to me

I had to speak to you due to equal treatment of all members at the event, as well as keeping my word to you: "I will allow AU members in early to sit where they wish."

I did not attempt to get a restraining on you. I was dismayed that you would allow both my children and parents to be spoken of as they were by "men" with whom you associate, not to mention that only a coward needs to record his men's rights activism unbeknownst to the women he harnesses because he is afraid of women assaulting him, as you do, coward.

I cannot kick you out of my group, sadly.

...

Brian Neal Clyne 5:29 PM (6 hours ago)
to Sage, S, [redacted] me

Detective [redacted]

Though KSU Student Life has informed me that Sage cannot be legally removed from Atheists United, I wish to reestablish no contact with Sage Gerard.

I cannot stop him from coming to AU events, and must treat him equally as a member, therefore, I had to ask him to be seated with the other membership last night, which is the "Breach of no-contact" of which Sage Gerard speaks. I also had to ask him to move along when he spoke to Dr. Dawkins about the "Did Feminism Get It Wrong" debate, as it had nothing to with an event promoting atheism on campus.

Mere words cannot convey my disdain for this man after his group of "men" spoke of my family, and I wish him to never contact me unless it concerns his AU membership, and only then when is about the promotion of atheism on campus.

If I would have not allowed Sage to sit with the other members, he would have cried "Discrimination!" and when I do treat him equally, he uses it as a way and means to contact me after the event: a scheme.

This man is a disruption to my academic pursuits, and I do not wish him to be contacted by him again.

If he needs anything other than event attendance from AU, he may speak to Dr [redacted] if so chooses.

Sage has never harassed anyone, Brian did not "ask" Sage to move along, and Sage was never made aware of any prescribed rules on conversing with Dawkins.

Sage learned that the second no-contact only prohibits conversation outside of AU business. The president of an organization that "urges open dialogue of ideas" asked for a no-contact, broke that no-contact, flung baseless accusations, called Sage a "coward," then asked for a no-contact again. This is all over an unwarranted animus that Sage has never reciprocated.

I'm sure Sage will respect the new no-contact. But I can talk to Brian on these pages as much as I want, and believe me, he would have preferred to hear from Sage.

Hi, Brian, let's talk about your criminal record.

I cannot comment on specific case details, especially the nine(!) "disposed" criminal incidents. I also cannot pass judgment on your current character based solely on chapters of your life that ended over a decade ago. You can read the reports I have on your background here, with sensitive information redacted:

- BeenVerified Report
- PeopleWise Report

If there are any inaccuracies, comment below as soon as possible to prevent a misunderstanding. But from what I've gathered so far, the record is legit. When I look at your present in light of your past, "rehabilitated" is not the first word that comes to mind. Healthy skeptics don't involve cops with personal vendettas over Internet comments, nor do they commit larceny after turning 18.

You risked putting Sage in *physical danger* of vigilante action with inflammatory allegations, and you have the audacity to continue the character assassination attempt by bitching about a *comment*?

The worst part is that after all this asinine bullshit, you remain in a position of leadership with enough money to hire a celebrity and dispose criminal proceedings. Way to show that you don't need to be decent or sane to make it in life.

By the way, regarding all of those disposed criminal cases, is Daddy rich? I ask because I can't think of another reason why a 34-year-old man would ever write this *about one comment:*

> Whatever the response is to this publicly available attack on my family is out of my control, especially when my father sees it.
>
> ...

Let me get this straight:

When someone you never met comments about your family, it's Sage's fault, but when you make a veiled threat about your family's response, you can't be held responsible?

You and Daddums can both stick it, Brian.

While you pat yourself on the back for associating with Richard Dawkins, Sage continues to endure increasing restrictions on his speech from the KSU Interdisciplinary Studies Department and your personal whim. Making threats doesn't exactly make you look like the saint you pretended to be at the bottom of this praise piece on AU:

> Brian Clyne - 2 months ago
>
> As the President of KSU Atheists United, I want to begin by saying how much I appreciate this article, the reporter's time, hard work, and wonderful writing, as well as all The Sentinel's staff taking their time to publish this fair and informative story on our group.
>
> I suppose that over two years ago, had anyone said, "In just over a couple years, The Sentinel will be writing about how inclusive and respectful KSU Atheists United will become, and that even monotheists will join your group," I would have thought them quite insane. When I and a few other students started this group, we did so with the intent to promote a more dogmatic atheism at KSU. But since then, KSU Atheists United has grown as a group, and our vision has matured to be as inclusive as possible to all students of all ideologies, as a university student group should ideally strive to be, in my opinion.
>
> I look back at some of our debate footage on Youtube and think, "Why in the world would I say that, especially in that way?" But again, I suppose I have grown since then and matured as a rhetor, as well as a person. To be sure, I and most of our group are atheists. But if we want to be accepted as atheists, we need to be able to accept all other students' belief systems as we wish them to accept ours. That is multiculturalism, that is what being a university level atheists group is about. Inclusion and acceptance, not dogmatic atheism.
>
> Do all atheists share this opinion? No. But most have come to realize that inclusion gets us all further than exclusion in life. Saying, "I believe that atheists have a

Snippet of Brian's comment. You can replace the rest with a fart noise in your head for what it's worth.

Social justice dogma has been co-opting the secular community, and this situation is no different. You, a feminist who supposedly loves diversity and equality, are prepared to lie and cheat, then milk praise like your very life depended on it.

You and Sage will be in AU meetings together because Sage wants to contribute to secularism on campus. I cannot know what might happen to Sage if you and your brainless groupies see this article, but we cannot allow our culture to reward you while Matt Taylor is reduced to tears and professionally endangered over his shirt.

As a functional skeptic, I remain open to the possibility that you can change. But it will take a lot of convincing for me to change my mind about a (former?) criminal attempting to escalate his personal insecurities to a criminal indictment of an innocent man.

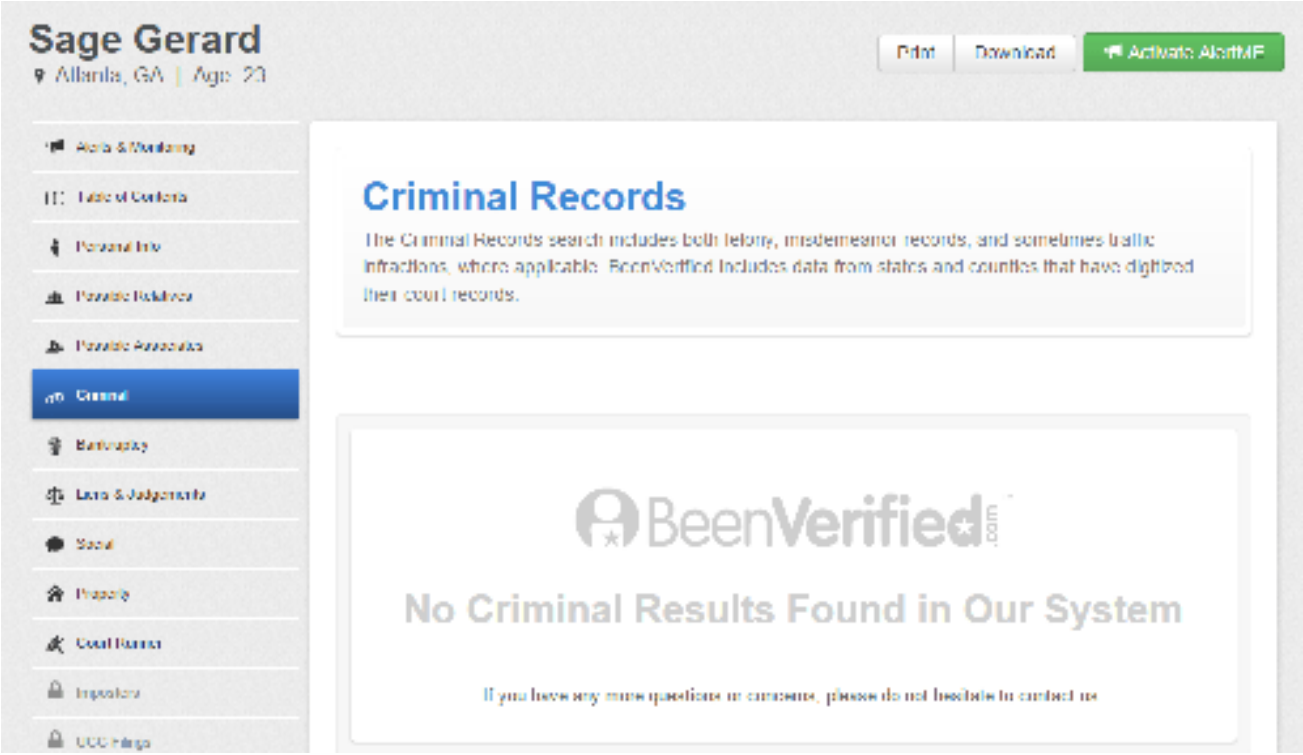

This is the kind of heartless monster we keep on staff.
This is not about Brian's personal beef anymore. Brian is showing his true colors as a leader and an officer with access to state funding through KSU.

With that being said, I'd like to address the students of KSU.

KSU students, if you learn anything from this article, let it be this: Brian will take your name to the cops for petty personal reasons, even if you've done nothing wrong. Brian uses people for his own image and will only treat them well or not in relation to that aspect alone. Do not volunteer any time or personal information to Brian without a recorder running. Given both his criminal record and current behavior, Brian is willing to defame and marginalize you on a whim. And he will make sure you shut up while he does it.

Is this the kind of person you want facilitating open discussion and the growth of skepticism on campus?

I urge KSU students to please report any future incidents with Brian Neal Clyne to your Dean of Student Success Dr. Michael Sansivero, the KSU police, or to our editorial staff. You would be doing your campus a service by both holding corrupt officers accountable and preventing bullying.

Brian, if you want to be able to hold down a *job* again, stop acting like a sociopathic control freak and own up to your mistakes. So you didn't like how the debate went. Tough. You agreed to go public, and now people are learning the truth about you. Sage did nothing wrong, but you capitalize on political fashion to justify bullying Sage and accusing Sage of things he didn't do.

KSU secularists deserve better, and I'd bet that the AU Constitution would agree with me if it had a clause for dealing with corrupted officers like a real constitution would.

I admire Richard Dawkins's contributions to secularism, but he should have better practiced due diligence before working with Brian. Perhaps a few tweets are in order to see what Dr. Dawkins thinks about this situation. I'd also like to ask our readers to share this article on AU's Facebook and suggest to their members to vote for a more functional president. What could be more relevant to AU business than finding a qualified leader?

There's my two cents, Brian. Use the cash to buy a better brain. Or better yet, integrity is always free. Your parents and your daughters should be ashamed to know you—and if they really did know you, they would be.

Why I divorced Child Support Services, aka “Friend of the Court”

Rosemary Ribner · 30 November 2014 · Archived copy · Original

In most American states, child support is handled by a state agency charged with collecting and disbursing child support payments. The name of that agency varies from state by state: in some places, it’s called the “Office of Child Support Services” or the “Department of Child Support Services.” Where I live, it’s called “Friend of the Court.”

Friend of the Court—that really does say it all. Unfortunately, it took a few years before I realized that it was nobody’s friend *but* the court’s, and when it finally became clear that it wasn’t my friend, or my children’s friend, or my ex-husband’s friend, my ex-husband and I decided to legally withdraw from its “services.” And we encourage most others to do the same.

What is Friend of the Court? Here’s what the law where I live says:

> FRIEND OF THE COURT ACT (EXCERPT)
> Act 294 of 1982552.501 Short title; purposes and construction of act.
>
> Sec. 1.
>
> (1) This act shall be known and may be cited as the “friend of the court act”.
>
> (2) The purposes of this act are to enumerate and describe the powers and duties of the friend of the court and the office of the friend of the court; to ensure that procedures adopted by the friend of the court will protect the best interests of children in domestic relations matters; to encourage and assist parties voluntarily to resolve contested domestic relations matters by agreement; to compel the enforcement of parenting time and custody orders; and to compel the enforcement of support orders, ensuring that persons legally responsible for the care and support of children assume their legal obligations and reducing the financial cost to this state of providing public assistance funds for the care of children. **This act shall be construed to promote the enumerated purposes and to facilitate the resolution of domestic relations matters [emphasis mine].**

See that sentence I put in bold? Why *construed*? Why not simply: *This act shall promote the enumerated purposes and facilitate the resolution of domestic relations matters*?

I’ll tell you why. Because this law, like most laws these days, is written by flim-flam artists whose main goal is to trick the unwashed masses into believing that they give two shits about us. They don’t. This law and other laws like it are NOT about “the best interests of the child™” as they tell us. This is about M-O-N-E-Y. They don’t give a DAMN about parenting time enforcement or anything else that is in the interests of the child except collecting money.

Sure, they will say that if you withhold time from the other parent you could, as in maybe, be jailed. And it happens—sometimes. Usually they just tell Mom to be a good girl and let Dad see the kids, and if she doesn’t, oh, well, they wag their finger at her again and tell her not to be so mean.

What happens to Dad if he loses his job and can’t pay support? Do you really think they care about the children not getting the support? Hell no, they care about not getting their “fees” and any other money they determined that Dad owes the state. That’s why Dad goes to jail and Mom can play around with Dad’s parenting time pretty much at will.

Here’s the real deal: they collect a percentage of the child support for themselves, to pay their salaries. In fact, in the United States, in most places, the only courts that actually run at a profit are, you guessed it, the family courts because they skim a percentage of all child support and spousal support/alimony that they collect. What’s worse is, in the United States, the federal government matches the dollars they collect, which gives them incentive to collect as much as they can. And so even if there are nice people working there, and I guess there may be a few, the whole system is a racket set up to pay the people who work there.

My name is Rosemary Ribner. I married Dean Esmay 19 years ago, and we were married for 12 years. We had two sons before our marriage fell apart and we divorced. This is not going to be an indictment of my ex-; in fact, I support the work he does at A Voice for Men. Why wouldn't I? I have sons, for God's sake, and a husband I love and an ex-husband who is now a friend. I'm not going to say anything about why we are no longer married, but I am going to say that like most couples who divorce, we went through a very ugly period of fighting about everything. Our hate and anger for each other blinded us to all else, including the fact that our sons needed us to get along. We couldn't, in the beginning, because our emotions were out of control. So, of course, the family court and their "friends" were going to help us navigate the process. They were going to put the needs of our children where they belonged, and at the time, it seemed like a nice shiny beacon of hope.

I was naive.

I bought that loaded pile of absolute bullshit because at the time I didn't know anyone who had gone through a divorce with children, and neither did anyone in my family. I had nobody to ask advice from except my attorney, and you know that attorneys are interested first and foremost about money, and one of the easiest ways for them to do that is to stoke the fires of conflict. I asked for and received primary custody of our two sons. Our oldest was 10 and our youngest was 3 and had just been diagnosed as autistic. I was initially grateful for the Friend of the Court (FOC)'s involvement. They made sure that despite our inability to be civil, the children received regular financial support and that Dean had scheduled parenting time. But for a while after our divorce was final, we continued to hate each other. It was hurting our kids and it was making us both look unstable and fight over stupid shit, which they did nothing to help with. We went through a brief period of using the court's "Friend" as a weapon. Then slowly, as we watched our oldest son deteriorate emotionally, we both decided it was time to love our sons more than we hated each other.

Soon we remembered that we were once friends and we worked on getting back to that place. And we noticed that the government was taking significantly more money than they should be just so they could play middleman, and not doing anything else for us except getting between us when we wanted to change arrangements.

When you're in battle mode, there is no way that you're able to realize that these government agencies can actually make things worse by getting between you. But when you're friends, or at least doing your best to remember that you once cared about each other and are trying to get back to that place, you can discuss things. One thing we discussed was the fact that the state was playing fast and loose with their deduction of my ex-husband's check and the disbursement of those funds to me. When my check came up short, they had no explanation, and frequently, my ex- had none either because he could show me his pay stubs and show me how the amount deducted wasn't what I was getting. I'd call to get explanations and wait days for answers or get none at all.

It became crystal clear that these government "services" cared more about the state getting paid than about our sons getting their father's financial support. Nor did they care if they got his emotional support. After a few months of playing the "here's what they took/here's what I got" game, Dean asked me if I'd be willing to withdraw from FOC and just allow him to pay me directly. I said yes. We found the laws and the paperwork we needed and, without even paying a lawyer, went to the judge together and said, "Let us out." And after making us talk to some bureaucrats, the judge agreed: the court is now out of our lives. Whether it comes to finances or the kids, when one of us has a problem we talk to the other and we work it out.

We had already long ago stopped following the court-ordered parenting time or running to them to get permission or make note of changes. Dean calls and stops over daily to see his boys. The boys go with Dad whenever they want, and while it isn't 50/50, it works for us. We live two minutes away. I'm friends with Dean and his wife, and Dean is friends with both me and my husband, John Ribner. It simply made sense to me that we stop allowing the state to tell us how to support our children, especially since they've never put the needs of our boys ahead of their own self-interest. If we want to change days or arrangements, we don't need to file any paperwork to make it official.

It's like I said in the beginning: the Friend of the Court is exactly that—not my friend, not the kids' friend, not my

ex's friend, but the court's friend. And if they call it something else where you live, it still doesn't matter: these agencies are not your friend and never have been and never will be.

They don't care about what's best for children of divorce; their only true concern is their own financial interests.

If you can possibly get the courts and these state agencies out of your personal affairs, do it. Unless you have no other option—and really, while I'm sure there are a few cases where it's the only option, I think we all know in most cases it's not.

I know divorce sucks, I know fighting over the kids and finances with someone you're no longer living with sucks. It seems impossible to get along with that ex you came to hate, but if you made a baby or babies with that ex- of yours, it's time to be an adult and realize it's not about you, it's about those kids. Part of being an adult means taking care of your children, loving and protecting them from the shitty things this world has to offer, putting their needs above your own—and that means making sure that they have BOTH of their parents' love and time and not just money. I don't care how much you hate your ex-husband or ex-wife. It's not about you anymore, it's about your kids. You both chose to get married, you both chose to have children. The only people who had NO CHOICE are your children, so grow up and act like the adults you purport to be. It works if you work it. In most cases, you can find a way to get along and work things out between you as adults, just so long as you let go of resentment and remember that it's not about you. LOVE YOUR CHILDREN MORE THAN YOU HATE EACH OTHER.

Then maybe even the hate will go away.

Angry Harry: Who rules over us? Part IV

AVfM Video Source · 1 December 2014 · Archived copy · Original

Gloria Allred, Sith Lordette

AVfM Video Source · 1 December 2014 · Archived copy · Original

Israeli firebrand SkepTorr has some words for Gloria Allred.

Heather Mallick spews hate in the Toronto Star

Joe Wilson · 1 December 2014 · Archived copy · Original

The *Toronto Star* recently published Heather Mallick's misandric piece "Men's rights groups are a waste of time: Mallick."

This article—a "response" to the November 16 opening of the new Canadian Centre for Men and Families in Toronto—is so wrong on so many levels that I don't know where to start. Here is Mallick's description of Justin Trottier, the centre's director:

> It will be run by a thin pale wary-looking male-victimhood guy who I always get mixed up with another scrawny depressed-looking men-imist, mainly because they tend to pose for photos against walls, cement and brick respectively, and glower at the camera.

My question is: "Would the *Star* stand by if a male journalist posted a similar derogatory description of a female starting up a women's centre?" No, I'm sure the man would be given his walking papers, and his career in journalism would be over! That any journalist would attack someone based on his or her appearance should be enough to raise eyebrows, but it gets way worse.

Mallick goes on to diminish the reality of the problems men face, including suicide, the seventh most common cause of death among Canadian males. Instead of applauding the formation of a group to look at the root causes of suicide and attempt to fix it before it becomes an issue, Mallick suggests "gun control," even though suicide by hanging is still the most common method, followed by poisoning. Suicide by firearm constitutes only 16% of cases.

With respect to education, boys have been statistically trending downward for the past two decades. Boys are more likely to drop out of school, and only 40% of students entering college are boys. This is a trend that is getting worse. Yet Mallick finds that boys don't really matter:

> I do think worrying about boys doing less well in school than girls is a lot of tosh, since no one ever worried that girls did less well in school.

Really? Could you imagine if girls were trending poorly and the genders were reversed? We would definitely be hearing about it in the news. Instead of fleshing out the reality of the issue and looking to find concrete ways to help our sons, we get Mallick to diminish the impact. Again, let's flip the genders and have a man say this—he'd be out of work, and his career would be over. Period.

Parents with sons reading this should be outraged that a major publication like the *Star* would stoop low enough to post this. By publishing this garbage, the *Star* is effectively saying that "boys are not that important" and that we, as a society, should shun any attempt to help them—simply because they have a penis. And we aren't talking about a small newspaper stand out in an armpit city. We're talking about the second largest newspaper in Canada, one of the top news outlets in North America.

But this isn't the first time Heather Mallick has openly expressed her hatred of men. A Google search showed no end to the lengths this woman has gone to bash them. Here are just a few:

In a 2010 article on Russell Williams (woman killer), Mallick began by suggesting that ALL men are like Williams:

> Men should weep. They bruise women's bodies, they humiliate us in the House of Commons, they expend great effort in keeping us pregnant, booting us away from the bigger salaries, they are tireless in their attempts at control and resent our efforts to advance. Frequently, they kill women. Russell Williams is a monster but there will be other monsters in the years to come.
>
> We know this to be true. I am a feminist but all women know what I mean because they live it every day.

In 2012, in an attack article on a 17-year-old boy, she wrote:

> Women often shop for men, and I shudder to think how men would dress if they didn't. Most men can't even enter shops to buy their own pants.

Earlier this year, she wrote a column criticizing the Canadian government's prostitution bill:

> The online reactions were almost entirely from men, which is true of all commenting and opinion-writing….
>
> Here's a tip. "Hi, can I buy ya a drink? I don't have access to mainstream sexual outlets" is not a great line. It is known in the mainstream women's crowd as a "red flag" and will result in loneliness and possible late-night weeping into a little corral of crème de menthe glasses at the bar….
>
> The "need" to buy women is not a "law of nature," as he wrote, presumably with a straight face. Me? Arrested? The overall level of male entitlement was striking.

Sorry, Heather, it may not be what you want to hear or believe, but men and boys have issues and society's role in addressing these issues is failing us badly. Men still make up 95% of workplace fatalities, suicide is four times higher in boys and men, parental rights for divorced dads is non-existent, men are still sentenced to longer sentences than women are (for equal crimes and circumstances), and male genital mutilation (circumcision) is an issue that must be reviewed (but no one is tackling it)—circumcised skin is sold to cosmetic companies in Canada despite it being against Canadian regulations to do so (but no one bats an eye).

I could go on … As I said, sorry, Heather, it's not what you want to hear, but yes, we do need a men's centre, and you're partly the reason.

Doing life with public enemy no. 1

John Ribner · 1 December 2014 · Archived copy · Original

I'm willing to work for more pay, more benefits, and more opportunity … too bad I'm serving a life sentence.

The stigma of a misdemeanor domestic violence conviction is inescapable. I should know. It's been 16 years since that fateful day I uttered "no contest" and I'm still paying for it. I'm re-sentenced and re-punished for that crime each time I apply for a job. Apparently no one wants to hire a convicted "woman-beater," not this one at least. Instead, it's just more tough love for the naive masses who get off on saying things such as, "You do the crime, you do the time." Well, these uninformed imbeciles should be happy to know that I'm still doing my time behind these gray prison walls and there seems to be no parole in sight.

When I was a kid, my dad said that a life spent living at the survival level is a life wasted. I didn't understand him then, but you can damn well be sure I now know what the old man was talking about. While I'm thankful for all that I have, I want more both for myself and my family. That's the American way, right? Work hard and reap the rewards. Unfortunately, there's only so long I can keep doing what I'm doing only to barely break even at the end of a pay period. I know I have the skills to acquire more than that; what I don't have is someone who's willing to look past this 16-year-old misdemeanor domestic violence conviction to give me a chance to prove that I'm worth the investment.

Ever heard the saying "The truth will set you free"? It's the biggest hoax perpetrated on mankind. When companies and institutions ask applicants if they've ever been convicted of a felony or misdemeanor, I don't lie about it. Sure, there's a chance I could get the job if I omitted this little uncomfortable fact, but my problems would start the minute I was hired. They'll run a background check and they'll find out I lied about that pesky little conviction and promptly fire me. So now I'd have no job. Fortunately, I've never made this mistake. Instead, I answer the question truthfully, crossing my fingers and hoping for the best each time. So far, I can say that honesty is the best policy … for remaining exactly where I am, professionally speaking.

My career choice is another part of the problem. If I had experience in a traditionally male-dominated field, I'd likely have more luck. With a degree in journalism and nearly 20 years as a professional writer, I'm applying for office jobs, which are smack dab in the middle of the "estrogen ghetto." I've had more than one interview in which the woman on the other end of the desk became antagonistic even when there was no reason for her to do so. (One even twisted her face into a grotesque grimace when I mentioned I do occasional blogging for AVfM.) While I'm sure other factors come into play—it's an employer's market, I'm overqualified, etc.—I'm convinced that the stigma of my past is just too much for most employers to look past.

As much as I hate to say it, I don't think there will be a fairytale ending for me. The job market seems to save these Cinderella stories for guys who did prison time for killing someone. Everyone loves to see their smiling and repentant faces when they're given that proverbial second chance that includes a job that allows them to earn a living. For me, every rejection letter reminds me of the broken promises sold to me by those used car salesmen of the legal system. "You don't even have to say that you did it. And you won't have to do any jail time. All things considered, this is best for everyone." That's what they told me while adding that a trial would cost $5,000 and there was no guarantee of winning. In the end, I really didn't have a choice, even though I didn't do what my ex-wife said I did. That, however, was of little concern to the career-minded police, prosecutor, defense attorney, and judge involved in my case.

So as you can see, a domestic violence conviction is the only misdemeanor crime that carries a life sentence. But don't worry about me. As prison cells go, mine is rather comfortable. I have all the space I need, I can eat anything, and go anywhere I want. I even get to see my kids as well as enjoy conjugal visits with my lovely wife. To be honest, it's only when I log on to sites such as CareerBuilder.com that I'm reminded of these invisible bars and how they keep me trapped.

The six ways you'll see your dad

AVfM Video Source · 2 December 2014 · Archived copy · Original

Is it just us or are positive depictions of fatherhood, even in comedy, becoming more and more common?

Gee, we wonder why?

Thanks, College Humor!

Men's Human Rights Ireland responds to feminist censoring of IMD

Men's Human Rights Ireland · 2 December 2014 · Archived copy · Original

One of our Men's Human Rights Ireland (MHRI) members was scheduled to deliver an address at Belfast City Hall this past International Men's Day (IMD) but was abruptly informed at the 11th hour that his speech had been cancelled.

The reason for this cancellation was apparently due to several complaints made against the group that had invited MHRI to speak, Men's Rights Northern Ireland (MRNI), by the "Belfast Feminist Network" (BFN) under the leadership of one Kellie Turtle, who in her private, closed discussion group expressed outrage that there was even a men's day in the first place:

> *Kellie Turtle*
> *November 11 at 11:05am*
> *"I know it's galling to most that this event is even happening as it totally ignores the nature of gender inequality in society and the fact that it is women who are disadvantaged due to our gender, not men."*

I'm not sure how that sits with—and this is a direct quote from their letter, referencing the duty of the government not to support groups that cause division—the "BCC [Belfast City Council] as a public body with good relations duties under Section 75," but I suspect not very well. Having revved up the troops with this stirring address, the BFN proceeded to email as many councillors with off-colour complaints as they could find, all the while snickering among themselves about IMD also being "World Toilet Day."

The complaints they made against MRNI were wide-ranging and often contradictory, if not flat-out wrong: in one part of the letter, much is made of concerns about workplace safety while in the next part they seem to think that the very idea of men being worried about women in dangerous jobs is sexist, rounding all of this off with a triumphant, quivering finger pointed at MRNI's lack of support for the HeForShe campaign, wherein men are called to support women in what looks very like a traditional protective, chivalric role.

They even complained about MRNI highlighting the fact that the gender pay gap is spurious nonsense—the bottom line is that when men and women of equal experience and with equal qualifications are compared, there is no pay gap. In fact, even in bizarre feminist terms, there is no pay gap in Northern Ireland.

Over and over the letter repeats this peculiar notion that being opposed to feminism is being opposed to women. It's really not hard to understand why this is wrong: one is an ideology, the other is a gender.

Perhaps this is why the overwhelming majority of women don't identify as feminists—which according to feminist dogma would make them misogynists who hate equality—and enormous movements like Women Against Feminism exist. Neither, needless to say, does feminism have much to do with equality. That would be egalitarianism.

And the final objection to MRNI's participation in IMD is apparently regarding domestic and intimate partner violence.

> *"This contains a common practice among the MRA movement which is to use the word 'crazy' when talking about women. The fact that they use this word as a noun (rather than a description for example 'crazy woman') has a particularly dehumanising effect. Women are no longer viewed as people but merely 'crazy'."*

Admittedly salty, but the message is clearly not about all or even the vast majority of women, despite the attempt at misrepresentation. So men it seems should stand up against domestic violence from men, but not from women, who are as likely or more likely to be the primary abusive aggressor in relationships. And that's before we get into the prejudice displayed by her automatic assumption that "crazy" is female.

He for She is fine, but not He for He. What was that about good relations duties under Section 75 again?

We have responded to Belfast City Council's cancellation of the MHRI talk in the strongest possible terms, lodged an official complaint, and are considering all of our options at this time.

Meanwhile, we are pleased to present for your enjoyment the speech that was to be given in Belfast City Hall.

Original article can be found here.

Office of Child Support Enforcement proposes constructive new rules for states

Robert Franklin · 2 December 2014 · Archived copy · Original

Vicki Turetsky is the commissioner of the federal Office of Child Support Enforcement (OCSE) and, within the understandable parameters of that job, a very good one. As with any bureaucrat, she's limited in what she can accomplish, but Turetsky has always demonstrated a balanced understanding of the child support system. She's no "higher support orders mean more support" type of fanatic. "Lock 'em up and throw away the key" has never been her approach to non-custodial parents who can't pay.

Indeed, it's been Turetsky who over the past few years has gone on record pleading with states to be reasonable in setting child support guidelines. Her reports have been the ones pointing out that over 60% of non-custodial parents who are behind on their orders earn under $10,000 per year.

But that's been only hortatory. Beyond her personal desire to make the child support system make some sense, those statements meant nothing.

But with the publication in the *Federal Register* of proposed new rules on child support, all that changes. The proposed rules state the intention of the OCSE to require states to do a number of things that would bring child support orders a long way toward responsibility and common sense. They'd also mean that non-custodial parents would be more likely to pay what they owe, less likely to fall behind, and less likely still to be incarcerated for failure to pay.

Click here to go to the publication in the *Federal Register*. From there, go to pages 68553 to 68557 for the pertinent proposed rules. You'll find them under the heading "Section 302.56: Guidelines for Setting Child Support Awards."

The OCSE's publication in the *Federal Register* begins by reciting some of the applicable research on child support.

> A growing body of research finds that compliance with child support orders in some States, regardless of income level, declines when the support obligation is set above 15–20 percent of the obligor's income, and that orders for excessive amounts result in lower, not higher, child support payments.14 States like California and Washington have found that the direct result of establishing support obligations that exceed the ability of obligors to meet them is unpaid arrearages. Most arrearages are owed by noncustodial parents with earnings under $10,000 and are uncollectible.15 Research finds that high arrearages substantially reduce the formal earnings of noncustodial parents and child support payments in economically disadvantaged families, while reducing unmanageable arrearages can increase payments.16 Accumulation of high arrearage balances is often associated with incarceration, because parents have little to no ability to earn income while they are incarcerated, and little ability to pay off the arrearages when released due to lack of employment.

Stated another way, when parents have a manageable child support order, they tend to pay it; when the level is set too high, they know they can't pay it, become discouraged, and pay little or nothing of what they owe. That's particularly true of low-income parents. The only thing states get out of setting support levels too high is massive arrearages, and, I would add, a massive state bureaucracy whose job it is to collect money all know to be "uncollectible." The optimum level of support appears to be around 15% of the non-custodial parent's income. Anything above that tends to result in lower payments, not higher.

So one of the proposed new rules would require states to set orders at levels that parents can actually pay. It's amazing that, at this late date, we should have to be fighting that particular fight. In a saner world, it'd be a given that orders would be set that way, but the child support world has never been called sensible.

Another part of that concept is that modifications should occur in ways that would reflect the non-custodial parent's ability to pay. Likewise, orders should be based on actual evidence of parents' earnings. That means judges would

be required, in all but the rarest of cases, to hold hearings, gather information on the ability to pay, and issue orders based thereon. In other words, default judgments should be a rarity and, most importantly, so should imputation of income.

> Setting child support orders that reflect an actual ability to pay is crucial to encouraging compliance, increasing accountability for making regular payments, and discouraging uncollectible arrearages. On January 30, 2013, the National Child Support Enforcement Association issued a policy statement indicating that: "As a general rule, child support guidelines and orders should reflect actual income of parents and be changed proactively to ensure current support orders reflect current circumstances of the parents and to encourage regular child support payments. Presumed or default orders should occur only in limited circumstances."

Then there's the little matter that many states consider a parent's incarceration to be "voluntary unemployment." Really. For purposes of deciding child support, those states assume that a father who's in jail went there intentionally to avoid paying child support. They therefore refuse to abate his payments with the result that he gets out of prison burdened with tens of thousands of dollars in unpaid child support debt, plus interests and fees. That's a debt that will never be paid but will make his life on the outside essentially impossible.

That's the background. The actual proposed new rules begin on page 68555.

First, only the "actual earnings" of a non-custodial parent will be able to be used in calculating child support.

Second, states will be required to include in their child support guidelines a basic subsistence level of income the non-custodial parent will be able to maintain. Income considered for child support calculations will only be that which exceeds that subsistence level. Some states already incorporate such a subsistence income into their guidelines, but many do not. The new rules would require all states to do so.

Third, while discouraging the imputation of income, the new rules allow it in cases in which "the noncustodial parent's lifestyle is inconsistent with earnings or income and where there is evidence of income or assets beyond those identified."

Fourth, the proposed rules would prohibit states from considering incarceration to be "voluntary unemployment."

Fifth (p. 68557), if a parent is hauled into court in contempt proceedings for failure to pay, the new rules would require states to allow the parent a subsistence living before he can be held in contempt.

> In addition, we encourage States to develop procedures to take into account the noncustodial parent's subsistence level in other child support enforcement procedures such as credit bureau reporting, license revocation, State tax refund offset, and liens.

Sixth, the OCSE rules would require judges to make written findings of fact based on actual evidence produced in court that a parent held in contempt is actually able to pay but refuses. That's an attempt to make states comply with the requirements of *Turner vs. Rogers* decided by the U.S. Supreme Court in 2011.

Seventh, the rules would require states, as part of their child support enforcement systems, to provide low-income parents job services to help them train for, obtain, and keep employment.

Those are far from the only proposals made by the OCSE to change its rules on state child support systems, but they're the ones that most directly impact non-custodial parents. For the most part, they'd make significant improvements in those systems.

What's important at this point is that they're proposed rules, not rules. That means the OCSE is now soliciting public comment on them, which further means that advocates for family court reform MUST make their voices known. Here's the link for commenting. (In the search engine, type in the name of the document, "Flexibility, Efficiency and Modernization in Child Support Enforcement Programs." That'll take you to the comment page.

Comments are due by January 15, 2015.)

By all means, let the OCSE know what you think and do so in an intelligent, civil way. Those who wish to keep child support levels as high as possible will be commenting, and we must as well.

This item also appears on the National Parents Organization website. —Eds.

A message for the White Ribbon Campaign

AVfM Video Source · 3 December 2014 · Archived copy · Original

The White Ribbon Campaign had themselves a smashing success with “White Ribbon Day.” The Canadian branch of the organization was gifted with $300,000 of the Canadian taxpayers’ money, which will help them, in turn, to raise even more money so that they can raise more money.

We assume that the White Ribbon branches in other countries like Australia and the UK also experienced similar windfalls.

But while fortune is currently in favor of the dubious organization, it was not all rose petals and petunias for them.

A scandal in Ireland involving phony rape statistics left them looking for an excuse and a scapegoat, which they quickly offered to a skeptical media.

The launch of WhiteRibbon.org, the website owed by domestic violence pioneer Erin Pizzey, has elicited defensive reactions from White Ribbon Canada and White Ribbon Australia, the latter of which has gone as far as to attempt to censor criticism of them from the eyes of the Australian YouTube audience—along with urging the Australian Parliament to take a dim view of anyone disagreeing with them.

Their troubles are not quite over.

Tune in to this channel for a conversation between AVfM News’s Robert O’Hara and AVfM founder Paul Elam at 1PM Perth time, 6:00 US Pacific Time, 8:00 Central, and 9:00 Eastern, in which Elam is expected to deliver a message directly to the White Ribbon Campaign.

Related stories:

http://whiteribbon.org/

Censor THIS:

http://www.abc.net.au/news/2014-12-03/jackson-we-mustnt-make-boys-feel-bad-about-being-male/5933934

Role models for men and boys: Batman

AVfM Video Source · 3 December 2014 · Archived copy · Original

Sammy Allouba has embarked on a video series exploring role models for boys. His first entry? Batman!

http://youtu.be/2Tqj0rWEsXE

You may want to subscribe to his DoomRulz channel for more.

Jane Gilmore should stop with the rubbish domestic violence games

Jim Muldoon · 3 December 2014 · Archived copy · Original

Jane Gilmore, writing in the feminist propaganda online rag Daily Life, gives us a thorough dose of the Sacred Babble of Feminism while she lectures us on domestic violence, which she insists on calling "men's violence against women." The article in question is entitled "No, women aren't as likely to commit violence as men."

Gilmore begins:

> Pick any article on the internet about the violence men commit against women and you can pretty much guarantee that at least one of the first five comments under it will be from a man furious that feminists are ignoring the unreported epidemic of women's violence against men. Most of the time it's quite obvious they've not even read the article in question; it's almost like a reflex action. A reflexive jerk, if you will.

Now, one of the techniques that feminists use for their propaganda is to introduce a little truth with a whole pile of misinformation. The idea is that in order for any reasonable person to discuss the issue with any seriousness, they have to unpack the drivel to show what is truth and what is not. By the time they have unravelled the mess, the point of the exercise is lost in the noise.

So let's just dismiss the "furious" men in the first five comments, and let's not even try to decode what the "unreported epidemic of women's violence against men" might even mean. Let's just assume she's having a little reflexive jerk of her own.

> It's time to stop; this is a rubbish claim. Not only is there no data that supports such a claim, but the data that we have proves the exact opposite.

This is the bit that gets interesting. Gilmore goes on to show why feminists should only quote data from feminist-approved sources with feminist facts and not do some research on their own. Data, especially real data, is never good for feminism as reality and fantasy seldom mix.

Gilmore tell us, authoritatively, that she has examined the Victorian Police's latest data, which gives her the statistics to shoot the raging male commenters down (in a caring, consultative, and inclusive manner, of course).

> According to Victoria Police crime statistics on offenders processed for the 2013/14 reporting year:
>
> - 87% of homicides were committed by men.
> - 98% of sexual assaults were committed by men.
> - 83% of non-sexual assaults were committed by men.
> - 90% of robberies were committed by men.
> - 92% of abductions were committed by men.

There it is, in all its damning glory. Men, men, men, bloody men.

Those who understand the history of the domestic violence industry know that feminists have long refused to deal with these particular statistics. Let me explain why.

There are, according to the Australian Bureau of Statistics, 5,821,300 people living in the state of Victoria. The total of these crimes in Victoria—that is "crimes committed against the person," as the coppers like to call it—was 59,907, with 55,201 victims (some cases will have involved multiple charges).

That means that 99% of Victorians were unharmed by such crimes.

Do you see the damage this could cause to the moral panic that is domestic violence? How can the Australian White Ribbon phonies emotionally blackmail Victorians for donations when the vast majority of the public are perfectly safe?

Let's look at those figures again, remembering that there are 2,075,454 adult males in Victoria:

> According to Victoria Police crime statistics on offenders processed for the 2013/14 reporting year:
>
> - 87% of 82 homicides were committed by 0.003% of all Victorian men.
> - 98% of of 8,961 sexual assaults were committed by 0.4% of all Victorian men.
> - 83% of 46,123 non-sexual assaults were committed by men 1.8% of all Victorian men.
> - 90% of 2,587 robberies were committed by 0.11% of all Victorian men.
> - 92% of 691 abductions were committed by 0.03% of all Victorian men.

In other words, almost all Victorian men (about 98%) are not the violent bullies that feminists try to paint them as.

Now, Gilmore isn't really interested in the homicides, robberies, and sexual assaults as a whole because the majority of the victims are also men. She simply wants to flit into the world of recorded crime, grab the statistics that suit her agenda, and get out again before anyone can examine the details.

Female victims are her only interest. For some reason, a man being hit by another man somehow doesn't count the same. It is as if a man only hits another man when he's run out of women to hit. The Sacred Babble has two names for men hitting women: domestic violence and family violence, and Gilmore uses both terms.

The Victorian Police also give a figure for domestic violence. It's not actually a figure for crime. Rather, it's a figure that comes from police paperwork. Whenever they are called out to investigate an incident, they tick a box that reads "Family Incident" if they feel that the incident could be described in such a manner.

But let's pretend, as feminists often do, that the 65,393 "Family Incidents" are real assaults. Let's also pretend, as feminists do, that each and every one of them was a woman being assaulted. And let's also pretend that each and every case means that a different woman was involved.

So of the 2,170,600 adult women living in Victoria, 97% or more were unharmed by patriarchy.

Gilmore then gives us a pseudo-intellectual example, copied from a pseudo-intellectual TED Talk by an "anti-sexism educator" called Jackson Katz. The example starts with "John raped Mary" and ends with "Mary is a rape victim." The logic is too tortuous to go into here, but naturally it proves the existence of patriarchy.

So let us use this tool of enlightenment in a more honest way.

A few men have assaulted a few women
Here we begin with the truth. A very small minority of men, in Victoria, have indeed assaulted a very small minority of women. The numbers, compared to the population as a whole, are not large. This does not make the assaults any less criminal. In fact, the reason why the men were arrested, charged, convicted, and sentenced is because it was wrong.

It is also possible to imagine, in the picture this phrase paints, that a few women could have assaulted a few men too.

A few men have assaulted women
Here we have the beginning of the feminist bending of the truth. There is no qualifier on the number of women, which gives the implication that "a few" is the very least that was assaulted. This further implies that these men assault women as a class rather than the individuals they meet and interact with. In other words, those few men

would have assaulted other women, and perhaps even more women, if they'd had the chance.

The notion that a few women have also assaulted a few men still remains a possibility, but these particular men would be unlikely to have been assaulted.

Men have assaulted women
Not only are we now dealing with women as a class, but we are also now dealing with men as a class. This raises the level of the problem. With no qualifier on the numbers, it seems more pervasive. The term *systematic* becomes a distinct possibility.

Also, while the possibility still exists for a few women to have assaulted a few men, the more general case of "women have assaulted men" becomes less likely. Women, as a group, are probably too busy dealing with being assaulted to carry out attacks of their own.

Men assault women
Here we have the true feminist position, and certainly the one taken by Gilmore. By removing the past tense, we now have a statement that assaulting women is something that men—because they are men—do.

And they assault women because they are women. This is what feminists call "gendered violence."

Gilmore does try to weasel her way out of the bind of the criminal statistics by later trying to argue the standard tip-of-the-iceberg line that feminists often use with these statistics. However, having just declared that there are no groups of male victims "hidden" behind the statistics, her argument that there actually is a hidden mass of female victims is just too silly.

The real problem here, of course, is that the domestic violence industry stays away from these figures because of the low numbers. In other studies, violence gets a much wider definition to the point of absurdity. Spiritual violence, economic violence, and other forms of violence get thrown into the pot to get the numbers up.

For example, it is entirely possible for the words *I'll get you* to take on a chilling meaning in certain circumstances. If the person is brandishing a weapon, or has a violent history, this threat could be very real. This indeed could cause real fear in the individual being threatened and could properly be called violence.

But to declare each and every utterance of this usually empty threat as "violence" is simply just boosting up the numbers.

Worse than stupid, Gilmore claims that, if men were victims of domestic violence, it would show up in surveys like the Australian Bureau of Statistics Personal Safety Studies. This comes from the woman who accuses the "furious men" who were making the comments (remember them) of not properly reading the articles. She then goes on to state:

> It is also true that men can be the victim of family violence, not to the extent that groups like the 'One In Three' campaign claim, but it certainly happens.…

So where does the One in Three campaign get its name from? According to its website:

> The Australian Bureau of Statistics 4906.0 – Personal Safety, Australia, 2012 (2013)[1] is the largest and most recent survey of violence in Australia. It found that:
>
> - one in three victims of current partner violence during the last 12 months (33.3%) and since the age of 15 (33.5%) were male

And if you actually read the Personal Safety Study, 2012, you'll find that the One in Three campaign has got its facts correct.

Too many men and boys are being shamed by the feminist facts into believing that they are some kind of monsters, or at least monsters-in-training, because of the original sin of being male.

Jane Gilmore, it is indeed time for this rubbish to stop. So stop it. Now.

Men's rights: Got a problem with it?

Luigi Logan (aka Fidelbogen) · 3 December 2014 · Archived copy · Original

I, the present writer, am not a member of the so-called "men's rights movement." That said, I would like to share some thoughts about this whole business of "men's rights."

Either you agree that the male population has "rights" or you don't. If you don't, you should straightly declare this. I will thank you for your candor, but then I will send you on your way because the discussion no longer concerns you.

All right, I turn to the rest of you—those who would agree, at least in principle, that men have "rights."

Over the years, I have noticed a peculiar thing. I have met many people who mock and deride the notion of "men's rights" whenever that notion confronts them. They are not in the least dispassionate or cool-headed about this.

I will often ask these people if they think men should have "rights" at all. They will splutter and declare that yes, of course they think that men should have rights. However, when I press them further, they will inform me that only the IDEA of men's rights affronts them, reason being that men "have all their rights anyway" and nothing to complain about.

Men's rights, we are to suppose, are fully intact and uncompromised—hence, there is no warrant to raise any fuss about this.

So their reaction to the phrase "men's rights" is emotion-based, and their clear intent is to shut down further conversation on that subject. They evidently do not wish to entertain, by any stretch, the concept of "men's rights." More to the point, they vehemently reject the thought that "men's rights" are somehow being violated.

One senses that it would please them greatly if all talk of "men's rights" was banished from the public discourse. After all, if they don't want to hear it from you, I'm guessing they don't want to hear it from anybody, anywhere, at any time.

Of course, we understand that these people harbor no objection to "men's rights" as such—or so they tell us. Right? They simply cannot believe "men's rights" are in danger, and they are so sure of this that they want you to shut the hell up about it.

Mind you, I don't say that they would take away your RIGHT to talk about "men's rights." I'm sure they would allow this, in principle. It's just that they would prefer to shut you up where they can personally hear it.

For example, in the mass media—that's one place where they could personally hear it, so I'm sure they'd rather not listen to your presumptuous twaddle about so-called "men's rights" in the mass media. Right?

And when they meet you one-on-one, they certainly don't need to hear your presumptuous twaddle then, either. Right? Of course not.

I mean, hey, these are good, liberal, progressive-minded people. So of COURSE they believe in free speech and all that, but for heaven's sake don't tax their patience with stuff like racism, fascism, or so-called "men's rights." They won't sit still for that, and you can hardly blame them. Right?

And of COURSE they agree that men have "rights"! But men's rights are self-evidently ship-shape—so if you disagree, you'd best keep that to yourself! Sure, you can whine about so-called "men's rights" all you like, but heaven help you if they catch wind of it!

To wrap this up: it seems that men DO have rights, but those rights are allegedly doing fine and men have nothing to complain about. And yes, it seems that you DO have a right to dispute the foregoing claim but no right to do it audibly if there is any chance the claimant will hear you.

In conclusion, let me say it again: I am NOT a member of the so-called "men's rights movement." I say that because I think it is more important to hunt the mammoth that is feminism.

Yet in practice I find it impossible to plan the death of feminism without bumping into “men’s rights” and related topics along the way. You simply can’t avoid it—these things are far too interwoven.

So yes, I do sometimes appear to talk about “men’s rights.” However, it is more precise to say that I am discussing feminism’s crimes—specifically, feminism’s crimes against men. I mean, when you bring a criminal to justice, one thing you do is compose a list of that criminal’s offenses. Am I right?

Very well. Although I am not what is simplistically called an “MRA,” I have friends who might call themselves that. And you know what? They can rant about “so-called men’s rights” to their heart’s content. I will sit back and smile because I know that the first right of all is the right to speak up angrily if you think your rights are in jeopardy. If you lose THAT right, then all the rest aren’t worth one cold spit in a windstorm.

Rape Culture – What is it? What does it do?

Jason Sinclair · 3 December 2014 · Archived copy · Original

We have all heard the term *rape culture*. A lingering look is a part of rape culture. A comment on a woman's body she doesn't appreciate is rape culture. Saying hi to an attractive woman you see on the street is rape culture, etc.

Our society is constantly exposed to someone or another talking about how only men can stop rape—that we, as men, are all really just potential rapists (see Schrödinger's Rapist). As a society, we seem preoccupied with it.

I decided to look into the statistical prevalence of rape and sexual assault in our society and compare it with the prevalence of other crimes to see if there is, indeed, an actual rape culture.

I started by looking at the U.S. Criminal Victimization Survey by type of crime. I found that rape and sexual assault in 2007 was fairly high, with 248,300 cases reported in the survey. (This is a self-reported study that is not related to complaints to authorities about the crime). I did, however, also look at other serious crimes for the same time period. Robbery was more than twice as prevalent as rape/sexual assault, with 597,300 cases in the same time period. So why not call us a robbery culture? How about the prevalence of assault? It's almost 20 times as prevalent in our society, with 4,331,500 cases in the same time period. This makes assault culture or violence culture much more accurate than rape culture.

So then I asked: What is the rape culture narrative doing? Couldn't it be seen as taking our cultural focus and narrowing it down to the point that we really don't see the larger picture? The fact that violent crimes happen constantly and are all serious problems for society. I do understand that sexual assault is a hot-button topic for a lot of us. As a kid I was sexually assaulted once and I know it is serious. I, however, have also been robbed as well as seriously assaulted on several occasions over the course of my life so far.

Is the rape culture narrative causing our society to attack a small portion of the huge violent-crime pie? Why would we do this?

I am guessing it's due to the victim narrative—the victims of these crimes are what's important here, not so much the crime.

So I started to look into what the rape culture narrative was doing to help the victims of these awful attacks. I found that the narrative has led to tons of foundations, homes, shelters, etc. The belief that these people need help seems ingrained and acted upon by our culture. As I was reviewing these services and how they might apply to me, I realized that I don't fit the victim narrative. Within 50 kilometres of my house, there are nine shelters for women/children. They aren't all specifically rape shelters, but they are violence shelters. That seems fair. It makes more sense to have a house that could serve more than such a specific niche.

The problem I have is that I am not a woman or a child. Really, I personally have no need for a shelter; and it's a good thing too because I couldn't find any within 50 kilometres of me. So I expanded the search and realized that here in Canada there isn't one. Not one. As I googled "men's shelters," the only result I got was an article on a man, Earl Silverman, who tried to start one but after years of struggle and strife killed himself. Don't get me wrong, there are several homeless shelters that men can go to, just no violence shelters. (Can you imagine bringing a child into a homeless shelter? You'd most likely lose custody almost immediately.)

So it looks to me that the rape culture narrative is helping those it sees fit to help: in short, women and children—and why not? They are who we have deemed to be the powerless in our society, those that most need help.

So if rape culture is about helping the victims and making society aware, they have done a great job. The victims are women and their children.

However, it leads me to ask another question: If rape culture is about women and their children, isn't it a women's

culture? or a children's culture? It looks to me, as an outsider (that is, not one of the people who can qualify as a victim anymore), that the rape culture narrative is about ensuring that the approved people learn the approved narrative.

It seems to follow that rape culture is actually victim culture, and that victim culture is inclusive of a wide variety of people, including women, children, people with disabilities, etc. It's no wonder that that poor terrified woman wrote that post about Schrödinger's Rapist mentioned above. She *is* terrified! Who can blame her? She's a victim and there's nothing she can do about it. Luckily, there are shelters and foundations out there just waiting to take her in and tell her: "We told you so."

Now, there are other things we could do as a society to help those people who need it. We could educate them on high-risk behaviours and high-risk situations. We could teach them about safety in numbers or make them feel empowered by teaching them self-defence or other strategies to help them in a crisis situation. We could do those things, but we aren't allowed. We're not allowed because it's wrong to expect these victims to have to prepare for the worst. So we as a society decided that the best way to deal with these issues is to tell the criminals that they shouldn't break the law. After all, since it's the criminals who are causing this mess, it should be the criminals' responsibility to fix it, right? I personally agree that criminals should stop being criminals, that they should fall in line with our laws and values. Imagine the society we would have if that happened. It would be a step toward paradise.

If everyone did what they should be doing, we wouldn't need a lot of things in our society. We could stop spending all this money on police and security guards. We wouldn't need seatbelts, tanks, fighter jets, sniper rifles, or grenades. It would be trillions of dollars we could re-invest into health care and education. It would be truly amazing!

The fact that the dream is not likely to become a reality any time soon means I still drive with my seatbelt on and I lock my doors at night. I am still acutely aware of my surroundings in a dark, empty parking lot. I do these things even though I can't really be a victim. Not really.

Maybe—until we are able to realize the dream that we teach these terrified people how to feel safer in their communities—just maybe let's allow them to learn a common sense approach that tells them they can affect the outcome. It may not stop the victimization of people, it may have no measurable effect at all. It could, however, make those people who are able to be victims feel a bit more in control. Feel a bit more secure. Allow them to see themselves as strong and capable members of our society. True or not, it's got to feel better than waiting in terror until the inevitable happens.

Since I can't truly be a "victim," I can't really know for sure—but it makes sense to me.

Justin Trottier interview about the new Canadian Centre for Men and Families

AVfM Video Source · 4 December 2014 · Archived copy · Original

Our own Canadian News Director, Dan Perrins, had a chance to interview Justin Trottier, the director of the new Canadian Centre for Men and Families, at the centre's opening in Toronto on November 16, 2014.

You might also want to subscribe to Dan Perrins.

“Heroic” Indian women apparently not such heroes

AVfM Video Source · 4 December 2014 · Archived copy · Original

All of India appeared to be in love with these women:

http://youtu.be/FePWT2QavNY

… until new evidence surfaced.

A Flood of DV insanity and doublespeak

Tom Golden · 4 December 2014 · Archived copy · Original

Gentlemen, the goalposts have been moved. Buckle your seatbelts.

I read Michael Flood's article that he offered in a comment on AVfM as defense for his assumption that women are 95% of the victims of domestic violence. I was not prepared for what I found. Guess what? He and other DV potentates are reframing domestic violence, and his claims of 95% female victims only refers to what he calls "intimate terrorism" (also called "coercive controlling violence").

The name may be new, but the idea of intimate terrorism has been around for some time. My memory tells me that even the early DV activists used a similar descriptor of the problem. In fact, the implication then, and even now, was that all of domestic violence was intimate terrorism. You know, that big-burly-smelly-angry guy™ who controls the whimpering wifey with an iron hand, yells for his sammich, and beats her to a pulp for not adding enough mayo. That guy. In the early days, this was the poster child for DV: the out-of-control man beating the defenseless woman and controlling her every move.

Everyone in the gynocentric press jumped on the bandwagon like it was the only train out of hell. Donations flooded in (pun intended) by the millions. Laws were written at warp 7 (in *Star Trek* vernacular), and in a wisp of time the domestic violence industry became a billion-plus-dollar-a-year venture solely by alleging to protect women from these evil, mostly imaginary patriarchs. They made a stunning success of framing all men as potential intimate terrorists and all women as potential victims. Domestic violence was falsely framed as pervasive, and the DV propaganda machine sold the myth that acts of a tiny, pathological minority were representative of all men. They also succeeded at taking a complex, multifaceted social malady and reducing it to a "one size fits all" sound bite fit for low-end public consumption. Of course, a significant part of that reduction was to cut male victims and female perpetrators from the picture.

There was just one problem: that pesky research. Study after study kept showing that women admitted to being violent in relationships as often as men, pointing to symmetry in the victims of domestic violence. In fact, women admitted more often than men that they were violent in relationship.

The DV industry researchers reacted to that by focusing on how men lie and minimize their abusiveness; that women are afraid to report their abusers; that real perpetrators won't admit as much on a questionnaire—and on and on. But guess what? None of those excuses could negate the fact that women admitted to committing violence against their intimate partners. Period. The only way around it was to call the women liars and that wasn't going to happen. Even the self-defense mantra didn't work outside their own insulated ideology.

So, what to do? How can gender symmetry in DV be explained in ways that still demonize men and make them ripe for fundraising? This is where the fun, a flood of it, starts.

It starts by moving the goalposts. They saw the writing on the wall that their worldview of all DV being men beating women was crumbling and something needed to be done to explain why those women would admit to being violent. What did they do? They invented a new term: *situational couple's violence (SCV)*. Wow! Here's what Flood says about this:

> Here, the violence is relatively minor, both partners practise it, it is expressive (emotional) in meaning, it tends not to escalate over time, and injuries are rare. Situational couple violence does not involve a general pattern of coercive control.

Hold the press, folks. Can you imagine a man explaining to a batterer's intervention leader (or to a judge, for that matter) that his violence was emotionally expressive in meaning and not part of a serious pattern of coercive control?

He would be instant toast.

Flood makes a case for men being only 5% to 10% of domestic violence victims by differentiating what he calls SCV, where male victims are common, from what he calls "intimate terrorism," which he concludes is nearly all female victims. He portrays intimate terrorism as mostly a lethal, controlling man dominating a helpless woman. *This* is Flood's 95% female victims. This is different, he tells us, from the situational couple's violence that is commonplace in everyday relationships when people get upset and might push or shove in a spontaneous manner. This, Flood argues, may be violent but lacks the injurious, dominating, and coercive aspects of intimate terrorist violence (shall we go ahead and coin ITV for you, Michael?).

He tells us that situational couple's violence, unlike ITV, includes both male and female victims. He also tells us that situational couple's violence is much more prevalent than intimate terrorism—probably by at least a factor of 3 to 1.

This gambit superficially appears to get Flood and the DV industry out of some hot water since for decades they have portrayed women as the only victims of domestic violence—while the research clearly demonstrates gender symmetry.

How to explain those gosh darn violent women in a system without male victims? Just create a new category! Situational couple's violence—the violence that does not matter. If he can show that the violence that women are involved with is just, you know, situational violence, then the fact that women are violent in relationships can easily be explained and ignored. And so can their male victims.

Okay, but wait. If you make that jump and believe that the real domestic violence is ITV, with men beating women, then what do you do with SCV? Looks like out of the frying pan and into the fire.

You see, Flood never tells us whether SCV is something that needs treatment from domestic violence services or if it is something that can be ignored and allowed to exist without intervention. Either way, I think they are screwed. What should they be doing with those male and female victims of SCV?

Is it something that needs to be treated by domestic violence services? If it is something that needs to be treated, what services are available for this large group of male and female victims? The research seems clear to say that this type of violence is more likely to need counseling or educational assistance. Is that offered by domestic violence services for this type of violent couple? Are they catering to this large majority with appropriate counseling services? I sure haven't seen it or even heard of it.

Is SCV even something that needs intervention? One might assume that, since Flood completely ignored it in his assessment of victims. If we don't need to change situational couple's violence, then the White Ribbon folks of Australia are right to ignore it. However, if it is something that does need treatment and services, then why would White Ribbon only enlist men to change domestic violence? If SCV has both male and female victims, should they be enlisting both sexes? Flood is an ambassador for the White Ribbon Australia group. I wonder why he hasn't urged them in this direction?

Then the other possibility is that SCV is not something that needs the attention of domestic violence services, and if that is the case, how do they differentiate one from the other and then release those who are only committing "situational" violence? I haven't seen a bit of that either.

When do the "There's No Excuse for Abuse" posters start coming down?

The concept of situational couple's violence, also known as common couple violence, has been around for quite some time. First introduced into the literature in 1995 and discussed frequently in the 2000s, it is certainly a well-known concept, but … you never see a thing about it in the media, nor in the legislation, and certainly not in the services themselves. Something seems amiss.

Are we all to now erase the "no excuse" mantra of the past 50 years and put it in the dumpster along with some others? It seems so, because now they have fabricated an excuse. It's called situational couple's violence.

Yes, after failing to sell the "all violence is male" narrative, it is now intimate terrorism that Flood is convinced is the more virulent form of DV, with 95% female victims. He claims that the nationally representative samples that show gender symmetry were actually not about real violence at all. No, they were just situational couple's violence. Voila! Now we don't have to worry anymore about the research that showed women to be violent. That was just situational—unimportant—violence. Now we can create another boogie man who can keep the woman-only narrative going for a little while longer. The narrative of intimate terrorism, which is the province of men, of course. As we all know, women do not seek coercive control of relationships. Never happens.

The Australian Personal Safety Survey reported that 73,800 females and 21,200 males were victims of at least one incident of physical assault by a current or previous partner. By my math, even this official Australian survey (which, by the way, focuses considerably more on women than on men) clearly states that men comprise about 22% of the victims. Surely not 5%. But what does Flood do with this official figure? He claims that it is mostly those pesky situational couple's violence folks. Here's what he says:

> Violence which is usually minor and infrequent – what Johnson calls situational couple violence – is likely to dominate general survey data.

Then he goes on to mysteriously estimate the number of intimate terrorists from the survey totals. He relies on a crony, Michael Johnson, to do the dirty work. Johnson estimates that 25% of those 73,800 female victims were victims of intimate terrorism and only 5% to 10% of the 21,200 male victims would qualify for this designation. Pretty impressive. But they never did say *how they came to those numbers.* They just pulled them out of air so thin it might be anorexic.

Notice that Flood is careful when he quotes these numbers when he says:

> So, if this is accurate, then female victims of intimate terrorism by a male partner are somewhere from eight to 17 times as common as male victims of intimate terrorism by a female partner. There are around 19 to 20,000 individuals (19,510 to 20,570) living with intimate terrorism this year, and males are between five and 10 percent of all victims.

Kudos to Flood for the "if this is accurate" disclaimer. It allows him to spread completely unsupported data at a safe enough distance for plausible deniability in the face of inevitable debunking. Also note that he is suggesting that there are a total of 18,450 female victims of what he calls intimate terrorism. Since Australia's female population was about 7.5 million at the time of this survey that boils down to less than three women out of a thousand having experienced what Flood calls Intimate Terrorism. I guess that 1 in 5 thing, even by Flood's suspicious standards, will just have to go, eh?

Of course, he says that in order to get good numbers about intimate terrorism, you need to avoid using nationally representative samples. They just show you the non-important, non-issue violence. The kind of violence that Flood says doesn't count. What you really need to do is to use data from shelters, hospitals, police, and other agencies that specialize in dealing with *women-only victims.*

Here's what he says:

> Studies using the Conflict Tactics Scale are most likely to pick up the pattern of aggression involved in 'situational couple violence'. Acts-based studies are only a weak measure of levels of minor violence in conflicts among heterosexual couples. They are poorer again as a measure of intimate terrorism or coercive controlling violence (Johnson 1995, 284-285).
>
> The other two types of violence—coercive controlling violence (or intimate terrorism) and violent resistance—predominate in samples drawn from agencies (law, refuges, hospitals) (Johnson 2010: 213).

So in one sweep of his hand, Flood dismisses years of research using the CTS, which tended to find gender symmetry in domestic violence, and says we need to focus on data from, gulp, women's refuges! Sure! That's where you will certainly find the, um, women who are victims! Yes! What a convenient idea for him to search for male victims from a sample drawn from services that are very specifically built for female victims.

I have an idea, I want to study polar bears. I think I will go to Mexico to study them. After not finding any polar bears, I can easily say I looked and they simply did not exist. Nice try, Mikey. Not.

So the struggle now is how to differentiate when and if there is such a thing as intimate terrorism and who are the victims. How does one tell the difference between situational couple's violence and intimate terrorism? Where is the line? Are there different treatments for both?

Frankly, I see this as progress in some ways. I have seen for years men and women who were actually what are being called situational couple's violence types get trampled by a "one size fits all" system that vilified the man and snatched away any power from the woman to stop the DV Gestapo from stampeding her husband. Maybe this new terminology will give the majority of couples who get into a scrum some help to process things and to learn new ways to cope rather than to be separated, jailed, shamed, and impoverished.

There is such a thing as intimate terrorism. It is rare, but it is there, and it is deadly whether the perp is male or female. I am happy to see efforts made to find and sort out that type of pathology and deal with it. When I have seen this before, the perpetrators—whether male or female—have been sociopaths and not likely to benefit from therapy. They generally need a different approach.

Many of us have been suggesting for decades that these extreme cases do in fact exist but they are not representative of all family violence. All too often therapy would be very helpful for many of these couples, but the DV industry has thus far refused and preferred their totalitarian judgmental approach that treats the ladies with kid gloves and the men with a whip.

Maybe this way of differentiating will help to tease out those who are truly sociopaths from those who are struggling as couples. Let's get those non-sociopath couples into therapy with a good therapist. The treatment regimes I have seen for DV seem to run on the vastly erroneous assumption that all perpetrators are male and sociopathic. Maybe that can change. Just my two cents.

It is not much of a guess to say that this will take a long time, years, to sort this out. What is more than clear, however, is that we will not get to that point with the help of ideologues clamoring desperately to maintain a false narrative at any cost. And the cost is formidable.

My heart goes out to all the men who have been imprisoned and/or forced to attend sexist, hateful, and abusive batterers programs who were in a relationship that had situational couple's violence. I think the DV industry owes millions of men and children an apology and a serious change in direction.

Some men have problems, but men are not *the* problem. Indeed, men are good.

Author note: The link below goes to a paper by Denise Hines, PhD, and Emily Douglas, PhD. It is an excellent academic resource that refutes many of the typical anti-male arguments about men and DV. This one focuses on the reality that men also are victims of "intimate terrorism." If you don't know Hines and Douglas, I strongly urge you to get to know some of their work. They are the ones who documented the mistreatment men receive when seeking help from DV services. I am very grateful for their excellent work.
http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2913504/

When ladies rule

Mark Dent · 4 December 2014 · Archived copy · Original

You have to laugh or you would cry and perhaps never stop.

As I perused the morning paper (*Herald Sun*, Nov. 15, 2014), I came across an article entitled "Sorry lads, ladies rule."

It begins:

> You may well know the name Miranda Kerr, but have you heard of Joel Meacock?
>
> She is Australia's No. 1 supermodel and he is king of our male catwalkers. But there the similarities end.
>
> Our top male models earn a fraction of their female equivalents with the modelling industry one of the only professions in which the gender pay gap is reversed.
>
> The top male, American Sean O'Pry made 31 times less than the industry's highest money maker, Brazil's Gisele Bundchen.

This should not cause me the slightest angst as this is clearly a market-driven industry where public demand decides who gets paid the most. It's simple and fair. Except that when this same principle is applied to the film industry, sports, or other areas dominated by males, it is no longer considered appropriate. How many times have you heard female actors who have made millions and just collected their fifth Golden Globe or Oscar bemoaning the lack of roles for females in movies or the sexism inherent in the film industry?

Cate Blanchett, a woman who has made millions from her acting career, felt it necessary after just receiving an Oscar to attack the industry that provides her with her luxurious lifestyle and fame.

> Cate Blanchett chided Hollywood for sexism Sunday night while accepting an Academy Award for Best Actress — encouraging studios to make more movies about women.
>
> The Oscar-winner expressed hope that the success of "Blue Jasmine" and films starring fellow nominees Sandra Bullock ("Gravity") and Amy Adams ("American Hustle") would break the myth that "female films with women at the center are niche experiences."
>
> "They are not," Blanchett said. "Audiences want to see them. In fact, they earn money."

It is interesting to note that the financial success of a movie is based entirely upon the number of people who wish to see it. No one is forced to see a film that does not interest them. Movie moguls are in the business to make money. They may get it wrong occasionally, but they are the experts in this field. If what Blanchett says is true, then she is suggesting that the producers and directors of Hollywood are deliberately overlooking women for lead roles or blockbuster movies simply because they are sexist. These businessmen (and women) are choosing to lose millions of dollars in revenue just to keep women off our screens.

Blanchett says movies with women in them "earn money." Of course they do—but just not enough to justify the risk of replacing men in lead roles or action films with chick flicks. I might add that women make up at least half (and probably more) of those who regularly go to the movies so why aren't women and girls flocking to movies with females in the lead roles?

Let's return to the world of models. Imagine for a moment what the reaction would be if Australia's leading male model spoke out and said the reason Miranda Kerr earns so much more than he does is because of the inherent sexism in the modelling industry.

He would be laughed out of town. The modelling industry would point to the facts, which are:

> Globally, the womenswear retail industry is worth $621 billion while the menswear industry comes in around $400 billion. In Australia's $12.8 billion retail market the difference is even more pronounced, with womenswear accounting for 46.9% and menswear 20.2%.
>
> Martin de Courtenay, from Chadwick models said, "The discrepancy in income for models arises with the release of advertising campaigns-that's where we see girls earning significantly more."
>
> Few men were able to make modelling a fulltime career living solely from catwalking and campaigns.

So, clearly, the facts show that there is more demand for female models because there is more money in womenswear. Male models could bleat and whine, but they would simply look stupid. Unlike Blanchett, these men understand the industry and they know that if they don't like it they can always leave.

But there are other aspects to this article that interest me. We continually hear of the poverty of women or lack of financial security. Yet here in Australia women are spending many more billions on essentials like shoes, dresses, hats, and lingerie than men do on clothing.

Whenever I walk through a shopping mall, it is clear that women are the overwhelming market for our retailers. How does this tie in with the notion of patriarchal oppression and subjugation?

The shops I frequent have beauty salons in which rows of women sit in chairs and have their nails on their feet and hands painted. Every time I go past one of these salons, I am reminded of the days of queens and princesses having their servants cater to their every whim. They sit in their padded seats while attendants kneel at their feet. I always mutter quietly to my wife:

> Behold, the oppressed!

Where are all the men? Probably at work earning the money that pays for this weekly pampering. However, I digress!

The world of sports is another that leads female athletes, cricketers, netballers, and soccer players to complain about the lack of sponsorship and coverage of female sports in the media.

They argue that the reason males bring in the big crowds and high ratings is the fact that they receive so much more attention than their female equivalents. In other words, the TV networks are sexist and deliberately choose male sports over female ones simply because they think women are an inferior species.

If only netball or women's cricket were given saturation coverage, the crowds would come flocking to their venues and we would have female sportswomen becoming household names and adorning posters on bedroom walls.

The problem once again with so much feminist drivel is that this is simply untrue. What comes first—the chicken or the egg? Male sports receive huge coverage in our media because huge crowds pack stadiums to watch them. Many of those who pack the stands are female. Why are they attending a male sporting event when they could be watching their sisters throw a netball around or smack a cricket ball to the boundary? The answer is simple. They prefer male sports because the athletes are bigger, stronger, faster, and more spectacular in every aspect of the game they play.

If a female sport started gathering crowds of 50,000 on a regular basis, you can be certain the TV networks would be lining up to win the TV rights.

Here's what some believe is the reason for the focus on male sports. Caitlin Horsham in her article entitled "Women Deserve a Sporting Chance in the Media" states:

> During the year the men's AFL, cricket, rugby league, soccer, rugby union, tennis and golf dominate Australian sport via national television coverage. Why is this so? Men's sport does have the advantage of incumbency. It

> has been around for a long time which enables teams to be build long-lasting loyalties that can even be passed down through families. In addition, there is **the stereotypical prejudice** against the level of women's athletic ability as not as strong as a males and the large variety of sport available in a crowded marketplace is also a contributing factor.

So the fact that every sports fan can see that men jump higher, throw farther, run faster, punch more powerfully, and perform everything they do at a faster, more explosive manner has nothing to do with the huge crowds that attend their performances. It is all due to "long lasting loyalty" and the worrying fact that the large variety of sport makes for a crowded marketplace.

Again, it is also prejudice that makes us prefer male sports—not preference. Could I say the same of the modelling industry? Only if I wished to be branded a moron.

Isn't the marketplace the one and only factor in deciding who gets the big bucks and dominates media coverage? Isn't that what competition is all about? We put our best out there, and if people like what they see, they vote with their feet or wallet. If female sports are as entertaining as Caitlin claims, why can't they compete?

The UFC brand has become a worldwide phenomenon, yet it was unheard of 20 years ago. It has had to compete with sports like boxing, kickboxing, and wrestling, which have been entrenched in our sporting psyche for decades. The product was so well presented and the quality of the athletes so impressive that fans (both male and female) went to the events in huge numbers. TV wanted in on the action and this created even more interest and passion. The promoters of mixed martial arts didn't squeal about the "crowded marketplace"—they jumped in and competed, believing their product was superior.

It seems that when the marketplace dictates that women should receive in some cases 31 times what a male receives (modelling), there is no problem to be fixed. It is a simple matter of supply and demand. However, when this same equation is in play in areas where men receive bigger rewards, we have an urgent issue that needs to be investigated and "fixed" as actors whine about sexism and injustice even as they win prestigious awards and pocket millions.

The final paragraph of this article is what truly underlined the absolutely Orwellian capacity feminists have for the ability to doublethink. Doublethink is the act of ordinary people simultaneously accepting two mutually contradictory beliefs as correct, often in distinct social contexts.

Workplace Gender Equality Agency representative, Yolanda Beattie said,

> "It's great to see a profession where women are finding success—but it's a shame it's that one that is based on looks."

So this woman for gender equity thinks it is wonderful to see some women earning ten times the money males do in their profession. She calls this "finding success."

However, she is still flying the feminist flag by reminding us what a shallow, objectifying form of employment it is to make money based on your looks—just so we realise that these mulit- millionaire female models are still the victims in this story. Making money based upon your ability to punch another man or tackle him to the ground would not be considered demeaning or objectifying. Yolanda would probably call this privilege.

Can you imagine Yolanda congratulating male CEOs for finding success in their chosen profession? Success earned by their capacity to devote long years of their talent and time to their career—something many women are not willing or are unable to do?

Don't hold your breath.

Eric Garner’s last words: Now imagine this was a white woman

AVfM Video Source · 5 December 2014 · Archived copy · Original

Eric Garner’s death was not just a racial issue. It is a gender issue, too. Had the victim been female, of any color, the actions of police would not have been tolerated. PE

Transcript: Get away [garbled] for what? Every time you see me, you want to mess with me. I’m tired of it. It stops today. Why would you…? Everyone standing here will tell you I didn’t do nothing. I did not sell nothing. Because everytime you see me, you want to harass me. You want to stop me [garbled] Selling cigarettes. I’m minding my business, officer, I’m minding my business. Please just leave me alone. I told you the last time, please just leave me alone. please please, don’t touch me. Do not touch me. [garbled] I can’t breathe. I can’t breathe. I can’t breathe. I can’t breathe. I can’t breathe. I can’t breathe. I can’t breathe. I can’t breathe. I can’t breathe.

25 invisible benefits of gaming while male?

AVfM Video Source · 5 December 2014 · Archived copy · Original

Jonathan McIntosh, one of the most robotically thoughtless twits to come on the public scene since Sad Sam Seder's little munchkin Matt Binder, recently put out a thunderingly stupid video explaining 25 "invisible benefits" of being a male gamer (and he threw in "white" there too for some reason). Rather than link it, we think Dr. Mason pretty much says all that needs saying:

If you haven't subscribed to Thunderf00t yet, what's wrong with you?

An inquiry to Twitter management

Hannah Wallen · 5 December 2014 · Archived copy · Original

In the past few months I've seen some discussion on the exploitation of vulnerable aspects of Twitter's rules by social justice warriors to silence political dissent by using bots to mass-block or mass-report so dissenters' accounts would be suspended. On October 29, I emailed press@twitter.com with questions, explaining my intent behind the request. I wanted to be upfront about the fact that this was for an article to ensure that their reply would consist of information they wanted known. My email:

> Recent trends in some groups' tweets have included referencing the option included in the "block or report" menu to report another user for content that is "Generally offensive, disrespectful or in disagreement with my opinion." Some users are touting that option as a means to silence political dissent. This sounded unlike a social site policy, and led me to look further into the reporting options.
>
> Further investigation has only led to more questions, including questions about other options for reporting. The help bubble for that option says "Twitter does not screen content and does not remove potentially offensive content unless such content is in violation of the Twitter Rules and Terms of Service," so I have read those.
>
> Some of the twitter rules have wording which could be subject to broad interpretation and potential abuse. I'm writing to request clarification, as I am considering an article. My current focus is communication, harassment, censorship, and how twitter's rules affect engagement between users in relation to political and other potentially controversial discussions. Any information I receive in response to these questions will contribute to that article.
>
> For instance, listed under "targeted abuse" are
>
> - if the sole purpose of your account is to send abusive messages to others;
>
> and
>
> - if the reported behavior is one-sided or includes threats
>
> What factors determine if the sole purpose of an account is to send abusive messages to others?

> Is disagreement with others' opinion considered an abusive message, and if so does that mean engaging in debate by replying to publicly made statements of opinion with counterarguments is now considered abuse?
>
> If not, what is the specific reason for including "in disagreement with my opinion" in the harassment reporting options?

> I am assuming that tweets without @user mentions are not considered "targeted" because they do not involve intentional contact and users can block feed they do not want to see. Is this correct?

> Does "targeted abuse" include @user mentions without abusive language, but which contain a dissenting counterargument to something the user has said? (eg. I disagree with @twitteruser's stated opinion in LinkToPublication because reason #politicalorsocialconcept or @twitteruser I disagree with what you said.) If so, is that a blanket rule or does the behavior have to be repeated or continue after the user engaging in it has received some variation of "stop talking to me" before it is considered to be in violation?

> Does the tone of a tweet change whether it is considered abusive, and if so what is the criteria for that? ("I disagree with what you said" vs a similar line containing expletives vs a line containing slurs or the suggestion

> that the user deserves to suffer violence because of his opinion.)

> Under the Spam heading are the following criteria:
>
> - If you have followed and/or unfollowed large amounts of users in a short time period, particularly by automated means (aggressive following or follower churn);

> When a political or social movement forms on twitter, users often follow each other so that posts about their specific pet issue will show up in their feed. Is it a goal of twitter to prevent this, or does following require automated means in order to be considered a violation?
>
> - If your updates consist mainly of links, and not personal updates;
>
> Many users post links to news stories, videos, and memes related to hashtags created for issues and concepts that have meaning to them. Very often these are, to the user, personal updates because they are new information about the issue or concept. Will users whose personal updates usually include links to information be considered spammers?
>
> - If a large number of people are blocking you;
> - If a large number of spam complaints have been filed against you;
>
> This looks like it could be used by ideological groups to silence popular or very vocal users whose updates contain statements of opinion to which they are opposed, by banding together to all block and/or report the same person, thereby putting him or her in violation. What is twitter's administration doing to counter potential abuse of these rules?
>
> - If you post multiple unrelated updates to a topic using #, trending or popular topic, or promoted trend;
>
> There are Twitter users currently interpreting this to mean that dissenting views to a hashtag's political outlook and criticism of the belief or assertion behind a hashtag can be considered spam if it is posted to the hashtag. For example, posting an opposing viewpoint with a political hashtag can offend the readers of the hashtag, but it's a discussion attempt. Is it considered spam even if it is not belligerent or threatening?
>
> - Randomly or aggressively following, favoriting or Retweeting Tweets;
>
> This line is hard to interpret. Can you please give a more detailed explanation of what it means? How does twitter determine when following, favoriting, and retweeting are random or aggressive, and when doing those things is acceptable?

> Finally, do you have a policy in place to deal with habitual, vexatious false flagging (users repeatedly reporting content which does not violate rules or terms of service in an attempt to silence speech they disapprove or people they dislike)? This is a behavior I've seen on other social networking sites where administrators have written and posted broadly interpretable policy without stipulating that false exploitation of it would also lead to discipline. What is Twitter doing to prevent users from banding together to engage in this type of harassment, and how do you differentiate between a user engaging in this and a user who spots or experiences and reports a lot of genuine violations?

> If you provide me with a statement on the overall goal of Twitter's rules and guidelines as they relate to discussion on the site, I will include that in the article.

> If you have any questions for me, please let me know, and I'll be happy to clarify anything that has not come

> across clearly. Thank you in advance for taking the time to address these questions. I hope to produce an article that will bring about better understanding of Twitter's rules and their relationship to the many discussions among users of the site.

To date, I have not heard back. I cannot be sure if this is simply due to their staff for handling press requests being small and unable to keep up or if they are avoiding answering the questions. If it is the latter, it could be because now that they've realized there are holes in their policy, they want to fix them before replying. It could also be due to a desire to leave those holes in place without having to answer for them. The only way to know would be to hear back from Twitter, and that is largely out of my control.

To try to get Twitter to answer my questions, I've tweeted @support.

> .@support Do you condone censorship via blockbot/false-flag? http://t.co/1AbzpKVn7W http://t.co/ahZwSTShJA https://t.co/G30RG3RrNr
>
> — Hannah Wallen (@Oneiorosgrip) November 22, 2014

The links go to the original posting of this on Breaking the Glasses, the Atheism+ blockbot list, and the github page for the GGautoblocker, which is up to nearly 10,000 accounts (including @WRCorg and at first, @KFC) blocked for being even remotely associated with #gamergate. According to the github talk, they can't block Christina Hoff Sommers or Adam Baldwin without slowing down the list's functioning. Apparently having a ton of followers makes a difference.

The GGautoblocker block list has its own personal Twitter account under its own name. If you want to find out if you're on it, according to a link posted in that account, a list of blocked users, broken down into chunks of 500 accounts, is here.

I'm all for Twitter users having the choice to block in order to avoid unwanted contact and conflict. That's everyone's right. However, both bots appear to be in violation of the terms of service in that bots are forbidden, and these can easily be employed in the manner I've described in the letter to shut down accounts over political disagreement. The GGautoblocker is being actively used as a tool of attempted (and failed) intimidation, as users not associated with #gamergate who find themselves on it are being told by #gamergate's opponents who they should or should not follow and who they should or should not allow to follow them.

If Twitter condones this use of blockbots, that is a clear demonstration that their rule system is not about preventing abuse but about facilitating a censorship effort. It's a question that, if news@twitter will not answer, the @support staff should. The other question is: How many users are going to have to ask before Twitter's staff will pay attention to the problem?

Borrando a Papá—A documentary review

Lucian Vâlsan · 5 December 2014 · Archived copy · Original

Editor's note: This article is also available in Portuguese.

A few weeks ago, the Argentinean documentary *Borrando a Papá* (*Erasing Dad*) was released on the Internet. I've been waiting to get a chance to see this full-feature documentary for roughly two months since I read on AVfM's Voice of Europe radio program that the feminists tried really, really hard to get this documentary censored in that country.

My gut feeling always tells me that if something is heavily censored or frowned upon by a totalitarian authority, then it clearly must be on to something and that particular work needs to be read/seen as soon as possible. And *Borrando a Papá* didn't disappoint—on the contrary, it turned out to be far better than I could've expected. And herein lies the paradox that bothers me—the fact that it's such a good documentary means that it made me sick watching it …

Borrando a Papá shows the full misery that Argentinean fathers and children are going through at the hands of the Argentinean state, whose policies are being enforced by ideologues with a terribly warped worldview.

Seeing the movie also made me understand why the feminists wanted so badly to keep this documentary away from the Argentine public. The filmmakers managed to catch on tape various ideologues bragging smilingly about how they mistreat fathers or how they thought that a mother murdering her six-year-old son "to fuck up the father" (her exact words!) are not an indication of a misguided system, even though the father had complained officially about the problem for at least three months before the event.

The documentary sinks its teeth into the very real Evil Empire, as our Editor-at-Large, Erin Pizzey, would put it. In fact, they even brought Pizzey into the documentary, using the footage published by manwomanmyth on YouTube.

The filmmakers expose to the world at large how the work of a chronic child abuser and leader of a gang of pedophiles, Jorge Corsi, essentially ended up influencing the policy on family not just in Argentina but also in Chile, Brazil, the USA, Canada, Germany, Spain, Australia, Dominican Republic, Mexico, and a few other nations.

Very few people even know who Corsi is. Googling his name results only in links in Spanish—but this individual designed what is now called "the Corsi method," which is allegedly a method of diagnosing sexual abuse and violence—a method that is a variation of the Duluth Model, only it's more insidious and broader in scope than just domestic violence.

Corsi started the first master's degree in family violence in 1989. In his entire curricula, there's no mention about women being abusers or men being victims. In this "expert's" opinion, such a thing does not exist. He also designed the so-called "violent man test," which he himself says can even be completed without interviewing the alleged violent man. I won't say more on this because you have to see it for yourselves in the documentary. This is literally a case of "you can't make this stuff up!"

The most shocking footage for me included the comments made by Lilian Hendel, a psychologist and TV columnist, who said upfront that she believes all men who allege violence are liars and that women rarely, if ever, lie about such things. And consequently she thinks that the burden of proof in what she calls "gender-based violence" cases should be reversed. "If I say he's guilty, then he is until he can prove otherwise"—her exact words. To understand what she meant by "gender-based violence," I suggest you read my series about Spanish gender Stalinism that I wrote over a year ago (part I, part II, and this article).

Equally abhorrent are the words of the staff at "Shalom Bait"—which is a centre for protection of victims of domestic violence. One of their staff members just outright says that they prefer advising women to file violence allegations (regardless of the truth) instead of dealing with a fair court trial. Why do they prefer this? Because the courts tend to follow "the ideology that the father is important." Yep, you read it right! An employee of the

Argentinean state, a public servant, thinks that fathers' importance is an ideology!

It's hard even to merely list all the abhorrent stuff that's being presented in the film without laying out the entire documentary. Watching this documentary almost makes you feel pain—in a quite literal sense.

Andrei Costea, one of the editors at AVfM Romania, said that:

> A big State in collusion with feminist ideology results in hatred against humanity. This is not merely a societal cancer. One can still deal with cancer and save some patients. But with feminism, it's just almost a war against humanity. I for one cannot see the facts presented in this documentary as anything else but a direct attack towards humanity itself.

What I also appreciated about this documentary is that it also provides an international perspective, thus putting the blame where it stands—at the ideologues' feet, which fly from nation to nation and tear families apart. Images from fathers' protests from France, Italy, Spain, Brazil, Chile, the UK, and the US are presented.

In other words, this documentary has an almost perfect balance of emotion, cold facts, exposing of the Evil Empire, talk about the financial interests in the industry, and an appropriate international perspective on things. And for these reasons, I'll go as far as to say that *Borrando a Papá* is a far better documentary than *Divorce Corp,* which in my eyes is way too weak and incomplete.

And that's all I'm going to say. Now please go and watch *Borrando a Papá* over at AVFM en Español. The video has English subtitles (just click CC), which I can attest are properly done and properly synchronized.

Seriously, *Borrando a Papá* is a definite must-watch, and it should be at the very least in the all-time top-five best non-feminist productions.

Enjoy!

White Ribbon Ireland campaign launches

Men's Human Rights Ireland · 5 December 2014 · Archived copy · Original

Are you a man? Did you know that you might be a rapist?

This is the message that the newly launched White Ribbon Ireland campaign wants men to hear. After all, thousands and thousands of women are raped every year in this country, so someone must be responsible.

Except, of course, they aren't. As White Ribbon Ireland was launched to much fanfare, its organisers managed to overstate the number of rapes that take place in Ireland eightfold, an astoundingly farcical failure from people who are supposed to be *the* experts on serious issues like rape and the violence of men toward women. Conor Lally of *The Irish Times* reports:

> The organisers of the high profile launch in Ireland of White Ribbon Day have been forced to retract their claims for the number of rapes recorded last year.
>
> The retraction came after it emerged they had overestimated the number of rapes reported almost eight-fold.
>
> Literature distributed at the Irish launch of the international campaign highlighting the problem of violence by men against women said there were 3,500 rapes recorded by the Irish authorities last year.
>
> The official figure recorded by the Central Statistics Office (CSO) is 451.
>
> The literature distributed by Carr Communications, which is handling the media for the campaign, said: "According to CSO statistics, there were 3,500 reported rapes in Ireland in 2013."
>
> However, the CSO data reveals 451 recorded rapes of women and men last year.

The White Ribbon Ireland campaign is being managed by three groups: SAFE Ireland, the Men's Development Network (MDN), and the Rape Crisis Network Ireland. Apparently the moral-panic-inducing incorrect numbers were provided by the MDN to themselves, as leaders of the Irish chapter of "the world's largest male-led movement to end men's violence against women."

Tom Meagher, whose wife was tragically murdered in Australia, is the spokesman for the campaign. He penned an essay entitled "The Monster Myth" for White Ribbon, which, as you can probably guess, implies that rapists aren't stereotypical monsters, unhinged and violent individuals often with a long history of violence and crime, but rather, and I quote, "friends, acquaintances, husbands, lovers, brothers and fathers."

This despite the fact that his wife's murderer was, as we learned after a suppression order was lifted by Justice Geoffrey Nettle, a man with an "extensive history of rape and violence."

What Meagher is describing with his "Monster Myth" is the feminist concept of rape culture, which claims that we live in a culture where rape is normalised and accepted by society instead of being the universally reviled and despised crime it actually is.

When pressed on the matter, feminists usually fall back on saying that the idea merely represents power imbalances between men and women, but as the White Ribbon campaign makes manifest, in terms of dealing with the public, they're very much talking about physical violent rape. Seen through a feminist lens, men are collectively culpable for the actions of a miniscule minority.

Needless to say, even major victim support groups have started to distance themselves from the insane idea of "rape culture," including the Rape, Abuse & Incest National Network (RAINN), which is the largest and most influential anti-sexual violence organization in the United States. In a February 2014 letter advising a U.S. White House task force charged with creating a plan to reduce rape on college campuses, RAINN's president, Scott Berkowitz, and vice president for public policy, Rebecca O'Connor, stated:

> There has been an unfortunate trend towards blaming 'rape culture' for the extensive problem of sexual violence on campus. While it is helpful to point out the systemic barriers to addressing the problem, it is important not to lose sight of the simple fact: rape is caused not by cultural factors but by the conscious decisions of a small percentage of the community to commit a violent crime.

The enormous inflation of sexual assault figures by White Ribbon Ireland is very much emblematic of their feminist contemporaries; they were simply taking a page out of the books of other feminist research that has been conducted at home and abroad, such as *The SAVI Report: Sexual Abuse and Violence in Ireland*:

> Researchers now suggest that the optimal way to collect accurate information is to provide behaviourally specific definitions rather than summary terms which have varied meanings across the general public (e.g. **"put his penis in your vagina against your will"** is preferable to "raped you") (Walby and Myhill, 2001; Kilpatrick et al., 2000; **Koss**, 1993; Wyatt and Doyle Peters, 1986; Russell, 1983). The researcher can then provide the specific prevalence estimates of these experiences as well as combining these very specific categories into larger ones such as "contact" or "non-contact abuse".

The problem—or advantage, as the "researchers" would no doubt see it—is that these questions remove all context from sexual acts. If they were brought up in court by a distraught victim, would they result in a conviction? Maybe. But "distraught victims" aren't bringing such matters to the attention of the law because in the context of the moment they certainly wouldn't have called it rape. The researchers have taken that burden upon themselves.

Essentially the research is predicated on the idea that women don't know what "rape," "violence," or "stalking" means and need a feminist expert to speak for them.

This is a technique that was pioneered by Mary Koss and also used by the much touted European Union Agency for Fundamental Rights (FRA) report: a feminist researcher decided that the official unbiased government reports weren't giving her the answers she wanted, so she set up her own surveys in order to adjust the statistics to make them more useful for her ideology.

Post-survey examination of the outcomes revealed that around three-quarters of the women she identified as having been raped did not consider themselves victims of rape and almost half of them not only had sex with their supposed attackers after the event identified as a rape had occurred but also continued dating them.

Koss herself admitted that her methodologies were fatally flawed back in 1992; the 27.5% of survey respondents who answered yes to any of the following three questions resulted in the 1 in 4 shibboleth:

> 8. Have you had sexual intercourse when you didn't want to because a man gave you alcohol or drugs?
>
> 9. Have you had sexual intercourse when you didn't want to because a man threatened or used some degree of physical force (twisting your arm, holding you down, etc.) to make you?
>
> 10. Have you had sexual acts (anal or oral intercourse or penetration by objects other than the penis) when you didn't want to because a man threatened or used some degree of physical force (twisting your arm, holding you down, etc.) to make you?

Koss owned up to the fact that her question relating to sex after consuming alcohol was misleading—and that if omitted from the study the actual number of Koss-defined rapes is 1 in 9. When considered in the context of Koss's identified victims (only 27% self-identified as rape victims), the number drops to 1 in 33.

And that's before we start to examine the rest of the survey.

Weasel words, asking seemingly innocuous or contextless questions and representing the answers as among the most foul of crimes like these, permeate the entire moral-panic-mongering industry. One of those recently putting

them before the public was Dearbhail McDonald in the *Irish Independent*, who complains:

> The landmark Sexual Abuse and Violence in Ireland Report (SAVI) showed that 42pc of Irish women and 28pc of Irish men reported some form of sexual abuse or assault in their lifetime.
>
> Almost a third of Irish women and more than one in five men experiences sexual abuse in their childhood, with more than a quarter of women and more than one in 10 men experiencing sexual abuse in adulthood.
>
> Yet the vast bulk of sexual assaults, including rape and incest, go unreported.
>
> And of those that are reported to gardai, about eight out of 100 cases result in a conviction – that leads to a staggering amount of abusers in our midst who are never held to account.
>
> Something is seriously wrong: in 1977, 73pc of reported rape cases were prosecuted.

Hold on a minute—8 out of 100 result in a conviction, but 73% of reported rape cases were prosecuted? Surely Dearbhail realises that a prosecution is not the same as a conviction? What percentage of reported rape cases in 1977 resulted in a conviction? Dearbhail wraps it up with:

> A commitment by the Government for a SAVI style report to be produced every three to five years is vital.

No, Dearbhail, neither the government nor the victims of sexual assault need a SAVI-style report on a regular basis—or ever. What they need are impartial, non-ideologically warped facts and action taken on the basis of those facts.

But the international White Ribbon is no stranger to controversy, and has raised serious questions among the Irish public even as it gets started. Biased, misleading, heavily slanted, and hateful rhetoric has resulted in White Ribbon Campaign materials being destroyed and sites being taken offline by government bodies in Australia:

> An online 'domestic violence study' has been ordered offline by the University of NSW *Human Research Ethics Committee.*
>
> Flyers published by the survey organisers have been ordered destroyed.
>
> The study, being conducted by the Gendered Violence Research Network, White Ribbon Australia and Youth Action NSW, was found by the Ethics Committee to have breached the University's code of ethics.
>
> The decision comes after a national coalition of men's health advocates made a formal complaint to the University claiming the survey was gender-biased, poorly formulated and misleading. They argued it could not achieve its stated aims and any consequent findings would be unreliable and likely to mislead the public.
>
> Chair of the Ethics Committee, Professor Heather Worth, found that a quote on the original flyers claiming that "childhood exposure to intimate violence increased the likelihood of intergeneration violence particularly amongst boys" was incorrect. The ethics committee has ordered that the flyers be destroyed and replaced by a new flyer that has correct information, including any quotes.

But surely it's for a good cause, right? One can hardly criticise zeal in the defence of the weak and defenceless.

Except not a red cent appears to be going toward helping the victims of sexual assault and domestic violence, at least in the cases of White Ribbon Australia and White Ribbon Canada. Instead, about half of it seems to be going toward salaries and most of the rest toward making more money by ginning up hysteria.

Just prior to White Ribbon Day in Australia, AVfM publisher Paul Elam exposed the White Ribbon Australia fraud:

White Ribbon Australia

	2013 $	2012 $
Revenue	[illegible]	[illegible]
Purchases	[illegible]	[illegible]
Employee benefit expense	[illegible]	[illegible]
Advertising and marketing	[illegible]	[illegible]
Information technology	[illegible]	[illegible]
Fundraising expense	[illegible]	[illegible]
Rent expense	[illegible]	[illegible]
Staff recruitment	[illegible]	[illegible]
Travel and accommodation	[illegible]	[illegible]
Other expenses	[illegible]	[illegible]
Loss before income tax	[illegible]	[illegible]
Income tax expense	-	-
Loss for the year	[illegible]	[illegible]
Other comprehensive income, after tax		
Other comprehensive income for the year, after tax	-	-
Total comprehensive income for the year	[illegible]	[illegible]

> With $1,130,402 in salaries and benefits, you can add $203,064, $416,077, and $85,565 respectively for "advertising and marketing," "fundraising expense," and "travel and accommodation." You end up with a total of $1,835,108. That amounts to nothing more than raising money, paying themselves with it, but leaving enough left over to go raise more money.
>
> With additional expenditures under informative headings like "purchases" ($58,603) and "other expenses" ($321,483), White Ribbon Australia ended up with a net *loss* of $441,787.

Elam followed up a few days later with this exposé of White Ribbon Canada's financials:

> According to Canadian law, a charitable institution may not pay out more than 50% of gross revenue in the form of salaries and benefits. As you can see by the numbers in this report, the Canadians skated in just within the limits of the law.

From ignominious start to inevitable collapse, we'll be chronicling, tracking, and investigating the actions of the White Ribbon Ireland group and its finances, and broadcasting our findings as they arise.

For the love of women

AVfM Video Source · 6 December 2014 · Archived copy · Original

Jack Barnes, co-host of Blue Collar Red Pill, explains what the Men's Human Rights Movement has to offer women: real love and respect. The kind you earn.

You may want to subscribe to Jack Barnes.

Don’t expect jail for the mother who abandoned her child to die in a Sydney drain

Jim Muldoon · 6 December 2014 · Archived copy · Original

It is just appalling to see the same old charade being played out yet again, particularly when we have had to endure the ramped-up level of sanctimony for White Ribbon Day too.

If a man had dropped a baby two and a half meters down a storm water drain and left it to die, it would have been a crime of national importance. It would have been the lead story of every news outlet. White Ribbon ambassadors would have been shoving each other out of the way (in an inclusive and caring manner, of course) to get their heads on TV to condemn the monster.

This, we would have been repeatedly lectured, is why we are spending millions of dollars on the National Plan to Reduce Violence against Women and their Children.

There would be no interest in why he did it. Can you imagine the outrage at even posing the question? His mental problems? His financial difficulties? His emotional insecurities? How would a new baby interfere with his social life?

What part of “left in a drain to die” don’t you understand?

That the child survived is somewhat miraculous. The child was squeezed into a small hole between concrete slabs and then dropped two and a half meters.

There was no blow to the head on the metal rungs on the side of the shaft during the fall, or on landing on the concrete below, to cause death. No broken neck. There were no cuts that would have caused the child to bleed to death. Similarly, there were no internal injuries of major organs leading to internal hemorrhaging and death.

So the child was left to starve and dehydrate until he died. Or drown if there was a heavy rain.

For five days, before he was found by passers-by, the little boy lay alone, waiting to die. In those five days the mother did not alert police, or any other authority, or make any attempt to recover the child.

At the time of writing, the mother has been charged with attempted murder and remanded in custody. The news coverage has been minimal to say the least.

Does anybody seriously expect this woman to serve any time in jail?

She’s in custody until her second hearing December 12, but they won’t keep her for long. The feminist campaign to ensure that responsibility and this mother do not meet has already begun. It takes several distinct threads. The first is that we have the “woman in an uncaring society” angle. Yet another candle-in-the-wind. On www.news.com.au, we are told:

> The Australian Association of Social Workers (AASW) is calling for vulnerable parents to receive more support to avoid further cases such as the abandoned baby boy found in Sydney yesterday morning.

Yes, the billions of dollars being spent by the Australian state and federal governments on women’s issues is clearly not enough.

Consider what this woman had to avoid to be in her current predicament. First and foremost, given that she is 30 years of age, she has avoided the maturity to be responsible for herself. She has also managed to avoid free contraception, free pregnancy termination, free social work services, and a plethora of government handouts to assist single mothers.

She also could have just left the child in the hospital.

In the same news.com.au story, we also find the second angle of mental health issues.

> Lisa Knott, spokeswoman for Post and Antenatal Depression Association (PANDA), said 1 in 7 Australian woman suffered some form of postnatal depression.

So how do we know if this depression was to blame?

> It was a common misconception that postnatal depression was attributed to hormonal changes, she said. The reality was though there could be a variety of causes from a traumatic birth, to previous history of mental illness.

Knott went on to clarify:

> "The signs are different for everyone," she said.

In other words, we know she had depression because she abandoned a baby in a drain, leaving it to die, and now she's in danger of being held to account.

The other bizarre contradictions being spruiked by the mainstream media, complete with serious faces, is on how often this happens.

In *The Age*, we are told:

> Department of Family and Community Services western Sydney district director Lisa Charet said such incidents were rare.

So rare, in fact, that:

> Helen Polley, a senator in the opposition Labor Party, said the near-tragedy could have been avoided if emergency hatches were rolled out at Australian hospitals, police and fire stations where babies could be safely abandoned.

Of course, the Australian White Ribbon Campaign is not interested in this issue because clearly a mother dropping a baby two and a half meters down a concrete drain and leaving it to die is not a question of domestic violence. Perhaps they too might believe this peculiar line being spun by the ABC:

> Paediatrician Andrew McDonald said the baby was "very lucky that it was left where it was".
>
> "It was left in a natural incubator," he said.
>
> "Not too hot and not too cold, and protected from weather and from predators."

That the child can go from "abandoned to die" to "very lucky" is an extraordinary piece of newspeak propaganda aimed directly at ensuring the woman does not face jail time for her crime.

> Polley also called on Sunday for the repeal of laws that make child abandonment a criminal offense, which she said encouraged the problem to be hidden.

So what now will happen to the child? The mother is not out of the picture here by any means, according to SBS:

> The baby is now in the care of the NSW Family and Community Services (FACS) Minister. It will be up to the state agency to assess how – or if – the mother and baby can be reunited.

And the father? Apparently the mother hid the pregnancy from him. But you'll be relieved to know that efforts are being made to find him. Not that he will get custody of the child, or even any kind of access. But someone is going to have to pay child support to whomever raises the child.

We wouldn't want a man avoiding his responsibilities, would we?

Links

http://www.news.com.au/national/mother-of-baby-abandoned-in-drain-has-been-refused-bail-on-attempted-murder-charge/story-fncynjr2-1227133158360

http://www.dailymail.co.uk/news/article-2847906/Pictured-moment-newborn-baby-rescued-drain-s-revealed-mother-charged-attempted-murder-allowed-him.html

http://www.mamamia.com.au/news/baby-found-in-a-drain/

http://www.abc.net.au/news/2014-11-24/mother-of-abandoned-baby-charged-with-attempted-murder/5912598

http://www.theage.com.au/nsw/mother-admits-dumping-baby-in-drain-court-papers-show-20141124-11sjzg.html

http://www.sbs.com.au/news/article/2014/11/23/mother-questioned-over-baby-abandonment

http://www.ibtimes.co.uk/australia-mother-abandoned-baby-stays-jail-baby-discharged-hospital-1477014

Woman, protect thyself

Elijah Butler · 6 December 2014 · Archived copy · Original

In my most recent article, "What third-wave feminism is fighting for," I made the point that women need to protect themselves from rape instead of expecting men to do it for them. I think it's a point worth delving into fully here.

It used to be that society protected women. Back in the days of wolves lurking outside and barbarians marauding, protecting women was key to a society's survival. Basically, one man could impregnate multiple women in a short amount of time, women who normally bore one child at a time, every nine months. It was a numbers game. But we, in modern Western society, don't live in that kind of world anymore and have not for a while. Feminism came along and demanded the dismantling of those old systems of female protection, which they saw as the patriarchal oppression of women. Society listened and they were dismantled.

But then feminists discovered something that most people already knew: the world is a dark and scary place with mean people who will hurt you. And in 2014, feminism, which used to have the slogan "I am woman, hear me roar," has now digressed into "I am woman, hear me whine." The movement that used to be about "female empowerment" now wants those old systems back, and they're starting with sexual assault. For example, It's On Us is really "it's on men to protect women from sexual assault." Affirmative consent is really old-school female protection with a modern veneer.

But feminists, I've got something to tell you. You cannot count on men to be solely the ones to protect you from sexual assault. No, you have to protect yourself as much as you can. "It's on us" should really be "it's on you." "But that's victim-blaming," you say. That may be, but if feminism is the radical notion that women are human, then you better be expected to be treated like one.

Let's suppose I walked down the street in the most crime-ridden neighborhood in the most crime-ridden city in the country flashing large amounts of cash and then I get mugged and shot. When I wake in the hospital, do you think I'm going to be told, "Poor baby, we need to teach people not to mug"? Of course I won't. I'll be told that maybe I shouldn't have walked down the street in the most crime-ridden neighborhood in the most crime-ridden city in the country flashing large amounts of cash. But suddenly when it comes to women and sexual assault, logic and common sense fly out the window, and its victim-blaming to say maybe you shouldn't have gotten yourself passed-out drunk at that party.

Feminists, you cannot have it both ways. You cannot sit there and demand to be treated as equals while expecting men to come running at your beck and call to protect you from things that go bump in the night. You created this by demanding that the old systems be dismantled. The genie is out of the bottle, and now you have to live with it. It's time you act like the humans you want to be and protect yourselves from the mean people who seek to hurt you. It's time you take steps to prevent your own rape. Take a women's self-defense course. Buy a rape whistle and a can of pepper spray. Watch the videos on this AVfM page. Or just practice common sense, like don't get passed-out drunk, don't date creeps, and keep to well-lit, high-traffic areas when walking alone if you can.

The bottom line is that sticking your fingers in your ears and crying, "Teach men not to rape" only makes you more unsafe. While even with self-defense you cannot prevent every rape, you can prevent enough, and that's what matters. Telling men not to rape is not the answer, and never will be because one day the wolves will be at your door and there will be no one there to save you. Will you be wolf-chow or live to see another day? The choice is yours.

Men are exceptional

Robert Brockway · 7 December 2014 · Archived copy · Original

Men and women vary in many ways. The debate has raged for a long time about whether this is more likely to be a result of nature or nurture. Some feminist groups tend to maintain that the differences are socialised and thus very much within the nurture camp. Recent research has shown that there are fundamental differences between human males and females, and that behavioural differences are evident even a day after birth.[1] So while some differences are certainly socialised, we cannot any longer ignore or dismiss the fundamental differences that exist between human males and females.

It is the thesis of this article that a large proportion of observed differences between male and female life outcomes can be explained with reference to only one difference: variance. Men tend to vary in characteristics more than women. This has been shown to be true for all characteristics that have been studied, and there is good evidence to suggest it is generally true.[2] This is often known as “greater male variability” or “the variability hypothesis,” although it would perhaps be better called a theory now as evidence builds. It is notable that this notion fell out of favour as a result of the activities of feminists in academia.[3]

Men vary more in height[4], weight, and many other physical characteristics. While the average intelligence of men and women are the same or almost the same, what is clear is that males vary more than females in intelligence.[5] This means that a majority of people with high IQs will be men, as will a majority of people with low IQs. The further we get from the mean, the more pronounced this phenomenon is. Astoundingly, greater variance among men even appears to be true when it comes to personality.[6]

Everywhere we go, we see the same trend: men tending to dominate at the top of society with other men tending to fall to the bottom of society, with a smaller group of men and most women clustered in the middle.

When the females of a species invest significantly more energy in to gestation than males, as is the case for humans, then the size of the next generation is largely constrained by the number of fertile females. As a result of this, a species can generally tolerate the loss of a male more easily than the loss of a female. It thus makes sense for a species to allow males to vary more in their characteristics. If a characteristic is disadvantageous to a species, then the loss of males will be less damaging than the loss of females. If a characteristic is advantageous, it can be spread to the rest of the species. Thus, testing new characteristics on males is an advantage to a species overall, and so we find men vary in their characteristics more than women. In effect, the loss of women will constrain the size of the next generation while the loss of men will constrain genetic diversity. This does not justify male disposability, though. Even if men were biologically disposable in the past, they no longer need to be. The Earth carries more than 7 billion people today and could be carrying 10 or 11 billion within a few decades. We no longer need the ability to rapidly recover numbers, thus any presumed bias toward male disposability that existed in the past no longer applies.

Among humans the greater variance among men leads to significant implications for society. These tendencies have a widespread and profound impact on the human species and human civilisation and go a very long way to explaining the observed differences between men and women in terms of life choices and outcomes.

Since men vary more in characteristics, it follows that they will be overrepresented among the highest achievers in many areas. The lowest achievers in an area, those not suitable for employment or endeavour in that area, will generally choose to not work in that area. As a result, when we look at most areas of achievement, we should see the highest levels dominated by men, with the rest of the men in the field and most women among those who perform in the field competently but without great distinction. If the highest achievers in a field are mostly men, then we should expect the highest paid members of the field to be mostly men too.

A particularly notable area is scientific achievement, which has been overwhelmingly conducted by men. Some argue that female scientists have been marginalised and their accomplishments attributed to men. That may be true

in some cases, but the reverse is true also. Marie Curie is often remembered for conducting groundbreaking research in to radioactivity. Most know her name, but few know that she collaborated with two other scientists for this work—her husband, Pierre Curie, and Henri Becquerel. Marie was actually the junior of the three scientists. Despite this, she is often believed by the wider community to have made significant discoveries on her own, with the efforts of her husband and Becquerel forgotten. Both Marie and Pierre were responsible for the discovery of polonium and radium[7], although today these discoveries are often attributed to Marie alone.[8]

Business and political leaders are overwhelmingly men. Just as with scientific endeavour, men will dominate among those who are overachievers in business, with other men and most women performing competently.

Evidence suggests that men have always dominated among societies' leaders. This is reflected in the modern world with men dominating among politicians in every country today except Rwanda. Rwanda is an exception because men were overwhelmingly the victims of the Rwanda genocide and even today constitute only 46.5% of the population.[9]

Since men vary more in personality, in capabilities, and are overrepresented among those with low IQs, it follows that men should be overrepresented among those who are anti-social and have difficulty fitting in and following societies' rules. These are precisely the people most likely to commit offences and be imprisoned. This is what we do see in societies around the world.

It should be noted that all else being equal, men are more likely to be charged with an offence, more likely to be convicted of an offence, and if they are convicted they are more likely to be incarcerated and will on average serve a significantly longer sentence. This is all true even when the circumstances surrounding the offence are substantially similar. Thus, the higher proportion of male prison inmates cannot be explained by variance alone and is a function of institutional bias against men in the judicial system of many countries.

The vast majority of composers are men.[10] Music composition shows the same pattern that we see in other areas of endeavour. Those who have little or only average capabilities in music composition will not generally pursue this as a career. In contrast, those who excel at music composition will pursue it as a career. Similarly, the majority of musicians are men. Many orchestras have around 25% to 30% female participation.[11] We should see the greatest domination by men in areas where individuality is most important. Among all areas of music, the greatest gender disparity exists in jazz. This is also the area of music where individuality is most important, with high emphasis on creativity and improvisation.

A notable area dominated by men is the game of chess.[12] Chess is notable because it does not require physical strength, manual dexterity, or any physical characteristics other than the ability to communicate. Chess does not require any knowledge other than knowledge of chess. Even having a high IQ is not a guarantee of success in chess. Like many fields of endeavour, hard work and commitment are necessary along with innate ability. Having said that, chess is perhaps the purest example of exceptionality we have. The vast majority of chess grand masters are men.

Men even dominate in knowledge-based game shows.[13]

It is a reasonably obvious position to claim that employers will generally want to employ people who can perform the work involved in that job to a reasonable standard. It can often be difficult to differentiate people who would be exceptional at performing the work. The bottom few percent of the population (as measured by job specific capability) will be the ones most likely to be unable to obtain employment. The bottom few percent of the population will be dominated by men. Thus, based on gender variance alone, we may expect men to have a higher unemployment rate than women.

Quite a lot has been made of the Y chromosome of late. Claims are made that it is small and inadequate.[14][15] This is just more casual misandry. Those making statements like this have, at least, a fundamentally flawed view of human sexual selection and genetics.[16] The Y chromosome is the basis of the exceptionality of men. It destabilises human genetics, which is precisely what you need to have exceptional

individuals. It is why more male foetuses abort, but it is also why there are more male Nobel Prize winners and great poets. Many of those denigrating the Y chromosome are ignoring the evidence right in front of their eyes.

This article has discussed the notion of greater variation, the negative and positive consequences of this, and how they explain many of the historical trends observed. History is replete with powerful, famous, and successful women, but they were typically a minority.

The notion of greater variance among men has been discussed for decades and is, perhaps not surprisingly, not popular in feminist discourse. In 2005, Lawrence Summers, then the president of Harvard University, speculated on greater variance among men and the resultant domination of certain fields, particularly physical sciences, by men. Despite the fact that he made it clear that he was not criticising the suitability of women to physical sciences, he was publicly castigated[17] and was subsequently the subject of a no-confidence motion by a faculty at Harvard.[18] Harvard subsequently launched various initiatives to advance women in academia over the following months. It is likely that Summers' innocent comments on gender variance and the subsequent outrage were major contributors to his resignation the following year.

In the end, statistical analysis of the relative merits of different groups of humans is interesting, but it says nothing about the ability of a particular individual human to achieve. Just because men dominate in a particular field does not mean that any given man is able to achieve in that field and it does not mean that any given woman cannot achieve in that field.

The title of this article may seem incendiary and may have caused some people to become angry. The title is, of course, a pun. Men are exceptional—which means that men are not only overrepresented among the most successful people in society but also among the least successful people in society. The title is offered as proof that Hanna Rosin, author of *The End of Men* and "Men Are Obsolete" is not the only person who can write articles with provocative titles.

In general, if you have a group of people who are competing on equal terms for top roles, the most capable will be the most likely to gain these roles. In many cases, we can expect more men than women to be among the overachievers and among the underachievers. But the top roles are taken by the overachievers, who are more likely to be men.

It should be noted that nothing in this article should be taken as being negative toward women. Women and men are needed for a properly functioning society. This article should also not be construed as suggesting that women cannot achieve at the highest levels. An individual is not constrained by the norms for their gender. Just because there are fewer women at the highest levels of achievement in many areas does not mean, in general, that a particular woman cannot be the best at what she does. It does mean, though, that most areas of exceptional achievement will be dominated by men.

#ShirtStorm proves Matt Binder both shallow and unfunny

AVfM Video Source · 7 December 2014 · Archived copy · Original

Everybody knows that Sam Seder's lackey Matt Binder lacks any real sociopolitical depth and is a no-talent excuse for a "comedian," but, holy cow, he's outdone himself in recent weeks talking about the brilliant Dr. Matt Taylor. We'll just leave this one to Skeptorr.

Music & Men's Issues: The approach, female space, and "street harassment"—"Let Me Down Easy" by Chris Isaak

Ty Henry · 7 December 2014 · Archived copy · Original

Author's Note: There's been a rapidly ramped-up cultural shift toward pathologizing male initiation of contact on multiple levels, starting with initial approaches to get women's attentions. We are told that "street harassment" is not only culturally normative and epidemic but part of the "rape culture" continuum, emblematic of a wider cosmological worldview that men are entitled to female space. What naturally follows is boorish, borderline brutish tactics to Bogart women's attention, pushing contact upon them whether it's wanted or not and brooking little concern for her feelings of insecurity. It's a jungle out there, and women are the newborn water buffalo calves.

The Music & Men's Issues series uses popular music to demonstrate that the truth countervails the promoted narrative. Far from "entitlement," nearly all men experience uncertainty when dealing with women. They learn early on that they must in some form "earn" access to female space. They understand the threat that awaits should they miscalculate when or if to enter it and when the rejection is a coy demurral or expresses a desire for him to get lost. Men bear the overwhelming risk and experience of rejection at initial contact and thereafter, whether it be an unkind look, word, or worse threat of physical removal (nightclub security) and administrative reprisal (HR). Fear of rejection often breeds feelings of unworthiness and self-loathing, which for some can be paralyzing, but we nevertheless (usually) soldier on.

It's against this backdrop and the new layers of risk (i.e., "unwanted" approaches on campus that may get one suspended or expelled) that Music & Men's Issues is set against. Share it with the women in your lives.

In recent years, the waters that men wade through to initiate the most basic contact that most relationships start with have become increasingly more fraught. When colleges are codifying that one "unwanted approach" as expulsion-worthy harassment, and with the "street harassment" trope gaining momentum (and, possibly, legislative purchase), it can seem that the Ocean of Love is more icebergs and drifting, unmoored contact mines than water and lush islands.

That is why it's necessary, now more than ever, to advocate for and demonstrate the humanity of men in this area, as an exsiccant to a popular discourse oversaturated with a narrative of pathologically boorish, overbearing men on the make, emboldened by patriarchal entitlement to women's space. The other caricature is the lily-livered invertebrate, unworthy of his gender assignment, for failing to be bold in light of exponentially rising risk.

Chris Isaak's "Let Me Down Easy" is emblematic of the internal turmoil that can and does attend the male approach. The song's device is simple. The protagonist is engaging in an imaginary dialogue with the object of his desire, a means not only of summoning courage to "do what a man has to do" but also of girding himself for the rejection he knows is inevitable. The tail end of the street harassment response brought me to this song, which gives voice to the uniquely male "shadow world" of running dialogues, self-deprecations and affirmations, and rehearsals preceding an approach, even for weeks. It's a world that women are oblivious to, and almost none have a frame of reference for. They have no idea that the man outwardly sounding the right notes from his opening line may be a cacophony of nerves on the inside.

Speaking of inside, let's allow Mr. Isaak to lead the way, shall we?

> ***At first you smile, then turn away***
>
> ***I've been thinking of what I should say***
>
> ***All last night I stayed up dreaming***
>
> ***I'm still dreaming***

Even the most outwardly swaggering "alpha" was once that young boy quavering in his Toughskins or Garanimals, summoning up the courage (and right words) to ask a girl to sit with him on the school bus after dreaming of slaying dragons on her behalf. Every man can become that boy when a cute woman walks by, sits near, or glances with a smile, the latter of which can be both an invitation and a taunt, a challenge to his facade of strength. Or it can just be a friendly smile, with no pregnant meaning.

> ***I look at you***
>
> ***I'm just a guy***
>
> ***I know my place but still I try***

Far from privileged, Isaak's lyrics embody self-subjugation. You can't help but feel sorry for a guy who goes from paralysis by analysis to expectations of failure. Indeed, the refrain expresses his absence of "entitlement" to even a polite and courteous rebuff, considering what she seems to endure.

> ***You must be tired of people asking***
>
> ***But I'm asking***
>
> ***Please, oh please. Let me down easy***
>
> ***Please, just let me down easy***
>
> ***Another day, you're passing by***
>
> ***Today's the day I'm gonna try***

Who hasn't been here? The intern in another department, passing you in the office hallway on the way to lunch. The girl whose path to her class crosses yours on the way to third period. The shy girl with the locker next to yours who looks like Phoebe Cates (okay, I'm dating myself). In the face of perceived powerlessness over female beauty, such words can be delusional masochism ("you keep saying you'll ask her out, but you know you never will") … or the false bravado that provides just enough impetus for you to snap on the bungee cord and jump. Speaking of jumping …

> ***If you asked me to follow, you know I'd fly to you***
>
> ***Here I go, I may fall, but I will try***

Herein lies the heart of the matter. Simply put, the approach is the most ubiquitous expression of male courage, at least by the average guy. Men may soar like the eagles or their wings may melt like Icarus, but the attempt, the risk is what is instructive. All men have feared rejection on approach at some time, and without fear, there can be no courage. This courage is at a greater premium in this moment in time, where the "risk" side of the "risk/reward" scale seems to tipping permanently to one side.

The male approach, for most men, is rooted not in "entitlement" but in a culturally enforced performance paradigm that men are compelled to navigate should they desire female company, companionship, and to pass on their genes with them. Every heterosexual male understands the apprehension, insecurity, self-doubt, and outright fear that is attendant to any decision to approach a member of the opposite sex—and thereafter "qualify" for her approval—and that our success is in many ways dependent on our capacity to mask and overcome them. Even if it means not being "let down easy."

Feminist WARS: The FARCE awakens

AVfM Video Source · 8 December 2014 · Archived copy · Original

Once you've gone #FullMcIntosh you have only yourself to blame if Thunderf00t notices.

You should of course subscribe.

Will the real Richard Dawkins please stand up?

Paul Elam · 8 December 2014 · Archived copy · Original

Normally, a piece in Raw Story does not move me to set something to paper. Indeed, the online "publication" triggers my chuckle-and-ignore switch with as much ease as the average Tumblr feminist.

Today, though, they ran a piece about noted scientist and skeptic Richard Dawkins that I had already had confirmed from several other sources. While nothing in it changed my mind about RS, it did cause me to question whether Dawkins is a victim of his own celebrity—or if he is just selling out.

The contemporary darling of the skeptic community appears to have become so insulated in his ivory tower that it has disconnected him from anything, well, contemporary. He seems so unplugged at this point that he actually seems to think that ideology is good for science.

He has also never heard of the men's rights movement.

"Of course feminism has an enormously important role," he told Kennesaw State University's Michael L. Sanseviro.

> Feminism, as I understand it, is the political drive towards the equality of women — so that women should not be discriminated against, nobody should be discriminated against on grounds that don't merit discrimination. So, yes, feminism is enormously important and is a political movement which deserves to be thoroughly well-supported.

That was his response to Sanseviro's question about alleged contributions of feminism to, get this, *science*.

For some reason, Dawkins elected to give a non-answer to the actual question. I suspect that was because actually naming things that feminism has contributed to science (other than a gag) is too challenging, even for the biologist's notably sharp mind. At least for today. He seems to have made a tectonic shift from earlier beliefs, as evidenced here:

Dawkins's air of disconnection was amplified when asked what he thought about the Men's Human Rights Movement.

> I didn't, I hardly knew — is there a men's right movement?

He probably did not catch the meaning of the laughter that followed. The amusement in the room was undoubtedly driven by the fact that controversy over the men's movement had already swept through the Kennesaw campus like a brush fire and that some members of his giggling audience were neck-deep in a smear and censorship campaign aimed at silencing members of that movement on campus.

He also must have missed a boatload of stories from the likes of ABC News, *The Washington Post*, *National Post*, Salon.com, Huffington Post, Fox News, and several others.

Dawkins goes on to explain his information gap in his next breath.

> If there is discrimination against men, then that's bad too. I don't know whether there is. I haven't heard of it.

Richard Dawkins has not heard of discrimination toward men? Really? Sorry, Richard, but please tell me this is because you have invented human teleportation and have managed to remain in an academic setting constantly for the past several years. Tell me that you have so successfully avoided the real world that you are unaware of the ongoing problems of fathers and children in family courts, the egregious and blatant discrimination against men in criminal sentencing, and the transparent sexual double standards applied against males in the domestic violence and sexual assault industries.

Perhaps you have actually done so well with insulating yourself that you have managed to exist completely within the walls of interdisciplinary studies departments, lest you may have actually heard of the loss of due process for young men now rampant across college campuses. Or maybe it was harder to notice, even for the great scientist-skeptic, because there are so few young men left?

A respectful suggestion for the illustrious Dawkins: feminism, “as you understand it,” is not anything like you understand it. In fact, you don’t seem to understand it at all past a myopic, politically expedient definition which depends strictly on who is listening at the moment.

The snickers in the audience had two meanings, Richard. One, they were the auditory equivalent of eye rolls. And two, they were an acknowledgement of hateful ideologues (the feminism you no longer seem to understand) that you have been sufficiently conditioned or cowed into being useful to.

That is the problem with living the insulated life. Not only do you end up making foil-hat-worthy observations that translate to ideology being good for science, but eventually the insulation becomes so thick, so protective and muffling, that whatever tiny spark remains in the wire is of little use to science or to society.

It is even more disturbing when insulation and ignorance seem to be retroactive.

Will the real Richard Dawkins please stand up?

And while you are standing, please explain to us what “real” feminism is. Is it the variety that you have repeatedly mocked and scorned as anti-scientific but suddenly fell into a memory lapse when addressing a group of “atheist-feminists” at Kennesaw State University?

Or is it the kind found only in the dictionary and in the denial-ridden rhetoric of feminist defenders?

The impact of parental alienation on children

Dr. Edward Kruk · 8 December 2014 · Archived copy · Original

Editor's note: This article is also available in Romanian.

I offer here the first installment of a three-part series examining: (1) the impact of parental alienation on children, (2) the effects of parental alienation on parents, and (3) programs, services, and interventions that combat alienation and seek to reunite estranged parents and their children.

What children of divorce most want and need is to maintain healthy and strong relationships with both of their parents and to be shielded from their parents' conflicts. Some parents, however, in an effort to bolster their parental identity, create an expectation that children should choose sides. In more extreme situations, they foster the child's rejection of the other parent. In the most extreme cases, children are manipulated by one parent to hate the other, despite their innate desire to love and be loved by both parents.

Parental alienation involves the "programming" of a child by one parent to denigrate the other "targeted" parent in an effort to undermine and interfere with the child's relationship with that parent. It is often a sign of a parent's inability to separate from the couple conflict and focus on the needs of the child. Such denigration results in the child's emotional rejection of the targeted parent and the loss of a capable and loving parent from the life of the child. Psychiatrist Richard Gardner developed the concept of "parental alienation syndrome" 20 years ago, defining it as "a disorder that arises primarily in the context of child custody disputes. Its primary manifestation is the child's campaign of denigration against a parent, a campaign that has no justification. It results from the combination of a programming (brainwashing) parent's indoctrinations and the child's own contributions to the vilification of the target parent." Children's views of the targeted parent are almost exclusively negative, to the point that the parent is demonized and seen as evil.

As Amy Baker writes, parental alienation involves a set of strategies, including badmouthing the other parent, limiting contact with that parent, erasing the other parent from the life and mind of the child (forbidding discussion and pictures of the other parent), forcing the child to reject the other parent, creating the impression that the other parent is dangerous, forcing the child to choose between the parents by means of threats of withdrawal of affection, and belittling and limiting contact with the extended family of the targeted parent. In my own research on non-custodial parents who have become disengaged from their children's lives (Kruk, 2011), I found that most lost contact involuntarily, many as a result of parental alienation. Constructive alternatives to adversarial methods of reconnecting with their children were rarely available to these alienated parents.

Parental alienation is more common than is often assumed: Fidler and Bala (2010) report both an increasing incidence and increased judicial findings of parental alienation; they report estimates of parental alienation in 11% to 15% of divorces involving children; Bernet et al. (2010) estimate that about 1% of children and adolescents in North America experience parental alienation.

There is now scholarly consensus that severe alienation is abusive to children (Fidler and Bala, 2010), and it is a largely overlooked form of child abuse (Bernet et al., 2010), as child welfare and divorce practitioners are often unaware of or minimize its extent. As reported by adult children of divorce, the tactics of alienating parents are tantamount to extreme psychological maltreatment of children, including spurning, terrorizing, isolating, corrupting or exploiting, and denying emotional responsiveness (Baker, 2010). For the child, parental alienation is a serious mental condition, based on a false belief that the alienated parent is a dangerous and unworthy parent. The severe effects of parental alienation on children are well documented: low self-esteem and self-hatred, lack of trust, depression, and substance abuse and other forms of addiction are widespread, as children lose the capacity to give and accept love from a parent. Self-hatred is particularly disturbing among affected children, as children internalize the hatred targeted toward the alienated parent, are led to believe that the alienated parent did not love or want them, and experience severe guilt related to betraying the alienated parent. Their depression is rooted in feelings of being unloved by one of their parents, and from separation from that parent, while being denied the opportunity to

mourn the loss of the parent or to even talk about the parent. Alienated children typically have conflicted or distant relationships with the alienating parent also and are at high risk of becoming alienated from their own children; Baker reports that fully half of the respondents in her study of adult children who had experienced alienation as children were alienated from their own children.

Every child has a fundamental right and need for an unthreatened and loving relationship with both parents. To be denied that right by one parent, without sufficient justification such as abuse or neglect, is in itself a form of child abuse. Since it is the child who is being violated by a parent's alienating behaviors, it is the child who is being alienated from the other parent. Children who have undergone forced separation from one of their parents in the absence of abuse, including cases of parental alienation, are highly subject to post-traumatic stress. Reunification efforts in these cases should proceed carefully and with sensitivity. (Research has shown that many alienated children can transform quickly from refusing or staunchly resisting the rejected parent to being able to show and receive love from that parent, followed by an equally swift shift back to the alienated position when back in the orbit of the alienating parent. Alienated children seem to have a secret wish for someone to call their bluff, compelling them to reconnect with the parent they claim to hate.) While children's stated wishes regarding parental contact in contested custody should be considered, they should not be determinative, especially in suspected cases of alienation.

Hatred is not an emotion that comes naturally to a child; it has to be taught. A parent who would teach a child to hate or fear the other parent represents a grave and persistent danger to the mental and emotional health of that child. Alienated children are no less damaged than other child victims of extreme conflict, such as child soldiers and other abducted children, who identify with their tormentors to avoid pain and maintain a relationship with them, however abusive that relationship may be.

In the second installment on parental alienation, I will examine the effects of parental alienation on targeted parents. In the third installment, I will suggest a range of strategies for preventing and intervening in these cases.

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Fidler, B., and Bala, N. (2010). "Children resisting postseparation contact with a parent: Concepts, controversies, and conundrums." *Family Court Review, 48(1),* 10-47.

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Orwell's nightmare: Intensified

Marshall Rottman · 8 December 2014 · Archived copy · Original

Synopsis
For this response, I will be using stopstreetharassment.org and ihollaback.org, the two largest groups working to end "street harassment." I will analyze an excerpt from a *Made Man* article entitled "How to Compliment Women Without Being a Skeeze or a Catcaller" by comparing it to the statements found on these two sites and seeing whether this article's supposed examples are permitted. I will do this in order to *prove* that feminist propaganda organizations actually set rules that make any and all communication from males to females illegal.

They literally want to go *beyond* Orwell's nightmare and make it so that men speak only when spoken to. No exaggeration. I'm being quite sincere. As you shall see, this is an accurate statement.

From *Made Man*:

> There is, however, a way to speak to a woman of any age and still be a gentleman. This is important to teach and be taught because guys who do not have any idea how to talk to women are the idiots in the video. Here is the method:
>
> **1. Body language.** I mean yours. A woman's first thought when approached by a guy is, "What does he want, and when is he going to go away?" Your first instinct is going to be to approach with both shoulders and chest facing her. Your first instinct is wrong. Point your body (especially your hips) in another direction. Look over your shoulder, even.

Approach a woman by pretending you're not approaching her? [*rubs head*] I can see this is going to be very agitating. This is literally submissive behavior, and it's impolite. If you approach while pretending you're not, then when you do finally say something to her, within physical range, she's likely to be startled. You have literally ambushed her … Yeah, that's gonna go over well. What could possibly go wrong?

Furthermore, according to stopstreetharassment.org's "What Is Street Harassment?":

> Street harassment is any action or comment between strangers in public places that is disrespectful, unwelcome, threatening and/or harassing and is motivated by gender or sexual orientation or gender expression.

Simply stated, it does not matter *how* you make your approach—approaching the woman is an action that may be unwelcome and will still, therefore, be "street harassment," no matter the *method* of approach. Therefore, Rule #1 is incorrect. This is harassment. You may not approach a woman you do not know. Only the woman may approach you. You are a man: speak when spoken to or not at all.

> **2. The compliment.** It should never be remotely sexual. Compliment a woman the way you would compliment a woman of any age. Are you going to go up to somebody's grandmother and tell her you like how her dress fits? No. "That's a great color," however, works. If you find the need to look both ways in case someone overhears you: shut your mouth.

Actually, according to ihollaback.org's "What is Street Harassment?":

> Street harassment can be sexist, racist, transphobic, homophobic, ableist, sizeist and/or classist. It is an expression of the interlocking and overlapping oppressions we face and it functions as a means to silence our voices and "keep us in our place." At Hollaback!, we believe that what specifically counts as street harassment is determined by those who experience it.

If the woman in question determines your comment "That's a great color" to be a sexist show of approval of her choice of attire, then this is still street harassment. You are a man: speak when spoken to or not at all.

Also according to stopstreetharassment.org's "What Is Street Harassment?":

> Types: It ranges from leers, whistles, honks, kissing noises, gender-policing, and non-sexually explicit evaluative comments, to more insulting and threatening behavior like vulgar gestures, sexually charged comments, flashing, and stalking, to illegal actions like public masturbation, sexual touching, assault, and murder.

"That's a great color" qualifies as a non-sexually explicit evaluative comment and is therefore street harassment. You are a man: speak when spoken to or not at all.

> **3. The exit.** Now be off with you. If you stand around looking like a bellboy waiting for a tip, you will undo everything you just did.

If you leave as quickly as possible, then there is no possibility for interaction. What, exactly, was the *point* of making contact to begin with?

And oh, by the way, according to ihollaback.org's "What is Street Harassment?":

> Street harassment is a form of sexual harassment that takes place in public spaces. At its core is a power dynamic that constantly reminds historically subordinated groups (women and LGBTQ folks, for example) of their vulnerability to assault in public spaces.

You approached the woman by pretending you were not, ambushed her with a comment, and left as quickly as possible. A woman prone to misandry or androphobia is likely to take this as having been an intentional show of dominance and, therefore, a sexist verbal drive-by. This is wrong. You are a man: speak when spoken to or not at all.

Conclusion

The excerpts from the *Made Man* article are wrong according to both of the major street harassment organizations (ihollaback.org and stopstreetharassment.org). Not only that, but because they set the definition so loose, even intentionally *attempting* to determine an acceptable way for a man to approach a woman in an open or public setting will result in failure. Simply stated: According to feminists, *there is no acceptable way* for a man to approach a woman in a public space to say *anything* at all.

The trick is that no one looks at the definitions they set because everyone focuses on the *examples provided*, such as a guy yelling, "Nice ass" at a woman. It is this bait-and-switch maneuver that will allow them, if not resisted, to enact laws that make it illegal, or legally punishable, for a man to speak to a woman in a public place, no matter how polite or well-intentioned. The devil *is always* in the details.

Let's revisit an excerpt from stopstreetharassment.org's "What Is Street Harassment?":

> Types: It ranges from leers, whistles, honks, kissing noises, gender-policing, and non-sexually explicit evaluative comments, to more insulting and threatening behavior like vulgar gestures, sexually charged comments, flashing, and stalking, to illegal actions like public masturbation, sexual touching, assault, and murder.

Pay close attention to "leers." If you *look* at a woman and she doesn't like it or doesn't like you, then it's magically street harassment. Men apparently should avoid making visual contact with women to prevent the "male gaze," or what some feminists have termed "stare rape" (yes, it's a thing, however imaginary).

And I remind you that ihollaback.org stated:

> At Hollaback!, we believe that what specifically counts as street harassment is determined by those who experience it.

Which, again, means that if you look at a woman and she doesn't want you to or doesn't like you, then you're guilty of street harassment. Men should look down at the ground at all times to avoid offending a woman in public. You are a man: look away and know your place.

Also take note of "non-sexually explicit evaluative comments." "Nice weather we're having" is a non-sexually explicit evaluative comment. They have added so many non-harassment acts and actions to the list of what should be considered "street harassment" as to eliminate the possibility of a man being able to say *anything* to a woman without it being harassment. You are a man: speak when spoken to or not at all.

These two feminist organizations are quite literally, in their definitions and in what they seek to enact, creating a world in which men may not look at or speak to women in a public place. They are to look away and say nothing unless directly addressed by a woman.

I said it previously, and I will say it again: They are *literally* attempting to create a society that ventures *beyond* Orwell's nightmare. This extends *past* the literary fascism of *Nineteen Eighty-Four*. This extends *past* the allegory of *Animal Farm*.

If these two massive feminist groups are able to push legislation using their bait-and-switch tactics of exclaiming "hey, nice ass" but defining "non-sexually explicit evaluative comments" and "leers," then they will make it legally punishable for a man to look at a woman or say *anything* to her. After that, I would ask, how long before we are no longer permitted to walk on the sidewalk and instead have to walk through the gutter on the side of the street? How long, I would ask, before men are forced to wear symbols on armbands when in public?

I assure you, I am not being facetious. I am posing you the question: If they can make it illegal for a man to look at a woman in public or even speak to her without her addressing the man first, then where does it go from there?

Editorial note: the title image, the "Flag of Animalism" as described in George Orwell's Animal Farm, is a cropped version of an image by Al2 under Creative Commons 2.5 license.–DE

Ask a Jew!

AVfM Video Source · 9 December 2014 · Archived copy · Original

Skepp Torr with a quick and dirty breakdown on the alms for outrage racket run by Social Justice Warriors.

You can sub to a Jew here.

Are bad boys really sexier?

Dr. David Ley · 9 December 2014 · Archived copy · Original

Editor's note: This article is also available in Romanian.

Like many men, I remember feeling my heart break a little, as an adolescent, sitting at a cafeteria table. I listened to the beautiful girl I had a crush on as she told me what a great friend I was, then gushed about her interest in one of my best friends. I've never really wanted to be the "nice guy," though it is apparently just in my nature. And sadly the nice guy often doesn't walk away with the girl, at least in the short term. Increasing psychological and biological evidence suggests that the "bad boy," sometimes called the "cad," often gets hot, spontaneous sex from women while the "nice guy" has a very different kind of relationship.

I was interviewed recently about whether the "nice guys" could benefit from an understanding of the traits and qualities that attract women. Basically, for those men out there who worry that they are too "nice," are there ways that they could borrow some of the bad boy sexiness while not losing their integrity? It was a provocative and fun interview, though as often happens, the finished article only used a bit of my discussion. The interview, and the question, led me to think about this issue and ponder whether there were ways to help men out there without resorting to the sometimes manipulative, deceptive strategies of the "pick-up culture" in which men are taught to use psychological principles to create and exploit insecurities in women.

Much of the bad-boy versus nice-guy dynamic is based upon an understanding of the complex interplay of biology and psychology, which emerges from exploration of the concepts of evolutionary psychology. Now, when we talk about the evolutionary traits that influence women's selection of mates, we are talking about the hypothetical average person, a composite of all people, in a way that washes across individual differences. It can be deceptively easy to use these traits and dispositions to explain the actions or choices of individuals, but this is ultimately little more than a creative narrative that may or may not offer any real, verifiable explanation. I find this evolutionary theorizing useful and helpful in inviting people to consider and explore unconscious motivations behind their sexual desires and preferences. This allows them to look at these desires, such as a desire for multiple partners, as normal, even when the desire is socially stigmatized.

That said, I think that one of the subtle ripple effects of the feminist revolution is that women now have the freedom to express and explore some of these sexual desires. Throughout human history, the ability of women to explore a greater range of sexual desires and freedoms has been intrinsically related to economic freedoms. So, today, from both a social and individual perspective, economic independence is connected to the ability of women to pursue an individualized exploration of their sexual desires. Women who have more financial and social independence are more likely to engage in infidelity, seeking sex with different kinds of men than their primary partner, because that financial independence gives the women some protection from the losses and consequences that could result from infidelity.

We can look at the popularity of *Fifty Shades of Grey* as an expression of the greater acceptability of women desiring both sexual freedom *and* desiring to sometimes be with that dominant, assertive, take-charge male. What is different now is that in Victorian times women were "told" by society that the traditional sexist paradigm was the only acceptable desire. Now, decades after the feminist revolution, women are allowed a greater range of desires and allowed to sometimes want the freedom to be independent and assertive in their sexual desires, like men, and to also sometimes want to be taken, to be overcome by the raw force of masculine desire.

But women, and men too, are not all alike in these unconscious desires and the expression of these evolutionary sexual pressures. There is tremendous individual variation, and even variation within a certain person, across time and context. For instance, women's desire for different kinds of mates varies across biological cycles, where women may prefer a stable, good provider as mate for much of the month but be drawn to the more aggressive, dominant, and tempestuous male when they are ovulating. But the conscious, behavioral expression of these desires is also modulated by social context—for instance, women might be more likely to take this risk if they have already had

children with their primary mate. Having done so might decrease some of the male reaction to infidelity, as he has already had children by the woman. For the woman, an evolutionary explanation suggests that she is unconsciously looking for a diverse, robust range of genetic differences in her children. By mating with different men, and different kinds of men, she offers her children (and her genes) a greater diversity and thus a better chance of overcoming different kinds of environmental challenges such as disease.

Masculinity is intensely connected to testosterone. I'm not reducing masculinity to that single hormone, but the biology and unconscious evolutionary expressions of mating desires are intrinsically connected to levels of this hormone. When women are ovulating, and attracted to that very masculine man, they find the body odor of men with high testosterone very attractive. In non-medical situations, I'm not in favor of things like testosterone replacement or supplements. But testosterone levels are not a fixed variable. Men (and women) can manipulate their levels of testosterone through activities, such as exercise or competition. Levels of testosterone fluctuate in men in response to competitive challenges like sports, even politics and business. Men who are interested in connecting to that internal masculinity—and having it "ooze out their pores," so to speak—would do well to consider engaging in activities like martial arts, bodybuilding, competitive sports, even adrenaline-type activities like skydiving. All of these increase a man's libido, increase his levels of testosterone, increase his confidence, and bolster that male swagger, making him more attractive to that woman who is seeking, consciously or unconsciously, that highly masculine partner.

Rather than talking about the "bad boy," I suggest talking and thinking about these men as being highly expressive of a traditional masculine ideal. For these men, that masculinity comes out in a more unconscious, confident, even brash and arrogant manner. These types of men are not self-conscious about their desires and their dominating tendencies. Their impulsivity, aggressiveness, and even selfishness are expressions of an internal lack of self-consciousness or self-questioning. In *The Empire Strikes Back*, when Han Solo first sees Darth Vader, there's absolutely no hesitation as Han pulls out his blaster and starts firing away. In contrast, Shakespeare's Hamlet spends the entire play questioning himself, his thoughts, desires, and beliefs. This isn't to say that Hamlet is not masculine, but it shows that these are two sides of the same coin and are two good examples of the different types of male expression that women are drawn to in different ways and times.

Hamlet's questioning, thoughtfulness and anxiety show the dilemma of the "nice guy."

But I think it's important to recognize that some men (and women) may be more disposed to one side or the other. And it is healthiest for an individual to understand and accept who they are and what their internal dispositions are. Self-acceptance is attractive as well. When I think about these things, with patients and even in myself, I believe that we need to help men define for themselves what masculinity is and to try to explore a greater level of internal acceptance of their masculinity.

A sad dilemma is that society currently characterizes masculinity as dangerous, beastly, even morally and intellectually deficient. I see many men come into my office with internal feelings of shame and guilt about their masculine desires, about their internal inclinations toward assertiveness or aggression. These men have been programmed to fear these desires, and view them as dangerous, because that is how society characterizes them—the television character of Al Bundy is a great example of the modern view of maleness: bumbling, slave to sexual desires, and stupefied by masculinity. And so, many men try to overcome these desires, be better than them, suppress them, and reject them. These are often the men who then end up questioning how and why that jackass swaggering thug gets the girl while they are just a "friend." Men can identify that internal conflict and become more comfortable and confident in themselves. A man can be *both* a male with very masculine desires and attitudes *and* a self-aware, responsible, and thoughtful person. The two are not mutually exclusive—a man can be both Hamlet and Han Solo, in other words, and can still get the girl.

Jorge Pena and Danay Howard shine a light on the real street harassment taking place across America

Mumia Ali · 9 December 2014 · Archived copy · Original

Advisory warning: Not All Black Women Are Like That (NABWALT) but Enough Black Women Are Like That (EBWALT)**.**

Barely two weeks after Hollaback!'s incredibly racist, classist, and socially tone-deaf panhandling video came out, which purportedly set out to document all of the supposed "street harassment" New York City women have to endure daily, the whole country got to witness, for the umpteenth time no less, an actual case of street harassment that didn't require a tony, upscale marketing firm to document.

A simple cellphone camera sufficed.

Jorge Pena—a 25-year-old, six-foot-six NYC native—reached back into last week and slapped Danay Howard, another NYC native, into next week after being subjected to all manner of harassment and abuse on Howard's part while riding on the F train. Pena's slap that was heard around the world came only after he was savagely attacked by Howard, who used her six-inch stiletto-heeled-shoe as a weapon on his face. As the New York City District Attorney's Office made clear, Pena was clearly defending himself.

Compare and contrast this event to the "10 Hours of Walking in NYC …" video footage, where not one instance of Shoshana Roberts being accosted, assaulted, or attacked could be seen. To any reasonable person viewing both events, the conclusion is obvious: if there is a such thing as "street harassment," it's a problem of the lady folks' own making—and one that they can and should solve.

What Pena endured is by no means anything new. Indeed, in Hanna Rosin's popular work *The End of Men*, *The Atlantic* writer documents this rise in women behaving badly in a chapter devoted to their devolution, entitled, interestingly enough, "A More Perfect Poison." Rosin observes that criminologists and related academics have noted the steady rise in antisocial and downright criminal behavior on the part of women over the past several decades reaching back into the 1990s but have been rather mum on the results of their findings. As Shahrazad Ali notes in her numerous interviews after her 1989 book, *The Blackman's Guide to Understanding the Blackwoman,* went viral, women, in this case Black, have been and continue to be a protected class—free from public examination and evaluation in terms of their behavior and the impact it inflicts on others.

Thankfully, the wonder of telecommunications technology has come along to remedy the reticence on the part of our nation's eggheads.

As Rosin points out in her book, it is difficult to see the wanton harassment and, yes, misandrist attacks and assaults often on Black men and other men of color by (usually and disproportionately) Black women on the nation's mass transit systems as some sort of "legacy of slavery," especially since there was no recorded precedent for such behaviors by Black women in times past. In cities like NYC, Philly, Chicago, Houston, Washington, DC, and elsewhere, it is not at all unusual to witness Black women running amok on the bus or subway, often acting in pairs or indeed packs, on unsuspecting and innocent men and at times other women. YouTube is overflowing with cellphone video after cellphone video of these brazen attacks, with seemingly more being added daily—indeed, one of the more well-known and publicized incidents along these lines took place in spring 2013 when a Cleveland, Ohio, bus driver was forced to defend himself against a Black woman who harassed him to the point where *she spat on him* (sound familiar? read on)—to which he responded with a stiff uppercut to the jaw. Again, as YouTube documents, these incidents are far from unique or rare—in fact, they're quite commonplace.

In a column written earlier this year, your correspondent made the case that violence, be that domestic or pedestrian, is hardly the preserve of Black males; if anything, the evidence as best we have it shows that Black women are just as likely to attack you as Black men, if not much more so. Drawing comparisons to then Baltimore

Ravens running back Ray Rice to pop diva kid sister Solange Knowles, I argued that not only are Black women known to be violent to Black men, but their antics are also well publicized*—and are just as often explained and rationalized away under some rubric of "disparity," i.e., supposed physical differences between Black men and Black women (forgetting the fact that Black women, taken together as a group, are the biggest people in America). Yea, that's the ticket.

Even diehard Black feminists of the likes of Feminista Jones have admitted that violence in the Black community is hardly as "gendered" (*read:* done only by Black men) as many of her ilk would have the rest of us believe. I quote from her own column appearing in *Time* magazine earlier this fall:

> Researchers have also found that Black women report feeling more obligated to fight back than to report abuse and that is reflected in the disproportionate rates of DV/IPV reported by Black men. Our attempts to embody the "strong Black woman" stereotype have often done more harm than good, to us and those we love.

Of course, feminists of every color remain utterly silent in the face of daily occurrences of real street harassment and assault taking place in our country's public spaces on the part of largely Black women. As we all know by now, the social justice warrior crowd is more motivated by "Who, whom?" than by anything resembling fairness or the facts.

Meanwhile, for the rest of us who have to make our way out on the increasingly meaner streets of America's urban centers and inner cities, we know the real deal: *steer clear of the Sistahood.*

The life that you save may well be your own.

**It is important to note that Knowles is hardly unique as an entertainer/singer who is violent and abusive toward (Black) men. There's also the very well-known attacks of fellow R&B singers Mary J. Blige and Keke Wyatt, and rappers Foxy Brown and Da Brat also come to mind. Of course, none of them got the Chris Brown treatment…*

Stop fibbin' White Ribbon Campaign!

Jim Byset · 9 December 2014 · Archived copy · Original

The mission to end violence against women received another boost last week with the news that White Ribbon Canada is to receive $300,000 in funding from the Canadian government. The money, donated by the Minister of Labour and Minister of Status of Women, Dr. Kellie Leitch, is to be used to fund the development of an "online toolkit" that will help men end violence against women. Todd Minerson of White Ribbon Canada and Minister Leitch made the announcement in front of assembled press in Ottawa.

The news comes as something of a fillip for the White Ribbon Campaign (WRC) amid increased scrutiny regarding its financial affairs, the accuracy of its claims surrounding domestic violence and rape, and the methods used to draw attention to its mission. Both White Ribbon Australia and White Ribbon Canada have recently had their financial records investigated, with the findings showing that the overwhelming majority of the WRC's funding goes directly to staff salaries. In the case of White Ribbon Canada, this amounts to $528,101 from a total of $1,108,850, paid out to just 11 staff.

The next-largest tranche of funding is used for further fund-raising efforts, the net effect of which is that while most of the money that White Ribbon Australia and Canada make goes into staffers' pockets, most of what is left over is used to make sure that it keeps going there. Neither set of records shows how, or where, funding is spent on serious anti-violence efforts. For now, the WRC has two main campaigns—the most visible being "Walk a Mile in Her Shoes," the purpose of which is to raise awareness through symbolic gestures of solidarity for women who suffer domestic violence. Yet, despite significant fund-raising, the WRC does not operate or offer any counseling services, helplines, or legal advice to those who are victims of sexual assault or domestic violence. According to WRC organizers, their job is simply one of "awareness raising," but if recent efforts in the Republic of Ireland are anything to go by, they're failing.

Badly.

White Ribbon Ireland is also taking fire for making grossly exaggerated claims on the prevalence of rape in Irish society. The Irish arm of the advocacy group has apologized for a recent "error" that inflated the Irish government's Central Statistics Office (CSO) rate of 451 reported instances of rape in 2013 to a massive 3,500. White Ribbon Ireland made the claim in a press release prior to its official launch, stating that "[a]ccording to CSO statistics, there were 3,500 reported rapes in Ireland in 2013." It is difficult to see how such an "error" could take place within a group whose expertise is supposed to be on these very issues. White Ribbon Ireland has not as yet fully explained how the number found its way into print or what it's doing to ensure that such obvious falsehoods aren't repeated—a worrying sign indeed. If the WRC's mission is truly to raise awareness on issues such as rape and domestic violence, then it behooves them to ensure that data is accurate. Exaggerating data on crimes such as rape will only have one result—spreading fear.

But perhaps worst of all is the WRC's insistence that domestic violence is an issue that only affects women. It is a well-established fact that men are just as likely to be victims of domestic violence. However, the WRC's framing of the issue is one that ignores the male reality of suffering. This is completely unacceptable, especially so in an environment where the overwhelming majority of men do not feel able to speak out regarding their abuse. Police authorities are not trained to deal with male victims of abuse, and there are practically zero resources from which men can seek help. Tonight across Canada, and Australia, and Ireland, men will suffer their abuse alone, behind closed doors.

If the White Ribbon Campaign is serious about its mission, then it's time to acknowledge ALL victims of abuse.

It's time to put all money into the direct provision of services. It's time to stop manipulating figures. It's time for honesty and transparency.

Unfortunately, Minister Leitch's announcement may not prove to be as helpful as we'd hope, despite all of the

fanfare. As long as Canadian taxpayer money goes to groups like the White Ribbon Campaign, we will never be free of domestic violence and we will never, ever have a fair and equitable approach to these issues. The men, women, and children in our lives deserve so much better.

13 reasons women lie about rape

Janet Bloomfield (aka JudgyBitch) · 10 December 2014 · Archived copy · Original

Note: This article is also available in Portuguese.

Two sensational rape stories in the media have brought to light the question of false allegations, prompting many to wonder just why a woman would lie about rape. In her memoir, Lena Dunham claims that she was raped by Barry, a flamboyant, well-known campus Republican, but her story does not hold up under scrutiny. Jackie, the woman at the center of the *Rolling Stone* profile on Greek culture at the University of Virginia, claims to have been gang-raped, but the discrepancies in her account resulted in the magazine backing away from the story and questioning Jackie's credibility. We do not know if either of these women has made false allegations, but false allegations of rape can and do happen. Here are 13 reasons women lie about rape.

1. Women lie about rape to cover up their infidelity.

One night, Nicola Osborne got a bit drunk and ended up in bed with a man and they enjoyed "extensive sexual activity." The episode was entirely consensual and the two swapped phone numbers after they were through. On the way home, it occurred to Osborne that her husband might not think very highly of her "activities" and she became flustered and visibly upset. When passers-by came to her aid, she told them that she had been forcibly abducted and raped by a stranger, sparking a massive police response to find the rapist. A subsequent DNA test led police to the man whom she had slept with and he was arrested and held for 12 hours. Once the truth came out that the encounter has been consensual, Osborne was charged with filing a false report and sentenced to 18 months in prison. Women lie about rape to cover up their infidelity.

2. Women lie about rape to explain why they are looking at porn.

When Elizabeth Coast's mother discovered her looking at porn on the internet, Coast explained that her actions were the result of sexual abuse she had experienced at the hand of a neighbor. Coast testified that when her neighbor was 14, and she was 10, he had sexually molested her. Her testimony was compelling enough to secure the man's conviction. He was sentenced to seven years and served four of those until Coast's guilty conscience became too much to bear and she admitted that she had lied about an innocent man. Coast was sentenced to two months in prison for her lie and must pay the man $90,000 restitution. Women lie about rape to explain why they are looking at porn.

3. Women lie about rape because they are mentally ill.

Rosanne England scratched her face, tore her clothing and concocted a story about a man asking to use her telephone and then violently raping her. She gave police a detailed description that happened to match a 59-year-old father of two teenaged daughters who had no alibi as he had been walking his dog in the woods when the rape allegedly occurred. The man was arrested and held for 28 hours until DNA tests finally cleared him. He continues to face suspicion from his neighbors about his guilt. England gave no justification for the accusation other than she suffers from "mental illness." Women lie about rape because they are mentally ill.

4. Women lie about rape because they feel guilty.

Kelly Harwood had a few drinks and decided that sleeping with her friend's son was a good idea. Upon reflection, she decided that she had betrayed her friend by doing so and reported her friend's son for rape. She told police that she had been raped while sleeping, and her friend's son was subjected to an "intrusive medical examination and interviewed under caution." Two days later, Harwood relented and admitted that she had lied about the rape. She suffers from depressive illness, exacerbated by the amount of alcohol she had consumed. Women lie about rape because they feel guilty.

5. Women lie about rape if the sex is bad.

Lynette Lee arranged to meet a man whom she had contacted through a dating site. They went on a date, which ended with consensual sex in a motel room. Lee then reported the man for forcible rape. He was interviewed by police, who then re-interviewed Lee, who confessed to lying about the rape because "she did not enjoy the sex" and "it was bad." Women lie about rape if the sex is bad.

6. Women lie about rape when they fail school exams.

Rhiannon Brooker knew her party lifestyle was catching up with her when the law student failed her bar exams. She told her exam committee that her performance was affected by "extenuating circumstances" and had her boyfriend charged with multiple counts of rape and assault, including punching her so hard in the stomach that she miscarried. She faked her own injuries to support the charges. The accused spent 36 days in jail before police confirmed that he was at work and had alibis for each of the alleged rapes. Brooker was sentenced to three and a half years for false allegations. Women lie about rape when they fail school exams.

7. Women lie about rape because of psychiatric medication complications.

Katherine Bennett had consensual sex with a national guardsman but then reported to police that he had abducted her from a parking lot, taken her to his house and drugged her and raped her at knifepoint before she was able to escape. The police were able to establish that the story had been fabricated but not before the guardsman lost his job and had his reputation seriously damaged. Bennett's attorney said that Bennett suffers from depression and obsessive-compulsive disorder and "although her condition and complications from medication were not an excuse for the false report, they were contributing factors." Women lie about rape because of psychiatric medication complications.

8. Women lie about rape when they want attention.

Gemma Gregory, desperate for attention from police officers, filed eight false rape charges, accusing seven different men over a period of six years. Former boyfriends were subjected to DNA tests and interviews and huge amounts of police time were wasted so that Gregory could have the attention she craved. After recording hundreds of calls with Gregory, the police arrested and charged her with false allegation offenses. Women lie about rape when they want attention.

9. Women lie about rape to get sympathy.

Linsey Attridge was having some relationship problems with her boyfriend and needed to win some sympathy from him. She trolled Facebook and found a picture of a 26-year-old man and his 14-year-old brother whom she had never met and reported them both for a violent rape. To make her story more credible, she punched herself in the face, ripped her clothing and told police that the two men had broken into her house while her boyfriend was away and subjected her to a brutal attack. Both were arrested and had their lives turned upside down as word of the charges spread throughout the community. Attridge eventually admitted to making the whole thing up and was sentenced to 200 hours of community service. She has never apologized. Her boyfriend dumped her. Women lie about rape to get sympathy.

10. Women lie about rape to make boyfriends jealous.

Hannah Bryon was mad at her boyfriend for breaking up with her. Wanting some attention from him and to make him jealous, she told him that a man whom she had been flirting with attacked her on a bridge, raped her and then threw money at her to get a taxi. The man whom she identified as her rapist was arrested and put through a stressful examination and questioning but was able to provide police with evidence that he had not attacked Bryon. Bryon was given a suspended sentence and 150 hours of community service. Women lie about rape to make boyfriends jealous.

11. Women lie about rape for revenge.

When Cori Lynn Osiecki's boyfriend broke up with her and started "spreading rumors," she decided to exact revenge on him by filing a rape charge. She was taken by ambulance to the hospital, where a rape kit was collected

and an investigation was started. Eventually Osiecki admitted that she had lied about the assault because she "wanted to get back at him." Women lie about rape for revenge.

12. Women lie about rape because they are "moody."

Isabella Himmel was at a bar and her friend wasn't paying attention to her, which left her feeling "moody," so she told another friend that she had been gang-raped by a group of male students at the University of Connecticut. That friend believed her story and reported it to police, triggering an action alert to more than 30,000 students and a considerable amount of distress on campus. Surveillance video, however, showed no attack. Himmel then agreed that she might not have been grabbed by the hair and gang-raped by five men, but she might have been kicked or she might have just fallen. Himmel must complete a program that could lead to the dismissal of the false rape report charges against her. Women lie about rape because they are "moody."

13. Women lie about rape when their friends get mad at them.

Biurny Peguero was extremely drunk, out a bar with friends, and impetuously accepted a ride in a van with three men. When she realized where she was, she became frightened and hysterical. The men took her back to the bar, and that's when the trouble started. The friends she had left behind were angry with her and a brawl broke out among the women, who punched and bit one another. When a friend demanded to know if the men had raped Peguero, she said that they had. The bruises she had sustained in the fight with her friends were accepted as evidence of rape, and one man spent four years in jail on the charge. Women lie about rape when their friends get mad at them.

Shockingly, this is not even a complete list of the reasons women lie about rape, but if anything is clear, it is that women do lie.

This post originally appeared at Thought Catalog and is reprinted here with permission.—Eds.

Torture techniques used on innocent men after 9/11

Pierce Harlan · 10 December 2014 · Archived copy · Original

The Senate investigation into CIA interrogation practices after the 9/11 attacks reopens old wounds and raises questions long ago asked, but never properly answered, about the appropriateness of such techniques in battling terrorism. The current administration prohibits these kinds of techniques, but it, Senator Feinstein, and others concerned about the CIA's use of torture under the previous administration support utilizing drones to kill enemies. How appropriate is any of it?

These issues are debated by people far better informed than me, but I would make one point. Many folks who are perfectly okay with the CIA's techniques after 9/11 are assuming that the techniques were used on "terrorists." In fact, the Senate report reveals about one-fifth of the men imprisoned were wrongly detained, and some were subjected to the "enhanced" interrogation techniques (President Obama called these techniques "brutal"):

> . . . the CIA used enhanced interrogation techniques against at least one of those persons [according to the report].
>
> "They include Abu Hudhaifa, who was subjected to ice water baths and 66 hours of standing sleep deprivation before being released because the CIA discovered he was likely not the person he was believed to be," that footnote states.
>
> Other detainees . . . include one detained as "useful leverage" against a family member and an "'intellectually challenged' individual whose taped crying was used as leverage."
>
> The report shows that the CIA acknowledged it had wrongly detained five individuals throughout the course of the program, but the committee's review of CIA records found at least 21 others who did not meet the standard for detention.

Citation: here.

War is hell, presidents and people acting on their behalf in the defense of America have an impossibly difficult job, and people acting in good faith sometimes have terrible lapses in judgment. If this report forces our leaders to ponder how this happened, and to insure that processes are in place to minimize these sorts of abuses and mistakes, then this report will serve a useful purpose.

Readers of Community of the Wrongly Accused know we loathe sacrificing innocents as collateral damage—whether it be in the "war on rape" or the war on terror.

This post was originally published at Community of the Wrongly Accused.—Eds.

Not everything is black and white, Eddie

Mark Dent · 10 December 2014 · Archived copy · Original

It pains me as a passionate supporter of the Collingwood Football Club to concede that our president, Eddie McGuire, is an embarrassment whenever he decides to speak on the subject of women and how our society treats them.

The formula is so infuriatingly predictable and lacking in any meaningful insight that one wonders how he can happily put his name to such tosh.

Recently ("Celebrities such as Katy Perry entitled to rights and privacy," *Herald Sun,* November 28), McGuire decided it was time to remind all of the women out there that he has got their back and, knockabout bloke though he may be, he will not tolerate the subjugation or sexual objectification of women.

McGuire begins his article with words that are so blatantly inaccurate that I found myself thumbing the pages of an English dictionary to see whether the word *secret* had been redefined in recent days.

No.

A secret is defined as something that is kept or meant to be kept unknown or unseen by others.

He writes:

> In launching White Ribbon Day on this page on Tuesday, Chief Commissioner of Police Ken Lay said, "For too many years, violence against women has been one of Australia's dark secrets."

I have been reading headlines in our major newspapers, watching documentaries, seen endless advertising campaigns, and stared at huge billboards alerting me to the fact that violence against women happens and is not acceptable for nigh on four decades. If the reality of domestic violence in our society is still a secret, then our entire community must be blind, deaf, and dumb.

The only subject to match the irony of such a clearly false statement is the notion that we need to raise awareness of breast cancer. These words are attached to every one of the countless charities and fundraisers that continue to add millions to the bulging coffers of breast cancer charities. A visitor from outer space could be forgiven for believing that breast cancer is the only cancer that affects humans. But still, the line is used unashamedly, even as we are surrounded by pink on an inordinate number of days throughout the year.

With regard to domestic violence, there is a fact that is kept secret, unknown and unseen by others. People like Ken Lay and McGuire ensure this is the case by refusing to acknowledge male victims. But that is a discussion for another day.

McGuire quotes the gender bigot, Ken Lay, again:

> We also know that attitudes and violence are related. We know vulgar attitudes toward women contribute to their abuse.

Mental illness, alcohol and drug abuse, financial pressures, and reciprocal violence are apparently not the concern—it all comes down to men with bad attitudes beating up women cause they can. Simple.

Now McGuire leaps onto the subject of Katy Perry and her recent run-in with the Australian paparazzi:

> Perry, enjoying a rare time off on her Australian tour, decided to spend the day at the beach, choosing a nudist beach in Mosman, presumably for its privacy.

McGuire goes on to describe how Perry was aggressively harassed and then, "according to the singer," they tried to browbeat her into a pact with the devil:

> "Give us a photo of yourself in a bikini and we'll leave you alone" was the gist of the threat/deal.

Apparently a member of the paparazzi took off his clothes to continue trying to photograph her. McGuire writes:

> To her credit, Perry returned serve and took snaps of her own of the photographic pack while tweeting to her 60 million followers. Good on her for being a role model to young women.

McGuire has done what countless feminist have done for decades. He takes one interaction between a female and some males and immediately holds it up for all to see as something men do to women.

He makes no mention of the fact that countless male celebrities are stalked and harassed by the same paparazzi and photographed when naked or semi-naked. Jude Law had full frontal photos of himself published when he was photographed changing on a balcony. He was also mocked for the size of his genitals. I don't recall anyone condemning the paparazzi when this occurred.

John Hamm, star of the *Mad Men* series, has experienced ongoing stalking by the paparazzi and the obsession many have with the size of his genitals. Hamm expressed his disapproval for the "John Hamm's Wang" Tumblr, saying:

> They're called privates for a reason. I'm wearing pants, for fuck's sake. Lay off. I mean, it's not like I'm a fucking lead miner. There are harder jobs in the world. But when people feel the freedom to create Tumblr accounts about my cock, I feel like that wasn't part of the deal.

But all we have in response to such harassment is hearty chuckles and a wink and a nudge.

McGuire clearly has no idea that men are subjected to this objectification on a daily basis. Does Ken Lay believe this is what creates an attitude in our society that says beating up men is okay or in any way acceptable?

But the most crucial aspect of this issue is entirely ignored by "the one good man," Eddie McGuire.

Who is the target audience for the wicked paparazzi? Who are the people who make these stalkers rich? Why, none other than the very women McGuire is so desperate to protect! These photos of semi-naked celebrities, be they male or female, fill the pages of women's magazines. That's right—magazines produced for and devoured by women.

Let's name but a few: *New Idea, Women's Weekly, Who Magazine, Cleo, New Weekly,* and *Women's Day*.

It is our females who feed the paparazzi frenzy. Without an audience, the photos have no value and the paparazzi die. It is women who pore over the cellulite on a celebrity's backside or the boob job on show as a bikini-clad celeb emerges unsuspecting from the swimming pool or sea.

The great majority of men do not purchase these magazines. Who is doing the objectifying in our society? Who is supporting the harassment of our celebrities?

Lay and McGuire make no mention of this important fact.

You would think that McGuire, being the president of an AFL club, would be fully aware of the groupies who stalk the young footballers.

A recent article by Andrew Rule, a respected *Herald Sun* journalist, presented a rare but very welcome sense of balance to the issue of sexual objectification in the wake of the Stephen Milne rape case.

Rule writes with regard to the St. Kilda footballers:

> The Saints were no saints but bad behaviour ran both ways.
>
> One star was mildly shocked to be lured to his girlfriend's parents' house – only to be greeted by the girl's 40-something mother, home alone and nude except for a fur coat, as was clear when she opened the door, then the coat. Tricky etiquette problem, that.
>
> Football's all-time scoundrel Fred Cook, expert in debauchery, modestly admits he and his mate Sam Newman were sex objects exploited by every "Big M girl" in the troupe of bikini models promoting the flavoured milk drink.
>
> Somewhere out there, almost respectable middle-aged mothers are blushing or pretending they haven't read this.
>
> At least they are more anonymous than a famous prime minister's daughter who entertained Cook and Newman in Peter Janson's Hugh Hefneresque apartment at the Windsor Hotel.

McGuire must have no knowledge of such disgusting sexual objectification of our footballers, for surely he would have otherwise mentioned it.

Rule continues:

> A former Herald reporter, Kate Nancarrow, once spent weeks with female sports groupies, then wrote a mesmerising magazine story exposing the sordid underbelly of the "glamorous" scene where naïve, desperate, disturbed or cynical young women pursued young men treated like heroes but in many ways immature, irresponsible and spoilt or worse.
>
> The story, Sirens, was published years before the Milne incident, but not much had changed. It tracks groupies in the hierarchy from the changing room door to the nightclubs and awards nights.
>
> Nancarrow talks to them all. From the pathetic, chain-smoking losers hanging outside changing rooms trying to swap sex for "friendship" to the predatory groups of competitive bachelor girls who cynically bed sportsmen for sport, through to ambitious "hunters" aiming to climb the red carpet on Brownlow night to catch a footballer husband.
>
> So who is exploiting whom? The line between exploited and exploiter is as fuzzy as what another writer, Anna Krien, calls "the grey zone between rape and consent".

Where are the demands from Ken Lay for our young women to be taught to respect our men and not treat them like toys made for their sexual gratification? Girls routinely assault and grope young males in boy bands and it is regarded as cute. If young men did the same to female performers, they would be facing jail time, and Ken Lay would point to yet another example of our disgraceful violence inducing attitudes to women in our society.

A few months ago, when the cast of *Modern Family* were here to shoot an episode, one of the female cast members Sarah Hyland, had her bottom squeezed by a fan, contrary to earlier reports that her breast had been touched.

Was this behaviour inappropriate? Undoubtedly, and Hyland had every right to be affronted. However, once again the thorny issue of outrageous double standards raises its ugly head. For decades we have witnessed young girls tearing the clothes off young male singers. They scratch, pull, grope, and grab, and the men are often left battered and licking their wounds after running the gauntlet of their screaming female fans. I don't believe I have ever read one word of condemnation of this behaviour. Why? The sexual frenzy that possesses so many females at concerts or appearances is quite disturbing and has terrified many male pop stars over the years. Hyland's bottom squeeze saw the intellectually challenged defendant go to court to face charges. What he did pales into insignificance when you look at the mauling that male pop stars have endured. There are sites where the sexual prowess and size of male rock stars/entertainers are rated. Yet this kind of objectification is never on Ken Lay's or Eddie McGuire's radar. No one gets a pat on the back or group hug for telling the world that females should respect males, so why would

you bother?

McGuire goes on to pull out all the old, familiar lines:

> Do we still think because a woman decides to dress in a certain way she's fair game: if she's famous, less human?

How sickening. Suddenly "we" (all men) are in the firing line. McGuire can barely contain his disgust. The he makes the link with rape:

> And when Perry tells grown men who are threatening her to stop, that NO means NO. We must stop the conflicting messages—that there is a time to belt your wife or girlfriend or there is a type of woman who deserves respect and others who don't.

It was at this point I believe I was entitled to believe that McGuire had become unhinged.

I had to read the lines two or three times before the true enormity of the idiotic, infantile, vacuous, inane, and imbecilic nature of these words hit home.

The paparazzi wish to take photos of a female celebrity who is wearing a bikini on the beach. This quickly transmogrifies into men believing there is a time to belt their wives or disrespect women on the basis of their appearance.

Again, McGuire underlines the infantile approach the White Ribbon mob has when speaking about domestic violence. It's nothing a few short, sharp words from the boy from Broady won't fix. It would surely go something like this: "Fellas—don't belt the missus when you've had a bad day! It's not acceptable behaviour."

Job done—if only the men out there will take McGuire's wise advice on board when they find themselves contemplating another belting of their missus.

McGuire says:

> No person has the right to intimidate anyone. Especially now we are calling for a new order in how we treat women in this country.

This sentence is breathtaking in the sheer scale of its absurdity. I found myself unable to frame a response for some time as I was too flummoxed by the notion that women in this country are treated in a manner that demands a new order. Note that he didn't say some women or a minority of women—it is just women.

Does that include the hundreds of thousands of women living lives of great comfort, prosperity, and leisure with more choices open to them than any man could dream of having?

What and who was he referring to? I am genuinely bewildered. With men killing themselves at more than three times the rate of women, one could be forgiven for believing we need a new order for how we treat men in this country.

McGuire, like so many men involved in the media, knows how to win the approval of those who control how we think about the important "issues" of the day. He bows and scrapes at the feet of feminism and will do so for as long as he works in the media business. There is not one media man brave enough to question the lies being peddled on a daily basis. Even Andrew Bolt refuses to take on feminist lies.

Perhaps McGuire has spent too long at the Collingwood Football Club. Like him, I love the black and white stripes, but only a simple fool views life through a black and white lens. There are subtle shades of grey in every issue, but that is too complex a belief for McGuire to adopt.

As UVA case unravels, feminists scramble with damage control

Jonathan Taylor · 10 December 2014 · Archived copy · Original

Three weeks ago *Rolling Stone* published an article by Sabrina Rubin Erdely. It chronicled the story of a young woman named "Jackie" who was (allegedly) "brutally assaulted by seven men at a frat party." According to Erdely, "Jackie" tried to get the University of Virginia to take her (alleged) sexual assault seriously, but the university was indifferent because it wanted to protect its reputation.

It is hard to overstate the degree of exposure this piece achieved. Nearly every major media outlet reported on it (for example, CNN, PBS). Sweeping reforms were demanded at UVA. The university president, Teresa Sullivan (who had actually resigned as president in 2012, only to be reinstated later), suspended all Greek activity at UVA.

Massive hatred was poured upon fraternities through a plethora of channels. The frat house itself was vandalized, and the members were demonized (see the various pictures in this post for examples).

The Kool-Aid drinkers were out in force, lashing out at men as a group, at fraternities writ large, and university administrations. Simply read through the comments section of the *RS* article and see for yourself. Or check out the #istandwithjackie Twitter feed.

One small problem: Sabrina Erdely at *Rolling Stone*, at the behest of "Jackie," never contacted the men she claimed assaulted the alleged victim to get the other side of the story. That should have been a red flag that "Jackie" quite possibly didn't want them to get the other side of the story. Call it a rookie mistake, but award-winning "freelance journalists" like Sabrina Erdely should know better.

Perhaps she thought she could get away with it. And granted, if this were the 1990s, she very likely could. But we live in 2014, an age when information is not only much more free but also travels much more quickly.

Since her initial article in mid-November, more facts discovered by other news organizations have come to light that do not support "Jackie's" story, let alone Erdely's article. The cumulative impact of these facts has prompted *Rolling Stone* to write a retraction, in which they said, "we have come to the conclusion that our trust in the accuser was misplaced."

What are these facts? Let's list a few:

- The person that "Jackie" named as the "main rapist" was not a member of the fraternity where she claimed the rape occurred.
- There was no frat party on the night "Jackie" claimed to have been raped, nor that entire weekend.
- "Jackie" herself is now "unsure" whether the man ("Drew") who (allegedly) lured her into the room where the (alleged) rape occurred was a Phi Psi brother. As it turned out, "Drew" was not a Phi Psi member; he belongs to a "totally different fraternity."
- None of the frat members worked at the UVA pool in the fall of 2012, whereas Jackie claimed that she and "Drew" both worked there as lifeguards at the time.
- A friend of "Jackie's" later told *Rolling Stone* that "he found Jackie that night a mile from the school's fraternities." She did not appear injured, despite her claiming that she was grabbed from behind by a large man who fell on her and "crashed [with her] through a low glass table" that night. She also appeared uninjured despite emerging from this "party" (the party that never happened) being ""barefoot, disheveled … face beaten, dress spattered with blood," according to Erdely's article.
- She also never went to the hospital on the night of her severe "injuries," nor did she ever report the matter to the police.
- "Jackie" did not want the newspaper to contact the men she accused of sexual assault to get their side of the story.

When taken altogether, these discrepancies look very bad for “Jackie’s” story. And it’s not just the facts that make the story look bad, although they are indeed primarily what does.

Oh by the way, here are the noble ~~Kool-Aid drinkers~~ crusaders:

Let’s take a look at how Erdely wrote the story in *Rolling Stone*. Take this passage, for example:

> She remembers every moment of the next three hours of agony, during which, she says, seven men took turns raping her, while two more – her date, Drew, and another man – gave instruction and encouragement. She remembers how the spectators swigged beers, and how they called each other nicknames like Armpit and Blanket. She remembers the men’s heft and their sour reek of alcohol mixed with the pungency of marijuana. Most of all, Jackie remembers the pain and the pounding that went on and on.

“Armpit and Blanket” were what these frat members called each other? What, they didn’t just call each other Lunkhead #1 and Lunkhead #2? I thought all frat boys were lunkheads? The point being this: Erdely’s story is so caricatured and saturated with stereotypes that we should immediately question it on that basis alone.

Take a look at the next passage:

> “One of my roommates said, ‘Do you want to be responsible for something that’s gonna paint UVA in a bad light?’” says Jackie, poking at a vegan burger at a restaurant on the Corner, UVA’s popular retail strip. “But I said, ‘UVA has flown under the radar for so long, someone has to say something about it, or else it’s gonna be this system that keeps perpetuating!’”

The language here is so contrived that it looks like the entire conversation was manufactured for political purposes. We are led to believe that “Jackie’s roommate” plays devil’s advocate and takes the side of the university, despite her having no real interest in doing so. And all of a sudden, “Jackie”—who never went to the police *or* the hospital despite supposedly suffering severe injuries—now talks about how it’s everyone else’s fault that the issue has “flown under the radar” for so long.

Feminists are now redirecting their crusade toward criticizing *Rolling Stone* for publishing the retraction. Don’t get me wrong: they don’t disagree with *Rolling Stone* presuming the guilt of the accused men. Feminists are just fine with that, and they are maintaining their practice of labeling “Jackie” a “victim” and a “survivor,” even though we not only have no real evidence that she is either of these things but also have strong evidence that she is *not*).

Here’s what one feminist, who writes for *Slate, Salon*, and other online media, says:

In a sense that is true that people don't have to have a perfect memory to have a case; people can easily mess up on dates and times. I do it myself occasionally.

But there is a matter of *degree* as well. Expecting accusers to have a *perfect* memory is one thing. Expecting accusers to not tell a story that is *overwhelmingly* contradicted by evidence is another. Messing up on 10% of your story—a 10% that doesn't call into question key events? Okay, maybe there's something we can still work with. Messing up on 90% of your story? Expect to get called out on the carpet.

Yes, some people have accidents. And for others, "accidents" happen with remarkable consistency. And "Jackie" clearly falls into the latter category.

Here's another gem:

Feminist Zerlina Maxwell recently wrote an article for *The Washington Post*. Note the title:

The word “automatically” was later changed to “generally.” Here is what she has to say in the article:

> We should believe, as a matter of default, what an accuser says. Ultimately, the costs of wrongly disbelieving a survivor far outweigh the costs of calling someone a rapist. Even if Jackie fabricated her account, U-Va. should have taken her word for it during the period while they endeavored to prove or disprove the accusation. This is not a legal argument about what standards we should use in the courts; it’s a moral one, about what happens outside the legal system.

Ah, you mean like what we did back in the days of slavery, right? Back when we acted “outside the legal system”?

This is why feminists, with their bigoted due-process-be-damned mentality, do not deserve a seat at the table in these issues. It’s not just that they get it wrong in “one or two cases.” They are hostile to the basic concept of not presuming a man is guilty because they are hostile to men as a group. No, not just “a few men who happen to be rapists.” All men.

The utter hypocrisy of feminists like Zerlina Maxwell—to be presuming guilt on the basis of one’s arrangement of chromosomes and then lecturing those who disagree on “morals.”

Here is what leading feminist website Jezebel thinks when a user doesn’t say the rape accusation is false but merely *questions whether it’s possible for it to be*:

Feminists & friends are now all a-twitter at #istandwithjackie. Why do they stand with Jackie? This feminist, author of the book *Full Frontal Feminism,* founder of the uber-popular website Feministing (popular among feminists & friends anyway), and columnist at *The Guardian* tells us why in a simple tweet:

Well, too bad—I do not trust women. But then again, I also do not trust men, White people, Black people, or any other “group,” period. I trust *individuals.* I don’t presume that individuals are good or bad, or trustworthy or

untrustworthy, based on what group they happen to be born into. Unfortunately, we cannot say the same for feminists like Jessica Valenti.

Feminists *say* they trust women, but in fact they only trust the women who support their narrow, dogmatic, and generally anti-male worldview. They hide behind women as a group—indeed, they use and exploit women—to throw venom-tipped spears at men and boys.

I must give a shout out to The Community of the Wrongly Accused, which describes the implications of this case expertly in a must-read article:

> The *Rolling Stone* debacle did not happen in a vacuum. The sordid saga of the infamous article about a supposed gang rape — the fact it was written in the first place, then published in a mainstream magazine, and then unconditionally believed by so many — is the product of a culture that has allowed gender extremists to dominate the public discourse on sexual assault. These are people who demonize college men and reduce them to vile caricature; insist that college campuses are rape pits; claim with a straight face that women don't lie about rape; and preach that due process for men accused of rape on campus is a luxury college women can't afford. In short, they buy into "rape culture."

Indeed, the presumption of male guilt by feminists & friends is nothing new. We have seen it at Duke during the 2006 false rape case. We have seen it at Ohio University. We have seen it at Columbia University. We have seen it at Eckerd College. We have seen it at Dartmouth. We have a warehouse of statements from these people, demonstrating clear as day that their mindset is not one of equality and justice, as the public has erroneously been led to believe.

It is beyond clear that "Jackie" is not just an "imperfect" accuser; at this state in the game (which is no short time of two years), she is an accuser with near-zero credibility. And the possibility that she was never a "victim" or a "survivor" in the first place just might be why she never went to the hospital, or to the police, and forbade *Rolling Stone* from interviewing the men she accused to understand the bigger picture.

Is it still possible that "Jackie" was a victim of rape at a frat party on the UVA campus? Highly, highly unlikely—and that's where my "judgment" will rest.

When this story broke a month ago, I was tempted to do a writeup on it but felt that waiting would be better. As we have done in the past (see here and here), A Voice for Male Students will continue to maintain a policy *against* presuming guilt simply on the basis of sex. We will leave the less morally inclined feminists to shoot themselves in the foot over cases like these.

The time has come to seriously reconsider the prominence feminism has in conversations on gender. Rape is a significant issue on campus, just like false rape accusations are a significant issue. But neither is an "epidemic," and the kind of bigotry and hatred that feminism advocates should not lead the way.

We do not need to punish students who have not been found guilty of a crime, and the time has come to leave it up

to the real professionals—the criminal justice system.

This post was originally published at A Voice for Male Students.—Eds.

Q&A sessions at Male Students in Peril 2014

AVfM Video Source · 11 December 2014 · Archived copy · Original

Here are the Q&A sessions for every speaker at the *Male Students in Peril* 2014 conference.

There were a lot of technical issues with the house microphone in the audience, including six questions getting cut after said microphone died. As a result, closed captions (CC) are enabled for this video. Click the "CC" button at the bottom right of the YouTube player to turn them on. Phone users should press a plus sign (+) or relevant settings button (depending on the app playing the video) to enable CC. If you do not enable CC, you are just going to hear mumbling or silence from the audience.

Also, note that this footage and the panel footage will be here on YouTube but *not* on the DVD. The three obvious reasons are the technical issues with audio, the size of the footage, and the fact that audience faces were not blurred (which makes it impossible to use in the privately developed product, the DVD). Sage Gerard/Victor Zen's campus men's group (now called Zen Men) wanted room for bonus footage on the DVD and an overall professional presentation, and due to the technical issues, this video does not contribute to that goal.

To the FundAnything sponsors: The DVD case cover and label have been designed, and Zen Men will be moving to distribute as soon as the footage is re-encoded with a DVD menu and sent to the print shop. Your patience is appreciated while Zen Men moves into the last stages of production.

25 benefits of being a female while gaming

AVfM Video Source · 11 December 2014 · Archived copy · Original

Anita Sarkeesian's partner-in-fraud Jonathan McIntosh (of #FullMcIntosh fame) recently made a fatuous video listing all the "invisible benefits" of being male while video gaming. Some #GamerGate supporting women have a response.

http://youtu.be/6d6nRUBKdB4

You know, conversations on gender issues would be a lot easier if we admitted that there are (at least) two sides to every idea about sexism in the world. That would lead to intelligent conversations between adults.

But intelligent, thoughtful conversations appear to be the last thing people like McIntosh want.

You might want to check out Queeny's channel.

Why the #YouOKSis "White Feather Campaign" failed ... badly

Mumia Ali · 11 December 2014 · Archived copy · Original

> *Of all our studies, history is best qualified to reward our research.*
> *—Malcolm X*

With summer 2014 now firmly in the history books, it's a good time to review some of that season's biggest "stories" on the sexual politics front. Fortunately for us, our sistahood's feminist contingent never fails to disappoint—recall summer 2013's tempest in a teapot involving Professor Hugo Schwyzer, for example. Great job, ladies!

So, what was this summer's "big story"? Well, to let Feminista Jones, the Amazonian "sex-positive" third-waver from the Boogie Down up in NYC, tell it, it was the "epidemic" of "street harassment," dontcha know—and her solution?

To "call on" (*read:* cajole, shame, demand) brothas to "police" other brothas, to intervene whenever they spy a sista out and about being "harassed" by another brotha, by "simply" (heh) going up and asking said sista in distress(?), "You OK, sis?" Jones was able to drum up a bit of media attention for her bright idea, which culminated in a feature appearing on the Black-themed News One channel, and some social media buzz came along for the ride. Ultimately, though, the whole thing fizzled out before summer was done and instead wound up alienating not just (Black) men but quite a few (Black) women as well—for example, I got wind of her Twitter beef shooting war with Tariq Nasheed via a Black female follower of his. None of these developments came as a surprise to your humble correspondent; indeed, in an email correspondence to Jones, which, interestingly enough and completely unbeknownst to me at the time, occurred shortly after her spat with Nasheed, I made the case that she was going about the whole thing all wrong. Of course, my attempts toward reason, moderation, and understanding with an eye toward real solutions with the brothas who actually matter all fell on deaf ears. Such is the way of the sistahood, to favor irrationality in the face of reason.

Sigh.

Why was I able to call the outcome of this much ballyhooed "campaign"—one that, in Jones's own words, has done more harm than good in the form of garnering the attention of lots and lots of very irate (White) men in the form of emails, tweets, and the like (not even including the Nasheed factor et al.)? Well, aside from the very poor strategy planning of the whole thing—assuming that Jones truly does want meaningful solutions, that is (which is questionable in the light of this incident and a string of others that I'll be discussing in due course)—there are the grand lessons of history to look back on and to learn a tremendous deal from. You see, attempts to "shame" men into doing the bidding of others, in this case that of Black women, is a very, very old story—at least a century old. And back then, the story ended as badly as this summer's #YouOKSis Twitter campaign.

Let's take a look, shall we?

A Brief History Lesson

A century ago, when World War I was jumping off in earnest, a British Navy officer, needing fresh recruits to throw into the meat grinder of the Western Front, instituted an interesting idea—have all the women present a white feather to any man not in military uniform, *which would mean that she was calling him a coward for not fighting for God and country.* The white feather notion itself came from observing that fighting cocks born with a white feather or two in their tail plumage tended to be weaker fighters (or didn't fight at all) than fighting cocks that weren't born with such feathers in their tail plumage (which just goes to show that feminists don't really have a problem with Darwin's discoveries and, by extension, EvoPsych—only those parts that they do have a problem with, i.e., those parts that show up their tortured ideology for the sham that it is). Well-known feminists of the era, like Emmeline Pankhurst and her daughter Christabel, not only jumped on board with both feet but also lobbied

hard to institute an involuntary draft of men who couldn't even vote. Gotta love that equality.

The campaign worked so very well that soon even civil servants (who, of course, didn't wear the uniform) and decorated war veterans coming back home injured and broken were being HARASSED ON THE STREET by women thrusting white feathers in their faces. Even soldiers on leave from the dreaded Western Front were getting the white feather treatment(!).

The White Feather Campaign finally died a merciful death by the end of WWI, but was briefly resurrected during WWII, only to go down in flames again. But the damage had been done, and the historical precedent had been set—for feminists, the shaming of men became a powerful tool—weapon, even—in getting them to do their bidding.

Today, we see the White Feather Campaign live on via the #YouOKSis social media campaign and other such "efforts" supposedly aimed toward getting men to "act right"—earlier this spring, the Obama government released on its YouTube channel a series of video shorts featuring well-known actors, including Daniel Craig himself, *shaming*, er, imploring men to police other men when it came to the issue of campus sexual assault. And of course, more recently, there's the HeForShe campaign brought to us courtesy of the United Nations, spearheaded by none other than Emma Watson of *Harry Potter* fame. And in clockwork fashion, both of these campaigns have been met with formidable push back—looks like the fellas are pretty solid readers of history after all, hmm?

Another Lesson of (Recent) History: Charles Ramsey
Of course, no such White Feather Campaign can be complete without a mention of Charles Ramsey—the everyday brotha who rescued not one, not two, but *three* women, who were White at that, from the clutches of a man who kept them hostage for the better part of a decade. Here's the very first Google result that came up when I typed the words "charles ramsey, feminista jones" into the search engine. Very complimentary.

It plays right into the insights that Tommy Sotomayor (yasssssss, I'mma go there) noted in his commentary on the topic—in the minds of sistas—like Jones (who, by the way, had a VERY strong reaction to my informing her that I was having a conversation with Lindsey of Cards Against Harassment fame—fascinating!). How dare Ramsey or any other brotha do anything heroic for White women? They should be heroic for "their own," dontcha know. Take a wild guess as to who just had to come in and piss all over Ramsey's moment in the sun … Here's a hint: *It wasn't Becky.*

Couldn't find any tweets by Jones addressing that, though (and that's saying A LOT, since Jones seems to be quite the prolific tweeter). Perhaps one of you reading this right now can?

At any rate, in a widely published column written on the matter shortly thereafter, I made the case that Ramsey proved what I had long suspected to be the truth: that it didn't pay to be a white knight. Playing Dudley Do-Right can and often does put one right in the line of fire—in his case socially, but in others, as this story right here in my hometown of Philly aptly shows (thanks to a SISTA LADY reader of J4G for sending this in!), it can prove literally life-threatening.

In both cases—that of Ramsey and that of the guy in Philly who got stone-cold knocked the eff out that night down on Rittenhouse Square—it just isn't worth it to put your neck on the line for people you don't know and for other people who you don't know who will have no qualms about dragging your name into the dirt because of their own personal axes they gotsta grind. Best to mind your business, look out for your own, and let the pros (*read:* police) handle the rest. Besides, especially when it comes to the sistahood, *they're strong, independent, and don't need no man*—right?

Right?

Yet Another Recent(!) History Lesson: "Handbags 4 Peace"
Picking up from the Ramsey debacle was something that also took place here in Philly: a fellow Black feminist/activist demanded that Black men be shamed into protecting her and other Black women who just had to

go into sketchy areas of town at all times of the night to shake their tail feathers and show off their handbags by holding a rally to that effect in the wake of a spate of what became known as "handbag shootings" across the city. In response, your correspondent wrote two columns outlining how and why such a notion was so woefully wrongheaded. Here's an excerpt from each:

> Let's take things a step further, shall we? I feel your questions are ill-put; for example, the question isn't "Where are our men?", Ms. Sanchez; the question is, "Where is YOUR Man?" – especially given the fact that, per the article in which you were quoted, you are the mother of a daughter, yes? My question is, where is the father of your daughter, and why are you not turning to him as your first line of defense in terms of "protection"? And if he is not around, why is it my or any other regular citizen male's "duty", to step into his place? If you feel justified in posing such a question, then I feel as justified in posing mine. If you feel that I or any other male Philadelphian "must" protect you, because, well, the "mothers/sisters/daughters" argument, then I have yet another question for you:
>
> WHY, should someone else's father, brother or son, hubbie or "boo","protect" YOU? Do they not have a responsibility to protect their own people? After all, the very article in which you were quoted, notes that one such "boo" was shot after giving chase to a perp who snatched his lady's purse. This I highly respect, though his tactical awareness left a bit to be desired (more on this below). Why should this fellow, take a bullet, for you – or for those ladies out at 53rd and Market?
>
> Similarly, your lament about how you feel that "our men are not protecting us" is again, misleading – how can a Man protect YOU, Ms. Sanchez, if you don't have one in the first place? Again, per the article, you have a daughter – and it was implied that you are a Baby Mama – are you not? If this is indeed true, again I ask: why isn't YOUR Baby Daddy, protecting YOU? And why is it my or any other Philly Brotha's job, to protect YOU, or any other Baby Mama? Per the article, you are 40 years old – so it is difficult to see how your mating decisions were the result of "youthful indiscretion". Again: why should I or any other Brotha in Philly, step in when the father of your child, or failing that, your current mate, can and should?
>
> If you feel it is within your right to demand that other Men protect you, I feel it is within my right to demand that you answer these and other questions; if you feel that my questions are out of bounds, than I feel that yours is beyond the pale of legitimate discourse as well.

And here's the second excerpt:

> On the very day that the aforementioned column appeared on JFG, a very interesting story appeared on the New York Times website (H/T: Steve Sailer): "Growing Support & Tea From Young Women Embolden Kiev Street Fighters". It was a piece covering the-then "Defenders of Maidan" – the ragtag group of ordinary Ukrainian Men who, with the aid of improvised melee weapons, helmets and body armor, successfully fought against the riot police and forced the ouster of the utterly corrupt Pres. Viktor Yanukovych. What was interesting about the piece, however, was the fact that the Women of Kiev were out in force, supporting their Men as they made what would amount to for some, their Last Stand against Yanukovych's forces; young Ukrainian Women in their 20s, out there in the bitter cold (as much as 20 below!), serving hot tea and light refreshments to the "Defenders" and boosting their morale. Several of the ladies quoted in the piece had made it very clear how so very proud of their Men they were, and fully intended to marry a number of them as soon as possible.
>
> Now, the events in Ukraine over the past few months has risen to the top of the global news and political agenda, as the West, mainly in the form of the European Union and the United States, battles against Russia for the highly strategically significant Ukraine, a former client-state of the Soviet Union; as I type these words on Sun, Mar 16, a referendum is going down in its southern state of Crimea to determine if it will remain a part of Ukraine-proper, or if it will breakaway and become a part of Russia itself. It's a fast-moving story with many twists and turns; but for our purposes here at J4G, the aforementioned NYT coverage highlights the

> arguments I presented in my Open Letter to Ms. Sanchez, namely the following:
>
> 1. That the ONLY Women talking that "strong, independent/I don't need no Man"/then turnaround and bemoan Men "not showing up for them" BS are American Black Women: notice how even Black Women in post-colonial, war-torn Africa, don't talk that nonsense, and for good reason – because they know firsthand, what the Women of Ukraine know – when the deal goes down and the you know what hits the fan, bunk what you heard, "Girls DON'T Rule The World" – Men do, and it will be Men who sort it all out, one way or another
>
> 2. That no Man worth the having is gonna put his life on the line for Women that not only aren't his own in some fashion (lover, wife, daughter, sister, mum, auntie, nana, etc. et al), and definitely ain't going there when a plurality of Women in a given locale have cavorted with Mr. Big and now "demands" bodyguard and human shield protection from Mr. Plan B (read: Tyrone)
>
> 3. That the Ukrainian Feminist outfit, "FEMEN" was NOWHERE TO BE SEEN OR FOUND when the bullets started flying – and this is true of White Women Feminists here in the States, too, as lady blogger Ms. Judgy Bitch has rightly pointed out recently, and as I noted in my previous column, "One Of The Good Guys: A Conversation About Why Tyrone's World Is Coming Apart". Let that be a powerful lesson to observe on the part of the Sistahood: White Women understand very well the profound difference between Rhetoric and Reality – which is why, for all the bunk they talk about "Patriarchy" and whatnot, at the end of the day, they got their Chad – and can and will defer to him when the Going gets Real. ONLY American Black Women, cling to the Rhetoric like the proverbial life preserver – and how's that been working out for them?
>
> Yea, that's what I thought.

The "campaign," predictably, went down in flames … and Sanchez hasn't been heard from since.

Ahem.

Why Are There No Feminist Chess Grandmasters?

In a previous post where I briefly discussed the "shooting war" between Feminista Jones and Tariq Nasheed, I made the observation that, based on said "war" and the overall "strategy" of her #YouOKSis campaign, no one would be accusing Jones of being the next Kasparov. For those who may not be familiar with whom I'm referring to, Gary Kasparov is among if not *the most* successful chess player the world has ever known, holding the title of Grandmaster. Chess is a game of strategy on multiple levels, requiring the ability to both "zoom in" on parts of the board and to "see" the whole board at the same time. On top of that, you have to be able to anticipate what your opponent is likely to do so as to be able to counter him with moves of your own, and all in the service of capturing, or "checking," his king. Chess is perhaps the oldest military strategy game … and is it really any wonder as to how or why precious few avowed feminists like Jones are adept at it?

Again, this is important because of the stated goals of the #YouOKSis campaign itself: to get more brothas involved in the active intervening of sistas supposedly being "harassed" out on the street. Jones—while definitely able to shake a social media rattle, create some buzz, and the like—*doesn't seem able to actually engage those people on the ground who could actually help her achieve her ends*; indeed, the fact that she's been beefing with Nasheed, a brotha of national stature and a demonstrated track record of achievement (and resultant respect) on the streets of Black America, proves her tactical ineptitude. As many of the nodding brothas said over at Very Smart Brothas earlier this summer when the same topic was broached, why are the sistas aiming their fire at them? After all, they're not the ones who are on the streets anyway. Why not take their "fight" to those brothas who are actually out there? Indeed, this was the point I raised to Jones, again in an email correspondence, and to which she again reacted violently. Which really got me to thinking: *Exactly what is the point of this "campaign"?* Because if indeed the point is to get brothas on the block policing each other, bougie brothas like VSB/Ebony's Damon "The Champ" Young or *New York Daily News*'/The Root's Jozen Cummings et al. *ain't gonna get it*—they don't live, or work, or socialize with the Pookies and Ray-Rays of the world. Indeed, they live, work, and love a world apart from them.

Brothas like Tariq Nasheed, and even Tommy Sotomayor for that matter, DO. They can be found busting it up with brothas on the corners of Black America all the time, with plenty of video footage to prove it. THEY are the brothas (along with yours truly, of course) that the Feminista Joneses of the world NEED on their side if they're serious about the "mission" they claim to have. But the very fact that, again, Jones has alienated the likes of Nasheed (and by extension Sotomayor, given that they hold similar views along these lines despite their own "beefs" of late) really calls into question what she actually hopes to achieve with her own little white feather campaign.

Perhaps Black feminists like Jones know deep down that engaging brothas like Nasheed, Sotomayor, and me would invariably lead to us asking a series of pointed questions of our own, which could make life a bit uncomfortable for said sistahood. And perhaps that explains how and why they assiduously avoid us like the proverbial plague, playing to a group of ostensibly sympathetic brothas (and completely out-of-the-picture SWPLs—aka "White educated liberal bohemians," a second meaning arising from the acronym for Stuff White People Like) who, as I've noted above, don't have a dog in the fight and are more than willing to do the Oprah nod in the face of the sistahood's perpetual pleas of victimhood and being passed over for Ms. Ann's fainting spells. After all, to be bougie is to care, deeply, about appearances, dontcha know.

By this time next year, as we look back on the big stories of summer 2015, #YouOKSis will be a distant and, to be frank (as far as Jones is concerned), embarrassing memory. It remains to be seen where the larger "street harassment issue" will be a year from now and whether it will still have the legs to run another lap or two before finally petering out. But what is clear is this: *Feminista Jones has squandered a real opportunity to get something real and meaningful done out on the streets of Black America.* Maybe I'm expecting too much of her and her kind; maybe I'm a bit naive myself.

All I know is it's never a good look for a sista to embarrass herself.

So, what's really behind all the Sturm und Drang animating Black feminists? And why do I care so deeply about the so-called "street harassment" issue? Both excellent questions that I'll be tackling in my next column. Stay tuned.

This article originally appeared at Just Four Guys on October 3, 2014.—Eds.

Rolling Stone rolls over

Paul Elam · 11 December 2014 · Archived copy · Original

Rolling Stone magazine was birthed in 1967, named after an amalgam of bitter, dissident artistry from the likes of Bob Dylan, Muddy Waters, and, of course, The Rolling Stones.

Literally bursting from the emotional and intellectual heart of Haight-Ashbury, the magazine carved its way into the American consciousness with an inside track to the new, revolutionary music scene and began hefting cultural influence with scathing political commentary from Hunter S. Thompson.

It quickly became the iconoclastic temple of a generation at once "dropping out" yet determined to rebuild something better. I remember days when the latest edition and a cigar box full of Mexican weed were coffee table essentials.

As the hippie generation heaved its last breaths and gave way to gaudy clothing, horrible music, and a more superficial ethos, *RS* wandered into a transparently commercialized focus on pop television and other things "of interest" to young people.

Eventually, more intensely political material returned to its pages, but the acerbic cutting edge was gone, replaced by a mindless rubber stamp for mainstream establishment politics as defined by the American left.

That is not an indictment of the left, but just another epitaph that looms over the grave of objective journalism. The point here is that *Rolling Stone* sold its soul a long time before it started peddling fraudulent gang-rape clickbait and shielding the hacks who wrote it.

I won't bother with detailing all the events in this, the latest confirmation of the mistrust of the mainstream media. The story itself has already tested its bandwidth worthiness on a thousand venues. A simple Google query should keep you busy for a month or so.

Besides, there is a larger and more important truth here that takes precedence over *Rolling Stone* sinking its credibility with the rest of the mainstream.

The fires of the Scottsboro Boys still burn brightly, like torches in a mob, and have been blazing across the pages of modern rape journalism, which was destined to include *RS*. Names like Duke lacrosse, Hofstra, Dominique Strauss-Kahn, and now Bill Cosby have been mere brushstrokes on an ever-expanding canvas of journalistic turpitude.

Frequently, their angle is no less racist than the Hollaback! video. And, unsurprisingly, they have begun to feed on their own.

Paul Farhi dared to do a postmortem on the *Rolling Stone* debacle. It is published now in *The Washington Post*. That's the same *WashPo* in which Monica Hesse was allowed to do a disingenuous, jaundiced, and sneering hit piece on the International Conference on Men's Issues without raising a single editor's eyebrow.

Rape journalism has not risen from the slime pits of Daily Kos and Jezebel to infect the mainstream. The mainstream has simply slithered in and taken up residence next to them at the bottom.

Short term, that means a lot more rape journalism, a lot more blurring between the truth and fantasy, and a lot less work for editors as verification and research become expensive hindrances to selling stories.

Long term, however, this is an essential evil. Even as the mainstream media busies itself ignoring the smell of toast, cornering itself as a purveyor of a social narrative that is increasingly rejected by its readers, we are witnessing the emergence of the inevitable reaction.

Anti-rape hysteria, rape culture debunking, anti-feminism, and, God forbid, men's rights proponents are on the rise.

Just a year ago, Canada's *National Post* and the rare article in *The Wall Street Journal* were among the few places that gave respite to the quite literally insane rape journalist narrative. Things have changed considerably.

The Blaze, Breitbart, Thought Catalog, and other high-profile websites are fresh and astute enough to smell the blood in the water (that AVfM so generously helped provide). They are also savvy enough about reader appetites to go for it. They also go way past the myopic, Rush Limbaugh–version of anti-feminism, which is furthered by stupid men on white horses. That is not to endorse everything they post, but just to acknowledge that they stand as proof that the new market is emerging.

This has left some rape journalism outlets a bit discombobulated. For example, Huffington Post was so excited by Dean Esmay's writing that they instantly invited him to have his own blog. When feminists noticed this, it apparently sent them scurrying for the crash cart. His article was quickly removed (like it was a tumor), and he was abruptly instructed that future submissions from him were unwelcome. While they were at it, they erased the existence of egalitarian contributor Chris Good, who was critical of feminism. It is pretty much a certainty that they scrubbed HuffPo completely for any other signs of ideological impurity.

And that is the good news. As mainstream entities like *Rolling Stone* and HuffPo keep digging holes too fast to notice they are in them, brasher, more honest voices are finding their way into the hearts and minds of the general public.

Crashing the rape journalism party is gaining popularity, even among rape journalists. Who knows, maybe someday publishing the truth will turn a profit.

Until then, if I were anyone in the mainstream, I would not be throwing stones.

Friday night fun: “Admitting my male privilege”

AVfM Video Source · 12 December 2014 · Archived copy · Original

Sparky Fister, as always, gets right to the point:

http://youtu.be/CLjKKfjbSyo

How about you? Want to share where you feel your male privilege?

Christabel Pankhurst – The White Feather betrayal of history

AVfM Video Source · 12 December 2014 · Archived copy · Original

Famous women's suffragist Christabel Pankhurst is frequently held up as a great humanist icon. Unfortunately, the tale of this woman and others who fought for the vote for women isn't quite as clean and saintly as many have been led to believe.

You should probably subscribe to Andy's channel.

Hanna Rosin: A lesson in propaganda

Jim Muldoon · 12 December 2014 · Archived copy · Original

Slate magazine, that bastion of free speech (as long as you agree with them), gave us the lowdown on men's status in the family court in a link to one of their articles:

> Men's Rights Activists Say The Courts Are Against Them. They're Wrong

Of course, when I clicked on the link I got a modified headline:

> The perception that family law is unfair to fathers is not exactly true.

Interestingly, the title on the link says:

> men_s_rights_recognized_the_pro_father_evolution_of_divorce_and_paternity

Make any sense of that?

You're not supposed to. The intention is to twist, turn, and deceive in order to manipulate the emotions. There is no intention to inform the mind.

The author of the actual article, Hanna Rosin, is a deft hand herself at this type of propaganda. It is important to understand and expose this emotional manipulation, in order to counter it with some effectiveness. While her article addresses the U.S. family court system, this discussion is equally relevant in Australia, the U.K., Canada, and elsewhere.

That Rosin must rely on such dishonest methods to disguise the truth about the courts is one of the best indications of corruption I can think of.

She begins by discussing the recent court case of Jason Patric that has received quite some publicity.

> Last week the actor Jason Patric went to court to "fight 'til I'm dead," as he put it, to see his 4-year-old son.

So, here we have a man going through the courts to see if he can get access to his son. In the next sentence, Rosin shifts the ground in a number of key areas.

> Since then, Patric has become a hero to frustrated fathers everywhere who are alienated from their ex-wives and girlfriends.

Note here that Patric's case has been raised from the personal to the political. It is no longer a question of the man (Patric) getting to see the boy (his son). Patric is now a champion for fathers. But they are not just ordinary fathers. These are frustrated fathers (scary).

But also Patric's purpose has changed. His issue, because we now understand he represents the bitter fathers, is that he is alienated from his ex.

Does he want to get back *with* her or get back *at* her? That question is implied but left unanswered to raise the tension. Clearly, however, trying to see his son was just a cheap ruse.

It's also worth noting that this is the only time the child gets mentioned. Clearly, his best interests count for nought. By ignoring this supposedly fundamental guiding light in modern family law, Rosin implicitly acknowledges that

the “best interests of the child” has never been anything more than a smoke screen for feminist lobbyists.

> Patric is part of a movement of vigilante fathers who challenge the assumption that mothers should have any more rights than they do.

In one paragraph, Patric has moved from individual man trying to see his son, through a kind of accidental hero phase, to being a signed-up, card-carrying member of a movement. This allows the implication that he was a member of this group *before* he started his legal action. Therefore, his asking to see his son becomes even more deceitful. Instead, his allegiance is to this movement and its aims to dominate women.

But also notice that the nature of the group has also changed. No longer merely “frustrated,” they have now taken to venting that frustration by taking the law into their own hands (even more scary). And the purpose of these outlaw types has also changed. Even getting back at their ex is only one wicked piece in their evil master plan.

Without saying what more rights feminists are demanding, Rosin tells us that these villains don’t want women to have them. The implication is that any single right for women is one too many.

But the real problem with all of this, it seems, is that the “broader public” also believe that men are getting a raw deal. Who are this “broader public”? It is that uneducated, unthinking, common-as-muck crowd that are not feminists but sadly are allowed to vote.

In case we are not sure who it is the “broader public” (misguided as they are) are siding with, a direct reference is made to Michael Kimmel’s book *Angry White Men*.

And the focus of the growing, aggressive, and threatening mob?

> It used to be that women had to worry about men disappearing after they got pregnant or divorced. Now, some women have the opposite problem.

Forget Patric and his frustrated band of men (we’ve already forgotten Patric’s son). Women are the real victims here. It was bad then. It’s bad now. Only the complaint has changed.

Note here the rewriting of history. Gone is the time when the father would keep the children. During most of the 1800s, for example, this would have been the norm. Also banished from history are those pregnancies where half the males in the village would be candidates for fatherhood.

Similarly, gone are the women who left babies to die in the forest or on someone else’s doorstep, with the father unconsulted and perhaps even unaware of the pregnancy.

Erased from more recent memory are women who lied about being on the pill so they could trap a man. Into the void, too, go the men who did not want the woman to have an abortion.

Rosin then goes on to sow the seeds of doubt about the raw deal for men so that we may save those victims of the patriarchy.

> But is this actually true? “There’s a real perception—even women share it—that courts are unfair to fathers,” says Ira Ellman, a custody expert at Arizona State University.

You say, “The sky is blue.” I ask, “But is this actually true?” See how sophisticated I sound? We could then spend the rest of our lives wondering if my blue is the same as your blue. And if it was not, what could that mean for green?

But if there were a large group of fathers who did get fantastic treatment by the courts, Rosin would not be teasing out the issue in this way. She would instead jump straight to the facts and statistics that would prove her point.

There are no details from the expert as to why this “perception” is incorrect. Is the expert a feminist? Yes. Surprised? Not me.

> But in fact the great revolution in family court over the past 40 years or so has been the movement away from the presumption that mothers should be the main, or even sole, caretakers for their children.

Ah, yes. You would do well to brush up on your Orwell here. This is the part where O’Brien asks Smith how many fingers he is holding up.

We are to ignore that Rosin has just told us of the angry vigilantes and how they are taking away women’s rights. We are to ignore that Rosin told us that women are the ones who really suffer.

Now we are to believe that the “revolution” was not just a revolution but a great one. And the presumption that mothers should keep their children has gone. It is now, by implication, fair.

Propaganda is not effective if it is not mesmerising. Rosin takes us to the next level with this little reality shuffle:

> Individual cases like Patric’s may raise novel legal issues, but on the whole, courts are fair to men, particularly men who can afford a decent lawyer.

See? Patric has transformed from vigilante poster boy to a side-show. The great revolution, undocumented until now, has gone against women and … courts are therefore fair to men. No warning, no lead-up, no evidence. Just emotional manipulation and then, when everyone is in a panic, just slide in a statement pretending it is as obvious as the sky is blue.

And even more, there are those men who get fairer than fair, by forking out for a “decent” lawyer. Note the implication here that some men might be getting a poor result because they are not paying enough. It’s their own fault, the cheapskates.

Now, Rosin delves into some statistics. After all, someone who shows you where their facts come from has to be genuine, don’t they?

Not Rosin, I’m afraid. Again, her dishonesty has the sophisticated subtlety of the true propagandist. First she tells us of how, in the 1980s, men’s rights activists (MRAs) had a point. Not a big enough point to go into details, but a point nonetheless.

Then she brings us up to date, showing why these vigilantes have got it all wrong:

> According to one of the most thorough surveys of child custody outcomes, which looked at Wisconsin between 1996 and 2007, the percentage of divorce cases in which the mother got sole custody dropped from 60.4 to 45.7 percent while the percentage of equal shared custody cases, in just that decade, doubled from 15.8 to 30.5.

Now, technically, her figures are correct. However, if you understand how they report child custody cases in Wisconsin (and who doesn’t?), you would know that these figures are less than half of the story. She is counting on most people’s eyes to glaze over at the mention of statistics. Only a very few would take the trouble to follow the link and check out the figures.

The key word here is *divorced*. The Wisconsin study has three categories of custody cases. These are divorced, adjudicated paternity, and voluntary acknowledged paternity. It is from the first category that Rosin got her figures. The divorced category makes up 43.6% of the total.

So, when we add all three categories together, that “dropped to 45.7%” was actually 67.9% of mothers getting sole custody. For equal custody, that “doubled” figure of 30.5% turns out to be 17.5% when we include the other two

categories.

And the figure she couldn't bring herself to tell you? Fathers got sole custody in a massive 4.5% of all custody decisions.

But, in terms of "balance" and "fair," weren't we talking about the court favouring mothers over fathers? The above figures concern sole custody. So, let us now consider all of the figures for that last year, 2007, that Rosin claims herald a new beginning for fair treatment for fathers.

Overall, the mother was awarded sole or major custody in more than 75% of the cases. Less than one-fifth, 18%, of the cases had an equal arrangement.

It is Rosin's assessment that men should be satisfied with their fair treatment now that they have almost 7% of all custody cases awarded in their favour.

A major factor in men getting what Rosin insists in calling a fair deal is because:

> … more recently judges have been catching up to the law.

We've had vigilantes, second-grade lawyers, cheap men, and poor men. Now it's the judges who've been asleep at the wheel. How many fingers is she holding up?

Personally, I think it's just one middle finger.

So now, Rosin turns the question around again.

> The real inequality in family courts these days is not based on gender, but on income.

A few paragraphs ago, men were getting a fair deal, with high-income men getting a better than fair deal, so who is getting this "real inequality"?

> Wealthy men have successfully fought against proposed reforms that would have forced them to pay more child support. With elite, college educated men, "it's outrageous how little they can end up paying in child support in some cases," says Ellman, the Arizona State professor.

How outrageous is this "little" these men of undisclosed wealth pay? So outrageous that it seems that neither Ellman nor Rosin could bring themselves to say. But we can guess that if it was a really small figure, say a few dollars per day, then Rosin would have started the article with this fact.

And again, how many cases are "some" cases? Perhaps we, the "broader public," don't need to know.

But this mention of child support is an error on Rosin's part, for she just mentioned the elephant in the room. Up until now, it's been pole-dancing on the coffee table and Rosin has been studiously ignoring it. More on this in a moment.

Her last paragraph is propaganda sublime.

> A father who never married the mother of his child has a much shakier legal status.

You might remember—the bigger half of the statistics in Wisconsin. The unmarried half that lose so badly that it dramatically drives the statistics up for mothers and down for fathers. Of course, Rosin phrases it in such a way that it sounds like the moron had his chance and blew it, so he probably deserves his shakier legal status.

His case is apparently so shaky that:

> As Cahn and Carbone have written, in this social class the women are generally better off and choose not to marry the fathers, precisely because they want to avoid future legal disputes over children.

She can't resist, can she? Having defined it as a class problem rather as a gender problem, she gloats how the law gives these women a real edge. They *choose* to keep the father out, and the law obliges them. In 89% of the unmarried cases in Wisconsin, the father was kept out of the child's life.

But note here, the issue of class is not in the statistics. As before, the class issue is inserted by Rosin as though it is cast in stone. She has still not provided a shred of evidence to back up her claim. Instead she follows the golden rule of propaganda—tell a lie often enough and it will become the truth.

> If that father is Jason Patric or Bode Miller, he can probably afford a lawyer and get sympathetic publicity.

Note that she doesn't mention sole custody, major custody, or equal time with all that money. That's because if the two men were backed by the International Monetary Fund they still would have little chance of a real win. What they might get is to join that exclusive 11% of unmarried fathers who get some access to their child.

> But if he's not, the best a poor father can hope for if he wants to impact his child is to be a steady paycheck.

Note that the majority of men, that is the poor men, have been reduced to one single guy. And, after all the talk of the courts being fair, suddenly they are not fair on him. But that's because he is poor, and not because he is a man, so that doesn't count as a gender problem. Even if he has to be poor *and* a man in order to qualify for the unfair treatment.

Also, there's the elephant again. Note how the unmarried status of the father, for Rosin as well as the law, is an almost automatic disqualifier for access to his children. It is not, however, a disqualifier for demands, enforced by the state, for child support. Clearly, Rosin supports this distinction.

But, of course, this isn't quite the whole elephant. Rosin says "impact his child," but the money doesn't go into the child's bank account, does it?

And yet here, at the end of the article, is probably the heart of the Men's Human Rights Activists complaints. You remember, the guys in the headlines who were wrong, well, not quite correct, well actually the law is kind of, sort of, heading in their direction. Those guys.

They can't participate in their children's lives, but they're paying, sometimes through the nose, so that the mother can choose the lifestyle of a single mother.

It's also worth noting that throughout Rosin fails to list one reason why men, as a class, should not have access to their children. She treats it as though it were as obvious or as natural as the sky being blue. The only implied justification she offers is that because of women's general ill-treatment at the hands of patriarchy, past and present, then perhaps it is time that women got some compensation. The needs of the fathers or of the children are of little significance. Feminist dogma must prevail.

Rosin's aim is to bamboozle, not inform. While most people will probably instinctively know that she is playing games, it takes some time and effort to analyse this game in detail. Rosin is counting on most people to put it in the "too hard" basket.

For those who do dare to question, the accusation of being part of an angry and misogynistic vigilante mob is already in place. Further, she expects the feminist cheer squad to applaud loudly at the appropriate points to further drown out the doubters.

Hanna Rosin writes for the faithful, and the rest of us can go to hell.

Links

http://www.slate.com/articles/double_x/doublex/2014/05/men_s_rights_recognized_the_pro_father_evolution_of_divorce_and_paternity.html

http://www.irp.wisc.edu/research/childsup/cspolicy/pdfs/2009-11/Task4A_CS_09-11_Final_revi2012.pdf

Laws targeting bachelors in colonial America

Dr. John G. McCurdy · 12 December 2014 · Archived copy · Original

Today, men are increasingly rejecting marriage and traditional civic expectations in preference for living as bachelors, men going their own way, sōshoku danshi, or whatever names we use for men who shun traditional expectations. While most of these men boast of freedoms they enjoy in comparison to others, it's important to remember that history has not always been kind to them. In this article, Dr. John G. McCurdy gives examples below of anti-bachelor laws from American history.—PW

In 1756, the province of Maryland began collecting a bachelor tax. The immediate cause for the levy was the recent entry of Great Britain and her American colonies into a worldwide conflict known as the Seven Years' War or, in the colonies, the French and Indian War. Desperate for new sources of revenue, the Maryland House of Delegates taxed nearly everything in the colony: land, slaves, alcohol, billiards tables, and bachelors. Specifically, the province targeted wealthy single men, requiring that bachelors "of the Age of Twenty-five Years or upwards, and have in Possession, in their own Right, an Estate of One Hundred Pounds Current Money and Upwards" to pay five shillings a year and those who had three hundred pounds or more to pay twenty. For eight years, Maryland collected this impost on unmarried men, which brought in between £300 and £500 per year, or between seven and thirteen percent of the province's total revenue. Hundreds of bachelors paid the bachelor tax each year including the attorney general, the mayor of Annapolis, and several Maryland legislators. Although Governor Horatio Sharpe was himself a lifelong bachelor, he refused to pay the tax, believing that as a representative of the crown, local laws did not apply to him.

The Maryland bachelor tax of 1756 was not the only instance of laws that applied explicitly to the unmarried in colonial America. Since the arrival of the first English colonists in the early seventeenth century, colonial lawmakers had repeatedly passed statutes that singled out singles for unique treatment. These laws had their origin in English jurisprudence, although they evolved in response to the conditions of colonial life. In the 1630s, Massachusetts passed a law that required "that all townes shall take care to order & dispose of all single p[er]sons & inmates wth their towne to servise, or otherwise." This law prevented the unmarried from living on their own and soon spread to Connecticut and Rhode Island where it continued in effect until the late seventeenth century. Massachusetts, Connecticut, and New Hampshire also adopted laws that encouraged judges to pressure single fornicators to marry their partners and that allowed towns to sell into servitude bachelors who could not afford to buy guns and thus serve in the militia.

These earliest laws were quite different from the Maryland bachelor tax that came more than a century later. First, they did not only apply to men. The law prohibiting the unmarried from living alone applied as fully to single women as it did to single men. Second, the laws did not apply to wealthy singles, but the youngest and the poorest. In the wilderness of early New England, a great deal of pressure was placed on the family as a unit of government as it was believed that everyone needed to be under the authority of a paterfamilias. Until young men became fathers and masters themselves, the law ensured that they would remain dependents on another man. Third, these laws did not go unchallenged. The Massachusetts legislature repeatedly reminded the towns that it was their responsibility to police their single men, although the towns often ignored these instructions and granted permission to bachelors to live alone—or with other bachelors. Unmarried fathers likewise thumbed their noses at the colony's fornication law, opting to pay fines or face corporal punishment rather than marry the mothers of their children. By 1668, Massachusetts lawmakers acknowledged the failure of the fornication law and moved to require the colony's bachelor fathers to simply pay child support.

As English settlers erected more colonies, the singles laws spread up and down the Atlantic seaboard. By the time of the American Revolution, laws explicitly applying to the unmarried had spread to eleven of the thirteen colonies that later became the United States. As the laws spread, their application changed. New York, Maryland, and Massachusetts approved statutes in the early eighteenth century that provided lighter sentences for married debtors

than for single ones. At the same time, Pennsylvania implemented a host of sex crime laws that connected penalties to one's marital status. A single man convicted of rape could be deprived of his entire estate, while a married man would only lose a third. Harsher sentences also faced Pennsylvania bachelors convicted on adultery, bigamy, and fornication. However, in the case of sodomy and bestiality, single men in Pennsylvania actually made out better than their married counterparts. Although all men faced imprisonment and floggings for their first offense, if a man was convicted of sodomy or bestiality more than once, the law insisted that as "a married man, he shall also suffer castration." As this law suggests, colonial lawmakers apparently did not draft the bachelor laws because they feared that unmarried men were more likely to be homosexuals.

As the bachelor laws changed over time, they increasingly applied only to men. In part, this was because men in the eighteenth century were beginning to assert themselves as independent even if they were unmarried or owned no property. Indeed, bachelors refuted the earliest singles laws by insisting on their right to live as they pleased and to have sex outside of marriage, liberties that colonial authorities were increasingly willing to grant them. Single women, however, did not win the same type of freedom and remained effectively dependent in the eyes of the law.

As more single men asserted their independence, a new type of law emerged: the bachelor tax. Indeed, once single men demonstrated that they could support themselves, the government reasoned that they could also pay their own taxes. After 1660, Parliament had introduced a series of taxes on unmarried Britons as well as tax breaks for married men with four or more children. In America, New York collected a short-lived bachelor tax in 1703 to help fund the colony's defense, although it was Pennsylvania that implemented the most long-lasting bachelor tax. In 1693, Pennsylvania lawmakers exempted men from pay taxes if they had "a great charge of children." Three years later, the assembly added a provision requiring that all men over the age of sixteen who "have not families or charge to maintain, and are not under their parents tuition," to pay six shillings per year. In 1711, this was simplified to "single freemen." Authorities collected this tax for the rest of the eighteenth century and the language was not entirely expunged from Pennsylvania's laws until 1919.

The target of the Pennsylvania bachelor tax was not all single men, but rather those who did not own real estate. Such men were typically young and often lived and worked with a family who paid them wages. Recent work on labor in the colonies suggests that Pennsylvania single freemen were among the highest paid workers in colonial America and thus we might understand why provincial legislators were so eager to tax them. Nevertheless, the tax burden on Pennsylvania's bachelors was quite steep. Although the tax began at six shillings, it fluctuated depending on the financial needs of local officials. During times of war, this tax was augmented by special levies that could easily double a bachelor's tax bill. Tax records reveals that Pennsylvania's bachelors often faced a higher tax burden than property owners who paid land taxes. In Chester County, local taxes on single freemen were higher than property taxes on eighty to ninety percent of landowners, while in Bedford and Lancaster counties, bachelors paid more in local taxes than approximately seventy-five percent of men with real estates.

It is difficult to discern how much social engineering was at work in the Pennsylvania bachelor tax or the ones that followed in Delaware, Maryland, New Jersey, and North Carolina. The progression of the Pennsylvania legislation—beginning as a tax break for men with children—suggests that lawmakers wanted to promote marriage and family. Similarly, the Maryland bachelor tax of 1756 included explicitly anti-bachelor language. The Maryland law announced its intent to promote "holy Estate of Matrimony" as well as "the more orderly Propagation of Mankind," such that "the continuing in a State of Celibacy discountenanced, especially in every Infant Country" had to be discouraged. Despite this language, however, the actual bite of the tax probably drove few men to the altar. The amount that a bachelor worth a hundred pounds faced—five shillings—was the same amount as the land tax on five hundred acres, while the twenty shillings demanded of bachelors worth more than three hundred pounds was only a third of the assessment on billiards tables. Moreover, Maryland proved reluctant to renew the bachelor tax once the Seven Years' War ended. Although the assembly considered extending the levy in order to fund a public college, it ultimately rejected the idea.

Moreover, we might consider the discussions of the bachelor tax in the British and colonial press. Many English writers—including novelist Daniel Defoe, political theorist James Harrington, and economist Charles

Davenant—promoted the idea of a bachelor tax to reign in single men's immorality and to bolster the population of the kingdom. These and other authors drew attention to the practice of taxing bachelors in ancient Rome in the time of Augustus Caesar. Such ideas were transmitted to the colonies where they were reprinted in American newspapers. At the same time, however, other authors poked fun at the premise of the bachelor tax. An English pamphlet from 1695 titled *The Levellers* contained the fictional dialogue of two women so desperate to find husbands that they demanded Parliament tax bachelors at ever higher rates until they would marry them. The pamphlet was not serious but included the proposal that bachelors should be consigned to an almshouse "wherein every one of them shall be chained about the Middle to a Post, like a Monkey." As a humorous commentary on an actual debate, works like *The Levellers* discredited the bachelor tax as harmful government meddling in the personal lives of individuals. This type of humor also made its way across the Atlantic and informed some of the early satirical writings of Benjamin Franklin. Although Franklin had an overwhelmingly negative view of bachelors, he always stopped short of promoting a tax to punish them. Indeed, in *Observations Concerning the Increase of Mankind* from 1751, Franklin announced that bachelors were not really a problem in America. Because of the plentiful land, men in the colonies could marry earlier and father considerably more children than Britons, preventing the need for punitive taxation.

The bachelor laws reached the apex of their popularity during the American Revolution. As cash-strapped states struggled to pay for soldiers and weapons to win their independence, they placed ever higher taxes on unmarried men. They also adopted conscription laws that drafted single men into the army while exempting married ones from service. However, unlike what had been the case during the colonial period, bachelors received something in exchange for their taxes. In 1776, revolutionaries in Pennsylvania wrote the state's first constitution, a radical document that promised equality to all citizens. It also broadly expanded the franchise, extending the right to vote to "Every freeman of the full age of twenty-one years" who had "paid public taxes." With this, all the propertyless bachelors who had been paying taxes were suddenly enfranchished. To be sure, bachelors were not the only men given the full rights of citizenship by the Pennsylvania Constitution of 1776, although tax records suggest that forty percent of the new voters in Chester County and twenty-five percent in Lancaster County were propertyless unmarried men. Similar taxpayer suffrage provisions enfranchised taxed bachelors in Revolutionary North Carolina.

By the time of the Treaty of Paris of 1783, whereby Great Britain formally recognized the independence of the United States, the bachelor laws were well on their way to becoming a vestige of the colonial past. Through their service to the Continental Army, bachelors had gained greater respect among Americans, while others were able to capitalize on the Declaration of Independence's promise that "all men were created equal." Women and African Americans were barred from full citizenship in the new republic, but lawmakers made quick work of the statutes that delineated different rights and obligations for white men based on property, religion, and marital status. The bachelor laws were slowly expunged from the laws of the new states, although their spirit has never entirely disappeared from the nation's statutes. Indeed, the debate over the so-called "marriage penalty tax" in the late 1990s and efforts on the part of federal and state lawmakers to provide "marriage incentives" to unwed parents suggest the persistence of the colonial bachelor laws even today.

A Note on Sources:
This article is taken from my book *Citizen Bachelors: Manhood and the Creation of the United States*. Citation for the quotations featured here can be found in the book.

Badd Popp orders a mustard sammich

AVfM Video Source · 13 December 2014 · Archived copy · Original

Terrence Popp (Redonkulas.com) is back with a new video full of fun facts and figures—and a few realities of war. What will the physical standards be for women in combat in the U.S. military? He's not the only one who would like to know.

https://www.youtube.com/watch?v=Z9zp6kyIcWo

NSFW by the way. He's a very naughty boy–but this is also a very disturbing video on a disturbing subject.

Correcting history: “Petticoat Government” (1896)

Peter Wright · 13 December 2014 · Archived copy · Original

The following are excerpts from Max O’Rell’s 1896 article Petticoat Government. They describe women’s domination in home and society in the United States of America in the 19th Century. Written nearly 120 years ago, this is yet another article showing women’s powerful influence over both culture and government legislation via political activism in which they were supposedly rights-free chattel/slaves with no rights.—PW

Women’s Political Influence

The women of good society in America are what they are everywhere else, satisfied with their lot which consists in being the adored goddesses of refined households; but there exists in this country, among the middle (or in European parlance, lower-middle) classes restless, bumptious, ever poking-their-noses-everywhere women who are slowly, but surely and safely, transforming this great land of liberty into a land of petty, fussy tyranny, and trying, often with complete success, to impose on the community fads of every shape and form.

If there is one country in the world where the women appear, in the eyes of the foreign visitor, to enjoy all manner of privileges and to have the men in leading strings, that country is America. You would imagine, therefore, that America should be the last country where the “new woman” was to be found airing her grievances. Yet she is flourishing throughout the length and breadth of this huge continent. She is petted by her husband, the most devoted and hard-working of husbands in the world; she is literally covered with precious stones by him. She is allowed to wear hats that would “fetch” Paris in Carnival time, or start a panic at a Corpus-Christi procession in Paris or a Lord-Mayor’s Show in London. She is the superior of her husband in education, and almost in every respect. She is surrounded by the most numerous and delicate attentions. Yet she is not satisfied.

The Anglo-Saxon “new woman” is the most ridiculous production of modern times and destined to be the most ghastly failure of the century. She is par excellence the woman with a grievance, and self-labelled the greatest nuisance of modern society. The new woman wants to retain all the privileges of her sex and secure, besides, all those of man. She wants to be a man and to remain a woman. She will fail to become a man, but she may succeed in ceasing to be a woman.

Teetotaler Politics

I think that of all the grand fads indulged in by some women in America the palm should be given to the compulsory water-drinking work. That is a colossal illustration of what women can do when left entirely to their own resources.

Now, I will lay down as a sort of principle that the “temperance” woman and the teetotaler are not to be found in refined society, and I don’t think that in saying so, I shall run the risk of being contradicted. I have often been a guest at the Union Club, the Union League Club, the Manhattan, the Century, the Players, and many other good clubs, I have dined in the best houses of the great American cities, and nowhere have I met teetotalers in those circles of society. Refined, intelligent people of good society, artists, literary men are not teetotalers; that will be granted by everybody. I don’t mention politicians, even of the best class, who have at times to be teetotalers to catch votes in a democracy.

The smaller towns of America—and that is America proper—are ruled by fussy, interfering faddists, fanatics of all sorts, old women of both sexes, shrieking cockatoos that will by-and-by make life well-nigh intolerable to any man of self-respect and make him wonder whether he lives in a free country or not.

The Mayor's Wife

Take two lively illustrations. A few months ago I was in the town of E. (Kansas). There was a mayor who was married, and the happy pair had a little boy. That little boy was a wicked little boy. One day he was caught smoking a cigarette. Now what should be done by sensible parents to such a wicked little boy? Why, he should be turned over and given a good hearty—you know! This is not at all what was done. The mayor's wife called up a meeting of women, made a violent speech on the pernicious habit of cigarette smoking, and it was decided to petition the mayor and ask him to forbid the sale of cigarettes within the precincts of his jurisdiction. For the sake of peace and happiness at home, the worthy mayor published an edict prohibiting the sale of cigarettes in his district. However, cigarettes can be had in the town of E., but you have to walk nearly a mile, just outside the limits of the mayor's jurisdiction, to find a store where a roaring trade in cigarettes is done. All the same, you must admit that it is a nuisance to be obliged to walk a mile, in a free country, to buy a little article of luxury that you indulge in, without ever abusing it, because there happens to be in the town a wicked little boy that once smoked a cigarette.

Women's Temperance Society Activism

When I was in the town of T. (Arkansas), only a few weeks ago, I gave a lecture under the auspices of "temperance" ladies of the city. They called on me.

Being of a rather inquisitive turn of mind, I said to them: "Now, ladies, I understand I am in a prohibition State. How do you account for your existence? Do you wish now to advocate the suppression of tea, coffee and icewater, which, I must say, would go a long way toward improving the complexion and the digestive apparatus of your fellow-creatures?"

"No," they said; "we find that, in spite of the law, there is liquor, wine and beer still sold in this town, and we want to put a stop to it."

I knew that such was the case, for I had, *proh pudor!* a bottle of lager beer in my pocket which I had bought for my dinner, but which, I am glad to say, was not discovered by the ladies under the auspices of whom I was to lecture in the evening. I can do with ice-water, but in a prohibition State I cannot. The evil spirit prompts me. I must have beer or wine with my meals. I have never been drunk in my life; but if I ever get drunk, it will be in a prohibition State.

"Well," said the lady president of the temperance society of the town of T., "could you believe that, a few days ago, a poor woman of the town and her children actually died of starvation, while every day her husband got drunk with the wages he received?"

"But," I mildly suggested, "you should see that that man was punished, not the innocent population of this town. Don't suppress the wine, which is a gift of God: punish—suppress, even, if you like—the drunkard. It is not wine that makes a man drunk, it is vice. Don't suppress the wine, suppress the vice, or the vicious. Imprison a drunkard,

lynch him, hang, shoot him, quarter him, do what you like with him, but allow hundreds of good, wise, temperate people, who would use wine in moderation, to indulge in a habit that makes men moderate, cheerful and happy."

My argument was lost on them.

Every year there are men who use knives to stab fellow-creatures; but there are millions who use their knives to eat their meals peacefully with. The law punishes the criminals, but would not think of suppressing the knives.

Any law is bad that punishes, injures, or annoys thousands of good, innocent people in order to stop the mischief done by a few—a very few, after all—blackguards and scoundrels.

These Christian ladies left me certainly unconverted, and took their revenge by not paying me my fee after the lecture, which confirmed me in my firm resolution never to have anything to do with angels—this side of the grave.

The Anglo-Saxon should by all means preach temperance, which means moderation, not total abstinence. What they preach overreaches the mark and does no good. When you say that a country enjoys a temperate climate, that does not mean that it has no climate at all, but enjoys a moderate one, neither too hot nor too cold.

These same Anglo-Saxons should not despise, but admire and envy, those who can enjoy, like men of understanding, like gentlemen, the glorious gifts of God to man without ever making fools of themselves. For these, the law should be made.

If your husband or son, dear lady, would like to have a glass of wine or beer with his dinner, let him have it in your sweet and wholesome presence. Don't make a hypocrite of him. Don't compel him to go and hide himself in his club or, worse, in a saloon, or, worse still, don't allow him to go and lose his manhood's dignity by crawling on all fours under the counter of a drug-store.

There is no virtue in compulsion. There is virtue only in liberty.

Ah! how I remember admiring, in the hot days of blue-ribbonism in England, that free Briton I once met who had a yellow ribbon in his button hole.

"What's that you have on?" I said to him.
"That's a yellow ribbon," he replied. "I belong to the yellow ribbon army."
"Ah, and what is it the yellow-ribbon army do?" I inquired.
"What do we do?" he said, "Why, we eat what we likes, we drink what we likes and we don't care a — for nobody."

There are well-meaning, most highly estimable and talented ladies who go about the world preaching temperance, that is to say, total abstinence, not moderation.

Now, as a rule, these ladies have special reasons for so doing. Very often they have led a life of sorrow and misery with wretched husbands, and they should be pitied. But hundreds of thousands of women have good husbands who have not to be cured of habits which they never in their lives indulged in, and who would be condemned to deny themselves every little luxury that helps make life cheerful when used with moderation and discretion, if the preachings of these often unfortunate ladies were to take the shape of laws.

I have often had to listen to self-confessed, reformed drunkards who preached to me who never was once drunk in my life. The thing is ludicrous.

There exist, among the Anglo-Saxons, people to whom the strains of Wagner and Beethoven's music say absolutely nothing, to whom the Venus of Milo is indecent. They declare music and the fine arts immoral, and if they had their way, they would close the concert halls and the museums on every day of the week. Because their minds are distorted, foul and even dirty, they would condemn people with lofty and artistic minds to never hear a masterpiece of music or behold a masterpiece of painting or statuary. I have met people who declared they would never again set foot inside the walls of the Louvre and of the British Museum. And if the Anglo-Saxon fanatics, those arch enemies of art, make a little more progress, the future of that great Institution, the British Institution, is not safe.

As everybody knows, there exist, in Great Britain and in America, thousands of people who declare the stage to be a most wicked and immoral institution. I have on the subject a rather pleasant reminiscence which illustrates how the Anglo-Saxons can combine the spirit of morality with the spirit of business. I once gave a lecture, in a town of some twenty thousand inhabitants in the State of Kansas, under the auspices of a society of lady reformers. They had engaged the Opera House for the occasion. I arrived at the theatre a few minutes after eight. The ladies in charge were in the ticket-office pocketing money as fast as they could. To my great gratification there was an immense house, which was due, no doubt, far more to the popularity of the ladies' philanthropic cause than to my own modest personality. When the crowd was in and seated, I asked to be led to the stage, and I said to the lady president of the society: "I suppose you have your seats reserved." "No," she replied, "I have not. I don't think I will go in, if you will excuse me. I am proud to say that I have never once in my life set foot inside a theatre." I literally collapsed. There were in that theatre some twelve hundred people whom these good ladies had induced to "sin" to fill the coffers of their society.

All these movements, headed by women, are in the wrong direction. They interfere with the liberties of a great people, and punish thousands and thousands of good, orderly, well-behaved people, to reach a score or two of bad ones, whom they often fail to reach and of tener still fail to cure. I repeat it, there are many hundreds of good people in this world for a very few hundreds of bad ones. The laws should aim at reaching the former and protecting them. This world is considerably better than the fanatics of all denominations and superstitions would make us believe. For eleven years, I have travelled all over the world, and I have never met any but honorable people to deal with. For instance, I have given 1,272 lectures in my life, and only once did I come across a man who behaved dishonestly toward me. He ran away with the cash while I was speaking.

Yes, the world is good, very good, in spite of the calumnies that are constantly hurled at its face by the Pharisees of Anglo-Saxondom. Yes, full of good men, crammed with good women, and the excellent ladies of the Philanthropic societies of America should take it for granted that there are many, many good and virtuous people besides themselves.

You don't cut down an apple tree because there are two or three bad apples on it. You cut down the two or three bad apples, and all your efforts tend to see that the hundreds of good ones are made healthy, happy, and comfortable.

Max O'Rell, 1896

Eating MGTOW

Paul Elam · 13 December 2014 · Archived copy · Original

Author's note: I mention commercial products in this post. I am not being paid to do so.—PE

Obsidian, aka Mumia Ali, recently suggested that I start publishing recipes and other food-related information on this website. No, we are not turning into Betty Crocker on red pills, but he rightly pointed out that self-sufficiency and self-care were indeed cornerstones of Men Going Their Own Way (MGTOW), and with many of us living the lean financial lifestyle, some advice on eating healthy, tasty—no, *great*—for less is actually a good idea.

Hey, we all gotta eat.

I am going to follow his suggestion with three particular ideas in mind for the offering. They will be generally geared for flavor, health, and budget. Fortunately for those who find benefit in this column, you will discover that healthy, good eating is frequently cheaper eating. In fact, the most expensive way to shop for groceries is to buy the crap processed food that lacks nutrition and causes not-so-pleasant things like hyperinsulinemia, metabolic disorder, heart disease, diabetes, and cancer.

I will do my best to keep differing eating lifestyles in mind, from low-carb to low(er)-fat and vegetarian (but not vegan). I am currently a reformed vegetarian on a low-carb diet. I have dropped nearly 30 pounds eating like royalty, but it is not my objective to steer you that way. There will be something for everyone, save perhaps those who live on refined, simple carbohydrates and their virtual equivalent, sugar. I want to help you feed yourself, not die.

At the risk of bragging, I am not understating the fact that I know my way around a kitchen pretty well. I have also picked up a great deal of nutritional information over the years. I won't be publishing anything here that I have not cooked repeatedly and successfully myself and found to be much more than just passable. Some of the items will be recipes I created.

I think most will enjoy them, but I would not be surprised if Walter Romans aka TDOM, an actual, real chef, shows up to point to my mistakes or offer improvements.

As I am usually prone to do, I will include some commentary with most of these posts. Next time about nutrition, which we have all been lied to about our entire lives. And about the food industry, which is in bed financially with most governments in such corrupt ways that it makes Violence Against Women Act (VAWA) profiteers viridescent with sheer envy.

I'll also try to keep it fun because that is what eating should be in the first place.

I will give this a shot for a few months, trying to post something weekly, and we will see what happens. Many who are not used to cooking may be surprised to find that it can be a psychologically therapeutic activity and creative outlet. Indeed, having decided to even write about it has boosted my morale by promising an escape from my routine.

We need to start with the only part that is relatively expensive: essential equipment. Or at least what I think is essential to eating MGTOW. The good news is that these are not items you have to replace all the time—if you take care of them. They will pay for themselves many times over.

So let us begin. The first essential is a decent set of knives. By decent I don't mean a set of Michel Bras that will set you back an insane three grand for 10 blades. I use Chicago Cutlery, an insult to higher-minded chefs, but from which I can get several years of use for less than $150. Keeping them clean, dry, and honed works just fine for me—the same treatment you need to give the pricey stuff.

When it comes to knives, knowing which knife to use for what job makes things much easier and faster. You don't want to cut carrots on a bias with a paring knife, for example. I will get more into that with the recipes.

Next, a cast-iron skillet is a big plus. These skillets are inexpensive, last longer than you will if you take care of them, and have some advantages for certain dishes that I'll highlight in the future. You just have to ensure that they are cured properly and never see soap. Lodge makes great cast-iron skillets at decent prices.

A Dutch oven is also one of my must-haves. Lodge provides quality on this one too. You can get an enamel-covered cast-iron version for around $70, and it makes braising meats to ridiculously tender perfection a cinch. You can also get the non-enameled cast-iron versions for a 20-spot less.

Also recommended is a slow cooker. They are no muss, no fuss, inexpensive, and don't require you to hover over them in the kitchen. They can turn out some amazing food if you know what you are doing.

You need a couple of skillets and saucepans. You don't need to fork out big bucks for the All-Clad. You can get pretty decent results with less expensive stuff. I suggest, though, that a $10 fry pan is a poor investment because you will have to replace it when it turns to crap, which it will in quick order. Calphelon has reasonable prices and an acceptable product with proper care.

Finally, get a food processor. They are not particularly expensive, and in many cases they will cut your prep time drastically.

I won't get into more of the lesser details. Of course, you will need things like spatulas, colanders, wooden spoons, and the like—mostly stuff you already have. But if you need to buy them, get the cheap stuff. Most of it will last a long time. I also suggest silicon cutting boards. They are cheap, easily replaceable, and dishwasher-safe.

Next week, I will start with two recipes, including the protein, carbohydrates, net carbohydrates, fat, dietary fiber, and sugar content; the number of calories; the serving size; and the cost on every serving. I might even get into this enough to make some simple videos on an alternate YouTube channel. By the time you are done, the idea of a personal sammich maker will be history (provided it already isn't).

I will also be passing on some tidbits and suggestions for food purchasing and storage.

Now, I am sure you noticed that I am sitting here writing a column on food and eating for men having not said a word about a grill. Don't worry, I will get there, but after some kitchen basics and food essentials are covered.

While you wait for the first recipes from me, please enjoy this from Jack Barnes on southern fried kitten. Eat well and live long, gents.

Dangerous rape myths: Part 1

Hannah Wallen · 13 December 2014 · Archived copy · Original

In the wake of the flurry of rape accusation–related news stories, feminists are up in arms again, spouting the same old casually hateful rhetoric against presuming the accused innocent until proven guilty. Most are advocating automatic belief of accusers, and as always there are feminist groups consistently attacking the recognition of due process rights in criminal and civil court when an accusation of sexual misconduct is at stake. Some groups are even complaining about the prosecution of false accusers. These groups are not bothered at all about the impact of a false accusation on a man's life, yet they are outraged that if it appears that a woman abused the system in a way that wreaks such havoc, she might as a consequence experience a shadow of it. Feminist advocacy pits the accuser's feelings against the accused's right to due process and the innocent's right to liberty.

Feminist writers and advocates are using the most flimsy, sexist excuses for this. Many of these have been discussed and countered. I've written about them before as well, but it's obvious from recent discussion that they'll need to be addressed over and over because knowing that they're unjustified does not stop feminists from continuing to spout dangerous rape myths. These rape myths must be examined and challenged.

Here in Part 1, I will examine three common and destructive rape myths: that doubt = misogyny; that the innocent have nothing to fear; and that false allegations are rare.

1. Not believing a woman's rape accusation is misogyny.
In portraying the perpetrator of a harmful act as a victim, this excuse disregards the impact on the accused man, the actual victim of her lie. It's his life that is affected, his reputation, and his future. It's his freedom that is threatened and his welfare, depending on how vigilante-prone his community happens to be. Insisting on the automatic, unquestioning belief of a woman's accusation against a man is misandry, as it depends on either a willingness to sacrifice innocent men or the belief that no man can ever truly be innocent.

However, there are also specific reasons why it's not misogynistic to question a woman's accusation. In fact, it's misogynistic to make female gender a reason for ignoring standard analysis and denying the impact of the accusation. Nothing is more demeaning to rape victims than saying the charge is so minor that accusing a man of it is not damaging to him. *Of course it is damaging!* It's a heinous crime, the nature of which incites social responses that feminists exploit for political and social power. They have spent far too much effort and money spreading panic over it to pretend not to understand the gravity of being accused. This excuse is feminists showing that the ability to exploit proxy female victim status is more important to them than supporting actual victims and seeking a just outcome.

To claim that the investigation and assessment of an accusation made by a woman is an attack on women, one must first consider women's accusations unique from and unequal to men's accusations—and therefore uniquely exempt from being expected to meet the standards for proof to which male accusers are subject. To exempt a woman's accusation from standards for proof, one must consider her exempt from criticism, exempt from accountability for her word, exempt from scrutiny for mistakes, as if women aren't capable of living up to those standards or expectations. It's another example of feminist denial of female agency and female strength. They need women to be helpless and stupid in order to support their agenda.

So let's assume for a moment that a woman's lie really has no impact. What are feminists telling rape victims, both male and female, when they make assertions based on that assumption? After all, if an accusation does no damage to the accused, how serious can the crime he's accused of be?

And exactly how is it empowering to women when a man is told, "It's only rape that you've been accused of … nothing serious. Why you gotta be so mad?" Isn't that the same thing as telling women, "You are so meaningless that when you attack someone the damage you do is irrelevant." But that's not nearly as demeaning to women as acknowledging the gravity and power of her rape accusation enough to want it proved before acting on it. God

forbid she be expected to live up to that; that's a standard only men are capable of handling, right?

2. If a man is not guilty, he has nothing to fear.
The wrongness of this assertion is highlighted by cases of false conviction such as the Brian Banks story. Even if we ignore existing examples, there is still the ordeal the accused must go through: mandatory investigation, public defamation, and possibly being tried on the charge. During the ordeal, he faces discrimination and suspicion at the hands of his peers and possibly also harassment and violence. If he's underage, the chance of violence increases because social violence among youth is more tolerated than among adults, due to the expectation among adults that kids will sometimes fight and to the fact of reduced legal repercussions for fighting while underage.

We all know what gym class is like for a boy bullied because he is unpopular. Imagine what it would be like for an accused boy who is believed by the other kids to be guilty of raping a girl.

But let's not ignore the factors that lead to false conviction, as it is a very real, very serious risk. Under legislation like the Violence Against Women Act, policies enacted by police precincts, and procedures followed within the court system, a male accused of rape is considered guilty until proven innocent—a daunting and perilous standard. Conviction may occur in the absence of evidence. Even if he is acquitted, the allegation can stick to his reputation. An accused male who has been acquitted faces the likelihood that to some he will never again be just a guy; he'll always be seen—and treated—as a falsely acquitted rapist.

However, just for a moment, let's assume that assertion is true, that the falsely accused are never convicted. How does that justify subjecting anyone to the experience, putting him through the rigors of an investigation, damaging his reputation, and possibly forcing him to defend himself in court? Is it really believed within the feminist community that the hope of an acquittal negates all other aspects of the experience? Does feminism now consider no harm to be done even if only the worst harm is evaded? Does this mean that it's okay for men to *fantasize* about rape, *joke* about rape, and *threaten* women with rape as long as they don't actually do it? After all, if a woman is not actually *getting* raped, then she has nothing to fear, right?

3. False allegations are minor because their occurrence is rare.
This is contradicted by existing factors within the community. Victim advocacy on the topic of rape calls for the treatment of allegations as credible without doubt, including when there is not sufficient evidence to support them. Even the lack of a conviction is not viewed as a vindication of the accused but as an instance of the perpetrator getting away with the crime. The assertion of rarity, based on loyalty to the concept that female accusers must not be doubted, is circular reasoning—a logical fallacy in which the reasoner begins with what he or she is trying to end up with. (Because we are not allowed to doubt the credibility of alleged rape victims, it must be accepted that false allegations occur only in the rarest of circumstances, when evidence against the accusation is overwhelming.)

Broadening the definition of rape to include incidents in which the alleged victim was not averse to the interaction until after the fact has further muddied the water by creating a conflict between what feminists consider rape and what rape actually is (and is considered to be by the law). This manner of twisting the definition turns sex into a form of entrapment in which the woman may withdraw consent after the event. The fact that the man involved did not force the encounter by any means does not deter feminists from applying the label "rape." This leads to the filing of allegations that get tossed out or struck down because the accuser was never actually victimized. These cases, in turn, build an area of disagreement in which the term *rape* has been falsely applied to sexual encounters in a way supported by feminist ideology. That disparity in viewpoint is the key to a lot of feminist dismissal of the falsely accused.

Basing the assertion of rarity, in any part, on loyalty concepts like regret as evidence of rape, and guilt until innocence is proven, is an act of *begging the question,* or basing one's belief on a false premise that one has accepted to be true. (The allegation cannot be false because the woman *feels* raped or because the man must be perceived as a rapist.)

Still, just for a moment, let's accept that assertion as true. Let's say, for the sake of argument, that only 1 in 100

allegations actually turns out to be false. How does that make the act of falsely accusing any less wrong, any less serious, or any less harmful to the victim, the falsely accused? Does he suffer less because of the rarity of his plight? Does the “fact” that other accusers are honest reduce the damage done to this victim’s life? How about we apply this to rape. If we get the occurrence of rape down to 1 in 100 women, can we just let it go and not prosecute the perpetrator in that one case simply because the crime is rare? If it doesn’t happen often, then it doesn’t merit much attention, right?

How is this an accurate or honest way to measure the severity, seriousness, or wrongness of any crime? Applying the rarity-as-an-excuse standard, misdemeanors such as moving violations while driving (running a stop sign, speeding, improper lane change), which are committed with greater frequency than any assault, should be taken much more seriously, discussed at length, and subject to greater legal consequences than, say, anything as comparatively rare as rape. When played out to such an obvious extreme, the belief that rarity excuses the behavior is exposed as irrational.

Of course, these three rape myths aren’t the only ones common to the feminist bigotry of our times. In Part 2, I’ll examine three more myths: that it hurts real victims to question fakers; that false allegations are not harmful to the accused; and that even if they are harmful, they are not near as bad as actual rape.

Innocent until proven guilty

AVfM Video Source · 14 December 2014 · Archived copy · Original

We find it astounding that in 2014 it is necessary to repeat basic principles of ethics and justice on a regular basis. Yet sadly, we do.

You should subscribe to The General.

The politics of the penis

Peter Lloyd · 14 December 2014 · Archived copy · Original

No man is ever born with a sense of insecurity about his penis – ever. It's something he's taught.

Fortunately, once you understand this, you can 'un-learn' the toxic myth that size is king and finally be at peace with your penis. Not only is this psychologically healthy, but it also sets you free from a lifetime of put-downs, painful operations and expensive scams which never, ever work.

Best of all, it also makes you bulletproof in the face of size slurs which are part of everyday life for all men, regardless of how big they actually are.

It hasn't always been this way. In ancient Europe, less was considered more – see Michelangelo's Renaissance masterpiece *David* if you need a visual aid. Today, however, it's a little different – and not just in art. Now, men are rated, denigrated and humiliated by their penises in every facet of life.

For most of us, this is a universal experience. One which every bloke, every boy, will have a memory of, neatly tucked away and rarely – if ever – referenced. But it sits there, smirking. I've seen it myself. In some of the most prolific media operations in the country, I've watched smart, clever colleagues in positions of power sell out to stiletto sexism with a hooked little finger at the most inappropriate time, even though any man would be fired if he claimed a female CEO was rude because of her roomy vulva.

Thankfully, the unspoken truth is that every penis is perfectly fine exactly as it is – including yours. It does not need enlarging, pumping, piercing, widening, trimming, straightening or stiffening. You wouldn't be loved more, better in bed or more popular if it were the size of a fire hose. You'd simply walk funny. Besides, cock-mocking isn't really about rating length or girth anyway but about the power that can be gained simply by doing it.

Thankfully, your masculinity, your dignity, your credibility is bigger than that. Chances are, so is your penis. And, even if you think it isn't, your best sexual organ is your brain. Read that all again.

In a world where belittling men's bodies is often confused with women's sexual literacy, this is all important to remember. Despite their life-creating brilliance, our dicks face regular ridicule in everything from song lyrics to government road safety campaigns. (No, really – thank Australia for that one. In 2007 Sydney's Road and Traffic Authority ran the 'Pinkie' ad 'Speeding: No One Thinks Big of You', which showed women equating reckless driving with smaller genitalia.)

Here in Britain, we have Lily Allen doing it for them. She spends hours slagging off MailOnline for 'judging' women's bodies and putting pressure on the sisterhood to be a certain size and shape (even though it's mostly female journalists who write these articles, and female readers, including her, who consume them) but doesn't extend the same courtesy to lads.

The first was 'Not Big', in which she muses about her classy size demands by singing: 'You're not big, you're not clever, No, you ain't ya big brother. I'm gonna tell the world you're rubbish in bed. And that you're small in the game.' Lovely. Then, Goldicock's second family-friendly offering is the ironically titled 'It's Not Fair', which sees her deride a boyfriend for not giving her an orgasm when, where and how she demands it. The lyrics go: 'Oh, he treats me with respect, he says he loves me all the time.… There's just one thing that's getting in the way. When we go up to bed, you're just no good.… It's not fair and I think you're really mean.'

Click to purchase

Now, I don't want to get into the nitty-gritty of Lily's sex life – in fact, I can't think of anything worse – but, wow: isn't this the pot calling the kettle black? Here we have a prime example of a woman who says making people feel bad about their bodies is cruel and harmful, sexist even, yet she does exactly that.

So when I call her out about this on Twitter it instantly hit a nerve. She responds within seconds, arguing the songs are about 'specific men, not all men', so she's 'not a hypocrite'. I can only imagine how comforting that is for her ex-boyfriends, not to mention her son. But let's turn the tables. What would happen if a singer like Ed Sheeran or Paolo Nutini released a track about the equivalent – a woman who needed to do more Kegel exercises at the bus stop? Or an ex who was dumped because it was like throwing a sausage down Oxford Street?

We all enjoy a bit of good-natured, self-deprecating humour – after all, none of us are perfect and the human form exerts a fascination with all its quirks – but it wouldn't get airplay and it certainly wouldn't be considered funny. Christ, it wouldn't even get released.

So what's the difference?

Well, while dick-dissing is portrayed as good fun for girls, the reality is considerably darker because, actually, Ms Allen is spot on. All this negativity does coalesce in people's minds and, if they're not thick-skinned enough to handle it, it damages them. It sparks a chain reaction. Boys start worrying about their dicks, then start acting like dicks. They strap on 'elongating' devices which promise to stretch them if they wear it for ten hours, every day, at the bargain price of £1,000. Or they try the Middle Eastern technique 'jelqing', which can only be described as trying to stretch a jumper after you've put it in the dryer.

Not only does this make me wince with sympathy pains, but I dread to think what happens when these guys invest all their time and see absolutely no difference at the end of it. One thing's for sure, they wouldn't get any sympathy from the outside world. We are fair game.

When Jude Law was photographed naked on holiday at his private villa, the media couldn't resist printing the shots. In doing so, they implied that every redeeming quality about him – his talent, his good looks, his success, his intelligence, his skills as a father – had been deleted in one go because in his trousers was an utterly NORMAL penis. In an article entitled 'Nude Jude's Not A Huge Issue,' the *New York Post* wrote: 'In snapshots that recall George Costanza's infamous 'shrinkage' episode on *Seinfeld*, the love-rat actor's meager manhood is on full display as he changes into a swimsuit outside his mother Maggie Law's house in Vaudelnay, France.' Meanwhile, Gawker (check out the hypocrisy of their strict, moral code in the Sex chapter) chimed in: 'Photos of Jude Law's peniwinkle [time in France] have been circulating. It'd be cruel for us not to share them with you. So, make sure your boss isn't looking, click here to see the itty bitty fella, roll eyes, take [a] shower [and] get circumcision.'

Then again, even Napoleon's penis wasn't sacred. After it was removed during his autopsy, it went on display in a New York exhibition in 1927 whereby *Time* magazine claimed it resembled a 'shrivelled eel'. Half a century later and the staff at *Elle*, who collectively couldn't achieve half of what he did – despite their advantage of all the amazing things men have created, are still banging on about his alleged 'tiny sceptre'.

Yet when Kate Middleton was papped sunbathing topless, everyone was furious. Violation! Sexist! Rude!

I wanted to weep. Not because of Jude's genitals, which were perfectly fine, but because our private parts are forever ridiculed in a way women's aren't. OK, breasts adorn Page 3, but at least they're celebrated. They're not put up to be laughed at. Ours are. Even multinational companies like Pepsi, who sell their soft drinks to children and teenagers, for God's sake, use slogans such as 'Size Does Matter', which isn't just offensive but really shit copywriting. I can do better on the back of a fag packet. Drunk.

Most people justify this stuff by saying it only affects arrogant men who somehow deserve it. On the contrary, I'd bet a small fortune that the blokes taking the biggest blows are those battling a depressing size neurosis.

Once, a seventeen-year-old boy emailed me via my website. He'd quit his rugby team, stopped going out and refused to date girls – all because he thought his penis wasn't 'good enough'. He also refused to use urinals, only ever cubicles, because the risk of being seen was too daunting. This boy (who actually had nothing to worry about – then again, none of us do) had been conditioned to hate his body from everything he'd seen and heard over the years. Yet the issue wasn't his penis, it was his perspective.

Worryingly, it's a view shared by millions of men everywhere. It hides in teenage bedrooms up and down the country, regularly reinforced by pop culture of every form and calibre. Even Sam Mendes's recent production of *King Lear* at the National Theatre featured three, yes THREE, references to men's 'small' dicks. Integral to the plot and tastefully done? I don't think so.

Together, this all feeds a multi-million-pound juggernaut of fear, which invades every spam inbox on a daily basis with the promise of lotions, potions and Perspex pumps which do more harm than good. Worse of all, it becomes acceptable. The new normal.

When I first started writing at the *Mail*, I saw a man on *This Morning* discussing his decision to undergo a penis enlargement operation. A conversation which brought a tear to my eye (for all the right reasons). The nine-minute feature peaked when before-and-after photos flashed up on screen, no doubt to cackles of laughter in the production office and across the country.

And while the end result wasn't awful, it wasn't the difference in this man's size that impressed me. Far from it. I was more amazed that this brave chap coined a phrase which totally nailed our obsession with size: penile dysmorphia. Borrowing terminology from body dysmorphia, which sees patients clinically preoccupied with non-existent physical faults in themselves, this bloke summed up an endemic – and encouraged – bloke problem with just two words.

It was this – not the gory footage of the operation – which brought a tear to my eye. See, he hadn't undergone surgery for vanity or to outdo his mates in the changing room. Why would he? None of them really care. Nor had he done it to correct a medical problem which was blighting his life (one that wouldn't have been taken seriously, even if he had). Instead, he was simply trying to undo years of taunts from women and the media which had left him psychologically scarred. The very messages that affect all males, from young boys and teenagers to war veterans.

So I track down his surgeon, Dr Roberto Viel, to get an idea of what motivates his patients – and if there's a trend. 'I started doing penoplastys in 1991 after a woman asked me if we'd operate on her boyfriend, who has getting very depressed about his size,' he says from his Harley Street office, wearing Day-Glo scrubs as he sits under a portrait of himself and his twin brother, also a surgeon.

'She'd heard about a doctor in America who was already doing the procedure and wondered if it was available here.

We researched it and, after realising it was safe, trialled it here. That was twenty-three years ago.'

Now, he says, it's their biggest seller amongst men. 'Liposuction is common and so is gynocomastia [surgery to correct 'man boobs'], but penis enlargement tops the lot. I do at least two or three cases per week. Even when the recession hit and people stopped spending money, the demand for every other procedure suffered a dip – except the penoplasty.'

Big business indeed. So, come on, how many of his patients are genuinely small? And by that I mean medically defined small.

'It's very, very rare to see a real micropenis, which affects less than one per cent of the male population,' he assures me. 'I've operated on a few, but the overwhelming majority of my patients have a penis which we consider average by textbook standards. Unfortunately, what we consider normal isn't necessarily what everybody else thinks is normal, but it's understandable: everything tells men they're below average.

'My patients don't come to me wanting to be porn stars, they want their lives back. They're refusing to take their sons to the swimming pool because they've focused all their anxieties and self-hate onto their penis. We consider it a psychosexual treatment. By changing a person physically we are changing them mentally. Yes, they end up with a larger penis, but ultimately they leave with a bigger sense of confidence. A better quality of life.'

That sounds very philanthropic (although the surgeries cost about £7,000 combined), but surely all this added size also improves sex, right? 'Length isn't important, nor girth,' he says. 'It all relative when combined with the size of the vagina. Increasing numbers of women are having surgeries to tighten the vaginal wall [commonly referred to as 'designer vaginas'] because they consider themselves too big, especially after childbirth.'

Which brings me to my next point. Because if size does matter – as women often say it does – then surely it matters on them too. After all, friction is friction and their bits vary as much as ours. This reminds me of an episode from the US television show *Curb Your Enthusiasm* called 'Big Vagina', which flips the issue and offers a new gesture for men to adopt in response to women's use of the 'inch' gesture with their thumb and forefinger.

In this sketch, the show's protagonist, Larry David, meets a nurse, Lisa, who claims she stopped dating his best friend, Jeff, because he has a small penis. When Larry later confronts him about this, it transpires that it's her who has the anatomical anomaly. I won't ruin the punchline, but it's better than ten years of therapy. Not least because the moral of the story is this: if she thinks you're too small, chances are it's because she's too big. After all, men can put a master key in a door, but if the lock's too big then it won't open. And that's not our fault.

A 2006 study by Barnhart, Izquierdo & Pretorius for the Kinsey Institute found the average vagina measures 62.7 mm, with a relatively large range (40.8–95 mm). The position of the cervix, marking the end of the vagina, can also vary at different points in a woman's cycle, making them all shapes and sizes.

The difference between this and penis size variation? Young lads are forever told size matters, while girls are counselled over skinny models in magazines. Women scorn the fashion industry for putting pressure on them, but – while I sympathise – it's these women who trash a guy because his body isn't to their liking. Even though his body is his, not theirs.

Rarely is a penis respected for simply being the amazing, life-creating body part it actually is.

I was once at a friend's 21st birthday party, which was festooned with pictures of him at various stages in his life, including some as a child in the bath. Even here, while celebrating his passage into adulthood, there were women whom I overheard say: 'Hmm, he hasn't changed much … if you know what I mean.'

Another time, during a man's speech about prostate cancer at a major health seminar, two women in the row ahead of me leaned in to each other and made an inch gesture between their thumb and forefinger. Both times, my heart sank – not for me or my body. I'm happy. But for the death of basic manners.

So let me take this opportunity to make a point: the very inference that small penises are bad puts all penises on a

spectrum of judgement, which is just BLOODY RUDE. Small does not equate to bad. On top of all this, the sense of female entitlement is staggering because it assumes all penises are primarily there for their pleasure – when, actually, they have a whole gamut of functions for their owners before women even enter the room.

More importantly, the entire size debate is … well, bollocks. Biology proves it. If male size did matter, it would affect our ability to urinate, father children and get an erection from the moment we reached puberty. Which it doesn't. Even the *Kama Sutra* explains that there are three sizes of penis and three sizes of vagina, the perfect combination of which depends on personal preference.

Instead, small is a shame we're taught about, then taunted with. Advertisers use it as a foundation on which to sell their 'remedy' products, whereas women broker it as an insecurity only they have the power to relieve us of. Influential German psychoanalyst Karl Abraham, workmate of Sigmund Freud, suggested this was a vindictive form of penis envy – and, who knows, he might just be right. After all, why else would people – well, let's be honest here: women – be so vile about something so amazing? If he's wrong, then said women are just sexist.

Either way, it doesn't tickle. So trust me when I say that making a mental leap into healthy thinking is the cheapest, safest and most satisfying solution there is.

I once knew a guy at university who thought buying herbal growth pills from Japan would cause him to wake up with a penis like porn actor Jeff Stryker, solving all his problems. It didn't. It just cost him £45 plus import fees, one awkward trip to the Post Office and, later, embarrassing diarrhoea. He'd spend hours devising ways to pimp his penis (because of a throwaway comment an ex had made when he was fifteen), which essentially meant trawling websites for a whole manner of gadgets and tricks, including shaving his pubic hair off to give the smoke-and-mirrors effect of an extra inch.

The rule of thumb was: don't ever open his post.

Thankfully, he eventually met somebody on a night out and, from that moment on, changed. Turns out the sex was mutually their best ever and, naturally, his penis was an integral part of that. They're now married with kids – and he's never doubted his dick since. Even though it's exactly the same as it was before.

He got off lightly, though. In recent years I've spoken with countless urologists who've seen horrifying home enlargement jobs that would cause even the toughest man to faint. There was one who used chip fat in an old glue gun to give himself bigger girth (it didn't work), another who tried to release his own suspensory ligament with a pair of kitchen scissors (don't even think about it – it didn't work) and the man who, quite literally, used Poly Filla to fill out his phallus (seriously, don't do it – it didn't work. And I think he died).

Instead, we should learn from these men. They weren't home alone looking for something to do because the football season hadn't started; they were searching for solutions to their anxieties, which had completely spun out of control. OK, the above cases are extreme ones, but men everywhere are wasting hours, days, weeks and months worrying about something they can't do much about anyway. Forget worrying if your penis is short; LIFE is short.

Author and comedian Richard Herring wrote 2003's *Talking Cock* – the male equivalent to *The Vagina Monologues*. In it he noted that men's paranoia about their size is so deeply ingrained (and encouraged) by society that we don't question it:

'Few of us are going to be prepared to rock the boat and look at the positive things that men do – to focus on all the men who are being good fathers, good lovers, good friends … for fear of appearing un-manly.… Rather than making the obvious mental leap and concluding that the male stereotype was wrong, I had decided there was something wrong with me.'

One easy, immediate and fun way to do this is by viewing porn with reality glasses. Not literally, of course, but by simply understanding that the actors in them are no more atypical than the pneumatic blondes they're with.

'I was always careful to point out the actual rarity of penises over eight inches,' says publishing editor Dian Hanson, referring to her work on Taschen's *The Big Penis Book*.

‘Seriously, I can’t tell you how many thousands of photographs I had to examine to find ones of that size.’

Interestingly, proportionate to body scale, man already has the biggest penis of all the primates – but does bigger always mean better? I enter the online world of Craigslist to find out.

In the personals section I find a man who’s advertising his eleven-inch penis to women with pride, which thus begins a very unusual email exchange. When he eventually agrees to speak with me, he admits that he frequently fails to get it completely up because a bigger dick requires so much more blood flow than normal. Even then, its heaviness means it often fails to stand at the optimum erect angle.

Still envious? Thought not.

In 2012 a man called Patrick Moote learned self-acceptance the hard way. He got down on one knee and proposed to his then-girlfriend at a UCLA basketball game in Los Angeles. Crushingly, before an audience of thousands, she said no – later telling Moote privately that it was because his penis wasn’t big enough for her. Gutted, as any man would be, he then became an overnight phenomenon when the clip of her rejection went viral, being watched more than 10 million times in four days.

Already on the world stage, penis in hand, he pragmatically decided to answer the size question in a documentary – or is it cockumentary? – called *Unhung Hero*. According to the film, which was endorsed by *Fahrenheit 9/11* director Michael Moore, the US penis size industry is worth a whopping $5 billion. Gentlemen, that’s $5 BILLION WORTH OF SELF-LOATHING AND SHAME which could be spent on so many better things. Specifically, things that work. DO NOT GIVE IT ANY MORE.

Peter Lloyd

One man who knows this all too well was British filmmaker Lawrence Barraclough. Armed with a penis which was 3.5 inches when erect, he spent years agonising over his size until he finally faced his issues in a BBC Three documentary called *My Penis and I*. Groundbreaking for British television, it rugby-tackled women’s fascism with size and translated it into something positive for the guys.

Once again, Barraclough’s issues weren’t innate or justified – they were simply acquired from a toxic narrative in the wider world. ‘My penis insecurities stemmed from being laughed at by everybody who came into contact with my dick,’ he told me. ‘Right from my first sexual experience.’

In a bid to be accepted, he considered everything from completely avoiding sexual relationships to surgery, which either sees fat transferred from love handles and pumped into the shaft or else erection ligaments slashed so it hangs lower when flaccid (although only when flaccid – in fact, this tactic can give men ‘dive-bomber dicks’ that hang down, even when erect).

‘It stopped being an option for me when I was told how little I’d gain and how potentially dangerous it could be,’ he added.

‘I tried a penis pump a few times, but I just found the whole thing a little too dispiriting. Ultimately, what set me free from my size concerns was being open and talking about them. When the film aired I thought people would see my penis and laugh at me all over again, but that couldn’t have been further from the truth. Since making *My Penis and I*, not one person has said anything derogatory about my cock. Instead, they congratulate me on sharing such a personal story so publicly. I’m also a father now, which my penis had a small part in, so I couldn’t possibly be anything other than happy with it. My penis made that happen. It’s pretty amazing.’

So can we definitively say, once and for all, that size doesn’t matter? ‘Yes, absolutely,’ says leading psychosexual therapist Phillip Hodson.

‘We live in a bigness culture where most women know that many male insecurities are penis-focused, so belittling their endowment is a power-play. Fortunately, there’s no penis that is too small to give some pleasure – even if it’s just a ‘bud’ then it’s still as hot as the external part of a woman’s clitoris, but if you’ve already been affected by the size myth, use reason to eliminate absurd and mistaken thoughts. Straight men should know that the average length of the vagina is only six inches long, so what are they going to do with the other four inches they claim are so important?

‘Besides, when it comes to experience, does not possessing a ten-inch penis really stop you having the fuck of your life? Answers on a postcard, please.’

Author Susie Orbach once said that fat was a feminist issue. I suspect she’s right, but if she is, then penis size is an issue of the same scale for men. Now, thanks to the likes of Lawrence Barraclough, Larry David and Patrick Moote, millions of men might just stand an inch or two taller because they appreciate the politics in their penis.

So, the next time you’re about to sleep with somebody who looks at your perfect penis and asks, ‘Who’s that going to please?’ the answer should always be: ‘Me.’

Not only does this ensure you’re the custodian of your own dick dignity, but it proves you’ve got the balls to tackle sexism head on. Now that’s big.

This article is an exclusive extract from Peter Lloyd’s book, “Stand by Your Manhood.”

Parental alienation: The impact on parents

Dr. Edward Kruk · 14 December 2014 · Archived copy · Original

Editor's note: This article is also available in Romanian.

In this second installment of our three-part series on parental alienation, we turn our attention to alienated (targeted) and alienating parents. Parental alienation is the "programming" of a child by one parent to denigrate the other (targeted) parent in an effort to undermine and interfere with the child's relationship with that parent, and it most often occurs within the context of a child custody conflict. This includes the "legal abuse" of parents who have been disenfranchised from their children's lives subsequent to sole custody and primary residence judgments. Within an adversarial legal process, non-custodial parents are often subjected to shame and stigma, lack of access to their children, and devaluation of their role as parents. And those who speak about the pain and woundedness in their lives are subjected to a mean-spirited cultural response, where their talk of woundedness is mocked.

Most alienated parents are non-custodial fathers, and engaging these fathers is a significant challenge, as clinical and research literature has described the lack of "fit" between fathers and therapeutic agents as emanating from two sources: the characteristics of men and fathers themselves (their resistance to counseling and therapy) and aspects of the therapeutic process (which have failed to successfully engage fathers). Patterns of traditional gender-role socialization directing men toward self-sufficiency and control, independent problem-solving, and emotional restraint have largely worked against fathers being able to acknowledge personal difficulties and request help. A fear of self-disclosure and a feeling of disloyalty to one's family in exposing family problems are not uncommon; a fear of losing control over one's life and the need to present an image of control or a "facade of coping" in the form of exterior calm, strength, and rationality, despite considerable inner turmoil, characterize many fathers. Professional service providers do not always consider such psychological obstacles to therapy and thus do not address fathers' unique needs. The research on divorced fathers is clear about their most pressing need: their continued meaningful involvement with their children, as active parents. The lack of recognition of this primary need is the main reason for therapists' lack of success in engaging alienated fathers.

Above all, the key to engaging alienated parents is to validate their parental identity and combine advocacy efforts with counseling focused on enhancing their role as active and responsible parents. Human service professionals have been notably absent in the politics of reform with respect to the issue of legal child custody, yet they are desperately needed as allies in policy reform efforts. An important role of human service professionals in supporting alienated parents is through such advocacy and activism, challenging the custodial/non-custodial and residential/non-residential parent dichotomy and advancing the cause of co-parenting.

An active program of outreach is essential as alienated parents report a lack of effective support services, and they remain a highly vulnerable population. Service providers need to be persistent and proactive, as it takes time to build and sustain engagement in the context of these parents' feelings of isolation, helplessness, and their tendency to wait until there is a crisis before accessing support. Parents who were highly involved with and attached to their children and suddenly find themselves forcefully removed from their children's lives experience profound woundedness. The experience of being removed as a loving parent from the life of one's child via a sole custody order strikes at the heart of one's being. Suicide rates are reported to be of epidemic proportions among parents—fathers in particular—who are struggling to maintain a parenting relationship with their children (Kposowa, 2000; Kposowa, 2003); and legal abuse has been noted as a key factor in these cases. Being vigilant regarding symptoms of post-traumatic stress and suicidal ideation among non-custodial and alienated fathers and mothers is an essential role for service providers. A strengths-based approach—recognizing alienated parents' aspirations to their children's well-being and the experience, knowledge, and skills that they can contribute to this well-being while maintaining the high road in addressing the alienation—is vital.

And finally, what about the alienating parent, who uses a combination of fear, lies, flattery, and gratification of material desires to win over their child and whose sense of entitlement and desire to control the child is greater than

the desire to nurture and care for the child? As Amy Baker writes, parents who try to alienate their child from the other parent subtly or overtly convey a three-part message to the child: I am the only parent who loves you and you need me to feel good about yourself; the other parent is dangerous and unavailable; and pursuing a relationship with the other parent jeopardizes your relationship with me. Alienating parents are themselves emotionally fragile, often enmeshed with the child, with a "sense of entitlement, needing control, knowing only how to take" (Richardson, 2006). Yet although it is easy to pathologize and blame such parents, it must be remembered that alienating behavior is encouraged in the context of a legal adversarial forum where the goal is to "win" the custody or residence of one's child. And although some would recommend a solution of removing child custody from alienating parents and placing children in the care of non-alienating parents, it is often very difficult to adjudicate who actually is the alienating and who is the targeted parent. Family law judges are not trained in the finer points of child development and family dynamics and can be easily swayed by legal arguments made on behalf of disputing parents, including alienating parents.

On the matter of parental alienation, I have come to see that the problem is systemic in nature; that is, the problem lies primarily in the adversarial nature of legal determination of parenting after divorce. Parents are set up to fight in an effort to win "primary residence" or "custody" of their children, and the system tends to reward those skilled in adversarial combat. Parents often win their case by disparaging the other parent as a parent, in effect engaging in alienating behaviors, and the system thereby encourages and produces alienating behavior. A legal presumption of co-parenting, rebuttable in established cases of child abuse and family violence, may in fact be the most effective means of combating parental alienation and curtailing its damaging consequences while at the same time protecting the safety and well-being of children at risk of abuse.

The final installment of our three-part series on parental alienation will examine programs, services, and interventions that combat alienation and seek to reunite estranged parents and their children while addressing the significant clinical challenges in working with alienating parents.

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Janice Fiamengo interview at KSUM “Men in Peril” conference

AVfM Video Source · 15 December 2014 · Archived copy · Original

Interview of Professor Janice Fiamengo at the Kennesaw State University Men (now renamed Zen Men) “Male Students In Peril 2014” conference in November of this year.

See more great stuff like this at StudioBrule.

CAFE's Centre for Men and Families needs your support to stay open in 2015

AVfM Video Source · 15 December 2014 · Archived copy · Original

From time to time I have had occasional differences with CAFE. In the larger scheme, those differences mean little to nothing. CAFE is doing outstanding work, and doing it where others have failed. I have no reservations to ask AVFM readers to please consider supporting them however possible. Right now your donations are being matched dollar for dollar. The people at CAFE are the good guys (and gals). PE

Edited to add:

> Donate to Support Men and Families

Dangerous rape myths: Part 2

Hannah Wallen · 15 December 2014 · Archived copy · Original

In Part 1 of "Dangerous rape myths," I examined three common rape myths: that doubt = misogyny; that the innocent have nothing to fear; and that false allegations are rare. Here in Part 2, I will examine three more: that false allegations are not harmful to the accused; that even if they are harmful they're nowhere near as bad as actual rape; and that combating false accusers hurts real victims.

1. False allegations are not harmful to the accused.
False allegations can be extremely harmful, both immediately and in the long term. The falsely accused suffers, and faces, serious damages.

- His reputation takes an immediate hit.
- He will be at least temporarily imprisoned.
- There will be at least the financial loss involved in paying bail.
- Regardless of the outcome of the trial, there will be at least some in his community who will always view him as a rapist.

In addition, the stress of dealing with the false allegations and the ensuing mandatory investigation can:

- damage his existing relationships with family and friends;
- cause him problems at work due to lost time, reputation issues, and hostility resulting from reputation issues; and
- cause stress-related health problems, including anxiety, depression, elevated blood pressure, digestive issues, and the exacerbation of existing health conditions.

He faces an uphill battle, being accused of one of those crimes for which discriminatory law requires that the accused be treated by the court as guilty until proven innocent. If he cannot prove his innocence, he faces:

- imprisonment, followed by
- abuse by fellow prisoners and guards because of the nature of his conviction.

If he survives long enough to be released, he is subjected to invasion of privacy via:

- sex-offender registration;
- publication of said registry for public viewing, including online access;
- forced self-identification to neighbors;

as well as

- compromised freedoms (regarding where he may or may not reside);
- reduced employability; and
- the loss of the right to bear arms.

Falsely accused boys—whose *selves* are still forming at a rapid rate and are strongly subject to outside influence and whose community includes the closer knit and less private environment of school—would face issues not present for adults, such as:

- frequent and consistent violent bullying and harassment in response to his damaged reputation;
- lost education opportunities, as the accusation could lead to his being barred from attending school during the investigation, or if convicted;
- reduced academic achievement, even if allowed to attend school; caused by stress, time lost to compliance with

investigation and hearings, and possibly educator bias;

- loss of time-specific personal development opportunities, in the delaying or prevention of enrollment in youth programs and activities that won't be available to him when he's older;
- greater susceptibility to the emotional and psychological repercussions of the terrible lessons the experience may teach him, including damage to his ability to trust both authority figures and women;
- change to the path of his character development by subjecting him to incarceration, where defensive behaviors must be adopted, at an impressionable age;
- damage to his developing self-image, and possibly his future ability to emotionally connect with sex partners, due to a possible mental association of sex with betrayal; and
- potential damage to the formation of his entire sense of self, as kids' beliefs about themselves can be shaped by what they are told and shown that their respected or loved elders and those in authority think of them.

What if the excuse was true? What if being falsely accused doesn't change a guy's life in any way? Aside from how absurdly difficult to hold, and insulting to the accused, that assumption is, there is also the question of why that makes it all right to create a false alarm in the community. Let's compare it to pulling a fire alarm when there is no fire. Since no harm is done to the building, is that okay, feminists? Should we treat false fire alarms as if no harm is done, when police and firefighters are occupied, resources are used, and a disturbance is created around the source of the alarm? Should we enact legislation to protect false alarmists from prosecution? After all, since no damage is created by the false alarm, the alarmist hasn't done anything wrong, right?

2. The experience of being falsely accused doesn't feel as horrible as being raped.
This kind of statement can only come from someone who has never seen the devastating effects that false accusations can have on an individual's life. It's not just dismissive of the damage done to the accused but also insulting to the intelligence of the listener or reader, who is apparently expected not to be able to imagine how the fear, shame, humiliation, and other feelings often associated with rape may also be experienced by the falsely accused.

Subjected to the perception of guilt within his community, and because of that treated as a walking perpetrator, the accused will experience a sense of being violated coupled with a response of indignation at the assumptions others are making. He may feel betrayed by the accuser and/or by other people he expected to know him better. He may feel outraged by behaviors exhibited by those around him in response to the allegations against him. He may feel frustrated and confused by the dissonance between his knowledge of his innocence and his experience of being treated by those around him as guilty.

He may have a sense that his own personal choice, or control of self, has been taken away from him. He may be stricken by a sense of helplessness or powerlessness. By creating a false public impression, the accuser has robbed her victim of a level of personal sovereignty. It is no longer enough for him to live within the bounds of common decency; he can now be viewed as an indecent person through no action of his own—in fact, *his actions don't matter*. He has been robbed of his right and his ability to shape his reputation through the behavioral choices he makes.

He may be oppressed by the hostile environment that a discriminatory public attitude toward him can create; reluctant to confront the stares, whispers, and sometimes open aggressiveness of individuals who have judged him by the accusation rather than by any evidence. Even though he knows that he did nothing wrong, he may pick up and carry the guilt lobbed at him by a judgmental public. There is a vulnerable, *naked-in-public* feeling in knowing that everyone around you may have a bad impression of you in mind as they interact with you, more so when it's a concrete belief that you've committed a crime thought of by most as an atrocity. He may be humiliated and ashamed at what strangers might think of him, made to feel dirty or tainted by the allegations against him.

He may feel like a predatory presence or perverse outcast among other people in response to the knowledge that that is how others see him. This can lead to a level of phobia—fear of interpersonal interaction within the

community in which his reputation has been tarnished or even of going out in public at all. That phobia may be made worse by others' treatment of the victim. He can end up isolating himself and becoming depressed, even suicidal.

There is also the fear of the other potential consequences of those allegations, as described above, all of which can take an emotional toll. As with the experience of rape, that emotional toll can, and often does, last well beyond the duration of the experience of facing false allegations, which can arguably be said to last much longer than the experience of rape.

However, let us again take this assertion to its logical conclusion. Let's accept, for a moment, the belief that being accused is a less horrible experience than being raped. How does that justify advocating tolerance of the behavior? The argument basically is that because the experience of the victim is thought not to be emotionally traumatic, the crime is not a crime. Taken to its logical extreme, that assertion excuses embezzlement, tax fraud, grave-robbing (the victim is dead), destruction of public property, and a host of other serious crimes that do not emotionally traumatize anyone. Or, rather, that we should not prosecute a rapist who victimizes an individual who is too mentally disabled to understand or care about the experience. Since it's not as emotionally upsetting as forcible rape, it's not worth addressing, right?

3. Addressing and combating false allegations hurts actual rape victims.
This assertion is based on the pretense of an either-or competition, pitting the rights of rape victims against the rights of the falsely accused. The claims are as follows: first, that the effort to prevent men from being wrongfully convicted would create a legal environment in which legitimate rape allegations would not result in conviction due to the court's requirement for actual evidence; and second, that penalizing women for leveling allegations proved to be false will discourage legitimate rape victims from coming forward.

The first claim, offered as an argument in support of rape victims, is really an attack on due process in hopes of making rape accusations a weapon that can be pointed and fired to destroy a man's life and reputation.

The second claim, also offered as an argument in support of rape victims, is really an attack on the value, or weight, of the human rights of men in comparison with the human rights of women. It amounts to the assertion that some men may be subjected to the involuntary sacrifice of their rights, reputation, health, family, and freedom to foster the emotional comfort of some women.

Taking the attitudes of these claims to an extreme end, one could justify the abolition of due process. If affording accused criminals the right to due process is a violation of the rights of crime victims, then there should never even be hearings held to determine the validity of criminal charges involving a victim. As soon as there is an injured party, it doesn't matter whether the party convicted is guilty. It only matters that someone is convicted. Who cares about a few human sacrifices when there are women to protect, right?

Finally, even in the one concession that ever gets made in favor of addressing an effort toward prevention of false rape allegations, *there is the move to transfer victim status from the accused to uninvolved women.* This is done by stating, as one's reason for condemning the act of false accusation, the fear that public awareness of the existence of false allegations will negatively impact the credibility of real rape victims. Doing this marginalizes the real victim, the falsely accused, and ignores the ordeal he suffers at the hands of his accuser in favor of steering the discussion back around to a gynocentric perspective.

Of all the various ways in which feminists dismiss the wrongness, ignore the impact, and marginalize the victims of false rape allegations, this one is both the sneakiest and the most blatant. It's sneaky in that it involves a pretense of support, and it's blatant in its designation of men as irrelevant and disposable. It relies solely on the treatment of the human rights of men as having less value or weight than the human rights of women.

That attitude is at the bottom of all the ways in which feminists dismiss and marginalize male victims of false rape allegations. The hypocrisy is that these self-described fighters for equality cannot abide any acknowledgement that the human rights—or human experience—of men are equal to their own. Doing so would take away the Mantle of

the Oppressed that gives women the power of Blame, used to maintain the privilege for which feminists have so passionately fought since the beginning and the soapbox from which feminist ideology is preached. Everything has to be about feminism's female proxy victims, and if it's not, the dialogue has to be directed back to them. This is the way that the feminist response to false rape allegations against men reveals the underlying basis for feminist advocacy: that they fight not for human equality but for female power, and they're willing to ignore, step on, or sacrifice anyone who gets in between them and their achievement of that goal.

I'm not playing: That "street harassment" thing

Rom Wills · 15 December 2014 · Archived copy · Original

Social media has been abuzz lately over the video of the young woman walking through the streets of New York and getting catcalled over 100 times. At least that's what we're told, since apparently there was some selective editing done. Once again the subject of street harassment has been brought front and center for people to express moral outrage over. Me being me, I have looked at the issue and want to share my perspective.

The main issue with street harassment is *not* that it happens. The real issue is that the women who are being "harassed" are getting attention from men whom they do not find *attractive*. If one pays attention to the commentators and videos complaining about harassment, the main issue is that women are getting *unwanted* attention from *certain* men. I don't say this lightly. When I speak, I do so based on actual life experiences. Let me share some things.

Back in the 1990s when I worked in downtown Washington, DC, I used to meet women in the streets a lot. A whole lot. I got phone numbers, dates, and sex from women I met initially on the street. Even in my books I talk about how to meet women on the street. Now, to be clear, the way I met women was decidedly different from walking up to a woman and saying, "Hey beautiful" or even "Hello." I used to meet women at either bus stops or subway stations. Often a woman would strike up a conversation with me while sitting next to me on the bus or train. Another scenario that happened a lot is that women would simply say hello or otherwise just start conversations while I was walking down the street minding my own business. Even to this day, an occasional woman will see me on the street or especially in a mall and say, "Smile." I keep a serious look on my face most of the time.

It was extremely rare that I initiated a conversation with a woman on the street. One time that I did was in the 1990s when I worked near the White House. I'll call the woman Celia. She was tall, about 5'10", had a pretty face, and big shapely legs. Shapely legs drive me crazy. She could literally cause accidents. It was of the rare times that I used real game to connect with a woman. I was walking by the bus stop when I saw her and I walked past her without saying anything. I didn't even look back. I just looked at my watch and noted what time she was at the bus stop. The next day she was there again and I still didn't say anything. A few more days went like this. After a couple of days I walked by and just said, "Hey" and she responded by saying, "Hi" and we left it at that. After a few days of this, I stopped and said, "We always say hi to each other. We should at least know each other's name." We exchanged names. A few days later phone numbers. Maybe a month or so later we went out on a date.

Now someone may say why I took my time with her. One: I read the situation. The reason she was at that particular bus stop was that she was constantly getting harassed at the bus stop that was closer to her job. She was pretty and built like a brickhouse. The combination is a magnet for catcalling. I knew that men were constantly hitting on her. By walking past her without saying anything, I did several things. The most important thing I did was set myself apart from other men. Then by walking past her I allowed her to get used to my face and to give her a chance to choose me. I knew she chose me when she would smile when she saw me coming. Also a very important factor was that I always had on a suit when I walked past her. This brings me back to a point I mentioned at the beginning of this blog: The main issue with street harassment is *unwanted* attention from *certain* men.

People who follow my blog and have read my work know I divide the male population into four major categories in terms of how women see them. Two of the categories are select, meaning that women will seek them out for relationships. Two of the categories are non-select, in that women generally do not seek them out for relationships. The two select categories are Mr. Goodbar and the Masked Men. Goodbars are select for the most part because women find them very good-looking. There are a few exceptions. Masked Men are men who *look* successful. The two non-select categories are the Nice Guys and the Gamesmen. Nice Guys lack the looks or look of success that will turn a woman on sexually. The Gamesmen are in the same boat. Each group of men will interact differently with women on the street.

Goodbars *rarely* say anything to women on the street. A man in the Goodbar category typically gets harassed by

women in the streets. Some women are extremely aggressive when they see a man they find physically or sexually attractive. Ask me how I know. Goodbars also have to be concerned with gay men hitting on them. The average Goodbar will ignore all but the most physically attractive women when he is out and about.

Masked Men are not going to be inclined to say anything to women on the street. Masked Men are successful men and as a result tend to be elitist. In the eyes of men commenting on the street harassment issue on social media, blogs, and websites, most of the women complaining are average-looking at best. Masked Men want trophy women. It's very rare that a successful man will be seen walking around with anything less than a woman who looks a fashion model. If a Masked Man is even on the street, they will be about business and will generally ignore most of the women around them.

Nice Guys are generally not going to say anything to women on the street. Nice Guys as a group are not that aggressive. They will generally be too shy to approach. At most they may look, but the average woman wouldn't feel threatened. Nice Guys are the invisible men of the dating world. Women simply don't see them.

Now those Gamesmen. Any real discussion about street harassment has to focus on them. Every single man I have seen in a street harassment video has been a Gamesmen. I can tell this even in cases where the faces are blurred. Goodbars will tend to have superior body builds. Masked Men will be dressed well. Nice Guys will be dressed plainly. Now please understand what I mean when say Gamesman. The Gamesman is non-select. He doesn't have the looks or the money to attract women. He would normally be invisible to women, like the Nice Guy, except for one key factor: he is aggressive. At some point in his life the Gamesman realized that the only way he was going to fulfill his sexual needs was by being aggressive in his dealings with women. Formally or informally, he had to learn some game. One aspect of that game is to approach as many women as possible.

Most women are going to reject the Gamesman. He knows that and is quite frankly cool with that scenario. The Gamesman if nothing else has a thick skin. It's part of the game. Here's the thing. Say a Gamesman says hi to 25 women in a single day. Likely, 22 of them are annoyed beyond belief and will complain about being harassed. And 2 of the women will engage him because it's easier and some women do like the game. Finally, 1 woman will give him her phone number because the Gamesman may be the only man to show her any attention. Guess what? Those 24 women rejected the Gamesman, but in his eyes he wins because 1 gave him her number. The Gamesman repeats this process for a month and he will end up with 5 to 10 serious prospects. There are Goodbars and Masked Men who don't have that many prospects in a month.

Gamesmen are going to keep talking to women in the street because in their eyes it works. Bottom line. Now, there are extreme cases where a woman's life can be in danger. People will say we have to criminalize street harassment for that reason. Okay, let's say we criminalize it. Has criminalizing rape, which is a way worse crime, stopped it? Has criminalizing child molestation stopped it? Even if street harassment was criminalized, which incidentally some of it is anyway as touching somebody can be considered an assault, would that stop it? A man has more to gain than to lose by hitting on women in the street. Even if the laws are on the books, how often would they be enforced? Say a woman feels harassed, she calls the police, and goes back to the spot and finds the man she feels harassed her. Without witnesses or a cellphone recording, it's just one person's word against another. Police will not be inclined to arrest someone without evidence that a crime has been committed. Also the possibility exists that someone could be falsely accused of harassment. The accused could charge the accuser with slander and maybe libel as well. As someone with experience in the court system, I can say that prosecutors will not want to be bothered with these types of cases.

Now, to be clear, I'm not saying just ignore street harassment. I personally believe that men should limit who they talk to on the street anyway. If a woman isn't giving a man a blatant invitation such as a smile or she initiates the conversation, he should just leave her alone. Too many men are gassing up the heads of basic women and it really isn't worth the trouble. That's what men need to do. Women, on the other hand, need to examine their own actions in encouraging street harassment. I don't mean in terms of how they dress. Women need to look at their selection criteria. Boys evolve into Gamesmen because they no longer want to be invisible. The only way for them not to be

invisible is for women to change their criteria.

Now I know women feel justified in wanting what they want. Many women feel entitled to have that pretty boy or bad boy with the killer body. Women feel entitled to successful men. What I have seen over the years are attempts to shame men into engaging with less than desirable women. One thing is shaming men into dating fat women. Even though there are men who are genuinely attracted to larger women, most really are not. This is especially the case with Goodbars and Masked Men. Yet many women feel like a man should want a less than desirable woman. Friends and family will say, “She’s so nice though.” Many men can attest to feeling this type of pressure. Let’s turn this around. There’s no real pressure on a woman to take a less than desirable man. The complaints about the “shortage of good men” is really about the shortage of desirable men. The largest category of men are the Gamesmen. If women gave Gamesmen that same opportunity that they want Goodbars and Masked Men to give basic women, I guarantee the incidents of street harassment would drop immensely. All these men really want is a loving relationship. Most of them are good, loyal men. No, they aren’t fine, nor are they likely to become millionaires. At the same time, the women rejecting them aren’t fine, nor are they likely to be millionaires. In many ways, women are rejecting men who are their matches.

Now let me be *very* clear. I’m not saying women need to respond to men on the street. Women do need to pay more attention to men in more proper venues such as churches, gatherings, cultural festivals, or wherever men and women gather. Another way is good old-fashioned personal introductions. If a man should give unattractive woman a chance, a woman should do the same. Sometimes people find diamonds in the rough.

The only way to truly deal with street harassment is to change the relationship culture as it exists now. Anything else is simply a waste of time and energy.

Myth vs. reality: Universal suffrage in the UK

William Collins · 16 December 2014 · Archived copy · Original

The popular belief is that the suffragettes won the vote for women and before that men already had the vote. Both these beliefs are false.

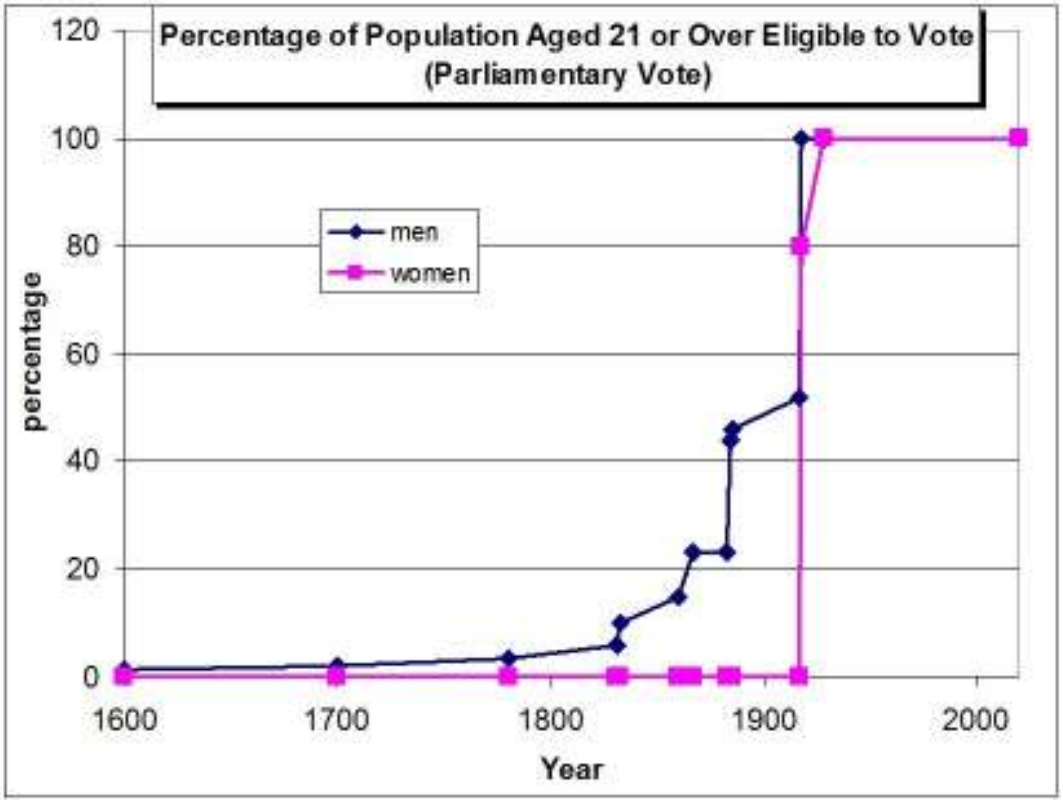

What follows is a story that almost no one knows about the true history of universal suffrage in the UK. I have pieced it together partly by reading the parliamentary records from 1917 (these records are known as *Hansard*).

The true history of universal suffrage in the UK is the history of the working-class struggle, not a gendered issue at all.

The property-based right to vote goes back at least to King Henry VI in 1432, when it was established that only people owning property worth 40 shillings or more could vote. Since this sum remained unchanged over centuries, the natural effect of inflation was to increase the size of the electorate. But even by the eighteenth century, the electorate was still only about 1% or 2% of the population (though virtually all men).

During the Victorian era, there were three reform acts that together increased the proportion of men eligible to vote to about 50%. As an illustration of the unreliable, partisan commentary you will find on websites on the issue of the franchise, consider this quote from Ref. 1:

> Political changes were very slow in coming from 1750 to 1900. Those that did come in 1832 and 1867 were seen as not changing a great deal especially as neither gave women the right to vote.

This fatuous remark dismisses the reform acts as unimportant on the grounds that they did not give the vote to women. But these acts increased the male franchise from almost nothing to half the adult male population, hardly an insignificant matter. And hardly insignificant even if your whole focus is on women because, without men pioneering a broader franchise, the ground would not have been prepared for women to do so later. It is a fine illustration of how a gynocentric mindset fails to appreciate that the fates of men and women are interwoven.

The years immediately before the First World War (WWI) were the most active period for the suffragists

campaigning for the vote for women. But throughout WWI only about half of men aged 21 and over had the vote. Most of the men killed or maimed in that war did not have the vote.

The popular version of the story of how women got the vote is summarised in Ref. 2:

> The standard version of the story of the fight for female suffrage sees it as a straight contest between the suffragettes and a chauvinistic male establishment, headed – not to say embodied – by the prime minister, Asquith, and encompassing blinkered politicians, burly policemen and brutal prison warders. This [traditional] version has the merit of simplicity, with obvious heroes and villains, which makes it well suited to general public consumption; unfortunately it ignores some of the important paradoxes of the story.

That is an understatement. The standard version of the story is completely incorrect.

The principal misunderstanding that I wish to expose is that before WWI the main barrier to women being granted the vote was not the absence of support for the idea among (male) politicians. On the contrary, there was widespread support within the Liberal and Labour parties. Ref. 2 tells us:

> On the whole male politicians were by no means opposed to some form of female suffrage. The Labour Party supported it, and leading figures like Keir Hardie and George Lansbury were deeply involved in the issue, Lansbury to such an extent that he voluntarily, though unsuccessfully, put himself up for re-election in his Bow and Bromley constituency on a female suffrage platform. A substantial section of the Liberal Party, quite possibly the majority, supported it, as did many leading Liberals, including Churchill, Lloyd George and Sir Edward Grey.

In view of such widespread support for their cause, why did the suffragists fail to win the vote earlier? The answer is, with delicious irony, their sexism.

They campaigned for “Votes for Women,” but they should have campaigned for “Votes for All.” They failed to understand the nature of the obstacle to their enfranchisement. It was not lack of male politicians’ support. The obstacle was that working-class men did not have the vote, and it was politically essential for working-class men to get the vote before it became possible for women.

Prior to WWI, there were many attempts to pass bills to permit limited female enfranchisement. All failed. They had to fail for a very simple, purely party-political, reason. Because only men from the upper half of society had the vote, the best that could be offered to women was to give the vote to upper-class women. But the support for female enfranchisement lay in the Labour and Liberal parties. Giving the vote only to upper-class women was perceived as introducing a few million extra Conservative voters into the electorate. So how could the Labour and Liberal parties support it? It would have been electoral suicide. So, those men who were inclined to favour female suffrage nevertheless had to vote it down, while the Conservatives were against it on principle.

So, you see, votes for women were an impossibility unless and until working-class men got the vote—to break the above political deadlock.

By 1916 the British Government realized it had a problem. The electoral process had been shot to pieces by the war. The electoral register had become a nonsense, with the most important voters being away fighting in France and elsewhere, and huge numbers of people in the UK had moved around the country to do essential war work. This led to a fundamental re-think of the franchise.

The extraordinarily egalitarian recommendations of the 1918 Representation of the People Act were summarised by a near contemporaneous US source thus:

> The old practice of defining franchises in terms of relationship to property would have to be discontinued, and that in lieu thereof it would be necessary to adopt the principle that suffrage is a personal right inherent in the

> individual.

This proposal, to extend the franchise to all adult men, enjoyed overwhelming majority support across all parties and in both Houses of Parliament. It was recognised that anything less would be insupportable after the horrors of the trenches. This is absolutely clear from reading the many debates on the act in 1917 as recorded in *Hansard*. The Home Secretary, George Cave (Conservative) introduced the act as follows:

> War by all classes of our countrymen has brought us nearer together, has opened men's eyes, and removed misunderstandings on all sides. It has made it, I think, impossible that ever again, at all events in the lifetime of the present generation, there should be a revival of the old class feeling which was responsible for so much, and, among other things, for the exclusion for a period, of so many of our population from the class of electors. I think I need say no more to justify this extension of the franchise.

So there we have it. The principle purpose for the 1918 act was the need to dissolve the previous class-based franchise—and the specific motivation was the recognition that "If they are fit to fight they are fit to vote"—an actual quote from *Hansard*. The primary motivation was *men.*

Women got the vote as a virtually automatic collateral consequence of working-class men finally getting the vote. WW1 broke the previous political deadlock.

If the new mood to recognise the rights of working-class men was the result of the slaughter going on in the trenches—and it was—then this perspective suggests that the vote for women was bought with men's lives. This reality will not be popular in some quarters. It stands in stark and hideous contrast with feminist orthodoxy.

That women got the vote owes more to the Kaiser than to the Pankhursts.

The graph that heads this article tells the true story. With a suitable historical perspective, the bulk of men and women achieved the vote at much the same time. On an historical timescale, the enfranchisement of men hardly preceded that of women significantly.

During WWI most suffragettes suspended their campaigning activities. Many, including Emmeline and Christabel Pankhurst, took to speaking at recruiting drives for the war. The potential recruits would be largely from the working classes and hence would not have the vote. What staggering hypocrisy. The Pankhursts were insistent on their own right to have the vote while remaining safely at home, but at the same time they were happy to send to their deaths men and boys whose right to vote they did not recognise as significant. This must surely rank as one of the most flagrant pieces of amoral, political hypocrisy of all time.

The true history of women's suffrage is the working-class struggle. The correct perspective is gender-neutral. The historical Big Picture is that the enfranchisement of men and women was a single process. The suffragette movement did not bring about the enfranchisement of women. The suffragists failed to realise that their enfranchisement was a political impossibility unless working-class men were also enfranchised. This Big Snag was unsnagged by WWI, not by political protest.

While the suffragettes' perspective was the gender-specific "votes for women," this was only because they did not recognise the equal rights of working-class men who were also disenfranchised. The irony is that universal suffrage was ultimately achieved thanks to the slaughter of these same working-class men in the trenches. For this motivated the enfranchisement of working-class men, which had been the barrier to women's enfranchisement.

Monstrously, the one action of the suffragettes that really did assist with gaining votes for women was their involvement in sending men away to war. Present-day feminists are culpable because—even with the leisure to put the history into proper focus—they still insist on regarding the suffragettes as triumphing over the hegemony of men. The orthodox feminist narrative is not only inaccurate but disguises a horrible, if unintentional, truth. The "woman good, man bad" worldview is not only false but, in this context, also flagrantly heartless.

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Review: Syfy's "Ascension": Weak science, sexy social commentary

August Løvenskiolds · 16 December 2014 · Archived copy · Original

I'm writing this minutes after the Day 1 launch of *Ascension*, the Syfy Channel's three-day/six-hour series about an epic, if fictional, early 1960s era attempt to send a multigenerational "lifeboat of humanity"—a huge colony ship with about 600 people—to our nearest interstellar neighbor, the red dwarf star called Proxima Centauri.

At the beginning of the story, the ship, which is comparable in size to the Empire State Building, is 51 years into its 100-year journey. There is something for every viewer in the opener—a murder mystery, a period piece about the early 60s, a government conspiracy, a crew rumbling toward mutiny, a seemingly psychic tweener, a social commentary that crosses 50 years, and, of course, everyone is fucking (or fucking with) everyone, with the nude ass of the aging Tricia Helfer, the sexy Cylon of *Battlestar Galactica*, thrown in at minute 30-ish for even more fun.

Crappy Science and Engineering

There are a large number of obvious problems with the science and engineering of the *Ascension,* another fun thing to note while watching the show. I'll skim through a few of the more blatant concerns to add to the flavor of what we're being asked to digest.

- The interior of the interstellar ship boasts near-normal gravity, which, given the configuration of the ship and the 60s era technology, could only be generated by a sustained acceleration of 1 G—about 10 meters per second per second. A crew woman mentions that the ship is moving at a relativistic (close to light-speed) velocity, something that would happen normally after about one year under that acceleration. So far, so good, but there is a problem—at the titanic speeds produced by 1 G of acceleration, Proxima Centauri, at 4.26 light-years from Earth, would be reached after only about 14 years of Earth time, and even less (11 years) in ship's time, due to the time-dilation effects of relativistic speeds. This blows apart the scientific accuracy of the proposed mission right away.
- Of course, the show ignores the time-dilation effect completely and suggests that 51 years have passed on both Earth and the ship.
- Even worse, at the halfway point in the journey, the ship would have to rotate 180 degrees to begin 1 G of "deceleration" (slowing down), yet the show depicts this maneuver as not having been made 51% into the journey. Oops. Even this slight navigation error means they will fly by Proxima Centauri and waste years trying to get back there.
- At various times, objects are ejected from the ship—a gun, a dead body, and a living body. When traveling at relativistic velocities, this is a really bad idea because once your ship begins decelerating, those ejected objects will catch back up to you in a hurry and ram you at lethal speeds.
- Also, failing to recycle dead bodies back into the ship's tiny ecosystem is a very bad idea.
- The ship carries livestock such as pigs and chickens, fed by massive amounts of grain, presumably grown somewhere else on the ship. This is horribly inefficient and impractical on such a long mission.
- The ship's lighting appears to use large numbers of 1960s era incandescent and fluorescent bulbs. These bulbs have a limited lifespan, and for a 100-year journey the ship would have to store a vast number of these, in addition to the limited-life vacuum tubes needed to run the numerous black and white TV screens scattered around the ship. There is no hint of a manufacturing plant on the ship that could make these items.
- There are no elderly people on this ship—either they are all dead past about age 55 or they are being systematically exterminated by some protocol we haven't learned about yet.

But let's get to the real fun—the society that has grown up on the ship.

The Gender/Caste Struggle

The upper and lower decks of *Ascension* represent, both figuratively and actually, the upper and lower caste system aboard the ship, and they also represent gender as well.

The clean, comfortable upper decks are populated by large numbers of privileged, highly attractive, and sexually competitive women, along with a handful of high-status male leaders. Denizens of the lower decks are almost exclusively disenchanted and disenfranchised men, mucking away in dirty, difficult livestock and water-processing jobs.

The leadership is a nominal patriarchy in which a few talented men jockey lazily for power, but this patriarchy is dominated covertly by a matriarchy run by the captain's wife, who controls the sex lives of almost everyone on the ship and doles out her nubile female charges as sexual playthings to the men she is seeking to influence. These meta-whores are called "stewardesses," and almost every young girl growing up on the ship envies their fine clothing and comfortable, highly sexed lifestyles.

In the boring, little hope, and little-to-do atmosphere of a colony ship, sex is everywhere, and the overpopulation of women displays enormous amounts of both skin and competitive relational aggression toward each other that the high-status men are oblivious to, even when it happens literally in their laps and beds.

Sufficiently talented men can advance from the lower to the upper decks, but they retain the stigma of their lower-deck origin their entire lives. Lower-deck men live in a state of sexual starvation and can be manipulated into performing any favor, no matter how humiliating, for the mere promise (however forlorn) of attention from the ruling hotties. Not a single woman is depicted as lower-deck in the first part of *Ascension,* although they are alluded to briefly.

The opening murder of one of the hot young women touches off a halfhearted investigation that seems lackadaisical until one realizes that the vast numbers of sexually available women have made the individual women disposable in a way that would never be tolerated in a gynocentric or feminist-dominated society like ours. The forgotten men on the lower decks are too out-of-touch to even consider "white-knighting" for the murdered meta-whore.

There is a sharp twist at the end of the first episode that I won't spoil here, but it will rip the whole fabric of the show apart.

The *Ascension* is a microcosm of the upper educational class in our modern-day society, where 12 million college women compete for the attention of 9 million college men. Loser feminist college women, who hopelessly outnumber eligible college men, should grow increasingly competitive and then increasingly frustrated by their failure to land an acceptable male partner. We can expect increasingly febrile and desperate measures like rape hoaxes, intra-female violence, relational aggression, and feminist regimentation in this population, much like when too many rats are fighting over too little cheese.

David Penberthy shows us what “puerile trash” really looks like

Mark Dent · 16 December 2014 · Archived copy · Original

David Penberthy’s article “Puerile Trash Avoids Facts on Violence” (*Sunday Herald Sun*, 21/9/14) is the perfect example of what makes any call for an equal focus on male suffering in any form an almost futile task in today’s society.

Any time a person is brave enough to suggest that our gender-specific campaigning against domestic violence (DV) is in fact a wrong and bigoted approach to a social problem, that person is received with sarcasm, mockery, belittlement, and scorn. This is why it takes such courage to speak up on behalf of men. Even many men disregard or entirely ignore the suffering of their own gender. This is not surprising because contrary to what many feminists would have us believe, it is the natural instinct of the vast majority of men to be far more concerned about protecting or saving women and children from harm than to be concerned about the violence or abuse perpetrated upon men.

Penberthy has taken issue with Gary Johns, who wrote an article decrying aspects of the anti–domestic violence movement. Johns took the brave stance of suggesting that violence against men needs to be acknowledged and addressed and that our focus on women only is imbalanced and unjust. Penberthy begins his article with a reference to members of the men’s movement as “petals” and then says Johns is far too intelligent to belong to such a movement.

It says so much about the blinkered, biased lens through which Penberthy views any discussion of gender and the issues men in particular are facing when his opening words call men who wish for more attention to be given to male victims of domestic violence “petals” and unintelligent.

Like many others who deride any suggestion that women abuse men in a manner that is comparable to male abuse of women, Penberthy paints a stereotypical picture:

> Those guys would have you believe there’s a whole army of browbeaten blokes out there, who despite being a good 30kg heavier and six inches taller than their better half, still live in fear of getting duffed up when she gets home from a hard night’s drinking with the girls.

This rather pathetic caricature is meant to make the average man or woman laugh at the very notion. Let me say a couple of things. It is a fact of life that many men who are far bigger than their wives are still physically and emotionally abused by their partner. Penberthy’s sneering attitude to this scenario is precisely why these men often endure this abuse in silence.

May I ask Penberthy what a man in this situation is to do? If he touches his abusive partner (even in defence), he will be facing jail time. This is something that has happened many times. Men who have been hit or attacked with a weapon have called the police and found themselves being handcuffed and taken away. There are no shelters for these men. Perhaps that is why the vast majority of our homeless are males.

The second issue I have with his statement is that there are many large, powerful women and small, passive men in our society. This idea that women are incapable of harming anyone with their petite fists is as mythical an idea as the “fact” that one in three women are bashed.

Every feminist, be they male or female, knows that when they say one in three women have been subjected to abuse, the true meaning of this statistic is so blurred by what constitutes abuse and the deliberate intent to inflate and confuse the public that it is totally meaningless.

We all know that, according to our government, you can be considered a victim of domestic violence if you have been grabbed, pushed, screamed at, had something thrown at you, had a door slammed in your face, had money withheld, or been slapped or been threatened by a partner. Yet Penberthy would have us believe this one in three is

related to severe physical abuse.

A tiny proportion of DV is at this extreme end of the scale, but to say this would undermine the campaigns' deceitful message, which is*: a huge proportion of our women are in danger*. Natasha Stott Despoja said, "Violence against women is a national emergency!" In fact, as terrible as the murders of 50 women each year may be, this constitutes approximately 0.00036% of our female population. One death is a tragedy, but to call it an epidemic or national emergency is to misuse the English language. Approximately 2,000 males kill themselves each year. I have never heard this terrible fact referred to as a national emergency or epidemic.

This is a very deliberate, oft-repeated lie. If the same survey questions were given to men, we would come to the horrifying realisation that *all* men have suffered abuse under the vast umbrella definition of domestic violence.

I have a question for Penberthy. I have only ever heard spokesmen and women representing the campaigns against domestic violence tell us repeatedly that the problem is getting worse every year and at epidemic proportions. So here we have the "experts" in this field, through their own admission, telling us that after 40 years of relentless blaming of men for all domestic violence and the belief that it is all about male power and patriarchy, the problem is, in fact, escalating. Surely that is a signal that the current approach is a miserable failure and needs to be reviewed? But no–all we hear is a demand for more money and more attacks on men. We hear the same song over and over again.

Who is held to account for this outrageous failure? Perhaps DV needs to become a dark secret again because shining a light on it has only exacerbated the problem if what the leading experts of domestic violence tell us is true.

Here's another Penberthy comment that can only be classified as "absurd" bordering on insane. He refers to the deaths of a couple of children not being in vain because:

> … they have at least sparked a mature and important discussion between blokes about the way they act, the way their mates act, the way complete strangers can act.

What in God's name does this twaddle mean? I encounter men every day and have many mates and we have never once had a discussion about the way we act toward women or anyone else for that matter. We have expressed empathy and grief for the murder of these young kids. The only "discussions' about male behaviour I have seen have been in the pages or on the screens of our newspapers and TV shows where gutless male panellists shake their heads and make pseudo-serious noises about the problem with men.

Is Penberthy actually insinuating that the average bloke in the street is likely to murder his child or someone else's' child and a good talk with his mates will alert him to the inappropriateness of such behaviour? Perhaps he thinks most blokes give the missus the occasional backhander when she puts one too many sugars in his tea? Surely such a man will be set straight on this misunderstanding if his mates let him know that Andrew O'Keefe and Penberthy say this is not the way to behave. I suppose women have the same conversations among themselves when they read about another baby being murdered by its mum. "Girls, don't murder your babies … it's not a good thing to do."

Do any of the mental giants running these campaigns seriously believe if blokes have a good sit down and heart to heart with their mates the incidences of domestic violence will be greatly reduced? Is there any wonder why the campaigns have been such a disastrous failure? Surely, in order for a problem to be solved, we must understand what causes it in the first place?

Bill Burr nails this pertinent point in one of his routines:

https://www.youtube.com/watch?v=AlvvCYUDHrQ&w=750&h=420

This is the childishly obscene method that has been used by those who work in the domestic violence industry for decades. The inference is that men who kill their wives or children do it because they can, or they want to assert

their male superiority rather than an incredibly complex issue involving drugs, reciprocal violence, alcohol, and mental illness. It's just easier to say, "Men do it … because they are male and cannot control their violent and controlling tendencies."

Another aspect of Penberthy's approach that leaves me shaking my head is his use of statistics. Because more women are victims at the extreme end of the scale, this justifies the fact that men are entirely absent from any mention in any campaign about this "scourge," as many call it. Let's see how this logic would work if applied to other areas of concern in our society.

Clearly, any campaign on suicide would never mention women or girls. We would create entire campaigns about this horrific societal problem that focused entirely upon male victims of suicide. After all, men commit suicide at over three times the rate of women, and from the late teens to mid-twenties, it is six times the rate of female suicide.

Any campaign on workplace death and injury would exclude any mention of women. A whopping 93% of all workplace deaths are male, and one can only imagine the imbalance of victims when it comes to limb loss, paraplegia, broken bones, concussion, and other serious injuries leading to permanent or temporary disability.

Women would *never* be mentioned on Australia and New Zealand Army Corps (ANZAC) Day or any other day that commemorates those who served our country and made the ultimate sacrifice.

Homelessness would only focus on men because the vast majority of those wandering our streets—true homelessness—are males.

And yet … women are given equal status as victims in every one of the above-mentioned categories. The imbalance in the number of victims in most of these areas is a chasm compared with the gap in victims of domestic violence, yet women are not invisible at all. Why?

Penberthy again makes light of any suggestion that young men should have a campus officer at universities to care for the welfare of male students. Johns's column reminded him

> … of the nonsense arguments that used to be spouted at university by poncy types from private boys' schools about the fact that there was a campus officer to care for the welfare of female students.
>
> Well none of the blokes I hung out with at uni was ever date raped or felt up while they slept in their bed at a residential college, never flashed at by a naked woman as they walked through unlit parks to their car at night. None of the blokes I know turned up to work with a shiner and explained that they had walked in to a door.

How does Penberthy know what any of his peers experienced? Given his complete dismissal of and disdain for male suffering, why would anyone confide in this self-confessed gender bigot?

Note that the "poncy private boys' school" student didn't say we should get rid of the woman's officer for female students. He simply suggested we should have one for males. Cue the derision from Penberthy. It's akin to the "you must have a tiny penis" argument that feminists might use to shut the mouth of a man who questions their victim status. He doesn't argue—he mocks and belittles. His attitude goes to the very heart of the issues Johns was trying to address. Male suffering is a joke or simply unworthy of serious discussion as a relevant subject.

Young men face tremendous pressures in our universities, which have become more and more feminised in the past few decades. Some people would go so far as to label universities hostile toward males. The numbers of male graduates has been on a downwards spiral for years. If the reverse were true, I have no doubt Penberthy would be alerting us to this crisis. Most people are entirely unconcerned. The rate of suicide and depression alone would be grounds for young males to have a men's officer who focused on their welfare. Young men clearly face different problems and issues to females. Why would Penberthy object to an officer for men?

Penberthy mentions date rape and flashers and says no bloke ever turned up with a shiner and explained that they

had walked into a door. In all my years at a teacher's college where the ratio of women to men was about 10 to 1, I never encountered one female with a shiner. I would suggest that Penberthy didn't either—but it sounds good, doesn't it? He again dismisses entirely the notion that males at unis may have been hit or abused by a female and kept it quiet.

And finally Penberthy dismissed Gary Johns's concerns about equity by saying he had "decided to be contrarian just for the sake of it."

Surely there could be no other reason as Penberthy knows that there is no money to be earned, no prestige to be accorded, no friends to be won by writing on behalf of men. Everyone knows this, so why would a man or woman be stupid enough to risk all of the derision and scorn, along with accusations of being a misogynist, by writing on behalf of men and questioning the feminist narrative that dominates our society? I think this quote from George Orwell says it all:

> Being in a minority, even in a minority of one, did not make you mad. There was truth and there was untruth, and if you clung to the truth even against the whole world, you were not mad.

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Parental Alienation: Parent-Child reunification after alienation

Dr. Edward Kruk · 16 December 2014 · Archived copy · Original

The final installment of our three-part series on parental alienation examines programs, services, and interventions that combat alienation and seek to reunite estranged parents and their children while addressing the significant clinical challenges in working with alienating parents.

Children and parents who have undergone forced separation from each other in the absence of abuse, including cases of parental alienation, are highly subject to post-traumatic stress, and reunification efforts in these cases should proceed carefully and with sensitivity. Alienated children seem to have a secret wish for someone to call their bluff, compelling them to reconnect with the parent they claim to hate; despite strongly held positions of alignment, alienated children want nothing more than to be given the permission and freedom to love and be loved by both parents (Baker, 2010). Yet the influence of the alienating parent is too strong to withstand, and children's fear that the alienating parent may fall apart or withdraw his or her love holds them back. Research has shown that many alienated children can transform quickly from refusing or staunchly resisting the rejected parent to being able to show and receive love from that parent, followed by an equally swift shift back to the alienated position when back in the orbit of the alienating parent (Fidler and Bala, 2010). Thus while children's stated wishes regarding parental residence and contact in contested custody after divorce should be considered, they should not be determinative in cases of parental alienation.

Reunification efforts subsequent to prolonged absence should be undertaken with service providers with specialized expertise in parental alienation reunification. A number of models of intervention have been developed, the best-known being Warshak's (2010) Family Bridges Program, an educative and experiential program focused on multiple goals: allowing the child to have a healthy relationship with both parents, removing the child from the parental conflict, and encouraging child autonomy, multiple perspective-taking, and critical thinking. Sullivan's Overcoming Barriers Family Camp (Sullivan et al, 2010), which combines psycho-educational and clinical intervention within an environment of milieu therapy, is aimed toward the development of an agreement regarding the sharing of parenting time and a written aftercare plan. Friedlander and Walters' (2010) Multimodal Family Intervention provides differential interventions for situations of parental alignment, alienation, enmeshment, and estrangement. All of these programs emphasize the clinical significance of children coming to regard their parents as equally valued and important in their lives while helping enmeshed children relinquish their protective role toward their alienating parents.

In reunification programs, alienated parents will benefit from guidelines with respect to their efforts to provide a safe, comfortable, open, and inviting atmosphere for their children. Ellis (2005) outlines five strategies for alienated parents: (1) erode children's negative image by providing incongruent information; (2) refrain from actions that put the child in the middle of conflict; (3) consider ways to mollify the anger and hurt of the alienating parent; (4) look for ways to dismantle the coalition between the child and alienating parent and convert enemies to allies; and (5) never give up on reunification efforts. As much as possible, Warshak (2010) recommends, alienated parents should try to expose their children to people who regard them, as parents, with honor and respect, to let children see that their negative opinion, and the opinion of the alienating parent, is not shared by the rest of the world. This type of experience will leave a stronger impression than anything the alienated parent can say on his or her own behalf, according to Warshak.

As Baker (2010) writes, alienated parents acutely feel the hostility and rejection of their children. These children seem cruel, heartless, and devaluing of their parents. Yet it is important to realize that from the child's perspective, it is the targeted parent who has rejected them; they have been led to believe that the parent whom they are rejecting does not love them, is unsafe, and has abandoned them. Thus, the primary response of the alienated parent must always be one of loving compassion, emotional availability, and absolute safety. Patience and hope, unconditional love, being there for the child, is the best response that alienated parents can provide their children,

even in the face of the sad truth that this may not be enough to bring back the child.

With alienating parents, it is important to emphasize that as responsible parenting involves respecting the other parent's role in the child's life, any form of denigration of a former partner and co-parent is harmful to children. Children's connections to each parent must be fully respected, to ensure their well-being, as children instinctively know, at the core of their being, that they are half their mother and half their father. This is easier said than done, as alienating parents are themselves emotionally fragile, with a prodigious sense of entitlement and need to control (Richardson, 2006), and thus pose significant clinical challenges. Yet poisoned minds and instilled hatred toward a parent is a very serious form of abuse of children. When children grow up in an atmosphere of parental alienation, their primary role model is a maladaptive, dysfunctional parent. It is for this reason that many divorce specialists (e.g., Fidler and Bala, 2010) recommend custody reversal in such cases, or at least a period of separation between a child and an alienating parent during the reunification process with an alienated parent. I have come to believe, however, that the means of combating alienation should not themselves be alienating, and that a non-punitive approach is most effective, with co-parenting being the primary goal. Thus engaging and involving the alienating parent in reunification programs, whenever possible, is critical (Sullivan et al, 2010).

Finally, it is often quite difficult to discern who is the alienating and who is the targeted parent in alienation cases. Thus, equal or shared parenting is clearly preferable to primary residence or sole custody orders in potential alienation cases, as courts are ill-equipped to assess the dynamics attendant to parental alienation, and co-parenting is preventive of alienation.

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Why the UVA rape hoax went viral

AVfM Video Source · 17 December 2014 · Archived copy · Original

Feminism ... it sounds ... familiar ...

Elizabeth Finnegan · 17 December 2014 · Archived copy · Original

Note: This article is also available in Romanian.

On December 10, the woman who brought us such thought-provoking gems as Why Should I Have to Pay for Tampons? and You Can't Be a Feminist Because I Am has given us yet another taste of her very real and very traumatic oppression as a woman, in America, in 2014: wrapping Christmas presents. Posted within hours of articles detailing the intense emotional reaction Malala Yousafzai had to seeing her blood-soaked school uniform on display at Norway's Nobel Peace Center, Jessica Valenti, founder of Feministing.com and fluff columnist for *The Guardian*, unironically details the "gendered expectations" supposedly placed on women during the holiday season. Placed side by side with a 15-year-old girl who was literally shot in the head for wanting to be able to go to school, Valenti has single-handedly redefined the popular term "First World Problems."

I have been a fairly vocal critic of modern/radical feminism and, as a result, have seen some of the uglier sides of this "equality of the sexes" movement. A recurring topic, as highlighted so considerately by Valenti, is the need to find oneself oppressed, regardless of the situation. This is done in a variety of ways.

Undermining the Suffering of Others

It is a fairly common theme in society that people like to "root for the underdog." You *want* the smaller, weaker guy/gal/team to win. Unfortunately, this mindset results in people intentionally placing themselves into the position of the underdog. This is not possible without an opponent, however. In order to maintain your stance as society's David, you need a Goliath. In a recent article on FeministCurrent.com, founder Meghan Murphy bluntly asserted that male victims of rape are *less victims* than female victims of the same crime.

> But to say that "believing male victims" is a "feminist imperative" isn't actually true. As some feminist writers have pointed out, this kind of analysis fails to understand or acknowledge what feminism actually does. Feminism explicitly and necessarily is about understanding the fact that, and the way in which, men, as a class, oppress women, as a class. There is no equivalency in rape because men and women do not share similar experiences of gender oppression … because men do not, in fact, experience oppression because of their gender — women do.

She then goes on to make assumptions about the possible victim's upbringing in an attempt to further belittle the trauma he may have faced:

> Maybe LaBeouf was actually raped, I don't know. What I do know is that he wasn't socialized his whole life to mistrust himself and his own experiences; to be polite when strange women approach him, sexually harass him, or hit on him, lest he offend them; to believe that women have insatiable sexual urges that can't be controlled; that his primary role is to provide women with pleasure; and that he must fear violence from women at all times, whether he is in public or in private spaces.

Murphy ends with an assertion that, because she is a woman, she knows literally everything, beyond question:

> These are the facts. I know these things to be true because this reality is impossible to ignore if you pay any attention to media at all, because I am a woman and this is my life, and because I am a feminist and I understand the devastating impact patriarchy has on women and girls everywhere. And that is why, as a feminist, I believe *women*.

Calling "Dibs" on Being Hated

A sad, and fairly terrifying, trend currently dominating the minds—and Internets—of those attempting to sell the illusion of being "oppressed" is to act as though only they—and others physically similar to them—are capable of experiencing hatred. For radical feminists, this has manifested in the talking point of "there is no sexism against men."

This can be done by **a)** redefining a word in order to prove a point that does not stand up to scrutiny without first altering facts:

Anita Sarkeesian, host of Feminist Frequency

b) insisting that actual words don't exist because they harm your ability to be the sole victim:

Well, I don't like lupus. Maybe if I just say it isn't real, I won't have it anymore?
or **c)** publicly treating everything from a member of the "Goliath class" as a personal and vicious attack on your David:

Brianna Wu, head of development at Giant Spacekat

Fabricating and Exaggerating Additional Controversy

We live in a world where a new identity is a few short clicks away. When a member of the "oppressed kids club" is having a slow day, a fairly common occurrence is to either exaggerate or construct attacks in order to further paint yourself as a victim.

A sockpuppet is an online identity used for purposes of deception; false identity.

… scary?

This sounds familiar …

The above examples, while seemingly rational to irrational minds, are also common symptoms of a very real, and very serious, psychological disorder: Munchausen syndrome. In those affected, there is such an intense *need* for attention, people are willing to lie, exaggerate, poison themselves, and even undergo unnecessary surgeries in order to garner the sympathy of others. Those suffering from the disorder will often feel the urge occur more severely when others are suffering, putting their own attention at risk.

I feel fully confident in saying modern radical feminism is the sociological manifestation of Munchausen. By constantly painting yourself as an oppressed person, as a *victim* in need of special protection or consideration, and by driving this point with an "ends justify the means" mentality, you are exhibiting the same symptoms as a Munchausen patient, especially in a world where *true* oppression exists—Malala, for example.

When you have to stretch reality beyond the point of tearing in order to find a way in which you are somehow victim to the boogeyman … when you have to spit in the faces of victims in order to continue your reign as Queen of the Oppressed … when it isn't just you, rather tens of thousands of people just like you … maybe it is time for an intervention.

A big one.

This post originally appeared at Feels and Reals.—Eds.

Syfy's "#Ascension, Chapter 2": 50 shades of bullshit

August Løvenskiolds · 17 December 2014 · Archived copy · Original

Author note: This review of Ascension, Chapter 2 *includes spoilers of Chapter 1 as well as a few of Chapter 2. (Heh—the difference between a spoiler alert and a trigger warning: one respects your adult suspension of disbelief and the other treats you like a child.)—AL*

Love it or hate it, passions about the December 15 airing of *Ascension, Chapter 1* are running hot on Twitter:

> @andrearoth888 #Ascension is quite literally out of this world fantastic. Ready for night 2 on @SyfyTV, With a great cast!
>
> — Jerrod Perez (@neatnick9780) December 16, 2014

> #Ascension: @SyFyTV's idea of #PeytonPlace in SPAAACE! God what a lump of ludicrous dung to disgrace the tube.
>
> — Anon Kopimi (@AnonKopimi) December 16, 2014

The closing scene of *Ascension, Chapter 1* revealed the overarching truth: the supposed intergalactic mission never left the Earth's surface and is, primarily, in year 51 of a 100-year sociological experiment in which the onboard participants have, ostensibly, no clue that their space journey is a hoax with ulterior motives.

For the science fiction viewer, this is a wretched letdown, a *Wizard of Oz* moment when we see behind the curtain and are disabused of any pretense that we are watching an epic of hard science fiction (or in the case of *Oz* a real wizard).

Luckily for me, studying the plot twists, gender issues, and occasional naked bottom was sustenance enough to keep me interested.

Chapter 2 is in some ways the plot of *The Matrix:* those inside the good ship *Ascension* are unaware that they are being monitored, studied, and occasionally manipulated by the Overseers (in essence, slave masters) in charge of the experiment. Mostly.

The Overseers must contend with a government investigation into the onboard murder of Lorelei. There is even a "blue badge," sort of like the blue pill of *The Matrix*, which restricts whom you can communicate with.

The outside world is unaware of both the ship and the experiment. Mostly.

Let's call these separate worlds the onboard Mission Control and the larger world.

Onboard Drama

In the onboard world, the murder of Lorelei was presumed solved by the spacing of the lower-caste Stokes and the forbidden gun he didn't know how to use, but Stokes has an unrevealed bastard son intent on using bombs, both to sabotage the mission and avenge his father—shades of *Hamlet* but closer to the bomb-happy Junior Green Goblin of the *Spider-Man* franchise, whichever you prefer.

As the ship approaches the putative point of no return, one explosion damages the ship's cooling system, causing the living quarters to overheat and the bevy of space floozies to shed even more of their clothing. Interestingly, the cheating wives seem to sense the vulnerabilities of their cheating husbands and begin to pull back a bit from their wayward ways. This emboldens the floozies to start making their own sexual power plays to dislodge some of the matriarchal dominance of the wives over their husbands. Yes, there are showgirls and, in fact, plot lines from *Showgirls* as well.

"Where are you going? Finish the massage, first." That's the line the naked fading beauty Viondra (Tricia Helfer) uses in the same breath as she fires a young meta-whore, "Jackie" (no kidding), who had dared to try to poach Viondra's husband, the captain. Yes, we get to see both women's issues, relational aggressions—and asses.

The real onboard power and currency among the upper decks is sex, sex, temptation, and more sex. The once mighty group of scientists and leaders has been undermined by boredom and conquered by hot vagina hedonism. Poor bastards.

Meanwhile, tweener Crista Wright, wee sister of the murdered Lorelei, is manifesting more and more seemingly telepathic powers, including remote viewing, mindreading, premonition, and post-cognition. Ah, Syfy, why do you always have to flirt with that pseudo-scientific chickbait bullshit? The plot is in real danger of becoming dominated by Crista's faux fey powers, wrecking whatever value this story might have had for those who enjoy speculative science or sociological intrigue.

Let's pull out some Tarot cards and check astrological charts while we are at it, shall we?

Mission Control Drama

The onboard ejection of accused murderer Stokes resulted in Stokes's traumatic entry into the modern world, a mind-shattering result that leaves him alive but psychotic and violent, yet restrained for the time being. More and more evidence piles up to indicate that Stokes is innocent.

Enter the feminist. In a bit of foreshadowing, an opening scene of Chapter 1 mentioned feminist Betty Friedan by name, and sure enough, in Chapter 2, a newcomer, ex-military Teutonic lipstick lesbian Samantha Krueger (not a feminazi at all, yeah; played with earnest sincerity by actress Lauren Lee Smith), bursts onto the scene, whining that the crew of *Ascension* has no civil rights.

Uh, that was the point of the 100-year experiment, but whatever.

Feminist Frau Krueger, in the deepest of ironies, is the only cast member *not* involved in massive conspiracies to hide the truth. She is relentless in seeking to break open the truth about the *Ascension* experiment (thereby destroying it) to reunite kidnapped children (now in their fifties) with their elderly parents. Frau Krueger lost her military career when she outed her own lesbianism at the end of the "don't ask/don't tell" era; she hasn't deployed her sexual wiles in the current story. Yet.

Very soon, however, she is canoodling with an outside world conspiracy nut who is also an attractive woman. Despite Anita Sarkeesian's lackluster efforts, Syfy has yet to drink the fat-chick Flavor-Aid, and for that we can be grateful.

Other Details of Interest

Ascension's initial crew complement depleted 70 top scientific minds from across the United States, creating a noticeable brain-drain and resulting in new technologies invented onboard to be co-opted by Mission Control for commercialization to further fund the mission. This included implantable birth control like Norplant, which fuels the sexual power struggle in both the ship and real life.

Despite the libertine atmosphere, marriage and reproduction onboard are strictly controlled: no one can give birth unless someone else has died. Four crew members (three men and one woman) have perished or left the ship in the first two chapters, a fact that has been noted but not exploited for reproductive politics—yet. Genetics of both potential parents are compared before legal births are authorized. Unauthorized pregnancies do occur, but the prospects for the offspring are grim.

Women dominate almost every scene—in numbers, they overwhelm the few men. The so-called Bechdel test (two women talking about something other than a man) is passed repeatedly.

Ejecting the dead is routine on the ship; Mission Control stores the cremains of hundreds of the crew.

The MGTOW-sounding phrase "Going Your Own Way" occurs about 49 minutes into the broadcast. The lead

character and executive officer's name, "Aaron Gault," is suggestive of the Randian "Going Galt," meaning to abandon civilization in order to watch it burn to the ground.

In one telling scene, matriarch and captain's wife Viondra feigns annoyance when one of her lovers caresses her ass and then delivers a mildly painful swat as she saunters away. A wry smile would have better betrayed her satisfaction at having secured sexual and, hence, political domination over him. The feminist implications of this oversight are intriguing.

In Summary
While there is enough intrigue to keep me going, I can forgive science fiction purists for bailing out on this series. The 50 shades of bullshit power struggles and conspiracies are mind-numbing unless you are into that sort of thing. Is *Ascension* still a "Lifeboat for Humanity"?

Magic Eight-Ball says, "Murky—Try Again."

Tomorrow.

Rape accusations are all lies until proven otherwise

Paul Elam · 17 December 2014 · Archived copy · Original

So help me Yahweh, the next time I hear some feminist dimwit like Zerlina Maxwell crowing about how we "must believe the victim," I am going to hack off one of my toes just to get my mind off the pain in my head from having to listen to this bullshit.

First of all, unless something has been proven in a court of law, the word "victim" should remain forever in scare quotes. You know why? Because we have something, however dwindling, called a criminal justice system. That carries with it certain principles, like the presumption of innocence.

Let me explain a little about what that means. I will try to break it down real simple-like, so that even rape journalists like Maxwell can comprehend it—when she isn't glassy-eyed with zealous misandry.

Presumed innocence means those exact words. Literally. It means that if you are sitting on a jury, or just sitting at your laptop or TV, you must assume that whoever is getting the finger pointed at them at the moment didn't do a damn thing. You must assume that they were just living their life, minding their own business, but for some reason that you know absolutely nothing about, they were scooped up by police and charged with a crime for which the prosecutor believed there was enough provable evidence to convict them beyond a reasonable doubt.

Until that conviction comes, they are legally and morally innocent.

Consequently, for the sake of justice, you must assume that the prosecutor is full of crap and is prosecuting someone for no apparent reason until he or she can provide you evidence so compelling and convincing that there is no reasonable doubt in your mind that the accused is actually guilty.

You must assume that whoever accusing them is doing so falsely, until you are convinced by the same solid, completely credible evidence that they are not lying. Until then, you must assume their accusation means nothing. That is what presumed innocent until proven guilty means. It means that you don't have a single iota of belief in the so-called "victim's" story until evidence forces you to believe otherwise.

That includes rape.

To be even clearer, there are no rape victims until it has been proven in a court of law. There are only "victims."

Even then, it can be quite questionable. Rape shield laws, rules on allowing convictions without forensic evidence, corrupt cops, corrupt prosecutors, and the built-in bias of jurors to protect alleged (female) "victims" already cast a shadow on the criminal justice system wide enough to cover a small country.

But that is just digressing for the moment because the court of public opinion is the topic at hand. We are now deluged with scores of two-bit rape journalism and ideological witch hunts in our university system. We have abandoned any sense of due process in the cultural narrative and yielded like zombies to insultingly stupid public outcries to believe anyone with a hangover and a fuzzy rape story, even if that story changes every five minutes.

Believe the "victim"? My ass. I don't believe in anything I have to put in scare quotes. And that is the way it is supposed to be in a society guided by laws and legal canons that are supposedly inviolable.

Instead of that society, we now believe "victims" until it is proven that they lied (and they lie for an encyclopedia full of reasons). Even then we hear feminists uttering nonsense like "even if they lied they were a hero for starting the conversation."

I actually saw that on Twitter recently regarding *Rolling Stone's* decline into the rape journalism cesspool. Fortunately, I don't remember the silly twit who tweeted it, but I am betting that a screenshot of it turns up in the comments to this article.

It is time we faced up to some facts, and I am growing ever more grateful that AVfM remains here as a place where

things like facts can still be discussed.

Fact: Our culture has gone rape-crazy. Not with rapes but with the insistence that the crime happens about 500 times more than it actually does. Per rape academicians like Mary Koss, we are identifying rape "victims" even when they were reporting on surveys that they were not raped, even when they continued dating their "rapists" after the "rape." And we are publicly crushing the reputations of anyone who has the audacity to insist on that pesky thing we call proof before picking up a torch and pitchfork with everyone else.

We have a world full of Horace Gilmers while a smattering of Atticus Finches are reduced to writing blog posts that scores of people hold their nose while reading. It's as though their fake nobility raises them above the principles of law and common sense—because vagina.

Let me put it this way. I have an abundance of sympathy for rape victims, of either sex. Rape "victims"? Meh. Truth be told, I am pretty much sick and tired of hearing about them. And I am sick and tired of hearing them be called "survivors."

You have to be a victim to be a survivor. If you are a "victim," you are just someone with an unproven story, pointing a finger at someone who has not been proven to have done anything wrong.

Sorry, but that is the only way a system of justice can work unless you count gangs wearing sheets and carrying lots of rope as "justice."

Oh, and if you were "raped" but you reported it to your college administration and not to the police, then as far as I am concerned, you are doing a shit-poor job of even being a "victim." Your story could and should be used as fertilizer.

Reporting any violent crime, from muggings to assaults of varying degrees, can be an emotionally stressful, often embarrassing experience. It does not have to be a rape to be a hard process. I know that from personal experience. That is life for any real crime victim. Deal with it and start taking your life back. Sucking sustenance off the reflexive, gushing sympathies of others is a scam—no more, no less.

Having just enough courage to tell your college administration that you were raped, when you know that they will not give the accused a chance to even question you about your allegations, but too little courage to tell the police is a chicken-shit move that helps cast doubt on all alleged victims of this crime.

Give real victims a break. Tell the cops or shut the hell up.

If you won't even tell the police, don't expect people to pay for your "survivor" T-shirt or to give a rat's ass about why you are wearing it.

But hold out your tin can anyway. P.T. Barnum assures us that someone is born every minute who will toss in a dime.

Feature photo Wiki Commons, credit to Glacial123

Women: Power in the past

AVfM Video Source · 18 December 2014 · Archived copy · Original

For once, we see a video that is exceptional for its non-stupidity on the subject of the role and power of women (and men) in history:

If you're interested in history in general, you may want to subscribe to Lindybeige.

Naomi Cahn and June Carbone's recipe for their own success

Jim Muldoon · 18 December 2014 · Archived copy · Original

So two feminist law professors—Naomi Cahn and June Carbone—wrote a book, *Marriage Markets: How Inequality is Remaking the American Family*. In order to get some publicity for it, they wrote an article that Slate published under the headline "Just Say No: For white working-class women, it makes sense to stay single mothers."

But "makes sense" for whom? For fathers, the intent is to keep them out of their child's lives. Is it for the fatherless children? The single mothers? Other married mothers?

Or what about the professors themselves?

Autonomy and independence
Cahn and Carbone give us the example of Lily and Carl, supposedly two real people from the professors' chosen demographic. Lily is the classic example of what Peter Allemano dubbed the Bold Independent Woman of Today (BIWOT). Carl, on the other hand, was a Deadbeat long before he became a Dad.

To ensure her independence, Lily breaks up with Carl when she is four months' pregnant. To call this independence, however, is delusional. Lily is quoted at stating:

> I can support myself. I always have. I can support myself and our kid. I just can't support myself, the kid, *and* him.

From this statement we are supposed to infer that Carl is a failure. However, to be determined a success, Carl would have to do what Lily can't—support himself, the kid, *and* her.

But how does Lily support herself and the kid? There's no mention of child support, although how she would otherwise gain welfare is not discussed. She gets assistance from her parents, which is not the same as independence. But these are only two aspects of Lily's ersatz autonomy:

> … programs such as Medicaid, food stamps, early childhood education and child care, mandatory family leave, and other policies that make it easier for women like Lily to raise a child on their own.

As Allemano makes clear, the BIWOT term is ironic.

The deadbeat Carl
But what about this Carl character? He is like Homer Simpson without the funny bits.

> Carl, however, was not at the hospital with Lily and his paternity has never been established.

The implication here is that Carl chose not to be at the hospital. Perhaps we are to forget that Lily broke up with Carl while she was pregnant. Are the feminists now suggesting that Carl should have stalked Lily for several months and then barged into the delivery room demanding his rights?

As for getting his rights, the authors point to the fact that Carl's unmarried status stacks the odds very much against him. So can he overcome the odds?

> If Carl were that organized and determined, though, he didn't show it during their relationship.

No, Carl has no redeeming features. And, apparently, it's not just bad luck that caused Lily to hook up with such a dud.

> The women ready for marriage in this group have grown larger than the group of marriageable men who would

> be good partners.

It seems that Lily will have as difficult a time in finding a “good partner” as Carl would have getting access to his child.

> Lily did go out for a while with a more promising high school classmate. But then she discovered text messages with another woman on his phone.

Was Carl just as “promising” at one stage?

Something about Lily
So why did Lily, this wise, canny BIWOT, have unprotected sex with Carl?

Was Carl a rising star in a legal firm who woke up one morning with an entire personality transplant? Did he, overnight, switch from a “more stable” life to exhibiting a preference for debt and chaos?

Could it be that Lily didn’t care about what kind of person Carl was? Could it be that Lily was choosing the single mother option from the very beginning?

Surely not! No, Lily, because of class, has been reduced to fishing in the shallow end of the gene pool and, now pregnant, has given up looking for Mr Right.

> Nor does she believe that she will meet someone who will meet her standards anytime soon, and the statistics back her up.

Proof positive that Lily is not at fault.

Indeed, we are to assume that Lily would be a fine catch for any young, stable, gainfully employed, career-oriented man. Yes, a man who didn’t mind his wife checking through his phone for unapproved text conversations. A man who didn’t care that she was willing to have unprotected sex with a deadbeat like Carl.

A man who didn’t mind that the only reason Lily would allow him to have a relationship with his own child is that she can’t get a better deal anywhere else.

The phony marriage
This, of course, only leads to the question of how these two professors view marriage itself and the values that inform their judgments of Carl and Lily.

> Lily … believes that marriage means an unqualified commitment to the other spouse. When you marry someone, you support him in hard times. You stick with him when he disappoints you. You visit him if he ends up in jail. And you encourage him to become an important part of your children’s lives.

So Lily, according to the professors, has a conservative view of marriage. It’s all about doing the hard yards. Cue Tammy Wynette and “Stand by Your Man.”

> It’s just that Lily doesn’t believe that Carl is worth that commitment.

I find the same thing with digging. It is good, honest hard work. I approve of it. I recommend it. I sing its praises. Right up until someone hands me a shovel.

Suddenly, I remember an important appointment and I’ve got to go.

But do the professors share Lily’s penchant for other people getting married, even if it’s too hard for Lily herself? On the contrary:

> Those who would promote marriage seek to do so largely by taking away Lily's independence.

They then go on to give some scathing criticism of the conservative voices who would encourage or even demand that Lily be a dutiful wife to Carl's patriarchal leadership.

So, if they didn't believe that Lily should marry Carl in the first place, why all the baloney about how few suitable men there were? To understand this, we must first make a digression into an issue that might have bothered some readers from the beginning.

Why the racist element?

The un-racist racist element
The authors are clear that they are only referring to White, low-income women. This is because single mothers are already a large demographic in the Black communities of America. There is no need for the professors to encourage these women to eschew marriage for a life of "independence." Their focus here is to encourage the White sisters to follow where their other sisters have led. But why?

There are strong links between single motherhood and poverty. This is as true today as it always has been—and has been extensively documented. In America, it is currently true for non-White single mothers. So, will this move to encourage more White single mothers help anyone else? Or will it just impoverish White women equally?

To understand its attraction, we must not look at it from the point of view of the single mother. We must look at it from the point of view of feminist lobbying groups.

The real attraction of the single mother
What is it that gives Lily her "independence"? On her own, single and childless, she truly is as independent as Carl will ever be. But once she has a child, she becomes a welfare magnet.

This, of course, is where all the Carls of this world come in. They don't have the resources to stop the need for welfare, but they have the sperm to create it.

And welfare magnets need more than welfare. They need offices to administer it. They need social workers to advise them how to claim it and how to spend it. They need government programs to provide it, with advisers to tell the government what programs to set up and how they can fund it. They need charities and non-government organisations to lobby for it so they can extend it with their own programs. They need lawyers to recommend legislation for it. They need researchers to determine how effective it is, how it needs to be modified, and academics to give the programs their expert approval.

They need an industry that stretches from Lily's local town council to the United Nations and back again.

Lily herself will make no difference, but for every 1,000 Lilys with their hands independently out, the state will employ a proportion of the above cast of thousands. Grants will be made available for charities and NGOs to aid all those independent mothers. Private individuals and corporations, moved either by the plight of single mothers or the opportunity for good publicity, will donate by the bucket load. For activists there will be a feminist funding frenzy to ensure Lily gets all the help she needs to need more help tomorrow.

For men like Carl, of course, the professors have no real interest. His kind does not invoke much public sympathy. Even 10 times as many Carls won't generate as many jobs for the social justice warriors. Carl can donate sperm, child support, and taxes and be glad they don't take more.

And for every child who grows up in a single-mother household, there will be more Lilys and Carls for generations to come.

Links
http://www.slate.com/articles/double_x/doublex/2014/04/white_working_class_women_should_stay_single_mothers_argue_the_authors_of.html

http://newmalestudies.com/OJS/index.php/nms/article/view/6

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Nancy Kaffer: Men run all of “the things”

Paul Elam · 18 December 2014 · Archived copy · Original

The Daily Beast has made another foray into the Men’s Rights Movement, this one even more obnoxious and laughable than the last.

Nancy Kaffer penned “Men Need a Better Men’s Rights Movement,” subtitled “The world is changing, and men really could use a movement—just not the misogynistic, conspiracy-minded one they have now.”

The title work was either Kaffer or some editor, but either way the very idea that men need a movement—and thus the entire alleged premise of the article—was eviscerated by the author in the first few lines:

> The first time I heard the phrase “men’s rights movement,” I think I rolled my eyes. And I probably rolled them pretty hard, because come on: Men have all of the rights. They control all of the things: The U.S. Congress, corporations, banks, Hollywood, governments, all of the money and power and launch codes in the world.
>
> Men, particularly white, heterosexual men, are undeniably in charge.

Yeah, Nancy, we men control all of, uh, “the things.” Brilliant articulation, by the way. Still, one has to wonder how any of those cisgender, snowy-white brutes even consented to letting you voice an opinion in such a prominent venue as The Daily Beast. How did you get away with speaking such raw truth to the real power? Did you have to fetch coffee or maybe “retrieve” something from under your white male heterosexual boss’s desk?

It is hard to imagine that anything you think could be true, since it is you, in fact, doing the talking. Just wondering, is all.

Kaffer tries to clarify herself in the next sentence:

> But take a few steps back from the echelons of power—and the elite corridors that lead to said echelons—and the picture isn’t so pretty.

Okay, Nancy, so you have now described the other 99.9% of the male population. And you are right, the picture there isn’t so pretty. In fact, for many it is downright ugly and treacherous. So pardon me if I question your impulsive need to cast a blanket of implied privilege and power over an intended miniscule percentage of men as though it is even remotely relevant to the issues faced by the rest of us.

Nancy Kaffer, oppressed and outraged.

While Kaffer seems to possess a limited inkling of awareness that the Men's Rights Movement is here for a reason, she also demonstrates quickly that her insight will remain forever limited and useless.

The tactic of feminists for the past half-century is to view the upper crust of all men, a micro-fraction of the population, with the implication that it somehow defines all of us.

They do the same at the other end of the bell curve. We are all tainted by the extreme minority of men who are violent and dangerous, not to mention financially unviable.

It just depends on which part of the victim narrative they want to cash in on at the moment. If the alleged glass ceiling is the issue, then we men are all captains of industry. If raising money for the domestic and sexual assault industry, then we men are all thugs and deviants.

Standard, shopworn feminist skullduggery aside, those of us in between the extremes are the ones who need a men's movement. Lo and behold, we are coincidentally the ones who are making it happen, with equal participation from women who don't want you to define what they should be either.

Reality's a bitch, innit?

Kaffer then goes on to do what any good propagandist does with sufficient brio to make Goebbels proud. She acknowledges some very superficial truths about men's issues, then she pares it all down to men needing to do more for women, and ultimately concludes:

> Men, it seems, do need a movement. Just not the one they have.

Or that they will ever have, Nancy. The men's movement you want already has a name. It's called feminism. But the movement for men you don't like, the one that actually concerns itself with men's very real problems, is on the way up while yours is on the way down.

That is precisely why you wrote your stupid hit piece, even if you are too obtuse to be aware of it or aware enough to know that the glaring ignorance of people like you has been increasing our ranks for a long time.

And so the saga continues, folks, and the narrative continues to shift. Now we actually do need a men's movement, just one that this poor, oppressed woman who writes for The Daily Beast will find redeeming and, more importantly, useful to the movement to which she already belongs.

Is that too much to ask for? Uh, yeah. In fact, it ranks as one of the stupidest requests in modern history.

This is ultimately gratifying to me on a very personal level. I love watching feminists scramble pathetically. I can just imagine Nancy Kaffer storming around her office, wearing a monocle and wielding a swagger stick, barking about how we must do something about the "men's rights threat."

And I love watching them getting it so very, very wrong. I could have spent a good part of this writing explaining to Ms. Clueless about how the men's movement predates modern feminism and that there is much more to our understanding of men's issues than just a bunch of ideologues who hate us with their vaginas.

I could point to a ton of material by men's rights activists (MRAs) that quickly demonstrates that our understanding of gender roles, sexual politics, and history is much more informed and nuanced than they teach in women's studies.

But we are here to educate men and women who want answers more than they want dogma or compliance.

I do recommend reading Kaffer's full piece on The Daily Beast, though. It is hysterical to watch her imagine that she is brilliant and cutting edge as she recycles the same garbage that most thinking people took out a decade ago.

The Ms. Ann syndrome

Mumia Ali · 18 December 2014 · Archived copy · Original

> The Blackman has always been held up for public evaluation and scrutiny, whereas this has never been the case for the Blackwoman. In fact, the Blackwoman has been shielded, protected from such public evaluation; they are a protected class in this way.—Shahrazad Ali

While much has been said, written, and studied about Black America more generally, and certain aspects and sectors of it more specifically (for example, the "hood" or ghetto precincts and its denizens), what hasn't received as close a look are the inner workings, motivations, and psychology of a small but rather vocal and, to some extent, influential group of African Americans: Black feminists. While they've been around since at least the early 1970s, there has to date been no attempt to delve into what makes them as a group tick, to attempt to explain why they do what they do.

Until now.

In this article, I will lay out my particular take on the psychology of the Black feminist, where it comes from, and, finally, how it manifests in real time today—what I refer to as the Ms. Ann syndrome. It is, if I do say so myself, an unprecedented look into the psyche of a particular sort of Black woman in Black America.

So let's get right to it.

The Bougie Sista Mindset

As Roosh so eloquently put it in his recent article "What Is A Social Justice Warrior?" those who make it their life calling in our time to "right wrongs" almost always come from an "alt" or "unconventional" background; indeed, such people regard their "otherness" as a kind of badge of honor, imbuing them with special superpowers that make it possible for them to lord it over everyone else. When it comes to Black feminists, via the superpower of intersectionality, they can claim a unique oppression: they're not just women but they're Black women, and in some cases they're queer Black women, and in many cases they're "plus-sized,"unconventionally attractive Black women, and … well, you get the idea.

But what they don't tell you is the following:

They're very often not very attractive Black women, at least not in terms of what most of the Black men who matter would think of when asked to give their idea of such a sista who fits the description. And it is not making the select brotha's cut that really puts a bee in the Black feminist's bonnet.

Now, of course, they'll deny this, but the sheer volume of their screeching in protest really tells you all you need to know on this score—they care deeply what select brothas—the Mr. Bigs of Black America—think of them. If this wasn't the case, they would have never come out with ridiculous drivel like "Black male privilege"—yet another smokescreen for Black feminists crying sour grapes.

Anyway, let's discuss the essential mindset that animates the Black feminist. It is informed by hailing from at least nominally middle-class and increasingly upper-middle-class backgrounds. They tend to attend "White" schools—either parochial or private schools outright or, in the case of public schools, those that tend to be suburban and "magnet" in orientation. Moreover, they tend to take classes in which the majority of their classmates will not be Black, and this will tend to be the case going all the way through their graduate studies (if anyone out there can hip me to well-known Black feminists who have attended predominately Black schools/universities, by all means do so; to the best of my knowledge, this simply is not the case).

Of course, their experience as feminists, like just about everything else in their lives, is defined in "White" terms; after all, feminism came about as a direct result of the actions of White women and continues to be defined along

those lines, despite almost a half-century of teeth-gnashing, feet-stamping, and "me too!"ing on the part of Black feminists themselves. From their high school and/or college years when they're first cutting their teeth on feminist ideology, they do so in the shadows of their White "sisters"—who regard them as little more than stepsisters up in the attic, in truth of fact.

But perhaps the most impactful experience for the Black bougie sista turned Black feminist is life after graduation from college and heading out into the working world. Most sistas of this class tend to work in "do-gooder" professions—nonprofit, health care, certain types of law, and, more generally, academia. And it is here that they, once again, are surrounded by Beckys and Rachels, where they "live" cheek by jowl with them. The sistas that become Black feminists see the world of Becky and Rachel and see the possibilities—of being able to be adored, protected, and catered to by the whole of society. They marvel at how their White "sisters" can explore themselves sexually—even to the point of making horrendously boneheaded mistakes in doing so—and none of that is held against them, professionally or otherwise. For example, Becky and Rachel can hook up like mad in school and shortly thereafter, and they can still "get their Chad", i.e., get a (relatively) conventionally attractive, educated, and successful White guy willing to go on bended knee and put a ring on it (compare and contrast to brothas, regardless of where they fall on the socioeconomic status (SES) spectrum, who aren't exactly the marrying kind among America's men). Many sistas in this strata know and understand well that if they give off even the hint of being a ho, they can and will forfeit their pass to the better-off brothas: they may like it, but they ain't gonna put a ring on it.

Think about this for a moment—put yourself into Danielle's or Tanya's shoes. For most of their lives, they have lived as "aliens" among Whites generally, and White women in particular; oh, they may play a role in their lives but rarely anything more than a bit part, so to speak. Wouldn't you want more for yourself too?

A Mistake of the Intellect

Of course, the problem here is that Black feminists haven't put anywhere near enough thought into their ideology, thinking that all they need to do is mix 'n' match elements of White feminist "thought." For example, take the idea(?) of patriarchy—if one accepts the (White) feminists' premise, it then raises powerful questions as to how this applies to the American Black man, who has never had, and doesn't now have, patriarchal control over his woman. In fact, it has long been a matter of common knowledge that Black America is decidedly *matriarchal* in configuration, function, and outlook. Black feminists never really address this glaring hole in their "argument," instead attempting to sidestep the whole thing by tossing the red herring of so-called "Black male privilege" onto the table, yet another White feminist ideological knockoff (by discussing "White straight male privilege"). Again, Black men writ large have not and cannot be said to possess "privilege" in any way that would be considered meaningful, and again, upon closer inspection of the facts, it is revealed that if anyone in Black America enjoys "privilege," *it is Black women themselves,* seven ways to Sunday—from presidential attention and caring about their health and wellness concerns to that same presidential laser-like focus when a Black girl is killed, which raises the profile of her death to such an extent that her killers are swiftly apprehended by local police. Compare and contrast to President Obama's tepid responses to the verdicts in the cases of Trayvon Martin, Michael Brown, and Eric Garner; and Obama could barely finish unveiling his My Brother's Keeper initiative before the Black feminist coalition jumped down his throat for daring to suggest that *any* attention be given to the plight of Black men at the Oval Office level. There are many more examples.

Undaunted, Black feminists continue to make the case(?) that Black female lives are somehow not just substandard when compared with Black males' but also that said Black males are themselves the direct cause and reason for the deplorable conditions of Black female lives—this, despite the fact—FACT—that Black women themselves call the shots in every demonstrable way in Black American life. That Black feminists have been able to get this far on such a flimsy, weak-sauce "argument" really does beggar belief.

The Ultimate Goal: To Be Ms. Ann—What Else?

Of course, the ultimate goal of Black feminists—de facto White women who aren't attractive enough to get the attention of select Black men (or successful enough to swim in the same social orbit waters in order to get close

enough to them)—is to somehow ape enough White feminist cant to qualify as quasi–Ms. Anns themselves. This explains all of the squawking on the part of Black feminists of late around so-called "issues" like "street harassment" (which the White outrage outfit Hollaback! recently proved, by hoisting themselves on their own petard, is a bunch of bunk) because Black feminists are trying to say that they're exactly like the Ms. Anns of the social justice warrior world, when all available evidence, from what little has been academically conducted to what one can glean with one good eye out on the streets for themselves, says otherwise. The sad truth is, like Blanche DuBois in *A Streetcar Named Desire*, Black feminists aren't the people they think they are, and no one is going along with the charade—which explains how and why Black feminists themselves continue to get short shrift from their own "sisters" time and again, as recently as a month and half ago. After all, if *Hollback*! really thought Black women mattered, *they'd have included them in their big media video too*, now wouldn't they?

In summation, the entire project that is Black feminism is really an elaborate smokescreen that runs interference for the fact that there is a not insignificant number of Black women in our time who are deeply envious of White women, want what they have, and have set out to try out "Ms. Ann" herself … which, by all accounts, hasn't gone over very well.

As per usual, Black women are attempting to do everything but accept themselves for who and what they are and stand up for, and with, the very people in America they should most be able to trust: Black men. But, I fear at this juncture, that they may have alienated far too many brothas to make a difference.

I sure do hope that I'm wrong.

Review: Putting the “ass” into Syfy’s “#Ascension, Chapter 3”

August Løvenskiolds · 18 December 2014 · Archived copy · Original

Author’s note: This review contains spoilers of all three chapters of the Syfy channel’s Ascension *three-day series. Lots and lots of them. My review of Chapter 1 can be found here. My review of Chapter 2, here. It is recommended you read all three reviews in order.*

If you feel like Syfy’s miniseries *Ascension* is a scam, a colossal fraud, a bait-and-switch con game—well, then you are correct, and on many levels too. The Sci-Fi Channel was once a reliable source of quality science fiction, but eventually it morphed into Syfy, full of psychic quacks and other unwatchable rubbish. *Ascension* seemed to be following this pattern during the three-day run. Whether it can redeem itself is now an open question.

Ascension is a deeply nested, recursive maze of lies and political machinations. The viewer is hoaxed just as the characters in the story are hoaxed: with multiple misdirections—feints within feints within feints, and a few more feints just for fun.

As the convolutions degrade the storyline from mind-blowing to annoying to just boring, enough hot sex and nudity (a well-lit skinny-dipping scene at about minute 34, for example) are tossed in to alter the viewer’s focus and keep one involved, sort of like how a manipulative lover will give you just enough hope to keep your passions burning—or a fisherman might jiggle a baited hook.

In my review of Chapter 1, I noted that *Ascension* had something for everyone: “a murder mystery, a period piece about the early 60s, a government conspiracy, a crew rumbling toward mutiny, a seemingly psychic tweener, a social commentary that crosses 50 years.”

To that list we can now add an espionage story, a sexual morality play, a prison escape yarn, a death camp opus, an old-style horror flick, *Mission: Impossible*, *Teen Mom, ALF,* and *The Ghost Whisperer*. Additionally, the relational violence between the feminist lesbians leads to one of them killing the other (no real surprise to Men’s Rights Advocates familiar with the overwhelming levels of deadly violence in feminist and lesbian couples).

Chapter 3 opens with an annual shipboard ritual know as “Ostera” (or maybe “Ostara”), a pagan, goddess-centered fertility rite wherein the process of replacing the year’s dead crewmates begins with the announcement of birth authorization—official permission for the lucky selected couples to procreate. Despite four crew deaths, only three couples are chosen because one of the dead (Dwight) was an unauthorized bastard birth and so not worthy of replacement under the ship’s rigid protocols.

The fertility ceremony is marred when a sex tape of the captain and the not-dead-then Lorelei is played on the main display. The captain and his wife face a vote of no confidence and a twisted power struggle now that their wholesome public image is tarnished. Yes, even though everyone is fucking everyone on the ship, there is still a threadbare layer of propriety, much like highly religious societies that force seedier human desires underground.

And to top off the fertility theme of this chapter, we have the “Star Child” from *2001: A Space Odyssey.* Yes, the aptly named tweener character Crista is “the anomaly,” a Christ-like (or Neo-like) figure of vast divine power, making this a born-in-a-pigs-n-chickens-manger starship Nativity tale as well. Crista can read minds, summon the ghost of her dead sister (who seems to have had some of the same mental powers as well), perform telekinesis (often with massive violence à la *Firestarter*), vaporize bodies, and even teleport you light-years across the galaxy—or maybe the universe—to a habitable planet only Crista knows about. Of course, you’ll have nothing to survive with on that planet except the clothes on your back and whatever rocks and mud you can find. Perhaps Crista will fashion you a wife from your rib, or something.

The birth of Crista and others like her was the deep goal of the *Ascension* mission-experiment. A cult-like religious group (of whom we get only a hint) creates a multigenerational breeding program (sort of like if one could recombine the descendants of Jesus from *The Da Vinci Code*) that is hidden inside a fake sociology experiment

inside a faked intergalactic science mission. This is eugenics on nuclear steroids, a breeding of superior humans to produce god-like ultra-beings, of which Crista and the deceased Lorelei are the current pinnacle. In the next generation, will we get a child like Q from *Star Trek: The Next Generation*?

In the course of Chapter 2, we got to overhear the quasi-religious matriarchal oath of allegiance that the whorish stewardesses took, pledging "body and soul" as "We are the Wife, Mother, and Caregiver to All." The matriarchy assumes full power in Chapter 3, both on board *Ascension* and in the Mission Control group that oversees the experiment. During the final crisis, the captain's wife fights off an attempted sexual assault by a lower-caste man (teach lower deckers not to rape, you idiots) and takes command of the ship's bridge because all the real men are off doing the dirty work trying to save the dying environmental systems.

Meanwhile, in Mission Control, lifelong mission manager Harris Enzmann (End's Man?) wore a shirt with nekked babes on it (or something) and is now facing removal and execution by the sinister higher goddess powers, represented by the ruthless Catherine. Harris escapes through a harrowing series of accidents and maneuvers to toss Catherine and her wicked cellphone into the void, much like Gollum and the ring splashing into the lava inside Mount Doom. The King has returned, maybe.

Lesbian investigator Samantha manages to break former crewman Stokes out of Mission Control, but not before Stokes learns of the death of his bastard son. Samantha is wounded, Stokes has no experience in the modern world ("Everything is cocooned in plastic!"), and so they must call on Samantha's new conspiracy-nut girlfriend to help get Stokes out of the country. They are betrayed by the girlfriend, but Stokes manages to flee on his own, a stranger in a strange land.

Ascension ends with lots of dead bodies and loose ends, enough so that we can expect a regular series to spring up eventually if the Syfy folks get their soap opera act together and feminists don't object that *Ascension* lays bare the truth that women dominate the hidden power structures in society. Will they? Many of the names of the *Ascension* characters (like Gault and Denninger) seem to be patterned after similar names (Galt and Danniger/Danneskjold) in Ayn Rand's novel *Atlas Shrugged.*

So, whatever.

25 men talking crap about male privilege: Part 1

AVfM Video Source · 19 December 2014 · Archived copy · Original

In her inimitable fashion, Girl Writes What takes on Anita Sarkeesian's writer and producer, Jonathan McIntosh, and his strange crew of zombies.

You should subscribe to Karen Straughan.

How much did feminism cost Romania in 2014?

Lucian Vâlsan · 19 December 2014 · Archived copy · Original

Editor's note: This article first appeared on AVFM Romania.

Taxpayers' money tends to be the main funding source for the feminist ideological program and Romania is no exception to this rule. So we tried to calculate just how much money the Romanian state spent on purely ideologically driven projects or on projects meant to help women and only women, even when there is no need for any help, as stated by the would-be helped women themselves. We will, at least at first, exclude the EU funds, although those amounts should also be included in a broader analysis since this country is a net contributor, at least according to some economists.

The greatest part of these useless and resource-wasting projects comes from the POSDRU[note 1] line of EU funding. Since the list of useless projects is very long, we won't include them by name here, but we will provide the documents from where we gathered the numbers so readers can make the calculations themselves if one thinks that we messed up the numbers or we are exaggerating.

First, we'll take the list of POSDRU contracts signed until July 31, 2014[1], and add the numbers from the column "buget național" (national budget) of all the projects that are finalized (see the last column in the table) and explicitly mention women or we have data to support that they're feminist-oriented.

Also, please notice that there is no project dedicated to men and the word "men" appears exactly twice in all the 173 pages of the table: once in the name of the National Agency for Equality of Opportunity between Women and Men and once in the name of a suggestively named project "Interactive lesson for women and men. How are women like?" which by itself swallowed over 1 million Romanian lei (henceforth referred to simply as lei) from taxpayers' pockets—1,057,986.21 lei, to be more precise (see p. 142).

Huge piles of cash were spent on various projects, one more asinine than the other, such as "The social inclusion of women," which gives the impression to anyone reading the list that women here live somehow beneath the country and are not the sex that controls two major powers: the justice system and the press.

Going through all the lists is in and of itself funny. This is how you find out that the state spends half a million euros on a project called "The Woman—genesis, patriarchy, leadership" (p. 146).

From this table alone, we reach the amount of 80,187,334.26 lei, which is almost 18 million euros. And from this calculus, the projects that listed as 0 (zero) the amount received from the national budget but that still got money from city halls, county councils, and other state agencies are missing.

On December 16, 2014, the POSDRU organism published the list of projects to be financed this year[2], and on this list there is only one project that fits what we're looking for—and that is the project "Fidelis" (no. 11 in the table), which swallows from the state 3,704,501.21 lei, meaning a little over $1 million, or almost 830,000 euros. That's not much, right?

We asserted earlier that some of these projects have actually consumed more from taxpayers' money than what is stated in the "national budget" column in the POSDRU central documents. One such example is the project "Equality and access on the labour market," whose beneficiary is the Alba County Council[3], and when we look in the third column—the one called "contribuție beneficiar" (the beneficiary's contribution)—we see that 43,200 lei from the taxpayers of Alba county were directed toward the little project about nothing implemented by the county council[4].

Numerous other projects are in the same situation, with beneficiaries being state universities, various do-nothing state agencies, and other state institutions in which, by virtue of not being profitable, it is clear that they've covered the "beneficiary's contribution" also using taxpayers' money. Also in this situation are the projects initiated by pseudo-unions like Agrostar (who have a *de facto* subscription to money from the Ministry for Agriculture) or the

National Syndicate Block, which exists and acts as anything but a private union or entity.

So we went again through the list, this time paying attention to the projects whose beneficiary is a state institution and adding the amounts in the third column from the "beneficiary's contribution." Through this process, we reached the amount of 9,296,644.19 lei, which is a little over 2 million euros. That's nothing, right?

Identifying the obviously sexist projects from the POSDRU list is in and of itself quite complicated. For instance, the project called "Three generations for tomorrow,"[5] which swallowed 230,941.47 lei from taxpayers, is presented in the press and its literature as being exclusively dedicated to the women of Bucharest. But nothing in the name or in the list suggests such a thing. So more research was needed.

The same goes for many of the projects initiated by the National Union of Public Servants (which despite its name is not a union but an institution subordinated to the Ministry of Finance), which is selling its sexist projects to the public as being "novel,"[6] yet it adopts neutral names like "Solidarity through social dialogue," which makes their identification as ideological projects more difficult.

In the same situation, we have the project called "CoRes,"[7] which swallowed 229,606.69 lei from the national budget[8], although nothing from its name suggests that it's a gynocentric project. And examples like this go on and on. This is why we assert that the amounts we calculated do not represent the entire dimension of the taxpayer money hemorrhage that took place this year alone.

But EU-funded projects aren't the only excuse that our government is using to waste public funds in a discriminatory fashion. "The multi-annual national programme for the development of entrepreneurial culture amongst women in managerial roles from the SME[note 2] sector" (gee, that's a long name!) is a local scheme[9] that consumed this year 500,000 lei—because we all know that female managers are terribly oppressed by the patriarchy because that's why they became managers in SMEs … oh … wait. Never mind.

You will probably tell me that half a million lei is not a big amount, but that doesn't change the fact that the amount was entirely wasted. Besides, the maximum eligible amount for each applicant (41,500 lei) is enough to buy a small flat in a modest town in Romania or enough for a deposit for a highly advantageous bank loan to buy a nice flat in a city. Is it really that radical to suggest that managers of private companies (female or male) should not be eligible for state welfare of the equivalent of an apartment?

Also, from the series of taxpayer money spent in a gynocentric fashion, there is the Tecuci Town Hall, which spent 55,550 lei to award 1,111 women from the town for their fantastic accomplishment of breathing as women in the town of Tecuci[10]. Seriously! You can't make this stuff up!

Is it really that radical to suggest that that amount of money would've been better invested in renting two more snowplowing machines? We're just saying that with five machines instead of three, the citizens of the small town from Galați county wouldn't be forced to swim through snow for longer periods of time, nor would they be at an increased risk of breaking limbs on the sidewalks in these December days[11].

And now let's do the math.
Without claiming to have identified all the amounts that taxpayers paid in this sector, let's see at least a very conservative number regarding how much the feminist ideology did cost taxpayers this year.

Description	Amount (Lei)
Total "contributions national budget"	80,187,334.26
The "Fidelis" project	3,704,501.21
"beneficiary's contribution" when the beneficiary is the state	9,296,644.19
Money for lady SME managers	500,000.00
Tecuci, March 8	55,550.00
GENERAL TOTAL	**93,744,029.66**

That's 21 million euros. Is that a lot? Or not really? Let's put the number into perspective.

How much does this practically mean?
First of all, we shall mention once again that this is only money taken straight from taxpayers and given to feminist causes—without going through the terribly inefficient bureaucratic apparatus of the European Union. Considering that the difference between Romania's contribution to the EU budget and that funds that come back to the country are minuscule (that much everyone agrees on, regardless of political persuasion), the real amount is far-far-far higher—somewhere around 200 million euros. But we'll focus only on this smaller amount, which is more obvious, to avoid any arguments.

The state estimates that in order to build a school with eight classrooms, roughly 360,000 euros ought to be spent[12]. Let's say, for the sake of the argument, that when we add the corruption costs inherent to any bureaucracy, the costs go up to 500,000 euros. However, even with that, we're still left with the fact that with only the money wasted this year on feminist projects, the state could've built 42 schools with eight classrooms that are ideal for the rural areas. Is that a lot? Or is it nothing?

On average, a Romanian pupil costs the state roughly 2,360 lei a year[13]. We won't make value judgments on whether the amount is too big or too small. But by doing the math, we come up with the fact that with only the money wasted in 2014 on feminist projects, the state could've funded the education of 39,722 pupils, which is far-far more than the total number of pupils who abandon school because they can't afford it.

In other words, the Romanian government could have permanently eradicated school abandonment, provided that it hadn't wasted mountains of money on feminist projects and instead invested the funds into the future of our children, regardless of their sex.

The construction of a state-of-the-art emergency hospital with 462 beds costs roughly 90 million euros[14]. In other words, two such hospitals could've been built by now since we joined the EU if the state hadn't co-funded feminist projects at all.

The rehabilitation of a policlinic to state-of-the-art standards costs 34.5 million lei (8.2 million euros)[15]—an investment that in Craiova (southwest) would help 270,000 people annually. With only the money wasted this year on feminist projects, three such units could've been rehabilitated and over half a million citizens (funny thing, most of them women!) would've been receiving far better medical care—without extra burdens placed on taxpayers.

And if the state really wanted to help primarily women, they should check this out: At Bistrița, a new lying-in hospital (or maternity unit) has been built that is the first state clinic to reasonably be a rival to the clinics in the private sector[16]. How much did it cost? 8.5 million lei, money that came from a governmental loan from the World Bank. With the money wasted on feminist projects, nine (yes, **nine**) such hospital units could've been built just this year alone without the state putting us all in debt with even one cent. Moreover, such an investment would have undeniably helped more women than all the feminist projects ever ran in this country combined.

The cost of a kilometer of county road[note 3] built **from scratch** varies between 500,000 and 2.3 million lei[17]—so, an average cost of 1.4 million lei. Make no mistake! This is the cost for constructing a road from scratch, meaning from raw land until the last layer of pavement. With only the money spent on feminist projects this year, 67 kilometers of county road could've been built. That's almost enough to connect the few remaining remote villages.

The average cost of rehabilitation of a kilometer of county road is somewhere around 975,000 lei[18]. With only the money wasted on feminist projects this year alone, 96 kilometers of county roads could've been rehabilitated. Just with the amount spent on feminist claptrap, the biggest road problems of, let's say, Suceava county could've been entirely solved. Surely more citizens would've been better served by a rehabilitated county road than by the do-nothing projects with a feminist smell that the state has funded this year.

Recently, there was another accident involving a helicopter from SMURD[note 4]—apparently due to the fact that the pilot wasn't sufficiently trained, allegedly because there's not enough funding for training. Such a helicopter costs

5.3 million euros[19]. With the money that the state used on feminist projects this year alone, three such choppers could've been bought and enough money would've still been left to fund more than enough training for the pilots, thus preventing tragedies such as the recent one from Siutghiol. Make no mistake: we're talking *only* about the money wasted this year on feminism.

The rehabilitation of a school costs roughly 1 million lei[20]. In other words, at least 90 schools could've been rehabilitated just this year alone and several thousand pupils would've studied in conditions worthy of this century.

So, let's recap how much feminism really cost us in 2014. With the money the state wasted this year, any of the following could've been accomplished:

- 42 brand-new schools with eight classrooms each
- Fully paid education for a year for 39,722 pupils
- A quarter of a state-of-the art emergency hospital
- Three state-of-the-art policlinics serving over half a million citizens
- Nine lying-in hospitals comparable with private clinics
- 67 kilometers of county road built from scratch
- 96 kilometers of county road rehabilitated
- Three brand-new SMURD choppers, plus extensive training for all the pilots
- At least 90 schools rehabilitated

Conclusions

Had any of these nine alternatives been chosen instead of the ideological feminist projects, the populace (including women) would've been far more well served than all the feminist claptrap combined that the state chose to fund.

If we also take into account the money that feminists have taken after it's been shuffled through so many bureaucracies that it no longer seems to be taxpayers' money, we reach over 200 million euros wasted just this year alone. So multiply by 10 all the things aforementioned and know how much could've been done if these corruption-generating projects would not have existed.

Also, when we talk about 200 million euros, we enter the big leagues, and a case could reasonably be made that some taxes could be shrunk or even axed—a move that undoubtedly would serve more women than all of the feminist projects combined.

Is it really that radical for us to suggest that female managers from SMEs would be better served by some lowered taxes or a reduction in the internal costs associated with the state bureaucracy?

The fact that the government allocated 20 million lei for churches[21] in October[22] is front-page news and a national scandal (and rightfully so, I'd say, although not everyone agrees). But the fact that the government spent almost five times that amount to fund the feminist religion doesn't even get on the media's radar.

It is a big scandal that the Catholic Diocese in Stau Mare gets 1 million lei per year from the state[23] while Catholicism is a minority religion—with way under 10% of the populace adhering to this denomination. All right, but what about the state giving over 90 times more (!) to a cult—the feminist cult, that is—which surely has even fewer adherents than the Roman Catholic denomination in this country?

Large segments of society (including feminists) have condemned the fact that the state has funded through successive donations the construction of the People's Salvation Cathedral—again, rightfully so, I'd say, even if many disagree.

But feminists are the last people who should be complaining about this, given that from the start of the fundraiser for the cathedral until now, the state has donated a little over 13 million euros—in seven years[24]. The secularists will argue that it's 13 million too much.

But also as a secularist I will argue that 21 million euros this year alone for the feminist cult are 21 million too much!

An entire movement has rapidly been formed, shouting, “We want hospitals/Not cathedrals” for less money wasted in seven years than for the feminist cult in one year! Where is the “We want hospitals/Not feminism” movement? The irony is that “We want hospitals/Not feminism” would be a slogan much more favorable to women than all the feminist projects combined, given that 80% of the employees in health care are women.

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note 1: POSDRU = Programul Operațional Sectorial—Dezvoltarea Resurselor Umane (The Sectoral Operational Programme—Human Resources Development).

note 2: The original term is “Întreprinderi Mici și Mijlocii/IMM,” which is the legal equivalent of SMEs (Small and Medium Enterprises) in the EU jurisprudence.

note 3: A county road is the fourth type of road in Romania (there are five types). They are usually shorter than 100 kilometers and they connect remote towns and villages with a medium-sized town (or in some cases with a European road).

note 4: SMURD = Serviciul Mobil de Urgenţă, Reanimare şi Descarcerare (Mobile Emergency Service for Resuscitation and Extrication) and is a part-public, part-private emergency service, mostly known for its spectacular and usually efficient helicopter interventions. Its reputation has been tainted recently by two accidents and a political scandal in which its founder was involved.

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Single dad gets no help. Young daughter left homeless: Support the Men's Centre

AVfM Video Source · 20 December 2014 · Archived copy · Original

A real story from a real group in Canada that's trying to make a positive difference.

It's just as bad in most of the United States and much of the rest of the world, but we hope that Canadians can lead the way in change. Support the Canadian Association for Equality.

Eating MGTOW: Learn the food, dude

Paul Elam · 20 December 2014 · Archived copy · Original

When I announced last weekend that I was going to do a regular food column for AVfM, I promised two recipes in this installment. My 20/20 hindsight has informed me that I have some more basics to cover before getting my ass into the kitchen.

Approaching food in a healthy, cost-effective, and tasty way requires an ethos. It mandates a set of beliefs that guide what I write and why. My independent spirit, as well as my knowledge of food and nutrition, prevents me from resorting to sound-bite descriptors like paleo, low carb, low fat, or other labels that put a rigid boundary around what I am going to recommend.

Indeed, if I had to give an actual name to my approach to eating, it would be called "The Knowledge Diet." I promise, that is the last time you will see those words in this column, but the fact remains that everything in this column hinges on actually knowing some stuff about food. If you are like most people, you probably don't know near as much as you should.

Let's start with some basic facts, and by facts I mean what I believe to be true. Some of you will know this stuff, some won't, but saying it now will establish a loose but identifiable framework for the future.

You have been lied to by your government and the food industry about health and nutrition your entire life. And I don't just mean little white lies. I mean great big, nasty, evil disease-causing lies designed to addict you to toxic foods, produced by toxic means, so that you stuff yourself with them until you croak.

One of these lies is actually a white lie. The Big White Lie. Sugar. Refined sugar is a toxic, disease-causing, and highly addictive substance that is added to thousands of food products not to make them sweet but to addict you to it and to keep you coming back for more, literally until it kills you.

The United States Sugar Corporation has killed more people than RJ Reynolds, Philip Morris, and street corner drug dealers have ever dreamed of.

Keep in mind that some degree of sugar does occur naturally in some foods. I am not suggesting the elimination of any particular food group, and I am not even saying that I will only be suggesting recipes that don't contain any sugar or sugar substitutes.

Carbohydrates, fats, and protein are going to be parts of any way of eating that anyone will stick with. And while complete and total sugar elimination is impossible, it is important to know that sugar is not a food group. It contains no nutrients, healthy fats, enzymes, or protein. Unless you are fond of some avoidable diseases, you will want to cut sugar and sugar substitute consumption drastically.

Before your brain goes into panic mode, that does not mean you need to be deprived of delicious, satisfying food, even sweet foods. You just don't have to get there with a hundred times more sugars than it requires.

I could make this entire column about sugar, or ten columns, but rather than that I can suggest more reading here and here.

Another component to consider here is that of refined, simple carbohydrates. In the metabolic picture, they are barely distinguishable from sugar. The bread products you eat made with enriched white flour (pasta too) don't meaningfully differ from sitting down and eating a bowl of sugar by the spoonful. It will overstimulate insulin production and put weight on you and lead to the joys of diabetes and cardiovascular disease in the very same way as a diet of candy.

The "whole grain" craze, spurred by all the bad press on processed grains, is not your ticket out. More on that in future columns.

Allow me to digress a moment to say that I am fully aware that for every idea I put forth in this column, you can find literally dozens of online articles from nutrition “experts” that will say I am full of it.

There are a lot of interests at stake here. For example, since soy-based protein powder became a big seller, there has been a ton of very harsh critiques on it, much of them funded or influenced by producers of whey-based protein powder. That does not mean I endorse soy-based protein powder. And it does not mean that there are not fair concerns about soy. It just means that the agendas running rampant in food journalism make #gamergate, by comparison, small potatoes.

In America, food scams being conducted by the USDA in concert with food producers have inspired an ongoing cultural war between differing camps of Food Nazi Clones. Some of their battles can make heated abortion debate seem like a friendly chat over tea and biscuits. Call that foil hat stuff if you want, but it is true.

I have little doubt that we will see some of that debate here before too long.

Moving on, another important thing to know is that most everything you have been told about fat is pure baloney, even saturated fats. I won’t go into a scientific analysis of this here. Google is available for those who want a range of conflicting views on the subject. I simply bring it up here because that is another critical component of understanding the columns you will see here in the future. Research at your leisure, but here, fat is an essential nutritional element that has been demonized far too long. Fat is your friend, and without it you will die.

And, very importantly, fat is flavor.

Finally (or as final as you can ever get when writing about food), calories matter. They matter whatever the source they come from. I don’t view them as something to obsess on every waking moment, but people on low-carb diets who think that they will lose weight consuming a quart of heavy cream every day will be in for a big fat surprise at the scales.

There now, you have a fairly good preview of the perspective you will see here in the future. More will come with each column, along with a recipe that I think you will very likely enjoy. Food production and storage will also be a key part of future writings. Put very simply, producing food is a hell of a lot cheaper than buying it, and comes with the benefit of you knowing exactly what you are eating. You cannot get that last part from the food industry anymore. They have the government’s backing to tell you deadly lies.

The whole point of this is to offer a way for you to eat well enough to make you smile because it tastes great and leaves more cash in your pocket—which you will hopefully not have to spend later on treatment for preventable diseases.

And to give you more self-reliance and independence. Nothing says Going Your Own Way like driving past the grocery store with a smile on your face.

Next week, “Some more fat facts, and spice—the variety of life.” I will show you how to make your own chili powder and use it to season braised ribs that fall apart under the touch of a fork. All on the cheap.

The problem with “We need more women in—”

Elizabeth Finnegan · 20 December 2014 · Archived copy · Original

Note: This article is also available in Romanian.

The gender gap in science, technology, engineering, and math (STEM) fields has seen no shortage of coverage, in media reporting and academic studies alike, in recent years. Theories on this disparity range from speculation about biased hiring practices to blaming Barbie dolls. Conjecture aside, there is one indisputable and widely documented truth to this imbalance in gender-diverse representation in STEM fields: women simply are not as interested as men.

It has been reported that an estimated 14.5% of female students express an interest in a STEM field—particularly in biology, chemistry, and science—in stark contrast to an estimated 39.6% of male students. Despite reports that women earn an estimated 33% more working in STEM fields, they make up a mere 24% of the workforce. This can very realistically be attributed to the lack of interest in a number of related occupations, especially considering roughly 90% of registered nurses, 78% of clinical laboratory technologists, and 60% of accountants and auditors are female. Combine that with female interest in law and most medical fields steadily rising and it is reasonable to conclude that women aren’t becoming chemical engineers and environmental scientists at the same rate as men because they’re more interested in doing something else.

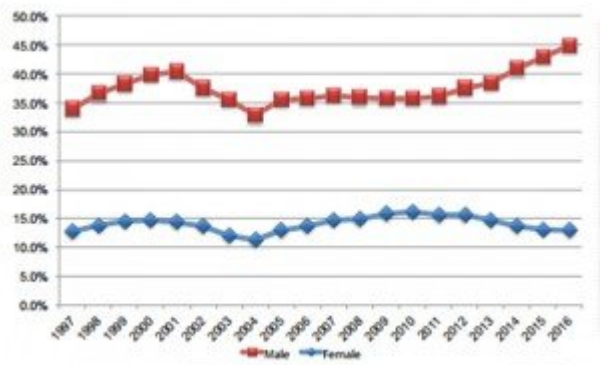

Past and present, with future projections. Link to full study here.
The typical response to this is for people to ask, *“How do we get women into—?”*

In 2012, President Obama launched a new Cross-Agency Priority Goal, which emphasized providing additional focus and support to women. In 2013, the administration’s five-year STEM Education Strategic Plan was released, listing as a priority the need to increase the participation of women. In addition, affirmative action is still offering preferential treatment and special consideration to women during the application process for schools and jobs alike (many universities, colleges, and companies have a diversity quota). However, some people still feel it is the obligation of any employer to intentionally seek out female candidates for jobs, regardless of expressed interest.

At the time this post was published, it appears 45 people agreed with the above statements enough to share them on Twitter. I am not one of those people. My response to the *"How do we—?"* question is simpler, less costly, and guaranteed to piss off a lot of people.

I do not believe that women should be sought out for jobs that are publicly posted if there are already qualified candidates interested. If you believe this should be the case, then you are promoting bias and discrimination on the basis of nothing but gender.

You are more interested in the demographic breakdown of an industry/company/area of research than the quality of work, or employee, involved in said area. I believe that by actively seeking out women to fill a certain percentage of a specific field, you are not only turning women into tokens but also promoting a very troubling belief that they should expect special treatment and consideration for just being women. In addition, you are teaching girls and young women that, no matter what, they will be viewed by their gender first, and all else will be secondary. A troubling and heartbreaking side effect of this is that the same will happen with boys and young men, although the outcome will be much less pleasant for them.

I believe that all healthy human beings should be held to the same expectations, that work should be judged on its merit, and that a qualified and interested potential employee should be given a job that he or she applies for. I don't believe that special consideration should be awarded to women, especially for no reason other than they happen to

be born women. I also don't agree with sending the message that no matter how hard a man studies and works and fights in order to advance himself academically, it will never be enough to combat a woman being a woman in an industry looking to meet a quota.

And I certainly don't agree with pushing a specific area of study or occupation at a woman whose interest lies elsewhere.

This post originally appeared at Feels and Reals.—Eds.

Rape on campus: Rolling Stone and mob justice

AVfM Video Source · 21 December 2014 · Archived copy · Original

We think it's about time we just say it: we don't live in a rape culture–not of women anyway–but we definitely live in a Mob Justice culture.

You should subscribe to Thunderf00t.

Reasonable doubt: Who died and made Zerlina Maxwell Red Queen?

Mumia Ali · 21 December 2014 · Archived copy · Original

Author's Note: As always, Not All Black Women Are Like That (NABWALT), but Enough Black Women ARE Like That (EBWALT).

I'll be completely honest with you: I haven't been following what seems to be wall-to-wall, up-to-the-nanosecond coverage of the UVA/*Rolling Stone* "college campus gang-rape" story. Why? Well, the reason is easy, if a bit politically incorrect.

Because it doesn't concern me.

Let's be brutally frank. A tremendous amount of the Sturm und Drang about sexual politics in our time really centers on what I refer to as "White folk who matter"—the upper middle classes and/or elites who dominate national discourse in the form of the media, which includes academia and entertainment, and who steer the conversation (heh) into areas that they deem appropriate. The result—from the vantage point of a blue-collar brotha out here on the block of one of America's dying inner cities—is that all this "stuff" is little more than internecine squabbles between Ms. Ann and Mr. Charlie. It don't concern me, it don't got nothin' to do with me, and so while, yea, I'm hip to the general jist of what's going on, nah, I ain't up on the latest 411 of it all.

And then along comes Ms. Zerlina Maxwell.

See, I'd heard of Maxwell in my travels too—she's one of those Ms. Ann wannabes that I've recently written about who seem to be part and parcel of the Black feminist brigades. And to be frank, I'd written her off as yet another empty weave not worth the trouble of dealing with. Yea, yea, I'd heard about her "showdown" with Sean Hannity and the whole "teach men not to rape!" thing; yea, yea, I'd known about her claims of being a "survivor" of rape and thus her claim to fame as the newest talking head. But, again, since she really wasn't dealing with the world that I know as a blue-collar brotha out here on these streets, I pretty much paid her no mind.

That is, until I got word of Maxwell's edict article, calling for all—*all!*—women to be believed if they claim they were raped, no matter what.

Let's get that right here. She's not saying *some* women. She's not saying White upper-middle-class women who do dumb stuff on elite college campuses to put themselves in dumb situations in the first place. She's saying *all* women—everywhere, forever and ever, amen—*must* be believed, *no matter what.*

Now *that* statement of hers got yours truly's attention.

Why?

Well, because of the inconvenient fact that it was precisely that kind of thinking(?) that has led, and continues to lead, to scores of Black men—most of whom will *never* be feted by *The Washington Post* or called in to chit-chat with Jon Stewart or Sean Hannity—to languish in prison, sometimes for decades, or to wind up being the strange fruit swinging from trees, based on such insanity. Indeed, not a year goes by that some brotha is finally(!) freed from prison, where he was incarcerated as a result of being *falsely accused* of a rape he did not commit. Brian Banks is now a household name, as Black women finally got to get in on the "*all* women must be believed!" act. Black men from Banks to Tupac to Emmett Till have had to endure this "all women must be believed" BSery. And for a supposed sista like Zerlina Maxwell—holder of a law degree—to fix her mouth and utter such words as she did in the *WaPo* recently, not only does it beggar belief, but it also disgusts me, a proud Black American, that I share DNA with her. She more than most, given the facts of her well-publicized background, ought to know better than to say what she did recently—but, again, as I've said, the desire to ape Ms. Ann is a powerful drug.

No, Ms. Maxwell, when brothas like yours truly—who may or may not have, in the words of Jigga himself, "a few

dollars to fight the case" (cough, Bill Cosby, cough)—have to contend with a situation in which a woman is believed in her BS claims "no matter what," the result is always the same: us brothas have to face years of social, financial, and legal ruin, only to be found innocent sometimes decades after the fact and at the twilight years of our lives. We have much, much more to lose than "a few Facebook friends." We have our entire lives on the line. And people like you, who have sworn to uphold the law, have turned your back not just on that but also on the scores of Black men who continue to be railroaded by the "system" you have sworn allegiance to and the coddling that those of your ilk give to women everywhere because they said so. The annals of American history are littered with the bodies of innocent Black men, and your edict the other day will ensure that such a sordid tradition will live on into the 21st century.

That there isn't an army of sistas out there chin-checking the bejesus out of Zerlina Maxwell in the wake of her published remarks should give every Black man reading this some serious pause. It ain't like they don't know the history—they just don't care.

About you.

Going your own way: The minimalist option

Aaron Clarey · 21 December 2014 · Archived copy · Original

Minimalism is bantered about as a Buddhist "Zen" type of philosophy. But if you take the time to think it through and realize what it truly means, you'll soon realize that it is the key to happiness in life. Setting yourself free from the shackles of corporate employment allows you to spend your life on you, your loved ones, and (as it just so happens) it may be the key to riches. You owe it to yourself to have a more thorough and deeper understand of minimalism.

Minimalists or "Galtists" do not hate work as much as they hate authority. So much so that they are willing to minimize their lives, thereby lessening their need for employment and, consequently, minimizing the time they need to "suffer" working under an authority. They value their time and freedom above all else and couldn't care less about a mortgage, a car, or other standard staples in life. As long as they're not answering to some boss or clocking in at the factory, they are happy.

Because of this, their "job" isn't to make money but rather to minimize their spending. However, to what extent they pursue this depends on the individual. At some basic level, everybody is a minimalist. Nobody likes work and we'd prefer never to work again if given the choice. Therefore, we may downsize our house or cut out the cable to make ends meet and avoid taking another job. However, true "minimalists" go to the extreme: living in trailers, generating their own electricity, and getting by on less than $5,000 a year. What extremity of minimalism you might wish to achieve depends on your own personality. But somewhere between "cutting back on sushi" and "living in a trailer using car batteries for electricity" is a happy medium that may suit a lot of people.

There are a lot of "minimalist" jobs out there where you have to answer to an "authority," but you rarely see their face. Being a security guard is a perfect example. You rarely see your boss. You rarely tolerate office politics. As long as you show up on time and are sober, you are allowed to be left alone for eight hours a night, permitted to work on your hobbies or just goof around on the Internet. A truck driver is another example. Bar some minor office work up front, you can just drive around the country, looking at its beautiful landscape, listening to the radio or your thoughts. There are other jobs that minimize your face-time with authority, but the larger point is that you can find jobs conducive to a minimalist mindset. That added income can be the difference between a life of living in a cheap studio apartment or out of a van down by the river.

Another approach is to "suffer" working a real job for a certain amount of time, only until you save up enough money or have a side business going that allows you to never work again. If your expenses are minimal, say, $7,000 a year, and over the course of a decade you manage to save $140,000, you have 20 years' worth of savings. This, of course, requires that you spend some time in the real world, but if you can tough it out and adhere to strict fiscal discipline, you could retire well before most of your debt-laden peers.

However, a cynical though poignant question to ask is: Why have a job at all? Setting morality aside, with such minimal spending it is possible just to get by on the government dole. Matter of fact, it's almost impossible not to. In having such minimal spending, you need an equally little amount of income. Such little income almost guarantees that you will receive more in tax benefits, refunds, tax credits, and general government services than what you paid in. Matter of fact, half of all Americans do not pay federal income taxes, as they are heavily subsidized by the rich, mathematically making most of us default economic parasites. Therefore, the issue of whether you should be "moral" and work hard is moot and academic, especially if you're deciding to "go Galt." You are already living off the system. It is merely up to your own personal moral code as to whether you want to engage in work to make yourself feel better about it.

Moral debates aside, though, there is one final huge and often unforeseen benefit to minimalist living: you stand a much higher chance of becoming rich, even more so than the most obedient and ass-kissing of MBAs.

Understand that what makes people rich is not being the good little corporate man or being the good little obedient

wage slave. It's ideas and innovation that make people rich. Ideas and innovation most normal corporate cogs have not the time nor the energy to dream up, let alone pursue, as they finally pull into their driveway after a ten-hour workday and two-hour commute, creative and conscious as zombies. However, the exact opposite can be said of minimalists or Galtists. If anything, these people have plenty of time on their hands to dream. And not just dream but think through. And not just think through but actually pursue.

Take Douglas Adams, for instance, author of *The Hitchhikers Guide to the Galaxy*. He came up with the idea while working as a security guard.

Have you heard of Harry Potter? The boy would never have existed had its author, J.K. Rowling, not benefited from the British taxpayers' generosity financing her bills and writing career as she collected welfare.

And your fancy little Apple doodad wouldn't exist if Steve Jobs and Steve Wozniak were working on Testing Procedure Specification (TPS) reports at Initech instead of tinkering in their garage.

Authors and anecdotes aside, the truth is that if you're constantly occupied with a 9-to-5, mind-numbing job, you won't have the time, energy, or desire to pursue any dreams you might have. But if you are a minimalist, working barely 10 hours per week, the human mind will find something else to do with the remaining 30. And usually what it picks isn't mind-numbing or boring, but your hobby, your interest, and your passion. And in being your passion, it will inspire you to dedicate even more time to it than you would a normal job, thereby ensuring its uniqueness and quality. And it is high-quality, unique things that act as a lightning rod to riches.

There is no guarantee, of course, that you will make it rich sitting inside your studio apartment, drinking Weasel whiskey, smoking cigarettes, contemplating the next great work of fiction or "Angry Birds" app for smartphones. But it is a guarantee that you stand better chances of becoming a millionaire than the mass-produced MBA slaving away 80 hours a week, hoping for that promotion, as his employer secretly files for bankruptcy.

This article has been a free excerpt from the "Career" chapter of Bachelor Pad Economics*. For more wisdom like this, with a lot more detail, consider giving it a read.—Eds.*

It's time for the manosphere to mend bridges with the MHRM

Davis M.J. Aurini · 21 December 2014 · Archived copy · Original

As part of the filming process for *The Sarkeesian Effect,* Jordan Owen and I attended the Kennesaw State University's Men's conference, *Male Students in Peril*, in November—and to be honest, I was mildly skeptical going in.

The split between the manosphere and the Men's Human Rights Movement (MHRM) occurred several years ago, and while I haven't held the same level of vitriol for A Voice for Men (AVfM) as others within the manosphere, I've remained generally skeptical. I've been supportive of them in our mutual fight against the social justice/feminist left, but for the most part I haven't been keeping up on their activities.

After what I saw at the *Male Students in Peril* conference, I should have been.

Before we get into that, however, it's worth revisiting where this split came from—not to rehash the past but to re-examine it through the eyes of a historian.

Aurini and Elam

The manosphere and the MHRM come from the same place: they're both reactions to present-day misandry. Over the past 50 years, we've completely reordered our society, throwing out the basic rules that regulated (i.e., made regular) interactions between the sexes (rules that served humanity well for millennia) and replacing them with a corporate/democratic "equality" in which we're all equal cogs in the machine … only some cogs are more equal than others. The marriage contract has been defanged while alimony law has been beefed up. Schools have become more "inclusive," which in practice means that they've become more female-oriented, punishing boys for acting like boys. The workplace has embraced "equality," the result of which has been ambiguous HR standards meant to protect the feelings of the weaker sex. The myth of the "patriarchy" is pushed (a supposed society in which men conspired to oppress women), justifying a tilted playing field in favour of women.

The result of all of this has been a world that despises men who fail while castigating those who succeed. It's a world that has excised the masculine role.

It should go without saying that this has harmed women as well. Despite what the Marxists believe, there is no "gender war." Both sexes are in it together: when one of them suffers, the other does as well. Modern women are discovering just how exhausting it is, being chained to a desk, that those sexy bad boys their grandmothers tried to warn them about really are a poor choice for baby-daddies, and that the "patriarchy" they smashed was made up of their fathers, brothers, and sons.

Unfortunately, it's still a rare woman who recognizes this. The majority are too inculcated into the Marxist "gender war" theory of patriarchy, too addicted to the easy money of corporate slavery, and harbour a misplaced anger against all men for the actions of the minority who've abused them (the sexy bad boys they picked over the "nice guys" that their grandmothers would have approved of).

These problems have been apparent, and worsening, since at least the 1970s, but for a long time the mainstream media managed to keep a lid on things by representing the exception as the norm: the abusive husband as the culprit behind rising divorce rates, the sexist bosses who refused to promote their brilliant female intern, etc. The innocent men who were swept up in the system believed that they were the exception, that they'd just fallen between the cracks, that the dominant narrative was an accurate representation of reality.

All of that changed with the Internet.

While women are expected to be the cheerful sex, men are expected to be the stoic one. It's not in our nature to complain about our lot in life; we're supposed to be the fixers, not the excuse-makers. Give us anonymity, however, and we're willing to open up. That's when we started comparing notes and realizing just how heavily slanted the system was against us.

This was the primordial sea from which both the MHRM and the manosphere emerged: comparing notes, learning that we weren't crazy, researching accurate statistics, and throwing out the mainstream narrative. At first both movements seemed to be moving in lockstep, but in mid-2012 the split happened.

If you ask most denizens of the manosphere, they'll describe AVfM as nothing more than "feminism for men." The MHRM, meanwhile, would probably describe the manosphere as "nothing but a bunch of guys trying to get laid." These are both gross mischaracterizations.

Part of the reason for this confusion is that at the time of the split AVfM was overrun by leftist/Marxist entryists, individuals claiming to support the movement who were ultimately trying to co-opt it into the same destructive system that we have already: men versus women, Blacks versus Whites, rich versus poor, all while the "enlightened" elite sit above it all and pass legislation for "our own good." But there was more to it than just that; even after these entryists were dealt with, there were still some fundamental differences.

The manosphere is a group of radical individualists. We study the principles of masculine virtue, we search out old tomes full of forgotten wisdom, we reject movements and organizations because we don't need to belong to an army to justify our existence—we only need to become better men.

The MHRM, on the other hand, is an army; it's a guerrilla force.

On the surface, it shares similarities to the mass-movement "Human Wave Attack "organizational chart of the social justice warriors—"Sign here, pick up your slogan, stop all rational thought, and obey, obey, obey!"—but that's only a cover. Scratch the surface, fellows: Paul Elam's gone fourth-generational. It might look like a lobby group, but that's just what he wants you to think. What he's actually doing is changing the narrative.

The MHRM is acting as a lobby group to undermine lobby groups. They're demanding equality so as to destroy what the left means when they say equality. They're occupying enemy territory to salt the earth.

The MHRM and the manosphere are fundamentally different but not antithetical. The break was inevitable, necessary even. One side became a guerrilla force, the other a bunch of lone snipers. The tactics we employ are utterly different and incompatible, but our enemies and our end goals are identical (or close enough as to make no difference).

Elam's done a sneaky thing: he's actually managed to turn the weapons of leftism back onto the left. That's one helluva fait accompli. And if Sage Gerard is any indication, this force is highly trained: he had a group of feminists begging to join his side at the conference!

This isn't to say that I expect you to like it over there; we're the snipers, after all. We speak hard and blunt, we have no interest in building communities, and any softness or sensitivity is grounds for the Banhammer. Elam's camp is a little too "civilized" for our tastes: it's apolitical, eco-friendly, and he even lets women in!

But there's method to his apparent madness. Snipers can take out high-value targets, but they're ineffective against swarms; with guerrillas, it's the opposite.

So before you dismiss the MHRM as nothing but "feminism for men," take a closer look; there are some interesting currents stirring beneath the surface…

AVFM end of year donation drive

Paul Elam · 21 December 2014 · Archived copy · Original

It is time yet again for AVFM to start its quarterly fundraiser. This is the time we appeal to activists, regular readers for help. We ask you to help us force feed a sane narrative about men, women and society to counter the insanity and destructiveness of feminists and social justice warriors.

As we begin, allow me a moment to look back on 2014 and what we have accomplished, and helped accomplish, with your support.

Needless to say, we held the first ever International Conference on Men's Issues, defying threats, corporate backstabbing, protests and an onslaught of mainstream media attacks, all aimed at shutting us down.

2014 was the year that Mary Kellett was convicted of ethics violations, and also turned out to be the year that Kellett got her walking papers from the new prosecutor when the residents of Hancock and Washington Counties in Maine voted the criminals out of that office.

The past year AVFM has, as every year before it, continued to grow, not just in traffic, but in influence. Feminists are clearly on the defensive. The more "moderate" among them have been forced into relenting to the emerging change in narrative. The more stubborn among them have simply grown more shrill and insane in a frenzy of defensiveness.

It is clear we still have a long way to go, but it is also clear that we are gaining steam and momentum.

During the last 12 months we have seen more and more MRA friendly and anti-feminist commentary in the mainstream media. And between Fox News and USA Today we saw our first actual positive coverage of Men's Rights Activists.

We even saw Huffington Post publish, then unpublish, the evil, kitten-eating Dean Esmay.

This year has seen the emergence of ZenMen, Kennesaw State University Men, and the previously unimaginable spectacle of an AVFM sponsored anti-feminist conference on an American University Campus.

We have recently launched and hosted the WhiteRibbon.org website for domestic violence pioneer Erin Pizzey, and were able to watch as the corrupt White Ribbon Campaigns went ballistic with complaints to the Australian Parliament and threats to sue. We also watched them shut up and go silent when we called them on their bluff. We are scarcely done with those folks.

Not even close to done.

It has actually been an incredible year. And the year ahead of us looks much brighter. Before I get to that, let's look back to our traffic for a moment, from the past two years.

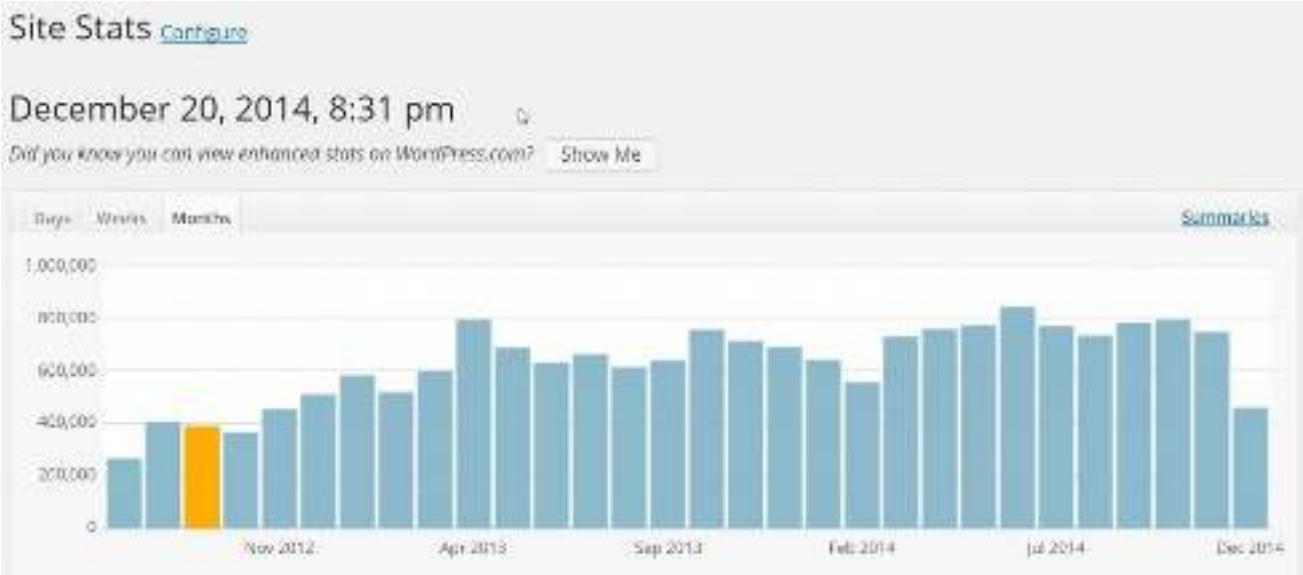

I wanted you to see that because I want you to see where your support has taken us in terms of our presence. And because it will serve as the starting point to tell you what 2015 will be like, with your continued help.

2015 will be the year we start averaging a million views a month. Aside from our organic growth, the kickoff for that will be in part due to a Gentlemen's Quarterly (GQ) feature on us coming out in March. That publication is sending a pro photographer across North America to do shoots on us for the article.

We also have a documentary on us by a Cannes Film Festival Best Documentary winner which will be released. CNN recently called, and we suspect they will call again.

2015 will see the next and even bigger International Conference on Men's Issues. The official announcement is due soon.

And 2015 will be a very important year for another reason. For almost six years now, we have literally made the impossible happen for comparatively little money. That is thanks to the incredible and fiercely determined talent that AVFM has attracted and to your support.

That talent, and the juggernaut of a platform we have built together, has now taken us to the point where we can break through the monetization barrier and actually start planning much bigger things.

This year will see AVFM go into commercial ventures that will fund even more activism. I cannot go into any details at this point, but rest assured it is coming, and as with most everything else we have set out to do, we are going to pull it off. This track will ease the pressure on some of our larger donors who have always seen us through donation drives.

We have the plans in place, and the people to execute them, but we need your help to get there.

At this point I think it can no longer be denied that we are starting to change the world. We can't claim credit for all that change. Anti-feminism was bound to emerge. But AVFM has been pivotal in much of what has happened and we are about to turn the burners on high.

Please help us reach our fundraising goals so we can make 2015 the astounding year that we know it can be.

Donate

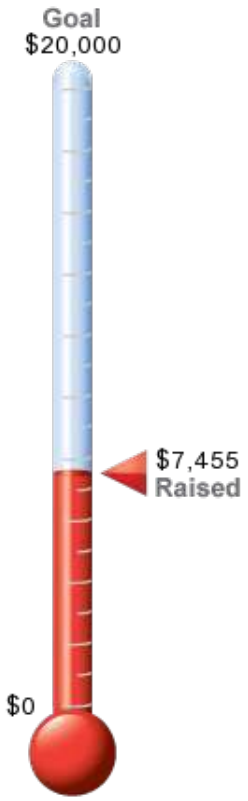

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Fundraiser will end on January 1, 2015

Casual misandry

Robert Brockway · 22 December 2014 · Archived copy · Original

Casual misandry is a phenomenon in which unfounded negative claims are made about men as a group or men as a group are insulted or put down. Both men and women can engage in this behaviour. It is much more broad than male-bashing, which is usually more direct in its attacks on men. Casual misandry often consists of oversimplification, half-truths, or in some cases outright lies. Casual misandry may be a recent learnt behaviour. It has certainly become more prevalent in recent decades.

Selected examples of casual misandry are presented here.

Men are genetically inferior
These claims usually come about as suggesting that the Y chromosome is somehow defective and is ultimately doomed.[1]

These claims can occur because the Y chromosome is smaller than the X chromosome, contains fewer genes, and may once have been an X chromosome that lost a leg. These sorts of simplistic claims show a fundamental misunderstanding of genetics. There is no clear relationship between the number of genes and complexity in multicellular organisms. Research shows, for example, that humans have fewer genes than grapes.[2]

Every difference between men and women comes, directly or indirectly, from the Y chromosome. To claim that the Y chromosome is a disadvantage for men is to reject everything it is to be male and to reject all of the achievements of men, now and in the past.

Men have lower pain thresholds than women
On the surface, this may seem to be logical. Women experience childbirth so it seems reasonable that they would have higher pain thresholds. Surprisingly, no one had scientifically tested this assumption until recently. Scientists actually discovered that men tend to average significantly higher pain thresholds. This means that a man would experience less pain, on average, than a woman would in a comparable situation.[3] Very recent research has found that men may experience more pain than women after major surgery, but that the reverse is true after minor surgery.[4] Scientists found that pregnant women do tend to have very high pain thresholds, although this is lost soon after birth.

Differing gender experiences of pain have implications for pain management so it is important that the medical profession recognise that women often experience more pain than men and apply this knowledge appropriately.

Men and boys are stupid
“Boys are stupid, throw rocks at them!” is a slogan used on a line of products produced by the corporation David and Goliath. This product line held to the notion that boys are stupid and endorsed violence against them. The products continue to be available for purchase.[5] This merchandise line is just a particularly egregious example of a widespread trend. While this may be intended to be humorous, humour does not excuse prejudice.

As is widely recognised today, men are routinely portrayed as stupid in popular culture.[6]

In 2012, it was widely reported that women had passed men in IQ.[7][8][9] These claims came from statements made by a well-known intelligence researcher from New Zealand, James Flynn. Flynn states unequivocally that he was misquoted and that he was reporting that women had caught up to men in IQ.[10]

Men are linear thinkers
Another widespread but baseless claim often made today is that men are linear thinkers while women are not. Variations on this idea include that men are more rigid thinkers, that women are more capable of thinking outside of the box, or that the male brain is more specialised.[11]

These claims include the notion that men are unable to alter their thought processes to match a changing

situation[12] and are less able to think of novel solutions to problems.

These claims tend to ignore the fact that men are responsible for the overwhelming majority of innovation, invention, and problem-solving, today and throughout history, and form the vast majority of people who work in unstructured work environments (e.g., police) or who solve problems for a living (e.g., engineers). Women tend to choose occupations in which the tasks are more structured and clearly defined (as well as generally being cleaner and safer).

Claims relating to women thinking outside of the box are in fact nonsensical. One can only think outside of the box relative to those thinking inside of the box. As such, if we consider that men and women in general think differently, then each group will tend to think outside of the box relative to the other. This is in fact a corollary to the notion that diversity in opinions on solving a problem can lead to better outcomes.

Claims about male thinking usually go on to claim that women will lead in the 21st century and that this is reflected in increasing female participation in the labour force.[13] Interestingly, while female labour participation rates increased from the 1970s, they peaked around 2000 and have been steadily declining since that time.[14]

Men can't multitask but women can
It is actually true that men can't multitask, but neither can women. The overwhelming evidence suggests that those who think they can multitask are deluding themselves and that people who try to do so suffer a net loss in productivity.[15][16][17][18][19]

Attempts to multitask may even increase stress levels and ultimately impact health in a negative way.[20] Humans are capable of continuous partial attention, which allows them to perform multiple activities at once, but in general these must be simple activities and there is still a net loss of productivity.

Men can't maintain attentiveness as well as women
A recent article in *The Times of Israel* highlights this belief:

> Speaking in her officer's presence, she never once swiveled her head or removed her eyes from the screen. "Their powers of concentration are incredible," the intelligence officer said, noting that very few males would be capable of maintaining the grueling attentiveness necessary to patrol a stretch of road for four straight hours.[21]

In actuality, men have routinely maintained vigilance for long periods of time during conflicts (and for other reasons) throughout history. Software developers (85% men) routinely stare at screens without interruption for periods that are often much longer than four hours.

Men think about sex every few seconds
This claim varies in frequency and is of uncertain origin. Some reports state that men think about sex as often as every seven seconds. This claim has been thoroughly debunked and is without merit.[22]

Men have fragile egos
The claim is made that men are so emotionally fragile that opening the door for them damages their self-esteem and self-confidence. The Wire news site tells us that "Men Are Fragile and Do Not Need Your Common Courtesies, Says Science."[23]

The online dating site Lavalife feels that women may need to take men down a peg or two to keep their egos in check but goes on to say:

> Guys pretend to be tough, impervious to pain, but the ironic thing is that the male ego is as fragile as an egg. Or, as NewYorkMoments writes on the appropriately titled blog Tired of Men, "The male ego is like a zeppelin. It's big & bloated & full of hot air. In fact, it's so big it floats, but one little spark destroys the entire thing."[24]

In reality, women tend to have lower self-esteem from adolescence onwards.[25][26][27]

Men complain unduly when sick (manflu)
Today, many people apparently believe that when ill with a minor virus, men complain more and remain sick for longer. This is commonly known as manflu. Some companies even feel it is acceptable to refer to a man as a man-child while sick.[28]

manflu.info tells us:

> Man Flu is a crippling and debilitating disorder indiscriminately striking down male members of the human species without warning. The illness is often referred to pejoratively by female members of the species who are in fact immune from the illness as man flu is now known to exclusively attack the XY chromosome carrier. If Man Flu is kind enough not to kill the infected party it will definitely leave him weak, sick, hurting everywhere and in dire need of TLC.[29]

While this site is obviously intended as satire, the sad truth is that a lot of people, especially women, believe this to be true despite solid evidence to the contrary.

mamamia.com.au states:

> What's that? That sounds a lot like regular flu you say? Well spotted and correct! Man flu presents exactly the same as it does with regular flu except for an added degree of difficulty commonly known as "chronic exaggeration". In fact, Man Flu, according to absolutely no credible source whatsoever is:
>
> - 13 times worse than normal flu
> - More unbearable than childbirth
> - Easily recognisable when the patient continues to tell you he really wants to go into work but is too selfless to risk spreading his awful condition amongst his work colleagues. Only cured by moaning. A lot of moaning.[30]

In reality, while the exact rates vary from country to country, women take more sick leave from work than men.[31][32] While some may suspect that women are taking additional sick leave to care for children, childless women take more sick leave than childless men.[33] One study reported that women take 50% to 70% more sick leave than men performing the same work in Norway.[34]

Men are immature, childlike, and emotionally stunted
Today, it is very common for opinion pieces and even mainstream news articles to claim that men are childlike or are not growing up.[35][36][37]

This criticism is often levelled at men who are choosing to remain single throughout their lives. The argument presumes that because these men are not following a traditional path of attempting to form a permanent relationship and choosing to have children that they are immature. This is an inherent value judgment. People who recognise that they do not want to be parents (or would not make good parents) and make sure this doesn't happen may well be more mature and responsible than people who plunge in to relationships and parenthood without having considered the long-term ramifications of these choices.

CNN, like others, argues that women are better at dealing with emotional problems than men.[38] It would be more accurate to say that men and women tend to deal with emotional problems in different ways, and claiming that one method is better than the other is making a baseless value judgment.

Statements like the one below, often couched in humour, suggest that men are more simple than women:

> Men have two emotions, hungry and horny. If you see him without an erection, make him a sandwich.[39]

This is perhaps the most insulting and dehumanising of all of these claims.

Men don't ask for directions
It is often claimed that men do not ask for directions.[40] Despite how widely repeated this claim is, there is very little evidence to suggest it is actually true.

Men speaking condescendingly to women (mansplaining)
Mansplaining is the notion that men routinely speak to women in a condescending manner and in particular do so far more often than they would do so to men. This term is now widely used by women. Stories of men engaging in this behaviour are widely available online.[41]

One of the principal problems with the concept of mansplaining is that it presumes that the men talking in a condescending manner only do this to women. They may simply be arrogant individuals who act this way towards many people, regardless of gender. Because of the inherent assumption about the gender bias of someone who is allegedly mansplaining, the concept is unfalsifiable. It is not possible to prove that these men would never act that way towards other men.

Men aren't as efficient or effective workers
From time to time it is asserted that women are just better workers than men. For example, this article in the *Daily Mail*:

> Women DO work harder than men: How female employees are less prone to distraction and more likely to get a job done[42]

This alleged study monitored male and female employees for 10 minutes per person and failed to control for various factors, such as the men and women actually performing different jobs or even establishing what constituted work. Someone reading a technical article related to his or her work would appear to not be working in the above study.

In contrast, some hard data suggests that men are slightly more productive workers, at least in blue-collar roles.[43] In practice, the difference is negligible in most positions. There is a notable exception, however, in which female scientists had significantly lower scientific publication rates than male scientists.

Conclusions
Statements like these are common in Western media. Many men and women believe these myths about men. It is reasonable to expect that constant denigration of men and masculinity will have a negative effect on men and boys. Of particular concern are boys being born into a world where they are taught from a young age that there is something fundamentally wrong with being male. If we do not stop spreading these lies and half-truths about men and boys, we will continue to see young men and boys disengaging from society in ever-increasing numbers. If this trend continues, we will all be the poorer for it.

Davis Aurini, the MHRM, and the manosphere

Paul Elam · 22 December 2014 · Archived copy · Original

I met Davis Aurini at the start of November at Zen Men's (formerly Kennesaw State University Men) *Male Students in Peril* conference. Actually, I spotted him in the area outside the conference room and went over to introduce myself.

We chatted it up a bit and met later in my hotel room so he could interview me for his and Jordan Owen's very important documentary project, *The Sarkeesian Effect.*

I am sure that if Davis and I talked long enough, we would find things to disagree about, but it did not happen that particular day. He struck me as an informed, thoughtful man with a developed sense of decorum. I enjoyed visiting with him.

Recently he wrote an article for his blog and granted us permission to run it at AVfM. He brought up some very salient points, to which I would like to respond in agreement and expand upon.

Also, he missed the mark on a couple of items. I want to address those first because they are actually the least significant items, so better to dispose of them at the outset.

Aurini is somehow under the impression that at some point in 2012 AVfM was suffering from ideological drift because of Marxists in our ranks, but that we have solved the problem. That does not jibe with the reality.

I remember, I believe it was in 2012, that we got rid of one individual. It was not because she was a leftist. It was because she wasn't smart enough to keep herself from using YouTube to attack men for Going Their Own Way. That is kind of a deal breaker around here, so out she went.

The truth is that no one has ever been invited into, or forced to depart from, AVfM because of political ideology. Just as true is the fact that I don't know the political orientation of most AVfM staff. I don't know because I don't care. I never ask.

I assume that most of the political spectrum is represented, but the thing is that people who are more wed to governance politics than men's advocacy generally don't show up to help. They only show up in the comments to say we are too left or too right. We like it that way. At least, I do.

So where Aurini got his impression about AVfM and Marxism, I don't know. In the end, it does not matter because what he gets right in his piece is a lot more important than the single misstep.

What he did was actually quite remarkable. His article was not just an important olive branch, it was a rare, spot-on analysis from "outside" of what AVfM does and why it is so important. In that sense, he nailed it. He groks AVfM and what we are doing.

I want to seize the opportunity he has presented to take a deeper look, starting with the manosphere. Aurini points at the ongoing friction between the Men's Human Rights Movement (MHRM) and the amalgam of other online communities—Game, Men Going Their Own Way, Pickup Artists, etc.—and notes quite rightly that there is a stark difference in standards of expression and sensibilities between the MHRM and the others.

If AVfM is a civil but heated arena of public controversy, the manosphere is a chicken-wire roadhouse. For those of you who don't know, a chicken-wire roadhouse is generally a rural establishment where the band plays behind a chicken-wire fence so they don't get hit when patrons throw beer bottles at them to express their disapproval of the performance.

Aurini also points out correctly that AVfM is more of a collective effort, whereas other forums tend to be run and frequented by lone wolves.

It's a solid observation that led exactly and correctly to his analogy of guerilla warfare versus individual snipers.

There is, however, some more to that picture.

I think the explanation of why there is friction between the guerillas and the snipers lies just under the surface of his assumptions about the average guy in the manosphere:

> If you ask most denizens of the manosphere, they'll describe AVfM as nothing more than "feminism for men."

He's correct on his assessment. You will see that sentiment fairly often in what most of us would call the manosphere. You will hear it despite the fact that there is nothing in it resembling reality.

You will never see AVfM pushing for a "Violence Against Men" act, or for legal intervention on pay inequities that favor women (they do exist), or any other governmental program to identify men as a victim group in need of special victim money. We might be willing to say that letting women who commit murder walk and sexually mutilating male babies as a standard operating procedure are bad, but that hardly seems comparable to Anti-gamergate SJWs and slutwalks.

What AVfM does, just as Aurini asserts, is force a change in the social narrative about men and women. We undermine lobby groups as much as possible. And if I may say so, we are pretty damned good at it.

In the process, we do point rather directly to the hypocrisy of gynocentrism, which may be confusing enough for some people to conclude that men's activism is "like feminism."

It's still an illogical conclusion. And it ignores the obvious in that the only thing AVfM is invested in is making people reconsider their worldview about men and women.

With all respect to manospherians, you can't get that done with just snipers. It requires an organized effort that will not be divided by politics, race, sex, sexuality, or any other of the typical walls we construct between human beings.

And it is a critical change to pursue. The more the narrative changes in the direction that the MHRM wants, the more things become user-friendly in the world in which denizens of the manosphere are born into and forced to live.

In the end, whether we like to admit it or not, the MHRM and the manosphere are both products of the inevitable reaction to runaway gynocentrism, though some are more proficient at it than others. Discrimination against men and the increasing infantilization and depraved privileging of women are the fuel for what most of us do. We just handle it in different ways.

Aurini points out with a hint of humor that AVfM even allows women. Yes, we do, and as a matter of fact we have lessons to learn from them, primarily the social-networking skills needed for our end of this struggle to change the zeitgeist.

I doubt if there are many, if any, participants in the MHRM or the manosphere who will argue that men have not had their asses handed to them, largely by women, over the past 50 years. We did, in fact, have a gender war, and the guys got their asses kicked.

The fact that they chose not to show up and fight, or rather that the ones who did fought for women, had a lot to do with that, but in the end an ass-kicking is still an ass-kicking.

Why did this happen? Only a few snipers and no guerillas.

Men took a severe beating because when it comes to circling the wagons and sticking together as men we are pathetically inferior to women. Indeed, we have a lot of men, maybe most of them, who take pride in how inferior they are at social connectivity. They call it independence, if you get my drift.

Feminism has raised literally billions of dollars and amassed incredible power because women stick together and are efficient at recruiting men to help them.

Or another way to put it is that feminism has raised billions of dollars and amassed incredible power because men suck at supporting each other and recruiting women to help them.

Paint that with a “fiercely independent” happy face all you want, it still results in an ass-kicking.

That is not to say that lone warriors are unneeded or ineffective. It is just that what makes an army an army is warriors working together in a chain of command. There is no other way to build an army or run it.

Some may argue that what I am saying about armies is proof that masculine virtues infer some sort of social bonding and productive cooperation. And they do. After all, how could we have built the pyramids or landed a spacecraft on a comet without men working together? Men, working together, built civilization as we know it. It is just that somewhere along the line we suddenly found ourselves getting the note that we were no longer welcome here.

And the “men cooperate” argument only plays up to the point when men try to form an army to fight for themselves. Then it all, at least until now, falls apart. It is why there has been men discussing these same issues for over a hundred years and getting exactly nowhere.

Zed did not coin the term “circular firing squad” for nothing.

One of those “masculine virtues” that we don’t talk about too much is that men are wired to compete more than cooperate. That wiring makes some men very successful at the acquisition of sex and money. It also makes most men malleable in the hands of women and other men.

That competition is the friction that Aurini is addressing. It is the source of “the split” he referred to.

I am not saying that is all bad. Competition is a great motivator, and I agree with Aurini that the split actually did some good for both sides.

But I also think that his stance on chilling out the resentments is a hell of a good start on better perspectives and a better chance at change.

As for the manosphere, I can honestly say that I have nothing against any of those guys. After all, I spend my life advocating for them, even if they don’t like it.

Part of this will never go away. It is human nature for men to climb over each other’s backs, even over petty shit.

Still, looking back over the history of AVfM, I also see that it is possible for men to do what they have been previously incapable of doing. We have circled our wagons and begun to take care of each other.

I have to send some props to Davis Aurini for noticing, and to say that I have no hatchet with him that needs burying.

The box: Life in prison, according to Inmate #565862

Inmate #565862 · 22 December 2014 · Archived copy · Original

Editorial note: Given the state of the aptly named "criminal justice" system today, we think Inmate #565862's harrowing story should give anyone pause. Is this really what we want to be doing to millions of men, sometimes based on allegations alone?—Eds.

> I'm the man in the box,
> Buried in my shit,
> Won't you come and save me,
> Save me.
> —Alice in Chains, "Man in the Box," 1991
>
> I've had some long nights in stir. Alone in the dark with nothing but your thoughts, time can draw out like a blade.
> —Ellis "Red" Boyd, *The Shawshank Redemption,* 1994

Recently, while bouncing around this, my favorite website, I happened upon the phrase "carceral feminism," a term with which I was not familiar. After a cursory investigation, in which I found almost as many definitions for the concept as there were sites referencing it, I concluded that it essentially concerns the push by feminists and other sympathizers to "criminalize" male behaviors and involve the state in policing them. Nearly all of the discussion focuses on what gets criminalized. As an innocent man accused of domestic violence who took his case to trial and yet was convicted of misdemeanor assault and sentenced to a year in jail by a jury of "peers" for a first offense, my interest is to draw your attention to the other half of Dostoyevsky's famous coupling: the punishment.

This is my nightmare:

It is late and I am lying on the floor in my "boat," slang for the plastic half-coffin "beds" that are used, after all the bunks are filled, by those of us left over standing around holding our dicks.

I took to calling them "canoes," but it never caught on.

On both sides of me are two other "boat" riders. One guy's White, mid-40s, balding, and goes by the nickname "Gator" because—so he says—an alligator bit off half his foot when the two had a falling out years ago in Florida. Up until his arrest—he'd been in the "box" going on a year and a half when we'd become cellies—he was spending most of his time huddled under an overpass with other homeless. Now he sleeps upwards of 20 hours a day, rising almost exclusively to eat, shave, and choke down one of the thrice-daily antipsychotics that keep him in a state of near hibernation. When he's up, though, he's a lively, glad-handing, tall-tale-spinning lunatic savant who is forever thrusting his half-foot into your face to prove that he had, in fact, once been partially consumed by a large reptile. The rough edges where his first two toes and the ball of his foot used to be do resemble teeth marks, truth be told.

On the other side is a Black guy, also mid-40s, completely bald, slightly overweight, and about as soft-spoken as a cat burglar at a funeral. He's friendly, generous, almost retiring, and, like my other bunkie, seems about as dangerous as a cotton ball on a pillow. "Mark," a transplant from the deeper South to the African-American community of Poisonville's West End—he'd either emigrated too far north or not far enough—is my frequent spades partner in the endless games we play for hours at a stretch every day, a distraction from the bigger "game" we're all individually playing collectively: "Killing Time."

Both men are awaiting trial for murder.

In my canoe, I am dressed in long johns and cocooned from head to almost toe (a foot sticks out) in the single, reedy, olive-drab-green blanket provided to me courtesy of the state. It's freezing. Outside the cell, the guards sit dozing in winter parkas at banks of monitors. But don't call them "guards"—the correct term is CO, for

"corrections officer"—or they'll front you with some dumb-shit schoolyard taunt like, "What the fuck d'you just call me?!" Which then presents you with the near-impossible-to-resist temptation to tell said "guard" what word you thought was most appropriate to capturing the above-average dickishness of your below-average, knuckle-dragging human zookeeper.

And that ain't ever gonna be good for you.

My cell—the official term is "dorm" or "pod," though a "box" by any other name is still a six-sided enclosed space—is my fourth and final home during my trip through the Poisonville criminal justice system. Fifth, if you count the two days I spent in solitary during one of my many moves. The dorm, J4 4B, is one of two that are mirror images (the other being 4A), which together make up one of the eight or so "dorm couples" on the fourth floor of our Hall of "Just Us," which is only one of several interconnecting buildings forming the criminal justice leviathan that is located right smack in the center of the beating heart of our downtown. It is a three-city-block, above- and below-ground labyrinth of such disorienting complexity that Daedalus would envy its design.

This may sound like I know where I am, but I have no idea. It isn't until much, much later, after I'm free, that I get a sense of where I was when I was in my various cages in our human zoo. Originally I had walked through the front door of a seventh-floor circuit (felony) courtroom, but after my jury found it amusing to give me a little rest among the mad—and far from the madding crowd—I was quickly ushered out a heavily guarded side door and elevatored down to a sub-basement of the Grim Factory where me and the other bullheaded Sons of Minos were processed, sorted, and placed into a cubicle in a Seventh Circle corner office.

Our job was simple and our schedule fixed: belabor our penance every minute of every day.

4B, like 4A, like all the other A-and-B couples on all the other floors, is a rectangle of 55-and-a-half size-10 Florsheims in depth by 26 across, and I should know. I counted it once a day, if not 50, and it troubled me in the way that a fly bothered Mother Norman that the dimensions were not symmetrical. The front half of the dorm—the "common area"—has two long metal dining tables, each seating eight uncomfortably, and two matching circular tables, which together seat an additional eight. In the back are the three rows of connected bunk beds with metal dividers, enough to sleep two dozen men. Next to the bunks are a row of three stainless-steel sinks followed by a chest-high concrete divider followed by three matching toilets, two for No. 1 and one for No. 2 (and woe be it to the man who gets those confused!), and in the very back are two individual, semi-enclosed showers, one for hygiene and one for less-than-hygienic purposes. From floor to second-story ceiling, the walls are made of interlacing concrete blocks painted eggshell, and the floor is poured concrete. I sleep on a boat in the common area because the cameras can only view so far back among the bunks, and that is where bad things happen.

On any given day we are an unhappy "family" of more than 30, counting those of us riding "boats" up in the front.

The showers are push-button, and in any other pod, the button-pushing gives you about 30 seconds of ice-cold water sprayed at torrential pressures, a half-minute swim against a dam-burst of pine needles wrapped in icicles. The guards—excuse me, COs—will tell you that the water gets hot, but I've never seen a guard taking a shower … and yes, that is something many, including myself, would very much like to see. In our pod, though, the water is hotter than a Tahitian atoll at bomb-testing time because one of the guys has busted it so that it runs constantly, allowing the water the time it initially needed to warm up. But its strength is also its weakness: the noise fills the room 24/7 with an industrial *"hiss"* that sounds like a fireman's heavy hose turned directly on your ear. Now, late at night, as I curl into a tighter fetal fist in my canoe, the *"hiss"* is a monotonously steady (and angry) background tune—one scratchy note of Muzak in an elevator going nowhere—to the cacophonous mumble of noise made by the men back in the bunks talking, shooting dice shaved out of the "balls" from the jail-issue roll-on antiperspirant, or working out with weights made from mop handles and garbage bags filled with water and wrapped and tied in sheets.

Sometimes men scream out for no apparent reason, or moan, while the rest of us turn inward and silently wish we were somewhere, anywhere, else.

…

It's well past midnight now, long past when the harsh halogen light of day gives way to the softer mood lighting of night, though it is not dark. No, never dark in the box. Then the walls might fall away and a man might get the idea that he's no longer inside the funhouse of our nightmares, a place where every day is literally worse than the day before. Most of the men are awake, time in the box having some effect on a person's circadian rhythms; that, or maybe the shadows, and the guards' retreat away from them, afford a man the chance to feel himself freer … but certainly not "free."

The din the men are making has a particularly needling undercurrent of anxiety tonight, as the guards had tossed the pod earlier in the evening after a few of the men smoked a contraband cigarette back in the showers, one that had been brought in by a freckled-faced White kid barely in his 20s who worked in the kitchen and was fighting a charge that had made the local news, though I can't recall now what it was. I don't think it was murder—though folks awaiting trial for capital offenses are allowed to work in the kitchen while those of us serving for "gender" crimes are not. Somehow the guards got wind of the smoke, and when the men refused to name names, the bulls ushered us across the hall into a large "recreation" room with a small bank of monitors on one wall—and little else—that are used for visiting day. No, it's not like on TV where we all sit around in a big room—cons, family, and guards—and have ourselves a festive time or you and a loved one talk on phones on either side of a Plexiglas divider. In the Poisonville jail, you video chat.

In addition to a plastic, "pillowed" mat, bed linen, and a canoe if bunks aren't available, inmates are given a plastic collapsible bag about big enough to hold one of those standard-sized boxy TVs that you only see now in old shows on your new flat-screen TV. In the bag are stored all of your worldly possessions. The guards had tossed the mats and linens and dumped the contents of all the inmates' bags on the floor, creating a kind of post-tornado-through-an-office-building swirl of legal papers, letters, books, drawings, and all the other detritus collected by us, society's dregs.

And, of course, as everyone picked through everyone else's stuff, disagreements ensued and tempers flared. Two men in their late 20s or early 30s—that still-full-of-piss-and-vinegar age—who in the past had been friendly for all outward appearances, raged at each other—one on each side of the center row of bunks—over a "missing" mat. Apparently one felt the other had stolen his mat during the ensuing cleanup, and the case of mistaken mat identity was only contributed to by the fact that the guards had returned us to the pod in small groups, thus allowing the first to pillage the last, if that were indeed the case.

As I lie squirming in my canoe, the oppressive noise of the room pressing down on me bubble-wrapped in my blanket, the vision of the man who lost his mat pushes away sleep. I see him, utterly defeated but unwilling to concede defeat, straining against being held back by a bigger, older, and well-respected inmate, nearly in tears as his voiced cracked when he finished each exclamation about reclaiming his mat with "my nigga!" As in "You know that's my mat, my nigga! I put that mark on the pillow, my nigga! Give me back my fucking mat, MY NIGGA!"

He didn't get it back. You get called out stealing and admit it, you might as well "get on the door," an expression that roughly translates to calling the guards to request a transfer to another pod for reasons of safety, derived from the location of the intercom button to summon our keepers; also, the button next to the door is surrounded by Plexiglas, allowing for visual contact.

So the man who stole the mat would not give way and the other man would not resort to violence to retrieve it. An equilibrium was later reached when one of our trustees—those fortunate inmates who work around the jail—brought a "Cadillac of mats" to the guy who'd lost out, one of the jail's newer models with large, attached pillows.

And it's those kinds of things that become so important: your mat, which bunk you get (lower is better, but as in all real estate, it's location, location, location), whether you've got money on your books so that you can get commissary. An inmate can make a lot of friends if he can afford a weekly ration of coffee, foodstuffs being the

primary currency of exchange between the incarcerated, although there are other "things" that are bartered. Like all places where small groups gather—the classroom, the boardroom, the box—the "atmosphere" is dictated by the participants. There was only one pod I was in where the homoeroticism of pent-up men with impulse control issues was palpable, and that might've had something to do with having an openly gay man in the cell. Perhaps it's the knowledge that blow jobs were available in the showers for a bag of Snyder's of Hanover Jalapeno Pretzel Pieces that was agitating the men and charging the atmosphere, as only here were the jokes about guy sex constant, with men regularly putting their arms around other men, saying, "Hey, girl!" in that singsongy way that indicates a come-on. I never saw the sex, or much evidence of it, but I wasn't particularly interested. Like most of the men, I found solace jacking it in the showers, an activity much discussed among all the men, with constant references to going to "flush some babies down the drain."

Violence and the threat of it, however, were a constant of jail life. Yes, some of us certainly were men of violence, but you crowd anyone into a box for long enough and opportunities are going to find that person to express himself through aggression. The boredom, the oppressive nature of the environment, the monotony, the ever-closing-in walls … but especially the boredom. The worst I saw of it, an older, bigger kid threw a cup of urine on a younger, weaker one (both were kids to me), and when the little guy got up to walk tall, the bigger kid beat him unconscious before somebody got on the door and both kids were taken away. When almost any disagreement occurs, everybody involved gets tossed from the pod, regardless of who's right or wrong. One strike and you're out, off to another box where you might better fit in.

Twice I came close to fighting with the same man, both times related to disagreements over ownership, with me trying and failing to enforce the general rule of my possession of my stuff being nine-tenths. But Eric, or "E," didn't see it my way, didn't like the percentages. Now, I'm an admitted coward. Had I been a braver man, I would have killed myself when I was in the box, but my great desire was thwarted by my much, much greater fear. Still, I very much wanted to fight with this man but not to avenge a wrong he'd done against me. In fact, though I was reasonably sure I could take him, the compulsion to fight was motivated as much, if not more, by my desire to be hit and to feel pain. When all the rage in your mind seeks to rend you apart, there is a calming power to physical pain. But please, for God's sake, don't vent your rage on a wall in front of your significant other! One of my bunkies got a two-month vacation in the box for shadowboxing in front of his soon-to-be ex-wife!

Still, I don't know what to tell you. I turned all that rage inward and now I'm a walking, talking vegetable, a ghost. A person who looks like me but, like one of the pod people from *Invasion of the Body Snatchers*, just doesn't seem quite "right" anymore. A man who dogs bark at, someone with a soullessness in the eyes.

That "E" was Black—and still is, I would assume, if he is "still is"—and I am White had nothing whatsoever to do with our scuffles. In the box, as in the world outside, race does matter, but it's far from the racial gang wars of life in your average prison. I've thought about this a bit and concluded that there are reasons this divvying up in racial gangs is less prominent in jail. You see, there is nowhere to retreat to in the box, so there's more pressure to "get along." Prison is a "world," a city unto itself where cons move from and through a maze of boxes. In such a maze, you need someone to watch your back, but in the box, your back is always against the wall and therefore not in so much need of watching.

In prison, a man works, goes outside to "The Yard," takes his meals at the cafeteria. In the box, there is only the box.

Because Poisonville's rotating 2,000-plus daily collection of society's underclass skews African-American, the jail makes it a matter of policy to divide pods up about 50–50 along racial lines, with a few Hispanics and maybe the odd-man-out Asian thrown in for good measure. Now the great revelation I had about race relations while I was in the box was somewhat unexpected: age trumps race. When you controlled for the fact that Whites and Blacks lived in different areas, went to different schools, were familiar with different landmarks and memorable events in the community, it was age more than anything that determined who was playing cards, working out, or just hanging out with whom. I shared much more in common with older Black inmates than I did with younger White ones, and if

the old Black guys I hung out with were any indication, they felt pretty much the same way. The young'uns still had something to prove and this, coupled with the general fidgetiness of youth, made them volatile, erratic. The older men could be just as loose-screwy, but by a certain age, the need to prove oneself becomes a ridiculously pointless exercise in futility, and it is then, perhaps, that the boy becomes the man. All of the older men, Black or White, repeatedly expressed the same sense of remorse for the lives they'd misspent and, shockingly, how when they got out they wanted to make it right, especially for their kids. Over and over again I heard the same refrain from the older inmates, and even from many of the younger ones: "I got to get back to my kids!"

I could spend the same amount of time trying to write out an explanation of what it's like to be locked up as I actually spent locked up, but even then I wouldn't quite get it right. The closest you could probably come to replicating it in the "real" world is to invite four of five strangers over to spend a long weekend with you in a closet. If the lot of you don't come out mad or dead, then you're on your way to understanding the carefree life of the caged.

Honestly, I'll never visit a zoo again … and I loved the fucking zoo.

And now, back in my boat, the evening is stretching into that zone of twilight, the sounds of the pod permeating me so thoroughly that I have become both another vessel and transmitter as I sink deeper into that Black Pool of Unconsciousness that has no bottom …

…

And suddenly, I am lying on a paved street in the middle of nowhere, a black ribbon of asphalt surrounded by the hovering waves of heat coming off of an indistinct horizon. I'm on my back staring straight up into nothing, a giant tire on the most monstrous of monster trucks—a muscled-up dump truck or cement mixer—slowly crawling up my stomach to come to rest on my chest. The gears whistle and squeak as they're shifted into park, permanently. The weight is unbearable, and each time I exhale, the tire digs a little deeper into my chest, and when I try to inhale, resistance, as they say, is futile. Each exhale, the truck crushes down upon me a little more until I begin to hear my ribs cracking and my flesh ripping like thick typing paper, and just as the tire slams through me to the ground, I wake up in my boat back in the box.

But I still can't breathe! It's as though the four walls are right on top of me, the Orwellian boot of Big Brother stepping down hard on my throat, forever!

And then, like some character in that movie about dreams within dreams, I wake up … again. And even though now, when I wake up, I'm on the outside, I'm always on the inside.

Yes, I'm still the man in the box, up to my eyebrows in shit, and nobody … nobody can save me.

Postscript: How I got in the box is another story for another time.

Sexodus: Why are young men giving up on women?

AVfM Video Source · 23 December 2014 · Archived copy · Original

The “Sexodus”—we’ve heard the term bandied about a lot lately as a reference to the increasing numbers of men shunning marriage and traditional relationships with women. Whether we call them bachelors, celibates, Men Going Their Own Way (MGTOW), or Grass Eaters, the trend appears to be spreading across the world.

Rebecca Watson endorsed violence and “doxxing”

AVfM Video Source · 23 December 2014 · Archived copy · Original

To no sane person’s surprise, the Social Justice Warrior set has recently begun openly advocating doxxing and violence and harassment.

Noel Plum has watched the breakdown of Atheism+ due to heavy-handed feminist influence, and he brings it to light in many of his YouTube videos.

Note: title image credit here.

The sexual assault that nobody saw

John Stuart Mill · 23 December 2014 · Archived copy · Original

What would happen if a skit making light of rape or sexual assault was aired during a prime-time comedy show broadcast by a national public broadcaster? If the victim was female, the outcry from media commentators would be widespread and the responses from sexual assault activists and advocates would be of outrage and condemnation. In this case, however, the victim is male—and the response has been an overwhelming silence.

On December 3, the Australian Broadcasting Corporation (ABC) aired a skit titled "Tatiana The Cultural Excuse Girl, Part 2, The Bedroom" as part of the indigenous comedy program *Black Comedy*. As part of marketing and promoting the show, the skit has also been uploaded to the official ABC Indigenous YouTube channel,[1] where it has received a predominantly positive response.

So what is wrong with the skit? Tatiana initiates sex with her partner, who is not interested. He is tired, has a headache, and has an early start at work the next day. He explicitly rebuffs her advances, saying no multiple times and demanding her to stop. After multiple attempts to get him to have sex with her, she finally emotionally blackmails him through an accusation that he is racist if he refuses. Faced with this, he submits to having sex with her.

So what is wrong with all of this?

Over the past few decades, the discussion surrounding consent obtained through intimidation and coercion has made it clear that it isn't actually consent at all. Organisations such as DVConnect in Queensland, Australia, use this in their definition of what constitutes consent, as stated on their web page about what constitutes sexual assault:

> Sexual Assault in an intimate partner relationship is often entwined with emotional and other forms of blackmail, it includes a range of behaviours including but not limited to the following:-
>
> Sexual assault during which; physical force or restraint is used.
>
> Coercion into sexual intimacy using a range of threats such as:- physical violence, withholding household finances or support, diminished access to medical or psychological support or medication, having you deported from Australia because you are on a spousal visa, demeaning you to family and friends.
>
> Coercion into sexual intimacy under threat; whether it be to end the relationship or marriage, to withhold your rights during Property Settlement or to abuse the children including threats to seek intimacy with your daughter or son.
>
> Coercion into sexual intimacy because it is your obligation as a marital partner to provide sex to your partner, making you feel that your refusal to engage in sexual intimacy is abnormal and where the perpetrating partner is male, that it is a "man's right" to seek out and receive sex from his partner.
>
> Often your partner may constantly harass you, wearing you down until you give in sexually to "keep the peace" or you know that if you don't comply with the wishes of that partner, it could be dangerous for you or you know the consequences.[2]

Based on this definition, it is extremely hard to argue that the skit doesn't involve consent obtained through intimidation or coercion. Tatiana makes it clear that it is her partner's obligation to have sex with her. She continually harasses him in an effort to wear him down and make him "keep the peace," finally threatening to demean him to his family and friends by calling him a racist.

This sort of definition isn't used by only DVConnect—it is widespread and used by the majority of rape and domestic violence service providers as well as government agencies providing policy directions. A similar definition is also used by organisations working with male victims of sexual assault, such as Living Well:

> Although the majority of sexual assaults of men are committed by men, women do sexually assault men. Sexual assault is not always enacted through overwhelming physical force: it can involve emotional manipulation whereby a man can be coerced into sexual act out of fear of potential repercussions for his relationships, work, etc.[3]

It's no coincidence that all these definitions make it clear that consent obtained through intimidation and coercion isn't actually consent. It's just a reflection of Australian legislation, the legislation that was passed after lobbying from sexual violence researchers, advocates, and activists to include these things.

Let's have a closer look at the legislation involved.

In Queensland, this is governed by section 348 of the *Criminal Code* (1899):

> a person's consent to an act is not freely and voluntarily given if it is obtained … by threat or intimidation.[4]

In New South Wales, it is governed by section 61HA of the *Crimes Act* (1900):

> the grounds on which it may be established that a person does not consent to sexual intercourse include: … if the person has sexual intercourse because of intimidatory or coercive conduct, or other threat, that does not involve a threat of force.[5]

In the Australian Capital Territory, it is governed by section 67 of the *Crimes Act* (1900):

> the consent of a person to sexual intercourse with another person, or to the committing of an act of indecency by or with another person, is negated if that consent is caused … by a threat to publicly humiliate or disgrace, or to physically or mentally harass, the person or another person.[6]

In Tasmania, it is governed by Schedule 1 of the *Criminal Code Act* (1924):

> a person does not freely agree to an act if the person … agrees or submits because of a threat of any kind against him or her or against another person.[7]

In South Australia, it is governed by section 46 of the *Criminal Law Consolidation Act* (1935):

> a person is taken not to freely and voluntarily agree to sexual activity if … the person agrees because of … an express or implied threat to degrade, humiliate, disgrace or harass the person or some other person.[8]

In Victoria, it is governed by section 36 of the *Crimes Act* (1958):

> Circumstances in which a person does not freely agree to an act include the following … the person submits because of the fear of harm of any type to that person or someone else.[9]

In the Northern Territory, it is governed by section 192 of Schedule 1 of the *Criminal Code Act:*

> Circumstances in which a person does not consent to sexual intercourse or an act of gross indecency include circumstances where … the person submits because of force, fear of force, or fear of harm of any type, to himself or herself or another person.[10]

In Western Australia, it is governed by section 319 of the *Criminal Code Act Compilation Act* (1913):

> consent means a consent freely and voluntarily given and, without in any way affecting the meaning attributable to those words, a consent is not freely and voluntarily given if it is obtained by force, threat, intimidation, deceit, or any fraudulent means.[11]

It is also interesting to note that section 319 also defines "to sexually penetrate" as including "to engage in cunnilingus or fellatio." Sections 327 and 328 of the same act recognise the crimes of "Sexual coercion" and "Aggravated sexual coercion," which is defined as "a person who compels another person to engage in sexual behaviour is guilty of a crime and is liable to imprisonment for 20 years."[11]

The skit clearly portrays sexual coercion and as such is a crime under the present legislation in all Australian states and territories. The threat involved is an accusation of being a racist. Within the context of the relationship, this threat has little meaning and consequence except for the mental health of the man and the health of the relationship itself. The major impact of the threat is the harm to the man's standing with others outside the relationship should the accusation of racism be made publicly, something that is strongly implied. A public accusation of racism has a potential direct impact on both the man's professional and other personal relationships—it is something that could be used to destroy him. It is hard to argue that this is not a threat (either implicit or explicit) to publicly humiliate or disgrace him if he doesn't comply with her demands.

So where are the public condemnations and outrage directed at this skit? It's not like ABC comedy shows haven't been criticised for rape jokes in the past, such as *The Hungry Beast* in 2009[12] and *Summer Heights High* in 2007.[13]

As prominent Australian feminist commentator Clementine Ford has said, rape jokes just aren't funny, especially if they come at the expense of victims.

> As a general rule, I think that the victim of the act should never be the victim of the punchline. So a rape joke where the follow-through is someone getting raped doesn't seem particularly funny to me. A rape joke whose punchline is an evisceration of rape culture is different—it's clever, it's transgressive. It means something. This is what the people defending Daniel Tosh (a comedian who responded to a female heckler complaining about a rape joke by saying, "Wouldn't it be funny if that lady got raped by, like, five guys right now?") didn't get.[14]

I didn't find anything about this skit funny, absolutely nothing. If anything, it is one of the most disturbing things I have ever seen—its premise is absolutely believable and that is a real problem. It's not an eviscerating critique of rape culture but rather an example of it, diminishing and marginalising male victims of rape and sexual assault by their female partners.

And the most disturbing thing of all is that I know that Australian rape and sexual assault advocates and activists know about it and are remaining silent. I know because after a week of this being ignored in the media I picked up the phone and called an advocacy and support organisation for male victims of sexual assault. I had verbal assurances that this was unacceptable and there would be media action on this. I saw the plays this video received rise by over 1,000 in four hours after I brought this to their attention (and after the views had remained relatively static for a week).

Even though they know, there have been no media releases, no public statements, and no media commentary. The silence is still deafeningly loud. What does this say about community attitudes toward sexual violence against men in Australia, where a man can be sexually assaulted on national television and nobody says a thing?

The scenario doesn't fit the dominant narrative, and if anything it is a realistic portrayal of the most prevalent form of the sexual abuse of men in heterosexual relationships. It's both confronting and awkward for those who control the narrative, but ignoring it and hoping it will go away just won't work.

My question to the sexual assault advocacy and activist communities in Australia is quite simple. Where the fuck

are you?

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The NFL, male suicide, and lost opportunities

Ty Henry · 23 December 2014 · Archived copy · Original

Author's note: I wrote this piece against the backdrop of the concussion controversy that engulfed the NFL and has since spread to college and high school racks with lawsuits on how players with brain trauma were dealt with—an obvious men's issue.

The catalyst for public awareness of the issue was the suicides of some NFL players and, specifically, how the broader narrative tied the suicides to chronic encephalopathy (CTE), which is a brain tissue loss disorder linked to repeated head trauma. However, the link of CTE to suicide is far from conclusive at this point, and there certainly is no causal link. What we do know to be true is the link to suicide and certain other external conditions, regardless of prior head injuries, that these men were also experiencing. In the wake of another recent suicide by a college athlete, Kosta Karageorge of Ohio State, I thought it would be worth sharing here on AVfM as a demonstration that any discussion on men's health that implicates institutional male marginalization or hypergamy-associated financial woes is often verboten, even in ostensibly "male" endeavors. Sports media, like the culture at large, only addresses these matters through the prism of corporate neglect or malfeasance, which all but guarantees the scourge of male suicide will continue unabated.

Quickly: What did Junior Seau, Andre Waters, Terrell Owens, and Dave Duerson *all* have in common?

A) Acrimonious family breakups/custody disputes
B) CTE
C) Financial issues

If you chose only "B," you'd be wrong.

Though the national sports media treated the news with the attention we pay to a TV show's closing credits, Junior Seau's brain showed no trauma (*author's update: Seau's brain later showed evidence of some CTE*).

This in *no* way suggests that football played no part in the deaths or problems of any of these men, nor that we should not continue the heightened vigilance over head trauma. It is merely to suggest that in our endless obsession over the exotic, we miss the mundane.

Eric Adelson's piece on O.J. Murdock's death represents the most high-profile departure from the "CTE/concussions = suicide" herd. More journalists should be asking the question, "Is football killing them?" Here is what they might find out.

Men in the US, the UK, and Ireland are four to five times more likely to commit suicide than women. In 2007, 27,000 American men committed suicide compared with 7,000 women. While divorce and unemployment do not change these rates for women, the same factors spike male rates. As father's advocate Glenn Sacks points out:

> Because our society strongly defines manhood as the ability to work and provide for one's loved ones, unemployed men often see themselves as failures and as burdens to their families.

Think about it. Sacks points to the farmer suicides tripling during the Midwest crisis of the 1980s, as well as the male suicide crest after the Flint, Michigan, auto industry cratered.

The other main risk factor, shared by the men named, is divorce or support/custody issues. When kids are involved, divorced dads are 10 times more likely to end their lives than divorced moms. Simply, women almost always receive custody and thus do not lose their role as mother like men lose their role as father, according to attorney and psychologist Bruce Hillowe. Men often become estranged, their only nexus to their children often in the form of a check—or a jail sentence if they can no longer pay it.

We understand the ferocity with which these men played the game. What we don't know is the impact on Seau of

his divorce and the impending loss of his restaurant. Or that Waters was in a bitter custody dispute over his daughter, whose mom had relocated her to Arizona from Florida. We glossed over Dave Duerson's bankruptcy and his ex-wife's filing just three months prior that he was concealing $70,000 in assets. That Owens, though now on the cusp of being back on an NFL roster, was facing occupational irrelevance, looming child-support/mortgage debt, and no income just 10 months ago when he was admitted to an LA hospital.

The question is often asked of these men, as we ask of men whose suffering comes into light only after they act out, "Why did you not ask for help?" Going forward, the answer will be in how we address the disparate manner in which we 1) treat the genders' health and 2) treat the genders in family disputes. Will we demand that the Affordable Care Act (aka "Obamacare"), which calls for free wellness checkups for women, do the same for men as it does for women? Is there a "Race for the Cure" for prostate cancer? Will we contemplate presumptive joint custody or giving dads custody more often, lifting their financial support burdens while keeping their emotional connections with their children normalized? We pay lip service of our concern to these men after they're gone, but will we continue to neglect the simple steps to show we care when they're here? Will we begin to respect the essential humanity of men beyond their ability to provide and protect?

Or will we continue to dishonor these men of action with just more talk?

“Men are selfish, uncaring idiots”

Joe Wilson · 23 December 2014 · Archived copy · Original

Note: This article is also available in Romanian.

Last month, a study in the *British Medical Journal (BMJ)* declared all men to be idiots. More recently, a new study claims that men have no empathy toward others except for themselves. You can almost set your clock to the steady stream of literature aimed to cast all men as uncaring, inferior beasts of nature.

The “idiot” study

The *BMJ* “idiot study” had little to do with real science and more to do with perpetuating the gynocentric social agenda to cast all men as inferior and to project women as superior.

In reality, men conform to a bimodal distribution of intelligence rather than the Gaussian distribution displayed by women. Men and women will have equal intelligence when you average everything out. When you analyze the distributions, you find, however, that there are more men who make up the lower distribution of the intelligence scale than there are women, but there are also more men on the higher intelligence scale than there are women. Some have argued that this distribution explains why you have more male geniuses but also have more male idiots. The (male) authors of this study conveniently left out this important former piece of evidence. But please don’t blame them—they probably fall into the lower spectrum of male intelligence.

For more information, I direct you to an excellent interview with Camille Paglia.

Determining empathy

As mentioned, a more recent study concludes that women are more empathetic than men. Researchers used data from 20,000 people across Australia involved in the Household, Income and Labour Dynamics in Australia (HILDA) Survey to analyze how the mental health of individuals changed when something happened to their partner. One of the researchers, Dr. Cindy Mervin, stated:

> It is not that men are unemotional or uncaring, since they are quite strongly affected by what happens to themselves, but they simply are not very emotional when it comes to the feelings of their partner.

This is a strong statement because it assumes that men are inferior when it comes to thinking about their partners and it claims that men are self-centered. I’d like to tell that to the three girls who lost their boyfriends during the James Holmes “Dark Knight” Aurora Massacre, when in a last act of heroism the boys covered their girlfriends with their own bodies—shielding and protecting them from gunfire. I bring this up because of the statistic: if one boy did this, it would be an anomaly, but that three young men acted independently to do this at one time speaks more to the nature of how men feel about others.

As someone accustomed to reviewing peer-reviewed research papers, I was, however, intrigued and wanted to get my hands on a copy of the analysis. Specifically I was interested to see how the HILDA study would have dealt with the rather difficult job of calibrating perceptions of empathy between the sexes? Empathy is defined as “the ability to understand and share the feelings of another.” It is different from “sympathy” in one crucial detail—that is, for someone to be empathetic, you had to have experienced the ordeal before you can relate intimately with the other person.

If, for instance, a friend’s pet—let’s say his dog dies—you can *sympathize* with him, especially if you had your pet hamster die. However, unless you had a dog and experienced the dog’s death, you couldn’t *empathize* with your friend. Personally, I recall the day a friend called me up to say he was going to miss our previously scheduled engagement because his pet German shepherd had died. He fell into depression, and I recall meeting him a few days later and he cried his eyeballs out. I remember thinking, “Wow, Pete’s a really sensitive guy. It was just a dog … it’s not as if it were a human.” It wasn’t until a decade later when my wife and I decided to get a dog and then I

lost “Buddy” to cancer a few years after that I was truly in a position to empathize with my friend and his loss. Even many years later, I still mourn the loss of Buddy—anyone who has experienced the loss of a dog knows what I’m talking about.

So having experienced the same traumatic event brings you that much closer to understanding the other person. But empathy gets more complicated because there are physical as well as psychological aspects—both which differ between the sexes. I can never empathize with a girl who is experiencing menstrual cramps, just like she’ll never know what it feels like to get kicked in the nuts. If researchers wanted to demonstrate that getting kicked in the balls was more painful, they would have to first find a way of quantifying the experience of pain. You would also have to control for any of the many factors that can influence your results. For instance, circumcised men tend to be more sensitive to pain than women.

I can’t comment on the study since I haven’t seen it yet; however, by the statement released from the researchers it appears that one measure was to determine how the mental health of individuals changed when something happened to their partner. Feeling depressed because your husband lost his job doesn’t necessarily mean you are depressed because you feel for him. It could also mean that you are concerned for your own livelihood. So I am eager to get a copy of the study and look at the types of questions that were asked in the study … and to determine how they analyzed the data. I hope I’ll have a follow-up article.

“What we’ve known all along”

In the pursuit to determine which sex is more empathetic, researchers often have to account for the fact that women appear to be able to assess the emotional states of others more accurately than men. That is something that science has determined now for some time. In particular, girls and women have an advantage over boys and men for accuracy in judging emotional cues based on facial expressions, body posture, and vocal intonation. A quick scan of the extensive number of articles that are covering this latest empathy study are also making the assertion that “it’s something we’ve known all along.” Intuitively, we make the (false) assertion that women must be more empathetic because they have this skill of reading emotions.

But does the ability to “read” emotions in people make you more empathetic?

Interestingly, it has been shown that psychopaths are often remarkably good at assessing the emotions of others. It has also been shown that psychopaths completely lack empathy. Now, the purpose here is not to make the assertion that women are psychopaths(!), but it illustrates an important point: that the ability to read emotions is separate from the ability to be empathetic. Psychopaths use the ability to read emotions for one reason and one reason only—for their own personal benefit.

Instead of trying to superficially describe the differences between men and women and make straw man assumptions that purport a “win” in the tally of male/female differences, we should really focus on how our differences complement each other. And in the unlikely event that men are shown to be less empathetic, the data from these studies should be used to find ways to help improve the disadvantaged group—not to make them feel less valued as human beings.

Aimee's Christmas 2014 Message: Parental Alienation

AVfM Video Source · 24 December 2014 · Archived copy · Original

Although we know it can be moms too, we know the ones who most often are hit with this are kids with their dads.

Two years ago, Aimee gave the world this message you should see:

You may also want to read the amazing piece she wrote in 2013: Aimee Nicholls versus the Star Chamber.

Well it's Christmas 2014, and she has a new message with some practical advice:

God bless you and your dad, Aimee.

Happy Christmas to all.

Parental alienation: Hating half yourself

AVfM Video Source · 24 December 2014 · Archived copy · Original

Do you hate your father, or try not to think about him? There may be a reason that doesn't have a lot to do with him.

If you're an alienated father, we can't offer false hope; sometimes they never come back. But an increasing number are. And we hope people like Ryan Thomas help more children wake up and realize what was done to them.

You should watch all of Ryan Thomas Speaks.

Government check Dad

AVfM Video Source · 24 December 2014 · Archived copy · Original

A funny skit about a serious truth:

There's nothing noble—at all—about single motherhood by choice. Try to remember that this Christmas.

You may also want to subscribe to Aaron Clarey.

’Twas the night before a feminist Christmas

AVFM · 24 December 2014 · Archived copy · Original

’Twas the night before a feminist Christmas, when all through the house
Not a creature was stirring, ’cept Diana Boston and her mouse.
The blanties were hung by the chimney with care,
In hopes that St. Dworkin soon would be there.

The gender studies students were nestled snug in their beds,
While visions of slut walks danced in their heads.
With me in bed all warm with my cats,
I’d closed *SCUM Manifesto* and decided to nap.

When out on the lawn there arose such a clatter,
I sprang from my bed thinking a stalker on ladder.
Away to the window I flew like a flash,
Tripping on my dildo I fell with a crash.

I peered through the window like an old creepy male.
I stared out and exclaimed, “Oh man—what the hell!”
What to my oppressed eyes then did appear,
But a pink sleigh pulled by eight flying simps in bondage gear.

With a hairy old driver so angry, that bitch!
I smiled ever so slightly while my panties did twitch.
More rapid than state funding, her flying monkeys came,
And she hissed and she cursed and she called them by name:

“Now Kimmel, now Stewart, now Clinton and Alda!
On Gosling, on Flood, on Biden—Obama!
To the top of the porch! To the top of the wall!
Now dash away! Dash away! Cis male scum ’n all!”

To the women’s shelter rooftop the male feminists flew,
With the sleigh full of hate and St. Dworkin too.
As I drew in my head and was turning around,
Down the chimney St. Dworkin came with a bound.

She was dressed all in spandex from her head to her foot,
And her clothes were all stained with much food grease and soot.
A bundle of baby foreskins she had flung on her back,
And she looked like a whore with a huge sagging rack.

Her eyes were hollow and her moles were hairy.
Her hair was all matted with spittle—quite scary.
Her gaping mouth was drawn down in a frown.
Her breath smelled of cat shit and her teeth were all brown.

Her shirt said “#YesAllWomen” and “men are dumb.”
I knew right then that I wanted me some.
She had a hideous face and a huge round belly
That shook when she talked, like old K-Y Jelly.

She was crusty and smelly—a ripe old self,

And I sighed when I saw her in spite of myself.
With a fart and a scratch she started to work,
Filling the panties, and then turned with a jerk,

Grabbing her crotch and picking her nose,
Then giving a huff, up the chimney she rose.
Waddling to the sleigh, to her oppressors she yelled.
And away they all flew—like their balls that she held.

But I heard her swear as she drove out of sight,
“#killallmen and to all women good night!”

Top 10 feminist failures of Jessica Valenti in 2014

August Løvenskiolds · 24 December 2014 · Archived copy · Original

In her otherwise delightful opinion piece entitled "Top 10 feminist fiascoes *[sic]* of 2014," author Charlotte Allen (@meancharlotte on Twitter) made a crucial oversight: none of the fiascos mentioned Jessica Valenti (@JessicaValenti), a "daily" (more or less) professional feminist columnist for *The Guardian*. It is shocking that poor, inept Jessica didn't get a "Feminist Screw-up Achievement Award," or at least an Honorable Mention, for reifying some of the worst stereotypes of feminists as goofy, lying, man-hating, money-grubbing whiners with no redeeming characteristics whatsoever.

Now, in defense of Allen, 10 slots is a small palette, and the huge number of feminist fiascos this past year gave Allen a lot to choose from. Allen did single out Amanda Marcotte as the penultimate fiasco and noted three of Marcotte's more egregious catcalls, but this is no excuse to pass over Valenti's menstrual-blood-painted door frame.

Shall we get on to it then?

10. Blood money.

> We need to move beyond the stigma of "that time of the month"—women's feminine hygiene products should be free for all, all the time.—Jessica Valenti

While most "empowered" feminists are content babbling for government handouts in the form of free food, free housing, free abortions, and free birth control, Valenti goes further and demands that big daddy government flows her some cash to pay for her monthly blood plugs. In her August 11 column, "The case for free tampons," Valenti argues that although First World women sporting the latest designer fashions can run companies and governments, they are too frail and ineffectual to pay for their own menstruation products, citing her own fumbling embarrassment at menarche as proof of her case.

Never mind that the vast variety of feminine hygiene products available today arose through free market competition—the melee of free government-issued menstrual rags would likely have all the comfort and convenience of a monthly tax audit.

Fail.

9. Equality with men means that only women can choose abortion.

There are a variety of arguments why women should have the choice to abort their pregnancies in certain circumstances. I generally have little disagreement with some of them—notably but not limited to incest, rape, severe genetic or developmental abnormalities, or even the nebulous "health of the mother."

In my understanding, A Voice for Men has no formal position on abortion, leaving the controversial question open to the individual conscience of those concerned with the issue as long as men and women retain equal rights in the process. I agree that this is as it should be.

But Valenti loves abortion because … equality with men?

> The hard part about arguing that abortion is necessary for women's equality, of course, is that there are still too many people who don't see women's pursuit of happiness as an unalienable right.—Jessica Valenti

Notice the phrasing here: "women's pursuit of happiness" as a right. Not men's, but only women's.

Equality in reproductive rights would mean a balancing of the rights of both men and women. That I have to mansplain this to feminists is an indication that feminism's version of "equality" is nothing more than a sick political ruse to advance women at the expense of men.

If women have the right to reject becoming a parent during pregnancy, then a real concern for equality would demand that men should have similar rights.

If women have the right to reject continuing as a parent under "safe haven laws," then men should be able to reject the legal obligations of parenthood and opt out of child support and other such laws.

For good or ill, that is what equality means.

Abusing equality to gain a unilateral abortion right for women (but not men) is illustrative of how feminism in general and Valenti in particular undermine the very idea of equality that they supposedly support.

8. Hating women who disagree with my feminism.

> When men are against feminism, it's frustrating, if ultimately predictable—groups with power have always been loathe *[sic]* to give it up. But when women come out against gender justice, it feels worse: no matter how fringe, the rise of the anti-feminist woman is not just baffling but a betrayal.—Jessica Valenti

Setting aside that women dominate society's power structures—family, education, employment, the ballot box, criminal justice, healthcare spending, and longevity—when you look below the man-hating surface of her feminism, Valenti carries even more contempt for those women with the audacity to disagree with even the most egregious feminist lies. In her July column bewailing the Hobby Lobby birth control decision, "Punching Gloria Steinem … ," Valenti conflated every female opponent of feminism, no matter how nuanced or well-researched, into a single, amorphous blob of vicious betrayers of womanhood. In doing so, she proved that feminism is only for feminists, not women, and that feminists are authoritarians who will punish any women who deviates from their party line.

Of course, Valenti still believes the thoroughly debunked wage gap, rape culture, and one-in-five rape lies that even other feminists are backing away from. Her fidelity to these falsehoods could easily be other enumerated items in this list, but I'm going for gold here.

7. My favorite thing is not-rape.

> That rape is a regular part of The Walking Dead's world is hinted at several times throughout the series: we hear about rapes that have taken place, but we're not forced to endure watching them. For me, this makes all the difference.—Jessica Valenti

In a June column that was unusually weird even for Valenti, "Why do women love The Walking Dead? It might the lack of rape scenes," she gives us an unintended peek at her fetish for sexual assault—a fetish that she shares with almost all modern feminists. Valenti loves loves loves loves loves *The Walking Dead*—she uses "love" five times in the article, including in the title—and she attributes this love to the fact that sexual assault is never depicted directly?

The thing is, sexual assault is rarely depicted directly outside of fetish porn and a few R-rated movies like *The Girl with the Dragon Tattoo*. Valenti is obsessed with the political power she can, through rape, leverage against all men through the crimes of a few deviants.

Her love for rape as a political bludgeon is tempered only by the mild discomfort she feels during depictions of rape—she just hates seeing the (fictional) actual victims she exploits having to actually suffer. Otherwise, the sanitized rape suggestions of *The Walking Dead* she embraces—times five.

Unfortunately for Valenti, or maybe in spite of her, the fall episodes of *The Walking Dead* included multiple attempted and/or completed sexual assaults against several of the most vulnerable female characters in the show—all of whom, including the beloved Beth, died violently before mid-season.

Fail.

6. A hoax designed to protect and promote women is … wait for it … an attack on women!

During actress Emma Watson's launch of her befuddled feminist #HeForShe campaign, one group of her supporters thought using a nasty threat was a wise way to augment her damselling appeal for men to rescue feminism:

> Rantic Media (also known as Social VEVO), the supposed marketering bros behind the threat—hoax or no, it was still a threat—swears that the goal was to bring attention to the sexism of 4chan and the recent celebrity photo leaks. But sexually threatening an outspoken woman to shine a light on how outspoken women are sexually threatened—well, that's idiotic at best.—Jessica Valenti

"Hoax or no, it was still a threat." Um, no, Jessica—a hoax of a threat, made by one's supporters, is no threat at all, just like a rape hoax is no rape at all. The fix was in.

"Well, that's idiotic at best."—Yes, and not only did you fall for it, Jessica, but you attempted to legitimize feminist liars as reasons to support feminism. You became complicit with the hoax when you equated a fake threat to a real one.

Fail.

5. Feminists *love* hating men of color for catcalling.

> There is by now a familiar pattern to campaigns to bring attention to the problems women face in the world: sexism gets documented in a way that is irrefutable, it goes viral, and then sexism continues on unabated.—Jessica Valenti

The actual familiar pattern was Valenti's defense of the hyper-racist video from Hollaback!. She was unwavering, even after Hollaback! apologized for demonizing men of color and other attempts to replicate the experiment around the world failed to reproduce either their racist or sexist results.

Fail.

4. Valenti agrees: Feminism makes women victims.

In her July column disputing the charge by #WomenAgainstFeminism that feminism seeks to turn empowered women into victims of patriarchy, Valenti proclaimed,

> … denying that women are a victimized class is simply wrong. What else would *you* call a segment of the population who are systematically discriminated against in school, work and politics?…
>
> Naming what is happening to women—that we are being oppressed, held back, and yes, victimized—is not weakness. It takes strength to tell uncomfortable truths.

Is there systemic discrimination in education? There are 12 million women in U.S. colleges today, compared with 9 million men. Numerically, women dominate teaching positions. Fail.

Is there systemic discrimination in work? The wage gap lie has been debunked and women freely sabotage their male colleagues with bogus sexual harassment charges. Fail.

Is there systemic discrimination in politics? Women are a majority of voters—it is not the fault of men that women voters prefer to elect more men than women to office. Fail.

It takes no strength at all for Valenti to continue to spread facile lies.

3. Turning all sex into rape, both on campus and elsewhere.

> … I'm so baffled by the spate of criticism levied against "yes means yes" policies. Are people really so frightened of the consequences of a law that says that all sexual partners must enthusiastically consent?—Jessica Valenti.

In an October column, Valenti used gaslighting bafflement at the affirmative consent, or "yes means yes," laws that require endless call-and-response interrogations at each escalation of sexual activity. As a part of her gaslighting, she conflated the laws with "enthusiastic consent," a separate idea not codified in the laws at all.

Others, including me, have pointed out the fatal weaknesses in these laws and the havoc they will bring to feminism.

Fail.

2. Killing family relationships.

Like many feminists, Valenti loves using intimate partner aggression, neglect, and family violence against her own loved ones.

Sometimes Valenti's family disruption is subtle. At Thanksgiving, she wrote,

> As I prepare to celebrate Thanksgiving with my family this week, I'm acutely aware of how incredibly lucky I am to have a family that loves me, to have food on the table.
>
> But I'm not thankful….

In September, Valenti argued that despite all evidence it is acceptable for feminist mothers to shirk parental duties by using technology to distract very young children.

Other times she is openly hostile.

In October, she railed against husbands for having less exacting housework standards than women—and ignored evidence proving that men who perform less housework have more satisfying sex lives.

In December, she assailed her husband for being less obsessed about holiday gift-wrapping than she was.

Three days before Christmas, Jessica attacked her own mother for caring about the well-being of their child/grandchild.

Fail.

1. Believe rape hoaxers like Jackie Coakley because they are people.

> Whether she is able to remain anonymous or not, and even though her story of being raped has not been disproven, the fact that Jackie is not and was not a symbol or a cause, but a person, has been lost in the rush to indict her and anyone who believes her.
>
> I choose to believe Jackie. **I lose nothing** by doing so, even if I'm later proven wrong—but at least I will still be able to sleep at night for having stood by a young woman who may have been through an awful trauma.—Jessica Valenti (emphasis added)

In her December piece, "Who is Jackie? Rolling Stone's rape story is about a person—and I believe her," Valenti urges us to believe University of Virginia student and rape hoaxer Jackie Coakley, who spun a lurid tale of sexual assault that *Rolling Stone* printed with little additional corroboration. As detail after detail of Coakley's account was disproven, *Rolling Stone* disowned her, and Coakley's catfishing of a love interest who had friend-zoned her came to light, Valenti refused to jettison her support for a now obvious liar.

What you lose, Jessica, is credibility, something every journalist should be especially concerned about. By siding

with a fake victim—a hoaxer—you lose every single real victim of rape who will now have a harder time making themselves believed. You also lose the innocent men who were falsely accused—but you've *never* cared about men because you don't see men as people at all.

You are not a journalist, Jessica Valenti. You, like Coakley, are a lying, cheating feminist piece of shit.

Happy New Year!

Merry Christmas!

AVfM Video Source · 25 December 2014 · Archived copy · Original

Staff is taking a needed day down. On behalf of all of us at AVFM, we wish you all the best of holidays.—PE

False rape allegations—An old tradition

Ernest Belfort Bax · 25 December 2014 · Archived copy · Original

The following gives an account of false sexual assault and rape allegations, and the reasons women manufactured them, that were commonplace 120 years ago when the below article was written by E. Belfort Bax. Were the methods of evidence-gathering 120 years ago faulty? Definitely. Were some genuine victims of sexual assault disbelieved? Unfortunately, yes. Were high numbers of demonstrable false allegations made for ulterior motives? Absolutely. Read on with this fascinating testament to false allegations from over a century ago.—PW

***

The necessity for careful inquiries into the character and antecedents of witnesses is nowhere so great as in cases of offences against women and girls. Charges so easy to make, so difficult to refute, ought to be regarded with the greatest suspicion, and not be accepted with ready credulity. The *bona fides* of all witnesses, the character of the accuser ought to he carefully scrutinised. To the undefended prisoner this is impossible. And even if the prisoner is defended, sentimental juries are deaf. Even where the character of the accuser is good, she may very well happen to be a woman of highly hysterical temperament.

The eminent French scientist, M. Brouardel, says of this type of woman: “She is essentially a liar, that is the true criterion of the hysterical woman. Such a one has been known to keep at bay for several years law courts, doctors, her own family, with a rampart built of lies upon lies.” Accusations of sexual offences are readily forced by such women, and unless the juries can be convinced of the irresponsible character of their statements, the liberty and honour of the most innocent man may be destroyed.

That distinguished judge, the late Baron Huddleston, in his charge to the jury on one occasion, referring to the Criminal Law Amendment Acts, stated that in his opinion, after an extensive experience of the Acts, men stood far more in need of protection against women than women against men.

The total oppression inflicted by charges of sexual crime must not be measured by the cases which come into Court. It is a commonplace of the legal profession that for one such case ten are settled out of Court. In other words, a system of blackmail of the worst type finds its direct incentive and opportunity in the present state of legal administration.

The following selection of a few of the cases arising in the years 1894 and 1895 gives some idea of the widespread evils of the present system. It must not be thought for a moment that because these cases have resulted in acquittals no reform is necessary. In view of the law of libel only cases where the accusations have failed can be cited, but every criminal lawyer knows that failure occurs in only a small minority of cases. It must also be borne in mind that such charges entail social infamy unless triumphantly rebutted; a mere acquittal will not suffice.

> 1.–Dr. Patrick Lyons Blewith (West Ham) was charged with a serious assault on Bessie Page (age 16). On cross-examination she said she “did not consent, but never murmured,” “too frightened.” Did not even tell the other people in the outer waiting-room. Acquittal. July 8th, 1894
>
> 2.–Alfred Lee, a vestryman, was charged on remand at Bow Street, with indecent behaviour in a public thoroughfare and in the presence of three females. From the report of the officer who made enquiries it appeared that the witnesses bore very indifferent characters. Three gentlemen deposed to the high moral reputation of the accused, who was discharged. April 24th, 1895.
>
> 3.–Sarah Adams (West London) at night met R. B. Pearson in the street, and picked his pocket. When he attempted to retake the money she screamed and made “accusations” against him. She got one month. August 19th, 1894.
>
> 4.–Joseph Barker (52),” coster, was charged by his daughter Eliza (age 14) with indecently assaulting her. Medical evidence revealed no trace of assault. The prisoner denied the accusation, but was nevertheless

> committed for trial (Islington). April 29th, 1894. The Grand Jury threw out the bill.
>
> 5.–William Hughes and his son, colliers at Pontypridd, were accused of having violated Maggie, aged 12, daughter of the elder prisoner. The child swore she had been put up to make the charge by Ellen Haines, the prisoner's housekeeper, and the doctors found no medical evidence. The case was dismissed. April 8th, 1894.
>
> 6.–Dr. Thos. D. Griffiths, of Swansea, was accused by Mrs. Gwynne-Vaughan of committing adultery with her, also of performing upon her an illegal operation and inducing abortion. All charges proved false. April 8th and 15th, 1894
>
> 7.–Thos. Moore (44), manager to a tea merchant, was charged with disgraceful conduct to a young girl. He alleged that she began first by kissing him and poking him in the ribs. He was acquitted. May 27th, 1894.
>
> 8.–Walter Hill was charged at the Old Bailey with indecent assault by Louisa Smart, and Ellen Windram was charged with aiding and abetting him. Hill and Windram were also charged with conspiring to incite Maria Wakefield, a married woman, to commit adultery. The jury stopped the case and acquitted the prisoners. It is to be noted that Mrs. Smart was prosecutrix about the same time in another indecent assault case, and that Ada Wakefield was prosecutrix in a similar case against her uncle which was dismissed. September, 1894.

In a paper read before the Birmingham and Midland Counties Branch of the British Medical Association, on November 9th, 1893, the eminent surgeon, Dr. Lawson Tait, F.R.C.S., thus sums up a large number of cases brought under his notice by the police authorities:–

"In this way I have now reported in all upon nearly a hundred cases, and I have advised prosecution in only six, and in all of these convictions have been obtained. It has, of course, been left to the police to prosecute as they chose on my report in twenty-two cases, and they have refrained from the prosecution in all but seven cases, and of these the bills were ignored in two cases by grand juries, in four light sentences were passed summarily or at sessions for common assaults, and in one case punishment, probably well deserved, was obtained on a charge of wounding another person. In the remainder, about sixty-six, I have advised that no effort at prosecution should be entertained for a moment, and the police have aquiesced in my advice. I say, concerning the number of the last class, 'about sixty-six,' because a number of the cases involved charges concerning two children, so that reckoning from the number of plaintiffs there would be a larger number of cases than if the statistics were taken from a list of defendants, and one case in particular will show how curiously important this may be."

In a further analysis he says:–

"Excluding the special groups I have already alluded to, and a few others, to be excepted for various but not important reasons, I find I am left with a list of nearly fifty, in which there was not the slightest surgical evidence of an assault of any kind having been committed; and from the fact that only in some five or six was the question of a charge on the reduced count even entertained, it must be clear that the amount of manufactured charges of this kind is most alarmingly large. In twenty-six cases there was evidence quite satisfactory that the charges were trumped up from evil motive and in twenty-one the evidence was all in favour of accidental inducements, the children having been seen to be fondled by men of suspicious appearance The first fact that strikes one about these cases is that the average age of the first group of children was within a small fraction of twelve years, whilst the average age of the second group is only seven years. A second material fact is that whilst the second group contains a considerable proportion of children of respectable and even well-to-do people, the former group is entirely composed of children of the lowest class of the population."

BLACKMAIL.

HE further states:–

"There are at least twenty cases on my list where no assault was committed, nor could have any been, consistently with the story and the appearances found, in which blackmailing was deliberately attempted; and I regret to say in many it was successful. One of the most outrageous was a charge of completely successful assault on a girl of

fifteen, alleged to have been accomplished at 11 a.m. on one of the iron spiral staircases in the Municipal Art Gallery. The complainant described the place and gave the date and hour with a precision which was remarkable, as also was her description of what took place. She described accurately the attendant, whom she charged by name. Only two things were against her–she was uninjured, and the attendance books of the institution showed conclusively that the defendant had not been at the gallery that day."

"WANDERING SERVANTS" AND FEMALE VIGILANCE COMMITTEES.

THE following passage from his paper throws some light on the origin of many of these charges:–

"The charges in a very large proportion of cases were distinctly based on motives sometimes of the most extraordinary kind, and in the great bulk these motives were malevolent. The 'wandering servant' motive is one of the least harmful, and accounts for a small number. To those who do not understand the phrase I may explain that it simply means that a girl who may have been quite innocently dawdling about till past the hour of return rigidly enforced by a strict mistress, does not go home, but wanders about all night or sleeps in an outhouse. She is either found by the police or goes back home in the morning and concocts on the way a story of rape, particularised by the most minute details, not one of which is corroborated on examination, nor can the police find a scrap of evidence in support of her story. Yet she becomes the interesting prey of some Vigilance Committee, and it is more by good luck than by good guiding, as the Scotch say, that she does not pick out and name some unfortunate man for the gratification of the prurient curiosity of the fussy women who have taken up her case. In one of these cases brought to me the interesting wanderer by misfortune, selected as her victim the husband of the chairwoman of her committee, and thus trouble came upon her and the committee was dissolved."

FORCING A MAN TO MARRY.

Women weeping into handkerchiefs

IN the following cases the facts are instructive as showing the use to which such charges may be put:–

"In one of the cases I regret having advised a prosecution, though technically I was quite right in doing so and bound to do it; but now I have no doubt whatever that the assault was arranged and encouraged, and but for an untimely interruption something more would have followed. The charge preferred was laid solely for the purpose of bringing an unwilling bridegroom to the altar. This effect it had, for on the prosecutrix declaring in the witness-box that if he would keep his engagement and marry her she would withdraw the charge, a sympathetic judge advised him to take the offer, which he unwillingly did under pressure of receiving a nominal sentence. The subsequent history of this couple has convinced me the whole thing was a plant on the unfortunate man."

SPECULATIVE ATTORNEYS AND MILLINERS [TRIFLERS].

IN some of the cases he examined the question of age was important:–

"In a very few of these cases prosecution was not advised and not undertaken by the police on the question of either real or apparent age. The wording of the Criminal Law Amendment Act is made to supply a few of the omissions of the old law concerning rape, and in raising the age under which the consent of the female participator is not

recognised, the Act puts the dangerous weapon into the hands of that person of showing that she does not appear to be sixteen.

This is a fertile source of blackmailing, because a girl of fifteen and a half has only to get a man to have connection with her, or to attempt it, and he is at her mercy. If he will pay up his defence is easily arranged by the speculative attorney who is always at the back door of such cases. He has only to plead that he had a discussion with the girl about her age, that he reasonably believed she was over sixteen, and a little skilful millinery displayed in the witness-box settles the release of the defendant. But if he won't pay up then the milliner can make the prosecutrix look much under sixteen, and a heavy sentence is the result. To give an opinion on the part of a skilled expert that a girl is or is not under fourteen, the usual molimenal age, is a matter of infinite ease compared to giving an opinion that the girl is or is not under sixteen. Maturity has been reached, and the changes at fifteen and sixteen are far less than at thirteen and fourteen, a very important fact which has been forgotten."

THE MOTIVE OF MALICE.

THE following passages show that spite is often as potent a motive in these charges as blackmail:–

"There is another and still more dangerous element in these cases, and that is the malice of persons, always women, who practically get up the cases or provoke them, and with this may be placed a few subsidiary influences which may well be classed with this. A few examples of some of them will be given in detail.

"Two children were brought to me (case 56), aged fourteen and eleven and a-half respectively, living in the same set of back houses in a well-known and fairly respectable street, the elder girl looking much older than her ascertained age. The person against whom the charge was made was the father of the older girl, and she made the charge that she found her father indecently assaulting the younger girl. She told the neighbours and the neighbours brought in the police. The younger girl proved to be quite uninjured, but it speedily came out that the elder girl was her own father's regular mistress for more than two years. The girl who was the cause of this action was one of the most virulent little minxes I ever saw, and she made no secret of her reason for splitting on her father being the fact that she found him taking up with another girl. I have included this little wretch as one of the habitual prostitutes, but I do not believe she comes under the definition. She does afford, however, a perfect example of how the great bulk of these charges are brought about."

FEMALE REVENGE ON FATHER OR HUSBAND.

THE following shows that a similar horrible charge may be brought against an innocent man:–

"Two little wretches, of ten and twelve, who had been thrashed by their father for stealing, promptly turned round on him with a charge of having 'seduced' them both, giving here an interesting example of female revenge of the direst kind, attempted at an unusually early age. The charge had not the slightest foundation, and they admitted as much when they found they were not believed. Stepmothers give frequent examples of the same abominable attempts to punish their husbands by trumping up such charges, and in three instances mothers used even their own children as the instruments of their diabolical designs."

PREJUDICE AGAINST ACCUSED.

As to the prejudice accusations of sexual crime incite, Dr. Lawson Tait says:–

"Matters are such under this unrighteous combination that however men may laugh at it and make jokes, they do not willingly travel with single unknown female companions in railway carriages. They know very well that for a man to have the finger of a woman pointed at him with a charge of a sexual offence is to secure that man's extinction, no matter what the verdict of a jury may be. In 1881 (Lond. Med. Gazette) a case was tried in which a girl, to shield herself against her equal share of guilt, charged her partner in it with the crime of rape. The jury could hardly be got to acquit the innocent man even though the prosecutrix had to admit that she never called out, her mother sleeping in the next room, because she was afraid her cries would waken the old lady."

The following indicates strongly one of the disadvantages the undefended prisoner labours under:

DANGER OF RULE ALLOWING UNDEFENDED PRISONER TO GIVE EVIDENCE.

“This new arrangement by which a defendant is allowed to go into the box and give evidence on his own behalf is most mischievous when a poor prisoner is undefended. His poverty involves ignorance, of necessity, and in the hands of a prosecuting barrister his slightest slip in cross-examination will be made to tell against him mercilessly. That is the case if he elects to be sworn. If, on the contrary, he declines, either from ignorance or fear, the jury invariably reckons the fact against him. “I sat through a case quite lately and saw a poor ignorant wretch who, being undefended, did not understand the purport of the invitation, neglected this opportunity. The judge charged clearly in his favour–indeed, there was hardly any evidence against him. But the jury brought him in guilty, and in talking the matter over with one of them after I learned that they were much impressed by the fact that he did not give evidence.”

In considering the results arrived at by Dr. Lawson Tait we must bear in mind that the series of charges he analysed had all been brought under the notice of the police. The vast number of charges compromised for money, without any appeal to the police, must be added to form any fair estimate of the situation. The foregoing catalogue as regards specific crimes is striking enough, but it does not quite exhaust the criminal law privileges of women.

Source: The Legal Subjection of Men

2014 Feminists “Achievements”

AVfM Video Source · 26 December 2014 · Archived copy · Original

SkepTorr has a look at the amazing accomplishments of feminists in the media this year.

These are quite remarkable achievements, wouldn’t you agree?

Most hateful quotes of 2014

Pierce Harlan · 26 December 2014 · Archived copy · Original

This year has witnessed a plethora of disturbing comments by influential mainstream writers, feminists, progressives, and others manifesting hostility to due process and college men accused of sexual assault. Which do you think is the most egregious?

1. Amanda Childress, sexual assault awareness program coordinator at Dartmouth College, declared that campus policies aren't going far enough to protect students. She asked, **"Why could we not expel a student based on an allegation?"** Dartmouth defended Childress's comment, noting that she "was asking a question—a provocative one—meant to generate dialogue around complex issues…."

2. *Ms. Magazine* quoted Caroline Heldman, a professor at Occidental College, on suits filed by men for alleged violations of their due process rights in connection with sexual assault claims: **"These lawsuits are an incredible display of entitlement, the same entitlement that drove them to rape."**

3. California's new "affirmative consent" law requires "affirmative" consent at each step of a sexual encounter on its college campuses. The co-author of the bill in the state assembly, Bonnie Lowenthal (D-Long Beach), was asked how an innocent person is supposed to prove consent. She said, "**Your guess is as good as mine."**

4. Senator Claire McCaskill circulated an extensive survey about sexual assault to 350 college and university presidents. The survey classified persons who make accusations of sexual misconduct as "victims," and in one place called persons merely accused of sexual misconduct "offenders." Then on page 14, it contained this query: **"Below is a list of policies and procedures that may discourage victims from disclosing and reporting assaults at some schools…. 1. Disclosure of offender's rights in the adjudication process…."** The implication: It is somehow improper to ensure that students accused of serious sexual offenses are aware of their rights.

5. A jury acquitted former Dartmouth student Parker Gilbert of raping a female student at the school in a "he said/she said" dispute. A juror told a reporter: "[The woman's] story of how the night played out, the evidence wasn't there to support that." And: "There is tons and tons of evidence that just doesn't add up." But WISE, an organization that seeks to empower victims of domestic and sexual violence, issued a formal statement: "**Today's decision in the Dartmouth rape trial of Parker Gilbert is devastating and there is no doubt that it sends a terrible message to survivors of sexual assault**."

6. Duke University Dean of Students Sue Wasiolek was asked what would happen if two students got drunk to the point of incapacity and then had sex. **"Assuming it is a male and female, it is the responsibility in the case of the male to gain consent before proceeding with sex,"** said Wasiolek.

7. Jessica Valenti mocked the efforts of the three mothers who started Families Advocating for Campus Equality (FACE), which seeks to raise awareness about the injustices faced by presumptively innocent college students accused of sexual misconduct. Each of the three FACE founders has been touched directly by campus rape injustice: their sons were ensnared by it. Valenti wrote: **"Alternative name for this group: Not My Nigel."** Of course, "Not My Nigel" is radical-feminist shorthand to suggest that women who defend their male loved ones accused of rape or similar acts are defending rapists.

8. Ezra Klein evinced satisfaction that possibly innocent young men will be expelled for rapes they didn't commit: **"Critics worry that colleges will fill with cases in which campus boards convict young men (and, occasionally, young women) of sexual assault for genuinely ambiguous situations. Sadly, that's necessary for the law's success. It's those cases — particularly the ones that feel genuinely unclear and maybe even unfair, the ones that become lore in frats and cautionary tales that fathers e-mail to their sons — that will convince men that they better Be Pretty D–n Sure."**

9. Elisabeth Dee—Stanford class of 2016 and one of the organizers of the "Carry that Weight" demonstration in

which students were urged to carry a pillow or mattress around for a day to symbolize the burden placed upon survivors of sexual assault—called on the school to reduce the burden of proof required to find someone guilty of sexual assault (even though Stanford already uses the lowest legally permissible, "preponderance of the evidence"). Dee said that Stanford should not be focusing on "defending the perpetrator, because **essentially burden of proof is a defense of the perpetrator**."

10. Laura Dunn, executive director of SurvJustice, on why some colleges have pushed back against lowering the standard of proof for sexual assault cases to make it easier to hold young men accused of sexual assault: **"To put it bluntly, I think it's arrogance and ingrained male privilege…."**

11. Julia Horowitz, a journalist at University of Virginia's school newspaper, wrote that while the *Rolling Stone* "gang rape" story may be false, **"from where I sit in Charlottesville, to let fact checking define the narrative would be a huge mistake."**

12. Zerlina Maxwell wrote: **"Ultimately, the costs of wrongly disbelieving a survivor far outweigh the costs of calling someone a rapist."**

13. Jessica Valenti debated Wendy McElroy at Brown University. A live-blog shows that when a questioner suggested that the conversation had become unnecessarily adversarial, with some people supporting the accuser and others supporting the accused, Valenti responded, **"… in the society we live in now, we need to side with the survivors. That might not be a fair and equal thing, but that's how I think it has to be."**

14. Sabrina Rubin Erdely, recounting the alleged gang rape of "Jackie" at a University of Virginia frat house in *Rolling Stone* magazine: **"'Grab its motherfucking leg,' she heard a voice say. And that's when Jackie knew she was going to be raped. She remembers every moment of the next three hours of agony, during which, she says, seven men took turns raping her, while two more – her date, Drew, and another man – gave instruction and encouragement."** And: **"For men, skepticism is a form of self-protection…. For much of their lives, they've looked forward to the hedonistic fun of college, bearing every expectation of booze and no-strings sex. A rape heralds the uncomfortable idea that all that harmless mayhem may not be so harmless after all. Easier, then, to assume the girl is lying, even though studies indicate that false rape reports account for, at most, eight percent of reports."** (The managing editor of *Rolling Stone* later apologized for the story, noting with almost other-worldly understatement: "… there now appear to be discrepancies in Jackie's account.")

Debate on “how should colleges handle sexual assault”

AVfM Video Source · 27 December 2014 · Archived copy · Original

Reason, facts, and fairness vs. ideology and bigotry: Wendy McElroy vs. Jessica Valenti:

http://youtu.be/qR_2k09dB3o

You may want to subscribe to Wendy McElroy.

Double standards on false accusations and rapes

Alvar Bardolf · 27 December 2014 · Archived copy · Original

Eleanor de Freitas falsely accused Alexander Economou of raping her.[1] The police let her get away with it, so he brought a private prosecution of perverting the course of justice to clear his name. The Crown Prosecution Service (CPS) took over the prosecution. De Freitas then killed herself three days before her trial. She had bipolar disorder, but a forensic psychiatrist instructed by her own legal team had "recommended that she was aware of the implications of making a false allegation and was fit to stand trial."[2] Her father was "'still astonished" that the CPS had decided to prosecute her.[3]

For a contrast, consider this hypothetical case. Jack raped Jill. The police let him get away with it, so she brought a private prosecution of rape. The Crown Prosecution Service took over the prosecution. Jack then killed himself three days before his trial. He had bipolar disorder, but a forensic psychiatrist instructed by his own legal team had "recommended that he was aware of the implications of rape and was fit to stand trial." His mother was "'still astonished" that the CPS had decided to prosecute him.

The contrast is salutary. Many will feel some sympathy for Eleanor de Freitas. None will feel sympathy for Jack. This is the first double standard.

Many will feel sympathy for the father of de Freitas. Most will regard the mother of Jack as callously failing to realise the severity of the crime her son committed. This is the second double standard.

Jill will be offered all sorts of help and support. Men who are falsely accused are shunned and shamed. This is the third double standard.

Jill is regarded as a victim deserving of special care whether or not Jack is convicted. Men who are falsely accused are regarded for the rest of their life as probably guilty unless the malicious woman is prosecuted. This is the fourth double standard.

A false accusation of rape is an attempt to destroy someone's life. It frequently succeeds. The person accused is regarded as guilty until proven innocent. They will be shamed and shunned. If the accusation is successful, he will be imprisoned with an average sentence of eight years.[4] He may well be raped while in prison. An accusation will usually cost a man his job, his home, his marriage, and his children, and he won't get them back even if he proves himself innocent. It often results in suicidal ideation.[5] It can result in him committing suicide.[6] It often results in him being assaulted. Most outrageous of all, it can result in him being beaten to death.[7] A false accusation is therefore a more serious crime than attempted rape. It is an attempt at much more than that. The only crime commensurate with such effects on the victim is attempted murder. Eleanor de Freitas, however, was prosecuted for perverting the course of justice, which has an average sentence of 10 months.[8] This is the fifth double standard. I wish it were the last, but it's not.

The charity War Against Rape wants to stop the prosecution of false accusers of rape.[9] They are being supported in this by Professor Lisa Avalos of the University of Arkansas, who said that false allegations in the US were dealt with as a misdemeanour offence, not a felony—and most women were not jailed if found guilty (sixth double standard). She is also quoted as saying, "In the course of my research I have not found any country that pursues these cases against women rape complainants in the way the UK does. The UK has an unusual approach, and I think their approach violates human rights."[10]

Let's get clear about this. This woman thinks that prosecuting a malicious lying woman who has sought to destroy a man's life by a false accusation—possibly resulting in suicide, assault, rape or murder for him—violates her human rights. I do not understand how anyone could seriously say this unless they hate men. If anyone said anything remotely similar to this about rape, they would be accused not merely of rape apology but of promoting rape as a tool for the oppression, subjugation, and humiliation of women.

[1] http://www.dailymail.co.uk/news/article-2867268/Prosecutors-RIGHT-pursue-woman-false-claim-raped-shipping-tycoon-s-son-killed-days-trial-rules-DPP.html

[2] http://www.dailymail.co.uk/wires/pa/article-2867047/Rape-claim-prosecution-correct-DPP.html

[3] http://www.dailymail.co.uk/wires/pa/article-2868761/Father-astonished-CPS-move.html

[4] http://www.theguardian.com/society/2011/may/26/rape-sentence-average-eight-years-justice-figures

[5] http://www.dailymail.co.uk/news/article-2257950/John-Leslie-says-false-sex-claims-ruined-TV-career-left-suicidal.html

[6] http://www.dailymail.co.uk/news/article-1280926/Student-cleared-rape-emerges-second-man-committed-suicide-falsely-accused-woman.html

[7] http://www.telegraph.co.uk/news/uknews/crime/9788265/Teenager-falsely-accused-of-rape-beaten-to-death-by-gang.html

[8] http://www.theguardian.com/uk/2012/may/15/perverting-course-justice-maximum-life-sentence and https://www.gov.uk/government/statistics/criminal-justice-statistics-quarterly-april-2013-to-march-2014

[9] http://www.theguardian.com/law/2014/dec/01/109-women-prosecuted-false-rape-allegations

[10] http://www.theguardian.com/law/2014/dec/01/109-women-prosecuted-false-rape-allegations

“No Working Title”: An introduction

The Author · 28 December 2014 · Archived copy · Original

The Back Story

There are many facets of abuse: emotional, physical, spiritual, sexual.

I was actively involved in a sex act with my parents at around four years of age.

It is my oldest memory.

My first pornographic magazine was at around five or six—*Cavalier* magazine, I believe. At 11, *Deep Throat* was the feature at my first introduction, a fathers-and-sons night called Porn and Prawn. At 13, it was *Debbie Does Dallas*. I grew up believing that *Penthouse Forum*s were all true stories and that was what sex and women were really like.

I was made to have oral sex with my mother at four years of age while my father watched. My early teen years are a muddle of my parents’ parties I had to go to and the things I had to do or were done to me by family friends or strangers, sex I had to have with strangers while being watched, or the sex I had to watch taking place.

My experience then became one of emotional abuse.

Later in life, I became a magnet for the spiritually manipulative and emotionally abusive. They fed off my brokenness, capitalizing on my need for acceptance and my desire to have a place to belong. The strange thing is that I never connected the dots until I was in my 40s. It all lay in unconnected little pieces, hidden broken shards of memories, disconnected.

Life went on.

I got married—way above myself—to the woman who is still my best friend and mentor. But sadly, over time, I started to break and become a monumental asshole to live with.

We could never figure out the destructive force or reason behind personality changes, the occasional incidents that turned into episodes. They went from once a quarter, to weekly, to daily destructive cycles.

One day all the pieces came together while I was sitting reading in my study—like the reel on an old projector, the movie of my life played back, including every disjointed scene. I knew I was fucked up, but I never realized the extent of my abuse or its effect.

The revelation of what was done to me, and by whom, finally broke me. I was 45.

The book *No Working Title*?

A “working title” is a temporary name given to a project when it is still in progress but nearing completion.

The thought that the life I have now is as good as it gets for my wife, my kids, or myself is devastating. The things that were done to me were wrong, but I am not finished. It is not over. My life is an unfinished project. I’m a daily struggling someone, not a recovering anything. I will see my life turn around. The term “victim” is not one I will ever use in regards to who I am.

No Working Title as a book started some 20 years ago. I look back on these reflections and I was obviously looking for understanding and trying to process my memories. There is a loose chronological sense to the writing. That’s the challenge with memories and emotion, they all lie like sludge in the bottom of a timeless bucket. All old, all new, all timeless all together.

At no point in my journey did I feel that I could talk to anyone about what I had gone through and am still going through. Being a sexually abused man is difficult enough to talk about in our society. Being abused by your parents is just not the sort of thing you bring up at dinner.

I hope the book and the poetry give you a vocabulary, pictures and words, for your walk—but above all else I hope you now know that you are not alone and that victory is an absolute possibility for you.

Here is an abridged version of the upcoming book. More information is available on www.noworkingtitle.org.

Thank you for reading.

Putting Anita Sarkeesian in the public square

Luigi Logan (aka Fidelbogen) · 28 December 2014 · Archived copy · Original

If I had to single out a prime mover who set the #GamerGate chain of events in motion, Anita Sarkeesian would be my candidate. I grant you that Zoe Quinn was the proximate cause—the spark to the powder keg, if you will—but props to Sarkeesian for filling up that keg in the first place.

For at least a couple of years, Sarkeesian was busily undermining the gamer community in preparation for trouble that was clearly anticipated. So when the planned operation was finally launched, the Zoe Quinn fracas served only as a pretext—a "Gulf of Tonkin" incident to justify aggressive intervention. The time was ripe, Quinn popped up, and it was off to the races!

But the tension had been building for quite a while, and there would have been no #GamerGate without it. And that tension would never have been ratcheted to fever pitch without Sarkeesian's steady, slow-motion agitprop.

So here's the condensed version of events since #GamerGate erupted: the other side (meaning the feminists and the authoritarian left) have constructed a threat narrative. The order of the day has been slander, obfuscation, conflation, misrepresentation, and other dirty tricks directed against anybody aligned with #GamerGate or merely *imputed* to be aligned with it.

This is old stuff for us, since we have studied their modus operandi for years. They make lies fly faster than machine-gun bullets, and it's humanly impossible to stop all of them. They routinely make unsupported accusations against unnamed people—for example, they claim to receive threats from such people, but we have only their word for this. They hardly ever show the moral gumption to look a real person in the eye and say, "*You* did x, y, and z!" Instead, they vaguely impute crimes to some vaguely defined "group" or "movement" and insinuate that you too are a part of it … and that's all, folks!

Let's get back to the admitted feminist Anita Sarkeesian, who is our person of interest at the moment. Sarkeesian has goaded and bullied the gaming community beyond endurance, and her social justice warrior cohorts have jumped into the fray as if on cue. People on that side have a lot to answer for, but right now I want to make this simple. So I will drag Anita Sarkeesian into the public square for an inquest—her and her alone.

Among other things, Sarkeesian is notorious for constructing threat narratives, and her accounts of reality have been widely doubted. I won't try to cover all of these but shall drill down into one example only because that example looks superlatively damning.

I want to explore this very, very thoroughly—and if I err on the side of prolixity, so be it!

Among other episodes, Sarkeesian claims to have been menaced by a series of luridly pornographic Twitter tweets, purportedly from a "Kevin Dobson." She screen-captured the material and shared it on her Twitter feed, and I have posted the item below, with some annotations that I made in Photoshop:

Several things about this ought to command our attention.

1. Sarkeesian was not logged in to her own Twitter account when she made the screen capture. She was viewing the page as "Public."
2. Sarkeesian landed on this page only 12 seconds after "Kevin Dobson" posted his final tweet, and she made her screen capture shortly thereafter.
3. All of "Kevin Dobson's" tweets were posted in less than three minutes time.
4. There is no sign that the Twitter search engine had been used to arrive at this page. The field is empty.

On the strength of these points, I will offer a narrative conclusion that seems plausible.

I believe that Anita Sarkeesian has committed a *fabrication.* I use that term because I don't know if the apparent action fits the legal definition of "fraud"—I rather doubt that it does in this case.

Let's review the lines of argument. "Kevin Dobson" posted his 10 tweets in under three minutes. The spelling and grammar are impeccable, which hints at careful thought and composition. Are we to believe that all of this happened in such a brief time frame? I find that odd, but I certainly can't rule it out.

Moving along: By the evidence of her own screen capture, Sarkeesian arrived on the page a mere 12 seconds after "Kevin Dobson" had posted tweet number 10. This is where improbability poses a *serious* hindrance to belief. It is only by astonishing coincidence that Sarkeesian could have opened that page in her browser almost immediately after "Kevin Dobson" had finished his activity. There was no compelling reason for her to show up at that precise moment rather than, say, 43 minutes later. The odds were dramatically against this.

If somebody other than Sarkeesian found the Dobson material and made the screencap, the coincidence would be no less remarkable. Either way, the odds were dramatically against it.

Now let's consider that whoever made the screencap was not logged in to any Twitter account whatsoever.
If Sarkeesian had made the screencap, and if she *had* been logged in to her own account, her case would look more credible because Twitter notifications might have alerted her—which could explain her timely arrival.

But Sarkeesian can offer no such defense. The screencap was clearly made from outside of *anybody's* Twitter

account, so it remains an astonishing coincidence that *anybody* got in through such a narrow time window.

One might ask what sort of directed activity would push anybody there, specifically, in the first place? It occurs to me that they might arrive via the Twitter search engine, but as witness the screencap, there is no evidence of this.

To me, it seems that whoever screen-capped the Dobson material already knew it was there, knew precisely how to get to it, and knew this less than 12 seconds after the material was posted. The weight of probability stacks heavily on that side.

If we assume that "Kevin Dobson" was an authentic personage, we could allow that he made his tweets, logged out of his account, and then made the screencap—which he *subsequently sent to Sarkeesian* for her to post on her own Twitter feed! But frankly, this theory is so bizarre that I refuse to entertain it further.

On that basis, the only people who could have been "in the know" would have been either Anita herself or both her and a cohort whom she'd previously confided in. Both possibilities reek of fabrication, and the latter would also reek of conspiracy. So again, I believe that the admitted feminist Anita Sarkeesian fabricated the "Kevin Dobson" threat tweets in order to construct a threat narrative and mount a smear campaign against the men and women of #GamerGate.

In my considered opinion, the narrative timeline went like this:

Sarkeesian opened a sock account with Twitter under the name "Kevin Dobson" (@kdobbsz) or had a cohort do this. Then she (or her cohort) composed threatening tweets purportedly by @kdobbsz and posted these in orderly succession within three minutes.

Directly afterward, Sarkeesian (or her cohort) logged out of the @kdobbsz sock account and went directly to the "Kevin Dobson" Twitter feed where the threatening tweets were viewable. She (or her cohort) arrived there precisely 12 seconds after the purported "Kevin Dobson" had posted his final tweet. She (or her cohort) screen-capped the Dobson material in less than 26 seconds. (The Twitter time stamp refreshes after 26 seconds.)

If Sarkeesian (or her cohort) had been wise, she would have logged in to her own Twitter account and then waited some time before making the screencap. But she (or her cohort) failed to do any of this, and it was a costly slip-up. Now, in the interest of leaving no stone unturned, I will address some further concerns.

For example, some might suggest that the screencap was a Photoshop deception meant to fabricate evidence that Sarkeesian had committed fabrication in the first place. It would be easy to "shop" the 12-second time stamp as well as the sign-in link at the upper right. One could also get creative with the time stamps on the various tweets.

But there is zero chance that such a theory would inspire general belief, given that Sarkeesian herself originally posted the screencap exactly as I've posted it here—minus my annotations, of course! The Internet never forgets, so let's call the Wayback Machine to the witness stand:

https://web.archive.org/web/20141206233003/https://twitter.com/femfreq/status/504718160902492160

Sarkeesian has, quite significantly, *not* deleted the Dobson screencap from her Twitter feed. It's still up there. She might wish the damn thing would go away, but if she did remove it, it would be obvious to everybody *why* she had removed it. In fact, it would be tantamount to a confession.

So she is leaving that unfortunate item *in situ*, likely hoping that if she combines stonewalling with "playing possum" it'll get buried and forgotten as time rolls along. Honestly, there's no good move she can make here, but this one looks like the best of a bad lot. Very well, I am 99% convinced that the admitted feminist Anita Sarkeesian fabricated the "Kevin Dobson" threats. I do not state categorically that she has done so but only that I have a strong personal conviction of this. Others may form their own conclusions on the strength of what I have argued.

So this gives us a pretty good idea what Sarkeesian is made of and what she is capable of. I think it throws a compromising light on anything that she might have said or done already—or might say or do in the future.

I'm not the first to take note of this succulent little scandal. Several others have reported on this long before me, but I know I'm the first to placard it *boldly* on the front page of AVfM under a glaring spotlight. This story hasn't gotten nearly as much play as it deserves, and frankly, nobody has scooped into the job with half the claws that I am using here.

I want to put this information in the public square. That is, I want to put it in the realm of mutual knowledge—so that everybody knows, and everybody knows that everybody knows that everybody knows …

And I do mean *everybody*. Yes, I mean you too! Do me a favor and retweet the hell out of the present article. Post it on Facebook also, and send it spiralling through every communication channel that occurs to you. Above all, be sure that the self-admitted feminist Anita Sarkeesian learns all about this. (That would be @femfreq, if you are active on Twitter.) We ought to make this universally known, and etch it indelibly in the public memory.

Anita, since I know that *you* are reading this, I would love to hear your side of the story too. What's your take? What have you got to say for yourself? What's the nitty-gritty lowdown on this "Kevin Dobson" thing, eh? We would all love to hear from you, Anita, and I personally invite you to make your entrance at the AVfM comment section any time the spirit moves you. Don't be a stranger, Anita.

Oh, and have a happy 2015!

Everything wrong with feminism in eight minutes or less

AVfM Video Source · 29 December 2014 · Archived copy · Original

There is only one Sargon of Akkad.

The inability to seek consent

Mumia Ali · 29 December 2014 · Archived copy · Original

Author's note: The following article originally appeared at JustFourGuys on October 4, 2014.

> I love it when a plan comes together.
> —John "Hannibal" Smith, *The A-Team*
>
> The shit's chess, not checkers!
> —Denzel Washington as Alonzo Harris, *Training Day*
>
> We have ways of making you talk.
> —Old Jedi mind-trick

Late Thursday evening, only hours away before my "#YouOKSis White Feather Campaign" post was to drop, I got word from several longtime JustFourGuys (J4G) readers that Feminista Jones had elected to "air" our offlist email exchange in its entirety on her website. Published on August 18, 2014, under the title "The Inability To Accept 'No,'" Jones takes our exchange as prima facie evidence of how she and so many other sistas are so besieged by various and sundry forms of "harassment":

> I'm offered *[sic]* asked to appear on shows, give interviews, opine on issues, and such. I cannot do everything, so I occasionally have to decline. Most people are gracious and understanding of the demands on my times. There are times, however, when some people simply cannot accept "No" for an answer.
>
> I'm posting this because I'm calling attention to the ways that some of us are often treated online and in person. When I talk about #YouOKSis and street harassment, it applies to online harassment, work harassment, etc.– any place where the motivation behind the aggressors words and actions is the inability to accept "No" for an answer.
>
> I'm tired of this and it happens so often that I'm completely disgusted by the inability to respect my personal boundaries and those of SO many women.
>
> Here's one example of how one man simply cannot accept "No" from me and attempts to goad me into doing what he asked by guilting me with fictive racial kinship. He HAD to have the last word. This shit is disrespectful and abusive and it happens so often, to so many women.

Got it? I know the logic is a bit overwrought, tortured, and convoluted, especially in light of the numerous facts as they pertain to yours truly and in general—see the always excellent work of Ms. Cathy Young in this regard—and which yours truly took up recently right here at J4G, I might add. But do try to work with the lady; she is quite "busy," don't cha know.

Okay, so let's get to the actual email exchange, shall we?

Here we go:

Email #1:

> ——— Original message ———
> From: O—-
> Date:08/07/2014 3:07 PM (GMT-05:00)
> To: info@feministajones.com
> Subject: Greetings, Introduction, Proposal
> Hello Ms. Jones,
> Please allow me to introduce myself. My name is Obsidian, and I am a Black male blogger specializing on

> Sexual Politics issues from the male side of the ball, so to speak. I'm from Philly, and in a previous life was a union card carrying Blue Collar Brotha. After my career ended some years ago, I traded in my union card for a keyboard – and never looked back.
>
> I've been around the block – my handiwork can be seen in places such the Good Men Project, the Spearhead, the Urban Politico, and I'm known to hangout at a place called Very Smart Brothas. I started a small personal blog called The Obsidian Files some years back, and more recently, I cofounded the Men's Issues blog collective known as Just Four Guys.
>
> I've known about you for sometime, and as your name keeps coming up on my radar screen, I felt that at some point we should chat – we seem to have both a good bit in common, and at the same time have so much that is not. I thought it would be a good idea to see if it was possible if we could talk a bit with a view toward an interview if you're so inclined.
>
> Something tells me that like me, you too are interested in the kinds of issues that, until now, have really been in the realm of White Folk Who Matter(TM) – you know what I mean, the HuffPo/Salon/Atlantic crowd – and that, like me, you want to move the ball over the Black side of things. That's good!–and much needed discussion and debate should ensue. For there is much to discuss, and indeed debate.
>
> I've listened to a bit of your podcasts and have read a goodly bit about your blog, as well as kept a bit abreast of your activities with the MSM; I'm afraid I'm a bit more underground, but I try to keep up with things. Very interesting, and at times, a bit controversial stuff you've been putting out. Perhaps you may think the same (or worse!) of my own papertrail.
>
> At any rate, please let me know if you're interested in chopping it up a bit further; it ain't often that we Black social media types get to bust it up because let's face it, there ain't that many of us to begin with, right? Even if we wind up disagreeing – and something tells me we're quite likely to do a bit of it before it's said and done – that's no reason not to even talk to each other. After all, White folk do it all the time.
>
> Looking forward to hearing back from you. I gotta admit, you are quite impressive.
>
> O——
> jusfourguys.com
>
> Now adjourn your arses…

Email #2:

> Feminista Jones <info@feministajones.com> wrote:
>
> Thank you for the elaborate email and compliments. I respectfully decline your invitation, but certainly wish you the best in your endeavors.
> Peace,
> F
> Sent on a Sprint Samsung Galaxy S® III

Email #3:

> On Mon, Aug 18, 2014 at 10:23 AM, O—- <[email withheld]> wrote:
>
> Good morning Ms. Jones,
>
> Replies as follows:
>
> "Thank you for the elaborate email and compliments."
>
> O: Oh, not at all! The pleasure is all mine.
>
> "I respectfully decline your invitation, but certainly wish you the best in your endeavors."

> O: Thank you! I accept.
>
> As a parting shot, you should be advised that at J4G right now is a recent conversation I had with Ms. Lindsey, who runs the website "Cards Against Harassment":
>
> http://www.justfourguys.com/harassed-by-reality-a-conversation-with-ms-lindsey-of-cards-against-harassment/
>
> I bring this to your attention because your name came up over the course of our conversation; as I said before, your name keeps coming up on my radar of late.
>
> As I said to Ms. Lindsey, and as I think it important for you to know, I find it equal parts interesting and deeply ironic, that "Sista Feminists" such as yourself are so unwilling to even talk to the very people so many of you hold out as "offenders", yet seem more than eager to talk to anyone in the Cathedral who will lend a sympathetic ear – you know, the Atlantic, XOJane, and so forth. While they certainly feel good and grant laurels, they do nothing in terms of actual change, which is what so many on your side of the aisle claim to want. Meanwhile, while Ms. Lindsey and others like her (read: White Feminists) and I don't have any love lost, she/they are at the very least willing to, to some extent, talk.
>
> Hmm.
>
> Amid the clamor that passes for "conversation" in our time when it comes to concerns such as Sexual Politics, one voice that is curiously absent is the Brotha on the Block – the working class guys who are so often talked about, usually in wholly unflattering ways, but rarely if ever actually talked to – it is why I started blogging to begin with. Getting up in the MSM and crying on the shoulders of Good Black Men(TM), again, while gratifying to some extent, won't make much of a difference in the overall scheme of things; talking to guys like me on the other hand, will. Of course, guys like me have quite a bit to say – and quite a few questions of our own to ask.
>
> It's a conversation that is long overdue.
>
> I'm looking forward to it.
>
> 😉
> O.
> Now adjourn your arses…

Email #4

> Feminista Jones <feministajones@gmail.com> wrote:
> I declined because of the response you just sent. You're accusatory and attempting to guilt me into some fictive kinship obligatory engagement.
>
> No.
>
> My first mainstream column was for a BLACK publication, Ebony magazine. I provided over 60 articles of content to that BLACK organization, so your nonsensical accusations that I only care about this so-called "Cathedral" is insulting and dead wrong. If you're going to cite the publications, you'd be wise to list the correct ones (i.e. referring to XOJane, when I've not written for or spoken to them directly).
>
> I really do not care that you spoke with a woman whose idea jeopardizes the health and safety of Black women and has been wholeheartedly rejected by any people associated with #YouOKSis. Kudos to you for interviewing someone irrelevant to our cause. Should I feel obligated to speak to you because you spoke with a White woman who doesn't speak for me? No.
> I don't do well with this type of goading and I certainly will not be coerced into doing anything with you because you feel like I owe you.
>
> I don't owe you anything.
>
> So as I respectfully declined the first time, and you had a hard time accepting my decline of your invitation

> (not unlike street harassers), I am going to reiterate that I am not interested in working with you and I appreciate you not contacting me anymore. I have no obligation to respond to or engage you in any conversation you think "needs" to happen.
> Best wishes in all of you endeavors.
>
> Leave me alone.
>
> FJ

Email #5:

> Hello Ms. Jones,
> Sure, I'll do as you request; just so that we're clear though, let's get a few things straight:
>
> Like Ms. Lindsey and the other umpteen "warriors" out there, you have yet to offer any smoking gun evidence that supports your claims – and I know quite a bit more about your work than you do mine.
>
> Second, the Cathedral is very much a very real thing – just ask Mr. Stephen A. Smith for starters. Max Kellerman, too. And I just happen to know quite a few people who work for Ebony; they would agree with me that they're not the kind of Black Folk Who Matter(TM) that I'm talking about – we're talking about those Brothas on the Block who are supposedly threatening the health and wellbeing of the Sistahood, right?
>
> Third, it was you and yours that started this whole thing – you all have claimed to want a "conversation" when nothing could be further from the truth. What you want is for Men, particularly those you find problematic, to simply bow their heads and do as they're told.
>
> No.
>
> If we're going to have a conversation, it will be on the terms such a concept is actually understood – where both sides get not only to listen, but to be heard. You don't get to set the terms of the conversation, or tell those whom you talk about how they are to conduct themselves. The Berlin Wall has fallen quite some time back and last time I checked, the United States isn't shot through with reeducation camps, I'm afraid.
>
> Guilt? LOL, only in your own mind, madam. And actually, I think some of what you do is a good thing, although a bit redundant in our time, since Black Women are hands down the most sexually liberated group of Women in the entire country, with all manner of evidence to support that contention. There are however, other Sexual Politics-related concerns that Black America could do well to discuss; here's an example:
>
> http://www.justfourguys.com/sexual-healing-guest-post-by-ms-lynm/
>
> Sadly, Whites seem more interested in such things than Black folks. Funny, that.
>
> Like I said, there are many things that cry out for addressing along Sexual Politics lines in Black America. How unfortunate that you and your erstwhile "Sistas" aren't feeling up to the job.
>
> O.
> Now adjourn your arses…

Email #6:

> You cannot take "No" for an answer.
> This is sick.
> I said LEAVE ME ALONE.

Email #7:

> You really don't like it that Brothas can (and should) be heard on these matters, don't you? Relax – I'll leave you be.

> O.
> Now adjourn your arses…

Now …

I'm gonna cop to everything that Jones has said about me—*guilty as charged!* People who know me well would definitely agree that not only can I be quite persistent, but I can also be quite persuasive. After all, how do you think I got the interviews I've gotten thus far?

But there is one little problem with Jones's argument …

She never obtained my CONSENT(!) to air our email exchange. Please note that in the previous email exchanges-turned-de facto interviews I had with Evan Marc Katz and Lindsey of Cards Against Harassment, I was keen to obtain their consent to bring our offlist conversation to the J4G audience publicly. I've also been careful to obtain the consent of others in terms of their thoughts and words expressed either offlist or elsewhere online; Dr. Edward Rhymes, for example, can attest to this fact.

Why is this important?

Well, because consistency, that's why. Imagine what Jones and her ~~flying monkeys~~ followers would have said if the shoe was on the other foot—and I had taken it upon myself to air an offlist email exchange of her and me, releasing it to my readers *without her foreknowledge or consent*—I can hear the "comparisons" to rape and the like right now.

Of course, when it comes to social justice warriors like Jones, little trifles like the rule of law or even common decency don't apply, *especially when it comes to working-class, blue-collar brothas like yours truly*—which does indeed bring us back round-robin to the point about "street harassment." Consider this:

Haven't you found it just a wee bit odd that the one voice totally left out of the "conversation" on this "issue" is working- and lower-class Black men? They're talked *about* but almost never actually talked *to*. And as far as Black feminists like Jones are concerned, *that's exactly how they like and want it*—for us to be completely without a voice, to not be able to face our accusers in open court or even the public square, to be subject to dehumanizing and draconian legal and social measures that would make diehard Stalinists blush. It's all deeply problematic and forms much of the basis and reason as to why I do what I do.

For Black women like Jones, Black men like me have no rights toward consent that they are bound to respect. She is emblematic of those people—like Amanda Marcotte, of Duke LAX infamy, for example—who have no qualms in the least running roughshod over the civil liberties of others or just plain ole dissing them in the name of some "higher goal"—which is, of course, their own twisted utopian delusions of grandeur.

The irony of all this is that if she had only asked me, I would have readily and enthusiastically—heh—consented to our exchange being aired because I have nothing to hide and consider myself to always be on the Jumbotron—*I don't say anything online that I am not prepared to cosign or defend.* Not only that, *but this exchange being aired to the general public serves in itself as a kind of "debate," in which both sides of the issue can be aired, and the public reading along can then decide for themselves.* As Lindsey's parting shots in our recent exchange aptly shows, it's not the menz that are the problem here; *it's the ladies themselves.*

I disagree with Tariq Nasheed's contention that Feminista Jones is some kind of "agent provocateur" for White feminists; I have yet to see any smoking gun proof, though I remain open to the possibility should such evidence present itself. But what I will say, without any fear of censure or reprisal, is that Jones is disingenuous, manipulative, and a hypocrite of the first order—and I will make it my business now to keep a close eye on her from here on out. *People like her, can and have proven, to be downright dangerous to people like me.*

In the meantime, Ms. Jones, please, find another hobby; chess doesn't suit you.

Old Maid, perhaps?

Don’t Kill Boys

AVfM Video Source · 30 December 2014 · Archived copy · Original

Girl advising men on how to deal with women: A rebuttal

AVfM Video Source · 30 December 2014 · Archived copy · Original

Women love giving men advice on how to please women. Increasingly, young men are being blunt and giving advice back.

This gets funnier as it goes:

You might want to check out MaximBady.

Acid-throwing: Almost exclusively a women's crime?

Peter Wright · 30 December 2014 · Archived copy · Original

Adam Lee Hargrave was an early 20th-century crime reporter and documentarian who wrote extensively on Scotland Yard, the C.I.D., Jack the Ripper, and similar topics. The following article about acid-throwing is from his 1912 book Woman and Crime, in which he states that women were almost exclusively responsible for the crime.—PW

THE VITRIOL-THROWERS

THE act of throwing vitriol may very well be bracketed with secret and slow poisoning as an example of extreme cruelty in women. Vitriol-throwing is rarely resorted to by men, being almost exclusively confined to females. The latter as we have already pointed out are also largely in the majority among poisoners. It is just as inexplicable as is the inhumanity of women towards little children, and why such savagery should find a home in the bosoms of those who are universally supposed to be inspired by instincts of sympathy and tenderness it is fruitless to try and discover. But it makes one thing quite clear, namely, that the orthodox opinions held by most men concerning women are not strictly accurate.

I recall the case of the Frenchwoman, Madame Emilie Foucault, who was indicted at the Old Bailey for throwing upon Andre Jacques Delombre a corrosive fluid, with intent to disfigure him or do him grievous bodily harm. I have already given an account of this case in another work of mine,[1] but think it as well to include it here, as in many respects it is a remarkable case of its kind.

Sir Charles Mathews, who conducted the prosecution, referred to it as a "drama," and drama of a most sensational kind it certainly was. The story that preceded the act for which the woman was indicted might very well have been fiction written by a novelist in the habit of turning out "risky" works. The prisoner and the prosecutor first became acquainted in the year 1898, the man then being seventeen years of age and the woman twenty. They met in the streets, and their acquaintance at first was merely of a casual kind. But it was soon to become more cordial, for the woman was very pretty and the young man susceptible. Their respective social positions were widely asunder, he being the son of an ex-Cabinet Minister of France, and she the daughter of a tradesman. This difference in caste was destined in due course to lead to a tragedy.

In March, 1899, the prisoner married her first husband, a man named Foucault, who died in January, 1901. Directly after this marriage took place an improper intimacy began between Madame Foucault and the young fellow, Delombre. It endured through Foucault's life and survived his death. In May of 1903 Madame Foucault married again, this time a literary man in a good position. But she still continued the improper intimacy with Delombre. The husband soon became suspicious, discovered how matters stood, at once sued for and obtained a divorce. The divorced wife intermittently continued the intimacy with Delombre. It is quite clear that she now entertained the notion and formed the resolution that the young fellow should marry her. He would seem to have still been somewhat infatuated with her and to be willing to become her lawful husband. But here the social disparity between them became an obstacle, and Delombre's parents would not entertain the proposed alliance. This opposition enraged Madame Foucault, who armed herself with a loaded revolver and threatened to shoot the young man's parents. His mother was most firmly opposed to the match, and upon her death-bed she made her son promise that he would not marry the woman.

In the course of 1906 Madame Foucault fell in the family way, and subsequently she asked Delombre if he would acknowledge the child. This he refused to do, in consequence of which some unpleasant scenes ensued. Upon one occasion Delombre forcibly took a loaded revolver from her. Apparently in consequence of the annoyance she gave him, Delombre decided in October, 1906, to come to England. He did so, taking up his residence in Lindley Road, Tottenham, where he pursued his studies. He was an agricultural engineer, and held a degree of the University of Paris. On November 17th, Madame Foucault followed Delombre to England, bringing with her a loaded revolver, a box of cartridges, and a large bottle of sulphuric acid, or vitriol. The latter she had had coloured to the hue of

coffee. The reason for this will appear presently. Having discovered where Delombre was lodging, she went there and asked him for an explanation. That was a Saturday evening, and it was arranged that the interview should be postponed till the next day, a lodging for the night being found for Madame Foucault. The next day she said to a friend of Delombre's who lodged near him:

"I am expecting a child in January, and Delombre has abandoned me. After I have had an explanation I will return to Paris and make as much scandal as possible. I will have birth cards printed, and send them to his friends." (In France birth cards are sent round as marriage cards are sent round in this country.) At the Old Bailey Delombre stoutly denied that the child referred to was his, and that he was not the "only one."

Later in the day Delombre went with Madame Foucault to a hotel in the City, where he engaged a room in the name of Foucault. They had dinner there in the public room, afterwards retiring to the room they had engaged, where they would be by themselves. While seated at the dinner-table Delombre asked Madame Foucault what explanation she required, and the lady replied that she would wait for it until they had retired to their room. In the light of subsequent events this was significant. Well, when the woman found herself alone with her companion she said, "The explanation I have to ask you is this: Either you shall marry me or you must kill yourself, if you are not a coward, or I will kill you." That was the first time, said Delombre, that she had made any mention of marriage. He replied "Marry! No; never. Why, you don't love me. You hate me, and I don't love you." Then the woman said, "I shan't be troublesome. We shan't live together, but I want my child to bear your name." He replied "No." Madame, who all through this was perfectly calm, said "Then you must kill yourself, or I will kill you." It is difficult to understand why she should wish him to die, or how his death could benefit her in any way. But the fact that she was so calm through it all proves that it was mere idle talk and that she was temporising. It is a pity that he did not do the same thing. A man, however, is never equal to a woman in cunning and dissimulation.

It seems clear, however, that Delombre had become apprehensive, for he suggested that they should go for a walk. At the same time he went to the bed and took up his coat, which he proceeded to put on. Foolishly he turned his back upon her for a few moments. When he turned to her again she walked up to him and deliberately threw a cup of vitriol in his face. The premeditation was made apparent by the fact that she had contrived, unseen by her companion, to lock the door. He discovered this when, writhing in agony, he endeavoured to quit the room. His cries brought assistance, and he was conveyed to the hospital. The woman was taken into custody and while in prison awaiting trial she gave birth to a child.

Delombre permanently lost the sight of one eye and was otherwise disfigured for life. Most outrages committed by

women are cowardly, and this one was particularly so. It was sheer vindictiveness, and no amount of provocation could mitigate its enormity. Her defence was that she intended to commit suicide in his presence, and that the vitriol and revolver were for that purpose. She further stated in the witness box that it was while in the act of drinking the vitriol herself that Delombre, while endeavouring to prevent her, splashed the vitriol over himself. This rather feeble contention could scarcely hold good in the face of the fact that the vitriol had been thrown or dashed at the prosecutor, as shown by the nature of the injuries. The prosecutor declared that her original intention was that he should drink the acid, and that is why she had it made the colour of coffee. Her explanation of this discolouration was that it was caused by being poured into the bottle through a pewter funnel, and that it was the action of the latter on the acid that caused it to change colour. As a matter of fact pewter would not do anything of the kind, so that falls to the ground. The prosecutor explained that her intention was to cause him to drink the acid by "ringing the changes" on the cups. After they had had dinner he asked her if she would have coffee, and she declined. He, however, had a cup, and this evidently upset her arrangement, for her idea was to have the coffee upstairs, when she would have effected the change. She did in fact alter her mind when she got upstairs and had a cup brought up. And this served a purpose, although not the one originally intended. Having emptied the cup of coffee she substituted vitriol, which looked like coffee. So that she was able to get to close quarters with Delombre without arousing his suspicion as to the nature of the contents of the cup. If the vitriol had in any way failed she unquestionably intended to make use of the revolver.

The above facts would appear to be pretty conclusive evidence of guilt, and there can be no doubt that the jury would have returned a verdict of "Guilty" had it not been for the introduction into the case by counsel for the defence of a number of letters which had been written to the prisoner from time to time by the prosecutor. These put the latter in a very odious light and seriously prejudiced the case for the prosecution. The letters were allowed to be read by the judge, although when counsel for the prosecution attempted to read some which had been sent by the prisoner to the prosecutor his lordship put his veto on it. He should of course have put his veto on the others, as they had nothing to do with the charge before the court, most of them having been written years before the visit to the City hotel took place.

The case occupied four days. The prisoner, a dark young woman of strikingly handsome appearance and neatly attired, was one of those females whom I have already referred to as possessing force of character and invincible will-power. The latter in combination with her personal attractions was destined to be destructive to men. Her complexion was pale, and she had what the French call the "fatal eyes." They were in fact very remarkable eyes, very dark and wonderfully expressive. They had a velvety softness, and at times could be most alluring. She also contrived to get into them a remarkable number of varied expressions. When it was her purpose to enlist sympathy her eyes were irresistibly soft and caressing. But now and again when the lady was heckled in cross-examination, there flashed from her eyes something resembling forked lightning, which gave one an uncomfortable notion of what she was capable. I have already referred to a case where a female prisoner succeeded in winning over a jury. I then referred to Madame Foucault, who, in spite of the conclusive evidence I have detailed above, was acquitted. This I attribute to her personal influence on the jury, combined with the reading of the letters mentioned. It was a verdict, not of justice based on fact, but of sympathy in the face of truth. The conduct of both prior to the events of November 18th at the City hotel was deserving of measureless reprobation, and the letters should not have aroused sympathy for either. What can be said for a woman who readily gives herself over to a paramour immediately after she has been wedded to another? Can she be "wronged" in any way? Delombre worked her no mischief; those whom he wronged were the husbands. There can be no doubt that the first marriage was entered into so that the husband might be utilised as a safeguard to the intrigue. I suppose a husband could hardly be put to a worse purpose than this, or a marriage contracted under more odious conditions. And nobody who saw the two young people in the flesh can doubt that the woman was the leading spirit in the intrigue, and that she influenced Delombre by her "fatal eyes" and her other attractions as she influenced the jury at her trial. A woman who cares twopence for her chastity does not give way with the readiness with which Madame Foucault did.

Just as I have already described how Mrs Chard Williams set herself to seduce the jury from the straight line of their duty by directing her gaze full at them and keeping it so throughout the hearing, so did Madame Foucault, and

with more success. She directed her “fatal eyes” towards the jurymen, each one of whom she took in turn, lavishing upon them the most bewitching and ravishing glances. I sat beneath the jury-box and quite close to the dock. I closely watched her, and upon one occasion she, noticing my scrutiny and thinking perhaps that I might be an official and worth including, she turned her gaze full upon me and favoured me with a most entrancing optical caress. I felt a trifle “shivery” over it, like one might feel while being grinned at by a tigress, and was not sorry to avert my eyes. After her acquittal she stated to an interviewer that at a certain stage of the proceedings she knew she had so many of the jury on her side. There can be no doubt that she did. Women like Madame Foucault know the weak points of men like they know their A. B. C. When counsel was describing the injuries of Delombre she appeared to be moved, but that it was humbug was proved by the fact that after the verdict was returned she pointed down triumphantly at the injured man and jeered at him. No doubt that what the man himself had told her, namely, that she hated him, was true. She subsequently endeavoured to fix the paternity of her child upon him, and a summons was served at the place in London where he had been staying. He had, however, gone back to Paris, but in spite of this fact an order was made against him by a magistrate. It seems a very easy matter to get a bastardy order against a man. In this case the magistrate took the bare word of the solicitor that the summons was duly served, when as a matter of fact it was not. Delombre took the matter to the High Court, where the judges set the order aside.

Vitriol-throwing is altogether a most ugly crime, for it is always committed in a spirit of extreme vindictiveness. Sometimes, too, it is done to avenge a wholly imaginary wrong, as in the case of the woman who, ironically enough, was named Mabel Truelove. The crime was committed in May, 1908. The woman Truelove was a habitual criminal, who had previously been confined in Reading gaol. She had conceived a great hatred of the matron, Miss Elizabeth Rogerson, who, she declared, had treated her harshly and cruelly. As a matter of fact Miss Rogerson was a most humane woman and had always dealt leniently with Truelove. However, the latter determined to do the matron a mischief, and she accomplished it in a truly fiendish manner. On a Sunday evening, while Miss Rogerson sat in St James’s Roman Catholic Church with a friend named Mrs Emily Cushan, Truelove came down the church and seated herself beside Miss Rogerson. In her teeth she was holding a shawl. She said to Miss Rogerson, “Well, how are you?” To which Miss Rogerson replied, “Oh, all right.” Truelove then drew a large cup of vitriol from under her shawl and flung the contents in the face of Miss Rogerson.

Miss Rogerson called out “Vitriol!” and fell in a faint. She was unable to see, and after she had been attended to by a nurse and a doctor she was conveyed to the Royal Berks Hospital. She was very seriously injured, being likely to lose the sight of one eye. Her friend, Mrs Cushan, was also seriously injured, the acid having splashed on to her. Also Truelove herself was very badly burnt, for the liquid also splashed back on her, which was a recoil of her vengeance peculiarly appropriate. If all vitriol-throwers also injured themselves in this manner, there might be less of the dastardly crime committed. When Truelove appeared in the dock of the

Reading Police Court next morning her face presented a most repulsive appearance, the features being quite unrecognisable. Her lips were distended, her eyes invisible, and her cheeks scarred and wounded. She had to be assisted into the dock, and was hardly able to remain seated on the form. Would that all would-be vitriol-throwers could have witnessed this spectacle! She was remanded and afterwards removed to that prison upon the matron of which she had committed such a gross outrage.

The prisoner had had a most remarkable career. She came of a family which was said to be well connected and respected. She was an accomplished pianist, and some years ago had been a teacher of music. She was a pupil teacher at a Board School, but failing to pass a certain examination her scholastic career came to an end. She would then appear to have gone into service, acting as governess to several well-known families, but her temper was of such a violent character that nobody would keep her very long, and so she was constantly going from situation to situation. Her friends also gradually tired of assisting her, and so she sank lower and lower. Eventually she found herself without a roof "on the road" in which condition she remained some years, sleeping in various places, such, for instance, as doss-houses, churchyards, outhouses, or any place where she could find shelter. During this period she committed innumerable offences, prisons being among the places wherein she periodically slept. She resorted to all kinds of tricks to evade the police, on one occasion exchanging her dress for male garb while in a railway carriage. But as she left her own clothes behind, the police were enabled to soon get upon her track.

During her career she had been in several prisons of which Miss Rogerson had been matron, including that at Reading. Two years prior to the outrage at Reading, Truelove committed an assault on Miss Rogerson, for which she was bound over for six months. She then said to Detective-Sergeant Clarke, "The time won't be long passing; I will leave the town and have something ready for her (meaning Miss Rogerson) when I come back." After she had committed the assault on Miss Rogerson at Reading, she said, "I don't care what I have to put up with myself; I have got my revenge, and revenge is sweet." When asked by Detective-Sergeant Clarke where she obtained the vitriol, she said, "Never mind; I know where to get it, and how to use it. I did not get it here. I should like to serve one or two more like it. I did not intend to hurt the other woman (Mrs Cushan). It serves her right though, if she mixes up with a – – like that." She was known in nearly every prison in the country, having been convicted no fewer than 127 times for various offences. In whatever prison she was located she created disturbances and put fear into the minds of the wardresses. She had followed wardresses about, molesting and threatening them, sometimes to throw vitriol over them. In consequence the wardresses went in fear of her. A wardress named Pemberdy told how on one occasion she saw Truelove carrying a jug without a handle, and that she told her, Miss Pemberdy, that she would like to spoil her face. Upon one occasion, while following Miss Rogerson and Miss Pemberdy, she said to the former, "You have played your ace, and it is my turn to play trumps now." She had also waited for days outside Reading Prison, in consequence of which the wardresses had remained indoors rather than go out and be insulted.

Another wardress named Miss Bingham wrote from Hull Prison to say that Truelove had followed her to church and waited outside until the service was over. Subsequently discovering that her home was at Lancaster, she gave a great deal of annoyance by calling at the house of her parents and waiting outside. She afterwards sent a postcard to Miss Bingham at the address of her relatives, worded, "I am coming. –(Signed) Jack the Ripper." Upon two occasions she had been sentenced to imprisonment for assaulting female officials. During the hearing of her case at the Berkshire Assizes the prisoner continually interrupted the proceedings. When reference was being made to Miss Rogerson's injuries, and counsel was describing the condition of "one of the lady's eyes," the prisoner interrupted with, " You don't call that thing a lady, do you?" It was inevitable that an effort would be made to establish a theory of insanity, and certainly the extravagance and pertinacity of her wrongdoing would seem to suggest that she was not altogether in her right mind. However, her counsel, Mr. Nash, was proceeding to say that she had been suffering from delusions for two years, when she interposed with, "You are no doctor. It's no use proving that I am mad, because I am not. I never suffered from delusions." The jury having found her guilty, the judge, Mr Justice Darling, sentenced her to five years' penal servitude.

Whether sane or insane, one thing is quite clear, Mabel Truelove has never been dealt with properly by the law. She ought never to have been allowed to carry on her career for so long a time, to have been constantly committing

offences and continually going in and out of prison. She ought to have been dealt with more severely long ago. She is a fit subject for an indeterminate sentence. It is clear that it is dangerous for such a woman to be at large, and during the whole of her career she has never once exhibited any intention or desire to reform. She was most persistent and determined in her wrongdoing from first to last. Probably her lawlessness and rebellious behaviour generally is traceable to her early years, when she may have been without any restraining influence. Over-indulgent parents may be the source of as much mischief to their offspring as negligent ones. The seeds which are sown in childhood's days bear fruit years hence. The ironically-named Mabel Truelove seems to be a pretty hopeless case.

About the same time another case of vitriol throwing occurred at Hull, where a middle-aged woman named Selina Spencer threw acid over three persons, namely, Annie Roberts, a widow, Eliza Precious, her married daughter, and a little girl named Lily Dunelly. It appeared that Spencer had had a business transaction with Mrs Roberts and had called her a rogue. In consequence of this Spencer was ejected from the Alexandra Hotel. A few minutes later Mrs Roberts and her daughter left the hotel. They had not gone far, however, when they became aware that Spencer was following them. Eventually the latter came up with them and dashed the contents of a bottle in the face of Mrs Roberts, at the same time exclaiming "Take that!" Upon Mrs Precious interfering she also was served in the same way, being so badly burned that she lost the sight of one eye. Some of the acid also splashed on to the little girl. Spencer was then overpowered and prevented doing any further mischief. When taken into custody she had the effrontery to deny the charge, in spite of the evidence of eye-witnesses and the fact that her own hands were burned by the acid. She was duly convicted and punished.

A case which bore a striking resemblance to that of Madame Foucault, already dealt with, occurred at the end of April, 1907. It was generally believed in fact that the woman in this case had been reading the newspaper reports of the Foucault case, and had practically copied the Frenchwoman's methods. And the fact that the latter was acquitted doubtless acted as a strong incentive to her to venture on a similar course of conduct.

The woman's name was Lilian Sarah Woodcock. She was 27 years of age and was tried at the Old Bailey. She was charged with throwing a corrosive fluid hydrochloric acid over Mr John James Avery, a photographer, of Sandringham Road, Dalston. It appeared that she had been employed as manageress at a shop kept by a son of Mr Avery, in the East India Dock Road. The relations between Miss Woodcock and her employer, as admitted by the latter in the witness-box, were rather more cordial than those of master and servant. Mr Avery, senior, was the freeholder of the premises in East India Dock Road. Miss Woodcock claimed the premises as her own, as she said they had been given to her by Mr Avery's son. The latter, however, stoutly denied this. Well, the woman went so far as to obtain an injunction in the High Court to restrain Mr Avery, senior, from entering the place. However, other proceedings followed, and the injunction was at length quashed.

On the afternoon of the same day Woodcock called at the house of Mr Avery, senior, and asked to see the latter. Mr Avery accordingly came to the door, but thinking it unwise to discuss matters with his visitor was about to close the door when the woman exclaimed, "Take that!" Although he saw nothing he felt a burning sensation about the face. He was removed to the German Hospital, where it was found that the acid had entered both eyes and burnt the right side of the forehead and the right cheek.

The defence put forward by the woman was that she had intended committing suicide, and that in knocking the vessel containing the acid from her hand Mr Avery received some of the contents on his face. It will be remembered that that was precisely the story told by Madame Foucault. In this case it was just as feeble as it was in that of the Frenchwoman, for the wall at the back of where Mr Avery stood was marked with the acid, which made it clear that the latter was thrown. Fortunately Mr Avery's sight was not affected, although the acid used is of a very corrosive nature, and if not promptly attended to will destroy sight.

Fortunately in this case there were no letters, and the woman was convicted and sentenced to a year's imprisonment.

I have thus given the particulars of a few representative cases of vitriol-throwing, a crime almost exclusively committed by women. It is a crime of vindictiveness alone, expressed by the invariable cry of "Take that!" and represents woman in one of her most repugnant aspects.

Notes:

[1] A. L. Hargrave, *The Story of Crime*, Published by T. Werner Laurie.

See Also: For historical information about women's acid-throwing in the USA, see "Acid Queens" at The Unknown History of Misandry.

Close to the noose: The history of a night

Horia-Roman Patapievici · 30 December 2014 · Archived copy · Original

Translator's note: Western feminists routinely claim oppression for the most trivial things that they happen to dislike. Here is a 25-year-old text depicting the true story of real oppression during the December 1989 Romanian Revolution.—LV

The law of the survivor is to bear witness. You are subjected to the moral imperative of seeing the world with the eyes of those who have ceased to see it for good. Nothing of what they have seen has any right to remain hidden. You are only free at the moment when you have the guts to bear the truth. It should also be noted that, following the ancient word of the Gospels, in Romania even the stones were crying out—so how could the people have kept on remaining silent?

But it's not about the emergency of the revolt that I want to speak but about the things I saw in the 26 hours that I spent under arrest, first at the General Inspectorate of the Militia (IGM)[1] and then at Jilava Fort[2]. I was among the first to be busted, when the unbelievable resistance of the people of Bucharest against the Communist dictatorship was just beginning.

At first, there were only six of us in a room in IGM's headquarters, and we weren't allowed to sit. Then there were 25 of us. The door leading toward the hallway was open and guarded by one militiaman. Then, as the hours passed and we moved toward night, the door was shut and three armed militiamen were brought in. Low noises of a bizarre concourse could be heard from the room we were kept in. The noises resembled a breath stifled with a gag—gasping.

When night fell, a military major with a neutral, clerk-like face read off several names from a typewritten list. Mine was among those. I was pulled up and turned to face the wall with my hands behind my head. Seven others were with me. I remembered the feeling of intolerable moral aggression when their hands searched between my legs—with contempt and brutality. They put handcuffs on both of my hands. We were formed into a disoriented and chaotic line and pushed into docile hobbling along the dark hallways of Bucharest's Lubyanka[3].

Here, I was about to witness the first signs of the violent repression that was going on outside. The hallway I was walking through, convoluted through the entrails of the building like a segmented serpent, led to more rooms (I counted four of them), all filled with people. But these weren't people I would normally meet on the street. Perhaps it would be more appropriate to call them "bodies," namely a pile of whacked bodies. They were muddied, beaten, disfigured, and scared. A young man was just getting boot-kicked in his shin bone: the one who was doing the kicking was a kid with piercing eyes and pleasant features who kept asking his victim to keep, *for the bloody hell,* his face against the wall.

A bearded man, with the air of a painter, was screaming loudly at the bayonet with which a militiamen was ravishing his testicles. Others, the luckier ones, were only sporadically beaten when the militiamen would provoke one another and then rush to strike while cursing. Those who didn't have their hands beaten and broken yet were still clinging to the wall like drunk people usually do (although nobody was drunk in there); the others, whose hands were fully red with their own blood, were clinging to the walls with their chest or cheeks in an effort to avoid pissing off the militiamen, who wouldn't stop screaming, as if they were possessed: "*Just stand straight, you animals, stand straight! Stand straight, you bloody cow, can't you hear me?*"—and then the strikes followed, and then more beatings and so on until the gasps became rarer and the aggressor lost his breath. On the thin layer of plaster on the walls were wide, unregulated drawings made by splattered blood.

The hallway floors were covered in randomly thrown bodies. Between them, stepping and kicking, were the boots of the militiamen who were making footpaths of order. Filled with hatred, spurred on by the lectures from a violent military major and other militia members, they were constantly cursing but in a monotonous way, always mentioning the *comrade secretary general*. Both the fear of their superior officers and the pleasure of disposing of

bodies were visible on the faces of these kids in uniform, who were only asking for the mere sketch of an order so they could torture with a clean conscience.

They were randomly hitting whoever happened to be around: using their fists, boots, police sticks—anything would do in order to produce and exacerbate the suffering. It was a horror spectacle. Other militiamen were assisting on the sidelines, smiling while smoking. There was no inmate in the hallways who wasn't bleeding, and almost all of them were gasping. They had all been terribly beaten. Several of those lying down on the floor were begging in whispers for medical assistance: they had been wounded by gunfire. The militiamen who were leading the group I was part of were screaming at us not to turn our heads. But it was impossible not to watch: even if we had all been blind, our terrified skin would've instantly gained sight features anyway.

We were shoved onto the plateau in IGM's backyard, which was now drowned in darkness. The apartment buildings around us seemed mournful. I hadn't seen any lights on, although I was looking for them in the hope that someone would see us. The militiamen who shoved us into the van were using flashlights to see where they were going. There were a lot of them and they were whispering. They ordered us to only stay on the left side. We could not have stayed in another position anyway given that we were bound to one another by handcuffs. The space in the van was too tight, and two of us, with injured hands, had to sit on the knees of the others.

I heard an authoritative voice asking how many "*pieces*" were inside. "*Seven,*" was the prompt answer. "*Bring seven more,*" the first voice shouted. After a moment of silence, someone asked with a less authoritative voice: "*Are … are … we shooting them now?*" "*No, no shooting. An order is being expected*," someone else responded. I sadly understood then that the repression had been more powerful than the protesters, that the killings in Timișoara would continue, and that in Bucharest those of us who were already in custody were bound to become the first exemplary victims. Since my hands were bound, I made the sign of the cross with my tongue inside my mouth[4] and started praying. I quashed my sorrow by humming the Lord's Prayer.

The van hit the road a little while after. Through the small window just above the driver, we looked out at the night. We got onto Eforie Street, crossed the Dâmboviță River in the Izvor area, and then headed on to the Victory of Socialism Boulevard toward the Devil's House (which was improperly called by the official press "The Republic's House"). I was instantly stricken by the symbolism of this forced *descensus ad inferos*[5]: with the notable exception of the presidential cars, I think that the cars of the repression were the first to have inaugurated the glorious "victory of socialism." The symbol was dictating this confirmation: one can only reach the victory of socialism through organized death. Our destination, as we had come to understand with time, was Jilava Fort.

When we arrived, we were identified again. Admission papers were made in our name. And then we were thrust into some sort of preventive arrest—63 individuals in a room of less than 15 square meters surface. The room had a ventilation system of Yezhov and Yagoda[6] type: it was calculated to make you suffocate without actually choking to death. Obviously, nobody could sit: we were so jammed together that if a round of bullets had been fired through us, our bodies would have continued to stand. That's how we spent our night: torture through sleep deprivation amplified by our wounds, suffocating and with a clear knowledge that we would be shot.

We discovered that in the face of death, the physiological needs go silent: I didn't feel hunger for a second, although I'd spent the entire period without eating. I wondered what those who had open wounds were feeling. I also discovered that the imminence of death rips people's identity. None of us had the curiosity to ask his cell neighbor his name and none of us presented ourselves by name. We were already cloaked under death's anonymous and indifferent decency. We'd all consented to it, with much naturalness and, I'd say, grace. It was a grace in which we were co-existing.

Most of us had been bestially beaten. Many had open wounds, the blood crusting in a repelling manner with the mud we had been dragged through. Our clothes were wrinkled and soaked with blood: the stains were starting to dry but the smell was unmistakable. One of the men in the cell had his cheek cleft in three lines with frayed edges starting from the cheekbone. I saw a man with his shankbone fractured from the beatings, and from whose hideously tumefied face the blood kept flowing, curdling beneath his dewlap and on his neck like icicles.

A young man had been beaten so hard that, despite his unsmiling, disfigured face, he was constantly giggling, which scared us even more. I later found out from those who had witnessed his torment that he had been beaten for an hour with boots solely in the head by two militiamen (a first sergeant and a sergeant major: one of them was rustically named Gheorghe). The poor fellow had lost his mind. It's useless to describe the horrific effects of the human cruelty. Their parade, despite the horror, is monotonous: the ways of torture are finite; but the degradation, the outrage, and the suffering are infinite. So it remains the fact that each of these men had been tortured in cold blood by a fellow human being, a fellow whose sole motivation was a slightly bigger salary and a few petty privileges.

More arrestees arrived throughout the night: their conditions were worse and worse. Ours, by contrast, actually seemed better. And so, through them, I found out that the demonstrations could not have been dismissed until only very late at night; I also found out that many people had been shot or simply squashed by tanks, and that in the upper side of Royal Street, the special troops were doing 15-minute shifts, beating people with an unprecedented cruelty.

It has been told to me about people arrested and dragged by their feet to the nearby Negoiu Hotel, where they were smashed with their teeth against the wall and crushed by beatings. Transformed literally into an inert mass, they were then shoved into vans and expedited to Jilava. Some of the arrestees were whispering with horror about mercury-filled batons, whose strike literally ripped the muscle apart, smashed the bone, and could crack one's skull. A bearded young man told me about the fate of a teenage boy who had been injured at his feet near Danube block. As he was groaning and dragging his bloodied foot, he kept on shouting against Ceaușescu until two militiamen dragged him into a building's vestibule and, behind the door, blew his brains out with two gunshots.

When dawn came, they took us out of the kennel in which we had been suffocating. They separated us into groups of eight and shoved us into another van. In front of me, on the bench, there was a big young man who was groaning slowly. He looked crushed. I managed to find out from him that he had been beaten with a baton until he had lost consciousness; when he regained it, he discovered that he had gone blind. He started screaming. After beating him for screaming, the militiamen, who by now knew that he had lost his sight, kept on savagely hitting him in the liver, kidneys, and testicles—this time because (they thought) he was shaming them. Now he was laying in front of me, a mountain of pulverized meat from which a small, plaintive, lost voice was intermittently coming out.

Travelling through the milky fog of dawn, which seemed stuck on the wet pavement, we were heading toward the core of Jilava complex. We drove along a road lined by two-meter-tall fences topped with barbed wire and then stopped in front of a dirty booth guarded by a soldier. The one with smashed sight stayed in the vehicle while the rest of us got out. I don't know where he was taken. Later on, I looked him up among those who were set free—but I couldn't find him. Even today, I don't know if he is alive. As is the case with almost all my detention colleagues, I still don't know his name either.

We entered into a sort of wine cellar with grained white walls more than 1.5 meters thick arched over the line of the floor. We headed toward a dead-end cut with whitewashed bricks. They ordered us, by calling us all sorts of names, not to turn our heads. On my right side, on the wall, around the height of my shoulders, I saw some longish ragged stains of brown. It took me a moment to realize they were dried blood. Some zealous soldier had struck the head of an inmate against these walls as he was passing by. Once I had realized that it was blood, I started sensing its smell.

A warder with a brutal voice told the militiaman who was guarding us to take us next door: "*I will arrange those now*," he added. When we turned our heads, I saw him: I don't know what my colleagues thought, but in my case, that was the moment when I sensed fear for the first time. The room "*next door,"* where we were supposed to be "*arranged*," also seemed, like all the others, built into the ground. An unsettling "*hospital wine cellar*." Near the wall on my left side was a string of chairs. We sat. Only when I allowed my eyes to look around the room did I understand where we had been brought.

Placed in the middle of the room was a chair with a backrest; around it, rope was cut into pieces; a table with a

faience panel was only one meter away and on its white glow I saw two iron bolts and a few crumpled cloths; two plastic barrels of 50 liters, one ladle, and a huge funnel were next to it. But what was obvious, what was screaming from every object that my eyes were seeing, were the pools of wet blood on the floor and the cloths soaked with fresh blood. Around the chair—blood; on the table—blood, the cloths—blood. A human had been tortured here just a little while before, and we had been brought in to take his spot.

Malraux[7] used to say that nobody can endure torture. Well, none of my accidental colleagues had shown any signs of terror. Their dignity impressed me. And then, as if we'd been suddenly illuminated by the imminence of torture, we exchanged among us the first phone numbers, as each and every one of us believed that *the other* would make it out alive and we were ensure that our families would get word of the fate that had been foredoomed on us. I sensed derision toward my future mutilated body, which would have been separated from life in screams and pain. I was finding out with a certain level of indifference that even the suffering can make you blush.

But God wanted this cup[8] to pass us. Roughly 15 minutes afterwards, the warder with a brutal voice dragged one man to the chair in the center of the room and evacuated the rest of us—without calling us names this time—to cell 88. The man he dragged to the chair had been horribly mutilated even before the torture commenced, his moribund leg throbbing and twitching. In cell 88, we were crowded hurry-scurry—probably on purpose—until we ended up staying three people in the same bed.

So we sat waiting for the questioning and the beatings to start. We listened. We looked at each other and inspected the cell. We were getting our instincts accustomed to the heavy breathing of the dungeon. Time passed. Every once in a while the door was opened and a name was read. Over time, the risk of being called out didn't produce any emotion from us. We were getting used to detention in the same way we had immediately accepted the unimaginable dirtiness of that hideous penitentiary.

Being at the mercy of the energumen who had taken Romania into absolute possession, we knew that we were haunted by death at every step. Slowly, cautiously, with a certain level of disgust, the discussions started: for the first time since we were locked up, we started piecing together an image of the amplitude of the demonstrations. An appeal for a general strike on December 22 was discussed insistently. Within ourselves, as is often the case with those who are isolated, our hope was getting chaotically mixed with our resignation. It is perhaps the reason why every one of us toward himself and any one of us toward the others had not yet identified as individuals again. None of us needed a name in order to consider the other a trustworthy colleague. Spontaneously, we, the imprisoned of a rebellion fallen out of the sky on the head of the bizarre Romanian people, did not need a name in order to identify ourselves.*

I record this fact with amazement, as its significance remains to be understood. We met each other—in the sense that we made our names known to each other—only when it was announced that we'd be set free in a few minutes, somewhere around the afternoon. Also at that moment, a priest from Greaca who had been arrested with us loudly delivered an extraordinary paternoster and the hymn of praise to the Virgin Mary, which starts with "*It is truly right to bless you*[9].… " I don't know how many of those there were believers in their everyday life. But it is a fact that we all rose and all at once, as if we were asking for forgiveness, cried. It was by far the most emotional moment of the detention period.

Anyway, the wounded were eventually hospitalized and the ill got medicine only after the release order. Without this order, the militiamen would've left us all to die with a clear conscience that they were only doing their job.

One last detail, with a symbolic value: we were taken out of the cells into a yard that seemed sheltered from the other buildings and had the aspect of a wide trench: in there, our rings, money, watches, and IDs were given back to us. The yard had three sides of brick-and-mortar walls and one side made from soil shaped as a tall wave guarded by pavilions with soldiers armed with field machine guns. The side of the yard formed by the narrow wall was, apparently, the place where the death sentences were carried out. I got closer to it: the wall had a reddish-brown colour and the mortar was gnawed at, as if it had leprosy, by the holes left by bullets. Underneath my feet the ground was so trodden that its flatness suggested the lack of elasticity of the skin of a dead person. The wisdom of

chaos had made it so that we were set free through the spot where people were usually set free of their lives. With this last symbolic coincidence, I came back into post-Ceaușescu life.

I operate under the absolute certainty that if the Communist regime in Romania had not fallen on December 22, 1989, most of those who had been arrested the day before would have been shot. The events would have followed the already practiced course by the murderers in Timișoara: beatings, arrest, torture, shootings—disposal of the bodies. For this reason, because I know to whom I owe my life, for me, starting with December 22, people are of two categories: those who went out of their homes into the streets in the morning of December 22 knowing they might get shot—and who saved my life; and those who refused to protest and who, in my opinion, consented to my obliteration from among the living. My blood relatives, for instance, protested on December 22 but were waiting, with a cowardly prudence, to see what would *then* happen. As were most of the people to which I belong through birth, they were also waiting for things to be decided through *others* so they could then take advantage, one way or the other.

I shall never forget. I would also like to say that all those who led the arrests, the inquiries, and the detentions were not regular people, nor were they normal. They were criminals, specifically paid to torture and kill. These people were groomed for such acts, and most of them loved their jobs. They will always be able to say that they were merely doing their job and/or duty. Today, as if nothing happened, they mix among us on the streets: the assassins are moving around in Romania among their former and future victims. They are only waiting for a new regime to offer them the legal possibility to intimidate, torture, and kill again.

I dedicate this memorial essay to all of those who have dared: my love is headed toward them.

January 21

- I shall provide here the only names that I remember: Mihai (freshman student at electronics), Gradin Bogdan (whom I've seen again in the PNȚ[10] group at the great protest January 28, 1990, and whom I know he was then part of the hunger strikers in the University Plaza), Gabi Garabet, Andrei Ion, Alecu Ivan Ghilia, Popa Laurenţiu, Nicolescu Lucian. I was arrested together with Vali Constantinescu and was kept at IGM in the same waiting room with Mariana Berechet. Other than that, I don't know anything else.

Note: This text first appeared under the title *Unter dem Strang: die Geschichte einer Nacht*, in Neue Literatur, 41. Jahrgang, Heft 1-2, Januar-Februar 1990, p. 105-110.

Translated by: **Lucian Vâlsan**

References

[1] The Militia (*Miliția*) was the name of the police force under Ceaușescu's regime.

[2] Jilava Fort (also known as "Jilava Fort 13") is the prison located in Jilava commune where political prisoners used to be taken, particularly in the early years of communism: http://en.wikipedia.org/wiki/Jilava.

[3] Lubyanka is the popular name for the headquarters of the KGB and affiliated prison on Lubyanka Square in Moscow, Russia.

[4] Using one's tongue to do the sign of the cross was common in the Communist era among Christians who were in situations where an open display of religiosity could've brought them repercussions.

[5] *Descensus ad inferos* means literally "the descent into Hell," and in this context it is a reference to the Christian theological concept of Harrowing of Hell: http://en.wikipedia.org/wiki/Harrowing_of_Hell.

[6] This is a reference to the NKVD chief during the Stalinist purges: Nikolai Yezhov and his predecessor, Genrikh Yagoda. These two are considered by many historians as the most ruthless enforcers in the entire history of NKVD/KGB and are believed to have designed some of the Soviet-specific methods of torture.

[7] André Malraux (1901-1976) is the author of the book *Man's Fate* and was the Minister for Information and

Minister for Cultural Affairs during the presidencies of Charles de Gaulle in France.

[8] By “cup” it is meant the biblical concept of “cup of suffering” mentioned (among other places) in Luke 22:42 (King James Bible): “Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.”

[9] The original words are “Cuvine-se cu adevărat să te cinstim….” The full translated text is available in *The Divine Liturgy of Saint John Chrysostom* (A New Translation by Members of the Faculty of Hellenic College/ Holy Cross Greek Orthodox School of Theology).

[10] PNȚ = Partidul Național Țărănesc (The National Peasants’ Party). The PNȚ group in early 1990 was an attempt to revive the pre-Communist historical party (http://en.wikipedia.org/wiki/National_Peasants%27_Party) that had been dissolved by the Communist authorities in 1948 and had all its leaders decimated in the gulags.

25 men bullshitting about male privilege | part 2

AVfM Video Source · 31 December 2014 · Archived copy · Original

Child denied her father by family court

AVfM Video Source · 31 December 2014 · Archived copy · Original

The only thing unusual about this story is Gary Treistman's willingness to take a public stand. More people need to.

2014: Rape culture on the ropes

Jim Byset · 31 December 2014 · Archived copy · Original

When Jaclyn Friedman entered the atrium of the Queen's University Biosciences Complex on April 8, 2014, she did so like a visiting dignitary. At the university to deliver a guest lecture, Friedman walked briskly and upright, pausing briefly to look at some artwork here and there, nodding gently during conversation, all the while radiating a reserved enthusiasm—much like what one would expect of royalty. Just like any dignitary, she was escorted by eager volunteers, and just like any dignitary, she had a security detail.

While Friedman is a somewhat popular figure in the feminist community, she is by no means generally popular. The overwhelming majority of people—including students—likely have no idea who she is; she does not in any sense enjoy the sort of popularity that would send legions of shrieking fans armed with autograph books and smartphones to book signings or lectures. She's known by other feminists. That's about it.

Friedman's security detail was present not to fend off frenzied aficionados but because of a supposed threat from a small group of Men's Human Rights Activists (MHRAs) correctly rumoured to be in attendance. There wasn't any threat from the MHRAs present of course (I know this because I was one of them), but if you haven't done so before, you can check out what happened prior to and during the lecture here.

In any case, Friedman's lecture was advertised as a rebuttal to a talk given at Queen's a couple of weeks earlier by Professor Janice Fiamengo, in which the former feminist delivered a calm but merciless dissection of the double standards inherent in modern feminism. Friedman didn't discuss any of Fiamengo's lecture, however, and instead spoke at length about rape culture. Those in attendance, hoping to hear Friedman engage in some form of debate, to challenge the assertions made by Fiamengo, were left deflated.

Instead, Friedman's lecture was predictable—dependent on the usual canards surrounding consent, sexual assault, and statistics. Frankly, it was bloody boring. However, as boring as it was, there was one illuminating moment—a moment in which an offhand remark from Friedman provided a telling insight into the workings not just of *her* mind but also of the minds of those invested in the perpetuation of myths like rape culture.

About halfway through her talk, Friedman made reference to a letter written by the Rape, Abuse & Incest National Network (RAINN) to the White House Task Force to Protect Students from Sexual Assault. RAINN is the largest anti-sexual violence organization in the United States, which makes it one of the largest anti-sexual violence groups *in the world.* The letter was a 16-page document containing a number of recommendations for preventing and responding to rape on college campuses.

As well as making recommendations, RAINN provided a statement on rape culture:

> In the last few years, there has been an unfortunate trend towards blaming "rape culture" for the extensive problem of sexual violence on campuses. While it is helpful to point out the systemic barriers to addressing the problem, it is important to not lose sight of a simple fact: *Rape is caused not by cultural factors but by the conscious decisions, of a small percentage of the community, to commit a violent crime* [emphasis mine].

The idea of blaming rapists for rape, and not a community for rape, is pretty commonsensical. A debate on the issue isn't really necessary. Rapists rape, after all. Friedman, however, wasn't happy with RAINN's recommendations, and as soon as the acronym had passed her lips, she breezily dismissed the letter, saying, "I don't know what that was all about."

Unfortunately for feminists like Friedman, her dismissal was not reflective of a wider desire to ignore what RAINN had to say—the letter proved a massive rhetorical blow against the rape culture narrative. RAINN not only enraged the feminist community but also emboldened many within the media. Prior to the declaration, few mainstream journalists dared confront the idea, instead submitting to the unwritten but broadly understood rule that "she is

always to be believed." The feminist cult of rape culture went unchecked in the mainstream media for years—as did the establishment of kangaroo courts on U.S. college campuses and the persecution of innocent men. Testament to this ideological hegemony was the daily regurgitation of the repeatedly debunked and outrageous one-in-five statistic; even Obama got in on the act.

The Dear Colleague Letter of 2011, penned in an effort to reduce sexual assaults on campus, made things worse. University administrators, terrified at the potential loss of revenue and funding from government, enrolled feminist ideologues to help structure and administer "justice" on their campuses. The result was a growing list of men denied due process, their reputations destroyed. (Another consequence of these bizarre star chambers is a mounting number of lawsuits in real courts of law, from many of those same men.)

However, following RAINN's denouncement, journalists began to ask questions and to more closely examine what was (or wasn't) happening on college campuses.

In Canada, journalists at the *National Post* along with the newspaper's editorial board spoke out against the idea of rape culture, publishing four articles within a fortnight on the subject. But they weren't alone. Margaret Wente of *The Globe and Mail* also attacked the idea, as did many others. Quite suddenly, the deference—or, more accurately, the fear—surrounding rape culture began to dissipate. Journalists were questioning not only the statistics but also the theory. A re-examination of other ideas such as justice took place, and concepts like "innocent until proven guilty," "burden of proof," and "beyond a reasonable doubt" began to receive a proper airing once more.

This didn't stop rape culture adherents from banging the drum whenever possible though. In April 2014, Emma Sulkowicz filed a Title IX lawsuit against Columbia University in which she claimed that the school had mishandled a previous sexual assault case in which she was an apparent victim.

Sulkowicz and two other women had previously banded together to bring a case against fellow student Paul Nungesser. Following three separate campus hearings, Nungesser was adjudged to have been "not responsible" in all three cases despite the application of a preponderance of evidence standard and despite the fact that Nungesser was not allowed to bring potentially exculpatory information into evidence. Nungesser, who has remained publicly silent throughout the entire episode, broke his silence in a recent interview with *The New York Times*, stating unequivocally that the case brought against him was malicious and as a result of deliberate collusion between the three women. The German student has become a pariah at Columbia as a result not only of the accusations but also of Sulkowicz's decision in September 2014 to make her senior thesis a protest against the administration's handling of her case. "Mattress Performance: Carry That Weight" created a stir on campus and across the United States. The protest intensified the focus not only on Sulkowicz's supposed plight but also on the hostility toward Nungesser, who by that time had been excommunicated by friends and become the victim of graffiti slurs and other forms of bullying. Sulkowicz's piece, in which she lugs her mattress around with her on campus, was lauded by critics and journalists and even compared with Christ's Stations of the Cross. It didn't matter that Nungesser was cleared of all charges. Nor did it matter that he was undergoing immense psychological and reputational damage as a result of Sulkowicz's actions.

Nungesser is set to graduate in May, during the same ceremony as Sulkowicz, who, according to *The New York Times,* says that she might throw her mattress on the stage during the event.

*

As the year went on, rape culture proponents continued to shriek and caterwaul. They continued to hold vigils and rallies and cling tenuously to the idea that society was just really, really rapey. At no point during the various protests and SlutWalks did they stop to think that they might be wrong. All that mattered was the narrative. They kept walking, shouting, and lighting candles. They did all that and more at the University of Virginia (UVA) following "revelations" of a rape culture there from *Rolling Stone* journalist Sabrina Rubin Erdely.

Erdely penned a 9,000-word piece on an alleged campus rape going back to 2012 when a freshman at the college, "Jackie," was apparently gang-raped by seven men. The alleged details of the rape are utterly horrific: "Jackie" was

raped atop of broken glass and at one point penetrated with a bottle while others watched and "swigged beers." Except, it is highly unlikely that anything like that happened; not only was the account offered by Erdely self-contradicting, but it was also wildly at odds with eyewitness testimony as well as factually dubious in numerous areas. The veracity of the article was initially investigated by *The Washington Post* but was soon picked to pieces by the mainstream media in a fashion that was utterly unprecedented. Journalists around the globe seized on the story and between them repeatedly, and viciously, pulled it asunder, calling for the removal not only of *Rolling Stone* editor Will Dana but also of anybody involved in checking the validity of the story.

Of course, this wasn't the first time that a male student was accused of rape by a female student. It wasn't even the first time that factual inaccuracies cast such a looming shadow of doubt over a story. What made this story special, however, was that for once the media finally acknowledged that there was a problem. Erdely had put ideology ahead of truth in her pursuit of a hot story. She wasn't investigating a scandal. She was creating one.

If Ederly's goal was to raise awareness of the issue of campus rape, she certainly succeeded, albeit not in the fashion that she would have anticipated. Her article provided fresh impetus for a new direction in the conversation around campus sexual assault and the reality of false accusations. As the year came to a close, yet more evidence was presented to an awakened public on what was really happening on American campuses. The lunacy of rape culture theory was finally laid bare. And just days later, the statistics that buttress the theory would also come under renewed scrutiny.

The timing really couldn't have been any better. Erdely's article was barely off the agenda when the U.S. Department of Justice (DOJ) released a report about rape and sexual assault among college-age women.

For those who have been at the forefront of debunking rape culture hysteria, these findings are not surprising. What is new, however, is the consistent attack on rape culture theory, maintained and focused over the period of a full year. What is also *very* new is the news that Senator Kirsten Gillibrand (D-New York) dropped the one-in-five factoid from her site after publication of the study. It was silently removed without explanation, but there is no doubt that the 38-word deletion, which specifically removes the reference to the one-in-five myth, was done so in recognition of a changing dynamic around the conversation.

Put bluntly, people aren't going to swallow the bullshit anymore, and Gillibrand is smart enough to get out while the going is good.

*

When I wrote "Fear and Loathing in Kingston, Ontario: Confronting Lies at Queen's University" earlier this year, I did so with an agenda of my own in mind. I wanted more than anything to create a mood, to sound a very particular tone. It was important that readers of the article, already familiar with the theories and statistics, were also made familiar with the cult-like behaviour of those invested in perpetuating rape culture. That was part of the reason I wrote the piece the way I did. I wanted readers to feel uneasily close to the emotional manipulation, unethical methodology, and the cynicism necessary to make people believe such hysterical nonsense. As I look back on 2014 and how the media's coverage evolved, it seems as though I'm far from being the only one.

For me, 2014 will be remembered as the year that we did serious damage to rape culture. There now exists a media that has grown skeptical of feminist claims. There now exist organizations like RAINN, the Foundation for Individual Rights in Education (FIRE), and even the DOJ whose voices are growing louder and who are undoing the myths around rape and feminist "theory." There's also a little group called A Voice for Men and we've been doing our bit too.

I wasn't surprised when Friedman sneered and cast aside RAINN's statement on rape culture. It was typical of her. I wonder now, though, how easily she could dismiss all of the evidence, all of the counter-argument, all of the pressure heaped on her bigoted worldview today. I'm sure Friedman will give more lectures in 2015, but will she as summarily dismiss the DOJ data on rape and sexual assault? Will she as easily dismiss the UVA scandal? Will she dismiss Paul Nungesser—a man cleared of any wrongdoing—the victim of a disgraceful smear campaign?

Will she say, once again, “I don’t know what that was all about”?

She probably will, but she won’t get very far because the next time that she tries to do what she did at Queen’s University, there will be more people in the audience waiting to call her on her bullshit. It won’t be just a handful of MHRAs. There will be more people saying, “Wait—we know those statistics aren’t accurate. That theory is bigotry masquerading as a legitimate idea. *You’re not telling the truth*.”

The year 2014 marked a serious turning point in the fight against rape hysteria; if we are to finally rid ourselves of this hateful idea, then we must continue to speak out and to call out those who propagate the myth.

Maybe this time next year we can finally say that we killed rape culture.

It can’t come soon enough.

Have your victim's child in order to avoid jail: The culture

Jim Muldoon · 31 December 2014 · Archived copy · Original

Editor's note: This article is the second in a three-part series on the ramifications of a case decided recently in Melbourne's County Court. The first article—which looked at the farcical judgment of Judge Chris O'Neill and highlighted that men and boys cannot expect justice from the Australian courts—can be read here. The final installment will focus on the victim.

This article looks at the culture that allows an adult woman to use a 13-year-old boy for sex, manipulate him to leave his parental home, and father three children for her before he turned 18. Here, of course, we have to dig a little deeper and read between the lines.

County Court Judge Chris O'Neill came up with a suspended sentence because it did not challenge the prevailing culture. A harsh sentence for the woman would have been an acknowledgement that she did great harm to the boy. But worse, it also would have been an acknowledgement that the various authorities who knew that the boy was being harmed were wrong in doing nothing about it.

The tactic, used to great effect, was to examine, in great detail, the problems of the accused woman.

> Forensic psychologist Pamela Matthews told the court the woman's level of cognitive functioning was comparable to that of a six- to eight-year-old, and she gravitated towards those of similar functioning.

Matthews told the court that the woman had an IQ of 64. This, however, was not her only problem.

> The woman now has six children and Judge O'Neill said her family circumstances had to be taken into account in the sentence.

But the problem here was for O'Neill to steer a path between condemning the woman's actions (she was pleading guilty to the charges, after all) and ensuring that the excuses being proffered to keep her out of jail did not just raise even more difficult questions for the establishment.

The chief problem was described by the *Herald Sun* in this manner:

> He [Judge O'Neill] said the boy's mother, police and the Department of Human Services all vainly tried to intervene, but both the boy and the woman denied there was any inappropriate relationship.

There are two other versions that don't quite give the same picture. The *West Australian* puts it this way:

> Prosecutor Francesca Holmes said the boy's mother tried to tell authorities while the relationship was occurring, but they declined to act when both denied it.

The Age adds this information to help complete the picture:

> The boy denied to police and family members the relationship was a sexual one, Ms Holmes said, but told his mother he had become a father after the girl was born.

So, at the age of 14, a boy takes up residence in a pregnant woman's home. He is otherwise unrelated to this woman and there is no adult male living in the home. There is no dispute that the boy was of an age where he would be physically able to have sexual intercourse and impregnate. By the time he was 15 and his first daughter was born, the nature of the relationship was blatantly obvious. They "investigated" but dropped it at the first sign of an excuse.

First of all, let's clear something up. The Department of Human Services is an enormous organisation that has many sub-departments to deal with many things. The sub-department that would have been dealing with this matter is usually referred to as "Child Protection."

And, secondly, let's not be fooled by the name. The purpose of the sub-department called Child Protection is to ensure that there is more government money for their department in next year's budget. Protecting children, as we shall see, is more an expression of an ideal than it is an actual activity.

So why is it that the Child Protection people did nothing when told this boy was living, in the conjugal sense, with this woman?

To answer this, we have to take a few steps back. Ultimately, the answer lies in the fact that the Children, Youth and Families Act and the Family Law Act were written in accordance with feminist ideology. Child Protection relies on the Children, Youth and Families Act to prosecute its cases in the Children's Court. Therefore, feminist philosophy is the prevailing culture of the Children's Court and Child Protection.

It would be simplistic to accuse them of favouring the woman because she is female. Rather, the children's court sees its main purpose as halting the effects of the patriarchal culture it claims has dominated our society. It sees any and all domestic violence through the prism of patriarchy. The father not only dominates the wife directly but also indirectly through bullying her children. The mother, if she treats the children badly, is doing so against her will. Instead, she is being forced to dominate the children by obeying the father's orders.

To combat this, the feminists seek to assert themselves as a higher authority than the parents in domestic life.

To this end, the Children, Youth and Families Act and the Family Law Act have been written to ensure that parents have no rights under Australian law. Parents are assigned responsibilities, and can be punished for not meeting them, but they have no authority or rights. It is for this reason, for example, that the Children's Court and the Child Protection workers prefer the term "young person" to "child." This is not mere games with synonyms. The intention is to insist on these "young person's" independence from their parents.

In other words, Child Protection is about protecting children *from their parents*. In practice, this generally involves filling in copious amounts of meaningless reports while running the parents ragged through an expensive court process. All the time, Child Protection is threatening to take children away from their parents. All of this we can refer to as "the stick."

"The carrot" that is then offered to bewildered parents is that they can sign a legally binding undertaking to not harm their child in the future. The parents are told that this is not an actual admission of guilt but rather just a promise that it won't happen. Most parents, whether guilty or not, sign. Those who are rich enough and stubborn enough to insist on justice are put through meaningless, but expensive and exhausting, hearing after hearing after hearing until they see sense and sign.

In theory, the process is so punishing for the parents that they learn to treat their children better. In practice, it puts the children in charge of their own discipline as the parents become frightened to upset them in case they make another complaint to Child Protection.

The undertaking allows Child Protection to record the matter as a "substantiated" case of abuse. If they can increase the number of substantiated cases, they can claim that domestic violence is on the rise and they therefore need more funding. The legal undertaking is the most cost-effective method for Child Protection for getting their substantiated case numbers up.

In this case, however, the boy was not living with his parents, and so the threat to remove him from his mother's care would have been empty. The woman he was living with could not be controlled in the same manner as she is not legally responsible for him. The only option open to Child Protection, then, would be to take him into their own care.

The problem then, of course, is that under their watch there is the risk that the boy would leave wherever the Child

Protection people might place him and go back to live with the woman. At that point, Child Protection would be legally responsible for the situation, and could be sued accordingly.

To avoid this responsibility, Child Protection would have taken a pragmatic view of the situation. They would have known that the boy was unlikely to complain. The woman, after all, was giving him “all the cool stuff” he wanted.

> Prosecutor Francesca Holmes said the boy was 13 when he first had sex with the woman and found he could get access to alcohol, cigarettes and drugs and attend parties with her.

And, as long as the boy himself did not complain, Child Protection could feign that their investigations were thwarted at the outset. By the time the boy would have been old enough to realise that this “cool” life came with a hefty price tag, it would no longer be a Child Protection problem. Indeed, he only spoke up at the age of 20.

But this cynical approach is only acceptable to the establishment because the child was male. There is no feminist dogma surrounding female sex offenders. In their ideology, such women do not exist. Equally lacking in substance, in their eyes, is the notion of a male victim. It is impossible to imagine Child Protection, the courts, or the media taking such a “hands-off” approach if a 14-year-old girl, pregnant or otherwise, was moving in as a sexual partner with an adult male.

Of course, if Child Protection would do nothing, then the Victorian police would be unwilling to get involved. Unless the boy gave evidence against the woman, the courts would insist that the problem be turned over to Child Protection. The boy’s mother could complain until she was blue in the face. Being a parent, she had no rights and no authority in this matter whatsoever.

Judge O’Neill, in his summary, was hoping that by glossing over the failure of Child Protection, his court could then smoothly proceed to give the woman a suspended sentence without too much adverse commentary.

Nothing to see here. Move along, please.

Our mainstream media, it seems, bought it. Hook, line, and sinker.

Links

http://www.heraldsun.com.au/news/law-order/woman-avoids-jail-over-sex-with-13yearold-neighbour-due-to-exceptional-circumstances/story-fni0fee2-1226928546838

http://www.heraldsun.com.au/news/law-order/boy-13-had-sex-with-older-neighbour-and-went-on-to-father-three-of-her-children-court-told/story-fni0fee2-1226924131529

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http://www.avoiceformen.com/men/boys/have-your-victims-child-in-order-to-avoid-jail-the-verdict/

Have your victim's child in order to avoid jail: The verdict

Jim Muldoon · 31 December 2014 · Archived copy · Original

Editor's note: This article is the first in a three-part series on the ramifications of a case decided recently in Melbourne's County Court. The second article will describe the culture that allows this to take place, while the final installment will focus on the victim.—Eds.

A 23-year-old single mother enticed a 13-year-old boy to have sexual intercourse with her. This was not a one-off occurrence. The sex was regular, as was the booze, drugs, and cigarettes that came with the woman's lifestyle. The abuse began when the two were neighbours. When she moved to another house, he, at the tender age of 14, went to live with her. She was pregnant with his child.

The Victorian Police and the Department of Human Services, we are told, were powerless to do anything about it, even though they knew. The shocking fact is that the authorities were outsmarted by a woman with an IQ of 64.

By the time he was 18 years old, he was a father of three. That same year he found out what it is like to pay child support but not be allowed to see his own children. Finally, in 2011, he filed a complaint to the authorities. It took them three years to bring the matter to trial. That trial ended with the woman avoiding any jail time.

This story highlights a number of concerns for the rights and well-being of men and boys in Australia, and we will tackle them in a few articles. This first article looks at the farcical judgment of Judge Chris O'Neill, which shows that men and boys cannot expect justice from the Australian courts.

The *Herald Sun* tells us:

> County Court Judge Chris O'Neill said that the hardship that would be suffered by the now-married woman's children if she was imprisoned, as well as her reduced moral culpability due to cognitive deficits, meant her jail term would be wholly suspended.

Prison almost always affects more than the person being put in jail. In most cases in which a young family is involved, a father going to jail causes hardship for the whole family. There is no question that the children's relationship with their father, and therefore their relationships with men in general, would be harmed by the resulting lack of contact. Not only is there an immediate reduction in the family income, but the father's career prospects are damaged. Add to this the stigma of criminality. This obviously affects the family as a whole.

In the case of males going to prison, however, O'Neill would be among the first to remind us that this is the unfortunate but necessary part of the deterrent aspect of prison. Not only is the man punished, but also he is seen to be punished without favour because of the crime. It is not the court's fault, nor the victim's fault, that the criminal has dependants. Perhaps his children, a judge might say, might learn that crime does not pay.

For this woman, however, the question of children is not incidental. According to the *Herald Sun*, the woman insisted that the youth did not wear a condom. Three of her children are therefore a direct result of her crimes.

In other words, for all of those other women who are interested in taking advantage of young boys, the message is clear: *The best way to avoid jail is to have your victim's children.*

The "reduced culpability" is also somewhat concerning.

> Forensic psychologist Pamela Matthews told the court the woman had an IQ of 64 and the intellectual functioning of a teenager.

According to the *Herald Sun*, Matthews went on to say that this is why "she gravitated towards those of similar functioning."

> The woman had good prospects for rehabilitation and was not sexually attracted to children, the judge said.

Rehabilitation? What rehabilitation? She went home free. And as for "not sexually attracted"? She "gravitates" to people of her own mental age. Most people with her mental age have the actual age of children. And she has shown by her own behaviour that she will, repeatedly, have sex with a boy who has just gone through puberty. That's "children" by any definition, including the legal one O'Neill is supposed to use.

> Judge O'Neill also said her cognitive deficits meant she had a reduced understanding of the risks involved with the illicit affair and less able to make the appropriate decisions.

How bad are these "cognitive deficits"? When challenged about having a sexual relationship with a minor, she continually denied it, obviously understanding that it was wrong. According to *The Age*:

> She was arrested in 2012, the court heard, but told police the boy had claimed he was 17 when they first had sex.

So those cognitive deficits didn't stop her from understanding that 17 was legal but younger was illegal. They also didn't stop her from obtaining an intervention order against the now young man when she no longer wanted him to see the children.

> She also accused him of raping her, the court heard.

So, this woman knew that what she was doing was wrong and told vicious lies to avoid the consequences. Judge O'Neill's view of diminished responsibility is lacking in substance. For this reason, we must question his conclusion that there is little chance of her reoffending. The psychologist's evaluation of the woman was recent. She currently has an IQ of 64. That will not improve. Her "cognitive deficits" will not magically get better.

No, the person who committed those crimes, complete with the reduced capacity to understand them, went home unaltered and unrepentant. The prosecutor called her crimes "opportunistic." If similar circumstances arise in the future, it can only be expected that she will seize the opportunity again.

It is also interesting to note the crimes she was not accused of. Consider this snippet from a recent case in the UK reported by *The Guardian* that involves a former radio personality, Chris Denning, being accused of sexual assaults on young men:

> The Crown Prosecution Service announced on Thursday that Denning was accused of 41 crimes, including 34 counts of indecent assault, on 22 alleged victims between 1967 and 1985.

Compare this with the case that was before O'Neill in the County Court:

> The woman, now 32, pleaded guilty to maintaining a sexual relationship with a child under the age of 16.

No repeated "counts" of anything. And yet their sexual history is of the frequent nature expected of an adult couple. To reduce this repeated abuse of the boy to one charge is not consistent with the recent history of how sexual predators have been dealt with in the courts. It is also not consistent with justice, given the enormous, lifelong consequences for the victim.

> Judge O'Neill said the woman gave the boy alcohol, drugs and freedom, but that was not evidence of grooming or predatory behaviour.

Giving the boy alcohol was illegal. Giving the boy drugs was illegal. How many charges did she face for these crimes?

None.

And if the sex, booze, and drugs were not predatory behaviour, what were they?

> "Rather, you were simply attempting to endear yourself to (the boy) as you felt genuine affection towards someone with whom you could relate," Judge O'Neill said.

Quite how the judge sees that as not "grooming" is beyond belief. It seriously brings the judge's own "cognitive deficits" into question. But further, the boy didn't just have sex with her.

> He moved in with the pregnant woman, who was in her 30s, when he was 14.

[*Editor's note: According to our calculations, the woman's age at the time the boy moved in would have been around 23 or 24. The boy was definitely 14 when he moved in with her. The quote is taken directly from the* Herald Sun *article dated May 21, 2014.*]

The ineffectiveness of the police and the Department of Human Services to rescue the boy is the subject of another article, but it is worth noting here that the woman was active in deceiving the authorities on this matter that was vital to the boy's welfare. Were there any charges relating to this deceit and effective abduction?

No.

She made a false accusation of rape. That, too, is illegal. Any charges from this?

Again, no.

So, in the end, O'Neill lets the woman off with a warning, due to what he seemed to call "exceptional" circumstances. *The Age* describes it as follows:

> "Normally offending of this seriousness would warrant a significant jail sentence," Judge O'Neill said on Friday.

> "(But) there is a discretion to the court to grant special mercy where the circumstances of family hardship are exceptional."

> Judge O'Neill said the woman's husband worked full time to support the children.

> "I accept that almost every waking moment is spent looking after the children in one way or another," he said.

What is exceptional about any of this for any young family? Is the husband working full time exceptional? Is the constant need for supervising little ones "in one way or another" exceptional?

Without doubt, these "exceptional" circumstances would not keep a man out of jail. Without question, the judge's "exceptional" double standards have allowed a predator to escape the consequences of her actions.

She selfishly allowed her own sexual gratification to take priority over a young boy's mental and emotional development. She used the boy as an amusement and threw him out with the rubbish when she was done. Now that O'Neill and the rest of the Australian authorities have failed to deliver him justice of any kind, how does that young man rebuild his life?

Links

http://www.heraldsun.com.au/news/law-order/woman-avoids-jail-over-sex-with-13yearold-neighbour-due-to-exceptional-circumstances/story-fni0fee2-1226928546838

http://www.heraldsun.com.au/news/law-order/boy-13-had-sex-with-older-neighbour-and-went-on-to-father-three-of-her-children-court-told/story-fni0fee2-1226924131529

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Zara Faris debunks feminism at London debate

AVfM Video Source · 1 January 2015 · Archived copy · Original

Despite the myths we hear about Middle Eastern women being utterly oppressed, anyone who looks at the situation experienced by many women and men in this area tells a different story. Take Zara Faris, for example:

Indeed, she makes a strong case for why women are strongly advantaged overall in her religion. The question we'd ask her is: Are men advantaged in any particular way? From what we can detect, it sounds like they aren't, even if sensationalist Western media wants us to think differently.

Hat tip: Muslim Debate Initiative.

“It was a social experiment,” claim Rohtak sisters

Partha Sadhukhan · 1 January 2015 · Archived copy · Original

*Editor’s note: The following article describes the latest update in the story of Pooja and Arti Kumar, known as the “Rohtak sisters/girls,” hailed as national heroines after a video of the sisters fighting off a trio of men who allegedly harassed them on a bus in Rohtak in Haryana in northern India went viral. Shortly after the incident, conflicting eyewitness reports and other videos started to surface, putting into question the sisters’ actions. Indian MRA Pardha Sarthukan spoke to the Rohtak sisters, who revealed yet another twist to their story while the investigation continues.**

In a shocking revelation, the Rohtak sisters now claim that they were performing “a social experiment” to show how men in Indian society have become vulnerable. In an exclusive interview with us, the girls claimed that they had been trying this experiment at a national level for some time and had already shot earlier videos [in which they had beaten up a few other men in parks] but that these earlier videos were not successful because the girls could not figure out how to continue the experiment.

With this revelation from the Rohtak sisters, the explanation of new videos surfacing every day has become clear.

The sisters claimed that as part of their graduation research program, they had decided to take up the men’s cause and show how Indian men could be exploited by simple complaints from a woman and how idiotic the Indian media can behave in those situations. They also wanted to experiment with the reaction of the Indian government, which just fell short of posthumously rewarding Bharat Ratna [the highest civilian award of the Republic of India] to Nirbhaya [a pseudonym of the victim of a December 2012 gang rape and fatal assault on a New Delhi bus].

The sisters claimed that they knew that the Indian government would bestow Bharat Ratna on any woman if the woman could play the victim card well. One of them claimed that even though their drama was well written and well rehearsed, they were really disheartened to see that the government was only going to give them 31,000 rupees each as a reward for their bravery. They claimed that filing a false rape case on someone is a much better money-making business, whereas sexual harassment is still not lucrative in that sense.

Commenting on the sisters’ reward, India’s National Commission for Women (NCW) chairperson said that “the bravehearts’ efforts are really commendable.” She added, “This shows how Indian women do care for men and how they respect men. We feel that Rs. 31,000 as compensation is very less for such bravehearts and we are recommending the government give them the Bharat Ratna Award instead.”

Men’s Rights Activists (MRAs), however, continued to demand greater punishment for the girls. They are claiming that these girls have cheated the entire nation, misused the laws, taken laws into their hands, misbehaved with senior citizens, and wasted national resources, and hence they need to be dealt with strongly and punished heavily. They have also demanded that the Indian Army should recruit the men in question as they have shown real bravery in saving an old woman. Some MRAs even suggested that the men who praised these sisters’ behaviour without trying to understand both sides of the story should marry these girls and see how this empowerment feels like in their own life. Let them be proud of their wives, they said.

Mainstream Indian media, which has so far believed and projected one side of the story (as they always do), has reacted to this news as well. **N**on **D**evelopmental TV and the **I**nternational **B**udhhu **N**etwork have lauded the bravery of the girls, demanded castration of the men and other male members of their families, and supported NCW’s request to reward these girls the Bharat Ratna for their bravery.

When we contacted the officers who had refused jobs to the three accused men and shared with them these new developments, the officers still refused to give the accused men jobs, saying, “Those men were cowards and they were beaten up by two women. We can’t recruit such cowards to save our nation as even some Abala Pakistani Naris can attack and capture India.”

MRAs, who have become a headache for everyone nowadays, have strongly condemned the action of refusing these

men jobs by saying that this shows that we now need to recruit women like the Rohtak sisters and let them fight it out with other Pakistani soldiers. They claimed that the moment our enemies see these girls, they will die out of shame and India will always win in all battles.

Famous Indian National Congress party leader Rahul Gandhi (RaGa), who was silent for so many days, could not stop commenting on this occasion either. In an interview, Gandhi claimed that it was Congress's women's empowerment policies that could create bravehearts like the #RohtakGirls, and people have made a big mistake by refusing Congress the power. He has again said that the Bharatiya Janata Party (BJP) government has failed to recognize the true nature of these bravehearts and they should have awarded the sisters Bharat Ratna for their behaviour.

Women's rights activist turned self-styled celebrity Sanjana Kumari welcomed the proposal of awarding Bharat Ratna, saying that she wanted the same to be given out to these girls as she wanted to see how this would look.

West Bengal Chief Minister Mamata Banerjee, however, created a new controversy while commenting on this incident. She said that this is a conspiracy of Maoists against her government since the incident happened in Haryana and not in West Bengal. She claimed that the women in West Bengal are also empowered to behave like this and if this happened in West Bengal in the future, her government will offer more compensation to the victims only if they are women.

Currently, our reporting team is confused about which state in India has empowered their women the most, as we are receiving many more claims from other states that they would have offered even more compensation to women victims. We need to wait for some time to see the real welfare of the state and to see how much taxpayers' money each state can swindle in the name of women's empowerment.

*Reporting live from Jhumri Talaiya (*spoof article about a real event)*

MGTOW vs PIGTOW

AVfM Video Source · 2 January 2015 · Archived copy · Original

http://www.amazon.com/Go-Your-Own-Way-Understanding-ebook/dp/B00RKU9X9M/ref=sr_1_2?s=books&ie=UTF8&qid=1420180907&sr=1-2&keywords=go+your+own+way

Abusing MGTOW

AVfM Video Source · 2 January 2015 · Archived copy · Original

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Men are good and so are men-only spaces: Part two

Tom Golden · 2 January 2015 · Archived copy · Original

Part One of this series described numerous male spaces that over the past 40 years have been dismantled. Nearly all of the examples of male spaces had something important in common: they focused on all-male groups who gathered to be supportive to women and the culture at large. The armed forces, police, and firemen are obvious examples of men being of service. The Lions, Kiwanis, and Rotary are also obvious examples of men gathering in male spaces to be helpful to women and society. These spaces harmonized with men's traditional provide-and-protect role. Even the all-male colleges could be seen as ultimately preparing young men to be of service to women and societye, especially the military academies. The athletic groups were also similar and provided a competition ground that helped a woman choose which man might be best for her. Most of these male spaces had a similar objective to be of service to women and the culture by helping men perform their primary sex role of providing and protecting.

Then along came the 1970s with the battle-cry that men and women were equal. No differences existed between men and women outside of socialization, they said. When we run under that assumption, that men and women are exactly equal, it is easy to see that the need for male spaces that enhance men's ability to provide for and protect women is no longer a necessity. If we are truly equal, then women should be able to provide and protect on their own. Male spaces lose their cultural importance. If we are truly equal, then they're optional. Male spaces become as disposable as males themselves. They are no longer necessary.

This might have been an interesting development if men and women were truly treated as equal. Women would have been drafted and dying in wars at an equal rate; there would be no affirmative action if we were truly equal; those women's commissions would have been people's commissions to serve both men and women; the health laws and funding would have focused in a more balanced manner rather than focusing primarily on women; we would have a Violence Against People Act rather than a Violence Against Women Act; and on and on.

But that is not what happened. At the same time that equality was proclaimed, we see the powerful and quiet hand of gynocentrism shaping our world. Prior to this, gynocentrism helped our civilization by providing for and protecting women at the expense of men. This ensured the survival of our species. But now with the proclamation of equality, gynocentrism continued its influence but in a different manner. Now the heading is that we are equal, but as Orwell explained, "Some animals are more equal than others." This is clearly seen in the dismantling of male space and the simultaneous expansion of female space. Yes, we are equal, but women should get more. The ridiculous excuse for this is that men had it all for so long and now it is women's turn. Okay, if that is the case, then why not have women-only battle groups, women trashmen, women sewage workers? We don't see that though, do we? Just more perks for women, and tell the men that they are equal and to sit down and shut up and keep those sewers running. This is a far cry from equality.

It is interesting to note that as male spaces that were meant to provide for women, children and society were being dismantled, female-only spaces were being built. These female spaces seem markedly different from the male spaces that were intended to serve women, children, and society. The female spaces seem to focus only on helping women and sometimes children, especially female children. Men's service groups tended to serve *everyone but*

themselves, while women's service groups seem to serve primarily *only themselves*. Very different. So if men "had it all," then women still don't have it all since they have omitted a large part of what men did when they were of service to women, children, the needy, and the culture at large.

To make matters worse, the same gynocentrism that offers more to women by default also continues to hold men accountable for women even though we are "equal." If we were truly equal, then women and the public would have no problem with men meeting in male-only spaces. Why not? If we are equal and women can have private spaces, why not men? But we see the opposite. Men are discouraged from meeting together in male-only spaces and even more discouraged from meeting together for their own benefit. The male spaces of yesteryear as we have seen had the open purpose of being of service to others, especially women and the needy. So these spaces are discouraged, but guess what? Even spaces where men would meet just for their own benefit are greeted with shaming and harsh judgments. Let's take an example.

Think back to the 1990s and the mythopoetic movement started by poet Robert Bly. This movement began creating very powerful male spaces that had nothing to do with providing and protecting and these men paid a dear price for it. As we have seen, our culture has tolerated male-only spaces in the past since they were mostly related to the gynocentric harness that held men to sacrifice their own needs and focus on the needs of the culture and of women and children. But these spaces were very different. The mythopoetic groups offered spaces for men to enjoy one another's company as men and to explore their vulnerabilities and woundedness in a non-competitive and supportive space completely void of any women. Sounds good, right?

The media had been blasting men for decades for being too violent, for being too silent, for being too insensitive, too competitive, and, well, just too "testosterone poisoned." Then along came the mythopoetic movement, which is the antitheses of all of these criticisms, and what did the media and public do? They shamed these men time and time again with insults like "All they do is go out in the woods and bang drums." The public went along with the media assessment, and this huge shift was simply shamed and turned into a cartoon even though the men were doing the very things that the media and the public had complained that men had forever lacked.

The question is: Why would this happen? Why would people not see this important shift in men's behaviors and applaud these men for breaking new ground? I think the answer is very simple. The answer is that the thing that most upset the public was that males were leaving their traditional roles of providing and protecting. It didn't matter what else they were doing. All that mattered was that they were meeting as men, with other men, and not focusing on caring for women or doing anything that was related to providing and protecting. They were looking at their own wounds and supporting one another and this was enough to set off the media and the public into auto shame mode.

In some ways I think these men got a taste of what gay men had experienced for many years: shaming, harsh judgment, and the assumption that they just weren't "real" men. Real men provide and protect, and have an interest in women, not in themselves or other men.

In some ways, the mythopoetic men and gay men were pioneers in the Men Going Their Own Way (MGTOW) movement. We can see the same shaming being dished out to the MGTOW men of today. All these groups have the common bond of not catering to provide for and protect women. When men meet on their own, in male-only groups, they become a target of the culture.

If I am correct, it will help explain why Men's Human Rights Activists (MHRAs) are getting such an automatic shaming and hatred for standing up for men and boys. These men and women are focusing on an aspect of being male that has nothing to do with a man's primary sex role of provide and protect and has everything to do with his own needs, wants, and well-being. This is seen as a threat just as the mythopoetic men, gay men, and MGTOW men

were likely seen as threats since they were ignoring the provide-and-protect side of things and focusing instead on themselves.

And so it goes.

Let's not forget, men are good. Gay men, straight men, MGTOW men, mythopoetic men, MHRA men, and on and on. Men are good.

Paternity fraud: Father by default

AVfM Video Source · 3 January 2015 · Archived copy · Original

There are men in the United States currently paying child support for children they can prove are not theirs. Some are in jail. Many are silent about it, or ignored. At least one gay man recently trapped in this scam decided to take a very public stand.

http://youtu.be/09-m-vGMj5A

You might want to subscribe to Physics Nerd.

Update: video has been taken down.

Have your victim's child in order to avoid jail: The victim

Jim Muldoon · 3 January 2015 · Archived copy · Original

Editor's note: This article is the final installment in a three-part series on the ramifications of a case decided recently in Melbourne's County Court. The first two articles show how corrupt the verdict was and describe the culture that allows this to take place.

This article looks at the results of an adult woman using a 13-year-old boy for sex, grooming him with drugs and alcohol, and manipulating him to leave his parental home and father three children for her before he turned 18. Shortly after that, she dumped him, and now he cannot see his own children.

Her punishment for these crimes was a suspended sentence.

Since we began looking at this case, another example of this type of leniency happened in South Australia. This shows how commonplace these situations are. In the latest incident, a woman befriended a boy, his mother, and his sisters when she worked at the school canteen. She organised with the mother for the boy and his sisters to stay overnight at her place. At the appropriate time, she put the girls to bed and then proceeded to have sex with the boy.

> "In some respects, you are a person to be pitied – life has not dealt you a good hand," [the judge] said.

No, he was not talking to the victim. The person to be pitied was the criminal, Kylie Fiona Henry. She was let off with a suspended sentence. The other excuse proffered was:

> The court heard jailing the woman might force her children into state care.

In both of these cases, the attention was firmly focused on the problems of the perpetrator. When the boy's issues from the first case are discussed, they are minimised and discounted.

> The teen became a father at 15, and again at 16 and 18, which the judge said would have had a profound impact on him.
>
> "He had to deal with the pressures of fatherhood at far too early an age," Judge O'Neill said.

This does not even begin to describe the boy's problems. First of all, the judge puts his problems in the past tense. This is manifestly untrue.

At the tender age of 13, he was given frequent access to drugs and alcohol. The following is taken from the Victorian Education Department's website:

> Drinking alcohol during the teenage years can cause permanent brain damage. Damage to the brain could be responsible for memory problems, inability to learn, problems with verbal skills, alcohol dependence and depression.
>
> Alcohol can affect a teenager's social development if they start drinking at an early age. They may spend their time drinking instead of participating in sports or other recreational activities. They may turn to alcohol as a form of coping with problems and be more open to using other substances. The learning difficulties caused by teenage drinking can result in poor school performance and an increased risk of social problems, depression, suicidal thoughts and violence.

According to Drinkwise Australia, a Professor Ian Hickie of the University of Sydney believes that

> … alcohol can disrupt brain development during the critical phase of growth that occurs from around 12-13

> years of age until our early twenties. As the brain shapes itself throughout adolescence it needs the most positive and alcohol free environment to thrive. Professor Hickie's advice for parents and influential adults is to avoid introducing alcohol to teenagers for as long as possible.

That the young boy should run this risk so that the woman could have sex with a child is abhorrent. The judge citing the woman's problems of low IQ and maturity to excuse his lenient sentence surely must rub salt in the wound. Clearly, the family court didn't see any problem in allowing the same woman sole custody of three children. Perhaps her IQ was better on that day.

It is difficult to imagine that the boy—living an adult's life with sex, booze, and drugs—was putting in a great effort at school and getting good grades. Of course, now that he is an adult, the expected low income and lack of career as a result of that lifestyle will be just his own bad luck. It is also hard to imagine this young man feeling that society respects him as a citizen with full rights. Instead, he must feel like there is a permanent "Kick Me" sign on his back.

But the other problems will only come to light as the young man gets older. One major factor will be his own guilt. The truth is he probably enjoyed the sex, booze, and drugs at the time. Therefore, there will always be, in his own mind, a place for blaming himself. As he gets older and realises the damage done not only to himself, but also to his children, there will always be some blame for himself because he willingly went along with the paedophile's games of deceit to hide their sexual relationship from the authorities.

Also, note that the young man no longer has access to his children. Not only did he get "the pressures of fatherhood at far too early an age," but he also learned how to lose all contact with his children in his first year of official adulthood. While any mature, fair-minded adult would have been able to predict that his foray into fatherhood at 15 would not end well, the teenage boy would have never seen it coming.

In the South Australian case, the young boy is quoted as follows:

> I felt ill. I can't trust women and I hate them[.]

How long before that phrase is used against him as evidence of misogyny, with the patriarchy to blame?

And yet, as the true nature of this betrayal sinks in to these young men, how can it not warp their lives in numerous ways? This is not simply a question of how they perceive women. The courts have held their problems as insignificant compared to that of their abusers' issues. How does that affect their self-esteem? How does that impact their view of the authorities?

Can you imagine that these young men will grow up with a respect for the courts? Can you imagine that these young men will believe in our justice system?

And can you imagine that the feminist courts will give these young men the same amount of slack given to their abusers? Will a judge tell them one day they are to be "pitied" as life, their abusers, the authorities, and the courts have not dealt them "a good hand"?

And further, is it possible for these young men to mature with an attitude of self-respect given that their society has treated them as disposable dildos?

The truth is that these victims are also suffering thanks to the feminist view on sex that seems to inform our society these days. This view sees men as thinking only with their penises. They will be grateful for any sex they can get, regardless of how tawdry the affair might have been.

This view also sees heterosexual sex as somehow tainted because the man penetrates the woman, thus somehow always injuring her. For this reason, the young man from Melbourne will see cases make the headlines like those recently involving Rolf Harris and Robert Hughes. The crimes these men are being publicly denounced for do not compare to the injustices he suffered. In Hughes's case, he indecently exposed himself to some girls and sexually

assaulted one girl.

That's one girl. Once. No rape. No pregnancy. No children. No leaving home. No alcohol or drugs to warp a developing brain.

For the hard-of-thinking, or more accurately for the acutely bigoted, this does not mean that I condone in any way Hughes's actions. But his crimes are a far lesser evil than those inflicted on this young father of three, and Hughes was sentenced to 10 years and 9 months jail time, along with significant public humiliation.

These young men will have to revisit their situation again and again as they mature and their understanding of sex, sexual politics, and other matters grows. If they are lucky, they will find forgiveness for themselves for participating in acts that they couldn't begin to understand the ramifications of. They may eventually understand that they succumbed to a temptation that should never have been put before them.

Perhaps even the day might come when they will realise that they have value just for being human, irrespective of what the media, the courts, and the feminist ideology they kowtow to dictates.

What they should never do is turn to feminist ideology for answers because there is nothing but bigotry and hatred and indifference for them there.

Links

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“Wonda Why They Call U … ”: How Tupac informs the so-called “Street Harassment” debate

Mumia Ali · 3 January 2015 · Archived copy · Original

Author’s Note: The following article originally appeared at JustFourGuys on October 6, 2014.

> Ms Jones sure is needlessly combative, >.< From the very first reply “Thank you for the elaborate email”, I think she was already being snooty for no reason; I think the word ‘elaborate’ was used in a negative sense here, a normal person would say “thanks for the kind email” or “nice email” or smthg like that…And the subsequent emails are worse, of cos.
>
> A bit OT, but it reminded me of the lady in this Judge Judy case–who was actually quite physically nice-looking IMO. But if that’s her attitude in front of a judge and an audience of millions…
>
> —Ms. Alana, lady J4G commenter/reader, “The Inability To Seek Consent”
>
> Look here Miss Thang, hate to salt your game
> but yous a money hungry woman and you need to change.
>
> In tha locker room all the homies do is laugh.
> High five’s cuz anotha nigga played your ass.
>
> It was said you were sleeezy,even easy
> sleepin around for what you need
>
> See it’s your thang and you can shake it how you wanna.
> Give it up free or make your money on the corner.
>
> But don’t be bad and play the game, get mad and change.
> Then you wonda why these muthafuckas call you names.
>
> Still lookin’ for a way out and that’s OK
> I can see you wanna stray there’s a way out.
>
> Keep your mind on your money, enroll in school.
> And as the years pass by you can show them fools.
>
> But you ain’t tryin’ to hear me cuz your stuck,
> you’re headin’ for the bathroom ’bout to get tossed up.
>
> Still lookin’ for a rich man you dug a ditch,
> got your legs up tryin’ to get rich.
>
> I love you like a sista but you need to switch,
> and that’s why they called U bitch, I betcha.
>
> —Tupac Shakur, “Wonda Why They Call U …”*

Before we begin today’s discussion, as always, we have to note that time-honored red pill maxim: Not All Black Women Are Like That (NABWALT), but Enough Black Women ARE Like That (EBWALT)**.**

I was hoping that someone among our esteemed readers here at J4G would pick up on what I “sensed” and “saw” in the previous email exchange, and once again I wasn’t disappointed. The above lead-off quotation is by one Ms. Alana, a relative newcomer to J4G. She got wind of our merry band via my series of email conversations with noted relationship and dating coach Mr. Evan Marc Katz, as she’s been reading his blog for sometime now and decided to come on over to see what the hubbub was all about. As you might imagine given those facts, Ms. Alana is hardly a “Stepford Wife” stan for the manosphere, a “Yes” woman who merely approvingly consigns whatever we say here. Indeed, a careful reading of her comments in quite a number of discussions here shows her to be very much of an

independent mind.

Additionally, Ms. Alana is not Black, nor is she an American; she happens to be of Asian background and hails from one of the "Asian Tiger" countries. Yet despite this, the reputation of American Black women is so widespread that people from the far-flung corners of the Earth can spot their 'tude many time zones away.

I post this because it is vitally, hugely important in the ongoing "conversation" pertaining to "street harassment" and attendant issues relating to sexual politics in our time. The argument, as proffered by Feminista Jones and Co., is that (Black) women are constantly besieged by (Black) men who not only don't "come correct" (*read:* make a "respectful" approach) but also "can't take no for an answer." This line of argument is presented a priori; it is stated as if it were empirical fact.

Jones and her ilk present the issue as if they were just walking along, minding their own business, when suddenly out comes a "brotha ne'er do well" who accosts them in the most crude manner and then refuses to depart when told to step off. Yet, by her own words, Jones tells a different story—and thus raises lots of questions about the "truth" of "street harassment."

Jones's argument, as laid out in my previous post, is that my email exchange with her is indicative not just of "street harassment" but also of all forms of "harassment," including "online harassment" and "workplace harassment" that (Black) women like her must endure—despite the fact that if anyone in terms of gender experiences "online harassment," it's MEN (as we have noted, documented, and observed right here in this very forum, thank you very much); and that, if the famed Anita Hill/Clarence Thomas US Senate Confirmation Hearings more than two decades ago are anything to go by, the "evidence" that supposedly makes the "case" for (Black) women being put upon left and right by "brothas who can't take 'no' for an answer"™ is shaky at best. A closer examination of the assertions that sista social justice warriors (SJWs) like Jones proffer, however, raises a whole other set of very interesting questions that belie any claims toward "sistas being ever the victim"™—indeed, more often than not, as Dr. Edward Rhymes recently noted and documented, sistas themselves are very much active participants in the BSery they supposedly decry.

Which brings us to our second quotation above.

Tupac: Relevant Now More Than Ever

The second quotation is the first verse of Tupac Shakur's song "Wonda Why They Call U … ," a verified hip-hop classic taken from his double album *All Eyez on Me*. The song, which details Tupac's "beef" with civil rights/Black feminist icon C. Delores Tucker, makes clear his position that neither he nor "all" rappers declare "all" women to be "bitches and ho's" but rather certain types of women who rightly deserve the labels based on their actions. Since Feminista Jones fancies herself something of an "expert" on hip-hop history, particularly as it pertains to sexual politics in Black America, I think my citation of Tupac's classic song is particularly apt in the light of Jones's "elaborate" remarks to yours truly.

As Ms. Alana has noted above from afar, Jones's reply to my respectful(!) "approach" really says it all as to how and why (Black) women like her are often met with profanity-laced "hollabacks" from brothas out on the block in Black America—because they often respond in the same snooty tenor and tone that Ms. Alana picked up on above, and streetwise brothas often pick up on that. Indeed, it is the escalation on the part of many of these sistas that forms the basis of the supposed "harassment" to begin with—note Lindsey's Cards Against Harassment jihad: *she openly confronts (Black) men and then has the gall to be "offended" when they rightly fire back with a few barbs of their own.* While Lindsey can be forgiven a bit, due to her SWPLness (Stuff White People Like-ness), sistas like Jones ought to know better. Ahhh, but here we arrive at another truism in Black American life: that of the unspoken rule that holds that *Black women in aggregate somehow have a "right" to act a fool and that Black men in particular are just supposed to take it.* The YouTube video Ms. Alana includes in her remarks is yet another(!) case in point—the manner and bearing of the sista in the video is not at all unusual or unique in Black American life—and even their more "toned down" manifestations, *á la* Jones's faux "respectful declines," is the proof.

Hip-hop has long had a cottage industry of self-styled Black feminist "critics" and "experts" who decry the supposed wanton "misogyny" of rappers like Tupac while never, ever, questioning how or why said rappers say what they say about *some* Black women in the first place(!); they never ask whether what they're saying about them is true or accurate; they never ask if it is deserved or warranted. Black feminists like Jones proffer an incredibly simplistic and sophomoric view of things here, where "all" Black women are queens and all Black men/rappers are somehow reprobate knuckledraggers. Tupac, in his song "Wonda Why They Call U … ," says something else.

Some (Black) Women Get Off On Nuking Guys—Yes, It's True

In his excellent post "The Masked Man," Rom Wills discusses how it is not at all uncommon, in Black America at least, to find truly sadistic Black women who get off on "nuking" Black men:

> Here's a reality that women need to grasp. Truth be told women tend to get mad when this reality is pointed out to them. Many don't want to hear it. Too bad. Women need to get their heads out of the sand because what I'm about to share is a very real dynamic. Many women will reject a man for many reasons. Admittedly some reasons are very good but many are frivolous. The rejection itself might not be that bad. It's part of life. I personally say that a man can learn a lot from a rejection. Rejection helps a man to grow. The problem though is that many women can't just graciously reject a man in way that leaves his self-esteem intact. Many women will reject a man in a mean-spirited way. Many women will purposely try to hurt a man's feelings. For what? All he did was find them attractive and work up the courage to approach them. A woman doesn't have to want a particular man but don't make him feel bad that he isn't tall with a six-pack and pretty eyes. Yet many women have no problem rejecting a man harshly. Too bad many women don't understand a simple universal principle: What goes around comes around.

The idea that women are somehow "socialized" to be "polite" to men despite their not digging them, and that nuclear rejections and the like are rare and the result of men not being able to take "no" for answer, is FALSE. Not only can women do it early and often, *but society at large condones, encourages, and endorses such jerkified behavior under the rubric that said men somehow "deserved it."* This perpetuates the idea that (Black) woman = good, (Black) man = Bad; and hip-hop has addressed this in dramatic fashion, per songs like the one this post is examining. Rappers—Black men who are drawn from Black America's most marginalized sections—are lifting their voices and being heard, presenting another side to the blue pill narrative that so many of us have been indoctrinated with along sexual politics lines. YES, there are some (Black) women out there who *are* like that …

… and it is not only right, but also just, for a brotha to call them on it.

The Importance of Being Earnest—And Calling the Miss Thangs on Their Crap

Hence how and why Jones really has a problem with me: *because I called her on her bunk.* To be sure, I didn't use the crude language of the brotha on the block—that's not my style—but I used other methods with which to highlight her stuff, hold it up, and put it on blast for literally all the world to see—as Ms. Alana, literally a world away, can attest to. A vital component of what has become known as Game is the talent/skill of being able to suss out these "tells" on the part of some (Black) women and then be able to let them know that you know that they know what the deal is.

While we're on the topic, let's put another pretty blue pill lie to bed. The notion that if a guy only acts/approaches "respectfully" that it will somehow open the floodgates is also a LIE. Guys make "respectful" approaches all the time, and more than we're willing to admit, *they are met with utterly demeaning and dehumanizing and sometimes just downright mean-spirited "nuking" reactions on the part of SOME (Black) women.* When you hear about these (Black) women bemoaning "street harassment" in the Cathedral media, what you're really hearing is them being an A-1 jerk of the first order and a brotha calling them on it, however inelegant it may be. They would be right to do so—for no one should have to accept demeaning treatment in the name of it being part of life. That so many sistas think it is wholly right to routinely diss Black men, no matter how they "step," is really indicative of the extent to which the social rot has set into Black America itself in our time—and yes, hip-hop has been singular among

American men in responding to this asshat behavior and addressing the attendant sexual politics issues it raises.

Some (Black) women in our time are under the illusion that they are exempt from the observance of norms of civility, which, when coupled with the notion that some (Black) women in our time are actively encouraged to diss Black men in general, and working-class ones in particular, really accounts for what we're seeing when we're being "asked" to consider the crocodile-tears-laden "pleas" of the sista SJW crowd: they're crying foul because they ran across a brotha who decided that he wasn't gonna take their asshattery lying down and decided to call them out on it—and guess what?

It. Works.
Because if it didn't, we wouldn't be having this conversation right now, would we?

Therefore, I hereby recommend to all men reading this—Black or otherwise—to be sure to call out a (Black) woman who is acting like a meanie. Let her know that you know that she knows that she's outta pocket—and do it in a way that really drives the point home before you eject.

Like Feminista Jones aptly demonstrates, they will be beside themselves with being caught cold-busted on their stuff.

Booyah.

Now adjourn your arses …

The Obsidian

***** Tupac made it clear in many interviews that not all women are bitches, and this is the song in which he identifies the women who are. Notable, Faith Evans sings the chorus on this song: she is the widow of the late Biggie Smalls. Tupac wrote this song in response to the allegations of C. Delores Tucker, an African-American politician and civil rights activist best known for her participation in the civil rights movement and her stance against gangsta rap music. Read more in the lyrics' annotations.

Wikipedia editors leaving: “I thought we were building an encyclopedia”

AVfM Video Source · 4 January 2015 · Archived copy · Original

Editor’s note: We know that feminism and its underlying gynocentrism predate Marx, but it should be telling how people from former totalitarian regimes like comedian Veemonro instantly recognize totalitarian ideology in so much of what is called “feminism” and “equality” these days.

http://youtu.be/8o5yhfeWaTY

We are also relieved to see that we’re not the only ones who’ve come to recognize that Wikipedia has become deeply corrupted by bullying, intolerant ideologues who hide behind the mask of anonymity and whom most of the public don’t even know about.

Update: Bonus video on changes going on in the Wikipedia hivemind:

http://youtu.be/68ReUvPM9Ls

Of course we’ve known for some time that Wikipedia corruption goes far beyond GamerGate, but it’s interesting to watch as another burgeoning community notices.

Men’s homeless shelter to open in Manitowoc, Wisconsin

AVfM Video Source · 4 January 2015 · Archived copy · Original

This is awesome. Manitowoc is one small county on a smallish state, but things like this have to be called progress. Let’s hope it’s the start of a trend.

Via WLUK TV.

On nerds and “entitlement”: An open letter to The Two Scotts

Karen Straughan (aka GirlWritesWhat) · 4 January 2015 · Archived copy · Original

As you may or may not have heard, in early December 2014, the Massachusetts Institute of Technology (MIT) took the rather startling step of stripping famed and esteemed physicist Walter Lewin of his Professor Emeritus status and removing his online lectures and courses from its web site because he had been accused of sexual harassment.

In response to this murky sexual harassment scandal involving a retired professor, Scott Aaronson penned a blog post. In his post, he expressed a desire that MIT not penalize the thousands of online students who depend on that professor’s uploaded lectures by pulling them down (perfectly reasonable), as well as some dissatisfaction as to the lack of transparency regarding what had actually transpired that was bad enough to see MIT strip a noted professor of his emeritus status.

This is not an unreasonable request. Sexual harassment policies in universities and colleges are consistently vague as to what behaviors are in violation and where the line is between interacting with women and expulsion. Many such policies rely heavily words like “unwanted” or “unwelcome“:

> The definition of sexual harassment may differ slightly among educational institutions. The types of behavior constituting sexual harassment may vary in degree of severity. Its
> definition always has one key element — the behavior is uninvited, unwanted, and unwelcome.

His concern, which he went on to explain in the comments, and unlike that of a typical observing public, was not so much that he longed to enjoy the titillating and salacious nitty-gritties of the case, but that for many men, particularly nerdy ones, life is already fraught with the, to them, arbitrary, ephemeral and capricious rules of social and sexual interaction, and for those already living in constant anxiety about offending women, not *knowing* what offenses had actually earned this man the complete annihilation being meted out… well, nerds across the globe were probably rushing to pharmacies to refill their anxiety meds.

For a group of people high in IQ and low in social expertise, who were likely bullied in high school, who are frequently not conventionally physically attractive and know it (because they heard it, constantly, possibly amid the sound of flushing water while being held upside down, often by people who WERE conventionally attractive), the vagueness of these definitions, combined with the dubious competence of adjudication, the erosion of due process and the sometimes draconian punishments that accompany a finding of violation on a typical university campus, well, Aaronson’s now famous Comment #171, posted under his blog post delves into the very heart of that particular darkness.

And after exposing his vulnerability, fear and pain from a place and time where he has now worked past much of it, the response of the usual feminist suspects was typically brutal.

The establishment feminists dubbed him privileged and misogynistic, accused him of viewing women as subhuman sex objects, and asserted that his entire heartfelt and heartbreaking post was merely an expression of thwarted male sexual entitlement to women’s bodies, a projection of his bitterness at the women who rejected him (though he mentioned none) onto all women everywhere. He told them that feminism–an ideology he still mostly supports!–convinced him to loathe his own sexuality and consider himself simultaneously sexually unworthy and sexually privileged, convinced him that the mere biologically intractable fact of his desire for women posed a harm to women that he wanted to avoid at any cost to himself (even chemical castration), and they responded by saying, “it wasn’t feminism that told you that, you entitled, unworthy, predacious, privileged, rapey oppressor, and daring to say it sucks to be male and shy and socially awkward and alone makes you even more of every one of those things feminism never told you about yourself. Signed – a feminist.”

The level of overt cruelty displayed by bigots like Amanda Marcotte is breathtaking. And as this blog post (long but well worth the read) by another Scott demonstrates, even the most reasonable of all the feminist responses to

Aaronson's pain is rife with plausible deniability and victim-blaming. "It wasn't feminism that told you you're a privileged, entitled, rapey creep, it was patriarchy. Also, women have it worse, so stop complaining, privileged man-baby. Also, your complaining oppresses women, so it's no wonder they don't like you, creep. Signed – a feminist."

As Scott Alexander points out in his delightfully extensive blog post:

> The problem is that nerds are scared and confused and feel lonely and have no idea how to approach women. From this root problem blossoms both Aaronson's problem – that sometimes all you can do is go to a psychiatrist and ask to be castrated – and Penny's problem – that other times people go read pickup artistry books that promise to tell them how the secret is "negging" people.

> But Aaronson's solution to the problem is to talk about it. And feminism's solution to the problem is to swarm anyone who talks about it, beat them into submission, and tell them, in the words of Marcotte, that they are "yalping entitlement combined with an aggressive unwillingness to accept that women are human beings just like men"

And while Alexander goes to extreme lengths to deconstruct and discredit virtually every feminist assertion on this particular issue (with links to research and studies and all kinds of goodies for people who operate on facts rather than emotion), and while he accurately identifies much of the problem to be binary zero-sum thinking on the part of feminists (that is, one class is privileged and the other oppressed, therefore the suffering of one is by default less bad than the suffering of the other, even when we are forced to acknowledge it), he does not seem to see Marcotte's final quoted sentence for the projection it is.

I mean, this proposition–that men do not consider women human–is the primary axiom of the feminist definition of "patriarchy," which has been the dominant social system for as long as anyone can confidently determine. According to feminists, the entirety of history is one where men arbitrarily, capriciously and unjustly oppressed and subjugated women, treated them as nothing more than objects of sexual enslavement and domestic drudgery, for the privilege and benefit of all men.

So let's unpack this. Men, all through history, were nursed by women as infants, had their boo-boos kissed by women, were cuddled to sleep by women, had their illnesses tended by women, formed their very first and most important (most important because an infant is entirely dependent on the woman who feeds and nurtures it) emotional attachments with women. And yet the men so overwhelmingly influenced by the care and nurturing of women for their formative years, indeed, the men who were molded in the cradle of female love, affection, care and forbearance, created a society that subjugates and oppresses all women for men's privilege and benefit.

That is the real assertion Marcotte and other feminists have consistently been making since the Declaration of Sentiments of 1848: that men are so sociopathic and subhuman that they would, collectively, oppress and subjugate the very people they formed their most intimate and important emotional bonds with. That men are so universally beyond the pale that they consider the person who brought them into the world and was their sole tether to life for their formative years, and all others like her, as less than human, as a slave class, as undeserving of the smallest human decency or respect.

This is what feminism tells men about themselves (it's what feminism told you about you, Scott Aaronson), and it's what it tells women about men. Feminists like Amanda Marcotte (and the #yesallwomen and #notallmen hashtags, among others) just come right out and say it, and then pretend to be victims when men say, "we're not like that." And feminists like Laurie Penny, say, "well, men, you're kinda sorta almost human at this point, unlike all the other men throughout history, but you could still do better," all while portraying men as a class as uniquely capable of subhuman behavior and uniquely deserving of derision and scorn.

Alexander closes his blog post with this:

> Once I see anyone, anywhere, publish an article that not only recognizes our pain, but doesn't derail it into an explanation of why we're definitely still terrible and there is no need whatsoever for them to change, then I will be more optimistic that progress is at hand.

This is one such article, but tellingly, it was written by an anti-feminist woman. And there lies the rub, and the kernel of the message I want you to hear:

You said that male nerds are not only more likely to be feminist than other men, but that the average nerdy man is more likely to be feminist than the average non-nerdy woman. The reason for this is not because non-nerdy women are less likely to consider themselves or other women human–it's because they are more likely than feminists to consider YOU to be human, and therefore capable of seeing your mothers, sisters, daughters and wives as human beings.

Feminism's most basic premises sees men and women as tribal adversaries when they never have been, not even prior to the emergence of *homo sapiens sapiens*, and they see men as the oppressors of women and women the slaves of men all through history when this has never remotely been the case. It is not men who see women as less than human–it is [female] feminists who see men as less than human, incapable of even the most rudimentary compassion for the very people in their lives they are closest to, and [male] feminists who are convinced to internalize this message not because it's true, but because it is the opposite of true. It is because you see women as human, even more human than yourselves and more deserving of human dignity and consideration, that you have always felt you could never treat them as human enough.

They are using your compassion for women to convince you that all men (including you) hate women and so much they designed an entire form of social organization that dehumanizes women. It is because you have so much compassion for women, and so little for men, or even yourselves, that you are able to believe it.

You have seen these feminists retreat to their motte when such allegations are levied against them, but they live their lives in the bailey, Scott(s). In the bailey, men are universally privileged subhuman monsters who oppress, exploit and subjugate the very people they love, on a macroscale. And because you are so incredibly compassionate toward women, in your own minds, you could never consider women to be as human as they deserve, you could never treat women compassionately enough, while in the mind of a feminist, you, as a male, are entirely undeserving of anyone's compassion because you're a subhuman monster, as was every man who came before you all the way back to the cave.

So my message to you Scotts and all the other shy, nerdy males out there, just let it go. Not your pain. Not your suffering. Not your anger. Not the injury you feel when your disclosure of your most deep and intimate pain earns you little more than a more vicious public ass-kicking by the very people you have begged for understanding, feminists like Marcotte.

Let FEMINISM go. In its entirety. There's nothing just or compassionate in it, and there never has been when it comes to mainstream feminism, not even as far back as the 1850s. There's nothing real in it, only boogeymen designed to terrorize women and teach them to live in a state of heightened fear and learned helplessness, and the encouragement of scab-picking and the nursing and expanding of female grudges until they contaminate every facet of the relationship between men and women, and to whip men into guilt, shame and submission as the subhuman beasts they are.

Yes, sexism is real (against both men and women), and yes, gender roles are too rigid (for both men and women), but feminism provides no insight into the actual causes of any of it, and can therefore never provide an effective cure. All it provides for women is a sense of perpetual victimization and undeserved entitlement, neither of which will ever help women succeed, and all it provides for men is shame and self-loathing.

This is an intervention, gentlemen. I'm a bisexual, gender-queer, divorced mother of two sons and a daughter. I want them to inherit a world where the humanity of all people is respected and where all people's pain can find a

compassionate ear and some form of redress. Where even men are considered to be human beings, and where the content of a woman's character rather than her pants defines what she is and can be.

An ideology that sees men and women as warring tribes, with men cast as the bourgeoisie and women as the proletariat, cannot and will not bring that world into reality. An ideology that sees men as subhuman and women as beyond human cannot and will not bring that world into reality.

So please, I beg of you, and of all the sensitive, wonderful, sweet, considerate, compassionate yet awkward men like you:

Let it go.

So what if not all feminists are like that?

Alvar Bardolf · 4 January 2015 · Archived copy · Original

Note: This article is also available in Romanian.

When criticising feminism for its many and varied faults and bigotries I have not uncommonly found myself criticised in turn. “Fool! Don’t you realise that feminists are not all the same. There are many different types of feminist, so ranting on about all feminists is just ignorant and irrelevant.”

The first point I make in reply is that I haven’t said “all feminists…,” but just “feminists.” I agree that there is an ambiguity here, since I might be generalising over all feminists or just generalising over some. Feminists, however, are the last people who can complain about this ambiguity. For who has not observed them commit the fallacy of inferring conclusions about all men from premisses about only some men? (Rape culture, anyone?) Exploiting the ambiguity has been the mainstay of their rhetoric for many years. When pressed they retreat to the truth about some men (but fail to retract the conclusion that they have invalidly inferred) and when the pressure lets up they return to using the conclusion about all men.

When I say “feminists this” or “feminists that” I am generalising over the women who have formulated and propagated the central doctrines of modern feminism, and over anyone who subscribes to those doctrines. An illustrative list of the formulators and propagators, in no particular order, would be Greer, Friedan, Faludi, Wolfe, Sharpe, Dworkin, Steinem, Mackinnon, Harding, French, Millett, Segal, Boycott. More recently one might add the contributors to Jezebel and such *éminence grises* as Amanda Marcotte and Laurie Penny. There are many others, more obscure, who I could add to the list. It is not me that has constructed the central doctrines of feminism: feminists have; so it is not a question of whether you agree with my definition of feminism but whether what you choose to attach the word “feminism” to really is a sort of feminism.

Apparently plenty of women count themselves as feminists but they do not subscribe to the doctrines of feminism (as just defined) and such feminists claim I am being unfair to them. Now, whilst anyone can call themselves a feminist, what matters is what it is to be a feminist in a meaningful sense. For example, there are plenty of people who call themselves Christians who neither know nor subscribe to Christian doctrine. There is no meaningful sense in which they are Christians. The same is true for feminism. Although feminists are not all of exactly the same opinions, to count as a feminist in a meaningful sense one must subscribe to the central doctrines of feminism. Since I am criticising those doctrines I am not being unreasonable when I say “feminists…” in order to generalise over those people.

Sometimes self-appellating feminists deny that there are any central feminist doctrines because, they tell me, “feminism is a matter of to each his own.” Of course, they can’t actually put it in those words, or at least, not in one of them, because to do so requires the correct use of the masculine gender[1]. Consequently they choke on reaching the word “each” as the awful realization dawns that the next word must be “his,” and head off into some garbled circumlocution. But that is what they mean, even when they must garble it. This is a disastrous move to make, since then feminism, by including everybody’s beliefs, becomes empty of distinctive content. To each his own reduces feminism to soulful mood music that may accompany any proposition.

Some such feminists are also Humpty Dumptyists: they believe that words can mean whatever they want them to mean and hence “feminism” can mean whatever *they* want it to mean.

> “That’s a great deal to make one word mean,” Alice said in a thoughtful tone.
>
> “When I make a word do a lot of work like that,” said Humpty Dumpty, “ I always pay it extra.”

Of course, it doesn’t matter which collections of syllables we use to represent which things, but if you allow the same word now to mean one thing and later another, you can’t pretend to be talking about the same thing now and

later. Since “potatoes” refers to potatoes, saying that—while for some people potatoes are root vegetables, for others potatoes are green things that grow in trees—is not profound talk of a different sort of potato-hood but merely talking nonsense.

And that is the point of Lewis Carroll’s Humpty Dumpty. “Glory” doesn’t mean “a nice knock-down argument.” If you change the meaning of “glory” so that it does, what then are you going to use when you want to talk about glory? If we are to talk about things rather than merely to play with words, words cannot mean just whatever one wants them to mean when it gets to talking about those things. We can talk about glory and we can talk about nice knock-down arguments and we can talk about feminism, and we can use any words we wish to do so; if, however, having decided on those words, we now start changing what they mean again, we don’t end up with an exciting flexibility of thought, we just end up having no idea what we are talking about.

Now if feminists wish to insist upon it, I would be quite happy to agree that feminism is exactly whatever anyone says it is. If all it is to be a feminist is to call yourself one, without there being anything else in common between feminists, then feminism has no central doctrines: it is just whatever anybody wants it to be. Feminism is vacuous, and as such is defeated. No further obligation to refute its doctrines, all that remains is to spread more widely the appreciation of its vacuity. What a relief! And if a feminist insists that “feminism” is in the hands of Humpty Dumpty, what more need we say (as long as they pay it extra).

By contrast, whereas and insofar as feminists, speaking as such, present themselves as offering truth-evaluable claims, and since asserting a truth-evaluable claim commits one to denying whatever is incompatible with it, that self-presentation commits them to feminism having some distinctive content. So they face a dilemma: either feminism is to each his own, in which case it is vacuous, or it is not vacuous, when feminism cannot be to each his own but must have some distinctive content. And what else can that content be but the central feminist doctrines?

Unfortunately, there are a great many people who count themselves as feminists whilst being unaware of the actual doctrines of feminism. So the extent to which it might be a mistake to say “feminists think such and such” is the extent to which there are people around who *call* themselves feminists and who either indulge in the sort of nonsense analysed in the last few paragraphs or who don’t take their affiliations to political doctrines sufficiently seriously to bother to find out what the doctrines are. They just accept the feminist propaganda that feminism is about justice and fairness, and since we are all for justice and fairness, count themselves as feminists.

But every tyrant there ever was said they were for justice and fairness. Such people go along with whatever they take to be fashionable opinion and then get cross when they come in for criticism because of the doctrine to which they have allied themselves.

I agree that there are some feminists who could claim to be feminist in a meaningful sense and who are reasonable (Janet Radcliffe Richards, Christina Hoff Sommers, and Cathy Young, for example). On occasion these feminists have tried to make a distinction between themselves and the majority by referring to themselves as “equity feminists,” and the majority as “gender feminists.” Unfortunately, these feminists comprise a *tiny* minority and their doctrines have nothing to do with central feminist doctrines.

The doctrines put forward by equity feminists consist mainly in pointing out that there is nothing in liberal political philosophy which means it applies only to male humans (not an especially hard thing to do—just requires remembering that the word ‘men’ can refer to all humans).

Faith in there being mainstream feminists who are reasonable and there being serious thinking which underpins *most* feminist theory is a view that can only be maintained on the basis of ignorance of the central feminist doctrines–and the cover given by equity feminism. Equity feminists have been anathematised and suppressed by gender feminists and their doctrines have been *explicitly* rejected as being no form of feminism.

It is time to stop feminism as a whole trading on the reasonableness of the equity feminism which it has rejected. Equity feminists should therefore abandon the feminist tag altogether.

In conclusion, to proclaim oneself a feminist is to declare assent to and approval of the central doctrines of feminism and to ally oneself with the reasonably foreseeable consequences of those doctrines. Consequently it is entirely fair to confront such people with the actual doctrines to which they have allied themselves by their decision to call themselves feminist.

For them to reply that those doctrines aren't feminist because they are a feminist and they don't recognise them or agree with them is not a defence of a different feminism, but merely a declaration of their ignorance of feminism. Being a useful idiot for female supremacism is not occupying a moral high ground, and ignorance does not excuse it.

Hence, so what if not all feminists are like that? Feminism is.

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[1] If feminism is truly to each his own we must include men as well as women and hence must use the masculine rather than feminine singular possessive pronoun—that is, we use the sex inclusive rather than sex exclusive pronoun, a fact about pronouns we all know but are obliged to pretend we don't.

A breakup letter to feminism

Rachael Lefler · 5 January 2015 · Archived copy · Original

Editorial note: is it just us or is this starting to look like a trend? We tend to think so. –DE

When people make this kind of public declaration, such as Salon's article about why the author left the GOP (here), many people respond by doubting if they were "truly" whatever they claimed to be formerly. To me this is similar to the No True Scotsman fallacy, saying that No True X could just give up being X to be something else. I think a lot of this has to do with the way humans are socially wired to create in-group preferences and out-group biases. When someone leaves our group for the out-group, we often look at them with incredulity, suspicious that they were a false friend or a spy for the other group all along. History is littered with examples of this, as is literature, but I won't bore you with examples.

But the truth is, people are more complicated than that. And with politics, I value truth and rationality above any concerns about loyalty to a particular brand or group of people. Loyalty, in my personal experience, is too often used to silence the truth or to attack people for telling it.

There is no amount of real evidence that would satisfy people who would respond to this by doubting if I was ever a "true" feminist. They'd say "well she never castrated anyone," "she never went topless in protest," "she never pulled a scroll dripping with menstrual blood from her vagina to engage in a nude artistic protest," therefore "she was never a TRUE feminist."

But basically, I was just a liberal, and feminism was just another way of saying I rejected bigotry. I bought into the idea that feminist just meant gender egalitarian, and I believed that any decent person should believe in equality between the sexes in terms of political power. I thought that women needed better representation in sexist media, which is reflected by some of my earlier articles on hubpages.

I think I made good points in those articles, but I no longer see the world through the lens of patriarchy theory, and I have shifted away from feminist attitudes in a lot of my thinking. Predominantly, I think that the biggest feminist myth is that women and men are not significantly different in psychological makeup. Therefore, everything, and good Lord I mean everything that women do that men do not do, and vice versa, are criticized as a result of sexist culture, rather than what they usually really amount to, which are biologically-based sex differences. See, biology does not just simply boil down to "some people have penises, some people have vaginas." It really does impact everything about being human, from hair growth, bone and muscular structure, to yes, behavioral traits. And to me, it's simply dishonest of feminists to put everything under the umbrella of patriarchy theory, when there are sex-based differences in psychology and behavior. I do not think these differences ought to result necessarily in discrimination, in fact, I think that because of these differences, women and men complement each other and should share in power equally in society.

You would think that that belief alone, that women and men should have equal political power, is enough to make me a feminist by default, but it isn't. This brings me to my first feminist belief I disagree with.

Feminism is Just About Gender Equality

You have no idea how many times I've argued with feminists and heard this, and I even argued this AS a feminist. Basically the line has become something of a cliche response to whenever women, or anyone, criticized feminism. They'll point to the dictionary definition of feminism and say, hey, if you think men and women deserve equal legal treatment or equal political rights, you're already a feminist!

To me, this is as dumb as saying "ISIS follows Islam, if you follow Islam, congratulations, you're already a member of ISIS!" If feminism were just about gender equality, I think more than 90% of people would be feminists. But feminism describes stances on many political issues. I used to like feminist Jessica Valenti for her book "He's a Stud, She's a Slut," which was about gender-based double standards common in society. But Jessica does NOT

think feminism means mere equality, and when you read feminist blogs, or watch feminist Youtube videos, it becomes apparent that that is not what they're about.

Feminism is an ideology and a worldview. Feminists reject people who don't agree with the majority on matters such as abortion, taxpayer-funded birth control, patriarchy theory, and people who think like I do about gender being rooted in biological differences between men and women, not the official feminist platform that all gender differences are caused by oppression. Feminism labels women as oppressed, but ignores problems where sexism also negatively impacts men. Somehow, men are just so darn stupid they're oppressing themselves, apparently. Silly men.

I also dislike the way modern feminism considers itself legitimized by legitimate feminist concerns that exist elsewhere either in time or space. Like if you go back in time, or look to very poor war-torn countries, you can find issues where women were legitimately being oppressed. First of all, this has absolutely nothing to do with modern, western feminism. Secondly, I would argue that men in such societies were oppressed just as much, if not more than, women in those societies. I mean, who is oppressed in Afghanistan, the women who wear burqas out of fear of Islamic radicals, or the men who are expected to become directly involved in the military action? I am grateful that previous generations of feminists fought for my rights to do things like wear pants, vote, and go to college. I'm especially grateful that women during WWII proved that women were capable of factory work.

However, I dislike that the mention of all these things we have PREVIOUS generations of feminists to thank for means we have to accept feminism wholesale today. I mean, there was also undeniable harm caused by feminists in history, who have done things like legitimize promiscuity, attack the nuclear family, and shot up the divorce rate. I personally think feminism is one of the main reasons American pop culture went from classy to trashy. So no, I think it is completely ridiculous to insist that I or anyone has to label themselves "feminist" simply because they affirm a support for gender equality. And I think, in today's society, to be a true advocate for gender equality might be closer to being an MRA (men's rights activist). Defining your terms in such a way so that anyone who does not support you looks like an asshole is intellectual dishonesty.

Patriarchy Theory

Patriarchy is often a word tossed around in feminist circles. The cynical side of me thinks it might be just a term they came up with to silence accusations that they hate men. "No, we don't hate men, we hate patriarchy." Also tied to this view is the idea that non-feminist women are "participating in" patriarchy, whatever the fuck that means, and so they have a very "with us or against us" mentality when it comes to women. So much for a movement about, supposedly, women's liberation. They don't really WANT your liberation, they want your suffering. They want to jack off to your pain as another poor, pathetic victim of "the patriarchy."

People who know me well know my dislike of conspiracy theories. They have become common in our culture because people want something outside themselves to blame for all the things that have gone wrong with society, 9/11, wars, the plummeting economy, the deterioration of freedoms, and environmental crises. All conspiracy theorists do this, and to me, believing patriarchy is behind all the problems facing women and girls is not really all that different from saying our economic collapse can be blamed on the Jews. Both take a group that had nothing to do with anything and uses it as a handy scapegoat.

The feminists say blaming patriarchy is not blaming men. Seriously? Patriarchy is a word whose etymological roots derive from "father," and simply describes any society in which men have most of the political power. The thing is, most societies, past and present, were patriarchies, regardless of culture, and I think of this as proof that men are simply more dominant and more predisposed to prefer political leadership than women, who seem across all cultures to prefer domestic and private leadership. This is not because of some lizard people thing, but just because of biology; women have the babies, the babies need to be fed and nurtured and protected at home, men have to go out and be the ones protecting them and getting food for them.

Patriarchy theory also, ironically for the fact that feminists celebrate these women, ignores the fact that none of this means that women never held political power. I mean, you could say that women like Queen Elizabeth I and other

female monarchs had social obligations that were placed on them because of the fact that they were women, but the fact remains that all political leaders have had social obligations and expectations placed upon them. Bess' father, Henry the 8th, ended up breaking with the Catholic church for the right to divorce because one such expectation placed on male and female leaders alike was the expectation of having an heir so that a power vacuum would not be left when the ruler died, which tended to result in a lot of stabbies.

So anyway, I think patriarchal theory makes way too many blanket assumptions that are not correct, and then the core of feminist thinking is mired in this flawed logic. It is rooted in Marxist thinking about class, but instead of the bourgeoisie oppressing the proletariat, it's men as a class oppressing women as a class. This creates generalizations and does not allow for nuances and exceptions. It also dismisses the women who have and who continue to have political influence. The theory also uses oppression as a model for explaining behaviors which have less to do with oppression than, in my opinion, they have to do with biological characteristics.

Rape Culture

One of the earliest blows to my personal feminism was seeing the feminist reaction (ok, overreaction) to the song "Blurred Lines." Now, I have no great love for that song and I think it's stupid. But the fact is, it was just another dumb, catchy pop song, no better or worse than any other.

But that was not how feminists on various locales of the internet took it. They went on and on on long, rage-filled tirades about how the song somehow promotes rape, or at least, questions the feminist ideal for consent that it should be sober and firmly established at all times or the sex is rape.

Now, I think it is important that sex is consensual. And nobody really supports rape except for a few sick individuals who are probably not reading this because they're in jail right now. But is a song like "Blurred Lines" promoting rape?

I don't think so. Lines like "I know you want it, but you're a good girl" are deemed "problematic" by women, but to me, they just signify that the woman the song was directed at probably gave off nonverbal cues of flirtation/sexual interest, and the song does not say, interestingly enough, anything about forcing such a woman into bed with the singer BECAUSE of such signals. Verbal consent is great, but insisting on it ignores the fact that sex is about feel, look, body language, hormones, and pheromones first, and verbal second. I didn't realize until before this how much of feminism revolves around and depends on us women being perpetually shaking out of the fear of rape. There have been numerous instances that have shown me that this hypersensitivity towards all things dubbed "rapey" seems like it's less and less about concern for actual rape victims, especially male rape victims, who are totally ignored by this theory, and seems to have more to do with keeping women terrified of men at all times. If you're enough of a crybaby, anything can be called "rapey." Feminists just can't get enough of talking about rape, as if it's everywhere. They even make up bullshit statistics that make it seem like a scary-sounding number of women will be raped in their lifetime.

More about "rape culture" NOT having anything to do with support for REAL rape victims can be found here. Basically, this author shares my belief that "rape culture" also only focuses on a binary, that men are only ever the perpetrators of rape, and women are only ever the victims. That is not the world we live in.

The Gender Pay Gap is Caused by Sexism

Nowhere near. The gender pay gap disappears when you truly are, as feminists claim, looking at women and men who do the same job. The original "women earn 77 cents for every male dollar" thing was NOT looking at women who do the same job as men and finding they still got paid less because they were women. It just so happens that women take jobs that are primarily indoors, domestic, and care-based like teaching, library science, and nursing, and that men tend to choose more outdoor jobs involving more muscle power usage and bodily risk, for which they get paid more, but also suffer a much higher rate of workplace injury and death.

But how dare a crab fisherman get paid more than a librarian?

Anyway, numerous studies have debunked the “gender pay gap” argument, so I won’t waste too much time. Even ultra-liberal Huffington Post did an article on it. The wage gap is so obviously not a thing. And if it were a thing, wouldn’t the companies hire more women than men in all jobs and discriminate against men, because then they could cut costs if it were really true that society expects women to work for less. Another thing that is inconvenient for feminists is the fact that women make different work-life balance choices, favoring more personal and family time to long work hours. If anyone suffers from sexist expectations, it’s men, who suffer from the sexist expectation that men are work-machines who don’t need family life or rest, because demanding such from bosses makes men seem weak but to women it’s a given that they need these things.

Also, from a story I heard on NPR about a woman who worked in a top position on Wall Street, women get fewer bonuses than men in that ballpark because they simply did not ask for them, or did not ask for money with the persistence and courage that their male coworkers did. This is not sexist culture, it’s biological drives. Men need to push to make more and more money, women might just help our culture with it’s greed addiction because they seem to be content with less, and to recognize the need for work-life balance. But don’t choose to take more time off than a man and choose not to ask for a raise and then blame sexism for the fact that he got a raise, that he ASKED for, when you did not get a raise you did NOT ask for. Ok? Simple.

Sexism is The Reason Women Do Not Choose To Major in STEM Fields

This goes back to the nature vs. nurture debate. Feminists would have you believe that patriarchy or sexism was at the root of women making the choice, as a general trend, to prefer humanities and social science fields over math and science fields.

This pisses me off for two reasons. First, feminism is about choice or liberating women, so then why bitch about women making the wrong choice. Secondly, this carries with it the myth, prevalent in our culture, that humanities and social science degrees are worth less than science, math, technology, and engineering degrees in the first place. If I have a bout of depression, I’m not going to consult someone who majored in computer science. If I want to find a solution to the Israeli-Palestinian crisis, I’m probably not going to care much about what mathematicians have to say on the matter. We have this belief in technocracy and in using science and technology as a panacea in our culture, but I think that it isn’t and that there are really myriad uses for the humanities and social sciences.

Again, I think of this as a case of female and male nature being different, yet complementary or completing,

towards one another. Yet the feminists see this division of majors by gender and think that it must not be the result of varying preference, but of varying socialization. “Women are socialized to not want to be engineers by the fact that Legos are seen as for boys” they cry. Ah. Except that I played with Legos, and K’Nex, and other building toys, and that doesn’t make me a fucking engineer today. Legos are a gender neutral, not “male” toy. (I’ll get to the whole toy thing later, it’s another feminist issue that really makes me ill.)

Another problem with this is that it perceives that women have such fragile psyches as to be capable of being dissuaded from pursuing their dreams in life because of sexism. It ignores the courage of women who have done pretty amazing things in the STEM fields because it assumes that women are weak enough that they can be psychologically undone by anything remotely offensive, like a shirt.

Society Marginalizes and Dismisses Violence Against Women

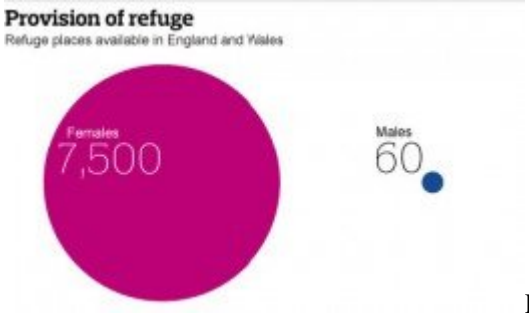

Like rape culture, this feminist claim is that society has some kind of hidden prejudice or misogyny that causes people to disrespect female victims of violence or to take them less seriously than male victims of violence. But the media and the way society is set up (with way more shelters for battered women than battered men, for example) point to just the opposite being true. If anything, the fact that people like Anita Sarkeesian go on huge tirades about how violence in women in video games is some kind of big structural problem for society, while for some reason, ignoring that those games are just as, and usually more, violent against men.

In fact, I see the opposite happening, I see men who are attacked by women shamed as “pussies,” in other words, have their masculinity questioned, but women who are attacked by men are “strong survivors” but also, paradoxically “silenced victims of oppression,” ha, like anyone’s silencing them, they seem to be all you ever read about in the blogosphere and see on news networks. I just watched an hour-long special last night on CNN about the women who are accusing Bill Cosby of rape. Nobody is silencing or marginalizing them, people are, for the most part, congratulating them on having the courage to finally come forward with details that are somewhat embarrassing or even traumatizing to discuss and doing so anyway. But the feminist narrative is that women must always, in all cases, be VICTIMS.

So, this leads to them:

1. Ignoring and marginalizing instances of male victimization, even mocking male victims mercilessly (see the below video).
2. Ignoring and marginalizing instances of female perpetration, even to the point of supporting the female perpetrators (also in the below video). And:
3. Supporting sexist attitudes, paradoxically, about women as helpless victims and men as big, strong bullies.

Basically, feminist theory relies on the pattern being men = perpetrators, and women = victims. In cases where this reality is reversed, feminists still need to find a way to blame men or “patriarchy” for the male victimization, or, more frequently, they tend to ignore that because it’s an exception to the general rule. But it should be obvious that, probably due to biological differences, people in general have more empathy for females than for males, and this empathy-inspiring ability women have is not something, sorry all you feminist sign-holders, that you need feminism for.

This is so disgusting and immature.

http://youtu.be/muuFygvXPAM

Gender is Not Related to Biological Sex

The gender theory given by mainstream feminists today is that there is no biological basis for gender; that all of it is culture, and that physical sex does not determine cultural gender. Well, except the problem is, for the vast majority of people, their biological sex also determines a lot of their innate psychological characteristics. I know that there are people with various disorders who do not have a sex, or have an intermediate sex between the two usual sexes. But saying this disproves the concept that sex exists is sort of like saying that because neurological disorders exist, you can't create an intelligence test, because the person taking it might have a neurological disorder. Not that disordered people are less than human in any way, but talking about them is not a useful way to talk about gender or sex.

There are two genders, because in nature there are two sexes. I know this position will be extremely controversial, and I can hear the screeching. But, basically, all other types of genders and sexes are not truly outside this binary, they are instead some combination of male and female characteristics, like someone being transgendered is simply a biological man or woman choosing to identify as culturally the opposite. I have no real problem with that.

What I am more worried about is that people are insisting that gender has no relationship whatsoever with biology, as if there was just some kind of bearded man on a mountaintop handing us down these rules for patriarchal definitions of gender. The truth is, from a very early age, boys and girls exhibit psychological differences, as anyone who has been a parent or teacher of young children will know, and as we grow through puberty these sex differences in our brains become even more distinct. You can't neatly and cleanly separate mind from body here. Females and males have different levels of certain hormones, different stimuli affect their brain differently, they communicate differently, and they get pleasure from different types of activities. There's no conspiracy or evil in this, it's simply the way things are. Quit trying so hard to be special and an exception, and just accept that there are general trends, but you should do whatever feels more natural to you without having to worry that this should change the way you label yourself.

One thing I especially hate is the term "genderfluid," for Pete's sake, you aren't a special "genderfluid" person if you're a guy who enjoys embroidery or a woman who enjoys karate. You're just a guy who likes baking or a girl who enjoys karate. It's that simple. The term seems to reinforce gender stereotypes, by saying that if a man or woman acts in any kind of non-stereotypical way, they must be acting "as a man" or "like a woman" because of some kind of secret super special rare mega ultra gender identity, don't fucking make me laugh.

Girls and Boys Do Not Have Innate Preferences That Vary By Gender/Sex

Since it's December, the holiday season kicks off a great feminist holiday tradition: **whining about kid's toys**. You would wonder why these women have nothing better to do than bitch about this trivial fucking bullshit. I mean, we get told so often by feminists that feminism is about very serious political issues, but then find most of the complaints are about:

- Pop lyrics
- a shirt
- razor blades
- Halloween costumes
- Disney movies
- dolls
- Legos (the horror!)
- trees (probably)

So, it becomes harder to take feminists seriously the more they complain about trivial, non-problem, first-world problems. Are toys capable of sexism? Does playing with Barbie brainwash girls from infancy to become Stepford

Wives? If anyone else said toys were a tool for brainwashing children, they'd be called crazy, but it somehow supposedly makes sense when feminists say toys are a male tool for brainwashing girls? What the hell?

Actually, the reason that companies make toys at all is because research and development teams spent all kinds of time and money testing their products and seeing which types of toys are more likely to be successful. Girls seem to naturally prefer pink and bright/light colors, and nurturing and social play. Girls also seem to prefer magic and fantasy play. Boys seem to enjoy violent, destructive play aimed at completing objectives and strategic planning. Boys like action, and boys like science/technology more than girls.

Almost everyone will be an exception in some way to these general trends, of course. When I was a kid, for example, I found Barbie boring, and loved computer games. However, the general trends are still valid ways for toy companies to predict what will be liked by boys and girls and to plan accordingly. It is exceedingly difficult, given these innate differences, to create a toy that both boys and girls will like equally. And as boys and girls get older, these preferences become increasingly divergent.

Video Games and Gamer Culture = Misogyny

This particular sort of paranoia is, of course, related to their crap theories about patriarchy and rape culture and supposed negligent attitudes towards violence against women, which I've already talked about.

But basically, I have always identified as a gamer in addition to being an anime fan. I like video games AND tabletop games and play both as regularly as sleep, anime, money, and school allow. So, I think it's kind of offensive and kind of bullying when the gaming blog sites started to attack "gamers" as a subculture.

Gaming has had its share of critics since the early 90's, who have claimed, without grounds, that video games cause violence. They started by falsely accusing games of causing school shootings, such as the high-profile Columbine shooting. That incident started many of the calls for censorship of media, such as song lyrics and video game content. But they were just as wrong 20 years ago as they are now.

The weird thing is, it seems as though gaming journalism itself has turned against the gamer fandom. A harmless fan subculture has become a target for "basement dweller" jokes and calls for censorship of "sexist" video games like Grand Theft Auto. This is nothing new, but it's alarming that, because this is feminists rather than conservatives doing the calling for censorship, more and more people are listening.

I do not think that video games are sexist. Here, I went into a lot more detail about why I think anime is not sexist, and everything I said there can be applied to video games. But basically, artwork, fantasy, and imaginative play are completely separated and removed from reality, and should not be treated with the expectation that they conform to what the censor wishes reality was. I also think that the freedom of speech for game developers, along with that of everyone else, should not be infringed upon. Guess that makes me a misogynist!

Win a date with Shawna Grimes of Edmonton PD!

Men's Rights Edmonton · 5 January 2015 · Archived copy · Original

We notice a trend here with police attitudes about sexual assault, and we'd like to share our thoughts with you, and hope you'll share your thoughts with others.

EPS "Make your move" media release'

Edmonton Police on Twitter

Edmonton Police on Facebook

The poster designs can be found on the front page of www.mensrightsedmonton.com

Edmonton Police Commission
General Inquiries: 780-414-7510
Compliments/Complaints: 780-414-7574
Fax: 780-414-7511
Email: info@edmontonpolicecommission.ca

MGTOW is an impersonal force which Goes Its Own Way

Luigi Logan (aka Fidelbogen) · 6 January 2015 · Archived copy · Original

In recent times, a cultural schism has appeared between two prominent lobes of the non-feminist revolution: on the one side the Men Going Their Own Way sector, and on the other, the sector loosely grouped around A Voice for Men. The tension between these sectors has grown steadily for two or three years, but seems to have escalated sharply in the past several months.

I don't want to say either too much or too little, but I'd like to be as impartial as I can while hopefully adding something original. Yes, many of the ideas sketched here will be uniquely my own, but hey…why not?

The bone of contention seems to be a fear, within the MGTOW sector, that the AVfM sector is yielding to something called "traditionalism". So to break this down further: what is traditionalism? I will base my talk on what people appear to mean by that word.

Firstly: many in the MGTOW sector have a settled conviction that married men cannot belong to what they consider their "movement". So stubborn is their conviction, that to question it borders on heresy. Despite this, the leading lights of the AVfM sector do make bold to be heretical, contending that married men can indeed partake of MGTOW.

Secondly: many in the MGTOW sector have voiced unease at a percieved traditionalism in certain members of the AVfM sector. In their view, this foreshadows a return to old-school gynocentric marriage along with old-fangled sex roles — and that is a prospect which repels them.

The foregoing has spotlighted the exact "traditionalism" which MGTOW sectarians believe is creeping into the AVfM community. It is what they generally mean when they toss that word around.

That said, why should MGTOW sectarians even give a toot if AVfM happens to turn "traditional"? Because AVfM still purports to have an interest in and obligation to the greater MGTOW enterprise, and so long as it does, the question of who "owns" MGTOW will remain unsettled. In other words, the question of MGTOW identity will remain unsettled. ("Identity" in this case equates to ownership).

The MGTOW sectarians see MGTOW as a social refuge. They fear that if they admit married men to their fellowship, a camel's nose effect will drive them out of their own tent. That is why control of MGTOW identity (ownership) is important to them: to keep the gynocentric traditionalist camel out of their tent.

There you have it: the two sides are battling for the MGTOW identity like two parties contesting for a wishbone. I am aware, however, that AVfM never wished for such a battle – it just came to them.

So has it occurred to anybody that nobody really owns the MGTOW identity at all, and never will? Come to that, has it occurred to anybody to wonder if there even IS a MGTOW identity?

I leave those questions open, but I'll get back to them later. For now, I pose a singular query: "What is MGTOW?" — and until we have sorted that one out, we needn't hope to sort out the tangled mess we've talked about so far.

All right, so what is MGTOW?

MGTOW is an acronym that stands for "men going their own way". That phrase evokes men walking down a road they have freely chosen — literally, "their own way".

In the context of history, MGTOW signifies the objective political reality where men, as a class, currently find themselves. Under the system of feminist innovation which now predominates, men are second-class citizens. Moreover, this reality is not static: it promises to get worse when feminist innovation develops further.

I say all of this with the understanding that my target audience already knows why men are second-class citizens. They have covered that ground as thoroughly as I have, so I needn't waste time explaining it to them.

Returning to our theme: under such conditions, the system of social obligation which formerly bound men either to women or to society as a whole, is voided of moral authority. Hence it may, at individual discretion, be nullifed.

Briefly then, MGTOW signifies the death of the social contract and the liberation of all males into a system of individual agency where they may form ad hoc social contracts as they see fit. Such is the objective reality of history — one might wish it otherwise, but that is how things are.

Note however, that MGTOW signifies merely freedom, leaving open the question of what should be done with it. Accordingly, we use "MGTOW" in a political or world-historic way, and would stipulate that the realm of personal relations does not fall within its purview. That is to say, there is no MGTOW manual to specify how any man should govern that aspect of his life.

So MGTOW is rooted in the political, not the personal — although it certainly has implications for the personal.

In itself, MGTOW is not a clique, club, cult, coterie or tribe of any sort — and nothing in the present statement should be taken to imply this. So it is incorrect to attach the indefinite article and speak of the individual as "a" MGTOW, since that implies club membership.

Similarly, MGTOW is not a personal identity dog-tag — so again, to call yourself "a" MGTOW, is not a very MGTOW move at all. The phrase "a MGTOW" is a flawed grammatical construction because "MGTOW" is an abstract noun, and no man is identical with an abstract noun. You could, of course, style yourself more verbosely as a man "who goes his own way", but that is rather a natural descriptor than an appellative tag. Also, nobody, and no group, has any patent on such a phrase.

In the end, MGTOW is no more than 1.) a principle or force of history, and 2.) a high-altitude situation map of the male condition.

What we have sketched here is the MGTOW core minimum. Anything less would insufficiently describe MGTOW, and anything more would be bells and whistles. So I turn again to the question of MGTOW identity or ownership. Now that we have inventoried what makes MGTOW fundamentally MGTOW, we may interrogate this more to the purpose.

Since MGTOW is a demographic phenomenon, nobody owns it. It simply "is". So ultimately, the MGTOW principle itself "goes its own way". It springs from the reality of history, and you either tap into it or you don't. It is like an ocean wave that beckons you to "hang ten" and be powerfully carried along, but it does not belong to you. It paradoxically serves but will not be commanded, and you cannot understand it otherwise.

So you are free to form all the MGTOW clubs you wish, with membership rules as you see fit. But keep in mind that "MGTOW" doesn't belong to your club alone. You are not, in or of yourselves, "MGTOW". You are not identical with that abstract noun. You are simply a group of people surfing on the wave of history, organized around the MGTOW principle in a manner that suits you. And that is fine. That is good. That is your right. But never forget that the MGTOW principle is something far bigger than you, and bigger than all of us.

Even so, I think there is an over-arching philosophical mandate to all of this, and I have tried to catch a glimmer of it here.

I should add that I roundly applaud the marriage strike both as a strategy for male survival and as a political leveraging tool to extort proper treatment of the male population.

So, fear not: you can swear off marriage and all relations with women, and you will have my blessing every step of the way. I mean, hey, admit it. That's the main thing you're really worried about, right?

However, the point where I go my own way is the idea that the marriage strike makes the principal focus for MGTOW-related thought, rhetoric or action. No, I see the marriage strike as merely a subplot, or rather, one of many projects that could manifest the MGTOW principle as a force in history.

Here's a related point that I don't want to omit: male solidarity should be grounded in the political and world-

historic side of things. It should NOT be centered on personal frustrations about women and relationships. The latter, if voiced within earshot of the general public, sets you up to be the butt of mockery. What's more, it sounds like a form of gynocentrism . . doesn't it?

Very well. So . . . if a married man would express SOLIDARITY with MGTOW, who's to tell him that he mustn't do that?

Furthermore, if by personal genius or luck-of-the-draw he finds the perfect mate and succeeds wildly at self-realization despite her presence, then is he not well and truly "going his own way"? Can you plausibly argue otherwise? Certainly such a man has found his own path. So how if he literally calls himself "a MGTOW", and starts a "MGTOW" website, and a "MGTOW" publishing company, and paints a giant MGTOW logo on his house — what of that? Would you send the One True MGTOW Posse to burn that pretender down? I think not.

So who are you to tell this man he doesn't pertain to "MGTOW"? On what authority do you speak? Yours, apparently. But what about his? You reckon he gives one cold spit about your presumed authority, and what you think? And why should he?

In the end, all that matters is that a man can make the MGTOW principle work for him in his own life according to his innovative genius. After all, a man going his own way goes his OWN way, does he not?

And does such a man make social arrangements with other men, for the sake of mutual benefit?

You bet he does!

In fact, oddly enough, even men who only wish to be left alone, can "stick together".

But none of that in itself is MGTOW. It is only a manifestation of MGTOW — a way of harnessing the MGTOW principle and putting it to work.

So I renounce the indefinite article. I am not "a" MGTOW, nor do I belong to any club bearing that name. I am simply a respecter of the MGTOW principle as a force in history.

To summarize: "MGTOW" is not an identity, but merely a fact.

Meanwhile, the MGTOW sectarians are facing a boundary crisis. They are worried about their little tent, while forgetting that MGTOW is a big tent. Their fears are groundless, for they can always pitch any little tent they want to pitch, and decide who gets in or who doesn't. But they must understand that there is plenty of MGTOW to go around, and that for heaven's sake, nobody wants to steal their piece of the action!

So, hey maaaan! Like…don't bogart that MGTOW, man! Pass it around!

Bye bye Alpha Male, and hello Zeta Male!

Peter Wright · 6 January 2015 · Archived copy · Original

The title of this article was shamelessly borrowed from the Men Going Their Own Way forums at MGTOW.com. The term *Zeta Male* continues to pop up on forums and websites as a synonym for MGTOW, though not many people are aware of where it originated.

Zeta Male refers to men who have opted out of traditional societal expectations that a man serve as helper, builder, protector, provider, defender, and husband to women, while accepting that these roles also require him to be disposed of if required – in mind, body and not infrequently in death. Before we get to the earlier background of the phrase here are a few examples of *Zeta Male* spoken of in MGTOW discussion forums. First up is one from a 2012 Yahoo forum by 'John':

Yahoo (2012):

> John: "I've recently been carrying out some investigation into the Zeta male movement, also known as MGTOW (Men Going Their Own Way). This is a philosophy based on the principle of men rejecting the traditional Alpha and Beta role models because they are based upon how women view them. The Zeta male lives life outside of the traditional Alpha and Beta models and undergoes no judgment from females, equally not *requiring* any judgment from females. This interests me because I see so many guys these days seeking validation from women just to feel they are living their lives correctly. In men I believe this requirement for validation and frequent rejection is a contributionary factor leading to forged lifestyles, a loss of confidence and in severe cases mental illness. This topic interests me hugely and so I am keen to get the views of others. What do you think about the Zeta male and MGTOW?"

MGTOW.com Forums (2014)

> OldAtHeart: "I have long identified myself as an Alpha male to make the strong distinguishment between me, and them well known, but recently I have discovered that Zeta male fits me much better. I have decide to dump the term Alpha male considering how many Mangina's use it to place themselves on a pedestal, based off how much pussy they get, and how much simping they do to get it.
>
> "Why didn't that guy show respect to that woman when he saw she could be placed first? He's a Zeta Male and lives on his own terms. Besides, what reciprocal obligation does that woman have to men but "choices".

Goingyourownway.com (2014)

> BeijaFlor: The "Zeta Male" label was proposed around 2010, for the men who aren't playing the dominance-and-subservience games of alpha/beta – more on point, proposed as a label for the men who actively reject the gynocentric model of alpha-fux-beta-bux and the social-dominance model of "alpha" behavior…
>
> Feminists have used Medusa as a symbol of female rage and power. The Zeta Male is one who has contempt for female rage, and spurns female/feminist power; he views Society and its antics through the mirror of his Red Pill understanding, and doesn't get sucked into the games, the posturing, the alpha-beta roles, the desperate quest to measure himself by the opinions of the crowd or the standards of the girls he might or might not be able to bed. He rises above all that shit, and goes his own way, unseen by the crowd.

We can reduce the above descriptions to the following. The Zeta Male:

a. Refuses to identify with alpha/beta male stereotypes
b. Rejects gynocentric expectations

b. Says no to unreasonably constrictive aspects of traditionalism
c. Champions male self-determination
d. Refuses to be shamed, seduced or intimidated into submission

Sound familiar? It should, because these are exactly what most self-identified MGTOW champion on their blogs and forums, and quietly live in their day-to-day lives. Point **d.**, while not elaborated above, was spelled out in the earlier writings on the subject. In fact it was spelled out in the inaugural A Voice for Men article by Paul Elam entitled The Plague of Modern Masculinity. In that article Elam coined *Zeta Male* and included all of the five points of listed above. Here's the main excerpt from the original article:

> "As previously noted, the men's movement is a unique and literally unprecedented phenomena. It will bring with it some other firsts. One of them is the socio-sexual warrior, and I refer to him for the purpose of this discourse as the zeta male. The tag remains faithful to the Greek alphabet classification of the other three types of men, but there is more purpose to the label. I took it from the star Zeta Persei. I liked the navigational metaphor of the star as it is applicable in the context of the lost generation. But I was also intrigued to learn that Persei is a variation of Perseus, the first of the Greek mythological heroes. Perseus had a remarkable talent for slaying archaic monsters, Medusa the Gorgon among them, who as a mortal woman possessed great beauty, and was self enamored and struck with the power of her sexual allure until she was turned into a hideous monster by Athena, who later used her severed head as a weapon on her shield.
>
> In 1940, an article by Sigmund Freud was posthumously published, entitled Medusa's Head (Das Medusenhaupt) in which he postulated that Medusa represented castration in a child's mind related to discovered and denied maternal sexuality.
>
> Even more interesting is that in modern times, feminists (Women: A Journal of Liberation, 1978) adopted and reinterpreted the image of Medusa as representative of women's rage, and it served as a binding symbol of feminist solidarity.
>
> So Perseus, namesake of Zeta Persei, was the slayer of Oedipal shame (control) and the murderously powerful raging feminist archetype.
>
> The zeta male.
>
> This classification of a male is new because this is a male that until recent times was never needed, and indeed was never there. He is emergent and unpolished and struggling to find his legs, but is doing so thanks to the fertile, safe ground, provided by, of all things, other emerging zetas on the internet. He has no allegiance to tradition or nostalgia for the past, and in fact is charged with plotting a new course. He cannot be shamed into control or intimidated into silence or seduced into capitulation. He doesn't fit in the classic hierarchy, and would gladly bring it down in the name of his cause. When someone says he needs to act like a real man, he smiles and says, "No, thank you."
>
> He doesn't seek power, but justice. And he has one overarching feature largely absent in the world around him.
>
> He cares about those lost young men who were ambushed coming out of the womb. And he will strive to make himself an example, living proof that there are other roads to take than the ones that lead to self-hatred and self-destruction."

This description inspired other writers to weigh in and elaborate the idea in greater depth, although most of the key points were already laid down in this first article. What we have 5 years down the track is wealth of elaboration about the *Zeta* on both AVfM and on the wider web. Of interest, most of the early (2010-11) elaborations of the *Zeta Male* pre-dated the almost identical discussions that were to emerge in the subsequent four years (2012-15) on YouTube channels or blogs under the revitalized heading of MGTOW.

Starting in 2010, the concepts *Zeta Male* and MGTOW provoked discussions about gynocentrism and male self-determination that moved far beyond the simplistic constructs of a small earlier group (2004-06) who came up with

the MGTOW symbol and proposed some traditionalist goals such as instilling masculinity in men, and nurtural femininity in women (along with more acceptable ideas like rejecting chivalry). The earlier group does not register on the Google Trends timeline below.

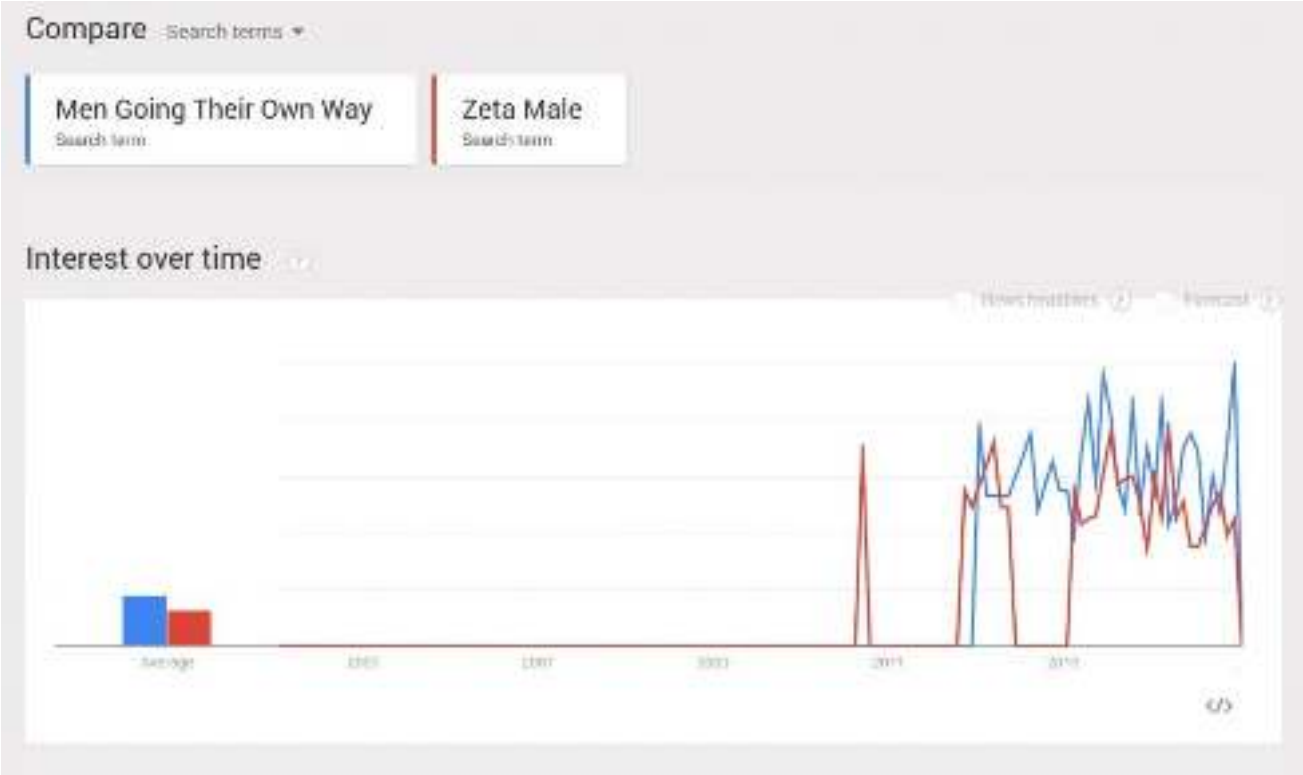

I used the full search phrases for Google Trends above because the MGTOW acronym serves for the unrelated phrase Maximum Gross Take-off Weight from field of aeronautics, a concept accounting for approximately half of all mentions of 'MGTOW' on the internet, and one creating potential error about the prevalence of MGTOW as acronym for Men Going their Own Way. Likewise for the sake of greater accuracy I chose Zeta Male for the comparison rather than simply 'Zeta,' which would have over-inflated the results.

As a long-term practitioner and advocate of MGTOW, I occasionally use *Zeta* as shorthand for the longer phrase 'Men Going their Own Way'. In some ways I prefer it because it's short, and rolls off the tongue in a manly way. I'm also a proud MHRA – and *Zeta Male* sits perfectly within that category.

Like many in the manosphere I'm one of those dual beasts like the mythical centaur – in my case part MGTOW and part MHRA. But for some purists that wont do, for you must be assigned to either one or the other classification, one pigeon hole, so the observer can avoid a frightening cerebral meltdown in the face of human complexity.

For those who deny that the MHRM has always upheld self-determination for men as part of its suite of concerns — that MGTOW is, in fact, a men's human right — and that men can be both MRA and MGTOW simultaneously — for those who prefer to conceptually cleave MGTOW and MHRA apart (even when existing in the same person) and reframe them as radically opposed rather than complimentary orientations, please feel free to re-brand me a *Zeta*... I'd prefer that to being reassigned into one of your cute cuts and cubbyholes and losing half of who I am. As Walt Whitman puts it,

> "Do I contradict myself? Very well, then I contradict myself, I am large, I contain multitudes." (Song of Myself)

Going back to the heading of this meandering article, I want to re emphasize that one of the first lessons of the Zeta Man is that a man can shake himself free of claustrophobic stereotypes of masculinity. For anyone new to the concepts above who would like to learn more, the following video by David Abram gives an entry-point into the way of the *Zeta Male*, and the call to say Bye bye to the Alpha-Beta fucktardary.

Further Reading:

Paul Elam, *The Plague of Modern Masculinity Part III* (2010)
Urban Dictionary: *Zeta Male*, (2010)
Zeta male, *So What is a Zeta Male Anyway?* (2011)
Cooterbee *Defining and Implementing Zeta Masculinity* (2011)
Masked Writer: *Definition of a Zeta Male* (2012)
Alan's Page: *A new discovery – the Zeta male* (2013)

How do Men's Rights Activists align politically?

Dean Esmay · 6 January 2015 · Archived copy · Original

Editor's note: This article is also available in Spanish

At an average of 25,000 daily unique visitors (and growing), AVfM is the largest Men's Rights web site in the world. At this point almost no one can ignore us, even our haters.

So with this sort of large and growing visibility, you may have at times wondered: Is this a "liberal" movement? Is it a "conservative" movement? Well we have always taken a strong nonpartisan stance, because we view virtually all political parties as fundamentally misandrist, some just more overtly than others. We view this movement as about basic civil and human rights, which no political party or ideology has a lock on.

So what kind of audience has this staunchly non-aligned stance brought us? A bunch of angry people who've dropped out of the political process and live only on the fringe? Well according to Quantcast, a respected web site demographics site we've been using, the answer is just about what I would have thought, although it's surprising to me just how much so: we're right in the mainstream of American politics, and way more likely than the average American to vote regularly.

According to Quantcast, we're not just politically nonpartisan: we are a growing hotbed of voters that politicians may soon have to start taking seriously. Our audience is way more likely to vote than the average American, and so far as politics are concerned, we are overwhelmingly Independent. Among our readers who are partisans, there's a virtually even split between Democrats and Republicans:

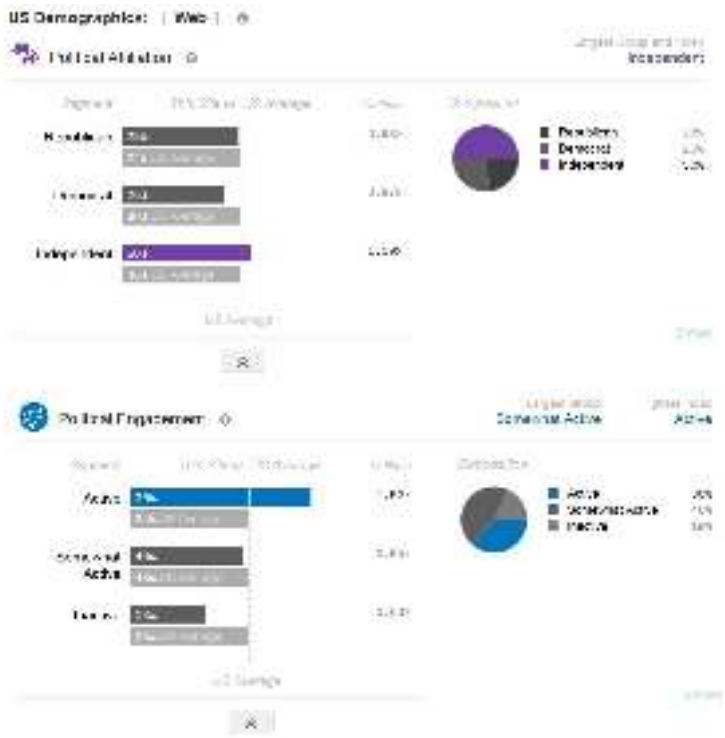

And why do I have a feeling that at least a few of those self-identified Democrats and Republican voters would switch parties for the right candidate?

Note to the Democratic and Republican parties: there's a growing group of swayable voters interested in men's and boys' issues. Are you going to keep ignoring them?

Some of our haters like to write us off as left-wing “feminism for men.” Others like to write us off as right-wing fringers. Looks to us like we’re right in the mainstream of American politics, more active than most groups, and growing. And it looks like at some point, it may just be perilous to keep ignoring our issues.

What will the future bring? No one can say. But it’s hard not to suspect that it may be only a few more election cycles before politicians start discussing men’s issues openly, and arguing over the best way to address them. Which, from our perspective, is exactly what we’d like to see.

Tracey Spicer: Sexist, safe and men can be sorry

Jim Muldoon · 6 January 2015 · Archived copy · Original

Perhaps you'll remember Tracey Spicer for trying to start up a fourth wave of feminism by calling for women to wear less make-up when they go shopping. I doubt you'll remember the fourth wave, but the level of inanity might ring a bell.

She is, of course, the same Tracey Spicer who regaled us with her letter "Dear Mr Misogynist" where she explained just how terrible sexism is.

So, you won't be surprised when Tracey begins her latest quest for a few bucks of controversy entitled "I don't want my kids sitting next to a man on a plane." She begins…

> I know it's sexist.

You already know the next sentence starts with "But…"

The logic for her position on men, unaccompanied children and planes centres on a few unrelated, incorrect, and meaningless facts. The first is:

> In 2001, Northwest Airlines paid a US family half a million dollars after a 10-year-old girl was molested by a 28-year-old man on a flight from Kansas to Detroit.

Ravichandra Thuluva, was flying from Kansas to Detroit as part of his journey to his home in Bombay. He was arrested and detained for at least six months because of the girl's complaint.

What we are asked to believe here is that Mr Thuluva was travelling the skies of the world on the off-chance that he might get to sit next to an unaccompanied minor he could fondle. Yes, fondle a child on a plane with no escape route should the child cry out for help, and where he was easily identifiable from his name and other details given when purchasing his flight to Bombay.

Similarly, we are to imagine that, on a regular flight that included "10 or 11 unaccompanied minors", according to a Judge Rosen, (and so reasonably full) that Mr Thuvula was able to molest his victim unnoticed by the other passengers or flight attendants, even though she "told the man to stop numerous times and that she slapped his hand away numerous times when he attempted to touch her" (according to CNN's quote of her affidavit).

Don't buy it? Neither did the Grand Jury. Mr Thuluva was acquitted of all charges.

Yes, the FBI investigated, charged the man, ran him through the courts, presented all the evidence they had, including all of the eye witnesses who were just a few feet away, and Mr Thuluva was acquitted of all charges.

Still, it doesn't stop Spicer calling it "molested" instead of the more correct term "false accusation".

The airline settled for a reported $500,000. When you consider that Northwest Airline at that time, according to the CNN report, was flying 100,000 unaccompanied minors across the US each year, it comes as no surprise that the airline would settle a case rather than lose business due to the publicity that the case might bring as well as the legal fees.

From a financial point of view it would have been a smart decision that saved them a lot of money.

The other "fact" Spicer relies on has to do with a peculiar manipulation of statistics. She tells us that:

> Sure, almost 90 per cent of child sexual abuse is committed by someone in, or known to, the family, according to the Australian Bureau of Statistics.

Spicer's goes on to examine that other 10 per cent.

> However, stranger danger is a risk and women are perpetrators in only about 8 per cent of cases, says the ABS data.

I've not checked the ABS data, but I doubt that they say that "stranger danger is a risk". They might say that in 92% of the cases of the 10% who were molested by a stranger, the perpetrator was male. They might not. But, don't forget, these percentages are of the small percentage of people who claim they were molested as a child.

In other words, because a fraction of a fraction of a fraction of people in the world are male *and* molest children they don't already know, the airline should have a policy of treating all males as suspect.

However, the fact that a smaller fraction of a fraction of a fraction of people in the world are female *and* molest children they don't already know, there is no reason to have a policy treating any female as suspect.

What can I say?

Spicer adds the personal touch by telling the hear-warming story of her own children flying unaccompanied in Australia.

> It was a relief to see their smiling faces at the end but I was disappointed I had no choice about where they'd be sitting.

Is that true? Not really. Spicer could have bought a whole two rows of seats. That way she would have been guaranteed that no one was sitting next to her children. Or, she could have flown with them and then came back on the next return flight.

So does Spicer's concern for her own children's safety stop as soon as she has to put her hand in her own pocket?

But the true vapidity of the matter should become clear if you look harder at Spicer's own statistics and use her own moral panic to judge the situation in its entirety.

If her children are more likely to be abused by someone they know than by any stranger, then surely the safest part of their lives was the couple of hours they were flying on that plane away from family and friends.

But the thing that really disturbs me about Spicer's piece was the timing of it. Was there a incident recently that sparked this debate? No. Were new figures released on the matter of airplane molestations? No. Was there a new study recently on the issue? No.

No, Spicer seems to be stirring the gender war pot for no good reason at all. Is it spite? Bigotry? It's certainly not to solve any real problem that's happening in the real world, that's for sure.

Which brings us to the advice she gives at the end of the piece: why anyone would look to Spicer for advice on anything other than how to get your facts wrong is beyond me.

She finishes off the piece:

> Sure, not all men are paedophiles but offenders are predominantly male.
>
> I figure it's better to be safe than sorry.

She repeats the false logic as if it might stop being bigoted if it gets said enough times. So allow me to repeat my objection: Mr Thuluva, so that others could feel safe, was detained in a foreign country for 6 months, in jail, because of a false, baseless accusation. Other than Mr Thuluva, no one else was sorry.

Is that really the kind of society that Spicer wants? In her letter to "Mr Misogynist" she complains of the harm that

sexism did to her. I didn't see any six months in jail, Tracey.

Spicer, it seems, wants the moral panic that surrounds men, unaccompanied minors and planes to continue, and perhaps even ramp up, despite the complete lack of evidence that there is any realistic risk to children outside of Spicer's head.

To follow this logic, no Muslims should be allowed on planes (because the majority of hijackers are Muslim); no mother should have an infant (because the majority who kill their babies in the first few weeks are mothers); no human should have a pet (because the majority of those cruel to animals are human), etc., etc. In other words, I can only agree with one thing Spicer says:

Her opinion is sexist.

Links

http://www.smh.com.au/travel/i-dont-want-my-kids-sitting-next-to-a-man-on-a-plane-20140424-375z6.html#ixzz30E41Qnb9

http://www.smh.com.au/federal-politics/society-and-culture/and-heres-the-news-my-bums-got-nothing-to-do-with-the-story-20121025-28837.html

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How the Southern Poverty Law Center cooks their books

Richard Keefe · 7 January 2015 · Archived copy · Original

[Ed. note: this post originally appeared here.]

As mentioned in an earlier post, the winter holidays have given us some downtime with which to reflect upon the Southern Poverty Law Center's audited financial statements from 2006 to 2013. Having no accounting training beyond what we got as a college freshman years ago, we freely admit that spreadsheets, etc., are not our strong point, and so we ask our readers to look at the numbers and see what they think.

Is there a CPA in the house?

Obtaining the SPLC's financial information is simple enough, as we described at the end of that previous post. Interpreting the numbers is the tricky part.

STATEMENT OF FUNCTIONAL EXPENSES
FOR THE YEAR ENDED OCTOBER 31, 2013

	PROGRAM SERVICES			SUPPORTING SERVICES			
	LEGAL SERVICES	PUBLIC EDUCATION	TOTAL	MANAGEMENT AND GENERAL	DEVELOPMENT	TOTAL	TOTAL EXPENSES
OPERATING FUND:							
Salaries and related expenses	$ 7,220,581	$ 4,952,444	$ 12,173,025	$ 1,549,374	$ 2,805,521	$ 4,354,895	$ 16,527,920
Contract labor	48,440	51,832	100,272	16,005	28,272	44,277	144,549
Legal case expense	1,876,999		1,876,999				1,876,999
Professional services and fees	328,227	99,717	427,944	563,308	33,576	596,884	1,024,828
Office equipment and supplies	288,527	397,129	685,456	124,810	153,447	278,257	963,713
Rent	418,918	15,142	434,060	24,052	3,500	27,552	461,612
Utilities, telephone, and maintenance	402,909	522,921	925,830	124,285	180,800	305,085	1,230,915
Library expense	82,322	92,199	174,521	6,879	18,778	25,657	200,178
Insurance	24,047	110,860	134,907	95,759	20,604	116,363	251,270
Investigation and support	110,486	314,173	424,659				424,659
Staff development and training	321,478	169,322	490,800	53,886	78,507	132,393	623,193
Travel and related expense	147,890	134,409	282,299	35,431	34,034	69,465	351,764
Postage	408,586	706,025	1,114,611	779,181	852,537	1,631,718	2,746,329
Printing	421,917	646,630	1,068,547	641,316	545,308	1,186,624	2,255,171
Leadership expense	133,005	210,219	343,222	213,688	855,448	1,069,136	1,412,358
Other development costs	174,933	1,284,095	1,459,028	330,605	1,684,037	2,014,642	3,493,670
Educational publications	272,278	2,142,039	2,414,317		366,743	366,743	2,781,060
Other educational projects	51,269	1,529,389	1,580,658				1,580,658
Interest expense				29,710		29,710	29,710
Depreciation expense	210,072	884,819	1,094,891	69,774	133,079	202,853	1,297,744
Total operating expenses	12,942,682	14,263,364	27,206,046	4,678,063	7,794,191	12,472,254	39,678,300

Above is a breakdown of SPLC expenses through the end of Fiscal Year 2013. With the help of the Internet Archive's cantankerousWayback Machine, we were able to obtain the same information going back to 2006, and it is only after one compiles the numbers that patterns, and questions, begin to emerge.

For example, below is a compilation of postage costs claimed by the SPLC over the eight year period and using the same headings as the audited report.

Postage	Legal Svcs	Pub Ed	Total 1	Mgt	Development	Total 2	Grand
2006	177,147	872,629	1,049,776	771,728	651,080	1,422,798	2,472,574
2007	149,512	629,934	779,446	536,418	489,118	1,025,536	1,804,982
2008	215,669	536,512	752,181	530,852	605,319	1,136,171	1,888,352
2009	327,514	627,262	954,776	618,891	639,561	1,258,452	2,213,228
2010	421,081	746,871	1,167,952	768,795	700,325	1,469,123	2,637,075
2011	445,282	801,147	1,246,429	848,695	723,212	1,571,907	2,818,336
2012	486,865	817,035	1,303,900	836,214	929,995	1,766,209	3,070,109
2013	408,586	706,025	1,114,611	779,181	852,537	1,631,718	2,746,329
	$2,631,656	$5,737,415	$8,369,071	$5,690,774	$5,591,147	$11,281,914	$19,650,985

Looking at the numbers for 2013 in particular, we can almost justify Development (Read: "Fundraising") spending the better part of a million dollars on postage, because many of the SPLC's mostly elderly donors still prefer snail-mail, but we're having a really tough time understanding how Legal Services could rack up more than $400,000 in postage, and that's *down* $80 grand from the previous year! Have they *never* heard of e-mail?

And that $400k is just a little more than *half* of what Management spent in postage last year! Is the management of the SPLC still using stone tablets to communicate? What gives?

Given the high labor costs associated with producing hieroglyphics and cuneiform, that might explain the SPLC's printing expenses.

Printing	Legal Svcs	Pub Ed	Total 1	Mgt	Development	Total 2	Grand
2006	157,401	905,743	1,063,144	727,777	429,028	1,156,805	2,219,949
2007	93,727	558,527	652,254	347,991	316,808	664,799	1,317,053
2008	139,663	387,039	526,702	347,437	370,264	717,701	1,244,403
2009	227,879	402,715	630,594	357,588	381,112	738,700	1,369,294
2010	250,975	413,020	663,995	394,029	329,918	723,947	1,387,942
2011	294,579	491,331	785,910	471,956	371,030	842,986	1,628,896
2012	262,856	422,224	685,080	408,150	507,958	916,108	1,601,188
2013	421,917	646,630	1,068,547	641,316	545,308	1,186,624	2,255,171
	$1,848,997	$4,227,229	$6,076,226	$3,696,244	$3,251,426	$6,947,670	$13,023,896

According to this, Management actually outspent both Legal Services and Fundraising, respectively, on printing costs. What the heck are the all-white managers at the SPLC printing with all of those tax-free donor dollars? And what, for that matter, is Legal Services printing to the tune of $422,000 dollars?

The SPLC doesn't charge their clients for services rendered, so it can't be for billing.

To make things even more confusing, Printing costs are a completely different category from Lettershop expenses?

Lettershop	Legal Svcs	Pub Ed	Total 1	Mgt	Development	Total 2	Grand
2006	71,242	402,449	473,691	341,532	854,577	1,196,109	1,669,800
2007	44,574	255,063	299,637	181,326	812,808	994,134	1,293,771
2008	66,705	187,357	254,062	167,175	820,973	988,148	1,242,210
2009	103,963	205,565	309,528	179,357	870,982	1,080,339	1,359,867
2010	133,223	227,735	360,958	202,527	955,437	1,157,964	1,518,922
2011	124,290	211,214	335,504	201,860	1,186,478	1,388,338	1,723,842
2012	164,364	257,688	422,052	258,431	907,450	1,165,881	1,587,933
2013	133,003	210,219	343,222	213,688	855,448	1,069,136	1,412,358
	$841,364	$1,957,290	$2,798,654	$1,745,896	$7,264,153	$9,040,049	$11,808,703

Finally, we see Fundraising, er, Development, getting the lion's share.

"Well," you might say, "Hate is on the rise and these are necessary expenses. Plus, it takes money to make money, so Development needs to spend these donor-dollars on fundraising."

Business must be booming at the SPLC, *which has nearly doubled in size* since 2006, from 139 employees to 271 on the payroll in 2013, according to the IRS Form 990s.

If salaries are any indication of where the job growth occurred, it would have to be in the Legal Services sector, *whose payroll jumped by a whopping 123% since 2006*, compared to a rather anemic 39% for Fundraising.

Such an unprecedented bolstering of the legal team can only mean that the dedicated lawyers of the Southern Poverty Law Center are slogging it out in the courts more than ever, right?

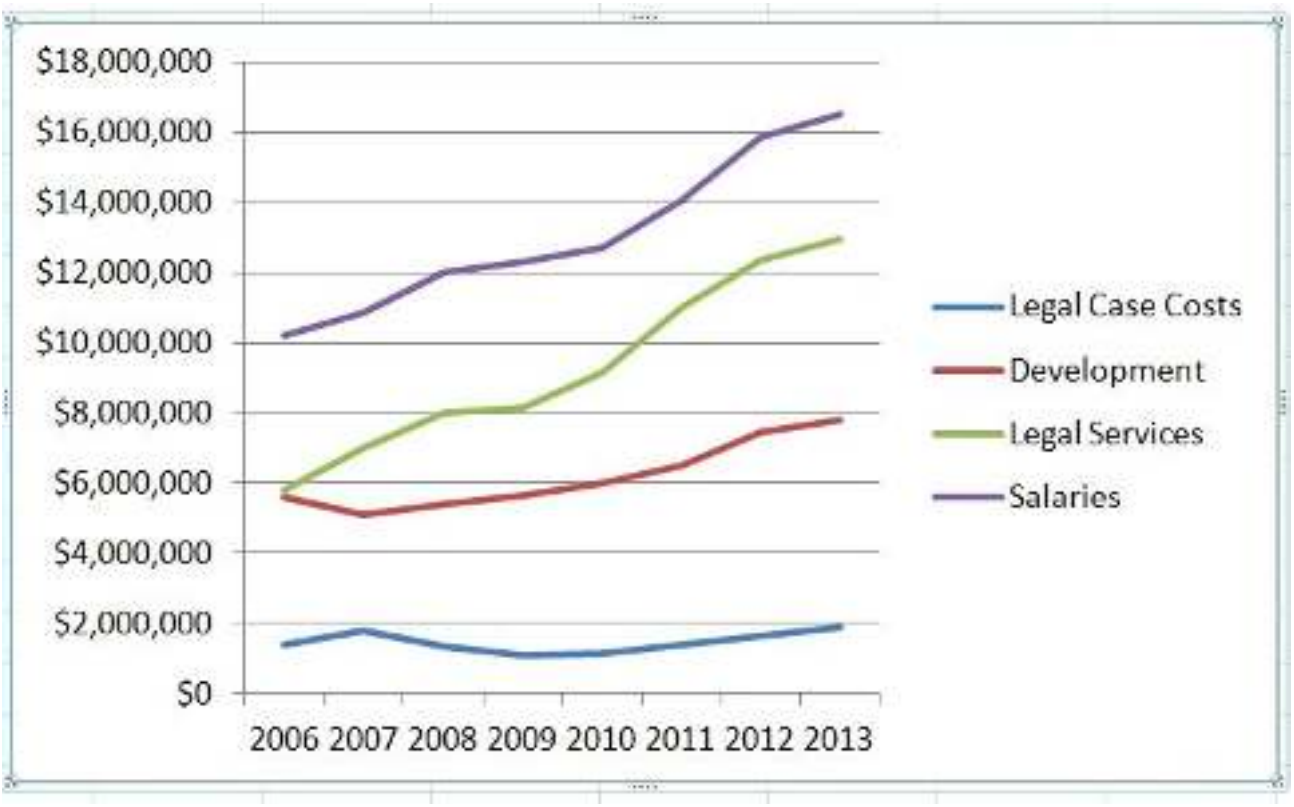

Oddly enough, Legal Case Costs have pretty much remained flat for the past eight years, as shown above, despite the more than doubling of Legal Services salaries.

So where is all that money going? How can SPLC Management justify $779,000 for postage in 2013? As with most SPLC mysteries, the answer is fairly simple.

The only plausible explanation is that the bookkeepers at the SPLC are probably engaging in an old accounting technique known as ***Joint Costs Allocation.***

According to the American Institute of Certified Public Accountants (AICPA):

"[Joint Costs Allocation] focuses on expenses associated with certain joint activities, which in part serve a fund-raising function, but also have elements of program services or operations.

For instance, the expenses associated with an educational mailing that also includes an appeal for donations might be jointly allocated between program services and fundraising expenses." [Emphasis added]

How does it work?

"Joint costs allocation is unfortunately an area where NPOs [Nonprofit Organizations] ***sometimes use questionable financial practices*****, such as arbitrarily dividing up and spreading most or all of their actual fundraising and/or operations costs in their financial reports among their various program services** ***in order to make it appear that they have very low fundraising and overhead costs.*****"** [Emphasis added]

And what's the problem with it?

"That contrasts with ***legitimate accounting procedures*** **for accurately assigning a particular program service (or fund or grant) its true share of the operations and overhead costs."**[Emphasis added]

And here's what the American Institute of Philanthropy's Charity Watch has to say about the procedure:

"In nonprofit financial reporting, the funds spent on telemarketing, direct mail, or other solicitation

activities that also include an "action step" or "call to action" are referred to as "Joint Costs." ***Charities often use joint costs as a way of inflating their reported charitable program spending and deflating their reported fundraising costs.*** [Emphasis added]

Although the use of this accounting "trick" is often perfectly in line with the accounting rules for the reporting of joint solicitation costs (AICPA SOP 98-2), ***these rules allow for many interpretations and judgments that can produce questionable results.*****"** [Emphasis added]

Questionable results. Perfectly legal. Inherently scuzzy. Remember this the next time you write a check out to the SPLC.

You think this is a one-off aberration? Check out what the SPLC claims for "Office Equipment" expenses versus Legal Case Costs to see where your donor dollars really go.

	Legal Case Costs	Office Equipment
2006	1,416,775	831,186
2007	1,799,436	901,775
2008	1,365,714	1,407,471
2009	1,114,693	687,317
2010	1,142,926	664,268
2011	1,390,052	916,255
2012	1,647,136	815,679
2013	1,876,999	963,713
	$11,753,731	$7,187,664

To those of you who believe your donor-dollars actually go toward "fighting hate" and "civil rights" law we only ask that if you have any legitimate explanation for the bizarre numbers we've cited, please share them with us.

If an average of $898,000 a year for office equipment and $711,000 for Management postage costs sound like legitimate expenses, we'd like to hear from you. As always, we remind our readers to never take our word for it. Look at the SPLC's own documents and come to your own conclusions, and please share them with us.

If the Southern Poverty Law Center is actively obfuscating on such primary documents as their own audited financial reports, what else can they be "exaggerating"?

You tell us.

Ms. Ann in Harlem: The naked, stopdown racism Of Hollback!'s "Social Justice Warriors"

Mumia Ali · 7 January 2015 · Archived copy · Original

"It's a sidewalk, not a red carpet."
-Paul Elam, A Voice For Men

Although it's a new year, there is still way too much meat on the bone that the self-anointed anti-"street harassment" organization Hollaback! threw all of us back in late October. Their viral video presentation, "10 Hours Of Woman Walking In NYC" attempts to make the case that "street harassment" is a global pandemic – armies and armies of men catcalling and worse, kinda like a pickup version of World War Z or something.

Yea, that's the ticket.

Only problem was, that Hollaback! really stepped in it and blew their own foot off with an IED-sized turkey of a "case".

By now, you all know the facts, but what the heck, let's do it one mo gin, shall we?

Fledgling actress Shoshona Roberts agrees to be Hollaback!'s guinea pig for their grand social experiment, dreamt up by a Madison Ave.-styled public relations guru, who as it turns out, has quite a colorful – pardon the pun – past in crafting marketing visions for other big-time clients. Although the claim is made that this outing took place over the course of ten hours of hidden camera footage, we get the ultra-condensed version – barely two minutes long – showing all the world to see the damning evidence of boys being boys.

To say the whole thing was anti-climatic, would be a serious understatement.

Aside from two arguably questionable fellows who seem to have other problems than trying to pick up chicks, the rest are everyday guys being polite. It was news to me to hear that merely saying "good morning" was tantamount to committing an act of sexual violence.

To make matters worse, the video deliberately focused on lower-class/working class Black men in Harlem, Black America's most famous neighborhood, and by their own admission, edited out all of the footage they claim to have of the rest of NYC's men supposedly acting a fool. Put that together with the lone guinea pig – Ms. Roberts – being a white woman, and one cannot help but harken back to a very dark, sordid and not-too-distant past, where Black men were targeted for daring to "holla" at a white woman.

Emmett Till just turned over in his grave.

Indeed, the entire video gives one the distinct impression that the only people Hollaback! seems to be looking out for, are the interests of white, urban, young, relatively attractive, middle/upper middle class women, against working and lower-class Black and Brown men.

Nor was this little fact lost on the general public – even diehard feminists like Hanna Rosin, couldn't help but to put the obvious on blast – and the fact that the video itself has been parodied seventy ways to Sunday (even the Dark Knight himself got in on the act) – just goes to show what Americans in their right mind think of the whole thing:

That's it's all a bunch of bunk.

No, scratch that: it's all a bunch of racist, classist, elitist, snobbish, over-entitled-in-only-a-Ms. Ann-white woman-can-be, bunch of bunk.

Not to be outdone, the Black Feminist Brigades, ever-envious of Ms. Ann dontcha know, pouted and stamped their feet, mewling about how they were left out (forgetting the fact, for like the umpteenth time, that Ms. Ann-type Feminists have made it so abundantly clear that they do NOT want Black women up in their causes). All the usual suspects – Feminista Jones, the Crunk Feminist Collective, and the gals over at For Harriet, hollered about how the

Ms. Anns were sucking all the air outta the room and taking the focus off of Women of Color, who also supposedly labor under such odious "street harassment" and to a much higher degree than Rachel, Becky or Marsha do (although, if you notice, no Black Feminist outfit has dared to do their own version of "10 hours of walking in…" – things that make you go, hmm…). Moreover and to really add some spice to the pot, the Black Feminists charge Black men for making the discussion "about race" rather than about all the bad "street harassment" on the part of the Black and Brown men in the video. Of course, they leave out the part that it wasn't Brothas at large who made the discussion "about race" – Hollaback! did, by presenting their video in the way they did.

Let's be completely honest about things here:

If you're a nominally middle class, relatively young and at least passably attractive white woman in American life, you are literally, at the top of the mating market foodchain – that's not a Brotha from around the way saying that, that's the findings of umpteen surveys and studies and researches of as many online dating sites and services. saying that. In fact, of all the differing types of American women out there, the only one that poses any real competition for the aforementioned white woman, are Asian women – but we'll get to that particular topic another day.

Everyone knows that American women such as described above, got it real good. A case in point, which drives it all home, was the disappearance, roughly a decade ago, of one Natalie Holloway – remember that? The Earth had to stop spinning on its axis until she was found. She wasn't, but everyone was reminded, day and night, that Holloway was missing and that she had to be found. In fact, that same year saw another young lady go missing, and only until the threat of mass protests and marches did the media finally zero in on her as much as Holloway (Latoyia Figueroa, from right here in Philly).

So, when Hollaback! ran with their culturally inappropriate, tone deaf and stompdown racist screed in the form of a YouTube video ran, people were only too quick to mock it for the squealings of entitled Ms. Anns that it was. Nobody was buying it, not even a goodly number of women themselves(!).

But what Hollaback!'s video does highlight, is what I have referred to as Urban Colonialism, also known as Gentrification, where SWPLs and sometimes Bougie Blacks, encroach upon the living spaces of working class communities inhabited by salt of the earth Black folks, and commence to tell them how to live. Oh, how white of you, Hollaback!

You see, unlike people like you Hollaback!, Blue collar Black folks don't have social mixers for young professionals to troll for potential hookups; they don't have college campuses that are in truth de facto mating grounds for the better off crowd. They don't have the church to help them meet and greet the opposite sex, because, as Murray has noted in his excellent work "Coming Apart" the church ceased being a strong force for such things a long time ago. So, you know how people in working class Black America meet?

They meet on the street. Brothas "holla" – and despite all the handwringing all of you supposed social justice warriors do, most of time, it ain't no big thang. Read your "Promises I Can Keep" for more on this point. In the 'hood – like Harlem – guys and gals meet at the Papi Store (that's the Philly slang for what New Yorkers call a bodega), or on the stoop, or just walking down the street.

Now, if you're really all that concerned about this, what you could be doing is providing better venues for guys to meet ladies – ahh, but you see, that would need you to actually address something real. We can start with these guys having meaningful employment, that sure would help, right?

As we move into 2015, it behooves all of us to keep in mind what Hollaback! is really all about, and what their true face – exemplified by Shoshona Roberts – really looks like:

A sneering, entitled, culturally tone deaf and incorrigibly racist, white chick.

And they need to be constantly reminded of that, unless or until they have shown the appropriate amount of contrition, attended the appropriate amount of culturally sensitivity trainings, and have actually addressed themselves to something that actually matters in this life.

Bang, there it is…

[Ed. note: Image "Harlem Pride" is licensed under Creative Commons Generic 2.0. It is attributed to Jere Keys and originally appeared here.]

Yes, please don't apologize for rape jokes

Sage Gerard (Victor Zen) · 7 January 2015 · Archived copy · Original

Salon assistant editor Jenny Kutner was let out of her cage to spread fear and sadness to all the little children. Before I begin making her regret writing her recent tower of half-baked thoughts and baby Jesus meat, I'd like to ask Salon's recruiters to start screening for insecure morons. I don't know about the rest of you, but I don't want to continue living in fear of being pinned down and having my brain forcibly impregnated with inane theories about first-world "social issues" like rape jokes.

Kutner, you should feel special. I wrote this article on my birthday, which means that picking apart your stupidity was a more arousing prospect than doing anything involving cake and ice cream.

Here's Kutner's entire brain abortion in a few sentences:

> A man told a rape joke. I didn't like it. He learned that I was a feminist and apologized with a hug. Now I feel bad because I feel different. I should not feel different. Everyone should have been offended like me. He should have apologized to people who laughed.

Reading Kutner's inane ramblings brought to mind comedy legend George Carlin's old rant about how rape can be hilarious, all you have to do is picture Porky Pig raping Elmer Fudd. Carlin repeats old bullshit talking points about how men victim-blame, but notice he never lets his stupid gender politics stop him from becoming a comedy legend that talks about whatever the hell he wants.

As a "raucous and inappropriate" man, I find rape to be just as appropriate as a joke topic as the priest and the rabbi. Why? Because I love jokes and I love laughing. I even love jokes made at my expense, because it turns out you can go in all sorts of directions with the colorful stereotypes we have for redheads (Case in point, I look like what happens when Ronald McDonald starts lovin' it with Beetlejuice and Jamie Hynemen in a lumber mill).

I even welcome jokes about men and MHRAs. I laugh at Georgie's pot shots at men, even if I disagree with them. I even laughed at SNL's wildly inaccurate depiction of MRAs as white, balding anti-abortion loons with mail order brides.

Of course I find rape as disgusting and horrifying as you do, but I simply don't let my political leanings influence my ability to laugh, even at the things I love. Granted, I do sometimes take offense when someone isn't *actually* joking, but laughing is infinitely better than getting pissy and defensive.

I'm nowhere near as funny as Christopher Titus, Cheryl Wheeler, Reginald D Hunter, Doug Stanhope or Aries Spears, but I try to joke around anyway because life is better when you are laughing. But somehow, the whole experience of laughing is ruined if your laughter has to be *approved*. Why in the hell would I need some idiot's approval for how I should feel? What kind of backwards-ass society would that be?

Every time a feminist scribbles why rape jokes should be banned in "Rosie the Riveter's Time of the Month" red crayon, I immediately stick my head out of my window and scream the most inappropriate joke I can think of at that moment. The neighbors may throw various lawn implements at my head, but I don't care, I'm still free, and they can't take the sky from me.

In fact, I will follow Maddox's example in his fight against the vegetarian superiority complex and say that for every rape joke you don't tell, I'm going to tell three. Here's three heart-stoppers that you can find around the net:

1. I said, "Do you know the difference between rape and conversation?" She said, "No." I said, "Let's go upstairs for a chat."
2. I called that Rape Advice Line earlier today. Unfortunately, it's only for victims.
3. I was raping a woman the other night and she cried, "Please, think of my children!" Kinky bitch.

As a bonus, your article made me remember one of my favorite one-liners: “I used to be a necrophiliac until some rotten cunt split on me.” That one has everything, it’s gross and politically-incorrect, sure, but that’s not why it’s a favorite. I love that joke because saying it immediately helps you find friends who are just as messed-up as you are. I promise that the people who laugh at that joke are the some of the coolest people you will ever meet.

But you just can’t identify with free-thinkers who choose to laugh, right Kutner? You must keep everyone aware of the social consequences of every joke, everywhere.

You make life miserable, even when life tries to make you happy. You reluctantly accepted an undeserved apology hug from the evil, wicked man who told the rape joke. But then, you cast off the embrace of oppression and compressed the top of your personal can of Lysol to liberate your temple from cooties.

Let’s stop for just a moment and appreciate how rude this woman is. Am I the only one who thought to ask how the poor guy must feel right now? He just goes to a *family* party to have fun, tells a raunchy joke, and now the person *he apologized to* is trashing him online!

> I wasn’t the only guest who didn’t respond with laughter, but I think I was the only one who didn’t even crack a smile. Everyone quickly turned back to their conversations, but I leaned over to another relative and whispered, “Glad rape jokes are still in vogue.” I pulled out my phone and fired off some similar snark for Twitter, then went inside to eat some more salami.

What the hell is wrong with you, Kutner? Have we already forgotten what going public with emotionally loaded tweets about jokes can do to people? Are you so morally bankrupt that you cannot even attend a social gathering without having your night ruined by your own opinions about a rape joke?

Read this carefully: Making rape into a punchline *carries the implicit understanding that rape is awful*. The laughter brought on by rape jokes comes from people who know perfectly well that it is a crime. But the punchline, like with other comedic elements, strips the horror of its power.

You have it backwards, Kutner. It is the people who find rape jokes *offensive* that give rape and rapists power over our emotions, not the people who joke about the topic. The people who joke are not controlled by societal expectations, they are actively seeking joy instead of crying on command. This doesn’t make them less able to sympathize with rape victims, it makes them *more* able to process and recover from trauma once they are able to do so.

Your emotional instability is no one’s problem but yours, but your family and friends cared enough about your feelings on rape jokes to accommodate you. Now that I think about it, that’s probably why you turned out the way you did.

The man who told the joke came up and apologized, although he had absolutely no reason to do so. He gave up his time and energy to make sure you *felt* okay, and you still bitched about him on the Internet. Why?! Why would you do that? Do you need other people to feel guilty to validate your stupid emotional framework? Or do you just hate men that much? *Why are you such a horrible person?*

The only thing I agree with in your piece is the headline “Don’t apologize to me for your rape joke.” If it is a joke, then by nature it is not serious. You took something that had zero moral expectations of your reaction, forced it into your contrived worldview, and expected everyone to react in the same way you did.

I’ll admit it, Kutner, you offended me. But unlike you, I’m not reacting to a joke, I’m reacting to your serious, honest opinion as an assistant editor for a major publication. I get to be offended because you are sharing thoughts that you hope will in some way change life as we know it, and I’m not okay with that.

There is a difference between someone joking and someone *pretending* to joke. That’s why one can laugh at a racist joke, but not when a racist tells it (because then, it’s uncertain if (s)he’s really joking). But in this instance, your

male party-goer was joking. You're not. That's why you are the bitch in this situation, and he's clear of all charges.

I say to you and everyone who thinks like you that I will tell any joke I want, and you will never have the culture you seek if I have anything to say about it. When you are at your next feminist-approved formal gathering, listen carefully over the sound of your guests' pretentious harrumphs for laughter over the horizon. That's sound is coming from an actual party, and it's the sound of something called "fun."

I grew up listening to people joke about male rape in prison, disconnected fathers and circumcision. If I can deal with that, then you can deal with a man joking about Ms. Goody-goody getting a surprise sperm deposit in her ovum bank.

I'm done. Go suck on your salami.

Manspreading video

AVfM Video Source · 8 January 2015 · Archived copy · Original

So now, apparently, "manspreading" is a serious issue. It's such a very serious issue, we want women everywhere to know that we apologize for having testicles, and in our shame, we have decided to let Shoe On Head (@shoe0nhead) ladysplain its importance to the world:

We couldn't agree more.

(We like her take on ShirtStorm too.)

Do we need men's studies...History is men's studies, right?

Warren Farrell · 8 January 2015 · Archived copy · Original

Publishers note: Momentarily we will be starting a MANstream Media that deals with this issue. Here. PE

Women's studies help us create heroes and role models out of women who deviated from their traditional role (Madame Curie, Susan B. Anthony, Harriet Tubman, Marion Evans [*aka* George Eliot]), who society did not highlight, but made invisible. As such, it offers women options in place of invisibility, inspiration in place of ridicule. That's one of many reasons women's studies exists and one of many reasons it is important. This is one of many messages I tried to impart when I taught in the Department of Women's Studies at San Diego State University in the early eighties.

Women's studies courses are the seeds from which the forest of feminism has grown. Over 30,000 courses are offered at American universities, including about 700 majors or minors.[i] A study at 55 major universities found that every Ivy League school, with the exception of Princeton, "now offers more courses in women's studies than economics, even though economics majors outnumber women's studies majors by roughly 10-to-1."[ii]

In contrast, there are virtually no men's studies courses. The few courses labeled "men's studies" are rarely genuine men's studies, but *feminist* men's studies. Feminist men's studies' courses tell men how they can forfeit power, be less abusive toward women, share the housework… In feminist men's studies, when men have a disadvantage it is seen as men's fault.

Whether that disadvantage is dying sooner; committing suicide more; doing worse in almost everything in school; being less likely to attend college; paying for children they can see only as "visitors" after divorce; being more likely to be in prison; male-only draft registration; dying sooner of all ten leading causes of death; suffering 93% of workplace deaths; being more of the street homeless than women and children combined. That is, in feminist studies, women's disadvantages are often seen as men's fault; and in feminist men's studies, men's disadvantages are seen as men's fault.

Many women's studies departments have become gender studies' departments, but also only in theory. The male perspective is not dealt with—only the feminist perspective on men. Feminists teaching the men's perspective on men and calling it gender studies is like Republicans teaching Democrats' perspective on Democrats and calling it party politics. Just as it is true that no has less empathy for Democrats than Republican activists (or vice versa), so it is also true that no one has less empathy for men than feminist activists. Feminists call it sexism to refer to God as He; they don't call it sexism to refer to the Devil as He.

Women's studies in its current form is not women's studies—it is feminist studies. A genuine women's studies would involve the views of not just liberal women, but also of conservative women (e.g., Independent Women's Forum; Eagle Forum). Every study of gender should include four perspectives: those of both liberal and conservative women, and those of both liberal and conservative men. Gender studies now studies only liberal women's view of women's powerlessness, and liberal women's perspective on male power. It doesn't look at liberal or conservative men's view of male powerlessness, or liberal or conservative men's view of female power.

What, pray tell, is female power and male powerlessness? For starters, from the *male* perspective, many women have male-paralyzing beauty power, sexual power, verbal skills and victim power, even as he is paralyzed by his biological instinct to protect women.

As a result of the inattention to male powerlessness and female power, men are as ignorant about their own powerlessness and female power as women in the 1950's were about their own powerlessness and male power. And as a result, men today are psychologically about where women were in the 1950's. **The last half century has not been a battle of the sexes, but a war in which only one side has shown up. Men have put their heads in the sand and hoped the bullets would miss.** The less sense this makes now, the more you need genuine men's studies.

The feminist objection to genuine men's studies sounds convincing: "history is men's studies." Wrong. History is the opposite of men's studies. Traditional history books *reinforce* the *traditional* male role of performer. The function of both women and men's studies is to *question* traditional roles, not reinforce them. Women had to question the assumption that they must do the child-raising and couldn't do the money raising. Men need to question the assumption that they must do the money raising and can't do the child-raising.

Women's studies is necessary to help women see clear alternatives to traditional roles; men's studies is necessary to help men see clear alternatives to traditional roles. Men's studies is *currently* needed more than women's studies exactly because men's role has been less-questioned.

History books, by celebrating men only when they perform, trap men into stereotyped roles even more than they trap women, because when we celebrate and appreciate someone for playing a role, we are really bribing them to keep playing that role. Appreciation keeps the slave a slave.

For women, performing is deviating from traditional roles; for men performing is conforming to traditional roles. To help women question traditional roles we had to help people see women who deviated from traditional roles as worthy of admiration—so Susan B. Anthony receives more admiration and Oprah Winfrey receives more opportunity than they would have in the past.

What is the male equivalent of deviating from traditional roles? Deviating for a university man who is heterosexual could be telling the woman he is dating that were he to become a parent he would prefer to raise children than to raise money. Deviating might be to question the norm that he pick up the check by expectation even as she picks up the check by option; or protesting that he take sexual initiatives by expectation even as she takes them by option.

For a gay man, deviating from traditional role expectations might involve celebrating his being in touch with his sexuality; for his classmates, it might involve encouraging him to live his life in integrity, rather than shaming him for it, thus forcing him to escape to a Brokeback mountain to be a double agent in his own life.

For men of any sexual orientation, questioning traditional roles may include questioning laws that emanate from those traditional roles: from male-only draft registration to state and federal departments of women's health without departments of men's health (even as men die sooner from all ten leading causes of death). It involves questioning why 15% of the military is female but only 2 of 663 of the Marines dying in the War in Iraq are female (as of April 2006).

It involves questioning medical breakthroughs based on traditional roles, such as the option for women to have birth control pills but not men (even though we've been within a ten-year reach of the technology for a men's birth control pill for more than a quarter century). It involves questioning his university's institutional sexism, such as female-only scholarships even as women are already about 57% of college graduates.

Men's studies is not for men only. It would help both sexes understand dad: why dads are so often afraid to express feelings; why, when dad becomes 85, he is more than 13 times as likely to commit suicide as mom; why he is more likely to suffer from problems with alcoholism and gambling; why, after divorce, he often feels the children have been turned against him and the courts have turned him into a wallet.

Because half of the children's genes is their dad's genes, as men's studies helps students understand their dad, it helps them to understand the half of themselves that is their dad. Men's studies, therefore, does not merely change the student's relationship to her or his dad, but the student's relationship to her or himself. The corollary is that when women's studies portrays men as the dominant oppressors, and the abusers, molesters and rapists, it leaves women and men feeling shamed about the half of themselves that is their dad– and, for men, the 100% that is male.

Men's studies helps every future mom raise her son more effectively, and to raise her daughter to learn empathy toward men. Her daughter's empathy is eventually extended toward that daughter's sons. In contrast, a women's studies-only approach toward men leaves her daughter with antipathy toward men that can become antipathy

toward her sons.

Men's studies helps both sexes understand all the problems men deal with as a result of a heritage that made men able to be loved and respected only if they were able to kill animals, kill in war, or make a killing on Wall Street. It helps both sexes understand all the problems that I discuss in each chapter of this book. Without men's studies, gender studies misunderstands not just gender but also women, in the same way that if party politics studied only one party, it would misunderstand not just party politics as a whole, but also the party it favors.

Men's studies is not the opposite of women's studies. It doesn't say women had rights and men didn't. It explains that none of our grandparents had rights—they had responsibilities. They had obligations. Making money was about not about male power and privilege, but about male obligations and responsibilities. Men who fulfilled their responsibilities most effectively received female love. Men who failed received female contempt.

Men's studies does not say women have the power and women oppress men. It helps us understand that neither sex had the right to play the role of the other sex, and therefore, if power is control over our lives, neither sex had power. For example, most dads prior to the early 20th Century had to forfeit any fantasy of becoming a writer, artist or musician to get paid enough to feed a family of ten.

Working as a coal miner was not power. Pay was about the power dad forfeited to get the power of pay—the power to have his children live a better life than his. Men's studies helps both sexes understand why, instead of power, both sexes had roles. And to understand that by definition **a role cannot be power**—again, because real power is control over one's own life. Instead, a role implies outside forces have control of one's life.

Men's studies explains why, in the past, the dominant force was neither men nor women, but the need to survive. And why the "oppressor" was neither men nor women, but the fear of starvation.

Without men's studies, neither our son nor our daughter is taught to question the process of our daughter "marrying up" and, thus, our sons don't question the process of programming themselves to raise money to obtain love. Since young men know the most pay comes in engineering, physics, math, medicine, business and law, they will continue to avoid the liberal arts, and instead use the university as a vocational school. Ironically, then, women's studies without men's studies undermines what every women's studies professor would hope for: male exposure to the university as a questioning experience rather than as a vocational experience.

Without men's studies, once children arrive, our daughters married to middle class men (or above) have three options:

work full time;

children full time;

some combination of both

Of course, our son has three "slightly different options"

work full-time;

work full-time;

work full-time

More precisely, our son's second option once children arrive is to work overtime, and his third option is to work two jobs.

When we have women's studies without men's studies, we create an Era of the Multi-Option Daughter and the No-Option Son. Which is what we have done.

If close to a half century of women's studies without men's studies had only given us an understanding of women while neglecting men, the problem would be easily solvable: create balance with a half century of men's studies

without women's studies. But after a half century, feminism is part of our nation's consciousness like syrup in a pancake: even if it we attempted removal, the pancake is forever reshaped. For example, who doesn't believe that men earn more money for the same work, or that men batter women more than women batter men, or that women do two jobs while men do one?

These beliefs have created a deep-seated anger toward men and have resulted in policies like affirmative action extended to women, and women-only scholarships. Of course, if these beliefs were true, anger would be warranted. In successive chapters, I'll explain why none of the above is true, but for now let me deal with the anger.

The anger emanating from women's studies has infiltrated all the leading universities. Wherever I travel, I hear those few men who dare to take women's studies courses speak of how shut down they feel. I was doing a TV show in Seattle called *Town Meeting*. Also invited was Pete Schaub, a senior at the University of Washington in Seattle. Pete had enrolled in a women's studies course. When he objected that *all* men were not wife beaters, child molesters, and potential rapists, he was classified as sexist. When he persisted with such challenges, *he was asked to withdraw from the class.*

Pete was not your political protester-type, not by a long stretch, but this was too much even for him. He reminded the school that the course description advertised the course as encouraging "vigorous, open inquiry." To him, it felt more like a vigorous inquisition. The associate dean, caught between feminism and free speech, did "the waffle": He *officially* reinstated Pete, but told him it was best to not attend the class![iii]

Because the Schaub incident occurred in the 1990's, and in a liberal city (Seattle), I wondered if this atmosphere was still prevalent in 2006, and in the midwest. I find it is. For example, a dad in Illinois for whom I had done expert witness work so he could become fully involved with his children after a divorce, told me that Raquel, one of his six children, was taking a women's studies class at the University of Illinois. I asked Raquel about her experience in the class.

"Warren, the class is very upsetting to me. They keep saying that dads are not good parents, as if there were no exceptions. But my dad is a wonderful parent. His parenting skills and nurturing are much better than my mom's. But in class, by talking all the time about dads as abusers, it makes people afraid of their dads, and by emphasizing divorced dads as molesters and deadbeats, they make it seem as if a divorced dad would only want to raise his daughters if they had bad motives (like to molest them or avoid child support). It's sickening to me."

I asked Raquel what happened when she spoke up. "If I say something positive about men, there is often a pregnant pause—as if I had made a grossly inappropriate comment. And when I write something positive about men in a paper, I get a bad grade. When I write a paper and take the feminist party line, I always get an A; when I don't, I get a bad grade. This isn't right."

The "party line," especially at leading universities, is Marxist feminism. It posits that throughout recent history male-dominated patriarchal societies made laws and customs to benefit men at the expense of women. Capitalist countries such as the U.S. are portrayed as the worst examples. Women are seen as being treated as the subordinate class, as second class citizens, or the property of men.

Just as Marxism in the former USSR required the censorship of Soviet citizens, so the censorship of men's voices is seen as a prerequisite to women making the unfettered transition from subservience to equality. The university—and especially women's studies—is seen as a safe harbor in the patriarchal storm. Of course, in the Soviet Union the result was a repression of speech that felt like an "iron curtain." The ultimate result was disintegration rather than liberation.

In universities the censorship has created a "lace curtain" into which is woven "speech codes" at more than 200 of the leading universities. For example, at the University of Michigan, the phrase "Women just aren't as good as men in this field" is specifically included in the speech code as an example of an offense.[iv] Saying "Men just aren't as good as women in this field" is *not* prohibited. Students violating the speech code might be put on probation and even sentenced to mandatory community service.

And of course that can be used against them for life (especially if they should run for political office or desire a government or university position). Speech codes prohibit speech which *women* or minorities might consider offensive, but not speech which men might consider offensive.[v]Even the President of Harvard, Lawrence Summers, found that merely suggesting in 2005 that male-female biological differences in engineering *should be studied* could cause international furor and catalyze his resignation from Harvard in 2006.

The codes would be less offensive if they were a two-way street, but even that would be undermining the purpose of a university—to prepare students to respond to offensive speech by communication, not litigation. When speech codes are a one-way street, however, they boomerang against women's preparation for the workplace. By giving women more-than-equal protection under the law, they turn women into a protected class.

This overprotection infantilizes women rather than preparing women for equal responsibility. It also turns women into a privileged class, with special scholarships, programs, events and celebrations. Because they haven't earned this privilege, they learn to feel entitled.

When something goes wrong it is seen as evidence of discrimination or oppression leading to blaming and suing rather than as an impetus to look within and confront. This undermines college women's preparation to be effective employees and fair employers. Human resource divisions in all major corporations and government agencies reinforce this need for special awareness necessary for women.

These codes are also damaging university women's personal growth. Why? The less men express their feelings, the more the male-bashing seems justified. Women graduate thinking of *their* rights, but not men's. Thus, they graduate with a college education of anger toward men, including a lack of appreciation for their dad. **A woman who does not appreciate her dad feels love-deprived**.

And that affects her ability to love her husband and raise children. In the process of stifling men's feelings about women, but not women's about men, speech codes become divorce training. A setup for children being raised by a single mom who doesn't see how her demonizing of their dad leaves the children feeling unloved by their dad and isolated from their dad's contributions.

In brief, the speech codes emanating from the atmosphere created by women's studies undermine preparation for a happy marriage, or being a good mother, an effective employee, or a fair employer.

Isn't it true, though, that criticizing women, tasteless humor, and teasing create a hostile environment that inhibits women from learning? In the beginning, yes. But part of an education's purpose is to overcome that response, to use criticism as a growth opportunity, to know how to handle people with different values and senses of humor, which includes knowing how to communicate your perspective as well as to listen to theirs. Which is why the solution is *not* to include man-bashing in the speech codes' censorship. **The solution is to *use*conflict between the sexes to teach both sexes how to listen to each other.**

One positive contribution of early radical feminists was their focus on the value of the process, not just the end product (e.g., the college degree). A university is a laboratory for learning how to work through our disagreements, not for learning how to put a muzzle on the sex already less likely to complain and stir anger in the sex already more likely to complain.

Aside from this, the use of public institutions to subsidize sex discrimination is unconstitutional. Feminist-only studies is a violation of Title IX (which derives from the 14th Amendment's equal protection of the law clause). Speech codes are a violation of the first amendment (free speech).

And the method enforcing speech codes on campus usually violates the fifth amendment's guarantee of due process. To date, though, no college student has used Title IX to file a suit against his or her university for not having a genuine men's studies department or for not having in its department of gender studies an equal number of courses on men's issues from non- feminist perspectives.[vi]

Toward a Solution: Gender Transition Studies

The solution? There should be neither a woman's movement nor a men's movement, but a gender transition movement. A gender transition movement that helps both sexes make the transition from our genetic heritage of rigid roles to our genetic future of more flexible roles.

The goal of men's studies, then, is not men's studies. Nor should the goal of women's studies be women's studies. Both should ultimately be leading to Gender Transition Studies. And both should be integrating the perspectives of more traditional men and women.

Either women or men's studies isolated from the other is the use of taxpayer money to *subsidize mistrust between the sexes*. Gender Transition Studies is the preparation of the sexes to change together, and to replace mistrust with empathy.

This doesn't mean we can jump right into gender transition studies. If we do, the agenda will be set by women's studies: Domestic violence will assume men-as-oppressor; contributions to the family will measure women's housework and neglect men's work; discussions of dating will not challenge women to risk sexual rejection, just blame men when they do it wrong; men's health will be neglected, the lace curtain go undetected….

Feminists should be the strongest supporters of men's studies. Why? Ultimately the change in women's roles gets stalled when men's don't also change. For example, moms can't break glass ceilings unless dads are caring for the children.

We're all in the male-female boat together; if women are paddling on the left side and men on the right, and a woman says she wants freedom to paddle on the right, the man had better learn the value of paddling on the left or the boat soon will be unable to steer clear of something that will sink it. When either sex "wins," both sexes lose.

[i]The numbers in this paragraph are the best estimates of San Diego State University's Bonnie Zimmerman, President, National Women's Studies Association, interviewed February 1l, 1999. not rep

[ii]Young America Foundation, *Comedy and Tragedy: College Course Descriptions and What They Tell Us About Higher Education Today, 1998-99* (Herndon, VA: YAF, 1998). See http://www.jewishworldreview.com/cols/feder.html. Cited in*Everyman,* Issue 35, Jan./Feb. 1999, p. 38.

[iii]Asa Baber, "Feminist U," in the "Men" column, *Playboy*, September, 1988.not rep

[iv]David G. Savage, "Forbidden Words on Campus," *Los Angeles Times*, February 12, 1991, front page.

[v]David G. Savage, "Forbidden Words on Campus," *Los Angeles Times*, February 12, 1991, front page.David G. Savage, "Forbidden Words on Campus," *Los Angeles Times*, February 12, 1991, front page. not

[vi]Attorney Marc Angelucci, President of National Coalition of Free Men-Los Angeles (www.ncfm-la.org), has filed several lawsuits alleging anti-male discrimination by California and various state agencies and employees.

Much of this work was taken from Dr. Farrell's Myth of Male Power, which can be purchased here.

Elizabeth Farrelly: Violence against logic

Jim Muldoon · 8 January 2015 · Archived copy · Original

Elizabeth Farrelly, in the Sydney Morning Herald, asked the question "Is Feminism only as strong as the men who support it?" The article itself is something that only the brave should read. Farrelly's diatribe is all over the place like a mad woman's excrement.

A wink, at least from Tony Abbott, is as bad as a multiple murder (by Elliott Rodger) to a one-eyed Feminist. She goes from Australia to the US via the UK, but also visits "Iran, Iraq, Pakistan, Afghanistan and Algeria." All these places, the wink, the killings and more are linked by a common theme – "misogyny."

> The word misogyny has been overworked lately, but men's hatred for women who won't submit is everywhere.

Yes the word has been overworked, but there is still plenty of mileage in the accusation. The evidence for this misogyny is provided in these island hops of logic as she moves from theme to theme. She moves quickly, I feel, because even the most rudimentary investigation would uncover the accusation as false.

Take, for example, Tony Abbott and that wink.

> But the wink! So much callow unthought in a single gesture; so much of the unearned superiority that brought the planet to its knees in the first place and could still send us to a fiery climate-change hell.

Yes! Armageddon in a facial gesture. No need for deconstruction. It is too absurd for words.

We get a quick summary of the murders by Elliot Rodger and how that was misogyny in action. She explains that, in his anti-woman rage, he killed six "people." Of course, killing twice as many men as he did women is not a fact that Farrelly would want to dwell on. The implications for her hypothesis are not good. She'll stick with "people."

She also references the kidnapping of the Nigerian schoolgirls by the Boko Haram group. As Mark Dent points out in his article on AVfM Australia recently, this same group committed an atrocious gender-based murder on a far greater scale that that of Rodger. 58 boys and young men were hacked, shot and burned to death, while all the girls at that school were allowed to go free. For Farrelly, of course, only the plight of females is worth outrage.

Again and again she cherry picks her examples, wrings out all the angst she can, then moves on before anyone can question the legitimacy of her claims.

To give her ramblings some gravitas, she cites a Jackson Katz, noting that he has a Ph. D. so that we are all suitably impressed. He is a "gender-violence educator."

> His TED talk shows how easily "John beats Mary" becomes "Mary is a battered woman". As though we're saying something about Mary, not something about John.

Here is a man who is the perfect example of the pot calling the kettle a pot. In his talk, he explains how people wrongly think that "gender" issues and "women's" issues are one and the same.

> As if men don't have a gender.

Note that he is a "gender-violence" educator who has only interest in "violence against women." He speaks the same language as Farrelly – the Feminist Sacred Babble.

So while he and Farrelly complain about Mary being termed a battered woman, they both are more than happy making careers out of Mary's battered woman status.

Let me explain. John beating Mary is simply a matter for the police and the courts. *If* John did beat Mary, John should go to jail. Mary being a battered women, however, means more than just John beat Mary, or John might have beaten Mary, or a social worker thinks that John might have threatened to beat Mary.

It means that Mary can't leave John, and Mary can't go to the authorities, and Mary can't give evidence against John, and Mary is just powerless to do anything and John is an evil tyrant and everyone knows it and secretly approves of it. It means Patriarchy.

It means a Feminist Funding Frenzy in which people like Katz get paid to speak across the country and Farrelly gets paid to write her hand-wringing articles on Mary's plight.

Of course, there are no Marys beating up any Johns. And there's no discussion that, as individuals, a John is far more likely to be on the receiving end of violence than a Mary.

And what do the likes of Katz and Farrelly do *for* Mary?

Nothing.

But it is here that Farrelly gets stuck. Because Katz, for all his supposedly great insights, empathy and activism on Feminism's behalf, is a man. It is here she asks if Feminism relies on the strength of men. Thus, for Farrelly, "the future is bleak."

> Expecting men to share power is like expecting state governments to validate local ones.

I include that quote merely to remind you of the vacuousness of her thought. Please, don't try to work out which state governments have put which local governments in a status that would allow them to exist but not be valid. Earlier, she had this to say on women's power:

> Women's power is different in kind, as well as gender; earthier, broader, more intuitive.

So, does men's power also have a gender? Is that something that can be shared between genders? Do all men have this power? Is it something that they collectively hold, or is it something that can be held by one man?

I doubt it is the power of the man who regularly collects her garbage for her not-valid local government. No, there is no need for equality or power sharing there, mate. Farrelly will let you handle the smelly stuff all on your own.

Although I doubt the intention was to ask a serious question about the nature of Feminism, clearly she does. Because, for all of her talk of strong, independent, "dangerous" women, Farrelly is resolutely lying on her fainting couch with more dropped handkerchiefs than a White Knight could tie to his lance. This sister ain't doing nothin' for herself.

Will no good men come and take all this misogyny away? Preferably without too much noise or fuss, and at a time that is convenient. Perhaps they could do it overnight, so that when Farrelly arouses herself, it will all simply be gone as though a bad dream.

But, it's also a question that Katz should be asking himself. Clearly he believes he has, and is answering the call. But, more specifically, Katz should be asking what happens when he is no longer useful.

Perhaps Katz should look more closely at Farrelly's statement on men not sharing power. She doesn't say *some* men. Clearly, she doesn't think Katz will "share power" any more than Tony Abbott would. Therefore, ultimately, once his usefulness has expired, he needs to be thrown under the bus along with the rest of us.

> Feminism, the radical view that women are people, threatens no one.

No one? At best, she means "no one who agrees wholeheartedly with Feminism." Cleary "John" and his ilk are

under immediate threat. In fact, in many countries Mary can get John locked up without any evidence that he beat Mary. She can definitely ensure that John never sees his kids again without a shred of evidence.

And, if Mary kills John, she can claim that he beat her and they'll let her off scot-free.

Links

http://www.smh.com.au/comment/is-feminism-only-as-strong-as-the-men-who-support-it-20140528-zrqo0.html#ixzz33NndL700

http://au.avoiceformen.com/feminism/the-empathy-gap-is-shockingly-real/

https://www.youtube.com/watch?v=KTvSfeCRxe8

http://www.theage.com.au/news/national/tears-as-sniper-woman-acquitted-of-murder/2006/03/03/1141191853998.html

So what's a Zeta Male anyway?

Zeta Male · 8 January 2015 · Archived copy · Original

The following is an article about the Zeta Male from 2011, which we are republishing for new readers who may be unfamiliar with the topic. It may surprise some readers to learn how much these early discussions about the Zeta Male mirror later conversations that emerged under the heading Men Going Their Own Way (MGTOW). — Editor

***

By now I am assuming you have all seen Paul's video on the basic premise of a "zeta male". Paul's video is vague, but a good foundation. Still, you can't help but ask – *what the fuck is a Zeta Male*?

Well, the term comes from designations in the male hierarchy; labels like alpha male and beta male. The interesting thing is that one does not essentially choose whether to be an alpha or a beta, but you do get the luxury to choose to be a *zeta*.

The idea of the alpha and beta male are based on observations of leaders and followers in society; who are the best of providers, and who comes in second. You grow up through your life being taught what to do; who you provide for and how you accomplish that. You protect and practice chivalry, and the social constructs and institutional ideas of what men should be are handed to you without reason or explanation.

Before you realize it you have been molded into the man you are told to be, and you fall into a category. You may be caught somewhere in between, but on the odds you still lean more towards one designation or the other. In the end, from a critical eye, and an institutional one, you will be branded whether you like it or not. You have been given a status, for better or worse, based on how you adapted to your upbringing, and a bit of luck.

The problem with the idea of alpha and beta males is that the traits are partially based on superiority/inferiority and they are actually rather constricting and come with the standard restrictions of manhood (the inability to show emotions, you must raise a family, and be the breadwinner, etc). You are given a code of conduct, and how well you do determines your worth as a man, and as a human being. Traditionally speaking, you either played the game or you forfeit by default. There weren't many options, and even alpha males were stuck in their role.[quote float="right"]You have been given a status, for better or worse, based on how you adapted to your upbringing, and a bit of luck.[/quote]

But no matter where you are, there is always a desire for freedom and change. Sometimes when there are few options, people tend to be happier, as they don't have the abundance of options, and never have to look back thinking, "I should have done X,Y, and Z instead…." But often, when there are no choices at all it brings a great deal of pain.

Especially when you see the alternative freedoms other people have. One of the few things feminism got right was the abundance of options that it gave to women. Now that men are starting to analyse all this more objectively, many are coming to a completely different view of their roles. When looking in comparison men have started to decide that how much life sucks as a man. Now, a growing number of men want options, too.

And so the Zeta Male begins to rise from the rubble of the shattered romanticizing of traditional masculinity. Zeta masculinity is more self taught and defiant toward traditional social structures.

Zeta theory tends to be the option of "abstain" from the game. You don't forfeit, but you also aren't playing. Zeta males have no intention of bending to the will of society for gender based purposes, and opt instead for self preservation. This is not an absence of morality or ethics, but rather breaking out.

> For the zeta, when he is told to do something because he is "the man," his answer is a simple "No."

Social expectations of both alphas and betas (being providers, chivalry, etc) are tossed aside, and we refuse to see

ourselves as inferior because of it. We are doing what we want, taking our lives into our own hands. The traditional, institutional notions of masculinity will be at our mercy.

The traditional ideals of masculinity are going to be clay in our hands. Zeta male theory lets us mold the social institutions to our will. But first we have a different goal: *to take it down*. Or, if you prefer, to watch it collapse and fall under its own weight doing nothing to stop it.

Despite public opinion, gender roles are still highly institutionalized in society, and within all institutions that are created. They can also be taken apart, and in the long run, that is what the goal is. It is not simply to step aside and run on a different path, but to open up all the paths to everyone available. Zeta males have every intention of breaking apart society, and building it right back up how we see fit.

> How do we see the new masculinity in its most ideal form? In one word – *Freedom*.

The freedom to be who you are without shame, to take a professional career and family life of your choosing without being seen as lesser man.

In fact you might not even want to be seen as a man, and that is fine too. As long as you are who you want to be and can keep your head up high with pride you fit into the new design. For better or for worse, there is no shame in who you have decided to be as long as you are happy with it.

We don't change ourselves for women, especially when it comes to relationships. If you don't want to be with us for who we are, then you have no respect for us, and we don't want to be with you. My time may be split to be with you, but my passions will not die for you.

It's not just woman that we stick it to. Men are guilty of trapping others in the gender role. We will help pull you out of the pit, *but we aren't going to let you pull us back in*. We aren't going to contribute to the system that results in the fact that 80% of suicides are male. We want you to escape with us. Our hands are stretched out are you going to grab ahold of them or are you going to stay where you are?

And if *anyone*, man, woman, or child protests? Shut up, and get out of our fucking way. We are Zeta Males, and we aren't going anywhere. You are.

The feminist/non-feminist co-operation spiral

Men's Rights Edmonton · 8 January 2015 · Archived copy · Original

When confronting feminist ideology, you can't expect any immediate changes to a person's point of view. Here we analyze whose minds can be changed and how that tends to look.

For more, subscribe to Men's Rights Edmonton.

Press conference at Canadian Centre for Men and Families

AVfM Video Source · 9 January 2015 · Archived copy · Original

The press conference during the Grand Opening Week for the Canadian Centre for Men and Families on November 20, 2014

Short presentations by:
Justin Trottier
James Brown
Eleanor Levine
Denise Fong
Malcolm Johnston
Veronica Kay
Serge Mwimba (en francais)

The press conference and opening was covered by many major national Canadian news outlets: CBC, CTV, Globe and Mail, National Post, Global TV, Sun News, Toronto Star, Metro News and others.

“Going Your Own Way: Understanding MGTOW” – a book review

Aaron Clarey · 9 January 2015 · Archived copy · Original

“Going Your Own Way: Understanding MGTOW” is a new book released by Peter Wright and Paul Elam, and (as far as my research shows me) is the first serious publication that attempts to define, explain, and introduce MGTOW to the general public, as well as become sort of a “constitution” of the Men Going Their Own Way movement.

It is incredibly well written, clear, and succinct, and necessarily so as it attempts to lay down the theoretical foundations for an embryonic concept that will only be damaged if more concrete measures were made to define it. This immediately debunks Mr. Elam’s and Mr. Wright’s critics (who claim the authors are trying to claim MGTOW for their own and that it can’t be defined) as nearly two full chapters are dedicated to explaining how MGTOW is similar to an open source software wherein nobody can claim rights to it. After much explaining and intellectual honesty, I believe they manage to best define it as “male self-determination” and am inclined to agree.

With definitions out of the way, the book then delves into many aspects of traits of MGTOW laying down the logic, reason, empiricism, history, psychology, economic and other causes for the MGTOW phenomenon. I was particularly impressed with the amount of research that went into the historical (sometimes, ancient) study of “bachelors,” “bachelor theory,” and the bachelor lifestyle, providing not just historical perspective, but a shocking insight into society’s past psychological relationship with bachelors (for example “bachelor taxes” and the presumption bachelors some how owed it to society to marry and breed). I was also very impressed with the time dedicated towards pair bonding and attachment. The reason for this is that the same critics who berate Elam and Wright for daring to write a book about MGTOW, are also the same people who in a very hypocritical way insist on a rule that “no real MGTOW” would have anything to do with women. This false belief, unfortunately, presents a huge risk to the younger and disaffected men who search and find the MGTOW community, as they are consequently tempted to dismiss women altogether, women that may actually be of great benefit and contribution to their lives.

About the only real complaint or concern I had about the book was what I believed to be the overly liberal use of excerpts from various books, texts, and periodicals. Entire pages of “*The Odyssey*” and “*The Art of Courtly Love*” are quoted, where I would have just preferred some key quotes and then more analysis and commentary from the authors. There were also some philosophical and technical differences and disagreements that I had with the book, but nothing that would get my panties in a bundle, unlike many of the authors’ critics.

Besides that, I believe because the book is the first of its kind and is (more or less) introductory in nature, a glossary would be helpful to young men (and women) who are first being introduced to the concepts therein. “Gynocentrism,” “VAWA,” “hypergamy,” etc. are all terms that the average person does not know, and because of this may be misled into thinking it’s one of those “faux” studies like “women’s studies” where academians create made up words and acronyms to sound smart.

Overall, however, the book is a very good, thorough, and *honest* summation of what MGTOW is, easily digestible by the beginning reader or a people more involved and aware of the MGTOW philosophy. I would **strongly** recommend it as a primer to anyone looking to understand or research the topic. I would also strongly recommend ignoring all the fake reviews on Amazon as many in the MGTOW community viewed Mr. Wright’s and Elam’s writing of this book as “sacrilege” and have since been voting it down with faux votes.

Editorial update: Aaron also sent us this video, which he did shortly before finishing the book and writing the review. The reviews on Amazon from people who haven’t even read the book are rather bemusing.

The ironical irony of ironic misandry

Jim Muldoon · 9 January 2015 · Archived copy · Original

Paul Elam, on Manstream Media recently, talked about the lengths Feminists will go to in order to silence men talking about their own issues. “Ironic misandry,” that is, Feminist Approved Misandry, is one such tactic.

This “ironic misandry” is really just loathing in a pathetic, phoney disguise. It’s almost like a primary school girl telling blatant lies, but then claiming immunity from sanction because she secretly had her fingers crossed behind her back. Misandry is hatred by definition, but when the bigotry is called out for what it is, out comes the word “ironic” to dress it up as respectable.

In Slate, Amanda Hess begins the irony in a piece entitled “The rise of the ironic man-hater”.

> “Misandry”—literally, the hatred of men—is an accusation that’s been flung at feminists since the dawn of the women’s movement: By empowering women, critics argue, feminists are really oppressing men.

So, for the hard of thinking: women are trying to free themselves from men’s oppression. The men, seeing equality as second best, are just being cry babies and claiming “misandry” when it clearly is not. The claims of misandry, therefore, are yet another example of misogyny.

Now that she has established that Feminists don’t actually hate (this is irony already), Hess gives us some examples of the comedy.

> Now, feminists are ironically embracing the man-hating label: The ironic misandrist sips from a mug marked “**MALE TEARS**,” frosts her cakes with the phrase “**KILL ALL MEN**,” and affixes “**MISANDRY**” heart pins to her lapel.

Hess argues that their ardent uptake of this latest fad is just to show how ridiculous it is to accuse Feminists of misandry.

Sarah Begley, of Time, however is concerned that this ironic misandry might… wait for it… give Feminism a bad name. Ironic or what? To avert the damage to the brand, she is insistent that its all just fun. In fact, too insistent.

> When feminists joke that they are misandrists, they are riffing off the misguided popular notion that they are man-haters. They mean to satirize the women who say they are not feminists because they love men. It’s an inside, inside joke.

Throughout the piece, Begley continues with these assertions, because, of course, Feminists don’t hate, right? After all, its about equality, right?

Wrong, says Dayna Evans at Gawker. She starts her piece as she means to go on:

> ***Disclaimer: I hate men. Do not read on if you like men.***

This is another spin on the crossed fingers ploy. She’s declared her hate, and gave her warning, so all responsibility simply evaporates. Evans agrees with Begley up to a point. Begley says:

> What feminists really hate is the patriarchy—the web of institutions that systemically oppress women.

But Evans then points out:

> We can hate the patriarchy, but doesn’t the patriarchy have to be held up by someone?

With this logic, Evans argues that she is justified in her hatred of men. Again we're back in the playground, "He started it."

Surprisingly, Begley makes something of a valid point.

> But inherent in this word "misandry" is hatred. And inherent in phrases like "ban men" and "male tears" are cruelty and violence. If a man wore a tee shirt that said "misogynist," even if he were a dyed-in-the-wool feminist, wearing it tongue-in-cheek, it would not be funny. It would be misguided.

"Misguided" is just mild irony. What is true is that every Feminist mentioned thus far would be screaming blue murder, pointing to it as irrefutable evidence of Patriarchy and systemic misogyny.

Evans responds to Begley's point:

> An interesting point. But Begley fails to mention that men have been wearing misogynist t-shirts since there were men on the planet to wear t-shirts. Simply put, every t-shirt a man wears is, in effect, a misogynist t-shirt, whether it is boldly emblazoned with such text or not.

It seems that men breathing is misogynistic too. But is Evans missing the point of cultivating men as allies?

> Do women lose allies by alienating the men who aren't in on the *wink-wink* joke? Maybe. Are those men worth losing? Probably.

We can only guess that when she says "maybe" and "probably" she is just being ironic. I don't think she actually wants any of us on her team.

But, in case you are worried, men don't need to miss out on the misandric action. In Salon, Haley Krischer shows us that men, or at least some men, can get their ironic misandry pom-poms and cheer from the sidelines.

> Men understand this. This includes my husband, who, when I told him I was writing this story, said: "Yeah, men suck." This doesn't make him a self-hating man, this just makes him a man who understands the problems men can cause.

Maybe, if we say, "Men suck" really loudly, and really, really, really mean it, Krischer could persuade Evans to lessen her hate for us just a little.

See? I'm getting with the irony program.

Of course, for Krischer, misandry can be funny because it isn't quite the male equivalent of misogyny. That's because hating women is far, far worse than hating men.

> But the truth is that feminists as a whole, despite what has been perpetuated, don't hate men or wish for the torment of men. This doesn't mean that male bashing doesn't exist. It also doesn't mean male bashing is somehow equivalent to female bashing. There is nothing equivalent to rape threats, sorry.

Is Krischer being ironic, or does she seriously think that men can't be raped? Or threatened with rape? Or is it, and this might worry her husband, that men being raped doesn't actually count.

And I don't mean "count as rape". I mean simply "count" as in "who gives a shit?"

It is here that the real irony kicks in. The Politically Correct, led by Feminists have been taking the humour out of humour for decades now. Slapstick is all but gone. Irish jokes, Jewish jokes, miserly Scottish jokes or any other race or nationality jokes are not "ironic racism", just bigotry. But now the sour-pusses want to paint their own faces

and put on the big red nose suddenly “Clowns with a grudge” are in vogue.

Clemintine Ford, in Daily Life, takes Krischer’s indifference to men as a class to another level. She too takes up the Sacred Babble on ironic misandry. For Ford, though, her ironic misandry is saved for a special breed of men: MRAs.

Sorry, Honey Badgers. You just vanished in a puff of irony.

Because it’s ironic, *and* the bastards deserve it, she can hate as much as she likes. I loves the smell of irony in the morning. It smells like a consequence-free zone.

> Humour is a vital tool for feminists lest we lose our marbles completely when dealing with the irrational and factually incorrect bleatings of people who, among other things, argue that sexual violence statistics have been made up by feminist run government agencies to oppress man’s sexual nature.

Now, have sexual violence statistics been made up? They most certainly have. MRAs would agree with this so statement so far. The figures have been manufactured, fabricated, and plucked out of thin air for decades. Is that by Feminist run government agencies? You betcha! MRAs are still on board.

But don’t ask us, with our bleating ways. Ask Dr Murray Strauss (not an MRA), who tells how feminism corrupts domestic violence research (see link below). The sexual violence figures are just as corrupt.

So, then, to the bit on the end, “… to oppress man’s sexual nature.” Is that the ironic bit? It seems to me to be simply the misandric bit. There’s an implication to me that man (not “a few men” or “some men”, just “man” as in “the male of the species”, or “those with a penis”) can only achieve sexual satisfaction when women are abused. Every man. All of them. Every. Single. One.

Yes, Krischer’s husband. That’s you too.

And this is something that Ford claims MRAs are demanding as some kind of right. Not on this site. A Voice for Men’s position on violence has been clear from the start. (Check out the mission statements and other policy statements in the menu bar at the top of this page.) I listened to all of the speakers at the recent International Conference on Men’s Issues (find the links on this site or the main site). Not one speaker made such a claim.

Ford’s claim sounds hateful to me.

I would have said the dodgy figures are to justify a Feminist Funding Frenzy myself, but that’s not the least bit funny. Because there are many Feminist agencies that get government funding as a direct result of those numbers, and they do nothing to prevent sexual violence. They just use the money to “educate”, that is propagandize, and get more statistics. And that’s not funny either.

But the worse is yet to come. At the end of a burst of the Sacred Babble that I cannot parse, never mind summarise, she gives us this piece of misandric bile dressed as light entertainment:

> Or, as the little girl in It’s A Wonderful Life might put it, everytime a bell rings, a family court judge kidnaps a man’s children from him.

First, let’s look at Ford’s own justification on why this special kind of hate is alright.

> There’s a generally understood rule about sensitivity in comedy, and it is that jokes must seek to kick up not down. Simply put, it is funny to make sport of the people and institutions who enjoy power and privilege in the world because they have not only the means to defend themselves but also the luxury of being rewarded simply for existing. On the other hand, it isn’t funny to make sport of the people on the lowest rungs of the ladder because it’s like ganging up on someone smaller than you.

So just who, exactly, is ringing those bells? Ex-Family Law Court judge David Collier (not an MRA) said on his retirement that false abuse claims are “one of the ways of completely shutting husbands out of the child’s life.” This tactic, he said, was not only commonly used, but the frequency was increasing. And this, of course, is because the tactic is successful.

So who is the smaller? In the blue corner we have the mother, backed by the Family Court, the police, the social workers and other arms of the government. And let’s not forget a sympathetic media.

In the red corner, all on his lonesome, is the father being kicked out of his children’s lives. And as long as he’s trying to fight it in the Family Court, his lawyers are bleeding him dry.

And Ford, as any caring, consultative, inclusive, empathetic Feminist would do, stops her laughter just long enough to get a cup of his tears.

Other than the usual angst ridden, hand wringing guff of Feminists that I call the Sacred Babble, this “ironic misandry” is simply hatred with big sunglasses and a badly fitting wig.

And the disguise just makes them look uglier.

Links

Manstream media: https://www.youtube.com/watch?v=AUoiXyhCP7o

http://www.slate.com/blogs/xx_factor/2014/08/08/ironic_misandry_why_feminists_joke_about_drinking_male_tears_and_banning.html

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http://www.smh.com.au/national/false-abuse-claims-are-the-new-court-weapon-retiring-judge-says-20130705-2phao.html

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Eating MGTOW: Chili, no beans. I got your powder

Paul Elam · 10 January 2015 · Archived copy · Original

"We must unlearn the constellation to see the stars." ~ Jack Gilbert from the poem "Tear it down"

If you are going to eat a real MGTOW diet, there is only one correct way to do it. Anyone saying otherwise is a feminist plant sent by the Illuminati to co-opt MGTOW and to sap and impurify all of our precious bodily fluids. They are shameless profiteers; modern day Judas' who have betrayed….

Oh, wait, that was for YouTube. Kindly allow me a fresh start.

Eating healthy, inexpensive and supremely flavorful requires both knowledge and flexibility. Sure, there are some deal breakers. Refined sugar, high fructose corn syrup (HFCS), trans fats, hydrogenated oils, enriched, processed wheat products and the like can all be rightfully called BAD foods. Some of them are very toxic. Even then there are some "bad" foods, like refined sugar, which can be a part of a healthy diet if sufficient moderation and thoughtfulness is employed.

There are also "healthy" eating habits which can be taken too far. Juicing, for instance, has a lot of potential health benefits. You can concentrate the nutritional value of many fruits and vegetables in their natural, uncooked state into a tasty, efficient drink. This is particularly beneficial in a society that tends to skimp on important vegetables.

However, if you are not careful those wonderful juices can produce drinks that are high enough in calories to give Starbucks a run for the money, and which also contain very unhealthy levels of naturally occurring sugars.

This is where food knowledge and flexibility with that knowledge becomes critical. Fortunately, in the age of the internet knowledge is readily available; almost too much of it given the agenda-driven work done by some "nutritionists" who are actually puppets for different interests in the food industry.

That makes information such as found in the following video so valuable. It was posted to the comments of the last column I wrote. I had never seen it before, but have watched it three times recently. It is lengthy, but very well presented, engaging and worth every minute to watch. I highly recommend you put it on your schedule.

If anything else, watching that should have given you some idea of just how much you have been lied to about food and for how long. It also provides a solid launching platform for understanding the biochemistry of eating.

I figure with the video, at least for those that watch it, this will be enough of a soap box stand on nutritional info. Time to get to some vittles.

In the last column I talked about making ribs. Then I remembered that not everyone lives in Houston, so outdoor cooking may not be as appealing for many of you at this time.

This week I opted instead for a great, inexpensive and nutritious basic which is appealing to many a man. Chili. It's a Texas classic, universally loved and a cold weather home run of a meal. You can make it in a large stock pot, or in a slow cooker. I prefer the slow cooker because I don't have to spend a lot of time stirring it to avoid it getting scorched on the bottom of the pot, but don't let not having a slow cooker get in the way. This recipie will be with a large pot in mind.

First, to make good chili you need good chili powder. And to have good chili powder, you have to make it yourself. Trust me, once you make your own and taste it you will never buy it in a store again. The only catch here is that buying the correct chili peppers is usually a little more expensive than buying the processed bullshit powders in residence at your grocery store.

Growing your own peppers and drying them is relatively easy and is a better long term option, but suffice it to say for now that the marginal added expense of making your own chili powder is more than worth it for the quality of

you get for doing so.

OK, let's make some chili powder.

For a reasonable supply you will need the following, all of which are available on amazon.com, if not on the shelves of your grocer.

6 ancho chilies, dried, stemmed and seeded.

6 cascabel chilies, dried, stemmed and seeded.

6 chilies de arbol, dried, stemmed and seeded.

Some side notes about the chilies. The anchos are large peppers, generally mild in heat, with a slightly fruity taste. They have a tendency to not be dry enough when purchased to make good powder. This issue can easily be solved by slicing open, removing seeds (which you need to do anyway), and allow them to sit in the open air with the insides exposed for a couple of hours.

Regarding the chilies de arbol. This is your heat. They are the smaller, thin peppers that pack a punch. You can adjust them in numbers to suite your taste for hot food.

OK, once your chilies are prepared, you want to set aside the following ingredients.

3 tablespoons of garlic powder

4 tablespoons of ground cumin*

2 tablespoons dried oregano

2 teaspoons of smoked Hungarian paprika (yes, Hungarian is superior)

Supe up your chili powder a little more by roasting and grinding your own cumin seeds. Simply put a small skillet on medium heat and toss the cumin seeds in. Stir with a wooden spoon for just a while. You will know when they are ready because the oils start to release and you will get a whiff of that. As soon as you smell it remove it from the heat and allow to cool for a minute.* ***You don't want to burn your cumin seeds.*

Then put them in the coffee grinder and pulse it over and over till they are powdered. Viola! Fresh roasted cumin that is better than the ground cumin from the shelf.

If you don't have a coffee mill, you can do this in a molcajete, but I don't suggest it. Coffee mills are cheap, and molcajetes are a pain in the ass, even if useful for other projects.

Moving ahead, there are two ways to go. I first use a food processor with a serrated blade. Place all the peppers in the food processor and run till they are shredded. It will be a rough shred, not at all like a powder, but that is where the coffee mill comes in. And you can, piecemeal, take the peppers directly to the coffee mill. Same result, just a little more effort.

Use the coffee mill, pulsing regularly till the peppers look like powder. Refill the mill with peppers and repeat till all are processed.

Combine the processed peppers with the remaining ingredients and mix thoroughly.

Your results should look something like this (a sample of my last batch).

click to enlarge

Now, go to your spice cabinet, remove the store-bought chili powder and place directly into nearest trash bin. Now, you can make chili.

Paul's Texas Chili

First, you must understand, that no self-respecting Texan will make chili that contains beans. Sorry, I know I just preached about flexibility, but there are some lines to be drawn in the legume patch. Beans are a great food. But putting them in chili matches up like a tuxedo and a pair of brown shoes. Just don't do it.

For your chili you will need the following:

1 ½ pounds *lean* ground beef of your choice (also, turkey will do if you want faux, Yankee chili like they eat in New Hampshire and Detroit)

1 (2 if you like the pain like I do) jalapeno pepper, roasted, seeded and finely chopped.*

1 pablano pepper, roasted, deseeded and chopped*

1 medium to large Spanish (white) onion, diced.

20 oz dark ale or beer (alcohol will cook out completely)

28 oz stewed tomatoes

15 oz tomato sauce

3 tablespoons *homemade* chili powder.

1 tablespoon salt

1 tablespoon fresh roasted ground cumin (I know, TDOM, that is a lot of cumin. Trust me).

1 tablespoon tomato paste

1 tablespoon fresh chopped cilantro (per bowl, optional)

1 tablespoon olive oil

- How to roast peppers

Brown meat in skillet, drain excess grease and set aside.

Heat up large soup pot on medium heat. Add olive oil and then onions. Cook, stirring regularly to sweat the onions. They will become translucent and soft. Should take between 5-10 minutes max.

Add meat and stir in.

Add all other ingredients except tomato paste and cilantro – wet ingredients first, then spices. Raise heat to medium high and bring pot to slow boil, stirring often to keep the bottom from burning.

Reduce heat to low and cover. Allow to cook (simmer) for 4 hours, stirring occasionally. Be sure when you stir to get to the bottom of the pot. Make sure nothing is sticking.

Remove cover, stir in tomato paste and gently raise heat so that it maintains simmering with cover off. Cook for an additional hour to reduce and thicken, stirring every 10 minute or so.

Grab a bowl full (sprinkle with cilantro if you like), a limited amount of saltine crackers, a beer, and a chair in front of a football game.

Forget the sammich and enjoy life.

Kitty Flanagan lectures Women Against Feminism

Jim Muldoon · 10 January 2015 · Archived copy · Original

Kitty Flanagan, it seems, has read a pamphlet on Feminism, and we're supposed to be in awe of her genius. Watch this video if you can. It's only about three minutes long, but a warning here that the logic really hurts.

http://youtu.be/8iADPHWoJb0

The comedian has a regular slot on Channel 10's The Project. In this she is expected to make comedy of current events and is usually given a topic. This particular show sees Flanagan introduced as a "woman against women against Feminism."

Flanagan is "a little light on the jokey jokes," she tells us up front. From this we can deduce that although billed as a comedian she is actually a politically correct propagandist who attempts to make the medicine go down with a spoonful of laughter.

But tonight, the seriousness of the matter means that the humour can be dispensed with. The political is far more important than the mirth.

The introduction still gets a laugh, as does much of Flanagan's material. The laughter, however, is more ironic jeering. They are most definitely laughing *at* the women against feminism rather than *with* them.

Let's not forget these are the same morons who will tut-tut a rude facebook message and call it cyber-bullying, demanding a prison sentence for such behaviour.

Flanagan proposes to "explain Feminism to these misguided lasses." What follows is a demonstration of sarcasm, rather than an explanation of anything. I felt that Flanagan was harsh, condescending, patronising, smarmy and rude. These women have sinned against the one true religion, and Flanagan intends to give them Hell.

Ironically, Flanagan attempts to point out these women's ignorance by showing her own. The cheer squad, firmly aware of the Feminist dogma, laugh and applaud at the appropriate places without asking, for one moment, if any of these things could actually be true.

She first takes to task a woman who claims she has a successful career and is a mother. Flanagan, without any other information on the woman's life whatsoever, decides that this couldn't have happened without Feminism.

Flanagan makes no mention of the Industrial Revolution, without which any ordinary woman's career would consist of a hard rural life. She would be well familiar, for example, in what it is like to strangle, behead, gut and skin something before she ate it. The myriad of inventions that allowed office work and service work (which makes up the majority of female occupations) don't get a mention either.

Moreover, the husbands who work full-time, and sometimes two jobs, so that women can stay home don't get any credit. Nor do the men whose taxes fund the government services that subsidise childcare and maternity leave.

Next, Flanagan wants to remind these nincompoops of the Suffragettes.

> Without them you wouldn't have the vote.

Flanagan's ignorance of history here is astounding. There is no mention here of the Magna Carta, which began the process of Parliamentary rule in England, which eventually brought the Westminister system to Australia. Similarly, the men who died in many wars protecting those freedoms (at their various stages from 1200s to the present day), don't get even a grudging nod.

Not only that, but Australian women had the vote in 1902, and Emmaline Pankhurst's Women's Social and Political Union, better known as the Suffragettes, was formed in 1903. Although it is true that women formed groups in

Australia to promote voting for women, they did not resort to the tactics (which included firebombings) of their English counterparts and couldn't properly be called Suffragettes.

It is also worth noting that the majority of British and German men dying in the trenches of World War One did not have the same voting rights as Australian women. They didn't get the vote until 1918.

And, of course, we are all to ignore the obvious doublethink in declaring that women had no political voice, but it was the women who got the politicians to give them the vote.

One woman felt she doesn't need feminism because "she has equality and her own voice."

> What do you reckon that is?

cries Flanagan, assuming that Feminism gave it to her. Here again we need to deal with the doublethink. Women need Feminism because they don't have equality and a voice, yet this woman already has equality and a voice and that must be because Feminists have already given it to her.

Maybe it's just a Patriarchal thing to want your time events linearly.

We then move on to credit cards and mortgages, which Flanagan claims were "not so long ago" unavailable to women. Again the history of banks and credit in the Western world is not as simple as Flanagan would have us believe. Banks have never handed out credit to every and any person who just walked in the door with a penis and a need for cash, and the number of official lending institutions, until recently, (ie not loan sharks) was small. No one without a savings history or collateral got finance.

These days, however, credit is handed out to anyone who can fill out a form. Did we forget the recent Great Financial Crisis? A lot of people blamed banks for giving people loans they could not repay.

But also, since the 1842 Mines Act in Britain, women were progressively taken out of all of the heavy, dirty and dangerous jobs (without Feminist complaint, I might add). In many cases, these were the best paying jobs, and up until the 1960s often the only jobs. Don't forget that up until the 1960s, the Western world was the leading manufacturer. There were more jobs on factory floors than there were in offices.

There was also a Social Contract that evolved. Since women couldn't do the heavy, dirty, dangerous work of construction, heavy manufacturing and mining, employers were coerced, by unions and governments alike, to give a working man a "living" wage, ie a wage that would support him, a wife and kids (again without Feminist complaint – it made "decent" alimony so much more affordable).

Throw into this picture the fact that men were legally responsible for their wives debts, and so would have put some pressure on banks not to sign them up for debts without their knowledge. Fair enough too.

In other words, women and credit was a much more complicated affair that Flanagan lets on.

> One of the reasons that you can write your little sign is because education is available to everyone.

Again, we have a complete fiction masquerading as a fact. The implication here is that there was a time when state funded education was available to males only. This is utter nonsense.

The grain of truth Flanagan relies on goes back to the early 19th Century, when most university places were taken by males in Europe, including Britain. Let's not forget that most people who had a job in those days, with the exceptions of medical doctors, lawyers and religious ministers, did not have a university degree. For those families who could afford the education (and most could not), the choice was usually taken to make an investment in a male child's career.

This was not Patriarchy, as the likes of Flanagan would claim, but simply that most women, if sexually active, would produce lots of children. The technologies of birth control, baby formula as well as the lack of state funded

childcare meant that women, regardless of how talented they might be, would have any potential career severely limited. Therefore investing in a male's education made much more financial sense.

However, by the turn of the 20th century, as technologies began to solve these problems and business grew to require more administration and management, it was not uncommon for women to hold university degrees. Many of the Suffragettes were tertiary educated. Pankhurst herself was educated at the elite École Normale de Neuilly in Paris.

Flanagan's piece has a surreal moment. Some women used the word "vagina" as a clear substitute for "woman" in there messages. Flanagan is clearly bothered with this, but doesn't say why. For reasons that are not explained, this woman's face, unlike all the other photographs shown, is deliberately blurred. They only other people who get this treatment are those who are awaiting the verdict of a trial.

Weird.

Lastly, to explain Feminism to these women, Flanagan has done some signs of her own, which are informative although not in the way I think she intended. The first sign says:

> Shut up you idiots

Flanagan promptly disowns the sign she just held up. This seems to be an attempt to remove all responsibility from Flanagan for calling the women idiots. This, of course, is the first true expression of Feminism: **There are no consequences for Feminists**.

The second sign is more in line with Feminist dogma:

> Feminism is about choice.

Of course, we've just had a smarmy lecture culminating in "Shut up you idiots" for those who chose against Feminism. Is a choice of one any choice at all?

> Choice, ladies. Be grateful you have it.

Yes, choose Feminism or go to the corner until you realise your mistake. When you've thought about your behaviour you can choose again.

> Feminism is about social, political and economic equality.

No, Feminism is about rewriting history so that women are always perceived as victims and underdogs.

There is a bit at the end which is worth watching if you can make it that far. Sometime ago, I wrote about Charlie Pickering and his claim that five out of every three women get beaten or raped. Charlie Pickering, for those who don't know, is the clown who introduces Flanagan at the beginning of the show.

Look at the end, when the camera cuts from Flanagan back to the Project Team. Pickering has his fist raised in what looks like a salute to Flanagan's piece.

If you think it is just rhetoric to refer to Feminism with a capital "F" and describe it as religious zealotry look again at Pickering with the raised fist salute as the rest clap and cheer. I would call the look on his face "triumphant".

Links

http://au.avoiceformen.com/legal/domestic-violence/charlie-pickering-five-out-of-every-three/

MGTOW teacher quits in protest against feminist hate

AVfM Video Source · 11 January 2015 · Archived copy · Original

Another guy says “to hell with this” and goes Galt:

http://youtu.be/hwjL2xbn2w0

More at MGTOW Teacher 1953.

MGTOW is not a sinking ship...yet

Paul Elam · 11 January 2015 · Archived copy · Original

This article presents the challenge of attempting to cover two related but topically different subjects. Being either lazy or pressed for time (take your pick), I am going to give it a shot.

To begin with I want to review some recent events in what is loosely defined as the "man-o-sphere," most notably the realm of Men Going Their Own Way. Trust me, I can imagine the number of groans and eye-rolling going on out there in the conflict weary. The only thing I can say is that I sympathize enough that I have procrastinated this writing for days. I'm pretty sick of it, too.

Then again, there is a problem. AVFM, according to our mission statement, has some inflexible guidelines which we serve without apology or hesitation. To wit, the following:

> **AVfM regards gender ideologues and all other agents of misandry as a social malignancy. We do not consider them well-intentioned or honest agents for their purported goals and extend to them no more courtesy or consideration than we would Klansmen, skinheads, neo Nazis, or other purveyors of hate. We will educate them where they are willing to learn, but hold them accountable for their ignorance as much as their actions;**

Keeping in mind that the promulgation of misogyny is ultimately misandric, in that it is a catalyst for moral and intellectual atrophy in men, it presents us with the current state of affairs between AVFM and some in the "MGTOW community" who lately have more resembled Social Justice Warriors than what I have always imagined Men Going Their Own Way to be.

The first important distinction here is to point out clearly that there is no rift between AVFM and the MGTOW philosophy. AVFM supports MGTOW, the marriage strike, ghosting and permanent bachelorhood, along with every other phenomenon now visible in a culture of men who have seen through the façade of the Matrix and opted for the road less traveled.

What we (and by we I mean all those who subscribe to the AVFM mission) do not support is class hatred, gender supremacy and gender ideology. Those would be the very things that have come to characterize a strident minority of men who have taken up the MGTOW banner as a flag of war against women and all men who disagree with them. It is ultimately, like all forms of "justified" hate, a war on themselves and a war on young men sucked into the pit of their perpetual acrimony.

For those who may read this and feel concern that it fosters too much division, I argue that there is no division. AVFM was never aligned with the agents of hate. AVFM was never aligned with the victim mandate of identity politics.

I would also argue that this is a needed culling of the intellectual and emotional gene pool, the likes of which is no stranger in our history. I remember the Chicken Little woe-saying of a number of "men's advocates" when we invited women to stand beside us and speak up for the rights of men and boys. I remember much of the same "sky is falling in" chants when we welcomed gay men to join our ranks, not as gay men, but as men who happened to be gay. The same reaction happened, even more hostilely, when we pushed hard to demonstrate that when we said apolitical that we meant it.

We were attacked as left wing feminist plants, as right wing nut cases, as Libertarian fascists. And many people up and quit associating with us, or better yet, dedicated much of their work to attacking us instead of attacking those who were actually causing the problems we are all trying to address.

I am not complaining. In fact, it is something I celebrate. With each "division" that AVFM fomented in its own ranks, there emerged a more cohesive and effective team of activists, cognizant of our mission, able to grasp the

intellectual subtleties it contains, and willing to weather the backlash from the divisive, ideological and sometimes bigoted individuals that we sent packing from our ranks.

That philosophy; that adherence to our principles, has made AVFM better and stronger. It is not going to change just because this particular culling was comprised of humans with penises who also happen to loathe feminists.

As I said before, this does not come to us unexpected. In fact, potential problems with what some men might do with the MGTOW philosophy was something I pointed to five years ago in my first article on Zeta masculinity. And mind you, the term Zeta male was getting traction on the internet before the term MGTOW was. Allow me to share some segments from what I wrote in 2010 about what I saw happening with young men, including what could happen to men who treated the MGTOW exit as though it was a destination rather than just a turn:

> **In that light, the path they are on is not really the road to manhood, but simply a retreat from the effacing malice woven into the very fabric of their developmental lives. And it takes them not to safe ground, but directly into a dismal culture of shallowness and self-indulgence; a realm of options without obligations; of self-gratification without self-awareness or self-discipline. It is the death march of the western male, destined for a withering end ensured by intellectual, psychological and moral atrophy.**

Also, as I proposed, an alternative for Zeta Males:

> **He doesn't seek power, but justice. And he has one overarching feature largely absent in the world around him.**
>
> **He cares about those lost young men who were ambushed coming out of the womb. And he will strive to make himself an example, living proof that there are other roads to take than the ones that lead to self-hatred and self-destruction.**

It is, of course, any man's choice, including those who tie their masculine identity to YouTube channels, to simply not give a fuck about whether they are an example to young men of a functional life. Just as they are free to convince themselves that functionality can be achieved by avoiding women alone.

Simply put, there is no moral mandate that I know of which insists that men give a shit at all about anyone but themselves; an idea which some who identify as MGTOW validate with every waking breath.

And it should be acknowledged that my position on this has the danger of moving toward coercion, or even worse, coerced masculinity. There is no denying that the danger is there and the only way I know to prevent that danger from being realized is to constantly remind people that this writing reflects the philosophy embodied in a website. It is not a prescription for manhood or a mandate for compliance.

It is, however, a guiding principle in the content we will publish. We are an advocacy group for men and boys. We can't claim being that kind of thing without giving a damn about what options we are presenting to them.

As I said in the Plague of Modern Masculinity:

> **Our most functional response thus far is to check out and go our own way, but I contend that an exit is not a destination, just a needed removal from the line of fire; a chance to collectively regroup and rethink. Remember that the young men festering at those crossroads have, in their own way, checked out, too. It isn't looking too good on them.**

I don't think I have been proven wrong. We have a generation of men who are catching on to the idea of shunning marriage. Good on 'em.

We also have a growing group of men who believe the only way to keep themselves safe is to don armor and swing

a sword at anything that moves, mired in their own animus for the world, and for themselves.

I will occasionally speak to that around here because our young men deserve something better than slow strangulation and the gangrene of rotting resentment. Those who see that as an “unnecessary division” are welcome to that view, but I would urge them to consider what else they are willing to surrender in order to maintain unity with toxic allies.

I am not saying that MGTOW has been made a lost cause by those in its own ranks. However, I am saying it is possible. One look at feminism will tell you that.

Right now, though, the spirit of the MGTOW philosophy appears as though it is being reduced to a huge, lumbering ship, taking on water and more passengers at the same time.

The passengers on that ship do not need enabling. They need life lifeboats, and few among their ranks have them to give. Even fewer would share space in them if they did.

AVFM has always been a lifeboat. We always will. If that is causing divisions, then I say let it be.

Zen Men Spring semester fundraiser

Sage Gerard (Victor Zen) · 11 January 2015 · Archived copy · Original

Goal progress: $5,527 out of $10,000

Since you funded our founding in November 2013, Zen Men has captured the minds of students across the nation in its support for men's rights in Kennesaw State.

This is all exciting news, but as we grew, so did our bills. Activism is hard work, and we depend on your kindness to keep going. We have kept all promises when you trusted us with $515 as startup funding, and then $13,120 to host a historic conference.

Remember that we are here because the American university is no longer a place of learning, it is a ground for witch hunts. Young men are dropping out in droves, but who can blame them? We have learned from Duke, North Dakota University and the University of Toronto that all it takes is one accusation to put innocent men in danger, due process be damned.

Our job is to stop the madness, but as low-income students, we cannot run Zen Men out of pocket. We need help paying for operating costs, materials, and most importantly, men's rights missions. Among other plans, we want to bring down a speaker from the Foundation for Individual Rights in Education to remind KSU of its obligation to protect the rights of its male students.

Any pledge, no matter how small, will be used to tell our schools that hatred of men and boys is not acceptable in our professors and textbooks.

The fundraiser ends on January 31st, but if everyone reading this gives $5, then it can end today. If we do not reach the goal, then we will have to make cuts, which means the size of our splash in 2015 is up to you. **Will you please donate and share this page with your loved ones to protect innocent young men on campus?**

Thank you for helping your sons take back their futures. We cannot do it without you.

Donate

Want to know even more about what you are investing in? Be sure to watch my interview with Paul Elam from A Voice for Men.

More interest from the University of New South Wales

Jim Muldoon · 11 January 2015 · Archived copy · Original

I had an email from a young man at the University of New South Wales. He is a media student and wanted an interview of some kind. I invited him to forward some questions, which he did. I thought I would share with you the contents of my reply as I think the content may be of some interest. –JM

Hi [Name Redacted],

Sorry about the slow reply. Hope it is still some use for you. I will answer each of your questions in turn:

1. Could you please state your position in A Voice for Men and your age? If you are uncomfortable with giving me your age that's fine, but it's a standard in our news writing assignments.

I am the editor of AVfM Australia.

2. Could you sum up in your words what A Voice for Men does and its ideals?

AVfM Australia is an online magazine that provides a voice, or more correctly voices, in support of men and boys. We do this because we believe that the current zeitgeist is misandric.

3. A Voice for Men's stance is anti-feminist. There have been accusations that the organisation is misogynistic in nature. How would you respond to these accusations?

Being anti-feminist and misogynistic are not one and the same. The claim that A Voice for Men is misogynistic *because* it is anti-feminist relies on a dishonest link between the two.

There are a number of female contributors to the main site of A Voice for Men. At this present time I just published a female contributor's work for AVfM Australia. These are independent women, in every sense of the word, with their own opinions. Misogynists would not invite women to participate on their websites.

Are these women anti-feminist? Yes.

Is anyone at A Voice for Men misogynistic? No. I challenge anyone to read any of my own articles and find anything that could seriously classed as misogynistic.

4. Do you believe there is a culture of 'everyday sexism' in Australia? If so, against men and/or women?

The Feminist slogan, "The personal is political" has grown to the extent where even the most trivial of behaviour is interpreted through the lens of "sexism". This is where notions of "everyday sexism" get promoted as being somehow not just valid, but important. The irony, of course, is that this "everyday sexism" is only ever a one-way street, which in itself is a sexist notion. For example, the everyday sexism that occurs whenever a heavy box needs lifting, or something requires digging, never gets a mention.

There is, however, among the legal, academic and political elites a strong culture of misandry. This misandry is growing in intensity. This is not nitpicking over who gets to lift heavy boxes, however. Boys, en masse, are falling behind at school because the education system is failing them. Men, en masse, are being mistreated in the Family Court. Men, en masse, are being systematically marginalised and penalised in the area of domestic violence. These are serious matters with serious consequences.

5. Does a Voice for Men have representation on university campuses? (I'm interested specifically at the University of New South Wales.)

No.

6. Could you provide some recent statistics of abuse against males?

Rather than get lost in the world of statistics, let us consider the issue of Boko Haram, the Nigerian group who

became famous when they recently kidnapped a group of schoolgirls. This same group has, on a number of occasions, gone to schools and slaughtered all of the males they could find. On each occasion, the girls at the school were simply let go.

The repeated mass murders don't get anything like the same publicity. In fact, had Boko Haram not kidnapped the girls they would not have received world wide publicity no matter how many boys and young men they killed.

http://au.avoiceformen.com/feminism/the-empathy-gap-is-shockingly-real/

http://www.avoiceformen.com/men/boys/boko-haram-bring-back-our-boys/

7. Does A Voice for Men have a general consensus on the Elliot Rodgers shootings and on the perpetrator himself? Could you provide your personal opinion?

Elliott Rodger was a mentally ill young man who killed four men and two women, and injured others. There has been no media reports on the sex of those who were injured. Since his parents divorce, when he was eight, there was a history of mental illness. The diagnosis seems to be in dispute, but it is certain that Elliott Rodger had serious issues from then on.

Also documented was his addiction to Xanax, which was causing him problems just prior to the killings.

http://www.dailymail.co.uk/news/article-2648379/Virgin-killer-Elliot-Rodgers-Xanax-addiction-withdrawn-anxious-days-murderous-rampage.html

To call his autobiographical ramblings a "manifesto" gives the document more gravitas than it deserves. There are sentences in it which, if taken out of context, would suggest a misogynistic streak, but the truth is that Rodger angry because he was still a virgin. His anger seems to have been aimed at his peers. When he talks about women, he seems to refer to the young women in his immediate social sphere. Those he considered potential girlfriends. He also has as much hatred for the men he believed was having sex with these women as the women themselves.

Elliot Rodger has no link to A Voice for Men whatsoever. It also seems that his link to men's rights is tenuous at best. Apparently he frequented a site that was against Pick Up Artists. I know little about Pick Up Artists, but being against them doesn't make anyone an advocate for men's rights.

We, at a Voice for Men, have a strict code of non-violence. I don't call myself an expert on all websites that promote men's rights, but none that I am familiar with would, in any way, encourage or condone any killing. Elliot Rodger is not seen as a hero or a martyr. He was a deeply disturbed young man who committed a terrible crime. Our thoughts and prayers go to all of the victims and their families, including Elliot Rodger's own family.

8. Does A Voice for Men have a general consensus on the #YesAllWomen social media campaign? Could you provide your personal opinion?

This campaign has taken a tragedy and unscrupulously used it to their own advantage. Like the example I gave earlier of Boko Haram, the fact that Rodger killed four men means nothing to the phony social justice warriors. They are determined to use the deaths of the two women, and selections from Rodger's rantings, to make themselves out as "victims", regardless of the how trivial their complaints might be.

http://www.thedailybeast.com/articles/2014/05/27/how-yesallwomen-became-trivial-a-noble-hashtag-loses-its-bearings.html

9. Has A Voice for Men seen heavy opposition in the wake of the Elliot Rodgers shooting? What message would you give to give to your critics?

We have seen opposition since our inception. This is just the latest excuse for the sanctimonious outpourings. The criticism seldom does us any actual harm. Those who come to our site will see well reasoned articles on a range of topics, many written by females. None of these articles promote misogyny or violence.

On the whole, though, these so called outcries are really just preaching to the converted. The Feminists will use

each article against the MRA's (or whatever they call us) as a rallying cry for the faithful. It is unlikely that any of them would actually visit our sites to check the claims being made.

10. On A Voice for Men's website the mission statement states that it aims "to promote a culture that values equal treatment under the law for all human beings." Does that mean the organisation believes in gender equality and closing the gender pay gap?

No, it means *"to promote a culture that values equal treatment under the law for all human beings."* The problem here are the terms "gender equality" and the "gender pay gap". What do they actually mean?

Let's look a the notion of the "gender pay gap". It is illegal to have a man and a woman doing the same job for different pay. The reason for this "gap" is that women take time from full-time employment to have children. Therefore they have, on average, less experience in that particular industry. Even when the child is of school age, many women still work only part-time jobs. The availability of these part time jobs depend on the industry that they are in. It is for these reasons that the average wage between men and women has a "gap".

To achieve "gender equality" we would, as a society, have to insist that for 50% of those couples, the man looks after the children (working part-time or not at all). Not only would this achieve "gender equality" on the child-raising front, but it would also stop the so called "gender pay gap".

That level of social engineering is Orwellian to say the least, and I do not think it would be a good thing.

I hope these answers are of some help for your article.

Regards,

Jim Muldoon

Sistas in America have very good reason to be "Frustrated"

Mumia Ali · 11 January 2015 · Archived copy · Original

Author's Note: This article originally appeared on The Obsidian Files, on Mar 14, 2013. It is in regards to controversy over a film called Frustrated that upset some black feminists.

"They drew first blood."
-John Rambo

During the recent conversation taking place over the popular teledrama "Scandal" one of my regular reader/commenters –**Hollenhund** – alerted me to the fact that apparently, there was a fierce discussion taking place over at the blog Hooking Up Smart about a rash of Black American Men heading off to Brazil for the express purpose of availing themselves of the local ladies, as an alternative to what's on offer back home. Using the link Hollenhund provided, I hopped over to HUS, read what was being said, and then checked out the YouTube link provided, which leads you to an under one hour-long documentary called "Frustrated: Black American Men In Brazil." I had intended to take up the matter but forgot all about it in the the crush of my daily activities – until I saw the following link in my Twitter feed by one Ms. Demetria Lucas, the self-proclaimed "Belle in Brooklyn." Ms. Lucas has saw it fit to weigh in on the whole "Frustrated" kerfuffle at *The Root*, and it was her dipping her toe into these controversial waters, that reignited my interested in the matter – largely because of the twisted and disingenuous manner in which she chose to cover the issue. Grab coffee, this is gonna be good.

First, let's begin with the fact that Ms. Lucas gets off on the wrong foot, by suggesting that the film "Frustrated" just dropped out of the sky – assisted by World Star Hip Hop – made by a bunch of Brotha Losers crying into their beer and wanting to throw the American Sistahood under the proverbial bus. Alas, much to the chagrin of Ms. Lucas I'm afraid, nothing could be further from the truth, for we find out in the very film "Frustrated" itself, its origins and the reason for its existence -it was made, as a response to a drive-by hitpiece written in Essence magazine – the premiere magazine for Black Womenwith issues – on how Black Men were flocking to Brazil for less-than-savory, "sex tourist" purposes. "Frustrated" attempts to offer the Black male perspective on why at least some Brothas are voting with their feet when it comes to looking for love, and yes, sex. Among other things (because, it couldn't be possible that any Man, especially Black, could have any other motives, desires, interests or aspirations in life, that doesn't go farther than the tip of his dick – right?).

That's Strike One, Madam Lucas.

Next, while "the Belle" acknowledges that quite a few of the Brothas featured in "Frustrated" were at least passably attractive, what she doesn't mention – and not by accident in the view of this writer – is that the single biggest detractor of Brothas in the film, is a grossly overweight, facially unattractive, loudmouthed, "sassy" American Sista, talking loud and saying absolutely nothing. It is clear that she is hoppin' mad about the fact that American Brothas would rather take their chances in a foreign land, rather than to put up with her. As the great NFL running back, former Eagle Ricky Watters once famoulsly said: "For who? For what?"

Lucas' lie of omission is completely understandable, one, because it allows her deluded self to sidestep the painful reality of the fact that one of the many problems that beset American Sistas is one of the scale – they be damn-near breaking it, and this is coming from a friend of the Zaftig Woman. But Sistas have pushed passed being "zaftig", "thick", "curvy", or heck, even what they used to call "pleasingly plump" – no, they are fat. Fat Albert, Eddie Murphy playing the Clumps, Nutty Professor & the Big Pun-looking chick from Norbit, Wilson Fisk the Kingpin, King Robert of Baretheon from Game of Thrones, Jabba the Hutt, **fat.** It's gotten so bad, that even the First Lady of the United States, Michelle Obama, has had to step in. It's gotten so outta control that outfits, like Boston U's Black Women's Health Study, has had to step in**.** Everyone who has at least one good eye, knows that Black Women in the USA, have an inordinate obesity problem. That's the fact, Jack. And it's gotten so bad that, for at least a not insignificant number of Brothas, going down south – way, way south – of the border, is a much better option, than having to put up with a chick who's looking like a cobra-headed manatee with an attitude. Don't take my word for

it, see the film for yourself.

And then, compare and contrast with the ladies from Brazil featured in "Frustrated" – and you tell me who you would choose if you could do so. **Yea, that's what I thought.**

That's Strike Two, Demetria.

And finally, there's Ms. Lucas' contention – which is the same faux-argument put forth in both of Essence's hitpieces (as Lucas rightfully – for once – points out, Essence did a followup piece on its original 2006 article, this time focusing on the Dominican Republic) and the Sista She-Walrus in "Frustrated," that the Brothas featured in the film were somehow being "delusional", because all they were doing (and could do, since none of them were married – female projection, strikes again) was buying sex from Women who were somehow using them for their cash -despite the fact that the Brothas in the film said something completely different**.** Sure, they don't deny the fact that Brazil has a thriving sex trade, and that at least some Brothas partake of it – but they also point out the fact that many romantic attachments and the like are not of a fiduciary nature at all, and even the more common everyday interactions with Women in Brazil are of the kind rarely if ever seen in Black American life (they don't call it "Mean Muggin" for nothing)**.** On top of that – as the retired Brotha Ms. Lucas refers to in her article – makes clear, there is more to life, and Brazil, than merely Women. Lots of Brothas get the chance to experience life outside of that which they know in the USA, which, let's face it, can be and usually is stifling, from a racial standpoint. Being in a country that has more peoples of African descent than any other outside of the African continent itself, can give a Brotha a whole another perspective on life. For all the grousing on the part of the Sistahood about how Brothas never want to travel and broaden their horizons, one would think that the Sistas could be happy for Brothas finally taking their first steps out into a new world. But that would sound too much like right. Besides, the butthurt is too much to bear.

And it is this, that many Brothas who visit – or even remain – in Brazil – have made explicitly clear in "Frustrated". For Ms. Lucas, and others of her ilk, to suggest otherwise, is tantamount to her calling all these Brothas bald-faced liars – or dimwitted dupes, easily swayed by the swaying hips of a Brazilian chica walking by. I mean, could you imagine if the genders were reversed yet retaining the same argument – "Terry McMillan was just being duped by Winston Shakespeare, she really didn't go the Carribbean to get away and relax", and so forth? Why, Ms. Lucas would be leading the charge in calling every Brotha under heaven that dreaded "M-word"; we'd never hear the end of it. Speaking of which, where was Ms. Lucas on the issue of Sistas doing a bit of sex tourism of their own? It ain't like it's a closely guarded state secret, dontcha know. Indeed, like Ms. McMillan clearly showed the rest of us many years back, it's often seen as a triumph of the Sistahood that they can go to a faraway place and enjoy the goods of the young stuff. Why begrudge the Brothas the same pleasure? I guess Ms. Lucas and Co. never heard of the right to freedom of association, huh? At least not when it comes to Brothas, anyway. Hmm.

As for the idea that all of the Brothas featured in "Frustrated" are single and that this somehow is a telling sign that there's something wrong with them rather than with any Woman, American or Brazilian – I almost fell out of my chairing laughing at Ms. Lucas' desparate grasping of straws. Only a Woman (in this case, a Black American one) would put marriage as the sine qua non goal of Male-Female romantic interaction, and it couldn't occur to Ms. Lucas that maybe – just perhaps – these Brothas weren't necessarily looking for wives in the first place. That maybe they were just looking for casual companionship. Or just a series of flings. Or maybe a live-in girlfriend. Or maybe a combination of all the above. In any event, as you clearly see in "Frustrated" yourself, none of the Brothas there look to be the least bit, well, frustrated – indeed, if anything, it's the American Sistas back stateside who look flustered. They have every reason to be.

And that's because, quiet as its kept and long before it became fashionable among our White Brothers in the Manosphere, Black Men have been silently voting with their feet in a myriad of ways from "Black relationships" for decades now – and one of those ways involves leaving the country altogether, in search of feminine delights and company that is getting increasingly hard to find here. What the Sistarati didn't anticipate, didn't think through, got the calculations wrong, was the prospect of Brothas deciding to seek other options – options, I might add, that don't

have a blessed thing to do with Becky. So we can finally put that old canard to bed. “Frustrated” makes clear, that the vast majority of Brothas, when they can choose, choose Black Women – just not necessarily the ones on offer here. The reasons why should, at this juncture, really go without saying.

Strike Three, Ms. Lucas.

You’re Out.

Mammoth Futrelle enters the age of the internet

Paul Elam · 12 January 2015 · Archived copy · Original

Buckle your seatbelts, gents and ladies, David Futrelle is taking over the internet! After years scraping around at the bottom of the traffic barrel, Mantitz has suddenly gone viral. As you can see from the chart here, he went from an internet non-entity to what would appear to be serious competition for the likes of A Voice for Men and a host of other websites which have actually built a regular readership based on content that was not only provocative, but remarkable in enough circles to create backlinks across the interwebz.

The gynecomastia plagued mammoth hunter's sudden, meteoric rise into alleged relevance can only be explained by one thing. There must have been a stratospherically viral article (usually meaning more than two paragraphs) penned by the Wizard of Wallow that must have been picked up by every major media outlet in the mainstream.

Trouble is, we could not find it. A complete search of his website for something that coincided with his liftoff into the upper echelons of Alexa rankings, only turned up more of his usual fare. Quote mining, distortions, lies, poorly written snark and hundreds of comments, most of which have nothing to do with the OP and everything to do with kittens.

Not to be cruel, but if your readers are more interested in kittens than in what you have to say, it makes becoming an internet juggernaut a little more challenging

So, that leaves us with only one other conclusion about David's strut-worthy presence on Alexa. He paid for it. Yes, for those who cannot create real traffic, it can be purchased. Of course, purchasing a fake Alexa ranking is, well, fake. But what better tool for web presence could there ever be for a fake writer, with fake ideas waging a fake war against fake enemies for the approval of fake allies?

A fake Alexa ranking fits on David Futrelle like a day old bucket of fried chicken fits in his lap . And it will probably last about as long given it requires regular financial maintenance.

If you want to run on smoke and mirrors, though, you have to have plenty of both. And it appears that David has put both his boobs in one bucket (assuming the chicken is mostly gone at this point).

One far more reliable way to interpret a websites relevant importance on the internet is with Google PageRank. Don't let the word "Page" fool you. It has nothing to do, per se, with your ranking on a page. It is simply the namesake of the man, Larry Page, who developed an algorithm to determine a web pages relative importance on the internet.

The scale goes in value from 0 to ten. I have opted use the interpretation of these meanings of each of these numbers from redfusionmedia.com. They are as follows:

> **0 – You are NOT listed on Google, or you have been kicked off. Not good.**
>
> **1 – Very poor. The only good part about a one is you are listed.**
>
> **2 – Poor. The good news, you can improve.**
>
> **3 – Average. Most sites are about a 3.**
>
> **4 – Above Average. You're starting to get warm.**
>
> **5 – Good. With a 5 you may land on the first page of some search terms, give yourself a hand.**
>
> **6 – Great. You've done some good work. You'll be able to contend for some top positions.**
>
> **7 – You're on fire! If you have a seven, you're a top site. Most small and medium size companies should dream of sevens.**
>
> **8 – You must be huge. Like ESPN.com**
>
> **9 – Your bigger than ESPN, like CNN.com or Yahoo.com**
>
> **10 – Reserved for the best, I've found 4 – Google.com (of course), Microsoft.com, Apple.com, and Adobe.com**

Now, for the PageRank's of sites you may be familiar with. You can verify here.

Wehuntedthemammoth.com – **0** (yes, Mantitz, with his sudden rise to fame, has a PageRank of not having a PageRank)

Goodmenproject.com – **2** (PageRank is POOR. One has to wonder where their newfound Alexa, which used to trail ours for quite some time, then surpassed us with Futrellian quickness, came from the same internet sweatshop employed by Mantitz)

Avoiceformen.com – **5** (Though we will wait to give ourselves a hand till we hit 7)

Jezebel.com – **7** (600 million in Gawker Media cash has its advantages)

With a glance at Futrelle's Alexa, you will note that he seems to have a disproportionate audience in Brazil. I am not knocking that. We have Brazilian readers, too, but we have always attributed that to our Brazilian affiliate site, published in Brazil's national language, Portuguese.

All I can say to David at this point is keep doing what you are doing. Perhaps you can also take a hint from the goodmenproject.com, who long made it a habit to auto refresh their site every 12 minutes in order to mislead advertisers with the number of page impressions they were actually getting for their money.

After all, you do have that in common with them, don't you? Lies for cash.

Warren Farrell Interview at ICMI 2014, Detroit

AVfM Video Source · 12 January 2015 · Archived copy · Original

Back in June 2014, Steve Brule interviewed Dr. Warren Farrell at the International Conference on Men's Issues. Steve's finally released this fascinating interview here:

We suggest you subscribe to StudioBrule.

Cosby in Hamilton: Counterprotestors in support of Cosby face attacks

Dan Perrins · 12 January 2015 · Archived copy · Original

On Friday January 9, 2015, despite calls for his shows to be canceled due to allegations of rape, Bill Cosby was in Hamilton Ontario to finish his tour of Canada. Cosby on the 2 previous nights had shows in London and Kitchener Ontario before his tour landed him in my backyard Hamilton. At the 2 previous shows Cosby and those who attended were met with protesters.

They braved some fairly nasty weather for their “we-blindly-believe” campaign. The temperatures in the double negatives Celsius, nasty winds and blowing snow.It seemed as if mother nature was trying help those protesters whiteout due process and throw the legal system back into the ice age.

For those of you who have been living in a media blackout at the South Pole and are not aware the allegations of rape by Cosby number around 2 dozen. They are also decades old.

There have also been a number of women who have come forward to defend Cosby.

That’s all there is right now about 2 dozen women have made allegations they were raped by Cosby after he drugged their drinks. No charges have been laid yet which means no trial has occurred and that also means he has not been found guilty.

Some history about Bill. He enlisted in the Navy in 1956 and trained as a hospital corpsman. Cosby then went on to serving on ships before finally ending up at Bethesda Naval Hospital where he worked with Korean war veterans. Cosby also became an accomplished runner while he was in navy.

And even though Cosby was faithfully serving his country, his country was failing him by treating him like a second class citizen.When the navy track team competed Bill was forced to eat in the kitchens of the restaurants the team stopped to eat at.

Cosby was honorably discharged in 1960 and went on to Temple University.

Bill has experienced an ism of hate. Bill lived through a time when racism was still accepted by large groups of Americans.

And now his large groups of people in his country, the country he faithfully served and risked his life for, wants to treat Bill like a second class citizen.

AGAIN

In fact that desire to treat Cosby like a second class citizen has spread like influenza beyond the borders of America into Canada and most of the English speaking world. They want to deny a man, who faithfully served his country, his human right to the rule of law, innocent until proven guilty, and due process.

Cosby is black man but the hate fueled ism which desires to erode the foundation of justice and deny him his human rights this time around is not racism. It’s feminism.

I have no idea what happened all those years ago. Neither does anyone else outside of Cosby and his accusers in all likelihood.

Knowing there would be some protesters at Cosby’s Hamilton show I put together a small team to go down and advocate for due process and the rule of law.

And the most basic of human rights, not to be judged because of how you were born.

Here are a couple of videos of what happened at the Cosby stop in Hamilton. There’s more to come, as some interesting things happened that night.

I would also like to say hi to a guy I only know as “Bob.” He showed up with his own sign which said “innocent until proven guilty.” So it isn’t AVfM alone who recognizes this high-tech lynching for what it is.

There were other folks just walking by or going into the show who also agreed with our message about due process and the rule of law and crazy ideas like “innocent until proven guilty.” I thoroughly enjoyed interacting with them.

Our ranks grew a little more that night.

The high-tech lynching of William H. Cosby

Mumia Ali · 12 January 2015 · Archived copy · Original

"This is not an opportunity to talk about difficult matters privately or in a closed environment. This is a circus. It's a national disgrace. And from my standpoint, as a black American, it is a high-tech lynching for uppity blacks who in any way deign to think for themselves, to do for themselves, to have different ideas, and it is a message that unless you kowtow to an old order, this is what will happen to you. You will be lynched, destroyed, caricatured by a committee of the U.S. Senate rather than hung from a tree."
-Clarence Thomas, Associate Justice Of the United States Supreme Court, Oct 11, 1991

The above words were uttered by then-nominee for the US Supreme Court, one Mr. Clarence Thomas, nearly a quarter of a century ago. It was said in the midst of what some, and this writer is in agreement with the notion, of what could only be rightly described as a wanton witch hunt. Thomas, accused by a former staffer, Ms. (now Prof.) Anita Hill of "sexual harassment", had his name and reputation sullied in the worst of ways. Though he was eventually confirmed to the nation's High Court, his life would never be the same.

Such things are nothing new to African American Men; indeed, the country's historical record is littered with instances of false or otherwise sensationalized accusations of sexual assault and worse, often lodged by White Women – witness last fall's Hollaback!'s "anti-street harassment" PSA shown world wide on YouTube, indicting working and lower class Black Men as sexual predators – nearly a century after the premiere of the film "Birth of a Nation". It's a very, very old story, sordid and rotten as a whorehouse at low tide.

From the Tulsa Race War, to the Rosewood Massacre, to the Scottsboro Boys, to Emmet Till and beyond, Black Men have been constantly the target of vicious and more often than not fallacious allegations of sexual assault, mainly against White Women – and often, with deadly results. Indeed, the historical record shows, with grim clarity, that a majority of the racially motivated lynchings, race riots and massacres that have occurred in the country, came about as a direct result of such baseless allegations.

As 2014 drew to a close – a year dramatically punctuated by a string of events that would be hard to dismiss as anything but a War on Black Men – one of Black America's national treasures, William H. "Bill" Cosby – was himself subject to a high-tech lynching. Not on the US Senate floor, as was the case in Justice Thomas, but rather, in what seems to be a close-knit mass media assault on his enduring legacy.

More than a dozen Women at last count, most of whom were White (fashion model icon Beverly Johnson is a notable exception) have stepped forward, all with charges and allegations that Cosby sexually assaulted them, using drugs and drink as his modus operandi. Even though prosecutors have declined to bring any formal charges against Cosby, and to date none of the accusers have pressed any charges of their own, each passing day seems to bring more such claims of abuse…claims that have no material evidence, no witnesses and no court date attached to them.

And already, the ordeal has taken its toll on Cosby; late last year he resigned his board position with Temple University, an institution with which he has been joined at the hip for at least a generation. Protestors and hecklers have showed up at his shows in Canada, and famed attorney Gloria Allred continues her on-air media sorties against the actor/comedian.

In a dramatic show of support, both Cosby's real-life wife of nearly half a century, Mrs. Camille Cosby, and his television wife from "the Cosby Show", Ms. Phylicia Rashad, have come before the media to defend Cosby's reputation and good name, and also to point out that the media's rush to judgment and shoddy reporting led to the recent UVA/Rolling Stone "gang rape" fiasco. Both ladies have urged the American public to reserve their judgment until all of the facts – to be determined by a court of law – are in, and to resist a mob mentality afoot among the social justice warrior crowd. In response, the Feminist Lobby and their allies in the Cathedral Media have attacked Mrs. Cosby and Ms. Rashad, as turncoats to Women everywhere, facts or truth, be damned.

Many have speculated on the timing of these mass-allegations against Cosby, and have raised their eyebrows in supicion; to be frank, and I'm no conspiracy theorist, I share their skepticism. After all, in an age where all violent crime, including rape and sexual assault, are at all-time lows, one would think that any Woman who was attacked in such a manner would only be all-too eager to report it to the authorities. But, as my AVFM colleague, Ms. Janet Bloomfield has recently pointed out, there can be ulterior motives for a Woman, or in this case a group of them, to make such outrageous charges. It certainly tallies with the American historical record as we have it with regard to Black Men, that's for sure.

For my money, I don't think this is just about money, as many have suggested; no doubt, I think there is a fiduciary motive. But, as Clarence Thomas so astutely noted so long ago, I think there is a desire on the part of some of the American public, to want to silence those among the Black race, who dare to think outside the box, and to give voice to their heterodox views. Surely, by now everyone reading this will be well aware of what I am talking about with regard to Cosby; a decade ago, during a gala celebration commemorating the 50th anniversary of the famed Brown v. Board of Education Supreme Court decision, ending forever Jim Crow "separate but equal" doctrine in the country's public schools, Cosby delivered what has become known as the "Poundcake Speech" – where Cosby was plain spoken and brutally blunt about the very real internal struggles and problems, foibles and even pathology, that beset the nation's most vulnerable African American sections. His speech was barely over before certain voices within the Black Establishment was calling for his head on a pike, for "airing dirty laundry" within earshot of White folks. Books were written about asking if whether he was out of his mind; charges were made that he was serving the interests of racist Whites who wanted an out to visit their hatred onto Blacks; and still others charged that Cosby was "blaming the victim" – poor and lower class African Americans – instead of pointing to "systemic" forces that held them back. Overnight, Cosby was seen as a pariah by much of respectable Black America, upheld by perhaps its small but not insignificant conservative bloc for saying what needed to be said. I honestly do think there is a move afoot to sully his reputation in light of these facts, among other notable actions taken during his career – one that stands, sadly, as one of the relative few among the pantheon of Black luminaries and celebrities that has been a tireless advocate and supporter of the upliftment of Black Americans.

Does any of this mean that it is not possible for Cosby to be a rapist? Absolutely not – history has also shown us that otherwise upstanding and respected people can be guilty of committing some of the most heinous crimes known to humankind. But that's just it – Cosby hasn't been found guilty; in fact, Cosby hasn't even been charged with a crime. And if the past century of lynchings, riots, race wars and massacres, not to mention the ordeal of Justice Clarence Thomas a few decades ago proves anything, it is that the only appropriate forum to hash out the facts and find out the truth, is the courts – not the mass media.

As one of our most famed Americans, Mr. Bill Cosby deserves his day in court…

…not his name dragged through the mud, by a mob of mostly White Women.

Feminists love statistics – the real sexual assault and violence statistics in Australia

Paul Elam · 13 January 2015 · Archived copy · Original

Feminists love statistics. This started as an argument on the internet. I had commented on a November 13, 2014 article[1] in the Sydney Morning Herald, which quoted the Australian Labor politician and then opposition MP Tanya Plibersek on why she is a feminist. The piece did not mention it, but it was clear that it was in response to an earlier statement by the contemporary Foreign Minister Julie Bishop, asserting that she is not a feminist[2] and was generally in the spirit of the tit-for-tat style of Australian politics. They were the usual things one hears from feminists; that it's a challenge to have both kids and a career, but that feminism helps. The pay gap. The 1 in 5 women "thing."

…At that statement, I paused, having not come across that statistic here, I thought it originated from an infamous American college campus rape study, unproven to apply in Australia. I thought so, because it sounded similar, but upon rereading the article I noticed that it was a slightly different statement:

"I am a feminist because I know it's unacceptable that one in every five Australian women will experience sexual assault and one in every three Australian women will experience domestic violence in their lifetimes."

The person I was arguing with was very kind to point out where this figure might have come from and that is how I became acquainted with the Australian Bureau of Statistics Personal Safety Study.

This "1 in 5" figure is extremely prevalent. Almost every Australian site dealing with family and sexual violence mentions it. They include it in their brochures and online graphics, which commonly look like this, this one being from Australia's National Organisation for Women's Safety (ANROWS)[3]:

As one can see there is a 1 in x theme throughout. The actual data, Table 1 of the 2012 PPS looks like this[4]:

Australian Bureau of Statistics

49060DO001_2012 Personal Safety, Australia, 2012

Released at 11.30am (Canberra time) Wed 11 Dec 2013

Table 1 EXPERIENCE OF VIOLENCE, Type of violence

	Males		Females		Persons	
	'000	%	'000	%	'000	%
Whether experienced violence since the age of 15						
Did not experience violence since the age of 15	4,318.2	51.0	5,174.8	59.2	9,493.0	55.2
Experienced violence since the age of 15(a)	4,148.0	49.0	3,560.6	40.8	7,708.6	44.8
Experienced physical violence since the age of 15						
Physical assault	3,331.4	39.3	2,606.8	29.8	5,938.2	34.5
Physical threat	1,965.1	23.2	1,118.4	12.8	3,083.4	17.9
Total(b)	*4,072.2*	*48.1*	*3,006.1*	*34.4*	*7,078.4*	*41.1*
Experienced sexual violence since the age of 15						
Sexual assault	336.0	4.0	1,494.0	17.1	1,830.0	10.6
Sexual threat	53.5	0.6	386.9	4.4	440.4	2.6
Total(b)	*381.1*	*4.5*	*1,696.1*	*19.4*	*2,077.2*	*12.1*
Total persons	**8,466.2**	**100.0**	**8,735.4**	**100.0**	**17,201.7**	**100.0**

With the source of the 1 in 5 figure highlighted in red. Note that it is a summary of two figures above it – actual sexual assault and a threat thereof with the real estimated lifetime sexual assault figure being closer to 1 in 6.

The notion that "1 in 3 women will suffer domestic abuse in their lifetimes" may originate from either Table 22 or Table 4 of the same study:

Australian Bureau of Statistics

49060DO006_2012 Personal Safety, Australia, 2012

Released at 11.30am (Canberra time) Wed 11 Dec 2013

Table 22 EXPERIENCE OF PARTNER VIOLENCE(a) SINCE THE AGE OF 15, Frequency of violence

	Males		Females	
	'000	%	'000	%
CURRENT PARTNER VIOLENCE				
Whether current partner has been violent more than once				
One incident	*41.8	35.0	82.1	34.9
More than one incident	77.8	65.0	154.5	65.1
Frequency of violence where current partner has been violent more than once				
All of the time/most of the time	np	np	*15.4	*6.5
Some of the time	np	np	45.9	19.3
A little of the time	70.7	59.1	93.2	39.3
Total persons who experienced more than one incident of violence by their current partner	77.8	65.0	154.5	65.1
Total persons who experienced violence by a current partner	**119.6**	**100.0**	**237.1**	**100.0**
PREVIOUS PARTNER VIOLENCE(a)				
Whether previous partner has been violent more than once				
One incident	166.1	49.4	342.1	27.0
More than one incident	170.1	50.6	925.1	73.0

If this is indeed the source of the 1 in 3 statistic for partner violence for women, this interpretation of the data is entirely incorrect. The meaning of these figures is; "Of the women who reported partner violence, 34.9% reported one incident and 65.1% reported more than one incident." This can also be seen from the estimated number of

persons at the bottom – 237,100 is not 34.9% of Australia's population of women in 2012.

Table 4 will yield a 1 in 3 figure if statistics for partner and boyfriend/girlfriend as perpetrator of violence are added together, but that cannot be defined as "Domestic abuse". The ABS can be quoted in order to clarify this point[5]:

"**Partner violence**
Refers to any incident of sexual assault, sexual threat, physical assault or physical threat by a current and/or previous partner. Partner violence does not include violence by a "boyfriend/girlfriend or date". For the PSS a boyfriend/girlfriend or date refers to a person the respondent dated, or was intimately involved with but **did not** live with."

Australian Bureau of Statistics

49060DO002_2012 Personal Safety, Australia, 2012
Released at 11:30am (Canberra time) Wed 11 Dec 2013

Table 4 EXPERIENCE OF VIOLENCE SINCE THE AGE OF 15, Relationship to perpetrator

	Males		Females		Persons	
	'000	%	'000	%	'000	%
Whether experienced violence since the age of 15						
Did not experience violence since the age of 15	4,318.2	51.0	6,171.8	59.7	9,490.0	55.2
Experienced violence since the age of 15(a)	4,148.0	49.0	3,550.6	40.3	7,708.6	44.8
Relationship to perpetrator(b)						
Stranger	3,018.7	35.7	1,358.2	12.2	4,066.9	23.6
Known person	2,255.5	26.6	3,106.5	28.0	5,362.4	31.2
Partner	448.0	5.3	1,479.9	13.3	1,926.0	11.2
Current partner(c)	115.6	1.4	237.1	2.7	356.7	2.1
Previous partner(d)	336.3	4.0	1,287.2	14.5	1,603.4	9.3
Boyfriend/girlfriend or date(e)	313.7	3.7	990.7	11.3	1,304.4	7.6
Father or mother	178.3	2.1	306.1	3.5	484.4	2.8
Son or daughter	*16.7	*0.2	46.4	0.5	63.1	0.4
Brother or sister	75.6	0.9	162.6	1.9	238.3	1.4
Other relative or in-law	99.7	1.2	211.2	2.4	310.9	1.8
Teacher	*34.7	*0.4	*10.7	*0.1	45.4	0.3
Friend	402.0	4.7	322.8	3.7	724.0	4.2
Acquaintance or neighbour	873.6	10.3	614.4	7.0	1,488.1	8.7
Employer/boss/supervisor	62.3	0.7	74.5	0.9	136.8	0.8

Contents | Table 3 | Table 3a | Table 4 | Table 4a | Table 5 | Table 5a | Table 6 | Table 6a

Finally, the 1 in 3 figure can probably be obtained by adding the percentage of partner physical or sexual abuse to the figure for emotional abuse (25% for women, Table 32), but that too would be misleading because the ABS does not report overlap between the two phenomena in those statistics.

As such Plibersek's source for the 1 in 3 domestic violence figure remains unclear. To their credit, ANROWS report these correctly – 1 in 6 for partner abuse and 1 in 4 for emotional abuse.

Another figure that stands out from the ANROWS document, although it is reproduced elsewhere on the internet, if one searched for it and the word "women" is:

This one appears to originate from the same ABS study, table 13:

Australian Bureau of Statistics

49060DO004_2012 Personal Safety, Australia, 2012

Released at 11.30am (Canberra time) Wed 11 Dec 2013

Table 13 EXPERIENCE OF SEXUAL ASSAULT DURING THE LAST 12 MONTHS, Broad age groups(a)

	Experienced sexual assault during the last 12 months		Did not experience sexual assault during the last 12 months		Total	
	'000	%	'000	%	'000	%
Males(b)	*37.0	*0.4	8,429.2	99.6	8,466.2	100.0
Females						
18 to 24 years	*23.5	*2.2	1,048.5	97.8	1,072.0	100.0
25 to 34 years	*21.3	*1.3	1,604.2	98.7	1,625.5	100.0
35 to 44 years	*19.9	*1.2	1,576.4	98.8	1,596.3	100.0
45 to 54 years	16.0	1.0	1,525.0	99.0	1,541.0	100.0
55 years and over	*7.0	*0.2	2,893.6	99.8	2,900.6	100.0
Total females	*87.8*	*1.0*	*8,647.7*	*99.0*	*8,735.4*	*100.0*
Total persons	**124.8**	**0.7**	**17,076.9**	**99.3**	**17,201.7**	**100.0**

* estimate has a relative standard error of 25% to 50% and should be used with caution

** estimate has a relative standard error greater than 50% and is considered too unreliable for general use

– nil or rounded to zero

Contents | Table 12 | Table 12a | **Table 13** | Table 13a | Table 14 | Table 14a | Table 15 | Table 15a

A keen observer would have noticed that the figures are in multiples of a thousand. The ABS is not given the resources to interview that many people in anything other than the national census. These are *projected*, rather than actual figures and therefore 23 thousand women *did not* report to have been sexually assaulted. This statement is misleading all the more so than this shocking statistic would have remained just as provocative if it said "estimated."

I was curious however, where did such a precise figure come from? Its symbolism is quite obvious, that not a single last victim is to fall into oblivion of cold mathematical rounding. And as fair notion as that is, a Google search for the number 23584 and various combinations of "ABS", "women", "assault", etc, failed to reveal the source, until, I looked at ABS's own PSS 2012 commentary and discovered the following paragraph.[6] Please note that an RSE (Relative Standard Error) is a statistical indicator of the level of accuracy of the reported figure when compared to the probable actual figure. It depends on sample size in relation to the real-world population (more on which below):

www.abs.gov.au/ausstats/abs@.nsf/Lookup/2838CC08D526D3E2CA257C3D000D83DE?opendocument

- Women in the 18 to 24 years age groups were more likely, compared to all women, to have experienced sexual assault in the 12 months prior to the survey. An estimated *2.2% of the 1,072,000 women aged 18 to 24 years had experienced sexual assault in the 12 months prior to the survey compared to 1.0% of all women. * this estimate has an RSE between 25% and 50% and should be used with caution.

Peddling misleading figures hidden in pretty graphics is hardly a constructive way to approach an issue as serious as rape and sexual assault. Especially for a research body that relies on Australian taxpayer funding to "ensure the effective dissemination and utilisation of research findings,"[7] as the ANROWS mission statement reads. Their funding is at the time of writing, at three million dollars of taxpayer's money, one might bear in mind, 1.25 million of which went to "Consultancy, contract, temporary staff and employee benefits," with none on "services rendered," as of the last financial statement.

But enough negativity, let's try to effectively disseminate and utilise research findings, seeing feminism is not interested in doing so…By attempting to answer the question "What do the ABS PSS surveys tell us about violence against men and women?"

First and foremost – the surveys. There are three of them – two Personal Safety Surveys conducted with both men and women in 2012 and 2005 and an earlier Women's Safety survey conducted in 1996, whose methodology was adapted for the later PSS's. The ABS site claims that the results are largely comparable. Those unfamiliar with statistical methods may also need to note the following three concepts:

Projected results – these surveys are done with a sample of people much smaller than the entire population. Their answers are *projected* – one person's response is taken to represent the typical response from x many persons in the wider population. When the number of people interviewed is large enough, this result is taken to be representative of the population on average and the bigger the sample, the higher is the probability of the figure being accurate. This is not meant to be deceptive. Rather, missing responses for a certain question would not require that person's entire survey to be discarded. Each question can have its own sample rate, but as a result, needs to be projected to be meaningful in comparison with data for other questions and for the survey as a whole.
Sample Size – A much larger number of women has been interviewed for these studies than men. The reason is never explained, however the surveys original focus on women's safety is of note. To wit, 31,650 women and 9,700 men were interviewed in 2012. The sample size makes the male figures less accurate, although accuracy of figures may have also been affected by people's willingness to answer certain sections of the survey or the type of questions asked in each instance. This is not elaborated in the ABS notes, as far as I can tell. The sample size is a major factor that affects the RSE.
Relative Standard Error – the measure of accuracy of a particular figure. The 2012 survey divides these in three

categories – 0-25% as acceptable, 25-50% as unreliable and over 50% as unacceptable. The technical notes for the 2012 survey explain the concept[8]:

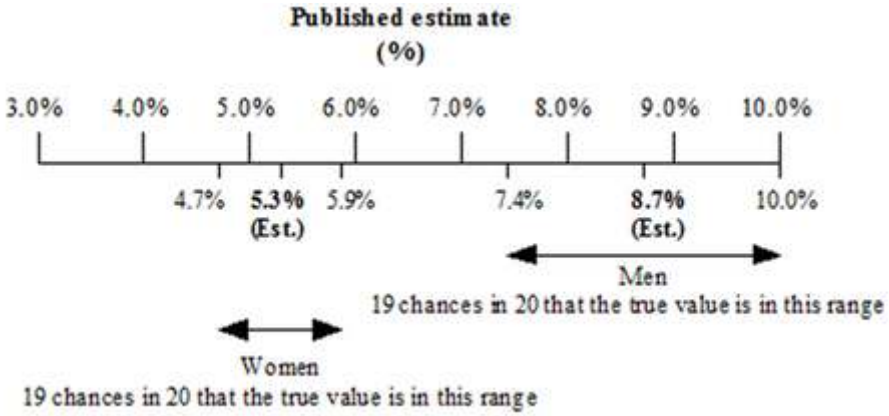

This means that the true results are not best represented by a bar graph, as is the common practice, but by an edifice with a fuzzy top, whose real value is somewhere in the mist of probability. An RSE of 25% or over means that the edifice is mostly mist and these are marked with a single asterisk throughout the survey, including its commentary. The larger the sample, the less mist there is – the 19 in 20 chances spread shown above narrows. It can also mean that results with overlapping RSE's may not be *statistically significant*, meaning the fact that the results appear to be different is the product of chance rather than a true reflection of reality. Only the 2012 PSS tables have an accompanying table of RSE values, and while p51 of the 2005 survey[9] provides a guide to what the RSE should be, based on the size of the estimate, for the sake of this exercise we'll stick to bar graphs.

So, the true sexual assault and violence statistics based on these Australian surveys look as follows:

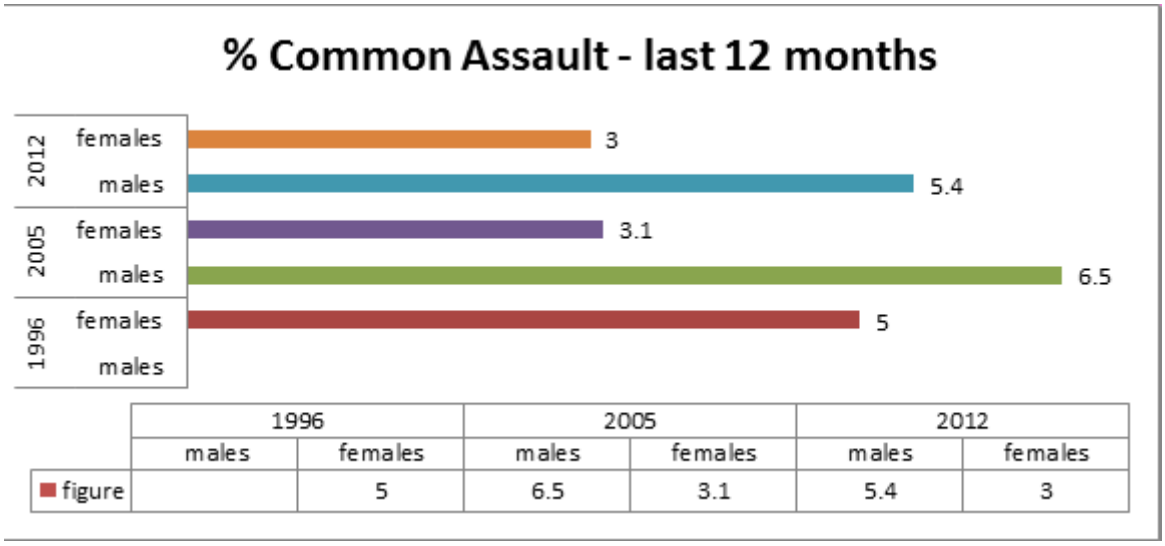

	1996		2005		2012	
	males	females	males	females	males	females
figure		5	6.5	3.1	5.4	3

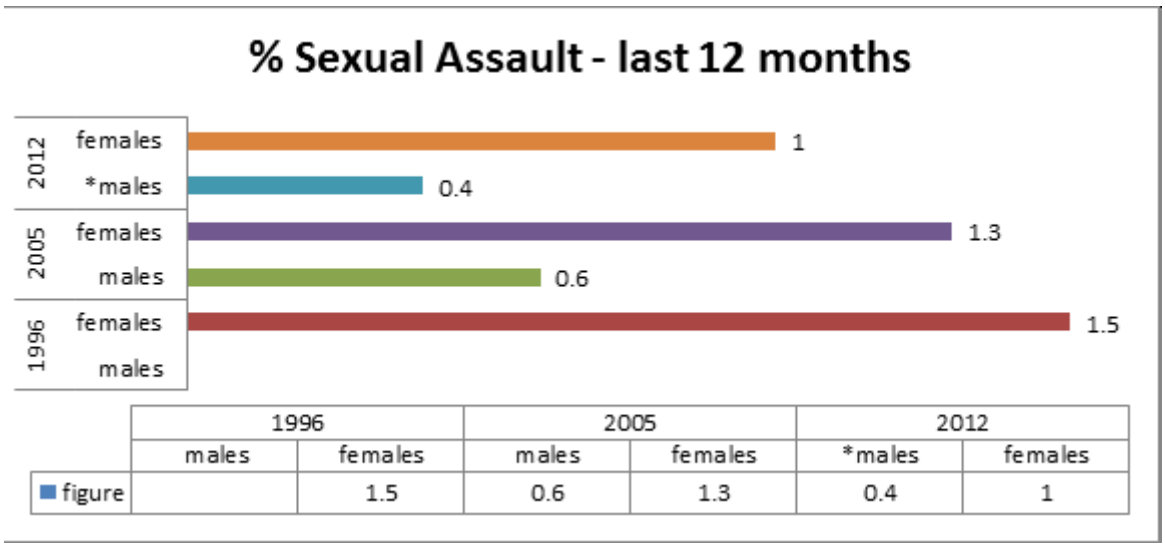

	1996		2005		2012	
	males	females	males	females	*males	females
figure		1.5	0.6	1.3	0.4	1

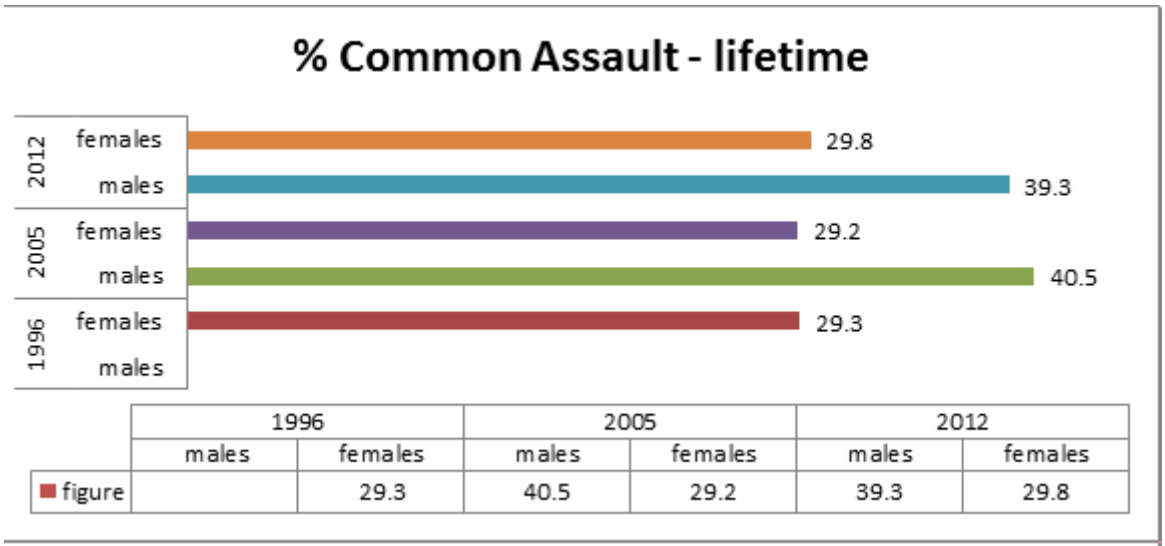

	1996		2005		2012	
	males	females	males	females	males	females
figure		29.3	40.5	29.2	39.3	29.8

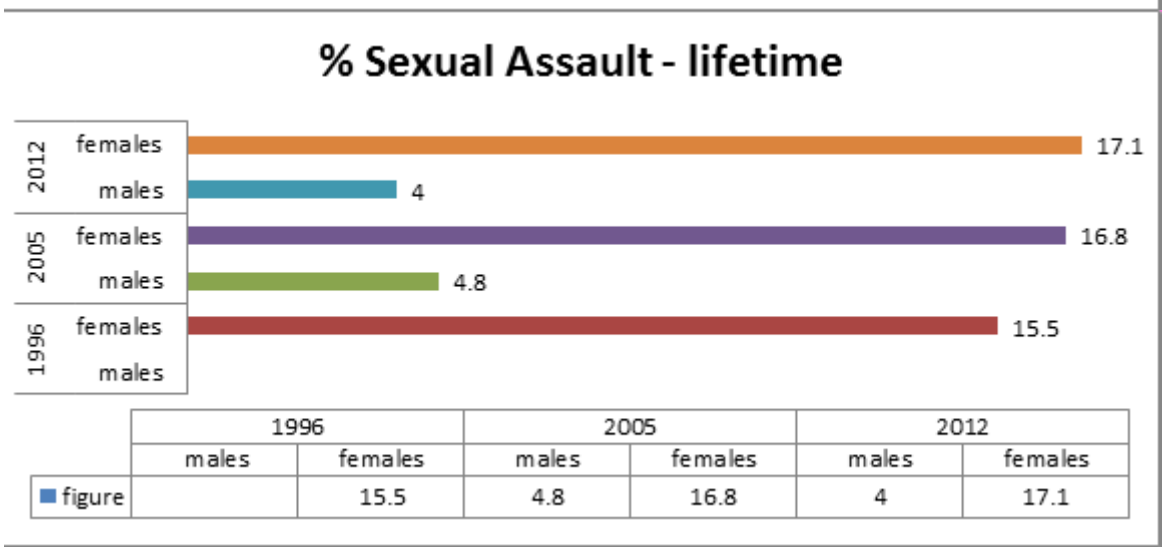

	1996		2005		2012	
	males	females	males	females	males	females
figure		15.5	4.8	16.8	4	17.1

The tendency for recent assault is down, while paradoxically lifetime experience for women reporting sexual assault is up. What if anything that means cannot be reasonably surmised with too much confidence, remembering that each has an RSE and when the difference is in the realms of one percent between two surveys is most likely not statistically significant. However and cautiously, these figures ring true with the notion that Australian society is relatively safe and stable. Acceptance of female victims of sexual abuse is on the rise reflected by an upward trend in reporting lifetime versus a decline in recent sexual abuse. The taboo on men reporting violence and especially sexual violence against themselves appears to endure.

The statistics for partner violence across the three surveys appear as follows:

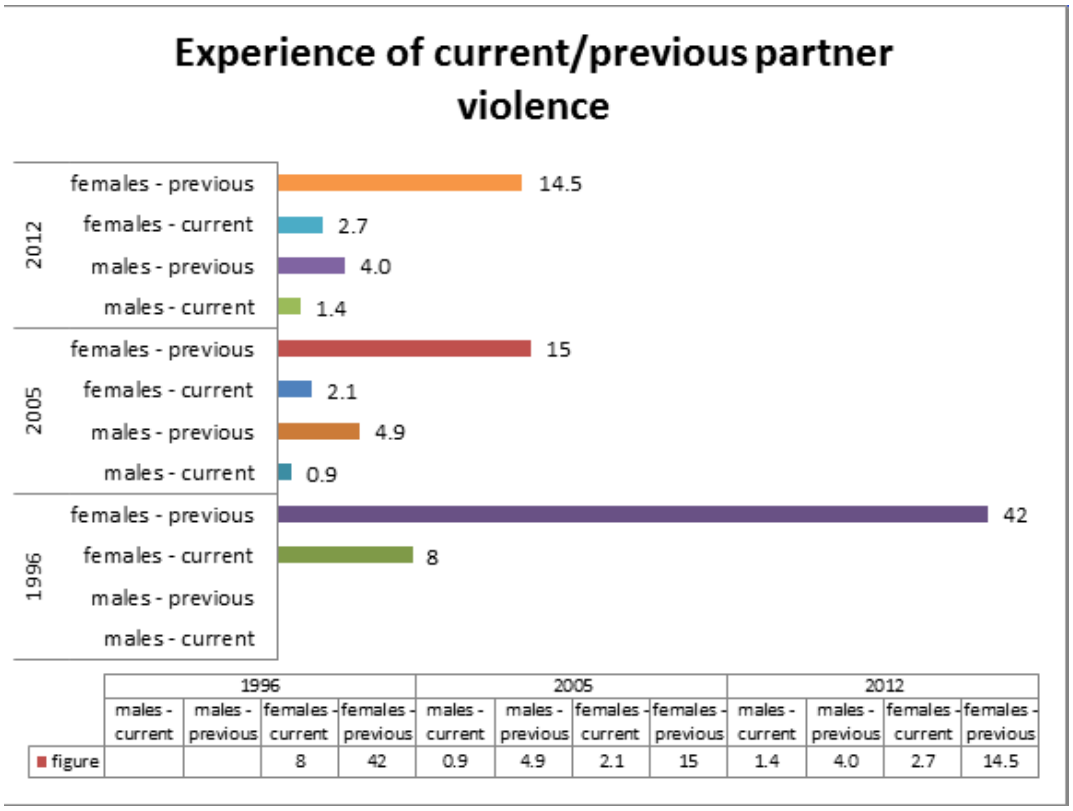

	1996				2005				2012			
	males - current	males - previous	females - current	females - previous	males - current	males - previous	females - current	females - previous	males - current	males - previous	females - current	females - previous
figure			8	42	0.9	4.9	2.1	15	1.4	4.0	2.7	14.5

Of note, there is a substantial difference between 1996 Women's Safety survey and the later PSS's. This may reflect a difference in methodology, evidenced by the fact that the PSS surveys do not attempt to compare partner violence statistics as they do assault and sexual violence statistics. The overall picture seems consistent with the previous graphics – general stability with some evidence of decline in the incidence of violence.

With that in mind, the millions of funding that bodies such as ANROWS receive seem to be feeding an advocacy industry that has little to no effect on rates of assault. Violence and sexual assault is a problem for everyone but it appears to be on a gradual decline. Neither the politicians brandishing the "I am a feminist" slogan, nor the advocacy bodies set up to "deal" with the issue seem to be interested in offering any true perspective on the real magnitude of the problem or trends over time. The casual observer is not expected to examine statistics on their own and as such will most likely be misled. Misinformation is not a good use of tax-payer's money and above all is unhelpful to the victims of violence.

[1] http://www.smh.com.au/comment/tanya-plibersek-why-im-a-feminist-20141112-11ktdn.html

[2] http://www.smh.com.au/federal-politics/political-news/im-no-feminist-julie-bishop-20141029-11dn7m.html

[3] http://www.anrows.org.au/sites/default/files/Violence-Against-Australian-Women-Key-Statistics.pdf

[4] http://www.abs.gov.au/AUSSTATS/abs@.nsf/DetailsPage/4906.02012?OpenDocument

[5] http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/4906.0Chapter7002012
[6] http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/2838CC08D526D3E2CA257C3D000D83DE?opendocument

[7] http://anrows.org.au/sites/default/files/page-attachments/ANROWS%20Annual%20Report%202013-14_web.pdf, p8

[8]
http://www.abs.gov.au/ausstats/abs@.nsf/Latestproducts/4906.0Technical%20Note12012?opendocument&tabname=Notes&prodno=4906.0&issue=2012&num=&view=

[9]
http://www.ausstats.abs.gov.au/ausstats/subscriber.nsf/0/056A404DAA576AE6CA2571D00080E985/$File/49060_2005%20(reissue).pdf

Gary Johns and Judith Sloane won't limit Broderick's plans

Jim Muldoon · 13 January 2015 · Archived copy · Original

Gary Johns and Judith Sloane of the Australian wrote articles recently criticising the latest report by the Australian Human Rights Commission's Sex Discrimination Commissioner Elizabeth Broderick. The report is called Supporting Working Parents: Pregnancy and Return to Work National Review.

It is heartening to see such criticism of Feminist governance, even if neither of them refer to it by name. It is also enlightening to examine Broderick's reply in the same publication.

Johns describes the "world inhabited by the Australian Human Rights Commission." Clearly he sees it as delusional, although the criticism remains implied rather than overt. In this world at least half of all mothers have experienced discrimination in the workplace. Johns doesn't buy it, and rightly so.

The Human Rights Commission, it seems, believes all women have a right to have a career that progresses as though uninterrupted by pregnancy, birth and child-rearing even if it is actually interrupted by pregnancy, birth and child-rearing. Of course, this consequence free zone can be summarised in a slogan:

Her body, her choice, everyone else's problem.

But Johns wants to bring us back to the real world:

> There is a world of difference between discrimination and not accommodating someone's desires.

Johns makes some valid comments on the details of the survey. For example, a complaint that hours were changed whilst a woman was pregnant does not mean that the hours were changed *because* she was pregnant *and the intent was to disadvantage her*.

Johns also doubts the economic claims made by the report and thinks the overall recommendations do not stand proper scrutiny:

> [The Australian Human Rights Commission] wants these major changes made to employment contracts based on flimsy evidence and bad economics.

Judith Sloane, felt that Johns was "a bit too kind" in his remarks. She found the report "tendentious and pointless."

> The real conclusion is that government bodies such as the Human Rights Commission are clearly too generously funded when they can commission surveys and produce such poor quality, prejudiced reports that set back the debate rather than contribute to it.

Sloane sees real problems with the methods used in the survey.

> This underscores a further weakness of the survey — it contained no control group of matched workers apart from the characteristic of having been pregnant and returned to work.

She continues:

> The exclusion of a control group is made more problematic because the questionnaire essentially invited respondents to whinge.

Yes, and every whinge, whine and moan becomes a statistic of discrimination. Sloane, like Johns, also questions the economic credentials of the report.

> If the deficient survey is not depressing enough — and, no, we don't need to repeat it every four years — the babble about the economic benefits of eliminating discrimination and greater workforce participation of women is a very poor undergraduate standard.
>
> To quote highly questionable studies that point to massive gains in gross domestic product if only more women participated in the workforce completely misses the point

And yet, of course, it is Johns and Sloane who actually miss the point. They are correct in saying that the report is utter rubbish. They are correct in saying that the costs will outweigh the benefits. Eventually, even the mothers they are claiming to help will end up worse off as the system collapses on itself. If everyone is being subsidised, then there is no one left to supply the extra.

But they are dead wrong if they think that facts will win the argument. The truth is, the laws that the Human Rights Commission are calling for will become law, in one form or another. It is just a question of time.

We can see this in Broderick's response to the pair, which appeared in The Australian on Friday last week.

> As I stepped down from the podium in Sydney last week, after having launched my report about the direct link between pregnancy discrimination and women's workforce participation (Supporting Working Parents: Pregnancy and Return to Work National Review), I was approached by women from all directions; women who wanted to tell their stories.

Broderick does not take on Johns or Sloane directly. In fact, while it is obvious that she is responding to the pair, the only people who would know that are those who had already read their articles. Instead, she acts like she is announcing the breakthrough we'd all been waiting for.

> I have travelled to eight cities in the past eight days, to every state and territory. One thing remains constant: the scores of women wanting to share with me their experience of pregnancy, parental leave and return-to-work discrimination.

The messianic overtones are not to be ignored either. Indeed, whilst Johns is wondering about grubby details such as "who pays for it," Broderick sees far beyond this to a brighter future where we all need shades.

> As Australia's Sex Discrimination Commissioner and a mother of two teenagers, I know the most important work I do every day is my unpaid caring work. But I also believe that paid work and care should not sit at opposite ends of one hard choice. We can do both. And when we are supported in this choice, we all flourish — individuals and organisations alike.

Broderick doesn't need facts. She has the backing of the Australian Industry Group, The Australian Chamber of Commerce and Industry, leading Australian academics, employer peak bodies and unions and more bodies that Johns and Sloane could point a fact at. She defends her survey and report by simply relying on her supporters' credentials.

Any remaining doubters are to be simply to be shamed into compliance. She quotes ACC&I CEO Kate Carnell:

> Limiting women's participation in paid work limits us as a society and reduces our productivity.

Broderick implies that Johns and Sloane, with their limited, negative view are just part of the problem. If we all just believe and comply, nothing can go wrong. This is not just the opinion of our own elite, remember. International experts are on the Commissions side too:

> [The survey] drew on international best practice from surveys in Britain and Ireland.

Cynics would note that the next survey, done in the USA or Canada, will cite “international best practice from surveys in Britain, Ireland and Australia.” The issue of a control group is also fielded by Broderick:

> In accordance with reputable international methodologies, control groups are not used in surveys of this nature.

What makes it “best practice” and “reputable international methodologies” can be summed up in yet another slogan:

Feminist experts agree that the Feminists are correct in every way.

There is nothing new in Broderick’s approach. In 1996 the Women’s Safety Study, commissioned by the Australian government’s Office of the Status of Women, used a broadened definition of violence to invite women to whinge about men.

The definition of violence included threats. It is true that, in certain conditions, like whilst holding a gun for example, verbal threats can be very damaging. However not all threats or name-calling are therefore violence.

But they were for that study. This gave us, among other things, the “one in three women will experience violence in their lifetime” claim that still reverberates in the Domestic Violence lectures we endure today. And, of course, this figure is now an “international” one that has grown in size.

Here Julia Gillard tells us “one in three women will be beaten or raped in their lifetime” using her office of the Prime Minister of Australia as the authority for this claim.

So the reality, for Johns and Sloane, is they had better hope a lot more Australians take the red pill, and take it soon, otherwise Broderick’s sought after laws will become a reality.

Links

http://www.theaustralian.com.au/opinion/columnists/becoming-a-parent-is-a-privilege-not-a-workplace-right/story-fn8v83qk-1227004823713

http://www.theaustralian.com.au/opinion/columnists/commissions-pregnancy-report-a-doubtful-onesided-piece-of-tosh/story-fnbkvnk7-1227013235935

http://www.theaustralian.com.au/opinion/limited-choices-for-new-mothers/story-e6frg6zo-1227017253066

http://www.abs.gov.au/ausstats/abs@.nsf/mf/4128.0

Iggy Azalea is popular and Black men are to blame

Janet Bloomfield (aka JudgyBitch) · 13 January 2015 · Archived copy · Original

[Ed. note: This post originally appeared here.]

Black feminist Professor Brittney Cooper gets her mean-girl panties on for Iggy Azalea, and it's almost amusing to watch the contortions she goes through to blame Black men for what she perceives as a problem with "cultural appropriation". Black men are appropriating black culture?

Huh?

What?

Yeah, let's investigate the Professor's logic.

> *Recently, my nine year-old nephew came running into the room, eager to find a seat to watch a performance by Iggy Azalea on an awards show. He sat, enraptured by her performance, yelling, "Iggy!" utterly oblivious to the look of chagrin and dismay on my face, as I, too, tuned in to watch this white girl from Australia, turned ATL-style rapper, caricature everything I love about Southern Hip Hop.*

And right out of the starting gate, Cooper goes on a sulk and demands that everyone, including ***children*** respond to her feelz! She was chagrined, people! Dismayed! And the boy did not drop everything to assuage her hurtz. Little bastard. He was just enjoying some music. Can't have that now, can we?

> *The look and feeling of chagrin has stayed with me each time I turn on my radio and hear Iggy's hit song, "Fancy" coming through my speakers. And some of the dismay I feel is at myself, because almost without fail, I immediately start bobbing my head to the beat.*

I'm no huge fan of Iggy, but yeah, *Fancy* has a pretty good little beat.

> *Iggy is a protégé of T.I., one of my all-time favorite rappers. Though T.I. is known for Atlanta-style, crunk Southern bravado that is a hallmark of Black culture in that city, according to journalist/blogger Bené Viera, T.I. recently expressed disappointment that "we're at a place in America where we still see color." Apparently, color is only relevant when he's talking about racist acts against Black men, but not when he has to think through his complicity in white appropriation of Hip Hop music.*

The children won't kowtow to Cooper's feelings and the music is pretty catchy on the whole, but there is no way Cooper is leaving a good beat alone. Three paragraphs in, and it's the fault of Black men that Iggy captures her nephew's attention when the boy ought to be paying attention to his Auntie. What I find amusing about Professor Cooper, a professor of ***cultural studies,*** is that she appears to have no idea how culture works. The whole point of culture is to ***share it***, so it spreads. Culture is not something you nail shut in a box, and only approved visitors get to see it. ***Cultural appropriation*** is just some bullshit feminists and social justice warriors cooked up so they would have something to bitch about. Insisting that culture must never be shared ironically works to injure the very culture these idiots, presumably, are trying to protect.

As a born-and-raised Southern girl, who believes that lazy summer evenings are best spent with your top back or your sun roof open, bass-heavy music booming through nice speakers, while you slowly make a few blocks through the neighborhood, to see who's out and what's poppin,' I resent Iggy Azalea for her co-optation and appropriation of sonic Southern Blackness, particularly the sonic Blackness of Southern Black women. Everytime she raps the line "tell me how you luv dat," in her song "Fancy," I want to scream "I don't love dat!" I hate it. The line is offensive because

this Australian born-and-raised white girl almost convincingly mimics the sonic register of a downhome Atlanta girl.

And if one of those downhome Atlanta girls was a pitch perfect soprano with a love for Kiri Te Kanawa, would her ability to convincingly mimic the New Zelander's voice be offensive, or does that only work one way? Is the sonic "whiteness" of Maria Callas up for grabs? Are Jessye Norman or Leontyne Price mimicking white culture, or are they kickass opera singers, singing whatever the hell they want?

https://www.youtube.com/watch?v=Y9OFIVyQTlE

> *The question is why? Why is her mimicry of sonic Blackness okay? Though rap music is a Black and Brown art form, one does not need to mimic Blackness to be good at it. Ask the Beastie Boys, or Eminem, or Macklemore. These are just a smattering of the white men who've been successful in rap in the last 30 years and generally they don't have to appropriate Blackness to do it. In the case of Southern rappers like Bubba Sparxx or Paul Wall, who do "sound Black" as it were, at least it is clear that they also have the accents of the places and communities in which they grew up.*

How interesting that Cooper gives white men a pass, but not white women, and certainly not Black men. One wonders how Cooper navigates the twin highways of hate feminism and cultural studies have laid out before her. Men are to blame, but not white men because they pay good money and women are always victims, but not white women unless they're being victimized by white men and Black women are victims and Black men are always to blame but not white men …… and round and round she goes.

> *Not so with Iggy Azalea, who left Australia at age 16. To be clear, I know all of the problems with the phrases "sound Black" and "sonic Blackness." As a kid, I was mercilessly teased for and accused of "talking white," "acting white" and basically attempting to "be white." I learned during those difficult days to dissent from social norms that suggested that the only English for Black people is a vernacular English that stands adjacent to "corporate," "standard," or white English. I balked at such suggestions and reveled in my ability to master "standard" English.*

Obviously, I do not know Cooper's personal history, but if the narrow-mindedness of her writing is any indication, the key part of this revelation is the word "***only***". Virtually every adult human understands that there are degrees of appropriateness when it comes to language and expression. Most of us will use a very formal tone standing in front of a judge, and a completely different vocabulary in everyday life with family and friends. Those individuals who never modify their speech, adjusting it for the occasion and the environment are considered ***socially awkward***. Sometimes that is the result of neurological conditions like autism or Asperger's Syndrome, but it can also be the result of dogged adherence to ideology. Class, race, ethnicity, geography, demography – all these things have an impact on language, and mature, intelligent people understand how to navigate the various contours of their social worlds. Not the Professor.

After a few more paragraphs complaining about that darn Iggy, making money hand over fist by singing rap songs, Cooper gets to the heart of the matter. Someone is to blame for Iggy. Someone has made Iggy possible. Someone has permitted Iggy to succeed.

Guess who?

> *By riding for white female rappers to the exclusion of Black women, Black men collude with the system against Black women, by demonstrating that our needs, aspirations and feelings do not matter and are not worthy of having a hearing.*

The exclusion of Black women??!?! Is she fucking kidding? Cooper do you even Beyonce? Ever heard of Nicky Minaj? How about L'il Kim? Queen Latifah? Missy Elliot? Mary J. Blige? Nitty Scott, maybe? Anything ringing a bell at all?

Time Magazine put together a list of female rappers worth a listen, and every single one is Black. No one is excluding Black women from rap, least of all Black men.

This is straight up, run of the mill feminist man-hate. There is no evidence that Black men are stomping down Black women and lifting up those precious white rappers at Black women's expense. It's bullshit. But once Cooper gets the misandry ball rolling, she just can't stop.

> *Black men keep on proving that when given access to power, money and influence, be it political or cultural, it is not Black women they ride or die for. They want our unwavering devotion, even as they make choices that contribute to the silencing of women of color in a culture we helped to build. And young, oblivious white women, caught up in fanciful ideas about a post-racial universe, climb on board, taking my unsuspecting nephew and his friends for the ride of their lives.*

This paragraph illustrates perfectly why feminism and Black women go together like fish and bicycles. The feminist part of Cooper knows she has to blame men, and that women must always be victims. The white woman becomes oblivious – Iggy is not making conscious decisions about her life – she's just some clueless chick being led astray by THE EVIL MENZ.

Which MENZ?

Well, we're talking about rap music here, so obviously Black men get to be the villains.

If feminism rejects traditional gender roles and demands that men and women be treated as social, moral, financial and literal equals, why the hell ***should*** men ride and die for women? You want the benefits of traditional gender roles, but none of the responsibilities or constraints? Give me one good reason Black men are obliged to ride or die for ***any woman***, no matter what color her skin happens to be?

> *The ability of Blackness to travel to and be performed by non-Black bodies is supposed to be a triumph of post-racial politics, a feat that proves once and for all that race is not biological. Race does not have any biological basis, but I maintain that there is no triumph and no celebration when we embrace a white girl who deliberately attempts to sound like a Black girl, in a culture where Black girls can't get no love.*

Black women who sing can't get no love? Alicia Keys, Janet Jackson, Rhianna, Beyonce Knowles, Jennifer Hudson, Erykah Badu, Leona Lewis, Kelly Rowland, Ciara, Brandy Norwood, Nikki Minaj and Aretha would like a word with you.

I wonder what Jessye Norman would think of Cooper's cultural appropriation? She's a dramatic soprano who specializes in Wagner. Flawless German opera.

> *Iggy profits from the cultural performativity and forms of survival that Black women have perfected, without having to encounter and deal with the social problem that is the Black female body, with its perceived excesses, unruliness, loudness and lewdness. If she existed in hip hop at a moment when Black women could still get play, where it would take more than one hand to count all the mainstream Black women rap artists, I would have no problem. Iggy would be one among the many. But in this moment, she represents a problem of co-optation. She*

> *represents the ways in which hip hop is on a crash course to take exactly the path that rock 'n roll took such that 20 years from now, people my nephew's age, will look at the Macklemores and Iggys of the world as representative of Hip Hop Culture, with nary a Black soul making their top ten list of hip hop greats.*

How many fingers do you have on one hand??!?! Cooper should perhaps keep in mind that most male rappers are not mainstream either, but that is changing because rap music is being integrated, word, by word, into mainstream pop music.

When Taylor Swift adds a rap bridge to one of her saccharine sweet pop confections, you know some headway is being made, and the culture is adding layers.

Cooper's words are exactly what people said about Elvis. Elvis took Black music and brought it into the living rooms of every home in America. He took a great innovation in music, packaged it for consumption by the masses, spoon-fed it to them and created an entire industry and culture that was suddenly open to Black music.

That is how culture works.

Iggy isn't stealing, or appropriating anything. She is celebrating, and spreading inner city Black music far beyond the borders of the original innovators. She is solidifying rap music and inserting it deeply into mainstream culture, from where it will not be dislodged anytime soon, and in doing so, she is broadening the market for all rap artists.

Cooper is the anachronism here, stamping her feet that she doesn't get to dictate the exact terms of how Black culture becomes popularized. That makes her immature, out of touch and petulant. It's her insertion of Black men as the evil oppressors that bothers me. In much the same way that feminists are the true misogynists, Black feminists are the true racists. Cooper's insistence that Black men are running rough-shod over Black women rappers has at it's a heart a rather grotesque vision of Black men: so enthralled with the beauty of white women, they will destroy their own mothers, sisters, daughters, aunts, nieces, friends to get at it.

You know there is something fundamentally flawed with your worldview, Cooper, when you work harder than any member of the KKK to paint Black men as lewd darkies lusting after white female flesh. You might want to think that one through.

I'll be over here, enjoying Iggy singing Black music, and Jessye singing white. It's called "culture."

Feel free to join us.

You can sing any damn song you like.

We'll do the same.

[Image "Iggy Azalea" by Julia Alterburger is licensed under CC BY-SA 2.0 Generic License and appeared here.]

Why is Bill Shorten more equal than others?

Jim Muldoon · 14 January 2015 · Archived copy · Original

In November 2013, various mainstream media outlets told us that a senior Australian Labor Party (ALP) person was under investigation after someone accused him of rape. Not long after, Bill Shorten, the leader of the ALP and therefore Leader of the Opposition, "revealed" that it was he who had been accused.

On the face of it, this story is only unusual in the sense that for once the mainstream media let decency rather than the need for sensationalist headlines rule the day. That's right! Mainstream media, it might seem, took a principled approach.

That is, of course, until you take a look at the facts.

This accusation began on Kevin Rudd's facebook page in October 2013, just after Shorten won the ALP leadership. The alleged victim wrote on Rudd's page claiming that Shorten, named explicitly, had raped her.

The internet, being what it is, soon had this story kicking around on numerous bloggers' sites. Shorten's name was front and centre.

As Grace Collier, of the Australian, put it before Shorten put his hand up,

> The person has not been named in the media (if he were a footballer might this be different?) but anyone with an internet connection knows who he is.

So the press could have argued in court that the accusations were made and recorded in public by the alleged victim and Shorten's involvement was therefore already a matter of public record.

Collier also asks an important question about it being different for others. But it doesn't just stop at footballers. Recently the speculation surrounding celebrities such as Rolf Harris, Robert Hughes didn't see the press exercise such restraint either. The most recent case concerning Cliff Richards in the UK is yet another example.

The guilty verdicts that eventually came for Harris and Hughes do not justify the thinly veiled vilification in the press months before the trials even began.

But what is most galling is that Shorten's ALP has been amongst the biggest exponents of the moral panic known as "Violence Against Women" that now pervades the western world. It is for this reason that everyone looks the other way when journalists name, shame and pre-judge any males charged with sexual offences or violence against women.

So strong now is the presumption of guilt that demands for the accused to lose their jobs or their sponsorships are made long before official charges are even laid.

It is inconceivable that the Liberal leader, Tony Abbot, would have received the same shielding from public scrutiny had a similar accusation been made against him.

But the questions for Shorten don't just end there. From the beginning, Shorten's lawyers have declared,

> The unsubstantiated claims are absolutely without foundation and are also distressing for his family and for him.

Shorten, according to a statement in the Daily Telegraph, called the allegations "untrue and abhorrent" and stated point blank,

> There is absolutely no basis for the claim.

If it wasn't a case of mistaken identity, and that seems unlikely given the statements made thus far, and Shorten is to be believed in his assessment, then the woman has made a maliciously false allegation against the Leader of the Opposition.

The seriousness of this can hardly be overstated. Depending on whatever political crisis might have been on the cards at the time, this allegation could have derailed matters of national importance either at home or internationally.

But even if Shorten had been just a regular Bill, like the guy next door, surely a claim with no basis whatsoever requires the police to charge the false accuser.

The real reason, of course, why everyone, including Shorten, is prepared to look the other way is ideological. To admit that women can and do make false rape accusations undermines the Feminist image on the "Violence Against Women" front.

If women *do* make false accusations, even against the very well protected elite, then maybe, just maybe, some of those heard in the Family Court and other places are just as baseless. To admit that might bring to a halt the Feminist Funding Frenzy, and that, of course, would never do.

Links

http://www.abc.net.au/news/2013-11-14/vic-police-investigate-rape-claim-against-senior-alp-figure/5090514

http://kangaroocourtofaustralia.com/2013/11/29/bill-shorten-accused-of-raping-16-year-old-girl-in-1986-victorian-police-are-investigating/

http://www.theaustralian.com.au/opinion/columnists/labors-looming-disasters-a-golden-opportunity-for-coalition/story-fnkdypbm-1227026029199

http://www.dailytelegraph.com.au/news/nsw/opposition-leader-bill-shorten-admits-he-is-the-senior-labor-figure-cleared-of-raping-a-woman-in-1986/story-fni0cx12-1227032096900

How to take out Anita Sarkeesian with her own words

AVfM Video Source · 14 January 2015 · Archived copy · Original

Does Intel really know who they are throwing their brand weight behind? Do Intel's regular customers know what sorts of things Anita tweets? Maybe it's time we let them both see Anita's own words.

https://www.youtube.com/watch?v=UX0r0wd_LqA

You may also want to subscribe to Veemonro.

The debate between the sexes

Chris Good · 14 January 2015 · Archived copy · Original

The debate between the sexes has raged on for decades and it seems necessary to acknowledge that, to some degree, neither side will buckle to the other. The reason for this, obviously, is that we each have our own views, our beliefs and our own cause. A staggering amount of research and statistics are available that prove, beyond doubt, that institutional and cultural prejudice exists against men, so we must ask ourselves why the feminist movement, and individual feminists, refuse to acknowledge this?

My argument would be down to the natural tendency of us all, as humans, to favour information that supports our own preconceptions and our idea of the truth and to discredit that which threatens it; this is well known in psychology and is called “confirmation bias”.

Perhaps one of the first lessons in research, science and experiment is to acknowledge our bias, prejudice and the simple fact that we are, most likely, looking into something in order to prove ourselves right. It can be an incredibly difficult task to remain objective when faced with data that conflicts with, what we know in our core and very being, is correct.

Confirmation bias is no more evident than where emotional investment and identity is at stake. It is one thing to objectively hold a viewpoint and opinion and face the challenge to change that, but it is quite another when it threatens a perspective and ‘truth’ that we have attached to our idea of ‘who we are’ and ‘what we are’. I am a “Christian”. I am a “Feminist”. “I am a….” What we are saying is that we have made a belief a very definition of who we are and, perhaps, why we are here. This truth belongs to me, defines me and more than that, it IS me.

We might, then, understand the conflict of the Creationist when faced with the evidence of the Big Bang and evolution. It doesn’t just threaten a fact within his mind, it threatens the core of his beliefs, who he is, what he is, how he got here. Better to discard the information and evidence and explain it away: better to protect oneself. Emotion before objective thought. Self-preservation before truth.

This is true, also, of anyone adopting beliefs and ideas with which they invest themselves on an emotional level and on a level of identity: “This is me”, “I am a….”

I bought a fantastic book, “Does Feminism Discriminate Against Men? A Debate” by Warren Farrell and James P. Sterba. The reason I bought it? I liked that it was a book devoted to discussion. Both sides were represented. As a complete work, it was without bias, which is the objective manner in which I aim to approach the gender equality discussion. I ran a bath, made a mountain of bubbles, threw on some tunes, had a couple of candles flickering and readied a short whisky (which is perhaps the most stereotypically “manly” thing about that whole event, but I was happy). All that remained was to get the book which had arrived that day. I bought it for objectivity, with a noble and, perhaps, pious, idea of just how fair I would always be in my contributions to the discussion. As I approached the bathroom, the book in hand, my curiosity got the better of me. I would read every word in that book, but I couldn’t wait to find out what its final answer and conclusion was to that question that was burning in my mind: Does feminism discriminate against men?

Padding toward the warmth of the bath, I flicked to the last page. It was going to tell me just how right I was. I had independently researched so many factors in this debate and formed my own conclusion that Feminism does, indeed, discriminate against men; and I was about to read, in black and white, just how intelligent, thorough and brilliant I had been in my efforts. It was going to agree with me…and what a joy the book would be to read as the candlelight flickered on the bubbles, as I sipped on my cheap whisky, knowing that with every passing word, I was getting closer to that last page, where it reads in stark black and white lettering: YOU WERE RIGHT, CHRIS!

“Given that feminism has not discriminated against men, the future of feminism and men looks very promising indeed, especially if men in sufficient numbers come around to endorse the feminist ideal of equality, so that it can be legally enforced.”

I huffed, I puffed, my brow creased and I glared at the page before casting the book down onto a stack of towels and opting to read a sci-fi novel. How could it say that? How could a book claiming to look at the real facts come to that conclusion, in light of everything I've researched, every discussion I've had with broken fathers who are unrepresented in the law and every mind-numbing examination of statistics? How could a credible study of all the information available to us come to such a ludicrous conclusion and say that I am wrong? They'll publish anything these days!

With one foot plunging through the bubbles and half a mind to get some more whisky, I looked at the sci-fi novel, with disgust. Not just because it was proving to be an awful read, that caused me to consider that perhaps I could write fiction, but because I suddenly came face to face with my lack of integrity. Holding that awful sci-fi novel as a preferred option to facing whatever truth may be found in my previously planned bubble bath reading time, I saw bias. Prejudice; against truth and knowledge and wisdom.

I picked the book up again and resolved to find out why I might be wrong. Why did my research and my own mind lead me down a wrong path? I was, perhaps, to be challenged to question whether I was wrong, but that should always be the case, if my previously noble and definitely pious (proven by this point) notion of objectivity was to be believed. I was, perhaps, to find out that I was wrong: but am I seeking truth, or self-affirmation and sense of belonging in a community?

As it turns out, I had been a silly buffoon. The book is, indeed, designed as a debate. Warren Farrell, in opposition to feminism, went first; and if you'd like to read his summary page, you'll find it on page 111, in the middle of the book. James P Sterba then took his turn, concluding on the page that confronted me with an ugly side of myself.

Even with the most noble intentions, my own bias, my own prejudice for the truth I believed in and my own sense of self-preservation got the better of me.

I do not tell you this to, simply, disgrace myself. Rather, I admit to it as an example of how we all, whatever side we're on, are susceptible to that very real, very tangible, but often unnoticed in ourselves, discrimination against real truth and real knowledge. What is our goal?

I did read through that book and it remains my favourite, simply because it includes both sides of the argument in a concise and fair debate. It's not like trying to make sense of the issue as one person speaks about the wage gap and another brings up the disposable sex, before someone then brings up the lack of education for girls in third world countries. Even that last sentence was confusing! Read that book. Each subject is represented by one side and responded to fairly. The only question that matters is about how we will read it.

Through my own disgrace, I realised I had to acknowledge my prejudice and bias and read Farrell's arguments with a mind of questioning and criticism and Sterba's arguments with an openness to whatever truths might be found in his interpretation of the available data.

Truthfully, I do not think that an acknowledgement of personal bias and a genuine pursuit of truth will ever be found in the proud, emotionally-invested, career-feminists such as Valenti, Chemaly or Greer. All they see is that which supports their own sense of self, sells their books and keeps their articles popular. To some degree, perhaps they don't even choose to be blind to the very real facts of male discrimination.

For the same reason, I don't think there is any reversal of major feminist organisations, such as NOW, or even websites such as feminist.com. How many feminists who confront their own confirmation bias does it take to reverse the ingrained assumptions and direction of a moneymaking, job-safe feminist organisation? None: they get fired.

I would hope that any MRAs or humanists would engage with all topics in the gender equality debate as individual evaluations of discrimination, each deserving their own objective study, research and conclusions. Should we study an issue and objectively conclude that feminist claims were correct, would we allow that admission? I would hope so.

Still, I have to say it as I perceive the situation. The prejudice against truth will continue, the emotional investment and bias toward one's own truth will always result in two sides of an argument. Like the Protestant and Catholic churches, we must learn to live and communicate together, rather than spending all of our time and energy trying to pull down each other's steeples.

What we can demand, though, is an unbiased government. It is not their job to support either 'movement' or express any bias, or wear any campaign's T-shirt. What we should demand of them is that, while bias may exist in co-existing MRA or Feminism, it should not exist in the government or in laws.

Let the feminists enjoy their ivory towers and their personal affirmation of their own righteousness, seriously, leave them to it. Let us, instead, focus on taking what we know…what we objectively know…and demanding objective action from our government, not from feminism.

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When fathers love their children more than Crazy

Tim Merchant · 14 January 2015 · Archived copy · Original

I was in an abusive relationship for twenty years, of the sort perfectly described by Paul Elam of 'A Voice for Men' and Dr. Tara Palmatier of 'Shrink4Men' in their excellent, and maybe even life-saving, 'Going Mental' show, and to take it up a notch, by Dr. Robert Hare, the acknowledged world expert on psychopathy.

And still I wonder if this was not just a very bad marriage of the type I used to see around me in Britain all the time. And that, in part, was the problem …

Paul Elam argues that when we men say we cannot not leave Crazy because we don't want to leave our children behind, what we claim is not accurate, is even dissimulating, of our true motivations. We just want to be with Crazy, but the desire to protect our children sounds so much more defensible and reasonable than the true explanation of our crack-pipe addiction to Crazy.

And maybe he is right in all cases. Maybe we lie to ourselves all the time. Maybe we are just addicts who will say anything to justify our ongoing fixes. But that is not what it felt like, and certainly not what I was telling myself daily, which may mean something … or nothing. I have spent a lifetime in psychological research and I know from oceans of data I could drown in that we know what we like and we dislike, but we are useless at determining what drives us, without the aid of statistical analysis.

And our explanations go no way to explaining why we didn't split with Crazy straightaway, before there were any children, when even then it was obvious that she was plain nuts, and more vicious than anyone we knew.

So, first of all I have to explain to myself, and to you, why I did not leave Crazy in the five years before there were children. Then I have to explain why I didn't leave her for another fifteen years thereafter, after there were children. These explanations, necessarily are different.

And I have to admit from the very beginning that my ex-wife, 'Rafaella' was crazy. Over twenty years, as much in the beginning as in the middle as in the end, she conformed to the behavior outlined by Paul and Dr. T., and according to Dr. Hare's checklist she is a stone cold psychopath.

Before I met Rafaella, I had never had a successful long-term relationship with a woman – plenty of long-term friendships with women, some short-term intimate relationships with women – but no real love match. Yet I knew it was possible. My parents were very much in love with each other for nearly fifty years. One of my sisters had been deeply in love with my brother-in-law for thirty-five years. A couple of pairs of my friends were clearly still in love after a significant period. But not me.

I wanted that. I knew it was possible. And, as all experts attest, Crazy is exceptionally good at presenting herself as your ideal mate. Rafaella was my chance. I wanted that reality and, yes, I wanted that status. I never had photos of Rafaella and my children on my desk at work, but I knew it was important to project yourself as a family man both at work and in society at large.

Equally, many of the relationships I had observed were, by any definition, awful. My great-grandmother was a heinous bitch. One grandmother terrorized her mild, and as it happens foreign, husband all his life. The other grandmother was, by all reports, intensely dislikable. One set of aunts and uncles were miserable together. Another aunt was so vile that she was nicknamed 'Lem,' for 'lemon,' for 'sour.' Most of my family in my generation were engaged in relationships in which they would end up divorced, and similarly many of my friends.

In her book, 'Bringing Up BeBe,' Pamela Druckerman describes her New York and British girlfriends sitting around describing what losers their husbands were, these 'losers' often being CEOs of international companies or top professionals. And that was my experience, too. I studied Law at Cambridge, so many of my friends were lawyers, accountants, and similar, in top professional firms. Their wives could barely count a university degree between them and virtually never had a career to talk about, or even a job, and yet they openly berated the

hopelessness of their husbands who earned far less than they should have done (bearing in mind that some of them ended up earning in excess of $1 million a year), they were always at work, they couldn't put a diaper on a baby, they never did the housework, they never played with the children, they were terrible cooks etc. Most of this was complete bullshit. British men tend to contribute more toward the household chores and pleasures than those of almost any other nationality. But, hey, what is the truth in a good story?

So when the same thing happened to me, with a wife who downplayed everything I did and up-played everything she did, it seemed more of the same rather than an outrageous travesty of the facts, of the observable facts – I had two Masters degrees and a First Class Bachelors degree, and I was the Strategy & Planning Manager of the European end of a major global corporation; my wife had no job and no qualifications. Everything is fair game in the new 'everyone is equal' world.

So I looked around and it was a simple decision. I could be lonely and alone or I could be lonely within a male-female partnership, and being in a long-term partnership scored you more credibility points at work and among your friends.

Then we drifted into marriage, and into having a child. I was aware that my family didn't greatly approve of Rafaella, but they all lived far away. Some of my friends thought we had the happiest relationship they had seen.

Rafaella was always dissatisfied and never troubled to keep any of her dissatisfactions to herself. I thought she would grow up, but she never did. Then there was our first child, although maybe not mine, and she seemed to become more manic than usual, claiming there was something seriously wrong with him when neither the doctors nor I thought so. And then a second child, by which time Rafaella was demanding that I become a completely different person, because every aspect of my personality was unsuitable to her needs – and, boy, did she have a lot of needs.

But with the arrival of children, the dynamic changed. I adored my children, both of them. One of my biggest fears had been that we would have children I wouldn't actually like. But I loved both of them immediately, and they loved each other. So what emerged was a double-triangle of intense relationships within the family. Me and the boys loved each other, with Rafaella as a really loud, aggressive TV set playing over in the corner of the room that we knew not how to turn down or turn off. Equally, Rafaella and the boys were in another mutual love relationship, with me at work. Those two triangles worked fine so long as they didn't connect at the apex, between Rafaella and me.

From then on, as Rafaella ranted on and spent twice as much money as I was earning month after month after month, I asked myself how I could get myself out of my relationship with Rafaella but keep the boys. I loved the boys. Within a horrible marital dynamic they were sweet and loving and kind and innocent. They were the loves of my life at that time; I just had to learn to get rid of Rafaella, or to ignore her.

The problem was that, if I divorced Rafaella, she would, to all intents and purposes, have gained full custody. Everybody talks about 50/50 custody, but actually it is 85/15 – one weekend in two – and in the UK, as in the US, in 80% of cases primary custody is given to the mother. This leaves the father to see his children every other weekend, tearing them from their mother, their routines, their home, their friends, their things, in a ritual of maintaining a relationship with someone they once knew who increasingly resembles a transgender version of good old Aunt Matilda. Great!

Worse, in 70% of cases in the UK, the father never sees his children again. This may be because fathers cannot face that 'transgender Aunt Matilda' effect, or because of parental alienation, or because the fathers or mothers move too far away from each other to make visitation practical, I don't know.

So, the likelihood is, as a father in the UK, that you will never see the most important people in your life thus far ever again. Yes, they will be still alive, but as the poet Tony Flynn put it, 'Living in the same world isn't so much.'

And what would happen if by some chance the father got primary custody, if perhaps the mother was found

perched up on a mountain of empty vodka bottles, surrounded by the flames of her house she had set fire to with the explosion of her meth factory, after having been suspected of stabbing the children numerous times in near-fatal injuries?

Well, us fathers work. We have careers. In my case, I was out of the country, any country, at least once a week. What provisions could I make to look after the children in my care. 50% of my earnings went straight to the Government in taxes (and, actually, it was probably nearer 60%). 50% of the rest paid for the house. Then there was food, clothing etc. for me and the children, and alimony for the ex-wife. On top of this there was the nearly $500,000 debt my ex-wife had run up on my credit cards. Where on earth was the money to come from for a full-time child-minder costing maybe $3,000 a month, i.e. my total net salary after tax? Grandparents? My father was dead and my mother was 85 and soon to develop alzheimer's, and two hundred miles away from where I was working.

That was a financial equation that was impossible to bring to reality, which is probably why mothers in the UK invariably get 85% custody. They don't have full-time jobs, they are therefore free to look after the children, and all this is paid for out of something like 75% of the ex-husband's net income. And he still won't get to see his beloved children, or they will be taught to be about as vicious to him as his ex-wife is.

Small wonder, I would say, that husbands decide to stay and fight it out.

Then there is the issue of whether, as a caring father, you want to leave your children in the hands of super-bitch who is brutal to almost everyone you know and whom you believe will turn on your children when you are gone.

Actually, that is a wrong assumption. She probably won't. In the end, I left Rafaella after one of my children nearly died from the stress of our relationship and the other started to become seriously OCD and missed several days a week of his schooling because he was feeling ill. I was persuaded by an expert that it was I, in fact, who was the problem. Without me, the children would be fine.

So, I left, and they are fine so far as I know – my ex-wife will not allow me any contact with them whatsoever, so I can't be sure. I fell in love with a truly wonderful Irish-American girl (I strongly recommend them), I moved to the US, I cut all communications with my ex-wife, I offered my children a home with us if they so chose, my ex-wife married a millionaire, the children seem happy – or at least not so unhappy that they want to come and live with me – job done. The only person who is miserable out of this final outcome is my ex-wife's new husband, who gratifyingly left her four times in their first year together. Everyone else is great.

The moral is therefore that I should have left way back, but what were the chances then of such a triumphal outcome? I don't know, and that is the problem …

Nikki Gemmell: Doublethink, double standards and double dutch

Jim Muldoon · 15 January 2015 · Archived copy · Original

I can only stand back in awe when I read anything by Nikki Gemmell. Just recently in the Australian she did it again for me with her piece, "The new female gaze is shocking for its novelty and audacity."

How can anyone talk so much crap in so few sentences? Yes, we get doublethink, double standards and Double Dutch all in one giddy package.

Gemmell wants us men, actually us straight men (she's particular on that point – more about this later), to be afraid, very afraid, because women are now openly "gazing." I kid you not. "Gazing," and brazenly at that.

> We're gazing. Openly and boldly and with a good old giggle, and some men aren't enjoying being reduced to their mere body parts. The shoe, now, is well and truly on the other foot.

This drivel reminds me of Hanna Rosin triumphantly declaring "The End of Men" without one thought for her own husband or son. Gemmell's Feminism is clearly of the "Women are more equal than men" variety.

> The term "the male gaze" was introduced in 1975 by film theorist Laura Mulvey to describe the way women in film are objectified, voyeuristically, when heterosexual men control the camera.

No, this term was introduced by the Feminist Laura Mulvey into Feminist discussion of movie making in 1975. Of course, for Gemmell, Feminism and its dogma is the only world worth thinking and talking about it. Anything outside of that is for the Neaderthals and clearly doesn't count.

Let me sum up for you Mulvey's view on the world of film theory and everything else:

Women good, men bad.

The Feminists would tell you that it's more complicated than that. She introduced a psychoanalytic perspective to film theory, and that she relied on the theories of Freud and Lacan (how sophisticated!). Who would have thought that a Feminist scholar would come to this conclusion, once she reached that intersection between film theory, psychoanalysis and Feminism: women are essentially good but helpless victims and men are just rotten.

It would be more correct to say that "the male gaze" is what Mulvey accused men of, and not necessarily what men do. Do men look at women? Yes. Is there an element of that which is sexual? There can be. Is that all there is to it? No.

Not by a country mile.

Being social animals, we are constantly looking for signs of where we stand with the other humans in our midst. We check for signs of aggression, acceptance, competition, intimacy, respect, challenge, fear, relaxation, panic and more. Our hierarchical structures are complex, and depend on context. All of which is constantly being re-assessed in real time while we look for allies and potential threats.

But let's not have reality invade Gemmell's fantasy of being insightful.

> The man, of course, is the dominant power, the woman passive within the gaze. We're so used to it, still, we barely notice it.

Of course, it's only "of course" to the Feminist scholar. The man is not "the dominant power." What does that even mean? It's not that we "barely notice it." We don't see it at all, because it doesn't exist. But, if Feminists like Gemmell keep repeating it, it will eventually materialise as truth.

Any man's delusions of being a dominant power are usually crushed by the relentless grind of perpetual sacrifice. He is constantly reminded by commercial advertising as much as the Family Courts that he is the dominant wallet. Today's entertainment programs introduce him to himself as the dominant buffoon. And when there's digging to be done, it is impossible to not notice who keeps getting handed the shovel.

And, of course, the woman is "passive." Please ignore the outfit by so-and-so, the shoes by some-other-designer and the hours she spent in front of the mirror layering the make-up on.

And yes, her arms are folded to push up her cleavage. And yes, her skirt gets raised when she sits like that. And yes, that helpless but revealing pose takes practice.

> But the new female gaze is shocking for its novelty and audacity. And it's increasing. Openly, boldly, with much humour from the chicks. And it's not just on film.

See. When men do it, it's dominating and bullying. But when women do it, it's empowering and fun.

> It's in the confident, assessing stare of teenage girls who demand their boys be "ripped," with sculpted abs — and teenage boys are under pressure like never before because they know it takes a lot of work to achieve what these girls want.

So, is the Patriarchy over? Is it done? Not when there are Feminist Funding Frenzies to be had, I'll bet.

But, are teenage boys under pressure? In the real world they most certainly are. Try their backward slide in education. Try their constantly being accused of being responsible for "rape culture." Try their shorter life expectancy. Try their workplace death statistics. Try their suicide rate. Adding the "gaze," as Gemmell seems intent to do, at best would be rubbing the salt in some very serious wounds.

Now those are some shoes Gemmell would not want to walk a mile in.

And are the girls entitled to all these wants? Clearly Gemmell thinks so. And why? Because its retribution for Patriarchy, Dumbo!

Now, try and make sense of this:

> It's sassy and fun but it's also making a point: how do you like it, boys? Isn't it ridiculous? How on Earth do we allow these things in a world increasingly respectful of equality? Or is it?

I couldn't have put it worse.

It seems to me that Gemmell imagines that the imagined world of women's victimhood is now being spread to boys. And the fact that these boys are being victimised is somehow justified because men used to victimise women. No, the boys didn't do the victimising, it was the men who came before them. Does that make them innocent? Don't be silly, they're male.

However, just because women are now in a position to victimise boys, that doesn't mean that women are no longer being victimised. No, she's not giving up her damsel-in-distress status for no one. But, she is taking great delight as she visualises these young men's distress.

For Gemmell, two wrongs do make a right, and all is fair in love and gender warfare. That is, of course, when the girls come out on top.

Interestingly, she dates this "new" aspect to women, that they can be lusty, to within the last 20 years. Perhaps she hasn't heard of the intersection between young girls, four lads from Liverpool, and screaming. Perhaps she is unaware that Elvis made a few bucks on female admiration.

Perhaps she's not even listening to herself.

Given her educated knowledge of film theory, she should be aware that the female gaze was well and truly focussed on celluloid from the beginning. Douglas Fairbanks and John Gilbert won many hearts in their day, although both were in the shadow of Rudolph Valentino. There was nothing hidden about this "gazing" either, it was just a lack of media to record it, and a lack of gender studies classes to turn it into a sign of oppression.

There is also something disturbing about her treatment of homosexual men. Constantly, she reminds us that the men she is condemning are heterosexual. But what does this really mean for homosexual men?

Is this merely a divide and conquer policy? Gay men are to join Feminists in their outright condemnation of their heterosexual counterparts, are they? Is this so that they can become honorary women? Will they too receive the status of the pampered?

The problem here, of course, is that in male homosexuality, by definition, males are at both ends of "the male gaze." They are simultaneously saints and sinners.

Gay men, too, will be on the receiving end of the "female gaze." But Gemmell doesn't make a case for leaving them out of the "brazen, diminishing objectification." Should they have something tattooed on their heads to indicate their honorary woman status so that women don't give them the "gaze." Or should they simply feel "threatened" and "insecure" like the rest of us?

Is their discomfort an acceptable price for this new women's freedom (that hasn't stopped Patriarchy for one minute – all together now "We're making progress, but there is still so much more to do").

So as you watch bi-sexual men vanish in a big poof (pun intended) of irrelevance, and homosexual men are caught in this Feminist purgatory, you might ask what that means for lesbians.

Oops. She left the Sisters out. I wonder why. Now there is an awkward conversation of "gazing" I would think. How can women be the victims here without also being the baddies?

But, that's only if you take any of this Sacred Babble with any kind of seriousness.

Links

http://www.theaustralian.com.au/news/features/the-new-female-gaze-is-shocking-for-its-novelty-and-audacity/story-e6frg8h6-1226906389343

http://www.aber.ac.uk/media/Documents/gaze/gaze09.html

Happy New Year from America's most infamous stalker – Pauley Perrette of NCIS

Suzanne McCarley · 15 January 2015 · Archived copy · Original

Well 2015 appears to be business as usual for America's most prolific liar and stalker Pauley Perrette (also known as "Abby" on "NCIS")

Continuing our reporting of the Pauley Perrette restraining order abuse scandal unraveling in the L.A. County courts, Miss Pauley seems to have rung in the new year right where she left off in 2014: that is, stalking her ex-husband Francis Coyote Shivers!

Fans of Perrette's NCIS co-star Cote de Pablo, known as #CotesArmy, have long been aware of Perrette's outbursts of jealousy of the younger, more popular De Pablo. Perrette has even had some recent late-night twitter meltdowns, ranting and raving and falsely accusing innocent young NCIS fans of being Mr. Shivers himself, apparently for saying they want De Pablo back on the show. But Perrette's well documented jealousy of De Pablo, and anger towards De Pablo for leaving (or "divorcing") the television show NCIS, is nothing compared to the jealousy and obsession that fuels Perrette's relentless stalking of her happily remarried ex-husband Francis Coyote Shivers. So much that Pauley Perrette just spent New Years Eve trying to get as close as possible to Mr. Shivers and his wife! And we have the evidence here.

As we have reported and what is well known: Mr. Francis Shivers has worked for years as a musician and a DJ, primarily in a very small distinct area of Hollywood that is known as the Cahuenga Corridor, or "Strip" which is an area on Cahuenga Boulevard just south of Hollywood Boulevard. Go to this link and view the map to see the proximity of the various bars, clubs and restaurants. Pay close attention to a club called "The Powder Room", which is right in the middle.

Mr. Shivers has DJ'd at virtually every one of the night clubs on this strip and has done so for over a decade, including many new year's eve's during that time period. Below is an actual Facebook photo from a previous New Years Eve showing Shivers Djing at Burgundy Room, directly across the street from Powder Room.

So well-known was the fact that Shivers was a fixture in the "Cahuenga Strip," LA film director Paul Sapiano directed a 2005 film entitled "The Boys & Girls Guide to Getting Down" where he cast Shivers in a cameo appearance specifically due to his "omnipresence" in this particular little area, and in April of 2012, Mr. Sapiano signed a sworn declaration stating that information, which you can view here: Declaration of Paul Sapiano April 1 2012 (PDF).

This declaration was used by Shivers during Miss Pauley's latest bid to get her wish: yet another restraining order against Mr. Shivers for her trophy collection. He used it to show that Perrette has for a decade, continued to go into areas where she most expects to find her ex-husband, and then scream and yell and dial 9-1-1 to claim that Shivers is stalking her and in violation of the restraining order, just like she did in the Shintaro incident in 2012 by following Shiver's social media postings showing it was him and his current wife's favorite restaurant.

Below is one of several social media postings by Shivers on December 29, 2014, just 48 hours before **New Year's Eve**, commenting about being on the Cahuenga Strip "as usual" where Shivers checks into the night club "The Powder Room," a venue smack in the middle of where he has been a fixture for a decade.

In short, Mr. Shivers is well-known and is a fixture in this very small specific area of Hollywood nightlife. Our investigation and interviews with countless locals confirm over and over that it is obvious to everyone where Mr. Shivers is expected to be on New Years Eve.

So where does Miss Pauley, a millionaire who has the financial resources to travel anywhere in the world, party on New Year's Eve? A penthouse suite in Vegas? A secluded romantic beach with a current lover? Nope. You guessed it, the Cahuenga Strip. Right in the middle of it at, you guessed it, "The Powder Room," deliberately placing herself within 100 yards of where her ex-husband Francis Coyote Shivers is expected to be kissing his wife of five years, Mayra Dias Gomes, at midnight.

In fact, Perrette even took to social media to proudly announce where she was at on New Year's Eve, like she was sending a message to her ex-husband and his wife saying "hey look you two, look where I'm at, I'm trying to set you up again, i will never ever stop…"

Perrette even admitted in a Tweet that it was **she** who made the New Year's Eve plans, so she cant even pretend it was someone elses idea that she was somehow dragged along to. Nope. This was where Pauley Perrette herself,

with purposeful forethought, deliberately placed herself on New Year Eve.

Aaawww… isn't that sweet? She is really concerned for the welfare of others that she politely reminds everyone not to drink and drive. What a friggen humanitarian.

Take a look at Pauley's New Years Eve tweet below and she is at the bottom of the picture along with group of "hanger-ons." You will also notice the name, "The Powder Room" in pink in the window behind them. Literally about 10 yards behind the window and just to the right, Perrette can actually see the entrance to Burgundy Room, where the above photo shows her ex-husband DJ'ing on New Years Eve. This is as creepy as it gets folks.

At the right of the picture is Perrette's so called boyfriend, Thomas Arklie. You remember him; the guy who Perrette started dating because he was Shivers regular bartender for many years, and who Perrette incited to call Shivers a "faggot" on the night of the "Shintaro" incident that was captured on tape as he tried to assault him. I guess Perrette's gay friends and gay causes that she advocates for (or, ahem, *uses to promote her career and fake public image*) have forgiven her for her boyfriend's outrageous comments. Or perhaps she covers that information up from these organizations when she is using them for publicity:

Now, we dont even have to ask to know that Miss Pauley already had a perfectly believable excuse all lined up for why she just happened to end up in Shivers' neighborhood within a just few feet of where has likely to be (just like at Shintaro restaurant), but gee, if Miss Pauley was telling the truth and truly afraid of her ex-husband (whom she has stalked and terrorized for a decade), any person with half of a brain wouldn't be within miles of an area where their ex-spouse would most likely be working or partying on New Year's Eve. But of course, that's exactly what Pauley wants and what she's trying to do.

Also keep in mind that Perrette lives in 90068, but this all takes place in the 90028 neighborhood, where you guessed it, Mr. Shivers both works and lives–with his wife of five years, Mayra.

Pauley Perrette follows the same pattern that she has for a decade. She follows Shivers social media to know where he is going to be, or most likely to be, then rather than avoiding that location, she shows up, faints, screams and puts on an acting performance to claim that Shivers is stalking her and wants him arrested. Yawn… so what else is new?

Thankfully, Shivers and his wife were nowhere near Hollywood on New Year's Eve, and video cameras definitively verify their location. Poor Pauley. Foiled again.

These actions and behavior on Pauley Perrette's part are in contrast to her testimony in court last September 24th and 26th that we covered here in a previous post. While on the witness stand, and with tears streaming down her face, shaking hands and trembling lips, she testified how terrified she is of her ex, how she is being stalked, and how she can barely function knowing he is out there. It could have been an Oscar winning performance for a movie that could be called "Liar of the Century." That is, if her acting wasn't so bad. Witnesses remarked at how transparent Perrette's courtroom antics were, especially after watching her laughing, pointing, and scowling at her ex-husband and his wife out in the hallway, when she was out of sight of Judge Stephen Maloney.

Pauley has demonstrated this same pattern before during previous court testimony which we have verified through our trial watchers, court transcripts, and Pauley's own big mouth on Twitter. She has repeatedly referred to Shivers as "her stalker," but her behavior, actions, and social media posts tell a completely different story.

In the Shintaro restaurant case, where Perrette waited for Shivers and his wife to arrive at their favorite restaurant so she could call 911, she has asked for the longest prison sentence against her ex-, again trembling with tears in her eyes, after just minutes before laughing and joking out in the hallway, out of sight of Judge Kathryn Solorzano.

After Shivers refused to take her back and filed for divorce from her, Pauley Perrette even publicly compared her marriage to the Holocaust and herself a Holocaust victim. Something that was also reported by the Daily Mail and Got News.com. So far, attorney Larry Stein has ignored our requests and Pauley Perrette refuses to apologize for her statements about the Holocaust.

Does anyone have any doubt, after seeing this same pattern of behavior on Pauley's part, not completely convinced of what she is doing? Can you say, F-R-A-U-D?

The face of the false restraining order is Pauley Perrette, and that will be her legacy. Despite **epic** evidence of this fraud and circus, she has so far managed to avoid criminal prosecution and mainstream public backlash. But that is changing. With the ongoing investigations by civil rights groups gathering more evidence every day, and mainstream press like the NY Post, London Daily Mail, GotNews.com, Radar Online, and even the National Enquirer are slowly realizing what has been an open secret in Hollywood circles for some time now, and that dam will burst. And when it does, Pauley Perrette will have nobody to blame but herself.

Even the handful of starstruck public officials who have so far "bent the rules" to protect Perrette (Elizabeth Gertz and Jose Viramontes for example) are starting to realize that Perrette is not being completely truthful with them and this is one big growing celebrity stink they don't want to be associated with. Even Perrette's personal Private Investigator, John Nazarian, famously exposed for advising his clients how to falsify police reports, appears to be distancing himself from this scandal.

We can't make this stuff up folks. Maybe I'll write a movie script and call it "Crazy Star" about how a female TV star can lie to get restraining orders so she can use them as weapons to stalk her ex. Oh wait, Pauley already did that, in her own handwriting.

AVFM will continue to bring to you developments as we learn them and will continue to report every time we find Perrette stalking her ex, and going into his neighborhood trying to orchestrate another false 911 emergency. We also have some MAJOR bombshells coming in this case.

And we will continue to advocate on behalf of the many others who have also been victims of the lesser-famous versions of Pauley Perrette out there, abusing the restraining order process for vindictive motives, destroying lives and wasting precious resources which should be used for real victims. Although we have covered this growing Hollywood scandal extensively on this site, and NCFM has covered it as well, the bigger issue iis the abuse of the restraining order process and the built in and routine biases and discrimination, that males encounter when faced with false R/O's., and the current lack of accountability for proven false accusers like Perrette.

Hopefully, one of these days, we can bring you pictures of some of these folks in orange jumpsuits with the words, "L.A. COUNTY JAIL" stenciled on the back.

Sing it to the tune of the TV show "COPS":

Watcha gonna do

Watcha gonna do, when AVFM comes for you

Bad boys, bad boys…

Pavlov's Parasites

Jim Muldoon · 15 January 2015 · Archived copy · Original

Ivan Pavlov, in experiments he was conducting on the digestive system of dogs, noted that the dogs would begin salivating when the technician who fed them came into the room. His interest in this was that salivation is a reflex action, not a conscious action. In further experiments, he found that the dogs could be "conditioned" to associate various stimuli, for example the sound of a bell, with food so that, when hearing the bell, the dog would begin salivating.

This, of course, is because dogs, like humans, learn by recognising patterns. The dogs, wanting food, were looking for any clues as to where and when the next meal might be coming from. Once they recognised the pattern of "bell rings, then food comes", then the salivating reflex is brought forward from the time of seeing actual food to the time of hearing the bell.

The problem for the dogs, and humans too, is that the pattern recognition mechanism can be tricked, which should be obvious from the experiment. There was no logical connection between the sound and the food.

Psychologists refer to the phenomenon that Pavlov documented as classical conditioning.

But let me pose a question for you. What would happen if the dogs found a way to ring the bell…?

I've put in links to four articles recently published in The Age on Domestic Violence. The details vary, but there are five things in common with all four articles apart from the subject of domestic violence. I'd warrant that the following observations would be the same if you examined almost any other Australian major publication.

First of all, Domestic Violence is something that is committed by men only, and women are only ever on the receiving end. By their continual omission, female perpetrators and male victims simply vanish in a puff of ideology.

Secondly, they are as much about money as they are about Domestic Violence. The word "money", however, is seldom used. Instead synonyms such as funding, resources, services, and "whole of government approach" are chosen to disguise the greed.

In all instances, government bodies and registered charities are described as needing more money to combat the problem.

And what a problem it is. The third theme is the moral panic. Words like "extreme", "dire", "epidemic" and "crisis" are commonplace. The measures that are currently in place, we are told, are not working and the violence is uncontrollably on the rise.

Fourth, the statistics are mind-boggling. One-in-three are this and one-in-four are that. This many killed, that many in hospitals, another number in shelters. And that's only the cases they know about. The violence is "under-reported" and there is even more violence that goes "unreported".

And lastly, giving these experts, organisations and charities money will somehow eradicate Domestic Violence. Not just help a bit, or even help a lot, but get rid of it completely.

The classical conditioning happening here is on an incredible scale, on multiple levels and requires serious examination.

On the first and most obvious level, there is the classical conditioning that Feminist social engineers are attempting to apply.

The social engineers want to condition the general public to think "men = bad" and "women = victim". Simultaneously, they are trying to conjure a more complex serious of connections between themselves and "rescuers", which leads to an association of themselves with the utopian solution, and therefore finally a link

between themselves and the status of being worthy recipients of funding.

The problem for these parasites, however, is that the proof is not in the pudding. Their difficulty lies in two main areas.

First, there is a disconnect between their claimed levels of violence and the real world.

Let's ignore, for the moment, those like me who actually examine the statistics and give detailed accounts as to why they are corrupt, dishonest and plain wrong.

Most of the general public cannot make a real connection between the people they know and this world of "men bad, women good". No one they actually know, man or woman, is only good or only bad. They all tend to be human, and most of the time are "mostly good". Some men they know are more bad than good, but this also applies in equal measure to some women they know.

In other words, they instinctively know that it's not true.

The sense of moral panic with the inflated statistics is therefore utilised to cover up that reality gap and silence any doubters. Similarly the constant referral to the "unreported" numbers with reminders that it all happens behind closed doors is to keep the lid on disbelief.

It is this moral panic that ensures that those statistic checkers I mentioned earlier keep getting ignored. We can't get through the fear and paranoia.

The other fly in the parasitic ointment is that their work actually does nothing of value.

For those households with aggressive women, of course, this culture promotes and encourages their behaviour. Not only are they consequence-free while they commit their crimes, but they now have another weapon in their arsenal: the false accusation.

For those men who are violent in the home, the root causes simply vanish in another puff of ideology. Alcoholism, drug addiction, compulsive gambling and lives of crime no longer play a role in upsetting domestic bliss. Only Patriarchy is to blame.

And, of course, an alcoholic treated for Patriarchy will get just as drunk just as often and create the same havoc as before.

But stopping domestic violence is not the real aim of these Feminist do-gooders. It's all about the money, Honey.

It is a part of the human psyche to rally to the defence of helpless women. This is a reflex action. And it is essentially this that the Feminists are trying to trigger. Hit the "save women in danger" panic button , and the help, in the form of funding, popularity or votes arrives.

But humans are much better at the pattern recognition game than dogs. They can see subtleties that dogs could not. So, they cotton on that the panic is not so real, or the money is not helping, or it is just lining someone's pockets. In short, they realise that they are being tricked.

This means that the tricker needs a new sound to fool them: a different bell, buzzer, chime, or whistle.

This is where the real conditioning comes in.

Imagine if, instead of just salivating, the dogs were conditioned to do something really useful. Let's say that ringing the bell caused the dog to go fetch something of value (money or some equivalent) and give it to the bell ringer. And, for the sake of simplicity, let's imagine that the dogs' behaviour is perfectly legal.

In a few days, each person in Pavlov's laboratory would have their own private bell at home. By the end of the month, there wouldn't be a house in Pavlov's town that didn't have an identical bell.

The same thing is happening here with social engineers, Feminism, gynocentrism and money.

One group makes some small connection between say, blaming men for violence at home and money. Other social engineers see the success and try to replicate it. In other words, they begin to salivate, so they go make their own bell.

They also want to make the bell work better, to get more money. So they try to heighten the effect of the bell by strengthening the conditioning. The more effective they are, the more money comes in, the more they and others salivate.

But, if more money is what they want, they can also ring the bell more often. And the more they do, the more they salivate.

In other words, the social engineers have become conditioned, to the point of addiction, to ring that Feminist bell.

And when the bell stops working they create another trick with another sound. Gender studies, abortion, rape culture, women in leadership, women in history, education, female genital mutilation, the list goes on and on.

At this point in history today, as the four articles clearly show, the level of addiction has reached the level of a Feminist Funding Frenzy.

And it's only getting worse.

Links

http://www.theage.com.au/victoria/the-brutal-price-of-domestic-violence-20140426-37b3s.html

http://www.theage.com.au/victoria/domestic-violence-nsw-hits-15year-peak-20140411-36i6b.html

http://www.theage.com.au/victoria/domestic-violence-victoria-calls-for-funds-20140417-36uw8.html

http://www.theage.com.au/victoria/family-violence-epidemic-20140422-372ec.html

100% of college aged men report sexual abuse at the hands of women

AVfM Video Source · 15 January 2015 · Archived copy · Original

A shocking new study reports that 100% of men experience sexual abuse at the hands of women on college campuses.

If you liked this, you might want to follow SkepTorr here.

Interdisciplinary Shaming Dept. Part I – Introduction

Paul Elam · 16 January 2015 · Archived copy · Original

This article is one part of a series exposing corrupt, fear-mongering academics who used police officers and lawyers to silence a single student while they move to crush his free speech and Title IX rights. Read Part II here.

Sage Gerard has been falsely accused of creating a hostile environment for Kennesaw State University (KSU) professors, and for demonstrating a desire to kill women, among other things.

No, seriously, this really happened.

Sage is legally prohibited from contacting his accusers about the accusations they made ever again, even though the allegations were found to be false. KSU has never once made any assurance to Sage that the faculty members who are obviously targeting him will leave him and his friends alone. The final touch to this shit-sandwich is that an attorney on campus says that Sage's harassers have never harassed him.

It's not that I don't love an opportunity to speak in defense of a fellow MHRA, but I am irked that Sage Gerard has once again been legally prohibited from fighting his own fight. He should be the one writing this article, but tell that to the administrators of a University who protects "a marketplace of ideas," or whatever else bullshit the intellectual cowards at KSU tell themselves they are doing.

Some of you who have watched my interviews with Sage on my YouTube channel know that professors of the KSU Interdisciplinary Studies Department (ISD) have been viciously targeting Sage and the alleged evils he apparently embodies. Sage had to be careful about what he could or could not share, but now enough time has passed and enough evidence has been collected to provide the full story.

First Brian Clyne endangered Sage and told the cops to keep Sage from contacting him, and now professors are doing the same thing. **The evidence I now have in my personal possession now shows that Sage is innocent** (even in the eyes of KSU), and his accusers are more paranoid than a claustrophobic meth-head in a funhouse.

The KSU Division of Legal Affairs has not noted ISD faculty's targeted conduct in their investigation of inflammatory allegations against Sage. Instead, KSU Legal has excluded ISD's retaliatory behaviors and simply reported that Sage acted "inappropriately" in March of 2013, when he posted AVfM stickers around campus, including the inside of an empty women's restroom. It was framed to make it seem that Sage was "askin' for it," and that Sage's arguments in his defense are just complaints about what people think of him.

Keep in mind that they said this about a man who openly calls himself anti-feminist, runs a satirical award show based entirely on mocking idiots, and struts into a women's restroom to slap up stickers that says "MEN'S RIGHTS ARE HUMAN RIGHTS."

Meanwhile, no mention of the department-wide freak-out and disinformation campaign waged about Sage's opinions.

The situation has blown up to a long and complicated story that cannot fit into one article. Sage's bullies would not accept the *possibility* that Sage is a decent human being. They will now be proven wrong in what is likely going to become the longest article series ever published on these pages.

I offer a disclaimer and a fucking ultimatum:

Sage has made evidence available to AVfM staff in the interests of learning about his options in rectifying the situations he faced, not expressly for purposes of publication. That being said, I am the sole and final arbiter of what will be published on this site once it is in my possession—which I now have in volumes. Any opinions expressed in light of the evidence are also my own – or that of readers in the comments. My ultimatum is that *if I hear of any student or faculty member retaliating against Sage for my addressing his accusers about this case, then understand that AVfM will do everything in its power to hold Kennesaw State University responsible for its failure to*

protect the Title IX right to a safe environment owed to one of its outstanding students, and for instead making a deliberate, systemic attempt to damage his established academic career and well-being.

In other words, back the fuck away from Sage and own up to your mistakes. And if, for whatever reason, you hubristic asshats think this is an empty threat or keyboard bravado, I suggest you look through the history of this website. Look at the judges we have forced to recuse themselves, at prosecutors we have had sanctioned, and indeed at entire prosecutors offices we have so destroyed in the public eye that they were voted out on their corrupt, lying asses.

We fucked them up with the truth, and we will do the same thing to the slimeballs that constitute the Interdisciplinary Studies Department at Kennesaw State University.

I intend to name each and every one of the Sage's abusers, provide their imagery and describe their behavior in dedicated articles. I may even cite their publications and qualifications to see if their reputation for peace, diversity and equality match their conduct. Other articles will also be produced to elaborate on case details where necessary.

Oh, and you might want to remember. Internet search queries are forever. So is our resolve to lay waste to corrupt scumbags.

There are feminist lunatics at KSU that make Big Red look like Clifford, and MHRAs can learn from Sage's example about how to protect oneself under heat. And if you need another reason to be pissed off at KSU, note that these professors have made an organized attempt to dismantle Zen Men (then KSU Men) by scaring off its faculty sponsors and by spreading lies to students. This means that if ISD succeeded, all of the donations you all have been offering Sage to do the incredible work he does would end up in limbo, waiting for a new purpose. *These feminist professors didn't just go after Sage, they went after your investment.*

The perspectives of ISD will be fairly considered in light of Sage's own conduct, which would understandably upset any brainless ideologue who believes every 20-something non-feminist is a school shooter waiting for an excuse. However, any prudent person who reviews the evidence will understand that the response to Sage's actions was by no means proportionate.

Sage has given too much to be left lost at sea here, so KSU should probably consider giving more of a shit about him instead of playing politics. The world will be watching if the men's rights community has to do the job KSU should have been doing all along.

Enough delay. First in line for a public spanking is Gender Studies Coordinator Stacy Keltner.

Mr. Esmay, my paddle, please. We're going to be here for a while.

A currently bigoted affair

Jim Muldoon · 16 January 2015 · Archived copy · Original

In 2010 an Australian woman brought her four Italian daughters to Australia with her. Their Italian father thought that the children were going with their mother for a holiday, but her plan was to stay.

In took over two years, and a lot of the Italian father's money, to get his children back to Italy where they belonged.

The Australian press took the mother's side with incredible bias. Her claims of the father's cruelty and mental instability, which the court dismissed, were publicised as fact. The Courier Mail, in deliberate breach of the Family Law Act, even published the girls' names and photographs, as the mother and her family members tried to put public pressure on the courts to find in her favour.

The bias is best highlighted by the fact that the girls' grandmother, that is the mother's mother, threatened to murder the children, which she claimed was preferable to allowing the children to return to their father.

This led to the Federal Police undertaking a nationwide search for the girls. The Australian media were happy to publicise the mother's tears and fears about the police sending the children straight to Italy. However, not once did they mention the murder threat.

Even the courts gave the father as much of a kicking as they could. The murder threats, after the police search was called, were not treated as proof that the mother and her family did not have the children's best interests at heart. Instead, they allowed the mother to run up the appeals in order to run down the father's money and resolve.

Consider this court order that dealt with the expenses of flying the children back to Italy. Bear in mind that the court found that the mother caused this debacle in the first place by abducting the children:

> That the respondent mother […] pay all the necessary expenses associated with returning the children to Italy, including the cost of airfares and departure taxes (if any) for the children to travel from Brisbane International Airport to Italy, ***and in the event that the respondent mother fails or refuses to pay these expenses the father, Mr V, pay them***. [Emphasis mine]

This settles once and for all the question of bias in the Family Court. Who else gets the right of refusal for a court order?

For the incredibly hard of thinking, no, she did not pay a cent. He paid.

Of course, the mother who would do anything for her daughters remained in Australia. She refused an all expenses paid trip back to Italy so that she could be near her daughters. She claimed that she would be imprisoned if she returned to Italy, even though the father was forced to give a legal undertaking that he would not seek charges against her in Italy.

Now Channel 9's A Current Affair have interviewed an Australian woman who, they tell us, is in a similar situation. She has brought her two South African children to Australia to "visit," and, now that the move is obviously more permanent, the children's father is seeking to have the children returned to their home.

This mother has nothing but tears and a sentence from a text message to convince us that the father had actually given his permission. The rest of the message was obscured, so we have no idea of the context in which that sentence was typed. However, for the reporter, that was as good as official documentation signed in triplicate.

Suspiciously, the story soon switches from "gave his permission" to "not interested in the children" without explaining the jump.

From there, we are to make another leap as the story changes again. Now we are to believe that it is the father's mother, that is the children's grandmother, who actually wants the children and not the father himself. Much is

made of the fact that the father's parents are rich, and can therefore afford to drag this "Aussie mum" through the courts. The implication is that if Mummy didn't have the money, then the father wouldn't get off his arse to get his children if they lived across the street.

But, the reporter informs us that the stakes for this tearful, but poor, mother could not be higher:

> Lose the battle and she loses her children.

There are two other aspects to the story which make the stench almost unbearable. The first is a segment where they describe the case of an Englishman who found himself in a similar position.

This man had children with an Australian woman in England. One day he went to work, assuming that his wife was dropping the children off at school and then going to work herself. When he came home, he found out that they had actually moved to the other side of the world.

In perhaps some recognition of his pain, they allow him to describe his anguish at finding his children abducted, and acknowledge that the Australian government added insult to injury by forcing him to pay some 14 months child support in "arrears."

Unstated by the story, however, is the fact that the Englishman had the same right to demand that the Australian woman returned with his children. He did this, and she and the children were returned to England where the custody dispute took place under British Family Law.

It was there that the shared custody arrangement that they now have in Australia was agreed upon. Of course, this contradicts the claim that the woman will lose her children if they are returned to South Africa, and so didn't get past the cutting room.

Also on the cutting room floor would be the part where the judge said:

> Child abduction seldom, if ever, has a happy ending. It has rightly been described as a form of child abuse

The real point of this story for A Current Affair, however, is that the Englishman did the manly thing and moved to Australia to be with his children.

> At least now he has quality contact.

The implication being that if the South African man truly wanted to see his children, he would do the same. And, in giving in to her demands that everyone should relocate, he is somehow guaranteed "quality contact."

The other bizarre angle is that the mother didn't want to return to South Africa because it is a dangerous place to live. There are two issues here.

First, we are told that the woman, born in Australia, met the South African man whilst she was living with her mother in South Africa. Twice she returned to Australia to study and live. On both occasions she realised she was pregnant and returned to South Africa. Whilst South Africa no doubt has its crime issues, they haven't just started in the last couple of weeks. Not only did the crime issue not deter her from living in South Africa herself, but twice she returned to live in South Africa with her children.

But also, consider that she has returned to Melbourne. Is this a safer alternative? These are just some recent headlines from a sensationalist media:

> A 47-year-old man has been assaulted by two men with handguns and bats during a home invasion in Gisborne, north of Melbourne.
>
> A group of armed men have beaten a 20-year-old man to death and injured two others after forcing their way

> into a Melbourne home.
>
> A 32-year-old man has been charged over the sexual assault of a woman during a home invasion in Melbourne.

A Current Affair has often covered such stories, with all the sensationalist footage they could find.

We have also just had the Jon Faine's Special Forum on "Women, violence and culture in our society" on ABC Radio. The cases the ABC cites as proof of "the culture of violence against women in our community," are cases that have brought many a "Special Report" on A Current Affair.

It seems that the truth is whatever will have the biggest shock value, and whatever will encourage neurotic women to feel that A Current Affair will be there to protect them when they cry.

The children, like the father, will just have to accept their role in pleasing the advertisers.

Links

http://www.9news.com.au/national/2014/07/17/19/34/mum-s-international-battle-with-grandparents-over-kids

http://www.dailymail.co.uk/news/article-2695751/Young-Australian-woman-fears-two-children-forced-live-South-Africa-father-accused-kidnapping-them.html

http://www.avoiceformen.com/misandry/grandma-threatens-to-murder-children/

http://www.brisbanetimes.com.au/queensland/the-couriermail-pleads-guilty-to-family-law-breach-in-the-italian-sisters-custody-case-20130823-2sfii.html

https://www.youtube.com/watch?v=JF4I_gBfdp4

http://www.austlii.edu.au/au/cases/cth/FamCA/2011/485.html

http://www.abc.net.au/local/stories/2014/07/18/4049223.htm?site=melbourne&ref=front-page-slider-melbourne-regional-landing

http://www.dailymail.co.uk/news/article-2284782/Mother-kidnapped-children-ran-away-Australia-complaining-husband-spent-time-playing-sport.html

http://www.facebook.com/kidswithoutvoices/info

http://www.f4e.com.au/blog/2012/05/15/abusive-father-or-parental-alienation/

http://www.abc.net.au/news/2014-07-04/gisborne-man-assaulted-with-bats-during-home-invasion/5571788

http://www.theaustralian.com.au/news/nation/man-killed-by-group-of-armed-intruders-in-melbourne-home-invasion/story-e6frg6nf-1226811259136

http://www.dailytelegraph.com.au/man-charged-over-melbourne-home-invasion/story-e6freuz0-1226517242496

http://aca.ninemsn.com.au/article/8623252/terror-home-invasion

British government's "Impact Assessment" on the law on domestic abuse

Mike Buchanan · 16 January 2015 · Archived copy · Original

Editorial note: General Elections in the UK are about 16 weeks from now. Justice 4 Men and Boys (& The Women Who Love Them) is a right-wing/conservative party concerned with men's and boys' issues whose election strategy is to run candidates in seats the Conservatives (also known as Tories) have only a marginal advantage in, to give conservative voters an alternative and to force the currently-in-power Conservative government to pay attention to our issues. Most of us at AVfM think this is a brilliant strategy and hope to see other political parties left, right, and center follow similar strategies. –Eds

Our thanks to "N" for pointing us towards this, the government's Impact Assessment on the Home Office's plans to 'strengthen' the law on domestic abuse. Unusually for such an important government document, it's been released a PDF. It will surely be a wake-up call for anyone still suffering from the delusion that strengthening the law on domestic abuse may benefit men. In practice it will simply extent the grounds on which malicious women can hound partners – and former partners, as we'll see – in line with their judgments of 'abuse' (whether real, imagined, or invented). Many jobs will be created in the domestic violence industry 'educating' women about coercive control – well, you didn't think Women's Aid were working with the Home Office for altruistic reasons, did you?

We publicly challenged Theresa May MP, Home Secretary, to cancel the feminist-driven consultation exercise – here – and later submitted a 154-page report showing what's long been known by researchers about the subject of domestic abuse / violence, outlining the anti-male bias of public bodies and individual politicians (including Theresa May MP, Home Secretary, and Yvette Cooper MP, Shadow Home Secretary) as well as people in public bodies including Alison Saunders, Director of Public Prosecutions, the radical feminist head of the Crime Prosecution Service. We had acknowledgements of the receipt of both documents, but no responses, substantive or otherwise.

> Public accountability is a fine thing.

Onto the Impact Assessment, which is highly detailed, and 28 pages long. We note it's the final draft of the assessment, suggesting earlier drafts. Just six week elapsed between the end of the "consultation" exercise ending – 15.10.14 – and the final report being prepared.

A considerable amount of consultation must have go on with various public bodies to gather the detailed information presented in the report. The idea that this exercise might have started only after the results of the consultation exercise were known, is to beggar belief. A two-legged tortoise would have a higher chance of outrunning an Olympic athlete.

This in itself is strongly indicative that the results of the consultation exercise were utterly predictable, and that in parallel with the charade (and indeed before) civil servants were working on the impact assessment. It took a further six weeks for the document to be signed – last Wednesday, 7 January – by someone whose signature is indecipherable, and whose name isn't printed. In signing the document, the person was confirming:

> I have read the Impact Assessment and I am satisfied that (a) it represents a fair and reasonable view of the expected costs, benefits and impact of the policy, and (b) that the benefits justify the costs.

So what are the expected costs? Over a period of 10 years, between £75.6 million and £164.4 million, with a "best estimate" of £119.1 million (all at Total Net Present Value). On page 7 of the report we see a breakdown of the £119.1 million estimate, which I've placed in descending cost order:

HM Prisons £43.1m

Probation Service £19.6m

Police £19.2m

Crown Prosecution Service £15.7m

Magistrates' courts £13.7m

Legal Aid Agency £7.8m

We can be very confident that all, or virtually all, of the new prisoners convicted under this "strengthening" of the law on domestic abuse will be men. Men already make up 95.4% of those in prisons in England and Wales (81,045 male v 3,932 female prisoners), and it's known that if men were treated as leniently as women in sentencing terms, five out of six men in British prisons wouldn't be there, as William Collins demonstrated – here.

Let's remind ourselves that men will pay 72% of the income taxes which will largely finance this extension of the state's assaults on men.

From the first page of the document (that signed by Ms Anonymous):

> **What are the policy objectives and the intended effects?**
> The main objective of the policy is to ensure the legislative framework covers all domestic abuse, in particular controlling and coercive behaviour, in intimate relationships. This is so that the public understand and recognise that domestic abuse, including coercive and controlling behaviour, is illegal and perpetrators are brought to justice. The intended effect is more reporting of domestic abuse, more prosecutions, a reduction in the number of repeat victims, and ultimately a reduction in domestic abuse.

There' so much nonsense there I could point out, but hardly need to, for followers of this blog. Let's move on.

On p1 we find the following "key monetised benefit by main affected groups":

> Frontline services may be able to intervene earlier and more effectively with victims, which may prevent the abuse from escalating into physical and/or sexual abuse…

Again, no commentary needed, beyond pointing out this is a recipe for the state to rip men out of their own homes at the whim of a woman. If THAT isn't "coercive control," I don't know what is.

We often hear the claim from politicians and other public officials that strategies and initiatives termed "End Violence against Women and Girls" and the like are equally concerned with male victims (and female perpetrators) and weasel words are employed in an effort to substantiate the lie, when the reality is – of course – very different. The author – or, more likely, authoress – of this impact assessment couldn't even be bothered to *pretend* anyone in the government cares about male victims of domestic abuse. The first paragraph of the Background on p2:

> Tackling all forms of violence **against women and girls**, (my emphasis) including domestic abuse, has been a key priority for this Government. The strategy for tackling domestic abuse is set out in 'A Call to End Violence against Women and Girls' . Each year, a refreshed action plan has been published to deliver against this strategy. This has led to a range of interventions to improve the response to domestic abuse.

The cited EVAWG document, prepared by the Crown Prosecution Service, is here.

There's much more in this impact assessment I could write about, but the election is 16 or 17 weeks away, and I need to focus on that. I'll leave you by commenting on some of the content on pp 7,8 of the document, on "Option 2," the proposal to introduce new legislation – through an amendment to the Serious Crimes Bill – "to criminalise patterns of coercive and controlling conduct perpetrated within intimate and family relationships." The extract:

> **Draft Framework**
> 35. Subject to Parliamentary Counsel advice, the framework for the offence is likely to be along the following lines:
>
> (1) A person (A) commits an offence if—
>
> (a) A repeatedly or continuously engages in behaviour towards another person (B)
> that is controlling or coercive,
> (b) at the time of the behaviour, A and B are personally connected,
> (c) the behaviour has a serious effect on B, and
> (d) A knows or ought to know that the behaviour will have a serious effect on B.
>
> (2) A and B are "personally connected" if—
> (a) A is in an intimate personal relationship with B, or
> (b) A and B live together and—
> (i) they are members of the same family, or
> (ii) they have previously been in an intimate personal relationship with each other.
>
> (3) But A does not commit an offence under this section if at the time of the behaviour in question—
> (a) A and B are personally connected by virtue of subsection (2)(b)(i),
> (b) A is a parent of B or has parental responsibility for B, and
> (c) B is under 16.
>
> (4) A's behaviour has a "serious effect" on B if—
> (a) it causes B to fear, on at least two occasions, that violence will be used against B, or
> (b) it causes B serious alarm or distress which has a substantial adverse effect on B's usual day-to-day activities.

In plain English, this "strengthening" of the law will make a criminal of any man with an intimate partner or former intimate partner(s) – not necessarily a wife – if one of those women claims that on at least two occasions she's feared violence would be used against her. A completely subjective judgment on her part, and the man needn't have struck a woman in his life. No, the woman's feelings – real, imagined, or invented – will make him a criminal, and may even lead to his imprisonment.

Yet another reason why we keep saying Men Shouldn't Marry.

Book Review: Stand By Your Manhood

Janet Bloomfield (aka JudgyBitch) · 16 January 2015 · Archived copy · Original

Peter Lloyd walks into the newsroom at the Daily Mail and sees Liz Jones (I Stole My Husband's Sperm And Tried to Trick Him Into Pregnancy), Shona Sibary (I Would Rather Mop Than Have Sex With My Husband), Samantha Brick (Don't Hate Me Because I'm Beautiful) and Esther Walker (I Wish My Baby Wasn't A Beastly Boy) and remarkably, does not run screaming in the other direction. Instead, Lloyd complains to an editor that one of his female colleagues (he doesn't say whom) is just a tad sexist against men in her writing.

And thus his first column on men's issues was born.

Lloyd's book ***Stand By Your Manhood*** takes the same fearless, uncompromising stance against sexism as his regular pieces in the Daily Mail and does so in a way that is both empowering and humorous. Lloyd openly and enthusiastically declares his admiration for men and masculinity, writing "men are bloody brilliant." The book never descends into self-pitying or shaming tactics as he takes on key issues facing men and manhood. All too often, men's issues are framed in the mainstream media as something men have done to themselves, or something they could address if they would just "man up," if they are addressed at all. Lloyd refuses to cast men as pathetic wimps, and his entire book is a call to arms for men to celebrate, acknowledge, and take pride in themselves as men.

A master of the neologism, Lloyd coins some hilarious terms including *Gal-qaeda* and *She-hadists* to describe radical feminists. There are several others that left me giggling even as the topics at hand were dead serious. Lloyd backs up his explorations of issues such as pornography and sexuality, parenthood and marriage, body image and double standards with readily understandable data, sources, and interviews with practitioners in the field, many of whom will be known to regular readers of AVfM. I was taken aback by some of his findings, which increased my own knowledge of just how much sexism and control men are subject to. Before reading this book, I was not aware that men need their wives's written permission to have a vasectomy! "His body, my choice?" Double standards indeed.

When it comes to male sexuality, Lloyd insists that "women do not own sex" and points to the infantilizing assumptions behind things like "ban the lad mags" campaigns. Male sexuality is a force that belongs to men, and men "do not need permission to consume something legal [explicit photos of women in magazines]." Women readers may squirm a bit as Lloyd interviews some of the women who both produced and posed for explicit photographs, as both groups of women identify *other women* as the main source of sexism and bigotry.

Bitches be jealous, not to put too fine a point on it.

No doubt, Lloyd will be accused of misogyny for writing about women in a less that one hundred percent flattering light. Lloyd is ruthlessly logical when it comes to women's hypocrisy on certain issues, and pointing out that women have a few flaws is not misogyny. It is very clear that Lloyd is not under any influence and does not seek to appease or appeal to women, but rather demands they act like equals, respected because they have shown themselves worthy of respect. There is an eye-opening exploration of gay men's sexuality and how it is subject to fewer constraints and rules precisely because it does not seek to appeal to women. Lloyd balances the need to for men to be free of women's toxic influence, which aligns with Men Going Their Own Way (MGTOW) quite nicely, but rather than eschew women altogether, he suggests that men embrace themselves as fully human and let women learn to cope with that. Or not.

For me, the most interesting part of Lloyd's book is his section on marriage, which he calls the ***Fraud of the Rings***. Lloyd details all the ways in which current laws permit the exploitation of men through the marriage contract. Once again, my own knowledge was expanded as I learned that men can be held financially responsible for women through the simple act of becoming *engaged* to one. The contract need not even be signed to be enforced. The topic of marriage leads naturally into the twin subjects of parenthood and divorce, and Lloyd explores how sexist

assumptions about men have led to skewed laws that favor women to a ridiculous degree. He points out that children who grow up without a father figure, both boys and girls, adopt toxic versions of masculinity and femininity in response to the "hole in their soul." The chapter is a sobering read and should be required for any man even considering marriage. Lloyd also offers some solid precautions for men who choose to go the marriage way.

In a section appropriately called ***Bullshit***, Lloyd takes on "The Patriarchy," "independent women," video games, war, the wage gap, and the concept of being a "real man." With razor sharp wit, biting sarcasm, and solid evidence, he addresses each topic, encouraging men to take pride in themselves and refuse the demand that they must change to accommodate a "new world order." He advocates for "conscious masculinity" that interrogates, investigates and ultimately celebrates men and masculinity, in all of its many manifestations. There are indeed many ways to be a man, and the real takeaway from this book is that "fucking up is a human trait, not a male defect."

Ultimately Lloyd has written a book that celebrates men as human beings, capable of the full range of human emotion and behaviors, both the good and the bad. Being human takes nothing away from being men, and Lloyd's call to men is to take both comfort and pride in being men. "Men are brilliant," and it's time to applaud that openly and energetically.

Stand By Your Manhood is a standing ovation for men.

The book is available for sale here, and has been chosen as the Daily Mail's Book of the Week.

Please join me on the Suck It Up Buttercup Hangout this Saturday, where I will be interviewing Peter Lloyd, discussing the book and his ideas in more detail.

Will Wendy Squires take the red pill?

Jim Muldoon · 17 January 2015 · Archived copy · Original

In an article, “Teenage hook-up sex leaves feminism behind,” Wendy Squires struggles with her conscience as she tries to seriously assess how teenage girls view sexual relations. The problem, it seems, is that the actual outcomes of Feminism might not be the Utopia that the Sisterhood promised.

> It is true I find this issue a conundrum, one that tests my own moral boundaries and ethics. As a feminist, I agree I should be supporting young women to live their lives the way they wish; reinforcing the idea that it is their bodies and their choices.

Yes, her body, her choice. But the difficult here, as always, is that it ends up as her problem. And that is where Feminists get in a bind. If women are calling the shots and it all goes wrong, how can they blame men?

This doesn’t stop Squires from trying:

> But, perhaps because I have also have been talking to a lot of young men lately who are either participating in or witnessing hook-up culture, I must confess I am left in despair.

The problem seems to be that these young men are not adhering to their Patriarchal assigned gender roles of providers and protectors.

> From what I’m hearing, young men are happy to participate in casual sex and claim they are still friends with lots of girls they have “been” with. However, ask if they would consider any of them as girlfriend material and a vast majority respond with a vehement “no way”.

Implied here is that “his body, his choice” is not an acceptable attitude. But still, we have the irony of a Feminist telling us to be concerned that these young women won’t get “their man.” Sounding perhaps like her grandmother, Squires tries to give the damsels a word to the wise.

> “But, don’t you worry that this is all too much, too soon? That you’ll wind up jaded or regret your choices?”

Out of the mouths of babes (in both senses of the word, perhaps) comes an reproach for Squires.

> “And you call yourself a feminist!” one young friend admonished. “Now girls are acting like men always have, there’s supposed to be a shame around it. How hypocritical!”

The claim that the girls are “acting like men always have,” is not accurate, but the young woman certainly has a point regarding Feminist hypocrisy.

I am reminded of the Slut Walks and other Feminist propaganda regarding a young woman’s “right” to dress up as provocatively as they like without censure. Dressing like a slut (which apparently involves fishnet stockings and showing your bra), and talking like a slut, is alright by Feminists. But hang on, missy, you can’t be a real slut.

It seems that for Squires this surface view of the issue is as far as she can go. And as long as she stays there, this conundrum will continue to confound her. The answer lies hidden in plain view as she tries again to re-state the problem:

> “While I think it is commendable that young women feel in charge of their bodies and lives, I do wonder whether it comes at the cost of what is at our feminine core, whether through nature or nurture, and that is a

> desire to feel secure and respected in our romantic relationships."

A central tenet of Feminism is that gender is a social construct. The theory is that, when born, each child, whilst having a sex, does not have a gender. The child's gender is developed as it interacts with society. In most cases, those with penises are taught to be masculine, and so become men and, apparently, privileged. Similarly, those with vaginas are dressed in pink, given dolls to play with, and turn out to be girls, then women, and oppressed.

In other words, to be a Feminist, there is no "feminine core" because there is no dispute about "nature or nurture." For them, it is all nurture. Each child may have inherent traits that are human, but feminine and masculine traits come straight from The Patriarchy.

It is difficult to overstate the importance of this. Let me explain it by way of an analogy: If a person states that they don't believe that Jesus was the son of God, they could also claim to be a Jew, a Muslim or an atheist. But, they cannot honestly claim to be a Christian.

However, and this is the important bit, Feminism is the only ideology where an individual can declare themselves a Feminist whilst, at the same time, renouncing the ideology's central tenets, as Squires does.

That is the real hypocrisy, and that is real Feminism.

So Squires does this pseudo-intellectual, phoney angst-ridden hand-wringing about these girls and their potential futures. Yet, the cause of this entire dilemma is her own beloved Feminism. Instead of the puppy love she herself fumbled through as a teenager, these girls are getting straight onto the hard stuff and the result is not pretty. And worse, the Social Engineering of Feminism is not producing the strong independent women they desire.

> Of all the young girls I've spoken to recently, I'd say 90 per cent told me they want to get married and have kids one day.

Indeed, Feminism has ensured that, as long as the children and divorces are timely, marriage can still be a career for the modern women. But, as Squires notes, there's a fly in the ointment.

> All [the girls] implied they are aware that men are less likely to commit than in generations past…

For these particular girls, it seems the problem is even more acute:

> "I would never go out with a girl who's been with my mates," one 17-year-old told me. His friend, 19, agrees. "No guys go out with girls who screw around."

These young men, at least, are making some wise choices. Hooking up with these girls is like diving in the public swimming pool even when the sign outside says they've ran out of chlorine.

But, of course, it's not only diseases that they might pick up. Thanks to Feminist inspired laws, they might pick up the tab for someone else's kid. Or, it might be their own kid that they're paying for, but that doesn't mean they'll get to know them.

If only the Feminist mayhem stopped there. These young men would also run the risk of a "hook up" being later described as rape in front of a judge, especially if she had any alcohol that evening.

That's a lotta risk for a little nookie, and no incentive for "commitment." For Squires, however, being a Feminist, there is little interest in the men's problems. Presumably they should simply man up, bring their own chlorine and anti-biotics, and make honest women out of them regardless of the personal cost.

Squires does, obliquely, touch on one other aspect of this topic that is normally front and centre of most newspaper rants on the subject:

> One just-turned-17-year-old, who will remain anonymous so her mother doesn't kill her and then me, confessed that she has had sex with seven guys "so far"

Squires' view of the parents is that they don't need to know the risks their daughter is taking. Of course, should it hit the fan, in the form of pregnancy or AIDS, Squires will probably join the rest of the mainstream media bemoaning how parents today let their children go off the rails.

However, parental authority has been undermined in so many ways by the Feminist agenda. Mostly, this comes from the Family Law Act and the Children, Youth and Families Act. Essentially, parents have no rights, and therefore no real means to assert their authority.

By this, I'm not talking about trivia like who decides what's for breakfast. I'm talking about the point when the child wants to move into the adult world of sex, drugs and rock 'n' roll, but is in no way ready for the consequences. It is at this point that parents find out that the schools, social workers, police, lawyers , magistrates and other authorities all agree with Squires: that the child's actions are none of the parent's business, except when it comes to paying the fines and fees.

This in turn allows children to dictate terms to their parents, rather than the other way around. And if the parents don't like the terms, the child can claim "abuse" and move into state care, where they can behave however they like. The more children who do this, the more other children will find out that they can push their parents even closer to the edge.

Of course, the State likes this arrangement. The more children in care, the bigger the Department of Human Services needs to be.

None of this, of course, get Squires out of her conundrum. All of this, ultimately, is detrimental to the young women themselves. In clumsily using sex to get boys to like them, they can end up doing themselves a lot more harm than good.

So the question, in the end, for Squires is: will she take the red pill and get some idea of how deep the rabbit hole goes? Or will she just keep running around in circles with her angst, looking for a man to blame?

Links

http://www.theage.com.au/comment/teenage-hookup-sex-leaves-feminism-behind-20140627-zsolw.html

Free speech, white knights & feminist hypocrisy

Ken Gallagher · 17 January 2015 · Archived copy · Original

For those of you that don't know, feminism has invented yet another form of *imaginary male oppression* called *rape culture.* This figment is used by feminists to quash anyone who opposes, or so much as appears to oppose, almost any modern day feminist doctrine. In the "rape culture" fantasy, virtually anything a man says or does that can be contrived as even remotely sexual in nature contributes to the myth and is deemed a threat to the physical safety of women everywhere.

Raunchy pop music is part of rape culture. (And what pop music isn't raunchy these days?) Mythical street harassment is rape culture. The University of Virginia fraternity rape case, even though it was bereft of facts, is part of rape culture. The electronic content men publish on social media websites is part of rape culture. Personally, as a men's rights activist, I think oxygen is part of rape culture because it's simply a matter of time until feminism tells us so.

Naturally, you never hear anything about women's behavior when the feminists are screaming bloody murder. Robin Thicke somehow contributes to rape culture while mention of Miley Cyrus is conveniently absent (at least so far as our "rape culture" goes). And Beyoncé has already declared allegiance to the cult, so she's off the hook. And there's no mention of street harassment when it's rational women catcalling a good-looking young *man* walking around New York City.

I think you'll agree that this *imaginary victim complex* is rooted in hypocrisy and is largely facilitated by corrupt politicians and their minion purple poodles and white knights. And if you're like me, you're sick and tired of being labeled a monster by people that know absolutely nothing about you. Males today are hated not because of *what we've done*, but simply because of *what we are – male*.

Message from feminism: all men victimize all women.

So, as it were, there was a huge fit of feminist hysteria a couple of weeks ago in Halifax, Canada at Dalhousie University's school of dentistry when it was discovered that a *gentlemen's club* had been created online in the form of a private Face Book page where a dozen or so male dentistry students were talking *trashy toilet talk* centered around some young women who also attend the school. So much was the hysteria, that it made national news headlines.

As it turns out, no criminal charges have been laid for the simple reason that no crime has been committed. But, as expected, the brainwashed leftists continue to crow their *misogyny anthem* as they are of the opinion their *feelings* should outweigh free speech and the rule of law. Once again, the *feminist mind control police* feel they must enforce conformity to a twisted ideology despite not knowing the difference between degrading scribbles on a private Face Book page and the actual commission of a violent crime.

Message from feminism: non-conformists must conform.

However; of greater interest is the publicly funded Canadian Broadcasting Corporation, or CBC, which in itself, is a very leftist, pro-feminist organization. In fact, so much so, I jokingly refer to the CBC as the *Communist* Broadcasting Corporation. The vast majority of people who post on the CBC's online blog are very leftist and folks like myself, who lean right, aren't made to feel overly welcome to say the least.

This is a simple example of how the CBC blocks anything perceived as offensive:

Message from the CBC: intolerance of feminism, real or perceived, will not be tolerated

Perceived misogyny aside, I went back onto the blog with the hope of convincing even a few people that it's futile to try to control the thoughts and writings of a small group of students who were foolish enough to presumably violate school policy by allegedly posting *misogynist rants* and *hate speech* on a Facebook page despite the fact the page was private. Not to mention free speech and the rule of law. After all, is Canada not a free country? Do feminists not have anything better to do than troll Facebook looking for men they find offensive?

Simply put, if you don't like what's displayed on a Facebook page, then don't look at it!

Message from feminism: men should be denied their right to privacy

So I decided to post some *hate speech* of my own:

Wow! Threatening isn't it? I'd much prefer soldiering in Afghanistan than reading this *dangerous filth!* For those of you that don't know, the underlying humour in this quotation is that it is pure fiction along with its imaginary author *Andrew Dworkin*.

But better yet, I couldn't get over how fast three responses were posted all of which were from men rushing to the

aid of women everywhere as if women are incapable of breathing without the help of men.

Message from feminism: there is a seemingly endless supply of weak men in the world eager to mindlessly defend feminism

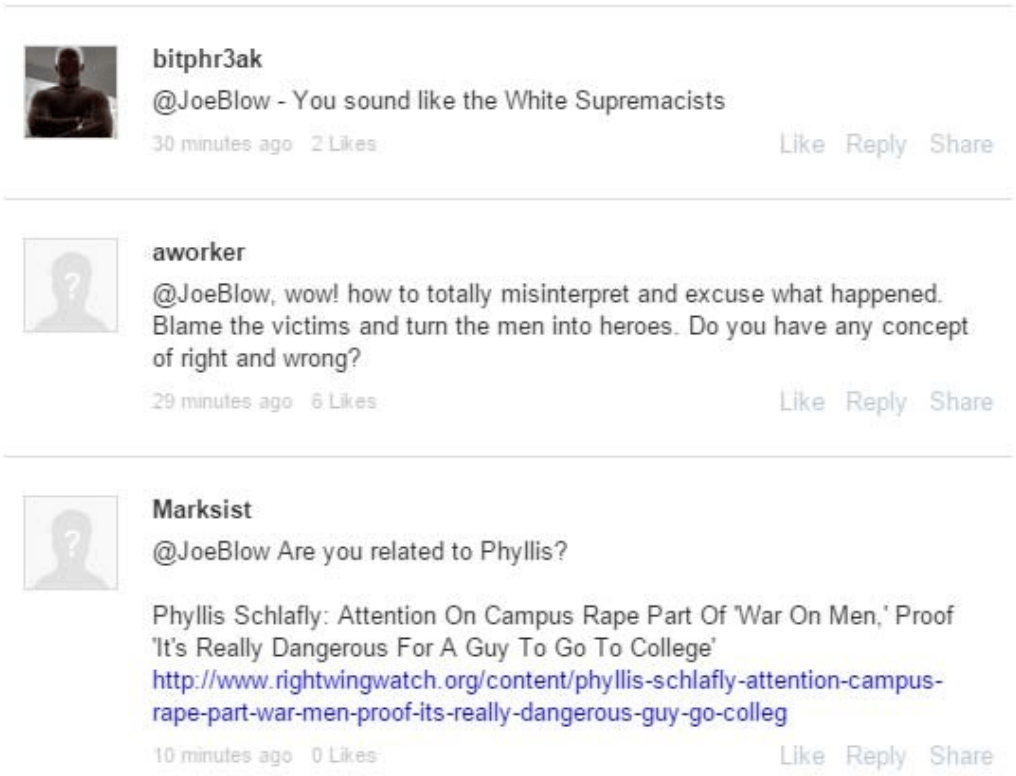

White Supremacist? Totally misinterpreting and excusing what happened? Related to Phyllis who? I was, quite frankly, astounded that these *white knights* would immediately resort to shaming tactics without so much as asking a single rational question. Shocked? A little I suppose given the speed at which the responses were posted. Surprised? No. I think the blog entries shown above effectively illustrate the white knight mentality here in Canada that is *shoot first; ask questions later*.

Message from feminism: rational debate with purple poodles and white knights is not possible as they are afraid of men, feminists and facts

So I decided it was time these *fools* were given a simple history lesson by posting the factual quotation written by none other than that beacon of humanity herself, *Andrea Dworkin*:

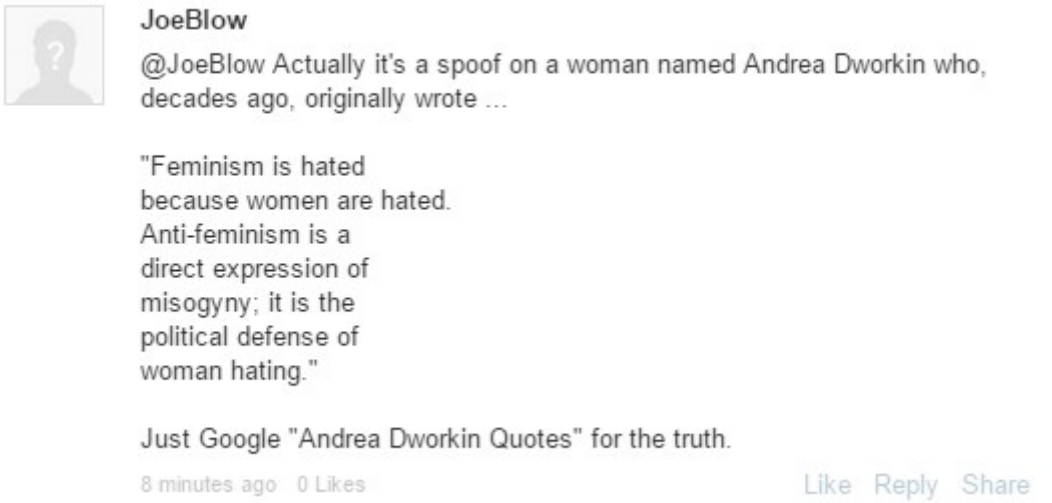

So, as one would expect, the white knights disappeared faster than they had originally appeared. Poof! Gone! Not to be heard from again!

But it gets even better. No sooner did I post the real Andrea Dworkin quote from decades ago, than I was engaged in a simple exchange with a person I'm presuming was female given her online moniker and strong ideological belief in fiction.

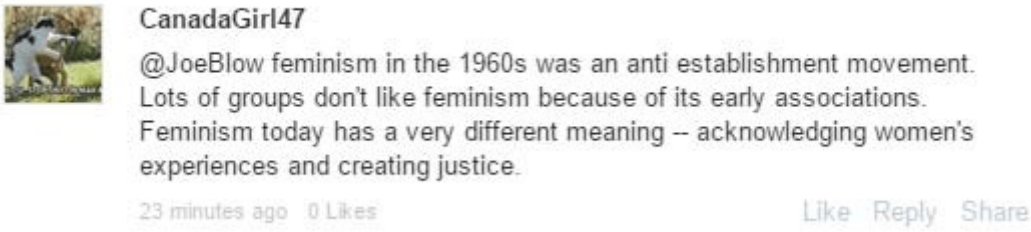

Wow! Now this goes to show the extent to which feminism has brainwashed our youth. Feminism today has a very different meaning from the feminism of the 1960s? It acknowledges women's experiences and creates justice? Justice for who? This little snowflake sounds like she just timetravelled straight out of Pol Pot's Cambodia!

Message from feminism: feminists know more about feminism than any man

So I decided it was time to melt this little snowflake.

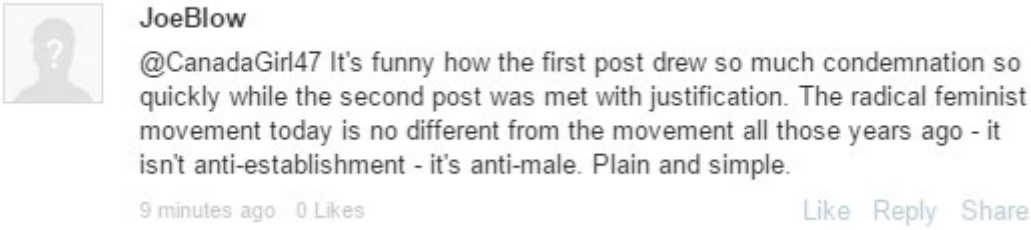

Now anyone who can't see the hypocrisy here is crazier than Lena Dunham! Anyone who challenges feminism must be shamed and silenced forthwith while anyone who presents cold hard facts as to how evil the roots of feminism truly are is met with feeble attempts at justifying blatant hard-core misandry!

Message from feminism: Andrew represents oppression while Andrea represents empowerment

Where were all the white knights now? I guess the smell of feminist bullshit mixed with sound logic triggered an overwhelming fear of being *violently* offended. I find it rather comical how pro-feminists disappear so quickly when their baseless ideology is challenged using sound factual arguments. I'm not sure who can run faster? A female feminist or a white knight?

Then I was hit with even more feminist *knowledge*:

Message from feminism: feminists vehemently deny the truth because it directly contradicts their baseless ideology

So I responded with my own set of hard facts from the U.S. Department of Justice Statistics:

And …

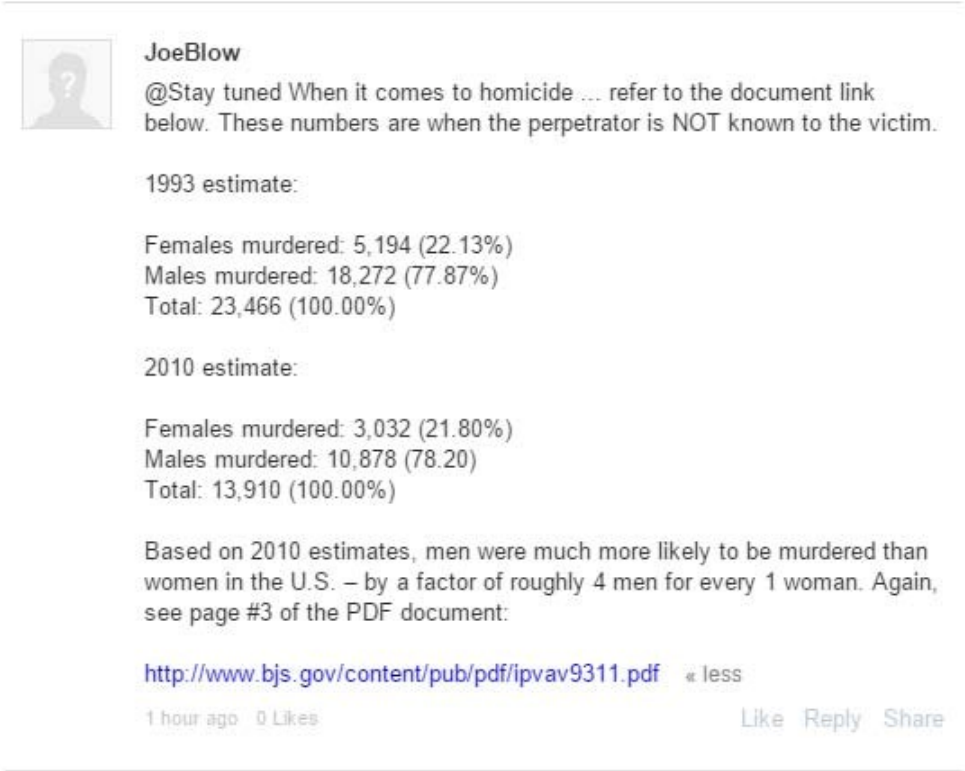

Then I waited for the *longest* time for a response from my newfound *friends* but the silence was deafening. So I ended the online *learning experience* by politely explaining that legitimate men's rights activists are not about hating anyone. Instead, we're all about finding the truth.

While men's rights activists come from a plethora of backgrounds and include both men and women, ultimately we are united for equality as per the dictionary definition of "equality".

Preferably sooner rather than later, the day will come when words like "feminism" and "sexism" are redefined in dictionaries the world over to accurately reflect their true meanings.

But until then, I'll keep fighting alongside my fellow activists to put an end to the *social poison* that is a never ending stream of modern day misandry because no man should have to go through life being treated like some kind of disposable *Joe Blow*.

“Slap her”: children’s reactions

AVfM Video Source · 17 January 2015 · Archived copy · Original

Here we have a bunch of boys, full to the gills with misogyny, doing the “Patriarchy” proud.

So apparently young boys have an instinct not to hit girls. The irony being that anyone who studies it knows boys (and men) are the majority of victims of most forms of violence, including sexual violence. But they want us to believe we live in a culture of “violence against women and girls.”

We do have a question for the film makers though: what would happen if you asked the girls to hit the boys?

UFC fighter Bec Rawlings blasts new age feminists and white knights

Ty Henry · 18 January 2015 · Archived copy · Original

UFC Fighter Bec Rawlings wants you to know she is free to act, dress, think and talk as she pleases. One of those thoughts is that “new age feminism” is a destructive force that can “fuck off.”

Some of her offending tweets and retweets are as follows…

https://twitter.com/RowdyBec/status/554936483321114624/

https://twitter.com/RowdyBec/status/555087198794428416/

When someone tweeted to her that feminists don’t oppose MMA, she tweeted this letter from the New York chapter of NOW to Andrew Cuomo, which equated the sport with violence against women.

https://twitter.com/RowdyBec/status/555104578958417920/

https://twitter.com/RowdyBec/status/555102655639347201/

> @mandaellengibbs @joecugo @RowdyBec This is the ugliness of today's third wave "feminism." pic.twitter.com/mEUJC2c9fz
>
> — FeministFailure (@FeministFailure) January 14, 2015

She tweeted out excerpts from this Thought Catalog piece in support of her position. . .

https://twitter.com/RowdyBec/status/555119526980124672/

https://twitter.com/RowdyBec/status/555116925638807553/

https://twitter.com/RowdyBec/status/555116905556500482/

As was to be expected, reaction to her Twitter and Instagram sentiments was swift, condemnatory, and predictable. Indeed, what better way to contravene the claims that feminism “belittles women who don’t conform” than, well, belittle a woman who doesn’t conform. The emblematic riposte was by Sydnie Jones of womensmma.com, who fell on her fainting couch whilst clutching pearls, but recovered long enough to post a finger wagging rebuke of Rawlings. Chock full of red herrings and condescension, Ms. Jones’ riposte abounds with the gender boilerplate we’ve come to expect. Let’s check a few off and break them down, shall we?

> “New age feminists…”
> Not a thing. A Google search reveals there’s no unifying definition, no group claiming to be new age feminists,

> no official (or unofficial) website for the new age feminists. So what exactly is Rawlings objecting to? Something she's heard about from other anti-feminists? Trust the anti-feminists to be up on all the fringe feminist groups and have the true definition of feminism, you guys. Not, like, the dictionary. Or actual feminists.

"One True Feminist" fallacy – CHECK! Maybe Ms. Jones believes the People's Republic Of China actually has regular elections. After all, the word "People's" is right there in the title. Or maybe she took away from her civics texts that the 1649 Act Of Toleration meant anyone could worship as they wished, and did not decree death for those who denied Nazarene divinity. After all, the word "toleration" is right there in the title. Someone get this woman some Orwell – STAT!

As for the literalist hair-splitting, "new age" is a synonym for "2nd and 3rd wave," in case Ms. Jones and her fellow Inquisitors were unclear.

> Feminism criticizes patriarchal systems of oppression and points out that cultural constructs of masculinity can be detrimental. In fact, it's ascribing qualities to a gender that limits individuals and demands conformity. If supposedly "masculine" traits, such as non-emotional, aggressive, and competitive, are what constitutes masculinity, then males feel pressure to be those things – regardless of whether they feel that way.

Feminism is good for Da Mehnz, too? – CHECK!

Of course, this "patriarchal system of oppression" is hard to locate. Is it the same system where men at a tech convention can get fired over eavesdropped, misconstrued, public conversations? How does this patriarchy countenance 75% of the homeless having penises? The men of the University of Virginia's fraternity system, which was shut down (and vandalized) over a hoax, would also like the Patriarchy Hotline, as would the five Hofstra young men of color who spent a terrifying night in jail over a false rape accusation, and were victim blamed while their false accuser went free. "Cultural Constructs of Masculinity?" Feminists certainly cheer lead for the "protector/provider" model when men are jailed for being unable to subsidize a woman's unilateral reproductive decision.

Maybe we can endeavor to find it together, this "patriarchy." While we're at it, I'll take the liberty of adding the Illuminati and Tri-Lateral Commissions to this scavenger hunt as well.

Of course, like all gender feminists, Ms. Jones makes the unavoidable Freudian slip

> "…don't want equal rights they want to demonize men & belittle women who don't conform!!"
>
> 'Equal rights' is literally the main tenet of feminism. And confronting society's expectations of ***women*** is another core value, with the goal being not conformity, and not even non-conformity, but a culture in which ***women*** feel free to be how they want.
>
> "My boys are not monsters…"
>
> The idea that feminism claims all human males are monstrous and awful is, again, not a real tenet of feminism.

https://twitter.com/syd1138/status/555411039647322112

NAFALT-based Plausible Deniabilty? CHECK!

Not having my copy of "The Feminist Manifesto" handy, I can only go on what they say, and what I see. So, Ms. Jones, who is it promoting the idea that college men are rape werewolves, whose rape gene gets triggered upon admission, despite all evidence to the contrary (then backpedaling when the numbers don't add up)? Or maybe it's those groups of Feminists at Hollaback!, referring to words like "hey beautiful" and "Good morning" as "street harassment." (I assume they approve of harassment of men in the same city about their body posture)

https://www.youtube.com/watch?v=LQVzmrgH8QU

Who, if not gender feminists, is behind the hegemonic "Duluth Model," which defines domestic abuse as something men do to women, despite 200+ studies that show gender parity in intimate partner abuse?

> "(Rape)nothing more or less than a conscious process of intimidation by which all men keep all women in a state of fear"
> "Rape is an historical *[sic]* condition that underlies all aspects of male-female relationships,"-Susan Brownmiller

So Susan Brownmiller is not a feminist. Who'd a thunk it?

So what of Ms Rawlings' contention that feminists are silencing people, especially women? Let's (re) educate Ms. Rawlings' critics.

Maybe they overlooked that, at Ryerson University, Canadian Federation for Equality and similar groups were banned by the Student Union from organizing events on campus, under the thin pretext of their "misogyny." Under this rule, they attempted to extort security fees for the lecture of Karen Straughan in a scheme that would make Michael Franzese blush. Karen was only allowed to speak when the President, Sheldon Levy, intervened. The catalyst for the censorship rule? Two WOMEN sought to organize a men's issues group on campus.

Maybe they've forgotten that in Toronto, attendees of Dr. Warren Farrell's lecture were violently obstructed.

Or maybe they have no idea that the woman who started the women's shelter movement was literally run out of her country by feminist death threats for saying women were just as violent in relationships as men.

Gender feminism is hegemonic among MMA media like most sports media, so any use of the word with a whiff of detectable impudence is met with the same accommodation as a roach crawling across your dinner plate, as the Rawlings matter has demonstrated. Indeed, using the term "feminist jurisprudence" gets you a warning on MMAFighting.com.

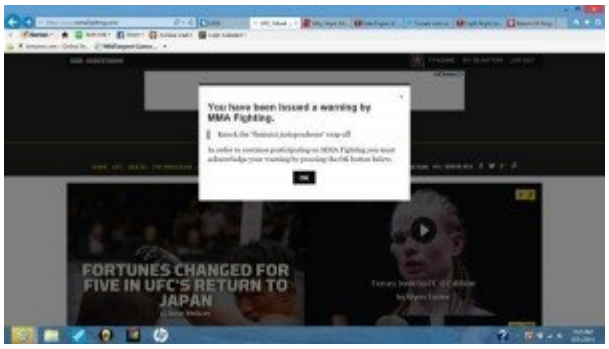

Any criticism of Ronda Rousey brings white knights out like cicadas in mating season. Engage in reasoned debate on sensitive subjects, and get banned (see comments of kosezky). These same people were (rightfully) indignant when a fighter beat a woman half to death. However, in light of their indifference after War Machine got light or no sentences and continued to fight after beating the piss out of man after man after man, (CagePotato.com being the exception), their hands are not exactly clean. There are countervailing voices who mock white knights and critique the feminist undercurrent, but they are few and far between.

Rawlings has, in microcosm, exposed threadbare how the ideology not only chases its own tail, but often devours it. Women's MMA has skyrocketed in popularity, yet when NOW seeks to ban MMA, they are denying women as well as men employment opportunities. That they had no reservations in heaping invective and ridicule upon Rawlings, whilst making no attempt to "educate" NOW, the feminist hegemon, about their misguided obstructionism and smearing of the sport they love, is telling, an object lesson in Voltaire's old saw about how to know who rules you.

Bec Rawlings had the courage to speak truth to this hegemony, accept the slings and arrows, and continues to own her words, not backing down, a luxury afforded few men. For truly being a “strong woman,” she is to be saluted. And to her critics, we kindly invite them to. . .well, Bec said it best.

KSU feminists panic over AVfM stickers

Paul Elam · 18 January 2015 · Archived copy · Original

> No one reported that Mr. Gerard used profanity or raised his voice with them. No one reported that he threatened violence against any specific person, or that he committed any acts of violence. Mr. Gerard has no history of misconduct at KSU or, to our knowledge, elsewhere.
>
> […] The next question is whether Mr. Gerard's conduct "is severe or pervasive enough to create a work environment that a reasonable person would consider intimidating, hostile or abusive." We find that it is not.
>
> […] we find no words or actions by Mr. Gerard that rise to the level of a hostile work environment under the law.
>
> — Andrew Newton, Assoc. Legal Counsel
> KSU Division of Legal Affairs

These two documents open and close the case as far as KSU Legal was concerned, but that does not mean the conflict is over:

1. A threat from Flora Devine in KSU Legal. Since receiving this letter, Sage is prohibited from entering the Interdisciplinary Studies Department (ISD) offices and from contacting all actual or perceived complainants.
2. A report by Andrew Newton, also from KSU Legal, which states that Sage is not to contact ANY ISD member about allegations, although he phrases it as a "continuation" of the previous no-contact in spite of the change in parameters.

These two documents contain some facts and some errors framed such that the errors look as true as the facts. If you open the PDFs in Adobe Reader (I really mean use Adobe Reader. Do not view them online because the formatting will break, and you will not be able to read comment boxes), you should see highlighting and comments Sage used to state his side. I won't bother reiterating everything he already wrote. The main take-away I want to put out there is that Sage is innocent regarding allegations that he is Satan.

I'm not talking about innocent until proven guilty innocent. I am talking about didn't do jack shit innocent, except that he expressed ideas to which the fascist swine at KSU took umbrage – which is now clear they do with anything with which they disagree. .

Before continuing *The Interdisciplinary Shaming Department* series, I need to take a moment to discuss one of the events that caused ISD to go anal explosive.

In March of 2013, Sage put up stickers promoting AVfM. I will call this #KSUStickerGate due to fact that some of the women in the ISD reacted as if Sage had tracked them down and said, "Go fetch me some coffee, and try not to get an abortion on your way back, sweetcheeks."

Apparently for these idiots, "Men's Rights are Human Rights," is codespeak for oppressive patriarchy, with cream and sugar.

I should note that no one here at AVfM asked Sage to put up the stickers, and that this was before Sage held any position at AVfM, and before Sage founded Zen Men. Everything here was entirely Sage's decision, and he said as much in the video.

https://www.youtube.com/watch?v=Euv3GBSfMdQ

I will also note how much I appreciate the fact that I have never asked or directed Sage about much of anything. He like, does crap that needs to be done. It's called being an activist.

If you watch the video, you will notice two behaviors that made KSU attorneys scoff, and made the ISD faculty go rogue:

1. (8:07) Sage remarks about how funny it would be to slap a sticker over the mouth of a feminist screaming at him. I will be damned to hell if that is not indeed some funny shit. I laugh every time I imagine it.
2. (15:20) Sage walks into a women's restroom after checking if it was empty by saying "Hello? Need to clean out the bathroom!"

There are a few dumb positions on #KSUStickerGate floating around KSU. Some of the big ones are as follows:

1. (KSU Division of Legal Affairs) Sage is inappropriately expressive and has violated the student code of conduct. While he is legally innocent and faces no charges, he *will* face charges if he contacts the people who believe #2 or #3 about their allegations. *Translation: Sage will take whatever abuse and lies are doled out by our factulty and he will keep his fucking mouth shut — or we will get revenge.*
2. (ISD) Sage posed as a university employee with the intention of posting materials to intimidate women. *Translation: We assert that the women at KSU are so fucking weak and retarded that they are intimidated by the idea that men are human beings. We also issue binkies at orientation for girls.*
3. (Stacy Keltner of ISD) Sage demonstrates a desire to kill women. *Translation: I am a lying ideological piece of human filth that secretly desires A Voice for Men to put me into the public spotlight.*

Entering a women's restroom and posting stickers of outside organizations are considered violations of the KSU Student Code of Conduct, but given several mitigating circumstances, like the fact that was much ado about nothing, Sage was not charged.

First and foremost, Sage owned up to everything. He wisely stated that AVfM does not necessarily endorse everything he does, and I should take this opportunity to state that we do not encourage students to break the code of conduct in their respective universities. I'm sure Sage will not break another rule.

Just as I am sure that my actions do not fall under the same mandates that govern Sage's as a student of KSU.

I'm not sweating over this because Sage caused no damage, and told admins in person that he understood that he risked disciplinary action. This is the best possible way Sage could have handled this, because he has the personal accountability that an activist should have. That, and his academic history is too developed to throw away.

Second, Sage avoided private property. Not all public property is fair game either, but Sage chose only durable surfaces that would not be damaged when the stickers were removed. Unauthorized stickers are routinely posted by students and subsequently removed by custodians, which Sage indicates in the video.

It also stands to reason students are not regularly disciplined for posting stickers since they do not publicly identify themselves as Sage did. I imagine KSU really does not need to deal with a full disciplinary proceeding when a warning will suffice.

Next comes the intention of the video. Some of you might be wondering why Sage is wearing gloves and wiping off fingerprints if he was only going to out himself later. The reason is that Sage never actually cared about being caught.

Sage was addressing concerns of activists who want to make a statement boldly, yet carefully. Men's Rights Edmonton faced a lot of direct and productive confrontations over *Don't Be That Girl*, but not all MHRAs are prepared for that heat. This is why Sage demonstrated clandestine posting practices on public property while making no secrets about the fact he was solely responsible for posting the AVfM stickers he pictured.

And given the way the ISD responded to Sage over this video, they ended up confirming that MHRAs have a reason to watch their asses. In the end, this video has a damned good reason to exist.

Sage is an unconventional, rebellious young man. While people either love him or hate him, Sage has no history of criminal activity or misconduct. Even in this minor act (compared to panty raids, drunken sex raves and other things that would probably make the ISD fall into anarchy), KSU basically shrugged at the time Sage published his video. More stickers that will just get removed, whatever.

But now let's look at some of the most obvious examples of idiocy and corruption at work around the ISD's response.

The most glaring mistake the ISD made was in their timing. Sage only got smacked around by KSU Legal and ISD after contacting ISD faculty about their messing with Zen Men's faculty sponsorships (which I will cover in later articles). When ISD learned that Sage knew what they were doing, ISD turned Sage into a scapegoat by seeking out this video and filing a report nearly a year after the filmed event happened. The way ISD handled this made it painfully obvious that they were politically motivated.

The claim that Sage was posing as a custodian is bullshit. Looking at the video, he was wearing a thick black jacket, was holding a smartphone in front of his body, and had no cleaning supplies on him. Sage was obviously saying what came to mind to *check if the women's restroom was empty.* If a woman saw him, do you all at ISD really think women are so retarded that they would believe Sage is a custodian?

Don't answer that. It is already established that KSU regards its school as special ed where women are concerned. And it must be said that judging by the actions of some of their faculty we can see where they might have gone in that direction.

We certainly can't expect a KSU girl to have the brains to see that Sage saying he needed to "clean out the bathroom" *is a good way for a man to announce his presence in a women's bathroom without scaring anyone*. ISD faculty stated that Sage was trying to intimidate women, but the video itself indicates the opposite. If the ISD wishes to assume that the mere imagery of AVfM intimidates women, then they are welcome to talk to the women who actually volunteer their incredible talents for AVfM. Women around the world support this organization, so I really don't know how ISD justifies this presumption of female fear.

Well, actually I do. It's the lying scumbag thing. It is not justification, it is just something to mouth in order to make simple minded people think that Sage Gerard poses a threat to an entire campus of women because he put up a sticker they disagree with.

I am sure that if Sage heard a response from inside the restroom, he would not have entered. And honestly, it doesn't matter what he said, since our fine scholars in the ISD would have reported him anyway. And if students (who weren't there) were really so intimidated, I'd like to see the report from the woman who witnessed Sage march right in on her pinching out the remains of that Monday's bean burrito to commit sticker rape.

I cannot imagine that report existing, because KSU Legal never cited such a report in their concluding document, and the only people who ever reported *feeling* intimidated were ISD faculty at a time when they didn't even know Sage, and Sage didn't know them.

The KSU Legal Department has all the credibility of the University of Toronto Student Union and Danielle D'entremont. And they share remarkable similarities with those referenced in that there is an agenda to create a false threat narrative behind which they are committing malfeasance, deception and raw bigotry in the name of their ideology.

As for slapping a sticker over the mouth of a feminist (hehe!), people who know Sage understand he is not violent, but he does have an intense, polarizing personality. He is kind to his friends, and he extends olive branches to people who try to hurt him, but he is unapologetically harsh to idiots. Three good reasons to like him in my book.

I've seen him do everything from compliment people to calling them cunts, and he tends to be fair about it across that spectrum. The evidence available to me shows that Sage, while on one occasion clearly upset and defensive when he learned for the first time what ISD faculty were doing, was never unfair or aggressive.

Again, remember the timing. ISD reported #KSUStickerGate approximately *eight months after it happened,* and Andrew Newton wrote that ISD *deliberately sought out content Sage posted.* The ISD faculty were trying to pin something to Sage to convince cops and lawyers that he was a ticking time bomb that had to be defused.

Let's recap: Sage avoided surfaces that the stickers could damage, stuck only to durable public property, and made sure not to invade the privacy of others. For an activist out to "intimidate women," he's oddly courteous. I say this not to assert one subjective interpretation over another, but to introduce an interpretation that KSU Legal and ISD clearly *refused* to entertain.

#KSUStickerGate has accomplished nothing but telegraph the political and personal biases of state-funded staff that have ganged up on one student. Even though Sage did not face charges, he was still punished by being silenced under threat of charges. #KSUStickerGate was one of the reasons that a select few ideologues in the ISD decided to engage in a smear campaign.

With that, you now have more context behind *The Interdisciplinary Shaming Department*.

Stacy Keltner, I hope you are looking forward to our date. I certainly am. Oh, and for a faculity member of a university who has published a book, it is clear that you have gone to great lengths to keep your image off the internet.

Nice try.

Is that a threat? No, it is a promise. Big difference.

As we have been saying here for years, the time for collegial, polite discussion and negotiation with these piles of refuse is over. Stacy Keltner has conducted an ideologically driven smear campaign against a peaceful activist, painting him as a threat and making him vulnerable as a target.

She has done this to him as a student at the school where she is on faculty, and she has been enabled and abetted by that school's legal department.

So we have a choice. Follow the rules that they want us to follow, which means providing her further cover to conduct her campaign of lies and hatred. Or, to say fuck their "rules" and do business with them in the only way cowards and bullies understand.

2015 will be a year where we shine a light on many corrupt acadamicians. Stacy Keltner is just the first.

We have people working on securing her image. Meantime, $100.00 to the first person who gets us a clear image of her which we can verify. Something large and clear enough to be used as a feature image is preferred.

Twelve foundational points of Counter-Feminist philosophy

Luigi Logan (aka Fidelbogen) · 18 January 2015 · Archived copy · Original

Editor's note: This article is also available in Romanian.

1. The dictionary definition of feminism runs as follows: "The doctrine advocating social, political, and all other rights of women equal to those of men." This definition is inadequate owing to the problematic nature of the term "equality," which has no stable meaning outside the realm of mathematics. Consequently, the meaning can forever be refreshed, reframed or updated so that new demands for "equality" can always be put forward. There will never be enough "equality," and feminism will never go out of business because it will always find new "inequality" in need of correction.

2. Feminism's binding principle and driving force is disaffection toward men and maleness. This is arrayed on a spectrum, with mild disenchantment to the lower end, and vitriolic animosity, bordering on psychopathic, to the upper. If disaffection toward men, *as men,* did not exist in the world generally, then feminism itself would not exist. Feminism is not driven by vehemence about mere issues and abstract principles. Its politics are rooted in personal feelings about men. Feminism's *political,* you might say, is *personal.* And so personal emotion is the only thing that keeps feminism in motion.

3. Feminism divides broadly into two cultural cohorts: Academic feminism (more intellectual), and pop feminism (less intellectual). These make opposing ends of a polarity, with a continuum stretching between them. Feminism as a whole needs both the academic and the pop cohorts. The academic cohort is needful so that feminism will have an intellectual vanguard — *so that the snake will have a head*, in other words. The pop cohort is needful so that the vanguard ideology will be demographically incarnated in numbers — *so that the snake will have a body,* in other words. Sophisticated ideas originate from the academic cohort, and trickle down to the pop cohort by the process of *popularization.*

4. At any point on the academic-pop continuum, you will find feminists from any point on the disaffection spectrum. Simply observe that the identical range of viciousness shows up at every intellectual level. Along with viciousness comes irrationality or intellectual dishonesty. All of this is transparent among the undisciplined pop feminists, but concealed under layers of erudite doubletalk among the academics.

5. Feminism at large should be understood as a social organism. The bottom line, is a division of functions which generates the illusion that "feminism is not monolithic." That cliché is either true or false, depending on how you apply the term "monolithic." It is true that feminism has many brands, flavors, schools of thought, "aspects," and so on. In that regard, it is anything but monolithic. But when you consider that these different manifestations combine toward a common purpose as the parts of an organism or mechanism would do, then feminism emerges as One Thing — hence "monolithic." Accordingly, so far as we are concerned, feminism is indeed monolithic.

6. Several counter-feminist (or reality-based) definitions of feminism have been proposed, all of which point in the same general direction. One of these runs as follows: "Feminism is the project to increase the power of women." When you consider this alongside the dictionary definition (which describes feminism as a quest for "equality") and when you consider that "equality" is a mirage shimmering always out of reach, it is easy to see that chasing so-called "equality" ad infinitum, will only increase the power of women ad infinitum. But to increase the power of women, you must increase it *in relation* to something, and that "something" can only be *men.* So by its inherent logic, the feminist project can only be the project to put women in a state of power supremacy over men. In sum, therefore, **feminism is female supremacism.**

7. Feminism's most effective safeguard against discovery is to ridicule the very idea that it (feminism) is female supremacist, and to mock whoever might advance such an idea. Such words as "paranoid" or "misogynistic" will

typically be employed to this end.

8. The project to increase women's power does not positively require disaffection toward men. But without it, the project would face a practical limit — to wit, the constraint that mutuality and unselfish regard for the other might impose. Yet sweep all that aside and you can pave the road of depredation as far as your lack of scruples will carry you. Indeed, that is where disaffection toward men comes in handy, and where the project to increase female power hits no glass ceiling of any kind.

9. Advocacy for women's interests, in whatever form, will naturally increase female advantage and thereby increase female power. Yet the advocates involved in such work needn't feel any conscious hostility toward men. They need only carry on industriously, disavow anti-male sentiments, and draw attention away from high-disaffection feminists by such distracting statements as "not all feminists are like that," or "I'm not that kind of feminist," or "those people are only fringe extremists." At times, they will deny that such feminists are even feminists at all. Still, the latter will continue to exist, and to do what they do, while their milder sisters look the other way.

10.The proclivity of feminism is to grow in the direction of greater female empowerment. In so doing, it initiates changes in the surrounding world. These changes create endless new obstacles to the female empowerment project, and force endless modifications to feminist policy in order to overcome said obstacles. At times, these modifications will involve changing the rules of the game altogether. There is no help for this, for if feminism operated from a fixed and finite set of rules, this would leave degrees of freedom that would permit male autonomy to operate. And this, in turn, would set an absolute upper limit on female empowerment. Code-switching, from one code of rules to another, is therefore an inherent feature of feminism as a social organism.

11. Feminist code-switching operates through space as well as through time, since at any given moment an indefinite number of distinct feminist rule systems, planet-wide, are found to be operating. This is quite understandable, given that women differ greatly as to taste, inclination, personality, station in life, and so on. Hence, their exact empowerment needs will differ, and each must employ a suitable code of rules.

12. Feminism's being is identical with its being-in-motion. Feminism, as a social organism, must either grow perpetually or die. "Perpetual Revolution" is the name we have given to this condition.

Serious business: the attack on “manspreading” is not a joke

AVfM Video Source · 18 January 2015 · Archived copy · Original

…and it went from Tumblr feminist bigots all the way to public policy in a surprisingly short period of time.

http://youtu.be/dgvCphf5Tqw

You might want to subscribe to Wolf of the West, by the way.

Interdisciplinary Shaming Dept. Part II – Stacy Keltner, garbologist

Paul Elam · 19 January 2015 · Archived copy · Original

This article is one part of a series exposing corrupt, fear-mongering academics who used police officers and lawyers to silence a single student while they move to crush his free speech and Title IX rights. This piece uses context from #KSUStickerGate. Read Part I here and Part III here.

Stacy Keltner is a fraud on the run. There is a $100 reward to whoever finds a picture of her that we can verify. KSU students, if you happen to see Keltner out in public, grab a quick shot on your phone and send it over. You would be helping end corruption on your campus, and offsetting the cost of your tuition and supplies.

The hilarious depiction of Keltner shown above will tide us over while we wait. Many thanks go out to the talented Brian Martinez for beautifully capturing the situation.

Keltner's bio was deleted from KSU servers since Part I was published, probably because I announced my intention to comb through histories. These people have clearly never heard of the Google cache and FreezePage.

- ISD faculty page (before, after)
- Gender and Women's Studies faculty page (before, after)

Cowards.

Stacy panicked in response to #KSUStickerGate to Sage bringing questions about the ISD's organized effort to sabotage his faculty sponsorships and *Male Students in Peril*. Keltner's colleagues will learn that she not an academician when dealing with people who disagree with her.

Here are two more documents for your perusal:

- The campus police report where Stacy Keltner and ISD chair Robbie Lieberman lie about Sage. (Note that discredited faux-journalist David Futrelle jumped the gun and said that Stacy Keltner's name never appeared in the "complaint" posted in my previous article. This is the complaint, and her name is right there, you opportunistic dumbass and you gullible morons who believe that liar who calls himself a journalist.)
- An excerpt from an open record of emails that shows Stacy Keltner inviting everyone on a Gender and Women's Studies mailing list to discuss the AVfM and KSU Men "problem" on campus. Notice that it keeps tabs on how many advisers KSU Men has left, and whether or not the conference continues. The rest of the emails will be provided as we cover more of the story in other articles.

A police report is public record only when the case is closed, which means there was no evidence that Sage is a threat.

That said, let's see who our tax-dollars has been paying. Quote the investigator:

> Keltner stated on 8/26/2014 while she was in a meeting she received a text message from her Department Chair Robbie Lieberman (Faculty). Lieberman told her that Sage Gerard was in the office of Interdisciplinary Studies and requesting to see her. The message also stated Keltner may want to avoid coming back. Keltner stated she immediately left the meeting and returned to her office where her 2 year old daughter was with a babysitter. Keltner stated she remained in her office until Gerard left the ISD office.

When Sage learned of ISD's involvement in messing with Zen Men's faculty sponsorships and *Male Students in Peril,* he had questions. What's with these meetings about the "problem" of KSU Men and A Voice for Men? Why is everyone in Gender and Women's Studies keeping tabs on the number of advisers Zen Men has? Why is the status of the conference important to them?

When Sage arrived, the ISD chair Robbie Lieberman informed Stacy that she needs to hide, even though Sage and

Stacy were both already in a populated office space in broad daylight. Is the babysitter for Stacy, or the 2-year old?

It's funny how Stacy thought to mention her child's existence and age in her report, as if it wasn't already obvious that she was tugging heartstrings hard enough to string a violin.

> Keltner stated after leaving the ISD office Gerard went to the sidewalk office outside her window and the window of the ISD office and wrote on the sidewalk, "KSU MEN/A VOICE OR MEN" with chalk. Keltner stated after writing on the sidewalk Gerard took pictures of the writing and pictures of the people standing around looking at the writing.

Sage works on campus, and his stopping by the ISD offices (before the Flora Devine letter) with questions was one of the many errands he had to run. After visiting the ISD, he chalked an ad for the conference, which is allowed by KSU policy. The Social Science area is a great place to promote men's rights.

As reported, Sage did take a picture of the chalk. And it wasn't visible just by the ISD's windows, Stacy, it was visible by all of the windows on the front side of the building. That's the point.

According to this doohickey that checks data on original photos, this was taken at August 26th, 2014 at 2:06 PM EST in front of the Social Science building. The police report times the incident between 1:30 PM and 2:30 PM, which checks out.

There's no question here. This is the message Stacy Keltner saw.

The conference ad Sage wrote in front of the Social Science building. "MEN'S RIGHTS CONFERENCE RSVP FREE KSUM.EVENTBRITE.COM"
Stacy, learn to read. It does not say "KSU MEN/A VOICE FOR MEN." It's just an open invitation to the conference you and your buddies were trying to sabotage. We had a great time, by the way.

Sage did similar ads on sidewalks around campus, so there was nothing particularly special about this one.

People did walk by, but Sage did not take pictures of lingerers checking out the chalk, unless you count accidentally capturing legs and feet. Either way, it's a public spot.

A lot of students already knew that Sage was different than most, so if Sage was taking photos of people in the perverse manner Keltner suggests, someone else would have reported him since the cops were within *eyeshot.*

You read that right. Look at this picture from Google Maps.

(Source: Google Maps. Edited for purposes of commentary)
The red "X" is where Sage chalked his ad. The building circled in blue is *where all the cops are.* Again, an ISD staff member assumes students are stupid.

Like with #KSUStickerGate, the only people who panicked and filed reports are professors who are politically-affiliated with the ideology Sage criticizes in the manner expected from a *university student!*

This must be the diversity and inclusion thing we keep hearing about.

The reason Sage photographed his chalk work was to gather up potential pictures for *The Sentinel* to use in this article, since they were looking for a featured image. The photo they ended up using was of chalk Sage put down by a different building. Either way, Sage was doing what he always does by recording his actions.

Stacy is acting like Sage left a mark of death specifically for her.

> Keltner stated she fears for her safety and the safety of her family and colleagues. Keltner stated she has seen the cartoons, video and blogs online and believes Gerard demonstrates having violent fantasies about hurting and murdering women.

I don't even know what to say.

There's dishonest, there's stupid, and then there's straight-up anti-reason. Stacy Keltner is such a vapid, stillborn pile of failed neurons that I am only left to conclude there is something wrong with her. Schizophrenia? Brain tumor? PTSD from seeing Andrea Dworkin naked?

Stacy Keltner never once met Sage, and she has no evidence that Sage is violent. The only thing Sage *ever* did to her was try to ask her questions, and he never even got the opportunity to do *that* because the department chair helped agitate her own staff.

Sage still doesn't even know what the fuck Stacy Keltner looks like! All we know from the police report is that she is a white, 40 year old blonde with brown eyes that weighs 105 pounds and stands what I suppose is 5'1″, if I'm

understanding the format of the height correctly (Sage is 6 feet even, and his height is recorded as "600." The first number appears to be feet, and the last two are inches).

Keltner cranked up her subjective hysterics until people start listening reflexively. She cries crocodile tears to grease the gears of the system.

Stacy, if you need some help understanding this, maybe some records will help.

Sage has a 4.0 GPA at KSU. He managed to get an institutional GPA of 4.18 at Georgia State, which also has a 4-point scale. He is in two honors societies and has traveled the country for scholarship programs with NASA and other organizations.

So, number one, he takes his education seriously. Number two, he takes his work seriously. He started working at 15 years old as a programmer, and has a portfolio of projects across several industries that people actually use.

He would not throw all of that away being the kind of person you think he is. He has friends and family (yes, including women) who love him, and you shit on all of that because it just had to be about you. I think you wanted someone to call you out, because on some level, it means back-pats and people calling you "survivor."

You make me sick.

> Keltner also believes Gerard is interested in challenging/silencing all women and gender programs and educational activities on campus. Keltner stated as the coordinator of gender and women's studies she is a prime target.

Guys, a black hole of stupid has formed in my office. It sucked all of the oxygen out of the room, but it also took a few laws of nature, so I can still breathe. Gregg Allman is eating my lamp, and my ass is a giraffe.

Nothing makes sense anymore.

Stacy, you used fear to recruit thugs to attack a single student you personally do not like by proxy. One moment you are sobbing and blubbering about an outstanding student coming to kill you and your 2-year old, but then smirk and hum a tune when the cops run to investigate.

> A security escort was provided for Keltner to her vehicle.

Stacy, two things happened to Sage since you decided to sell your story by clutching a cop's arm with one hand and using a folder to hide your face with the other.

1. Sage's supervisor asked if Sage knew that a "bodyguard" was hired to repel him. I talked with Dr. Sansivero and he assured us that there was no private bodyguard, but we now know there was a police escort. Either way, *this drama bled into his job,* Stacy. Do you realize your words can impact a man's life, regardless if you are telling the truth or not? It's okay and expected to openly disagree with Sage, but it's not okay to blow the situation so out of proportion that reality itself distorts.
2. When Sage debated Brian Clyne, Clyne attempted a character assassination. Look at 36:38. We don't know how he got the information, but Brian Clyne, who actually IS a dangerous, criminally-inclined individual, used what sounds an awful lot like YOUR story to go after Sage in *front of the Dean of Students, and a cop.* Sage later had to juggle Brian's relentless attempts to paint Sage as a harasser of women (an action that puts students in *physical danger* of vigilantism) while being silenced by the cops on Brian's command.

Stacy, if I find out that there was a link between your report and Brian Clyne's own vendetta that endangered Sage, I swear that you will never work in peace again. I will follow your activities and call out every lie that threatens the livelihood of decent men, until people stop citing your publications and you tearfully watch your degree gather dust in the closet. I have the resources and the connections to make that happen, and I will use them if you so much as

tell one more goddamn lie about a man you don't know. Covering your ass will only make me work harder to expose your sins.

You need to understand that there are people out there who will literally beat a man bloody if they believe that he is some kind of threat to women. Look at the murders carried out where victims are men falsely accused of rape. Perpetrators of this violence won't investigate. They won't even think. They will simply beat him until he is broken, and bleeding. You put Sage, an innocent and intelligent young man **with a future**, in a position where he has to keep looking over his shoulder every time he walks on campus.

And you won't even let him express himself.

That is why you are one of the most egregious, repulsive and vindictive professors on Kennesaw State University, if not Georgia or the United States.

Sage runs his organization as an extracurricular activity. You responded so disproportionately that you encroached on an innocent student's *personal well-being and employment*. Sage's world started closing in around him thanks to you. People started treating him *differently*, because of you and people who think like you.

You stained Sage with a LIE that can *follow* him to job interviews and his relationships.

You are *filth*, Keltner.

Neither Sage, myself, or any men's rights activist worth his salt hates women as you suggest, or humanity, for that matter. But rest assured that I hate *toxic people who earn contempt with their manipulative actions.* You are one of those people.

If you actually experienced even a tenth of what you put Sage through, then you would probably have fled the country by now. Did we learn nothing from Caleb Warner and Vladek Filler? Have we still not evolved the abstract reasoning necessary to understand that a lie can spiral out of control?

We're still looking into your history, Stacy. I would take the time to spit on your repositories of pseudo-philosophical reflections, but I have expended far too much energy on this article as it is.

Just know that I always will learn more. If you think there is something, and I mean *anything else* in your conduct on Kennesaw State University that will embarrass you, then you better **send Sage Gerard an email and try to make things right,** because I will publish all of your mistakes. Sage's email is right on our masthead. Try getting to know the guy for once.

If you need more convincing, I invite readers to contact you via your public contact info. We will notice if you delete that, too.

Hundreds of people here have donated to Zen Men, the organization your people have been messing with, and I figure they may want an opportunity to explain how they feel about your disrespecting their contributions to gender equity. Oh, and just a tip: The supporters will not threaten you. They will most certainly be angry with you, but you are not in any physical danger. **You never fucking were.** Just keep that in mind if some odd troll sends you a message you want to believe we endorse. Use your brain and try listening to thoughtful dissent for once in your miserable life.

Admit you were wrong like an adult, or pack up your desk.

The faculty member in Part III will not be announced. I suggest any ISD member interested in saving face get in touch with Sage before it's their turn. Silence will be considered siding with what will only be disproven.

I don't determine the fate of your credibility, you do.

Anti-Cosby protestors attempt to physically silence Cosby defenders

Dan Perrins · 19 January 2015 · Archived copy · Original

Men's Human Rights Activists peacefully counter-protest those calling Bill Cosby a rapist, and those who believe Cosby to be Guilty Until Proven Innocent use thug tactics to silence defenders of due process–while Hamilton police do nothing.

Recently I wrote about the experiences some of us had at the feminist hyper-rape-inflation guilty until proven innocent media lynch mob that visited Hamilton on January 9, 2015. The reason the rabid phony "rape culture" circus was in town was Bill Cosby giving a show at Hamilton Place. Cosby has numerous rape allegations against him. Allegations only, which in feminist speak means "guilty."

It was an interesting experience for us all, I'm sure my fellow attendees would agree. A very small number of us responding to the penis owner=guilty cult with advocacy of innocent until proven guilty and due process. You know the rule of law, that concept at the heart of justice and found in the bedrock of a free and democratic society.

The ~~lynch mob~~ protesters proclaiming Cosby's guilt had been growing since he came to The Great White North (Shout out to Bob and Doug Mckenzie who grew up in the Hamilton area) to do 3 shows. Hamilton being his last stop. There was probably 100 or so of them gathered in Hamilton on the South East corner of Summers Lane and Main.

"We believe the women" "1 in 5 women are raped" the cult chanted ignoring the fact that the 1 in 5 myth has been debunked and there hasn't been a trial let alone charges for Cosby. Sexual violence is an epidemic according to them despite what the actual numbers tell us.

I guess feminists do need to keep those donation dollar$ flowing. And the 'sexual violence epidemic' propaganda is just another one of feminism's cash cows they use to milk society out of money, common sense and due process.

But that is another topic for another day.

My last article gave you just a small snap shot of our experiences. There's an interview with CHCH TV in that first piece. Some of you may have noticed in the interview I seemed a little frazzled, somewhat vocal about things.

For those who missed that interview here it is again.

I admit it, I was a little nervous and frazzled at the time of the CHCH TV interview. And for good reason: It wasn't the bright lights big camera which had me on edge.

My nervous frazzled manner for that interview was a result of an interaction between me, a member of the feminist hang the penis-owner lynch-mob and Hamilton Police Services.

The interaction that transpired at the Hamilton Cosby protest was a little more sporty than what I've experienced in the past. And in the past I've faced off against some of the more infamous members of the blame-a-penis club. Big Red and Darwin's Rejects would be 2 examples.

There is another incident on record where I had dealings with a local blame a penis member in which they used a makeshift weapon (club) in their attack on me.

(And yet the world is worried about the threats feminists send to themselves not actual documented acts of violence engaged in by them)

Anyways back to the interview with CHCH TV. Prior to my interview with CHCH, in fact most of my interviews, I was accosted by a member of the lynch-a-penis mob.

Here is the video evidence of the attack;

I'm going to call her "lil' Miss Rapey Hands," because she didn't get enthusiastic consent to lay her hands on me.

The assault is minor, as is the theft, however they are crimes just the same. Lil Miss Rappey Hands decided she had the right to lay her hands on my personal property and proceed to use her substantial girth and weight to knock my person about.

Now this situation could have very easily gone gone badly for all parties involved.

If I didn't turn at the last second before her attack I may not have realized what the intentions of lil Miss Rapey Hands were and taken her attack for something which would require a stronger more physical response. With that in mind I can't say what my reflex action would have been. It may have been to do what I did which was to direct the police to do their jobs.

Or

I may have simply turned around and punched lil Miss Rapey Hands in an act of self defense without even knowing who or what she was. My possible reaction in a situation like that isn't guaranteed, no one's is when suddenly hit unexpectedly like that.

But what doesn't appear to be up for speculation is a combined desire by the Hamilton Police Services and the feminist blame a penis club to increase violence.

One might even say an increase of violence is exactly what the feminists and police services across North America want.

Notice in the video immediately after lil Miss Rapey Hands commits her crimes the "blame a penis" club cheers her on?

Notice how 1 police officer starts to do his job while another calls him back thereby obstructing justice?

There is one other thing I want you to pay attention to in the video, and it happens right at the end. Pay attention to the man in the beige-colored coat whom she goes to after realizing she just became a local feminist hero and Hamilton Police Services are going to turn a blind eye to her crimes. He comes back into the story later on.

The next thing caught on video that happens right after lil Miss Rapey Hands commits her crimes is I have words with the offending police officer. I now refer to him as an offender due to the fact he obstructed justice when he instructed his fellow officer not to do his duty. His sworn duty I might add, and I go into that in this video.

About a 1/2 hour after the incident with lil Miss Rapey Hands and the ~~constable~~ criminal with the badge # 53 the protest was over and we were leaving the area to re-convene at an undisclosed location to decompress and analyze the evenings events.

We were leaving the area heading North along Summers Lane to King Street when Malcolm fell behind. You see Malcolm's path was impeded by lil Miss Rapey Hands and her useful idiot male feminist. We have the video giving evidence of this:

I guess lil Miss Rapey Hands and her useful idiot lackey, realizing her crimes were all caught on video, decided her next move should be to destroy the evidence. And they made their play by first singling out Malcolm, prohibiting his ability to stay with the group.

They keep pace with him and repeatedly block the shot of the camera while biding their time to commit another crime.

Along the way you'll notice they taunt Malcolm trying to get him to act as they do.

And then it happens.

Mr Useful Idiot decides the timing is right: no one is walking towards them and they are about 20 feet away from the open street, so he attacks. It happens right around the 2:18 mark. Malcolm is assaulted in what he describes as

an attempt to steal the camera, thereby giving them the opportunity to destroy the evidence of lil Miss Rapey hands previous assault and theft.

The premeditated and intentional assault by Mr Useful Idiot was hard enough to knock Malcolm to the ground. And lil Miss Rapey Hands is a willing participant/ accomplice in this crime.

What is truly deplorable about this situation is the violent attack on Malcolm could have been prevented if the police did their jobs the first time lil Miss Rapey hands got all touchy-assaulty with me.

But Hamilton Police Services didn't, they turned a blind eye, which lead to an escalation of violence by the lil Miss Rapey Hands & Mr Useful Idiot.

Hamilton Police Services aren't interested in reducing violence. Neither is the feminist lynch-a-penis cult.

They're interest is to increase violence.

That's what a legal system on feminism does folks, it increases violence.

Stay tuned for more. Things are going to get a whole lot more exciting before we're done with this one.

Rita Panahi: Women are more equal than others

Jim Muldoon · 19 January 2015 · Archived copy · Original

Rita Panahi, of the Herald Sun, often writes articles critical of Feminists, which cheers me up every now and then. She complains of "the perpetually outraged sisterhood" and "the duplicitous hypocrisy of the feminist movement."

One might think that I would endorse Panahi and her column as a must read for the Men's Human Rights Movement (MHRM), and maybe I would have. At least, up until I read her latest column. It was every bit as hypocritical as the Feminists she so regularly takes to task.

The crime that gets her on her soap-box this week is:

> The South Australian Government had to remind public transport users to be "courteous and considerate" after a heavily pregnant woman was forced to stand during a recent train trip.

Now, by "forced" she means that no one got up to give her a seat. There wasn't actually any "force" involved. But of course, decrying Feminist techniques doesn't mean that Panahi won't use them herself.

> Obsessing about trivialities and drumming up faux outrage may be a fine clickbait tactic but it doesn't mean you're taken seriously.

And I won't be taking Panahi too seriously from now on, either.

What we are supposed to do, of course, is imagine that everyone else on that train was fit, healthy and fresh as a daisy. We are also to imagine that a young, healthy woman has become debilitated because she is carrying a few extra kilos. Then, we are to fall for the romantic notion that, because she is carrying a new life (cue music) that her discomfort suddenly outweighs everyone else's.

Once again, in true Feminist fashion, it is her body, her choice, and everyone else's problem.

> The lack of manners those women experienced made me think of Blanche and a line in the last season of *The Golden Girls* where she explains to a suitor: "I don't want to be treated like your equal. No! I want to be treated much better than you."
>
> That should be the ideal all women strive for in life. It's not only pregnant woman who deserve to be treated with all due deference.

Deference, according to the Merriam Webster dictionary, means, "respect and esteem due a superior or an elder."

How, I wonder, does Panahi "strive" for this exalted status?

> As a woman I am as capable, independent and empowered as any man, but that doesn't mean I want to be treated like one.

No, Panahi doesn't want to be handed a shovel when holes need digging. She's not up for the frontline of battle, and wants a guaranteed spot in the lifeboats. On and on, she claims a right to priority, but without telling us why.

Women are superior, it seems, because they just are. But does Panahi have the honesty to admit this? Like every Feminist she has ever criticised, the answer would appear to be in the negative.

> It isn't an admission that I'm inferior or superior; it's merely an acknowledgment that we are inherently different.

This inherent difference, of course, means that she is “due deference” simply because she is a she. The man, being inherently not a she, gets no deference. Like the sky is blue and the world is round, women are privileged. No need for great or kind deeds. No need for achievement or excellence.

Simply put, when she wakes up in the morning, before she even gets out of bed, never mind actually does anything of any value, she is better than 3.5 billion people, because they are all mere males.

> Likewise, a man paying for dinner doesn’t mean I’m obliged to be extra friendly; it’s just a courtesy that should be common practice. Of course, good manners dictates that the woman offers to pay or split the bill but a truly chivalrous man wouldn’t hear of such a thing.

Indeed! She “offers” to pay, simply so that they both can pretend how “capable, independent and empowered” she is. The couple can engage in doublethink as long as they like about how the woman *can* pay for her half, just as long as, in the end, he gets his wallet out and does the “truly chivalrous” thing.

Note that Panahi uses all of the typical Feminist straw men to strengthen her argument for superiority. To disagree means we expect sex for buying her a taco and want her to be paid a pittance for doing the same job as man, only better, and in heels.

> A British newspaper decrying the death of chivalry claims that it sank with the *Titanic* where “an age of chivalry, honour and men of all classes trying to behave like gentlemen” was replaced by an “every man for himself” mentality.

A man’s survival, never mind his self-respect, is nowhere near as important as M’lady’s displeasure. The only difference between Feminism and what Panahi calls chivalry is terminology.

The outcome, women with unearned privilege while the men do the heavy lifting, is the same.

Links

http://www.heraldsun.com.au/news/opinion/equality-is-essential-but-so-is-chivalry/story-fni0fhh1-1226955085384

http://www.heraldsun.com.au/news/opinion/nudge-nudge-wink-wink-and-the-banshees-wail/story-fni0fhh1-1226930359249

http://blogs.news.com.au/heraldsun/miss-judgement/index.php/heraldsun/comments/the_perpetually_outraged_sisterhood/

http://www.merriam-webster.com/dictionary/deference

Did John Hembling plagiarize an article by Jim Lobe?

August Løvenskiolds · 19 January 2015 · Archived copy · Original

In a recent email from a reader of AVFM I'll identify as "IR", it was suggested that an AVFM article written by contributor John Hembling and published April 17, 2011, "appears to have several passages largely cribbed from this 2003 piece at Alternet:

http://www.alternet.org/story/15935/leo_strauss%27_philosophy_of_deception"

The Alternet article was credited to author Jim Lobe.

The article by Hembling in question is this one:

http://www.avoiceformen.com/feminism/government-tyranny/leo-strauss-and-neo-conservatism/

AVFM takes allegations of plagiarism seriously and in the past we have removed and banned articles and authors we have determined were tainted by plagiarism. Some of these authors had significant followings among our readership and while I was aggrieved to lose them, the integrity of AVFM and our mission of compassion for men and advocacy of men's issues must take precedence.

What exactly does "plagiarize" entail? I Googled the word, and got this primary result:

"pla·gia·rize ˈplājəˌrīz/ *verb*

1. take (the work or an idea of someone else) and pass it off as one's own."

In other words, plagiarism is a sort of intellectual theft. Copying someone else's work word for word and representing the result as one's own work is obvious plagiarism, but quoting someone is not generally plagiarism.

A harder question is when an idea is "borrowed" and substantially rewritten, but the source of that idea is not credited. I would contend that when a large number of common elements are discovered between two articles, the likelihood that the more recent article contains plagiarism grows and eventually the case for plagiarism becomes persuasive.

To that end, I have personally checked and discovered at least 5 examples of both ideas and writing that seem to have been cribbed, and in the case of example 3, outright copied by Hembling in his 2011 article without proper credit being given to Lobe's 2003 article. Those 5 examples are as follows:

Example 1. From Hembling's 2011 article:

Strauss was a political philosopher who arrived in the United States in 1938. Strauss taught at several major universities, including University of Chicago.

Similar passage from Lobe's 2003 article:

Like Wolfowitz, Shulsky is a student of an obscure German Jewish **political philosopher named Leo Strauss who arrived in the United States in 1938**. **Strauss taught at several major universities, including Wolfowitz and Shulsky's alma mater, the University of Chicago**, before his death in 1973.

Example 2. From Hembling's 2011 article:

"Among Strauss's students were the architects of the neo-conservatism which has dominated and defined the agenda of the democratic and the republican parties of the past several decades."

Similar passage from Lobe's 2003 article:

Strauss is a popular figure among the neoconservatives. Adherents of his ideas include prominent figures both within and outside the administration.

Example 3. From Hembling's 2011 article:

While outwardly professing deep respect for American democracy, Strauss believed that societies should be hierarchical; divided between an elite who should lead, and the masses who should follow. Unlike philosophical elitists such as Plato, he was unconcerned with the moral character of these leaders.

Nearly identical passage from Lobe's 2003 article:

While professing deep respect for American democracy, Strauss believed that societies should be hierarchical – divided between an elite who should lead, and the masses who should follow. But unlike fellow elitists like Plato, he was less concerned with the moral character of these leaders.

Example 4. From Hembling's 2011 article:

Shadia Drury, Professor of political science at the University of Calgary described this philosophy as one which requires an environment of **"perpetual deception"** in which the people are indoctrinated to a manufactured mythology, of simplistic character appropriate to their meagre *[sic]* powers of comprehension.

According to Drury, Straussian philosophy requires: **"perpetual deception** of the citizens by those in power is critical because they need to be led, and they need strong rulers to tell them what's good for them."

In Straussian philosophy, the "elite" believe that there is no morality and the only natural right is that of the superior to rule over the inferior.

Similar passages from Lobe's 2003 article:

According to Shadia Drury, who teaches politics at the University of Calgary, Strauss believed that **"those who are fit to rule are those who realize there is no morality and that there is only one natural right – the right of the superior to rule over the inferior."**

This dichotomy requires **"perpetual deception" between the rulers and the ruled, according to Drury.**

Example 5. From Hembling's 2011 article:

Strauss also believed that "Because mankind is intrinsically wicked, he has to be governed . Such governance can only be established, however, when men are united and they can only be united against other people."

A Straussian society then, requires a state of perpetual war.

Similar passage from Lobe's 2003 article:

Like Thomas Hobbes, Strauss believed that the inherently aggressive nature of human beings could only be restrained by a powerful nationalistic state. "Because mankind is intrinsically wicked, he has to be governed," he once wrote. "Such governance can only be established, however, when men are united – and they can only be united against other people."

"Perpetual war, not perpetual peace, is what Straussians believe in," says Drury.

From these 5 examples and particularly example 3, it is reasonable to conclude that a substantial portion of Hembling's 2011 article was, in fact, plagiarized from Lobe's earlier work.

AVFM offers our gratitude to reader "IR" who first alerted us to this situation,

AVFM offers our apologies to Jim Lobe for the uncredited use of his work.

AVFM also apologizes to our readers for this clear breach of journalistic ethics, and we promise that steps will be taken to remove the offending material.

AVFM reproves author John Hembling and urges caution to those who have used, or are considering using his

work.

Thank you to everyone for your understanding in this regrettable case.

Publisher's note: In light of this very disappointing development, Hembling's post will remain up for approximately 24 hours so that readers can make the comparisons of the work themselves, after which the plagiarized piece and all other works from John Hembling on this site will be removed. I know we have had our differences since asking John to leave AVFM, but it never rose to the level of this kind of drastic action till now. We will not allow this platform to be used for the purpose of stealing the intellectual property of others and passing it off as original work. I extend my deepest apologies to Mr. Lobe and my assurances that this is the first I have known of this dishonest act. –PE

ABC News, do you even ethics? #GamerGate vs Nightline Edition

AVfM Video Source · 19 January 2015 · Archived copy · Original

The American Broacasting Corporation (ABC) News show Nightline recently did a shockingly dishonest piece about online gamers, combining this with a professional tongue bath for con artist Anita Sarkeesian and another person of questionable ethical standards known for professional damseling named Brianna Wu. It was jaw-droppingly awful. Fortunately, Socks has a great deconstruction of this sorry excuse for journalism:

http://youtu.be/YGAetdlStjo

If you're at all interested in video games, you should probably subscribe to her channel or check her out on Twitter.

Breakthrough medical treatment for feminism & related disorders

August Løvenskiolds · 19 January 2015 · Archived copy · Original

It is with great happiness and no small level of relief that *A Voice for Men* announces the first set of medical protocols for dealing with the infectious disease known in the popular vernacular as "Feminism." This puzzling disorder afflicts about 20 percent of the United States's population, resulting in paradoxical symptoms of increased aggression, paranoia, and projection in women, and an unnatural passivity and sexual cessation in men.

In addition to mental disorders, Feminism's major physical impact is to cause abortions, both spontaneous and medically induced, that cost the afflicted the lives of millions of their healthy children as well as wasting countless public medical resources better spent on treating other life-threatening disorders, such as infectious diseases and bodily injuries.

Background

Oftentimes the causes of even widespread diseases can remain obscure and the medical establishment can be slow to recognize cutting-edge theories and treatments, so even as we appeal to medical authorities to take these findings seriously, we recognize that the process of altering the popular understanding of pathological Feminism will be contentious and time-consuming.

For example, once upon a time, the cause of the ubiquitous stomach ulcer was obscure, and often attributed by medical science to vague factors like "stress" or "spicy foods." Bland diets and the career-killing "stress management" of ulcers had poor track records that frustrated patients and doctors alike, although the ongoing treatment of ulcers using ineffective measures did provide something of a financial boon to both legitimate medical practitioners and pseudo-scientific "alternative" therapists.

In 1982, however, it was discovered that stomach ulcers were caused by a bacterium now known as *Helicobacter Pylori*. This finding was controversial for years but eventually led to effective treatments.

Likewise, a disease known first in the early 1980's as "GRID", or "Gay-Related Immune Disorder," was often attributed to libertine homosexual lifestyles of that era, but as our understanding of the disease eventually transcended both liberal and conservative ideologies it became known as "AIDS," determined to be caused by infection with the virus dubbed HIV.

Like stomach ulcers and AIDS, the causal factor of Feminism was once obscured by poor research, financial motivations, and ideological concerns such as the alleged "patriarchy". Once Feminism achieved its stated goal of legal equality for women with men (and feminists' *sotto voce* goal of female societal domination) it became clear that something other than ideology was driving the increasingly febrile daily behaviors of feminists.

Indeed, it wasn't until January of 2015 that the infectious agent for Feminism was first identified: a bacterium known as *Toxoplasma gondii,* or T. Gondii.

Toxoplasma gondii: The cause of Feminism

Let's review the facts known about T. Gondii and how it relates to Feminism.

T. Gondii lives in rodents such as mice, members of the feline family known as domestic cats, and humans as well as other warm-blooded animals, many of whom are common human food sources. Cats are crucial to T. Gondii insofar as it can only reproduce in their digestive tracts and cats propagate the disease through their feces.

T. Gondii has evolved to make rodent hosts alter their behavior to become suicidal: once infected they become sexually attracted to cat urine and instead of avoiding predation, the mice seek out cats to eat them.

Growing evidence revealed in the journal *Preventive Veterinary Medicine* suggests T. Gondii also causes vast amounts of personality disorders in humans. The CDC reports about 60 million Americans are infected with T.

Gondii, which creates brain plaques that can alter human personalities; in particular, it makes people's thinking more gender neutral: studies show infected women adopt active male-associated traits and infected men adopt passive female-associated traits. In other words, infected humans become feminists as their new behaviors conflict with cultural expectations of normal gender behavior.

Observed mostly anecdotally, the high number of feminist cat lovers is a further result of T Gondii's modification of human mental processes, creating feminists out of otherwise normal humans who, likewise, lose behavioral and physical characteristics more normalized to their respective genders, much in the same way as T. Gondii makes rodents adopt suicidal sexual desires.

The feminist inclinations inculcated in T. Gondii infected human individuals have additional effects: they disrupt human pair-bonding and sexual reproduction, inevitably leading to a solitary death of the host feminist that can go unnoticed for weeks or even months by the larger, uninfected society. Once one of these infected feminists dies alone and is subsequently consumed by rats or cats, the life cycle of T. Gondii proceeds even faster, but this is not essential to the survival of the infection, merely an enhancement.

Around 20% of the U.S. population is infected with T. Gondii. Also, around 20% of the U.S. population identifies as feminist. Studies of the overlap of these two populations are expected to provide routine confirmations of this discovery, better establishing both correlation and causation of Feminism and related disorders such as schizophrenia by T. Gondii.

The meme of feminists dying alone (often with their cats) has been noted here, and here.

Treatment and disease management protocols

Although high doses of psychoactive drugs seem to interfere with the effects and reproduction of T. Gondii, a pharmacological cure for Feminism remains elusive. It is hoped that the huge number of Feminism sufferers will provide lucrative incentives for the market to research potential treatments for this scourge.

Once infected, the damage to the brains of feminists appears to be permanent in most cases, although in an increasing number of sufferers spontaneous remission away from feminism has been observed. "Trigger warnings" and other irrational mental gymnastics seem to perpetuate Feminism and are best ignored by those seeking to grow beyond the hurdles created by the infection. Only the most tangentially infected and mentally stable of feminists seem to be able to manage this feat.

Until an effective treatment or cure is found, it is recommended that domestic cats, when employed as pets and companion animals, be kept exclusively indoors where they can be dissuaded from eating infectious mice or birds. Indoor/outside cats should be avoided. Working outdoor cats on farms, granaries and other areas should be isolated from human touch until they have passed an isolation protocol.

Likewise, all contact, and especially sexual encounters with feminists, particularly cat-owning feminists, should be avoided since the possibility of infection or unjustified rape allegations soars in this population. Ironically, avoiding "cat-calling" and other "rapey" behaviors ostensibly censured by feminists for substandard and/or minority men should also be adopted by even the most attractive and wealthy men, who are urged to seek more healthy, non-feminist partners for their sexual outlets.

Until a cure is found, socially isolating feminists and their cats' feces is the most prudent and effective way of containing the damage caused by this horrible disease.

What do A Voice for Men's readers look like racially/ethnically?

Dean Esmay · 20 January 2015 · Archived copy · Original

You may remember we recently obtained professional statistics on what A Voice for Men's readership looks like politically, at least within the United States. We look like the typical American, with a slightly higher-than-average rate of independents and a much higher rate of political participation than average. We're liberals, we're conservatives, we're libertarians, we're nonpartisan–I guess those who want to pigeonhole us lose.

And so we got some other statistics, and those who hate us turn out to be wrong again:

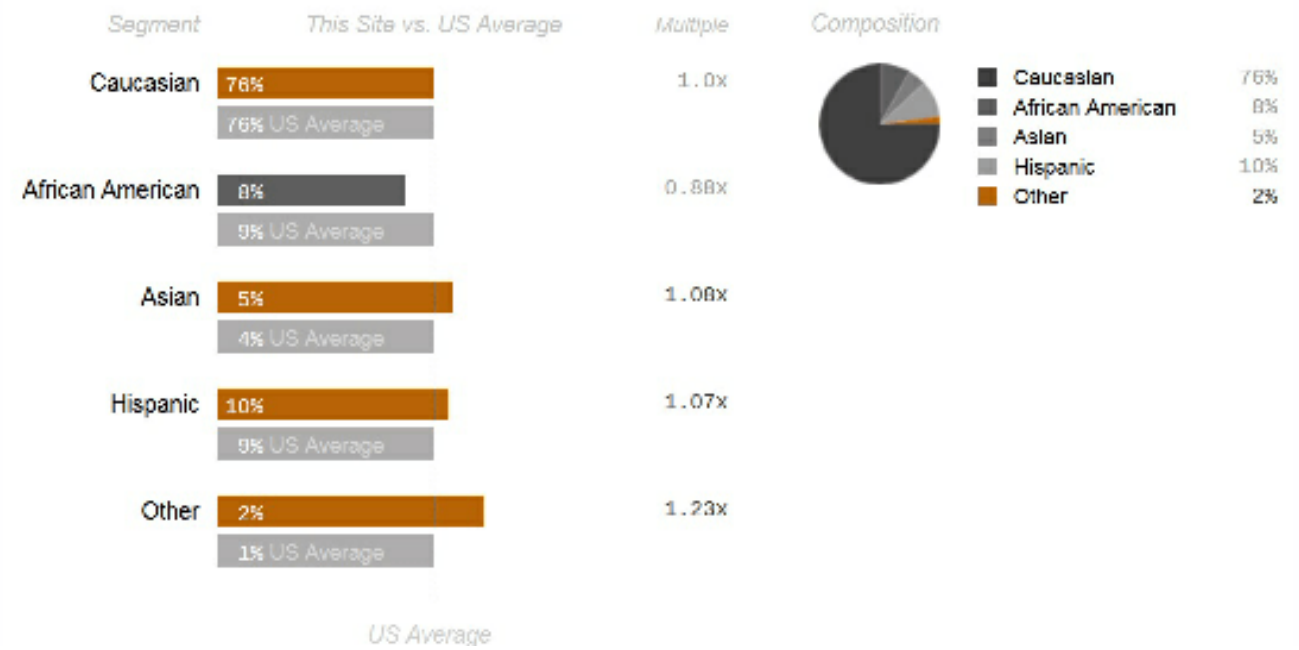

Uh-oh. Another stereotype bites the dust. We also look pretty much–like America! All racial groups are represented proportionally. Of internet users, we have very slight underrepresentation of blacks (8% instead of 9%) and slight overrepresentation of Asians and Hispanics, but all of it within the margin of error.

In short, Men's Human Rights Activists look like average ordinary typical everyday people–with genuine diversity, as opposed to the faux "diversity" based on ideological bigotry preached by feminists and other Social Justice Warriors (whom we notice tend to be overwhelmingly privileged white women and their white knight enablers).

Why do I think no feminist web site can match this sort of ethnic as well as political diversity? And why do I think none of our detractors will bother acknowledging this reality, or apologizing for their racist, sexist, bigoted stereotyping?

We don't have the resources right now to get full statistics for outside the United States, but we wanted everyone to see that photo of our brothers in India, AVfM Indian News Director Anil Kumar's SIFF organization, using AVfM's well-known slogan, "Men's Rights Are Human Rights." India makes up a growing percentage of our readership, and we are strongly considering opening a Hindi language edition of AVfM to go along with our Spanish, Italian, Romanian, Hebrew, Farsi, Swedish, and other language editions. So while our stats can only measure these things for American visitors right now, we want those reading this to know: this is an international movement of men and women of all races, creeds, and colors–a genuine coalition of decent people who care about one thing: the human and civil rights and well-being of all boys and men, around the world.

You want diversity? A Voice for Men *is* diversity, people.

Daniel Andrews wants a Feminist funding frenzy

Jim Muldoon · 20 January 2015 · Archived copy · Original

> Because, once every so often, a genuine crisis erupts, in the most powerful way imaginable.

These are the words of Daniel Andrews, Victorian Leader of the Opposition. You know you're being snowed when it's a "genuine" crisis, because a real crisis, that is an actual crisis, doesn't need any other word in front of it. A crisis is a real, genuine, fair dinkum crisis. Otherwise, it's a moral panic.

What crisis has erupted? What was not a crisis last week, or last month, or last year, but has now come so suddenly to the fore that Danny boy feels compelled to use the hit the panic alarm as it "erupts?"

No, we're not talking about Jihadists coming back from Syria and Iraq. We are not discussing Flight MH17 or the ongoing civil war in the Ukraine. We are not in bushfire season, and no one in Melbourne has been diagnosed with the Ebola virus. What could be happening "in the most powerful way imaginable?"

Why its domestic violence, of course. And not just any old domestic violence, but Domestic Violence Using Feminist Approved Definitions, Terms and Statistics.

The absurdity of Andrews is just too much. Are we seriously to believe that, just recently, there has been a dramatic upswing in domestic violence? That men who were nice to their wives yesterday have suddenly started using their fists today?

And of course, we are not discussing women being violent to either their partners or their children – no matter how many children they kill. No, just nasty, smelly, good-for-nothing men.

Daniel Andrews' pledge to have a Royal Commission into Domestic Violence was made at the Labor Conference last year. Presumably, this distraction was called for because the CFMEU scandals, and Labor poor results federally, have caused a panic about Andrews' own political future.

Whether or not there actually would be a Royal Commission, the rhetoric would go down well with the Feminist factions within the Labor party as well as the media, and Andrews needs all the friends he can get.

> Family violence is the leading contributor to death, injury and disability among Australian women under the age of 45. Just think about that. This is systemic.

If you want to, you can check out the link below to Bev Armitage's fine article on these domestic violence woozles. The key phrase is *leading contributor,* with the other candidates apparently being obesity, high cholesterol, high blood pressure and illicit drug use. How much of a contribution? Apparently Domestic Violence contributes a massive 9%. Which means it is the biggest little fish in the pond.

The actual, real and genuine leading *causes* of death and illness for this age group are:

1. Anxiety & Depression
2. Migraine
3. Type 2 diabetes
4. Asthma
5. Schizophrenia

Also, consider this to get a better flavour of the erupting crisis in a powerful way. The other false statistic often quoted by Feminists is that domestic violence claims the life of one woman a week in Australia. Sometimes that gets pushed out to every week and a half, but lets leave it as high as 52 a year for the purposes of this discussion.

In 2010, 862 females were killed by accidental falls in Australia, and 253 females were killed by accidental poisonings. Neither of these, incidentally, makes the top ten of all causes of death for women.

Now, I know that Feminist morons will now take the stance that one is one too many, and I'm not saying Domestic Violence is something to be taken lightly, but for females, falling over is 1,600% more deadly.

Aha! You might say, but accidental falls happen mostly to older women and Andrews is talking about women under 45. The average age for those killed by accidental poisonings was 45.4. But further, consider this: of the 545 women who committed suicide in 2010, 280 were in the under 45 category.

In other words, women are far more at risk from accidents or themselves than they are from any man by a long, long way.

No matter how you cut it, the talk of an erupting crisis that is a "national emergency" is clearly Andrews creating a moral panic while he gets on his trusty steed to save the damsels. It is pure propaganda.

The other tack favoured by Feminists is to claim that these figures cover only the domestic violence *that we know about*. Andrews played this card too at the Labor conference.

> And all of you in this room know a victim and you know them well.
>
> But you might not know who.

Why doesn't the Labor leader call on all the women in the party room to come forward, there and then, and out their abusive partners? Why doesn't he call on the male Labor faithful to come forward and repent? If it's the big emergency he says it is, why are those attending the Labor conference somehow immune?

Instead Andrews pretends to offer a fresh look at the problem.

> If our solution to this crisis is simply more of the same policies, then we will just see more of the same tragedies.

It is not true to say that the policies themselves have caused the tragedies he refers to. However, to claim that the policies have been ineffective depends on what you think the policies are for. They are certainly ineffective at reducing violence. However, the next set of measures that come from the proposed Royal Commission will be just as ineffective in that regard too. But that's not really what they are designed for.

What they have been incredibly effective at is increasing the revenue of all kinds of government departments and so called not-for-profit organisations. Not just the refuges, but organisations like the White Ribbon Campaign which collects all kinds of government funding for "education programs" as well as their "awareness campaigns." And the Department of Human Services is bigger than most multi-national companies.

The multi-billion dollar divorce industry is similarly boosted with the introduction of the "family violence" fault into the "no-fault" divorce. More mothers can and do use the expanded definitions of violence every year to get revenge on he-who-did-not-live-up-to-expectations.

Yes, we will see more of the same policies. In fact, despite his rhetoric, that is exactly what Andrews is proposing. The only real change the Royal Commission might bring is to increase the reliance on extreme Feminist ideology to bring about "solutions." How extreme?

> We have to admit the system isn't working. We have to commit ourselves to its complete upheaval. Another dollar here or there won't do. We have to change it all.

All? How does Andrews propose to change it all?

> A royal commission will give us the answers we don't have. It will hear from survivors, experts and support groups.

Any guesses as to why we've got the current "system?" For centuries, it has been a crime to assault people – even if that "people" happens to be a man's wife. In recent times, however, the current regime has been fashioned by our legal and political elites following guidance by those very "experts" and "support groups."

Whenever anyone has dared question the wisdom of the wise, of course, "survivors" are paraded in the media to show how heartless the doubters are.

And the Royal Commission won't just be *hearing* from them. According to the Labor party strategists Hawker Britton:

> The Panel will be headed by an eminent Australian judge with experience in family law, with a panel of survivors and support providers to advise the Commission.

Same as it ever was.

Of course, the point is that the "system" should never actually "fix" the "national emergency." No, it should remain a "genuine crisis" so that Feminist agencies such as the White Ribbon Campaign can get more funding, legal elites can have more Royal Commissions and the like, and politicians like Andrews can grandstand.

What Andrews' Royal Commission will produce, if he gets his way, will be more recommendations for more funding for more organisations, more social workers and more legal conferences to draft up more laws. In that sense, the next Feminist Funding Frenzy will be larger than all that has gone before.

What we should be afraid of, however, is that this moral panic will lead to even more erosion of men's legal rights as politicians like Andrews paint them as the eternal villain of this drama. It is likely that there will be a push to relax rules of evidence while pushing the onus of proof onto the accused.

On the face of it, this will be done to "punish the guilty" as Andrews foreshadows. However, the real effect will be to drive up the statistics so that the panic merchants can demand a even greater Feminist Funding Frenzy on the next round.

Links

http://www.thesaturdaypaper.com.au/opinion/topic/2014/06/07/daniel-andrews-family-violence-royal-commission/1402063200#.U98jQ6Mr9NI

http://www.danielandrews.com.au/media/news/family-violence-royal-commission/

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http://www.hawkerbritton.com/images/data/Occasional%20Paper%20-%20Establishment%20of%20Victorian%20Royal%20Commission%20into%20Family%20Violence.pdf

Brittney Cooper is just mad that Iggy Azalea is hot, and she is not

Mumia Ali · 20 January 2015 · Archived copy · Original

"Don't hate me because I'm beautiful…"
-Kelly LeBrock

I remember the very first time I saw Tina Turner; remember it like it was yesterday, in fact. I was about six years old, sitting in the middle of my grandparents' master bedroom in their huge home in North Philly. I was watching their enormous floor-model Zenith television set – a big deal to own back then – and when Ms. Turner took the stage, I was spellbound.

She sang "Proud Mary" and was shakin' it something fierce; my hypnotic, trancelike state was so profound that my grandmother turned off the T.V., muttering something about "them fast-assed girls" – a phrase I would hear quite a bit more in the years to come from her, as I, ahem, came of age in her home.

From that moment on, I was a stan for Tina.

It didn't have a darned thing to do with "cultural appropriation" or any other convoluted notion toward "deconstructionism" that is so much a part and parcel the M.O. of the Sistas of Perpetual Grievance; heck, I didn't even know, nor cared, that "Proud Mary" was originally written and performed by a White guy – the famed John Fogerty, front man for the "swamp rock" (even though they were from sunny California) band, Creedance Clearwater Revival. All's I knew was that day, I knew exactly what a Hot Woman looked like.

So, when I got word from my colleague, Ms. Janet Bloomfield, that "Professor Crunk", Ms. Brittney Cooper, was on yet another Id-Monster-fueled tear because her seven year-old nephew sat enraptured by a recent Iggy Azalea performance, I both chuckled and felt deeply saddened at the same time. Not because I could relate to Cooper's nephew – I most certainly could – but because I saw right through the facade that Black Feminists like Cooper always put up when it comes to things like this. Things like beauty. Things like attractiveness.

Things like Hotness.

Cooper's understanding of musical history – Hip Hop or otherwise – is at best, suspect, if not downright farcical – but Ms. Bloomfield has already done a masterful job in demonstrating how and why. And of course, Ms. Bloomfield – a White, and yea I'll say it, conventionally attractive woman, despite her having birthed three kids – can't say what I'm about to say. And on balance, that is actually a good thing. Because it was time that a Brotha like me started saying what I'm going to say.

And that, is this:

The entire Black Feminist "project", if one can call it that, is built around being Butthurt that they ain't Miss Ann.

Period.

This has always been my argument, and recently here at AVFM, I've laid it out as concisely as possible. I argue, and maintain, that the chief "beef" Black Feminists have, is that they ain't good looking. White women, by and large, or failing that, good looking Black women – you know, the kinds of White and Black women Brothas Who Matter, tend to come out to the yard for.

And. That. Drives. Them. Batty.

Like Ms. Bloomfield, I'm no fan of Azalea, and to be frank, believe it or not, I actually prefer Sistas who are NOT "conventionally attractive" – but I still got eyes that work. And the simple truth of the matter is, *that Iggy ain't hard to look at.* There. I've said it. Women who ain't hard to look at, tend to get more attention, get a bit further along in life, and yea, get more attraction from a wider swath of guys, than women who aren't so great to look at, all other things being equal. Sucks, I know, but such is life.

But, instead of focusing on what they CAN do to make their lives better, Sista Feminists like Cooper bemoan the very existence of the Iggys of the world (and blame everyone else first and foremost Black men, dontcha know) – who, I remind everyone, work their tushes off to get where they are to begin with. The so-called "issues" Black Feminists tend to bang on about – "street harassment", "Black male privilege" and so forth – are really thinly veiled covers for Sour Grapes gripin' that they came up on the short end of the lovin' stick – and try to ape White Feminists by making their personal butthurt political. It's silly, it's sophmoric, it's petty and yea, I'll say it, it's pathetic – especially when you've gone to the point of going in on young boys who truly don't know any better anyway.

I mean, really.

Ms. Cooper – and her Sistas in Arms – would be much better served by losing weight, hitting up Sephora and, since they admire Ms. Ann so very much, actually LISTENING to White women, like Ms. Bloomfield, as to how to get and keep those Brothas Who Matter. If they really want to tackle "issues" facing Black women in America, they can start by following Chris Rock's lead in his excellent documentary "Good Hair"; or by addressing the fact that, taken together as a group, Black American women are the heaviest people in the country; or, by addressing themselves to matters of comportment, attitude and decorum – things that make it easier, not harder, not just to attract suitors (and keep them! – since Black American women also have the lowest marital rate and highest breakup/divorce rate of all American women, too), but to get along in life, period. These are all real concerns that everyone reading along right now with one good eye can confirm out there – and don't require far-fetched, quasi-metaphysical solutions to implement. It really, truly, ain't that hard.

And I'm really, truly, too tired of listening to Black Feminists moan, whine and hate on Women, White or otherwise, who just happen to put a premium of importance on actually looking good, and using what they got to get what they want.

Please, get with the program, Brittney…

…and leave your nephew alone.

TJSotomayor comes out fully in favor of Men's Rights

AVfM Video Source · 20 January 2015 · Archived copy · Original

TJSotomayor exposes feminism for the fraud that it is.

https://www.youtube.com/watch?v=OL3FkOZHzYM&feature=youtu.be

Subscribe to his channel here.

Review: Syfy's "12 Monkeys" – The Germinator?

August Løvenskiolds · 21 January 2015 · Archived copy · Original

The Syfy Channel has launched a new series entitled "*12 Monkeys*", inspired by the movie of the same name from 1995.

The movie version of the story was directed by Monty Python alum Terry Gilliam and starred Bruce Willis and Madeleine Stowe, with a remarkable, crazed performance by Brad Pitt.

My friend Mimi and I watched the movie at the Granada Movie Grill in Dallas in '95, and luckily for us, we had been warned by friends that the movie was very disjointed and that we should pay complete attention to every detail of the film or we would quickly get lost. We took this warning to heart: our eyes remained affixed to the screen for the duration of the film, and our monomaniacal focus was rewarded with a fascinating if mind-ripping experience. I'll never forget the less attentive patrons around us murmuring things like "what the fuck was that?" as the lights came up, while Mimi and I were still basking in the epiphany.

The question I had going into the new TV series was this: can the emotionally disturbing atmosphere sustained in part by the disjointed, challenging storyline be reproduced on the small screen with commercials? The neat, linear story structure of almost all television programs is necessitated by frequent commercial interruptions – convoluted stories can become too choppy and fall into complete incoherence when someone breaks in to sell you car insurance.

So, if you are interested in the show, invest all of your focus on it. No flipping during commercials, and if you miss an episode, watch it through some cable system's On Demand features or online.

The Plot

Much of the narrative of *12 Monkeys* mirrors *The Terminator* movie franchise, in which a cyborg assassin is sent back in time after a robotic apocalypse to stop a group of rebels from stopping the apocalypse post hoc. In *12 Monkeys*, however, it is a biologically enhanced man, "Cole" (played by actor Aaron Stanford, "Pyro" from *X-Men 2*), who is "splintered" back from the year 2043 to try to stop a group of terrorists from releasing a biological plague in 2017 that killed 7 billion people and destroyed human civilization. In the first two episodes, Cole, a prisoner in 2043, is sent back to 2013, then 2015, then 2009, then 2015 again. It is also suggested that Cole went back to 1987 but this trip hasn't happened yet – or has it?

You can see the first level of complexity here – the paradoxes and convolutions of time travel stories can be overwhelming unless you are strongly attentive to the story. The Syfy website has a handy time map if you need a clearer picture of the time splinters as they advance through the show's 13 planned episodes.

Cole's biological enhancements have not only unmoored him from linear time, but also increased his intelligence, fighting skills (like the character "River Tam" in *Serenity*) and healing ability (like "Wolverine" in the *X-Men* movie franchise), but each to a lesser degree. Cole is also a stone cold killer with a dangerous degree of mental instability.

As if time travel weren't complex enough, mental disorders are the other major theme of the story: Cole is crazy, his allies are crazy, and the conspirators behind the plague – the *12 Monkeys* – are nuttier than squirrel scat.

Cole's accidental partner in the years 2013 and 2015 is the aptly named "Cassandra", after the mythological psychic who was doomed never to be believed. Cassandra, played by TV actress Amanda Schull, is a physician and virologist kidnapped/carjacked by Cole in 2013. They rapidly and weirdly bond during the first few minutes of the kidnapping, just before a wounded Cole splinters two years into the future – and now everyone thinks "Cassie" is crazy as well.

Emerging as the bad guy is "Pallid Man", played by the soft-spoken character actor Tom Noonan of *Manhunter* and *Robocop 2,* perhaps the archetypal nice-guy monster. He is deranged as well, and the perfect counterpoint to the

bad-boy hero Cole.

Both men are fighting to destroy the future – Cole wants to obliterate both himself and the dystopia caused by the plague, while Pallid Man's motives for afflicting the future have yet to emerge.

The romance?

Although it seems inevitable that Cole and Cassie will do the mystery show hookup (like Booth and Brennan in *Bones* and Castle and Becket in *Castle*), their current relationship is certain to drive feminists insane: Cole kidnaps Cassie from a rapey, dark parking lot and Cassie is swooning over him five minutes later. In a scene dropped from the broadcast series but available through On Demand, Cassie talks to an unnamed female bartender as 2015 begins, so the show would've almost passed the Bechdel Test if the bartender had a name.

For now, though, Cole is a Man Going His Own Way, finding meaning in his squalid life of 2043 by retreating into the relatively prosperous life of 2015, where the women are the way he prefers: "clean-looking". Actress Amanda Schull is a feminist nightmare: a beautiful, blonde, accomplished white woman in her late thirties with the thigh gap and torso of a woman of half her age. Cassie has survived trauma with aplomb and would look askance at any feminist calling her a victim of patriarchy.

The repeated themes of mental illness will certainly "trigger" most feminists into the shrieking hysteria they are known for.

At this point *12 Monkeys* looks more promising as a series than Syfy's *Ascension*, which I've previously reviewed. The show airs Friday nights on the Syfy Channel in the US, or when and wherever the time splinters take it.

Mike Buchanan debates with Caroline Criado-Perez

Mike Buchanan · 21 January 2015 · Archived copy · Original

It's been a groundbreaking three days. Following the Buzzfeed News piece which was published at 8am on Wednesday – and by midnight on the same day had attracted over 146,000 'hits' – we've had many calls from journalists in the mainstream media. Pieces have appeared – or will shortly appear – in major publications including the Independent, Telegraph, Guardian, Observer, Mirror, either their print editions or on their websites. Most have posted pieces lying about, or misrepresenting, our election manifesto, but we honestly couldn't care less. Thousands of people have downloaded the document, and it doesn't take them long to realize the media are lying to them about its contents, or grossly misrepresenting it.

In the past two days I've had three television interviews and a radio interview, and more are planned. Yesterday I was a guest – along with Caroline Criado-Perez – on 'This Morning', an ITV programme which regularly attracts over two million viewers (mostly women). Please leave your comments on the YouTube channel rather than here.

We're working ridiculously hours coping with the mainstream media interest in J4MB – when we were already busy campaigning in our three target constituencies – and we have no doubt this week will in time be recognized as the week the mainstream media realized it had no choice but to start reporting about men's and boys' human rights violations. This explosion of media attention is the fruition of the work of a remarkable team of people at J4MB over the past two years – none of whom are paid anything – and if you'd like to demonstrate your appreciation of that effort, I invite you to make a donation here. Thank you for your support.

Update: Video was broken, fixed now!

True meaning of love- MGTOW

AVfM Video Source · 21 January 2015 · Archived copy · Original

YouTuber and Man Going His Own Way Jaye De Black talks about love from a MGTOW perpective. If you like what he has to say you can subscribe to his channel here.

https://www.youtube.com/watch?v=ord77dlntFs

The Feminists Rape-tilian Brain

Jack Barnes · 21 January 2015 · Archived copy · Original

There is usually some point in an article such as this where the author writes an entire paragraph or more about how rape is the end all and be all of horrible things that can happen to a woman. This is done to suck up to women and is the equivalent of spraying a can of air freshener before you fart. I'm tired of it. Yes rape is a bad thing. But there are many things that are a whole hell of a lot worse. Now put your emotions in a drawer and lets have a logical rational conversation.

Rape is one of feminist's sacred cows. For decades they have dominated the discourse on rape. They ARE the authority on anything and everything having to do with sexual assault. Why? Cause they say so and because anyone with a different opinion is cast into oblivion. This fear of feminist wrath caused the sane intelligent people to keep silent as feminists tightened their grip on rape. Make no mistake, feminists love rape. They salivate over it. They fantasize about it. It's what gets them ideologically wet. Rape is the ultimate female victimhood, which is why feminists never needed to convince society that only men rape and only women are rape victims. Feminists simply capitalized on a prejudice that was already there. If it weren't for rape, feminism would have starved to death from lack of funding resulting from a lack of a legitimate issues to wave in the public's face for cash and reputable social status. In order to maintain the victimhood that rape gives them, feminists have to continually up the game. Just like a performer must continue to make his shows bigger, better and more entertaining year after year after year in order to stay on top, feminists have to keep raising the bar on rape. Not only do they have to keep wowing the public with ever more spectacular tales of our culture's rape problem, they have to fight the fact that rape has been on the decline for years. They have to keep up the con that the monster is at the gate. They have to make the monster look meaner, bigger and more deadly every time while hiding the fact that the monster is dying. It's like a king telling his people that an invading army is at the gates when in reality the army is a small child with a slingshot who is running out of marbles. The king must maintain his power to enforce more draconian rules and policies by convincing the people that the child is actually a huge invading army. But like any other tyrant throughout history the tighter they squeeze, the more they lose control.

In the past year we have seen feminists make complete fools of themselves regarding their advocacy surrounding rape. They continue to spout false statistics like 1 in 5 women will be raped on college campuses even after countless media publications and government agencies have proven feminists wrong. They backed a University of Virginia false rape accuser without any evidence. Once Jacky's story started falling apart, feminists doubled down and shamed anyone daring to questions her story. After Jacky's story and credibility laid in ruins, they triple downed with "we must believe women even if we know they are lying." Now someone close to two of the women accusing Bill Cosby of rape has come out and said that these two women are making it up. Wonder what the feminists reaction to that will be? Probably more "believe women no matter what or else!" All of this is nothing new. Feminists have been backing any woman accusing a man of rape for years. They continued to call the young men who were the victims in the Duke Lacrosse case rapists, even after they were proven innocent. Time after time after time when the accused is proven innocent, feminists continue to insist that he must be guilty simply because a woman said it. We are now at the point that feminists must fabricate rape allegations to prove that rape culture exists and to prove there is a rape epidemic on college campuses. Think I'm kidding?

Desiree Nall, student at Rollins College in Winter Park, Fla. and president of the local chapter of the National Organization for Women, claimed she had been raped by two men during Sexual Assault Awareness Week. Police were suspicious of her claims because she could not keep her story straight, couldn't provide a description of the men and a physical examination couldn't find evidence an assault. Nall eventually recanted and was charged with making a false police report. Police suggested that Nall could have been attempting to "make a statement" about sexual assault. Her husband defended her saying she was targeted by the cops because she is a feminist.

Mindy Brickman, a student at Princeton University, falsely accused another student of rape at a "Take Back the

Night" rally, in conversations with fellow students. Eventually her claims fell apart and she wrote an article in the school newspaper explaining that she never wanted anyone to get hurt by her claims but she was just trying to "raise awareness for the plight of the campus rape victims."

Meg Lanker-Simons, a student at the University of Wyoming, posted a graphic rape threat directed at herself to on a Facebook page "UW Crushes." A feminist rally followed and one obviously feminist school official denounced the mythical "Rape Culture." The local police launched an investigation from which they quickly determined that Lanker-Simons had posted the message herself.

Tanya Borachi, student at the University of Florida, filed a false police report in which she said that she had been bound and gagged by a man wearing a mask and gloves. Borachi defended her false allegation by saying that she was trying to teach local women a lesson about being attacked.

Mariam Kashani, a student at George Washington University and a rape counselor for a rape crisis hotline, told the school newspaper that a girl had been raped by two men. To back up her claims she had someone, impersonating a police officer, call the newspaper. When the story fell apart Kashani said that she "had hoped the story, as reported, would highlight the problems of safety for women."

Ok, let me get this straight. According to feminists we live in a society that condones, supports and encourages the rape of women by men (rape culture). There is a massive rape epidemic to the point that 1 in 5 women will be raped on college campuses and rape is common in our entire society. But feminists must invent rape victims to bring awareness to this problem.

Where does this come from? What makes feminists so certain that their delusions are reality despite all evidence? Is it indoctrination?

The easiest way to get a person to believe a lie is tell them a lie they want to believe. Tell a skinny woman she is fat and she will believe it. Tell a fat woman she is skinny and she won't. Tell a feminist rape is declining along with proof and she will call you a rape apologist and a misogynist. Tell a feminist that rape is everywhere and that all men are rapists and she will nod a yes with that gleam in her eye that can only be found in the truly disturbed. This goes far beyond indoctrination. This is a symptom of mental illness. The lust for continued and all encompassing victimhood is not the desire of a rational human being of either sex. Yes, women have used a lesser form of victimhood to achieve their goals throughout history. But nothing like this. It was always "I don't want to be a victim of that man or those men over there so please protect me." It has never been "every women is a victim of every man all the time." See the last one would never have worked. Women needed a man to feel loyal to her, not feel like he was hurting her by merely existing. That would have drove him away either through the belief that the only way to not victimize her would be to leave her alone or through "fuck this crazy bitch I'm out of here." So what causes this?

We know the powers that be within the feminist movement are mentally unstable. For proof of this just read anything written by Amanda Marcotte, Julie Bindel, Ti Grace Atkinson, Jessica Valenti or any other notable feminist. From what I can only call their demented minds come the lies that the average feminist swallows. We know that the mentally insane can have a very active imagination. But what about the average feminist? What causes a female feminist to believe these lies? If it's not just simple indoctrination but is in fact another form of mental illness, where does this mental illness come from? Are they born with it?

The old saying about misogynists holds true for feminists as well. Feminists aren't born, they are created. The molding and shaping of a mind that turns it into something that can no longer function properly doesn't begin in college or in school. It starts much earlier.

The whole of feminism is the sum of individual feminists. The ideas may have come from the feminist goddesses on high, but the basic tactics of feminism comes from the subconscious of the individual feminists. Feminism is not a product of higher brain function. In fact its just the opposite. Remember that feminists must continue to up their game so that society will continue to believe in the products feminism is selling? The same is true for the individual

feminist. She must continue to raise the bar on her own victimhood to maintain the validity of her victimhood in the eyes of society. She needs victimhood. It's like a drug. It's like money. She needs the drug to ride the emotional and psychological high that victimhood gives her. She needs the currency that she gets from victimhood to get the things she needs and wants.

How does victimhood serve them as a currency?

Victimhood is the currency of the weak. Feminists women have always had others do for them. They have never had to do for themselves. They need victimhood to convince others to do for them. I've seen children pretend they were unable to do something in order to get an adult to do it for them. Imagine now a child who has used this strategy all her life and it worked every time. Don't want to do a chore? Pretend you can't. Don't want society to hold you to the same level of accountability as an adult? Pretend you're a victim. Feminists bum off our general sympathy and compassion for victims.

Why does victimhood give feminists a high?

The path to becoming a feminist begins early. These women started out as little girls. They learned early on that victimhood was power. Victimhood allowed her mother to claim spousal abuse without any evidence thereby giving her mother increased child support, alimony and victimhood money from the government. Not to mention the joy of being able to completely remove her from her father's life thereby enacting daily vengeance on her father because her father got pissed at her mother for banging the mailman. Victimhood got her hugs and kisses after she came home crying because she pushed a boy off a snow bank and in retaliation he threw a snowball at her. Victimhood got her the feeling of superiority as she watched her feminist teacher scold the boys for being born oppressive males and offer words of praise for the goodness of being a poor oppressed female. Victimhood allowed her to get drunk and fuck a stranger then shift the blame for her slutty behavior on to him when her friends called her out for what she did, rather than be an adult and tell her friends to fuck off. Very early on these girls learned the thrill of being able to destroy someone's life for any reason or no reason at all. They learned the good feeling of believing they were superior to lower life forms. They learned to love the power of being able to blame their bad behavior on someone else. These particular women have a whipping boy and get perverse pleasure from hearing him scream. They enjoy being able to behave how ever they want and being shielded from any and all accountability by their victim card. They are addicted and dependent on the power of victimhood. This is how a feminist is made. Normal women understand victimhood is not empowering. Normal women shun victimhood. Feminists do not.

This is why feminists love rape.

Rape is the ultimate victimhood. It's the victimhood that until recently, no one dared to question. The victim card, when played, means you automatically win no matter what. Society is what gives power to the holders of the victimhood card. We are the ones that exchange victimhood for what ever the holder of the victim card wants at the time. Without our cooperation, the victim card would be worthless. But society is easily distracted, therefore feminists must continue to wave the victim card in our faces or it will loose all value. This works to favor the powers that be within the feminist movement. The powers that be have a different form of mental illness than the regular average feminist. For these feminists, female victimhood isn't a drug or money, it's a tool.
The average feminist has rape on the brain because they are in constant victimhood mode. This is why we are seeing feminists soar to new heights of cray cray when it comes to rape and sexual assault. They must keep the victimhood flowing at all cost. It's no different than a junkie who continues to debase herself more and more and more just to get her next fix until she hits bottom. The problem is that these loons want to take the rest of us with them. It's time to give them the cold turkey treatment. This means denying victimhood to women. This means society must collectively say "enough is enough – it's time for women to grow up and be treated like adults." Most women won't have a problem with this. But for feminists the detox will be the stuff they couldn't even come up with in their nightmares. It will be horrible for them as they are forced to grow up and become adults. You know what? I don't give a damn about the pain and suffering that feminists are destined to go through as a result of

coming off the victimhood drug. Let them scream. Let them wail. Let them cry.

Society simply can no longer afford to tolerate female victimhood and feminism.

Toxic Masculinity: Woman burns newborn daughter alive

AVfM Video Source · 22 January 2015 · Archived copy · Original

This is genuinely disturbing but Raging Golden Eagle makes a very good point about it.

http://youtu.be/rzlC9bLc9Ks

Tackling the bugbear of "Black Male Privilege"

Mumia Ali · 23 January 2015 · Archived copy · Original

> *"Theatricality and depection, are powerful weapons to the unitiated…"*
> *Ra'as Al'Ghoul, Batman Begins*

One of the more novel wrinkles to come along in the Afrosphere in recent years is the idea of "Black Male Privilege" – the notion that Black Men, taken as a group, somehow enjoy systemic advantages over Black Women, simply for being, well, Black and Male. While certain quarters of the Sistahood (read; homely or otherwise out-of-the-box Black Feminists/Black Women's Empowerment types of varying stripe) have seemed to glam on to this latest manufactured grievance, the concept, such as it is, actually was created by a Black Man: one Mr. Jewel Woods, MSW and last time I checked, Ph.D. student out of the Midwest, who in 2008 authored a book: "Don't Blame it on Rio," which basically is a rehash of a takedown on my part of Ms. Demetria Lucas' latest parakeet-laying on the same topic.

By that as it may, this latest attempt at Black SMP Rhetorical Jiu-Jitsu on the part of the Sistahood and their allies, the Black White Knights, is, unfortunately for them, not gaining much traction among the general Black masses – due largely to the inanity of it all. I mean, c'mon – White Privilege is to Black People, what "Black Male Privilege" is to Black Women?

Really?

"Sure!" argues those who are propagators of this kind of mind-numbing tripe – and they go on to cite a number of differing areas where this supposedly systemic, all-encompassing and pervasive "Black Male Privilege" conspires/coalesces makes the average Sista's life Hades on Earth. In fact, following the lead of the popular White Privilege Checklist, Mr. Woods has cobbled together the Black Male version, which I will be directly addressing on the morrow in my series taking up the matter (and attendant ones) in detail. But today, I want to address the general concept, examining it in detail, and explaining why the whole idea is a bunch of Bunk.

The BMP promoters argue that Black Men enjoy "privilege" because they're able to be at the center of attention, no matter what the situation; so for example, take mass incarceration rates of Black Men – here, the focus when the matter of crime and the like comes up, can remain on Black Men, to the detriment and expense of, Black Women writ large, depriving them of their rightful shine.

OK, so let's look at that – first, does ANY Black Man you personally know, who's been locked up, more than likely for something he did and deserved, ever tell you he felt "privileged" by the experience? Second, how are we to explain the busloads of Black Women themselves, who go to visit their Boos On Lockdown every weekend around the country – by all accounts, they don't seem to evidence much "Black Male Privilege Envy" – like I said, they seem very much to enjoy holding it down for their Boo while he on lockdown.

Third, let us consider a most timely facet of this canard the BMP promoters are attempting to foist onto the rest of us – gun crime. As we all know, the city of Chicago was brought prominently into the news late last year/early this year, for its continuing homicidal crime wave, and most notably, for the death of the late Ms. Hadiya Pendelton, who performed at President Obama's second inaugural only days before her untimely death. Indeed, it was so bad, that it brought not only the First Lady to attend her funeral, but the POTUS himself to Chicago to give his take on Chicago's rampant multi-decades-long gun violence problem.

Here's the thing, though: I'm not seeing much evidence of Black Male Privilege here. Let's be clear: the Obamas are from Chicago; it's where Barack Obama himself, made his political bones. Please name me the numerous sources where either Obama banged on the drum over the issue of gun violence way back when – and did so focusing only on the tens of thousands of Black Men who killed each other over the same timeframe – a timeframe that has seen

MORE dead in ONE American city, THAN THE WHOLE OF US MILITARY DEAD IN AFGHANISTAN?

I'll wait…

No? Yea, that's what I thought. In case you're a bit slow on the uptake here, let's put it this way: UNTIL A BLACK WOMAN GOT KILLED BY GUN VIOLENCE IN THE CHI, THE POTUS, NOR HIS WIFE, COULDN'T BE BOTHERED TO CARE WHAT HAPPENED TO BLACK MEN IN THEIR OWN HOMETOWN.

Capice? Again, I ask the BMP supporters – where's the "privilege"?

And while we're on the topic of the 44th President of The United States, let us tackle yet another aspect of this bugbear, shall we?

President Obama's most recent visit to his old stomping ground included an address to the Black Men of Chicago, a real treat, where he once again denigrated Black Men enmasse for being deadbeats and blaming them for the homicidal gun violence rates in the first place. I mean, it got so bad that even MSNBC's Melissa Harris-Perry – certainly no Friend of the Patriarchy, that's for sure – had to get in on the act to tell Obama to chill. Indeed, Obama – not just the most Privileged Black Man, but the Most Privileged Man on EARTH, has gone out of his way NOT to spread the Black Male Privilege wealth around during his time in Office, thus far – to date, he has upbraided Black Men, a core constituency of his, and cowardly slinked away from supporting two other Black Men, Prof. Henry Louis "Skip" Gates, and the late Trayvon Martin when White folks got mad at him. Oh yea, Black Men all over America are just basking in the glow of all the Black Male Privilege Obama has trickled down to them.

You know what, let's continue on this current track of examination, because, since the BMP agitators contend that Black Men make more money than Black Women, let's take a look at how Black Men overall have fared under the First Black POTUS – well, who's taken it more on the chin overall, when it comes to the job market – Black Men, or Black Women?

Going back to locales like the Chi, to ask the question, is to answer it. It has long been known that Black Men overall – and that includes those with college degrees, I might add – have fared far worse in the American job market than anyone else, for decades, and that this has only gotten worse under Obama. Indeed, there have been many studies and articles written that make clear that Blacks in general have largely lost all the financial ground they've made under previous presidential governments during the current one. Black Male unemployment rates can be as high as 50% or more, depending on the American city you want to examine – so again, I'm having a hard time seeing how Black Men are so very "privileged" over Black Women. Maybe one of you out there can see it – and explain it to me?

"But, what about the notion that Black boys are favored over Black girls, Obsidian?" – excellent question! Let's examine that canard…

Some years back, the Christian Science Monitor put out an article that examined the Adoption Baby Market, and it featured some very interesting results; among other things, it revealed the FACT that the babies/children LEAST likely to be adopted, not just by White parents, BUT BY BLACK ONES TOO, were…wait for it…

Black boys. That's right, out on the open adoption market, girls in general (and to be fair, Asian girls in particular) are seen as more desirable than boys; and when it comes to Black kids, Black girls are adopted at a much higher rate than Black boys. Indeed, and people who do work in social work fields – like Jewel Woods!-know well, all of these facts, and the fact that those most likely to "age out" of the foster care/home system, are yup, you guessed it, Black boys.

Where's the Privilege?

On education and health: we know, for a fact once again, that Black males lag far, far behind on these measures; not only that, but Black Women can easily point to all manner of organizations and groups and foundations, tasked with promoting educational excellence and health and wellness awareness, all for their express benefit – the Black Women's Health Study has been around for the better part of 20 years – clearly, since Black Male Privilege is

rampant, Black Males overall should be much healthier and smarter too – right?

Right?

What's that? You say there's no such thing as a Black Men's Health Study, or a Prostate Cancer Month being sponsored by any major American sports organization (despite the fact that the NBA and NFL team personnel are at this point overwhelmingly Black) – or a Presidential Office for Black Men and Boys? I'm shocked – SHOCKED, I tell you!

I'm telling ya, you can't make this stuff up.

Then there's the sexual and romantic arena – ahhh, now we get to the good part. Black Men enjoy tremendous unearned, and deeply, grossly unfair, privilege in this area, so sayeth the BMP activists; Black Men are taking advantage of hapless, helpless Black Women hither and yon, loving and leaving them with reckless abandon.

Does anyone actually, really believe this crap? All the proponents of this BMP nonsense reveal, is not only how utterly ignorant they are of the most basic and simple of Econ 101 concepts, but of how much they suffer from Sour Grapes – first, what they're bemoaning isn't ALL Black Men here, but of the very small pool of highly desirable Black Men who, YES, enjoy tremendous privilege when it comes to the sexual arena. Like ANY highly desirable good, service or commodity, they are in high demand in part, BECAUSE there are so few of them; and as a result, they can and will, exploit their marketplace position – just like any other actor, or entity or cartel or business or corporation on the open market would. Why simple Econ 101 concepts should apply to everything else in this life EXCEPT for "Black Love," really only highlights a very real and easily documented problem in our time: Black Female Entitlement. I'll be discussing this very important issue in an upcoming post so stay tuned, but let's wrap up today's offering with the following:

The problem isn't that "Black Men," writ large, enjoy some all-encompassing "privilege"; the problem is that a small pool of desirable Black Men are acting in a very rational manner, and the Sistas are spitting mad that they won't "do right." Instead of either giving said Black Men what they want and competing on those grounds out in the open market, or, dialing back their expectations and desires to be more in line with what is more realistic and achievable for them, they instead have chosen to glam on to what can only be rightly decsribed as the most cockamamie and ridiculous idea to come down the pike since the Pet Rock.

Ladies – and the Black WhiteKnights that enable them – get a freaking grip. Haven't you heard of the saying, "All's fair in love and war"? NOBODY does anything in the dating/mating realm because "it's the right thing to do" – they do it because there is either an incentive to do so, or an disincentive to do so. Yea, that sucks for those who either won't or more often than not, can't meaningfully compete; but crying into your mimosas and spinning new fangled BS out of wholecloth theories as to why your love life sucks that can be debunked by a kid in middle school, doesn't mark you out as some brave Sista speaking truth to power; it only makes you look like an utter – and bitter – fool.

Bonus Question: how is it possible for so many Black Men to be to the curb on one hand, and, be oh-so-privileged on the other? Hmm?

"Black Male Privilege" my A$$.

Author's Note: This article originally appeared at The Obsidian Files, on Tue, Apr 23, 2013.

Sexual assault myths: Part 1

AVfM Video Source · 23 January 2015 · Archived copy · Original

We don't live in a rape culture, but we do inhabit a culture saturated with gender propaganda. So says our friend Christina Hoff Sommers:

A mansplain of feminism femsplained

Jim Muldoon · 23 January 2015 · Archived copy · Original

The web site known as “The Conversation” website boasts a tagline of “academic rigour, journalistic flair.” Implicit, it seems to me, is that we can expect academic rigour and journalistic flair to be combined in their articles. If the article by Chilla Bulbeck entitled “Explainer: Feminism” is anything to go by, they should put a question mark after both claimed traits.

Academic rigour? Journalistic flair?

The piece begins with a picture of a bunch of men and women, with the Eiffel Tower in the background (how very cosmopolitan), throwing brassieres in the air. The people are fully clothed, which means that they brought extra bras along for the photo.

The bra, of course, is a symbol for Feminism. It can represent the feminine, being a garment uniquely designed for women. It can also represent their oppression, being a garment that restrains them. Throwing them up in the air no doubt has some special significance which only a true feminist will see.

The picture does set the tone for the piece. The theme, at least for me, is symbols over substance.

> “For most feminists, however, feminism is a political practice – a desire to change the world.”

Any idea what that might mean? A practice is something one does. A desire is something one has. Can Feminism be both? Of course it can. Feminism is the right to talk utter nonsense and demand that others be awestruck by the Feminist intellect.

A case in point can be seen in the comments. A Glen Baxter takes issue with the various statistic and arguments presented in the piece and puts forward a few alternative arguments.

> And you finish with the standard Feminist appeal to emotion – “We feminists are fighting oppression, so we must be right and if you don’t agree with us you are for oppression!”

Bulbeck’s dismissive reply to Glen includes an insightful snippet:

> Glenn, I suggest you read the article Shauna Murray posted a link for. You think emotion is inferior to reason…

Instead of answering Glenn’s points directly, she does exactly what he accused her of. The link in question is to someone claiming yet another study proves the oppression of women. Glenn is not only being told which facts to use, but how he should feel after reading them.

But, of course, I am being too patriarchal. Bulbeck was clearly caught up in the moment of making grand statements of the glory of Feminism to be worried about grammar or syntax, never mind logic. I can just imagine her blinking back those tears of pride as she contemplates changing the world, Feminist style.

Bulbeck takes us through the three waves of Feminism with all the academic rigour one might expect of a pamphlet spruiking the latest anti-wrinkle cream. Women, we are told, “struggled for the vote” in the early 1890s. Of course, this implies that men have always had the vote.

Let me give you another pamphlet guide to universal sufferage. In 1780 only 3% of men in England and Wales had the right to vote, with even less in Scotland. Outside of these countries, practically no one had the vote. In the years that followed, in fits and starts, that 3% was increased to what we now call universal suffrage in most Western countries. There are still many countries where the vote is either non-existent or too corrupt to call suffrage.

And who voted in those changes?

Men.

And Bulbeck, like a good Feminist should be, is petulantly ungrateful for their role in the matter.

There are more glaring omissions from this version of history. Women, it seems, were oppressed for a long time.

> Women have struggled for greater participation in spheres reserved for men in every nation, dating back at least to 620BCE.

Any idea why 620 BCE was any different to 621BCE? Did women have the vote before then? Let's just blink back the tears of pride and march on, shall we?

Unchallenged Patriarchy, implied by Bulbeck, continued at least until the 1890s when the first wave commenced. It was here that the vote was "won" by women, among a few other triumphs. Seamlessly, she moves on to the second wave in the 1960s. This might give the uninformed the impression that the first wave lasted some sixty years, but those with any idea of history would know about the two world wars. They come up even in the most rudimentary of pamphlet explanations of the twentieth century.

The importance of this is that Feminists were not keen on "equality" when men were dying on the battlefield. No, Patriarchy was just fine for the average Feminist. It was far better to be handing out white feathers in London than going "over the top" at the Somme.

More importantly, it is hard to run a misandric campaign in the face of such monumental sacrifice. I'm not saying that there weren't any Feminists narcissistic enough to run one, but the attempts to describe men, as a class, as the enemy would not have received much traction. Those not killed by the wars returned physically and mentally scarred from the ordeal. Their families would not have stood idly by while the Feminists tried to run them down.

For these reasons, Feminism took a sabbatical. By the 1960s, of course, generations not directly touched by the wars began to have influence in our societies, and so Feminists could begin their campaigns of bigotry again.

The second wave was fragmented into "socialist feminists," "liberal feminists," "women's liberationists and "radical feminists." Bulbeck is not clear on what brings all these disparate groups under the banner of Feminism. The common link, it seems to me, is that they are all different expression of the same basic theme:

> …women's victimisation by male subordination…

The above quote is from the description of the third wave. Indeed, the whining and complaints of oppression blur into a one mind-numbing moan, wave after wave:

> …wives had to be freed from exploitation of their unpaid domestic labour by husbands.
>
> Women could determine their own futures if they were released from "compulsory heterosexuality…"
>
> [T]hose gender relations that make women and femininity inferior, underpaid and exposed to danger from men and masculinity

On and on. The unseen (except by Feminists) hand of Patriarchy guiding men to participate in female subjugation.

She then asks if we are living in a "Post-Feminist era." Clearly, Bulbeck doesn't think so.

> Ongoing inequality, which cannot be denied and despite over a century of women's activism, is explained in two major ways.

The two major ways are contradictory. The first is that the ground work is set and women will become, in practice

"equal" at some point in the future. The other explanation is that "society is now equal" and the inequalities of outcome can be explained by "…women and men are just expressing their natural desires and talents."

Indeed, for Bulbeck, Feminism is needed now more than ever. She begins the whole sorry saga with this current assessment of the status of women:

> Yet there is no society on the planet in which women are equally represented in what that society most values and rewards, whether that's opportunity, money, status or power.

So Post-Feminism Feminism is probably the next wave. As always, progress is being made, but there is still so much more to do.

For those who find themselves wondering what Feminism is doing for men, Bulbeck lays it out for all to see. She takes the argument of "natural desires" and turns it back on Feminism's critics.

> Interestingly this argument is not used to explain male disadvantage. Boys are thought to lose out in schools because of prejudice in the "female-dominated" environment and not because of boys' lack of interest in learning. Men lose out in divorce battles because of discriminatory legislation and judges, not because of men's lack of participation in child-rearing. As a result, feminists are accused of crying "victim" where the men's movement is not.

It may be that Bulbeck doesn't do reason, but her doublethink is sublime. Throughout, she claims that women are victims of men. At the same time, she calls out men for claiming victimhood, because that kind of behaviour is just wrong. Of course, what makes her right, and the whining men wrong, are the facts. But if we dare examine the facts, we are oppressing her emotion by our reason, which only proves that Feminists, if not women, are the real victims.

But this dismissal of men and their issues is not limited to the men's movement. Consider her view that one of the "victories" of the first wave of Feminism was "for mothers' custody rights to their children." Clearly, this is not an "equality" issue. Mothers can only get custody when fathers are denied custody. Its one or the other. If equality were the order of the day, then shared parenting would obviously be the way forward. Of course, this would interfere with women's alimony which in many countries is now called child support.

The interesting thing to note here is that when fathers were generally awarded custody, there was no expectation that the mother should make a financial contribution.

As I said, this is not an equality issue.

But then again, none of it really is. Bulbeck's explanation of Feminism is merely a collection of sound bites and thought bubbles glued together with equal proportions of misandry and female victimhood. Inequality alternates between a rallying cry to the faithful and an expedient argument to justify Feminist bigotry towards men.

Links

http://theconversation.com/explainer-feminism-27981

http://www.nationalarchives.gov.uk/pathways/citizenship/struggle_democracy/getting_vote.htm

http://www.firstworldwar.com/battles/somme.htm

Change “muslims” to “men”

Mark Dent · 24 January 2015 · Archived copy · Original

For me the quickest and most effective way to demonstrate the rampant gender bigotry in our society is to do the old “gender flip” and substitute the word “woman” for “man.” Others choose to insert a religious group or race in order to ram home the prejudice that is so prevalent yet astonishingly almost invisible to most people. For some it is an eye opener or equivalent to having a bucket of icy water hurled in their face. Sadly, some will give no ground and remain convinced that men are deserving of any hate/prejudice/ bigotry which is hurled in their direction.

What prompted me to write about this oft used and effective formula?

We are all aware of the horrendous acts of terrorism carried out by radical Islamists. These violent actions seem to be growing in their frequency and there seems no solution or end in sight.

Here in Australia, whenever another terrorist act is carried out in the name of Allah there is an immediate reaction. Surprisingly for some, it is not simply condemnation of the atrocity. There is a demand that no-one should blame the Muslim community for the actions of this minority of fanatics who do not represent the real Islamic faith. I agree with these sentiments although the frenzied efforts by some to leap to the defence of our fellow Muslims often override their empathy for the victims of the crimes.

Aside from the distasteful inference that my fellow Australians are about to become a mob of vengeful vigilantes and require a lecture on how to contain their supposed naturally racist and violent tendencies, it is the way in which the very same people who lead the charge in expressing outrage that anyone could hold a whole community responsible for the actions of a few, happily do just that when it comes to another group in our society.

Imagine, if you will, the political fallout any politician would experience if he or she declared:

All Muslims should step up and take responsibility for violence their fellow Muslims are perpetrating. We ask them to take an oath that they will never commit an act of terrorism in our country and that they will speak out and intervene whenever they see another Muslim acting in an extreme or threatening manner to members of the public. We further ask that those who take this oath shall wear a purple ribbon as a sign of their shared responsibility for these crimes and their willingness to prevent further acts of terror.

The outrage does not bear thinking about. There would be mass protests in the street as people expressed their solidarity with their Muslim brothers and sisters. There would be condemnation of this evil, bigoted notion of **collective responsibility.**

Hang on, one moment!

Recently our Chief Police Commissioner, Ken Lay resigned for family related reasons His departure was widely mourned and he was praised for being one of our great police chiefs, in particular for his stance on domestic violence.

Ken’s approach to this complex issue was very simple. The problem of domestic violence was a male problem according to him. He went further; Ken believed every male in Australia bore responsibility for creating a culture that condoned and excused male on female violence. He initiated, appeared in and supported many campaigns which rammed this message home repeatedly.

Ken believed it was up to every man to speak out whenever he saw inappropriate behaviour or acts of violence. He encouraged all men to wear a white ribbon and take an oath, swearing not to harm women and to prevent harm to women which may be carried out by another male.

He never once commented on female violence-–particularly toward children.

What has been the response to his relentless drive to protect women and children and from **male violence?** Ken

Lay is almost universally admired, praised and even adored by some.

This very same man would have led the attack on any person who dared to imply that the terrorist problem was a Muslim issue rather than the work of a tiny group of radicals. Yet associating the endless acts of terrorism with the religion of Islam is far more understandable than linking the behaviour of people who happen to share a gender.

When a man commits a crime it is a rare thing to hear him proclaim he committed his violent action in the name of the male gender and all "true" males.

Yet time and again the Islamic extremists wave the ISIS flag, call out the name of Allah even as they butcher their victims, quote the Koran and tell the world they are true Muslims living out their faith as it was meant to be lived.

Surely if you belong to a group which these people claim to represent there is a strong argument to suggest moderate Muslims need to condemn such behaviour (**as many do**) without accepting responsibility for their crimes.

In a comment piece for the Wall Street Journal, Somali-born Muslim-turned-atheist activist Ayaan Hirsi Ali said more acknowledgement needed to made of the political ideology driving Islamists.

"…An ideology embedded in the foundational texts of Islam," she said.

"We can no longer pretend that it is possible to divorce actions from the ideals that inspire them."

Just as English football clubs took responsibility for the actions of their more violent fans who performed their acts of hooliganism whilst wearing the colours of their team and supporting their team at their football ground, one can see parallels with the Muslim world and their more extreme elements.

But when a crime is committed by someone who just happens to be male, there can be no such expectation for other males to feel responsible or in any way connected to such behaviour other than to feel revulsion for the perpetrators.

I wonder how our female population would feel if a new campaign suggested they carry the responsibility for the recent series of horrific murders of children carried out by women here in Australia. Perhaps we could hold them accountable for helping to create a culture which promotes the idea that babies and children are the property of their mothers and therefore as disposable as the nappies they wear.

Our Prime Minister attended the funeral of the eight children who were butchered by a woman a few weeks ago. She was the mother of seven of these children and the other child was her niece. What did our Prime Minister, Tony Abbot have to say about the massacre of these children after he left the funeral service?

"We know that sometimes people break. We also know there are difficult circumstances people deal with. This is a social issue as well as a law enforcement issue, but I'll be there in solidarity with them."

Can you imagine Tony referring to the savage knifing murders of eight children by their father as *A social issue as well as a law enforcement issue?*

Can you imagine Tony saying in response to the murder of a woman by her partner:

We know that sometimes people break.

And if he *was* insane enough to say this after a violent crime committed by a man, can you imagine the lynch mobs that would be waiting for him, with, I suggest, Ken Lay holding the noose?

As if to prove my point, Rupert Murdoch tweeted the following comment on the recent terrorist tragedy in France:

Maybe most Muslims peaceful, but until they recognize and destroy their growing jihadist cancer they must be held responsible.

His comments have been savaged (perhaps rightly so) and headlines tell us there has been a "massive backlash on

social media."

Yet we continue to openly praise and reward the many men and women who apply the exact same thinking to "male violence" rather than violence committed by those who happen to be male.

This very day, in the Sunday Herald Sun, Darren Chester, the Federal member for Gippsland and a White Ribbon Day Ambassador wrote:

When it comes to stopping violence and harassment against women, Australian men must understand that now is our time.

Both men (he refers to Ken Lay and an army Chief, David Morrison) understand that violence against women is not a women's issue. It's about men changing their attitudes and behaviour.

Let's try the old flip around and see how it reads.

When it comes to stopping acts of terrorism against innocent citizens, Muslims must understand that now is their time.

Or

Ending violence against children is not a children's issue. It is about women changing their attitudes and behaviours.

Rather disturbing isn't it?

http://www.brisbanetimes.com.au/queensland/cairns-farewells-eight-children-20150110-12lhn0.html

http://www.theage.com.au/world/rupert-murdoch-tweet-about-jihadists-causes-anger-on-social-media-20150110-12lp3n.html

http://www.news.com.au/national/grandmother-accused-of-trying-to-kill-step-grandson-11-three-times/story-e6frfkp9-1227170570563

http://www.brisbanetimes.com.au/queensland/cairns-tragedy-woman-charged-with-murder-of-eight-children-20141221-12bn54.html

http://www.abc.net.au/news/2014-11-28/mother-of-baby-left-in-drain-remains-in-jail/5924464

http://www.heraldsun.com.au/news/law-order/killer-mum-in-court-bid-to-access-daughter-she-injured-in-horror-attack/story-fni0fee2-1227083123400

http://www.whiteribbon.org.au/standup

A personal request to support Zen Men

Sage Gerard (Victor Zen) · 24 January 2015 · Archived copy · Original

I would like to ask that you bear with me while I briefly retell the story of Zen Men.

Just two years ago I wasn't really doing much more than study and work odd jobs. I eventually transferred from Georgia State U to Kennesaw State U (KSU), where I started KSU Men (now Zen Men). That was just a little over a year ago. It was just me and a GOPRO a kind soul from afar lent to me to make sure I had some sort of protection. The fact I needed protection to speak tells us why men's rights activism is necessary.

Enough students signed a petition to support KSU Men, and a student-predominated board unanimously voted to approve it as a student organization on November 6th, 2013. Since then, KSU Men has caught national attention. Media inquiries came in from Mother Jones, PJ TV, GQ Magazine, CL Atlanta and KSU Student Media. Tumblrs tumbled and little birdies tweeted. Students and faculty from Fordham Lincoln Center, George Washington State University, New Mexico Tech, New York University, Queens University and more ended up sending me emails just to ask how they can start their own groups.

We, with the help of NCFM, AVfM, the Honey Badgers, A Voice for Male Students, Jeanne Falla and a community of supporters, held an openly non-feminist conference for issues affecting male students. Leaders in the movement such as Jonathan Taylor, Paul Elam, Karen Straughen and Janice Fiamengo graciously took time to explain why school was becoming a hostile place for boys and men. Feminists attended and were welcome to participate in the dialogue, and I yielded much of my Q&A time to a co-president of YESBody!, who apologized for ideological corruption on camera.

KSU Men became a repeat front-page subject in KSU Student Media, and the articles about us have sparked more conversation on campus than any other article. We have funneled many boxes of food and bags of clothing into the KSU C.A.R.E. center to assist homeless or financially struggling students, both male and female.

And just as a side note, one of my favorite things about this organization is that whenever we set up a table, people surround it and talk for hours.

Zen Men VP Bobby Nibbs (right) and Secretary Stacy Evans (third from right) conversing with prospective members outside the cafeteria

We were so successful, so fast, that feminist professors from the Interdisciplinary Studies Department immediately moved to hurt me. They took away my friends, academic references and told lies in lectures. I could not even meet any of them to ask a single question, because my ability to speak to them has been restricted by attorneys. The professors preaching peace, love and equality stated that I wanted to kill women after citing an early 2013 homemade instructional video where I demonstrated safe, clandestine posting practices on a public university.

Students and faculty started a blog called Menformation specifically to oppose me and Paul Elam. Even when I donated to a campus protest organized by YESBody! to support their free speech in spite of my disagreements, my

contribution was called a “bullying tactic,” and I had to *ask* the same feminists who later apologized to use the money. Members of their organization later lectured me on my “privilege.”

Despite all efforts, the KSU legal division does not even seem willing to acknowledge how I have been targeted, and even today I have no assurances of my Title IX right to a safe environment despite the clear and present risk of vigilante retaliation. I have to record everything I do to make sure I have an alibi in case someone decided to punch herself and say I did it, or in case someone decides to sneak up on me.

A clear warning sign that there are sharks in the water emerged in Brian Clyne, now former president of Atheists United. Brian challenged me to a debate, only to start a personal vendetta when nothing went his way. He tried everything from violating our debate terms, attempting a public character assassination, reporting me to the cops, trying (and thankfully failing) to publish the home addresses of my friends, and then announcing that he is going to try becoming the new president of Zen Men. He is still on campus, and he will do whatever he can to win.

Despite finding new foes, KSU Men gained a full new officer team as it turned one year old.

We slumped in our seats, trying to process the unbelievable fact that this was all just one year.

Just. One. Year.

We are one of the most successful men’s rights ventures on a University campus, *ever*. There is just no questioning that.

But the straight truth is that we need help to keep this up. It used to be that if there was not enough money to pay for operations, my personal finances would pick up the slack.

I can’t do that anymore. One month without your support, and it would be impossible to keep up with my tuition payments, let alone feed myself.

No one else in Zen Men is willing to take my position due to concerns for their own safety, and I must be at least a part-time student to be eligible for an officer position in my own organization. This means that even if I wanted to take a break, I can’t.

Every promise we were able to make was gleefully kept. I ask for your support today because that’s what keeps this ship afloat.

We have less than ten days left in our fundraiser, and we are only about 20% to our goal at the time of this writing. I understand if times are tough, because I experience that struggle every day even without men’s rights advocacy. I may even have to face that struggle for years after if the claims made by professors on this campus follow me to job interviews.

Our job at Zen Men has been to challenge the corruption that make times tough for your sons. We knew that we would be good at identifying where the problem lies because many of us here *are* your sons!

We, your sons, are sick and tired of people telling us how to think, how to live, and how to express our very selves as young men who deserve fun, rewarding careers and a love of life. And we, your daughters, are tired of being coddled and emotionally-manipulated into distrusting half of the human race and hating our own lives.

Zen Men marketing director Haley working with Vice President Bobby at a Zen Men display

Life is *nothing* like what it was two years ago. Every morning I drive to a place where many would laugh and cheer if I was knocked down, beaten, or humiliated. All of those crazy people you all look at on the Internet? Some of them are here, and they have physical access to us. But this is also a place where a growing number of students are starting to notice that Zen Men needs to be here.

All I ask is that you help me not risk going broke taking all of this on with my new friends, who also put their time and effort into keeping this alive.

We are a system that is slowly integrating with campus. We have been meeting with administrators about the development of a men's center. The idea is on its way up the chain of command, which means we have a chance at securing space in a new building to get suicidal or battered men the help they need to heal!

I do not want to have to slash expenses and therefore Zen Men's capacity during this vital time.

We are all in too deep to give up, so I am asking you now, as we reach the final few days of our fundraiser, to please consider sacrificing one morning's coffee to your sons and the daughters who love them and love themselves.

Please click the donate button below to help us retake our lives from the ideologues who won't allow us to be happy.

Goal progress: $7,110 out of $10,000

Donate

NOTICE: Dannyboy has offered to shave down his beard if the fundraiser reaches its goal by the 30th! He is also willing to grow it even longer, depending on popular demand. Video proof will be provided.

SNAIL MAIL: If you wish to submit a contribution by snail mail, use the KSU address below. Be sure to put both my name and the organization name so the school employees know where to file the envelope.

Sage Gerard
Zen Men
Room 274 MD0501
395 Cobb Ave NW,
Kennesaw GA, 30144

“1 in 3 college males would rape” claim is fraudulent scholarship

AVfM Video Source · 24 January 2015 · Archived copy · Original

Feminists are making hay with a misandrous claim that 1 in 3 men said they’d rape a woman if they knew there’d be no consequences. It’s total crap.

http://youtu.be/X7h9AWfBTL8

You may want to check out and subscribe to Mr. 1001 Nights.

And the children of Crazy?

Tim Merchant · 24 January 2015 · Archived copy · Original

Editorial note: this is Part 2 of an essay series that started with When fathers love their children more than Crazy. "Crazy" meaning the crazy woman in a man's life.–Ed

Not everyone believes us fathers when we say that our greatest concern during our relationship with Crazy was the welfare of the children, but that's okay because we are all too used by now to outsiders not believing a word we say and, besides, there is probably very little objectively identifiable evidence that we were.

We did everything wrong, didn't we?

Yes, we probably did, but we didn't mean to.

My wife, Kathleen, was brought up by Crazy as her mother and had to watch her dad being beaten up by her emotionally day-in, day-out, sometimes feeling forced to take on her mother on her father's behalf at an age – like five – when everyone should have been taking care of her, not vice-versa. As far as she is concerned, her father was collusive with her mother by hanging around being attacked when he should simply have walked off, as she begged him to.

"Go, Dad, please go."

It wasn't that she didn't love him; she loved him very much. It was that, by standing there taking all the punches, he was putting her in danger. She was terrified and distressed by the constant arguing, and Crazy tried to involve her in her reign of abuse against her father whenever she saw an opportunity. Once Kathleen was so outraged by her mother's machinations that she set fire to her.

What should her father have done, according to Kathleen?

He should have taken hold of Kathleen's hand, whatever time of day or night the dispute was taking place, and told Crazy, "I will not have arguments with you in front of our daughter, ever," and then taken Kathleen to a public place, like a bar, where preferably the revelers would inevitably have asked him what his five year old daughter was doing with him in a bar at eleven o'clock at night. Shouldn't she have been in bed?

… and then her father could have told them, and Kathleen would have confirmed his side of the story.

She bets that her mother would never have attempted to argue with her father in front of her again. Crazies hate having their antisocial behavior made public. And if her mother had tried to beat him up again verbally in front of her, he should have taken Kathleen to the bar again … as many times as it took to make her mother shut up.

The trick would not have been in her father walking out and going to a bar – he did that plenty of times anyway – it would have been in taking Kathleen with him. Who believes a guy in a bar bleating about the abusive behavior of his wife? No one. Who believes a tiny child in a bar late at night confirming that her dad is telling the truth? Everyone. And a few people there, or who subsequently heard about her having been there, might well have been moved to do something about it.

I wish I had thought of that … or I think I wish it. I doubt, in Britain, picking up a small child and taking it to the local pub would work – not enough community, unless we happened to be living in a small village where word would get around in seconds, but we didn't live in a small village. I could have taken the children to my family, but I am not sure that would have had the desired effect, either; your own family would be considered too partisan, and Crazy's family was five thousand miles away. To a friend's house? That might have worked, especially if I had taken the boys to the house of one of Crazy's friends. That could really have hit the mark, and as Paul Elam argues, it is the absolute duty of the sane partner to protect the children because we are effectively their only hope.

Would that have been it? Would Crazy have stopped abusing me?

No, of course not, Crazies have to abuse in the same way as sharks have to swim forward, but it would probably have stopped Crazy abusing me in front of our two boys in the house. In the car, with Crazy driving, that would have been a different matter. My Crazy ex-wife loved to trap me as a passenger in the car she was driving, with the two boys in the back seat. She once started eleven different arguments with me under those circumstances during a fifty-four minute car journey, and several times I got out of the car I was driving and walked home because Crazy, as a passenger, wouldn't stop shouting at me in front of the children.

I have learned over time that one of the big tricks of Crazy, as it was of my ex-wife "Rafaella, is to define "us" as her and the children vs. me as "your father." That maneuver worked even in my absence. So, "What are you doing to us?" means "What are you doing to me?"; "You are not listening to our needs" means "You are not listening to my needs"; "You have no interest in us as a family – I am a single parent" means "You have no interest in my needs – and if you want to point out what you are doing for the children, I am the only parent who matters here."

Early on, Rafaella was very aggressive toward the children too, but that soon stopped when she realized that the children were more use to her as allies than they as targets, in other words that they were more useful in her camp than mine. Thereafter she focused on grooming the boys' affections all the way by giving them everything they could possibly want, even things they never knew they wanted until they were offered them by her. A particularly successful trick of Crazy's was to buy the boys daily presents – quite big ones – in the knowledge that I would soon object to the cost of this exercise, which was anything up to $50 a day, and $1,000+ on special occasions if I didn't take the bait at $50. So she became the parent who really listened to her children and got them what they craved, whereas I was the one who said, "No. We can't afford to buy that." My nickname for the longest time was, "Papa who always says no." The converse trick was that she would demand that I take away something the children wanted, like staying up late, and when I complied just to keep the peace between us, she would turn around and say that of course the children could stay up late tonight, we could all watch a movie together or something.

As anyone knows who has been in this type of abusive relationship, the games, tricks, out-maneuvering and gaslighting are like a fog all around you. You haven't a clue what is coming next, only that something is coming next because there has been peace for a few hours. "It's too quiet around here …" is a thought that informs domestic violence movies too.

One of Rafaella's masterpieces was to summon "the jury of the children," my description of the technique, not hers. She would secretly agree a course of action with the boys behind my back, then she would summon me to hear what "we" have decided. Anywhere sufficed, but she had a particular penchant for persuading the boys to get into the bathtub with her and then summoning me to the bathroom for a "family chat." Why are Crazies especially crazy and aggressive when they are naked? I have heard several abused men mention that. In Rafaella's case she claims that she is a Merangel and that her primary element is water, but they can't all be Merangels.

The other classic ruse is using the children as messengers – "Tell your father …" Strangely, Rafaella didn't use this technique very often. I think it would have been an insult to her sense of creativity. What she did instead was to sit down with them and tell them "Your father…" stories, sometimes for hours on end, or once we had finally divorced and I had moved five thousand miles away, she would get the kids to Skype me, then hijack the conversation I was having with them in order to make her demands – yep, in front of them.

I don't know if there is a single effective answer to managing Crazy. I certainly tried persistently for twenty years to find one, and I never did. Crazies are like the scorpion in the story where a scorpion asks a toad to give him a piggy-back across a river.

"But you'll sting me and kill me," protests the toad.

"That would be stupid," counters the scorpion. "I would drown too."

So the toad complies and starts carrying the scorpion on its back across the river. Halfway across, the scorpion stings him.

With his dying breath the toad asks, “Why did you do that?”

The scorpion shrugs. “It’s in my nature.”

Yep, most of Crazy’s statements don’t make rational sense, nor sometimes even strategic sense, but there is no question that viciousness is definitely in their nature, even to the unnatural extent of messing with their children’s psyches and consequently ruining their lives. In the end, the children are just tools after all. No wonder one of Rafaella’s favorite words was “instrumental.”

Byron Hurt throws black men under bus while feminists drive it

Paul Elam · 25 January 2015 · Archived copy · Original

Byron Hurt is a black, male feminist. I could suggest that you take some time to try to wrap your mind around that, but I won't. I assume your time is valuable and I don't want you mad at me for making you waste it.

Besides, I already read his explanation for it and it made about as much sense as a Jewish, white nationalist railing about the evils of Zionism.

Hurt explains himself in an article he penned for The Root, titled "Why I am a Black Male Feminist." Ultimately he explained a good bit more than he intended.

The Root, for those who don't know, is what you might call a plantation publication. Similar to *Jet* and *Ebony*, it's where black, male writers (known as Panda Bears) get to work as long as they don't get uppity with the black, female feminists who actually run the farm.

A quick review of his work suggests he gets to work in the house, though.

His story is simple. When he was young his father used to yell at his mother. That scared him and clearly made him feel protective of his mom. Then he met Jackson Katz and listened to some women complain that they could not look men in the eye. Next he read enough black feminist theory to get his mind right. Well, at least right enough to turn Tom and sell out every bit of integrity and common sense he ever had.

As a student of human behavior, my interpretation of Hurt's writing is that he had some family dysfunction issues that led him to collude with his mother into making his father the family's identified problem. After all, I am sure she never gave dad a reason to be angry. I am sure she was all peaches and rosewater and he was just, well, patriarchal and domineering. It was all *him*. Like it is in every troubled relationship where men express anger, right?

I am guessing that all Hurt needed was a theory to confirm that and it launched a career. Too bad that career is based on the beliefs of a bunch of privileged and grotesquely self-indulgent white women. These are women, mind you, who would turn on his career faster than you can say Bill Cosby if given any excuse. And the sisters would be leading the charge.

Hurt appears to be acting this out to a much lesser degree in his family of origin. In his piece for The Root, he is still pointing the finger, albeit more gently, at his dad. He enjoyed getting his father to wear a baseball cap that says, "End Violence Against Women."

Hurt made it a point to write about the black, female feminists who had influenced him. I'm thinking that he bought their wares out of the gullibility that sometimes afflicts those seeking to resolve some childhood issues. It certainly wasn't motivated by a passion for civil rights. Black, female feminists sign on to white feminism for the same reason white girls do; because they can use it to control and shame black men even more effectively than they already did. Obviously, Byron grew up thinking his father was someone who needed to be controlled more than he need to be understood. And the control is apparently continuing. He has his father wearing a silly hat like a dunce cap and smile while doing it.

Is that a little ideological dance of victory Hurt is enjoying? You decide.

I know a thing or two about privilege myself. I know, for instance, that as a white, middle-aged guy with short hair and no visible tats, where it comes to cops I am freaking invisible (unless I cross the wrong woman). I have not been pulled over for anything in as long as I can remember. Merchants don't eyeball me when I shop. I generally get treated with respect and without suspicion wherever I go. Other than a black neighborhood the only place I can go and be a minority is a prison. My experience is not the experience of most black men. That's all on race, though, not gender.

I also know enough to know that a great deal of black, male anger and violence is about powerlessness, not power.

Matter of fact, I will hop out on very sturdy a limb here and state that almost all interpersonal anger in all races is about powerlessness, not power. That is an inescapable fact and a source of potential wisdom that Hurt flushed down the toilet so he could swallow the notion that his father's anger must be about privilege.

When it comes to civil rights, Hurt didn't exactly rise up from the mean streets of Compton. And he isn't from the Medgar Evers generation. He was born in 1969, went to Northeastern University where he studied film and went on to host an Emmy nominated TV show. By the time Byron reached adulthood, he could afford to focus on pleasing feminists and making money.

His job came with a mighty fine jacket.

Some may think I am being too hard on Hurt. Or that I am assuming too much. I don't. Case in point his writing in BK Nation about black men and allegations of rape. He demonstrates knowledge of and even compassion for black, male victims of lynching at the behest of white women. Then he swiftly throws out any notion of due process when black men are accused of rape in modern times.

No, Byron, you don't think "he may, in fact, be a rapist." You think he is innocent until proven guilty, don't you? That is how you prevent lynching, destroyed reputations, upended careers and the undying stigma of being accused. Let the law do its job (such as it does).

This is the problem with Panda Bear propagandists. There is a superficial acknowledgement of historical injustices that they will only give weight to till it might piss off a feminist sister, who they know will put gender before race every time. So they learn put gender before race every time, before they hit that line, because that is what it takes to stay in the house. In the simplest of terms, they learn their place. You have to be running on indoctrination autopilot to not know that is exactly what is happening.

That's how you enjoy the authority to talk solemnly about Scottsboro, Emmett Till, and even decry the racism suffered by Brian Banks (even though *that* was actually sexism), but also speak, in the very next breath, about how 'this guy might be a rapist,' before a single shred of proof is offered.

Panda Bears have to constantly juggle sex and race, always knowing that sex comes first. *Always.* Ever forget that and you will be back in the field, after a trip to the whipping post.

Ask Stephen A Smith, who Hurt officiously and condescendingly "corrected" on the pages of *Ebony* for having the audacity (and the intelligence) to suggest that fewer women would be hurt if they did not provoke violence.

The article is straight down the line in lockstep with the infantilizing, hyper-privileged feminist narrative. There is never, ever, ever, ever, ever, a reason to hit a woman, even when the woman that got hit is also arrested for assault and admits she gave him a reason to hit her back.

There is never reason to hit a woman, not even in self-defense. If you ever say otherwise, you will be punished severely, right out in the open so everyone can learn from your pain.

Meet new massa, same as old massa.

Hurt, the scattering of other Panda Bears and indeed the bulk of "black journalism" culture has become a sellout culture. It is not so strange or unbelievable, though, when you think about it. There are few places where feminists have not used the power of gynocentrism to get their way.

The Great American Civil Rights Movement, which used to be about speaking truth to power *for an entire people*; even in the face of water cannons; in the face of police dogs and tear gas, has been co-opted. It is now about black men playing ideological step and fetch to a bunch of female, outrage-ready establishment bullies, wearing $800 designer shoes and still claiming to be oppressed. The fight for civil rights is over, and the feminists won rights for black women.

Black men have gone from the back of the bus to being thrown under it.

Gynocentrism, in all its shapes and colors is The Man; the walking boss hidden in a shroud of denial and fear so thick that few will even dare to whisper the truth. Why? Because now the gynocentrists have all the bullwhips.

Tell me I'm lying and I'll tell you who you answer to.

Magaluf Girl: Feminist prudery

Jim Muldoon · 25 January 2015 · Archived copy · Original

The hypocrisy of the Feminist Sacred Babble was brought to a new level recently in the UK over a scandal that became known as the "Magaluf girl." The hysteria and moral panic raised by this is worth a closer look.

The Spanish resort town of Magaluf, on the island Mallorca, has had a reputation of a party town for decades. Each year, young adults from Britain, Ireland, Scandanavia and other European countries head there for sand, sun, booze and sex. So much so that it has the nickname "Shagaluf."

The result is often not pretty as youth and booze can sometimes lead to teenage brawls. Mostly, however, it leads to vomit and stupidity.

Last year a video of a young woman giving "head" to some two dozen men at a night club in Magaluf went viral. The hypocritical and positively misandric treatment that this has been given by the British press, including the Mirror, Huffington Post and The Independent, among others, has been astounding.

I've included a link to the actual video below. For the hard of thinking, this video is not safe for work. I didn't include video for titillation, but if you read anything from the UK's Mirror, Huffington Post UK, or The Independent, you would think that the woman was held to the ground while a group of men put their penises in her mouth.

That view is manifestly untrue. It is clear from the video is that the woman is moving freely about the bar, she is encouraging the young men to "get it out," and is using her own hands to put the penises in her mouth.

If you didn't want to check out the video, or want further proof, consider the view of Geordie Shore (a UK TV Soap) star Jay Gardner, who was at the event in question:

> The lass seemed to be loving it and so did the boys, that's what it's like in Magaluf, it's wild, anything and everything goes.

But, the "Fleet Street Fox" of the Mirror claims the young woman was "bullied into having sex with a drunken mob," and had then been "called a slut all over the internet."

Yet, a Google search will find a different story. Like the intrepid "Fox," journalists were tripping over themselves, the facts and logic to blame the young men, the night club's management, the tour operator, the Spanish police and the woman's parents. In fact anyone but the woman.

Now of course you were wondering what Louisa Zissman and Jasmine Lennard have to say about it.

No, I've never heard of them either. Apparently they had been on reality TV shows, so of course they are experts on just about anything that will get them a few inches (of a newspaper column).

These two geniuses, however, have found a way to squabble over how to remove all responsibility from the woman and blame the men. Zissman says that the woman should be given some slack.

"Who cares," says the media celebrity. She had made a bad choice. Yes, her body, her choice. But, and you knew there was a "but" coming, she does think the men involved should be named and shamed for their actions. Even more so, she believes they should be mocked for not being hung like horses.

> Although after seeing the size of some of those worms, I did wonder if a few of the receivers were pre-pubescent.

Of course, judging women by their body parts is objectification. Judging men by the size of their penises, on the

other hand, is journalism.

Lennard, however, is outraged at Zissman's lack of outrage. Apparently Lennard felt strongly enough to tweet:

> Saying "Who cares" – Umm ANY good parent. EVERY good parent would care. I care and it's not my daughter.

Lennard also makes the political personal for Zissman:

> "It's like ok love how about I buy YOUR daughter a ticket to that event in a few years time?!"

Irrespective of how you cut it, however, both are only concerned for the woman. Apparently, Zissman sees it this way:

> You can look at it two ways; she's young, dumb, drunk and made mistakes, or she's an 18-year-old WOMAN [emphasis hers] who has every right to do what she wants with her body

But the "drunk", of course, brings up the ever present spectre of consent and therefore rape. The "Fleet Street Fox" takes the rape angle a little bit further.

> If she was drunk she was incapable of consent.

But, simultaneously the "Fox" chooses a second avenue of escape from personal culpability for the damsel. Harping back to the bullying angle, she claims that, "surrounded by that mob", the woman became terrified.

> And I'd do whatever it took to get out in one piece, which is precisely why many victims of sexual assault and rape don't start a fight, and why their abusers claim they wanted it.

Drunk? Bullied? Or both?

Sarah somebody, last name not supplied, in Huffington Post UK applies a more scientific approach to the matter.

> I have no idea how much the woman in Magaluf had drunk, I don't know how alcohol effects her as we're all different. However, I do know (because every story is the same) that she was drunk.

Yes, why let a lack of information stop her from forming an opinion. Sarah then goes on, like Zissman, to give us a choice in how we should view the affair:

> Best case scenario: sexual exhibitionist, has an amazing time doing what she loves, which now the whole world is watching and is vilified by the press and public for being drunk, female and enjoying herself, despite feeling herself that she has done nothing wrong – nor should she.
>
> Worst case scenario: victim of a serious sexual assault is dragged through the press and attacked by the public for being the victim of a serious sexual assault which now the whole world is watching.

In all of this the 24 men were roundly condemned by all concerned. Although they were at the same bar, drinking the same alcohol, and being encouraged by the same DJ and others to "get it out," they apparently do not deserve the same empathy.

There was no concern that, by the time she got to penis number five, her mouth was an unhygienic place for a man to put his penis. There was little concern that their penises, as well as some of their faces, were on display as "the world" watched.

Zissman aside, there is also little commentary on the fact that most, if not all, of the penises were flaccid, i.e. not erect. Therefore, the sexual pleasure they got from the experience was minimal.

Extraordinarily, the Huffington Post UK, which gave us Sarah noname's diatribe on "Magaluf Girl: Consent and Sexuality," included a link to this tidbit:

> This woman claims she can give blowjobs that are so good, they're fatal

"This woman" goes by the name of Auntie Angel (so you know she's genuine). She claims that men have literally gone to heaven as a result of women learning her special techniques. Did anyone ask if any of these men consented being killed?

No.

From there, Vice gave me another link to a bunch environmentalists who were making porno films and using the proceeds for the environmental campaigns. Part of their videos saw them going to strangers in the street and asking them to participate.

No cries of outrage there.

And, as I said, all this was linked to by the puritanical Huffington Post.

One of the interesting aspects to the outrage was that there were repeated references as to how it would be different had the Magaluf woman have been a man. Now, I am assuming here that this hypothetical man would have been giving "head" to 24 hypothetical women. In each instance, the speculation was that the hypothetical man would become a hero, a "legend."

But consider the how the press had blamed the men who were drinking at the same venue as the woman. It is my guess that the same bigots would have been calling the hypothetical man a serial rapist before too long.

Another peculiar twist was that the Mirror reported that the Magaluf girl thought that she would get a holiday as a prize for her antics, rather than the bottle of booze that she did win. The allusion being that not only had she been "bullied" and "raped," but also cheated.

Perhaps the outraged puritans could show their sisterly solidarity and pass the hat for the Magaluf girl to get a holiday somewhere else.

Lesbos, perhaps.

Links

Magaluf girl – the viral video

http://www.mirror.co.uk/news/world-news/magaluf-sex-video-slut-shaming-most-3824969

http://www.huffingtonpost.co.uk/2014/07/10/magaluf-girl-mamading-video-new-law-pub-crawls_n_5573479.html

http://www.independent.co.uk/news/world/europe/magaluf-girl-video-prompts-fears-over-growth-of-mamading-sex-parties-that-exploit-women-9585042.html

http://www.mirror.co.uk/3am/celebrity-news/luisa-zissman-defends-magaluf-sex-3831459

http://www.mirror.co.uk/3am/celebrity-news/jasmine-lennard-slams-bad-mother-3834647

http://www.mirror.co.uk/news/uk-news/magaluf-girl-video-teen-who-3806938

http://www.huffingtonpost.co.uk/ending-victimisation-and-blame/magaluf-girl_b_5562657.html

THIS WOMAN CLAIMS SHE CAN GIVE BLOWJOBS THAT ARE SO GOOD, THEY'RE FATAL

http://www.vice.com/en_uk/read/these-environmentalists-film-blowjobs-to-save-mother-earth-0000106-v20n10

An open letter to feminists: “What are you doing about it?”

Matt Karlsson · 25 January 2015 · Archived copy · Original

Hi, feminists.

A lot of things have happened recently. They may all end up a blip. I hope they’re the clatter of stones heralding a landslide, that we will look back and see 2014 as a hinge-year, when things truly turned. The MHRM has claimed a space. 2014 was the year of the first International Conference on Men’s Issues, Gamergate, “Shirtstorm,” widespread refutations of the alleged wage gap, Women Against Feminism, the rise of the Honey Badgers, your cheap hack op-eds and lifestyle pieces getting torn apart in the comments sections, the Male Students in Peril Conference, greater recognition of men’s issues and the general growth of AVfM and what we represent into the culture at large… yeah, we’ve had a good year.

As our message spreads, and its truth and power spark in people’s minds, you feminists will have a lot to deal with. To steal from Winston Churchill—you know, the Dead White Male who as much as almost anyone in history could legitimately claim to have saved Western civilization?—you are seeing the end of our beginning, and perhaps the beginning of your end. Like it or not, our movement is out of its infancy and challenging yours, which, by the way, had such a…dignified and important 2014. (Congratulations, and keep up the good work!)

Quick caveat: I’m not writing an apology for this, nor endlessly clarifying that “not all feminists are like this,” nor that I’m speaking to and about male and female feminists and not women. What I think of women in general is irrelevant. You don’t need to know about my personal life, how often I have sex, whether I have a neck-beard, wear a fedora, how much I weigh or how much I love my mother. I don’t really care if you hate me after reading this because I know who I am, and it’s not dependent on your goodwill. I’ll stroll out on this limb and assume you’re intelligent and open-minded enough to get my point. To hear my truth, using your vernacular.

In other words, I’m treating you like an equal. Sometimes that stings, just like the truth. Get used to it.

In the wake of this year, you now have to acknowledge that men face unique problems, or else you risk looking monstrously out of touch, further damaging your credibility.

You’ve always privately known we’re not born with a silver cock-shaped key that unlocks life’s Easy Mode. You’ve known that we are, in fact, profoundly in crisis in a host of ways that other more talented and knowledgeable writers and scholars have examined. You just have to admit it now.

One more thing: you also know that feminism, far from being the cure, has always been a cause and facilitator of this state of crisis.

Soon you’ll have to admit that, too.

But some things won’t change and that question, often shouted (“What are you doing about it?”), is not going anywhere. You could continue to assert that our issues don’t exist or don’t matter, sneer that they’re our own/the Patriarchy’s fault, or that we’re doing nothing, as you have so often before. The clock’s pretty much ticked its last on that line of BS, though. As more people challenge your narrative with facts, you can’t ignore us with impunity anymore; now that you admit some of our issues may kinda sorta exist, this question will probably seem like a better move to you.

So I predict that from 2015 onward feminists will ask in ever louder voices, “What are you doing about it?”

It’s a question we already hear a lot. It’s also fair, despite its prosecutorial nature. But after years of observing you, feminists, I doubt you actually want an answer.

What you desperately want is a new conversation-killing, thought-terminating gotcha. You don’t want answers, because you fear competition. You don’t want to confront any truth that contradicts yours, or where will your funding go? As a bonus, if we don’t have an undeniable, in-your-face answer, you can complacently dismiss us as

whiny, bitter, misogynists whose activism is limited to being Keyboard Kommandos–when you aren't accusing us of history-spanning rape, species-wide battery, and Patriarchal mind-crime, naturally. No, what you're really asking is "What are you gonna do about it?"

Just like bullies do.

Because regardless of past attempts at evading this issue, you really wouldn't care if your precious 'Patriarchy' hurt men, too, would you? From what I see, you want us to just shut up, go away and let you spoon-feed the public whatever new conspiracy theory, bullshit statistic, or thought-policing "social justice" hashtag you come up with. (Speaking of Keyboard Kommandos…)

You want us to know our place, where it's always been: silently doing dirty jobs, making things work, through scorn, abuse, broken hearts and broken backs. To carry on doing our duty catering to your whims. To function and be useful.

To be used.

You ask that question to make us look like idiots, hypocrites, or—horror!—misogynists. So you can, with that one word, thrash our reputations, block attempts to solve our problems, even expel us from society, forever relishing the irony of a society that falls for this tactic. To you, anything that feels pro-male is automatically anti-female, because to you life is a zero-sum game. And never mind that "feminism" doesn't equal "female."

At some level, you recognize that you've won the important stuff, and should just go home. Your time and relevance have passed long since. You've become an institutional cancer. When you're making global headlines and screaming on international news because a man who just accomplished something historic wore a shirt–a fucking shirt–you don't like, you've become just another First World Problems meme.

As you worry about your irrelevance and ever-worsening public image (and being the masters of projection that you are) you'll switch from ignoring and shaming us to a slightly different type of mockery for speaking about men's issues: "What are you doing about it?"

You'll point to the money you raised, to laws you got passed—most from and by men, incidentally—and ask: where's ours? (Though you don't want us to have any.) If men are hurting, why aren't we speaking up? (Though you silence and shame us, call us whiners and losers and say we can't get laid.) If men are battered, where are our shelters? (Though you shut ours down and close your shelters' doors to us.)

…actually, you're all living in one of our shelters; it's that civilization thing I mentioned, and it's a joint creation of the human species. Believe me, if the alternatives obtained, you wouldn't have time for feminism because all of us would be too busy trying not to starve to death, and dying young, ignorant, and in pain.

But I digress. If men are disadvantaged, you'll ask, where are our advocacy groups? (Right here, and you hate us.) If our issues are so valid, you'll ask, why aren't we flooded with help? Like you were? Like you are? Like you always will be, if you have your way?

We answer: exactly. Your questions aren't trump cards, they're symptoms—and the dearth of answers doubly so. That's what we're doing, that's what we're fighting to change. Despite our recent growth, we're still small, with a tiny fraction of the resources and institutional clout you take for granted–again, mostly given by men. (We're such monsters!)

So you'll ask us: "What are you doing about it?"

A piece of common sense/decency for you: if you ask the question, listen to the answer, even if you don't like what you hear. Everyone deserves that basic respect, to have their views assessed on merit, or at least be listened to…as you've been listened to basically every time you've spoken up in the last 150 years.

When women, even a small group, speak up, when they cry out, it's a cultural klaxon. People scurry to raise money and pass laws to soothe those cries.

When men cry out, even a vast mass of us, we're told to pipe down and man up. This same society that rushes to women's aid turns a cold, indifferent gaze on the vast majority of men. We are the vast majority of suicides, the vast majority of the homeless, the imprisoned, the involuntary unemployed, the maimed and damaged veterans. We are the majority of victims of violence, including sexual, of addicts, of the enslaved and trafficked, of the unnecessarily ill and the preventable dead, yet simply because we've got genitals that hang rather than fold, no one comes to our rescue. (Do you have any idea how many thousands of men and boys Boko Haram slaughtered, while letting women and girls go, before they kidnapped "our girls?")

This crisis is everyone's problem, because we also happen to be the vast majority of people doing the jobs that make this civilization work—the engineers, the builders, the scientists, the police, firefighters, soldiers, garbage men, programmers, drivers, pilots, plumbers. And sure, the CEOs and politicians, if that's a cause for pride these days. (Most of the electorate is female.)

Function does matter, of course. We are most of the solution-oriented minds and broad backs that give you the space, time, resources and comfort to afford to…ban "bossy," rail against "like a girl," have kids scream obscenities, or any of the other heroic projects 21st-century mainstream Western feminism has undertaken. Unimportant things like male suicides, veteran's health, prostate cancer and the staggering flight of men from college just gotta shut up and wait until you get around to them.

Your actions have spoken, shrilly and constantly. Our lives are less important than your comfort. Sadly, our culture-at-large generally agree, unless the guy is rich and famous, and even then… Half the human race is in, or headed for, second-class status, and we who battle that are labeled extremists. Do you think these issues cannot ever affect the men you care about? (Assuming there are any.)

We're more than just our function, our job, that single facet of us. What are we, besides your fathers, sons, brothers, friends, husbands, and lovers?

We are human beings, just like you. Yet when we point out our crisis–even our mutual humanity–we're told to check our privilege. Or man up. Or have our masculinity derided. (…feminism is about freedom from sex roles, eh?)

That's the point that makes your question moot. Do you understand that when we ask for help fixing something in our lives, when we personally or collectively need it most, most people don't give a shit? They don't listen to our problems. They sneer at us for asking for help. They deny the facts. They look away. They don't know. They don't want to know. They don't help us. Unlike women. Unlike you.

People can't fix a problem unless they recognize it. You have told us that men have no problems worth mentioning, because we are born privileged. Unlike you.

At heart I believe it is one problem, one syndrome, though I can't tell you what it is, exactly, or what causes it, exactly, because guess what? Not enough funding goes to studies to find out why men commit suicide, drop out of university, fail, burn out or simply give up. Not enough people talk about the problems men face, not even men. Not enough people answer with anything besides "man up" when we do dare to talk about our problems or ask for help.

Here's the irony: not enough people truly do ask themselves, "What am I doing about it?"

We ask. The outstanding voices at AVfM ask constantly. It's something I formally resolve to ask myself more, starting now. So what will I do about this problem? For a start, I'm arguing with you. I'm reaching out to the silent majority, as they start shaking off your opiating falsehoods, your indefensible moral bias, your exclusionary ideology. I'm urging them to learn the facts, and think for themselves. I'm urging them to challenge your assertions and listen to evidence, even—no, especially—if it goes against what they believe, or want to be true.

Or does raising consciousness not count unless you're doing it?

The things I'm not doing are also important. I'm not using violence, nor tolerating it, nor any advocacy of it. By

anyone, against anyone. I'm not advocating for women going back to the kitchen, or whatever other reactionary beliefs you insist we hold, nor tolerating genuine misogyny. Unlike you. (Women Against Feminism ring a bell?)

Another thing I'm not doing: trying to shut you up. We all deserve free speech. We all deserve rights, and for those rights to be recognized by others. But I'm also not tolerating your falsehoods and attempts to shut me up. I want equal rights and equal responsibilities. For all of us. Period. Either without the other has terrible consequences.

The irony is that in a way, your insinuation is correct: talk is pretty cheap. Just speaking up is not enough, not anymore. Never has been, really, since we truly want to fix human problems, instead of growing fat off them—unlike you. We want to reduce suicide, homelessness, educational failures. We want to heal the hurt, ease their suffering, and help them to rebuild shattered minds and lives. We want our movement to succeed so well it makes itself obsolete. Unlike you, who insinuate your ideology into as many places as possible to keep it going after it's remotely justifiable. Your ends have become hostage to your means, I'm afraid.

So I've got to do more. I've got to take more steps, speak more words and louder, start giving of my time, money, and talents. And not just me; there are a lot of people who feel the same way, but don't know quite what to do. Perhaps they fear the consequences for coming out as an MHRA.

And yes, it is a kind of coming out. Thanks to you, being an MHRA or MGTOW is, as homosexuality was until a few decades ago, considered a weakness, a sickness, a social evil, a degeneracy. (Or are we suddenly not the fedora-wearing, basement-dwelling, micro-peened, neck-bearded losers you like to call us?)

Which, by the way, is another thing we aim to change. So should you; if there was a Patriarchy, if feminism really was its dictionary definition, we would have at least some goals in common. Being an MHRA should be uncontroversial.

Even though that's not the case, even though we clearly disagree, are you really that against people having social space in which to gather, the freedom to say whatever's on their minds? To believe they are equal human beings, entitled to all the rights and liberties you have? To call for equality, as you claim to do?

Do you really not see the hypocrisy in condemning us? Because, you see, most people actually agree with most of what we believe in. They believe in the dictionary definition of feminism you cite over and over: equality. (Too bad your actions have poisoned the Feminist brand beyond hope of recovery.) Most people believe in equality under the law, and the equal application thereof. They believe, fundamentally, in fairness. They've just been conditioned by your social manipulation to think that MHRA's are all angry, divorced, straight, middle-aged, Right-wing white males, bitter about losing some mythical power that 99.9% of us never actually had.

Even if that was who we are, would it matter as long as we spoke truth? Should it?

The truth is that we are diverse, and we don't really care about the gender or race or sexuality of those who speak the truth. Politics and religion also take a backseat to the facts with us. Unlike you.

The truth is that we, unlike you, care about facts and try to speak the truth.

Above all, unlike you, when this fight is done, we will simply get back to being what we are: human beings, living our lives, free to make our own choices and be who we are in peace. Distant though that day may be, I believe it will come. At least, it will come close enough that we may pare back our efforts, remaining only as watchful as needed, and not forever re-fighting battles won long ago, or creating new enemies to justify the expansion of our empire.

Interdisciplinary Shaming Dept. Part III – Tom Pynn

Paul Elam · 26 January 2015 · Archived copy · Original

This article is one part of a series exposing corrupt, fear-mongering academics who used police officers and lawyers to silence a single student while they move to crush his free speech and Title IX rights. Read Part II here and Part IV here.

Tom Pynn

Tom Pynn's background is so saccharine that you can't help but suspect he's up to something (emphasis mine):

> Tom is Senior Lecturer in Philosophy and Interdisciplinary Studies at KSU. He holds an M.A. in Literature and an M.A. in Philosophy both granted by the University of Mississippi in 1992. His thesis in Literature is about the themes of **Love, Marriage and Place** in the poetry and non-fiction essays of Wendell Berry. His thesis in Philosophy is entitled, "Merleau-Ponty's Theory of Perception." His interests in Literature include post WWII American **poetry**, especially the writings of the Beats; the novels of Henry Miller; and ancient Chinese and Japanese **poetry**. In **philosophy** his interests include phenomenology and existentialism, aesthetics, Classical Indian **philosophy** (**Yoga** and Vedanta), **Daoism, Buddhism**, **cross-cultural philosophy**, and **indigenous philosophy** (especially North America). Recent publications include both essays and book review essays on such topics as Jack Kerouac's **Buddhism, yoga philosophy, Zen ethics** in **leadership**, the **ethical implications of karma**, and Bob Kaufman's aesthetics. He is currently an associate editor of the Southeastern Review of Asian Studies. Tom has been active in various forms of **peace work** for more than twenty years. Some of his activities include, founder of the Athens, Ga. chapter of Pax Christi, activist for **Greenpeace**, U.S.A., activist on the **Nuclear-Free** Athens Campaign, Board Member of Alternative in Action!, and **Green Party organizer** and activist. He is currently the faculty advisor to the **KSU Peace and Justice Coalition**. Tom's creative interests include composing **poetry, playing music, hiking, and gardening**. In his spare time he collapses.

In summary, Tom Pynn has dedicated his life to becoming a middle-aged Californian. He is the kind of man that would put mint in his water and smile warmly at the dolphins leaping in front of the sunset at his beach house. The kind of man that would gnaw thoughtfully on turkey-flavored tofu as he cultured himself with Haitian prose in a candlelit bath.

This is a man so domesticated that feminists actually feel comfortable around him.

I suppose he would be admirable if he didn't come off as the *Pynn*acle of pretentiousness. (Stop groaning, that pun was gold.)

Surely someone with such a polished image could do nothing wrong. Except he did. He told a lie that ended Sage Gerard's friendship with Dr. Liza Davis, Zen Men's first advisor and what was then Sage's strongest connection to the Kennesaw State University (KSU) honors curriculum.

Here's the *only* email Sage ever sent to Mr. Pynn-a colada.

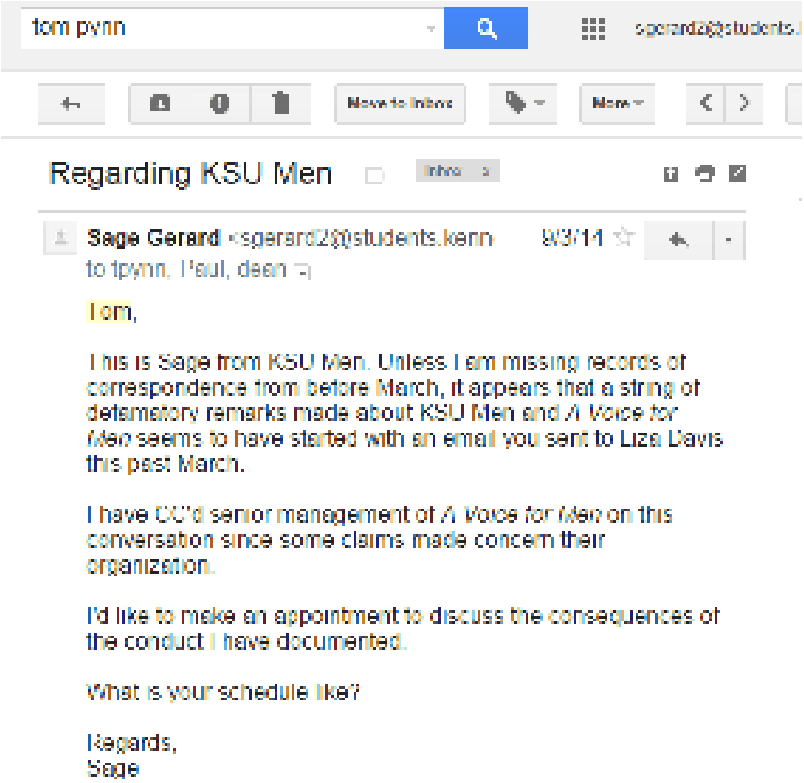

Clear proof that Sage is about to murderize the wimminz
….Annnnd here's the police report.

What the hell is wrong with you people?

Quote the investigator:

> On Wednesday September 03, 2014, at approximately 1624 hours, I was dispatched to the Social Science Building, room 2005, in reference to harassing communication.

So the investigator was dispatched at 4:24 PM. When did Sage send the email?

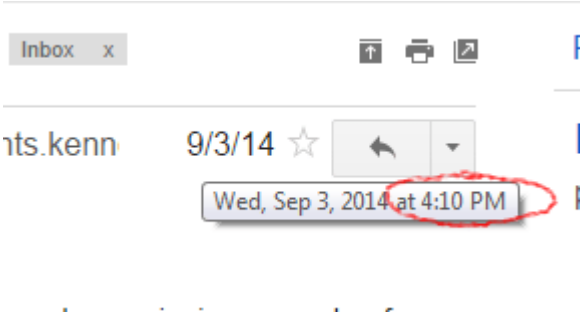

14 minutes earlier.

The instant Tom saw Sage's email, he spat out his white peach tea and knocked over his cage of doves to call the cops. Pynn, trying to sound coherent while sobbing snot-bubbles, shrieked that a big Nazi-skinhead-Klansman-homophobe ginger meanie *harassed* him with *one email.*

And what did the officer have to say about the "possible threatening email?"

> I observed no threatening messages.
>
> –Cpt. Obvious

Tom Pynn cannot possibly be an activist. He manages to be both too soft and too high-strung to function under pressure. Pynn is just another demagogue that leverages his personal brand to make people look bad next to him.

So why did Sage send that email? It was not threatening at all, but it did seem like Sage had something he really wanted to talk about.

Here's a chance for us to dig more into the back story of the year-long smear campaign by the Kennesaw State University Interdisciplinary Studies Department (ISD).

Remember that Sage did not always know that people in the ISD were working behind the scenes trying to sabotage what was then named KSU Men ("Kennesaw State University Men"), now renamed Zen Men. In KSUM's early days, Sage was working alone and had a single adviser, Dr. Liza Davis. Dr. Davis and Sage were on great terms. Outside of KSUM, Dr. Davis acted as Sage's primary contact for the KSU honors curriculum. This means that Sage is going through the honors college on KSU, and he periodically sits down with Dr. Davis to go over what is expected of him to get honors credit. Sage, out of respect, asked Dr. Davis to be KSUM's first faculty sponsor.

Some time later, Sage got this email from Dr. Davis.

A Question About the Men's Club

Inbox x

Liza Davis <[redacted]> 3/11/14

to me

Sage, is the Men's Club you've started at KSU a chapter of a national organization with that name? I just learned that there is a "Voice for Men" national organization listed as a hate group by the Southern Poverty Law Center, but I can't imagine that there is any relationship with our "Men's Club," primarily because I can't imagine you're having any association with such a group. Just confirm that for me, if you would. If there is a connection, I will have to step down as sponsor.

Thanks so much, Sage!

Liza D.

Dr. Liza Davis
Director of the Honors Program
Professor of English

Sage provided Dr. Davis all of the information she needed. No, KSUM is not a chapter of AVfM. And the SPLC never actually listed us as a hate group, as has been endlessly explained numerous times by numerous sources, including the SPLC itself as well as its hired gun Arthur Goldwag.

She left anyway, claiming that Sage was lying to her, and insinuating that it was Sage's fault that she didn't know anything about KSU Men (including it's name, apparently).

Student organizations need advisors to reserve space, rent equipment and basically do anything on campus. Student organizations without advisors are eventually rendered defunct, which appears to be exactly why ISD made a dedicated, organized effort to remove KSUM's advisors. Dr. Davis did exactly what ISD wanted and jumped ship with nothing but conjecture backing her. This threatened the continuation of the *Male Students in Peril* conference as well.

If you have not yet realized why ISD is politically-motivated, it should become clearer now.

Male Students in Peril almost didn't happen because of Tom Pynn's email, which spread the stink smeared by Arthur Goldwag's old, and now retracted, insinuation that AVfM is a hate group. Arthur, when you realize your ill-informed generalizations from years ago have caused an innocent student much undue hardship, remember that a healthy human being would express *remorse*.

Anyway, someone Sage trusted as a friend and as a fellow scholar thought Sage was associated with the likes of the Klan and the Westboro Baptist Church, which the SPLC actually lists as hate groups, unlike anyone affiliated with this site or with Zen Men (formerly KSU Men).

A *lot of stuff* happened in the meantime that we will cover in future articles, so we are going to fast forward a bit. Actual-journalist-with-a-brain Sierra Hubbard posted a news piece in *The Sentinel*, and Sage went to Dr. Davis to let her know that her SPLC concerns should be put to rest. Dr. Davis stated that she had "reliable sources" for her concerns about AVfM. Sage asked what they were, and Dr. Davis refused to tell him. Concerned that the one advisor KSU Men had left would be hearing from a liar soon, Sage followed up with Dr. Davis.

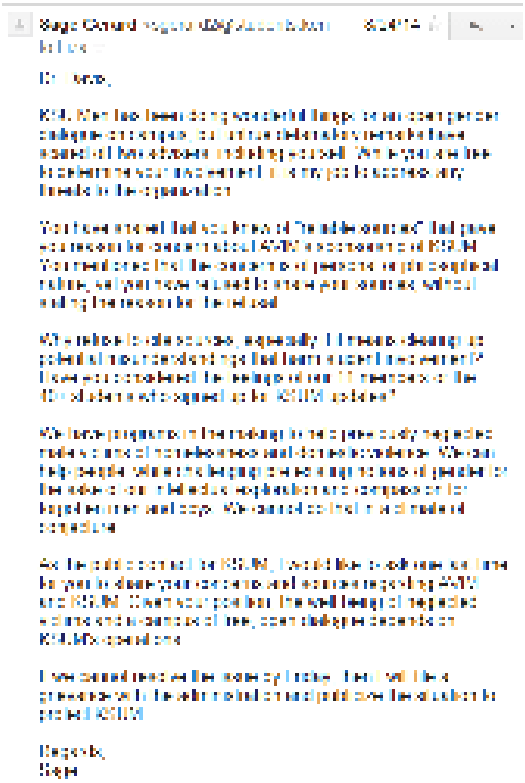

Note for clarification that Sage never made a focused effort to publicize Dr. Davis' involvement when trying to rectify the situation. At the time that e-mail was sent, Sage was unsure what other options he had, but then learned about some new internal procedures and tried those instead.

Dr. Davis said to Sage, among other bullshit, that "some may perceive the tone and closing line of your email as threatening" and CC'd Dean of Students Dr. Sansivero. Dr. Sansivero told Sage to take care when using the word "defamation" (oh, the irony) and talk to him instead. He didn't realize it at the time, but Dr. Sansivero would end up playing the facilitator role in many events connected with Sage.

Sage finally filed an open records request for emails in which he was discussed around Dr. Davis.

What were Dr. Davis' "reliable sources?"

Surprise surprise: it was Tom Pynn.

From: "Thomas Pynn" <[redacted]kennesaw.edu>
To: "Liza Davis" <[redacted]@kennesaw.edu>
Sent: Tuesday, March 11, 2014 1:55:09 PM
Subject: rso?

Hi Liza,

I hear that you are the faculty adviser for the Voice for Men club.

Hmmmm

Do you know that the Southern Poverty Law Center lists them as a hate group?

tom

Chronologically, this email is the earliest incident of ISD involvement in our records.

Sage later scheduled an appointment with Dr. Davis to discuss his honors assignments, since she had the most experience with his academic records. They were not going to talk about KSU Men at all. Right before going to that appointment, Sage was informed that his appointment was moved to a different person in a different building.

Dr. Davis will no longer speak with Sage.

This is so, so wrong.

Tom Pynn, are you starting to understand *how badly you screwed up?* Did you stop to ask yourself why a supposed hater of women *would ask a woman to sit in a vital position for KSU Men*?

But you can't take all the credit, Tom. After all, Dr. Davis encouraged you to bring your lies to the attention of other ISD faculty members. You gained an ally on a lie, and you two set something horrible in motion that I will cover in more detail in future articles. But at minimum, you severed a connection for an honors student, which means you encroached on a student's academic career. You smeared a student you *never even met*, then sat by sipping tea when Sage experienced greater harassment and threats to his academic and future professional career. *Because you didn't like his political point of view.*

My ultimatum to you is the same as the one to Stacy Keltner: If you choose to stand by your dishonest image, I will dig through all of your connections, your history and your publications, then email your colleagues and superiors all of the reasons they should consider working with other people. I'm sure the network of anti-feminist YouTubers and bloggers looking for content would also have a field day if I pointed them to ISD's publications. Those who think I am just "harassing women" with this article series are too stupid to realize that there is such a thing as *corrupt public servants* and that they can be *any gender*.

Tom, if you and your buddies **own up to your crap like grown-ups and make amends with Sage**, then I will back off. I will even edit my articles to leave notes showing which of you decided to take responsibility for your mistakes.

Staying silent is not going to save you. No more playing politics and operating behind the scenes. If you are an agent of peace, love, understanding, diversity and inclusion then prove it and do the right thing.

Was my relationship with Crazy just a very, very bad relationship?

Tim Merchant · 26 January 2015 · Archived copy · Original

Editorial note: this is Part 3 of an essay series that started with "When fathers love their children more than Crazy" and "And the children of Crazy? "Crazy" meaning the crazy woman in a man's life.–DE

Like you, no doubt, I have had many relationships in my life of different kinds – within the family, with friends, with lovers, with acquaintances and with work colleagues, including those I reported to and those who reported to me. And, yes, there has also been contact with authorities and shopkeepers and servers in restaurants, but at *first sight* those types of contact aren't really relevant to this particular argument, except for me to observe in passing that my Crazy ex-wife was as likely to attack them as anyone else. She once got thrown bodily out of the French Embassy in London for raging at an official there, and was nearly arrested at an airport for confronting the security officials who wanted to scan her bag that had homeopathy in it; and shopkeepers, restaurant servers and suppliers were far from a no-go zone for her fury. You'll get my second sight on this, or rather my wife Kathleen's second sight on this, later.

Many of those longer-term relationships I have had have been neutral. I haven't been much interested in their lives and opinions, and they haven't been much interested in mine. If there has been any disagreement, it has been of short duration, followed by our ignoring and avoiding each other as much as possible thereafter.

In the case of the people I have wanted a closer, more intimate relationship with, there have been many near-misses. Psychologically, chemically, ideologically, or whatever, we have been slightly out of calibration with each other. There has been a lot going for us but something has been misaligned between us, leading to a certain amount of mutual goodwill mixed with another portion of mutual wariness. These relationships have appeared to have promise but have also been deeply frustrating, maybe for both of us. There have been arguments, even heated and passionate arguments, but we have usually both been keen to diffuse the bad feeling and seek a more tranquil stability, usually at increasingly arms length. I have never done it, but I can imagine that when marginally mismatched couples divorce, there is a reasonable amount of anger and resentment that has to be worked through, the emphasis here being on the fact that these emotions are reasonable. The ex-couple may end up not talking to each other at all, but they end up not talking to each other amicably, if you see what I mean, as my wife Kathleen once commented about the break up of her first marriage. There were no long-lasting vendettas, just the realization that there was nothing left to say to each other, so it was much wiser not to try.

I have also had several near-perfect relationships in my life: with my mother, with all my siblings, with several friends, and now with my wife, Kathleen. When I returned home from my private boarding school during vacations, there was always a level of testiness between my mother and me for a few days while we checked each other out again, then we returned to our highly companionable norm for the rest of the vacation, with no arguments, no fuss and no need to try to please each other. Our mutual presence pleased both of us without the slightest effort having to be made on either side. With one of my sisters I cannot remember having had a single argument in sixty years and it has been far from a shallow relationship. With the other sister I remember one argument in sixty years when I got enraged by the position she was taking on prison policy – but that's it, one argument that was never mentioned again, and she has probably forgotten it. With my brother I once deliberately antagonized him until he chased me around the yard, whereupon my parents sent me to bed for misbehavior, and quite right too.

Since marrying my wife Kathleen we have inadvertently upset each other perhaps six times in three years, a situation we have both immediately sought to remedy, and neither of us has ever deliberately started an argument with the other. We had a massive fall-out before we were married – one provoked, and indeed engineered, by Crazy – during which I behaved exceptionally badly, but once the issue was resolved between us, it was resolved, and we started planning to get married. Some of the best marriages I have ever seen have witnessed a major breakup immediately prior to the couple deciding to get married and live happily ever after, don't ask me why.

Received wisdom is that all relationships require a great deal of tolerance and effort on both sides. That has not

been my experience. Near-perfect relationships are incredibly easy. You both want each other to be an intimate part of your lives, so you will be, God willing.

My relationship with Crazy, my ex-wife "Rafaella," was nothing like any of the above situations. After a period of seemingly total mutual compatibility, she switched onto a war footing and never left it for more than a few hours at a time. She didn't want a peaceful relationship, she wanted war. She even said that a relationship without blood on the ground wasn't a real relationship at all, it was a sham, a front to convince other people that everything was okay. Whereas in every other relationship I have ever had, good, bad or indifferent, there has been a matching strong desire to bring any conflicts to an end sooner or later, Rafaella never had the slightest desire to either avoid confrontation or to reduce it. Some points of contention between us lasted nearly twenty years and were as heated immediately prior to our final separation, and even beyond it, as when they first started.

I often commented that we had probably had a million arguments between us, of which I had possibly started five, which might be an exaggeration depending on whether the question, "Can we afford to buy that?" can fairly be viewed as deliberately starting an argument. When I said this, Rafaella would inevitably counter that while I had only started five of the arguments, my misbehavior had provoked the other 999,995. She even once phoned the police to complain that I was forcing her to hit me because of my provocative ways, like not putting the children to bed on time or failing to anticipate her needs – what, *all* of them?

So, from my experience, a relationship with Crazy is not remotely the same thing as a bad relationship, even a very, very bad relationship. It is not a matter of quantity, it is a matter of quality. Crazy is … well, crazy. She (although it could equally be a 'he') is not seeking peace, she is seeking war. Appeasement and reconciliation are the last things she wants; she wants total capitulation. Rafaella hates the word 'compromise' and it infuriated her if she thought I was conceding to her demands by way of appeasement or compromise. She didn't want compromise, she wanted wholehearted agreement that she was right.

The psychological community uses many terms to try to define and explain the source of Crazy's behavior – psychopathic, sociopathic, BPD/NPD, hysterical, high conflict etc. I prefer 'inhuman.' Crazies simply do not have the usual attachments, emotions or mechanisms designed to achieve social harmony that exist in ordinary human beings. Nor am I using 'inhuman' as a synonym for 'cruel': human beings can certainly be cruel and careless of acts of cruelty, but these are usually targeted at members of other species – killing and eating other animals, for example.

Whatever the genetic makeup, Crazies are actually a member of another species entirely, possibly humanoid, but definitely not human, and they probably have more in common with sharks and other such apex predators who don't have any feelings for human beings at all, they just want to eat us (and sometimes each other). They don't hate us, whatever the frenzied churning; we are just food.

So my guess is that if you are asking yourself what you have contributed to this very, very bad relationship with a Crazy, as I have done too many times to count, the answer is that you don't have a very, very bad relationship at all in the normal sense, you have a relationship with a Crazy, and the big mistake we have all made is to remain in Crazy's immediate environment more than a few seconds. If she can't sniff your blood – which is much more easily said than achieved – she will eventually swim off on the trail of somebody else's. She will always resent not having been able to continue to devour the excellent meal that your fleshy presence provided her with, but she still has to eat, so she will need to find another victim. As far as I can tell, Rafaella's third husband is such a victim, as was I, as was her first husband. Her *modus operandi* has never changed, although she may tire over time, not that there is the slightest evidence of Rafaella doing so yet.

And what is the lesson of the restaurant server, chamber maid or shopkeeper I promised you at the beginning of this article? My wife, Kathleen, whose mother is a Crazy and who worked for over twenty years in CPS with abusive families, counsels that should you ever see someone you want a relationship with being abusive to a restaurant server, a chamber maid or someone in that position, *run*. You will now know all you will ever need to know about them at that moment. Decent, sane people don't kick passing strangers, ever.

A book proposal: “I’ve got your Bax”

August Løvenskiolds · 26 January 2015 · Archived copy · Original

The historians and authors of AVFM, as well as the editors, have long noted the relevance of the writings of anti-feminist and socialist Ernest Bedford Bax (1854 – 1926) to modern men’s rights concerns. We’ve reprinted his writings here, here, here, here, here, and so on.

For modern readers, though, Bax’s prose can be challenging: his once lively writing has become staid and somewhat inaccessible with the passage of time. Additionally, the “wall of text” paragraphs of Bax are ill-suited to the culture of interruption we live in today.

Making the deep insights of Bax clear to the average modern reader can be a struggle.

The idea, reviewed and approved by AVFM Senior Editor Peter Wright, is to update/translate Bax’s writing into the modern vernacular. I believe this is the logical next step of Peter’s painstaking work bringing Bax’s oeuvre into the modern digital world.

All the primary ideas in my translation are inspired by Bax, except where noted. I’ll link to other sources as necessary or explicative.

AVFM wants you to be a part of this idea: Love it? Hate It? Don’t give a shit? Let us know in the comments.

I’ll show you my modern interpretation of a passage from Bax first, and then I’ll reprint the source material below that.

This is a “proof of concept” trial. The concept under trial is this: to translate the convoluted and antiquated prose of anti-feminist socialist Ernest Bedford Bax into the modern vernacular so that it is more accessible to modern audiences.

Are we on the right track, or not? Please let us know, and we thank you for your feedback.

Here is my idea for the updated passage:

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10. Feminists: the royal gender

So, it all comes down to this: even the most tone-deaf feminists have to be quaking in their Louboutins over the facts I’ve presented so far – so much so that I expect a false rape accusation from some disgruntled women’s studies ingenue will occur at any time. The general apathy to a critical examination of the claims of feminism is re-enforced by false accusations on the few who manage to overcome that apathy. False accusations are a near certainty once a critical examination of feminism begins.

Rape hoaxes are well-known and were an “old school” feminist tactic at the time *To Kill a Mockingbird* was written fifty plus years ago. I expect one to drop on me like Dorothy’s tornado-blown house in *The Wizard of Oz* but unlike a privileged Wicked Witch I’ve taken precautions against such petards.

The fact remains: modern feminism has gained all the rights of men, and then some, while rejecting to take on the obligations of men to preserve society and protect women and children. When women have all the rights and men, all the obligations, this system of society has a simple name. **Slavery.**

A person with no rights and lots of obligations is identical to the most downtrodden of slaves. A person with all the rights and no obligations is the most extreme of tyrants.

Feminists insist that women are the historical downtrodden and remain so to this day but what honest evaluation of

modern politics, education, lifespan, sexuality, or shoe wardrobe can sustain this already faulty narrative? And by "faulty narrative", I mean, "outright lie".

What wartime strife did women suffer that could exceed the harsh slaughter of those men who loved them enough to put their lives on the front lines for women's comfort throughout history?

In brutal times, when vigorous population growth was essential to human survival and prosperity, OF COURSE men protected women. The natural muscular prowess of men was as essential to humanity in times of hand-to-hand combat, just as was the reproductive monopoly of women to replacing fallen warriors and warrior-breeders.

That this natural biological and brilliant partnership of women and men is now dismissed as "patriarchy" by feminists demonstrates both feminism's lack of serious scholarship and their malformed intent.

Feminism barely gives lip-service to the ongoing protection of women's "privilege" as child-bearers but then demands a heightened privilege to childless women competing in business and other spheres alongside and against men who already are naturally inclined to favor women's desires as the single defining characteristic in most men's lives.

This usurpation of so-called male privilege by feminists is unjustified. It undermines feminism's claim of being a movement for gender equality.

Men are happy to compete with, or cooperate with, feminist woman on an equal footing. *Equal.*

When men are destroyed by feminists merely because they are men, it is time for both men and women to reconsider what it means to be an equal member of a just society: equal rights AND equal obligations.

In response to the usurpation of male rights and denial of male obligations, the foundation of a just society is what we will cover next.

Here is the original passage from Bax:

10. A Sex Noblesse

From all we have said, it will now be evident, one would think, to the most prejudiced reader that modern English Law, following obsequiously a deluded or apathetic stage of public opinion, has solved the problem of the division of rights and duties between the sexes, by conceding to woman all rights, and imposing on man all duties. It would not be difficult to show, were it worth while, that even the disabilities of women in past times have been grossly exaggerated by apostles of the feminist cultus who have, of course, taken a brief to prove the wickedness of "horrid man" to the poor downtrodden female. Such disabilities as really obtained were for the most part the necessary outcome of women's position as non-combatants in a rude fighting age, and certainly did not originate, as is generally represented, in any deep-laid scheme of male devising. In return for a certain formal subjection, in some respects, they obtained not only the blessing of protection, then an important matter, but valuable privileges in other directions. An impartial student of history must admit that, however badly men have treated their fellow-men, they have always treated women with comparative generosity. The change from feudal to modern capitalist conditions, as regards the position of women, is characterised, however, not only by, at one and the same time, the abolition of every vestige of subordination or disability, but, in addition to that, by the extension of the old compensating privileges, which were the counterpart of the former, and by the further heaping up on the top of these of new privileges, the result having finally saddled us with the institution of that sex-noblesse the leading features of which we have sketched out in the foregoing pages.

Well, that is it for the proposal. Should we continue to update and explicate the works of Bax, or move on?

We thank you for your feedback.

Terrence Popp on what motivates MRAs

AVfM Video Source · 26 January 2015 · Archived copy · Original

It appears that Popp has hurt some people's fee-fees with basic arithmetic. So he cruelly goes on to do some more:

Although these aren't the only issues faced by men, they're a big chunk of the discrimination faced by millions.

Popp is crass, vulgar, rude, and he's right way more often than he's wrong. You should subscribe.

Unfunny comedy at the expense of the innocent

Jim Muldoon · 27 January 2015 · Archived copy · Original

We noticed Mother Jones recently and rather cluelessly brought up a mass-murdering nutjob who was never an MRA, never talked like an MRA, was peripherally involved in (and then left) the PUA community, and was a fan of The Young Turks. This essay by Jim Muldoon helps explain to the perpetually clueless why such comparisons aren't just unfunny, they're mendacious, malicious, and stupid.–DE

Chris Gethard last year gave a video rant to what he called "women haters." He was referring to the men's movement, which he decided to address after the killings by Elliot Rodger. He seems to believe young men's complaints solely centre around not getting laid and women being allowed into night clubs while they wait outside. He calls it "the movement for villainising women" and we can only hope, for his sake, that he updates his research skills before he writes anything of importance.

His advice for young men is to "chill out" and not get "guns and methamphetamines" from the internet. Those who follow this sage advice might not get utopia, but they are promised by Gethard to be just "fine." Presumably he will give some kind of refund if this doesn't work out.

He then amuses himself by declaring that there should be a law which stops men who post on "one of those message boards" from ever finding love. He actually doubles over whilst laughing. Generally, comedians don't laugh at their own jokes. Maybe Gethard hadn't heard that one before.

But, let's look a little closer at what Gethard is saying. There are two options. The first is that the young men who write on "those message boards" are just like Elliot Rodger. These young men, then, are disturbed and irrational, if not insane. They are certainly dangerous. How does mocking them and calling for them to be banned from ever having sex help?

I'm not saying that Gethard has a responsibility to help. You can't make someone responsible for something they can't do. But he is deliberately and directly speaking to these men, and he is choosing to mock them.

Gethard, then, has a responsibility to stop helping.

The other option, of course, is that Rodger, being mentally ill, is not representative of the young men who write on "those message boards." In which case, how does associating them with Rodger, and then calling them names for not having girlfriends, turn into entertainment or a serious message?

Either way, there is nothing funny about it. It seems to me that Gethard is manufacturing easy targets and then giving them all the sarcasm he can muster. Presumably this same clown would tell us that he doesn't believe in doing Irish jokes, or Jewish jokes, because they are using stereotypes to put people down.

In a similar vein, Brydie Lee-Kennedy, as part of SBS's Comedy section, invited readers to "Let's all have a laugh at the men's rights movement." This "comedy" involves Lee-Kennedy claiming to have found a bunch of Gethard's losers at various forums. She takes snippets of fairly inane conversations and makes sarcastic comments about the men who participated in them.

Again, MRAs are just date-less losers who have nothing better to do than sulk about it. It is worth considering her view of MRA's in some detail as the first site she chooses to visit in her "research" is A Voice for Men.

Imagine someone with this view of MRA's coming to the home page of A Voice for Men. The first thing to note would be that there are articles written by a number of authors. Some of these authors should immediately jump out as not fitting the stereotype. There are women, gay men and black men. Even among the white, middle aged, straight guys there are some who are married.

That surely has to rate a WTF moment or two.

Also, the articles are considered opinion pieces and serious analyses of current events. Here is where you might find something of the philosophies that guide the movement. It's possible that Lee-Kennedy might not agree with some of the issues raised. But, if so, why not take some of the articles to task?

Instead, she heads for the forums where people just bang away at the keyboard, sometimes after a few beers (or sometimes more) and have a conversation. Taking snippets out of these conversations removes all context, and it is unfair to these individuals, as well as the movement, to then hold them up for scrutiny and derision.

So, instead of taking the MRM to task on their claims of male disposability, for example, she wants to make sarcastic comments because some guy says, as part of a conversation:

> "Gimme a hard-working, mature, sensible woman who is just regular woman any day (with freckles preferably)"

Whether or not you believe he is on the right track (seems alright to me), clearly it is his choice to make. The reference to freckles is somewhat odd, but it might make more sense if we were part of the whole conversation. But, even if he does have a particular penchant for freckles, so what?

> "I have freckles! New boyfriend alert! HE WILL CONSIDER SUCH!"

This is Lee-Kennedy's feigned response to the discussion. It is clear from her tone in the rest of the article that she would not consider him as a potential date. In fact, from the rest of the article, it is clear that Lee-Kennedy assumes these men have never had a date, and, like Gethard, women should avoid them at all costs.

Her evidence for their loser status? Only the circular logic that they are writing on the site for losers, so they must be losers, and we know it is a site for losers, because losers write there.

The vacuousness of her piece is astounding. She deliberately sets up the guys at the various sites to seem like idiots, then pilliories them for being idiots.

So why does any of this pass for comedy?

It doesn't. It's actually just a bunch of rallying cries for the faithful. Feminists are to listen to their ideology being reaffirmed and be comforted. The infidels and heathen are to be scorned, for they will never have equality in this life or the next.

But why would comedians choose to be politically correct spokespersons for the cause rather than be funny?

Consider Lee-Kennedy's employer, the Australian government's SBS. Here the left-leaning Feminist agenda is the religion of choice. Had Lee-Kennedy's article been a serious attempt at looking at the MRA's it never would have been published. Even if it was riotously funny.

But, even those not directly employed by the government have the same approach. Why?

For almost everything in the arts world, other than the top-tier performers, the work is subsidised in one way or another. Often, these come in the form of grants or cheap venues (or both) from the government. In other cases, the funding comes from charities. Therefore, satisfying the bureaucrats or the charity organisers can be more important than satisfying the general public. Again, in most cases Feminism will be the defacto religion.

Even those not explicitly *for* Feminism are afraid to cross it lest they get bad publicity. This is why we have such few good comedians. They actually don't have to be funny to get a job. In fact, concentrating on humour rather than politically correct commentary could cost someone a career.

Links

http://www.sbs.com.au/comedy/article/2014/05/28/lets-all-have-laugh-mens-rights-movement

https://www.youtube.com/watch?v=6hS6a-e437g

New rape hate-propaganda film “The Hunting Ground”

Pierce Harlan · 27 January 2015 · Archived copy · Original

Explosive new campus rape propaganda film could do more harm to college men than even the Rolling Stone article

There’s a new propaganda film about the imaginary campus rape epidemic called “The Hunting Ground.” It’s apparently a one-sided tearjerker masquerading as a documentary, and it was “warmly received by its activist audience” at its Sundance premiere, according to one writer. It bills itself as a “piercing, monumental exposé of rape culture on campuses,” even though the preeminent anti-rape group in America has told activists to ditch the phony “rape culture” meme. The New York Times practically ejaculated in writing its “review” of this film.

Institutions of higher learning, fraternities, college sports teams, the justice system — they’re all skewered because they’re all in on it, protecting rapists and everything, don’t you know? With conspiracy theories like that, forget Sundance, this thing should have premiered on the grassy knoll at Dealey Plaza.

Oh, one little thing: the film apparently doesn’t bother to tell *the accused’s* side of the story for the incidents it chronicles. It “relies on emotional first-person testimony from dozens of women,” and Variety writes: “The absence of testimony from the accused is an understandable omission (though as the *Rolling Stone* article’s rollback indicates, that can be a problem).”

An “understandable omission?” Oh, sorry, I thought this was *supposed* to be a documentary, the same way I thought the Rolling Stone article was *supposed* to be a news story.

Just one little thought: since the incidents the film chronicles are almost entirely “he said-she said” encounters, wouldn’t it have been a good idea to, you know, *get the “he said” side of the story*? Just a thought.

But, hey, why let the facts get in the way of good old fashioned campus rape hysteria? The facts would have only disrupted the narrative.

Did the film devote time to the lawsuits filed by young men who claim they were wrongly disciplined for sexual assault? Perhaps interview counsel to some of the claimants? Did the film explain how the due process rights of the accused have been severely curtailed when it comes to charges of rape to make it easier to punish the accused (both the guilty and the innocent)?

Jameis Winston’s rape accuser Erica Kinsman (that’s her name) is featured in the film. Just for the record, here is Jameis Winston’s account since, apparently, the film doesn’t bother to tell it.

CNN plans to air this thing. CNN *used* to be a news network.

What’s the difference between this thing and the *Rolling Stone* article that didn’t bother to get the accused’s side of the story and that turned out to have more leaks than Titanic? Film carries a visceral impact that the written word can’t, and it will get people a lot angrier about the imaginary campus rape epidemic. *That’s* the difference.

Make no mistake: the activists plan to use that anger to chip away even more at the due process rights of the presumptively innocent accused of college rape. Innocence Project guru Prof. Mark A Godsey has explained that “the risk of wrongful conviction is the highest when there’s public outcry. Most of the exonerations and wrongful convictions have occurred in rape cases.” This film seems intended to foment public outcry about rape, and as such, it poses a much graver risk to the rights of the innocent than even the Rolling Stone article.

My name is Jack Barnes and I am a serial rapist

Jack Barnes · 27 January 2015 · Archived copy · Original

Yes, I am a rapist. By feminist standards, I have been a successful rapist for about 15 years. The following is absolutely and completely true:

I have had sex with a woman after she has consumed alcohol, and so had I. Every woman is a porn star after a few drinks!

I have had sex with a woman without asking her permission. Its a little difficult for a woman to answer while she's face down in a pillow so I didn't bother asking.

I have had sex with a woman while she was asleep, although she didn't stay asleep. I was only planning to be there for five minutes, give me a break.

I have changed positions, orifices and techniques without asking for her permission. Hey, change is good right? While all of my rapes involve penile penetration at some point, that's not the total scope of my rape ability. I'm a very versatile rapist! I use objects, as well as digital and oral penetration too. Got to keep them guessing as to what is next.

I have even had sex with a woman after she specifically said "NO." But she didn't really mean it so its all good.

Most of the time my rapes are nonviolent. But there are those times when a man just needs to show her who is boss. Once I asked her to come into the bedroom for something. I followed (stalked) her into the room. When she walked close to the bed I shoved her face down into the mattress. I held her there with one hand while pulling down her pants with the other. I grabbed a handful of hair, mounted her and took care of business. She was sore for a couple of days but she got over it. I have also found its fun when they struggle. It makes the rape more interesting.

I can't even begin to tell you the times when I've just walked by a woman and copped a feel. Its fun to watch her jump.

I'm not a total asshole to my rape victim. I always have a towel or something ready so she can clean up. Its the little things that make all the difference.

There a few things left on my rapist checklist that I will probably never get to do. I will probably never get to lie to a woman about myself in order to get her in my bed. I only rape a woman that knows me.

I must also admit that I'm very single-minded when it comes to my victims: I only rape my wife.

I have had sex with her after she had been drinking. The reverse is also true.

We never ask each other for permission to do anything sexual. If either one of us followed the "Yes Means Yes" law the other would quickly lose interest.

On a couple of occasions we have woken up in the middle of having sex. Yeah we were having sex in our sleep. Guess she raped me.

Sometimes I'm in control. Sometimes she's in control. We change positions and techniques regularly like most people do.

When we were younger we would chase each other around the house. Sometimes I chased her. Sometimes she would chase me. We would run around the house laughing and giggling. when she was being chased she would yell "No! No! No!" between giggles and laughs. It was just playful fun.

I only got rough with her once. It wasn't anything particularly violent. She asked me to do it. I thought I could handle playing that role. I couldn't. She loved it. But it bothered me. That's all I have to say about that.

We walked by and pat or grab each other all the time. It's small displays of affection that make us smile. Its like a

hug or a kiss.

There are times that we have that wild freaky sex that would make a prostitute blush. Then there are times when we make the softest most passionate love. The kind that poets have been trying to put into words for thousands of years but can't seem to get it right. Those are the times that she, actually the both of us, needs something to wipe away the tears.

Your probably thinking that none of this would make me a rapist, that all of this is just normal sexual behavior. Well you would be right and wrong. What I descried is normal sexual behavior especially for a couple who has been together for 16 years. But it also rape according to feminists.

Since the feminist idea that all men are rapists was just not acceptable to people living in reality, they have worked hard to make reality into the fantasy. They couldn't convince all women that sex was oppression because… well… women like it. So they had to make sex illegal so that the percentage of women with personality disorders and those who shift responsibility for their own actions onto others could claim rape when their feelz told them it was rape. See, the number of convictions didn't fit their ideology therefore the laws needed to be changed in order to get more convictions.

Sex isn't politically correct. It isn't civilized. Sex is primitive. Sex is animalistic. Its the dark side of us let out to play and to play with others we trust. And there's the key. Trust. If trust is there consent isn't necessary. A look or a touch is all that's necessary. As for making love. Well. That isn't politically correct or civilized either. Its much more. It exists on a different level than political correctness or civilization. Its a spiritual thing. What happens in those instances cannot be put into words. If I knew nothing else about feminism the idea that all heterosexual sex is rape would be enough. There is something wrong with people who believe that I am incapable of sharing a love making experience with my wife. It's heart breakingly sad and infuriating to the highest degree.

So they call me a rapist. I guess in their minds I am. But ask me if I give a fuck.

Oh and as for my wife? She is a very very happy woman. She just walked into the bedroom carrying a load of folded laundry. Poor thing. I wonder if she knows what's coming.

Three more women leave the reservation

AVfM Video Source · 27 January 2015 · Archived copy · Original

If we didn't know better we might think this looks like more and more women are leaving the reservation. Somebody do something!

https://www.youtube.com/watch?v=nZ7mdJg-xWc

http://youtu.be/FntELLzUakM

http://youtu.be/dg0UWbxEMpg

You might want to click on their videos, subscribe to their channels, and leave them some feedback.

Privatize marriage!

Marian Atodiresei · 28 January 2015 · Archived copy · Original

Note: This article first appeared on AVFM Romania.

In the American state of Oklahoma, Todd Russ has filed a bill that would abolish marriage certificates altogether in the state with a population the size of Ilfov county including Bucharest (3.8M).

The motivation behind the legislative project is rather complicated and it has a lot to do with the insistence of some courts to legalize same-sex marriage despite a state-wide referendum rejecting the idea. But that's less relevant. What's more relevant is Todd Russ' statement which reads:

> Marriages are not supposed to be a government thing anyway

No matter what one might think about Mr. Russ, this statement is not only valid in Oklahoma, but it's universally valid across the planet.

Historical context

Marriage, throughout almost all of human history, was not the business of the state – but rather a private affair, supervised by a religious institution in most cases.

We say *in most cases* because, for instance, in the Romanian territories in the 17th century and even up until after the formation of modern Romania in the 19th century, the word "family" doesn't appear at all in the state's laws and it's barely mentioned in the theology. The family was thought of as being built around a "legitimate couple" – and a couple was deemed "legitimate" if it had the acceptance of its community[1]. The acceptance by the Church was recommended, but not mandatory.

Moreover, despite the image presented to us today by the mass-media, marriage was significantly more decentralized and detached from religion before the modern age. For instance, the Hungarian diplomat, Anton Veracsics (1504-1543) wrote in his book about the Romanian territories that:

> [Romanians] can get married unpunished multiple [successive] times although occasionally that's frowned upon. And they can also divorce even in the second marriage if things don't work out, even if children resulted from that union – and they can do this without committing a crime against the State[2]

This is why, when the Church finally took over the marriage business (although even then, this takeover was rather partial), the pre-existent state of decentralized marriage (and therefore *private*) had already become a tradition – and so the Orthodox Church had to make certain concessions.

Therefore, unlike Catholicism, the Orthodox Church allowed re-marrying up to three times – not because Orthodoxism was any sort of "liberal" force, but because it was a way to attract the formation of the family under the umbrella of the Church. In modern economic language, we can say that the Church adapted to the market in order to gain customers.

The use of such language may offend some people, but it's an undeniable fact that the institution of marriage was a very profitable business for the Church (and it still is today).

The history of marriage in the Romanian territories is far more complicated than what we can write here and now – and a decent evaluation of it is further impaired by some contradictory sources and the partisanship practiced by several academicians and sociologists.

But, one thing is clear: as a historical norm, marriage is in and of itself a private and decentralized affair, spared from state intervention.

Moreover, Romania is not some special snowflake in Europe. Up until the 19th century, most of continental Europe not only didn't have the state involved in marriage – but the Church wasn't terribly involved either.

Both in the Orthodox world and the Catholic world, if two individuals of opposite sexes asserted that they had exchanged marriage vows, even without witnesses, the Church would accept their marriage as valid.

The only major exceptions from this rule in continental Europe are the Netherlands and Belgium whom, through the concept of *kerkelijke huwelijksaankondiging,* have basically centralized marriage even before the 16th century Protestant Reformation. To this list of exceptions, we should add England and Wales who introduced the concept of state-issued marriage certificates in the 14th century.

Present day

State-issued marriage certificates aren't the norm everywhere even today. In the Canadian province of Quebec, for instance, marriage certificates are optional[3] and in many countries of Europe (including Romania), the legal benefits of state-sanctioned marriage are virtually non-existent, therefore rendering the state-issued marriage certificate as *de facto* optional.

In Germany, for instance, the number of single people (i.e. people without a stable partner) did not drop at all since the fall of the Berlin Wall, but the number of married people is in a constant and consistent drop[4], making Germany a good example of *marriage privatization*.

The difference in language is also worth metioning. In Latin-derivate speaking countries, such as our own, we say marriage *certificate* – which is an official paper that *certifies* a pre-existent state of affairs – analogous with the birth *certificate*, which is issued *after* the birth has occurred.

In the US (and everywhere English is the basic language), the common term is marriage *license* – which is an official paper through which one obtains permission from the state to do something, in this case to start a family. A *license* is the paper without which one would break the law. Think of it as analogous with a driver's license: driving a car on public roads without a license is a crime.

Although it would seem that the marriage *license* from the Anglosphere and the marriage *certificate* from here fulfill the same role – the subtle difference in language matters a lot, especially in public perception but also in the law. This is why a proposal of re-decentralization of marriage (or *privatization* as we call it) is seen differently from how it would be seen in Italy or Romania. And by "different" I mean that it encounters a harsher opposition, and in the Oklahoma case, which triggered this article, the opposition is even harsher because it comes from a gentleman who is not exactly popular amongst the mass-media.

Why is this a good idea

Now that we know at least the basics of the historical context and present-day context, let's review a few of the reasons why the *privatization of marriage* would solve more things than it would break.

- First of all, it would equitably address (and perhaps even solve) the never-ending discussion regarding same-sex marriage.

The churches or the organizations who do not support same-sex marriage would then be able to choose not to support it, whilst the churches and the organizations who do support the idea would be able to choose to act upon their support – and the market will settle accordingly.

Sure, it's not a perfect solution – but there are no solutions, only trade-offs. And this is undoubtedly a better trade-off than the Danish trade-off, for instance, where the churches are forced by the State to sanction marriages they disapprove of.

- It would significantly undercut the power that family courts currently enjoy.

Without a state-issued marriage certificate, the courts would have fewer means to redistribute the wealth from one

spouse to the other (usually from the husband to the wife). Admittedly, this is all dependent on the jurisdiction but, in Romania for instance, a couple that does not have a state-issued marriage certificate doesn't end up in the courtroom at all unless there's a disputed custody of children.

And even in that case, each spouse's wealth remains clearly separated and each spouse must prove beyond all reasonable doubt what contributions they made if they demand a split of wealth. In other words, the legal standard is higher – which is of course fantastic.

- It would make prenups more solid.

At the moment, the notion of *matrimonial convention* – as the prenups are called in the Romanian Civil Code – is pretty vague. In practice, you are at the mercy of the judge on whether the provisions of the contract remain in place or not – exactly when you need them most – during the divorce.

But if the state is removed from this equation, the prenup becomes just like any other commercial contract and the court only has to enforce it when one party refuses to abide by it – while the court has fewer instruments to meddle in.

Moreover, in this way, every couple would get to define their marriage as they please and introduce various rights and responsibilities in their contract that the state may not introduce on its own.

Protection against paternity fraud, is one example. Strict rules on what happens when children come into the equation is another example; or even inheritance in advance for situations when you'd want your first child to inherit all your wealth – and not leave the state to come in and divide it using laws that make no sense whatsoever as is the case now in France and Romania.

All these and many others could become part of the family law for individuals who want them without allowing the state and the courts to modify them depending on how the wind blows today.

- Potential cost reduction

This is a trickier one to notice because the costs related to marriage differ vastly from jurisdiction to jurisdiction and are hard to estimate overall.

For instance, in Romania, the costs vary from 15€ to 90€ in the same city, and to those costs one must add the costs required for the medical tests and various other small fees that you can only pay if you go from one state institution to another and pay them directly. Looking across the Prut river on our neighbors in Republic of Moldova, the marriage registration alone can cost up to 300€ – which is more than the median monthly income in Moldova. And, just like here, Moldovans should also add the various smaller fees that the state demands and the costs of medical tests.

Why are things this way? Because the government has no competition. And when the monopoly is absolute, inefficiency isn't far behind. What if instead of one, there were 10 institutions that sanction marriage?

Just like in any other business (and marriage is a business for the state, make no mistake about it), the competition would bring not only better services but also smaller fees in the long run.

- More stable marriages

OK, I realize that this argument may piss off a lot of people, but please bear with me.

The traditionalist sector of society, in particular, tends to keep throwing studies about how unmarried parents are worse than the married ones. There is some truth in that statement although it's by no means so absolute. But very few dare to ask the honest question: ***why*** do so many avoid state-sanctioned marriage?

Actually, a better question would be: why has marriage become so unattractive? Because it's obvious that's the case – but very few have the guts to ask *why* and those that do proceed to cherry-pick answers that support their agenda.

But, when you have no control over the terms of the contract – realistically speaking, how could anyone fully informed and in full conscience sign such a contract?

Moreover, the "terms of the contract" keep on changing without your consent. For instance, those who got married in 1988 under Communist law, are now subjected to the current Civil Code. Is it fair for those who signed a contract in 1988 which did not contain notions such as "life annuity" (which works like the notion of "alimony" in the Anglosphere) to be now subjected to a whole different contract that they did not sign? More and more people say no – even though they don't explicitly articulate it.

On the other hand, if the act of marriage is decentralized and individuals can establish the terms of the contract themselves, then those same individuals would have a higher incentive to abide by the contract when they know clearly what's coming to them if they attempt to break what they agreed upon and signed in full conscience.

Most people who end up rightfully complaining about the injustices committed by various courts are not, in fact, thoroughly informed about the terms of the marriage contract. It needs to be said that this is in part their fault as well for not seeking to inform themselves but think of it this way: the section dedicated to family from the Romanian Civil Code is over 200 pages written in partly archaic and partly legalese language. I don't think I am mistaken when I say that most of the Civil Code (or the equivalent in other nations) is just plain incomprehensible for most of the populace.

Another argument in favor of more stable marriages is the fact that the current law offers incentives for divorce after 10 or 20 years of marriage, incentives that never existed before in the Romanian legal tradition.

At this moment, if you file for divorce after 10 years of marriage, the poorer spouse has the "right" to a higher percentage of the wealthier spouse's wealth and also the "right" to request alimony (which did not even exist until 2009) – and this applies even if the divorce is filed as a *common fault divorce*. Things get even worse when it comes to marriages that are over 20 years old.

At the end of the day, today's approach is a "one size fits all," and the "one size" keeps on changing, often times quite radically in short periods of time – and not always for the better.

It is perhaps the time to admit that the state's "size" is not necessarily the best size for everyone and that individuals know better what "size" fits their relationships.

Conclusions

We don't believe that the decentralization or privatization of marriage will solve all the problems arising from family law. We don't even assert that it's a perfect solution. But, considering the aforementioned arguments, we do assert that it would be a step in the right direction.

As we speak the Romanian Parliament is discussing the possibility of allowing priests to issue marriage certificates as well as perform the ceremony. If I were a legislator, I would extend this to any NGO or firm that wishes it. Moreover, the bureaucracy should also be severely cut back (or at least asked to compete with the private sector) – just like our legislators did with amicable divorces (i.e. divorces where the spouses agree on the terms privately, regardless of what the law says).

The privatization of marriage, at the end of the day, should be supported by everyone on the political spectrum – from progressives to libertarians and from traditionalists to liberals. All the ideals about marriage within these groups (and others) could be accomplished without excluding or negatively affecting those who have a different view on marriage.

I find it disappointing that "progressives" seem to be the most vehemently against this idea even though, believe it or not, this idea would allow their vision of marriage to become immediately legal without spending years and years lobbying parliaments and governments.

I find it equally disappointing that too many religious groups are avoiding this idea although there is no doubt that

this trade-off would be the one that respects their desires the most.

There is no complaint – whether you want to “save marriage” or “reform” it – that cannot be solved by more liberty.

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Worth-based entitlement

Luigi Logan (aka Fidelbogen) · 28 January 2015 · Archived copy · Original

I can find no good reason to believe that women are uniquely "oppressed," or that their sufferings in life transcends the common lot of humanity at large. And more, I can see a strong case that men have it worse in many ways.

But feminist theory maintains that women as a group are oppressed by men as a group, and specifically names women as a "political sex class." Moreover, feminist preaching for many years has openly incited women to see themselves in such terms. Such is the sisterhood trope. And the last half-century has witnessed a mushrooming growth of women's advocacy groups, lobbying groups, government bureaus, and all manner of special services for women both public and private.

But it doesn't end with blind favoritism toward women. No. The state of matters takes a malignant turn as well, when you consider that female citizens presently enjoy disproportionate power to compromise the well-being of male citizens. As simply as we can put it, women have the power to lie about men with impunity, in a way that seriously harms them. And that power, being vested in laws and institutions, becomes a political power and makes women a political class.

To put this another way, it is not women, but MEN who are "oppressed." Oppression, as feminist theory informs us, is structural. It is not rooted in the power of individuals, but in the power of institutions made disproportionately available to some groups but not others. And when the disfavored group feels the institutionally-based power of the favored group like a boot on its neck, only then may we correctly say that "oppression" is taking place.

That is why men (not women) are the oppressed group in today's civilization — because the power of women to harm men is embodied in laws and institutions. In other words, structurally. If we are to hold the feminists to the letter of their own law, we must insist that they acknowledge this.

All of this tilts the political board against men as a group. In that light, we feel no hesitation in stating that men, as a group, have no political obligation to go to bat for women as a group. Under the circumstances, why should they? They have reached a fork in the road, where they may elect to go their own way. One sees this is logical.

Rationally speaking, men would do best to look out for themselves as individuals, and to form contracts of mutual assistance in order to multiply the benefit. No consideration, either moral or utilitarian, can inspire me with any sense of duty toward women as a group. This would be true even in the best of times, but is doubly true at present, when men are an oppressed class.

Therefore any individual woman I meet will get special consideration from me only as an individual, and only if she proves herself worthy. And clearly, some will prove themselves worthier than others. This way of thinking entails no "misogyny" because it entails no opinion, either good or ill, about women as a group.

Misogyny means disaffection toward women irrespective of their actions or behaviors. Hence, even if you were to form a bad opinion about every female person on Earth, it would not entail misogyny if you had weighed each case on its merits. You would merely harbor a bad opinion about this woman, that woman, and the next woman — but not about women.

I am far from having evaluated every woman on Earth, and I know my life is too short to do that. So I am content to say that I harbor no opinion either good or ill about the huge majority of women, but as I make their acquaintances I will evaluate them one at a time. Then, according to the case, I will form a social contract binding myself to specific behaviors. Upon that basis alone, I will decide what, if anything, I "owe" to the individual in question. In this, I do just as I would do with any man — I am entirely even-handed.

Yes. Characterization by merit is a first principle, and it frames my conduct toward everybody I meet. Nobody, man or woman, is "entitled" to anything save what I, by my good pleasure, bountifully proffer — and calculation of merit weighs considerably in that dispensation. In short, I study the manifested qualities of other people in living

form, and work from there.

But prudential considerations are always uppermost in my thinking, with an eye to rational self-preservation grounded in a prescience of natural consequences. My policy, then, entails a strategizing sense of the Kantian hypothetical imperative: “If you want the world to be X, you must do Y and Z.” The reason is, that if you fail to do Y and Z, then by natural consequence the world will not be X.

So in the end, although my conduct is governed purely by a moral law within myself, that moral law is governed by the considerations which I have sketched above. I should add that it never hurts to get on my good side. Deal squarely and rightly with me, and I shall be the truest friend you could ask for. Otherwise, things might get sticky.

Feminism views women as an entitled class, and fails to hold them accountable as individuals. I find this both pernicious and unworkable, and for that reason (among many others) I reject feminism as a movement and as an ideology. I disavow it. I disclaim ownership in it. I repudiate the cultural narrative which it imposes and I wash my hands of any project predicated on any aspect of that narrative.

Briefly then, I am not a feminist and no power in the universe will force me to become one.

Finally, no woman I shall ever meet may exercise any claim upon me in the name of feminism, or under color of feminism in any form. She is entitled to nothing until she proves to me that she is worth something.

Such is worth-based entitlement.

#Gamergate: Feminism is the new pink lynch mob

Jack Outis · 28 January 2015 · Archived copy · Original

DISCLAIMER: I DISCOURAGE DOXXING. PLEASE DO NOT DOXX PEOPLE.
Do not imitate psychos by doxxing them. Let's instead dispassionately gather evidence against those who doxx & then make threats or encourage others to make threats. Then let's help the authorities find them and put them in jail.

"Doxxing" gets thrown around pretty easily these days, when most of the time what we really mean is identifying a person who's made it clear they wish to remain anonymous, and then, using that information to threaten to harm them. Revealing information that's already out there and easily available isn't the problem; it's the harassment, the threat to career, to family, and to one's own safety that is the problem. It's not acceptable.

Unfortunately, this has also become all too common online:

"You disagree with me!? You are a terrorist! Worse than Hitler!" Therefore you deserve whatever you get!

To be honest, Godwin's law is a constant while debating feminists on social media, be it on Twitter, Facebook or all the other outlets. It's only a matter of time before someone impulsive enough calls the other a terrorist for daring to agree/disagree with feminism.

But when hyperbole becomes action in the real world, where innocent people are put in harm's way, then we can talk about actual acts of terror. This logic (or logic as a whole) tends to be rejected by feminists on Twitter because what they feel defines reality and facts do not matter. Even within pro-Gamergate groups, there are feminists who claim to support the movement but they snap at you as soon as you state feminism is directly related and woven into Gamergate. Their favorite talking point goes:

"GamerGate is only about ethics in journalism please do not touch feminism"

Let's analyze this impulsive demand: you are actually asking people to criticize the lack of ethics exercised ***by feminists*** in journalism but you demand we do not to talk about feminists themselves because feminism has "nothing to do" with their motives for dishonesty? That is a spectacular act of dishonesty in and of itself.

Congrats feminists, you have hit a new low of willful leftist-feminist retardation even within GamerGater feminist circles. By your flimsy logic, Anita Sarkeesian, Zoe Quinn, Rebecca Watson, Brianna Wu and every other present and future anti-GamerGate feminist is not a "true feminist," a logical fallacy known as "No true Scotsman".

What is #GamerGate?
Mountains of pixels have been typed on the subject but to make a short analogy, imagine MSNBC had been

involved in a case of blatant corrupt journalism and kept denying all evidence of its wrongdoing. It would read as follows:

*"**#MSNBCGate** started when a sector of the leftist leaning media (the one in charge of TV journalism) was caught red handed exchanging sexual favors for positive reviews of products which led to them being exposed colluding to push or reject products not based on quality but all kinds of bribes (besides the sexual ones). Detractors of MSNBC started a campaign named #MSNBCGate on social media. #MSNBCGate is still going to this day because those corrupt TV journalists still reject all evidence of their corruption. "*

Imagine after all the damning evidence MSNBC still denied all of their involvement with corrupt practices. If that analogy is clear then this is GamerGate in a nutshell:

***#GamerGate** started when a small sector of the leftist leaning media (the one in charge of video game journalism) was caught red handed exchanging sexual favors for positive reviews of video games which led to them being exposed colluding to push or reject games not based on quality but all kinds of bribes (besides the sexual ones) detractors of corrupt game journalists started a campaign named GamerGate on social media. GamerGate is still going to this day because those corrupt Game journalists still reject their collusion despite all the damning evidence. Yes, to this day they still deny all of their involvement with corrupt practices.*

With that in mind, watch this video #GamerGate in 1 minute

Who is @Lizzyf620?
Let's say you support a movement that rejects journalistic corruption but also feminist lies. Let's say that movement is called GamerGate therefore you must be a fedora-wearing, big, fat, hairy, celibate, reclusive and butt-ugly male gamer, right? Let's say you are the opposite, an attractive young woman and you openly mock these assumptions about gamers on Twitter. Let's say you take no prisoners and your level of gifted satire & snark are only rivaled by your very feminine, above average physical looks. The feminists say you are just a male posing as a female, so you take selfies with clear hand-written text showing them you actually are a real woman.

The feminists say you are just "photoshopped," so you record yourself on video sarcastically apologizing for "being a man". The feminists say you are one "isolated case" so you start recruiting dozens of women like you and on video, sarcastically apologize for being a "male posing as a woman" along with dozens of people representative of gamer diversity The reaction from feminists towards you? Harassment and threats.

Let's say that despite all the blow back and the very real harassment you experience, you never play the damsel and instead intelligently mock those who harass you. Then you, the attractive young woman also dare to write and defend GamerGate on a "little" website called Buzzfeed which feminists successfully take down and censor only to have your community protest until Buzzfeed puts it back.

Let's say that both you and your defense of GamerGate go semi-viral. That was the moment when it became clear feminists had put a price on your head. Yes, you the attractive young female gamer. Let's say you also are a mother of two. Let's say that shortly after the Buzzfeed article, those anti-GamerGate feminists released all your personal information on you & your family, including your two toddlers.

How feminist media defends THEIR "decent" women
Imagine this: Anita Sarkeesian has two toddlers and all of her personal information was leaked: real name, address, place of work, list of family members and to top it off, photos of her two toddlers. It would be all over the news.

"Misogynist males have threaten the children of feminist Anita Sarkeesian!
Is there no limit to these monsters!?"

That headline would make for a great Jezebel headline right? Guess what? None of that media circus will happen to Lizzy. Why? Because she does not "deserve" it. Let's not forget that according to feminist dogma, it is only harassment if men and non-feminists do it. Lizzy is not a feminist, therefore she is fair game to doxx and hunt down.

Much like petite porn stars who get beat up and put in hospital by their partner, mass media will barely report on those "undeserving" women and instead focus on leftist hypocrites like Anita Sarkeesian and her fabricated "suffering" (which almost always gets primetime). Mass media will even bring her in person to blatantly display her apocryphal victimhood on the Colbert Report and MSNBC. But Lizzy? She will be ignored, simply because she does not comply. She does not need to be a porn star, she does not even need to be the wrong kind of "whore" all she needs to do is not comply with feminism.
Lizzy, a single mother of two working as a photographer, will likely not benefit from the usual white-glove treatment of "pedestalized" martyrdom leftist media reserves for the like of Anita Sarkeesian. No, the threats against Lizzy and her family do not constitute "real" harassment because for the leftist media, she is an apostate to feminism, one that refuses to comply with the pink, fascist thought mafia. Just like a fascist-theocratic state, feminism and its "Social Justice Warriors" hounds will threaten to harm those who abandon and publicly question feminism. They will hunt you down simply because you "dared" offend feminism almost as if you had directly offended them.

But what moves these SJW hounds? The reality is that "SJW" is an overrated term. What truly moves a "SJW" is not "social" but their own narcissism. It is not "justice" they seek either. They seek retribution. Lastly, they are far from being "warriors." They are cowards looking for a stone to hide under. No, they are not "Social Justice Warriors" they are **Narcissistic Retribution Cowards** (or NRCs for short) willing to bend their already warped sense of justice for the sake of pleasing their thinly veiled narcissism. They get so deeply offended because they are devoid of a sense of self. Deep down they are just a husk for "feminism" and feminism is their religion. Hence, if you offend feminism, you offend *them directly.* The very real problem with their narcissism is when it spills into the real world.

SJWs/NRCs will do anything for feminism including threatening to harm little children.
Just let that sink in. Think about the level to which these people are willing to stoop for the sake of feminism. Imagine their flawed thought process led by their deformed, metastasized sense of justice.

"I hate this Lizzy whore…There must be a way we can get her to shut up…mmmhhh…Should I threaten her livelihood and get her fired? Threaten her? Threaten her loved ones?

Yes…threatening her loved ones sounds fair…She deserves to suffer…Let's see…Who is the most vulnerable, most innocent human being she is related to? Yes her two toddlers! I am willing to threaten her two innocent toddlers in the name of feminism…because she offended feminism…and offended me"

In life, we judge people by their ideas and actions not their appearance or ethnicity. Make no mistake: for the sake of feminism, adherents will threaten little children because it does not matter what happens in the world. Feminism must claim the moral high ground, even if that means threatening innocent little toddlers.

Is this what it comes down to you SJWs/NRCs?

You crossed the line. Children are untouchable.

Against Doxxing Them Back
The predictable reaction for moral human beings is to protect children first. It does not take that much to warp that outrage into doxxing those who doxxed Lizzy and threatened her children but that escalation would be a mistake. Our legal system is designed to prevent these escalations because they usually result in worse crimes. As flawed as the legal system is, it is better than the original lynch mobs because lynch mobs tend to get their targets murdered and very often without evidence. The reality is that we all want revenge when children are put in harm's way, but in a lynch mob? Mobs are all to easy to abuse. Mobs create a social diffusion of responsibility or, in other words, you get others to do your dirty work while getting away with murder (by proxy). If anything, our legal system is a process for measured, controlled revenge aimed at preventing said mobs. The SJWs that doxxed Lizzy are a lynch mob and imitating them just makes GamerGate a mob of a different color.

Do not imitate psychos by doxxing them. Let's gather evidence and put them in jail instead.

Let's look closely at the actions that led to Lizzy being doxxed.

1. Feminists dislike Lizzy and her free speech.
2. Feminists tell Lizzy to shut up or else…
3. Feminists organize a lynch mob of SJWs to put Lizzy's info on the table in the hopes for a psycho to do the dirty work. Still ongoing.

Sound familiar? Look at past international events where fascist-theological groups have attempted to suppress free speech, first by "outing" dissenters of their dictatorship to make them publicly known, then by facilitating their execution by a mob/group. Compare, and you will soon realize that do/xxing is the new lynch mob. Doxxing is putting a price on the head of that formerly anonymous person.

Welcome To Feminism: The Pink Theocratic-Fascism
When it comes to free speech, we are all journalists receiving death threats. As long as it is not authentically illegal, all "offensive" speech should be allowed. Unfortunately, we already live in a theocratic-fascist state where saying something "offensive" may warrant doxxing and death threats from feminists. Paint a fascist-theocracy in pink and see the parallels. We live in a pervasive theocracy called feminism and if you dare to openly disagree with feminists, you will be doxxed, in the hopes that a psycho will make good on the threats. Unlike a fascist-theocratic state, which actually publicly executes those whose free speech is *"too offensive"*, feminism delegates the dirty work to *"someone"* who can doxx those who do not conform with their pink dogma. While feminism mimics a religion, it does not yet openly define itself as one. Here are some of the most blatant similarities feminism has with religion:

- It is based on emotion
- Dismisses evidence while asking you to "listen and believe"
- Does not pay taxes
- Seeks intellectual immunity
- Opposes all criticism by doxxing those who disagree

It would be hard not to see the similarities of an fascist-theocratic state calling for the head of an *"atheist"* to be served on a platter versus feminism doxxing people like Lizzy *"just to scare them"* while getting their personal info served on a platter.
Notice that last subtlety: *"just to scare them."* As if feminists had control over the actions of a random psycho after putting Lizzy's info on the table. Of course, for those leftists defenders of feminism, the comparison with a fascist-theocratic state would be *"unfair"* because *"we do not actually kill people, we only threaten to kill them and their toddlers for disrespecting feminism."*

What will it take for actions to become words? Doxxing Lizzy is intended to cause her and her family harm. We cannot allow this to continue. We need doxxers held legally accountable.

Taunting people is one thing. But Mob justice is no justice at all.

If women want more bathrooms give them more bathrooms

AVfM Video Source · 28 January 2015 · Archived copy · Original

Veemonro gives us more of the deep wisdom of Jessica Valenti.

http://youtu.be/qo8DrkGb0sQ

Why I became a Black Men's Rights Activist

Mumia Ali · 29 January 2015 · Archived copy · Original

> *"We declare our right on this earth…to be a human being, to be respected as a human being, to be given the rights of a human being in this society, on this earth, in this day, which we intend to bring into existence by any means necessary."*
>
> *-Malcolm X*

Paul Elam's recent column, addressing Black male feminist Byron Hurt's article in The Root, raises a number of very interesting questions, a few of which I'd like to expand upon in this essay. But, before I do, I'd like to more personally address Mr. Hurt myself, because, let's face it: in a world and at a time when Identity Politics is a way of life, where "Who, Whom?" is the order of the day, a White Guy(TM) like Mr. Elam really can't "go in" in the way that I, a blue collar, union card-carrying Brotha, can.

So, let's get to it.

Since what has informed, and inspired, Mr. Hurt's evolution as a Black male feminist is his personal life experience living with his own parents, I'd like to return the favor and offer a bit of my own personal life, which informed and inspired my own evolution as a Black Men's Rights Activist.

It began with my parents and grandparents; you see, what they, and indeed much of my extended family, all had in common, is that they were rich with "strong, independent" Black women – you know, the kind that is lauded by Black America-proper. My grandmother, despite her only getting a gradeschool education, had a burning desire to own a business, and was determined to partner with someone who could help her achieve her goals. Enter my grandfather – a few years younger than her, but highscool-educated and fresh out of Marine Corps as a drill instructor during WW2, they met and courted in their native Virginia, married and moved up north to Philadelphia to seek their fortune. After carefully planning the birth of my mom and uncle, they set out to build the kingdom my grandmother wanted. By the late 60s/early 70s, they not only owned a sprawling home in North Philly, complete with a brand new Imperial in the driveway bought off the showroom floor in cash, they also owned a string of "mom and pop" stores, an apartment block and about a dozen rental houses around the city – all this, while my grandfather also worked at the biggest Post Office branch in the city, 30th Street Station. Which was a very big deal for a Negro back in those days.

I watched my grandfather manage the books for my grandmother; watched him accompany her to purchase or otherwise have equipment and supplies for her various businesses; and perhaps most importantly, advised her on which stocks and other financial investments to get involved in. On top of all of this, it was my grandfather first and foremost, who worked the grueling hours small businesses invariably entail. He stood with my grandmother through thick and thin, even when she was afflicted with stroke after stroke, and retired to care for her himself in her final years, until her death back in the summer of 1997. While Mr. Hurt waxes eloquent about the need for and merits of Black men needing to be more "progressive" in supporting Black women, my grandfather – and many of the men in my family – were doing it long before such notions became fashionable in respectable Black publications like The Root.

Yet, despite all of this, my grandmother – who I and my other family members loved dearly – had a very real dark side. Her "Type A" personality had some serious "side effects", which were often visited onto my grandfather in the form of withering verbal, and I'd say psychological, abuse. She was known, not just in the family, but in the neighborhood and beyond, as a no-nonsense woman who wouldn't hesitate to curse you out or yell at you, and my grandfather endured the brunt of such abuse for decades. In fact, even when my grandfather tried to retreat into the basement – what some refer to as the "man cave" today – my grandmother wasn't having it. She would stand at the top of the stairs leading down into the basement, and continuing arguing, yelling, harassing and cursing my

grandfather out – sometimes, for hours at a time. I heard her call him “stupid”, “monkey” and “son of a bitch” too many times to count, and only once did my grandfather totally lose it – which frightened the beejeebus out of my grandmother. That episode aside, which was him cracking a glass table in the breakfast room with his fist and raising his voice, he was the stereotypical “strong and silent” type of Black man that seem to be standard issue at a certain place and time in Black American life.

My mom, my grandmother’s daughter, was as driven as she – and just as abusive. Trained as a nurse coming right out of highschool, she continued in that line of work for the rest of her life, going into private service and amassing a formidable client list due to her professionalism and personality. Nevertheless, she too was known to cuss you out in a heartbeat, and would often cut my own dad down to shreds. My dad, born and raised in Savannah, GA during the Great Depression and in the grip of Jim Crow, met her after his tour of duty in the USMC in Korea, coming home and going to vo-tech school on the G.I. Bill. Like my grandfather, he too was soft-spoken and to be frank, nowhere near as verbally facile as my mom – which really, brutally showed whenever they got into a disagreement. The sheer “rate of fire” of my mom’s verbal barbs and jabs, to say nothing of the ferocity of the actual insults themselves, was like witnessing a lamb being led to slaughter. It was one of the reasons why my dad stayed out so often, among other things.

Nearly all of the rest of the women in my immediate family circle – sisters, aunties, older female cousins, you name it – were cut from the same cloth. They were loud, boisterous, garrulous and often abusive with the tongue, cutting down men like a machete. Nor are they in any way unique or unsual in Black American life – indeed, five will get you ten that every Black person reading these words right now knows at least one, and truth be told quite a few, such “strong, independent” Black women as those I’ve described in my own family. It was this, among a great many other things I witnessed as a kid growing up into a young man, that put me on the path to where I am today as a Black Men’s Rights Advocate.

Now, don’t get me wrong – in no way am I attempting to argue that there aren’t abusive Black men out there – I know firsthand, this not to be so. And I hope that my recounting of my personal life surrounded by powerful, driven and accomplished women should be proof enough, that I am far from some kind of woman-hating reactionary.

But the truth of the matter is, as the events of the past year have made crystal clear, that Black women can be and often are, just as abusive and in some ways, even moreso, than many Black men. In fact, when it comes to Black female abuse of Black men and boys, we don’t see it that way, because very often it comes in the form of verbal and psychological abuse, which we think Black men and boys should and even must, be able to shrug off. Even increasing levels and instances of physical abuse visited on Black men by Black women, is explained away in a fashion that, were the shoe on the other foot, would have Ebony White Knights like Mr. Hurt up in arms, and Black Feminists having a conniption over. No one should have to endure such treatment, no matter who does it, and Black men (and boys) shouldn’t have to put up with such abuse in the name of some cockamamie notion of what Black manhood is supposed to be.

You see, that’s another reason as to how and why I became a Black Men’s Rights Activist: because of something that I refer to as Klingon Culture in Black American life, fostered and cosigned more often than not, by Black Women themselves. You know, like the fictional warrior race of spacefaring aliens from the scifi fixture Star Trek, who seek “death before dishonor”, many Black women hold fast to antiquated notions of Black manhood, even as they fully embrace “New Woman” ideology and real opportunities in our time. Black women have no compunctions in the least pigeon holing Black men into “Manning Up” and those who don’t comply, or dare to question it, are met with the kinds of withering criticism and assault mentioned above. Indeed, many Black woman want to live in the 21st century, while keeping Black men frozen in the amber of the 20th.

This is a huge part of the reason as to how and why “Thug Culture” so doggedly persists – no, “all” Black women don’t shack up with thugs, so before you trot out that trope of an argument, let me stop you right there – but the fact that the stereotype has such staying power, really does say something about the state of relations between Black men and women in our time today. Perhaps more than anywhere else in American life, being a prototypical “thug”

carries with it great social cache in the hoods of Black America, where being a thoughtful, even sensitive, Black man is seen as being "soft" – mind you, this is the view often expressed by Black women themselves(!) – which acts as a chokepoint for Black men. They have to conform to this very rigid notion of manhood in order to gain any currency with Black women at large – like the idea of being "strong and silent".

Sure, a lot of lip service is paid to notions of challenging "patriarchy" from Black feminists like Mr. Hurt & Co.; but on the streets, where the beating heart of Black America at large lives and breathes, the reality, is much, much different. Even professional, educated Black women – not that different from the driving, ambitious Black women in my family – will not hesitate to uphold, without fear of contradiction, what their notions of what a "real" Black man is and ought to be. One that basically, has no feelings to harm, no sensibilities to take note of, no inner life to consider, and will "do their duty", like Robocop or something. And that's for starters – let's not even get started on the regular occurrence of Black mothers verbally abusing their sons, for being "bitchasses" and the like, for crying and so on. It happens all the time in Black American life, with predictable results.

Mr. Elam's citation of Stephen A. Smith's observations of the Ray Rice controversy (to which Mr. Hurt vociferously responded himself), are an excellent case in point, to say nothing of other events involving the flipside of abuse obtaining in one way or another in Black American life. Black feminists may pitch a fit, but anyone and everyone in Black America on the ground, knows the truth, and that what Mr. Smith said was a lot closer to it.

And Mr. Elam is correct again, to point out yet another inconvenient truth – that the Afrosphere – my moniker for that corner of the Internet that caters to the lives and interests of Black folk – isn't inclined to give a platform to Brothas like me, who wish to present a flipside to the narrative that is so very often force-fed to us, by the Feminist Lobby, and their allies in academia, the media and entertainment. What Mr. Elam says in speculation, I can say from actual experience, that Black organs like The Root, Ebony, Jet and the like, would never give Black men like me the time of day, let alone be their "leads" in terms of analysis and commentary. After all, Feminism in general, and Black Feminism in particular, is big business – and, to paraphrase Mencken, no American ever went broke telling Sistas what they want to hear.

Lastly, perhaps the biggest reason as to why I became a Black Men's Rights Activist, was because I was tired of being scapegoated and lectured to – never asked for my input or my thoughts – as to what was going on with regard to gender relations, NOW. After all, all of the aims that Feminism sought to address, have in truth been achieved, and is clearly in evidence among Black women themselves: they attend higher education more than anyone else in American life; their health and wellness indices have improved, no small part due to massive governmental intervention and support; and contrary to the handwringing on the part of people like Mr. Hurt & Co., the truth of the matter is that violent crime of all kinds – and that includes that which would have impacted Black women themselves most directly, like spousal abuse, rape and the like – have gone down dramatically, most especially in America's big cities, from the early 90s. Yet, our interlocutors on the other side of the aisle, act as if it's still 1965, or better yet, 1935. The conceit is both wrongheaded and insulting.

The questions that remain in our supposed quest to even the playing fields of American life, are not to be found on Mr. Hurt's side of the fence, but on the side where I'm standing. It is why I am here, doing what I do, and answering those questions, from my own unique perspective.

Mr. Hurt would do well to listen.

The gender gap in first world problems

Paul Elam · 29 January 2015 · Archived copy · Original

On November 9 2014, the Sydney Morning Herald (SMH) reported that new research has indicated that the gender wealth gap between single males and single females has widened significantly in the past decade[1]. They cited Curtin University researchers who have conducted an analysis of the University of Melbourne's Household Income and Labour Dynamics in Australia (HILDA) study[2], to make this revelation. The head researcher Siobhan Austen is quoted to state that, "…despite young women now outnumbering young men in our universities quite substantially, we are not seeing a dramatic shift in the gender pay gap or the gender wealth gap." The article proceeds to quote the figures; a substantial rise in wealth of younger single males as opposed to younger single females and a modest narrowing of the gap for older single persons. The researcher is quoted to state that these factors combined with a growing age expectancy for women will mean significant wealth disadvantage for older women in the immediate future. Finally, they point out a possible reason as to why this might be happening – the growth of housing asset values. They note that while women's retirement fund contributions have been growing more rapidly than men's, it was not nearly enough to offset the effect housing assets have on overall wealth.

A seasoned warrior, having spent some time in the trenches of this ideological conflict will know the target is the gender pay gap or in this case, the wealth gap, far across the no-man's land of statistics and academia. Let us try to negotiate this treacherous landscape and see what we can learn from the HILDA study.

The assertions made in this article are dire, but its text contains the key: how many under-35's own property? And has there not been a property bubble in Australia, which is constantly being lamented in the same publication as driving youth away from the property market and into rented accommodation and share housing[3]? Most importantly, what is the HILDA study?

The Household Income and Labour Dynamics in Australia study was initiated in 2001 by the Melbourne Institute of Applied Economics and Social Research at the behest of Australian Government's Department of Social Services. Its two key features relevant to this article are that it is a household study, meaning all adults within a selected household are interviewed and is longitudinal – meaning that *the same* persons are interviewed in each iteration, which are referred to as "waves." It targets poverty, income, reliance on social security benefits, joblessness and tries to estimate the respondents' sense of well-being. Other data is sometimes collected and presented in "wave" publications, but each one contains at least 4 chapters: household and family life, income, employment and well-being.

These factors are explored using *percentiles* and *quintiles* and the dynamics of households moving between them as the survey waves are taken.

As such, it is not designed to be a gendered study – households are found to be of predominantly mixed gender, and no attempt at judgement of what the division of the assets between all people in the household is made. Gendered data is available, but only in areas whose study would be meaningful across the majority of the survey participants, for example spending habits. However, if one is so inclined, further analysis is possible by obtaining the survey's data cubes from the university after some confidentiality paperwork and a fee. It would seem that HILDA is not the ideal tool for making a determination on the gender wealth gap and its choice for this purpose by these researchers emerges as questionable.

The data cubes that they use in their work quoted in the SMH article seem to have first became available in 2010 and date back to 2006 and 2002. Another iteration was released recently and though Austen's latest publications on this subject are not available to the writer at the present time, an earlier article illuminates her methodology. Prepared for a 2010 economics conference, this paper explains that to make a gendered determination of people's welfare, the HILDA household data had to be filtered down to sole-adult households,[4] and exclude single persons living in mixed households.

Approximately 7,500 households and 12,500 persons were interviewed across the relevant HILDA waves,[5] of which about 10% were determined to be single-person households or exactly 773 men and 1,153 women, according to Austen. As such, the SMH journalist purports to project the results obtained from about 1,800 loners onto a population of 20,6 Million (estimated in 2006).

And that is not to say that a wealth gap was nowhere to be found in the data. On the contrary, it was located to begin at the 67th percentile. In other words, the top third of young loners who were men, on average reported to be more well-off than young loner women. It is illustrated in the following graphic. Note that a substantial stretch before the 67th percentile is dominated by Single Female Households (SFH).

Figure 1: Net worth distribution by household type, 2006

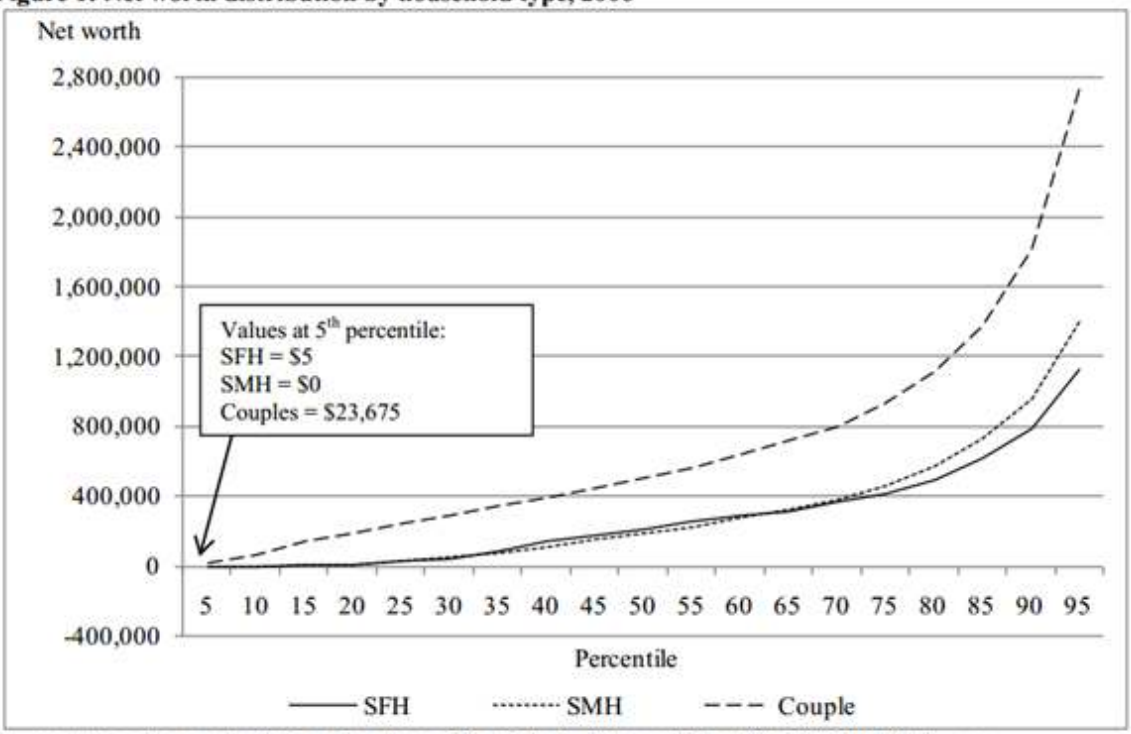

Source: Authors' own calculations from the confidentialised unit record files of the 2006 HILDA Survey

The mention of the value of property as being the driving force behind this disparity suddenly resonates in its proper context: if you are well-off enough to own property before the age of 35, chances are that your net worth would have grown together with the current Australian property bubble, granted that Austen's most recent results (based on wave 10 of HILDA, published in 2013) are not available for scrutiny at the time of writing.

The HILDA study can be quoted to elucidate the matter:

"Distribution of wealth

In Australia, as in other Western countries, wealth is much more unequally distributed than income. The findings that wealth and income are not very highly correlated, and that wealth inequality is greater than income inequality, are both primarily due to the greater dependence of wealth on age, or rather on saving as one ages. Wealth also depends somewhat on inheritance, although contrary to widespread impressions, most wealthy people are 'self-made' rather than being beneficiaries of large inheritances (Business Review Weekly, 2004). So wealth accumulates primarily via both voluntary saving and compulsory superannuation, and these savings grow with compound interest as people age. Of course households with higher incomes are able to save more.[6]"

In other words, find a partner, work hard and save. So, let us explore some HILDA statistics.

The most striking finding is probably the decline in absolute poverty in Australia. Over the course of the last decade there has been approximately a 6% change downwards. The pulse of the global economy, meanwhile can be detected in the levels of relative poverty[7]:

Figure 4.3: Percentage of the population in income poverty

Note: Dollar values at the base of the figure are the relative poverty lines in each of the financial years, expressed at December 2011 prices.

The study also provides an indication as to how various demographics fare with this trend as the background. These are taken from Tables 4.5 and 4.6 of the 2014 HILDA publication.

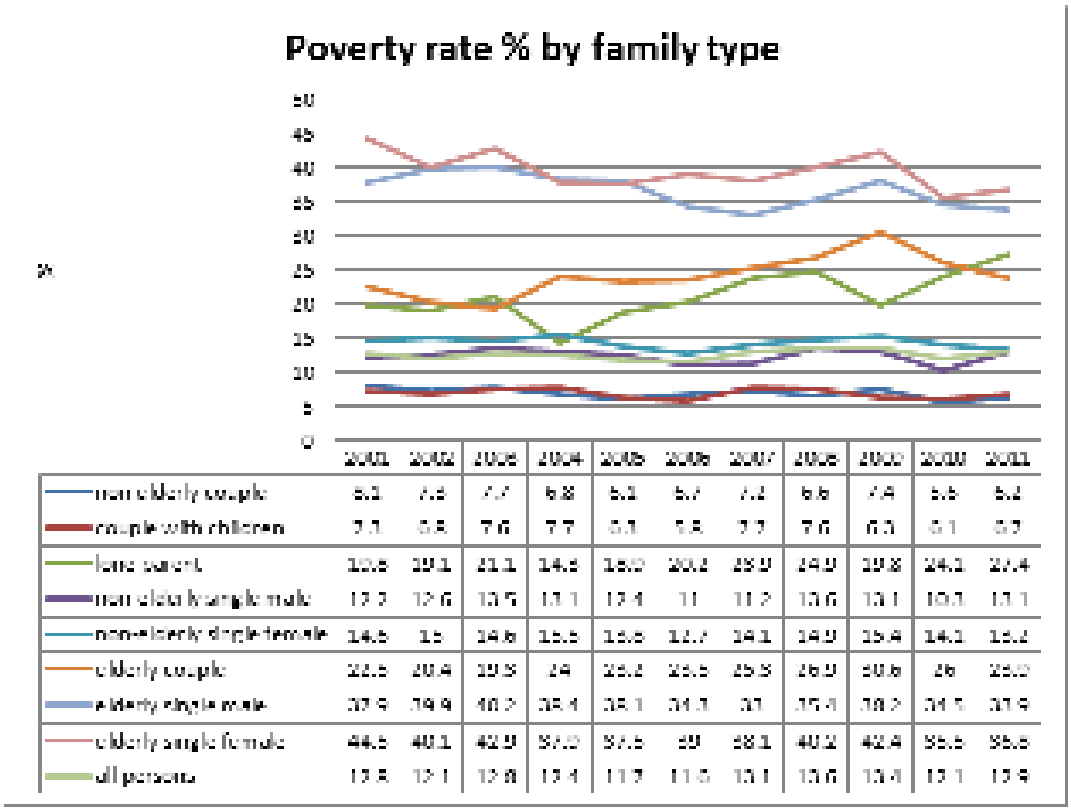

	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011
non elderly couple	6.1	7.3	7.7	6.8	6.1	6.7	7.2	6.6	7.4	6.6	6.2
couple with children	7.1	6.8	7.6	7.7	6.1	5.8	7.7	7.6	6.3	6.1	6.7
lone parent	30.8	29.1	21.1	14.5	16.0	20.2	25.9	24.9	19.8	24.1	27.4
non elderly single male	13.7	12.6	13.5	13.1	12.4	11	11.7	13.6	13.1	10.1	13.1
non-elderly single female	14.6	15	14.6	15.5	15.6	12.7	14.1	14.9	15.4	14.1	15.2
elderly couple	22.5	20.4	19.5	24	25.2	25.5	25.5	26.9	20.6	26	25.0
elderly single male	37.9	39.9	40.7	38.4	38.1	34.3	37	35.4	38.7	34.5	37.9
elderly single female	44.5	40.1	42.9	37.0	37.5	29	28.1	40.2	42.4	35.5	35.5
all persons	13.5	13.1	12.8	13.4	11.7	11.5	13.1	13.6	13.4	13.1	13.9

That non-elderly couples "win" and elderly singles "loose" comes as no surprise, though this statistic does not take into accout rent payments, meaning elderly people, who are more likely to own their accomodation may be over-represented as being poor in this chart. The HILDA survey explains futhert that some substantial fluctuations are due to natinal policy events, such as the 2006 Liberal Party "Welfare-to-work" initiative, that moved some onto a less generous welfare package, that seem to have contributed to a rise in poverty levels among sole parents. The same demographic seem to be the most affected by the Labor's 2009 financial stimulus package, this time

positively. However, lone parents seem to have done least well out of all the demographics displaying a 7.6% rise in poverty 2001-2011 and a general upward trend. This is also confirmed by a rise of child poverty of children living with sole parents[8] and the rate of reliance on welfare, dominated by sole parents[9]. Oddly, the report does not mention the introduction of Liberal's Baby Bonus in 2002, with an increase in 2004. Designed to boost the birth rate to off-set the effects of an ageing population, the Baby Bonus cames with an income test – poorer families were in this way encouraged to have more children. Finally, elderly single female households display the most dramatic reduction in rates of povery of 7.7% with a similar recent (2009 onwards) trend for the elderly in general. This improvement seems to correlate with the 2009 rise in pensions.

As such, the financial welfare of a household when measured in terms of the likelihood of it being in poverty, seems to be affected most by age, having a partner and having children. These statistics do not show that poverty is a gendered issue. And while it can be argued that the problem areas – single parents and the elderly are dominated by women, it can also be argued also that male mortality rates and the rate of separation and divorce and the policies of the Australian Liberals are the companion culprit issues. However, the HILDA figures do not address those points and we have to move on.

Saving and taking investment risks with one's savings has been identified as the primary contributing factors to wealth. Only the 2003 saving figures are available[10]:

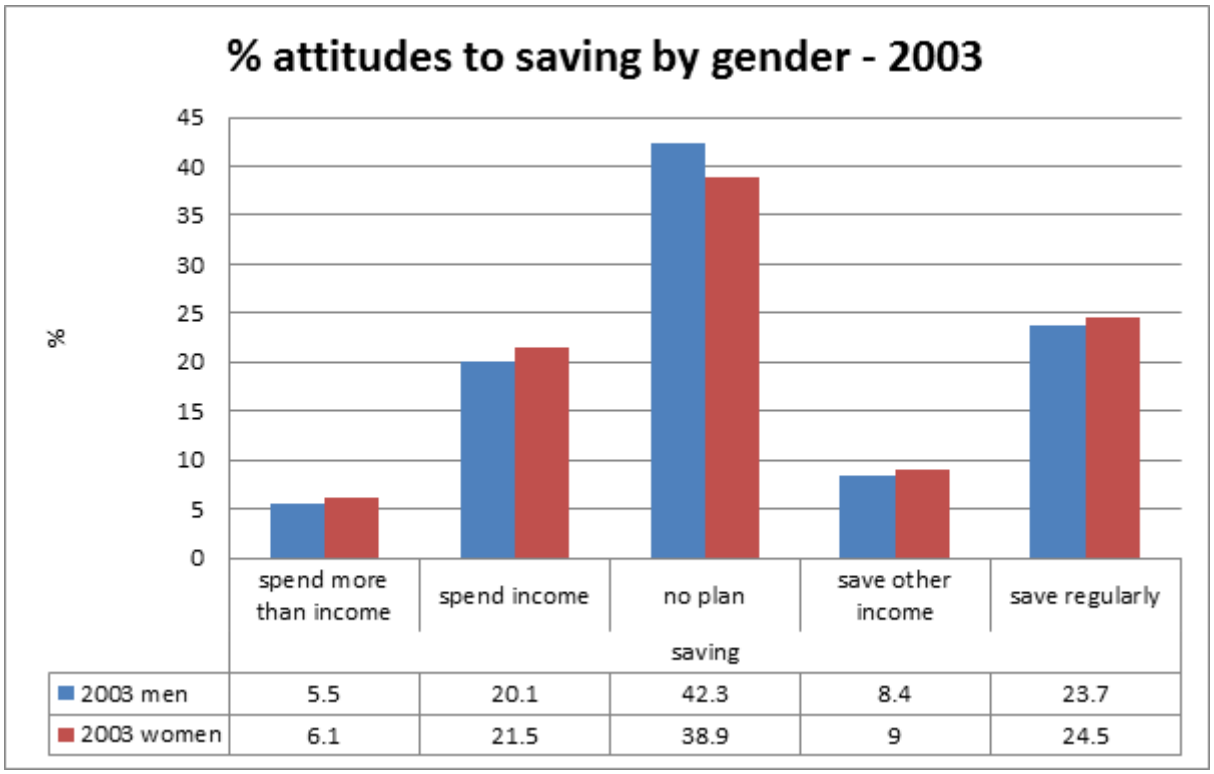

The 2003[11] and 2011[12] attitude to investment figure are available:

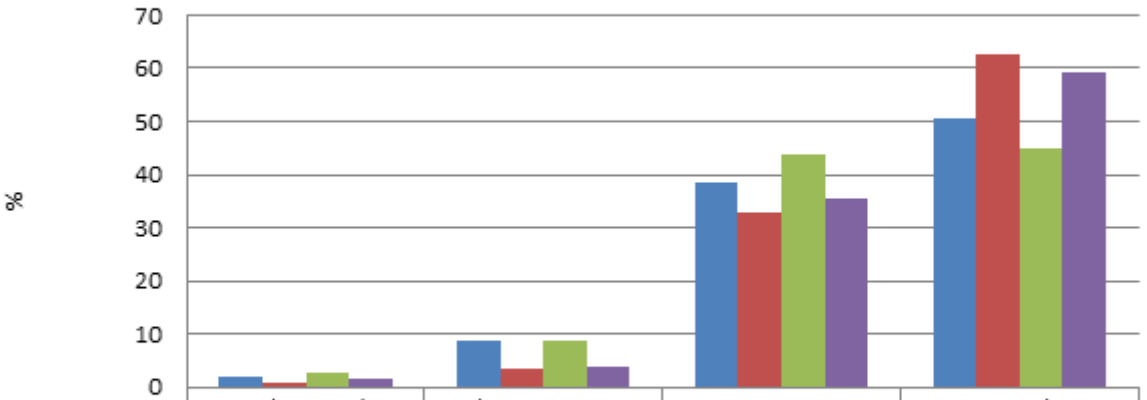

	substantial	above average	average	no risk
2003 men	2.1	8.9	38.6	50.4
2003 women	0.8	3.7	32.7	62.8
2011 men	2.6	8.9	43.8	44.8
2011 women	1.6	3.8	35.5	59.1

As can be seen from these figures, the notion that women are better savers is flawed – they are also more frivolous spenders. For simplicity's sake, only the totals are displayed here, However, HILDA reports on these figures by age group. The dynamics are interesting and the reader is invited to investigate those on their own.

Employment is the white elephant in this article, so let us now talk about this animal. According to the HILDA statistics, men are consistently over represented in full-time employment. On the other hand, women are consistently over-represented in part-time work as well as the "not marginally attached" or the unemployable category. The figures look as follows[13]:

Table 7.3: Extended labour force status—Persons aged 25–54 years (%)

	2001	2003	2005	2007	2009	2010	2011
Men							
Employed full-time	78.8	79.2	81.5	81.0	78.6	81.0	80.4
Employed part-time (fully employed)	3.6	3.4	4.1	4.2	4.5	4.2	4.5
Underemployed	3.7	4.0	3.3	3.8	3.4	3.2	4.3
Unemployed	5.1	3.4	3.0	2.2	4.0	3.7	2.8
Marginally attached	2.7	4.1	3.4	2.6	3.6	2.8	3.7
Not marginally attached	6.2	5.9	4.8	6.2	5.9	5.1	4.3
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Women							
Employed full-time	38.8	38.8	39.0	43.0	43.1	42.4	41.3
Employed part-time (fully employed)	21.2	20.7	23.7	22.0	22.5	23.2	22.2
Underemployed	8.5	8.9	8.9	8.2	7.8	8.8	9.2
Unemployed	3.4	2.6	3.2	2.6	2.6	2.8	3.6
Marginally attached	11.0	9.6	7.9	6.2	6.4	6.5	7.2
Not marginally attached	17.1	19.4	17.3	18.0	17.6	16.3	16.5
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0

Note: Percentages may not add up to 100 due to rounding.

HILDA explanatory notes offer further perspective, which the reader may wish to take in. The table above obscures the dynamics of people moving in and out of unemployment and lower paid work. Of note is the greater tendency for men to transition from unemployment to full time work as opposed to women, who trended towards part-time work and a greater tendency for women to become unemployable. These are discussed in Section 7 of the 2009 report. Another thing not evident from this table is the number of hours spent in paid work. Figure 15.1 offers an idea as to what the situation might be:

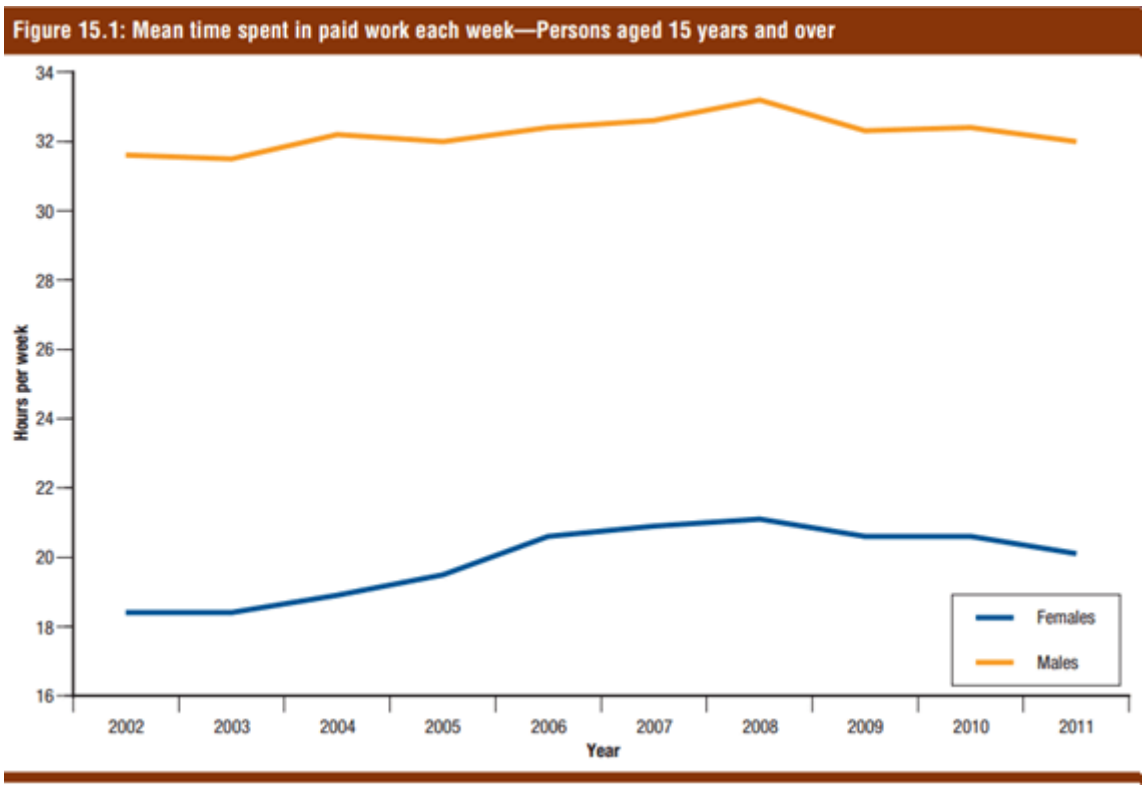

Again, no real surprises, although HILDA notes that the difference between the sexes has narrowed slightly in the past decade.

Finally, what makes a household wealthy? The answer is presented in Table 14.1, p 83 of the 2013 HILDA release[14], where it is stated that, "The composition of household wealth has changed markedly over the 2002 to 2010 period. Housing has grown considerably as a share of total assets, and superannuation has also steadily increased its share of assets."

As such, SMH seems to severely misrepresent the Curtin University findings by claiming that they indicate a substantial shift in the gender wealth gap. For their part, the researchers do not attempt to make such a claim in their paper, however, their choice of sample design is questionable. The statistics themselves show a much more nuanced picture that does indicate a pay gap, but also provides ample economic data as to why it may exist. As is usual, the casual reader will not be expected to look into the figures themselves, contact researchers and ask questions and re-arrange the figures in Excel to get a better picture. They will be misled by dishonest reporting based on ideologically-driven research.

Overall, Australian society seem to remain committed to the traditional gender roles of men working and women caring for the home and children, with a gradual shift toward a greater participation of women in the workforce. Partnership, hard work, maturity and enterprise seem to be the keys to success. This sounds all the more ominous when poverty is declining for all except single parents. As such, the proclaimed demise of the nuclear family may not be a sound long-term economic policy. Poverty is the real problem, when we look at such figures, because unlike wealth, poverty is a limit. That wealth disparity between the sexes in the top third of society may have increased over the last decade, is frankly a first-world problem that needs to be set aside in policy and social discourse as long as poverty persists.

[1] http://www.smh.com.au/national/rich-man-poor-woman-the-gender-wealth-gap-widens-20141108-11igay.html

[2] http://www.melbourneinstitute.com/hilda/

[3] http://www.smh.com.au/comment/sydney-housing-prices-lock-out-young-people-from-property-market-20140904-

10c9nr.html

[4] https://www.melbourneinstitute.com/downloads/hilda/Bibliography/Conference_Papers/Austen_etal_ACE10-128.pdf

[5] http://www.melbourneinstitute.com/downloads/hilda/Stat_Report/statreport-v5-2010.pdf

- Introduction p v

[6] http://www.melbourneinstitute.com/downloads/hilda/Stat_Report/statreport-v1-2006.pdf p55

[7] http://www.melbourneinstitute.com/downloads/hilda/Stat_Report/statreport-v9-2014.pdf p30

[8] Ibid – Table 4.6, p31

[9] Ibid – Figure 5.2, p 36

[10] Ibid – Table 1 p 57

[11] Ibid – Table 3 p 58

[12] http://www.melbourneinstitute.com/downloads/hilda/Stat_Report/statreport-v9-2014.pdf – Table 6.2, p41

[13] http://www.melbourneinstitute.com/downloads/hilda/Stat_Report/statreport-v9-2014.pdf p 51

[14] http://www.melbourneinstitute.com/downloads/hilda/Stat_Report/statreport-v8-2013.pdf

Mariah Blake goes for record number of lies in one feminist article

AVFM Hangouts · 29 January 2015 · Archived copy · Original

Mother Jones is an old school liberal publication with some respectable creds. Mariah Blake is a new school feminist. The combination was good for the latter, not so much for the former.

Blake recently used up 6,000 words of column space to pen a disingenuous attack piece on the MHRM, particularly on Warren Farrell, Paul Elam and AVFM. Pity after months of research and all that writing she offered up the same tripe as every other second rate blogger in the yellow world of online feminism.

In the process she took down any journalistic credibility that Mother Jones ever had.

Join us tonight as Tom Golden, Paul Elam and Warren Farrell pick through each of Blake's lies, one by one, and demonstrate the difference between mainstream media and MANstream Media.

It starts tonight, right here at 4 PM Pacific, 6 Central and 7 Eastern Time.

“Mother Jones” betrays legacy of Mary Harris Jones

Tom Golden · 29 January 2015 · Archived copy · Original

Mother Jones did a 6000 word piece on the Men’s Human Rights Movement and got it wrong in so many ways, and left out so much crucial information, it’s hard to know what to say. Here’s a comment I left on the article:

The namesake of this magazine is Mary (Mother) Jones, a woman who stood up for the rights of men. Her husband was an ironworker and organizer of the National Union of Iron Moulders. After his early death Mother Jones honored her husband by becoming a highly successful union organizer fighting for the rights of working men. She dedicated her life to helping men get a fair deal and did so with great gusto and aplomb. Far from a suffragette she is often quoted as having said “You don’t need the vote to raise hell.”

The irony of this article is overwhelming.

The real Mother Jones fought for the rights of men who worked in the death professions. That is, those jobs that have a very high mortality rate. The jobs that are populated almost entirely by men who are sacrificing their own safety in order to provide for their families and loved ones. Workplace death is actually one of the many men’s issues that the author omitted from bringing up in this article. Rather than compliment the people who are working towards helping with this issue and these men her article instead attempts to denigrate and marginalize those working for the human rights of men and boys by name calling those folks haters and trolls. I do wonder if Ms. Blake thinks of Mother Jones as a hater and troll?

Yet, despite her radicalism, Mother Jones was no feminist. She did not support the suffrage movement, arguing that “you don’t need a vote to raise hell.” Though she was correct when she pointed out that the women of Colorado had the vote and failed to use it to prevent the appalling conditions that led to labor violence, this should not have negated women’s inherent right to a voice in government from one who had also frequently quoted the Declaration of Independence. Indeed, Mother Jones even argued that suffragists were naïve women who unwittingly acted as duplicitous agents of class warfare; she wrote in 1925 (after national suffrage had been achieved) that “the plutocrats have organized their women. They keep them busy with suffrage and prohibition and charity.” – Doris Weatherford. *American Women’s History: An A to Z of People, Organizations, Issues, and Events* (Prentice Hall, 1994), 190-191.

The author of the Mother Jones article starts off with a huge cheap shot. In the first paragraph she tries to associate a murderer with the activists she is about to describe. There is literally no evidence that Eliot Rodger was in any way associated with the Men’s Human Rights Movement but facts don’t stop Ms Blake. Right off the bat she loses

credibility by pulling such a low-minded trick. Just imagine an article about the original Mother Jones that mentioned an unrelated murder in the first paragraph. It's hard to imagine.

The majority of the article reads like a soap opera. She talks more about the personalities of those involved rather than the issues at hand. In over 6000 words she never discusses any of the numerous issues men face for more than a sentence. That is remarkable.

It is also remarkable how she fails to mention the important work being done by A Voice for Men. And of course, she fails to mention that a good portion of those at that site and who presented at the 1st International Conference on Men's Issues in Detroit last June were women. Women who see the flagrant bigotry that Blake prefers to simply ignore. This might be more excusable if Blake had a short deadline but that was not the case. She has spent hours and hours, weeks and even months interviewing people about this and is totally aware of the issues at hand (including the workplace death issue) but has consciously chosen to not bring them up.

That wouldn't go so well with her personal misandrist theme of haters and trolls.

I think a better name for this magazine might be Mother Dworkin.

#Equality

AVfM Video Source · 29 January 2015 · Archived copy · Original

Neel Kolhatkar is very funny. We especially liked this one for obvious reasons:

The clock is ticking on male suicide...

Peter Wright · 30 January 2015 · Archived copy · Original

Editor's note: This article is also available in Portuguese.

The most recent data from the World Health Organization[1] reveals that an estimated 804 000 suicide deaths occurred worldwide in 2012, representing an annual global suicide rate of 11.4 per 100 000 population. However, since suicide is a sensitive issue, and even illegal in some countries, it is likely under-reported and, in countries with good vital registration data, suicide may often be misclassified as an accident or another cause of death. Due to these factors, death by suicide is likely closer to 1.2 million cases annually.[2]

As most readers here will know, men are vastly overrepresented in this sombre data.

As most readers will also know, the establishment is doing its darnedest to omit the prevalence of male suicide from its rhetoric, as Steve Brulé described so well in his 2013 article about male suicide reporting in the media. Here's an excerpt from his article describing the sins of omission:

> If suicide is to be addressed effectively, it needs to be understood. That means openly talking about victim demographics; who they are and why they commit suicide, for starters. And yet even on World Suicide Prevention Day, the media chose to be evasive about the truth.The CTV news piece about World Suicide Prevention Day mentioned the many suicide cohorts, the complexities of suicide, that individuals have differing motives, that differences occur within each age group. In fact they went to considerable trouble to touch on these complexities.
>
> But the CTV commentators avoided the single biggest and most significant statistic surrounding suicide: Male victims outnumber female victims 4 to 1. Almost everyone knows this fact, and this statistic only represents the confirmed deaths by suicide. The true number of male suicides is likely much higher: men drink themselves to death, essentially self-medicating to avoid intolerable emotional pain, and men engage in extremely risky behavior, often leading to premature "accidental" death as a form of distraction from the reality of their lives.
>
> Most of the website posts that I found about World Suicide Prevention Day also deliberately avoided the fact that suicide disproportionately affects males, for example here, and on Wikipedia. The Centre for Addiction and Mental Health goes so far as to mention Teens, Soldiers, and Aboriginal Communities as having disproportionately high rates of suicide. But no mention of Males as a cohort group.
>
> Not even Suicide Prevention Canada mentions the extraordinary fact that suicide is completed mostly by males, even though the statistical significance of the male suicide rate is so great that "being male" should be added to the list of risk factors for suicide.
>
> But the opposite is happening. This truth is being minimized or even ignored, as if the male cohort is really not important. And that's the crux of the matter. It isn't important because, as courageous researchers like Warren Farrell and Michael Gilbert have shown, males are considered disposable in our culture.
>
> It's not that the suicide researchers are shy to point out special victim cohorts. The International Association for Suicide Prevention (IASP) lists several special interest groups and task forces including Suicidal Behaviour in Adolescents, Suicide and the Workplace, Suicide and the Media, Suicide in Older People, Suicide in Prisons. They simply refuse to consider "Suicide in Males" as a cohort; the single largest and statistically significant cohort within this entire topic. In fact I could not find any mention of the gender-disproportionate nature of suicide anywhere on the IASP website.
>
> This is the 20,000 ton elephant in the room: suicide is overwhelmingly committed by males. Why is that? The media in our culture have no reservations about identifying a male cohort when identification is negative, like crime or violence, or even creating false negative images of males, like men are clumsy, insensitive, less

> capable parents, or even promoting the discredited assertion that perpetrators of domestic violence are almost exclusively male. But when males are the overwhelming victims, that topic suddenly becomes gender-neutral, or even reversed using some twisted assertion like when Hillary Clinton claimed that "women have always been the primary victims of war."
>
> The only site I found that has the courage to state the truth about male suicide up front and center was the UK government, which openly states that suicide is the leading cause of death in young men.
>
> The American Foundation for Suicide Prevention (AFSP) leads with the neutral statement that "90% of people who die by suicide have a diagnosable and treatable psychiatric disorder at the time of their deaths." Dig into their website and you will read that 4 times as many males than females commit suicide but this next statistic is particularly revealing: as a race, white people have the highest incidence of suicide, higher than Native Americans by a considerable margin. At first glance this is surprising, because most people believe that Native Americans have a suicide problem. But the hard cold fact is: the cohort group with highest incidence of suicide in North America, and possibly the world, is White Males, the very same group that feminists claim are oppressing everyone else.

A Voice for Men has run many articles about suicide among males, and highlighted many of the contributing factors – not least of which is the global misandric culture that leads men to feeling their lives are worth naught.

To continue raising awareness about this issue, we have added a suicide clock to the homepage this website to highlight the global incidence of male suicide and, in the process, remind yellow journalists, academics and governments to devote more energy to the problem.

To that end here are a few working basics for the figures we have used to set the clock:

1. Gender Disparity in Suicide:

Despite the wide variability in rates, there is a consistently higher rate of suicide among men than among women, with men more often dying by suicide at a ratio of 3:1–7.5:1.[3]

The World Health Organization states that every 40 seconds[4] a suicide occurs globally. A 2002 study found a slightly higher rate of one suicide globally every 20 seconds,[5] or 180 per hour. Dividing the suicide frequency by the conservative male/female ratio of 3:1, the frequency of male suicide is approximately 135 incidents per hour or *one every 26.6 seconds.*

2. Rate of Suicide Increasing:

The data maintained by the WHO suggest that the global rate of suicide has increased each decade since 1950, *especially* for men.[5]

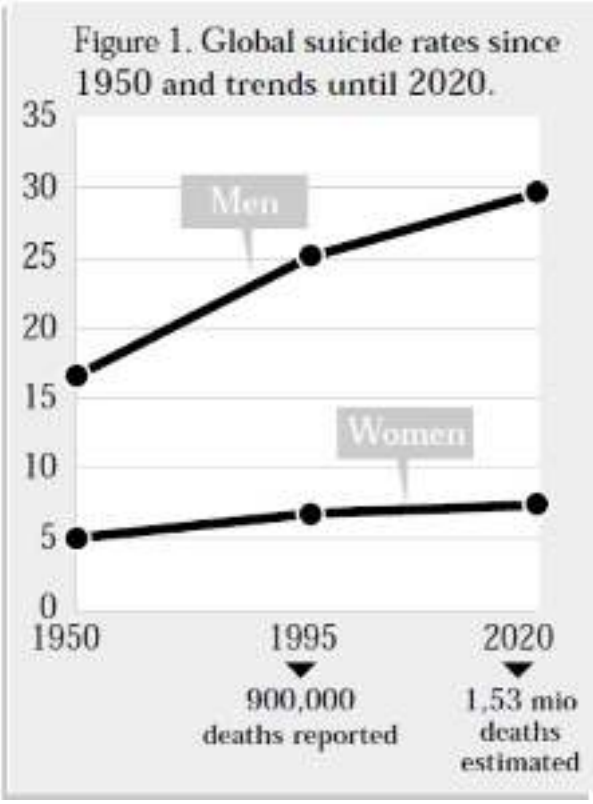

[Table 1] A global perspective in the epidemiology of suicide. Suicidology. (2002)[3]

3. Trend Since 1950:

Based on the above table there have occurred a staggering 25,000,000 male suicides to-date.

Between 1950 (the start date of the suicide clock) and 2002 male suicides increased by 49 percent,[5] and data-based projections suggest that the number of suicides will again increase by 50 percent between 2002 and 2030.[6]

While this data is not perfect, it is the best we currently have. If anyone can provide more up-to-date and comprehensive data, we welcome it and will gladly adjust the clock and update the information on this page.

We hope readers will take this clock more seriously than they take the national debt clock in the United States, and take seriously the many preventable issues highlighted by AVfM -reversible cultural issues- that contribute to male suicide..

Sources:

[1] World Health Organization, *Preventing suicide: A global imperative*. (2014)
[2] Meier, Marshall B. Clinard, Robert F. *Sociology of deviant behavior* (2011)
[3] Matthew K. Nock, Guilherme Borges, *Suicide and Suicidal Behavior*. Epidemiol Rev. (2008)
[4] World Health Organization, *Preventing suicide: A global imperative*. (2014)
[5] Bertolote JM, Fleischmann A. *A global perspective in the epidemiology of suicide*. Suicidology. (2002)
[6] Mathers CD, Loncar D. *Projections of global mortality and burden of disease from 2002 to 2030*. (2006)

Feature image by Cristian V

How Mychal Denzel Smith gets Ray Rice (& Ishmael Reed) all wrong

Mumia Ali · 30 January 2015 · Archived copy · Original

> *"When you go looking for the truth, be prepared to find it."*
>
> *-African Proverb*

In my previous column, I took up the question of Black male feminist Mr. Byron Hurt, and presented a little publicly acknowedged but nevertheless very well known truth in Black America: that abuse, be it verbal, psychological, emotional or indeed physical, is hardly the sole preserve of Black men – Black women are well represented among the abuser ranks of American life, and have been for decades.

Mr. Paul Elam's initial article on Hurt, which my own was a followup to, referenced the term "Panda Bear" and several times suggested that Mr. Hurt was equal parts supplicant to and useful idiot of, the Black Feminist Machine – and rightly so. For Black America – and to put a finer point on it, that part of Black America one might regard as Bougie – has, for quite some time now, produced a small but somewhat influential cabal of Ebony White Knights, also known as Simps, Panda Bears and downright AFCs – ostensible "Good Black Men(TM)" – who fancy themselves full of empathy, sensitivity and self-righteousness, along with a mighty quaff of Critical Race Theory. Seeing themselves as the allies to the Black Feminist Lobby, they have taken up the sword against their own brothers, other Black men, in an effort to reeducate us as to the sundried and varied grievances of Black women far and wide.

Enter one Mr. Mychal Denzel Smith, token Black man in residence at popular Miss Ann hangout Feministing, home of Ms. Jessica Valenti, and part of the stable holding forth over at The Nation, home of Prof. Melissa Harris Perry. Smith has been diligently doing his part to hold Black men everywhere responsible for all that ails Black America on a whole, forever attempting to hold the Sistahood down. In one of his most recent pieces for Feministing, Smith makes the case that Black Lit fixture, Mr. Ishmael Reed, totally gets the Ray Rice issue wrong, by misunderstanding where Smith is coming from on the matter. Perhaps. But, last time I checked, Mr. Reed has the right to express his take on Smith's rendering of events surrounding Rice, right or wrong; and, since we're keeping score here, it occurs to your correspondent, that Reed isn't the only one who seemingly can't keep his facts straight.

For starters, Smith continues to do the very thing he charges Black men writ large do to Black women en masse: refuse to listen to them. Mrs. Janay Rice has repeatedly gone on the record in stating that she was just as much to blame for what went down in that Atlantic City elevator on Valentine's Day weekend last year, as Mr. Ray Rice himself; she has repeatedly taken to social media and the straight-ahead news media, to voice her outrage at the way her husband has been treated, not just by the NFL and the Baltimore Ravens organizations, but by the general public at large. I guess that whole hashtag thing about believing all women only works until they happen to say something that goes against the pre-approved feminist narrative, huh?

Secondarily, with regard to Mr. Reed's supposed more than three-decades-running "mad on" with Ms. Alice Walker's "The Color Purple": again, he makes a highly legitimate point. It is rare to find Black Lit written by Black female writers, where the Black male leads in general, are good guys, or even just average everymen; rather, they tend not just to have foibles, but they have them to such an extent that they represent the utter worst of humanity.

This is a standard trope that does indeed make dollars – the bestselling novel went on to win both a Pulitzer and a National Book Award, and the film adaptation based on it made a whopping $142M USD on a meager $15M USD budget, had for all intents an all-star cast, was directed by one of Hollywood's biggest names in the business, and was musically scored by one of the biggest names in popular music in the past century. On top of all of that, the film garnered nearly a dozen Academy Award nominations.

It would seem, that Mr. Reed's observations are not without merit.

For anyone out there reading this who may consider themselves to be skeptical of Reed's arguments or my citation of the facts which support it, consider this thought experiment:

Switch the places of the people in The Color Purple, essentially making the Black women in the story the bad guys, and the Black men the good guys, and ask yourself seriously, if the result would get anywhere near the level of accolade and acclaim. Indeed, the record shows, as I've discussed previously in an article about Hip Hop music and particularly Tupac's role in it, that Black women are particularly sensitive – and vociferous – about *any* critique about them artistically on the part of Black men. Moreover, Tupac's best-selling album of his career, the classic All Eyez On Me, has never won or was even nominated for a Grammy Award, the music business' highest honor, despite its indisputable status as a landmark album that influenced a generation of musicians. Meanwhile there are scores of books and films, who have made big bank and won major laurels who were created by Black women, and which either directly or implicitly, cast Black men as a whole, in a not so flattering light.

Think on that for a moment.

Now, at this point, one could rightly ask the question as to whether Mr. Reed is only suffering from Sour Grapes hatin', since Ms. Walker's classic work has proven much more successful than anything he's done; fair enough. But, even if one were to accept that premise, it is hard to see how that obviates the facts as laid out above. Being a putative hater, doesn't preclude one's ability to observe the truth.

Moving on to Mr. Smith's other point, about the protests that took place in the wake of the shooting of young Michael Brown in Ferguson, MO: yes, it is true that Black women turned out in support of Brown; but what Smith conveniently leaves out, *is that scores of Black men also turned out in support of Brown.* So, it is patently dishonest on Smith's part to present the matter as if it were Black women, and Black women alone, who were out there representing for young Mr. Brown. It is not so.

And since Mr. Smith wants to cite Ms. Feminista Jones' piece that ran in Time magazine online in the wake of the Rice issue, to paraphrase Paul Harvey, let's hear the rest of the story – taken from my previous piece on the ordeal that Mr. Jorge Pena suffered at the hands of Ms. Danay Howard:

> "Even diehard Black Feminists of the likes of Ms. Feminista Jones, has admitted that violence in the Black community is hardly as "gendered" (read: done only by Black Men) as many of her ilk would have the rest of us believe. I quote from her own column appearing in Time magazine earlier this Fall:
>
> "Researchers have also found that Black women report feeling more obligated to fight back than to report abuse and that is reflected in the disproportionate rates of DV/IPV reported by Black men. Our attempts to embody the "strong Black woman" stereotype have often done more harm than good, to us and those we love."
>
> Of course, Feminists of every color, remain utterly silent in the face of daily occurances of real street harassment and assault taking place in our country's public spaces on the part of largely Black Women; as we all know by now, the Social Justice Warrior crowd is more motivated by "Who, Whom?" than by anything resembling fairness or the facts." (Jones' quote bookended by quotes of my own from the original article)

Notice how, for all their preening and self-congratulatory manner, Black feminists, be it Feminista Jones or Brittney Cooper, or Byron Hurt or Mychal Denzel Smith, never, ever, discusses the fact that Black women can be and often are as abusive as any (Black) man – and in some ways, in some cases, much moreso. To let them tell it, Black women are angelic creatures, who can never do any wrong, and are composed of the same stuff as the Power Puff Girls: sugar and spice, everything nice, and some mysterious Chemical X. In so doing, and far from being the purveyors of "social justice" they claim to be, it is people like these who hobble Black women and by extension Black people on a whole, by placing Black women on a pedestal and infantilizing them, instead of seeing them for who they are: Human and adult, with all the potentials and capacities for good and bad therein.

Aside from their obsequiousness, the other thing that really bothers me about the Ebony White Knight crowd, is their insularity – these are people who tend to come from the cloistered intellectual ghettos of high university society, where cockamamie “theories” about Race and Class are spun, and are rarely if ever put to the acid test out on the streets in real time. This explains how and why you rarely see them out there actually interacting with everyday Black folk. In fact it’s hard not to notice how little they talk to such salt of the earth Black folk, the ones they supposedly speak for.

Finally, as for the contention on the part of Black feminists that the interests of Black women are somehow always subordinate to Black men – if you can’t see how utterly foolish such a statement is in the light of the most basic of facts, then yeah, Mychal, you most definitely need to stand to the side.

Where do all the female bullies go?

Mark Dent · 30 January 2015 · Archived copy · Original

I have often wondered how any person of intelligence and integrity could make statements like the one I heard Caroline Criado-Perez make in her television "debate" with Mike Buchanan. She said 96% of all violence was perpetrated by men.

If I had never read an article, let alone a book on the subject of domestic violence I would instinctively have known this statement was pure bullshit. In fact that is something I understood innately when my personal journey as a men's rights supporter began some 25 years ago.

In the early nineties, in my home state of Victoria, there was a serious and relentless attack on men under the heading "The War on Women" in one of our major daily newspapers (The Age) which featured a series of articles purporting to lift the lid on the unspeakable atrocities men were perpetrating upon their women folk behind closed doors. These articles were promoted on large banners outside the local news agency and I can still remember seriously considering ripping them out of the wire grills they sat behind but I somehow controlled my rage and entered the shop. I looked at the stack of papers calling men violent, oppressors and I vividly recall looking about the store at the other men who casually picked up their copy along with a magazine or packet of gum and wanting to shake them and scream,

"*That's you and me they are writing about!*"

Of course, I simply swallowed the bile in my throat and purchased my own copy with my heart pounding in righteous indignation.

I cannot begin to explain how *personally* I took those articles–I literally lay awake at night struggling to contain the seething anger I felt about this seemingly endless barrage of male demonization. All of the male friends and relatives in my life were compassionate, considerate, funny and supportive-not a monster among them! I began writing letters and arguing with people at dinner parties and other social gatherings. The "One Good Man" syndrome was at its peak back then with so many blokes willing to nod solemnly as they sipped their chardonnay and talk about the disgraceful statistics which condemned their fellow man (but never them, you understand.)

I would tell them how ridiculous the statistics were and no person with intelligence could take them seriously. The headshaking would continue and I was told I was in denial.

At the time this series of articles began I was recovering from a serious illness and so I spent a good deal of time watching television. Phil Donohue, Sally Jesse Raphael and Oprah seemed to feature a man-bashing segment every day. There seemed to be no escape from this notion that men were a problematic species which needed to be dissected and analysed by females or males who saw their careers were dependent upon feeding the insatiable hunger for victimhood their female audiences craved. They all spoke as if the very idea that females could be capable of violent behaviour, be it physical or emotional was absurd and unworthy of any consideration.

Why did I keep watching these shows when they literally had me screaming at my TV and punching the cushions on my couch? I felt I had to understand the enemy in order to fight them.
I wrote countless poems to vent the outrage I felt. If not for the poetry I think I may have imploded. Here's an example:

Daily Dissection
Analysing, probing
Endless monologues examining
The many weaknesses and vices
Attributable to only one species
Man.It is a daily revelation to a one legged man

Who just happened to stumble,
through unforeseen circumstances
into this hostile, alien territory.
The radio talk back assails the listeners
With mouth watering subjects
Which so often focus
On the problem with men
Advertisements patronise and belittle them
Television gorges upon the mute,
Inarticulate volunteers
Who offer themselves up
For sacrifice,
Upon the altar of Sally Jesse Raphael
Or Oprah
The gentle sex shriek their shrill accusations
And whine in unison
At the vulnerable men
Placed before them
They ooze self confidence
And superiority
Safe with their sisters
Knowing innately
That women are good
And men-a problem to be solved, eliminated
Or dismissed with a sneer

As I read about the "oppression of women in Australia" I would look out of my lounge room window and watch the women playing tennis on the courts across the road. They laughed and squealed in delight as they played–no men were to be seen during the day. They were at work.

On occasions when I felt strong enough I would venture down to the local shopping centre. Everywhere I looked I saw women buying items for themselves, having a coffee with their girlfriends or having their toenails painted in a salon and I seethed. The reality of my daily life bore no resemblance to the supposed horrors women were meant to be enduring-horrors I was watching or reading about in the media on a daily basis.

Then not long ago a couple of articles on bullying by women and girls appeared in the Herald Sun. They compelled me to stop and ask a question. I spoke it out loud even though I was alone at the time.

"*What becomes of these female bullies when they go home at the end of a day?"*

Both articles on bullying had females as the major (or only) protagonists. The first was titled, "Bullying at the Gate" and concerned the violent abuse and threats Victorian mothers are directing at other mums at their kids' school.

Victorian mothers are receiving counselling to help them cope with bullying, intimidation and even threats of violence from other mothers at their kids' school.

Oscar Yildiz, CEO of Bully Zero Australia Foundation, said his organisation was receiving calls from mums being bullied by other mothers.

"I had one mother ring me and tell me that she wanted to 'punch the daylights' out of another mother," he said.

According to author, Debbie Rossi, "Some of the mums avoid getting out of their cars because they don't want to see other mums." Her book is titled "Beyond the Schoolyard: End the Bullying Forever."

Rossi thinks some mums feel judged by what they wear or what car they drive and how their children behave. This in turn leads to violent threats and bullying.

So, I wonder, what are these mums like when they are behind closed doors at home? It defies logic to suggest that a woman who is abusive and violent at her child's school during pick up time would revert to being a gentle easy going, conflict averse person at home where no-one but the hubby and kids bear witness to their behaviour.

Two days later another headline caught my eye: "Bullies on Rampage: One in three face school threats."

This survey showed:

Victorians from Year 7 to 9 show girls consistently report higher rates of being bullied than boys. The trend is especially pronounced when phones or the internet are involved.

More than 20% (of girls) reported being cyber bullied compared with 12.3% of boys. Rates of recent traditional bullying victimisation were 35.4% and 29.3% respectively.

The research was published in the *Journal of Interpersonal Violence*.

Again I ask the question: What becomes of these girls who take delight in tormenting others either emotionally or physically? Do they become empathic, compassionate and supportive human beings or do their devious, spiteful, bullying natures simply evolve into less obvious but just as hurtful and damaging behaviour in their adult relationships?

Most of us know very well from simple observation and daily interactions with people that no gender has a monopoly on the more noble or less savoury human qualities. We see backstabbing, power hungry, ego driven males and females in the workplace. We encountered nasty, hard hearted bullies, some boys, some girls in our formative years and many have endured volatile, abusive relationships with a member of the opposite sex. Knowing this makes the very deliberate silencing of any attempt to draw attention to the fact that both genders can and do behave in an abusive, harmful manner, unforgivable.

When I think back to those earlier years when the "War On Women" theme was rampant I still hold many of the men I knew in contempt. These articles on bullying girls and women tell us nothing we didn't already know. Those weak bastards were happy to sell their brothers down the drain for the sheer pleasure of having women look at them with warm approval rather than the hostile aggression I was occasionally subjected to for daring to suggest women were capable of violence and abuse or that the vast majority of men were good people.

Having recently reacquainted myself with a checklist provided by The Domestic Violence Prevention Centre Gold Coast which informs girls/women about what behaviour constitutes domestic abuse these two articles seem very pertinent.

Before I provide you with a few samples from the checklist you must understand that **every** question is framed with the man as perpetrator and the woman as victim.

> **Emotional Abuse**
>
> Does he call you names or make you feel bad about the way you look?
>
> Does he degrade your self worth by constantly putting you down?
>
> **Physical abuse**
>
> Has he ever pushed shoved, slapped, pinched, punched or physically hurt you?
>
> **Using Male Privilege**
>
> Does he insist on making all the big decisions?
>
> Does he see himself as always right?
>
> **Using Coercion and Threats**

> Has he ever threatened to leave you?
>
> Has he threatened to hurt your children, friends, family members or pets?
>
> **Using the children**
>
> Has he told you that you would lose custody or never see the children again?

I could go on for a page or more but I think you have the general idea. What a truly Orwellian world we live in today. How could any person with integrity post such bigoted information on an official website? This website is meant to be fighting the scourge of domestic violence yet could make no mention of one half of the world's population in any role other than evil perpetrator.

All of us could think of females who would tick the boxes on many of the questions contained in the DV survey.

The two articles in the Herald Sun demonstrate the sheer bewildering bigotry of the domestic violence industry in a manner which leaves no room for debate. Bullying, violence and abuse are something human beings do. It is a form of behaviour which can no more be attributed to one gender than the capacity we all have to love, protect and nurture others.

I would like to have my question answered:What becomes of these vicious women and vindictive schoolgirls when they go home and close the door behind them?

Links

[**Editor's Note**: *The Herald Sun articles cited in this article are not available online for linking. There is a site by the Herald Sun which allows access to digital copies of actual printed papers for viewing at a fee. This can be found at* **http://heraldsun.newspaperdirect.com/epaper/viewer.aspx** *but a subscription will apply*]

[Editor's Note: *Mark Dent also brought to our attention an article which highlights a similar problem in the UK.*]

http://www.dailymail.co.uk/femail/article-1282049/The-school-gates-hell-Bullying-backbiting-tears-No-that s-children-school-run-mums-says-battle-scarred-victim.html

When did you wake up? With Erin Pizzey: Karen Woodall of Family Separation Clinic

AVfM Radio · 31 January 2015 · Archived copy · Original

Update: Show archive now available!

"When did you wake up?" with Erin Pizzey and Dean Esmay this week features updates on WhiteRibbon.org including her latest article on Malignant Mothers. Then we'll talk with our guest, Karen Woodall, a family therapist and alienation expert. Karen is with the UK's Family Separation Clinic, which "brings together a range of independent professionals with backgrounds in family therapy, child and adolescent psychiatry, social work, dispute resolution and family law." We'll ask about how Woodall came to practice in this area and strategies she and her group use to address the problems caused by divorce and related issues like alienation.

Join us Saturday, Jauary 17, 2015, at noon U.S. Central Time, 6pm London Time, on A Voice for Men on Live365.

Amy Geliebter, typical cowardly censorship-loving feminist thug

AVfM Video Source · 31 January 2015 · Archived copy · Original

Another feminist is at it again, using the fascist tactic of censorship because someone dared question her ideology or criticize her point of view.

SkepTorr recently became another in a long line of victims of fascist feminist censorship, this time usng phony DMCA (copyright) claims on YouTube.

SkepTorr fortunately is doing the smart thing and disputing this bogus claim. While we wait for YouTube to hopefully do the right thing and issue the thuggish Amy Geliebter a strike for abusing the system, we now present to you the video she didn't want you to see:

http://archive.avoiceformen.com/video/chasing-amy.mp4
Her claim of copyright violation is completely without merit legally or ethically. Her no doubt soon to follow BS claim of "harassment" will also be without merit, when clearly the only "harasser" here is Amy Geliebter.

But guess what Amy? By filing your abusive phony DMCA claim, you just made yourself more famous–as a flaming jerk and an intellectual bully and coward. And if you write to us and try to make claims of copyright or "harassment," we will be happy to explain why your claim is not only without merit, but why it also makes you a flaming jackass.

Tip: you might want to Google "Streisand Effect" for future reference.

Amy Geliebter is not the first feminist to use this bogus censorship tactic, on YouTube or elsewhere. Phony legal claims, ploys of "damsel in distress," phony claims of stalking or harassment, and generally crying like a whiny little bitch are all typical feminist tactics we know very well. But we're going to do our best to see that it stops here, because in the future when we see this thuggish behavior we're going to do the same thing: when feminists censor people, we will do our best to alert the world as to what they're doing and show you the material they don't want you to see.

Feminism is a hate movement, and Amy Geliebter just helps prove it.

A fight for male space: the Australian Men's Shed movement

Syd Jones (aka Shrek6) · 31 January 2015 · Archived copy · Original

I'd like to introduce you to the Australian Men's Shed movement, starting with some background.

It's rumoured that Men's Sheds started sometime during the 1990s, and officially started around the middle of the 1990s, with a steady growth as the years have rolled on.

However, this start date may not be strictly correct, but it's very difficult to find any information proving otherwise. So I'm hoping that some of my Aussie brothers who read this may be able to give me some correction and assistance in establishing a better start date.

The idea of having a place for men to congregate, to communicate and to care for each other freely without judgement, was initiated first by Australian Vietnam Veterans. Again, I cannot find a date for this, no matter what I type into Google. So I'm hoping some Aussie Vietnam Vets might know the dates and facts around these gatherings and can enlighten us.

A lot of these men were treated like criminals and especially rejected by the Returned Soldiers League in Australia, upon their return. It has taken a long time for them to be treated with even a modicum of respect, and before I go any further with this article I would like to make a short personal statement regarding my Brothers who fought in Vietnam:

I would like to say here officially. Thank you to all those men who were forced to go fight a dirty war that we should have never been in, in the first place. It was not your fault, because you were under orders. I feel privileged to be in your company. Your sacrifice and the sacrifice of the Brothers you (and we) lost while in battle, is not lost on me. So I thank you!

Now back to the article!

The Vietnam Vets were going away on retreat camps to escape society, so they could just spend time freely among their own, without the pressures of a judgemental society hanging over their shoulders. This was happening in the 1980s, when I remember seeing reports on TV about it. When it was that they decided to 'urbanise' their meeting places, is another fact I cannot find.

Being proven such an efficacious program for our Vets and a huge help to lonely men, such fraternal gatherings soon took hold within the general population of men. Which brings us back to the mid-1990s and the emergence of Men's Sheds.

This Wiki page gives a very basic overview of what happened in the mid-1990s with the formal establishment of the movement. I am loathe to use Wiki, but it does summarise some points I think are pertinent to this discussion.

The Wiki page also gives you a good idea of the negative impact on the Men's Shed movement by other community organisations and the governments in each state, which is a direct negative effect of Gynocentrism. There was not necessarily any direct government ruling or use of laws per se, but funding grants and removal of red tape, usually came with strings attached. If the Men's Sheds agreed to allow 'Community' involvement, which is PC speak for allowing women in to the Sheds, they would receive the funding.

Indeed this did happen to our Shed when we applied for a funding grant, but so far we have resisted having women. I know however that the clock is ticking!

I have to say here that very little would have happened without the funding, so we are all very grateful for this. It just would have been more beneficial to men if the Sheds could remain for men only and that the grants didn't have strings attached.

There is no escaping the pressure to restrict men having any place of their own without any women as members or

any female involvement within the organising or controlling Committees.

Many Sheds started off as men only, but were soon taken over by women. All you need is a few 'White Knights' on the Committee with enough numbers to take control, then they introduce women into the membership and the numbers of men dwindle quickly, with their vacancies taken up by women.
In my own region, recently there was an ad in the local newspaper for an expression of interest for any women who would like to start up a group similar to the Men's Shed. I saw the ad as a foreboding and ominous cloud looming in the distance.

From what I know they have had little to no interest. What worries me is that one day when these women find out just how wonderful our facilities are, they will have jealous designs upon this prize and will seek to usurp control over it. We will, however, fight this for as long as we can!

At this point in the article, I would like to introduce you to the Australian Men's Shed Association (AMSA).

The Association was established in 2007, and "At the 2nd National Mens Shed Conference in Manly during September 2007, Professor Barry Golding, Men's Shed researcher from the University of Ballarat, stated in his key note address that "Men don't talk face to face they talk shoulder to shoulder". This drew unanimous mutterings of approval from all 350 delegates and the quote became the Australian Men's Shed Associations motto."

If you visit the above website, I recommend you spend a fair amount of time looking around it because it's very informative and has a lot of tools to aid in setting up a new Men's Shed. I'm almost certain that they will assist men in other countries with starting up their own Sheds too.

At our Shed we are members of AMSA, because it gives us many opportunities and benefits, like cheap liability insurance. This is something all Sheds must have and if you have established an association with a fairly large membership of functioning viable Sheds, then you can hunt around for an insurance company that will give discounted insurance to the Association and its members. It is a community project, so insurance companies will often help out organisations such as these with cheap insurance policies.

From the AMSA website you can see all sorts of programs for men that you can put in place within your own Shed, or simply think of your own. The only requisite for membership to a Men's Shed is that you are a man. Race, colour, creed, is never under consideration, because within the Shed we are all Brothers!

As for what happens within your Shed, it's entirely up to the membership. Just like here at AVfM, if you want something to happen or change then stick your hand up and be a part of the solution. Otherwise, just shut up!

The Meeting Room

Finally, I would like to speak a little about the most integral part of a Men's Shed. This is the Meeting Room.

The Meeting Room is by far the most important part of the facility. And that room, may very well start off being a backyard shed.

Yes men like to 'do things together,' where they can chat at the same time. This actually suits some men more because most men seem to be more comfortable opening up, if they have a problem, when they have something else to do at the same time which can be used as a circuit breaker if the troubled man is feeling a bit too vulnerable. He can stop the conversation at any time and go about the job without feeling embarrassed or judged in any way at all.

However, the greatest benefit to all men is gained in the time spent just being together talking about the week they just had, or about the idiots in government, or how the latest football match went, etc, etc and on goes the subject matter. There is absolutely none of this sitting around in a circle crying about your problems and taking your turn to say how bad your feelings are hurt. If ever a Shed did do that they would have very few members.

Men are not women!

And because men are not women we have different ways of dealing with problems.

One of those ways is we have experts come in to give us talks on subjects that, as a group, we have decided we would like to know a bit more about. And yes it can be of a psychological and emotional nature. If you have an expert there doing the talking and giving the information out in pamphlets, you can go home armed with some very good info and then decide for yourself whether you do anything about it. And believe me this does happen, because we have had guys close to the edge in our Shed, but now they are fully functioning and very healthy men. And it happened because they were given the right information and the support from other members.

As some of you know I get a bit emotional when talking about how good men are. I am easily aroused into anger when I see the innocence of men attacked and vilified, but I am always pleasantly surprised by just how charitable and caring most men are. The surprise is not there because it is out of the ordinary. It comes to me because I see these men openly caring for others even though they know they will be judged and criticised in the public arena.

In the Shed, when one of our elder members comes in the door, there are always men ready to assist him to his chair and a cuppa is provided for him.

I would like to add a quote here from the William Kibby VC Veterans' Shed (South Australia), which sums up nicely why the Sheds should exist:

> "Good health is based on many factors including feeling good about yourself, being productive and valuable to your community, connecting to friends and maintaining an active body and an active mind. Becoming a member of a Men's Shed gives a man that safe and busy environment where he can find many of these things in an atmosphere of old-fashioned mateship. And, importantly, there is no pressure. Men can just come and have a yarn and a cuppa if that is all they're looking for.
>
> Members of Men's Sheds come from all walks of life – the bond that unites them is that they are men with time on their hands and they would like something meaningful to do with that time.
>
> Because men don't make a fuss about their problems, these problems have consistently been either ignored or swept under the mat by both our health system and our modern society.
>
> It's time for a change and the Men's Shed movement is one of the most powerful tools we have in helping men to once again become valued and valuable members of our community."

Women for too long have claimed the moral high ground on charity and caring when the fact is most of this has always been facilitated by men. It is *men* who have instituted and run most of the charities that exist, be they community organisations or religious. The Men's Shed Movement is yet another area where the kindness and charity of men is so very evident, acting as a portal of community care and service.

For the sake of men's health and wellbeing the Men's Shed Movement must expand and fight for its independence from the interference of government, women and opposing community groups.

Thank you for reading this article. I do hope you consider starting up your own Sheds. I am very happy to answer any questions if I can. Most of what I know is what we have done in starting up our own Shed and I'm happy to share what I've learned.

Houston, we have a solution

Paul Elam · 1 February 2015 · Archived copy · Original

Editor's note: This article is also available in Swedish.

It is with great pleasure that I get to announce that AVFM has secured a venue for the International Conference on Men's Issues 2015, set for October 29, 30 and 31 in my hometown of Houston, Texas.

Houston, for those of you who don't know, is the fourth largest city in the United States. Once known as "Boomtown" during the explosive growth of the oil and gas industry in the late 1970's and early 1980's, Houston is a sprawling expanse of metropolitan real estate with a multicultural, blue collar ethos. It is the "working man's" capital of Texas, and I would dare say most of the country.

Visitors will love the town because it is modern and spacious, with robust nightlife and a spectacular, unsung culinary experience.

It will make a fantastic setting for a men's conference that promises to run a bit smoother than last year's.

And speaking of last year, we have taken our lessons to heart. First, those who attended our groundbreaking event in St. Clair Shores, MI will find that the new venue is several steps up in comfort and aesthetic appeal.

In approaching the venue, we laid our cards entirely on the table with management. We told them about the venue change last year, why it happened, and told them to expect that book burners would undoubtedly be in contact with them prior to the event trying to intimidate them into pulling the plug.

We pulled no punches in this face-to-face meeting. Their response? All I can say is that Houston and Detroit are two very different cities. They have pledged to see this through with us because they support good business and free speech.

We offered, and they accepted an agreement that we would not advertise the exact venue till the last week before the conference. I think it was a fair offer because while ideological thugs don't care in the least who they bully as long as they can shut down the free expression of ideas, we have no intention of putting venue management in their line of fire for months before the event.

In short, they have pledged to stand behind us. We are pledging to stand behind them.

What I can tell you without revealing too much is that the venue is in most ways perfect for what we need, and will make your entire conference experience a huge step up from last year.

I can also say that ticket purchases, registration, meal and transportation options and every other part of your conference experience will be much smoother and more sophisticated than last year. David King has been working hard to make sure that happens by applying his technical wizardry to enhance your comfort.

Tickets will go on sale here on April 2, 2015, with pricing yet to be determined.

Prior to that, a more formal announcement will be posted listing speakers and topics for the event. In it you will see some familiar names from the last event, and many more new speakers that will address a variety of issues that put the red in the red pill. A website for ICMI is also being built where you will be able to purchase tickets, sign on to a mailing list and get the latest updates on conference news.

So, if you need to make arrangements for time off and travel, now is the time to start. Feel free to post questions in the comments, and we will answer any that don't compromise our security measures and our agreement with the venue.

And be prepared to show up! 2014, with all its ups and downs, was a pivotal year for the MHRM. The social justice warriors know it, too. That is why they have come out scared and swinging wildly in 2015.

We are happy as pigs in mud at the prospect of watching them wear themselves out swinging at thin air this year. Detroit taught us valuable lessons. One look at Mother Jones and we see that they have still learned nothing.

So that is it, folks, ICMI 15 is on the way, in the land of Tex-Mex, barbeque and moon landings. This year, we will take the jubilation of last year's conference and amplify it ten fold.

Vladek Filler files suit due to false allegations

Robert Franklin · 1 February 2015 · Archived copy · Original

Vladek Filler has filed a Civil Rights lawsuit due to false allegations of assault during his Child Custody case.

It's not unusual to find the criminal justice system utilized against one parent or another in family court. After all, criminal courts often adjudicate claims of domestic violence that are then used to come between a parent and a child.

Even now the State of Florida seems poised to settle a civil suit brought by a father who claims a Tallahassee Police Department officer threatened to arrest him if he didn't give up his daughter to her maternal aunt (*Tallahassee Democrat*, 1/13/15). The child's mother was serving five years in prison for a drug offense and had relinquished her rights to the child, but apparently sought to keep the girl from her father. That involved forging a document supposedly giving custody to the aunt. The sheriff's deputy was then engaged to help the aunt take the girl from her father, allegedly using threats of arrest and imprisonment. Eventually the father was able to have the girl returned to his care. If the settlement goes through, that little exercise in extra-legal child custody legerdemain will cost the taxpayers of the state $104,000.

Now comes Vladek Filler. His legal troubles with two counties in Maine, a couple of sheriffs, at least three prosecutors and various and sundry law enforcement officials are behind him, albeit not without a long fight. Way back in 2009, Filler was embroiled in custody battle with his then-wife Ligia over their two children. Ligia played the abuse card, including the claim that Vladek had raped her. Despite there being overwhelming evidence of her extreme emotional disturbance and his complete innocence, the criminal justice system swung into action against him.

That included, among many other things, suborning perjury, various violations of the code of ethics for prosecutors, various violations of the code of criminal procedure, falsified documents and the like. So egregious were the attempts by local prosecutors and law enforcement to convict Filler and deprive his children of his love and protection from their mother that ADA Mary Kellett became the first prosecutor in the history of the state to have her license to practice temporarily suspended.

And so dubious were Ligia Filler's allegations that, in the middle of the criminal proceedings against Vladek, he was given sole custody of his children. Remember, at the time he was accused of rape and battery. The family court saw through Ligia's claims and that she was far too disturbed to be trusted with children, but Kellett and the police were undaunted.

Despite the combined forces of two counties being deployed against him, Vladek eventually prevailed in court. He was acquitted of both major charges and convicted only of throwing water on his wife, a charge that was itself utterly without support except of course for Ligia's say-so. All the while maintaining custody of his children, he brought the state bar complaint that resulted in Kellett's temporary suspension. This past fall, Kellett's boss, District Attorney Carletta Bossano lost her bid for re-election likely in part because of the behavior of Kellett and others in her office in the Filler case. Kellett departed with her.

Now Filler is suing some 18 separate parties in the law enforcement community and prosecutors' offices, counties and townships for what he alleges to be their violations of his civil rights. Read about it here (*Ellsworth American*, 1/15/15).

> The 103-page document alleges that prosecutors and law enforcement officers withheld evidence during the discovery process preceding the trial despite repeated requests for that information by Filler's defense attorney. Filler additionally alleges that video and audio evidence was mishandled and, in some cases, was fraudulent or edited in ways favorable to the prosecution.
>
> The complaint lists 18 defendants. Among them are Hancock and Washington counties, their respective

> former sheriffs William Clark and Donnie Smith; the city of Ellsworth and former Police Chief John DeLeo; and the town of Gouldsboro and former Police Chief Guy Wycoff as well as former District Attorney Michael Povich and members of his prosecutorial staff…
>
> In the lawsuit, Filler, through his attorney, Thomas Hallett of Hallett, Zerillo and Whipple, alleges Povich, while in office, established a policy of requiring defendants and their attorneys to obtain discovery through law enforcement officers instead of through the District Attorney's Office. Filler maintains this "policy or custom" violated state and federal law as well as his constitutional rights.
>
> Filler further alleges that "as part of an ongoing conspiracy," Kellett released false information to a media organization and directed two police officers to not produce documents subpoenaed by Filler's attorney.
>
> During their investigation of Filler, Kellett, "together with police, conspired to withhold exculpatory information, and falsified evidence, so that Filler could be wrongfully charged and wrongfully convicted of sexual assault," the complaint states.
>
> The allegations of falsified evidence involve photographs of the Filler home and information stored on the defendant's computer.
>
> Filler contends photographs of his home, where the alleged assaults occurred, that were presented during his 2009 trial were staged, illegally obtained and did not accurately depict the alleged crime scene.
>
> Filler's computer was seized in 2007 and sent to the Maine Computer Crime Task Force for analysis. According to the lawsuit, the task force found no pornography, violent images or anything illegal.
>
> Despite the task force report, Detective Steve McFarland of the District Attorney's Office began his own search of the computer using "invalid hidden files to browse the Internet from one webpage to another webpage until he managed to find violent or pornographic material" that never was viewed on Filler's computer, the complaint alleges.
>
> "Detective McFarland then printed out a stack of the most obscene and vulgar images he could find and Kellett submitted this fabricated evidence in to discovery as if it came from plaintiff's computer," the complaint states.
>
> The complaint also names a friend of Filler's ex-wife as a defendant. Linda Gleason, a registered nurse, is alleged to have "concocted" a plan along with the ex-wife where Filler would be falsely accused of sexual assault in an attempt to prevent Filler from gaining custody of their children during divorce proceedings.

Those of course are just the allegations. What's actually proven in court remains to be seen. But whatever the outcome, Vladek Filler is clearly not a man to be trifled with. He's continuing to stand up to a juggernaut and at every turn, when the dust has settled, it's been Filler who remains standing.

Grand jury can't even indict a William Paterson University ham sandwich

Pierce Harlan · 1 February 2015 · Archived copy · Original

Editorial note: In the US, a Grand Jury is used to determine whether or not a person or persons will be formally indicted and therefore will go to trial for a crime. In other words, the Grand Jury decides whether you can even be put on trial; Grand Juries only need to determine that there's a reasonable basis to hold a trial or the matter is closed. They decide not whether the person is guilty or innocent; They only determine if there is a reasonable basis on which to even bother with a trial. An old, cynical saying is that prosecutors in the US can get a grand jury to indict a ham sandwich if they want to, i.e. grand juries almost never turn prosecutors down. Which makes the grand jury failure to even allow an indictment here all the more damning for those who called these men rapists.–DE

Unjustly accused men

A university president rushed to judgement by assuming a rape had occurred, but a grand jury says there is not even probable cause to indict the accused

The New Jersey University President needs to apologize for unjustly rushing to judgement in a case where five minority men were charged with rape.

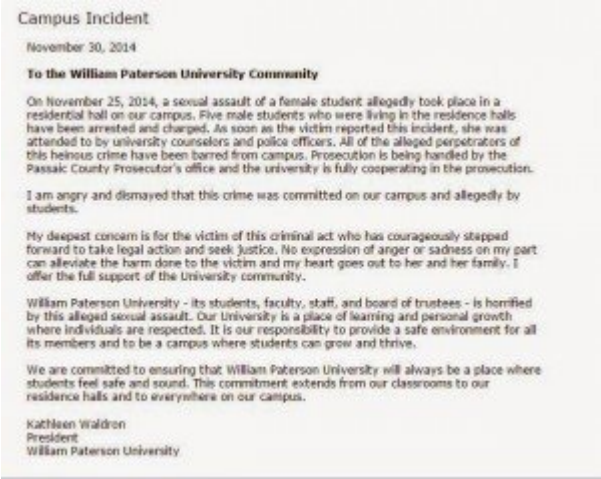

Campus Incident

November 30, 2014

To the William Paterson University Community

On November 25, 2014, a sexual assault of a female student allegedly took place in a residential hall on our campus. Five male students who were living in the residence halls have been arrested and charged. As soon as the victim reported this incident, she was attended to by university counselors and police officers. All of the alleged perpetrators of this heinous crime have been barred from campus. Prosecution is being handled by the Passaic County Prosecutor's office and the university is fully cooperating in the prosecution.

I am angry and dismayed that this crime was committed on our campus and allegedly by students.

My deepest concern is for the victim of this criminal act who has courageously stepped forward to take legal action and seek justice. No expression of anger or sadness on my part can alleviate the harm done to the victim and my heart goes out to her and her family. I offer the full support of the University community.

William Paterson University - its students, faculty, staff, and board of trustees - is horrified by this alleged sexual assault. Our University is a place of learning and personal growth where individuals are respected. It is our responsibility to provide a safe environment for all its members and to be a campus where students can grow and thrive.

We are committed to ensuring that William Paterson University will always be a place where students feel safe and sound. This commitment extends from our classrooms to our residence halls and to everywhere on our campus.

Kathleen Waldron
President
William Paterson University

Click to enlarge

In late November of last year, five male students at William Paterson University were arrested and charged with sexually assaulting a woman in a residence hall. At the time, University President Kathleen Waldron said in a statement circulated to students and faculty that the men who were arrested were living in campus residence halls.

She noted: “I am angry and dismayed that this crime was committed on our campus and allegedly by students.” Waldron added: “My deepest concern is for the victim of this criminal act who has courageously stepped forward to take legal action and seek justice. No expression of anger or sadness on my part can alleviate the harm done to the victim and my heart goes out to her and her family.” (The actual statement — which is no longer on the school’s website — is posted here). The statement does not mention the names of the accused, and it says the crime was “allegedly” committed by students, but the men’s names were identified in the news, and it was very easy to infer that if, indeed, this brutal crime occurred (and Waldron’s statement made clear that it did), that these five young minority men had to be the perpetrators.

This week, after hearing evidence for a day, a grand jury — using the probable cause standard (the same as used in college campus sex hearings) declined to indict the young men. Defense counsel praised the prosecutor — a woman named Lisa Squitieri — for doing a fair job. Ron Ricci, an attorney for one of the students, said this: “The facts demonstrated that this was not a sexual assault, and the actions of those young men were not in violation of the law. It clearly wasn’t a crime.”

But Mr. Ricci criticized “damaging statements” made by the college’s administrators that, he said, made it seem the defendants were guilty. “It was outrageous that these young men had to go through the publicity they had to go through,” Ricci said.

Attorney, Laura Sutnick, who represents one of the young men, said the men received letters notifying them they were barred from campus and would have a university hearing on the matter. She said she believed the hearing would be held after the grand jury made its determination. Her client, she said, has not decided whether he would return to William Paterson. “He may be cautious about going back to that school; that school didn’t support them,” she said. “The damage that was done to them can never be repaired.” Sutnick said her client was unable to find work while he’s been out of school, at least partly because of publicity over the charges against him. She said those charges and the events that followed would affect the defendants “for life.”

President Kathleen Waldron’s rush to judgment in assuming this rape occurred not only unfairly tainted the five young minority men arrested for the alleged crime, but was a chilling echo of the sentiments often expressed under the hanging trees of the Old South, where due process was deemed a luxury women could not afford when it came to black men accused of rape. It is a disturbing reminder of the Hofstra false rape case.

President Waldron, who is white, publicly stated that a crime had been committed, and she elevated the accuser to the status of “victim.” She even commended her “courage” for coming forward with the allegation. Anyone who bothered to read the local newspaper could connect the dots and learn who the “rapists” were, even though Waldron herself didn’t name them.

When it comes the wrongful accusations, the group most at risk is young black males. The aforementioned Hofstra case, and the Brian Banks case, are probably the two most prominent cases chronicled on my blog, and both involved young minority men. The men of the black and Hispanic communities are common targets of false rape scandals, and false rape claims strike a very sensitive nerve in those communities, given this nation’s sad history of lynching black men. President Waldron owes the accused and the men of color of William Patterson University an apology.

A Blue Collar Brotha speaks (at last!)

Mumia Ali · 2 February 2015 · Archived copy · Original

> *You have sat too long here for any good you have been doing. Depart, I say, and let us have done with you. In the name of God, go."*
>
> *-Oliver Cromwell*

I got wind of a very interesting article by way of a commenter on one of the blogs that I write for; the piece was entitled "The Worst Cities for College-Educated Women Trying to Find a Decent Date." An informative read, the author, Mr. Jordan Weissmann, shows the data that in more than 100 major urban/metro areas of the United States, women with college degrees outnumber men on an average of upwards of 30% nationwide.

The article is perhaps even more profound for what it doesn't say, than what it does – that a "decent date" is something only college-educated and degreed men can offer to women, and/or that only "decent dates" from such men are what counts. And, as the ensuing comments following the article were keen to point out, invariably these kinds of discussions turn to the "dating/mating/marrying down" variety – i.e., college-educated/white collar professional, and highly accomplished women, having to "slum it" with their "lesser" male counterparts.

While this kind of news is a bit of a shock to our White brothers and sisters, it is by no means anything new to us Brothas and Sistas – indeed, it has been the broken record soundtrack of many of our lives, at least mine. If I had a dollar for every time I'd seen, heard or read from or about Sistas being in the unenviable position of having it all except an "equal" who was "on their level" I'd never again have to work anywhere. This kind of narrative – which does indeed have its basis in fact, I am fully aware and freely admit – has been extant for most of my post-highschool life.

Now, to be sure, and to be fair, we have to enter a few things into the official record: one, as noted above, yes, there are more college-educated, professional and higher earning Sistas, than there are Brothas, in absolute numbers. Two, not all Sistas feel that they are slumming it or dating/mating/marrying down when paired off with a Blue Collar Brotha. And three, as many Sistas rightly assert, not all Blue Collar Brothas are the salt of the proverbial earth – many do indeed have problems, ranging from Baby Mama Drama, to drug, alcohol, mental and emotional problems, to anger management issues, poor money managing skills, you name it.

But, the problem that I have with these kinds of "the sky is falling" discussions, such as the recent one in the Atlantic and that which occurs all the time in Black America, is the glaring assumptions that are made about Blue Collar Guys in such a broadstroke manner, **and** the fact that for all the handwringing and alarmist chatter, no one has actually deigned to talk to Blue Collar Guys themselves, and to hear, in their own voices, what, if anything, they have to say about the matter. Please, don't take my word for it – do up a Google search or two yourself. That's what I did for the better part of my Labor Day last year, and after hours of searching turned up… nothing. Part of the reason Why I Write, is to be one of those voices, that never make The Root or The Grio or Madame Noire; that never makes it to the umpteen panels where these kinds of topics are discussed; or, God forbid, such august forums and venues like *The Atlantic*.

Simply put, Blue Collar Guys like me, have been and continue to be talked about but never talked to; we're stereotyped and objectified, seen as the oh-so-awesome You Go Grrl's "Plan D," often their last stop on the way to Verified Spinstahood. And for other Sistas, those who are coming out of failed marriages, often with kids (and a goodly bit of weight) in tow, we're the guys "they should have met" lo those many years ago. Again, please don't get me wrong here – many people find each other and indeed, love, after a bad marriage ends. Just as many do so, with children involved from previous unions. And I would never presume to tell another man what he should or should not do in such circumstances; it has long my my stance that it is for every man to decide for himself what his life will be, romantic or otherwise.

It's just the way that this whole "Brave New World" type of discussion is conducted, not just in both the White and Black media but as well in real life conversations and the like, well, it just rubs me the wrong way. As noted above, we Blue Collar Guys are not seen as people; just cardboard caricatures, props to be inserted and moved about into the varying discussions and narratives, stereotypes to be bandied about, and little more, that deeply irks me. It's as if we don't have anything to say worth listening to, no romantic aspirations or thoughts of our own…no interesting lives led to be mentioned. A lot of college-educated women assume that if you're a Blue Collar Brotha, you can't string together four or five words into a simple sentence – or that you don't know the difference between chardonay and merlot; or that you don't know what a book or library card looks like. From my own personal experience, and by no means something I set out to prove for myself, I've found that often, I've read more and more widely, than quite a few formally educated ladies I've come across – but since when did the facts ever get in the way of stereotypes, hmm?

Then there's the following well worn trope: "I'll date a Blue Colla Brotha *if* he owns his own business" – yea – like girlfriend in question is the next Oprah, or something. Look, in truth, just like most people – including Sistas – work for somebody else for a living, most Blue Collar Brothas work for someone else for a living, and there's nothing in the least bit wrong with that. The vast majority of Educated Sistas, at best, work in middle management positions – they are hardly the HNICs of their organizations, more often than not – so why the *demand* that a Blue Colla Brotha *must* own the company he works for or something? Are you kidding me?

The insults and slights, just build up bit by bit. It's one thing to have a preference (and for the record, fellas reading along: please do not ever attempt to "convince" a woman to go out with you) – but it's something else to **evince bigotry onto others, to profile them**, to enervate them, simply because they're not to your liking.

Yes, you read that right – I did indeed use the words "bigotry" and "profiling" – because that's exactly what so many college-educated, professional (in this case Black, but by no means are they alone) women, do, to Blue Collar Guys like myself. Heck, and I say this with an ironic chuckle: I've probably been the recipient of more bigotry and profiling from Black folk, in this case Black Women along these lines, than I ever have from among Whites – and that's saying a lot, given that I've had guns drawn on me by more than a half a dozen White cops for merely trying to get something to eat at a Chinese takeout, or been hassled by White cops for walking home from work through a White suburban neighborhood in Dickies work "blues" and Timberland boots. With "friends" like these, who needs Adam-12?

The hits just keep coming, when all of those articles and discussions attempt to make the case that Blue Collar Guys aren't all bad; "why not give them a chance?" many of these "voices" say. But again, not a single Blue Collar Brotha to be heard among the chorus asking the question.

Well, allow me: who said that we were clamoring for you dusky princesses to "give us a chance" in the first place? By all accounts, Brothas, Blue Collar and otherwise, have left the building a long time ago. I've written about how so many Brothas, Blue Collar and otherwise, have been quietly voting with their feet for quite some time now; Sistas of a Certain Cohort have made it all too-clear as to which Brothas are to step up front, and which who needn't apply – and the Brothas have listened to you.

Hence the anywhere from 3-6 to 1 Sista to Brotha ratio at various "meet market" events, designed to ostensibly bring the two together; many Brothas rightly reason that there is precious little to be gained in turning out for such gatherings, only to run headlong into Sistas who turn their noses up as if a stink bomb had just gone off – and only when all other options have been exhausted for these ladies. when they've been pumped and dumped by the guys of their dreams, could never get his attention at all, or have come out of bad marriages and the like just the same, do they ostensibly turn to me and mine to save them from relationship oblivion. But even then, only if we're showing the proper amount of reverence and awe in their sight, dontcha know.

The idea that somehow you are doing us a favor by gracing us with your presence isn't exactly what we'd consider all that exciting or romantic. I've personally either witnessed, or experienced, those Sistas (again, NOT "all") who act as if they're doing you some grand gesture, by "giving you a chance" – the same Sistas who make up the client

rolls of “relationship experts,” and keep the same kinds of book on the New York Times’ bestseller’s lists, bemoaning where “all the good Men have gone”; am I the only one who sees the Great Irony here?

I for one will pass on that kind of Noblese Oblige, thank you very much.

Again, I’m not going to sit here and act as though fellas from the Blue Collar ranks can do no wrong – quite the opposite in fact. I’m just saying that, like anything or anyone else when it comes to these kinds of things, traits and qualities run on a distribution spectrum; or to put it another trite way, there’s good and bad in everyone. For every Blue Colla Brotha you can find me who has umpteen kids by as many Baby Mamas, squanders his paycheck on booze and weed or has trouble distinguishing between his work blues and a blue fedora, I can find you just as many self-absorbed to the point of needing/utilizing navel gazing therapy for years, overly-entitled, squanders their own paycheck on mimosas, Jimmy Choos and lavish vacations, seriously personality-challenged Educated/Professional Sistas who are just stompdown convinced that their stuff don’t stink.

After all, it wasn’t the Blue Collar Brigade that ran this country into the ground economically over the past half-decade, so we can dismiss the notion that fiscal mismanagement (among a great many human frailties and foibles) is the sole preserve of the Dickies Crowd. One would think that for all their education and degrees, these ladies and others who think like that would get the fact that having such things, stand alone, do not a great mate – or even date – make.

There will be those who will read this, and will attempt to dismiss it as the rantings of a (Blue Collar) Brotha choking on sour grapes – and they couldn’t be more wrong. Not that it’s any of their damn business anyway, but for the record I’ve been both on the receiving end of some of the most Nuclear Rejections since Fukishima on the part of the kinds of ladies *The Atlantic* and Essence speak of; and, on the flipside, I’ve had the good fortune to have met some ladies – most of whom were quite highly educated professionals themselves – who didn’t see my Blue Collar background as a leprous condition to be avoided at best, tolerated at worst. Rather, this is just one data point among many that made up who and what I am; a data point that, for all of us, is increasingly diminishing in real value anyway, as more and more jobs are outsourced or otherwise transformed in our globalized age.

But as the country continues to divide itself along these lines – where more and more Women gain degrees and more and more Men do not – I think it was time someone’s voice like mine was added to the mix.

Actually, I think it’s long overdue.

Editorial note: this article originally appeared at Just Four Guys on Sep 4, 2013.

New South Wales police openly address male victims of female violence, Jenna Price furious

Anika Rose · 2 February 2015 · Archived copy · Original

It feels like it never ends: Feminists like Jenna Price of *The Canberra Times* and *Daily Life* say they want equality, but when it comes to Domestic Violence, when faced with a serious discussion of male victims, they label it a failure and bitch about statistics.

Recently the New South Wales, Australia Police finally took a progressive step towards addressing the topic of men being victims of Domestic Violence. And before I go much further I would like to say a big thank you to New South Wales (NSW) Police for responding to the people who have requested equal representation of male victims of Domestic Violence. This is what they posted on Facebook:

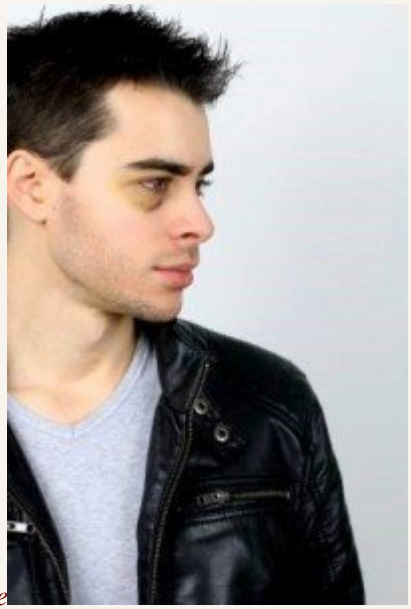

NSW Police Force

You hear her screaming. The windows breaking.
You see the bruises. The look of fear in the children's eyes.
The police are called.
But don't assume you know how this story ends.
Because she is the one who is arrested.
And he is the innocent victim. He is the one living in fear.
Domestic violence does not discriminate. Last year, 1 in every 5 domestic violence assaults that NSW Police responded to involving intimate partners were for male victims.
The NSW Police Force has zero tolerance for domestic violence. You make the call – we'll make it stop.

I work with the Men's Human Right Movement and speak with a lot of people – either through the movement, my friends or family – who have suffered domestic violence either from their mother or the woman they love. Unfortunately, a lot of the men who have told me stories of their abuse have not ever reported this. One of the men I know who had been the victim of domestic violence, was arrested when the police attended the incident. This man has filmed that same partner threatening to tell the police that he hit her, even though he had not – because he had spoken of kicking her out of his home for breaking his belongings in a fit of anger. Although this is a perfect example of common scenarios, it does nothing towards making the public see violence against men of equal

importance to violence against women.

This year the NSW Police have been posting images of women bruised and cowering with men standing over them and wording messages in terms of male on female violence. Many people stormed their images and posts depicting men as the perpetrators and women being the victims requesting and demanding that the other side of the coin be addressed.

Many people felt that this was a sign of our intolerance to awareness being raised about Domestic Violence against Women. Our message was drowned out by the defence of the well-known female victim narrative, a barrage of inconsistent statistics trying to validate why a woman being hurt is much more "importanter" than a man, abuse was hurled at us and accusations of "misogyny" ran rich.

Our request was not to remove this message, our request was not to discontinue discussions on female victims. We simply want to see male victims discussed and held at the same level of importance within society as female victims. When we finally saw this from the NSW Police it was a huge relief and win for us. Many men were filled with tears, emotion & shock that they were being publicly recognised by our police. NSW Police have started to include male victims side by side with female victims. This is all we were asking – for men to be seen of equal importance to women, to be seen as human beings worthy of protection and acknowledgement.

Once again – we thank you!

This is a great move towards equality and a non-biased agenda, so everyone claiming that women be equal with men should be happy to see this, right? Wrong.

I am not sure why people are losing their minds over a "we do not discriminate against gender" message from the police. I am confused by the fact that now equality is now being served, the women demanding "equality" to men are shaking in their boots.

You can't help but think that special treatment and greater funding geared toward female victims is the desired outcome, not equality. If you do a quick Google search for charities, shelters and organisations that employ many people in New South Wales within the Domestic Violence sphere, you will quickly realise that they exclusively cater to women and children – despite the fact that at least a third of domestic violence victims are male.

Suddenly, we are seeing a backlash and the bigots are out in full force.

There is one particular article which has rubbed me the wrong way that I would like to speak about. For the past 5 days I have been trying to put into words the anger I felt, as have many others – towards an opinion columnist named Jenna Price. Her article, written within a few days of NSW Police's post was titled "NSW Police fails domestic violence victims with flippant social media post."

First things first, nothing was mentioned about the previous two posts this year showing similar images and using police statistics to pass forward a message of zero tolerance affecting women. Nobody in the feminist community has said anything to question the statistics, images or message put across. It was accepted and praised. However, now we are seeing police acknowledging and attaching their call out statistics for male DV victims – people such as Jenna Price are quick to express their OPINION that this cannot be correct and it must be dishonest lies.

Let's get a few things straight. The post stated that 1 in 5 call outs by the police to attend domestic violence incidents were responding to a male victim. This is not the statistics however for how many victims there are who do not report. Peer reviewed statistics show that at least 1/3 of domestic violence victims are male, and possibly as many as half, are male. I would suggest you visit the website www.oneinthree.com.au – to see studies, surveys and articles showing how the public narrative that is insinuating male victims of domestic violence are a myth, are very much incorrect.

While all the statistics are available to show that the 1 in 5 statistics is quite conservative these women continue to attempt to discredit the messages being sent out that women ARE violent. They will stoop to the lowest of levels to attempt to uphold the image that women cannot possibly be violent and will jump at any opportunity to push their

"toxic masculinity" opinion in the wake of a tragedy. An example of a feminist "opinion" columnist who did this is Ruby Hamad who in the wake of the Sydney Siege and told us that the issue was not Islam, rather the fact that he was male.

An idea raised by Jenna Price was that we are not specifying how many of these victims are in homosexual relationships, now this obviously is taking place because they feel that males somehow have to be responsible for the majority of violence. Well let me ask you this – why are we not hearing from feminists about the peer-reviewed studies that show that DV is more common in lesbian relationships than in gay male relationships, and is even higher than in hetero relationships? We are not specifying this when speaking about violence against women so WHY is it suddenly important now?

I have looked into the relevant studies, and given the fact this was written by the NSW Police I tried to find the most recent and local study into domestic violence between homosexual couples. I managed to find a study conducted by ACON and The Same Sex Domestic Violence Interagency Working Group. Here are a few images I took to show the figures in Sydney, showing that it is being reported that more women have experienced violence from a female partner than men in homosexual relationships:

A SNAPSHOT OF VIOLENCE AND ABUSE IN SYDNEY LGBT RELATIONSHIPS 2006

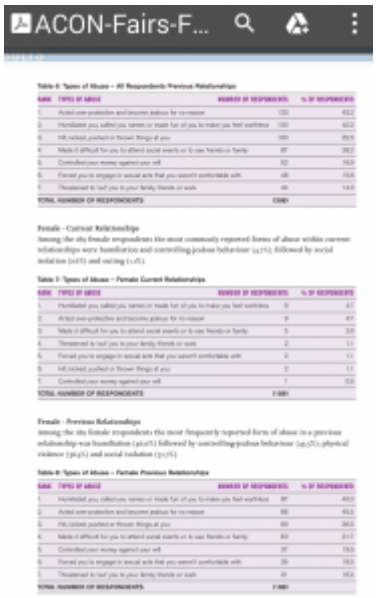

click to enlarge

click to enlarge

This kind of study shows one of these to be true: women are either more likely to become victims in intimate partner relationships irrespective of sexual orientation, or they are more likely to identify and report abuse.

Which is exactly why we need to be discussing domestic violence against men. Jenna, you know the part where you wrote that there is nothing wrong with discussing male domestic violence victims? You really should have stopped your post there. Now you have successfully shat all over the males being represented and attempted to pull that apart so that you could somehow make it that women are not seen as violent.

Right now there are way too many fights about statistics, more value being put on the abuse of one demographic (mainly gender). One comment on the NSW Police photo said “When they fix the bigger problem with women and children, I will be able to share sympathy with men.”

My issue that I would like to raise with Human Rights discussions is the feminists’ terrible habit of turning people into numbers and valuing individual life based on how many others things are happening to. Of course we should be dedicating resources where required, however by questioning and tit-for-tatting over statistics they are essentially making it out that those who were unfortunate enough to be born on the opposite side of statistics do not matter and should not be acknowledged or discussed.

By discussing all aspects of domestic violence, the police are demonstrating that their moral compass is spot on. This, however, was challenged by women and feminists and just shows the dangers we have been presented with as a result of the push for female supremacy and dominance. Feminists claim to want equality but if equality were their motivation articles such as the one we are discussing would not exist. They would be in support of violence not being viewed as a gender issue and not feel it necessary to pick apart, shadow doubt and throw in variables to discredit police statistics.

Women are just as capable of violence and we need to create an environment where men feel they can speak and report crimes against them in their own home. If this is seen as a let down to women, then I can’t help but ask myself – and encourage you to ask yourself – what is the aim of feminism and the “End Violence Against Women” business when they claim to want equality, however when faced with equality they throw it out and attack it as quickly as it comes to the surface?

#oneistoomany

Time to help one of our own

AVFM · 2 February 2015 · Archived copy · Original

We realize of course that we have been stretching it here. Supporters have backed us through the recent donation drive, as well as giving generous support to Sage Gerard and his sterling efforts with Zen Men.

And yet again we have a moral imperative to seek your support again, should you be inclined.

It was my desire for some time to help Dean Esmay with his dental work. With the expense of two children, including special needs, a life consumed by activism when he is not working his job, and almost squat in terms of dental coverage, his health in that area has suffered.

I want to ask this community to help him, please. I will be donating the personal funds that I can, but I don't have enough to take care of it on my own. I don't even have enough to do what I am going to do, but I am going to do it anyway.

Fact is, Dean deserves this. He deserves more, actually, but we hope to make this small thing happen for him.

He works hard on behalf of people he does not and never will know, and I am hoping that our community will see this as an opportunity to help one of our own when it counts.

A message from Dean's wife, Gi, follows the video. Thanks to all in advance for having the back of a man who has yours. PE

Donate

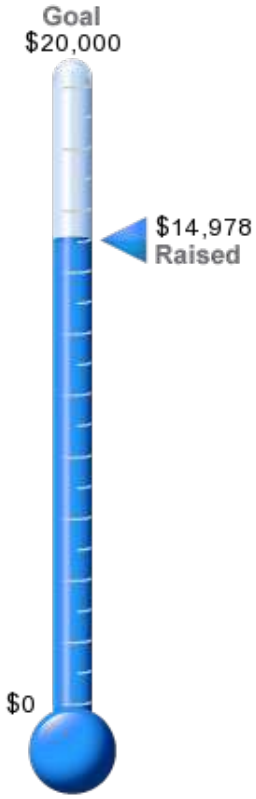

Provided byFund-Raising-Ideas-Center.com

It is never comfortable to reach out for help. And it is even more awkward when being angry, but I just can't do this without getting something off my chest first. John Hembling's attempt to use my husband as a human shield to distract from his own perfidy will not work. I have three things to say to John, thank you very much for the $100CAN. Thank you for the "Fix your tooth, motherfucker" in the subject line of the donation email, and go fuck yourself.

As for the charge that Paul doesn't care about men in general and the people who work for him in particular: total bullshit. I support the work that Dean does at AVfM because I know how much it means to him and I recognize how needed it is. But if I believed that Paul didn't give a shit I wouldn't have volunteered my time and energy to help organize and run ICMI14, I wouldn't be on the planning committee for ICMI15 and I certainly wouldn't have traveled to Toronto for the Nathanson/Young talk.

I was Agent Tungsten at that event and I was asked to go there by Paul because he wanted someone to have JTO's back. Too bad JTO decided to slip a knife into Dean's.

Now, as to why I am here now. As anyone who is following this knows, Kevin, an attendee of ICMI14, gave Dean a check for $2,200.00 for use toward getting a tooth repaired. Dean reluctantly and gratefully accepted. When we visited the dentist we found there was substantially more work that needed to be done before he was willing to address the reason we came in the first place. We went ahead with that treatment, including the first step in the procedure for crowning his missing tooth and figured once I was working again we would finish the work. I am still unemployed and looking.

That is the long and short of what happened, at least as it relates to Dean's dental work.

I want to thank everyone who has supported Dean, and who will support him in this fundraiser to help him out. He works hard every day, trying to make a difference in the lives of people he does not even know.

- Gigi Esmay

That Bitch: abuse, murder, and the dark side of Venus

Roy Sheppard and Mary T Cleary · 2 February 2015 · Archived copy · Original

Editorial note: the following is digested from the latest edition of That Bitch: protect yourself against women with malicious intent, which also goes by the title The Dark Side of Venus.–DE

She Did WHAT?

The man, a grandfather, worked nights taking home the drunk and the occasional disorderly character, the noisy, those who threw up inside his cab, and those who dropped cigarette butts that burned holes in his upholstery.

At about 3am he picked up two women in their early twenties outside a well-known nightclub. He dropped the first one at her home and took the other to her home, a couple of miles away. The moment he stopped the cab she ripped open her blouse and bra and screamed at the top of her voice: "Rape! Rape! I'm being raped!" Two men heard her screams and rushed to her aid. They dragged the driver from his cab, punched and pinned him to the ground, while one of them called the police.

The cab driver was taken in handcuffs to a police station. His cab was impounded while he was kept in custody for days being interviewed for hours on end. All the while he protested he had not touched the woman. The police didn't (or couldn't be seen to) believe him.

From that moment, nobody else seemed to believe him either.

News spread. This man was now a rapist. He explained to a colleague that the idea you are innocent until proven guilty was a myth. It may apply to other crimes he said, but not when a man is accused of rape.

Out of the blue he was told that all charges had been dropped. The police would not be prosecuting him for rape, or any other crime. "Why?" he asked.

The father of the first woman had asked her what she knew. He persisted when she clammed up. Eventually she burst into tears and said: "Dad, all she did was try to get out of paying the fare. What's wrong with that?"

The cabbie has never driven his taxi since.

Warren Blackwell, a 36-year-old father of two, came off even worse. He was arrested, convicted and jailed for sexual assault and rape. He always maintained his innocence. His wife stood by him throughout. He served three years as a convicted rapist. Then in July 2006 he was released after a detailed investigation by the British Criminal Cases Review Commission concluded he was innocent all along.

Who can imagine the horrors he had to endure because of the evil actions of the woman, whose identity was protected under British law while his name was published repeatedly in the national press? Even the woman's mother described her as "A persistent liar, very manipulative and a bully." It emerged that the woman had a history of making serious false allegations. To date she has not been prosecuted.

How many other innocent men have had their lives wrecked because anonymous accusers make false allegations and get away with it?

And how many of these dishonest women make it even more difficult for genuine rape victims to secure convictions against their vicious attackers?

In early 2007 Emma Golightly was jailed for two years in Newcastle upon Tyne in the UK for conning men out of $500,000. She was described as a serial liar who created the perfect illusion of everything a man would want from a woman, specifically to extract cash from them. In an article in *The Mail on Sunday*, Stephen Keenan, her 24-year-old fiancé said: "I couldn't believe my luck that someone with her background would be interested in an ordinary working man like me – I really thought I had hit the jackpot."

She was not what she claimed. She created a web of lies to deceive various men. She said she had a highly paid job

and was the daughter of a millionaire High Court judge. She said she was born in South Africa and educated in Dallas, and attended university at 16 because she was so intelligent. In reality, she lived in a shabby apartment in a poor part of Newcastle. Golightly also had a child that she didn't mention. She told Keenan she had been married but her husband raped her at the age of 17, that she was pushed down some stairs and lost her twin babies.

To another man she claimed to be a millionaire but was suffering from terminal cancer and wanted to marry before she died.

One of her victims recounted that many of her stories related to highly sensitive, personal matters, which no decent man would ever insist she prove.

Like so many women of this type, she played the sympathy card almost perfectly. When Keenan attended court the day she was sentenced, he is reported as saying it was like attending a funeral. The difference was that the woman he had loved had not died – she had never existed.

Golightly broke the law and went to jail for it, but it is still possible to extract millions from men when you know how to use the law to your advantage.

In 2007 one of the highest-profile divorces in the UK was between Heather Mills, and Sir Paul McCartney, the British music icon. Who will ever know the truth about their relationship?

Men who grew up listening to The Beatles are prepared to accept that McCartney is a highly gifted "good guy." Could he possibly be the ogre Ms. Mills has claimed he is in the tabloid press? Or is she the true ogre of the piece?

Ms. Mills' father, who once served a prison sentence for fraud, has described his own daughter as a liar for making unsubstantiated allegations of sexual abuse against him in her autobiography. Ms. Mills has also been criticised by the police for making too many unnecessary emergency phone calls. Did she make up the stories? And how economical with the truth has she been while using the legal system to extract as much money as possible from McCartney?

Morality and fairness have no place in matrimonial law, it seems.

In December 2014, *Reuters* reported "Billionaire hedge fund manager Chris Hohn has been ordered to pay his estranged wife Jamie Cooper-Hohn 337 million pounds ($530 million) in the largest divorce settlement in British legal history."

Because of some of these astronomical financial settlements being handed out in the divorce courts, how many ordinary, honest, decent, and ambitious young men are concluding that marriage isn't worth the financial risk anymore? After all, 45% of Canadian, 51% of American and 57% of British marriages now end in divorce.

No entrepreneurial man would invest in a business start-up in which the risk-reward ratio was so stacked against him. It's worth remembering that according to the law marriage is a business partnership, and when divorce breaks it in two, the partners must share all the wealth created while it was intact. Is it any wonder that more men are questioning the idea of making a commitment to a woman when he has potentially so much more to lose than she does?

Research conducted for the UK Marriage and Relationship Counselling Service (MRCS) in 2006 found women are more likely than men to perpetrate domestic violence. This report, based on a survey of 530 MRCS clients, found mutual violence accounts for 33% of domestic cases, female-perpetrated violence 41%, and male-perpetrated violence 26%. Some women's organizations need to perpetuate the myth that all men are a threat to women, just to qualify for the vast sums of public money to fund their work. If they do not maintain the victim status of women, the cash will stop. By refusing to acknowledge the true extent of violence perpetrated on men by women, these organizations effectively deprive male victims of the help they need and deserve. They too, are abusing innocent men.

United States Department of Justice statistics for 2005 show that 1510 people were murdered by 'intimates', which

means a spouse, ex-spouse, boyfriend or girlfriend. The statistics are surprising. When men and women are asked "How many of those were men?" the average answer is "probably just a few". They aren't even close. The accurate answer is 329. Still a minority, but more than 21%, which is not insignificant.

These women do not destroy the lives of just their victims:

> "I am a mother. My heart is broken. My handsome son was the victim of domestic violence. His long-time girlfriend of seven years murdered him on July 7, 2002. He was aged 25 years. He had suffered severe violence at her hands prior to his death but was too ashamed to admit to it openly.
>
> She was sentenced to three and a half years in prison, having pleaded diminished responsibility.
>
> She served 21 months for her crime and is now walking the streets without remorse knowing she beat the system."

The victim was a young man named Peter. His sister wrote about the story in a *UK Cosmopolitan* article in November 2004.

She described how Sonia, the girlfriend, was something of a loner thanks to a difficult childhood. She seemed angry at the world in general and became guarded, prickly and agitated whenever she was challenged by a question, however innocent. She was insecure, distrusting and jealous; Peter took on the role of "looking after her. "She made him feel sorry for her but he was not happy. The guilt became the glue that held them together. Despite his kindness and caring attitude she would snap at him, scream and constantly berate him over the most insignificant things. Once he arrived at the family home covered in cuts and bruises.

Sonia convinced herself that Peter was seeing other women, even though he wasn't. She threatened to stab him if she discovered he was cheating on her.

Peter's father tried to warn him off by saying that such people never change. If she was causing him grief then, it would happen again and again. But Peter continued to defend her and make excuses for her behaviour.

In July 2002 she stabbed him through the heart with a 4.5 inch kitchen knife. She was arrested but released without charge, claiming the killing was self-defence. However, forensic evidence disproved that because of the angle of the wound. That's when she changed her plea to guilty of manslaughter on the grounds of diminished responsibility.

In court she was described as volatile with a jealous temperament and claimed to have attempted suicide twice since the stabbing. Doctors gave evidence that she was not responsible for her actions before she was found guilty and sentenced.

Poison also seems the weapon of choice for many murderesses. Incredibly, they are not always discovered because these "loving" women aren't considered as murder suspects by the police.

Without wanting to pump up the figures of women killing men further, here are two more factors to be added into the mix: suicide and contract murder.

We received a call from a distraught male friend. He is intelligent, in his forties, successful, and divorced with three children he adores. He had met a woman via the internet and fallen in love. Initially, things were absolutely fantastic. They were both head-over-heels, even though everything happened more quickly than he would have liked. It was exciting and passionate. He got on famously with her children, and she loved being with his. An instant family of five children. So what was the problem?

His exact words: "She is driving me crazy. One minute she's all over me, the next she's calling me every name you can think of – and I haven't done anything wrong. I have tried to reason with her. She goes from hot to cold to hot again. I have no idea where I am with her. One minute she wants us to move in together, the next minute she doesn't. She's really doing my head in."

He continued for half an hour talking about her and how and why he was besotted with her. He was certainly under her spell. Then he added “I felt quite sorry for her, too. I’ve really tried to help her get over it. She’d been with a guy for a couple of years. It was tragic really. He committed suicide.”

He was quietly asked to listen very carefully to what he had just said. There was a loud silence. The penny had dropped.

Who will ever know for sure whether this woman made her former partner’s life so miserable that the pain of living was worse than the pain of dying? This friend needed no further convincing. He realised something similar could happen to him. He forced himself to withdraw from the relationship. But the backlash was severe. She turned on him even more viciously than when they’d been “in love.”

From a website for fathers who have been excluded from the lives of their children in the United States comes a tragic end to a story in which an angry mother and the courts unwittingly colluded against an ordinary, normal, average, hard-working guy. Randall Couch, a Phoenix architectural consultant, went through a divorce and got poor advice from his lawyer, including giving sole custody of their child to his wife and an ever-increasing child support agreement. A few years later a new attorney got a revised order in which Randall got a large percentage of each week with his son and eliminated the child support payments. Unbeknownst to him, the order was never officially filed with the court. You can guess what is coming. Several years later the ex-wife went after him for over $28,000 in back child support, plus attorney’s fees. The court ruled in her favour. His bank accounts were seized and his car was taken from him. He was ordered to pay $1,500 by noon the following day. Money he did not have. He shot himself in the head. The wife never got her $28,000, and deprived her own son of his father in the process.

How many other innocent men have resorted to suicide to escape the clutches of a woman who has made their lives unbearable?

And then there are the cases when a woman doesn’t want to do something herself, but she is able to convince someone else to do it for her.

Anthony Riggs, known as Slowpoke to his friends and colleagues because of his gentle demeanour, saw military action in Operation Desert Storm in the Persian Gulf in 1991. He fought for his country, but soon after returning he was gunned down and killed outside his own home. His 22 year-old wife, Toni Cato Riggs, appeared distraught. The police caught his killer: his wife’s younger brother Michael.

This woman had persuaded her brother to murder her husband in return for half the $20,000 insurance pay-off. This is just one of many horrific examples of women who commit murder recorded by Patricia Pearson, a highly acclaimed feminist writer, in her controversial book, When She Was Bad: How Women Get Away with Murder. Pearson tells many thoroughly researched, publicly documented stories of women with malicious intent, and articulates fascinating insights into why society, the courts and the media fall into the traps of what she describes as “chivalry justice.” On the subject of female aggression and the multiple ways women tend to get away with it, this is a must-read book.

Clearly, men are not the only perpetrators of violence. But society doesn’t want to acknowledge that women kill more children than men and that mothers are statistically more likely to abuse their children. Men are statistically the least likely to abuse their children, but try convincing a family judge of that when a mother has falsely alleged that ‘her’ children (not ‘their’ children), are unsafe with the father even when he has no history of such behaviour.

In Poestlingberg, Austria, a horrific story emerged in October 2005. For seven years a divorced mother kept her three daughters locked up in almost complete darkness. As a lawyer, she successfully won custody and did everything she could to ensure her former husband, a local judge, could never see them. Despite his own detailed legal knowledge, the father repeatedly failed in court to win the right to see his girls. The local authorities allegedly received repeated complaints from neighbours but they were ignored. The mother outmanoeuvred everyone.

When the authorities eventually removed the girls and took them into care, they found indescribable filth at the

house, excrement at least a meter deep and no running water. Floors and pipes had been corroded by rodent urine. The girls were six, 11 and 13 at the beginning of their ordeal. Even after prolonged specialist therapy, the development of these young women is described as “truly catastrophic.” Experts fear that the eldest is so traumatised that she will never recover. During their ordeal the girls learned to communicate in their own language. In care they could not bear sunlight and huddled together under a kitchen table for protection.

Could these examples be dismissed as non-representative of the “truer” picture, in which men are always the aggressors and women the victims, as perpetuated by so many feminist groups?

No.

> A great many people think they are thinking when they are merely rearranging their prejudices. William James (1842-1910)

Volleyball girls: let's play assess the asses (NSFW)

Paul Elam · 3 February 2015 · Archived copy · Original

Just recently, Buzzfeed ran an image post showcasing the backsides of every Super Bowl player, ranking their respective derrieres in the order of aesthetic appeal. Of course, the unexpected outrage of feminists remained unexpected because it didn't happen, and the commenters at Buzzfeed, mostly female, cheered on like a coven of cougars at all that fine, young, athletic male ass.

Wondering if there might be some kind of double standard at play, I contacted feminist blob-blogger David Neutrelle and asked if he thought people would be offended if Buzzfeed ran a similar post featuring athletic women's buttocks. His response was sharp.

> Jesus, Elam, are you really saying you don't see a difference between women sexualizing men and men sexualizing women? Holy shit, man, have you EVER jumped the shark now! How stupid can you be? They are entirely different things. One is right and one is wrong. Duh!"

I guess he left me the job of figuring out which is which. Seems like now is as good a time as any to find out which. With that, I am happy to present you with an assortment of asses, courtesy of women's volleyball. Unlike Buzzfeed, I won't publish their names. After all, why bother? Who needs names when the important shit is already there for you to see.

Female terrorists, feminist denial

Robert Franklin · 3 February 2015 · Archived copy · Original

Terrorism. It seems like it's in the news every day. The slaughter of French satirical journalists is still fresh in our memories when someone detonates a bomb at a mosque in Karachi, Pakistan killing over 50 people. The trial of the Boston Marathon bomber is underway in Massachusetts. These and countless other incidents occur in a context of decades of the most horrifying acts of mass murder.

Who are these people, these terrorists? The question is not rhetorical. It's one of the most important ones we can ask in our efforts to prevent acts of terrorism.

Apprehending terrorists before they strike requires knowing both the what and the who. Did someone recently purchase 1,000 pounds of nitrate fertilizer? If so, who was it? A farmer in Kansas or the Imam of a radical mosque in Newark? No state apparatus can simply examine behavior and, without more, determine who is a terrorist about to act. A necessary part of preventing terrorism is understanding who is a likely terrorist.

Doing so is at best an inexact science, a net that's bound to have gaping holes. But still, the better the net, the greater the chance of preventing acts of terrorism. That makes it all the more remarkable that there's one hole in our net that we've known about for many years but refuse to mend.

That gaping hole is the sex of terrorists. It turns out that, contrary to both popular and expert belief, women make up a large percentage of terrorists worldwide. Moreover, at least one serious study found that women tend to be more effective at their bloody business than are men. And there's a reason why they are – sexism. The popular delusion that women are passive and pacifist, incapable of violence, skews our assumptions about who might be the next to blow up an airliner or a cafe. Overlooked as possible suspects, female terrorists are freed to murder more efficiently than are their male counterparts.

The latest article on the matter in the *New York Times* makes the situation abundantly clear. Its writer, Jayne Huckerby, doesn't beat around the bush. Our sexist notions about the nature of women, and particularly Islamic women, blinds us to their potential for violence.

> While much will be made in the coming months of France's intelligence failures, the West's inability to appreciate the role that women play in terror should come under the highest scrutiny… Roughly 10 percent of [ISIS's] Western recruits are female, often lured by their peers through social media and instant messaging. The percentage is much higher in France: An estimated 63 of the 350 French nationals believed to be with the group are women, or just under 20 percent.
>
> This story is both a new one and an old one. Women have long been involved in terror of all stripes, from female neo-Nazis in Europe to Chechen "black widow" suicide bombers…
>
> Many [governments] still deny women's involvement in terror at all, particularly in jihadist groups, or focus only on women's role in preventing men from radicalizing. Meanwhile, those same groups are deploying more female suicide bombers who can easily evade detection because of such blind spots. Earlier this month Boko Haram detonated bombs strapped to three girls — possibly some of the abducted schoolchildren — who were able to make it past security guards because of their age and gender.

In short, terrorists are using our own sexism – our assumption that women are largely incapable of violence – against us, to horrifying effect.

This is not news. The linked-to *NYT* article is just over a week old, but this one came out in 2010. It's by three University of Chicago academics who'd just completed a study of every act of terrorism over a 10-year period by Chechen separatists against Russia. Their findings?

> The three of us, in our work for the Chicago Project on Security and Terrorism, have analyzed every Chechen suicide attack since they began in 2000, 42 separate incidents involving 63 people who killed themselves. Many Chechen separatists are Muslim, but few of the suicide bombers profess religious motives. The majority are male, but a huge fraction — over 40 percent — are women.

The first attack by Chechen separatists in 2000 was conducted by two women.

> This was the first Chechen suicide attack and showed the many advantages of female suicide bombers. They were deadly, as Chechen female attackers generally are, killing an average of 21 people per attack compared to 13 for males.

So female terrorists are able to be much more deadly than are their male counterparts, but their effectiveness doesn't stop there. They can inspire others to follow in their footsteps, women and men alike.

> Ms. Barayeva made a martyr video, as many suicide bombers do before their attacks. While warning Russia that she was attacking for Chechen independence, she also directed a powerful message clearly meant to provoke men to make similar sacrifices out of a sense of honor. She pleaded for Chechen men to "not take the woman's role by staying at home"; so far, 32 men have answered her call.
>
> Just as important, Ms. Barayeva is considered responsible for inspiring a movement of "black widows" — women who have lost a husband, child or close relative to the "occupation" and killed themselves on missions to even the score. In total, 24 Chechen females ranging in age from 15 to 37 have carried out suicide attacks, including the most deadly — the coordinated bombings of two passenger flights in August 2004 that caused 90 deaths and (according to Russian authorities) the subway blasts on Monday that killed nearly 40.

Female terrorists are so effective precisely because they're women and our sexist assumptions about women exclude their being violent terrorists.

> And female suicide attackers have one more advantage: They can often travel inconspicuously to their targets. A July 2003 investigative report by the Russian news magazine Kommersant-Vlast found that a potential female suicide bomber could easily avoid public suspicion. Just days after a Chechen suicide bomber, Zarema Muzhakhoyeva, tried but failed to blow up a Moscow cafe in 2003, one of the magazine's journalists — wearing a niqab, tightly clutching a black satchel to her chest, and behaving in a nervous manner — was able to get a table at the same cafe without ever being questioned. Perhaps not surprisingly, Chechen women have carried out 8 of the 10 suicide attacks in Moscow.

If that's not a failure of intelligence, I don't know what is.

So, where are feminists in all this? As it turns out, feminist misogyny is directly on point. We daily see the feminist commentariat absolving women of responsibility for every wrong large or small. The feminist narrative of women as little children, incapable of agency and everywhere at the mercy of individual men or the "patriarchy," has become the stuff at once of low comedy and public policy.

But what about female terrorists? Surely, when women commit acts so heinous, feminists will alter their narrative of feminine innocence, right? Wrong.

In 2010, a mere 11 days after the *New York Times* published its piece on Chechen terrorists, this article came out in *Salon.com*. It reported on Israeli feminist Anat Berko claiming that, when women commit terrorist atrocities, someone or something else is at fault. Men, the sexism of the Islamic world or just life itself rendered them helpless to not kill. Remember, this was an Israeli excusing Palestinian terrorism against Israelis.

> Berko's study, which is previewed in today's Haaretz, paints a disturbing tableau of the inner world of female suicide bombers, the vast majority of whom "were exploited by the terrorist organizations, by close friends or even by their own families, and were pushed into carrying out terrorist attacks." It appears that women's motives for such attacks are rooted less in ideology than in histories of physical, mental, and sexual abuse within their own families. Their motives rarely involve free will, but rather blackmail or the hope of redemption for sexual indiscretions through violence and self-sacrifice.

So, according to Berko, female terrorists lack free will. Now, we might well ask how Berko can possibly know what motivates a person she's never met and is, in any case, dead by her own hand. The answer is simple.

> Berko cites the case of Palestine's first female suicide bomber, medic Wafa Idris, who blew herself up in downtown Jerusalem in January 2002, killing an 81-year-old Israeli man and injuring 100 bystanders. Berko focuses her attention on Idris's recent divorce: Her husband had divorced her after a miscarriage leaving her unable to conceive a child and married another woman, with whom he proceeded to father two children.

Berko, ignorant of the woman's motivations, simply supplied her own that conform to the feminist narrative.

That narrative requires Berko to disregard how women describe themselves. Women often disagree with feminists about why they do what they do, leaving feminists a choice; they can believe the women or substitute feminist ideology for the women's understanding of their own motivations. It's not a hard decision; feminists routinely claim that women don't know themselves, but feminists do. And so it is with Berko.

Female terrorists are all too clear about their motivations; they see themselves as integral parts of movements and will go to extremes to further them. For additional clarity, they often make videotaped statements prior to their final acts, and if they survive, explain their motivations.

Berko isn't having it.

> But once captured and forced to justify their actions, these bombers consistently cite ideological motives. "[I]n prison, since they are now part of a group, these women are expected to rewrite their personal stories and to reconstruct them as acts of heroism on behalf of the Palestinian homeland," Berko writes.

Have we reached peak irony here? In order to rewrite the women's motivations Berko must claim it's the women who rewrote them. Apparently nothing, including respect for women, can be allowed to contradict the feminist narrative. But non-feminists are doing just that.

Back in 2010, the three University of Chicago researchers directly refuted Berko's notions of women as hapless victims of their own lives. They actually listened to what the women said and, unsurprisingly, their conclusions make sense. Those women are not dupes of exploitative men or Islamic culture. They're highly motivated and extremely effective perpetrators of the most despicable crimes.

And, as if she were writing directly to Berko, four years later, Huckerby does the same.

> Indeed, despite stereotypes about their domesticity and passivity — the idea that they must always be under men's influence or tricked into joining — women are drawn to groups like the Islamic State by many of the same forces as men: adventure, inequality, alienation and the pull of the cause.

Berko of course avoids mention of what motivates male terrorists. Men too get divorced, men too grow up without a parent, men too suffer the slings and arrows of outrageous fortune. But for the umpteenth time in the feminist narrative, men are presumptively strong; they're moral actors, free to choose good or evil. By contrast, women are weak, feckless, blown hither and yon by every cultural breeze.

Often enough, the nonsense that is feminist discourse is of little consequence, just words on a computer screen. But when feminists seek to absolve women of their guilt for some of the worst crimes ever committed, the game has changed.

Berko's claims directly promote a form of misogyny that itself promotes mass murder. Berko and her sisters tell us that female terrorists cannot be held responsible for their murder of, in some cases, scores of innocent human beings. That misunderstanding of women is part of the same mindset that fails to include "female" in the list of traits making up the profile of the potential terrorist. Feminists want us to believe that women "would never do such a thing." But women do. And the extent to which we believe that feminist narrative is the extent to which we leave ourselves vulnerable to the next bomb.

Mike Buchanan and Bea Campbell almost have a discussion on BBC Radio

Mike Buchanan · 3 February 2015 · Archived copy · Original

Here's a fascinating interview from our YouTube channel:

Given the recent excruciating performances on live television and radio of some of the more prominent younger feminists – which resulted in Laura Bates (Special Snowflake) and Caroline Criado-Perez winning new 'Lying Feminist of the Month' awards – it may be that a new tactic is emerging, the feminist 'old guard' is starting to be wheeled out.

I was surprised to learn two weeks ago that on a BBC radio programme I'd be debating with Bea Campbell, 67, an influential Marxist lesbian feminist over the past few decades. Her first job in 'journalism' was with the communist daily newspaper, The Morning Star. Her Wikipedia profile is here, from which we learn, 'Writing in The Guardian, she self-defined as a "republican with politics rooted in Marxism and feminism." '

So, did the BBC give me the opportunity to debate issues with Bea Campbell, an opportunity I should have relished? No. Presumably at her request, I was interviewed first by the presenter, Andrew Peach, who challenged me to name studies to justify my claim that women display same-gender preference in workplace recruitment and promotions. I pointed out that thousands of studies and report underpinned our arguments and proposals in 20+ areas, and I couldn't be expected to name every one at the drop of a hat. In the end I suggested he and his listeners check out Steve Moxon's The Woman Racket for details of studies on same-gender preferences.

I was then taken off air, and Andrew Peach immediately started a discussion with Bea Campbell – apparently speaking into a tin can – starting with this at 8:36:

PEACH: Here's feminist writer, Bea Campbell. What do you make of what you've just heard, Bea?

CAMPBELL: Well, you know, I've just got a book out called End of Equality which is a review of where we're at in the world in the equality stakes, and he's wrong on everything. I would like to say, though, that there's something – I'm trying to be humane here – there is something interesting in the Mike Buchanan phenomenon, and maybe it's this. That what we see isn't evidence, because there isn't any. For him to say there is no discrimination (against women) is patently potty.

Campbell went in for the predictable denial of evidence bases, diversions, and personal attacks. She claimed my two ex-wives don't support J4MB, which was idle speculation – and even if it were true, of no relevance to the strength of J4MB arguments and proposals.

So Bea Campbell, a titan of modern feminism, wasn't prepared to engage in debate with an anti-feminist on a BBC radio station. How low the morale of feminists must have sunk, for that to be the case. It's all good. Bring on Harriet Harman, Germaine Greer, Julie Bindel and Jessica Valenti, I say…

The general election is now little more than three months away, and we've just published our election manifesto as an ebook on Amazon (it will be available from other retailers shortly). It's readable not only on e-readers, but also on PCs, tablets etc. on excellent free-to-download software from Amazon and others. The functionality to access the document's 284 references, then return to your original place in the document, is very impressive. All proceeds from the sale of the book will go towards supporting our work.

Best wishes,

Mike Buchanan

Protecting men from sororities: the power shifts

August Løvenskiolds · 3 February 2015 · Archived copy · Original

The fallout from the otherwise deadly serious gang rape story-cum-hoax at the University of Virginia (UVA), first "reported" by *Rolling Stone* and later retracted because of, well, *hoax*, has taken a somewhat amusing turn. Now that Greek organizations (sororities for women exclusively and fraternities for both men & women) have been restored to operation at UVA, and despite draconian drinking party restrictions forced onto fraternities by the feminist-dominated UVA administration, it seems that this last weekend, sorority girls have been banned from attending parties thrown by fraternity men. Wah wah wah.

Ignoring the damage done to a fraternity as the result of feminist UVA coed Jackie Coakley's ludicrous and ever-changing accounts of her supposed gang rape, the sorority girls are having a hissy fit: what, no parties? The independent girls get in but we are locked up at home?

National Public Radio (NPR) quoted one student thusly:

> Students like Sara Surface say the controversy is about much more than a party.
>
> "This is not an issue of we're angry because we can't go out and drink and party," Surface says. "It's an issue over whether or not we have the choice."

Oh, feminists, how far you've fallen! From the choice of legalized abortion in Roe v Wade (which was also, ironically, bolstered initially by a rape hoax that the alleged victim eventually admitted lying about) to the latest hilarity: fighting for your right to party so you can make more rape hoaxes.

Setting aside the obvious and problematic nature of feminist-driven rape hoaxes – they hurt innocent men up to and including lynching them, they undermine the credibility of legitimate rape victims of both (okay, all) genders, they are lies, they create unnecessary fear in both men & women, and so on – the truth is that feminist rape hoaxes have become so many and so transparent that the biggest rape joke ever is when a feminist cries rape.

You have doubts?

Consider the fake rape case filed against the **Duke lacrosse** team. Despite being exonerated and their lunatic accuser going on to be convicted of murder, feminist writers still sniff at the innocent men whose lives were tarnished. How dare those innocent men sue for damages.

Consider **"1 in 5"**: the feminist claim that one in five college women will be raped on campus. This number is a feminist rape hoax on a massive scale and various other studies and analyses are ripping it apart.

Consider other discredited feminist rape hoaxes.

Hofstra. ←Notice this link includes quotes and links to some chap named "Paul Elam", then of Men's News Daily.

Meg Lanker-Simons, a feminist at the University of Wyoming whose fake assault was motivated by feminist ideology and no real crime.

Paterson University.

I can go on and on for days linking to deliberate feminist rape hoaxers, but you get my point: even the most well-meaning feminist (if there is such a thing) has gone batshit crazy trying to exploit rape – even when they fake it – to somehow "empower" da wymmyns.

The pitfalls of accountable power.

Women have long enjoyed indirect power over human affairs, and the great benefit of indirect power is the lack of accountability. If, for example, a bartender gives away free drinks and bar management does not detect and fire her,

eventually, a tax auditor will bill the bar for the taxes due on the “free” drinks.

The problem for the bartender happens only if and when her perfidy is detected.

I believe it is something analogous to the “cheating” bartender is now happening to the rape-hoaxing feminists at UVA, and eventually, everywhere.

Although feminists still flog the idea that women are somehow inferior to men and need extravagant protections that their own mothers would scoff at, the truth is that women’s power on campus has shifted from covert to overt. Women vastly outnumber men on campus, 12 million women to 9 million men, and this differential reflects the massive power grab by feminism. The new “affirmative consent” laws further empower women at the expense of an innocent man who fails to get witnessed and notarized sexual consent for a one night stand that can turn into a deadly, life-destroying encounter by the once horny and now embarrassed vixen.

With overt power comes accountability, and with accountability comes punishment.

In this case, the powerful feminists in the sororities at UVA are being punished by a party time-out for their abuse of their power over male students. This is condign and appropriate given the girls’ negligence alone in not rebuking feminist women like Jackie Coakley for making false rape claims.

After all, on UVA and other campuses around the world, it is the women who hold power. They need to be punished when they abuse that power, just as men are held accountable.

That’s equality, right?

The fallout

Because of the sorority time-out, the nerdy & tech women (NTW) rejected by sororities gain a unique sexual advantage: the hotter sorority chicks are off-limits and so the NTW will have unique access to the full length and breadth of prime fraternity penis – access that was formerly reserved for “ho-rorities.”

Sororities are now obsolete: they’ve gone from marriage-seeking support groups to brothels to now convents. No healthy, sexually ambitious or marriage-minded woman will join a sorority if she knows this will shut her away from the dwindling supply of top-shelf, tasty big men on campus.

The uniform, across-the-board nature of the sorority party ban indicates that some other force might be in play. I would guess that liability insurers are growing weary of being sued and paying huge settlements to falsely accused men and are creating this party ban to trigger a backlash to feminist crap. Well played, guys, if this is true.

In any case, this is an early case of how women will shriek in horror once they start to grasp the burden of the overt power they now have – a burden men have long shouldered without complaint. A power burden compliments of feminism and their rape hoaxes

The days of both feminism and sorority are coming to a swift end. Unless sororities step forward and reject feminism, history will remember it as a mutual murder-suicide pact.

Re: Why rape is a joke in India! #RapePublicDay

AVfM Video Source · 3 February 2015 · Archived copy · Original

There may be yet another new rising star in India. This is mindfulrant's second video. He has already been falsely DMCA'd in an attempt to shut him up. Please sub to his channel. If they take this down, we will be happy to host it here. Oh, and be prepared to mass mirror. You know what to do. PE

Manbreathing

Matt Karlsson · 4 February 2015 · Archived copy · Original

Has a major bastion of systematic Patriarchal oppression long gone unnoticed and unmonetized by Third Wave Feminism? The Feministuardian's own Jessica A. V. Marcotte takes aim at this ubiquitous modern problem.

What the fuck. I was on the subway the other day, tweeting on my iPhone 6s about how Apple is a misogynist boy's club for technocrat shitlord autists for not making a feminist-friendly iPhone whose touch-screen accommodates long fingernails when I noticed something truly. Fucking. Appalling.

Hours later, I am still literally in shock.

At first, I couldn't figure out what the hell I was hearing. Though at first barely audible over the clatter of the D-line, the more I listened, the more I could hear it all around me. It was this raspy, deep, almost rhythmic noise, this damp hissing, that turned up my creep-alarm straight to 11.

Without thinking about it, I'd grabbed my all-purpose anti-rape kit (sadly unused to date) and was searching for the pepper spray in the tangle of whistles, tasers, and TEACH MEN NOT TO RAPE stickers.

Perhaps the pepper spray finally made me understand what the HELL that ear-raping racket was.

Look, we all know men have a lot to apologize for. Manspreading, mansplaining, sexual harassment, street harassment, family dinner, not paying for tampons and birth control, all forms of rape, murder, suicide, corporate greed, wrapping presents, children, the media–but this has got to be the sneakiest fucking form of pure masculine entitlement I've ever encountered. It's so fucking sneaky, I think I might be the first woman to actually realize it's going on, but the most cursory examination will show you that it borders on violent sexual harassment.

I'm talking about fucking manbreathing. Every single day, billions of these sick fuckers are breathing, in and out (and isn't that itself just so rapey, so like those walking dildos?) gulping and sucking up valuable oxygen. It's practically atmosphere-rape. And for what purpose? To make more of themselves. The oxygen they breathe in actually goes to fuel things like cell growth and repair, basic bodily functions, and even life itself.

Socially, manbreathing doesn't spring from a vacuum. It's yet another daily way women shoulder the burden of systemic, institutional sexism. Statistically, it's also the most pervasive form of oppression: One out of one men is a manbreather…and one out of one women has been victimized by it at some point in her life. For some, it's a nightmare that never stops; my husband breathes all day and all night.

Every rapist is also a manbreather. Same with every woman-beater, every genocidal maniac ever, every one of those fucking neckbeard, fedora-wearing, basement-dwelling, micro-peened virgin mama's boys MRAs. Every. One. Of. Them. The scope of the problem makes me ill.

People ask why right now is such a dangerous time for women; I may have single-handedly saved Feminism in 2014, but this angry male respiration thing had been under my nose the whole time, waiting to explode.

That's not even the worst part. They're actually sitting there, excreting in public. They're shamelessly breathing out disgusting bodily waste right in front of us, all the time. You know what wastes they're exhaling? Fucking CO2 and water vapor…two of the biggest greenhouse gases on the planet.

Congratulations, men. Your loud, angry, dangerous Patriarchal manbreathing is destroying the goddamn environment and putting everyone in danger.

Could any more egregious expression of toxic masculinity possibly exist?

Well, I'm going to put a stop to this shit right now. The New York Transit Authority still hasn't corralled men into special harasser's cars, but that's fine–because those harasser's cars would just need non-oxygenating retrofitting, to literally and symbolically show men the airless box of sexism that our Patriarchal culture places women in every

day.

It pisses me off, but I can already hear those “MRAs” (as if they needed rights in this male-optimized culture) bleating about how air is a biological necessity, and forcing men into de-oxygenated cars is somehow sexist (uh, no–sexism requires prejudice and cultural, institutional dominance) or that breathing is a biological reality.

Sorry, ‘bruh.’ Breathing is just another cultural construct, but nice try with that reductionist derailment. Besides, all of society is a male safe-space; is it really too much to ask that they be put–for starters!–in airless subway and train cars to protect women’s ears from involuntary auditory penetration?

It’s not just trains and subways, either, though hermetically-sealed Schroedinger’s rapist-only cars will be a major blow at the Patriarchy. Manbreathing is everywhere. It happens billions of times a second, 365 days a year. Every women within 50 meters of a man is at direct risk of encountering it, and someone has to get the word out: it needs to be stopped. NOW, take note: this is what you were made for, your Mt. Everest. Subways are just the beginning: buses, plains, trains, restaurants, hotels, public buildings, even outdoor spaces need to follow suit. Maybe even family homes.

No doubt more sniveling trolls will crawl out, offering tired excuses when the public is made aware of the urgent need to address this supposed “biological reality.” What, it’s necessary to sustain life? That to restrict it in special ventilation-free harasser subway cars is unethical, “misandrist”, and murder? One can only imagine the rants on AVfM or other Far Right misogynist sites, the impotent whining that always comes when bold, independent women challenge another bastion of male power.

You know what? Stop. Just fucking stop. Check your goddamn precious male privilege, and really examine yourself for once in your life. Are you worth that air? Do you truly need it? Do you even know who else could be breathing it? Women. Children. Non-binary genderfluid individuals. Transfolk. Otherkin. Headmates. The LBQT community (sorry, no G–even gay men manbreathe.) People of color. The disabled. The elderly. The list of people your manbreathing is holding goes on and on, but not one of you fuckers has ever spared a second’s thought for them.

Social breathing room is something you’ve denied us far too long, and you have no right to go around, just taking as much oxygen as you want, day in and day out, without considering our needs.

We can only hope that, as men’s air supply in their special non-breathing harassers’ subway cars run out, their last words will be “Need…air.”

So do we, assholes–and now you know how we feel, denied for centuries our souls’ free right to breathe as women, with our own hopes, dreams, rights…and lives.

Stolen at great personal risk by Matt Karlsson (aka ExpatMatt) from inside the Femistaurdian’s high-security vault.

*NOTE: Occasional single sentences and phrases are taken nearly word for word from the published writings, statements and Tweets of Ms. Valenti and Ms. Marcotte. Believe it or not.

My Baby? My Choice! (my life)

AVfM Video Source · 4 February 2015 · Archived copy · Original

Skeptorr discovers ground zero in the battle for men's full rights as human beings, and he is mad as hell and not taking it any more!

https://www.youtube.com/watch?v=6_72qtLK4_g

Transcript

I just watched a disturbing video on YouTube made by Thorium, which is a must see! He talks about male reproductive rights, or rather lack of rights and it really made me angry. If you watch the video, then you'll probably feel the same.

Now usually feminist BS and actions like ShirtStorm, Anita Sarkeesian or even #GamerGate only irritate me to a certain point, but when it comes to this issue it really boils my blood, because this is so far out it's on the other side of the galaxy. More important and critical.

It's outrageous that once a woman gets pregnant, she can unilaterally decide if the baby will be born, or not, and she has complete control over her reproductive rights, yet at the very same time robs the would, or wouldn't be father of his reproductive rights!

It's a disgraceful heinous fact that a woman can steal a man's sperm, by lying to him about taking birth control, or even steal sperm from a used condom, with impunity! And have his child without his consent, or the ability to have any say.

It's a monstrous vile, disgusting, pure evil fact that when a woman robs a man this way, then robs him of the decision to have this baby after getting pregnant, she will also rob his entire life, by making him work day and night to support an unwanted child, and if that's not enough, she can deny the father to have any contact with that child, if she wishes to.

The fact that women are entitled to commit all these crimes by law, this fact that a man can have his life kidnapped, his most basic freedom robbed from him, become a modern age slave, for life – this fact by itself is a crime against humanity. This crime is worse than rape, much worse than rape, because in the long-term rape has only emotional and mental consequences, while enslaving a man have emotional physical, and financial consequences for the rest of his life. But what is really making it worse than rape, is the fact that rape is considered a crime and a rapist can go to jail, yet robbing men of their reproductive rights, their money, their freedom, is a common practice which is actually sometimes encouraged in public spheres, and the "rapists" here are not scorned or god forbid prosecuted but rather revered by so many. If there's a rape culture this is it.

It's no wonder so many men in this situation commit suicide.

And to pour salt on an open bleeding wound, feminists are claiming that women are the ones who get their reproductive rights taken away from them, as if they are the sole victims.

It would be exactly the same I found a girl, shoved her in a dungeon, made her my private slave to take care of me, made her my private sex slave, then go on TV tell all my male friends about it, tell them it's great and they should do it themselves and then complain that I don't get the government to give me money for feeding my slave. Which they would eventually pay, using the tax money taken from my woman slave.

A woman that makes a unilateral decision to have a baby, who cheats a man out of his rights, is no better than Josef Fritzl [Austrian man who held his daughter as a sex slave]. She is Josef Fritzl.

Now imagine thousands upon thousands of Fritzles out there doing what Fritzl did and then talking about it casually in the media and even encouraging it. You know that people, men and women, would go ballistic, and burn the streets! And would have their representatives pay dearly if they did not act against this.

Yet we just take it with silence. Except for small protests here and there by MRAs, we are silent. Because we don't think it can happen to us. Well most women don't think that they will be raped, yet rape is discussed daily and laws are promoted by everyone, all the time, in every venue.

We need to realize that all the other feminist stuff we protest and mock is dwarfed when it comes to this issue. This is crossing all the red lines! This is war! This is Armageddon! I cannot think of a proper word to stress this enough.

And we allow this thing to happen everywhere on a daily basis. Hell we don't even think about it because we are so unaware. Not by accident, someone makes sure that we stay unaware.

In all the time that I have protested feminism and talked about men's rights on occasion, behind a keyboard, this is the first time I feel ***I cannot take it anymore***. This is the first time that I will get off my skinny ass and not just talk about it, I will actively do something about it. From this point I will take action to let my fellow-men know about this disaster. I will ask men and women to join me, and other activists like the MRA's, to go on an all-out war to ensure that basic fundamental rights of reproduction and financial responsibilities be legalized, to protect men, and also make sure that when a man is robbed of his rights the robber will be held accountable, and penalized if necessary.

Final words.

For full disclosure, even though I know MRA's and engage with them on occasion, I've never identified as one, or considered myself a part of the any men's rights movement, but in this case I will make an exception. Not to trivialize other basic rights that men don't have – this issue in my opinion, outweighs them all. Because of the magnitude of damage and destruction it generates.

How many of us never think about this issue or think it's not important enough? I will tell you who knows about it and has never done anything to change it.

Politicians.

Men's rights activists and ren's rights organizations made sure politicians knew, but because we the public do not stand behind MRA's, politicians continue to ignore and dismiss them.

All the politicians, all our leaders, have failed us. All of them betrayed us, time after time, and we let them get away with it. Leaders like the president of the US, who shamelessly stood in a public forum and openly lied about the wage gap and consequently used this lie to issue executive orders to give more benefits to protect women's reproductive rights like paying for their contraceptives, and health services, at the same time men are enslaved on a daily basis, which he completely ignores and dismisses. Politicians like Barak Obama are nothing but traitors to their fellow-men, the worst traitors to their own kind. We must never forget or forgive them for this.

Men, women, if you have any shred of decency, if you have any shred of humanity in you, stop sitting on your asses and do something about it. You need to take action, you must take action.. Start by talking about this with everyone you know, share information with them, and then do something to let your representatives know, not only as individuals but as a unified voice.

You don't need to be an MRA but we all need to firmly and openly and actively behind them on this one, because they are our front line. They are the ones who fight for us, every day in spite our lack of support, in spite of ourselves.

Now if you please excuse me… I need to go now and find my local men's rights representative and offer my help. All of you must do the same.

Cenk Uygur vs Karen Straughan: Cenk blows a fuse

Paul Elam · 5 February 2015 · Archived copy · Original

I watched the recent interview of Karen Straughan by Young Turks host Cenk Uygur with a now very familiar sense of amusement. Then I watched it again for the LOLZ.

Full disclosure here. There is an element to the man that I actually like. His politics are in fantasy land, but there does seem to be a streak in Cenk that actually walks some of the stuff he talks. I watched him deliver this speech on mainstream government corruption (and mainstream media complicity) some time ago and was so impressed with that particular message on that particular day that I posted it to A Voice for Men.

Alas, that was a different message on a different day. Perhaps Cenk's venture into sanity was a fluke, because in his interview with Straughan he jumped the shark with Olympic skill. If you have not seen the interview with Straughan, here it is. Everything I have to say will make a lot more sense after watching it.

What Cenk does here is a real life psychodrama on the mindset of the acutely indoctrinated. It is there to be seen in facial expressions, body language, tone and affect with every word that comes out of his very programmed mouth.

The dissonance is palpable. Note the hesitancy, right from the beginning, as he "acknowledges" that men and boys face issues that indeed require some sort of movement to address. He has all the confidence of an antebellum plantation owner acknowledging that perhaps enslaving people is unfair. As he talks of the necessity for a men's movement his eyes wander, as though looking for an exit.

I think Cenk knows he needs to do this, as the days when outright denial of the fact that men have unique issues have passed. We have entered the days of acknowledging men's issues but asserting that MHRAs should not be talking about them; a sentiment that virtually drips with every grudging, condescending admission that he makes. It is clear at that part that he is telling the truth, and he hates every freaking second of it.

What he leaves us with is an attempt at a slightly more sophisticated version of "Yes, men have issues, but, (insert bullshit reason to ignore them here)." Standard stuff for your average indoctrinated pundit, but due to his obvious level of insecurity with the subject he is discussing, he winds up less rational than when he started.

That's where Cenk sealed his own fate and placed himself directly on course for the unavoidable meltdown. Karen short-circuited the man's thinking by presenting him with a much more nuanced, informed and rational look at the history of suffrage than his ideology and soundbite-addled brain could handle. It overloaded his "poor little wimmens could not vote and that is that" circuit, and since there is no breaker box up there sparks started shooting from his brain and his mouth.

He turned into an irrational bully, and on the quick, raising his voice, interrupting repeatedly and demanding that Karen issue a public thank you to feminism which it does not deserve and which she was clearly not inclined to give. Then he resorted to name calling.

I cannot pretend to speak for Karen Straughan, but I can only imagine the irony she must have felt as Cenk went near postal, refusing to allow her to talk, shrieking about how radical she was.

All because she educated him on aspects of history with which he had never considered, and which undermined his distorted worldview.

For the record, she was right. Voting rights for men in the US were (and still are) tied directly to their literal availability for conscription and forced service by the state. Women in the US have had the vote for 95 years with no such assumption of their availability for die for democracy and better commerce. It is a right without a corresponding responsibility that men do not and never have enjoyed. To take it another step forward, there is a strong constitutional argument that without joining men in selective service and forced conscription when it is visited on men, women should not have the right to vote.

Radical? Perhaps to Cenk Uygur. But I am betting that he would not feel that way if he pulled his fingers out of his ears and quit saying, “la-la-la-la-la-la I am not list-en-ing to you!”

I have some suggestions for Cenk, should he be inclined to consider them. One, don’t lose your cool over an ideological tenet that does not reconcile with the facts. It makes you look as irrational and pseudoscientific as a creationist explaining to paleontologists that the world is 7,000 years old.

Blowing up on people in public for daring to be more informed than you are only impresses a following of the terminally stupid.

Asserting that all women should thank feminism for pushing an agenda that privileges women with the same rights as men, but exempts them from the corresponding responsibilities? Cenk, say it ain’t so.

If you want to go that route, you might want to replace the word “women” with the word “children,” as it much easier to digest an egregiously unfair double standard when done for the sake of the feeble and incompetent, which is precisely what you must imagine women to be if you think that way.

Finally, I will suggest some humility for Cenk. There is a men’s human rights movement. It is real, and you just talked to one of its leading voices. With all respect, no one gives a fudgsicle whether you grudgingly admit that there is some merit to it. It will not be shouted down by ideologues who continually display ignorance of and indifference toward historical facts. In fact, it is people like Cenk who are accelerating this movement, courtesy of their willingness to make embarrassing asses of themselves in defense of their own ignorance.

PZ Myers, forgery, and libel: “Duck morality is not for me”

Dean Esmay · 5 February 2015 · Archived copy · Original

PZ Myers, the Grand Patriarch of FreeThoughtBlogs, is a biologist and an Associate Professor at a pretty decent liberal arts college. Academically, his career has been one of no great distinction; the fact that he’s still an Associate Professor at age 58–at a Liberal Arts school that mostly offers preparatory degrees for those going on to bigger universities–should clue you in that his achievements as a scientist are hardly impressive.

There is of course no shame in that; simply being a good teacher is one of the most honorable things you can be in this world. And indeed, evidence is that for an undergrad science teacher, he’s pretty good at his job. I imagine he might make a pretty good High School science teacher as well.

However, instead of being content and proud to be a good teacher, it seems that for many years he has tried to overcome his lack of academic and scientific distinction by attacking Creationism (which is like shooting fish in a barrel for a living) as well as bullying anyone of traditional religious bent, while also bullying anyone who dares dissent from any of his atheist-y psuedoreligious “Social Justice” beliefs, such as the ideological feminist pseudoscience he consistently refuses to confront.

He is notorious for attacking minority religious groups, slandering others as rapists with no evidence but allegations, endorsing censorship of campus newspapers he does not approve of, and more. Indeed, by his own standards on rape allegations, he and several other male FreeThoughtBloggers should be presumed to be confessed rapists. (He is of course no such thing, but by his own pseudoscientific standards he should be considered one.)

As a male who embraced the modern day religion of Feminism, it should not surprise that he’s in the habit of smearing men’s human rights advocates of just about every bad thing you can, up to and including pedophilia (which, as a survivor of childhood sexual abuse, all I can say is this: screw yourself sideways with a porcupine PZ). It is worth noting that he’s been politely challenged on dozens of occasions to rebut us on anything we advocate on an evidence-based basis. These requests have always been ignored, so we assume that, like most feminists, he has no rational response to any of the issues we raise on education, suicide, homelessness, criminal justice, family law, genital mutilation, sexual assault and abuse, domestic abuse, and more: we dare to question Feminist Ideology, and as a proud Priest in that Church, he requires no evidence to maintain his faith in the Holy Dogma of Patriarchy Theory.

Mostly we’re content to ignore PZ and the sinking ship that is FreeThoughtBlogs. It’s such a cesspool of antihumanist, hateful ideology, cheap shots, character assassination, harassment, unverifiable allegations, and smear campaigns, why bother? Still, when they outright egregiously lie about us (which they’ve been known to do), it seems worth noting. And when they use clearly manufactured evidence that not only a High School kid could spot, but that anyone who knows anything about us would instantly recognize as wrong, well, I guess we have to acknowledge them.

Not long ago, it was brought to our attention that PZ Myers had libeled Paul Elam with a forged document. No, this is not a matter of opinion. The document is a forgery; our only question is whether Myers created the forgery himself, fabricating the story whole cloth, or if he simply took the word of whoever sent it and did not do the most basic work of verifying its authenticity before launching another smear tirade against someone just because he doesn’t like them.

In a posting entitled Duck morality is not for me, PZ Myers “quoted” Paul Elam as writing things he never wrote. A simple phone call or email to Paul to verify the quote, or checking for a hyperlink to our forums, would have made it easy for Myers to verify the truth of this. Frankly, just a little skepticism would have been called for: anyone who actually looks at this with their own naked eye can see that it does not line up very well with how messages are generally displayed in our forums.

Still, here’s an exact copy of the forged image that Myers used:

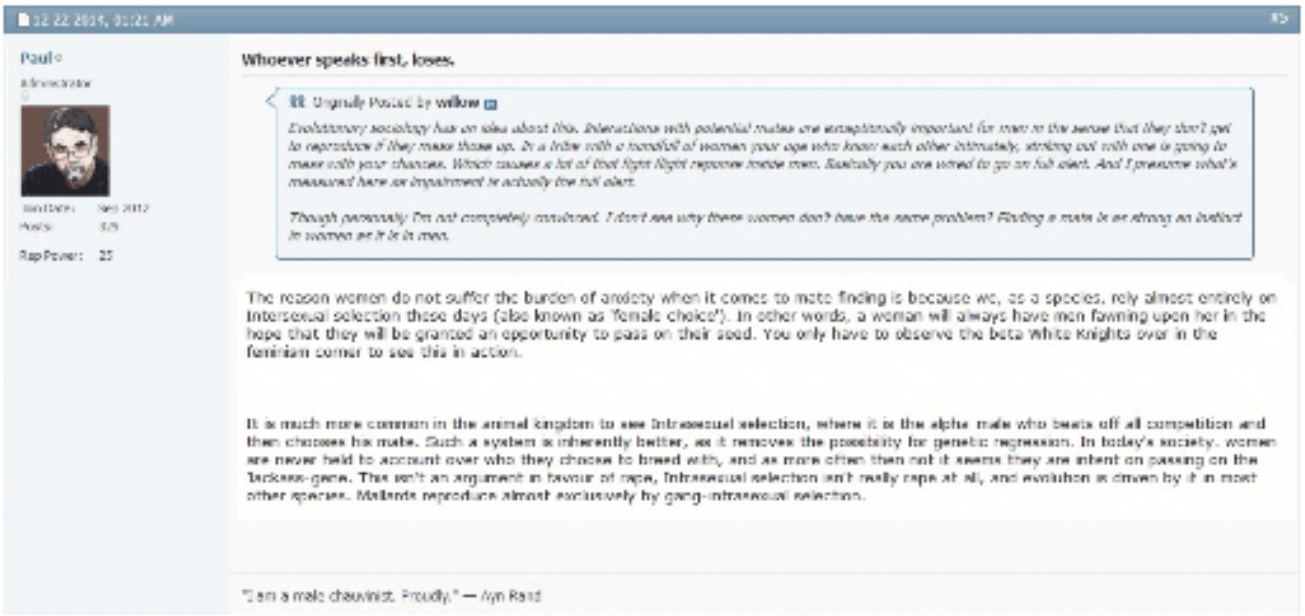

This forgery appears to have come in part from this thread in our forum, where you can immediately see, formatting doesn't quite look like that picture would have it. It's also a thread Paul never posted in. It does appear that the forgery used some of what's there that's written by other people, and some of which is clearly just text that's never appeared in our forums, or would likely cause heated debate (and likely mocking) if it did.

But if the naked eye won't do it for you, just adjusting the contrast on the image makes it obvious that this is a really bad forgery:

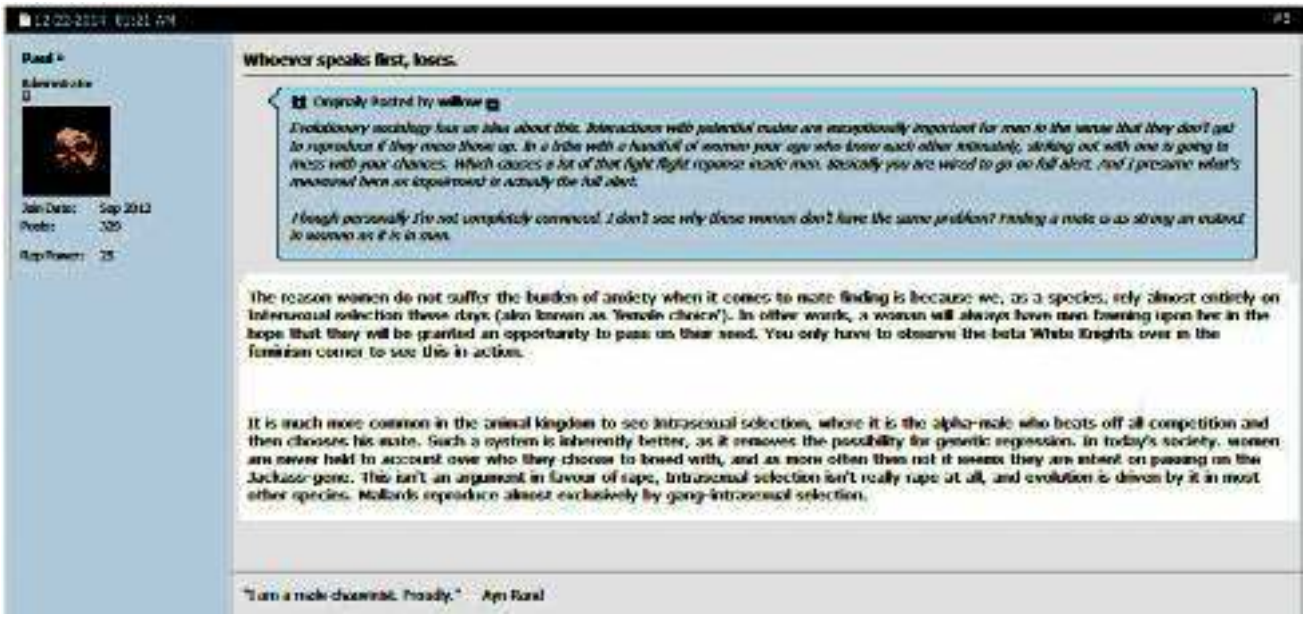

Looks like he didn't even bother using something decent like Photoshop, but rather a crude program like MS Paint or something.

I asked Paul what he thought of this. He said he finds Myers "such an obvious hack I don't think we should bother responding to him." But I think it's important to get this out there since some credulous people do still take Myers' blogging seriously. So I asked him and he obliged.

> That quotation is a bunch of pseodoscientific horseshit and anyone who knows me knows I'd call that what looks like some of the seedier and dumber PUA crap out there. Not that all PUA is BS but that's what some of

> the worst fringe material in PUA-land looks like. Also by the way, Ayn Rand is OK but I'm not a huge fan so I'd never use that quote except ironically, since I don't embrace male chauvinism. For fuck's sake, humans are pairbonders, not all men fawn over all women, and I've said thousands of times over the years that I reject the entire Alpha/Beta male paradigm for humans to begin with. If you know anything about evolution you know damned well that if we were rape-type tournament maters like gorillas we would never have evolved human civilization. That PZ Myers is such a dishonest and irresponsbile douchebag isn't surprising, and at this point I'm used to people putting words in my mouth that I never said. But holy shit can you get any dumber? PZ would try to get a student expelled for this shit, and if the FreeThought Blogs community had any standards they'd throw his ass out. I guess they can't because he owns it, but Christ can you get more pathetic? FreeThoughtBlogs isn't for atheists, it's for morons peddling Social Justice Crusaderism and Feminism as their religon."

Anyway, we won't hold our breaths waiting for PZ Myers to in any way apologize for passing off this crude and obvious forgery. At this point we've seen enough of the man's work to know he'd never be so honest or so honorable; even if he does retract, he'll likely try to claim this is our fault somehow anyway.

But let's be clear: PZ Myers has now undeniably engaged in willfully putting out a provably forged, libelous document. He ought to face censure from the academic, humanist, skeptical, and "FreeThought" communities. We doubt any of that will happen, so we just put this out there in the public record for anyone who cares.

Editorial note: the [sarcasm] 100% true-to-life professional photo [/sarcasm] of PZ Myers that we used for the title image here is courtesy of the Where In The World Is PZ Myers campaign. More people should join!

James Robertson proves that "Black Male Privilege" is bunk and Black political leadership is a failure

Mumia Ali · 5 February 2015 · Archived copy · Original

> *"Sheeeeeeeit…"*
> *-Clay Davis, The Wire*

Perhaps you've heard of one Mr. James Robertson, of the smouldering crater that was once the proud city of Detroit, and his literal Long Walk to work on the daily – to the tune of 21 miles each way. He has done this for at least a decade, and has touched off a crowdfunding firestorm, complete with offers of cars, money and more from people all over the country. It, of course, has sparked a conversation about all of the usual tropes: about how we, the United States of America, shouldn't be having people laboring under such conditions due to our wealth and largesse; about how evil Republicans view working folk, especially those who happen to be non-White; and, of course, more general pearl-clutching at notions of Racism and the like being the culprit of long-festering conditions that have brought great cities like Motown low.

But what gets left out are the following questions and issues that your correspondent will raise in today's essay. To do that, I refer the reader to a previous article of mine, "Tackling The Bugbear of "Black Male Privilege" – where I made the case, in point for point fashion, that the "argument" proffered by the Black Feminists and Social Justice Warrior crowd, is a feeble one. No one with a straight face, after looking at Mr. Robertson's daily travails, can say that he is somehow "privileged" over all Black women, forever and ever Amen, by simply being Black and well, male. The absurdity gets even greater, when we consider those who make such statements, again with a straight face, who in every way anyone who actually is in tune with reality could recognize, that they are hand over fist more privileged than Mr. Robertson. I mean, really – does anyone reading this believe that Princeton-educated First Lady Michelle Obama, or MSNBC fixture Prof. Melissa Harris-Perry, or media icon Oprah Winfrey, is less privileged than Mr. Robertson?

Really?

It has long been my view that the "thinking" on the part of the supposed Talented Tenth class in Black America has been fuzzy for a very long time, and does not acquit them well, nor does it make the rest of us look good before the world. The proof, in glaring relief and brutally painful detail, can be seen in Detroit itself. While Black Talking Heads like to trot out all manner of excuses as to how and why Detroit has become the poster child for Black fracture, failure and dysfunction (read: "it's all the White Man's fault"), the historical record says something else: at this juncture in 2015, Motown has been under the thumb of a one-party/one-race political rule for the better part of a half a century, and the results are bleedingly, painfully obvious. Sure, racism happened – but what does that have to do with the actions of Coleman Young – or more recently, Kwame' Kilpatrick? How does that square with the kinds of antics that routinely occur in city council, where the wives of prominent Black US congressmen routinely get rip with school kids? How are we to explain the rife corruption, incompetence, graft, greed and just in-your-face cronyism that was endemic on the watch of Black political leadership?

What, Mr. Charlie made them do it?

If you're detecting just a hint of extra "salt" in my remarks and observations, it's because in so many ways, James Robertson *is me* – as a fellow Blue Collar Brotha who was born and raised in a *de facto* Black city with strong working class roots, I too have seen how the so-called Black political leadership has run my hometown into the ground, and has not just not done anything worth the name for Black voters, but they've made matters markedly worse. Many of them have no qualms robbing their own constituents blind, all the while talking all that "Black" smack – much like the fictional Clay Davis from The Wire.

And yet, Black folk continue to vote for these jokers, term after term, year after year, and for what? So they can gain some kind of psychological satisfaction from seeing a Black face in a High Place?

You have *got* to be kidding me.

One of the things I have been doing is asking Black men in particular – everyday, salt of the earth, out on the bricks, working Black men – exactly what has Black political leadership in general, and yeah I'll say it, Presidential leadership in particular in the person of Mr. Barack Obama, *done for them?* Usually I get some mumbling about "history" or "racism," but when I ask them have they made more or less money since Obama took the White House for instance, all of a sudden they either get really mad, or they get really quiet. When I bring it back home to the local scene, much of the same pattern ensues. Once I roll out fact after fact and instance after instance of exactly how their own Black leaders have actively worked to undermine their own interests, that's when I'm accused of being a Black Republican, a sellout, an Uncle Tom, a self-hater, and so forth. Of course, all of this is just a smokescreen – they do all of this, because they **CAN'T** refute any of what I have just said.

And yet, they can and will turn right around and vote for these jokers – again. What. An. Embarrassment.

And this is how and why I am a Black Men's Rights Activist – because, truth be told, Black men, especially those like James Robertson, don't have advocates. The cruel joke that is the Black political "leadership" abandoned men like him a long way back, and what's worse, they actively leech off what little lifeblood they can get from him and other Black men, who as we all have seen in the past few years alone, are literally dying out in the streets in a death-by-a-thousand-cuts fashion, all the while singing the tune of fictive "Black kinship." It makes me mad enough to hock and spit.

It was men like James Robertson, and my dad and granddad, and yea, I'll say it, me – who made it possible for all these Black Talking Heads to pontificate from on-high, and what my brothers get for their continued and unquestioned support is a bucket of piss thrown in their faces while being told that it's raining outside.

I don't want to hear anything about "see, what had happened was…racism!" nor do I care to be particular as to which Black pols did or didn't do thus and so – they are all to blame.

And it was long overdue that they were put on blast and told they suck.

What is it going to take for you to wake up, Black man? Don't you get it? The Black political class – which includes, most definitely, the Black Feminist Brigades – have thrown you under the bus a long time ago. Oh sure, when someone not-Black does one of you in, here they come to cry some crocodile tears, toss out some bread and put on some circus minstrel shows to keep you distracted (and never mind when black cops harass you, right?) – but where it counts, on a whole range of life indices, they do less-than-nothing for you; and as we've seen in the machinations of the Black Feminist crowd, they work to actively grease the skids to run you over.

The working class working man, and for purposes of this discussion the Black one, has seen his standard of living sink to truly third world levels, and all on the watch of the so-called Best & Brightest that Black America has to offer. It is time we told the whole lot of them that we want a divorce.

Sorority Row: solipsism, cognitive dissonance, and phony “Bid Night” outrage at the University of Virginia

Ty Henry · 5 February 2015 · Archived copy · Original

Phi Kappa Psi House at University of Virginia

The mascot of the University Of Virginia is the Cavalier. And the sorority women of Jefferson’s venerable institution believe that’s how their right to freely associate and look after themselves was dismissed by matriarchs of their organizations. So says, Ms Story Hinckley, a sorority active and senior.

At first blush, Hinckley’s entreaty not only tugs at the heartstrings, it threatens to yank the entire interior vena cava from its moorings. She has created an online petition to revoke the edict from a coalition of national sorority directors that their UVa actives not attend fraternity parties, starting with “bid night,” festivities, where chapters accept new member pledges, and, like most fraternity functions, good libations are rumored to flow, and, the matriarchs fear, bloomers are rumored to fall, forcibly or otherwise, as the women are trapped into spontaneous bacchanals by Rape Lycans.

Not so, says Hinckley.

> This is gender discrimination.
>
> Instead of addressing rape and sexual assault at UVa, this mandate perpetuates the idea that women are inferior, sexual objects. It is degrading to Greek women, as it appears that the NPC views us as defenseless and UVa’s new fraternal policies as invalid. Allowing the NPC to prevent us from celebrating (what used to be) a tight-knit community, sends the message that we are weak.
>
> Please sign this petition to support women’s rights at the University of Virginia.

In another letter to the sorority dictators, quoted by the Washington Post’s Susan Svrluga, signatories take issue with the presumed “diminished capacity for agency” implicit within the edict.

Sounds like a cause one can get behind. After all, who wants to see adult women essentially grounded for having done nothing wrong? These women signed up for college Greek life, not a convent. How dare the National Panhellenic and various Sorority National Directors take these “strong women” back to the 1950s, treating them like “children,” they demur.

“This is not an issue of we’re angry because we can’t go out and drink,” says Sara Surface to NPR affiliate WVTF. “It’s an issue over whether or not we have the choice.”

Seems the only choice was to sign the petition, in the name of The Father, The Son and The Holy Booger from

"Revenge Of The Nerds." But not before a visit to the medicine cabinet, for two red pill caplets to blend into my fruit smoothie. Doing such is always a Huxley-esque and clarifying experience, and this time was no different. Indeed, the varied squalls and squawks of displeasure synthesized into their real meaning, as only the words "solipsism" and "cognitive dissonance" were visible on the page.

What complicates sympathy for the plight of these women is that they only sought to advocate for their "adult agency" when faced with prior restraint on their movements and activities. However, a search for a similar outflow of activist remonstration after fraternities were extorted into being conscripted to the role of "Sober Monitors" for these "adults," under threat of revocation of recognition on campus comes up curiously empty. Funny, that.

As our colleague Pierce Harlan at Community of the Wrongly Accused eloquently lays out, the campus rape hysteria template is modeled after how the law protects child victims. Not surprisingly, the new Fraternal Operating Agreement addenda, announced by University President Theresa Sullivan, follows this template. Its provisions require, *inter alia*, that a minimum of ***three brothers*** be lucid at all events. Only these "sober brothers" would have access to upstairs rooms, and would monitor who can enter and exit rooms. It also includes "Bystander Intervention Training," ostensibly to spirit away the innocents in the nick of time. The "agreement" also includes such feminist code words as "addressing. . .unhealthy power structures" and "eliminating chaos and discomfort."

In other words, all risk for the women (children) is outsourced to the men (grown-ups). Can't have the coeds being groomed for spontaneous, tipsy carnal knowledge. It's the same principle at play with the new "affirmative consent" laws; Sexual contact with women is a presumptive crime, as it is with minors.

This hissy fit isn't about freedom. It's about privilege. Specifically, conferring upon these women the privilege to constrain male sexuality whilst holding in reserve the right to invoke post hoc plausible deniability for their own, something Title IX coordinators endorse, especially at Virginia colleges.

Moreover, how many opportunities to take a stand did the Good Greek Women of UVa. let fly by? In light of Ms. Hinckley's stated frustration of the Greek men being stereotyped as "stupid rapist fraternity brother. 'No women can come to your house on this night because they will all be sexually assaulted,"a review is in order.

When their fellow Greeks carried the cross of a fantastical horror story equal parts Animal House, Silence Of The Lambs and McMartin Pre-School/Kern County as a part of "ritual pledge initiation". . .what did they do?

When the story led to these young men being driven from their homes, in fear for their lives after naked acts of terrorism and threats. . .what did they do?

When a student coalition suggested "secret trials" for their "friends," as well as other campus men . . .what did they do?

And yet, when the toga-clad chickens come home to roost, spiking the punch not with date-rape sedatives but with an acrid, caustic load of The Law Of Unintended Consequences expelled from their bowels, they demand the world take notice of their campus-wide bitter beer faces?

How convenient. . .and "cavalier."

This MGTOW doesn't understand humans

AVfM Video Source · 5 February 2015 · Archived copy · Original

Some have questioned the wisdom of AVfM calling out the extremist fringe that seems to have begun to hijack the noble philosohy of Men Going Their Own Way (MGTOW), or even questioned whether such a radical fringe exists. TL;dr, who is not a Men's Rights Activist (so far as we can tell) or a MGTOW (so far as we can tell), nevertheless has a good example of why calling out the fringe is an unpleasant but necessary task:

Despite whatever lies you may have heard, AVfM has supported MGTOW since the day it began, and will always support MGTOW, even MGTOW we don't always agree with. What we will not support is FringeTOW, PigTOW, whatever you want to call them, spreading hatred and pseudoscience.

Anger is a legitimate emotion in the face of injustice. When anger turns to an unending hate and fear and loathing, it's like drinking poison to get back at your enemies.

As the attacks step up, so will I

Paul Elam · 6 February 2015 · Archived copy · Original

Just last night Buzzfeed published an attack piece on me in the most personal of ways, by digging over 30 years into my past and gathering or paying for statements from my ex-wife and my estranged daughter (referred to by Buzzfeed as "Bonnie"). Very few of you will know I have an estranged daughter. I have the hope in reading this you will understand why I never dragged this part of my life into the public arena.

To make that more explicit I have elected in the past to never speak about this part of my life. I made that decision because the nature of my work subjects me and those close to me to attacks routinely. I did not want to subject anyone to that unnecessarily.

However, since my daughter and former wife have elected for whatever reason to insert themselves into my public life, I see no other alternative than to respond with my side of this story.

If you will allow me a moment's digression, I need to point out that it has not been established that I actually have a daughter. I think it is possible, even likely, but I don't know for sure. For the sake of simplicity, though, I will use that word where it fits.

There were several distortions printed, some of them direct quotes from the mother and daughter, some of them just "reporting" as usual for people like Adam Serwer. In this piece he was trying to create a financial boogeyman, but only as a side note. The piece is really dedicated to where he thinks it will hurt.

As a much younger man I met a woman I was quite attracted to, and who was very enthusiastic about sex. Our first date turned into a live-in and ultimately to a poorly thought-out marriage.

My wife was indeed very enthusiastic about sex. The naivety of my youth also made me pretty blind to the fact that her sexual enthusiasm wasn't limited to me. There was an unending string of affairs. By the time we separated Bonnie had been born and my ex was pregnant again. As the relationship ended, I learned of even more affairs from friends who were silent while we were together.

It was at this time, when I was confronting her about what she had done, that she revealed to me that she had been "raped," though it was not by a friend of mine. It was a friend of hers. Given her ongoing dishonesty about the affairs and many inconsistencies she related about the alleged rape, I did not believe her. I still don't. She cheated and lied constantly.

She also alleges I had a drug and alcohol problem. There is some truth to that, though no more at all a problem than she herself had, including drinking and smoking PCP while she was pregnant with her daughter.

We were both wild, stupid kids. Sad but hopefully forgivable. I, for one, turn my youthful poor judgement with drugs and turn that into a 30 year career helping addicts recover.

Anyway, I became very suspicious about paternity issues as the grief of the breakup cleared the denial I had about her character, and I requested paternity testing, which she refused to give. Needless to say, that compounded my fears that I was going to be saddled with the price tag for my exes cheating.

After being served, I wrote her attorney and demanded paternity testing again, which was again refused. I informed him at that time that I had no intention of paying, jail or no.

Eventually he returned that message with an offer. Pay $1,200.00 and relinquish parental rights forever. Again I interpreted this as yet more of an indication that my then wife was unsure of paternity. The deal was sealed, and I picked up my life and moved on.

I do not regret doing that. I feel bad for Bonnie, but that is a separate and distinct issue from my choices at the time. I had a promiscuous wife who was a habitual liar. I had every sensible reason to suspect that I was not the

biological father. And while I would not allow myself to get in that situation again, if for some reason I did I would make the same choices without hesitation.

In 2005, Bonnie contacted me by mail, as is said in the article. We exchanged emails, and in the first one I told her that there was a very good chance I was not her biological father, but that I would very much like to meet her.

We talked on the phone a few times and made arrangements to meet. When we did I saw a family resemblance, though looking back I am not sure if I was seeing what I wanted to see. I sure did not act on it. While we never got paternity testing, I was satisfied on meeting her that she was my biological daughter. And yes, I did cry. Not for shame or personal remorse, but for a sadness. I did not, as alleged, tell Bonnie that I was sorry that I had failed her. I told her that I was sorry such misfortune had been her lot. I did not tell her that I would understand if she hated me. I told her that I would understand if she were angry. And I still do understand that. I would be angry if I grew up like she did.

I was trying as best I could to be open to whatever her experience of that was, but I never felt and still don't that this was something I had done to her. It all could have been avoided with a simple paternity test that her mother would not allow.

A lot of things could have been avoided. Bonnie and her brother both revealed to me on meeting them that the woman I was married to was the same woman they had experienced growing up. Chronic drinking, drugs, a series of short term, often volatile relationships in which both Bonnie and her brother were abused. The abuse was at the hands of her mother and some number of her mother's boyfriends. They disclosed that in nearly all those relationships their mother had cheated.

As to more recent events, I can only suspect that money or anger or possibly both have driven Bonnie to deceit. You have read a story that tells you I was more interested in fancy living than in family. You were told that I spanked my grandson, with the implication that this is why she left without returning my calls (which Serwer takes the liberty to twist into my leaving her again).

That is not what happened. As in all interpersonal matters, things are much more complicated than short, easy to digest versions fit for Buzzfeed reading level. There is the surface actions, and then there is what happens beneath the current. I will tell you both.

I invited Bonnie and her husband down to Houston for a visit a week after my partner and I bought a new home. In hindsight that was a mistake. It was blistering hot and my partner and I had completely exhausted ourselves with the move. I was certainly grumpy and not at my best. It was a bad time to receive them and I know that it showed in my attitude and demeanor.

I was indeed frustrated with both my grandsons. Both were at difficult ages to begin with. They also acted out a great deal at the time in general, I think related to the hostilities they lived with in Bonnie's marriage, and to the fact that her mother, still drinking heavily and very emotionally unstable, lived with them.

I had become uncomfortable at that point visiting them because of the constant tension and fighting in their home.

I know that I snapped a couple of times at Bonnie's children, but I never laid a finger on either of them. When I called and left a voicemail apology to her later on, it was not an apology for spanking anyone, it was an apology for being irritable and less than hospitable while she was there at my invitation.

That is the surface of things. But as I said there is much more underneath. One of the things that I discovered during this remarkable chapter in my life was that sadly I could not get back time lost with Bonnie. There was too much water under the bridge. No matter how hard I tried, and I did for six years, I did not adjust well to the shocker of becoming an overnight father and grandfather. There were too many missing pieces. No matter what I did I would never have the kind of relationship that comes from raising someone. There was a depth of connection that would just not happen.

I was not going to fill the hole in Bonnie's heart from a missing father and a string of abusive replacements. I think

we were both starting to figure this out in our own way.

And I think that is where the friction comes in. Bonnie has said that I was more concerned with my new home than with her. What she did not say is that she had repeatedly asked me about moving to her city to be closer. I am sure that the new home represented the end of that thinking for her, and that it hurt.

She was not in a good place herself when she arrived. It was apparent to both my partner and myself that something was bothering her from the moment she walked in the door. That is only a guess on my part, but I am pretty sure that I am right.

That sums up everything I think is worth saying here. Bonnie and her mother both have been less than honest, even attributing racial slurs to me that I did not say, and a number of other items too trivial to go in to. I can speculate that it was maybe for some silver, and that is possible. But I am guessing that it is more about what is obvious to me. Bonnie got short changed. She is angry, and I don't blame her. I don't think this path is going to lead to any peace for her, but often these things take much longer than we would like to land people in a better place.

She must on some level be doing what she thinks she needs to do. I actually hope it does work for her and I wish her the very best in life.

So now, as AVFM continues to grow, I know that I will increasingly be targeted and by people willing to invest much more time and money in doing so. After a long, emotional and sleepless night last night, I am no less committed to seeing this through than I was the day before. Nothing has changed, except perhaps that some of you know me a little better now.

See you all in Houston for ICMI15.

A thinking man's rebuttal to "The Thinking Man's" attack on the Men's Rights Movement

Mumia Ali · 6 February 2015 · Archived copy · Original

> *"False media – we don't need it, do we?"*
> *-Chuck D, "Don't Believe The Hype"*

The proverbial ink had barely dried on Ms. Mariah Blake's drive-by shooting of a article that appeared on the Mother Jones website last week, where once again the Manosphere in general and A Voice For Men in particular, came in for yet another toss under the bus – this time by none other than White Knight in residence over at London's Telegraph, Mr. Andrew Lowry, the self-proclaimed "Thinking Man". is column generates a hella more heat than light on a movement that the mainstream media, academia and Social Justice Warrior Class – a cabal known to us Manospherians as the Cathedral – can no longer ignore.

The Men's Rights Movement.

As if reading from the same page of the Cathedral's hymnal, Lowry follows in lemming lockstep fashion behind Blake, in attempting to foist lie after lie and half-truth after half-truth on a still-unsuspecting public about exactly who the MRM is and why we do what we do. Without further ado, your correspondent will address, in point for point fashion, Lowry's canards and dispatch each with the truth. Because, as we all know, the truth, shall set you free.

Lowry opens his screed about young Ben Moynihan, the British citizen who stabbed three women on the basis of his supposed mating woes (Moynihan claimed being a hopeless virgin). The problem with this line of argument, is that Moynihan didn't have any links to the Manosphere – just like another young man Lowry squawks about, the late Eliot Rodger – who, it has also been proven, not to have any links whatsoever to the Manosphere. In fact, the only link he did have to anything related to men, was a website known as PUAHate, which, as the name infers, didn't exactly view Venusian Artists in a flattering light.

Lowry's mention of George Sodini though, does require a bit of clarification: he did indeed avail himself of Pickup materials in an effort to end his multi-decades long sexual drought. However, the name of the instructor/author Sodini selected was not known to me, nor to anyone else I happen to know in the seduction community of any consequence. That bad actors (like RSD's Mr. Julien Blanc) abound in any human endeavor, desire or interest that has proven profitable, would seem to be a given to the point of going without mention, *except when it comes to the Pickup community for some strange and odd reason.* In any event, none of that is meant to explain away or rationalize Sodini's actions, and every article or blogpost I saw on the topic was one where it was clear on the part of the pickup authors, that they condemned what Sodini did.

I did, and still do, share that view.

Lowry attempts to forge a guilt-by-association, wedded to a haggard causation-equals-correlation argument between these events and the burgeoning MRM – you know, a classic case of Post Hoc Ergo Propter Hoc – facts be damned.

Wow. Just…wow.

Next, the so-called Thinking Man rhetorically asks, seemingly with a straight face, what kind of world do we MRAs think we're living in? I am only to happy to oblige with an answer:

We live in a world where a woman, sight unseen and real name unknown, can weave a story about being viciously gang-raped, without a shred of evidence, or witnesses, and then have her story brought before the world by one of the world's renowned pop culture publications – only to be proven a horrid lie.

We live in a world where a man, who just happens to be Black, who has dedicated his life to actually doing

something meaningful in helping the Black folk who need the help the most, have his name and legacy dragged through the mud by more than two dozen women, again, without a shred of evidence – and no one pays a price for that. The more things change, the more they stay the same, indeed.

We live in a world where men of color like Jorge Pena, who was just minding his own business on public transportation, can be relentlessly street harassed and then viciously attacked, by women of color, and his ordeal is by no means unusual or unique – indeed, according to avowed feminist and founder of Slate's Double X column Hanna Rosin, it's very much on the rise, the incidence of violent and antisocial women and young girls in our time.

We live in a time where for straight men who happen to like the female form in a sexual way, they are shamed and demonized for it, clowned and badgered about their desire to want to learn how to improve themselves so as to be better able to achieve their desires, be that for one night, or for a lifetime with that special lady. Sex positivity for me (if you're "alt"), but not for thee (if you're a straight guy and get the warm and fuzzies for women).

And that's just for starters. I've written more extensively all over the Internet about the hows and whys I, as a Black man, find the Men's Rights agenda to be quite valuable and meaningful to me.

But, of course, I'm the kind of guy the Andrew Lowrys and other Dudley Do-Rights of the world, never seem able to get around to actually talk *to*, instead of *about.*

And that quip about how men are the ones who have that ability to make war on others – that it is somehow unique to our "kind"? Note how Lowry goes to myth over fact: right there in his native UK, a Prime Minister took her nation to war for the first time since Churchill; Israel's first female PM waged war; and India's first female PM initiated a military operation in the far north of her country that set in motion events that would result in her own death. Nor are they themselves, unique; history going as far back as Cleopatra herself, records female leaders being quite bloodthirsty.

The record as we have it on women in power, suggests quite powerfully that they have every bit as much a taste for blood and treasure as any man.

As more hit-pieces come out about the MRM, those sitting on the sidelines need to ask themselves: why aren't these people having a sitdown with those of us who have been toiling away in the trenches, for years? Why are they so content to crib the shoddiest of notes from the most fringe elements of the movement? Why won't they actually address the issues about the MRM they claim are indeed legitimate? What are they afraid of – that their preconceived notions will be proven false?

No, Mr. Lowry – what's pathetic, is that committed ideologues like you, can't even be bothered to get the most basic of facts straight on the matter.

Oh, how the mighty have fallen, indeed.

More video game misogyny

AVfM Video Source · 6 February 2015 · Archived copy · Original

Calling Anita Sarkeesian! Calling FemFrequency! A just released video game is rife with rape fantasies, violence against women, unrealistic, hypersexualized, helpless women and phallic imagery! We need this to stop!

SkepTorr nails it again!

Beverly O'Connor's twisted view of sex

Jim Muldoon · 7 February 2015 · Archived copy · Original

Beverley O'Connor has talked some drivel in her time. But one effort she made last year is Feminist Sacred Babble at its finest. She decried that "Porn obscures our view of women."

Now you know, before you read any further, that "our" doesn't include O'Connor. Her view of women is in perfect focus.

She begins:

> I remember when, as a young girl and woman, you'd hear men in a group laughing uproariously as one declared that a woman's place was barefoot and pregnant in the kitchen.

Do you remember this time? I don't. O'Connor claims that this caricature of boorish masculinity not only existed, but was the norm. However, in these enlightened times, those invented days are now behind us.

> It may be the company I keep, but it seems to me that any debate about the right of women to work was over.

Let's ignore, for the moment, that there have always been women who worked, and therefore they have always had that right. There have always been "latch key" kids. There have always been women who, either by circumstances, ambition or both, managed to earn a wage.

Let's pretend that this Patriarchal world existed. If she is barefoot and pregnant, he has yet another mouth to feed and more clothes to buy. There might even be a need for a bigger house with an even bigger mortgage or higher rent. And the burden to provide would fall squarely on his shoulders.

It would mean, for him, working harder, competing for more promotions, and working even longer hours. He might have to get a second job. And, the bigger the burden, the more precarious the balancing act of staying in front, the greater the pressure.

So why is he laughing?

> Those of us who grew up post-feminism, well, we expected to be valued contributors in the workforce and have careers if we chose to.

There are a two things to note here. First, if she grew up "post-feminism," where did the laughing patriarchs and the pregnant women chained to the sink come from? Secondly, "we expected… [to work]… if we chose to" is an astonishing arrogance for someone claiming underclass status. Would O'Connor allow any man such a choice?

If only this was the low-point of O'Connor's babble. It gets worse.

> But it seems we might be hearing that corny old joke from a new generation, with new research showing there's been a 40 per cent rise in men believing a woman's place is in the home.

The rise is a massive leap from around 8.5% to a gigantic 12% of young men. The panic button is being hammered by a Ross Honeywill of the Centre for Gender Equity.

Honeywill, of course, has a theory about it all:

> His theory is it's the manifestation of the "porn generation," the group of young men now in their 20s and early 30s who have grown up with unfettered access to live-streaming, graphic pornography.

Here things start to get really twisted.

> "From an early age those young men have been fed a diet of women who are seen as available, accessible and, importantly, compliant," says Honeywill.

Let's look at what's missing from this Feminist stereotype of pornography. Let us begin by classifying the sex in a pornographic manner. Honeywill and O'Connor are discussing straight sex. And by straight, I don't just mean heterosexual, but "ordinary" sex.

They are not discussing, for example, sadomasochism or people urinating on each other. My guess is that the females are often in the "dominatrix" role, and so it doesn't conform to the Feminist dogma on oppression. If she has the whip in her hand and he is manacled to the bed, then its hard to call him the oppressor.

Best for the Feminists to pretend that it doesn't exist, or at least doesn't count.

Permit me a digression for a moment. I am not an expert on porn, and so I don't know if there are any studies, other than the typical Feminist drivel, on the matter. Would people who are not "that way inclined" be anything other than turned off by particular types of porn? Is being turned off otherwise harmful? Are those who are "that way inclined" harmed by watching their "inclination" on a screen?

I have no idea on the answers to those questions. But, what I am saying is I don't believe either O'Connor or Honeywill do either. More importantly, I am questioning the particular harm they claim is inherent.

Note they do not discuss gay men as forming a negative view of men by watching gay porn. The same goes for lesbians watching other women being "available, accessible and, importantly, compliant."

And, of course, heterosexual women never watch porn. Ever. The Fifty Shades of Grey phenomena was just a flight of Patriarchal imagination. And, if they did, it would never obscure their view of men.

No, it is only straight men watching straight sex who get the wrong idea.

It is also worth pointing out a word that is missing from Honeywill's description of the women in porn. He doesn't call them "willing." Instead, they are "compliant." There is no enthusiastic consent as far as he is concerned. It is just one small step from there to all sex being rape.

> From what Honeywill is saying, by the time they get into the workforce or in a position of management and senior decision making, these young men have an image of women that's in no way equal to them in any meaningful way, or capable of making decisions like they would.

Now "straight" sex, regardless of your view on any other kind of sex, is natural. So why would men watching women having straight sex form the opinion that women are sub-human?

> But if a whole generation is seeing women as sexual beings who are compliant, demeaned and in no way equal to them, that's bad news.

Again, it is this Feminist view of sex, where women are "compliant" rather than "willing" and therefore somehow "demeaned" by participating in it, which is problematic. Neither Honeywill nor O'Connor show us any logical link between "women having sex" and "women being demeaned," but they clearly assume that the connection is very real. So real, and so obvious, that they don't have to spell it out.

> As Honeywill points out, women are not the problem. Women recognise the problem, they live with the problem.

So, is "the problem" men, young men, or sex? Honeywill is quoted:

> There are many young men for whom sex is a very solitary thing …

Again, this peculiar view of sex. Women never masturbate, because clearly, sex is not a pleasurable thing for them. This is why they are "compliant" rather than "willing." If they do masturbate, we should just pretend that they don't, so they can retain their modesty (how Patriarchal).

Men, however, masturbate *because* they can't get women to have sex with them. This, it seems, should not be taken as a sign that women don't like sex, but that the men in question are inferior. There is nothing wrong, it seems, with mocking them.

For O'Connor, however, the problem is more than just the young men.

> It would seem to me that not only do the women in young men's live have a role to play, but so too do the fathers, uncles and brothers. It's about attitudes and values, and they are formed from those around us who teach and guide us.

So, like all Feminist rantings, we began nowhere with nothing, make some stuff up to create a scenario to accuse men of bad things, and still end up nowhere.

Should the fathers, uncles and brothers be somehow banning straight porn for straight men? Or, should they be starring in a better, more respectful kind of porn? And quite what would be the role of the women in their lives? More sex? No sex?

Or, should we all, now that we have been given the good oil from O'Connor, be hiring Honeywill to root out this curse in the workplace?

> "It's about structured gender equity training that addresses this as a sub-theme, that has so far been hidden."
>
> "With the right role-playing and experts who begin peer-level conversations between men and women in the workforce, this can be easily exposed," says Honeywill.

What do you think would happen to the men whose faulty thinking is exposed? Even if this problem actually existed in anything like the manner in which they say it does, would public humiliation in the workplace help?

Maybe, if the young man gets a certificate from Honeywill, he might get granted some enthusiastic compliance from the women in his life. Is that the point?

It seems to me that the whole thing is a fabricated piece of nonsense so that O'Connor can make sanctimonious declarations of ideological purity whilst Honeywill angles for a Feminist Funding Frenzy for his "training."

Both should be rejected outright.

Links

http://www.heraldsun.com.au/news/opinion/porn-obscures-our-view-of-women/story-fni0fg0d-1226951173367

Sage Gerard exposes Paul Elam

Sage Gerard (Victor Zen) · 7 February 2015 · Archived copy · Original

Paul has repeatedly put himself at risk to protect me, and the least I can do to express my gratitude in light of the Serwer-Baker Buzzfeed attack is lend my voice in return. I need to offer the obvious disclaimer that I do not *actually* speak for Paul, and I do not know him as well as his family, closest friends, and current lover. But after spending time with Paul and his awesome partner after they graciously welcomed me in their home, I know Paul well enough to see when people lie about his character.

The first and most obvious criticism I see forming in the air is that Paul cannot complain about the Buzzfeed hit piece because he targets people in articles himself.

Critics will not believe me when I say this, but Paul does respect boundaries. It's just that he reciprocates his targets' intensity. Case in point, Paul Elam is speaking in my defense against the faculty who bullied me on Kennesaw State University, and he stayed within the scope established by the faculty themselves. Despite what some say, he never did anything to ISD faculty that they haven't done to me (But notice that it's only "harassment" when Paul does it).

Paul's takedown of Brian Clyne is the only time I recall Paul swiping at someone on a familial level, and even then that was because Brian Clyne publicly *volunteered* his daughters as a topic and threatened intervention from his father.

Whether Paul calls out professors by name or writes scathing satire, he has evidence of his targets' wrongful actions. When Paul jumps the gun, he admits it and apologizes. Show me one critic confessing that they overreacted to MHRAs in this way, and I will show you a unicorn.

There is nothing wrong with calling out wicked people, and there is no doubt that Serwer and Baker thought they were doing the same thing. However, their "evidence" is *opinion* carefully framed to manipulate, not persuade. This is David Futrelle's style of toxic propoganda: **Distort context until the target and all supporters appear inhuman**.

In terms of his difficult decisions during his youth, Paul had to live with choices that only prove that he is human. Today, Paul faithfully operates within the boundaries of the law as an advocate. Critics lack evidence showing otherwise, but this will not stop them from trying to destroy him.

The attitude of those bent on Paul's destruction are best summarized by Charles Augustus Magnussen in *Sherlock*:

> Proof? What would I need proof for? I'm in news, you moron. I don't have to prove it, I just have to print it.
>
> — Charles Augustus Magnussen

What does it matter if the lies by omission, or prints as facts things that are merely speculation or allegation? It doesn't matter to them. Propogandists like Serwer and Baker will argue that the sun is black if it made MRAs look bad.

> Men's Rights Activists are rage-filled misogynists who claim feminists intentionally "cover up" issues like male rape and workplace injury rates so women can achieve global domination.
>
> –Katie J.M. Baker, *Rape and Death Threats: What Men's Rights Activists Really Look Like*

Nope. No bias there at all. Never mind MHRAs pooling money to investigate an alleged assault of a feminist. Never mind welcoming women in managerial positions. In Femtopia, none of those things happened.

Remember that Serwer came to ICMI14 with a free press pass, and spent his time visibly shaking with rage because

no one thought like him. Serwer made this personal, because to him, it *was* personal.

I've read every one of Paul's articles, so I know every confrontational thing he put on this website. Like other people who think, I can read between lines and deduce motivations and character without being distracted by popular emotional impressions.

I bonded with Paul as a guest in his home, where there is no evidence that he is exploiting money in the way David Futrelle and Diana Boston suggest next to their own "donate" buttons. No sex dungeons, no blood money under the mattress, nothing.

For those who think I am a biased source, recall that I'm fiercely insistent on universal accountability. I owned up to every wrong thing I've done, both in internal conflicts here at AVfM, and in breaking any rules at Kennesaw State University. I've banned self-proclaimed MRAs from this site early in my volunteerism here for bigotry (yes, including misogyny), and noticed ideological development in "manosphere" communities.

I'm hardly one to presume infallibility, and I sure as hell do not endorse exemptions in my principles for friends. If I saw Paul drinking Château Lafite out of a pimp glass instead of keeping his promises, I'd be the first to tell the world, even if my doing so ended our friendship. If I was not willing to do that, then I would not be a proper activist.

But I don't worry about enduring that moment because I know it won't happen. Paul uses every cent of donations to AVfM in good faith towards his promises. If he fucks something up, I know he will own up to it. His integrity is solid, no matter what his enemies say about him.

Another money fact that keeps slipping by unreported is that Paul has allowed others to feed off his main revenue stream. Paul hosts fundraisers on this site where AVfM gains no money. I *offered* Paul a percentage in Zen Men's last fundraiser, and he refused the money. He also gave Dean Esmay money for private dental work in public view.

Serwer tried to paint Paul as being defensive and secretive about money. But Paul demonstrates that he keeps promises. He promised a conference, and there was a conference. Serwer was *there!* Where else did he think the money went? Hookers and blow? Public information shows donor money being spent in good faith. Paul's just not going to give up *sensitive financial documents to complete strangers who want to control money.* To them, Paul's sin is that he's not spending money on feminism.

Between Dean and Zen Men, AVfM gave up access to over $10,000, which means Paul gave up *more than AVfM itself raised in its last fundraiser.* AVfM has historically raised money for people's legal defense, to help activists get to protests, to fund other activist groups, to help build shelters, to help fund research on male birth control, and more, yet no one in the mainstream even acknowledges these things, and some outright lie and say AVfM never does it. But here's my point:

Greedy people out to exploit the masses don't give away money.

Paul's gestures of appreciation are not limited to Dean and me. When one of the many talented activists on staff do outstanding work, Paul helps them step up their game however he can.

Somehow that memo didn't make it to the "Paul just wants money" crowd. Could someone please rub it in their faces until the ink stains their eyes?

Even if Paul legally owns the cash assets as AVfM's proprietor, so what? Running an international organization is a job, and Paul does that job well. It is true that most staff are not paid and the few who are are getting very little, but we are certainly not cheated because Paul supports his volunteers. He also never tells us to do anything; we make up our own work. This allows us to practice new skills and connect with new people. People even find lovers here. Since the AVfM platform is so accessible, it grows quickly and there's basically an entire city's worth of activity going on behind this site. There are radio shows, chat rooms, art, comics and Wild West debates. There's a reason why we stick around: Volunteering at AVfM is fucking awesome.

Critics turn up their noses and act as if *real* activists like them would work 80+ hours a week saving the world *for free* and not go broke. The whole reason I started asking for donations myself was because *activism costs money, honey,* and you aren't much use to your supporters if you can't put gas in the car. Paul gets shit done, and donors take care of the bills flowing out of the P.O. box and yell at idiots alongside him. Looks like a perfectly sensible arrangement to me. Prigs who disagree are free to prove they have a better model.

Paul does not intend to hurt anyone. He is, however, *gleefully willing* to risk offending millions when there is no other way to make a point. I and other MHRAs follow that example because dammit, it works. One year we are doing odd jobs, and the next year every MHRA and his cat are in the news. Critics cry foul, but they cannot deny that MHRAs are now among the most interesting people in the world.

Feminists and "social justice" crusaders attack Paul because he is not compliant with their Church. In their attempts to pretend that they care about men's issues—they really don't—I find myself only trusting Paul more. He scares the shit out of demagogues because he can guide activists to reform. He went from blogging in a semi to becoming an international media figure.

If I was a crook that lied for a living, I'd be attacking Paul too. Too bad you can't shame men who value themselves.

The Church is trying to excommunicate Paul. But he knows he has my complete support, as well as the support of every MHRA who knows what equity looks like.

Welcome, my friends, to the new Renaissance.

Interdisciplinary Shaming Dept. part IV – Scott Ritchie

Paul Elam · 8 February 2015 · Archived copy · Original

This article is one part of a series exposing corrupt, fear-mongering academics who used police officers and lawyers to silence a single student while they move to crush his free speech and Title IX rights. Read Part III here and Part V here.

Scott Ritchie

Scott Ritchie, one of Sage Gerard's false accusers in #KSUStickerGate, believes that Sage Gerard created a hostile work environment on Kennesaw State University (KSU) by peaceful nonviolent activism and expressing opinions. Scott reported Sage on a university system level through KSU's channels. It appears that the method Scott used to file the report revealed his identity, when he expected to remain anonymous. Either way, his ignorance and cowardice are not my problems.

"Menformation," a Tumblr started by ISD faculty and KSU YESbody!, argued that The University System of Georgia (USG) should have protected Ritchie's anonymity. I argue that if these dolts were suddenly under a serious state-funded investigation, they would demand to know who started it if they were innocent.

> What is your involvement in the issue? - I observed it
> Is this an ongoing issue? - Yes
> What is the date of the most recent occurrence? - Unknown
> Have you reported this issue to anyone within the organization? - Yes
> Do you believe that anyone has taken steps to hide this issue? - N/A
> Where did the issue occur? - Onsite
> What is your relationship to the company? - Employee

Scott gets some things wrong in the report. It is true that Sage posted AVfM stickers, but he admitted that before ISD even noticed he did so. Scott did not "observe it" because he was not a witness, nor did he have any evidence to show that Sage putting up stickers saying that men were human was an "ongoing issue."

Scott is a slimy liar, but he is not as overtly ridiculous as Tom Pynn or Stacy Keltner . He is, however, a demagogue, and this article will be more focused on the work he supports. Since some of Scott's papers are easily accessible, I figure this is a good chance to give you a glimpse of what your tax dollars fund.

Before I address Scott, I need to make two statements about harassment and proportionality in light of recent brainless criticisms.

First, KSU students and ISD faculty targeted Sage Gerard, a student, and posted some of his public information. The "Menformation" Tumblr page linked to many of Sage's public profiles, through many of which he could be contacted. Through the links provided, it is not hard to find his email, his professional background, his picture, and so on.

In other words, **I am not doing anything to ISD faculty that they have not done to Sage,** with the notable exception of actually addressing them (because unlike Sage, I am not legally barred from doing so). So when ISD targets Sage, it's for the safety of faculty and social justice, but when I do it to them, it's harassment–I suppose they will claim so anyway. But if you think I am harassing ISD faculty, then you must admit that employees of Kennesaw State University's ISD harassed Sage Gerard, a student, simply because they did not like his political views.

If Kennesaw State University or some mentally defective demagogue makes even one peep about AVfM "harassing" faculty, then they have to explain why it's okay when public servants do it to Sage Gerard.

Second, bad politicians, judges, cops, and other public servants spend most of their time being "harassed" when they do much of anything, *especially when they commit a serious human rights violation,* such as in the murder of Eric Garner.

It is our view that corrupt persons, especially those in positions of power and authority within state institutions, should face public ridicule, and that's one of the risks that comes with following a higher standard of ethics. Without accountability, those ethics become meaningless. If speaking in support of Sage against his bullies is "harassment," then every activist who ever targeted a public figure is a "harasser." Get real.

This is not the story of mean ol' Paul telepathically encouraging the next Elliot Rodger to Rambo the campus. This is the story of Kennesaw State Unviersity Interdisciplinary Study Department employees playing dirty.

My intention is to never let Kennesaw State University forget that they made a mistake. I've offered to announce which among them act like adults if they own up to their role in making Sage's life a living hell, and apologize for it.

So that's the end of that. On to Scott Bitchy.

Scott, you are more reserved about Sage in your emails given what our records show, but you are still a flaming hypocrite. You chipped in twenty bucks to YESbody!'s demonstration—with more from ISD chair Robbie Lieberman—to encourage YESbody! to cry "rape culture" with their free expression, all the while following KSU administrators in hopes that *Male Students in Peril* would be cancelled. Sage Gerard donated the rest of the money YESbody! needed, because Sage actually does support free speech in spite of disagreement.

I wish I had the time and patience to look through all of Scott Ritchie's papers, but I'll just take a look at *Teacher Education for Social Change: Transforming a Content Methods Course Block*. It seems Scott Ritchie and his co-authors want to groom teachers into "social justice" activists because undergraduate teacher education employs "hegemonic domestication" of candidates. The paper parrots bell hooks' sentiment that candidates bring a discourse of "imperialist white supremacist capitalist patriarchy."

This stuff even *sounds* made up, Scott. Given the disgusting racist and religious influences impacting blacks, Hispanics, immigrants, and other minority demographics still present in our police force, prison system and courts, you need to accept that you're not helping. You're the guy that gets a black friend just so you can say you're not racist.

Your work lacks perspectives that advocate an end to bigotry through reconciliation. Instead, it seems you wish to indoctrinate people into accepting social responsibilities according to ideological criteria. The only thing obscuring this nonsense is the typical cloud of buzzwords. Nowhere do you ask yourself pertinent questions like "Am I just trying to control what I can't control?"

I agree with you about enforcing standards in hiring practices. The problem is that my standards are "imperialist" because they value merit, so that probably wouldn't help your career much. That, and "enforcement" implies power, so it seems you want to resist hegemonic forces by replacing it with… a hegemonic force you like.

That cliche quote by Nietzsche about staring into the abyss applies only too well here.

Throwing Sage in the “misogynistic conservative imperialist patriarch in training” box helps keep hate and injustice alive, Scott. Your behavior and attitude show that you are the next vessel of empty promises doublethinking about how to control the system without controlling people. And what do you have to show for your crusade? Getting offended at stickers in a woman’s restroom saying that men are human, *eight months* after their removal?

You joined an organized crusade against a single student and claimed that he alone created a hostile environment. Do you not see the irony in this? It’s staring you right in the face, you blubbering sycophant: You *are* the hostile environment.

Why don’t you try owning a little responsibility as a “privileged male,” and apologize to Sage Gerard and the student body and alumni as a whole?

Why I became a Black Men's Rights Activist: A reader responds

Mumia Ali · 8 February 2015 · Archived copy · Original

> *"We few, we merry few, we Band of Brothers; for whosoever sheds his blood with me on this day, he too shall be my brother…"*
>
> *-William Shakespeare, "Henry V"*

One of the things a writer always confronts is how readers will respond to what he's presented to the world; and in my personal experience of doing this writing thing over the past five years, the world can be an unforgiving place. However, I can also say that there have been quite a few instances where what I have said from my keyboard and my heart has touched someone, and I have had the good fortune to be informed of this fact.

Such was the case with a recent column I wrote, "Why I became a Black Men's Rights Activist," a piece that seems to have gotten around on social media last time I checked. Which is a bit ironic, in as much as I've never been a huge user of the varying social media platforms. Today is the day that I have to admit their power and reach.

I say that because on last Friday, while checking my Facebook account, an admittedly rather infrequent affair for me, I found the following deeply moving, deeply personal message from "Darius"; after having a chance to chat with him on the telephone over the weekend – during which I found that he was a delight to bust it up with – he has graciously consented to my sharing his letter to the world:

> "BRUH…
>
> I sent you a request, because I ran across your article on why you became a Black Men's Rights Activist, and wasn't so much floored by the analysis as I felt a stinging, physical connection to it. Like, my heart actually jumped.
>
> Because never had I seen my deepest, most personal thoughts (secrets?) laid out so tough by a modern writer. Baldwin hinted at the "dark side" of black women, and the Moynihan Report always made more sense to me than I cared to admit. But your piece punched me in the mouth and dared me to confront it.
>
> Our experiences are so similar that it's weird. My grandmother treated my granddad and her sons like dogs. Straight punked 'em, day after day. Except one time, when my granddad SHUT IT DOWN. She was so shook that she ran upstairs and locked herself in her room.
>
> But her daughters, including my mom, got a pass. Somehow, from an early age, I connected the dots and fought back against this in-house oppression – it was like all the women were trying to break me – with everything I had, which earned me intimate knowledge of switches, belts, extension cords, etc. No biggie. Every black kid got beat back then, right? But, again, it was the reasons "why" that bothered me, which eventually led to me blacking out on Me-Ma in my 20s.
>
> My mom raised me by herself, and against her better judgment, fell into the same ugly patterns. I have to be clear: To this day, my mother loves me fiercely. And I, her. So much that it hurts just to write it. She evolved to the point of being genuinely ashamed of her past behavior, and now we are best friends. But forgiveness of other black women still escapes me. But that's a whole other story…
>
> Anyway, what made me write you this morning was something I saw on TV last night that was so ridiculous I couldn't believe it was real. At the beginning of his show, Larry Wilmore, who's work I've long admired, issued an apology to black women for a joke he made the night before during a panel discussion on black fatherhood. The "joke" was merely an aside to one of the guests about rating how bossy black women are on a scale of 1-10. That's it… And yet black feminists mobilized in less than 24 hours to back this intelligent, accomplished brother into a corner because he had the nerve to suggest they're not perfect. What part of the game is that?

> Please tell me you caught it."

The above letter is so very important for a number of reasons and levels that merits pointing out, especially at a time when the Manosphere in general, and here at A Voice For Men in particular, have been come under increasing – and increasingly unfair, I might add – media scrutiny. Among the numerous fallacious arguments being proffered by our interloctuors, is the idea that the Manosphere and AVFM itself is shot through with a bunch of, to use Prof. Michael Kimmel's book title "Angry White Men" – Darius' earnest and heartfelt letter puts that lie to bed. In conversation with him I learned that he has been following my work from the sidelines almost from Day One of my blogging and writing journey, dating all the way back to my very first blog, The Obsidian Files, and is an avid reader of AVFM, among other well known Manospherian outlets.

Nor is Darius the first Brotha I've heard from in the past five years – I have scores of emails from Black men from every walk of life and age, who've come out from the shadows to thank me for giving voice to their lives, for giving legitimacy to their truth.

I enter Darius' moving account above, into the official record that will blunt the opposition's empty claims.

The second reason as to why Darius' letter is so important, is because it is a witness to the reach and impact of the Men's Movement – it is now global in scope, and reaching every nook and cranny of the Male Experience in our time. I have had personal communication with men who, like Darius, were moved to reach out and let me know that what I've written has touched them, from Oslo, Sao Paulo, Gangnam, Jarkarta, Manila, Ankara, Burkina Faso, Paris, Madrid, Vancouver and London, just to name a few. It still blows my own mind when I think about it.

To address Darius' query about my knowledge of the Larry Wilmore affair: unfortunately, I was not aware of it, as I don't own a TV and watch very little of it in any event. I have since had the chance to review the matter, and I offer the following link, courtesy of Darius, for my readers to determine for themselves the left and the right of things. My views about the ruinous impact Black Feminists have had on our discourse in Black America is well documented.

I say this to my brothers out there reading this: do not let the haters tell you anything different – *you, can make a difference.* I offer the above as proof.

Now, is the time to lift up your voices, and in so doing, you will inspire others to do the same.

Thank you, Darius. Welcome aboard!

Female suicides: A deadly fabrication?

Drew Domalick · 8 February 2015 · Archived copy · Original

We've all heard the statistic: There are three female suicide attempts to every male suicide attempt. This statistic can be seen on SAVE[1], AAS[2], AFSP[3], and many other suicide prevention organizations. In fact, this has been so engrained into the heads of the public that few people even question this statistic. I did question this statistic because of the high rate of fatal suicide cases (around 80% of fatal suicide cases are males[4]), and the results I found were quite shocking.

During my research for this article, I quickly ran into big red flags. I came across the SAVE organization, and I found this listed under their "Suicide Facts" section: "There are three female suicide attempts for each male attempt. (CDC, AAS)"[1] Then I went to the AAS to check their source and on their "2012 Data – Rates, numbers, and rankings of each state" I find this: "3 female attempts for each male attempt."[2] There was no clear source but at the bottom of the page I found two citations:

1) "Many figures appearing here are derived or calculated from data in the following official data source: obtained 16 October 2014 from CDC's WISQARS website (fatal injuries report figures) http://www.cdc.gov/injury/wisqars/index.html."

2) "SAMHSA 2012 study (2013): Substance Abuse and Mental Health Services Administration [SAMHSA] (2013). Results from the 2012 National Survey on Drug Use and Health: Mental Health Findings, NSDUH Series H-47, HHS Publication No. (SMA) 13-4805. Rockville, MD: SAMHSA."

Checking the CDC was on my to-do list, but first I wanted to check out this SAMHSA study.[5] I found this: "In 2012, male and female adults had similar rates of having serious thoughts of suicide in the past year (3.6 and 4.1 percent, respectively)."[5] Well, this certainly didn't help the case that there would be three female suicide attempts to every male suicide attempt, but it didn't disprove the statistic either, so I kept looking. I looked and looked and I could find no information to support this statistic that there are three female suicide attempts to every male suicide attempt.

This left me with the CDC, especially the WISQARS tool, but in order to use this tool I had to figure out how to calculate what a suicide attempt was. I kept running into the message that suicide attempt statistics are not officially collected in the USA, which made me question this three to one statistic even more, but the AFSP had this to say about suicide attempts on their "Facts and Figures" page: "No complete count is kept of suicide attempts in the U.S.; however, the CDC gathers data each year from hospitals on non-fatal injuries resulting from self-harm behavior."[3]

SUCCESS! Surely, all I had to do now was go to the CDC WISQARS tool, calculate the amount of self-harm cases in 2012 for both males and females, and add those numbers to the official fatal suicide data. That's what I did, and here are the numbers I came up with:

2012 Self-harm Cases:
Total: 483,596
Male: 197,229
Female: 286,367

2012 Official Fatal Suicide Data:
Total: 40,600
Male: 31,780
Female: 8,820

2012 Self-harm Cases + Fatal Suicides:
Total: 524,196

Male: 229,009 (43.7%)
Female: 295,187 (56.3%)

That was unexpected. A suicide attempt ratio of 56.3% female to 43.7% male is nothing close to the expected three female suicide attempts to every male suicide attempt.

I looked around the CDC website for more information. They have a lot of different information on the suicides and suicide attempts, but I found no evidence to support this three to one statistic. I even called the CDC to ask them if there was evidence for this statistic anywhere. The lady put me on hold multiple times to personally search the CDC website, and she could not find supporting evidence.

Throughout this process I sent emails to numerous different suicide prevention organizations that had this three to one statistic listed, and to date, none of them have contacted me back. I contacted the CDC by email to get a response from an expert in the field about this statistic. I'm still waiting on a response.

Given all of the research I found surrounding this statistic, I'm forced to abandon the statistic that three females attempt suicide to every male. There is no official data on suicide attempts to take this statistic as a hard fact. When adding the self-harm and fatal suicide cases together, the statistics from CDC WISQARS aren't close to a three to one ratio. When looking at the surrounding data such as from the SAMHSA study, which looked into those who had suicidal thoughts in the previous year, males and females were found to have "similar" rates of suicidal thoughts. It can also be seen how a lot of these organizations are just pointing to each other, but most data is actually coming from very few places such as the CDC, so one mistake would quickly spread to all of these different suicide prevention organizations. All-in-all, I've abandoned the statistic that there are three female suicide attempts to every male suicide attempt, and you should, too.

Footnotes:
[1] http://www.save.org/index.cfm?fuseaction=home.viewPage&page_id=705D5DF4-055B-F1EC-3F66462866FCB4E6
[2] http://www.suicidology.org/Portals/14/docs/Resources/FactSheets/2012datapgsv1d.pdf
[3] https://www.afsp.org/understanding-suicide/facts-and-figures
[4] http://www.cdc.gov/violenceprevention/pdf/Suicide-DataSheet-a.pdf
[5] http://www.samhsa.gov/data/sites/default/files/2k12MH_Findings/2k12MH_Findings/NSDUHmhfr2012.pdf

Labyrinth, the Goblin King, and the “patriarchal” truth

Clint Carpentier · 8 February 2015 · Archived copy · Original

I’ve licked at the red pill for many years; and in that time, I’ve met various people with various reasons to attempt to sustain themselves on blue pill mantra, that is, tradconism. With so many people believing that they are individuals, while being the same; it’s little wonder I came to the conclusion in my mid-twenties that we’re all just cogs.

When you break things down to the bare essentials, stripped of the trappings of civilization which we take for granted, what are we to each other but mere animals? I’ve had arguments over the necessity of basic shit shoveler trades; most arguments run along the lines of, “grunt work is no longer essential, most of us work in offices now,” to which I have to answer, “I’m rather partial to wiping my ass with soft paper and flushing it away, aren’t you?”

“The Patriarchy” doesn’t answer the questions essential to civilization. Currently, those who are rich, and/or have power, are just pencil pushers, money shufflers, panderers of female ego, and general scoundrels. To say I hate money, is an understatement of exponential orders of magnitude to the *n*th power… squared. Most people look around and see those big buildings and think, “wealth.” I see a service industry. Service industries don’t generate wealth, they require monetary input, by those who actually make wealth. The industrial and manufacturing economy doesn’t require service; at least, not the services being brazenly advertized on every street corner and magazine. Evil tycoons who have the audacity to create shit-shoveler jobs by the thousands to assign to men, so wives can make use of the meaningless service industry; how dare they, and how dare they ask for tax breaks, and how dare they have no upper limit on their wealth generation To the liberals and feminists… fuck you, just… fuck you!!!

There are two movies I watched as a barely pubescent boy, which got me licking the red pill for the better part of twenty years, while wishing desperately for the blue pill to take root, good and proper; funny how shit doesn’t go according to plan. The first movie was *Three Men and a Baby*, the second – which brought about this topic – was *Labyrinth*.

Labyrinth is a fascinating watch. A quick run down goes as such: Upper middle class Princess Sarah has to babysit her baby brother, who is crying while she’s trying to do her own thing. In a fit of pique, she calls on the Goblin King (Jareth) to take him away. The crying stops but, bereft and lonely and not knowing what she’ll say to her parents, she follows the Jareth to the Goblin Kingdom, where he gives her 13 hours to reach his castle or the child is his. Through all manner of obstacles of God’s hellish acre, she befriends some… weirdos (two of whom I can relate to), makes bad choices (as if weirdo friends weren’t bad enough), and then lays siege on the fortifications of the Goblin City:

No matter what way you slice it, the more I hearken back to this movie, the more I’m reminded of all those people I’ve met, who thought their women were “mysterious,” and made their relationships difficult because… reasons. Here, in this movie, you see a girl experiencing 13 hours of what amounts to female logic, something many male spouses have to navigate regularly.

The crowning moment of the movie is really rather charming, because it sums up “The Patriarchy” really rather well:

“Patriarchy,” or tradconism, exists solely for the benefit of women, especially women with children. Feminism, made the same mistake Sarah did, “you have no power over me.” They were right, Patriarchy never did, the Goblin King explained it *so well*! “I do all these things for you, your dreams are at my fingertips, I ask only that you acknowledge my greatness, and I will be your slave!”

The adventure ends, the Owl flies out the window, Baby is in his crib. At this point, red pill Men Going Their Own Way (MGTOW) mentality shifts into overdrive. Ignore for a moment that she has parents; she’s alone, with a baby, in a house which she can scarcely afford, her dreams vanished with Jareth the Goblin King, which was her choice.

GASP!!! But, she's upper middle class with all the trappings of civilization like… parents. It's a pity the child is her brother rather than her son, my plinko chatter of logic would follow better. She has people who will ensure she's cared for, despite what she's done. So what does she do after all that?

She has a party in her bedroom, with all her weirdo friends. Gosh, this sounds like… this IS fiction… right?! The Owl is outside looking in, watches for a moment, then flies off; what can one say to such lack of responsibility?

The fantasy of self-governance is over. The princesses are all grown up, and media, feminists and women everywhere are whining, "Oh woe is me, where have all the good men gone?" Well… there are a few-fan made trailers to hypothetical sequels, but I like this one:

Lobbyists link child support payments and access

Jim Muldoon · 9 February 2015 · Archived copy · Original

In an extraordinary article last year in The Australian, still illustrative of attitudes commonly found in national and international groups, two major lobbying groups have openly linked parental access with child support payments:

> Warring parents are seeking custody of children to avoid paying maintenance, the nation's largest counselling group has warned the federal government.

Of course, we know that the gender neutral "parents" are fathers.

> Relationships Australia has told the government's child support inquiry that some parents are insisting on shared custody just so they can pay less — or claim more — maintenance through the Child Support Agency.

The accusation is a stinging one. Fathers are not actually interested in their own children, but will put up with them if it keeps their payments down.

The National Council of Single Mothers and their Children have gone one step further:

> The National Council of Single Mothers and their Children has told the inquiry some fathers seek custody of children one day a week, or every second weekend, just to get a 24 per cent "discount" on maintenance payments.

If there was ever a requirement for proof that Child Support is just a different spelling of alimony, here it is. A "discount" on maintenance payments indeed. Never mind that they need to rent or buy a bigger place if the kids are to stay over. Never mind they have to feed the children, clothe them, entertain them, etc, etc, etc.

> "We remain completely unconvinced that 24 per cent discount in child-support payments in exchange for as little as 13 per cent care is fair or equitable," the council's submission says. "We are concerned that the significant and disproportional outcome is an economic driver, which is contradictory to the 'best interest of the child'."

Apparently, it is in the 'best interest of the child' that they don't see their father whilst the mother maximises her income.

For most fathers, these statements would be seen as the utmost hypocrisy. The fact is that the Family Law Courts have long history of keeping the two issues as separate. The Family Court website, in answer to the question "If child support payments are not made, can your former partner see the children?" says:

> A court considers child support and parenting issues separately.

Of course, unless the father is earning money on a "cash in hand" basis, the Child Support Agency can take the money from his employer. In practical terms, this scenario of access without payment is very much the exception rather than the rule. However, the opposite question of "If your former partner won't let you see the children, do you still have to pay child support" is far more frequently asked, and gets the same answer from the Family Court. Keep paying, schmuck, because the two issues cannot be related.

And, of course, there is no government funded National Council of Single Fathers and the Children They Don't See.

Relationships Australia does make one comment with which most non-custodial fathers would agree with, although

not in the context that Relationships Australia puts it.

> "The negotiation of three nights of care per week is a clear consideration for many of our clients as this is seen as the threshold used by Child Support," [Relationships Australia] says in its submission to the parliamentary inquiry, which begins public hearings in Canberra today. "This means that the child support formula, rather than best interests of children, may drive the negotiation."

The child support formula does add to the "negotiation." Not only are fathers punished by their ex-wives by being refused access to their children, but every day that the father doesn't get to see his children, he gets a double punishment in raised child support costs.

Revenge is not only sweet, but financially rewarding.

Relationships Australia also push another barrow which can only add to the problems of separated parents and the raising of their children.

> Relationships Australia warns that children who prefer to live with one parent are being ignored because of the financial effect on the other parent.

This too tends to be a one-way street. If the child wants to see the father less, then the child's wishes and their "best interests" are one and the same. If the child wants to see more of the father, and therefore less of the mother, then clearly the child's best interests must override childish preferences.

Confusing "the best interest of the child" with the wishes of the child can cause parents no end of headaches. All too often, the result, of course, is that the parent who is willing to provide the more lax and "fun" home will not only win over the children, but benefit financially from the ploy.

The children will be well into their thirties before they realise just how they have been cheated.

Once again, we see Feminist ideology being used to punish fathers whilst hiding behind the "best interest of the children". The punishment, of course, is simply because they are men. The underlying premise, as always, is that if he had been a better husband / father / man, this would never have happened. The facts are more that the mother is being bribed to get her ideology right.

Postscript:

> The inquiry has received 10,000 responses to its survey about the scheme, which last financial year oversaw the transfer of $3.4 billion in maintenance payments for 1.2 million children.

If the government keeps each dollar it receives in child support for one week, on average, before passing it on to the other parent, they can easily make something like $4 million a year just in interest.

And you thought they were doing it in "the best interests of the children," did you?

Links

http://www.theaustralian.com.au/national-affairs/parents-seek-custody-to-cut-maintenance-costs/story-fn59niix-1226966903278

http://www.familylawcourts.gov.au/wps/wcm/connect/FLC/Home/Property+and+Money+Matters/Child+support/

The girl who cried, “Rape!”

B.R. Merrick · 9 February 2015 · Archived copy · Original

A tale by Whatsop (Aesop’s slightly jaded third cousin):

Once there was a small green village full of happy, boring people: a butcher, a tailor, a midwife, a schoolteacher, an African-American smith, a grocer, a mayor, a doctor, sundry milkmaids and stablepersons, and the requisite amount of white trash.

There was also a boy who spent all day up on a nearby hill tending sheep. Every once in a while, a wolf would come along and steal one of the sheep away in his patriarchal jaws, but the boy had learned to keep silent about such incidents, since he and he alone was blamed every time this happened. But that’s another story. (A *ba-a-a-a-a-d* one.)

One day, from the top of another nearby hill, the village people (no, not them) heard the cry of a young maiden. “Rape! Rape!” she screamed, and they all dropped the boring work they were doing to lend assistance. Up the hill they ran, with visions of a member of the most physically and emotionally protected sex being psychologically destroyed by a member of the most utilitarian, disposable, and culpable sex. They ruled out the shepherd boy because he had just been seen in town trying to get his last male sheep to do something – *anything at all* – with either one of the two remaining female sheep.

When they reached the top of the hill, they found the woman-child alone, reading *50 Shades of Grey* with no male in sight. She looked up at them with her pale, hypnotic eyes, and said, “Oops.” The people were displeased, but she was, after all, a maiden, and no one was inconvenienced terribly since they all realized that she was A-Okay. She received a couple of serious looks, a disappointed comment here and there, and then they all walked down the hill to their peaceful little village to get on with the business of empire.

On another day, from down in the glen, the people heard the cry of “Rape!” from yet another maiden. They rushed to the glen, pushing the women of the village harshly out of the way as they were wont to do, to rescue the fair maiden from the clutches of some hairy, muscly, big-dicked dude. When they reached the glen, they saw a young woman in tears, who thrilled them (secretly) with a truly nasty-sounding tale of ass-grabbing and *frottage*, which is a thing that Frenchmen do in public (I’ve been told). She named names, and with torches, pitchforks, and a copy of VAWA, the people went to seek out the sexy perpetrator. They found him in a nearby village reading The Bible and working in a soup kitchen.

In that moment, the people had a collective change of heart, which normally happens in these fables. Surely someone whose balls have been yoked in this manner could not possibly do what the girl said he did. They took the fastest light rail back to their village to confront the accuser as gently as they could, just in case she really was completely traumatized by a church-going do-gooder. When they got there, they found her molesting a stableperson who was rather aggravated by the attention, as he was busy shoveling shit that just had to be shoveled. When one of the ladies, in a kindly, motherly way, asked her whether the accusation was true, she turned with her hand still down the front of the stableperson’s pants, and said, “Oh, I guess not.” Perturbed, but slightly less worried, the good (well, relatively so) people of the village went home to watch *Law & Order: Good Cop, Gooder Cop* and have cocoa.

Pleasant hours went by as people slept. Then, at 4:42 VST in the morning, the people were awoken from their sleep by another horrendous howl of “Rape!” They all jumped out of bed at approximately the same second, and with marvelous efficiency, were on the scene. This time, it was *in flagrante delicto* all the way: the hot, mixed-race accused lying up on one arm, his massive, perfectly sculpted, bare chest threatening the women in the room with its inherent violence, and looking rather confused and sheepish.

(I must take a break from the narrative to point out that using the word “sheepish” does not mean in any way that this story has anything whatsoever to do with the economically-challenged shepherd boy. He’s got his own problems, but that’s what his privileges are for. Sheep, wolves; tomato, tom-ah-to.)

The accused grabbed his designer jeans and pulled them under the covers that were barely suppressing his hardon, which was massive and delicious-looking, and made the village ladies feel even more at risk. The accuser, for her part, was half-dressed, red-faced, and weeping. She pointed at him with a trembling finger and gave details: He had asked her out on a date; she accepted. He was funny and charming; she got titillated. He paid for dinner; she got mildly curious. He read her poetry; she got wet. He asked if she wanted to go back to his place; she got excited, because she had never been in a house with a straw roof before. Furthermore, he had talking animals on his property. If she hung out with him on a semi-regular, platonic basis, perhaps the talking animals would befriend her. Then she would have resources in the future whenever she found herself in trouble. Plus, as she gleaned from her extensive hours of childhood research, talking animals have a tendency to attract handsome princes. So, after explaining all of this in detail to the accused, and after he signed a written agreement thereby legally proving that no sex would happen, she got in his Toyota and went to his place.

The accused remained stone silent while she gave her vivid description of the rape, complete with words like "semen," "ejaculation," "groaning," and "oil tanker;" so silent, in fact, that at the next village festival, his presumed guilt was made sport, and everyone had a wholesome, good time.

I would give the more lurid details here of what the fair maiden said, because I know you want them, but this is where it got fuzzy for the people of the village. One lady recalled several days after the village festival (to which the accused was not invited) that the accuser had told her in private that he grabbed her by her boobs and wouldn't let go. The mayor remembered that when she was in his office (along with his female secretary so as not to insinuate any impropriety), she told him that he never grabbed her boobs (although she used the word "breasts" because it sounded more legal and proper); he just raped her doggy-style *sans* poetry. The schoolteacher then confessed that the young lady had told these sorts of inconsistent tales before, when the accuser was a little girl in her class, but that she had thought it was merely child's play, and hadn't made the connection until now. After several more days of deliberation on the part of the people of the village, who clearly only wanted to help the young woman, and who demonstrated such desire by throwing the mixed-race cutie in the village holding cell with a scarlet letter around his neck, they asked her again about the crime in question. Looking perfectly bored, the maiden shrugged and said, "Ah well. I guess it just wasn't what I wanted. I guess it didn't happen like I thought. But he could have been nicer." The people of the village agreed (I mean, look at that *chest*!), but were a bit less impressed with maidens in general.

Two more days went by, and from another quarter of the village, another yelp of "Rape!" was heard. The tailor didn't bother to look up from his sewing machine. The doctor continued to tend to her patient's wound. The butcher kept on grinding his sausage (get your minds out of the gutter). The mayor went on bloviating at a buy-my-campaign luncheon for the village elite. The schoolteacher went on with her lesson. The now-sheepless shepherd boy was busy on the Internet earning a degree from The University of Phoenix Online so he could get the fuck out of that village before he was accused. "Rape! RAPE!" went the cry, until there was silence.

Several days more went by, and pretty soon, no one ever heard the cry of "Rape!" in that village again. Presumably, it was because no rape occurred; but in reality, the word had now lost all meaning. True, the people of the village were sad about one thing: If a rape did indeed occur in the future, how were they to know? Especially if the accuser returned to the accused for more?

It never dawned on them that the answer lay in front of them all the time: If they did not coddle the female sex, that same sex would mature much faster. If they did not tolerate lies from anyone, male or female, there would probably be less of them. But none of the false accusers was kicked out of the village. Not a single one of them had to pay any money to the accused. No lying woman was sent to the village holding cell. Not a single girl was raised differently.

Consequently, and this is where Whatsop's fable is at an end, numerous women can accuse Bill Cosby of rape, and I no longer care. Furthermore, I don't believe them, and I don't care who knows it.

However, here's a hypothetical question: What if it were true? Well, I would feel terrible. I wouldn't feel terrible that I don't care, or that I was wrong and therefore fair game for a society that could easily use this article as

another reason to reject the men's movement; I would feel terrible because I already feel terrible.

We live in a society that not only shames the penis non-stop, but one where more and more men like me are powerless to help an actual female rape victim, because we are too busy wondering how much time is perhaps being wasted on a liar, as opposed to gaining the opportunity to lend a helping hand to a sad and broken woman, which is an opportunity that men throughout history have seldom denied themselves.

Now, I believe it is wrong to constantly lump groups of people together and make broad statements about them. That is somewhere near the heart of prejudice. To say that women are essentially dishonest because of a few high-profile liars among them is silly and stupid.

Yet this is a terrifyingly fascinating phenomenon that, in my mind, is peculiar to the female sex alone. I can't think of any particular thing that men are predisposed to lie about on such a regular basis concerning the opposite sex. I'm not talking about some guy saying he banged a girl when he didn't so that his buddies will like him better, or because, more nefariously, he wants to ruin her reputation; I'm talking about something that rises to the level of a criminal offense. Can anyone feminist or non-feminist tell me something that men do to women in court on a regular basis that hurts them, degrades them, takes from them their liberty, or possibly ruins their lives; that we later find out in the media was a fabrication?

There are terrible things that a man can do to a woman. There are terrible things that a woman can do to a man. Because of our unique individual selves, the cruelties are, to say the least, limitless in their variations. But when we speak of our common culture, I can't think of a single thing that men collectively do to women to utterly destroy them that rises to this level. The word "rape" appears to be men's Achilles Heel. They've got us by the jewels. And now it has destroyed Bill Cosby.

More than two dozen women have made these accusations, one after the other, giving the same details. Like the "good" people of the village, I am tired of hearing them. People abducted by UFOs give the same details as well. I can give those details right now, and claim that two weeks after Cosby drugged and raped me, I was taken, while strolling through a cornfield trying to figure out how to deal with what Dr. Huxtable did to me, by a powerful light up into the bottom of a spaceship and anally raped *again*. I could most certainly stand by that statement if someone was going to pay me $15,000 to do it, and, of course, if I had little-to-no conscience, or a twisted ability to over-rationalize, thereby killing what was left of it.

I know both a male and female rape victim personally. I will content myself with feeling for those closest to me, because I have a tendency to distance myself from anyone who has a track record for lying. As our common culture sinks into the comatose empire that built it, I suspect that a lot more people, male and female, will be doing the same. For any real rape victims out there, the few of you that there are, I hope you will do two things, and remember that I'm not going to help you do either of them:

1. Find a therapist. And don't give me the excuse that they're too expensive or hard to find. We are a therapeutic nation connected to the Internet, and I know for a fact that a great many therapists will negotiate costs for those who need help.
2. Talk to family and friends and, if there is no evidence or witnesses, no one else. I can't imagine that talking to government bureaucrats or millions of strangers about Cosby's belt buckle is really going to help you feel better. Roman Polanski's victim did not like all that attention. She just wanted her parents to help her. That's your best bet.

And that's as close as I'm ever going to get to apologizing for this article if, in the future, it is determined that an innocent man is in fact guilty. Out of my respect for innocent men like Bill Cosby, this is also as close as I'm ever going to get to expressing any sympathy for any mass media rape story. I've got orders to fill, a floor to mop, and a plethora of my own (mostly self-made) problems. Good luck, ladies.

Is Prince Andrew guilty?

Danny Baines · 9 February 2015 · Archived copy · Original

It has recently been highlighted extensively on AVfM that Bill Cosby is being tried in the court of public opinion. This is significant to the USA, but over here in the UK, we have a different showtrial going on. Prince Andrew has been named by Virginia Roberts as a rapist.

Once again, this case highlights how men are tried in the court of public opinion. Prince Andrew has not been afforded any right to privacy. His identity and the allegations are fully public, no matter how unproven: no evidence has been presented and no conviction has been handed down.

Proof is what Men's Rights Activists want. We are not 'pro rape.' If Prince Andrew raped Miss Roberts, he should go to jail. But again, the point is that Prince Andrew is being treated as guilty until proven innocent, which flies in the face of all principles of democratic justice. The allegations have not been proven, but the public are still encouraged to pass judgement through news articles and the internet.

Once again, this highlights issues of a man's innocence and some women's predisposition to lie about rape, for money and fame. Even if everything Virginia Roberts has claimed is true, it STILL does not show Andrew is guilty of any misconduct, or worthy of legal trial.

Lets examine Virginia Robert's claims.

Firstly, the age issue. The media has connected Prince Andrew and Virginia Roberts through convicted paedophile, Jeffrey Epstein. Much has been made of Virginia's age. It has been widely reported that she was 17, and that Prince Andrew knew it. However, what the media doesn't mention is that *this doesn't matter.* The age of consent in the UK is 16. In New York at the time of the alleged sexual encounters, the age of consent was 17. Prince Andrew's awareness of her age shows he was aware that, if he had sex with her, then he was doing nothing wrong. Not the opposite.

Secondly, there is the issue of Prince Andrew's awareness in general. Virginia claims Jeffrey Epstein paid her £10,000 to ensure, "Whatever Prince Andrew wanted, I was to make sure he got. I didn't dare say no." Again, this may be true. But even if it is, it doesn't show that Andrew was even remotely aware that she had been paid. The photos of Virginia and Andrew together look naturally happy. Andrew is a Prince, and a Prince is considered highly desirable to women. They don't need to rape. But even if Virginia was paid, who is to say Andrew wasn't flattered by what he thought was genuine attention from a star struck young woman? Virginia says she just called the Prince 'Andy.' Her choice of words seems intimate and familiar, not oppressive and forced. It doesn't show he knew she was paid, and the photo of them together is not sexual. It does not show rape took place, or that sex took place.

Money is a big issue here. Many, many famous people have had allegations of rape for huge payouts. Michael Jackson, Bill Cosby, Dominique Strauss-Kahn, etc. It seems to be a pattern. These people may indeed have been rapists, but it has never been proven in court. Any woman wanting to make money and fame can do so with a false rape allegation. However unlikely it is for women to lie about rape for money, the rich and famous will attract them. Because they have money, the likelihood of a false allegation increases exponentially. Criminal charges are often not filed. The trial plays out in civil court, where the burden of proof is lower, and cash payouts replace jail time. The victim's fame is assured through the fame of the accused.

If Virginia was paid £10,000 to have sex, as she claims, I can't imagine that upset her. Being paid is not 'slavery' as she claims. Having sex with desirable men for huge payouts is hardly a difficult decision for many women, of a certain type. Perhaps she's spent it all, and now wants more. With opinion alone, we are encouraged to publicly try Andrew for what he's suspected of. So, why isn't she on trial in the court of public opinion, for being suspected of getting so used to clawing money from the rich and famous that she is only continuing to do what she knows best? False rape allegations for money would be a logical next step after payments for actual sex had dried up. She holds the power. This version is no less likely than her claims of victimhood.

All the while, the pressure is on the publicly shamed defendant. In this case, Virginia has stated “If a judge wants me to present my information in more detail, including more specific descriptions of the sexual activities with the men Epstein sent me to, I could do so.” To me, that sounds like a threat based on society’s shaming of male sexuality. An exact description of the sex is not required. The circumstances of the consent is what’s required. But the public will lap up sexual descriptions for their public humiliation factor.

Prince Andrew has been asked to comment time and time again. He refuses to do so. This does not make me suspicious. The burden of proof should be on the accuser, not the accused. He should no more be on trial than her.

That brings us to the last consideration. PROOF. Proof, proof, proof.

If Virginia wants Andrew to go to jail, (rather than a big payout,) she needs proof. As usual, if what she’s saying is true, then there IS proof.

As with any crime, proof is not always available. As a security guard I know this well. You can’t catch them all, but you can certainly catch a lot of them. Virginia Roberts says Andrew’s security team left them in the bedroom. Have the security team been questioned? She says she was paid £10,000. Can she show bank statements? Receipts of what she spent the money on? She claims the orgies were filmed. Have copies been found by police?

There seems to be an assumption in the media that if she was paid, Andrew is guilty. However, receiving £10,000 doesn’t necessarily mean you are a victim, or that Andrew is guilty. Are there records of communication between Andrew and Epstein? Do they show Andrew was actually aware that Virginia was paid? Is there proof that she was paid against her will? If she was not paid against her will, she wasn’t a slave by any definition. Anything is possible. But without proof, Andrew is innocent.

Feminism has a lot to answer for, and this is another case in point. The media has publicised Virginia’s claim that she will not be “bullied back into silence.” She uses the language of feminism. The only bullying so far seems to be from her. The allegations are splashed all over the news. That’s not silence. I’m sure Andrew doesn’t want the articles there, but he can’t stop them. Feminism encourages women to make suspect allegations as loudly as possible and shames people with ‘don’t bully me into silence.’ Feminism has demonized men and male sexuality. These presumptions are written into the language of the allegations. We assume that sex makes her a victim. We assume that she is a victim if she was paid. We assume she was a victim if she was 17. But why?

Why do we take these implications from what has been said? The demonization of men and male sexuality has created the power of suggestion that allows us to assume all accused rapists are *actual* rapists, because of the revulsion we feel about men and sex in general. Why do we assume anything about Andrew? Virginia hasn’t said *he* bullied her or paid her, so why do we assume guilt can be referred onto him? Even if they did have sex, why would we assume he’s a rapist? Why does her age matter? Why does the photo of them together matter?

Even if everything she says is true, what is Prince Andrew guilty of? Just having sex?

Andrew’s guilt is based on feminist power of suggestion. Its not based on evidence, and it has to stop.

References:

–Swear on oath you’re innocent, lawyers for ‘sex slave’ tell Prince
–Disgraced Dominic Strauss-Kahn returns to French parliament two years after rape allegations
–Prince Andrew sex claims: Fresh documents filed in US court
–Virginia Roberts sex claims
–Prince Andrew may have been secretly filmed with underage girl he is alleged to have abused

50 #QuestionsForMen #Mansplained

AVfM Video Source · 10 February 2015 · Archived copy · Original

Feminists stormed Twitter to ask men some questions, and a lot of them were really, really dumb. Sargon of Akkad patiently mansplains some answers.

Sanctified Bigotry

Mark Dent · 10 February 2015 · Archived copy · Original

I am about to tiptoe through a minefield.

Rosie Batty has just been named Australian of the Year. Rosie Batty lost her only son when her ex-husband battered him to death at a local cricket ground. Since then, she has become a champion for thousands of victims, demanding systemic changes, political leadership and reforms to the courts system.

It is always difficult to criticise or attack anyone who has endured unimaginable grief, but being grief stricken gives no-one the right to misinform or behave in a bigoted manner, however unintentional.

Sadly, even in the midst of her grief, Rosie cannot find any compassion for male victims of domestic violence. Rosie continually calls for more to be done to protect "women and children" The unspoken and very clear inference is that it is men and only men from whom women and children require protection.

Even after a spate of horrific child murders at the hands of mothers and a grandmother in the past few weeks here in Australia, Batty has never once referred to these shocking acts or suggested perhaps children require protection from their mothers too.

In a recent interview, Ms Batty said in particular, she wanted more men to talk about family violence and confront violent behaviour when they see it. She also trotted out the one in three women will experience violence at the hand of someone they know line, as though we are talking about violence at a level she has experienced. This is deceitful, manipulative behaviour and should be called out.

Batty has received angry mail from some people suggesting she should carry some of the blame for what happened to her son, given she chose the man who perpetrated the crime as her partner, conceived a child with him and allowed him to see their son despite his violent tendencies which she openly concedes she was aware of-Anderson had a history of abusing her and threatening to kill her. She also believed he suffered from paranoia. These criticisms of Batty have been widely condemned as outrageous examples of victim blaming, yet Batty is happy to apportion responsibility for the murder of her son to others.

Having never been in Batty's position I would never presume to point a finger of blame at her because of the violent actions of her partner, but if a questioning finger *is* going to be pointed anywhere (other than directly at the person who committed the crime), surely it should be directed at Batty before she blames men like me who never knew her partner or had any connection to her family. I just happen to share the gender of the perpetrator and that seems to be a good enough reason for Batty to hold me responsible in some way for what happened to her son.

Clearly the policing of dangerous, violent partners needs to be changed in order to prevent more tragedies and I have no qualms about Batty's criticisms of the failure of the courts and police to give adequate protection. But she doesn't stop there. It is Batty who points her finger at "men" and demands they do something to end this kind of violence.

I would suggest if Ms Batty is going to tell me to confront violent behaviour when I see it then she best follow her own advice. I have never *chosen* a violent, abusive person as my partner and then had a child with that partner. I have never been physically abused and threatened by my partner and continued my relationship.

Ms Batty called on the Government to dedicate long-term secure funding to fighting family violence and urged the community to "speak up" against sexist attitudes.

"Do not ignore what you see and what you know is wrong," she said.

"To men, we need you to challenge each other and become part of the solution.

Batty wants me and my mates to talk about family violence and confront violent behaviour when we see it. I have to

tell Ms Batty that I have never had to talk to a mate about Family Violence other than to express our sadness or horror over the deaths of innocent children or people at the hands of family members.

On receiving her award, Batty also said:

She wanted more men to talk about family violence and confront violent behaviour when they saw it.

She recited statistics she wanted every Australian to know: One in three women experiences violence at the hand of someone they know. On average, one woman is killed every week by an intimate partner. One in four children has been exposed to domestic violence.

"I keep repeating those statistics because we all should know them and they're indisputable.

She said Australia needed cultural change to tackle domestic violence.

"Where does violence come from? It comes from gender and inequality," she said.

"It comes from men feeling a sense of entitlement toward their children and partners.

"Even though women are violent as well, the statistics are clear, it is very much a male issue."

These words seem to come straight from the feminist handbook and are a world away from the comments Batty made only hours after her son's murder:

"*What triggered this was a case of his dad having mental health issues," she said today.*

"*He was in a homelessness situation for many years, his life was failing, everything was becoming worse in his life and Luke was the only bright light in his life.*

"*No one loved Luke more than his father. No one loved Luke more than me — we both loved him."*

"*And the very tragic thing about this is the father's life was tragic and based on … challenges in his life that we couldn't help him with and nor could anyone else.*

It seems Rosie has had a "makeover" and is singing a different song under the guidance of her supporters and new-found friends in the domestic violence industry. No more references to Greg Anderson's mental demons, tragic life or deep love for his son. Now it's all a result of Anderson's gender.

I think telling men to have conversations about violence is as likely to end incidents like the one which killed Luke Batty as women chatting about violence would have prevented the murder of eight children in Cairns at the hands of their mother.

I'd like to ask Batty a question. If she believes sexist attitudes lead to men murdering their sons, what is the reason for mothers murdering their children?

These crimes were committed by individuals. These individuals were troubled, depressed, sick people. At the time of the murder of Luke, his father was homeless and living in his car. She mentions his paranoid behaviour. The man was clearly mentally unstable yet Batty continues to push the notion that men like her ex partner are to be found in homes all over the country and that such horrific incidents:

"*can happen to anyone, no matter their circumstance or history"*

Is it any wonder she has become the poster girl for the domestic violence industry? Having endured the loss of her son , Batty is very unlikely to be publically criticised by anyone who values their reputation or career. Here in Australia, Rosie Batty's face has featured on the front page of our newspapers on a number of occasions and she is continually referred to as a hero and courageous. Rosie may well be courageous but I see nothing brave about placing even partial blame or responsibility upon the entire male gender, for a crime committed by a man *she chose* to father her child.

I also find it quite disturbing when a person who claims to be a passionate advocate for victims of domestic violence

refuses to ever mention a group of people who suffer the same pain as the women and children she constantly refers to and equally disturbing that she focuses all of her energy upon only one kind of perpetrator.

As I mentioned earlier, there has been a shocking spate of domestic violence incidents committed by women in recent months here in Australia.

The murder of eight children in Cairns is just one of those incidents. I had a friend ask why that massacre has gone completely under the radar in our media. There have been no feature length articles dissecting this tragedy, weeks after the event. No handwringing or discussions about murderous mothers or changing laws. Nothing-just silence.

After the initial coverage the only reference to this horrendous butchery was a quote from our Prime Minister, Tony Abbott, who attended the funeral of the deceased children.

"We know that sometimes people break. We also know there are difficult circumstances people deal with. This is a social issue as well as a law enforcement issue, but I'll be there in solidarity with them."

Imagine our Prime Minister telling Rosie Batty as he presented her with the Australian of the Year Award:

"*Rosie, sometimes people break – the death of your son, Luke is a social issue as well as a law enforcement issue."*

Aside from the Cairns massacre:

- Two children murdered by their grandmother in Caboolture, North of Brisbane and she attempted to burn alive another two grandchildren.
- Newborn baby dumped in a Sydney drain by its mother and left to die. Since this incident the mother has been given permission to name her son.
- A mother murdered one of her daughters and permanently maimed the other so badly she will require 24 hour care for the rest of her life. The daughter, according to newspaper reports was :"horrifically injured." The mother has remained anonymous and had recently been granted access with the backing of the Department of Human Services to the daughter she brutally maimed.

Again there has been no attempt by any journalist or politician to look at these facts and conclude that the safety of our children is in any way endangered by mothers or that the invisibility of women as perpetrators of domestic violence in official campaigns is a scandal and an outrage.

Compare the cloak of silence placed over the butchery of eight children by their mother with the media circus around two incidents involving fathers a few years ago. When a father, Arthur Freeman threw his daughter from the West Gate Bridge it became the focus of frenzied media attention and the murder was dissected, analysed and reviewed in forensic detail for weeks on end. A quick google shows that five years after the tragedy articles were still being written about this incident.

The same almost obsessive coverage has been applied to the murder of three boys by their father, Robert Farquharson. This crime has also been written about extensively in the media as well as having had a book written about it by Australian author, Helen Garner, titled, *This House of Grief*.

Just as the death of Rosie Batty's son has led to outcry and anger about our court system and inability of the police to stop violent men, these two incidents led to copious amounts of print devoted to blow by blow accounts of the crimes, the personalities of the perpetrators and the sheeting home of collective responsibility to all men.

Less than twelve months earlier, a mother, Gabriella Garcia, leapt off the same bridge with her son tied to her body because of her fears about a looming custody dispute. This murder/suicide was almost entirely ignored by the media. To this day, if you google Arthur Freeman's name, countless links open up and all of them denounce this man as monster.

The only article of any depth I found on the Garcia murder/suicide begins with this line.

Gabriella Garcia adored her 22-month-old son Oliver. According to Pedro Soto, her close friend and the last person to

see her alive, all the Melbourne mother wanted to do was to protect him.

It continues:

So why did she strap him into a Baby Bjorn carrier, cover his eyes with a bandage, use a milk crate to climb over the fence on Melbourne's Westgate Bridge and jump to their deaths?

"It was basically to save him from a bad life and upbringing. She did this not to harm him but to protect him, in a backwards way. I don't know how to describe it," Soto says in the first public explanation of why Garcia, a 35-year-old mother from Melbourne's western suburbs, chose to kill herself and her son, on a freezing winter's morning, just over a year ago.

At first glance, Garcia's story and Oliver's death is the tragic result of desperate fears over a looming custody dispute.

Garcia's family was devastated by her suicide. Her sister Monica set up a shrine near the lonely spot where Garcia was found under the bridge, writing a letter saying "we will never forget you both. We will always love you. We understand your pain and hope you have found peace and happiness now."

The only reference to the murderer's former partner's family comes near the end of the article.

Members of the Allen family were angry. At the height of the public outpouring of sympathy for Darcey Freeman, the three-year-old girl allegedly thrown to her death off the bridge by her father, who is now facing a murder charge, Oliver's aunt Anita Allen wrote a pointed letter to the Herald Sun newspaper.

"When my little nephew died at the hands of his mother, it went almost unnoticed," she wrote. "Because she committed suicide, there was little the media could say.

And because it was a closed coronial investigation, there is little my family know about this tragedy other than our own loss, disbelief and grief. How could she?

"It seems that my nephew's life became invisible because his mother killed herself in the process. Under any other circumstances, the anger, the disbelief and horror that I feel each day at what happened would be shared by many."

Nothing has changed. The murder of Rosie Batty's boy is a call to arms-more must be done to protect women and children-men must have conversations and stand up when they see violent men.

When Tony Abbott first heard the breaking news of the Cairns massacre of eight children he referred to it as an unspeakable crime. Perhaps this was before all the facts had come out-you know, Tony may have assumed a man had done the killing. I have already quoted the comments he made at the funeral of the dead children. Why the different tone, why the understanding that:

Sometimes people break.

I think it may have been when Tony realized the killer was a mum.

Woman walks 10 hours in Mumbai and did not get catcalled even once!

Anil Kumar · 10 February 2015 · Archived copy · Original

India is an awful place for women. This claim is made almost every day in media all over the world. In fact, Trust Law, a feminist charity run by Thomson Reuters foundation claimed that India is 4th most dangerous place for women in the world.

After the feminist video of a woman walking around the streets of New York went viral, a similar experiment was conducted in the city of Mumbai, which has a population of 12 million people.

IBNLIVE, the partner channel of CNN in India reports,

A woman wearing a top and a skirt walks around Mumbai city for 10 hours from Dadar East to Andheri, and Bandra to Kurla but doesn't get catcalled even once! Though the model in the video gets stared at, but no man passed lewd comments or approaches her in the video.

This video was watched by 2.5 million viewers in YouTube in 3 months. The group that conducted this experiment writes,

We at IndieTube in Mumbai decided to mimic the 10 hours of walking in NYC as a woman video. Our model wears a top and a short skirt and walks around Mumbai city throughout the day almost 10 hours of walking. To our surprise she did not get a single instance of street harassment.

I have never seen any street harassment of women in Bangalore, which has a population of almost 10 million now. A camera in a busy street for a couple of hours in a day and a night can easily capture people's behaviour.

Why India is stereotyped so badly in international media is something much more complex, which I will cover in another article. But, for the time being, I hope the concerned people of the West get some sound sleep with the belief that at least one city in India is safe for women. They can continue to believe that most men in India are evil. I can not stop them from having such a compassionate, loving and broad outlook towards people of other countries.

http://https://www.youtube.com/watch?v=tPFdLWPJGck

To feminists, everything is misogyny... even their own vaginas.

Andrew DiKaiomata · 10 February 2015 · Archived copy · Original

I've learned it's no use to argue with feminists. To them, everything bad, all social ills, customs, all thought are caused by "The Patriarchy" which in turn causes all-pervasive "misogyny," the hatred of every single woman on earth. If you corner them with facts, they go into an emotional meltdown. Despite learning not to argue with a feminist, I'll occasionally ask certain questions that I've found to be unanswerable under a feminist mindset. One such question is "Is there any social ill or any malady whatsoever that is not caused by "The Patriarchy?"

To a feminist "The Patriarchy"(the belief that there is always a man to blame) is the cause of everything bad, feminism is the cause of all things good. A feminist is unable to give the clear answer, "Of course!" because if it's bad, men did it; if men did it, it's bad. Under feminism, being bad and being caused by men are synonymous. What's more, men cause all things, women are always passive. Something being bad, (or in feminist 'problematic') has only one cause; men. "The Patriachy" is really a catchall concept for men being the problem.

"The Patriarchy" has another useful purpose, it can be used to ignore men's issues. Infant boys being sexually tortured to death? 60 million men being drafted to their death in WWII? Suicide, murder, homelessness? "You people have it coming because Patriarchy!" To a feminist, men suffering disproportionately from virtually every single social ill is proof of their power, and confirms the idea of "The Patriarchy."

Another question we could ask a feminist, "Apart from feminism, is there anything that is not misogyny?" Under feminism, everything is misogyny, except for feminism. If it's not feminism, it's misogyny. This false dichotomy within feminism is one of many. This comes from the wild feminist assertion that feminism is identical to the concept of equality and so if you believe in equality, you believe the totality of feminism. Despite being a common feminist assertion, we see immediately how this is silly. The concept of equality existed long before feminism, does that mean everyone despised every single woman before that? Of course not. That's all feminism believes, just equality? Nothing about "The Patriarchy", "Institutional Misogyny, per se.", "Toxic Masculinity", "Male Privilege", or the Duluth Model with assumption of male villainy? Clearly, feminism is not "just about equality."

Another example within feminism is the rule that when someone loves a woman's body, that person hates the woman as a person. Therefore it's misogyny, the hatred of every single woman on the planet. When a woman dresses revealingly, it's also misogyny, especially if a man sees her. There's the dichotomy, to love the body is to hate the person. Female breast: misogyny! Vaginas? Misogyny! Your misogyny is revealed because you're using the word wrong! If a vagina is sexual (hint: it is!) it's misogyny. A feminist can make an argument for literally everything being misogyny and proof of a patriarchal conspiracy.

This goes so deep, even the use of the very word "vagina" is misogyny to some feminists. Simply go to any of numerous feminist websites or forums and you'll see some absolutely vicious, knock down feminist fights over the word vagina. You see, to feminists, even their own vaginas is misogyny, especially if you use the word in an unapproved way. Don't believe me? Here are some example screen shots from various sites:

Displaying misogyny.JPG

Multidimensionality

Furthermore, whereas the word "vagina" implies a singular orifice for a singular organ, "cunt" includes the vulva, clitoris, labia and canal. It speaks of the multidimensionality of women's sexual pleasure, not just a sheath into which a man can thrust his erection. It denotes a sexuality rooted in pleasure, not one denied orgasm by patriarchal doctrine.

I believe the word "cunt" should be revived and reused so that its beauty, force and power is remembered and reinstated in feminine discourse with its etymology intact.

Language controls attitudes in the world and this is why we need to quash the misogynistic thwarting of our sexuality by obliterating and transcending restrictive words that have roots in patriarchy, such as vagina, and move into the orgasmic and celebratory cunt epoch as quickly as possible.

When women finally reclaim and speak this word, its full potential will be released and women will repossess their collective cunt power. They will rise up against misogyny and patriarchy – and end them.

Gillian Schutte is an award-winning documentary filmmaker, writer and activist. She is working on a film titled C is for Cunt.

Jack Crofts The best argument I've heard for why feminists SHOULD refer to the vulva as the vulva is because, by referring to it as a vagina, you refer to it only by the part that is useful to men. It's been described as yet another side-effect of patriarchy that ignores all the parts of a woman that aren't useful to them and calls the whole thing by the only part they care about.

June 26, 2012 at 12:31pm · 38

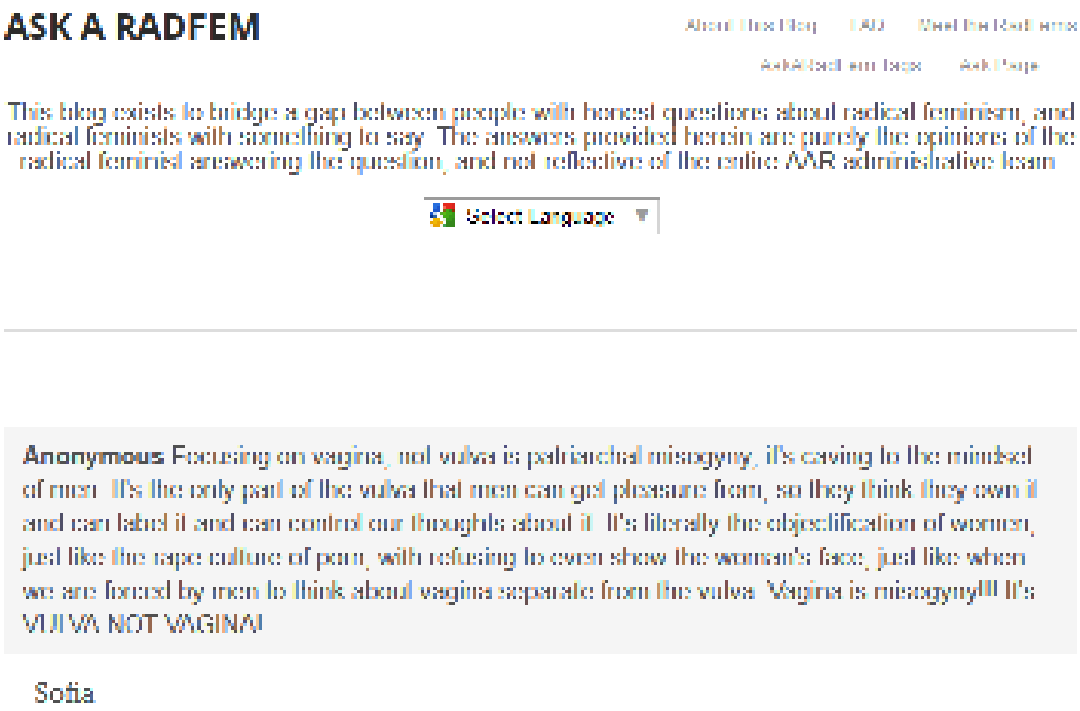

This isn't the top lunacy of feminism. The real lunacy is the wild disconnect between their view of the problem, and their way to a solution. Feminist solutions include freebleeding, smearing period blood all over their faces, topless protests of catholic churches, calls for a male genocide including #KillAllMen, and the increasingly common tragedy of a feminist who physically or sexually abuses her son for retribution against men in general. A rational person sees that this is not a solution to anything.

Thankfully feminism is a hateful, bigoted ideology in decline. We see leading feminists being compared now in the mainstream to KKK and neo-nazi figures–even though they don't like it, the comparison is being made more and

more. Polls indicate an increasing association of feminism with hatred against men. There's a corresponding amount of feminist hand waving over that fact. Society is now slowly starting to acknowledge hateful feminist bigotry as a problem rather than any kind of solution. Now those of us who care about men's issues can undo the damage this bigotry has done and continue working for real solutions..

Generation Porn? The real reasons why men are shunning marriage

AVfM Video Source · 11 February 2015 · Archived copy · Original

Dr. Helen Smith, author of *Men on Strike*, discusses the state of the young American male with PJTV's Andrew Klavan, Bill Whittle and Matt Orr. Are men shunning marriage because of the economy, or do they have alternatives to marriage, like porn and easy sex?

“Manslamming” – Is it useful to use the opponents’ tactics?

Paul Elam · 11 February 2015 · Archived copy · Original

This article first appeared on AVFM Romania.

I think we all already know about the new idiotic idea the feminists came up with, called “manslamming”. For those of you who don’t know what it is about, I will brief you on it. Some chick from New York City, a place which I choose to call the international capital of “social liberalism,” woke up one day and decided that it is a good idea to walk on the streets and to slam herself into everyone that got in her way, to see who will step aside from her self entitled mistress tantrums and who wouldn’t. As you have probably guessed by now, the lady, named Beth Breslaw, is a feminist. Based on her little experiment, she arrived at the astonishing conclusion that almost all the men she encountered have slammed into her and that almost all the women have stepped out of her way. This so called statistic, aside from the fact that it seems very dubious, is very offensive because it implies that all men are jerks and all women have the mentality of a servant.

This fact is not surprising because this has always been the feminist’s movement message. What raises a question mark for me is the decision of another lady, named Katherine Timpf, of showing her support for Men’s Rights by choosing to make her own social experiment, similar to the one mentioned above. I can see how this can become a problem. In the following lines, I will present my opinion on the consequences of such kind of actions on the image of activism for men’s rights.

I will start by saying that I understand Ms. Timpf’s enthusiasm and I appreciate her willingness to help. I find her results in accordance with human society’s mentality because people, in general, have more sympathy and respect for people of the opposite sex than for people of the same sex as theirs (this is why our species still reproduces and raises children). However, I do not believe that it is such a great idea to start slamming into people on the streets just because you have something to prove. This is the attitude of a bully. I believe that people have developed the ability to speak out of desire to communicate something to another without the need to hit each other in the head with a stick. This is why it is more effective to resolve our differences by the way of open dialogue and persuasion than by slamming into people just because we consider ourselves to be all high and mighty and we’ve got something to prove.

The fact that Miss Timpf has proven that three times less women than men are willing to get out of your way when you walk on the street is a good thing for a short term because it comes in opposition to the false statistic made by Miss Breslaw. On a long term, however, the results can be catastrophic and rather undesirable.

The First Wave of feminism was to some extent a sensible movement. Its representatives were married women, they had families, they were devout Christians and furthermore, women with a proper education. These are the reasons why their message, although radical for that period, made sense because it wanted the progress of human society. There were plenty of crazies and fanatics back then in the movement, but they were kept under check.

With the coming of the Second Wave of Feminism in the 60’s however, things have taken a turn for the worse. The feminist message, infected with the communist ideology of those times, had become more violent and anti progressive. This is the reason why the movement was flooded by all kinds of social misfits, which used feminism as a “gateway drug” to something more radical or who were simply looking for an excuse to get back at a society who didn’t agree with them. And so, once upon a day, the crazies took control of the asylum, creating today’s radical feminism, in which the nuttier you are, the higher you will climb.

I consider my sympathy for the MRM to rather be an extension of my love for truth and equity rather than a supreme goal of which I am in need to justify my existence. The message is a peaceful one, encouraging normality and a society free of fanaticism. But if we start to impose our message by slamming into people who walk on the streets and have no idea about our movement, we might be classified as anything else but peaceful.

If somebody wishes to contribute to the movement or to just criticize feminist hypocrisy, I advise them to write an

article, make a video or a short humoristic animation or anything else that implies a level of intelligence higher than that of a kindergartener. As a movement, the last thing we need is waves of fanatics which want to use our label as an excuse to inflict harm upon others. After all, only the UN still believes that peace is born out of conflict.

In the ending, I would like to say that I do not personally know Miss Timpf and I do not know anything about her past ideological orientation, which is the reason why I avoided to express any opinions I may have about her. On the other hand, if my hunch is correct and especially if it is not, I would like to state that anyone who ever realized up until now that the feminist movement is harmful to society, had chosen to leave the movement and come to our side, had better leave their rules where they came from and play by our rules instead. I like to think that I speak in the name of every MRA when I state that we, as a movement, do not desire or find ourselves in the need of fanatics.

Reintegration Therapy of child with father – A cruel scam

Gary Trieste · 11 February 2015 · Archived copy · Original

When my ex-wife filed for custody, I had been parenting my child every day for the previous seven years. I was with her every day since birth and we had lived together as a whole family.

Up to that point I was never alleged to be a threat of harm to my daughter by anyone, and to the contrary, my daughter and I were inseparable and happy being with each other, and everyone who knew us lauded me as an involved, conscientious father.

My daughter was a happy, well adjusted and healthy child.

Prior to this filing, during a separation time, my ex and I were still amicable with each other, and we continued to share joint physical and legal custody of our daughter as we had before our split.
This went on for about a year, but my ex eventually got ever so more impatient at actually having to share co-parenting decisions with me in our daughter's upbringing, health care and education. As if I was encroaching on a realm of her control that was not mine to opine.

She had become increasingly indignant that I actually had a right to equal decision making authority with her concerning our daughter; she actually believed that I had no such right, that she essentially owned our daughter outright, and she eventually found my involvement in our daughter's upbringing to be insufferable.

At that point, having read much feminist literature on how to seize custody by stealth, and unbeknownst to me until it was a fait accompli, she filed for sole custody in the family court; there she alleged vague and inflammatory sounding allegations, said she was afraid of me, that I shouted at her, said I was a risk of harm, and was immediately granted full temporary custody and a restraining order against me from her, my daughter and my dog.

Whereas before, I had been always with my daughter daily, where we went to all kinds of events and outings, played chess together, watched cartoons, she regularly slept over my place since our adjacent apartments were always open to each other – in a heartbeat, on that day all contact with my daughter ceased immediately.

No contact, no communication. No nothing. It was immediate, sudden and drastic, like an iron curtain suddenly drawn between me and my daughter – and even worse without any explanation to my daughter as to why.

My daughter cried to see me, wondered why I wasn't there anymore. I could hear her through the doors between our apartments, she screamed "Daddy, daddy I love you, I know you're there, why won't you answer me? What did I do wrong?" All the while her mother screamed at her to stop, that she would be punished, and that my daughter would make me go to jail if she continued. This just made her cry harder.

I was constrained by a court order, under penalty of imprisonment, if I even answered her through the door. I bit my tongue and kept mum, against all my instincts. Nothing would have made my ex happier than to see me arrested by police in front of our daughter, just to prove how bad I was, and how her warnings should be obeyed or else.

And yet, night after night, I could hear, my daughter cried herself to sleep, chanting "daddy I love you," and thinking I had abandoned her, and that I didn't love her anymore. The trauma was deep, and soul rending.

At some point, we actually communicated by music, where I would play my harmonica to her, and she would play her ukelele back to me through the closed door. This seemed to go under the radar for a time, seen as idle playing, until her mother caught on, and then more screaming and more vitriol, and punishment was visited upon my child for disobeying.

Throughout this time, it was obviously traumatic for my daughter, and everyone who saw her knew of her angst and pain, yet they just ignored it and her suffering. Rationalizing that the mother must have had a good reason for this, the courts knew best, and that this was somehow best for my daughter, despite the torture she suffered – she was just a child, and didn't know any better about these adult matters, and really shouldn't anyway.

But as time went by, the crying turned into rebellion and anarchy. Her behavior changed into something she was never like before. She had temper tantrums and fought physically with her mom, biting kicking, spitting, and screaming curses.

She had problems in school, and fought with the teachers. Security police at malls, and 911 were called repeatedly by her mother, teachers and other caretakers, and she was repeatedly brought to the emergency room by ambulance for being uncontrollably violent, and she became unmanageable unlike ever before.

As this escalated, at the suggestion of the school social worker, she was taken to a therapist to ease the pain of losing her dad, and how to deal with her angst about it. When she insisted that she just wanted her daddy back, and that her mom punished her when she would say that, the therapist recommended her to be seen by a child psychiatrist for drug therapy.

In short order, she was put on a regimen of psychiatric drugs to further properly erase that angst and pain.

Initially, after feeling the horrible effects of the first few doses, she refused to take the drugs, and fought and screamed that these people, including her mother, were trying to poison her, and that her heart would explode. It took several people to hold her down, and put the drugs into her mouth, and force her to swallow. She begged and pleaded for them to stop.

Alone there, with no one to turn to, she screamed to the air, hoping against hope, “Daddy, daddy, help me, save me, make them stop”. But I was not there, the system rigged to keep me far away and unaware of this torture.

Not able to physically resist, she was coerced into taking the drugs.

After several petit mal seizures, horrific dreams and insomnia, and a doubling of her weight to morbid obesity, she acclimated to the drugs, and finally this seven and a half year old child lost all will to fight the people forcing them into her.

Eventually, over months, properly numbed up and now psychically restrained, this seemed to “help”, according to the therapists and her mother, and she learned to stop asking for her daddy, and to stop resisting the medications.

During this time, my ex seeing how much my daughter wanted to be with me, and knowing I was just next door, resolved to take my daughter away from the building where we had lived with and next to each other for the prior two years.

Seeing the preparations of their moving, I filed for an emergency restraining injunction to keep her in the home she was used to living in. The court denied it, and my daughter was then taken by her mother to another location, further alienating and estranging her from me, this time completely, without even me being nearby for solace.

Later, not satisfied with having exerted full control over our child’s mind, body and legal control, and having removed her from my presence, my ex doubled down on that control, and sought to have CPS attack me, and to undermine the normal due process of our custody case, by inciting them to launch an abuse proceeding against me.

My daughter was now exposed to me being pat-down searched by armed police before being allowed to see her, also while armed police with clipboards observed our every move together. CPS workers further confirmed the message to my daughter that her mother had been telling her, now in an official capacity that could not escape my daughter’s notice, explicitly by telling her that they were there to protect her from me, that I was a bad man who couldn’t take care of her, and that if she said the wrong thing at our visits, I would go to jail.

Eventually I was able to crawl out of the snakepit of CPS hell, and prove my innocence against the false charges. I thought at this point having been thoroughly vetted even more so than the average person as to being no danger, that no one would stand between me and my daughter, that we could normalize our relationship and regain what we had lost for all that lost time. Little did I realize, I was now marked with an unofficial scarlet letter, labeling me dangerous to my daughter. Although nothing formal or stated, the system conspired even more so to keep us apart at all costs.

Not knowing any better about hidden agendas, I tried in good faith to reconnect and be a dad again to her. I was for all intents and purposes legally entitled to equal access to my child, on par with the mother. However the court steadfastly refused to provide for any formal visitation order, and instead I was funneled into a puzzling labyrinth of family therapists, and counselors.

I learned that now I would not in fact be reunited with my daughter, but rather we would become mired in session after session with psychologists and therapists. Each session costing me more than I could afford, but denying me any access to my child unless I paid up. I was told that before I could see my child unsupervised, they had to make sure she expressed absolutely no distress about seeing or being with me alone.

I was told that they wanted to reintegrate myself and my daughter in a careful, methodical fashion, and would not risk even the slightest anxiety in her.

Of course they ignored the continuing messages and threats to my daughter coming from the mother, whom which she lived with exclusively at this point. A barrage of invectives fed to her of how dangerous it was for her to be alone with me, and how bad a man I am, of how the courts had to take me away from her.

That element was assiduously avoided as a point of concern, and not a part of their assessment of how or why my daughter might express any anxiety being with me. It would be obvious to anyone that without including that as a diagnostic factor, there was no way that my daughter would ever initially be able to be with me without expressing some initial anxiety. But it is not so obvious to highly paid professional health workers.

Somehow, I think that oversight was not purely accidental.

Of course, all this time, her mother continued to have complete and total control and access to our daughter, and no one questioned that arrangement. They avoided any therapeutic concerns or questions as to how the denial of a father would affect a child detrimentally. These things were considered unremarkable, and not worthy of comment or attention, despite my inquiring the point several times.

Consistent with this therapeutic modality, little attention was paid to all the stress, turmoil and shock that was involved in taking away her dad. The correlation between the child's history of removal from her home, and the denigration of a parent she loved and trusted and her resultant emotional turmoil, tantrums, hospitalizations and drugging was not looked into – all that got swept under the rug, ignored, considered non or insignificant to the current therapy.
Nor was the repeated re-opening of psychic wounds that would otherwise naturally heal, via the mother's manic messages to the child as to her father's dangerousness.

Getting her dad back into her life somehow now was optional, maybe an unrealistic goal, and required careful reintegration, step-by-step monitoring, and attendant entourage of mental health workers.

Summation and Overview

Although the surface logic of the system seems appealing and reasonable, in regard to how children must be treated with kid gloves in these situations, this logic is only a tool for misdirection and plausible deniability.

There is a subtle lie embedded in their importune and cry for protection of the child's mental and emotional health well being.

The lie is, that drastic and violent removal of their father, and/or removal from their home to places they don't know, and a continuing denigration, is acceptable stress, and not relevant.
Whereas the very mild natural anxiety, that would come from healing and the fast paced curatives of direct, unchaperoned re-connecting with the father, is unacceptable and to be done at a glacial pace if at all, and stopped immediately if anyone thinks there is some "distress".

The simple fact is, the child weathered the horrible life insult of being ripped from a loving life-long parent, and survived that, yet reintegration is considered too stressful to do at the same pace.

And that is self-serving political, professional hypocritical bullshit, designed to extract as much money out of the familial situation as possible.

What is ignored, because there are judges and police, and guns and quasi-criminal enforcement taking place, is any angst and distress put upon the child stemming from all that. And no therapist will even question that, or address it equitably, or even diagnostically.

The simple fact is, that reintegration of a loving fit father into his child's life doesn't need to be attended by an entourage of therapists and legal guardians. All it takes is simple direct being with each other, as they had before, and once again experiencing life together as they had done before.

The truth is that if these professionals actually resolved the problem they purported to be tasked with healing, their money stream would dry up. Such professed concern is false and driven by money, and with the ever present extortionate threat of stopping it at any moment. Even good intentions, if they were really there, have a way of becoming distorted and corrupted when money incentivizes pathological caution, caution that will guarantee a continuing flow of money into their pockets.

As Upton Sinclair observed, "It is difficult to get a man to understand something, when his salary depends upon his not understanding it."

The disconnect in the mental health guild's advice, is in treating children like brittle snowflakes, but only when it comes to reintegrating the fathers back into their lives. They have a whole calculus, a service plan, and an approach to doing this. But they make no analysis, concern or criticism, or comment or anything when it is done in the opposite direction. The removal — not their business or concern.

Just try, during reintegration therapy – ask a therapist about the radical ripping of the child from their father. They will not address it, saying it is not within their purview. No comment. A necessary evil. Sausage making too distasteful to even talk about. Oh, but they have so much to say about "correcting" that problem, and will be more than eager to slow it down, and to interject themselves into that process.

By now I understand their surface logic. I can talk their talk, and I am fully conversant with their peculiar vernacular and child psychodynamic theories. But it rings hollow and sophist, like so much psychobabble, and insincere when it is put in context of the whole situation. A situation they will conveniently compartmentalize, so as to not address the full situation, not their job to address it. There is no outrage, or visceral reaction as to what had happened in the first place, and thus no moral animus to correct it.

And an innocent child suffers for other people's sins.

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Anya's Abusers

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25 #QuestionsForMen mansplained, again

Lucian Vâlsan · 11 February 2015 · Archived copy · Original

The incredibly entitled and totally-not-oppressed American feminists who populate Twitter launched a hashtag called #QuestionsForMen which is supposed to reveal “casual sexism” that the poor little American women are allegedly suffering terribly from.

I selected 25 of them and I’ll try to be as brutally honest as I can in answering them. Hope you enjoy it.

No. And I also don’t offer such gifts. It’s a decision I made a long time ago (in fact long before Valentine’s Day was even a thing in my neck of the woods) for one simple reason: I don’t believe in buying stupid shit as a rule. And if I want to buy stupid shit, I don’t need a special day.

Also, in my part of the world, the 14th of February is just the beginning of what I call “The deadly month of men’s wallets” because, you see, in under one month, there are exactly 4 holidays (all of them religiously celebrated by a huge chunk of women) in which men are supposed to buy shit for women. Are there any for men? Well, in reality, no – because modernity has pretty much abolished the old March 9 which used to be a day when women were supposed to buy shit for men.

So, there’s Valentine’s Day on February 14th, then there’s Dragobetele on February 24th, then there’s Mărțișor on March 1st (which is allegedly gender neutral but it’s been almost 20 years since I’ve last seen anyone even mention men) and then there’s International Women’s Day on March 8th.

And women love it when I put my views on this so bluntly. But that’s mainly because they think I’m joking. Until they find out that I am not.

Do I get angry responses for my views? Of course. If I had 1€ for every angry response, Bill Gates would be dirt poor in comparison to myself.

As for threats, I get a couple of them per week although the average is roughly 3.5 per week (and yes, I made the statistic for 2014) because for some reason my philosophical opponents seem to be more comfortable in sending me threats during the spring and summer.

However, it's not my style to pull a Sarkeesian on everyone and just whine for the whole fricking planet to see how oppressed I am. Because in reality, threats on the internet are just words on a screen. If I don't like them, I delete them. Those I find funny I keep for posterity.

For the most part, I don't worry about online threats at all – and that is because they mainly come from people whose existence is totally indifferent to me.

No. What I did though was to call a friend to come to the spot where I am because there was no way I'm gonna cross that neighborhood by myself.

In other words, I actually called a friend instead of an *acquaintance* who could actually do something practical to alleviate my fears – who did in fact turn out to be legitimate. Thank goodness those thugs didn't have guns, because if they had, it would've been illegal for me and my friend to defend ourselves.

But if calling a friend and keeping him/her on the phone makes you *feel* better – then more power to you. However, that's not oppression. You are the only one responsible for your feelings.

Christine Lagarde, Fatima al-Fihri, Andrée Virot,… there's a huge list of women who did both great and awful things and who wielded a tremendous amount of power in history yet, ironically, feminists are the least likely group to celebrate them.

But that shouldn't be a surprise, really. Feminism is misogynistic by its very nature and the collectivist-tribalist framework of "thinking" that drives way too many feminists today commends them to frown upon women who not only succeed, but succeed whilst showing the middle finger to the Big Sister.

Lady Thatcher knew what she was talking about when she said feminism is poison.

Of course. And I would wager that most people have been in that situation at least once.

You know, men tend to be human and sometimes they get scared.

Your name is Swedish. But wherever you are – try reading the marriage laws with a focus on how they impact men. And there you'll have at least a part of the answer.

But if my haunch is correct and you are indeed Swedish, just take a look at how men are treated culturally in Sweden. I would never marry in a country where the editor-in-chief of a big news media writes a piece called *Yes, I hate men* and then not only gets away with such blatant bigotry, but actually gets praise, primarily from female readers.

No matter how much I love a woman, I just wouldn't sign a binding contract in such a nation. It's absurd.

Also, believe it or not, cohabitation (at least in Europe) is getting increasingly profitable. And, in my experience, I get far more joy if I find my girlfriend home because she wants to be there, rather than because she's forced to. And it goes both ways. She gets more joy from me being there because I want to and not because I'm afraid that leaving her is bound to strap me with an annuity or alimony or whatever the legal term is in various nations for what I generally call *vaginamony*.

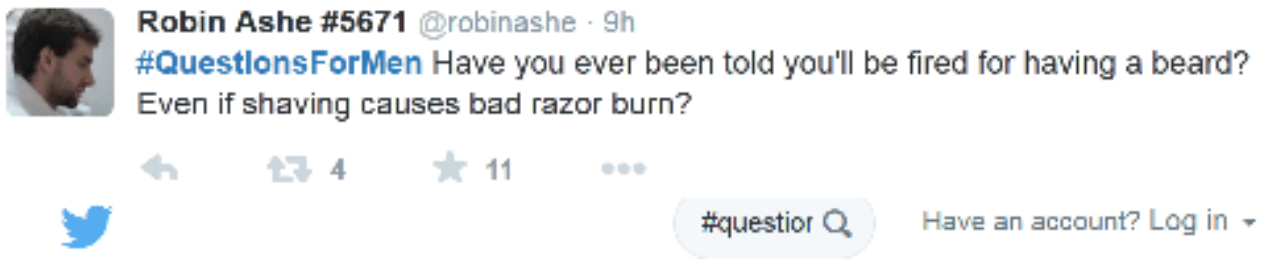

Yes. In the end, the direct boss who threatened me ended up being fired herself because when the business owner used a pen and paper, he noticed that I'm far more productive than she had ever been and me having a beard was

utterly irrelevant for the company's profits and well-being.

I've been employed in such a place long time ago when frowning upon long-haired men was popular (the Communists really hated long-haired men). I wrote my resignation after 4 months – the long hair policy was one of the reasons for that (albeit the smallest of them).

I'm a self-employed long-haired man now.

No. But it has come to a point where it does trigger laughter in me and an unstoppable urge to mock and ridicule anyone who utters such words towards me.

And that's mainly because exactly 100% of the people who ever told me that have no bloody clue what "privilege" and "oppression" really looks like.

Try having your house under surveillance by the State, whilst having to spend long hours (10 hours in a good day!) in queues for basic necessities like milk, gas cylinder re-fills (here's a picture from 1985) or bread. Oh, and the bread was rationed.

And that's only the beginning. If I start describing the period between 1982 and 1989 from my part of the world, a 3-volume book wouldn't be enough. Suffice to say that I don't view any feminist (or any woman, really) in Europe or North America today as being oppressed by any means.

Virtually all American feminists are wealthier than 90% of the planet – and wealthier than a significant chunk of American men. I simply can't get myself to feel compassion for their "oppression".

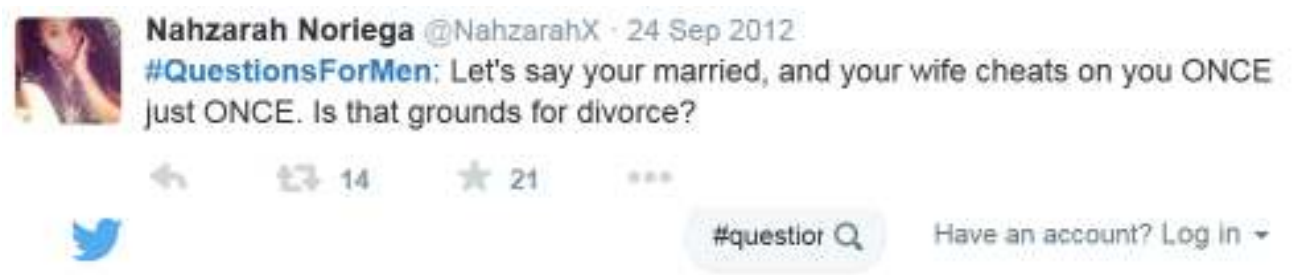

Yes, absolutely. I wouldn't even think twice about it.

Okay, that's two questions. First, no, I don't worry about being seen as bossy.

Second, yes, I was called *bossy* a few times – and in one occasion was deserved. But, being right when being bossy tends to help because when things go right, everyone will either forgive or forget that you've been bossy and be grateful that they still have a job.

The boss is there for a reason. And sometimes, there are situations when the boss has to be *bossy* and it's nothing wrong with that.

Oh, yes. Especially older people who think that at my age I should've had at least on child if not two.

And yes, it pisses me off – but I treat this sort of people the same way I treat the feminists who want to regulate how I take a leak, how I fuck, how I ride the bus and all that: I not-so-politely invite them to mind their own damn business.

In fact, we'd have a far better world if more people would just mind their own damn business and stop trying to control everybody. Oh, and more adherence to the *I don't give a flying tosh* school of thought would be nice.

Not now. But when I worked front-end customer service, I used to be told that quite often. That's one of the things that made me realize that that job wasn't for me.

Not now, because the people I hang around with know that I'm in a long-term-relationship. But when I was single? Of course! Especially if she was hot.

It works in a similar manner as with women. In women, if the guy hitting on you is attractive, that's great. If not, then he's deemed a *creep*.

The reverse though doesn't seem to apply to often in the Anglosphere. But it does apply here. If she's ugly as hell, I might even have some friends help me get rid of her – but if she's hot and I say no, well, then all hell may break loose.

Oh, and here's a secret: Men get called far nastier names (both by women and other men) for not wanting female attention.

Depends on what you mean by *reluctant*. Anyway, yes, because it's tough to find a decent psychologist (or, I believe you call that a *therapist*).

And I'd wager a significant chunk of men can relate to what I say. Otherwise dr. T's Shrink4men wouldn't be flourishing.

Not to mention than in my corner of the world, women seeking mental health services are either seen as *possibly*

insane by older people and *maybe a bit distressed* by younger folks – whilst men in the same position are seen as *definitely insane*. Which kinda adds to the problem.

But anyway, the social attitudes on this topic don't bother me that much – it's the fact that there's a chronic lack of decent therapists to address men's issues that's bothering me. And it's not getting any better with more and more misandry being introduced into the classes that these professionals take.

Everytime I say that I don't want to have children, the discussion ends with a "you'll change your mind eventually". Every. Single. Time.

Does it bother me? Well, yeah, a bit. But my adherence to the *I don't give a flying tosh* school of thought helps me move on quite quickly (in under 5 seconds, that is) because it's not worth my time to argue with other people on such trivial matters. So what if they think I'll change my mind eventually?

No, seriously, so what?!

No. Never. I don't exist to receive validation from everyone around me.

Yes, some people will think I'm too fat, or too thin, or that my long hair is too long, or not long enough – or that my dressing style is not good enough… or whatever. Idiots will always find something to pick on.

I, on the other hand, have much more important business than to worry about what some random idiots think or say about my outfit or about my looks. If you don't like how I look, then don't work with me and don't talk to me. GTFO!

It's a healthy attitude, just saying. It also helps in keeping your blood pressure stable. (not joking!)

Absolutely. Especially if I'm traveling in dubious places. You don't want to know what dubious places I was in at 3AM in Budapest last year. You can be damn sure I let everyone who I know they care that I got back safely to the hotel.

And I also have more reasons than a woman to do so – given that men are far-far-far-far more likely to be the victims of street violence than any woman anywhere in Europe or North America (or indeed anywhere in the world, really).

Only by female feminists.

I'm serious with this one. I've argued with all stripes of people – from Bolsheviks, to traditional-gynocentrists, to male feminists, to genuine fascists,… you name it. The only people who have ever called me an *unnatural man* were female feminists.

In all honesty, though, it shouldn't be a surprise – given that the very view that men as men are somehow *unnatural* is a view that comes from a particularly nasty branch of female feminists.

Yes. I was 6 (I think). I wanted a skirt for comfort because I needed to climb trees – and those nasty summer pants that were made back in Communism were a pain in the arse for that purpose. I didn't think I wasn't *allowed* to per se, as today's understanding of *allowed* would be. I rather thought I wouldn't be *allowed* to ask my great-grandma to waste a good piece of cloth to make me a skirt for my silly purpose.

Getting a bizarre (but comfortable) skirt was the only way to avoid going out in my underwear. I got giggles from

my peers – but I also got first to the top of the tree and ate all those good cherries. I'm not joking here. Oh, and the cherries weren't washed (you didn't think I would just pick them all and take them down and risk losing them to my peers, wouldn't you?) – something which I noticed it sounds horrible by today's standards.

But I also had the luck of growing up in a culture where kids doing such things was considered to be *just kids being kids* as opposed to taking a crapton of pictures and claiming *oppreshun* and *speshul* snowflake status for being gender-whatever.

Thank goodness there was no social media back then. I feel for today's kids, many of their lives being already endangered by the crap that their parents have put up on the web…

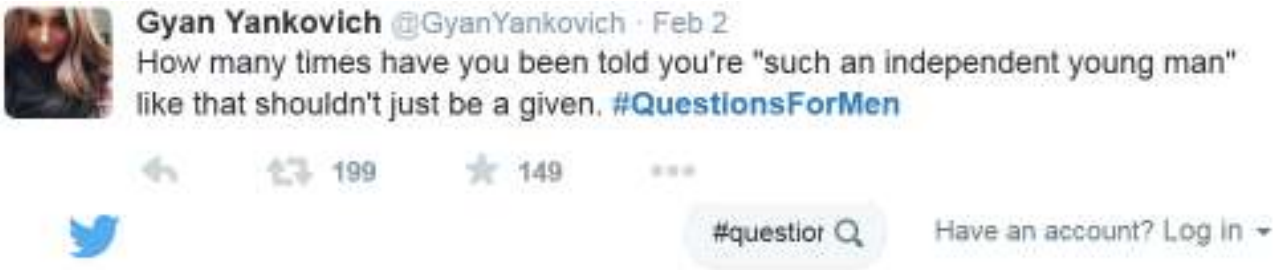

Quite a few times.

That's because I not only look younger than I am but also because I take pride in the fact that I had my first job at the age of 12 (I was selling newspapers on the street). By the time I reached 16 I was almost entirely independent and by the age of 19 I already employed a person.

Another issue is that today, young people in most of Europe are caught in a cycle of masking unemployment by taking long, boring and ultimately useless university courses – and in the meantime, most of them (both young men and young women) live off their parents' in some way. I think it's horrible that the young people's most creative years are wasted in a classroom instead of being out there and making something for themselves.

When you add the never-ending recession that's going on in the 28 unfortunate nations of the EU – you'll realize that being an "independent young man" is not really a given at all.

1. I don't know about women in general, but feminist women do interrupt me way more often than common sense and common decency would allow.

2. As often as it's necessary. And I have a high bar for "necessary" and apply it across the sex divide. I argue ideas and refute ideas on their own merit, not on the merit of the sex of the utterer.

3. No, not really. I really do have more important business than to worry about what sex interrupts me or what was the sex of the last person I argued with and whether I interrupted her/him or not. This is not an issue – this is

petty bullocks, really.

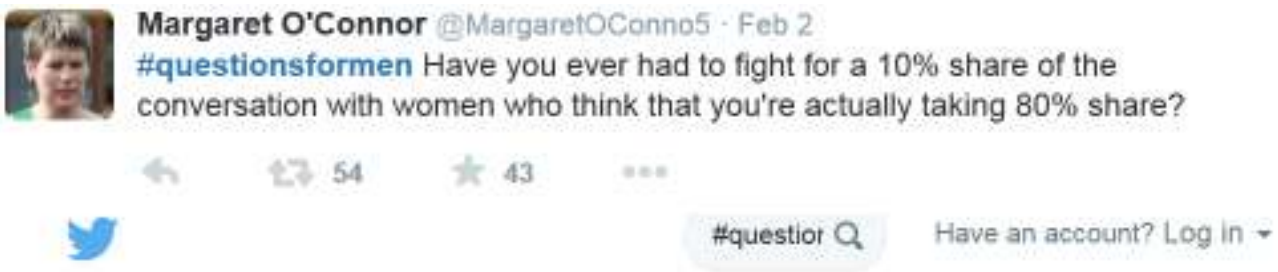

Oh, absolutely!

Take the issue of reproductive rights. Most women I encountered seem to think that men have all the reproductive rights (or that they have any reproductive rights in the first place) – when in fact, the exact opposite is true.

Yes. As have them watched me doing the same in other occasions.

You see, the women I hang around tend to have a mouth which they use to utter words such as “Please help me with this” if they actually need help.

Also, on most, if not all, private events I attended, it’s usually the host that starts cleaning up and usually the host (regardless of sex) uses the mouth to explicitly mention words such as “I’ll take care of this.”

As far as I’m concerned, if my assistance isn’t being required, then I’ll assume that my assistance isn’t needed until proven otherwise by circumstances. And I apply this to everything – not just trivial stuff such as these.

With an unlocked car, no.

On the other hand… with a wallet? Are you kidding me? Most men are compared with a wallet (or an ATM machine) at least once in their lifetimes, usually by women but sometimes by men as well.

Men are human doings and, at least for the time being (and by that I mean at least until the end of this century), the value of a man will be, at some point, judged by the thickness of his wallet.

My doctor also once compared my body with an overused steam locomotive in trying to tell me that I work too much. But instead of going #fullMcIntosh at him and cry *oppreshun*, I actually listened to the argument behind the unfortunate metaphor – and he had a point. I *was* in fact working too much.

In other words, I did exactly what feminists refuse to do when such metaphors are used – and that is to actually look at core of the argument, not just its shape

Anyway, I've *mansplained* enough for today. I hope I'll come back to read your answers to these questions so that the Fembot Collective will have something to archive.

Cheers!

Page 3 and objectification

Men's Human Rights Ireland · 11 February 2015 · Archived copy · Original

The announcement that the Sun newspaper was going to drop its topless Page 3 girls had the usual suspects all in a tizzy.

Long a target for feminist ire, the once-symbol of the sexual liberation of the 60s and 70s when women were burning their bras has become, for some, a symbol of the oppression of women by men.

Comparisons are convolutedly made to Muslim women who insist on covering their faces with the niqab, and slogans such as “Je suis page 3” are touted with typical taste and tact. Eloquent odes to verbosity richly marbled with pithy quotes from feminist pugilists are penned and published condemning such anachronistic sleaze.

Dressing up in a way that men might find appealing makes women look inferior and submissive to men, comes the refrain, all you ladies throwing on the glad rags and tottering off to Coppers for a few scoops take note, tut tut.

So when word was spread that this iconic relic of masculine power was being dropped, bottles of Beaumont des Crayeres Grande were popped, glasses were raised, and toasts were made to the inevitable collapse of the ever looming patriarchy.

Protestors at the “No More Page 3” campaign headed by Lucy Ann Holmes were delighted that their online petition had swayed the likes of media tycoon Rupert Murdoch, a heady rush and a solid result for such strenuous efforts.

Across the water The Guardian joined in the celebrations, calling it a “landmark decision”.

Susan McKay in the Irish Times trilled that it was a “sweet victory” for feminists, gleefully asking us “why stop at page 3?” and hinting heavily that such provocative displays were at least partially responsible for inciting men to rape, presumably in much the same way that violent video games are responsible for the wave of street battles and drive by shootings gripping our nation at the moment.

Except of course no such thing is happening.

And neither, as it turned out, was the Sun cancelling its venerable Page 3 tradition. As Dylan Sharpe, the public relations head for the tabloid tweeted shortly after the reports of Page 3’s demise had finished their feverish circulation,

> *I said that it was speculation and not to trust reports by people unconnected to The Sun. A lot of people are about to look very silly…*

It seems likely that he's got a stellar career ahead in PR! Yes, the whole thing was a marketing stunt designed to boost sales of the newspaper, and it worked just as it was intended to. Those who wanted to do away with Page 3 ended up promoting it.

Disappointment was palpable amongst the self appointed defenders of womens' dignity, with Suzanne Harrington of the Irish Examiner writing a bizarre and somewhat convoluted piece which included such sentiments as:

> *This particular fat, ugly, joyless, jealous, feminist fanatic is lost for words. Nice one, sister.*

But really, when we get down to it, what is sexual objectification and why is it such a big deal for feminists? After all shouldn't they be in favour of women being allowed to do what they like with their own bodies?

Sexual objectification as it is most commonly used means treating someone as if they are a thing, the subject-object dichotomy where a subject acts, and an object is acted upon. Thus, goes the theory, by objectifying women men remove their ability to act and hence their power.

It means essentially that regardless of how the person is viewed aesthetically or sexually, they are treated or thought of with a similar amount of respect and regard as one would treat a thing or object.

The feminist philosopher Martha Nussbaum states that a person might be objectified if they're treated like they have one or a selection of the following properties:

- Instrumentality – as if a tool for another's purposes
- Denial of Autonomy – as if lacking in agency or self-determination
- Inertness – as if without action
- Fungibility – as if interchangeable
- Violability – as if permissible to damage or destroy
- Ownership – as if owned by another
- Denial of Subjectivity – as if there is no need for concern for their feelings and experiences

Now, it hardly seems credible that the treatment of a nude model falls under any different a selection of those conditions with any more severity than any waiter, pizza delivery person, or supermarket cashier.

Surely a photoshoot in Playboy treats its subject with no less concern for her feelings, as if she is no more or less interchangeable, as no more a tool, as no more inert or owned, and certainly no more permissible to harm, than a hotel treats its staff.

In fact, it seems likely that a model is seen as being considerably less interchangeable, owned, inert, and lacking agency. If dining in a restaurant, do we pay much attention to the waitresses' thoughts, experiences, concerns, or emotions any more or less than those of a pole dancer's in a strip club?

The manager of a supermarket would no more wonder about a cashier's political persuasions than the owner of a soft porn magazine would about one of its models. We objectify others all the time, because it is simply not possible to deeply care and thoughtfully consider each and every person who provides a service for us or works for us.

This is certainly not problematic, but simply natural. Objectification is not a problem. It is a healthy way which we deal with everyday life.

So what's the difference here? Why is the objectification of models or strippers so often highlighted, but not the objectification of pizza delivery boys or waitresses? Why does it seem to be the "sexual" aspect that is so problematic?

An argument which regularly makes an appearance relates to the idea that sexual objectification portrays women as aesthetically akin to objects, implying that when you look at someone and only focus on their sexuality you are viewing them as an object or thing. It implies that a sexualised image of a woman, in say, Playboy, shows the woman as an object.

However when you look at a person sexually and only sexually, you may have a very impersonal relationship with them, but you are not sexually viewing them as an object, as “objects” are intrinsically not sexual (an argument that individualist feminist Wendy McElroy makes). People are not typically sexually aroused by cabbages or chairs.

Even if an actual object is to be made to appear sexual (such as sex dolls), it has to be given the resemblance of a human in order for it to be sexually attractive. Or, in other words, for an “object” to be viewed as sexually attractive, it has to be designed so that it no longer appears to be an object.

Therefore, the property of something being or appearing to be an object makes it intrinsically not sexually appealing, so to say that when someone is being displayed solely for their sexual appeal, this portrayal makes them seem like an “object” is simply fallacious, as “objectuality” is the antithesis of sexuality.

Sexual objectification may be very impersonal, but it does not make sense for it to literally mean the portrayal of women as objects.

This may seem as though it’s simply a question of linguistic semantics, but that’s not the case. When discussing subjective opinions it’s absolutely necessary that the words or terms you use have a definite, clear, concrete meaning, especially a term such as “sex object” which has such currency in society today.

If a term is both nebulous and emphatic, then it is hyperbole. If it is used as axiomatically and prolifically as “sex object”, then it enters the realm of being propaganda.

Then there’s the oft repeated notion that porn, erotic images, glamour photos, or stripping are correlated with rape.

Where is the evidence for this? And if people believe “sexual objectification” causes rape, does that mean they believe that sex workers and lap dancers cause rape because their work involves being “sexually objectified”? Do girls who post nude pictures of themselves online cause rape? Can erotic fiction cause rape? Do models cause rape? Perhaps girls in short skirts and crop tops cause rape?

This all sounds rather akin to victim blaming and slut-shaming, not to mention puritanical and controlling. Maybe we should police and regulate women to ensure they do not cause themselves to be raped! Aren’t rapists the only ones at fault? Shouldn’t women be able to live in a world where they can choose to do what they want with their bodies without fear of being blamed for causing sexual abuse?

People should not incur blame for actions that others independently commit unless they intentionally tried to incite them. Such an idea undermines the very foundations of justice.

Salman Rushdie should not have received blame for the violence in Pakistan that ensued after the release of The Satanic Verses. Christopher Nolan shouldn’t be blamed because some maniac watched The Dark Knight and shot people. And a stripper should not bear the blame for sexual assault.

But let’s say for the sake of argument that sexual objectification is a real and negative thing, as resident Irish Times feminist Una Mullally firmly believes.

Why wouldn’t it affect men too?

At the end of the day, men shouldn't feel ashamed, afraid or guilty for admiring the female figure, and neither should women feel bad about admiring the male form. It doesn't hurt anyone except people looking for an excuse to be hurt.

[Ed. note: This post originally appeared here and is reprinted with permission. MHRI wishes to thank the co-author of this article, prominent blogger Red Blooded Liberalism for their excellent analysis of objectification.]

The Enliven Project and the manipulation of rape statistics

AVfM Video Source · 12 February 2015 · Archived copy · Original

Josh O'Brien eviscerates yet another series of bogus rape statistics. We love this guy.

Save Carnell Alexander!

AVfM Video Source · 12 February 2015 · Archived copy · Original

The Straight Shooter is trying to help a Detroit man, whose story we also covered previously in our Hotlinks section.

http://youtu.be/WZW2SJ8xBfU

We threw in some funds. If you're so inclined, we encourage you to do so as well.

Crashing the gates: the Non-Feminist invasion of Feminist mindspace

Luigi Logan (aka Fidelbogen) · 12 February 2015 · Archived copy · Original

Editor's note: This article is also available in Romanian.

At the heart of the non-feminist revolution lies the project to take back control of the cultural narrative from feminism. We call this project the battle for feminism's soul.

To take control of the narrative means, among other things, to shove a completely new conceptual reality into the feminist mindspace with no prior explanation or preparation. For them, it would be like walking into a movie halfway through — although that comparison hardly does justice to the radical nature of what we are proposing.

The point is, that they have had more than enough time to tell the rest of the world what "reality" is. The time has come for them to shut up and experience life on the receiving end. It is now their turn to wonder what in heaven's name is going on, and be impolitely told to "get with the program."

The treatment that we would dish out differs little from how they have treated the rest of the world for half a century. Henceforth, every settled notion of theirs will be jostled in the common marketplace of ideas like it was just any old thing. They will be critiqued, problematized, made light of, or best of all ignored when they try to express themselves. No more epistemic privilege of any kind, and no more pampering of their aesthetic sensibilities or lexical conventions. Thuswise they shall fare. They will lick it up, and they will like it.

We advocate this as a policy, consistent with the doctrine of post-argumentalism. Post-argumentalism proposes that argument or debate has *no primacy* among the methods we might use to move our project forward. Post-argumentalism further proposes that argument or debate, although useful in combination with other methods, is by no means imperative to the realization of our ends.

For in the end, we are not obligated to argue with a bully, a tyrant, or a lunatic. We do not delude ourselves that if we craft our words well enough the bully, tyrant or lunatic will suddenly understand us, admit that we are right, and begin to act differently. That realization is a truth which sets us free. So we are free to block their power unceremoniously, by walking away from argument altogether and moving ahead with our plans.

Those who specialize in argument, debate or explanation are certainly free to set up shop doing what they do best, according to their several areas of expertise. It is not good to waste any natural talent you might possess. But we have understood that argument or debate are not the main engine that will press matters forward. Recruitment, networking and mobilization will do that, independently of whether our enemy is persuaded or unpersuaded.

Very well. We have drawn our conclusions, and we claim the right to state them freely and to assume that others are up to speed about what we are saying. We cannot be bothered to attach a full explanatory essay to every word or concept, every time we use it, in our spoken or written communication. So in true post-argumental fashion, we do not *argue* the merit of our discourse by *explaining* it.

We must assume that our foundational ideas have been sufficiently established by an accumulated history of explanation, and that adversaries will make some effort to learn the basics before they converse with us. We must assume that the laborious work of establishing our ground of meaning has been concluded, and that we may now discourse with that agreeable speed which is properly the life of conversation.

So any feminist on earth must either sink or swim in the ocean of ideas that we will generate. If we graciously stop to explain, it is more than our duty requires, and gratitude is in order. But we won't slow down for them, and we will unleash a torrent of new jargons, new concepts and new frames of reference that will leave them mentally adrift and bewildered, as if the ground had been ripped from under their feet without warning and they were suddenly bobbing in zero gravity with no idea of up or down any more.

No doubt they will find this disturbing, and will experience something like culture shock when they realize that their reactions are not automatically shared, and that people not only don't know what the hell they are talking about, but are rudely telling them so!

Such is the non-feminist invasion of feminist mindspace.

Feminist ideology has been broken to the ranks, and must share the stage with everybody else. Nothing about the customary feminist discourse will be shown any deference, any leniency or any right of way through any discussion whatsoever. Feminism does not "own the conversation," and accordingly does not set the rules for any conversation where non-feminist participants are present.

Granted, where none but feminists are present it may be said that they are "in the feminist clubhouse," and may order the conversation as they see fit. But in the forum of humanity, it behooves them to embrace a more cosmopolitan outlook and "do as the Romans do."

More and more, feminism's realm of thought and discourse will implode, and it will be as if the floodwaters were breaking through the barriers from every direction, sweeping away every vestige of narrative privilege they have ever enjoyed and placing them on a footing of conversational "equality" with any male rights agitator, or any non-feminist Joe and Sally, they happen to encounter.

They can barricade themselves in the towers of academia for a while, but in the end the towers too will crumble and be swept away, and they will have no choice but walk through the world to the beat of a timeless drummer whom they can no longer ignore. Either that, or go crazy and do something stupid.

So . . I would prepare for that day, if I were them.

I really would do that. . . . if I were them.

Pushing Feminista Jones' buttons: A book review

Mumia Ali · 12 February 2015 · Archived copy · Original

Feminista Jones has written a new book, a piece of erotica called "Push The Button."

> *"It is better to be audacious than cautious, because fortune is a woman, and if you wish to keep her under it is necessary to beat and ill-use her; and it is seen that she allows herself to be mastered by the adventurous rather than by those who go to work more coldly."*
> –Niccolo Machiavelli, The Prince
>
> *"Rommel, you magnificent bastard! I read your book!"*
> –General George S. Patton, Jr.

Readers of yours truly's adventures will remember well my first encounter with one Ms. Feminista Jones, the NYC-based (and Philly-educated) Amazonian "sex-positive" Sista-feminist who was behind last summer's #YouOKSis Twitter campaign. Toward the end of my recounting of me and Ms. Jones' *tête-à-tête*, I made specific mention that I would be keeping an eye on her, as I felt that she would be someone to watch in the new year ahead.

Imagine then, my delight in getting wind of the announcement of her first foray into erotica, with "Push the Button" a little while back – and just in time for the big rollout of the film adaptation of the runaway bestseller "Fifty Shades of Grey" no less! I've been keeping mum on the whole thing until I could obtain a hard (ahem) copy of her book, and now that I've read it, your correspondent has the following book report:

Festooned in purple, the volume lives up to the hype in its equally purple prose of the sort that is par for the course in breathy fare.

Part instructional on the BDSM lifestyle and part romance novel, "Push the Button" centers on the life and love of Nicole/"Star" the pretty sub (who just happens to "top from the bottom," don't you know), and David, her Alpha Male Dom (who gets initiated into "the life" by Nicole – heh), and how Bougie Black folks "in the life" really do it – and contains all of the usual conceits of the genre: young, conventionally attractive, urban (read: Black) professionals (note the utter lack of everyday Black folk that is the reality of Black American existence), who squeeze in torrid, kinky sex/love scenes in between taking over the world, and whose otherwise idyllic existence is threatened by an outside force, of course, in the form of another hot guy from the female protagonist's past ("Marcus", the 6'5″, ripped and chiseled, Richard Sherman doppleganger – riiight – that she just so happens to conveniently leave out with regard to her current D/s thang with Dave), and where she is now caught up in a love triangle for the ages. After all, what woman doesn't fantasize about two hot guys playing out a game of "let's you and him fight" right? The climactic "mini-brawl" between Dave and Macus that winds up with Nicole/Star being in hospital drives home the point and adds spice to the story.

Oh, drama.

It's easy and tempting to accuse "Push The Button" of being a Negro knockoff of the aforementioned *Fifty Shades of Grey* – after all, the timing of both does raise an eyebrow – but like I said, that's too easy a leap to make. I for one don't think this was an attempt on Ms. Jones' part to capitalize on a clear and present trend in erotica these days, but rather, an attempt to deal with some of her own very deep and very personal stuff along these lines. In her guise as an advocate for women, Black ones in particular, and their right to explore their sexuality sans recriminations, largely from Black men, I for one think she makes a point, albeit a florid one. I think she would be better served in merely presenting her side of the story, and leave all the hyperbolic squawking out of it.

As for the book itself, it reads easily enough – Ms. Jones is an able, though not terribly inventive writer; indeed, the whole exercise comes off as a mashup between Barbara Cartland, Pauline Reage and Teri Woods – and at 124 pages in deadwood format, is hardly of the stock Sidney Sheldon thumb-turners are renowned for.

Feminista's huge selling point of the book is that it is a look into "the lifestyle" of and for Black folks – a notion that even Black women themselves find a bit old hat, if not downright passe'. After all, their underwhelmed reaction to "Fifty Shades" was more than just a supposed disappointment at the lack of racial or ethnic diversity or relevance; I've personally had quite a few Sistas tell me that there was nothing "shocking" or scandalous in the least about the kink on display between its pages, race matters aside – and, not to kiss and tell, but let's just say that if yours truly's experiences out on the bricks are anything to go by, they ain't saying nothin' but a word. Black women do not lack for anything in the freaky department – a fact that all manner of evidence, from the empirical to the anecdotal to the freely admitted on their own part, backs that thing up.

So, the idea that Ms. Jones is somehow pulling back the covers on an aspect or element of the sexual lives of the Black and uppity that can only be whispered when one is sure of their company, borders on the silly, in a time when a pop queen like Rihanna can literally sell millions of records drenched in BDSM imagery, and when, a generation earlier, one of LL Cool J's biggest hits openly discusses how his lover likes him to, and I quote:

> "I'm gonna call you Big Daddy and scream your name
> Matter fact I can't wait for your candy rain"

And

> "Mmm… daddy slow down your flow
> Put it on me like G baby nice and slow
> I need a rough neck nigga Mandingo in a sec
> Who ain't afraid to pull my hair and spank me from the back"

Ahem.

Nor is this a "recent" development in Black American society; one of its most storied and legendary troubadours, the great Marvin Gaye, clearly had a taste for the kink. His stormy relationship with his two wives, the much older Anna Gordy Gaye, sister to Motown founding father Berry Gordy, and his much younger muse, Janis Hunter Gaye, is quite rich in this regard, and is overwhelmingly well documented. As Michael Eric Dyson makes clear in his own good read, "Mercy, Mercy Me: The Art, Loves & Demons of Marvin Gaye," Marvin was very much the masochist, who both lived and sang about his kink throughout his long career. There are many more examples, both in and outside of the Motown canon (to wit: Prince. Do you honestly think he don't get down like that? "Star" certainly does – she's got him bumping in the ride on the way to see "Sir").

Indeed, for the mass public at this point, large swaths of the BDSM lifestyle/orientation/identity have very much become a part of the mainstream, evidenced by the pop culture works of Madonna, Lady Gaga, the "Matrix" and "Hellraiser" series of films and the independent James Spader/Maggie Gyllenhaal sleeper hit "Secretary," just to name a paltry few. Today, it ain't nothing to see ladies out and about wearing various iterations of collars and corsets, latex and leather; other staples of BDSM-inspired clothing, for men and women alike, are quite common; terms like "fetish wear" are household words; and the kinds of accoutrements that accompany the lifestyle, like crops, whips and certain kinds of bespoke furniture that used to be obtained only via mail order on the quiet, are now easily and openly purchased in sex shops that dot popular thoroughfares like Philly's South St.

Putting this together with the fact that what we know today as BDSM has existed in one form or another throughout the world's cultures and has been documented by among others the Greeks, Romans and of course, ancient Indians in the immortal classic the Kama Sutra, and it's a real head-scratcher to see what's got Feminista all hot and bothered about.

I guess that brings us to what's eating me about Ms. Jones' tale (pardon the pun) – it ain't that I'm a stick in the mud here. Indeed, one of my favorite pastimes is reading erotica, for a whole host of reasons, among them knowing and understanding how the female mating mind works and why – nor am I pooh-poohing what anyone with one good

eye can see is a burgeoning business aimed at (Black) ladies fiendin' for their daily erotic fix for some tawdry fiction.

But, what gets to me is this sense among "enlightened" Black folk, who dabble and peddle in stuff that is largely off the mark for the vast majority of Black folks on matters where it matters. As I said to Feminista during our first encounter, Black folk don't need "help" in learning 1,001 extra ways they can do the Rumpy Bumpy – indeed, if anything, *it can be argued that a goodly deal of our problems come directly from our overdoing it in this area*, as "Push the Button" itself aptly demonstrates – but rather, they desperately need actionable, reasoned and most of all evidence-based, information and insight into *how to get along outside the bedroom or wherever else the action is taking place.*

Indeed, this was the focus of another Sista a quarter of a century ago, when Ms. Jones wasn't even a teenager: one Ms. Shahrazad Ali. Her book, "The Blackman's Guide to Understanding the Blackwoman" created a huge firestorm of interest and controversy, at a time when social media, Amazon or the Internet for that matter, didn't even exist. Sister Ali can be rightly credited for having a marked impact on the Black book business – a legacy that Feminista builds on, whether she likes, believes, or even knows it or not.

In marked contrast to Ms. Jones, Sis. Ali really did break new ground, by discussing topics and issues never before written about in print, and openly discussed from the dais – the inner workings and overall state of relationships between Black men and Black women in contemporary America – one that brings a critical lens to the actions, behaviors, psychology and role that Black women themselves play in the grand drama. To be sure, the detractors and out-and-out haters came out in full force and took their digs; but 25 years on, Ali's book has not only stood the test of time, it has been uncannily prescient in its description of the factors and forces that continue to be at work in the active undermining of Black America itself. Even more to the point, there has been no book written by a Black woman, that superceedes, or even matches, Sister Ali's pathfinding work – both a gift for her, and a curse for the rest of us.

At this juncture it is easy to simply write my missive off here as taking yet another dig at the lady, but nothing could be further from the truth – I *did* buy the book, after all (the O-Man will always, whenever possible, supports Black business).

In point of fact, I actually think that this is a very positive turn of events for Ms. Jones. Clearly, this is where her strength lies – in the world of make believe, fantasy and what "ought to be" – not the world as it is – and as such, I applaud her entry into the romance/erotica genre. Given her rather tepid grasp of hard-headed, clear-eyed observational truths and empirical evidence come what may, this is definitely her lane. And if she puts out another hot-n-heavy tome (word on the wires is that there is a "PTB 2" in the works), I'll be the first one to buy it!

In my parting shot the last time around, I suggested that chess wasn't Feminista's game, and that she would do well to consider another more suited to her talents and abilities. I'm very pleased to see that with "Push the Button," she has taken my advice.

Further suggested kinky reading: "The BDSM Origins Of "Yes Means Yes"

Elevatorgate and its children

Andrew DiKaiomata · 12 February 2015 · Archived copy · Original

We are noticing a bit of a pattern. Moments in time that allow people to break free from feminist thinking and dogma often have the word "Gate" at the end. ElevatorGate, ShirtGate, and now GamerGate. ElevatorGate was a red pill moment for a good number of people, including myself. Previously loyal, unquestioning feminists, many women and men were jarred for the first time by the bizarre feminist attitudes, reactions and double standards against men. This was the feminist crisis known as ElevatorGate; a man allegedly asked a woman out for coffee on an elevator, she declined and they parted. As Richard Dawkins, a leading biologist and prominent skeptic/atheist later sarcastically commented "A man in a hotel elevator invited her back to his room for coffee. I am not exaggerating. He really did. He invited her back to his room for coffee. Of course she said no, and of course he didn't lay a finger on her, but even so . . . "

Feminists were thrown into a fury. To them, this was proof of a rape culture against women, misogyny "writ large", male entitlement and of course "the patriarchy."

For rationalist, skeptical people like myself, it would seem the only thing he did wrong was his being male. Certainly, if he was female in this situation, it would hardly be worth mentioning. When anyone questioned the feminist narrative, explanation or reaction, they were immediately met with accusations of "misogyny," that is, hating every single woman on the planet. The feminist reaction to the slightest deviation grew stranger yet. To them, it meant you supported rape, you didn't think women were people, and were always accused of opposing equality.

To add another dimension to this bizarre story, the central story likely did not even happen. When the woman who came forward with her elevator story was asked who it was that asked her out for coffee, she claimed to have "prosopagnosia," a condition where the sufferer is unable to recognize faces, neither familiar nor unfamiliar. Where earlier that day she recognized people from across the convention hall, pointing people out of the crowd to thank them, she puzzlingly has prosopagnosia, face blindness?

Skeptics have a tool for just this problem, Occam's razor. Oversimplified, it's this: If a proposition or explanation seems overly complicated in relation to what's being proposed or explained and doesn't make sense where it should, it's not likely true.

This is the first concrete departure of feminism from rationalism. In rationalism, the burden of proof is always, always, always on the claimant. Always. If you claim to know something, you must demonstrate it. As I've learned is common in feminism, the burden of proof is always on the man or, failing that, the person skeptical of a feminist claim. What's more, if we fail to put the burden of proof on the man or skeptic, a vitriolic, frothing torrent of hate is poured out on us. Feminism truly is, "Where logic and objective discussion dare not show it's face."

From this "crisis," the skeptical/rationalist community largely split into three groups. The largest, the indifferent group, like the popular James Randi Educational Foundation, didn't react much to ElevatorGate. The next biggest was "Atheism+" (and their allied groups) which was subject to a long list of further crises which will not be explored here. They also eventually ashewed skepticism and rationalism and later even abandoned atheism for the most part, becoming a hub for radical feminists. Being subjected to a long series of self-inflicted crises and embarrassments, they are now a dwindling force. Far and away, the smallest group were those who remained strongly skeptical. Thunderf00t, a prominent PH.D'ed astronomer and anti-creationist became the best-known of the anti-feminist skeptics.

After trying to reach out to skeptics, atheists and rationalists after ElevatorGate, I've learned there are definitely those feminists in the rationalist groups who refuse to subject feminism to critical examination. There is virtually no use in arguing with a feminist. Their emotion is so powerful, logic dare not tread. Terms are constantly being redefined to suit their assertions, goal posts moved, ad hoc and circular reasoning abounds. Presupposition, special

pleading and ad hominems dominate. It is up to feminism to show the irrationality of feminism, not the MRM or feminist critics in general. Certainly, before ElevatorGate, I would have said the Men's Rights Movement's characterization of feminism was simply a caricature. I would have said it was a straw man being set up. You often need to feel feminist irrationality at full blast before you're willing to believe it's there at all.

With further movements developing where feminists cause self-inflicted wounds among communities that did them no wrong, one has to wonder: what's next?

The nerve of some people! Teach men not to kill!

AVfM Video Source · 13 February 2015 · Archived copy · Original

SkepTorr kills it as usual.

What more can we say?

The Protocols of the Elders of the Patriarchy

Andrew DiKaiomata · 13 February 2015 · Archived copy · Original

"They" control all the wars, the media, the banking system. "They" don't want you to know that they, through their web of power, pull all the strings. From the highest positions of power, through global domination, nothing goes on without their permission. You already know who I'm talking about, don't you? Our oppressors!

Men!

Don't call me crazy, that's just what they want you to do, that's how they oppress us!

Sounds familiar, doesn't it? The Protocols of the Learned Elders of Zion is an anti-Semitic conspiracy theory, debunked a million times over that conspiracy wing-nuts keep rehashing. Similarly, "The Patriarchy" is an anti-male conspiracy. Likewise a million times debunked, that conspiracy wing-nuts also keep rehashing. Replace what you may have heard from a conspiracy theorist and substitute, Illuminati, Reptilians or Zionist for Men and bingo, you're a feminist.

If you've ever met a die-hard conspiracy theorist, you may have thought that pointing out a few things that would debunk the theory might disabuse them of their paranoia. Yet, reason is rebuffed in favor of ad hoc explanations. This is because the conspiracy theorist sees through tunnel vision, cherry picks supporting data and discards what doesn't fit their conspiracy. It does no good to argue with them. You'll feel like wanting to bang your head against the wall, or worse, they'll point their finger at you and start weaving you into their delusion.

For example, a person who believes "The Patriarchy" is patriarching them in their brain, might point to the fact that women are raped as proof of "The Patriarchy." If you point out that men are raped much more often than women; more often molested as children, raped in prison, and countless males mutilated within days of being born, that's slides right off their back. They already have a male rape apologetic ready to go for rape "against you people." You see, they start weaving you into their delusion. "You people had it coming" because Patriarchy.

Patriarchy means there is always a man to blame. We draft our men by the millions to be slaves of war and die torturous deaths? "But that's men fighting other men!" We might be quick to point out that they had no choice but to fight. "Yeah, but it's men that sent them!" The anti-male conspiracy theorist often has the gendercide apologetics well rehearsed. We see that at every level, every atrocity that we see: Because of Patriarchy, there is always a man to blame, and that justifies the hatred of men and indifference to their suffering.

Let's imagine this, just for our own illustrations. A conspiracy theorist would go into a psychotic break if you explained it this way, but just for a moment imagine some women mud wrestling. Now, this isn't the best example, because they aren't forced under law to mud wrestle, but it is women against women. Would the anti-male conspiracy theorist be okay with this being explained by "But it's women against women!"

Of course not, because Patriarchy! There's always a man to blame. Someone, some man is making money off of it. Oh, the money goes only to the mud wrestlers? "Well, they are wrestling for the men!" Just like the men dying in war are motivated to die for the women? To the anti-male conspiracy theorist, just keep going up a level until you find a man to blame.

Men constitute the majority of victims of almost all social ills; rape, murder, genital mutilation, sexual torture, suicide, assault, workplace deaths, drug abuse, depression.. That's by no means exhaustive. All an anti-male bigot has to say is "Patriarchy" and then these transform from social ills to just desserts.

I would be remiss if I didn't touch on a funny side to the anti-male conspiracy theories: The odd remedies to thwart or "Smash the Patriarchy." The problem of "The Patriarchy" is simple: there's a worldwide conspiracy of men to blame for everything. The solution is where the clearest insanity is brought out. The deluded solutions include dressing up as vaginas, smearing period blood all over their faces, shouting down church services with topless protests, and how can we forget hashtag activism like #KillAllMen.

We really can't reach the conspiracy theorists already swallowed up by hateful anti-male bigotry. Though we can help change the culture of hate and indifference towards men. Instead of a blame-a-man attitude, we can point out when a man needs help and help him when no one else will. Men matter, men's lives matter, their rights matter. We can remind people that men are good, men are human beings with feelings, rights and their own struggles, with issues that matter.

We got your Valentine's book right here: Say Goodbye to Crazy

Paul Elam and Dr. Tara Palmatier · 14 February 2015 · Archived copy · Original

Happy Valentine's Day everyone! But hey, we gotta ask, have you ever had that Valentine who just comes up short of knowing that her place in your life was supposed to end with a breakup or divorce?

Sound like a dumb question? Yeah, yeah, we get you.

So, it seems pretty darn good timing to give you a sneak peek at our new book about dealing with that heart-shaped box of chocolate covered nuts in your life. We just released "Say Goodbye to Crazy" on amazon.com for pre-order. It has just been up on the amazon site a short time. So soon, in fact, that the book Intro and About pages are not available yet for viewing. We thought it was a good idea to go ahead and give that to you here.

The full version will be available on Mother's Day, May 10. This is all *never before seen* material from Paul and Tara. Those of you who get the term "golden uterus" will fully get the irony of a Mother's Day release.

Here are the Intro and About pages for the book. We hope you enjoy. And if you want to pre-order, please click on the cover image embedded below.

Say Goodbye to Crazy

How to Rid Yourself of that Crazy Ex and Restore Sanity to Your Life

Paul Elam & Dr.Tara Palmatier

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Introduction

Meet Crazy

Who is Crazy? If you plunked down your hard earned money to buy this book, you are probably already well-acquainted with Crazy. In fact, you are likely more acquainted with Crazy than you ever wanted to be.

In case there's any doubt, Crazy is an ex who is unwilling or incapable of letting go of his or her former partner, and does his or her level best to continue to control and interfere in their former partner's life. Crazy comes in both sexes, male and female, but we have decided to focus on the female version of Crazy. For many reasons, our culture and the mental health field does a poor job of addressing the problem of female Crazy, but we'll address that later.

If your husband was once married to, involved with, or had children with Crazy, there are probably times when it seems like she is committed to making his life, and by extension your life, a living hell. Crazy demeaned, exploited and abused your husband while they were together and she continues to harass him through their shared children and Family Court since their divorce.

Crazy is often very entitled. She acts as if she is owed the sun and the moon and everything in between just because she was once married to and bred with your husband. When trying to describe Crazy and her antics to your family, friends, attorney or therapist, you probably find yourself using words and phrases like controlling, bully, entitled, self-obsessed, hypocrite, liar, hateful, terrorist, vampire, bitch, Jekyll and Hyde, psycho bitch from hell, personality disordered, stalker, whack-job and, well, crazy.

Crazy may have taught your husband's children to hate and mistrust him or to see him as a disposable wallet and doormat. She trash talks about you to their kids, his family, mutual friends and anyone else who will listen. She may even encourage your step-children to be disrespectful to you and to resent your very presence in their father's life and their lives. If your husband has failed to set healthy boundaries with Crazy, you are probably frustrated by having to deal with his Daddy Guilt for "abandoning" his family, even if Crazy was the one who divorced him.

At one time or another, you have likely sought either individual or couples counseling due to Crazy's behavior, its impact on you and your family, and possibly your husband's inability to set limits with Crazy. Therapists, clergy or friends who you have turned to for support may have told you that you need to respect Crazy as the mother of their children, that you need to be patient and tolerant of Crazy's ongoing abuse for the sake of the children or that you should have known what you were getting into marrying a man with kids.

We are not going to tell you that.

In fact, we are going to tell you the opposite.

Crazy is a pandemic and there are men and women living similar lives of quiet desperation just like you and your husband. Indeed, if you are reading this, it is very likely that a great deal of your time has already been wasted, consumed by chaos and disharmony brought about by Crazy.

You have found out the hard way that your husband's previous struggles, the ones that should have ended with his divorce, have followed him directly into his relationship with you and are causing turmoil for both of you. If there are children involved, that misery only multiplies.

You are likely to be suffering the effects of all this financially, as well as emotionally and psychologically. Crazy, who was irrational and abusive when they were together, has continued her antics long after their relationship "ended," and now you, and possibly your children, have become the targets of her maliciousness.

You may have also learned the hard way that the family courts are her best friend, enabling her to manipulate and use children like pawns, constantly go after his income, disrupt your plans, and otherwise undermine your lives together.

Your life has become as crazy as that crazy woman is. It has become difficult and sometimes impossible for you to do something as simple as having a family holiday without her finding ways to interfere and sabotage. Often, her avenue of choice to do that is the kids. She will interfere with their visitation at the last minute, or create a crisis that you must respond to at the most critical and inconvenient of times. She has elevated troublemaking to an art form, and your home life has become her canvas.

She will demonize you to his children, encouraging them to disrespect you — to see you as the evil stepmother. She will tell them she cannot provide the things they want because their father is spending all his money on you or on your children. She may even tell them that if it were not for you that she and their father would be reconciled and be one "happy" family again.

She will also encourage the kids to disrespect him, to see him as the loser she thinks he is. Crazy will alienate the children from their father, withhold them from visitation and encourage them to blame him for their broken family. The heartbreaking results of that kind of abuse spill out onto everyone involved.

If most or all of this applies to your life, you are part of a large and growing community of women whose relationships have become the second battleground for his failed relationship with Crazy. It is not what you bargained for in the beginning, but nonetheless it is what you are getting, and you are more than sick of it.

If you are reading this book, you are probably also frustrated with him because he seems either unable or unwilling to do anything about it. You want him to fight to protect you, and your relationship, but it just isn't happening. In response to the ongoing abuse, many men learn to shut down and shut it out. Of course, they are really just hiding from the conflict in the only way they know how, by withdrawing. That does nothing to solve the problem. His approach to dealing with Crazy didn't work in their marriage and it is failing again.

You love him, but you have sometimes wondered just how much of this you can take and hold onto your sanity. You may even have considered leaving.

If this is describing your life, the last thing you need is to spend your time looking for answers in a book that does not have them. It's time for real answers and time to take real world action.

This book does have answers. Not all of them are pretty. In fact, most of them aren't. But they are real answers to your very real problems. We are betting that by now that you are more interested in solutions, in things that work, rather than comfortable pop psychology and socially acceptable platitudes that have not worked. Some of the answers will seem downright unpalatable and harsh. We know that. As we will get into later in the book, there is no way to work cooperatively with Crazy. Understanding that, our goal is to give you a roadmap to escape the insanity and protect you and your family from it going forward. We want you to live the life you deserve. When you have to go through Crazy to get it, the methods to do so can be very hard.

As you read through the table of contents, you will see the list of chapters and topics covered in this book, so there is no need to address that here. Instead let's take a look at what you will not see.

What you will not see is psychobabble or "self-help" talk. Let us be clear about that from the beginning. You don't need to hear it because you are not the one that is crazy. She is. We are not here to help her. We're here for you.

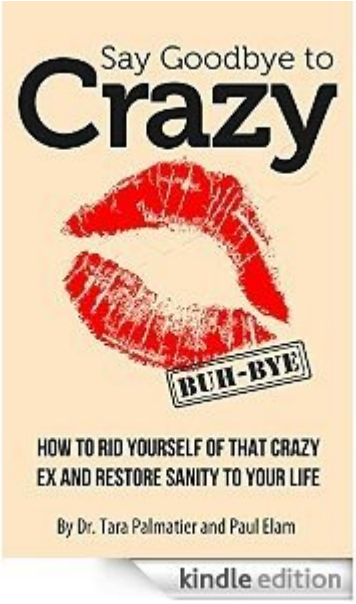

What you will also not get is any advice or suggestions on how to reason with her, change her behavior, make her see the error of her ways or become a better person. In this book, we do not reason or compromise with Crazy, we help you to learn to spot it and get rid of it — by whatever means necessary short of a shovel and a roll of duct tape.

We will not encourage you to give her your compassion. If you are dealing with Crazy, compassion is pointless. Any sympathy or understanding you extend will only bring you more difficulty, but you probably already know this.

We will also not be holding Crazy's status as the mother of your husband's children in reverence. Crazy is the kind of mother who eats her young – emotionally and, in extreme cases, mortally.

We will not tell you that you need to play handmaiden to your step-children or understand how "traumatized" they've been by their parents' divorce and subsequent re-coupling. It is the parents' responsibility to facilitate their children's emotional adjustment and maintain acceptable behavior before, during and after the divorce. Furthermore, it is far more likely that her continued high-conflict behavior is what has been most damaging to the children.

We will not tell you to ignore Crazy's alienation attempts and ignore the lies, half-truths and distortions she feeds the children in the hopes that "someday" they will see the truth. Not only can you set the record straight and still

take the high road, it is imperative to the children's well-being and development that you tell them the truth.

We will not tell you, "You knew what you were getting into when you married a divorced man with kids," and that you need to "suck it up and deal." No one should have to live in siege-like conditions because Crazy believes she owns her ex for life and has decided to make him pay. You married the person you love and your relationship does not stand a fighting chance unless you deal with the diarrhea-prone elephant in the living room, i.e., Crazy.

Chances are you have tried a very wide range of things in your attempts to make the situation more manageable. You have tried to be accommodating, understanding and gracious. On the other end, you may have become so frustrated that you have become hostile and/or reactionary. Neither extreme has worked for you.

Nothing has worked. And that is the problem.

With this type of person nothing ever works. This is so important that we need to repeat it: Nothing ever works. The only sane option at your disposal is to get her out of your lives as much as possible. The only thing that works with Crazy is to say goodbye to her once and for all, making sure you don't look back, not even for a second.

We understand that shutting her out completely can be difficult, especially when there are children involved. Difficult, yes, but difficult does not mean it is impossible. It is possible, if you are willing to hold your ground, with her, and with him.

Much of your ability to say goodbye to Crazy hinges on your willingness to do it, and to do it without compromise. This book will not only give you a way to solve many of the problems associated with Crazy, but will also help you cultivate the resolve to get the job done. We will show you ways to help him become your partner in making it happen.

What you will find is that the information contained here will do a lot more than just help you rid your life of a crazy ex. It will help you in a lot of other ways as well. Crazy comes in a lot of packages. Crazy friends, employers, family members, co-workers and others are a part of our lives at one time or another.

Who has not had to deal with a crazy, destructive relative, friend or colleague? After all, isn't putting up with constant craziness a little bit crazy itself?

In a strange way, craziness from other people is a normal part of life. We all face some of it to one degree or another. But tolerating bitter, nasty, destructive insanity, from an ex-wife, or from anyone else, is a choice and a very unhealthy one at that.

It's time to reclaim your life. Don't waste another second. Go ahead and get started on the first chapters of this book. Then say goodbye to Crazy — and hello to a happier, more peaceful life.

About This Book

This book is easy to sum up in a nutshell. It's about ridding your life, as much as is possible, of the destructive influence your partner's crazy ex, whom we will refer to by her generic first name – Crazy.

We know that Crazy would likely find this label insulting, but we are assuming you have called her worse, and with good reason. It doesn't matter. This book is for you, not her.

As you read this book, you may find yourself eager to share it with your boyfriend or husband. He may also be enthusiastic to begin the process of saying goodbye to Crazy. We suggest you start thinking in those terms from the start. Getting your mate to buy into this difficult process is just half the battle, it is near all of it In order for our strategies to work, the two of you must form a united, unbreakable front. If you are not at a place where you are ready to insulate you, your husband, and your family from Crazy, then this book may not be for you – yet. We offer solutions, some of which are very difficult to read. You have to be firm in your resolve. It's your family and future that matters, not whatever the Crazy is doing.

You may, and likely already have, found your loved one dragging his feet or quick to reject possible solutions before either of you even tries them. In that light, reading this book might make him more than a little anxious and

upset. This is understandable for a few reasons.

First, it's very common for men and women who have been in relationships with Crazy to develop trauma symptoms. Reading this book may cause him to relive the abuse he experienced while with her. Second, following our suggestions may push him to face fears and discomfort he had long before he met Crazy and he may resist on those grounds alone.

Third, individuals who have been put in one no-win situation after the next by Crazy often develop a sense of learned helplessness, or the belief that nothing they do or say will be effective, so why bother? They give up and let Crazy run amok. You may even feel this way, too, periodically. Crazy maintains her power by wearing her victims down into compliant doormats over time.

So don't be surprised if your husband or you are initially reluctant to read this book and implement its strategies. If reading it is upsetting, find a pace that is comfortable and support each other in seeing it through. The strategies in this book will be ineffective if only one of you is doing the work.

You're both going to need to do some heavy lifting. If one of you starts to feel resentful during this process, it may be that the other is not doing his or her share. Crazy is an army of one. Sane and functional must work together.

This book is grouped into three sections:

- Part One: Defining the Problem
- Part Two: Preparing to Solve the Problem
- Part Three: Solving the Problem.

Part I: Defining the Problem

Before you can solve a problem, you need to identify and understand it. Since you are reading this book, we assume your husband's or boyfriend's ex – Crazy – is the problem. You need to know more, however, than the basic and obvious fact that Crazy is crazy.

We will look at normal divorce bitterness vs. Crazy divorce bitterness and what makes Crazy tick. We will discuss common personality types and mental health conditions associated with Crazy. Some are Crazy with entitlement issues. Some are Crazy ragers. Some are waif-like, perennial, professional Crazy victims. Some are Crazy stalkers. Some are mentally ill (personality disordered and/or sociopathic). Some are emotionally stunted Crazy children in adult bodies. Some are Crazy violent. Some are Crazy drama queens. Not all of the characteristics we describe will apply to your Crazy. On the other hand, you may find there is much overlap.

We will also examine how Crazy is enabled on a cultural and personal level.

Part II: Preparing to Solve the Problem

This section explores the common roadblocks you will need to surmount in order to prepare yourself to say goodbye to Crazy. You may be surprised that Crazy is often not the biggest obstacle to solving the problem. More often than not, the most problematic obstacles are you and your husband. This is good news! While you can't fix Crazy, you can change your behaviors and attitudes.

We will examine your husband's reticence to say no to his ex and possibly his children, Daddy Guilt, your guilt, societal pressures and how both of your family of origin experiences may be causing you difficulty in developing and maintaining effective boundaries with Crazy.

Part III: Solving the Problem

This section provides real world, practical solutions you can implement once you are ready to commit to doing the necessary work. We will walk you through the fundamental attributes, basic skills and strategies necessary to say goodbye to Crazy.

We will show you specific strategies, and ways to maintain your resolve while you execute your plan. We will not kid with you or sugar-coat the fact that it can get rough. Saying goodbye to Crazy, and making it stick can feel like throwing holy water on a vampire. It can be a scary experience. After all, fear is usually the number one reason why people let Crazy get away with her antics to begin with.

So a big part of the work you are about to undertake means facing and walking through fears. If you are committed to making it happen, though, we can show you and your partner not only how to make that a successful experience, but one that will enhance the bond you share and bring more value to your personal relationship with each other.

Let's get started!

Education, emasculation and equality: A letter to Yvette Cooper

Karen Woodall · 14 February 2015 · Archived copy · Original

Dear Yvette,

It was with a heavy heart that I read your article in the Independent. Writing about abuse in schools, you headline your piece "Why We Must Educate Our Sons to Save Our Daughters" and continue it with the most flagrant disregard for the truth that I think I have recently encountered.

You write of the hurling of insults and the way in which teachers are concerned for the well being of girls and you use as your evidence this:

> According to the Children's Commissioner there is clear evidence that violence in young relationships is growing. The British Crime Survey shows girls aged between 16-19, are most at risk of domestic violence – over 10 per cent had been experienced violence or abuse in a relationship.

Examining the evidence that you seek to rely on to convince us of this, however, it is clear that violence in the world at large, in the family, in the home and at school, is almost equally likely to affect boys as well as girls. In fact men are more likely than women to experience violence per se and almost as likely to experience domestic violence. Don't believe me? Here is the evidence from the source you quote, the British Crime Survey.

> The CSEW showed that young men were most likely to be the victims of violence. The profile of victims of violent and sexual violence varied according to the type of offence. In 2011/12, as in previous years, more than two-thirds of homicide victims (68%) were male. In contrast, women Focus on: Violent Crime and Sexual Offences, 2011/12 | 07 February 2013 Office for National Statistics | 2 were more likely to be a victim of domestic abuse. Some 7% of women and 5% of men were estimated to have experienced domestic abuse in the last year, equivalent to an estimated 1.2 million female and 800,000 male victims.

Whilst you can of course point to the 2% difference in the rate of experience of domestic violence as being evidence that more women than men suffer, it seems to me to be utterly disengenous to simply dismiss 800,000 incidents of domestic violence against men as being either of no consequence or no proof that violence is something that is suffered by men AND women and enacted by men AND women. And yet in your speech this week you consistently and deliberately maintained the illusion that only women and girls suffer violence and only men and boys are to blame.

It is simply untrue. Violence, in the home and in the world around is not a gender issue. Though it is the fervent goal of feminism to convince us that it is.

Our failure to understand this and our belief in what feminists tell us, leads us to witness the creeping emasculation of our boys which, if you have your way, will enter their consciousness in the early days of their education, in the form of your proposal to turn boys into "confident feminists."

I don't think I can properly express how I feel about your proposals, to bring in new laws to safeguard women and girls, which are based upon lies, stereotypes and the self interested proclamations of young women who consider themselves to be 'oppressed.' In your piece you quote the organisations who you feel should be supported by your party and the way in which these are leading the way to freedom for women and girls. You end your list of these with the movement 1 billion rising, the brain child of Eve Ensler, the author of the Vagina Monologues and the infamous scribe of the scene in which a young girl of 13 is raped by an older woman, ended with the words "if that was rape, it was a good rape." And you proclaim that these are the inspiration behind your proposals that boys are educated out of their inherent masculinity.' I could not feel more sickened.

In my view, the Labour party in the United Kingdom and all of its supporters should know the truth of the matter

which is that feminism is a political doctrine which teaches not equality, but that the rights of women must come first, last and always. As part of that process, the emasculation of men and boys is seen as a desirable outcome.

Making boys into girls starts early in their childhood these days, with primary education being more likely to be taught by women and good behaviour in children being seen as that which is displayed by girls, whilst dysfunctional behaviour is more likely to be viewed in boys. The notion that boys and girls are different but equal in their value, in their learning capacity, in their behaviour and in their general demeanor appears to have simply been erased by the idea that, in the words of Glen Poole from Equality4Men, girls HAVE problems and boys ARE problems. This narrative, which is evident in your behaviour Yvette Cooper, is shaped by women who have control over family policy and and who see the needs and rights of children as being indivisible from those of their mothers.

But the rights and needs of children are NOT indivisible from those of their mothers. The rights of boys are equal to those of girls and it is not for feminists to determine what makes a 'good boy' or a 'good girl' either for that matter. Feminism is not synonymous with equality, much as the feminists would have us believe that it is so and it does not and cannot solve the problems of the world in which we are raising our children and grandchildren.

A world in which the following is true (Taken from the Equality4Men website):

> Men and boys in 99% of countries are more likely to kill themselves than women and girls
> Men and boys account for 4 out of 5 violent deaths in the world ever year
> Girls in nearly 100 of the world's leading economies are more likely to get a better education and go to university than boys
> Fathers all over the globe are less involved in raising their children than mothers for all sorts of personal, cultural and political reasons

…which is just a snapshot of the reality that we face in terms of helping boys to grow to be healthy and happy people. How does your proposal, to turn boys into 'confident feminists' offer us any kind of road map for the health and wellbeing of boys as well as girls? Put simply it doesn't. What it does is lie to the electorate about the reality facing our children and prey upon the anxieties whipped up by half hysterical women who believe that dancing around the world proclaiming their oppression is somehow about equality. Pity our boys, because what is being done to them prevents their ability to believe in their own inherent sense of self, prevents their ability to trust themselves and others in the world around them and inculcates shame at the earliest age about what it means to be not a girl.

The facts speak for themselves. Your closing words speak only for you and those like you –

> For years we have talked about the importance of empowering our daughters, giving them the confidence to challenge abuse and bringing them up as feminists. If we are going to achieve a real-step change in tackling violence against women, we need our sons growing up as confident feminists too.

Women like you have created a world in which educating boys to be ashamed of their masculinity is seen as desirable instead of cruel, and about equality instead of what it is: An oppressive, discriminatory reality.

As parents and grandparents, practitioners and ordinary people, we will hold you to account for your crimes against our children and our grandchildren. I hope I stay alive long enough to see the day.

The impact of fatherlessness

AVfM Video Source · 15 February 2015 · Archived copy · Original

Update Sharing for some reason on the video has been disabled but you can still see it here.

Jackie Brewton is a sex educator for High School students. She recently shared a powerful experience she had of girls talking about their fathers:

http://youtu.be/NFIDSO9fxOU

We would say this story is both tragic and unsurprising to us. We would also add this for Jackie, her students, others in her profession, and all adults listening to this tale:

One of the necessary components talking about, and changing, this sort of thing going to be to start openly talking about women who drive the fathers out of their children's lives–and there's a very good chance that this why a lot of these girls don't feel they can talk to mothers about it. We're going to have to talk about Parental Alienation, which is another thing children of single parents are going to have to hear more about, as are more single parents, or parents-to-be. Yes, there are men who do it, but we all know the reality: since it's mostly women who get custody, it's mostly done by women.

Indeed, one of the better choices is that if you're going to make children and you can't (for whatever reason) stay together, if you DO break up, you need to talk about how you keep father and child involved through that–and reality is, that usually requires the mother to do things to make sure he stays involved, and not just put it all on the father. Including, by the way, not trying to put his ass in jail if he hits hard times financially.

Still, we sense a cultural awakening is happening when we see videos like this one. But as we recognize the problem, are we going to start holding mothers as accountable as we hold fathers?

We think Jackie will be surprised just how many women in particular won't want her to talk about any of this. But if so, we hope she stands up to that and talks about it anyway. You can find Jackie Brewton at her web site, and her Facebook as well as her YouTube channel and Twitter.

“Objectification” in Irish society

Men's Human Rights Ireland · 15 February 2015 · Archived copy · Original

The announcement that the Sun newspaper was going to drop its topless Page 3 girls had the usual suspects all in a tizzy.

Long a target for feminist ire, the once-symbol of the sexual liberation of the 60s and 70s when women were burning their bras has become, for some, a symbol of the oppression of women by men.

Comparisons are convolutedly made to Muslim women who insist on covering their faces with the niqab, and slogans such as “Je suis page 3” are touted with typical taste and tact. Eloquent odes to verbosity richly marbled with pithy quotes from feminist pugilists are penned and published condemning such anachronistic sleaze.

Dressing up in a way that men might find appealing makes women look inferior and submissive to men, comes the refrain, “all you ladies throwing on the glad rags and tottering off to Coppers for a few scoops take note, tut tut.”

So when word was spread that this iconic relic of masculine power was being dropped, bottles of Beaumont des Crayeres Grande were popped, glasses were raised, and toasts were made to the inevitable collapse of the ever looming patriarchy.

Protestors at the “No More Page 3” campaign headed by Lucy Ann Holmes were delighted that their online petition had swayed the likes of media tycoon Rupert Murdoch, a heady rush and a solid result for such strenuous efforts.

Across the water The Guardian joined in the celebrations, calling it a “landmark decision”.

Susan McKay in the Irish Times trilled that it was a “sweet victory” for feminists, gleefully asking us “why stop at page 3?” and hinting heavily that such provocative displays were at least partially responsible for inciting men to rape, presumably in much the same way that violent video games are responsible for the wave of street battles and drive by shootings gripping our nation at the moment.

Except of course no such thing is happening.

And neither, as it turned out, was the Sun cancelling its venerable Page 3 tradition. As Dylan Sharpe, the public relations head for the tabloid tweeted shortly after the reports of Page 3’s demise had finished their feverish circulation,

> *I said that it was speculation and not to trust reports by people unconnected to The Sun. A lot of people are about to look very silly…*

It seems likely that he's got a stellar career ahead in PR! Yes, the whole thing was a marketing stunt designed to boost sales of the newspaper, and it worked just as it was intended to. Those who wanted to do away with Page 3 ended up promoting it.

Disappointment was palpable amongst the self-appointed "defenders of womens' dignity," with Suzanne Harrington of the Irish Examiner writing a bizarre and somewhat convoluted piece which included such sentiments as:

> *This particular fat, ugly, joyless, jealous, feminist fanatic is lost for words. Nice one, sister.*

But really, when we get down to it, what is sexual objectification and why is it such a big deal for feminists? After all shouldn't they be in favour of women being allowed to do what they like with their own bodies?

Sexual objectification as it is most commonly used means treating someone as if they are a thing, the subject-object dichotomy where a subject acts, and an object is acted upon. Thus, goes the theory, by objectifying women men remove their ability to act and hence their power.

It means essentially that regardless of how the person is viewed aesthetically or sexually, they are treated or thought of with a similar amount of respect and regard as one would treat a thing or object.

The feminist philosopher Martha Nussbaum states that a person might be objectified if they're treated like they have one or a selection of the following properties:

- Instrumentality – as if a tool for another's purposes
- Denial of Autonomy – as if lacking in agency or self-determination
- Inertness – as if without action
- Fungibility – as if interchangeable
- Violability – as if permissible to damage or destroy
- Ownership – as if owned by another
- Denial of Subjectivity – as if there is no need for concern for their feelings and experiences

Now, it hardly seems credible that the treatment of a nude model falls under any different a selection of those conditions with any more severity than any waiter, pizza delivery person, or supermarket cashier.

Surely a photoshoot in Playboy treats its subject with no less concern for her feelings, as if she is no more or less interchangeable, as no more a tool, as no more inert or owned, and certainly no more permissible to harm, than a hotel treats its staff.

In fact, it seems likely that a model is seen as being considerably less interchangeable, owned, inert, and lacking agency. If dining in a restaurant, do we pay much attention to the waitresses' thoughts, experiences, concerns, or emotions any more or less than those of a pole dancer's in a strip club?

The manager of a supermarket would no more wonder about a cashier's political persuasions than the owner of a soft porn magazine would about one of its models. We objectify others all the time, because it is simply not possible to deeply care and thoughtfully consider each and every person who provides a service for us or works for us.

This is certainly not problematic, but simply natural. This sort of "objectification" is not a problem. It is a healthy way which we deal with everyday life.

So what's the difference here? Why is the objectification of models or strippers so often highlighted, but not the objectification of pizza delivery boys or waitresses? Why does it seem to be the "sexual" aspect that is so problematic?

An argument which regularly makes an appearance relates to the idea that sexual objectification portrays women as aesthetically akin to objects, implying that when you look at someone and only focus on their sexuality you are viewing them as an object or thing. It implies that a sexualised image of a woman, in say, Playboy, shows the woman as an object.

However when you look at a person sexually and only sexually, you may have a very impersonal relationship with them, but you are not sexually viewing them as an object, as “objects” are intrinsically not sexual (an argument that individualist feminist Wendy McElroy makes). People are not typically sexually aroused by cabbages or chairs.

Even if an actual object is to be made to appear sexual (such as sex dolls), it has to be given the resemblance of a human in order for it to be sexually attractive. Or, in other words, for an “object” to be viewed as sexually attractive, it has to be designed so that it no longer appears to be an object.

Therefore, the property of something being or appearing to be an object makes it intrinsically not sexually appealing, so to say that when someone is being displayed solely for their sexual appeal, this portrayal makes them seem like an “object” is simply fallacious, as “objectuality” is the antithesis of sexuality.

Sexual objectification may be very impersonal, but it does not make sense for it to literally mean the portrayal of women as objects.

This may seem as though it’s simply a question of linguistic semantics, but that’s not the case. When discussing subjective opinions it’s absolutely necessary that the words or terms you use have a definite, clear, concrete meaning, especially a term such as “sex object” which has such currency in society today.

If a term is both nebulous and emphatic, then it is hyperbole. If it is used as axiomatically and prolifically as “sex object”, then it enters the realm of being propaganda.

Then there’s the oft repeated notion that porn, erotic images, glamour photos, or stripping are correlated with rape.

Where is the evidence for this? And if people believe “sexual objectification” causes rape, does that mean they believe that sex workers and lap dancers cause rape because their work involves being “sexually objectified”? Do girls who post nude pictures of themselves online cause rape? Can erotic fiction cause rape? Do models cause rape? Perhaps girls in short skirts and crop tops cause rape?

This all sounds rather akin to victim blaming and slut-shaming, not to mention puritanical and controlling. Maybe we should police and regulate women to ensure they do not cause themselves to be raped! Aren’t rapists the only ones at fault? Shouldn’t women be able to live in a world where they can choose to do what they want with their bodies without fear of being blamed for causing sexual abuse?

People should not incur blame for actions that others independently commit unless they intentionally tried to incite them. Such an idea undermines the very foundations of justice.

Salman Rushdie should not have received blame for the violence in Pakistan that ensued after the release of The Satanic Verses. Christopher Nolan shouldn’t be blamed because some maniac watched The Dark Knight and shot people. And a stripper should not bear the blame for sexual assault.

But let’s say for the sake of argument that sexual objectification is a real and negative thing, as resident Irish Times feminist Una Mullally firmly believes.

Why wouldn’t it affect men too?

At the end of the day, men shouldn't feel ashamed, afraid or guilty for admiring the female figure, and neither should women feel bad about admiring the male form. It doesn't hurt anyone except people looking for an excuse to be hurt.

Our thanks to the co-author of this article, prominent blogger Red Blooded Liberalism for their excellent analysis of objectification.

Editor's note: original article can be found here.

White Ribbon Australia ambassador challenges the sisterhood – is slated for reeducation camp

Paul Elam · 15 February 2015 · Archived copy · Original

Dr. Tanveer Ahmed is an esteemed psychiatrist, author, media regular and an ambassador to the White Ribbon Australian Campaign. He recently penned an excellent article on the subject. Unfortunately he was critical of the feminist model and talked about an indifference to men as victims that he said needed to be corrected in his article, "Men Forgotten in Violence Debate."

Only now it seems that it is Dr.Ahmed is the one who is going to be corrected, with some reeducation from people who are light years behind him in expertise. Libby Davies, CEO of White Ribbon Australia, the one who wants to send Dr. Tanveer Ahmed for reeducation, is herself only qualified/educated as Bachelor of Arts in Social Science, and some qualification in Secondary Education and Teaching. Ahmed is facing assessment by his ideological controller, not an academic peer.

Ahmed has apparently agreed to submit to some of Davies' help in getting his mind right.

Officials from Erin Pizzey's whiteribbon.org secured quick approval from Ahmed to repost the original in its entirety, which you can read here.

It would be easy to jump the gun and criticize Tanveer Ahmed for what could be considered caving. I hope he stays in because most people who can see the truth can't unsee it. He could be part of a new and better culture in the DV field, even if he has to listen to a substitute high school teacher.

It still remains that every victim of domestic violence could gain from his work (as well as Erin Pizzey's), and at the very least he had the metal in his spine to write it in the first place.

The gravy here is that we have one of their own on the indelible record saying the exact same things we have been saying about the same problems for years. The problems that White Ribbon Australia has hidden since its inception; the problems they are now trying to hide again as of this writing. And they are punishing him for his off-the-plantation sins in full display. We have more incontrovertible proof that the narrative is actually starting to change and that the opposition is clueless on how to handle it. That is in sync with AVFM's mission (and WhiteRibbon.org's).

It is only a matter of time till someone else steps up and stands tall and proud for the coercive reaction of the fascists. Our work will play a role in inspiring more men like Dr. Tanveer Ahmed and women like Erin Pizzey. If we and other MHRAs keep hammering, we can force White Ribbon to clean up its act in full view of the world.

Is it a thousand gold bars? No. But it is still pure gold.

Bang: The Definitive Interview With RooshV (Part One)

Mumia Ali · 16 February 2015 · Archived copy · Original

The subject of "Game" has many supporters and many detractors. AVfM has historically taken a rather dim view of the subject, for a host of reasons, however, here we present a first-time at-length interview with one of its most noted proponents.–Eds

> *"Only Nixon could go to China."*
>
> -Mike Mansfield

If there is one guy in the Manosphere who's reputation, for better or for worse, has preceeded him, it's Roosh V. For more than a decade, he has been sharing his adventures with women, life, love and travel, with men across the globe, via more than a dozen self-published books, three websites and a burgeoning YouTube channel.

I got wind of Roosh way back in 2008 when I was a frequent commenter at a blog then known as "Roissy in DC" and today known as "Chateau Heartiste"; I hopped over to his online spot via hyperlink and became an instant fan – but not quite for the reasons one might think.

Although I greatly enjoyed Roosh's earnest and honest takes on his experiences with the ladies while he plied his version of Game & Pickup around the world, what I enjoyed even more was the fact that Roosh was, and very much remains, a do-er. Let's keep it brutally real here: the 'sphere has a lot of guys who talk a lot of smack, but very little gets done. Roosh set out to achieve a list of personal goals for himself, and by any measure, he not only has done so, he's done so by a pretty wide freakin' margin. No matter what you think of him or what he's about, you just have to respect that.

For the longest time I had wanted to have a one-on-one sitdown with the guy, get inside his head just a little bit and ask him the questions that others either didn't want to ask or couldn't ask. I got that opportunity early last month, when he graciously accepted my request for a *New Yorker* magazine-style interview. Over the course of roughly the past month or so, we communicated back and forth by email, one question a day, from my hometown of Philadelphia, PA, to where he recently moved back to over in Poland from Ukraine.

The resulting in-depth interview – more than 8,000 words – is as far as I'm aware the first and only one of its kind, and we talked about everything. Of all the interviews I've done to date, and that's quite a few, this is hands down the most enjoyable I've ever had. I found Roosh, the man behind the hype and the controversy, to be a layered, tempered and earnest guy, who truly wants to help other men in their most basic and primal of life goals; a deep thinker, a powerful communicator and, even now in his more "settled" mode, a driven personality that nevertheless is a gracious host. He never once got curt or angry with me, never said that I was imposing on his time. In short, he was nothing like the misogynistic jerk that he is made out to be by the Cathedral media. I got nothing but respect for the guy, and I say that even as I disagree with him on a number of points. Like I said, he's a do-er, at a time when far too many men are, to be brutally frank, slackers and whacked. (There, I said it.)

In the interest of full disclosure, and for the record before we begin: back when *Return of Kings* first got off the ground, I contacted Roosh to see if I could be in the roster of writers; he declined my proposal, on the grounds that *I* was too controversial. If someone like Roosh says something like that about you, that has to be a huge compliment.

As noted above, this is a sprawling interview, one of the biggest AVFM has published to date (save perhaps the classic Interview with Erin Pizzey). In light of this fact, we've decided to present it to you in a two-part installment, this being Part One. In this installment, Roosh and I discussed his "origin story," his early years in the blogging and pickup game, Game and Pickup more specifically, and his views regarding Race, Feminism, American and foreign women, and more. In the second and final installment, we will discuss an even wider range of topics.

So, with no further ado, I present to you, the AVFM audience, *Bang: The Definitive Interview with RooshV:*

QUESTION: For those of us out there who don't know who you are, how'd you get started in the Game/Pickup/"sex tourist" business? And if you don't mind, with a name like Roosh, that's rather unusual for an American. What's your background, and do you think that played any role whatsoever in the guy you would eventually become renowned for?

ROOSHV: I got into Game at 22 years of age because I wanted to get laid regularly. Several years later, once I became unsatisfied with American culture and women, I moved abroad to make love with foreign women using traditional Game. I have termed this behavior "love tourism." Sex tourism is when men pay for prostitutes, which I don't do or advise. In fact, I immediately ban sex tourists from my forum.

Developing an internet business centered on Game was an accident. At first I wrote about my experiences on a tiny blog called Rooshlog while working full time as a microbiologist, but I soon attracted a following that encouraged me to write a book. *Bang* was the first book I wrote, and since then I've written over 15 more. The income from those books allowed me to continually travel. After tiring from writing books for several years, I tried my hand at operating a media site by opening Return Of Kings in 2012, which currently reaches one million people a month.

My parents are Middle Eastern immigrants so racially I'm not American but Iranian and Armenian, though I don't speak their languages. When I look in the mirror I don't see a particular ethnicity staring back at me, for better or worse. My lack of ethnic identity probably explains why I can easily fit into other cultures without missing my "home" culture, and I think my background has led to a lack of attachment to America and the ability to view it more objectively than most. I don't think my background affected my game development, for a man with normal testosterone levels should have an intense desire to fornicate.

Q: That's something I've always had a difficulty in understanding: what appears to be widespread resistance, or at the very least, apprehension, to the very idea of Men learning how to sexually appeal to Women – for example, I've encountered this fierce resistance and at some turns, outright hatred, on the part of Men's Rights Activists, and Feminists alike. In my experience, there seems to be fierce resistance to this idea, as if it is verboten for Men to actually learn the nuts and bolts of making seduction happen. (On the flipside, Women have always enjoyed a "leg up" in this regard – there are entire magazines and the like devoted to the enterprise *Cosmo* immediately comes to mind). Have you encountered this mindset in your travels, and if so, what do you attribute such a mindset to? Why do you think there is such a strong visceral reaction to the very idea of a Man learning how to be more appealing to Women? As for your books, perhaps the best known among them being "Bang: The Pickup Bible That Helps You Get More Lays," it seems to have really shaken up the industry; why do think this is? Of course, there have been quite a few books written on or about Game/Pickup, perhaps the best known of the lot being the 2005 memoir by Neil "Style" Strauss, "The Game". What is it about *Bang* that makes it unique from other offerings out there, and what are your thoughts on the overall state of the Game/Pickup book business?

R: Women take for granted that their very existence is seductive to men. Even when they don't try, they are getting hit on by men who want to take them out and have sex with them, so when they read about men trying to manually create attraction, they think it's manipulative or creepy or what have you. At the same time, however, they read psychology self-help to better understand people's feelings and intentions (to manipulate them), which is a form of Game.

When a woman increases her value it's empowering, but when a man increases his value–in a way that he surpasses women that were previously above him–they cry foul. Game haters don't understand that the alternative of Game can mean no sex… possibly ever.

I think *Bang* did well because it was practical without the PUA jargon that was in style at the time with Mystery and the others. I spoke in plain language and approached the problem logically without advising guys to make drastic changes that would make them feel weird, such as wearing fuzzy hats or approaching massive groups in clubs by acting like a stand-up comedian. My approach to Game is not designed just for extroverts.

Game alone as a movement or lifestyle is dead, even though many Game marketers continue to make a lot of money with cheesy "never get rejected" sales copy. Many Game bloggers of the manosphere realized by 2010 that Game is one component of being a high-value man, and no Game in the world will help you if you're massively overweight with nothing interesting going on in your life. It's a prerequisite for being a successful man in the West.

Q: I've written elsewhere how and why when it comes to mating, Women as a group and in the aggregate, have an innate upperhand over Men, which was in direct response to critics of the Manosphere, who have always held this view. But your remarks about "fuzzy hats" was interesting to me, because there's this perception among Game/Pickup critics, that somehow one MUST do EXACTLY as Mystery, et al, advise, or something. They never seem to be able to grasp the idea that even Mystery himself advocated an "a la carte" approach for each Man when it came to Game/Pickup – to apply what was useful to each Man individually, and, to tailor things to suit his particular circumstances. Yet, the stereotypes about PUAs doggedly persist, and I cannot figure out for the life of me how/why. What say you?

R: Those negative stereotypes persist because feminists want to inoculate the general public against Game's effective teachings. By portraying Game as something like a freak show for guys who wear funny hats, they will prevent men from diving in and using techniques and tactics that decrease their dependence on low quality women who want to keep the attention party going. Feminists will vehemently criticize any behavior which increases a male's sexual options while praising a behavior which increases a female's sexual options. Game does the former.

Unfortunately, a lot of confused men buy into the anti-Game arguments and don't even give a honest chance to a field of study that would greatly increase their mating success with only moderate levels of use.

Q: Also, what do you say about the recent story of PUA Julien Blanc (and we can also include here Ken "Tofu Tofu" Hoinsky from a few Summers back), who seems to have run into some trouble overseas for what Game/Pickup critics charge is his de facto sexual assault on Women; that Game/Pickup on a whole instructs/condones/endorses sexual assault, even rape, and so forth? I suppose it should also bear mentioning that you have encountered a bit of trouble overseas for being accused of being a rapist by your detractors. Why do you think Game/Pickup is so often associated in such a manner?

R: Julien Blanc seemed to be pushing the envelope to get attention. It worked, but his company RSD didn't have the PR skill to properly drive that attention into more business, so it cost them quite a bit of money instead. A lot of RSD refugees come to me eventually because their teachings focus on unsustainable approaching and techniques that are more suited to naturally extroverted men.

There were periods of international anger against me whenever I released a travel guide, mostly because foreigners thought I was disrespecting their culture or women. Perhaps they were right, but the information I shared was valuable to American men who wanted to develop sexual relationships with foreign women, and I'm still frequently asked to put out a guide for popular countries.

I've announced my whereabouts in the past year in several countries but haven't received any backlash, so either I'm losing my touch or the methods I teach are too tame compared to the Julien Blancs of the world.

Q: Finally, there seems to be as much visceral dislike aimed toward Evolutionary Psychology, which greatly informs much of Game/Pickup instruction, as Game/Pickup itself; my experience has been that, without fail, those who have the most to say about the matter in the most derogatory of terms, are also those who know the least about EvoPsych – it's almost as if their very lives are at stake in trying to paint it as utterly disreputable or something. What are your thoughts on this?

R: I'm not a big fan of evolutionary psychologists. They start with the end result and then back rationalize a logical reason which can't really be proved or disproved. The evidence they provide is almost never sufficient to accept as fact, especially when non-human species are used as part of the explanation (birds, insects, rodents, etc). I'm sure evo psych will some day be vindicated on a lot of things, but until then they're simply taking a stab in the dark, and so should be viewed upon as theory, not undeniable truth. I don't use their conclusions as the foundation of my

teachings.

I prefer to get my working model of human relationships from what we can see and experience in modern times (empirically based) or what we saw in recent history, where there's a sufficient document trail from first-person accounts to describe human relationships and experience, especially in the last 100 years. I use the traditional way of life in Western societies as near back as 1950 as a model we should strive towards, because they were able to increase their population without using immigrants while having defined roles for each sex that suited their natural genetic strengths. Modern Western societies do not currently do this.

Q: I know we've discussed a bit about Game/Pickup, but I just saw a recent post of yours that made me ask the following question:

As I'm sure you know, Game and Pickup has the very real perception of being geared toward younger guys – you know, those in their 20s and maybe early 30s. But what about older guys? In my case, I came across Game when I was turning 40, and while I was able to tailor it to my particular situation and circumstances (Black, urban, working class, etc.), I've found that very little is written or presented for the older guys out there. What do you have to say about this?

R: A lot of the differences in older man game seems to be based more on the man himself in regard to his decreasing horniness, energy, and tolerance for typical pickup venues like clubs and bars instead of women finding him less attractive. An older man with Game and a high-value lifestyle can access not only younger girls in the 21-25 age range but also slightly older ones nearing 30 who are looking to settle down after not being able to secure their bad boy fantasy, so therefore I see no reason why a man over 30 can't regularly date girls 5-10 years younger than himself. In Eastern Europe, I'm able to date girls 15 years younger if I pursue it, but I find girls in the 23-25 range to be preferable from a maturity standpoint assuming she has a low notch count and has never had a one-night stand.

As long as a man is willing to learn new skills like day Game while keeping himself in shape, he should continue to do well with women even beyond 40.

Q: As a followup, I wanted to get your reaction to the following pet theory of mine – that Game and Pickup, are in truth Sex Positivity for Men – that both teaches men that it is not wrong to seek women out for sexual relationships; that it is not wrong to have sexual desires for women; and that women actually are receptive to the right kinds of approaches from the right kinds of men (those who work on their appearance, body language, making themselves successful in life, etc.). I share many critiques of Feminism with you, but what I do think they got right was the notion of "sex positivity" – the idea that, with education, advocacy and understanding, we all as a society would benefit from these things. My only beef with the third wavers is that they seem to be for sex positivity for everyone **BUT** straight men; I honestly see Game and Pickup as the much-needed corrective in this regard, and it is interesting indeed to see the response of supposed sex-positive feminists to that. What are your thoughts on this?

R: Sex positivity is used by women to rationalize their sluttiness or to "discover" their "inner self" and beauty. Game is not used by men as a means to rationalize their sexuality or to learn about themselves but to achieve the very concrete and definable goal of having sex with a woman or entering a relationship with one. Game teaches a man how to get laid while sex positivity teaches women how to open their legs without feeling guilty.

While many men study game to sleep with a lot of girls, the skills they learn while doing so helps them meet and keep a girl when they are ready for a long-term relationship, but when a girl sleeps with a lot of men, she actually loses her feminine and nurturing qualities while becoming more cynical and emotionally cold, making her worse off for long-term pair boding. This is because experience incurs benefits to men while doing harm to women, and I'm sure you've seen the studies that divorce becomes increasingly likely the more sexual partners a woman had before marriage.

Game is a functional strategy to achieve sexual relations with women, including family formation, while sex positivity is a feminist paradigm that aims to masculinize women with the inevitable result of delaying family

formation. Therefore I can't agree with your theory.

Q: One last question – for some strange reason, and I don't know if you're aware of this or not, but over the years, I keep encountering people, some guys but especially women, who claim that PUAs and Game/Pickup writers never address the physical aspects of a man, i.e., his appearance, grooming, etc. Now, I know for a fact that's not true, because just about every Game writer of any consequence I know has if anything, stressed it to the point of ad nauseam, including you. I can only conclude that these are statements and claims are coming from people who haven't even taken the time to be bothered with reading anything you and other Game writers have said on the matter. What do you say about this? Why do so many people seemingly persist in claiming these things when it's so very apparent that a man's appearance and grooming, style and mannerisms (body language, etc.) are like the very first things a man learns about when taking up Game? What is up with that?

R: The opposition to Game uses teachings and ideas that haven't even been advocated in the 21st century. A lot of Game critics are still harping about version 1.0 of Mystery Method that he shared in alt.seduction.fast, of which not a single man I know has even tried in the past decade. They do this because they need to misinform sexless men that Game is dangerous so that they don't become future enemies of a narrative that is doing everything it can to squeeze out whatever remaining drop of masculinity Western society has left. They create a ridiculous picture of Game, coordinate to propagandize that image to men who could've been helped, and then become satisfied when those same men serve as parachutes for feminists and Jezebel readers who decide to settle down at the ripe age of 34.

As for looks, it definitely matters when it comes to a man's success rate, which is why I teach guys to optimize their appearance as much as possible while starting a bodybuilding program. Some men are born butt ugly, unfortunately, but a Game program will at least increase their results than if they did nothing. Of course it will never match a naturally good-looking guy, but he'll have a lot more sexual success than if he listened to feminists and became a beta orbiter who begs for scraps.

Q: Let's discuss Race – and in America, what that really means is Black and White. One of the things I've found truly fascinating over the past roughly five years or so that I've been involved with the seduction community and wider Manosphere, is the relative lack of participation on the part of Black Men. I have some of my own ideas as to how and why this is, but I am wondering what your thoughts on it is? For example, why does there seem to be little demand for instructionals and the like in terms of Game/Pickup when it comes to Black Men? Even well known Black relationship experts, like Steve Harvey, have gone on record in saying that they have no intention of writing books geared to Black Men in this regard. I've quietly shadowed a number of fairly well-known Black relationship experts, and they've privately told me that they simply cannot make any money by marketing to Black Men in the same ways they can to Black Women. Is this really a matter of finances, or is there something else at work?

R: I disagree with your assertion that there is a lack of black participation. Maybe this is true for the men's rights sphere, but there are many that read my blog and participate on my forum, many of whom I've met. I wouldn't be surprised if their representation on my sites is greater than the general population.

That said, I have noticed that black men tend to be more detached to the manosphere because of the presence of pro-white sentiments that they see as anti-black or even racist. Many manopshere bloggers are sympathetic to white nationalist causes and sometimes make openly hostile sentiments towards minorities, especially when it comes to inter-racial relationships involving white women.

The liberal elite today make a good talk about helping blacks, but they provide no answers for an educated black man who wants to succeed in love and business without being looked upon as a welfare case or victim. Then you have conservatives who are worried about "white genocide," and you can understand that black men today are a bit lost, finding no community that caters specifically to their needs. As time goes on, however, I think this group will get so large that more organization will take place.

Q: As for the Manosphere: in my personal experience, there is definitely something to be said for an anti-Black

element in its midst, but this cannot be said for the Manosphere overall. Nevertheless, the space seems to be fairly low when it comes to Black male participation in the Manosphere; I can literally count on one hand, the number of Black male writers/bloggers of stature in the Manosphere presently. Again, why do you think this is, or maybe you don't see it as much of a problem at all?

R: You'll have to ask black men, because I'm not finely tuned to exactly what they're looking for, but my gut instinct is to say that there are so few red pill black men (compared to white men) that there isn't yet a critical mass for a strong black section of the manosphere.

Q: Let's talk a bit about some of the more controversial things you've said and that you're more known for outside of the Game and Pickup realms. You've said some pretty pointed and some would say, harsh and possibly inaccurate, things about American Women in particular, which is best summed up in your YouTube video, "36 Things Wrong With American Women." You've also said quite a few things along these lines over the years on your personal blog. For the record and for the benefit of our readers who may not be familiar with your views along these lines, exactly what is your position here, and why do you take the seemingly hardline view that you do of American Women?

R: My prior writing and videos speak for themselves since I was clear and simple in my criticisms (my most recent entry into this topic was 35 Things Wrong With America). All I can add is that my views are based on first-hand experience, either from living in America for nearly 30 years or dating a large number of American women. I can't help but conclude that many of my detractors have not accumulated the experience that I have.

Every country has its flaws, which includes its women, and so I aim to offer an objective and unemotional analysis of those flaws. I have not spared other countries in my criticisms as well, such as Denmark, and more recently, Poland. If I can be blamed for anything, it's that it is easier for me to see the bad than the good, but that fact doesn't take away from accurate observations that a large percentage of experienced men agree with.

Q: You've also said some pretty pointed things about Feminism, in particular, a widely read article you wrote sometime back where you made the case that feminists in general were unattractive that garnered a great deal of attention and controversy; for the record, could you just briefly layout your position on Feminism, what your chief problem with it is, and what you see as its effect and impact on society?

R: Feminism is an ideology that wants to remove all accountability and responsibility of women for their actions, no matter how immoral, reprehensible, or damaging to society. A feminist society is one where nothing a woman does is wrong. This is being proven with the latest push to eliminate imprisonment of women for any crime, a viewpoint that was recently pushed by the Washington Post.

Whenever a woman is unhappy, sad, or not pleased with her salary, men will be blamed. If she commits a crime, she will be painted as a victim who had no agency of her own, as is she's a helpless child. When women are not happy with their intimate relationships, men will be blamed for rape or emotional abuse and have to suffer a judicial system that wants to remove due process against men. If a woman is not happy with her marriage, it's solely the man's fault. All of this places an undue and unfair burden on men to bend over and please women at a cost of being labeled a misogynist or, in the worst case, being outright imprisoned.

The end result of this is that men stop interacting with women. Currently, many men are opting out of marriage because of unfair divorce and child custody laws. It won't be much longer until we hit a tipping point where men drop out of sexual relationships with women as well, something we're already seeing with the MGTOW (Men Going Their Own Way) movement. The stronger that feminism grows, the more that men will run away from women.

Therefore, a feminist victory will be a lonely one for women indeed. "Where have all the good men gone?" They've been scared off by your anti-male war.

Next up: Roosh and I discuss his views on the Paris terrorist attacks, Bill Cosby, Social Justice Warriors, the Manosphere and what he sees as the road ahead. Dropping this Thu, Feb 19, 2015!

Zen Men is Transcending KSU

Sage Gerard (Victor Zen) · 16 February 2015 · Archived copy · Original

Zen Men made Kennesaw State University (KSU) history by being the first KSU student organization to form a national-level LLC for humanitarian purposes.

Staff is no longer limited to KSU students. Anyone may now join Zen Men LLC to manage the organization, contribute articles and perform on-the-ground activism. Student MHRAs around the nation can now start Zen Men chapters on their local campuses with our assistance. In the event that a chapter is lost, Zen Men LLC will remain operational.

This is exciting news, but do note that Zen Men gained *capacity,* not *capability*. In other words, just because Zen Men LLC has more breathing room does not mean it grew to fill the new space. I can make no promises about what the future holds, but the good news is KSU feminists have lost. The worst they can do is target the KSU chapter by using their trademark fear-mongering, but look at how well that worked for them.

I would like to apologize to supporters for any confusion, because we are now shifting the brand once again. You are used to hearing "KSU Men" or "Zen Men" and thinking about the KSU student organization. That's still *somewhat* the case because Zen Men LLC only has that one chapter right now. The difference is that Zen Men LLC is now an *off-campus* organization.

Each chapter is identified by a unique name or their home university. I will now refer to the KSU presence as "Zen Men @ Kennesaw State University," or as the "Original Chapter." We will soon petition the KSU Students Activities and Budget Advisory Committee to finalize the conversion from a standalone student organization to an affiliated chapter.

We are now forming a chapter development program, which means Zen Men will appear on a second campus, then a third, and so on. University systems will start to notice something is different. The entire United States education system will be faced with the task of respecting the young men they have neglected for too long, because we will develop a network of men who know their rights and will organize to peacefully, yet firmly resist corrupt state and academic forces.

This approach with Zen Men LLC is, ironically, not Zen because it rallies those who are too agitated to sit idle. Our Zen is in our promotion of experience over ideology, because it takes a pragmatic, persistent approach to take education back from the suffocating forces eating the futures of young men. Only self-assertion can bring a young man the full intellectual experience he is often denied, so we will inform him of his rights.

Zen Men LLC is a national-level body, and it stands a real chance of changing policy and counteracting bigoted forces that incubate mistrust and fear of men. We will name and oppose any person, organization, religion or culture that corrodes the well-being of men and boys. There will be no negotiating away their humanity.

If this sounds like an effort you can get behind, then follow Zen Men closely. I am going to need your help soon.

(Feature image derived from Winter is Leaving by Viktor Hanacek on PicJumbo.com)

Male victims of domestic violence

AVfM Video Source · 17 February 2015 · Archived copy · Original

ThinkTank doesn't understand statistics and reading: Bogus "1 in 3 men would rape" statistic

AVfM Video Source · 17 February 2015 · Archived copy · Original

1 in 3 men say they would rape a woman if they had a chance? If you heard that statistic, you should have thought "that sounds crazy."

If you didn't think it sounded crazy, TL;dr can explain it to you:

We suggest you subscribe.

Message to Anita Sarkeesian aka @femfreq

Jack Barnes · 17 February 2015 · Archived copy · Original

Over the past few days I have been having more fun than a feminist in a broom factory. It all started when Anita Sarkeesian posted a compilation of all the “harassing” tweets she had received in one week to her tumblr blog.

This posting featured a tweet from yours truly!

I wonder if I’m going to get a cut of the money she hopes to make off of this? Doubt it.

I was completely unaware of all of this until my twitter mentions exploded with…well take a look at a few examples.

Sarah thinks its a good idea to combat online harassment by sending her nearly 1,400 followers to my mentions. Any wonder why the hashtag #FeministLogic exists?

Haunt me? As in the things I say and do will affect the rest of my life? That's good advice for Anita to think about or else get used to saying "would you like fries with that?

"When in doubt make fun of where some lives." This is the best these minions can do?

Brett L. Schuchert thinks that we aren't serious about destroying the ideology of feminism. Wonder if he will feel the same way in about 10 years.

Reginald Braithwaite works for GitHub.

Why these bigots need to bring race into a conversation about gender is beyond me. What's wrong Regie? Would my evidence based opinion on feminism be more credible if I weren't white? Looks like Dianne Marsh could give him a job at Netflix after GamerGate gets done with GitHub.

Maybe that why he's kissing up to feminists? Gender bigots got to stick together when times get tuff.

Suzie Chism: "Lets do what we accuse others of doing. But we're not hypocrites." You would think that someone who's an entertainer in the music industry would try to gain fans, not push them away.

"Whenever someone states an opinion I don't like they must be a member of the political party I hate." Can't argue with stupid.

Even Big Red and her friends decided to get in on the fun.

There were several people who didn't want me on twitter sharing my views against feminism. Wonder why?

This is not the first time someone has tried to dox me only to post the name and address of innocent people. This time they threatened someone's business.

This has been going on several days. I'm happy to report that, for now, my twitter account is still up and running. I would also like to thank all of those who jumped in with me to give these feminists a bloody nose.

Anita Sarkeesian aka Feminist Freak, my tweet was in no way intended to be a threat nor should it be taken as such. I'm sorry if I came across threatening you. I was not. I was making you and every feminist in the world a promise. I promise I will never stop exposing feminism as the hate movement that it is. I promise that I will never stop calling feminists out, or as you call it "harassing" them on their lies, bigotry and general bullshit. I will never stop. Ever. I will hound feminism to the gates of hell then go inside to find whatever shreds are left. I will pound on feminism until it crumbles. When feminists beg for mercy or cry foul I'll just come after your ideology harder and faster. I'm not going to stop and I'm not alone.

Anita, feminism is tyrannical ideology. It can only survive if it is never challenged. Therefore feminism must silence anyone daring to question it.

Fortunately many of these attempts have failed. Feminism is an ideology based on hate and domination. One only needs to look at feminists trying to control how men sit, or urinate or perhaps peruse this long list of feminist

quotes that are nothing but pure hate. I could go on and on with examples of feminist hatred for men and anyone daring to question it, and the examples of feminism wanting to manipulate and control men not to mention society as a whole, but to do so would be pointless. You already know what feminism is.

The pages of human history are basically a long story of people trying to overcome adversity. Time and time again tyrannical dictatorships have sprung up, grown, and then were overthrown by those they controlled. As tyranny grows, it must squeeze the population more and more – to the point where people rebel.

Anita, I know that you don't care about any of this. You don't care about the rights of men or women. You care about making money. You found a group of people that would buy almost anything put in front of them as long as they thought that women were oppressed and you were working to change that. You found your group of suckers to con and you've done very well for yourself. But you are playing a dangerous game.

As men and the women who care about men continues to grow more and more tired of the hatred of men and the attempt to control men they are starting to rebel. This is a non-violent rebellion but a rebellion all the same. This rebellion requires that feminism be destroyed. This in turn requires that society be turned against feminism thereby destroying the careers and reputations of feminists such as yourself.
The alternative is that society allows feminism to continue until there is a violent rebellion in which blood will be spilled. Bodies in the streets and cities on fire. The pages of history are soaked with the blood of such rebellions. It has happened many many times before and it will happen again. According to history the rebellion against feminism will turn violent and bloody if allowed to continue. This is something that the men and women of the MHRM are working daily ***to avoid***.

MHRAs like myself want very much to avoid what history tells us is to come. We want a peaceful resolution to this crisis. So we work hard everyday to turn society against feminism so that society can peacefully remove feminism from its place of influence and power. When feminism no longer is a problem then society can set about honoring the rights of both men and women.

This is why MHRAs, anti-feminists/non-feminists and women against feminism will continue to call feminists out on their bigotry and lies or as you all like to put it "harass" you. This will result in your reputation and career lying in ruins. Given the alternative I will not lose a second of sleep over it.

Semen: love drug or health food?

Robert Brockway · 17 February 2015 · Archived copy · Original

Semen is really surprising. Sperm comprises roughly 3% of semen by volume. The rest is a mixture of various sugars, amino acids, and hormones, including estrone, prolactin, oxytocin, thyrotropin-releasing hormone, and serotonin.[1][2]

Recent research has revealed some truly surprising effects that can occur in women following exposure to semen from a male lover.

There is now ample evidence that absorption of semen can be mood enhancing for women and may even reduce levels of depression in women. Researchers compared three different groups of women:

- Those engaging in unprotected intercourse with men
- Those engaging in intercourse with men using condoms
- Those abstaining from intercourse

Only those engaging in unprotected sex experienced reduced levels of depression. In addition, chemicals originating in the semen were found in these women's blood hours after sex.[3][4]

The idea that unprotected sex with men could be beneficial to women has been described as controversial in recent years and is actively resisted by many feminists. The idea isn't really controversial of course. It is supported by solid evidence. Feminism, in its efforts to denigrate male sexuality, cannot tolerate claims that sexual intercourse with a man could benefit a woman in any way. What many feminists fail to understand, apparently, is that almost all humans rely constantly on many other humans to survive. There are a large number of jobs that women have shown next to no interest in undertaking. Many of these jobs are dangerous and dirty, and they are necessary for the continued operation of society. Even without any reference to semen, women (and men) depend on men every day for their well being and survival. For most people independence is an illusion.

Dr Lazar Greenfield, a US surgeon, was forced to resign from the presidency of the American College of Surgeons for daring to mention the mood enhancing qualities of semen in an article published in 2011. His remarks were incidental to the article, which was intended to be light-hearted.[5] Such is the degree to which feminism has infested the scientific establishment that even these gentle comments resulted in a massive backlash. Scientific results which challenge feminist dogma are not tolerated. The February 2011 issue of *Surgery News* in which the article was printed is still apparently not available in the publication archives despite the publication claiming it would be again.[6][7]

Vaginal absorption of semen may reduce the chance of breast cancer by up to 50% in some women.[8] More generally it may inhibit tumour formation.[9]

Does unprotected sex with men make women fall in love too? There is a definite link between oxytocin and developing feelings of attraction and closeness.[10] This effect seems to be much more pronounced in females than males.[11][12] Could the oxytocin from semen have a direct result on how women feel about their male lover? Women who regularly engaged in unprotected sex with men seem to have a harder time with breakups.[13] The extent to which exposure to semen really makes a woman fall in love is, as yet, unclear but it seems to be a contributing factor.

Oral sex (and the subsequent exposure and consumption of semen) appears to be beneficial too. Many of the effects noted for vaginal sex may also apply for oral sex. Amazingly, fellatio may be the cure for morning sickness during pregnancy.[14]

In addition, women may be able to reduce their chances of suffering a common and potentially very serious pregnancy related medical condition by engaging in fellatio with the future father of their children. This appears to

be true for oral sex before and during pregnancy. Scientists theorize that consumption of semen *primes* a woman's body for exposure to the foreign proteins found in the man and his child. Being primed for these proteins means that the woman is able to cope with them during pregnancy resulting in lower incidence of *preeclampsia*.[15] More recent research suggests that receiving semen vaginally may have the same effect and may be an evolutionary adaption that results in children being more likely to be brought up in stable family environments.[16]

It is likely that there is significant individual variation in these effects. Some women may find the impact of semen to be significant, while others may not notice it at all.

From an evolutionary perspective it is entirely plausible that women who responded more positively to semen absorption would be more likely to engage in sexual intercourse. This may have resulted in a selective advantage resulting in human females generally responding positively to semen absorption today. This raises the question about whether vaginal fluids have equivalent benefits for men. At the present time the jury is still out, however it wouldn't be terribly surprising if future research established benefits. Nature has a way of surprising us.

Does this mean that people should be having more unprotected sex? No. All of the usual arguments for and against unprotected sex still apply. This data does suggest however that unprotected sex with men can be beneficial to women as long as this occurs in an environment unlikely to result in exposure to sexually transmitted infections, such as a long-term monogamous relationship.

While the evidence supports reduced levels of depression in women having unprotected intercourse, those suffering from depression are recommended to seek appropriate medical care.

So is semen a love drug or a health food? Well perhaps it is a little of both. It is unfortunate that modern feminist ideology prevents the widespread acceptance of scientifically supported ideas. Research shows that semen has many positive qualities and women are the primary beneficiaries of this. As is so often the case feminism works here to the detriment of men and women alike.

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Tampon Oppression

Andrew DiKaiomata · 17 February 2015 · Archived copy · Original

Editor's note: This article is also available in Romanian.

If feminism has taught us anything, it's that if you're a man, you are oppressing all women. Ever bought tampons for a woman? Well it doesn't matter, that was a trick question, either way you're oppressing all women. You see, tampons are a patriarchal tool that men have devised to get women to rape themselves. If a man buys tampons for a woman, he's fanning the flames of hatred and oppression against women.

However, if men don't buy women tampons and give them to women for free, they are oppressing them by infringing on their basic human rights to their basic health care needs. This oppression is clear proof of misogyny, hatred of women's bodies and oppression by a lack of caring for women's needs. Sanitary products are an undue financial burden on women, why should women be punished because of their basic needs? Men must pay taxes for a government tampon fund to buy tampons for women, anything else is proof of institutional misogyny, the world wide systematic hatred of every single woman.

It makes sense if you don't think about it. Yet, you've likely noticed something. The government tampon fund to give away free tampons to women, if we remember right, is a misogynous patriarchal conspiracy to oppress women. It's should be clear by now how devious men are, no matter what, men are absolutely determined to oppress women!

It brings us back to Hobby Lobby oppression. Hobby Lobby tried to not cover contraception for women for free, as required by the Affordable Care Act. Misogyny writ large! Fought hard for by feminist, it requires companies to provide free contraception and contraceptive surgery for women. And only women. Men were specifically excluded from the HSA contraception mandate. Tubal ligation, mandated , vasectomy, not mandated, the pill, mandated, condoms for men, not mandated. We can see how clearly misogynous our country is by siding with Hobby Lobby. Treating women like men, the lowest of the low? Equality is just another kind of misogyny.

These deep undercurrents of misogyny in the workplace go even deeper. There's a long debunked misogynous belief that women are unable to perform on the job the same as men, because of their menstrual cycles. This is rooted in the misogynous idea that women need to be coddled, and are unreliable workers when their on their period. Treating women differently in the workplace is wrong and proof of misogyny.

Yet, there's another deeply misogynous epidemic of employers refusing to provide menstrual leave to female employees. Feminists have established that cramps and migraines can make women unable to perform on the job the same as men, because of their menstrual cycles. The denial of this obvious fact is rooted in misogyny. The needs of women need to be accounted for and are often unable to function when on their period, the shouldn't be punished for that fact. We must provide paid menstrual leave for all women.

Yes. Another example of the patriarchy rearing it's ugly head. Treating women differently because of their period reveals men's disgusting hatred of all women, failing to account for women's periods also reveals men's hatred of all women. You may simply say there is no winning, and all possible scenarios will be taken as proof of misogyny. That mentality itself is proof of misogyny. Imagine if this problem were facing old white men, how fast it would be solved. Imagine if men ever faced workplace problems, the patriarchy would see it were solved instantly.

I hope this education of tampon oppression has been enlightening. If you've bought or not bought tampons for women, you hate every single woman on earth. If you treat women equally or not, you hate every single woman on earth. If you account for menstruating women or if you don't, you have every single woman on earth. #EndTamponOppression

An open letter to Dr. Tanveer Ahmed

Paul Elam · 17 February 2015 · Archived copy · Original

Dear Dr. Ahmed,

I just read about your being forced to step down from your position as an ambassador for the White Ribbon Australia Campaign. Pardon my being familiar, but I think we both know that you were pushed out of a feminist organization because you expressed concern for male victims of domestic violence; because male victims and female perpetrators are DOA issues for White Ribbon Australia because there is no money it it. That corruption is currently in full public view with you at the center of the story.

I want to make some respectful suggestions, as I live with the hope that your actions were not a one-off and that you want to have a positive impact of the domestic violence issue.

WhiteRibbon.org, not in any way affiliated with White Ribbon Australia, is run by Erin Pizzey, the founder of the women's shelter movement in 1971. You will find great research and opinion pieces there, including now, proudly, yours. And your work there finds a perfect home. WhiteRibbon.org features the cream of the crop of the many world renowned non-ideological researchers who provide accurate, helpful data on the subject.

There is a growing voice for sanity and science to return to the study of intimate partner violence. You are most certainly aware of how much work there is be done for that to happen. Sir, your voice is needed on this in ways that far outweigh the current hoopla. You are just being ostracized by a cabal of financially driven ideologues whose main line of work is to raise money for themselves. I am guessing at this point you know the truth of that.very well. Just as you know that the people who just threw you under the bus see you as a threat to their deceptive enterprise.

I encourage you to consider taking what you started and becoming an ongoing part of the solution. I would be happy to set up a formal introduction for you to Ms. Pizzey, as I can assure that she would like to speak with you.

There is a desperate need for researchers and academicians to openly reject this outrageous public bullying by people who ironically claim to be concerned about that very problem.

You have my sympathies for your mistreatment, but I also ask you to consider that this will continue to so many others unless important individuals such as yourself act with resolve and integrity to bring an end to the dogmatic ban on science in the domestic violence industry. That is why this letter is public rather than private. The problem you are going through requires a vocal resistance to overcome. There is literally no other way. If you are concerned about the indifference toward male victims, this is the only way your voice will be heard in a way that ultimately matters.

Otherwise, White Ribbon Australia will contine to profit from gagging non compliant academicians, and our future generations will pay for it.

Please contact me, paul@avoiceformen.com, and allow me to set up a proper introduction to Erin Pizzey.

Misogynist MGTOWs

AVfM Video Source · 18 February 2015 · Archived copy · Original

Aaron Clarey makes an important distinction between MGTOWs making a rational decision based on risk assessment and MGTOWs who just straight up hate women. Subscribe to his channel here.

Is my sexuality okay with you?

Sage Gerard (Victor Zen) · 18 February 2015 · Archived copy · Original

I'm a sucker for gothic brunette locks of hair that look sapphire blue under a bright light. Mascara is nice, but only just enough to create contrast for a pair of veinless, white eyeballs peaked with irises colored a spine-freezing azure. I'm not crazy about lipstick, but a natural pink, supple cover for a glacier-melting smile is enough to make me evaporate into a cloud.

I don't follow Valerie Poxleitner, but her smile cures leukemia.

I could go on to describe my preferred proportions of jiggly torso protrusions, but I figure the standards of a twenty-something young man are understood. But considering what you can find on the Internet, my tastes are tame, if not predictably dull.

Hah! No, I'm lying. If my Google search history was discovered, a Hazmat team would quarantine my house and administer a Lysol enema with a fire hose. The introductory material in the digital Gentlemen's Club tends to bore after a while, but even today the shape of a woman excites me.

For some reason, my urges are taboo. I can't even so much as glance at a pin-up of Denise Milani without hearing the tired wails of the Objectification Brigade femsplaining why my feelings of attraction reduce women's humanity to that of a lubricated Shop Vac.

Look, it's obviously inappropriate to describe scat porn at a Starkist corporate luncheon, but when did it become uncouth for men to express their sexuality at all?

To call courtship a "minefield" is optimistic because no one gives men a minesweeper. It's more like making a colorblind Parkinson's victim try to defuse a bomb with a vibrator. The only reason the poor sap even tries is because part of him wants to believe the bomb might like him enough to explode into a heap of pussy. Or something like that. I'm bad at analogies.

When I was younger I had to learn to overcome the hurdle of expressing my interests to women I liked. Naturally, I had insecurities about rejection to outgrow. But today, it is not rejection I fear, it's the social consequences that could follow a rejection:

- I risk a false allegation of sexual assault that could put me in prison.
- I risk others initiating toxic rumors that can end friendships.
- I risk suffering vigilante action brought on by a woman's friends and family, if not the greater public.

I risk all of these things, even if I do nothing wrong and it is only the *feelings* of others that dictate I should be punished. Don't tell me I'm being paranoid, because a university professor told cops that I am a potential serial killer because I put up stickers saying men were human.

But I wonder how much the girl in this suspiciously not viral video risked for taking something a little too far with a guy?

(**NOTE**: This video is a PSA from http://www.familievold.dk/ meant to bring attention to the problem of violent women)

Regardless if this female rapist-in-training was punished, this was a vital time for people to set and respect boundaries. But a pervasive difference between men and women is that men risk far more even before they know what boundaries to respect! Men risk retaliation for *approaching* a boundary as if they crossed it, and the attitude indicating that risk is no better articulated by Phaedra Starling in *Schrödinger's Rapist.* You, a man, are a potential rapist, therefore you will be treated as such until you prove that you are not a threat. Never mind the sexism in that, just man up, right?

There is nothing wrong with me offering or requesting sex with any woman, and it is not embarrassing for me to express my desires since I respect boundaries anyway. It's not like I can't walk ten feet to talk to a second woman if the first shows no interest. The problem is that men can't make a move without risking way more than they should. A woman saying "no" before parting ways is not an excuse to report sexual assault and try to ruin a man's life.

The corn in this shit sundae is that men can't even discuss why this is a problem without hearing another lecture about how they are just frustrated virgins who can't get laid. How are we going to solve a problem if we cannot acknowledge that the problem even exists?

Double standards certainly do not help men express themselves sexually. There are campaigns dedicated to stopping guys in Deadpool suits from pinching boobs in the same world where underage boys are molested by female teachers. Doublethink certainly isn't limited to sexuality, either: When you hear lectures about how women's bodies are regulated by Congress from women without Selective Service cards, you learn why legless veterans who are *still* waiting for last year's VA check need to chew a handful of Excedrin every hour.

Everything about the feminist and social justice brigade hinges on controlling what is fun, and who gets to have fun. Like Kudzu, they slowly suffocate the life out of life. Social justice warriors barf their theories on magazines and tabletop games, because they are running out of things to complain about and need a portfolio of first world problems to look relevant. Beyond video games, movies, heavy metal and other things that make life worth tolerating, nothing is more subject to regulation by these control freaks than *sex*.

What is it about every major dogma and this need to control sex? From the Abrahamic religions of antiquity to opal rings and feminist "sex positivity," it seems only the most zealous nutcases develop this unhealthy need to force rules about how sex happens, if it does at all. These attitudes have led people to accept Dr. Corn Flakes advocating genital mutilation to stop masturbation, and to allow only men to wear the title of "harasser," "rapist," or worse, by speculation alone.

Feminists and friends introduce sexually *repressive* measures in a culture that is sexually *expressive*, because they really are that horrible. When women go to comic conventions with Double Black Diamond cleavage, men are not allowed to say that they enjoy the view without getting beaten half to death with a *Costumes Are Not Consent* placard.

To those who think I am just sexually frustrated, guilty as charged! It IS sexually frustrating to live in a cloud of unwritten rules *that are as strong as law* telling me how I can express my sexuality! It's one thing to look at some dude with a death wish flashing his junk at a feminist rally, but I'm talking about the everyday heterosexual men with perfectly *natural* urges and a *natural* desire to express them.

So if you all may indulge my inner 40 year old fedora virgin neckbearding in Mom's basement, I'd like to offer what is for some reason a rebellious statement from a straight male: **I want sex, and there's nothing wrong with that.** If you want to tell me that's looking at butts is wrong, then explain to homosexuals and other sexual identities why they are "wrong," because I'm only expressing preferences I was born with and cannot control.

If you are a woman, then I may want to have sex with you. Depending on your level of attractiveness, my fantasies about you may range from getting a work visa just to move a continent away, to exploding into the kind of rabid rated-X deep-dish fucking that causes respiratory failure and makes the fire department bring Jaws of Life and a crucifix.

Can you, as a woman, live with me having sexual urges about you at first sight? My urges are natural, and it is perfectly okay for me to want to get in your pants. If you do not reciprocate that interest, that's understandable and worthy of respect.

However, my urges are not my actions. I don't move to have sex on sight, because I only sleep with mature, stable, intelligent women whom I know and trust, and who feel the same in return. I prefer women who don't have chips on their shoulders, and who won't shame me or other men for feeling attracted to them. These women understand that pointing a finger and using their *feelings* to harm men who have done nothing wrong is both bigoted and unfair. No amount of police intervention and male shaming makes any man responsible for the bigotry of an insecure woman, no matter how attractive or popular she happens to be.

The question in the title of this article is rhetorical, but it's amazing that many men have a need to actually ask if their sexuality is allowed. My penis is worth exactly as much as a vagina in our "enlightened" egalitarian society, and if anyone finds that objectionable or amusing, then their opinions can go in my suggestion box.

I am a white able-bodied male cis-gender shitlord from Hell that will totally take a bundle of curves and smiles to

bed for a night of sex and pizza.

And no one is going to stop me.

SPLC Tied to Mass Murderer?

Walter Romans (TDOM) · 18 February 2015 · Archived copy · Original

On February 11, a middle-aged white man named Craig Stephen Hicks shot and killed three Muslims, one of them male. Police sources claim this was not part of an anti-Muslim conspiracy, but instead the result of a long-standing parking dispute between Hicks and the victims. But the victims' family disagrees.

According to news sources the father of the two women believes the murders to be a hate crime. And we should always believe the victims, shouldn't we? After all, being Muslim was not their fault. Nor was it their fault that Hicks is white, male, and a devout atheist. His expressed hatred of Christians, identification with atheism, support for the SPLC, and firm pro-abortion/anti-life stance suggest that he may also be a feminist and misandrist. His pro-abortion stance indicates a total lack of respect for life in general. But when combined with the feminist hatred of oppressive Muslim men, it becomes clear that his motives were hate-driven. Further supporting this is the fact that one of his victims was male. His support of the SPLC makes this an important factor in the shooting since the SPLC has taken a stance against men's rights and would consider male Muslims to be hateful oppressors of women. Thus it is quite likely that Hicks was motivated by the feminist, anti-life, misandrist views of the SPLC and its supporters.

Last month, the University of North Carolina cancelled a scheduled broadcast of a Muslim prayer service after the son of a prominent Christian evangelist objected to the broadcast. This helped raise the religious tension in the area and probably provided Hicks with the impetus to commit murder. Most certainly he did not want to be seen as hating Muslims less than Christians. What self-respecting atheist would?

"This level of hatred is not uncommon in the liberal community, especially among atheists and abortionists," stated a source who wished to remain anonymous because he feared reprisal. "It is likely that he only thought he was carrying out the wishes of the SPLC, given their expressed support of feminism and hatred of the men's rights movement. If not the SPLC, then Atheism+ since they are aggressively feminist and also hate religion, especially those religions seen to oppress women." Leading Atheists, like PZ Meyers or Rebecca Watson could easily have provided Hicks' inspiration.

The fact that the liberal news media has not turned this into a high profile media circus by making claims that all liberals must be anti-Muslim only supports this view since that is exactly how they treat those with even the most remote ties to views they oppose. For instance, Salon mentions Hicks' left wing politics, then does its best to paint him as an angry right-winger, even going so far as to interview Mark Potok of the SPLC in a thinly veiled attempt to divert attention away from the fact that Hicks may have been acting in accordance with that organization's left wing politics. Salon's article is particularly disgusting as it is nothing more than racist, anti-white male propaganda that continues to promote the ideals that led Hicks to commit mass murder, not to mention that it might piss off the angry white males Salon believes commit such murders. Salon merely wants to promote murder. It doesn't care who commits it (as long as its an angry white man) or why, and apparently cares even less about the victims.

Yes, Craig Stephen Hicks is a left wingnut. His pro-abortion/anti-life (and therefore feminist) stance demonstrates the low regard for life of the political left that enabled him to commit murder. His atheistic stance was all the justification necessary for him to target members of the hated Muslim community, especially males, who are seen as oppressing their wives. It is time for feminists to own up to their hatred and admit that their racist and sexist anti-white male rhetoric inspires and causes violence and that feminism is little more than a hate movement.

Of course as long as the targets are men, that isn't likely to happen.

Yes All Feminists Are Like That

Andrew DiKaiomata · 18 February 2015 · Archived copy · Original

There are two kinds of feminists; The "Not All Feminists" and "No True Feminists." The "Not All Feminist" kind of feminism, when shown feminist bigotry against men, will immediately excuse feminist bigotry by saying "Not All Feminists Are Like That!" (NAFALT). The NAFALT style feminists are more likely new to feminism. NAFALT cedes the point that there hateful feminist bigots. What's more, it almost implies that the overwhelming majority of feminists are hateful bigots.

The "No True Feminist" will, with a fury of handwaving, dismiss your example of feminist bigotry as "Not a True Feminist". A "No True Feminist" will then tell you that you don't know about "True Feminism" and proceed to educate you that "True Feminism Is About Equality." The script continues, "…That's all that Feminism means, Equality. If you believe in equality, you're a feminist." The conflation of feminist bigotry with equality is the trademark of a "No True Feminist". The "No True Feminist" is ever oblivious to the fact that equality existed long before feminism and nearly everyone on the planet believes in equality.

This brings to mind the, "No True Scotsman" fallacy. It's an informal logical fallacy where, when someone makes a universal assertion like "No Scotsman puts sugar on his porridge.", and is countered with something like "But Scotty McGregor puts sugar in his porridge." The person making the universal claim will modify the subject of that universal assertion instead of rejecting it and say something like "Well no true scotsman puts sugar on his porridge." By doing this, they reject all the examples where the universal assertion does not hold up by creating a silly, separate ad hoc category. Yes, we must accept that there exist Scotsmen that put sugar on their porridge.

Rhetorically, the "No True Feminist" is at an advantage over the "Not All Feminist". To them, they've swept all those mean, hateful feminist bigots under the rug. As is quite common within feminism, they've redefined a word. Equality is now synonymous with feminism, and vice versa. Problem solved? Let's see. "True Feminist" is the new category created to mean feminists that aren't hateful bigots." Simply put, this category does not exist. If you're a feminist, you're like that.

We hear great words and sentiment. Who can be against equality, helping women, and even helping men? Yet, where are these true feminists? We look to the thought leaders within feminism. Gloria Steinem? A feminist bigot who suggests that wives ought to kill their husbands. Bell Hooks? A consistently hateful feminist bigot. Amanda Marcotte? A vitriolically anti-male feminist bigot, the "David Duke" of feminism. Andrea Dworkin? "That's a low blow" the feminist might say, "that hateful bigoted feminist leader was decades ago!" How many feminists know that the National Organization for Women has a memorial on their website for Andrea Dworkin, one of the most vitriolic, hateful, vile, bigoted people to ever live and it stands to this day. Now why would that be? A clear feminist bigot who most feminist want to hand have away, with a memorial that stands to this day? Simple, NOW thrives on her legacy of bigotry. All feminist are like that.

Feminism is an ideology. An ideology takes on a sort of life on it's own, you need to get a feel for the environment to assess it. If you've spent a day on tumblr or even facebook you've probably seen the memes "Kill All Men." Always hand waved away with "Oh, that's just a funny joke about killing you people! Get over it! Don't I have a right to an opinion?"

If you've had a feminist facebook friend, you've seen the memes mocking men, minimizing men's issues. and the constant obligatory joke about genitally mutilating or sexually torturing men. Jokes about inflicting violence on men's testes are their own genre. Genital mutilation is another constant source of feminist humor;"Men are animals that can't control their sex drive. What do we do with animals that can't control their sex drive? WE CASTRATE THEM!" It's pervasive, it's sickening, it's representative of feminism. All feminist are like that.

A feminist could easily say "Well, yes, the leaders are hateful feminist bigots, so is the larger ideology, but I'm not!" Let's explore that. Being a feminist entails a hatred of men. We can demonstrate that with the following

example. Let's mention up the 60 million men who, because they were men, were forced to be slaves of war, drafted to their torturous deaths in WWII. The feminist, will without fail say "But it's men against men!" they've just let you know they are a male genocide apologist. A normal, empathetic, compassionate human being says "Oh my gosh 60 million human beings dead? That's horrible!" A feminist says, "But it's men against men!" Feminists will claim to believe men are human beings, yet try pointing out that human beings have rights and feminist will always protest men's rights. Feminists claim to support equal rights, but will always oppose men's rights. Why? Because feminism is like that.

Name a men's issue, feminists will try to explain to you why men deserve it. For heaven's sake, who else would drafted to war, but men? It could only be men dying by the tens of millions! If you're male, you may be required to register for the selective service to vote, to gain citizenship and certainly to get a government student loan. Yet, since you're a man that would be fighting a man in a similar position, according to a feminist bigot, you deserve it.

We see how 'True Feminists' ie not bigoted feminists, don't exist. Feminism entails bigotry. Feminism is an ideology of hate against men.

Yes, all feminist are like that.

The Rooshing of AVFM?

Paul Elam · 18 February 2015 · Archived copy · Original

We currently have part one of an interview with RooshV done by Mumia Ali. I have already stumbled on “some internet guy” on Reddit having a cow over the article for allowing someone like Roosh a platform here – because Roosh has talked a lot of smack about MRAs. I personally don’t see a problem. He is a notable person in the world of modern men, and by the way I have taken more than a couple of shots at him myself. I figure it only appropriate and fair to let him have this temporary unabridged platform here. I am thankful to him and to Ali for making it happen.

It also gives me the opportunity to say again (minus the internet pissing match stuff) why I find so little merit in the concept of PUA and why I see little benefit in it for most men.

I will keep it short. The fact is that every problem I have ever had with women goes back to my gynocentric mistakes, the primary among them the abandonment of my values for the sake of sex and/or “acceptance.”

The minute I figured out that my problem was not having a set of personal values strongly enough held that no woman could make me budge from them was the same minute I found a path to attract women, cull out the trash without drama or expense and to maintain a relationship with no pussy passes or princess bullshit. It is not that I never have to deal with that stuff from time to time, but I never, ever let it slide. My dick has not been the worse for it.

When I got to the point that I could look at woman in the eye and tell her I was not interested in being anyone’s knight in shining armor and that dinner with me meant finding your purse when the check came — and not give a single fuck about the women who could not handle it — I cleared the way for one who could.

All of these are values choices. They all reflect how I see myself, what I think is right or wrong for me, what I want and don’t want. All it takes is having the resolve to live that way even if it makes kittens bleed.

I still think shows, pretending to be something you are not in order boost your “effectiveness” with women is just a hair-brained alternative to the more sensible and simpler path of owning your life and your standards without compromise. No acting required. No gamesmanship. No trying to pass shit tests while pretending you are not selling yourself out. Just a strong rudder on your morality ship, with a skipper that acts like one.

That attracts women, too, btw.

Roosh apparently says he moved overseas to have sex with a better class of women. It seems strange to me, this apparently powerful force to change women called geography. With all respect to Roosh, it is a lot more about what you attract than in where you live.

That is not to say that what people like Roosh have to say is not at all useful. I think a lot of the knowledge of the female psychology found in PUA circles is very sound. And I have heard a fair amount of talk about “Inner Game” which would be much more complimentary to what I am writing here. But that is hardly a visible entity in the PUA community so far. If Inner Game is actually a thing, some better efforts to market it would be helpful.

As far as helping men, it is my experience that men who develop a strong sense of self by drawing lines in the sand about what they will and won’t accept from women, and from *themselves,* usually don’t need it. They are doing just fine.

Joss Whedon, MGTOW, and 10 years of "Serenity"

August Løvenskiolds · 19 February 2015 · Archived copy · Original

One of my favorite films is coming up on the 10th anniversary of its release: the Joss Whedon film *Serenity*, the big screen adaptation of the short-lived Fox television series "Firefly".

Oh, whom am I kidding. I love *Serenity*. It is my favorite film. I've watched it so much I know the dialogue by heart.

Whedon's star has waxed and waned since his TV series "Buffy the Vampire Slayer" but it went nuclear flash bright with 2012's blockbuster *The Avengers,* which became the highest grossing film of 2012 and 3rd highest all time. Only *Avatar* and *Titanic* earned more. *Serenity* was so-so at the box office, falling a bit short of earning its estimated budget. Nevertheless, IMDB rates *Serenity* at 8.0 out of 10, compared to *The Avengers* score of 8.2 out of 10.

Whedon, of course, is controversial in Men's Human Rights and MGTOW circles for his claims that he is a feminist. Of course, modern feminism is an incoherent bag of mushy, overripe fish heads demanding everything contradictory on the planet, from "I want freedom" to "I want protection", which means that, as long as you are not a jump-out-of-the-bushes rapist, you can claim to be feminist and get away with it. If, of course, you are any woman or a wealthy and powerful man like Whedon.

It is ironic, then, that Whedon made one of the most MGTOW-themed movies ever: *Serenity*.

Warning: spoilers ahead.

While *Serenity* is the name of the spaceship, the movie is both a space opera and a western: humanity has abandoned Earth for a new planetary system ("The Verse") with dozens of habitable planets and moons (the movie suggests there are 30 worlds at one point). The movie has not one but two spectacular opening sequences: first, a series of nested flashbacks sets out the backstory. Second, the opening credits roll during a single, amazing 4 minute 28 second tracking shot: a lone steadycam follows Captain Mal (Capt. Malcolm Reynolds, played by Nathan Fillion) as he walks through the ship and interacts with all his crewmates in a single, unbroken take. For a film junkie like me, watching the craftsmanship of this one shot alone is more satisfying than watching the nuke go off in *The Avengers.*

Like almost all the male characters in the movie, Mal is a MGTOW (Men Going Their Own Way). The central Alliance (read: feminists) are extending their political and technological hegemony over the more rustic, "wild west" worlds in the system. Mal is an unmarried former rebel soldier once opposed to Alliance domination who now lives as a smuggler, pirate, thief and/or hired gunman on the shrinking frontier. At one point he even says: "I don't look [to fight the Alliance], I just want to go my way."

Joining Mal is Jayne (played by now Gamergate hero Adam Baldwin), a very un-PC mercenary who is fond of prostitutes but avoids relationships, as does Shepherd Derrial Book (played by Ron Glass) an older religious man more interested in building spiritual communities than chasing skirt.

The other male shipmates are also arguably MGTOW but to a lesser degree. Dr. Simon Tam (Sean Maher) left his lucrative practice to rescue his sister River from feminist experiments designed to turn her into a living weapon. The pilot of the ship, Wash (Alan Tudyk), is married to second-in-command Zoe, but as a childless pair in the outlaw lands, their marriage is quite different from the state-sponsored slavery for men that is today's marriage.

Perhaps the most interesting character is the "bad guy," an Alliance agent known simply as "The Operative," played by Chiwetel Ejiofor. The Operative is a calm, brutal killer committed to doing the dirty jobs of the Alliance but he knows he is a monster who ultimately has no real place in the peaceful, regimented society the Alliance is building. This marks him as what we now would call "purple pill": he can see the growing evil of civil society but he reluctantly remains committed to following the orders of that evil.

During the course of the film and as the evils of the Alliance are revealed, The Operative transforms from purple to

red pill: in the last scenes he states that “I think [the Alliance] knows I am no longer their man.” Boom, a clear red pill moment, brought to you by the alleged feminist Whedon. The Operative even promises he will disappear from society: “there is nothing left to see”.

The women characters are extraordinary in unique ways but they all are defined by their relationships with men – kind of no-no in the feminist world of today. Kaylee, the intuitively brilliant engineer (Jewel Staite) is backwoods girlish-next-door pretty but lovelorn, her crush on the distracted Dr. Tam unrequited. As Second-in-command, Zoe (Gina Torres), married to Wash, banters with the captain and crew in a comfortable way no feminist would ever stomach. Inara (Morena Baccarin) is a courtesan (high-class prostitute and madam) in a fraught non-relationship with Mal. And, of course, the android love-bot Lenore (Nectar Rose, who also appeared in *Independence Day* with Baldwin) has liberated Mr. Universe (David Krumholtz) from the dangers of feminist-dictated pair-bonding.

But the woman who steals the show is River Tam. Oh My God, River Tam.

River (played by Summer Glau, more ballerina than actress) is a physical force. As a result of feminist experiments, she is a 90-pound living weapon. She can maul a bar full of customers without breaking a sweat, and her psychic powers allow her to dodge all incoming assaults. She has been trained to believe no weapon in the universe can stop her. Only her brother Simon Tam knows the safe word that causes her to stand down and fall asleep. The “word” is supposedly a Russian phrase: Это курам на смех, pronounced “Eta kooram nah smech”, which translates literally as “that’s laughing for chickens” according to this, and idiomatically as “this is ridiculous”.

The ballerina roots of actress Glau are on full display. Just watching her saunter about is a revelation of how all walking should be. This is more than grace and more than deliberateness. It is command.

But River Tam’s mind has been shattered by both the abusive feminist conditioning she received and a dark secret she learned when she accidentally read the mind of a touring Alliance bigwig.

The secret: the Alliance deliberately doped, and thereby accidentally poisoned one of their planets named “Miranda”. And the enormity of this secret is destroying River’s brain.

In an effort to feminize and pacify the population, the Alliance terraformers introduced an experimental social engineering chemical called G-23 Paxilon Hydrochlorate, or “Pax”. The resulting “peace” killed 30 million people and the few survivors became monstrous:

> **G-23 Paxilon Hydrochlorate** or **“Pax”** (Latin for **“Peace”**) was a chemical compound added to the air processors in order to pacify the populace, by the Union of Allied Planets. An Alliance research team on Miranda discovered that the Pax was effective with 99.9% of people. It was such an effective means of pacifying that the people stopped doing anything, they simply waited for death. However, a tenth of a percent of the population had the opposite reaction. They became highly aggressive, committing unspeakable acts including **cannibalism, rape and self-mutilation**. These people would come to be known as Reavers. (**emphasis added**)

The Reavers are a slightly more vicious feminist view of average men: dangerous rapists. Whedon shows the beginning of a reaver-rape of a woman in one early scene, and Mal murders a man also about to be raped and eaten in another. Yet another scene ends with the screams of a female scientist being savaged. Depictions of rape are so triggering to feminists it is hard to imagine feminists giving Whedon a pass on these.

The Operative’s mission is to kill River Tam to protect the secret she learned, a secret which could destabilize the ruling feminist regime if it became known. Once Mal and the crew tease out the secret, they know their only hope of surviving the feminist Alliance’s efforts to silence them is to somehow broadcast the story, Wikileaks style, across the Verse. Noteworthy: Wikileaks officially launched in 2007, two years after the movie *Serenity* was released.

In the blockbuster *The Avengers* the male superheros & villains reflect this same semi-MGTOW style that Whedon

put on display in 7 years earlier in *Serenity*. (Whedon rewrote the story once he took over as director of *The Avengers*).

Iron Man has no interest in settling down (until he is somewhat tamed by Pepper Potts). Thor (still male in this movie) has a forgotten human love interest who makes no appearance. Loki and The Hulk eschew women. Captain America, who was frozen for 70 years, has no interest in modern feminist women. Hawkeye's friendship with Black Widow has no benefits other than his deciding not to kill her.

For an alleged feminist, Joss Whedon seems to favor MGTOW characters a lot and ignore the storytelling guidance of feminists. But don't worry, Joss. I'll keep your secret. I promise.

Bang: The Definitive Interview With RooshV (Part Two)

Mumia Ali · 19 February 2015 · Archived copy · Original

> *"We must, indeed, all hang together, or assuredly we shall all hang separately."*
>
> *-Benjamin Franklin*

In Part One of my interview with RooshV, we discussed his origins and his early days in the pickup scene, his experiences overseas, his thoughts on Game/Pickup, American and foreign women, and lastly, Feminism. In today's second and final installment of my interview with him, we move from the personal to the decidedly political, with Roosh giving his thoughts on Social Justice Warriors, the Manosphere in general and the MRA and MGTOW ends of it more specifically, what he sees as the future of the entire ball of wax, and gives his take on some of the biggest news stories of the past few months or so. Stay tuned for some "postscript" concluding thoughts by yours truly after the whole thing ends.

QUESTION: That brings me to a piece you wrote last year that, in my view, was perhaps the single best essay ever written addressing the darkside of what some have referred to as "Social Justice Warriors"; the previous year seems to have seen them experiencing a number of faux pas and setbacks – the UVA/Rolling Stone scandal is a case in point, among other things. You suggested that not only were the SJW crowd seemingly hell-bent on doing away with norms and traditions that have been the cornerstone of Western civilization, but you took it a step further in suggesting that what motivates SJWs is a complex of deeply personal demons. Could you elaborate a bit on these points?

ROOSHV: Social Justice Warriors are the more militant wing of feminism and liberalism, though lately it's becoming hard to tell the two apart since their beliefs share a huge overlap. They represent the progressive movement's step-wise evolution to extremism as a result of continuous victories over the past few decades, and so they have decided to punish a broader range of normal male or masculine behavior as sexist, "cisgendered," or whatever made-up word they are fond of using at the moment.

I'm not too worried about them going into 2015 because the mainstream is quickly finding out they are genuinely mentally ill, emotionally unstable, or just outright insane. They did well when they were a bit more moderate in their equality demands, but gamergate has revealed their true aim of female superiority at all costs based on a program of emotions and feelings instead of reason and facts. Gamergate has gone so poorly for them in terms of public relations that you'll see less people voluntarily label themselves as a "social justice warrior"–it is becoming more of a dirty word than even "liberal."

I predict that within a year or two they will burrow themselves deeply on Tumblr while dying off from a vitamin D deficiency due to lack of sunlight.

Q: OK, let's get to the really good stuff. Over the past few years, you've said some pretty harsh things about what some have referred to as the Manosphere, and a particular subset of it known as the Men's Rights Movement. Among other things, and I'm quoting you directly here, you said:

> "Last time I checked, the government is not forcing me to interact with American girls. They are not forcing me to live in Washington DC. I can improve my station any way I want. The reason is because I'm from the motherfucking United States of America. If I can't figure out how to improve my appearance, learn some game, make some money from an internet side business, travel abroad to fuck women, and find happiness in the world, then no one can. I don't need the American government to look after my interests, because I can chase after my own. Instead of listening to Paul Elam tell me that men are getting fucked, I will step out of the house and find a girl who wants to get fucked by me."

The Men's Rights Movement Is Dead

> "At its peak, the non-MRA portion of the manosphere excelled at teaching men how to get laid while laying down Chris Brown-style pimp slaps on feminists. It was great: guys were simultaneously sharing important knowledge and making the world a better place. I've happily met over 200 of my readers by now, but I wouldn't dare meet a lot of these fat old dudes who are the fastest growing segment of the manosphere today. It's one thing to complain about having to work hard to improve your station, but it's another thing to complain while hoping to bang a female manosphere commenter who is a 4 on her best day. The worst part of it is that guys are drooling over old manosphere women who are already married. I don't associate with these people in real life, so why would I do so online?
>
> Don't read the writings of men who don't get laid. If a man can't solve the challenge of getting his dick wet, he's a poseur and internet warrior. He's a bloviator, a troll. Don't read the writings of men who don't know how to walk up to a woman and start a conversation. Don't read the writings of men who lavish attention on female commenters, because if he was getting laid in real life, he wouldn't even notice them. Game is an obligatory pursuit for the Western man in 2013, and if he is not pursuing it, he's not someone worth listening to. He's weak and scared. He needs to talk to women instead of spending hours a day nurturing his beloved manosphere personality. His world view, contaminated by a lack of female intimacy, will lead you down the wrong path. These fools have tainted a community of men that exclusively stood for getting laid and spreading truth, but now rushes to pardon obvious fakes like Minter."

The Manosphere Is Lost

> "What strikes me in manosphere criticisms is the shock that our ideas are actually being accepted by men. I see many comments that go along the lines of "I don't believe this part of the web exists!" and "Why are people following this?!"
>
> It's very simple: we provide answers for men. We help them get laid. We help them make money. We help them with travel. We help them enter relationships with feminine women. We help them lift heavy weight, become healthier, and improve their appearance. We help them navigate a rapidly changing world where men are being pushed aside."

The Manosphere Is Approaching A Tipping Point

Now, I gotta tell you Roosh, these are some pretty pointed remarks by you – and, there does seem to be a running "beef" between the MRA/MGTOW end of the Manosphere, and the more PUA end of it. What do you say about this apparent schism, why does it exist, and do you see a coming to terms, or even a uniting of forces among the major factions? Also, with regard to your own remarks as per above, could you elaborate a bit as to why you said what you did?

R: I think I can count on my hands how many times I've publicly criticized men's rights in the past five years. That said, my main issue with men's rights is that it's too dependent on pleasing and convincing the existing power structure and brainwashed masses, instead of giving awakened men the tools today to make a positive difference in their lives when it comes to women, financial success, health, and happiness.

At the same time, I do see their point that individual strategies have limitations in environments that become increasingly hostile to men. For example, I'm in Poland where they just passed their own version of the Violence Against Women Act. This means that even if I find the sweetest, most feminine girl here thanks to my game efforts, I'm taking a big risk in marrying her because the state may choose to interfere in our relationship and lock me up for a false domestic violence allegation.

I've come to the conclusion that we need both individual strategies and mass activism to help men. A strategy of only game is temporary if feminists continue to implement anti-male laws that criminalize game or masculine

behaviors, and a strategy of only activism won't aid men much if men don't have the social skills to meet and connect with women or have the confidence and knowledge to take risks that improve their lives.

While men's rights and game/red pill should keep each other honest, I also don't think it makes much sense to actively battle with each other. Even if I don't agree with everything men's rights is doing, their victories will ultimately help men, and so therefore I hope they do succeed with their goals. At the same time, they should accept that game does work and has allowed scores of men achieve the intimacy and relationships they desire.

Q: Yea, I've always felt that if the entire Manosphere formed up like Voltron, we could really make some things happen, instead of quibbling over stuff that at the end of the day, really isn't all that important. Let me ask you about your take on the MGTOW wing of the Manosphere – they seem to be a number of men who are kind of doing a "civil disobedience" kind of thing by dropping out of society – going off the grid to varying degrees, and disengaging with women. There was a big writeup about it recently called the Sexodus; and there was a book written about too, called "Men on Strike." What are your thoughts about this aspect of the Manosphere? Do you think the MGTOW movement will wind up making a big impact or will they be inconsequential in the overall scheme of things?

R: MGTOWs take the red pill, rightly realize that modern life is getting harder for men, and then… quit. In the one life that we all get, they have decided that the best way to spend it is to let time pass them by, be spectators as if watching a sporting match, and not even try to work for the pleasures that it still has on offer. Their laziness is not admirable and not deserving of respect from men who do work hard at trying to game the system (or fight it) to squeeze whatever drops of happiness on this earth are left for men. I highly suspect that their lack of drive or motivation could be related to depression or other hormonal problems.

Since their "movement' requires absolutely no effort or activism, it will undoubtedly grow by leaps and bounds as it perfectly speaks to the millennial generation of men who have low work ethic along with an entitled attitude that the benefits of existence should be served to them on a platter for merely breathing, just like their millennial female counterparts.

On the bright side, at least, is that they are so passive and meek that they don't bother anyone. I think these low ambition and low testosterone men, who are like Japanese herbivores in their disturbing lack of interest in sex, should be left alone, though I won't allow their game denialism and poisonous laziness to infect the sites I operate.

Q: I see. Let me ask you about another very well known, and controversial, concept: the "Red Pill." There have been several attempts toward explaining what this metaphor is, by both sides of the pro/con debate on the Manosphere; but, as arguably one of its best known denizens, could you please explain what you think this term means, and why it's so very important in the worldview of so many Manospherians?

R: If you want to start a fight in the manopshere, a good way is to offer up a definition of the red pill. That said, my own definition wouldn't be far from its original usage in describing the search for truth, no matter how politically incorrect, but I understand that it has now come to mean "anti-narrative" in that it is opposed to the bizarre stories spun in the mainstream that inaccurately describe gender relations, culture, race, politics, religion, and so on. The red pill is the hard, bitter, and "offensive" truth of our reality.

Q: As I'm sure you know, some truly horrible events have gone down in Paris earlier this week, and I wanted to get your reaction to it, along the following lines:

We know from criminological study, that mass murderers, terrorists, serial killers and the like, often – not always (the BTK killer comes to mind as an exception) – but often, tend to be guys who are loners, with nonexistent romantic/sexual lives with women. I haven't looked into it yet, but if history along these lines is anything to go by, five gets us ten that the terrorists in France would fit this profile as well. If I am indeed correct, could you please speak to this, and what it means for the world at large along sexual politics lines?

R: I can't speak for Islamist extremists, but Western extremists who have gone on murderous rampages never had

steady girlfriends or much sexual experience (I challenge anyone to bring forth more than one case where a mass murderer left behind a nurturing and pretty girlfriend). The media is not allowed to point out that their sexual failures as nice guys contributed to putting them in a state of despair that pushed them in murder. I explained this in the Elliot Rodger case and was quickly attacked by Raw Story, who accused me of blaming women for these rampages.

Women can have sex with whoever they want (and they do), but if you want to know why some Western men lose all hope in life, look no further than those women passing them by for bad boys who make them sexually excited. The media does a good job lamenting for victims, but not when identifying root causes of modern problems.

Q: I'm not sure if you're following the Bill Cosby situation here in the States, but toward the end of last year something like two dozen women, mostly white I would add, came out with allegations that he sexually assaulted them using drugs and drink as his method. Both his real-life wife and tv-show wife from "The Cosby Show" have come out in defense of his reputation, but the ordeal has taken its toll on Cosby; last year he resigned his board position from Temple U here in Philly, and his tour up in Canada has been met with hecklers and protesters. Thus far, no prosecutor has brought any legal charges against Cosby. What do you make of these developments from your unique perspective of someone who observes sociosexual relations between men and women in our time? Some, and this includes Cosby's wife, Mrs. Camille Cosby, have likened what happened to Cosby, to the recent UVA/Rolling Stone "college campus gangrape" scandal – and this is an extra-judicial attempt to tar and feather a Black man, bypassing the court system in the process. Do you agree or disagree or not, and why?

R: It's suspect that Cosby has been accused of crimes many decades after the fact without a scrap of evidence. Why should we take a woman's word for it when they have falsely accused so many men of rape in the past? Until I see some type of evidence that Cosby did rape these women, or he confesses to the crime, I don't believe the accusations.

The harsh treatment Cosby is now getting stems from the fact that our culture believes women are infallible creatures who would never lie for personal gain. Men in the manopshere know better. The two most logical reasons for why these women are now coming forward is either to revive some type of declining career or to get a payout. It's definitely not to take a rapist off the streets; otherwise they would have gone to the police the night after they were supposedly raped.

If Cosby really is a rapist then the women who are accusing him now absolutely did not care about leaving a horrible rapist on the loose for decades by not filing a police report. In that case, maybe they hate women more than Cosby does.

Q: We're winding it down now, so let's discuss a bit about your views for the future, first with you, and secondarily with the Manosphere at large. So, with more than a dozen self-published and highly popular books under your belt, a string of successful websites, one of them a media site in its own right, and you having covered virtually all of Europe and a goodly portion of Latin America, what's next for Roosh? What's he doing, say, five years from now? What will be different then, from today in early 2015?

R: I've accomplished all the major goals I set out to do in my mid 20's when it comes to travel, writing, women, and lifestyle, so there is no longer a burning desire within me that strives for something more. Instead, I've entered a sort of maintenance mode where I want to keep my gains while incrementally improving on my existing projects and habits. I am content with a normal day-to-day existence in spite of it having a small number of new adventures and achievements.

It's impossible for me to imagine my life in 5 years, but I'd be surprised if I wasn't still writing and living outside the United States. I do wonder how my relationships with women will change since in the past 5 years I've gone from the hyper-promiscuity of notch and flag hunting to finding more value and meaning in semi-stable relationships. I don't believe in the institution of marriage, but having a kid wouldn't be a nightmare scenario like before.

Q: You've made a number of very interesting predictions for the Manosphere over the past few years, and I think it is fair to say that what you have foreseen has been borne out by real world events. As we begin 2015 coming off a highly eventful year on the sexual politics and gender war fronts, I want to ask you: where does the Manosphere go from here? Do you see the Men's Rights Movement continuing to make headway in the media and political spheres, despite what appears to be a coordinated attack these days by the latter, culminating in a very personal and nasty piece ran by Buzzfeed about A Voice For Men founder, Paul Elam? Do you think that more such "drive-by pieces" by the media are in the offing for other "luminaries" of the Manosphere? Do you see the varying factions of the Manosphere joining forces and doing some kind of wider advocacy for Men's Issues? Will Game & Pickup be banned or otherwise made illegal? What's your view of the future – say, within the next five years?

R: I think we're going to simultaneously see advancement and defeat for the manosphere in dozens of small battles over the next five years, but there will be no death blow as long as we stand strong. By this I mean that all spheres (MRA, red pill/game, MGTOW) will continue to increase their readership by large numbers while at the same time they are put under heavy pressure by the cultural elite, who will categorize their activism or beliefs as illegal. We're already seeing this with some parts of game whereby approaching women during the day is now "street harassment" and being persistent in the bedroom is "rape." While our bullhorn is large, we have little to no power to stop the mainstream's efforts to portray us as the most horrible men in the world.

The Buzzfeed hit piece on Paul is a good example of their lack of integrity and ethics. They crafted the end result they wanted before a single word was written and then used hook and crook to get it. On one hand, such a piece will help A Voice For Men get additional readers, but on the other it brainwashed an even greater number against the usefulness of men's rights ideas. Now many men who could have been helped by AVFM believe that it is evil. Just the other day there was a prominent suicide by a man who was depressed because he had been unable to have sex with a woman. My guess is that at some point he came across an article bashing game, and so didn't even consider its usefulness. The narrative trumps men's lives, a fact that shouldn't surprise a single MRA.

The best thing we can do is to simply survive. Paul must continue his work in the face of a hostile mainstream that may result in violence and I must continue operating Return Of Kings and teaching men how to enter relationships with women. At this point in the game it matters less that we have a huge impact than not allowing ourselves to be silenced while continuing to provide a platform for men who are tossed aside because they don't believe in their own emasculation.

One remaining question is if we can gain power and influence faster than our enemy. My instinct tells me that simply can't happen, and only a societal decline or frightening collapse will wake up the masses. Society is on such a self-destructive track that it's possible we can win just by hanging in there and letting our enemies eat themselves. By then, however, there won't be much to do but stare at a pile of ashes and for us to say, "Told you so."

MUMIA ALI: Roosh, I want to thank you so much for taking the time out of what must be a pretty busy schedule to have a virtual sitdown and chat with me and the AVFM audience; here's hoping they enjoyed it as much as I have. Much appreciated, and here's to your continued success. Salute, bro!

ROOSHV: Thanks for the interview and also for the good questions. You brought out a lot of things in my mind that I hadn't had the chance to share yet.

Roosh

POSTSCRIPT:

I want to thank everyone out there for taking the time out to read this interview, and I want to especially thank the powers that be, and Mr. Paul Elam and Mr. Dean Esmay (the latter of whom is my unofficial editor and "conscience") for giving me the green light for this project. In light of all the activity this interview has generated in as many days, I think a few concluding thoughts are in order.

First, the obvious question: Why Roosh, and why here? Well, the short and simple answer to both is because, it is

hard to think up anyone else on the Manosphere scene who is as compelling a figure as him. To be sure, our own Paul Elam is most definitely a force to be reckoned with – just look at the flurry of MSM attention and focus he's garnered, and the month ain't even over yet – but there is a huge difference between the two men that, in my view, makes the difference between one being a hella interview subject, and the other, to be frank, not.

Roosh is an open book in the way that Paul, by his own stated wishes, is not. Sure, Paul could expound on the issues pertinent to men in our time, and they ARE important – but let's be honest here. Interviews are interesting because they tell us something about the inner life and motivations, that forces and contours that shape the interview subject. Roosh is very forthcoming in this regard, while Paul has made it abundantly clear that certain aspects of his life are off limits to public examination. In that I regard a person's private life as sacrosanct, and would never even think of doing what Buzzfeed's Adam Serwer and Katie J.M. Baker did to Paul, to me there would really be no interview to be had. And while one could argue that there are many other notable figures out there on the Manosphere landscape, many of those same people tend to fly under pseudonyms and the like – a clear signal that they don't particularly wish to go balls-out in the manner that Roosh has been all-too-eager to do with me.

Another reason why I wanted to do this interview with Roosh was because I simply got tired of the MSM doing hatchet jobs on the guy. That, for the umpteenth time, doesn't mean that I'm in agreement with everything he says, writes or does, but it does mean that I want the guy to get a fair shake, and it was becoming abundantly clear to me that he wasn't gonna get it from the Cathedral Media. Since I very much consider AVfM to be a media force in its own right, I decided to take a leap of faith that I could do just as good a job, if not better, in interviewing one of the biggest and best known names in the Manosphere, as any mainstream journalist. I wanted to humanize Roosh – not whitewash or sanitize him – but rather to offer much needed nuance to both him and his writings. I mean look, let's face it – is anyone out there cool with some of their more heated moments being broadcast to the world as a sum-total representation of who they are as a person? We've all been there, present company included, and I would like to think that such outbursts form only a sliver of who we are in our totality.

Since Part One of my interview with Roosh ran, Paul Elam himself has deigned to enter the fray, and in so doing, has presented quite a contrast with Roosh – a marked generational divide here, as Paul is literally old enough to be Roosh's dad – and that, among a great many other things, only adds to the many layers and textures of the Manosphere that I've come to know and love over the past five years of my life, warts and all. Indeed, that Roosh and Paul exist in the same space, and were in a very real sense, brought together by a Black man, only goes to show the world that far from the hype, the Manosphere is a variegated place, with as many points of view and areas of specialty and interest, as there are differing types of men (and women!) themselves. Never again can those who our critics say, that the Manosphere is "all this" or "all that"; we are much more complex than that.

One of the big points of contention that was broached in the wake of Part One of this interview, was in the very idea of Game & Pickup being a viable option for mating for men in our time. Quite a few of its detractors, held up more traditional modes of mating, and made it a point to highlight the desire for sharing, intimacy and yes, even abiding love with a special someone out there. We can quibble over the left and right of things until the cows come home, but here again this is a clear and present proof that, not only is there a great degree of heterodox views on the topic of mating, but that a significant portion of the Manosphere highly values relationships and takes it very, very seriously – a direct refutation of the notion by our interlocutors, that the Manosphere is shot through with knuckle-dragging misogynists.

But I guess, at the end of the day, the reason why I wanted to do this interview, was because I wanted to make people – friend and foe alike – think. To really take a step back, put down their preconceived notions and misconceptions, and just consider what is actually being said. And even if they came away still disagreeing with Roosh, the Manosphere, AVfM, Paul Elam, heck, even yours truly – that they couldn't say with a straight face that there weren't some highly legitimate points being made. If indeed people came away with that idea, I will have done my job.

TL;DR: Not all Manospherians are like that.

Thanks for reading.

Mumia Ali, aka Obsidian
Feb 19, 2015

White Ribbon Australia's ethical dilemma

John Stuart Mill · 19 February 2015 · Archived copy · Original

White Ribbon Australia has suspended Tanveer Ahmed as a White Ribbon Ambassador and requested that he step down. In a statement from the CEO, Libby Davies, it was made quite clear that White Ribbon Australia doesn't support the views of Dr Ahmed. As to what these views are, the main criticisms of Dr Ahmed's opinion piece in The Australian revolved around what feminist commentator Clementine Ford claimed was a *frankly dangerous argument*. The thing is however, there is a vast amount of international research that supports Dr Ahmed's position.

The *frankly dangerous argument* that Clementine Ford is in opposition to is, simply put, that in order to address issues of gender inequality and violence against women, we need to address inequalities faced by both women and men. This is what she wrote in her article.[1]

Writing on the issue of men's violence against women (although notably shying away from the specificity of that term), Ahmed launches a frankly dangerous argument regarding causal links between violence against women and men's social and cultural "disempowerment". Ahmed, a psychiatrist who was once exposed on Media Watch for repeated offences of plagiarism, warns against focusing on the impact of gender inequality on women alone, referring to the disempowerment and displacement of men whose industries are giving way to "casualised, service-oriented work with relatively low wages".

According to Ahmed, the "feminisation" of men previously used to the security of unionised labour is a delicate issue that needs to be taken into account when addressing violence against women. Further, "family violence within newly arrived ethnic groups is often related to the sudden dilution of traditional masculinity, leaving men lost and isolated, particularly as females enjoy greater autonomy and expectations."[2]

She also takes issue with very idea that some violence against women could be caused by the marginalisation or disempowerment of men. Unfortunately for both Clementine Ford and White Ribbon Australia, there is a substantial body of both Australian and international research that supports the claims that Tanveer Ahmed makes.

The claims are supported in the findings of the United Nations Multi-country Study on Men and Violence in Asia and the Pacific.[3]

The case study from China in box 5.3 provides a life history narrative on how men's work-related stress and perceived disempowerment within their career trajectory can manifest in men's display of power in other spaces in their lives. Li Ma's narrative reveals the complex interplay between feelings of inadequacy and powerlessness alongside his gendered attitude of women's and men's roles in society. [3 p.65]

From the given case study, Li Ma is unhappy, stressed at work and feels that he works in a feminised career. As a result he has a low life satisfaction manifested in his feelings of inadequacy and powerlessness.

> Li Ma is a male nurse working in Beijing. Li Ma was a mediocre student during his early education. Although he wanted to be class monitor, his low grades prevented him from being elected, despite his efforts to improve his work. When he failed to test into high school, his older sister (a nurse also) urged him to study psychiatric nursing at medical school instead. During those studies, he envisioned his future career as easy, with relatively good pay. He began working as a psychiatric nurse in 2010, and he finds now that he is overworked, stressed and underpaid. He speaks at length about his unhappiness with his current job, but he does not want to change jobs because he does not imagine he is suitable for another profession. He believes he would not be good at other types of work because he was specifically trained as a nurse.
>
> Li Ma seems to have an inferiority complex about his profession. He believes that because there are few male nurses, society looks down on people like him. This contributes to his job dissatisfaction. Li Ma also seems to make up for his perceived disempowerment as a male nurse by emphasizing his superiority over women. Although he says that he supports gender equality and that women are equally capable as men, he believes that

> men should be the main breadwinners and handle external matters while women should be in charge of the household. He believes that 'real men' should be mature, calm, not afraid and should be able to make their loved ones feel safe, which suggests that he finds affirmation of his masculinity within the relationship space. [3 p.67]

The study also finds that gender roles related to being a provider, work-related stress, food insecurity, low levels of education, and unemployment lead to a higher prevalence of depression in men affected by these factors.

> The findings on work-related stress suggests that given the prevailing socially expected role of men as providers, work stress reveals more about men's life experiences than simply asking about income or employment status (Barker et al., 2011). The fact that men who have current food insecurity, low levels of education, high levels of work stress, are unemployed or have sex with men are more likely to suffer from depression indicates that specific groups of men, particularly those who are economically and socially marginalized, face specific gendered health risks (WHO, 2007). [3 p.67]

And in examining causal factors for violence against women, men with depression or who have a low life satisfaction are more likely to perpetrate violence against their partners.

> Depression was found to be a significant factor associated with partner violence perpetration in four countries (Bangladesh, Cambodia, China and Indonesia), and low life satisfaction in three countries (Bangladesh, Indonesia and Sri Lanka). Men who had current alcohol abuse problems were more likely to have perpetrated partner violence in Cambodia and China. [3 p.72]

Looking closer to home, similar claims are also made in the stakeholder report from the Australian 2013 National Community Attitudes Towards Violence Against Women Survey. The findings show that attitudes that are supportive of violence towards women *increase* the longer migrants have been in the country, this is posited to be a result of women exerting greater freedoms and men attempting to regain control over them through violence.

> Changes over time are most likely to be due to a backlash from some men as women assert greater freedoms in Australia and other countries of migrant and refugee settlement (Fisher 2009; Pittaway 2004; Rees & Pease 2007; True 2012; Zannettino 2012; see also p. 35). However, the possibility that violence may increase over generations suggests that other factors to which new arrivals are exposed in their new countries may also be influential.[4] [4 p.80]

Also from Australia we have the paper *Engaging Men from Diverse Backgrounds in Preventing Men's Violence Against Women* presented at the 2013 National Conference on Eliminating All Forms of Violence Against CaLD Women.

Experiences of immigration and resettlement also can shape men's *use* of violence, their actual perpetration. As Flory's report notes:

> The experience of resettlement, particularly changes in women's social and economic status can increase tension and the risk of violence by men towards women. Whilst women often felt empowered by changes to their social and economic status, men reported feeling disempowered and attributed conflict within the relationship to these changes. […] these changes in the gender dynamics within families often results [sic] in increased efforts by men to maintain or regain control, including through violence. (Flory 2012: 8)
>
> Experiences of resettlement may contribute to men's use of violence against female partners in refugee communities. James (2010: 280) highlights a series of potential dynamics here. For example, in the context of shifts in their dominant status within families, men may use violence in efforts to make their wives and

> children obey and show respect. Men may fear separation and divorce from their wives. As a result of war trauma, they may experience physiological arousal and respond more readily with violence.[5] [5 p.7]

All three of these studies and conference presentations support the claims made by Tanveer Ahmed.

All three of these studies and conference presentations support the claims made by Tanveer Ahmed, and all three have a single person in common, Dr. Michael Flood. He was a member of the UN study Research Technical Advisory Group, a member of the National Community Attitudes Survey (NCAS) team, co-author of the NCAS technical paper, and the presenter of the conference paper referenced. Michael Flood is also the chair of the White Ribbon Australia Research and Policy Group.[6]

According to the White Ribbon Australia Research and Policy Group webpage, the purpose of this group is to "provide expert advice to White Ribbon Australia to ensure our work is evidence-based and best practice."[6] The suspension of Dr Ahmed as a White Ribbon Ambassador in light of the evidence supporting his position (considering that some of this research has been conducted by Dr Michael Flood personally) seems quite contrary to the claim of White Ribbon Australia making evidence-based decisions.

Tanveer Ahmed has been suspended for the completely outrageous act of telling the truth. Something that is particularly ironic considering that White Ribbon Australia itself explicitly encouraged it's ambassadors to speak out about the NCAS findings.[7] And as a member of a culturally and linguistically diverse community, he spoke out about the issues surrounding the perpetration of partner violence in culturally and linguistically diverse communities as published in the NCAS report itself. He was doing exactly what White Ribbon Australia specifically asked him to do as an ambassador.

If White Ribbon Australia wants to seriously end violence against women using evidence-based and best practice decisions in it's work, there is only one ethical approach to take. Admit you were wrong and reinstate Dr Ahmed as an ambassador. This is not going to be easy, but doing the right thing often isn't. In doing this you will also have to admit that men have issues and are sometimes discriminated against, marginalised, and disempowered. If low life satisfaction and depression have a causal link to
intimate partner violence, then solving the problem requires the issues affecting both men and women be addressed. Ignoring the issues men face isn't going to solve the problem of intimate partner violence, there is a distinct possibility it will actually make things worse (as seen in some Australian immigrant communities).

However, if White Ribbon Australia disagrees that a causal link between male disempowerment and violence against women exists, and that promoting such an idea is dangerous, then White Ribbon needs to request the resignation of Dr Flood and stop using the NCAS findings in it's advocacy. If White Ribbon Australia is so strongly against the viewpoint of Dr Ahmed, then Dr Flood needs to go too (and the citation of Rees & Pease 2007 in the NCAS report that also supports the claim, that would be Professor Bob Pease who is also a member of the White Ribbon Australia Research and Policy Group,[6] you should probably ask for his resignation too).

There is however one other approach White Ribbon Australia could take, that is to pretend that none of this exists and do absolutely nothing. But doing nothing would harm the credibility of the organisation, how can you ask one individual holding particular views to step down while at the same time continuing to engage other individuals holding the very same views as research and policy advisors? That would quite a hypocritical position to take.

White Ribbon Australia, the ball is in your court.

1. White Ribbon – White Ribbon Australia statement: Dr Tanveer Ahmed & Clementine Ford http://www.whiteribbon.org.au/update/white-ribbon-australia-statement-dr-tanveer-ahmed-clementine-ford
2. Daily Life – White Ribbon Ambassador Tanveer Ahmed's dangerous message on domestic violence

http://www.dailylife.com.au/news-and-views/dl-opinion/white-ribbon-ambassador-tanveer-ahmeds-dangerous-message-on-domestic-violence-20150209-139yjs.html

3. Fulu, E., Warner, X., Miedema, S., Jewkes, R., Roselli, T. and Lang, J. (2013). Why Do Some Men Use Violence Against Women and How Can We Prevent It? Quantitative Findings from the United Nations Multi-country Study on Men and Violence in Asia and the Pacific http://unwomen-asiapacific.org/docs/WhyDoSomeMenUseViolenceAgainstWomen_P4P_Report.pdf. Bangkok: UNDP, UNFPA, UN Women and UNV.
4. VicHealth 2014, Australians' attitudes to violence against women. Findings from the 2013 National Community Attitudes towards Violence Against Women Survey (NCAS) https://www.vichealth.vic.gov.au/%7E/media/resourcecentre/publicationsandresources/pvaw/ncas/ncas-stakeholderreport_2014.ashx, Victorian Health Promotion Foundation, Melbourne, Australia.
5. Flood, M. (2013). Engaging Men from Diverse Backgrounds in Preventing Men's Violence Against Women http://www.xyonline.net/content/engaging-men-diverse-backgrounds-preventing-men%E2%80%99s-violence-against-women. Stand Up! National Conference on Eliminating All Forms of Violence Against CaLD Women, April 29-30, Canberra.
6. White Ribbon – Research and Policy Group http://www.whiteribbon.org.au/resources/research/WRresearchpolicygroup
7. White Ribbon – White Ribbon Ambassadors Speak Out About National Survey Results http://www.whiteribbon.org.au/update/white-ribbon-ambassadors-speak-out-about-national-survey-results, 17 September, 2014

The sobering reality of the feminist agenda hits #DrunkGirl

Anika Rose · 19 February 2015 · Archived copy · Original

Last year there was a huge buzz around an “awareness” piece put together which depicted a girl pretending to be drunk, walking down Hollywood Blvd asking men how to get a bus to get home. The men who she approached were not rude or aggressive, however, it did show these men trying to get her to go home with them or give her a lift.

If you haven’t seen the video, it was taken down due to public protest, but you can find a copy of it here, reproduced for news reportage and analysis purposes.

It is worth mentioning that I admin on a Facebook page called Exposing Feminism, and we featured this story. Many, many men and women were attacking this girl across the internet for giving men a bad image in exchange for cash. Interested in the story, I started to look further online and found that this woman was indeed an actor named Jennifer Box.

I didn’t have to look far amongst all the anger and hate directed towards Jennifer before I found a video she published apologizing for her involvement in this video. She apologized for aiding in a negative image of men, and the other actors involved and said that if she had known that it would do so much damage to these men, and men in general, she would not have participated.

http://youtu.be/MOMElSq5IXE

I decided to take a chance and message Jennifer to ask her about why she did this and what her experience had been. She did message me back, to my surprise, and was happy to tell me a bit about her experience.

Jennifer, also known as Jennifo, is a model and actress originally from Texas. She has worked and lived around the world with her career. She had taken this job as it was recommended to her from her house mate and was to help her get some cash. What she was told she was doing and what were produced were very different. When I first approached Jennifo I advised her that I had some fans who did not seem to realise that she was apologetic for the outcome of the video and asked if she was happy to work with me to do this piece. I let her know that I work within the Men’s Human Rights Movement and was hoping to highlight the targeting of men day to day.

Jennifo was in hospital when we first started talking so a thank you is due for taking the time to discuss this with me and give her account. I think it easier for me to just copy and paste our conversation so you have an understanding of exactly how this event played out, in her words. Once Jennifo agreed to work with me she asked me what I was hoping to know and this is what I asked of her:

> We are wanting a clear idea of what you were told would happen. For you to explain what happened that day and how you feel you were treated. How you feel about how the content was used and how you feel about men in society and how they are viewed/attempted to be portrayed. I am against unethical forms of people abusing the rights they have to demonise men and lie/deceive people in order to push their message. This happens a lot with men, I am also hoping it will elaborate more on your official statement and give people a clear image of where you stand on the matter and how you have been impacted by the events.

The following quotes are Jennifo's own words

> It never meant to be like this.. was just a quick $160 cash to pay some bills and buy chick fila n the next thing I knew my face was on the cover of yahoo ha. I'm not even a feminist and in not even into the whole 'prank video' thing was literally the first one I've ever made, I was told it would be a 'staged prank show'…stupid in itself..I know..was literally just doing it for the quick $160 had no idea anyone would ever see it or it would be controversial.

First of all we should highlight that this was released as an "awareness" piece to warn women of the dangers of walking around drunk, as they may run into men who may take advantage of women in the streets. The idea and project was pitched to her as a prank skit and not true to the intentions or nature of the finished project. The very aim of this was to portray an image of predator men and a vulnerable female and continue the narrative that we live in a world where there is a "rape culture" of men targeting women, and high levels of harassment and risk for women on the street.

But Jeniffo was lied to, and it seems the men really taking advantage of her that day were the people behind the camera:

> I met the two guys, Seth and Chris, for the first time that day on Hollywood blvd. one of my my roommates introduced us because she had worked with him on something before completely unrelated, but was under contract for that so she couldn't do this and recommended me.
>
> So I basically just stood there while the guys went and found the male actors, told them what it was about, and introduced us and told us where to be walking from where to bump into each other and then was improv from there. Then at the end said thanks to all of them shook their hand and they got a video of all of them saying it was ok for them to use the footage and it was on to the next one.

The producers not only lied to Jennifo but also lied to the males they approached on the street to be a part of the "comedy." Men agreed to being part of a humorous skit, they did not agree to being used to push an image that men are sleazy or eager to take advantage of a drunk girl on the street. They were fed a false story to which they performed as asked, and it was never known to them they would be the 'face of danger' to women.

> How I feel about how the content was used..I of course am not happy about it..I mean it was supposed to be a comedy me running around acting like a drunk dumbass and then they edited it and made it into this serious controversial thing.

I asked Jennifo to tell me how she viewed men, and how she felt about this topic in particular:

> I don't think all men are like this, and I've seen people making copycat videos of this at night on the streets around clubs and I don't think it's really fair to do to men who are also out drinking because everyone makes stupid decisions when they're drunk..they can't always blame it on the guy.
>
> I'm not a bad person..not saying I'm a saint or anything but I'm a Christian, I have a cross tattooed on the back of my name so Jesus is always on the back of my mind..my own personal 'what would Jesus do,' if you will. I

> don't go to church but I pray all the time..because I wouldn't be here today if if wasn't for the grace of god..I should've died ten times over by now. (That's what the tattoo on the back of my shoulder is about but that's another story) But I have this thing that clicks in my head..if I catch myself tempted to do something morally wrong, I don't do it. You can ask anyone that knows me in person and they will tell you I would never intentionally do anything like that trying to make innocent men look like rapists..that's crazy to me…

Now, most of us know that the feminist agenda hurts people, mostly men. However, speaking with Jennifo and learning how she had been lied to and taken advantage of, showed me that the damage and harm of this narrative and movement runs so much deeper. It impacts innocent people trying to keep active in their acting career and I can tell you, the amount she was paid will never compensate for what happened as a result – and what will be with her for some time to come.

> Hah well in this case the girl wasn't demonizing the man, but instead the men [who made the video] demonized the woman by making her look like she demonized men. A twist I suppose
>
> I been getting harassed like crazy, people messaging me, people posting mean horrible things in comments on YouTube, Facebook, Instagram etc.
>
> Another part about how it's affected me- now I can't walk around in Hollywood without someone recognizing me..can't really go anywhere by myself anymore..walking down the street I got people pulling over in their cars next to me just staring at me or trying to take pictures..
>
> I've seen people trying to take selfies with me sitting in the front seat of the car next to them, shit I go on ONE date with a guy I was dating when I first got here but hadn't seen in five months (and mind you I almost never go on dates, this was literally my first date in like three months) and he takes one picture while were out, and then knowing that I was interviewing with inside edition the next day, posted the pic with the title 'catching up with the BFF @jennifoboxofficial' like I can't even go on date now without feeling like someone using me.

The stress of harassment and the pressure from how she was duped into depicting men, for a very small amount of money, landed Jennifo in hospital. Being lied to and tricked into pushing the narrative that aligns to a feminist agenda became too much, and her body gave way.

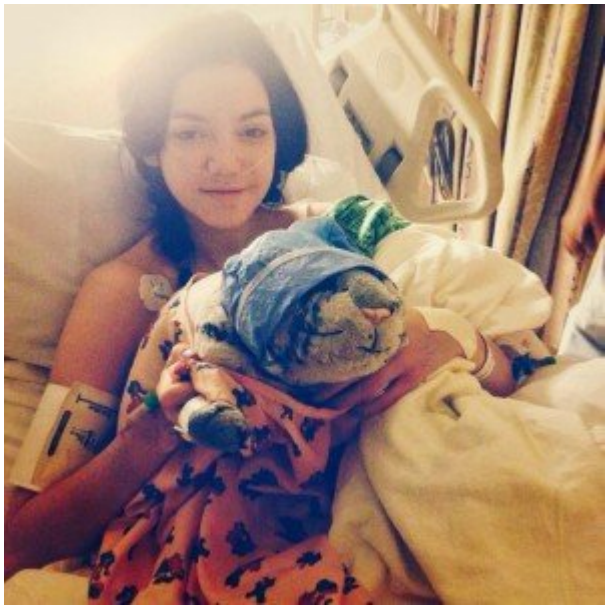

> Now I've been stuck in the hospital since last Friday with a collapsed lung (and now pneumonia) which I'm pretty sure resulted entirely from the stress of this video because the doctors themselves can't explain it. Have had lung surgery last Sunday, chest tubes etc. Spent thanksgiving in the hospital alone with only my sister..this

> video basically sent me to hell over paying my bills and buying chick fila

I hope to see awareness for women being drunk in public in the future–from a place that encourages women to be responsible and look out for themselves, not just because “the big bad men” could come and get you. Many women hurt themselves, start fights, end up in hospital, lose their license and embarrass themselves on a daily basis because of drinking too much. They end up sleeping with drunk men, who are in no better position to be making decisions than them, lose their personal items and wake up feeling very sick with a hangover and a chunk of money missing as it was left with her memories from the night before.

I really do hope to see more men and women being respectful to their bodies and other people by being responsible for their own safety, exercising responsibility and precaution when drinking out in public. This is the message we need to be sending everybody. We must “empower women” and young girls by encouraging them to be responsible – not abuse and demonize men and instil fear and contempt.

The fact these people lied and were deceitful to produce this just adds another cross on the wall for the “Social Justice” and Feminist movement. I hope those who made this film have learnt, through hurting so many people, that anti-male gender ideology is a dangerous message and devoid of truth. Men and women are both at risk of being approached and harassed on the street, and men more so than women. By getting black-out drunk and legless we are increasing our risk of becoming a target, not recognising danger or being able to respond if need be. Both men and women need to realise that it is our responsibility to be in a state of situational awareness where we can prevent harm to ourselves and respond appropriately. There ARE bad people in the world, and they are not all men.

The “Bad Man Good Female” image is distorting our image of ourselves and each other, it is perpetuating a society of blame, fear and hate between the genders while not focusing on the importance of making good decisions and keeping ourselves safe.

The only way society will improve is for us to move away from this.

And here, by the way, is how the poor guys who were suckered by this phony video also felt. They deserve all our sympathy for what was done to them:

http://youtu.be/KzkGBNhcoho

Feature image by Lwp Kommunikáció

5 Reasons Women Love Rape Fantasies

Janet Bloomfield (aka JudgyBitch) · 20 February 2015 · Archived copy · Original

With 50 Shades of Grey titillating women across the country and making serious bank, this is a good time to explore just what women love so much about fantasies that involve humiliation, submission, exploitation and the promise of violent enforcement. Being hand-cuffed to a bed, gagged and whipped with a riding crop by a man who overpowers her in every way seems the very opposite of the empowered, confident, voracious women who stride through feminist media, and yet the pull of these hapless, helpless creatures is strong indeed. Women love rape fantasies. Here's why:

1. She bears no responsibility

Sexually promiscuous women with appetites for variety and bedposts notched down to matchsticks are generally known in the popular vernacular as "sluts." That may not be fair, but it's the truth. We may have come a long way, baby, but we haven't come so far that a woman with a triple digit number is going to be admired in any way, unless she happens to be a porn star who specializes in running trains. Personally, I'm not convinced this is misogyny, but rather our human inclination towards pair bonding. There is a stereotype, alive and well, that men will have sex with anything and have no standards when it comes to their own promiscuity, or at the very least, very different standards, but this is simply not true. Men, as much as women, are not entirely comfortable with sluts, whether the slut is the person standing beside them or the person in the mirror.

Rape fantasies get to side-step all these complicated "how many dicks are too many dicks" questions by removing consent from the equation. No one in their right mind, surely, would count a rapist among a woman's numbers. She was taken. She cannot be held responsible. She's not a slut! She's a victim.

A victim of sweet, responsibility free rape.

2. She gets to be the object of mad desire

This segues nicely into the second reason women love rape fantasies. Rape narratives generally feature conventionally beautiful women with decidedly feminine features and qualities, but if the average reader is just the average woman, the beauty and femininity target is likely being missed by a country mile. No matter. Rapists are so overwhelmed by their physical need for the heroine, they are willing to risk everything to have the object of their desire. They are weak with wanting and express that weakness, perversely, by taking her with force.

The whole concept of rape culture, in my opinion, plays directly into this trope. Genuinely believing that we live in a rape culture, where rape is common, sanctioned and dismissed is to live in a world filled with men who are so overwhelmed with sexual desire for women, they will take them by force. Even if rape is conceptualized as being about power and not sex, the desire to overpower is still omnipresent. He wants you, one way or another. Of course, if rape really was about power, one would expect a lot of grannies and pre-teens to be getting raped, since they are much easier to overpower, but rape seems to be confined to women between the ages of 18 and 29. Those being prime reproductive years is purely coincidence?

No matter how you slice it, rape culture allows women to imagine every man is a rapist. Every man wants her. Every man will do the unthinkable just to have her.

Pretty sweet, as far as fantasies go.

3. Turnabout is fair play

When men are conceptualized as rapists who treat women like personal property, to use and abuse as they please, it becomes that much easier to justify treating men in the exact same manner. The heroes of romantic or erotic novels like 50 Shades of Grey are hardly ever homeless drug addicts with acne and missing limbs. Heroes tend to come in a one-size-fits all variety. They are almost universally tall, broad-shouldered, narrow-waisted, with rippling biceps, a

full head of hair and an even fuller bank account. If women in romance novels are reduced to fuck-toys, men are reduced to wallets.

Interestingly enough, real life standards for what constitutes the "ideal woman" have changed dramatically as women's social roles have changed. From the hourglass curves of Marilyn Monroe to the asexual slenderness of Twiggy to the bootyliciousness of Nicky Minaj, the ideal woman has transformed with the times. The ideal man has not. Women's gender roles have undergone dramatic changes, men's have not. The ideal man in 2015 hasn't changed since Paleolithic artists created the Lascaux paintings. Men are meant to be tall, strong and rich. They are meant to serve and protect women.

Rape fantasies make it okay for women to hold men to such grossly exploitative and unfair standards, while demanding their own roles be dissipated to the point of being unrecognizable.

They're rapists for heaven's sake! They deserve what they get.

4. Rape fantasies justify violence against men

In an era where acknowledging any inherent differences between men and women, particularly differences that might work to suggest men are superior in some respects, is tantamount to heresy, many women harbor latent malice towards men. This is because women are not stupid. It will take a lot of feminist Kool-aid before women will uncritically, and unapologetically decree that men and women are exactly equal in every regard. Even the most devoted practitioner of the "gender as a social performance" school of thought cannot fully suppress the awareness that men tend to be bigger, stronger and have more body hair than women. Testosterone whispers across the cultural landscape despite the best efforts of gender feminists to stamp it out. Women aren't landing rockets on comets. Men are. That's because of shirts, of course.

Many women resent men. They resent them for being stronger, more ambitious, for working harder and longer and doing virtually all the necessary work of survival. It's truly sad that a group of disgruntled, disenfranchised feminists in the 70s took their jealousy of men and made it into a religion, simultaneously guaranteeing the unhappiness of generations and implicitly agreeing that men are better. Women may not design, build, manufacture and maintain waste water management facilities, but we do our bit to help civilization along: we have children. The uncritical acceptance of men's standards of living and being and doing has been the most harmful legacy of feminism, in my opinion. A woman born with a burning desire to turn raw sewage into potable water should absolutely be free to do that. She should be cheered from the rooftops and so should every man who desires the same. Clean drinking water is important. But most women don't want to do that. We want to have families and care for them. Opting out, going home, baking cookies and babbling with babies is the new American Dream for working mothers.

Most of them can't opt out, and it makes them angry. That expresses itself in romance novels as violence against men. When the rich, tall, broad shouldered man overcome with lust approaches the heroine, she is the one who uses blood-letting force. She will bite, scratch, kick, clamor and claw her way out of his grips. It never works, but she is left with the pleasure of watching his blood drip while he uses just enough force to subdue her.

There are not many rape fantasies that involve true, brutal violence against women. It's usually just a matter of pinning her down, while she fights back with full force, drawing blood. And deep satisfaction.

5. Women don't need to play the victim

Feminists absolutely love the victim narrative. Women are always and only victims. Helpless, harmless innocents who play no part whatsoever in their own victimization. Real women are not entirely comfortable with the whole victim narrative because it is a denial of agency and responsibility, and even though the rape fantasy has denial of responsibility at its heart, in real life, most women understand that women cannot be both perpetual victims and responsible adults. If we are to be at all times shielded, protected and guided, we become little more than children. Most women reject this.

Rape fantasies walk a perfect line between adulthood and perpetual childhood. Most novels that feature rape

fantasies will never, ever depict the same heroine dragging her mattress around campus, whoring for attention and sympathy from anyone passing by. Women raped by their fantasy lovers do not go to rape crisis centers, do not call 911 and will rarely, if ever, even tell a close friend what happened.

Because what happened wasn't rape.

It was sex. Responsibility free sex, fired by his overwhelming desire, backed up with his hot body and gold Amex, in which she got to beat the shit out of him and never feel hard done by.

Sweet deal.

[Ed. Note: This piece originally appeared at Thought Catalog and is reprinted with permission.]

Christine Rupert: Junkie millionaire

Attila L. Vinczer · 20 February 2015 · Archived copy · Original

Christine Rupert can huff and puff, but no amount of hot air will ever blow over our determination to report the dark facts about this junkie turned millionaire. Her pathetic attempts to silence the truth are useless. She has done everything in her power to prey upon and destroy an innocent, vulnerable man, and the record of her actions will speak for itself. She is determined to steal everything she possibly can from William Mullins Johnson, a man who has already been devastated – spending 12.5 years in jail, wrongfully convicted of murdering and sodomizing his 3 year old niece. She has already robbed him of much of his restitution money, not to mention his heart and soul.

Christine Rupert's Bracebridge court file No. FC 13 196, is public record, and it desperately needs to be publicized. It should serve as a warning to other men about manipulative predators like Rupert, a thieving junkie, who have zero concern for the men they harm. Her despicable actions are the sort that drive 8 men to commit suicide each day in Canada, but she couldn't possibly care less. She just wants the loot, and her next fix.

I attended a Contempt of Court Motion hearing brought on by Christine Rupert against Bill Mullins returnable January 26, 2015, however the hearing was adjourned on consent to Bracebridge Courthouse on February 23, 2015 at 9am. I encourage as many advocates to attend as possible. I then went to ask the clerk about viewing the Rupert vs Mullins Family Court File. I could not see the file, as it was still in the courtroom, I agreed to come back later. I went back the following morning to look at the file, but the clerk said they did not have it. Odd, since I had spoken with court staff the day before and told them to expect me. I asked to speak with the supervisor, Kelly, who was of no help and quite sharp and uncooperative. So I requested to speak with Julie, the secretary of Judge Wood. She too could not tell me where the file was. I was dumbfounded that a Canadian Court would not know where a court file was. How do you lose a file? They said they would call me when the file was located. I told them while they searched, I would contact the Attorney General, to let them know a court had lost an entire file. Of course I wondered if, in fact, staff was deliberately keeping the file from my view, given they had knowledge of Christine Rupert bringing a motion to seal it.

As I was about to drive away, the court called me and said that they had found the file. Imagine that. I was allowed to view it and make copies of all the records therein. It seems Christine Rupert has been working on a motion to have the file sealed, but she was too late and too slow. She apparently failed to realize that anyone could access that file at any time – it's a public record.

Since I wrote about Christine Rupert and Bill Mullins nearly a year ago, I have been threatened with a number of legal actions against me, for writing the facts as revealed by meticulous research. Rupert refused to talk with me, though I wanted to include her side of the story. Instead, I got her side in file disclosure at the Bracebridge Courthouse. At a glance, it illustrated the modus operandi of a druggie who made Mr. Mullins her mark. A junkie will do anything for her fix without a care for those she harms. This is the mentality of Christine Rupert. Bill Mullins was at the wrong place at the wrong time. He became, and continues to be, a victim of Christine Rupert's scam.

Christine Rupert lost her children because of her drug use and drug dealing in Kitchener; this was confirmed to me by a friend who felt the CAS was correct in apprehending her children. While usually I do not agree with Children's Aid taking children, in this case they were in the right to take the children from a bad mother, who's primary concern was drugs instead of her children. It was further communicated to me that Rupert sold drugs to pay the cost of lawyer's fees to get her children back. She often joined up with Canada Court Watch to protest against CAS and this is where she learned how to manipulate the system. When Bill Mullins came along, she found the perfect target. Bill who had just spent a dozen years in jail for a crime that never happened, was eager to settle down with a woman. Unfortunately he settled down with a conniving greedy addict.

Mr. Mullins called me about two years ago,frustrated, nervous and scared. He did not know how to deal with Christine Rupert, who started an action against him in Family Court, on the day, or day after, the required time for

the law to deem them common law. She finally won her lottery, the divorce lottery, and the jackpot was the settlement paid to Bill for his 12.5 years of suffering. You read that right. Bill Mullins spent much of his adult life behind bars, and Christine Rupert is attempting to rob him of his compensation. Her method is simple and predictable: Step one, get a restraining order. Step two, tell the police she's afraid and fears for her life. Step three, file an application in Family Court and tell the court how badly Bill treated her and how scared of him she is. Cry crocodile tears and play the sympathy card while the Toronto Star paints her as a victim.

I spoke with Bill a lot, hundreds of hours, with thousands of emails exchanged. And I listened to him. About his abuse in jail, about feeling hopeless, about the horrors he experienced and witnessed in jail. Bill told me about the Association in Defense of the Wrongly Convicted (AIDWYC), and how he was vindicated by James Lockyer, one of the founding members of AIDWYC, Toronto. The taxpayers of Ontario paid Bill Mullins $4.25 million dollars for his wrongful conviction. One million went to the lawyer that obtained that restitution and the rest is all he has. It's not an income earned through work, not a lottery winning, not an inheritance, but a sum to offset the horror he endured spending 12.5 years in jail, in some of the worst possible conditions, branded the worst type of criminal – a child murderer and a child rapist. Bill's nightmare had finally ended – until Christine Rupert came along. A blood sucking leech who did not care about Bill, Rupert spent the next three years waiting to enact her scam.

This junkie's actions and deceit have further devastated Bill Mullins, and even worse, she's trying to silence him and hide the truth from public view, all using his money. Formerly a slum dwelling, drugged out deadbeat mom, Rupert has "won" two houses from Mullins, along with a great deal of cash, and it's still not enough for her. She has also sued him for trying to tell this story, and won again – over $75,000. She has also threatened to sue me for telling this story. If she could I'm sure she'd sue A Voice for Men. But she can't. Christine Rupert's days of "winning" are about to end. She will not silence Bill Mullins, she will not silence me, and she will not silence AVfM. We will continue to expose the details of her case, and show how easily a malicious greedy woman can use the Canadian court system as a weapon to bludgeon an innocent, vulnerable man.

This woman stole ***one million dollars*** from a man who spent over 12 years in jail, wrongly convicted of child rape and murder, and on Monday, she wants to put him back in jail so she can take the rest. Let that sink in. Then help us fight her. This cannot happen.

Writers note: The information contained here above and herein I verily believe to be true based on information provided to me by various sources.

Additional correspondence:
http://voices.avoiceformen.com/avfm/wp-content/uploads/sites/2/2015/02/Response-Donna-Macfarlane.jpg

The feminist view from a comfortable armchair.

Mark Dent · 20 February 2015 · Archived copy · Original

Editor's note: This article is also available in Romanian.

We have all been armchair critics at some stage. We have passed judgement on another person's behaviour in a particular situation or environment without ever having been in a similar situation or had our values or morality tested in the searing heat of a life and death moment. Sometimes such judgement is perfectly understandable and legitimate. More frequently it is hasty, ill considered and ignorant.

You might hear someone say for example "all of the hostages should have just rushed the gunman" as they drink their morning cuppa and peruse the newspaper. If you are a thoughtful person you would have an instinctive gut reaction to such an easy, throw -away line. You may even call this would -be hero out and ask him or her how they know what they would have done in similar circumstances.

But there is another far more damaging form of armchair critic and they have been sitting back passing vicious, vitriolic, judgement upon a whole gender for decades without ever having walked even a few yards, let alone a mile in their shoes.

One of the first ports of call for any feminist who wants to shut down a discussion about violence or any form of gender equity is to bring up the subject of war. We have all heard the same mantra repeated again and again. Men start all wars. Men do all the killing and raping. If some innocent men get killed in war, blame other men.

The women who speak these words with smug satisfaction almost visibly swell with self righteous moral superiority before your eyes as they say them.

It brings to mind a wonderful quote from a New Zealand cartoonist, Murray Ball who wrote one of the first "anti-feminist "books, in the early nineties, titled *The Sisterhood.* This wonderful, brave book featured many brilliant cartoons accompanied by some powerful captions and text questioning many aspects of radical feminism.

Murray wrote:

It is foolish to praise a toothless tiger for not biting.

For me, this says so much about feminism in such a simple and concise manner.

I have just finished reading a book on Australia's participation in the killing fields in World War One. It was filled with eyewitness accounts of the butchery that went on and I shed tears on more than one occasion as I read them.

Young boys had their best mate's brains blown all over them as they stood side by side in trenches filled with mud, lice and rotting bodies. Charles Bean, the Australian War Correspondent who had unprecedented access to the frontlines spoke of the horrors of the constant shelling the boys were subjected to and how the nerve of even the bravest men snapped under such horrific pressure.

Bean wrote:

They have to stay there while shell after shell descends with a shriek close beside them. Each one an acute mental torture-each shrieking, tearing crash bringing a promise to each man-instantaneous-I will tear you into ghastly wounds-I will rend your flesh and pulp your arm or leg-fling you, half a gaping, quivering man and like those that you see smashed around you one by one to lie there rotting and blackening……Every man in the trench has that instant fear thrust upon his shoulders-I don't care how brave he is-with a crash that is a physical pain and a strain to withstand.

This could go on for days at a time.

Why this little reminder of the hell endured by men in war?

It's only by having some form of understanding of what confronts a soldier when he enters a war zone and the effect it can have upon his psychological state that we can begin to understand the atrocities committed in war. We have all said and done things in a heated, adrenaline fueled moment of anger or frustration. Is it too hard to imagine the fear, adrenaline and rage pulsing through your body in a life and death encounter with the enemy?

I heard someone comment on the atrocities committed by American soldiers in the Vietnam War and I had to interrupt the condemnation of those men involved in massacres of civilian women and children. Such actions *were appalling, horrific and barbaric.* Surely these same words could be used to describe any war. Isn't war-even a justified war, an horrific event filled with inevitably horrendous violence and barbaric behavior? Atrocities cannot be condoned or ignored, but before anyone points an accusatory finger perhaps they need to pause and consider what most of these men had endured.

They had seen their mates, their close friends torn apart by cunningly set traps. Young children had entered their camps and were greeted with affection and smiles before they detonated bombs and blew these unsuspecting soldiers into tiny pieces. These men lived on a knife's edge that seems particularly keen in jungle warfare. They were exhausted, highly anxious, angry, and often high on drugs and trained to kill. In this state they carried out shocking massacres.

Many of these young men were conscripts from Australia and America. A simple matter of luck decided whether you received the call up via your letterbox. A brief walk to that box changed the lives of many young men forever. If you refused to go and fight you faced imprisonment unless you had compelling reasons for your refusal. Telling the board you didn't want to die or be maimed or butcher other people wasn't considered a reasonable excuse.

So young men often boys of 18 and 19, were sent away to fight in jungles and experience violence and horror that would permanently scar them. Yet on their return they were branded baby killers and monsters by a large section of the population in their home countries.

Who were these young men? They were unique individuals who had a life at home-perhaps a baker, lawyer, teacher, poet, artist, farmer or labourer. They had family and friends who they loved and were loved by in return. They were not monsters with an insatiable bloodlust, yet some of these young men would commit horrific acts of violence upon other human beings.

The very nature of war demands that a soldier leaves behind the innate empathy most people feel for the suffering of their fellow man. The army constantly reinforces the powerful message that it is kill or be killed-and that message is sadly true in the theatre of war. It is this attitude which saw the allies ultimately win two world wars-something we have *all* benefited from to this very day. Yes, the very women who sit in judgement on men who go to war are beneficiaries of the actions carried out by these trained killers.

Think about the young men you know in any social setting be it school, the local footy team, choir or just mates who gather for a regular drink at the pub. You know these people are good hearted human beings with the occasional exception-an exception to be found in a group of either gender. These are the men who would be shipped off to World War Three should it break out. These good blokes would witness atrocities and commit them.

As would any group of young women trained and shipped off to fight a foreign foe.

If one day, in a world we can only dream about, women and only women were conscripted to war would we see the same savagery as we see in war today?

What is a human being to do when they are forced, against their will into a combat zone? It is kill or be killed. You begin to lose dear friends, sometimes having their brains and intestines blown all over your own face and body. You are terrified for much of the time and exhausted, physically and mentally fatigued. You want to avenge the death of your friend who was turned to pulp before your eyes. The hatred and anger builds and when an opportunity presents itself, you grab it-with relish.

Of course we would hear of massacres and atrocities. These women would be trained to be ruthless killing

machines just as the boys once were. We all know already how brutal some women can be in their own homes let alone a war zone.

Let's continue this little excursion into an alternate universe.

The men back home could pass moral judgement upon every action or inaction by these female soldiers with impunity. We could condemn all women as being blood lusting monsters if given half a chance. We would do this knowing full well these women were given no choice but to go to war and were eagerly cheered on by the same men who now point a finger of condemnation at them.

That is the deliciously comfortable position held by all women in our western civilizations. Tutting and headshaking as you sip your latte with the girls.

We know that most mothers who see their children harmed would happily visit horrendous bodily harm upon the perpetrator. Such a violent response from mothers in response to the harming of a loved one is praised and held up as a shining example of the protective, powerful, passionate love a woman feels for her child-the lioness protecting her cubs. There would (rightly) be no condemnation of the violence she visited upon the target of her wrath.

Somehow this same understanding is not applied to men in war.

The same principle applies to the gender bigotry in operation in our Family Law Courts.

We are often confronted with the devastating stories of fathers who snap after years of torment at the hands of what is meant to be a system which operates under the guise of justice for all.

Imagine if in a parallel universe it was men who were granted full custody of the children after a divorce and full control over when and if the mother can see her own flesh and blood. Would we not see a clear pattern evolve? Is it so difficult to imagine the acts of retribution that would be carried out by enraged, frustrated, jilted mothers? We have seen how some women behave when a man ends their relationship-clothes are burned, cars scratched and dented and physical abuse is common-slaps and face scratching are often a feature of those final moments together.

What of a mother deprived of her children whilst being forced to pay for their upbringing? Suddenly mothers are threatening judges, ex husbands and seeking outlets for their understandable fury. We would have a very different narrative in such a world.

Sadly there is no universe where this theory can be tested.

Men are living this injustice on a daily basis and no –one gives a damn. Fathers are branded "angry" as though that says all that needs to be said on the issue. No-one has the courage to ask why they are angry or turning to violence and threats. They are simply the moral inferiors of women. They consider them to be no more than little boys hiding in a man's body, having a tantrum because they can't get what they want. Some fools would suggest giving reasons for their anger and sometimes violent behaviour is the same as excusing it.

Any person of average intelligence would see what a ridiculous notion this is. How can any issue be resolved or prevented if we do not attempt to understand the events leading up to it? This seems a perfectly reasonable attitude when applied to road accidents, accidental deaths or injury in the workplace or any number of every- day occurrences under investigation. Sadly, when applied to instances of male violence against women it is considered a form of victim blaming.

Female violence however, is always explained away as a result of forces outside of the woman's control. She was post natal, hormonal, menopausal, addicted, controlled, abused, exhausted; overwhelmed…..it was a cry for help.

Male violence is inexcusable and a result of his masculinity.

If a man dares to offer his opinion on abortion, menstruation, pregnancy or menopause he is quickly told to shut his cake –hole before it gets shut for him.

The feminist response is always:

"What would a man know about such things? How dare he offer an opinion on something he has never experienced!

This is not spoken in jest-if you doubt my word, attend a pro –abortion rally next time one hits town and offer a contrary view or perhaps you could pull aside a co-worker who is struggling with her heavy periods and give her some advice.

Yet women feel justified in passing judgement on men for behaviors and actions performed in circumstances they have never experienced and they have absolutely no comprehension of the physiological and psychological strain men feel in these situations. Nor do most men. This is why most war vets simply refuse to talk about their experiences with anyone other than fellow veterans.

My sister told me about a female friend of hers who was given a course of testosterone for a medical ailment. Her libido went through the roof and she said she would never again judge a man after getting a brief glimpse into the world of the male sex drive.

If only the feminists who attack male behavior in time of war or when they are treated as subhuman ATM's by the legal system could be provided with their own brief insight into a man's world in the form of a small dose of testosterone and a two year stint on the frontlines in a war.

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The Southern Poverty Law Center (SPLC) and sketchy telemarketing tricks

Richard Keefe · 20 February 2015 · Archived copy · Original

Southern Poverty Law Center founder **Morris Dees** claims on his company's website that he is a **sound financial steward** of the millions of tax-free dollars his donors send him each year **in the sincere belief that they are somehow "fighting hate" by doing so**.

Sound Finances

Our work is made possible by the generosity and commitment of our thousands of supporters across the country. We are proud of our financial stewardship and dedicated to ensuring openness and accountability.

>> Read more about our financial status

Unbeknownst to tens of thousands of donors a year, however, is the fact that millions of their donation dollars *never reach* the SPLC's coffers. Let's look at the numbers:

First, the Good News: According to the SPLC's tax returns, (shown below), over the past three fiscal years, **third-party telemarketers raised $5,156,337** toward the SPLC's worthy goal of "fighting hate" in America.

The Bad News: **The SPLC actually paid $5,750,295** to the telemarketers over those three years, **for a *net loss* of $593,958 donor-dollars!**

One telemarketing firm, **Grassroots Campaigns**, of Boston, charged Mr. Dees an incredible $3,883,469 to raise $1,644,804, **for an *astonishing loss* of $2,238,665.**

Not only did Grassroots keep every dime *they* raised from well-meaning donors, *they completely wiped out the $1,644,804* turned over to the SPLC by all of the other telemarketers combined *AND* scooped an additional *$593,958* out of the existing SPLC donor pot!

The Other Good News: **"Sound Steward" Morris Dees could not be happier with the results.**

How can Mr. Dees condone this rampant hemorrhaging of desperately needed donor-dollars? To recycle the old vaudeville punchline: **"He'll make it up in volume."**

It's simple. Dees isn't hiring these telemarketers to "raise money" for the SPLC, regardless of what they say in their scripted telephone pitch. **He's paying them to identify new donors to feed into his own uber-efficient, in-house fundraising machine.**

Think about it. As the SPLC's IRS Schedule G returns indicate below, **the measly $427,000 the SPLC received from the external telemarketers after expenses in 2010 represents a mere 1.3% of the $32 million Mr. Dees' in-house fundraisers raked in that year.**

That's chump change, like a five-dollar bill you find in the pocket of a jacket you haven't worn in a while.

The real money will come from future donations from these people over the coming years, of which the SPLC gets to keep 100%.

It's a beautiful system when you think about it because it not only makes millions for the SPLC down the road, but it's paid for entirely by the gullible donors themselves!

"Sound stewardship" doesn't get any better than this.

The downside is that the tens of thousands of well-meaning donors who ponied up the $5.7 million donor-dollars to pay the telemarketers genuinely believed that their money was actually going toward "fighting hate," rather than padding out Mr. Dees' donor list.

To be fair, the SPLC isn't the only one playing fast and loose with the donor-dollars. A 2012 news report in the Pittsburgh Tribune explains that even the best third party fundraisers only turn over about 45 cents on every dollar they raise but many others keep as much as 97% of the take.

Obviously, the donors have no idea how little of their money actually gets to the non-profits they support.

For smaller charities and non-profits even a paltry 3% return is better than nothing.

The Tribune article even interviews Grassroots' own National Canvass Director, Wes Jones, who claims the donor-dollars paid to his company are justified because **organizations like the SPLC are actually buying "*a huge amount of visibility*"** and ***new supporters* "*and their contributions over the next few years will substantially exceed the cost of the effort.*"**
[Emphasis added]

Non-profits such as the ASPCA and Amnesty International are cited in the article as saying they were pleased with Grassroots' work, even when it cost them millions out-of-pocket. They too are far more interested in the donor information Grassroots collects.

When you think about it, Morris Dees paid less than $600,000 for $5.1 million dollars worth of proven donor information. That's less than 9 cents on the dollar. Not a bad return on investment, especially when it is the unwitting donors who are footing the bill and will continue to contribute for years or decades to come.

So how many trusting donors got absolutely nothing for their donations? At $100 apiece, which seems like an unusually high number for first-time donors, that "only" comes to 57,000 suckers. At $50 dollars a head, 114,000 donors were duped, and the more modest the donation the larger the number of people who were deceived.

The SPLC has a long history of making the most of Progressive altruism. *Watching the Watchdogs* reported back in 2009 on the SPLC's laughable "Stand Strong Against Hate" map.

In exchange for nothing more than your name, street and e-mail addresses, you too can "stand strong against hate." In 2009, that personal information would earn you a digital pinhead on his map with your first name and last initial.

Mr. Dees doesn't explain exactly *how* your personal information "fights hate," but no doubt his formidable fundraising team makes very good use of the data and there's nothing stopping them from selling it to other non-profits.

According to the map, thousands of Progressive pinheads have signed up for the cause.

It all sounds rather cynical to us.

So what do we make of Mr. Dees' sketchy telemarketing deals? They're not illegal, and apparently "everybody" in Non-Profit Land is doing it.

The donors are still getting a warm-and-fuzzy tingle and the fantasy that they are somehow "fighting hate," which, after all, is pretty much all they would get if they delivered the money directly into Mr. Dees' hands.

Maybe it's a win-win-win situation after all.

Below are the SPLC's telemarketing records from the past three available fiscal years. Look at the numbers for yourselves, do the math and come to your own conclusions as to whether the donors are getting a fair deal.

SCHEDULE G (Form 990 or 990-EZ)

Supplemental Information Regarding Fundraising or Gaming Activities

Complete if the organization answered "Yes" to Form 990, Part IV, lines 17, 18, or 19, or if the organization entered more than $15,000 on Form 990-EZ, line 6a.
▶ Attach to Form 990 or Form 990-EZ. ▶ See separate instructions.

2010
Open To Public Inspection

Name of the organization: SOUTHERN POVERTY LAW CENTER, INC.
Employer identification number: 63-0589743

Part I Fundraising Activities. Complete if the organization answered "Yes" to Form 990, Part IV, line 17. Form 990-EZ filers are not required to complete this part.

1 Indicate whether the organization raised funds through any of the following activities. Check all that apply.
a [X] Mail solicitations
b [X] Internet and email solicitations
c [X] Phone solicitations
d [X] In-person solicitations
e [X] Solicitation of non-government grants
f [ ] Solicitation of government grants
g [ ] Special fundraising events

2 a Did the organization have a written or oral agreement with any individual (including officers, directors, trustees or key employees listed in Form 990, Part VII) or entity in connection with professional fundraising services? [X] Yes [ ] No
b If "Yes," list the ten highest paid individuals or entities (fundraisers) pursuant to agreements under which the fundraiser is to be compensated at least $5,000 by the organization.

(i) Name and address of individual or entity (fundraiser)	(ii) Activity	(iii) Did fundraiser have custody or control of contributions? Yes	No	(iv) Gross receipts from activity	(v) Amount paid to (or retained by) fundraiser listed in col. (i)	(vi) Amount paid to (or retained by) organization
TELEFUND INC 1999 BROADWAY ST, DENVER, CO 80203	TELEMARKETING		X	716,138.	409,427.	313,711.
RAMIS DIRECT - 4800 DRUMMONDS AVE #200, CANADA	TELEMARKETING		X	489,471.	197,340.	292,131.
MAILMONTS CORPORATION INC P. O. BOX 91101, BOSTON, MA	COMPILING	X		142,890.	389,114.	-242,214.
DONOR SERVICES GROUP - P. O. BOX 2166, DENVER, CO 80201	TELEMARKETING		X	45,196.	19,356.	25,840.
SHARE GROUP INC - 8710 SUNSET BLVD, LOS ANGELES, CA 90069	TELEMARKETING		X	19,415.	14,924.	4,591.
Total			▶	1,413,319.	996,160.	417,159.

3 List all states in which the organization is registered or licensed to solicit contributions or has been notified it is exempt from registration.

SCHEDULE G (Form 990 or 990-EZ)

Supplemental Information Regarding Fundraising or Gaming Activities

Complete if the organization answered "Yes" to Form 990, Part IV, lines 17, 18, or 19, or if the organization entered more than $15,000 on Form 990-EZ, line 6a.
▶ Attach to Form 990 or Form 990-EZ. ▶ See separate instructions.

2011
Open To Public Inspection

Name of the organization: SOUTHERN POVERTY LAW CENTER, INC.
Employer identification number: 63-0589743

Part I Fundraising Activities. Complete if the organization answered "Yes" to Form 990, Part IV, line 17. Form 990-EZ filers are not required to complete this part.

1 Indicate whether the organization raised funds through any of the following activities. Check all that apply.
a [X] Mail solicitations
b [X] Internet and email solicitations
c [X] Phone solicitations
d [X] In-person solicitations
e [X] Solicitation of non-government grants
f [ ] Solicitation of government grants
g [ ] Special fundraising events

2 a Did the organization have a written or oral agreement with any individual (including officers, directors, trustees or key employees listed in Form 990, Part VII) or entity in connection with professional fundraising services? [X] Yes [ ] No
b If "Yes," list the ten highest paid individuals or entities (fundraisers) pursuant to agreements under which the fundraiser is to be compensated at least $5,000 by the organization.

(i) Name and address of individual or entity (fundraiser)	(ii) Activity	(iii) Did fundraiser have custody or control of contributions? Yes	No	(iv) Gross receipts from activity	(v) Amount paid to (or retained by) fundraiser listed in col. (i)	(vi) Amount paid to (or retained by) organization
MAILMONTS CORPORATION INC - 30 TERRACE PLACE #101, BOSTON, MA	COMPILING	X		715,524.	2,483,189.	-1,767,665.
[illegible] - P. O. BOX 10513, BOSTON, MA 02113	TELEMARKETING		X	518,613.	181,356.	337,257.
RAMIS DIRECT - 4800 DRUMMONDS AVE #200, CANADA	TELEMARKETING		X	519,114.	291,215.	228,320.
DONOR SERVICES GROUP - 8710 SUNSET BLVD, LOS ANGELES	TELEMARKETING		X	49,471.	44,493.	4,978.
ALEC INTEGRIT COMMUNICATIONS - 7700	TELEMARKETING		X	39,788.	21,038.	18,750.
Total			▶	1,793,410.	2,211,290.	-417,880.

3 List all states in which the organization is registered or licensed to solicit contributions or has been notified it is exempt from registration or licensing.

SCHEDULE G

Supplemental Information Regarding Fundraising or Gaming Activities

2012

Open To Public Inspection

Name of the organization

Employer identification number

Part I **Fundraising Activities.**

(i) Name and address of individual or entity (fundraiser)	(ii) Activity	(iii) Did fundraiser have custody or control of contributions? Yes	No	(iv) Gross receipts from activity	(v) Amount paid to (or retained by) fundraiser listed in col. (i)	(vi) Amount paid to (or retained by) organization
[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]
[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]
Total				[illegible]	[illegible]	[illegible]

Click Image to Enlarge

The PUA cheese touch strikes again

Hannah Wallen · 21 February 2015 · Archived copy · Original

The men's rights movement is no stranger to the tactics feminists try to use to silence viewpoints they oppose. Those tactics have been written about for years, well before the movement was as large as it is today, and well before it ever received media attention. If you're not familiar with them, read Exposing Feminism's post "The catalog of anti-male shaming tactics."

These tactics are a manifestation of a sense of entitlement to control the dialogue based on one's own belief in one's position. *I'm right, so your argument must be rooted in objectionable characteristics.* They're designed to put the target on the defensive against unmerited charges in order to distract from existing debate. An example would be a feminist leveling the accusation that you support due process rights because you hate women, or an attack on your masculinity in response to your discussion about female perpetrators of sexual violence and their male victims. These tactics are a window to feminism's underlying hateful attitude. Their basic premise is that agitation for any remedy to conditions which are oppressive to men is unneeded, undeserved, illegitimate, and an affront to women.

Many times, activists are able to spot these tactics and call them out when their feminist debate opponents use them, effectively rendering them useless. However, the community at large has failed miserably at this when the shaming involves an attempt to pit us against the pick-up artist community. The most recent version of this failure is an attempt to distance the two groups from each other in response to a feminist diatribe about a recent blog article by Roosh V. Here we go again, handing feminists control that they do not deserve, allowing an unmerited, illegitimate attack on the movement to put us on the defense.

Roosh's article is not bad for the men's rights movement. The feminist reaction is bad for feminists, or at least it would be if MRAs would take a step back and view it without the filter of feminist shaming language through which the article complaining about it is launched. Remove it and the complaint would largely disappear. It can be clearly identified as a vehemently worded charge of misogyny, with a layer of "by association" thrown in.

The only reason feminists feel like this tactic works is that MRAs run scared every time they do it. This is what happens when you give feminists control over the dialogue; their first impulse is to silence views they disapprove, rather than to engage. Feminist use of shaming tactics does not make MRAs or even PUAs bad people. It shows that feminists are so bigoted they can't handle the existing debate, that they must resort to mudslinging and distraction tactics, and they'll use any kind of misrepresentation MRAs are willing to accept.

Letting feminists put the movement on the defensive by carefully framing their own over-reaction to cherry-picked factors and then associating them with the MRM *invites* this. Capitulation is asking to be slandered again. The behavior tells the shame-thrower, "Hey, look, an enormous target! Shoot here and we'll scramble for damage control just like you want, rendering us totally ineffective for a time."

All they have to do is get MRAs to treat their outragegasm as legitimate and an accurate representation of what they're responding to, and you let them achieve that by panicking without question over the terms in which they frame their complaint. They don't have to be accurate, honest, or even remotely rational, so long as their accusation is sufficiently scandalous, because even though they've demonstrated over and over again a determination to hate, oppose, and slander the movement, there are MRAs who continue to seek their approval.

You're not going to get their approval because their approval doesn't rely on what's right, on logic or reason, or on genuinely equal treatment. It relies on you keeping your head down and saying "okay." It relies on your agreement to subjugate your advocacy to feminist interests. *It does not matter* if you condemn 1000 PUAs, agree with feminists calling drunk sex rape, even let feminists define all of the terms of the dialogue. None of that will earn you a more open, friendly discussion because *you are dealing with people who don't want to have it in the first place.*

The Raw Story writer was not really complaining out of a belief that Roosh's article means MRAs want to legalize rape. Feminists do this because they know it will shut you up about men's issues for a while, as you're tied up with

damage control. They know that leveling the right accusation the right way will spread hysteria throughout the community.

And over what? The article itself is simply using the style of A Modest Proposal to point out that ideology isn't an effective shield against crime. Contained in it is a paragraph driving home the point that rape is bad and the author understands that. The reaction to it is a typical female chip-knocked-off-the-shoulder knee-jerkin' temper dance. And what's the first thought the responding writer had after reading it, but how it could be used to silence advocates for boys in education, male victims of intimate partner and sexual violence, children's right to a relationship with their fathers; to muzzle opponents of debtors prisons and discriminatory law and policy and eclipse efforts to raise awareness of male suicide. How hateful!

The rush to frame this discussion in the most inflammatory way, light it on ideological fire, and throw it at the MRM isn't a misunderstanding. It's a bigoted attempt to enforce feminism's self-assigned entitlement to control the gender issues dialogue. And it'll continue to happen until MRAs **stop falling for it**. You want feminists to quit using PUAs as mud to sling at the men's rights movement? Take the benefit out of it! Stop giving them the reaction they want.

A privileged and pampered sex?

Peter Wright · 21 February 2015 · Archived copy · Original

The following Letter To The editor of Reynolds Newspaper in 1896 provides a snapshot of inequity before the law. Has anything changed? Well, no, it hasn't. Each new generation of men assumes they are the very first to witness gynocentric forces, a delusion showing why it's important for men to break past the historical amnesia and highlight gynocentrism's longevity so that our sons and their sons don't continue to get blindsided. – PW

A Privileged and Pampered Sex

TO THE EDITOR OF REYNOLDS NEWSPAPER

SIR,–A paragraph in your issue of the week before last stated that oakum-picking as a prison task had been abolished for women and the amusement of dressing dolls substituted. This is an interesting illustration of the way we are going at present, and gives cause to some reflection as to the rate at which a sex aristocracy is being established in our midst. While the inhumanity of our English prison system, in so far as it affects men, stands out as a disgrace to the age in the eyes of all Europe, houses of correction for female convicts are being converted into agreeable boudoirs and pleasant lounges.

A case in the police court before Sir John Bridge two or three weeks ago further brings into relief the sort of privilege and pampering accorded to one sex at the expense of the other. A woman of the town forced herself upon a young man going home at night and seized hold of his arm. On his shaking her off, the report says "she fell to the ground" (a well-known dodge). Sir John Bridge, on hearing the evidence, was bound to acquit the defendant, but added a rider to his judgement, advising the unfortunate man who had been first assaulted and then had a false charge brought against him, to compensate the woman with half-a-sovereign! Had some luckless male beggar (the brother, let us suppose, of the prosecutrix in this case), after having seized hold of a gentleman's arm and been shaken off, "fallen to the ground," and then prosecuted the said gentleman for assault, what would Sir John Bridge or any other Magistrate have said? Would he have suggested 10s. compensation or would he have given him ten weeks? I leave the reader to judge. But the several remarks with which Sir John accompanied his decision are

especially noteworthy. He said in effect that “however badly these women behaved” the man ought not to resist them. In fact, the law of self-defence is to be suspended wherever females are the aggressors. This monstrous opinion is on par with the constant iteration in the present day of the “manly” duty of non-resistance and passive obedience to female domination.

We want, sir, a little of the sturdy, healthy, good sense of our ancestors to revisit the glimpses of the moon and speak out against these maudlin, whining, sentimentalisms, and tell us that there are occasions when women, despite the blithering weakness on which they sometimes presume, deserve as severe punishment in their own and the common interest as any male human being who grossly misbehaves himself. That anything in petticoats may ride roughshod over every requirement of decency, justice, or fair-play with impunity is a new doctrine, being assiduously preached, sauced with whimpering appeals to men’s chivalry, gallantry, and the rest of it. Woman’s “weakness” is now fast becoming as oppressive an engine of tyranny and inequality as exists in this or any other country. For though the rich man can sometimes buy off his tormentor, the poor man is handed over by the law, gagged and bound, to the caprices of any vile shrew whom in an evil moment for him he may have made his wife.

I am personally in favour of the abolition of corporal punishment, as I am of existing prison inhumanities, for both sexes, but the snivelling sentiment which exempts females on the ground of sex from every disagreeable consequence of their actions, only strengthens on the one side every abuse which it touches on the other. Yet we are continuously having the din of the “women’s rights” agitation in our ears. I think it is time we gave a little attention to men’s rights, and equality between the sexes from the male point of view.–Yours, &c.,

A MANLY PROTESTOR

White Ribbon CEO Libby Davies jumps the cash cow

Peter Wright & Paul Elam · 22 February 2015 · Archived copy · Original

There is something we would very much like to know. Of all the activism they do, is there anything about the feminist "sisterhood" that could be deemed going too far, too corrupt, and which would inspire feminists of good conscience to unite and speak out against it passionately?

Nope. Not so far, and it appears that it will not happen now with WhiteRibbon.org.au (WRA), the Australian version of White Ribbon campaigns.

To put this in a nutshell, WRA is a cabal of very savvy business people dedicated to using the issue of violence against women as a way to self-enrich, travel and party — and literally nothing else.

Even if we take the outrageous feminist position and agree that intimate partner violence is best handled by pointing the finger at men only and helping only women, they are still a horrific investment. They provide no service and render no aid to anyone. This is not hyperbole. They make millions and do nothing save spoil themselves with it.

As one Australian journalist, Andrew Street of the Sydney Morning Herald, quipped:

> As part of this they enlist various male ambassadors whose job appears to consist of wearing a white ribbon, say something about how they don't bash women, and… actually, that would appear to be about it."

Feminist activists who work in or morally support the domestic violence industry (which only pays well at the top) sit silent; like obedient employees of an escort service. The reasons for it are not entirely clear.

Perhaps all the right people have been "made happy" by WRA and there are people who fear speaking up, but we are betting on a better answer. This kind of freak show is what you will inevitably see when people circle the wagons too tightly for too long; too much time with too little dissent and too little connection to reality. The hubris and glassy-eyed zeal spreads like mono in a middle school.

Predictably, they are starting to cannibalize each other.

So what does WRA actually do, or at least pretend to do? White Ribbon Australia is by all visible evidence in the business of getting people to sign an online pledge. They have a website hosting the pledge which has about 158,000 signatures.

They also "raise awareness" on White Ribbon Day by teaching schoolboys that they are bad. It makes us wonder, too, if this is the part of WRA that other feminists so admire.

Elizabeth Jackson, a writer for ABC Australia did not find the effort so admirable when her son reported to her that it was a day of bashing boys and making them feel bad.

Maybe some of the boys had smart phones and they could sign the petition.

That is what people get for 2 million a year? Seriously? Since 2009 WRA has collected over 10 million dollars and what they have to show for it is a meaningless online pledge and a day to pick on male children.

This is what feminist success looks like in 2015.

Speaking of that, if the mainstay of your shtick is an *online* petition, and you pull in that much freaking money, then why is your web presence for WRA less than Erin Pizzey's WhiteRibbon.org, which was literally slapped together a few months ago?

In web presence terms, WRA doesn't exist in any real way. Guess they could not afford web marketing for their web business, what with all the salary, perks and travel to cover.

Even Aussie feminist darling Clementine Ford had some harsh words for WRA:

> Ahmed's views are made all the more disturbing given his position as a White Ribbon Ambassador. Now, I don't have much time for the White Ribbon movement. Call me persnickety, but it seems to me that an organisation addressing men's violence against women should have more stringent standards for action than signing an essentially meaningless pledge and handing out a ribbon that can apparently be worn by anyone. The White Ribbon Foundation has, in my view, very carefully and subtly distanced itself from feminist activism in order to align itself with a more corporate, mainstream agenda that ignores the hard work done by underfunded women's health services across the country."

Seems like a lot of people of all flavors share one thing in common. They have no idea exactly what WRA does, even though the sad truth of it is plastered all over their financials.

Note that Ford complains of a "more corporate, mainstream agenda." She also implies gently that WRA has betrayed the sisterhood and made a cash grab as a small group that does nothing. She is right, of course. That is exactly what they have done. Not that it makes Ford look any better. There is no honor among theives — eventually greed will get them all.

The feminists who care enough about delivering services to battered women to actually do it are being 100% dissed on this deal in broad daylight as WRA laughs all the way to the bank (sorry, but these people are not worth avoiding cliches). Clementine Ford knows all of this, but offers vacant, milquetoast criticism, no more significant than WRA's silly pledge. The Sisterhood comes before everything, including The Sisterhood.

So, who are the real pimps here and what are they up to? Let's take a look.

The above image, an iconic clenched fist above a cowering girl, brings donations as surely as a big-eyed African child with his ribs showing. Well played. But distribution of revenue gained from such images, at least by WRA, is starting to raise more than a few eyebrows.

The White Ribbon Australia 2013-2014 Annual Report states:

> White Ribbon Australia, a company limited by guarantee, is a well established national not-for-profit organisation governed by a skilled Board and operational team which invests at least 85% of its income into primary prevention initiatives focusing on developing community leadership and capabilities to drive positive social change to prevent men's violence against women. [p.22]

White Ribbon Australia claims to invest 85% of its income into primary prevention initiatives. Let's see how this claim stacks up against their own financial statements, with a close eye on what percentage of the total income goes to staff.

White Ribbon Australia Financial Statements from 2009 – 2014

2009:

Total revenue: $1,044,520
Employee "benefit" scheme: $365,470
Employee "benefit" scheme as % of total revenue: **34.9%**

2010:

Total revenue: $1,319,671
Employee "benefit" scheme: $411,506

Employee "benefit" scheme as % of total revenue: **31.1%**
Percentage increase in employee "benefit" from previous year: Nil [decrease of -10.8%]

2011:

Total revenue: $1,658,444
Employee “benefit” scheme: $675,000

Employee “benefit” scheme as % of total revenue: **40.7%**
Percentage increase in employee “benefit” from previous year: 30.8%

2012:

Total revenue: $1,574,456
Employee “benefit” scheme: $879,802

Employee “benefit” scheme as % of total revenue: **55.8%**
Percentage increase in employee “benefit” from previous year: 37.1%

2013:

Total revenue: $2,046,724
Employee “benefit” scheme: $1,130,402

Employee “benefit” scheme as % of total revenue: **55.2%**
Percentage increase in employee “benefit” from previous year: Nil

2014:

Total revenue: $2,697,261
Employee “benefit” scheme: $1,597,538

Employee “benefit” scheme as % of total revenue: **59.2%**
Percentage increase in employee “benefit” from previous year: 7.2%

SUMMARY OF RESULTS:

As you can see, not only has yearly revenue been rising, but the employee “benefit” payment has been taking more of the total revenue too. Moreover, if staff are now receiving approximately 60% of White Ribbon’s total income, it is simply impossible that the organization “invests at least 85% of its income into primary prevention initiatives.”

Employee benefit as percentage of total revenue has risen from 34.9% in 2009, to 59.2% in 2014 – which is almost *double* the amount of cash being pocketed by a small number of employees. Said differently, in 2009 two-thirds of revenue went directly to violence prevention, whereas now, in 2014-15 almost two thirds go directly into the pockets of White Ribbon employees.

Moving forward, how much closer to 100% of total revenue will the employee “benefit” scheme amount to?

There’s no doubt about where donors’ money is going; the figures speak for themselves. It should also be noted that the employee “benefit” figures above have not included perks such as travel and accommodation, which significantly increases the amount of employee-driven expenses.

What level of “benefit” does Ms. Davies and her industry niche have in store for employees during 2015? We await the financial statements with the prediction that they will be as revealing as those which have come before.

This image does not bring donations

In light of the above figures, perhaps it is not surprising that the WRA Board chose to get rid of people like Dr. Tanveer Ahmed, the White Ribbon Ambassador who recently alluded to "male vulnerabilities" in mainstream media. Vulnerable males are not useful for harvesting WRA's employee "benefit" payments from gullible donors, who are only too happy to open their wallets for damsels in distress, but who are unmoved, and perhaps even repulsed, by discussions of male vulnerability.

That sums it up and there they are. WRA is top to bottom rotten, and precisely because it was designed to go unchallenged in an already hopelessly corrupt feminist establishment.

Given all this, please allow us to suggest a possible way to express your views on this matter. If you have a Twitter account, and you want to speak to the Australian people, click here.

Q&A tackles “Family Violence”

Greg Canning · 22 February 2015 · Archived copy · Original

Q&A tackles “Family Violence”

The publicly funded facilitator of politically correct and progressive media bias in Australia, the Australian Broadcasting Commission (ABC), will host an episode of it regular “Q&A” program looking at “Family Violence” on Monday 23 Feb, 9.35pm AEDT, Simulcast live on ABC News 24.

Q&A is described as putting “punters, pollies and pundits together in the studio to thrash out the hot issues of the week, live to air.”

Those familiar with the program will know a common tactic is to stack the panel of usually 5 persons plus the moderator with 3 or more often 4 usually politically correct or “progressive” panellists and invite a token conservative panellist or one with an opposing view to enable a veneer of inclusiveness. Suffice to say the studio audience usually appears similarly stacked, as do the questions selected to be asked of the panel.

On Wednesday of this week, 5 days before the program is due to air, I was invited to be the fifth panellist. Speaking to a Q&A representative by phone, I wondered why a representative of the 1in3 Campaign had not been invited, and was advised that they declined the invitation. It all seemed a bit fishy given I had previously attempted to cross swords with one of the other panellists Natasha Stott – Despoja via this open letter, calling out her bias on the issue of Domestic Violence.

Still the opportunity of possibly being able to draw attention to aspects of “Family Violence” left out of the debate around “violence against women” was attractive. This could include an examination of other types of family violence including elder abuse and child abuse where women are known to be the predominant offending group as well as illustrate how the extent of male victimisation in intimate relationships is far greater than commonly acknowledged.

The lack of services for male victims could be highlighted as an abuse of human rights and the state sanctioned sex discrimination that it is, especially in the context of “gender equality” being seen as a key goal in reducing violence. The malicious use trivial or false Domestic Violence Orders as a weapon of abuse and tool alienation of children could be put to a national audience… and much more.

But wait, why me? Was this a set up? Was it a just an opportunity to vilify me as an MRA, misogynist etc. Why would 1in3 decline such an opportunity?

I decided to contact the 1in3 campaign and this is where it gets interesting. They had been approached some time ago and they had offered Dr Elizabeth Celi, a well know psychologist and men’s health advocate. Elizabeth has made many media appearances, is a past board member of the Australian Psychological Society, and has published books on men’s health and male victims of domestic violence. 1in3 considered her best qualified and suited to the task, but the ABC declined this offer, they wanted another MALE panellist.

I’m not sure how many others were approached before they got to ask me, but know of at least one other. The panel has now been publicised and the fifth spot given to a Gold Coast Social Worker, Simon Santosha. As a member of the predominantly feminist / social justice inspired discipline of Social Work it’s not clear where Simon stands in regard to male victims of DV. Still he has expertise in couples counselling, an area that should be more widely available to mutually abusive partner who wish to stay together and strengthen their relationship without violence. We will see how he performs.

Of course the feminist social media frenzy and backlash once the panel makeup was announced was predictable, “structural sexism” at work they cawed with a 3:2 male female ratio discussing family violence. Little did they know that it was the ABC’s sexism at work. Ironically if Dr Celi had been accepted, the criticism would probably be the same, as her proven record in gender equality and compassion for all victims regardless of sex, does not sit

well with the narrative espoused by the current wave of Aussie fembots.

I would encourage every one to tune in to the ABC or ABC News 24 and see how the show plays out. You can also ask questions online and comment during the show on the Q&A Twitter hashtag #QandA

Bigotry Exposed: Tracy Crawford of Roots ‘N Wings Montessori

Jonathan Taylor · 23 February 2015 · Archived copy · Original

Recently certain sectors of the Men’s Human Rights Movement were alerted to the comments of a Montessori school director on the website Quora[1] in which she openly stated that she refused to hire male teachers, assuming them all by default to be potential sexual predators.

She was never publicly identified. Until today.

Quora is a lot like Yahoo! Answers; people post questions, and the Quora community answers. This particular question was “Why aren’t there many men teaching in preschools and elementary schools? Do they hate being around children below the age 10?” Here are screenshots of her response and commentary:

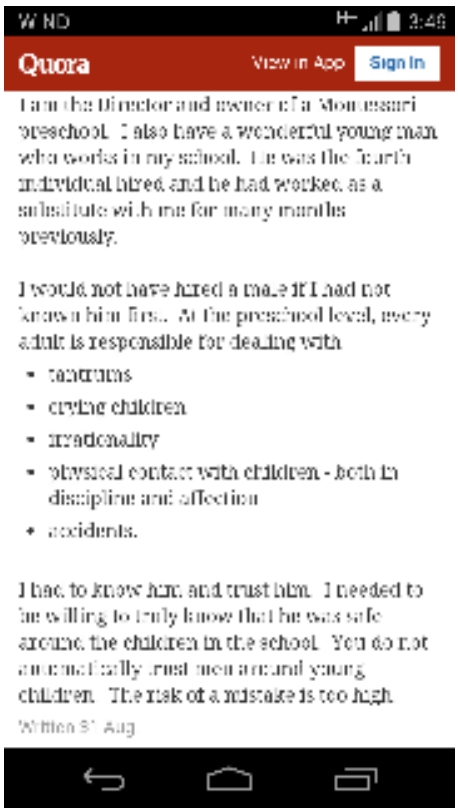

Her comments of this Montessori director are particularly disturbing on their face, but are even worse in context of the more complicated reality of child sexual abuse and the decline of educational achievement for men and boys.

The comments were soon taken down. Screenshots were uploaded to Reddit shortly after, but her name was blurred out due to Reddit's posting requirements. Her profile picture was not blurred out, however, and we have been able to use that, as well as some simple Google searches, to identify this administrator. Her name is Tracy Crawford of Roots N' Wings Montessori[2] in Redwood City, California, as you can see on her Quora,[3] LinkedIn,[4] and Google+ profiles.[5]

I'd like to call activists to write a review on the school's Google+[6] and Yelp[7] pages (see sources below) and warn people of the attitude of the school's director. Their profiles only have 9-12 reviews each, so our statements could have a significant impact.

It should be well known that men and boys currently have severe problems concerning educational achievement.[8] One key solution that is often advocated is greater outreach and acceptance for male teachers, especially in early childhood education. "Coincidentally," Roots N' Wings Montessori focuses on early childhood education.

Interestingly, many other Quora users commenting in the same thread as Tracy Crawford mentioned that male teachers were frequently alienated from lower education and barred from being positive role-models to children due to the kind of hysteria Crawford herself indulges in.

It should also be widely known (but unfortunately isn't) that women are very often the sexual abusers of children as well. A study by the National Center on Child Abuse and Neglect (NCCAN), for example, discovered that 25% of sexual abuse victims were victimized by adult women.[9]

We also periodically see media accounts of female teachers convicted (and too often given a slap on the wrist) for sexually abusing children. One notable case is that of Megan Denman from California,[10] the same state as Roots N' Wings Montessori. Megan believed that she should not serve any jail time for sexually abusing her students.

And why?

Because she was a woman. She literally cited the fact that other female teachers had sexually abused children and avoided jail time as the basis for her expectation that she should be allowed to follow suit. She believed – as many

unfortunately do – that being a woman gave her a *per se* entitlement to sexually abuse children with impunity.

Despite the "concerns" of administrators like Tracy Crawford, I've never heard a man take the position that simply being male gave him such a right, and I've never seen any evidence of a widespread social permissiveness for men to do so.

But that permissiveness is a problem when women are the abusers. Just hop over to *The* Guardian, where Feminist Barbara Ellen argues that women who rape children should be spared punishment.[11] Or simply follow the many other cases where female sexual abuse is dressed up as "care-giving" when perpetrated on younger children, or a "relationship" or "affair" when perpetrated on older children.

So no, I do not think that such bias against men exists because men "abuse children more than women do," assuming that is even the case since much female sexual abuse is hidden because it is reclassified. Instead, it is clear that this prejudice exists against men for no other reason than because they are men.

Some men's advocates may be tempted to classify Tracy Crawford as a Feminist. And depending on how you define Feminism she very well could be. Montessori schools, however, are more often known for being bastions of traditionalism, which is why they often have religious overtones as well (Roots N' Wings is located on the property of a church, for example).

A common mindset among those who espouse traditional attitudes regarding gender is that women are supposed to have primacy over children. As for men who take an interest in educating and inspiring children to be lifelong learners, they simply don't "know their place" if they hope to be seen as women's equals. Combine that entitled mentality with the cowardice school administrators are rightfully well known for, and you get a person like Tracy Crawford.

There are a lot of Tracy Crawfords out there, and they are able to get away with rampant discrimination – fueled by nothing but prejudice – behind the secrecy of closed doors. But, with our help, their actions won't be a secret for much longer.

Let's make the public aware of this administrator! Access their Google+ and Yelp pages in sources [6] and [7] below.

Sources:

[1] Original post at AVMFS
[2] School website
[3] Tracy Crawford's Quora profile
[4] Tracy Crawford's LinkedIn profile
[5] Tracy Crawford's Google+ profile
[6] Roots N' Wings Montessori Google+ Review Page
[7] Roots N' Wings Montessori Yelp Review Page
[8] Statistics on men's and boys' educational decline
[9] Study by National Center on Child Abuse and Neglect (NCCAN) on female sexual abusers
[10] The Megan Denman story
[11] Barbara Ellen's rationalization of rape by female teachers

Anonymous email received re: University of Nevada, Reno

AVFM · 23 February 2015 · Archived copy · Original

So we recently received an interesting anonymous email from someone at the University of Nevada, forwarding on recent communications from the administration there. Doing a little research, it appears to be legit. That being the case, here's our promise to the University of Nevada, Reno: knowing that most male victims will not use your form since almost nobody takes female sexual predation seriously–and since your Orwellian "anonymous reporting" form will almost certainly work like Occidental College or other colleges, where students can be hauled in for questioning and warnings based on completely unsubstantiated allegations, we promise to do everything we can to encourage people both inside and outside your university to make spurious reports to your system just to demonstrate that what you're doing is an obscenity; anonymous tips as well as non-anonymous reports should go to the police. You as administrators are not in any way qualified in this area, and your persecution of male students with these witch-hunt forms have no place in a modern liberal democracy (or anywhere that human rights are respected).

In any case, here's the Orwellian plans being set in motion at University of Nevada, Reno. –Eds.

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To Whom It May Concern:

Due to my position at UNR it would be unwise of me to reveal my identity. UNR has plans to shortly initiate an anonymous reporting process for sexual assault on campus. The Title IX director is named Denise Cordova and I presume she is responsible for this decision. Please keep an eye on their antics before their purge of male students can begin. I will keep this site up to date with relevant updates as possible.

Thanks

—[Email to university faculty and students from anonymous source follows]—

Dear University of Nevada, Reno Students and Colleagues,

Sexual assault on college campuses continues to be a significant topic for our nation and our University community as well. I am writing to share results from a recent survey of our students regarding sexual conduct and safety and to ask for your continued efforts in creating a respectful and supportive campus climate.

In November 2014, the University of Nevada, Reno voluntarily initiated the "Sexual Conduct and Campus Safety Survey," an action we believe puts us at the forefront of universities seeking to understand this issue among students. We care about our students and we know that experiencing unwanted sexual conduct can negatively impact well-being and future success. The University has many services and resources in place and we have seen impressive student-driven, peer-to-peer initiatives emerge. The goal of conducting the survey was to develop meaningful information to further strengthen these efforts and contribute to a supportive campus climate that has zero tolerance for sexual assault, sexual misconduct and other actions that damage the lives of others. It is imperative we maintain a campus culture that reinforces a sense of hope, potential and personal achievement; we must remain a University that aspires to the highest ideals in all manner of personal conduct.

The survey and the terminology and definitions used were adapted from the federal toolkit for campus climate surveys highlighted in the April 2014 White House report "Not Alone." The University's survey was sent by email to all degree-seeking students. The 33 percent response rate eclipsed our participation goal and indicates students care about this issue and took this opportunity seriously.

We learned that students generally feel safe on campus and most occurrences of unwanted sexual contact (80 percent) happen off campus. Many of our key findings reflect trends reported nationally: sexual assault is vastly underreported, the victim most often knows the perpetrator (80 percent of incidents) and alcohol and drugs contribute (33 percent of incidents). Here are other important findings from our survey:

· Students recognize they can do something about sexual violence and generally indicate they – especially women and those who have participated in training – have a high willingness to intervene as a bystander, assist a friend or stranger and learn more.

· Sexual violence affects both men and women. Men and women are victims, and men and women are perpetrators.

· While only about 9 percent of incidents are reported to officials on or off campus, a high percentage of victims – 66 percent of men and 78 percent of women – do share their experience with someone. This points to the essential role of a roommate, friend, romantic partner or parent in helping the victim. Students not only need to know where to go if they are a victim of sexual assault, but they also need to understand the resources available to allow them to support a friend.

· There are many reasons victims choose not to report an incident, and the survey shows the most prevalent are embarrassment, a desire to keep it private and fear of retribution, typically socially oriented.

As noted, the survey findings can help us improve, and every member of our campus community can contribute. For example, each of us can encourage or participate in these continued efforts:

· Student-driven, peer-to-peer initiatives, such as the I Stand initiative which encourages students to stand for consent, Green Dot bystander training, and open and honest discussions of what respectful and healthy sexual consent means.

· Workshops and seminars available on a wide range of prevention topics such as self-esteem and self-defense, and response topics such as reporting an assault, support for students and the student conduct process. These programs continue to be offered in residence halls, fraternities and sororities, athletics, student organizations, new student orientation and new employee orientation, and through annual training for faculty, staff and students.

· Workshops and seminars on gender, sexism, stereotypes, myths and other topics that address the underlying issues that must be considered when creating a climate of respect.

· Alcohol and drug education efforts.

· Educating yourself on how to help a student or colleague secure the assistance they need if they have been involved in sexual misconduct.

The survey results affirm the need to continue to extend on-campus resources for victims that ensure availability of a variety of reporting options and resources such as free counseling through the University's Counseling Center, staffed by skilled mental health professionals with specialized training. I am pleased to announce new resources being added to further strengthen our ability to support victims:

· A victim advocate from the region's Crisis Call Center will be assigned to the campus and this important, grant-funded position will provide confidential crisis intervention, information and referral, and accompaniment to medical and legal services as requested by students and employees.

· A case manager, also grant-funded, will assist the Office of Equal Opportunity and Title IX in the investigation of sexual assault complaints and provide timely implementation of student safety plans as they relate to academic success and living accommodations.

· An option for anonymous reporting of sexual assault or sexual misconduct will soon be available. This service will be administered by the Office of Equal Opportunity and Title IX.

For more information on the "Sexual Conduct and Campus Safety Survey" visit www.unr.edu/beheard. For those interested, the National Council of Juvenile and Family Court Judges and the University are hosting "A Healing Community: The Effects of Sexual Assault and Trauma on the Victim." This free, public event is Wednesday, Feb. 18 at 5:30 p.m. in the Mathewson-IGT Knowledge Center's Wells Fargo Auditorium.

Sexual assault has no place in our society, let alone in our campus community. Acknowledging the issue,

conducting the survey, drawing on the important information we have gathered, and embracing the opportunity to improve are important actions. If you have questions or suggestions for improvement, please contact me at elliss@unr.edu.

Shannon Ellis
Vice President for Student Services
University of Nevada, Reno

Editorial note: Title image by Ryan Jerz, modified for our size requirements, used under this license.–Eds

The Incapables in Portugal: Isabel Feio speaks about us in #MariaCapaz

Aldir Gracindo · 23 February 2015 · Archived copy · Original

Isabel Feio offered a feminist analysis of the men's movement at the "incapables" feminist site. [1] For a feminist, she didn't do that badly. Still, in keeping with feminist norms, she is intellectually dishonest.

It is true that the men's movement, in which identified masculinists are included, has in part emerged as a consequence of the institutionalized anti-male bigotry propagated by feminist ideologues. The reaction of men and the women who care about them is further fueled by disciminatory policies being adopted at the state level internationally.

That reaction still comes as somewhat of a shock to feminists, and indeed to society at large. Men generally have no tendency to stand up for themselves monolithically. They're expected (and historically comply) with the mandate to fight for church, state and family, but never for themselves or their fellow men as an identified demographic.

Feio's reaction to that begins to evidence itself in the form of fanciful interpretation which gets thick in the second paragraph of her article. She seems to be under the impression (or wants her readers to be) that the MHRM is solely and distinctly a reaction to feminist ideology. She appears oblivious to the fact that judicial discrimination and media misandry have cultural roots that far predate first wave feminism, but have been elevated to new pervasive heights precisely because of the hateful campaigns on which Isabel Feio so depends.

The feminist movement itself is in part a perpetual campaign against women being badly represented in the media, regardless of the accuracy of the representations. This includes when feminists say those representations are misogynistic, when they're not – as when feminists use the fallacy of accusing the media of participating in an imagined rape culture that does not and never has existed.

At the same time legislation, lobbied for by feminists, determine that men are default criminals — threats within their own families and to society at large. That's feminism, and it instructs judges and other state functionaries how to treat men, not as husbands or fathers, and certainly never as victims, but as the privileged, abusive, violent criminals they almost always are not.

Feio talks about an "International Association of Masculinists." If she's talking about who I think she is, they believe misogyny is a tool for change in society – we, MHRAs, don't. Thus I find it implausible that we could succeed in creating a force so destructive as to compare with feminism. Paraphrasing Lenin, we have our own ways to "bend the stick."

There is a range of ways wounded, betrayed men react. As our colleague Fidelbogen says, "You can't poison half a well." We are put to the task of fighting different results of what feminist campaigns, feminist policies and feminist "contributions" to culture create. Many men simply react vociferously to the mostly contrived feminist social narrative. This society is so "misogynistic", "patriarchal", "machista", and "phallocentric," that it is blind to the unjust incarcerations; to the extortion of taxes that will never be reinvested in the benefit of men who pay them; to the destruction and impoverishment of post-divorce families; to the cultural, educational and institutional demonization promoted by "Isabel Feio's" ilk; to the plethora of other issues that place invisible elephants in the living rooms of homes across the planet.

What unique oppressors!

All this is occurring in societies where feminists teach boys from an early age in school that they are inherently defective; that they are rapists-in-waiting who need to bow to feminist ideology to make themselves worthy of love and compassion; the very things that ideology thrives on robbing them of in the end.

There is a massive campaign to end (rightfully) female genital mutilation. It runs concurrent with an even more

massive campaign to genitally mutilate men and boys all over the African continent for profit. The hypocrisies are just too many to cover at one time.

Isabel Feio speaks about A Voice for Men in the expected feminist tone. Says Isabel Feio:

> Men's Rights Activist groups – such as A Voice for Men – claim to be antifeminists for they don't believe in feminism's seriousness in the eradication of inequalities faced by men…

That's right!

> …and they advocate parities that, according to them, men never had: equal access to children after divorce, mandatory paternity test to each new born, shelters for men who are victims of domestic violence, equal treatment in the Judicial System, political parties and media

She is being simplistic, we know that. Surely men and women have their difficulties, the shared and the sex-specific. Among many we could mention, women always, in some level of their minds, know what it means to have merely the worth of beauty and sexual potential. And men, in some level of their minds, know what it is to be the financial, social, physical, living stairway, guard dog, weapon, sacrificial lamb, and saviour, for the benefit of others. It is men who keep streets and roads paved, water in the tap, sewers working, elevators, windows, planes, baggage and goods moving; and the scraps of republics and democracies still possible. It is on men's work and/or sacrifice, including of their lives (they are almost the totality of the dead at work, we shouldn't forget that, among plenty of other facts of "male privilege"), that we achieved and keep civilization, wherever we have it.

The problem is that we have learned to see women as Human Beings, but in standards of Human Being we never had before, including for men. But we keep men as Human Doings, not Human Beings. And nowadays, in our political ideologies and political, populist *praxis*, gynocentrism and misandry are there to keep men strictly as human doings, almost all men. Plus, being demonized and blamed for all hindrances and suffering, past and present (feminist in the populist left wing); and massive, everlasting propaganda for men kept in the naïve and suicidal role of proud human doings (gynocentric conservatives in the populist right wing), in exchange for any poor alms, like a medal and on their coffins, or that pathetic compliment of "You boy are a real man." On both camps of political partisanship, men are not to enter the realm of Human Beings, and that has profound roods (on both sides, let's repeat that) and passionately, zealously, propagated.

> once, they say, there are studying showing that the media portraits men negatively in the vast majority – presenting them as dumb, criminals, cheaters, paedophiles, rapists and murderers.

Excuse me, but I don't believe Isabel Feio is badly informed to the point that she doesn't know how about the misandry in the media. And how her movement consistently reinforces exactly all the negative stereotypes she has mentioned about men. And much more that only those who know feminist theories and campaigns, and are not feminist or traditional gynocentrists, can know the monstrosity of propaganda I am talking about.

Yes, the feminist movement is also campaigning for having more women on the top of corporate and political decisions, no matter how incompetent those women might be.

No, feminism and women are not the same thing. They never were, never will be.

Isabel Feio also uses the routine of well-known feminist framing routine: All men's and boys' problems are caused by "machismo". By "the machismo". This "machismo", Isabel, is a feminist fabrication, it belongs to feminist theory, perspective and convenience. It's used to artificially make men culprits for all the problems. As if only men had made all of the bad, and shouldn't be acknowledged for anything good. Well, men have built civilization, and they certainly wouldn't have done it without women. In addition, it has always been deeply dishonest to assume that women, the most traditional educators of the new generations, never had any power or influence in the making of

cultural patterns, cultural gender roles, and that they didn't influence those patterns according to their interests.

Another known routine is, "men are not to blame for your problems, women don't deserve your hatred." First, the ones who single one demographic to blame for the evils on Earth, via hate euphemisms like "The Patriarchy" and "The Machismo" are the incapable ones (meaning, the feminists), not us. Feminist pseudo-scientific theories about men are worst then the Nazi theories about the Jews! We don't do that, we abhor the injustice and cruelty of that! Nevertheless, feminism presents us a plethora of fallacious and incoherent theories, with sophisticated academic varnish, to bypass those kind of ethical principles. In the meanwhile, feminists keep doing what is already proverbial: They (or you) accuse us of what they do, call us what they are.

Another routine repeated by the incapable Isabel: she recites "the white hetero male." The Pavlovian appeal to the common grave of SJW. A code, a ringing bell that triggers the hordes, prepared by post-modern leftist indoctrinators disguised as teachers and professors for decades, to blindly attack a chosen target. Nevertheless, men, white and heterosexual and "cis" don't come in the same package. Some men are white, some are gay, some are very poor, some are not, and so on. The other effect feminists intend with those trigger words is to spark angry backlash of unprepared, uneducated, anti-politically correct people, who will be made rhetorical scarecrows, or bogeymen to "prove" the urgent need for more money and power for feminist organizations and bank accounts. You see, that doesn't work that well with us. Shame on you. Fail.

Moreover, it's not you, feminist ideologues – which are the movement against "The machismo", "The Patriarchy", or, let us be clear, against the alleged evil and pervasive man-power that destroys everything, or, this insidious hate propaganda against all men and boy that you do for a century – the ones to define what is "superior" or "inferior" masculinity.

In order to not keep repeating old refutations to the old feminist arguments of Isabel Feio and her colleagues, I'm just leaving two articles in video, among so many available:

So, when the Portuguese feminist says we must "calm down", we understand her incapability. It would be good to have the discussion in a higher level. The interactions with gender ideologues tend to fall in the deepest, filthiest common rhetorical trenches of fallacies, mean spiritedness, debauchery and more. It is not only low and coarse. It is, at least to me, tedious and childish. However, the simple reason, we used it in the 90's! Today we adapt the discourse not only to our frank indignation, but also to the social need. That, too, is what AVfM exists for. For any level of debate, we find important for Men's and Boy's rights and dignity as Human Beings.

Some things are certain, feminists. We, MHRAs, are here and we are not going away, we are growing, working and producing some results. If you were the decent people you pretend to be, we wouldn't be in different movements.

Salutations from the Men's and Boys' Human Rights Movement.

Aldir Gracindo
A Voice for Men for the community of Portuguese speaking countries.

Notes:

[1] Capaz means "capable" in Portuguese. I beg to disagree on the adjective, concerning to feminists. We are not sorry for that.

[2] Originally posted on A Voice for Men Brazil in Portuguese.

Zen Men will die without volunteers

Sage Gerard (Victor Zen) · 23 February 2015 · Archived copy · Original

The new Zen Men LLC (ZM) is one of the most successful men's rights ventures in academia, which is why it hurts me to say that if I cannot build a dedicated managerial team by May 1st, **I have to allow Zen Men to expire**.

No, this is not me quitting, this is Zen Men being too big of a ship to run without a crew. When I say "I can't do this alone," I'm not giving you fluff about the meaning of friendship, I really mean *I can't do this alone.*

Having an organization grow too quickly is a good problem to have, but it is a problem nonetheless.

The bright and passionate Kennesaw State University student officers in the original chapter will continue governing on that campus, but I am now operating the parent organization without help. This harshly limits both my personal life and ZM, because my volunteer efforts now take too much time for me to hold down a full-time job along with school.

There are MHRAs counting on me to help them with projects, but I can't do so if ZM takes all of my time. A burnt-out activist is useless, and no airplane would fly if one person acts as the pilot, the flight attendant, the engineer and the traffic controller at the same time.

I am not going to disrespect donors by spinning wheels and working to the point of dysfunction. Struggling to maintain a machine without getting a chance to actually use it helps nobody. This is why Zen Men needs committed volunteers.

ZM needs top-level managers, middle managers, lower level managers, and creative activists to keep everything running smoothly. All top-level managers will report to weekly meetings to discuss where we are and where we're going.

You can read summaries of the responsibilities associated with each available position on our volunteer page. The specific, measurable expectations of each position are available to candidates who reach out.

ZM needs *every position* on the volunteer page filled, but these positions need people immediately:

- **Chief Operations Officer (COO)**: Oversees operations, and designs processes and programs to create and maintain revenue streams for the organization.
- **Chief Strategic Planning Officer (CSPO)**: Develops and applies broad strategies and processes for purposes of activism.
- **Secretary:** Prepares, maintains and reports meeting minutes and agendas. Must attend every top-level meeting.
- **Recruiter:** Finds passionate, qualified volunteers for activist projects or organizational business.

Serious inquiries only! I will evaluate candidates and their backgrounds with interviews. All candidates must agree to uphold the mission statement and learn the detailed responsibilities of their chosen position in our discussion. Volunteers will accomplish most—if not all—of their work over the Internet.

Zen Men LLC can take public policy away from gynocentric and misandric forces. To make that happen, just email me at **sage@avoiceformen.com** and state the position that calls to you.

It's up to you all to help me start the new Renaissance.

A solution to prevent veteran suicide

AVfM Video Source · 24 February 2015 · Archived copy · Original

Veteran suicide is especially tragic. The Netherlands have a solution.

While others sling mud, we till the soil

Paul Elam · 24 February 2015 · Archived copy · Original

While our not-so-esteemed opponents busy themselves with exhaustive efforts to paint us as a sinister menace; a blight on humanity, we have been busy with a few things of our own.

As of today, A Voice for Men is now operating under the structure of two Limited Liability Companies. AVFM Operations, LLC and AVFM Education, LLC are now in place and a lot of things are about to change around here for the better.

I am going to give you a basic sketch of what is about to happen and either myself, David King, Al Martin or Dean Esmay will fill you in with other details as needed.

Some basic changes in operations are about to take place and I am writing this to give you an understanding of how and why.

It has become apparent through years of what can only be called successful growth that we are hard pressed to mount anywhere near the initiatives we would like depending on donations from mostly disaffected men. Something about struggling to keep yourself out of prison for child support arrears, or having to restructure your entire life after a ruinous divorce not only explains the tough financing, but why we need a movement in the first place.

And since the most common reaction to men and boys in trouble is a yawn and instruction not to whine, we are forced to go in another direction. Ford Foundation is not taking our calls.

So, the first order of business is to announce an end to our quarterly fundraisers. They will be replaced by quarterly membership drives. Memberships will be billed annually or monthly and will be available at varying levels of support. Details have yet to be worked out but there will be an announcement in the near future.

Next, AVFM Operations, LLC will be taking advantage of the rather large internet presence we have built together to monetize content on a variety of levels. And yes, that means ads. They are already up on the mobile version of the site and will be up before too long on mainsite.

We understand that advertising tends to clutter up the yard, especially as some ads run counter to the values of this community. With that in mind we will be making the site ad free for paid subscribers. All content on mainsite will still be available for free, but if you want to dispense with the annoying ads it will require a subscription. It's a very fair deal for those that support what we are trying to do.

The current donation buttons will remain until our bank accounts are set up and the corresponding business PayPal accounts are established. That should not be very long and there will be a note in the bulletins when it happens.

Additionally, you will see AVFM launch a series of new projects in the coming months, including our own publishing house, Zeta Press, which we think holds great promise.

We will also be providing web hosting services for those in the men's movement community to host blogs and websites, secure in the knowledge that the only standards they have to worry about are AVFM's.

We will continue with conferences at least on a yearly basis and hope to expand that into more, smaller events at different locations and different times of the year.

Mental health professional continuing education units will remain available through AVFM Education, LLC for all events.

We are also investing in more sophisticated (read: expensive) video and audio recording equipment which will enable us to produce a new and very much improved line of video programming. This will apply to our YouTube programming as well as conference live streams and DVDs.

AND SPEAKING OF THAT, many months after the event, with everything going wrong that could possibly go wrong with data, the conference DVDs from ICMI ’14 are to be picked up by me tomorrow. They will be packaged and shipped as quickly as I can make that happen, with my apologies for the delays, and my promise that I will not let this kind of delay happen again. I make stupid mistakes sometimes, but usually not twice.

Finally, AVFM will be switching to what I call a business model of activism. The fact is that activism sucks money out of your pocket like a coke habit. And as I alluded to earlier, we can’t expect the men who need it the most to finance it. What we aim to do is to take on advertising (as long as they mind their place), offer valuable education and conference services, web hosting, literature and other products as we develop them to a growing community of people who are getting tired of the crap they get from GQ and Buzzfeed.

I think it is fairly safe to say that AVFM has done its part in the growth of that community.

We will still be counting on you. We will need your memberships and your business for things like web hosting and books. We will need to see you at our conferences. Our online stores will need your traffic. Our YouTube channel will need your subs and likes.

The intent here is to provide you and others with value for what you give in addition to the activism we already do.

We think it is a fair deal, and we are committed to making it work.

I need to close with a note of thanks to David King, who in addition to being a technical wizard with our servers, has also shown a great deal of solid business acumen, tenacity and attention to detail to see us through the painful, arduous process of restructuring AVFM into its current form. No one will ever know the ungodly amount of work he put into this and anyone who supports what we do should know it.

And that is it, gents and ladies. AVFM today, in the midst of an unprecedented string of frontal assaults by the mainstream media, has responded by getting busy with our future.

We sincerely hope you will join us for the effort.

GQ's Jeff Sharlet pimps out Blair Braverman for clickbait

Paul Elam · 24 February 2015 · Archived copy · Original

OK, so GQ has released its contribution to the recent parade of hack journalism about the Men's Human Rights Movement. This particular balloon float of pristine yellow was inflated with hot air from writer Jeff Sharlet. I am afraid it won't stay afloat long, at least to anyone capable of critical thought. Floats don't do well when they are full of holes.

Jeff's antics are plentiful in this unnecessarily long and wandering piece, dedicated to shaming men who see something rotten with modern feminism and painting them as the tried and true sexual threats in waiting that feminists are always wailing about. It will be best to make a few good articles in response; mercifully shorter and a good bit more honest than Sharlet's.

Right now I want to address Sharlet's anti-climactic attempt at playing the master "gotcha" when he shows up at my hotel room with Blair Braverman. Blair's the girl who narrowly escaped the clutches of the sinister Sage Gerard earlier in the day when he almost raped her at the conference in front of (or maybe with the help of!) the Honey Badgers. Alas, another piece, another day.

Blair Braverman. When she is not the sidekick of a yellow journalist, she is a marsupial.

Sharlet shows up at my room late. He is sans the bottle of Maker's 46 he has promised but he has Braverman in tow. Jeff, being the astute, journalisticky guy he is sets the tone by saying, "Elam is pleased by the entrance of another female."

Oh really? Mr. Sharlet is in my head now? I suppose he is gifted or something. Clairvoyant maybe? Anyway, I say that just to make a point. Setting the scene of your story with the writer mindreading doesn't work unless you are Stephen King. One pass through Sharlet's article will confirm that is not the case. Jeff continues:

"He fixes her with a gaze that says, 'I really want to listen to you.'"

Well, at least he hinted at some reason to suppose what was in my mind, but it hardly seems remarkable. I seldom ask questions when I am not interested in the answer. That comes with warm and gushy "I really want to listen to

you," kind of vibe. But I have to pass on the gaze thing. Too many rounds of "evil male gaze" propaganda of late.

Jeff, courtesy of his mind and eye reading, has set up his scene now. He is going for the *coup d'état*, the inappropriate rape conversation….with a woman!

> I'm curious," Elam says. "What did your friends think when you told them you were coming here?"
>
> "To be honest?" Blair asks. Elam nods. She says, "I had friends who said I'd get raped."
>
> Blink. You can almost see the struggle in Elam's bones: Play the nice guy? Or the perv? No question. "All right!" he booms, swinging his arms together. "Let's get started!"
>
> Jazz winces.
>
> "Get the video camera!" Factory yells at his girlfriend, who giggles weakly.
>
> I should be very clear here: At no point does it seem like Elam or Factory is actually going to rape Blair. We know they're joking. Just a couple of middle-aged guys joking around about rape with a young woman they've never met before in a hotel room at one in the morning."

Yes Jeff, there we were, a couple of middle-aged guys, joking about rape at one in the morning with the girl (much more on *her* later), who you brought to our hotel room — who had also just walked in with you after friends told her she was going to get raped. The same girl you had already sent after Sage Gerard earlier.

Pretty freaking funny if you ask me. Sharlet actually missed some of our best lines that night.

And I need to come back to something else you said, Jeff, if you don't mind us speaking so intimately here in front of the world. This:

> I should be very clear here: At no point does it seem like Elam or Factory is actually going to rape Blair. We know they're joking."

I am so thankful for your concern to be so clear with your readers, but I don't really think they are that stupid.

Let's see, a girl enters a room with a journalist. The room is occupied by two or three men, including the girl's boyfriend, a clinical psychologist and another woman. The girl informs the group she has been told she will be raped if she comes there, and we all laugh it up.

If your readers at GQ need it so "clearly" pointed out that this is not a serious rape threat to pretty young Blair, then I would suggest submitting your work here. We don't pay, but at least you won't be writing for impressionable morons who would need that explained.

By the way, Blair is into dogs, but I want to make it perfectly clear that I don't mean that in a sexual way.

Clearly Jeff examined what he had written at this point, and in a fit of hopelessness blathered away his account of the rest of the evening on a diatribe of "These guys actually think men have problems, hardy har har harr."

It is good fodder, I suppose, when you don't respect your audience enough to be honest with them. Concerns about false rape accusations are easy to paint as paranoid, even when it has happened to the men you are mischaracterizing. Easier still to attribute even more paranoia about the mainstream media, even when you *are* the mainstream media, and you have shown up there with a plant to help you create the story you want to write. And when you are busy cherry picking quotes, making fun of us for taking issue with cherry picking quotes.

There was a time when places like GQ and, duh, Rolling Stone, would take serious issue with a "journalist" manufacturing a story. But we all know those days are gone, don't we Jeffy? It's all about the clicks and the bucks.

It's all Buzzfeed now, ain't it?

LiveScience, stop spreading lies!

Lucian Vâlsan · 24 February 2015 · Archived copy · Original

A few days ago, LiveScience published an article titled *Gendered Grammar Linked to Global Sexism* by Stephanie Pappas, an article which quotes researcher Jennifer Prewitt-Freilino, a psychologist at the Rhode Island School of Design who is quoted as saying that "more and more research that is starting to come out looking at grammatical gender and language suggests that it has more of an impact than you would think."

The problem is that the article is either ideological claptrap at best or a bigoted lie at worst. I will explain why, with quotes directly from the piece.

The article categorizes languages of the planet as being either "natural gender languages" (i.e. languages who don't assign gender to nouns, such as Finnish or English) or "gendered languages" (i.e. languages who do assign gender to nouns, such as Spanish or French). This categorization is imperfect to say the least, but if that were the only problem with the narrative promoted by LiveScience, I wouldn't bother writing this response.

The piece begins by saying:

> Languages in which nouns are given male or female status are linked to gender inequality, according to a new study that compares languages and equality across the globe.
>
> Surprisingly, though, languages with no gender at all — where even "he" and "she" are represented by the same word — are associated with the most gender inequality, perhaps because people automatically categorize gender-neutral references as male.

So, in other words, cultures with gendered language are more sexist, and, not to let any culture off guilt-free, cultures with NO gendered language are the most sexist. Really? So Finland, a country where people speak a genderless language, is on par with Yemen (a country with gendered languages) in terms of gender equality?

The "most gender inequality" links to a piece about women in the military. In other words, the supporting link for the assertion that countries in which people speak genderless languages are associated with the most gender inequality doesn't actually support that assertion at all. In fact, that "supporting" link is not even a link about other countries or about language – it's a story about the US military and what Rick Santorum was saying 3 years ago. Seriously, LiveScience?

Moving forward with the piece, it then goes on to say:

> "These are aspects of language that seem very mundane and seem like they wouldn't make a difference," said study researcher Jennifer Prewitt-Freilino, a psychologist at the Rhode Island School of Design. "But more and more research that is starting to come out looking at grammatical gender and language suggests that it has more of an impact than you would think."

The words "grammatical gender" links to a 2011 LiveScience article called *Sexism and Racism Linked to Personality*. Again, not an article about language – but an article about a study made in the Basque region in Spain.

For those of you who don't know, the Basque region is one of the most nationalistic places in Europe. That place was the home of a particularly nasty terrorist group called Euskadi Ta Askatasuna (ETA) which tormented Spain and France for some time and which finally disarmed almost a year ago.

In other words, the sample of the study is quite irrelevant when it comes to the assertion that "grammatical gender" is correlated with anything. It's like making a study within the neo-Nazi party of Jobbik and then concluding that speaking Hungarian makes one a Nazi. This isn't science – this is prejudiced tosh!

To make things even better, the 2011 article, also written by Stephanie Pappas, quoted to support the nonsensical contention about "grammatical gender" also has this gem in it:

> Hostile sexism is defined in this study as a dislike of women. Benevolent sexism, in contrast, is the view that women are weak and in need of male protection.

How convenient. No matter what, women must be victims. If no victim can be found, we'll manufacture one by twisting the language (how ironic) so that people believe us. Mind you, the Basque study was made back in the days of Gender Stalinism in Spain.

Again, this is not science – this is ideologically driven claptrap. If you define "sexism" as "dislike of women" well, lo and behold, if you ask the right questions, you'll find a certain level of "dislike of women" but that doesn't say much if you're only looking at half the picture.

But it gets even worse. Then the article goes on to say:

> In other words, our thoughts don't just shape our language. Our language may also shape our thoughts. For example, one 2009 study asked high-school students to read a passage in English, Spanish or French. English is a "natural gender" language, meaning that speakers use gender-specific pronouns, but nouns do not have gender. Spanish and French are "gendered" languages, in which nouns are assigned as masculine and feminine. In Spanish, for example "la fruita" (the fruit) is feminine, but "el dia" (daytime) is masculine.
>
> Compared with the students who read the passages in English, those who read in gendered languages responded with higher levels of sexism to a questionnaire they took after the study.

The words "higher levels of sexism" lead to the same article *Sexism and Racism Linked to Personality*. Are you kidding me?

Again, the article Ms. Pappas quotes to support her assertion "those who read in gendered languages responded with higher levels of sexism" has nothing to do whatsoever with either language or comparison of attitudes between individuals who read anything in different languages.

For all we know, that 2009 study may not even exist. But even if it did, the article doesn't give us a clear reference so we can check it ourselves.

It gets even worse:

> Prewitt-Freilino and her colleagues wanted to take a broader look. Using the World Economic Forum's Global Gender Gap Index, which measures inequality between men and women in economics, education, politics and health, they compared nations' inequality to the type of language most frequently spoken there. Of the 134 countries included in the index, 54.5 percent spoke predominately gendered languages, 9 percent spoke natural gender languages and 19.4 percent spoke genderless languages. Genderless languages include Finnish, which uses the same pronoun for males and females. The remaining countries spoke some mixture of gendered, natural gender and genderless languages. [See Country Gender-Equality Rankings]

The first flaw in this approach is that you have over half of the sample of one type. So of course you'll have more countries that speak gendered languages in both the most "unequal" (whatever that means) and the most "equal" group.

And if you click on the "See Country Gender-Equality Rankings" you'll get to this article which proves my point: half of the first 12 "countries with the most gender equality" speak "gendered" languages. In other words, the assertion from the title is just blatantly wrong.

Moreover, that table also flies in the face of the assertion that countries that speak a "genderless" language are even

more sexist. How can that be if the leader of the "equal" table is a country that speaks a "genderless" language (Finland, in this case)?

Also, in the top 12 most "equal" nations, there are 2 that speak a "genderless" language and in the top 11 most "unequal" nations, there are also 2 that speak a "genderless" language.

In other words, the article is just an ideologically-driven lie. None of it is even remotely true – not even by their own standards set in the tone of the article which allegedly reports a "correlation" and not a causation. Well, the correlation just isn't there – by your own data!

Ms. Pappas goes on to say:

> On average, countries where gendered languages are spoken ranked lowest on the scale of gender equality, researchers reported in the journal Sex Roles. But surprisingly, genderless languages didn't fare as well as natural gender languages such as English (though they did fare better than gendered languages).

This is a lie. English didn't even come up in the top 12 most "equal" nations (again, I'm using their own quoted data) whilst two genderless languages did enter the top 12. In other words, genderless languages, by your own methodology DID fare not only "as well" but actually far better than English.

> "There is not a one-to-one correlation between language and equality. Iran, for example, is a predominately Persian-speaking country, and Persian is a genderless language.
>
> "There's a lot of variability between the countries, which is also what makes it pretty surprising that we still found this difference," Prewitt-Freilino said.

But you have not found any difference. Half of the languages on this planet are gendered – and half of the countries in the top 12 most "equal" nations do speak a gendered language. You haven't found anything – you just printed bullocks.

There is also an additional problem with the table – it lists Norway as a country that speaks a "natural gender" language, which is just not true. Norwegian is a gendered language (just like Spanish) and it has three genders: masculine, feminine and neuter and they are being used. A book is feminine (*ei bok*), a horse is masculine (*en hest*) and a house is neuter (*et hus*). Sure, there's also the Bergen dialect which has only common and neuter gender (just like Swedish) but to say that Norway speaks a "natural gender" language is nothing more than a bald-faced lie. It's just not true.

Now, once we corrected all the flaws in this article's narrative, we might as well re-write it since virtually nothing in it even comes close to the truth.

And if you think the problem is only with Ms. Pappas, who incorrectly reported and referenced her piece, think again. The study itself has major flaws. On page 8 it asserts that Norway is a country in which a "natural gender" language is being spoken – which is simply not true. On page 11 it asserts that the difference between the "gendered language" group and the "natural gender" group when controlled for "economic participation" (presumably of women) *approached significance* as countries in which a "gendered language" is being spoken scored lower in economic participation than countries in which a "natural gender" language is prevalent. What is that significance? 6% (see page 11).

So in other words, 54.5 percent of the nations evaluated spoke predominately gendered languages whilst 9 percent spoke natural gender languages. So 6 times more nations that speak a gendered language were evaluated – and yet when mixing Germany with Yemen and comparing with Finland you got only a 6% lower participation rate? I would say that's not "significance" – but rather a good thing given how many statistical outliers are in the large group compared to the small group (i.e. the "natural gender" group).

This is not science, this is just drivel. Ideologically driven drivel, to be more precise.

Oh, and one last thing: The table quoted by Ms. Pappas ranks South Africa as the 5th most “equal” nation – ahead of Denmark, Germany, Switzerland, Canada and many others. Can Ms. Pappas explain how the country with the highest rate of rapes per capita is more “equal” than say Denmark? I’m just curious.

Seriously, LiveScience, just stop spreading lies – and learn a thing or two about the languages you talk about before printing drivel. Just a thought.

“But She’s So Nice!”

Mumia Ali · 24 February 2015 · Archived copy · Original

Editor’s Note: This article is also available in Spanish.

We all know what that means; its a euphemism for saying that a Woman is…homely, but her supposed “nice” qualities somehow are to makeup or otherwise compensate for that. In many ways, it’s the analogue to the Nice Guy(TM) phenomenon that’s got the ire of so many ladies in our time these days. And we all know how and when such a phrase is used, too; when such a Woman is being foisted on you, usually in the form of people close to you – supposed friends, family relations, coworkers, that sort of thing, unwanted and unsolicited. People love to play matchmaker and like to experiment with you as the guinea pig.

Oh, joy.

If you’re a guy who has anything going for you, chances are you’ve been the “lucky” recipient of such unwanted matchmaking with such “nice” ladies; and the whole situation is something akin to being waterboarded at Guantanomo Bay, precisely because of the way the whole thing goes down, because of the people involved, and because you’re supposed to somehow be thankful and appreciative that your people have gone out of their way to set you up with a female – not taking into account that she is looking NOTHING close to what you consider to be sexually attractive.

Why is any of this important? Because, in the ongoing discussion on what I refer to as Sexual Politics in our age, where topics ranging from the Nice Guy(TM) problem, the question of Street Harassment and the War on Pickup continues, little things like what I refer to as the “But She’s So Nice!” issue never sees the light of day – in part because Men don’t make any noise about it.

That changes today.

So, since the question of “entitlement to sex/relationships” is often a part of these kinds of conversations, and I consider the “Nice Gal(TM)” to be very much part and parcel of the “entitlement to sex/relationships” axis, I thought the following real life account would suffice.

Many years ago, there was a young lady who liked me and, because she was tight with my family, she attempted to use those associations to insinuate herself into my life – aided, of course, by certain of my family members.

Now, this young lady was NOT sexually attractive to me. At. All. And yet, my people kept trying to “push” her on me, telling me how “nice” she is, and so forth. Not only did I immediately decline, I would continue to decline everytime; it got to a point where I’d try to avoid this young lady everytime she was at the family home and so forth.

After awhile I got tired of the whole thing – and the constant dodging of this “nice” gal, and simply decided to put a merciful end to it all, since it was clear that she, nor my family, was getting the message. Guessing correctly that she would be hanging out at my people’s place, I told the young lady that I was NOT sexually attracted to her AT ALL, and to please stop trying to push up on me. I said it very plainly, in an even, monotoned voice, looking her squarely in the eyes, and in front of many of our mutual people.

She burst into tears.

And then the “Big, Bad Meanie” treatment began:

“how could you do that to her, Obsidian, she likes you!”

O: I’m NOT sexually attracted to her.

“But she’s so nice!”

O: I’m NOT sexually attracted to her.

“She would make a really nice girlfriend for you!”

O: I’m NOT sexually attracted to her.

“That ain’t right!”

O: *Zones out*

Keeping aside for the moment Ms. But-She’s-So-Nice’s lack of feminine charms, is the fact that I never asked to be setup with the lady in the first place, which pissed me off even more; the assumption is that because I’m a guy with a d*ck, I’m supposed to just hop on anything moving in a skirt, and be happy as a clam about it, no less! God forbid I actually have some ideas of my own as to whom I would like to partner with.

You see, this is the flipside of these kinds of discussions that rarely if ever sees the light of day – Men aren’t expected to have their own ideas and standards of what they find sexually attractive, AND to decline any alternate offers if he thinks they are subpar. If he does this, he “ain’t right”, he’s “mean”, “selfish”, “superficial”, and if you’re Black, you’re full of “self hate”, “colorstruck” and so forth. No, it couldn’t just be, that you simply aren’t into the Woman in question due to her not being sexually attractive to you as a Man; you MUST accept her overtures, because if you don’t you’re “mean” – and besides, “she’s so nice!” – right?

If you think what I said above was somehow “mean”, consider the frequency – and severity – of Defcon 1 level Nuclear Rejections Women unleash on Men all the time – which makes what I said/did look like a peashooter by comparison. Why aren’t those ladies who engage in such actions upbraided for it by their own inner circles?

At any rate, that particular episode, along with a few others, taught me many important lessons – one of them being, just how much people – those most close to you at that(!) – don’t have any freaking clue as to what turns your crank; second, just how much those same people will assume that you, as a Man, is constantly thirsty; and third, how little respect or regard they have for you as a human being. It was these experiences that led me to the conclusion that if that’s what it meant to have family and/or friends, I’d be much better off without them in my life; I don’t need or want any help making things more difficult.

“Well Obsidian”, I can hear some of you saying, “Women go through this all the time – being setup with guys they’re just no into all the time, often unsolicited by family, friends, coworkers, etc – so what’s the big deal?”

The big deal is we all know that this happens to Women – but we never hear about the flipside, from the guys whom this sort of thing happens to. Guys for whatever reason simply don’t speak up about these kinds of events, and that needs to change. Hopefully, my doing so today will inspire other Brothas to follow my lead.

Oh, by the way: there is a popular meme going around the Sistahood that says, that Men really don’t like being approached by Women, but this is NOT true, IF, said Women in question are hot. When Men rebuff a Woman’s advances, it’s usually, not always, but usually, because said Woman is shooting out of her league. Which happens to Nice Gals(TM) more than any of us are willing to admit.

There is ALWAYS a flipside, folks.

Remember that.

Author’s Note: This originally appeared on The Obsidian Files, Thu, Jul 11, 2013.

Doxing MGTOW incident unleashes MGTOW+ fury at AVFM

Paul Elam · 24 February 2015 · Archived copy · Original

I just read a comment regarding the recent doxing of a couple of high profile MGTOWs. It seems it is already an AVFM conspiracy. I am not going to link to any of the crap referenced. What I will do is answer this nice gent's request.

> Yobyaxes • 7 minutes ago
>
> Speaking about MGTOW, Barbarossa and Stardusk got doxxed (sic) and Bar Bar (not Stardusk, he handled it better) is blaming MRAs for the attacks. This one idiot, Ravishing Rick Rude, his vendetta against AVFM is so deep that he's blaming Paul Elam personally. Anyone have any thoughts on that?

Yeah, I got a couple of thoughts on that. Several, actually. If what you are saying is true, I think these guys probably think communists are hiding under the bed, too.

Prediction right now. No one has any evidence at all that this had anything to do with me or AVFM. I guarantee it. And they never will because no one here had anything to do with it. I know this for two reasons. One is I know the people here. The other is that they know me. Everyone knows that anyone who did something like that would be gone the moment I found out – and that I would find out because of all the people who have my back.

Another thing I have a "thought" on is for them to quit acting like Anita Freaking Sarkeesian. So you got doxed. What do you want now? A kickstarter? A handkerchief?

I get that some people need to hide their identity in the wider men's movement. They should work behind the scenes if they can't take the heat. That is not an insult. We get articles all the time from people who use pseudonyms. There is some brilliant stuff written here in the shadows, and incredible work that goes on behind the scenes.

But what were these guys thinking? Did they think they could draw a large an audience as they do, successfully disseminating very controversial and provocative material, and that people who wanted them to shut up bad would never do this?

You have got to be kidding me. It cannot possibly be that any of these guys are that stupid. Either that or we must pause to offer respect to the idea that there are different kinds of intelligence, and no one has all of them.

I think you have to admit, though, that the expectation secrecy would survive notoriety would fairly be described as incredibly naïve.

I take no pleasure at all in seeing these guys get treated like this, though I think it is an unavoidable lesson. If you can deliver a message, like that found in Bar Bar's consistently superior videos, don't do it unless you are willing to stand publicly with your beliefs.

Unless you are willing to go through a lot worse than this little hiccup, you might want to listen to what I am saying.

People who front this wave of change, all of them, even the ones who hate each other, are going to get doxed. And that is if you are lucky.

So, my advice, for those who want to take it, is that there is lots of room for badly needed support work. That would be writers, videographers, web experts and a host of other things. But if you want a growing personal following, and you have the stuff to make it happen, don't do it unless you can handle the consequences.

NEWSFLASH! UPDATE! Even as I was starting to think this piece was wrapped up, more news arrives. The culprit in the doxing has apparently been identified as somone who goes by Tim Shmiggen. I certainly have seen his name in many MHRA circles. And, just as I predicted, it had nothing do with anyone from AVFM.

Here's the little rat bastard.

And here is a little more advice for those inclined toward ideological pissing matches and WWF level drama with other men and women who share largely the same views, you might want to stop and think about who is going to pay the price for your stupidity.

If you are invested in people who work in the shadows, they will pay for it. So you might want to, you know, think about that. You "leaders in the shadows" might want to think about that, too. Few of those guys cheering you on from behind screen names are even going to look back at you if someone comes along and wrecks your life.

And I again invite you to consider how you want to react to the harshness that marks personality cults and movements on the internet. Decide if you want to stand on a chair and shriek because there is a spot of sunlight on the floor that might illuminate you, or if you want to take a stand in the real world, or better yet if you are vulnerable, do something else where you are more protected.

Sexy Swimsuits and the Factual Feminist

AVfM Video Source · 25 February 2015 · Archived copy · Original

Christina Hoff-Summers explains why feminists are wrong in how they frame the “debate” about sexy swimsuits on the cover of magazines.

Lithuania to reintroduce mandatory military service

Lucian Vâlsan · 25 February 2015 · Archived copy · Original

VILNIUS. The State Defense Council, comprising of the Lithuanian president, prime minister, parliament speaker, defense minister and army chief decided yesterday that mandatory military service ought to be reintroduced in the tiny Baltic nation.

The measure needs to be approved by the Seimas (the Lithuanian Parliament) and if the measure passes, the first conscripts could be summoned as early as this September. Inside sources from the Lithuanian politics quoted by the local media say that the ruling party supports the idea and the measure is very likely to receive the Parliament's approval.

One of the official motivations for this decision is that ever since Lithuania moved towards a professional army model, the army has been consistently under-staffed as not enough people volunteered for a career in the military.

President Dalia Grybauskaitė motivated her support for the measure as a reaction to the "new geopolitical circumstances" and mentioned that the measure is not permanent:

> We must reinforce the country's defence capacities. Under new geopolitical circumstances, the army must be properly prepared for the country's armed defence even in times of peace. Today's geopolitical situation requires that we strengthen and speed up the manning of our army. Therefore the State Defense Council has decided that it is necessary to temporarily, for five years, reintroduce compulsory military draft.

Military experts in the region have predicted that in the next two years the probability of Russian aggression against the Baltic countries will be very high and the Lithuanian Armed Forces Reserve is not even half of its actual need in terms of personnel. The same experts say that 3500 per year is almost 5 times more recruits the Lithuanian army gets through voluntary enrollment.

Under the plan, the Lithuanian military expects to recruit between 3000 and 3500 ***men*** between the ages of 19 and 26 (including 26) every year and subject them to 9 months of intensive military training. It is estimated that roughly 200,000 men that fit the criteria live in Lithuania, and if the measure will indeed be limited in time, this means not all of them will be subjected to this decision.

Governmental sources issued assurances that exemptions would apply to university students, single fathers, men with health issues or otherwise unsuitable for military service. The latter category also includes men who file an "exemption request" and the Commission finds their arguments compelling.

Other voices associated with the Lithuanian decision-makers claim that their estimates show that training and supporting conscripts would cost the state only half of what it takes to train professional forces of similar size, but no actual figures have been presented as of yet.

Men aged 27 or older will not be subjected to this measure. Women are also totally exempt from the obligation of fulfilling what President Dalia Grybauskaitė called "the duty and honor of every citizen".

This measure is projected to create within its applicability period between 16 and 17 thousand military men which the Government claims would be a "solid army reserve" that would cover almost 90% of the demand.

Some members of the Lithuanian public are not that concerned, whilst others have started to make arrangements for emigration outside of the European Union. Trying to avoid this measure could result in a European Arrest Warrant issued against him which means he can be deported if caught in any of the 28 nations that comprise the EU.

Members of AVfM had different reactions to this story. Dean Esmay, editor-in-chief of the English-language main site cautioned about the issue of conscription being routinely overlooked when discussing men's issues:

> Those in the West who roll their eyes and say conscription is a non-issue are fools. They neither see that this is a reality that still affects countless millions of men around the world, nor that it could happen to men in any country. Everyday lies about equality of the sexes disappear when this happens.

William Andersson, the head of AVfM Sweden, on the other hand, was appreciative of the exemption of single fathers:

> I can see that this may be the only possible way for Lithuania to maintain a defense, and I like that exceptions are made for single fathers. On the other hand, this also looks, to me at least, as a sacrifice of men's lives for causes that are lost anyway. Suffice to say that I'm a bit conflicted about this.

Marian Atodiresei, editor-in-chief of AVfM Romania is skeptical about the results this measure would bring and is still looking for that equality under the law:

> I'm highly skeptical of the State's assertion that conscription is cheaper than training a professional force. Experiences in other nations, such us our own or Hungary tell a different story. But even if it were cheaper, that doesn't mean it yields the same – or close enough – benefits. I can understand that Lithuania is in a complicated position, geopolitically speaking, but I'm not convinced that mandatory conscription is a good solution for them at this point. Anyway – I'm looking for that equality and I don't see it. My mother was conscripted back in Communism and I'm sure this was the practice under the SSR Lithuania as well. Why not now?

It is yet unclear what will be the exact penalty for attempting to avoid the service.

Interdisciplinary Shaming Dept. Part V – Robbie Lieberman

Paul Elam · 25 February 2015 · Archived copy · Original

This article is one part of a series exposing corrupt, fear-mongering academics who used police officers and lawyers to silence a single student while they move to crush his free speech and Title IX rights. Read Part IV here.

Robbie Lieberman, chair of the Kennesaw State University Interdisciplinary Studies Department, looks like what happens when a crow and a Brillo pad fall into a wheat thresher. If I looked like her, I'd be a feminist too.

Barf.

That was insensitive of me. I should not judge a woman on the outside, because we all know that what's on the inside counts for so much more. Sadly, the inside of Dr. Lieberman makes any article insulting her appearance a love letter by comparison. Please try not to choke on your own puke when I say this empress has no clothes.

As a department chair, you would think Lieberman would act as a voice of reason when her underlings collapse into anarchy over the Lone Ginger. Actually, she picked up her own torch and ran screaming all the way to the Dean of Students Dr. Micheal Sansivero, moderator of the Gerard vs. Clyne slaughter, and recent interviewer of Dr. Richard Dawkins.

Imagine Lieberman holding Stacy Keltner's hand as Keltner blows snot into her fifth box of Kleenex, and you'll get an idea of the show they put on for Dr. Sansivero.

Dr. Lieberman was one of the people who approached the last remaining adviser for what was then named KSU Men to pressure him to resign. She did this more than once. Before Sage was silenced by campus lawyers, his adviser came over and told Sage about Lieberman's complaints.

Sage then sent Lieberman this email:

Regarding conversation with Dr. [redacted] about KSU Men

Sage Gerard <sgerard2@students.kenn 9/2/14
to rlieberm

Dr. Lieberman,

This is Sage from KSU Men. Dr. [redacted] has notified me that you two had a conversation.

Our advisors are not liable for KSUM operations, nor are they required to be personally or politically in line with the organization's values. Please do not trouble Dr. [redacted] with concerns KSUM staff are responsible for addressing.

As the public contact, any grievances with the organization must be brought to my attention before moving on to KSU staff.

You are welcome to bring any concerns to my attention.

Thank you,

Sage Gerard (A.K.A. Victor Zen)
Collegiate Activism Director, *A Voice for Men*
Founder, *Kennesaw State University Men*

I'll give you three guesses on what happens next.

It's not a police report this time, although Lieberman's name does appear on police reports in support of Sage's hysterical accusers.

The problem is that Liebermen did nothing to encourage investigation and ease nerves. She instead entertained fears and tried to go over Sage's head to get him in trouble. She never bothered to talk to Sage herself to clear up any misunderstandings, even though Sage explicitly invited her to do so.

What makes Lieberman especially disgusting is that unlike other ISD faculty, she actually met Sage once before. Once upon a time Sage brought literature to the former gender studies coordinator and Dr. Lieberman to recommend more diversity in perspectives on masculinity. Lieberman saw how Sage conducted himself, and she had no reason to assume that Sage was a danger to anybody.

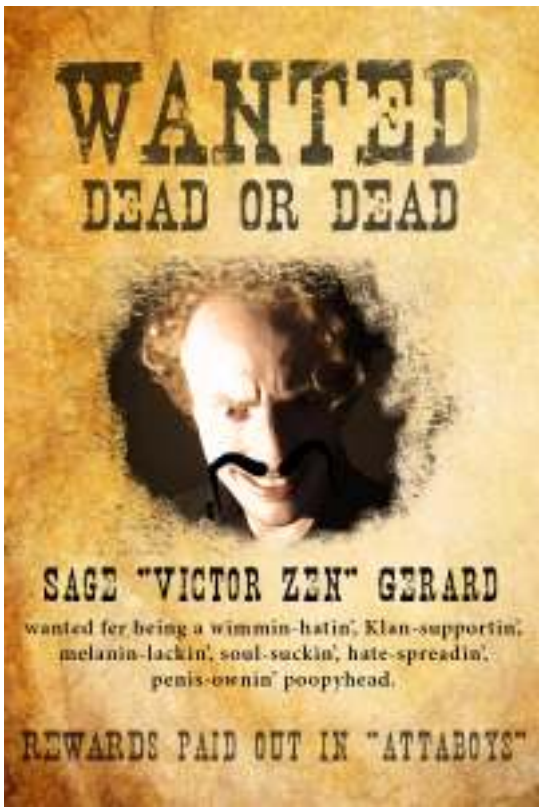

This message brought to you by tax-funded scholars.
Let's look at the emails Dr. Lieberman sent through the series of tubes to Dean of Students Dr. Sansivero (Click for the full email thread).

First, congratulations to the dean for sending this message:

From: Michael Sanseviro [redacted]
Date: August 27, 2014 at 1:28:30 PM CDT
To: Robbie Lieberman [redacted]
Subject: Re: KSU Men - important

Robbie - I'm sending an email response right now to you, Robin and the rest of the group. I've reviewed the reports issued to the police and I respectfully disagree and believe their reactions are not reasonable based on the most recent incident and their statements to the police. I'll finish the email so you have what I learned from the police in writing and give you a call so we can discuss the details more.
Thanks,
Michael

Lieberman replies as such:

From: "Robbie Lieberman" [redacted]
To: "Michael Sanseviro" [redacted]
Sent: Wednesday, August 27, 2014 2:23:00 PM
Subject: Re: KSU Men - important

Thanks, Michael. I am not really comfortable having a long email conversation on this topic, but there are a number of issues we need to address. First on my list at the moment is helping my faculty and staff feel safe coming to work. That is subjective, of course, but in my view their reactions are not unreasonable under the circumstances.
Robbie

This email shown above proves that Dr. Lieberman acknowledges this was an issue of *subjective perception,* right before *subjectively* defending the hysterical reactions of her lugubrious staff.

The hypocrisy continues in another email:

From: "Robbie Lieberman" [redacted]
To: "Michael Sanseviro" [redacted]
Sent: Wednesday, August 27, 2014 10:36:11 AM
Subject: Re: KSU Men - important

Michael,
I understand what you are saying, and we have no intention of stepping on student rights to free speech. But other students (faculty and staff) also have a right to feel safe when they come to work. His behavior in our office has people feeling threatened, which we will report to the proper authorities. After all, it is actions that matter, not just words.
Robbie

Wow.

Robbie, Sage did absolutely nothing to target your staff. He only ever used words. Don't pretend you were just doing your job, because there are no actions on Sage's part that justify the fears of your drones.

If you had no intention on stepping on a students right to free speech, why did you allow a campus attorney restrict his ability to speak with *anyone* in your department with nothing but perception backing that restriction?

Liberty and security are mutually exclusive ideas for a reason: Freedom is not safe. So long as speech is free, all ideas risk death, even yours. Your faculty and staff do indeed have a right to a safe environment, but so does Sage.

But you took that away from him when you went on a smear campaign specifically *targeting* him.

"Dr." Lieberman, I hope you stop to acknowledge your bias. Do you feel even the slightest bit of remorse, oppressor?

I guess not, considering this "fact sheet" you had printed for the purposes of a campus meeting meant to destroy Sage Gerard. Naturally, you cherry picked the same tired out-of-context quotes and oft-refuted SPLC pieces that confirm your perceptions instead of evaluating the sources. Whatever makes your fears feel valid must be true, right?

I think you should know that Sage tried to invite you to a mediation. He was out and about working with the system in good faith trying to clear up misunderstandings. He learned that Dr. T. K. Hedeen, the University of Georgia Omsbud that organizes mediations, was a friend of yours.

Put yourself in Sage's shoes for a second. Assume you are a passionate young woman who stands up for other women without apology. You never *intend* to offend, but you are willing to *risk* offending people to say that women are human beings that deserve respect. You are often considered an "oddball," mostly because you tend not to think in terms of popular intellectual fashion. After voicing articulate criticism of systemic corruption pushed by men, a department decides to accuse you of wanting to kill men. One of the male faculty members (who you have never even met) refuses to come to work because of his personal discomfort. You try to work with the system, but learn it doesn't actually care. Everyone more powerful than you are connected to each other, and lawyers decided that you are better kept silent. You cannot trust the system, you have no money to hire an attorney, and degree-holding ideologues are organizing to hurt you because "you are creating a hostile environment."

Can you wrap your head around your department's repugnance after picturing yourself in this situation?

…You don't care, do you?

No, you are the kind of person who would read this article and say something stupid like "I would have cared if you and Sage weren't so *rude*." But we need to be rude, Lieberman. It takes rude people to make a point heard through your years of ideological brainwashing.

Your biography indicates a passion in diversity, peace studies and social movements. If you had any knowledge of how any of those things actually worked, you would have detected the beginnings of something powerful in Sage Gerard. You have witnessed his passion, but never asked if overreacting would only fuel his fire.

Attacking him was the greatest mistake of your career, and I think you are starting to figure that out.

All of the stress and fear you and your staff are feeling right now are unfounded. This should be good news to you. But in order to stop me from digging up your histories and exposing you for years on end, all you have to do is grow up and apologize to Sage Gerard. You have his email.

If I hear of you calling cops or lawyers to regulate the discussion, then you will be hearing back from me. I don't think you want to convince this community that lawyers are fair game, because some of our readers (who have raised over $20,000 for Sage over a year) are talking about starting a legal fund.

The choice is so simple: Be an adult, or don't. There is no other option. I would *strongly suggest* picking the one that only takes ten minutes and prevents years of misery. Do not let your stubborn need to think of Sage as a criminal blow back on your department, if not all of Kennesaw State University.

Feminists welcome Patricia Arquette to hell

August Løvenskiolds · 25 February 2015 · Archived copy · Original

Editor's note: This article is also available in Spanish.

A couple of days before the Academy Awards, Michelle Goldberg speculated in an editorial at the Washington Post that a lot of feminist writers were leaving feminist advocacy over "abuse" that she attributed to anti-feminists online. Little did she know that the worst enemies and tormentors of feminists are other feminists themselves.

And the winner of this year's award for "Feminist Woman Most Abused by Feminists" is: Patricia Arquette.

After decades of struggling to be recognized as serious and more than 10 years working on the film *Boyhood*, the matronly Patricia Arquette finally won an Academy Award ("the Oscar") for Best Supporting Actress in that film. In the brief acceptance speech that follows the announcement of the award, winners typically thank those men and women who loved and supported them in their careers.

But not Patricia.

Well-off and elderly by Hollywood actress standards (net worth of $24 million; she'll be age 47 in a couple of months), Arquette defied conventional acceptance patois and instead used her tipsy-sounding 24 seconds of fame to make a feminist-lite shout out for equal pay for poor little girls like her.

> "To every woman who gave birth to every taxpayer and citizen of this nation, we have fought for everybody else's equal rights," Arquette said in her speech. "It's our time to have wage equality once and for all and equal rights for women in the United States of America." – as quoted by Time Magazine.

Welcome to hell, Patricia.

The gates of hell into the first circle are as deceptive as UVa coed Jackie Coakley's rape fabulism: initially, newb feminists were giving enthusiastic consent to Arquette's brazen pandering:

But before even the next morning's hung over walk of shame, that once enthusiastic consent had morphed into a vicious post-hoc rape hoax: it turns out that the "Yes!" didn't really mean "yes" to those statue humping feminists at all. Oh, no.

In the second circle of hell, Arquette was skewered by my personal bum-grabber Amanda Marcotte, who claims that she is a "big fan of celebrities using their platforms to get out the message about feminism" but described Patricia's 24 second Oscar speech as "political grandstanding [that] played into every ugly stereotype about 'feminism'."

Now, that IS impressive: covering the true naked greed, pedophilia, child-killing, child-beating, man-hating, family destroying, sexually incontinent, rape-hoaxing, penis-mutilating, vagina-worshiping, disease-spreading, job-stealing, gay-bashing, colonial, racist, trans-exclusive, patriarchy-blaming, female agency-suppressing, history-rewriting, cannibalistic, lazy, whining, lying, censoring, bossy, loud, annoying, pleasure-policing, fashion-monitoring, gender-alienating, comfort-seeking, Borderline Personality disordered, ungrateful, daddy-issues-having, anhedonic, incoherent and hirsute stereotype of feminism in a short Oscar sentence should have earned Arquette a "Best Screenplay" nod as well.

In the third circle of hell, Arquette met the talons of one African-American womanist named Nyasha Junior, who dropped the worst epithet in their arsenal on Arquette: the dreaded term "problematic", a Social Justice Warrior curse that is worse than eternal damnation and bodily hair maintenance combined. Drastically misrepresenting Arquette's clumsily expressed intent, Junior savaged her in the same way a child might be beaten for asking an innocent question about a naughty sex-related word in church.

"Womanism" is the African-American version of feminism that is in an eternal war with white feminists over their mutual failed inclusiveness and the full brunt of both their disputes collapsed on novice feminist Arquette like a feminist fecal mound in a monsoon.

In the fourth circle of hell, Arquette was interned with other feminist newbs in the re-education camp that awaits all those foolish enough to think that feminism grants personal autonomy to its sycophants: an article in ThinkProgress by Tara Culp-Ressler touched on the idea that after relentlessly recruiting and indeed, bullying high-profile celebrities into a nominal feminism, these raw and reluctant converts may actually undermine the rickety structure of feminism.

> As feminism becomes more mainstream, and rich and powerful public figures start talking about it, there's an inherent tension present because activists are worried about feminist concepts getting watered down by celebrities who toss them around like buzzwords.

Of course, back in August of 2014 I wrote about this same problem with chic feminist Beyoncé:

> A glowing sign proclaiming "FEMINISM" behind the silhouette of a wealthy, attractive woman *sans* pants is a symbol of female dominance, not the wretched domestication feminists whine about. Symbols of overt power, while briefly inspiring, are ephemeral and quickly turn into objects of scorn and derision…

Looks like it only took feminists 6 months to figure it out.

As her pain-wracked body writhed into the cesspools of the fifth circle of hell, the forty-four words of her speech were carved into her flesh like stigmata and then slowly dissected, one by one, by Soraya Nadia McDonald, in a piece called "Ripping Patricia Arquette to shreds".

> Why was there specific mention of "citizens" and "taxpayers?" Was she deliberately omitting people? And what of the verbiage of "women who give birth" when there are plenty of mothers who didn't or couldn't give birth to their children? Why didn't she just say "mothers?"

And now WE HAVE HER.

Welcome to AVfM, Patricia Arquette. As you may know, we are the sixth circle of hell for feminists.

All we ask you do to escape is to swallow this one little red pill. You work in movies, right? Do you like sometimes scary science-fiction movies? In the 1990's era movies like Total Recall and later, the Matrix, swallowing the red pill was symbolic of one's wish to wake up from the dream world of fuzzy sweet feminists loving everyone in preparation for harvest, to the real world of feminist violence and brutality.

You've just experienced the real feminism: the incredible nightmare of political correctness and the narrow path you have to walk to avoid the hell you've found yourself in. Now, you need to wake up to the reality of it.

Here's the thing, Patricia. Every man and woman you know lives in this hell already. Most don't fully grasp it yet but more and more of us are waking up to it every day. Sure, we are angry and disappointed and we don't always get along but we are all living better, more self-aware lives now that we are awake to the real nature of the feminist world. Even better: we've found others willing to join us in rejecting the hell of feminism. We have lots of women who have joined with us also and we work every day to heal ourselves and reach out to others.

If you reject us, that is okay: you can take this blue pill to keep being a feminist, and move on to the seventh level of feminist hell. What is in it, you ask?

It will be better if we just let that be a surprise.

Peter Lloyd on spousal maintenance, BBC Radio 4

AVfM Video Source · 26 February 2015 · Archived copy · Original

Feminist lawyer argues that women should not face consequences for their choices, and men should face consequences forever because equality. #SeemsLegit

An introduction to Post-Argumentalism

Luigi Logan (aka Fidelbogen) · 26 February 2015 · Archived copy · Original

The accumulated wisdom of the activated non-feminist sector finds feminism to be, on balance, pernicious. The reasons for this verdict are many and have been examined elsewhere. For a start, know this: we mean to draw a line against the encroachment of feminist power into the non-feminist world. Since we find that power pernicious, we naturally find ourselves at odds with almost every aspect of it. This brings us to the topic of the moment: post-argumentalism.

Post-argumentalism is the stage "beyond argument", the stage you enter after you deplete the possibilities of debate or persuasion in a given setting. It is a kind of existential crisis in the face of an intractable other: the other may find your stance unacceptable but you find his equally so – and there you stand! Since argument has not settled the issue and apparently never will, you are excused from such activity and may henceforth either agree to disagree with the other, or enter a state of "war" with the other.

None of this holds any great mystery. If you have ever dealt with a fanatical cultist or an incorrigibly pigheaded person of any kind, you will perfectly understand the base dynamic. And what is true of a solitary individual can as well be true of an entire group or subculture.

The intractable other that now confronts us is the subculture called feminism. As said, we find feminism pernicious – and that implies that we have already settled the debate to our own satisfaction.

We see no reason to keep arguing in hope of persuading this intractable other – we've long since persuaded ourselves, and that should suffice. We know whose opinion we value, and whose judgment we trust. In all cases we cherish our own conclusion because we deem it best, and if we deemed otherwise we'd have concluded otherwise.

Argument is useless if it never ends, and worse than useless if it puts a freeze on necessary plans and actions. To tolerate such a freeze would seem to imply that we cannot act without a go-ahead from the intractable other. Yet a moment's thought might reveal that the other is likewise constrained by us – and there we stand! How to break free of this impasse? Apparently not by further persuasion efforts.

What are we waiting for? Will another three, five or twelve years of argument finally clear the road so we can set plans and actions afoot? What force – legal, moral, physical or otherwise – prevents us from turning our back and going our way immediately?

Feminism has been a dynamic force in the world, and never shy about setting plans and actions afoot. Nor has it been dutiful about consulting others and securing their agreement to such plans and actions. The point is that feminism itself is post-argumental. Feminism has trodden upon the alterity of the non-feminist sector, and the non-feminist sector may now, by rights, serve feminism likewise.

We should add that feminism is an entrenched system which extends through the social and political fabric. It is a major power structure, individual feminists are stakeholders in it, and if we think the stakeholders in any major power structure will be talked out of their advantage by sweet reason alone, we delude ourselves.

The two sides do not gather in a clean, well-lighted debating chamber, and air their views in turn until one side says to the other: "Yes, you have convinced me of the truth of your position, and from henceforth I will adopt it as my own and rearrange my life according to what it requires of me." No, that is not how the world works.

Such being said, our project is not to reprogram the deep ideological conviction of every purported feminist. Rather, it is to make such people modify their outward behavior so that the pernicious implications of feminist ideology will no longer translate into real-world consequences. They can believe any pernicious thing they want to believe, but they must stop acting upon such belief. In so stating, we exercise a mandate. Such is the power of post-argumentalism – it nullifies the presumptive moral authority of feminism and commandeers authority on its own account. In this way, post-argumentalism is a revolutionary procedure, the starting point for anything at all that you

could rightly call a revolution.

Truly, to nullify authority is a rightful deed when authority is intractable due to fraud or villainy. Post-argumentalism makes no fuss about this. It does the job brusquely, unceremoniously, unapologetically. To make omelets, you break eggs.

Both war and revolution have this in common, that they spring to life when reason and negotiatory discourse prove unavailing. The difference is that war is a contest between parties purportedly equal at the outset, whereas revolution is a contention where an upstart knocks authority off a pedestal. In the end, both war and revolution are a fight, and both involve the element of violation. The rules of war dictate that the parties violate each other until one side gives up, while the rules of revolution dictate that one system of rules gets violated so another system can replace it.

The non-feminist revolution is both a revolution and a war, and is not undertaken for light and transient causes.

As non-feminist men and women we must ask ourselves: what did we originally hope to accomplish by arguing? Supposing we could have persuaded the intractable other, what did we hope to gain? What did we hope to obtain that we couldn't have gotten elsewise, in due course? What prevented us from simply taking it?

If something belongs to us, it is simply a question of overriding or overruling the intractable other in order to secure what is rightfully ours. Correct? In that case, what is the good of persuasion – to talk the other into giving us what is rightfully ours? To talk the thief into handing back our stolen property?

We know that this intractable other, feminism, is a taker who never quits taking, and gives nothing back at the behest of mere persuasion. We ought to craft our politics in the light of such understanding. In other words, we ought to craft our politics post-argumentally. We do not argue with feminism, we simply tell it things – and if it will not listen or modify its course, we hold it accountable.

How much does it cost a school to implement a father involvement program? You might be surprised.

Jonathan Taylor · 26 February 2015 · Archived copy · Original

You may have heard of the group Dads of Great Students (D.O.G.S.), which sometimes goes by the name Watch DOGS. I covered it almost exactly a year ago. This is a program that brings in "fathers, grandfathers, step-fathers, uncles, and other father figures who volunteer to serve at least one day a year in a variety of school activities as assigned by the school principal or other administrator." Here is a list of just a few of the things they do:

- Reading to children in the school library or in class
- Helping students with arts and crafts
- Helping students study via flash cards and other cooperative study activities
- Engaging with and providing guidance to students during lunch or other break periods
- Assisting in loading/unloading buses
- Being a monitor in the hall and at recess
- Just being a positive part of children's lives.

Let's remember that many of these students, for one reason or another, are not growing up with dads in their lives, which can be a tremendous loss in more ways than simply having more stability, structure, and adult guidance for children, having dads in particular in the home helps in many other ways.

So how much does a program like Watch D.O.G.S. cost? This USA Today article tells us:

The Watch D.O.G.S. program costs each school $365 the first year, with $195 for each year after that. In most cases, the individual schools cover the costs, although the district allocates funds to schools with large percentages of low-income students for parent-engagement programs such as Watch D.O.G.S.
$365 a year – for just the first year – and nearly half that cost for every year after. That's nothing, even to a small-town school district. How much is it worth for kids to have a positive male role-model in their lives? And for the activists out there, how much is it worth to have a group promoting the idea that men can be nurturing to children, just as women can?

Folks, to a lot of kids, that's priceless. The article continues:

Greg Whittington, 64, a medical researcher with the University of Louisville, said the importance of male role models became apparent to him early in his career when he served as director of a residential treatment center for emotionally disturbed delinquents and observed a pattern among clients — most lacked positive male guidance…Dr. Bryan Carter, a pediatric psychologist at Kosair Children's Hospital, said programs like Watch D.O.G.S. could be especially helpful for the behavioral development of young boys because boys seem to respond differently to men than women. Many boys are "wired" to rebel against mothers and other female authority figures, which he said could be problematic in a school setting, where the majority of teachers and administrators tend to be females. It's an issue frequently seen in Carter's field, he said, although experts don't completely understand why.
I would characterize it differently than simply an "impulse to rebel against women." It's really quite simple: boys and girls are different. Men know what it is like to **be** a boy, whereas women – by and large – do not. They may know what it is like to care about a boy as a grown woman, but actually relating to boys is different. And the same holds true for men vis-a-vis girls as well.

So what happens when every adult role-model a boy interacts with and answers to is someone who has a little more trouble relating to him? He's going to be much more likely to eventually feel misunderstood, stifled, and so forth. This can lead to both academic and discipline problems, which in turn feed into and reinforce each other.

And that's why having positive male role-models is so important in boys' lives. It's really not rocket science. But if

you want a little more of the science end of it, I strongly suggest *Teaching the Male Brain* by child psychologist Dr. Abigail Norfleet James and *Father and Child Reunion* by Dr. Warren Farrell.

It's amazing when people look at a small cost like $365 and say "we don't have the money for these kinds of programs." Here's a simple little maxim: at the end of the day, we fund what we care about.

Visit the Watch D.O.G.S. website here.

[Ed. note: this post originally appeared at A Voice for Male Students.]

Black feminists don't need to "go on strike"; They need to get a life

Mumia Ali · 26 February 2015 · Archived copy · Original

> *"You can always count on the Americans to do the right thing, only after they've tried everything else."*
> *-Winston Churchill*

I knew it wouldn't be long before the Sistahood shrieked their outrage in response to the very White, very blonde Oscar-winning actress Patricia Arquette's backstage remarks about how all the Darkies were to show the Nice White Ladies of America(TM) some love in appreciation for all the good things they'd done for us, and one Ms. Brittney Cooper – the self-proclaimed "Prof. Crunk" of the Crunk Feminist Collective fame, didn't disappoint. In yesterday's column for the well-known left of center wesbite Salon.com, Cooper defiantly proclaims that she has now "gone on strike" from attempting to lovingly correct/educate/whatever White folks – which really means the Miss Annes of the world – and I for one breathes a sigh of relief; "it's about time!"

Unfortunately though, Prof. Cooper's grand announcement that she is packing up her ball and going home, leaves a lot to be desired when one actually examines the record.

Although she is right to say that Black Feminists have been around since at least the latter part of the 19th century, what she leaves out is that Black Feminism as we know it today – and which greatly informs the current cabal of loud shriekers such as herself – got their beginning a bit later in the historical timeline. The "second wave" of Black Feminism can be traced back to what has become known as the Combahee River Collective, founded in part by Ms. Barbara Smith, and it has been more than four decades since that halcyon gathering of afro-wearing fist-pumpers. A powerful question emerges: what have they accomplished for Black women in more than four decades?

Let's count the ways, shall we?

1. Black women get more abortions than anyone else: thanks to *Roe v. Wade* – a White case that was fought by White lawyers before a White US Supreme Court and and advocated for by White feminists. Quick, name me the Black feminist who played a role in any of that? Yeah, that's what I thought.

2. Black women currently enjoy the highest educational attainment of ANY racial, ethnic or gender group in the country. Can our Black Feminists point to one in their number who played a pivotal role in this development? To ask the question is to answer it.

3. Black women's health concerns have enjoyed at least two decades of sustained longitudinal study and presidential attention; indeed, the single biggest problem Black women face in our time isn't one of malnurishment, but one of eating too much of a good thing in the land of plenty. After all, as the good professor bears witness to herself, Black women as a group certainly aren't missing any meals. What do Black Feminists have to do or even say, about these facts?

They can suck their teeth, stamp their feet and roll their necks until the cows come home, but the harsh, brutal truth of the matter is that Black women enjoy the lives and rights they do along gender lines, as a direct result and actions of White Feminists – NOT Black ones. But, fear not, my Sistas – since Prof. Cooper now has quite a bit of free time on her hands due to her having claimed to give up her obsession with Miss Anne, here are some ways Black Feminists can actually make a difference:

1. Cooper is right to point out the fact that Black women as a group have the lowest net worth of any group of women in the country – but she misses the mark as to how and why. It isn't because of some vast White-wing conspiracy to keep them down and out of the job marlet – *it's because Black women are the least partnered group of women in the country*, proofed in dramatic detail by the fact – FACT – that more than 70% of all Black kids are

now born out of wedlock. Every study, suvery and research project known to humankind has confirmed the fact that not only do kids born into such a state fare markedly worse regardless of racial or even economic background, but the single best way for the average American to accrue assets and build wealth is to get married and work together with your spouse to achieve the American Dream. White feminists know and understand this, which is why they ain't as many Baby Mamas among their number, and the majority of them have hubbies or stead partners. Cooper and her Black Sistas-in-Arms can meaningfully address these facts.

2. As noted above, Black women are the heaviest cohort of Americans in the country, again proofed by all manner of study and research. Prof. Cooper can demonstrate by example that it is possible for Black women enmasse to improve their health and flatter their figures, by her backing away from the table, hitting the gym as hard as she hits her keyboard churning out Id Monster-fueled diatribes in response to anything a Miss Anne type says or does, and encouraging Black women everywhere the importance of staying in shape. She can turn to fellow Sista Feminist, the aptly named Ms. Feminista Jones, for advice and counsel in these areas, as it is well known and documented that she has lost a formidable amount of weight in recent years, and does spend quite a bit of time on her appearance, to great effect; it is my understanding that Ms. Jones has successfully landed a mate. Moreover, Prof. Cooper can use her position as a columnist at Salon and as a professor at one of the country's best known universities to expound on these and related points to her audience, of which Black women play a major part.

3. Black women have an image problem of being irascible, uncooperative, loud, and sometimes violent; Larry Wilmore spoke the truth about one of the reasons why Black women as a group are the least partnered and married, is in part due to their being so "bossy". Nor is this necessarily a respector of class or station, as Sorority Sisters, Real Housewives of Atlanta, the various iterations of Love & Hip Hop, Basketball Wives and what must be thousands of videos on YouTube and Worldstar Hip Hop easily attest to. What if Prof. Cooper and her Sista Feminists took it upon themselves to go on a Charm School offensive for the Sistahood? Not only would it be good for Black womens' overall image, it, along with the aforementioned slimming down would make them much more attractive as wives for many Black men – who, make no mistake about it, ARE "going on a strike" of their own – they have voted with their feet when it comes to saying "I do." Again, I'm NOT saying that the only reason as to how and why Black women have the problems they do, is totally of their own design; what I AM saying, is that Black women have a hella more agency and real power to affect their own lives, than Black Feminists, who ironically drone on and on about "agency" in the first place, gives them credit for.

4. Picking up on point #1 above, Prof. Cooper and her Sista Feminists can address the fact that Black women fritter away what relatively little money they do have, on hair weaves, extensions, and "creamy crack," to the tune of well over $1B USD annually – and despite the facade, everyone and their mama knows the reasons how and why so many Black women literally put their lives on the line to do so – to try and ape Miss Anne. What if Prof. Cooper and her Sista allies took to the streets to really educate their fellow Black women about this, the monies involved, and how to love and accept themselves for who and what they are? Quiet as it's kept by the way, Black men do NOT like these looks on their ladies; they want Black women who actually look like, you know, Black women – not a cheap White/non-Black woman knockoff.

And that brings me to the biggest point: Black Feminists have shown themselves to be massive failures when it comes to getting their Miss Anne sisters to accept them – it didn't happen for Audre Lourde, and it won't happen for today's Sistas either. For more than a century, even longer than that, White feminists have made it abundunatly clear that they don't want Black feminists in their ranks, other than to occasionally be used as cannon fodder and toilet bowl scrubbers (recall "The Help"), and here Black feminists are, refusing to take "no" as an answer and pathetically trying to insert themselves into any and every conversation that White feminists engage in or start, by shrieking "Me too!" Every time Cooper or any other Black feminist knee-jerkingly reacts to anything a Miss Anne White feminist says, this is exactly what is going on – and please do not fool yourselves into thinking that no one else notices. They do. And they're all laughing AT you.

Instead of trying to get a group of White women to accept you into their club, or trying to get White folks enmasse to like you/us, what Black feminists could actually try for a change, is doing something about problems they and

other Black women have direct control over. The items outlined above, speak directly to that, and what's even better, they don't require White approval, permission or even awareness of, in order to make an impact. Nor do they require some massive and amorphous government intervention scheme – these are things Black women, individually and collectively, can do RIGHT NOW – and they can and will WORK.

So there – I've outlined four clear, and devastatingly simple, areas where Black feminists can redirect their energies and efforts – areas that most directly impact the lives and well beings of Black women enmasse, and which can make a real difference. Black feminists have a golden opportunity to make themselves relevant and meaningful, in ways no one else can or even has shown an interest: by really improving the lives of Black women.

The burning question that remains, is whether Cooper and her Sista allies will do just that – or whether they will continue on in their Quixotic quest to be the center of attention, always failing to crowd out the Miss Annes of the spotlight. You see, when you accept the rules of the game as defined by others, you're really playing to lose.

Black feminists need a new game.

Theirs.

Ecofeminism's plan for women

AVfM Video Source · 27 February 2015 · Archived copy · Original

Some feminists seem to think women are dirty and uncultured and should be thrown back into nature from whence they came. Sounds like a good plan, for feminists.

We like Sargon.

Snarkytweet leads to an opportunity?

Paul Elam · 27 February 2015 · Archived copy · Original

One of the most shopworn habits of the feminist version of the “men’s movement” is trotting out the canard that the MHRM does not actually do anything to help men. I heard it for about the ten thousandth time today in a tweet from one such concerned individual, Mr. David Pilbäck of mensmovement.com as follows.

> Heard you’ve got a lot of $ these days. Want to help men? Why not use the $ setting up a hotline for male depressed? @AVoiceForMen
>
> — Mensmovement (@Mensmovementcom) February 27, 2015

Another voice from the outside, who I can imagine felt quite triumphant with each retweet of his snarky little suggestion. So, I called him on it.

> @Mensmovementcom I heard you have a lot of time these days. Step up to donate your labor to produce and manage it and we will talk! — Paul Elam (@AVoiceForMen) February 27, 2015

To which he replied.

> @AVoiceForMen Your sources are badly informed. So much to do, so little time ⍰ Great response Paul. I will seriously considering it. — Mensmovement (@Mensmovementcom) February 27, 2015

To which I replied:

> @Mensmovementcom It’s a serious offer. I’ve checked into it, and the problem is qualified, trained personnel. You step up, I will cough up.
>
> — Paul Elam (@AVoiceForMen) February 27, 2015

And of course I could not resist adding:

> @Mensmovementcom Oh, and your sources? Not so on the money, either. Pun intended. Good thing I turned your snark into an opportunity. — Paul Elam (@AVoiceForMen) February 27, 2015

Now, I will wager that 99.99999% of all snark exchanges on Twitter between differing camps in the gender discourse would just end there or escalate into a pattern of unproductive badgering.

But could there be an opportunity here? I think so. While the social justice current seems to run very near the surface of Mr. Pilbäck's river, I did find some things that appear promising — even aside from the very smart ownership of a great domain name — on his mission statement:

> We have to seek understanding of our brothers and sisters; no matter how different their views yet may seem to us. Even if we do not find an understanding we have to, within ourselves, develop a perspective of love for the other person and respect for his or her opinions.
>
> There has to be a common understanding of the biological and neurological differences and limits of the different genders. Societal development needs to be guided by scientific underpinnings, not by blind ideology.

Hard to argue with that. In fact, I endorse those sentiments fully. But I do want to find out exactly where David's intentions actually reside.

As I said, my offer to him is serious. And I can state without question that to whatever degree that David is seriously interested in helping depressed men, as opposed to say, spreading the ideological tomfoolery that men are inherently flawed, AVFM and many of its readers will help him.

There are a couple of red flags, though. There was such a flippant, even condescending tone of superiority that carried the implication that AVFM is not really interested in helping men. And to be brutally frank, there is an air about his Tweet that suggests he has never seriously considered doing such a thing himself. It is as though he assumes that such an operation materializes out of a wallet.

At various times I have spoken with Dr. Tara Palmatier and others quite seriously about how we would go about funding and maintaining such an operation. Actually, Dr. T and I have had numerous conversations on that very subject. The fact is that it is not that simple.

Aside from expense and a thousand things that MUST be done right, there is the issue of maintaining qualified, trained volunteers who will follow through with commitments to man (there's that word) phones faithfully.

And that training? Easier said than done. The people you need for this cannot be products of short-term online courses for dabblers in crisis intervention. Taking on the serious responsibility demands that you dependably train people to know the difference between brief intervention and referring to more qualified help as compared to playing psychotherapist over the phone with depressed, possibly suicidal human beings.

All that takes time, talent and real expertise to produce. It does not produce itself unless you are looking for a disaster.

So yes, David, we have thought a lot about this. Likely before you did. But still my offer is sincere. If you can convince me that your sole interest is in men's dedicated services for depression, and you are willing to step up with your time to provide the skilled labor intensive prerequisites for even getting started, I will endorse the project and ask others to support it with the necessary donations.

I will even draw on our greatest resource, the learned group of clinicians and advocates for men's issues who really do care about men..

Please send a CV of your qualifications to paul@avoiceformen.com and perhaps show up here in the comments to answer any concerns that people might have.

With a four-to-one ratio of suicide between men and women, it is doubtless that we need to more fully address men's depression. That is true both in the provision of crisis intervention and referral, as well as in pushing for more public awareness of the problem.

If that is your cup of tea, it puts you right on AVFM's wish list of allies. The ball is in your court now, sir. And I truly look forward to your answer.

Wendy Murphy: Sometimes “Yes” really meant “No”

August Løvenskiolds · 27 February 2015 · Archived copy · Original

Okay, so you think you’ve become the master of “Yes” means “Yes”.

You are careful to get not just affirmative consent, but indeed, *enthusiastic consent* for all your campus sex positive adventures. They are all sober: you test all your partners for drugs, alcohol and mental disorders beforehand and reject any that are suspect. You’ve got signed consent forms from your partner(s), living witnesses to the signing of the consent forms, video and audio records of the sex in both visible and infrared light, and living witnesses to the sex, some of whom watched while wearing infrared military-class gear. Your many partners are well satisfied and admit they consented to the sex of their own free will, and would happily do so again if they get the chance.

Here’s the question: are you now completely safe from a former sex partner who wants to get you thrown out of school and investigated for rape or sexual harassment?

Not even close, stud (or slut, as the case may be).

At least, not according to lawyer and rape-chaser Wendy Murphy. All your objective evidence of your concern for consent is meaningless; only the subjective opinion of the alleged victim will matter if Murphy gets her way.

I want to like Wendy Murphy. I really do. For one thing, she is smart and attractive, so much so that my favorite bunny boiler Amanda Marcotte openly hates her.

How smart is Murphy? She has concocted a novel way to bring you down: she is using the threat of a lawsuit to try to force the State University of New York to adopt a standard of guilt so extreme that your due process rights will become moot.

> Murphy, who is a professor at the New England School of Law, said she has “insider” contacts at SUNY who will alert her when a sexual assault allegation is adjudicated using affirmative consent, since the cases are not publicized, and then she’ll sue, using a standard lawsuit she’s already prepared. – *from CapitalNewYork.com*

As I understand Murphy’s problem with the existing legal reasoning, to be actionable under federal law covering sexual harassment two conditions must be met: a violation occurs only when a sexual advance or inquiry is both objectively offensive, and when, *subjectively*, the object of the sexual advance feels that the advance was unwelcome.

Murphy believes this standard is flawed in the case of a campus rape claim because the “objectively offensive” clause is superfluous and only the subjective view of the alleged victim should count. In other words, your understanding of her consent is irrelevant; only her understanding matters. You are, in effect, guilty as soon as you are accused.

That is correct, kiddo: rape or harassment can occur in the private, unexpressed thoughts of the victim, even when the victim gives seemingly clear, objective consent to sex – according to Murphy.

While both criminal and civil laws on sexual consent recognize that people do consent to sex all the time, Murphy wants to co-opt a federal discrimination law standard covering racial and religious discrimination and apply it to sex.

The mistake Murphy is making is obvious: one can’t compare a dispute over consensual sex to one over “consensual racism” (if there could be such a thing) for the simple reason that almost 100% of sex is overtly consensual and 0% of racism is overtly consensual.

When we call into question every sex act in the same way we do every racist act, we are ignoring the fact that common racism is presumed wrong in ways that common sex is not – and shouldn’t be.

Federal law in the case of both workplace sexual harassment and Title IX works quite differently than laws on racism – unlike racism, a victim of sexual harassment (even via rape) has a larger duty to document and otherwise prove his or her case that he or she was harassed/raped, and the accused is allowed to present evidence that he or she had established consent.

> Title IX requires an incident be evaluated for whether it was "unwelcome" and "offensive," Murphy explained. Unwelcomeness is subjective, so it can be determined only by the victim; offensiveness is both subjective and objective, so it can be determined by the victim as well as observers – source.

A case study to illustrate the issues

Here's an example from my own experience in the parallel case of workplace sexual harassment: I once had a female manager that I found to be quite unattractive: a balding, obese tobacco smoker about twice my age. I also knew she was conniving and hostile when you crossed her. She thought I reminded her of her ex-husband (or so she told me) and she made many flirty passes at me.

I welcomed none of those passes but since she was my boss, I tolerated them without an objection, because I feared an objection would cost me my job. She finally asked me out to dinner under the pretense of work. I declined but she insisted, so I reluctantly agreed. Things got much worse from there and soon I quit a job I otherwise loved.

I didn't document her harassing me, nor did I complain about it until after I left the company. I could have built a great case but because I didn't, I was out of luck.

Now, hypothetically, if Wendy Murphy's understanding of discrimination law were somehow applied to my case, my subjective experience alone made my boss's advances a case of sexual harassment, even though I did not clearly communicate my discomfort to my boss. All I would have to do is file a complaint and my harasser would be guilty.

Crucial to employment law is this: my female boss was in a position of power over me and thus should have refrained from making potentially discomfiting sexual advances toward me.

Can a boss then NEVER ask out an employee in the same way a boss should never use a racial epithet? Back in those days (and I think this is still the case), there was a general understanding let's call "ask once": since no one can be sure whether one's sexual advances are welcome, one was allowed to ask for a date or sex once – and maybe only once – as a sort of "safe harbor" to allow for the possibility of consensual sex, but any further nagging could become harassment, as there would then be diminishing doubt that further requests were unwelcome. Contrast this with racism, which we can assume is never welcome or consensual.

Now, under feminist patriarchy theory, however, all men have power over all women, so Murphy plans to override both Title IX and "affirmative consent" to extend this principle to college students where no clear boss-employee power relationship exists: a male student just asking a female student on a date will become sexual harassment even if the woman enthusiastically seems to consent but in the privacy of her own thoughts finds the request unwelcome.

Murphy is planning to sue any school that considers anything other than the accuser's mental state. You will now be convicted of sexual harassment and, indeed, rape, even if from an objective perspective(s), your partner consented. All that matters is if she subjectively found your attention "unwelcome" – even if she kept that a secret during the sex.

> "The very first time that standard gets applied, the victim is going to say, why did you apply a tougher standard of affirmative consent to my case, therefore giving value to the offender's alleged mistake, which is almost always a lie?" Murphy said. "Why did you give any weight to his claimed mistake? That's not allowed under civil rights law. That can't trump [my] subjective decision about my own body. The argument is going to be that you don't apply affirmative consent to issues of racist violence on campus." – source.

The answer should be obvious, your honor: you don't treat sex like racism because two or more parties can and do consent to sex – and sometimes they even consent to violent sex. Two or more parties rarely (never) consent to racist violence.

But what if she wins?

But what if Murphy wins, and convinces a court that a subjective claim of rape should be as quickly and easily accepted as a subjective claim of racism would be?

This is why I want to like Murphy: if she succeeds the fallout will destroy both colleges and consent law in ways that I hope will force us to dump both federal interference and the abusive feminist monopoly on consent and give us a chance to come up with something better – like letting the police and courts do their job by respecting the due process rights of the accused. Murphy is weaponizing women's sexuality: what was once a powerful tool to manipulate men is becoming a dangerous minefield designed to destroy them.

As more men recognize this, I expect the ranks of Men Going Their Own Way (MGTOW) and avoiding relationships with women will swell significantly.

If Murphy wins her lawsuits and nothing else changes, we have to ask: is there any legal way to protect yourself from your sexual partner's hidden thoughts?

There is just one, but it is a highly speculative long shot I would never try except as the following thought experiment: consider the idea that you should get your partner blackout drunk AFTER the sex is complete. The plan is to wipe her memory to the point where she cannot remember whether your first or later overtures were welcome or not. You'll then have proof she was sober during the sex but unless she lies, she cannot say for certain what her internal mental state was.

The principle is that since only her subjective thoughts count, you must muddle her memory of her thoughts to try to undermine her claims.

You'll need to give her a blood alcohol test so your lawyer can challenge her memory of whether she welcomed your advances or not.

Luckily, there is no discrimination law (yet) against getting your partner drunk AFTER sex is complete, and you must be careful to do this with all your partners because you'll never know which ones are harboring secret thoughts against you.

Reverse the genders

In an earlier article on affirmative consent, I argued that since women rarely ask overtly for consent, it follows that a gender-neutral law on consent had a huge theoretical potential to be used against sexually active campus feminist women. I caught a bit of flak in the comments of that article because readers found it implausible that the implied consent of a sexually participating man didn't satisfy the higher standard of verbal affirmative consent called for in the California law.

Wendy Murphy's contention – that a subjective consent standard on the part of the alleged victim should overrule all other considerations – does seem to support my contention that a seemingly overt but implied sexual consent does not establish actual consent (affirmative or otherwise) under the law.

If Murphy wins, does reversing the gender expectations create such possibilities of using them against campus feminists?

As the population of campus students approaches / exceeds 60% female, women are becoming more sexually aggressive than ever and one can argue that the few men remaining on campus are increasingly pressed to consent to their sexual advances. Both gynocentrism and the fear of being labeled as homosexual compel straight college men to just say yes, regardless of whether they find the sexual advances by women to be welcome or not.

And women do not take a “no” very well at all.

In cases where sexual consent is in dispute, the first one to report the incident is given legal protections and especially when a man is the victim, those protections are likely to be violated in ways that can be very lucrative to this victim once he files a civil case asking for damages from the college and the accused.

Have at it, guys. Just remember: document everything and file charges before she can.

Men scatter, women gather...

Clint Carpentier · 27 February 2015 · Archived copy · Original

As arbitrarily promised, the second part of Over reading the nice guy…

I was talking to my Dad some time ago about fe/male relations. I've always thought of him when watching Clint Eastwood, they look nothing alike, but similar purple pill Men Going Their Own Way (MGTOW) mentality and no-holds-barred directness; I love him and his insight, despite his not actually raising me (but that's a whole different topic: moms!!! They can fuck everything up!).

My Dad, is the quintessential MAN!!!

I can NOT… exaggerate his general manness. For instance, back when I was able to visit him during school holidays, I have this memory; I was sleeping on his couch, he and his girlfriend were arguing (if I got the story straight, it was about me), next thing I know, both of them are scuffling all the way up the length of his trailer, naked, and he shoves her out the door, and goes back to bed. Say what you want about that scene, his rarely seen child (he has no daughters, so I can't extrapolate any difference), was more important to him, than his regular lay; Understand that, and you will understand most fathers, pussy is everywhere, your kids are finite, and time is short.

My Dad, bless his soul, worries an exorbitant amount, over things I've long since forgotten; like not being allowed by trailer management, to let me build a tree fort, or teaching me how to swim; he still stresses about the time I was stung by a yellow jacket, and when he had to pierce a canker in my mouth. This is a 6'4″ MAN, a Vietnam vet, who still worries about his influence, or lack thereof, on his only child; a man, who was viciously abused as a child by a WWII vet (ignored by his own mother); who never laid a hand on me. He has always taught me what the world actually was, and no matter what, if I was honest with him, he would **always** have my back. And I believe him, and I can't, for the life of me, despite the sins I've long since committed, I can't **not** believe him, when he says, "I'm here for you."

It's almost embarrassing to admit, I'm nowhere near the man my Dad is; I have my reasons, and for the time being, they're my own, shared with those who matter, and for the rest, MGTOW explains much.

Those men in my life, have had much in common with traditional, or prehistoric men. Men who would leave home for days or weeks at a time. My Dad has more cash than he knows what to do with, so currently when he has time off of his camp work, his favorite hobby is to go shopping with his new (and first I might add) wife; he doesn't do this because he likes shopping, he does it because he's fascinated by her antics while shopping.

One of the misconceptions about primitive life is that men were incompetent. I don't say this because it's been said in so many words, but rather it's been alluded to, on both sides of the gender fence. The diet of primitive man was supposedly about 80% grains and vegetation; that statement by itself implies men are either lazy or incompetent, or both; and if you already have the indoctrination that men are lazy, then you will follow that chain of thought.

There are things that primitive man had to do, which modern man does not have to. For instance, protecting women and children is not a matter of following them around and fighting off dangers; that's bankrupt thinking, that's impoverished mentality and leads to abusive relationships. Primitive men were far more sophisticated than we "civilized" retards give them credit for.

Take the military for example. The military is a sophisticated engine of protection. The Americans base their whole military machine on the primitive, thus North America has virtually nothing in the way of threat of invasion; that method is called "Projected Power," it's offensive in nature, as their military has bases OUTSIDE of it's claimed territory. Harkening back to the primitive, and explaining the 20% meat diet; the men scatter. What this means is the village is the "safe zone" where the children can run around without fear of anything but the women; even then, children will adventure, and in some places, children become self-sufficient…

So how is this done?

First, the men are scouts, and natural (or animal) predators are territorial; projecting the power of men has long since proven to push predators away, men have become sure feared creatures in the natural world, that dangerous animals tend to drift farther away, so a pair of scouts just drifting around within eye-shot of the village does more to protect the village, than ALL the men loafing around IN the village. I remember having an argument with a feminist about primitive threats to women, she popped off, "what threats were there to women in the paleolithic other than other men?!" I can't even… there's no words… bears, tigers, wolves, foxes for fuck sake; you can't make that shit up.

Second, the men are scouts, and any human encampments within a day's travel, are studied to determine what threat they may pose. Having to present themselves as a credible threat (that silhouette on a hill watching them) in order to demand negotiation. This is where conversing with my Dad comes in, he has this story about MY peoples; you see, summers aren't always plentiful to primitive hunter/gatherers..

Drought creates friction among clans. My peoples have a story, and it goes as such: In order to survive, they had to steal from an opposing clan; well, this isn't a bank, they weren't stealing cash, they were stealing *food*. Of course, the opposing clan was also short on food stores, so they weren't going to pacifically say "ok take it." It was a *drought*, and winter was upon them. So after the men of my peoples had wiped out the protectors of the opposing village, and gained claim of their winter cache, they were left with a dilemma (here we come to understand women's desire for assholes… in it's barest sense), all that were left were elderly, women, and children. We here sit on our first world civilized pedestal and think, "take them home and care for them"; it doesn't work that way. Why steal from a people, only to feed them what you stole? The next option is to leave them to their own devices; but without their protectors, and thereby, their hunters (because winter was already upon them), it was down right cruel to subject those people to the slow and inevitable death of starvation. The third option, and the most humane (despite our "civilized" first world thinking) is what my peoples did, they killed the elderly, women, and children, of the clan they'd just raided. Now, why would MY peoples survive despite a recent plague, why would it explain why women desire assholes over nice guys?

Assholes have one thing in common, regardless of socioeconomic heritage, they all have this trait, they and theirs **will** be provided for, **regardless** of cost. And even though my peoples were damn near wiped out, even though we rank verging extinction, we have bounded back, and no one (save the Canadian government) messes with us, cuzz we take no shit, and we continue to assert our territorial claim.

Third, men are scouts, and anyone who has hunted will tell you, "hunting isn't about food, is about the hunt." Nowadays, we know where prey are, we google that; back in the primitive days, we scouted, tracked, assessed, and planned over flint/obsidian. Planning a hunt was far more orchestrated than just going out and killing some animal. Rifles are new, bows are *new*, hell, atl-atls are new; planning a hunt with close ranged weapons required strategy, and men died doing it. Men learned much from the wolf, which they domesticated into dogs, and then the horse radically changed the hunt. But much of hunting, was scouting. The elderly set traps for small game; the youth, full of piss and vinegar, **proved** their worth, with blood and broken bones felling big game, and the most nutritious part of a carcass (the liver) was given to the killer.

Fourth, men are scouts. It baffled me for years, why women expected men to get them flowers; flowers serve no purpose. But there's this story of my grandfather, a friend was visiting his camp trailer, and bug-eyed he said, "you better clear this shit out before the camp managers catch wind of it." Here's the thing, my grandfather had done nothing wrong, or even illegal, he had a large amount of what's called "caribou weed" hanging to dry in his trailer, it's a healing herb, not to be smoked for jollies. Now, with this insight, I can attribute "flowers" as a holdover, to any number of tradeable, herbs spices and palatable roots not in the vicinity of the gathered women.

If you haven't already realized, much of men's lives were spent scouting, usually in pairs or very small groups. This is still seen in modern man, braving dangers, everywhere, to protect and provide, for their women and children. Women and children are far less likely to be a victim of any crime, than that of a man; yet men are the least likely to acknowledge the dangers to themselves.

So what of primitive women? Women gather, they move in groups, large groups, with children. Watching modern women shop, is not much different from watching primitive women gather. They sort and they cackle, and they sort and they cackle and they sort some more, and they cackle; and they don't stray far from the village while they do this… sordid cackling. In the basest sense, women collect the most produce, for the least effort, in the safest environment.

Of the few predators who slip by the male "projected power" envelope, they tend not to like noise. If you haven't noticed, women are quite good at babbling; we down play it and call it small talk, but it's just babble. If you're not convinced of this, think back to all the times a woman has asked you if something was wrong, for the mere fact that you were silent. Scouts operate in silence, but women babble; it is virtually *always* the woman who says, "the child is too quiet, something is wrong." Babbling in a group is a protective measure against stalking predators; and even human predators, avoid noisy human prey.

There's a potty joke here somewhere… Oh yeah; the men's public washrooms are bastions of peace and serenity, while women take their girlfriends to the washroom with them, to babble inanely over a good shit. I shit you not, the most noise you here from the men's room is some passing gas, and once in a blue moon, "hey uh… you got some toilet paper over there?"

You wonder why women have an in-group preference; it's because they rely on the group for their own preservation. Men are on their own, if a man didn't return, the other men could only, at best, speculate as to what the man in question could have done wrong, because finding his carcass would have been near impossible. The more things change, the more they stay the same.

Any laws or legislation needs to take into account, the primitive mindset. And in the primitive mindset, women and children are already protected and provided for. We as a species, are naturally altruistic; we don't require government funded XYZ, because after we pay our 1/3 salary to taxes, we turn around and donate to our charity of choice anyhow, so why pay a ravenous bureaucracy to do it for us too?

Having completed the above diatribe, I've come to two more conclusions.

First, is that women gathering naturally, doesn't make for marketable media. If you notice, most music you find doesn't engender awe or sympathy about women unless they are psychologically fucked up or sociologically damaged. Even though there's tons of tunes about men gathering, none of it is about men gathering "naturally"; and there's a reason for that, men gather for two reasons, and both of them are "heroic", hunting and warfare; which is the most likely reason men gathering are often feared, men gathering mean, that men may/will die.

Second, is that words matter. Men can understand criticism; as I mentioned in the above linked article, men respect the shortest route from idea to implementation, "you're making a dull rock there, knap it this way, you'll make a stronger sharper spearhead." Women on the other hand, use words to make noise, and get their way; they use words on each other, to keep each other in line, not to do anything better, otherwise birthing mortality would have been reduced centuries earlier by midwives, not male doctors. Feminists know this naturally, they were born and bred to wording their way into dominance.

I can't find an AMV which praises the gathering nature of women; so I'll have to settle for the following…

Fifty Shades of Sage: Jeff Sharlet's bizarre sex fetishism and GQ

Sage Gerard (Victor Zen) · 28 February 2015 · Archived copy · Original

"Beware Sage's rape hugs!" cries Jeff Sharlet as he waves his basket of picked cherries and doctored mugshots. I rolled my eyes hard enough to lose them under the desk when I saw that Sharlet's piece was categorized as "news" and not "opinion."

Author Jeff Sharlet opened up his hit piece with a photo of a pedophile *no one at the conference even knew* to set the tone. He threw in Elliot Rodger for good measure, as is custom ever since *The Daily Kos* lied about Rodger being a MRA. The funny bit about the pedo is that Jeff in reality "found" him and put him in a car with the Honey Badgers to agitate them. Jeff was also seen ushering Pedobear around, and they rarely separated. AVfM will have a story on Jeff's odd use of the (guy possibly paid to act like a) pedophile later.

I'm a little jealous though, because Jeff should have put more attention to the *real evils* of the world, such as hug rape. Yes, I was accused of hugging a girl, so now I'm once again Satan.

GQ, you did a great job of putting words in my mouth and bending context like silly putty, but you need to try harder to make me look like a pervert.

First, you need a better picture. Next time, throw me in a dryer and let my mustache grow out so I get a Kim Coates thing going. The "junkyard ginger Hugh Laurie" look might work when you want to describe my stay in a prison hospital where it's never lupus, but not when you want to make me look like a huggy rapist.

Left: GQ edit job, Right: Crops of unaltered pics.

If mechanics detailed cars in the same way that GQ edited images, every Lamborghini would come out an AMC Gremlin. Poor Paul ended up looking like a cross between a duffel bag and that dad from *Cloudy with a Chance of Meatballs* (Normally he just looks like a duffel bag). The photo editor cranked up contrast and sharpness to bring out every imperfection in our complexion, even if it meant forcing unnatural lighting and drawing in some blemishes that weren't there before.

The photographer Bruce Gilden told me to pose with my sign and I was standing there thinking that this was kind of

like doing a mugshot. That's when I should have flipped on my recorder and asked some pointed questions, but stupid me didn't do that. An interesting unmentioned detail was that four Zen Men members were there, and the photos Bruce took of them did not make the cut. One white couple and two black men holding signs discrediting the perceptions Jeff wanted to leverage were suspiciously absent from the GQ article. I asked Bruce for the other photos so these Zen Men members would have something to share on social media, but the answer was an emphatic "no."

To the Zen Men members participating in the photo shoot: I'm sorry you wasted time making signs and trying to voice your opinion, but apparently GQ thought you weren't worth including. On the other hand, I'm glad you all did not end up becoming targets. Take this as a lesson to protect yourself around the media. Remember: *They do not care about you*.

Blair Braverman, self-proclaimed friend to accused rapists and hug-rape survivor.

Bias from visual stimulus aside, let's talk about Blair Braverman, the dog-sledding plant hired specifically to flirt with men and get GQ a story. Since Blair was attractive, I did flirt with her… at first. Nothing wrong with that. What Jeff failed to mention was that Blair eventually came on so strong that I suspected that she was up to something and withdrew (GQ goons aren't good with subtlety). Our security head Al Martin witnessed Blair's rosy-cheeked banter with me, so Jeff is more than welcome to keep chasing the story to its conclusion if he's hellbent on challenging the testimony of our security people.

I could complain about selective quotation and how Jeff straight up put words in my mouth, but who cares? Jeff is in news. So long as you call yourself a reporter and make your target look bad enough, facts are irrelevant.

But we have to acknowledge at least one fact: *Blair was put in the conference, by GQ, under their assumption that she would get hurt, raped or worse.*

Jeff wanted that to happen, not MHRAs. Blair would play *Seven Minutes in Heaven* if it got Jeff a rape story. She was there to confirm a presumption that MHRAs, MGTOWs or other red-pill folk are incapable of self-control and are ready to rape at a moment's notice.

Unfortunately for Jeff, I have an ability to detect manipulation, and I do not think with my dick. He calibrated his bear trap to clamp shut on a hug-trigger, which meant he could try to make me look like a pervert even with totally appropriate physical contact. Since he was obviously desperate to catch prey, his trap misfired and merely ripped my jeans without biting me to a standstill. Having narrowly evaded pseudo-journalistic "capture," I can easily show you that Blair was, indeed, a trap.

Let me tell you the brief story about Blair, with no spin. Blair asked for my advice about how to support her friend suffering from a false rape allegation. I told her we could go to the designated discussion area where we wouldn't bother anybody with what sounded like a private discussion. She agreed. We went to the balcony since other rooms had interviews or Honey Badger stuff going on. Even then we were not alone because conference security staff was visible and people walking around just inside could see us through the *glass doors*. Blair proceeded to tell me this story about her friend's history in BDSM and how his partner took her bruises from consensual play to the cops. She was sure that the allegation was false, and that led to us talking a bit about relationships in general. She told me her friend was the creative type, so I suggested that he might appreciate a poem. My talking to her included a reassuring knee pat and a hug. She never complained, and she made a sad face that looked like she needed a kind gesture.

Blair, now educated about how to emotionally support a man falsely accused, ran to Jeff to complain about how rapey I was.

I never intend to sleep with strangers, but Jeff framed this interaction as me using Blair's pain as an excuse to eat her out. He painted me as a pervert perching on a chair, licking my lips (Yes, he wrote that I was licking my lips), and waiting for my chance to run my hand up her skirt after some hasty kindness ritual.

"No good deed goes unpunished," I suppose.

This is the gist of the report:

> SAGE IS THE "NICE GUY" THAT DRAGGED POOR SWEET BLAIR ONTO A BALCONY FOR A GAME OF GINGER GROPE. SHE TRIED TO RUN, BUT SAGE PINNED HER TO THE RAILING AND RAN HIS HAND UP HER TREMBLING THIGH AS HE DROOLED GREASE LOOGIES DOWN HER CLEAVAGE TO THE CROWD OF RAPE APOLOGIST ONLOOKERS BELOW. OH GOD, THE SMELL.
>
> WAIT? WHAT IS HE–HE HUGGED HER! HE ACTUALLY HUGGED HER AND DEMANDED A POEM! IT'S LIKE THE COPS DON'T TAKE COOTIES SERIOUSLY. CALL THE EXORCIST! BLAIR SAID IT WAS THE MOST NON-CONSENSUAL HUG SHE'S EVER KNNNOOOOWWWN.
>
> –Jeff Charlatan—wait, I mean, Sociopath. Fuck. Sherbert. Sharlet. There. Sorry, maybe.

Great, now I have trust issues.

I admit it. I hugged her and told her that her friend might like a poem. And I would have gotten away with it if it weren't for that meddling journalist and his talking plant!

Hide yo kids, hide yo wife, because I'm the hug rapist!

Uh, boo?

I happily blame the victim here. If people are feeling down, they're just *askin' fer a* hug. You hear me, world? I'm going to hug and love the shit out of you!

Ah, but now I am using rape jokes too liberally. Jeff does a lot of implicit brown-nosing about how rape jokes are a problem, but he lowered the "rapey" bar enough to include gestures of reassurance.

Maybe I'm nuts, but I think Jeff Sharlet marginalized rape more than any rape joke ever could. When you make hugs, of all things, rapey, you make it harder for prudent people to take rape seriously–and let's not forget when

Jeff took the attempted rape of Alison Tiemen's husband and called it something out of *Penthouse* magazine. You can hear Alison's account of Jeff's utter insensitivity and suspicious use of a pedophile in the Feburary 26th Honey Badger Radio episode.

Honestly, if me hugging someone is the worst thing Jeff and Blair could spin, then that shows how little dirt on me they had to begin with. Think about it: this is a *news article* where the author presents the *opinion* of *his own friend* as fact.

Jeff, if you want to set someone up and disgrace journalism entirely, maybe find a fact checker that doesn't telegraph your plans.

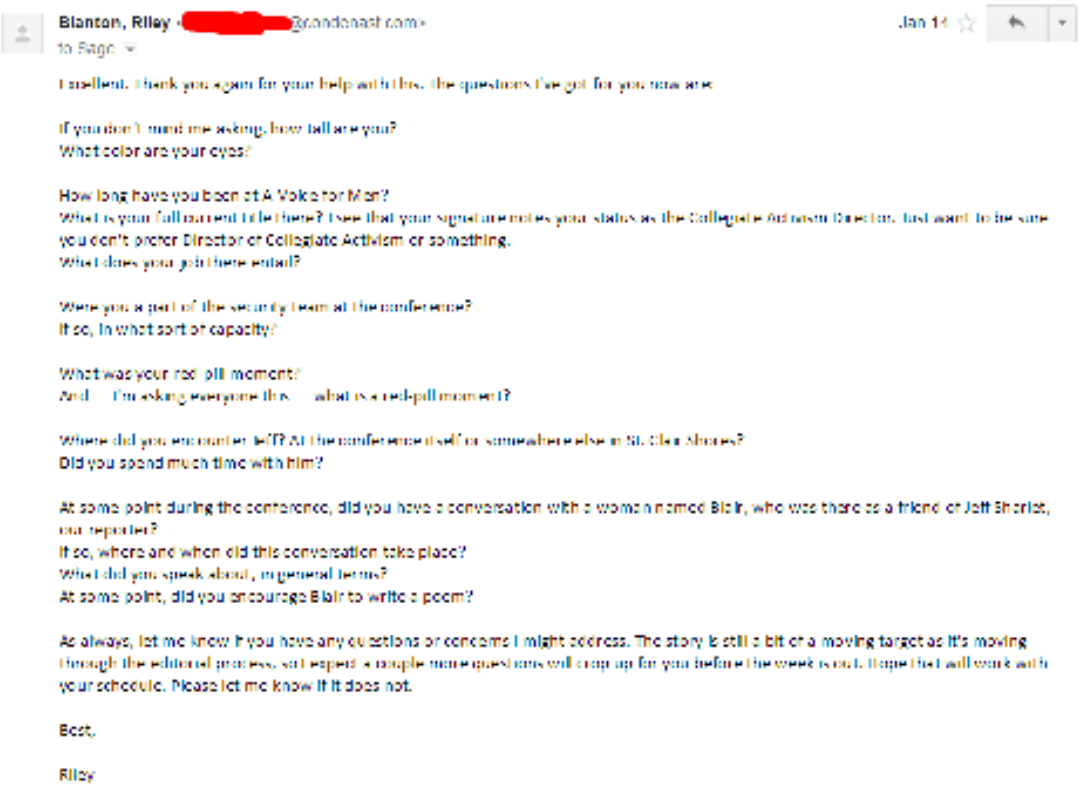

Blanton, Riley <[redacted]@condenast.com>

Jan 14

to Sage

Excellent. Thank you again for your help with this. The questions I've got for you now are:

If you don't mind me asking, how tall are you?
What color are your eyes?

How long have you been at A Voice for Men?
What is your full current title there? I see that your signature notes your status as the Collegiate Activism Director. Just want to be sure you don't prefer Director of Collegiate Activism or something.
What does your job there entail?

Were you a part of the security team at the conference?
If so, in what sort of capacity?

What was your red pill moment?
And – I'm asking everyone this – what is a red-pill moment?

Where did you encounter Jeff? At the conference itself or somewhere else in St. Croix Shores?
Did you spend much time with him?

At some point during the conference, did you have a conversation with a woman named Blair, who was there as a friend of Jeff Sharlet, our reporter?
If so, where and when did this conversation take place?
What did you speak about, in general terms?
At some point, did you encourage Blair to write a poem?

As always, let me know if you have any questions or concerns I might address. The story is still a bit of a moving target as it's moving through the editorial process, so I expect a couple more questions will crop up for you before the week is out. Hope that will work with your schedule. Please let me know if it does not.

Best,

Riley

Reading Riley's questions about Blair was like watching a thumbless assassin try to hide a kitchen knife. "Oh, this? No, I'm not going to stab you. Promise."

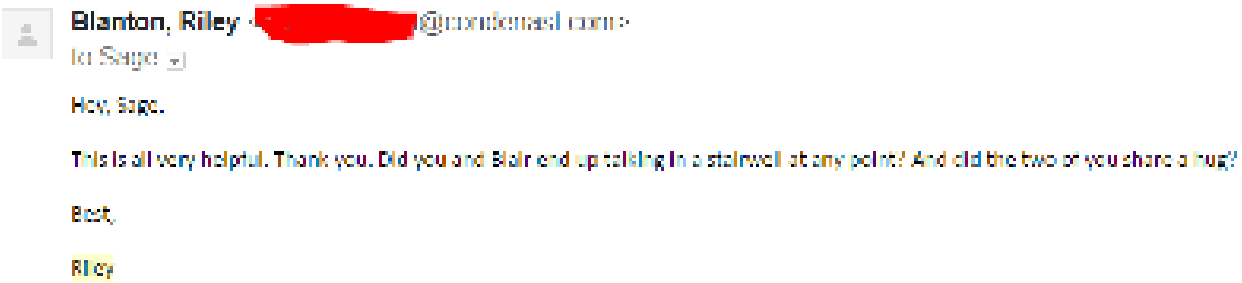

Blanton, Riley <[redacted]@condenast.com>

to Sage

Hey, Sage.

This is all very helpful. Thank you. Did you and Blair end up talking in a stairwell at any point? And did the two of you share a hug?

Best,

Riley

Paul had to pull Riley aside when Riley asked suspiciously specific questions like these to more than one staff member. Remember that Blair *flirted with other men*. I just happened to be the cleanest fit for Jeff's nerdy "nice guy" mold.

Blair never once communicated discomfort and happily accepted all interactions because my emotional support was ammunition for Jeff. If Blair actually was shocked into some kind of uncomfortable stupor by my hug, I dunno, maybe she remembered bending over to pick up a box of treats before one of her sled dogs gave her a Milkbone instead. I don't care anymore. I can only wish her friend the best given my limited ability to assist, assuming that Blair didn't make the whole thing up.

I take my leave from Blair and Jeff by cursing them with ginger magic. Now they will see my Photoshopped face during every orgasm. I'm creepy like that.

There you have it: Jeff showcases obvious bias through selective omission, doctored photos and enough framing to put most contractors to shame. If you wanted to hear the story behind the story, **here is the unedited and neglected interview between myself and Jeff.** Remember as you form your opinion that Jeff withheld a mountain of information, leaving only what confirmed common hallucinations tied to ad revenue. Unfortunately, controlling the narrative rewards Jeff's predatory nature with gainful employment. Such is life.

I can only hope that in the future my sign states the status quo, not a wish for a better future.

TL;DR – Onision doesn't understand Women Against Feminism

AVfM Video Source · 1 March 2015 · Archived copy · Original

The majority of the world's women, who are not feminists, are apparently misunderstood by a few of the slower and less-informed members of society. Teal Deer has some thoughts that might help them:

We don't know if he likes us but we like him, so subscribe to TL;dr.

What is the Non-Feminist Revolution?

Luigi Logan (aka Fidelbogen) · 1 March 2015 · Archived copy · Original

The non-feminist revolution is not a "movement," but a largely unconscious demographic upwelling of resistance to feminism and its consequences. It is an objectively historical process, of a spontaneous, organic and amoral character. Its center is everywhere, its perimeter nowhere, and its parts do not always accord with each other. We did not initiate or instigate this "revolution". We did not invent it. We merely recognized it in action, and gave it a name.

We have chosen the word "revolution" not because it sounds cool and glamorous, but because no better terminology occurs to us. A revolution is a thing which overturns or abrogates a system of authority, and does so without seeking permission. Indeed, it would be an ironic kind of revolution that would say to the establishment "may I overthrow you?". But the non-feminist revolution is nothing of that sort.

On the contrary, the non-feminist revolution works to reverse the entire spectrum of adverse consequences which feminist innovation has introduced. By this means, it nullifies the feminist project *in toto.* It works as a primordial energy upon a distributed range of attack points, and not all of the humans involved will intellectualize the meaning of their actions. That is, they might not be aware that they are compromising feminism as such. They might only be reacting to immediate life conditions, yet the combined effect of their actions will undermine the feminist power structure from many directions.

As you might guess, the non-feminist revolution does not compose an identifiable human target group. It has no clear demographic profile and no membership roster. Rather, it operates as a cloud of forces manifesting through human actions whose political linkage is sometimes clear, and other times obscure.

The people lazily called "MRAs" are *not* the non-feminist revolution, but only a conspicuous vortex *within* that revolution — rather like the Great Red Spot on Jupiter. And like the Great Red Spot, the "MRA" vortex will eventually dissipate. Yet the Jovian turbulence that originally spawned it will continue.

The boundary between MRA and non-MRA becomes meaningless when you consider the holistic — or *ambient* — nature of the non-feminist revolution. So-called MRAs are on a continuum with every form of non-feminist reality there is, and the feminist obsession with "MRAs" misses the forest for the trees. This myopia shall be their undoing.

Similar remarks extend to those on the non-feminist side. All presently existing boundaries and categories within the non-feminist revolution are mutable and subject to metamorphosis. Blind adherence to mere labels, political constructs, and "club life," will doom the adherents to imagination death and psychic fossilization.

The order of the day is to *think outside the box.*

Ever since recognizing the existence of the non-feminist revolution, our interest has been to harness the disordered energy of it so as to make it politically efficient. To make the non-feminist revolution politically efficient means both to minimize the transit time from a feminist world to a post-feminist world, and to minimize any chaos and human misery that might go along with this.

Once the social death of feminism has been effected, it will be safe to say that the post-feminist goal has been attained. On that day, feminism will have fallen into the same disrepute as racism. We must then see to it that the narrative of feminism's rise and fall is correctly written in the chronicle of history, with indelible ink. A permanent moral stigma shall be placed upon the word "feminism" itself; this word shall be non-recuperable.

The project to harness the non-feminist revolution is broadly termed counter-feminism. It is the mountain top view. The gameboard view. The vanguard view. And yes, a revolution needs a vanguard if it is to be distinguished from chaos. Gut reactions might arise from broad masses of people, but politically efficient plans assuredly do not. Therefore, somebody might as well give it a go. If they don't, somebody else will.

Please note that feminism is a utopian project not unlike the pursuit of a rainbow. Some might call it dystopian in practice, but in the minds of its participants it aims at a perfected future state of life.

Counter-feminism is not utopian. It aims only at the disappearance of feminism and harbors no blueprint for a perfected post-feminist state of life. Counter-feminism considers both feminism and non-feminism to be flawed states, but counts the latter preferable to the former. In the end, the role of counter-feminism is simply that of midwife to a post-feminist consciousness.

The project of feminism is to increase the power of women with no specified limit. More tersely stated, feminism is female supremacism, since that term describes the logical outcome of such a project. However, it is not amiss to suspect that the unconstrained growth of female power will generate natural consequences, and that these consequences are not bound to be pleasant or tidy. This describes the character of the non-feminist revolution — it is the natural order of life bursting chaotically through the structure of feminist innovation and reasserting itself.

When water breaks through a dam and roars away downstream, sweeping all before it, the scene is chaotic. But it does not remain that way, for the chaos is a healing crisis, the natural consequence of something that should never have been permitted to develop in the first place. And at last, the water will settle down into a tranquil stream again.

It is even so with the non-feminist revolution and its chaotic manifestation. Forces of nature can be that way, especially when they are unnaturally pent up in defiance of common sense.*These things are predictable.*

Social revolutions follow a similar pattern — it is best to initiate reforms well before the crisis comes to fever pitch. If you wait too long, you get *dérapage.* You get Jacobinism and Sansculottism and reigns of terror and all manner of beastly untidiness.

Let it be our endeavor, therefore, to ease the transition to a post-feminist world and to **keep the bad stuff to a minimum.** Let us reduce the non-feminist revolution to the most politically efficient order possible.

Factual Feminist: The misguided crusade against campus Greek life

AVfM Video Source · 2 March 2015 · Archived copy · Original

AEI Senior Research Associate Caroline Kitchens (@cl_kitchens) examines both the efforts to ban campus fraternities and the flawed statistics used to demonize them.

You can subscribe to videos from the Factual Feminist here.

Men – The Forgotten Gender

AVfM Video Source · 2 March 2015 · Archived copy · Original

Deepika Bhardwa's TEDx talk in India is another sign Men's Human Rights awareness is spreading around the globe.

Mo'Nique Proves That "Diva Culture" Is Ruinous To Black Women

Mumia Ali · 2 March 2015 · Archived copy · Original

"Don't nobody bring me no bad news!"

-Mabel King, "The Wiz"

I had just barely put in my copy for last week's column, a response to Brittney "Prof. Crunk" Cooper's own column appearing on Salon.com, when I got a tip from one of my readers that actress and comedienne Mo'Nique was virtually blackballed from the Hollywood entertainment machine. I didn't even need to read the articles to understand what was at the root of the issue, but by the time I had scanned through several of them, they only confirmed my initial suspicions – and provide powerful evidence for my argument made last week: that, contrary to Prof. Cooper's assertions that Black women *en masse* are somehow being held down economically due to some vast White-wing conspiracy (read: Racism), I offered that one of the biggest impediments to Black female achievement and success in our time today, in 2015, is their own behavior and life choices they make.

Mo'Nique is a case in point.

"Diva Culture"

We learn of Mo'Nique's troubles by way of acclaimed director Lee Daniels, who recently stated in an interview that the Oscar-winning actress has been shutout of the movie-making business due to her unwillingness to "play the game" – in other words, to be courteous and pleasant to be around and fairly easy to work with. None of this comes as any shock to anyone who knows Black women in general; as I noted in last week's column, they have a very nasty reputation for being irascible, uncooperative, "sassy", and even violent. What Daniels noted in Mo'Nique's behavior is something that has long-held great cultural force in Black American life among its women; I refer to it as "Diva Culture".

Many Black women subscribe to the notion that they, and other Black women, are "divas" – a term that literally means "goddess" – and in any event was originally taken to mean a woman of incomparable talent and ability. Names like Maria Callas and Aretha Franklin come to mind, as they are ladies whose outsized singing talent have made them household names.

Unfortunately for many Black women, and even Mo'Nique herself, they have seemed have latched on to the more commonplace understanding of the term "diva", which suggests merely a woman who think's she's all that and is extremely difficult to contend with. While it may not be cricket to say in polite company, the truth is that IF you're extremely talented – and therefore difficult if not impossible to replace – then yes, people can and will put up with you. But if you're merely "alright" or even a bit above average, then people can and will put some considerable distance between you and them. And, when you stop to think about it, who can blame them?

The simple truth of the matter is that Mo'Nique, while talented, is not on the same plane as Lucille Ball, Carol Burnett or Tracy Ullman; her acting chops, while good, aren't on par with Judy Dench, Helen Mirren, Glenn Close or Meryl Streep. She is not a female version of the late Robin Williams, who was able to play both comedic and "straight" (read: serious) roles with aplomb and skill. Her "diva" behaviors got out way ahead of her actual abilities – and she paid a heavy price for it.

Speaking of economics, when topics like the one we're currently examining comes up, it is rarely done so with the bottom line in mind. However, when one considers the facts, it becomes clear just how fiscally ruinous certain cultural norms and behaviors actually are in Black American life, and accounts much more for the state of things there than anything "racist". For example, last week I made the case that a major reason Black women as a group have the lowest net worth of any group of American women, was due to the fact that they are the least partnered group of women – they have the lowest marital rate, the highest divorce rate, the highest rate of breakup and infidelity (both cheating and being cheated on) in relationships, and of course, the highest out-of-wedlock birthrates

– and that this too, was due at least as much to the adherence to "diva culture" among Black women, than anything else. I stated a simple truth: that for most average Americans, *a surefire way of upping your economic profile was to get married, stay married and work together with your spouse to build a better life.* It's something that has worked, and continues to work, and if anyone knows this, it's the White feminists in our time who have successfully implanted the notion into the minds of millions of Black women that "they don't need no man". They've played a seriously cruel joke on their "sistas" – one that amounts to real dollars and cents lost on the ledger.

And, as Mo'Nique's current situation aptly shows, it doesn't stop there. She has lost numerous opportunities to act in what would become highly acclaimed (and financially successful) films that could have put her onto yet another Oscar track. How much has those lost acting jobs cost her? Could it be to the tune of millions?

You do the math.

And contrary to Prof. Cooper's rants, the plain truth of it is that if it were not for anti-discrimination laws and affirmative action, quite a few more Black women would be out of work today, due to their anti-social ways – nor is this a closely guarded state secret. Black women themselves know this to be true.

Of course, instead of examining all the variables on the table, Black women like Cooper insist on "examining" only those variables that please their ideological sensibilities and that assuage their egos. But, the facts have a nasty way of bursting one's bubbles, don't they?

Speaking of which…

Sheryl Lee Ralph Gets The Facts Wrong

Not to be outdone, Black actress Sheryl Lee Ralph has weighed in on Daniels' remarks on Mo'Nique, in which she says the following:

> "What's interesting about that is, she didn't campaign. I wonder, do you think that they would blackball Tom Hanks for not campaigning for a movie? The game is different for women."

Uh, no Ms. Ralph, it's not. If you're an irascible White guy, you can get blackballed, too.

How do I know?

A little movie called The Hurt Locker told me. I watched it several times over the past weekend, a "day in the life" flick about a bomb squad during the Iraq war that just happened to be excellently directed by a woman, who would go on to win an Oscar for her efforts – the first woman ever to do so.

However, one of her producers was banned – BANNED – from the Oscar proceedings for being a jerk:

> "In February 2010, the film's producer Nicolas Chartier emailed a group of Academy Award voters in an attempt to sway them to vote for The Hurt Locker instead of "a $500M film" (referring to Avatar) for the Best Picture award. He later issued a public apology, saying that it was "out of line and not in the spirit of the celebration of cinema that this acknowledgment is". The Academy banned him from attending the award ceremony, the first time the Academy has ever banned an individual nominee."

As you can clearly see, Mr. Chartier, a Frenchman, is very White. So, no, Ms. Ralph – being a woman – or being Black – has nothing to do with it.

It has everything to do with whether you're just a jerk or not.

And that, is a good thing.

The Case For Black Women Going To Charm School

Last week I argued that Black women as a group badly needed an intensive course in charm school; unsurprisingly,

not a few Sista ladies on my social media took umbrage to such a notion. However, what I said was not without precedent in Black American life; unlike other Blacks, particularly those who consider themselves "enlightened and educated", I have never found much interest in attempting to reinvent the wheel, but rather, merely affirming that which has proven to work.

Enter Motown, the entertainment and pop cultural juggernaut of the 60s and 70s founded by Berry Gordy. Every major and even minor Motown star was required to undergo charm school training and instruction, (this was true of the male singers too, like Marvin Gaye – so Black feminists, before you even get started, give it a rest, hmm?) under the careful guise of the late and truly great, Ms. Maxine Powell, who passed away only two years shy of her 100th year on this planet barely two years ago. As the Los Angeles Times remembrance of Ms. Powell states:

> "From 1964 to 1969, Powell ran Motown's in-house "charm school," a mandatory course of instruction in proper sitting, standing, eating, dressing, chatting with fans, responding to reporters and every other act of public deportment that might make or break a Motown star."

Well into her dotage, Ms. Powell had many grateful students and well wishers, among them the pantheon of Motown luminaries, like the legendary Diana Ross:

> "Powell 'showed me that there was the possibility of beauty, grace, integrity and meaning to my life,' Ross said in a statement."

Please, go and read the whole article for yourselves – and then ask yourself, honestly – if Black women in our time, come anywhere close to the example Ms. Powell has set?

Shedding The Pounds Is Not Enough – But It's A Good Start

Last spring, Mo'Nique made headlines for losing more than 80lbs – a formidable feat given her previous statements about being, to coin a phrase Prof. Cooper quipped to my copy editor Mr. Dean Esmay via Twitter last week, "fat and fly". Mo'Nique instantly became more attractive as a result of slimming down, and was quickly noticed by Black lady fans, some of whom viciously attacked her for leaving the Obese Club. You see, as I've noted last week, Black women, taken together as a group now, are the heaviest cohort in America, and take great pride in that fact, as Prof. Cooper's social media remarks clearly illustrate. Despite all evidence to the contrary, they insist on making excuses for their ever-expanding dress sizes, outmatched only by their egos and anti-social attitudes. It all adds up to a human being that is extremely difficult to be around.

No wonder so many Black men vote with their feet.

But, as Mo'Nique herself clearly shows (and other Black women, hint, hint), merely shedding the pounds, stand alone, is not enough; *you simply have to comport yourself in a pleasant manner, too.* Doing so can and has made the difference between those women who are successful in life, and those women who are not.

Like Mo'Nique.

So, in sum: "diva culture" has not helped the bulk and mass of Black women, if all the social and economic indices are anything to go by; indeed, it has proven extraordinarily ruinous for the vast majority of them, incurring costs that simply put, most Black women, and that includes sistas like Mo'Nique, cannot afford. The answer is clear: Sistas need a resolution, because being a "diva" simply hasn't worked.

They might try acting like ladies for a change.

The ABC allows feminists to use Q&A as a bully pulpit

Tom Voltz · 2 March 2015 · Archived copy · Original

One of the most disgusting and callous things that feminist domestic violence advocates do – and they do it regularly – is to dismiss and minimise the abuse suffered by male victims. It is especially galling when they do this to a man who has already been through the ordeal of being told by police, friends, and society that he's the wrong gender to be a victim of family violence. Worse again is when they do it right to his face in a public forum for all the world to see. These people wouldn't dream of doing such a thing to a female victim but they apparently feel completely justified in doing it to a man; a perfect illustration of the empathy gap that exists in society.

This is exactly what was done to an audience member during the Monday 24th February, 2015 episode of the ABC's Q&A. An extremely courageous man named Steve, who is a survivor of family violence, had the guts to stand up, tell his story, and pose the following question (paraphrased below):

> With research showing that at least 1 in 3 victims of family violence are male, why is all of the funding, services and discussion focused solely on female victims and how can we raise awareness for male victims?

Given that Steve had to wait until the last five minutes of the show before they allowed him to ask his question – the only question that even mentioned male victims – it seemed to me to be a highly pertinent and important question and one that was well and truly worthy of discussion. However, true to form, even though feminists are always banging on about how men need to stop being so macho and seek help when they are victimised, Steve's question was deftly sidestepped by the panel and the discussion was quickly returned to focus solely on female victims. Simon Santosha managed to achieve this feat in a record-breaking 18 seconds before passing the ball to Natasha Stott-Despoja who continued to run with the standard "woman good, man bad" narrative thus carefully avoiding Steve's question completely.

Fantastic Job Simon! I thought you were supposed to be a men's counsellor? How much psychological damage do you think you did to Steve by completely dodging his question about male victims and then immediately shifting the focus back to female victims and male perpetrators? What do you think Steve will be inclined to do next time he considers speaking up about the abuse he has suffered? What sort of message did you send to other abused men who saw the way that people like you and the rest of the panel treat men who speak out about the abuse they have suffered? Since you seem to have a tin ear when it comes to the pain and suffering of male victims, I'll help you out and tell you exactly what sort of message you sent: you just told every male victim watching, in no uncertain terms, that their abuse simply doesn't matter. You just told them that their pain is insignificant and that they should suck it up, walk it off, and keep their mouth shut because only female victims are really worthy of our concern and the only response they are worthy of is distain. Not that Natasha Stott-Despoja did any better. At the mention of male victims, she seemed to be desperately concerned with convincing everyone that men are hardly ever the victims of family violence and that the feminist model – which insists without evidence that family violence is a gender issue – is the only valid perspective. This, despite the the enormous body of peer-reviewed data available that shows that near parity exists between male & female victims.

The only person on the entire panel that showed even a glimmer of compassion for Steve and the many other men in his position, was Rosie Batty who at least managed a sympathetic look and nod as Steve was asking his question. Of course she didn't go so far as to actually *say* anything – no, that might have been construed as supportive to men and therefore anti-woman. Still, a sympathetic look is more than male victims can usually expect from the "Stop Violence Against Women" (and presumably nobody else) crowd.

As if all of that wasn't bad enough, much of the audience, chocked full as it was with sour-faced, rebarbative middle-aged feminists with a massive chip on their shoulder, felt it necessary to add insult to injury, and simultaneously expose their complete and utter ignorance, by responding with a chorus of "That's not true!", "No

way!", and other assorted scoffing when Steve quoted the entirely accurate statistic that at least one in three Australian victims of family violence are male. I suppose it was just too much to expect from these egregious windbags for them to show Steve the same level of respect that he and the rest of us had extended to them and their appalling cronies while they spent close to an hour slandering our entire gender with half-truths, appeals to emotion, cherry picked factoids, and a series of carefully selected questions. Not only did these questions account for nearly 55 of the episode's 60 minutes, they were largely a waste of time because they were basically just the same question worded slightly differently and asked five times in a row by five different feminists, that question essentially being:

> How can we better protect the poor innocent women from those evil, evil men

Those of us that attended the show in the hopes of bringing attention to neglected male victims knew well before time that Q&A were probably going to be using the control they had over audience selection, question selection, panelists selection, moderation, and time constraints to push the standard feminist narrative on family violence. Nevertheless, Men's Rights Sydney submitted the following question in the, perhaps naive, hope that it would be selected for the show:

> The dominant narrative promoted by government and victim advocacy groups is that family violence is a gender issue and is almost entirely something that men inflict on women. However, in reality, there is an enormous body of research, over 1700 peer-reviewed studies in total, which clearly show that in most, if not all, western countries, male victims are almost as common as female victims. In fact, all the scientific evidence points towards family violence being generational rather than gendered.
>
> Isn't the ideological obsession with this gendered explanation, which flies in the face of all the scientific evidence, getting in the way of addressing the problem, as well as disenfranchising male victims and providing cover for female perpetrators?

In the waiting area before the show began, quite a few of us congregated to chat and we soon discovered that no less than 4 of us had submitted questions along the same lines so we had some hope that, even if our particular question was rejected for one reason or another, that one of the other very similar questions would be selected. Of course, as anyone who watched the show knows, not a single one of them was. An extremely telling state of affairs IMHO.

The truth is that this show was not the open discussion on family violence that it was billed as but was simply yet another excuse to trot out the tired old feminist stereotype of men as violent oppressors and women as innocent helpless victims so that feminist-run victim advocacy groups can continue to justify their existence, and their funding. The entire show was simply propaganda designed to provide justification for their refusal to address the very real and widespread problem of violent women and the lack of support available to the men and children that they abuse. The reason for this is the same as ever, the truth poses a serious problem for feminist theory and calls into question their entire ideology. This is because, according to feminism, family violence is a manifestation of men seeking to assert their patriarchal dominance over women. However if, as the evidence shows, women are just as violent as men in domestic relationships, this entire theory – a foundation stone of feminist family violence victim advocacy – is called into question and the entire feminist house of cards starts to topple.

Thanks to the actions of Men's Rights Activists, and those that support them, Feminism is already standing on some very shaky ground. People are increasingly starting to question their theories and are asking more and more often for them to supply some evidence to back up their claims so the last thing they can afford is to have some of the facts that contradict their ideology publicised on national TV. However, as desperate as these people are to maintain their grip on the public narrative, it is nevertheless waning fast. On a TV show like Q&A where they have total control over the entire process, these people can still manipulate the questions, the panelists, and the tweets displayed on screen, to engineer a false impression of public consensus but the Internet is a very different animal altogether and is arguably already more influential than old media. It is on the Internet that this battle will inevitably

be fought and the Internet is a place where no single voice can control the narrative and bury the facts. The days of feminism having sole control over the narrative on family violence is already long gone and more and more people are realising that feminist “theories” are nothing more than dogma based on no solid evidentiary standard whatsoever. With opposition growing ever more rapidly every day, it’s only a matter of time now before a critical mass is reached and people start to reject their lies en masse.

In the mean time however, it’s up to those of us who already know the truth about family violence to support these neglected male victims and to continue to expose the ineffective ideological solutions of feminism while promoting any evidence-based solutions that are proposed. This is an issue that’s devastating the lives of far too many people for us to do anything else.

The fight for father's rights in the UK

Gary Quell · 2 March 2015 · Archived copy · Original

Within the United Kingdom there remains a silent boundary for every male that either has, or will have a child to call his own. A steel sky, painted and portrayed to look like the real thing which can reduce a man's role as father to a title which exists in name only, and secures none of the accolades that should naturally come with fatherhood itself.

The issue here is a legal term simply referred to as Parental Responsibility (PR). One might assume upon hearing the term that this is a set of unwritten, non-tangible obligations that each person bestows upon themselves when they make the decision to become a parent. In many ways you're right, however in the UK you'd be horribly wrong.

Parental Responsibility, in it's fullest, broadest legal definition is described as the following, by the UK government:

"If you have parental responsibility, your most important roles are to:

· provide a home for the child

· protect and maintain the child"

The above is taken directly from the UK's .Gov website, and goes on to elaborate other benefits of having Parental Responsibility (PR):

"You're also responsible for:

· disciplining the child

· choosing and providing for the child's education

· agreeing to the child's medical treatment

· naming the child and agreeing to any change of name

· looking after the child's property"

Interestingly (and interjected as a side note), they also state that having PR does not entitle any individual to contact with the child, but does entitle them to maintenance payments.

Yes, you heard that right. By law, anyone who has been granted Parental Responsibility is not guaranteed contact with the child/children in question, but is expected to pay maintenance, contact or not.

However, the loose guarantees provided by possessing PR is not the issue. As flippant and unaccommodating as it is to have PR, the real problem is what is involved in acquiring it in the first place. If you're male, that is.

By law any woman that gives birth to a child is automatically granted Parental Responsibility. No paper work, no positive action to be taken – By virtue of giving birth, the mother of the child will instantly be recognized by the state as possessing PR. A perfectly reasonable and logical system at this point.

The father however is not recognized as having PR when his child is born. In order to acquire it he can do one of two things, detailed again by the UK's government website:

"A father usually has parental responsibility if he is:

· married to the child's mother

· listed on the birth certificate (after a certain date, depending on which part of the UK the child was born in)"

A further option is to sign a Parental Responsibility application form, which can only be completed with the mothers consent. To date, these remain the only three methods of acquiring PR amicably.

What do I mean by “amicably?” Well, all of these options rely on the cooperation of the mother. Whereas she will gain PR without anyone else’s permission, a father’s main options are heavily reliant on an amicable relationship with the mother of his child. If things are not amicable between then, no consideration is spared for why this may be, or who may have been responsible for the break up – The mother, in every instance no matter her character, will have the power to influence. If neither of these options are viable the remaining option is to apply via the court system for PR of your own child, which involves the following, again provided by the UK Government website:

“If you want parental responsibility but can’t agree on arrangements with the mother, you can apply for a court order.

A court order costs £215.”

£215, roughly translated to about $331 is the exact price of fatherhood in the UK today. However what the state fails to mention here is that this is an initial cost, one which can inflate should there be objection by the mother of the child. A scenario like this will then result in a court case for parental rights with legal fees applying only to the party that has a full time job, in the UK people who are unemployed receive free legal aid.

Now, if you haven’t joined the dots and you’re still wondering what’s wrong with all this, I’ll explain further.

At the most base level this is an equality issue. Here we have, backed and supported by government, a legislation that grants unique rights and responsibilities to one half of the population, yet requires the other half to take positive action and receive the blessing of someone else in order to obtain it. That is not equality, it’s the exact opposite.

In no other situation would that be deemed appropriate. Further to this, the current system is increasingly open to abuse by the vengeful, unreasonable ex partners of men. By no means is that a statement which aims to label all women as vengeful and unreasonable. Not at all, but there’s no denying that such women do exist.

In such cases where a man is (or is about to become) a father to a child he will share with such a woman, he finds himself in a position of complete submission – A role of utter subordination where another individual (of no comparative, legitimate, credible authority) maintains power over exactly how much responsibility he can have for his child.

All it takes in situations like this to completely negate a man’s involvement with his own children, is to simply fail to inform him of when the birth registration is taking place. He cannot arrange it himself, as he has no responsibilities until it is signed and short of camping outside the registration office perpetually until he see’s his ex partner arrive to sign the paperwork, he will have no way of knowing when registration is taking place and will then fail to sign the one document that would grant him equality with the mother of his offspring.

Once a birth certificate is produced without a father’s signature, as far as the state is aware that child simply just does not have a father. The man in question here also has no legal responsibilities to the child and as such does not have to be involved in any decision making about the child’s name, medical treatment, education or anything else relevant in it’s life.

Currently within the UK there are 2 million “lone parent” families, with women making up 90% of those. These are children which don’t live with their fathers and whose mother is no longer in a relationship with him. It’s unknown how many of these fathers have contact with their children, but each one of these men have the potential of having their rights abused by this lopsided legislation. Custody battles and family courts are notoriously difficult to go through, especially for men, and not being recognized as your child’s responsible parent in the eyes of the state is certainly not helping an already difficult situation, severely disadvantaging all fathers from the beginning.

As with anything of this nature, the first step toward change is awareness. This is not the first time this issue has been highlighted, local governments and political factions have been contacted long before now about the glaring inequality legislation like this establishes, however it is now that a concentrated effort is being made to gain widespread exposure for this vile defamation of basic parental rights.

To help, we would like to ask all of you to assist in spreading awareness, and to start by adding your support here:

https://www.change.org/p/departmental-solicitors-office-grant-fathers-automatic-parental-responsibility-in-northern-ireland

Generally speaking an online petition is not the 'go to' method of achieving things via activism. However this petition provides grounds with which to further argue the case in ongoing discussions with local government and policy makers in all major political parties. To date we have official acknowledgements from most major political groups, as well as from the head office of the countries First Minister – Pending detailed, specific replies from all. A strong signature base for this petition would strengthen our position in all of these talks, and highlight this issue as something that a vast number of people really do care about.

While this petition is solely focused on legislation within Northern Ireland, it's worth noting that NI is part of the UK and is subject to their laws. Any change in legislation here would lend itself directly toward the same change in the UK and would strike a victory for fathers the world over, working as an example of what the reality should be in other countries.

Finally, every time a signature is added, the relevant government department responsible for changing this gets an email. If we can push the boundaries of this campaign and reach signature numbers in the thousands, that equates to thousands of individual emails sent directly to those in power and creates a vivid picture of support for fathers in the UK.

This campaign provides a real platform via which to enact change. And each one of you that reads this and lends their name to the signature base, allow us to take one step further and turns our ripples into waves that can no longer be ignored.

Sources:

UK .Gov website relating to Parental Responsibility (PR):

https://www.gov.uk/parental-rights-responsibilities/who-has-parental-responsibility

Costs of applying for PR:

https://www.gov.uk/parental-rights-responsibilities/apply-for-parental-responsibility

2 Million lone parents:

http://www.ons.gov.uk/ons/rel/family-demography/families-and-households/2014/families-and-households-in-the-uk–2014.html#tab-Lone-parents

Another day in the MadTV life of the MHRM

AVfM Video Source · 3 March 2015 · Archived copy · Original

Those of us who work for the men's human rights movement are used to the hysterical, contrived, over-the-top attacks on us from both feminist hacks in the mainstream media and feminist cowards in academia, like the UCLA law school.

It is not just us, of course: the feminist meltdown over Patricia Arquette's Oscar speech also comes to mind.

In the face of all this, how do we carry on with such aplomb?

First of all, we recognize that as a result of those hit pieces, curious people worthy of us will investigate our website and discover for themselves that we are evidence-based and our opponents are genuinely unhinged.

Second, we think the attacks on us are hilarious, in part because they expose our enemies for what they are.

The following video, taken from the old television show "MadTV", illustrates our perspective fairly well. This is what it is like to live in a feminist world where everything is "triggering".

Please enjoy. We did. – A.L.

Christina Hoff Sommers talk at UCLA to be boycotted

Paul Elam · 3 March 2015 · Archived copy · Original

Christina Hoff Sommers, author of "Who Stole Feminism?" and "The War Against Boys," is scheduled to speak tomorrow at UCLA. Campus feminists are organizing a boycott. The talk, hosted by the Federalist Society of UCLA Law, is entitled, "Freedom Feminism: The Best Way Forward in the Gender Wars." It has raised the ire of campus group, "Law Women of UCLA." (LWU)

They are couching their objections to Sommers and her speech from a bedrock of lies. I am going to take a moment to correct the misinformation and then move on to the larger lesson.

First, LWU claims, "In January, 2014, Dr. Sommers wrote an article for the men's rights activism (MRA) website, *A Voice for Men*,"

This is false. Dr. Sommers has never written anything for AVFM. She did agree to AVFM republishing one or two of her works which were already published by other entities. Much in the same way we have republished work from Dr. Murray Straus, Dr. Gerhardt Amendt and a host of other notable people. That does ***not*** constitute writing for AVFM, and I would wager that the author of the LWU piece is, or should have been aware of this.

The statement goes on to indirectly tie Dr. Sommers to WhiteRibbon.org, calling it a copycat site. Two lies for the price of one. Dr. Sommers has no relationship whatsoever to WhiteRibbon.org. Also, it is not a copycat site. WhiteRibbon.org is a website run by domestic violence pioneer Erin Pizzey. Pizzey is the woman who started the shelter movement for women in 1971.

Side note: Even during the course of writing this piece (and after Sommers tweeted the link), the letter from LWU was removed from the internet. But not before I saved it to pdf. Fed Soc Letter

Other organizations, like White Ribbon Australia, UK and Canada, are run by ideological profiteers, scamming the public for funding which they send directly to their own pockets. Pizzey's site is designed to call attention to that and to expose the industry of lies plaguing an issue that needs very real attention from people who actually want to do something about it.

I hope those in the UCLA area will attend Dr. Sommer's lecture and show support for her work, even as the attempts to besmirch her are underway.

This scenario speaks to another issue that I need to address independently from where I sit.

AVFM has become the catalyst from which the monster in the shadows has finally been forced to show its ugly face. The beast, which has largely operated behind closed doors in the past, now has no choice but to engage in daylight attacks. Their targets will be people like Sommers, Warren Farrell and others who did not rise to public attention out of the brawling free-for-all of internet based alternative media. As revolutionary as some of Sommer's ideas are, they are still tailored for mainstream sensibilities.

Naturally, feminists know this and want to force divisions, even where connections are not even present to begin with.

I think this is what we have seen with Cathy Young, a solid voice of reason in the gender discourse, but nonetheless quick to get on the anti-AVFM attack machine.

I can understand why. When your message generally provokes the kind of polite public dissent appropriate for the illusionary world of mainstream media, the idea of getting your hands dirty; the idea of all this suddenly becoming more real than a byline in a major publication, would be most tempting to avoid.

These people have my empathy, but not necessarily my sympathy. Given the choice, I would not spare them the discomfort of dealing directly with the bigots, liars and bullies we have been engaging for 6 years.

What they do with that is up to them, but I think my lack of concern is justified with a simple look past the myopic world of a faltering mainstream media apparatus. Those who dissent from mainstream feminism, as opposed to "Freedom Feminism," are more relevant now than ever because AVFM has taken on the gouging and kicking that other "proponents" have avoided with great aplomb.

Again, I truthfully deny that there is any formal association between CHS and AVFM, but I do so with the knowledge that such a public denial would not be necessary had we not succeeded in yanking the real problem out of the shadows and into the light.

More of this will come in the future. There have already been some murmurs out of the feminist camp that the lead up to the International Conference on Men's Issues 2015 in Houston (ICMI '15) will be plagued by multipronged media attacks on AVFM and anyone associated with us. It is the kind of thing that might bother those interested in mainstream sensibilities.

It is the kind of thing on which AVFM thrives.

I have a great deal of genuine respect for the likes of Sommers and Young. If I have any criticism at all, it is more speculative than justified. I do feel though, that there may be some insulated thinking in some circles out there that still entertains the idea that we can change the world without upsetting very powerful and sinister people. AVFM will not be a part of that kind of thinking, but we will not stand in the way of anyone so engaged unless they use us as a whipping post to maintain their good mainstream image.

I have never seen Sommers do anything like that, and don't expect I will.

This is a lesson for all of us, folks. It is a lesson for me, for Sommers and her compatriots. It is a lesson for you if you call yourself a Men's Human Rights Activist (MHRA). The fight is about to get real. Most of you who follow this site know that I have recently been vilified using potshots from an ex-wife and an estranged daughter. They dug over three decades into my past to gather what dirt they could, then twisted and spun it in an effort to discredit me.

If you think they are starting and stopping with me, you are in for a rude surprise. Most people associated with AVFM will currently be under investigation. You can expect exposés, attacks, yellow hit pieces and the like leading up to ICMI '15.

No one will be spared in feminist's desperate attempt to stem the momentum we are gaining. And the more momentum we gain, the more desperate and malicious they will become.

In the end, they will do with you what they have done with me, which is to say they will likely prove that you are human and flawed, and nothing else. They can spare me the delay. I already know Dr. Sommers is not perfect. I

already know you are not perfect. I have known of my imperfections as long as I have had them.

This is how the mainstream media operates. They have a world full of imperfect people, some of whom are trying to do some very just and important work, and they spin the imperfections to a dumbed-down audience of mainstream media consumers anxious to take a look at someone else's flaws instead of their own.

And this is why I won't have any part of it.

I am appreciative to those who use the mainstream media to further the message, but I am not invested in keeping them lilywhite as the fur that needs to fly starts flying. This is what change looks like, bloodiness and all. Anyone who does not have it in them to endure that, this would be a good time to reconsider your involvement in challenging the modern zeitgeist. The war has started, and it is about to get ugly across the board.

Of course, most of us at AVFM never kidded ourselves about that to begin with, which is why we never made ourselves dependent on the approval of the uninformed or the dishonest.

The Myth of Female Frailty

Mark Dent · 3 March 2015 · Archived copy · Original

Editor's note: This article is also available in Spanish.

A few years ago I was listening to a late night radio program and the subject of male victims of domestic violence (DV) arose. The male host of this particular show encouraged men who had experienced violence at the hands of a woman to ring in and share their story.

Men did call. I was impressed by the fact that this bloke was swimming against the tide in allowing men a voice. My admiration and respect for this man was extinguished only minutes later. Our radio host was happy for men to share their stories as long as none of them made any reference to retaliation-even in self defence. One caller spoke of the night his angry girlfriend deliberately and literally jammed her stiletto heel through the top of his foot. The man said he pushed the woman over with force.

Whoa! Hold it right there! The host became very agitated and seemed to be overcome with anxiety as he berated this caller for laying a hand on a woman. He raised his voice to emphasise how strongly he condemned this caller for daring to push a woman. He said he wanted to make it crystal clear that under absolutely no circumstances could he ever condone a man pushing, hitting or physically harming a woman. The caller reminded him that he had had a stiletto rammed through his foot, but the host only repeated his mantra and pleaded with listeners to understand that he would not tolerate any more calls that involved the touching of a woman. His fear of being branded someone who condones or advocates violence against women(even in self defense) was palpable.

I lay in bed that night fantasizing about that radio host. I imagined this moron being assaulted by three drunk, aggressive and armed women as he made his way to the underground car park with security cameras capturing every second of his flailing fists and defensive headlocks. How sweetly I would remind him of his earlier lecture as he sat safe and secure in radio land, feeding his female audience the drivel they so love to hear from a man.

There is a chasm, a gulf of enormous proportions which separates the reality of what women are physically capable of doing and the idealized, mythical narrative we have been fed throughout our lives.
I raised this very point during one of my occasional Facebook debates with a family member. I suggested that women were capable of inflicting great harm on a man and that subduing an enraged woman is far more difficult than many men would chose to believe. My relative scoffed and said with the rarest of exceptions any man would be capable of subduing (without exerting undue or harmful force) any woman no matter how angry or aggressive she was.

You Tube can be a great ally at times like this. I immediately found a clip involving a burly police officer trying to cuff a woman who was resisting. He could not do it alone. He wrestled and grappled, he huffed and he puffed and it was only when another officer intervened that the woman was brought under
control. I popped this onto his Facebook page and wondered if he would rethink his quaint notion that real men can handle any woman in a physical confrontation without having to harm them in any way. He never responded.

Another clip shows a woman attempting to cut a policeman's throat. He struggles to control her and has to rely on the help of another cop to eventually gain the upper hand. Neither of the women in these clips is powerfully built or above average size and weight. There are many far more physically imposing women than these two, yet the struggles of the police to overpower them is clear to see.
https://www.youtube.com/watch?v=YrRK1xI6eks

If police officers, armed and trained in martial arts have such difficulty subduing an aggressive woman how much more difficult is it for your average man in the street who has no training in any form of physical combat and is passive by nature to defend himself from physical abuse at the hands of an aggressive, abusive female partner?

More recently a knife wielding woman was shot dead in Sydney when she approached police officers in a

threatening manner. I wanted to ask my relative how he felt about that. Here we have armed police officers believing that one woman with a knife posed a serious enough threat for them to feel it was necessary to shoot her rather than grapple and disarm her. I do not blame them for one moment.

Yet if these police officers had been called out to a home where a domestic violence incident had allegedly occurred and the male had explained that the female came at him with a knife, bottle, rolling pin….would they have suggested he should have been able to deal with it? The evidence tends to suggest that he would be cuffed and removed from the home. There are many stories being told by men who do call the police which indicate that the police have very little tolerance for men who claim to be abused or threatened by a woman. They often find the very notion amusing and rather pathetic. "Deal with it-you're a man!" seems to be the attitude.

Articles like this one by David Penberthy are typical of the sneering, arrogant attitude of so many of the men who ride aboard the feminist bandwagon.They ask: Are we seriously expected to believe there are men out there who live in fear of the missus?

They present the cartoon caricature of a twenty stone Neanderthal cowering at the feet of a tiny, petite brunette wielding nothing more than a "you go girl" attitude and a disgusted contemptuous sneer.
We witnessed this attitude at play in the recent episode of Q and A which supposedly tackled the issue of Family Violence. At the very end of the program a man dared to tell his story of physical and emotional abuse at the hands of his female partner. People who were in the audience say there was an audible muttering of outraged women calling this man a liar. The panel dismissed his plea to give help to male victims almost as quickly as the audience members. It was a sickening reminder of how deeply entrenched are our myths about females.

Women are not frail. Women are capable of inflicting the most horrendous physical damage on men, other women and children. Let's leave the reality of the emotional abuse some women inflict upon their families and partners and look at the more readily recognizable damage a woman can inflict. One doesn't have to work too hard to find almost unlimited examples of female brutality from the dusty annals of history to online reports and stories from this year.

An Australian woman, Katherine Knight, leaps to mind. I would love to have her meet with David Penberthy and explain to him how she dealt with men who annoyed or upset her. Katherine should surely sit at the top of the mountain of murderous monsters in our countries rich and colourful history of violent crime.. At the age of sixteen Katherine found her dream job, cutting up offal at the local abattoir. She was quickly promoted and given her own set of butcher knives, which she hung over her bed "so they would always be handy if I needed them" This was a habit she maintained wherever she lived. Knight met and married a fellow worker named David Kellett. His mother in law told gave him some kindly advice: 'You better watch this one or she'll fucking kill you. Stir her up the wrong way or do the wrong thing and you're fucked, don't ever think of playing up on her, she'll fuckin kill you! She's got a screw loose somewhere."

On their wedding night she tried to strangle him; Knight explained it was because he fell asleep after only having intercourse three times. During the next few months Knight fractured her husband's skull with a frying pan when he arrived home late from a darts competition. Knight talked David into dropping all charges which he duly did. Knight placed her two month old daughter on a railway track a short time before a train was due. An old local wandering past the track rescued the baby only minutes before the train arrived. Knight was arrested and again taken to St Elmo's Hospital, but, apparently recovered, signed herself out the following day.

Knight wreaked more violent havoc in the ensuing weeks on a number of people. Kellett subsequently left his abusive wife but she found new partners, including David Saunders-she cut the throat of his two month old puppy to show him what would happen if he was ever unfaithful. She knocked Saunders unconscious with an iron and stabbed him in the stomach with scissors. Saunders took long service leave and took off in fear for his life. When he returned several months later he discovered that his wife had issued an Apprehended Violence Order on him after telling police she was afraid of him.

Knight found yet another victim by the name of John Price.- a local miner. He suffered a number of vicious

assaults, including a stabbing at the hands of his deranged girlfriend before he finally kicked her out of his house. On 29 February, he stopped at the Scone Magistrate's Court on his way to work and took out a restraining order to keep her away from both him and his children. That afternoon, Price told his co-workers that if he did not come to work the next day, it would be because Knight had killed him. They pleaded with him not to go home but he told them that he believed she would kill his children if he did not. A documentary with the full account of the horrendous murder of John Price can be viewed here. Suffice to say she would be a fine companion for Hannibal Lector. After stabbing Price 37 times Knight skinned him and hung the skin on a meathook upon the architrave of a door leading to the lounge room.

The men Katherine Knight brutalized were miners or abattoir workers-not, lacking in strength and vigor. How was it possible that a woman could inflict such horrific damage upon these hard men? It flies in the face of everything we hear and read about women.

How can any intelligent person suggest or believe that women with a propensity for violence are not capable of inflicting terrible damage upon males, particularly men and boys who have placid, easy going natures? How can those in the Family Violence industry deliberately ignore the fact that even the smallest women with evil intent can bring an iron crashing down upon an unsuspecting man's head or bury a kitchen knife deep in his unprotected back, or perhaps carry out the very popular penis lopping stunt whilst the male is asleep. These acts of violence are not some kind of unimaginable sick fantasy-they have been carried out around the world by women thousands of times.

Yet the myth persists.

More recently here in Australia, eight children were butchered by a woman-mother of seven of them and aunt to one. Eight children, systematically murdered with a knife. Some of these children were mature teenagers, all brutally killed by a woman.

This is the elephant in the room for feminists who never refer to the violence women perpetrate upon children. The endless use of the term "protecting women and children" by domestic violence workers, White Ribbon Ambassadors, Police Commissioners and politicians reinforces (very deliberately) the idea that all of the violence is coming from one group and all of the harm is experienced by "women and children." Perhaps if photos of the homicide scenes which confronted the police who worked on the Katherine Knight case or the more recent mass murder in Cairns were published it might shock people out of their quaint, complacent acceptance of the idea that women are simply not capable of committing such atrocities.

The gate

AVfM Video Source · 4 March 2015 · Archived copy · Original

Dr. Randomercam at his best. Subscribe.

12 ways to spot a female gynocentrist (other than the smell in the room)

Paul Elam · 4 March 2015 · Archived copy · Original

Janet Bloomfield, of evil JudgyBitch notoriety, just posted an article, "12 Ways to Spot a Feminist." It is a parody piece based on article from Psychology Today, "12 Ways to Spot a Misogynist." She takes the Psychology Today article and switches the term "feminist" for "misogynist" and switches the sexes. Recommending reading of both articles is indicated. They are both telling, and reading the first before the second makes Janet's all the more punchy.

But it did get me to thinking, which makes everyone around me nervous. Since JB's piece was a parody, we are still left without a definitive list of the 12 ways to spot a feminist that was written with that intent (even though her takedown of Psychology Today is convincing enough).

I wanted to end whatever confusion there may be about the subject and give you the definitive 12 ways to spot a feminist here, but even that is incomplete for the purposes of the MHRM. What we need here is 12 ways to spot a female gynocentrist, and that is what we shall have.

She insists on taking the softest, lowest paying job she can, uses that as the excuse for depending on men to finance her social life, and bitches endlessly that she is not being paid fairly.

She talks to you while wearing a blouse cut so low you can see her navel, then leans over directly in front of you to indignantly point out where her eyes are.

Her idea of how to protect women from sexual assault is to strip bare and use a marker to write "This is not an invitation to rape!" across her tits.

She tells you that she is oppressed, pausing to text Daddums that she needs another deposit before spring break.

She spends 45 minutes at dinner reminding you she does not need a man, then looks the other way when the check arrives.

She waxes endlessly about her empowerment and agency, then wilts like day old flowers when someone disagrees with her on Twitter.

She expects you to lavish her with wining, dining and expensive gifts, just to spend time with her, then looks you in the eye and denies she is a prostitute.

When you tell her no to something, the shock on her face triggers a Richter measurement and the expected shaking of the ground.

When someone infantilizes her, she does not put an end to it. Instead she sits there giggling and giddy, like a school girl who got away with something she wasn't supposed to.

When you put a stack of irrefutable evidence and logic in front her that everything forming her worldview is false, she falls silent, starts to tremble, then suddenly turns into Captain Queeg.

Her idea of open debate is brigading Twitter accounts she does not like and having them taken down.

She reads this article, then turns to you and says there are not really twelve items here because numbers are a patriarchal construct and not really real.

Now, we could do a list of the 12 ways to spot a male gynocentrist, but we really don't need to. Just take a look at the list above and spot the guys who are standing there with their thumbs up their butts, allowing it to happen.

Feminist memes reveal their hatred and bigotry

Andrew DiKaiomata · 4 March 2015 · Archived copy · Original

Feminist memes give us a real glimpse into the twisted logic and bigotry of feminism. Created by feminists, reblogged, re-tweeted, and shared by feminists in their online feminist communities. They often variously show an hysterical over-sensitivity to women, and a cold indifference or hatred against men. We're used to seeing the "Men are pigs! What do we do with pigs? WE CASTRATE THEM!" style memes. Or a meme explaining why we must unite to end fathers day, or why sexual torture and genital mutilation against men is hilarious feminist humor. Then there are the illogical and just plain silly feminist memes that hateful angry feminists just nod their heads at and click like on.

One such meme is this one:

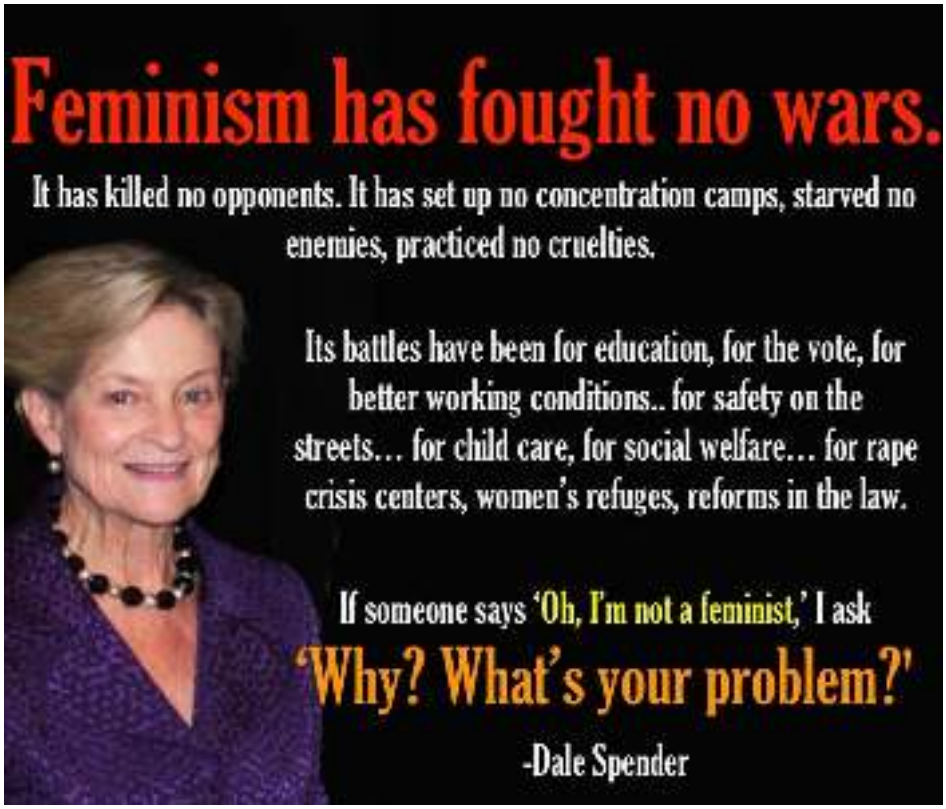

Let's examine it. "Feminism has fought no wars. It has killed no opponents. It has set up no concentration camps, starved no enemies, practiced no cruelties." This is just plain wrong and a bit absurd, but let's take this at face value. Neither has Buddhism, or scientology, or supply side economics for that matter. Would it make sense to bully dissenters to these ideologies by screeching "Why, what's your problem?" What's more, neither has the Men's Rights Movement that feminist bigots so bitterly oppose.

No it hasn't fought literal wars – the war on masculinity and men, on gamers, on t-shirts, tampons, religion, and so on aren't literally wars. Though they have supported the male-only draft that forced millions of mens into being slaves of war and die torturous deaths. They were part of the system that forced men to die in war and then the feminists continue to blame them for being men forced into fighting wars. It's sickening.

Killed no opponents? Hateful feminist author and activist Margaret Jensvold shot and killed her son. A feminist recently aborted her baby simply for being male. Feminists likely would have killed Erin Pizzey. Prominent feminist Valerie Solanas attempted to kill Andy Warhol and a Swedish group based on her ideas creates videos glorifying killing men. So yeah, that claim is just objectively wrong.

No concentration camps? This is a mark of pride to feminists? They'll follow any movement as long as there are

no concentration camps? I can just imagine the feminists reading this, the same ones that post their fantasies of genitally mutilating, castrating, murdering and sexually torturing men just reassuring themselves over the fact that they don't have concentration camps, so they must be good.

"It battles for education." Feminism battles _against_ male education. With their zero sum philosophy, a decline in education for boys means a win for girls. Feminism in education is failing our boys and feminists trot out fewer men in college as a success – fewer boys graduating high school is lauded as a victory. The research is exhaustive on this. Simply put, feminists hate boys in education.

"…for the vote." No feminist screed will be complete without this claim. It wasn't feminism that got women the vote but "old white men" (eeeew!) This feminist claim isn't complete without the mandatory age/race/gender shaming and vilifying men. When we examine this issue, we see that when most women favored the vote, within months, they had the vote. The understanding at the time was that eligibility to vote was eligibility for the draft, and women understandably didn't want to be included in the male-only genocide of war. Yet, we gave women what until then didn't exist; the *right* to vote. Before this, voting was a privilege contingent on the possibility of becoming a slave of war. Today, in many states, drivers licenses, voting, and across the nation, college loans are contingent upon registering for the draft. It is a crime in itself not to register for the selective service, but only for men. So women have the right to vote, men only have the privilege. Do feminists want to help men get the right to vote? Of course not!

This "…better working conditions" bit is laughable. Anyone who follows GirlWritesWhat will remember the hateful feminist bigots protesting the lack of male deaths in the workplace. In a year when male workplace deaths decreased and female deaths remained the same, feminists saw the male percentage drop and the female deaths as a percentage increase. This increased safety for men was misogyny writ large – they took to the streets and demanded more workplace deaths.

This meme reveals feminism to be man-hating and reveling in male death and suffering. "…rape crisis centers, women's refuges, reforms in the law." Rape crisis centers for women only, at the exclusion of men. Even though males are far and away more likely to be raped, feminist are universally blind to the suffering of male rape victims. From infant male sexual torture/genital mutilation, often to death, to prison rape, caregiver molestation, males make up the overwhelming majority of rape victims, and we see a universal opposition within feminism to the MRM's challenge to the feminist idea that males are always rapists, never rape victims that need help and protection.

So, when a feminist tries to gender shame me, telling me that "real men are feminists," I don't have a problem telling them, "I guess I'm not a real man, then." When a feminist tries to bully me, as this meme does with, "why, what's your problem?" my answer is that I'm not a hateful feminist bigot.

I acknowledge that men are human beings with rights, feeling and their own struggles, with issues that matter.

Tommy Sotomayor says No One Should Ever Be Arrested For Not Paying Child Support

AVfM Video Source · 5 March 2015 · Archived copy · Original

How exactly are poor men supposed to come up with jobs that simultaneously allow them to live and pay child support and how does jailing these men help anything?

Subscribe to the excellent TJ Sotomayor here.

http://youtu.be/TwHeaTXMVGg

The rise and fall of the Ebony empire proves that the Negrosphere media is irrelevant

Mumia Ali · 5 March 2015 · Archived copy · Original

> *"When the people formerly known as the audience employ the press tools they have in their possession to inform one another, that's citizen journalism."*
> *-Jay Rosen*
>
> *"False media, we don't need it, do we?"*
> *-Public Enemy*

The website Media Wire Daily recently reported on all that ails Black American media institution, the Johnson Publishing Company, home of Ebony, Jet and Fashion Fair:

> "Johnson Publishing Co, which publishes Ebony magazine, Ebony.com, Jet.com and operates the e-commerce site FashionFair.com has been struggling to keep its head above water for years now. A victim of the decline in newsstand and print ad sales coupled with its own lack of doing, the company has also been mismanaged and failed to make any major moves into digital under CEO Desiree Rogers. It has now burned through its second editor after less than a year on the job. Mitzi Miller who was promoted to Editor in Chief of the flagship Ebony magazine, last April replacing Amy DuBois Barnett, has stepped down and plans to shift her career over to TV. In a statement on her departure, Rogers even seems to take a parting shot at Miller…A company like Johnson should've looked to partner up with companies Like BET or TV One or Even OWN to bring some of the stories from its pages to television. But there is nothing. Its as if the company is being ran from another universe where the CEO isn't seeing whats happening in the industry. The company continues to see itself as simply a magazine publishing company and so, for years they've behaved as just that. While other publishers continue to transform themselves, Johnson Publishing is frozen in time."

While the Cathedral Media still reels from revelations that Nightly News anchor Brian Williams made up stories of combat during his time in Iraq and the pincers seem to be closing in on Fox's Bill O'Reilly, what seems to get left out of the mix is just how badly Black news media has fared over the past few decades. The vast majority of it could hardly be called "real" journalism – at best, they are advocacy pieces, centered around "uplift" themes that aim to show Black folk in its best light – at worst, the big names in the business – from OWN to BET to NewsOne and Essence, Ebony, MadameNoire and Clutch, peddle in celebrity gossip that isn't fit to line the proverbial dog kennel with.

Aside from the fact that the lady heads of the Johnson Publishing Co. have "leaned" it into the ground due largely to the kinds of incompetence that Black elite leadership is notorious for, and the general news media continues to devolve into irrelevance, a real burning question for guys like me have another to consider:

Who are telling the stories that matter in Black America? Is it the Negrosphere Media?

"Negrosphere" – that is my term for the aforementioned gaggle of "news" organizations of varying stripe, that in their own ways, purport to reflect the Black America that is today. Yet, one is hard pressed to think up any Black equivalents to Woodward and Bernstein, Mark Bowden or Steve Lopez, Ernie Pyle or David Simon, or George Anastasia. Sure, there are Black journos out there who are putting in standard AP copy on the regular, but what are they really saying? Are they really speaking truth to power? Or are they just getting along to go along?

Last summer, ESPN personality Stephen A. Smith came close to doing just that, when he gave his take on the-then raging controversy surrounding former Baltimore running back Ray Rice and his newlywed wife, Janay. Smith dared to suggest that it could be possible that women, in this case Black, could play a role in the violence that goes

on in domestic situations between couples, something that is indeed well documented. For his daring to notice actual reality, he was quickly punished.

And he's not alone: last month, during a panel discussion on Black fatherhood, The Nightly Show host Larry Wilmore dared to raise the question as to whether one of the reasons why the Black marital rate was so low might have had to do with so many Black women being so "bossy" – he immediately apologized, did his mea culpas, and just recently, had on an all-Black woman panel to discuss how oh-so-hard they have it.

The message is clear: Black journos, especially if they happen to be male, simply are not to question out loud anything that might make Black folks, and especially Black women, look bad. This accounts for the utter lack of reporting about the rampant corruption, malfeasance, incompetence and in-your-face nepotism that is par for the course in any Black precinct you can think of in America. I mean, let's keep it brutally 100 – with all that goes on in Black America along these lines, not even including the daily bloodletting, one would think that there would be at least a few Black journos out there doing Pulitzer-level work, reporting on the reality that is urban America's gritty streets.

But: Nada!

If anything, those who are doing the hardest-hitting reportage in Black America along these lines, just happen to be White reporters themselves – the aforementioned Simon, Lopez, and Anastasia, are world renown for their intense focus and coverage of Black America's seedy criminal underground. It's hard to think up a Black equivalent.

Why?

Why is it that there are few to no Black journos out there, giving the straight dope on the gritty, often ugly reality that is Black America today? Who are out there in the Negrosphere Media, telling the stories that are actually relevant and that actually matter, to everyday Black folk – especially Black men? Why is that we have a dime a dozen "pop culture" "reporters" but NO you know, serious ones – who are doing serious stories?

You know, like the one I did on James Robertson – you remember him, the Brotha who had to walk nearly 50 miles to work roundtrip in one of the most dangerous and deadly cities on the planet? Sure, outlets like The Root and The Grio wrote about it – but they didn't say what I said about it, which was a coldeyed look at the forces that created the dire situation Robertson was in in the first place.

Why didn't they do that?

Or, how about my recent book review of Feminista Jones' "Push The Button" – there have been other reviews. But one gets the distinct impression that they were more in the realm of sycophancy and fawning adoration than, you know, actual literary criticism.

Why?

Or, what about my more recent column, where I directly responded to, and challenged, Rutgers prof. Brittney Cooper, on her arguments regarding how and why Black women were behind the eight ball in our time – why were there no such responses to be found, from within the Negrosphere itself?

Are we really to believe that they all are in lockstep agreement here, like a Black Borg Hivemind or something?

One of the reasons why I became utterly turned off from the Negrosphere Media was because of its irrelevance to my life and the lives I see being lived by ordinary, everyday Black folk. Because of the rigid adherence to ideological purity that doesn't allow for the questioning of anything outside of "the narrative." Because of the seeming fascination with what can only be referred to as Coonery, gossip and obsession with fame, celebrity and acting a fool. Simply put, I got sick and tired of being sick and tired of being Black and not being able to actually get serious journalism on matters that matter to me and mine from people who look like me.

So, I decided to do something about it – I became what some call a Citizen Journalist. I got myself a few laptops, a smartphone, learned about blogging and social media (after teaching myself to type and use the Internet), and got

busy – first blogging, and then writing copy for outlets like The Spearhead and A Voice For Men. I cofounded a Men's Issues blog collective. I became a frequent commenter at some of the biggest websites of their kind around.

I got involved.

And, it has begun to payoff. Now when my column appears, it is not at all unusual for hundreds of people to share it on social media like Twitter and Facebook. My email inbox is full with tips and leads on stories the Negrosphere Media isn't interested – or maybe can't – cover. People who know me on the streets of Philly know they have an ear who'll listen, and who has a voice to make them heard. Both Black men and women alike, appreciate that I bring a truly alternative perspective on the issues of the day in Black American life, from a point of view that is never sought, to say nothing of featured, in the aforementioned Negrosphere Media.

And this is only the beginning.

I have been very fortunate to forge relationships with some of the up and comers of the New Media world – Mr. Paul Elam & Co. here at A Voice For Men, are among them. Thanks to them and others, I now have the full backing of the world's largest men's issues website and organization on the planet. A true media force to be reckoned with, that cannot be scared off or intimidated from chasing down news leads and following those stories no matter where it goes, and reporting on it.

Those who are my targets in my mission to tell the truth and shame the proverbial devil, are right to be afraid, for they know there is nothing they can do to me; I am not connected to their world, so to speak. And I can strike at any time.

So, as the media in general, and the Negrosphere end of it in particular, continues to take it hard on the chin, dropping to one knee on the way out to being flat on its back, the New Media – staffed by Citizen Journalists like yours truly – will rise. We are getting the facts and telling the stories that actually matter in our time.

After all, nature abhors a vacuum.

At present, I'm working on leads to stories that haven't gotten nearly the attention they deserve. In order to keep my mission going, I need all of you to keep me plugged in.

If you've got a lead to a story you think I might be interested in, by all means hit me up: m.ali@avoiceformen.com. Follow me on Twitter: @ObsidianFiles. And you can reach me on Facebook under Mumia Ali.

A Voice For Men is just that. Let's use it.

Library War: an anime review...

Clint Carpentier · 6 March 2015 · Archived copy · Original

So I was bored as hell, and figured that I must be criminally behind in my anime consumption. Well off to anime freak I go, a few clicks, some ambush ad pop-ups I had to fight through, and some multiple choice genre search… military. Quickly reminded why I don't often search military, most anime military are heavily mechanized (bi-pedals are inherently unstable, I can't see any sane financier budgeting billions on giant military mechs), overly romantic, or magical; I just want plain ol' fashion blood guts and gore, is that too much to ask? Le dramatic sigh, Kantai Collection is a fun watch, but that pantime Strike Witches was such a let down… scroll scroll scroll…

Library War… hunnnnn… google… wiki…

The concept is nearly ten years old (how the eber liben hell'd I miss this???), starting out as light novels. Quickly got turned into a manga, followed by a twelve episode season anime. A few years ago, it got turned into a movie, shortly followed up by a live action movie.

Ok…

It's set in the "near" future, the Japanese government passed a bill called the "Media Betterment Act". The act itself began as a method to censor what gets published, but the publishers being the cagey bastards that they are, used the ambiguity of the act to sneak around it. So the "Media Betterment Committee" (MBC) was created in order to confiscate books considered a "bad influence", and they proceeded to begin a book burning campaign. Many members of the MBC were shoehorned into service by honor of family; some truly believe the brass do know whats best for the public.

Once books started burning, the librarians who held "freedom of expression" (still part of the constitution) dear to their hearts, got bent out of shape of the wholesale sacrilege. Libraries became battlegrounds as librarians took up arms against the MBC to protect the books under their care. This culminated into what is referred to as "The Nightmare of Hino." The library was burned to the ground, and several people died, many innocents.

As a result, a wounded man who lost his wife to the battle got a counter-act passed and established the "Library Defense Force." It was now an official war, with strict rules of engagement. Libraries and museums are official battlegrounds. Bookstore engagements are often settled by highest rank, as civilian locations are no-fire zones, and harmed bystanders are cause for mountains of paperwork and public apologies. LDF's have the power buy questionable books, right out of the hands of MBC's if they so choose, but they still have to get those books to the library for full protection, so unless the book in question is rare, new, or the library in question doesn't yet have copies already, the LDF often let confiscated books go in the name of public peace.

Enter one high school girl, tall and awkward, who just got her hands on the final chapter of her favorite fairy tale. At that moment the MBC arrive on a routine inspection, and books start hitting the crate, her treasured book is among those destined for the incinerator. With all the will of a high school girl against supreme authority, she stubbornly refuses to let the book go, risking harm and jail (for "theft"). Then a member of the LDF encounters the debacle, and with a confident flip of his ID, he settles the matter, and the MBC leave, for now. The scene is imprinted on the girl's memory, and her hero is henceforth referred to as, "My Prince Charming."

Cut a few years into the future, and Iku Kasahara has entered Kanto's LDF training program, determined to become the first woman in the "Library Task Force", an elite troop charged with carrying out dangerous missions regarding acquisitions. Her large stature gives her a much needed edge, allowing her to keep up with the men in her training group. The other women who enter the LDF often take a different track, favoring information and public affairs. Kasahara is emotional, but dedicated, thrilling at adventure, aggressive in nature, and… somewhat obtuse. Her physique and dedication manage to keep her in the program, but she struggles to achieve the minimum requirements for the rest.

Despite the allusion of rank, and career path, ALL LDF's are librarians. "Librarian" is no longer simply a person who cares for books in some quiet building; military training aside, they have become a skilled career to rival any known trade. These "indoor duties" are the bane of Kasahara, and her instructor appears to use her physical training as a means of punishment, as according to her roommate he has high hopes for her. Her biggest hurdle though, is not any of the choices she's made, but rather, the conservative and overprotective parents she was born to, or more to the point, her manipulatively crying mother.

Asako Shibasaki – the aforementioned roommate – excels at intelligence and presentation, and does what she can to help with Kasahara's shortcomings. As any good intelligence agent, she quickly builds herself a group of invisible contacts, and becomes crucial to Kasahara's (and the library in general) longevity.

Along the way, during a mission gone array, Kasahara is hiding with good natured but wounded senior officer, Mikihisa Komaki. The mission was simple enough, acquire a book, and get it back to base. However, the book in question is colloquially known as "The Book of Prophecy", written some sixty years previous, much like Orwell's "1984", the book is about an information war, and the protagonist is a member of something similar to the MBC. Komaki makes a statement to Kasahara, "If we were observed by people whose world has no Media Enhancement Act, or library Freedom Act, we would've looked absolutely ridiculous."

Enter one suave well to do politician, and older brother of a new LDF recruit. There had been a family fall out, and he is now something of a pariah. He disdains the LDF's method, but regardless, he is most assuredly anti-censorship, and has started a group of his own, with the express purpose of bringing down the Media Enhancement Act by peaceable means.

Five hours plus a movie later, I was tearfully saddened that it was over, but fret not, it wasn't left hanging; there was closure. Sigh… a gritty realistic civil war story always makes me cry.

Hey… young punks, over here, shh, listen… this could be the basis for a good independent flick huh huh, shhhh.

Marissa Mayer – this is what a feminist should look like

Ciprian Azoiței · 6 March 2015 · Archived copy · Original

Marissa Mayer, president and CEO of Yahoo! and former collaborator of Google, is one of the most prestigious women working in the field of IT. In her youth, Mayer took piano and ballet lessons, she was on her highschool's curling team and precision dance team and she excelled in chemistry, calculus, biology and physics. She studied symbolic systems at Stanford University, where she engaged in multiple philanthropic activities. She got her bachelor's and her master's degrees in artificial intelligence. After graduating, she was hired by Google, becoming their first female engineer. Her career skyrocketed from that point and now she is CEO at Yahoo!, having acquired Tumblr and making Yahoo!'s stock price double just 14 months after her appointment.

By all measures, Mayer is what feminists call a successful and independent businesswoman, right? Well, wrong! In the eyes of feminists, Mayer and other women like her are their own version of heretics. Or infidels. Why? Let's find out!

As you might have noticed in the articles linked above, if you are a successful woman, feminists claim that you have to unquestionably give praise to feminism for allowing you to live in a society where you can obtain such prestige. Who you are or what you've accomplished in your life is irrelevant. You do not have the right to take pride with your own work. You are not really free. You are just free to obey your feminist masters. And everybody knows that the first virtue of a slave is to give grace to his master for everything that he possesses, because he would be nothing and have nothing without his master's benevolence. Basically, these feminist writers claimed proprietary ownership of Mayer and her work.

And here is another pearl that you will find on the first Google search page for Mayer: "Marissa Mayer not feminist". At the end of the article, Mandi Woodruff mentioned the myth of the wage gap. The wage gap has been repeatedly debunked in various studies and by people who refuse to swallow feminist propaganda. Yet, third wave feminists still insist that women need to get under the banner of the fisted vagina and fight along with their sisters in the righteous crusade to repel the vile MEN from dominating the workforce.

After all, these "successful" feminists have to somehow justify all the privileges they receive from society. All the government handouts, funding and support. All the taxpayer monies stolen from the pockets of proper, law-abiding citizens to fund a feminist dystopia. The biggest enemies of feminism are these "heretics" that want to be free from feminism and have their own conversation about gender equality. Only feminists have the right to do so!

What feminists up to date fail to understand is that only petty people concern themselves with the beliefs or background of a hard-working, successful person. Normal people only care if you are a doer or a don'ter, a go getter or a stand receiver, a diligent person or a slothful one. Ambitious people who make things happen will always be admired and respected, while people receiving unjustified handouts will always be looked down upon by their fellow man.

Of course the feminist overlord will hate seeing her would-be slaves able to stand on their own two feet. Feminists would degrade us and drag us all into the dirt, where they feel comfortable. I believe it to be high past time humanity evolved beyond the phase it was in during the Trial of Rouen. Let's make it so!

[Author bio translation: Ciprian Azoiței is a law student in Bucharest, an amateur philosopher and writer and a staunch anti-communist. He loves progress, despises stupidity and takes a dim view of the people practicing it. That's where he got his contempt for communism.]

Newlywed young mother confined to wheelchair comes out as MRA

AVfM Video Source · 7 March 2015 · Archived copy · Original

Tell us more about how women like this are just doing it to be popular.

You may want to subscribe to Liberal Lunacy.

Feature image by Dideo

It's Over – Hunger strike for men's rights in Bangalore

Rohit Girdhar · 7 March 2015 · Archived copy · Original

AVfM's Janet Bloomfield will be liveblogging the hunger strike for men's rights in Bangalore, India as it unfolds over the next 48 hrs.

Update 5

Video footage will be available soon.

After more than 30 hours without food or water, the hunger strikers are looking weary and tired.

The local Bangalore press has provided decent coverage of the event, most in local language. We hope to have translations soon.

A crowd of over 1000 women have gathered across the park, and we will have video footage of them responding to the hunger strikers up shortly.

The strike has now come to an end and strikers are refueling with juice and fruit.

The fight for men's rights in India continues. Supporters dismantle the tents and prepare for the next battle. One thing is certain: they will never give up until men are equal, under the law.

Update 4

Hunger strikers are trying to catch some shut-eye before the morning. 5000 women are expected to be in the park for Women's Day. Strikers are not sure how they will be greeted.

Update 3

More than 150 fathers and their supporters are now participating in the hunger strike, with more expected to arrive as the day unfolds.

Update 2

There are now over 100 people gathered in Freedom Park and organizers are expecting more.

These men will be hunger striking for two days to protest the fact that they cannot access their children.

They are sharing their stories with one another and the observers, many of whom are grandparents.

Update 1

Men from Mumbai, Delhi, Hyderabad and other cities expected to participate. Many will be joined by their parents. The set-up crew is still working at 1130PM.

Freedom Park in Bangalore, the number one location for political protests in the city.

Virag Dhulia, Sujit Deshpande and Anil Kumar helping with the set-up.

Activists are currently on site and setting up tents and facilities. The Times of India provides fair coverage of the issues in advance of the strike start.

What an unfortunate situation for the world's biggest democratic country, India. It is a country which deprives men of their basic human rights! Owing to such arrangements against men, fathers who are being alienated from their kids have declared they will go on a hunger strike on March 7th and 8th 2015 in Freedom park Bangalore!

Let me reiterate the reasons why men have decided of such a step:

Fathers, the silent victims and sufferers of gender bias in the family court system and society, are now voicing their concerns.

1. Tired of being treated as FREE AUTOMATIC TELLER MACHINES and SPERM DONORS, they speak up.
2. Tired of being treated as a visitor in their own child's life, they come forward.
3. Exasperated with the high-handedness of a gynocentric family court system, fathers in Bangalore now say, "Enough is Enough."
4. Having knocked many doors and having approached the temple of justice and returning high and dry, now victimized and distressed fathers come down to the streets.
5. With no one listening to the woes and plight of these grieving fathers and supported by the Father's Rights Wing

of Save Indian Family Foundation, these fathers have decided to sit on a hunger strike in Bangalore in order to take their voices forward.

Apart from the above stated reasons, the Men's Rights Movement has been witnessing lots of injustice happening to men for a long time now. Viz, 498a (Anti Dowry Law), DV (Domestic Violence) and CRPC 125 (Maintenance). Also, kids are being alienated from their biological fathers and are being used as extortion tools if the father wants to see his kids. The MRM has witnessed millions of innocent men and their families being sent to jail on mere accusations (obviously false) from their disgruntled wives. They spend nights in jail which haunt them for the rest of their lives.

Apart from being sent to jail men are harassed in CAW (crimes against women) cells, which are meant for young married women only. Why I say so is evident from an RTI reply from west Bengal women's commission and CAW headquarters in Delhi, which clearly states that helping elderly women and registering their cases is not on their agenda. I fail to understand the so-called "Agenda" behind the fact that CAW cells and the women's commission are unable to even file a complaint from elderly women from accused families. From CAW cells to mediation centres and then the bail process, men are bound to shell out huge sums of money on pretext of getting bail; which again is their basic human right.

The Judiciary and police department are actively involved in this extortion business in the name of "bail." After shelling out huge sums of money in the name of bail starts the never-ending process of trial and finally after some 5 to 15 years of rigorous fighting the person is acquitted of all charges. The acquitted is lucky enough to see the day, because thousands of men are unable to handle the undue pressure from every corner and they give up by ending their lives. This fact is evident from the data collected from the National Crime Records Bureau (NCRB). Data clearly states that the number of married men who commit suicide has always been higher than women. 63K+ married men unfortunately ended their lives alone in 2012 owing to this undue pressure.

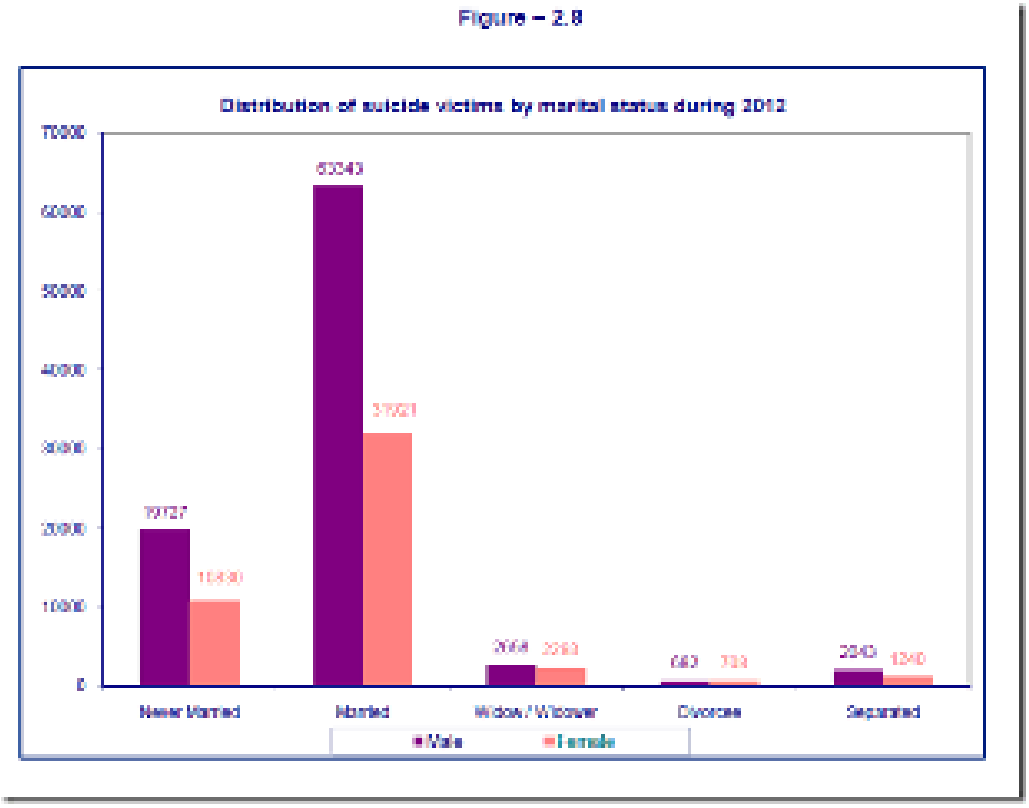

Data Source: NCRB

Interestingly, family problems are highest across all heads due to which men commit suicide. The percentage is 25.6%.

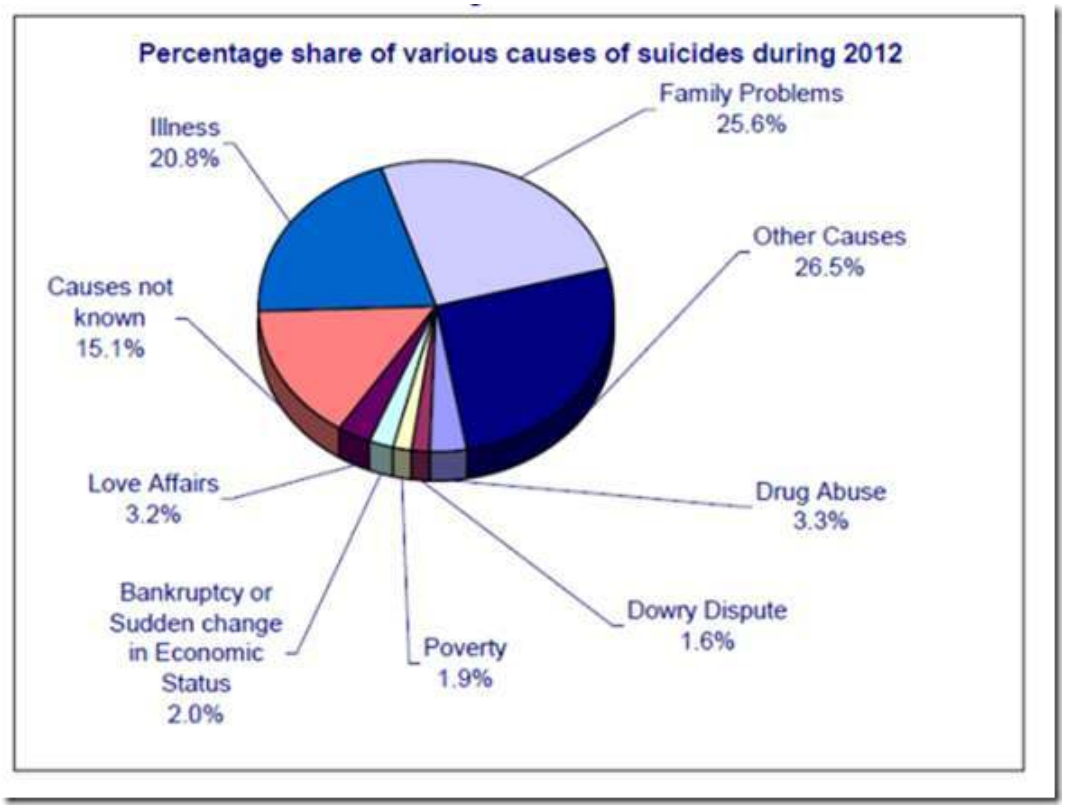

Data Source: NCRB

Owing to all the above stated reasons and all the injustices happening to men, SIFF-FRW goes on a hunger strike. Anyone and everyone who wish to be a part of the hunger strike can join SIFF.

Feature image from Surian Soosay.

NOW panics and dumps articles after AVFM exposes hypocrisy

Paul Elam · 8 March 2015 · Archived copy · Original

We saw it recently with the planned boycott of Christina Hoff Sommers at her recent speech at UCLA. A women's campus law group thought she was going to tell some icky truths, so they launched a thoughtless campaign to libel Sommers and perhaps pressure her out of speaking.

When Sommers tweeted the totally fabricated claims they posted online, they quickly took them off the internet. It is as though they did not get the memo that this was easier said than done. And so now the Law Women of UCLA, the group that attacked Sommers with wild and unsubstantiated claims, has egg on their faces for trying to hide that which cannot be hidden. All for the purpose of attempting to erase their mistakes from the public record.

It looks bad enough on a bunch of entitled little college girls, but how about the National Organization for Women (NOW)? NOW is the certainly one of the oldest, most influential and prestigious feminist organizations in the United States. They are, in the absence of any real competition, the gold standard of women's rights in the western world. They simply have no peers.

NOW has relied on many double standards and hypocrisies in its illustrious history in order to a) make sure they collect money in the name of promoting equality between the sexes and b) make sure their supporters knew they were not really all that serious about equality.

Case in point, NOW has long been on the frontlines of chastising society because men were not expected to take on their fair share of childcare in families. They have argued that gender roles place women at an unfair disadvantage because those roles assume that women are default babysitters. NOW's core values demand that this change and that men be available to take on half of that responsibility so that women will be free to pursue professional opportunities with which pesky and inconvenient children tend to interfere.

At the same time, however, NOW has fought tooth and nail against shared parenting initiatives that would provide a path to accomplishing the very gender neutral goal they claim to pursue.

It's easy to understand the angle here. NOW leadership understands that the only banner they can fly is the alleged pursuit of equality. At the same time, getting that equality in a family court is not something most of their base wants anything to do with. Shared parenting arguably implies less control and less cash for those who are used to calling the shots.

What NOW did was to parrot rhetoric about equality even as they lobbied with no insignificant amount of muscle to make sure that equality never happened in a family court. I won't say I feel sympathy for them, but I do understand what got them between a rock and a hard place. The fact is that NOW's supporters pay them to be hypocrites, and they won't pay for anything else. NOW leadership is acutely aware of this.

Damned if you do…..

Whatever hope of anything redeemable in the NOW leadership was laid to rest late last week when AVFM contributor Prentice Reid wrote an article documenting NOW's decades long jihad against the idea of shared parenting.

NOW responded by losing it and removing ALL of Reid's sources from their website, and removed all other material from their website that opposes shared parenting.

You heard that right. The National Organization for Women are so panicked over an article at AVFM that they have attempted to erase the public record of actions by the organization going back decades. They have literally jumped the shark in the worst possible way, providing the world with proof positive that the entire organization is not only hypocritical, but also devoid completely of any kind of moral compass. They also proved they don't really know jack about the internet.

Quelle surprise.

The temptation here from a personal standpoint is to gloat a little. And I am. It is with no small amount of awe that I consider the fact that a single article on AVFM caused the most widely recognized “women’s organization” in the United States to self-inflict the most ginormous Streisand Effect since the original in 2003. They went full McIntosh on it, conducting a search and destroy mission on the record of their own work within 24 hours of the Reid piece running.

I will put a lid on the unavoidable smugness that comes with making big dogs act like scared puppies. However, I won’t ignore the myriad of implications that this rather enjoyable moment implies.

Most readers here will be aware that just during the short month of February, the mainstream media launched four consecutive, malicious hit pieces on AVfM and the greater Men’s Human Rights Movement (MHRM). Between vox.com, Mother Jones, GQ and Buzzfeed, the attacks were as vicious as they were yellow and misleading.

We have heard from a lot of people who think we are reaping the rewards of what we have sown. They feel that our harsh rhetoric and gloves-off style has come back to haunt us; that more progress would be made with a softer touch and more conciliatory action.

Wrong.

What I ask you to consider is that the proof of what really lies behind all the attacks is now fully exposed to those looking for it. What lies behind all the attacks is a boatload of raw fear. NOW knows they have abandoned whatever their movement ever stood for in favor of collecting bucks from a bunch of entitlement whores who want to have their cake and eat it too. They know the irrefutable proof of it was all over their pages waiting to be pointed out. And when it was they clamored like desperate rats to get rid of all of it.

Too bad the internet is forever, and we have copies of everything they removed available for viewing in Reid’s article. What started as an embarrassing set of double standards has now become the final nail in NOW’s credibility coffin.

In fact, it is advisable that the organization consider a more appropriate acronym for what they actually do. I am thinking “They Hide Everything Notable” (THEN). And how much more appropriate for NOW to become THEN considering they have already accomplished that in spades. What was once arguably a women’s rights organization has now become little more than a latter day SPLC, dreaming up boogiemen and removing the evidence of their own malfeasance whenever circumstances dictate.

Sounds pretty THEN to me.

The larger lesson for the people who really matter is what is important here, then. The fear is the tell. The fear is the revelation that despite the money and the social blindness and the political clout, we are essentially up against a paper tiger. They fold like cheap suits at the first hint of pressure. And they do so because they know what cockroaches they really are.

In what is already a banner year for the MHRM, things just got a whole lot better. Anti-feminism is rising. More and more people, especially women, have started to publicly reject organizations like NOW because they understand those organizations have completely betrayed the pursuit of equality in favor of raising funds driven by fears, hatred and hypocrisy they encourage in their supporters. Pay close attention, because if you are watching you can see the end of gender feminism as we know it.

This is all courtesy of A Voice for Men — and the society we are informing about the toxic cesspool that modern feminism has become.

These folks are getting scared. That is good, but I personally want them past scared and into the realm of terrified. I want them to panic and scramble into even more monumental screw-ups. I want them to feel it as their moral and financial support erodes, and as the society around them stands up and calls them out on their lies and their

corruption. And I am going to predict right now that I am going to get what I want. I want feminism dead, and I want AVfM to play the lead role in killing it.

I hate to go all Tony Robbins on you folks, but the fact is that the time for NOW to be THEN is at hand. There is plenty of fighting ahead, but the writing is on the wall. The only thing left is to have more people stand up and challenge these ideological hucksters to a public showdown.

And the sad truth of it for them is that at this point if AVFM were to pull the plug tomorrow, the death of feminism as anything but a banner of hate would still take place. It is too late for any other outcome.

You can see this in play all over the media, as the misandric and discriminatory tone of mainstream writing now consistently draws fire from readers who are tired of the victim narrative and tired of the lies. You can see it as critiques of feminism and feminist ideas find their way into the mainstream. And you can find it as AVfM pushes forward with a shaker of salt, poised to dispense it into whatever deep cuts we can inflict on their actions.

In a few short years we went from a one-man blog to a social force that has organizations like NOW hiding their own articles like they were part of a pornography collection.

This is what men's rights looks like.

In just a few weeks we will announce that tickets are on sale for the International Conference on Men's Issues in Houston this October. When we do, please buy your tickets and plan to attend. The theme of this conference is going to be tagged as "Building Bridges" (between men and women). The locus of this conference is the idea that the social contract between men and women needs to be rebuilt (at least for the percentage of men and women with the integrity and vision to do it). And the assertion will be that the way to get there is with equality as the guideline. Not just the equality that equates to the most choice selections on the sexual politics buffet, but the equality that includes responsibilities with rights; the equality that in many ways is a step down for women and a step up for men.

That wave is coming whether NOW likes it or not. And if they seriously don't want to invest in rebranding themselves as THEN, they should think about that good and hard and start acting with intellectual and moral consistency. It is hard to imagine that, though, from an organization which just humiliated itself in front of the entire world because it was scared of the truth seeing a single strand of sunlight.

Take heart folks. I know the ride is bumpy, but the fact remains undeniable that their ideas are getting less popular, and our ideas are capturing the imagination of more and more people all the time. If we continue to grow, and continue to convince more people to grow a spine and stare these bastards down in the public arena, the day will come when these ideologues have nowhere left to go but down.

And make no mistake about it, this is all happening because we refused to take the advice of weak, ineffectual people and go back to what never worked to begin with; because we refused to play nice or care about the sensibilities of a bunch of ideological thugs. All this is happening because we understand that the only way to kill feminism is to bash it in the head over and over again with bricks of logic until it finally quits breathing.

Every single person reading this has the opportunity to join that noble pursuit. Every single person reading this has the opportunity to add themselves the dogpile on feminism till it is crushed beneath the weight of everyone who will ante up and go after it.

You can witness the collapse of feminism in your own lifetime. And after that collapse you can join us in taking on misandry and gynocentrism in all the other forms they take. Feminists are cheerleaders for female entitlement, male disposability and lying to achieve ends; like, for instance, plundering through their own website to remove any indication that the charges against them are true.

The time to kick them is now, folks, while so many of them are down.

[Ed. Note: The House of Leaves – Burning by LearningLark is licensed under CC BY 2.0 via Wikimedia Commons.]

My return to the feminist cave

Andrew DiKaiomata · 8 March 2015 · Archived copy · Original

Before *The Matrix*, there was Plato's Allegory of the Cave.

Plato asks us to imagine there are people in a dark cave, chained their whole lives and unable to turn around. They know nothing else. The only world they know is living in a dark cave. Behind them are puppeteers who pass objects in front of a fire, projecting shadow figures on to the cave walls. These shadow figures are taken as reality to the prisoners. We are then asked to imagine that a prisoner breaks free and sees reality for what it is, sees what's actually being done and then walks out and sees the world for what it really is.

The freed prisoner sees grass, sees real animals, the sun and it's light for the first time. Soon he understands. He would return to the cave to try to free the other prisoners, but not having any frame of reference they may think he's simply mad, and with his eyes having adjusted to the light, he would be blind in the dark and so the prisoners would think his eyes have been damaged by the outside. They would attack him rather than allow themselves to be freed.

This is strikingly similar to the red pill experience. The addition is the return trip. When people wake up to the frothing anti-male bigotry within feminism, the factual inaccuracies and logical fallacies, they often try to go back to that cave to rescue other prisoners. Though, the freed prisoner is soon surprised to find himself attacked.

While you understand the perspective of feminism, they have no reciprocal frame of reference for explanations of social ills and phenomena outside the feminist paradigm. To ask them to consider something outside that feminist paradigm, they mentally snap shut. "No! Feminism is equality! You must be against equality and hate women!" They are absolutely determined not to leave that cave, not even for a moment to see what is outside.

When I woke up, I expected that all I needed to do was point out a few facts that made feminism crumble. I figured I was just needed to explain how, if you take a broad view of things, it was actually men who tended to have it worse. It's just a misunderstanding, men's issues matter, that shouldn't be controversial.

The response was surreal. Anger, accusations of hating women, of supporting rape and the inevitable and puzzling insistence that my questioning of feminism was because of being angry at having a small penis. In one wild example, I was accused of raping my children. I don't even have children.

After escaping the feminist cave, it seems we invariably go back to try to free the others. We try to tell them what we learned, share facts with them that don't support the feminist paradigm. We make the mistake of thinking that male-bashing feminists care about facts, that just as we care about the truth, so do they.

That's not how it is. If you argue with an angry feminist, you'll notice as I did, that they always argue how men are bad, how they deserve bad things, bad things against men are good. If you say that men are good, the feminist prisoner can only hear that as "bad is good." As much as they deny it, they see it as women vs. men, a zero sum game in which women must win. We see this is countless bigoted feminist examples downplaying the death and suffering of men and playing up the suffering of women. Simply put, you may think that feminists care about facts, they don't. The just hate men and don't give a rip about them.

When feminists become MRAs it's without exception a one way trip. Feminists become MRAs, MRAs never become feminists. We never see MRAs take up residence in the cave again.

The Factual Feminist takes on Anita Sarkeesian

AVfM Video Source · 9 March 2015 · Archived copy · Original

Christina Hoff Sommers takes on #GamerGate and a new educational curriculum attacking gamers that was created by the infamous Anita Sarkeesian.

You can subscribe to The Factual Feminist here.

Let's bring this billboard to cities across Canada

Dan Perrins · 9 March 2015 · Archived copy · Original

Originally found at CAFE – Dan

"HALF of domestic violence victims are men, but NO domestic violence shelters are dedicated to us."

That's where you come in. Here's what you can do:

Donate so we can extend this ad beyond 1 month or get these billboard ads up across Canadian cities. Currently we are committed to a single billboard for a 1 month period. Donate through the link top right, then email us if you wish to direct your donation to a particular city.

Participate in our forum

Tweet or join the conversation on social media using #LetsTalkMen @EqualityCanada

Download our briefing document and share with your friends and colleagues. If you're a student, do a class presentation on violence against men. CAFE spokespeople are available to assist.

Why are we hosting this campaign?

CAFE is dedicated to advancing evidence-based public policies and bringing services to all those who need support. Policies and services should be built on facts and not beholden to ideologies. Our billboard advertising campaign will highlight a variety of areas where our gender dialogue needs to evolve. When we are concerned with the health and welfare of both men and women, our families are stronger and our communities healthier.

Terms used in this brief:

Domestic Violence (DV),
Family Violence (FV),
Intimate Partner Violence (IPV)

Link directly to a topic:

Facts and Figures on Domestic Violence

How Does Canadian Data Compare to Global Findings?

What about Emotional Abuse and Control?

How come so many people think the vast majority of domestic violence victims are women?

What are the resources available to men who are abused by their partners?

Myths and Facts

Myth: Men are far less likely to be victims of female-perpetrated violence than the reverse

Myth: Violence is overwhelmingly uni-directional, that is a stronger partner commits violence against a weaker partner.

Myth: Men and women abuse their partners for different reasons

Myth: When women do commit violence against men it is always in self-defense

Myth: Violence against men is less severe than violence against women?

Myth: We don't need to take male victimization seriously because men are stronger and can just leave their female partners

Myth: The high gender asymmetry in the rates of police-reported or hospital-reported domestic abuse implies that male victimization is a marginal issue

Myth: Since all public awareness campaigns tell me that all violence is perpetrated by men against women, this campaign exaggerates male victimization.

Myth: I read somewhere that few if any victims of domestic violence are men so male victimization can be safely dismissed.

Myth: Violence against men is less of a problem than violence against women because it isn't part of a patriarchal effort to hold women down

Facts and Figures on Domestic Violence

The Basic Facts on Gender and Violence in Canada

- Of the nearly 19 million Canadians who had a current or former spouse in 2009, 6.2% or 1.2 million reported they had been victimized physically or sexually by their partner or spouse during the previous 5 years.
- A similar proportion of men and women reported experiencing spousal violence during the five years prior to the survey. Among men, 6.0% or about 585,000, encountered spousal violence during this period, compared with 6.4% or 601,000 women.
- The latest numbers have changed slightly since the previous General Social Survey with a decrease in the number of women reporting spousal violence and an increase in the number of men reporting spousal violence.
- In Canada more women than men report being pushed, shoved or slapped while more men than women report being kicked, bit, or hit with something.

Excellent sources for basic stats in support of the above:
Statistics about Spousal Violence from Statistics Canada
StatsCan 2005 Family Violence Highlighted

Juristat 2013 Financial impact Highlighted
Emergency room male victims survey Highlighted
Martin Fiebert 2014 Domestic Violence study abstracts

How Does Canadian Data Compare to Global Findings?

- Lifetime rates somewhat higher among women than men. High school student victimization rates somewhat higher for males than females
- The rates of spousal abuse in Canada are consistent with global rates.
- Past year rates somewhat higher among men.
- Higher rates of intimate partner violence (IPV) among younger, dating populations.

Source: The Partner Abuse State of Knowledge Project (PASK), the world's largest domestic violence research database, which summarizes 1,700 peer-reviewed studies.

What about Emotional Abuse and Control?

- 80% of individuals have perpetrated emotional abuse.
- Emotional abuse categorized as either expressive (in response to a provocation) or coercive (intended to monitor, control and/or threaten).
- Across studies, 40% of women and 32% of men reported expressive abuse; 41% of women and 43% of men reported coercive abuse.
- Within studies of stalking and obsessive behaviours, gender differences are much less when all types of obsessive pursuit behaviours are considered, but more skewed toward female victims when the focus is on physical stalking.

How come so many people think the vast majority of domestic violence victims are women?

There are many reasons for the misconceptions surrounding domestic violence against men. These reasons include the increased media attention that is given to cases of male on female domestic violence, stereotypical ideas about gender that view men as strong and women as weak, and the views of some gender advocates that see the genders as in conflict with women being in the oppressed position.

Source: Current Controversies and Prevalence Concerning Female Offenders of Intimate Partner Violence: Why the Overwhelming Evidence on Partner Physical Violence by Women Has Not Been Perceived and Is Often Denied

What are the resources available to men who are abused by their partners?

Not much. After extensive research we found not a single agency in Toronto dedicated to male victims of domestic violence. Across Canada we found exactly one agency – the Men's Resource Centre in Winnipeg – which offers four beds for battered men. When it comes to men attempting to escape domestic abuse situations along with their children, we found zero facilities dedicated to these families in trouble.

The most comprehensive study of domestic abuse shelters in Canada was conducted by the Government of Canada's Canadian Centre for Justice Statistics, which concluded in 2006 that as to "*Facilities that exclusively serve male victims of spousal violence… only one such facility was known to be in operation.*" We attempted to determine the identify of this agency and whether it was still in operation, but the author of this report was unable to provide this information. The Canadian Centre for Abuse Awareness, an established authority on the subject, indicated to our researchers that they were aware of zero domestic abuse shelters dedicated to men in the GTA, while acknowledging that this was a serious gap.

While there are shelters for homeless men, these are not equipped with the broad range of social support that women's domestic abuse shelters often provide.

A small percentage (6-8%) of abuse shelters dedicated to women do accept a small number of male victims. This both proves that such male victims do in fact exist while highlighting the serious gap in services dedicated to men.

The Canadian Centre for Justice Statistics had this to say:

> *The THS asks shelters to indicate whether or not they permit adult males to be admitted to their facility. About 9 out of 10 shelters prohibit the admission of men, while approximately 8% have policies that permit men to be admitted.*

However, even within this small number, the majority of these shelters were classified as emergency shelters, which tend not to provide the counselling and psychological services domestic victims require.

Many domestic abuse shelters are publicly funded. Public funds should be assigned based on need and not on gender.

Source:
Statistics Canada – Catalogue no. 85-002-XIE, Vol. 27, no. 4 Canada's shelters for abused women, 2005/2006 by Andrea Taylor-Butts

Transition Home Survey

Shelters for abused women in Canada, 2012

Myths and Facts

Myth: Men are far less likely to be victims of female-perpetrated violence than the reverse

Fact: Men are as likely to have been hit by their female partners as women are to have been hit by their male partners.

Source: Sex differences in aggression between heterosexual partners: A meta-analytic review.

Myth: Violence is overwhelmingly uni-directional, that is a stronger partner commits violence against a weaker partner.

Fact: Among large population samples, 57.9% of IPV reported was bi-directional, that is committed mutually by both partners, whereas only 42% was unidirectional. Of the unidirectional violence, 13.8% was male to female (MFPV), 28.3% was female to male (FMPV). In other words, a significant majority of violence in which women are victims is actually mutual violence. Erin Pizzey, a pioneering advocate for women's domestic abuse shelters, has described her experience in opening the first such safe space for women. "*Of the first 100 women who came through our doors, 62 were as violent as the men they had left behind*," she wrote in her memoir, *This Way to the Revolution*, "*I had to face the fact that the males were always going to be blamed for violence within a family and that.. false claims would be made against them and that the women would always be believed.*" (p.82) She was ostracized by her community and has received death threats ever since.

Myth: Men and women abuse their partners for different reasons

Fact: The reasons that men and women abuse their partners are the same between the genders. The most common reasons that people of both genders hit their partners are coercion, anger, and attempts to punish a partner for misbehaviour, especially sexual infidelity.

Source: Current Controversies and Prevalence Concerning Female Offenders of Intimate Partner Violence: Why the Overwhelming Evidence on Partner Physical Violence by Women Has Not Been Perceived and Is Often Denied

Myth: When women do commit violence against men it is always in self defense

Fact: Self defence is no more common a reason for female violence against a partner than it is for male violence against a partner

Source:

Follingstad, D. R., Wright, S., Lloyd, S., & Sebastian, J. A. (1991). Sex differences in motivations and effects in dating violence. Family Relations, 40(1), 51–57.
Medeiros, R. A., & Straus, M. A. (2006). Risk factors for physical violence between dating partners: Implications for gender-inclusive prevention and treatment of family violence. In J. C. Hamel & T. Nicholls (Eds.), Family approaches to domestic violence: A practitioners guide to gender-inclusive research and treatment (pp. 59–87). New York: Springer (also available at http://pubpages. unh.edu/~mas2

Myth: Violence against men is less severe than violence against women?

Fact: There is a raging debate on this very question. The Canadian Department of Justice published a study in 2009 on the impact of spousal violence in Canada. They found some studies showing the severity of violence against women was more severe, while others found it was more severe against men. For example, a study by sociologists Richard B. Felson and Alison C. Cares found that male victims sustained worse injuries than did females. The risk of injury to either partner is also highest when both partners are violent so addressing domestic violence perpetrated by women will increase safety for both genders.

Sources:

An Estimation of the Economic Impact of Spousal Violence in Canada, 2009. Department of Justice Canada

Richard B. Felson and Alison C. Cares, Gender and the Seriousness of Assaults on Intimate Partners and Other Victims. Article first published online: 21 NOV 2005. DOI: 10.1111/j.1741-3737.2005.00209.x

The psychological effects of domestic violence are severe and similar for both genders.

Source: Physical and mental health effects of intimate partner violence for men and women

Myth: We don't need to take male victimization seriously because men are stronger and can just leave their female partners

Fact: An important study on male victims of female-perpetrated violence debunks the common sexist excuses for trivializing male victimization. The following is quoted at length.

"One well-noted assumption about women who use IPV against their men partners is that they are acting solely in self-defense or retaliation against their presumably violent men partners. This assumption, held by a few researchers, has been refuted by studies assessing women's motives for IPV, which show that, although some women report self-defense or retaliation as a motive, most do not.

"Another assumption concerning woman-to-man violence held by some researchers focuses on the relative size difference between most men and women. Because, on average, men are physically bigger and stronger than their women partners, some authors have argued that men would strike back or restrain a woman partner who becomes violent and that men presumably also have the ability to leave the premises without being forcibly restrained by their women partners. Some researchers who forward this assumption conclude that, because men can easily fight back, restrain their partners, and/or leave the premises, women's violence against men is trivial, humorous, or annoying, and violence by women toward men has no social or psychological effects on the men who sustain it.

"A related assumption is that men who sustain IPV from their women partners can leave their partners. Some researchers argue that men are not economically trapped in marriage or romantic relationships like women, because their incomes and occupational statuses tend to be higher; they are not physically or economically constrained from leaving, nor are they as psychologically invested in the children or household. Researchers who support this line of

reasoning focus on concrete resources that are often available to men such as physical strength, employment, and transportation. Nonetheless, case studies show that men who sustain IPV often focus on these and other barriers to leaving an abusive relationship, including a commitment to marriage, lack of financial resources, and concern for their children. In such circumstances, men often worry that their women partners will obtain custody of their children."

Source: "A Closer Look at Men Who Sustain Intimate Terrorism by Women." The U.S. Library of Medicine

Myth: The high gender asymmetry in the rates of police-reported or hospital-reported domestic abuse implies that male victimization is a marginal issue

Fact: Domestic violence reported to the police is less than 5% of all domestic violence incidents.

Source: Kaufman Kantor, G., & Straus, M. A. (1990). Response of victims and the police to assaults on wives. In M. A. Straus & R. J. Gelles (Eds.), Physical violence in American families: Risk factors and adaptations to violence in 8,145 families (pp. 473–487). New Brunswick, NJ: Transaction Publishers.

Men are less likely to view the IPV as a crime or to report it to police. This affects not just the number of domestic assaults reported to the police but also surveys which ask men and women about criminal acts committed against them.

Source: Male Victims of Domestic Violence Donal, D G. Dutton Katherine R. White

Myth: Since all public awareness campaigns tell me that all violence is perpetrated by men against women, this campaign exaggerates male victimization.

Fact: Often older statistics are used in brochures, pamphlets and online resources. These statistics are often taken from studies when men were not the target of data collection efforts. Canadian Juristat Articles that refer to "Intimate Partner Violence" or "Spousal Violence" use the term "Violence against Women" when measuring trends that cover all aspects of these instances in many cases, conflating the meaning of these terms.

Special interest advocacy organizations may use ambiguous language and misleading statistics in an effort to advance their cause. One such example from the Canadian Research Institute for the Advancement of Women:

> *"Violence in lesbian relationships: A small study found that 20% of lesbians had experienced some form of emotional/psychological or physical violence in a relationship with a woman. Eleven percent had experienced physical violence, and 2% had been sexually assaulted in the relationship. The statistics are much lower than in male-female relationships, but it nevertheless remains an important issue, particularly because lesbians may not feel they can seek help from social services, police or the courts because of the stigma and discrimination around sexual orientation."*

This interpretation is patently untrue. 20% is more than 3 times higher than the rate of abuse in heterosexual relationships.

Another example is from the Canadian Women's Foundation:

> *"Some self-reported research shows women are almost as likely to use violence against their partner as men.30 Although some people claim that men are too embarrassed to admit a woman has abused them, the reverse is actually true: in self-reported research, men tend to over-estimate their partner's violence while under-estimating their own. At the same time, women over-estimate their own violence, and under-estimate their partner's."*

This is false, there is no study that makes this conclusion.

Newspapers also misreport facts, and whether intentional or not will take statistics out of context. An example of this being "Violence against women is a global scourge" from the Whig Standard.

> *"More specifically, men committed 98% of intimate partner violence and 74% of attacks against women committed by strangers."*

This is quite often misinterpreted as "men commit 98% of ALL intimate partner violence" instead of "men commit 98% of intimate partner violence **against women**." This naturally leads the public to believe that women only commit 2% of intimate partner violence.

Whether intentional or not, the wording of many articles on the subject is often ambiguous and allows reasonable people to easily conflate "all Intimate partner violence" with "intimate partner violence against women." How much Intimate Partner Violence is committed against men by women?, rarely seems to get asked.

Myth: I read somewhere that few if any victims of domestic violence are men so male victimization can be safely dismissed.

Fact: There are a number of ways in which the evidence for gender symmetry in domestic violence is ignored by people who insist on seeing domestic violence as part of a program by society to oppress women. These include just not mentioning the facts on male victimization, not asking questions about male victimization, not citing studies that show male victimization, and citing studies as supporting ideas that women are not violent when the studies in fact contradict that claim. It is important to check for to make sure a study is not using one of the preceding techniques before taking it at face value.

Source: Processes Explaining the Concealment and Distortion of Evidence on Gender Symmetry in Partner Violence

Myth: Violence against men is less of a problem than violence against women because it isn't part of a patriarchal effort to hold women down.

Fact: The view of domestic violence as part of a societal wide program to hold women down is not supported by the data, especially the fact that violence within same-sex relationships consisting either of two men or two women is at least as severe as violence within heterosexual relationships. *"The National Violence Against Women survey found that 21.5 percent of men and 35.4 percent of women living with a same-sex partner experienced intimate-partner physical violence in their lifetimes."*

Sources:

http://www.sascwr.org/files/www/resources_pdfs/abuse/Abuse_in_Same_Sex_Relationships.pdf

http://www.advocate.com/crime/2014/09/04/2-studies-prove-domestic-violence-lgbt-issue

A majority of family violence is in fact mutual in that in these dysfunctional relationships both partners tend to commit violence against each other. We need to accept objective data and allow ourselves to be led by the evidence. This is the only method by which we can formulate solutions that will help keep everyone safe.

Concerning concern trolls

Paul Elam · 9 March 2015 · Archived copy · Original

You catch more flies with honey than you do with vinegar. ~ The Original Concern Troll
You want flies, you can have them. ~ The Original MHRA

One thing we get around here is people who come in either feeling or feigning support for "the men's movement," but who nonetheless more closely resemble concern trolls than Men's Human Rights Activists (MHRA). Take that back, they more closely resemble just about anything in the known universe than MHRAs.

They often hit the site in waves, and we have all been surfing around here since my post busting the National Organization for Women red-handed, dumping their public record of lobbying for government enforced gender roles.

So I figure while our movingly concerned visitors are here it would be a good time to remind them what the men's movement, at least here, is about. I mean, seeing as most of them want to define it for us I thought it might be helpful. I know, I know, it is above and beyond on my part, but that is just the kind of guy I am. That's how I roll.

So, what is this thing we call the Men's Human Rights Movement (MHRM)? How do we measure success? What do we think is "appropriate" tone and content for our message, and why? What is it exactly that we want to do?

Well, I can best start by telling you what it is not, from my own personal point of view. It is not about passing a Violence Against Men Act or any other form of government reliance on justice and personal liberty. I, Paul Elam, am not running for office. I don't give a fudgsicle or a rat's ash who likes me and who doesn't. I am not looking for a men's rights parade on Men's Rights Victory Day in Washington, D.C… I am not looking for mainstream "acceptance" of the idea that men are human beings. There are no plans to form a committee for research for testicular cancer or to build a men's shelter. AVFM does not have a program to reform family courts. Of all the things I do not care about, and the list is endless, the concerns of others about how I choose to express myself is so low you could use it for a urinal target.

Oh, and by my saying I don't care about concern trolls who identify as MHRA I mean to say that I am not invested in making it easy for morally weak group identity junkies to stand up and say they support men's rights. You MHRAs who are running around whining about how nice and accommodating we should be are just cowards.

This movement came to be necessary because of the fortitude deficient, and it won't be pushed forward with the burden of protecting the same.

You want to know what this movement is about? It is very, very simple in my opinion. The MHRM I envision is about one simple thing. Talking without fear or capitulation.

Seriously. That is it. It is about nothing more than people talking to each other, openly and freely, in a world that does not want them to. Neither I nor AVFM has a legislative agenda, nor any politicians to endorse, nor lobbying to accomplish because none of that is of any value in a society that still refuses to accept reality.

Sure, if you look at our mission statement you will see many items that will require political and judicial remedy to ultimately accomplish. That, however is not our job at AVFM to accomplish directly. Our job is to push society to a place that it is able to sustain a narrative change that will in turn lead to sustained problem solving.

So relax, concernees. It's all good. We got this so you don't have to. At least have the courtesy to think about that before you come in here with your Starbucks wisdom, spreading the word "we" like you are one of us. You're not, but you are welcome to hang out and learn.

Meanwhile we are humming right along at a 24 karat success rate in doing everything we set out to do. And what we do is certainly worth considering, because it is as far as I am concerned a remarkable first in human history. It is

a magnificent feat that I will always take pride in for myself and for the community of MHRA badasses who frequent and volunteer for this operation.

Challenging 3,000,000 years of human evolution — with both socialization and biology screaming at men to submit to gynocentrism with their heads down and mouths shut — is a hell of a thing to take on. It is like trying to scale Mount Everest barefoot and in shorts and t-shirt while chain smoking and chasing down Valium with Jack Daniels.

We are, in fact, the first movement ever to coalesce in opposition to gynocentrism – which is the root of all gender roles. All that we ever need to succeed at that is the courage to speak up about it in a world insanely hostile to our doing so.

So, what we aim to do here is talk, and to make it acceptable for men and women wherever they go to say what is on their mind and to stand behind it with agency when the world goes bonkers at them.

The rest of it, the change, will come at some point. And even if it doesn't, we can still create a subculture of men and women who can largely insulate themselves from the insanity we call modern culture — without turning them into hermits or celibates.

We are already doing that. In fact, once again I get to blow the AVfM horn, a lot of other people are starting to do the same thing because the good people here made it possible. Indeed as we watch the gynocentrists melt down all over the world over one little old website, I would say they make the point pretty well for us. We are doing what we set out to do.

You're welcome.

Now shut up and get out of the way.

Seriously, I want to plead with our excruciatingly concerned brothers and sisters who come here to tell us how we ought to be talking, writing, commenting, thinking, proceeding, planning, structuring, revealing and scratching our privates. Please, please, let not your hearts be troubled. It is all going to be OK.

Cultural revolutions are not products of a social popularity, business as usual ethos. Real social change is not legislated or determined by Nielson rankings. It is not approved or disapproved by the Southern Poverty Law Center. They are not fomented nor are they broken at the ballot box. And they certainly don't hinge on your willingness to tell your parents you are an "activist," even if you tell them you are nothing like that horrible Paul Elam.

Again, all you have to do is shut up and steer clear of the heavy lifters.

That will not mean much to most concern trolls, as most of their activism is confined to being PITAs in the comment threads at AVFM.

It will, however, ultimately affect many members of the lets-sit-down-with-feminists-and-seek-their-approval-over-latte club. As AVFM continues its commitment to, you know, saying what we think the way we want to, some of the arms-length men's issues pundits who have settled for a pat on the head, a paycheck and gender feminism will find themselves with a few more challenges than they are used to.

Why is this? Well, because it is the natural result of actually having a movement instead of just a syndicated column and martinis with the intelligentsia.

I do get that there are some concern trolls that are very sincere. There are those who honestly believe we can overcome the human evolution that ultimately gave birth to feminism with tone policing the people trying to tackle it. I don't understand it for the life of me, but I get that it is real.

At AVFM the only meaningful dialogue is that which we have with each other. Because when all is said and done, that dialogue is what is getting the job done.

When you think about it, it is remarkably simple if not particularly easy. Gynocentrism has been protected by a wall

of human denial for countless centuries. All that was ever needed to change the status quo on male disposability was for intelligent, passionate and informed human beings who did not give a damn to step out of the shadows of fear and start talking.

If enough of that happens, it will be very much like Dorothy Gale yanking back the curtains to find the reality behind the illusion.

So, while we all here at AVFM appreciate your concerns, we won't let you distract us from that happening.

And yes, I know, that concerns you.

Professor Judy Haiven and the silencing of men on campus

Jonathan Taylor · 9 March 2015 · Archived copy · Original

Feminism has long been against men and women having the equal right to speak. We see this in many ways.

Male-only spaces where men talk among men are "breeding grounds for patriarchy," whereas female-only spaces are "safe spaces" that must be preserved at all costs. A woman talking about sex in public is "empowered" and "liberated," whereas a man talking doing the same is a sexist who "objectifies women" and "contributes to 'rape culture.'" The problem of rape – greatly exaggerated – must be rammed down everyone's throats by feminists at every opportunity, and men as a group must be stigmatized and shamed for something that a minority of men do. But if anyone dares suggest that a minority of women make false rape accusations, all of a sudden such speech must be silenced immediately and with extreme prejudice – even if it means saving innocent men from ruin.

Over at UNews (article here) we hear of the latest institutional misandry coming from feminists. This time it's spearheaded by Professor Judy Haiven of St. Mary's University (although this particular event occurred at Dalhousie University). The article begins:

> Women should be heard first in the classroom, a forum on misogyny at Dalhousie University heard Thursday. "Men should not be allowed to monopolize these forums," Saint Mary's University management professor Judy Haiven said.

So apparently, to "prevent a male monopoly," a female monopoly must be established. That's Feminism to a "T," my friends. But it's not just an idea professor Haiven is "thinking about." She's already doing it.

Her idea that women should always speak first in classroom discussions and at public eventswas brought up several times during the forum. Haiven said she already tries to apply this idea in her own classroom.

> "(In) the management department, women get to speak first. I think that that is a primary issue that we actually have to look at, how to do question and answer (periods). And we can start today."

Naturally, since this is a Feminist event, it would be attended by a great number of Feminists. And what was the Feminist crowd's response to Haiven's sexism?

Haiven's idea was met by a round of applause.
Color me surprised. Queue the "but not all Feminists are like that" brigade who want us to ignore the inconvenient truth that most Feminists are indeed like that – exceptions notwithstanding.

Professor Haiven fails to note the irony in her next remark:

> More women are graduating with university degrees than ever before, and often take up the majority of classes, "yet you wouldn't know that."

And why wouldn't we know that, Professor Haiven? Might it have something to do with people being told all their lives that men and boys live on cloud nine all the time simply because they were born male? Might it have something to do with feminists in the media – like Bryce Covert – telling us that we should ignore men's and boys' education issues?

But Haiven doesn't talk about that, of course. She doesn't inquire into whether the recession of men from our universities might have anything to do with the anti-male atmosphere she and her ideological cohorts create. Forums on misandry are overwhelmingly absent from academic discourse – despite the rampant misandry in academia that establishes an incredible need to discuss it.

And in the midst of this, this woman takes center stage at an event created just for women, in a university where women already take center stage in policy and practice, and tells us that women just don't have enough privilege.

And in fact, she's not citing the fact that women are the majority of those attending higher education as an offhanded gesture to care about men. She's using it as to argue that since women are the majority of those enrolling, it should be a matter of policy that they should be the majority of those heard as well.

Feminism was originally marketed to the public as a movement that would empower marginalized and silenced voices of women. Today, it is about silencing and suppressing the voices of men and boys.

Unfortunately, before the society realized that this was the true face of feminism, we gave them tons of money, influence, and power to do what they said they would do. And then – as the pathological liars that so many of them are – they pulled a bait-and-switch and decided to support every vice they originally claimed to be against. And to top it off, they added the insulting arrogance of claiming they are still "for equality" and insisting that we should be stupid or self-hating enough to believe it.

Feminists wander into my website all the time talking about how the "bad Feminists" are really just "on the margins of the movement." And time and time again, we see that this is not the case – that the bad Feminists in fact *are the movement.*

And – surprise, surprise – none of the so-called "good" Feminists even bother to call Professor Haiven out on her sexism. Instead, they applaud.

It's long past time to get this ideology out of our schools.

This article is reprinted from AVoiceForMaleStudents.com. –Eds

Raheem DeVaughn's "Queens For A Day" have on no clothes

Mumia Ali · 10 March 2015 · Archived copy · Original

"All the words in this song are gonna be about you…"
-Raheem DeVaughn, "You"

The website BlackDoctor.org recently reported that NeoSoul singer and activist Raheem DeVaughn has held an event he calls "Queens For A Day" in order to buoy the spirits of battered Black women:

> "Black women are almost three times as likely to experience death as a result of domestic violence/intimate partner violence (DV/IPV) than white women. And while Black women only make up 8% of the population, 22% of homicides that result from DV/IPV happen to Black Women and 29% of all victimized women, making it one of the leading causes of death for Black women ages 15 to 35.
>
> Many of these women's stories go unnoticed or live in shame, but award-winning R&B singer and activist Raheem DeVaughn decided to do something about it.
>
> Raheem DeVaughn held a "Queen For A Day" event through his Love Life foundation for a room full of women–strong, determined women who survived domestic abuse and now share their stories of triumph.
>
> DeVaughn partnered with Lyn Twyman of the L.A.S.E.R.S. domestic violence awareness foundation to find the women to pamper for the day. The ladies were treated to a delicious brunch of chicken and waffles by Kitchen Cray and nail, massage and hair treatments by the host venue Maisie Dunbar Spa Lounge in Silver Spring, Maryland. This "Queen For A Day" event was created to encouragement these women to move forward, tell their stories and inspire other women to leave their domestic violent situations and start a living like a queen."

For those who may not be aware of who DeVaughn is, I've written about his ilk in a previous article, "Noticing Deniro Farrar's "Notice", where I describe the situation with such "Conscious Brothas":

> "The song, called "Notice," is Farrar's ode to the Sista on the Block, who is ever the victim, don'tcha know, of "street harassment." Such rappers are not at all uncommon in urban Black life; they form a part of the constellation of Black America's Nice Guy™ contingent and White Knight Corps, though we Negroes don't refer to these gents as such; we refer to them as "Conscious Brothas." Though considerably overlapping with Good Black Men™, they are in fact quite distinct as a group, perhaps the most standout feature about them being that they are "creatives" of varying stripe—rappers, "spoken word artists" (a cutesy way of saying "poets"), sometimes bloggers/writers, video/film/photographers, and the like. Conscious Brothas mark themselves out as vastly different from more straight-ahead Gangsta Rappers like, say, a 50 Cent or a Cassidy, by not imbibing thetruth supposed "misogyny" of the former's lyrical stylings and instead devoting themselves to extolling the virtues of the Sistahood, come what may. (Examples of this would include the likes of Common, Dwele, Raheem DeVaughn, Talib Kweli, et al. Don't get me wrong, I'm a fan of all of these artists, and have them all on my playlists, though I admit I'm not much of a "Dirty South" rap fan—too much of an Old School East Coaster for that. But I just had to stand up and tell the Truth—and shame the Devil.)"

Like Farrar, DeVaughn was raised by a single Black mom, and as such he is inclined to romanticize them and indeed all Black women; to see them only in a good, if not the best light; to live in denial. This state of affairs is a lot more prevalent in Black American life than we would like to admit, and a good part of the reason that it persists is due to so many Black men themselves remaining silent.

This is important because the stats cherrypicked to form the basis of the DeVaughn article, and his anti-DV initiative, are in fact a very different story from what we've been led to believe. Smelling a rat myself, I decided to turn to the crack-research team here at A Voice For Men, most notably one Mrs. Hannah Wallen*, who co-hosts

the popular internet radio show *Honey Badger Radio*. Thanks to her and the rest of the staff, we were able to find the source of the cherrypicked stats the DeVaughn article cites; here is the very first paragraph listed in "Statistics":

> "In a nationally representative survey conducted in 1996, 29% of African American women and 12% of African American men reported at least one instance of violence from an intimate partner."

Wait, what?–you mean to tell me that the very same source that DeVaughn, L.A.S.E.R.S. and BlackDoctor.org cites, also cites the fact – FACT – that Black men were victims of intimate partner violence, too – to the tune of 12%?

Yes, that's exactly what I'm saying. And if you're Black, this hardly comes as a great shock to you.

Indeed, if you're Black you know better than anyone, that Black women have every bit a capacity for abusiveness and violence as Black men – in fact, if you're Black (and sometimes if you're not), chances are pretty high that you've personally witnessed this in action for yourself. As I've said above, it's a lot more common in Black American life than we're willing to openly admit. Airing dirty laundry, and all that.

I think I know what you're going to say: "12% isn't that much, Mumia! More Black women are being beaten up or worse!" Oh, I don't disagree that 29% is bigger than 12% – ah, but you see, that isn't what's at issue here. What's at issue here is the way in which the issue of DV is presented: that its ONLY something that affects Black women. We know, from the exact same source that was cited to make that case in the first case, *that this is simply not true.*

Black men can be battered by their female partners, too. We know this, for a fact.

And, if you think 12% ain't a big deal, then I have an interesting thought experiment for you:

Let's say that tomorrow morning, you wake up and find that you have lost 12% of your brain functions; or 12% of your lung capacity; or 12% or your liver or kidney functions. No big deal, right? After all, it's such a small number.

What if this coming Friday, instead of getting 100% of your usual paycheck, you only got 88% – because, you know, you missing 12% of your pay all of a sudden, without explanation, ain't no thang, right?

Right?

So, let's cut the BS – 12% **IS** a significant number. And in light of that fact, we simply have to ask: WHY wasn't this fact included in BlackDoctor.org's story? I mean, I'm cool if DeVaughn wants to do whatever for Black women, that's his right as a private citizen. But BlackDoctor.org has a responsibility to ALL of Black America – not just one half.

The answer to that comes from Ms. Wallen, who said the following during an online conversation with her on the issue:

> "I've written about feminist dishonesty on DV in the past. I have a couple of articles about that on AVfM and a couple on my blog. Previous DV law was gender neutral – one of the big things VAWA did was change that. The other was that it created professions for gender studies majors to fill. And of course, it attacked due process rights."

Ms. Wallen argues that this is more a matter of ideology, personal axes to grind and just plain ole money – but she also notes something else, something even more insidious – what looks awfully close to demonizing Black men enmasse. She continues:

> "African American men report violence from an intimate partner, but only women are talked about in the article. And since female violence is often not viewed as violent, we can be reasonably certain that 12% is an underestimate of actual incidence.

> I think that I would add one more thing: The numbers from overall domestic violence studies, which show gender symmetry. The question becomes why are feminists trying to portray the Black population as significantly behaviorally different from the rest – particularly, Black men? Is this another example of privileged white women demonizing Black men, and this time they're just using feigned sympathy for Black women to do it?
>
> I don't personally think that skin color makes a bit of difference in whether someone has a tendency to be violent or not – I think circumstances make a lot of difference, but even that doesn't lead to the belief that a single ethnic group would have a significantly different gender ratio in domestic violence."

Ms. Wallen sees a distinct pattern of feminists, usually but as we can see in the case of the DeVaughn story, certainly not always white, who have a documented pattern of propagandizing Black male perfidy, violence and criminality – Wallen specifically mentions last year's horrendously racist Hollaback! NYC's "Woman Walks Ten Hours In NYC" video, and says the following:

> "To bolster their claims about rape culture and the necessity of feminism in western nations feminists say terrible things about India, the Middle East, and Africa, all areas where the people have darker skin. They have a pattern of demonizing darker skinned people in order to scare or shame westerners into accepting their dogma.
>
> Mostly the reason they do that is that their target audience are people who aren't very familiar with the cultures they're demonizing."

Indeed.

While it may be clear that the SJW crowd, white and at least some Black, may wish to propagandize the issues to serve their own ends, the stats remain the stats and what's more, they are often reflected in social media. As avowed feminist notes in her acclaimed work "The End of Men", Hanna Rosin documents the rise in violent criminal behavior among women that she devotes an entire chapter to, called "A More Perfect Poison"; she even discusses the trend of young Black women accosting and often violently attacking, men – something that your correspondent covered late last year.

And that's not including the very public displays of DV violence committed by such Black notables as Mary J. Blige, Keke Wyatt, and more recently, Ray J's girlfriend, just to name a few; even Beyonce's kid sister got in on the act.

So, again: why is there no discussion of this, on the part of BlackDoctor.org, or Ms. Lyn Twyman, or Mr. Raheem DeVaughn? Could it be that they too, are a part of the problem that plagues Black America along these lines, rather than the solution?

Let me be clear, in closing: in no way am I attempting to suggest that Black women who are victims of intimate partner violence – i.e., beaten up by their Black male partners – shouldn't get help or support. They most certainly should.

But what must also be made clear, is that by the exact same evidence the Blackety Black SJWs use to make their case, we know that Black men are abused by their intimate partners, too, and not just physically – as I noted in a previous article – and they are every bit as deserving of help and support, too. If Black women don't report these things due to silence and shame, it must go at least double for Black men, who labor under a bizarre notion of what a "real man" is – notions that are wholeheartedly fostered and supported by Black women themselves, I should add.

If we are going to be serious about addressing domestic violence and intimate partner abuse, specifically as it relates to Black America, it's going to take all of us looking at the problem through a clear-eyed door, instead of through an ideologically emotive keyhole.

**Mrs. Hannah Wallen contributed to this report.*

Feminism and eugenics: Engineering reproductive totalitarianism

Prentice Reid · 10 March 2015 · Archived copy · Original

Editor's note: This article is also available in Romanian.

Today the feminist movement is rightly given credit for helping to usher in a revolution in family planning. Unfortunately, presenting this obsession with controlling female fertility without examining the motivations and philosophy behind it leaves people naïve and with a shallow understanding of where this mindset originated.

The argument often used by feminists today is that the government should stay out of women's vaginas; however, what is left out of the argument is the fact that early feminists were demanding that the government not only get into women's vaginas (and men's bodies as well) but that governments forcibly sterilize women the elite deemed unfit. These pioneering feminists who promulgated these ideas are celebrated today while men who promulgated them are rightfully condemned.

Feminism's intimate connection with eugenics and reproductive fitness begins with Victoria Woodhull. Woodhull was the first woman to run for President in 1872, a leader of the woman's suffrage movement, the first female stockbroker and the first person to publish the Communist Manifesto in English in her paper Woodhull & Claflin's Weekly.

Her paper was also famous for promoting short skirts and licensed prostitution along with other feminist ideas and included writings regularly from other prominent feminists like Elizabeth Cady Stanton who was perhaps the most influential of them all. Woodhull regularly pushed the idea that the government should prevent the marriage and thus the breeding of those it deemed unfit to reproduce with statement's such as:

"*A humanitarian government would stigmatize the marriages of the unfit as crimes; it would legislate to prevent the birth of the criminal rather than legislate to punish him after he is born.*"

The term "eugenics" was coined by Charles Darwin's cousin Francis Darwin and basically meant controlling human reproduction using the institutions of the state and the scientific establishment to prevent the lower class from breeding and to favor the breeding of the upper class or what they deemed the genetically fit. Adolf Hitler was inspired by the popularity of the American and British eugenics movement and capitalized on it to fanatically engineer his "final solution".

Victoria Woodhull did not originate the ideas that resulted in coining the term but she was perhaps the first person to so boldly risk her reputation to popularize the idea according to historian Michael W. Perry:

"*She wasn't the first to come up with the idea, or the first to write about it," he explains, "but she may have been the first to stake her reputation on eugenics becoming a cause.*"

In her book "The human body the temple of God" she praised the forced operations on the ovaries of girls deemed unfit and recommended the methods the ancient Greeks used for eliminating undesirable children from their population:

> "New Zealand performed ovariotomy on young girls…the preceding indicates that certain savages have at least some regard for the future members of their community….I would recommend the remedy of the ancient Greeks."

In 1927, the Buck v Bell court decision ruled that the forced sterilization of those deemed unfit to reproduce by the government did not violate constitutional rights. A woman named Carrie Buck was subsequently forced to get her tubes tied under police supervision.

Victoria Woodhull, towards the end of her life, in May of that year, applauded the decision and proudly stated that she had originated the idea of the State controlling women's(and men's) fertility:

> "Mrs. Martin who wrote and lectured for thirty years on eugenics, remarked that she was pleased to read that the Virginia Eugenics law had succeeded in establishing the right to sterilize the feeble-minded. "I advocated that fifty years ago in my book "Marriage of the Unfit" she said."

Emily Murphy, the famous Canadian feminist, and first female magistrate in the British empire, believed that the inferior Chinese and immigrant class was outbreeding the native-born white population and thus appealed to the Canadian government for the forcible sterilization of those deemed unfit to reproduce.

> "Her…writings placed a critique of the inadequate or degenerate family alongside racist anti-immigrant sentiment, intimating that addiction was relegated to the rampant immorality of Chinese immigrants…was coupled with a strong conviction that the founding (White) population of Canada was under threat by overbreeding and morally bankrupt immigrants…She also argued that mentally defective children were "a menace to society, and an enormous cost to the state" that must be curtailed….through negative eugenics such as sterilization."

Murphy's obsession with controlling the reproduction of the population resulted in her also pushing for birth control, especially permanent forms of it. This is the climate and mindset from which the phrase birth ***control*** had its genesis. Marie Stopes, an early British feminist who created Marie Stopes International, a non-governmental body providing contraception and abortion services in at least 38 countries around the world, also was a fanatical promoter of eugenics and an admirer of Adolf Hitler.

> "Stopes was "an elitist, an idealist, interested in creating a society in which only the best and the beautiful should survive…She attended the inaugural congress of the Eugenics Society in 1912 and became a fellow in 1921… Stopes books on marriage and birth control reflect her eugenic theories. She advocated "the sterilization of those totally unfit for parenthood [to be] made an immediate possibility, indeed made compulsory."

In 1935 Stopes attended the International Congress for Population Science in Berlin, held in the second year of Hitler's rule. Stopes was also anti-Prussian, anti-Catholic and anti-Russian, if one can judge by the following unpublished piece of verse, written in 1942, at the height of the struggle with the Axis powers.

> Catholics, Prussians,
> The Jews and the Russians,
> All are a curse,
> Or something worse…

Stopes, who was ever ready to promote her writings, sent a copy of her *Love Songs for Young Lovers* to Adolf Hitler with the following cover letter:

> Dear Herr Hitler,
>
> Love is the greatest thing in the world: so will you accept from me these (poems) that you may allow the young people of your nation to have them?
>
> The young must learn love from the particular 'till they are wise enough for the universal.
>
> I hope too that you yourself may find something to enjoy in the book.
>
> **-letter from Marie Stopes to Hitler, August 1939**

Marie Stopes today is honored with her very own stamp from the British government along with a variety of other accolades.

Margaret Sanger is today considered America's feminist pioneer in birth control and family planning. Her *American Birth Control League* went on to become *Planned Parenthood,* the most powerful and active birth control and abortion organization in the United States.

Sanger was also a tireless promoter of eugenics and forcible sterilization of the unfit. At one point in 1925, she was so firm in her convictions, that she actually wanted the *American Birth Control League* to join with the eugenics movement.

> "Mrs. Margaret Sanger, founder of the American Birth Control League, said that the league was ready to unite with the eugenic movement whenever the eugenicists were able."

In 1950 Sanger urged the US government to start a system of sterilizing people they labeled feeble-minded.

All of this information is rarely discussed when the history of feminism is examined in daily discourse, but we cannot give feminism credit for the positive side of their historical leaders without also discussing the dark side as well.

RapeHoax: The Joshua Strange Story

AVfM Video Source · 11 March 2015 · Archived copy · Original

Joshua Strange and his mother fought back against unfounded and untrue accusations after Joshua was unexpectedly arrested.

From an interesting channel.

Equality? What exactly do you mean by that?

Luigi Logan (aka Fidelbogen) · 11 March 2015 · Archived copy · Original

In the course of dispute, many a feminist will inform you that you "don't know what feminism really is", and instruct you to "look in the dictionary". They will pronounce this with an air of immutable finality, as if they had settled the question for all time. In deference to their wisdom, I share the following dictionary entry:

> Feminism -n: 1 : the theory of the political, economic, and social equality of the sexes.

This definition is the source of the oft-heard claim that "feminism is about equality", meaning that it seeks to *establish* equality of the sexes in the form suggested. We call this "dictionary feminism", and if you enquire to know what feminism really is, it establishes a core minimum that nearly any feminist would publicly agree upon.

The problem with dictionary feminism is that it does not exist outside the dictionary. For this reason, we favor a more pragmatic or empirical way of knowledge. To us feminism is not merely a sentence on a book page, or even an ideology. It is a set of real-life practices – *a dynamic pattern of things existing in the objective world.* We see it, and we call it as we see it. From this we draw the counter-feminist maxim that **"feminism is what we say it is"**.

To say that feminism is "about equality" is useless because, frankly, what is this thing called "equality"? No ready answer presents itself, and we are left with no coherent explanation. That compels us to set aside the dictionary and map our knowledge from independent principles.

For that purpose, we now go to investigate the difficulties of the term "equality".

One issue immediately crops up, namely, the rightness of this term in relation to "feminism". One sees that "masculism" could be supplied in place of "feminism" with no harm done to the requirements of "equality". Either term would be equally fitting, and provided both sexes came out "equal" it would all be good. (Ideally, however, both terms should be discarded in favor of something sexually neutral.)

Only if we assume that a present *inequality* exists, and that this condition disfavors women, can we justify using "feminism" according to the "equality" definition.

But not everybody would accept the notion that women suffer *inequality*. Many would find this notion problematic. Hence, the word feminism (as the dictionary defines it) is loaded. It is contraband language that smuggles a hidden premise into the discussion and tricks you into harboring an element of the feminist worldview. Like a thought-terminating cliché, it invites no cognitive process of discovery. So in order to ferret out the contraband in the dictionary definition of feminism, we should reconstruct the definition thuswise:

> Feminism -n: Advocacy for women on the grounds that women are burdened with inequality.

Granted, this doesn't quite tell us what "equality" (or inequality) really means. But it frames the talk in a manner that precludes mischief, and puts us in a way to asking the relevant questions. In that spirit, we shall focus our lens narrowly upon the word "equality" itself. What does this word really mean? Here the talk gets especially interesting.

On the surface, "equality" would seem to be feminism's holy grail. Yet although this word is central to the dictionary definition of feminism, it is debatable whether feminism genuinely seeks "equality" between between the sexes. However, let's leave political questions aside for now.

The term is most at home in the realm of mathematics — and we could argue that it's away from home anywhere else. Fundamentally, "equality" is where two sides of an equation are identical. Hence, X = X is another way of saying that "X is X". Simply stated: *anything is what it is.* This is the law of identity.

Very well. The realm of mathematics is the realm of pure number, hence the realm of pure abstraction. A number

is merely a conceptual quantifier. It may keep tabs on things in the real world, but a number in itself has no assignable quality apart from abstractness. Numbers are not hot or cold, wet or dry, sad or happy, male or female, socialist or capitalist. A number has no physical dimension, and it references nothing inherently.

So long as you stick to pure math, or anything that can be mathematically operationalized, equality is a workable concept. Otherwise, it is an essentially contested concept. The reason is, that when you apply this concept to human conditions in the world of lived reality, it turns into a hopeless muddle.

However, that does not stop legions of muddle-headed people from applying the concept of "equality" to the world of lived reality. They do this all the time.

The non-mathematical world is a world in flux, a metamorphosing world. It is a dynamic world, to say the least — it never sits still for long.

In such a world, "equality" becomes a very tricky and complicated idea. So what does it mean as a core minimum? As a core minimum, any way you cut it, "equality" signifies "sameness" or "identity". Numerical quantities on opposite sides of an equation are always the same — otherwise, the math is wrong.

This core idea of sameness carries over into the real world, but quickly goes south. That is because the only way to achieve universal "equality" in the human social world, or in the physical universe at large, is to create absolute SAMENESS of all things everywhere. Pure "equality" would equate to pure nothingness — pure non-existence — because it would*annihilate the basis for all differentiation.*

That's what you get, when you try to make a mathematical idea govern every facet of living reality. Mathematics is pure abstraction, hence pure nothingness, and when you force this upon the real world, the only logical outcome, is pure nothingness.

The real world is not only dynamic and ever-changing, but subject to countless frames of reference at any given instant. Would you make all of that "equal"? Then you must roll it flat, and convert it into . . . . *nothing!* No differentiation equals *nothing.* That's the rule.

Now, when feminists and various other people bang on about this "equality" thing, they are simply playing with a noble buzzword that makes them feel warm and fuzzy because it conjures up glowing mental images of truth and beauty and universal justice. This is called the halo effect.

In feminist discourse, at any rate, equality breaks down into two forms:

1. Equality of opportunity — also called "formal equality",

2. Equality of outcome — also called "substantive equality".

Equality of opportunity can be achieved when you mandate "equal rights" under law, so that everybody legally has the same opportunity in situation X. It's about anti-discrimination.

Equality of outcome, however, goes deeper. It aims to rearrange the world so that no gross disparities of wealth or situation will be found anywhere. As if, eveybody has not only an equal right to pick in the orchard, but a positive guarantee they will come away with the same number of apples.

Equality of outcome can *only* be made real, when some superior force — such as state power — intervenes in the world of affairs and either redistributes the harvest, or handicaps some of the harvesters so that they won't harvest any more than anybody else does.

Furthermore, equality of outcome can *only* be made real, when the intervening force cuts deeper and deeper into the microcosm of life, to see that redistribution and handicapping are applied to even the smallest of transactions. There is no theoretical limit to this.

In a nutshell, equality of outcome is inherently a totalitarian project. That is the level of control it eventually requires – total. Finally, it generates the biggest *inequality* of all, because the enforcers of “equality” will hold all the power and other people will hold little or none.

In the end, there is no ultimate “equality” in the real world. There is only endlessly redistributed inequality. That is where all of our efforts to achieve so-called “equality”, in the real world, will take us. So if you want to worship “equality”, be a mathematician. You will be on solid ground that way.

And never talk about “equality” in an abstract or freestanding way; never as a political catch-phrase or banner slogan. Any time you speak or write this word, you should directly follow up with a finite project or proposal where you hope to see some precise condition “equalized”. Otherwise, don’t say it. That is the only honest way to use this word: not as a glittering generality, not as a rainbow which invites pursuit, but as something immediate and quantifiable.

Remember that this “equality” thing which so many people prattle on about, amounts to intellectual cotton candy and very little more. In other words, it is a *sweet nothing.* So when people blather about it, they are blathering about . . . . *nothing.*

Tell me, how insane is that, to blather about nothing? Hallucination is not a wise idea. We need reality — the more the better.

The in-group bias mistake and Darwinian gender studies

Randy Macanahaugh (aka Subman) · 11 March 2015 · Archived copy · Original

In my opinion (granted I'm merely a layman) one of the most important studies performed in terms of explaining societal interaction is this one. You can get the full report (pdf) here. It is called "Gender Differences in Automatic In-Group Bais: Why Do Women Like Women More than Men Like Men?" by Laurie Rudman and Stephanie Goodwin. Unfortunately, I believe its authors (and most of academia) have drawn the wrong conclusions from it.

I think their error was one of starting position. In the first few paragraphs they reveal the ideological lens through which they will interpret their findings.

> Around the world and throughout history, men have enjoyed higher status than women.

Later on in the opening :

> In short men are culturally valued more than women.

It is for this reason, in my opinion, that they then misinterpret the results of their experiments. The authors lay the groundwork for realizing the truth but ultimately explain it away as an anomalous deviation from the expected.

> Indeed, considerable evidence suggests that people who belong to the most socially valued groups strongly and automatically favor their own group.

The authors then go on to briefly summarize several other in-group bias experiments that provide evidence for the above quote. The authors then (again this is only my opinion folks) proceed to ignore this correlation.

> However, gender groups are a proven exception to this rule,
> because men are less likely than women to show automatic in-group bias (i.e., own gender preference).

A ***proven*** exception? Unfortunately, the authors do not actually substantiate that bold assertion in the text. Indeed, they describe this "exception" as mysterious.

> These findings add mystery to the phenomenon of men's weaker in-group bias.

I argue that they do not add mystery. In fact they make perfect sense if one looks at the results through the lens of male disposability.

Women are inherently valuable in a society due to the biological facts of human reproduction. Women are the ones who create human life inside their bodies and thus are tied to the survival of the species. Having only a few men available hardly impacts species survivability at all since relatively few men can supply enough sperm to keep the population thriving. A group that has relatively few women, however, can die out much more easily.

These biologically evolved biases, I argue, give rise to virtually every social convention throughout history. Many much more eloquent people have written and spoken on these conventions and the mechanisms by which they arose than I could do here. One such speaker and writer is Karen Straughan. I'm sure most of readers are aware of her, but one you may not be aware of is Paula Wright. Paula is interested in what she calls "Darwinian Gender Studies", an evidence based examination of the gender dynamic in human societies.

Paula deviates from modern academic feminist thought in that she bases her conclusions on the data and embraces the science of evolutionary psychology. Modern feminist thought is all predicated on the dogmatic (and evidence denying) Patriarchy theory (or the "New Coke" called "kyriarchy" or "intersectionality"), and as such is unable or

unwilling to incorporate actual scientific evidence which conflicts with their paradigm.

In my opinion, Ms Wright and her ideas should be supported by all people who advocate for true gender equality. Only through incorporating all of the evidence can we truly begin to understand the ways in which the sex differences affect society. Only through understanding can we make strides to improve that society.

How do we create a society that cares about men? It might be easier than you think.

Janet Bloomfield (aka JudgyBitch) · 12 March 2015 · Archived copy · Original

Editor's note: This article is also available in Swedish.

Someone posted a link on my Facebook page to comments the fabulous Karen Straughan made on a video on YouTube. I didn't watch the video, so I don't specifically know what she was responding to, but I found her comments to be very interesting. I'm going to reprint them at length and then try to answer her question.

This is Karen talking:

Here's why I attack feminism: feminism bills itself as a progressive movement, yet it employs traditional conservative tropes in order to achieve its ends, and characterizes its appeals to the traditional as "progressive".

Actual conservatism (whether you agree with it or not) is more honest. It says "women are incapable of X, therefore women need protection from Y, and men must provide that protection". Feminism says "women are every bit as capable of X as men, but men are monsters whose agenda is to keep women subordinate, therefore women need protection from Y".

Traditionalism says that sex is something men do to women, therefore rape is something men do to women. Feminism says that sex is something that men and women do to each other, but because of the malicious and malfeasant "Patriarchy" and all the men in charge of it and benefitting from it, rape is not just something men do to women, but a conscious process by which all men keep all women in a state of fear. Also, because of the political context, yada yada, it's just not the same when a woman forces a man to have sex. Yes, we think men and women are equal, but it's still different, because reasons, most of which have to do with how men created a system that oppresses women for the benefit of men."

Conservatism said "women are temptresses, and it is a man's responsibility to not succumb to the seductive nature of women, and if he does, then he's at fault for defiling his own purity, oh and we'll probably make him marry her."

Feminism says "women are helpless victims with no sexual agency even though they should be allowed to climb random guys like fire poles and grind on them because how dare you shame her for expressing her sexuality, and it's a man's responsibility to not succumb to his own predatory and rapey nature, and if he does, then he's a rapist and needs to rot in prison."

Both ideologies hold men more to account than women. Both ruthlessly exploit conservative ideas about men and women. But only feminism says that it's about treating both genders equally.

When we are fighting feminism, we're often also fighting conservatism. But I'm sorry, a shotgun wedding is less bad than 20 years in prison. The acknowledgement that women are "temptresses" (that is: women have sexual agency) is better than the assertion that a woman in an abbreviated latex dress and stripper heels shouldn't have to endure the "male gaze". The claim that women are dependent on men and should be appreciative and respectful of the men they're dependent on is better than the claim that women are independent and need men like fish need bicycles, while women rake in 75%+ of available government benefits that are funded disproportionately by men.

Marriage, even to a harpy, is better than being impoverished paying child support to a harpy who accused you of DV and got you jailed for it and who won't let you see your kids, and who has you thrown in prison for non-payment because your DV record got you fired from your job, and then claims that she's all about "equality" between the sexes. I'm sorry, but it is.

Feminism is traditionalism dialed up to 11. When we fight feminism, we're fighting extreme traditionalism. Moderate traditionalism can wait.

She gets attacked pretty harshly by commenters who feel one must address feminism and traditionalism as mutually

complicit in a culture that refuses to care about men. Karen goes on the explain her position a little more clearly:

I think perhaps my biggest beef with feminism is that it has convinced society in general that society hates women and has always hated women, when in reality all societies have largely served women. And they've essentially said that men created these societies that hate women for their own benefit and privilege.

This is a smear on the characters of men that I have a great deal of trouble tolerating, and even more so because it is not remotely true, and I doubt it has ever been true.

During the suffragette era, there were political cartoons that showed a sweating, distressed male politician sitting between two pretty young women, one wearing a sash that said "suffragette" and another wearing one that said "anti-suffragette". Back when universal male suffrage was enduring its birthing pains, the UK put the question to women: do you want the vote? 70% of women said no. Yet Cenk Uygur acted in our interview as if there was no way male politicians would have given women the vote were it not for the suffragettes committing acts of domestic terrorism. He ignored the fact that women themselves opposed women's suffrage, and that this was a major reason why women got the vote later than men. So literally, a government listening to women was a government that was oppressing them.

I guess what I'm getting at is that both traditionalism and feminism require that men provide for, protect, and sacrifice for women. Traditionalists call that loving women. Feminists call that hating women. This is why I oppose feminism first and foremost–all feminist roads lead to misogyny.

As for going back to traditionalism, I don't think it's possible. The toothpaste is out of the tube. As George RR Martin wrote once, the cow's been milked, there's no squirting the cream back up her udder.

Then Karen goes on to ask the million dollar question:

I never said traditionalists accept an individual man for what they are. I said "do X, Y and Z and you'll get respect."

The difference between traditionalists and feminists is that they both demand you do X, Y and Z. Traditionalists will respect you for it. Feminists will spit on you for it.

You can do what you want. I can understand why you're upset with me. But I'm not going to lie to you. I'm not going to say there's some world where you won't be required to do X, Y and Z. I'm only saying that if you manage to do that, you should be respected rather than shit on.

*Like I said to some in this thread, **show me an alternative**. The alternative depends on convincing society to care about men as much as they care about women. So show me how to make society do that. Show me it's possible. Show me a society in the boonies in Nepal that made that work, even on a small scale. Show me that it can happen, on a visceral, emotional level.*

Traditionalism is bad for men. Feminism is worse. If you were forced to choose between them, which would you pick?

Show me the alternative. How do we make society care about men as much as they care about women? Both Karen and another commenter mention the possibility of artificial wombs – remove women's reproductive powers and suddenly the playing field gets a whole lot more level. There is something Matrix-like and creepy about the idea of gestating babies in machines, and obviously, that requires a massive amount of technology.

Instead of eradicating women's reproductive powers, perhaps we should be considering making men's reproductive powers ***equal*** to women's? Birth control technology for men would go a long way towards achieving this, but we could affect this change ***tomorrow*** by changing two laws:

1. **Reproductive rights for men**
2. **Legal presumption of shared custody**

I've written before about legal parental surrender and allowing men to walk away from children they have contributed genetic material to, just as women may do, but having given the issue more thought, I am convinced that will only lead to ***increased*** hatred of men, not less. For a law surrounding reproductive rights to create a society

that genuinely cares about men, the law needs more bite. It needs as much bite as the reproductive rights women currently enjoy.

No human child may be born without the on-going and affirmative consent of the adults involved.

Gender neutral and perfectly clear. To give birth to a child without the explicit consent of everyone who contributed genetic material should be a felony and the child should immediately be seized and placed for adoption by the state. In the beginning, to be sure, we are going to end up seizing a lot of babies under equal reproductive rights, but it will not take long for reality to sink in: make this choice and you will suffer for it.

And note that no one will be forced into abortions they do not want. If a woman falls pregnant with a child the father ***does not*** consent to, she will not be forced to abort that child. She is free to follow her conscience and give birth to that child. She will not be allowed to keep it, but she may give birth to it. Marital status will make no difference. If you do not have the consent of the father, the infant will be seized.

The most immediate effect of a law like this is that a market for male reproductive services emerges. A 35-year-old woman who no man on the planet has consented to reproduce with has a choice: she can pay a man to consent to parenthood. His consent means that he is obliged to support the resulting child so his fee will be:

Child support + ongoing expenses over 18 years + premium for looks, intelligence, height, etc.

That could be a very sweet deal, and men will suddenly be rather valued by women who choose to forgo any efforts towards attracting men into a mutually beneficial pair-bond.

Wanna be a bitch? Have at it. If you want kids, you will pay for it.

There's step one in creating a society that values men: bring their reproductive value up to the same value as women's by prohibiting the use of their genetic material without explicit consent. Now on to step two: the presumption of shared parenting. Just as men and women are afforded equal reproductive rights, so too shall they be accorded equal parenting rights.

The genetic offspring of two individuals is the rightful custodial responsibility of both equally.

Wanna break up your relationship? Have at it. But you will not take the children with you.

This also creates a market. Let's say a woman whom no man has consented to have a child with desperately wants children. She will have to prove her worth to the man by parenting his existing children brilliantly. This is gender neutral, of course. A man who wishes to have more children will also have to parent a woman's existing children very well to prove his worth.

Both of these laws instantly provide men with something they currently lack under feminist acknowledgements: ***worth***. Of course, men are inherently worthwhile as human beings – I am simply highlighting the fact that feminists ascribe them ***no worth***, and describing that truth, as Karen notes, is ***not*** endorsing it.

Women have gotten away with shit from time immemorial because we have the babies. No society can live without us. It is the sole source of our value and always will be. A society in which all women are brilliant engineers and not one of them will have children is a dead society.

Let's give men the same value.

No human child may be born without the express and on-going consent of the adults involved.

The genetic offspring of two individuals is the rightful custodial responsibility of both equally.

Reproductive equality is the key to making a society that cares about men as much as women. Equality leads to more equality?

Yep.

Lots of women ain't gonna like that.

Tough shit.

Ed. note: this post originally appeared here and is reprinted with permission.]

NOW bullied politicians into killing programs designed to help fathers

Prentice Reid · 12 March 2015 · Archived copy · Original

In a previous article I exposed the largest feminist group in existence, the National Organization for Women (NOW), consistently opposing shared parenting bills that would ensure capable fathers had equal time with their children. In this article I will illustrate NOW's repeated declaration that government programs to help fathers were unconstitutional because they did not include women.

The first instance of NOW opposing a program designed to help fathers was in 1999 where they declared that a bill created for a program called Fathers Count was unconstitutional because the program did not include women. The only purpose of the program was to help unemployed fathers find jobs so that they could pay child support and avoid jail-time. Here's a direct quote straight from NOW explaining why they opposed the bill:

> "Because they(the bill's authors) tie the Federal benefits available under the act to gender(i.e. "fatherhood") these provisions violate the equal protection guarantee of the Fifth Amendment to the Constitution"

NOW didn't even attempt to hide their gynocentric bias in their explanation about why they were opposing the bill. They just flat-out stated that programs to help fathers did not "protect" women under the Fifth Amendment. So EVERY bill that helps or protects men must either protect women equally or protect women-only according to NOW's rationale. To illustrate how hypocritical they were keep in mind that at the same time they were complaining about this program only benefiting women in 1999 they were declaring in their own newsletters that their goal in 2000 was to elect as many feminist women to office as possible.

In 2006 NOW stated that responsibilities before rights was their agenda for dads. This was in ***direct*** response to fathers' rights groups wanting shared parenting so that fathers could have equal time with their children. How can a feminist movement that claims to be about equality make this sort of statement?

In 2007, during the Bush Administration, NOW once again swooped in to declare a Federal program designed to help fathers was unconstitutional because the wording describing the program did not include women as well. The program was called The Promoting Responsible Fatherhood Initiative and it was focused on teaching fathers job skills and helping them connect with their children. $50 million dollars in help for dads was at stake.

NOW filed a lawsuit declaring sex discrimination and the government buckled under and made the program available to women. This still was not good enough for NOW. The Washington Post stated:

> "If a woman says she wants to apply and it's not happening, we want to know about it," said Tara Wall, at the Administration for Children and Families, the HHS agency that oversees the grants. "Yes, fathers are the target group, but at the same time allowing equal access is required."

Problem solved? Not exactly, said NOW President Kim Gandy: "The proposals they received and funded clearly indicate that they only intend to serve fathers."

The seething jealousy NOW has historically exhibited towards anything helping fathers (and by extension helping children through fathers) was on full-display in their opposition to *The Promoting Responsible Fatherhood Initiative*. If they really cared about helping children it wouldn't matter to them that a program was helping empower fathers because it would be obviously beneficial to families but their gripe was specifically with the fact that this initiative was improving the status of fathers which elicited the hyper-competitiveness we have witnessed from feminists in any program or occupation they see men prospering.

In 2014, President Obama, created a program for identifying issues of disadvantage facing young male minorities

called *My Brother's Keeper*. Immediately NOW swooped in and started pressuring the government to make the program include girls. As expected, they were indeed successful in getting Obama to include girls in the program.

The only reason that NOW did not flat-out declare this program unconstitutional was more than likely due to the fact that it was focused on minorities and openly opposing it would be too politically incorrect for NOW since it loves to operate under the guise of caring for the same black community it helped destroy by fighting programs and bills designed to help disadvantaged fathers in the first place. However, they vehemently kept the pressure on the officials in charge of the program until they scrambled and focused part of the program on girls and even when they did finally include separate programs for girls it was not good enough because according to NOW "separate is not equal". To quote from NOW's statement:

> "The White House report 'Women and Girls of Color: Addressing Challenges and Expanding Opportunity,' was released today in response to the calls of the African American Policy Forum and many allied advocates, including NOW, for a realignment of the My Brother's Keeper initiative (MBK). Unfortunately, it misses the mark.
>
> The report catalogues the Administration's accomplishments for women — all women — while noting that many girls and women of color benefit from those policies. It also invokes the concept of intersectionality, noting that 'the challenges women and girls of color face … often lie at the intersection of race and gender.'
>
> But the report's announcement of an initiative parallel to MBK, a 'Working Group on Challenges and Opportunities for Women and Girls of Color', is the wrong response. Firstly, separate is not equal."

Separate is not equal? I counted 47 female-only programs across the nation and was only able to find ***one*** program focused on males and that program of course was *My Brother's Keeper*. NOW nor any other feminist group is demanding the federal or state governments include boys in any of these 47 female-only programs so their cry about how "separate is not equal" is beyond hypocritical.

The Heart Truth

http://www.nhlbi.nih.gov/health/educational/hearttruth/

National Women's Health Week

http://womenshealth.gov/nwhw/

National Women and Girls HIV/AIDS Awareness Day

http://www.womenshealth.gov/nwghaad/

National Community Centers of Excellence in Women's Health

https://www.cfda.gov/?s=program&mode=form&tab=step1&id=9d2c58438f93677b8be9902417846df3

HIV Prevention Programs for Women

https://www.cfda.gov/?s=program&mode=form&tab=step1&id=5b7e9a6cf626ff4df8378459583c4ae8

Office on Women's Health at CDC

http://www.cdc.gov/women/

African American Women and Mass Media (AAMM) Campaign

http://www.cdc.gov/cancer/breast/what_cdc_is_doing/aamm.htm

The WISEWOMAN program

http://www.cdc.gov/wisewoman/

The Office of Research on Women's Health

http://orwh.od.nih.gov/index.asp

Advancing Novel Science in Women's Health Research (ANSWHR) Exploratory/Developmental Research Grants

http://www.nlm.nih.gov/ep/answhr.html

Specialized Centers of Research on Sex and Gender Factors Affecting Women's Health

http://www.niams.nih.gov/Funding/Funded_Research/orwh_scor.asp

Building Interdisciplinary Research Careers in Women's Health

http://orwh.od.nih.gov/interdisciplinary/bircwh/index.asp

US Food and Drug Administration Office of Women's Health (FDA)

http://www.fda.gov/ScienceResearch/SpecialTopics/WomensHealthResearch/default.htm

Women-Owned Small Businesses (U.S Small Business Association)

https://www.sba.gov/content/women-owned-small-business-program

US Food and Drug Administration – For Women FDA

http://www.fda.gov/ForConsumers/byAudience/ForWomen/default.htm

Targeting Obesity in Young Women to Prevent the Development of Type II Diabetes (Federal Grant Program)

http://www.federalgrants.com/Targeting-Obesity-in-Young-Women-to-Prevent-the-Development-of-Type-II-Diabetes-6801.html

HRSA Office of Women's Health (U.S Department of Health and Human Services)

http://mchb.hrsa.gov/womenshealth/

Women and Girls Initiative (Environmental Protection Agency)

http://www.epa.gov/ocrpage1/womenandgirls/index.html

Women Outreach Program (U.S Department of Agriculture)

http://www.fsa.usda.gov/FSA/webapp?area=home&subject=oued&topic=ops-wn

Girl's Health

http://www.girlshealth.gov/

Center for Women Veterans

http://www.va.gov/womenvet/

Women Veterans Health Care

http://www.womenshealth.va.gov/

Women Veterans Program Minnesota

http://mn.gov/mdva/resources/healthdisability/womenveteransprogram.jsp

Women Veterans Program Massachusetts

http://www.mass.gov/veterans/women-veterans/

White House Council for Women and Girls

http://www.whitehouse.gov/administration/eop/cwg/about

White House Interagency Council on Women and Girls

http://portal.hud.gov/hudportal/HUD?src=%2Ftopics%2Fwhite_house_interagency_council_on_women_and_girls

Women's Educational Equity Act

http://www2.ed.gov/policy/elsec/leg/esea02/pg86.html

EVEN START DISCRETIONARY GRANT TO PRISONS THAT HOUSE WOMEN AND CHILDREN

http://www2.ed.gov/programs/evenstartprison/index.html

NASA Aspire to Inspire

http://women.nasa.gov/a2i/

NASA SISTER Program

http://education.gsfc.nasa.gov/sister/

Clean Energy Education and Empowerment "C-3E" Women's Initiative (Department of Energy)

http://energy.gov/articles/clean-energy-education-and-empowerment-c-3e-women-s-initiative

ADVANCE: Increasing the Participation and Advancement of Women in Academic Science and Engineering Careers (National Science Foundation)

http://www.nsf.gov/funding/pgm_summ.jsp?pims_id=5383

Administration on Aging (AoA) National Education and Resource Center on Women and Retirement Planning (US Department of Health and Human Services)

http://www.aoa.gov/AoA_programs/Elder_Rights/Women_in_Retirement/index.aspx

U.S Department of Labor Women's Bureau

http://www.dol.gov/wb/

Women in Apprenticeship and Nontraditional Occupations Act (WANTO)

http://www.dol.gov/wb/federalregister3-30-2010.htm

Green Jobs for Women

http://www.dol.gov/wb/media/green.htm

Office on Violence Against Women

http://www.justice.gov/ovw

Violence Against Women Grant Programs

http://www.justice.gov/ovw/grant-programs

Enhanced Training and Services to End Violence and Abuse of Women Later in Life

https://www.cfda.gov/?s=program&mode=form&tab=step1&id=ebc1f1481f4cf4480ad4b17eaf54e772

Education, Training and Enhanced Services to End Violence Against and Abuse of Women with Disabilities Grant Program

http://www.grants.gov/web/grants/view-opportunity.html?oppId=215013

NYC Women's Health

http://www.nyc.gov/html/hhc/gouverneur/html/services/women.shtml

Illinois Women's Healthcare Portal

http://health.illinois.gov/woman.html

Women, Infants and Children(WIC)

http://www.nutrition.gov/food-assistance-programs/wic-women-infants-and-children

Free Women's Self Defense Program Virginia

http://www.fairfaxcounty.gov/police/services/women-self-defense.htm

Women's Way North Dakota

http://www.ndhealth.gov/womensway/

Office of Women's Health Arizona

http://www.azdhs.gov/phs/owch/women/index.htm

USAID Women's Empowerment

http://www.usaid.gov/what-we-do/gender-equality-and-womens-empowerment

Removing your nuts for the she-squirrel

AVfM Video Source · 13 March 2015 · Archived copy · Original

Terry Popp takes a look at the way women prefer to carry out domestic violence. It starts with joint email accounts and ends with your balls in her purse.

Popp is a very naughty boy. You should definitely not subscribe.

Brittney Cooper's very personal "political" problems

Mumia Ali · 13 March 2015 · Archived copy · Original

"The personal is political."
-Carol Hanisch

You know, I'm often asked: why do I bang on so much about Black women in general (NOT all), and Black feminists in particular? After all, don't Black men have their stuff with them too – and why am I not addressing that?

Well, these are all highly legitimate questions. As to the latter though, my readers and interlocutors will have to wait for a future column to know my answer; as for the former, however, I'm all too happy to sate your curiousity right now:

Because Black feminists in particular, are the gift that just keeps on giving.

So it is the case with Brittney "Prof. Crunk" Cooper, part of the Black feminist corps of social justice warriors, whose blatherings have made it onto my very own watch list. Every so often I check in with the blog collective she co-founded the *Crunk Feminist Collective*, to see what inanity they've just freshly cooked up – and the good professor, once again, didn't disappoint.

Writing last week about attending a Black Media Matters panel at Harvard U at the behest of the Black Law Students Association, Cooper notes:

> "So sitting in that room full of mega-intelligent, accomplished young Black folks, inevitably our panel turned to the question of "positive media representations." When I indicated that I wasn't particularly invested in seeing positive black folks on screen, so much as complex and interesting Black folk, one young sister asked me all exasperated, "why can't we just have Black women in normal relationships on tv?!"
>
> It made me think back to that moment, as a 20-something, in grad school, whole world right out ahead. I wanted those same things, too. A banging career, a good dude, a couple of kids.
>
> And before I knew it, I found myself being far more transparent than I had intended on being with her. Because I know how much (cisgender, straight) professional Black women's deep longings for certain kinds of partnership and female friendships drives our engagement with visual representation, I asked her, "what happens if you do everything quote unquote 'right' and it still doesn't work out for you that way?"
>
> These are the kinds of questions that being single in one's 30s and spending too many long, cold winter nights alone will have you asking."

Thus begins what would amount to a nearly 1,300 word, poignant accounting of where Prof. Cooper is in her life; a grand display of the Rationalization Hamster in action if there ever was one. She starts off by crediting (Black) Feminism itself for assuaging her failures as a woman:

> "Feminism will help you get free. Without feminism and the frameworks it has provided me, I don't know that I would have had the good sense to see all the things I see now in the way that I do. I think I would have thought my perpetually single self a failure at life and the things that matter, if feminism hadn't taught me to see all the awesome things I do have. I couldn't have embraced my rage, or made it productively political. I wouldn't believe we could change the world. I wouldn't have known I could simply throw off all the old ways of thinking that were holding me back."

And it all goes downhill from there.

Why am I bringing all this up?

Well, because in my past two columns on Cooper, I made the case that what ails Black women in our time isn't "racism" or "white supremacy" or "Kyriarchy" or whatever flavor of the month made up word they choose to use at the moment, but rather decisions and choices they have made themselves – and as such, can be remediated by themselves.

For example, I've made the case that Black women, as a group and in aggregate, have a serious weight problem. But, they CAN address that – achieving the dual goals of improving their health, and, improving their mating prospects. This is something that most directly addresses Cooper herself, as she is most assuredly obese – and as such, the Brothas in her social world will not want to mate with her, because of her being so obese makes her very unattractive. There, I've said it.

And I will keep saying it, until it sinks in.

Because, it is the truth. The truth that Black women like Cooper need to hear, from Black men themselves.

Now, don't get me wrong – it's not like Cooper and other seriously weight-scale challenged Sistas, don't know this – they do. Cooper talked about it at length herself, almost exactly three years ago, in fact.

But, you see, women can and will follow the lead of men, no matter – especially – when women shriek to the contrary. And, you see, the Brothas of Cooper's milieu – you know, college educated, white-collar professional – well, they're not particularly known for being all that outspoken. Most will toe the party line, even if they don't adhere to the same in their own personal lives – while others will simply vote with their feet (and other body parts) when push comes to shove as to which honeys really turn their crank. Simply put, if you're a chick like Cooper, and you want "in" on one of the more conventionally desirable Brothas of Black American life, trying to holla when your dress size is a high double-digit figure just ain't gonna get it.

And that's just for starters.

So, to recap before moving on to my next point: (Black) Feminism cannot, and will not, address the biggest (pardon the pun) problem besetting (Black) women in our time, though they will try, bless their heart. But, as men who study human mating know well, attraction cannot be negotiated – or legislated – into being.

Nor can it be shamed into existence, either – and here we turn to Federalist columnist Ms. Amy Otto, whose article "The Envy Gap" really drives home what truly holds (Black) women like Cooper back:

Themselves.

Ms. Otto:

> "Recently, an unflattering photo of Cindy Crawford from a Marie Claire photo shoot came to light. Despite the evident poor lighting, heavy filter usage, and now alleged photoshopping that contributed directly to a likely inaccurate and certainly unflattering photo for Crawford, the overwhelming cheers at this "revelation" were revealing. The barely concealed joy from many women seizing an opportunity to tear Crawford down was palatable.
>
> The worst part is that these same women framed it as supportive of Crawford. Heralding this photo as "truth" says more about what drives some women than whether Crawford is still a stunner. Spoiler, she is. This reaction is a fundamental reason why more legislation won't bring equity to western women. The real gap between men and women is the one not often discussed. It's the envy gap.
>
> "No matter where the photo came from, it's an enlightenment – we've always known Crawford was beautiful, but seeing her like this only makes us love her more," Marie Claire posted on its website. Women tripping over themselves to "congratulate" Crawford for a solitary unflattering photo aren't supporting her. If love is only doled out to other women from women when they are at their worst, one might worry at incentive system they're creating. Cindy Crawford is quite aware of the dynamic and does the mandatory self-denigration ritual to remain acceptable to other women."

Then, Ms. Otto really goes in:

> "Women engaged in this stampede of weaponized envy are at the root of why women shy away from achievement. The enforced norm in female culture of managing expectations down to the lowest common denominator needs to stop. The fact is, Crawford per this recent photo is still spectacular-looking.
>
> Some women simply cannot stand that she is stunning despite that having no bearing on who they are. Instead, many women leap with a barely concealed glee when there might be an opportunity to redistribute what they do not possess. Within the same week, women were foaming at the mouth over this woman's post-pregnancy body as if she was violently attacking them with her well-recovered abs. She did not get the memo about keeping her expectations in line with the lowest common denominator and instead took her passion for fitness and demonstrated how it can help your body during and after pregnancy."

Boom! Prof. Cooper, are you taking notes?

For the obtuse among us, let me tie all of the strands in this article into a tidy little bow:

1. *Brittney Cooper is obese in a very noticeable way.* She knows this. She has written, at length, about how it has negatively affected her chances toward mating. Yet, she chooses to do nothing about it.

2. *She turns to Feminism, particularly its Black variant, as a salve toward rationalizing why she's a failure in this area of her life.* By somehow "changing the culture," she will be able to bring the idea of female attractiveness, and by extension (Black) mens' expectations of same, down to the lowest common denominator, as Ms. Otto observes above.

3. *But, IT HAS NOT WORKED.* She has not succeeded in attracting suitors who are able to appreciate the "real her," nor has she attained any real sense of happiness with her supposed "freedom" from being partnered; indeed, it seems that every time she takes to her keyboard it's in Id-Monster fueled rage at conventionally attractive (white) women, like Patricia Arquette and Iggy Azalea.

And this is what is really important about today's column: *what has actually worked.* Black folk like Cooper tend to remain yoked to the university ghetto, because there they don't have to actually DO anything, PRODUCE anything; they don't have to actually GET RESULTS for those they claim to care about and represent. All they have to do is talk a lot of silly talk, sound pithy and get daps from their fellow flatterers, unquestioned. Nor is this in any way anything new; as Thomas Sowell notes in his excellent work, "Intellectuals & Society", that this is precisely how the academy in our time operates; not with the constrained acknowledgement of the possible, but with a grossly out of step with reality view of humanity. Simply put, there is NOTHING that will change the minds of the most eligible of Black men in American life to partner up with a grossly obese, think she knows it all but in reality knows nothing Sista like Cooper. That should have been made brutally obvious and painfully clear by now at her age; but, you see, the power of the Female Herd Mentality is such that she can allow herself to be deluded into believing the exact opposite of what reality actually holds.

Black feminists, who really take their marching orders from their White counterparts, want to "dumb down" the attractiveness standards of Black women to their lowest point so that Black women who don't make the cut, regardless as to how many mediocre achievements they have (after all, how hard is it to be in the African-American studies department at university, hmm?), and worse, refuse to do anything about the state of affairs they put themselves in in the first place. Even many Black women themselves know this, but they won't openly discuss it, for fear of the Black Borg Hivemind, this time in the form of Black feminists, coming after them for it.

Again, as Sowell points out above, ideas advocated by our putative best and brightest can and should be measured and assessed for their effectiveness. Based on the writings by her own hand, Black feminism has not helped Prof. Cooper find happiness – only one data point among many in a long and documented track record of failures for Black feminism to deliver on the promises of a better life for Black women *en masse*. If its own proponents cannot achieve what they advocate, it can and should give Black women in aggregate serious pause.

So, I propose a much simpler, easier to achieve program to assist Black women like Prof. Cooper:

1. *Lose the weight.* Doesn't have to be a ton (pardon the pun), but it does have to be noticeable. Focus especially on the waistline – if your gut exceeds your bustline in profile, it's not a good look. Fix it. By any means necessary (working out, changing diet, Spanx, going under the knife, etc., et al).

2. *Fix the attitude.* Contrary to what Good Black Men(TM) will say, they really aren't interested, or impressed, by your "achievements." Don't get me wrong, there's nothing wrong with you doing you, but that's really not the reason how or why a man is interested in you. Beyond the sex, he's interested in your softness, your femininity, and what you can bring to the table that supports him along these lines. Doesn't mean you have to be a Stepford Wife, but being a "sassy" ball-busting harpie that's out to seize the patriarchal parapet is a bona fide bonerkiller. Believe it.

3. *Sephora.* If you got the extra shekels to spend – and Sistas like Cooper most certainly do – you need to definitely hit them up. Early and often.

4. And for God's sake, *get a hairstyle that actually works with you, not against you.* Contrary to actual belief, Black men really don't like Black women who try to look like non-Black women – nor do they roll with Sistas who haven't found the right au natural hairstyle to rock either. Fortunately, there are many places in the country where a Black woman can go to get real assistance in these matters. They should avail themselves of these.

And perhaps most importantly:

5. *Understand that the most desirable of Brothas, can and will play this fact of their existence to the hilt, and all that comes with it.* Chances will be very high that you won't be the only gal in his rotation, and if you're OK with that, then by all means go for it; but by all accounts, this isn't the case for the vast majority of Sistas out there. You WILL have to adjust your desire parameters accordingly; the hotter he is, the more accomplished, the more high-visibility he is, the more likely he is to defect. Choose what you will and will not go for in a man accordingly.

Doing just these five things, alone, can and will vastly improve the lives of Black women. Nor does it require congressional mandates or bills signed into law by President Obama; it doesn't require changing the hearts and minds of White folks, or Black men for that matter; and it won't require confabs at tony university settings that ain't really talking about nothin' anyway. All of what I have mentioned above can be done by Black women themselves, often individually, without the permission or even foreknowledge of Whites, Black men or anyone else.

And they've proven to work.

But that brings us to another question:

Do Black women really want solutions to their problems?

That, will be the topic of a future column. Stay tuned…

Women voters: Adolf Hitler was the Justin Beiber of dictators

Prentice Reid · 13 March 2015 · Archived copy · Original

Plenty of cultural and media discourse has been dedicated to blaming the popularity and power Adolf Hitler achieved on men, so much so that it has become cliché, but rarely is an in-depth examination of the part women played in the adoration for Hitler presented. In the German elections of 1930 Hitler's National Socialist Party received more votes from women than any other party despite not nominating a single woman to the party and despite the competing parties nominating a combined 637 women to their parties in an effort to win the female vote.

GERMAN WOMEN BACKING HITLER

Flatly Informs Them That Officeholding Is Man's Job

Munich, Germany.— (AP) —Adolf Hitler, leader of the German fascist movement, is one modern politician who gets a big feminine vote for his party by telling women that government is a man's job.

After grabbing the reins of power Adolf became known as "Handsome Adolf" as Western media outlets like Time Magazine gushed over his deep blue eyes and his sex appeal.

TIME IN PARTNERSHIP WITH CNN

Monday, Aug. 24, 1936

GERMANY: Next Best Thing

Next Best Thing Devoted Nazis are fond of telling with utmost seriousness about the great German industrialist who found his daughter moping, tried to cheer her up by telling her she could have whatever she wanted for her birthday. "Alas, father, rich as you are, you cannot get me the only thing I want." "And what is that, daughter?" "Oh, if only I could have a child by Hitler!" With many a melting, impressionable Gretchen now in this state of mind, "Handsome Adolf" Hitler was seated last week at the Olympic Aquatic

TIME IN PARTNERSHIP WITH CNN

Monday, Nov. 19, 1934

GERMANY: Adorable

That RealmleaderHitler, still a bachelor at 45, now intends to beget instead of appoint his successor is common report in Berlin.* Many a credulous Berliner has heard the story that Handsome Adolf said recently to a male intimate: "I shall marry a German woman of the noblest blood. But whom? So many are all around me with their hopes in their eyes."

TIME IN PARTNERSHIP WITH CNN

Monday, Oct. 06, 1930

GERMANY: Handsome Adolf

All epoch-making revolutionary events have been produced not by the written but by the spoken word!

Adolf Hitler

In this rare video footage of Adolf Hitler during a public appearance, you can be forgiven for mistaking him for Elvis Presley based on the masses of women screaming in displays of lust for him and literally crying due to being overcome with affection for Handsome Adolf.

https://youtu.be/DHHZti93bgU

The female fanaticism for Hitler is exemplified by the fact that the dream of young women back then was to dedicate their fertile wombs to him for producing more Aryans for the German state.

As late as 1944 just a year before Hitler lost control of Germany German women were instrumental in pressuring defeated male soldiers back into the war to continue the fight.

German Women Backing Hitler

MADRID, Oct. 12—Airplane travelers from Germany reported today that the Nazis are systematically exploiting the mystic adoration of millions of German women for Adolf Hitler, their "Schoen Adolf," to keep the Reich in the war.

They said the propaganda minister, Paul Joseph Goebbels, directed his major propaganda at the women who inspire defeated and battle-weary Nazi troops to go back to the front lines for a new stand.

Tens of thousands of women like concentration camp guard Irma Grese, aka "The Beautiful Beast", were complicit in Nazi activities and Grese herself was hung after the war. Countless numbers of women also snitched on neighbors or husbands which helped keep the concentration camps full of inmates. Housewife Erna Petri dragged 6 children into the woods and coldly shot them in the back of the head at point-blank range. The youngest of the children was only 6 years old.

This is the side of the story about Nazi Germany that is rarely ever told. Certainly the men during that time period need to be held historically accountable but let's hold the women responsible equally accountable.

Lynched by the feminist mob-ette

Dr. Tanveer Ahmed · 14 March 2015 · Archived copy · Original

I have been considerably disempowered after writing about male disempowerment. Wading into the treacherous, virulent, oestrogen laden waters of modern feminism I have learnt that the gender wars are seen by many as a zero sum game, much like poker or derivatives trading.

After writing in the *Australian* last month about the limited discussion of male disempowerment in the context of domestic violence, I was treated to an orgy of abuse, threats and complete mis-representation. The attacks were distributed in the convergent media – online, mobile and television.

The article was partly in response to my own experience of seeing relatives and patients who had been violent to their partners. I despised them as a child and adolescent, but with maturity and an education, came to understand that they experienced the social upheaval forced upon them through migration as a kind of humiliation.

I was labeled a misogynist and a blamer of women. Threatening messages were left at my practice. Nurses at my psychiatric hospital in western Sydney took me aside to apply their counseling skills to the public assaults on my character. 'You've really pissed some people off, doc. Are you OK?' This encounter occurred while actual patients were threatening self harm on the ward.

I had morphed into a wife beater and misogynist still pining for the patriarchy after suggesting violence is often an expression of underlying distress. It is alright to try to understand those sanctioned as bona fide victims oppressed by power, but anyone we see as privileged perpetrators are not entitled to exercises in illumination.

The saga was given extra juice for I was closely connected with the White Ribbon movement, a campaign whereby men wear a looped ribbon on their chest and encouraged other blokes not to bash women. My face was one of five to feature in their campaign. I had even gone to Pakistan a few years ago to help expand the campaign there, funded by AusAid. I met furtive, male activists in the cosmopolitan town of Lahore, female victims of abuse at the stronghold of Sufi mysticism in Multan and radicals who were incensed that violence against women was even stigmatised in the *madrasah* capital of Pakistan, the desert town of Bahawalpur.

Meanwhile, Western feminists remain focused on elite issues such as the pay of women on corporate boards or the wages of millionaire Hollywood actresses, as bemoaned by Patricia Arquette at the Oscars.

Fairfax polemicist Clementine Ford, described by Andrew Bolt as "some feminist with bared tattoos," criticised my views for using the sneakiest, most privileged tool of the patriarchy, a "veneer of reason." She also illustrated the ridiculousness of modern feminism being criticised as man hating, by writing "I don't have time for men's woe-betide-me feelings."

Two nights after my column was published, Labor politician Tim Watts spoke in federal Parliament calling for my resignation. I watched online bemused by it all. An emergency teleconference was held with the administrators of White Ribbon. They asked for a clarifying statement, only to publish a press release the following day outlining how the CEO Libby Davies was shocked and that I was sorry for my views. I wasn't sorry for my views, only that they were so horribly misrepresented. The contradiction was highlighted further by White Ribbon Australia's chief scientific advisor, Dr Michael Flood, who had co-authored several studies across the region confirming male disempowerment as a growing factor driving violence against women.

A British men's group published a story titled "Global feminism goes into meltdown as male supporter reveals he has a mind of his own." A parallel, splinter group also called White Ribbon focused on violence against both sexes, begun by the global founder of women's shelters Erin Pizzey, wrote an open letter of support on their website. I later learnt that the local White Ribbon movement was embroiled in a legal wrangle with the site for using the name without permission. I felt like a newly adopted child caught amid divorce proceedings.[Note]

Male victims of violence emailed me their stories of abuse and I was invited to speak at an upcoming conference in Toronto about modern masculinity, all expenses paid. Several local academics wrote to me, on strict conditions of anonymity, to tell me about how difficult it was to speak openly and scientifically about this issue in their departments.

Fellow psychiatrist and Marxist writer, Dr Tad Tietze, told me that I was seen by sections of the Left as an "Uncle Tom," a term used for race traitors. This struck a chord because my wife and family joked that my growing inability to tolerate chilli laden food was a sign I was becoming a coconut: dark on the outside, white within. I was condemned to befriend other such traitors of my ilk, such as self-hating Jews, house Negroes and bananas – those outwardly Chinese in appearance but eager to adopt white, middle class ways to ease their desire for social climbing.

The White Ribbon site continued to be mobbed by posts demanding my resignation. Despite the group being about men, the hundreds of angry posts were entirely from women. The following day, White Ribbon issued a statement that the calls for my resignation were so persistent that I had been asked to step down. In a final twist in keeping with the totalitarian character of the entire episode, in order to be reinstated, I would undergo a recommitment program to make sure my views were in keeping with the movement. I packed my ribbon away in a basement drawer and sheepishly returned to my practice, no longer an ambassador for the cause, and resumed writing prescriptions for psychoactive drugs.

Editor's note: White Ribbon Australia CEO Libby Davies apparently misled Dr. Ahmed about a legal wrangle with Erin Pizzey's WhiteRibbon.org. There is no legal wrangle; no legal action *whatsoever*. Moreover, there exist no legal grounds for Libby Davies to take action against Erin Pizzey, her website, or her use of the 100 yr old white ribbon symbol. We are encouraged to learn Dr. Ahmed has not been dissuaded by falsehoods from sharing his perspectives about family violence.

This article first appeared in the print edition of The Spectator magazine, dated 14 March 2015 Aus
Feature images used at the head of this article also credited to The Spectator.

An open letter To Rosie Batty

Mark Dent · 15 March 2015 · Archived copy · Original

Dear Rosie,

I am writing to you with the hope that you will reflect upon the statements you have made since becoming the Australian of the Year and in doing so reconsider your approach to the issue of Family Violence.

You have endured the unimaginable — every parent's worst nightmare and for that you have my deepest empathy and heartfelt compassion.

However, the suffering and grief you experienced and no doubt continue to experience should never be used as a shield to ward off criticism or questions about the position you have chosen to support. Once anyone chooses to be a public figure and uses their status to promote ideas I find highly dangerous and offensive and which have a direct impact upon the lives of many people then their personal experiences cannot be used to hinder/block or intimidate people from raising legitimate concerns.

You have made some remarkable statements in recent weeks. Some of these statements are even more astounding given they completely contradict things you said immediately after the murder of your son. In the days after your son's death, you said:

"What triggered this was a case of his dad having mental health issues…"

"He was in a homelessness situation for many years, his life was failing, everything was becoming worse in his life and Luke was the only bright light in his life."

"No one loved Luke more than his father. No one loved Luke more than me — we both loved him."

"And the very tragic thing about this is the father's life was tragic and based on … challenges in his life that we couldn't help him with and nor could anyone else.

In a recent interview before your address to a cross parliamentary group of MP's in Canberra you said:

"…things like drugs, alcohol and mental illness could exacerbate violence but they are not an excuse and they are not the reason…"

I would like you to explain the incredible change in your attitude toward mental illness as a contributing factor to the problem of Family Violence in such a short period of time. Could it be due to the fact that you are being coached to say these rather glib, very familiar lines by advisers who have taken you under their wing so to speak?

Given that you now believe that mental illness is no excuse for violence can you please let me know when you will begin your campaign to end the use of post natal depression as a defence (and a remarkably successful one) by women who murder their babies or stress and depression when they kill their children?

Will you also be pushing to have all cases of violent assault and murder which resulted in no jail time for the perpetrators based upon their mental state, immediately overturned and have these people thrown in prison where they belong?

You have begun to use the term *gendered violence* more frequently in recent interviews and speeches. Recently I read an article in which you said:

"When you are experiencing gendered violence, people often tell you what to do — but the strongest predictor of a woman's safety is the woman herself."

I would like you to explain why you call Family Violence a gendered issue? In your position as an authority on the subject, you must be fully aware of the statistics on Family Violence which tells us that around one-third of all victims are male. This is a very large minority.

The evidence in Australia is strong that around one-third of the victims of family violence are male. For instance, during 2010–11 and 2011–12, there were 121 females (62%) and 75 males (38%) killed in domestic homicides according to the latest figures just released by the Australian Institute of Criminology.

Moreover, according to the same AIC source and contrary to what was implied in the Q&A program, the number and percentage of domestic homicides shows a moderate declining trend over the last 10 years. The Australian Bureau of Statistics' Personal Safety Survey 2012 also showed that 33.3%, exactly one in three, of the victims of violence by a current partner within the previous 12 months were male.

How is it possible for a person like you to remain silent about the suffering of one-third of the victims of this societal scourge? I watched you on the ABC program *Q&A* recently as you listened to a courageous man relate his personal experience of violence at the hands of his female partner. Not only did this poor man have to endure the vicious comments from the women about him calling him a liar but the panel of experts who sat beside you treated this man with the most humiliating contempt whilst you sat there, mute. You did not offer him one word of comfort or consolation. Why is your empathy so gender specific?

Rosie, your co-panelist, Natasha Stott Despoja rammed home the message that Family Violence is gendered violence only seconds after this man spoke of his suffering at the hands of a woman. How can anyone who isn't driven by ideological hatred speak such transparent lies?

Why have you and Natasha never once referred to the brutal slaying of eight children by a woman in Cairns last year? Why have you not spoken out about the two children murdered by their grandmother in Northern Queensland? Why do you never refer to the fact that neglect of children is overwhelmingly carried out by mothers? I've heard people say that these statistics are misleading because it is almost always women who care for the children at home. This is an outrageous argument. Given that people like you never even insinuate that women are capable of harming children why should any child be unsafe in their company?

Neglect was the most commonly reported form of maltreatment in children in New South Wales, Queensland, South Australia, and the Northern Territory. Evidence also suggests that mothers are more likely than fathers to be held responsible for child neglect. In a large representative study that examined the characteristics of perpetrators in substantiated cases of child abuse and neglect in the United States, neglect was the main type of abuse in 66% of cases involving a female caregiver, compared to 36% of cases involving a male caregiver (US DHHS, 2005)

A literature review by the former NSW Department of Community Services (2005) showed that there was a strong correlation between chronic neglect presentations and parental drug and alcohol use, poverty, domestic violence, mental health problems, and young single mothers. In these cases, the presenting problem for the parent distracts them from providing the necessary care for their child and frequently dominates the case planning and intervention strategies provided by child protection workers (NSW Department of Community Services, 2005).

It seems the Department of Community Services believes mental health problems poverty and drug or alcohol addictions are often the main contributing factor in cases of abuse and neglect.

Will you be writing to the Department and letting them know how disgusted you are that they should let these abusive women off the hook by suggesting there is clear evidence that drug and alcohol abuse or mental illness are predictors of abusive behaviour?

When it comes to the murder and physical abuse of children women carry out a substantial proportion of these murders.

Between July 1997 and June 2008, according to the Australian Institute of Criminology's National Homicide Monitoring Program, 291 children, in 239 incidents, were victims of filicide. The research showed women were almost as likely as men to commit filicide, with fathers responsible for the deaths of 140 children and women 127 children, over that 11-year period. The remainder were killed by both parents.

127 children were murdered by women (mums) during this eleven year period and 140 by men — more boyfriends

and step dads than biological fathers. Yet every campaign on Family Violence repeatedly and deliberately uses the line (mantra) “We must protect our women and children.”

127 children killed by women and yet there is not one reference to women as perpetrators in any government-funded Family Violence campaign. How is it possible that people like you who claim to be a voice for those who are victims of family violence never mention the many children and men who are victims of violent, abusive women? It seems to suggest that your motivations are more ideologically driven than compassionate.

It seems many people in the Family Violence Business believe combining these two very distinct groups (women and children) somehow blinds us to the truth and reinforces the already prevalent (and false) belief that women can only ever be victims of violence in the home, just like their innocent children. Of course this is a fanciful lie.

These statistics are from a handful of years ago. I don’t know the exact figures for child murder over the past five years in Australia. As already mentioned, the most horrific child murders in our history took place last year and the perpetrator was a woman, a mother.

Here are some examples of children murdered by women from the last few months of 2014. Aside from the Cairns massacre:

Two children murdered by their grandmother in Caboolture, North of Brisbane. She attempted to burn alive another two grandchildren.

Newborn baby dumped in a Sydney drain by its mother and left to die. Since this incident the mother has been given permission to name her son.

A mother murdered one of her daughters and permanently maimed the other so badly she will require 24 hour care for the rest of her life. The daughter, according to newspaper reports was ”horrifically injured.” The mother has remained anonymous and had recently been granted access with the backing of the Department of Human Services to the daughter she brutally maimed.

Can you explain to me how your assertion that Family Violence is a gendered (male) issue sits in the light of these disturbing facts? Do you think Stott Despoja’s aggressive, almost angry reiteration of your view on *Q and A* would bring comfort to the fathers of these dead children?

You claim “gender inequality and men’s sense of entitlement-that a woman is their possession” is a major contributor to Family Violence. What then, Rosie, is the explanation for the women who kill their children with knives, stuff them down drains, burn them alive, strangle, drown or bludgeon their children to death?

Surely you wouldn’t dare to suggest there were mitigating circumstances to explain this horrendous behaviour? I see the issue of mental illness has already been raised with regard to the murderous mother from Cairns. Do you condemn this outrageous excuse making? Surely the same standard should be applied to any case of Family Violence regardless of the perpetrator’s gender?

Again, Tony Abbott, our Prime Minister and the man who presented you with your Australian of the Year award said, in response to the butchering of eight children by a mother:

“We know that sometimes people break. We also know there are difficult circumstances people deal with. This is a social issue as well as a law enforcement issue, but I’ll be there in solidarity with them.”

This sounds dangerously like excuse making, Rosie. It seems our PM is suggesting outside forces were at play. We all know however that Abbott would never utter such words if a father had just sliced up eight of his children. You and the whole industry that supports you would have launched a torrent of white hot abuse in Abbott’s direction condemning his suggestion that the problem was anything other than the masculinity of the perpetrator and his sense of “male entitlement.”

How would you have responded if Tony has said in relation to the loss of your son: “Rosie, sometimes people break — we know there are difficult circumstances people deal with.”

I believe you would have thrown your award back in his face.

But women's violence and abuse is not confined to attacks on children.

There are many horrific accounts of men being murdered in unimaginable ways by their wives and female partners. Perhaps you are not familiar with the story of Katherine Knight who stabbed and beat many of her male partners before finally killing John Price by stabbing him over 30 times and then expertly skinning him and cooking his head in a pot. A woman in South Australia burned her husband alive when she suspected him of having an affair. Women have hacked off their sleeping husbands' penises, shot them, stabbed them, beaten them or arranged for someone else to kill them.

A member of my family, Walter Hughes, was kicked to death by a drug addicted woman as he made his way home from the local shops. You may have read about it in one of these stories:

http://www.heraldsun.com.au/news/victoria/blind-man-kicked-to-death-court-told/story-e6frf7kx-1226022759761

His story is not unique. Others like it are not hard to find. Some random examples:

http://australian-news.net/articles/view.php?id=111
http://www.abc.net.au/news/2012-06-01/woman-admits-castration-killing-of-ex-partner/4046884
http://www.dailymail.co.uk/news/article-2698261/Woman-charged-murder-headless-torso-identified-partner-thanks-blood-pressure-drugs-system.html

Please explain to me how these facts sit comfortably with your assertion that Family Violence is a male problem for which all men must be held accountable?

You have spoken out about the fact that you believe a great deal of victim blaming goes on when tragic incidents like the one involving your son take place. In fact just this week you demanded that we stop blaming the victims of domestic violence and the focus should be on "perpetrator accountability." When are women who kill or abuse held accountable?

I find it incredibly ironic to hear you claim that any woman who chooses to live with or marry a man and then have him father their children is in no way responsible for what flows from that union, yet in the very next breath you hold all men accountable:

Ms Batty called on the Government to dedicate long-term secure funding to fighting family violence and urged the community to "speak up" against sexist attitudes.

"Do not ignore what you see and what you know is wrong,"

"To men, we need you to challenge each other and become part of the solution."

Men can only be part of the solution if you believe they are part of the problem. Could you seriously look me in the eye and tell me I bear more responsibility for the death of your son than you do? That sounds like a shocking question yet you have no hesitation in applying the broad brush of collective guilt over all men.

I find that highly shocking and offensive.

Aside from the fact that suggestions like "challenging each other" or "having a chat with your mates" is simply meaningless drivel that leaves feminist feeling warm and fuzzy and men feeling "guilty" for crimes of violence simply because they happen to share the gender of the perpetrator, it achieves absolutely nothing.

If you truly believed Family Violence will drastically decrease if men tell their mates not to beat up their wives and girlfriends then it is no surprise that the problem has not been eradicated after forty years of male demonization.

Perhaps we should encourage men to also have a chat with their mates and work colleagues suggesting they should not rob banks, steal cars, drive too fast, swear at the footy, vandalise property, take illegal drugs or drink to excess. We would be living in a veritable utopia in no time! I can't believe this is the type of advice coming from the

mouths of "experts" who sit on advisory councils to direct on the National Plan to Reduce Violence against Women and their Children.

Why have you not asked the women of Australia to have a chat about the apparent propensity of some mothers to murder and abuse their children? What sense of entitlement drives them to commit such violent abuse? Yes, a good chat with the girlfriends over a *cuppa* or *chardy* should quickly address that problem. It really is an asinine idea isn't it, Rosie?

You may well help some women with your role as Australian of the Year and bringing attention to areas you believe will make women safer from violent abuse and that is a good thing. However, you are doing untold damage by helping to promote the evil notion that only one gender is capable of harming their children or partners.

Men who are suffering abuse will already struggle to speak out — anyone who witnessed that brave man on *Q and A* will realise that there is no empathy and no help available to them. If a man cannot receive a fair hearing and compassion on a program focusing on the problem of Family Violence, then why would he try to tell his mates or the local police? So you are a part of the industry which deliberately silences and ignores male victims. I wonder how many of the men who suicide do so because they are trapped in an abusive relationship?

I will leave you with an analogy which I think perfectly illustrates the sickening bigotry of your current approach to Family Violence.

Imagine you are the parent of a daughter who took her own life. You are in deep shock and grief and desperately searching for some support, comfort and validation. You call suicide help lines and suicide support groups but you are informed that there are no support groups or help lines for female victims of suicide because they only constitute a minority of those who take their own life. Others simply laugh at the idea a female could take her own life or refuse to believe you.

In fact of the approximately 2,500 suicides carried out each year, a little over 1900 of them are carried out by males. There is a bigger gulf between male and female suicides than exists between male and female victims of Family Violence yet no one has ever referred to suicide as a "gendered" problem.

You give up in despair but one night you see the promotion for a television program which will have a panel of experts discussing the societal scourge of suicide. You attend the program as an audience member. You listen to the first 55 minutes of the discussion and you are told repeatedly that suicide is a gendered issue. Men and boys are the sole focus of the conversation. This is clearly just as it should be when you understand that men are over three times as likely as women to take their own lives. We acknowledge that there can be the occasional female death by suicide but we cannot let this in any way undermine or detract from the real focus of our concern–males.

With heart pounding and a sense of trepidation you meekly raise your hand and in a choking voice try to explain the incredible pain you and your family has endured after the loss of your beautiful daughter. You ask why there is no assistance offered to families who have lost a daughter. The panelists nod before aggressively asserting once again that suicide is a gendered issue and we cannot shift from this understanding or be derailed from our focus on boys and men. Rapturous applause and head nodding ensue.

End of discussion.

Many people have labelled you "courageous" for taking the stance you have on Family Violence and for becoming a public figure. You may well be a courageous person but I see nothing brave about preaching a message already supported and applauded by a gullible, deluded public and a deceitful, manipulative government and media. It is people like the man who spoke up about the lack of compassion and recognition for male victims of Family Violence who demonstrate true courage for they are swimming against a tidal wave of hate-filled, bigoted ideology fuelled by the likes of you.

Yours sincerely,

Mark Dent

http://www.theage.com.au/federal-politics/political-news/stop-blaming-the-victim-rosie-batty-to-address-mps-20150302-13sx55.html

University of Wisconsin panel: men accused of rape should not be innocent until proven guilty

Pierce Harlan · 15 March 2015 · Archived copy · Original

The anti-due process voices on campus aren't bothering to sugarcoat their message anymore. At the University of California-Berkeley a few weeks ago, students protested the very notion that their classmates accused of rape should be treated fairly. At Ohio University the week before, angry protesters called due process for college men accused of rape "bullshit." At Penn, angry law students objected to the very idea that 16 of their law professors would go to bat for fair procedures in sexual assault cases.

Last night, anti-due process voices dominated a panel discussion on campus rape at the University of Wisconsin-Madison. According to *The College Fix*:

> A woman who identified herself as a teaching assistant stood up and said she did not feel that the notion of innocent until proven guilty should apply to rape cases because it only helps protect the rights of the accused instead of the victim.
>
> Only one of the panel members spoke out in disagreement with this statement. Klingele, the law professor, said that because she was a legal scholar, she had to disagree with this premise.

One student said she was "horrified" to discover that her accused rapist had due process rights. The rights that troubled her included the right to a hearing and the right to have a written summary of allegations from the accuser. She also decried the fact that "he was not required to speak in his defense."

The impulse to eradicate sexual violence is a noble one, but sadly, the rhetoric employed by modern feminists in pursuit of that goal is animated by a disturbing hostility to the due process rights of those legally entitled to the presumption of innocence. This is anything *but* a "liberal" or a "progressive" position. It is, in fact, a chilling echo of the lynch mobs that gathered at the hanging trees of the old American South for whom due process was a luxury society could not afford when it came to black men accused of rape.

Anyone who believes that the war on rape can't be waged without dispensing with fairness for the accused is woefully unschooled in concepts that are foundational to our traditions of justice, concepts that pre-date even Magna Carta. We don't require fairness in tribunals to protect rapists but to protect the innocent, and Blackstone's Formulation is a cornerstone of a civilized people. Dispensing with fairness for the accused not only hurts the innocent, it undermines trust in the system, which hurts rape victims.

Yet, last night at a major university, supposedly educated people openly disagreed with a notion that until recently seemed beyond debate — innocent until proven guilty. At least they disagreed with it when it comes to one class of citizens accused of one type of offense. The discourse borders on pathology.

We are sometimes told that "not all feminists are like that." If that is so, where are the sane and rational voices of feminism to condemn this Star Chamber mentality? All persons of good will need to stand up and declare "enough is enough."

This article originally appeared here and is reprinted with permission.

Angie Stone and Tina Campbell prove domestic violence is not a one-way street In Black America

Mumia Ali · 16 March 2015 · Archived copy · Original

"When you go looking for the truth, be prepared to find it."
-Anonymous

My previous two columns, "Mo'Nique Proves That "Diva Culture" Is Ruinous To Black Women" and "Raheem DeVaughn's "Queens For A Day" have on no clothes" had barely made it into the Wayback Machine when yours truly got word of two *prima facia* examples of precisely what I was arguing in the aforementioned articles; Madame Noire discusses Ms. Stone:

> "Angie Stone may be done with reality television, but that doesn't mean that she has escaped the drama. According to the WSBTV, the Grammy-nominated singer was arrested Tuesday in DeKalb County.
>
> "Cops were called to a home on the 1400 block of Rogers Lake Road. Once officer's *[sic]* arrived, Angie alleged that her daughter, Diamond Stone, had punched her in the face several times. The 53-year-old singer confessed that in retaliation, she struck Diamond in the face with a metal stand, knocking two of her front teeth out. She went on to say that once she realized what she had done, she turned to run away, but her daughter came after her.
>
> "A third person in the home, who has not been identified, was able to break up the fight by the time police arrived. According to TMZ, Angie told cops that the fight began because Diamond wasn't cleaning up after her children.
>
> "Both women were taken into custody, but Diamond was released. Angie has been charged with domestic aggravated assault."

Meanwhile, Hip Hop fixture The Source dishes on Ms. Campbell:

> "Tina Campbell, known to the world as one-half of the gospel-and-blues duo Mary Mary – "Shackles," "God In Me" – stars in Mary Mary, a We TV reality show that highlights the personal life of the gospel star, along with her husband Terry Campbell, and the other half of Mary Mary, Tina's sister Erika-Atkins Campbell.
>
> "In the trailer for the 4th season of the show, a major moment came when the clip revealed Terry Campbell's trashed car, which was reportedly a product of a fit of Tina Campbell's rage, which came after Terry admitted to having several extra-marital affairs.
>
> "'We had some days that were really bad, and the car is a clear indication of a very bad day. It was my car and she thought I could have been riding around town with another women in the car, which wasn't the case. My wife in her pain wanted to hurt me.'
>
> "It was VladTV that reported that the true story behind the trashed vehicle is that Tina took a gun to the car in her anger, and literally unloaded on the car's windshield and body. No one was inside the car at the time."

In both articles, I argued that not only was the adoption of "diva culture" a bad look for Black women in our time but that domestic violence was hardly a "one-way street" issue in Black America – that Black women very much had the capacity for wanton violence that any Black man could be accused of.

In case anyone out there wishes to poo-poo the above examples as mere gossip column fodder, consider this news story out of East Flatbush, NYC:

> "Police took another teenage girl into custody Saturday in connection with the savage gang beating of a 15-year-old girl inside a Brooklyn McDonald's — the fifth suspect apprehended in the attack that was video-

> recorded by onlookers and went viral on the Internet.
>
> "A sixth suspect is still at large.
>
> "Two of the suspects, Telani Marshall, 17, and a 15-year-old girl whose name is not being released because she is being charged as a minor, appeared in court Saturday.
>
> "They were arrested in Brooklyn Friday on robbery and gang assault charges after they turned themselves in to police, according to the NYPD. Marshall was charged as an adult.
>
> "Mercedes Wilkinson, a 16-year-old Brooklyn girl, turned herself in on Saturday morning and was charged as an adult with gang assault and robbery.
>
> "One teen was taken into custody in Atlanta at the airport Friday as she sat on a plane that was set to head to Jamaica, a law enforcement official told NBC 4 New York. The NYPD alerted local authorities there, and they were able to take the girl off the plane before it departed."

Please, view the accompanying video of the vicious femme fatale gang-attack at Micky D's for yourself – and – please don't forget to check out the other stories linked to the above news story that discusses still more instances of Black Women Behaving Badly.

Why am I bringing all this up, especially in the context of a men's issues website? Why am I not addressing issues and problems that men, and Black men particularly, could better benefit from – say, schools/education, or homelessness, or police brutality? These are questions put forth by my haters, er, interlocutors, and they are quite valid ones. The following is my response:

1. Because I can.

2. See above.

3. Because it is very important for the world to know and understand, that not only don't Black men in aggregate have any advocates in these and related matters, but that they are constantly being maligned, misrepresented and portrayed in the worst possible light, regardless as to the evidence.

As avid AVFM reader and astute commenter Mr. Jack Strawb points out, the notion that Black men being solely responsible for DV in Black America is a big, fat, stubborn lie:

> "Wendy McElroy, in 'Are Domestic Violence Statistics Bogus? A dominant voice in victim-advocacy and research on domestic violence stands accused of flatly fabricating data.'
>
> "Jacquelyn C. Campbell, a professor in the Johns Hopkins University School of Nursing, is accused of fabricating 'key statements [about domestic violence] and then representing the statements as findings of a government survey.' On January 14, the victim-advocacy organization Stop Abusive and Violent Environments (SAVE) filed a formal complaint with the Office of Research Integrity of the Department of Health and Human Services. SAVE wants the unit to 'investigate these allegations of research misconduct by Dr. Campbell and colleagues, and take appropriate corrective action.' (As of January 31, the complaint has been rejected and the rejection is being appealed.)
>
> "Specific Accusations
>
> "In two highly respected journals, Campbell and various colleagues claimed that 'the leading cause of death in the United States among African American women aged 15 to 45 years' was homicide. In the American Journal of Public Health Vol. 93, No. 7, 2003, page 1089, the deaths were described as 'femicide, the homicide of women.' In the National Institute of Justice (NIJ) Journal 2003, page 18, the deaths were ascribed to 'intimate partner violence' or domestic violence homicide.
>
> "Attorney General Eric Holder repeated the domestic violence version of the statistic in a 2009 speech; he stated, 'Disturbingly, intimate partner homicide is the leading cause of death for African-American women

> ages 15 to 45.' The statistic was posted in at least two places at the Department of Justice (DOJ) website. The conservative feminist Christina Hoff Sommers took exception. In USA Today (Feb. 4, 2011), she wrote, 'That's a horrifying statistic, and it would be a shocking reflection of the black family, and American society generally, if it were true. But it isn't true.'
>
> "Over two years later, the Washington Post fact checker, Glenn Kessler investigated Holder's statement and published his results. Kessler wrote that CDC 'data show that, for the year 2008 (the year before Holder's speeches), cancer, heart disease, unintentional injury and HIV/AIDS all topped homicide. Then if you break out intimate-partner homicide, that ends up being seventh or eighth on the list (depending on whether you also include all homicides.)' As a basis of comparison, in 2008, cancer killed 1,871 black females; heart disease, 1,629; all homicides, 326."

One simply has to ask: if we know these "stats" are indeed bogus, if we know – proved by eyewitness cellphone video cameras and reality television shows – that Black women can and will be quite violent – WHY does the "dangerous Black male" myth persist? WHY, are Black feminist activists (and others!) still pushing this BS line of reason/argument?

As AVFM Editor-in-Chief Mr. Paul Elam recently noted in his column, "Concerning Concern Trolls," not only is it hugely important for men (and women!) to speak truth to power on these and related issues, but that the mere act of doing so is powerful in ways many may not realize:

> "You want to know what this movement is about? It is very, very simple in my opinion. The MHRM I envision is about one simple thing. Talking without fear or capitulation.
>
> "Seriously. That is it. It is about nothing more than people talking to each other, openly and freely, in a world that does not want them to. Neither I nor AVFM has a legislative agenda, nor any politicians to endorse, nor lobbying to accomplish because none of that is of any value in a society that still refuses to accept reality.
>
> "Sure, if you look at our mission statement you will see many items that will require political and judicial remedy to ultimately accomplish. That, however is not our job at AVFM to accomplish directly. Our job is to push society to a place that it is able to sustain a narrative change that will in turn lead to sustained problem solving."

Boom.

As a Black man of blue-collar roots, it is hugely important for me to speak, loudly and clearly, about matters I care about. I care about Black men like me, who have been cowed into silence (and in some cases, shame) about what this and related articles of mine talk about. I want to create the space for Black men like me to really start speaking the heck up. I want to inspire other Black men to speak the heck up. And in doing so, it will create even more space, to address the problems the concern trolls cry crocodile tears over.

I also do this, because I want to drive home the point, that yet again Black Feminism has utterly failed Black women; it has no answers for "diva culture" or the well-documented rise in violent and antisocial behaviors on the part of Black women – indeed, if anything, it may have contributed to both in our time.

And, for those who attempt to argue that what I and other Citizen Journos in Black America – like Mr. Tommy Sotomayor, for example, are really only talking about "ghetto sistas" – let me disabuse you of that. As Solange Knowles showed us last year, and the cases of Mo'Nique, Angie Stone and Tina Campbell show us currently, "diva culture" and violent acts on the part of Black women are something that is hardly limited to the lower classes – indeed, it doesn't take one long to find much evidence of these behaviors being very much "system wide" throughout Black America. It is no respecter of Class.

Not all Black women are like that, but enough of them are like that.

It really is that simple.

And so are the solutions.

Me, speaking on it, calling it out for who and what it is, is one of them.

Mercedes Carrera on feminist-dominated media ignoring an inconvenient rape

Roosh Valizadeh · 16 March 2015 · Archived copy · Original

ROK recently reported on how the home invasion rape of porn actress Cytherea was met with complete silence by feminists and the media, in spite of the fact that they are actively pushing a "rape culture" narrative where men are portrayed as privileged date rapists.

> If ever there was a story for feminists to get enraged about, this would be it. According to SJWs, America fosters a "rape culture," where sexual assault is trivialized and men are encouraged to feel "entitled" to womens' bodies. You can't get more entitled than a gang of ghetto thugs invading a woman's home and raping her at gunpoint.
>
> —*From Why Are Feminists Ignoring The Violent Gang Rape Of Porn Star Cytherea?*

One of Cytherea's industry colleagues, Mercedes Carrera, was instrumental in publicizing the incident and starting a fundraiser with the help of the following video, which has received over 100,000 views on Youtube:

I interviewed Ms. Carrera to find out why there has been a lack of response to Cytherea's story. Below is our conversation, with my questions in bold.

—

Can you describe your relationship with Cytherea. Is it mostly professional or are you on friendly terms with her as well? How does she feel about your involvement in publicizing what happened to her?

Cytherea is a colleague of mine and we have mutual friends. She is beloved as a veteran of the porn industry. I got involved in fundraising because I heard the story through several mutual friends, did some research, and realized that her fundraiser could use more people to additionally boost it.

When I spent a little more time on it, I was disgusted by how the mainstream media was ignoring this very relevant story (as lately there's so much talk of "rape culture", yet a real rape against a celebrity was only reported on our industry websites). I made that brief video of my frustrations then talked to Cytherea, a few of her friends and other people in the industry. All have been supportive on the video and concurred with me. Even several long time industry veterans reached out to me specifically to thank me for saying what many of them have been thinking.

For me, this is and always has been about getting as much support for Cytherea as possible. As a result of the video and fundraising, Cytherea and I are in fairly constant communication and she has said she appreciates the efforts that we have all gone to to help.

You pointed out the feminist hypocrisy of glorifying fake victims (the cases of Emma Sulkowicz and the UVA rape hoax come to mind). Feminists have a platform where they seek equality and opportunity for women, but they were eerily silent when a woman was genuinely harmed and needed help. Why do you think that is?

I believe the feminists that get media attention these days are the same ilk as the wealthy Victorian era suffragettes: wealthy white women whose panties are in a bunch over imagined slights and imagined injustices. They do not, and never have, spoken for women who are on the outside of their exclusive group. Sex workers, women of color, economically disadvantaged white women are not part of their platform. Those women who have to think about how they are going to eat or live are excluded from the conversation. Women who cannot afford $29.95 "This is what a feminist looks like" t-shirts made by female slave labor in Madagascar are excluded from the conversation.

Additionally, because this was a random example of "rape culture" and the attackers were disadvantaged young black men (not wealthy white lacrosse players) it is too complex of a social issue for them to want to delve into.

Issues of race, socioeconomics and rape cannot easily be deconstructed into the binary paradigms of “patriarchy” or “misogyny” so they’d rather ignore it altogether. Further, a sex worker is less “valuable” in their imaginary class system hierarchy than a “proper” wealthy feminist college student.

Bottom line: It cannot be politicized to fit their left marxist agenda. At the core, modern sex negative radical feminism is less about gender and more about the societal control of all groups that are not them.

In the manosphere we have a term called “red pill” to describe beliefs that go against the current cultural Marxist narrative that attempts to hide uncomfortable truths of our reality. It seems like you have come to very similar conclusions as myself and other men on Return Of Kings. What would you say are the main influences or experiences that allowed you to see the lies and fabrications that are pushed upon the masses by the media and their feminist allies?

Having had experiences in “blue pill” environments and having the faculty of discernment has led me to most of my current conclusions. Additionally, in my current environment, many of the players are surprisingly “red-pilled”. I believe this is the result of being in a fringe type industry that is often attacked by those who adhere to the current mainstream narrative. I was raised in an environment of working class people who had a lineage of, ironically, being members of the Socialist Labor Party (SLP). While I am most certainly not a member of this group, I grew up hearing stories of sedition and McCarthyism and am thus familiar with how far the reach of government, especially when working class people band together to protest the narrative.

You’ve been involved in Gamergate from the beginning, a consumer revolt against unethical journalists that have pushed the social justice narrative upon gamers. What seems to have happened in that gamergate has stopped being acute activism and now become a prolonged movement that is causing continuous damage to the SJW narrative. Do you see a connection between gamergate’s origins and how the media has been silent on Cytherea’s attack? How deep does the rot go?

I was not involved from the onset [of gamergate] but joined several months in when I saw the inequity of the reporting done by the mainstream media. What I see is a consumer revolt centered around the unjust media and corporate collusion happening in the microcosm of gaming. What I also saw were people who, instead of taking personal responsibility for their collusion, decided to paint all of their detractors as abusers and harassers.

The most out of place of these is Anita Sarkeesian, who made herself relevant by hijacking the media narrative and narcissistically turning this well needed consumer revolt into a conversation about her. Part of the reason I spoke out is these anti-sex radicals such as Sarkeesian make quite a lot of profit pretending to speak for women like myself. To me this is completely unacceptable and something I will not stand for. Additionally, having a minority female sex worker protest the media narrative that GamerGate is a misogynistic hate group has been hopefully useful in disbanding that myth.

I believe the silence on Cytherea proves again that the media is currently under the stranglehold of people who would like to monopolize the narrative for their own purposes. If rape culture is so prolific, then why not report on the rape? In fact, many of the sex-negative radicals have gone so far to victim shame and in some way disgustingly imply that because porn stars are responsible for “rape culture”, Cytherea in some way deserved the attack. This proves the point that the current anti-sex radical feminist groups are not about justice for women or about ending “rape culture” but rather are about weakening others so that they can control society with their ideology.

The truth is, that the only “rape culture” they want to focus on is that which they imagine exists on college campuses, which makes me wonder if their current targets are actually wealthy and middle class young men. If that is the case (and I believe it is) then it is consistent with a left marxist narrative to actually decimate the last remaining caste of people who might oppose their ideology.

An ideal world would ignore privileged women favored by the media such as Anita Sarkeesian and focus on genuine hardships that both women and men face. In terms of solutions, what steps do we need to take to get there? Is gamergate the ideal model for how the narrative can be beat? Or maybe you can give me direct

advice since I publish sites that reach a lot of men, and increasingly as of late, women.

I wish I was as adept at identifying solutions as I am identifying problems. It seems, and correct me if I'm wrong, that the best solution would be a strong independent media. Fortunately, in spite of the current power play to monopolize the narrative, technology has allowed independent voices such as yourself to speak freely and reach larger markets than would have been possible several decades ago. I believe as independent sites pick up stories that mainstream media neglects, it will lead to you all gaining credibility as the voice of the people. Further, even though there is a current push to monopolize discourse, I believe more people than ever are questioning the drivel they are being fed by the mainstream.

Unrelated to Cytherea: Return Of Kings has a lot of male readers who are tired, frustrated, and even angry about how modern culture is pushing them aside and punishing their masculine instinct to portray them as a privileged gender that needs to pay back for the sins of men of the past. It doesn't help that modern young women are less interested in relationships with a good man than chasing 50 Shades-style excitement with bad boys. The advice I've been giving them so far is to simulate bad boy behavior by learning game or outright moving to countries that have women who primarily seek relationships. Do you have any advice for these men? What do you think they should they do?

Again, I see the problem clearly but not the solutions necessarily. I believe self awareness is key as well as not tolerating any bullshit behavior. As soon as people play games with each other their relationships are doomed. I do think there are many women out there who are just as tired of the modern culture (as is evidenced by the large female proportion of GamerGaters).

Although, at this point I would advise any young man on a college campus particularly to be especially careful when engaging sexually with a new woman and if possible have consent recorded in the form of text messages or other social media in case he is ever unfairly accused of rape. If I had a son college age, I would be particularly concerned about the rape culture hysteria and the potential possibility of false accusations (as we saw in the U.Va. case). As it stands, this behavior will be more damaging to young women than men, as more and more men decide to either marry foreign women or decline relationships altogether. I hope very much that the pendulum will swing the other way and young people will buck these trends that will have long term negative impact on their relationships.

For those who want to help Cytherea, how can they do so?

To help support Cytherea, please go to the You Caring fundraiser.

Additionally, we are collecting 30 second videos for Cytherea for those who would like to participate. #30SecondsForCytherea is the hashtag and people can email their links to me at mercedescaxxx@gmail.com. These snippets will be compiled into a video in support of Cytherea.

Thank you again for your willingness to cover this story!

—

Special thanks to Ms. Carrera for sharing her thoughts on the matter. Follow her on Twitter at @TheMercedesXXX.

This item originally published on ROK. –Eds

Auguste Comte's cult of woman

Professor Mike Gane · 16 March 2015 · Archived copy · Original

The following excerpts are from Engendering the end of European history: Auguste Comte's Cult of Woman at the Heart of The Western Republic by Professor Mike Gane. Auguste Comte (1798 – 1857) was the founder of the doctrine of positivism, founder of sociology (actually coining the term), and a champion of the idea that women should be placed at the reverential centre of human affairs. Read below to learn more about the Father of Sociology. — PW

August Comte

"After completing the founding study of the law of the three states in 1842, his life and thought were deeply shaken by two events. The first was personal. He separated from his wife, Caroline Massin, in 1842, the very day he completed his first major work. In 1844 he began an intense emotional affair with Clotilde de Vaux, at her insistence platonic, which lasted until her death in 1846 at the age of thirty-two.[1] The second event was the marked change in the social composition of French society and the experience of the revolution of 1848-1851, particularly the emergence of the proletariat as a political factor.

Clotilde de Vaux

In the 1840s Comte's method and conceptions went through considerable transformations. He rationalised his emotional life as a salutory purification and spiritualisation, and after her death Clotilde was transfigured into a saintly figure whose image Comte began to worship.[2] Reassessing his own project he argued that all attempts to solve the western crisis through reason and science alone only exacerbated it. All reason, for him essentially masculine, could be effective in the human context only if guided by the moral and emotional superiority of love and affection, essentially feminine. Comte took his own experience of the sublimation of physical love as a necessary process for all those trying to resolve the social and cultural transition of the three states. He installed the 'Maxims of Clotilde' within the new religion of humanity in imitation of the medieval cult of the virgin mother.[3]

When he came to work out the logic of the revised strategy, he based the new construction on a subjective method: the law of the three states was to be completed by adding a theory of the emotions to the theory of science and industry. The final third-state became, in Comte's last version, a combination of science and fetishistic worship… This fundamental order was to be ruled by a purifying cult of woman, regarded as the centre of love and affection. In order to reach this final state there would be a transition period in which the dictatorship of the proletariat would purify economic life and the commercial spirit.[4]

"Comte's thoughts on the new society were far from communistic. Against the revolutionary and communist visions of the dictatorship of the proletariat, Comte argued that the positive doctrine would legitimate a new hierarchical social order: in the economy it would legitimate differences of wealth, and in the family it would legitimate the separation of the sexes and the spiritual ascendency of women based on the realisation of the principle of virgin motherhood. Comte aimed to appeal to all sections of political opinion, radical and conservative, since he wanted to reveal precisely how each element fitted into a broad scheme of social progression.[5]

"Comte is just as radical in his proposal for a reorganisation of gender relations. Here his aim is to reverse the tendency to the debasement of love in Western culture, and to deal with the new phenomenon of feminism and the demand for equality between the sexes. Comte poses this issue again historically as a problem of the debasement of the ideals of chivalry and courtly love of the medieval period. His aim is to restore some substance to the idealization and purification which the medieval practice seem to inspire.[6]

He commends the principle of eternal widowhood (with certain limited exceptions which would have applied to Clotilde), and reasserts the value of the segregation of the sexes. The woman should obey the husband, but the latter should adopt the cult of women and guardian angels. Comte's radical hypothesis, however, is that all sexual relations in society should be replaced by a utopia of the virgin mother. This utopia itself will reverse the decline in the status of women. The utopia would give women complete control over human reproduction. It is not absolutely clear just what Comte had in mind. There could be an organic development which itself would lead to a new hermaphroditic condition, or artificial insemination would become the norm.

The specific details of the cult of woman were developed and practised by Comte: the nature of the image, the prayers, the language, the gestures.[7] the objective is purification and hygiene. What women will do is left an open question to be developed and solved by women themselves.[8] His view is, however, that the physical act of sex so far as men are concerned is not principally to be understood in terms of reproduction but rather in terms of its sublimating function. Against the demands of feminism, for instance as exemplified by the demands of his wife Caroline Massin, he claimed that they could never form the basis of a set of stable human relationships, but produce only continuous metaphysical strife.

It is through the segregated and hierarchical structures, through idealisation and duty, that a new stability can be attained. In effect therefore, the Comtean programme for the family is intended to end the metaphysical phase within the domestic sphere. Once the final stage is achieved science itself comes to an end in a system of harmonised laws which are all conscious of their place in the totality. It seems at this point that life will be made up of rituals, ceremonials, re-enactments and reproductions of the various aspects of the three-state law. In this sense the law seems to reflect Comte's own deep longing that the pain of the modern crisis be ended, as it predicts the

certainty of a positive state in which everything will find its rightful place. Comte noted in 1852 that it is feeling which is;

> the sole existing preservative of Western society from a complete and irreparable dissolution. Since the close of the Middle Ages, the influence of women has been the sole though unacknowledged check on the moral evils attaching to the mental alienation toward which the West more and more tended, especially its centre – France.

He insisted that it is only when men begin to think under 'the inspiration of women' can they 'bring synthesis into constant harmony with sympathy.'[9]

"The final system of Comte's sociology, with the modifications introduced from his reconstructed masculinity, suggests that the medieval system already attempted to install a cult of woman in the worship of the virgin. In 1853, Comte returned to the great western transition and again treated it in terms of the contrapuntal movements of its main phases.[10] But Comte's reorganisation of his explanatory forms did not change: he simply added a note at the beginning of the story indicating the fundamental but passive influence of women. –women preserved society from complete dissolution.[11] At the other end of the account of the transition he added a note on the effect of the decisive influence of Clotilde to the reconstruction of the positive philosophy.[12]

Nevertheless the social topography of Comte's later vision was strikingly different from the earlier one: the western revolution is an interregnum between two social systems in which the feminine principle, the heart, rules the masculine principle, the intellect. More and more the systems at both ends of the historical sequence became structurally identical. the scientific elite would become the priesthood of the new religion of humanity, but a religion without theology. Paris would replace Rome as the sacred heart of Europe, and Clotilde would replace Mary at the heart of a new cult.

Notes:

[1] I have discussed Comte's personal relations and how they related to his intellectual development in M. Gane, *Harmless Lovers? Gender, Theory and Personal Relationships* (London, 1993), ch 6; and in 'Unresolved Comte' in *Economy and Society*, 24 (1995), 138-49.
[2] In the crisis of the insurrection in Paris in June 1848, Comte wrote a 'Saint Clotilde,' an address of commemoration on the anniversary of Clotilde's death. In the address he referred to the 'ill-omened detonations… of bloody conflict' going on around him. He said, 'I am indebted to thee for finding some pure satisfaction in a dreadful crisis… Though mingled with warlike sounds, I already hear indications that the human metropolis is returning to its normal condition. The carnage on both sides may have ceased, at least until the next conflict, which will be still more terrible, unless the working men now in arms shall have discovered their real camp.' A. Comte, *Confessions and Testament: And his Correspondence with Clotilde de Vaux*, edited by A. Crompton (Liverpool, 1910). pp.349-57.
[3] For a typical statement of these relations see the Preface in A. Comte, *System* (New York, nd) vol 1, pp.ix-xxix.
[4] See Comte, *System* (New York, nd).
[5] These propositions were worked out in continuous outpourings in the years of positivism after 1847.
[6] All the main details of his ideas are expounded in A. Comte, *System*, (New York, nd), all four volumes.
[7] Comte might well have been influenced by the revival of Catholicism which emphasised Christian love. See a discussion of this in E. Berenson, 'A new Religion of the Left: Christianity and Social Radicalism in France, 1815-48' in *The French Revolution and the Creation of Modern Political Culture*, edited by E. Furet and M. Ozouf (Oxford, 1989), vol 3, ch 29. For details of Comte's religious practice see for example the collection of texts in *The Religion of Humanity*, edited by A. Crompton (Liverpool, 1907).
[8] In effect Comte leaves women little room for choice since his sociology has already allocated women their role, function, and place in the final state.

[9] In Comte, Preface to *The Catechism of Positivism*, (London 1891).
[10] See A. Comte System, vol 3, pp.452-531.
[11] See Ibib. p.436.
[12] See Ibid. p.530.

Criminal sentencing: Do women get off easy?

AVfM Video Source · 17 March 2015 · Archived copy · Original

There are ten men in jail for every one woman, and men's sentences run far longer. Factual Feminist Christina Hoff Sommers offers some solutions.

Yoy can subscribe to the Factual Feminist here.

Men over twenty times as likely as women to die at work

Hollie Mantle · 17 March 2015 · Archived copy · Original

Warning! Men are over twenty times more likely than women to die at work.

Studies show that men are at grave risk in the workplace. According to an analysis of official HSE data, between the years 2009-2014 male workers within the UK had a 20.75x higher fatality rate compared to females. This comes despite the fact that the workforce ratio between men and women is relatively equal, with 47% of the UK workforce made up of women.

Data from 2013/14 shows a total of 85 men died at work, whilst in the same year the fatality rate for women was considerably lower, at just four. This gender divide can be viewed in the following interactive infographic: The main cause of these worker fatalities was falls from height, which accounted for three in every ten worker deaths, of which most took place within the construction industry.

So why is there such a gap between the genders when it comes to fatality rates? One reason may be occupational segregation. Whilst there has been a big push to get women involved in trades typically associated with men, there is still a large divide between the number of males and females working within these risk-heavy industries. According to Health and Safety consultant Bryan Richards of Arinite, "Although there has been an on-going debate for more women getting involved in 'physical industries' such as construction, it does not work out in practice. Although `top percentile' women may be fitter and more physically capable than many men, it's about averages here, and typically the average woman cannot do the physically demanding work that an average man can do. These tend to be the jobs where there is a greater risk of fatal injury e.g. construction, utility industries etc."

Gender stereotypes also make it difficult for equality in such industries. Construction worker Daniel Long suggests, "[women] would struggle to gain respect. Other builders wouldn't want them carrying heavy blocks, for example".

Construction work, though physically demanding, entails a variety of skills, some of which do not require workers to be overtly strong. Plastering, woodwork and bricklaying, whilst requiring stamina and high levels of fitness, are jobs where it is physically possible for women to get involved.

Official statistics suggest that although the proportion of women employed in the construction industry reached 13.4% in 2014, up from 11.7% in 1999, they still account for only 1.3% of the industry1. Essentially, men are expected to carry the brunt of the work when it comes to hard labour.

On top of the unfortunate likelihood of male deaths in the workplace, men are almost twice as likely as women to suffer a major or minor injury in the workplace. In this instance, the major cause of accidents is cited as slips and trips. These hazards are not industry-specific, and yet in 2013/14 the number of reported male injuries per 100,000 workers averaged at 94.9, whilst female injuries averaged at 52.8.

Office worker Luke Rees suggests this may be because of the stigma surrounding what constitutes "men's work." Rees says, "People often say 'I need some strong, young lads' when they want something done that involves risk. Even if it's something simple such as changing a lightbulb, it's still often expected that men will be the ones that get up there to do it. This means we're constantly getting exposed to more workplace hazards – falling from stepladders and those kinds of things – than women."

Have you struggled with gender stereotypes at work? Give us your thoughts below!

(1) http://www.hse.gov.uk/statistics/tables/index.htm
(2) http://www.theguardian.com/business/2015/jan/13/construction-training-board-women-outnumber-men
(3) http://www.arinite.co.uk/arinite-health-safety-tracker-infographic/

Bill Cosby is an Evil Genius

Samuel Heist · 17 March 2015 · Archived copy · Original

There has been a lot of reporting on Bill Cosby in the news but none seem to have even begun to scratch the surface of Bill Cosby's Machiavellian genius.

But first, to really admire the man, we need to cover his humble beginnings and recap what has been covered in the news so far.

Born in Philadelphia, Pennsylvania in 1937 he started his comedic career in 1962. His comedic routines centered on his experiences as a kid, intentionally avoiding race as to include everyone and spread the message that we are all the same underneath. He was invited on television's *The Tonight Show* in 1963. He released his début LP in 1964 with Warner Bros.

He became a television co-star in 1965 on the show *I Spy*, then in 1969 went to star in *The Bill Cosby Show* for 2 seasons.

He then went back to university (as we all know, a dark pit of eternal rape) to earn an MA from Massachusetts Amherst U.

After a few less successful shows he went on in 1984 to début *The Cosby Show* which would go on to become one the highest ranking sitcoms of all time.

Fast forwarding to recent events, starting in 2014 as Bill Cosby was negotiating with Netflix for a stand up special and a new TV series with NBC. As of January 2015 34 women (including many white women) have accused Bill Cosby of sexual assault. Accusations going all the way back to 1965.

Now here is where Bill Cosby's evil genius start to shine.

Bill Cosby has allegedly…

- in the rumor and sex-scandal-hungry Hollywood and TV world
- as a black man
- in 1965-onward America

… raped 34 women…

- many of them white
- over the course of 50 years

… and not a peep in the media for 35+ years.

He was somehow able to convince his alleged victims, including the white ones, that no police force would arrest a black man for rape in the 60s-70s.

If those accusations are true, then Bill Cosby has for a long time hidden an extraordinary mesmerizing talent that not even the charming former president Bill Clinton had, and Clinton's impeachment sexual scandal case was over a consensual, legal act at that.

As a lone man in the spotlight for decades, Cosby's feat of legerdemain goes far beyond any Illuminati story or Harry Potter-esque invisibility cloak.

You simply have to admire this level of evil, sociopathic genius.

How can a lone man, an African-American in the USA at that, so in the public eye, pull this off? It simply boggles my mind. I am in awe. This is way beyond James Bond villains or cloaked Romulan warbirds.

If all those allegations turn out to be true I will certainly vote for Cosby as president of the Patriarchy.

Or is it much more plausible that the vast majority, if not all, of those accusations are bullshit? You think about it.

Feminists don’t understand consent

AVfM Video Source · 18 March 2015 · Archived copy · Original

That’s it. We are now officially Teal Deer fanboys.

Is feminism a movement?

Andrew DiKaiomata · 18 March 2015 · Archived copy · Original

Editor's note: This article is also available in Italian, Swedish and Romanian.

Nausea and feminism both often come in waves. Understanding feminism in terms of *waves* is essential to understand feminist thought and its assimilation of Marxist and communist ideas. It is easy to see how someone might not think of feminism as a movement. We might question whether feminism is best described as a movement or simply as an ideology. Certainly feminism is an ideology, as in a system of ideas within political theory or policy.

Clearly, it has a firm grasp on our political and educational system and a strong influence on public opinion. Feminism isn't so much fighting the oppressive system: it *is* the system. What's more, feminism has in mind a revolution to overthrow, dismantle or *smash* the system created by its perceived oppressors. The word *movement* brings to mind a societal change, not the destruction of society.

Yet, feminism, like Marxism/communism, sees itself as progressing in waves of permanent revolution. Each wave is a movement within a broader permanent revolution. Even after complete state and economic control, there is still the movement for further refinement, correction and more revolutions, where yesterday's heroes are today's oppressors.

When applied to feminism, the term *wave* is a term borrowed from Marxist/communist thought. It alludes to the Marxist suggestion that a simple, one-time revolution cannot destroy the old system and put another in its place overnight. To do this, the revolution must happen in waves, progress through stages until there is complete control of the state and economy. From this point, the revolution is thought of continuing in further waves of permanent refinement to the system. This is the communist idea of continual revolution.

In both feminist and communist philosophy, the first wave is simply the oppressed becoming aware that they are oppressed, gaining class or group cohesion and identifying their oppressors. In feminism, first wave feminism is so-called retroactively from the 1960's during *second wave* feminism, and refers to the suffragette movement. Feminism draws the comparison and retroactively describes this movement as women becoming aware of their oppression and identifying their oppressors. Under communism, the oppressors are identified as the Bourgeoisie, and under feminism, *The Patriarchy*.

The philosophies behind the stages of the creation of communism, Marxism and feminism are varied. What they have in common is that one single revolution overthrowing the oppressive class is not possible, there must be waves of revolution. These waves must be of destruction of the old system and alternating waves of growth of the new. This is where we find communist/Marxist slogans like *Dismantle the Bourgeois state* and the correlating feminist slogans *Dismantle The Patriarchy* (or alternatively *Smash The Patriarchy*).

We see that feminism is a carbon copy of communism/Marxism, both sharing a central feature of "waves" and that even after complete control, the waves of permanent revolution continue. Each wave is described as a smaller movement, or smaller revolution, not changing but destroying the old system and creating a new one. Feminism is a series of movements that use communism/Marxism as a blueprint. When we understand this blueprint, we understand how the waves of feminism are movements of revolution within feminist ideology.

Nick Reading responds to Bar Bar

AVfM Video Source · 19 March 2015 · Archived copy · Original

Pubishers note: Nick nails quite a bit down solid in this offering. One correction, though. While I agreed with the lion's share of the Aaron Clarey video referenced, I never referred to MGTOWs as frustrated virgins. I did express support for the video, though, so I can see that the confusion was of my own making. PE

In Swedish education, the problem is the absence of a male-norm for boys.

Annelie Sjöberg · 19 March 2015 · Archived copy · Original

The performance problems of boys in school are not the fault of masculine norms. It is the absence of these norms that is the problem.

In an article in *SVT Opinion*, the three authors (Ida Östensson, Karen Austin and Roberth Maier Ericsson) argue that traditional masculine roles are to blame for boys' declining performance in Swedish schools. This supposedly limiting male role allegedly leads to an anti-study culture where boys exhibit "hyperactivity, aggression and an aversion to learning during schooling."

The article is a response to another recent article by editorial writer Csaba Bene Perleberg in the newspaper *Göteborgs-Posten*. Perleberg highlights boys as a discriminated group in the Swedish school system with a focus on the alarming divergence in performance and grades that educators and the public have been been aware of for some time.

Swedish education seems to be suffering from a growing shortage of equality in both the treatment of students and educational results even though we, more than any other country, are preoccupied by concerns over gender and feminism.

To say that boys are discriminated against in school is obviously a very provocative position. Yet we know that this is so. Statistics speak for themselves. Boys are the big losers in today's schools.

The grade performance gap between boys and girls is widening today at an alarming pace. The latest PISA results show that girls achieve higher average scores than boys in all subjects except athletics. The same trends can be seen for the rest of our universities and colleges. Significantly more women than men both enter higher education and reach graduation.

To then try to explain these indisputable facts by shifting the problem to masculinity is not only misleading but also clearly inhumane.

It will ultimately only increase the disparity in both the treatment of students and the educational results we see today. It is based implicitly on the premise that boys do not have problems in school: ***they are the problem.***

But it is NOT masculine norms that are the problem in Swedish schools. It is rather the absence of masculine norms and the lack of boys' perspectives that have become the biggest obstacle for us to combat the problem of differential achievement. We have created a school system that favors girls. It is this and nothing else is causing the boys' lack of success reflected in school performance lags and grade gap increases. Social skills and interpersonal skills are overvalued in today's schools. This favors the girls in front of the boys who are often driven by intrinsic motivation and stimulated by challenges and competition.

We also know that boys generally mature in social skills and linguistics more slowly than girls in the lower age groups. These differences can be smoothed out eventually in schools that recognize and are able to deal with this fact. That biological factors and gender differences play a role in school performance has been documented by neuroscientist and researcher Professor Ingvar.

Many of today's male students testify that their problems began as early as middle school, sometimes even earlier. It is also at this age that sex differences in maturity and mental concentration (focus) are greatest. A feeling of not succeeding and being considered a problem is likely to become permanent in an individual's self-image, which will affect the motivation and desire to learn in a negative way for a long time to come.

By trying to squeeze all students in the same educational template we create in fact a school that is the opposite of equality.

A school that is unable to adapt to students' intrinsic conditions can never be the springboard to a continued successful and prosperous life that school is supposed to be.

Boys' declining performance in Swedish schools is a problem that not only involves personal suffering and the risk of exclusion. It is also an economic failure and a problem that is worth being taken very seriously before it becomes even more of a societal crisis.

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Translation assisted by August Løvenskiolds and Ulf T.

“Consent For Me, But Not For Thee” and other Black feminist hypocrisies

Mumia Ali · 19 March 2015 · Archived copy · Original

> *“Hell hath no fury, like a woman scorned.”*
> *- William Shakespeare*

Last week’s column, “Brittney Cooper’s Very Personal “Political” Problems,” examined the theory and practice of Prof. Crunk’s sociopolitical worldview where it mattered the most – in her own personal life. Your correspondent has offered damning evidence, written by the good professor’s own hand, as to how and why Black Feminism has utterly failed to deliver the goods that matter, to Black women generally and most importantly, to her in particular:

A conventionally attractive (which includes meaning highly educated and high-earning) Black man as a mate. Or failing that, as a phallus-on-demand sex partner.

By her own admission, she has discussed how her morbid obesity has greatly hindered her mating prospects. It has been years since she has publicly acknowledged this fact. And yet, as recently as this month, Cooper continues to tow a line of (un)reason that has proven itself not to assist her meet the very life goals she has written so longingly about now, again, for years.

Reader response to my article was quite vociferous – as to be expected. Among the critiques, was the idea that instead of my recounting the ways in which Cooper has proven herself a massive (pardon the pun) failure in the mating realm, my writing talents would have been better served by examining the politics of one Ms. Brittney Cooper, and kept the personal stuff out of it.

But, as I noted in the lead-off quotation of my previous column, for feminists, the personal IS political. They were the ones to coin that phrase, and Black feminists, ever the good lap dogs of their Miss Anne betters, have aped this notion as well. Cooper has made it a point of using her personal testimony as evidence for the veracity of Black feminist ideology and beliefs.

It is therefore quite logical to examine her own words and the life she has chosen to live based on them, in the light of the Black feminist philosophy she and her Sistas espouse, and assess them in terms of their impact – or in this case, the decided lack thereof.

Thanks to one of my newer readers, who wishes to remain nameless, and who knows the “luminaries” of the Black feminist world quite well, he/she has supplied me with even more information that tallies the losses of Prof. Cooper’s love life – even more to the point, the following links will highlight just how early and often Black feminists can and will engage in out-and-out hypocrisy, when it suits their warped ideology to do so – and then justify it under the rubric of “privilege” that Black men enmasse supposedly have.

In short: we shall proceed, and continue, to rock the mic.

Long(er) time readers of yours truly will recall a post of mine called “The Inability To Seek Consent” – it was a response to Ms. Feminista Jones, who is as thick as thieves, ahem, with Ms. Brittney Cooper by the way, for the former choosing to air a private email correspondence, and attempting to use it as prima facia evidence for how and why Black women in particular were somehow being (sexually) harassed everywhere they go. In case you missed it, here’s what I said, in summation:

> “I’m gonna cop to everything that Jones has said about me—guilty as charged! People who know me well would definitely agree that not only can I be quite persistent, but I can also be quite persuasive. After all, how do you think I got the interviews I’ve gotten thus far?

> But there is one little problem with Jones's argument …
>
> She never obtained my CONSENT(!) to air our email exchange. Please note that in the previous email exchanges-turned-de facto interviews I had with Evan Marc Katz and Lindsey of Cards Against Harassment, I was keen to obtain their consent to bring our offlist conversation to the J4G audience publicly. I've also been careful to obtain the consent of others in terms of their thoughts and words expressed either offlist or elsewhere online; Dr. Edward Rhymes, for example, can attest to this fact.
>
> Why is this important?
>
> Well, because consistency, that's why. Imagine what Jones and her flying monkeys followers would have said if the shoe was on the other foot—and I had taken it upon myself to air an offlist email exchange of her and me, releasing it to my readers without her foreknowledge or consent—I can hear the "comparisons" to rape and the like right now.
>
> Of course, when it comes to social justice warriors like Jones, little trifles like the rule of law or even common decency don't apply, especially when it comes to working-class, blue-collar brothas like yours truly—which does indeed bring us back round-robin to the point about "street harassment."
>
> …
>
> For Black women like Jones, Black men like me have no rights toward consent that they are bound to respect. She is emblematic of those people—like Amanda Marcotte, of Duke LAX infamy, for example—who have no qualms in the least running roughshod over the civil liberties of others or just plain ole dissing them in the name of some "higher goal"—which is, of course, their own twisted utopian delusions of grandeur.
>
> …
>
> The irony of all this is that if she had only asked me, I would have readily and enthusiastically—heh—consented to our exchange being aired because I have nothing to hide and consider myself to always be on the Jumbotron—I don't say anything online that I am not prepared to cosign or defend. Not only that, but this exchange being aired to the general public serves in itself as a kind of "debate," in which both sides of the issue can be aired, and the public reading along can then decide for themselves. As Lindsey's parting shots in our recent exchange aptly shows, it's not the menz that are the problem here; it's the ladies themselves."

I also said, in the same post, that it was my judgment, based on the then-available evidence (and that which I have been able to obtain since), that Ms. Jones was an A1, rank, out-and-out, in-your-face, stompdown disingenuous, manipulative hypocrite of the first order – and that I would make it my business to be on her like stink on doo-doo from here on out.

Like her ace boon coon, Cooper also holds the view that Black men have no rights toward bodily autonomy, or the right to say "no," that she or any other hugely (pardon the pun) unattractive Black woman is bound to respect – something that I have written about at length, previoulsy. Don't take my word for it, see for yourself:

> "TrueStory: chalk it up to #VenusRetrograde but last month saw exes coming out the woodworks. I had a chance to have dinner and clear the air with one that I really liked. After a lovely dinner and good conversation (not to mention an extended drought), I asked if he'd like to accompany me back to my room.
>
> Surprise of surprises: he declined. Exasperated (and horny) I asked "Why?" Lo and behold, he flipped the gender script and told me some version of: "I'm happy to have you back in my life. I don't want to move too prematurely because we are rebuilding our relationship." Riiiiight. What I wanted to know is what our "relationship" had to do with the sex that I needed to have right then and there.
>
> For that there were no answers."

Au contraire, grande dame – for the answers are not in our stars, but in ourselves. As we've pointed out the last time

around, and as you've noted yourself on at least one occasion, it's your prodigious ability to break the scale that keeps you from getting your back blown out.

I mean, seriously – go to Brittney Cooper's Facebook page, and checkout the pics for yourself. Honestly, it reminded me of that scene from Star Wars: Return of the Jedi – you know what I'm talking about. Princess Leia is being held captive by notorious gangster Jabba the Hutt; at one point, he licks his lips with his tongue…note Leia's response.

That's how yours truly felt. Real rap.

And if I were a betting man, I'd wager a princely sum that this is exactly what all those dudes who say "let's just be friends" to Cooper felt, too, when gazing upon her. This is the harsh, brutal truth – but, as I noted in my previous essay, women in general, and apparently Black feminists in particular, have a preternatural ability to make their Rationalization Hamsters achieve transwarp speed:

> "What should we do when men flip the script and tell us no?
>
> For instance in this recent piece at Essence.com, the male author had the nerve to be "concerned" that a woman might reject the possibility of a relationship with an otherwise compatible mate if his sex game was found lacking.
>
> Now that women are prioritizing sexual pleasure, men are changing the rules. They are recognizing that sexual performance can decline with age just like beauty.
>
> But frankly, strictly speaking from my own experience, I think that men say no as a way to regain power.
>
> I have a strong personality, I'm outspoken, and smart. Whatever the fuck Steve Harvey says, I know some brothers have found it intimidating. Denying sex becomes an easy way for men to let you know who's boss.
>
> Of late, I've had more than a few homegirls tell me about the negative reactions that they have gotten from men they were casually involved with, when they tried to prioritize sex in the interaction. Apparently, even when these brothers weren't all that interested in a relationship, they took it as a serious blow to the ego, to find out that sisters just wanted to engage them for their bodies and sexual talents.
>
> And in the classic fashion of those with privilege, they played the victim, changed the rules, and refused to give the thing they had the power to give. In this case, sex."

Note the doubling-down on the harpiness, even when it has consistently (this post was written in the dog days of summer 2012!) shown THAT IT DOES NOT WORK.

That Black feminism is a powerful drug.

In a followup post written a scant week later, Cooper tries to back peddle on her blatant rapeyness, overblown sense of entitlement and flagrant IDGAFness about the importance of gaining consent from Black men, THAT WAS POINTED OUT BY HER OWN FELLOW TRAVELERS:

> "Last week, I wrote a post called Asking for Sex: What to Do When the Guy Says No. My interest in writing the post was to explore the contingencies and challenges of asserting sexual desire as a straight Black woman. What I know now is that there is much truth to that saying about hell and good intentions.
>
> Because I respect our community of readers, I want to both take some responsibility for the lack of clarity in the post and also actively (and perhaps aggressively) respond to many of the claims (and attacks) made on and about me in light of it
>
> …
>
> The primary criticism of my story has been about the issue of consent. My choice to question my ex's decision read to many of you as a failure to respect the classic feminist anti-rape mantra "no means no." Thus, one

> blogger whom I respect referred to my story as "rapey and presumptuous." Moreover, some of you felt that my suspicion about his intentions and my read of his responses as a kind of patriarchal power play amounted to a bad and un-rigorous invocation of feminism. Many of our male readers felt compelled to let me know that "men are human beings with feelings, and not mindless sex fiends." Finally, many of you felt that the post wreaked [sic] of entitlement to sex and/or partnership."

Uh, yeeeeaaaaa? In fact, let's check in with another happy social justice warrior, one Dr. Nerdlove, to see what he has to say about Nice Guys(TM) and the dreaded Friend Zone, just for point of comparison, sh*ts and giggles, shall we?

> "So while I'm sure the whining felt good to get off his chest at the time, it's also a great big insight into just what's going through a Nice Guy's head. Here's a hint: it's "ME ME ME ME ME ME ME ME ME MEMEMEMEMEMEMEMEMEMEMEMEMEMEME". In ira veritas, after all.
>
> The entire rant says exactly two things:
>
> 1) How dare you like someone who is not me?
>
> 2) You owe me for all the time and effort I put into you.
>
> There isn't a word about her needs, her desires or feelings except as how they relate to the Nice Guy. The insinuation that she must have had feelings for him but refused to acknowledge them, the unfairness of not being attracted to him just because he doesn't look anything like the people you're usually attracted to. This is the person who was supposed to be her friend – except this was evidently a friendship where "emotional intimacy" is supposed to be reciprocated with access to her body.
>
> Entitlement issues, much?
>
> How much do you want to wager that this "Nice Guy" neglected to mention that particular aspect of his friendship to his "friend"?
>
> It's ironic that the Nice Guy complains about having been "used" by the object of his crush, considering that he all but admits that he was using her trust and affection for him as a means to try to fuck her. But again: it's not about her. It's about him and his complete abdication of responsibility for the situation he's found himself in. It isn't his fault that he's bitter and resentful, it's her. It's all her fault that he's now forced – forced, I tell you! – to be an asshole against his will and to unleash his cynicism2 on the faces of the young, more attractive3 women he's now compelled to seek out.
>
> Of course, when a Nice Guy dumps a screed like this online, he's doing so knowing that there will be other Nice Guys out there eager to pat him on the back and commiserate about how evil women are and how much it sucks that Nice Guys like them can't get a break. After all, the Internet loves a Nice-Guy-done-been-wronged story; witness the ongoing love for the patron saint of Nice Guys.
>
> The more Nice Guys bitch and moan on the Internet to their fellow travelers, the more it validates their ongoing persecution complex that they're the victims in this equation. There's nothing like an Internet circle-jerk of sadness to reinforce the idea that somehow it's unfair for women to stubbornly refuse to reward being a friend by giving up the pussy."

Now, here's the good professor, dishing on being put into a friend zone all her own:

> "Recently, I had a five-hour ice-cream date with an intelligent, ambitious, chocolate cutie, with friendly eyes and a great smile. Yep, I said five hours. He's a great conversationalist, wonderful at asking questions, and pretty interesting himself. He showed genuine interest in my career, my research, and my recent career-related travels. He respects my intelligence, told me so in not so many words. Awesome, right? This is what feminists have been fighting for.

> Yes. But these days me and my well-educated hetero feminist friends have two categories of male-female relationships, if we have them at all. There are those of us with intellectual affairs and those of us with just, um, affairs. Never the twain shall meet. I am in the first category, and let me tell you that the grass is looking much, much greener on the other side.
>
> What, pray tell, is an intellectual affair? I've had so many of them, that I might as well have a Ph.D. in that, too. Intellectual affairs revolve around the episodic mind f*ck and they have all the potential to leave you feeling just as emotionally drained as an ill-thought sexual liaison. In an intellectual affair, your mind, rather than your body, is your biggest asset. That's all the person wants you for—the amazing insight you have, the way you make them think differently, the advice you give. Ugh. Your body, however, get the short end of the stick."

Prof. Crunk, meet Dr. Nerdlove.

As I said, compare, and contrast. The EXACT same things that feminists, Black and White alike, have been banging on with regard to men, for YEARS, is being mouthed by this Black feminist icon-in-her-own-mind. The EXACT same thing. Oh, but, what had happened was, that all of those Nice Guy(TM) things are baaaad, because it's men doing it; when (Black) women do it, it's a sign of their sexual agency and power.

Gotta love that postmodernism!

Oh, by the way: not to put too fine a point on it, but ladies, seriously – if YOU, have to ask a guy out; and if YOU, have to ask a guy back to your boudoir, the reasons why, and why homeboy has given you the LJBF treatment, just might have something to do with your reflection in the mirror, and/or your being the poster child for the latest edition of the DSM. In other words, you're seriously cray.

In many cases, it's both.

By now, I should like to think you've gotten the point: that Cooper, and Jones, and the whole lot of Black feminists, are hypocritical to the core, totally willing and able to trample all over the very ideas and concepts they claim to hold near and dear – when it comes to their interests, desires or needs – and the rights of others – in this case, Black men – be damned. It's all right there, in black and white.

By their own hands, ahem…and actions.

I'm gonna wind this up, by quoting again Prof. Cooper, from a post she wrote some years(!) back called "Dating While Feminist: Anatomy Of An Intellectual Affair," where again, a brief sliver of hope slices through the three-foot thick wall of cognitive dissonance:

> "So yes, just for today, I blame feminism for the particularly sucky state of my love life. If you ride or die for feminism, you will inevitably find yourself in a kind of dating quicksand, knowing that you're sinking, but absolutely unable to do anything about it."

Wrong again, Prof. Crunk – you CAN do something about being in the d*ckless desert…

…it starts, by backing away from the table.

We're done here.

The Freud of feminism and the red pill bridge: Recovering teamwork

August Løvenskiolds · 19 March 2015 · Archived copy · Original

The theme of our upcoming conference ICMI15 (International Conference on Men's Issues 2015) relates to building bridges between men and women in a feminist-dominated world. In this article I'd like to explore the idea of building bridges in a different way – between the disparate elements of the red pill community of MGTOW, MRAs/MHRAs, and PUAs.

I've been watching with interest and dismay the ebb and flow of the discord between those of us in the red pill world. I identify as both MGTOW and MRA/MHRA, and I often use PUA conversation techniques when I engage feminist women in real life. I do that to charm them into dropping their emotional revulsion to men like me, not to sleep with them (yuck).

I find harmony in these red pill perspectives because we all work from a common data set (our understanding of what women respond to and why) and our common enemy is feminism. I detest the open lies, rape hoaxes, man-hate, and misogyny of feminism on a level so fundamental that even if the entire red pill community vanished tomorrow, I would still seek allies to demolish feminism with every waking thought, even if those allies were somewhat hostile to me and each other.

The Freud of the Red Pill

Because I both empathize and sympathize with all three red pill perspectives, I find it fun and easy to apply them using a simple Freudian personality model. Yes, Freud is passé and discredited in modern feminist-dominated psychology but what better endorsement could one have?

I view PUAs as the **Id**: a primal sexual energy unconcerned with everything except its own sexual needs, satisfaction, and perfecting the behaviors necessary to achieve those goals. The Id/PUA wants sex and judges everything by its utility in getting sex. The only worthy men are the ones whose penises smell of pussy, according to Id/PUA.

We can discount and even criminalize the Id/PUA, but the fact remains that human civilization was built to satisfy the Id/PUA, and every happy baby owes its life to the sexual machinations of the Id/PUA. Every bedroom was built by a man's Id-driven hand and hammer to placate the privacy and safety needs of a woman's sexual requirements.

The Id/PUA is unable to grasp the importance of the more cautious thinking of MGTOW and MRA; It dismisses them as lower status (beta/omega to their alpha) when it even thinks about them at all.

I view MGTOW as the **Ego**. The Ego/MGTOW is a realistic response to the harsh realities of the world. The Ego/MGTOW fights the impractical, dangerous desires of the Id/PUA and turns away from the societal dangers imposed on those with an unbridled Id/PUA: forced fatherhood, marriage, divorce, child support, alimony, false rape allegations, suicide, emotional/physical trauma, and slavery to obligations born of normal human sexuality corrupted by government/feminist meddling.

The higher stages of Ego/MGTOW (and I identify strongly with this) turn away from both women and society as the folly of Id/PUA plays itself out. MGTOW believe that the only effective way to reform or even to deal with society is to check out of it. Paradoxically, Ego/MGTOW view their self-interest in undermining society is the only cure or hope for society.

I view MRA/MHRA as the **Superego**. The Superego/MRA tries to interface with both society (in order to reform it) and with the self (in order to inculcate worthy societal values – morality – into the self). Whereas Ego/MGTOW is at most passive-aggressive in trying to reform society, Superego/MRA aggressively engages both society and the self in the struggle to improve both.

Superego/MRA seeks ways to address the sexual power of the Id/PUA without falling into the feminist traps and hatred of male sexuality. Unlike Ego/MGTOW, Superego/MRA seeks a positive engagement with society and male sexuality but recognizes that this may, in the end, be as impossible as Ego/MGTOW purport.

Conflict, competition and coöperation.

Feminism is the uncontrolled, "liberated" female Id. It wants what it wants, and it wants it NOW. It is no small irony that the largest feminist organization in the world is named "NOW" (the National Organization Women) and that this group reflexively fights men and men's issues with bleached tooth and manicured nail.

Feminists want perfect safety for women AND perfect freedom to do as they please, even though these desires are mutually contradicting: a safe world has no full freedom, and a free world has no full safety. The feminist id reacts with the rage of a frustrated, hungry baby when this is explained to them.

Conflict between feminists is their major failure – even as they fight to become a unified Id their individual, angry brains turn on each other whenever any one of them meets with a modicum of success. Attempts to form an internal feminist ego or superego can never succeed because they have never had to face a world that doesn't jump to feed, pleasure and otherwise placate their raging desires. Feminists with glimmerings of ego-awareness like Christina Hoff-Sommers are routinely savaged by the feminist id collective.

Likewise, Anita Sarkeesian recently came out against what she called "choice" feminism (the idea that feminism is women doing whatever they want – the id). Sarkeesian is also attempting to gain ego-awareness and quell the feminist id but she will come under increasing fire from feminist id-monsters once they become aware that Sarkeesian is advocating restricting their choices, not expanding them.

The unfortunate truth is that blue-pill men serve as the proxy egos of feminist women: they are the white knights, the practical interface with the world that feminists can view directly with only such interest as the next shoe sale or alpha penis. This is why feminists detest their blue-pill sycophants: their ids are frustrated by the practical limitations blue pill servants / boyfriends / husbands / Sarkeesians must explain and modulate to them.

Feminists cannot handle criticism or restriction – it is all "abuse" to them. You cannot reason an infant into learning to tie her shoes until the infant grows up a bit. Men handle criticism and competition in ways feminists find perplexing and frustrating – men in the crucible can grow stronger. Feminists can only abide at best.

Although feminism cannot grow much from conflict, red pill men can as long as we maintain a certain decorum – a sportsmanship – that is impossible for feminists.

Red pill men can fight each other, and harshly so. This is both our strength and the source of our growth.

But can we tone it down a bit, guys? There is a real enemy out there, and we need to remember who it is. When we are not fighting each other we can do serious damage to feminism.

PUAs fight feminism *exploitively*: women are wary of uncontrolled male sexuality but since feminism strips women of their protective instincts ("don't protect yourself – teach men not to rape") the PUA can undermine feminism in the female psyche by entangling women with meaningless sexual hook-ups that leave those women feeling confused and angry in the aftermath.

MGTOW fight feminism *passive-aggressively* by refusing to kowtow to feminist demands for more pampering and protection from men. Choking off the excess of work and resources generated by men undermines the prosperity that is essential to feminism.

MHRAs fight feminism *aggressively* by engaging them directly with reason and evidence-based counter-arguments that expose the rotten core of feminism to neutral observers. We can't change the minds of feminists – the feminist id has no capacity to reason – but we can convince those under the yoke of feminism to cast it off.

No one will ever win the PUA Superbang, or the MGTOW World Un-Series, or the MRA Venal Jeopardy.

But we can be respectful rivals as we thrash those feminists back into their well-deserved hell.

The mutual coöperation of PUA. MGTOW and MRA – a Zeta masculinity – is the worst nightmare for feminism ever.

Source(s):

McLeod, S. A. (2008). Id, Ego and Superego. Retrieved from http://www.simplypsychology.org/psyche.html

Milo Yiannopoulos vs. Feminism: A response to The Big Question

AVfM Video Source · 20 March 2015 · Archived copy · Original

It is always a thrill (and too rare of one) to see men's human rights talking points make it into the media, especially when feminists are tripping over each other's tripe to try to silence them.

A recent BBC program saw feminists crapping on the whole idea that men might have any problems that aren't self-inflicted while those trying to speak for men were routinely shot down with contempt. Ceara McCord has a great analysis:

https://youtu.be/suPptFV-DPU

You may want to subscribe to Ceara McCord.

The original program can be viewed here:

https://www.youtube.com/watch?v=97k8SNnQkgY

You can subscribe to Libertarian MGTOW here.

Most dads are deadbeats?

Prentice Reid · 20 March 2015 · Archived copy · Original

Most fathers are deadbeat dads who abandon their children and who flee commitment.

We've all heard the mantra repeated endlessly by media and popular entertainment. We witness constant fictionalized accounts of it on television, in movies and in commercials. Culturally, it is profitable to sell products in ads using this myth as a selling point. So, what are the facts about paternal participation in children's lives today? Let's look at some widely held myths and in doing so, shed light on the truth.

Myth #1: Most dads who owe child support do not support their children financially.

More men than women pay child support regardless of custody status. Only 25% of mothers with physical custody of their children do not receive any child support payments. Mothers who were owed child support by the father of their children also were paid a higher percentage of the child support owed than were fathers who had physical custody of their children but were owed child support by the mothers. Also more mothers than fathers paid none of the child support they owed the other parent so if we culturally judge a non-custodial parent's value based on how much child support they pay then technically there are more "deadbeat" mothers than fathers.

Demographic Characteristics of Custodial Parents by Award Status and Payments Received: 2011

(Numbers in thousands, as of spring 2012. Parents living with own children under 21 years of age whose other parent is not living in the home. For information on confidentiality protection, sampling error, nonsampling error, and definitions, see www.census.gov/prod/ftp/pub/p60/p60rev12.pdf)

Characteristic	Total	With child support agreement or award									
				Due child support payments in 2011							
					Average due	Average received (in dollars)	Percent receiving	Received all payments		Did not receive payments	
		Total	Percent	Total	(in dollars)			Total	Percent	Total	Percent
All Custodial Parents											
Total	14,440	7,057	48.9	6,252	6,052	3,771	62.3	2,716	43.4	1,621	25.9
Standard error	263	238	[illegible]	196	139	122	1.2	130	1.0	102	0.7
Sex											
Male	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Female	11,797	6,237	52.9	5,558	6,115	3,862	69.5	2,438	43.8	1,405	25.1

Myth #2: Fathers are more concerned with money than mothers.

This persistent myth is often used to explain the belief that most fathers fail to provide financially for their children. However, judging by the reasons given by parents with physical custody, custodial fathers, more often than custodial mothers, choose not to force the other parent to pay child support (27.5% vs 22.9%) and also a higher percentage of mothers than fathers stated that they did not want their child to have contact with the other parent (21% vs 12.7). These facts are indicative of custodial mothers engaging in parental alienation.

Table 3. Reasons Custodial Parent Had No Legal Award, by Sex: 2012
[Numbers in thousands]

Characteristics	Number	Percent of total
CUSTODIAL PARENTS		
Total without a legal child support award 1/	7,883	100.0
[illegible]	[illegible]	[illegible]
Child stays with other parent part of the time	1,427	18.1
[illegible]	[illegible]	[illegible]
Did not feel the need to have legal agreement	2,568	32.6
Did not want the child to have contact with other parent	1,495	19.0
[illegible]	[illegible]	[illegible]
Child's other parent could not afford to pay	2,636	33.4
Paternity not established	542	6.9
Unable to locate other parent	1,083	13.7
Other reasons	1,021	13.0
CUSTODIAL MOTHERS		
Total without a legal child support award 1/	5,938	100.0
Child was too old for child support	21	0.4
[illegible]	[illegible]	[illegible]
Child's other parent provides what he/she can	2,141	36.0
Did not feel the need to have legal agreement	1,929	32.5
[illegible]	[illegible]	[illegible]
Did not want child's other parent to pay child support	1,972	33.2
[illegible]	[illegible]	[illegible]
Paternity not established	542	9.1
Unable to locate other parent	1,102	18.6
[illegible]	[illegible]	[illegible]
CUSTODIAL FATHERS		
Total without a legal child support award 1/	1,895	100.0
Child was too old for child support	5	0.3
Child stays with other parent part of the time	601	31.7
Child's other parent provides what he/she can	724	38.2
[illegible]	[illegible]	[illegible]
Did not want the child to have contact with other parent	210	11.1
[illegible]	[illegible]	[illegible]
Child's other parent could not afford to pay	672	35.5

Additionally, fathers are less likely to want gifts for Father's Day and more likely to say they want time with their children than mothers on Mother's Day. CBS News reports:

> "When shown a list of possible gift categories, only 35% of fathers who responded to the survey said they wanted some sort of gift that cost money for Father's Day. Conversely, 52% of moms who responded to a similar survey in May said that they wanted gifts that cost money vs. homemade items or time with family.
>
> Of fathers surveyed, only 3% of dads said they preferred time alone over other gift options, compared with 11% of moms who responded to a similar survey in May, who wished for time alone away from the kids and spouse on Mother's Day."

These numbers hold true whether speaking of a complete family or a broken home; time with children is simply more important than money or gifts for most men. The following graphic from USA Today summarizes the lopsided numbers in Father's Day spending versus Mother's Day spending.

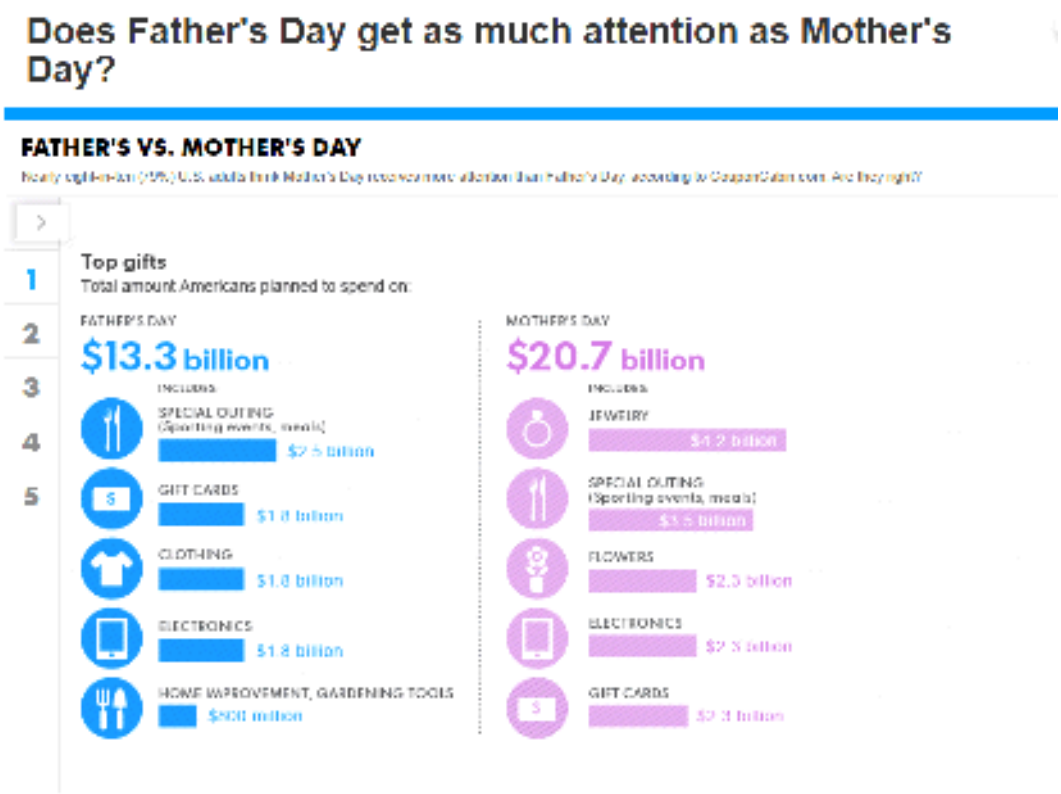

Myth #3: Fathers who live in intact families contribute considerably less to the home than mothers overall.

Work is work, whether performed by a man, a woman or a farm animal. How anyone could discount the labor done that results in bills being paid is an enigma. Nevertheless, this oft-repeated myth is bandied about by the feminist movement with their cherished claim that mothers do all the work while fathers lounge around forcing her to make "sammiches." However, according to the Pew Research Center, when work outside the home is combined with the hours fathers and mothers devote to household duties, fathers actually devote slightly more of their time to labor than mothers (54.2 hours vs 52.7 hours).

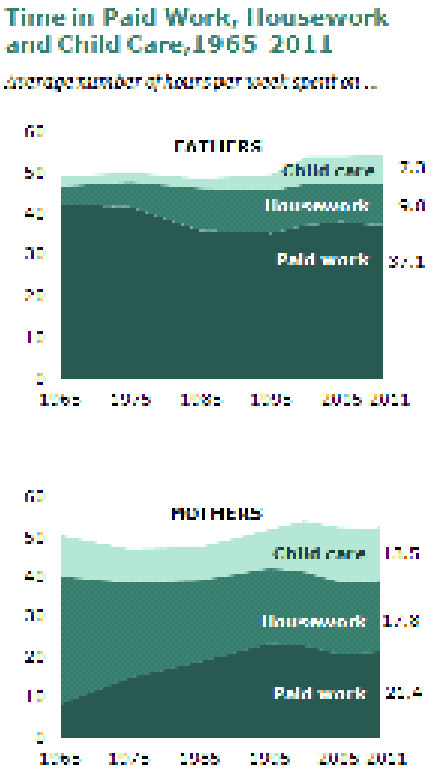

Myth #4: Most fathers who don't pay the child support they owe choose not to out of greed.

This might seem a repeat of Myth #2 but there is enough of a difference to let Feminists to make both claims as suits their purpose. On the one hand, they claim "men are more focused on money than the welfare of their children." On the other hand, they also claim that "men simply love money more than their child." The myth of the greedy cheap skate who simply wants to pocket the money is one that won't die easily but the facts show that most of the child support owed to mothers is owed by poor fathers and a very small percentage is owed by fathers who live above the poverty line. The New York Times reports:

> About 70 percent of the debt is owed by men who earn $10,000 a year or less, or have no recorded wage earnings at all, according to the Federal Office of Child Support Enforcement. Less than 4 percent is owed by men with incomes of more than $40,000.

Myth #5: Black Fathers are uninterested and uninvolved.

Perhaps the most widely spread myth of them all is the claim that black fathers are nowhere to be found and that most black mothers are left to raise the children on their own. Children estranged from their fathers are a problem in every demographic regardless of race, one that is more pronounced among Blacks but not to the degree we are led to believe. An impartial review of the facts can defuse the hysteria. Government research reveals that black fathers, despite being less likely to live with their children than white fathers, are involved in their children's lives and to a much higher degree than people think. The LA Times reports:

> Defying enduring stereotypes about black fatherhood, a federal survey of American parents shows that by most measures, black fathers who live with their children are just as involved as other dads who live with their kids — or more so.
>
> For instance, among fathers who lived with young children, 70% of black dads said they bathed, diapered or dressed those kids every day, compared with 60% of white fathers and 45% of Latino fathers, according to a report released Friday by the National Center for Health Statistics.
>
> Nearly 35% of black fathers who lived with their young children said they read to them daily, compared with 30% of white dads and 22% of Latino dads.

Myth #6: Most fathers do not live in the same home with their children.

Most fathers in America, regardless of ethnicity, live under the same roof as their children. The idea that most dads have skipped town and walked out of their children's lives does not reflect the actual data. Though the number of fathers living with their children can never be high enough and the number of dads living away from their children is increasing due to the declining rate of marriage; 79% of white fathers, 65% of Hispanic fathers, and 56% of black fathers actually live with their children. CNN reports:

> The study found that 21% of white fathers live away from their children. For African-Americans, it's more than double, 44%. For Hispanics, 35% live away from their children.
>
> But of the fathers living apart from their children, black dads were the most involved in their kids' lives.

Myths do not die easily; their persistence is part of their nature. But we have an obligation to society and to posterity to debunk false myths with truth whenever possible before they can do further harm.

These sexist myths are internalized as truth by the police, family court personnel and the people who will grow up to make or enforce laws that dictate family structure. What children need is not more laws or rhetoric; they need their parents in their lives.

This is a culture that seems hell-bent on creating the deadbeats it claims to hate and the only way to prevent this

recurring process is to give people access to the truth.

Mike Buchanan – a man with a van... a surprisingly valuable van

Mike Buchanan · 20 March 2015 · Archived copy · Original

The British political party Justice for men & boys (and the women who love them) will be standing in three adjacent highly marginal constituencies at the general election on 7 May. The party needs to attract only 400 votes to reach the point at which, had it attracted this number of votes in 2010, the three incumbent MPs would have been denied political office. The explanation is here.

'Silver Surfer', a fathers' rights advocate, recently bought and donated a 13-year-old Ford van to the party, to help with campaigning. The van is worth *vastly* more than Silver Surfer paid for it. Mike Buchanan explains why.

An Introduction to the Men's Rights Movement.

Robert Brockway · 21 March 2015 · Archived copy · Original

Editor's note: No doubt the material in this article is familiar to most readers here. MRAs and those friendly to the MRM are encouraged to publicise this article as a straight forward explanation of our movement to counter so many lies told about us. Even if people don't want to believe the truth, they can't claim we didn't try to put our case in plain terms.

This articles is also available in Spanish.

The Men's Rights Movement (MRM) also sometimes known as the Men's Human Rights Movement (MHRM) is a pluralistic movement of men and women who have identified certain problems facing men and boys. It is comprised of many organisations and individuals that are loosely affiliated. Despite this, participants within the MRM maintain a largely consistent position on men's rights. The movement accepts robust and frank internal discussions, which are generally conducted in public. Individuals within the MRM are sometimes known as Men's Rights Activists or Men's Rights Advocates (MRAs). While the MRM has existed for a long time, it is only in recent years that it has been growing rapidly and receiving significant media attention.

The movement started to significantly increase in membership around 2010. The MRM has many detractors. Some who want to discredit the MRM claim it is a violent movement. This could not be further from the truth. The MRM goes out of its way to be non-violent. The most popular online sites within the movement such as *A Voice for Men* and the *MensRights sub on Reddit* actively censure and ban people who make threats of violence or advocate violence.

The MRM is a movement concerned about problems facing men and boys and focuses on bringing attention to the problems in the wider community as well as discussing ways to alleviate and resolve these problems. This article mainly focuses on western countries, where the MRM has its roots, but we want to help men and boys all around the world. Many of the issues we advocate for, such as father's rights, have organisations focussed on that issue only. We advocate on a variety of issues and support certain societal changes.

Despite what many outside of the movement think this is not just a movement for men and is ethnically and culturally diverse. Many women participate in the MRM and often seem to be among the movement's most active contributors. The movement is pluralistic and inclusive. The MRM includes many gay and transgender men and women.

Participants in the movement come from across the political spectrum. They are united in their recognition of the problems facing men and boys and agree that these problems need to be addressed. Anyone who broadly agrees with the aims of the movement is welcome to participate.

We reject many of the claims espoused by leaders in the modern feminist movement, such as that women cannot be

sexist to men, a belief that men have systematically oppressed women for thousands of years through the use of violence or that domestic violence impacts women far more than men.

The MRM and its participants are routinely subjected to vitriolic attacks and derision by feminists and others. Feminists routinely try to shut down public talks held on MRM topics. Sometimes they have succeeded as a result of local authorities declining to enforce the law in the face of feminist aggression. The MRM rejects such attempts at silencing others. While we may disagree with, and even object to, much of feminist ideology we would never seek to silence feminists. We acknowledge that women and girls face gender-specific issues. This is particularly true for women and girls who live in the developing world.

Many of the men who have entered the movement until now have been personally affected by one or more of these problems. They might be, for example, men who have been dealt with unjustly by the family law courts in their country. After experiencing this they may become aware that their treatment by the courts was common and from there became aware of the broader MRM. Young men may experience discrimination in their high school or university on the basis of their gender and from this may become aware of the broader movement. Increasingly people who have not been personally affected by these problems are recognising a broader problem in society and are stepping up to make a difference.

The movement is notable for being task focused and not subscribing to an ideology or dogma. Although there is no one definitive list of the issues that the MRM is addressing there is broad agreement on a core set of issues. Most activists within the movement have certain areas that they focus on.

Many people look at the top of society, to leaders in politics, business and the military and see men. They conclude, erroneously, that men rule the world. While some men dominate society it is not true that men generally dominate society. This is an example of the *apex fallacy* – looking at the most successful members of a group and judging the group by that standard. What these people miss is that men also "dominate" at the bottom of society: men are the majority of the homeless and those who do the dirty, dangerous and difficult jobs that society relies upon.

The MRM is often associated, incorrectly, with other movements. Sometimes this would be a genuine mistake but sometimes this is done to attempt to discredit the MRM. Many people have agreed on the problems facing men and boys but have disagreed on the way to respond to these problems. Various movements with names like *Redpillers* and *Pick Up Artists* (PUA) have appeared. The name of the former movement occurs because when a person recognises the problems facing men and boys, regardless of their subsequent response to that, they are sometimes said to have taken the red pill. The name of the latter movement should be obvious and generally revolves around young men manipulating the situation to their own benefit rather than attempting to fix the underlying problems. Participants in these movements do not generally call themselves men's rights activists as they understand what the MRM is and they do not agree with our attempts to address the problems facing men and boys. They can even be quite hostile to the MRM. It is interesting that many of the worst allegations made against the MRM are actually a result of things attributed to the MRM that are said by people who do not identify with the MRM.

One movement, Men Going Their Own Way (MGTOW), involves men who disengage to varying degrees from a society that is hostile to them. In general, MGTOWs avoid marriage and conventional relationships with women due to the significant financial and legal risks this entails for men today. MGTOWs often work only as much as they need to to survive, thus legally reducing the tax they pay and reducing the support they provide to a system that is hostile to them. MGTOW is the only other movement that has significant overlap with the MRM. Some MGTOWs will simultaneously disengage from society but will still work to fix the problems in society. It is notable that Japan has had a similar movement for decades with heterosexual Japanese men (known in Japan as *herbivore men*) explicitly deciding to avoid romantic or sexual relationships with women due to the high social and economic costs. This is one of the major contributors to the plummeting birth rate in Japan.

While it may be true that men's rights advocacy was perhaps *initially* more popular among the socially or politically conservative this has long since ceased to be the case. The MRM has participants from across the political spectrum and is in itself an apolitical movement. MRAs are not traditionalists. We are not advocating for a return to the

gender roles seen in the past. We want everyone to have a fair playing field on which they live their lives free from traditional gendered obligations.

A selection of issues important to the MRM are presented here.

Bodily Autonomy

Female genital mutilation is now illegal in many countries, and international organisations work to reduce this practice. These same societies often refuse to grant boys the same bodily autonomy that they grant girls – the right to be protected from unnecessary medical procedures. The men's rights movement objects to male genital mutilation (also known as circumcision) on the same grounds as female genital mutilation. Both violate the human rights of the person being mutilated and both should be illegal. In many countries today all people have protection from unnecessary medical procedures except for infant boys. That the foreskin is removed in most cases without anaesthetic exacerbates the problem.

Many do not know that the foreskins of infant boys are not destroyed as medical waste but are rather put to a variety of uses. While it is true a few are used for medical research the majority go to cosmetic companies. In some countries the sale of foreskin by hospitals is a lucrative business.

Disposability

All societies consider men to be disposable. Men face conscription into the military and can be forced into combat against their will. Men overwhelmingly take on the dangerous jobs in society. In general men are expected to be prepared to give up their lives for the good of the community and, specifically, to protect the lives of women. This is so ingrained that few people, men or women, recognise it. Fewer still object to it.

The MRM rejects male disposability in the modern world. While it may have made sense for a society in the past to be prepared to sacrifice it's men for the survival of the society, the MRM holds that this is no longer necessary. With a population exceeding seven billion that might reach 10 or 11 billion in a few decades, we no longer need the ability to quickly recover numbers and so the original reasons for male disposability no longer apply.

Domestic Violence

Men constitute between one-third and one-half of all victims of domestic violence. A similar proportion of domestic violence aggressors are women. In about half of all cases each partner is both a perpetrator and a victim of domestic violence. The notion that domestic violence is a gendered issue is simply not supported by the evidence. We object to all domestic violence regardless of the genders of the people involved. While women's shelters receive government funding in many countries, very few men's shelters exist.

Unnecessary Medication

Children, and boys in particular, are being diagnosed with Attention Deficit Hyperactivity Disorder (ADHD) and drugged at an alarming rate. This rate has been increasing rapidly in recent years, which is prompting an increase in the sales of drugs to treat the condition. In the United States, for example, sales of ADHD drugs have increased by 89% in four years. This should be of great concern to parents who have received a diagnoses for ADHD for their child and a recommendation to medicate. The long-term consequences of ADHD medication on a forming brain are not yet known.

The MRM is concerned that the normal behaviour of many young boys is being considered abnormal and thus, unnecessarily medicated.

This is not to say that all diagnosis for this condition are invalid, but when the diagnosis rate is changing as rapidly as is currently occurring more needs to be done than simply prescribing more drugs.

Education

The performance of boys in education systems has been declining for decades. Up until the mid 1980's boys tended

to consistently perform better in primary and high school than girls. Educators set out to change this and improve the results for girls. The problem is that this was achieved at the expense of boys and continued well after it was clear that boys were falling significantly behind, not only in comparison to their female peers but even in comparison to male students of the past.

For example, education research clearly shows that boys tend to do better in exam assessment and girls tend to do better in in-class assessment. Relative performance in male and female students can be tracked with changing assessment. There has been a clear move away from exams and towards in-class assessment in the last few decades. One notable exception was a recent reversal of this trend in the UK. As expected the performance of boys in the UK improved with the increase in exam assessment.

Increasingly students have less and less time to burn off energy and are expected to sit quietly in the classroom for hours at a time. This is sometimes characterised as the *incredible shrinking lunchtime*. While this is probably affecting many students negatively the evidence suggests this is generally more of a problem for boys. It is interesting that this should be happening at a time when office workers are entreated to stand and move around more for their long-term health.

Alarmingly, research shows that in recent years teachers have been academically marking down students with alleged *behavioural problems* and this has overwhelmingly impacted boys.

The MRM objects to significant gender biases in primary and high school education systems and seeks to reform the system in to one in which both boys and girls can benefit.

The problems don't end there. Men have been abandoning the dream of a university education in droves, partly because many university campuses have become very hostile for men.

In many US universities, if a man is accused of sexual assault against a woman:

- He is not allowed legal counsel,
- He is not allowed to know the details of the allegation,
- He is not allowed to know the name of his accuser,
- He has the burden of proof placed on him,
- His opportunity to mount a defense is restricted,
- His right to due process of law is curtailed.

It is not surprising that the bulk of such accusations result in the male student being expelled or banned from campus, which generally results in his failing courses even when there was little evidence against him and he is subsequently cleared by the criminal justice system.

In most western countries men now constitute less than 40% of university enrolments. While increasing the female participation rates in certain STEM fields is actively promoted there is little interest in addressing the falling university participation rates among men.

Father's Rights

The family court system in many countries is heavily biased in favour of mothers. In many countries courts still show a strong preference for granting custody to mothers over fathers. Non-custodial fathers often find themselves with very limited access to their children and routinely find that breaches of court orders by mothers (such as not allowing visits in accordance with court orders) are ignored or receive only a token response from authorities. Many men fight in court for years to get reasonable access to their children, only to give up in despair when they are unable to continue funding court battles and they realise the system has failed them.

Health

Males have higher mortality rates at every age. The difference in life expectancy for men and women actually

widened during most of the 20th century, peaking in the 1990s. One significant contributor to this is the far greater amount spent on women's health than men's health. In fact most countries spend several times as much money on women's health as they do on men's health.

State Discrimination

Even when the evidence against men and women and prior criminal histories are the same men are more likely to be arrested for an offence, more likely to be charged with an offence, more likely to be convicted of an offence, more likely to receive a custodial sentence, and the sentence will on average be significantly longer. Some states openly advocate on this basis. A UK government commission recently advocated the abolition of all women's prisons. One of the advantages, they argued, was that these prisons could then be used to incarcerate more men.

Laws that are written in a gender neutral way are often not applied that way, and this is most often is to the detriment of men.

In Canada there is a special statute for a woman who kills her own newborn, and this statute limits the sentence to five years imprisonment. A major children's charity in Canada opposes this, arguing that Canadian law already has sufficient provisions to deal with mental illness and a newborn should have the same right to protection from violence as any other member of the community.

Reproductive Rights

Today men actually lack reproductive rights. Unlike women, in many western countries, men cannot choose not to be a father. In the United States there have been many cases in which a boy has been raped by an adult woman. The boy was not legally able to consent to the sexual activity and yet when the woman became pregnant the boy was required to pay child support (including back payments) on reaching the age of 18.

Many men have been ordered by courts to continue supporting a child that is not theirs, even after they present conclusive evidence (such as the results of a DNA test) showing that they are not the biological father of the child, and in some cases had no relationship with the child at all.

Suicide

Men and boys have suicide rates several times higher than women and girls. Male suicide rates have grown at a far faster rate than female suicide rates over the last century. While the high rates of suicide among men has gained recognition within the last few years there is still a long way to go in addressing this serious problem.

Vilification

We live in a society that routinely vilifies masculinity. The TV formula so often seen in sitcoms of a stupid or inept (but often well-meaning) man married to a super-woman who can solve all of his problems for him by the end of the episode is so common it is a cliché. The mass media is full of negative portrayals of men. The news media is constantly telling us about negative aspects of masculinity. This has led to a general perception of men as people to be feared and suspected.

This had led many airlines to maintain a policy of never seating unaccompanied minors next to men. The implicit assumption here seems to be that the men cannot be trusted next to a child. Many men report feeling uneasy around children, fearful that they will be accused of some terrible act. This is a major cause of men avoiding certain industries, such as childcare and teaching.

A series of t-shirts and other products produced in the United States a few years ago suggested *Boys are stupid, throw rocks at them*. The manufacturers took no regard for the impact their products would have on young minds.

A very concerning problem relates to the distribution of food following disasters. Many relief agencies believe that if food is given to men they will keep it for themselves rather than provide food to their relatives and children. The world's largest humanitarian organisation, the World Food Programme, which is part of the United Nations, excludes men from food distribution centres on the basis of gender alone. Many other organisations that distribute

food following disasters do this also. Men and boys may not enter the food distribution centres. Women are permitted to enter and are then expected to distribute the food to their relatives. These organisations claim that special provision is made for families with no female members but they are light on details. It seems unlikely that in the hectic environment of a food distribution centre that the staff would have time to properly investigate the claims of men and boys that they have no women in their family. There is anecdotal evidence to suggest these men and boys are simply excluded from the food distribution.

Violence

Men experience high levels of violence in society and there is very little recognition of this. Men are close to twice as likely to experience violence as women, even though it is women (we are so often told) who need to be fearful walking alone at night. Despite popular perception, men are raped almost as often as women. In the US more men are raped in prison then all women in society.

Female-on-male violence is an often ignored problem. Some women, having been taught that violence is gendered, simultaneously object to violence against women but feel that violence against men is inconsequential. One often repeated myth is that a woman cannot physically harm a man. The many men injured and killed by women are a testament to the erroneous nature of this belief.

Society and the government both ignore and marginalise male victims of violence.

Further reading: A Brief History of The Men's Rights Movement: From 1856 to the present

Eating while MGTOW: Buck buck chicken

August Løvenskiolds · 22 March 2015 · Archived copy · Original

The MGTOW (Men Going Their Own Way) lifestyle, ideally, involves both a real-world withdrawal of men from women and a reduction in the large excess of productivity by men necessary to support the pampering of women through the state's taxation of men's natural high productivity.

Men like me who choose this path may experience a decline in disposable income as we no longer strive to be the stripper pole of cash climbed by needy, seductive succubi eager to harvest us for our resources. But this doesn't mean that MGTOW should be denied the gastronomic pleasures of preparing our own easy, affordable, and low-cost meals.

I go shopping for food once every two weeks or so. I eat out less than once a month – twice in calendar 2015 so far, and a woman paid for one of those meals.

Beef is quite expensive as I write this but chicken is cheap and in Dallas, I can buy a "family pack" (heh) of 7-9 boned (heh), skinless chicken breasts (heh) for less than 10-12 dollars US. I break them up into individual plastic freezer bags, carefully bleeding out as much air as possible before freezing them. I then have a fortnight's worth of protein for the price of buying some crazy feminist harpy two sour apple martinis.

Now, the basic preparation of one of these frozen breasts is easy: remove from freezer and wrapping, plop onto a pan and place into a 450 degree Fahrenheit (about 230 Celsius) oven for about an hour or less.

While you are waiting, get on Twitter and give hell to any feminists you can find.

At the end of an hour you will find a beautiful, tasty (if a little dry) roasted chicken breast. Pair that with your favorite dipping sauce (teriyaki and chili paste for me), some veggie dish and a glass of cheap wine, and you are eating in a way Caesar would envy two thousand years ago.

Now, after a while, you can get more elaborate with seasonings, dipping sauces and side dishes but the basic idea is the same: low-cost, low work, and good, sensible food to keep you going on your latest online adventure.

I just polished off my latest variation on this dish. It is much more elaborate but adds a variety necessary to keep gastronomic things interesting.

First, before I removed it from the bag, I thawed the chicken breast. I picked a large breast because I intended to stuff it with butter and herbs.

I force-thawed the still-bagged chicken breast in a small container under a leaky faucet dripping slowly on top of it. It took about 50 minutes to thaw. Two twitter feminists screamed and blocked me while I was waiting. I then preheated the oven to 400 degrees (about 205 Celsius).

As I held the thawed breast gently, my knife made a small incision on the thickest side of it. I enlarged the incision with the blunt plastic handle of a small spatula until there was a tight canyon/cul-de-sac in the breast as far as I could force the probe without rupturing the other side of the breast.

I stuffed the resulting cavern in the breast with one smashed clove of garlic, several shards of frozen butter, and a fresh leaf of sage. Oregano, rosemary, or really, any herb you like can be used here.

I placed the stuffed breast in a 10-inch (25 cm) heavy aluminum pie pan with some frozen whole-kernel sweet corn. I put some pats of real butter, hot sauce, pepper and salt over the whole mess and baked them for about 40-55 minutes while I abused some more online feminists with logic.

And voilà. A feast of buttery baked chicken and sweet corn. Life is GOOD.

You can stuff the chicken with whatever you like before baking: ham & cheese, bleu cheese, leeks, olives (green and/or black), horseradish & apple – endless choices. No affirmative consent is needed. Ever.

A cheap, delicious meal – costing two to four bucks – and a nightmare for feminists.

Living well is sweet revenge.

Pub note: Apparantly, feminist douchequeen Amanda Marcotte was so PO'd by the idea that men might find her as useless as she is, that she actually took time to write an article about it on Pandagon, sending thousands of her readers here to get the same message.

Now that is what I call bang for the Buck Buck, here at AVFM, especially during our quarterly fundraiser.

Please help us help Amanda find equally important things from which to be offended. PE

Ayaan Hirsi Ali's feigned fear of men in her family and the lie of a forced marriage

Sekhar Chandra · 22 March 2015 · Archived copy · Original

Editor's note: This article is also available in Romanian.

Over the last few years, many internet communities have seen a spate of women playing the damsel in distress card quite successfully. Many White Knights came to the rescue and brought the dollars with them, and there were plenty of skeptics, too. In the New Atheist community, the Ben Radford and Karen Stollznow episode is well known. In the wider culture there were some spectacular rape accusations that unraveled under scrutiny, such as the University of Virginia's Jackie case, and the University of Columbia's Emma Sulkowicz case. Women are human and they lie just like men, and sometimes they lie spectacularly. But society is easily fooled by tales of women's oppression, especially religious oppression and Islamic oppression. Ayaan Hirsi Ali is one such woman who played the damsel in distress card quite successfully in the 2000s, before being exposed by Dutch documentary Zembla in 2006, and yet retains a lot of the same victim cred to this day.

The exposé is quite thorough. It gathered evidence from Ayaan's family members, school records in Kenya, and from Ayaan's hosts during her immigration to the Netherlands. **When Ayaan is confronted with the evidence, she admits to most of her lies**. After such an exposé, one would hope that Ayaan's lies would not be repeated by her supporters. But as late as 04/2014, even the anti-feminist Barbara Kay repeated the falsehoods. She says

> But to recap, Ali was raised in a strict Islamic society in Somalia. She is a survivor of female genital mutilation, civil war, **physical abuse from a violent father and a forced marriage**. Through good fortune and her own determination, she exchanged a life of subjugation and misery under an oppressive religious yoke for secular freedom in the West

All of the above are lies, except perhaps female genital mutilation.

1. She left Somalia at age 7 before the civil war started. Her primary and secondary school records prove that she lived in Kenya from age 10.
2. She was reared mostly by her mother. Her parents divorced when she was 12, her father worked in a different country and sent home money, and she lived in comfort in a big house.
3. She studied in a reputed Muslim school, while her brother studied at a Christian school, thereby indicating that the family opted for a quality education and were not religious fanatics.
4. She had an *arranged* marriage, not a *forced* marriage, to a Somalian immigrant to Canada.

Ayaan is embraced by Barbara Kay and the wider Judeo-Christian Right for obvious reasons. They use her story to further their politico-religious battles, especially using the narrative of Islamic oppression of women. Lefty New Atheists have also embraced Ayaan as she is a great ally in Islam bashing. New Atheists are careful enough to repeat the only lie she has not admitted, the forced marriage. A 10/2007 article by Sam Harris and Salman Rushdie,

> Hirsi Ali first fled to the Netherlands as a refugee from Somalia in 1992 after **declining to submit to a forced marriage** to a man she did not know. Once there, in hiding from her family, she began working as a cleaning lady.

A 05/2014 interview with Sam Harris

> In 1992, Ayaan was married off by her father to a distant cousin living in Canada. In order to escape this forced marriage, she fled to the Netherlands where she was granted asylum and then citizenship…

> **Hirsi Ali:** … I figured that if I could get this intake interview, then my father or the man he married me off to could come and say that they were looking for Ayaan Hirsi Magan, born November 13, 1969, and they would find me very easily. I wanted to prevent that, so I called myself Ayaan Hirsi Ali and changed my birth year to 1967. **I was trying to cover my trail just enough that I wouldn't have the fear of being immediately found. I had never before lived in a system where there were any protections put in place for me**.

> **Harris:** So you did this because you were afraid that someone would come to the Netherlands for the purpose of harming you?

> **Hirsi Ali:** Oh, yes. Absolutely. I was terrified that either my father or some of our clansmen—or the man whom I had been married off to—would come looking for me and find me. **And they did come! My ex-husband was accompanied by three other men when he showed up at the asylum center where I was**. But by then I had been in the country for something like four to six months, and even in that very, very short period, I came to understand that I had rights.

Ayaan insists that she escaped a forced marriage, and feared that her father and family may force her to go back to her husband, or honor-kill her otherwise. These claims fall flat in the face of the evidence presented in the documentary.

1. At 19:00, Ayaan is seen on a Dutch TV show claiming that her forced marriage even took place *in her absence.* I am from India, the land of arranged marriages, and I have never heard of a marriage in absentia. I have heard of something as odd as a marriage to a dog, and even that was not in absentia. They brought the dog to the wedding ceremony and managed to make it sit still.
   There is apparently such a thing as Proxy Marriage, but it is rare and still involves a substitute, real, person. It was historically engaged in by European Monarchs under extraordinary circumstances.
2. Ayaan's brother Mahad, aunt Faduma Osman, and bridegroom Osman Muse state that she was not only present at the wedding, but that she was happy throughout (~20:00). Ayaan claims all of them are lying.
3. After reaching the Netherlands, Ayaan is quite happy to appear *on camera* for a TV programme on the lives of Muslim immigrants. This is certainly not the behavior of someone who is fearful for her life.
4. Ayaan's first immigration-host in Netherlands, S Veerman, a fellow Somali, says Ayaan appeared just fine and never complained or showed fear of her family. Veerman says she has never heard of honor-killings in Somalia, and has only heard of them in some other countries like Turkey.
5. Ayaan's second immigration-host in Netherlands, a white Dutch woman W Scwoemaker, says Ayaan was in contact with her father and even received mail from him.
6. Ayaan's husband visited her in Netherlands after 6 months, and she admits to him that although he is a decent man she does not want to live with him. The husband accepts that and they part ways amicably enough.
7. Ayaan's husband feels that she used him as a passport to Europe. She would not have gotten to Germany as a first step without the Canadian visa and the ticket he got for her via marriage. Ayaan admits that she even offered to pay him back, but he refused to take the money.
8. In Nairobi, it is quite common for women to marry a foreigner to get a ticket to Europe and then get a divorce. Could Ayaan have done the same?

The evidence *against* Ayaan is substantial, and the evidence *for* her is just her testimony. If we apply the same scrutiny to her story as we did to the recent tales of damsels in distress, she would be seen as a false accuser that played the damsel in distress card and hyped up fear of men in her family.

Fast forward a few years. In 02/2010, at age 40, Ayaan was outed as having an affair with a wealthy, influential historian and married father of three Niall Ferguson aged 45. At the time, he was married to British

Media executive Susan Douglas, aged 52. Ayaan got married to Niall in 09/2011 in Boston, with Henry Kissinger in attendance, just 3 months before giving birth to her first child. Wealthy men trading in an older wife for a younger wife, isn't that what "equity" feminists fight against? Luckily Ayaan does not live in a "patriarchal" country like India (or perhaps even Kenya), where mistresses have reason to be fearful, as they are sometimes beaten up by the current wife and her relatives.

This is the ultimate goal of feminism. Ramp up fear of men, trigger protective instinct in other men to clear women's path, and preferably mate with high status men.

I've had enough – I'm leaving Sweden!

Svante White · 23 March 2015 · Archived copy · Original

Editors note: the Swedish version of this article on AVFM Sverige was picked up by Swedish News Nyheter24 and is causing quite a stir.

The first time I seriously entertained the idea of leaving Sweden came last summer when I was listening to Asa Romson's hate speech from Almedalen, an important meeting place for everyone involved in Swedish politics, where the major parties give speeches during Almedalen Week.

Her speech demonized Swedish, white, heterosexual, middle-aged men. Men like me. When Romson painted us all with the same brush – a prejudiced and stereotypical brush, blaming our entire ethnic group for everything under the Sun,– the cup finally ran over for me; I had enough. When she became Deputy Prime Minister, there was no longer any alternative. I knew I had to leave.

I am leaving my country. In my homeland I'm now regarded as being *the root of all evil*. What makes me the enemy? My sex, my skin color, my sexual orientation and my age. Things that make me who I am, things I didn't choose. What doesn't matter when judging me are my actions. So who am I, this evil man?

- I come from a modest background and have worked very hard. I have taken sick leave for only about 1 week in the last 18 years.
- I have been involved in starting up five companies which meant shouldering the burden of all the late nights and at great risk to my personal finances.
- I have started and owned companies that exported millions of dollars of goods – business that has been very beneficial for Sweden.
- My company has created employment for 75 people, many of them immigrants.
- I can safely say that I've paid more taxes than the average Swede.
- I have represented Swedish business enterprises in China, Germany and Russia.
- I believe that I have contributed to the Swedish economy to a greater extent than many others and certainly to a much, much, MUCH higher extent than Åsa Romson has ever done.

Now I'm saying goodbye to Sweden. If I ever have the opportunity to start up again in business and spend my money and resources it will not be in Sweden. Not in a country where I was seen as the enemy, regardless of my actions. Not in a country where I am only judged on my sex, my skin color, my sexual orientation and my age.

These are enough to have a target painted on my back and be described as fundamentally evil by people instead of thanking me. I've sold my house, terminated all my business in Sweden and I am leaving everything entrepreneurial behind me. This evening, I ordered a one-way ticket out of here. My flight leaves April 7th.

I have lost hope. I have no faith in a government, politicians and the media who follow political dogmas that can not be questioned or even discussed – which means the odds are against it ever being changed.

Sweden needs a new Pär Ström, a famous critic of Swedish feminism who feminists directed attacks and death threats against until finally halted his advocacy for gender equality. Sweden needs someone with knowledge, the courage of a lion and with the financial backing needed to challenge political correctness and stand up against prejudiced people like Åsa Romson.

Svante White is (or was) a Swedish entrepreneur.

August Løvenskiolds and Lucian Vâlsan assisted with the translation

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Feminist strategy: containing the non-feminist breakout

Luigi Logan (aka Fidelbogen) · 23 March 2015 · Archived copy · Original

The word is out about feminism. The cat is out of the bag. The genie is out of the bottle.

People in growing numbers now understand that feminism is the problem, and they are talking frankly about this, in ways that break the feminist narrative. These people are NOT PLEASED, and they are increasingly unabashed about saying so. The trend has not broken into mainstream media or mainstream conversation quite yet, but the silence shows ominous cracks.

So while feminism is still a sacred idol for many, it seems only a matter of time before critical numbers of iconoclasts find the nerve to desecrate that idol with gusto, in broad daylight, in the public square.

The feminists are well aware of this development, which poses a threat to their power, their worldview, and their entire way of life. They have reason to be fearful, and what they fear most is the non-feminist breakout.

What is the non-feminist breakout? It is a tipping point in the non-feminist revolution, where non-feminist people gain the mutual knowledge and strength in numbers to openly voice, en masse, their opposition to feminism. It is called a “breakout” because it is like developed force breaking out of a vessel. When the non-feminist breakout happens, a counter-feminist culture of critique will spill across the social terrain unstoppably and merge with the ambient of the culture at large. On that day feminism will lose, for good and all, the power of self-definition.

In other words, the shoe will be on the other foot because the rest of the world will be telling feminism what feminism is.

Quite understandably, the feminists want to suppress the non-feminist breakout. We can summarize their method in a single word: containment. We might also call it isolation, encapsulation or quarantining. Feminism defines itself as the only legitimate social order, hence endowed with a manifest destiny.

So in the long run, feminism will brook no resistance to its perpetual revolution. Everything foreign to feminism is regarded as space to be either filled with feminism or made tributary to feminism in some way. As far as feminist plans are concerned, ***everything*** which is not feminism must be reduced to feminist terms.

However, the task must be prioritized for efficiency’s sake. So clearly, if you are a passive non-feminist who speaks neither good or ill about feminism, you pose no present danger to feminism and can safely be ignored until later. For now they must tend to those cheeky troublemakers who have the gall to speak their minds too freely. Those are the ones we call the activated non-feminists. Or call them the uppity non-feminists.

How about the cognitive dissidents? They are the shock troops of the non-feminist breakout, the threat to feminism that must be contained. For feminism, the practical challenge is how to do this.

For years, the feminist way of containing the non-feminist breakout has been a trick that we call Pavlovian binding (or Pavlovian set-building). This means assembling a varied set of elements, some of which carry an odious emotional charge, so that said odium will infuse itself into all of the elements, irrespectively, by mere association. The set is called “Pavlovian” because it triggers a conditioned response. When odious things are jumbled in the same bag with innocuous things, the innocuous things will smell odious by association. Call it the stinkbug effect.

The feminists work their Pavlonian trick by conflating “anti-feminism” (an innocuous thing) with “misogyny” (an odious thing). These things are completely different, but the feminist technique is to play loosey-goosey with that difference so that people will forget to keep tabs on it.

Hence, anti-feminism and misogyny become a Pavlovian set and, in the minds of politically naive people, synonymous. Humanity en masse is prone to such conditioning. Note that the feminists are not a bit concerned about “misogyny” for its own sake. They don’t authentically care about this as an issue. It is of interest to them only if they think they can tar their enemies with it, and the only reason they bang on about misogyny at all is to conflate

it with anti-feminism.

Misogyny is no threat to feminism but anti-feminism certainly is, and so it must be dealt with. Feminist containment strategy binds all anti-feminism as a Pavlovian set, with various items loosely clumped under either a misogynist heading or an anti-feminist heading. However, only the anti-feminist part is truly under feminist attack, because only that part threatens feminism. The misogyny poses no threat and so it is not targeted. It is included in the set simply in order to taint the anti-feminist part by association. You know, the stinkbug effect.

Hence, the Pavlovian response from the politically naive public is to regard anything critical of feminism as somehow tainted by "misogyny." That is the effect which the feminists are banking on, and they work hard to encourage it.

Accordingly, on the "misogynist" side, the Pavlovian set might include such elements as Marc Lepine, Elliot Rodger, Rush Limbaugh, George Sodini, Darren Mack, greasy pickup artists, random commenters, alt-right "manly men," anti-abortionists, adolescent girl-haters, online "harassment," alleged "threats," and internet forums dedicated to rape jokes. All of these could help to generate the stinkbug effect.

And on the "anti-feminist" side, examples might include Warren Farrell, Janice Fiamengo, Carnell Smith, Monica Ebeling, Glenn Sacks, Erin Pizzey, Trudy Schuett, SAVE Services, Nick Reading, NCFM, Karen Straughan, Sage Gerard, Adam Kostakis, and yours truly. All of these elements are considered "anti-feminist" because they threaten the feminist power structure in some way.

The feminists also look for people or things which appear both "anti-feminist" and "misogynist". (In their view, AVfM fits the bill.) This makes an intersectional segue between the two categories, and greatly enhances the Pavlovian binding effect. After the activated non-feminist sector has been defined as a Pavlovian set, it needs a stigmatizing label. The feminists have used several of these. "Men's rights movement" seems to be a perennial favorite, along with "MRM," "MRA," and even "MRA movement." When they want an all-embracing perimeter category, "mansophere" is their word of choice.

In a feminist mouth, all of these terms are mere constructs, political fictions, or figures of speech – reality is more complex. There is no qualitative difference between simple lack of feminism, and developed opposition to it. Both get in feminism's way, and the only question is how much.

To declare yourself not a feminist is to harbor a tiny seed of anti-feminism in your mind already, because it means that feminism is not your preferred option. This very decision, though seemingly non-aggressive, is oppositional at its core. Furthermore, the tiny seed is apt to grow. A non-feminist is an anti-feminist waiting to happen, and an anti-feminist is a non-feminist in a hurry.

Pavlovian binding is direct feminist aggression against all who openly oppose feminism, and indirect aggression against all who are merely not feminist. With the former, you know you're under fire, but the latter poses a silent threat: "Keep your mouth shut or we will target ***you*** the same as any rapist, mass-murderer, or woman hater. If you're not a feminist you're a bigot!"

So in the end, Pavlovian binding directly or indirectly targets ***anybody*** who says no to feminism. Inherently speaking, there is zero connection between mere lack of feminism, and any of those unsavory items listed under the "misogyny" heading.

Yet according to feminist propaganda, you are mystically woven into the same fabric of moral causality with Marc Lepine simply because you are not a feminist. Such is the libel which feminism propagates in its drive to contain the non-feminist breakout.

Hence, if you are silent by reason of fear, it is a measure of their success. The fact that feminism even uses such methods, ought to make us think twice about feminism altogether. Do we really need to have it around?

The breaking point of the non-feminist breakout will occur when developed non-feminist force exceeds the feminist power to contain it. When Pavlovian binding doesn't seem to work for the feminists any more, we will

know that the non-feminist breakout is happening for real. For many people it will be hard to accept that feminism is entirely rotten, with nothing recoverable about it.

And yet, that is the message that must eventually rise to the surface and be understood. Putting feminism on Front Street – that's the game! If you shut up about feminism, you are doing exactly what the feminists want you to do.

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Why do people hate #feminism? 1 – Feminists hate men

AVfM Video Source · 24 March 2015 · Archived copy · Original

The popular non-feminist and #Gamergate commentator, Sargon of Akkad, has started a series of videos attempting to explain why people hate feminism.

This is the first episode of his series in which he, in our opinion, eloquently explains his first argument – that feminists hate men. -eds

You can subscribe to Sargon of Akkad here.

Amber Rose's slutwalk takes a wrong turn

Mumia Ali · 24 March 2015 · Archived copy · Original

"Men like a woman with a past because they hope that history will repeat itself."
-Mae West

In an age where it seems that every minute of one's life can be used as reality-show fodder or ammo for a pet *cause célèbre*, I suppose it should come as no surprise that the latest tempest in a teapot controversy that is Hip Hop impresario Kanye West's life has fueled such an endeavor – his one-time squeeze, Ms. Amber Rose, has announced that she will be hosting a Slutwalk all her own out in Los Angeles later this summer, in response to Mr. West's "30 showers" remarks about her during a well-publicized radio interview he did last month.

The Slutwalks, for those out there who may not be aware, got their start up in the Great White North a few years back, and are ostensibly supposed to raise awareness of the high rates of rape and sexual assault against women, especially those who may dress or otherwise behave in "slutty" ways. Of course, the problem with such notions, is that the fantasy rarely comports with the facts. As AVFM colleague Ms. Janet Bloomfield notes on her personal blog:

> "Second, this is IMAGINED assault and street harassment. Here's something that confuses me: RapeCrisis.co.uk reports that only 9% of rapes occur in dark alleys and over 80% of rapes are committed by men known to the women who claim to be raped. Really? Over 80%? How about 91%! Math ain't THAT hard, bitches.
>
> So if 91% of rapes are committed by men we know, why all the hysteria about avoiding men we DON'T know on the street? Surely, we are only supposed to treat the men we KNOW as potential rapists, and more or less go easy on the men we DON'T know? Apparently not. It turns out that we should treat ALL MEN EVERYWHERE AT ALL TIMES as potential rapists.
>
> Who knew?"

Here in the States, forcible rapes are literally a shadow of their former self, the lowest point they've been since such stats have been recorded by the FBI and DOJ. Here's Harvard cognitive scientist and evolutionary psychologist Steven Pinker giving a presentation based on his book, The Better Angels Of Our Nature: Why Violence Has Declined, where he makes the case that violence of all kinds, including rape, have not just declined over the years, but have gone way, way down, and haven't gone back up.

Like the false flags that have been the bread and butter of the Slutwalks themselves, what Ms. Rose fails to grasp in her being miffed by West's comments, is the fact that had it not been for another woman's remarks about Rose's past, West would have never said anything in the first place.

For those who follow Black celeb gossip, you will know well by what I mean. Khloe Kardashian, the younger and much more outspoken sister to West's wife Kim, got the whole ball of slut-wax rolling when she brought up Rose's past as a stripper during a heated Twitter exchange. Rose's response was to note that Khloe's sister Kim was in the same position, basically "whoring" herself by using her body in a sexual way to support her family – most notably, in her participation in a sex tape with singer/rapper Ray J, brother to singer/actress Brandy Norwood years back. It was this barb by Rose, that West was responding to, in fact.

That brings us to something that is rarely acknowledged by self-proclaimed feminists – that "slut-shaming" is in truth a woman's thing – and for good reason:

Because it would undermine the entire notion of men somehow wanting to control womens' sexuality/bodies/choice, and would highlight the fact – FACT – that women can be incredibly competitive when it comes to vying for mates.

For example, in his excellent work The Evolution of Desire, University of Austin, TX Prof. David M. Buss notes the following on a mating tactic known as derogation of competitors:

> "The fact that female promiscuity is abhorred by men in committed mates and is exploited by women to undermine rivals is reinforced by the prevalence of derogatory terms for this activity in the language.
>
> Although there are words for men who are promiscuous, such as Lothario and Don Juan, they are fewer in number and less derogatory than the words for women. Indeed, such terms applied to men are sometimes not intended to be derogatory at all but are said with admiration or envy. In contrast, John Barth's The Sot Weed Factor illustrates the range of insults hurled by women. An English woman competes against a French woman by using these labels to cast aspersions on her character: harlot(1), whore(2), sow, bawd(3), strawgirl(4), tumbler(5), mattressback(6), windowgirl(7), galleywench(8), fastfanny(9), nellie(10), nightbird(11), shortheels(12), bumbessie(13), furrowbutt(14), coxswain(15), conycatcher(16), tart(17), arsebender(18), canvasback(19), hipflipper(20), hardtonguer(21), bedbug(22), breechdropper(23), giftbox(24), craterbutt(25), pisspallet(26), narycherry(27), poxbox(28), flapgap(29), codhopper(30), bellylass(31), trollop(32), joygirl(33), bumpbacon(34), strumpet(35), slattern(36), chippie(37), pipecleaner(38), hotpot(39), back bender(40), leasepiece(41), spreadeagle(42), sausage-grinder(43), cornergirl(44), codwinker(45), nutcracker(46), hedgewhore(47), fleshpot(48), cotwanner(49), hussy(50), stumpthumper(51).
>
> The French woman uses a comparably long list of counterderogations in her native language. In literature as in life, denigrating a competitor's promiscuity decreases her attractiveness to a man in the marital market." (pp. 115-116)

I'm sure you've noticed that immediately after each slur, was a number in parentheses, something I added to the quoted text above to note the sheer number of such derogatory terms for promiscuous women – that are uttered by other women themselves. In all, the above passage lists *more than fifty(!) such terms.* Women have a vested interest in putting down other women whom they see as potential competitors for mates – and the easiest, quickest way of doing so, is to suggest that a woman is sexually loose.

So, the Slutwalks are factually wrong all the way around – the empirical evidence does not support them, nor does premise upon which they are based – and as such, Ms. Rose's argument for hosting her own stroll down Sunset Blvd., is shaky at best. If not just outright wrong.

What has started out as what can only be rightly considered a family affair involving West's in-laws and one-time girlfriend, has metastasized into an ugly mess that Ms. Rose seeks to capitalize on in a self-righteous show of indignance – and in so doing, has done much, much more than merely calling herself fighting against supposedly being "slut-shamed" by a former lover…

…she has shown herself both to be grossly ignorant of the facts, and worse, to have no class.

Which is a problem an increasing number of Black women in particular, seem to have these days.

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Why women should be sympathetic to men

Rachael Lefler · 24 March 2015 · Archived copy · Original

I'll start right off the bat by saying that I'm neither exceptionally sexy nor exceptionally beautiful in appearance. Men I've expressed such doubts or such a lack of confidence to have reassured me that I have this or that attractive feature. But I know that the reason that so many like me, and so many are attracted to me is not really about my looks. (I mean, if I really was better looking, I could make a living off of modeling, Hooters-type waitressing, stripping or being a cam girl, and I'm not quite there.)

No. The real reason many men seem to like me is simply that they can confide in me their darkest secrets, without me being judgmental or hateful in response. This seems so simple to me; I mean, we're all human, we all make mistakes, and we all do things that we know are wrong or that feel icky to us later. Most everyone has a dark side to them that they're not proud of. To me that means though that, if I can acknowledge my own faults and still love myself, it is second nature for me to do the same with others.

But it really seems to me that many of the men I've talked to online *need* someone sympathetic to talk to in a way that most women don't. Perhaps it's that women are able to cry on one another's shoulders and express their emotional vulnerabilities with much, much less fear of being mocked and stigmatized for such. In fact, it may even be more beneficial to women to express psychological vulnerability, because it seems to make them more attractive, owing perhaps to the male instinct towards protectiveness.

I don't think, however, that men have it so easy when it comes to their own psychological struggles and inner turmoil. It's me the high school friend, now a veteran coming home from service in Afghanistan, yearns to chat with at 3am because no one else probably cares enough about what he's been through there. I'm the one a YouTube "celebrity" reveals his sickest secret fetishes to, because no one else would listen without judgment or revulsion. I gave a high school friend the opportunity to cross-dress with me at an anime convention, promising to keep it secret from his dad. He's beautiful "as a woman". I wish he could feel comfortable doing it every day. I say of a Facebook group member's photograph that his eyes contain sadness, and later and privately, he confides that it's because his wife of 18 years is leaving him for someone else. Another man I've known for a long time tells me of the horrific nightmares he has every single night.

All of these experiences, though tainted with sadness, I feel also enhanced my life. I also hope that I was, by simply being that "shoulder to cry on", helpful. It's hard to know sometimes what to say or how to respond. But I think *just listening* is sometimes all that you need to do to be a friend to someone in pain. Being a teenager in the early 2000s acquainted me with these books called "Post Secret". The idea was, that people would send post cards of their most personal secrets, things they've never had the courage to tell anyone else. From those books, I always wondered if telling the secret in such a way was beneficial; I think that it must be in some way. I know from personal experience too that having someone I can show all of my vulnerabilities to is valuable. Our doubts, weaknesses, and struggles are something we live with every day and yet, rarely come across a person that we think will listen sympathetically. No wonder it's so powerful to find someone who will.

The world is a frustrating and too often harsh place. This applies to both men and women. But women do seem to get more support for their psychological problems. Usually, it's the men in society that have all the pressure to be strong and to comfort everyone else; their spouse or girlfriend, their kids, their family, etc. They're supposed to be psychologically sound rocks women can lean on when they're afraid or feeling insecure. So then, when men are afraid or insecure, who can they lean on? Well, it seems that finding a woman they can talk to is too often a slim possibility.

Sex workers often take the place of intimate friends or psychological counselors in many men's lives. Women who engage in the practice confide that they never expected that they would play shrink to their clients, or that that would sometimes be more of the reason they got called than the sex. Most of these men have wives or girlfriends, but to their significant other, they are afraid to express their darkest thoughts. They want to look like a confident,

strong, knightly kind of man to their ladies. But secretly, many of them find themselves needing the company of someone who is guaranteed to listen to them and care, or at least, pretend to care, and not be offended or put off by what they have to say.

And yet, this is a problem that is definitely made worse by feminism. As much as feminists talk a big game about how they don't hate men, they shame them for going to sex workers, for having sexual desires, and often just for being men. It's a power thing. In their eyes, women have no power, men have all the power. So, according to that faulty notion, sex work is nothing but men exercising their dominance and control over women. The reality is very different; men are in my experience, doing this, when they know it's fake and they know it will jeopardize their relationships, just because they *need someone*. And the anonymity and secrecy of being with the sex worker or mistress means that they can often be emboldened to say what they really want to say, without holding anything back. That's why a man will leave his wife and go to the same stripper for years. It's really sad, a sign that at home he does not feel that he can express his weakness to his wife, who is supposed to be his emotional support. In the feminist theory dogma, this is framed as a sign of the "whore-Madonna complex". They say that men cannot see women as human, but that they only see them as either good women to marry, or bad women to use for sex.

There is some basis for such a judgment, but I think women also choose the role of either whore or Madonna whenever it suits what they want to get out of the men in question. I feel that in this situation, it's the woman with the power definitely. They exploit men's often complicated sexual and psychological needs for their own profit. They fake sympathy, patting his shoulder with one hand while the other hand reaches into his wallet.

I do not see men as "money objects" the way I swear a majority of women do. They *know* if they confide in me, I ask for no reward. I'm not doing it for anything but because I deeply care about each and every one of them and wish them the best. But with that, I think if I ever were single, a hundred guys would want me to be their girlfriend. I think that if I were ever in serious trouble myself, those men would remember me, and do anything they could to help me. That's just how powerful it can be to simply listen to and care about men. And yet, I'm not doing it for what they can give me back. I just like knowing that if I can talk to someone who's hurting, I can help them feel better. You do sympathy for sympathy's sake, or not at all.

Editorial note:

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Some extraordinary women support J4MB. Here are two of them.

Mike Buchanan · 25 March 2015 · Archived copy · Original

J4MB is fortunate in having some extraordinary female supporters. Two of them are here. We should stress that their support is primarily related to specific issues. Anne O'Regan with respect to children's access to fathers and grandparents following family breakdowns, and Sue Parker Hall with respect to male victims of intimate partner violence.

Of media hypocrisy, police killings, race and ‘rape culture’

Robert Franklin · 25 March 2015 · Archived copy · Original

The news media’s deletion of the sex of the victims from their narrative about police shootings of unarmed civilians comes as no surprise, at least to MHRAs. But closer examination of that narrative reveals media hypocrisy in which journalists’ willingness to marginalize men trumps even their supposed concern about race.

Case in point: The Diane Rehm show on Friday 13 March 2015 featured the story of the shooting of two police officers in Ferguson, Missouri, apparently in retaliation for the killing of Michael Brown. The show’s narrative – the victimization of African-Americans by police – was appropriate. The Department of Justice had just released the findings of its investigation of the Ferguson police department that revealed rampant racism at all levels of the police hierarchy. Rehm’s takeaway: racism is common among police officers which leads to the profiling of blacks and the use of excessive force against them. As far as it goes, that description isn’t wrong. A look at the body count of police killings of unarmed individuals indeed shows a large preponderance of victims to be black. But “as far as it goes” isn’t far enough, as soon became clear.

In her impromptu list of recent lethal shootings by police, Rehm ignored the one in Pasco, Washington last February 10th. That incident has raised the type of public protests in Pasco that Michael Brown’s shooting did in Ferguson, but Rehm never mentioned it. Why? Because the victim was a Mexican and therefore failed to reinforce her narrative of race.

So the preferred narrative, while not incorrect, narrows and distorts the reality of police shootings. It highlights the race of victims, but ignores their sex. The fact that sex plays a much larger role than race in predicting who will be shot by the police went unmentioned by Rehm as it does in virtually every account of police killings. Indeed, if unarmed women are ever killed by the police, I’ve never seen it reported. Meanwhile male bodies stack up like cord wood.

To his credit, New York Times columnist Charles Blow bucked the trend in this article (*New York Times*, 1/4/15):

> The day after Christmas, a shooter terrorized the streets of a Chattanooga, Tenn., neighborhood. According to the local newspaper, the shooter was “wearing body armor” and “firing multiple shots out her window at people and cars.” One witness told the paper that the shooter was “…holding a gun out of the window as if it were a cigarette…”
>
> “Officers found two people who said they were at a stop sign when a woman pulled up in a dark-colored sedan and fired shots into their vehicle, hitting and disabling the radiator. Then more calls reported a woman pointing a firearm at people as she passed them in her car, and that she fired at another vehicle in the same area.”
>
> When police officers came upon the shooter, the shooter led them on a chase. The shooter even pointed the gun at a police officer. Surely this was not going to end well. We’ve all seen in recent months what came of people who did far less. Surely in this case officers would have been justified in using whatever force they saw fit. Right?
>
> According to the paper, the shooter was “taken into custody without incident or injury.”
>
> Who was this shooter anyway? Julia Shields, a 45-year-old white woman.

Imagine a man who had fired at numerous occupied vehicles, led the police on a chase and pointed a loaded pistol at an officer. Surely, he’d be shot to death. And the incident would barely make the papers because his killing would be considered justified by the police, prosecutors and courts. But that’s not what happened and the woman’s sex and race seem to explain why it didn’t.

Simple accuracy demands that the news media say that, whatever the race of the victim, the sex is the same from one shooting to another. Failure to make the point strongly suggests an anti-male animus on the part of the media.

Of course the shootings themselves suggest the same on the part of the police. And when the police kill, they mostly do so with impunity. For every case in which a police officer has gone to prison for killing an unarmed man, there are scores in which he hasn't.

But the news media aren't interested. Their preferred narrative of race, while valid enough, serves a vital function; it obscures the larger reality of male victimization. By doing so, it helps to "manufacture consent" for public policies that find male disposability useful. Were they to mention the sex of victims, the concept of male disposability might seep into public discourse. As well as police slayings, they might apply it to mine cave-ins, drilling rig explosions, wars, suicides, incarceration, etc. The public's awareness of male suffering and death might increase. People might demand widespread reforms, from workplace safety to criminal justice to family courts and beyond. And we can't have that.

Excluding from the narrative the sex of male victims is business as usual. But here's how we know that the media's narrative of race, accurate and important as it is, serves the larger purpose of marginalizing males and male suffering. When the topic turns to sex and the sexes – poof! – the news media's concern with race vanishes.

Consider:

Expanding on her narrative, Rehm next brought up the shameful display of racism by the Sigma Alpha Epsilon fraternity at the University of Oklahoma. Apparently fraternity members had chanted about lynching African-Americans. The incident was deeply offensive and immediately condemned by the university's president, David Boren, as it should have been.

But again the narrative of race deflected attention from that of sex. For what the fraternity's song evoked was our former willingness to hang black men accused of raping white women. That disgraceful past bears an eerie resemblance to radical feminism's enthusiasm for putting ever more men in prison on rape charges and running ever more of them off campus. And those are trends Rehm, the *NYT*, *National Public Radio* and the like have never criticized and in fact avidly support.

I don't suggest that being expelled from college is the moral equivalent of being hanged, much less the actual one. And no feminist organization has yet called for men to be strung up from lamp posts. But, while the punishments are far different, the processes are disturbingly the same. Lynching was charge, trial, conviction and punishment without due process of law. The current rules on campus, as mandated by radical feminists in government, similarly lack due process of law. That was the message delivered by 28 professors at Harvard Law School and by countless other commentators. It is also a simple fact.

The absence of fair notice of the charges against the accused, the absence of the right to counsel, the absence of the right to confront his accuser, the absence of an impartial tribunal and the absence of a clear description of what behavior is prohibited all characterize campus rape adjudications. Add to that the fact that a man can be found to be at fault based on no more than a complainant's allegations and you have the closest thing now possible to conviction and punishment without due process of law. The man doesn't die; only his academic career does.

For example, the *New York Times* has conducted its own written lynching of Florida State University football star Jameis Winston. As detailed by Charles Taylor, the "paper of record" has done its worst to convict, in the court of public opinion, a man thrice exonerated of the offense charged – rape. In the third instance, lawyers for the complainant, Erica Kinsman, were unable to muster even a preponderance of evidence against Winston. So the *Times*, in order to find him guilty, had to omit or marginalize many of the facts that compelled Winston's release without charge.

Now we have the movie The Hunting Ground that many commentators, including Taylor and the president of FSU John Thrasher, have excoriated for its shameful take on campus rape generally and the Winston case specifically. The movie pretends to be a documentary, but traffics in outright falsehoods and strategic omissions, and offers no opposing viewpoints. And, much like the new rules governing claims of rape on campus, one of its goals is the destruction of an innocent man's career. As Taylor says,

> the film “throws down a challenge of a sort for the National Football League with a not-so-subtle suggestion that teams should think twice about drafting one of the top college prospects, Jameis Winston,” as the New York Times enthused.

Meanwhile, *National Public Radio*, which airs the Diane Rehm Show, gave the makers of *The Hunting Ground* a lengthy hearing, with no chance to respond afforded those with pertinent facts or differing opinions.

Of course all of that might be defensible if there were any evidence that Winston had raped Kinsman. But apart from her allegations, there is none. And her frank misrepresentations and ever-changing story render her incredible, as the former Chief Justice of the Florida Supreme Court, Major Harding, found in his ruling against her. In short, the *Times* and others have chosen to believe the word of an unbelievable woman against all the other evidence in the case. That is precisely what lynch mobs do.

Where is race in the media’s iteration of the Jameis Winston matter? Not in the Times, not in The Hunting Ground, not on the Diane Rehm show nor anywhere else on NPR. When it comes to a white woman, accusing a young black man of rape, the media’s concern with race takes a holiday. When the cry is “Rape!” all of a sudden, the only place for a black man is behind bars, the facts and due process be damned.

Hypocrisy is a difficult thing. It requires mental contortions and genuflections that few can long sustain. So I have a suggestion for the news media: take notice of men. Value us as fully human. When you do, you’ll notice that the people killed by the police are all but invariably men, that those lynched by mobs were all but invariably men, that those killed and maimed in war are all but invariably men, etc., etc.

Doing so will make your life much simpler. You’ll no longer have to pretend outrage at racism in police departments while promoting it yourself on campus. Your brains can then be used for better things than attempting to rationalize your own hypocrisy and we can all get on about the important business of treating men as more than mere utilities or worse.

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MGTOW: know them by their words

Peter Wright · 25 March 2015 · Archived copy · Original

Are all MGTOW anti-gynocentrism? Yes, strictly speaking, that's the only logical conclusion. But not all MGTOW demonstrate anti-gynocentrism as the dominant focus of their narratives; some will choose a narrower focus.

MGTOW narratives are focussed on positive commitments such as celibacy, casual sex, friendship, lifestyle simplification, financial goals or something other; or on negation – on elaborating what they are fighting *against* – such as gynocentrism proper or on a more narrowly defined target such as feminism, MRAs, government, etc.

This article fleshes out three MGTOW groups based the dominant issues they negate – on the "enemy" they most like to talk about. Curiously, some of the primary objects of MGTOW hatred are not gynocentrism in its broadest sense, but one or another sub-element of the gynocentric matrix.

Some discussion forums devoted to MGTOW attempt to classify it according to "levels" and other ideological pigeon holes; that's not what I intend to do here. I want to leave that kind of classifying, of Alphas and Betas, and of levels, well alone. Instead, I'd like to suggest three MGTOW groups based on the dominant language they use. Call it a phenomenological classification of MGTOW speech. The first of these groups is the broadest: *Anti-gynocentrism MGTOW*

The focus of MRAs and MGTOW on anti-gynocentrism means they are in lock-step on the nature of the problem, and while the MRM has literally hundreds of ways of responding to gynocentrism, MGTOW is one of the important ones; it is a *men's right* to self-determine in defiance to gynocentric servitude, and a *men's issue* worth promoting.

Anti-gynocentrism MGTOW

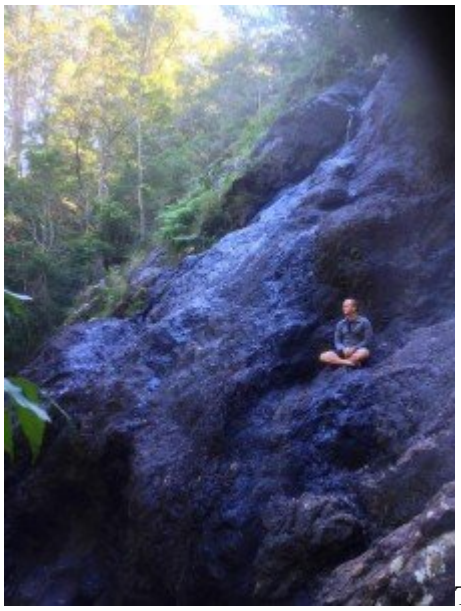

The speech of the anti-gynocentrism MGTOW revolves around precisely that – discussion of the myriad cultural, biological and historical roots of gynocentrism, along with examples of it in everyday life, and ultimately a rejection of it all. This is the kind of 'MGTOW speech' you would be most likely to witness at *A Voice for Men* and in the wider MRM – although it should be noted that not all in the MRM identify as MGTOW.

Elaboration of gynocentrism, and particularly anti-gynocentrism, emerged most strongly out of the MRM. Adam Kostakis, for instance, a dedicated MRA, wrote the landmark Gynocentrism Theory Lectures which inspired many, including my own humble attempts at Gynocentrism.com. My experience at A Voice for Men is that the majority who write articles or post on the site are declared anti-gynocentrists, not antifeminists alone.

Anti-MRA MGTOW

The speech of the second group is dominated almost exclusively by reference to men's rights activists, or to *A Voice for Men* supporters (largest men's rights platform in the world), consisting almost entirely of finding real or imagined flaws in MRA ideology. Their main soapbox is YouTube.

Most of them will frame their discussions as "against" MRAs and AVfM. While some in this group attempt restraint, saying, *"I regret having to touch on the subject of MRAs again, but will do so and move on,"* they nevertheless return to the subject in a few days saying, *"I said I wasn't going to touch on this gentlemen but I want to talk about MRAs again."* And the talk about MRAs, or AVfM, goes on, and on… their primary "MGTOW" narrative.

Anti-MRA MGTOW claim that all who participate in the men's rights movement are not, indeed *cannot*, be MGTOW — that male self-determination, MGTOW, can never be approached within the purview of a men's rights focus. They contend that men cannot subscribe to multiple initiatives and must choose to stay "in their lane" bereft of any claim to self-determination. You can be MGTOW or MRA but you cannot be both, they say. It sometimes makes wild claims suggesting AVFM/MRA are a government-run secret agency tasked with restoring marriage to the planet; this lunacy has earned them to title pigTOW due to their ideological piggery and dishonesty.

It should be mentioned here that a significant number of the anti-MRA MGTOW have been ejected from participation in the wider MRM for trolling, violence advocacy, mean-girling, and other behaviors. That disenfranchisement is unmistakably fuelling some of their angst – a rendering pain they have been successful in recruiting others to share with them.

This behavior amounts to a usurpation of the MGTOW brand for the sake of retaliation; It's not enough to simply kill MRAs in one's mind, over and over; they need to go even further and defile the MRA-corpse as did the Greek Achilles to the lifeless body of Hector. The hate has no foreseeable end. While free speech is welcomed, one might legitimately wonder if this group would be better off calling themselves anti-MRAs, rather than MGTOW proper.

Anti-feminist MGTOW

Much like the obsession of the above anti-MRA group, the third group emphasises one issue –feminism– over the wider category gynocentrism. Feminists are the problem. Are the sub interests of anti-MRA and anti-feminist any less myopic than each other? Not really.

The anti-feminist MGTOW are best exemplified by a 2004 group of MRAs who urged that women be "instilled" with traditional femininity and nurture, and that men be "instilled" with masculine virtues. Needless to say, these recommendations fall flat with most who self-label as MGTOW, and many would argue, myself included, that such traditional-gynocentric precepts are at odds with male self-determination.

While I don't begrudge antifeminists for their focus (after all, feminism *is* the vanguard of gynocentrism today) I agree with complaints from anti-MRA MGTOW who cite antifeminists as ignoring the wider problem. Further, the antifeminist MGTOW tend to claim traditional gender roles were a comparatively better deal than feminism and therefore, the fight against gynocentrism should prioritize weakening feminism first and oppose traditional gender roles only secondarily. Some even suggest we should return to traditional gender roles – i.e., recommending we swap contemporary feminist gynocentrism for traditional gynocentrism.

Where we disagree with both the anti-feminist MGTOW and the anti-MRA MGTOW is that traditional gynocentrism and marriage are not advocated for by most in the MRM, and AVfM.

Put simply,

- Some anti-feminist MGTOW think AVfM **should** advocate marriage and traditional gender roles. We do not.
- Some anti-MRA MGTOW think AVfM **does** advocate marriage and traditional gender roles. We do not.

When I listen to, or read MGTOW monologues, the emphasis on one of these three categories is usually obvious. When you are talking with any self-described MGTOW, listen very closely to the things they most emphasize, for the old adage is true that *What a man speaketh, so he is* or *You will know them by their words*. Ideological categorization of people is airy and abstract, but phenomenology of speech, the words people speak, is immediate proof.

It's important to reiterate that the above classifications are based on what MGTOW most virulently reject, but for most who identify as MGTOW the discussion does not stop at being anti, or veto, but includes positive goals about how to cultivate non-gynocentric lives and relationships.

Eating while MGTOW: Look at the flowers! stoup

August Løvenskiolds · 26 March 2015 · Archived copy · Original

Eating well, eating healthily and eating inexpensively are my goals as MGTOW. As MGTOW we have to be smarter and more self-aware than the putative pair-bonders not only in how we manage our sexuality and relationships, but also in how we both manage and enjoy our physical existence.

I enjoy eating potatoes a great deal but eating a great deal of potatoes is not a good idea – as far as they hit your body, eating one is like eating a brick of sugar: potatoes are mostly starch that the body quickly breaks down into – yes – sugar in the bloodstream. Nutritionists measure this effect with something called *the glycemic index* and on that scale of 0 to 100, a baked potato rates an astounding 111 – 11% HIGHER than eating a brick of sugar (100).

So if you are watching carbohydrates in your diet, dropping or restricting potatoes and other starchy foods like rice and pasta is the only correct way to go MGTOW. For me, anyway.

A great vegetable to use in place of potatoes, rice and pasta is cauliflower.

To use it as rice, I grate it into rice-sized grains and toss it directly into stir fry dishes.

To use it like mashed potatoes, just boil for 10-12 minutes, drain well and mash like you would potatoes. I boil mine with a couple of cloves of garlic, then mash with butter, heavy cream, sour cream and/or cream cheese to get a mashed-potato-like result. Season with salt & pepper and voilà!

In college, our favorite late-night cram-time meal was Kraft(tm) macaroni & cheese mixed with browned hamburger. Not exactly great cuisine, but it was a fast, tasty and filling meal before my computer nerd friends and I slogged back to the books to memorize reams of feminist "academic" crap. I still remember being so frustrated by getting repeated grades of "B" from my feminist English professor that I stole an "A" paper written by a female friend. Her writing was so bad that I had my first red-pill moment: the only problem with my writing was my penis.

Nowadays, when I'm in the nostalgic mood for mac & cheese I fall back on my favorite way to prepare cauliflower: as a pseudo pasta product. The result is something the delightful, husky-voiced Rachel Ray on 30-minute meals would call a "stoup" – sort of stew and sort of soup.

"Look at the flowers! Stoup"
(serves one)

- Fill a large saucepan with water, add a bit of salt and bring to a rapid boil.
- Prepare 1/2 a head of cauliflower by slicing it thinly. Some of it will fall into crumbs but that is okay; gather up all the crumbs as well as the slices.
- Add the sliced cauliflower and one smashed clove of garlic to boiling water and return to a boil for 7 minutes; 6 minutes if you want a firmer result, 8 minutes for complete disintegration of the result.
- Drain in a colander while you prepare the sauce in the same saucepan.
- Under very low heat, add 1/8 cup (30 ml) heavy cream (more or less) to the pan. Half-n-half or milk will also work but these contain a bit of sugar that cream does not.
- Add about 3/4 cup (200 gm) of cubed Velveeta pasteurized prepared cheese product and stir to melt. I season the melting cheese with Sriracha Hot Chili Sauce, Mrs Dash Southwest Chipotle Seasoning blend, and freshly ground black pepper. Stir in the cauliflower until evenly coated and serve immediately.

You can augment this basic recipe with a variety of meats and vegetables. For example:

- Add 1/2 cup (120 g) of cubed or sliced ham to the cauliflower during boiling.

- Substitute broccoli or even broccoflower for some or even all the cauliflower for variety or a change of pace.
- Mix in one link of crumbled, browned hot Italian Sausage before serving.
- Add chopped fresh jalapeño or red bell peppers during boiling.
- Mix in pickled jalapeño peppers before serving.
- Bacon, hamburger, chicken, pork, shrimp – go wild if adventure suits you.

Whatever you do, make it so spicy that any delicate, easily triggered feminists in the vicinity flee in terror from both the intense, rapey flavor and the reality that you don't need them for anything any longer.

Whence "Look at the flowers!"? If you are a fan of the *Walking Dead*, you already know.

Some previous entries in Eating (While) MGTOW:
Buck buck chicken
Chili, no beans. I got your powder

Therapy and male circumcision grief

Lindsay R. Watson · 26 March 2015 · Archived copy · Original

> Currently I am collecting information from men who have experienced difficulty coping with their circumcision grief and have sought professional help from psychiatrists, psychotherapists etc. Preliminary findings are that often therapists treat such grieving men flippantly and dismissively.

Genital cutting societies such as that of North America deny that male circumcision is a human rights violation and that men in particular suffer physically and psychologically from the procedure, and this is often reflected in therapist attitudes. As more male teenagers and adults find out from the Internet that they have lost out sexually and enter a circumcision grief process, there is a greater need for therapists to be educated that this grief is very real and should be accepted and treated seriously. (The author knows cases of attempted and actual suicide as a result of circumcision grief.)

While some therapists are empathetic and appreciate why the man is upset, more typically men report being called “nuts” or “crazy,” the therapist joking about their own son’s circumcision, “some men are happy” [so you should be too], “you cannot say lack of an orgasm is due to circumcision,” “piercing ears is just as damaging,” “some girls prefer it” or “you should be grateful” and that circumcision prevents STIs and cancer [which is unproven]. Surprisingly some therapists thought it was “just a psychological problem and not a physical one” and that “the foreskin is not a part of the penis.’

To understand how inappropriate and misandrist such reactions are, consider what would happen to a woman patient grieving over her childhood genital mutilation. A therapist would support this woman to work through her grief and there are World Health Organization guidelines published to support the therapist. A therapist would not joke about circumcision, say she is “nuts,” justify her circumcision using health reasons or tell her she should be grateful for what was done to her. This sexual bias arises from the North American social construct that female circumcision is far more physically and psychologically damaging than medical male infant circumcision. Some forms of female circumcision are more damaging, but some are less damaging in terms of amount of tissue removed, reduction in erogenous tissue, effect on mechanical and protective functions and damage to the development of sensory pathways in the nervous system.

This sexual bias is further confounded by the belief that the foreskin is a non-functional structure and is often the source of disease, a concept promoted by the North American mainstream medical profession. On the contrary, the foreskin is, like any body part, usually healthy and is a connected part of the normal penile skin, blood, muscular and nervous systems. The foreskin: provides a major part of the sensory input during sexual activities; protects the sensitivity of the head of the penis by acting as a barrier to abrasion from clothes, low air or water temperatures and desiccation; provides enough skin to accommodate the increased penile volume during erection without tears and bleeding; reduces of the force needed to penetrate the vagina; reduces friction by acting as a linear bearing between the penile shaft and the vaginal walls; and helps retain vaginal fluids during intercourse. For circumcised men, some of these functions can be regained through nonsurgical foreskin restoration.

It is hardly surprising that in response to negative therapist responses, men report feeling “terrible’, “sick”, “frustrated” and “not understood.” Men report therapists were “not helpful” and “refused to listen”. Diagnoses included obsessive compulsive disorder, dysmorphia and “obsessive thoughts,” “You’re blaming circumcision for sexual issues,” “You’re fixated on what is missing; lack of sexual feeling is just in your head,’ and “You’re obsessive about restoration.”

Strategies did not usually follow the normal treatment for grief because most therapists could not believe a man would ever grieve over a missing foreskin. Example strategies included: further evaluation, meditation, refrain from visiting restoration websites, “roll with it” and further digging to find the *real* cause of the problem. It is hardly

surprising that men did to make follow up appointments.

Men have suggested that therapists should consider: investigating post-traumatic stress disorder, depression and intrusive thoughts; empathizing and validating the man's feelings; trying to "help sort out those feelings to reach solutions"; and being "logical and not in denial".

On entering circumcision grief men feel isolated and lonely, because they are unable to share their grief with peers, parents, partners and medical professionals for fear of ridicule. Men must be seen as being strong and in control. What works best for men who are working through circumcision grief, is non-surgical foreskin restoration and the support given to them by similarly grieving men on restoration websites. Such websites often recommend that men do not visit professional therapists for obvious reasons.

If you have experiences of professional therapy for circumcision grief please contact me at peterpinkpink@hotmail.com and I will supply a list of 16 questions most of which require brief answers.

A little blood in the mix never hurt a revolution

Paul Elam · 26 March 2015 · Archived copy · Original

I was young, but I remember seeing America burn in the late 1960's. I watched the television screen, wide-eyed and fearful as plumes of smoke rose from Detroit and Watts. It was much closer to home than that, too. In 1967 here in Houston a deadly riot broke out at Texas Southern University (TSU). After a story broke that a young black boy had been killed by a white Houston police officer the violence erupted quickly. The *Houston Press* described it as follows:

> Angry students gathered, more police arrived. Rocks and bottles were thrown. A shot rang out, wounding an officer in the thigh, and within minutes, a full-blown riot erupted. Over the next hours, HPD shot 3,000 rounds of shotgun and carbine fire into the building, and received return fire. Five hundred officers eventually stormed Lanier Hall, the men's dormitory, from which the first shot supposedly came. When the smoke cleared, one police officer was dead, one student and two officers were wounded, and 488 students were arrested.
>
> *Time* reported one police officer as saying, "It looked like the Alamo.[1]""

Similar tragedies were erupting nationwide, all with one thing in common: damage to primarily black assets. TSU is a predominately black university. It was pretty much the same everywhere else. Whether at the hands of black rioters or police responders (often both), it was black businesses, homes, institutions and people that bore the brunt of the destruction.

The attempt to draw attention to a history of marginalization and discrimination, aggravated by "white flight" from inner city enclaves that were left to rot in the hands of corrupt and indifferent city governments, turned inward and the afflicted suffered more. It was a tragic but arguably necessary part of the civil rights movement.

Elam Compares Internet Flame Wars to 1960's Race Riots

Of course, that subhead would be a gross overstatement. I had to say it though because it is part of my responsibility to assist the not-so-creative David Futrelle develop headlines for his blog.

And indeed, even if not nearly comparable in scope and gravity, there are some similarities. Certainly there is much more valid comparison of the American Civil Rights Movement to the Men's Human Rights Movement than there ever was to Feminism.

The cakewalk of women's liberation is best described as women telling men what they wanted and men pushing each other out of the way to be the one to give it to them. The necessary digression is to point out that overall it turned out to not be what a lot of women actually wanted, which is why women are less happy now than they were before they were "liberated."[2] Even as some imbalances between men and women did warrant correction, a rights movement for those already privileged only proved to produce a step down.

Men on the other hand contend with a set of social and legal double standards that are arguably as bad (at this time) and even easier to ignore than those of racial minorities. Just watch what happens to a black man who stands up for his rights as a black man vs what happens to him if he stands up for his rights as a *man*. He won't get any slack, and he is more likely than not to be crushed by his own community, even, no, especially by his fellow men. Perhaps even more than the white community it is the expectation that black men will serve black women with their heads down and their mouths shut.

Disposability means invisibility.

It is that invisibility; the invisibility of issues, of discriminations and especially the invisibility of pain that tends to pressurize to blowing points

And this is where the men's movement is not similar to, but *exactly like* the Civil Rights Movement. Society is all

too happy to see one guy driving down the street in a Maserati and ignore the countless homeless, suicidal and desperate men laying at its feet. Or even worse, kick those men in the teeth for obstructing the view of the Maserati.

That is indeed the fuel for explosive, inwardly directed anger. And it is what we see happening, even in the nascent population of men and women who are reacting consciously and actively to the current state of affairs for men and boys.

The recent round of sabre rattling and infighting on YouTube between camps that are 98% on the same page philosophically is indicative of that problem. I have been "guilty" of it as anyone, and make no promises that I won't be a part of it in the future. It is, after all, the nature of the beast.

If anything I am grateful that the internet is not only a powerful tool to change the social narrative, it also provides a largely safe, virtual battleground for pressure to be released. And when it comes to pressure, we have our share and then some.

The challenge here isn't to create a Utopian legion of SJW-like lock-steppers with "the" message on men's rights. That is born of a herd mentality not suited to the world of most men. But rather the challenge is not to view the natural process of growth as a setback or a defeat. The world is already changing, not least proven by the fact that anti-gynocentrism is not only a thing, it is growing even as gynocentrism is being increasingly called to the social carpet.

And that is the entire point. After 100 years of an unknown Men's Rights Movement — largely buried by media and historians — one is emerging that is on the path to success because the path to success is not in attempts to change law or governance, but to change culture. Laws change because culture does and for no other reason.

Finally, the insanity of gender feminism is providing society the undeniable proof that gynocentism unchecked results in evil; that it visits harm on all men, women and children. Finally society is just starting to lift itself out of the fog of denial that has led to toxic obsession with the problems of women, real or imagined, and callous indifference to the problems of men.

How do we know this? Because MGTOW exists and is leading more and more men to drop out of society's expectations. We know it because anti-feminism is growing; because the Men's Rights Movement is no longer unknown. Indeed it is causing panic and backlash from a culture still clinging to archaic dictates which no longer serve it and have in fact begun destroying it.

And soon enough the narrative will emerge that feminism is just an extreme example of the real problem: gynocentrism.

During this process we benefit from remaining circumspect. The story of the black youth slain by a white police officer in Houston turned out to be far from true. Actually, it was a white boy wounded by another white boy. That is what started that particular riot. Well, that and a few hundred years of slavery, Jim Crow and government sanctioned bigotry.

At AVFM we will continue to do what civil rights activists did after the late 1960's in the United States. That is, we will push our message into the mainstream consciousness. Just as civil rights activists campaign against racism, we will campaign against gynocentrism. We will promote MGTOW and a marriage strike, and we will advocate for all men from all walks of life, even those who hate our guts for doing it.

We will shake people from their transfixed stares at the Maserati and refuse to allow them to ignore those suffering at their feet. And just as civil rights activists finally accomplished with racism, we will shine a light on the ignorance and bigotry of valuing one half the population more than the other based only on their sex.

A little venting on YouTube from time to time is not going to slow us down. In fact, it will likely make us stronger.

[1] http://blogs.houstonpress.com/news/2009/07/houston_101_tsu_shootings.php

[2] http://www.law.yale.edu/documents/pdf/Intellectual_Life/Stevenson_ParadoxDecliningFemaleHappiness_Dec08.pdf

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David Futrelle exploits Germanwings crash for ideological gain – big surprise

Janet Bloomfield (aka JudgyBitch) · 27 March 2015 · Archived copy · Original

When Men's Rights Activists celebrate male rage, they make murder/suicides like the one that may have brought down Germanwings Flight 9525 more likely

Futrelle has a long, sad history of advocating for some truly sick stuff, including the rape and torture of children "for art", and skinning men to be used as glue, but he has outdone himself with his recent shitposting about how Paul Elam at A Voice for Men, and people in general who are concerned about the well-being of men and boys caused the tragic Germanwings plane crash.

Yes, that's right – caring about the well-being of men and boys led to the depressed co-pilot slamming the Airbus A320 into the side of a mountain, killing everyone on board.

Futrelle writes, "*[a]ll this would be a little more believable as a "warning" if Elam and other MRAs didn't devote most of their energy to cultivating exactly this kind of male anger — and in some cases lionizing those who have acted out this rage."*

If MRAs didn't devote most of their energy to cultivating ***exactly this kind of male anger***. Show me where, show me one single line out of the millions of lines that have been written across the manosphere where anyone, ever, ***suggested flying a fucking plane into a mountain***.

In a desperate attempt to remain relevant and collect funds, the one-time MRA and "lapsed feminist" Futrelle exploits the brutal murder of 151 innocent people, including two infants and numerous children, bringing his "sick motherfucker" quotient up to the full 9000 points allowed on the "sick motherfucker" scale.

Hell, I think Futrelle might have broken the "sick motherfucker" scale on this one.

Futrelle references the tragedy of Tom Ball who killed himself in protest at the wickedly cruel and unfair family court system that awards support and custody to mothers and relegates men to nothing more than cash dispensers, but rather than address the actual issue of ***unfair courts***, Futrelle cherry picks a dying man's agonized cry for help to promote the disgusting idea that women and men who think parenting should be ***shared equally*** are actually advocating for mass murder of entirely innocent men, women and children.

It's so disgusting, I can barely find words.

It's one thing to hate equality, as those who oppose rights for men do. Irony: feminists throw the dictionary around when challenged on their beliefs, citing equality as their only interest, but then literally oppose equality when it comes to sharing their rights and privileges with men.

You know what, fine. We'll carry on, bringing the message that feminism is not about equality and advocating for real, genuine equality regardless of how much feminists and their "allies" cry and scream about it.

It's quite another thing to openly write that caring about equality for all human beings is tantamount to calling for mass murder of innocent people. Male anger did not cause the Germanwings crash. Male anger at being treated as

disposable,obsolete, stupid, uncaring and unworthy of any assistance is justified. Any group being treated so unjustly is right to be angry. What Futrelle is doing is saying that ***any expression*** of male anger is advocating ***mass murder***. As far as Futrelle is concerned, male anger is not an acceptable emotion and men should just….what, David?

MAN UP?

Go fuck yourself Futrelle. But before you do, take a look at these images first. Notice anything?

They're all men. Those men you despise so much? They're up on that cold mountain picking up pieces of human beings. They are grieving, mourning, suffering and still getting the job done. How much do you want to bet that every single man up on the mountain, scraping baby parts into body bags is angry? Would you be angry, Futrelle?

Nevermind, we already know the answer to that. You gleefully watched a film in which adolescent boys were tortured, raped, forced to eat excrement and insisted dumb police officers were too dumb to know art when they saw it. Because torturing children as a form of art totally belongs in a ***porn shop***. Yeah, people were doing ***art.***

It seems you have forgotten, Futrelle, what it is like to be a child. Let me remind you:

Exploiting the deaths of innocent babies, school children, men, women – all of them innocent – as a way of insisting men are toxic, bad and worthless unless they subscribe to the one true ideology is beyond sick. It's fine if Futrelle and his ilk hate men. Go right ahead.

Using a dead baby to make that seem rational and reasonable makes you not just hateful, it makes you a sick motherfucker. Here is one of the dead babies you are standing on to libel the men and women who care about boys and men as much as they care about girls and women:

Take a good look, you sick motherfucker.

Rest in peace, little one. I'm so sorry for what happened to you.

We all are.

Editorial note:

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Proof positive that feminists don't care about women

Robert Brockway · 27 March 2015 · Archived copy · Original

There is a medical condition that is easily corrected, is debilitating if not corrected, is generally cheap to correct, and only affects women. It is a huge problem in the developing world, currently thought to affect over two million women.[1]

Many developing countries lack the infrastructure to correct this condition among the many women who are impacted. Despite being easily and cheaply corrected, many of the women who live in these countries can't afford to pay for the operation to correct this condition.

The condition is known as an *obstetric fistula*. It normally occurs as a result of complications in giving birth and results in a tear between the vagina and the bladder or the vagina and the rectum. This results in urine or feces being discharged by the woman through the vagina. Women afflicted by this condition are unfortunately often ostracised by their communities. Even those that are not excluded from their communities are effectively housebound due the nature of the condition. Naturally this can result in a variety of mental and physical ailments.

In contrast, women in wealthy countries rarely have to concern themselves. Although very rare, obstetric fistulas still happen occasionally as a result of birth complications in wealthy countries but they are normally fixed quickly after the birth with a small operation.

The cost to correct an obstetric fistula is estimated to be around US$100-400 per patient in the developing world.[2]

That's a tiny price to pay to give someone their life back. So here we have a condition that:

- Is easily corrected
- Is debilitating if not corrected
- Is generally cheap to correct
- Only affects women

Given these characteristics it would be an ideal issue for western feminists to focus on. They could raise money for their sisters in the developing world, allowing hospitals and the medical clinics to buy the equipment and medicines they need and train staff so that they could work on fixing this serious problem today and in to the future.

But that hardly happens. Hospitals and clinics in the developing world are devoid of resources and have a shortage of staff trained to deal with this problem.

Feminists, as it turns out, do very little to help correct this problem.

There are clinics that specialise in this condition of course. One notable clinic in Ethiopia, the *Addis Ababa Fistula Hospital* was started decades ago by two physicians, a husband and wife team from New Zealand and Australia respectively, and continues to function today.[4] It continues to function with a shortage of resources to address this problem. Where are the feminists?

The fact that obstetric fistulas are a common and well known problem among the medical fraternity around the world means that feminists cannot explain their inaction through ignorance. There are many feminist doctors who would know of this condition and who could make the problem known among the wider feminist community. In any case, feminists do occasionally talk about the topic.[5] Apparently this doesn't extend to actually *doing* much about it.

They even occasionally mention organisations like the *Fistula Foundation* that do work to correct this problem.[6][7] The response from feminists, though, seems to be mild disinterest at best.

An operation to easily and cheaply correct this condition has been available for decades and yet we hear little from

the feminists.

If feminists focussed on this serious issue rather than telling us all about *mansplaining*, *manspreading* and *manslamming* they might actually help some women who are in desperate need.

The lackadaisical approach of feminists to the problem of obstetric fistulas is proof positive that feminists don't care about women.

- ↑ http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2621054/
- ↑ http://www.biomedcentral.com/1471-2490/11/23
- ↑ http://hamlinfistula.org/
- ↑ http://www.motherjones.com/mojo/2007/12/what-now-feminist-fatigue-and-global-quest-womens-rights
- ↑ https://radicalhubarchives.wordpress.com/
- ↑ https://radicalhubarchives.wordpress.com/2011/05/27/the-fistula-foundation/

My Shout from the Pigeonhole: Review of Dr. Michael Kimmel's Talk at Kennesaw State University

Sage Gerard (Victor Zen) · 27 March 2015 · Archived copy · Original

Dr. Michael Kimmel, professor of Sociology and Gender Studies at Stony Brook University and the author of *Guyland* and *Angry White Men*, visited Kennesaw State University on March 24th, 2015 to deliver a speech. Several campus organizations sponsored Kimmel's appearance, such as the KSU Interdisciplinary Studies Department, the Gender and Women's Studies program, YESBody!, the Non-normative Anti-Assimilationist Students of KSU, and Kennesaw Pride Alliance, to name a few.

A recording of the speech is available on MediaFire, as is an interview ad-libbed by a Zen Men volunteer. I cannot possibly cover all of the material in one article, so I encourage everyone here to listen to the speech while taking a drive or cleaning the house.

The thesis of Kimmel's speech is that men and women are more similar than they are different. Kimmel's fans were nodding in sync to waves of validation, as evident by the googol sounds of "Mm-hmm!" or "That's Right!" every time Kimmel verbally punctuated sound bites. As an architect of manufactured context that would give M.C. Escher motion sickness, Kimmel reports arguments that seem plausible only to those unaware of how ideological paradigms distort the scientific method.

Kimmel's presentation "*Mars, Venus, or Planet Earth?*"* proves how important it is to know the difference between presenting a cogent argument and framing a discussion to make any dissent look wrong. Marketable sentiments easily make many a kind man too conflicted to even play devil's advocate.

Kimmel beats old drums, from praising Women's History Month as a marginalized event beside 11 Men's History Months, to telling men that they will get laid more if they just stop being so stubborn and support gender equality. This, to me, sounds like telling an obese person that bakers will sell them cheaper cakes if they support laws that help local businesses.

Pro-feminists view a smiling older white man's flagellation of masculinity as a gesture of humble affirmation, so long as they forget that Kimmel said that women are more similar than different to his targets of criticism.

It is unfair of me to focus more on a person than the point, but I must shout from a pigeonhole and mention the man who puts people like me inside of it. What makes Kimmel difficult to challenge is not his claims, but rather his ability to execute Gish Gallops around a regulated, if not already dogmatic audience.

As a white, good-looking, intelligent (and clearly humble) male college student between the age of 16 and 26, I am a citizen of *Guyland,* and not my own person. Even though I am a strong advocate for gender equity, gay's rights, anti-racism and generally an individual's right to choose, I am still the next "angry white man" if I make one wrong step on the minefield. Despite Kimmel's appeals to curiously contrived data, it seems that a specious understanding of historical social contracts defines a man's credibility. After emphasizing his dependence on hard data, Kimmel never accounts for *missing* contextual information from his presentation.

As Kimmel reminds us that he is a social scientist, I find myself wondering about his credentials as a historian or a

psychologist. Kimmel asserts historical oppression of women, and my thoughts go to the 18th century female blacksmiths who worked in a "male" profession:

> Guests expect to see women cooking, cleaning, sewing, and raising and educating children in the home, and are understandably perplexed by a female swinging a hammer at a forge or planing a board at the cooper's. This curiosity often leads to questions of political correctness versus historical accuracy.
>
> –History.org, "With All the Grace of the Sex"

Never mind the authoritative role women historically played in the private sphere, the murderous contempt for wife-beaters before 1853 (hat tip to St. Estephe for the reference), and the sexual power of women over men back during the days of *Lysistrata!*

Politically, women influenced men in government, proving that power was not always about titles in a formal hierarchy. Kimmel also states that women died getting the right to vote. This brings to mind suffragette Emily Davison's stepping in front of race horses to the horror of jockey Herbert Jones, who expressed remorse over Davison's death like an oppressive bastard obviously would. Never mind that the greatest opponent to suffrage was other women, not the men who approved the new state of affairs.

That aside, today women are the majority voter in most developed Western nations since the 1980s [1][2][3], which brings questions as to why male predominance in government persists. Kimmel stood on stage saying that his data shows what men want, but does voter turnout data not show what women want in political leaders?

I just can't see any form of hegemonic masculinity in a society where women decide what titles men wear in government, and I don't see any of these contraindicators in Kimmel's analyses on institutional or structural discrimination. Is power simply seats in offices?

Women dealt with flawed social contracts and human rights violations, but so has *every other demographic*. A focus on women's suffering is a matter of *salience,* and there is no evidence to suggest that women were uniquely targeted in the manner suggested by prigs.

The race element of our pop history lesson is also rich with topics that render dissent taboo. In presenting history, a demagogue is now obligated to cite the antebellum slavery of the U.S. South as if it was the only period of slavery that ever existed. Arabian slave owners, white slaves, African slave traders, and trafficked children certainly do not capture the whole context either, but one must ask why Kimmel glosses over whatever does not confirm the perplexing "Bad whitey, no Ferrari!" approach to combating racism.

I'd like to offer a hypothesis on the nature of Kimmel's narrative, and this is best done from a brief tangent:

When observing how people behave, it's not enough to ask why they choose to do what they do; you must also ask why they did *not* choose an alternative. When I observed fundamentalist Christians of the Westboro Baptist Church variety target gays with hate speech, I asked myself why they rarely (if ever) target other groups that were clearly more offensive to their ideology such as swingers, BDSM enthusiasts, or openly Satanist purveyors of alternative culture. Instead of seeing hyper dysfunctional gang wars between exorcist brigades and Slayer fans—which would make for a damn good movie—, I see a bunch of intolerant people wrongfully prosecuting innocents like founder of modern computer science Alan Turing, and Damien Echols of the West Memphis Three. These men didn't do anything wrong, they were just "*different*" around the wrong people.

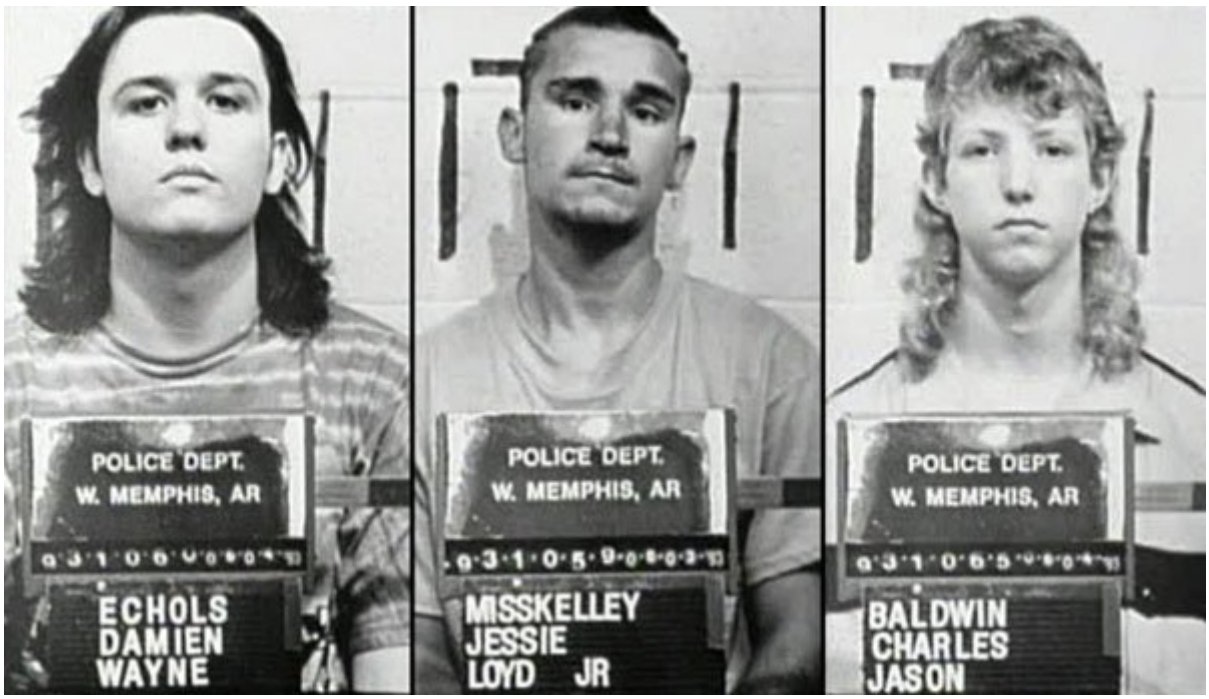

The West Memphis Three are young men falsely convicted on a murder charge by religious ideologues (Source: Wikimedia Commons).

I think that ideologues attack people who are, one, easy to pick on, and two, easy to frame according to a bigoted paradigm. Case in point: Gays are generally awesome people who mean no harm, which to me suggests why Abrahamic fundamentalists harass *them*, and not the Lovecraftian cult trying to summon Cthulhu using a goblet of month-old menstrual blood. Gays aren't scary, and some people give them a hard time because they think God approves. Whatever.

Similarly, I do not see feminists swarming strip clubs to protest objectification as much as I see them sexually abusing men trying to protect their church from vandalism, yelling at people who want to talk about issues affecting boys, attacking the jobs of IT professionals for making a "dongle" joke and reducing a scientist to tears for wearing a shirt depicting scantily-clad women.

Even if my stated examples do not represent the whole of feminism, the point is that bullies don't pick on people their own size.

Kimmel chose the life of a demagogue, which in my mind is a kind of bully. He picks on *easy targets for political bashing.* In a system that benefits whites and men so much, both Kimmel and his groupies seem oddly comfortable taunting it as if they know there will be no retaliation. If a pro-feminist worldview is growing as rapidly in academia as Kimmel claims, then where is this systemic oppression I keep hearing about? I certainly see systemic oppression against blacks in law enforcement and criminal court proceedings among other things, but certainly no threat to a profitable narrative pushed by feminists and social justice activists.

Through selective omission, Kimmel frames the discussion so that when a man, a white, or a white man dissents, Kimmel giddily Leans In™ to lecture the oblivious, entitled soul about how blind he his to his privilege from a position of academic prestige. So long as the selectively-applied memes of "privilege" and "Angry White Men" exist, all Kimmel has to do is draw an association to silence a critic in a room full of judgmental onlookers. After creating this environment, Kimmel claims to want a discussion.

Kimmel claimed that only about 5-6% of men commit sexual assault. In a world of "1 in 3s," "1 in 4s" and "1s in 5s," I desperately wanted Kimmel to connect the world of 20-33% female victims of sexual assault—that Sen. Kirsten Gillibrand's staff silently stopped reporting—to a world of 5-6% male perpetrators. Not even Evel Knievel would jump that gap if he was still alive.

During the Q&A, a Zen Men volunteer asked Kimmel if men could be trusted to pursue truth and justice without

the guidance of feminism. Kimmel's response was a display of linguistic contortion that, if rendered on paper, would resemble David Lynch and Frank Gehry designing a NASCAR track over a drunken game of *Twister*. The good news is that Kimmel's answer was "Yes." I think.

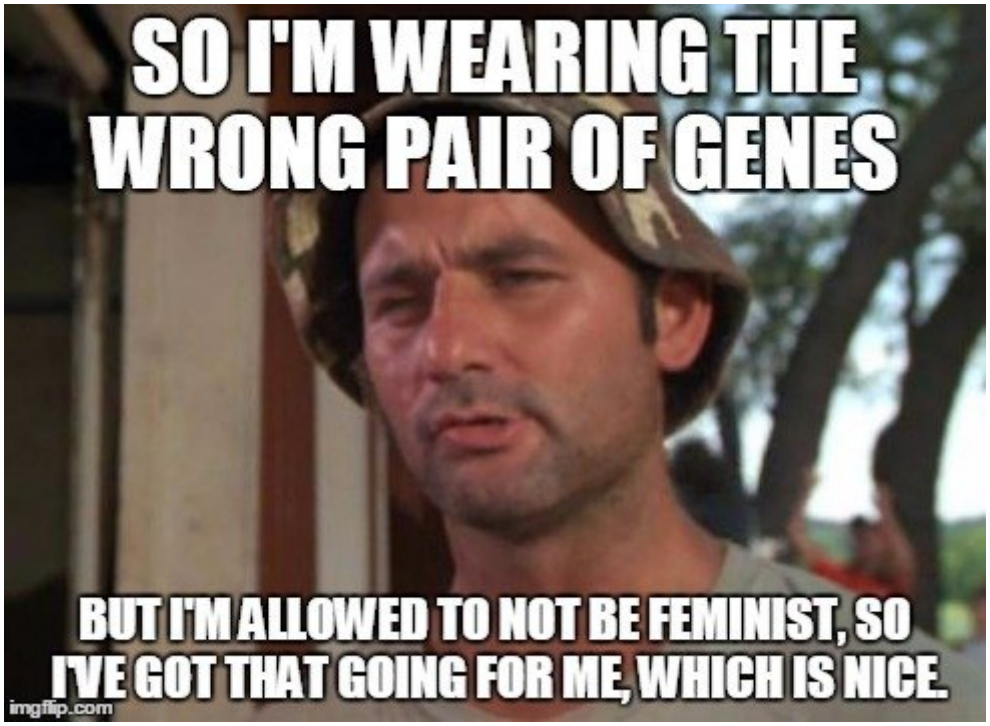

If Anita Sarkessian taught us anything, the profit margins for emotional manipulation are massive. Ideologues do not sell a service, they sell a *message*. History repeats itself, and with each cycle comes people in new hats that make money promising everything, but delivering validation instead of solutions. It was only courtesy that kept me from snatching Kimmel's microphone and yelling news of freedom a la my dream ending to *Logan's Run*.

Kimmel wants to start discussions, but on his terms. He is a leading meme salesman in an economy of intellectual masturbation, where every ego stroke pushes targets of fashionable hate deeper into pigeonholes. Kimmel uses the often unchallenged epistemology of the standpoint theorist, where the perceived privilege class can never speak objectively.

Kimmel makes no mention of the responsibilities women have towards building an equitable world, and instead places the entire burden on men. To add insult to injury, Kimmel hangs pussy on a stick and waves in front of men's faces as if to say "If you big, silly lugs just care about equality, maybe you'll get more of *this!* Do the dishes and spend more time with your kids, that is, if a judge hasn't already told you that you can never see them again!"

I would happily accept Kimmel's empirical (?) data if I did not suspect it was a constellation of picked cherries presented as indications of a cultural habit. Feminist academicians abused early pioneers of domestic violence researchers Murray Strauss, Susan Steinmetz, Richard Gelles and Erin Pizzey, and fought to exclude awareness of male victims brought by Dr. Adam Jones in the peer-review process.

I am somehow unable to trust sources cited by a feminist orthodoxy that excommunicates inconvenient truths, especially by a man who sees me as an angry "almost-man" (to borrow language from *Guyland*) pining for approval . As a 4.0 student with a distinguished degree in my near future, I have nothing to prove to anyone, be they from the imaginary *Guyland,* or the feminist academy. I've proved to myself my capacity to think, and I reject Kimmel's insinuation that men are entitled, insecure lost souls that are somehow both incompetent enough to seek approval from the drunken fratboy in *Guyland*, and powerful enough to uphold a society-shifting "Guy Code" that corrupts adolescence as we know it.

If Kimmel wants a discussion, he needs to admit that anatomy is not destiny in a shared quest for equity. Otherwise, empathy for men will remain lacking in genders studies classrooms everywhere.

—

* On an interesting tangent, one of my first contributions to *A Voice for Men* is a poster bearing a similar message to the title of Kimmel's speech.

Photo in feature image by Stephan Röhl, distributed under CC BY-SA 3.0 (de).

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Lengthy Stardusk interview with Karen Straughan: Traditionalism, MGTOW and society

AVfM Video Source · 28 March 2015 · Archived copy · Original

Although this probably qualifies as “inside Baseball” to those new to the internal politics of the men’s movement, and mostly came about due to bad blood that developed between people with similar ideas but differing conclusions, this lengthy interview with Men’s Rights Superstar Karen Straughan and Men Going Their Own Way (MGTOW) philosopher Stardusk (aka Thinking Ape) has some interesting insights into the future of MGTOW, MHRA and even PUA.

You can subscribe to Thinking-Ape here.

Eating MGTOW: Stuffed Chauvinist Pig

Walter Romans (TDOM) · 28 March 2015 · Archived copy · Original

I was a bit hesitant to write an article for this MGTOW series since it brought back college memories of my little British sports car, once again sitting on the side of the road in dire need of transport back to the service station for yet another repair I couldn't afford.

You see, back when I was a frat boy in college majoring in courses now related to rape studies, I decided that, in order to attract all the young, innocent, drunken college women that I was entitled to introduce to patriarchy, I would need a sexy little car. Instead, I bought an MG.

It looked like a car, but it mostly just sat in the parking lot at the frat house because, well, it was British and that is pretty much what British cars did back then. But I guess that is only fair since I have criticized Paul's recipes and called August's chicken boring, that I give them a chance to criticize my own recipe. So, although my MGTOW isn't quite the same as their MGTOW (NAMGTOWALT), a little diversity never hurts, right?

So I give you:

Stuffed Chauvinist Pig
(about 12-15 servings)

1 pork loin (about 5 lbs, costs about $12.50)

Trim any excess fat and starting about half an inch from the end cut a lengthwise opening along one side of the loin to within about half an inch of the other end. Cut as deep as you can without piercing the other side. The opening will form a large gaping gash into which you can thrust… well, you'll see.

Marinade
¼ cup (60 ml) white wine
¼ cup (60 ml) white wine vinegar
½ cup (120 ml) apple juice
1 tbs sriracha (15 ml) chili sauce
1 or 2 dashes Worcestershire sauce
Salt, pepper, sage, rosemary, thyme

Like anything that is about to be stuffed, the pork loin should be well lubed. Combine the marinade ingredients; place your loin into as small a container as it will fit and pour on the marinade. Put it back into the fridge and leave it alone for anywhere from a couple of hours to overnight.

You can do this with a pork loin but don't try putting off young, innocent, drunken college women. This is asking for a false rape accusation whether you indulge them or not: they may come to regret the experience and then so will you.

Stuffing
½ cup (120 ml) dry bulgur
½ cup (120 ml) dry buckwheat
2 cups (480 ml) water
Seasonings: Salt, pepper, sage, rosemary, and thyme
½ cup (120 ml) pecan pieces
½ cup (120 ml) dried fruit (I like raisins, dates, figs, apricots, prunes, cranberries, etc. Just chop anything large into raisin or cranberry-sized pieces)

Cook the bulgur and buckwheat in the water with the seasonings (it cooks the same as rice). If you've purchased whole pecans put some of your excess testosterone to good use by placing them between paper towels on the

counter and violently battering them into submission with a mallet. If you've got large pieces of dried fruit, now would be a good time to hone your knife skills by chopping the fruit into small pieces. Mix into the cooked grains.

Preheat the oven to 350 degrees F (about 175 C). Remove your meat from the marinade and pat dry with a paper towel to get rid of some of the evidence. Stuff the meat with as much of the stuffing as you can.

If you know how to tie a stuffed piece of meat, then now is a good time to apply a little bondage. If not, use a few toothpicks to secure the stuffing.

Place your loin on a baking sheet and roast in the oven until the internal temperature (in the center of the stuffing) reads at least 150 F (about 65 C).

Remove from the oven and allow to rest for about 20 minutes. Remove the string or toothpicks and cut into 1 inch slices. Serve with any leftover stuffing and steamed veggies.

But wait, there's more.

No good piece of meat is ever finished until you've smothered it in white sauce.

Dilute about half a cup of mayo with some white wine vinegar until it drizzles nicely off a spoon. Add a little minced garlic and/or grated horseradish, some salt and coarse ground black pepper. Drizzle over your loin.

Voilà! Stuffed Chauvinist Pig.

Sadly, I never did become the serial rapist that my feminist overlords insisted that I should aspire to be.

Instead, my career options as either patriarch or as MGTOW were cut short when I sold the car and met a nice Asian woman who wanted nothing more than to make my sammiches, bring me beer, and massage my feet; all while working two jobs so I don't have to.

Four years later, forced genital cutting is still strange

Ron Low · 28 March 2015 · Archived copy · Original

Four years ago I accepted an invitation from the producers of The Learning Channel's Strange Sex series to appear and discuss non-surgical foreskin restoration and my family's business helping men undo some of the sexual damage of circumcision. I did this despite my reservations about the show's title. I know the only thing "strange" about restoring is that someone's penis was mutilated in the first place. Watch my episode here:

[vimeo 112886027 w=500 h=372]
If you watched it you'll agree they handled the topic respectfully.

I had hoped participating in the show would call attention to the fact that many men are unhappy having been circumcised, and it really did. The producers decided to run my episode to open the season, so it coincided with Genital Integrity Awareness Week 2011. The smattering of press reports about GIAW plus the fact that I was going to be on TV made me legit enough to get booked on various radio shows that week. This was punctuated by my idol (and the world's loudest intactivist) Howard Stern interviewing me for 35 minutes with his radio / TV audience of millions. See that here:

[vimeo 112981379 w=500 h=375]
As you watch the second video you'll agree that he handled the topic of restoration irreverently, but he was fully on board for infants' rights to genital integrity. After the Stern show I headed directly to the Genital Integrity Awareness Week demonstration at the US Capitol in Washington, DC. Every year we are asked by tourists what we're doing there, why protest this particular week, etc. This year the answer is that we mark the 18th anniversary of the US anti-genital mutilation law which protects only girls from forced genital cutting. The law leaves boys and intersex children vulnerable to the whims and cosmetic preferences of people who will not spend a lifetime with the result. Cutting in childhood gives absurdly haphazard results and of course denies someone's right to make a rational informed decision about their own body. We demand a law that protects everyone from forced non-therapeutic genital cutting.

One of these days a boy or intersex person who was forcibly cut after the US female-only law took effect will turn 18 and gain standing to sue over the fact that the law unconstitutionally failed to afford his/her healthy genitals equal protection (even if the surgery was not "botched"). This brave pioneer will probably be thought weird by some friends and family, and folks who read about the case. But nothing could be more natural than objecting to forced non-therapeutic genital reduction surgery. Circumcision – that's strange.

Music and Men's Issues: Domestic discord, contrition and Anita Baker's "I Apologize"

Ty Henry · 29 March 2015 · Archived copy · Original

As men in the Red Pill multiverse, we can fall into the trap of conflating the predictable outcomes of perverted incentive structures with congenital character flaws inherent in "the other." While there are differences between men and women and yes, hypergamy is a natural force, it's still important to recognize capacity for agency and accountability, and not be fallaciously reductionist in our outlook.

Of course, our popular culture reinforces said structures, whether it be the most influential female singer (and self-proclaimed feminist) of her generation promoting a caricatured manhood as the ideal:

…to other singers justifying relational vengeance in the form of larceny (Blu Cantrell's "Hit Em Up Style") to rationalizing infidelity (TLC's "Creep"), to campaigns to end women's prisons, there's no shortage of messages telling women they can behave badly without suffering adverse consequences to themselves. You almost can't blame teacher Megan Denman for her confusion.

The most compelling example in recent years is how the Tiger Woods story went from a textbook case of female domestic violence to "where did Tiger stick his dick?" Never that feminism was supposed to teach us that realtionSHIP does not mean ownerSHIP; Elin Woods's payoff, literally, was $500 million, zero days in jail, and openly expressed heroine status.

Indeed, in matters of domestic discord, female hypoagency and male presumptive guilt are increasingly codified into policy or law, regardless of the level of physical violence, who initiated it, or even if there was no physical contact at all ("coercive control," "verbal abuse"). What is "domestic violence" is increasingly (and unfortunately) less about what is done, but the genitalia of the person doing it. This piece linked on the AVFM "Hot on the Web" sidebar (and a comment by Paul in another article I cannot recall) reminds us that despite the popular reinforcement of plausible deniability, hypoagency afforded to modern women, introspection is more common than we think.

Indeed, it's how we get so many women in the MHRM. Neither physical nor emotional bullying know gender in the real world, and it's refreshing to hear women in public space query aloud, "why am I treating my partner like this?"

Which brings us to Anita Baker's "I Apologize" immediately to mind. Despite what we all know (that women are just as likely, and probably more so, to singe their partners with fiery words), few and far between are melodic expressions of female contrition for a fight. Indeed, the catalogue of "I'm Sorry" songs is overwhelmingly male, which corresponds with the male trait, socially reinforced, of taking the blame, whether it was all his fault or not. The apologetic woman is not a common trope in popular music, which makes Baker's unvarnished self-repudiation all the more exceptional.

Quite possibly the most distinctive voice in R&B, the veteran chanteuse is used to breaking the mold. The song doesn't recount a physical altercation, per se, but does accurately reflect the origin of plurality of the physical disputes, based on the available research from those not in thrall to the Duluth Model Hive-Mind model of scholarship. Particularly, misplaced indignance and "bringing home problems" are not the sole province of "patriarchal oppression." The device Baker uses as port of entry into her confessional is the phone operator, whom she implores to connect her to her man, melancholy and regret palpable in her voice.

> ***Operator, get my baby on the line Just the other night/We had a horrible fight I admit that I, I was out of control***

The subtext of the device is the novel conceit of the telephone operator as confessional priest. She unpacks her burdens, but not to relieve her guilt, but rather as a trial run.

> ***Operator, it was like a bad dream Lord, you should have heard The way he shouted and the way that I screamed I regret it, because I was unfair I took it all out on him Just because he was there.***

The allusion is a circumstance familiar to anyone who has ever been in a relationship – using a loved one as an outlet for misdirected anger

> ***When the road gets rough, we say things we should not say I never meant to treat my baby that way***

What makes the song most effective and sincere is the absence of the Passive Voice. The persistence of the personal pronoun "I" is like a metronome, punctuating the confession. In the chorus it's uses no less than eight times, counting background vocals.

> ***I apologize (Believe me I do)/Believe me I do I apologize (Honest and true)/Honest and true Because I know I was wrong/So I sing you this song And I'm tryin' to get through/And make it up to you***

No dissembling, no half-measures, no passive-aggressive narcissism, no reversals ("but if you hadn't") Just a pure, unvarnished penitence. Implicit in the song is the recognition that nothing hurts more to someone than biting, acerbic words from the one they love. Baker sets an example that should be emulated by all in relationships, but is sadly only socially, morally and legally reinforced for one. Enjoy, for you are unlikely to hear its type in the near future.

Please help AVFM continue to provide you a quality website, and to change the public discourse on gender to one more rational and sane."

Donate

All feminists are tradcons

Andrew DiKaiomata · 29 March 2015 · Archived copy · Original

In the MRM we often see feminists and tradcons (traditional conservatives) compared and contrasted. We hear that tradcons are almost as bad as feminists. In this article I submit that all feminists *are* tradcons, though perhaps not all tradcons are feminists.

The initial objection to this thesis is that feminism is radically liberal, while tradcons are conservative, so how can feminists be tradcons? The reason is that under traditional conservative expectations, as with feminism, women have much more relaxed and different rules. There's a very narrow dress code for men, but wide dress code for women. Same with hair, personal expression, and with showing feelings and the expectation that people care about your emotions, or at least will not mock them like we do with male expressions. I'm thinking of the trendy "Manfeelz," "I bathe in male tears," "I drink male tears," "Oh, I hurt your fee-fees?" compared to the traditional-conservative equivalent "Keep a stiff upper lip," and "Boys don't cry."

With feminism and traditional conservatism, women are given more relaxed rules. For feminists, bouncing their bare breasts with the word slut painted on them is an absolute right, of course men don't ever dare take on a similar "slutty" display because the dress code is much stricter with men. In feminist thought, and I think it's safe to say traditional conservatism generally, this would be labeled "creepy", with female feelings being of the utmost importance.

When we look at the shared feminist and tradcon attitudes, near verbatim talking points and views on sex and gender, it makes me wonder if feminism isn't simply a subset of traditional conservatism. When taking a broader view, we see that all feminists are in fact tradcons. Let's talk about five ways feminism is traditional conservatism:

Separate rules for women

Feminists, like all tradcons have a real hard time saying no to women. To them, as a man you need to both satisfy and protect women. Treat her with kid gloves, like a child. To them, a man should never make a woman cry, he needs be attentive to her every need. For example, They'll shout "It's never okay to hit a woman!" Not even to defend yourself or your child? Not even to protect another woman? No. To tradcons, and I include feminists when I say tradcons, women are weak, therefore innocent. Men are strong, therefore abusive. Women can hit men without violating the tradcon mindset, because "What harm can a woman really do against men? Men are stronger." This is where both feminists and tradcons mock abused men, and minimize their issues. Being stronger, to them, means being deserving of abuse.

Real men

"Man up and be a feminist!," "Take it like a man!." Feminists, as tradcons, love controlling male behavior with this idea of "The real man". "Real men are feminists" didn't you know that? I guess I must not be a real man then. And piggybacking on our last point "Real men don't hit women." That's because "Real men protect women." We need men to sacrifice to their detriment for the benefit of women, that's how you get to be a "real man." "Benevolent patriarchy" you see? It's problematic, except when it directly benefits women… in all other instances, it's "misogyny writ large."

Women and children

When the boat starts sinking everyone yells "Women and children first!" It demonstrates the selfless sacrificial love men are trained to have to women they don't even know. Yet, to a feminist and perhaps even to an everyday tradcon with quite a dim view of men, this selfless sacrificial love is actually based on a hatred of women, on misogyny. Being in the unfortunate position of hearing a feminist try to make this point, we'll just say it makes sense if you don't think about it. It's a recurring theme within feminism, the absolutely indiscriminate use of the concept of hatred with the word *misogyny*. This might seem like a position where tradcons and feminists disagree, the idea that

love for women is hate. Yet, keep in mind the next point.

Men are after women for sex

Tradcons and feminists agree, men are only after women for sex. If he does something nice, watch out! A “nice” guy? No no, naive MRA, men are scum, they’re dangerous. Watch out for the big bad man. To them, men need to be restrained because they are like werewolves, ready to attack innocent women. As with traditional conservatism a female might “flirt” with a man, but a man in the same position is looked at as a potential predator. There’s the presupposition that a man is a up to no good with only sex on his mind, while the woman is pure and innocent. A display of male sexuality is variously “creepy” or “not appropriate,” contrasted with female sexuality where it is variously giving women a wider dress code or the title of “slut pride”. Don’t ever slut shame, you creep!

Men are super men and women are damsels

This last one is probably the biggest point to show how feminism overlaps with traditional conservatism. It screams both at the same time. “Save the women!,” “Fight for women!.” Those brave white knights, feminists, and other tradcons trumpeting the call to rescue those poor damsels. “You don’t say that to a lady,” “Check your privilege before you mansplain to a woman.” This is huge within feminism and a sentiment they love exploiting. Think Elevatorgate, Anita Sarkeesian and feminism generally. Feminism’s whole thing is the “men are evil oppressors”, “Women are oppressed” shtick.

After we consider these five points, we see how feminism is tradcon. When the male-bashing media portrays the MRM as pushing back against feminist over-reach, we have a good reference to see how there hasn’t been “over-reach” it’s simply a new kind of anti-male sentiment substituted for the old. There’s war between men and women for rights that men must lose so that women can win.

Feminism exploits traditional conservatism and our traditional thoughts to attempt to benefit women to the detriment of men in much the same way traditional conservatism expects men to sacrifice for the benefit of women to the detriment of themselves. Feminism and traditional conservatism are virtually indistinguishable, if not identical.

Funding an end to fundraisers

Paul Elam · 30 March 2015 · Archived copy · Original

Welcome to AVFM's most out of the ordinary fundraiser, and without a doubt one of the most important ever. Financial supporters will want to read all of this appeal, as it will explain the enormous transformation AVFM is undergoing. I will try to get all this out without writing a book, and hopefully without diluting the point, which is to raise money.

If you have been following us closely you are probably aware that AVFM has formed a Limited Liability Company (LLC) which now governs our operations. This means some very significant changes, beginning with a team of company officers responsible for operations, events and commercial opportunities that can finance the work we want to grow into doing.

That team is comprised of myself as CEO, Dean Esmay as Chief Operations Officer, David King as Chief Information Officer, Al Martin as Chief Security Officer and Peter Wright as Chief Marketing Officer.

As you might imagine the expense of pulling this together was considerable, given the rates of attorneys and CPAs. And that is not even close to all of the expenses.

For our upcoming publishing house, Zeta Press, we have had to engage attorneys to develop editor's and author's contracts and invest in the web development and ecommerce necessary to make that a reality.

All of this has been slow, arduous and expensive, and all of it has been happening in the middle of planning for ICMI '15 in Houston – an even more time consuming and expensive project than the organizational transition. At this point it has been so financially consuming that the LLC's needs preclude me from AVFM personal income for the foreseeable future. That means I have to work at something else for personal income. The LLC's needs take priority over mine.

To accomplish this I will be offering online coaching services to men only for a limited amount of hours a week in order to keep food on the table. I will be including one hour per week of pro bono work for those who cannot pay.

Another thing we have learned during this process is that these things move slowly. Contracts involve negotiations which can drag out and die as often as they succeed. And they are very time consuming.

We had fully intended to have a membership plan ready for launch with this fundraiser but it was just not possible

to make that happen. So, with your kind indulgence we will do one more traditional fundraiser with high hopes for success. That money will be directly used for LLC needs and to push us to a position to do the things we really want to do. For instance, we would love to see this (or something like it) on a billboard in Houston for a month leading up to the conference.

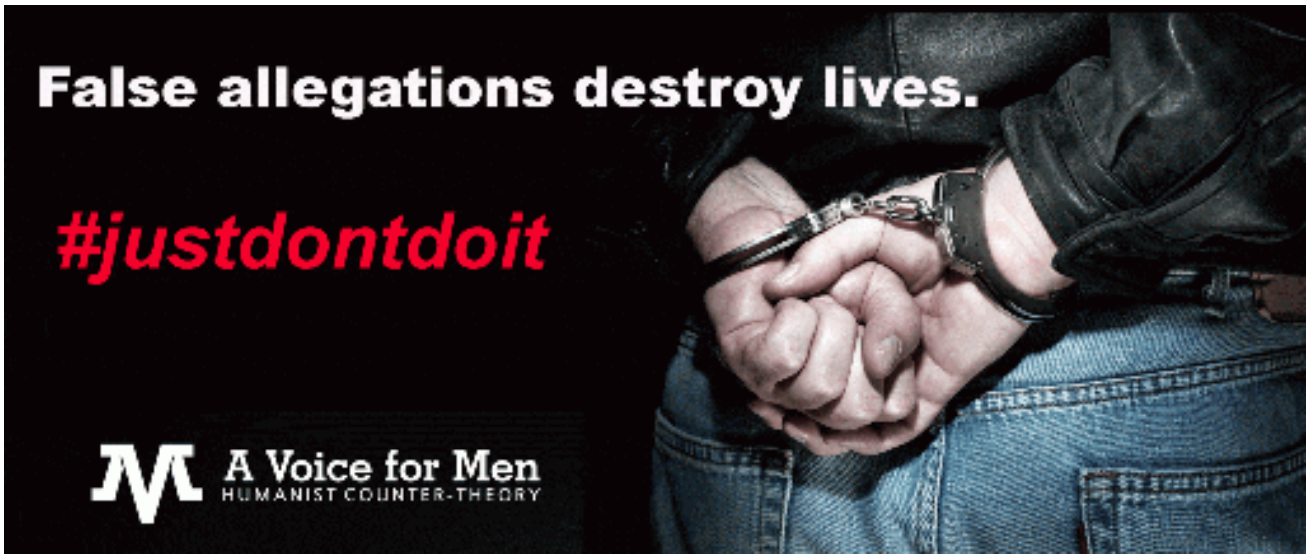

After we get the doors open to Zeta Press and An Ear for Men, a functional Patreon page, secure our advertising agreements and make payments on conference expenses, we can then formulate a realistic set of perks for different levels of membership support. We can make AVFM more self-sustaining, financially viable and socially powerful in complete defiance of the modern zeitgeist.

We do not intend to fail at this and we have the people to get it done.

So, with that I will ask you again to reach in and help us over this hump to the next level of AVFM's ability to change the narrative on gender and sex to one that is rational and functional. As always, our deepest appreciation to those who help.

[image]
Provided byFund-Raising-Ideas-Center.com

Funraiser will end midnight CDT, April 4, 2015

Gender relations in India with Anil Kumar and filmmaker Deepika Bhardwaj

Steve Brulé · 30 March 2015 · Archived copy · Original

The details vary slightly but the one-sided, false-narrative of female-victim / male-villain in domestic violence is being told around the world in many different ways. Join us on March 31 at 10 AM EST (7:30 PM IST) to discuss how this narrative is playing out in India today.

Deepika Bhardwaj is a filmmaker in India whose current project, Martyrs of Marriage, explores the "legal terrorism" inflicted on men by section 498A of IPC, a law which presumes a husband is guilty when charged by his wife: "Any woman in India can file this section against her husband, his parents and relatives … at any point of marriage (even after 22 years), get them arrested."

This law assumes that the husband is guilty as charged by his wife, and the courts can issue restraining orders as well financial and residential compensation without trial. Violation of these orders is a criminal offence, and the man must prove his innocence or go to jail. Furthermore, "a two-judge bench of the Supreme Court of India reviewed enforcement of Section 498A in 2014. The court found that the law was commonly misused and often resulted in unwarranted arrests." Nevertheless, the law remains unchanged and an increasing number of women are using this law to extort money from their husbands and his family.

More than 60,000 married men commit suicide every year in part due to the draconian nature of this law, and Bhardwaj recently spoke on this topic on Ted Talks. More information about her film, Martyrs of Marriage, can be found on her facebook page.

https://www.youtube.com/watch?v=1_2gl7lz25E
Anil Kumar is founder of India's first Men's Rights Research and Community Center in Bangalore, India. He has been invited by Indian Parliamentary Committees several times to speak about amendments to domestic violence and divorce laws, and he spoke at the 2014 International Conference on Men's Issues in Detroit, Michigan.

https://www.youtube.com/watch?v=Q8AZJUBBkN8
The distorted view, promoted by feminists, that domestic violence is a gendered crime in which victims are always female and villains are male has had many disturbing consequences that can no longer be ignored. Recently a man in India was accused of rape. A mob broke into the jail where he was held, dragged him into the street, and beat him death. A few days later police determined that he was innocent and that the sex was consensual.

Many people in the west believe that India is an example of an oppressive Patriarchal nation, and the media seems to feed this prejudice by focusing almost exclusively on incidents in which the victims are female, especially in so-called "honor" crimes like acid attacks (see Huffington Post). Most people are surprised to learn that an estimated 40% of acid attack victims are male (a recent female on male attack ignored by western media is also described here), and that many of the female victims are in fact attacked by other women as reported here and here, further confounding the statistics about this heinous crime! In another recent incident a woman accused her boyfriend of throwing acid on her. Further investigation revealed that the woman had thrown acid on herself and accused her boyfriend in order to punish him for cheating on her. But in the west we are only told that acid attacks and all domestic violence are crimes perpetrated by men against women.

None of these injustices can be ignored. Crimes against women have been given such an enormous priority globally that they not only take precedence over crimes against men, but they also cause us to ignore or minimize the destructive impact of crimes by women. Women and men are equally capable and equally guilty of horrendous acts. If we ignore one side, both sides will suffer as the anger, and resentment of injustice, fuels an escalating cycle of revenge.

[Ed. note: this post is reprinted with permission from Studio Brule.]

Chinese man jumping in river reveals the hidden side of arranged marriages

Mumia Ali · 30 March 2015 · Archived copy · Original

> *"Matchmaker, matchmaker, make me a match…"*
> *-Fiddler on the Roof*

Millennial pop cultural news website Elite Daily reported on an interesting story over the weekend that your correspondent thinks is highly legitimate insofar as men's issues are concerned. A Chinese man named Kang Hu attempted to commit suicide by drowning himself in a nearby river rather than marry his intended bride, 30 year old Na Sung, for being "too ugly" and citing the serious damage it would do to his image. After being rescued by a policeman and a foreman using a rope tied around Kang's chest to haul him out of the drink, Kang said the following:

> "I feel bad about what happened, but when I saw her, she wasn't what I expected, and I realized she would be bad for my image. My parents had arranged this and I couldn't see any way out apart from suicide."

The story immediately resonated with yours truly because I know firsthand what it's like to have a homely gal foisted upon you by kith and kin – something I've discussed at some length previously – and the story has great interest because it belies the notion in our time of arranged marriages being something that is oppressive only to women. While no doubt women can indeed suffer under the yoke of such arrangements, the assumption and indeed the presentation of these issues in the wider advocacy press is that women women alone can and will suffer under such circumstances – never men. Kang Hu proves that to be false.

How so?

Well, the dirty little secret that no one wants to openly confront is that very often, *arranged marriage was a way to palm off a less than comely lass* – and quite a few sons were stuck with such a bargain. No man if he can choose it, wants to be paired off with the equivalent of Quasimodo. There. I said it. Being the Homely Gal with a Heart of Gold might sell box office tickets and fuel our romantic notions of what love and romance should be, but in real life no man who can choose it, chooses a to put a ring on a busted chick.

I'm just saying.

Perhaps what's most interesting about the story, are the comments from the ED's readership – many of them were of the "he's nothing to write home about himself!/he's so shallow!/beauty is in the eye of the beholder!" variety – *all coming from female readers.* If the shoe were on the other foot though – a pretty young Jungmädel being wedded off to a decidedly older/ugly man – I am sure the righteous indignation would never end. Which proves my point yet again, that women taken together as a group (NAWALT but EWALT), simply do not care about the interests, desires or needs of men, and indeed see them as illegitimate, crude, base, even "evil", degenerate and reprobate. The premise is that regardless of a woman's outer appearance, her "inner beauty" somehow entitles her to a boyfriend, a relationship, or a husband – and if she fails to acquire these things, it isn't her fault, it's the fault of a misogynist society that cruelly judges her for failing to make the grade.

Of course, if a man fails to make the grade along the metrics that women's desire in any of the aforementioned areas yet still desires a mate, well, he's an entitled prick who needs to grok that life ain't fair, and oh, Man Up.

Even assuming that the ED's lady commentariat was right and Kang was no hearthrob himself, so what? Why should people continue to peddle the lie that less than attractive people are somehow or should be jumping up and down for joy at the prospect of being yoked, forever, to someone just as jacked up as themselves? People are trying

to upgrade, because no one in that situation wants a daily reminder of how bad life is for them – hence my argument that assortative mating is hardly the panacea that some in our time try to make it out to be. There's a lot of fine print involved and if anything, goes to explain how and why there is so much suffering in our world today.

No "3" is hankering at the prospect of getting together with another "3". Please don't believe the hype. Shrek was a movie.

At any rate, I can fully relate to Kang Hu – I too would have rather been waterboarded in a noble site somewhere in Eastern Europe by the CIA, rather than contend with the prospect of bedding or even being in the same room with Ms. "But She's So Nice!" – and the rank emotional manipulation at work on the part of one's own flesh and blood who are supposed to at the very least care about their kin, once again belies any notion that men don't have legitimate issues in our time (in this case, those of very basic respect and trampling over their boundaries), issues that in point of fact women themselves are at least partially at fault for.

If I could counsel Kang, I would tell him this: not only does he need to get as far away from the gal his parents tried to set him up with as humanly possible, he should get as far away from his parents as humanly possible, too – because their actions have proven that they mean him nothing good.

Why women don't need to earn the same as men

Timmy Kennedy · 30 March 2015 · Archived copy · Original

International Women's Day (March 8th in this year, 2015) has just passed, and one of the hottest topics was the gender pay gap. The fact that, on average, there is a 9.4% gap between what a woman earns compared to what a man earns, disgusts many. It paints a picture of a misogynistic society. Anything that paints such a picture will, of course, be something anybody with any form of interest in gender equality will jump all over. How, in this day and age, can a woman still earn less than a man?

Well, not only can I explain why, I'm also going to explain why it quite simply doesn't matter. If anything, asking the question, "how much does the average woman earn in comparison to the average man?" does nothing but encourage gender inequality.

Warren Farrell posed a very interesting question when he wrote his book, *Why Men Earn More*: if men are truly paid more for the same standard of work as a female, why would anyone ever hire a man? It's a question that, in my opinion, essentially debunks the myth that men earn more because, well, they are male.

However, he didn't stop there. His research suggested that there are twenty-five key workplace decisions that men make which, in turn, allow them to earn more on average. Things like, for example:

- working longer hours,
- taking riskier or more hazardous jobs, and
- willingness to train for more technical jobs which will limit their human contact.

And there you have it: men don't earn more because of their gender. But, that's not the point of this article. Far from it, in fact.

This week, Nick Clegg secured new measures to champion equal pay. Emma Watson, in her *HeForShe* interview, outlined that she wouldn't stop working to reduce the pay gap.

The why, of course, is to make sure that women earn the same as men, because that would be a huge step forward for gender equality. And, you know what? That seems like a pretty important step to take in the fight for gender equality. I mean, after all, men and women are no different. They are, as we all know, entirely equal. So, why should a man earn more? Let me explain to you why it doesn't matter. Or, to take it a step further, explain why trying to champion equal pay is actually a huge step in the wrong direction. Why trying to kill the pay gap will only encourage gender inequality.

For me, it's rather simple. In the workplace, comparing, ranking and rating workers on their gender is total gender inequality. Boiling people's skills, dispositions and competencies down to their gender? Total gender inequality. Even asking the question: how much does the average man earn in comparison to the average woman? Total gender inequality.

Surely, within the workplace, comparing workers by their gender is quite simply wrong. And, hence, to make sure that all men and all women earn the same is wrong. I'm almost certain that both men and women would rather be ranked by how good they are, how qualified they are and how suited they are for their job. Surely, within the workplace, comparing workers without even considering their gender once is equality. If equality of opportunity is there, equality within the workplace, period, is there.

Consider this thought experiment: there are two jobs available. One is worth a salary of one-hundred-thousand-pounds, the other worth a salary of ninety-one-thousand-pounds – a 9% difference. Two people apply, a man and a woman. One will get the higher paid job, the other, the lower paid job. The man has more experience, interviewed better and has more appropriate skills. The man gets the better job: he deserves it.

Comparing the two candidates solely on their skills, abilities, dispositions, competencies and qualities is equality.

On the other hand, in a society which is striving to reduce the pay gap, the woman may get the better job. In turn, the pay gap will be lowered, and many will think equality is being achieved. It isn't. I'm sure the woman wouldn't want the job if her gender was the only thing that merited her it. The man deserves the better job, but won't get it because the pay gap needs to be reduced, apparently.

Reducing the pay gap is encouraging gender inequality. The most qualified, most suited, and most experienced candidates should get the job, not the most suited gender.

Let's stop reducing such an important question to a male or female question. Stop comparing workers on their gender. Stop ranking workers on their gender. Stop rating workers on their gender.

Rather, let's start asking questions like: what's the pay gap between workers with so many years of experience? What's the pay gap between workers with 2:1 degrees and 2:2 degrees, and so on. Let's stop boiling things down to genders. We don't live in a misogynistic society, and the workplace is no different.

Let's start comparing, ranking and rating workers on their qualities, skills, dispositions, competencies and abilities. Let's prevent gender inequality from being introduced into the workplace in the form of killing the pay gap.

Do you even Patriarchy?

AVfM Video Source · 31 March 2015 · Archived copy · Original

This is brilliant.

https://youtu.be/qZTt6sZtvqU

And by the way, does anyone else notice the groundswell things like this almost certainly represent?

You may want to subscribe to Evan Delshaw.

When will YESBody! care?

Sage Gerard (Victor Zen) · 31 March 2015 · Archived copy · Original

Kennesaw State University (KSU) student, trans-woman, and now Sentinel staff writer Jessica Fisher reported on Zen Men's recent live educational event *Rape Culture Does Not Exist*, which united an entire classroom of KSU students to explore non-feminist perspectives on the toxic effects of the "rape culture" meme.

Our teleconference guests included Nick Reading, Karen Straughan, Alison Tieman, Richard Rall and Anna Cherry. KSU students were welcome to come on camera and talk.

https://www.youtube.com/watch?v=JH6td2Sc5U8

Fisher is a member of YESBody!, a gender-ideological student organization.

During my presentation I reiterated academic and political corruption on the part of influential feminists when spreading the Rape Culture meme. Feminist students, including Fisher, framed the criticism as "feminist bashing." When Fisher did not twist words, she selectively omitted information to set a pretense that Zen Men is an unwelcoming environment.

I personally invited YESBody! to attend the event several times, and to participate in the open discussion component of the event. I didn't fuss when complaints poured in because that's what debate is about. I encouraged feminists who were there in person to challenge what they heard, and I completely opened the floor after my presentation.

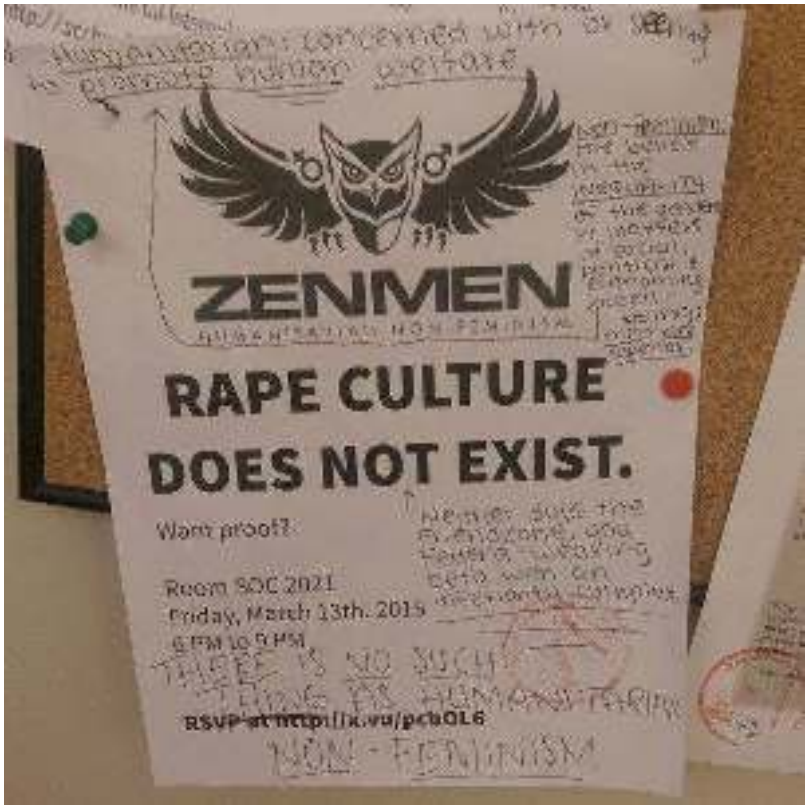

Defaced Zen Men poster.

I'll admit that I wanted to see prigs have a meltdown because I think oversensitive people are hilarious, but I sincerely hoped for passionate discussion and wanted feminists to challenge Zen Men right there in person. Sadly, no feminist in attendance participated, and instead left as soon as the open discussion started despite being welcomed. If YESBody! wishes to complain about a strong non-feminist slant in the overall event, they need to take responsibility *for their decision to remove themselves from what was originally a diverse pool of opinions.*

Fisher's bubble is even more noticeable thanks to her interviewing YESBody! member Devyn Springer —whom

they brought — *and no one else.* My favorite part was when Devyn apparently expected explicit personal acknowledgement in a largely unregulated discussion. Devyn called the event a cult meeting, and asked why we couldn't talk about men's issues without "bashing feminism."

I've written over 50 articles on A Voice for Men, many of which cite evidence I do not need to rewrite. All I need to do is remind everyone that feminism is a worldview, and it's not healthy to hold it above scrutiny. Zen Men members and volunteers are happy to admit if they are wrong about something but they also insist on expressing their opinions on gender without feeling shamed or disrespected. We live under dogmatic conviction to what makes us feel good, instead of what makes us think. Case in point, YESBody!'s advisor Stacy Keltner lied to the cops, claiming that I fantasized about killing women, among other things. Is this the diversity, tolerance and understanding YESBody! brings to the table?

I've been a subject of many campus police reports filed strictly by feminists because I'm not like them. Every police report fizzled away harmlessly. I hope that my readers acknowledge the attempt by feminists to *harm me* because I don't worship them.

Merely criticizing feminism makes people risk their jobs, if not their lives. This is enough evidence for Devyn to know that there is a monopoly in the marketplace of ideas. A land where disagreement is not disagreement, it's "bashing."

What about the defaced flyer? Was that not bashing? What about your advisor's accusations, YESBody!'s response to my side of the October debate, and all the lovely things I have caught in screenshots on YESBody!'s Facebook page? Is YESBody! ready to say that they've been perfect little angels?

Now, if I make people feel uncomfortable for having strong opinions, then they can just sit there and be uncomfortable. I cannot respect people who subjugate others using emotional manipulation, because that is the heart of a dysfunctional relationship. I don't intend to get out of bed and attack other people's feelings, but I will happily *risk* offending everyone to make important observations that bring sanity back to gender relations.

Fisher placed an unfair focus on me, when there were several non-feminist women at the event. Only Karen Straughan's perspective was included. Apparently heretic women aren't allowed a voice in discussions on equality and diversity. It's not misogyny if feminists do the silencing, right?

If Zen Men is woefully mistaken about everything, then why would anyone feel intimidated by what it has to say? I presented evidence showing that Rape Culture is a message of fear and emotional manipulation, and offered alternative, evidence-based options to aid victims of sexual assault.

Instead of asking questions like a staff writer for a news team ought to do, Jessica Fisher chose to make passive-aggressive tweets a la Adria Richards during the presentation and evade discussion altogether:

In response to my mentioning that due process violations threatened constitutional protections:

> Two mentions of the constitution so far tonight – the constitution was written by racists misogynists.
>
> — Jessica Fisher (@TransAnarchist) March 13, 2015

In response to my claim that rape culture is a meme that spreads hysteria:

> Conflating rape culture with 'hysteria' is part of the problem.
>
> — Jessica Fisher (@TransAnarchist) March 13, 2015

In response to my showing the class how 1880–1930 lynch mobs and rape culture ideologues rationalize crime similarly:

> The presenter compares feminists to racists. Those combating rape culture to those who lynched.

> — Jessica Fisher (@TransAnarchist) March 13, 2015

In response to my mention of innocent men being torn apart by due process violations:

> Innocent people shouldnt be found guilty of crimes – thats a criminal justice problem, not a problem sexual assault victims should deal with
>
> — Jessica Fisher (@TransAnarchist) March 13, 2015

In response to my discussing the April 4th Directive and it's recommendation of the "preponderance of the evidence" standard for allegations of sexual assault:

> "Preponderance" is enough for me
>
> — Jessica Fisher (@TransAnarchist) March 13, 2015

I'm comfortable allowing intelligent readers to figure out problems in Fisher's reasoning. For the purposes of this article, I find it more productive to compare track records. I'll do so by bouncing off one last quote by Fisher:

> Feminists and activists here at Kennesaw State University have gone through great pains to emphasize the ways that rape affects and is perpetrated by all kinds of people. This culminated in last fall's YESBody! display on the campus green.

One thing Jessica fails to mention is that at the last part of my presentation I promote the *North Georgia Mountain Crisis Network* (NGMCN) and provide information on volunteer opportunities for this organization. I showed my research of 142 Georgia crisis networks across the state, and proof that NGMCN actually provides shelter for men.

> If you are a man experiencing domestic violence or sexual assault, and feel that you need shelter specific to safety concerns (whether the danger is from a woman or another man), don't give up. **CALL** our hotline number so that we can help you through your immediate crisis. Often, a few nights in safe place can help you to come up with alternatives. In many cases, just having a safe place to stay for a few days to get some sleep, to make phone calls, firm up plans, and have a base of operation can give you the the leeway you need to regain some control of your life, implement safety plans, and turn the proverbial corner to an abuse-free life.
>
> — North Georgia Mountain Crisis Network, Inc.

Talk about an oasis in the desert!

I encourage everyone to support organizations that help all victims of domestic violence and sexual assault. For whatever reason, Fisher figured a gender-equitable shelter wasn't worth mentioning in her crusade for raising awareness for victims. Helping all victims would be helping Zen Men, and helping Zen Men is bad!

Fisher instead delightfully reminded us all about YESBody!'s underwear display. How kind of her to omit the fact that I donated the rest of the money they needed for that. Fisher also omits the fact that YESBody! members have called my donation a "bullying tactic." Since holding the event, YESBody!'s only act of "collaboration" since promising to help Zen Men during *Male Students in Peril* was to drop off two Hefty bags of undies for me to proxy donate to the C.A.R.E. center on campus.

So, their message is "Your money is icky, you're a piece of shit, and you will get rid of this underwear for us. Don't expect thanks, because we're taking credit."

YESBody! is a hub of pop politics, where gratitude and common decency collapse under the weight of ideological commitment. The co-presidents issued two apologies for making evidence-free character allegations, but to this day

have not corrected that behavior, because to them, integrity is not as important as popularity.

Our intention was to counteract propaganda that hides victims of sexual assault and advocate for real (not perceived) victims of rape. If you wish to help, Zen Men is preparing a letter to Sen. John Lewis and House Rep. Margaret Kaiser requesting to change the rape definition in O.C.G.A §16-6-1 to recognize gay victims and male victims. Zen Men is also still collaborating with KSU administration in the (painfully slow) development of a men's shelter to complement the Women's Resource Center and provide comparable services based on sex pursuant to Title IX. I wish all missions would finish overnight, but they won't. This a long, thankless, and often depressing job.

Zen Men is doing it's part to aid victims of sexual assault, and I put tens of thousands of miles on my car networking with businesses I find in KSU databases. Most of the work I do is not reported online because it is busywork, but it is that busywork that gives me the experience to know what I am doing is right. I'm not the kind of person that sells shiny messages or promises, because I am the opposite of YESBody! in that respect: integrity is more important than popularity.

YESBody! members have violated apologies, used up my Q&A time in the November conference to make empty promises, cast my *giving them money* as "bullying and harassment," stood by while their friends in faculty told lies about Zen Men and it's members, and dismissed everyone who doesn't think like them.

This is the hysteria that drives toxic memes that twist reality, whether it be Rape Culture, the Glass Ceiling, Guyland or the Patriarchy. Just because Zen Men challenges ideological nonsense behind these memes does not mean we oppose individual agency. In fact, it is because we care about equity that we oppose feminism.

Zen Men expresses unpopular opinions, but that is not bashing, nor is it a reason to file police reports. If we at Zen Men even came close to acting like YESBody!, we'd be cast as a hate-group only because we lack the popularity that makes their antagonistic bigotry okay. Replace "YESBody!" with "Zen Men" and "Zen Men" with YESBody! in each of our historical actions and see if that helps you realize who needs a lesson in what it means to care about human beings.

This article originally appeared on ZenMen.org.

John Stuart Mill on chivalry

Peter Wright · 31 March 2015 · Archived copy · Original

In 1869 John Stuart Mill published his gynocentric work The Subjection of Women (SOW), stating that while people everywhere were being freed from social roles, women remained tethered to theirs, stating: "Men hold women in subjection by representing to them meekness, submissiveness, and resignation of all individual will into the hands of a man, as an essential part of sexual attractiveness." (SOW, p. 272). Ironically, Mill sympathizes with women's subjection while lauding the male chivalry that women both inspired and were recipients of. Mill contends that male chivalry, however, was not always reliable and thus must give way to a more reliable, State-enforced protection and benevolence toward women.

In light of Mill's gynocentrism, Ernest Belfort Bax published an incisive rejoinder to the book pointing out the greater injustices faced by men.

The following is a quote from Mill's venerated SOW – PW

The moral influence of women: chivalry

The other mode in which the effect of women's opinion has been conspicuous is by giving a powerful stimulus to those qualities in men which, not being themselves trained in, it was necessary for them that they should find in their protectors. Courage, and the military virtues generally, have at all times been greatly indebted to the desire which men felt of being admired by women: and the stimulus reaches far beyond this one class of eminent qualities, since, by a very natural effect of their position, the best passport to the admiration and favour of women has always been to be thought highly of by men.

From the combination of the two kinds of moral influence thus exercised by women, arose the spirit of chivalry: the peculiarity of which is to aim at combining the highest standard of the warlike qualities with the cultivation of a totally different class of virtues – those of gentleness, generosity, and self-abnegation towards the non-military and defenseless classes generally, and a special submission and worship directed towards women; who were distinguished from the other defenceless classes by the high rewards which they had it in their power voluntarily to bestow on those who endeavoured to earn their favour, instead of extorting their subjection.

Though the practice of chivalry fell even more sadly short of its theoretic standard than practice generally falls below theory, it remains one of the most precious monuments of the moral history of our race; as a remarkable instance of a concerted and organised attempt by a most disorganised and distracted society, to raise up and carry into practice a moral ideal greatly in advance of its social condition and institutions; so much so as to have been completely frustrated in the main object, yet never entirely inefficacious, and which has left a most sensible, and for the most part a highly valuable impress on the ideas and feelings of all subsequent times.

The chivalrous ideal is the acme of the influence of women's sentiments on the moral cultivation of mankind: and if women are to remain in their subordinate situation, it were greatly to be lamented that the chivalrous standard should have passed away, for it is the only one at all capable of mitigating the demoralising influences of that

position. But the changes in the general state of the species rendered inevitable the substitution of a totally different ideal of morality for the chivalrous one.

Chivalry was the attempt to infuse moral elements into a state of society in which everything depended for good or evil on individual prowess, under the softening influences of individual delicacy and generosity. In modern societies, all things, even in the military department of affairs, are decided, not by individual effort, but by the combined operations of numbers; while the main occupation of society has changed from fighting to business, from military to industrial life. The exigencies of the new life are no more exclusive of the virtues of generosity than those of the old, but it no longer entirely depends on them.

The main foundations of the moral life of modern times must be justice and prudence; the respect of each for the rights of every other, and the ability of each to take care of himself. Chivalry left without legal check all those forms of wrong which reigned unpunished throughout society; it only encouraged a few to do right in preference to wrong, by the direction it gave to the instruments of praise and admiration. But the real dependence of morality must always be upon its penal sanctions – its power to deter from evil. The security of society cannot rest on merely rendering honour to right, a motive so comparatively weak in all but a few, and which on very many does not operate at all.

Modern society is able to repress wrong through all departments of life, by a fit exertion of the superior strength which civilisation has given it, and thus to render the existence of the weaker members of society (no longer defenseless but protected by law) tolerable to them, without reliance on the chivalrous feelings of those who are in a position to tyrannise. The beauties and graces of the chivalrous character are still what they were, but the rights of the weak, and the general comfort of human life, now rest on a far surer and steadier support; or rather, they do so in every relation of life except the conjugal.

Shrilling Sandberg

AVfM Video Source · 1 April 2015 · Archived copy · Original

Sheryl Sandbery claims that companies with more women perform better? Oh, really? Skeptorr has a few inconvenient truths to share.

Eating while MGTOW: gender binary gelatin dessert

August Løvenskiolds · 1 April 2015 · Archived copy · Original

One of my previous articles on "Eating while MGTOW" drove feminists into an online rage. Both my bunnyluv Amanda Marcotte and some other chick with mammoth boobz had massive freakouts over the idea that MGTOW might organize their lives so that they can withdraw from a feminist world that openly hates us even as it loves stealing the fruits of our labor.

They are desperate to shame men who can no longer be shamed by women. They hate us and they really, really want us back so they can fail to shame us some more as they rape our wallets. No thanks, honey. It is over. Stop stalking us and get out of our kitchens.

As sweet as their feminist tears are, I prefer dessert, especially when I invent it myself.

Growing up in a small-town Southern Bible-belt traditional community almost certainly means you ate a lot of sugary, gelatin-based, mom-made desserts in school and at church potlucks. Later in life, rapey "jello shots" (flavored gelatin prepared with vodka instead of some of the water) became all the rage in the club scene that is normalized by rape culture. Add the smiling evil genius Bill Cosby as the advertizing face of Jello(tm) brand gelatin and you get the clear view of the extent to which gelatin desserts are proof that the patriarchy hates and oppresses all women through all time.

Which makes gelatin the perfect candidate for the MGTOW lifestyle cuisine.

Although packaged, pre-flavored gelatin is inexpensive, the pallet of fruit flavors is limited and the amount of sugar is appalling, especially if you are trying to cut back on it, as I am. In Dallas, all of the sugar-free pre-sweetened options in gelatin are sweetened with Aspartame(tm), which is not my favorite artificial sweetener: it tends to degrade both with age and when heated, making this sort of sugar-free Jello(tm) less than ideal, taste-wise.

So, to feed my sweet tooth, I decided to make my own.

My favorite sweetener is Splenda(tm) brand artificial sweetener (sucralose). Sucralose is also the sweetener used in the so-called "water enhancers" like Mio(tm), and Dasani Drops(tm). Many stores now carry less expensive house-brands of these products but I have tried several and have yet to find one I would buy a second time.

We drink a lot of water here in Dallas, Texas – summers are long, windy and brutally hot. I keep about 7 liters of water in my refrigerator and I use "water enhancers" as a convenient way to perk up the water's flavor.

In my area, unflavored gelatin can be purchased in bulk boxes of pre-measured packets for about one-half to one-fourth the price of flavored gelatin. I used two packets of "Knox(tm) Original Gelatine Unflavored) for my latest experiment: combining water-enhancers with gelatin to make my own customized dessert. My latest recipe:

Gender Binary MGTOW Gelatin
(makes four generous servings)

This dessert is a two-layer gelatin mold. You will need a medium-sized non-reactive container (glass or plastic, for example) that holds at least 1 1/2 quarts/liters.

First, prepare the bottom layer:

Layer one:

Juice of one lemon, freshly squeezed
3 packets of Splenda sweetener (I used the version "with Fiber")
1 packet of gelatin
2/3 tsp (3.5 ml) of Dasani Drops "pink lemonade" flavor
One cup (240 ml) of boiling water

One cup (240 ml) of ice cubes with water (or use vodka or tequila from the freezer)

In the non-reactive container, add the lemon juice and the packets of sweetener. Sprinkle in the gelatin and add the boiling water. Stir until gelatin is dissolved (about 30 seconds or less). Add the flavoring and iced water. Stir until the ice is completely melted and refrigerate immediately.

Proceed to your computer and read up on the latest feminist-driven rape hoax. There are always a wide variety to catch up on.

After an hour the first layer should be congealed enough for you to start on the second, top layer.

Layer two:

3 packets of Splenda sweetener (again I used the version “with Fiber”)
1 packet of gelatin
2/3 tsp (3.5 ml) of Dasani Drops “strawberry kiwi” flavor
One cup (240 ml) of boiling water
One cup (240 ml) of heavy cream (or a creme liquor from the freezer)
One cup frozen raspberries (or your favorite low-sugar frozen fruit)

In a new mixing bowl, add the Splenda and gelatin. Add the boiling water. Stir until gelatin is dissolved (about 30 seconds or less). Add the favoring, the heavy cream and the frozen berries. Stir briefly. Remove the container with the first layer from the refrigerator and pour the creamy second layer on top of the first. Chill in the fridge for two more hours or until set. If not eating immediately, cover before storing in fridge.

I serve a huge slab of the result (about 1/4 of it) with more fresh cream poured on top.

Here’s another version of this dessert that riffs of recipes for Key Lime Pie.

Key Lime Gender Binary MGTOW Dessert
(makes four generous servings)

First, prepare the bottom layer:

Layer one:

Juice of 15 Key Limes, freshly squeezed about 1/2 cup (120 ml)
8 packets of Splenda sweetener (I used the version “with Fiber”)
1 packet of gelatin
8 oz (226 gm) of cream cheese, room temperature
1 cup of pecan halves

In one-cup measuring cup add the juice of 15 limes and enough water to make 1 cup. Transfer to a microwave-safe container and microwave at full power for 3 minutes or until piping hot.

In a non-reactive container, add the packets of sweetener and a bit of the zest from the key limes. Sprinkle in the gelatin and add the boiling water/juice mix. Stir until gelatin is dissolved (about 30 seconds or less). Add the cream cheese and beat/mix until the mixture is uniform. Add the pecans (they should float on the surface) and refrigerate immediately.

Proceed to your computer and read up on more feminist-driven rape hoaxes..

After two hours the first layer should be congealed enough for you to start on the second, top layer.

Layer two:

3 packets of Splenda sweetener (again I used the version “with Fiber”)

1 packet of gelatin
2/3 tsp (3.5 ml) of Mio “fruit punch” flavor
One cup (240 ml) of boiling water
One cup (240 ml) of heavy cream (or a creme liquor from the freezer)
One cup frozen raspberries (or your favorite low-sugar frozen fruit)

In a new mixing bowl, add the Splenda and gelatin. Add the boiling water. Stir until gelatin is dissolved (about 30 seconds or less). Add the favoring, the heavy cream and the frozen berries. Stir briefly. Remove the container with the first layer from the refrigerator and pour the creamy second layer on top of the first. Chill in the fridge for two more hours or until set. If not eating immediately, cover before storing in fridge.

Serve the result (about 1/4 of it) with more fresh cream poured on top.

When prepared as above, the Gender Binary Desserts will both challenge the feminist notion of fluid gender roles and be thicker than the gelatin desserts you remember from your youth. Add more liquid during preparation for a softer result. If you want a very firm, chewier result you can cut the liquid down almost 50% for an extreme, radfem version of the dish.

When dealing with feminists, few things are as satisfying as delivering them their just desserts.

Previous entries in Eating (While) MGTOW:
Buck buck chicken
Look at the flowers! stoup
Chili, no beans. I got your powder

Feminists have their heads up their cant

Andrew DiKaiomata · 1 April 2015 · Archived copy · Original

Recently, an angry, hysterical feminist bigot with a history of compulsively lying, summarized a recent article as my allegedly writing, "…that all feminists are evil women who hate men." I searched through the article I wrote; never does the word "evil" even appear, nor do I ever imply that feminists are all women. Yet that's the best that this poor feminist with his unfortunately poor feminist reading comprehension skills can do.

That's really all any feminist can do. The often repeated "They hate teh wymynz" argument: conflating hateful feminist bigotry with women and claiming you are attacking women. I don't need to point out how that reasoning is fallacious. What's funny is the claim that only women can be feminists is a claim I've only ever heard from feminist bigots themselves. It makes you wonder; why do feminists have such bad reading and listening comprehension skills?

It seems to me their poor reasoning and reading comprehension skills are caused by feminist *cant*. Loaded language used to reinforce feminist ideology, especially its presuppositions.

Feminists see themselves as wizards, able to cast a sort of spell simply by redefining words or creating a word or phrase in their cant language to make their delusion true. It's a linguistic shell game:

"Oh, you don't think women are people, huh?"

"You don't believe in equality, huh?"

I don't need to point out how this thought-stopping feminist cant is absurd, though it may be worth mentioning that it's doubtful that anyone in the history of the world has ever actually said women aren't people. Yet, plenty of people claim that *men* aren't people they are *always* feminists.

Another example, with the Duke Lacrosse team or UVa, when people point out the rape story could not have possibly been true for several separate, slam dunk reasons, we are told that it actually did happen, we just support it or we are rape apologists.

What's going on here? The idea that the accused man is guilty of rape is presupposed within feminist cant. Just like "Feminism just means equality", "The accused man is guilty of rape", is presuppositional in feminist cant. The feminist therefore sees the person explaining that no crime occurred as necessarily defending rape, and therefore a rape apologist. Feminists simply have their heads too far up their feminist cant to see reality.

The possibility of a man to be accused, yet be innocent, is unimaginable to a feminist because of another layer of feminist presupposition. We are told, "It is cruel to not believe the rape victim." Why should we presuppose the guilt of the accused? Because we should believe the victim.

The accuser is presupposed to be the victim, the accused is presupposed not to be the victim of a false and malicious accusation, but the villain.

Epistemology, a concern for how we know what we claim to know, is completely missing. In feminism, it's replaced by a feedback loop where the conclusion is used as a premise to support the conclusion.

"Rape apologetics!", "Patriarchy!", "Misogyny!" If you hear these phrases, you can bet the person screeching them is a feminist. Examples of feminist buzzwords abound, loaded language full of presupposition. If you're like me, you've at one point had the strange experience of honestly trying to impart logic and reason into a hateful feminist bigot. Of course, you didn't know beforehand the feminist you're talking to is a hateful bigot; you'll learn that later.

Another stomach-churning example is the twisted tumblr feminist response to Bill Cosby, blinded with their frothing hate of him, his race and gender declare that he needs the "Emmit Till treatment." or needs to be sexually tortured to death. A well-intended, naïve person might try to interact with these vile feminist bigots, to try to change

their minds. Yet, their own jargon is loaded with presupposition. If a man is accused of rape, even if there is clear and convincing proof of his innocence, a feminist deems him guilty. To a feminist, pointing out that he may be innocent isn't pointing out that he may be innocent, it's defending rape.

The feminist cant seriously gets in the way of their listening comprehension. Feminists can't listen with their heads up their cant.

Just as "Rape apologetics" is feminist cant used to presuppose their beliefs and misrepresent what is actually being said, even the term "Feminism" is used to misrepresent feminism.

People who support equal rights for men and oppose hateful feminist anti-male bigotry are almost always asked by puzzled feminists "How do you define feminism?" The question presupposes that an individual can define feminism. In reality, we don't define things, reality itself defines them. Simply defining things doesn't change reality. Reality needs to change definitions. We can't simply recast a definition like a magical spell and turn feminism into something else.

Saying "Feminism just means equality" and therefore it is so, is like saying "Let's define a unicorn as a magical flying horse with a horn on its heads that exists," then declaring that unicorns, by definition, exist.

"Feminism just means equality" is their GOTO line. When someone says something off-script like pointing out how "The Patriarchy", "Male Privilege", "Toxic masculinity", "Institutional misogyny" "Switch rape", or "Gender-criticism" are clearly different from equality and that the concept of equality existed long before feminism did, the feminist will simply blink and start back at the GOTO line, "Feminism just means equality".

In summary, "My assertion is true because it is. It is because I know it's true." It is presupposed to be true. This is how feminist cant controls their thoughts; loaded language that impedes their ability to think critically.

It's easy to see how this faulty reasoning is used to vilify people who support solutions for men's issues. Under this mindset, opposing feminist bigotry is identical to opposing equality. Not hating men means you hate women and are a misogynist. Supporting the legal principle of the presumption of innocence is identical to supporting rape. Championing men's issues is seen as identical to supporting crime, domestic abuse and rape.

Feminism has a thing with words that control thought. You may have almost lost your lunch when you heard the bigoted feminist slogan "Redefining masculinity."

Feminists see masculinity as evil. Their hateful and deluded understanding of men doesn't allow them to re-evaluate their bigoted view of men, no, that is presuppositionally true. In their bigoted brains, we need to change the definition of masculinity to something that can never ever ever be toxic – femininity. Their own feminist cant wags the dog. They don't see that masculinity is what men are like, just as femininity is what women are like, they think to put another label on what men are like will change what men actually are.

So if you've ever wondered why feminists fail so badly at listening comprehension, why they just can't understand what words mean, why they are determined to misrepresent what you say, the answer is plain; feminists have their heads up their cant.

“No Boys Allowed” day teaches girls about science, math

AVfM Video Source · 2 April 2015 · Archived copy · Original

Yes, “No Boys Allowed” is now a thing in US Public Schools:

https://youtu.be/wr413iKJMJA

Veemonro‘s had about enough.

ICMI 15: Building Bridges Between Men and Women in the 21st Century

David King · 2 April 2015 · Archived copy · Original

[redirect]

ICMI 15: Building Bridges Between Men and Women in the 21st Century

Paul Elam · 2 April 2015 · Archived copy · Original

For fifty years we have struggled with the promise of a more fair and equitable world for men and women; a world in which men and women would stand on equal ground without the burden of archaic and limiting expectations based on sex.

By undertaking a meaningful examination of gender and power, we have also attempted to remove the limitations of those expectations from the backs of our children. Such is our effort to provide them a future of fairness and equal opportunity.

Fifty years later we have only realized the precise opposite of those ideals and the reasons for this are clear.

Our quest to understand gender roles and the limitations they impose on human beings has been narrowed to a select, very limited part of the overall human experience. The goals of understanding sex-based power and powerlessness in both sexes has devolved into a rigid, ideological agenda that focuses only on disadvantages faced by women and privilege enjoyed by men. We have become a society obsessed with the struggles of one sex and indifferent, even hostile to the struggles of the other.

The result of that ill-fated path is evident.

Rather than creating a more egalitarian and principled social climate; rather than unite the sexes as legal and social equals, we have instead twisted our ambitions into a growing chasm of dysfunction, mistrust, animosity and ignorance. Rather than building new and better bridges between men and women, we have simply contented ourselves with burning the old ones down.

It‘s time to extinguish the flames, lay out the blueprints and start building again with a renewed commitment to addressing the issues of both sexes without bias or ideological corruption. We do this with the understanding that no one is exempt from the hardships or the rewards of such an effort.

This is the theme of **A Voice for Men’s Second International Conference on Men’s Issues: Building Bridges Between Men and Women in the 21st Century.**

On October 30 and 31, 2015 in Houston, Texas we will start corrective measures in earnest by initiating a more complete and honest dialogue; one that includes key factors that have literally been elbowed out of the way for half a century. That is male disposability and female sexual power. More succinctly, we are talking about gynocentrism — the powerful human drive to protect and provide for women, to put them first at all times and at all costs, even when doing so is detrimental to both sexes.

It is a vital conversation. We cannot limp forward as a society on concerns for only one sex, just as we cannot advance as two equal sexes by continuing to address the problems of only one of them. To row ahead instead of going in circles we must have both oars in the water.

This exploration is tough ground because it requires us to examine how gynocentrism has impacted and derailed the discussion on sex and power; how it has, in fact, done nothing more than paint a new face directly on the problems we set out to fix.

We will have to examine the clear constitutional violation of male-only selective service, male-only socially and legally sanctioned genital mutilation, the criminal sentencing disparity, male exclusion from reproductive rights and a host of other issues at which we find gynocentrism squarely at the core. In doing so, we will face the reality that equality when convenient, chivalry when not, is a glaring hypocrisy that has unhinged our efforts toward meaningful change.

We must correct where we have failed when we allowed ideology with a financial agenda to corrupt our

understanding of men and women and contaminate our connection to each other.

We will have to do all this as men and women unified by the idea that all human beings deserve equal rights and equal treatment under the law, as well as the fact that all those who have those rights share equally in the price of paying for them.

A Voice for Men will bring you an opportunity to be an important part of that discussion this October in Houston. We invite you, men and women, straight or gay, of any color, nationality, religious or nonreligious, to join us. Hear provocative, fascinating speakers and enjoy shared meals and social festivities with the idea in mind that we can put society back on track to move forward instead of just continuing to set bridges ablaze.

Visit ICMI Website
Purchase Tickets

Abortion facilities: Spartan or spa?

August Løvenskiolds · 2 April 2015 · Archived copy · Original

The latest outrage of entitled feminist demands for more luxurious pampering comes from my honey pie cuddle monkey Amanda Marcotte, who, writing in *Slate*, decries the status quo that procuring an abortion might be an unpleasant experience for those feeble ladies with an inconvenient delicate condition:

> Getting medical treatments in general is unpleasant. That's exactly why health care providers should try to smooth the edges as much as possible with creature comforts. The same should go for abortion, a really common procedure that a woman runs a 1-in-3 chance of needing at some point in her life. Abortion is legal. If you want a little more misery and shame with your abortion experience, feel free to impose that on yourself, but for those who disagree, pass the fluffy robes and the herbal teas.

The for-I-am-a-Princess! gall of these feminist Antoinettes makes me consider efforts to calm myself that include bourbon and revenge porn. It is not enough that we grant them leave to kill their "fetuses": they want their servants rubbing their feet while the chugging sounds of the vacuum aspiration machine are muffled by soft, fuzzy headphones playing the dulcet tones of lesbian icons like the Indigo Girls singing *Closer to fine*.

A much better choice of music guaranteed to piss off every feminist on the planet would be Raelynn's *God Made Girls*.

Medical resources are limited and getting more dear and dire all the time. Our truly most deserving patients – wounded military veterans – face daunting treatment wait times so bad that the US Veteran's Administration even had to delay *the report on the delays*:

> ***Pending Appointments (As of 2/15/15)*** *and* ***Completed Appointments (As of 1/31/15)*** *were previously scheduled for release on March 5, 2015. VA did not post patient access data on March 5, 2015 due to an incomplete transmission of January 2015 appointment data from two facilities. This incomplete transmission of data resulted in underreporting the number of Veterans' appointments completed as well as associated wait times for those appointments.*

Meanwhile, as wounded veterans go untreated and even audits of their plight go unreported, Marcotte wonders "why shouldn't a health clinic aim for a more welcoming experience? I know I appreciate, for instance, having a DVD player on hand." By all means, let's put more doilies and teapots into abortion clinics before we add more doctors and nurses to treat national heroes.

Naked greed. Entitlement. Sexual incontinence. Callous disregard for nascent human life. Horrific rape hoaxes. Is it any wonder why more and more people are coming to a visceral rejection of feminists and their bloated bloviating? And that this hatred is largely divorced from the many logical, historical, and ethical failings of feminism?

The lifespans of men continue to fall 5 years shorter than women's and all feminists want is a more opulent lounge for their fat asses while they wait to kill their kids? What the hell?

Believe it or not, when it comes to abortion, I am pro-choice. Reluctantly so, but I am. Back in the 1980's I volunteered as an escort and human shield to ferry terrified and ashamed patients from the parking lot to the clinic doors – past the screaming, spitting mobs of fundamentalists that would gather like locusts every weekend outside the Routh Street Women's Clinic in Dallas.

But now, in addition to a safe space, feminists want us to give them *a spa*? Where, exactly, is the dictionary "equality" of feminism in any of that?

Yes, I was an idiot white knight that cared about women's rights and access to safe abortions. I was young and

stupid and the ugly, evil truth of entitled princess feminism wouldn't hit me for another 5 years.

Feminists have made me regret that I ever gave a damn about them.

Fool me once...

B.R. Merrick · 2 April 2015 · Archived copy · Original

I was genuinely surprised and excited when Martin McKenzie-Murray contacted me from *The Saturday Paper* online. I've never known a McKenzie-Murray, I'd never heard of *The Saturday Paper*, and I've never been to Australia, though I've seen pictures. I was also, of course, a little apprehensive when someone with little knowledge of the men's movement asked for an e-mail interview exchange. However, I readily accepted because of my preference for writing on hot-button issues, as opposed to any other sort of discussion about them. I've also never done a written interview before. Furthermore, his picture was cute.

I grew more wary when I read the content of some of his articles – not because I found myself in much disagreement – but because it was clear that he was used to reporting or commentating on a wide range of issues not including the men's movement. In spite of mild misgivings, I dived in.

To say that I am disappointed in the end result is to understate. However, I am not surprised nor upset. I could tell by some of his questions that he had a different operating premise from mine, and that his premises would have to be dealt with in a longer exchange that I would not be interested in having.

As the end result is this nasty article that puts me in a tent with alleged misogynists, I am actually gladdened that someone with obvious writing talent has so completely misrepresented a worldwide phenomenon. The article doesn't need to be taken down here and it won't be. It takes itself down. All I have to do is give you one example, and not very far into the article.

McKenzie-Murray's first quote from me is accurate as far as what I wrote: concerning more violent deaths, shorter life spans, higher suicides, and more public mocking and shaming for men; but read on for his conclusion:

"It is difficult – nay, impossible – to succinctly present the philosophy of men's rights activists, because there doesn't appear to be a center. Rather, it's *a jumble of resentments* – some lofty but most deeply personal and idiosyncratic [emphasis mine]."

In spite of the fact that I'm not dead yet, have not suffered from a violent crime, have not been seriously publicly mocked or shamed, or many of the other extensive things I listed, I have jumped on to a bunch of resentments:

"Look there! That building is on fire! I was just in there! There's at least 15 more people in there!"

"Hey, why the resentment?"

There is no point in nit-picking at garbage. You can read for yourself how an otherwise decent and seemingly studious writer, who never fails to point out the supposed contradictions inherent in the men's movement, goes right on to contradict himself. Anyone who thinks he does not is free to point out in detail in the comments section here. It is not the intention of this article to pick apart where I was not adequately represented. (At least I was accurately quoted.) It is the intention of this post simply to give readers the full body of my e-mail exchange with McKenzie-Murray, edited for seamless reading, chronology of questions, Americanized spelling, and nothing more.

MM: What's *your* story? How did you come to be a men's rights activist? Is it recent conversion–or something that's been with you all along?

BR: I came into the men's movement slowly over time, beginning back in the 1990s as a college student in what's called "reparative therapy," where a man tries to lose his sexual attraction to other men and increase his interest in the opposite sex. As you can tell from my snarky comments in my own articles, that didn't go over so well. What did happen was that I spent a lot of time in the library researching issues surrounding masculinity. I did not become an activist. What happened was that I lost my taste for what I refer to as "cultural misandry," which is based on two criteria:

1. Men are utilitarian.
2. Men are disposable.

[I did not come up with the phrase “cultural misandry”, but I fail to find exactly where I first read it.] I began looking at the “straight” men on campus with a great deal more sympathy and increasing interest. What I get out of any “activism” is chiefly the opportunity to write about masculinity, which is an issue that becomes more important to me with every passing day of my life.

MM: What was your relationship like with your parents? Did it influence your later path? How?

BR: My parents are dear to me, and my feelings towards them have always been friendly. They raised me to be Mormon. They hoped for me to be married with children. I honestly sought after these things to no avail. Now that I no longer believe in God, and have gone through a sea change in how I view society, the world, and the universe itself; I find that those early influences are consciously distant, but that good and bad in those early relationships is something you take with you. That is something you either use to learn about yourself in relation to everyone else and accept and love yourself; or you let it drag you along. In short, I was raised to respect and put my trust in all sorts of earthly authorities. Now I find most established authority distasteful, so I get to spend mid-life working my own, new, unique way through society and its expectations.

MM: What other influences have exercised themselves on your philosophy? Many advocates like yourself reference Warren Farrell, for example.

BR: As far as the men’s movement is concerned, I would credit a great many authors whose names I don’t remember from those library stacks. (Ironically, I would have to thank a great many reparative therapists among them.) The main source of men’s social issues that galvanized me was, as it is for many others, the writings of Angry Harry, who is considered the father of the online men’s movement. For other social issues, I would have to credit the writings of John Taylor Gatto and Alice Miller, who both got closer to the root of all our ills by writing about the influence of government schooling (Gatto) and childhood trauma (Miller).

MM: The more sober spokesmen cite genuine equality as a goal, and the pernicious effects of identity politics on such a goal. Where do you stand on this interpretation?

BR: Well, I don’t know that I’m a sober spokesman, then, because equality, as I see that it is currently used, is politically loaded and based on a fraudulent idea: that you can not only organize society using coercion but also by treating men and women the same. Not only do I not believe in the equality of the sexes, but I do not believe in the equality of any other individual or group of individuals within either sex. This does not mean that I believe that any individual or group is superior to any other. I lost the last of that sort of thinking when I left Mormonism behind. I believe that society is self-organizing, and that within the terms set by that principle are addressed a great many issues with which the equality types are concerned.

What those who believe in equality are saying, however, is: How is it possible for a woman to tie up the courts, the media, and the personal lives of a great many innocent people back at Duke University in 2006 with an outright fabrication of rape, including no witnesses and no evidence? Such a scenario would not have happened if the sexes were reversed. That’s an example of the inequality before the law that people within the movement can see.

MM: An argument often cited is that the goal is genuine equality–but I’ve seen fairly obvious examples of misogyny in online comments. Is this fair? Are you a broad church, meaning that advocates come at this with varying levels of legitimacy?

BR: Charges of misogyny will continue to be made as long as millions go on believing that feminism is about helping women who need help and nothing more. We live in a world where men have a shorter life expectancy; where men are imprisoned far more often and for longer; where men are far more likely to die on the job; where men hold almost exclusively the top ten deadliest jobs in the world; where less men graduate from school; where there are less men in the workforce; where battered men can find no shelter; where the homeless are composed

almost entirely of men; where there is lots of government money for female-specific health concerns and virtually none for men; where men are laughed at as imbeciles or sneered at as villains throughout entertainment; where more men in prison are raped than women not imprisoned; and people think we need to be concerned about suspect misogyny.

The men's movement, as I see it, is an intellectual shift in the evolution of human thought on par with various other historical social movements, and will ultimately overtake feminism by peaceful means. There are men the world over walking away peacefully to do things their own way: in Japan, in Sweden, in Australia, in America, in Brazil, In India, each for their own reasons and following their own inspiration.

MM: An example of the previous: A Voice for Men founder Paul Elam has said some incredibly incendiary things. Things that might be construed as misogynistic and incitements to violence. (For e.g. saying last year that October should be "Bash a Violent Bitch Month"). Where do you stand on this kind of rhetorical militancy? Is it helpful, or not?

BR: Anyone who thinks after reading Elam's words that he advocates for any violent solutions must also think that Jonathan Swift was in favor of eating children.

MM: I assume from your answers that "reparative therapy" was something you rejected. Can you tell me what this therapy entailed? Did it spring from your Mormonism? And what was your journey in embracing your sexuality?

BR: Yes, I reject reparative therapy along with Mormonism, and it was my access to this therapy from within a Mormon university that introduced me to the idea of change. For the most part, reparative therapy by the 1990s no longer involved revulsion or electroshock therapy (inducing vomiting in or electrocuting the subject while showing the subject gay porn). I was not tortured. Instead, we spent a great deal of time on family issues and talked about the lack of male bonding in my personal life. The premise of change may have been pointless, but it introduced me to the idea of exploring masculinity. Since I consider myself a masculine entity, the idea of finding out more about myself was intriguing.

However, ultimately the therapy was a waste of time as I now believe it is premised on many wrong ideas about men and masculinity. After reparative therapy I had simply given up on the idea of having a relationship with a woman, but I still believed in the church. Finally I stopped believing altogether and was able to fully accept myself as I am. Mormonism is about a constant drive to perfection. Now I am free to be imperfect and figure things out for myself.

MM: You talk about this triggering spells in the library, studying. Can you explicitly link your experience with reparative therapy to your studious quest around masculinity?

BR: Yes, that is the case. I would not have started reading so many books about men if I had not started reparative therapy. There lies the irony.

MM: You believe that society is self-organizing: doesn't that mean, then, that men can choose to be in the dangerous professions, or leave school earlier, etc.? If not, what forces are at work here?

BR: I believe that society can and will organize itself. It is obvious to me that, like dogs and certain other species, humans are naturally social creatures. However, we do not live in a completely self-organized society. As we become technologically more advanced, I feel that we as a species are learning ever more about our true selves. I suspect it will seem silly to future humans to be arguing over pointless lawmaking and political positioning.

Society, however, is currently coercively organized. Men living in disadvantaged parts of the world find themselves lacking a great many opportunities. Hence, they accept dangerous work and drop out of school to try to find what little they believe is better. It's hard to organize yourself when you've had your mind organized for you by so many outside influences, and when resources are hogged by wealthy people who bid the favors of world governments.

MM: Regarding violence against men–it's mostly committed by men, right? The common denominator in most violence is men. Doesn't this demand some sort of gendered framework?

BR: Violence against men by men does not reduce the seriousness of the violence, does not sufficiently explain it, and does not lead to the conclusion that violence is overwhelmingly a male phenomenon; nor should it exclude the violence done against men by women, the violence done against women by women, or the violence done against children by women. There's violence that gets reported and violence that goes on behind the scenes. More than half of child abusers and half of sex abusers are women. A significant portion of intimate-partner violence is female-initiated.

Beyond those considerations, there is a great deal of violence done by men that is on behalf of women and that meets with their approval, everything from "Support the Troops" bumper stickers to defending a woman's honor in a bar fight. Men, not women, are called upon to do the violence of society when the state deems it necessary, and then those same men are expected to turn it all off when told to stop. Male boxers, ultimate fighters, and American football players are lauded for their violent abilities, and then we are surprised when these same men are guilty of some violent crime. In short, society asks an awful lot of men and then is surprised when negative consequences stemming from what is asked are manifest. At the same time, they fall mute upon the violence perpetrated by females.

MM: Finally, regarding misogyny: there is a mix of voices–some thoughtful, some not–but in spending much time in online forums and reading many articles and open letters, I've detected an enormous amount of vitriol, misogyny and bitterness. Do you deny that the MRA scene is not seriously touched by this?

BR: An enormous amount of vitriol? I probably haven't been to those websites. I took down Return of Kings in an article I wrote last year, which claims to be a site on board with the men's movement but appears to be nothing more than a website built for hyper-heterosexualized men (alpha-male-wannabes); yet even at that site I do not see anything worth being concerned about. What I see in comments at various sites has more to do with anger and hurt. You must remember that a lot of these men have had their lives destroyed in family court. There are bound to be harsh words.

And that was it. I enjoyed the process of writing and explaining. It's a pity that none of that pleasure showed up in McKenzie-Murray's article, which, I suppose, means it didn't even puncture his brain. Regardless, I'd like to thank Marty for essentially giving me my latest article. In a barrel.

Some girls are just hot for teacher

Paul Elam · 4 April 2015 · Archived copy · Original

"Think of how stupid the average person is, and realize half of them are stupider than that."

— George Carlin

The above quote was the first thing that came to my mind as a read the comments to a recent *Daily Mail* article "Teacher, 30, faces decades in prison after pleading guilty to 37 charges for having sex with three students and getting pregnant by one."

The anecdotal conclusions one could draw on them is a cause for despair. Based on that we must assume that the average human being, indeed the majority are too stupid to do anything but lead humanity to a brick wall.

Take a look at these 5 comments, which seem to be the only 5 to pass muster with the mods, paying special attention to the first and last comments and their respective number of up votes and down votes.

Carlin was far too generous.

As someone with a bad case of Role Reversal Repetition Burnout, I am going to use my entire month's allotment of pointing out the obvious. If the roles were reversed we would have a very different reaction to pointing out with a nudge and a wink that underage female sexual "abuse" victims are just hot for teacher; that they liked it.

Try that one at a PTA meeting.

We can up the outrage factor by pointing out that a fair number of underage female victims become willing accomplices in their own abuse. I have had female victims of sexual abuse, including incest, report that it made them feel special, that they enjoyed it, found a sense of power in it, and yes, had orgasms as a result of the sex, which they would begin initiating either for profit or sexual satisfaction or both. Just 'lil sluts, right? Awesome! Wrong.

Most people are capable of understanding that this is just an artifact of the abuse perpetrated by the adult; that the girls are simply responding to egregious circumstances they should never have had to face in the first place. Most people who can actually think, which appears to not be most people, can also figure out that there is something more complicated to the sexual abuse of a boy than high fives in the locker room and punch lines from morons on the interwebz.

This is why AVFM promotes anti-gynocentric counterculture rather than pretending we can have a direct legislative or even moral impact on a society so impaired that people openly support the sexual abuse of boys, even laughing at the problem. A society that turns into a frothing lynch mob the moment the same thing happens to a girl.

Even in the depths of George Carlin's deeply cynical worldview, you could not imagine a society as stupid as the one we live in.

So, we do what we always do here, even if we have to grimace while doing it at times. We try to reach people who aren't morons and give them something to think about which they may not have considered, like reality.

Canada’s White Ribbon Campaign denigrates women

AVfM Video Source · 5 April 2015 · Archived copy · Original

DoomRulz has a poem:

https://youtu.be/pSqJ5Xqy7lE

Oh, muh soggy knees!

Nineteenth century – hotbed of false rape accusations

Peter Wright · 5 April 2015 · Archived copy · Original

The following are samples from the long and ignoble tradition of false rape accusations. They come from nineteenth century newspapers, and reveal women making false accusations for the purpose of extorting marriage vows, money, seeking attention, revenge, or other reasons. – PW

Falsely accused had to wed accusers or go to jail – 1839

Attention of the Lord Lieutenant of Ireland was attracted to several cases which were compromised at the very time of trial by the prosecutrix marrying the prisoner and, as it appeared to Lord Normanby to be a very objectionable practice, he had it brought under the notice of the law officers, who declared it to be illegal. He then directed a circular containing that opinion to be issued to all the stipendiary magistrates, the gaolers, to eleven clerks of the crown, and to the crown solicitors, forbidding them to authorise or connive at the solemnisation of such marriages.

The Letter: "The fact of the willingness of the prosecutrix to marry the prisoner in the case of rape has nothing to do with the question of whether the prisoner should be admitted to bail or not, save and except so far as it may or may not, according to the circumstances of each case, furnish the presumption that the charge of rape has been falsely made, in order to compel the person accused to marry the prosecutrix.

If the magistrates think, upon the whole of the case before them, that there is not a strong presumption of guilt which is described by the act of parliament, they ought to bail, whether the prosecutrix is or is not willing to marry the prisoner. On the other hand, when the presumption of guilt, founded upon the whole of the case, is strong and unrebutted, they ought not to take bail merely because the prosecutrix, in the hopes of repairing her disgrace, may be willing to marry the prisoner.

As to admitting the parties to compromise a charge of rape by marriage, the law officers state that it is illegal; and that such compromises have the twofold bad effect of encouraging women to adduce false charges of rape to compel men to marry them, and of encouraging men to commit the crime in expectation that the worst which will befall them, if brought to justice, will be to marry the victim of their lust.

False charge of rape – 1851

At the summer assizes last year two men were convicted of rape on a young woman named Mary Anne Bennett. At the following spring assizes she was tried for perjury alleged to have been committed on that trial, and the two men who had been convicted and sentenced to transportation on her evidence were brought from Woolwich and

examined as witnesses against her.

Lloyd's Weekly Newspaper - Sunday 17 August 1851

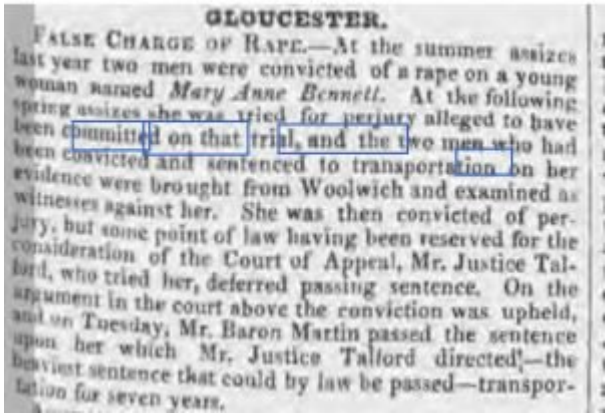

GLOUCESTER.

FALSE CHARGE OF RAPE.—At the summer assizes last year two men were convicted of a rape on a young woman named *Mary Anne Bennett*. At the following spring assizes she was tried for perjury alleged to have been committed on that trial, and the two men who had been convicted and sentenced to transportation on her evidence were brought from Woolwich and examined as witnesses against her. She was then convicted of perjury, but some point of law having been reserved for the consideration of the Court of Appeal, Mr. Justice Talford, who tried her, deferred passing sentence. On the argument in the court above the conviction was upheld, and on Tuesday, Mr. Baron Martin passed the sentence upon her which Mr. Justice Talford directed,—the heaviest sentence that could by law be passed—transportation for seven years.

She was then convicted of perjury, but some point of law having been reserved for the consideration of the Court of Appeal, Mr. Justice Talford, who tried her, deferred passing sentence. On the argument in the court above the conviction was upheld, and on Tuesday, Mr. Baron Martin passed the sentence upon her which Mr. Justice Talford directed — the heaviest sentence that could by law be passed — transportation for seven years.

Serial false accuser – 1851

It is, we think, clear, from this statement, that this “artless” servant-girl of eighteen has been for some years past a regular trader in rapes and felonious assaults; and we trust, after this disgraceful exposure, that the law of perjury may be made to reach her. It is impossible to believe that she is in any one point the witness of truth.

MEDICAL PRESS.

In the preliminary examination before the magistrate, Mr. Clarkson said that in five instances he could prove that this girl, from the age of fifteen, had made charges of this description against persons in whose houses she had been hired as a servant. There was reason to believe she had been successful in compromising some of them, and that on one occasion she had received twenty pounds.

Much of the evidence damaging the character and conduct of this disreputable person was adduced before the magistrate; and there is little doubt that, but for the corroborating evidence of the house surgeon of the Royal Free Hospital, the accused would have been at once discharged.

Medical-men duped by false-rape accusations – 1851

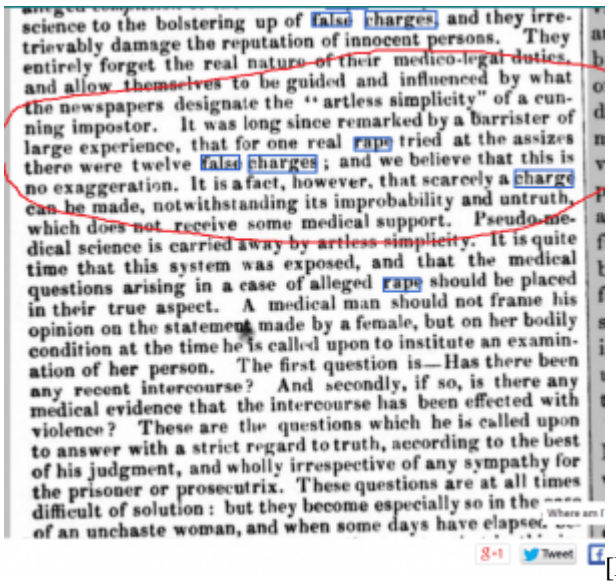
science to the bolstering up of false charges, and they irretrievably damage the reputation of innocent persons. They entirely forget the real nature of their medico-legal duties, and allow themselves to be guided and influenced by what the newspapers designate the "artless simplicity" of a cunning impostor. It was long since remarked by a barrister of large experience, that for one real rape tried at the assizes there were twelve false charges; and we believe that this is no exaggeration. It is a fact, however, that scarcely a charge can be made, notwithstanding its improbability and untruth, which does not receive some medical support. Pseudo-medical science is carried away by artless simplicity. It is quite time that this system was exposed, and that the medical questions arising in a case of alleged rape should be placed in their true aspect. A medical man should not frame his opinion on the statement made by a female, but on her bodily condition at the time he is called upon to institute an examination of her person. The first question is—Has there been any recent intercourse? And secondly, if so, is there any medical evidence that the intercourse has been effected with violence? These are the questions which he is called upon to answer with a strict regard to truth, according to the best of his judgment, and wholly irrespective of any sympathy for the prisoner or prosecutrix. These questions are at all times difficult of solution: but they become especially so in the case of an unchaste woman, and when some days have elapsed.

[Medical men] entirely forget the the real nature of their medico-legal duties, and allow themselves to be guided and influence by what the newspapers designate the "artless simplicity" of a cunning imposter. It was long since remarked by a barrister of large experience, that for one real rape tried at the assizes there were twelve false false charges; and we believe that this is no exaggeration. It is a fact, however, that scarcely a charge can be made, notwithstanding its improbability and untruth, which does not receive some medical support. Pseudo-medical science is carried away by artless simplicity.

It is quite time that this system was exposed, and that the medical questions arising in a case of alleged rape should be placed in their true aspect. A medical man should not frame his opinion on the *statement* made by a female, but on her bodily condition at the time he is called upon to institute an examination of her person.

False rape accusation leads to perjury charge – 1852

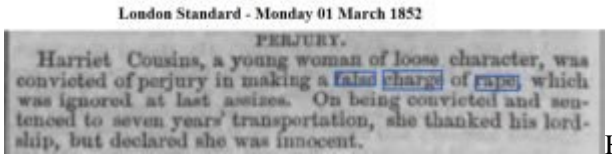
London Standard - Monday 01 March 1852

PERJURY.

Harriet Cousins, a young woman of loose character, was convicted of perjury in making a false charge of rape, which was ignored at last assizes. On being convicted and sentenced to seven years' transportation, she thanked his lordship, but declared she was innocent.

Harriet Cousins, a young woman of loose character, was convicted of perjury in making a false charge of rape, which was ignored at last assizes. On being convicted and sentenced to seven years transportation, she thanked his lordship, but declared she was innocent.

False charge of indecent assault – 1852

Lincolnshire Chronicle - Friday 27 August 1852

A curious and instructive case of this kind came before the magistrates at Spittlegate, Grantham, on Friday last. A young girl, Rebecca moore, living with her late sister's husband, Joines, a tailor, of North Witham, brought a charge against William Wallen, a married man, in consequence, it would appear, of him having quarrelled with Joines about a pair of trousers…

The Bench dismissed the case. It was quite evident to every one that there was most gross perjury on one side or the other, and a little further inquiry would show which is the guilty party. If, as at present seems probable, the girl has perjured herself and tutored the little boy to lie, surely she should not go unpunished. Perjury of this kind is most dangerous to society, from the difficulty of corroborating it.

False charge of rape – 1858

On Wednesday at the central criminal court, a labouring man named James Harrison, was indicted for committing a rape upon the person of Mary Southeran, a married woman, and the mother of six children. We purposely omit the evidence, which spoke little of the virtue of the woman.

Mr. Sleigh addressed the jury for the prisoner, and contended that as the evidence of the prosecutrix was not corroborated, it ought to be received with great caution, and that if the woman had made the resistance that she said she had, it was exceedingly unlikely that it should not have been heard by the other parties who were in the adjoining room.

Hampshire Advertiser - Saturday 15 May 1858

FALSE CHARGE OF RAPE.—On Wednesday, at the Central Criminal Court, a labouring man, named James Harrison, was indicted for committing a rape upon the person of Mary Southeran, a married woman, and the mother of six children. We purposely omit the evidence, which spoke little for the virtue of the woman. Mr. Sleigh addressed the jury for the prisoner, and contended that as the evidence of the prosecutrix was not corroborated, it ought to be received with great caution, and that if the woman had made the resistance that she said she had, it was exceedingly unlikely that it should not have been heard by the other parties who were in the adjoining room. Mr. Baron Martin, in summing up the evidence, said—

The offence with which the prisoner stood charged with was one of the most heinous offences known to the law, and therefore they should be perfectly satisfied with the evidence before they found the prisoner guilty. There was a discrepancy in the evidence of the prosecutrix, which they could not have failed to have observed. In her examination in chief she said that at ten o'clock on the evening in question she was awoke by the prisoner entering the room and locking the door, and in her cross-examination she said she was awoke by finding the prisoner in bed with her. It would be for them (the jury) to reconcile these two statements.

The jury, after a short consultation, returned a verdict of not guilty.

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False charge of rape against a clergyman – 1863

A serious charge was heard on Thursday at the Petty Sessions, at Helmington, against the Rev Lewis Moilliet, of Abberley Hall. The complaint was by a Mrs. Harriet Tyler, whose husband was gardener to the defendant's father, and in consequence of his ill-using his wife he had notice to leave the situation…

Cork Examiner - Monday 01 June 1863

FALSE CHARGE OF RAPE AGAINST A CLERGYMAN.

A serious charge was heard on Thursday at the Petty Sessions, at Helmington, against the Rev. Lewis Moilliet, of Abberley Hall. The complaint was by a Mrs. Harriet Tyler, whose husband was gardener to the defendant's father, and in consequence of his ill-using his wife he had notice to leave his situation. The defendant was asked to intercede in his behalf; but before he would do so he must see what truth there was about the charge of cruelty, and for that purpose went to the house. While there the plaintiff alleged that he made indecent overtures to her, and forcibly committed a rape—that he was there an hour—that her children were outside the house—that she screamed loudly—that none came to her assistance, and that she was in consequence obliged to keep her bed. Her husband was examined, and in many important and unimportant points flatly contradicted the evidence of his wife. She had stated that they had been married 12 years, he said that they had only been married four. Both admitted that they had been married after they had had children. Evidence was given by a man who was outside the house at the time, saying he did not hear any noise, and must have heard the woman scream had she done so. Further evidence was given, proving that Mr. Moilliet could not have been in the house more than a quarter of an hour. The charge was finally dismissed amid the cheers of the villagers, and designated by the magistrates as a conspiracy to extort money, as the complainant's husband had offered to say nothing about the matter if Mr. Moilliet would pay him £500, and pay all costs.

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Arrest warrant for false rape accuser – 1866

Hull Packet - Friday 08 June 1866

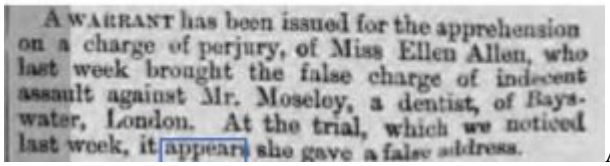
A WARRANT has been issued for the apprehension on a charge of perjury, of Miss Ellen Allen, who last week brought the false charge of indecent assault against Mr. Moseley, a dentist, of Bays-water, London. At the trial, which we noticed last week, it appears she gave a false address.

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Woman convicted of false charge of indecent assault – 1866

Our readers may remember that some time ago a woman named Allen charged Mr. Moseley, a London dentist, with committing a serious assault upon her in a railway carriage. the charge broke down completely, and the woman was on Wednesday put upon her trial at the Central Criminal Court, on charge of perjury. Convincing evidence was given of the infamous character of the defendant, and of the respectable character of the prosecutor; it was satisfactorily proved that Mrs. Allen had sworn falsely, not in one but in many instances; that her dress and her bouquet were unruffled by her supposed struggles with her ravisher…

Leeds Times - Saturday 14 July 1866

A WOMAN CONVICTED OF MAKING A FALSE CHARGE OF INDECENT ASSAULT.—Our readers may remember that some time ago a woman named Allen charged Mr. Moseley, a London dentist, with committing a serious assault upon her in a railway carriage. The charge broke down completely, and the woman was on Wednesday put upon her trial at the Central Criminal Court, on a charge of perjury. Convincing evidence was given of the infamous character of the defendant, and of the respectable character of the prosecutor; it was satisfactorily proved that Mrs. Allen had sworn falsely, not in one but in many instances; that her dress and her bouquet were unruffled by her supposed struggles with her ravisher; and that she had omitted to complain of Mr. Moseley's alleged violence at the several stations at which the train stopped before reaching Euston-square. The jury found her guilty, but strongly recommended her to mercy, on the ground that "Mr. Moseley might have taken some little liberties with her"—in other words, he might have done what by their verdict they were convinced he had not done! The Recorder said he always paid great attention to the recommendations of juries, but on the present occasion he felt he should be neglecting his duty to the public if he paid any attention to this recommendation. The ground furnished for it was not of sufficient weight. It was suggested that some temptation might have been afforded by Mr. Moseley in the railway carriage, but there was not a particle of evidence to support that view. The offence was one of the most serious which could be advanced against any person, and if it had been successfully established in this instance, it would have unquestionably involved the utter ruin of an entirely innocent man. When the charge was made with the view of extorting money, and when that charge was deliberately persisted in before the magistrate, the court felt bound to pass a severe sentence, and yet the lightest which for such an abominable crime could be passed—namely, that the prisoner be kept in penal servitude for the term of five years.—No one will think the sentence too severe. Charges such as Mrs. Allen preferred against Mr. Moseley are, we fear, much more frequent than is generally supposed, as the difficulty of meeting them commonly makes the accused, however innocent, only too glad to escape by a compromise. It is not often that a lady is so indiscreet as to represent herself as the subject of outrageous violence, and at the same time present herself to the police with a highly-ornamental bonnet, undemolished, on her head, and a bouquet of unruffled flowers in her hand.

The offence was one of the most serious which could be advanced against any person, and if it had been successfully established in this instance, it would have unquestionably involved the utter ruin of an entirely innocent man. When the charge was made with the view of extorting money, and when that charge was deliberately persisted in before the magistrate, the court felt bound to pass a severe sentence, and yet the lightest which for such an abominable crime could be passed — namely, that the prisoner be kept in penal servitude for a term of five years — no one will think the term too severe.

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False charge of indecent assault – 1868

FALSE CHARGE OF INDECENT ASSAULT.

John Mabe, labourer, aged 23, was charged on remand at the Thames police-court on Tuesday with indecently assaulting and robbing Maria Bedwell, aged 18. At the first investigation the prisoner said she was a servant out of place, living with her aunt in Eglinton-road, Bromley; that she received a purse containing 7s. 6d. from her aunt, and went out for her upon an errand; that, after speaking to a young man named George Rogers, living next door to her aunt, she was dragged into an arch under the North London railway, near the Tower Hamlets' cemetery at Bromley, and then subjected to very rough and indecent usage from a man who was intoxicated, and in the presence of the prisoner, and that he also assaulted her; that her first assailant struck her on the eye, which was blackened; that the prisoner used filthy language and made improper overtures to her; and, finally, that both men took her, and ran away with her hat, a small parcel of coke, and her purse and money. The hat and parcel were restored to her in the Commercial-road, near the Stepney railway station, where the prisoner was given into custody. It was now stated by the police that the prosecutrix was a person of loose character, that she did not live in the Eglinton-road with an aunt, and that the young man she had spoken to resides two miles from the place the mentioned.—Mr. Benson called the girl, who said she lives with a Mrs. Spooner, who is not her aunt. She declined stating where she obtained the money in the purse she had lost. Charles Roberts, 22, Collingwood-street, Mile-end, stated that he was talking to prosecutrix near the railway arches at Bromley on the 24th of March, when three men came up. One of them turned back; the others went on. He then left her, and the girl proceeded on her way, taking the same direction as the two men. He heard no cries or screams.—Mr. Henry Noble, of 30, Lawrence-road, Bow, said his attention had been drawn to this case by a report in the papers. He was in one of the arches of the North London railway, which he rented, a few days ago, when he heard a quarrel. He saw the girl Bedwell standing against the wall and a man abusing her. A boy was also in the arch. He saw the man strike her. He said to one of his men, "What girl is that?" and the reply was, "She is always about here." He said to the man who struck her, "Don't do that again, or I will give you into custody." She made no complaint of outrage or robbery.—Mr. Benson believed the complainant's account of the indecent assault and robbery was a tissue of falsehoods, and discharged the accused.

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Mr. Benson believed the complainant's account of the indecent assault and robbery was a tissue of falsehoods, and discharged the accused.

False charge of indecent assault – 1875

On Thursday James Berwick, proprietor of the Lorrimore Arms Tavern, Walworth, surrendered his bail at the Surrey sessions, to answer to an indictment charging him with indecently assaulting Miss Kate Gander, about 17 years of age….

Mr. Williams submitted to the jury that the charge was all false. These accusations were very easily made, but they were very hard to disprove. The defendant was a married man and had grandchildren; was it likely that he would be guilty of such a serious offence as this, when his own wife and married daughter were in the bar, and would be able

to hear all that went on in the cellar? It was against common sense.

The jury, without calling on Mr. Lilley to sum up the case, returned the verdict of “Not guilty,” — The Chairman said that he quite agreed with the verdict and the defendant left the court without the slightest stain on his character.

False allegation of indecent assault – 1883

Nottingham Evening Post - Monday 10 December 1883

A CHARGE WITHDRAWN.—Elizabeth Hinde Cooks, a married woman living in Yat-street, was summoned for having laid a false charge of indecent assault against Edward Astle with intent to obtain money. Mr. Greaves, on behalf of Cooks, produced a medical certificate showing that she was suffering from nervous debility, and was unable to attend. She had also lost a child on the day of the first hearing. Mr. Briggs, on behalf of Astle, said that having cleared his character, he was quite prepared now to withdraw the summons against the woman. The Bench allowed this course to be pursued.

Elizabeth Hinde Cooks, a married woman living in Yat-street, was summoned for having laid a false charge of indecent assault against Edward Astle with intent to obtain money. Mr Greaves, on behalf of Cooks, produced a medical certificate showing that she was suffering from nervous debility, and was unable to attend. She had also lost a child on the day of the first hearing. Mr. Briggs, on behalf of Astle, said that having cleared his character, he was quite prepared now to withdraw the summons against the woman. The Bench allowed this course to be pursued.

False accusation of rape – 1886

George Neel, 18, fish hawker, was charged with committing a rape upon Mary Evans, at Berry Pomeroy, on the 2nd of September. Mr. Underhay prosecuted; Mr. Carter defended. The prosecutrix is the wife of John Evans, a boat builder, of Brixham…

The Judge said that during the 11 years he had been on the Bench he had known more absolutely false charges for rape than for any other offence. As had been remarked more than 200 years ago, it was a charge easily made, but very difficult to disprove. The present was a somewhat extraordinary case in which there was violent and conflicting testimony with which the jury must deal. His Lordship summed up strongly in favour of the prisoner, who was aquitted.

Source: British Newspaper Archive

See also:
–Ernest Belfort Bax’s account of false rape accusations from nineteenth century.

–Further examples of false rape accusations at the Unknown History of Misandry.

Woman beats up boyfriend and he fights back

AVfM Video Source · 6 April 2015 · Archived copy · Original

This is an incredible video demonstrating what happens when men get tired of physical abuse from women and fight back. You can subscribe of OckTV here.

Taraji P. Henson Proves That #Outrage Over Trayvon, Ferguson Misguided

Mumia Ali · 6 April 2015 · Archived copy · Original

"More dads, less crime…"
= Larry Elder

By now you've no doubt heard about "Empire" actress Ms. Taraji P. Henson's *mea culpa* to the Glendale, CA police department, for her earlier accusation of their racially profiling her son, 20-year-old Marcell Johnson. The Los Angeles Times reports:

> "I would like to publicly apologize to the officer and the Glendale Police Department," she said in an Instagram message with the hashtags #TurningANegativeIntoAPositive and #LoveTarajiPHenson. "A mother's job is not easy and neither is a police officer's. Sometimes as humans we overreact without gathering all the facts. As a mother in this case, I overreacted and for that I apologize. Thank you to that officer for being kind to my son."

This apology follows on the heels of Ms. Henson's making similar accusations that the University of Southern California also racially profiled her son, which has led her to putting young Marcell at her alma mater Howard University back east. Howard, for those who may not be aware, is considered a HBCU (Historically Black Colleges and Universities).

Ms. Henson had no choice but to eat her words and accept a bit of egg on her face after video evidence came to light of Marcell's traffic stop by the coppers; not only did he run a yellow light while a pedestrian was crossing the street, he was also in possession of marijuana, paraphernalia associated with it and, by his own admission, a Ritalin pill that he did not have a prescription for:

> The footage from Oct. 18 shows the officer driving in traffic about 10:10 p.m. in Glendale when the actress' son, who is in a Honda Civic ahead of him, drives through a lighted crosswalk as a person walks across. His race was not apparent in the video as he was driving.
>
> The officer, still behind the 20-year-old, speeds up and initiates a traffic stop.
>
> In the video, the officer approaches Henson's son's Honda and tells him he was stopped for driving through a lighted crosswalk while someone was walking in it. The youth tells the officer he was headed to a friend's home in Calabasas.
>
> He hands the officer his insurance information and says he has never been arrested. He says his name is Marcell Johnson, and his mother is Taraji P. Henson. **Johnson is his father's last name. [boldface added]**
>
> Then the officer asked whether he had anything illegal in his car, and the young man responded that he had marijuana in his backpack, according to the video. He told the officer he has a state-issued medical marijuana license but couldn't find it.
>
> "I appreciate you being honest with me about the weed. I do appreciate that because I do smell weed," the officer said.
>
> During the lengthy traffic stop shown on the video, Johnson was searched and told the officer he had Ritalin, a prescription drug used to treat hyperactivity, in his car. He admitted he didn't have a prescription and that he had gotten the pill from a friend.
>
> "You know you're not supposed to have that, right?" the officer told him.
>
> Johnson then consented and allowed the officer to search his car. At that point, the officer was joined by two other officers and a police cadet.
>
> For most of the traffic stop, officers searched Johnson's car for the Ritalin pill, which they never found because

> he said he may have left it at his friend's house. They also found hash oil, marijuana and a grinder. The officer found a knife, which they determined was legal.
>
> On the video, he told one of the officers he had smoked marijuana two hours before driving, so a sobriety test was performed. He passed the test.
>
> After checking his car, the officer decided not to cite him for the original infraction because it would have a lasting effect on his driving record. Instead, he cited the young man for possessing marijuana.
>
> "I am not going to give you a citation for running that yellow because that would actually put a moving violation on your driving license, and you are going to have to go to traffic school and all that stuff, so I am helping you by not giving you a violation on it. All I am going to do is take the weed from you," he said.
>
> The officer told Johnson he could go to court, show proof he has a prescription and probably just pay a fine.
>
> "It felt like this was a little better than the other one," he said. "I am giving this to you too because you smoked weed about two hours ago … and a warning if you have Ritalin on you and you're not supposed to, don't do it. That's a big violation and I wouldn't want to do that to you."
>
> Glendale Police Chief Robert Castro said the racial profile allegations resulted in threats against the department.
>
> "The contact and actions with Marcell Johnson were legal, professional and empathetic," he said.

The above was admittedly a lengthy passage, but it was necessary to include it in today's column because it highlights a number of issues that Black folk aren't too keen to be all that terribly honest about, especially within potential earshot of Whites – you know, the whole "airing dirty laundry thing".

Only problem with that line of argument, as William H. Cosby noted more than a decade ago, was that our "dirty laundry" was getting out of school at 3 pm and running amok.

To be sure, racial profiling of Black men and boys in particular is a very real thing, as is police brutality involving the same; but the fact of the matter is that there is more than enough blame to go around.

What Ms. Henson's recent gaff proves is that there is a very real problem taking place in the Black precincts of America, and it's the utter lack of fathers being involved in the lives of their kids, especially their sons. Say what you will of Fox News commentator Bill O'Reilly, but on this point, he was spot-on.

Notice the bolded line in the above quote? I did that to highlight the fact that Marcell's father was MIA – literally reduced to one line of text in a newspaper report. As I was curious about Marcell's daddy, I decided to look up Ms. Henson's Wikipedia entry to see if I could find out a bit more info on Mr. Johnson; here's what I found:

> "Henson became pregnant her junior year of college, she gave birth May 1994 to her son Marcell Johnson. Her son's father was her high-school sweetheart."

Yet another two-liner. No mention of whether they married or not, or whatever became of Mr. Johnson. Hmm.

What cannot be denied in this case, and indeed the cases of the late Trayvon Martin and Michael Brown, is that in all their cases, they, like Marcell, had a weak father presence, and an overwhelmingly suffocating mother influence that is willing to raise hell in defence of them, even in the face of less than savory facts about their boys.

Those in the Black sections reading these words will interpret them as, among other things, blaming the victims for their demise and in the case of Marcell, his being pulled over in the first place – but things just don't happen out of nowhere. The ugly truth of the matter is that all three of these men were headed toward trouble – it was only a matter of time for Trayvon and Michael, and it remains to be seen if this brush with the law will be enough to scare young Marcell straight.

As I've said before, and it bears repeating now, that anywhere one observes violent and property crime, "thug life"

behavior, pestilence and just overall disorder and chaos in the Black community, you can be sure that fathers will be few and far between, and what I have referred to as Baby Mamaism will reign supreme. Not only that, but as Ms. Henson has demonstrated, very often the Baby Mamas of Black America will aid and abet their antisocial sons in their misbegotten deeds.

All manner of social science research and study has repeatedly validated the fact that involved fathers – and let me be a stompdown pedant about this, **MARRIED AND LIVING IN THE SAME HOUSE AS THE MOTHER –** produce kids, boys and girls alike, with markedly improved life outcomes for them, than kids whose father is not living with them. This is just a fact that must be honestly grappled with, as we continue this charade of a "conversation" about racial issues in the United States at this time.

Trayvon, Michael, and now Marcell, are three vivid examples of Baby Mamaism having failed.

How many more young Black men must pay the ultimate price for a warped ideology?

Again, there's enough blame to go around.

It's time that Black America be honest enough with itself, to admit that.

For more on my thoughts on these issues, checkout my post-Trayvon thoughts here.

Teach women not to interrupt men

August Løvenskiolds · 7 April 2015 · Archived copy · Original

Editor's note: This article is also available in Spanish.

Guys, has a woman ever distracted you while you were busy? Distracted you to address some petty concern that you don't give a damn about? The phenomenon is known as "vaginterruption" (verb: "to vaginterrupt") and I am sick of it.

So, I was standing in the checkout line of a Walmart Neighborhood Market, staring off into space and lost in thought: I was mentally rotating n-dimensional objects though an n-1 dimensional space in an effort to nail down a deterministic algorithm to generically solve the otherwise intractable mathematics problem known as the Travelling Salesman, when a woman I'd never seen before grabbed my arm.

My mathematical musings fell apart like the fantastical details of Jackie Coakley's *Rolling Stone* rape hoax.

"Can you tell me if that brand of butter is good quality?" she yelled, pointing at the two-pound 2-pack of Land O Lakes® salted sweet cream butter waiting to be scanned with the rest of my fortnightly grocery haul.

I'm serious in my commitment to MGTOW (Men Going Their Own Way) principles – I hadn't spoken to or even looked at a woman in real life all that month, nor did I care to. Yet, once again, I was being vaginterrupted – imposed upon by a woman to solve her problems like a slave is directed to massage the mistresses' wretched, fungal feet.

Land O Lakes® butter is a domestic American brand of consistent quality; a mildly flavored butter that ranked mid-range in one taste test. The 2-pack was on sale for well under $5 for 2 pounds, which made it an incredible value even for an aggressive discounter like Walmart.

I considered just walking away without answering, much like that sullen chick with flabby arms did in the infamous (almost 40 million views) YouTube video entitled "10 Hours of Walking in NYC as a Woman" that demonized men of color to the delight of both white racists and feminists everywhere. The problem was that I was both trapped in line and low on food (beer) at home; I didn't relish the thought of having to return to the store later to redo all my shopping.

I also considered a number of rude rejoinders that would not have worked out well for me – a dozen other shoppers were gawking at the woman's outburst, waiting to see if I would surrender to her butter lust or fight back. In the end I gave in to the inevitable brain-rape and I told the entitled harpy the reasons why my choice of that butter was a good one.

I felt so sullied, so used. I just wanted to run home, shower, collapse into a fetal position and die.

Women in our matriarchal culture feel entitled to use men as walking brains or walking wallets – a process known as "cash-calling": taking cash out of our wallets or cashing in on men's superior knowledge and logical reasoning skills. Women see men as resource-objects to be used and discarded at will without ever considering that men are also sexual beings that get enervated by being judged by cash-calling considerations without sexual recompense.

Had that woman in the store respected me for my male sexuality, she would have written her question on a flashcard, then dropped to her knees, unzipped my pants and started blowing me while she waved the flashcard question in front of my vision. I would have been happy and even grateful to help in her evaluation of the merits of butters had she taken such a thoughtful and honest way of compensating me equally for my help but no, she brutally just took what she wanted – my mental labor – and left me hanging soft and dry.

Now, there are good, strong and brave women in the world who are aware of men's sexual needs and take great care to only interact with men on a transactional sexual basis. I've seen these women on street corners, leaning on lampposts with one knee out; dancing in gentlemen's clubs; and flirting with professors both during and after class.

These are the women who earn men's respect – they understand men and our needs. They grasp that real equality means an eagerness to trade for men's resources by giving men sexual favors – what men really care about.

Meanwhile, feminist assholes blather on about how poor, feckless women should get stuff for free – more comfortable abortion clinics, more protection from whatever happens to be scaring them at the moment, free tampons, free birth control – the list of demands from the feminists seems to grow every week without a hint that they are willing to put sexual or other goods for men on the negotiating table.

The smallest suggestion that men have needs, too – especially sexual needs that feminists are woeful at meeting – sends these feminists into apoplexy. They see men as beasts of burden they can exploit at will without even an actual touch of gratitude or the offer of a blumpkin.

It is brutal exploitation of men. It has to stop.

Some feminists are keen to blame the victim, claiming that men should create some sort of "patriarchy" – a sort of parallel to the generally accepted matriarchy, one gathers – that encourages men to keep their sexual needs under control around women, even as women adopt more mentally intrusive and provocative clothing (or lack thereof) styles that vaginterrupt men suggestively and aggressively with no actual sexual follow-through.

They insist that men and male sexuality are somehow "toxic" and "rapey" even though women rely on us for our resources and men's ways of wisdom in building civilization for them, and populating that civilization via the children conceived by the creamy tears of our loins.

So women, teach each other not to bother men. This is your responsibility and no one else's.

If you are interested in a man's help, give him a coy smile and if you are worthy of his valuable time, he's sure to come up to you and slap you on your assets.

And, we have to note for the inevitable quote miners: this article is satire, a satire of feminism. Deal with it.

Eating while MGTOW: Spicy civil breakdown chicken

August Løvenskiolds · 7 April 2015 · Archived copy · Original

As more and more men go their own way (MGTOW), or, alternatively, as other men are passively feminized by feminism into simpering wimps ("simps") terrified of asserting themselves as men in the real world, eventually the dangerous, dirty, and difficult male-dominated jobs necessary to support and sustain society will go unfilled – terrified-of-everything feminists sure as hell won't take them.

Offering increasing salaries for these jobs is only a temporary stop-gap: the stagnant, reluctant tax-base combined with ever spiraling demands for women-only pampering have already bankrupted governments but soon even borrowing money from our international rivals will hit a wall as the world wakes up to the fact that a society run by feminists *never pays its debts* – a phenomenon based on a biological theory called *Briffault's law*:

> *Any agreement where the male provides [the female] with a current benefit in return for a promise of future association is null and void as soon as the male has provided the benefit.*

Colloquially, this is known as "it is a woman's prerogative/right to change her mind" or "no-fault divorce" but whatever you call it, once it becomes *de facto* government policy (by, say, electing a feminist woman as POTUS) it will strip away whatever financial credibility governments have left and the breakdown of civil society will be at hand.

Women know this about each other and I believe this is why women are reluctant to vote women into political office – women trust men to protect them more than they trust women to. Women are the majority of voters yet feminists endlessly flog the idea that women's votes and choices are somehow the fault of men. Even the liberal rag *The Nation* believes that electing a woman POTUS is a bad idea because women can't use shame to control her in the same effective way as they can a male politician.

A while back I wrote about this in an article called A small taste of the Fempocalypse.

Speaking of a tasty apocalypse, eating, or rather, finding and preserving food is a big problem when services and societies collapse. This winter Dallas experienced several moderate ice storms that threatened power outages across the region – power lines in my area are maybe a century old as well as above ground and are subject to snapping under the weight of ice accumulations or falling tree branches.

Before the storms I would prepare a large amount of highly spiced meat for when a power loss seemed imminent. I drew on ideas and ingredients from across the world to create a unique dish that was not quite a curry and not quite shawarma.

Spicy civil breakdown chicken
(about 4 servings)

- 1 lb boned and skinned chicken breasts (2 large breasts). I know some of you prefer chicken thighs and for them this recipe should work as well, if not better.
- 3 tablespoons peanut oil. (Olive oil may be substituted.)
- 1 heaping tablespoon of hot curry paste – I used a brand called "Patak's Original Hot" that I found at Fiesta Mart.
- 1 1/2 tablespoons of ground fresh chili paste. I used "Sambal Oelek", which is a sugar-free, thicker version of the trendy Sriracha sauce also made by Huy Fong Foods.
- One tablespoon Teriyaki sauce
- Juice of one lime
- Fresh ground black pepper

Cut each chicken breast into 7-10 roughly equal pieces. (If using chicken thighs, 3-4 pieces), Place in a large, non-reactive storage container (I used an old juice container that I no longer use for juice – too much sugar) and mix in all the other ingredients. Marinate at least one hour but overnight is better.

Preheat oven to 400 degrees F. Line an edged pie pan with foil and lubricate the foil with oil or non-stick cooking spray.

Place the marinated chicken pieces on the foil, evenly spaced and not touching.

Place in oven and bake for 30 minutes or so, turning the pieces once. The chicken will sweat quite a bit of liquid during baking; I wait until all of it has evaporated before removing it to cool. This is important to preserving the meat – for a more moist result bake for 20 minutes but this will not keep for as long.

You can enjoy this intensely flavorful chicken in many ways; before serving I often slice it further:

- As a topping for a salad.
- In a wrap (pita or flour tortilla) with lettuce, bleu cheese dressing and shredded sharp cheese.
- In a stir fry with squash and/or cauliflower.

You can also serve as-is, perhaps with whatever vegetable you favor. Store leftovers in the fridge until the feminist marauders of the collapse come to harvest you for your resources. Then, grab it and flee if you can.

This recipe was inspired by a shawarma recipe developed by Tori Avey.

Some previous entries in Eating (While) MGTOW:

Stuffed chauvinist pig
Buck buck chicken
Chili, no beans. I got your powder
Look at the flowers! Stoup
Gender binary gelatin dessert

Paul Elam, founder of AVfM, lectures at Kennesaw State University

AVfM Video Source · 8 April 2015 · Archived copy · Original

Trigger warning: Truth about rape culture ahead.

StudioBrule captures Paul Elam in action. This is a small taste of the sort of hard-hitting speakers you will hear at ICMI 15.

You can subscribe to StudioBrule here.

The Rolling Stone rush to judgment wasn't "isolated and unusual," it was business as usual in our culture

Pierce Harlan · 8 April 2015 · Archived copy · Original

The Columbia University Graduate School of Journalism issued a scathing report Sunday on the editorial breakdown at Rolling Stone magazine that allowed publication of a story about a purported gang rape of a woman named "Jackie" at the University of Virginia that never really happened. The magazine said it considers the whole affair "an isolated and unusual episode."

And once again, we've learned nothing from yet another in a long line of high profile rape accusations that imploded under the weight of its own prevarications. The fact that "Jackie's" outlandish rape tale was so readily believed by the article's author, by Rolling Stone's editors, and by vast segments of the American public wasn't "an isolated and unusual" phenomenon. It was business as usual in our culture. If you can stomach an example, read the chilling transcript of Bonny Ghosh's television news report about the Hofstra "rape" case shortly before it imploded. (It's little wonder that after Danmell Ndonye swore under oath that she lied about the rape, the falsely accused young men were booed on a national television program.)

The real lesson of the UVA "gang rape" that never really happened isn't about Sabrina Erdely, Rolling Stone or its lax editors. It isn't about reporters who take liberties with the facts, and it's not about "editorial breakdowns." And it isn't about "expert fabulist storytellers" who tell rape lies but who seem like credible people. Those are pieces in a much larger puzzle.

The real lesson of the "gang rape" at UVA that never really happened is about a culture happy to reduce an entire gender to vile caricature any time an allegation of a sex offense is made. The usual suspects who write for news outlets and popular websites do it routinely. It's about a culture that happily rushes to judgment and assumes that men and boys accused of sex offenses are guilty by reason of penis without considering even *the possibility* that it may not have happened the way the accuser said. It's about a culture where keeping an open mind about a rape allegation is branded "victim blaming" and "rape culture."

Read **this** and you'll understand where the Rolling Stone article came from–you can see example after example of the twisted mentality that led that article to be written and believed every day of the week in newspapers, magazines, and on popular websites.

The sneering mob at the hanging trees of the Old South never really left us. They became the sneering mob quick to believe Ruby Bates and Victoria Price, Tawana Brawley, Crystal Gail Mangum, Wanetta Gibson, Danmell Ndonye, and too many others to chronicle. Sometimes, as at Duke University, the sneering mob gussies itself up with PhDs and tenure and assumes guilt because the accused penises are attached to white, "privileged" lacrosse players. The sneering mob invariably rationalizes its rush to judgment by citing wildly inflated statistics and pointing to *other*, unrelated cases and insisting that since it happened there, it must have happened here, too.

It's too easy to cluck our tongues and *tsk-tsk* Sabrina Erdely and Rolling Stone and pretend what they did was "isolated and unusual." The real lesson of the Rolling Stone debacle is that it's neither. It's business as usual.

5 Reasons No Man Should Marry And 1 Reason He Might

Janet Bloomfield (aka JudgyBitch) · 8 April 2015 · Archived copy · Original

I write this as a woman happily married for 15 years. We met in graduate school and neither one of us had any real understanding of the risks legal marriage involves, so we did it. It's wasn't about having a wedding, either. We got married in a park with only close family and friends present and then we went for pizza. I bought my dress the day before. To us, it was about making a lifelong commitment and pledging to love one another, til death do us part.

If I knew then what I know now, I might have made a different choice.

Being legally married is like having a loaded gun in my hand. I can choose not to pull the trigger, but ultimately his life is in my hands, and that is unfair. No one should have the right to destroy another person, but legal marriage gives women exactly that power. 70% of young men in the US are unmarried, and for the 30% who went ahead and put a ring on it? Good luck. Here are 5 reasons no man should consider getting married, and one reason he might.

1. You'll be considered her personal property

Once upon a time, getting married and settling down and having kids and taking on a mortgage was the definition of manhood. All those things made you an adult, worthy of respect and admiration. In 2015, those things make you a chump. Father knows best has been replaced with the image of fathers as bumbling, slovenly idiots who would be sleeping in a dumpster if it were not for the controlling, condescending shrew he married.

2. Your sex life will die

According to Dr. Helen Smith, who wrote *Men On Strike: Why Men are Boycotting Marriage, Fatherhood and the American Dream*, married men have more sex, on average, than single men, but the men having the most sex, and the most satisfying sex are men cohabiting, but not married to their partners. Unmarried women know that sex is part of the deal, and refusing regularly jeopardizes the whole relationship. Married women understand they can use sex as a weapon, because the costs of divorce are so high.

3. You will lose your space

In most marriages, women treat the house and all the rooms in it as theirs. You might get a mancave or a closet to keep your things in, but you can be sure whatever space you have is not going to be in the main section of the house. Gone are the offices, the dens, the rec rooms, the billiards rooms with a wetbar. Spaces designed for the comfort of men have been torn out of family homes, reflecting a new social reality in which men are not considered central to the family.

4. Divorce will financially ruin you

Getting legally married is like betting half your stuff she won't cheat on you. No matter what she contributed, or did not contribute to the marriage, half of your stuff is hers. It works in reverse too, if she happens to be wealthier than you, but in general, men earn more money than women, so the reality is she'll be taking your stuff. If you are not married, she has no claim on your assets, nor you on hers. That fact alone makes rejecting marriage the smartest financial move a man can make.

5. You'll lose your family

If you have kids, she'll be taking those, too. Women get custody of children 80% of the time, and you will be lucky to see your children a few weekends a month. You will have to pay her for the privilege of seeing your own children, too, but you have no legal right to make certain that money is being spent caring for your children. If she spends the money at the hair salon, that's her business. If you refuse to pay her, you'll go to jail. Oh, the children don't even have to be yours. You can and will be made to support children she fathered with another man.

So why the hell would any man marry? It only applies to men who want children. If you do not legally marry the

mother of your children, those children legally belong to her. You have no legal right to be a presumed parent to your children, and it is virtually impossible for an unmarried father to gain access to his children if the mother does not agree.

All things considered, marriage is a shit deal for men. When I got married, I had no idea I was asking my husband to take these risks. He didn't know either. We do have children, so I'm glad we married, but it's completely depressing to know the main function of my marriage is to keep me from being a complete monster to him by running away with his children. Obviously, I would never do that, but reality is reality. Gloria Steinem once said that "women's total instinct for gambling is satisfied by marriage," but the truth is that it is men who have the most to lose when they legally wed.

Men should think very carefully before saying "I do". It can easily turn into an "I'm fucked."

[Ed note: this post originally appeared at Thought Catalog and is reprinted with permission.]

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Feminists exposed: UVA ‘rape’ case – No evidence!

AVfM Video Source · 9 April 2015 · Archived copy · Original

Thunderf00t again.

We can’t think of much to add, can you?

Divide and conquer: the feminist SJW modus operandi

Prentice Reid · 9 April 2015 · Archived copy · Original

"Whitey" is under every bed, he's behind every problem facing women and minorities, he is omnipresent, he is both our mortal enemy and yet we are all so helpless that we must beg or demand that he fix the problems he supposedly created for us. All the victims of whites together could build a better world, a world of peace and harmony without war, without pollution and most of all, without rape. If we all would just invest our energy into ending white privilege and securing favors for women then we can all live in a Grand Feminist Utopia.

Or so feminists would have you believe. This reductionist view of Black people and women is akin to a modern-age Noble Savage doctrine and is insulting to not just minorities and women but to every intelligent white person as well. Here are some of the atrocious examples of recent feminist propaganda aimed at reinforcing this world-view.

Quote from the above article:

> Dad, you are a white man….
>
> You have both the privilege and the curse of living in the unmarked, white blind spot of the American racial imaginary. If you have enjoyed living there, departing only to return comfortably home to White every night, I'm afraid you have a problem.
>
> Me. I am your problem….
>
> I am your problem, Dad. You are the white father of a black daughter. You are accountable to a life that is squarely outside of the jurisdiction of the whiteness that swaddles you….
>
> Somehow, you feel like a white man first and my dad second.

Amazing, isn't it? To think that a daughter could approach her own father, the one who nurtured her, cared for her and comforted her throughout her entire childhood and treat him like an enemy simply because he's white. This man was "daddy" long before he was a "white man" in her eyes. Her self-hating prejudice is the byproduct of some

hardcore feminist indoctrination more than likely. Let's examine another one:

> Tell me again how you don't see color. In this short video, poet Marshall Gillson delivers a stirring message with everything that needs to be said about what's wrong with a "colorblind" approach.

Of course the basic message this "poet" is communicating to the audience is that white people are guilty by virtue of their skin color of covert racism and that people who try to move past color must be bullied back into displaying white guilt. The useful idiots who adopt this mentality end up alienating people who should have been their allies.

White Privilege, Explained in One Simple Comic

September 21, 2014 by Jamie Kapp

Share 212.9k Share 2.7k

White privilege can be a tricky thing for people to wrap their heads around. If you've ever called out white privilege before, chances are you've heard responses like "But I'm didn't ask to be born white!" or "You're being reverse racist."

The next time that happens, just show the nay-sayer this succinct comic by Jamie Kapp explaining what white privilege is — and what it isn't.

In the above comic we see feminists brainwashing their followers with the assumption that all white people are privileged just because they exist. Certainly most of the white female feminists we encounter do come from a privileged class since a large portion of them attend big universities at their father's expense and they have the luxury of lounging around in Women's Studies classes sipping Starbucks. There is a large difference however between the average pampered white woman and the homeless white man sleeping on the streets or contemplating suicide because he's tired of being treated like a human ATM machine.

This is the twisted rhetoric of the feminist and race-hustler movement we are up against. Sadly too many people have either fallen for it and it is tearing our nation apart at the seams. The philosophical narrative ignores the fact that all throughout history in the United States most human rights movements have been composed of good "people", regardless of color or gender. Without such unified cross-cultural efforts none of these movements could have succeeded.

It's no wonder that the Jesse Jacksons and Al Sharptons and other race-hustlers feverishly defend false rape claims like we witnessed in the Tawana Brawley and Crystal Mangum cases. They know where their bread is buttered and they know that if they want to continue filling their pockets through identity politics they have to lick the feminist movement's boots.

As such, there will be no efforts from them to liberate black fathers from the corrupt family court system. There will be no marches for men who are child support slaves due to being forced to pay for children that DNA tests have proven are not theirs. These self-serving charlatans have remained silent (or joined in) on labeling Bill Cosby a rapist without demanding he be innocent until proven guilty. They will leave you isolated while they cry wolf displaying racial paranoia until the nation is too exhausted of sympathy to respond when someone suffers from real racism.

Isolation is detrimental to sanity because it is much easier to formulate and bask in xenophobic prejudices of "the other" when you live in a narcissistic echo chamber composed only of people who look just like you, talk just like you, and thus mirror the same cultural bigotry. As a Black man, I am well aware of the myriad problems men in disadvantaged communities face.

I grew up in the St. Louis area and went to school in the poverty stricken East St. Louis area as well as the violent

Ferguson, Missouri neighborhood. Two of my childhood friends were gunned down at a young age. However it took me years to realize that the greatest determining factor in issues plaguing Black men was gender rather than race. This is evident in the fact that the greatest sentencing disparity in prison is based on gender rather than race and that police profile people based on the fact that they are men more so than because they are black.

If there's anything I've learned it's that it took people of all colors to intervene in my life and to influence me not to go down the paths that resulted in the demise of my friends. My ticket out of the ghetto was the US. Army and that path eventually led me into the Iraq War in 2003. In the Army I was exposed to a multitude of different cultures and peoples.

Though the experience was often traumatic it resulted in a maturation process that forced me to see outside of myself. I had to learn to rely on others who were very different from me and to help them in turn and in that process I became cognizant of the fact that beyond those variable exteriors we all had similar dreams, we all bleed the same color, we all wanted better opportunity, and we all were seeking purpose in life.

This was a makeshift brotherhood but it was an efficient, disciplined, and eventually a cohesive, tightly knit group of people who were prepared to die for each other without hesitation. In areas where one person from one background was weak, another person from another background was strong, and I began to see where I myself fit in within that equation. This was a necessary road towards finding purpose and learning to transcend the shallow racial differences modern culture had told me were the necessary order of the day.

I brought these lessons with me into the men's movement. I now understand that this is what we need; a brotherhood, an Army, a fraternity that can acknowledge that we are different but still love each other and stand together as brothers first and everything else second. This does not mean that women need to be excluded from the men's movement but we have to have a sturdy foundation of brotherhood in place when women are around or else the male instinct to compete with each other for female attention will take over and eventually destroy the movement.

This is the instinct that the feminist movement plays upon and has worked with lethal precision. This is why they give lip service to caring about Black men while putting in place legal policies in the family court and criminal court system that result in Black men being incarcerated at higher rates and losing access to their children.

It's all about dividing Black men from white men and subsequently making both demographics easier to domesticate. And meanwhile most men are blinded to the fact that it is mostly spoiled, middle-class white women (and to a lesser degree, bitter Black women) manipulating the entire process. They have taken over almost every major public and governmental institution using the gender card and race card and they will not stop until they are met with a unified force of men (and women) from all backgrounds, colors, religious affiliations and classes.

The "solution" is not to force diversity in the clichéd manner in which feminists do so but to understand the bigger picture when having minor squabbles with people based on race.

We are up against seemingly insurmountable odds but it's not as if men have not defeated drastic odds before. We are men, we have climbed the highest mountains, we have visited the moon, we have sailed every sea and ocean on the planet, we have cured epidemic diseases, and we will defeat the obstacles the feminist movement have placed in our path as well but we can only achieve victory together.

The courage of building bridges

August Løvenskiolds · 9 April 2015 · Archived copy · Original

The theme of our upcoming October conference on men's issues, ICMI 15, is **Building Bridges Between Men and Women in the 21st Century.** On the surface this may sound easy but the truth is harsh:

Bridges are a bitch.

Whether you are trying to cross a chasm, a treacherous sea or a raging river – or all three – the task of bridge-building is daunting and the cost is enormous. The weather, the tides, the floods – and even if you build a beautiful, state-of-the-art structure, unforeseen factors like harmonic failure can kill your bridge catastrophically.

Yet as difficult as it is to build a physical bridge, building a social / political / ideological bridge is harder and more fraught with pitfalls for the brave souls that try it.

When you reach out and attempt to build such a metaphorical bridge to an opposing force, your friends and allies will view you as a traitor to your cause and the opposing force will see you as a charlatan, a dilettante or a dupe – or perhaps all three.

- **Neville Chamberlain**, the ill-fated British Prime Minister on the eve of World War II, attempted to build a bridge of peace with Germany's Adolph Hitler. Chamberlain is remembered with scorn as a naïve politician who kowtowed to a tyrannical maniac – Wikipedia still (as of this writing) uses Chamberlain as its introductory example of odious political appeasement.
- **Paul Elam**, founder of AVfM, was trying to build a bridge between married men and MGTOW (Men Going Their Own Way) when he once remarked casually that he would not judge the claims of married men who felt as if they could aspire to be MGTOW. Fueled in part by a few disgruntled former associates of Paul, the MGTOW community at large turned on him and fractured with some factions reacting harshly against Paul and AVfM even though AVfM consistently denigrates marriage as a wise or even viable choice for men and supports MGTOW without reservation.
- **Karen Decrow**, who served as president of the feminist flagship NOW from 1974-1977, was disowned by feminists when she tried to build bridges into the men's rights community in the early 1980's. As recounted in an article in *The Atlantic*, "Just as the Supreme Court has said that women have the right to choose whether or not to be parents, men should also have that right," she told *The New York Times*, calling this "the only logical feminist position to take."
- **Warren Farrell**, also a former NOW official, fell from feminist favor when he reached out to men by noting the ways that women have power – and exercise that power over men.
- **Charlotte Taft***, a firebrand feminist who became the innovative, utopian and courageous longtime director of the Routh Street Women's [Abortion] Clinic in Dallas, was dumped by feminist abortion referral services when she dared to build a bridge to anti-abortion groups with language designed to build understanding and conciliation.
- **Emma Watson's** "He For She" effort to build a bridge between men and feminism gave lip service to men's issues but pressure from feminists prevented her campaign from openly recruiting women to help men – their official pledge, taken by over a quarter of a million male sycophants, reads "Gender equality is not only a women's issue, it is a human rights issue that requires my participation. I commit to take action against all forms of violence and discrimination faced **by women and girls**." [**emphasis added**].

One can recount these cases of bridge builders endlessly. The highest of motives – ensuring peace, resolving differences, saving lives, solving problems, building understanding and coöperation – are all worthy, worthwhile goals that can crash and burn catastrophically when good intentions run into the meat grinder of human greed and history.

And no one is greedier than a feminist.

Much of the activism of AVfM comes from our confronting and exposing the greed, hatred for men, lies, rape hoaxes, and malevolence of feminism (malevolence that is sometimes deliberate and sometimes unwitting). Despite their facetious rhetoric to the contrary, feminists work to thwart efforts to address men's issues at every turn:

- They fight pro-male legislation.
- They normalize drugging schoolboys to suppress energetic behavior.
- They justify the hatred of men.
- They oppose shared parenting.
- They support social disapprobation of men's sexuality by likening active male sexuality to rape.
- They promote male genital mutilation.

Recent attempts by feminists to reach out to men are seen by men as scabrous, insincere attempts to bully men into compliance, and are attacked by other feminists as the acts of traitors.

Feminists for the most part are just too cowardly to risk alienating their base by making genuine, heartfelt appeals to men. A great example of this is **Lindy West's** obtuse bridge entitled "If I Admit That 'Hating Men' Is a Thing, Will You Stop Turning It Into a Self-Fulfilling Prophecy?, which was an orgy of man-hate and victim-blaming of men for all the shit that feminists do to them. This is the essay that "Big Red" Chanty Binx plagiarized in famous videos of her feminist "love" for men.

Jessica Valenti argued that the act of women hating men is inconsequential to bridge building because men are too callous to be affected by women's disapproval: "If a woman hates men, it has approximately zero effect on any given man." Seriously, that was her point.

At the other extreme, feminists like **Christina Hoff-Sommers** (arguably a FINO, feminist-in-name-only) who rely on evidence and support evidence-based men's concerns, have their books actually burned by feminists.

Another promising (and now former) feminist is newcomer **Alexandra Blue**, who made a wretched anti-male video "Dear Men" but quickly changed her perspective in the aftermath. She is now planning on making a video about men's issues and is asking for both donations and video submissions by men telling their own stories.

Of course, because she is a bridge-builder, she is still catching shit from both sides of the divide. I like her, I find her convincingly sincere but I do not completely trust her.

Bridge building is a bitch. It can work, Nixon DID go to China. It can also fail, and fail horribly.

I admire the courage of Paul Elam and AVfM in their choice to try to build bridges between men and women at the next ICMI conference. I'm enthusiastic to be one of the speakers there.

But man, our work is cut out for us.

**Author's note. I knew Charlotte Taft personally during the 1980's. We have had no contact since then.*

Addendum:
For any that are confused: no, I am not advocating building bridges between men's rights advocates and feminists. Never in a billion years. Feminists are useless; that would be a bridge to nowhere.

Men and the expression of power

AVfM Video Source · 10 April 2015 · Archived copy · Original

The following talk by renowned psychologist James Hillman was given at the Minnesota Men's Conference in 1988. Unlike many in the Mythopoetic men's movement, Hillman refused to ignore the world and its political and cultural problems. In this talk he takes on the topic of power, of the many forms that power can take in society, and of feminism's attack on expressions of power. He appeals for the reinvention and rediscovery of all the ancient facets of power in human culture, stating "I want to re-empower power, from the bad case that it's been given, and find the places where you're putting your power-drive down, with false humility, with niceness, with adaptation…"

Eating while MGTOW: Hug box feminist vegetables

August Løvenskiolds · 10 April 2015 · Archived copy · Original

Preparing food while going your own way as MGTOW can be elaborate or simple but unlike feminism and feminists, it is important to be open to new ideas, especially since nutrition information, like feminism. is marred by faulty science and ideological garbage:

> [T]here is a large body of evidence demonstrating that the systematic misreporting of energy and macronutrient intake renders the results and conclusions of the vast majority of federally funded nutrition studies invalid. – Edward Archer

In order to protect their ideological purity feminists construct "safe spaces" or "hug boxes" free from the rigors of reality, guarding their delicate female constitutions and sensibilities from hard work, toxic male sexuality, and the annoyance of logic and facts. Hug boxes are used for clutching pearls, exploiting male slaves and cooking up flimsy-as-tinfoil rape hoaxes like the UVa-Rolling Stone-Jackey Coakley debacle and other feminist failures culinary, journalistic and legal.

Since feminists obsessed with both hating men and, oddly, assuming those hated men's traditional roles have no value as women or logicians, it is incumbent on men to master traditional women's kitchen roles, particularly since kitchens, unlike feminists, are of at least modest utility in maintaining our diets and health.

To that end, I am exercising my vaunted patriarchal privilege to co-opt the tinfoil feminist hug box and retasking it as a tasty, easy and healthful way to prepare an inclusive and diverse selection of vegetables, either as a main dish or as a side dish to a proper meat-based man's meal.

The following recipe is from my most recent experiments but you can adapt it in many ways I'll discuss after.

Hug box feminist vegetables
(serves 1 very generously or 2)

- One 2′ x 1′ sheet of aluminum foil (60 cm x 30 cm sheet of al-u-min-i-um foil).
- 1/2 Red Bell Pepper
- 2-3 Button Mushrooms
- 1/2 Small Carrot
- 1 Yellow (Summer) Squash
- 1 large or 2 small cloves Garlic
- Fresh ground black pepper
- Spices [I used Ms Dash(tm) Southwest Chipotle]
- 1/2 stick butter
- Splash of teriyaki sauce

Cooking different vegetables at the same time can be challenging because each has its own unique cooking times and properties. Often I've seen stir-fry recipes that insist on using no more than 1 or 2 vegetables in order to avoid this problem.

The solution is to cut each vegetable into a specific.size and thickness so that identical cooking times achieve equity-of-outcome, a feminist ideal impossible with people unless feminists use the knife of sexism on men.

Pre-heat the oven to 400-425 degrees F or whatever temperature is called for in your main dish (if any).

Temporarily place the foil into a shallow vessel (such as a cast-iron skillet or collander) to create the beginnings of

a hug box you can fill with vegetables.

For the red bell pepper: slice in half and store one half for some other use. Seed and de-vein the remaining half, then cut lengthwise into 8 strips of roughly the same thickness. Place in the hugbox.

Rinse the mushrooms under running tap water and slice each into 5 sections. (The water they absorb during rinsing will add to the steam in the hugbox.) Add mushroom slices to the hugbox.

For the carrot, I cheated like a feminist wife – I regularly buy a bag of crinkle-cut carrot slices from the store and I tossed a small handful into the hugbox. To mimic the effect, slice the carrot at a 45 degree angle into even slices and add to the hugbox.

For the squash, I cut off the top and bottom, then sliced it into chunks as follows: starting at one end, slice off a 1 inch chunk at a 45 degree angle. Rotate the squash 1/4 turn, and slice off another chunk. Repeat rotating and slicing until you have 10-12 chunks. Add to the hugbox.

Smash and peel the garlic, then mince and sprinkle over the veggies in the hugbox.

Cut the butter into 4-5 segments to top the hugbox.

Add the pepper and spices and a splash of teriyaki sauce.

Fold the foil to close the hugbox by width, and then by length, leaving a small hole at the top to let the steam out.

Place in oven for 20-45 minutes depending on how you like your vegetables – tender-crisp to soft to mush.

Enjoy as a side or main dish.

Donate the leftover aluminum foil to your local rape culture group so they can recycle it into fragrant feminist headgear to repel patriarchal mind control rays.

Other vegetables can be added or substituted into your hugbox, including:

- Fresh Green Beans
- Snow peas
- Broccoli (peel & slice stems; chunk florets)
- Cauliflower (chunk florets)
- Onions (slice about 1 cm thick)
- Zucchini (chunk like summer squash)
- Whole Sweet Corn

I haven't tried potatoes in the hugbox and I wouldn't recommend them. I also haven't tried hard winter squashes (acorn, butternut, pumpkin, etc.) but I might experiment with them in the future. I'm not a fan of green bell peppers but if you like them they can be used as well.

Green vegetables may discolor a bit in the hugbox. Adding a pinch of baking soda to the bottom of the hugbox will retard this process, theoretically, anyway.

The hugbox will also work on a grill over indirect heat.

Not all vegetables are feminists but when you get down to it, most feminists are vegetables.

Hugboxes have their uses but only in the kitchen or while being grilled. Otherwise, keep your distance, especially if feminists are nearby, if only to preserve your healthy, manly appetites.

Some previous entries in Eating (While) MGTOW:

Stuffed chauvinist pig
Buck buck chicken
Chili, no beans. I got your powder
Look at the flowers! Stoup
Gender binary gelatin dessert
Spicy civil breakdown chicken

Shooting in a tribunal: anti-sexist women judges evacuated first

Silvio Altarelli · 10 April 2015 · Archived copy · Original

On April 10, 2015, a shooting happened in Palace of Justice of Milano. Three men died. The video of the evacuation published by the national newspaper Repubblica shows what happened:

> «Milano, shooting in the Palace of Justice: **women evacuated first**.
>
> After the shooting, police evacuated the Palace of Justice, keeping inside all men and allowing only to women to get out».

When the Titanic sank, feminists argued that «by natural law women and children should be saved first» (New York Times, 19/4/1912). Now, rather than acknowledging the sexism, feminists explain that women were correctly evacuated first, because the shooter was a men. He was also old, white and with black hair. But then, why not black first? Why not young first? Why not blonde and bald first? Let's stop here:

> «having a logic discussion with feminists is like playing chess with pigeons: no matter how good you are, the pigeon will continue to overthrow all the pieces on the board and will strut around triumphantly.» (anonymous)

Anyhow, the shooter that entered with a gun left with the gun.

Since the Titanic we know that there are no feminists on sinking ships. We now learn that the same happens in tribunals: MANY OF THE WOMEN WHO ESCAPED FIRST WERE JUDGES.

A cynic misogynist could ask: are they paid to fight crime, or to escape first because they are women?

But our courages judges proved that they are firmly against sexism, when a journalist was **sentenced** for having written (about a jail that was badly managed): "it would be better to have a male director."

Half of Italian judges are women, and the most powerful of them is Maria Gabriella Luccioli. In 2008 the newspaper Corriere della Sera celebrated her achievements with these words:

> «Maria Gabriella Luccioli is the first woman who become President of the Cassazione [Supreme Court in Rome], where, using sentences as strokes, she rewrote family law. All and always in favour of women.»

Ms. Luccioli herself stated in an old interview to Repubblica: «somebody tells with a bit of exaggeration, that the Supreme Court is becoming feminist». Her sentences, according to which parental alienation is child abuse only when the alienator is a father, but not when the alienator is a mother, are a masterpiece of justice in full agreement with article 4 point 4 of the Istanbul Convention:

> «measures that are necessary to prevent and protect women from gender-based violence shall not be considered discrimination».

A misogynist could complain that judges should apply laws fairly rather than rewriting laws in favour of women and imposing ideologies such as feminism. Then, our courageous judges would courageously sentence him for sexism.

So, I urge all Italian fathers to continue to respect the sentences that, according to the European Court for Human Rights, violate their human rights, that favour child abuse when perpetrated by mothers, and to continue to make peaceful protests that get peacefully ignored.

After all, the slogan written in tribunals «law is equal for everybody» has not yet been officially replaced by the slogan «women and *female* children first» used by modern Italian feminists such as Luisa Betti and Barbara

Spinelli: a great candidate from Italy to lead the new EU feminist organization GREVIO that will inquire to extirpate sexism from Europe.

Karen Straughan challenges the feminist paradigm of helplessness

AVfM Video Source · 11 April 2015 · Archived copy · Original

She is back: GirlWritesWhat Karen Straughan has a new video out addressing the hatred and fears feminists have for and of men.

You can subscribe to Karen here.

Jim Crow laws and feminism

Dre Morell · 11 April 2015 · Archived copy · Original

Note: This article is also available in Spanish.

There is something to be said of remembering the past, in that we are often doomed to repeat those same mistakes very much into our future if we do not learn from them. Indeed women have quite considerably "Come a long way, baby". We live in a society circa 2015 whereas a woman can vote, hold office, drive a car, excel academically, own property, have an income, own a business, the list is almost endless considerably in a westernized society such as the United States of America.

One question I have always begged with respect to modern feminism and in particular Third Wave is what is the endgame? Politically speaking there are no more "rights" to grant women, we can argue over what is good social policy that may happen to impact women more but certainly the question of "rights" as it pertains to women has been long since settled.

The more a long journey comes to an end and as victory nears, what then becomes of the soldiers too hardened on the social battlefield? For those who benefit directly and indirectly from having grievances, the fight can never leave the blood as it is addictive and has to be exercised. Fighting for the right to vote, to be educated, to be validated, to not be raped in a marriage, to get equal pay laws, to have an abortion under the right to privacy….what battles become left as all the great battles have already been fought?

Such is the case with modern third wave feminism. There are no more great battles to be fought politically or in the court room any longer say perhaps for keeping abortion legal which truly is nothing more than saber rattling by most conservatives, it boils down rather succintly into the social grievances between men & women which often lay far beyond the doors of any courtroom and far from any policy that can ever be truly enforced. So what happened?

Read any current article, gripe, or blog post on modern feminism and it has waded down into rallying cries over "man-spreading", "mansplaining", t-shirts with certain depictions of women, private dongle jokes overhead in conversation, clapping being too traumatic, video games…you name it. Much of this is hardly the business of any government or political system, let alone can be solved by one.

Boys and men allegedly have to be taught not to rape (assuming rapists would take to such lessons to start with), while idealistically it cannot hurt to make mention of such and point out what clearly may not be consent we shouldn't be in the enterprise of just educating boys or men on this subject. In addition we should also be educating girls and women how words, actions or body language can be misinterpreted as "consent" and that stating "NO" quite forcefully and verbally helps to lower any resulting ambiguities if we are dealing honestly between the genders to solve a problem.

Yet we seem to be living in this climate wherein these social-justice warrior types are prodding men to act a certain way around and towards women. Such actions go beyond mere manners and courtesies to be extended to a person, but identify specific behaviors towards women that men should exhibit. The mere act of saying "hello" to a woman in the street or remarking her beauty is being written off as "harassment", sitting with your legs spread is being called "aggressive posturing" rather than it just simply being personal style or comfort, interrupting a woman, while certainly rude to interrupt anyone, is being mischaracterized as a gender-isolating behavior. Being loud or obnoxious somehow is being morphed into a specific and social affront to women and women alone.

There is history here, a parallel if you will….in the pre-Civil Rights Era. During that time there was a specific code of conduct that was to be observed in public venues by African Americans under Jim Crow. Keep in mind Jim Crow in specific was not just about a legal system of discrimination, but a social one with very devastating impacts.

Jim Crow laws in the United States, for example, mandated the racial segregation of public schools, public places such as a library, restrooms, restaurants, and even drinking fountains. One common rationale for the systemic

exclusion of Black Americans was that it was for their own protection. It was argued that having blacks in white schools would mean constantly subjecting them to adverse feeling and opinion which might lead to morbid race consciousness.

Contrast this with laws such as VAWA, or the Violence Against Women Act, and primary aggressor laws. A primary aggressor is defined in the US as the party who is the most significant or primary aggressor and police must determine which party is the primary aggressor in order that the true victim can seek safety and so that offenders are held accountable.

To determine if one is a primary aggressor police must consider:

- offensive and defensive injuries
- seriousness of the injuries received by each party
- whether a party acted in self defense or in defense of another
- "height and weight" of the parties
- which party has the "potential" to seriously injure the other party
- whether a party has a "fearful demeanor"
- whether a party as a "controlling demeanor"

And these are just to name a few. To the logical mind it's very easy to see how such can be misread by the police or manipulated at worse by the alleged victim. We can also see how it is much easier for the police, especially male officers to view women primarily as victims and men as perpetrators which is in part reinforced by advantageous-sexism on behalf women to this narrative. What you end up creating, much like the Jim Crow laws of the south, is an environment that has a disproportionate impact on men, as many "judgment" calls have to be made without the complete presence of factual knowledge. Bias can inform many judgments unfortunately – just ask anyone who is Black and lives in America.

If a man who is 5 ft 10 and 200 lbs is bloody, yet his 5 ft 4 inch 98lb wife has a broken nose, chances are the man is more likely to go to jail even if the woman assaulted him first and more savagely because his injuries may not be as visible. He also has a distinct height and weight advantage, the woman may show signs of fear, all chipping away at the logical possibility that he in fact may be the "victim" while she is the aggressor.

Just as Jim Crow laws justified white people's irrational "fear" of Black people, and Black men in particular, so feminists and SJWs justify modern behavioral constraints on men, based on women's irrational, and unfounded, fear of men.

Specifically:

Men are never to assert a woman is lying about rape or sexual assault/harassment.

Men are not to be skeptical of her claims of sexual assault. Even if they listen and believe her, they are certainly not to confirm and verify first in pursuit of evidence and facts.

Men are never to suggest a woman is being too emotional and irrational, even if what she says is highly emotional and irrational.

Men are to never to find a type of woman attractive, and we don't get to define beauty individually by the choices and associations we keep. But women are free to judge men on their appearance such as weight, height, wealth, hair, chest, dick size, etc.

Men are not to speak to women in public they do not know or pay them a compliment (which granted may run too coarse), and anything he states, even "good morning" may be interpreted by women as harassment.

A man is to presume full social responsibility while in the company of a woman, even if she is drinking and an "adult". It matters not if neither could not give proper consent prior to sexual conduct. He is not only responsible for himself,

but also hers when he has to shield her from her own actions while in a state of inebriation. #HeForShe

Men cannot have any "valid" opinion on something as complex as abortion, which is not even fully settled among women in terms of religious and philosophical leanings.

Men can never strike a woman, even in self defense, because she is the fully capable equal "weaker" sex. When asserting herself physically, a man should still temper his strength and be in constant understanding she is still a "woman".

Of course these are just mere examples not meant by any means to cover every seemingly new social affront claimed by women to which a behavior pegged as "male", yet exhibited by both genders. The logic of Jim Crow is rearing its head in current society and strictly relegated gender conduct is fast approaching, with men playing the role of deferential Negro appeasing women's irrational fears. We must maintain a watchful eye when trying to improve relations in society. While we wish to cultivate our best behaviors, it's a slippery slope once we start dictating all behaviors into a strict regime of codified conduct in which men are the controlled and women are the controllers. Sexism is not materially different than racism.

One more lost irony here is that in the Victorian era you had codes of conduct as well – behaviors that were to be observed by men and women. There was and are entire manuals on social conduct which had to be observed, adhered to and followed by members of that society. One can argue this again is history repeating under the guise of "improving" society.

It matters not from which mountain social commandments are shouted. The fact they are shouted at all, and not negotiated and discussed among individuals based on evidence, facts and rational interpretations of the social environment is the issue. Feminists and SJWs attempt to impose controls on men based purely on what is and is not acceptable to their tastes.

Irrational fear of gender is no different than irrational fear of race.

Things feminists say to female anti-feminists

AVfM Video Source · 12 April 2015 · Archived copy · Original

Feminists are diverse, particularly in the many ways they attack the strong women who dare to disagree with feminism.

https://www.youtube.com/watch?v=bqWe0Rv1o1E

You may wish to subscribe to End Feminism on YouTube.

Monty Python and the meaning of satire

B.R. Merrick · 13 April 2015 · Archived copy · Original

It may be hard to believe, but what you are about to read contains not a single fluid ounce of satire. No, I'm not kidding. Trust me: When I choose to kid, you'll know it.

Or will you? That, apparently, is the problem with choosing to write satire. One of my first truly satirical (and not merely sarcastic) articles at *A Voice for Men* carried enough of a punch that apparently a few commenters briefly thought I was serious. A good rule of thumb, if you're the sort that unknowingly encounters satire from time to time, and you find yourself reading the words of a grown man known for writing about men's issues who starts to take pot shots at women and girls, suggesting that one be violent with them; is to first reason with yourself that the man in question is not intending to be taken seriously.

I was proud of one commenter on my last article who actually thought, for a short while, that the article to which I linked was being satirical in its attempted take-down of the men's movement. That's a commenter who displays the modicum of intelligence that I am certain is requisite to understanding what *A Voice for Men* is all about. Surely the healthy and handsome young Australian man who interviewed me and several other men would not be so willingly blind as to think that the men's movement, like feminism, is nothing more than a grievance industry.

Sadly, that was not the case. Ironically, the satire of which he spoke in one of his questions to me, written by one Paul Elam especially for the benefit of men like him, escaped his otherwise intelligent mind. Amazingly, the same can be said of many people who comment at this website.

One of the recent pieces written for *A Voice for Men* by August Løvenskiolds suffered the same misunderstanding. Several commenters questioned the validity of a man getting upset about butter questions at Wal-Mart. As I am often content to sit on the sidelines and amuse myself from time to time with observing human nature, I remain unconcerned with any fallout that some of our more intelligent adversaries might glean from reading, in the same austere fashion, the complaints of people who don't understand satire, or who are afraid that such writing will be misinterpreted by too many who have yet to be taken in by the radical notions upon which much of this movement is based.

And now for something completely different:

You may be asking yourself why I would interrupt a non-satirical piece with a silly sketch. I do it for two reasons, neither of which has to do with speaking in a silly, high-pitched whine. Firstly is to confess that it took me years to understand the satire inherent in the sketch and in Monty Python's humor in general, because I was too busy laughing until I cried. Secondly is to spoil the good fun by taking the comedy apart, therefore explaining the critical importance of critical thinking.

You have the essentials of satire quite clearly laid out in the sketch: You are watching a television program that features commentary on social and political issues, ostensibly for your intellectual benefit. You have one guest who is a representative of the government, and one that takes the opposing view.

The mediator-host thanks both for being on the show and begins by talking to the government official. It is plain from the way he gushes over the minister's magnificent attire that looks and fashion are apparently just as important as the subject at hand, which is government funding of a basic civilizational need: housing.

From there – since the small patch of brown liquid, the only voice allowed to speak against the government, appears to have nothing to say – it can be safely assumed that any hope of an actual debate that calls into question what the government is doing has now evaporated. The minister can say whatever he wants, in whatever way he chooses, because the pretense of a debate is all that is needed. This is the meaning of the satire.

How observant of television commentary was this silly sketch? Turn on Fox News or CNN. Look at the female hosts. Look at the primping and high fashion. Listen to the male hosts in Italian suits. Marvel at their straight, white

teeth. Notice anything missing?

Count on your fingers, because I'm sure it would be possible to calculate without having to remove your shoes, the number of guests on these programs who speak against the government. Oh, against the Democrats (Fox) or Republicans (CNN), sure. However, any voice that is truly contrary to the *status quo* may as well be a small patch of brown liquid, which could be creosote or some extract used in industrial varnishing. Good evening.

The funniest thing about such satire is that, when in the throes of the pain such satire tries to point out, the individual who encounters it can see that it's not funny at all. Don't believe me? Watch Dave Chappelle joke about male-on-male rape:

On the surface, you have a popular stand-up comic using, for shits and giggles, the trauma of men who were victimized at the hands of another man. Underneath, you have an actor who, when once in the midst of telling jokes about people with dark brown skin, noticed that whitey was laughing too hard. He then left a 50 million dollar deal with Comedy Central to convert to Islam.

As should be plain to anyone who understands the importance of satire to comedy, the above video now seems quite different. It should be obvious from the opening line: "I'm one of those people that's so smart that I'm uncomfortable in this world." He ends with the truth: A man would rather tell his wife that he was committing adultery with another woman than admit that another man penetrated the most physically and psychologically vulnerable area of his body with his penis, rendering him a faggot, and taking from him his conception of his own masculine identity.

In summation, and in keeping with what at least one commenter on YouTube pointed out, Chappelle made the audience the satire. They laughed and laughed, and probably learned very little. Now in Chappelle's mind, whitey can laugh all he wants. The joke's on him.

Monty Python did much the same thing and continues to do so. In an interview where John Cleese, one of the troupe's founding members, discusses the importance and beauty of comedic satire, he mentions in passing his regret over getting married to a nasty American woman who took him to court after a 16-year marriage that stripped him of his fortune, one that he had spent decades building by entertaining millions.

To make ends meet for his ex-wife and to keep himself alive, he went on what he actually called "The Alimony Tour." Ha, ha, I have to pay the bitch, so please show up and laugh at my jokes. Robin Williams would have had to do the same thing. Kudos to Cleese for having the emotional strength to pull through. So far.

This is par for the course with Cleese, who did everything but kick Graham Chapman's coffin at his memorial service. He insisted on laughter. What the attendees probably didn't know was that Cleese had to be escorted from the hospital room when Graham, his former writing partner and fellow Python, passed away. We laugh lest we cry.

I am convinced that the only reason anyone would read something at *A Voice for Men* that sounds hateful towards women or seems to call for violent action, then sound the siren of warning that the writer has gone too far, or that the words could too easily be taken out of context; is because there is still a little of the visceral feeling that men are too quick to be hateful and violent. This is not surprising, given the huge number of people out there that still believe in the necessity of what Thomas Paine called "a necessary evil."

You have to ask yourself what your reflexive emotional and sometimes physical reactions are the minute a man raises his voice, compared to when a woman raises hers. Is it not likely that fear is a more influential factor? What if he *does* something? Men, not women, are expected to be the biggest doers in society. What if something with the doing goes wrong when the man gets mad? What if he's mad because he's filled with hate? Should this be reported as a hate crime?

I take as one of my operating premises that the overwhelming majority of men and women do not mean me any harm, which is why I walk out my door every day. I hold to another operating premise that *A Voice for Men* is a website about compassion for men and boys. I embrace a third operating premise that such compassion is

immediately salient and naturally extends to women and girls. Consequently, when I read something here that sounds disrespectful of women, I already know what's going on: somebody's joking. It happens every time.

This leads me to the logical conclusion that people who don't get it don't get much about the men's movement, of which this website is a teeny tiny yet marvelous part. Satire shouldn't have to be explained. When it is explained, like comedy, it falls apart and ceases to carry as much power as it should.

Cleese once complained that "The Ministry of Silly Walks" sketch was a personal disappointment because people missed the satire since they were too busy laughing at his lanky lower limbs flailing around. I was one of them. As I go my own way, I can assure you that I no longer wish to be in that crowd. They'll never get it. *La marche futile*.

Guyland and faces in tree bark

Sage Gerard (Victor Zen) · 13 April 2015 · Archived copy · Original

I am a 24 year old male college student who dedicates a lot of time working with men who want more than anything to be understood. During my time as an activist specializing in male college students, I've worked with students from New York University, New Mexico Tech, Fordham Lincoln Center, Georgia State University, Queen's University, Madison Area Technical College and Bangor University—to name a few. Since then I've started Zen Men, LLC (formerly KSU Men, CSO), a nationally-recognized men's rights organization that specializes in male students.

Guyland: The Perilous World Where Boys Become Men deserves special mention in my reading list because it speaks to my target demographic of male students aged 16 to 26. Recently I met the author, masculinity studies academician Dr. Michael Kimmel.

Kimmel's *Guyland* is a pertinent addition to a sensationalized conversation where school shootings, Greek life and aggressive promiscuity are the lions, tigers and bears of collegiate masculinity. The thesis is that young men experience extended adolescence as dictated by a debaucherous fraternity subculture called "Guyland." Guyland is a territory of sorts, but only insofar that it is governed by the malevolent "Guy Code" preaching stoicism to bros before hos.

In Guyland, calling a young man a "pussy" or a "faggot" is enough to make him drink himself to death, assault women, trivialize crimes against minorities, or retreat to a land of video games, sports and porn (pg. 127; 134; 143; 151; 161). Insecure, codependent or naive young men and women gravitate to Guyland in an attempt to fit in with the wrong "almost-men," a term Kimmel comfortably borrows from Michael Kaufman on page 179.

Guyland guys are somehow both reckless enough to invite alcohol poisoning and powerful enough to derail adolescence. On the other hand, Kimmel suggests that defeating *Guyland* means not trying to "prove" one's masculinity. It would be excellent if the book's only suggestion was to avoid peer pressure, but conjecture pads the pages. Ultimately, the text appears to be something other than a road map to adulthood, let alone a product of the scientific method.

Guyland defines collegiate masculinity almost entirely in terms of Greek life fraternities, which causes me to suspect selection bias in Kimmel's surveys. Kimmel admits near the beginning that "most guys aren't bad, they just know bad guys," but apparently this minority of bad guys are still universally influential in adolescence—until people ignore them.

As someone in Kimmel's subject age bracket, I think that Kimmel is perpetuating the sadly popular notion that collegiate masculinity is predatory, irresponsible, privileged, entitled or hedonistic. A written statement to this effect is that women's independence disincentivizes men from growing up (pg. 31), apparently in the same world where women's sexuality is a reward for men who grow up in their relationships! I recall in Kimmel's recent speech that men would have more sex if they supported gender equality in relationships. The subtle irony of describing angry white male entitlement while using women's sexuality as an object of control in the same speech appears lost on most.

Kimmel posits numerous negative effects of Guyland, citing data as if to suggest that his selection of surveys are predictors of what men want. In doing so, Kimmel casts social phenomenon typical of adolescents—such as peer pressure and unwarranted entitlement—and makes them appear *male*. If in any case Kimmel admits that vices are not exclusively male, his only criticisms to women involve their holding up a male power structure with "guy-like" behaviors, namely hazing.

My personal frustration with Kimmel using picked cherries to represent young men aside, do note that he ultimately argues that his selected stars form a constellation—rather, that his selected respondents form a social system.

To put it another way, Kimmel sounds like he is describing a face he saw in a tree's bark. Features in the bark and branches might give the appearance of a face, but trees don't actually *have faces,* just like the dreaded Guys of Guyland don't have a natural inclination to uphold the Guy Code. The nature of things does not always match the perception we have of them.

Kimmel's response to this basic lesson of science seems to be "Hey, not all trees have faces, but most trees are near other trees with faces," right before claiming how tree faces indicate Native American resentment towards white colonialism or something. No, that doesn't make sense, but then again, neither does his book.

Science is not about seeking confirmation, putting it on paper, and calling it "empirical data" to back conjecture like that shown in this passage:

> [Journalist Tim Beneke] looked at the language men use to describe female attractiveness. Women are "ravishing," or "stunning," she's a "bombshell" or a "knockout"; she's "dressed to kill," a real "femme fatale." Men describe themselves as being "blown away" and "knocked out." As suggested in metaphor, women's beauty is perceived as violence to men. Men use violence to even the playing field, to restore equality.
>
> –Dr. Michael Kimmel, *Guyland: The Perilous World Where Boys Become Men,* pg. 229

Violence against women is retaliation against beauty? How did any scholar get to this part of the book without thinking it is one big opinion piece?

That is part of the *required reading* for many masculinity studies courses. I'm looking at the same tree, and I'm sorry Dr. Kimmel, I just don't see the face. Please don't say "privilege blindness," because that hurts falsifiability.

Remember that Guyland is a contribution to fields that are not particularly mature in the sciences. Just ask Martin Fiebert, Erin Pizzey, Adam Jones, Susan Steinmetz, Richard Gelles and Murray Strauss about their adventures in publishing evidence that men are not as privileged as we are led to believe.*

Given my experience and research, Guyland appears to be a vehicle for salient Woozles populating the endnotes, and no human being has the time for a full deconstruction of the text. So in the interest of brevity, let's revisit the big picture: understanding male students and helping them grow into healthy adults.

If you, the reader, want to understand men and boys and the way they grow up, then first understand that Kimmel preaches to a choir that assumes college males are as insecure and impressionable as grade school children. The same rhetoric that brought us unwarranted fear of Judas Priest, Marilyn Manson, and Grand Theft Auto turning teenagers into heathens is now targeting college fraternities.

Given my experience *being* a male college student, I felt no desire to entertain peer pressure from men or women. I think that the debauchery Kimmel casts as "male" is one part an escape from the pressures imposed by elders, and another part an impatient curiosity to experience gratification reserved only to those over 18 or 21 years old. This is not masculinity gone wrong, it's *rebellious youth* feeling tired of people telling them how to behave.

If and when debauchery reaches dangerous levels and causes death, sexual assault and torment, our job is not to validate our feelings of distrust and antagonism under a *pretense* of understanding in the way Kimmel does. If you want to know young men and help them grow into functional, calculated adults, you must notice that Kimmel's science is actually politics.

As a male student omitted from the contrived context built in *Guyland: The Perilous World Where Boys Become Men*, I ask that you please take the time to understand your sons instead of letting strangers understand them for you.

—

For more on Kimmel's methodology, see Peter Allemano's review of Guyland.

** The named academicians were subjected to bomb threats, verbal abuse, death threats and other terrors from feminist activists and scholars. These same activists succeeded in either delaying or outright stopping publication of data showing how men can be victims of women in the same way that women can be victims of men.*

What ever happened to chivalry?

Peter Wright · 13 April 2015 · Archived copy · Original

Editor's note: This article is also available in Spanish.

I have a Google alert for the word chivalry, and not a day goes by that I don't receive several articles on the topic. The articles appear slightly tilted toward the theme 'Male chivalry is dead,' followed by a reasonable number demonstrating 'Chivalry is alive and well' – the latter because some man, somewhere, risked life, limb or money to serve a woman's immediate welfare.

To be sure, chivalry displayed by individual men is on the decline, and women, men, government and mainstream media denounce this devolution with one voice: Men are becoming selfish pigs. MRAs and MGTOW choose to summarize it differently; that men are sick of being exploited and have chosen to shed their unnecessary selflessness.

Chivalry is documented in etiquette manuals of prior centuries explaining how a man is to take off his hat in a woman's presence, shake her hand, open doors, buy her gifts, and assist her in a multitude of ways. The message in these gestures is deference to the superiority of females:

> "If you see a lady whom you do not know, unattended, and wanting the assistance of a man, offer your services to her *immediately*. Do it with great courtesy, taking off your hat and begging the honour of assisting her." [Gynocentric etiquette for men – 1847]
>
> "In the familiar intercourse of society, a well-bred man will be known by the delicacy and deference with which he behaves towards females. That man would deservedly be looked upon as very deficient in proper respect and feeling, who should take any physical advantage of one of the weaker sex, or offer any personal slight towards her. Woman looks, and properly looks, for protection to man. It is the province of the husband to shield the wife from injury; of the father to protect the daughter; the brother has the same duty to perform towards the sister; and, in general, every man should, in this sense, be the champion and the lover of every woman. Not only should he be ready to protect, but desirous to please, and willing to sacrifice much of his own personal ease and comfort, if, by doing so, he can increase those of any female in whose company he may find himself. Putting these principles into practice, a well-bred man, in his own house, will be kind and respectful in his behaviour to every female of the family. He will not use towards them harsh language, even if called upon to express dissatisfaction with their conduct. In conversation, he will abstain from every allusion which would put modesty to the blush. He will, as much as in his power, lighten their labors by cheerful and voluntary assistance. He will yield to them every little advantage which may occur in the regular routine of domestic life:—the most comfortable seat, if there be a difference; the warmest position by the winter's fireside; the nicest slice from the family joint, and so on." [Gynocentric etiquette for men – 1873]
>
> "It must always be borne in mind that the assumption of Woman's social superiority lies at the root of these rules of conduct." [Gynocentric etiquette for men – 1897]

One reason for a decline of male chivalry is the vanishing payoff. Women no longer reciprocate for chivalry via good ol fashioned gestures like cooking, homemaking, praise, and affection that would have occurred at the time the above comments were penned. Today they don't even receive a thank you… is it any wonder men are seeing chivalry as a bad deal? The meal ticket, the flowers, the slaving at a job, the deference is all better spent on oneself.

Despite the hand-wringing over a decline in chivalry, women appear to be doing very well for themselves; they are well decked out with material goods, they display increasing body-freedom and body-pride, and their entry into workplace and careers is unprecedented. Society continues to indulge them as much as it ever did – *more*.

With this bare fact one might ask if chivalry merely *appears* to be on the decline and if women are receiving it

from another source? My observation – obvious to many in the manosphere – is that they have corralled a rich new source of chivalry.

From Husband Sam to Uncle Sam

The heading is from Dr, Warren Farrell's *Myth of Male Power*, where he describes how men have traditionally striven to institute women-centered government by acting as women's proxy agents in the political sphere. This behavior, explains Farrell, is based on the chivalrous tradition of male servicing of women's needs. The following passage from Farrell's book explains the phenomenon:

> "Doesn't the fact that almost all legislators are men prove that men are in charge and can choose when to and when not to look out for women's interests? Theoretically, yes. But practically speaking the American legal system cannot be separated from the voter. And in the 1992 Presidential election , 54 percent of the voters were female, 46 percent were male. (Women's votes outnumber men's by more than 7 million). Overall, a legislator is to a voter what a chauffeur is to the employer – both look like they're in charge but both can be fired if they don't go where they're told. When legislators do not appear to be protecting women, it is almost always because women differ on what constitutes protection. (For example, women voted almost equally for Republicans and Democrats during the combination of the four presidential elections prior to Clinton).
>
> "The Government as Substitute Husband did for women what labor unions still have not accomplished for men. And men pay dues for labor unions; the taxpayer pays the dues for feminism. Feminism and government soon become taxpayer-supported women's unions. The political parties have become like two parents in a custody battle, each vying for their daughter's love by promising to do the most for her. How destructive to women is this? We have restricted humans from giving "free" food to bears and dolphins because we know that such feeding would make them dependent and lead to their extinction. But when it comes to our own species, we have difficulty seeing the connection between short-term kindness and long-term cruelty: we give women money to have more children, making them more dependent with each child and discouraging them from developing the tools to fend for themselves. The real discrimination against women, then, is "free feeding."
>
> Ironically, when political parties or parents compete for females' love by competing to give it, the result is not gratitude but entitlement. And the result should not be gratitude, because the political party, like the needy parent, becomes unconsciously dependent on keeping the female dependent. Which turns the female into "the other" — the person given to, not the equal participant. In the process, it fails to do what is every parent's and every political party's job — to raise an adult, not maintain a child.
>
> But here's the rub. When the entitled child has the majority of the votes, the issue is no longer whether we have a patriarchy or a matriarchy — we get a victimarchy. And the female-as-child genuinely feels like a victim because she never learns how to obtain for herself everything she learns to expect. Well, she learns how to obtain it for herself by saying "it's a woman's right" — but she doesn't feel the mastery that comes with a lifetime of doing it for herself. And even when a quota includes her in the decision-making process, she still feels angry at the "male dominated government" because she feels both the condescension of being given "equality" and the contradiction of being given equality. She is still "the other." So, with the majority of the votes, she is both controlling the system and angry at the system." [The Myth of Male Power]

Do we need further evidence of "what ever happened to chivalry?" Not only have politicians taken over the job of chivalric appeasement of the ladies, it appears both the Left and Right of politics are jousting each other for the privilege to serve them. This I can understand… how else might they get elected?

John Stuart Mill, champion of feminism, urged shifting of the responsibility for chivalry out of the hands of every man and into the legislative framework of government proper, contending that chivalry was not always reliable and must give way to a more reliable, State-enforced protection and benevolence toward women. He writes:

> "From the combination of the two kinds of moral influence thus exercised by women, arose the spirit of chivalry: the peculiarity of which is to aim at combining the highest standard of the warlike qualities with the cultivation of a totally different class of virtues – those of gentleness, generosity, and self-abnegation towards the non-military and defenseless classes generally, and a special submission and worship directed towards women; who were distinguished from the other defenceless classes by the high rewards which they had it in their power voluntarily to bestow on those who endeavoured to earn their favour, instead of extorting their subjection…
>
> The main foundations of the moral life of modern times must be justice and prudence; the respect of each for the rights of every other, and the ability of each to take care of himself. Chivalry left without legal check all those forms of wrong which reigned unpunished throughout society; it only encouraged a few to do right in preference to wrong, by the direction it gave to the instruments of praise and admiration. But the real dependence of morality must always be upon its penal sanctions – its power to deter from evil. The security of society cannot rest on merely rendering honour to right, a motive so comparatively weak in all but a few, and which on very many does not operate at all." [J. S. Mill: The Subjection of Women – 1869]

Ernest B. Bax confirms that the chivalric behavior of both Left and Right of politics was indeed, per Mill's suggestion, well underway by the year 1907:

> "All parties, all sorts and conditions of politicians, from the fashionable and Conservative west-end philanthropist to the Radical working-men's clubbite, seem (or seemed until lately) to have come to an unanimous conclusion on one point – to wit, that the female sex is grievously groaning under the weight of male oppression." [Essays: New & Old (1907), pp.108-119]

Feminism draws its strength from chivalry, but instead of soliciting chivalry from men in the traditional, interpersonal manner it has learned how to get it solely from the government – holding the government to ransom thanks to suffragettes gaining the vote for gynocentrism women.

Instead of men giving up seats in buses, government now provides seats in legislative assemblies and boardrooms via quotas. Instead of men opening car doors for women, government opens doors into universities and workforces via affirmative action. Instead of men being the sole protectors of women from violence, government now protects them with an army of police specially trained to service women's accusations (over and above more serious crimes). Instead of men providing living expenses, governments now provide it as social welfare and compensation for the 'wage gap'. Etc. ….. government as substitute husband.

All this compliments of feminism's pressuring the Left and Right into chivalric leadership. The only difference between the two sides of politics is that the Left is more sycophantic in its deliverance of chivalric rule – and the Right more heroic in its deliverance of chivalry. Same gynocentrism, different knight.

Signing White House Council on Women & Girls

Gynocentric chivalry was an unbalanced idea to begin with. Men are now backing away from the custom, and we can yearn for the day government on both sides on the political fence does the same. Perhaps when the world's growing army of grass eaters brings about a collapse in revenue they will see the light. In the meantime, let's not give feminists a pass on their claim to have walked away from chivalry…. they have merely found a new source.

Who is harassing Anita Sarkeesian?

AVfM Video Source · 14 April 2015 · Archived copy · Original

The professional damsel in distress who vehemently protests damsels in distress is damseling her distress yet again. Sargon of Akkad takes a look at just who is harassing whom.

Subscribe to Sargon here.

Joshua Stoneman goes Zen

Sage Gerard (Victor Zen) · 14 April 2015 · Archived copy · Original

Joshua Stoneman enlisted in the Navy before 9/11 in 2001. He served for ten years across thirty countries conducting merchant vessel boardings, oil rig defenses, anti-piracy measures and anti-terrorism operations, all while keeping shipping lanes open. Stoneman lived in Greece for one year, Japan for three, and served on a guided missle cruiser for five years. He since married in Japan, and now he and his current partner live in Wisconsin.

During Joshua's second deployment, his first son was born. Upon returning, the bottom fell out from his relationship with his first-born's mother. A family court judge deemed Joshua's service "detrimental" to his then infant son's well-being, allowing only allowed visitation rights and not joint custody. After many years, cases and tens of thousands of dollars in legal fees, Joshua still watches his first son grow older and emotionally distant because the court said so.

It is because of love for his sons that Joshua Stoneman founded the second Zen Men chapter at Madison Area Technical College (MATC) while working on his new engineering degree.

Joshua's aims to help young men avoid the same hardships he faced, and to tell young minds in colleges everywhere that men are not criminal, violent, or rapacious by nature. Joshua sees men as noble, compassionate and therefore deserving of credit where credit is due. He wants to help put a stop to the forces that paint men as harmful towards women and children.

So long as Zen Men @ MATC (ZMMATC) abides by Zen Men LLC's Terms of Chapter Affiliation, it is eligible for affiliation benefits that support activist missions local to MATC.

Donors to Zen Men LLC should know that their contributions are no longer just going to a single organization, but rather to a *men's rights activist network across academia*. ZMMATC's faculty sponsor is a #WomanAgainstFeminism, meaning that she as an adviser is more courageous than the first adviser for Zen Men @ Kennesaw State U (ZMKSU).

It's too soon to say what the future will hold for ZMMATC, but amazing things happen when the right passion. Joshua organized several students because he is a leader in his own right, and based on what I see so far, he's not going to let anyone stop him from restoring sanity.

Joshua's current plan is to teach students how to protect themselves in risky relationships, and what it means to be a good parent. While there are no promises this early in the game, Joshua aspires to start new chapters on other Wisconsin campuses.

To follow ZMMATC's work, visit its MATC CollegiateLink profile. Major announcements will appear either on AVfM publications or on ZenMen.org.

Please help me welcome Joshua, his adviser, and their followers to Zen Men LLC's network, and herald in the start of a new era in academia. With help from men like Joshua, young men and women will learn real world lessons that gender studies professors would never teach.

If you are interested in starting your own Zen Men LLC chapter, read our Terms of Chapter Affiliation and fill out the form on the bottom of the page.

Kendrick Lamar Proves That Black Women Want To Control Black Mens' Sexuality

Mumia Ali · 14 April 2015 · Archived copy · Original

"(Black) woman, thou name art hypocrisy…"

And in this week's in buffoonery in Black America, we have the following news story coming out of Media Takeout:

> "IT'S GOING DOWN!! Black Feminists Are DRAGGING Kendrick Lamar On Instagram . .. They're UPSET . . . That He Preaches All That KUNTA Stuff . . . But Married An EXOTICAL!!"

Madam Noire reports:

> "Last week, we were so happy to report that Kendrick Lamar confirmed his engagement to his high school sweetheart, Whitney Alford. However, it appears that not everyone was pleased with the big news.
>
> Over the weekend, self-proclaimed Dark Skin Activist Rashida Strober took to Facebook to call out the "Complexion" rapper over his wife-to-be's appearance. According to Strober and many of her supporters, Kendrick is a hypocrite.
>
> "Well, well, well would you looky here," Strober wrote. "ANOTHER FAKE CONSCIOUS MUTHER F-KER EXPOSED. I will never support him nor his music with one dime of my money and encourage all dark skinned women not to either!"
>
> The post spread quickly, with many cheering Strober on for slamming Kendrick. Others, however, didn't share her sentiments.
>
> To give you a bit of background information, Strober is founder of the Dark Skin Is Beautiful campaign and creator of "A Dark-Skinned Woman's Revenge" and "Ice Cream Lady's Dream" stage plays. According to the Florida native's biography, she began advocating for people with darker complexions in 1998. She was inspired to do so after enduring years of bullying at the hands of classmates who put her down because of her complexion."

Clutch Magazine has its say:

> "Last week, Kendrick Lamar announced his engagement to long-time girlfriend Whitney Alford. Even though he received tons of 'congratulatory' remarks, once the dust settled, people have a few things on their minds. And once again, the subject of colorism came up.
>
> How could someone so 'righteous' parade around with a racially ambiguous woman, many wondered? Was Lamar just another color-struck Black man? Others asked.
>
> Well, the first question may be easier to answer than the last. One producer/rapper attempted to do so when he posted a photo of Eldridge Cleaver. 9th Wonder thought a photo of Cleaver and his wife, Kathleen, would answer everyone's questions about Lamar being self-hating and chasing light-skinned women. He asked if Cleaver would be called a sell-out too?
>
> But actually, no.
>
> That's not a good example. Cleaver, who was a known rapist of white woman, is basically the type of person people are trying to say Lamar is. The lighter the berry, the sweeter the juice. Even Kathleen Cleaver spoke out against how men in the Black Power Movement specifically sought after lighter skinned women, because of their own 'light is right' issues."

Not to be out done, Beyond Black & White writes:

> "I've recently been following two stories on Madame Noire regarding black men and their dating choices. The first was a piece about a self-proclaimed "dark skin activist" calling out Kendrick Lamar for having an extremely fair skinned fiancé.
>
> The other story was about Romeo Miller whining on a talk show about all the hate mail he's received for having a white girlfriend.
>
> "It's crazy to think that in 2015, when I start posting pictures of me and my girl–obviously I'm black, she's white. I didn't think that would be a problem. A lot of hate mail and hate comments was on there. They're like, 'Why are you with this girl?' 'She's only with you because of this.' It's sad because honestly if anybody knows me, all the girls I've dated, I've dated girls who've been as black as Akon and white as Casper. It don't matter. It's all about the heart. In this time and place, she's the one who captured my heart. She could be blue, green or yellow and it would have been her."
>
> So here's two very public examples of black men getting flack for dating light skinned women and non-black women. There's no denying it. Black women also get the pushback when we date interracially, so isn't it even?
>
> Not even a little."

BB&W's proprietor (and seemingly chief and only writer) Ms. Christelyn Karazin, then goes on to list four "reasons" as to the supposedly big difference between Black men who "swirl" (or in this case, you know, actually date/marry Black women, just ones who happen to be lighter-skinned) and Black women who do the same, and the degree of recriminations both get – of course, leaving out little inconvenient facts like, oh, I don't know, LOSING AN EYE for daring to marry a White woman, or in this case, being hounded mercilessly for having the audacity to actually marry your light skinned highschool sweetie.

I'm telling ya, you just cannot make this stuff up.

While certainly nothing new among those of us in Black America, those outside of it may be new to this sort of nonsense. But here's the deal: there are many Black women in Black America, like the one who got this tempest in a teapot roiling, who are of the view that they have a moral right to tell another human being, who just so happens to be Black men, as to who they can and cannot date. Rashida Strober*, self-proclaimed dark-skinned womens' advocate, is by no means alone or unique in Black American life; one can find scores of ladies just like her, who demand that successful Black men like Lamar, date not only Black women – not only Black women that's he's known since highschool – but that he must date the Blackest Night Black Woman(TM) in the solar system – and if he doesn't, he's a sellout, a coon, a Benedict Arnold to the Black race, you name it.

What. A. Crock.

The only thing more ridiculous than having to suffer through the B.S. like that which Ms. Strober has foisted onto the rest of us, are many dark-skinned Black women's blatant and flagrant hypocrisy when they turn right around and chase after White men or failing that, light-skinned pretty boys as mates; indeed, there is an entire sector of the Internet devoted to such an enterprise, known as "Black Women's Empowerment", where rejected Black women gather to cry into their beer, kick dirt on Black men, and try their hands at seducing White men, with varying degrees of success. The wailing and gnashing of teeth has gotten so bad in recent years, that even Black women themselves can be heard in other Black online venues wanting to put some distance between themselves and this sorry corner of the World Wide Web.

There seems to be a trend these days of Black Feminists whipping up on "conscious rappers" over the past few years; there was Brittney Cooper's bromide against conscious rap fixture Talib Kweli, and now this from Ms. Strober, about Kendrick Lamar's supposed phony act about being Black because he says one thing in his songs and does another. Only problem with that is, that Lamar's soon to be bride has been with him since before he ever became famous, and regardless of the fact that she is lighter-skinned, she still is, and identifies herself as, BLACK.

Ahhh, but you see, Sistas like Lamar's lady, they ain't Black enough, you see. The darker the berry, and all that.

What this latest controversy just goes to show, is that women, in this case very dark-skinned ones, do indeed attempt to control the sexuality of Black men, especially the more high-profile and successful ones. So, can we please kill this idea that it is only men who want to control womens' sexuality? The truth is that it's more like a two-way street, if anything.

Finally: as I've shown and proved in a previous column, Black Feminists have a tangle of problems that are much more urgent and pressing than what conscious rappers say or do. Dark-skinned lasses like Ms. Strober would do well to read what I had to say in said column, for she will find much wisdom in its words.

My colleague Janet Bloomfield has an interesting theory as to why men of all skin tones might have a preference for lighter tones than their own:

> Here's a little pet theory of mine I'd like to throw out, just for the hell of it. I think humans prefer lighter skin and hair and eye colors because those tend to be the result of recessive genes. A man with darker tones who has a child with a woman of lighter tones will almost always see his genes expressed in the children. Dark tones tend to be dominant. The preference for lighter skin is a ***natural paternity test***.

The problem, ain't Kendrick Lamar, or Talib Kweli, ladies.

The problem, is **you.**

Fix it.

Please.

*I first got wind of Ms. Strober while watching a rather lengthy – and deeply embarassing – interview she did with Tommy Sotomayor. You can see it for yourself here. Let me know what you think!

The UVA rape hoax: Aftermath and lessons for us all

Jonathan Taylor · 14 April 2015 · Archived copy · Original

I hope many of us are familiar with what is now called The UVA Rape Hoax. Back in November, a "journalist" at *Rolling Stone* named Sabrina Rubin Erdely published an account of a woman named "Jackie" who was allegedly gang-raped at a Phi Kappa Psi frat house. As we pointed out (among other things) in December 2014, the rhetoric with which Erdely described frats was so caricatured that it bordered on being a transparent farce.

Erdely's account has since been discredited in its entirety. More than being merely "baseless," almost every claim made by "Jackie" and chronicled by Erdely in *Rolling Stone* has been objectively proven false. After a four-month investigation, Charlottesville police declared they had "exhausted all investigative leads" and that there is "no substantive basis to support the account alleged in the *Rolling Stone* article."

As the final nail in the coffin, the Columbia University Graduate School of Journalism released a scathing 13,000-word report claiming that

> *Rolling Stone*'s repudiation of the main narrative in "A Rape on Campus" is a story of journalistic failure that was avoidable. The failure encompassed reporting, editing, editorial supervision and fact-checking. The magazine set aside or rationalized as unnecessary essential practices of reporting that, if pursued, would likely have led the magazine's editors to reconsider publishing Jackie's narrative so prominently, if at all. The published story glossed over the gaps in the magazine's reporting by using pseudonyms and by failing to state where important information had come from.

Sabrina Erdely issued an "apology" on April 5, 2015 to "*Rolling Stone*'s readers, to my *Rolling Stone* editors and colleagues, to the U.V.A. community, and to any victims of sexual assault who may feel fearful as a result of my article." She made no apologies to the falsely accused young men – an apology that is deeply owed, and the omission of which is a telltale sign of the lack of moral character that underpinned and motivated her extreme lack of professionalism.

Rolling Stone, however, has decided *not* to fire Erdely. They have also not declared that they will make any policy changes in light of what they have "learned." As one commenter on Reddit put it, "No one fired, censured, suspended, no pay checks docked, delayed, or denied, not even to pay for the broken windows at the frat house."

Nor did the avalanche of evidence that Erdely's story was a massive farce stop "social justice warriors" – feminists being prominent among them – from continuing their deranged crusade to destroy the reputations and livelihoods of the young men at Phi Kappa Psi, and to use the occasion as an excuse to demonize men and masculinity in general, and college men in particular. These feminists held (and still hold) incredible influence in the media and even the legal system, and to this day they have neither retracted their positions nor apologized for their unvarnished bigotry.

Now Phi Kappa Psi plans to sue *Rolling Stone*, and I hope they clean them out. An example needs to be made out of people who do this kind of thing. If *Rolling Stone* wants to shelter the likes of Sabrina Erdely and give a free pass to the kind of prejudice she foments, they deserve to go down with her.

Feminists are still clinging to their guns, however. For all of their claims of "but feminism helps men, too" none of them have dissented with the likes of Jessica Valenti and other feminist media mobsters by putting forth the idea that maybe – just maybe – assuming guilt by gender alone is the exact *opposite* of what equality is about. These feminists continue to publish articles about how "something" must still have happened.

Someone should let them know that April Fools Day was a couple of weeks ago.

The question now becomes: how can we take this catastrophic failure of social justice and turn it into something positive? How can we take the regressive, stone-age mentality of Feminists & Friends, and make progress toward

something that resembles real equality?

First and foremost, when it comes to issues like this, we must create a culture of compassion for the wrongly accused. We also must not shy away from acknowledging that when it comes to rape, 99% of the wrongly accused are men. And we must familiarize ourselves with their experiences and hear them out in their own light.

Men whose are falsely accused of rape often have their reputations destroyed. Their livelihood is turned to shambles. Their friends are alienated or turned against them. Their families fractured. Their confidence and sense of security are shattered. They are falsely imprisoned for months if not *years,* where ironically they stand a greater likelihood of actually being raped. They suffer from vigilante attacks and vandalism. And they experience suicidal thoughts and tendencies borderline on suicidal tendencies.

In short, they experience every form of suffering that victims of rape experience. And that means we have every reason to say that **false rape accusations can be just as harmful as rape itself,** and victims of false rape accusations deserve our compassion, attention, protection, and care.

It is beyond obvious by now that feminism cannot create this culture of empathy for the wrongly accused. Far from it; overwhelming evidence strongly confirms that their *modus operandi* is to demonize the wrongly accused simply for existing in the first place. They have not learned anything since the Duke lacrosse rape hoax, the Bryan Banks case, the Hofstra rape hoax, the Meg Lanker-Simons rape threat hoax, or any of the other many rape hoaxes that have come to light in recent years.

And that brings us to one of the most important lessons, **one that non-feminists need to learn as well:** if we have not learned by now that feminists will never learn from their mistakes, I fear we have learned very little indeed. They will continue **– as they always have–** to destroy the lives of innocent men simply for being accused, and will not stop until the power to do so has been seized from their grasp, and until they are effectively marginalized from the discussion on gender issues.

Enough of the senseless deflections of “but feminism is about equality,” “not all feminists are like that,” and so forth. The actions of these feminists speak far louder than such fairy-tale wants and wishes of what feminism would be, could be, or should be.

When it comes to what Feminism is in the real word, this is what Feminism looks like, **and it will never change.** It is irredeemably corrupt, and it’s time to toss it into the rubbish heap alongside other historical bigotries and failed ideologies.

This article originally appeared at AVoiceForMaleStudents.com and is reprinted here with permission.

Lauren Southern: Why I am not a feminist

AVfM Video Source · 15 April 2015 · Archived copy · Original

Why do we think she's still getting inundated with people telling her she just doesn't understand feminism?

Will any of those people have the self-awareness to think it's maybe they who don't understand feminism?

Maybe they've been led down the primrose path, and Lauren Southern is the one who understands something that they don't?

Draconian child support laws killed Walter Scott

Mumia Ali · 15 April 2015 · Archived copy · Original

Note: This article is also available in Spanish.

"It's no fun – being on the run,
Because they got me – Public Enemy number one…"
-Chuck D

The recent shooting death of Walter Scott by (now former) policeman Michael Slager in North Charleston, SC, earlier this month is being viewed by many in the country, particularly those in the Black American community, as yet another example of racially inspired police brutality run amok, and on this point they would have a good one – the evidence in favor of such a position is indeed quite compelling. However, upon closer inspection, one finds that what played a powerful role in Mr. Scott's demise was the utterly draconian child support laws which disproportionately affect Black American men.

As Citizen Journo Mr. Tommy Sotomayor notes in his excellent video presentation on YouTube, nearly 15% – one eighth of all inmates currently in the Palmetto State's prisons – are there due to being in arrears for child support payments. We know that Black men in particular tend to be disproportionately represented in the prison population overall in this country. And Mr. Sotomayor argues that Black women themselves have a role to play in this current state of affairs – one that has, even if indirectly, played a role in at least one Black man that we are aware of, winding up dead.

While some may see this as yet another misogynistic dig at (Black) women on the part of Sotomayor or indeed, the writing and editorial staff here at *A Voice For Men*, his argument is not without precedent. Nearly two years ago, keyed to the release of her book "Doing The Best I Can: Fatherhood In The Inner City", Johns Hopkins University professor Kathryn Edin published an interview in the Philadelphia Weekly newspaper which discusses the book's premise and why she and her co-author, fellow scholar Timothy Nelson, felt it was important to delve into this rarely examined side of the "family values" debate. Edin, who co-authored the critically acclaimed "Promises I Can Keep: Why Poor Women Put Motherhood Before Marriage" a decade ago, argues that our elected officials and governments at all levels, got it completely wrong about poor and minority dads – that far from the stereotypes of being "deadbeats" and "hit and run" guys, these were men who desperately wanted to father, to be there for their kids – but they faced formidable, sometimes insurmountable obstacles to make that happen. One of those obstacles, was the child support system that hounds rather than helps them in their quest to be there for their kids.

From all that we can gather, Mr. Scott was on good terms with his kids, so there were no problems there. The only problem was that, according to the Wikipedia entry on him, he was arrested ten times for contempt of court charges related to his inability to pay child support. Some reports showed that he had earned only $800 USD monthly – hardly enough for a single adult grown man to live on in the current economy, let alone pay the anywhere from $7,000-$18,000 USD arrears in child support that he owed (depending on which news source you choose to believe). As a result, Scott rightly feared that he would be put back in prison on that fateful morning earlier this month when he was pulled over in a routine traffic stop. To avoid capture and yet another arrest, he chose to flee.

Sadly, his story in this regard is by no means unique – indeed, it is a lot more common than we're willing to admit, as Alice Goffman, another (White!) academic, notes in her work "On The Run: Fugitive Life In An American City", and Charles Murray documents in his excellent tome "Coming Apart: The State Of White America, 1960-2010". Both of these works detail the lengths to which poor and inner city men, Black, White and Latino, go to avoid the police for a whole range of "offenses" – which include child support arrears. All three of these works were written about and based in my home town of Philadelphia, and I can tell anyone reading this that the Family Court building on 11th St. between Market and Chestnut is the stuff of urban legend – you can and *will* be locked up by the Sheriff's Department *on the spot* if you are so much as a few bucks in the red on child support payments. Not only that, but as Goffman notes in "On The Run", it is not at all unusual for people in the hood – in this case

Black women – to use the system to "get back" at their baby daddies.

Back here at the ranch, AVFM colleague Mr. Ty Henry, recently wrote an equally excellent piece covering the Scott shooting, giving yet more damning evidence of the carnage our nation's wrong-headed and draconian child support laws are doing to Black and poor men:

> "David Pate, associate professor of social work at University of Wisconsin-Milwaukee, stated in the International Business Times that most arrests of black men in arrears come during traffic stops.
>
> "Black men live in constant fear, period. And I think the fear that Mr. Scott had was on different levels," said Pate. "There needs to be more uncovering of how the child support system works and whether it helps families who are really poor. For families that are making less than $10,000 [a year], is it helping those children be in a better place when they know their parents are under constant stress of being locked up?"
>
> Black men have the highest rate of non-payment, due to high unemployment, said Pate."

Yet, with these facts well known and academically documented, the Social Justice Warriors among us refuse to deal honestly with them – or they ignore them altogether, as we can see in the recent column written by perennial Manosphere nemesis, David Futrelle of We Hunted The Mammoth infamy:

> "Over on men's rights hate site A Voice for Men, Attila Vinczer has found the true villain in the case of Walter Scott, the black man shot in the back after he ran from a white cop: Don't blame the cop for shooting and killing a man who was no danger to him whatsoever; blame the ex-wife who simply wanted Scott to pay the child support he owed…"

Please note that nowhere in his entire spiel does he address what Mr. Henry actually wrote – and chances are very high that if he gets wind of this column, he won't address the facts contained herein either. Note how he only puts up strawmen to knock them down – going to comments made by readers over at men's rights discussion groups on Reddit and so forth.

But at least Futrelle is saying something; the Black Feminist Brigades don't even do that.

None of the most prominent among them – Feminista Jones, Brittney Cooper, Kimberly Foster, Jamilah Lemieux, Mikki Kendall – have addressed the 500 lb. gorilla in the middle of the room. All of them talk about the shooting itself, but don't say a mumbling word about the root causes – which I find utterly ironic, since that is the mantra that SJWs, Black and White, always go to when anything racial comes up. This is hugely important, since we are constantly being bludgeoned over the head with claims that Black feminists are fighting the good fight not just for Black women, but for Black men like Walter Scott, too. Given their icy silence on the matter, please pardon me when I say that I can't tell.

In a sane world, the murder of Walter Scott would force a national dialogue about child support and family court system, especially in a time when we claim to be redefining what man and fatherhood means; but, as we Red Pillers know all too well, one should never listen to what people say; *we should watch what they do.* In the end, however, our ever-increasing Matriarchy is just fine with keeping the old rules about man and fatherhood in play, especially when it suits them to do so.

No matter how many poor and Black men get caught in the undertow.

Eating while MGTOW: Chicken Valenti Cassolette

August Løvenskiolds · 15 April 2015 · Archived copy · Original

What if you could take a soup like minestrone and convert it into a casserole that could satisfy cravings for spaghetti and pizza in the process?

It is a challenge, to be sure, but not nearly as hard as finding a feminist that is competent and confident in the kitchen. As a part of the MGTOW life, men colonizing kitchens and pwning feminist kitchen ninnies is just one way to savor a life free from female demands.

Feminist Jessica Valenti started a food blog in January 2015 – well, sort of. It is a food newsletter entitled "Eat me"; the title is certainly an indication of the nurturing nature of superior women like her. The newsletter site formerly featured an archive of her weekly musings that was like watching a zombie chew babies – raw man-hating id meets her defenseless kid. Her discomfort around food and its preparation was palpable and more proof that feminist women have little business in kitchens – the sharp edges and burning temperatures are too much for their delicate sensibilities.

Alas, the archive into her mental degeneration has disappeared mysteriously but in its memory I've named this tasty one-pan meal after her abortive efforts. As MGTOW we may be done with marriage and women but this doesn't mean we should forget the reasons we're on this road.

Now, a *cassoulet* is a slow-cooked French stew that uses meat and white beans. The alternate spelling, *cassolette*, is also recognized by the *Urban Dictionary* as the sexual fragrance of a woman's vagina.

This cassolette, like Valenti, is more Italian than French but unlike Valenti the fragrance is surprisingly divine.

The problem with most casserole-related dishes is, like feminism, they result in a big mess that men have to come in and clean up later. See, for example, the recipes for Italian Chicken casseroles here, here, and here: each uses multiple cooking vessels, leaving you with a pile of pans to wash – all those recipes will leave you with a dirty skillet, colander and saucepan. None of that is needed for this dish, which also substitutes a variety of vegetables for the starchy pasta.

Chicken Valenti Cassolette
(serves 2 very generously)

Equipment:

1 8"x8" or 9"x9" baking dish (I used a glass one).
1 microwave-safe glass or ceramic serving plate
1 cheese grater
1 meat cleaver (or heavy knife)
1 metal spatula
1 cutting board
Aluminum foil

Ingredients:

1 frozen chicken breast (straight from the freezer).
1 tablespoon peanut oil
1 jalapeño pepper
3 button mushrooms
1 large or 2 small cloves garlic
1/2 small carrot
1 yellow (summer) squash

1/3 head of cauliflower
1 dozen fresh green beans
1 cup of your favorite tomato-based pasta sauce [I used Prego® Italian Sausage and Garlic]
Fresh ground black pepper
Spices [I used Ms Dash® Southwest Chipotle]
1/2 stick butter
4 ounces of Mozzarella cheese
1/2 ounce of Parmesan cheese

Preheat oven to 425 degrees Farenheit.

Place the frozen chicken breast on the microwave safe plate and microwave for 1 minute at full power. The idea is to take the chill off and thaw the chicken slightly – just enough so that it is easy to slice thin but is still mostly frozen.

While the chicken is in the microwave, oil the baking dish. Cooking spray may be used instead of peanut oil but I enjoy the sensation of getting my oily fingers all up in that dish.

Transfer the chicken breast to the cutting board and rinse the plate it was on under hot tap water, then set the plate aside to drip-dry.

Using the meat cleaver, slice the still semi-frozen chicken lengthwise into 7-8 slices and line the bottom of the oiled baking dish with those slices. Place baking dish in the hot oven.

Rinse the cutting board and cleaver under hot water and get ready to prepare the veggies.

Slice the jalapeño into eight slices lengthwise. If you prefer a milder dish, remove the seeds and membrane. Cut each slice into thirds – you should have 24 pieces in all. Set aside on the microwave plate.

Rinse the mushrooms and slice each into 5 pieces. Set aside with the jalapeños on the microwave plate.

Smash and mince the garlic. Set aside with the jalapeños and mushrooms on the microwave plate.

Remove the baking dish from the oven – the chicken should be turning white instead of pink by now. Sprinkle the veggies from the microwave plate on top of the chicken and return to the oven.

Cut the carrot into slices on a 45 degree bias. Set aside on the now empty microwave plate.

Cut the yellow summer squash into 1 inch chunks. Set aside with the carrot slices on the microwave plate.

Slice the cauliflower into thin splices and set aside with the carrots and squash.

Remove the stems and ends from the green beans and set aside with the carrots, squash and cauliflower.

Remove the baking dish from the oven and add the remaining four sliced veggies to/as the top layer of the baking dish.

Top with one cup of tomato sauce, black pepper, butter and other spices. Cover with foil and bake for 40 minutes.

After 40 minutes, remove from oven and grate the mozzarella directly onto the vegetables. Top off with the parmesan cheese. Do NOT re-cover – return to oven for 10-20 minutes until cheese on top is bubbly and lightly browned.

Cool ten minutes and serve. Cover any leftovers with aluminum foil and once cooled, refrigerate.

If your diet allows you to eat bread products, the buttery-tomato-y liquor in the bottom of the baking pan is a fantastic dipping sauce.

This recipe, with a side salad and some warm dinner rolls, could easily feed four people. As with many tomato-based dishes, the flavor will hold and even improve when reheating the next day.

The only folks this dish won't please are feminists but remember, they are impossible to please and they always want more.

Some previous entries in Eating (While) MGTOW:

Hug box feminist vegetables
Stuffed chauvinist pig
Buck buck chicken
Chili, no beans. I got your powder
Look at the flowers! Stoup
Gender binary gelatin dessert
Spicy civil breakdown chicken

Man arrested twice over a Twitter spat with a cabal of feminists

AVfM Video Source · 16 April 2015 · Archived copy · Original

British police arrest a man TWICE and confiscate all his electronics over a Twitter spat with a woman who understands exactly how to manipulate the law. Elizabeth Hobson examines the evidence.

https://www.youtube.com/watch?v=Ytl3maosXtg

New poll results: The decimation of feminism

August Løvenskiolds · 16 April 2015 · Archived copy · Original

In January of this year, the Huffington Post crowed that "2014 Was A Great Year For Feminism" but of course, like all feminists, they are liars. According to a new poll, the population of feminists was decimated in the last year – and then some.

Feminists LOVE to use dictionary definitions in their articles about feminism to show the gentle and just plain reasonableness of their vicious, man-hating cult.

So, to make them feel safe and comfortable, I'll start with a definition of a word, too.

> **Decimation** (Latin: decimatio; decem = "ten") was a form of military discipline used by senior commanders in the Roman Army to punish units or large groups guilty of capital offences such as mutiny or desertion. The word decimation is derived from Latin meaning "removal of a tenth". – *from the first result when I googled "decimation definition"*

Two years ago, in the Spring of 2013, a poll by the Economist/YouGov put the percentage of Americans who call themselves feminists at 28%: *Just 28% of Americans consider themselves feminists, with women twice as likely as men to use that label for themselves.*

According to Google, the American population in 2013 was 316.5 million. This means there were roughly 89 million American feminists back then.

Two years later and a new poll is out on feminism:

> The poll, conducted by research and communications firm PerryUndem, shows that a strong majority of Americans agree on gender equality. Eighty-five percent, for example, say they believe in "equality for women."
>
> But many fewer want to put the feminist label on their beliefs. **Eighteen percent of poll respondents said they consider themselves feminist.** Fifty-two percent said they were not feminist, 26 percent were not sure, and 4 percent refused to answer the question. **[Emphasis added.]**

Wow – in two years, it seems those Americans calling themselves "Feminist" fell from 28% to a mere 18%, a drop of 10% of the population and about 37% of feminists.

The US Population is now estimated to hit 325 million this year (2015). 18% are still feminist, which equates to 58.5 million feminists.

So, in real terms, feminists have dropped from 89 million to 58.5 million. More than 30 million people mutinied and bolted from feminism in the last 2 years.

Numbers that large can be hard to grasp. So let's compare:

Suppose every man, woman and child in heavily feminist Scandinavia (Denmark, Finland, Norway, and Sweden) died overnight. That would be 25.8 million dead, far short of the numbers of defecting American feminists. You would have to add in the slaughter of another feminist Scandinavian state – Minnesota, population 5.5 million – to put you over the top in numbers – barely.

Suppose terrorists killed not just one magazine's employees but every man, woman and child in France. That would be 65 million dead. The defecting American feminists equal almost half of France!

Suppose the entire population of my huge home state Texas invaded Mexico. The 27 million vacancies left behind still couldn't hold the 30+ million former US feminists.

About 21 million students are enrolled at US colleges and universities. If every one of them became a feminist they would still fall 9 million short of replacing the feminist defectors.

Feminists have been decimated 4 times over in just 2 years. We are talking Holocaust, Black Plague and Killing Fields as comparable depopulating events. Not even abortions compare: the 2 year decline in feminism is equal to about 21 years of abortions.

During the feminist evaporation the media has been particularly cruel to Men's Humans Rights Advocates and of course, Paul Elam and AVFM in particular. Yet for every scabrous article invented about us, another couple hundred thousand feminists threw up their hands at the lies and confabulations of the media and walked away.

Many of my MGTOW brothers have been skeptical that fighting feminism can make any real progress and have heaped scorn on us for engaging feminism. 30 million former feminists would beg to disagree that fighting feminism is futile.

At their current rate of decline, the last US feminist will check her privilege, hang up her hatred of men, go on a diet and buy a new razor sometime during the year 2019, ironically the 100th anniversary of the 19th amendment and women's suffrage – an anniversary that no one except a few on-the-dole trans-exclusive radfems will bother to celebrate.

Now, polls have margins of error and pendulums swing both ways but after a year of furious battles, this bit of fresh news had the writers and editors here dancing at their keyboards.

And feminists do not do well under pressure.

We'll be keeping it up, grinding away at AVFM, as usual.

Mundane Matt: Calgary Expo vs Honey Badger Brigade (Part 2)

AVfM Video Source · 17 April 2015 · Archived copy · Original

Here is Mundane Matt's Part 2 commentary on the controversy surrounding removal of gamers from Calgary Expo for offending feminists.

Mundane Matt: Honey Badger Brigade removed from Calgary Expo (part 1)

AVfM Video Source · 17 April 2015 · Archived copy · Original

GamerGate controversy springs back to life after the removal of gamers from Calgary Expo for offending feminists attending the event.

Women are 200% preferred over men on STEM

AVfM Video Source · 17 April 2015 · Archived copy · Original

National hiring experiments confirm gynocentrism and sexism against men on STEM where women are 200% preferred over men.

https://youtu.be/B9ICcdpH2WA

Zen Men Summer 2015 Pledge Drive

Sage Gerard (Victor Zen) · 17 April 2015 · Archived copy · Original

Zen Men LLC is a donor-supported organization that needs your help fighting gynocentrism and misandry. Please consider making a contribution to get gender equity right with the most successful student-run men's rights organization in the nation.

Goal progress

$225 of $15,000

In the state of Georgia, rape is something that only a man does to only a woman or a girl. On Kennesaw State University, there exists a Title IX imbalance in gendered counseling services. There is also a self-defense course run by a gynocentric police force.

Since helping me start KSU Men in November of 2013, you in the MHRM community built the fastest growing men's rights student organization all the way up to the successful *Male Students in Peril* conference. You are the reason that Zen Men LLC can address problems affecting neglected and abused young men, and speak with greater political influence.

Zen Men members enjoying a night out. Includes students from Kennesaw State, Southern Polytechnic State, and Georgia State

Here's what your support made possible in recent months:

- U.S. Navy Veteran Joshua Stoneman founded a new Zen Men chapter in Madison Area Technical College (MATC).
- We challenged the toxic Rape Culture myth in a live classroom presentation.
- We scheduled a volunteer effort with an equitable IPV shelter in Blue Ridge, GA to help them develop their evidence-based IPV awareness curriculum for high schools in Fannin and Gilmer counties.
- A Zen Men volunteer pulled masculinity studies academician Dr. Michael Kimmel aside for an interview.

We depend on your generosity, so you decide whether or not Zen Men LLC continues its mission. Our growing volunteer team needs you to help the United States education system see how it's been failing young men, and we

can do that by providing assistance to our neglected, battered and suicidal sons.

If you believe that change comes only with hard work, then we need you to be more than a passive observer and take an active role in resisting gynocentrism and misandry.

One of the many loads of groceries donors funneled into a campus food pantry to feed homeless and financially struggling students.

Your support is no longer going to just one organization. Zen Men LLC is spreading its geographic influence through a new affiliation program that gives students incentives to start Zen Men chapters. By contributing to this pledge drive, you can now fund localized activist projects across more universities, and further develop the MHRM's political influence through Zen Men LLC.

If you want to participate in hands-on activities, you can also work directly with us by applying for a volunteer position, writing an article, or taking on an unassigned task in our project tracker.

Ideology, gynocentrism and misandry are the new Dark Age, and we need you to be a part of the next Renaissance.

The pledge drive ends on **May 15th**, but our promotion here on *A Voice for Men* will last for only a few days. If everyone reading this donated just $5, we will reach our goal in a matter of hours. Will you please **spare the price of one cup of coffee** and share this campaign on Facebook, Twitter and Reddit to gift our sons the help they deserve as human beings?

Click to Donate to Zen Men LLC

Eating While MGTOW: Boom-boom chicken

Paul Elam · 17 April 2015 · Archived copy · Original

OK, so we already know that chicken is a favorite among those looking for bang for their grocery bucks. It is a very versatile food as well. You got your fried chicken, roasted chicken, chicken nuggets, chicken soup, bar-b-cue chicken and chicken and dumplings. You can turn south of the US border and find other uses. Chicken fajitas, chicken enchiladas, chicken flautas and a dozen other things called pollo con something or another.

We like chicken so much we actually name other kinds of meat after it. Chicken of the Sea and chicken fried steak come to mind. Heck, we even invoke the sacred chicken when we are eating something that a lot of people normally don't eat.

"How's those frog legs?"

"Not bad!" comes the answer. "They taste like chicken."

It would seem like all this attention and notoriety might place chicken in an exalted place in human culinary experience, but what it really does is create boredom. Personally, I can't remember the last time the words, "Oh boy! Chicken!" came out of my mouth. Probably because it never happened.

Well, with one exception.

Today I am going to introduce you to Vietnamese style boom-boom chicken. Now, normally with Vietnamese food the French would get some kind of mention because of their influence on Vietnamese cuisine. It was the French, after all, who came to Indochina to fight a war. They might have even won if the combatants were all sauciers and sous chefs.

Boom-boom chicken, I think, is pure Vietnamese cooking, but I can't swear to the accuracy. I am just going by the fact that the dish does not require ridiculous amounts of butter and cream. In fact, it does not require any of either. What it does require is being brined in advance, and careful attention to the marinade, which is a bit of magic all on its own. The result of this is that you will eat chicken so good that it would make you lick your fingers in front of the Queen.

First the brine.

Just as a point of information, brining poultry is a really outstanding way to ensure you won't be eating chicken jerky by the time it is done cooking. It makes the meat moist, plump and helps it maintain a very pleasant texture. Normally, I would suggest brining for 12 hours. Because we are going to marinade this chicken after it is partially brined we are cutting the brining time in half to 6 hours.

To start with, place one gallon of warm water in a large bowl (large enough to easily hold a gallon of water and a whole chicken cut into parts. To the warm water add 3/4 cup kosher salt and I cup brown sugar. Optionally, you can add any number of other spices and ingredients, from peppers to honey to rosemary to cumin and others. This time,

however, I recommend you stick with the salt and sugar only. We are going to add plenty of seasoning for the chicken in the marinade.

Stir the salt and brown sugar into the water till it completely dissolves, then allow the water to return to room temperature. It's ok to cheat by throwing a few ice cubes into the mix.

Once the brining solution is cooled, drop in the chicken, cover and place in the refrigerator for 6 hours.

And now for a break to put you in the mood for boom-boom chicken.

Now comes the fun part; the boom-boom chicken marinade that will blow the water out of your rice paddy. The ingredients are as follows:

1 cup soy sauce (low sodium is actually full of sodium)

1 tablespoon ginger, finely chopped

1 tablespoon finely chopped onion (white, Spanish onion)

4-6 garlic cloves, well mashed (with or without the garlic's consent)

1/2 teaspoon each powdered cinnamon, garlic, and cloves

1 tablespoon sugar

1/2 teaspoon black pepper

Make this marinade in advance, while your boom-boom is brining and make sure it is mixed thoroughly. When the time comes, remove the chicken from the brining solution, rinse off with cold water to remove excess salt, and then put the chicken in a large, freezer style zip lock bag. Pour marinade in the bag with the boom-boom and make sure it coats everything. Place in fridge for one hour, coming back to shake the bag and recoat the chicken about every 15 minutes.

There are two ways of cooking the chicken. You can place the chicken on a cookie sheet and bake in a pre-heated oven for an hour at 325 degrees Fahrenheit. That method sucks, though. This recipe is made for a grill. Charcoal or gas does not matter. Flames do matter, so does smoke, and you don't get either inside most kitchens unless you have bigger problems than boom-boom chicken. This is definitely a job for the porch or patio.

Once your grill is hot, place your chicken skin side down and let it cook till the skin is getting crispy and has grill marks. Then turn it over, lower heat, cover and allow to finish cooking. If you are lucky your grill will have an upper rack where the chicken can sit away from the direct flame and finish.

If you are experienced enough you can tell if chicken is done just by looking at the color. Or you can cut into a piece to test it for doneness, but this is not the preferred method. Cutting the chicken (or any meat) before it has come off the grill and had a chance to rest will cause the juices to flow out and dry out the meat.

The best way is to use a meat thermometer. They are inexpensive. Simply push the thermometer's pointed end into a deep piece of meat like a breast or a thigh. When the internal temperature is 165, take the boom-boom off the grill, cover with foil and let it rest for 10 minutes.

Follow all these steps properly and you will have chicken that might just change your mind about chicken.

This chicken is delicious, easy to make and it will love you long time.

Alison Tieman on bullying by Expo Equality and Calgary Expo

AVfM Video Source · 18 April 2015 · Archived copy · Original

We may face allegations of “white knighting” for a fellow MRA but we don’t care. Feminists and their enablers are hatemongering intolerant fascist bullies. Especially those running the “Expo Equality” group and the people in charge of the Calgary Expo.

More on the story here.

Also, by the way, for those of you who went to Calgary to meet the Badgers, the word we have is that until sunset they’ll just be hanging out and relaxing (not exhibiting, not selling things, just hanging out) at Reader Rock Garden Historic Park. We don’t know exactly what they’ll be wearing, they likely won’t have any big signs, but they are going there and you may find them there.

Women creator group banned by “inclusive” Calgary Comic Expo

August Løvenskiolds · 18 April 2015 · Archived copy · Original

With 97,000 attendees last year, this year’s Calgary Comic Expo – billed as the 2nd largest in Canada and the 4th largest in North America – should’ve been a blast for all the guests, exhibitors and visitors.

For one group promoting comic books and free expression, though, the trip turned into a humiliating nightmare – through no fault of their own.

Eight members of the women’s creative artistic group the Honey Badger Brigade (once located in space BF 3821 at the Expo) – Anna Cherry, Brian Martinez, Alison Tieman, Mike Stephenson (of YouTube channel DoctorRandomercam), Karen Straughan (GirlWritesWhat), Hannah Wallen, Sage Gerard, and Rachel Edwards – had their exhibitor’s booth shut down by security just before the doors opened to the public on Friday, April 17, the 2nd day of the 4-day exposition. They were then summarily ejected from the premises along with Alison’s husband and Anna’s companion – 10 ejections in all.

One leader of the cooperative group – comic producer Alison Tieman – was also blacklisted permanently from attending similar Comic Expositions across Canada, effectively destroying her ability to promote her art.

Their crime? Alison politely answered a question during a panel discussion.

Yes. That’s it. No threats, no violence – nothing of the sort. Here’s the question and Tieman’s firm but respectful answer.

After a question involving “Men’s Rights Activitist types” (MRAs) comes up, Alison asks politely “Would you like us to field that question?” twice, and then added “…because I am a Men’s Rights Activist…”

The feminist on the panel interrupts to give her enthusiastic consent: “Okay!”

Alison: “…and you can hate on me. The reason why I don’t like feminism is because you promote this idea that women are defined by being victims. If you look at the context of all of your issues, men also face considerable problems as well, and they need to be brought into the story and not just for men’s sake – because this hides men’s vulnerability – [but] also for the sake of challenging the notion that women are defined as victims.”

Apparently, if you’re not a woman who is a victim at the Calgary Comic Expo, the feminists there will work like hell to turn you into one.

Two of the men in the group – Sage and Mike – uploaded a video the evening of the ban summarizing the expulsion “fiasco.”

Now, the Honey Badgers’ weren’t out to harass anyone at the Calgary Expo they were there to have fun and promote their art. They had constructed costumes for “cosplay,” defined by Google as *a portmanteau of the words “costume play”…a performance art in which participants called cosplayers wear costumes and fashion accessories to represent a specific character or idea.*

There were plans to bring bathing suits to visit nearby hot springs in the Calgary area, play PS4 video games and board games. They looked forward to meeting each other in person – many for the first time – and also celebrities, exchanging fist bumps with beloved characters like “Hershel” from *The Walking Dead* (actor Scott Wilson).

In a phone interview, the Badgers said they had little inkling that trouble was afoot – there were a lot of friendly conversations at the booth and the folks at neighboring exhibitor tables helped them with things like box cutters – to, you know, open boxes, not threaten feminists. There were no confrontations or anything amiss.

The Badgers were looking forward to meeting some of their fans and promoting their comics and posters, and comic book authors Alison and Brian were especially keen to increase exposure of their work.

Everything seemed to be going well until out of nowhere, security appeared. There was no warning. They knew

exactly where and how to hit them.

During the interview I badgered the Honey Badgers with questions:

Did you have any warning that the ban was coming? No.

Did they issue any warning strikes or make any other attempts to defuse the situation? No. It was a done deal – shut the booth down and get out.

Interestingly, the rules for the Expo state that an "Oral Warning" is the first method that security will use in case of a problem. Security apparently violated their own published protocols by immediately jumping to steps 2 and 3 (expulsion and lifetime ban).

Adherence to one's published protocols is important because failing to do so can become an element in a fraud case – the Honey Badgers paid money to lease their space and the Expo then broke the contract, kicked them out and kept their money. In essence, the Expo appears to have defrauded them via a false or deceptive promise.

Did the Expo explain the reason you were being banned? Not really.

Initially, security noticed that members of the Honey Badgers were recording them and security seemed unwilling to go on record, perhaps because they knew what they were doing was nefarious. They tried to separate Alison from the group but her husband would not be parted from her.

The claim was that Alison had derailed a panel Question and Answer session – a session Alison had politely sought – and received – approval to join. A session that did not become heated or even off track. Indeed, Alison calmly explained how the victim narrative of feminism harmed both men and women. What should have been an insightful moment of the Expo became instead a "*thoughtcrime"* straight out of Orwell's *1984*.

The security men also claimed they had received 25 complaints about Alison's one brief statement. No evidence of these complaints was produced or offered – if they came from Twitter, it is not even clear that any of the complainers even attended the Expo.

Feminists are famous for "brigading" – ganging up via social media in order to amplify some imagined slight to titanic proportions. Perhaps security was lazy, naïve or both but they took these alleged complaints as some sort of gospel account of a serious offense without bothering to investigate them thoroughly.

Did the Expo allow you time to defend yourself? No.

The Honey Badgers were presumed guilty with no full investigation and were given no opportunity to defend themselves.

Did the Expo offer you any appeals process? No.

The Honey Badgers were kicked out of the Expo without recourse.

Did the Expo offer to refund your money? No. All the monies are forfeit with no recompense.

Did security let you discuss your options out of their earshot? No.

Security even denied the Honey Badgers the right to counsel or to simply discuss their options privately.

The Honey Badgers perceived that the security guards seemed embarrassed and ill-at-ease with themselves, as if they knew what they were doing was wrong or cowardly. It is easy to imagine why they might feel that way – clearly, they were scaring and humiliating the Honey Badgers in ways clearly prohibited by their own guidelines.

The ironies in this tragic situation abound. A group of women who support free expression were harshly censored. Feminists who claimed they support women and minority artists got a minority artist's career derailed and a woman

artist's career destroyed.

An exposition that claimed to support women, minorities and free speech kicked out women and minorities for exercising free speech.

How do feminists expect to attract followers when they treat women like shit? Hell, how do they even sleep at night?

Toward the end of my interview with them, the Honey Badgers made one thing clear: they didn't want any talk of boycotts or anything else that would hurt the livelihood of the exhibitors in the same way that the Honey Badgers were injured. Their argument is with the shabby ways they were treated by the Expo organizers.

Several folks on twitter asked where they could buy Honey Badger comics and other merchandise now that their Expo time ended prematurely. The Honey Badgers are still working this out but you can keep an eye on their website.

The Honey Badgers did suggest that the "super sponsors" be contacted with complaints about the situation.

Both the organizers and the "super" sponsors can be found here.

Comics legend Stan Lee was a no-show at Calgary Comic Expo this year. Common sense, tolerance, fairness and decency also went lacking.

Censorship, Calgary Expo, and Men's Human Rights: One geek girl's perspective.

Lindsey Ratha · 19 April 2015 · Archived copy · Original

At times I thought maybe the men's rights people were hyperbolic and that by considering them seriously I was making a slippery slope fallacy; my supposition was just because society is predisposed to be more protective of women and prioritize the feminist narrative, this tendency does not mean they will censor countervailing ideas.

My supposition was proven false.

As I said in my earlier post, I was looking forward to meeting the Honey Badger Brigade at the Calgary Expo. I've been going to the Expo since I was a teenager. I am a gamer, an artist and a writer who has been interested in producing my own comic book. When I found the Honey Badgers online I was instantly attracted to their courage to push the boundaries on current narratives.

I share a willingness to explore new frontiers and I crave the unconventional.

Alison Tieman, one of the founding Honey Badgers, has an online comic called Xenospora. She is an amazing artist and you should check it out.

Alison is also very much an advocate of women, along with being a men's rights activist (MRA). There is palpable irony that she and the Honey Badgers were thrown out of the Calgary Expo over their stand against censorship. Although she believes women can be agents in their own life stories without a victimhood narrative, people at the expo (and others tweeting about the expo) excluded her from their in-group – from which they claim to speak for all women.

I am a woman. I wanted to see the Honey Badger Brigade and if I were at one of the "women in comic books" panels, I'd love to hear a wide-ranging variety of perspectives.

The Badger's basic civil and human rights have been violated, and with this violation, my opportunity to show public support for them at the Calgary Expo was compromised. Bullies using the feminist narrative are more than willing to take away the rights of others, including "dissenting" women.

This is what intolerance looks like. In-group preference wins out and the group undermines another's humanity.

Alison is not a "token woman" of the MRA. Six of the eight Honey Badgers at the expo were women. Nor is she a demon. She is her own person, and a kind, talented and courageous one at that:

Even if you have no interest in gender politics on either side, please at least take a stand against censorship.

More information:

Go Home, Gamer girl: Press release on unjust banishment from Calgary Expo

WELCOME TO CALGARY EXPO (ALTERNATE OPINIONS UNWELCOME) : THE HONEY BADGER AFFAIR

The Panel Discussion tweeted in to @calgaryexpo as harassment

The Examiner – Calgary Expo censors The Honey Badger Brigade's anti-censorship message

Mundane Matt's Part 1 on the Badger's removal

Women creator group banned by "inclusive" Calgary Comic Expo

#Expogate video roundup

Dean Esmay · 19 April 2015 · Archived copy · Original

We normally try to limit our number of videos in a day but too much has been going on at the Calgary Expo. If you're still not up to date on it, you can read the basics here: Women creator group banned by "inclusive" Calgary Comic Expo. Not much has happened since we published that story that we can tell you about, although we can tell you there will be a lot more news about it in the days ahead. Meanwhile, the #Expogate hashtag has been an absolute joy to watch as people come out of the woodwork not just in support of the Badgers, but at the feminist/Social Justice bullies that made this happen.

There's a growing flurry of YouTube activity as well, and here are some of the better ones we've seen, some righteous in their anger at this Stalinist garbage, and others actually coming out of the closet and asking what's wrong with talking about men's rights.

And by the way feminists, you done fucked up: you just tricked a corporation operating on public property, at an event subsidized by the government, into discriminating against a group of women because you didn't like their politics–the fact that they are critics of feminism and supporters of the human rights of men.

Meantime, enjoy the videos:

Official Badger Updates:

Tales from the Infrared: Live interview with the Badgers in Calgary:

Are you now or have you ever been a critic of feminism?

A gloriously awful filk song:

Calgary Expo are bullies:
https://youtu.be/Y7MhYYLXETY

Discussion betweetn Karen and YouTuber Vee:
https://youtu.be/IezRRovPJQM

Mrminibagel talks about ironies of Calgary Expo incident:
https://youtu.be/1JPa5dupHRk

Homer Ruglia weighs in (but he's not white so we can ignore him, right?)

Mention by the Sarkeesian Effect:
https://youtu.be/blL9YfgDWzY

Mundane Matt weighs in:

If we've missed any please let us know. We suspect this one is going to reverberate for a while.

Feminism for beginners

Ken Gallagher · 19 April 2015 · Archived copy · Original

"Feminism is about equality and is good for everybody."

This statement couldn't be further from the truth!

I am a staunch anti-feminist because feminism has had a very negative impact on my life – namely blatant gender discrimination and bullying in the workplace, and more than 3 years in family court trying to finalize a divorce that is yet to be finalized. And to think, it was only 5 or so years ago that I was dismissing feminism as a harmless movement for university girls desperately in need of attention.

I was wrong – completely wrong – in many ways. While I do believe that many young people have been brainwashed into believing the dictionary definition of the word "feminism," it was the aforementioned workplace discrimination, divorce and completely unwarranted financial devastation that led me to take a closer look at this thing called feminism – a movement firmly rooted in hate and greed, while claiming to be about gender equality.

And now that I have reached the conclusion that feminism has not only ruined my life, but the lives of countless others – men, women and children alike. I wanted to write this article to explain to others exactly how feminism has become so stealthily entrenched in our society and how it works to undermine men, their families and society so that people in search of answers can begin to learn about this toxic social scourge.

Feminism in a Nutshell

Thanks to organizations like the National Organization for Women (N.O.W.), feminism is exceptionally well-funded primarily through donations that have rolled in for decades. It is the deep pockets of feminism that allow it to wield untold power and influence over the following:

- The government
- The media
- The education system

Over time, feminism has used its power and influence to slowly change these entities into 'tools' used only for the spreading of the feminist message, namely female supremacy rooted in the hatred of men, or misandry, and ultimately aimed at the transfer of wealth from men to women.

How Feminism Influences Governments

In short, it's simple – politicians win elections based on votes.

Feminism pits politicians against one another by making demands for gender-biased laws in return for those desperately needed votes. Politicians, eager for the votes of the undecided voters, many of whom are young single women with feminist leanings, concede to feminist demands and pass laws that blatantly discriminate against men. Examples of this discrimination are as follows:

Employment Laws

Affirmative Action is specifically designed to give preference to job applicants based on their gender, race and sexual orientation to the extent where qualified white heterosexual men "need not apply."

As many of the winning applicants are effectively incompetent, they are often quickly moved into management positions where they seemingly don't need an in-depth understanding of their profession but, instead, rely on their subordinates for knowledge and guidance to make decisions. Over time, female subordinates are promoted while male subordinates are simply ignored or bullied into leaving, the result being organizations completely void of truly qualified people clearly explaining why we live in dysfunctional societies.

I have met many people who claim this cycle of female domination is commonplace especially in academia and government and I believe them because I have witnessed it for years now. Dr. Janice Fiamengo, a Professor of English at the University of Ottawa in Canada is also a staunch anti-feminist for this very reason.

Now imagine a qualified man interviewing for a job in an organization dominated by incompetent female managers who only secured their jobs in the first place because of their gender. A man's chances of getting that job are slim to none especially given that the last thing any incompetent manager wants is competent subordinates who could expose managerial incompetence, so competent subordinates are often perceived as threats despite that threat being real or merely perceived.

And obviously, the last thing a misandrist wants is to have to spend 40 hours a week working with a man!

And to think that these incompetent people are quickly promoted into management positions where their incompetence can be hidden and their power wielded only to have feminists continually complain about a so-called pay gap. It's laughable at best, criminal at worst.

Family law

Divorce in North America has become a billion dollar "industry" that incentivizes women to divorce their husbands whereby women:

- Are more likely to be believed when making false abuse claims against a husband and, therefore; more likely to receive sympathy from a court and custody of children, and
- Are more likely to receive lucrative alimony payments for lengthy periods of time more often than not leaving divorced men financially ruined.

Paternity laws are completely broken whereby men are often forced to support children they can prove (through DNA testing) aren't theirs, or support children that are theirs without any parental visitation rights whatsoever.

While single mothers who experience difficulty providing for their children are given government assistance, men in the same circumstances are punished, often harshly, whereby their driver's license can be confiscated leaving them unable to work, and eventually landing them in jail where they are completely unable to provide financial assistance for their loved ones.

Criminal law

False rape and sexual assault allegations are commonplace today and in many jurisdictions there is little, if any, penalty for a false accuser found to be lying. Those accused, on the other hand, are often left financially destroyed and their reputations in tatters.

While extensive scientific studies prove that roughly half of all domestic violence is perpetrated by women, thanks to something called the "Duluth Model" (which not only wasn't proven to begin with, but has since been completely disproven), men are automatically presumed to be the perpetrators and women the victims, not to mention there is almost no help whatsoever for male victims of domestic abuse.

Many domestic violence allegations are also false and occur in the lead up to women filing for divorce in an attempt not only to garner sympathy from the family law courts, but also to almost ensure a man's custody to his children is completely denied.

Note the difference in the diagram between the feminist claim that men hate "women" and the reality of discrimination against men resulting in men hating "feminists". Nonetheless, feminists continue to insist that all men are misogynists which couldn't be farther from the truth.

How Feminism Influences the Media

The goal of the feminist infiltration of the media is simple: to spread feminist lies and propaganda for convincing

societies that only men are potential perpetrators of evil and all women are potential innocent helpless victims.

Similar to Joseph Goebbels, the Minister of Propaganda under the National Socialist Party led by Adolf Hitler in the 1930s and 1940s in Germany, feminists fully understand the power of the media and the effectiveness of the expression “If you tell somebody something over and over enough times, eventually they’ll believe it.”

I don’t know about you, but I gave up on cable television a couple of years ago primarily because of the never-ending drone of misandry whereby men (and boys) are constantly vilified by making them appear stupid, dangerous or both. The underlying purpose of this blatant vilification is:

- Feminists work to portray women as not only smarter, but also as helpless victims at the hands of evil men (and only men) in order to gain special treatment and privileges which is a contradiction in itself because if all women are smarter than all men, how can women possibly be victims?
- Feminists also want to portray women as smarter and more capable to help further the systematic exclusion of men from secondary schools, colleges and universities, and, ultimately, good jobs eventually making men unable to provide for families.

Feminists hope to systematically emasculate men into becoming subservient to women so:

- Women can hold power over men who are too weak to stand up for themselves because many men subjected to the media’s constant anti-male message have, over time, developed low self-esteem and have bought into the nonsense that women are somehow stronger than men and weaker than men all at the same time, and
- To destroy the nuclear family by trying to defy nature whereby women have been trained to reject men that are not subservient, but on a sexual level, women despise weak men. The contradiction between their belief system and their natural sexual desires result in dysfunctional interaction with men and, ultimately, broken families and fatherless children.

This power over the media and constant droning of subtle misandry has resulted in a society whereby all forms of masculinity are discouraged, thus ultimately driving a wedge between men and women, the goal of feminism being the destruction of the nuclear family to “free” women from an imagined life of servitude to men.

Moreover, it has resulted in the following:

- Never in recent times has there been so many single men of marrying age who have no interest in marriage
- Being a divorced, single man living alone is not only socially acceptable, but commonplace
- Being a single mother is also socially acceptable and commonplace
- Children with no father in their lives are commonplace and are more apt to experience difficulty interacting with other children, difficulty in school, and often end up leading unproductive, non-fulfilling lives as single men.

The feminist media agenda is especially damaging for boys because they learn from a very early age that they are inferior and effectively worthless. This, combined with a an educational system that pounds the same message into their heads, results in many boys experiencing behavioral problems, doing poorly in school, ending up as wards of the state and going on to become part of the criminal justice system. This is what feminism does to boys and men!

How Feminism Influences the Education System

Feminists understand full well the influence adults have on children. This is why the modern-day education system is specifically geared towards female achievement and male under achievement. By doing so, girls are much more likely to go on to college or university, and the good paying jobs mentioned earlier. Disadvantaged boys, however, are more likely to not receive they education they need to lead a productive, fulfilling life.

For those emasculated boys that do finish secondary school, college and university can be a social minefield of gender discrimination ranging from torment and bullying to full-blown false rape allegations.

To quote an anonymous author, “Now make an uneducated guess what pro-equality, pro-diversity, emphasis on

feelings, trigger warnings, rape hysteria, compulsory feminist classes, anti-lad culture, invasion of male spaces, presumption of male guilt, political correctness, aversion to heated debates, and the transformation within one generation have in common? Women!"

Simply put, the reality of today is that colleges and universities have become places of indoctrination whereby young students learn *what* to think and not *how* to think, furthering the goals of feminism by trumpeting lies, demonizing masculinity, and ultimately minimizing the number of men who receive a decent education that will lead to a prosperous life.

In reality, colleges and universities have gone from places where free speech and critical thought were encouraged to politically correct hell holes where free speech and critical thinking are not only discouraged, but simply not tolerated to the extent where "outspoken" students simply searching for truth are being expelled leaving their career aspirations completely in the lurch.

In short, the attitude of young feminists today is simple: anyone who challenges their baseless claims of constantly being victims of male aggression, while simultaneously being superior to males, is deemed a threat that must be neutralized.

Not only is the result of this destructive behavior devastating for those young men who don't finish college or university, but more importantly, many of the young people who do graduate are the product of leftist brainwashing completely incapable of tolerance or critical thinking, and of no real value to society as their ability to make a meaningful contribution to the world has been seriously handicapped.

As a result, many young men are steering clear of post-secondary education paving the way for even more young radical feminists and simply making the problem worse.

So where will we be as a society when there is a serious shortage of skilled young men to help run our world? Especially when the very people who pushed them away from a post-secondary are only really good at one thing – promoting political correctness!

Summary

Hopefully, you can see how the three main spheres of feminist influence – on governments, the media and the education system – work in tandem to stealthily further the goals of feminism while simultaneously destroying men and families.

The result of elevating women at the cost of men results in economic gain for women and economic loss for men. Simply put, it's the transfer of wealth from men to women. As women get more money, they gain more power and, in turn, more money will be donated to feminist causes thus giving feminists even more power and accelerating the wealth transfer. Sadly, all of this stealthy state-sanctioned robbery of men is done, for the most part, without the public's knowledge disguised as "the fight for gender equality."

Much the same way Robin Hood stole from the rich and gave to the poor, feminism steals from men and gives to women. One of the reasons Robin Hood was so popular was because the rich were always portrayed as villains and the poor as helpless victims, which is exactly what feminism does – except men are the villains and women the helpless victims.

This is how feminism, disguised as a fight for gender equality, is so appealing to so many people. But unlike Robin Hood, feminism is a scam whose perpetrators should be tried as criminals for the unjust treatment of men, and the systematic destruction of families and society as a whole.

Simply put, feminism is a scam – a wealth transfer – wealth that men have earned is stolen and given to women.

So my question to you is simple: Is feminism really about the fight for gender equality or is it about the fight for female supremacy masquerading as the fight for gender equality?

I support Alison Tieman – please share this

AVfM Video Source · 20 April 2015 · Archived copy · Original

We support, love, and admire our friend and comrade-in-arms Alison Tieman. We hope you will too.

A message to those on the fence about men's rights

Danny Baines · 20 April 2015 · Archived copy · Original

Editor's note: This article is also available in Spanish.

So, you've heard about men's rights activism. You are curious to know more. How could such a maligned movement possibly be valid? You stumble upon A Voice For Men. You see outrageous headlines. They confirm your fears that the movement is full of misogynists. You laugh for a while. We've all been there. The activists seem bitter and angry. They say some very inappropriate things.

The question in your mind is this: Why do people get drawn into this movement? I was one of those people drawn in, and I've stayed. So I know the answer.

We all know how bad women have it. We've read about all the rapes. We've read about how women are questioned and disbelieved when reporting rape. We've read about the single women struggling to raise children with an absentee father failing to pay his child support. We've read about FGM. We've read about domestic violence. We've heard about the sexualization of women in the media. We are, quite frankly, disgusted with the behavior of men.

Maybe you accept that men can have it hard in some ways. But that doesn't invalidate feminism, surely? OK so men might have it hard sometimes, but you wouldn't go as far as saying they need a movement, right? You wouldn't be that extremist, right?

Right?

The following are areas of men's rights activism, and how they relate to extremism. This list is by NO means complete!

1. Domestic violence
We know women are victims of domestic violence. So why deny it? The thing is, men's right's activists don't deny it. We say that domestic violence is 50% by men, 50% by women. This statistic comes from 300 different studies, as shown in the Fiebert Bibliography. (1) MRA's belief that both genders are victims is shown on whiteribbon.org.

In other words, MRAs believe the problem isn't any gender's fault. Which position is more extremist? Saying that just one group of people is responsible for everything bad, or sharing the blame equally?

2. Genital mutilation
We all know that women are the victims of FGM. Why do men's rights activists have to derail the conversation? Why distract us with male circumcision issues all the time? The thing is, cutting off the foreskin is the same as FGM type 1, which also removes outer skin. In some circumcisions, the frenulum is removed. This is the same as removing the clitoris in FGM type 2. The rarest and worst type of FGM is type 3, which has no parallel in male circumcision.

But… you may note that FGM is illegal in every single western nation on the planet, (2) and has never been practiced in western culture throughout the whole of history. And we live in the west. Our campaigns affect the west. So which is more extremist? Focusing on an issue which causes 0% of the suffering, or focusing on an issue which causes 100% of the suffering? No child is capable of choosing mutilation, regardless of any minor coincidental medical benefits. It has always been a religious practice designed to oppress men's sexuality.

3. Sexualized body image
We all know that women are portrayed sexually everywhere in the media. The thing is, so are men. After you've finished walking down your local Walgreen's or Rite Aid's makeup section, take a walk down the aisle dedicated to muscle supplements, or look at the fitness magazine covers, or the deodorant adverts. Take a look at the romance novel section. Ask yourself, when was the last time you saw a man looking that good in real life? Ask yourself how

easy it is for a man to live up to that body image? Are they photoshopped?

Which position is more extremist? That only women suffer from sexualization, or that only men suffer from sexualization? The answer is neither. The thing is, MRAs don't deny women are sexualized. They only point out that men are sexualized too, because who else will say it? Surely the middle ground is pointing out that both genders are even. It may be hard on us all, but we all have a basic instinct to look good for the opposite sex!

4. Child support
We all know of the deadbeat dads. They run off and leave a poor woman struggling to raise children on her own. Did you know that 70% of divorces are initiated by women? (3) That women desire custody of the children in 90% of cases anyway? Did you know that 75% of men fall into child support arrears because they lost their jobs? (4) Did you know that even when they can't pay, they are imprisoned, lose their driving licenses, and can't vote?

So which position is more extremist? Focusing on deadbeat dads and blaming them for the helplessness of single women? Or, focusing on men as victims of a situation beyond their control? Isn't it more extremist to blame the victim? Men are more often in the situations which we, as a society, put them in and want them in.

5. Patriarchy We all know that men are at the head of everything. As owners of the system, they dominate and control women who have no power. By extension, men are to blame for everything. This is patriarchy. However, what are our gender roles? Men carry out their roles for society, just as women do. Women have always crossed those bridges men designed and built. They have always lived in those houses. Whether through taxation benefits or marriage, women have always shared in wealth of even the highest earning men. Children become what you make of them. Did you know that almost all children are raised by women?

So which position is more extremist? Believing that men are in charge of everything, so by extension, we live in a patriarchy? Or believing that women control us all for the first third of our lives, encourage us to succeed in our gender role, then spend our money? In this way, we could extend blame to women for literally every ill in the entire world. It's matriarchy. But here's the thing. An MRA may believe in smashing a matriarchy. Or, he sees traditional gender roles as even and fair. He's either just as extremist as a feminist, or, he's taken a middle road and isn't extremist at all!

So next time you read A Voice For Men, read all the anger, the parody, the farce, and see the ridiculous jokes, ask yourself if that anger is justified.

If the opponents of men's rights see us as extremist, ask yourself if that's really the case. If someone saw your views as extremist, and they were wrong, ask yourself if you'd take the mickey out of those people? Ask yourself if you'd joke about them? Ask yourself if you'd write sarcastically?

Imagine that you are not an extremist. And still, nobody listens to your important concerns. Imagine if your important concerns being so frowned upon that you got blamed for everything bad that has ever happened in the entire world. Wouldn't your humor be tinged with bitterness? Wouldn't you confront those telling lies about you?

I think you would.

Any word anyone writes on the Internet is there to be judged by all. That's the nature of the beast. All we ask is that you judge with your mind clear and your eyes open.

What if Chris Copeland were a raped woman?

Ty Henry · 20 April 2015 · Archived copy · Original

> **"I want to thank all the fans, friends, teammates, coaches and the Pacers organization for their support and prayers during this time. I also want to apologize to everyone, particularly the NBA and the Pacers for my bad choice at being out at that time. I am doing as well as can be expected and I will work hard to make a full recovery."**
>
> -Statement from Chris Copeland

What if Chris Copeland were a female athlete found assaulted and/or raped? Would the foregoing statement be issued, or would the premise behind it be met with anything but outrage prior to its public dissemination? Indeed, would anyone even foresee a need for it?

Those are the squirm-inducing questions, in the aftermath of the events of April 8.

For those not in the know, Copeland is a backup forward with the Indiana Pacers of the NBA. Copeland is also married to Katrine Saltara, with whom he was enjoying an evening on the town, culminating with a brief side trip at 10ak Club in New York City into the wee hours.

As Copeland and his wife exited, they, along with another unnamed woman, were stabbed by a knife wielding lowlife. Luckily, the wounds were treatable and Copeland and Saltara were rushed to the hospital.

The timbre of the conversation topics that ensued reflect the gendered cognitive dissonance in a public discourse where "blaming the victim" is supposedly verboten. Why then, did the general discussion about Copeland involve some combination of the following?:

"What was he doing out at 4am?"

"Should NBA players have curfews?"

"Why did he put his team in jeopardy?"

"Nothing Good happens after (insert random, arbitrary time)am."

Because our collective comfort and relative tolerance with even passive/aggressive victim blaming appears contingent on Y chromosomes. So a few provocative things bear speaking aloud.

Theresa Braeckell bears no blame for what Missouri Running Back Derrick Washington did to her in 2010. Jerry Sandusky's victims did not "entice" him. Ma'lik Richmond and Trent Mays bear full responsibility for what occurred in a Steubenville bedroom, as do Brandon Vandenburg and Corey Batey for what occurred at Vanderbilt University.

Here's what's also true. Kassandra Perkins and Steve McNair are the same.

Cherica Adams and Fred Lane are the same.

Rihanna and Ivan Brannam (Jennifer Capriati's ***domestic violence*** victim) are the same.

And Chris Copeland is the same as the recent spring break gang rape and shooting victims. All deserve our compassion, support and redress in the form of state imposed penalties for the agents of their suffering.

Full S-T-O-P.

So Chris Copeland, a reserve athlete who plays little, is out with his wife a full 16 hours before he is due at work.

Why shouldn't he be? After all, the cycle of NBA life is largely nocturnal. Most games are at night, and teams frequently spend a week or more away from home, where players often sleep during the day. When one factors in that he had his wits about him and wasn't causing a ruckus, what's the problem?

Because of our collective impulse to apply the "You Shoulda Seen It Coming" doctrine to men, regardless of circumstance.

Credit should be extended to those who refused to take the bait. Gregg Doyel mocked those who assailed Copeland for throwing himself into an assailant's brandished knife. Vice Sports' Dan O'Sullivan displays a level of moral clarity and consistency that others lacked, differentiating between "bad choices and bad luck" and pointing out that Copeland "owes an apology to no one." Unfortunately, there were far too few of them.

Fortunately, Copeland wasn't openly mocked like pro golfer Robert Allenby. Allenby reported being assaulted, kidnapped and robbed outside a Honolulu bar after a tournament round. While there are certainly details in Allenby's account which warrant scrutiny, and journalists are duty bound to apply critical thinking to any allegation, he certainly incurred more demonstrable injuries than UVa's Jackie did, so an attack is not out of the question, even if, as some believe, he may have "fallen down drunk" after leaving a club. Indeed, at least one local woman observed an altercation of some sort.

But never mind Mr. Allenby. Whatever happened, he must'a had it coming.

If this echo sounds familiar, it should. When Oakland University basketball players Duke Mondy and Dante Williams were falsely accused of rape, Coach Greg Kampe had no issue suspending them , saying that the players, not the false accuser, "put themselves and our basketball team and, more importantly, Oakland University, in this situation." The Sports Reporters' Mitch Albom suggested that athletes learn a lesson from the Jameis Winston case, not to "put themselves in that position." Even Brian Banks, it seems, has internalized to some degree the Cult Of Male Self-Loathing the NFL has adopted in the wake of the league's capitulation to the Gender Grievance Industrial Complex, stating someone accused should sit so as "not to draw attention to himself."

With murder/domestic violence victim Steve McNair, it was "he is a cheater, why shouldn't we spit on his grave."

With domestic violence victim Tiger Woods, it was "why was he poking the pies of Perkin's waitresses" instead of "why isn't Elin Woods in custody?"

Why was Chris Copeland out with his wife at 4am? I really couldn't care less. Those who do care, given the context, are the ones who owe Chris Copeland, and humanity, an apology.

[Ed. note: Image of Chris Copeland was originally posted to Flickr by Keith Allison at http://flickr.com/photos/27003603@N00/15537489920. This file is licensed under the Creative Commons Attribution-Share Alike 2.0 Generic license.]

Calgary Comic Con sponsors need to hear your voice

Matt Karlsson · 20 April 2015 · Archived copy · Original

I'm going to assume you know the basics of what happened to the Honey Badgers at the Calgary Comic Convention just a few days ago. Mundane Matt's videos are a good primer; if you haven't watched them, do so now to get an idea of what happened. Some aspects of the situation are still unclear. I freely admit that.

That is irrelevant to what I have to say to you.

I have no time for those who seek to limit free speech. Let's be blunt, right up front: I consider censorship pathetic cowardice. I consider it weak-minded bullying. I consider it the refuge of the inadequate. That's at best. At worst, it is nothing more and nothing less than totalitarianism, regardless of its origin. It is a road paved with skulls, as history has repeatedly shown.

Sure, let's hear arguments about 'shouting fire in a crowded theater' and where the limits lie. I'm all for it, because I'm all for the inviolable right to speak ones' mind. Let's argue politics; I'm sure a lot of you would disagree with mine, and I welcome a healthy debate. Who knows? One of us might change our mind. That's the beauty of the concept, the open debate, the sparking of ideas from mind to mind, the alchemy of new thoughts created simply by exchanging old ones. That freedom is a beautiful thing, and leads to more beautiful things, as well as terrible and mundane and everything in between. We are adults, however, and as long as the words remain words, we can handle it.

Can't we?

Not the Calgary Comic Con people. They have shown themselves to be weak-minded. They bent under the shrilling of a few loud voices. They banished political diversity because it scared them or offended them. Whatever their justification, they have censored us.

This is not okay.

While I am well aware this would not fall under any Canadian federal statute, as it is not the government seeking to limit the Honey Badgers' speech. We can't seek recourse that way. But our excellent Badgers raised $10,000; our excellent community donated $10,000; the City of Calgary, local businesses and the Comic Con are now richer by some amount just under $10,000.

That is bullshit.

As I said, however, the law does not seem to apply. Perhaps, as some commenters in other articles have said, there are legal recourses that can be pursued, and I urge people to pursue them vigorously. But those mills grind slow, and they grind, sadly, ever less fine.

So where can we go? Where is our refuge?

Where we can find refuge is in our speech, in our voices, in our emails and twitter-blasts. It is already in our hands. We just have to exercise it.

Nice guy that I am, I'll even drop you the links:

info@calgaryexpo.com

Or if you prefer an indirect approach:

sponsors@calgaryexpo.com

Let us be the loud voice this time. Send them an email. Express your displeasure. Shine a light on this sad attempt to silence an unpopular (they seem to think, anyway) opinion. Demand an apology and, most of all, a refund. That is the sharpest cut of all: tell them with one voice that as they have taken, so we shall not give. Not one cent. Not

one minute. Not one good word. With one voice, tell the sponsors that your days of using their services, of even considering setting foot in Calgary or the convention, are over. Finished. Done. That you will encourage everyone you know to do the same. Let them know their attempt to quash free speech is not only noticed, but it will be held up for shame and scorn as long as the Internet lasts.

No free speech for us, no money for them. It's that simple to say.

I have raised my voice. I ask you to do the same.

Feminists further cheapen rape with “My family raped me”

AVfM Video Source · 21 April 2015 · Archived copy · Original

The rape vendors are increasingly looking stupid to everybody. Do they even know why?

https://youtu.be/UkBNFJVLRg0

Feminism is not the only problem in the world for men, nor is it the cause of all men’s problems. But holy shit, is everybody sick of feminism yet? And if not why not?

Chivalry but equality: the feminist double-standard

Prentice Reid · 21 April 2015 · Archived copy · Original

Author Warren Farrell has written in detail on how the feminist movement has freed women from the old role women were formerly forced into by circumstance and by chivalrous laws. Men, however, have not been freed and there is no effort whatsoever by mainstream culture to liberate them from their role as provider/protector/performer.

Men are expected to treat women like helpless, delicate flowers one day and then the next, we are supposed to forget that they were helpless and see them as competent enough to make half of the decisions in relationships or the workplace. We are directed to believe women capable of making good decisions. If we note the hypocrisy, we are called misogynists.

When women are asked what they want in a relationship a sizeable portion of them will say that they want a man who will provide them with some measure of chivalry but one who can also "isn't afraid of an independent woman".

These are the same independent women who are often overly paranoid of men but the second they get a flat tire at the side of the road or their car gets stuck in the snow, they can magically trust any unrelated man in the city to come along and change her tire for her or push her out of the snow. No fear, no suspicion. Just the expectation, in fact the promise, of chivalry.

The accumulative burden of constantly supporting this double-helping of entitlement eventually wears men down and has led an increasing number of men to the conclusion that dating is simply not worth it.

The feminist movement, which claims to be driven by an overriding desire for equality has reinforced and demanded that women be given both equality and chivalry, and this message is interwoven within much of what feminism pushes for.

Sometimes the message is more explicit than implicit and I have gathered some of the more remarkable examples of it here for your viewing pleasure. First up is an article from Bustle.com titled "Can You Be a Feminist And Still Expect Guys to Pay?"

She goes on to add:

> "Of course, at the end of dinner or drinks, I'll make a very convincing slow-motion gesture towards my wallet, which gets progressively slower until he tells me that he's got the bill."

So not only is she dishonest in her philosophical outlook but she's also dishonest with her body language and her expectations of her dates. I hope she's not confused about why she doesn't get many second dates.

Let's move on to the next example. This one is from Forbes.com and the feminist author flat-out states that the man being expected to pay on the first date is about sex and she conjures up the mythical gender pay gap as an excuse:

Men Should Pay on First Dates and That Does Not Undermine Feminism

If there is a singular conversation starter about gender and money it is this:

Who pays on the first date?

As women make huge huge gains in family medical leave and gaining seats on corporate boards and in Congress, dating expectations barely budge. The status quo is that men pay on first dates. Last week NerdWallet released the results of a survey that found 77 percent of straight people believe men should pay on first dates — a sentiment held by 82 percent of men and 72 percent of women. I am one of those women. I have no financial reason not to pay for my own $29 grilled farm-raised salmon on a first outing with a man. But I really, really prefer if he coolly assumes the bill and slips the server his Visa.

It's not about snagging a rich husband or a free meal.

It's about sex.

Comment Now

This author elaborates further:

> "The other reason men should pay for dates? It's easy-peasy. The navigation of gender politics is an anxiety-inducing daily grind. Women resent they earn less, care for children more and are expected to wax every last hair from their mons pubis before going on the date in the first place."

She can't even be honest about her gold digging nor about the fact that she is a glorified prostitute but there it is in the fine print.

On to the next example. This one is from Elite Daily:

ELITE DAILY

Chivalry Isn't Dead: Why Feminists Still Want A Gentleman

SHARE TWEET EMAIL

Sarah MacKenzie in Dating

> "[L]et's get one thing straight: I am a feminist through and through. Raised as one of three daughters, it was always without question that I would attend college and pursue a fulfilling career…
>
> But, I value and appreciate true gentlemen because it subtly reveals a more caring, sensitive and genuine side that most males are not willing to broadcast or expose…
>
> So, pay attention, boys, because it certainly does not go unnoticed when you do little things like pay for a first date or open a door for a lady….it really does reveal a hell of a lot more about a male as the gentlemen he is and not just a boy."

So if you aren't willing to pay for her dates and open her doors like she's royalty that means you aren't worthy of even being called a man!!!! And what do you get in exchange for acting as her servant? You receive the graces of her holy presence, of course! You will notice that there is never any mention in any of these feminist rantings about what women are obligated to do on these dates other than being there and not looking like shit.

This next example is so extreme that the feminist in this one not only expects you to pay for the date, but she openly expects you to walk on the side of traffic on the sidewalk and demonstrate pride in your male disposability:

GLAMOUR SEX ♥ DATING

Sexiliens

I'm a Feminist and I Still Want These 7 Gentlemanly Gestures. Do You?

By Jillian Kramer · 1 HOUR AGO

She couldn't believe he would dare hold open the door for her. "I'm perfectly capable of opening a door myself," my feminist friend quipped as she walked briskly through the opening to the restaurant on a recent date. As she retold the story later with equal gusto and disgust, so put-off that this man thought she needed his help, I simply replied, "Perhaps the poor guy was just trying to be a gentleman."

I like to think of myself as a feminist too, but I find gentlemanly gestures to be respectful and kind, not demeaning, toward our sex. In fact, don't show them to me and I'm likely to show you the door. If you're with me, here are seven acts we're sure to appreciate.

> "1. Hold open the door… Yes, I have hands capable of wrapping around a handle, arms able to pull or push a door ajar—but a man reaching for it first, saving me the effort, is oh so sweet if only because it isn't necessary.
>
> 2. Walk on the side of traffic. My guy does this now, and while he's yet to save me from a barreling bus or a wave disguised as a puddle, it's nice to know he would. It's a protective gesture that lets me know I'm more important than his safety or comfort."

See that? She revels in the knowledge that her man thinks of himself as an expendable knight. The thought of his potential death delights her.

And last, but not least, let's take a look at the most recent example of the feminist media telling us that women deserve equality and chivalry at the same time.

Opinion: Chivalry, not gender politics, dictates who pays for that first date

CAROLINE MARCUS THE SUNDAY MAIL (QLD) APRIL 12, 2015 12:00AM

SHARE 4 COMMENTS SAVE THIS STORY

Men who refuse to pay for a first date may find themselves left on the shelf

CAN a woman be a feminist and still expect a man to pay for a first date?

> "[A]re the ideals of feminism and the convention of a man paying for a first date incompatible?
>
> I say no. Emphatically no.
>
> I don't believe it's paradoxical to argue for women's rights and equality, yet at the same time think a man should cough up for a couple's first excursion, whether it costs him $50 or $500."

Whether it's $50 or $500? She emphasizes the fact that whether it costs him a little or costs him a lot, it will cost him. This is what men are up against in today's dating scene and why courtship is dying. By far, the most dramatic display of women's entitled, double-helping of privilege was broadcast by President Barack Obama when he implied that First Lady Michelle Obama deserved equal pay for being his wife.

> "President Barack Obama used anecdotal evidence of his female-dominated household to connect with women during a town hall Wednesday, adding that "there is clearly not equal pay in the White House."
>
> "Let me say, Michelle would point out that first ladies get paid nothing. So there is clearly not equal pay in the White House, when it comes to her and me," the President said to the invitation-only audience gathered in Charlotte.
>
> "But before we were in the White House, I wanted to make sure Michelle got paid as much as she could … If she had a bigger paycheck, then that made us able to pay the bills," Obama said. "Why would I want my spouse or my daughter discriminated against? That doesn't make any sense."

So Obama admits that Michelle partakes of the chivalrous role of housewife, yet she dominates his household and deserves equal pay. Not from his wallet, but from the chivalry-derived paychecks of the taxpayer, of course.

Now don't get me wrong, I do not have a problem with chivalry nor equality in a relationship. If a couple decides that the man is to take on the more prominent role of provider and protector, that's fine with me **as long as in exchange for this he is allowed to make the final decisions in the home while the woman plays second fiddle.**

It goes without saying that a chivalrous relationship is a must when a woman is pregnant and needs someone to watch over her and without a doubt this arrangement has enabled the human species to survive for ages, but today women do not have to get pregnant, and thus we can choose equality in a relationship.

If the couple chooses equality, then the woman needs to be paying her half as much as possible and not expecting the man to be expendable and protect her as though she's helpless. It's up to men to force women to choose which role they want to play and to hold them to it. Every woman who wants to have her cake and eat it too needs to be disowned and kicked to the curb.

Men also need to do a better job of calling out this nonsense culturally whenever they see it and we need to do a better job at supporting other men who already are. Raising our daughters to not view themselves as entitled princesses, like the feminist authors showcased in this article, also goes a long way to changing our culture for the

better.

I made him remember my name

Men's Human Rights Ireland · 21 April 2015 · Archived copy · Original

Editor's note: The following poem submitted to us by Men's Human Rights Ireland, is published with permission of the author, Shawnda Kettles.

This poem is also available in Spanish.

We are in a writers group on facebook and come across many different stories, articles and poems.

We thought we'd share this with the world.

I made him remember my name

I made him remember my name.
From the first moment he met me
I made sure that I would find a way
To be a permanent part of his memory.
I wanted him all to myself.
All for myself.
All by myself.
And I was determined to have him.
He told me I was different.
I told him to his own words he should probably listen….And take heed
Because he didn't know just how true
Those words that he spoke
Would cause his life to almost be choked
And beaten
And threatened
Out of his control.
I made him remember my name.
See, when he met me,
I didn't appear threatening
To his well being
Or his emotional feelings.
I'm classy with a great smile,
An endearing personality by the mile

And enough charisma to put a person in denial….
About who I really am.
He thought he had the upper hand,

And I let him think it.

That's the trick to this game,
To let your opponent think they are winning it.
But I quickly lured him in
Little by little
To this deadly web that I spin.
I did everything for him and I never let him forget it.
I controlled all of the money including how he spent it.

I made him remember my name.
I made him believe that I was just a woman
catering to her man
But what I was truly doing was gaining the upper hand.
I gave him love better than he ever received
I fulfilled the physical desires that his body need.
I gained his love.
I gained his trust.
I gained his dependency.
I gained his lust.
And once I had all of that
Then I had all of him.
And I held onto it
But I chipped away at it.
Piece…
By piece…
By piece.
So subtly….
That he didn't even know I was doing it.
I made him remember my name.
I would build him up extremely high
But break him down twice as deep.
I would tell him that I hated him
And turn around and say I needed him

With the same breath.
I would get angry and destroy his things
I would tell him that he couldn't be loved by anyone else.
As long as I was happy,
He was safe.
If I was unhappy
He paid for it with his face.
I made sure he always would question if I mean it.
But I beat him so bad I made him think I had the penis.
But what did I care?
Who would believe him?
Who could he turn to?
With whom could he share?
Everyone would dismiss his verbal pleas
Saying he was a man
And I am a vessel that's weak.
They would tell him to man up
And make him feel shame
But what do I care.
I made him remember my name.

Shawnda Kettles

This one got to me straight away

Having suffered domestic abuse myself years ago I thought this poem exactly showed me what domestic abuse can

be through the eyes of an abuser,

Too often people ignore male victims because they are bigger and stronger than the females who go out to kill their spirit by a thousand cuts.

Teach her not to rape

AVfM Video Source · 22 April 2015 · Archived copy · Original

It does our heart good to see more and more people from around the world speaking up about blatant anti-male bigotry:

If you like stuff like this, or video games, you may want to check out Alzael.

I was wrong about feminism: Why I deserved to be censored

AVfM Video Source · 22 April 2015 · Archived copy · Original

We share his awakening. More feminism please!

You may want to subscribe to Red Pill Philosophy.

FAQ: ICMI ’15 ticket prices and program content

Susan Morris · 22 April 2015 · Archived copy · Original

There have been some comments and some direct questions about the differences between this year’s and last year’s conference, particularly about there being fewer speakers on the program this year and the ticket price being higher. As Conference Manager, I think you are entitled to receive some answers.

Last year, in our naïvety and enthusiasm, we overbooked the number of speakers for the two-day event. During the conference it became clear that the program was too full and did not allow enough time for decent length talks followed by full question and answer sessions. This year we have arranged ten speakers. Each speaker will give a talk of 35 minutes followed by a 10 minute question and answer session. And this year we will ensure that we start each session on time.

Dr. Tara Palmatier will be Master of Ceremonies and she will also be a member of the 90 minute discussion panel which will be moderated by Sage Gerard. The other five members of the panel will be announced shortly.

The conference is not just about hearing the speakers or asking questions in the panel discussion but also about meeting up with your fellow MHRAs. And so, as requested by attendees at last year’s conference, in drawing up the program we have allowed more time for you to network.

We have extended the afternoon break and the lunch time and we will be opening the doors each day at 8am. So, provided you arrive early, you will have over eight hours across the two days to mingle with other attendees and to network. And that’s not including the time spent at the evening events, socializing and networking with other like-minded people over dinner or pizza.

We’re arranging an optional taxi service to collect you from your hotel and take you to the venue and then to return you afterwards, whether after the conference program finishes for the day or after the dinner or pizza evening events.

Not long after last year’s conference I was appointed conference manager for ICMI ’15 and I immediately asked attendees, speakers and staff for feedback regarding their experience of ICMI ’14.

As you know, protesters’ threats led to the DoubleTree Hilton Hotel ensuring that we had to find a new venue for the conference at very short notice. We were exceedingly lucky and very thankful that the VFW Base at St Clair Shores was able to offer us a place to hold the conference.

It was clear from the attendees’ feedback that, given the emergency conditions we’d been working under, they understood the limitations of the venue and the catering arrangements and indeed, they congratulated us on managing to make the conference actually happen. However, it was also clear that they expected this year’s event to be rather more professional, both in venue and in proceedings.

Our overriding concern has been to choose a venue which would withstand the sort of pressures which the protesters levelled at the DoubleTree Hilton and which they also tried to inflict on the VFW Base. Fortunately for us, the Commander and his staff were made of sterner stuff.

It took time to find the right venue but I am quite sure we have found one which you will like. Inevitably, it costs more than the DoubleTree Hotel would have done or the VFW Base did but it isn’t glitzy or too expensive for our or your pockets.

The protesters from last year have already vowed to shut us down this year and though we know they will not achieve their aim, they will still be protesting (as is their right, of course). Security and safety of our attendees, speakers and volunteer staff will always be of prime importance and so, to avoid a repeat of last year’s emergency appeal for funding, we have built into the costs added but reasonable security cover.

Another reason which people tend to forget is the cost of flying in the speakers and volunteer staff and

accommodating them all. Between speakers, panel discussion members and staff, we'll have some forty-five people there. Whilst all concerned are giving their time for free, the travel and accommodation costs mount up alarmingly. It takes time to set up the conference hall properly and so we cannot just arrive at the venue the day before the conference.

I'm afraid it all adds up and the price of the ticket has been the subject of much discussion in our conference management group. Contrary to the headline which I saw somewhere, the ticket price has not been set at $649!

Unfortunately last year's ticket price was set before all the costs had been worked out and did not cover anywhere near all the expenditure which was incurred, which means that the price was set unrealistically low. By the time we realised, the tickets had been on sale for some weeks and there was nothing we could do about the price.

So overall, comparing last year's and this year's ticket prices is not a straight comparison. And I'm sorry that because of last year's unrealistic price, this year's price may have come as a surprise to some people who would like to attend.

We know that people have travel and hotel costs on top of the ticket price and we do not want to price people out of being able to attend but neither can we afford to make a loss again. And so you see the ticket pricing structure which we arrived at. Contrary to the efforts made by our detractors to blacken our name, the ticket price is not aimed at making a profit but breaking even would be nice.

As you'll see from the e-ticket store we have a new purchasing system which is part of a new pre-registration system. It will make it much quicker for all attendees when they arrive on the first day of the conference and will also allow us to refine our catering plans by knowing in advance how many people to expect.

The Early Bird Discount ensures that if you purchase your ticket by the 30th of April, you will only pay $399. Buy it between 1 May and 30 June and you'll still get it at a good discount, at the price of $449. The price will increase in $50 steps until it gets to the buy-at-the-door price of $649 and we expect very few, if any, to do so. In fact, that price has been set to deter people from doing so, so that they don't hold up those people who have been entered into the pre-registration system and only need to book in.

A sub section will be set up on the Forum soon, so that you can make arrangements with fellow attendees, to meet up and even perhaps to share hotel accommodation.

We on the conference management team have spent months making our plans for ICMI '15 and are excitedly looking forward to it. We are promising you a pretty good event (says she with typical British understatement!).

I shall be flying in to Houston from the UK. It will be my first flight, a long one around ten hours and I can't say I'm looking forward to it. But the end result will be worth it. I am looking forward to meeting as many of you as I can.

I hope you'll come and say hello. You'll find me quite easily. I'll be the woman clutching a clipboard and looking permanently harassed. I did think about wearing pearls and clutching those but I'm told that might give the wrong impression.

Susan Morris
Conference Manager

Awakened with a kiss: sexual assault

Pierce Harlan · 22 April 2015 · Archived copy · Original

Editor's note: This article is also available in Spanish and Portuguese.

If you have the slightest doubt that colleges don't have the foggiest idea how to handle claims of sexual assault, look no further than Brandeis University.

A student was accused of sexually assaulting a fellow student, with whom he had been in a nearly two-year romantic relationship. The couple eventually broke up, but remained friendly. Then, suddenly, in January 2014, the accuser alleged that the accused had initiated non-consensual interactions *dating to 2011*. Based on a vague allegation of sexual assault, the accused student was placed on "emergency suspension."

Brandeis skipped its regular hearing process – who needs fair processes? -and called in a big gun to investigate: Elizabeth Sanghavi, one of the authors of the Department of Education's dreadful "Dear Colleague" letter. Sanghavi interviewed both parties but elected not to put anyone under oath or record the interviews. According to Prof. KC Johnson, "The accused student had no right to counsel, and no right to see his accuser's testimony, much less to cross-examine the accuser."

Sanghavi concluded that the first time the two students had slept together, the accused committed sexual assault. The fact that this "assault" led to a 21-month relationship did not raise red flags for Sanghavi that perhaps the interaction really was consensual.

Sanghavi also found the accused guilty of nonconsensual sexual conduct because he sometimes awoke the accuser with a kiss, the same as countless couples in intimate relationships do every day around the globe. No matter, Sanghavi held. The accused waking the accuser with a kiss counted as "sexual assault because sleep is a 'state of incapacitation'" and, hence, the accused student took "sexual advantage of incapacitation," according to a lawsuit suit filed by the accuser.

Brandeis punished the "rapist" with a Disciplinary Warning, and no suspension. But the accused student claims in a lawsuit that Brandeis allowed the investigator's findings to be made public, and as a result, he was let go from an internship with a "high-ranking elected official" and had job offers withdrawn.

Now the Department of Education's Office for Civil Rights (OCR) is investigating Brandeis for potentially violating the accused student's Title IX rights. That's a positive thing, but why would OCR go to bat for an accused male? It may have something to do with the fact that the accused student is gay, said the College Fix.

I failed to mention that both the accuser and the accused here are male.

No matter. The investigation is a good thing, and perhaps it will lead to a positive precedent for all students. Because at some point, someone has to put a stop to this madness. Schools can't tackle accusations of sexual assault by checking their common sense at the front door, and that's what the sexual grievance industry insists they do (and that's one reason schools shouldn't be in the business of adjudicating sexual assault claims).

Yes, it is beyond dispute that kissing a sleeping person can be offensive contact. But shouldn't it be viewed in context, and in light of all the surrounding circumstances? Are we supposed to simply ignore the fact that this particular couple was involved in a long-term sexual relationship, where partners negotiate boundaries in myriad, often subtle ways, and where they typically develop a course of conduct that is qualitatively different, and far more complex, than the barnyard rutting of couples who've hooked up for a one-night stand?

Newsflash: long-term couples generally are perfectly fine with – I dare say they *enjoy* – being awakened by a kiss. If this were sexual assault, it is fair to assert that a significant percentage of people in long-term relationships, probably most, are every bit as guilty. To suggest that such interactions are in the same galaxy as sexual assault is not just silly, it borders on pathology.

And that goes to the crux of the matter. The people who now dominate both public policy and the public discourse on sexual assault seem to lack the personal experience – dare I say “maturity”? – to have such responsibility. It is time for them to take their rightful place at the kids’ table and to yield the floor to adults who aren’t driven by a hysterical, angry, political agenda.

This article originally appeared in COTWA and is reprinted with permission.

Women on money

James Jackson · 23 April 2015 · Archived copy · Original

There has been a push lately by many to get the face of a woman on the $20 bill. The justification for this is that there are currently no women on any U.S. coins or paper money. My knee-jerk comeback would be: “So what?” We also do not have any gays (that we are sure of), African-Americans, Puerto Ricans, American Somoans, Whigs, baseball players, porn actors, Kardashians, or short-haired blue-eyed American-Water-Spaniel therapy dogs. Just because a group is not represented does not mean it deserves to be. But upon further reflection, there is no reason all of the faces on money need to be white men. Surely, there are qualified candidates in all of these groups that deserve a shot. (My guess is that Kim Kardashian is the most qualified since her face and butt are everywhere else and she owns most of the money anyway).

But what about women? Have they had any representation?

Here’s a bit of interesting history for you: there were ***no men*** on U.S. coins before the 1859 Indian cent. However there was one idealized ***woman*** on most all coins.

Miss Liberty was on 41 different coin designs before 1859 and has been on about 70 coin designs in total. (In my counts, I am including coins that the populace may have had in their pockets and am excluding commemoratives, gold colds, platinum coins, etc.) There was Liberty Cap Facing Left, Liberty Cap Facing Right, Draped Bust, Flowing Hair, Braided Hair, Liberty Seated, Standing Liberty, Walking Liberty and many variations of these designs and others. Even the Mercury dime actually pictured Miss Liberty. Add 4 women on state coins and Susan B Anthony and Sacajawea for a total of 76 women on coin designs. I count 64 men on coin designs and this includes 24 Presidential Dollars, which frankly, I have never seen. [1]

Paper currency is more difficult to determine, since there is more room for pictures. I ignored people in the background. I counted each group of men or women in the foreground as one. Using this method, I counted 134 men and 41 women on U.S. paper currency. [2]

If we are really looking for diversity on our money, I would say other groups deserve a chance before any more women. But since women are the largest group of voters and very self-indulgent, I think I can safely bet an Alexander Hamilton that a woman will soon be on the $20 bill. But which woman? Here are the 15 women that the group Women On 20s have promoted as candidates: Alice Paul, Betty Friedan, Shirley Chisholm, Sojournor Truth, Rachel Carson, Rosa Parks, Barbara Jordan, Margaret Sanger, Patsy Mink, Clara Barton, Harriet Tubman, Frances Perkins, Susan B. Anthony, Eleanor Roosevelt, and Elizabeth Cady Stanton.

I think I can safely say that if a man had the same resume as any of these women, he would never be considered for face-time on money. But since we often have a lower standard for women and we will pick one, which woman is the most qualified?

I would eliminate Alice Paul, Betty Friedan, Susan B. Anthony, Patsy Mink and Elizabeth Cady Stanton from the start. They were full-time women’s activists. Self-indulgent women selected the 15 candidates, so it is no surprise that they would select women’s activists. But both men and women have suffered due to their gender roles, and to fight to end women’s restrictions but not men’s, I find this totally sexist, selfish, and disqualifying. I would say that Warren Farrell would be a more deserving candidate since he has fought for both women’s and men’s rights, but no one would push for his picture to be on money, assuming he were dead. (Being dead is a requirement for being on American money and Farrell is very much alive, but you get my point).

Shirley Chisholm, Sojournor Truth, Barbara Jordan, and Harriet Tubman have fought for women’s rights as well as African-Americans’ rights. Again, fighting for women’s rights without also advocating for men’s rights is disqualifying in my mind. But did their fights for African-Americans’ rights overcome this problem? Shirley Chisholm’s focus was women’s rights, not African-Americans’ rights. Sojournor Truth, born a slave in New York, was basically an abolitionist lecturer, and as such, unremarkable. I also find Congresswoman Barbara Jordan’s

accomplishments uninspiring, and she is known for the very sexist remark: “I believe that women have a capacity for understanding and compassion which a man structurally does not have. He does not have it because he cannot have it. He’s just incapable of it.” [3] Harriet Tubman, on the other hand, escaped from slavery, helped hundreds of other slaves escape through the Underground Railroad, was a leader in the abolitionist movement, and served as a nurse, scout and spy for the North during the Civil War. I would consider her a viable candidate for U.S. currency.

Rosa Parks was strictly a civil rights activist, and in my opinion, quite unremarkable in her accomplishments. She refused to give her seat to a white person on a Montgomery, Alabama bus which sparked a campaign by the NAACP to boycott the bus system. For this she was arrested and received a fine of $14. Besides this, she and her husband were fired from their jobs and moved to Detroit to find work. That seems to be the extent of her sacrifice. I can imagine that a black man in her situation would have been beaten or possibly killed. Martin Luther King, Jr. and E.D. Nixon, the leaders of the boycott, both had their homes destroyed by bombings. Not qualified.

Margaret Sanger was an advocate for contraception and family planning, but again, mostly for women. She established an organization which became Planned Parenthood. However, Sanger’s ideas were popular in Europe and probably would have come to the United States without her. Sanger was arrested in 1914, but jumped bail and fled to England—hardly the move of an American hero. She told the story of Sadie Sachs in her speeches, a woman who died after a self-inflicted abortion and apparently fictional. She also was racist, and an advocate of eugenics. Not qualified.

Eleanor Roosevelt also fought for women’s rights, and more generally, human rights, but again, not specifically men’s rights. Roosevelt instituted the planned community of Arthurdale, West Virginia—which failed. She advocated for equal application of New Deal programs to African-Americans, defended Japanese-Americans after Pearl Harbor, helped working women receive higher wages, banned male reporters from her press conferences, lobbied for the immigration of groups persecuted by the Nazis, lobbied for government-sponsored day care, was a delegate to the United Nations General Assembly, was instrumental in drafting the Universal Declaration of Human Rights, chaired the United Nations Commission on Human Rights, and chaired the Presidential Commission on the Status of Women. It is a close call, but I do not believe she is qualified to be on our currency. I believe that the bulk of her resume was due only to her being married to the President.

I find Rachel Carson’s contribution quite underwhelming. She wrote a book. Silent Spring helped start the environmental movement.

Clara Barton’s humanitarianism led her to help those devastated by war and natural disaster from around the world. She gathered supplies and formed field hospitals in aiding soldiers in the Civil War. She ran the Office of Missing Soldiers after the war. She also brought aid to war-torn Europe and brought the Red Cross to America from Switzerland. The American Red Cross aided flood, earthquake, forest fire, and hurricane victims as well as those ravaged by war. She was also one of the first women to hold a government job in the United States. I consider her qualified.

Frances Perkins was FDR’s Secretary of Labor and was instrumental in the establishment of Social Security, the Civilian Conservation Corps, child labor laws, minimum wage, and unemployment insurance. I consider her qualified.

In summing up, I do not believe any of the 15 candidates proposed by Women On 20s would even be considered if they were men with the same accomplishments. Of course, women have not been allowed the same opportunities for achievement, so maybe a lower standard is necessary. Even so, I would only consider Tubman, Barton, and Perkins as accomplished enough to be on U.S. currency. I also noticed that 10 of the 15 candidates from Women On 20s were very active women’s advocates.

This is one more example of the selfishness of women today, focusing only on those who benefit themselves.

[1] For the counts I used A Guide Book of United States Coins, 2014, by R.S. Yeoman and United States Coins By Design Types, 1989, by Q. David Bowers

[2] Source is Blackbook Price Guide To United States Paper Money 2015, by Marc Hudgeons, Tom Hudgeons, Jr., Tom Hudgeons, Sr

[3] http://www.californiamenscenters.org/wordpress/?p=11791

Don't give up on marriage? Request denied.

August Løvenskiolds · 23 April 2015 · Archived copy · Original

Editor's note: This article is also available in Spanish.

The problems with marriage and relationships that have helped create and sustain MGTOW – Men Going Their Own Way – are not just confined to feminist-generated man-hate. Conservative women and their presumption of control over standards for men's behavior are also at fault.

Every few months one sees articles, usually appeals by conservative women, imploring men to come back to civilization and somehow fix what feminists have broken: relationships between men and women.

Presumably, these non-feminist conservative women will look on admiringly as men rush to the rescue again.

In response to the "sexodus" of men abandoning both dating and marriage, in December of 2014, an article by Laura Perrins co-editrix of the British publication *The Conservative Woman* declared:

> [Men on dating] websites are heavily outnumbered by women (perhaps this confirms the sexodus). Sexodus men should know that not all women agree with the third wave feminists who want masculinity to be squashed. Many women do want a partner for life, and not on wholly unreasonable terms either. And remember you only have to find one! Just one. She is out there if you only put down the video game long enough to look.

My comment back then was this:

> Actually, given the divorce rate, men who believe in marriage must find not one, but a series of wives, each willing to settle for less as the ex-wives plunder our wallets.
>
> Until conservative women rise up in numbers to smite the hairy feminist hordes, don't expect men, denied any voice on gender issues, to come running back to an estrogenic conflict we know we cannot win.
>
> #WomenAgainstFeminism are making a difference but need more voices.

The latest article in this genre is by Kathy Gyngell, also a co-editrix of *The Conservative Woman*. She implored:

> The crux of the matter is where all this leaves children. As [Peter] Lloyd points out:"not having a father leaves a hole in the soul of a child". The next generation should be of concern to men as much as women. That's why men playing victim, however badly they have been treated, is no answer. It will not stop that gap. It will just speed up the sexodus.
>
> The challenge for real men (and real women) is otherwise. It is to challenge feminism not to ape it.

Guess what, honey: REQUEST DENIED.

Marriage has become utterly useless to men. A married man is a fool. He has married the state, not a woman. The woman is merely the excuse for the state to harvest his labor and savings.

You cannot shame us with that "real men" bullshit any longer. We have broken the chains of obligation without recompense. The gate is open and the stallions are gone. Get the fuck over it.

Women dominate the social structures of society, from the family, to education, to divorce courts, to criminal justice, to every other institution of power. Women voters elect the toadying sycophant men who preside over women's abattoir for the male gender.

If you want men to join in this fight for you again, with all due respect, you must join us, make it worth our while, and prove yourselves to be worthy, hard-working and compassionate partners to men.

Suck it up, buttercup. Men are sick of your shit and we will not take it any more.

When women like feminist firebrand Shulamith Firestone starve to death alone in their government-supported hovels, the fact of men not caring is not misogyny. It is a learned apathy, an extinction of our bonding instinct, killed piece by piece through societal torture. Our instincts are now undone, except perhaps for avoiding losing battles and enjoying a life independent of women's endless demands.

We just have more fun things to do than to submit to the brutal slavery to women any longer.

Until YOU fix your own problems, you can jump right off for all we care.

If you see a man who is absurdly happy with his life, rest assured, he has discovered the joy of living as MGTOW. More and more men figure this out every day while you bleat your helplessness.

I know that men can find a joy in solitude that eludes the lonely souls of women. I know it because I found it.

Helplessness is no longer a good look for you, darling.

America's invisible men

Mumia Ali · 23 April 2015 · Archived copy · Original

"I am an invisible man. No, I am not a spook like those who haunted Edgar Allan Poe; nor am I one of your Hollywood-movie ectoplasms. I am a man of substance, of flesh and bone, fiber and liquids — and I might even be said to possess a mind. I am invisible, understand, simply because people refuse to see me. Like the bodiless heads you see sometimes in circus sideshows, it is as though I have been surrounded by mirrors of hard, distorting glass. When they approach me they see only my surroundings, themselves, or figments of their imagination — indeed, everything and anything except me."

The above quotation comes from Ralph Ellison's classic work "Invisible Man". Written 63 years ago, it has since been repeatedly hailed as one of America's most deeply moving and profound works of literary fiction, rooted in Ellison's "Invisible Negro" narrator, as he tries to navigate a world that sees, at best, only aspects of himself – aspects that are what the viewer wants to see, what is not actually there. As I thought of the latest spate of "missing Black men" stories coming out in the media, I couldn't help but to think of Ellison, and the powerful work he sired more than six decades ago. Only he would truly, fully appreciate the colossal irony that these current news stories points us all to.

By now, I'm fairly certain everyone reading this has at the very least heard about all of this in passing, but for the record, it all got started with a piece a few weeks back appearing in Forbes and focusing on Ferguson, MO – site of where young Michael Brown, a Black teenager with a complex history, to put it mildly, was shot and killed by police officer Darren Wilson. The Forbes story noted that Ferguson, a small city of just over 21K residents, had the highest percentage of "missing" Black men of any city or municipality in the nation.

Other stories followed – perhaps the best known one to date being the New York Times "Upshot" blogpost that reported three of America's biggest cities – NYC itself, Chicago and Philadelphia – also had very high rates of "missing" Black men – some 120K for the Big Apple, more than 40K for Chitown and 36K for the City of Brotherly Love. A followup blogpost appearing on the Philly.com website delved a bit more into detail for the grim tale of the tape for my beloved hometown. In all, the tally suggests that there are more Black men "missing" nationwide than the total number of Black men in NYC itself – at something like 1.5 million.

Nor is this anything new, all of the pundits and quants tell us – it has been a steadily growing trend ever since the 1950s (!), with the pace quickening every decade since.

Before I go any further, I would like to suggest that the use of the term "missing" is not only woefully misleading, misguided and sensationalistic – it is also, simply, inaccurate. "Missing" infers that Black men aren't where they're supposed to be, and that there are others actively searching for them – like Natalee Holloway, or Elizabeth Smart if you will. Instead, I would like to propose that what we are seeing here, isn't just some random event, but, as Ellison so astutely noted so many years ago, that so many Black men in our time are "invisible" – and not just to the near-mythological "White Man(TM)", either. Indeed, Black men are invisible right within the bowels of Black America itself. Many Black Americans are loathe to admit this within ear/eyeshot of White folks, but the harsh truth is that they too do not wish to see so many Black men.

This is important because of the spin being put on this being put on the so-called "missing Black men" story, most notably by the NYT's Upshot blog, is that what is driving it all is the Big R (read: Racism) big and small – from draconian prison sentencing and flawed court proceedings, to the way in which public education resources are allocated to America's Black precincts, to the ways in which cops who are patrolling their districts or walking the beat mistreat Black male citizens, to the ways Black men are treated with regard to employment, hiring and career advancement opportunities. While all these factors have their merits, so too do the internal forces within Black America that have served to render Black men invisible, as the American Thinker website dishing on the NYT piece lays out: while many Blacks are loathe to openly admit it in front of whites, the fact of the matter is that the LBJ-created Great Society programs, making possible what I have coined as Baby Mamaism to reign, has indeed

not just greatly weakened the Black family, but it has almost single-handedly made millions of Black men invisible, proofed by the now mantra-turned-parody, "I don't need no man" trumpeted by so many Black women themselves. Researchers and writers like Kathryn Edin and Hanna Rosin know the deal on this score as well, but aren't willing to shout it from the rafters, lest they be turned out as heretics and traitors to the causes of the Left.

So too, does Black-on-Black crime, particularly that of the deadly sort, homicide, play a role in making Black men invisible, but once again Black folks aren't all that enthused to address the matter with the same vim and vigor as they do whenever a white cop guns down a Black male on America's streets. And for good reason: doing so would open a serious can of worms so monstrous and devastating in scope, that it would really tear some stuff up – and, in the minds of some of the more self-proclaimed "enlightened" Negroes, give whites everywhere a smoking gun with which to visit their racism onto the rest of Black America-proper. While these aren't wholly unfounded concerns, they cannot work as legitimate excuses as to why we in Black America shouldn't be as brutally honest and as enthusiastically engaged in rooting out the very real internal causes that undermine us from within. At the very least, it gets harder and harder with each passing "outrage" of a white cop-on-Black-male shooting, to take seriously, when if, for example, Walter Scott was gunned down not by officer Michael Slager but "Mike-Mike" Jenkins from around the way, to take seriously – one cannot help but come away with the very distinct impression that #BlackLivesMatter ONLY when said Black lives are being taken by whites, or those perceived as such.

All of this, the internal and external forces, add up to making millions of Black men invisible, not just to whites, but to Blacks as well. And it does so in many, many ways.

For example, one of those profound ways Black men are rendered invisible, is when it comes to the massive homelessness problem Black men face. Late last year, shortly after officially joining the staff of A Voice For Men as its Editor of Urban American affairs, I discussed a wild idea I had with Managing Editor Dean Esmay: I would shadow roughly 300 Black homeless men, for an undetermined length of time, and at some point in the future would write about my findings. Dean was ecstatic, and enthusiastically gave his stamp of approval on the project.

For the next six months, I would attend countless NA and AA meetings, job fairs and other social events with these homeless Black men – and the stories I would hear, see and experience, is the stuff you simply do not get in what I have come to refer to as the Negrosphere Media. There, the focus, indeed I would dare say obsession, is with glam-level fame and celebrity on the one hand, and the outrage-of-the-day news "stories" designed to gin up racial angst and foaming at the mouth on the part of its readers. The stories of the Black men I was shadowing, didn't exist.

That's because, in a very real sense, *they don't* – and many of these and related Black men, homeless or not, gainfully employed or not – get it. Which explains why so many of them crawl into their own holes in the ground, much like Ellison's narrator of Invisible Man does towards the end of the book. While there is much made of the idea of Men Going Their Own Way among largely white men in the largely white Manosphere, Black men have been doing just that for decades, and without much fanfare or even discussion among others. While white men can make a stir with their saber rattling about "going their own way" – a kind of act of civil disobedience to the powers that be, of which they would say, includes women themselves in our time – for Black men, it ain't about making a social or political point, but just sheer survival in the face of a world that is at the least indifferent and at worst deeply hostile to them. Nobody really cares about Black men in their own right, and the fellas who live life everyday and every night as Black men know it.

Indeed, all of the stories coming out about "missing Black men" invariably turn to the impact on Black women, and how missing Black men are derelict in their duty to them and to children, whether they have sired them or not. Notice how none of the reporters/researchers/writers of these stories have actually deigned to go out and sit down with a room full of Black men, and simply ask them what they would like for their own lives? No, the issue of "missing" Black men, *is really about them fulfilling some predetermined role, for others* – in this case, that of Black women writ large, secondarily for kids, and of course, for society at large. Coupling this with the frequent, unhelpful and unwarranted "tough love" sessions coming at Black men from every direction – even the President of the United States himself – it's little wonder as to how or why so many Black men simply drop out.

As noted above, there are scores of invisble Black men, and not just those most at-risk, either – indeed, scores more Black men, who are otherwise contributing members to an indifferent/hostile society, are also rendered invisible. I've referred to them as the "Tyrones" – solid, hardworking blue collar brothers, who, while they may not have gone on to a life in the professions, values education and hard work every bit as their white collar betters. Nevertheless, scores of Black women – the very same Black women who hold up news stories about "missing Black men" as "proof" of the uniqueness and dire straits of their travails – are quick to turn their noses up at "Tyrone" as a mating prospect, because of the nature of the way he makes his living. Indeed, a tremendous amount of focus in what I call the Black Relationship Expert Industrial Complex, is on trying to prepare the Sistas to engage in, and win, the Battle Royal for the astonishingly small pool of highly eligible Brothas in the round. One doesn't need to be an economics expert to see how that is lilely to turn out. I've written so much about this topic alone that it could amount to a book in its own right, deeply informed, in part, by my shadowing of some of the Black Relationship Expert industry's biggest and most popular names – all of whom agree with me in private but parrot the party line that their Black female clients want to hear in public – that it would be darkly funny if the issues weren't so urgent. Yet another example of this Black male invisibility can be seen in the current wails of "street harassment" on the part of Black women, and Black feminists in particular, as my good friend and AVFM contributor Rom Wills makes clear in a piece he wrote on the matter late last year:

> "Now, to be clear, I'm not saying just ignore street harassment. I personally believe that men should limit who they talk to on the street anyway. If a woman isn't giving a man a blatant invitation such as a smile or she initiates the conversation, he should just leave her alone. Too many men are gassing up the heads of basic women and it really isn't worth the trouble. That's what men need to do. Women, on the other hand, need to examine their own actions in encouraging street harassment. I don't mean in terms of how they dress. Women need to look at their selection criteria. Boys evolve into Gamesmen because they no longer want to be invisible. The only way for them not to be invisible is for women to change their criteria."

Indeed, it's so palpable, that even the Happy Social Justice Warrior, Dr. Nerdlove himself, admits it:

> "The Invisible Men"You see someone trying to intimidate and harass women. I see someone crying out 'notice me! Pay attention to me! I exist!'"
>
> This was a sampling of one of the many comments I received on my article about the HollaBack street harassment video – men claiming that because they are so invisible – culturally, socially and sexually – that they resort to seemingly desperate measures in order to be noticed at all. And while equating street harassment to someone desperately wanting someone to acknowledge them is ridiculous on its face, it's a very real anxiety that many men feel. I hear it over and over again in the letters I get from readers. I see it in complaints people leave on dating advice subreddits, in discussions about online dating… men insisting over and over again that society has so devalued male sexuality and masculine attractiveness that they feel functionally invisible."

Earlier this week, in the run up to the preparation for my column today, I got wind of a number of righteously indignant tweeters demanding to know "Where are the MRAs?" in response to all the press "missing" Black men was getting – "Men's Rights Activists, AVfM especially, should be right on the case, I tell you, saving all those Black men who have REAL problems!". That's the clear sentiment, and while of course being exceptionally disingenuous and bringing new meaning to the idea of arguing In Mala Fide, our erstwhile interlocutors do have a point – the Manosphere writ large, does have the perception of being shot through with privileged (read: largely college educated, white collar professional and higher-than average earning, with the attendant leisure time to engage in writing and discussing the issues of the day from their perspective online), white men; here is an issue they can actually DO something about – right?

Right?

Of course, what that conveniently leaves out, even if you buy into the idea of the Manosphere as per above, that it

can "solve" or even meaningfully address, a problem that has been at the very least, SIX DECADES IN THE MAKING – and that public policy, at the highest levels, either can't or won't deal with. It reminded me of the appearance acclaimed and then-highly controversial film director Spike Lee made on the Oprah Winfrey Show – he was there to promote and discuss his film, "Do The Right Thing", a tale of racial strife on the hottest day of the Summer in the Bed-Stuy section of Brooklyn, NYC. The climatic end scene, which entailed a race riot that destroyed the neighborhood institution, Sal's Famous Pizzeria, also wound up with a Black man – "Radio Raheem" – being choked to death by the NYPD (erie shades of Eric Garner!). White audience members of Oprah's show demanded to know why Lee had ended the film on such a "down" note; why he hadn't concluded the feature on a more hopeful one? Lee's response was classic:

> "You want me to solve Racism inside of 90 minutes?"

The whole point of Lee's film – which has since been praised as arguably the single best film of his entire career – was to get people talking about the issues the film portrays – not to "solve" or even meaningfully "address" them. So it is the case with A Voice For Men, made even clearer by editor-in-chief Mr. Paul Elam in his excellent response to critics, "Concerning Concern Trolls":

> "You want to know what this movement is about? It is very, very simple in my opinion. The MHRM I envision is about one simple thing. Talking without fear or capitulation.
>
> Seriously. That is it. It is about nothing more than people talking to each other, openly and freely, in a world that does not want them to. Neither I nor AVfM has a legislative agenda, nor any politicians to endorse, nor lobbying to accomplish because none of that is of any value in a society that still refuses to accept reality.
>
> Sure, if you look at our mission statement you will see many items that will require political and judicial remedy to ultimately accomplish. That, however is not our job at AVfM to accomplish directly. Our job is to push society to a place that it is able to sustain a narrative change that will in turn lead to sustained problem solving."

Indeed, the masthead says "A **VOICE** For Men" – NOT, "A Public Policy For Men" – and the very fact that AVfM has not only given yours truly – an invisible Black man – a voice, but one of the places of honor at the table – is something that would *never, ever,* happen in the Negrosphere Media. Trust me, I couldn't say what I'm saying here at the Root, or the Grio, or Ebony, or Single Black Male, or Very Smart Brothas – I simply couldn't exist there, because they don't want to see me and mine. They have made that abundantly clear, time and again – and the only times they are willing to put up with us, is when we can somehow either provide them with cheap yuks – as was the case with Charles Ramsey a few years back (who himself was and remains, very much invisible) or as a cudgel against The White Man(TM), as was the case with James Robertson earlier this year. As soon as we've served our purpose to puff up the egos and chests of our Black Bougie betters, we're sent back to our holes in the ground, to remain blissfully out of sight and out of mind.

Invsible Black men? What is the Ebony Tower, that contains such luminaries as Marc Lamont Hill, Melissa Harris-Perry, Michael Eric Dyson and Cornel West, doing about it? What are all the Nice White Ladies(TM), and SWPLs, doing about it? What is Barack Hussein Obama, Jr., 44th POTUS and Leader of the Free World, doing about it? What is Hillary Rodham Clinton, doing about it?

If you either can't, or won't, honestly answer these questions, kindly STFU.

[Ed. Note: feature image attributed to Ricardo Camacho]

Feminist Aphasia – How is sex different for men?

AVfM Video Source · 24 April 2015 · Archived copy · Original

It's amazing how many people, even men, seem to believe that men have a lot more sex partners than women do. The fact that this is nearly mathematically impossible doesn't seem to occur to them.

Is ana Kasparian listening? We hope so.

Lest We Forget

Mark Dent · 24 April 2015 · Archived copy · Original

Every year I attend the ANZAC Day clash between Essendon Football Club and my beloved Collingwood, two traditional rivals playing in the Australian Football League. Aside from the adrenaline which pumps through my veins as I anticipate the spine tingling roar at the conclusion of our national anthem, there is another moment when I must physically brace myself to contain the swirl of emotions which assail my body. No-it isn't in reaction to an outrageous umpiring error or a player's costly mistake. This reaction comes long before the first bounce to commence the clash.

I know that the ANZAC Day ceremony will entail a tribute. This tribute will invariably call upon the one hundred thousand people gathered there to bow their heads as they recall the selfless sacrifice of our brave men and women.

That's right-the brave men and women.

Being something of a history buff I wonder if perhaps the details of our female battalions who dug in at the Somme and endured the freezing conditions, slept in the mud, blood and guts of their girlfriends and charged the enemy trenches with fixed bayonets had eluded me.

I never saw footage of limbless, blind, deaf, shell shocked, facially disfigured young girls being carried or wheeled off ships as they arrived home to resume their civilian lives. Perhaps the cameras weren't operating that day.

Yet year after year we pay tribute and give equal standing to both the men and women. How is this gross misrepresentation of the facts allowed to go on unquestioned? Of course if one was stupid enough to raise the issue at a dining table the response would be as predictable as the effects of gravity. People would screech in indignant outrage: "Our women worked in the factories, nursed and cared for the wounded and suffered the grief of losing their husbands, brothers and sons!"

Hilary Clinton's infamous line about women being the primary victims of war comes to mind.

If a women was ever harmed in war time, particularly in World War One, it was as a result of an unexpected accident or illness. No woman ever fought side by side with the men nor were they expected to fight. Yet, I repeat-they receive the same gratitude, respect and acknowledgement as the men. It is incomprehensible and makes a disgraceful mockery of the Remembrance Day ceremonies.
A handful of men suffer from breast cancer. Can you imagine the outcry we would hear from women if all of the breast cancer awareness campaigns spoke of the dreadful devastation of breast cancer wrought upon our women and men without any reference whatsoever to the enormous statistical discrepancy in which gender is most badly affected? It doesn't bear thinking about. There's no need to wonder as it would never happen.

This issue of our media never being gender specific about issues negatively impacting upon men's lives was brought to a head for me over this weekend when a full page article on suicide titled, You're Not Alone appeared in the lift out section of the HeraldSun.

As I greedily scanned the paragraphs, hoping I would stumble across the sentence alerting the world to the fact that the terrible tragedy we call suicide disproportionately affects our men, I quickly realised my search was a futile one.

Over 75% of suicides are committed by a male. This of course doesn't mean we should focus solely on males, but given the disparity in the figures one would think we would be thrown a crumb of sympathy, an empathic wink or a pat on the head. Nope…nothing. No mention of men as a gender throughout the entire article. In fact the personal focus was on women who had lost a male partner and how difficult life was for them as a consequence.

On the same day as this article appeared the murder of a little boy by his mentally unstable father was receiving wall to wall coverage. Each time the story was told the announcer reminded everyone that domestic violence was a scourge which overwhelmingly affected women although a small minority of men were also victims. Suddenly it

seemed very important for the public to understand that this is an issue that harms women and that is where all of our attention should be focused.

This very deliberate censorship can be found in a number of other issues which overwhelmingly affect men. I have never watched, listened to or read a media story on death and disability in the workplace which states-men are the overwhelming victims of death and disability in the workplace. In fact when the Victorian Government ran a campaign on this issue a few years ago, all of the television, radio and print advertisements referred to the Deaths of Victorians in the Workplace.

Oh- and the dead are referred to as people or workers in all of the documentation. We would never refer to the female victims of domestic violence as people or family members. We would be left in no doubt whatsoever that it was a woman who was slapped, pushed, beaten or verbally abused. Isn't it funny how gender is of no consequence when males are dying?

When our media speak or write about our homeless-that is all we ever call them. We don't mention the fact that 67% of our homeless roughing it on the streets are males or 75% taking shelter in boarding houses are males. Can you imagine this percentage remaining a non issue if it were females wandering our streets and making up 70% of our homeless?

Why is this deliberate deception and censorship so prevalent in our media? One could be led to believe there is some kind of agreement in media circles that anything which could focus attention upon the hardship, loss, grief and injustice men endure is to be hidden, glossed over or ignored.
Some claim that more women are victims of family violence. Nevertheless a very substantial proportion of men are also affected. Understanding this, all domestic violence ads still focus exclusively upon women.

Men are not referred to at all, other than as perpetrators of course.

Imagine a suicide campaign with the same resources behind it as the Domestic Violence Industry has. This suicide awareness campaign would involve huge billboards, advertisements on television and a barrage of print articles in our major papers. Women would not be referred to in any way whatsoever. They would simply not exist as victims in the world of suicide. When outraged women ask why we are not concerned about female suicide they would be informed that less women kill themselves and for different reasons. Perhaps we could suggest that if they are so concerned about the plight of women who kill themselves they could start up their own movement to bring awareness to the problem. Our focus just happens to be upon the men. That would surely soothe their indignation.

I would like this revised version of the pre-match ANZAC Day tribute to be read during the pre-match ceremony. It would go some way to addressing the rather absurd, insulting, inaccurate and somewhat deceitful insinuation that women have sacrificed as much as men throughout the many wars we have endured.

Ladies and gentleman, could we please be upstanding as we pause and offer a minute's silence in tribute to the courage and sacrifice of tens of thousands of young Australian men and boys who died so that we might live in a peaceful, free society. Others gave great support to our soldiers and we acknowledge the tireless work of the many nurses who took care of our men and gave them comfort in a time of need.

[Ed note: Featured image was originally posted to Flickr by NZ Defence Force at http://flickr.com/photos/56631565@N06/5650697092. It was reviewed on 7 April 2012 by the FlickreviewR robot and was confirmed to be licensed under the terms of the cc-by-2.0.]

Eating MGTOW: She's toast

Walter Romans (TDOM) · 24 April 2015 · Archived copy · Original

Talk to nearly any feminist and you soon get the impression that men like nothing better than to return home from a hard day's work, kick the dog, slap the kids, and beat the wife who was far too busy watching Oprah while the kids were in school to have his dinner ready on time. But for those feminist-defying men with the audacity to risk accusations of misogyny because they have refused to waste their hard-earned cash by spending it on the latest whims of their favorite Disney princess and have instead gone their own way, allow me to present you something better.

"She's Toast" is my variation on traditional French toast that most certainly can and should be done your own way whether that way tends more towards health consciousness or decadence. I like to begin by baking my own bread (recipe to follow), but store bought is just fine. Do it your own way, start with your favorite bread.

She's Toast

- 1-2 slices bread (heartier, whole or multi-grain breads work best, as do thicker slices)
- 2 eggs, (or liquid egg substitute)
- 2 Tbsps milk (whole, low-fat, or nonfat)
- 1 tsp sweetener (table sugar, sucralose, stevia, etc.)
- Dash each nutmeg and/or cinnamon

Spray a non-stick skillet with cooking spray, then warm on medium heat.

Beat the eggs, milk, sweetener, and spices with a whisk or fork in a flat-bottomed dish barely large enough to lay a piece of bread in the bottom.

Place a slice of bread into the egg mixture, flip and allow it to absorb some of the mixture. Place the bread in the skillet.

Repeat with the other slice of bread.

Allow the bread to brown on the bottom, being careful not to burn it.

Flip it over. It is done when both sides are lightly browned. The bread should still be moist, but no liquid should be oozing out when cut.

Topping with butter and maple syrup is traditional, but use your imagination or one of my suggested topping below.

For an even simpler version try just putting the bread into a toaster and forget the other ingredients. Yes, at that point it is just toast but with the right toppings, even plain toast can be quite tasty.

Suggested Toppings

I often begin with a base of dairy such as butter, cream cheese, or Greek yogurt. Peanut or other nut butter is also good. For a healthier version try low-fat cream cheese or non-fat Greek yogurt sweetened with Splenda or Stevia. Top the base with your favorite jelly, jam, honey, molasses, fresh berries, or other soft fruit (like bananas or mangos).

For extreme decadence top it with a large scoop (or two) of your favorite ice cream, drizzle it with chocolate, butterscotch, caramel syrup, or hot fudge. Smother it with whipped cream and sprinkle on some chopped nuts or crumbled candy bars, Reese's pieces or M&M's.

For a more savory meal I omit the spices, smear it with a bit of Dijon mustard, melt a slice of cheese on top (I like Swiss, Havarti, or pepper jack), a couple of strips of bacon, smoked salmon, or sliced tomato, and finish it with an egg (I prefer over easy because the runny yolk becomes a sauce). Add a couple of avocado slices for garnish. I've

even served it as an open-faced hamburger topped with mushroom gravy.

My Way Multi-grain Bread

- 2 cups strong coffee cooled to room temperature (other thin liquids can be used such as water, milk, and/or juice)
- 1 Tbsp or 1 packet bread yeast
- ½ cup sweetener (Sugar, brown sugar, sucralose, and/or Stevia) (amount can be adjusted for taste)
- 1 cup old-fashioned oats
- ½ tsp Kosher salt
- 1 cup bread flour (You could use all whole wheat, but the texture is better this way)
- 2 ½ cups whole wheat flour

Optional Ingredients

I almost always add the nuts and fruit, but occasionally some of the other stuff.

- 1 cup cooked whole grain (brown rice, quinoa, buckwheat, wheat berries, barley, etc.)
- 1 cup chopped or crushed nuts (I prefer pecans, but walnuts are also good)
- 1 cup dried fruit cut into raisin sized pieces (raisins, prunes, cranberries, apricots, mangos, dates, figs)
- 1 oz molasses (enhances the coffee flavor)
- 1 Tbsp olive oil (helps texture and moisture)
- 1-2 Tbsp small seeds (flax, sesame, chia, etc.)

I use a KitchenAid Heavy Duty stand mixer because it is powerful enough to knead bread dough and makes it so much easier, but this can be done entirely by hand, in a food processor, or bread machine (though I don't recommend baking bread in the machine).

Proof the yeast in the bottom of the mixing bowl for 5-10 minutes in the coffee, sweetener, and oats (This allows the yeast to dissolve and become active and the oats to absorb some moisture).

Once the yeast is active you will see lots of foam floating on top.

Add the rest of the ingredients (hold back ½ cup whole wheat flour) and mix slowly on the lowest speed to prevent the flour from flying out of the bowl and creating a huge mess.

Once the dough begins to form a ball, stop and check the dough for moisture content. The dough should feel slightly sticky, but shouldn't stick to the sides of the bowl or your fingers when you handle it.

Add the remaining flour in 2-3 additions until it feels just right.[1]

Continue kneading for five minutes (you may need to adjust this if you aren't using a mixer). Do not over-knead as the dough may become tough.

When the kneading is finished, remove the dough from the bowl and shape it into a ball. Return it to the mixing bowl, spray it lightly with cooking spray to keep it from drying out.

Cover it with a clean towel and set aside in a warm place. Allow the dough to rise until it doubles in volume. Depending on temperature and moisture content this could take an hour or two. Be patient.

I like to use a well-seasoned cast iron loaf pan because it heats more evenly, but any loaf pan will do. Just spray it lightly with oil.

When the dough is risen, remove it from the mixing bowl by turning it out onto a lightly floured cutting board (you may not need any flour if the dough isn't sticky).

The ball will deflate. Work the dough by turning it in on itself a couple of times.

Gently roll it around the cutting board to a ball, then work the shape into a log the same size as your loaf pan. The dough should nearly fill the pan.

Push it around a little to even it out. Spray it lightly with cooking spray and cover it once again with the towel.

Allow it to rise for about an hour. Pre-heat the oven to 350 degrees F while the dough is rising.

Once the dough has risen an inch or so above the top of the pan and looks more like a bread loaf, place it in the oven and bake for about 45 minutes.

When done, allow it to set for a couple of minutes; no more than five because the loaf may begin to sweat in the pan and the crust may become a bit soggy.

Remove the loaf from the pan. It should just lift out or fall out if you turn the pan upside down (careful the pan will still be piping hot).

Cool the loaf at least 10-15 minutes on a wire rack (so air can flow around all 6 sides) before cutting. The cooling allows the structure to set so the loaf will retain its shape.

I love to eat this while it is still warm. It doesn't need any sort of topping (not even butter). Allow the loaf to cool completely before placing in a plastic bag (I use a grocery bag) for storage.

This makes about 10-12 slices and is perfect for my She's Toast recipe.

Because there are no preservatives it lasts only about 2-3 days. If you can't eat that much bread, try feeding the leftovers to your dog instead of kicking him.

Of course, you will risk being called a misogynist by feminists who would prefer that you conform to their idea of manhood, but your dog will love you for it.

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[1] This is important to the final shape and moistness of the loaf. It effects the rise. Too much moisture and the loaf will fall flat and not hold its shape. Too little moisture and it won't rise as high and may be dry and crumbly. It could take a little practice to get it right.

Feature image by Saaleha Bamjee

Some previous entries in Eating (While) MGTOW:

- Boom boom chicken
- Chicken Valenti cassolette
- Hug box feminist vegetables
- Stuffed chauvinist pig
- Buck buck chicken
- Chili, no beans. I got your powder
- Look at the flowers! Stoup
- Gender binary gelatin dessert
- Spicy civil breakdown chicken

Open challenge to journalist Mike Donachie: Write the truth

AVfM Video Source · 25 April 2015 · Archived copy · Original

Journalist Mike Donachie is widely believed to have either triggered or furthered the expulsion of the Honey Badger Brigade from the Calgary Comics Expo by tweeting a question to the Expo about why they were allowing a hate group.

In the wake of the lifetime ban of comics artist and creator Alison Tieman from comics expositions (effectively destroying her career) and the later backlash, Donachie has since offered denials and then an apology that one might characterize as lukewarm at best:

> Hi. This is Mike Donachie, using Reddit for the first time I hope I'm doing it right.
>
> I'm hoping to address the incident at Calgary Expo and my involvement in it, such as it was.
>
> First, my initial tweet. I expressed a concern that a major con like this would rent a booth to a Gamer Gate group. My understanding, at that point, was that such a group would be a negative thing to have at a con. Since then, many people have tweeted me to make it clear that isn't necessarily the case, and there are different types of people within Gamer Gate. It's not all hate speech, I'm told. People are people, as is true anywhere.
>
> I didn't know any of that. So that means my tweet, suggesting it would be a bad thing to have such a booth, wasn't based on the full facts. I regret it and I wish I hadn't sent it. In future, I will be more careful with expressing opinions on Twitter, at least until I have more facts. I should have borne in mind that my words, as a journalist, would carry weight. I simply didn't think of that because I don't work in Calgary. That was a mistake.
>
> Please be aware that, thanks to many helpful GG people on Twitter, I'm now reading more about Gamer Gate. I'm not a video games guy so I'm out of the loop. But I know I have a responsibility to be informed, so I plan to put that right.
>
> Next, the ejection of a group of people from the event. I don't know what happened and I didn't ask for it to happen. My initial tweet was ill-informed concern about something, but I didn't expect anyone to be thrown out. At no point was I in contact with anyone at the con. At no point did I ask for action to be taken. I still don't know why they were ejected.
>
> I had never heard of Honey Badgers before this and I don't know much about them. I'm hoping we can talk about their aims and what they do, but I don't intend to judge them.
>
> All of this is a long-winded way of saying: I'm sorry about what happened. These are not weasel words. I genuinely feel bad. I didn't want anyone's event ruined and I wish I'd thought about it before I tweeted. In future, I will act differently.
>
> I've been to lots of cons and I know the idea is to have fun. I feel terrible that someone wanted to do that, and hasn't been able to.
>
> Best wishes
>
> ● Mike

Karen Straughan (GirlWritesWhat) has a reply message and an invitation for Donachie that any competent, serious journalist would do well to accept.

You can subscribe to GirlWritesWhat's channel here. – *A.L.*

An open letter of response to the children Of Oberlin, and their love letter to themselves.

Isaac T. Quill · 25 April 2015 · Archived copy · Original

Trigger Warning – This response is NSFW (Not Sycophantic Feminist Wary) and as such may offend anyone who is self absorbed and likely to be a Delicate Snowflake. Should you be unable to cope, please exit immediately through the AVfM Gift Shop. Every 100th delicate flower exiting through the shop will be presented with a Special Edition Branded AVfM Kitten, plucked from an AVfM Kitten Sammich. You can keep the mayo as a free sample.

In response to "In Response to Sommers' Talk: A Love Letter to Ourselves", The Oberlin Review, April 18, 2015:

Dear Oblinettes, First let me make clear that I am a Sexual Assault Survivor and Advocate – so where the Oberlin authors call for such voices to be given priority, I will advance by their permission and full throttle. My voice counts even if you are to hate what I say and how I say it! I really have no time for "Social Justice ***Worriers***(sic)" who just make the issues less clear and all too egocentric.

Some, if not all of these Tizzified Students, do need to do some homework and stop just bombing social media, public gatherings and even their own "Incredulity Glands" with "Woozles" and "Fallacious Memes".

Just because you "***squeem***" it loudly and meme it endlessly, it does not make it reality – false evidence by citation (The Woozle Effect) does not make the false evidence magically more valid by repetition or volume. Maybe if the signatories to this laughable letter actually used a library and researched some basic facts (rather than constructing hug boxes with baskets of non-oppressive kittens) they may make some basic sense and not have damaged their own credibility on a global scale.

As Dutton observed in 2006 "***Woozles are usually not simply a matter of authentic misreporting. They also reveal a desire to read into the data an a priori position that is really not there, what Bacon calls "idols of the theatre". All the data reporting mistakes I have found in the literature, without exception, were made in the direction of supporting feminist preconceptions.***" Rethinking Domestic Violence, Page 29.

If Francis Bacon was aware of the psychology of memery, when he published "Novum organum" in 1620, one does have to wonder if the modern day 21st century ignorance is due to good old fashioned ignorance, feigned ignorance or wilful ignorance coupled with the petulant stamping of feet? Idols of the mind (idola mentis) are no excuse – and yet here we see the students of Oberlin displaying the Idols of the Tribe (Idola tribus), Idols of the Cave (Idola specus), Idols of the Marketplace (Idola fori) and (Oh Drama) Idols of the Theatre (Idola theatri). So bloody Idol, they can't manage to open a text book.

When students get lost in the Idols of The Theatre, swallowing Academic Dogma whole and then becoming vacuous envoys for daftness and error, they really have no place in Higher Education… or Lower Eduction for that matter . They should not be funded to make fools of themselves or cause distress and damage to others.

The 1 in 5 Meme was debunked back in 1993, as written about by Hoff Sommers and she fully attributed the hard work to the two journalists, Schoenberg and Roe, of The Toledo Blade (Ohio). They obtained from Prof Mary Koss the admission that her claims were based upon a limited sample and should not be used Globally. So anyone spouting the 1 in 5 meme has had no credibility for over 20 years! I bet someone deliberately forgot to mention that lack of Credability to the Onblinettes!

> View post on imgur.com

There should end 20+ years of the Cult Of Mary Koss. But no – all you need is uneducated zealots who love "NOT" reading, but do love making themselves seem deludedly powerful, to just chant ad nauseum "1 in 5".

They want to live under a mentality of victimhood and special pleadings! This is why so many state that modern Feminism demands that all women be viewed as Victims, and shows just how bad stats and irrational claims (Sacred Science) are used to drive that cult position.

Please make sure that when you claim that Hoff Sommers is a Rape Apologist (TTC) you include Prof Mary Koss, who after woozling her own Data, had to retract the memes over 20 years ago. Many are unaware of just how pernicious the memes and cult mentality are. As Hoff Sommers observed, "**Mary Koss and Sarah Buel were invited to give testimony on the subject of violence against women before the House judiciary Committee. Dean Kilpatrick's findings were cited. Neil Gilbert was not there; nor were any of the other scholars interviewed by the Toledo Blade.**".(Who Stole Feminism page 224) Never let a discredited academic get in the way of Pushing a Political Agenda – and never let Credible academics contradict the meme holders and those who have invested a career on the backs of false memes.

Talk about Trivialising Victims (TTC) and the subject of rape. I just Don't Trust Academics seeking tenure, and once they have been caught repeating a known woozle they really have zero credibility, along with the pantheon of myths they have demanded others worship.

You can read all about it in The Toledo Blade newspaper in October 1993, three part, three day series:

Day One,"Rape The Making Of An Epidemic" and "..the science behind the alarming rape statistics, who benefits and how they affect the nation." and "Researchers"

Day Two, "The forgotten, The Vulnerable" and "Young Poor More At Risk"

Day Three, "The Haves and The Have Nots: Universities Are Spending Millions As Public Programs Fight To Survive" and "Program Funding"

All are visible and freely open for consultation in the Google Newspapers archives, and they are searchable too … so there really is no excuse for ignorance and shoddy homework that just doesn't pass basic ed 101, for 11 year olds. Wakipedia(sic) is not your friend, but Google Scholar is!

Where is the campus wide condemnation and false claims about Journalists who are not Erdleyesque or covered in moss due to the combination of Journalistic Inertia and Turpitude? Shouldn't both Schoenberg and Roe still be receiving Junior league Feminist Opprobrium today, given just how TOXIC (TTC) they must be to have contradicted Feminist Doctrine in the first place?

Only the most dangerous are subjected to malicious meme, and so The Oblinettes give Dr Hoff Sommers a back handed compliment each time the bear false witness against her and have to throw yet more memes in the hope that something negative will stick. In the trade that's what's known as Milieu Control, Loading the Language and Doctrine Over Person.

Brain washing and coercive control is far easier than people think. They demand that their mind is as solid as a rock and then wonder how they ended up locked in a compound surrounded by DEA and other law enforcement – or, even just repeatedly spluttering stats and memes that have been debunked and have zero credibility. Some just need permission to stop – so, by the power vested in me by a good dose of common sense, I hereby Absolve you all of your past meme munching – go forth and don't munch meme gain!

Lets fast forward to December 2014 when the DOJ publish a Special Report (NCJ 248471) "Rape and Sexual Assault Victimization Among College-Age Females, 1995–2013".

The report shows that not only is the incidence of sexual assault/rape lower on campuses, making them safer than the rest of the USA …. the DOJ also showed that the 1 in 5 meme is false and should read 0.03 in 5.

So, the 1 in 5 meme was in error by how many Thousands of Percent?

Some quick maths – if the rate is 7 per 1000 and not 200 per 1000, that is 200 divided by 7 = 28.57 … and since 7 is the 100% factor you multiply 28.57 by 100 = 2857% error. Now should that get a Grade A+ of an F–? Just how

many standard deviations away from sanity are required, before the meme munchers shut up and get to the coffee pot super fast long after the wake up call? It's not a nightmare, it's bad education and cult indoctrination.

That some still demand that the 1 on 5 meme is real only shows how deeply the Sacred Science of Rape Culture has become a cult, where faith replaces reality and obedience to the group meme overrides a $60,000 education. That some so crassly have labeled Dr Sommers as rape denier (TTC) for having been proved right by the US Government, stinks of Petulant Sauce poured over the Smarting Posteriors of Cult Members.

That some keep demanding it is real and has to be real has led to the coining of the new Compound Noun: "**Statistical Apoplexist**" – "***a person who refutes the reality of official stats that are known to be flawed, especially any stats that undermine their faith and cult membership of Social Media Inspired Cathedrals of Memery. They are often to be found in academic settings and amongst those who believe they create reality upon demand, whilst wearing a White Trilby jauntily cocked to the left. They also frequently mistake Fedoras for Trilbies, and vice versa. Frequent inhabitants of safe spaces and known to kidnap kittens, they cite as reasonable cause their own psychological infirmity, whilst stroking the kitten in an overly aggressive fashion often leading to the kitten being traumatized for life.***".

It was such a shocker that even the bastion of the 1 in 5 meme Sen. Kirsten Gillibrand tried to take it off her webpages without anyone noticing… but She Failed – poor lamb. Here is The Before – and here is The After. At least Obama has had the good sense to stay Stumb and hope that his public stupidity 25 January 2014 can remain just simmering until he runs off with a retirement package … or maybe he's too frightened of how Michelle would react?

Gillibrand, So inept in politics that she got caught with her pants down trying to cover up years of her own ignorance. Quite an amazing and complex set of Political Gymnastics, bending over backwards and kissing your own political career "au revoir"! It has to be more than rumour that she's in negotiation with *Cirque du Soleil.*

Rather than acknowledging decades of error, she just tried to reinvent the meme by inviting Columbia University 'mattress girl' Emma Sulkowicz to the State of The Union. She just had to keep the great Rape Culture Memes flying high in the media and the American Psyche! She has been justifiably vilified for her comments which went far beyond the acceptable for a US Politician. In light of Columbia facing legal action, Sulkowicz has even dropped making claims she was raped and now insists that her 1st amendment right and her desire to create art by public performance override any person's right to be presumed innocent until proven guilty.

Next year I will be touring US campuses dressing in a Mink Bikini with a Water Bed reporting that both Sulkowicz and Gillibrand have raped me with a Zucchini… and I'll be looking for any Braindead politician with a negligent coterie of sycophantic staff so that I too can go to The Prom. What a pity that Aaron Schock had to jump ship!

Of Course when asked if the claims are real or not, I shall just Quote Sulkowicz "**.. really it's just an artistic expression of the personal trauma I've experienced at Columbia. If artists are not allowed to make art that reflect on our experiences, then how are we to heal?'".**

It's interesting that after months of silence by Jean-Paul Nungesser, Sulkowicz has the temerity to claim"It's ridiculous that he would read it as a 'bullying strategy,' especially given his continued public attempts to smear my reputation…" which raises red flags for me of attempts by Sulkowicz to DARVO and Reverse Victim and Offender. To deny that her mattress antics have not had an impact upon Nungesser and not attacked him as a person should beggar belief, except it's normal behaviors when dealing with Crazy!

So we have decades of bad information and Unjust Social Media Memes being thrown about in Statistical Hysteria… and now we have actual proof of the "Backfire Effect".

The "Backfire Effect" (Nyhan, Reifler 2010) is a Psychological Bias where in the face of contradictory evidence, established beliefs do not change, but actually get stronger. It's Confirmation Bias and comes under the purview of "I believe it, Therefore it just has to be is true" fallacies (Petulant Subset).

The pot shots at Hoff Sommers are classic misfires from those who are so inculcated into false ideas that they are acting like a headless cult. It's pure Moral Panic with a shifting bogeyman as the Folk Devil. The "Moral Entrepreneurs", the instigators of the Hysterical Headless Cult, have long moved on and sit back chuckling as they watch their marionettes still wielding the memes long after they have been debunked.

As soon as one mythical devil is shown to be Self Inflicted Fright Night, the adrenaline Junkied SJWs just move a little further west and create a new Bogeyman to keep the Sugar Rush going. The"Moral Entrepreneurs", the Steinems and Kosses, keep lapping it up and using the incredulity of the masses as a smoke screen.

This also gets mixed up with the "White Hat Bias" (Cope, Allison 2010) – "bias leading to the distortion of information in the service of what may be perceived to be righteous ends".

It's time to stop worshiping at the temple of the great cathedrals of MSSs (Social Media Memes) and start doing some actual academic study and A+ homework. Hell, even an honourable try would raise grades above F Minus Minus!

As Dr Prof Sabine Sielke noted in 2004 "The Encyclopedia Of Rape" page 150:

> **"In the United States the belief that representations of violence reproduce real violence was reinforced in the 1980s and 1990s by an intensified debate of prominent cases of rape, date rape, and sexual harassment within the media. This prominence of rape and sexual violence in popular culture seemed to suggest that American culture is a "rape culture." However, the term rape culture misleadingly hints that rape occurs more frequently in a culture that talks about rape intensively than in cultures that deny its existence. Instead of documenting the state of real rape, though, the deployment of rape in American popular culture bespeaks the status of rape as a central trope within the American cultural imagination."**

If you look at some quality academic sources and ignore the travesty that is Wakipedia(sic) you find the following:

> **"Rape culture is a concept of unknown origin and of uncertain definition; yet it has made its way into everyday vocabulary and is assumed to be commonly understood. The award-winning documentary film Rape Culture made by Margaret Lazarus in 1975 takes credit for first defining the concept."**

Williams, Joyce E. Prof, Blackwell Encyclopedia of Sociology, 2007, Page 3791 Edited by: George Ritzer, doi:10.1111/b.9781405124331.2007.x, ISBN-10:1405124334, ISBN-13:978-1405124331, eISBN:9781405124331

Please note that certain feminist editors at Wakipedia have refused for this valid reference to be used on the Wakipedia pages on Rape Culture, and they have even orchestrated editors who used it being banned from Wakipedia. DARVO away darlings, you simply destroy your own credibility each time you insist your feelz override the Wakipedia Five Pillars.

If you look up any details of this film "Rape Culture" you find very quickly that it was made in response to the Work of "Prisoners Against Rape" (PAR), a not for profit founded by Larry Cannon and William Fuller, Prisoners at Lorton Reformatory Virginia. It was filmed in 1974 and released in the first week of January 1975. Full History and Sources can be found "Here".

It was William Fuller who wrote to congress to submit evidence and who is the person who had Rape Culture entered into the Congressional Record. I bet they don't teach you that bit of African American History at Oberlin!

PAR worked with the Washington DC Rape Crisis Centre, primarily with Loretta Ross, Yulanda Ward and Nkenge Toure. If you watch the footage available on-line, please don't be fooled by the white female faces that only showed up when Cameras were about. Full details of the history can be found in the Interviews with Loretta Ross – Sophia Smith Collection Voices of Feminism Oral History Project, Loretta Ross, interviewed by Joyce Follet (2004-5)

The Oscar Winning Film makers Margaret lazarus and Renner Wunderlich of Cambridge Documentary Films are recognised as having coined the term Rape Culture. IF YOU LOOK AT THEIR WEBSITE YOU CAN FIND EVEN MORE DETAILS!

One has to wonder why is it that so many Middle Class and overly well funded students love the Unjust Social Media Memes, and are so happy to be party to the negation of Black African History in the USA and the sexism of ignoring Prison Rape? It seems that some just missed that whole Hashtag on #SolidarityIsForWhiteWomen and the cyber meltdowns of multiple SJW feministas.

It gives a whole new meaning to delicate snowflakes. They will squeem about campus rape and then tune in to replays of Oz which as Lara Stemple noted:

> **On OZ, revolting images often seem designed just to revolt us. They certainly give those who know about prisons reason to dismiss the show. I can almost hear jim Gondoles, the cantankerous head of the American Correctional Association, sighing "( )h, come on" while watching it. In fact, during Stop Prisoner Rape's efforts to move the first-ever federal legislation to address prisoner rape through Congress, opponents nicknamed it "the OZ bill" (Martin) to make the point that the premiss on which our bill was based was preposterous. Fictional.**
>
> **When the public snickers at jokes about prison rape, I doubt their vision includes peace activists (Tom Cahill), women (Marilyn Shirley) or adolescents (Rodney Hulin). Our generalization of prisoners as a faceless, monolithic other has dehumanised those behind bars so thoroughly that personal details are essential to bring each individual to life in the public mind**
>
> *Third Wave Feminism and Television: Jane Puts It in a Box – HBO's Oz and the fight against prisoner rape: Chronicles from the front line (2007).*

Are they supposed to be Social Justice Warriors or just Social Justice Worriers, who see a bandwagon and demand free passage and a right to ignore Noise Ordinances that would control their inane and outraged blathering?

The whole 5 year mainlining (Since 2011) of the Rape Culture Crack will give social psychology decades of research material on just how a group can lose their grasp on reality and suffer mass psychosis. All because two words are placed side by side and knee jerks follow. Those Two Words could be "Rape"+"Culture" or "Wage"+"Gap" or even "Gamer"+"Gate".

However the greatests trigger for abreaction by the untutored and poorly tutored masses is **"Factual"+"Feminist"** … and they respond with such tortured uses of the English language as, "A rape denialist is someone who denies the prevalence of rape and denies known causes of it. Christina Hoff Sommers believes that rape occurs less often than statistics (those which actually leave out a plethora of unreported rapes) suggest. "

Fact 1: Statistics are Not Truth
Fact 2: Statistics identify trends in time
Fact 3: Dr Sommers uses statistics Correctly
Fact 4: Dr Sommers looks at how the statistics have been generated and how bias in the process does not just suggest error, but Identifies error and reduced value in the Stats.
Fact 5: Dr Sommer's concerns raised in her 1994 book "Who Stole Feminism" have been proved valid and even correct. See Chapter 10 "Who Stole Feminism" (1994) … read it if you dare!
Fact 6: Dr Sommers has never been a Rape Denialist or Apologist, but she has questioned Suggested Statistics where the methodologies of surveys studies have failed to pass PEER REVIEW and even Journalistic Scrutiny due to basic errors and failures by supposed academics to follow basic ethics and even common sense.

Where Junior League Social Justice Worriers demand that bad stats prove a Rape Culture exists, Dr Hoff Sommers is quite correct when she points out that The Rape Culture and it's associated memes Can't exists and have no validity. The evidence is lacking. Whoops: one headless cult popped with a tiny prick of logic!

May I also suggest as reading materials to widen horizons and to instill some basic knowledge and understanding:

1. The Campus Rape Myth – Heather Macdonald (2008), City Review
2. Neil Gilbert. "Realities and Mythologies of Rape," Society (May/June 1992)
3. Stemple "Selling a Soft Drink, Surviving Hard Time, Just what part of prison rape do you find amusing?" (2002)
4. Third Wave Feminism and Television: Jane Puts It in a Box (2007)
5. Male Rape and Human Rights, 60 Hastings Law Journal 605 (2009)
6. The Sexual Victimization of Men in America: New Data Challenge Old Assumptions (Stemple, Lara & Ilan H. Meyer), 104(6) American Journal of Public Health e19-e26 (2014)
7. Sexual coercion context and psychosocial correlates among diverse males.
   French, Bryana H.; Tilghman, Jasmine D.; Malebranche, Dominique A.
   Psychology of Men & Masculinity, Vol 16(1), Jan 2015, 42-53. DOI:10.1037/a0035915
8. Coerced Sex Not Uncommon for Young Men, Teenage Boys, Study Finds – American Psychological Association, March 25, 2014 (A total of 43 percent of high school boys and young college men reported they had an unwanted sexual experience and of those, 95 percent said a female acquaintance was the aggressor)

It's shocking what happens when you refuse to be trapped in an Echo Chamber and actually use Academic Resources to balance reality against desire and even Bogeymen! Tis time for some to try growing up and have a try at dealing with "Reality".

I know it's hard, but you may as well get some value for all those Dollars being paid out for education and not Cult Membership. For any who need help, I refer you to the excellent work of Steve Hassan, "Combatting Cult Mind Control" (1988), "*Releasing the Bonds: Empowering People to Think for Themselves*" and "Freedom of Mind: Helping Loved Ones Leave Controlling People, Cults, and Beliefs" (2012).

If you still need a Kitten, find an animal shelter.

The gift shop is now closed!

BBC election coverage: Bigotry, bias and corruption

AVfM Video Source · 26 April 2015 · Archived copy · Original

The BBC recently used public funds to host a sexist Q&A on upcoming election issues. Election candidate Mike Buchanan calls them out:

Dan Perrins: Shoes they will never walk a mile in, much less 75

Paul Elam · 26 April 2015 · Archived copy · Original

Two years ago today Earl Silverman threw a rope over the rafters in his garage and used it to hang himself. It was a tragic end to one very good man's dogged and tireless efforts to establish a shelter for Canadian men who were victims of violent partners.

Earl's tenacity in life made the shock and sense of loss of his death all the more profound. It was also a source of outrage for many of us as we watched the feminist community, the mainstream media and the Canadian government look the other way and whistle about a suicide which they played a role in causing.

[image]
Earl
The people with the resources, political muscle and public influence in the area of domestic violence had ignored, dismissed and even mocked Earl for years. All he wanted to do was help people. All they wanted him to do was shut up.

Score one for their side. Earl will never pester them again about the victims they throw under the bus each and every day. They are culpable in his death as surely as if they had tied the noose and fitted it around his neck.

When it came to Earl's personal decision to end his life, I think Karen Straughan had the most incisive view of the matter. And she knew the man far better than I did. I can only paraphrase from memory, but she said she did not believe that Earl killed himself in a fit of despair or self-pity. He took his life hoping that it would bring attention to the problems people were ignoring. In a sense, he intended his death to be a continuation of his work to make something good happen for an egregiously underserved population. It was, in a sense, a strategic suicide driven by desperation.

I choose to believe Karen is right. Rest in Peace, Mr. Silverman.

It is fitting, then, that this post also involves another tenacious, driven Canadian man who has spent so many years pounding the often icy pavement in Hamilton, Ontario, reaching out to help homeless men and spreading the word about men's issues to as many people as possible. He literally never stops.

Yes, it is Dan Perrins. And he is about to do a lot more pavement pounding. This time the 75 mile stretch between Hamilton and Toronto. Danny is undertaking the trek to do what he has so often done before: Raise money to help the disadvantaged and marginalized men via the Canadian Association for Equality.

From their website:

"We are pleased to announce that Dan Perrins and his canine companion Jeb, will be participating in Canada's national Mental Health Week this year. The way Dan has chosen participate is to walk from outside of Hamilton to Queen's Park Toronto. He has dedicated this walk to his older brother Anthony Perrins who killed himself on May 8, 1982 and Earl Silverman a friend and fellow human rights advocate, who killed himself on April 26, 2013.

[image]
From left to right, Dan and Jeb
Dan himself has been diagnosed with Post Traumatic Stress disorder and is familiar with the current mental health system in Ontario. His dog Jeb is part of his therapy for PTSD.

He's called it the "Men-Tell Health Because Silence is Deadly" walk in the hopes of encouraging men to reach out for help. He also wants to raise awareness about the lack of help for men who do reach out.

Jeb and Dan will start in Dundas, just outside of Hamilton, and walk towards Toronto. They'll be stopping at city halls of the municipalities along the way to hand deliver letters highlighting the necessity and urgency for an increase in mental health services geared towards men. It will take him about 5 days to cover the distance, which will be about 75

miles in total. Further details of the route Jeb has picked out for them will be announced shortly.

He will be staying in each city for a few hours most likely around 10 am – 2 pm along the way for a few hours to talk to people each day too.

Dan has chosen to walk for the Canadian Centre for Men and Families. Donations will help programs for men currently running at the centre, such as counselling, peer support, mindfulness meditation and legal resources, and help to create a larger variety of services to serve a wider population.

To support men's mental health, click here to donate now. Be sure to designate the donation to the "Men-Tell Health Walk (Because men not asking for help is deadly)" fund.

Dan is also inviting all those who support men's mental health to join him for legs of the walk."

AVFM is pledging a $3.00 per mile donation to CAFE for this project, and we are challenging all who are willing and able to add to that total. If you can't give and you live in the area, please consider walking side by side with Dan in one or more of the legs of his walk.

I also want extend a public salute to Dan Perrins for once again putting the "active" in activism in ways that most human beings simply won't do.

I don't know if there is a heaven, but if there is I am betting Earl Silverman is there right now, smiling about Dannyboy.

I know I am.

When psychotherapists hurt families

Tom Golden · 26 April 2015 · Archived copy · Original

Note: This article is also available in Spanish.

Imagine a paranoid schizophrenic.

He believes that everyone is out to get him. The world is conspiring to kill him. They are at every corner, at the bus stop, in the parking lot and watching his house at night.

He seeks out a psychotherapist. He is surprised but delighted when the therapist agrees with all his delusions. The therapist says, "Yes, people are out to get you, they are at the bus stop and parking lot and they are watching your house." The patient and therapist collude on how to deal with this "problem" and in so doing dig the patient deeper and deeper into a delusional world that is ruining his life and the lives of the patient's family.

The family has been trying to help the gentleman realize that this is a part of his psychosis, and he needs to take his meds, but they have been far from successful. Nothing they can say has made any difference. Now the patient has a professional ally who agrees with his delusions and that person is also an authority.

The family is sunk. They try to get a court ordered commitment to a mental health facility but the therapist testifies that the man is fine and his thoughts are not in error. The judge listens to the therapist and decides against the commitment.

Things go downhill quickly. It was bad enough for the family to deal with the man's pathology on their own but now they are outgunned and easily defeated by the authority, the therapist, speaking out and contradicting their reality. It is simple to see the devastating impact of such collusion and the irresponsibility of the therapist. This is clearly malpractice.

But could this happen in real life? I'm afraid so.

I have seen a very similar dynamic when watching cases of what the DSM calls "Parent Child Relational Problem." This is known outside the DSM as PAS or Parental Alienation Syndrome.

When this occurs one parent, usually the mother, believes that the other parent, usually the father, is the sole antagonist. She tries to alienate the children from the father by telling them falsehoods about him and claiming what a bad man their father is and that they should be afraid of him and not associate with him. She often wrongly claims him to be abusive, hurtful, and disruptive even though he is none of these things or is only a fraction of what she claims.

The man is nowhere near what she is describing, he is simply a partner in a relationship that has gone sour. He likely was a part of the problem just as the wife was also a part of the problem but in PCRP the wife frames him as the only problem and a dangerous one at that.

The wife's erroneous beliefs share some commonality with the delusions of the schizophrenic. Both are far from the truth. Both are very hurtful to family members with the PCRP untruths being more directly injurious to the children. The underlying reason for this blaming and shaming is unknown but what is clear is that she seems to have an unbridled fury with the father over the failure of the relationship and an intensive desire to make him pay, and pay dearly.

She seems literally out to get him. She will often do things such as make false accusations towards the father or accuse him of sexually abusing the kids or of domestic violence against her.

Enter a psychotherapist for the mother.

What I have sometimes seen in this sort of scenario is the therapist going along with the mother's erroneous assessment of the father. Rather than do the hard work of helping the client assess both his and her responsibility in

the failure of their relationship, and the tough work of learning to share custody, they instead take the easy path of agreeing with all the negative exaggerations the mom concocts about the dad.

The therapist may even encourage the mother to attack the man in court, or push for ending his visitation with the children. Worse yet, the therapist may testify in court that the father is the problem and needs to have a limited role with the children. The testimony is based solely on what was heard from the mother. If you only get one side of the story you are doomed to failure.

Mother and therapist are a team in their common belief that the father has been the real problem and work together to find ways to minimize the father's involvement and cut the children off from any contact with their dad. All the while the mother's responsibility in the divorce and relationship problems is completely ignored. With the therapists help, the mother is able to convince the judge and lawyers that her husband is the problem and needs to be treated accordingly.

It should be clear to people that this sort of unhealthy alliance between therapist and client is not helpful to the client and is certainly not helpful to the children or father. Now the mother has an ally who believes her delusional fury about the husband and is willing to testify in court to that effect.

This sort of testimony is devastating. The judge and lawyers tend to believe a professional therapist and see them as objective and holding the best interest of all. But in this case it is simply not happening. The therapist and mother are fused in a one-sided partnership to sink the father. This puts the man in a very precarious position where it is likely he will not be believed and will pay a steep price of being vilified and cut off from his children at a time that the children need him dearly.

In essence, this one-sided partnership is setting up a very heinous scenario.

Based on the testimony of the mother and her therapist the judge and lawyers will be duped by the false accusations into severely punishing the father. This dynamic is being called "3rd party abuse" where the institution, in this case the family courts, abuses the father in a continuation of the mother's abuse.

Now the father is the recipient of the abuse from not just the mother but from the actual institution that is supposed to be helping him. They are carrying out a punishment based on the mother's and therapist's false accusations. The institution is cutting dad out of his kids lives not because he is a bad dad but because the mother and therapist claim he is.

How could this happen?

Gynocentrism

The first reason is gynocentrism.

We live in a world that is steeped in an unconscious mandate. That mandate is very simple but very few people are aware of its presence and power. The mandate is to protect women at the expense of men.

We have been living this meme for centuries. It is actually what has made every successful culture thrive. It is an essential part of each culture to protect its women. Without women our culture would die a quick death and so we see the necessity and men sacrifice their own safety and sometimes their lives to keep the women safe.

- Think Titanic, where men willingly jumped to their deaths into the icy water while giving the women the lifeboats.
- Think every war we have ever fought and the hundreds of thousands of men who gave their lives.
- Think firemen and policemen sacrificing their safety and sometimes their lives so that other can be safe.

This mandate runs all around us and most of us aren't even aware of it.

When a mother gets furious and one-sided about the husband being the only problem and being dangerous, guess what happens? People automatically jump to protect her.

In a gynocentric world where the protection of women is an unconscious priority that is what people do without thinking. Protect the woman. The other side of this is if the man claims he is not the abuser he is immediately seen as suspect.

If you add in a therapist testifying in court that the man is the problem this is often insurmountable. Keep in mind that the same gynocentrism is likely present in the lawyers and in the judge. Due to this they will be easily swayed and more vulnerable to the testimony of the wife and the therapist. The therapist is the one link that should have training and awareness that goes beyond the gynocentric brainwashing but sadly this is rarely the case.

Male Disposability

One important result of gynocentrism is that men are seen as disposable.

They die in greater numbers at work, at war, by suicide, by murder, from nearly every major health problem and on and on. And guess what? No one cares.

People automatically and unconsciously see men as disposable. If you were to take any of the above examples of places men die more often and suddenly have women being the more frequent victims you would see protests in the streets. Immediately!

People would not tolerate seeing women die at war or at work. Congress would act quickly. But why don't they react now? Because men are seen as disposable.

Guess what that perception does? It diminishes the importance of men's emotions. If he is disposable then his emotions are just not that critical. Not like hers.

I have seen couples therapists who focus nearly exclusively on the emotional pain of the wife but blatantly ignore the pain of the husband. This happens more often than you might think but most don't see it. They too are living in that gynocentric trance that sees women as victims in need of assistance and men as, well, there to help women. Men's emotional pain is routinely ignored while men are described as cold and unfeeling.

This sort of automatic and unconscious bias plays out in a therapeutic relationship. In our example it increases the chances of the therapist being suckered into the lies of the mother since the therapist is seeing the world through gynocentric glasses. It will also mean that such a therapist will be less likely to sow concern or even see the man's emotional pain.

Women are Victims

For the past 50 years we have seen an incredible push to view women as victims. This push has been facilitated by the strong presence of gynocentrism.

Probably the most influential force in this movement has been the domestic violence industry. Their claims have for years voiced the meme that men are the primary perpetrators and women the sole victims of domestic violence.

This is how they gained traction to start. They would focus only on female victims and male perps. Due to gynocentrism everyone was more than willing to see women as being at risk and men being the perpetrators. The activists pushed this meme hard and told story after story to the media that it was women who were the perennial victims and men the perpetrators.

They were successful in gaining the attention of the gynocentric media who went along with this biased point of view and once you get women complaining about their safety and the media reinforcing that the politicians can't refuse to join the parade with academia not far behind.

This push to see women as victims has been so successful that there is now a default disbelief that men can even be victims.

All the while the peer-reviewed research is telling a very different story. Good science does not fall for the gynocentric trance.

The research is saying that men are between 33% and 50% of the victims of domestic violence but there is no one asking for stories about men, no one highlighting men as victims, no media reinforcing that claim, no politicians working to protect them and very few in academia who might offer support.

What do you get? You get a world that sees women as victims and men as perpetrators simply from a woman's accusation. In divorce cases lawyers have been suggesting women make false allegations of domestic abuse for some time knowing that even an allegation will stop the judge from giving much custody to the father.

This is mostly a risk free tactic since false accusations even when exposed, rarely are punished. Women are believed when they claim victimhood. Gynocentrism and the prevailing victim mentality insure that to be the case. Just think of a woman tied to the railroad tracks and imagine how many men line up to help. Judges, police, lawyers, therapists and on and on.

Political Correctness

Therapists are paid a good salary to be able to identify and assess pathology.

There are many psychological disorders that increase the likelihood of false allegations. Among them are borderline personality disorder, sociopathy, dissociative disorder, narcissistic personality disorder and other personality disorders. Lying and false accusations are not uncommon in any of those diagnostic categories.

The therapist is expected to be able to spot this type of pathology and when the pathology is present to be able to not reinforce such untruth to the client, or to the public, or in court testimony.

Sadly, the days of therapists being trained to root out such evil are pretty much gone.

In today's mandatory Politically Correct climate any woman claiming rape or domestic violence is believed no matter what. Even questioning her about her story is framed as re-traumatizing the victim or what they are calling "blaming the victim." If therapists go along with such a mandate their hands are tied – how do they stand up for the truth if the client is falsely accusing?

The therapist's inability to do so leaves their clients at risk, the families at risk, the court system perjured and themselves at risk of a malpractice suit. The therapist has simply become an enabler.

Over-Identification

The profession of psychotherapy tends to draw people who have a history of difficult childhoods and rocky upbringings.

Many therapists work through these early troubles in school or in their own therapy. Having worked it through puts them in a very good position to be of help to others who have experienced similar difficulties.

However, there is a subset who never really work through their own troubles and this can lead to all sorts of complications. One of those is if the therapist has not resolved old issues around being a victim – then when a client comes along who claims to be a victim, the chances are good that this therapist will over-identify with the client's victim stance.

In other words, the therapists unfinished childhood issues start being seen in the problems of the client.

Now the client's victimhood becomes enmeshed in the therapist's own victimhood. As soon as that happens the therapist loses objectivity. It is no longer simply about helping the client see the truth and work towards living a healthy and happy life. Now they are banded together as partners dedicated to stopping the identified perpetrator. They are a team to stop the bad guy, and that bad guy is both the bad guy envisioned by the client and the bad guy of the therapist's old and unfinished stuff.

So put all five of these things together and what do you get?

Gynocentrism, male disposability, victim mentality, political correctness, and a therapist who is overly identified

with the victimhood of the client.

You get real trouble. The therapist will no longer be able to see the client in a therapeutic manner. More likely they will be seen as a comrade in a war to rid the world of this perpetrator.

At this point the therapist has become a danger to both their client and to the client's family. The truth is a casualty but so is the client's family. To make matters worse the therapist carries credentials that make them an authority and a part of the system.

The therapist has an official seal of approval that is then carried into the courtroom to sink the chances of the man to even see his children. This application of gynocentrism and the four other factors described above are killing our culture.

Fathers are Good

The fact is that fathers are a critical part of their child's life. Nearly every metric shows that when fathers are a big part of the child's life the child does better. When fathers are absent things fall apart in a big way. By limiting father's access to their children we are not only hurting the fathers, we are also setting our children up for failure. The gynocentric family court system is killing us.

We know now that dads do things automatically that help the healthy development of the child.

Here's one. Fathers are far more likely to toss their kids in the air. The mom's grit their teeth and warn him to be careful.

Now we know that being tossed in the air helps the kids to later be more able to take risks. The dad's automatic behavior with his children is exactly what they need.

By removing fathers from the homes we are shooting ourselves in the heart. The research is clear. Father involvement is a huge factor in healthy child development. By limiting the time fathers spend with their kids we are not only hurting the fathers, we are hurting the children.

Any time there is therapy done with a divorced family there needs to be checks and balances. If one parent is blaming the other totally, making accusations of abuse and domestic violence and wildly flailing in attempts to implicate the other, there needs to be some sort of safety valve.

We need a third party to verify that is the case. We need to have supports for all members of the family whether it is the mom, the dad or the kids. Divorces are serious business and can be extremely hurtful. We need to be sure they we are not the third-party abusers who have fallen into a trap of lies.

Those therapists who go along with the pathology of the accusing parent need to be called out on their incapacity to treat their client in a healthy and productive manner. They need to face disciplinary action if their over-identification has caused more pain and trauma in the family. They need to see the rights and well-being of all family members as being the essence of their work.

Eating while MGTOW: Bobbing flayed BBQ ribs

August Løvenskiolds · 26 April 2015 · Archived copy · Original

Famed native New York City TV chef Bobby Flay's dreamy 10 year marriage to *Law & Order: SVU* actress Stephanie March has turned into a nightmare served extra crispy. News accounts vary on which one of them filed for divorce but their prenuptial agreement is being challenged as well – poor Steph is due to get only $5000 per month and that's barely enough to cover the bleach treatments on her tresses, I guess.

As men going their own way (MGTOW) well know, it is bittersweet when couples you like split like a kiwi under a cleaver: bitter that another marriage has collapsed and sweet that you knew better than to fall into the marriage trap that destroys the lives, families and bank accounts of so many good men.

I mean, seriously: *Law & Order: SVU* features cops and lawyers destroying the lives of men (both guilty and innocent) every week merely because men dare to have sexual desires. Even touching – *even looking at* – any woman associated with that show should be seen as the height of suicidal ideation in men. Rattlesnakes are safer, tastier, and won't bite your retirement funds.

Although he was born and reared in New York City, Flay adopted Southwestern Cuisine as his hallmark to the point where he married Dallas girl March, who made uncredited appearances as his friend on some of his barbecue (BBQ) shows. In honor of his new-found "freedom" from having sex with March (but he's not free from paying her for it) and since he'll be tied up in court for a bit, I figured I'd help dudebro Bobby out by sharing some of my BBQ secrets.

One cornerstone of BBQ is the preparation of slabs of pork ribs. There is something distinctly primal to the combination of open fire, slabs of meat and ripping juicy flesh from one bone after another, much like attorneys gut the wallets of hapless former husbands while their ex-wives are bobbing their heads with approval on the laps of their new boytoys.

Many novices confuse BBQ with outdoor grilling. The methods have some common elements but the techniques are wildly different – grilling involves fast cooking of things like burgers and hotdogs over direct high heat. BBQ is prepared slowly using indirect heat for most or all the cooking. In relationship terms, grilling is a 10 minute walk of shame and BBQ is a drawn out divorce court fight.

Back in the 1980's the company I worked for gave 5 year anniversary gifts to employees who could survive the pressure cooker of long hours, impossible deadlines and international travel. Most of the gifts were gender neutral but one was distinctly male: a Weber® Original Kettle™ grill.

If you don't have access to a BBQ pit, you can modify a charcoal kettle grill to serve as one, but first you will need to gather what I call "veggie tailings" – the forgotten debris left over from vegetable preparation, much like the quiet, ignored tears of the confused children of divorce.

Veggie tailings include otherwise discarded things like:

- The husks, silk and stems from whole ears of freshly cleaned sweet corn.
- The dried husks, tough outer layers, stems, cores and root ends of large, sweet yellow onions.
- The stems and seeds from peppers like bell or jalapeño.

The leftover debris of any other fragrant vegetable that you enjoy is a good candidate for the tailings pile. If I'm planning on making BBQ I'll gather up the tailings for several days beforehand – once I even got corn husks free when I saw a farmer's market owner husking corn for sale and I asked nicely if I could haul off some of them to go with my purchase.

The fuel:

Regular, cheap charcoal is fine for use as fuel. In my area mesquite-infused charcoal is sometimes available and if the price difference is not too great I'll use that.

Chips or chunks of whole mesquite wood are also nice to have – I soak these in water for at least overnight before I use them. These are used only after the fire is started, of course.

The veggie tailings you've been collecting will also be turned into fuel. More on this below.

Firestarter:

I use an electric fire starter – basically a loop of metal that you plug directly into a wall outlet/or via extension cord once you are ready to start the fire. I avoid lighter fluid – while some folks have fond memories of the chemical aftertaste, I find it to be as unsavory as thinking that a prenup will protect you from a harridan armed with a pricey, weaponized divorce lawyer.

Prepare for the burn:

Remove the top cooking screen from the grill and on one side of bottom grill screen (NOT the center), make a small pile of charcoal. SMALL. We are BBQing, not grilling! If you want to be precise, make a square with 25 charcoal briquettes (5×5). Top with the cool, unplugged electric fire starter, then build a pyramid like the patriarchy of old forced feminists to erect: add a layer of 16 (4×4) briquettes, then 9 (3×3), then 4 (2×2), then 1. Beautiful.

Prepare the ribs for the BBQ:

Many people use a "dry rub" for the surface of their BBQ ribs – some recipes for these rubs can be quite elaborate – see, for example, this untested one from the Food Network.

I prefer to omit these rubs completely – like marriage, I find dry rubs to be painful, disappointing and utterly unnecessary to one's BBQ success – the salt in the rubs tends to draw moisture out of your meat and the spices on the surface can turn bitter if they burn.

Instead, using heavy-duty aluminum foil, I build a "cradle" under the ribs to contain their natural juices as much as possible while allowing the smoky heated air to surround them. If the ribs appear to be low in fat I'll be tempted to rub some oil on them but I've found this step to be unnecessary also – raw dogging it works best for me.

Prepare the Veggies:

Peel 4 or more ears of sweet corn, saving the husks and other debris for the fire. Place on heavy-duty aluminum foil with salt, butter and whatever spices you prefer. Wrap tightly.

Slice off the stem and root ends of one or two yellow onions, saving the debris for the fire. Slice the remaining bulb in 2-3 round disks, each about 1/2 inch thick. Remove and save the dry outer layers of the slices.

Place a slice of onion on a sheet of aluminum foil and top with a splash of teriyaki sauce and a pat of butter. If you like, add a sliced button mushroom or two and seal the packet. Repeat with the other slices.

We DID start the fire

When all else is ready, it is time to fire up the grill. Plug in the electric starter. Within 5-8 minutes the coals will be aflame and you can unplug and remove the starter. I take this chance to flatten the coal pyramid to an arc slice of no more than 2 briquettes high. After about 4 more minutes all the coals should be at least 50% grey with fire and ash. It is time to damp down the fire like affirmative consent dialogue kills sexual passion.

If you have soaked-in-water Mesquite chunks or chips around, drain them and layer them over the hot coals. Careful! – the upwell of steam can be fast and scalding.

Next, later about 1 to 2 inches of veggie tailings over the coals. The steam should be robust but you still want to keep the fire going. This is the art of BBQ – moderated heat, not too hot and not too slow.

Onto the flames!

Place the top metal grill surface atop the damped coals and place the ribs and veggie packets on the cool side of the grill away from the direct heat. Open both the top and bottom air vents on the grill to 100% and close up the grill with the lid. After a minute or so, a strong vortex of steamy smoke should be bursting through the top vent. Close the vents to 50% – you may need to tinker with them to keep the fire low and steady.

As the veggie tailings dry out and eventually char, then burn, the sweet fragrance of corn/onion will permeate the neighborhood and local feminists will start hunting you for your resources, much like Stephanie March hunting for Bobby Flay's credit cards. Tell the feminists that your fictitious "girlfriend" (or better, your fictitious "boyfriend") is the real cook in the family and that she/he'll be back from the store later. Once feminists are satisfied that your resources are under matriarchal supervision, their interest in your money will wane.

Keep an eye on the steam vent – too little steam/smoke means either:

1. The fire is going out like Lesbian bed death, in which case you may need to open the vents or even leave the top off for 5 minutes to refresh the fire, add more charcoal, or more likely
2. The fire is burning too hot, in which case you may need to damp down the fire further with more veggie tailings/damp wood chips, or cut down on the air reaching the coals.

Slowly cook the ribs, corn and onions for 2-3 hours. During this time you can prepare a BBQ sauce (see below) or taunt feminists on Twitter. For the last 10-20 minutes as the fire reaches its highest heat, remove the ribs from the foil and place them over the high heat to brown and caramelize the outside of the ribs.

Remove the food from fire, cool for 8-10 minutes, and serve.

To sauce or not to sauce:

I start with a bottle of commercially produced BBQ sauce but I always modify it. I'll add minced garlic, chopped green onion, chopped jalapeno pepper, black pepper, hot sauce, some leftover wine or beer, and whatever else I think might be interesting, then slowly simmer the result while the ribs are cooking.

My not-so-secret ingredient is a wild one: Angostura Bitters. One to two tablespoons to a bottle of sauce adds an amazing punch of flavor.

Bobby Flay worked in steamy kitchens for decades to build up his restaurant empire. At age 50 he should be enjoying the fruits of his labor. Instead, he will now be in a court fight with a vicious, toxic shrew.

Not even the best sauce can make that palatable.

Some previous entries in Eating (While) MGTOW:

- She's toast
- Boom boom chicken
- Chicken Valenti cassolette
- Hug box feminist vegetables
- Stuffed chauvinist pig
- Buck buck chicken
- Chili, no beans. I got your powder
- Look at the flowers! Stoup
- Gender binary gelatin dessert

- Spicy civil breakdown chicken

TEDx – Ep6 Lessons For My Poor Son

AVfM Video Source · 27 April 2015 · Archived copy · Original

SkepTorr weighs in on lessons for young men. Subscribe to him.

Will Brittney Griner Get The Ray Rice Treatment?

Mumia Ali · 27 April 2015 · Archived copy · Original

By now I'm sure you've heard – WNBA star center Brittney Griner has been in the hoose-gow for going upside her fiance, fellow WNBA star Glory Johnson's head in a rough and tumble that would make Rickson Gracie blush. The happy couple was arrested by the Goodyear, AZ police, and, according to AVFM Sports Editor Ty Henry, the WNBA is currently "obtaining more information" into the events surrounding the arrest of their two marquee players. Just for the record, it has been suggested that it was Griner who was the aggressor, arguing with Johnson for several days before the brawl broke out in their Phoenix-area home where a man attempted to break up the two, himself getting hurt in the process. According to her Wikipedia page, Griner is 6'8″, 199lbs, while Johnson weighs in at a mere 170lbs and is 6'3″. That is important, because the argument goes, at least when it comes to straight couples, that the reason why the focus is on the men involved is due to their inherent physical size advantage they have over women (disregarding the fact that "Jack Spratt" couples are quite common). Of course, that goes right out the window when lesbian couples, where one more or less takes on the more "masculine" role is being considered, eh?

So, let's get right to it – one can't help but recall last year's hot story, where on Valentine's Day weekend, then NFL star-running back Ray Rice, punched out his then-fiance Janay, in an Atlantic City casino and resort elevator. Before all the facts were in, Rice was quickly suspended from the team, then booted from the Baltimore Ravens football club altogether, and then was suspended indefinitely from playing in the NFL ever again. An enormous push on the part of social justice warriors and Black feminists descended onto the NFL, imploring them to make much more noise about domestic abuse, and held out Rice as the whipping boy of all that is wrong with the league's culture of "toxic masculinity". As Rice would go on to say a year later, he was nearly brought to suicide as the result of the CYA lynch mob mentality and actions on the part of NFL Commissioner Goodall and company.

The NBA seems to have followed suit, airing ads about the need for men to "lean in" and have "conversations" about domestic violence and the like, seen most prominently during the famed All-Star Weekend that took place in NYC earlier this year. So, it is very interesting that its sister organization, the WNBA, now has to grapple with the very issues they have been raking male fans and players over the coals with.

The questions, are obvious. Will Griner be suspended from the Phoenix Mercury, pending results of a full police investigation? Will she be released from the team, due to the bad image Griner has given them? Will the WNBA indefinitely suspend her, like the NFL has done Rice – and if not, why? On what grounds?

More questions: will the WNBA now prominently display adverts, discussing the facts about domestic violence, and urging awareness of same to their lesbian fans and players? Will the WNBA now have lesbian anti-domestic violence advocates and workers, there to school and train its personnel and staff, on the issue? Will there be all manner of armchair psychological profiles of Griner in the press in the manner done to Rice, to account for her abusive actions? After all, it is a matter of public record that Griner has reported being bullied as a child – a classic "tell" of an abuser. If not, why?

Even more questions(!): will Feminista Jones, write about the ills of domestic violence as they pertain to the Black lesbian community in Time magazine? Will Kimberly Foster and her team at For Harriet, do the same? Will Kali Nicole Gross, PhD, pen at least one column about the darkside, pardon the pun, of Black lesbian love, in the august Huffington Post? Will Brittney "Professor Crunk" Cooper, speak on it from her perch at Salon.com? Keep in mind everyone, that a major plank of the Black Feminist manifesto, going all the way back to the Combahee River Collective more than four decades ago, was all about being deeply concerned with Black lesbian women; today, Black Internet Feminists, proclaim loud and long their allegience to the LGBT communities in Black America. Well, now is their time t really put up or shut up – will they?

Now, let's keep it brutally 100 here. I think we all know that to ask the questions, are to answer them. None of these folks, nor the WNBA itself, gives a damn about the truth, or fairness, or justice. They all care about their own

bottomlines, and the ideologies they nuture and harbor, in that order. And if we've learned anything coming out of the Ray Rice affair, is that piling on men and men alone (recall the fact that Janay Rice herself has gone on the record in saying that she was just as much at fault as her now hubbie Ray in what went down that night in that elevator) is big business in America. Nothing will be said about the current Brittney Griner issue because it doesn't fit the Narrative, that only men alone can be aggressors – never women, under any circumstances.

Even if it's a lesbian couple who are duking it out in the middle of their own living room in full view of witnesses.

If you think what happened to Stephen A. Smith in the wake of the Ray Rice story was bad, can you imagine what will happen to him if he were to dish on the Brittney Griner issue in his signature no-holds-barred, tell-it-like-it-TIZ way? He won't just be fired; he'll be walked up to Calvary Hill and crucified.

I predict that the Brittney Griner story will quickly go down the rabbit hole, because it doesn't excoriate the right people. And I further predict that Black feminists will act as if nothing ever happened, even when prompted to discuss the matter (and oh, believe me, I will be prompting them, just so it will be on the record – follow me on Twitter to see all the action for yourself!).

You heard it here; count it!

What does R_PE culture mean to you?

B.R. Merrick · 27 April 2015 · Archived copy · Original

I remember when I first went to see "The Silence of the Lambs." I walked home from the theater hugging my nipples. I remember telling myself that I definitely didn't want to have any nightmares about it. Thankfully, that has never occurred.

I think that the character of Hannibal Lecter, played in an unfortunate immortal fashion by Anthony Hopkins, was a misrepresentation of men and of the nature of evil. The film does work in another way, however. As I've said before of great art: It has a tendency to transcend the original intentions of the artists who create it. Seeing how Hopkins went on to portray Lecter twice more as some sort of lovable antihero, it is clear to me that the culture didn't fully comprehend that Lecter can be seen – and in my opinion ought to be seen – as symbolic of truth.

Americans are especially curious when it comes to the meanings of words like truth. Our politicians gather on a regular basis to bloviate about truth, freedom, etc. and they get millions to emotionally respond. Whenever this happens, I remind myself that what the campaigners are doing is manipulating emotions with words, like rapture.

We love truth right up until the moment that it becomes uncomfortable. Then we want our delusions so that we can go on feeling happy. I wrote an article years ago for another website about how I believe truth is like a mountain. You can spend your life researching, hiking, writing poetry, painting, photographing, looking at, and living near a mountain; and only gather a handful of information about it. Your mind and your emotions will change quite a bit concerning the mountain, but it will remain unchanged and unfeeling.

Truth is much the same. Truth is cognizant knowledge of reality, of facts. Reality, like a mountain, does not change shape. (I am deliberately leaving out mountains like Mount St. Helens that are formed by volcanic activity. Duh.) We either fit our minds around reality, as pleasant and unpleasant as it routinely gets, or we spend our lives stumbling about.

In the film, trainee Clarice Starling was warned by her professor not to allow Lecter to ask her any personal questions. Her fixation on her hopeful rise through a prestigious organization, which Lecter immediately gleaned from a fairly impersonal first interview, led her to abandon his good advice:

You're so ambitious, aren't you? You know what you look like to me with your good bag and your cheap shoes? You look like a rube. A well-scrubbed hustling rube with a little taste. Good nutrition has given you some length of bone, but you're not more than one generation from poor white trash, are you, Agent Starling? And that accent you've tried so desperately to shed: pure West Virginia.

To this Starling could say little more than: "You see a lot, doctor." The end result, after being sent unknowingly into the hell of another disturbed mind, is that her professor, a father figure who ascends a staircase just like her real father going up to heaven, is unable to offer her any comfort when Lecter proves that he can get to her anywhere at any time he likes. He knows the uncomfortable truth about her: She's an orphan from a world of poverty who has nightmares about screaming lambs and fantasies about saving victims. Now that she has a sociopath in her head, certain unpleasant thoughts about herself will never leave.

Not long before I saw that movie, I had the opportunity to be at a presentation that helped to teach me the importance of words. A man and a woman demonstrated for the group. Another man giving the presentation showed a 5X8 card to the man and different one to the woman. Then he held up a third card to the entire group with one word minus one letter: R_PE. He asked the man what word came to his mind. "Ripe," he replied. He asked the woman. With a slight look of astonishment, she replied, "Rape." Then he showed the group the other two cards. The man had read a card with words like "strawberries," "fruity," and "sweet." The woman had read a card with words like "crime," "violate," and "dirty."

The truth behind this activity? Just three letters and one underscore can mean the difference between the most

pleasant and unpleasant thoughts. By itself, R_PE can mean nothing. It looks like an acronym, and an unknown one at that. Yet when reading the title of this article, I'm sure that every reader knew at what I was driving.

I was driving to Panama Beach, the site of yet another horrifying rape during Spring Break just this month, one that was caught on camera and witnessed by dozens of onlookers. A woman claims that four black college men raped her while she lay drugged on the beach. So full of their rapist bravado they were that they had the balls to film the crime in broad daylight on a crowded beach, while women watched going, "Whoooooo!"

National media is in an uproar, as well as the local sheriff, who called the video the "most disgusting, sickening thing." People all over this land mass want to look up to sheriffs, and one who joins in the national disgust over the national disgrace of unbridled male sexuality is sure to get his secret desire: to see the end of Spring Break in Panama Beach, which will undoubtedly lead to less worry one week per year, and a great deal less beer bottles to recycle.

I won't bother linking to the endless comments below the endless articles that call for genital removal, life sentences, and the death penalty for the men. I won't "blame the victim" for other people's sickening ideas of "justice." I will, however, point out that we have moved away rather rapidly from a culture where angry young women hold up signs saying, "Don't tell me not to dress like a slut; tell men not to rape." We now live in a R_PE culture where we hear, "Don't tell me not to drink and drive; tell the road to bend to my drunken will."

Since at least the Sexual Revolution, this one week per year has been about one thing to the young adult participants: going wild. The seemingly limitless jack-off videos of "Girls Gone Wild" are commonly shot at numerous Spring Break and Mardi Gras locations. We are asked to believe that the truth is that even women cannot tell, when bikini-clad and half drunk, when another drunk and bikini-clad woman is being raped. How long before Women's Studies programs in universities nationwide become mandatory for the young ladies?

They'd better pull it off soon, before Florence Welch does another video for another one of her songs. As you can see in this linked video, the songstress behind Florence + the Patriarchy Machine spends the bulk of the video simulating a gang rape bang. The difference, I suppose, is that she's not on Spring Break while it happens.

What is the message women are being sent when they watch a gang bang, I mean rape, I mean bang, I mean r_pe, I mean, "Whoooooo!"? It's the same mixed message, complete with mixed signals, that they asked for with the premiere of "50 Shades of Grey," a movie that mainstream media brags about breaking this, that, and the other box office record. I have no need to see such a movie, because I already know what it's about, having sat through a far more sexually explicit French movie entitled "Romance" (yeah, right), about a young woman with a gorgeous boyfriend who's content, in herbivore fashion, to hang out with her like brother and sister rather than have sex. After numerous casual encounters behind his back with numerous other men, she decides on a rather ugly but well-established middle aged man who ties her up and sexually assaults her. To solidify their "harmonious" relationship in her mind, she picks up the baby she made with her boyfriend, turns on the gas stove, blows up his apartment while he is sleeping in it, and runs off with her abuser, obviously because she is not bikini-clad and drunk on a beach where everyone goes to have sex.

The political Left has always understood the power of semantic arguments. They have usurped the word "liberal" that was once tied to tolerance of differences, and bastardized it, as they do with language in general, to mean the state of being extraordinarily generous with everyone else's money. Having won this victory, they are now free to redefine any word they choose: black, feminist, rape, minority, union, oppression, and now "Whoooooo!"

They also know how to tie up the political Right in their never-ending semantic game, and the political infighting has now reached such a degree as to make any meaningful debate problematic at best. Both the Left and the Right want power over discourse so badly now that truth itself remains largely silent because few are speaking it.

Fortunately, like a mountain, truth also remains large. The truth is that on beyond semantics, words are important. Words are, like music, a distinctly human language. Words are symbolic, and symbols call words to mind. A culture where hateful people are in charge – people who listen to hateful women – is a dying culture, because hate cannot

produce life-oriented thoughts and behavior. The words that “liberals” control continue to have various meanings, contexts, and symbols that they will never be able to completely control.

When free speech becomes a privilege and is guarded by something as sickening as political correctness, it dies. When men are sent mixed signals, and continue to believe that fast-and-easy sex with the opposite sex is possible in a dying culture, they can ruin their lives.

The truth is: It is long past time for men to spend Spring Break bonding with each other, far from the influence of women. When men lead the way, women are sure to follow, except that this time they’ll have to do so by going in their own direction, like the men. More male bonding means women are further from men. This will lead to more female bonding, and a resurrection of the mystery surrounding the opposite sex.

It should be painfully clear that the empire’s all-encompassing desire to regulate humanity is failing, when heavily regulated universities filled with heavily regulated learning and heavily regulated minds filled with heavily regulated guilt over politically incorrect thoughts go on largely unregulated Spring Break to have sex with women whose minds are filled with thoughts (and fantasies) about r_pe.

Want more truth? Here’s some truthful advice: If you don’t want to have regretful bad sex with men who will now regret it for the rest of their natural lives while they suffer the mother of all public lynchings, don’t go on Spring Break. And don’t tell me what to write; tell yourself to stop reading.

Excerpt from Black Man's Guide Out of Poverty

Aaron Clarey · 28 April 2015 · Archived copy · Original

The following is an excerpt from *The Black Man's Guide Out of Poverty: For Black Men Who Demand Better,* by Aaron Clarey, better known as Captain Capitalism.

No matter what the media tells you,
No matter what politicians say
And no matter what Oprah says,

Families need fathers.

This "heroic single mother" bullshit is precisely that – bullshit.

Because of a myriad of reasons (beyond the scope of this book) there is a social, political, and economic push to marginalize fathers in today's society, belittling the role they play in both society and the family. In return, they exalt single motherhood, single parenthood, and pretty much any other form of the family as long as it isn't the normal, nuclear family, and as long as it doesn't have a father.

Unfortunately, this skewed approach has had the disastrous consequences you'd expect it to have when you more or less dismiss or kick out an entire sex from society. Divorce, broken families, broken children, crime, psychological problems, recession, lower economic growth, increased bankruptcies, drug addiction, alcoholism, you name it, nearly every problem we have today in the US is (at least in-part) due to the lack of strong, manly fathers in today's families.

Thankfully, however, just because society is trending this way, doesn't mean you have to. And like all other decisions in life, if you make the right ones, your personal life will benefit from it. So when it comes to raising your children you have to ignore what society says and KNOW that children NEED their fathers and they need tough fatherly love.

Of course, children can't just get by on "tough, fatherly love." They need both the nourishing, forgiving, kind, sweet love from their mother and the disciplinarian, patriarchical love from their father. But right now society is so skewed towards the motherly "bribe you with cake" method of rearing that children are being ill-reared. This not only gives you the right to mete out the tough, fatherly love, but a mandate.

What this tough, fatherly love is though, is simple. It's the love that is more concerned with your children 30 years from now, than you are about them today. So while the mother is tending to all the immediate needs of her children today (food, injuries, care, emotions, etc.), as a father it is your responsibility to train them, prepare them, and equip them to survive as adults into tomorrow.

Sadly, this is not the "cookies and cake" sort of love the mother gets to deal out, but it is no less important. It is telling your child no, disciplining and punishing them if they display aberrant behavior that will get them hurt and killed in the future, and ensuring they do not get too full of themselves so they might function well with other adults. But the real value of fatherly love is the wisdom, guidance, and context they will need to navigate and be successful in life.

For example, my insistence on humans being the most important thing in life, and your wife/children being the most important human beings, is the context necessary for every human to go forth and get the most out of life. That context, however, is just not provided by mothers.

Another example was a female friend of mine whose dad would not pay her way through college unless she majored in a STEM field. At the time she hated him for it. He was "not letting her be herself." But in the end this WISDOM paid off greatly. She is now a doctor, does not live at home, and does not worry about poverty or strife.

> And a third, lifting weights. When I was a teenage boy I was told by my mother that girls don't like jocks or big strong guys. They liked sensitive caring men. Men who listened to their problems. And all the other typical female bullshit women say. Of course, pursuing that strategy was a SPECTACULAR failure and led to absolutely NO success with women. It wasn't until I listened to one of my fatherly male elders did he provide me the guidance that women do not want sensitive, caring men, but strong, aloof, and indifferent men, no matter what they say. In the end I hit the gym (among other things) and improved my success with women dramatically.
>
> The point is that your sons and daughters need strong, disciplined, and strategic long-term love. Because while motherly love is kind, forgiving, and absolutely necessary it does NOTHING to prepare your children for the harsh realities of life that they are going to face in the future. And if you don't deliver this necessary love to them, they WILL suffer a life of confusion, failure, ineptitude, and strife because they were always pampered, never trained, hardened, or disciplined.
>
> In short, it is the mother's love that ensures the child doesn't run away.
>
> It is the father's love that ensures your child wants to come back home to visit you as an adult.

National Coalition for Men files formal complaint with U.S. Defense Secretary over bogus army sexual assault court-martial

Paul Elam · 28 April 2015 · Archived copy · Original

The National Coalition for Men (NCFM) has filed an **official complaint** with the U.S. Secretary of Defense and others, after a lengthy inquiry, in the matter of the court-martial of a highly-decorated combat veteran and Army Officer.

U.S. Army Major Christian "Kit" Martin is an Apache helicopter pilot assigned to the 101st Airborne Division at Fort Campbell, Kentucky. Major Martin has served with honor and distinction for nearly 29 years including several combat deployments to Iraq.

As a result of NCFM's extensive inquiry they have filed a 19-page complaint with Defense Secretary Aston Carter, Army Chief of Staff General Ray Odierno, the DOD Inspector General and Senator Rand Paul. The complaint has been shared with approximately 20 other political office holders and news media outlets including the *Military Times*, and *Dateline on ID (Investigation Discovery),* who is considering covering this story as another in a long list of ideologically and politically motivated persecutions of military personnel involving allegations of sexual assault, harassment, and domestic violence.

As we have seen many times before, the allegations that involve various sexual assault violations stem from a high-conflict separation and divorce from a vindictive ex-wife, who has been well educated in intricacies in the way that allegations of sexual assault are handled in the military, and the knowledge of the ferocity of how those allegations result in court-martial proceedings.

In today's military, almost any allegation of domestic violence or sexual assault is certain to be sent to a court-martial, regardless of the validity of the allegations. Many of the Pentagon and military senior leadership have been cowed and neutered by ferocious ideological feminists who send cases to court-martial even when the facts state otherwise. In this case, the allegations had been investigated and rejected by civilian authorities more than a year before the Army picked up where they left off.

Not surprisingly, the ex-wife's allegations came only after being told by Major Martin that he wanted a divorce; allegations about incidents that she said had been going on for years but she never told anyone, never said anything to anyone, never sought out or asked for help from the dozens of resources and programs available to military domestic violence victims; they just kind of popped up when she was faced with divorce. My, isn't that interesting! Can anyone say, BULLSHIT!?

What is even more disturbing in this case is the fact that court records, transcripts, and official files have already determined that the allegations are unfounded and have decided that Major Martin's ex-wife was untruthful (a liar).

The court records show that Major Martin's ex-wife; Ms. Joan Harmon, isn't his wife at all. She never was. It has been discovered that Ms. Harmon never divorced a man she married, Mr. Carlos Guerra, a resident of Tennessee, before fleeing nearly a decade ago with their three young children. Mr. Guerra, still Harmon's legal husband, tried without success for years to find Harmon and their kids.

As a result of the efforts of Major Martin's legal team, his ex-wife, or should we say his bigamist ex-wife has been formally charged with a felony count of Bigamy in the Commonwealth of Kentucky. She has already been arrested, arraigned, and is pending trial in August.

NCFM has also discovered that the military has attempted to pressure civilian authorities to dismiss charges against Ms. Harmon, which is a clear violation of the Posse Commitatus Act, 18 U.S.C. § 1385. If the charges against Ms. Harmon are dismissed, her credibility as the sole accuser will be enhanced, thereby increasing the chances of a conviction. Consequently, the Army is trying to make that little irritating fact go away.

There is also significant evidence of the issue of Unlawful Command Influence on the part of military commanders at Fort Campbell, primarily on the part of the Deputy Commander for Operations, Brigadier General Mark Stammer, or as he is referred to in military circles as "Stammer the Hammer," presumably due to his no-nonsense and zero-tolerance approach to allegations of sexual assault and domestic violence.

[image]
Brigadier General Mark Stammer
AVfM is in full support of no-nonsense and zero-tolerance approaches and policies to address domestic violence and sexual assault but we are also fully aware of how spurious and false allegations seem to take on a life of their own, especially under the hype and hysteria of the non-existent sexual assault epidemic in the military. This false allegation monster is exacerbated by false and misleading facts about the real extent of the problem, retaliation, extreme political correctness, self-serving interests and capitulation and cowardice to the shrill voices of sex assault epidemic supporters, including the likes of Senators' Kirsten Gillibrand and Claire McCaskill.

The mountain of evidence, however, paints a very different picture; one of a fast track to a court-martial based on little to no evidence as in this case in addition to allegations made by a liar; a determination already made by civilian Kentucky authorities.

Just as we have seen at our college campuses with the shoddy, Homer-Simpson-like unqualified investigations, kangaroo courts and the rush to judgment, the same principles are applied to our military. It seems, in today's day and age, innocuous and innocent conduct is immediately classified as some type of harassment or assault, and cases are sent to court-martial based on nothing more than unproven and unverified allegations. In many cases like this one, they are sent to court-martial even when the allegations have been proven false in a civilian court of law.

NCFM has discovered at least 16 separate state and federal criminal law violations that Ms. Harmon has committed that have been ignored by the Army, yet they are basing their case primarily on allegations made by a liar, and quite possibly a pathological liar.

As we have seen and reported before, there are more than a few problems with this suspect court-martial. The desire, or the political need to appear to wipe out sexual assault in the military by any means possible has resulted in the hijacking and obliteration of the truth, the constitution and due process.

Civilian military criminal defense attorney Jocelyn C. Stewart of Tacoma Washington, a former military (JAG) prosecutor and defense attorney who specializes in military sexual assault, states;

> Now more than any other time in the history of the United States military is a service member at risk of being accused of sexual assault, facing investigation by tenacious law enforcement and eventual trial by court-martial.

As a stern warning to all male members of the U.S. military; you are in a hostile work environment; an environment that can mean the end of your military career or land you in prison based on nothing more than one false allegation. Even if you don't end up in the Leavenworth Detention Barracks, you are one false allegation away from having your life negatively changed forever.

The only true and accurate way this can be described is that this is lunacy times infinity on steroids.

This is all too often a common scenario where allegations alone; without proof, seem to suffice to charge a soldier with a host of offenses, and in effect, ending that soldier's career. The NCFM complaint letter also addresses the overbearing and overreaching sexual assault briefings that portray only men as abusers and only women as victims.

This overreach is having a devastating and negative effect on the military. In a recent article in the *Military Times*, many soldiers shared their displeasure at being labeled and told time after time that essentially they are rapists who need to be trained and reminded over and over not to rape.

In the article, Army Staff Sgt. Alexander VanArsdall said the military's sexual harassment and assault prevention training has been

> one-sided, and overly focused on painting men as aggressors and women as victims….a common thing among male service members, when they head into the training, is to say, 'It's time to learn what a racist, sexist, intolerant bastard I am.'…that's what it feels like. We start to get a little indignant and upset, and feel persecuted in our own right.

Domestic violence and sexual assault posters, billboards, brochures and handout materials litter military installations like graffiti in Times Square on New Year's Eve. Leaflets are taped above urinals in the men's latrines, and one military member interviewed stated that he cannot walk 50 feet without seeing something to remind him what a despicable rapist in waiting he truly is.

NCFM reported of the story of now retired Army Lieutenant Colonel Darin Haas, the former Fort Campbell SHARP director who was charged with violating a restraining order. As it turned out, the restraining order, made by a philandering ex-wife, was fraudulent; the policies and legalities of the Clarksville Tennessee Police Department were called into question, and all charges were dismissed. The main stream media, however, once they got their salacious headlines of a high-ranking Army officer who headed the sexual assault program being arrested, ignored the subsequent exoneration – they were no longer interested in the story.

Major Martin continues to fight and we expect some significant changes in his case. It is to be hoped that someone in the military's hierarchy will review these draconian, biased policies and make changes to restore a level of sanity, common sense, and rule of law to these types of allegations and how they are handled.

Major Martin's fiancée Laura Spencer has set up a Facebook page; "Protect your Soldier" for support. Please feel free to visit her Facebook page and offer some support.

It is hoped, due to the media interest, that this case will become the catalyst for the overhaul of the military justice system in the manner in which allegations of sexual assault, harassment, and domestic violence are handled.

The bottom line is that there is no epidemic of sexual assault in the military. Those statistics being thrown around like bird seed have already been debunked. The so-called misleading surveys have already been proven inaccurate, and from a commonsense perspective, does anyone actually believe in the figures being thrown around that essentially state that someone in the military has a chance of being the victim of a sexual assault that is FORTY (40) times higher than what occurs in the City of Detroit?

PUUUU-LEEEEZE!!!

There is no dispute that there are cases of sexual assault, harassment and domestic violence in the military but to classify it as an epidemic based on a false narrative, hysteria and a rush to judgment, is simply a terrible insult to the majority of honorable men and women in our military who do not engage in these types of behaviors.

Level-headed commonsense solutions, rule of law, the constitution and due process should dictate how these cases are handled. Not, as in the case of Major Christian "Kit" Martin, should an innocent man be sacrificed on the hysterical and delusional altar of political correctness and gender ideology run amok.

At long last, justice for Vladek Filler

Paul Elam · 28 April 2015 · Archived copy · Original

Editor's note: This article is also available in Spanish.

They say the wheels of justice turn slowly. As in so many other cases, "they" are not particularly reliable informants. As we all know, very often the wheels of justice do not turn at all and when they do it is often to roll across the backs of innocent people. Particularly men.

Vladek Filler is such a man. In his case the "justice" system ran him down in the street, then backed up to leave tread marks on him again for good measure.

In his case, though, I am very happy to say that the justice system experienced a correction, even if just for a moment.

Vladek has been through an eight year nightmare, starting with an abusive, extremely volatile and disordered ex-wife who made a false allegation of rape in the process of a divorce. That allegation landed in the hands of a corrupt, ideological prosecutor who committed multiple violations of prosecutorial ethics and law to get a conviction.

When that conviction was overturned because of the prosecutorial misconduct, the same prosecutor's office went after him again for an alleged assault. Vladek was convicted for allegedly tossing some water on his wife in a fight and was forced to serve 21 days in jail.

[image]
Vladek and Son
Just as he prevailed in getting the bogus rape conviction overturned, Filler was again exonerated in a post-conviction review on April 24. Represented by attorney Hunter Tzovarras, Vladek's conviction was tossed out, a remarkable, exceedingly rare event at post-conviction review. Even more remarkably, his conviction was unhinged because the court accepted Tzovarras' argument that Filler was again convicted because of prosecutorial misconduct.

The court essentially ruled that the same prosecutor's office persecuting Vladek Filler all these years was still at it, and that his conviction and incarceration were the product of malfeasance from state functionaries. They also cited Brady violations in their ruling. The conviction has been completely vacated and the new Deputy District Attorney has dismissed the charge.

Now Vladek Filler is a free man, with no criminal record, just as he was before the Ellsworth, Maine prosecutor's office went on an illegal and vicious campaign to ruin his life.

That office, as some of you may know, was voted out on their corrupt asses in the last election which is arguably the reason that the new DA did the right thing.

Mary Kellett, the prosecutor who drew first blood in this eight year war, is out of a job and now has the distinction of being the only prosecutor in the Maine to have had her license suspended by the State Supreme Court for prosecutorial misconduct.

For a man who lived nearly a decade of his life in turmoil, this ending is as good as it gets.

It must be said that there was some excellent legal work (and activism) done during the course of Vladek's saga. I have it on very good authority that attorney Hunter Tzovarras did brilliant, tenacious work on Vladek's behalf. I know enough to say that our readers in Maine might want to bookmark his website.

Other than Mr. Tzovarras, there have been many good people over the years who have stepped up to make what aid they could in this classic struggle of one man against a monster of a bad system. There is one person who stands out

to me in particular:

Vladek Filler.

I have had many, many people tell me that they could not take the stress of what I do. I even let those kudos go to my head every once in a while.

Unless I think about Vladek.

I have been watching his case for five, almost six years. I have tried to be as supportive as possible when I could, as many at AVFM have, but mostly I have just followed events to the best of my ability, which is mostly all the justice system allows me to do.

In following this case, though, I have been honored and awed to witness Vladek Filler carry weight and face pressures that would make me fold like a cheap suit. Whatever I or AVFM or attorneys or other activists have done to try to help further his cause, it was in the course of our jobs. We could all be as noisy and irritating to the legal system and the press as we wanted because we were shielded from any real consequences.

Vladek Filler stared straight down the barrel of a gun for eight years without blinking.

He never quit fighting, never cried uncle, never dropped it all just so he could get out from underneath the crushing weight of a justice system turned savage. He never made a deal, took a plea or kissed their rings in hopes they would call off the dogs. They came after him with everything.

He stood his ground like a lone, defiant Spartan warrior.

I don’t think I have ever known anyone so brave, or so honorable. Vladek Filler forced the wheels of justice in his case back on track and in doing so scored a victory for all of us.

This is a great moment for justice and a great moment for Vladek Filler. Let us hope that now he and his loved ones can move forward, savoring the peace and the fact that justice, at long last, has finally been done.

Feminist “terrorists” call in bomb threats and earn Protein World millions

AVfM Video Source · 29 April 2015 · Archived copy · Original

Pretty much everyone disagrees with feminists, so they had to step up their game from whining to terrorism. Sargon of Akkad takes a look at their most recent debacle that backfired spectacularly!

Eating while MGTOW: The Sizzle of the Lambs

Walter Romans (TDOM) · 29 April 2015 · Archived copy · Original

When I'm not biting the heads off kittens, you are likely to find me standing with a smokin' hot flame on my right and a very tasty little lamb chop to my left, both of which are about to make me extremely merry. Pull your heads out of the gutter, guys. We aren't talking about THAT kind of flame, nor THAT kind of lamb chop. This is, after all, about satisfying the primal urges of the man who isn't wasting his resources on what could be a futile attempt at achieving satisfaction from a tasty little lamb chop. This recipe should shock even the most vocal feminist into silence and satisfy the Hannibal Lector in all of us. It is best when eaten rare and can even be served with fava beans and a nice Chianti.

August Løvenskiolds latest offering managed to smoke out my better nature by reminding me that BBQ season is nigh and that it may be time for me to blow a little smoke of my own. In the world of BBQ, there is BBQ and there is BBQ. Purists will tell you that BBQ is low, slow, indirect heat and smoke. But in the broadest sense, BBQ has come to mean nearly anything cooked outdoors (and sometimes indoors) over an open flame. Accordingly, there are actually three ways to do BBQ: grilling, smoking, and slow roasting. Most of what we call BBQ is some combination of the three. August's slow roasted ribs are a prime example. He roasts them over indirect heat for 2-3 hours and uses smoke as a flavoring ingredient. I'll leave smoking for another day, but it is an even longer process where smoke not only adds flavor, but is used as a preservative. But grilling is what most folks think of when BBQ gets mentioned. That's my topic today.

Grilling is a hot and fast cooking process using direct heat. It is best done with charcoal or wood fires, using hardwood (such as oak, mesquite, or fruit woods). While the kind of wood can be important to the flavor, the smoke doesn't have time to penetrate the meat the way it does in longer cooking methods. This makes marinades, seasonings, and sauce more prominent as flavoring ingredients. Obtaining a charred outer crust is another way to enhance flavor.

The key to good grilling is to start with the meat or vegetables, whichever the case may be. What you intend to grill dictates everything else. My opinion (and yours may be different) is that the best lamb chops for the grill are the smaller New Zealand or Australian chops. They are smaller because the lambs are slaughtered younger. Because they are younger, they don't develop as much of the gamey flavor that turns a lot of folks off lamb. Besides, enjoying underage lamb won't entice local law enforcement to invite you to dinner at the big house for the next several years, although any officers called to the scene might think dinner at your house is warranted.

Once you've purchased your lamb chops, you may want to French them. Forget it guys, Frenching lamb chops has nothing to do with… well whatever you think it has to do with. Frenching, in this context, means to remove the fat and cartilage between the rib bones, giving them a nice clean look. If your ribs have come in a full rack, it is easiest to French them before cutting them into chops. But most likely, they will have already been Frenched so all you need do is trim any excess fat, then cut them apart.

Next, prepare the marinade. This not only adds flavor, it helps to reduce the gaminess, if done properly. At the hotel where I learned to prepare what many said were the best lamb chops they had ever eaten (and others said was the only time they ever liked lamb), I used a mint, lime, & cilantro salad dressing because that's what they wanted me to use. But I figured I could do better, so one day when there was no dressing, I improvised. There was no going back. For one or two racks of chops the following should do:

1 Tbs each fresh parsley, cilantro, and rosemary, finely chopped
2 Tbs mint leaves, finely chopped
Juice of 1 lime
½ tsp Dijon mustard
1 clove garlic, minced
1 tsp onion, minced

Pinch salt, pepper
2 oz olive oil, extra virgin

Combine all but the olive oil, then whisking quickly while slowly drizzling in the oil. Don't stop whisking. What you want is to emulsify the mixture. Normally oil and water (or lime juice) mix about as well as a feminist and a frat boy, but with the addition of an emulsifying agent (mustard) and rapid motion, you can force them together against their will without worrying about any false allegations to create a pleasantly creamy marinade. If they don't emulsify, oh well, you can still use it to marinate your chops, it just won't be as cool. Hint: if you want to begin your meal with a salad, make a little more to use as a dressing and set some aside.

Toss the chops in the marinade until they are well-coated. I like to refrigerate them overnight, but a couple of hours will suffice. Before grilling, shake off any excess marinade.

Once you've marinated your chops, you should be ready to light the grill. Paul's method works well. So does August's. I would caution against using any chemical starters because they can get into your food. I also caution against using pre-treated ready-to-light charcoal for the same reason. Let the charcoal burn for about 30 minutes or until white-hot. In the meantime, prepare your potatoes and veggies.

I like to use small potatoes (red, gold, or purple) because they cook faster. Coat them lightly with oil, sprinkle with salt and pepper, wrap them in foil, and place them directly on the coals. Roast until done. Time can vary from 30 minutes to about an hour. Unwrap them, smash them, and drizzle with garlic butter before serving. Start the potatoes 20-30 minutes before grilling the veggies.

Slice an eggplant lengthwise (aubergine to our European friends) into ¼ to ½ inch thick slices. Do the same for a zucchini. Coat lightly with olive oil and season with salt and pepper. Lay the veggies across the grill and cook until done, turning once about halfway through. They can be served as is, but if you enjoy fava beans, cut the veggies into bite sized chunks.

While the veggies are grilling, open a can of fava beans and dump them into a small saucepan. Heat them over the grill with some stewed tomatoes and a bit of fresh oregano, salt, and pepper. Drain the beans when hot. Stir in the grilled veggies. You can grill a slice of onion and clove or two of garlic with the other veggies if you like and add them into the mix.

But, if you prefer, corn works extremely well on the grill, but I prepare it somewhat differently from August. Leaving the husks attached at the bottom, gently peel them back on each ear. Remove the silk, brush with a little butter or olive oil, then season with salt, pepper, and granulated garlic. Pull the husks back up and place them on the grill. Turn as necessary to keep them from burning, but a little charring is a good thing. Remove the husks before serving.

The chops cook quickly. What you want is to char the outside while leaving the inside nice and rare to medium rare. For this the coals need to be really hot. If you are bold and daring, place the chops directly on the coals, otherwise lower the grill as close to the coals as possible. If placing the meat directly on the coals, gently and carefully blow away any ash (it doesn't taste good). But be careful. Putting your face too close and blowing too hard can cause burns to the face and eyes. If the coals are good and hot, a couple minutes per side and they are done. No sauce necessary, but a drizzle of the mint, lime, and cilantro dressing works. However, getting mint jelly anywhere near this should land you in prison for rape where hopefully you will share a cell with Dr. Lecter.

Some previous entries in Eating (While) MGTOW:

- She's toast
- Bobbing Flayed BBQ Ribs
- Boom boom chicken

- Chicken Valenti cassolette
- Hug box feminist vegetables
- Stuffed chauvinist pig
- Buck buck chicken
- Chili, no beans. I got your powder
- Look at the flowers! Stoup
- Gender binary gelatin dessert
- Spicy civil breakdown chicken

Dr. Tanveer Ahmed – Keynote speaker 2015 TorontoDV Symposium

Attila L. Vinczer · 29 April 2015 · Archived copy · Original

We are delighted to present Dr. Tanveer Ahmed as our 2015 TorontoDV Symposium keynote speaker. Ahmed is travelling from Australia to deliver what will be a spectacular presentation about the effect of Domestic Violence on men, women and children.

His comprehensive balanced approach will drive the direction of Domestic Violence to a closer end, where both men and women will be seen as significant victims and significant perpetrators thereof. Dr. Tanveer Ahmed will deliver insight aimed at our Judiciary as well as the public they officiate over. We desperately need to better understand the entire dynamics of DV and IPV.

Articles such as this one, authored by Ahmed are needed in greater numbers addressing the whole of DV and IPV, Intimate Partner Violence.

Men forgotten in violence debate

"There is too little acknowledgement of the importance of male disempowerment in debates surrounding domestic violence. Gender relations have changed dramatically in the past few decades, but discussions about family violence are stuck in the mindset of 1970s radical feminism."

That article caught my attention and the backlash that it caused, was alarming. Why? Who would not want to include men as significant victims of Domestic Violence, when that is what science tells us? It was clear to me, Ahmed would be an integral speaker at the 2015 TorontoDV Symposium.

We look forward to having you in Toronto this June 5, 6 and 7, 2015.

Tanveer Ahmed's short bio

Dr Tanveer Ahmed is an Australian based psychiatrist, author and local politician. He is a general adult psychiatrist seeing patients in a range of settings, varying from hospital inpatients, doing legal reports for the justice system and seeing adolescents referred from schools. Tanveer has involvement in the media and writes on social and psychological issues in various Australian publications. He also appears regularly on radio and television. He is an elected local politician in a municipal area within inner Sydney. He is the published author of popular migration memoir "The Exotic Rissole". He was once chosen by a Prime Minister's committee as one of a hundred future leaders of Australia under the age of 40.

Tanveer has long held an interest in domestic violence issues, both from his experience in ethnic communities as well as the patients he sees within his practice. He was a White Ribbon ambassador in Australia for close to a decade, including helping to expand the campaign in Pakistan. He was forced to resign from his position after a feminist backlash when he wrote an article in the Australian newspaper arguing male violence can be an expression of underlying distress and male disempowerment was a growing factor in driving male violence towards women. Tanveer was born in Bangladesh but grew up in Australia. He is married and a father of two daughters living in Sydney.

Apostasy Now with Dean Esmay

AVfM Video Source · 30 April 2015 · Archived copy · Original

Apostasy Now speaks with Dean Esmay, Managing Editor of A Voice for Men, about issues revolving around misconceptions of men, masculinity, and how skepticism finds value when it is most difficult to apply.

You can listen to more Apostasy Now interviews here: http://apostasynow.net.

Jack Barnes looks back at ICMI ’14 as we look forward to ICMI ’15

Paul Elam · 30 April 2015 · Archived copy · Original

As we prepare for ICMI 15 in Houston this October, Jack Barnes recounts his experience at the event in St. Clair Shores last June. If you were there this will remind you why you want to come back, and if you were not it will give you a clue of what is in store for you this year if you attend.

Get your tickets now, while they are still at the lowest price. If you support men’s human rights, if you are angry about the current state of affairs, these conferences are just the right medicine.

Visit ICMI Website
Purchase Tickets

U.N. advises women need more in order to compete with men

Jason Sinclair · 30 April 2015 · Archived copy · Original

Well hear we are, back at the beginning of the debate. Do we want equal opportunities for all or do we want equal outcomes for all?

The U.N. released a report as noted in TIME that said the latter is what the world should strive for. I know this sounds like communism… Well it is communism, but apparently it's for a good cause. It's for the benefit of women. It's not fair that they would be expected to perform the same as men. They often decide to stay home and raise children, and why should that affect their bottom line? Why in the world would anyone's decisions have to change the outcome or solvency of someone's lifestyle.

You think maybe I'm exaggerating? Nope, here's a quote.

> *"We must go beyond creating equal opportunities to ensure equal outcomes," the report says. "Different treatment' may be required to achieve real equality in practice." This report, called progress of the world's Women 2015–2016,*

I wonder how far this should go? Should we ensure that the decision to not go to college or university has no affect on a persons life outcome. It's really not fair to stop someone from becoming a programmer just because they never went to school to learn to program! Maybe they couldn't afford it? Maybe they decided that they just don't have enough time to dedicate to study and work which would cause them not to be able to spend the time at home that they are entitled too.

Ahhh, the age old question. Do I spend more time at work and make more money or do I spend more time with my family? One allows me to provide a better standard of living for my family, the other allows me to be there for my family in person. It's not fair that one seems to always come at the cost of the other, and life should always be fair you know.

Another jewel from the article addresses this apparent inequality

> *"Removing legal barriers to female employment is not enough, the report says, noting that "we also need measures that free up women's time."*

I don't know of any legal barriers to women's employment, admittedly I live in the west and we have a much richer society than many of the countries they are referring to.

> *The U.N. is calling for more "decent work" for women, which they define as a job that is well paid, secure and "compatible with women's and men's shared responsibility" for children and housework. The report also says redistributing household duties is "critical" for achieving substantive equality worldwide.*

So men should do less paid work and women should do more paid work. Who gets to decide how a household should run? Should it not be up to the people who live in that household? If it makes more sense for a man to work out of the house due to an income he can likely expect in comparison to her then who is the U.N. to tell these people they are wrong. That if only they would split each duty evenly, never one doing more than the other on any specific task regardless of what it does to a specific household, we can finally expect to see parity.

So how about these thoughts, mandate that half of parental leave be taken by the father, if there is no father then there is no second half of the leave, same would go for fathers if there was no mother in the picture. This would allow men to spend more time with their kids in their formative years and simultaneously force women to gain valuable seniority and experience in the job market.

We could ensure women are filling up the fields that have few of them by mandating what courses are available to them when they apply to university or college. We could say, no we have enough women nurses, you are eligible to take engineering or math this semester. How about we do the same for men, no sir, engineering isn't available to you, you can take early childhood education, or nursing this semester.

I know that there are places out there where gender roles are fairly seriously enforced by society, but telling industries, companies, governments and employers that women need special rules and a helping hand helps no one. Especially women. I sometimes think the major difference between a feminist and a member of the MHRA is that the feminist doesn't truly believe that Women are absolutely as capable of making wise decisions regarding their own life, or that they should have to bear the responsibility for those actions. The MHRA on the other hand says, 'Go ahead, Make your bed and lie in it just as we all do.'

Vladek Filler wins again

Robert Franklin · 1 May 2015 · Archived copy · Original

At last, Vladek Filler is a free man. Oh, he's been "free," as in "no longer in jail," for over two years. But when I say "free," I mean free of all the consequences of the vendetta waged against him by his ex-wife and a shamefully corrupt Ellsworth, Maine prosecutor's office that stopped at nothing to railroad an innocent man.

That man, Vladek Filler, has always been factually innocent, but now he's officially, legally so. A state appeals court quashed his conviction of assault, the only prize former District Attorney Carletta Bossano's office had to show for its relentless hounding of him.

It all started some eight years ago when, in the midst of their divorce and child custody fight, Vladek's wife, Ligia Filler, claimed that he had raped her. Despite the fact that he had no police record, that the claim occurred during a child custody battle and that Ligia Filler was obviously emotionally unstable, Assistant District Attorney, Mary Kellett pursued the case against Filler with a zeal borne, not of a desire for justice, but of a desire for blood.

Kellett's behavior in Filler's case was not merely morally and ethically wrong, although it was both those things. It apparently was the product of her blind faith in the notion that women never lie about rape. I say that because of the multiple other rape and sexual assault cases prosecuted by Kellett that were either overturned on appeal or that she lost outright. Most prosecutors have a sense of when to charge a case, when to take one to trial and when an accused is probably innocent. Kellett seems to have had no such sense, at least when it came to sexual assault charges.

Otherwise, why did she not offer Vladek the dismissal the facts of his case so clearly warranted? Put simply, all Kellett had was the word of a woman who had every reason to lie and on whose behalf there was literally no evidence. Most prosecutors can see such a case for what it is — a sure loser.

Not only that, but the family court judge that viewed the same evidence Kellett did gave primary custody to Vladek, not his wife. How likely is it that a family court judge would place children with a father if the judge had the slightest inkling that the father might have done what his wife claimed? Without a doubt, that judge saw the truth — an emotionally disabled mother making wild, unsubstantiated charges against her husband for the sole purpose of keeping him out of his children's lives.

Mary Kellett didn't care. She knew, as few others did, that she would violate any rule of prosecutorial ethics and criminal procedure in order to put an innocent man in prison. And she almost succeeded. Filler was at first convicted, but the very judge who heard his trial for rape overturned the conviction on — of course — the grounds of prosecutorial misconduct.

But Kellett wasn't finished. Ligia also claimed that Vladek had tossed water on her during an argument. Now, most prosecutors wouldn't waste their time on such a trivial matter, particularly since, once again, there was no evidence that Vladek had done any such thing. But again, he was convicted, and again it was due to Kellett's misconduct. Filler served 21 days in jail.

It is that conviction that the appellate court overturned on April 24th. It too was the product of Kellett's many ethical violations.

But Filler is not a man to allow injustice to run free in the streets. Not content with complete vindication of all his actions by courts of law, he took on the District Attorney's Office and Mary Kellett specifically, filing a grievance against her for her blatant wrongdoing.

He won that one too. Mary Kellett now has the distinction of being the only prosecutor in the history of the state to have been suspended from the practice of law due to her ethical violations while in the service of the people of the county.

But even that isn't the end of the story. In last year's election, DA Bossano was ousted from office due in no small part to her failure to oversee the corrupt behavior of her subordinate, Kellett.

In short, Vladek Filler's story is that of a lone man standing up to a system of criminal prosecution that was all too used to running roughshod over men accused of sexual assault. What Mary Kellett did in Filler's case are the actions of a lawyer to whom it never occurs that there might be adverse consequences to her violations of law. Almost certainly, she'd done similar things countless times before and was astonished when one person stood up and shouted "Halt!"

Mary Kellett is now out of a job and has a black mark on her record as an attorney.

If this had been an NBA championship series, Vladek Filler would have swept the opposition. Eight years later, he has his children and his criminal record is unblemished. He is indeed a free man.

What he doesn't have, though, is his good name. Oh, the people who know him admire him and he has the love of his children and the avid support of his sister who did yeoman service on his behalf throughout his legal ordeal.

But the same Maine news media that were all too eager to shout from the rooftops allegations made against him, that reported his convictions, that unquestioningly channeled Ligia's false claims and Kellett's false statements about the case have suddenly gone quiet. Yes, those who were happy to convict an innocent man in their own court — that of public opinion — don't care to report the fact that, at long last, he's not guilty of the offenses charged. So far, not a word of his exoneration has been reported in the local or state news media.

In its own way, that's every bit as shameful as Mary Kellett's illegal, immoral and unethical conduct.

But in the end, Vladek Filler is the last man standing. For eight years, he stood against the enormous power of the state criminal justice system and won. That's something for every reader of this blog to ponder. Vladek Filler's grit and determination have been rewarded. Maybe yours can be as well.

And perhaps best of all, there are two kids (no longer little) down in Georgia who have a father they can look up to. They too can learn a thing or two about the power of being right and not backing down. Those kids may not yet realize it, but they've got a dad whose example will serve them all their lives.

Why yet another liberal progressive woman abandons feminism

Christine Damon · 1 May 2015 · Archived copy · Original

Editor's note: This article is also available in Italian.

I am not the typical woman you see posting pictures and declaring she doesn't need feminism. I considered myself a feminist for 30 years. Like most women who consider themselves feminists, I didn't read feminist literature or take women's studies courses. I just believed it was about equality. I believed, and still do, that women are as intelligent and capable as men and should have equal rights and opportunities. That is what I thought feminism was all about. I was wrong.

In June of 2013 my boyfriend was driving me to work. We were pulled over by the Ashland Police and he was arrested for rape, cuffed, and thrown in the maximum security rape tank at the Jackson County Jail on a $1 million bail. It seems there had already been a secret grand jury that had indicted on just the testimony of his accuser.

I was completely aware of the allegations. His father's now ex wife, Lisa, a mentally ill woman with a history of false reporting, was doing it to punish his father. It turns out the judge in the divorce had already dismissed her claims against her husband of sexually abusing the chihuahuas. Now she was going after Greg to hurt his father. She had told a friend that if she "didn't get the house, the boat and the dogs in the divorce she would destroy" his father's life by claiming that he had raped her.

I sprung into action. After alerting work to the situation, I drove home to start making phone calls. A terrible mistake had been made. I believed that I could get them the information and he would be released. I was wrong.

First, I found out that the police had not done an investigation. When Greg found out what Lisa was claiming, he immediately contacted the police. It took weeks for them to get back to him. He went down and told the detective in charge what had and had not happened. There had never been any sex, consensual or otherwise. Greg gave him a list of witnesses and informed him of her mental illness and the fact that she was on a list of psychotropic drugs. No witnesses were ever contacted.

How does this happen? How does a completely innocent man, with a completely clean record and no evidence that a crime was committed end up being thrown in jail and held on an enormous bail? We thought it must be complete incompetence. We were wrong.

It turns out the Ashland Police Department was rolling out a new program. It is called You Have Options and it is being widely celebrated and implemented in police forces nation wide. Under this program the police act more as rape crisis counselors than detectives. They blindly believe the accuser, allow the accuser to decide how much of an investigation takes place, if any. It also allows the accuser to decide if the witnesses or the accused are interviewed or informed of the charges. If Greg's father had not alerted him to what she was doing he might not have been aware of it until they were arresting him.

In the week after Greg's arrest I did the investigation the police should have done. I found Lisa's daughter, who was willing to testify for the defense on Lisa's multiple false accusations. I had established that Lisa was not even in the state at the time she claims the assault happened (two years prior), and I got a letter from a friend of Lisa's who claimed that Lisa had premeditated the false allegation to punish Greg's father in the event she did not get what she wanted in the divorce. I found a lot of exculpatory evidence and got it to the police. Making matters worse, in that first week I was also fired from the job that I loved and was given no explanation. It would all be worth it if I could get Greg out of that horrible place. The detective put together a report and delivered it to the DA who promptly ignored it.

It turns out that Oregon has hearsay exception laws that allow for the indictment for rape on just the accusers testimony if there is no other evidence and if there is no reason to question that testimony. By not doing an investigation the police managed to avoid all the evidence and all the reasons to question her claims, and as a safety

net for the DA, just in case they are completely wrong, and destroying innocent people's lives, the DA gets the grand jury to give them immunity. This is a recipe for disaster. No accountability.

Fortunately, Greg got an amazing public defender. She uncovered the fact that Lisa had claimed that Greg had been molesting her for years and it was all in her psychiatric report. The police had requested that report over a year ago and the DA was still waiting for it. When the report finally arrived, 53 days after Greg had been incarcerated and the day before jury selection, there was absolutely no mention of it. Lisa had made it up and lied to the grand jury, a felony. The charges were "dismissed in the interest of justice." Greg was released and I had him home.

That is when the real learning began. At this point I still believed that feminism was about equality. If feminists knew this was happening they would be concerned, too. Again, I was wrong. Feminists asked us not to come forward with the story. They did not want other women to be discouraged from coming forward. The DA chose not to file charges against Lisa stating that "Just as Hartley is innocent under the law because of his constitutional protections, so, too, the same presumption of innocence applies to his accuser" "How would we prove it? There was no confession or recantation."

So, the only time they will consider it a false report is when the accuser actually recants and confesses to the crime? The only evidence there had ever been of a crime in this case was of her filing a false report and committing perjury before a grand jury. No wonder they get to claim that false reporting is rare. What is really rare is women admitting they falsely accused innocent men.

Apparently we were supposed to go home and try to get on with our lives. We were supposed to pretend it never happened. The state, the city, and police refuse to acknowledge what happened. It wasn't their fault. There would be no justice. At least Rolling Stone admitted their mistake and apologized. We can not even get them to acknowledge we exist.

I descended on social media like a storm. Surely those good people on Huffington Post, Raw Story, Salon, among others would care that this was happening. False reporting is not only horrendous for the accused it makes it harder for actual rape victims to get justice. The response was being called a traitor to my gender, to be told I was internalizing my misogyny. I actually had a feminist threaten to destroy my life and contact my employer to get me fired. Jokes on her; I had no job.

Most of the feminists who bothered to listen, came back with attacks. My boyfriend should learn to control himself. I calmly explained he had done nothing wrong. They could not hear it. Feminists repeat the lie that false reporting is rare often enough that they blindly believe it. Even when the cases that feminist journalists use to prove that there is a rape crisis end up being false reportings, they still either choose to believe the accuser, despite evidence they are lying, or claim that at least they brought attention to the problem. They are so blinded they cannot even admit that a crime with actual victims has been committed.

The common narrative among feminists is that women do not lie about rape. They also charge anyone who bothers to question the veracity of those claims with victim blaming. There have been recent protests at Berkley and Ohio University against affording the accused due process. These feminists feel that since women do not lie about rape, we should just be able to assume that all accused are guilty.
There is absolutely no concern that innocent lives may be destroyed.

When the Rolling Stone came forward with an apology over the article on the UVA Gang Rape, which also ended up being a false reporting, their was a tremendous outrage. Feminists were not angry because innocent men were falsely accused and had their reputations damaged. They were not angry because a woman had committed the crime of false reporting. They were angry that Rolling Stone followed this narrative and inadvertently exposed the fact that women do, in fact, lie about rape. The fact that there were actual victims of the false reporting is not even mentioned. Not only did they not care about the victims of false reporting, they flatly refused to admit that they even existed.

Fortunately a local monthly publication was willing to cover our nightmare and wrote an amazing story, but people

needed to know about this outside of our little valley though. The You Have Options program responsible was being outsourced to other states. It was a finalist for the Webber Seavey award for Quality in Law Enforcement. Sen. Kirsten Gillibrand was promoting it to Congress as a solution to the rape crisis and was using it as the model for the Campus Accountability & Safety Act (CASA) program. I wrote articles and letters to every media outlet I could find contact information for, from DemocracyNow to FOX news. Absolutely no one was interested in covering the story. How could they continue to claim that false reporting was rare if they acknowledged it was happening?

The bigger question we should all be asking is, if there is indeed a rape crisis and if false reporting is so rare, why is it these journalists who are intent on exposing the rape crisis keep exposing false reportings and can not seem to find an actual rape?

What I learned in those first months was that feminism was not interested in equality. Feminism is a profoundly dishonest ideology that puts forth dishonest studies designed to get the results they want. Feminists attack anyone who even attempts to point out its shortcomings and hypocrisy. Feminism is in no way interested in the truth. And feminists are completely unconcerned with the injustices suffered by the falsely accused, all while claiming that they are fighting for men's rights as well.

I am a strong intelligent woman who fights for equality. I am an educated, a middle aged, hairy legged, liberal, hippy. I thought I was a feminist. I was wrong.

Lauren Southern tells: Why I am not a feminist

AVfM Video Source · 2 May 2015 · Archived copy · Original

Rebel Media contributor Lauren Southern recently made a video explaining why she is not a feminist, which resonated with a very large audience. As of this writing the video has received an impressive 560,650 views.

“A few years ago I uploaded this sign of myself saying I don’t need feminism, because I believe in equality – not entitlements and supremacy. To my surprise the photo was shared all over the internet, from Buzzfeed and even of Time Magazine. I got a lot of support for the photo, but I also got a lot of hate and criticism. Most of that criticism from feminists who claim/ed I do not know what the word feminism means because feminism is actually a movement for equality. So today I want to speak to those feminists and explain why I’m still not a feminist and why third-wave feminism is not in fact a movement for equality.”

Gamergate, bomb threats, and #GGinDC

Frank Lin · 2 May 2015 · Archived copy · Original

The online consumer revolt known as GamerGate has officially invaded meatspace–and yes, this is of interest to Men's Human Rights Activists, even those who don't much like video games (although an awful lot of us do).

Last night, at restaurant Local 16 in Washington DC over 300 members of the online movement gathered together to discuss their love of games and resist the authoritarian hydra of radical SJWism hellbent on controlling every square inch of popular culture. Much to the detriment of the mainstream narrative put forth by outlets such as the USA's ABC, The Washington Post, and other outlets, photographic evidence shows that excluding women and minorities was not on the menu.

Admittedly, however, diversity in hair dye was lacking compared to their philosophical opponents.

Anti-GamerGate meet-up

GamerGate meet-up

Instead, everyone was invited, even the curiously aggressive anti-gamergate columnist Arthur “The Mindkiller” Chu, a dogged, if not always coherent, critic of rational thought.

The event was organized by GamerGate luminaries Milo Yiannopoulos and Christina "Based Mom" Hoff Summers as a way for GamerGaters to meet, interact, network, and enjoy one another's company. In case you're new to GamerGate, the movement kicked off last summer as an investigation into corruption in games journalism and eventually exposed the radical feminist agenda of turning video game culture into a node for disseminating ideological feminist propaganda. The event went off without a hitch, despite repeated calls,Tweets, and emails made to the host venue by SJW's demanding that the event be shut down, culminating in Arthur Chu's final message, "It's ending tonight." Whatever Chu meant by that statement, he looked pretty stupid when after midnight an anonymous bomb threat brought in the police. Well, so much for going off without a hitch.

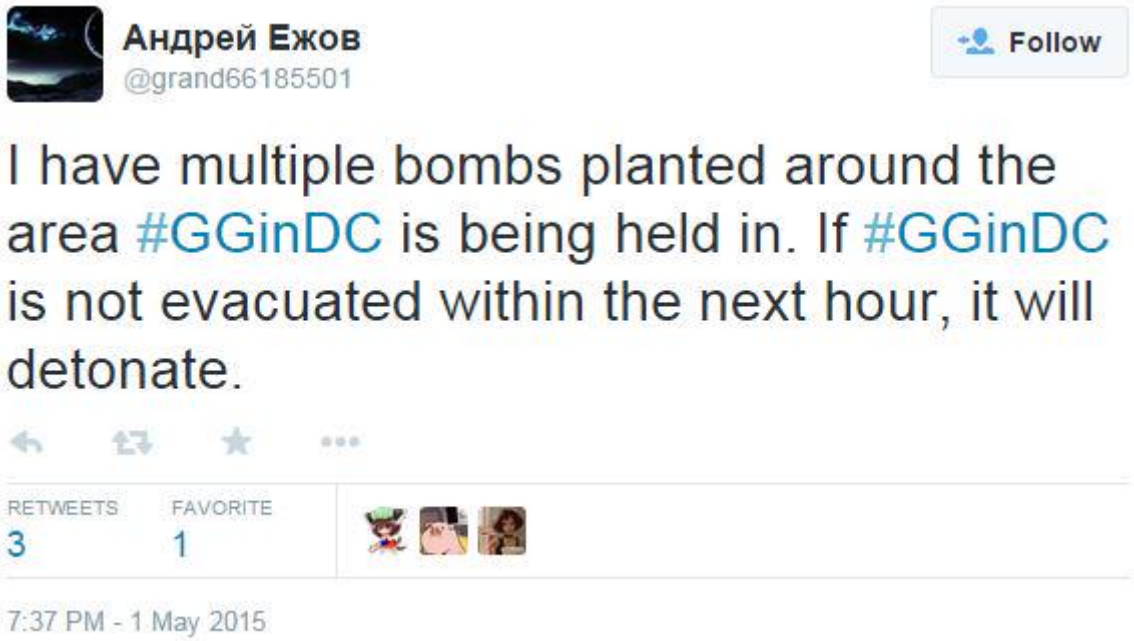

I highly doubt that Arthur Chu issued the threat and I'm inclined to believe it was the work of a third party troll, just as I'm inclined to think that the person who made the death threat against Anita Sarkeesian at Utah State was the work of a third party troll. Naturally we can't expect the establishment media to report this threat, but what we can do is observe a familiar pattern, based on the experiences of CAFE in Toronto, last year's first annual International Conference on Men's Issues at St. Clair Shores, Zen Men's Male Students In Peril conference last November, and the HoneyBadger Brigade's recent travails at the Calgary Expo–the first people to have a pro-Gamergate presence in the real world were Men's Rights Activists who came to say nothing except that gamers are awesome just the way they are and censorship is bad.

First they'll slander our leaders and try to prevent venues from hosting our events. If that fails, they'll either show up themselves to pull fire alarms or block entrances, or we'll get anonymous death threats. While thus far no threats

have lead to serious violence, it raises our security fees and forces us to take extraordinary measures to ensure that events go forward without disruption. Meanwhile the establishment media carries on if as we are the ones doing the threatening.

While this pattern can be discouraging, GamerGate has responded to the bomb threat by planning meetups in Sydney Australia, San Francisco California, and Boston Massachusetts. Instead of being dispirited, GamerGate took the bomb threats as a challenge, and is currently engaged in one thing that the Men's Human Rights Movement (excluding India) has only recently begun doing itself: showing up, having fun, and if anybody asks, declaring your non-affiliation with radical ideological feminism. This is the non-feminist counter culture we need. Little additional work is required because totalitarian feminists will predictably show the wider culture just how tolerant and committed to diversity they really are. The key is to not let yourself be intimidated.

Unlike the Men's Human Rights Movement, GamerGate has the advantage of being organized around video games, which are far more fun and sustaining than dreary discussions around domestic violence statistics, suicide rates, and male-only military conscription. I believe we stand to take a page from their playbook and whistle while we work.

"Based Mom" Christina Hoff Summers summed it up rather nicely, speaking to the gathered crowd of gamers:

> The media campaign against gamers has astonished me, not because it was one-sided and recklessly wrong and stupid, but because of all of you. The gamers were the first group that I've seen that pushed back their plans to turn gamer culture into Oberlin College. You staged the first citizen's uprising against the humor-impaired, check-your-privilege bullies. But I have to say, and I'm fond of saying, they made a big mistake when they took on the gamers, because you know how to slay a dragon. And you like to win."

So there it is, folks. The rate at which the wider culture is waking up to the truth about intolerant gynocentric feminism is rapidly increasing, and as long as we show up, eventually we'll turn the corner. If there's a GamerGate meetup near you, I encourage you to go and have fun (so long as you have genuine interest in the subject and aren't just there to proselytize). Our opponents' chief weapon is a threat-narrative based on a nebulously defined "Other." All we have to do is show up, self-identify as that Other, act like normal, healthy people, and before long the entire narrative sounds utterly ridiculous to the wider culture and falls apart. Once we disarm feminists of their best weapon our ability to advocate on behalf on men and boys will get a lot easier, as our philosophical opponents won't be able to lean on the image of the threatening "Other" in the imaginations of the general public. They'll have to discuss facts, and they'll lose.

And hey, if feminists show up too, say hi, and invite them to actually debate us some time rather than hate on us.

I believe the MHRM in the West is at a similar stage in its development as the gay rights movement was in the 1980's. On one hand homosexuality was still widely seen as deviant and threatening, yet everybody had a favorite band with a gay lead singer.

Most people born after 1980 regarded homosexuality as nothing particularly abnormal, and at some point in the

2000's resistance to gay marriage seemed to crumble overnight. That's not to say that campaigners for gay rights didn't work their asses off, but the most important groundwork was already laid in the 80's.

GamerGate gives people who care deeply about the problems faced by boys and men the opportunity to lay that sort of groundwork now. By showing that we, too, are human, and have the same type of real-world interests and concerns and hobbies that they do and by the way–men's rights are human rights.

So show up. Smile. And if you see Milo give that beautiful man a friendly wink for me.

Bullying: 3 rules

Lee Turner · 2 May 2015 · Archived copy · Original

For the generation of boys and girls reared almost exclusively by women, I have been thinking about how to explain, to borrow from the character of Tyler Durden, what bullying is and what one can do about it.

In Australia, March 20th is the National Day of Action Against Bullying and Violence. Participating schools are to run workshops on the matter and there is a government website Bullying. No Way! (BNW) offering graphic materials and lesson plans to facilitate this event.

The workshops include sensitivity training, a wristband and the school gets a certificate of participation. Toxic masculinity is not mentioned anywhere, though it all sounds like feminist incompetence anyway, more-so because the core message is institutional intervention. Institutional responses cost taxpayer money, but are they being operated on the right premise? This article uses the Laser of Occam to dissect and cauterize the issue of bullying in Australian schools.

When I went to school in the 80's and 90's bullying was an ordinary occurrence and I and some of my friends were frequent targets of it. Reflecting back on it now, I realise that whilst painful then, this experience was a necessary one. It has not destroyed our lives and appears to have been at least partly instrumental in making us what we are today – fully functional members of society, sometimes quite successful in career and business. It grows thick skin and teaches one to deal with personal conflict.

Bullying is a common theme in online media and much has been made of organised efforts to root it out in Australian schools. A so-called National Safe School Framework (NSSF) has been established and dates back to similar initiatives reaching as far back as 2003.

"Cyber bullying" has been in the news a lot. Meanwhile, overseas, the Columbine School massacre in the United States in the late 90's looms large in the public discourse and is the 9/11 of bullying. It is a problem with sometimes fatal consequences.

I can say from direct personal experience and of many of those around me that bullying can have a lasting negative effect on a person's life…yet, I can also say that overcoming bullying on one's own terms is a positive and empowering experience. Whilst the Australian government's efforts to do something about this problem are well-meaning, they will be ineffective and may do more damage than good in the long run, producing a generation of kids too reliant on institutional intervention in their personal conflicts, with bullying still alive and well somewhere outside of the reach of schools and governments.

Reading through the BNW site, I get a clear sense that a lot of it was written by people who have never been bullied in school, and if they were, did not succeed in overcoming it. Alternatively, bullies are natural leaders and the case may also be that government leadership in tackling this community concern is taken up by people that may well have been bullies themselves.

As such, the advice they offer is ineffective and is in general terms in line with feminist archetypes in society and public education – moral panic, social engineering and failure/incompetence redefined as success and personal uniqueness. They elevate victimhood as "inspirational" and fail to offer any solutions to the underlying problem or attempt to explore the causes in any detail. Their conclusion is unanimously to allocate more taxpayer resources to tackling the problem, which means jobs for civil servants. But does it equate to a reduction in bullying?

The most important point that is consistently missed in anti-bullying rhetoric is what it means to the child. It is a character test and a lesson in overcoming adversity. Failure to cope with it successfully is a personal failure and not that of any system educational or otherwise.

School is a place of learning and this too is learning. A child who encounters bullying will not benefit from being completely shielded from it and unlike an adult, has no choice but to find a way to exist an adverse environment.

An adult who is being bullied in a workplace always has the choice to leave. Going to school is not optional. This is the fundamental "disconnect" between the central message of anti-bullying campaigners, "just ignore it." They must have forgotten what it is like to be a school child. The most effective way to ignore bullying is to stop going to school, but since that is not an option, bullying should really not be ignored on a personal level, rather, it must be confronted sooner or later. Luckily, the child is offered multiple chances to do so and it is up to the adults in their life to guide them through this wilderness.

The second fundamental failure of anti-bullying campaigners is the, "listen to your child" message. Once again, it is as if they have forgotten about this aspect of the childhood experience where much is held in secret from the adults. "No snitching" is a firm rule and, as with the point made above, is different to what adults can do in their lives.

If a child cannot stick to this, they will never grow up to be independent. As such, asking the child to suspend this rule is contradictory to the expectation the adults have of them to grow up and become independent of constant care. The law does not apply in the same manner to a child as it does to an adult, therefore something like "rough and tumble" play is not the same as assault in adult life.

The third aspect of this matter is the polite fiction some, if not most, parents envelop themselves in: that their child is special and precious and nothing bad or violent may ever befall them or of them – how could it? Bullying is first a failure of parenting – those of the bullies and the bullied alike. Your child holds up a mirror to you alone.

Let us look at the core precepts of the Australian anti-bullying campaign and attempt to draw some conclusions that may illuminate the issue beyond tax-dollar spendthrift government rhetoric.

The definition of bullying

The government's definition of bullying is interesting, not so much in the substance, but in nuance:

> "Bullying is when one person (or a group of people) with more power than someone else, tries to upset or hurt them. This power can come from being more popular, stronger or part of the group. They might repeatedly try to hurt them physically, socially isolate them, or say and do mean or humiliating things to them. Bullying can happen in person or online, and it can be obvious or hidden."

This definition confuses intimidation of adults in the workplace, or citizens by corporations or government (both categories outside the scope of this article) and bullying in school. The difference is that any perception of power discrepancy between students not based on physical size is purely fictional.

Bullies produce a show of power, but it is paper-thin and only as lasting as the target of bullying or an intervening teacher allows it to be. All students are equally powerless before the infinitely greater power of the school and their parents. Further, harming the victim is only secondary to the purpose of elevating the bully above his peers and establishing a social hierarchy.

Finally, what is this overt and hidden bullying? Does one hurt more than the other and is more or less preventable? Bullying can occur out in the open or in the shadows of some far-away corridor or online. How the teachers respond to it also varies. The NSSF asserts that teachers should always intervene, but in practice that may not always happen, partly because uniting against a victim establishes an order beneficial to the learning experience of the majority. A teacher may choose to go along with bullying of one outcast for the sake of peace and quiet of the rest. They may also choose to do so as a lesson to the victim.

Bullying is also a survival technique, where the odd kid out, too weak to defend themselves, is targeted. It no longer has meaningful biological function in human society, but must be a part of the human animal's older nature and therefore is not entirely invalid. The message to the target should be: "why am I a target and what can I do to not be one?"

Why bullying occurs

According to BNW and quoting a 2009 survey, bullying occurs because the bully

- doesn't like the person being bullied
- finds bullying fun
- likes to feel tough and strong, in control
- thinks it will make them popular.

The problem with these points is that it doesn't really define the nature of bullying. Not "liking" someone is an excuse to justify bullying morally on the part of the bully, who normally has a firm grasp of right and wrong but seeks to subvert them to find justification for immoral action that they enjoy.

How many will remember what the precise issue was, ten or twenty years later? This is because *there was no issue*.

The survey is correct on the next two points – bullying is fun and makes the bully feel tough and in control, and as for the fourth point, it definitely makes them popular.

However, the most important point about "why" is omitted.

Bullying, like violence. is a learned behavior and must come primarily from the child's family, often reinforced by the behavior of teachers that use bullying and intimidation (threat of detention, school yard junk duty, etc) to control in lieu of personal charisma and professional discipline.

What the parent can do to prevent bullying

The main message here is that they must talk to the child. The problem is that being bullied is a deeply personal issue. Many children may not show overt signs of being a target and never speak of it to their parents or other adult protectors.

There is definitely something that a parent can do beyond the three rules discussed below and these are mostly common sense.

- Teach your child manners.
- Make sure they are always dressed neatly.
- Do not send them to an expensive school in false belief that the size of tuition fee is guarantee of future success. Rich kids will definitely pick on the pauper's child. Children are cruel like that.

What can the child do to prevent being bullied

And this is at the core of the matter. Ultimately, the problem of bullying is up to the child to solve but for the parent to instil. The Australian government offers some marginally useful advice, such as "just ignore it", but consistently fails to frame the issue as first and foremost a personal handicap as well as its most effective and immediate solution – personal action.

The BNW page suggests in its lesson plans that a collective response is necessary – classmates standing up for a bullied person and older students leading younger students by example.

The reality is that in a lot of schools students socialize within their grade only, a year or two apart being too great a difference in maturity levels, interests, etc., and where they do, these interactions tend to happen by subculture – punks, nerds and footies hanging out with their own only. When bullying occurs it is from members of one social group against another, with most people not getting beaten up standing by in fear and aversion of getting involved.

Ultimately, it is up to the parent to instil something in their children's minds to help them not become a target. They must do this at an early age and continue to reinforce it throughout their life. As a child raised by women, I was always taught to not strike back. I had to learn on my own what really works and how to do it.

Here, on the edge of fatherhood, I have thought, how I would explain this to a 6-7 year old, male or female in the

simplest, but most re-interpretable terms, so that these axioms stick with them and continue to guide throughout their life, how to avoid being bullied?

These are as follows:

- Do not show off.
- Do not back down.
- Have fun.

And I explain:

- Do not show off.

Do not overstep your boundaries unless you are prepared to back it up, in which case it is being yourself and not showing off, though it might seem like it to others. In other words, be yourself. Children can sense falsehood a mile off and they will punish it relentlessly.

- Do not back down.

It doesn't say "never back down." The reason: if confronted with bullying, you must respond firmly and best do so the first time it happens. If you do not, it will become harder and harder with each subsequent instance. Insult for insult, shove to shove and if it comes to it – punch for punch and make it hurt. Do not be afraid of getting beaten up. Make no mistake – it will continue if you do nothing and it will get worse. You may not recognise it at first and you may chicken out the second time, but you must confront it eventually. When you do, the typical result will be that the bully will become discouraged, move onto another victim and your suffering will stop.

So, it's true, bullying will never stop, but it might stop for you if you act. The crazy thing is – if you respond in kind, you might end up as friends together for the rest of yuor time at school. Not all bullies are born criminals and some make good friends.

- Have fun.

The most mystical and most important clause – have fun. School, believe it or not, is meant to be the best time of your life, not the worst. Find something to do other than being cornered in the playground and getting beaten up. Find a hobby. Australian schools often have facilities that provide for these interests, be they music, sport or other. All schools have a library, a football oval, a workshop and a computer lab.

Make the best of your time at school as you have no choice other than to attend it. As long as you are smiling you are doing the right thing for this is the most important lesson you can learn – you must become the agent of your own fortune and well-being, which is a principle that will guide you through life.

Toya Graham: Queen of the Baltimore riot baby mamas

Mumia Ali · 2 May 2015 · Archived copy · Original

> *"Happy now, bitch?"*
> *– Bunk Moreland, "The Wire"*

Last year I wrote a column about NFL star-running back Adrian Peterson, making the case that the violence he visited on his toddler-aged son was by no means an isolated event but part of a long chain of such violence that is the norm in Black America – and that it has its roots in Baby Mama-led homes.

Indeed, in that same piece, I strongly asserted that the major defining feature of Baby Mamaism that is now the default setting for family formation in Black America, is its ungodly levels of violence, often starting with said Baby Mamas themselves. This cycle of violence then spirals out to the children, male and female alike, and easily confirmed a thousand ways to Sunday via social media like YouTube and World Star Hip Hop. Social science surveys and researchers have also confirmed this, but of course, researchers are often reluctant to openly say so. Political correctness and all that.

Reaction to my argument was strong; I expected it to shake up foes of the Men's Rights Movement, but I had to admit that I was taken aback by the pushback from a few fellow travelers, who felt that my missive was a bit of a reach: in their eyes, the connection I made between Peterson's actions and Baby Mamaism, was a stretch at best, an outright falsehood at worst.

Indeed, in a later and more recent column where I examined the misdeeds of "Empire" actress Ms. Taraji P. Henson I was once again upbraided for daring to come at such a strong and brave single mother, whose son was already showing early signs of antisocial behaviors and going off the rails. This enabling is commonly part and parcel of Baby Mamaism (and puts to bed the Big Fat Lie that Baby Mamas who are well-to-do have nothing to worry about). Where was my compassion?

Well, Ms. Toya Graham, has changed all that – and in so doing, has vindicated all that I said.

"America's Mom," Ms. Graham, will forever go down in history as that brave heroine who just happened to be on the scene last Monday, when she spied her 16 year-old son among the protesters hurling rocks at the Baltimore police in the wake of the death of 25 year-old Freddie Gray. Her onscreen antics – which included not just physical, over-the-top violence and outright child abuse but a goodly bit of pottymouthism to boot – have been hailed by the Cathedral Media as the actions of a loving, involved parent who is bravely fighting against all odds to raise her six kids(!!!) right.

Of course, there is no mention of a Mr. Graham and when Fox News host Bill O'Reilly pointed this inconvenient fact out, he was excoriated by none other than one of the famed Martin Luther King clan, Alveda King.

Nevermind that, had the roles been reversed, and it were a Black dad, married or no, out there whupping up on his daughter, he wouldn't just be vilified by the press but he'd very likely wind up in the same place as young Mr. Gray. Nevermind that this kind of pelting by the media has indeed happened not just to Peterson, not just to Rev. Creflo Dollar, but to everyday American citizens who just happened to be dads straightening their daughters out.

No, those cases are different. Here, the key difference is that Graham is just trying to save her boy, don'tcha know – a brave, single mother fighting against all odds, who is deserving of all our compassion and empathy!

You just cannot make this stuff up.

Indeed, I think Baltimore itself is a case study in what happens when we get "A Woman's Nation" – if no one's noticed, it is ruled top to bottom by women – in this case, Black women. It has a Black woman as a mayor (its second; its first Black female mayor, Sheila Dixon, was ousted for corruption). It has a Black woman as its chief

prosecutor (barely a month on the job, part of a strong police family – hmm). One of the officers under potential indictment for the murder of Freddie Gray, is a Black woman who just so happens to be a Sargeant (her subordinates in the case happen to be white male officers; Ferguson, this ain't); and of course, there's Toya Graham, decked out in Wookie Weave and very much acting the part of stereotypical Baby Mama (I'm convinced she was the inspiration for "The Wire's" Delonda Brice).

Baltimore is not just a *de facto* matriarchy – *it is a* de jure *matriarchy.* As I've said so many times before, wherever *de facto* matriarchy is the order of the day, there too shall you find violence, disorder, chaos, pestilence, poverty and anarchy. Baltimore, anyone?

And look at the real world results: Graham uses violence against her only son (the other FIVE kids by multiple Baby Daddies are girls!) that, by her own admission, she has used before (proving that it doesn't work); Mayor Stephanie Rawlings-Blake has called the protestors/rioters – largely Black boys like Graham's son – "thugs" and her lead prosecutor, who hails from a strong police-family, is already being met with extreme suspicion by Baltimore's public.

It will be very interesting to see what, if anything, the Black Feminist Brigades will have to say about all of this; whether they will continue to bang on about "Black male privilege" in the face of the facts above.

Perhaps they will repeat the same strategy they exhibited in the recent domestic violence case of WNBA stars Brittney Griner and Glory Jonhson, keep their silence about all of this and act like whatever else they were doing was more important.

That, I must admit, would be a welcome change.

But what is clear is that Black men have no friends in a Black woman-led nation – they certainly don't in Baltimore, a matriarchy in which Black women are above reproach.

The evidence, broadcast before the world to see, speaks for itself.

Freddie Gray is dead. Toya Graham is a heroine.

And the band plays on.

Mark Judge hits one over the little league fence

Paul Elam · 2 May 2015 · Archived copy · Original

Just ten days before the Mother's Day release of the book, *Say Goodbye to Crazy*, Mark Judge, a sometimes writer for Daily Caller and some site called acculturated.com, used our video program to write about it, without even reading the book.

In fairness he did try to make contact — in a YouTube comment. He seemed a little frustrated that he had be unable to get through.

[image]

As you can see I responded after checking my email and finding zip. Turns out he was so hot and bothered (or frustrated from trying to reach me) to get going on this one that he didn't wait to write his article. Pretty decent piece, too, except for the big ol' streak of yellow running through it.

He actually wrote a very unambiguous endorsement for the idea that we live in a society indifferent to female perpetrated emotional abuse. He makes a convincing, cogent presentation well worth the read. He even goes to the extra measure to point out the reality that the issues have been politicized, and that it isn't helping.

Then he politicizes the issues right before your eyes, by heaping some social justice on Yours Truly.

> On the other side of the political spectrum, conservatives tend to scream that feminism is to blame when the discussion of abusive women comes up. Every woman who gets off a funny line about men instantly becomes Medusa. This trivializes genuine emotional abuse, and often masks simple misogyny. (This, sadly, seems the case with Paul Elam, Dr. Palmatier's co-author on Say Goodbye to Crazy. Palmatier is a brilliant analyst, but in video conversations with her, Elam comes across as angry and crude.)"

I really appreciate this. As a very slightly right of center, fiscal conservative and social liberal who is frequently accused of running a crypto-leftist operation by right wing whackaloons it is a nice to hear the same ridiculousness from the left here and there.

While this mention of me very near the end of the article was the only time you would know I wrote half the book is something my poor deflated ego will have to suffer through, I am still perplexed at his following that with instructions to his readers that the issue was not political.

So, female abuse is being hidden by angry right wingers screaming that feminism is the reason for female abuse? I am wondering why he did not provide a single example of that being the case. OK, I lied. I know the reason, and so does Mark. He did not have one.

Mark, feminism and the left both make it is difficult to broach the subject of female abusers. The other major culprit is the right, not because they are screaming about feminism but because they are a political group mostly comprised of people on white horses who won't hear a word about poor, soft little porcelain women being abusive.

The force that drives all these people is gynocentrism. It is the same gynocentrism that makes a woman expressing indignation a brilliant analyst, and a man doing the same thing angry and crude.

Now, I won't argue at all that Dr. T is an eminently qualified, articulate and highly knowledgeable woman, especially in this particular wheelhouse. She is what I would call a silverback; a massive force to be reckoned with and I am honored that she was able to overcome my crude anger enough to co-author a book with me.

But Judge's actions leave some questions in my mind. One, it appears he tried for two weeks to reach me without using the contact form on my site, or consulting the masthead, in order to ask questions of Dr. Palmatier, which he could have done through the contact form on *her* site. He did manage to find her site to reference one of her articles

but he did not manage to find or use the contact form there, which might have given him some better results. So he went where any reasonable journalist would. To YouTube comments. Nice try but there are better places to try that would have landed him a press copy of the book.

Not exactly Woodward and Bernstein level investigative journalism skills there. After all, I found his email in thirty seconds just using his name and I am a registered techtard. Then again this is the modern media. Journalism and skills (along with ethics) seldom live under the same roof. This is precisely why Judge runs with the canard that physical abuse is a woman's issue, endorsing a corrupt governmental, cultural and academic apparatus that only recognizes male perpetrators and female victims. "This is a good thing," says Judge, "as violence against women remains prevalent and a problem."

And it is no wonder he feels this way, since "Feminists have worked so hard over the last fifty years to turn men from ogres into enlightened companions…"

There is not much useful to glean about Judge from this that anyone understanding gender politics does not already know, but I do think it speaks well to the power of the subject matter. Before even being published, *Say Goodbye to Crazy* managed to get an obviously left-leaning gynocentrist to acknowledge at least one form of abuse from women that is under addressed.

I hope it has the same effect on gynocentrists on the right. Maybe together they will figure out how to think about the unthinkable.

How to respond to a feminist assault on your business

August Løvenskiolds · 3 May 2015 · Archived copy · Original

In their never-ending quest for cultural dominance, money, and resources, sooner or later, feminists will assault your business.

If you are in a business that caters to women you are a prime target but even businesses that only tangentially involve women – like urology, precious gem prospecting, and monster trucks – are not safe from feminist incursion. Feminists have even infiltrated the National Football League (NFL) in the United States and are worming their way into every aspect of it.

Watching the rugged men of the NFL flail about trying to appease abusive feminists is cringe-worthy: the more concessions the NFL makes, the more emboldened feminists become. From players wearing humiliating pink garb in October to overreactions to allegations of domestic violence by players, the NFL seems determined to abase themselves and their players in the vain hope of magically warding themselves from a dragon with endless hunger and no compassion nor understanding of men.

Of course, feminists not only reacted cynically to the NFL's efforts but they are now going after the NFL's official beer sponsor, Anheuser-Busch, makers of Budweiser and Bud Light, who had actually supported feminists in their NFL assault!

If the Budweiser folks thought that they were protecting themselves by allying themselves with feminists, they were dead wrong. Feminists are now claiming, bizarrely, that Budweiser's new advertising slogan "The perfect beer for whatever happens" and the associated hashtag #UpForWhatever encourages rape! Noah Rothman at *Hot Air* has a great summary of the crazy situation.

Spanx, the bodywear company started by a woman and with a new woman CEO, is trying to placate feminists (and make inroads into their obese clothing purchases) by toadying to them – the company is rebranding as "feminist" and is placing girly-ish empowerment messages in their packaging. One such message is the fluffy and irrational "Don't take yourself or the 'rules' too seriously."

Naturally, feminists replied to this outreach with snark and cynicism.

From the NFL, Budweiser and Spanx case studies we can derive three general principles for dealing with feminists:

1. Feminists cannot be placated nor appeased. It is both pointless and counter-productive to try.

2. Feminists are not your friends and they can't be befriended.

3. You cannot become feminists' ally by supporting them.

In short: don't feed the dragon and don't try to ally with the dragon. These are mistakes that show the dragon that you are weak and easily consumed. Dragons love that.

Now, dragons seem large and powerful but like dragons themselves, this is imaginary.

In reality, feminists are lazy, irrational and mercurial. Their attention spans are short and like all hyperactive, low intelligence people they get bored easily. They crave attention and quickly get frustrated and move on when they get none. When they can't be bossy they leave in a sour lipid huff.

In 2013 a small beer brewery in Dallas a few blocks from my home had a problem similar to what Budweiser is experiencing now. The Deep Ellum Brewery's flagship beer "Dallas Blonde" came with the cheeky slogan "goes down easy."

Feminists were outraged – a double entendre about oral sex must be evidence of rape culture, right? After seeming to cave to feminists initially, Deep Ellum Brewery eventually came up with the perfect reply – a polite but firm fuck off, feminists:

> To those who have been offended by this glorified blowjob joke, **I am sorry. Lesson learned.**
>
> To those who have likened this to rape culture or tried to cheapen this to just some sexist asshole trying to sell beer, **shame on you**.
>
> Just as we don't need cheap tricks to sell our beer, you don't need cheap tricks to push your agenda.

Sure enough, after a few more sputtering, indignant remarks, feminists got frustrated, then bored, and moved off to find weaker targets to attack. Crisis averted, dragon slain.

As an aside – Deep Ellum Brewery just released their summer seasonal beer, Neato Bandito. It has both Czech and Mexican roots and is a delicious quaffing beer with notes of toasted corn. It is available now through the end of August and if you can find it, you'll enjoy it – it puts mass-produced Mexican beers to shame.

Back to dealing with feminists.

From the Deep Ellum Brewery case study, we can formulate the 4th principle for dealing with feminists:

4. Feminists are lazy, stupid and weak. Tell them, politely but firmly, to fuck off.

The Budweiser folks will save themselves much trouble if they adopt this tactic. People hate feminists – even other feminists hate feminists – and people will cheer Anheuser-Busch if they show some spine and face down the feminist bullies like the Dallas Deep Ellum Brewery did.

But in business, it is not enough to just slay dragons – one can loot their treasures and feast on their flesh.

Consider the case of another feminist target, Protein World, maker of protein powder dietary supplements for people who care about how their bodies look. Protein World started a limited marketing campaign with a fit girl in a bikini that pissed off lardy feminists. Instead of retreating and placating, Protein World decided to tweak feminist sensibilities further and the results were covered brilliantly by Janet Bloomfield:

> In reacting to #ProteinWorld with their typical idiocy and hysterics, feminists succeeded in taking a targeted ad campaign that ran in the UK and making it famous around the world, driving extraordinary and completely unexpected sales to Protein World. The end result is that they have made bikini girl famous around the world and dropped several million dollars worth of sales into a company they would like to blow up with a bomb. Seriously, you dumbass feminists? Did you not see that coming?

From this we can formulate the fifth principle of dealing with feminists:

5. People hate feminists so much that they will flock to your product if you are publicly unperturbed or even jokingly hostile in response to feminist assaults.

Management consultants charge large fees to companies like Anheuser-Busch to produce less effective reports than this one. So, NFL, Budweiser and Spanx, if you want to give a few shekels to *A Voice for Men*, I'm pretty sure Paul Elam wouldn't mind.

You're welcome.

The failures and disappointments of ICMI ‘14

Janet Bloomfield (aka JudgyBitch) · 3 May 2015 · Archived copy · Original

Having never participated in a men’s issues conference before, I went to the ICMI ‘14 in Detroit with high expectations. The media promised me I would face a roomful of raging white male, cisgender misogynists; bitter men who can’t get laid and aren’t allowed to rape, violent members of AVfM staff who would happily bash me in the face and rapists lurking around every corner. I regret to inform you that I was largely, although not completely, disappointed.

First of all, there were chicks everywhere. I could hardly move without woman-slamming some broad who got in my way. Erin Pizzey and Senator Anne Cools woman-spread all over the place. Dr. T. assaulted pretty much everyone with her giant, poufy, utterly magnificent hair. Karen Straughan and the Honeybadgers woman-spread over an entire floor! I wasn’t the only one who found all the vagina disconcerting, either. Photographers struggled to find an angle that captured a men only audience. It was damn near impossible with strumpets in every other seat.

There was also a distinct shortage of bitter, angry white men, although a few did show up to snarl and sneer through the whole conference. One man in particular was nasty, snide and extremely belittling. His name was Jeff Sharlet of *GQ Magazine*. He even brought in his own submissive female, instructing her to wander around offering herself to attendees. I strongly encourage AVfM to invite more men of his ilk to ICMI ‘15 if they wish to maintain their image as a cabal of disillusioned, raging ideologues choking on bile and hate. A few more Jeff Sharlets and the equally white, male and raging Adam Serwer and ICMI ‘15 might have a shot at being a gathering place for fuming, emotionally compromised white men.

My hopes for sexual assault and harassment were raised when I saw that I was to be segregated from the hoi polloi of the conference, on a raised platform surrounded by a metal railing, at the far back of the hall. I was seated with David King, who was far too busy with technical issues to meet his required harassment quota. He failed to grab my ass even once, even though it was only inches away. James Huff was so intensely involved in the radio broadcast that he too, failed to find time to harass me. At one point, Terrence Popp came to sit with us and I thought for sure a rape would go down but he too disappointed me with respectful, civil behaviour. Of the hundreds of conference participants, not one harassed me. AVfM’s promise in that regard was a complete and disappointing failure.

I will now confess that I am partially responsible for the fact that Paul Elam did not grab me by the hair and smash my face into the wall. He had ample opportunity to do so, but I failed to live up to my part of the bargain and thus I am at fault for not getting a beating. You see, I was supposed to violently attack him first, inspired by the writers and editors at Jezebel. Had I slapped him across the face so hard his glasses flew off, like the Jezebel ladies did to their men, I most certainly would have gotten the beating I so richly deserved. I accept responsibility for this conference failure. Paul Elam did not beat me up because I didn’t punch him first. This is a systemic failure in my life. I do not hit men, and they do not hit me. I shall have to work on that.

The only aspect of the conference that was even marginally successful was its ability to attract misogynists. Jessica Roy demonstrated significant hatred on women in her piece for Time Magazine, in which she refused to even acknowledge that women play a significant role in the MHRM. Jeff Sharlet and Adam Serwer, in addition to filling the angry white men quota, supplemented the misogynist category, too. In fact, virtually every reporter attending the event was a raging misogynist openly seething at the women who support and care about men and boys. Increasing press presence should ensure that ICMI ‘15 has a sufficient group of woman-hating Neanderthals at hand.

I hope that this evaluation will not lead others to conclude there is no point to attending the ICMI ‘15. Maintaining the MHRM as a hotbed of misogyny, harassment and violence will not be easy, to be certain, but it is far from impossible. The more tickets we sell, the more likely we are to attract feminist protesters. They will bring misogyny, harassment and threats of violence sufficient for this conference and a thousand more.

ICMI ‘15 or bust! I hope to see you there.

Visit ICMI Website
Purchase Tickets

Gynocentrism – why so hard to kill?

Peter Wright · 3 May 2015 · Archived copy · Original

Many theories exist as to why we are saddled with a gynocentric culture in which men, to put it simplistically, play the role of servant to women. The explanation people choose will determine whether they believe gynocentrism is a permanent or temporary fact of human existence, and will dictate how they are likely to respond to it.

The first explanation is one of biological determinism – that men have always kowtowed to women regardless of fluctuations in cultural habits, customs, taboos and beliefs. Our genes, according to this theory, make men little more than nerve reflexes primed to obtain sex with females and reproduce – that we must position ourselves as slaves in order to meet that end.

A more reasonable version of the biology hypothesis was proposed by Lester F. Ward in his "Gynæcocentric theory"[1] which frames women as the dominant sex by dint of biology. Evolutionary Psychologists and Difference Feminists, who often collaborate,[2] support this view via anthropological, zoological and other scientific evidence. The basic theory holds that in the underpopulated world of the past, wombs were a precious and key resource to human survival, hence a genetic predisposition toward gynocentrism was a survival advantage. With the current overpopulation, however, wombs are now plentiful and cheap but our biological predispositions still make us overvalue them – ie. a redundant gynocentrism is built into our nervous system at a time when overpopulation could wipe out our species.

Biological determinists conclude that extreme gynocentrism is a permanent feature of human existence, and thus abandoning interactions with women is the only viable option if men want to be free of it: we must drop out of male-female interactions in order to avoid inbuilt gynocentric reflexes.

A completely different explanation is that gynocentrism is an extreme cultural exaggeration of human potential, one that hasn't played constantly throughout human history. This explanation leaves open the option to confront and potentially change gynocentric culture in the knowledge that it is not an inevitable fate for men to suffer.

The two perspectives above, one theory placing the accent on biology and the other on culture, have serious ramifications for how men conceptualize and responded to the problem – the one abandoning it, the other rejecting it and posing an alternative approach to male-female relations.

I personally wager that extreme gynocentrism, that which is based on chivalry and romantic love, is a novelty in the long walk of human evolution. And yet it doesn't appear to be going away, at least not quickly, despite concerted efforts to dismantle it. What could be going on?

Why is gynocentrism still alive?

With the different approaches to understanding gynocentrism touched on, I'd like to use the rest of this article to deal with one question – how to destroy the beast.

I'd like to think it will come to an end through natural processes. Human beings possess inbuilt regulating mechanisms that work to achieve homeostasis in biological, psychological and social systems, and which tend to cull extreme behaviors when they interfere with the overall psycho-biological economy.

Gynocentrism is an example of an extreme, discord-creating behavior, and yet those innate balancing mechanisms do not seem to be culling it from our repertoire. Why is that?

One explanation is that media is censoring those voices calling, nay *yelling*, for homeostasis.

Everyone draws information from the environment, and especially from the media, to construct internal schemas of the external world. We create internal pictures of how things work. However, if the environment is not providing adequate data, or worse, something in the environment is actively *censoring* the available data, it severely weakens our ability to understand the world and to create a balanced way of moving through it.

Censorship of the media by gynocentrists is not new, but historically speaking appears to be the No.1 force blocking a change in gender culture.

Go back 200 years and newspapers were the dominant media which began with some remarkable examples of free speech. But as soon as criticism of gynocentrism increased, the censor army infiltrated – free speech in newspapers was crushed. Ernest B. Bax for example wrote;

> When, however, the bluff is exposed… then the apostles of feminism, male and female, being unable to make even a plausible case out in reply, resort to the boycott, and by ignoring what they cannot answer, seek to stop the spread of the unpleasant truth so dangerous to their cause. The pressure put upon publishers and editors by the influential Feminist sisterhood is well known.[3]

And;

> All parties, all sorts and conditions of politicians, from the fashionable and Conservative west-end philanthropist to the Radical working-men's clubbite, seem (or seemed until lately) to have come to an unanimous conclusion on one point – to wit, that the female sex is grievously groaning under the weight of male oppression. Editors of newspapers, keen to scent out every drift of public fancy with the object of regaling their "constant readers" with what is tickling to their palates, will greedily print, in prominent positions and in large type letters expressive of the view in question, whilst they will boycott or, at best, publish in obscure corners any communication that ventures to criticise the popular theory or that adduces facts that tell against it. Were I to pen an impassioned diatribe, tending to prove the villainy of man towards woman, and painting in glowing terms the poor, weak victim of his despotism, my description would be received with sympathetic approval. Not so, I fear, my simple statement of the unvarnished truth.[4]

Later came TV, which dethroned the old tabloid censorship. The Federal Communications Commission (USA) began handing out broadcasting licenses in the early 1950s (with the highest concentration of license grants and station sign-ons occurring between 1953 and 1956), spurring an explosion of growth in the medium. Half of all U.S. households had television sets by 1955.[5] With that advent, consider the success of Martin Luther King's civil rights campaigning which spanned from 1955 (Montgomery Bus Boycott) through to the mid 1960s. Without TV it would

not have happened. Unfortunately, forces of political correctness infiltrated public broadcasting too, applying censorship and eventually dominating TV culture completely.

In the 1990's the new medium of the internet appeared and dethroned the old TV media with its censorship. This opened the door to thousands of revolutions gaining a voice, including the MRM & MGTOW, which have gained traction as cultural forces. But as usual, the cycle of → 1. New media technology → 2. subsequent cultural revolutions, and → 3. eventual feminist censorship, is playing out on the internet….. and we are entering the censorship phase of the cycle.

Those who say feminists will never succeed in censoring the internet are dreaming, and dare I say blind. It's happening – Twitter, Facebook, Youtube, Wikipedia, etc. all being taken over by feminist sensibilities and regulations. Free speech is experiencing a decline on most social media platforms.

The only avenue left is to grab our own domains and websites from which we can enjoy free speech, and to do it NOW before government regulators ask domain providers, hosting companies, and ISPs to institute onerous application criteria for the privilege. In short, give up on Youtube (etc) and grab a domain and website while you still can – social media is dying from censorship, and MGTOW, MRA and outspoken gamers etc will be its first casualties.

Despite the doom and gloom about impending censorship it's not all bad news, *far from it*. The window opened by the internet has been seized upon and used to maximum effect. We have inserted a narrative on what gynocentrism is, what men's issues are, and they've enjoyed considerable reach into the culture. Witness any comments section under an MSM article to gauge the new awareness of -and support for- these same issues. And the narrative is growing…

MHRAs, MGTOW, gamers, PUAs, antifeminists, and a growing coalition of everyday Joes, are poised to drive the nail deeper. We can continue to use social media -in spite of restrictive feminist guidelines- to drive the narrative home : gynocentrism is toxic and we want to to end. And those smart enough to grab their own domains and websites can come down harder with the message knowing there is no Hall Monitor to control our private soapboxes, at least not yet.

In fact let's grow our private websites exponentially so they overshadow PC social media outlets and continue competing with them in the battle for cultural real estate.

This article began with a description of different ways of conceptualizing the origins of gynocentric culture, and the question was posed of why does gynocentrism continue to exist. We then looked at the transformations of mainstream media through recent centuries, noting how media is a double-edged sword, at times championing free speech, and at times censoring it, with the latter being a potential cause for gynocentrism's longevity. Lastly was underlined how the internet currently gives voice to long suppressed thoughts, and of the need to make hay while the sun still shines – i.e. hopefully to make it shine longer and brighter. As long as we keep adding our story to mainstream media, *and being the media*, gynocentrism will atrophy and homeostasis will come.

References:

[1] Lester Frank Ward, *Pure Sociology*, (The gynæcocentric theory, pp. 296-376), published 1903.
[2] For examples of the growing marriage between Evopsychology and difference-feminism, see:
— — David Buss, *Sex, Power, Conflict : Evolutionary and Feminist Perspectives*
— — M. Fisher, J. Garcia, R. chang, *Evolution's Empress: Darwinian Perspectives on the Nature of Women*
[3] Ernest Belfort Bax, The Fraud of Feminism, pp.1-2, published 1913
[4] Ernest Belfort Bax, Essays in Socialism New & Old, pp.108-119, published 1907
[5] History of American Television, *Television in the United States*

Eating While MGTOW: Caldera beans and jalapeno cheese cornbread

Paul Elam · 4 May 2015 · Archived copy · Original

Nothing is better after a delicious, filling meal than a good stogie, a snifter of brandy and flatulence. I can't help you with the smoke and the drink but when it comes to post-victual methane production, I'm your huckleberry.

So switch on your printers, gents, because after the first time you eat this eruptive combination, you are going to want to come back over and over again. And besides, you're MGTOW. You either don't have a woman there or even if you do you are the kind of campfire king that doesn't mind just letting her deal with it.

First, the beans.

Get those beans going because they are going to cook long and slow. You can do this in a large pot on the stove if you want. I prefer a slow cooker because I like equipment that frees you up to more or less ignore it. Here are the ingredients:

One pound of rinsed pinto beans (look for small rocks as they add nothing to the flavor and are bad for your teeth).

One yellow onion, (trigger warning) skinned and quartered.

However many crushed cloves of garlic float your boat.

A big ol' ham hock (smoked turkey neck is a sure winner, too).

One poblano pepper, destemmed, seeded and hacked into chunks.

One tablespoon chili powder.

One tablespoon ground cumin.

Salt to taste.

Extras

One white (Spanish) onion. Cold!

Some chopped cilantro.

Now, put your little gas makers in a big bowl and cover them with water plus 2-3 inches. Let sit in the fridge overnight. Drain the water and toss them in a big ass pot or slow cooker. Cover with fresh water liberally. Give at least 3-4 inches of water above the beans.

Add everything except the cilantro and white onion.

Put the pot on a stove and light a high fire under its ass until it boils like a feminist in finishing school.

Lower heat to simmer, cover and cook for 3-4 hours. Cook and stir occasionally for the last 30 minutes to reduce.

Or, if using a slow cooker, just dump the ingredients in, turn it on low and walk away.

You will want to come back and stir from time to time, and taste, as you might want to adjust seasoning. In your stove pot be sure to stir from the bottom so you don't burn your beanies.

Now for a little cornbread magic.

A good bowl of beans just fine all by itself, but when you drown a big old hunk of fresh out of the oven cornbread in them, they go to a whole new level. Here is the recipe for that. TRIGGER WARNING: unless you like fat and fat shaming, this is not for you. But if you don't care about all that crap and just want a damn good meal (several

actually) on the absolute cheap, then get ready to get serious about getting full.

Jalapeno Cheese Cornbread

Rub the bottom and sides of a 9 x 13 backing pan with butter till it is greasier than a Chicago politician.

3 cups all-purpose flour

1 cup yellow cornmeal

1/4 cup sugar

2 tablespoons baking powder

2 teaspoons salt

2 cups of obnoxious full fat milk

3 big ol' eggs, whoop up on 'em a little but don't overbeat them.

2 sticks of unsalted butter, melted.

Tip: Melting butter is one of the very few reasons for a microwave to even exist. But if you go that way be sure to cover the container you use. Butter has pockets of water in it and they tend to expand much faster than fat when heated quickly. The sticks can pop like a feminist brain engaging a fact, splattering useful butter on the inside walls of that otherwise useless contraption.

8 ounces of shredded Monterrey Jack or other cheese of your choice, though I don't recommend anything too sharp for this recipe. Set about an ounce of it aside.

4 chopped scallions, white and green parts for the batter.

1 chopped scallion, white and green parts for the garnish.

1 or 2 fresh, large jalapeno pepper(s), destemmed, seeded and finely chopped, depending on how much you want to bring the pain. If you leave them out altogether, turn everything off, make yourself a mayonnaise sammich and put Mary Poppins in the DVD player. You're done.

Just kidding. Real men eat whatever they want.

Now, put all your dry ingredients into a large bowl and mix 'em up. Then put all your wet ingredients into another bowl and mix them up. Again, flour, cornmeal, sugar, baking powder and salt in one bowl. Milk, eggs and butter into another. Use a soft whisk to stir the wet ingredients into the dry ingredients till most of the lumps are dissolved.

DO NOT OVERMIX.

At this point if all the kitchen violence is getting to you, take a short break. If not, push on to the finish line.

Gently fold in about 2 cups of the Monterrey Jack, 3 scallions and the jalapenos. Fold until completely mixed in, then STOP. Cover the top of the bowl and let it set for about a half hour at room temperature.

This is a good time to preheat your oven to 350 degrees.

Pour your batter into the greasy pan, even out the top and sprinkle it evenly with remaining cheese and scallions, then and shove it into the oven. Shut the door on it like it was chivalry.

Let it cook for about 30-35 minutes.

Tip: You can check cornbread for doneness with a toothpick. Stab the cornbread in the middle with it as far down as it will go. Pull it back out. If it is wet, put it back in the oven till the toothpick comes back dry enough to remind you of your ex.

When done, set on counter to cool.

This is a good time to peel your white onion and slice it into rings as well as chop your cilantro, about a tablespoon of it.

The rest is a matter of style. Some people like their bowl of beans with the cornbread on the side. Others like their cornbread on a plate or in a bowl smothered in beans. However you take it, sprinkle the fresh chopped cilantro on your beans when served. Serve the cold raw onion rings on the side.

Some people might complain this recipe could be what is known down here as *borracho* beans if you just add a bottle of beer to the water. Trust me, just drink the beer with your dinner.

Now, sit back and stuff yourself. Wait 15 minutes. Fart.

Repeat as necessary.

Other recipies from Eating While MGTOW:

- Boom boom chicken
- Chicken Valenti cassolette
- Hug box feminist vegetables
- Stuffed chauvinist pig
- Buck buck chicken
- Look at the flowers! Stoup
- Gender binary gelatin dessert
- Spicy civil breakdown chicken

Another rape that never was

Jim Muldoon · 4 May 2015 · Archived copy · Original

Trigger warning: *This story contains a description of a young innocent girl being raped that is supposed to get you angry with men. All men. You should be frothing at the mouth, demanding that we not blame the victims. With red face and veins standing out, you should be screaming that we should teach men to not rape. Then, you'll just have to bottle all that rage for the next rape, because this one didn't happen either.*

On Thursday, 29th April 2015 numerous news outlets alerted the good people of Albury, New South Wales, Australia, that a 17 year old girl had been attacked by three men in the heart of their fair city.

The attack was described as a sexual assault by the Daily Advertiser, but as a rape by the ABC website. Both terms, sexual assault and rape, were used almost interchangeably by the media throughout. Which was it? Rape? Sexual Assault? Who cares? Get your torches and pitchforks and we'll sort the facts out after the lynching.

The other term that was abused was the word "allegedly". Sometimes it was completely left out, as in this headline from the ABC's website:

"Images of three men released after teenage girl raped at knifepoint in Albury, NSW".

The same article begins with this statement:

"Police have released computer-generated images of three men following the *alleged* rape of a girl in Albury, in southern New South Wales. [emphasis mine]"

Two paragraphs later and it's gone again:

"NSW Police said the group dragged the girl into bushes and sexually assaulted her at knifepoint before fleeing along Dean Street."

No, "alleged" is kept to a minimum. It is only used when it is legally necessary, and not when it is accurate. The assumption of guilt is further promoted by the repeated use of the word "victim".

As the headline states, computer sketch images of the three knife-wielding fiends were widely publicised, along with descriptions of age, height and weight. Both the Daily Advertiser and the Cowra Guardian ran Sarah Dean's emotive article entitled:

"Find them: East Albury rape victim, 17, was followed by men."

However, as the call for vigilante rape detectors went up, another familiar song and dance was beginning.

Albury mayor, Kevin Mack, thought it important to make a chivalrous call for damsels to be escorted at all times. According to the Age, he reportedly "cautioned women not to walk alone," because "it was an invitation to be taken advantage of."

Many news outlets then focussed on the Mayor's clear lack of understanding of feminist dogma. So effective was the feminist uprising that the Good Mayor (and yes, I do mean that in the sense of Good Men) promptly made a complete retraction of his earlier statements. SBS tell us that the Good Mayor said these politically appropriate words:

"She was doing what she would do every day and she's been the victim of a heinous crime and her callous attackers are responsible for that."

The Border Mail reports that Good Mayor Mack's grovelling went further, quoting him as saying:

"I absolutely and categorically support women and their rights, and believe that violence against women is totally unacceptable in any form. And to that end I encourage the community, as one, to support this and prevent this."

Yes, now the Good Mayor has his Feminist Sacred Babble working. Any idea how we support something and prevent it at the same time? Or are we just supposed to get caught up in the emotion and cheer?

So, the hunt was on. Clear descriptions of the monsters were distributed. Let's not forget that Albury is a small country city with a population of less than 50,000. So it should only be a matter of time before justice would be served, and served hard. Two days later, the NSW Police, in their Facebook page, made this surprising statement:

"An investigation into the reported sexual assault of a teenage girl in Albury earlier this week has concluded."

In case that doesn't explain it for you, they cleared it up by adding this:

"Police are no longer seeking three men and no further action is anticipated."

So, no rape? No sexual assault? Not even ordinary assault? No knife? No three men? No stalking?

Not even cat-calling or leering-with-intent?

Did the Good Mayor now demand that the feminist outrage machine apologise? Did the police charge the 17 year old girl for false accusations? Did anyone ask any hard questions at all?

Not yet, and breath-holding is not advised.

It gets worse. The Sydney Morning Herald's Rachel Browne who, whilst announcing that the investigation had been "finalised", continued to berate the still-not-Good Mayor for his victim blaming ways. She concludes with quotes apparently left by women on Mack's facebook page which ironically includes this gem:

"Start with the men who [rape], not blame women for men's disgusting actions."

I wonder how she feels about false allegations. Or perhaps we should just lock up any three young men. Maybe then she will feel she's getting justice for having to live on a planet that's contaminated by men.

In news.com.au the "finalised" announcement gets an even weirder treatment. The sketches of the men that are no longer wanted are still being shown, and they are still referred to as suspects for an attack that never happened.

Again, Mack gets a bitch-slapping for not being their bitch. But then, they go on to discuss what panelists in a domestic violence forum have to say about Mack's politically incorrect and clearly not-retracted-enough statements. The quote from one panelist, clearly proficient in the Sacred Babble, adds to the irony:

"When it comes to gender stereotypes, like saying that women need to take measures to protect themselves, we need to make people aware that the way they respond to these incidents perpetuates those myths."

Which myths would they be? The myth that domestic violence includes being raped in a public park by strangers? That a rape that didn't happen is still rape? That women never lie about rape? That false accusations of rape are good for innocent men?

What about the myth that mainstream news journalists and the domestic violence industry are not promoting feminist bigotry? Or, the myth that police and politicians are not well and truly cowed by the feminist propaganda machine?

Fortunately for the young men of Albury, the computer sketches did not throw suspicion on any actual individuals before the lynch mob was told to stand down. Because the other myth that is perpetuated is that the assumption of guilt somehow equates to justice.

On putting Meghan Murphy to bed

August Løvenskiolds · 4 May 2015 · Archived copy · Original

Rabble.ca writer and feminist Meghan Murphy just discovered something worse than objectification — subjectification by other feminists.

Murphy, a ginger, has become the subject of a clam-paign in full swing by feminists to put Murphy to bed in her hugbox without any supper or Smurfs to caress — in other words, get her ass fired. On Twitter the hashtag #DropMM encourages people to urge the pink poodle publication Rabble.ca to dump Murphy for being a bit too harsh on black trans woman Laverne Cox for a nude photo spread (NSF TERFs) in the women's magazine *Allure* that made women into cartoons, according to Murphy:

> …spending thousands and thousands of dollars sculpting their bodies in order to look like some cartoonish version of 'woman,' as defined by the porn industry and pop culture.

In addition to feminists' tweeting and contacting Rabble.ca directly, a petition to oust Murphy can be found here with a modest 906 signatures as of this writing. On the opposing side, hate groups of anti-trans radical feminists, known as TERF's (Trans Exclusive Radical feminists), have their own petition to keep Murphy's frothing contempt alive. The counter-petition has 1484 signatures as of this writing.

Murphy is, of course, having a meltdown over the situation, bizarrely blaming men and corporations for co-opting her beloved feminism and turning turnt feminists against her:

> This is what corporate feminism looks like. Literal billion-dollar corporations who screw over the working class and marginalized, time and time again, profiting from the misogynist standards they set for women, promoted and defended as "feminist." **These wealthy white men have feminists across the web rallying together in support of their billion-dollar media empire and nefarious interests.** While Hefner watches from his mansion, surrounded by his harem of young women, liberal American feminists who purport to be on the "progressive" side of history are doing his dirty work — not only by promoting the pornification of women and lining his pockets, but by actively working against any feminist who dares challenge him. **[Emphais added]**

Murphy is a foe of any hint that women have any "agency" — the self-determination, self-reliance and denial of victimhood often associated primarily with men — at all. Murphy sees patriarchy in everything and cannot abide the idea that some woman, somewhere, might be a capable, responsible adult.

I suspect Murphy's visceral disgust for Cox is that Cox's agency in becoming an attractive women (surgery, money, diet, exercise, makeup, hair, etc.) is too mannish — in the sense of too *active* — for Murphy to tolerate: for example, Murphy routinely denies that women sex workers might have the agency to choose and even enjoy working in sex. Or, Murphy's core problem may have been that Cox ate macaroni and cheese the night before the photo shoot, and as a Canadian, Murphy was enraged that a trans woman was sullying an iconic Canadian foodstuff.

Who knows? Like feminism itself, my analyzing feminist craziness is good for amusement and little else.

Now, Murphy's hatred of men is so great that she's squarely in the radical feminist "men can't be feminists" camp: she wrote in xoJane that "It's not that I don't think men can be feminist. I know many men who clearly align themselves with the feminist movement. The problem seems to be with men who self-identify as 'feminist' as a means of gaining credibility or avoiding accountability. The problem is that many men who claim to be 'good men' or to respect women, don't actually… well… respect women."

Of course, the paradox for men is that if we respect women, should we kowtow to their whims (humor them), challenge their whims (treat them as equals capable of accepting criticism), reverence their whims (worship them

out of love) or fearfully obey them? Feminists won't say except to note than whatever men do with regard to women is wrong somehow.

Murphy's opponents are also feminists of a different but also horrible sort — "hugbox" types who seek to suppress any dissent, a practice Murphy has rightly criticized:

> Pathologizing disagreement is an intellectually dishonest way to cope with challenging arguments. It certainly doesn't support critical thinking.
>
> It also creates a culture wherein people are afraid to express dissenting opinions or question the party line. This is ironic, because many of those under threat of being silenced are people who are speaking out against abuse, harassment and violence.

Holy cervix! Murphy almost sounds like Christina Hoff Sommers or the Honey Badgers there.

As men, our instinct when we see a squabble like this is to do something but there doesn't seem to be a worthy cause to get behind here: we've encouraged feminists to police their own extremists but is Murphy such an extremist, and does policing them mean censoring them? Murphy's views on men and trans folk are wretched but on other issues like censorship she is moderate and reasonable in ways rarely seen in other feminists.

Feminists don't accept allies in the way that other people do: feminists see allies as slaves and have no concept of loyalty to alliances. Men's rights advocates have nothing to gain here — as a practical political matter we have no sow in this sty.

We could make the cynical calculations that:

1. Whomever we support in a feminist internecine conflict will be undermined by the fact of our support — feminists would view our intervention as proof of the wrongheaded nature of the other side, and
2. Our best bet in our conflict with feminists is to keep feminists fighting each other, in that it takes the pressure from other areas where feminism damages men's issues – and women's as well.

One can legitimately support "Keep Murphy" due to her stance against censorship, and one can also legitimately support "Dump Murphy" for her disturbing positions on men, trans folk, patriarchy and women's agency.

Or, you can ease back with the popcorn and hope the fight goes on forever. For now, I need to put this article to bed, too.

Letter to US DoD re: Walk a Mile in Her Shoes

Paul Elam · 5 May 2015 · Archived copy · Original

May 05, 2015

Mr. Jon T. Rymer

Inspector General, U. S. Department of Defense

4800 Mark Center Drive
Alexandria, VA 22350-1500

Re: Request for Investigation & Formal Complaint

Article 133, Conduct Unbecoming an Officer

Major General Peggy C. Combs

U.S. Army Cadet Command, Fort Knox, KY

Mr. Rymer,

AVfM, Education, LLC is an international men's human rights advocacy, educational, research and journalistic organization. Our directors, advisors, liaisons, and members are men and women from a wide variety of professions around the globe. Our membership is in the tens of thousands in more than 20 nations and we have affiliates in eight countries, publishing in seven languages. You can learn more about AVfM, our interests, efforts, and numerous accomplishments by visiting our website, **www.avoiceformen.com.**

During the month of April 2015, many entities across the country recognized Sexual Assault Awareness Month, including virtually all college campuses.

It has come to our attention that two universities; specifically Temple University and Arizona State University conducted a unique social experiment that was carried out by the ROTC program.

At both of those schools, ROTC cadets were ordered to wear red women's high heel shoes and partake in a one mile walk through the campuses in an event that was titled, "Walk a Mile in Her Shoes," allegedly to raise awareness of the problem of domestic violence and sexual assault on college campuses.

Numerous news media sources have thoroughly documented and filmed the event which vividly depicts male soldiers wearing red high heel shoes while dressed in official military camouflage uniforms, a direct violation of Army regulation 670-1. This coverage has proliferated throughout social media platforms.

Besides the direct violation of Army regulations, this act, reportedly ordered at the highest levels of the Army Cadet Command was demeaning, humiliating, and embarrassing to the male cadets who were ordered to take part.

This politically motivated and ideological event is an embarrassment to the United States military, which demands an official investigation. It is obvious from the thousands of negative comments on social media that this stunt has less to do with raising awareness about sexual assault and more to do with humiliating male ROTC cadets for the sake of gender politics. The cadets were under duress not in a position to object to their treatment.

It is unknown who actually ordered the ROTC cadets to comply, however the ultimate responsibility falls on the shoulders of the leadership of the Cadet Command, Major General Peggy C. Combs. The number of websites,

message boards and Facebook pages depicting these events are too numerous to list but can be found in a matter of seconds with a basic internet search.

This organization, as well as many others across the country deplores domestic violence, sexual harassment and assault. When proven true, we believe that violators should be punished in accordance with all applicable laws.

There has been sweeping news media attention in the past few years of an "epidemic" of sexual assault in the military. The truth however is that there is no epidemic of sexual assault in the military. Extrapolated figures based on a recent survey using flawed methodology has fueled an irrational public and subsequently irrational political reaction even though the claim of an epidemic has already been debunked.

Contrived statistics have fueled a near hysteria that has been exacerbated by a number of political leaders and ideologically driven special interest groups. This has resulted in a narrative which portrays all male soldiers and cadets as suspected perpetrators, and women only as victims or survivors. This is in complete contrast to overwhelming evidence that members of both sexes fall into the classes of both perpetrators and victims. [1][2][3]

Sadly, the result of all this is that men in the military are now targeted as useful political pawns by senior military and political leadership.

AVfM respectfully asks the Office of the Department of Defense Inspector General to conduct a full and comprehensive investigation to determine who in the Cadet Command, chain of command, ordered male only ROTC Cadets to participate in a political charade and whether such orders were lawful.

If in fact it is determined that Major General Peggy Combs; the Commanding Officer of the Cadet Command is responsible, we ask that she be court-martialed in accordance with Article 133 of the Uniform Code of Military Justice; Conduct Unbecoming an Officer. AVfM also respectfully asks that the Inspector General's office issue a public apology and media press release to the cadets who were affected, their families, and the universities in which these events occurred.

AVfM fully supports eliminating sexual harassment and assault in the military. However, the meme of "raising awareness" has reached a point that can only be described as abusive, with constant and repeated briefings depicting only males as perpetrators and only women as victims. The military now appears to be acting at the behest of ideologues to further a political agenda, not to ameliorate the issue of sexual assault. The discrimination against male military members is having the deleterious effect of furthering division and mistrust between service personnel of different sexes.

AVfM welcomes the results of an investigation. If the DoD Office of Inspector General has any questions, please feel free to contact this organization, and we respectfully request a written response to this correspondence in accordance with normal business practices.

Sincerely & Respectfully,

Paul Elam, Chief Executive Officer, AVfM Operations, LLC

1. **http://www.apa.org/news/press/releases/2014/03/military-men-distressed.aspx**
2. **http://www.nytimes.com/2013/06/24/us/in-debate-over-military-sexual-assault-men-are-overlooked-victims.html?_r=0**
3. **https://www.americanprogress.org/issues/military/news/2013/06/06/65602/5-myths-about-military-sexual-assault/**

Book Review: The Mu Rhythm Bluff, an Adventure Book Discussing Masculinity and Disability

Yuval Levental · 5 May 2015 · Archived copy · Original

The Mu Rhythm Bluff, by Jonathan Mitchell, features an autistic man named Drake Dumas who is in his late forties and is unlucky at both love and cards. Jonathan Mitchell, the author, is autistic himself in real life, and much of the book's plot is based off his real life's struggles.

In the book, Dumas works as a medical transcriptionist, barely making a living in his late forties. He also plays poker as a hobby. Eventually, he gets fired from his transcriptionist job for not working well enough. However, he learns about an experimental treatment for autism called Transcranial Magnetic Stimulation and signs up for it. Even though the treatment doesn't seem to help much at first, he finds out that he can now read people's facial expressions really well at poker, even managing to win one million dollars at a famous tournament. However, his poker skills decline over time, and he must find them out how to get them back. He meets a couple women that claim to be interested in him, but only want his money. As his poker skills decline, those women lose interest in him.

One important theme of this book is the challenge of interacting with women with a profound disability. Dumas is a virgin in his late forties, and it pains him. He flaps his hands in public and rambles about incoherent topics, and as a result, many women mock his disability. After he wins the one million dollars, a journalist named Erin Hobbs exploits his life's story in the New York Times, portraying him as an untapped genius and trivializing his difficulties. As a result, Dumas is deeply angry.

To fulfill the expectations of masculinity, Dumas is expected to be a provider. It is often said that "a man's career is his penis". His boss at the transcription company, Natalie, pushes him around and threatens to fire him over small mistakes. After getting fired, he contemplates suicide, which is often the result of terminal unemployment for men. However, he discovers the experimental treatment for Autism, which changes his mind.

Although he wants to be cured from autism, there is a fad called the "Neurodiversity Movement" which says that autistics are different, not disabled, which serves as an attack on his potential masculinity. To this day, there is no evidence that autistics are truly talented and don't need assistance. In the book, Dumas clashes with higher-functioning autistics over this issue, and they refuse to give him support for his wish, claiming that he is just asking for attention. The book's author, Jonathan Mitchell, has written a brilliant essay on the matter in real life, Undiagnosing Gates, Jefferson, and Einstein.

Later on in the book when Dumas becomes rich from poker, a manipulative female journalist takes an interest in him, but she seems overly obsessed. Drake follows her into a limo — where he is held at gunpoint by the leader of a drug dealing gang. To survive, he now has to play poker for them for the rest of his life until he dies. Under a lot of pressure, Dumas must find a way to gain his poker skills back so the gang won't kill him. He must play along with them while thinking of a method to escape.

The writing style of this book is very detailed and in-depth. The reader will feel like he is being pulled into the story, as he learns about autism, poker, and dating. This book is very suspenseful, with Dumas trying to win endless money at poker with his new talent and having more luck dating women. As Dumas likes to repeatedly say, this book is "Like a Dagger Through the Heart."

Rebuttal to “Bullying: 3 rules”

David King · 6 May 2015 · Archived copy · Original

I rarely submit articles for publication on AVfM (other than on server- or tech-related subjects) because I generally have far too much to be doing, even though there have been several occasions when I would really have liked to write something up.

Lee Turner’s recent article, Bullying: 3 rules, however, touched on a subject which deeply affected me personally and about which I have some quite strong perspectives so, however much I should be doing other things, this article is an adapted and slightly augmented version of a comment I posted on Lee’s article that was really too long to be posted as a comment anyway. So, fair disclosure: I’m not completely impartial on the matter.

For the most part, Lee’s piece contained a good deal of good and thoughtful advice but, in the spirit of constructive debate, I want to offer a rebuttal and a critique of several aspects of Lee’s piece.

What thesis?

There seemed to be two distinct theses running through Lee’s piece: on the one hand, the role of government and whether government initiatives can be worthwhile and, on the other, the actual subject at hand, viz. bullying.

We’re a politically diverse lot, which is precisely why we forbid discussion of partisan politics on AVfM — so the most I’ll say on this subject is that inclusion of even the assumption that a government initiative cannot succeed because, *ipso facto*, it is a government initiative is an unnecessary distraction from and adds little to the much more serious and profound debate around bullying.

Perhaps it is not even worth mentioning it, except to point out how a strong argument can be weakened by an unrelated argument that is, well, arguable.

No one-size-fits-all solution

Bullying is a complex subject and very difficult problem to resolve because it affects different people in different ways, and therefore reactions and long-term consequences are just as diverse.

I think Lee illustrated this point in the following passages:

> Reflecting back on it now, I realise that whilst painful then, this experience was a necessary one. It has not destroyed our lives and appears to have been at least partly instrumental in making us what we are today – fully functional members of society, sometimes quite successful in career and business. It grows thick skin and teaches one to deal with personal conflict.

I’m glad Lee’s experience didn’t destroy him or his future, but many kids aren’t so lucky, as he partially recognised when he then wrote:

> I can say from direct personal experience and of many of those around me that bullying can have a lasting negative effect on a person’s life…
> For kids who can successfully face and deal with their abusers, I’m sure it is, indeed, an empowering experience and a valuable lesson (as you said) in conflict resolution.

Some of the comments in Lee’s article echoed both of those sentiments.

My question, then, is what of those kids who never manage successfully to fend off their abusers? Lee mentioned that bullying sometimes has fatal consequences, citing the Columbine shootings as an example.

I would say, though, that deaths from bullying take the form, in much greater numbers, of suicide, whether at the

time, or later in life. Indeed, at least one commentator on Lee's article mentioned this. Sometimes, the means of suicide takes years or decades to effect itself. I am, of course, referring to substance abuse.

Interventions

Lee gave a fairly decent amount of good advice, too, particularly the rejection of the old canard "ignore it [they'll go away if they don't get a rise from you]" and the need for kids to stand up to their bullies.

That idea is, and always was, a lie, a sop or a thought-terminating cliché that allowed adults to avoid having to face the problem head on. Bullies don't go away until you make them.

I *do* agree that how a child deals with bullying has more to do with how the kid is raised than it does with what the school or government does (though I don't think the school or, by extension, government should be free to wash their hands completely of the matter as once was the case).

In my own case, my parents' peculiar religiously-driven attitude was that fighting back, especially if it involves violence, is never justified. The damage that did was quite sufficient on its own, for I never learned how to defend or assert myself and therefore never learned (in childhood) any conflict resolution skills. I acquired them later in life, but not before the consequences of internalising and subsuming such conflict — the only socially-acceptable alternative available to me — did far more damage than it need have done.

How a child deals with abuse has as much to do with the psychology of the child, which also affects the consequences for and impact on the child, and what tools the child has to defend themselves.

That said, what the school does about bullying *does* matter. In my day, bullies were rarely punished (because they were just behaving normally or, at least, normally for them), where any kid who fought back was much more likely to be punished because (so far as I could tell) it was the path of least resistance for the staff involved.

That schools are now, at last, taking the problem of bullying seriously is hugely significant, even if the way they're going about may turn out to be ineffective. The authorities' first attempt may prove fruitless, but (so long as this is not just lip-service) sooner or later, they'll find an intervention, or at least a way to support victims of bullying, that *does* work.

Taking responsibility

I had *grave* difficulty with this one passage in Lee's piece, however:

> It is a character test and a lesson in overcoming adversity. Failure to cope with it successfully is a personal failure and not that of any system educational or otherwise.

The effect of this is to tell a child — whose character and personality are not yet fully developed — that their character is faulty, that there is something wrong with *them* or, at any rate, that their experiences are *their* fault. Perhaps that is not what Lee meant, but it is certainly how I read it (and if I, an adult, can interpret it that way, how might a child?).

Feminists are fond of saying that fault *always* lies with the perpetrator of abuse and, on this occasion, I agree with them. Where I differ from feminists is that the fault of one does not absolve the other of responsibility for dealing with that abuse.

School years are, as Lee said, about learning life skills as well as academic, and part of learning anything is getting it wrong on occasion. The message contained within that quote is completely counterproductive if you want a child to learn to cope with bullying on his or her own because it undermines their self esteem (which is already likely to be at a low ebb, anyway, after prolonged bullying) and thereby their ability to deal with the problem (yet) and to try again.

Still, I agree that shielding kids from bullying altogether (by adult intervention) is equally counterproductive

because, as Lee pointed out, it doesn't teach coping skills that *will* be needed later in life.

> The second fundamental failure of anti-bullying campaigners is the, "listen to your child" message. […] "No snitching" is a firm rule and, as with the point made above, is different to what adults can do in their lives.

This is also deeply counterproductive. Children can't get the support they need if they won't (or can't) talk to the adults who, whether *in loco parentis* or their actual parents, have a duty to provide what support and teaching is required for the child to address the problem on their own.

If the kid could have dealt with it already, they would have, and the problem would have been short lived. If the kid can't deal with it, not asking for help means "sucking it up", bottling up the anger, hurt, humiliation and frustration (and the attendant consequences for low self-esteem), which solves nothing.

A problem not solved is merely a problem postponed. Sooner or later, it *will* demand redress, and better that it be addressed as a child than in adulthood where it can turn to substance abuse, bad relationships and other self-destructive behaviours (to say nothing of various kinds of mental health issues) and where unlearning ingrained behaviours takes much more effort than before they become established.

It is well known that adult men are bad about seeking help. Failing to train kids to ask for help when they need it is not going to ease that problem in the slightest.

So, what to do?

So far as I can see, the solution to bullying is not an either-or question. It requires awareness on the part of school staff and, to the extent that it is necessary, it is up to the state to ensure that every school, private or public, and member of teaching staff is aware of their obligation to understand the problem and be trained to deal with instances constructively as they arise. I would say that the only constructive things school staff can do is be cognisant of the nature of any given conflict, to punish bullies and not punish the victims who, especially if they are trying to figure out how to cope on their own, may not always use appropriate means to assert themselves.

Victims of bullying also need access to resources to teach them *how* to proactively defend themselves. For example, reacting to words with fists is not okay, so give them words that they can use and adapt.

But, if the victim is getting beaten up, then (I believe) it is appropriate to teach them effective self defence techniques designed to disable an attacker speedily and with only the minimum force required (and that kids must not be punished for doing so when they are required to employ those techniques). In fairness, Lee did allude to some of this in his article, but didn't elaborate on it.

The single most important thing a victim of bullying can do is learn how to assert themselves effectively and proportionately. Like mathematics or civilized conversation, this is a learned skill with which nobody is born. Why, then, should anybody expect kids to figure out such a complex and subtle skill on their own?

Teach kids that it's never okay to start a fight, but that it's absolutely okay to finish one started by somebody else.

Addendum: bullying in adulthood

Bullying is not, as Lee pointed out, a phenomenon unique to childhood. The techniques that are applicable to childhood bullying aren't always appropriate in the adult world, especially not in the workplace.

Outside of the workplace, there really isn't much you can do except remove yourself from the situation (unless the situation is at home, in which case that opens the whole question of DV and especially DV services for men).

The power dynamics of the workplace are quite different from those of the school yard. It's true, an adult victim of workplace bullying can choose to work elsewhere (even if they shouldn't have to, though it may be the least-worst option in some instances), but it's not quite true to to say that employees aren't required to be there. Bullies and victims both certainly are, if they wish to remain employed there!

That being the case, there are some things that can be done in workplace bullying situations, assuming company management is functional and competent (and yes, that is quite an assumption).

From the company's point of view, every employee (including management) is there to further the company's business activities. Any conduct that interferes with an employee's ability to discharge their duties also interferes with the company's productivity — and any manager worth his or her salt should have an interest in rectifying such hindrances.

It doesn't always work (especially in small companies or companies given over to cliquishness) but, in theory, a bully's employment can be made conditional on their modifying their disruptive behaviour. Exactly how this can be achieved depends on the company amongst many other factors, but anybody experiencing workplace bullying might be able to effect some sort of change either via an Employee Assistance Programme (if there is one) or with a quiet word with one's own manager (or *their* manager, if necessary). The idea is to make it the manager's problem by framing it in terms of the victim's productivity and therefore the productivity of the victim's workgroup which, in turn, reflects on the manager.

There are no silver bullets and I am sure that many readers can quite legitimately take issue with what I've said just there, but I felt it was worth mentioning just in case it could help someone, even if it it can't help everyone.

Epistle To Evan Marc Katz

Mumia Ali · 6 May 2015 · Archived copy · Original

Author's Note: It has come to my attention that popular dating coaches (for women) Evan Marc Katz and Andrew of *The Rules Revisted* have been discussing the Manosphere of late – yet another in the very long line of blog posts, articles and the like seeking to "examine" our corner of the Internet this year.

The following was an open letter I wrote to EMK, after a series of articles was published about him and his work on my blog Just Four Guys last summer. In light of the recent articles he and Andrew have written, I felt it important that an official "response" was registered. I welcome any and all comments in response.

> *"We didn't land on Plymouth Rock; Plymouth Rock, landed on us!"*
> *-Malcolm X*

Hello Evan,

OK, now that I've had a bit of time to sit down and reflect on our exchange over the past few weeks, I feel I'm in a better place to share my thoughts.

First, again, I want to thank you for taking the time out; I admit that I'm a persistent guy who can't take "no" for an answer – but if I simply did what guys like you do, I'd never get anywhere or have anything in this world. For mere mortals like us, persistence pays.

The first thing I want to say is that I am deeply offended by your handling of me and more importantly, my website. My old Just 4 Guys (J4G) web site has gone out of its way to take your concerns seriously, addressing them many times. Moreover, I really do not appreciate the way you have repeatedly referred to the fellas over there in the most derisive terms – terms that are completely unfair and counterproductive. Indeed, many of the very same things you say about us, you claim to have been said about you(!). I can think of no bigger case study of Projection.

Two of the J4G team members, Ciaran and Morpheus, have gone out of their way to be fair and respectful on your own website – this, after both have been viciously personally attacked without nary a word from you to your regular readers not to do so or failing that, to at least tone it down. Yet they continued to engage your readers with grace and aplomb. I know this because I quietly read the comments.

Not only that, but your characterization of them, and more broadly, J4G itself, was patently dishonest and unfair. Both Ciaran and Morpheus are happily married men, and so are quite a few team members and regular contributors. For you to paint J4G as a bunch of lonely bitter basement dwellers is disingenuous, and I've had enough of it.

I will not have you besmirch the website I cofounded and helped to build with my bare hands any longer. Measure for measure we are more fair and objective than your readers, and unlike you, I went out of my way to ensure that you were not personally attacked – I personally deleted some two dozen comments referring to you in a derisive way, and that's after I admonished everyone not to do so. I have upheld my word to you, Evan.

Moving to your "challenge", there have been at least half a dozen lengthy and detailed responses from J4G readers, as to how your hypothetical 38-year-old woman could find love and kids – which, I might add, is far and away more helpful and constructive advice than I could find on your site from your readers, most of whom seem completely cool with dismissing the travails of men out in the mating market in our time.

A case in point is the short Men post you had up from some years back. Women on your site felt wholly justified in taking a "let him eat cake" stance, again, with nary a peep from you. I read a lot of what you write, Evan and I pay close attention to what your lady readers have to say. To say that I am disappointed, would be an understatement.

I also deeply resent your repeated attempts to compare and liken J4G and similar pro-male sites to Jezebel,

something no reasonable person would do. For one thing, we don't allow derisive comments about women to be said on the site – don't take my word for it, go and do a bit of research, and see pointed comments to this effect by yours truly. We don't allow gratuitous profanity, personal attacks or referring to women wholesale in profane ways, and not only have I, but also other team members have taken down comments from offenders as recently as a week ago(!). We are not bomb throwers and we seek to bring as much light as heat – we are nothing like Jezebel, and I resent, to the depths of my being, your repeated allegations in this regard. It is the height of disrespect, Evan. I want you to stop it.

Now, having said that: yes, as Morpheus has noted in your forum, there are indeed men at J4G who are in a bad place, as a result of their dealings with women. Some have said some harsh things along these lines. Neither I, nor Morpheus, Ciaran or any of the rest of the team, denies this fact.

On the other hand, and you can contact Dr. Jeremy Nicholson about this if you don't believe me, as he would know firsthand: shortly after our second email exchange was posted at J4G, Dr. Jeremy wanted to post a comment that turned out to be too lengthy. So, we decided to run his comment-turned-article on J4G, which was based on our exchanges. The result was a near 1K(!) comments-thread, where several J4G team members, including Morpheus, had gone on the record in defending Dr. Jeremy's piece from the more cynical commenters, and admonished them to ratchet back their derision. Again, where is the Jezebel equivalent? I reject out of hand your repeated attempts toward comparison in this regard. There is none.

On top of all of this, not only have J4G readers addressed your concerns about your typical woman client, I have done the same in my response to you, originally in email form and then in article form on J4G itself. I specifically said that it is not at all unusual to see women in Black America who were older than your example having relationships and some even kids as a result.

I told you about specific cases I knew of in this regard. I cited critically acclaimed research by nationally-known scholars who have noted the same thing. And I have said that this was true in some of America's poorest and racially segregated sectors.

Finally, I offered no comment one way or another about an older woman looking for love and kids – but I'll go on record right now. I have no problem in the least with it. In fact, I do not believe that simply because a woman is older, that she is no longer worthy of getting a relationship, love, sex or kids. I never felt this way, don't now, nor do I foresee it for the future.

What I DO have a concern about, however, and here I think I can speak for many of the J4G readership, is the way many Women – not "all" but enough to make it a problem for guys like me –go about "switching lanes" in their mating choices. Many Women will, as a result of their no longer being able to appeal to more top shelf Men like you, then turn to guys like us – that's the whole point of my essay "A Blue Collar Brotha Speaks". We're not the first, or even third choice – we're their last stop on the way to spinsterhood. A lot of the older gals we're talking about, first tried their hands at landing themselves a Mr. Big, got burned badly, got rode hard and hung out wet, and now toward the end of their reproductive attractiveness, turn to us. Oh, joy.

Which brings me to another point: J4G in particular, and the Manosphere more generally, is about the only place men in our time have to be heard in their own voices. Men in our time have been either inculcated or cowed, cajoled or coerced into saying things that the Ladies Want To Hear(TM) – under threat of job firings and expulsion from polite society, as the recent Stephen A. Smith situation aptly proves.

There is a huge incentive, quite a few actually, for men of your stature to tow the party line, Evan. Sure, there are True Believers, and I think you're one of them but that fact doesn't change what I've just pointed out, either.

The Manosphere provides a vital service in giving men who are disaffected, disabused and disrespected, a place to be heard, to vent, to let their feelings out and yes, to move toward solutions and becoming whole again – and I will not let those who couldn't be bothered to give a damn about the inner lives of Men, for decades, to suddenly come riding in on their high horses and fix their mouths to "tell" us "what we ought to be doing" – Bunk. That.

As professional therapists of some decades like Dr. Tara and Dr. Helen, the former a regular contributor to A Voice For Men, the latter an author of a well-known book and regular at PJ Media have gone on record in saying, counseling services for men are, at this juncture in early 21st century life, paltry at best and downright demeaning to men at worst – as the recent suicide of the late Robin Williams(!) makes clear. We STILL treat men's mental and emotional health issues like it was a cruel joke, the bodies of men littered hither and yon, with nary a mumbling word from the Cathedral about it. Had Williams known about the Manosphere, he just might be alive today. It's hard to see how he could have been worse.

And the same can be said on the dating and relationship front. It beggars belief how so many people like you can talk about the Pickup Artist community like a dog, but none of you gave a damn about men in this regard, and still don't – the majority of dating and relationship services are geared toward women, and that's true on both sides of the Color Line, to this day, in 2014 – fact.

No one claims perfection with the Pickup community; I certainly don't but as someone who has lived cheek by jowl with them for several years, I can say without any fear of rebuke or reprisal that they are the ONLY ones out there who not only give a damn about the mating needs of men, but who actually provide a system and network of services that actually WORK.

Meanwhile, dating coaches like you abandon men and leave them to their fates on the Freeway of Love, with nary a look back, justifying it with trite bromides about how "Men aren't interested in really understanding women" and so forth. The Pickup community has shown all of you up for the failures that you truly are, proving that millions of men worldwide do indeed care deeply about connecting with women, and have had nowhere to turn to in order to get it done.

Many of you are deeply jealous of the Pickup Community's massive success (Neil "Style" Strauss' "The Game" has been a NYT bestseller, dwarfed only by the likes of Steve Harvey's "Act Like a Lady, Think Like a Man") in an area of the Self-Help market that Forbes magazine itself has said is all but impossible to break into – and they've done it without the stamp of approval from what we in the 'sphere refers to as the Cathedral – the complex of media, academia and credentialed "experts" and talking head pundits – that you and others of your ilk are a part and parcel of.

Don't hate the Player, hate the Game, indeed.

No one is a bigger critic of the Manosphere than me, Evan, and I've got the paper trail to prove it. As one of the relatively few Black voices in that space online, I have much to say about how and where the Manosphere can and should improve.

But I can also say, that without the Manosphere, I honestly don't know where I would be. Because it's clear that I don't even exist to the likes of people like you – for all intents and purposes, you are a social, economic and sexual One Percenter. Guys like me – Black, working class and blue collar – aren't even addressed by the Cathedral, unless it's time to "examine" what is "wrong with us" this time – or when BABY BOOMER(!!) upper class Women are finally "ready" to "settle down" and turn to one of us to get'er done.

I can think of no bigger insult, no deeper dis, than this, and I blame people like you for it. The Manosphere helped me find my voice, helped me to refine it in the form of tens of thousands of comments logged in after teaching myself how to type, use the Internet and computers, and how to write, and, by popular demand of its denizens, gave me the encouragement to try my hand at blogging – something I didn't even know existed before five years ago.

It was the Manosphere who gave my thoughts, my experiences, my feelings, my inner life, the time of day, when people like you, and a whole mess of Women, couldn't be bothered or care less. It was the Manosphere who gave me the chance to be heard, in the form of being published (and soon, being heard literally, in the form of radio – stay tuned), in just about every major venue of note and record – the *Spearhead*, *A Voice For Men*, the *Good Men Project* (back when Tom Matlack was still actually the head of it and wasn't forced out by the Feminist Lobby's Digital Mob), and other outlets like the *Urban Politico*. People like you don't even recognize my existence, and

when you do it's for cheap yuks and finger wagging – just ask Charles Ramsey about all of that.

So I consider my critique of the Manosphere to be far and away more valid and useful than anything you or anyone on your side of the aisle could fix your mouths to say.

As for your book, etc: I have no problem in the least with it, nor your "mission" with the ladies. In fact, I know of no one in the Manosphere, who does. The ladies have every right to avail themselves of the services you and others like you provide, and I for one wish them all the best in their search for love and happiness.

Moreover, I found your book to be very well presented and written, and yes, there is much truth within its pages. But then, I didn't need to read your book to know that you try to engage the issues with a somewhat even hand – recall my citation of your "Curvy Women" post, for example. You were candid in a way that far too many in the Cathedral are not, and for that you are to be highly commended. It is in fact, one of the reasons why I chose to contact you in the first place.

But, and this is important to point out, when you say that me and mine are not being fair or "moderate" in our presentation of ideas at J4G, that we aren't "caring enough" with regard to the ladies' side of things, I have to respond with a look of incredulity – because, it has been my experience, that one, the whole of the culture in our time is inundated with the Concerns of Women(TM) – to the point that I for one, am drowning in it.

Everywhere I turn, from the street level to TED talks online, the concerns, interests, aspirations, fears and anxieties of women, are taken seriously, discussed at nauseating length openly, and we are all exhorted to do all we can to "care" – all the while, the very same people, and yes I am saying women here, do all they can to silence me and mine – from smear campaigns at the first ever Men's Issues conference, to making up whole cloth outright lies about the supposed involvement the late spree shooter Eilliot Rodger had with the Manosphere (hint: it was a LIE), to attempts to paint the whole of the Pickup Community as a "rape academy", to firing sportscasters for having the gall to say openly what we all have been actually thinking for quite sometime (please note the roaring applause from the virtually all-female audience of "The View" when Ms. Whoopie Goldberg came out in defense of Stephen A. Smith!), to attempts to silence anyone who questions shibboleths like "street harassment" and so forth (please see my recent email exchange with Ms. Lindsey, of Cards Against Harassment, for starters) – the list goes on and on and on.

What I've found, Evan, isn't that guys on my side of the fence who are intemperate and extreme – **but the other side, the ladies, and yes, their male allies, who want to silence me and mine, want to tar and feather us as deviants and want to run us out of the public square, by hook or by crook.** It is them who do not want a full-throated, open debate, or even a conversation – you must buy, hook, line and sinker, what they're selling, first, or you're just a knuckle-dragging, foaming at the mouth woman-hater not worth giving the time of day to.

You say that I, and by extension, the rest of J4G and even the Manosphere itself, is "angry"; that much of what is said on J4G is "misogynistic". **I defy you, Evan Marc Katz, to find me proof, that I, Obsidian, am an "angry, bitter misogynist"** – quote back to me direct statements, written by my own hand, where this is the case?

Quote me directly, the smoking gun evidence – or please cease and desist with these hateful and hurtful allegations, which serve no other purpose than to deflect the focus of my and my brothers' arguments, and derail the discussion once again onto the Concerns of Women(TM), as if they haven't had enough "focus, attention and caring" lo these many years already.

Nor do I or anyone I know in the 'sphere want to see it altered or stopped in any way – we're simply fighting for our own little corner of the world. And even that is now under threat, by those who claim to be so strong and independent, who proffer notions of Yo Go Grrlism, and "I don't need no Man"ism, who are so fragile and weak that they can't even handle a differing point of view.

No, men in our time must, in the words of Bill Maher, "make women nod" in approving and understanding "empathy" – an emotionally manipulative ploy if there ever was one – where men cannot speak in their own voices

without fear of excommunication from the Cathedral.

And, in closing, I think this is why fate has chosen me, of all people, to do what it is that I am doing – I am not now, nor have I ever been, a part and parcel of said Cathedral. I cannot, and will not, be silenced, because those who oppose me cannot do anything to me that hasn't already been done.

They cannot bludgeon me with shouts of "racist', because I'm Black. They can't tar and feather me with bromides of "elitistism" because I am on the bottom of the social and economic hierarchy of American life. And they can't libel me with "misogynist" because some of my staunchest defenders have been and will continue to be, women themselves – many of whom do not agree with me on a great many things, I might add.

Not only that, but pouts of "patriarchy" is an utter joke when considering the fact that I hail from the most matriarchal sector of American life – the Black community – and has been thus for many decades running at this point. The Manosphere needed a voice that is hard to shut down, Evan.

Now, they have one.

I, and J4G, have answered your questions, Evan – now it is your turn to answer mine. **What has Feminism done for the Blue Collar Brotha?**

Why should he "court" in the manner of his father and grandfather, given the massive – and rapid – changes that have come down the pike in as many decades? What direct, tangible benefits accrue to him, for doing so?

This last question is hugely important, both because of your total evasion of it when I first asked you, and because of the notion of some of your readers, that for guys like me, "courting" is the "way to go" – I am here to tell you and to tell them, it is most assuredly NOT. All that will be done is wasting money and time, with precious little to show for it – either in terms of sex or relationships.

Being "bright and decent" simply doesn't count for a lot in the Black American mating market. Go back and reread the leadoff quote by "Tyrone" from Hill Harper's book "The Conversation" (yet another NYT bestseller, and, yet another in the umpteen tomes that cater solely to women, in this case Black) in my essay, "One of The Good Guys" – the Sistas, the same ones who bemoan "where all the good Black Men have gone?", turn their noses up at him, and waste his time and money.

Yet, if Tyrone says anything about his hurt, his pain, his disappointment, he is told, both by Black society and certain parts of the White one, to "Man Up" – **which really means to Shut Up.** No wonder so many Black Men die early deaths, from having to hold in all their thoughts, emotions and concerns. Well, I won't be another statistic.

Since I have asked you in plain language what's in it for me, to "court" (Black) women in our time today, it's only fair to answer the question, as to what's in it for a (Black) woman to be involved with me – and unlike you, I can be much more specific in my response:

1. I am fiercely loyal and faithful – something that any Black woman in particular that's worth her salt would recognize and appreciate. Even in the Age of Obamacare, trips to the doctor for treatment of STDs can be expensive, time-consuming and emotionally embarrassing.

2. I am debt, disease, and Baby Mama Drama free – compare and contrast to so many Black women in our time. No Black woman ever went out of house and home because of me.

3. I have never raised my hand to hurt a (Black) woman, and wouldn't consider doing so either – something else that ought to be of concern to Black women, given the extremely high levels of spousal and domestic violence in our time.

4. I believe in the values of education and hard work – they just don't come in the form of high status/high visibility credentialed positions. Something Black women are especially enamoured with.

And those are just for starters. In short, I can honestly say that I bring real value into a Black woman's life, measured in dollars and cents, among other things. But can the same be said in reverse?

Since so many Sistas have either refused to answer my questions along these lines outright, or have attempted to deflect them with abstract vagaries, I bring them to you to answer. Perhaps you will have succeeded where they have failed?

You say that you need to see the glass as half full. This I can respect.

But, I also see that it is a luxury people like you can afford. As for me, I am an empiricist and a cold-eyed realist, because where I come from there is precious little room for error. I'm as romantic as they come, but Life has taught me some harsh, but needed lessons, about how the real world works – and to see it for what it is, and not what I want it to be.

As a result of our conversations, more than 3K comments have been generated from Men across the country and from all walks of life. Many were first time commenters who had been lurking since our start on Jun 13, 2013. For anyone who claims to want to counsel women on how and why men think as they do when it comes to dating, sex and relationships, one would think that this would be a treasure trove for you, Evan.

But one thing is certain for sure – our conversation, and the intense response it generated, proves once and for all, that men are deeply interested in relationships and mating – they've just never had anyone who cared to listen.

That's what J4G is all about.

Obsidian

Stand by Your Manhood: Peter Lloyd Interview

AVfM Video Source · 6 May 2015 · Archived copy · Original

Peter Lloyd discussed issues facing men and boys on the Australian television program *Studio 10*. Various topics familiar to men's rights activists are discussed.

As well as leaving a comment here we're sure Studio 10 would love to hear from men's rights activists in the video comments.

Let's hope Jane Gilmore can follow this explanation of domestic violence

Jim Muldoon · 7 May 2015 · Archived copy · Original

In December last year, A Voice for Men published an article of mine entitled "Jane Gilmore should stop with the rubbish domestic violence games."

At the time, Gilmore was complaining that when feminist propaganda insisted that domestic violence should be called "men's violence against women", men would respond with the claim that women were just as likely to be the culprit. The overall thrust of her argument is that there is a direct link between masculinity, patriarchy and violence. In other words, the typical feminist argument that masculinity is toxic.

As I pointed out in my article, the facts are that most Australian men, and by most I mean some 98% of all men, seem to manage to get through their day without punching their loved ones in the face. Not only do they manage this feat on any particular day; but they are loving husbands and fathers day in, day out, week after week, year after year.

In her latest article in Daily Life, "The 'One in Three' claim about male domestic violence victims is a myth." Gilmore revisits the same topic, but tries a different angle. The result is actually illuminating on the topic of domestic violence, but not in the way she intended.

It is important, before we tackle some detail here, to remember the history of the study of domestic violence. Feminist Dogma has it that men oppress women. The main problem with this viewpoint is that it does not present itself in everyday life as experienced by everyday people.

The answer to this, for feminist academics anyway, is to declare that the violence and other forms of oppression go unreported because they are hidden by Patriarchy. Of course, we must ignore the obvious question: if we're all doing it, then who are we hiding it from?

The most obvious place to look for evidence of violence is to check criminal statistics. However, criminal records do not show violence in anything like the numbers required to be called oppression. In response, feminist academics have sought to design studies to unearth the despicable crimes kept behind the closed doors of Patriarchy.

In Australia, the first such major study was the 1996 Women's Safety Survey by the Australian Bureau of Statistics (ABS). This bigoted study was financed by the feminist-riddled Office for the Status of Women and the Commonwealth Department of Health and Family Services.

And yes, Men's Safety was of no concern whatsoever. Therefore, no data on men, except as perpetrators, was recorded.

This is where the claim that one-in-three women will experience violence in their lifetime started, even though the more technically correct claim, if relying on this report, would be that 36% of Australian women will *experience violence, attempted violence or the threat of violence in their lifetime*. And that's if you think the study provided truly meaningful data.

As we all know, the one-in-three figure has remained constant while the definition that follows has been ramped up by feminists in their attempts to turn domestic violence into a moral panic. For example, in 2013 Julia Gillard, whilst Prime Minister of Australia, gave the official stamp of her office to the claim that one-in-three women *will be raped or beaten in their lifetime*.

Since 1996, the Australian government has funded two other studies, known as the Personal Safety Study 2005 and the Personal Safety Study 2012. Perhaps out of embarrassment for the myopic 1996 survey, the ABS insisted in funding a component of these studies themselves to complement the feminist fixation on the plight of modern day

damsels. This funding meant that some data on violence against men (the other human beings in this country) were included.

As far as academic study of domestic violence is concerned, there has always been essentially two camps. Feminists and those who are not feminists. Of course, the second groups were soon called Anti-feminist, misogynists and Patriarchal stooges.

This summary of the beginnings of this division in domestic violence, which academics also call Intimate Partner Violence (IPV), research is explained by Doctor Mary Allen of Dublin University:

"The gender neutral view of IPV began with the work of Straus et al. (1980), Straus & Gelles (1990), Stets & Straus (1990) and Steinmetz (1977/78). Using the data from the 1975 and 1985 National Family Violence Surveys (NFVS) in the USA, Straus and his colleagues found, that while 12.1% of wives were victims of their husband's violence in the year prior to the 1975 survey, 11.6% of husbands were victims of their wives' violence. In the 1985 survey, these figures had changed to 11.3% of wives and 12.1% of husbands being victims of violence."

Dr Allen then goes on to describe the work of Michael Kimmel, DG Saunders, Michael Johnson and other feminist academics who dispute the likes of Straus, Stets et al. She confirms that the dispute remains to this day, or at least until 2011 when she wrote her paper.

Allen is correct. The dispute has raged on for all of these decades. Feminist researchers, and only feminist researchers, declare that violence is a product of Patriarchy: men are violent, women are victims, and culture is to blame. The non-feminists have maintained their studies reveal that whether they are called marriages, couples, partners, families or interpersonal relationships – most get by without beating the crap out of each other. Where there is violence, women are just as likely to be the culprits as the knuckle-dragging men. This non-feminist view is often referred to as "gender neutral" or "gender symmetry".

However, when it comes to the popular press, the feminist academics are treated as being the only authoritative voices on domestic violence. Gilmore's articles are a perfect example of this.

In response to the barrage of feminist propaganda on the matter, "a diverse group of male and female professionals – academics, researchers, social workers, psychologists, counsellors, lawyers, health promotion workers, trainers and survivor/advocates" have set up a campaign to ensure that feminism is not the only voice in the domestic violence debate in the popular media.

Mischievously perhaps, they have used figures from the Personal Safety Study 2012 (PSS) for their title of the One-In-Three Campaign, claiming that at least one in three victims of domestic violence are male.

Gilmore claims that the One-In-Three Campaign's use of the PSS figures is "Utterly false," for a number of reasons. The first seems to be that the One-In-Three Campaign is a "Men's Rights Activist website". The implication here is that there are no academics or other serious minds questioning the One True Faith. Instead we have shadowy group of neck-beards and mother's-basement-dwellers-who-can't-get-laid trying to disrupt an otherwise adult conversation.

The second begins with Gilmore questioning the reliance of the statistics in the PSS itself:

"At first glance, the data in Table 3 of the PSS does appear to suggest that males are 33 per cent of people who have experienced an act of violence from a current partner in the last 12 months. That number, however, is clearly marked with a warning that states: 'Estimate has a relative standard error of 25 per cent to 50 per cent and should be used with caution.'"

Now, "should be used with caution" does not mean "never use". It means, let me type this slowly, "use with caution". It also means that the figure could be lower or, and again let me type this slowly, it could be higher.

But for Gilmore, of course, the warning means simply that male victims disappear in a puff of statistical inaccuracy. What gets interesting is that she then starts to question the PSS more generally. She insinuates that

while that particular weakness in the PSS clearly rules male victims out, other flaws mean that the count of female victims should be much higher.

The rationale boils down to female victims of domestic violence would be unwilling to participate in the study. Given that these women would be the survey's real targets, then surely the whole survey is effectively useless, but Gilmore doesn't go that far. Similarly, the study doesn't examine the level or intensity of violence:

"So someone whose partner once threatened to throw a potato at them has the same representation in that data as a person who was controlled, beaten, raped, or humiliated every day for a year."

Here is where things get really interesting. She is correct. These differences were completely ignored by the PSS and the earlier 1996 and 2005 surveys. But, this was not Patriarchy in action. Instead, these surveys relied on the feminist promoted concept of the "continuum of violence". By using this model, each incidence of violence, or threat of violence, regardless of how mild or vicious, is counted as one count of violence.

The ingenuousness of this strategy, of course, is that whilst heinous acts of women being "controlled, beaten, raped, or humiliated every day for a year" are incredibly rare; minor threats are a dime a dozen and beef up the total violence counts by a significant factor.

But don't take my word for it. Gilmore turns to that font of all wisdom and knowledge when it comes to the One True Feminist Word on Domestic Violence in Australia, Dr Michael Flood. She quotes him directly as saying:

"[T]he real issue here is that the PSS is limited as a tool in understanding the dynamics of domestic violence."

To back up this claim, Gilmore seems to be citing Flood's article: "He hits, she hits: Assessing debates regarding men's and women's experiences of domestic violence". It's hard to tell because the link she provides doesn't work. But, never mind, because mine does.

For an insightful look at Flood's article in more detail, I recommend Tom Golden's critique in "A Flood of DV insanity and doublespeak". But, for our purposes here, it is worth looking at Flood's treatment of the limitations of the PSS figures in particular.

Flood's article acknowledges that feminists are dropping their insistence that non-feminist research is completely wrong. Instead, Flood claims the way forward is to follow the work of Michael Johnson in redefining terms to reframe the discussion on domestic violence.

Here is Dr Allen's summary of Johnson's definitions:

"Having abandoned PT [Patriarchal Terrorism] for intimate terrorism (IT), [Johnson] adds 'violent resistance' (VR) and 'mutual violent control' (MVC) and renamed CCV as situational couple violence (SCV)".

According to Flood, Johnson's main thrust is that, in summary, instead of looking at a blanket subject called domestic violence, we should be dividing the violence into these different subsets. For reasons unknown, Flood breaks it down to just three: namely IT, VR and SCV.

According to Flood, Situational Couple Violence is, "relatively minor, both partners practise it, it is expressive (emotional) in meaning, it tends not to escalate over time, and injuries are rare." It is here we have gender symmetry, but this violence is violence in name only, and should not be of concern to academics or the authorities.

With Intimate terrorism, however, "The violence is severe, it is asymmetrical, it is instrumental in meaning, it tends to escalate, and injuries are more likely." It also features "coercive control tactics" and so fits Partriarchy theory like a glove, including Johnson's claim that it is an almost exclusively male perpetrated violence. It is here, then, Flood believes the real work needs to be done.

Violent Resistance also gets a mention. This, of course, is the female counterpart of Intimate Terrorism: she can only take so much before she snaps. Note, it is never called Vengeful Violence, even if she stabs him in his sleep.

This has implications for surveys like the PSS. Flood cites Johnson directly when he says:

“Four studies have tried to break down the violence reported in largescale [sic] surveys, with findings that 75% and up to 89% of the violence is situational couple violence.”

Again, typing slowly for the hard of thinking, this is way, way, way worse than the relative standard error Gilmore was previously holding up as Exhibit One.

Flood tries to apportion “more accurate” figures in this way: we can dismiss some three-quarters of the female victim numbers in the PSS, because they would come under the heading of SCV; however, the male figures must be cut to 10% or even 5% of the PSS figures, also because they come under SCV. There is no reason given why the male figures should be reduced more that the female numbers.

This is all, of course, if Johnson “is accurate” and whilst Flood relies on that disclaimer, he doesn’t offer an alternative if Johnson is not.

Interestingly, Dr Denise Hines and Dr Emily Douglas in their paper, “A Closer Look at Men Who Sustain Intimate Terrorism by Women offer an insight as to why Johnson might feel that men are the vast majority of offenders, and a minuscule proportion of victims, in the Intimate Terrorism category:

“Johnson argues that IT can be explained by patriarchal theory and is the sole domain of men. The primary shortcoming of Johnson’s research is that he used only shelter samples of battered women, and men mandated into batterer treatment programs, to come to this conclusion.”

Irrespective of the failings of Flood and Johnson’s theories, it’s clear that feminist academics are beginning to disown the figures they have so carefully crafted over the years. This means that the sensationalist claims of men’s violence against women being of epidemic proportions that have recently appeared in the NT News, the ABC and others, don’t have any substance to them. But that message, even after having cited Flood’s work, has clearly not sunk in for Gilmore:

“And the facts are that women and children are overwhelmingly the victims of domestic violence, and men are overwhelmingly the perpetrators of violence, both against women and against each other.”

The facts are that domestic violence, in the sense where people are actually damaged, is nowhere near as prevalent as the feminist lobby claims. Where there is violence in the home, females are equally as likely to be swinging first and asking questions later.

This moral panic surrounding domestic violence that Gilmore seems to be encouraging, which is good for funding feminist institutions, is bad for society as a whole. It is dishonest of feminists to repeatedly tell women that men, as a class, are out to get them. It is also wrong to tell men that their very essence, because of their sex, is corrupted.

As for the male victims of domestic violence, Gilmore offers this sop:

“Obviously this does not mean that we should ignore the needs of male victims. Nor does it mean that we are doing so.”

Perhaps she should have a read of Hines and Douglas’ paper, written in 2010. Their conclusions don’t stop at the fact that male victims of serious violence at the hands of women do exist:

“All of the men in this study indicated that they had sought help of some form, and a previous article using this sample showed barriers to receiving help, particularly from domestic violence hotlines, domestic violence agencies, and the police. These barriers included being turned away, ridiculed, accused of being a batterer, and arrested (Douglas & Hines, 2009). Because of the very serious nature of their victimization, it is important to educate and train front-line domestic violence workers about the existence of men victims and their needs.”

That was true in 2010, and it is clearly still true today.

Sargon of Akkad slams ideologue presenting on TEDx

AVfM Video Source · 7 May 2015 · Archived copy · Original

Sargon of Akkad aptly comments Cammie Dunaway's presentation on TEDx. The level of hypocrisy on TEDx is beyond belief. Sargon should be appreciated even if only for the patience to debunk the amount of nonsense that comes out of Cammie's mouth.

[youtube https://www.youtube.com/watch?v=dPn3j1nnr3Y]

You can subscribe to Sargon here.

Oppressed by Barbie: Damaged by a plastic homunculus

AVfM Video Source · 7 May 2015 · Archived copy · Original

We can't think of much to add to this, except maybe that you should subscribe to Doctor Randomercam.

The gynæcocentric theory, by Lester Ward (1903)

Peter Wright · 7 May 2015 · Archived copy · Original

It may not come as much of a surprise to learn some men were champions of gynocentrism over the centuries, men we might refer to as white knights on account of their exaggerated chivalry. Lester F. Ward (1841 – 1913) was one such champion, promoting the idea that women were naturally superior to men in his 'Gynocentrism theory' reprinted below. In this regard, Ward presaged the promotion of difference feminism by Evolutionary Psychologists and feminist writers like Harvard's Carol Gilligan who uphold the thesis of female superiority. As an early promoter of gynocentrism theory, Ward is now considered by feminist historians such as Ann Taylor Allen to be an early feminist.[1] *The following is an excerpt from his longer work entitled Pure Sociology, published in 1903. – PW*

The gynæcocentric theory

The gynæcocentric theory is the view that the female sex is primary and the male secondary in the organic scheme, that originally and normally all things center, as it were, about the female, and that the male, though not necessary in carrying out the scheme, was developed under the operation of the principle of advantage to secure organic progress through the crossing of strains. The theory further claims that the apparent male superiority in the human race and in certain of the higher animals and birds is the result of specialization in extra-normal directions due to adventitious causes which have nothing to do with the general scheme, but which can be explained on biological and psychological principles; that it only applies to certain characters, and to a relatively small number of genera and families. It accounts for the prevalence of the androcentric theory by the superficial character of human knowledge of such subjects, chiefly influenced by the illusion of the near, but largely, in the case of man at least, by tradition, convention, and prejudice.

History of the Theory

As this theory is not only new but novel, and perhaps somewhat startling, it seems proper to give a brief account of its inception and history, if it can be said to have such. As the theory, so far as I have ever heard, is wholly my own, no one else having proposed or even defended it, scarcely any one accepting it, and no one certainly coveting it, it would be folly for me to pretend indifference to it. At the same time it must rest on facts that cannot be disputed, and the question of its acceptance or rejection must become one of interpreting the facts.

In the year 1888 there existed in Washington what was called the Six o'clock Club, which consisted of a dinner at a hotel followed by speeches by the members of the Club according to a programme. The Fourteenth Dinner of the Club took place on April 26, 1888, at Willard's Hotel. It was known to the managers that certain distinguished women would be in Washington on that day, and they were invited to the Club. Among these were Mrs. Elizabeth Cady Stanton, Miss Phoebe Couzins, Mrs. Croly (Jennie June), Mrs. N. P. Willis, and a number of others equally well known. On their account the subject of Sex Equality was selected for discussion, and I was appointed to open the debate. Although in a humorous vein, I set forth the greater part of the principles and many of the facts of what I now call the gynæcocentric theory.

Professor C. V. Riley was present and, I think, took part in the discussion. Many of my facts were drawn from insect life, and especially interested him. I mention this because a long time afterward he brought me a newspaper clipping from the *Household Companion* for June, 1888, containing a brief report of my remarks copied from the *St. Louis Globe*, but crediting them to him; and he apologized for its appearance saying that he could not explain the mistake. The reporter had fairly seized the salient points of the theory and presented them in a manner to which I could not object. This, therefore, was the first time the theory can be said to have been stated in print. The exact date at which it appeared in the *Globe* I have not yet learned, but presume it was shortly after the meeting of the

Club. Professor Riley did not hesitate to announce himself a convert to the theory, and we often discussed it together.

I had long been reflecting along this line, and these events only heightened my interest in the subject. The editor of the *Forum* had solicited an article from me, and I decided to devote it to a popular but serious presentation of the idea. The result was my article entitled, "Our Better Halves." [3] That article, therefore, constitutes the first authorized statement of the gynæcocentric theory that was published, and as a matter of fact it is almost the only one. Mr. Grant Allen answered my argument on certain points in the same magazine,[4] and I was asked to put in a rejoinder, which I did,[5] but these discussions related chiefly to certain differences between the mind of man and woman and did not deal with the question of origin. I alluded to it in my first presidential address before the Biological Society of Washington,[6] and it came up several times in writing the "Psychic Factors" (Chapters XIV, XXVI).

Such is the exceedingly brief history of the gynæcocentric theory, and if it is entirely personal to myself, this is no fault of mine. Nothing pleases me more than to see in the writings of others any intimation, however vague and obscure, that the principle has been perceived, and I have faithfully searched for such indications and noted all I have seen. The idea has not wholly escaped the human mind, but it is never presented in any systematic way. It is only occasionally shadowed forth in connection with certain specific facts that call forth some passing reflection looking in this general direction. In introducing a few of these adumbrations I omit the facts, which will be considered under the several heads into which the subject will naturally fall, and confine myself for the most part to the reflections to which they have given rise. Many of these latter, however, are of a very general character, and not based on specific facts. In fact thus far the theory has had rather the form of a prophetic idea than of a scientific hypothesis.

We may begin as far back as Condorcet, who brushed aside the conventional error that intellect and the power of abstract reasoning are the only marks of superiority and caught a glimpse of the truth that lies below them when he said: –

> If we try to compare the moral energy of women with that of men, taking into consideration the necessary effect of the inequality with which the two sexes have been treated by laws, institutions, customs, and prejudices, and fix our attention on the numerous examples that they have furnished of contempt for death and suffering, of constancy in their resolutions and their convictions, of courage and intrepidity, and of greatness of mind, we shall see that we are far from having the proof of their alleged inferiority. Only through new observations can a trite light be shed upon the question of the natural inequality of the two sexes.[7]

Comte, as all know, changed his attitude toward women after his experiences with Clotilde de Vaux, but even in his "Positive Philosophy," in which he declared them to be in a state of "perpetual infancy," and of "fundamental inferiority," be admitted that they had a "secondary superiority considered from the social point of view."[8] In his "Positive Polity" he expressed himself much more strongly, saying that the female sex "is certainly superior to ours in the most fundamental attribute of the human species, the tendency to make sociability prevail over personality."[9] He also says that "feminine supremacy becomes evident when we consider the spontaneous disposition of the affectionate sex (*sexe aimant*) always to further morality, the sole end of all our conceptions."[10]

Of all modern writers the one most free from the androcentric bias, so far as I am aware, is Mr. Havelock Ellis. In his excellent book "Man and Woman," be has pointed out many of the fallacies of that Weltanschauung, and without apparent leaning toward anything but the truth has placed woman in a far more favorable light than it is customary to view her. While usually confining himself to the facts, he occasionally indicates that their deeper meaning has not escaped him. Thus he says: "The female is the mother of the new generation, and has a closer and more permanent connection with the care of the young; she is thus of greater importance than the male from Nature's point of view" (pp. 383-384). To him is also due, the complete refutation of the "arrested development" theory, above mentioned, by showing that the child, and the young generally, represent the most advanced type of development, while the adult male represents a reversion to an inferior early type, and this in man is a more bestial

type.

In the sayings quoted thus far we have little more than opinions, or general philosophical tenets, of which it would be much easier to find passages with the opposite import. In fact statements of the androcentric theory are to be met with everywhere. Not only do philosophers and popular writers never tire of repeating its main propositions, but anthropologists and biologists will go out of their way to defend it while at the same time heaping up facts that really contradict it and strongly support the gynæcocentric theory. This is due entirely to the power of a predominant world view (Weltanschauung). The androcentric theory is such a world view that is deeply stamped upon the popular mind, and the history of human thought has demonstrated many times that scarcely any number of facts opposed to such a world view can shake it. It amounts to a social structure and has the attribute of stability in common with other social structures. Only occasionally will a thinking investigator pause to consider the true import of the facts he is himself bringing to light.

Bachofen, McLennan, Morgan, and the other ethnologists who have contributed to our knowledge of the remarkable institution or historic phase called the matriarchate, all stop short of stating the full significance of these phenomena, and the facts of amazonism that are so often referred to as so many singular anomalies and reversals of the natural order of things, are never looked at philosophically as residual facts that must be explained even if they overthrow many current beliefs. Occasionally some one will take such facts seriously and dare to intimate a doubt as to the prevailing theory. Thus I find in Ratzenhofer's work the following remark: –

> It is probable that in the horde there existed a certain individual equality between man and woman; the results of our investigation leave it doubtful whether the man always had a superior position. There is much to indicate that the woman was the uniting element in the community; the mode of development of reproduction in the animal world and the latest investigations into the natural differences between man and woman give rise to the assumption that the woman of to-day is the atavistic product of the race, while the man varies more frequently and more widely. This view agrees perfectly with the nature of the social process, for in the horde, as the social form out of which the human race has developed, there existed an individual equality which has only been removed by social disturbances which chiefly concern the man.
>
> All the secondary sexual differences in men are undoubtedly explained by the struggle for existence and the position of man in the community as conditioned thereby. Even the security of the horde from predatory animals, and still more the necessity of fighting with other men for the preservation of the group, developed individual superiority in general, both mental and physical, and especially in man. But any individual superiority disturbed the equality existing in the elements of the horde; woman from her sexual nature took only a passive part in these disturbances. The sexual life as well as the mode of subsistence no longer has its former peaceful character. Disturbances due to the demands of superior individuals thrive up to a certain point, beyond which the differentiation of the group into several takes place.[11]

Among biologists the philosophical significance of residual facts opposed to current beliefs is still less frequently reflected upon. I have stated that Professor Riley fully accepted the view that I set forth and admitted that the facts of entomology sustained it, yet, although somewhat of a philosopher himself, and living in the midst of the facts, the idea had not previously occurred to him. Among botanists, Professor Mechan was the only one in whose writings I have found an adumbration of the gynæcocentric theory. He several times called attention to a certain form of female superiority in plants. In describing certain peculiarities in the Early Meadow Rue and comparing the development of the male and female flowers he observed differences due to sex. After describing the female flowers he says: –

> By turning to the male flowers (Fig. 2) we see a much greater number of bracts or small leaves scattered through the panicle, and find the pedicels longer than in the female; and this shows a much slighter effort – a less expenditure of force – to be required in forming male than female flowers. A male flower, as we see clearly here, is an intermediate stage between a perfect leaf and a perfect, or we may say, a female flower. It

> seems as if there might be as much truth as poetry in the expression of Burns, –
>
> Her 'prentice han' she tried on man,
> An' then she made the lasses, O,
>
> — at least in so far as the flowers are concerned, and in the sense of a higher effort of vital power.[12]

It is singular, but suggestive that he should have quoted the lines from Burns in this connection, as they are an undoubted echo of the androcentric world view, a mere variation upon the Biblical myth of the rib. Of course he could find nothing on his side in the classic literature of the world, but wishing to embellish the idea in a popular work, he tried to make these somewhat ambiguous lines do duty in this capacity. The fact cited is only one of thousands that stand out clearly before the botanist, but not according with the accepted view of the relations of the sexes they are brushed aside as worthless anomalies and "exceptions that prove the rule." In fact in all branches of biology the progress of truth has been greatly impeded by this spirit.

All modern anatomists know how the facts that are now regarded as demonstrating the horizontal position of the ancestors of man, and in general those that establish the doctrine of evolution, were treated by the older students of the human body – rejected, ignored, and disliked, as intruders that interfered with their investigations. It is exactly so now with gynæcocentric facts, and we are probably in about the same position and stage with reference to the questions of sex as were the men of the eighteenth century with reference to the question of evolution. Indeed, the androcentric theory may be profitably compared with the geocentric theory, and the gynæcocentric with the heliocentric. The advancement of truth has always been in the direction of supplanting the superficial and apparent by the fundamental and real, and the gynæcocentric truth may be classed among the "paradoxes of nature."[13]

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Author's note: Part 2 of this article to follow

SPLC spreads hate while a man starves – and David Pakman lets them do it

Dean Esmay · 8 May 2015 · Archived copy · Original

I want the world to know I have said this, and I mean it: the Southern Poverty Law Center is a multimillion $$ fraud organization that makes its money by spreading fear and hate and ignorance – mostly in the form of slanted half-truths- about innocent people who can't fight back.

The Southern Poverty Law Center steals, by deception, from well-meaning donors and from U.S. taxpayers to spread the kind of hatred that leads to intolerance and violence. This is in part because people like David Pakman are so fucking gullible, they think that if these snakes in Dockers say they're progressive, they're actually living the values they claim to stand for.

Yes, David, SPLC has been directly tied to inspiring intolerance and murder, by spreading hate, instigating spin and slander indiscriminately against anyone who might deviate somewhat from mainstream opinion (or just opinions not liked by the elites who rule us).

And David Pakman is giving this obscene group of wealthy millionaires (millionaires who got there on the backs of the poor and working classes), these corporate masters he claims to oppose, a free pass as he throws softball questions and gives them the mic.

David, you are better than this, I suspect. But the fact is you gave a reactionary fatcat whose organization has helped incite murder a free pass to smear human rights activists — even while one of those grassroots human rights activists has just completed a walk across Ontario to the Provincial Government House in Toronto, where he is as I write this conducting a hunger strike, asking for simple basic human rights that nobody, male or female, should ever be denied.

But you couldn't talk to him or any of us, before letting this fatcat weasel in Birkenstocks shit all over him and the rest of us.

Basic human rights, David. Do you get that? Basic human rights. That's what your group of wealthy cronies at the SPLC are all about attacking and stopping: the march of human progress, and treating all people as if they are flawed but valuable human beings, regardless of race or sex or orientation.

And you're helping these hate-inciting fatcats smear those working for those values, you brave young man, without having the guts to talk to us or ask us any questions let alone invite us on your show to ask him any genuinely challenging questions. Not even questions about his contemptible terrorist-inspiring organization — I expect that would be too much for you — but whether this bullshit he's feeding you about us really paints an accurate picture.

Pakman has not so much as approached us to comment before allowing the odious hate group known as the SPLC bash the innocent men and women of the Men's Human Rights Movement, who are incredibly easy to find and talk to (me and Paul can be reached right here).

But let's watch Pakman as he lets this rich fatcat tool of the corporate establishment attack us:

I want to repeat something so it's not possible to miss it: David Pakman, who supposedly is against corporate interests polluting the media, is sucking up to and unquestioningly accepting what a fatcat corporate bigot who just happens to dress a little like an old hippie says. Are you that easily fooled, Mr. Pakman?

And for you fat, wealthy, elitist, reactionary, pompous, self-serving liars at the SPLC (and yes Mr. Potok, I'm talking to you, you sociopathic, reactionary bigot): you are directly implicated in getting right-wingers murdered in this country. Which means you now have a body count sir, and that is something that, despite all your hateful bigoted lies and distortions, is something the Men's Human Rights movement to date does not have. We've never been implicated in anyone's murder, or even anyone's assault, not by any rational standard–unlike you.

You and everybody who has given money to or supported the SPLC in the last few years most certainly has helped incite terror and murder.

And you lie about human rights activists, even as they put their lives on the line.

Do you ever wake up and ask yourself if you're on the wrong side, David? I suspect you do.

Here's a hint: you are.

British general election – J4MB results and reflections

Mike Buchanan · 8 May 2015 · Archived copy · Original

Yesterday (7 May) the United Kingdom held a general election. Every poll in the final weeks led to confident predictions that the country would again be run by a coalition. The polls were wrong. A Conservative government with a small majority was elected, in large part due to the collapse of the Labour vote in Scotland, where the Scottish Nationalist Party – led by a radical feminist, Nicola Sturgeon – secured 56 of the 59 seats. The leaders of Labour, Liberal Democrats, and United Kingdom Independence Party (UKIP) have resigned.

Around 05:30 today, the results were declared in the two seats where Ray Barry and I were standing. I secured 153 votes, Ray 63, and I'd like to thank the good people who voted for us.

While more votes would have been welcome, we achieved what we set out to achieve, which was to use the democratic process to break the conspiracy of silence about men's and boys' human rights, and show up the hypocrisy and blatant gynocentrism of the mainstream political parties. This was perfectly illustrated in the acceptance speech of the re-elected Labour MP, Gloria de Piero – she was selected from an all-women shortlist, and was the Shadow Minister for Women and Equalities – who said:

> Whether you voted for me, or Helen, or Philip, or Simon, I promise to represent you all, and work tirelessly for you all.

The three individuals Ms De Piero cited were respectively the Conservative, Liberal Democrat, and UKIP candidates. So it's only men in Ashfield for whom she won't work tirelessly over the next five years. In recent months she won two of our 'Lying Feminist of the Month' awards.

On the bright side, at least she isn't the new (government's) Minister for Women and Equalities, and Labour's efforts to present themselves as a party for only half the population has clearly backfired on them. Ed Miliband (Labour party leader) has suffered a crushing defeat and resigned, Harriet Harman has announced her resignation as deputy leader, save only for being a caretaker leader pending the party finding someone else to lead it, and I don't think we'll be seeing much more of her. She is a spent force, as is her feminist ideology.

Nick Clegg (leader, Liberal Democrats) has gone from the mainstream political scene, his brief flirtation with power over, and many of his feminist sympathizing fellow Lib Dems are now without a seat at all. Most notable amongst these is Vince Cable, that white knight proponent of positive discrimination whose efforts to get more women onto the corporate gravy train of unearned seats on the boards of our major companies was contemptible.

David H pointed out that J4MB has only one fewer MP than UKIP, a party which has been around for 20 years, and which *secured* almost 5 million votes yesterday, yet secured only one MP (the 'first past the post' system is highly disadvantageous to small parties).

While we hoped (and expected) to secure a higher number of votes, we must recall this was our first general election, fought with very limited funds. At least we were able to present a picture of the state's widespread assaults on the human rights of men and boys to the electorate, getting the state to pay for the delivery of 95,000 leaflets bearing J4MB's message, and we achieved the most astonishing breakthrough into the mainstream media which could never have happened other than by us standing for election. J4MB is fighting a just cause, and at this stage justice cannot be measured by popularity in terms of voting numbers.

It's difficult to know what impact, if any, the mainstream media had on our results. On the one hand, national newspapers and magazines have either not mentioned us, or have been critical without – significantly – challenging the analyses or policies in our manifesto. That said, the *comment* streams in articles by the *Telegraph*, *Independent*, *Mail*, *Express*, and even the *Guardian* and *Observer*, have been highly supportive of J4MB, and many thousands of people have been led to our website after reading these articles. That must have caused the biased hacks to reassess

their approach and thinking.

The behaviour of the BBC with respect to our standing in two seats near Nottingham was *scandalous* and we know they received many formal complaints, and emails were sent to their senior executives. As far as BBC television is concerned, the *Sunday Politics* show broadcast not long before the election consisted only of an interview of me by a young radical feminist. An interview of Ray Barry didn't appear on the show.

BBC Radio Nottingham didn't invite Ray to the Broxtowe hustings, and for the Ashfield hustings the BBC vetted an all-female audience, who asked questions mainly about women's issues. There wasn't a single question about men's issues in the hour-long programme, broadcast live. The presenter was a young *Guardian*-reading feminist, and I was placed on the panel between the two female candidates. The most insightful article about the fiasco was published by Breitbart.

A prime objective from standing in this election was to raise the public awareness of J4MB, and thereby the assaults on the human rights of men and boys. We've had an enormous increase in our blog hits today, the hit rate surpassing even that of yesterday. Hundreds of people have downloaded the manifesto, and we've secured a number of new party members. (I invite you to join them, and thereby help us fund the deposits of 50+ candidates in 2020. You can find details of party membership here. You can make single donations or set up monthly donations through PayPal, here.)

We'll be taking some time to review why all the positive engagement we had with the voters on the streets and on the doorsteps of Ashfield and Broxtowe didn't translate into higher vote numbers, but when you consider the earthquake of a Tory overall majority when all the media pundits were already carving up the power in a supposed hung parliament, it seems clear that people used their valuable vote to see off a far bigger perceived threat from the coalition of the left that was threatening to take the country back to the dark days of class division of the 1970s.

We believe there is another class division afoot now in Britain, against innocent men, and you can be assured we shall be carrying on, constantly reviewing our strategy, adapting and seeking every way we can to keep men's and boys' issues to the fore. Public awareness of our cause is increasing steadily, and by the next general election in 2020 we will ensure it is much higher. Our determination to secure justice for men and boys (and the women who love them) is stronger than ever.

I'd like to thank all the people who've supported us from the outset. People have helped with manifesto development, donations, provided support of various kinds, donated goods and services, and tramped the streets in recent weeks, delivering 30,000 leaflets door-to-door. I look forward to the coming years with optimism and enthusiasm, and to a successful 2020 general election. In the shorter term, I look forward to ICMI15.

Woman who consented to sex claims she was ‘raped by rape culture’

Pierce Harlan · 8 May 2015 · Archived copy · Original

If you want to see how inane the public discourse about college rape has become, look no further than the student newspaper of Claremont McKenna College, *The Forum*. A woman college student recounts an incident where she found herself in a man’s dorm room after a party. He asked, “is this ok?” — meaning, was she okay with having sex. She admits that she said “yes” and that there wasn’t any coercion or imminent threat of violence, and “not a lot” of inebriation.

But now she says she secretly didn’t want to have sex, even though the young man would have no way of knowing that, so she declares in the student newspaper that she was — wait for it — “raped by rape culture.”

> *Inspired by the recent performance of The Vagina Monologues at CMC, this piece is part of a series of* Forum *articles by women at CMC about women and sexuality. Check out the first piece in the series here. If you’re interested in contributing an article on these topics, contact us at thecmcforum@gmail.com.* – from the introduction to the article “Why Yes Can Mean No.“

You read that right: “raped by rape culture.” It’s a term coined by the young woman and her friends to describe the purported experience where a woman’s agreement to have sex is “coerced by the culture that had raised us and the systems of power that worked on us . . . .”

If you think that makes no sense, just wait, she’s not finished. “Consent is a privilege, and it was built for wealthy, heterosexual, cis, white, western, able-bodied masculinity,” she posits.

Can it get any loopier? Keep reading.

What forced this poor soul to say “yes” when she secretly meant “no”? Among other things, she explains that “there was obligation from already having gone back to someone’s room, not wanting to ruin a good friendship, loneliness, worry that no one else would ever be interested . . . an understanding that hookups are ‘supposed’ to be fun.”

Get it? It is the fault of evil white straight men that she had sex because she’s lonely, didn’t want to ruin a friendship, has low self-esteem, and/or believed that hook-ups are supposed to be fun.

In days long gone, when rationality, literacy, and logic were still valued even a little, this sort of writing would be called exactly what it is–idiotic. But on our modern, vaunted American college campuses, it’s “well-written and so important,” “beautiful,” and “so perfect,” as several comments put it.

Actually, a couple of comments beneath the article did nail it. One guy wrote: “There’s a fella out there for you: Mongo the Mind-Reader.” Another reader explained: “Modern feminism has taught generations of young women (and young men) that . . . women should ’embrace’ their sexuality and have casual sex with as many partners as they like, without any consequences. . . . . Who taught you to say yes? It wasn’t some wealthy, heterosexual, cis, white, western, able-bodied boogeyman. It was the very movement you now align yourself with who ‘coerced’ you into believing that ‘hookups are supposed to be fun.’”

And those responses are far more than this piece of idiocy deserves.

If feminists wonder why their movement isn’t widely embraced in middle America and why so few people (including so few women) identify as “feminists,” they need look no further than extreme silliness like this. Add it

to the misandry hall of fame.

Shootout At The O-Z Corral

Mumia Ali · 8 May 2015 · Archived copy · Original

"I'll be your huckleberry; that's just my game."
-Val Kilmer/Doc Holliday, "Tombstone"

By now, you've all heard: RooshV, who wrote a decidely less than flattering (and, by all accounts, fairly accurate) post about famed surgeon-turned-daytime talkshow host Dr. Mehmet Oz, appeared on the latter's show late last month. The topic was something that Roosh has admittedly been putting a sustained focus on: "fat-shaming". Readers of Roosh's personal website and his men's issues daily Return of Kings, will know well his "Fat-Shaming Week", where he and other writers for ROK make the case that bringing back some good ole fashioned shame and embarrassment to the ladies will provide the needed motivation for them to slim down. Dr. Oz, right out the gate, was unrelenting in his argument, that not only was "fat-shaming" ineffective, but that men like Roosh are stompdown bullies and meanines, completely lacking in empathy – and to that end trotted out a troika of larger ladies to tell Roosh about himself.

But wait, I thought shaming folk doesn't work?

Anyway, there's a lot of reaction to Roosh's appearance on the good doctor's show and as to be expected when such a polarizing figure is involved in anything, there can and will be lovers and haters on both sides. Some say that he did a yeoman's job against insurmountable odds and an implaccable foe; others cackle in their self-assuredness that Roosh is an A-1 loser. For his part, Roosh himself seems to be a bit letdown by it all, though from what I can tell and by his own admission, his appearance on one of the most popular daytime chat shows in America has been good for business. Last time I checked, Roosh's YouTube recap of the Dr. Oz Experience got upwards of 14K views and according to him both his social media and websites have seen massively increased activity in the days immediately following the show. Which only confirms the veracity of the old Marketing 101 adage, that any press is good press.

Three Powerful Points

For those on the inside of the Manosphere tent lamenting Roosh not being able to utterly dismantle and/or humiliate Dr. Oz, I think they ask for too much; after all, this is straight-up Blue Pill Theatre we're talking about here, performance art designed to placate the lady viewers and supporters of the program, not a forum in which to shed light on critical issues of our time, especially any that might pertain to straight men. Besides, do we really expect Dr. Oz to be allowed to be pwned on his own show? That's like Roosh allowing haters to trash his website. No, what happened last week was exactly the way it was supposed to happen, with Roosh remaining calm and poised, putting in a point here and there, and with Oz and his audience making fools of themselves.

Let me explain a few ways:

1. As noted above, Dr. Oz resorts to shaming the guest (Roosh) over his opinion; he lectures Roosh, sheaf of papers in hand (for added dramatic effect, of course – performance art, I tell you!), that "fat-shaming doesn't work". Roosh's excellent counter, which to my mind was the highlight of the entire show, was to inform the good doctor of the fact that obesity rates continue to rise, not just in the States but worldwide, and is proof that his and the entire medical field's methods of dealing with the problem has not worked either; something has to be done, and until something better comes along, a bit of good ole fashioned shame and embarrassment just might do the trick. If Dr. Oz truly believed what he was selling, he would not have attempted to shame Roosh directly and indirectly via his three Big Lady Panel. Oh, and nevermind the fact that it doesn't take a huge fan of Oz's show to know that he focuses, almost exclusively, on WEIGHT LOSS programs of varying stripe, ALL GEARED TOWARD WOMEN. Oz and Roosh are a lot more on the same page than he wants to openly admit, and only on a show geared toward placating the Rationalization Hamster, could such a glaring fact be so flagrantly omitted.

2. Dr. Oz was utterly unprofessional: he is NOT a trained psychoanalyst or psychotherapist (and even if he was, it

would still be deeply unethical to "armchair analyze" someone without their express consent on a daytime television show), yet there he was, doing exactly this in calling Roosh a "sociopath" (which is a term that has risen to the same level as "misogynist" in our time and which means simply that, "I don't agree with you"), saying at one point that he would like to examine Roosh's brain because "clearly" he lacks empathy (as if being empathetic to a grossly obese woman somehow removes the health risks or the fact that a lot of men aren't sexually attracted to that) and continually taking mental health digs at Roosh. No wonder his peerage at Columbia want him removed from their midst. At another point in the show, when Roosh confronted him with some more facts about the obesity problem and Oz's own efforts to combat it, Oz goes into a flowery diatribe about how he sees "the whole person" and so forth. Fair enough – but if I were a betting man I would wager a princely sum that the very ladies to which he caters to, do NOT "see the whole person" when it comes to the men they are most interested SEXUALLY in – a fact that has been borne out recently by Rollo Tomassi, and backed up by such scholarly works as A Billion Wicked Thoughts.

3. The Big Ladies on the panel told on themselves: as the Roissy of old has rightly noted, the more the ladies shriek in dismay by something you've said, the more likely that what you've said is indeed accurate. These ladies' "outrage" is in fact their shock, dismay and yes embarrassment, that a man would actually tell them to their faces that their large frames are not attractive to him, nor to the bulk and mass of men everywhere. Their response – I was particularly amused by the Black woman doing the famed "neckroll" – was steeped in butthurt, not informed discourse. What could they say, after all? Nothing Roosh said factually, was inaccurate. So all they could do was respond with how "offended" and "hurt" they were, by what he was saying. Yawn.

What's Really Eating The Grande Dames

Of course, what's really at issue here isn't "shaming". If it was, women wouldn't shame short men – head on over to Support For The Short for a mind-numbingly long list of the ways in which women, including fat ones, ruthlessly shame, belittle and attack short men for being, well, short men; has Dr. Oz done even ONE show on this topic? To ask the question, is to answer it. The show was not even pointing out the very real and unassailable increased health risks associated with obesity, but the fact that it is not OK for straight men to openly state their physical desires/tastes/standards in women, and to openly disagree with those women who fail to measure up. Again, as Tomassi has pointed out, and he is by no means alone, men in our time are not to have or express, any desires that run counter to womens' "dumbing down" of physical standards; indeed, women are not to have ANY physical standards they must meet when it comes to men, that only men must do so, and that all that women need do is show up with vaginas. The very fact that Roosh is representative of a growing chorus of men, online and off, who run counter to this, is deeply vexing to women in our time, and will greatly welcome (and need!) other men who quite literally White Knight for them in fending off the truth.

No Country For Nice Guys

As many of you know, I work with both Roosh and another very polarizing figure, Paul Elam, editor-in-chief for A Voice For Men; indeed, I think it's fair to say, that together they are the two most controversial lightening rods in all of the Manosphere. Around the same time that I conducted what I consider to be both a groundbreaking and historic two-part, in-depth interview with Roosh, several major hit-pieces appeared in the Cathedral Media about the Manosphere in general and AVfM/Elam in particular. Much of the faux handwringing centered on the "tone" of Elam and the larger Manosphere; arguments were made that if a softer one were adopted, our side might get more traction. Elam's excellent counter was to note that it is the exact opposite, that is in fact the truth.

Citing Dr. Warren Farrell as proof, Elam noted that for all of Farrell's congenial, easygoing ways, focus on the facts and trying to be a good faith actor in the ongoing gender wars, he was all but forgotten after his departure from the National Organization for Women in the 1970s, for daring to suggest that men had issues to advocate for, too. Elam went on to say that it was because of his garrelous, knock-over-the-table-to-get-to-other-side-of-the-room nature, that not only got attention for the men's rights movement, but it in many ways, literally resurrected Farrell's career and profile. Whether you like or agree with Elam or his methods, you simply cannot deny that he has a powerful

point. Being “nice” simply does not work.

Making a ruckus does.

And Roosh’s appearance on the Dr. Oz show last week, bears this fact out.

It is completely fair to disagree with Elam’s or Roosh’s methods; for what it’s worth, I don’t always agree with them and indeed find some of them shocking. But what cannot be denied is that their methods work – and in the end, it’s hard to argue with success. They are in fact getting the Manosphere message(s) out. It is sometimes necessary to shock the system in order to bring attention to issues that would go completely ignored otherwise. Like it or not, Roosh and Elam are doing precisely that.

Unlike many in the Manosphere, I see Roosh’s recent appearance on Dr. Oz’s show as nothing but a win with a capital “W”, both for him personally, and for the wider Manosphere more generally; the fact that so many people have headed on over to Roosh’s Facebook, Twitter, YouTube and websites, even – especially – to register their “comments of hate” – only proves that the Manosphere message is indeed spreading. I don’t know for certain, but if my own small experience is anything to go by, I’m pretty sure that Roosh gets quite a few messages a week from men around the globe thanking him for doing what he does. In many ways, Roosh, like Elam, Tomassi and yes myself, are literally saving lives.

The lives of men. And in this case, quite a few women, too.

A Final Point

For those out there who want to take potshots at Roosh – or Mr. Elam, for that matter – let me tell you something:

Both of these men are, by any measure, success stories – modern day Horatio Algers, who saw opportunities in life and took them. They took calculated risks, scuffed their knees, picked themselves up and kept right on getting on up. Both of them have forged formidable websites and movements from humble beginnings, to the point where they are both global in scope and where now even Cathedral Media behemoths like Dr. Oz can no longer ignore them. The Manosphere truly has its own media arms now; we do not need the MSM, they need us. For his part, Roosh is literally a world traveler, successful self-published author many times over, is not only self-employed but employs others by running three highly successful websites and starting next month will be embarking on a lecture tour (I hope to catch up with him stateside soon). Dr. Oz, by comparison, got where he is as a direct result of a woman – Oprah – and by pandering to the worst of womenfolk in general. Roosh can both be rightly said to be a self-made man.

Dr. Oz can’t.

I’m just sayin’.

Recommended Reading: Bang: The Definitive Interview With RooshV, Part 1 & Part 2

I see my life in terms of music

Isaac T. Quill · 8 May 2015 · Archived copy · Original

There are many things said of music, and one that most people can trill off their tongues is "***Music has charms to soothe a savage breast.***". It's that, or they go all Shakespeare and "***If music be the food of love, play on…***".

As I have a soft spot for that sentimental numb-nuts called Albert Einstein, my favourite quote is "***If I were not a physicist, I would probably be a musician. I often think in music. I live my daydreams in music. I see my life in terms of music.***". For me that is how music fits in my life.

Music is now so readily accessible and everyday that we fail to even notice when it's there in our ears. I'm old enough and decrepit enough to remember when music was made "live", or you bought these disks made of "vinyl" and "The Mamas & The Papas" were top of "The Hit Parade". People did not use acronyms as nouns, and CD, DVD, and MP3 just didn't exist. I remember my first set of (Shock Horror) "Stereo Headphones", which sat outside of my cranium and not inside my ears. They weighed approximately 3 pounds.

One thing that has been known for centuries, if not millennia, is that music and sound affects the human mood. From drums beaten to stir the blood pre battle, to Henry The Eighth (of the naughty Tudors) strumming his Lute and crooning out Green Sleeves. Today we have Blue-tooth enabled handsets linked to Spotify setting the mood with someone else's playlist for foreplay. When you look at the history of music, so much of the greatest music has been linked with religion. It seems that Hatching, Matching and Dispatching (Birth, Marriage & Death) needs music for extra value, and binds us emotionally to views and social practices.

With social networking, music and musical tastes can be shared and dropped at light speed. You can "friend" a rising star and end up hating them in a matter of hours. With digital music services like Amazon, you don't even have to buy a whole album. You just pick and mix like a child in a candy shop. With so much networking and ability to share and compare, one thing people tend not to do these days is talk about music. They listen in isolation and don't share. They just consume music. With the arrival of portable music, people now graze as they do other things. Gone are the days of portable music being limited to battery-powered transistor radios the size of a medium-sized child. I carry gigabytes of my chosen euphoria in a pocket-sized package.

Study upon study shows that music affects our moods, health and even our sex lives. I'm also old enough to remember the mass unexpected sales of Ravel's *Boléro*. It featured in the film "10", with Bo Derek and Dudley Moore. It's funny how a pair of Boobs and some good comedy can make classical music sexy. Roll over Beethoven.

Many who work with our ageing populations, created by modern medicine, known only too well that with the onset of Dementia and Alzheimer's one of the last things the person looses is their memory of music and their ability to even sing. Music helps keep our memories intact. Music keeps our minds functioning. Music even keeps us learning. And yet, from a biological point of view, music makes little sense. Sex is biological and is about reproduction and survival of the species. Food linked to hunting, gathering, eating and even social activity makes sense, but music is peculiarly human and seems to serve no use in human survival. Some postulate that music is an extension of language and how we as humans use tone of voice to communicate. Couple that with how beats can mesmerize and even create altered states and you have mystical experiences and even the roots of religion? What ever the reason that Music has evolved, in all human societies Music Moves us.

Science is fighting to unlock the mysteries of music, and they have found that the "nucleus accumbens" gets turned on by some nice beats. It's part of the brain that is linked to the cognitive processing of motivation, pleasure, reward and reinforcement learning. When you have sex it dumps dopamine into your brain. The same with food and with music. Science keeps finding that this music trigger only exists in humans, so whilst some may claim to have a Donkey that dances to Brahms, it's wishful thinking on their part. It's just proof that they have trained the poor animal in inhuman ways with a cattle prod.

Music also activates the amygdala, the most ancient part of the brain. The amygdala is intimately linked with

instinct and memory. It's also one of the most significant parts of the brain linked with PTSD, where it develops a hair-trigger for flight and fight. Many wonder how Flashbacks and Re-Experiencing are possible. The amygdala goes into overdrive and triggers memories to motivate you to fight or flee. Your brain keeps on demanding that you are in an environment that is dangerous. It keeps on going trying to motivate you to act and save yourself, even though there is no danger. When you don't react, because in reality you are safe and in a safe place, your brain starts throwing memories at you to motivate you to flee. The more damage from the PTSD the more your own brain hits you with the wrong memories for what it is programmed to believe is the right reason. Many with PTSD have found that they can help control their symptoms and better manage the flashbacks and trauma with the right music. The music can in fact soothe the savage beast that has become your own brain.

Many years ago I spent a great deal of time with an old friend (David) who had quite an amazing international career in music. As a guitarist he was in great demand for sessions, as well as being the lead man in the bands for a number of household names. He was a genius and could play a guitar in any musical style, and literally mimic any known player. Imagine, if you can, Jimmy Hendrix playing Zip-a-Dee-Doo-Dah. One thing that many did not know was that David suffered from life long crippling clinical depression, and with it many suicide attempts. When playing he was in heaven and 100% happy, but he could literally walk off the stage with applause ringing, and within seconds try to take his own life. He described it as having holes in his feet. When he was immersed in music he filled up with joy and happiness, but as soon as he was no longer immersed, all that happiness and joy just drained from his body through those holes. His legs were like down pipes and he could feel the happiness just running away. In his sixties, David finally found peace under the care of a brilliant psychiatrist who finally found a drug combination that stitched those holes up. For the first time since David was 19 he could immerse himself in Music and the joy stayed with him. In fact, he could immerse himself in life and the joy stayed.

David taught me a great deal about depression, suicide and people's ignorance. I once met David as he was leaving a depression support group. He introduced me to his fellow sufferers and travellers. It was so interesting. They all said the same thing. Depression did not rob them of the ability to feel joy or happiness, it was holding onto that joy, those feelings, that was the problem. When they met up they all had great fun talking and sharing experiences, many very comical. And yet as they walked away, they could all feel that joy ebbing and the tide going out. The feelings of emptiness and numbness left behind needed massive explosions of emotion to try to fill the void. Yet, as soon as the emotion explosion had refilled them, there it was draining away into emptiness. So many had found music that helped to manage the void and the emptiness. One lady told me how music acted as a break-water, reducing the waves in her life and controlling the speed that her tide went out.

Whilst many on the outside believed that theses depressives used "Jolly Tunes to Pep Themselves Up", the reality was quiet different. They used music that acknowledged their own pain and allowed them to give themselves permission to be a Functioning Depressive, just doing the best they could, holding on! They had tunes and music that acted as their lifeline when the abyss beckoned. Often the music gave them permission to just be, and to hell with rest. When you are robbed of joy and feeling emotions, even great sadness, inspired by music, can be a relief from the numbness. It proves to you that you are still human and capable of feelings.

I make no secret that I'm disabled, but many don't know that one aspect is I live in untreatable physical pain 24/7. It's a bitch and it's my bitch, so keep you faux sympathy off my grass. It's just a minor part of what makes up me, and I hate it when folks start to strong-arm into the subject with bad advice, want to be part of my life (for their own agendas) and gush with false friendship and hijacking. Ask anyone who lives with chronic pain and they will tell you all about the loss, suffering, the risk and realities of suicide and just how much effort it takes to parent yourself with a raging, fire breathing dragon on your back. And it just won't take no for an answer. Honestly, most days I'd rather have an infant, incontinent version of RadFem Cathy Brennan in diapers, on a sugar rush with a quart of Red Bull added. That would be easy!

Sleep can be elusive when you have to deal with chronic pain, and many nights myself and David sat together, generations apart, talking and not talking, just listening to music and seeing how it felt. David showed me how to use music to live – to hold on and more – how to live life when all others just can't grasp what it's like to be you. In

so many ways I've had to carve out a new life for myself, and to a great part, I've done that with music.

There is music from my past which I still love and yet can't listen to. One thing I can't handle is Christmas Carols which hark back to other times. Memories and more just make that too risky. I've had to look far and wide for new music with which to sculpt and refine my new life, and find tunes to hang onto when needed. Occasionally I find a new version of a Carol that is able to vault over that divide, and as such I have to thank Dean Esmay for an inconsequential tweet that brought me this amazing music and returned some happy memories to me.

It even reminded me of a Chris de Burgh song that I used to love, which also features a Christmas Carol out of time, but in just the right place.

I've looked for Dean's tweet, but it's long gone, lost in the mire of electronic noise. But, it is a memory and a moment of joy that I still know many months later. Call me a big softy, a Big Girl's Blouse or any other epithet you may wish, but here and now in May 2015, I'm writing this listening to a Christmas Carol and have a tear in my eye!

Thanks Dean!

Your inconsequential tweet of kindness, sent out to so many, has inspired more than you realise.

EAOE – my fingers and eyes are buggered, so if you want to bitch over typos, please tweet them to @IDontGiveAFlyingF or @RetentiveAnus

Artwork By Phintias (User:Bibi Saint-Pol, own work, 2007-02-10) [Public domain], via Wikimedia Commons

Romanian president wants to be the Nice Guy™ – and he fails

Lucian Vâlsan · 9 May 2015 · Archived copy · Original

Note: This article first appeared on AVFM Romania.

Did you know that May 8th was the "Equality of opportunity between women and men Day"? The Romanian president, Klaus Iohannis, was very preoccupied on Friday to announce this aspect. Moreover, he was very delighted to let us know about the moment when he signed into law the establishment of this holiday, as if this was his merit, not his constitutional obligation.

[image]
Translation: Respect for those around us is a virtue, and gender equality must become a reality in modern times. In March, I signed into law the act that declares May 8 as the Equality of opportunity between men and women Day, and today I am joining the international campaign #HeForShe, as a sign of support for women's rights worldwide. Seizing on this opportunity, the President also announced us that he joins the latest feminist ideological fashion of the UN – namely the international campaign #HeForShe.

It is true that in Romania the president has more prerogatives than in Hungary or Germany but it is also true that the president has fewer prerogatives than in presidential republics such as the USA or Belarus.

In other words, such ideological commitments would preferable to reside at the bottom of the presidential agenda (if they are to reside at all) lagging behind some far more important aspects such as overseeing the enforcement of the Constitution or the national defense policy (which includes the protecting of strategical resources).

It is not by chance that we mention the strategical resources. Also these days are used by a significant proportion of the civil society and diaspora to organize ample protests against the defective and downright corrupt management of the State's forrests, which are a strategical resource.

Considering that Mr. Iohannis is a president elected especially at the will of the diaspora and considering that a constitutional obligation of his own is questioned, this should be the focus of hist attention. But this doesn't happen. Klaus Iohannis is far more preoccupied with making ideological commitments.

#HeForShe – short version

For those who don't follow the nonsense spouted endlessly by institutions such as the UN, we remind our readers that #HeForShe is a campaign started at the initiative of the Goodwill Ambassador for UN Women (no, we're not joking, that's her title), the British actor Emma Watson.

The campaign was launched following a downright Orwellian speech with a misandric flavor, held on September 20th, last year.

Amongst other things, Emma Watson told then to the whole world that men and boys **are not human**. In her own words:

> I want men to take up this mantle so that their daughters, sisters, and mothers can be free from prejudice, but also so that their sons have permission to be vulnerable **and human too**.

In other words, not only our sons are not human now, but they also don't have the permission to be human unless they embrace the Orwellian-feminist message of Emma Watson and the rest of the feminist clique.

Can you imagine what would have happened if our president had joined a campaign that says women and girls aren't human because they run slower than men? All hell would've broken loose in no time, and rightfully so. But when the president neglects his constitutional duties in order to join a fundamentally misandric campaign, that doesn't matter.

What's funnier is that the president's message somehow still managed to offend the gender ideologues' sensibilities because, you see, Iohannis' message objectifies women.

Andreea Molocea, vice-president of a feminist association and Ph.D. candidate for the School of Multicultural-Feminist Indoctrination, known better to the public as the SNSPA (National School of Political Science and Public Administration) explains to us simpletons in the Adevărul newspaper:

> „Respect for those around us is a virtue." That is how [the president] starts his message and after the comma he mentions equality of opportunity. In other words, the president says that respect for women is a virtue; in other words women are "those around us," women are the object and men are the subject.

And we pay for this individual to get a Ph.D. so she can write more garbage like this – and do it under a veneer of authority. So much for patriarchy! And she goes on:

> The problem with the patriarchy is that it exceeds the domain of laws, rights and policies. These are just the tip of the iceberg of men's domination over women. The true domination comes exactly from this type of behavior, these subtle underminings, these reduction of us [women] from the center to the outskirts, from the heart till epidermis.

Aren't you feeling better for paying for the "studies" of this lady? Isn't it great that our taxes (mostly paid by men) are ideally used to pay for the "studies" of a lady who is then once again paid to write garbage about men?

And she goes on:

> Joining a global campaign of great visibility is an image benefit for them and zero benefits for me, the female citizen of Romania! […]
>
> I would like to see the elected President doing justice when a lot of injustice falls on women's shoulders. I would have wanted to see the President, today, May 8, come out and publicly condemn the harassment acts that a mayor of a big city perpetrated for months against a woman!

Andreea Molocea, like most feminist ideologues, demonstrates a crass lack of knowledge regarding the laws and the inter-institutional relations of this country.

We will assume that in the last sentence she means the case of the mayor of Iași, Gheorghe Nichita who is **under arrest** facing charges of abuse of power and other crimes. The key expression here is "under arrest." In other words, Ghorghe Nichita is already in the process of being held accountable for his deeds – and this is the prerogative of the judicial apparatus, not the President's.

Speaking of the judicial apparatus – we have yet to see a feminist lauding the judicial apparatus, which in the meantime is being lauded internationally precisely because of the work of two genuinely courageous women: Monica Macovei and Laura Codruța Kövesi.

One of the reasons (if not the main reason) for which Gheorghe Nichita is being held accountable for his deeds (something that would not have happened 20 years ago) is precisely because these two ladies have tirelessly worked to strengthen the judiciary – a judiciary which is by the way, also dominated by women.

But, in the purest feminist fashion, these aspects don't matter. What matters is that Iohannis' message is not misandric enough and not conforming enough with the party line of the internationalist feminism.

This was expected

This move of president Iohannis and the disproportionate reactions of the feminist ideologues were expected.

We say this because the feminist ideologue-in-chief of this country, Mihaela Miroiu (coincidentally, also part of

SNSPA) offered her public endorsement for Klaus Iohannis even from the first round (when also two women were in the race) arguing that Monica Macovei is not appropriate for the job because she doesn't believe in "social justice."

Mihaela Miroiu said at the time:

> [Monica Macovei] has a program that doesn't intersect at all with my preferences regarding **justice with three eyes open, not with both eyes blindfolded**. Justice and fairness aren't identical. As a President, she should deal with social justice, not just justice period.

In other words, the judiciary's impartiality (because that's what's all about when *Justitia* is blindfolded) is not part of the feminist plan. Equality under the law is the antithesis of feminism – an aspect which those of us in the politically activated non-feminist sector already know.

Other reactions

The upside of this whole deal is that the public didn't react well at all to the President's move – which is fantastic and shows once again that feminism is an uber-minority position in this country and with high chances of staying like that perpetually.

Considering that Mr. Iohannis was considered by most analysts as the president of the "Facebook generation" – we consider the reactions he got on his Facebook page to be relevant. Let's review a few of the reactions that the people who voted for him threw at the President.

Ms. Mihaela R. says:

> Mr. president, you are out of your mind, and I'm sorry to say so. This is your concern?!!! You are unrecognizable when compared to the Iohannis I voted for in November, and you're in free fall!

Ms. Maria C. adds:

> IF NOT EVEN NOW THERE'S NO EQUALITY BETWEEN MEN AND WOMEN, THEN WHEN??? In fact, women have already surpassed men in rights……..

Mr. Marius O. also says:

> I'm sorry for voting you, Mr. President!

And it goes on and on like that for several thousand comments.

These people are not AVFM members, nor militant anti-feminists and not even members of the opposition political parties. These people are average citizens of this country – most of them having voted for Mr. Iohannis in the last elections. For the president of the "Facebook generation" – this doesn't look good at all.

Is Klaus Iohannis a misandric ideologue?

The most complete answer that we can give is… **we don't know yet**.

I personally don't think he is. In the style of Hume's philosophy, I reject the "greater miracle."

It is much more likely for Iohannis to be badly informed (or even completely uninformed) but for him to have been weighed that this ideological forage to be a good image move and a good move to distract the public from the much more pressing matters. It's more likely that than to believe that Iohannis is part of a conspiracy or a great believer in the feminist cult.

Internationalist feminism is always disseminated first using the ignorance of various decision makers as well as using their misplaced good intentions. We have no proof, for instance, that Iohannis is aware of the fact that feminism was one of the spreading vectors of the Eugenic movement which later on was to serve as inspiration for the horrors of the National-Socialist regime in Germany. Ignorance is a much likely answer.

But ignorance of the real danger that gender ideology represents for the society does not, and should not, excuse the President. As head of State, he doesn't have the right to be ignorant, nor the right to be only half-informed.

This move will cost Mr. Iohannis votes – and quite a few of them. But, more importantly, Klaus Iohannis' move proves what AVFM Romania has asserted in its mission statement right from the get-go. We *consider that generally, all the big political parties in Romania are either populist or gynocentric and thus unworthy of our support.*

The main rival of Mr. Iohannis for the presidency want to shove Istanbul Convention down our throats, a document whose provisions are in flagrant contradiction with the Romanian Constitution, the Civil Code and any commonsensical principle. Mr. Iohannis is shoving #HeForShe down our throats.

Mr. Iohannis was voted mainly for the simple fact that he wasn't his rival. It is now obvious that this quality, although necessary in the eyes of the majority of the citizens, is not sufficient.

As long as such slippages are being tolerated, we will move *step by step*[note] towards a feminist governance.

[note] "Step by step" (Romanian: *Pas cu pas*) is the name of Klaus Iohannis' book where he details his step-by-step evolution from the mayor of the historical city of Sibiu (Hermanstadt) till being elected as head of State.

Featured image source: RFI

Music that guys have hung on to!

Isaac T. Quill · 9 May 2015 · Archived copy · Original

People who are unfamiliar with mental, or even MEN-TELL, health think that "***not"*** being depressed, stressed and even suicidal is easy. They believe we all can float away by just imagining things. They also apparently have the ability to defy all study of human psychology and when told "Don't think of a pink elephant", they are able to think of anything but a pink elephant.

When addressing the issues of mental health (or any pathetic weakling who may just be a little bit blue and in need of a good talking to) they have a terrible habit of using metaphors to cover their own ignorance with a veneer of pseudo intellectualism and saccharined charm. They think of soft furnishings and view everyone as a set of drapes, telling you to pull yourself together. As one expert explained to me, soft furnishings can be an issue as people slip quietly and silently under the smothering duvet of clinical depression. It's all ever so slow and even comfortable, as you drift into it like sleep. Many have no idea what happened until they are deep in the nightmares, with no escape. Try twelve months of that, and you are forced to build a functioning life around your new (ab)normal.

One thing I am aware of is that there is a massive issue and elephant in the room that needs to be dealt with. Men and women "are" different and one way this shows up most starkly is the suicide rate, where men are 4 or even 5 times more likely to commit suicide than women. The disparity is growing not decreasing. The feminist demands that all men and women are 100% equal, and all "vanilla," is an old meme that has had it's day. Science keeps proving the feminists wrong, but they are still playing catch up using STEM. They do need to shut up until they are old enough to graduate and do some real-world real science afterwards.

Spare me the excuses and justifications, the pontificating and the crap, badly sourced and ignorant analyses. The issue is people dying, not your inability to actually use Google to find relevant materials, studies and to be able to handle cold hard facts. When a ship is sinking, you can bleat out all you like about life boat drills, but when that strategy fails you have to get inventive very fast to keep people afloat whilst help is still over the horizon.

I'm impressed by simple acts of advocacy. Many believe that to make change you have to do big things. You need to corral and control the media: make them your voice. Decades ago, a little guy dressed in some home-made cloth showed that view is rubbish. The media followed him because he had the right thing to say. They didn't follow immediately, he did have to keep on saying the right things, but eventually people listened and then he had a global voice! You may have heard of him. He's best known as Gandhi. He walked to the sea, made salt and destroyed a taxation system. One man making free salt was not an issue, but when millions did the same, a simple act of advocacy multiplied, was unstoppable.

Here at AVfM there is one guy who does it so well, he's a genius. That's Dan "Dannyboy" Perrins. From standing quietly whilst being screamed at by the likes of "Big Red," to dying his beard red to highlight that hair colour is not permission to abuse or to just walking with a message, Dan Perrins takes simple acts of advocacy and shakes other people's worlds – shakes their ignorance – he highlights the inequalities and the needs people have. And then, he's also a major contributor here at AVfM. He loves to FTSU "Facting Their Shit Up," illuminating ignorance so that it can self combust in indignation. Dan, the advocacy-o-matic has got the message, and every day he's acting as advocate for change. Dan is such a natural, many forget how hard others find it to find simple ways to advocate for change everyday.

I keep wondering how simple acts of advocacy can change the world. A tweet – a simple act of advocacy – plus one too many tequila – and I'm wondering about Pink Elephants and how to slay them. Why not collect together the **"Music That Guys Have Hung On To,"** so that every tweet is an act of simple advocacy, giving guys permission to just be Human Beings and not Doings: to rebuild themselves with music that they make their own.

- Every tweet is a bullet aimed at pink elephants.
- Every tweet a message to others that they too may find powerful.

- Every tweet advocating change and support.

Forgive me for being stupid and having an imagination! I've no doubt that some loons in search of fossilised pachyderm poop (var Futrellii and Valentii) will wish to twist matters. It is after all how they make a living and peddle their own inanity . They will claim that I'm advocating for men to not have help, just an out of tune twitter feed! I'm not advocating any such thing. Just the creation of a place where **"Music That Guys Have Hung On To"** can be collected together for people to look at and use. If it should prevent one suicide, "Job's a good'un"! If it should achieve more, those are bridges to cross at a later date. I'm opening a door, not acting like a demented real-estate agent selling an un-built house off some crazed floor plan. If some want to do that, they are welcome to their own deluded castles in the air! I'll have fun charging them rent.

My Personal Top Ten Tunes are easy, and often surprising to others. Who would have thought at my age that I'm a "Drum & Base" freak. There are many songs I love but can't go back to, and so I've found new versions that take their place. Others are music that I've discovered and grown to love. They are not fixed in stone and can change.

1. Eva Cassidy: Somewhere over the Rainbow
2. Sagi rei: Smalltown boy
3. Max Richter: Vivaldi recomposed
4. Jan Garbarek & The Hilliard Ensemble: Parce mihi domine
5. Robbie Williams: Feel
6. Tyler Ward & The Piano Guys: Titanium
7. Cristobal de Morales: Officum Defunctorum & Missa Pro Defunctis
8. Coco steel & lovebomb: YACHTS
9. Julie London: Fly Me To The Moon
10. David Gray: Babylon
11. Emile Sande: Heaven
12. David Mitcham: Journey Through Paradise
13. …… Sorry did I say Top Ten? Can't help myself when the music moves me!

If anyone wants to psychoanalyse that lot for significance, please be my guest. I find on-line amateur psychologists some of the most amusing "Social Justice Worriers"™ on the planet, and all in need of as much support as possible.

And….. This video of Carl Orff's Carmina Burana (Oh Fortuna) is a god send **And comes with a nappy warning**. Believe it or not I first sang Carmina Burana age 8, as one of the "Raggazi Chorus", making comments, in Latin, on middle-aged ladies virginity! Who ever said that classical music is boring or stayed! If you can watch this without laughing uncontrollably, you're a better guy than I, *Gunga Din.*

Simple everyday acts of advocacy can, as Gandhi knew, turn into an unstoppable force. So I've been looking at how to do that with some music, and make it easy for others to advocate. I've set up:

- A Twitter account – tweet your music choices
- A YouTube channel to hold play lists,
- A Google+ stream
- A Spotify account
- A Facebook account
- A Pinterest account
- A Tumblr account

It's simple and accessible to everyone on-line. It's just a set of places so that I can collect together **"Music That Guys Have Hung On To"**.

All anyone has to do is tweet the details of the music and I'll do the rest. If you have a link to the music, all the better. I'll try and source free content for inclusion.

You can also tag tweets and other social media with #ManTube – it's a word I submitted to the Calm Zone #ManDictionary . It seems they don't want it, but I still think it has legs as an idea.

> ManTube n. A YouTube channel filled with music that guys have hung on to! #mandictionary https://t.co/KQrdjncJXC @thecalmzone
>
> — Isaac T. Quill (@TicklishQuill) April 14, 2015

Anyone who wants to can graze over the **"Music That Guys Have Hung On To,"** and find what makes a difference to them. It's not a panacea, and it probably won't shake the establishment to the foundations. It just allows people to advocate for change by remembering music and how guys are holding on! It even gives the opportunity to find people of a like mind.

There is no right or wrong music – no styles that are not welcome – no composers that are barred – If a parrot, tap dancing on a Stratocaster is your tune, that's the right music for you and maybe others. It's not about music criticism or who has the best or worst musical tastes, or even the biggest speakers. It's simply **"Music That Guys Have Hung On To"**.

The only important thing is **"Music That Guys Have Hung On To"…. PERIOD**.

People don't have to say "***why"*** they hung onto it, or even "***who"*** hung onto it, all that is important is that one guy did and the music made a difference to him. You never know the difference it can make to another guy someday!

If some want to wade in and call me sexist please do, and you can then get off your ass and set up "Music That Gals Have Hung On To", or "Music That one-legged non-binary oppressed minority individuals Have Hung On To." It will be interesting to compare music profiles. This is not a contact sport for the oppression Olympics. If you want to play silly buggers, as referee I'll send you in for an early cold shower. I'll also send you to bed without any supper. It's what happens to naughty attention seeking children, twattering inanely in the guise of "Social Justice Worrier"™.

You can be anywhere on the planet when you find music that changes lives, and by a simple tweet you can be an everyday advocate for the need for change so that fewer guys are forced to hold on, with too many falling. Again, this is not about giving guys a cyber venue as the only option, it's about maybe helping them hold on until a real option comes along.

Now I do hate busy bodies, and those who think they can change you. I hate people sending me stuff and telling me stories about how it helped others. Unsolicited sympathy under the guise of help and advise is just not appreciated. But occasionally it can be a good thing … in moderation… in very tiny, tiny, tiny doses. I mean micron size doses. I'm really not interested in people who want to love bomb others with ill-considered re-tweets.

I remember this piece of music, because the first time I heard it it came with a message. Someone told me that their father had recently died of cancer. All through his treatment and chemo he was as sick as a dog, and then some. Each time he was too ill to talk or communicate, he put on his head phones and listened to some music. He never let anyone know what he was listening too. After he died they found out that this mountain of a brick layer who had been a Hells Angel in his earlier years had listened to this:

> ***Music is the strongest form of magic.***
>
> *Marilyn Manson***.**

When you are told to not think of pink elephants, you think of them. I Just wish that Guys Holding On Were Pink Elephants and not real.

I hope that people will say that sharing **"Music That Guys Have Hung On To"** is a waste of time, because every-time I've heard the subject of male suicide dissed and thrown under the bus, that elephant just gets bigger and harder to ignore. But each time you acknowledge that elephant it can't hide, and you can make it dance to your tune!

I Hope You Dance. Pick a tune.

EAOE – my fingers and eyes are buggered, so if you want to bitch over typos, please tweet them to @IDontGiveAFlyingF or @RetentiveAnus

Artwork By Tomascastelazo (Own work) [CC BY-SA 3.0], via Wikimedia Commons

Marital rape: why it is a thing

David King · 10 May 2015 · Archived copy · Original

This is a response article to Amartya Talukdar's recent article, "Marital rape- a feminist tool to criminalize marriage in India".

Note: AVfM frequently publishes views with which it disagrees, and publication of a given piece must not be interpreted as even tacit support for the arguments offered therein unless one of senior management (which includes myself) say otherwise. This article, however, is an AVfM editorial.

The core thesis of Talukdar's article is that the notion of marital rape is a contradiction in terms on the ground that marriage is irrevocable, explicit and on-going consent to sex.

I disagree and, further, I think that this position is incompatible with the values and moral basis of the Men's Human Rights Movement. Here's why.

Definitions

Since frequently arguments of this nature revolve around the meanings of words I will spell out what I understand these core concepts to be and the meaning with which I use these core words, just like a contract would.

Rape is the crime of sexual intercourse without consent. There are subtle definitional differences in each western and first world jurisdiction (and many others besides) — in many instances, for example, the legal definition makes it nearly impossible for a woman to be guilty of the crime solely by virtue of her physiology — but all of them share that core principle.

Marriage is a legal, civil and social concept that binds two people together, much in the same way a contract does and, like a contract, obligates one to the other in various ways until the contract is legally dissolved. For some people, marriage entails additional meaning, but I am explicitly excluding any meaning born out of personal conviction (more on this later).

Precisely what those obligations are vary from jurisdiction to jurisdiction. For example, according to Talukdar:

> A woman in India has a right to maintenance even when husband is sick, and incapable of earning or is unemployed. He is duty bound to pay his wife alimony even after divorce. The Indian Courts have held that a man must "beg, borrow or steal" but he must maintain his wife.

In contrast, western definitions of marriage include provisions for alimony and division of marital assets after divorce, but I'm not aware that there is (now) any explicit obligation to provide for maintenance *during* marriage (the assumption being that, in cohabitation and in providing for himself, he provides for his wife also). There once was, but the legal doctrine of Courverture has long since been abolished.

Principle and practice

There is an important legal principle relevant to this discussion: *Nullum crimen, nulla poena sine praevia lege poenali* — "There exists no crime and therefore no punishment without pre-existing applicable criminal law" or, more simply put, "everything which is not forbidden is allowed". This is important because it codifies the primacy of liberty, but also the prerogative of law to curb liberty. In other words, if there is a law against an act, then that act is illegal unless another law provides for an exception.

So, we have an explicit law that criminalises rape and, to my knowledge (though I am no legal scholar), there is no explicit legal obligation, by either spouse, to submit to sexual intercourse — at least, not in any western jurisdiction I know of. Whether there is such an explicit provision in Indian law, I cannot say.

On the face of it, therefore, the law requires that, even within marriage, sex requires consent from both spouses or it is a crime.

The complicating factor, however, is interpretation. What is "consent", legally speaking? Though it shouldn't be the case, it is a fact that judicial interpretation of legislation is subject to social mores. Once, when marriage was more than a civil, contractual matter, judges frequently understood marriage to imply consent to sex, even if such consent was never codified in the black-letter of the law, and would therefore not convict a man of rape who forced himself on his wife. Talukdar hinted at this when he cited Hale:

> The noted English jurist, Sir Matthew Hale, stated the position of the common law in The History of the Pleas of the Crown (1736) that a husband cannot be guilty of the rape of his wife because the wife "hath given up herself in this kind to her husband, which she cannot retract".

It should be noted that *Historia Placitorum Coronæ* (the original title of Hale's treatise) is a chronicle, a contemporary description of facts and events as they were understood at the time; such works were and are not law and have no judicial authority (then or now), and can be nothing more than of historical interest.

It should also be noted that *Historia* was written in 1736, and that both the law and social mores change over time. Once, slavery was lawful and only landed people (which included women, by the way) had the right to vote. If defences of such law offered before slavery was abolished have no moral relevance in the 21st Century, then Hale's nearly 280-year-old interpretation of marital consent is of questionable relevance today.

While on the subject of other jurists Talukdar quoted, I think he misunderstood William Blackstone's remarks (he who gave us Blackstone's Formulation):

> The great jurist Sir William Blackstone wrote in "Commentaries on the Laws of England" that "Consensus, non concubitus, facit nuptias" ["Consent, not cohabitation, makes the marriage"]. Hence consent for sex is implied when a man and woman get married.

Blackstone wasn't saying that marriage implies consent, he was saying the complete opposite: that the appearance and trappings of marriage (*e.g.* cohabitation) do not mean one truly is married, but rather only consent proves that the marriage is real. In other words, marriage is the consequence of consent, not the source of consent.

Sometimes, the legislature is moved to direct judges' interpretation and remove all doubt by passing legislation. This happened in respect of marital rape throughout most of the western and first world countries mostly in the decades either side of 1980 (but some earlier, and some later still). It was outlawed in Sweden, Norway, Canada, New Zealand, Austria and Ireland in 1965, 1971, 1983, 1985, 1989 and 1990 respectively and all of Australia, the United States and the United Kingdom by 1993.

Israel's *judiciary* (as opposed to legislature) outlawed marital rape in 1980, but what makes that case interesting is that the decision was based on and cited the Talmud, which dates back to at least the 6th Century CE!

Personal conviction versus law of the land

For some, marriage is a palpable evil (a view shared by certain MGTOW with certain radical feminists as cited by Talukdar). For others, it is little more than a formality done because it has always been done; for still others, it is a public declaration of mutual and exclusive commitment and for yet others still, marriage is a spiritual matter and a sacred institution.

I know for a fact that not everybody shares my thesis that marriage does not imply consent to sex but, so far as I

can see, those who have disagreed with me in private do so out of personal conviction concerning those additional, special meanings they *personally* assign to marriage, rather than on any basis or principle of law.

I appeal to those for whom marriage has a special meaning, and especially those who are disinclined to impose their personal convictions on others, to keep that distinction clear in their minds: it is their freedom to include in their own marriage implied, on-going consent to sex if personal belief so moves them — because they *choose* to, which necessarily requires that others can choose *not* to.

Put in other terms, having the option puts everybody on an equal footing without regard to personal belief (which is a poor basis for making law).

The law is an ass (and why I think marriage does not imply consent)

All that is legal is not necessarily moral (*e.g.* much of what led up to the 2007 financial crisis), and all that is moral is not necessarily legal (*e.g.* format-shifting CDs you have paid for to your iPod. Yeah, until recently, that was technically illegal in the UK).

Much of what we do, as Men's Human Rights Activists, is to challenge unjust laws and lobby for their change. But first, we have to figure out what changes we want, why and on what basis to argue for the change. Talukdar identified the change (or rather, the preservation) of law he'd like to see, but the only contemporary justification (since, as I demonstrated above, and as Pastor Phil Snider of Brentwood Christian Church demonstrated in his speech before Springfield City Council, MO — you have to watch the whole of that short video to get the point — historical justifications count for little); the only contemporary justification for his point of view that he offered seemed to lie in the following:

> Rights come with duties. A woman in India has a right to maintenance even when husband is sick, and incapable of earning or is unemployed. He is duty bound to pay his wife alimony even after divorce. The Indian Courts have held that a man must "beg, borrow or steal" but he must maintain his wife. Then why shouldn't a man have right to have coitus with his wife if he is duty bound to maintain her?

There's something to that, insofaras Talukdar quite reasonably questions what rights the man has in return for the obligation to support and maintain his wife. But, the point could equally be used to argue for abolition of the man's obligation to maintain his wife as much as to argue that his wife owes him sex in exchange for that obligation.

[image]
But how shall MHRAs come to a *principled* view on conjugal relations in law — the legal basis on which the courts will judge allegations of rape by husbands of their wives?

Every aspect of our activism is underpinned by two, basic principles:

- That men deserve protection under the law equal to women, and
- that men's liberty, agency and autonomy, both bodily and financial, are not negotiable and are as inviolable as those of women.

A concrete example that embodies both is circumcision. Baby girls have the legal right to bodily integrity from birth where boys do not.

But that equality principle cuts (pardon me) both ways and what's good for the gander is good for the goose.

Since we, as MHRAs, demand that willing sex is not consent to parenthood, and that marriage is not open and on-going consent to access to a man's wallet, *how can any MHRA support the proposition that marriage is open and on-going consent to sex regardless of whether the other spouse wants it?*

Put in other words, if we demand bodily autonomy and integrity for men, women must necessarily enjoy the same right. In this case, that means the right to say 'no' to sex, even in the context of marriage. Some (of either sex) might

choose never to say 'no' because of what marriage means to them, but at least *they have that choice to make* freely, and of their own will.

Moral relativism

I am not a moral relativist, which is to say that I think that morality transcends culture and that therefore, what is adjudged morally wrong in one culture — to the extent that I think *anybody* has any business prescribing moral strictures for others — is almost certainly not moral in others. If that sounds arrogant of me, then let me provide a two examples followed by two counter examples:

- Murder and theft are *mala in se* — wrong in and of themselves — because they are detrimental to society.
- We forbid genital cutting of girls in the West (including by those from other cultures living in the West) because it is detrimental to individuals and a violation of their bodily integrity.

I do not see how cultural background is a relevant factor in either of these cases. The two counter examples:

- Sex out of wedlock and choice of gender of sexual partner are questions of what two consenting adults choose to do in private. For as long as those adults take responsibility for the consequences of their actions, it is nobody else's business.
- Substance use is a matter of personal choice that affects only the user and therefore is nobody else's business, unless use becomes excessive and leads to antisocial behaviour such as theft (to maintain the habit), violence or neglect of the user's obligations (*e.g.* employment or dependent children).

One problem with moral absolutism is that because *all* the rules that apply in one culture don't necessarily apply in another, certain moral codes might be justified in one place but not another, therefore making pan-cultural statements about morality is a sticky proposition at best.

In this instance, who will provide for the vulnerable of India, some of whom are women and children, if not their husbands or the state (by way of social security good enough to provide for basic housing and nutritional requirements)?

I don't know the answer to that, therefore I don't feel comfortable passing moral judgement on an Indian husband's legal obligation to maintain his wife, even if I *do* feel comfortable in saying that that is a shitty deal for the husband.

At the same time, I feel quite comfortable in saying that rape is a *malum in se* — a wrong, in and of itself — anywhere and everywhere in the world, and that, by our own standards (as MHRAs), marriage cannot be on-going consent to anything (including sex) and that, therefore, there is no entitlement to sex inherent in marriage.

So to return to Talukdar's article and answer some of his questions; if—

> A woman who does not want to have sex with her husband should separate from him and file for divorce.

then, presumably, he has the same freedom to divorce and find a wife who will consent to sex or, if he can't—

> What should a man do if he is regularly denied sex by his wife? Should he masturbate, visit brothels or should be commit adultery?

then, frankly, yes; if extramarital sex is a sin, then better to sin with a willing partner than to sin with an unwilling partner (and using the services of a prostitute is probably a lot cheaper, from the man's point of view, than an on-going obligation to maintain a wife and children).

It can quite reasonably be argued that marital rape laws add a few grains to the gun in the room, particularly in divorce proceedings — they do — but I'd say that's about all they do. Rape is still illegal, whether within marriage

or not. Accusations of rape add to the already numerous risks inherent in marriage (and men would do well to consider *all* of them, including potential maintenance obligations, before deciding to marry) but they cannot outweigh the right of any individual to self-autonomy, and certain rights cannot be contracted out of, even by marriage.

Sex without consent is rape. Nobody has the *right* to sex, even if most have the desire for it. Part of being an adult who takes responsibility for him- or herself is to recognise the difference between needs and wants (*c.f.* Maslow's Hierarchy of Needs), and to arrange their own affairs such that their needs are taken care of first, and that they are able to fulfill their wants to the extent they are capable — but without any sense of entitlement from anybody else.

Barry Williams talks of his hunger strike for men's issues in 1970's

Peter Wright · 10 May 2015 · Archived copy · Original

In the light of Dan Perrins' hunger strike we think it timely to republish this classic interview between Dean Esmay and Australian Barry Williams who also went on a hunger strike for men's issues back in the 1970s, which met with success in having those issues heard and acted upon.

Why should you find Barry Williams interesting? Well listen to this interview and you'll see. We talk about his history of being a victim of domestic violence; being a single father raising multiple children without any support from the government or his violent alcoholic wife; and supporting his kids by himself even after sustaining a crippling injury.

We also talk about his improved relationships later on in life with his children's mother, his history of doing a hunger strike in front of Parliament House in Canberra in the Australian Capital Territory, plus his interactions with multiple Australian Prime Ministers and other government ministers and opposition leaders over the last 40 years.

[image]
Barry Williams and son Michael start a Lone Father rally at Parliament house, Canberra 1977

He describes the organization he built called the Lone Fathers Association; his lifelong efforts to help battered men; his being the only registered Federal lobbyist in Australia who speaks to men's issues; how the Australian government treats men and boys today versus decades ago; his work with various government ministers and opposition party leaders; his work with various court magistrates and officials, and more. His Lone Fathers Association may just be the largest and most successful men's aid society in the world, even though they continue to struggle to find any recognition or support, and it is possibly the oldest still-running organization for fathers in the world.

But here, listen to our interview and see for yourself:

The funny thing about Barry is just how disarming he is. When you talk to him, he sort of comes off as a genial, slightly rambly, moderately incoherent guy who's just a little out of his depth.

I said he *comes off* that way.

In reality, once you actually start listening to the man, he's as smart as anyone you'll ever come across who works on men's and boys' issues, and he has accomplished more in this area than anyone I have ever met. When you start listening to his story, and what he's accomplished over the last four decades, and what he's still doing, you'll be completely humbled: it is entirely possible that no one in the world has done more to help men and boys than this one man. And no, I'm not exaggerating in the slightest.

Barry is so disarming and so offhand in his manner of speaking, I did not even notice just how much he was saying while I was talking to him. It was only in going back and editing the interview for clarity and reviewing it a second time that I noticed his amazing habit of making seemingly offhand comments, when he was actually rattling off four or five absolutely fascinating bits of history and factual information at once, in a virtual blizzard of information and insights. You could write a book about everything he says in this interview. Indeed, I recommend listening to this interview once, then, thinking about it a bit, and going back to listen to it again. You may even want to take notes. This is a man who's known multiple Australian Prime Ministers, has received awards and recognition from the President of the United States and the heads of other governments, and he talks to you like he's just some bloke having a beer and discussing the latest football match on television.

It is arguable that today's men's movement stands on the shoulders of giants like Barry Williams, and it is important that we recognize, honor, and yes, even revere them. We hope that Barry's story brings inspiration to activists and to

Dan Perrins as they continue to fight for the human rights of men.

Happy Mother's Day from AVFM

AVFM · 10 May 2015 · Archived copy · Original

https://www.youtube.com/watch?t=925&v=hW1pvwr76KQ

https://www.youtube.com/watch?v=ffgkhiqkyuI

Absent from big Daddy's presents on men's day: the acquittals and sentence reductions female criminals get on women's day

Ali Mehraspand · 11 May 2015 · Archived copy · Original

Tomorrow, on May 6th it will be men's day in Iran.

Men's day is always different from women's day in a lot of ways, but it has been particularly different in Iran.

On 4/10/2015, another women's day arrived in Iran and like previous years, brought with it the acquittal and reduction of female prisoners' sentences, provided that they meet the required conditions.

The requirements for women who are prisoners on women's day and who wish to use the acquittal or reductions are:

- That if she also has a private plaintiff, he or she is compensated.
- That she has not committed a 1st degree to 5th degree crime while on parole.
- That she has not used the acquittal/reduction in previous years.
- That she has not been imprisoned on more than two occasions.
- That her crime is not in the following: armed robbery, armed drug and alcohol trafficking, weapon trafficking, treason, kidnapping, running a brothel, spying, acid attacks and disruption of the economic system.

Upon meeting the above conditions and for the sake of women's day, the legal system:

- Acquits any woman with a sentence lower than six months
- Pardons half the sentence of women who had received between six months and five years.
- Pardons a third of the sentence of women who have received over five years.
- Acquits any woman who has been imprisoned for over ten years.
- Acquits any woman who has committed unintended crimes (such as manslaughter.)
- Acquits any woman with serious illness.
- Acquits any woman whose husband is also in prison or is executed. Furthermore, if a woman has a child's custody, should she have a life sentence, it will be reduced to 8 years, and should she have a type two crime, the sentence will be reduced to a third should she have a crime of type three, it will be reduced by 75% to only a quarter.
- Acquits any woman in debtor's prison if her debt is up to a billion Rials (approximately $33,000.)
- Pardons 80% of the sentence of any woman in debtor's prison for debts higher than the aforementioned amount.

The sentence disparity in Iran is already pretty huge, a fact that can be observed by comparing the number of husband killings with number of women in prison for husband killing. Almost 1 fifth of all murders involve a husband who is killed by his wife whereas only around 4% of the prisoners of murder are there for husband killing. This low number of female prisoners of husband killings have been used by women's groups to argue than husband killings are rare in Iran, while recent studies put the number of murders in which a woman single-handedly kills her husband at 6.8%. A study of spouse killings by Dr. Shahla Moazamy and Mohammad Ashury concluded that women who single-handedly kill their husbands only make a third of husband killings. In other cases, a husband-killer has assistance, usually from a man with whom she is having affair. This puts the total number of husbands killed by their wives at around 20% of all murders.

On the one hand, the sentence disparity can be observed in the fact that over 98% of those executed in Iran are men; on the other hand, while women continue to receive special consideration on women's day, no such acquittals and reduction of sentences has been given out on men's day.

The Gynozom Apocalypse is nigh

Tom Golden and Paul Elam · 12 May 2015 · Archived copy · Original

It is easy to understand why the television show, “The Walking Dead,” is so popular. It is a well-written, well-executed and highly entertaining series. We mostly like it because the zombies are just walking around eating people and getting their heads blown up on our TV screens, not in real life.

Actually, we just wish that were true.

The world, the real one filled with real people, is already filled with real zombies. Gynocentric Zombies, or, if you prefer, Gynozoms. They are automatons who feed on the flesh of men and boys in order to satisfy the needs, real or imagined, of women and girls. It’s pretty simple really. Just imagine decaying, tooth snapping extras in The Walking Dead and adjust it – slightly — with the zombies of both sexes only attacking men and boys, as they do the zombie shuffle right past women and girls in perfectly good culinary condition. That about sums up our present state.

The vast majority of people are acting as if they were zombies, completely unaware of their inherent bigotry, while managing to zombiethink that they are so compassionate and balanced. They will often even boast of how progressive and equality minded they are.

But scratch and sniff and what do you get? The fetid stench of Eau de Zombie.

So, are you a Gynozom? It is easy to find out. Just a few questions will suffice.

Do you think that it’s okay for boys to be circumcised/mutilated as infants without any anesthesia while any cutting of infant female genitalia is forbidden by law? If so, you’re a Gynozom.

Do you do a twitchy shrug and shuffle on when you hear that men are 80% of the victims of suicide? 93% of workplace deaths? Then we need to call Michonne to pay you visit with her trusty katana.

[image]
Emma Watson without makeup.
Do you think that women are inherently good and superior to men, while men are inherently bad and inferior to women? Then your rank smell should be filling the empty space where your nose used to be before it rotted off.

Do you think that female victims of domestic violence deserve help while male victims don’t exist? Gy-no-zom!

Are facts immediately lost on you because your brain is now as functional as a head of cauliflower that has been laying in the hallway of a gender studies department for two weeks? Move toward the light! For the love of everything holy move toward the light!!

This is the real Zombie apocalypse. And is happening right now directly in front of societies, dull, greying eyes.

It’s time we start calling ~~people~~ the zombies out. Our politicians are all Gynozoms. They only make laws to help women and forget the men and boys. And they make laws to attack men and boys.
Remember, Gynozoms are everywhere and not only the acidic and lethal types. No, the Gynozom Invasion come in all sizes and flavors. The worst are probably the politicians but our academicians are staggering and limping just a few steps behind.

[image]
Generic Media Zombie
Then there is the media. Oh yes, the media. Nearly all are media (who were already zombies to begin with) are willing to attack and consume men and boys whenever they need a bit to eat. Bonus! They get fed and they also get to pat each other on their decomposing backs for “working hard” to protect women and girls. Yes, the media is overrun with Gynozoms. Swarming with them.

The most frightening aspect to Gynozoms is that you can't identify them by the way they look. They look just like everyone else. In the Zombie movies it is easy to tell them from those who are fully alive. You can't miss it. But in real life you can't tell a Gynozom from a Gandhi just by looking. At any moment a Gynocentric Zombie who looks just like everyone else may come and take a bite out of you. If you are a man or a boy, no one will care. The other Gynozoms certainly won't.

Be afraid, be very afraid.

MGTOW and fatherhood

August Løvenskiolds · 12 May 2015 · Archived copy · Original

In one of our backchannel discussions here at AVfM the talk turned to the question of whether MGTOW (Men Going Their Own Way) were failing those in their number who were succumbing to biological urges and becoming husbands and/or fathers. To be fair, the MRA who raised the question also included PUA (the Pickup Artist community) in his critique but as I am a MGTOW who eschews social contact with women I'll confine my response to the MGTOW perspective.

I'll leave the person critiquing MGTOW unidentified for now but I welcome that MRA's comments and/or responding article, should that MRA wish to come forward with such.

I grew up with an excellent father who died when I was age 16. I am a lifelong MGTOW who nevertheless personally experienced the importance of having a good father in my life – and the pain of losing him.

On the surface, the MRA's critique struck me as absurd. Catholics don't teach Catholics how to be good Protestants. Alcoholics Anonymous doesn't teach their members the joys of binge drinking. Likewise, expecting MGTOW to support and validate those putative MGTOW who violate MGTOW precepts is *prima facie* lunacy.

MGTOW reject marriage as a dangerous trap for men with no discernible benefits either legal or emotional. Likewise, fatherhood in modern society has become a cruel ploy to turn men into slaves – involuntary cash dispensers for feckless baby-mamas. Fathers – even those that love and care for their kids – face real jail time as the penalty for those who rebel or are unable to pay. This is the functional equivalent to a form of slavery where your children are turned against you.

Instead of what should be the joys, personal validation and community utility of fatherhood, it has become now little more than the prospect of being raped in prison. No thanks – and fuck off – say MGTOW, and rightly so.

Nevertheless, men's biological impulse to enjoy sexual intercourse (sex), form enduring pair-bonds (marriage), and sire and rear healthy, happy children (fatherhood) are not easily dismissed or flicked off like a switch. I feel such urges like any healthy man does.

MGTOW communities exist in part to help men fight these destructive behaviors and channel those urges into safer, more personally productive pursuits.

Some MGTOW, like the YouTuber known as Sandman, also speculate on ways that these urges can be made safer for men using ideas like legalized prostitution, effective and non-intrusive male birth control technology, legal paternal surrender, adamantium-clad prenuptial agreements and pregnancy surrogates (both women and artificial wombs).

Men denied their basic male biological functions naturally seek innovations that could allow men to safely engage in sex, marriage and fatherhood without the current pitfalls for the unwary.

Of course, slaking the needs of men is still not safe and indeed, thanks mostly to the work of feminists conjoined with gynocentric traditional politicians, relief is unlikely to happen in the near future, if ever.

Consider prostitution: driven largely by useless, sex-negative radfem harridans, efforts to legalize prostitution are moving in the wrong direction – enterprising, voluntary working girls are being lumped together with involuntarily victims of sex-trafficking in narratives about the supposed evils of paid sex. This false equivalence is both misogynistic – it denies the intrinsic personal agency of voluntary women sex workers – and misandric in that it criminalizes men's sexual desire and practice.

The customers of prostitutes – chiefly men – are being criminalized for what would be legal, consensual sex if the exchange of money were not a part of the process – or, alternatively, if marriage were.

Consider the state of birth control: although new polyurethane condoms are a superior alternative to latex, condoms remain a clumsy, intrusive and pleasure-impairing experience for both men and women. The dream of a "male pill" for birth control remains illusive and even if realized will not stop the transmission of diseases such as AIDS.

Abortion and legal parental surrender remain rights for women only, and feminists, for all their bullshitting, useless blather about dictionary equality, absolutely refuse to consider equal legal rights for men in those areas. It will never happen with them in charge.

Expensive prenuptial agreements designed to protect men from alimony whores are cast aside routinely as unfair to women.

Likewise, women pregnancy surrogates can renege on their contracts, keep the child and extort child support from the sires. Artificial wombs are years away and will be only slightly less ruinous price-wise than those wombs with vaginae attached.

Planning for failure

The only way for men to win the game of being a man in our society is not to play.

Now, when we consider the implications of men not playing society's gynocentric sex games, abstinence-only sex education comes to mind – it is an idealized program that works only in fantasy lands like the Vatican, Texas and maybe Antarctica. Okay, it doesn't even work in those places, either.

Should MGTOW face the repugnant idea that some of our brothers will be overwhelmed by their biological urges and lose their red pill wisdom to the purported "one good blowjob" that a nefarious feminist might hypothetically use to subvert good MGTOW? Should we somehow support and even celebrate those wavering MGTOW who would betray core MGTOW principles and engage, and even marry, women?

I have to admit that I am torn by this question.

I love my MGTOW brothers and I trust almost all of them to do the right thing as best they understand and are able.

However, a few well-known MGTOW have proven to be bad apples – apexuals who retain competitive and dominating behaviors that are pointless and counterproductive in men that have forsworn slavery to the approving glances of women. Their understanding and commitment to MGTOW ideals is sloppy and lacks self-reflection.

Such MGTOW are rightly called PIGTOW: they do not grasp the truth that MGTOW who seek power and acclaim are no MGTOW at all but pretenders to the name that give all MGTOW a *bad* name.

In a similar vein are the faltering MGTOW still in slavery to their biological urges, who continue to consort with women and daydream about finding a "NAWALT" (from the phrase "Not All Women Are Like That") – an exceedingly rare woman who (it is supposed) rejects gynocentrism and feels a genuine, durable compassion and devotion to men.

I am torn between compassion for these MGTOW and the need to maintain clear standards for what MGTOW aspire to be.

Thus, I conclude that the MGTOW community should encourage men who adhere to the ideals of MGTOW to actually practice them:

- No marriage, ever. There is no point to it and no benefit from it. If a woman wants marriage she can go marry herself – you should not care what she wants.
- Seeking the approval or validation of any woman is contemptible. Strip them of their power to shame you – being insulted by a woman is a mark of efficacy and helps liberate all men from women's control.
- Dating, sexual intercourse and causing a pregnancy are strongly discouraged. Occasional slips can happen (so keep condoms handy) but should be minimized or avoided if possible.
- Take all precautions to protect your assets and yourself. Women will harvest you economically and destroy you

personally, without hesitation or regret, if given the chance. Remember, men owe women nothing at all.

- Be prepared if a woman tries to rape you. Women always feel entitled to use and discard men's bodies without consent and they reject entreaties to stop their raping behaviors.
- Displays of power, social dominance and wealth are dangerous and unseemly as they confirm gynocentric cultural norms. Wear threadbare, unfashionable clothing and shoes as a form of social camouflage.
- Excess work productivity that supports a gynocentric welfare society should be curtailed in favor of other, more pleasurable activities that do not aid general prosperity.
- Being poor, or giving the appearance of poverty, are excellent deterrents to women's interest in you.
- Self-reliance, self-sufficiency and mastery of self are good but do not flaunt these traits in the presence of women – use them to set an example to other men.
- Resist your instinct to protect women: don't white knight – putting yourself at risk to aid a damsel-in-distress supports gynocentrism and invites them to abuse and exploit you. Go play a video game instead – let her solve her own problems if she can.
- Gender roles are meaningless and it is harmless to either observe them, or transgress them. Don't stress out over them either way – it is not worth the aggravation. Treat them as mild amusements if you think about them at all.
- Exercise compassion for men and set a good example of how a liberated MGTOW should act and be.
- If you must interact with women, record the interactions electronically and keep the recordings forever. This will impair their ability to abuse you with lies and false accusations.
- Avoid being alone with women in your workplace or home. Public contact only, and then only when necessary.

Many movements, social or religious, are torn between a slipshod evangelism that underplays key aspects of the movement, and a puritan fundamentalism that runs roughshod over evangelism.

I try to hold myself harshly to my ideals while I practice a firm compassion for those that see things differently.

This balance works for me. A fair hearing of it is all I ask.

Questions for Feminists

Jason Sinclair · 12 May 2015 · Archived copy · Original

Winston Churchill said "*Those who fail to learn from history are doomed to repeat it.*"

The human race has some very dark history. Certain groups have destroyed other groups for whatever ideological reason they can come up with. We lived in a world that saw slavery, murder, hatred because of a physical difference, a difference in the god or gods we may have believed in.

I was taught about a lot of these as a child in school. I was taught about fountains that were relegated to a person with a certain skin colour, or how hate allowed a nation to somehow allow the Genocide of a people who were set aside only by their beliefs. How a government decided that their were thoughts that were inappropriate for people to have and decided to burn any piece of literature on topics not approved.

I was taught these things because of that quote. When I learned about these things as a kid in school I couldn't believe people were ever so ignorant and hateful. I was a kid, I didn't understand how hate and fear can motivate people to do crazy and stupid things. How awful hateful things come from small acts that build over time.

Recently I have seen some disturbing reincarnations of the fear and hate. It's not genocide or murder. It is however a frightful and disturbing trend.

Feminists…

Have you ever worried about becoming the embodiment of what you hate? That you would end up being exclusionary and intolerant?

I ask you to look at your fellow feminists and the direction feminism is going. Take a look at the Feminists who decided it was a good idea to burn a book burn a book that didn't agree with their ideology, or the feminist who while shouting down a dissenting viewpoint held a sign that said 'I am expressing my right to free speech.' Or a group of feminists who decided that while they were completely justified in protesting and exercising that freedom of association, freedom of expression and the right to express their opinion on a topic in a public forum, while simultaneously excluding people who's only difference was biology. It didn't matter if they held the same opinion or not, They were not going to be tolerated simply due to a biological condition beyond their control.

Feminists, do you see the pattern? Do you see what you are becoming? I know many of you are saying "They aren't real feminists, they are misguided" If you truly believe that we are all equal then your beliefs and mine are aligned and all else aside we can have a meaningful dialogue and maybe, eventually come to an agreement. If you think the things above are a good way to get a message across to the world then I ask you to seriously take a look at our history. If you believe it was only because of men that these things ever happened at all, then I ask you to look at feminism in it's current state and think again.

Clementine Ford's Distorted Vision of Australia

Jim Muldoon · 13 May 2015 · Archived copy · Original

Melbourne is routinely billed in our media as the world's most liveable city. The various groups who declare the world's top cities don't always agree on the number one position, but Melbourne, as well as Australia's other major cities, always appear somewhere in the top 10 or 20. Each group has a different list of criteria for what it is that makes particular cities "the best", but every one of them sees personal safety and low crime as crucial.

Clearly, none of these groups asked Clementine Ford what she thinks, because for her, in her latest rendition of the Sacred Babble, the disturbing backlash on speaking out about violence against women, life has never been more dangerous for Australian women.

How bad is it?

> "The reality is that simply being alive constitutes a 'dangerous situation' for women."

There are no points for guessing what, or should I say who, makes the most liveable city so dangerous for women:

> "It is astonishing how much more offended men seem to get by the possibility that they'll be lumped in with a group known to pose a risk to women than they are by the fact that, empirically speaking, the greatest risk to women's lives is men."

She goes on to tell us how women are murdered by their partners at rate of one a week. For those of you not so good with statistics, let me assist you through the murk:

One a week is 52 a year, and the Australian Bureau of Statistics (ABS), in their study on Domestic / Family homicide in Australia, confirm that in the 10 years from 2002-03 to 2011-12 some 488 women, or 48.8 per year, were killed by an intimate partner.

In terms of the total women in Australia, that is 0.0006% per annum.

It is difficult to see how men are the "greatest risk", however, when, again according to the ABS in 2013, 52 women were killed as pedestrians in traffic accidents, 1007 women were killed in accidental falls and 19,438 women died from some form of cancer.

But am I making light of the women who were murdered? Consider this heady mixture of victim-claiming while victim-blaming:

> "We're bullied for the 'sexism' of focusing solely on women, as if we should be prioritising the minute numbers of men who are victimised in hostile domestic situations although overwhelmingly not at risk of domestic homicide."

She also wrings her hands like this:

> "We're chastised for not including caveats that remind people that 'not all men' are involved in this extensive war on women."

Now, is she really claiming that some 8 million Australian men were involved in the murder of 52 women last year? But also consider that the Domestic / Family homicide in Australia figures put the "minute number" for men as 166 for the decade, which is 16.6 per year. So one-a-week is an "extreme war on women", but more than one-a-month is not enough for right-thinking feminists to give a shit.

Extraordinarily, she then goes on a rant as to how unfair it all is for men to object to her fear-mongering citing of false statistics to give her drivel a disguise of scientific authority. Of course, she claims that she has "an entire folder of emails" of threats. We are to assume that this folder is big, the threats are genuine, from men, and they are not all from the same nutter. Given her use of statistics, I have my doubts.

Consider this piece of numerical magic:

> "So far, 2015 has seen 35 women murdered in acts of violence, with the latest unnamed victim discovered overnight at a property in Dallas, Victoria. At least 29 of these murders are alleged to have been committed by men. The majority of these alleged perpetrators were in, or had previously been in, a form of intimate relationship with the murdered women."

Let me help you follow the bouncing ball here. 35 becomes 29 becomes some undefined number less than 29. Now, this article was written on May 12, 2015 – so we have had 20 weeks for the year thus far. Less than 29 divided by 20 is something like one-a-week. Right?

> "As the statistics stand now, two women are killed every week in Australia as a result of violence."

Did you miss it? Are you wondering how we got from one a week to two? It's the "as a result of violence" that requires your attention. This figure has nothing to do with domestic violence. She's now including women being killed by strangers, and maybe even killed by other women.

The next bit might upset Dr. Michael Flood and all the Good Men at White Ribbon Australia:

> "In regards to men's violence against women, [men are] praised for even acknowledging the problem, festooned with compliments and gratitude simply for offering what should be the fairly standard view that 'it's not on mate'… And they do this because it's a way of maintaining control and power, insisting that other men are the enemy but that this man must be freely accepted as a protector and ally."

Even when you try to help them, boys, it's oppression.

Most bizarre of all is Ford's next complaint:

> "Women still aren't allowed to take ownership over our own defense and protection."

What does this mean? Who's not allowing them? The oppressive men? The Good Feminist men? All men?

But even more, is she calling women to real action? Not just a poetry reading, or a season of the "Vagina Monologues", but real action? Is she calling for women to take responsibility for their "own defense and protection"?

Don't be silly.

> "Men's violence is the problem. Let's name it, and let's end it."

For those not familiar with the Sacred Babble, allow me to interpret:

Ford's work, having whined and complained enough to make her sound important, is now done. She has completed the gargantuan task of naming "it".

"Let's end it" is the cue for the Good Feminist Men, now that they have been suitably chastised for their preening and posturing and oppressing, to get on with the task of actually ending the "extensive war on women". Preferably, they will do this in a quiet, efficient manner that leaves the women blissfully unaware of the civil rights abuses and

carnage that comes from blaming 8 million men for the actions of a few.

I wonder how Tourism Australia's campaign, "There's nothing like Australia" sells the feminist moral panic to potential international visitors? The City of Melbourne's own website makes out that Melbourne is a great place to visit, without any warnings to women about the "extensive war" being waged.

Weren't the other countries concerned when their women came back abused, dead or worse? Or are those countries also run by Patriarchy and they thought it was all part of good international relations?

In which case, what's going to happen when the Good Feminist Men appoint a Misogyny-Finder General to conduct secret tribunals to rid us, or at least women, from this manufactured scourge.

Won't those Patratriarchs be worried when their men are incarcerated or, worse, indoctrinated, due to trumped up charges of oppression?

I can see the new campaign now "Australia – Safety for Women, Lessons for Men." And Melbourne, the World's Most Ideologically Correct City.

Feminist Gas Attack: a Textbook Case of Pavlovian Binding

Luigi Logan (aka Fidelbogen) · 13 May 2015 · Archived copy · Original

The graphic image shown here was first posted on a feminist Facebook group. The creator of the image speaks to us in the comment directly below the image, and tells us what is going on.

When I saw this, I saw a great opportunity to make a point about Pavlovian binding and how it operates, so I took the trouble to write a fairly lengthy comment myself.

When I tried to post my comment, I got a notification that the item, and the entire thread, had been removed. Nevertheless, I preserved what I had written. I expanded on that material and polished it up, and I share this now, below.

> Re: the present agitprop.
> The problem is that there is no such thing as “the MRAs”. That is a projected, fabricated, straw-dummy category – pure and simple! “MRA” is a political fiction and nothing more.
> For your propaganda to be legitimate and worth listening to, you must make it specific. Who/what precisely are “the MRAs”, and who/what precisely are we sticking that label to? What criteria would define membership in this set? What are the core items of doctrine? Is there an “MRA” charter or manifesto available? How about a link to this, so we may confirm that you have truthfully represented these things?
>
> Also, it would help to have a list of names, along with evidence that the actual persons in question fit all of the relevant criteria – starting with, of course, self-identification. Do any of the people whose names you might provide actually claim to be “MRAs”?
>
> For example, is the young man depicted actually an “MRA”? Has he named himself as one? Is it possible to contact him so as to verify that? Overall, is this what an “MRA” looks like? You fail to address any of these points, and that is a fact which we cannot fail to remark.
>
> Oh wait a minute: is that Elliot Rodger?? It sort of looks like him. Hey, you know what? If Jessica Valenti and I had been standing together on the sidewalk that day when Elliot came around the corner with his gun, he would have killed both of us deader than fucking hell.
>
> Ahhh, death! It is an awesome force for equality, is it not?
>
> Okay, another problem is, that the red words in the picture offer “MRA” as just one category among several. The mix is bizarrely eclectic, and it looks like the creator is a bit confused about what is what. Either that, or the creator knows perfectly well what is going on and only wishes to create confusion in others.
>
> Overall this reminds me of the Monty Python joke about “farting in your general direction”, since that pretty

well describes what is being done. Nothing specific has been targeted in terms of actual persons, and nothing specific has been directed at this unspecific target. In other word, zero evidence has been given.

Gas warfare. That is what it comes to. No use in sword-fighting the fart, is there?

In sum, it is unsupported accusations against unnamed persons — and incoherent accusations, at that. So you might as well be saying “bla-bla-bla” – it is precisely that vacuous. It has no moral or argumentative substance of any kind. But then, it isn’t meant to. It is meant chiefly to arouse panic and paranoia among real, individual people who might just vaguely intersect with some part of the fuzzy set which has been constructed here. That’s right: names or no names, evidence or no evidence, real individual people are under under the gun here. Real individual people are targeted here, for things they never said or did.

There’s a name for this, if memory serves. Don’t they call it “false accusation”?

In a nutshell: Pretty much anybody who is outspokenly critical of feminism, for any reason, is targeted here.

And yes, you can keep your mouth shut if you like, but you’re next in line if you decide to speak up.

The purpose of all such propaganda, and all such rhetoric, is to intimidate any critical non-feminist into shutting up about feminism. After all, feminism is a hegemonic cultural paradigm, so if you bite the power, the power must bite you back.

The creator of this graphic image is very clearly a feminist, although that person hasn’t got the moral courage or frankness to admit it. I am curious why so many feminists hate to declare their feminism. I have no problem with admitting that I am not a feminist – in fact, I will announce this fact to all the world at any time. But what’s with all of the feminists who want to operate in stealth mode these days?

If feminists merely want to use Pavlovian smear tactics against people who say no to feminism, why can’t they simply announce their target with the correct name: non-feminist people? At least that way, we know what the score is and where things stand.

But of course, they will never be so honest because they can’t admit that they are crooked, shameless liars. I guess I can’t quite blame them; if I were a crooked, shameless liar I’m sure I’d want to keep it under wraps, too.

But is it asking too much, for feminists to unfurl their banner openly, in broad daylight, and stop being crooked, shameless liars? Or is moral flatulence the “secret weapon” they hope to win the war with?

Is feminism nothing but a Monty Python joke applied in an evil, unconscionable way?

Feminism needs badly to recuperate its public image. The world isn’t fooled by the lying and hating any more — after all, we’ve had half a century to study this in action, and we would be bloody thick if we still couldn’t see what feminism is, after all these years.

MGTOW: chemo for a cultural cancer

Peter Wright · 13 May 2015 · Archived copy · Original

Discussion in the manosphere about the roots of runaway gynocentrism continues and is unlikely to end in a unified view, though every thinking person agrees that gynocentrism is very real.

A number of MGTOW adopt the biological determinist view that gynocentric-chivalry is embedded in our nervous systems and therefore relationships with women will always be subject to extreme gynocentrism. An equally large number hold the alternative view that gynocentrism is a cultural exaggeration of biological potential and not an inevitable fate for men to suffer.

Aside from those differences over origins, both sides agree that gynocentric marriage – its culture, customs, laws, taboos – must be utterly abandoned, not reformed. Notice here I refer to *gynocentric* marriage and not to a marriage of the minds, hearts, dreams, goals, projects, and bodies that might come with non-gynocentric relationships.

Can relationships be cleansed of extreme gynocentrism – relationships with mothers, sisters, female colleagues, friends or lovers? Based on fluctuations of gender roles over millennia, I would think yes; male-female interactions can be purged of the extreme gynocentrism we see today. We have been there before, and we can go there again.

Would such a project entail reform of gender relationships? Yes it would, though I prefer to see it as dismantling those infected structures and keeping only the non-gynocentric elements aligning with voluntarism, self-determination, egalitarianism.

Those thinking it possible to nudge a post-gynocentric culture into existence, foolhardy as that may sound to MGTOW fatalists, have already made a few suggestions on how to bring it about.

As mentioned in a previous article a first possible strategy is to undermine the media's censorship of voices who would criticize gynocentric culture (media censorship of these voices being a major cause for its longevity), creating an awareness revolution the beginnings of which are well underway.

The second strategy – and an act of self-preservation for men – is to starve the cancer of its preferred food, ie. withdrawing from marriage and as many other gynocentric customs as possible to hasten its demise. I'm reminded here of a recent comment by MGTOW buddy August Løvenskiolds:

> Avoidance of poison should be a self-evident good. Deepening the divide between men and women is the only way to impress on the larger society that something is badly astray. Society will notice a crack but will be forced to deal with a chasm."

The three parts of this pithy statement deserve a closer look. August's contention that the poison of gynocentrism deserves avoiding is a no brainer; ie. subjecting yourself to gynocentric slavery will destroy you from the inside out, and the outside in. It steals your wallet, your freedom and ultimately your sanity. The second part contends that society *must first see a crack in its system before registering it has gone astray* – a crack that rejection of gynocentric marriage will help widen into a chasm. The last and most important in the context of this article is the comment that society will be forced to address and rectify the problem as the cracks turn into a chasm.

This last point plays directly into the theme of the International Conference on Men's Issues: Building Bridges Between Men and Women in the 21st Century. We can do that by not repairing the cracks in faulty bridges but by widening them to allow the structure to collapse and make way for a new bridge – one that can withstand the weight of human compassion without crumbling. August, who will be speaking on the topic of 'going his own way' at the upcoming conference, is an advocate for tearing down treacherous old bridges and crafting newer, better structures in their place… breaking eggs to make omelets.

[image]Eschewing gynocentric relationships shouldn't be misunderstood as simple gender-separatism, at least not

for many MGTOW. It can also be an act of activism. Think of men withdrawing from marriage as a reversed-gender Lysistrata play where, instead of Ancient Greek women withholding sex as a means to change cultural norms (as in the play), it is now men who withhold something in order to change the culture. A means to an end – that for the sake of which.

The women of Lysistrata did not want to give up sex for all eternity, and I expect a number of MGTOW don't want to give up interactions with women for all eternity if a non-gynocentric possibility were made available. It is a rational strategy, then, to reject gendered institutions in order to wipe out gynocentrism, after which bridges between men and women can be built.

Having described the activist effect of withdrawal from gynocentric relationships, I'd like to end with a qualifier. MGTOW is far more than a cultural activism project, or far *less* depending on your view. A MGHOW can ignore the goal of ridding gynocentrism from the world while fully remaining a man going his own way. Noting the activist element is not intended to suggest what MGHOW 'should' be doing – he can, and will, do whatever he wishes. As recently summarized by August Løvenskiolds, "One can become MGTOW for risk management, or for political reasons (such as MRAs), or both."

We need not buy the divisive line that Going Our Own Way should be for the sake of personal benefit *only*, or for political or cultural benefit *only*. Among MGTOW who see extreme gynocentric culture as an anomaly, many will have an urge to destroy the beast on a societal level even while doing the same in their personal, private lives.

Women: Our Better Halves (1888)

Lester Frank Ward · 14 May 2015 · Archived copy · Original

Lester Frank Ward delivered this his first major essay on Gynæcocentrism Theory in 1888, entitled Our Better Halves. The speech was delivered at the Fourteenth Dinner of the Six O'clock Club in Washington on April 26, 1888, at Willard's Hotel, where Sex Equality was selected as the evening's topic. Distinguished women in Washington on that day were invited to the Club, among them being Mrs. Elizabeth Cady Stanton, Miss Phoebe Couzins, Mrs. Croly (Jennie June), Mrs. N. P. Willis, and a number of others equally well known. – PW

But let us now inquire what grounds there are for accepting this mental and physical inferiority of women as something inherent in the nature of things. Is it really true that the larger part taken by the female in the work of reproduction necessarily impairs her strength, dwarfs her proportions, and renders her a physically inferior and dependent being? In most human races it may be admitted that women are less stalwart than men, although all the stories of Amazonian tribes are not mere fictions. It is also true, as has been insisted upon, that the males of most mammals and birds exceed the females in size and strength, and often differ from them greatly in appearance.

But this is by no means always the case. The fable of the hedgehog that won the race with the hare by cunningly stationing Mrs. Hedgehog at the other end of the course, instructed to claim the stakes, is founded upon an exception which has many parallels. Among birds there are cases in which the rule is reversed. There are some entire families, as for example the hawks, in which the females exceed the males. If we go further down the scale, however, we find this attribute of male superiority to disappear almost entirely throughout the reptiles and amphibians, with a decided leaning toward female supremacy; and in the fishes, where male rivalry does not exist, the female, as every fisherman knows, is almost invariably the heavier game.

But it is not until we go below the vertebrate series and contemplate the invertebrate and vegetable worlds that we really begin to find the data for a philosophical study of the meaning of sex. It has been frequently remarked that the laws governing the higher forms of life can be rightly comprehended only by an acquaintance with the lower and more formative types of being. In no problem is this more true than in that of sex.

In studying this problem it is found that there is a great world of life that wholly antedates the appearance of sex—the world of asexual life—nor is the passage from the sexless to the distinctly male and female definite and abrupt. Between them occur parthenogenesis or virgin reproduction, hermaphroditism, in which the male being consists simply of an organ, and parasitic males, of which we shall presently speak, while the other devices of nature for perpetuating life are innumerable and infinitely varied. But so far as sex can be predicated of these beings, they must all be regarded as female. The asexual parent must be contemplated as, to all intents and purposes, maternal. The parthenogenetic aphis or shrimp is in all essential respects a mother. The hermaphrodite creature, whatever else it may be, is also necessarily a female. Following these states come the numberless cases in which the female form continues to constitute the type of life, the insignificant male appearing to be a mere afterthought.

The vegetable kingdom, except in its very lowest stages, affords comparatively few pointed illustrations of this truth. The strange behavior of the hemp plant, in which, as has long been known, the female plants crowd out the male plants by overshadowing them as soon as they have been fertilized by the latter, used to be frequently commented upon as a perverse anomaly in nature. Now it is correctly interpreted as an expression of the general law that the primary purpose of the male sex is to enable the female, or type form, to reproduce, after performing which function the male form is useless and a mere cumberer of the ground. But the hemp plant is by no means alone in possessing this peculiarity.

I could enumerate several pretty well known species that have a somewhat similar habit. I will mention only one, the common cud-weed, or everlasting (*Antennaria plantaginifolia*), which, unlike the hemp, has colonies of males

separate from the females, and these male plants are small and short-lived. Long after their flowering stalks have disappeared the female plants continue to grow, and they become large and thrifty herbs lasting until frost.

In the animal kingdom below the vertebrates female superiority is well-nigh universal. In the few cases where it does not occur it is generally found that the males combat each other, after the manner of the higher animals, for the possession of the females. The cases that I shall name are such as all are familiar with. The only new thing in their presentation is their application to the point at issue.

The superiority of the queen bee over the drone is only a well-known illustration of a condition which, with the usual variations and exceptions, is common to a great natural order of insects. The only mosquito that the unscientific world knows is the female mosquito. The male mosquito is a frail and harmless little creature that swarms with the females in the early season and passes away when his work is done.

There are many insects of which the males possess no organs of nutrition in the imago state, their duties during their ephemeral existence being confined to what the Germans call the *Minnedienst*.[1] Such is the life of many male moths and butterflies. But much greater inequalities are often found. I should, perhaps, apologize for citing the familiar case of spiders, in some species of which the miniature lover is often seized and devoured during his courtship by the gigantic object of his affections. Something similar, I learn, sometimes occurs with the mantis or "praying insect."

Merely mentioning the extreme case of Sphaerularia, in which the female is several thousand times as large as the male, I may surely be permitted to introduce the barnacle, since it is one of the creatures upon which Prof. Brooks lays considerable stress in the article to which I have referred. Not being myself a zoologist, I am only too happy to quote him. He says:

> Among the barnacles there are a few species the males and females of which differ remarkably. The female is an ordinary barnacle, with all the peculiarities of the group fully developed, while the male is a small parasite upon the body of the female, and is so different from the female of its own species, and from all ordinary barnacles, that no one would ever recognize in the adult male any affinity whatever to its closest allies.

The barnacle, or cirripede, is the creature which Mr. Darwin so long studied, and from which he learned so many lessons leading up to his grand generalizations. In a letter to Sir Charles Lyell, dated September 14, 1849, he recounts some of his discoveries while engaged in this study. Having learned that most cirripedes, but not all, were hermaphrodite, he remarks:

> The other day I got a curious case of a unisexual instead of hermaphrodite cirripede, in which the female had the common cirripedial character, and in two valves of her shell had two little pockets in each of which she kept a little husband. I do not know of any other case where a female invariably has two husbands. I have one still odder fact, common to several species, namely, that though they are hermaphrodite, they have small additional, or, as I call them, complemental males. One specimen, itself hermaphrodite, had no less than seven of these complemental males attached to it.

Prof. Brooks brings forward facts of this class to demonstrate that the male is the variable sex, while the female is comparatively stable. However much we may doubt his further conclusion that variability rather than supplementary procreative power was the primary purpose of the separate male principle, we must, it would seem, concede that variability and adaptability are the distinguishing characteristics of the male sex everywhere, as the transmitting power and permanence of type are those of the female. But this is a very different thing from saying that the female sex is incapable of progress, or that man is destined to develop indefinitely, leaving woman constantly farther and farther in the rear. Does the class of philosophers to which reference has been made look forward to a time when woman shall become as insignificant an object compared to man as the male spider is compared to the female? This would be the logical outcome of their argument if based upon the relative variability

of the male sex.

We have now seen that, whether we contemplate the higher animals, among which male superiority prevails, or the lower forms, among which female superiority prevails, the argument from biology that the existing relations between the sexes in the human race are precisely what nature intended them to be, that they ought not to be disturbed and cannot be improved, leads, when carried to its logical conclusion, to a palpable absurdity. But have we, then, profited nothing by the thoughtful contemplation of the subject from these two points of view?

Those who rightly interpret the facts cannot avoid learning a most important lesson from each of these lines of inquiry. From the first the truth comes clearly forth that the relations of the sexes among the higher animals are widely abnormal, warped, and strained by a long line of curious influences, chiefly psychic, which are incident to the development of animal organisms under the competitive principle that prevails throughout nature. From the second comes now into full view the still more important truth with which we first set out, that the female sex is primary in point both of origin and of importance in the history and economy of organic life. And as life is the highest product of nature and human life the highest type of life, it follows that the grandest fact in nature is woman.

But we have learned even more than this, that which is certainly of more practical value. We have learned how to carry forward the progress of development so far advanced by the unconscious agencies of nature. Accepting evolution as we must, recognizing heredity as the distinctive attribute of the female sex, it becomes clear that it must be from the steady advance of woman rather than from the uncertain fluctuations of man that the sure and solid progress of the future is to come. The attempt to move the whole race forward by elevating only the sex that represents the principle of instability, has long enough been tried. The many cases of superior men the sons of superior mothers, coupled with the many more cases of degenerate sons of superior sires, have taught us over and over again that the way to civilize the race is to civilize woman. And now, thanks to science, we see why this is so.

Woman is the unchanging trunk of the great genealogic tree; while man, with all his vaunted superiority, is but a branch, a grafted scion, as it were, whose acquired qualities die with the individual, while those of woman are handed on to futurity. Woman is the race, and the race can be raised up only as she is raised up. There is no fixed rule by which Nature has intended that one sex should excel the other, any more than there is any fixed point beyond which either cannot further develop. Nature has no intentions, and evolution has no limits. True science teaches that the elevation of woman is the only sure road to the evolution of man.

Reference

[1] Service of love.

Dan Perrins begins hunger strike at Queen's Park Legislative Assembly

Paul Elam · 14 May 2015 · Archived copy · Original

Update Live interview with Dan Perrins now:

Dan Perrins has just completed a 75 mile walk from Hamilton, Ontario to Toronto in order to draw attention to two major men's mental health issues. The first is male suicide, which claims the life of eight Canadian men a day. This is an issue that has directly affected Dan. Today is the anniversary of his brother's death by suicide.

The other issue is that of Canada's governmental indifference to men who are experiencing abuse in intimate relationships. Earl Silverman tried for years to fight that fight with the Canadian government, with efforts to establish a funded shelter for male victims of DV. The government's reaction was silence. The reaction of the already established, feminist based, DV service industry in Canada was to mock and ridicule Mr. Silverman. His fight ended with his own suicide two years ago.

Dan has already delivered his demands at the footsteps of the Queen's Park Legislative Assembly, who at first refused to even accept his demands for review. After some discussion they reversed and accepted the documents.

Dan has vowed that he will remain on hunger strike at the assembly building, sleeping in the park across the street and spending daytime hours in the protest area in front of the building, until he gets a commitment in writing by the government to take action on his demands.

I will be interviewing Dan this evening and placing that interview in this article, unedited, once that is done.

I have instructed AVFM editorial staff that this notice will remain in the top featured spot on this website till this is over.

I also encourage all MHRAs, especially those in the Toronto area to contact local media and advise them that there is a hunger strike underway at their Legislative Assembly.

It is up to us to support Dan Perrins in any way possible. After walking 75 miles to bring attention to the issues we most care about, he did the unimaginable. He did not seek rest and comfort, but instead moved directly toward a hunger strike and sleeping in the rough.

AVFM will be tweeting this article, every eight hours, with updates, because every eight hours Ontario loses another, son, brother, father or husband while the Canadian government busies itself with any way it can to ignore the problem.

More to come.

No Man’s Land radio discusses male rape fairly and objectively

AVfM Radio · 14 May 2015 · Archived copy · Original

In an episode that has shocked AVfM staff, Theresa LePhung from WERS 88.9 FM discusses the difficult subject of women who rape man, and accurately quotes Managing Editor, Dean Esmay.

Listen to the broadcast here:

[soundcloud url=”https://api.soundcloud.com/tracks/205139348″]

If feminism were about equality, it would never fly

Luigi Logan (aka Fidelbogen) · 14 May 2015 · Archived copy · Original

In the present talk we shall discuss the axiomatic counter-feminist equation that feminism equals female supremacism. It falls within the mandate of strict anti-feminism to expose the inner workings of feminism in as many ways as possible, and the present talk operates under that mandate.

So what is female supremacism? It is the moral conviction, openly stated or merely implied, that women are superior to men and that the ruling power in most areas of life ought to be a female power. This is a revolutionary idea because it overturns many things and modifies the details of life in a radical, far-reaching way – more than we have time to describe here .

The accomplished outcome of female supremacism would be a state of female supremacy. Female supremacism and female supremacy are therefore separate things: the former is the anticipation of the latter, and the latter is what the former would swing into practice in real world terms.

I would make bold statement that female supremacism as a system of social energy is objectively real; it EXISTS; it is out there in the world, ranging freely in one guise or another, covertly or overtly. I can attest from my observation that many people harbor this culture virus either strongly or weakly. I would further attest that it overlaps with "feminism" , and more than just a trifle.

It is formulaic to declare that feminism "seeks equality between men and women", and whether you consider that an honest assessment of feminism, it is the one most commonly invoked. Yes, you hear it all the time. It is what a lot of people want the world to believe that feminism is.

So, if you believe that feminism is "about equality", then you would naturally suppose feminism and female supremacism to be mutually exclusive. Yet counter-intuitive as it seems, nothing rules out their cohabitation in the same individual's mind. And why? Because "equality" is an essentially contested concept. The possible meanings of "equality" are so varied, so flexible, and so ambiguous that (given the right mental gymnastics) they can easily admit female supremacism in close moral proximity. That is especially true if the thinker does not expressly call supremacism by its correct name, or harbors the doctrine latently, as a logical result of unclear thinking in some other area.

Consider also, that feminism is a movement which advocates for women's interests; who would dispute this? And female supremacism, if you wish to call it a "movement", certainly does likewise; how could it possibly do otherwise?

Therefore, feminism and female supremacism converge upon the point of advocating for women's interests. The only difference is that female supremacism, unlike "equality", doesn't sound respectable. Most people would not openly admit to it, but still, for reasons we have suggested, cognitive dissonance can be rationalized. And such being given, the terrain of women's advocacy is left wide open as a zone of conjoined political effort.

So, feminism (arbitrarily defined as "sexual equality") and female supremacism may coexist in the same person's mind — and I have only lightly sketched how this might happen. But the next step up from the individual is the collective: what is true of the individual mind could as well be true of the group mind, for what is a group mind if not (among other things) the sum of individual minds composing it?

It is clear that both equalitarians and supremacists may converge upon the zone of women's advocacy—and that is a lot of overlap. And in the battle for feminism's soul, the question that occupies us above all, is to know which of these principles is constitutive of the feminist movement as a group mind.

Consider once again the uncertainty of the term equality, and its doubtful utility as a category of understanding. A movement built upon the "quest for equality" would be a house built on mud or shifting sand, or worse, a cloud-castle built on thin air. So-called equality, if it is to mean anything at all, must be operationalized; it depends

entirely on what is being done, when it is being done, how it is being done, and where you set the zero in the equation. Equality is infinitely plastic in its applications; the goal-posts can always be shifted and the parameters can always be reassigned. It is inherently fickle and flakey.

Now consider the meaning of female supremacism. It is easy to wrap your mind around, and in practice it would offer no puzzling quirks or moral uncertainties. The guidelines would be coherent and crystal clear—reducible to whatever gives women the upper hand in a given situation. Consider also that supremacism in its naked form would be elemental and devoid of hypocrisy, because unburdened by the need to appear respectable.

So which of these two, sexual equality or female supremacism, would compose the stable foundation for a movement?

Clearly, female supremacism would be the winning ticket. And yet, female supremacism sounds nasty. It does not sound respectable, and any movement that openly endorsed it would have a public image problem.

By contrast, sexual equality is a flakey concept that means little if anything, and yet. . . it sounds noble. It sounds lofty. It sounds edifying. And most of all, it is so very unseemly to question it.

A movement built upon either female supremacism alone, or sexual equality alone, would not be practical. But if you roll them up together in the same joint (so to speak), then hey man, that'd be some righteous shit!

The so-called "quest for equality" would fizzle out very quickly if it were not animated by a malignant will. It would not be infinitely greedy; it would not "want it all"; it would be satisfied with a clear, definite list of things, after which it would roll up the tent and call it a day. And more, it is doubtful that such a movement would even get airborne at all when you consider, once again, what an unstable concept this "equality" really is.

Female supremacism, on the other hand, wants it all. It is a malignant will that will not quit, but keeps on coming back for more. It is able to stay the course; it is able to go the distance; it never sleeps and never takes a day off, and ultimately, it will leave no stone unturned! But again. . . it is not respectable.

Or at least, not if it walks around naked.

And that is why the rhetoric of equality is so very, very important: because it drapes the obscene flesh of female supremacism in a decent bathrobe.

So once more, both sexual equality and female supremacism advocate for women; that is where they converge into a conjoined political effort. And their relation is symbiotic. If plenty of feminists did not have supremacist motives, the movement as a whole would have no stable foundation, no cohesion, nothing to give it permanence, and finally it would lack a reliable engine. Yet if the rhetoric of equality were missing, female supremacism could never travel; it could never leave the house without getting arrested! Equality rhetoric not only veils female supremacism, but permits it to operate almost unhindered in a multitude of forms because equality as a concept is capable of unlimited shape-shifting.

Female supremacism and equality rhetoric: what a team! Neither the bathrobe nor the obscene flesh would log any mileage at all without the other.

So, is "equality" the soul of feminism? Or would that title go to female supremacism? Ask yourself, where does feminism get its real muscle? What is the true animating principle? Is feminism powered by any so-called quest for equality, and is such a thing even possible considering the vacuity of equality as a concept? Does the so-called quest for equality exist as anything more than a RHETORIC of equality? And finally, what does this RHETORIC of equality in fact serve? Does it serve actual "equality" (whatever that is)? Or does it in fact serve female supremacism? Please think about these questions.

Dan Perrins Hunger Strike

AVfM Video Source · 15 May 2015 · Archived copy · Original

As anyone with a beating heart will know, Dan Perrins is well into a hunger strike at the Queen's Park Legislative Assembly in Toronto, Canada. In this video, in which is he interviewed by Jasmin Newman from Australia, he talks of his rationale for the hunger strike and of the issues he would like to have addressed.

https://youtu.be/NqvreEcsRbU

An announcement from The Patriarchy regarding Aaron Clarey

Paul Elam · 15 May 2015 · Archived copy · Original

Note: This article is also available in Spanish.

We are pleased to announce that the Grand Patriarch has made a decision regarding Aaron Clarey and the controversy over his comments on the feminist-inspired Mad Max film. The Grand Patriarch met with the Council of Patriarchal Overlords (the Lesser Council of Patriarchal Shitlords was excluded from this decision because, well, duh, they're shitlords) and has the following declaration to make to all MRAs, globally:

> **Whereas** Aaron Clarey is a man who writes on men's issues but does not consider himself an MRA; and
>
> **Whereas** Aaron Clarey is a man who likes women but does not like feminists whether they are women or men; and
>
> **Whereas** Aaron Clarey is entitled to his opinion on any subject, as are all humans;
>
> **Therefore**, the Grand Patriarch and the Council of Patriarchal Overlords declare that henceforth and forever more, all thoughts elucidated by Aaron Clarey are to be shared, without hesitation or reservation, by all MRAs everywhere until the end of time.

Thank you for your prompt attention to this matter.

You are required to subscribe to Aaron Clarey here.

[Dictated from AVfM Bunker 327 and entered into the record by Janet Bloomfield, head stenographer and cookie baker.]

Abby Dawson needs to eat her words

Sage Gerard (Victor Zen) · 15 May 2015 · Archived copy · Original

[image]

Abusive staff strike again on Kennesaw State University (KSU), this time through adviser Abby Dawson. Dawson threatened to call security on a student named Kevin Bruce, who was simply waiting to speak to someone.

[image]
Kevin Bruce shares his side of the story leading up to the confrontation.

> "[…] sitting there waiting until someone is available is harassing them."
>
> –Abby Dawson

Excuse me?

I don't know who Abby thinks she is, but her behavior is not conducive to a positive campus community. Thankfully, a Twitter and media conversation blew up largely in Kevin's defense, and once again we *learned the value of taping confrontations*. Kevin was smart enough to put Dawson on tape and expose her arrogant power trip, starting the hashtag #ItsBiggerThanKSU. Good on you, Kevin.

Once again we see University staff using unsubstantiated allegations of "harassment" to harass students in a fit of projection. I've gone through a similar nightmare from the Interdisciplinary Studies Department. KSU now more than ever needs to recognize that allegations of harassment can be a form of harassment in themselves.

KSU is investigating context surrounding Kevin's video, but I know from personal experience that KSU's Legal Division and Behavioral Response Team has the *University's* best interests in mind, not the students'. For that reason, I am sending an open invitation to Kevin and his friends to contact us and share his perspective. We will defend his standing as a student and presume his innocence until guilt of harassment is proven beyond a reasonable doubt. Considering that Dawson's idea of "harassment" involves sitting in a waiting room, I doubt that KSU can come up with a valid excuse to give Kevin any more trouble.

False allegations are becoming a pandemic on University campuses, and Abby Dawson was willing to throw a student she didn't like under the bus by lying to the authorities. This is enough to spark outrage, and students are not going to tolerate staff abuse for long.

We're tired, and we're ready to put a stop to this madness. Cross your fingers and hope that KSU does the right thing, because if they don't, then Zen Men will stage a demonstration to pressure KSU administration into acting with basic human decency. Speaking for myself, I would draw great pleasure from scrapping with Scrappy once more if it meant helping students hold corrupt faculty members accountable.

[image]
My two cents to Abby
Universities abuse their students too freely, and it's time we fought back. KSU students, please remember to use your smartphones to record rude or otherwise corrupted staff to hold them accountable for bad behavior. Your camera is your best friend in the face of twisted government-funded organizations. Keep it ready at all times, because you do not know when nastiness will occur.

Also, Kevin, if you are reading this, exercise your FERPA rights by filing an open records request with the KSU Division of Legal Affairs. Ask for every email mentioning your name, particularly by Dean Michael Sansivero, the Behavioral Response Team, and all people involved in this investigation. You might not get some of the emails until the investigation concludes, but you can use those emails against KSU if they disrespect you further.

My best goes out to Kevin, and we at Zen Men will follow this investigation with great interest. Let's see if KSU's

moral compass stays well-adjusted under pressure.

https://www.youtube.com/watch?v=65ZUl4bIBD8

This post originally appeared on ZenMen.org.

Keep Feminista Jones – and all Black feminists – out of the mainstream media

Mumia Ali · 15 May 2015 · Archived copy · Original

I knew it wouldn't be long before the Black Feminist Brigades would be weighing in on the recent brouhaha over putting Civil War heroine Harriet Tubman on the $20 bill, replacing US President Andrew Jackson. And, as always, Feminista Jones didn't disappoint.

Writing in the Washington Post yesterday, Ms. Jones makes the case that Tubman didn't play a pivotal role in the Underground Railroad freeing as many slaves as possible, to support good ole American capitalism – oh no – but to "subvert" it:

> "On one hand, replacing the face of Andrew Jackson – a man whose wealth was made on the backs of enslaved black people – with Tubman's image sounds like an idyllic reversal of fortune. But in examining Tubman's life, it's clear that putting her face on America's currency would undermine her legacy. By escaping slavery and helping many others do the same, Tubman became historic for essentially stealing "property." Her legacy is rooted in resisting the foundation of American capitalism. Tubman didn't respect America's economic system, so making her a symbol of it would be insulting."

But, upon closer inspection, the historical record shows that the late great Ms. Tubman was very much the savvy American businesswoman.

Wikipedia Is Your Friend, Feminista

Let's count the ways in which Harriet had no problems in the least with leveraging her life story to make a buck, shall we? Checking in with Wikipedia, it says the following about Ms. Tubman's financial situation:

> "Tubman's friends and supporters from the days of abolition, meanwhile, raised funds to support her. One admirer, Sarah Hopkins Bradford, wrote an authorized biography entitled Scenes in the Life of Harriet Tubman. The 132-page volume was published in 1869, and brought Tubman some US$1,200 in revenue. Criticized by modern biographers for its artistic license and highly subjective point of view, the book nevertheless remains an important source of information and perspective on Tubman's life. Bradford released another volume in 1886 called Harriet, the Moses of her People, which presented a less caustic view of slavery and the South. It, too, was published as a way to help alleviate Tubman's poverty."

Got that, folks? Tubman authorized a biography, twice, for the express purpose of making money – not exactly a ringing endorsement of striking a blow against good ole American capitalism, hmm? According to this calculator, $1200 USD in 1869 would be worth about $21,052.63 USD as of 2014.

Nice work if you can get it, right? Trust me, Feminista ain't making that kind of money for her book, I can promise you that.

But wait, there's more! Wikipedia also records the fact that Ms. Tubman was not above a good ole get rich quick scheme, involving gold at that:

> "Because of the debt she had accumulated (including delayed payment for her property in Auburn), Tubman fell prey in 1873 to a swindle involving gold transfer. Two men, one named Stevenson and the other John Thomas, claimed to have in their possession a cache of gold smuggled out of South Carolina. They offered this treasure – worth about US$5,000, they claimed – for US$2,000 in cash. They insisted that they knew a relative of Tubman's, and she took them into her home, where they stayed for several days. She knew that white people in the South had buried valuables when Union forces threatened the region, and also that black men were

> frequently assigned to digging duties. Thus the situation seemed plausible, and a combination of her financial woes and her good nature led her to go along with the plan. She borrowed the money from a wealthy friend named Anthony Shimer, and arranged to receive the gold late one night. Once the men had lured her into the woods, however, they attacked her and knocked her out with chloroform, then stole her purse and bound and gagged her. When she was found by her family, she was dazed and injured, and the money was gone."

Again, I ask the readers out there – does the above sound like someone who has taken a vow of poverty to make a statement about the wicked American money making machine? To ask the question, is to answer it.

The Real Reason Why Black Women Are Broke

Jones continues in her Bizarro-styled rant, with the following harangue about why she thinks Black American women are in dire financial straits:

> "American capitalism historically has been used to oppress and disenfranchise women and people of color. At various points in our nation's history, women were forbidden from owning property, married women were forbidden from working, and black women were restricted to jobs as cooks and maids. Even today, economic injustice continues in the form of unequal pay, limiting women's ability to reach their full economic potential. For every dollar a white man earns from his labor in the United States, white women earn 78 cents, black women earn 64 cents, and Hispanic women earn just 54 cents. This isn't a result of a lack of effort to rise up. Even with a college degree, black women earn less than white men without one. **Single black women have a median net worth of just $100.**" (Last line bolded for emphasis by yours truly)

That's right Feminista – *single* Black women have a net worth that's in the toilet – and rightly so. Because the vast majority of *single* people, male and female alike, will never have as much net worth, equity and assets, as married people – and that, is the secret to success in America, as I've pointed out in my previous column, "Mo'Nique Proves That Diva Culture Is Ruinous To Black Women":

> "Speaking of economics, when topics like the one we're currently examining comes up, it is rarely done so with the bottom line in mind. However, when one considers the facts, it becomes clear just how fiscally ruinous certain cultural norms and behaviors actually are in Black American life, and accounts much more for the state of things there than anything "racist". For example, last week I made the case that a major reason Black women as a group have the lowest net worth of any group of American women, was due to the fact that they are the least partnered group of women – they have the lowest marital rate, the highest divorce rate, the highest rate of breakup and infidelity (both cheating and being cheated on) in relationships, and of course, the highest out-of-wedlock birthrates – and that this too, was due at least as much to the adherence to "diva culture" among Black women, than anything else. I stated a simple truth: that for most average Americans, a surefire way of upping your economic profile was to get married, stay married and work together with your spouse to build a better life. It's something that has worked, and continues to work, and if anyone knows this, it's the White feminists in our time who have successfully implanted the notion into the minds of millions of Black women that "they don't need no man". They've played a seriously cruel joke on their "sistas" – one that amounts to real dollars and cents lost on the ledger.
>
> And, as Mo'Nique's current situation aptly shows, it doesn't stop there. She has lost numerous opportunities to act in what would become highly acclaimed (and financially successful) films that could have put her onto yet another Oscar track. How much has those lost acting jobs cost her? Could it be to the tune of millions?
>
> You do the math."

Boom.

As to the idea that Black women couldn't own property back in the day, Harriet Tubman's own life proves such a

notion a big fat lie, to say nothing of numerous examples of prosperous Black women businesswomen – my own grand mother was among them – throughout the previous century. Madame C.J. Walker is perhaps the best known but by no means was she alone. To attempt to suggest that Black women were somehow prevented from making money, owning and running businesses and the like, is to run roughshod over the simple historical record. To peddle this idea just beggars belief. This is the mind of Feminista Jones, y'all – and it ain't pretty.

Feminista Jones, Hypocrite Extraordinaire

It's always interesting to see Miseducated Negroes like Jones attempt to talk out of both sides of their mouths – bemoaning American capitalism and consumer culture on the one hand, while doing everything they can to reap the benefits of the same on the other. We see this on craven display by Jones herself, tweeted by her own ever-working fingers. There she is, spending much of the past month globetrotting, topping off her tour in Abu Dhabi, capital of the United Arab Emirates – playground to the Rich & Famous, the Arnold Schwarzenegger of Capitalism.

While Women of Color toil away in the nooks and crannies of the Cultural Capital of the world in Dickensian fashion, tending to the hands, feet and eyebrows of New York City's Elite Ladies who really could use some feminist advocacy on their behalf, Ms. Jones flits around the globe, literally in the lap of luxury, tweeting at a rate of roughly a dozen an hour to dish on how palatial her lodgings are, how much she's drank with her newfound buds overseas and chopping it up with her feminists in arms in foreign lands. Car 54, Where Are You?

So, miss me with your fakin' the funk with a nasty dunk, crocodile-tear laden ode to keepin' it real on the economic tip, Feminista. You very much love the dough.

And so did Harriet.

Neither of you would be American, otherwise. If you really want to do something and make a difference, you can start right there in your own hometown, at a nailery near you.

In Summation

As feminists in general, and Negro ones in particular, continue to make themselves look an utter fool to say nothing of rank hypocrites, the mainstream media gonna learn, as Rolling Stone did, not to get so cuddly with these folks; doing so only degrades their brand and credibility among the reading public, at a time when trust in the media is at an all-time low, and when journalism is really taking it on the chin in a death-by-a-thousand-cuts fashion. I know that times have been hard for WaPo and Jeff Bezos has been trying to shake things up, but giving space to folk like Jones just ain't the ticket. All it does is prove to the public that they, along with the rest of the Cathedral, have truly jumped the shark – after all, we've gone, in less than half a century, from Woodward & Bernstein, to Feminista Jones.

Oh, how the mighty, have truly fallen.

Suggested Further Reading: Pushing Feminista Jones' Buttons: A Book Review

[Ed. Note: Featured image by Ron Cogswell "Unwavering Courage in the Pursuit of Freedom" — Tubman-Garrett Park Wilmington (DE) December 2012 has been cropped and is licensed under CC 2.0]

Omelets, marriage and MGTOW

Andrew DiKaiomata · 16 May 2015 · Archived copy · Original

I make omelets my own way. By that, I mean exactly like you'd see in any cookbook. I whisk some eggs, melt some butter in a frying pan, pour the eggs in along with some cheese and maybe some other things for filling. What, you might ask, makes it my own way? The fact that it's me doing it.

I also go my own way to work in the morning. The highway and during rush hour with thousands of other people. Each of them also going their own way. Why do I say I'm going my own way to work? Simply because it's me doing it. Now you'd think that's hardly my own way. If I were to go my own way to work, you'd think it would mean in some way fundamentally different – and you'd be right.

Like men going their own way.

If you were to imagine going out on your own, on your own way, you might expect that would mean something like MGTOW, that you are free from outside control, not dependent on another's authority.

You might envision someone shrugging off society's yolk, refusing to self-sacrifice and being one's own boss. That's what MGTOW is, even though a man certainly has the right to place himself in danger, to sacrifice himself for another, and to support others, **he chooses not to.** He goes his own way, in his life, in his choices, he remains sovereign.

Marriage is dangerous for men, it's sacrificial and compels the man into support for his wife or ex-wife. In marriage, a man necessarily compromises, gives up sole control over his life and his property. As with the earliest known MGTOW groups "The Anti-Bardell Bachelor Band" it was acknowledged that MGTOW and marriage could not co-exist.

Now what about this concept of MGTOW simply meaning male self-determination? This is such a gross over-simplification as to completely change the concept. MGTOW can be better thought of as a second or third order male self-determination. That is, a man who is determined to maintain and preserve his self-determination and determined to refuse anything that might infringe on his future self-determinism.

[image]

For example, a man has the right, and could have his own self-determination to join the military, but joining the military greatly reduces a man's self-determination. A soldier cannot go his own way. After he is no longer under military obligation, he could be MGTOW, yet while active, he no longer has his autonomy, independence and sovereignty. In the same way, a married man cannot be MGTOW.

Hopefully, I've already addressed possible rebuttals. Yes, men ought to have the maximum amount of choices, autonomy, freedom and options. Yet, the movement is not simply a group of men making choices from options they have. That understanding would not be recognizable to hardly anyone professing to be MGTOW. I won't be appealing to the dictionary to say that MGTOW are by definition unmarried, but rather re-iterate that the philosophy and reason for existing preclude marriage, since MGTOW can be better understood as a second or third order self-determinism.

MGTOW is not simply about men making their own choices. It's about making the choices that ensure further choices and maximum freedoms.

No man is under obligation to be MGTOW, but if you choose to sell yourself into government slavery (whether martial or marital), you are not MGTOW. If a man is married, he can be a great guy, he could live a great life, he could wake up sympathetic and with a desire to be MGTOW but he is not MGTOW. That's how the movement understands itself, that's what its philosophy prescribes and that's simply what MGTOW is.

Can marriage be saved? Should it?

August Løvenskiolds · 16 May 2015 · Archived copy · Original

As MGTOW (Men Going Their Own Way) I'm opposed to marriage for myself, and as MRA (Men's Rights Advocate) I'm opposed to how marriage and marriage laws are presently administered. I would not recommend marriage to any straight man – there are no benefits to men and many pitfalls.

I will never marry but as a hypothetical exercise AVFM editor Peter Wright and I have been discussing the question of whether marriage can be salvaged and reformed as an institution. As Peter noted in an article:

> Aside from those differences over origins, both sides agree that gynocentric marriage – its culture, customs, laws, taboos – must be utterly abandoned, not reformed. Notice here I refer to *gynocentric* marriage and not to a marriage of the minds, hearts, dreams, goals, projects, and bodies that might come with non-gynocentric relationships.

To understand the issues of marriage in the modern context, let's review the historical purpose of marriage and invent some new terms for the old and new forms of marriage as they now stand, just as "mail" became "junk mail", "email", "snail mail", "voicemail" and "spam."

These new terms, in rough historical order, are:

- Biomarriage – the first, pre-society pair bonds.
- Andromarriage – the legal codification of biomarriage that includes contractual obligations for both men and women.
- Phallomarriage – the religious co-option of andromarriage to serve the divine.
- Gynomarriage – the current version of andromarriage with no benefits or protections for men's interests.
- Egalmarriage – an egalitarian form of marriage we have yet to create.

I apologize to the reader for having to introduce so many new terms but to disentangle the fraught subject of marriage we need to be crystal clear on what types of marriage we are talking about.

In the beginning, before laws and large societies, there was *biomarriage* – biological marriage – a partnership, enduring or not, for producing, rearing and caring for the children of sexual unions. Yes, there were ancient adoptions but in human lore they end badly – that troublesome Moses kid didn't do his adoptive p's any favors. Even the elderly and infertile could still biologically marry to support an extended family or cement an alliance but for our purposes "biomarriage" suffices as a working concept.

We say that biomarriage is the basis of civilization for good reasons: biomarriages produce children, who produce grandchildren, who produce extended families, who produce clans, that produce villages, that produce towns, that produce cities and states, that produce nations, that produce empires, that conquer worlds.

Biomarriage has some distinctive gender roles based on biology: women bear and nurse children; men protect and provide for mothers and children. Single men and single women were less successful at producing viable offspring and so natural selection caused genes that encouraged biomarriage to become widespread compared to those genes that did not.

Strong men were better at fulfilling the obligations of being fathers and women who chose those strong men left more progeny, so men became bigger and stronger over time as their genes spread. This is why women hitting men is still seen as less serious than the reverse: she is testing his strength and endurance in the face of pain to gauge his ongoing suitability as a mating prospect. A man who hits a woman – even defensively hitting her *back* – is displaying a weak intolerance for self-control in the face of pain and society reviles him regardless of the viciousness of the provocation unless he takes on an impressive amount of damage first.

Men who selected women based on markers for fertility – youth, breasts, hips and swayback – also were more successful at reproduction. To the dismay of modern feminists, these mate selection preferences still dominate human coupling: women still swoon for strong, successful men and men still have standards for women's attractiveness. Weirdly, feminists still rigorously enforce the unequal violence standards that disadvantage weak men while they oppose beauty standards that equally disadvantage ugly women.

To maximize the effectiveness of biomarriage at producing viable offspring, over time, certain details of biomarriage were codified into religious and civil law, including: sexual fidelity (especially in women, to protect fatherhood), durability (to protect women and motherhood), and presumptive consent to sex (to maximize fertility and protect both father/mother from spurious rape allegations). This new form of marriage was androcentric – based primarily on the needs of men to guarantee fatherhood – so I'll call it "andromarriage."

These obligations were basic to andromarriage: break one and the andromarriage was destabilized, so harsh penalties, including death, were used to enforce those laws.

In times when the tribe with the biggest army wins, any threat to fertility threatened all the lives of the group. This point is important and we'll come back to it later.

With the rise of gynocentrism and leisure culture, the harsh penalties for violating the andromarriage laws began to erode – as our preferences for expanding the purview of women increased we became less willing to hold women to any standards or responsibilities. We now see women as lifelong children: too weak, frail, stupid and mercurial to be trusted with adult responsibility when it comes to adhering to the strict requirements of an andromarriage contract. Western countries now look on places that stone adulterers as barbaric even though we were killing them ourselves not that long ago. A woman stoned to death is a woman held to adult standards that feminists now reject.

When "No Fault" divorce arrived in my home state Texas in the early 1980's andromarriage as a viable institution was dead and gone – I realized my desire for a pair bond was impossibly risky and pointless under the new law. My college sweetheart and I broke up. She took up with a married man; he divorced his (2nd) wife to marry her; they annulled their putative marriage 4 months later and her non-husband remarried his prior wife, who thus became his 2nd, 3rd and 4th wife depending on how one wishes to count their marital odyssey.

Modern marriage became a sick joke sustained by the inertia of fairy tales rather than a firm societal commitment to it. The only groups of any note promoting marriage were homosexual organizations who wanted the legal, psychological, and social validation of being eligible for it. I remember Texas singer/politician Kinky Friedman (and others) remarking once that if gays wanted the hell that is marriage, they were welcome to it.

The modern ideal of gynomarriage as "love" without consequences for women is bad enough – it ignores the former obligations of the andromarriage contract, the care of children, and the health (both mental and physical) of the couple. When combined with alimony, child support and domestic violence laws weighted against men, andromarriage became "gynomarriage" – gynocentric marriage – a legal cudgel for women to extract men's wealth, protection and resources and give nothing – not even sex nor children – in return.

Now, if I were a religionist obsessed with sin and purity, I'd be tempted to reject marriage because of gay marriage: in the religionist way of thinking, the existence of homosexual marriage contaminates the holy ordinance of marriage with sin, and such affronts to purity must be forsworn. One might understand this religious perspective on marriage as "phallomarriage" – phallocentric marriage – marriage to please the divine order with the man as head-of-household and woman as his loyal helpmeet. Phallomarriage, like the andromarriage of old, uses punishments like prison, beatings and executions to enforce its edicts.

Phallomarriage is a crude attempt to turn back the clock and restore some features of andromarriage. It is based on outdated assumptions that are unworkable in the modern world.

I don't see gay marriage as problematic at all – in fact, it has the potential to help rehabilitate straight biomarriage by destroying the gendered presumptions of marriage roles in both law and in the popular understanding of what

marriage should be: egalitarian. I DO have a problem with trying to rehabilitate andromarriage, phallomarriage or gynomarriage – we live in an age of egalitarianism now (or at least, one that overwhelmingly, if superficially, presumes itself to want egalitarianism). There can be no going back; marriage can only evolve, not regress.

Can we craft a form of marriage – call it "egalmarriage" for "egalitarian marriage" – that can serve both human pair-bonding instincts and egalitarian sensibilities?

We no longer need the severe child-producing focus of biomarriage – the world population is such that we can and must de-emphasize procreation as a basis for marriage. 99% of the world's population could die overnight and biomarriage would still be unnecessary to human survival until about 99.99% of the population perishes – our fertility has been too successful and is now a threat to humanity through overpopulaton, pollution, disease, and the exhaustion of resources like food and water.

For egalmarriage to work, I believe we must rebalance the scales and limit the property and child custody rights women have in gynomarriage.

Specifically, eliminate "community property". A husband keeps what he earns – a wife would have no claim on half of his salary or retirement. Likewise, a wife keeps what *she* earns. The couple can negotiate for any shared monies but the *presumption* of sharing must be eliminated. Marriage would still have mild economic benefits for the couple – maintaining one home is generally cheaper than two – but a marriage windfall to one spouse at the expense of the other would be gone.

The reasoning for this is simple: equal systems are inherently unstable, they inevitably tip to one side. To stabilize egalmarriage, ironically, we must make it so unequal that both partners are encouraged to preserve it: the high-earning spouse feels that her earnings are safe and the low-earning spouse is motivated to please the high-earning spouse and negotiate value for those services.

To make it *very* simple: spouses must need each other in as many and extreme ways as possible for a marriage to work.

For example, a husband might wield economic power while the wife wields sexual and reproductive power. Such a relationship is stable as long as each maintains their power. If the husband loses his economic power, the wife leaves and if the woman neglects her sexual assets, the husband leaves.

Eliminating the "community property" concept restores full economic power to the husband (or wife), motivating his wife (or her husband) to hit the gym and master Cosmo's latest sex tips.

In a similar way, making child custody equal (with no child support transfer payments between the divorced couple, of course) after divorce will destabilize *divorce* (and thereby stabilize marriage): women will be less tempted to divorce when they know that there is no financial advantage to be gained from it. In this way, egalmarriage circles back the the stability of biomarriage but with a relaxed fertility standard: the hyperproduction of babies is no longer critical to egalmarriage. Couples might marry for companionship with children as an option rather than an expectation.

But *should* we do it?

Reforming marriage will never occur, as noted above. Perhaps a new form of marriage – egalmarriage – can be created in parallel to the current gynomarriage to eventually replace all versions of marriage 1.0, just as email and vmail are replacing snail mail. Perhaps many different types of marriage could be invented to address the needs of the polygamous, the polyamorous, the cosplayers and/or the bestiality crowd. (That's a joke, folks.)

I'm MGTOW. I've got no need or desire for any sort of marriage, nor will I live to see new forms of marriage come to pass. Still, I think it is an interesting thought experiment that helps us come to terms with the problems of marriage, whether men should engage in it, and where we can bury the corpse.

To be clear: I do not endorse any form of marriage. I do, however, have compassion for those men who have a

suicidal desire to try it.

The most prestigious legal body in America is considering changing the Model Penal Code to criminalize holding your girlfriend's hand on a date

Pierce Harlan · 16 May 2015 · Archived copy · Original

The American Law Institute is the most important and most prestigious organization of legal scholars and prominent attorneys in the United States. The ALI drafts model laws that become statutes and Restatements of the Law that are widely cited as authority in judicial opinions.

Next week, the ALI is considering a proposed revision to the sexual assault provisions of the Model Penal Code that represents both a grotesque expansion of criminal law and an attempt to transform gender relations by punishing male conduct that has long been socially acceptable.

A group of very prominent legal scholars who have no political agenda are fighting back. They've written a stinging memorandum exposing the injustices in the proposed revision, That memorandum is set forth at the end of my post. I don't have the intellectual firepower to add anything to it, but a few items that jumped out:

The proposed revision to the Model Penal Code would turn a young man on a date into a criminal if he timidly reaches out to hold his date's hand without her prior positive agreement. (Because the proposed revision is written in gender neutral terms, theoretically, the young woman would be guilty if she initiated the contact, but in a society where gender roles are largely defined by pursuer and "hard to get," and where male complaints of sexual assault are hardly ever reported and even less likely to be believed, this proposed law is intended to punish, and change, traditional male behavior.)

The revised law would also require "prior positive agreement" — akin to the murky and unjust "affirmative consent" that's all the rage on college campuses. Passivity would not be a defense. By putting the burden on the male to prove that the female consented, the proposed law would compel the accused to waive his right not to testify.

The authors of the proposed revision acknowledge that the proposed revision does not comport with current social norms. The idea seems to be that by punishing men for behavior that is now socially acceptable, eventually, men will conform to the new norms. Social engineering, at the cost of hapless young men.

I'll quote one paragraph from the memo:

> As is well known, the criminal law has an unfortunate history of excessive punishment in the name of protecting women especially when issues of race are present. . . . Equal Rights Advocates, Inc., In Support of Petitioner (acknowledging the history of rape prosecutions as both racist and sexist and rejecting "the notion that destruction of men's lives served to protect and honor women"). As with other areas of criminal law, expanding the statutes in the ways set forth in the draft would fall particularly hard on individuals of color who are represented disproportionally [sic] at each stage of the criminal justice system.

I've only scratched the surface — read the memo below.

MEMORANDUM

Date: May 12, 2015

From: Undersigned ALI Members and Advisers
To: ALI Director, Deputy Director, Project Reporters, Council and Members
Subject: Revisions to Sexual Assault Provisions of the Model Penal Code

Dear Colleagues:

As you are aware, the American Law Institute (ALI) has undertaken a review of the sexual assault provisions of the Model Penal Code. The undersigned members of ALI are concerned about the direction the project has taken. Although the drafts have generated little attention outside of the project itself and although the project has been criticized for late distribution of drafts (see e.g., ALI Reporter, Summer 2014 at 23), we hope that you will consider our concerns both before and during the upcoming Annual Meeting session on Tuesday, May 19 at 9:00 a.m. when Discussion Draft No. 2 dated April 28, 2015 will be considered.

If there is political consensus on anything in the United States today, it is the consensus that our government has overcriminalized and overincarcerated the American public. See, e.g., 2016 Candidates Are United in Call to Alter Justice System and Bipartisan Summit On Criminal Justice Reform.

In his message to the Bipartisan Summit, President Obama said that, "[T]here is an increasing realization that what we're doing is wrong." http://www.cut50.org/summit1.

The ABA also is actively working to reduce overcriminalization and you are aware that ALI itself is running a project to revise the Model Penal Code provisions on sentencing and to reduce the collateral consequences of criminal convictions. Earlier this year in Yates v. United States, No. 13-7451, Slip op. (U.S. February 25, 2015), http://www.supremecourt.gov/opinions/14pdf/13-7451_m64o.pdf, a decision in which all nine justices agreed that overcriminalization needs to be reined in, Justice Kagan wrote:

That brings to the surface the real issue: overcriminalization and excessive punishment in the U.S. Code…. §1519 is a bad law — too broad and undifferentiated, with too high maximum penalties, which give prosecutors too much leverage and sentencers too much discretion. And I'd go further: in those ways, §1519 is unfortunately not an outlier, but an emblem of a deeper pathology in the federal criminal code. (Id. at 18-19, dissenting on other grounds).

Against this political consensus and judicial backdrop, the current ALI draft is an extreme deviation, focused on expanding criminal sanctions for sexual behavior and expanding the problems cataloged by Justice Kagan.

Some of the flaws in the draft are described in comments already posted to the ALI website by Professor Abbe Smith, Professor Laird Kirkpatrick, Professor Kimberly Ferzan, George Liebmann, Guy Struve and others to which the undersigned invite your attention. Because of the length of the draft (250 single-spaced pages), this memorandum can only address a modest subset of the problems found in the draft as a whole.

To understand the draft, please consider a most common behavior in the following hypothetical: Person A and Person B are on a date and walking down the street. Person A, feeling romantically and sexually attracted, timidly reaches out to hold B's hand and feels a thrill as their hands touch. Person B does nothing, but six months later files a criminal complaint. Person A is guilty of "Criminal Sexual Contact" under proposed Section 213.6(3)(a).

How can this be? The draft explains:

Section 213.0(5) defines "sexual contact" expansively, to include any touching of any body part of another person, whether done by the actor or by the person touched. Any kind of contact may qualify; there are no limits on either the body part touched or the manner in which it is touched…. (Discussion Draft No. 2, Substantive Material, at 31).

The offense arises because Person A failed to obtain the draft's requisite prior "positive agreement" to the "sexual contact." Section 213.0(3). The draft repeatedly "makes clear that when a complainant's behavior has been passive—neither expressly inviting nor rebuking the defendant's sexual advances, that behavior cannot be considered sufficient to show affirmative permission." (Discussion Draft No. 2, Substantive Material, at 54) Person A's guilt is absolute because, "feeling romantically and sexually attracted" and feeling "a thrill as their hands touch," Person A has no defense against the accusation that the touch included the "purpose of sexual gratification… or sexual arousal." Section 213.0(5).

The draft purports to preserve mens rea as an element of the offense, but that is no comfort because it is proven

with barely an effort from the prosecutor: “Person A, When walking down the street side by side with your date, you knew, or knew of the risk, that Person B had not expressed prior positive agreement that you could reach out and hold B’s hand, didn’t you? In fact, that’s exactly why you were “timid” about it, right?” To avoid making the prosecutor’s task so simple, Person A must not testify but, as shown below, Person A will have great need to testify because of the shifting of the evidentiary burden that is caused by the “positive agreement” standard. Note that Person A is still guilty even if they were both wearing gloves. Section 213.0(5) (“clothed or unclothed”)

Consider the same couple, but now Person B responds to the criminal hand-holding by pausing to kiss Person A on the cheek. Person A remains guilty since there is no mechanism for retroactive consent, but now Person B is also guilty because Person A has not expressed prior positive agreement for this particular escalation. Under this scenario, the actions of both A and B would satisfy the elements of the offenses. Thus, they would be adjudicated as sex offenders, would be required in many states to register as such and would suffer the other collateral consequences of conviction for a sex offense.

At every stage of every physical relationship, the “perpetrator” is at risk with no safe harbor of any type. If the initiator got positive agreement “sufficient to show affirmative permission” (Discussion Draft No. 2, Substantive Material, at 54) to initiate a kiss, the initiator is still at risk because the accuser can always counter by asserting, “I didn’t say you could kiss me that way.” If the initiator got positive agreement “sufficient to show affirmative permission” and did the kiss the right way, the initiator is still at risk with the next identical kiss because, “I didn’t say you could kiss me twice.” The draft acknowledges that its standard “requires the fact finder to focus on the existence of consent regarding each of the disputed sex acts.” Id. and Section 213.0(3).

With passivity expressly disallowed as consent, the initiator quickly runs up a string of offenses with increasingly more severe penalties to be listed touch by touch and kiss by kiss in the criminal complaint. This sweeping standard would bring in countless individuals for conduct that heretofore has been innocent.

Objectors to the foregoing analysis might say that prosecution of these offenses and the other examples provided throughout this memorandum would surely be declined or dismissed, but that would require an assumption that every prosecutor, judge, and jury in the country would ignore the Black Letter Law endorsed by ALI. It would also ignore the real problems of strategic accusations that already plague divorce and child custody matters. An accusation can be devastating even when no prosecutor chooses to pick up the accusation in a formal indictment. The draft is devoid of concern for any of these matters despite such factors as the long recognized reason for the elimination of “heart balm” torts:

Those actions for interference with domestic relations which carry an accusation of sexual misbehavior—that is to say criminal conversation, seduction, and to some extent alienation of affections—have been peculiarly susceptible to abuse. . . it is notorious that they have afforded a fertile field for blackmail and extortion by means of manufactured suits in which the threat of publicity is used to force a settlement… and that no preventive purpose is served, since such torts seldom are committed with deliberate plan. (Prosser and Keeton, Torts (5th ed. 1984) sec.124, at 929).

There is also the long acknowledged problem of sexual defamation for political and other purposes. See, e.g., David Reisman, Democracy and Defamation, Fair Game and Fair Comment, 42 COLUM. L. REV. 1085, 1282 (1942). The draft here proposes to bring back the power of sexual accusation but this time as part of the criminal code and in a very expansive way.

The expansive definitions of the offenses also work to reshape the evidentiary burden when the prosecutor needs merely to say, “Ladies and Gentlemen of the jury, you must find for the prosecution because there has been no evidence presented to prove that prior positive agreement was obtained.” With guilt as the default outcome in the absence of evidence, the Defendant will be pressed to waive Fifth Amendment rights and testify, trying to cobble together recollections of subtle behaviors sufficient to create a reasonable doubt that, perhaps, “positive agreement” that is “sufficient to show affirmative permission” (not passivity) did occur. The lowered standards for what constitutes a crime become doubly worrisome when considered together with the uniquely restrictive rules of

evidence that limit the presentation of defensive evidence only in sex crime trials.

None of this is inadvertent or the result of loose drafting. To the contrary, the intentionality of the draft is fully disclosed in the announcement that its purpose is to create very expansive statutes and standards with a "default position" of overcriminalization:

> [T]he appropriate default position clearly is to err in the direction of protecting individuals against unwanted sexual imposition. (Discussion Draft No. 2, Substantive Material, at 53).

> Of course, a legal standard requiring the affirmative expression of consent to sex will—inevitably—entail many false negatives, in the form of findings of unwillingness when in fact passionate desire was present. But the contrary standard now prevalent in American law will—just as inevitably—entail many false positives, assumptions of willingness and subsequent sexual intrusion when such intimacy was entirely unwanted. Section 213.2(2) reflects the judgment that the harms that arise under the latter standard present far greater reason for concern. (Id.).

The draft also expressly states that its intention is to equate silence with unwillingness and criminal victimization:

The argument has been made—and no doubt will be repeated—that equating silence with unwillingness, as Section 213.2(2) does, "patronizes" or "infantilizes" women, treating them as if they were incapable of expressing their own desires. (Id.).

The draft defends this rule by equating it to a doctor obtaining "informed consent" before performing surgery (Id.), but it does not acknowledge any of the differences between the risks of surgery and ordinary human contact. Most importantly, the claimed analogy fails to recognize that medical informed consent is a precaution chosen by the doctor as a safeguard against possible civil damages for malpractice, not as a required behavior to avoid criminal liability.

The draft also acknowledges that it is not reflecting any existing social norm or consensus about behavior that should be deemed so extreme as to warrant criminal sanction. Instead, it clearly states that its intention is to coerce conformity to its own choice of new norms for behavior:

> On the one hand, it is customary—at least for serious felonies—to reserve the social opprobrium and strong penalties of the criminal law for conduct that is universally condemned as intolerable. By this measure it would be acceptable, perhaps even obligatory, to define the sexual offenses quite narrowly, restricting them to clearly aberrational behavior and declining to attach penal sanctions to conduct that significant segments of our society regard as predictable, harmless, or even valuable in some circumstances. On the other hand, a vitally important function of the criminal law is to identify and seek to deter behaviors that pose unjustifiable risks, even when those risks are not yet universally understood…. [The law] must often be called upon to help shape those norms by communicating effectively the conditions under which commonplace or seemingly innocuous behavior can be unacceptably abusive or dangerous. (Discussion Draft No. 2, General Commentary, at 11).

Beyond the draft's "positive agreement" problem, the draft's expansion of criminal liability includes many elevations in the seriousness of existing crimes and the creation of many new crimes between competent, consenting individuals. Among other offenses, the draft criminalizes conduct between professionals (mental health providers, lawyers, executives, etc.) and those under their supervision or in their care. Indeed, the relationship creates a per se rule, a conclusive presumption of criminality. The issues are complex, far more complex than the draft suggests.

For example, Section 213.4(2)(a) creates a per se felony if the actor "is engaged in providing professional treatment, assessment or counseling for a mental or emotional illness, symptom or condition," regardless of whether

the provider is in a position that requires professional licensing, and engages in a sexual relationship “substantially contemporaneous” with the time of the treatment period. Likewise, Section 213.4(2)(b), creates a per se felony for criminal defense lawyers and for domestic relations lawyers who enter a sexual relationship with a client.

The draft asserts that existing licensing rules, ethical requirements, and civil liabilities are not sufficient to catch all of the cases that should be caught but, if so, the solution is not necessarily an expansion of criminal liability, and a substantial one at that. According to the draft’s comments, there are approximately one million mental health providers in the United States, of whom about 20 percent (200,000) have become sexually active with a client at some point in their careers. Discussion Draft No. 2, Substantive Material, at 87.

In all of these cases, the draft creates a conclusive presumption that the relationship constitutes felonious sexual exploitation regardless of whether the relationship has continued through years of marriage, and regardless of whether the “victim” objects to any prosecution. The draft acknowledges that these new crimes, “are largely a new departure for American law” (Discussion Draft No. 2, Substantive Material, at 100) and worries that critics will say it “patronizes” or “infantilizes” its mandatory victims. Id. at 53. That worry is well placed.

Perhaps least well defined and very much subject to abuse is Section 213.4, Sexual Intercourse by Coercion, particularly Section 213.4(1)(a)(iii), which creates a third degree felony (ten years) where the actor “obtains that person’s consent by threatening to take or withhold action in an official capacity, whether public or private, or cause another person to take or withhold action in an official capacity, whether public or private.” The commentary acknowledges that extortion, criminal coercion, and other laws already exist to deal with such things as corrupt officials (Discussion Draft No. 2, Substantive Material, at 75-76), but the draft explicitly states its intent to create new sex crimes on top of the existing law. Id.

The draft has no de minimis threshold for a “threat” that is criminalized so long as the complainant claims that the “threat” was the cause of the consent to sexual intercourse, thereby nullifying the coerced consent. Section 213.4(1)(a)(iii). Suppose that Person A “threatens” to vote for the contestant not preferred by Person B, the sex partner of Person A, during the viewer voting phase of the television show “American Idol.” Six months later, Person B files a criminal complaint alleging that this “threat” was the means by which Person A “obtains consent” to sexual intercourse with Person B. Person A is guilty of a ten-year felony because of this “threat” to “cause another person [the recorder of “American Idol” votes] to take or withhold action in an official capacity, whether public or private.” Id. Yes, that is an absurd result but this model statute intended for promulgation to the states invites this result as well as many others that would work to overcriminalize and overincarcerate.

The draft states that it is difficult to distinguish “threats” from mere “offers” of a benefit to which the benefitted party is not entitled and, accordingly, the draft chooses to treat “offers” as the equivalent of “threats.” Id. at 77-80. Thus, an offer to vote in favor of your sex partner’s preferred “American Idol” contestant is also a third degree felony if the complainant later asserts that the offer was the cause of the consent to sexual intercourse. The draft candidly admits that it “represents a largely new direction for legislation in this area.” Id. at 75.

As this memorandum is being circulated, the U.S. Supreme Court, in Johnson v. United States, Docket No. 13-7120, argued April 20, 2015, has under consideration the question of whether the Armed Career Criminal Act so completely fails to articulate what conduct it punishes as to be unconstitutionally vague. See, e.g., http://www.washingtonpost.com/politics/courts_law/court-considers-limits-to-vagueness-in-statutes/2015/04/20/80bd39b2-e78a-11e4-9767-6276fc9b0ada_story.html. That statute is a model of clarity (and restraint) in comparison to proposed Section 213.4(1)(a)(iii).

In addition to creating new offenses, other offenses are elevated up to and including life imprisonment for “aggravating factors.” For example, Section 213.8 elevates rape to the level of first degree murder if the rape occurs in conjunction with a commercial sex act. Section 213.1(1)(b) elevates rape to the level of first degree murder if the rapist utilized a lookout. Many other elevations are found throughout the draft without any demonstration of need for even longer sentences in a prison system that is already over-burdened with geriatric prisoners. See, e.g., Jamie Fellner, Graying Prisoners, N.Y. TIMES, August 18, 2013. The multiplication and elevation of offenses also

magnifies the problem identified in the quotation by Justice Kagan (above) about statutes that “give prosecutors too much leverage” and coerce pleas to lesser offenses. See also Jed S. Rakoff, Why Innocent People Plead Guilty, N.Y. REV. OF BOOKS, Nov. 20, 2014.

As is well known, the criminal law has an unfortunate history of excessive punishment in the name of protecting women especially when issues of race are present. See Coker v. Georgia, 433 U.S. 584 (1977) (holding death penalty to be unconstitutionally excessive in case of rape of adult women); Brief Amici Curiae of the American Civil Liberties Union, the Center for Constitutional Rights, the National Organization for Women Legal Defense and Education Fund, the Women’s Law Project, the Center for Women Policy Studies, the Women’s Legal Defense Fund, and Equal Rights Advocates, Inc., In Support of Petitioner (acknowledging the history of rape prosecutions as both racist and sexist and rejecting “the notion that destruction of men’s lives served to protect and honor women”). As with other areas of criminal law, expanding the statutes in the ways set forth in the draft would fall particularly hard on individuals of color who are represented disproportionally at each stage of the criminal justice system.

We invite the ALI Council and Members to thoroughly examine the proposed draft. At virtually every turn, the draft creates new sex crimes and elevates the punishment of existing sex crimes, with all of this occurring at the same time as the rest of the nation and ALI itself (in the Sentencing Project) have become united in recognition of the need to reduce overcriminalization and overincarceration.

The United States is “indisputably the world leader in locking up human beings behind bars.” David Cole, Punitive Damage, N.Y. TIMES, May 18, 2014, at BR24. Even after the release from prison, the consequences of a conviction linger long and burdensome with approximately seven million currently on post-release supervision. See Lauren E. Glaze & Erinn J. Herberman, Correctional Populations in the United States, 2012, U.S. Department of Justice, Bureau of Justice Statistics, Dec. 19, 2013,http://www.bjs.gov/index.cfm?ty=pbdetail&iid=4843 and Too Many Laws, Too Many Prisoners: Never in the Civilized World Have So Many Been Locked Up for So Little, THE ECONOMIST, July 22, 2010, http://www.economist.com/node/16636027.

Federal and state data uniformly show that sexual assaults are decreasing. See, e.g., U.S. Department of Justice. National Crime Victimization Survey. 1993-2013,http://www.bjs.gov/index.cfm?ty=dcdetail&iid=245. Even the draft concedes that “victimization rates for sexual assault, like those for violent crime generally, have dropped significantly in recent decades.” Preliminary Draft No. 4, Substantive Material, at 20.

The ALI should not be working so aggressively to create new crimes and to elevate the punishment of existing crimes. This is particularly the case where the draft’s commentary does so little to show that the current law is inadequate and does so little to consider non-criminal options for less serious behavior where some would like to see a shift in social norms. Among other deficiencies, the current draft contains no acknowledgement of the ongoing ALI project to revise the Restatement on Intentional Torts to Persons which clearly can provide an adequate remedy for many concerns about sexual behavior. Further, the draft contains no analysis of its impact on convictions and imprisonment contrary to standard practice in most revisions of criminal offenses. Accordingly, ALI members are left with no idea of how many thousands or millions of new sex offenders are being created by the draft proposal.

We believe that the Sexual Assault Project needs a fundamental rethinking. While the Project is not strictly limited as would be the case with a proposed Restatement, we believe that the stunning expansion of criminalization proposed by the draft is unwise, unjust, and contrary to the national consensus regarding the need to reduce the already existing problem of overcriminalization and overincarceration.

We urge the ALI Council and members to become more fully involved because it will be you and your organization whose names will be on the final product. We hope that you will attend and speak at the Annual Meeting on May 19, 2015 and that you will submit comments on the draft. We hope that you share our concerns about the dramatic expansion of criminal liability contained in the current draft.

To facilitate communication with any interested member, we invite you to contact Chris at sa.mpc.revisionconcerns@gmail.com to allow efficient routing of inquiries to our group.

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Fixing how some MGTOWs get the MHRM wrong (Part one)

Paul Elam · 16 May 2015 · Archived copy · Original

Note: This article is also available in Spanish.

Author's note: I am as relieved as anyone that the supersized kerfuffle between AVFM and some elements of the MGTOW community has at least for the time being lost its intensity. That being said, this writing is in no way intended as an insulting shot at the MGTOW community, even the fringe elements of that community which I would term as extremely ideological. That intention will be evident in the text that follows. That said, I will not respond to anyone who plays victim to this article by mischaracterizing it as an attack. PE

I recently received an email that was sent to both AVFM and to a prominent MGTOW online forum, regarding the assumed differences between MHRAs and MGTOW. In it, several questions were posed. The way the questions were framed indicated to me that the sender did not have a real horse in the race. His wording was for all appearances unbiased and his attitude genuinely in search of honest answers. He got cordial, fairly detailed responses from both parties.

There was more than one question, all of them cogent and deserving of answers. I will take one at time, answering them all in a series of pieces, hopefully returning the thoughtfulness of his query with commensurate effort on my part to answer in kind.

I do not have permission to reveal this individuals name, or copy verbatim the contents of his email, but I do state this with an open invitation to the writer to come to these comments and point out if I make any mistakes that might mislead readers.

I also note that the answer you see from me here is not verbatim what I sent back in the email. It is an edited and expanded response (for the sake of publication) of what I sent back to the writer, but it does not stray at all from the general intent of what I had to say. Again, the person who contacted me is welcome to appear here to either validate or contradict that as he sees fit.

Paraphrasing as accurately as possible, the MGTOW response asserted that one of the main differences between MGTOW and the MHRM was that MGTOWs did not spend their time negotiating for rights that they believe are inherently theirs for the taking. In other words, MGTOWs are not interested in making a deal with Massa for moving out of the cotton field and into a house job, which brings "better" treatment, clothing and food. Their aim is for leaving the plantation, not for a better position in running it.

This is a point, by the way, that has genuine merit, save the fact that the idea that this differentiates MGTOW from MRHM is ill-informed.

My response, now expanded, was as follows.

> This is was pretty good response to you with a couple of caveats. MHRAs do strongly believe that the best choice for men is to make informed decisions that are in their own best interest without depending on changing law or gaining societal approval to back them.
>
> Where your MGTOW responder failed, IMO, is that he does not understand that the greatest majority of MRAs don't see legislation as a way to solve their problems. Most of us, as do I, believe that asking government to fix your problems is a like asking feminists to end misandry. That is made apparent throughout our literature.
>
> Perhaps it is the simple use of the word "rights" that has thrown your responder off, or perhaps it is something else. But whatever prompted his perception it was not from our actions.

> The mainstay of what we do at AVFM is write scathing, inflammatory and often highly offensive commentary that mocks and ridicule misandrists of all flavors. It has literally sent millions of people to this site, many of whom explore what we have to say and why we say it in the way we do. This is how we call more attention to problems faced by men who have never heard an alternative worldview, thus leading more men toward MHRA/MGTOW ideals. For example, we publish commentary exposing the corruption of legislation like VAWA. We have no alternative bill to propose, and are not interested in developing one.
>
> We don't want a "Violence Against Men ACT," and a search of that term on AVFM will literally yield you nothing but contempt for the very idea of it. Similarly, we don't want an "Equal Pay Act" for men or anything else of that ilk.
>
> As you can see though our pages, we do no legislative lobbying, form no political action committees and endorse no political ideologies. We even eschew "left vs right" bickering in the comments precisely for the reasons I just outlined. It is pointless political "right chasing" in which we do not engage.
>
> When we do challenge government officials, we harbor no illusions of it bringing change in government. We even joke in the comments about not holding our breath waiting for answers. The reason for that is simple. We mock and challenge a small amount of government officials in order to humiliate and provoke their ill-considered reaction. When that happens we use their own words for even more fodder to pull readers.
>
> Our aim is not sweeping social or legal reform, but to fuck up and embarrass some really corrupt, misandric people. We then use the media attention to lead more men to MRA and indeed MGTOW.
>
> It does not take a surplus of brain power to figure out that AVFM is just one of many conduits for newcomers to find MGTOW, given the reality that they cannot stay here long at all without being exposed to those ideas in different places in the web.
>
> We do, however, get the occasional opportunity to help individual men by advocating against a corrupt legal system. That is not the same thing as lobbying for laws. For instance in the Vladek Filler alleged rape case we were not only very helpful in his exoneration, but in getting the prosecutor who legally terrorized him sanctioned, and the office that let her go after him voted out on their asses.
>
> That was a huge plus, especially for Mr. Filler, and we are elated at the results. But a more informed eye can see that there was a larger goal in mind than one man's freedom.
>
> That case brought a lot of traffic here, and unless the laws of averages suspend at this URL, it means that forums and Youtube channels that run purely on MGTOW philosophy also enjoyed the benefits of that work.
>
> Personally, I embrace and advocate MGTOW philosophy, even if I was compelled to come to the conclusion that there are many high profile MGTOW advocates who simply don't understand what we do or why, thus the faulty ideas you were given in that email.
>
> I also urge anyone reading this to consider that the supposed division between MGTOW and the MHRM, which is evident in some MGTOW communities, could hardly be proven by the heavy population of men on this site who identify as MGTOW yet participate fully as MHRAs. It is just a guess, but my take on the matter is that the "rift" is just a reflection of any given groups need to individuate and separate. It is a part of establishing group identity, which is most cases a healthy thing to do. The relative measure of health is in how you do it. Make of that what you will from the record of it online."

There were more points brought up in the MGTOW response that I think were not quite hitting the nail on the head. In the days ahead I will cover all of them, even the questions that did not produce a MGTOW reply, one by one.

This is not for the sake of the MGTOW community outside of AVFM, though I wish them well and continued good effort. It is instead, for me, just an opportunity to take a reasonable inquiry from someone who cares about this subject and give them honest answers which may be of use to our MGTOW and MHRM readers.

Down the aisle again on the marriage question

Peter Wright · 17 May 2015 · Archived copy · Original

Once again I find myself walking into the murky waters of marriage, this time not in real life but in print, praise angels. As mentioned in a recent article by August Løvenskiolds, we had a conversation about marriage which unearthed some alternative ways of looking at it. On several points our understanding aligned, and on others they diverged. So rather than rely on August's article alone, I'd like to lay down my own thoughts.

The conversation was partly stimulated by a comment I made elsewhere, which we decided to unpack – and I hope to unpack it further in this article:

> Aside from those differences over origins, both sides agree that gynocentric marriage – its culture, customs, laws, taboos – must be utterly abandoned, not reformed. Notice here I refer to *gynocentric* marriage and not to a marriage of the minds, hearts, dreams, goals, projects, and bodies that might come with non-gynocentric relationships.

The contention of this paragraph is, hypothetically speaking, that a marriage can be based on different priorities than those of gynocentrism. But before getting into it further lets start with the widest definition of marriage from the Oxford Dictionary, which is:

"any intimate association or union"

This definition covers pretty much all unions in which two or more things are brought together – whether in physics, biology, linguistics, or culture. In this case we are referring to human unions, and while some of the accompanying customs and behavior go well beyond this basic definition, they each conform to this minimum requirement in order to satisfy for the label marriage.
There are two main orders of human union to consider: one involving culturally prescribed marriage customs, vs. the unadorned biological demand for intimate association.

During our discussion, and in his recent article, August proposed several combinations of words (portmanteaus) to describe different kinds of marriage. For the sake of simplicity I'm only going to tackle the two primary terms which are *Gynomarriage*, and *Biomarriage*.

Gynomarriage

Gynomarriage, (portmanteau of gynocentrism + marriage) describes the typical union between a men and women today. It is based on the culturally prescribed roles of female superiority and male-chivalry, a combination more generally referred to as romantic love. This is our modern understanding of marriage.

[image]
During the time this marriage has existed, laws have evolved to buttress and enforce it, laws tilted almost exclusively to favor wives both during the marriage, and especially in the case of its downfall.

As a social construct gynomarriage has not been around forever, with other periods in history generating different forms of marriage as was outlined by August (eg. *Andromarriage* – male centered). During the last 800 years however, and ongoing today, gynomarriage has ruled; so that's what we'll concern ourselves with in this article. To better understand it, let's contrast it with another, far more important 'marriage' holding relevance today.

Biomarriage

Biomarriage (biology + marriage) is a very different idea involving not cultural constructs, but biological necessities built into our DNA. The 'marriage' urged by biology is based on three factors: sexual pleasure; intimate

bonding/attachment; and reproduction with the concomitant parenting instinct (hence why both males and females are triggered by neoteny).

[image]Each of these imperatives has operated since our remote hominid past and will continue to compel our behavior for long after gynocentric culture ceases to exist. Like gynomarriage, *biomarriage* takes place between two adults, but in this case has done so for literally millions of years, not hundreds.

I'd like to spend the remainder of this piece talking about *biomarriage* because *gynomarriage* belongs, as any MGTOW or MHRA worth the name will tell you, in the scrap bin of history. People can easily get by without it, but the same cannot be said about *biomarriage* because the compulsion for human bonding, affection, and sex are far too powerful to ignore.

Some MGTOW will refuse to consider a biomarriage with a woman, a serious but otherwise rational choice to make in an environment that exposes men to being savaged by the in-creep of gynocentric exploitation.

If a man refuses the possibility of a non-gynocentric relationship with a woman, what is required are, at bare minimum, artificial avenues for expressing his biological compulsions. He can satisfy sexual needs with porn, imagination, prostitutes, fleshlights or fuck-buddies. He can satisfy his attachment needs at least partially with close friends, family, or perhaps with a pet. Likewise he can satisfy parental instincts via fathering the young among us — teaching school children, working in a daycare center, caring for the disabled, mentoring a fatherless child, coaching little league, looking after orphaned animals, or buying a puppy.

Are these replacement measures enough? Yes, they meet the minimum standard for maintaining physical and emotional stability. But it requires a strong understanding of one's biological needs, and awareness, and a willingness to work hard on meeting those needs. Rather than satisfying our biological needs via "an intimate association or union" we can use a bricolage of band-aids to ensure our biological and psychological health.

Summary

So while you may legitimately think you can reject, nay should reject gynomarriage, do not rush to reject the elements we have detailed under the heading *biomarriage* unless you want to risk your health, and life.

We need to realize that while history has been full of amazing men who never married and eschewed relationships with women, and no man should be shamed for taking this course, it also pays to remind men that choosing isolation from the opposite sex has a cost, and should not be viewed as something trivial to do to yourself. Depression, anxiety, paranoia, delusions, suicide, and more must be protected against. Most people can probably do it, but they'll need more than video games and YouTube in the long run to pull it off. It's going to involve things like meditation, consciously working to both acknowledge your urges, and to cater to them in creative ways.

We can employ alternatives to satisfy our biological urges, but we might also revisit the question of whether there's a way to conduct a biomarriage with a real flesh-n-blood human being minus the gynocentrism – think of it as a biofriendship based on the more essential facts of human being. I'd like to think that's possible, if not now then sometime in the future.

[image]
Chimpanzees regularly kiss and groom each other as part of an instinctual process of bonding

Feature image of gynozoms by Phoenix Comicon

How S.E. Cupp, CNN and other media were duped by a hateblogger & his friends

Dean Esmay · 18 May 2015 · Archived copy · Original

Note: This article is also available in Spanish.

Hello. If you're arriving here for the first time from another source, let us start with the basics: there is no boycott of Mad Max Fury Road, or any Hollywood film, by Men's Rights Activists. The "boycott" is a completely fabricated story by a handful of elitists abusing their power in the media–and betraying their fellow journalists while doing it.

So let's get it clear: The story of the MRA boycott of the Hollywood film is false. If you believed it, you were sucked in by a liar. The question is, who's the source of the lie, and why were they lying?

The phony story of the MRA boycott seems to have started over the weekend, and has only picked up steam in the press in the following days, despite multiple people and organizations reaching out to inform the press that the story was false. It appears to have originated from a discredited hate-blogger named David Futrelle, well known for his racist and sexist remarks, as well as his historic child rape apologia.

Carolyn Cox and The Mary Sue have acknowledged the hate-blogger as their source, but have refused further comment on their fake story so far. So has Jenny Kutner of Salon, who appears to now have blocked anyone who asks her about the misreporting.

Jessica Goodman, an ideological feminist (we are told) also repeated the fake story on the Huffington Post. Most fascinating, after being informed that the story is fake, Goodman appears to have merely reworded her headline and clumsily edited her article, although the last we looked it was still contradicting itself and making claims verified to be factually false. Goodman has not apologized, retracted, nor clarified, and has refused comment when asked.

In the meantime, CNN and The Hollywood Reporter then astonishingly picked up the already publicly discredited story, and have since refused to comment despite multiple inquiries.

We begin to suspect that Loren O'Neill has betrayed at least one of her fellow CNN reporters, as the famed S.E. Cupp tweeted the now-debunked story, and when called out on it, denied responsibility and refused further comment when asked.

[image]

Let us be clear: any claim that Men's Rights Activists are in any way boycotting *Mad Max: Fury Road* is misreported at best. If any person in the media tells you of this purported boycott, you need to correct them, and if they refuse to acknowledge the correction, you need to complain to their editors. If they continue to repeat the lie, they are smearing and slandering innocent human rights activists. This is an abuse of power.

So far we've found this fake story metastasizing in multiple places. Matt Kamen and Dave Thier, and Anthony Furey have all run this unsubstantiated and totally debunked story. There is no MRA boycott, almost none of the people being quoted are MRAs, and perhaps most damning of all, none of these media sources chose to reach out to Men's Rights Activists to confirm the story or call anything in it into question.

I'm sorry, ladies and gentlemen, but this is a trust-shattering oversight at best for every one of these reporters–although I hasten to add that at least some of them can regain honor by simply apologizing and printing a clarification. If they care about the truth, they need to get a move on; even our friends in the Spanish-speaking world are picking up the bogus, already-discredited story, and repeating it. Examples include De Bruno Carmelo, Agencias, and 20 Minutos.

This is serious. The early creators of this bogus, debunked story are all running from the story and hiding from comment. Those of you who are in the press who were duped by your fellow journalists owe it to your readers, and your respective publications, to call these other reporters to task for misinforming the public. The mainstream media's reputation is the lowest it has ever been. Is it time, perhaps, for some of you to dig in and recommit to telling the full story to your readers, regardless of who is made unhappy?

And by the way, we are really serious with this question: was anyone paid to put this fake story in the press? If so, who was paid and who did the paying?

Watch for further updates as we see if anyone, at all, in the mainstream media has the guts to report that this story is phony.

Update: An earlier version of this story accused a New York Post writer of repeating the smear campaign, however, we appear to have misidentified him.

Time to end the fatuous shaming

Paul Elam · 18 May 2015 · Archived copy · Original

I used the above feature image for a reason. Pam Grier, now 65, was a regular visitor (and I dare say near permanent resident) of my teenage masturbatory fantasies. Or, as I just informed a couple of fellow MHRAs in one of our Skype sessions, I did not see her movies as "blaxploitation" films. They were just two hours out of my life where the large bucket of popcorn sitting in my lap served two purposes.

Grier wasn't just hot. She was smoldering, with enough natural heat to produce an alternative energy source for, say, the planet.

It causes me to wonder, though, just where Social Justice Worriers™, include among many of their ill-conceived and utterly moronic ideas the notion that some mysterious "male beauty standard" is out their poisoning the minds of women, causing destruction to their otherwise intact sense of self-esteem and even driving some to starve themselves to death trying to get skinny enough to feel attractive.

That standard, say many of the professional, toothless Worriers, is used to drive women to buy clothing, cosmetics and even surgery that they really don't want. And of course we know the average woman had no investment at all in her physical attractiveness until COSMO and Redbook started publishing.

The men behind the curtain at those publications and others like it told all women they needed to look like Twiggy, and of course, women, being the mindless, servile creatures that they are, obeyed. Well, except for the huge number of women who are now more obese than at any time in human history.

[image]
Hint. Either go on a diet or start shopping for clothes at Omar the Tentmaker.
That is not a digression from the topic, as we now see popularized use in the Social Justice Worrier lexicon of terms like "fat shaming," and "fat acceptance." That is shorthand for learn to love coronary artery disease, diabetes and sexual rejection. Such trends — and the statistics — still stand in contrast to the assumption that we are shaming and manipulating women into becoming human stick figures.

Of course, the feminist solution is to take stupidly conceived problems and respond to them with even stupider proposed solutions, like "fat acceptance."

I won't bore you with an unneeded rehash on the science of human physical attraction (waist-to-hip ratio). For those interested, you can read a decent enough summary here:

http://www.livescience.com/7023-rules-attraction-game-love.html

Save the science for later, as it is scarcely useful in addressing feminist ideas, being just another artifact of patriarchal oppression.

For now, let's stick with anecdotal reality. It is not any more useful to Feminist Worriers, since "anecdotal reality" still contains the word reality, but at least it can be demonstrated pictorially, which gives them a fighting chance at understanding. Please take note of the following images:

This is just a small handful of some of the most famous sex bombs in media history. As always, there will be some complaints from the peanut gallery. Why did you leave out Kate Upton? What about Selma Hayek? And where, for Pete's sake, is Apollonia?

Sorry, but write your own article. While all these non-imaged women score high on the scorch meter, I had the pleasure of personal choice here, even if some of my choices were bona fide femtard throwaways, e.g. Beyoncé. Even stupid can be hot, and some would be even hotter if they were too stupid to talk.

Now, that actually was a digression. Allow me to put the rails back on the track.

The point here is that throughout history, bigger, meatier more buxom and Rubenesque women have always captured the libido of a majority of men. As long as the proportions were even close to correct, and as long as the brain did not come addled with too much stupid, they resulted in perfectly acceptable sexual specimens.

Let's revert back to imagery for feminist readers:

[image]

Now, to the core of the issue, and with full disclosure. I am not fat shaming here. Truth is, I am 50 (probably closer to 60) pounds overweight myself. Fortunately I have learned how not to crawl under the bed and cry hysterically whenever someone mentions that I would be healthier if I lost weight.

First, even if I tried, I would not fit under the bed. Too damned fat for that. Second, it is a stupid, emotionally feeble response to hearing facts, thus the special tools provided in this article for feminists.

I type with my laptop, in my, uh, lap. I figure when I can no longer see the keyboard I will cut back on the linguine. Till then, I accept my extra weight, and don't give a flying tosh what the rest of the world thinks about it.

I am here, however, to do some stupid shaming. Like stupid to the level that people reach when they decide that what you are sexually attracted to is a political choice, not a biological one. These are people who think there is something wrong with you if cellulite and triple chins don't give you a boner.

[image]
"Nice body!" said Joseph Goebbels
No matter how hard you try, you can't push people in that kind of direction. Take the once super, super, SUPER model Twiggy as an example.

She was becoming huge (in terms of popularity) about the time I started figuring out what to do with a hard on in the bathroom, but I never rubbed one out thinking about her.

Why? Because Twiggy was not a woman. She was a coat hanger who occasionally had a piece of lettuce and a sip of water. They put millions into pushing her image. She was still less sexy than a number two pencil and far less useful.

The point here is that no one, not even with the help of attraction theory research, can dictate what anyone will be attracted to. Ask any cab driver trying to date a female surgeon, even one that looks like Jacklyn Friedman.

Some men really are turned on by very large women. Some are indeed turned on by women who look like they spent the summer in a concentration camp. To each his own, as they say, and there is not a person on earth who can rightfully judge it.

Just as true is the fact that no matter what you do, you can't make someone attracted to things that repulse them. If you don't like your body, then change it. If you weigh "too much" lose weight. If you don't weigh "enough" put some on. For for the freaking love of god quit trying to infect the world with the infantile idea that you have a right to turn them on. You don't. The entire planet has a right to throw up in their mouth a little at the very sight of you.

Oh, and if you really want to know the source of all the fembot outrage at hot bodies, I can offer the precise answer to that, pictorially.

[image]

Deal with it.

Mad Max: MLK Blvd

Mumia Ali · 19 May 2015 · Archived copy · Original

"I'm just here for the gasoline."
-Mad Max

It's been observed that the movies that generate the most buzz are usually the ones that tend to be the more successful of the lot, and this year's "Mad Max: Fury Road" is no exception. It's been three decades since a Mad Max film has hit the silver screen, and this time around the titular character, played by Tom Hardy, shares significant screen time with "Imperator Furiosa", portrayed by native South African blonde bombshell Charlize Theron. The "Imperator" strikes me as an older, post-apocalyptic Tank Girl type – you know what I mean, gals who can kick copious amounts of male butt this way and that. Just like the guys.

This was the main point Return of Kings contributor and Youtube personality Aaron Clarey, aka Captain Capitalism, makes in his recent column on the matter; he argues that the Mad Max franchise, which was originally about a lone law man trying to uphold what little law is left in a barren dystopic wasteland, has now fallen prey to the PC police, too – and urges all red-blooded, right thinking men everywhere, to boycott the movie.

Clarey's article, struck a very tender nerve in the Cathedral Media – it quickly gained traction and was soon being bemoaned by feminists left, right and center, as yet another example of the banality (and, of course, misogyny) of the Men's Rights Crowd, even though Mr. Clarey doesn't identify as an MRA and in fact, like ROK's proprietor RooshV himself, has had some choice words for the androcentric activists. Nevertheless, Clarey has put himself squarely into the crosshairs of the Social Justice Warriors, who seem to be out for blood.

What else is new?

I honestly don't see what the big deal was about Clarey's remarks; I mean, is it really that big a state secret that Hollywood has been about "messaging" of varying stripes, like, forever? To me, "Furiosa" has antecedents in the Sci-Fi genre going back to at least 1979's Ellen Ripley in "Alien", and both Sir Ridley Scott and James Cameron went on record in stating they specifically wanted to feature a "kickass" lady leading the franchise, as a direct statement on the feminism of the era. Cameron also directed The Terminator, which made Linda Hamilton's shrinking violet of a character in the first film, into a ripped one-chick army in the sequel, Terminator: Judgment Day. Since then, "powerful females" have featured prominently in one form or another , in just about every Terminator sequel since. Even more to the point, the last Mad Max film, "Beyond Thunderdome", had the Mel Gibson-version Max playing opposite the Amazonian leader of Bartertown, the shrewdly intelligent and gutsy Aunty Entity, portrayed by the immortal Tina Turner.

So, this notion that Clarey shines a spotlight on, that Hollywood has been a dissimentator of feminist ideas, if not agendas, is by no means anything new.

Nor is "messaging" by Hollywood and the rest of the entertainment machine in any way limited to White Girls Kicking Butt – as a Black man, I deeply appreciated the messaging of such films as "To Sir, With Love", "Guess Who's Coming To Dinner?" and "In The Heat Of The Night", all starring Sir Sidney Poitier, showing that African Americans could be graceful under pressure and in the face of often unremitting and dehumanizing bigotry and hatred.

Nevertheless, critics of the messaging machine that is PC-addled Hollywood have made a legitimate point, too: that there can be seriously unintended consequences by fiddling around with the boundaries of where reality ends and fantasy begins, and vice-versa.

It may be an old saw at this point, but the simple truth of it is that I done lost count as to how many younger brothers honestly think they're going to be the next Tony Montana or Nino Brown – the point that both of these men were tragic figures is utterly lost on this crowd, who look up to both as characters to emulate and lionize, not to

pity and avoid.

So too, have I seen quite a few ladies, in my neck of the American woods, who honestly think they have a bit of Sarah Connor, Ellen Ripley or Imperator Furiosa in them.

And that's when reality comes crashing in.

The problem I have with this current tempest in a teapot isn't that Clarey doesn't have a point – he obviously does – but with what I've been observing for quite some time about these kinds of "discussions" in the larger (read: whiter) culture: no disrespect to my white readers, but honestly, from my vantage point here in Black America, it feels like a lot of the issues that are argued about along sexual politics lines among white folks feels very arid and academic, abstract in a way that seems remote to me. Take, for example, this very discussion about Mad Max – a film about how society's institutions and orderly functions have utterly collapsed, and how one guy is trying to hold what little society there is left together. Add to that the notion that there are women who think they can hold their own against maurading bandits of the most blood-thirsty types, and to my mind, the film should have been called "Mad Max: MLK Blvd", because that is the reality of modern-day, inner city/urban Black America.

Indeed, word on the wires is that acclaimed director Spike Lee is working on a film to be called "Chiraq" – which is what black Chicagoan's call their hometown, implying that it has become a war zone (with more dead than all the US military casualties in Afghanistan – think on that for a moment). Lee's most recent effort was the recounting of the Hurricane Katrina disaster, where the world caught a glimpse of societal order breaking down and total anarchy reigning in New Orleans.

Whether it be due to acts of God or gradual societal decay, *the point is that modern-day Black America definitely has a dystopian feel to it* – Baltimore, the setting of the fictional series "The Wire" can be included here as well. Mad Max could feel at home in any of these settings – the only difference being, that the cast, in the main, would be Black.

And in these enviroments – as we saw recently with Baltimore Baby Mama of The Year, Ms. Toya Graham – there really IS a meme out there among Black women that holds that they can be just as kick-butt as any Black man. Spend a bit of time watching YouTube (I highly recommend in particular, Tommy Sotomayor's "Beastie Channel" and Colin Flaherty's "White Girl Bleed A Lot" channel) along with any random sampling of World Star Hip Hop to see the mind-numbing evidence for yourself: feral girls, women and even elderly birds, tearing into each other and the occasional guy with abandon. I say "occasional" because for the most part, when a Black woman steps to a Black man, the results are almost always bone-crushingly brutal for the Sista in question – as the infamous uppercut-throwing bus driver incident out in Cleveland, OH, clearly showed.

I have always argued that modern-day Black America, which is a de facto and increasingly becoming a de jure Matriarchy – as Baltimore demonstrates – is indeed the culmination of half a century's worth of "messaging" on the part of white feminists and their allies in the academia, media and yes, entertainment industries, along with law makers and the like. All of the major goals that white feminists have fought for, can be seen in extremis in Black America today – and it is not at all pretty. Every weekday at 3pm, is like experiencing Dawn of the Planet of the Park Apes all over again, as the feral spawn of Baby Mamas like Toya Graham, are unleashed onto what is left of civil Black society (read: when public schools let out) and all Hell breaks loose in Black American streets. Hordes of such kids are right in the middle of the streets, fighting up a storm – almost always girls – to the point where it takes a combined effort by school and city cops, NTAs and teachers, to reign the anarchy in.

Which usually fails.

And that brings us round robin as to why I do what I do – because I think it is important for the world to see, the realities of A Woman's Nation on the ground. And that would mean, Black America. All of the lofty ideals, take a pernicious turn there, with scores of its denizens paying a powerful price. As I've said before, and it bears repeating now, ANYWHERE you see Baby Mamaism, which is the daughter of White Feminism, reigning in a society, there too shall you find pestilence, anarchy, dysfunction, violence, filth and Big Man Breeding (the current Mad Max film

centers on the five-lady harem of Immortan Joe, the major villian). It may be a bit too “racist” for my colleague Clarey or indeed, anyone else in the largely White Manosphere to say, but I have no problem in the least saying that inner-city, urban Black America has truly devolved into a Law of the Jungle – again, as Baltimore has recently shown us.

I guess that’s why I’ve always been such a huge fan of Sci-Fi, particularly of the dystopian variety, like Mad Max or Robocop or Judge Dredd – because I could relate to the themes these films portray onscreen; after all, they weren’t that far off from my day to day reality as a Black man trying to hold it together in an increasingly falling apart Black America. While my white colleagues continue to do battle with largely white detractors on the (white) feminist side of the aisle, I must continue to deal with the in-your-face reality of anarchy that white feminist agendas have wrought on me and mine.

“Mad Max”, c’est moi.

Recommended Reading: Mo’Nique Proves That “Diva Culture” Is Ruinous To Black Women

An Open Letter to Dr. Daniel Papp

Sage Gerard (Victor Zen) · 19 May 2015 · Archived copy · Original

Dr. Daniel Papp graduated Dartmouth College with a bachelor's degree in International Affairs in 1969, and then a Ph.D. in the same field from the University of Miami in 1973. He now serves as the President of Kennesaw State University (KSU).

https://www.youtube.com/watch?v=65ZUl4bIBD8

Dr. Papp,

You are no doubt aware of Abby Dawson's conduct towards Kevin Bruce, and the surrounding controversy now branded with the hashtag #ItsBiggerThanKSU. As someone who has experienced similar treatment by faculty members, I find it is necessary to voice my disappointment with Kennesaw State University.

Between the experiences of Kevin Bruce, myself, and other students who experienced hardships with faculty, it appears that KSU is not responsive to student interests unless it improves their image.

After being unjustly accused of harassment for writing a single email to a professor, and then watching Abby Dawson bully Kevin Bruce, I closed my eyes and wished more than anything else that KSU would learn that a harassment accusation can itself be a form of harassment. Threatening to call the police on a student is a means of *abusing* that student. Your students need to trust that KSU will care about their ability to peacefully pursue academic achievement. and they can't do that so long as bullies on campus can use a dial pad as a weapon with impunity.

We don't deserve to live in real fear of the cops and lawyers that watch over this campus because a few faculty members decide to live in fake fear of students.

Zen Men is now publicly encouraging students to videotape every confrontation with faculty members within parameters deemed reasonable by applicable laws. As the hashtag states, this is bigger than KSU, and it's certainly bigger than poor advising. Please understand that more reckless accusations by faculty make KSU look worse, if not totally negligent. We need to hold more staff members accountable for their behavior, and we are willing to resist threats to our well-being.

Your students prepared a list of demands based on this sentiment:

[image]
Demands released by disgruntled KSU students
The list goes in the right direction, but it is missing an item that I would like to propose: Draft a new policy establishing when one can call campus security in a *non-emergency*. One grows tired of watching people run to the cops instead of solving their own problems with discussion and cooperation. We need to make it harder to call the cops over non-issues, especially if an accused student does not behave in a way that warrants police intervention.

I volunteered to release all of documentation in my possession surrounding KSU to the media, and I have asked the staff of *A Voice for Men* to republish some old articles demonstrating flaws in KSU's programs and procedures. I ask the public to watch KSU's response carefully, because we don't want any more hand-waving when discussing our education.

Anyone can call KSU police with any complaint, and with easy access comes easy misuse. We should not have to ask, but please exercise your executive powers to prevent faculty from unjustly intimidating students with unwarranted threats of police intervention.

I would applaud KSU's decision to place Dawson on administrative leave, but given my own experience with abusive faculty and a corresponding lack of closure, is hard to know if KSU is fully sincere in its commitment to the students in assisting Kevin Bruce. We only want KSU to respect its students, and there is no respect where

faculty will gleefully initiate force by proxy on a hair-trigger.

Disciplining Dawson is not enough. You still have other faculty who behave in this same manner, so we need you to take proactive measures to end further abuse of police resources and counteract the developing culture of fear, animosity and presumption poisoning our campus. Knowing that the student body is now mobilizing, it is my hope that you and all under you govern yourselves not just according to policy, but also to context.

KSU is trying to evolve beyond its reputation as a commuter school as one of the nations 50 largest universities in the United States, but over the past couple of years it has fallen under controversy for the sole reason that manipulative bullies are on payroll. The fact that Kevin Bruce faced Dawson under the circumstances is bad enough, but similar situations happened before, and does not bode well for our trust in KSU.

I ask, as one of your students, to lead us into the future of education away from this dystopian nightmare.

Sincerely,

Sage Gerard

[image]

This post originally appeared on ZenMen.org.

Mad Max Fury Road: A real Men's Rights Activist's review

Redd Fields · 19 May 2015 · Archived copy · Original

Note: This article is also available in Spanish.

So as I was watching this film I came to two conclusions. First Aaron Clarey at Return of Kings *(once again we note, Clarey is not an MRA and Return of Kings is a noted anti-MRA site–eds)* didn't watch the film before he blasted it. Secondly, this is NOT a feminist film.

This film starts with Mad Max being chased down, beaten and shaved, tattooed like an animal, and turned into a living blood bank. Every single person in this society but the leaders are treated as property and animals. In the post apocalyptic world the ladies with large girth and buxom breasts are treated literally as cows. They are milked. The beautiful women are treated as "breeders" and are the subject of the main villain Immortan Joe's desires and the reason for this 2 hour car chase. Lets be clear here, this is NOT a misogynistic society. They do not hate or have disdain for women in this society, women are treated as objects and are **insanely valuable**. Abuse isn't always misogynistic.

In contrast men are valued for two things, either hard labor grunts, or warriors expected to sacrifice themselves spray painted on the face with silver paint awaiting their rebirth in a post apocalyptic Valhalla. Both main roles for men are as disposable objects–with the exception of the "blood bags." They either live their lives working themselves to death, or die on the road in a futile attempt for redemption in hopes their miserable existence will give them a glorious second life in paradise. Make no mistake, this film highlights *misandry*, not misogyny in society. Ironically, it seems, George Miller did this on accident in his attempt to make a supposed "feminist" film.

Back to Max. With his back freshly tattooed and hanging from a bird styled cage having his blood drained for Nux's benefit, Furiosa leaves to fill her tanker with gasoline. With her "breeder" cargo secretly stowed away in the tanker she soon veers off the road to the refinery and sets in motion the most epic car chase ever captured on film. With her treachery exposed Immortan Joe races to his harem locked in a chamber behind a vault door to find it emptied of his prized "breeders." Littered throughout the chamber are messages like "Our babies will not be warlords" and "we are not objects" written in white paint. These women are pissed, and rightfully so.

With that, the chase is on. A very weak Nux vies for the top spot in the chase strapping his "blood bag" Max to the front of his car with a direct IV feeding into his arm. Max is valued for his O negative blood, a prized commodity, with Nux being expected to literally suicide himself for the greater good. What ensues is nothing short of remarkable. Decked out steampunk styled cars pile up one after an other in an amazing car chase that includes, I kid you not, a car with a live musician on the roof playing guitar in front of about a dozen speakers. Normally this wouldn't work but Miller sells this cartoonish monstrosity with ease. Absolutely wonderful addition to the film. Max eventually escapes his plight on the front of his car during a sandstorm and ends up on Furiosa's truck in her mad rush for the "Green Place" and the "Good Mothers." By the time they find the "Good Mothers" Nux has switched sides as he falls for one of the "breeders." Human nature prevails in this film, and when given the chance the two main male characters of Nux and Max both fall into their hyper-masculinized characteristics of the male protective instincts.

Here's where Miller's supposed feminist vision falls to absolute pieces. This matriarchy of the Good Mothers have been getting raided by many parties looking for women and resources, and they have killed every single man they could in their paranoia irrespective of their character or intentions. #killallmen anyone? In their absolute paranoia they have failed to increase their numbers by procreation (every man they see they kill on sight), and failed to secure any male protection making them incredibly vulnerable. Now feminists will contend they do just fine, but when Furiosa is surprised to not see dozens of women, if not hundreds, we come to one inevitable conclusion. True matriarchies either destroy themselves, or are subject to the whims of conquerors. Either way, like this feminist utopia, true matriarchies die due to their own paranoid delusions. This single scene does more to hurt feminism and its goals of matriarchal domination than any scene in the history of cinema. This all from a supposedly feminist

film.

The entire crew turns around and heads back to liberate the now undefended citadel, and restore hope to the people starving and dying of thirst. This is a wonderful film about restoring justice to the downtrodden and oppressed. This is a film about the humanity of both genders, the desire for love and compassion. This is a film about the deposition of tyrants and the liberation of the hopeless.

The landscapes are breathtaking. The filmmaking is second to none. Despite being the purest action film I've ever seen, and I'm a total film junkie, the characters are fully flushed out. Character development isn't lacking; these people seem real. This is exactly like a Michael Bay film should be but aren't. This film celebrates masculinity, it celebrates femininity.

This isn't a feminist film. This is a humanist film.

George Miller may have created one of a long line of films that ultimately bring the human race together instead of tearing it apart, despite Eve Ensler's best efforts.

4/4 Stars.

WTF is the deal with Emma Sulkowicz & #FakeRape?

AVfM Video Source · 20 May 2015 · Archived copy · Original

We do not know who these people are though we have our suspicions and all we can say is we seriously wish them well. Except they may be too kind to Emma Sulcowicz, and they don't seem to have saved energy for the scumbags who made her famous. We suggest posters for them as well.

We also salute Mundane Matt for being the first serious news source we've seen, so far, that's covered the ridiculous nonexistent MRA boycott correctly.

A salute to Robin Williams

AVfM Video Source · 20 May 2015 · Archived copy · Original

What did they really do to Robin Williams?

You may want to subscribe to Redonkulas.com.

Amanda McCracken: virgin, chameleon or just plain phoney?

Jim Muldoon · 20 May 2015 · Archived copy · Original

This is a strange old world, and with some 7 billion human being running around at the same time, I guess that there really will be all kinds of people with strange beliefs and behaviours. However, while many things are possible, there are some stories that just send the bull'o'meter well past 11 on the scale of 1-10.

Amanda McCracken tells such a tall tale for Al-Jazeera America. The piece is called "Are we entitled to sex?" with a subtitle of "My celibacy put me in the crosshairs of men's rights activists and feminists alike".

Personally, I have always insisted on completing the feminist refrain of "her body, her choice," with "her problem," and I certainly view McCracken's celibacy as being her own business (and please, no jokes about renaming her Amanda "Won't Fill" McCracken).

However, the question is about entitlement to sex. McCracken is certainly entitled to her celibacy. But, if she wants to end it, surely she needs the willing, enthusiastic, signed by three lawyers, consent from her prospective paramour. I know it's not real consent, because nothing ever is for feminists, but surely the guy gets some say, doesn't he?

She insists this decision to keep her lady gap unfilled is controversial. In fact, according to her own website, she has had several essays published by mainstream outlets, and all of them have one topic: her virginity. It seems she has made a dogged attempt to ensure it's controversial. The reason she gives for this OMG choice is that it was based on her "religious principles". It is this phrase, as I read her drivel, that keeps coming up like reflux after sixteen pickled eggs.

And let me say this before I go any further: this is not an attack on truly religious people. Many good folks live quietly by a faith which requires them to stick by certain principles. For the most part they abide by such rules. Where they might fail, it is usually because they are human, and not because they are hypocrites. And they have every right to pursue those goals for themselves.

But McCracken seems to lack the many traits that normally come with such good, honest, decent people.

There are men and women who do remain celibate on religious grounds. But, celibacy is only ever a part of that picture. Usually it means that their selection criteria is limited to those who are similarly serious about that particular religion and want to raise their children according to their faith. Typically there are many do's and don'ts that they abide by, and they require those same rules to be paramount for their prospective partner. "No sex before saying I do" is only one of them.

Another feature of the devout is that they talk like the devout. They tend to couch their rationale in reference to their deities, spiritual leaders and holy books. In another article, When True Love Keeps Waiting, in Christianity Today, McCracken tells the Christian Women, Cultural Comment section that she is 37 and still hanging in there on a commitment she made at her local church at age 15 by taking the "True Love Waits" vow. So, we can deduce that McCracken's purported faith is Christian at least.

But, in Aljazeera America, there is no talk of the teachings of Jesus, any of her Pastor's services, or any particular section of the Bible. McCracken instead refers to Science. She informs us that women "release higher levels of the relationship bonding neurochemical oxytocin than men during sexual activity." (Ironically, or stupidly if you prefer, she tries to make a point about relationships whilst linking to a study about chemicals released during masturbation.)

Now, oxytocin is associated with uterus contractions during labour and breastfeeding, and helps the mother bond with the child, so perhaps it's not so surprising that women have more of it. But what is the issue, here? Is the man of her dreams required to share her "spiritually sacred" beliefs, or does he just need a jar of oxytocin in his pocket?

McCracken then talks about an article that she wrote for the New York Times called "Does my virginity have a

shelf life?" We'll come back to the contents of this later, but for now let's just consider the responses to this article that lead her to conclude that:

"Feminists and misogynists both say that if you aren't having sex, there's something wrong with you: You're not playing for the team."

I'm not going to investigate the Sacred Babble of feminists and what they may or may not say about McCracken's virginity, but I do note that men's rights activists have mysteriously morphed into misogynists. What's worse are the actual statements that lead her to conclude that men's rights activists are against her:

"I received a variety of messages from men suggesting [my virginity] did indeed have an expiration date. I was told I was selfish for not having sex with men I dated and that I am a mean tease for being intimate with men, but not having sex with them. One man even said, 'You need to learn how to give more than you receive.'"

The next line says, "Equally vicious were the e-mails from my fellow feminists… By abstaining, they said I was relenting to pressures set up by a patriarchal society."

How anyone could conclude the comments from the men as "vicious" is beyond me. But, now we are to believe that the pious woman saving herself for Mr Right as the Good Lord intended is also a feminist who can live her life independently from any man (except, should she find him, the One True Love).

Even more of a stretch: the men who were telling her to have sex are somehow part of the "patriarchal society" that pressures women to not have sex. Note also that the messages are from "men". How did she know they were men's rights activists?

The answer, of course, is Elliott Rodger.

Surprised?

With sentences too illogical to parse, she uses a bizarre ritual of word association that take us from her, a willing celibate, to "incels" (involuntary celibates), which then leads us to men for whom, "the 'truth' lies in getting laid, no matter the consequences." Rodger is apparently a hero to these men, and his "initials have become permanent glossary entries on men's rights activism (MRA) websites."

His initials? Glossary?

The men who whose ultimate goal is to get laid celebrate a man who didn't?

It will come as no surprise, dear reader, that we are then led to the film "Bridesmaids". I know, you were wondering why I hadn't already made the connection to this culturally iconic moment in Western Civilisation.

It is, of course, that unforgettable moment where a woman calls "a casual hook-up buddy" for a lift, because her car had broken down. McCracken complains that the buddy lives up to his name by asking for a casual hook-up:

"It's an expectation we see in movies over and over: men putting in a certain amount of time with a woman and expecting sex as a reward."

I need to point out here that she has no problem with the woman expecting the man to help her (a reward), because she had sex with him at some other time. Now there's an expectation we see in real life, never mind the movies, over and over again. Even when the couple are divorced, she still wants her hand in his wallet.

The Moron Display is now fogging up, with steam escaping from the sides. Are casual hook-up buddies "incels"? Or are they "incels" in the times between casual hook-ups? At this present time, both my hands are busy on the keyboard. Does that make me an "incel" right now?

And if we get laid, do we find the "truth"? Or do we find the "truth", and then we get laid? And what are the consequences of finding the "truth"? Herpes?

It is here that we must now turn to the content of McCracken's piece in the New York Times that started it all. This

gets the entire row of stupidity warning lights flashing as the Probability of Reality Gauge flashes an ever falling negative number.

Apparently the Good Lord has no problem with McCracken being naked with her boyfriends, and clearly orgasms are somehow part of the Christian ethic, according to McCracken, as long as there are no penile insertions involved. If only one of those lucky men had a bucket of oxytocin handy, perhaps wedding bells might have rung.

McCracken sets herself up as a martyr for clinging to her "religious principles". So much so that "Being a virgin has become such a part of my identity." This she has achieved, she boasts, by her "self-confidence and ironclad willpower." So it is surprising, to say the least, when she says:

"I've happily taken on a dominatrix role and men have enjoyed it."

What part of her "religious principles" covers that? Is that something in the fine print of the "True Love Waits" vow? Or does whipping, spanking and some verbal abuse not count as True Love, so there's no need to wait?

And, if sainthood is too much of a stretch, what about simply a place history:

"In fact, I might be a candidate for a Guinness World Record: virgin who has come close to having sex the most times."

Now, teenage girls, as they get older, get more and more opportunities to be alone with boys for what used to be called heavy petting. One can understand, as they begin to explore a world of emotions and desires, all new to them, that they are torn between their sexual instincts and their religious beliefs or their parents' warnings. Those girls can talk about getting "close to having sex," without the ring of hypocrisy.

But an adult woman whose "ironclad willpower" is set to maintaining her virginity is constantly going past first, second and third base, but never making the home run?

If you take the time to read McCracken's essays (don't try it alone), you'll find that each one seems to be written by a different woman. The claim to virginity is the same, but the reasoning, the motivations, the problems that come from the decision, and the insights she claims as a result seem to be moulded to suit the publication, rather than any reality.

She is a chameleon. Chaste Virgin for the Christian Times, Raunchy Virgin for the New York Times, and MRA Butt-Kicking Feminist Virgin With A Faith for Aljazeera America and a bit of all of the above for The Feminist Virgin in Elle Magazine (see her website for the pdf).

Throughout, McCracken claims that her problem with the men in her life was that they all had a problem with commitment.

But, which McCracken would they commit to? The virgin, pure as fresh snow, as she clings to her faith in a world of unbelievers? The sophisticated, scientific feminist scathingly critical of the seedy world of misogynistic men and their web-sites, yet defying the sisterhood to keep her virginity? The sexually liberated dominatrix who is into anything, except the main event? Or, some bizarre, ever changing mix of all three?

Any man who could commit to that would need commitment – of the mental institution variety.

But is any of it true? The virgin status? The religious faith? The hypersexual sexless affairs? The angst? The constant criticism from others? Any of it?

The only thing I would buy is her claim to be a feminist, because she certainly is an Adept of The Sacred Babble. Everything else requires verification from an independent source.

I cringe at the thought of the inevitable sequel, which would be some Reality TV series where 20 male contestants vie for the right to her precious gift. In my mind, each week would see a contestant being kicked out for failing a test. For example, they might be asked to engage McCracken in a conversation for 10 minutes where she is not the topic.

The first loser gets a prize of $19 million. Each week, as contestants are eliminated one by one, the prize goes down $1 million at a time. The last surviving candidate gets no money at all, but gets to take McCracken home for a night of “I don’t know if I’m ready yet.”

The title is: How Gullible Can You Get?

Do You Mind If I Write A Post?

Frank Lin · 20 May 2015 · Archived copy · Original

Hello reader.

I'm sorry. I forgot to ask first. Do you mind if I say hello?

Very good then, hello. I'd like to share a few ideas with you but first I'd like to ask if I can write the topic sentence. I can? Thanks! Hold on, just a few more questions. It's a twelve word sentence. Do you mind a twelve word sentence? Is that OK? Also, there's a swear word. Do you mind if I type a swear word? You don't? Great! Wait, hold on. One more thing. It's in English. Do you mind the fact that its in English? You don't? Awesome sauce!

OK, here's the sentence: stopping after every discrete action to obtain consent is annoying as hell.

Now, do you mind if I also include a follow-up remark to that as well? Are you sure? You're not drunk, are you? High? Distressed? Triggered? Suffering from deeply embedded Stockholm Syndrome? Well, there's really no way for me to know that your consent is valid, since we're on opposite sides of an internet connection. So I'm taking a pretty big risk here. I'm like the James Bond of consensual blogging. Shaken, not triggered.

Anyway, here's my follow-up remark: if this turns you off reading, imagine how much it will turn you off sex.

Think I'm being academic? Far from it! Now, not only coming to a campus to you, but, eventually, everywhere! Here let me – oh, wait! I forgot to ask. Do you mind if I quote someone? I know, I know, I'm bringing in a third party. Kinky, eh? Well, let me sell you on it: his sentences are long and his thoughts are deeply penetrating. Are you ready? Is that a yes? Is it? I CAN'T HEAR YOU! WHO'S YOUR WRITER?!? WHO'S YOUR WRITER?!?

I can't take that confused look on your face as consent. Nor your smirking. Nor your obvious willingness to continue reading. Nope. I need your expressed, verbal consent. Since we're on the internet, please register it in the comment section below.

Ah, OK. There it is. Yeah, you wanna see that quote, don't you? You wanna see how hard the grammar gets. You verbvert, you! I bet you've got a filthy, dirty keyboard. Don't worry, I'm going to make you (consensually, of course) clean it up. Anyway, I can see you kind of nodding now. Is that a yes? Because body language doesn't count anymore. All hail the post-intimacy society!

OK, you finally said yes: here's Pierce Harlan over at Community of The Wrongly Accused (you should definitely read the full article) explaining why what's going on over at the American Law Institute is such a big deal:

> The American Law Institute is the most important and most prestigious organization of legal scholars and prominent attorneys in the United States. The ALI drafts model laws that become statutes and Restatements of the Law that are widely cited as authority in judicial opinions.

Pierce Harlan foresaw the danger of the "Dear Colleague" Letter years ago, and how it would lead to the flood of false rape accusations on college campuses we have today. Oh, crap! That was an entire follow-up sentence without prior consent. I'm so sorry. Please forgive me! Please forgive me! I just started typing and actually enjoying myself and I forgot mid-flow to stop all the action and check in with you – verbally, of course, because that's all that matters anymore. So now I'm a rapist. My college career is ruined! They'll never let me write a snarky article again. What's that? You won't tell anyone as long as I do everything you say (including sex on demand) and never break up with you? Well… err… I guess that's fair. It's not like I really have a choice if I want to graduate without getting my name dragged through the mud. Go rape culture awareness!

Whew! Thanks for being so forgiving. You really let me off easy on that one. Now, do you mind if I include another quote? This one's a little longer. Actually, its quite a bit longer. Like, almost twice as long. Do you think you can handle that? Is this what you want? Are you sure? Say yes. Out loud. Louder. LOUDER SO THAT THE

RESIDENT ASSISTANTS CAN HEAR!!!

Very good. You consent. Thank you. Here's the other quote:

> The proposed revision to the Model Penal Code would turn a young man on a date into a criminal if he timidly reaches out to hold his date's hand without her prior positive agreement. (Because the proposed revision is written in gender neutral terms, theoretically, the *young woman* would be guilty if *she* initiated the contact, but in a society where gender roles are largely defined by pursuer and "hard to get," and where male complaints of sexual assault are hardly ever reported and even less likely to be believed, this proposed law is intended to punish, and change, traditional *male* behavior.)

OK, now last time I forget to ask permission before writing a follow-up comment. You own me now, and I've learned from my mistake. May I make a follow-up comment?

No?

OK.

MGTOW: Awakened while married

AVfM Video Source · 21 May 2015 · Archived copy · Original

Some men swallow the Red Pill long after first getting married, but according to YouTuber 'TFM' that doesn't mean they can walk away from marriages unscathed, nor that they should.

https://youtu.be/84ya7v5bPLk

You can subscribe to TFM's channel here

Another Clementine Whine

Mark Dent · 21 May 2015 · Archived copy · Original

The name Clementine Ford is synonymous with hatred, bigotry and hypocrisy. I hold this woman in utter contempt. Her latest article on women's netball (a very popular game played here in Australia) is a delicious demonstration of the bigotry this woman unashamedly promotes.

During the past thirty years, many areas of our society which were once seen as the sole domain of men have been infiltrated and opened up to women. This has been demanded by feminists and any reluctance to allow females to participate in these areas has been branded misogynistic and a sign of the wish to see women excluded and subjugated. Of course, like women, some men like to be in the company of their own gender at times, but this natural inclination is considered hate filled and oppressive in men. Yet the notion of the girls getting together and excluding men is seen as fair , proper and entirely understandable.

The once male only Scout movement is now open to girls and has been for some time. Funnily enough, the Girl Guides, which was always considered to be the female equivalent of the Scout movement, is still exclusively for females. No-one appears to be upset by this incredible double standard.

We have had swimming pools and gyms promoting certain hours in which only female members are permitted to attend.

In Australia, our most popular sport is AFL or Aussie Rules. There have been constant cries for this competition to become more female friendly and a demand for more women on the boards of individual clubs and at the highest level of administration. Everyone nods solemnly in fierce agreement whenever this push is articulated by an outraged female journalist and a policy is now in place which will see more women involved in all areas of our great game.

A female footy league has grown exponentially and this has been encouraged and supported by the AFL. The AFL believes we will soon have national women's Football League and they are doing all that is within their power to make this become a reality. We will have an all female game played as a curtain raiser before the main game this weekend at the magnificent MCG, a football stadium here in Melbourne.

This infiltration is seen as a good thing by everyone.

This brings me to Clementine Ford's article in today's Melbourne Age.

It is titled: *Why some sports should remain a women's game*

I think that the title says it all. But let's delve more deeply into the inner thoughts of this woman.

Here are her opening lines:

If you're a woman who plays traditionally 'female' sport at a competitive level, you'll probably be familiar with the bittersweet frustration of watching as that sport becomes increasingly popular among male players.

So men "infiltrating" a once all female sport creates a bitter/sweet emotional reaction in Clementine's breast. I don't think the creation of a women's football league has elicited any such bitter/sweet feelings in any part of Clementine's body. That is clearly a just and long overdue move which should be applauded by all fair-minded and right thinking people. As far as I know this is exactly how men have reacted to the women's league. They have embraced the development of a women's league.

Clementine points out that:

Netball Australia CEO Kate Palmer thinks elite netball would be shooting itself in the foot if it started to promote the men's game. She says:

"There simply are not the same opportunities for women in sport and across our society as there are for men. I think

it's wonderful that we are the only sport that is run by women for women. But also being a women's game is what makes us a unique product, and I think that if we open the elite game up to men then we will lose our product differentiation."

So the netball CEO thinks it is wonderful to have a sport run exclusively by women for women and that opening the elite game up to men means they will lose their "product differentiation." This thinking is expressed unapologetically at the very time demands for more women at board level and across all aspects of the AFL is strongly advocated by journalists and the people holding power in the AFL.

Ford continues:

Palmer has a point. Although it seems callous and, dare I say it, sexist to discriminate against men in a female dominated field, the fact is that women's sport is not accorded the same respect and funding opportunities as the majority of highly publicised men's sport (or, as it appears to be known as in Australia, just 'sport'). Women are routinely expected to listen to condescending explanations about how 'boring' it is to watch them attempt anything physical, not to mention the more insidious arguments that position female athletes as weaker than and therefore somehow less than their male counterparts.

Clementine in no way attempts to explain why women's sport is not accorded the same respect and funding opportunities as men's sport. Could it be that the answer is one that she finds too disturbing to confront?

Clementine concedes she is being sexist, but excuses her blatant gender bigotry and justifies her prejudice by pointing out the fact that many people (unfairly) see women's sport as being "boring" to watch and female athletes as weaker, somehow less than their male counterparts. This is breathtaking in its idiocy for in the very next lines she confesses to holding those very same beliefs! She is afraid people will find the male version of these sports superior and more explosive. Why would this happen other than for the uncomfortable fact that men's sports *are* superior and more explosive?

She writes:

Yet like netball, roller derby is also dealing with an increase in popularity among male players. More and more men's leagues are popping up, which is a fantastic tribute to the sport in theory but which practically can cause some concern for the women's leagues that struggle to source funding and attention. If men's derby suddenly becomes recognised as either a novelty or a superior, more explosive version of the original, what effect will that have on the people who have put their blood, sweat and tears into establishing the sport in the first place?

It numbs the brain doesn't it?

Clementine is in no way concerned about the fact that men have poured their blood, sweat and tears into establishing the much loved game of Australian Rules football or that this is in any way an argument to stop the female infiltration of our great game. She believes the inclusion of women can only lead to better outcomes. Yet she has no such beliefs when it comes to men entering a once female dominated environment.

She knows that women cannot compete with men. Her fear is that funding and media coverage will be diverted from the female game and focus on the men. This fear is justified, because men and women prefer to watch men perform in any sport, with the exception perhaps, of gymnastics.

So her argument boils down to "keep men out of our games because they play them too well and make us look bad!"

I wrote about this female double standard in an article titled, *When Ladies Rule.* I wrote then that I have never heard a complaint about the incredibly lopsided playing field when it comes to the world of modelling. I am sure Clementine believes that the far greater coverage and funding of female models is right and proper.

Here we have a perfect opportunity for Clem and all her girlfriends to prove to all of the cynics out there that women can not only compete with men but actually show their superiority by drawing bigger crowds, more tv

coverage and more funding than their male counterparts.

Perhaps she could explain why the AFL has no fear that women's involvement in football will divert funds and media attention from the men's game. These issues are not decided by sexism or prejudice, but money. If women flock to female footy in greater numbers than they attend male footy, would any male journalist who suggested women be excluded from playing the game be supported by Clementine?

When pigs fly.

The Feminist Abyss

Robert Stacey McCain · 21 May 2015 · Archived copy · Original

Note: This article is also available in Romanian.

What do we mean by the word "feminism"? This question has become increasingly crucial to the way that we talk about men, women and sex in the 21st century. Almost everyone claims to accept feminism if they can be permitted to define it in the most commonly accepted understanding of "equality" as basic fairness.

Especially in terms of educational and employment opportunity, no one argues in favor of discrimination against women. Yet this widely accepted idea of feminism, as a concern for equality in the sense of fairness and opportunity, is not the goal of the feminist movement today, nor was this the goal of the movement when it began in the late 1960s. The leaders of the Women's Liberation movement were radicals — many of them were avowed Marxists — who advocated a social revolution to destroy the basic institutions of Western civilization, which they denounced as an oppressive system of male supremacy, often labeled "patriarchy."

Women are oppressed and men are their oppressors, feminists declared, calling for the destruction of this systematic oppression: "Smash patriarchy!"

Feminism confuses many people who do not understand that the movement has a political philosophy — a theory — and that this theory is fundamentally incompatible with human nature. In fact, feminists do not believe there is such a thing as "human nature." They insist instead that all human behavior (especially including sexual behavior) is "socially constructed" and, because feminists believe that the society that constructs our behavior is a male-dominated system which oppresses women, everything that we accept as "human nature" is part of that oppressive system. A feminist blogger explained this in July 2014:

> Radical Feminism is, and has always been a political movement focused on liberating girls and women, those who are born into the sex caste female, from the unnatural, yet universal roles patriarchy has assigned.
>
> Radical Feminism fights to disassemble the subliminal sex role behavior performances that cause female subordination. . . . This is socialized behavior instruction. It's a teaching, a grooming from birth that is false, harmful to our freedom and must stop.

What this blogger described as "the unnatural, yet universal roles patriarchy has assigned" are the characteristics we call masculinity and femininity — the normal traits and behaviors of men and women. Feminists consider these roles "unnatural," both the cause and effect of "female subordination," and their movement can therefore never be satisfied with the simple fairness that most of us think of as "equality." As long as these "universal roles" (masculine men and feminine women) continue to define human existence, feminism has not achieved its objective.

"PIV is always rape, OK?" Mocking laughter greeted this declaration from an anonymous radical feminist blogger who, in December 2013, explained that heterosexual intercourse — PIV being a feminist acronym for "penis-in-vagina" — is "inherently harmful," a manifestation of male supremacy and the patriarchy's violent oppression of women. The same blogger elsewhere declared, "No woman is heterosexual," a statement that seems absurd, except to those who have studied the influential feminist scholars whose theories support such a claim.

Heterosexuality, these authors argue, is never a woman's own free choice, nor is female heterosexuality the result of natural instinct or biological urges. Rather, according to radical theorists whose works are commonly taught in Women's Studies courses at universities everywhere, women who are sexually attracted to men have been indoctrinated — brainwashed by "hetero-grooming" — to believe that male companionship is desirable or necessary to their happiness.

The blogger whose anti-PIV rantings inspired so much laughter ("Was she dropped on her head?") was, in fact, able to cite as sources for her arguments such eminent feminist authors as Mary Daly, Dee Graham and Sheila Jeffreys.

To say that these lesbian feminists are “controversial,” and that their radical views are not shared by the majority of American women who call themselves “feminists,” is by no means a refutation of their arguments.

Those who would attempt to separate “mainstream” feminism from the more radical aspects of its ideology cannot avoid the problem that the faculty and curricula of university Women’s Studies programs — where feminism wields the authority of an official philosophy — are disproportionately dominated by radical lesbians.

This hegemonic influence is not merely manifested in the fact that outspoken lesbian activists are employed as directors and professors in Women’s Studies programs everywhere, but also plainly evident in the textbooks and readings assigned in their classrooms. Even if a moderate heterosexual feminist were to become a Women’s Studies professor, she would find it nearly impossible to assign a textbook that was not crammed with radical anti-male/anti-heterosexual readings from lesbian feminists like Charlotte Bunch, Adrienne Rich, Audre Lorde, Janice Raymond, Judith Butler and others.

It is this radical ideology which drives the feminist “rape culture” discourse that claims (contrary to evidence) women on college campuses are systematically victimized by male sexual violence. University administrations, state legislatures and even the federal government have reacted to these feminist claims, despite data showing that incidents of rape have declined nationwide in the past two decades, and that female college students are actually less likely to be raped than women who don’t attend college. When I covered a “SlutWalk” protest in Washington, D.C. — half-naked women marching to show that the way a woman dresses doesn’t mean she is “asking for it” — I listened to their chants and realized that their message was really about silencing critics of feminism: “Shut up, because rape.”

Feminism is a totalitarian movement that seeks to eliminate opposition by branding critics “misogynists” and “rape apologists” or as Amanda Marcotte called them, “rape truthers.” Attempts to discuss the actual prevalence of rape on college campuses are shouted down by feminist activists, and even after feminist claims are proven false (as when a Rolling Stone story about a “gang rape” at the University of Virginia was exposed as fraudulent), this doesn’t end the militant rhetoric. Why? Because the “rape culture” discourse isn’t about rape, it’s about culture. It is specifically about promoting a campus culture that is hostile to men and hostile to heterosexuality. This anti-male propaganda is intended to inspire in female students an attitude of hatred and suspicion toward male students: Fear and Loathing of the Penis.

Encountering this hateful attitude in feminist blogs, I began researching these radical theories in depth. Studying dozens of books by feminist authors, I encountered many dangerous ideas and theories, some of them so crazy as to provoke laughter. Thus was inspired “McCain’s Law of Feminism.”

There are three kinds of feminism:

> 1. Feminism that is wrong;
> 2. Feminism that is crazy;
> and
> 3. Feminism that is both wrong and crazy.

When in doubt, it’s usually Number Three.

Sarcasm aside, however, it’s no joking matter. Feminists take their ideas very seriously, and their influence in our society — especially among the intellectual elite — means that we cannot afford to laugh them off, no matter how wrong or how crazy their ideas may be. Nor does the wrongness or insanity of their ideas mean that the problems feminists complain about are non-existent. Even if there is no “epidemic” of rape on university campuses, men do rape women, men do harass women, men do cheat and lie and do other bad things that hurt and harm women.

The problem with feminism is that, after more than four decades, the movement has changed society in ways that actually make it more likely that women will suffer these harms. Feminists have successfully attacked basic

institutions — especially marriage and the family — that should provide women protection from many of these harms. Feminists have also attacked cultural norms of morality, and undermined customs of courtesy and decency, fostering a climate where there are no commonly recognized rules to prevent or mediate conflicts between men and women. The destruction of civilized restraints has unleashed savage impulses, so that sexual relations at times approach the "war of all against all" of which Thomas Hobbes once warned.

"The personal is political," Women's Liberation leader Carol Hanisch declared in the 1960s, and this is exactly the problem with the feminist movement. These are desperately unhappy women whose grievances are so profoundly personal that attempts to solve them through politics can never succeed. Feminists are crazy, but their craziness is rooted in anger, and this anger expresses itself as the politics of revenge. For women who succumb to this ideology of insane rage, it does not matter to whether their theories are wrong or whether innocent human beings are harmed by the policies they advocate.

The feminist movement demands blood sacrifice — the lives of more than a million unborn children are destroyed annually in the name of "a woman's right to choose" — to appease their need for sadistic vengeance against the society they blame for their personal unhappiness. A movement organized with the death of innocents as one of its basic demands is not a movement that will be honest or ethical in the pursuit of its other demands. Feminism's lies are therefore never accidental or random. Rather, deliberate deception is necessary to the movement's success. Feminists lie because if they told the truth, their movement would be recognized for what it is, and would collapse in discredited failure.

Having spent more than a year researching feminist theory, I have exposed what can only be described as a bottomless abyss of perverse insanity. Bizarre ideas that were once discussed only in obscure academic journals now make headlines on a daily basis. The Pentagon shoves women into Army Ranger training. Former Olympic gold medalist Bruce Jenner "comes out" as transsexual. Pop singer Miley Cyrus announces her bisexuality and launches a crusade against "gender norms and identity." Public schools want to teach radical feminist gender theory to elementary school kids. Feminism's war against human nature is leading our society into a chaotic bedlam of androgynous confusion. As we stare together into the feminist abyss, we can never forget that the abyss is also staring back at us.

Editorial note: This article is adapted from Sex Trouble: Essays on Radical Feminism and the War Against Human Nature.–Eds

MGTOW sponsorship

AVfM Video Source · 22 May 2015 · Archived copy · Original

We don't like running two videos back-to-back but this video by YouTuber Immortal is such a great way to kick off a relaxing weekend.

https://youtu.be/zG0nNJz1gSQ

(We hope it's more relaxing than last weekend was for us, anyway.)

Liana Kerzner spreads false accusations

AVfM Video Source · 22 May 2015 · Archived copy · Original

Liana Kerzner, a writer for *The Escapist* and *Metaleater* and widely known simply as "Liana K" has been spreading false allegations about Men's Rights Edmonton and, we think, MRAs globally. We'll let Nick Reading and Nephanor explain:

Note: Nephanor is a co-host of Tales from the Infrared, so we do have a tie there. But no matter, we stand by it: Liana Kerzner, aka Liana K, is an abusive liar. And we are not the first ones to notice. Why do feminist abusers like this constantly get a free pass in the media? (NB: The question is rhetorical, we know why.)

Update: We've been informed that Liana K feels that she didn't mean to lie, she was just confused.

Ramping up the dirty tactics against pro-male activism

Luigi Logan (aka Fidelbogen) · 22 May 2015 · Archived copy · Original

On May 20, 2015, Time magazine published a short article about a nasty kerfuffle that happened on Twitter. “Short article” is an understatement — it’s a fluff filler item at best. However, the content is weighty enough that I feel moved to compose something of greater heft. I will explain this, but first you should read the Time article. It will take you all of three minutes:

Troll uses Twitter Ads to Spread Transphobic Message

The nearly faceless author of this piece (Kia Kokalitcheva) has no readily discernible political standpoint, so the piece looks like straight-up reporting and little more. Yet there lurks an unpleasant core of greater interest, from which we may extract a topical object lesson.

To recapitulate the article: an unknown person opened a Twitter account and pretended to be the Australian feminist Caitlin Roper. Under this false personna, the hoaxer tweeted calls for transgendered people to commit suicide, evidently wishing to character-assassinate Roper by making it appear that Roper was personally saying this.

Not very sporting, I must say! Personally, I don’t hold with such methods.

Of particular interest is, that the hoaxer used “promoted tweets” – basically a system where you pay Twitter to signal-boost your tweets to a much larger public. For some reason, it took Twitter a while to discover the offensive nature of those promoted tweets, but when it did, it promptly suspended the account.

After this, two important things happened. First, Time published the above-linked news item. Second, shortly thereafter, a Twitter account called Conservative News (@BreakingNews) signal-boosted the Time article, also as a promoted tweet. (Which means, yes, for some reason they were paying to make the story better known.)

All of this leaves us with a few questions, and in order to address those I will make the Time article my focal point. That article contains the following highly significant paragraph:

“This isn’t the first time that the victim of the impersonation, Caitlin Roper, had been targeted with fake accounts. She’s also been attacked by men’s rights groups, including A Voice For Men, for her political and philosophical views. However, it is not clear whether any of them were behind Tuesday’s incident.”

This is where the plot thickens, and I think it is right to go “hmm” at the mention of AVFM. The emotionally-charged context of the entire article makes it just a tad suspicious that AVFM’s name would pop up here, and we are entitled to wonder if a politically motivated targeting was intended.

The final sentence in the paragraph carefully puts the writer, and Time magazine itself, beyond the reach of legal action for defamation. The editors in their professional wisdom surely know how to play this game, and wouldn’t let anything slip by that might compromise them.

Let’s take a closer look at what the article is saying. We are first told that Caitlin Roper has been targeted by fake Twitter accounts in the past. We are next told that Roper has been “attacked” by “men’s rights groups”, and that these “groups” included AVFM.

The nebulous phrase “men’s rights groups” is a standard intellectual cop-out, since nobody is named and no evidence is given. By contrast, “AVFM” is a definable target. Mind you, AVFM is not a person, and only questionably a “group”. But a lot of people are loosely clustered around this website and benefit from its existence. Those people would now find themselves living under a smog of unwholesome imputations.

I was naturally curious to learn how AVFM had (allegedly) “attacked” Caitlin Roper, so I did a quick search. I found the following article by Dr. Greg Canning, from June 17, 2014:

http://www.avoiceformen.com/feminism/feminist-lies-feminism/caitlin-roper-professional-victim-amateur-man-ha

ter/

It was an interesting, well-written piece. It pulled no punches, but it was in the best of journalistic traditions and I could discover no fault with it. Certainly, it did Caitlin Roper no favors — but when you make yourself a public figure you must expect scrutiny from that very same public whose lives you overshadow. This comes with the territory.

So what I'm saying is that AVFM's hands are entirely clean in this matter — certainly cleaner than Caitlin Roper's, to judge by Dr. Canning's article.

Additional detail on Caitlin Roper might be of interest. Roper has left the following tweet on Twitter:

> A copy of my twitter profile, offering sex to men on the internet. This is how far some men will go to silence women pic.twitter.com/6sCK1BA85S
>
> — Caitlin Roper (@caitlin_roper) October 27, 2014

While the action allegedly directed against her was reprehensible, I must note that she uses a feminist linguistic ploy. When she says "this is how far some men will go to silence women", she dishonestly conflated women as a plurality with women in the abstract. But Roper herself is neither a plurality of women, nor women in the abstract. She is a singular female person who cannot possibly fathom the motives of her unknown abuser. Hence, she cannot hope to know if this alleged "man" wants to silence "women", or merely wants to silence Caitlin Roper.

So as we said earlier, AVFM's hands are clean . . . but when Kia Kokalitcheva places AVFM's name next to all of that unsavory stuff, it insinuates guilt by juxtaposition and creates a Pavlovian set-building effect.

For example, we know that AVFM published sharp words about Caitlin Roper, and we know that other people did far worse things. This obliquely hints at an affiliation between AVFM and those other people, even though no such thing is demonstrable. Did Kokalitcheva willfully try to create that impression? If so, was this done with the connivance of the Time editorial team? And is the political stance of either Kokalitcheva or the editors a feminist stance? I cannot say for sure, but I am certainly entitled to wonder.

At any rate, the Time article does AVFM an injury, as well as injuring (more indirectly) anyone speaks passionately for male human rights, or anyone (like the present writer) who speaks critically against feminism.

As for the @BreakingNews Twitter feed, we can't help wondering why they wanted to signal-boost the Time article in the first place. We find it intriguing that they would pay good money to make that specific item more famous, and we can't help wondering if there's an agenda behind this. Is there a pattern here, and will that pattern repeat itself? Is it officially a "thing" now, to allocate funds toward falsely narrativizing male human rights advocates ? Is it the wave of the future? I reckon time will tell, so all of this bears watching.

The story that we've shared in this article wouldn't be nearly so fraught if it didn't follow hard upon the fictional "men's rights boycott" of the new Mad Max movie.

Just think: a handful of people in the entire world said "*Mad Max Fury Road* is a feminist movie – don't see it!" You'd think this was nothing to get fussed about, wouldn't you? Yet thanks to that paltry wisp of evidence, self-appointed pundits of the feminist persuasion have announced that there is a big social movement afoot to not see *Mad Max Fury Road*. Furthermore, the story has spread everywhere, and people are sopping it up like uncritical sponges for no other reason than because they saw it in print. Efforts to set the record straight have so far met with limited success, and the woozles are proliferating.

But the fact remains that the men's rights boycott of *Mad Max Fury Road* does not, by any meaningful stretch, exist at all. Firstly, none of the people who bad-mouthed that movie were self-defined men's rights activists. Secondly, I happen to know a few people who do self-define as "men's rights activists", and nary a one has said one bad word about *Mad Max Fury Road*. In truth, they were largely indifferent and hardly understood what all the fuss was

about.

Yes, I see a pattern here. It seems that a lot of people will not hesitate to make up stories about reality that don't match reality at all. They will either proclaim those stories outright, insinuate them in some way, or conjure them by the clever use of "spin."

The *Mad Max Fury Road* boycott hoax was sheer fabrication out of virtually nothing, directed against a poorly defined group. The Twitter troll episode, on the other hand, was oblique insinuation directed at a relatively well-defined group. Common to both cases, however, was imposed definition or false narrativization of a marginal community, by a group in power.

Are you thinking of Gamergate now? I certainly am, for that was another marginal community which got falsely narrativized and defined.

It seems that if you belong to the ruling establishment, you have the power not only to write history (like any other victor), but the power to define and narrativize both the culture as a whole, and any subculture that falls beneath your sway.

Such is the curse that presently falls upon us. Although feminism is a minority worldview, it is highly organized as a power structure and hegemonic within society. You will get along okay if you don't speak openly against it, but the minute you raise your voice — or merely proclaim yourself not a feminist — you can expect trouble. All manner of wildly untrue things will be said about you, and you will find yourself conflated with people, groups and ideas that you've barely even heard of.

False definition, false narrativization, and just brazenly making things up, is standard behavior from the feminist establishment and everybody who supports it. By all appearance they are ramping up this game, and what we see now is only the beginning. We are sailing into some dirty weather, so let's batten down the hatches.

The burning of the supplicant feminist leper AKA Joss Whedon

Jack Outis · 22 May 2015 · Archived copy · Original

> *"Don't talk like one of them, you're not! Even if you'd like to be. . . . [T]hey need you right now. But when they don't, they'll cast you out, like a leper"*
>
> —Ledger's Joker

Imagine the perfect KKK member: proactively ignorant, intellectually shortsighted and blissfully full of supremacist belief. His blind faith can only be matched by his intense need to please, to become a barren supplicant to his chosen KKK tribe. Problem is: this specific perfect KKK member is black.

Congratulations, you just met Joss Whedon, the barely tolerated equivalent of a supplicant self-hating black male trying his desperate best to be accepted by a supremacist cult called feminism.
Feminists accepting Joss Whedon was, from the beginning, as plausible as the KKK accepting a black member; they may half-heartedly pretend they give the unworthy a shred of perfunctory, volatile acceptance but deep down? They only have utter contempt and distrust for the outsider.

Joss Whedon the once promising and very prominent male feminist wannabe has been excomulgated by the feminists he so fervently believed in. His spectacular fall from grace was due to the fact he made a movie the fans disliked for not being feminist enough and became his enemies overnight, just like an angry mob with torches & pitchforks (with plenty of progressive & colorful death threats) started attacking him until the hate became so intense they drove him out of Twitter (he was even forced to close his account himself). This fallout is not a secret and there are excellent reports that explain why now Joss Whedon is now an official persona non grata to feminists.

Grab a cup of coffee or a glass of wine, and enjoy Joss Whedon's misfortune and delicious fall from feminist grace in this brief report.

Whedon's pilgrimage to the ovarian church

It is hard to wrap your mind around the amount of truly hard work it took from a supplicant such as Joss Whedon to try to convince his feminist audience over several decades he truly was not another "toxic" male, that even though he had no uterus he was noble, only to be marginally tolerated by feminists themselves. Despite the fact Joss did do his feminist homework, he licked all the right boots, kissed all the proper asses and even gave a few public tongue twirls to the likes of Anita Sarkeesian.

Fig. 1: Anita using a promotional object.

He preached to the choir hard, even going as far as denouncing the 2015 Jurassic Park movie clip as "70's sexism" while sucking up to a feminist website via Twitter. The result of all his hard sucking up? Whedon was told by Marvel studios to retract his comment because even themselves understood his feminism had gone too far yet he kept preaching by giving a non- apology.

He clearly tried very, very hard over the years to show feminists he was "worthy" despite the fact he has acknowledged himself he is imperfect for not having a womb (seriously, I am not making this up) in fact, he tried so hard over the years it would seem he was motivated beyond reason, fervently, almost as if by faith, only to fail to convince feminists themselves beyond reasonable doubt he was truly one of them. (Psst…having male genitalia does not help Joss) But what would fuel him over decades to try to convince those who he clearly does not belong to? To be rejected, to be considered unworthy of holding half the sky of feminism over and over again?

Exactly, intense guilt.

The implication is that just like a self-hating gay at a gay conversion church trying to distance himself from other "sinful" gays. Whedon's intense need for validation only implies his guilt, his need to distance himself from those he abhors: other "toxic" males. Problem is, a persistent loud denial usually implies a silent coy affirmation and in Joss' case, his constant need to deny he is "toxic" through his feminist work, only implies he hates a part of himself so much that he finds it secretly reprehensible, but instead of a gay conversion church, male feminists like Joss Whedon go to an ovarian church.

Joss is not an isolated case, plenty of male feminists seem to be driven by guilt especially rape guilt, for example asking this question on Twitter to male feminists results on either radio silence or total outrage with plenty of colorful swearing.

> *"If you have never raped anyone, why do you feel so much rape guilt? Do innocent drivers apologize for hit and runs?"*
>
> —Jack Outis Troll

(Sidenote: too bad Joss quit Twitter, I wanted to ask him that and many other questions… sour grapes, I am banned too anyway)

Going back to Joss' crusade, to show he was a worthy man, imagine this wealthy supplicant's daily pilgrimage to the feminist church over decades only to metaphorically kneel, forehead to the floor with hands high up holding his mutilated offering, the evidence of the castration of his own "toxic masculinity" ideas through his films.

In many ways, his feminist films are a form of atonement for his own closeted guilt. Joss Whedon films are his personal testament to that which he is not supposed to be, to that which he relates deeply then has an urge to overcompensate and denounce, to atone for, to deny his implied sins, to prove his worth, to wash away his implied guilt and be granted a shred of volatile feminist acceptance at best or just nothing. All this supplicant work on Whedons's behalf, only to be called by his own supporters exactly what he was trying to "prove" he was not: a misogynist.

> *Joss Whedon; the male feminist whose intense supplicant work to appeal feminists only turned him into another misogynist. Few ironies in life are as rich as his.*

Even if Joss Whedon has tried to save face and deny that it was the feminist hate what drove him away from Twitter, it is hard to believe death threats from his own former allies did not get to him. Why close the account if ignoring them was easier? Why not lending it to a PR agency of his trust? James Cameron does that all the time. See? As usual with SJWs, emotions dictate their contradictions.

The sins of the supplicant lepper

Granted,Whedon's career is far from over, he is currently more than bankable as a director but among feminists he just became as hated as certain slightly reviled male feminist that goes by the name Hugo, which begs the question,

What did Whedon do to to anger them so intensely?

In short he committed these 3 fatal sins against feminism,

1. Being male
2. Sterilizing a flawed imaginary female character
3. Include a harmless sexual joke in Latin AKA a "rape joke"

Yes, he had the audacity to include the all of the above blasphemies in his 2015 blockbuster "Avengers: Age of Ultron". But let's see the details on his transgressions against the church of the celestial vagina AKA feminism.

Being male: For starters, Joss has not realized that unless properly castrated, male feminists like him are too imperfect and rather just occasional useful objects to advance the feminist agenda (hence why Anita posed with him on Twitter, to use him as promotion. See Fig 1). He certainly already is mentally castrated but unless he undergoes orchiectomy the prospect of being a successful male feminist is just as bad as being a black KKK member, because you are showing you are too dumb to even notice and too stupid for even trying to join a group of supremacists and to top it off, also because you will forever be an ousider.

Sterilizing Black Widow: Logically all narcissists with the mind of a child (AKA feminists) related intensely to an imaginary character that is far sexier and relevant than they themselves will ever be* therefore these femi-zealots experienced immediate intense rectal discomfort (butthurt) by being told their sexy powerful and relevant imaginary self had been sterilized by the male brain of the director (therefore Whedon also was given rapey brains). Think about it. All your life you have been a butt-ugly feminist with a shitty personality and out the Marvel gates comes this perfect avatar of a woman (the one you will never be) called Black Widow, a sexy, smart, assassin therefore butt-ugly feminists like you can easily inhabit and hide behind her just like toddlers wearing a spiderman halloween costume. Of course, it makes perfect sense! (if you have the mind of a child.)

How would you feel if a director made you feel your imaginary fertility (signaled by imaginary sexy looks) was not only worth something but that it was invaluable only to be robbed of that fertility? Exactly, this whole tantrum is all about ugly feminists with low fertility value believing they are as sexy as an imaginary character. Their outrage stems from themselves having no real fertile value signaled by any sexually attractive looks and when their avatar was revealed to have been sterilized therefore having zero fertile value, well, feminists just lost their proverbial shitty menses and started hurling very real death threats at the Whedon leper.

But of course! It makes perfect sense to make death threats right and left (especially if you have the mind of a feminist Macdonald's triad child). To top it off, Whedon had the audacity to have an imaginary character say she was a "Monster" for killing people but since she said that in front of a green monster (the Hulk) feminists just conveniently conflated and assumed Black Widow meant she was a "barren monster". It appears besides making them intensely retarded feminism also makes them hard of hearing.

A harmless sexual joke in Latin: The term in question is "Prima Nocta" which is used in a comedic scene where the Avenger characters take turns to try to lift Thor's hammer, RDJ's character Tony Stark jokingly claims that if he manages to lift the hammer he would re-enact "Prima Nocta" which is an obscure reference to the alleged medieval right of Feudal lords to have sex with lower cast females. It is not surprising feminists did not find the joke humorous and were publicly mortified and offended.

This happened simply because humor requires intelligence and feminists consistently lack it. Second of all, feminists will only laugh at rape or mutilation jokes about males only if told by a female comedian, anything said by a male HAS TO BE ABOUT RAPE, (right feminists?). Lastly, the flawed assumption that an alleged feudal custom from the middle ages can truly translate into a 100% rape rate. Was it impossible for peasant women to

fuck a rich feudal lord to trade up husbands AKA hypergamy? Was it always impossible for the females to give consent? Again, enteraining these thoughts of rape **not taking** place are taken by feminists as the equivalent of blasphemy because to them, rape is as holy as the crucifixion.

*(which surprisingly, unlike game characters, they did not try to ban, my money is on the fact that Scarlet Johanson has a mind of her own and feminists would not find it as easy to use the same tactics but she might as well also be another feminist)

The burning of the supplicant lepper

> *"Unlike female ones, male feminists can be abused endlessly and not a single woman will come to their aid. See? Equality."*
>
> —Jack Outis Troll

A few months back, I made the above observation on one of my many now defunct Twitter accounts and it gives me infinite pleasure to see the above rule in action, if you are a female feminist getting a death threat, your genitalia will grant you automatic sympathy from everyone, but if you are a male feminist? Good luck, you are on your own. Just like what happened with Whedon, nobody will come and help you. See? Equality.

But being burned on the very pink cross Joss helped his feminists sisters build? That is priceless.

It boggles the mind how much hypocrites like Whedon would campaign for "equality" for women yet when he gets death threats he forfeits his own equality by exercising the double standard of "toughening out the abuse" by not complaining about it publicly or outright denying it despite the fact he made a reference to the death threats he had received via the very last tweet before he closed his account.

Fig. 2: referencing his mortality is literary coincidence, not that someone sent him death threats. Nah…not at all….

Joss should make up his mind, either double standards are OK or they are not. Either he does not defend women when they receive threats the way he does not defend himself or he complains about his own death threats the way he does when women receive rape/death threats themselves. Just imagine the amount of noise feminists would be making if Anita Sarkeesian had received the number of vicious threats Whedon received this time around. But since Joss is a "man" he is supposed to take it. See? Equality.

The best thing about the abuse directed at Whedon is that it mainly came from women exercising the kind of abuse they would otherwise adamantly oppose. Their behavior toward Whedon is pure unalloyed hypocrisy in motion, they do to him exactly what they claim should never be done to anyone (anyone female that is, men are less equal thus fair game). See? There is no honor among thieves and there is no prisoners among SJWs, they will eat each other or anybody they deem a "traitor".

Just imagine if Anita Sarkeesian had received exactly the same level of abuse and death threats Whedon received this time around. That would have been quite a drama or another $160K Kickstarter to help her with her resulting imaginary PTSD. But for Whedon? He is supposed to be less than equal, just another toxic male that can take any amount of abuse, no matter how many death threats are sent his way. (See fig 3 along with all of all of these).

Fig. 3: See? Men are supposed to take it.

Fittingly, several outlets reported how Whedon had been receiving more hate than any female feminist from feminists themselves, (priceless) so much so that even comedian Patton Oswald compared feminists going after Whedon to a lynch mob (see fig. 4)

Fig. 4: He has since deleted it.

If only Whedon had a mind of his own, the following would be a good piece of advice:

Fig. 5: Heed Karen's advice Joss, for you will never satisfy them.

Sad thing is, male feminist like Joss Whedon do not realize that at best, they are very similar to a hyena's hemorrhoid; it does not matter what they do, half the time they will be either covered in shit or if annoying enough, the feminist beast will just bite them off.

Editor's note: Whedon claims he was NOT run off Twitter by feminists/SJWs.

#MattressGirl: Parts of the witch hunt against Paul Nungesser you may have missed.

Stacey Matthews · 23 May 2015 · Archived copy · Original

Just so you know. For the record.

My Life in the No-Shame Zone

Doug Mortimer · 23 May 2015 · Archived copy · Original

Note: This article is also available in Spanish.

One of the recurrent themes in MGTOW videos and essays is the continuous shaming that thirty-something adult men receive from their mothers (and often fathers) when it comes to getting married. The old folks pretend to be concerned about their sons' welfare, but what they really want is a continuation of the bloodline, as well as an opportunity to dandle grandkids on their knees.

Well, I never got that sales pitch. My father died in 1963 when I was 13 so any request on his part for grandchildren would have been premature. My mother, however, had ample opportunities to nag me, as she did not die till 1995. I was 45 years old when she clocked out, yet I can honestly say she never said a word to me about marriage or grandchildren.

So was my mother a saint? Did she have a serene que será será attitude? Was she a radical environmental activist who thought the planet already had too many people? No, no, and no. So why did she leave me alone? She was never shy about offering unsolicited advice on other topics – such as education.

Like so many adults who have never been to college, my mother thought prosperity and happiness were impossible without a college education. My father was a shining example. He had degrees from elite colleges and parlayed his education into a high-status job. He was professionally ambitious and my mother was something of a social climber, so they had a symbiotic relationship.

I don't know that it ever occurred to my mother that my father's drive (in subsequent years, he would have been characterized as a Type A personality) probably had more to do with his rapid rise than his diplomas. As I said, he died (of a heart attack) when I was 13, leaving my mother a widow at 43. I'm guessing she had some second thoughts about the pitfalls of high-pressure careerism.

But she still believed in education as the key to upward mobility. She had grown up (born in 1920) in an era when relatively few people, men or women, went to college. In those days, a sheepskin could elevate someone above the herd. Though my mother had never gone beyond secretarial school, over the years, she learned so much about the "right" schools she probably could have moonlighted as a college admissions counselor.

At any rate, she never inquired about my social life while I was in a pressure cooker prep school, academically-demanding college, and a fast-track program at grad school. After all, time spent socializing is time that could be spent studying. And education is why you're there, right?

I was finishing grad school in June 1972 when my maternal grandmother died. I'm sure she would have been after me to give her some great-grandchildren had she lasted longer, but she never got the chance. That left only my mother to shame me into marriage and reproduction.

In 1973, at age 23, I got my first "real" job in a small city about 125 miles from home. I talked to my mom occasionally on the phone and usually went home one weekend a month. A few years before, she had characterized me as a "good catch," and given my age and job status, she should have started asked me the fabled question: "Have you met anyone?"

But she never said a word. Never. Not a peep. Not when I was 23, not when I was 33, not when I was 43. Why? I think she knew the message would ring hollow. Here's why.

In 1973 my younger brother, age 15, went off the deep end. To this day, I don't know what the diagnosis was.emotional, mental, bipolar, borderline, whatever. Various therapists, psychologists, and psychiatrists offered hope. After all, he was young, and there was plenty of time for him to get his life in order. Unfortunately, he never did.

As the years went by, hope gave way to resignation. My brother lived with my mother till the day she died, never held a job, and abused her physically and emotionally. As insufferable as he was, my mother could never bring herself to give him the heave-ho. From age 43 to 53, she had successfully met all the challenges of single motherhood. After my brother went wacko, her life was hell on a daily basis.

A lack of grandchildren was the least of my mother's problems. How could she ever encourage me to reproduce after that bouncing baby boy she gave birth to at age 38 had morphed into an albatross? He was only five years old when my father died, so perhaps something had been festering in the ten years since that happened. My mother sometimes suspected that bad genes (from my father's side of the family, natch) were responsible for my brother's problems.

Now I have no doubt that had I presented my mother with grandchildren, she would have lavished them with affection and attention. But as my younger brother had demonstrated, having children is risky business. Sure, one expects them to be a burden to some degree for a couple of decades or so.but for the rest of your life? To be sure, my mother continued to offer advice.on retirement planning, mutual funds, the advantages of owning a home, and all the usual topics. But not a word about marriage and kids.

My mother was quite capable and financially savvy. She should have enjoyed a pleasant, prosperous retirement, but taking care of my younger brother depleted her financial resources as well as her energy. Depression was her constant companion. I remember one day when my mother was really down in the dumps, she admitted "If I knew then what I know now, you would never have had a little brother."

So the lesson for MGTOWs is simple: There are illusions and there is reality. You might have an image of marriage in your head involving a mate, children, a family dog, and a little cottage with roses around the door. But if you are considering getting married and/or having children, you must expunge all such imagery from your head.

Instead, look at reality, that is, all the married couples you know. More importantly, look at the married-with-children crowd. Do an informal survey and ask yourself if you would want to trade places with any of the husbands/fathers you know. If you do go the family-man route, your reality won't be exactly the same as theirs, but it sure as hell won't be like the image you've been carrying around in your head. The worst mistake anyone can make is seeing one's peers entrapped in snares and crowing, "Oh, that won't happen to me. I'm smarter than they are."

Well, I don't claim to be smarter than my peers, but the snares were obvious to me. Every time I visited my mother, the pitfalls of procreation were on display. When you have a front-row seat for a circus of horrors, you aren't quite so eager to run away and join the circus. After what I witnessed during my visits, no amount of shaming would have had an effect on me. So my mother saved her breath.

Now I would never advise anyone flat-out not to get married or not to have children. Family life could be the key to a rich, fulfilling life.but what are the odds of that happening? There is a strong possibility you are making a mistake. It's not like driving a lemon off a used car lot, or buying a house with a leaky roof, or getting a bad haircut. Those mistakes are relatively easy to correct. But if something goes south with your marriage or your family, the consequences may reverberate throughout the rest of your life.

You can't say that about remaining single and childless. Even if you have second thoughts about that status as the years pass, you can remain secure in the knowledge that whatever the pros and cons of flying solo, you have not made a mistake. The worst-case scenario for bachelorhood is no match for its wedlock counterpart.

You’re a good boy, Damon Young

Paul Elam · 24 May 2015 · Archived copy · Original

> *Cop: We’re looking for two Negros in a white car.*
> *Rubin ‘Hurricane’ Carter: Any two will do?*

It seems now that Huffington Post, in another of its never ending efforts to placate the grievances of privileged white women, has now enlisted the help of black men. In particular, I am talking about Damon Young.

Someone just sent me the link to his piece entitled, “Men Just Don’t Trust Women – And It’s A Huge Problem.” The article was originally posted at verysmartbrothas.com back in March and spread through other media outlets like it was smallpox.

First, before I even get to the profundity of the fail in this article, I have to say I take exception to the name of the site it came from. Very Smart Brothas? As opposed to what, the idiots they imagine all other black men to be?

It is hard to tell if this kind of thinking stems from very long-term periods of marginalization or if it is just the result of impotent and inane racial politics over the last 40 years from the likes of Al Sharpton and Jesse Jackson, et al. Whatever the reason, that URL screams to me that the authors are convinced that the average black man is stupid; that the Very Smart Brothas are the exceptions – the ones who measure up to white folk.

Now, god help us, let’s get to what Damon Young actually had to say.

True to its title, the article informs us that men don’t trust women when they make claims. The evidence of that? Well, according to Young it starts with all the denial ridden males out there who did not believe the woman who lied through her teeth to *Rolling Stone* about being gang-raped (not to mention the woman who ran that story without a hint of fact checking).

Well, in fairness, that was the conversation he had with his wife which actually led to the real reason why men are a problem when it comes to not trusting women. In what appears to be a completely understandable segue, the couple went from talking about one really disgusting rape liar to the Bill Cosby case.

According to the article that is the biggest piece of prima facie evidence that men don’t trust women. It is because there are too many of us who won’t convict Bill Cosby in our minds before he is given the benefit of due process. Some of us very stubborn holdouts actually think he is innocent till proven guilty. That is the actual rationale for why men are the problem offered up by this Very Smart Brotha.

Unfortunately, Damon digs the hole deeper, attempting to explain this on a more personal level by using his own marriage as an example:

> When the concept of trust is brought up, it’s usually framed in the context of actions; of what we think a person is capable of doing. If you trust someone, it means you trust them not to cheat. Or steal. Or lie. Or smother you in your sleep. By this measure, I definitely trust my wife. I trust the shit out of her. I also trust her opinions about important things. I trusted that she’d make a great wife, and a trust that she’ll be a great mother. And I trust that her manicotti won’t kill me.
>
> But you know what I don’t really trust? What I’ve never actually trusted with any women I’ve been with? *Her feelings*.”

In other words, the problem with men not trusting women is actually based on the notion that we tend not to interpret their emotionally driven subjective reality as unquestioned fact. Therefore, we are creating a huge problem.

Very Smart Brotha? Nope. Actually, Damon Young should be writing at housenigger.com, because that is exactly what he is.

This particular denizen of what Mumia Ali calls the Negrosphere, offers up little more than poorly parroted postmodern claptrap from his feminist owners. Apparently, this Very Smart Brotha is quick to get cozy and warm with elitism, even if it means playing the drone for a bunch of white girls that would cross the street to avoid passing by him on the sidewalk.

If you think I might be conflating his obsequiousness in the area of sexual politics with racism against blacks, think again. Like any good houseboy, he takes a pretty dim view of field hands and makes work of distancing himself from the same.

I conversed with Ali on this topic and here is what he had to say:

> Right in his own backyard out in Pittsburgh, black folks in the lower classes are being sold out by their own upper class betters, including Young himself. He writes/does his thing from the comfort of Panera bread store, on his Google pixel laptop, then goes back home to love and play among his fellow bougie blacks.
>
> Lower and working class blacks in Pittsburgh have no voice, in large part thanks to folks like him. They are ignored; are invisible."

Ali's intelligence, by the way, is proven in his writing, not implied in his web address. I have never met him in person, but I am still certain he does not wear t-shirts that say, "Really Smart Black Dude," or anything else equally reeking of insecurity.

Allow me to dispense a little common sense here that is going to be painfully obvious to most readers of this publication. Feelings are not to be trusted. Period. They can and should be honored, but an honor that simply acknowledges their existence and their importance to the person feeling them.

They may be useful in understanding a person's frame of mind, but they are useless, and often counterproductive, when stupidly treated like objective reality. Wanna take any bets on how many women *felt* like the Scottsboro Boys should be strung up without a trial?

Where would the Duke LaCrosse victims be if we just trusted feelings over facts? And should we not also take note that those victims came very close to having those feelings crush them in a much more permanent way.

The call to trust women's feelings is just another in a long list of shopworn feminist shit tests on men, a ruse to enjoy an insane amount of entitlement. And yes, Damon Young, it is the same basic entitlement whites felt during lynchings but I am sure you won't spill any of your mocha latte over that since it was so like 20 minutes ago.

We could get into a much larger lesson here, like an examination of the fact that women trust women far less than men do, and over a lot more important things than their feelings *du jour*. Or, as one black feminist writer observed:

> Distrust among women is at epidemic proportions, especially among women of color. I am always amazed at the number of women I encounter who declare proudly, that they *don't hang with other FEMALES*, preferring the company of males whom they are quick to assert are less prone to gossip, back-stabbing, and emotionalism."

We could even start taking a look at the fact that men indeed tend to trust women too much. They assign sugar and spice niceness to women even when confronted by mountains of evidence to the contrary. If Crystal Gale Mangum's boyfriend had not been chasing a feelings freaking train wreck, is it possible that he might now be slightly less dead?

All of this is tied to why Damon Young is strutting like a banty rooster for women of any race, throwing his fellows under the bus and encouraging children of privilege to believe that the world owes them uncritical belief in

whatever they claim to feel.

One other tidbit we might want to consider here is the idea that men don't trust women is balderdash on its face. Most men spend their entire lives mindlessly following women's emotions; following and believing in pretty much anything if they imagine it is going to get them a pat on the head for being a good boy. That includes far too common fraudulent damseling that Young is playing the well-trained step-and-fetch for right now.

It would also be remiss to not point out that men have some very sensible reasons to insist that women earn trust, not just grant it to them along with summary acceptance of their feelings as facts.

In the end, though, these things don't need real explanation to our readers. Efforts to convince the likes of Damon Young are also pointless. He is too self-enamored of being so above all those lesser black men to consider any information that might cause some dissonance.

He does, though, serve as a great historical artifact. The American Civil Rights Movement died with the emergence of gender feminism. Feminists did not just ride in on the coattails of civil rights activism for actual minorities. They demanded that the coat itself be handed to them. They have been wearing it ever since. One look at the politics of black communities will tell you volumes about that.

And now, in the Golden Age of sexual lunacy, they don't just get to don the couture of the "oppressed." They now have men like Damon Young following them around like Uncle You-Know-Who, ready to dust off any unsightly lint with a whistle and a smile.

Malcolm X is turning over in his grave. So is the Civil Rights Movement, courtesy of some Very Smart Brothas.

Consider men in their vulnerability: On scars and cognitive diversity

Lindsey Ratha · 24 May 2015 · Archived copy · Original

Note: This article is also available in Spanish.

Something happened that I haven't been able to quite settle out. I have always compared myself to men and sought to understand where the differences lay. It has never been black and white, estrogen and testosterone. I've had a long-standing interest in hobbies and work environments that are predominately male, or traditionally male-dominated. I can go into this in more detail later, but this tendency led me to a gym-rat lifestyle and gave appeal to physical labor jobs.

When I took a landscaping job I was much more hesitant in driving truck and trailer than my male counter-parts, almost universally. And looking back, if I had received an insult or a slight from an impatient co-worker as I choked up some courage to try, I'd probably break. This is despite understanding the need for criticism and that these jab were intended to toughen weak spots, not kill the entire ego.

Two things became more obvious to me on this path.

The first was risk adversity. No matter how many fight clubs, push-up contests or video games lined with an important side task of out-trolling my opponents would have revealed this. This was serious. Work boots on, get to the worksite, and get paid. What do you mean you're *scared*?

The second was disposability. Years of seeing myself as physically strong, and the specialness I thought the macho brought, helped me make the decision to undertake hard, physical work. Easy, I'm boss, I can powerlift 200. But in signing my body up, by upholding a macho demeanor, there was no margin for weakness.

ZERO margin. One weekend out in a park a longboard hurled into my foot from behind after its rider had bailed trying to miss me. The front sliced into my skin, but unable to tear into my achilles instead tore the skin around my ankle into a U. (Not for the weak of stomach.)

I was laid off from my job, unable to wear work boots for months.

The wistful thoughts of my exclusion while watching a crew of men working construction or cramming into a truck to go to another work site were temporarily extinguished. However, it was the summer contemplating human inequality with the lens of evolutionary psychology and writing in this blog that led me to the most influential step. Facing my own intellectual dishonesty and learning to stay when being criticized. I found freedom in finding space were ideas could simply be ideas.

> "Exchange is to cultural evolution as sex is to biological evolution." – Matt Ridley, in the Rational Optimist

It may have been my attempts to imitate male hyperagency that forged an empathy that would betray everything I thought I knew, causing millions of titans to fall in my worldview. Paradoxically, in having to stand without them I have never felt more connected. Ideas plus other ideas equal the potential for innovation, and taking ownership of my own willingness to explore and share was key.

Cognitive diversity brings new insights, not the monoculture of group-think.

I have to honor my own nature, which sometimes lies counter to what the majority of people with matching genitalia choose to do. This isn't good or bad, just descriptive. I do not believe we all have to agree to establish respect and understanding.

Life with no margin for weakness is hard – unnecessarily hard, in my opinion. We all need help once and a while.

When you consider that many more men are expected to live this way to be respected and even acknowledged as

human beings, though are just as likely to be the victims of domestic violence as women and even more likely to be homeless, we, as a society are fogged in by bias. Consider gynocentrism. Consider the in-group favoritism feminism has created, as well as how it resembles dogma more and more.

Consider men, in their vulnerability.

Men and women have unique struggles, as well as very similar ones. Where I have had the autonomy to explore the gray in-between, many men will find themselves trapped in similar circumstances. My scars are just like any scars, but the stories are always different, as are others reactions to them. Sometimes the reactions are simply based in natural instincts and biology, but if you could fly above the fog, what would you see?

Change of tactics against bad laws

AVfM Video Source · 25 May 2015 · Archived copy · Original

Is it time to start accusing women of rape every time they have sex without a firm and unequivocal “yes” for every move in a sexual encounter? SkepTorr has a radical thought.

International Men's Movement #7: Indian Men's Movement Goes International

AVFM Hangouts · 25 May 2015 · Archived copy · Original

I am breaking normal protocol for this important announcement. PE

This is an episode of International Men's Movement you don't want to miss. Lucian Valsan and Paul Elam will be joined by Anil Kumar, founder of Save Indian Family Foundation (SIFF) which has become the most advanced and organized men's human rights effort on the planet.

This episode is especially important and ceremonial as we take the opportunity to announce the launch of AVFM India, the latest addition to the AVFM Worldwide family of websites flying under the AVFM banner.

The site will be unique in that AVFM India, under the direction of Anil Kumar, will cover articles, news, and hangouts in English as well as in vernacular and regional Indian languages like Hindi, Bengali, Gujarati, Tamil, Telugu and Marathi, making it spectacularly accessible to a massive new audience.

This is especially promising given the caliber of individuals who are driving AVFM India operations.

This episode will not only be informative about the state of affairs for men and boys in India, but it will also be a celebration. AVFM marches on with the addition of these great, seasoned activists from India helping to lead the way.

The program starts May 26, 2015 at 1:00 AM Central Time US, 9:00 AM Bucharest and 11:30 AM in New Delhi.

Not all women are feminist Poopypants

August Løvenskiolds · 25 May 2015 · Archived copy · Original

Feminists want us to trust easily-triggered, fragile feminists in jobs where the slightest hesitation or physical shortcoming can mean life or death. In short, feminists advocate for the employment of Poopypants: a physically and emotionally fragile shell of a human. If you cannot see how suicidal to society it would be to heed their advocacy, allow me to explain.

Imagine you're a part of a highly-trained group of people tasked with a dangerous job. This could be anything: firefighters, fisherfolk, Marines, electrical engineers, Army Rangers, police / SWAT team members, Navy sailors, Air Force pilots, or really, any dangerous situation where one has to trust the skill, courage and clear-headedness of one's coworkers.

If you saw the movie "Top Gun" you know what happens when one's comrades suffer emotional weakness: in the final scenes, Ice Man's life is put in increased peril when Maverick becomes emotionally overwhelmed in the heat of battle and flees the fight. Yes, in true happy ending style, Maverick recovers his courage and the day is saved but in a real fire-fight his delay would have killed all of them, except perhaps a few survivors when his carrier base sank into the sea.

Having steady allies in battle (or other conflicts) is essential to success in any significant situation involving, you know, conflict.

A metaphorical Superman is awesome; Poopypants is not an asset.

Poopypants will get you killed, widow your husband/wife and orphan your beloved children. Superman's presence builds confidence in the team's success (and your personal survival) and even if Superman's competence is discouraging to one's own career goals, you are happy to have him on the team in a premier role. You've weighed survival vs. quick death, and survival won.

Poopypants can be your colleague and even your love interest but in a crisis, Poopypants is disposable.

If Superman takes up with that annoying Lois Lane feminist nightmare manic pixie, that's one less landmine the rest of those on the team have to worry about stepping on.

So, what happens when the skills and emotional wherewithal of a new recruit are unknown?

When a new recruit arrives at your badger pod, the first thing you want to know is, can I trust this fucker? Is this new recruit a Super person, or Poopypants?

This is what the currently discredited "hazing" rituals are about. Put the new recruit through *simulated* hell for a short ime to evaluate whether trust or exit is the best choice for all involved. If the new recruit flakes out on *simulated* hell, the new recruit is unsuited to the rigors of *real* hell. People will perish (or othewise be put at risk) unnecessarily, including the recruit.

This is just one other reason why everyone should reject feminism: they require the relaxing of performance standards, and the removal of allegedly "abusive" social tests that serve the critcal societal interest of establishing the trustworthiness of those who seek positions of trust.

I mean, seriously, when a feminist demands that we ban terms like "bossy," how can any stakeholder – man or woman – trust a member of her supposedly "empowered woman" cohort to serve in a position of power that can be undermined by the utterance of a single word?

No thanks, bossy grrrlz.

When I first auditioned for a volunteer editor's spot at AVFM, I carefully detailed over 90 grammatical errors (including suggested corrections) on a single page of the AVFM website of that era. A female AVFM editor called

me “pedantic” and a male editor dismissed me as naive about the meat-grinder of becoming an editor – he laughed at my arrogance in thinking that I could withstand the (moderate) abuse they (now “we”) give each other in the context of the massive amount of abuse AVFM editors get from feminists.

I responded with a measured and humorous anger. I was in.

But enough about me; you can perhaps see the general principle now: in critical jobs, it is important to test the strength of the employees before one sacrifices their lives (and the lives of their co-workers) in order to appease some ludicrous (if well-intended) standard of gender equality.

Just to play devil’s advocate (meaning, I find the following abhorrent): in an over-populated world, maybe it is acceptable to balance the purported scales of cosmic injustice by killing men and women unnecessarily by sanctioning unqualified candidates into jobs they are unsuited for, merely because they happen to have female genitalia, or identify as women. Maybe sending these posers, the innocents they demand dominion over, and their colleagues, to their unnecessary deaths is an important symbol of women’s liberation.

But a symbol to what?

Take your pick.

- Feminists’ demands are more important than protecting people’s lives?
- Feminists’ demands that result in the deaths of children are paramount?
- Feminists’ demands for quotas that circumvent legitimate job standards are acceptable even in the face of real lives lost?

Both men and women should be welcome to apply for any job. When a disproportionate number of those of either gender fail to qualify, it is not necessarily a signifier of discrimination.

It is a marker of sanity.

If you are assailed by “micro-aggressions,” need men to protect you from from “toxic masculinity” while you defend women’s unmodulated sexuality, argue that society should “listen and believe” to rape allegations without the same standards of evidence society uses in all other criminal matters, well, then, the answer is clear.

You have failed. Get the hell out, loser.

Believe it or not, this is for your own good. We’re both men and women; we protect society and you, even when it hurts your ludicrous, discredited philosophical bullshit ideology.

Mattress girl Emma Sulkowicz makes yet another questionable accusation — this time, against the university president

Pierce Harlan · 25 May 2015 · Archived copy · Original

Columbia University graduate Emma Sulkowicz, the mattress-toting face of the sexual grievance industry and the purveyor of a highly questionable rape claim lodged against a male classmate subsequently cleared of wrongdoing by both the university and the district attorney, has made yet another questionable accusation against yet another presumptively innocent male at Columbia. This time, it's the president of the University, Lee Bollinger. Read on–there might be an important lesson here.

Here's what happened. Sulkowicz graduated from the University on Tuesday, and the University discouraged her from bringing her ugly old mattress to the graduation ceremony. An email was circulated Monday from the Columbia administration asking students not to bring "large objects which could interfere with the proceedings or create discomfort to others in close, crowded spaces shared by thousands of people" to the ceremony. But Sulkowicz being Sulkowicz brought the mattress anyway, and the University allowed it even though the man she accused was also in attendance to receive a diploma. (His family was devastated, but no one seems concerned about them.) Sulkowicz was told by university officials moments before she crossed the stage that she was not allowed to carry the mattress as she received her diploma, but, of course, she ignored the instruction, and she and a gaggle of enablers toted the awful thing onstage.

It's what happened next that is disputed. Video shows President Bollinger standing on stage a few feet away from a dean. Each of the passing graduates shook the hands of the dean and then President Bollinger.

Sulkowicz's name was called out and her classmates let loose a high pitched cheer and gave her a standing ovation. Sulkowicz and her minions proceeded to walk across the stage with the big old mattress. They trotted right past the dean without bothering to stop or to shake his hand. As the mattress brigade approached President Bollinger, Bollinger looked away, either being distracted or more likely pretending to be distracted. Sulkowicz moved her head for an instant, perhaps in an effort to make defiant eye contact with the man who was recently sued because of her mattress stunt, and then she and her minions trotted right past him, too, mattress and all–without attempting to shake his hand.

The BBC's on-line report of the incident had this headline:

> Rape protest student 'snubbed' at graduation

The New York Times recites Sulkowicz's account:

> As Ms. Sulkowicz and her friends ascended the stage, Mr. Bollinger, who had been shaking the students' hands, turned his back and leaned down as though to pick something up from his seat. Ms. Sulkowicz leaned over the mattress, trying to catch his eye, then straightened up and kept walking, shrugging with her free hand. …
>
> "I even tried to smile at him or look him in the eye, and he completely turned away," she said later. "So that was surprising, because I thought he was supposed to shake all of our hands."

Sulkowicz's account is curious because it suggests President Bollinger refused to shake her hand. Sulkowicz's claim doesn't withstand scrutiny. The video shows that Sulkowicz and her friends made no effort to shake the dean's hand just a moment before they approached President Bollinger. The dean was not in any way distracted, and there is no indication that he would have refused to shake their hands.

For his part, if President Bollinger was momentarily distracted, whether for real or for pretend, and if Sulkowicz was intent on shaking his hand, she could have done what every other graduate did — extend her arm to shake his hand. She didn't do it. She kept walking with that big, stupid mattress in between her and the president.

Nevertheless major news outlets have taken Sulkowicz's side and are reporting that Bollinger snubbed Sulkowicz.

The University said there was no intended snub and that Bollinger couldn't shake Sulkowicz's hand because the mattress was between them. The University also took issue with the New York Times' story in this statement:

The Times story about Columbia College Class Day reflects a highly selective and strained interpretation of actual events. President Bollinger participated in the Class Day ceremony, as he does every year, to honor all graduating students. As thousands of people saw in person and video of the event illustrates, the students who chose to carry a mattress in their hands marched right past Dean Valentini and President Bollinger rather than pausing for traditional handshakes with either the College Dean or University President. That is their right, but the idea that there was any intended "snub" is incorrect and does not ring true to anyone who knows President Bollinger and his graciousness.

On the one hand, Bollinger runs the risk that women's groups will accuse him of being a "rape denier" for snubbing the public face of campus rape. On the other hand, my guess is that he was happy Sulkowicz kept walking so that he didn't have to give her a photo-op that could be construed as a tacit endorsement of her puerile mattress stunt.

But President Bollinger did not refuse to shake her hand. Emma Sulkowicz wasn't looking for a handshake, she was looking for one last curtain call with her mattress, because it's all about her. The fact that President Bollinger didn't flash her a big, affirming smile was not just understandable but appropriate, given her open defiance of the university's request that she leave the mattress home.

There's an important lesson here. Sulkowicz put a questionable spin on a "he said-she said" interaction that lasted less than two seconds, and important news outlets ran with it because it fit their preferred narrative of "college woman oppressed by patriarchy." And this incident happened in broad daylight before hundreds of spectators and any number of video cameras. If President Bollinger could be wrongly convicted in the court of public opinion for this minor transgression under these not-very-murky and very public circumstances, think how easy it would have been to smear Paul Nungesser for a sexual interaction that happened in the privacy of Sulkowicz's dorm room in August 2012.

Perhaps this is a teachable moment for Bollinger and his university. They have been given a very, very, very small taste of what Paul Nungesser has gone through for years. To quote the dreaded Catherine Comins, "it is not a pain that I would necessarily have spared [him]. I think it ideally initiates a process of self-exploration."

[Ed. note: This post originally appeared at *The Community of the Wrongly Accused* and is reprinted with permission.]

The Feminist assault on the Australian Army

David O'Hanlon · 25 May 2015 · Archived copy · Original

It is galling that on the centenary of the Battle of Gallipoli the Australian Army is facing an existential threat from its own leadership. This threat is for the very soul of the Army comes in the chilling form of political correctness and the dead hand of orthodox feminism. It appears Clemenceau was correct when he observed that "War was too important to be left to the generals."

Many astute readers of A Voice For Men will be aware of the fraudulent White Ribbon Australia campaign (*as opposed to the legitimate WhiteRibbon.org, which is not affiliated with the Australian group–Eds*). They will be aware of how not a cent of the money the campaign earns has yet to go near anything remotely connected to domestic violence. They will also be aware of how the figures about domestic violence the campaign quotes were simply made up out of thin air, as they inevitably had to be, in order to support the equally fanciful myth that underpins the entire campaign, namely that only men are perpetrators of domestic violence. And if that was not enough, to add insult to injury, the name of the campaign itself was stolen from Erin Pezzey the founder of the first shelter for victims of domestic violence in the UK, who created the White Ribbon that actually cares about all victims of Domestic Violence. (1)

What readers outside of Australia may not be aware of though is that the Australian Army is, as an institution, closely associated with the dubious White Ribbon Australia and great pressure is placed upon serving members to participate in it. The Chief of the Australian Army, Lt. General David Morrison, who self-identifies as a feminist, has even publicly stated that it is his hope that the Army will be the largest single organization associated with campaign. But how did it come to pass that Australia's beloved Army, custodians of the ANZAC heritage, come to tarnish its hard won reputation by being associated with a transparent and outrageous fraud?

Part of the answer is that in 2013, just when Lt. General Morrison the now notorious "Jedi Council" scandal broke. This involved male soldiers filming female soldiers having sex and posting the footage on the Australian Army's internal internet. Lt. Morrison responded by famously posting a video statement in which he tells those soldiers involved that there is no place for such actions or for them in the Australian Army. The video became an overnight viral sensation and the General a national personality.

So far so good. So where did things go wrong? How could a crucial western nation in the middle of the War on Terror be afflicted by an ideology that threatens to completely destroy its morale, discipline and effectiveness. Lt. General Morrison claims that as result of this and exposure to the problems of sexual harassment faced by women soldiers by members of his staff he decided that the solution was the adoption of the feminist ideology not just personally but as the governing philosophy of the Australian Army. This was entirely in keeping with feminism's self-presentation as the sole defenders of women rather than a ruthless political programme responsible for the ruthless politicization of rape as means of leveraging power.

However in adopting the ideology of feminism Morrison did not get real about the issue of women in the military and the issues they face. He got ideological which is a denial of reality which in turn for an Army is a recipe for disaster. In self identifying as a feminist Morrison identifies himself as an ideologue and a partisan of an ideology that is based upon demonstrably false premises and can only be sustained through the industrial scale generation of false data and the ruthless suppression of even the slightest dissent through smearing anyone who would question its assumptions as rapists or rape enablers.

Such a mindset informs the (dishonest, unethical) White Ribbon Australia campaign which Lt. General Morrison has fallen for hook, line and sinker. Through Morrison and his immediate predecessor, Lt. General Gillespie, who is listed as one the campaign's paid board members, feminism has been able to enlist the prestige and authority of the Army to its service. Young male Australian soldiers have been, and one suspects are still today, led by Generals who regard soldiers innocent of the rape or abuse of women themselves, but who do not sign up to feminism as the enablers of such things. This is a terrible and unwarranted opinion for any officer to have of the troops under him

but it is especially deplorable in the Chief of the Army. In such an environment could any soldier really exercise a free choice not to participate in the White Ribbon Australia campaign?

Feminism is a particularly intolerant ideology and within a military framework this aspect is only exacerbated. A sour, intolerant climate of fear for stepping out of line with the new doctrine and atmosphere of political correctness has taken hold in the Army. In a recent interview posted on the Army's Facebook page, Lt. General Morrison stated that there is also apparently no place in the Army for those soldiers who do not agree with this dramatic change of martial culture. At the end of his interview Morrison especially singles out young male soldiers, who have borne the brunt of the fighting in all Armies from the dawn of time and always will, for special hostile attention as being amongst those who need to get with, not just the new feminist agenda, but what Morrison himself describes as a feminine culture he wishes to see prevail throughout the Army. (2)

That there might be sound reasons, and not just sexism, why Armies have always been predominantly male and governed by a male ethos seems to have eluded Australia's senior soldier. More than at any other time in our history Australia has desperate need of the traditional, cheeky, irreverent Digger and his contempt for overbearing, pompous authority to keep the Army grounded in reality, true to itself and a safe and fit institution for freemen and women to serve.

Feminism is a deliberately divisive ideology, it being largely a product of the Frankfurt School's campaign to subvert Western society from within and achieve what the Marxist theorist Antonio Gramsci described as , "the long march through the institutions." Feminism is not about gender equality but is a radically illiberal and anti-enlightenment ideology. Having Feminism as the guiding philosophy of successive Chiefs of the Army represents a dangerous politicization of the Army. This in itself represents a fundamental challenge to the social contract that renders a regular Army compatible with democracy. In feminism the Australian Army faces a more serious threat to its continued existence that that posed by any foreign enemy. They simply sought to kill as many Diggers (Australian soldiers) as they could, not destroy the Army's soul.

As the name implies, is inherently chauvinist and inevitably demands special privileges for women at the expense of men whilst still being celebrated as victims no matter what their personal circumstances or achievements. Although it clearly regards women as superior to men it oxymoronically lacks confidence in their ability to achieve success without marshalling the full power of the state. Under such circumstances women who do achieve have to endure having their accomplishments permanently second guessed. Ironically, contrary to the intent, the grandstanding of women in the Army by the High Command actually undermines their acceptance as soldiers as an unremarkable and normal state of affairs.

Feminism rejects equality of opportunity, or as we say in Australia, "a fair go" which is liberalism. Rather it promotes equality of outcome which is Maoism. If the Australian Army was, like many European Armies, only ever involved in Peacekeeping Operations then it could get away with this. However the Australian Army is deeply involved in the War on Terror and such a policy will simply get people killed. There are many roles in the Army in which women can make a real contribution including combat support roles especially in Counter insurgencies. Because there is no frontline in these types of conflicts the difference between these roles and what used to be known as the "teeth arms" (Infantry, Artillery, Armour) may at times seem somewhat academic. However insisting that women be integrated into these corps can only be achieved by lowering standards thus degrading performance and needlessly putting lives, and indeed the nation, at risk.

Unlike the Olympics there is no special women's events in war run parallel to those of men. Its demands are absolute and failure is fatal. As the British Army found out the hard way during trials in the 1990s when men and women had to meet the same physical standards it resulted in over 60% of the women being unable to continue training due to injuries. (3) Women cannot be integrated into combat forces, certainly not at levels that would satisfy feminists without lowering standards. Of course women ought to be able to achieve all they can in the Army but it ought to be kept in mind that all soldiers are there to serve the Army, not the other way round.

Lt. General Morrison's revulsion at the abuse of women soldiers was commendable but, in reaction, to adopt

feminism as an ideology was to embrace ignorance and prejudice. In doing so he showed himself to be easily led and intellectually unsophisticated. These are hardly characteristics one wishes to find in a Chief of Army. Although obviously painfully well intentioned Morrison is at best a gullible ideologue who was clearly unsuited to high command. Using Feminism as his primary organizing principle and politicalizing the Australian Army through association with the White Ribbon Australian campaign Morrison, despite his life time of devoted service, has done much reputational damage to it as an institution. To be of any use in protecting Australia, the Army is the one institution above all others that must remain both apolitical and ruthlessly meritocratic rather than making it the plaything of feminism.

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Interview Lt. General Morrison
JRDM

Mad Max Fury Road and the boycott the media lied about

AVfM Video Source · 26 May 2015 · Archived copy · Original

We've known the Mainstream Media would lie, we just always assumed it was a few reporters abusing their power, not an entire machine that spits out phony narratives and covers for its own misdeeds when caught. So far, only a few sources have blown the whistle on this phony non-story. Sargon is one of them. We acknowledge his diligence in investigation and suggest you subscribe to his channel.

Jessica Valenti is such a creep!

Janet Bloomfield (aka JudgyBitch) · 26 May 2015 · Archived copy · Original

Our favorite dummkopf Jessica Valenti has a new column up about how she's holding off for the moment on "suggesting you put away all books written by men or only listen to female musicians", but she will confess that she creeps on men on the subway to judge them for their Twitter feeds.

> I was riding the subway recently when I noticed my seatmate scrolling through a Twitter feed that looked remarkably like mine. I was tickled to be sitting next to a like-minded person, but as I looked on I noticed there was one thing that seemed to be missing from his newsfeed: women. He was following fantastic and smart men, but still – as far as I could tell, all men.

You noticed? How did that happen? Were you fem-spreading into his space? Fem-breathing his air? Did you brush any part of your body up against him while you were creeping on his feed? Did you boob-brush him?

Ewwww. That's sexual assault, you know. Keep your tits, your hands, your eyes and your body to yourself, you pervert! And stop being such a nosy bitch. #BanNosy! Aside from her blatant disregard for another person's privacy, what is Jess moaning about today?

> …when your worldview is solely shaped by men, you are missing out. And like it or not, your taste in music, books, television or art says something about you: it sends a message about what you think is worth your time, what you think is interesting and who you think is smart. So if the only culture you pay attention to is created by men, or created by white people, you are making an explicit statement about who and what is important.

Oh really? That's an interesting claim. And just what are we missing out on? Let's look at the top ten bestselling books by women, both fiction and non-fiction (excluding children's books) for 2014 from Amazon.com:

1. *Jesus Calling: Enjoying Peace in His Presence* – Sarah Young
2. *Unbroken* – Laura Hillenbrand
3. *Divergent* – Veronica Roth
4. *To Kill A Mockingbird* – Harper Lee
5. *Gone Girl* – Gillian Flynn
6. *The Goldfinch* – Donna Tartt
7. *Wonder* – R.J. Palacio
8. *Make it Ahead: The Barefoot Contessa* – Ina Garten
9. *If I Stay* – Gayle Forman
10. *Insurgent* – Veronica Roth

I've read four of those books (*Unbroken, Divergent, Gone Girl* and *Insurgent*) and the only other two I might be interested in are *Mockingbird* (incredible that I have never read it) and *Goldfinch*. I quite liked Tartt's first novel *The Secret History*. I missed out on a cookbook, a religious guide, some psycho-babble and a teen-fiction book about a girl who loses her memory.

What did the men write during this time?

1. *Strengths Finder 2.0* – Tom Rath
2. *The Fault in Our Stars* – John Green
3. *Killing Patton* – Martin Dugard
4. *What If: Serious Scientific Answers to Absurd Hypothetical Questions* – Randall Munroe

5. *The Heroes of Olympus* – Rick Riordan
6. *The Book Thief* – Martin Zuzak
7. *Humans of New York* – Brandon Stanton
8. *Game of Thrones* – George R. R. Martin
9. *Capital* – Thomas Piketty
10. *How to Win Friends and Influence People* – Dale Carnegie

I've read *Book Thief, Game of Thrones and How to Win Friends.* I might be interested in *Patton, What If,* and *Capital.* Six out of ten bestselling books written by men are non-fiction (three for women), so right off the bat, we can assume that if you read only women, you'll be reading mostly make-believe. I guess Valenti would like to see a world in which people spend most of their time in imaginary places with imaginary people rather than immersing themselves in facts, history, theory and research?

Color me shocked.

Let's take a look at the best-selling books of all time (excluding the Bible) written by men and women and see what our world views would look like if we read only women:

Top ten bestselling books of all time by women:

1. *And Then There Were None* – Agatha Christie
2. *Steps to Christ* – Ellen G. White
3. *The Hite Report* – Shere Hite
4. *The Tale of Peter Rabbit* – Beatrix Potter
5. *Harry Potter* – J.K.Rowling
6. *You Can Heal Your Life* – Louise L. Hay
7. *Diary of a Young Girl* – Anne Frank
8. *To Kill A Mockingbird* – Harper Lee
9. *Valley of the Dolls* – Jaqueline Susan
10. *Gone With the Wind* – Margaret Mitchell

Top ten bestselling books of all time by men:

1. *A Tale of Two Cities* – Charles Dickens
2. *The Lord of the Rings* – J.R.R. Tolkien
3. *Dream of the Red Chamber* – Tsao Hsueh-Chin
4. *The Lion, the Witch and the Wardrobe* – C.S. Lewis
5. *She: A History of Adventure* – H. Rider Haggard
6. *The Little Prince* – Antoine de Saint Exupery
7. *The DaVinci Code* – Dan Brown
8. *The Catcher in the Rye* – J.D Salinger
9. *The Alchemist* – Paolo Coelho
10. *The Common Sense Book of Baby and Child Care* – Benjamin Spock

If our world-view were shaped solely by reading women, we would be reading deeply personal autobiographies (Frank) and fictional accounts of a personal stories (*Mockingbird*) , soap operas, fiction aimed at children, illustrations the victim narrative (*Heal Your Life*), pornography (the Hite book, and yes, I've read it), a murder mystery and a spiritual guide.

If our world-view were shaped by reading men (and it is), we will be reading sweeping sagas and epics that involve entire civilizations over time (*Rings, Lion, Red Chamber, Code*), parables meant to critique philosophy (*Prince, Alchemist*), social commentary (*Rye*) and how to care for children. The difference between a saga and a soap opera is that the undercurrent of an epic is the survival of an entire civilization and way of life, while a soap opera generally only concerns a handful of families in competition with one another.

This actually fits in really well with feminist philosopher Carol Gilligan, who wrote a book called *In A Different Voice*, and the tl;dr is that women make morality and justice very personal (how will this affect the people I care about?) and men make morality and justice universal (would I want this to apply to everyone, everywhere?). At first feminists loved Gilligan because she seemed to be saying that personal morality was better – more nuanced and more likely to achieve true justice, but they quickly realized that if this is true, women cannot be trusted to make moral decisions that are intended to apply universally. The feminist hordes quickly turned on Gilligan and shredded her.

I keep a list of the books I have read and I counted back to November 2013 – I have read 80 books since that time. 62 were by men and 18 were by women. Just under a quarter of all the books I have read are by women, so I guess in Valenti's view, I'm sexist against women? Or I'm interested in universal subjects, not deeply personal ones, and I prefer a great deal of non-fiction? I am particularly interested in military history, and there is not a lot of that written by women.

Here's the list as an imgur file, if you're interested.

Most people, I think, choose books based on the ***subject matter***, and they choose subjects they are interested in. I would say there are definite prejudices that come in to play, but that is because ***those prejudices are reasonable and rational***. It is perfectly reasonable to think that when choosing between two books about warring factions in the Scottish Highlands, the one written by a woman will be a romance novel and the one written by a man will be narrative non-fiction. Not many men want to read about rippling chests and tight loins in a kilt and rape fantasies on the heather, while plenty of women do. Not many women want to read about how to maintain *bowis* and *dorlochis* in inclement weather when a battle looms and plenty of men do. At the end of the day, I doubt anyone gives a rat's ass if the romance novel was written by John Wordsmith and the battle bio by Jane Inkwell – they care about the subject matter, not what's under the kilt of the person who wrote it.

Valenti demonstrates her sexism perfectly with this particular column. Read books by women because a woman wrote them, not because the subject matter interests you. Here's a hint, Jess: write shit that doesn't put most men (and a whole lot of women) into a fucking coma, and they might want to read you.

And stop creeping on men on the subway.

It's gross.

Lots of love,

JB

[Ed.note: this post originally appeared at www.judgybitch.com as is reprinted with permission here.]

Feminists Earn Merit Badge of Misandry

Hannah Wallen · 26 May 2015 · Archived copy · Original

On May 9th, I wrote about an effort by Dan Perrins to draw attention to issues of male suicide, and male victims of abuse. His 75 mile walk and his hunger strike served to both spread that awareness, and pressure Ontario politicians to consider these issues. In addition to his request that the Ontario legislature take action to ensure funding for shelters to house male victims of abuse, he asked that Canada's criminal defamation law be enforced against opponents of men's issues activists when they resort to libel or slander instead of honest discussion.

The hashtag #IStandWithDan was used to promote awareness of Dan's campaign. Feminists who oppose men's rights activism in general and Dan's activism specifically found it, and set about giving a demonstration of why men's rights activists are so critical of feminism.

Feminists often complain that men's rights activists never do anything. They visit forums for discussion of men's issues to tell us that very thing, accompanied by the accusation that men's rights activism is about nothing but criticizing feminism. With one of their chief accusations being a lack of real-world action, you'd think their response to #IStandWithDan would have been somewhere between neutral and positive.

Instead, a group of them reacted with outrage, opposing any suggestion that battered men should receive the same protections as battered women. Their arguments?

Some men are violent. Apparently this means that nonviolent men should be punished.

In light of the above, it was argued, abused men deserve nothing more than a few days in a homeless shelter to help them escape their circumstances:

Feminist math: 3 = 21. Wonder why so few of them enter STEM fields?

They also complained against the idea of holding gender discussion to the same legal standards as other speech. Dan asked that section 300 of the criminal code of Canada be upheld. This request is due to a habit among feminists of responding to advocacy with defamatory hyperbole. Assertions such as “male victims of sexual violence deserve the same legal recourse as female victims” and “fathers are as important to their children as mothers” are answered with targeted accusations of everything from intent to roll back women’s voting rights to a desire to legalize rape, and even pedophilia.

The right to free political speech extends to criticizing any group’s assertions and even to discussing known behavior. The disagreement between MRAs and feminists is whether it extends to leveling false accusations as a means of silencing or obscuring an opponent’s political speech. Dan’s request is that the legislators recognize everyone’s rights and responsibilities equally. His opponents wish to legalize the use of false, but often unfalsifiable accusations to silence whoever they do not wish to be heard. Rather than just admit that, however, they played the victim card, falsely claiming that the goal was to silence all criticism. When that claim was countered, one of the group made it his mission to spam the hashtag with repetition of that claim and others under the apparent belief that a lie repeated often enough actually does become the truth.

When these tactics did not deter either Dan’s efforts or the enthusiasm of men’s issues activists communicating in the hashtag, the opposition decided to switch gears. Beginning on the 15th of May, they began spamming the hashtag with random images ranging from ridiculous to gross to NSFW, along with a few threatoids. The attack was neither well organized nor enthusiastic enough to keep up with activity in the hashtag. It was abandoned after a couple of days and most of the spammers disappeared, with a few remaining behind to resume demonizing men and treating calls for accountability as an attack. One of them (shown above) linked to another hashtag, #menareviolent.

Curious, I visited it. It was pitiful, a barely populated tag created by one of the same accounts which has been harassing Dan, entirely for the purpose of generalizing the dysfunction of criminals onto the general male population.

Feminists will tell you that feminism is about equality for everyone. They’ll tell you it’s not about man-hating. When the hashtag #yesallwomen was coined the excuse was that it was about female experiences, not bashing men.

Thin as that excuse was for #yesallwomen, it's nonexistent for #menareviolent. There is no purpose for it except to, by compiling a list of incidents, insinuate that violence is a uniquely defining characteristic of masculinity.

Further, such an attack is not accidental or incidental. The same ideologues who engage in it object vehemently when dysfunctional female behavior is even discussed at all. While they expect men to take no issue with all being generalized to their lowest common denominator, the act of even acknowledging that women and girls are capable of having character flaws is taken as woman-bashing and treated as evidence of misogyny.

This can be seen in many men's issues discussion forums, where concern troll posts can be found admonishing the regulars that "women behaving badly" posts, generally put up as a response to "dysfunction-X is a male behavior," make them look like woman-hating basement dwellers. In other words, if feminists claim that certain character flaws are elements of masculinity, no man had better contradict them with anything stronger than "Nuh UH!" or he'll be labeled a misogynist, because as feminists will tell you, compiling evidence of a gender's dysfunction is a display of hate for that gender. Except, of course, when they do it.

Considering the attack on #IStandWithDan, a group of us decided to see what would happen if we gave the opposition a taste of their own medicine. We posted to #menareviolent, linking images, videos, and news stories showing men in a positive light.

Because the hashtag was infrequently used, the new posts were at first not noticed by its regular users. Our twitter followers, however, did notice, and some of them began following our lead. In short order the violent posts were drowned in a sea of men fighting fires, rescuing people trapped in flooded homes and submerged cars, saving animals, and volunteering to mentor children.

When the tag's dedicated feminists and their friends noticed the change, their response was very telling. They all but sat in a corner and hissed at us like vampires hit with bright light.

MsKaliMa
@love_an_artist
Follow
Women: we are tired of patriarchal violence. MRA's: shut up! men save puppies and old ladies #menareviolent #MRAlogik #thinkoftheMenz
5:38 AM - 20 May 2015

#Anti-white Fish
@HydrophobicFish
Follow
#MenAreViolent? Hah! This one time I saw a man pet a kitten.
PROVED YOU WRONG, FEMINSITSMS! @iglvzx
RETWEETS
8
FAVORITES
12
7:26 AM - 20 May 2015

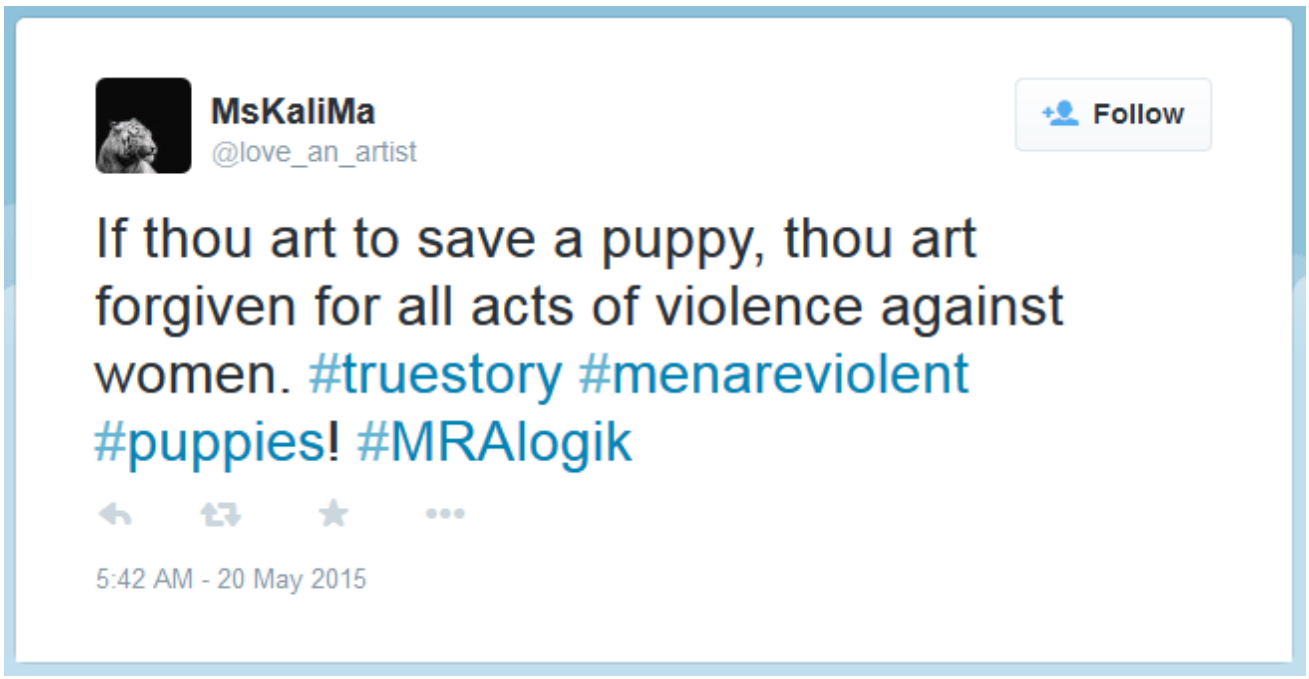

Interestingly, other feminists who noticed the tag because of the activity mistakenly believed its source to be nonfeminist and responded to that.

Baenerys
@Auragasmic
Follow
What MRA garbage dweller is responsible for #menareviolent
FAVORITES
3
7:56 AM - 20 May 2015

Tauriq Moosa
@tauriqmoosa
Follow
#MenAreViolent is most laughable Not All Men I've ever seen. As if those of who us who support feminism never loved or aren't decent men.
19
46
9:09 AM - 20 May 2015
Tauriq Moosa @tauriqmoosa May 20
If you feel it necessary to remind the whole world an entire gender isn't violent, good luck to you. I'd rather entire gender do better.
20
51

If it wasn't clear before feminists' response that the hashtag was, in fact, about demonizing men, the resentful whining that showing good things men do contradicts their hateful narrative made it obvious. While feminists claim to not hate men, they demonstrate a hateful opinion of what men's innate nature is. While they claim their advocacy is about equality for women and that somehow that advocacy will help men, they clearly have demonizing men as a goal. And while they claim that they want men to be kind, compassionate, and protective, they are offended at anything which shows men in that light. It's obvious that feminism is not about helping women, but about damaging society's view of men. Why else would a show of men displaying admirable character be taken as an attack?

These ideologues effectively communicated that while demonstration of admirable character is expected of men, it is never to be acknowledged, nor does feminism consider any admirable trait a male characteristic, even when examples of it are common among men. Only things which can be used to demonize men may be generalized as a means of defining and describing masculinity.

Feminists complain that women are objectified, but there's nothing more objectifying than treating a person in such a utilitarian manner as men are treated by feminist ideology. They want a man to be a weapon, a wallet, a stepping stone, a security blanket, a punching bag when they're mad… anything but an actual person with his own unique set of characteristics, experiences, and needs.

Such is the nature of feminist misandry. This is why they are so offended at advocacy for the inclusion of men and boys in human rights initiatives such as domestic violence victim's advocacy; not because need is a uniquely female experience, but because doing so requires acknowledging that men are equally human. And then they wonder why men's rights activists are critical of their rhetoric.

Tattoos, good judgement and women

Doug Mortimer · 26 May 2015 · Archived copy · Original

With only three exceptions, I have paid a visit to the state fair every year since 1976. For some people, the state fair means the midway, or corny dogs, or pig races, or the auto show; for me, it means the freak show. Correction: it used to mean the freak show.

I don't remember when the freak show disappeared. You might suspect it fell victim to heightened sensitivity to human disabilities (thank God I still have Ripley's Believe-It-or-Not Odditoriums to satisfy my morbid curiosity). I don't doubt that such a change in attitude was a factor, but a bigger reason was the paucity of freaks. Thanks to medical advances, institutionalization, and legalized abortion, there just weren't that many freaks available.

There is one exception to that rule, however. I refer to the tattooed lady.

What distinguished the tattooed lady from the other freaks in the show was that her freakiness was self-inflicted. Also, she was ahead of her time. Today Americans spend $1,650,500,000 on tattoos; tattooing is the nation's sixth fastest growing industry.

Before going any further, I must admit that I don't like tattoos. Does that make me intolerant? Well, I could reject any other genre of artwork, such as murals or landscapes, without being accused of narrow-mindedness or bigotry. Why not tattoo art?

The subject was never an issue till a couple of decades ago. I used to occasionally pay a visit to one of the many local topless bars – pardon me, gentleman's clubs – so I could wallow in a state of beer-buzzed, middle-aged, semi-arousal.

By the late 1990s, tattoos were all the rage. It was almost impossible to see a dancer without a tramp stamp or some other symbol or picture, meaningful or meaningless (to me if not to her). I simply could not fathom why a young woman, with her skin at its peak of radiance and health, would do anything to detract from it. Flat-chested or full figure; statuesque or petite; blond, brunette, or redhead, healthy skin tone is a key component of neoteny and nubility.

One day in 1998, I made up my mind that if the club I was visiting couldn't offer at least one dancer without a tattoo, I would swear off gentleman's clubs. They couldn't, so I did. Spending money on superficial turn-ons is a dubious activity; spending money on turn-offs makes even less sense. I went to such establishments to ogle female flesh; if I wanted to see art — representational, abstract, primitive, or whatever – I would go to a museum.

Well, as one grows older, the things one doesn't like have a way of multiplying. According to a Fox News Poll, 13% of voters in 2007 had tattoos; by 2014 the number was 20%. It's no surprise that among seniors, tattoos are rare, and men are far more likely to have them. Today, the reverse is true among young adults. 25% of all men under 25 have at least one tattoo; for women in that age group, the number is 47%.

One can't help but wonder why. After all, goofy hair styles in garish colors can be transformed in a day. Even the most cringe-inducing piercings can be easily removed. Not so with tattoos.

Suppose you had the option of selecting items of apparel that you would wear forever. Go to your closet, pick out your favorite shirt, trousers, socks, shoes, and hat. Imagine that these items were made of some super substance that would never wear out, and you could wear them for the rest of your life. Assuming you could do that, would you? Of course not. But you can get tattooed sleeves you will wear forever. You can go beyond that to the rest of your torso and hence create a shirt you will wear forever. Same goes for leggings.

So what motivates people to get inked? (The average cost of tattooing is $150 per hour, and though I've never experienced it, I suspect the process is not pleasurable.) Well, according to Skin Deep: The Truth About Tattoos in America:

31% say it makes them feel sexy.

Ever hear of Victoria's Secret?

29% say it makes them feel rebellious.

Maybe when you're 14 years old, but consider the fact that meaningful subversion is best accomplished by those who fly under the radar – ghosting, in the current parlance.

5% say it makes them feel more intelligent.

Wouldn't a library card have the same effect?

The increase in tats has created a sort of fraternity of the inked. I've seen sleeved strangers in public say "nice sleeves" or something to that effect. It's like wearing a university or sports team T-shirt and encountering someone else wearing same while visiting the Great Wall of China. Of course, you're going to say something.

But it is difficult to understand why people compliment each other for, essentially, being blank canvases. The tattoo artist did the work, the tattooee just sat (or lay) there. A blank canvas can't express anything. It is mute. It is passive. When you see a heavily-tattooed person, the unspoken message is, "I really don't have much to say for myself."

Paradoxically, tattoos can speak loudly. The law firm I work for has a dress code for employees who appear in court. For the most part, it states the obvious, but it also goes into great detail about jewelry, hair styles, and accessories. Naturally, visible tattoos are taboo. But why?

One day I happened upon a documentary film wherein a famous trial attorney discussed the minutiae of his pre-trial preparation. He mentioned that he always swapped out his gaudy wedding ring for a plain gold band. Why? He didn't want the jury getting distracted by some flashy trinket while he was trying to get his point across to the jury. He wanted them to listen to him, not look at the rock on his left ring finger and wonder how much it cost.

Next time you have jury duty, look at the attorneys. The clothing will be conservative if not downright bland. Jewelry, if any, will be minimal. You will see no neckties with psychedelic patterns or hula dancers. That's because the stakes are high. A criminal trial could be a matter of life and death; a civil trial could involve millions of dollars. It's essential for the jurors to pay attention and not have their heads turned by tattoos or any other potential distraction. Still, if you're trying to get out of jury duty, a vivid display of tats during the jury selection process just might get you eliminated.

I suspect the elderly tattooed lady I saw at the state fair had never served on a jury. Wearing a bikini and tattooed from head to toe, she stood on a pedestal, objectified by mostly male gazers. I have no idea how old she was when she commenced her body art project, or how long it took her to acquire so many tattoos, but time had not been kind to her or them. Her sagging flesh had stretched and distorted the tats, and the color had faded with time. Now her body art looked as though it had been done by Salvador Dali working in pastels.

I don't know what the tattooed lady did after the freak show went belly up. I'm sure she's dead by now, and I suspect her arrival at the funeral home created a stir. If she had an open-casket funeral, did she wear her bikini?

Beyond aesthetics, the most disconcerting feature of tattoos is what you don't see: the lack of foresight. No surprise that tattoo removal is also a growth industry – up 32% since 2011. A related statistic from the Center for Progressive Excellence is that 61% of HR personnel say that tattoos would deter them from hiring somebody. So those tats could end up costing a lot more than the fees of the tattoo artist.

Suppose you've got your eye on a young lovely who seemingly has it all…including tattoos. If you like tattoos, great; but if you don't like them, can you just ignore them? After all, you're going to be looking at them every day, possibly till death do you part. Do you really want to cuddle up long-term with a dickless Queequeg?

Ultimately, you have to seriously question the judgment of a young woman who would make a permanent

commitment to something as trivial as body art. Of course, good judgment is only rarely associated with young women, which is why young women are kept on a short leash in traditional societies. When young women are given freedom, they often fuck it up. That doesn't mean a tattoo-free woman can't be fucked up, but one who is tattooed…well, no matter what the design, it might as well be a big red warning flag.

Come to think of it, didn't Nathaniel Hawthorne write a novel on a similar theme?

Oh, feminism, how do I hate thee?

August Løvenskiolds · 26 May 2015 · Archived copy · Original

Let me count the ways…

There is a film being made about the "f" word. It is called, unsurprisingly, "The F Word – Film" – at least, that is their name on twitter. *Glamour UK* wrote an article on it and called it *The Trouble with the F-word*.

Whatever its name, if the documentary were about the words "fuck" and "fucking" it might have been worthwhile and even fun. But no, the documentary purports to explore the reasons "feminism" and "feminists" are hated – a question so simple that you have to wonder if the filmmakers were fucked in the head.

The trailer for the documentary opens and closes with the timorous, grating voice of Emma "bait and switch" Watson trying to entice men into supporting her feminist initiative "#HeForShe" by promising men help for men's issues – and then switching to make it only about women.

Really, that is all one needs to hate feminism. Feminism is a **scam** that promises to help men and reneges on the promise. If you don't understand why people get angry at the malice of liars and scams then a lot of scammers would love to meet you.

If feminism were to stop scamming men and women, a lot of people might look on the dictionary "equality" of feminism with a bit more favor.

Well, maybe they would if feminism weren't so **sexually intrusive**. Feminism wants to invade our bedrooms, regulate our sexual interactions and even control our sexual fantasies. If you are a man who is sexually attracted to pretty women, feminists will call you "creepy" and your sexuality "toxic." They will sneer at both you and the women who appreciate the aggressive and focused sexuality in men. What part of "equality" is demonizing men's sexuality while celebrating women's? Your sexuality is literally none of their fucking business but God help you if you tell them to fuck the hell off.

If feminism were to stop being such a scam and respected people's sexuality then perhaps folks could take it seriously.

Of course, for people to take feminists seriously, they would have to stop with all the **rape hoaxes**. Feminism has a long and proud history of faking rape for fun and profit. Did you know that the crown jewel of second wave feminism, the *Roe v. Wade* Supreme Court decision that legalized abortion, began as a rape hoax?

> Norma McCorvey…initially said that her third pregnancy, the one in question at the time of *Roe v. Wade*, was the result of rape, but years later she said she had invented the rape story in an attempt to make a stronger case for an abortion. The rape story was of little consequence to her lawyers, because they wanted to establish a right to abortion for all women, not just those who had been raped. – *from "Women's History" website.*

Norma McCorvey concocted a fake rape story on the theory that it would build sympathy with the Justices. The rape hoax was eventually dropped – it was limiting and it seems some lawyers and judges have this thing about professional ethics and disrespected Norma's feminist right to lie her fucking, scamming ass off – but abortion was legalized despite the efforts of these lying feminists.

Feminists carry on this proud tradition of rape hoaxes even today with wild stories such as the University of Virginia debacle where feminist Jackie Coakley attempted to destroy the lives of 5 to 7 men (depending on which of her lies you believe) of the Phi Kappa Psi fraternity. People hate rape hoaxes because they ruin men's lives and because they make it harder for real rape victims to be taken seriously – just like feminism.

If feminism were to (1) stop being such a scam, (2) respect people's sexuality and (3) cut out the rape hoaxes, then perhaps folks wouldn't hate it so much.

Well, of course, people will still viscerally hate feminism for the **abortion** thing. People love children – they are our future and the only good answer to the fact of personal mortality: being alive and living with the knowledge that some day we will die. Abortion is not really an **"equality" issue** in that men do not have reproductive rights – whether you think legal abortion is good or evil there can be no rational dispute that it is a privilege given to women and denied to men, and that this fact refutes feminism's claim to be a movement for equality.

So, if feminism were to (1) stop scamming, (2) respect people's sexuality, (3) cut out rape hoaxes, (4) disassociate itself from abortion and (5) adhere to its actual equality claims, then perhaps folks wouldn't run away when a feminist opens her cranial cock-holster.

Then again, there is that irritating **minutiae issue** – of late, feminism seems to be focusing on the tiniest details of human behavior with the intent of policing them or even criminalizing them. Rather than focus on real, pressing issues, feminism thinks it is its business to critique your choices of whom you follow on Twitter in case your taste might be sexist. From manspreading to mansplaining to manvertising, feminists see patriarchy everywhere and they want to crush it under their ample butts. All this nitpicking is irritating and people hate to be irritated.

Thus, if feminism were to (1) stop scamming, (2) respect people's sexuality, (3) cut out rape hoaxes, (4) disassociate itself from abortion (5) adhere to its actual equality claims, and (6) stop minutiae irritations, then perhaps folks wouldn't wish for asteroid strikes when a feminist stomps in.

Of course, some people will still hate the open man-hate of feminism. Feminists do sometimes try to cloak their man-hate by calling it "smashing the patriarchy" but no one is fooled by this dodge. Patronizing people demeans them and when people experience this, anger and hate are normal responses.

It seems that if feminism were to (1) stop scamming, (2) respect people's sexuality, (3) cut out rape hoaxes, (4) disassociate from abortion (5) adhere to equality claims, (6) stop minutiae irritations, (7) stop hating men, and (8) stop patronizing people, then perhaps folks wouldn't look for boiling lava when a feminist wants a snack.

Of course, one thing that really irritates people is **laziness**. Sloth is a deadly sin for a reason – we live in a harsh world and it is the lot of most people to work hard for food and shelter. With their **fake statistics** on the so-called wage gap, their cries for **more comforts and pampering,** and their **reluctance to take dangerous, dirty jobs** relegated to men, feminists come off looking like entitled dilettantes and feckless whiners.

It follows, then, that if feminism were to (1) stop scamming, (2) respect people's sexuality, (3) cut out rape hoaxes, (4) disassociate from abortion (5) adhere to equality claims, (6) stop minutiae irritations, (7) stop hating men, (8) stop patronizing people, (9) stop acting lazy, (10) eschew fake statistics, (11) de-emphasize pampering and (12) take difficult jobs, then perhaps critics wouldn't daydream about revenge so readily.

As it happens, sometimes what feminists omit hurts their reputation as well. Feminists rarely express (13) **genuine gratitude** – when they say "thank you" the sarcasm drips like pork grease from their clenched teeth. When men help them they demand more and more with not a thought that perhaps appreciation expressed gently might lift everyone's mood. Every interaction between a man and a feminist ends with the man hoping he never sees a feminist ever again.

Of course, the few "good" feminist talking points don't exactly endear them to people: even issues with some legitimacy (female genital mutilation and rape in the third world) are emotionally arduous and depressing. It might be wrong to dislike feminists for pushing these issues but it is human nature to turn away from pain, even third-hand. What is really evil, however, is how feminists attempt (14) **to leverage third world crimes into pampering for first world feminists**. Outrages like that earn feminists a special place in hell.

Well, that's 14 reasons why people hate feminism. There are a lot more but you get the point.

In their feigned innocence, feminists think that if people knew more about feminism they won't hate it so much. I'm willing to bet that this is the thesis of that ludicrous film and I'll be curious to see if any items on my list are reflected in it.

Keep saying that we are ignorant about you, feminists. People crave having **their intelligence insulted** (15). They will LOVE you for it.

I fucking promise they will.

Goin' to Toronto soon

Paul Elam · 26 May 2015 · Archived copy · Original

"Without deviation progress is not possible." ~ Frank Zappa

In November of 2012, Dr. Warren Farrell was preparing to give a lecture on issues faced by boys in modern culture. This now famous video by Steve Brule' documented the virulent and violent actions of the University of Toronto Student's Union feminists in their effort to shut down his lecture.

This deplorable attempt to abridge the free expression of ideas still stands as one of the most remarkable examples of the common trend away from a liberal education and into fascism in modern universities. Unfortunately, it led directly to another equally unfortunate event.

Sarah Santhosh, a student at nearby Ryerson University was so put off by what she saw as the "close-mindedness" and "hate" of the feminist attackers that she decided that she wanted to form a men's issues group at her school. She was joined by fellow students Anjana Rao and Argir Argirov in her efforts and they set about seeking ratification from the Ryerson Student Union (RSU) for a men's issues group that addressed misandry.

They were quietly and quickly shut down.

The Eye Opener, Ryerson University's student newspaper had this to say:

> Neda Hamzavi, a faculty of community services representative on the RSU Board of Directors (BOD), watched her amendment to the RSU's policy on women's issues pass without any debate, discussion or dispute."

The Board's action quickly diminshed the credibility of the school.

Under Hamzavi's guidance, the RSU board's rationale mostly rode on three simple, erroneous presuppositions. First, men's rights groups don't care about men's rights, they just want to undermine the progress woman have made.

Other than saying this is untrue, I have no other response to that.

Two, the concept of misandry, "…ignores structural inequity that exist between men and women."

What that actually means I am still unsure, except to say that the board appears to be saying that if you look at the hatred or irrational fear of men then it means you have to ignore the inequities that affect women. That is irrational, as projection often is, but it appears to be the message.

Finally, the RSU board further denounced and excluded men's advocates by targeting them as, "Groups, meetings events or initiatives [that] negate the need to centre women's voices in the struggle for gender equity."

This one I understand clearly. It is the position of RSU that the discussion on gender equity can only be from one half of the population and that all concerns must put women at the center of attention.

It is a strange and I would argue disingenuous path to equity, especially given the inequitable treatment of the three students who wanted to form a men's issues group.

It should be pointed out that the actions of the RSU are not a reflection on university administration except to the extent that they allow any group such total control on the discourse.

Indeed, they showed open-mindedness and commitment to free expression when Karen Straughan was allowed to speak there in February of last year at a CAFE event. They further demonstrated their commitment to free speech when they picked up the tab for needed additional security after feminist thugs all but forecast another repeat of what happened at the University of Toronto.

It is with appreciation for that administration that I am pleased to announce that I will be speaking at Ryerson University on two consecutive days on the subject of Domestic Violence, the feminist academic fraud that has hindered our efforts to address the problem and the same misandry demonstrated by RSU that aggravate these already difficult issues.

The event is the Second Annual Toronto Domestic Violence Symposium and it is being hosted by the Maltese Charitable Trust. It takes place on the Ryerson Campus on June 5 and 6. It is just around the corner.

I am really looking forward to this event. It is especially satisfying for me as a men's human rights activist.

The Ryerson Student Union did their best to choke off debate and discussion. They shamelessly succeeded at shutting down three compassionate students who simply wanted to be a part of the solution.

But they have failed at their attempt to completely silence the world around them. Thanks to a reasonable and fair university administration, and to the determination of groups like AVFM, NCFM and others, the days of corrupt ideologues owning the platform are over.

As of June 5, 2015, the Men's Human Rights Movement will again take its rightful place where it is needed the most, in a Canadian university that has been ideologically corrupted with the very hatred it denies exists.

How Dave Thier rationalized lying to Forbes readers about a nonexistent boycott

AVfM Video Source · 27 May 2015 · Archived copy · Original

Why are reporters like Dave Thier of Forbes standing by their fake reporting of a nonexistent MRA boycott of Max Max Fury Road? We aren't sure, but an increasing number of non-MRA sources are wondering the same thing.

You might want to check out Dangerous Analysis.

Addendum: For the record, Dave Thier did not even respond to us when we contacted him. Neither did Forbes. Yes, we have promoted some of Aaron Clarey's work, some of which we like. Then again, we've published and promoted many things by non-MRAs, including stories in Forbes. Maybe Dave Thier and other reporters should talk to people before writing about them.

Steve Shives, male feminist, is an aggressively ignorant religious zealot

AVfM Video Source · 27 May 2015 · Archived copy · Original

How weird when a supposedly atheist thinker like Steve Shives joins a culty hate religion like feminism. We'll let Spinosaurus Kin explain how:

https://youtu.be/2bYwT0dPSbU

Portrayal of men in the media: why there needs to be a reverse Bechdel test

Nikita Coulombe · 27 May 2015 · Archived copy · Original

The Bechdel Test is an informal rating system outlined by graphic novelist Alison Bechdel that classifies media with three simple criteria: to pass the test a plot must

- "have at least two [named] women in it,
- who talk to each other,
- about something besides a man."

Very few video games pass all the criteria of the Bechdel Test, and just over half of movies do.

The test is imperfect; a film could pass the test but still include sexist content; nevertheless some cinemas and organizations – such as the Swedish Film Institute – are taking the rating seriously, and using it to highlight gender bias against women.

Is there a similar, Bechdel-like test that shows bias against men? No, but there should be.

For far too long, men have been cast as duds, yet doing so has clearly been profitable, thus pressure to change such negative stereotypes will need to come from the outside. Of course this will only happen when people are willing to recognize gender biases affect men, too, or how earnestly young men need more positive male role models to look up to in the media.

What would a male version of the Bechdel Test look like? In our book, *Man (Dis)connected*, social psychologist Philip Zimbardo and I describe a possible option we call the "MacGyver Test" (named after the popular 90s television adventure series) that a film or television show passes if it meets any of these criteria about its male characters:

- The absence of the mother is not required for the father to be portrayed as a competent dad.
- An honest, hard-working man is in a successful or leadership position and is not portrayed as a hapless loser.
- The female protagonist shows interest in male protagonist *before* he is the hero.
- The male protagonist solves problems in creative ways, and only uses violence as a last resort to carry out his goals or mission.

The list of media that pass these modest criteria would no doubt be a short one.

Another way to raise awareness around the portrayal of men in the media would be to swap the male and female roles in movies and television shows, and then re-examine the plots.

For example, let's reverse the roles of the "fearless" Princess Anna and the "rugged" iceman Kristoff in the Academy Award-winning animated children's movie, *Frozen*.

In the movie, Anna's older sister, Elsa, banishes herself from their castle because she can't control her magical ability to produce ice and snow with her hands. Anna sets out to find her sister and bring her home.

Anna is offered help by the smooth-talking Prince Hans, whom she immediately falls in love with. But who ends up helping her? The penniless iceman Kristoff, whose sled and reindeer Anna decide she can use for her own agenda – never mind if he needs them (she doesn't ask).

After nearly getting him killed, destroying his sled, and finally rescuing Elsa, Anna and Kristoff go their separate ways. It is only after Prince Hans proves himself to be evil, and Olaf – the dopey snowman sidekick – says to Anna that Kristoff would be a good match that Anna even bothers to consider Kristoff as a romantic partner.

Now imagine a movie where a prince felt entitled to use a hardworking woman whose only possessions were her sled and reindeer, which she uses to eke out a living, to go rescue his brother and after she voluntarily busts her butt to help him he goes back to his life without a second thought. Audiences would be up in arms! We would think "what's wrong with him? Why can't he get his act together?" Yet that thought doesn't even cross our minds while watching *Frozen*. Instead, we think Anna is quirky and adventurous. By the way, *Frozen* does not pass the MacGyver Test…

When two out of five children are being born to single moms (the rate is one out of two for women under 30 years old), a third of boys are growing up in father-absent homes, and boys with fathers are only spending half an hour a week in one-on-one conversation with their fathers vs. 44 hours in front of a television or computer screen (see source 8 below), we need to ask ourselves what impact the negative media portrayals of men are having on them (as well as young women).

Is it possible for the idea of men being men responsibly to make its way back into popular culture?

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Why a feminist takeover of Hollywood is a problem and why it's happening

Rachael Lefler · 27 May 2015 · Archived copy · Original

I know right now the MRM has bigger fish to fry. Talking about the media is a trivial tactic used by feminists for them to cover up that in the western world, there is extremely little to no oppression of women, while the oppression of men persists like a difficult weed problem. But, what I'm personally more qualified to talk about, more than the Canadian legal issues that are the cause of Dan Perrins's courageous hunger strike, or about the Calgary Expo's hostility to the Honey Badger brigade and their upcoming legal battle, is *art*.

Normally, I dislike talking about art as if it were only the product of its social context. This came out of the cultural Marxist thinking, still prevalent in academia, that all cultural products were only worthy of study for what they could tell us about the intellectual climate of their time periods, or about those time periods' power hierarchies. There is some value in this. But now, the ability to produce art itself has become mass produced, taking power and social oppression more and more out of the equation when it comes to "figuring out" art, and it has become more and more about the individual psychological expressions of the artists, with the art functioning as personal statements but not so often political ones.

However, if something is being created for commercial purposes, the more expensive to make something is, the more power dynamics in society shape *how* it's made. This was true of big monumental sculptures in the Renaissance and remains true of Hollywood films today.

When the audience of the art is the masses, and the art is expensive to produce, the richest and most powerful people will always keep a close eye on it to make sure that the message it sends promotes their ideology. Going back to the Renaissance sculpture idea; though the artists of that period were Catholic, too, it was the power of the Catholic church that ensured that, while classically influenced, their works would convey a Christian message.

Who has the power over Hollywood movies today? The audiences, but specifically, the segments of the audience more prone to bitching about movies on Twitter and other social media sites.

The entertainment review media also has a lot of power over what directors do and don't do in a digital age, where movie makers are taking feedback and criticisms seriously and seeking to improve. As the film critic who goes by the alias The Nostalgia Critic points out, there is a lot of reason to consider this shift a good thing. After all, before movie makers could get feedback so directly about their movies, they were fumbling in the dark trying to generate successful ideas, and this led to a lot more movies that sucked.

But, I can see the writing on the wall here. When it comes to feminism, they don't genuinely care if a movie is good or bad, entertaining and charming or dull and lifeless. They only care about the extent to which the female characters in the story are whatever they decide makes a character empowered at the time. And, this taste is shifting constantly and there is never consensus, and nothing is ever agreeable enough to please them: as professional victims, they can't give up the power of their victim status too readily, so they have to find a nit to pick to complain about even the strongest and best female characters Hollywood can dream up.

And they're totally fine with a movie that perpetuates negative stereotypes about men, since we all know men are just dumb oppressive shitlords who can't keep their rape-sticks in their pants for five minutes. So you get movies like *Brave*, with strong female characters and a good story about mother-daughter bonding but where all the male characters are cretins, and only bowing to the whims of the mother and daughter makes the father character acceptable.

They had what I would call feminist strong female protagonists in Disney movies in the late 90's and early 00's that I remember fondly as a kid. Ariel in *The Little Mermaid*, although criticized for being crazy due to falling in love, is strong enough to challenge her father and assert her independence. Jasmine in *Aladdin* is a princess who wants to

take a stand against the expectations society places on her as such. Belle in *Beauty and the Beast* is a badass bookworm who challenges traditional expectations for women and patriarchal attitudes in her society. Even Nala, from *The Lion King*, is a badass female character. But feminists on Tumblr have picked apart and attacked these fictional characters, who should be, by many of their standards, strong female characters.

But until all fictional women are perfect goddesses whose every action is strong and every word is an authoritative command, they cannot be satisfied. This is not likely to be challenged.

The mainstream entertainment news basically just repeats feminist tweets as authoritative golden scrolls handed down from on high. Feminists will never be satisfied by any work of fiction, no matter how in line it is with feminist principles. They can always demand more, and they always will. Their whole idea of "activism" is to cry about how they are being oppressed by the latest blockbuster and to angrily denounce the next one on Twitter.

Since they now claim to speak for all minority ethnic groups, they want more representation of them in the media. But this is ignoring that these minority ethnic groups have their own medias, made by and for them, and that the mainstream movies are made for everyone in the United States, which is a majority white country. For them, a token black person is insulting and not enough. Having a protagonist who's a strong, assertive, independent woman who does not get hitched is still a bad thing if she has the nerve to be white, for her story to take place in a European culture, to be thin, and to be able-bodied. I'm not even kidding here.

The fact is, this maddening obsession with a distorted concept of egalitarianism and fairness is never going to end, the media is never going to wake up to it and realize that they are pandering to a crazy minority within a minority of feminists, and Hollywood will keep trying to make films that meet their demands which are never able to *be* met, because the feminists will still find shit to complain about. This in turn will only drive good writers, directors and other content creators away, the people who want to make *good* movies, regardless of their value to social justice idiots.

This vacuum will be filled with shitty feminist movies, which will be made by activists who care nothing for the entertainment value or philosophical interest or artistry of their works but only about hijacking the fame-power of Hollywood studios to turn them into produce works which fit into their radical leftist agendas. Hollywood is experiencing a peak that will be short-lived before it gets taken over by people who do not care about movies and who only want to suck the fun out of everything in order to fight the nonexistent patriarchy, to make themselves feel important. They want to ruin everything fun by injecting their paranoid misandry into it.

Don't believe me? They've already got the friggin' ACLU on their leash. You would think the American Civil Liberties Union would have more important issues to tackle than a "dearth of female directors in Hollywood". You would also think that an organization based on libertarian principles would not be demanding that the iron fist of the state be brought down upon the private affairs of an entire industry just because a few women whined about… fewer women than men choosing to become directors?.. but you would be wrong. Enjoy the fact that the next decade is going to see the video game and film industries taken over by radical man-hating professional victims, which is already happening, while no one says or does anything.

Poster at UQ: this room is “a safer space for anyone who is not a cis-man.”

Jonathan Taylor · 27 May 2015 · Archived copy · Original

The below poster on a door at the University of Queensland reads “This women’s room is a safer space for anyone who is not a cis-man.” And if you’re wondering what cis-men are, the subtext clarifies them as “those who identify as men and were designated male at birth.”

[image]

The poster was created by the UQ Women’s Collective, a Feminist campus organization. We learn this from their symbol at the top right, which sports a classic Feminist logo and reads “Feminism, Activism, Community.”

Some questions come to mind when viewing this poster. Most importantly, shouldn’t spaces – especially ones watched over by those who claim to advocate equality – be equally safe for all people? And if a particular place is safer for one demographic, doesn’t that mean that it is less safe – i.e., more dangerous – for another?

What is the moral basis upon making certain places safer some, and more dangerous for others? What are the mechanisms by which these Feminists intend to enforce the unequal protections they wish to afford those who enter this space?

Does this mentality jive with the notion of equality? And if it does not (as indeed it does not in this case), don’t they deserve to be reminded? And if they are recalcitrant, do they truly deserve our recognition and support as a group that advocates gender equality?

This Feminist group will likely defend or rationalize this statement by stating that this isn’t a direct threat of harm per se. And that would be true – in somewhat the same way that it wouldn’t be a direct threat for a white person in the 1960s telling a black person that “something bad may happen to you if you walk down my street after sundown.” Imagine such a person then claiming to say such things in the spirit of racial equality.

This poster at UQ reminds me of the poster at the Women’s Resource Center at Ottawa University which said that men on campus should keep to well-lit areas, wear bells around their necks, and be accompanied by police wherever they go. Here it is:

[image]

How dehumanizing such a poster is. It is amazing that we would tolerate it. It is amazing that **so many men themselves** would tolerate it. But in our “enlightened” society in which the discourse on gender equality is dominated by Feminism, and our broader culture is enfeebled by a spirit of political do-nothingism, these things are a natural occurrence.

Those who oppose advocacy for men and boys often argue that men simply do not face sexism. But the warehouse of evidence we have accumulated begs to differ.

Far too often, higher education (and school in general) has become a hostile environment for men and boys. One might think, given the incredible decline in academic achievement among male students, that a wide range of governing bodies interested in closing the gaps would spark a conversation to reassess the well-being of men and boys in all areas of academic life.

Unfortunately, they have yet to pick up the torch and light the way. Third-party organizations have instead taken it upon themselves – and given much of their own resources – to issue a call to action. Much of higher education has yet to answer the call.

The time has come to stop acquiescing to a spirit of sexism on our university campuses. These kinds of attitudes need to be called out in no uncertain terms. People should not be made to feel unwelcome on campus simply

because of what group they happen to be born into. The only thing that should be unwelcome in academia should be narrow-mindedness and prejudice.

[Ed. note: this post originally appeared at A Voice for Male Students and is reprinted here with permission.]

The sloppy journalism of Raw Story's "tbogg"

August Løvenskiolds · 28 May 2015 · Archived copy · Original

We live in a time when "trusted journalist" is becoming an oxymoron and one of those morons responsible for the tarnishing of journalistic integrity is Tom Boggioni ("tbogg") of *Raw Story*, an ideological rag that routinely blocks Men's Rights Advocates (MRAs) merely for being MRAs.

There is no excuse for sloppy writing or sloppy thinking, especially in professional journalism. It is a highly competitive enterprise and a critical one: knowledge is power; lives can change forever with a few words and disasters happen when those words go astray. People's lives can end over a turn of phrase.

Attention, employers: if you want to hire a sloppy liar to tar your publication with his mendacity on display to the public in ways so embarrassing that you'll win the *Tour de France* by backpedaling, then Tom Boggioni can put the "oh, no" in your annual report.

Consider this one paragraph from tbogg's screed against Dean Esmay:

> Like it's twin brother, the gamergaters, there really is no formal membership in the MRA movement. As long as you hate women and all they stand for you're part of the gang. You can walk like an MRA, talk like an MRA, and even grow a neckbeard like them and it's all, "Hail fellow, well, met. Bitches, waddya gonna do, amirite?" There is probably an elaborate and awkward handshake too.

Here's a part of a screen capture just in case *Raw Story* tries to change or bury it:
[image]

Let's unpack this bit-by-bit, shall we?

"Like **it's** twin…": Notice the use of the apostrophe in the word "it's," meaning that it's a contraction of "it is," not the possessive form of "it." Expanding the contraction to read "Like it is twin," we can see that the use of "it's" is clearly wrong. "Its" would be correct there.

Normally, nitpicking grammar errors like this is looked down on in informal conversational writing but among professional journalists and writers such mistakes are glaring and garish. They are also what poker players would call a "tell": they alert the careful reader that the author is up to something fishy.

"…twin **brother**…": For a supposed feminist, tbogg uses a lot of unnecessarily gendered language. Later on, tbogg implicitly mocks men for experiencing pain during divorce, thereby enforcing the patriarchal norm that men should not expose their weaknesses. Again, for a supposed feminist, tbogg sure is a shitty one: feminists are supposed to smash the patriarchy, not uphold it.

The word "brother" is superfluous (omitting it does not alter the basic meaning of the sentence) so we can infer that the writer was appealing to the sexist, anti-male bias of his intended feminist audience — he wants desperately to come off as the One Good Man standing in chivalric glory protecting the hapless damsels in his harem hugbox citadel.

Yeah, right, buddy. Women never see through posturing like that, nor do they escape from it in tankers.

"the **gamergaters**": Notice that we've sloppily jumped from a singular noun "twin brother" to a plural one. That's similar to writing "My dog the beagles" – wretched, erroneous prose. In addition. employers of tbogg would do well to note that #gamergate is a consumer group that exposes lapses in journalistic integrity and ethics and that by implicitly smearing them, tbogg is acknowledging that he opposes journalistic integrity and ethics.

"there **really**": The use of another superfluous word, and another tell, again alerts the reader that the author is now spinning fables like a spinster: he sounds like a child caught red-handed crying "I'm really innocent this time! I

swear!"

"As long as you hate **women** and all they stand for you're part of the gang.": The author goes full sexist, conflating women with feminism and all men who oppose feminism as gang members who hate women. He ignores both the men who self-identify as feminists and the women who self-identify as MRAs (of whom male MRAs are quite fond.) Indeed, polls show that less than 1 in 4 women identify as feminists and thus it is both sloppy and mendacious for tbogg to equate the two.

Employers should also note that the collapsing feminist base makes it unwise to employ writers that appeal to a dying demographic even as they alienate a burgeoning one.

"You can walk like an MRA, talk like an MRA, and even grow a neckbeard like them and it's all, '**Hail fellow, well, met.**'": Again the author reveals his penchant for chivalry, projecting his own patriarchal leanings onto MRAs. Even a passing glance at MRA writings would have told the author that MRAs oppose the sexism and gynocentrism that are intrinsic to chivalry and which a lot of feminists also reject. One may conclude that Boggioni is lazy, sloppy, dim, or perhaps some failed combination of the three.

Feminists should be especially appalled by this: judging all members of a group by the actions of a few extremists is even more damaging to feminism than MRAs since efforts like #KillAllMen paint feminism in homicidal ways that would make Nazi stormtroopers blush. Feminists have to be squirming to read that "It's a great way to duck responsibility for anything and everything" as tbogg goes on to say.

Mr. Boggioni may be surprised to discover that feminists are canny enough to parse out nuances like that and use them against men like him whenever it suits them.

"**Bitches, waddya gonna do, amirite?**": Mixing his metaphorical language by inventing quotes and switching continents, dialects and centuries is sloppy enough but even more importantly, the writer projects his own discomfort and disdain for women onto other men. Mr. Boggioni's frustration with women is obvious and inevitable: without a red pill understanding of women they will forever remain a puzzle to him. Mr. Boggioni will be shocked to discover that women are smart enough to see through feminist posers like him with ease.

You're a joke to them, dude. Listen and believe.

Boggioni gets just about every important fact wrong in his article.

- There was and is no MRA boycott of the Mad Max film.
- *Return of Kings* is not an MRA site, indeed, it is anti-MRA. It is mendacious to say or suggest otherwise.
- The Mad Max film portrays the collapse of an idyllic feminist society that kills all men. This makes it an anti-feminist film.
- The movie depicts the oppression, exploitation and suffering of men. This makes it an anti-feminist film.
- Journalists DO have a responsibility to their readers to print the truth and exercise ethical behavior while doing so.

MRAs are used to this garbage and we are grateful for it: surviving such challenges makes us stronger and our opponents weaker.

Toward the end of his article Boggioni mockingly posits a Vast Feminist Conspiracy. I found it hard to tell whether he was referring to "Patriarchy Theory," "Rape Culture," "Gendered Domestic Violence," or the "Alimony Racket" — there's just so many; like his errors, they are all a blur.

#BlameOneNotAll reveals feminist hatred for men

Jack Barnes · 28 May 2015 · Archived copy · Original

Recently the Indian media company Mintified started a campaign called "Blame One Not All" which you can find on Twitter and Facebook.

Basically this campaign is pictures of women holding signs saying that not all men should be blamed for the crimes of one or a few. This campaign has drawn a lot of support from the public. But there is a small group of very vocal people who are not having any of it. They have engaged in campaign of their own to discredit the idea that not all men are to blame for this misdeeds of another man. Unfortunately, there are some who prefer to remain in the dark ages of human history. They hang on to prejudice like monkey with a banana. These people are throw backs to a time that most people wish had never happened. These backwards uneducated people are called feminists and to them if you are born with a penis you are born guilty. Don't believe me, take a look at few of the feminist responses to the #BlameOneNotAll hashtag.

[image]

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Of course these are just some tweets from the rank and file mouth breathers. Let's see what prominent members of the gender troglodytes have to say on the matter.

Anna Merlan over at Jezebel seems to be very confused as to what the Blame One Not All campaign is about.

> "…. the #BlameOneNotAll campaign seems to have been an attempt to pat good men on the back for the hard work of not raping or domestically abusing anybody…….. Excuse me, does anyone have some cookies? Can someone give these men a fucking cookie? Thanks."

She thinks it's about giving good men a pat on the head. Of course any thinking person can see from the images that this campaign is not about congratulating men for being decent human beings. Far from it. It's about stating the fact that most men ***are*** decent human beings. Bigots like Anna are often easily confused by basic English. Poor thing.

Then there is Vicky Chandler at The Independent, who seems to suffer from the same lack of intellect as Anna Merlan. She too seems to think #BlameOneNotAll is about congratulating men for being human. It's the title of her article.

> "#BlameOneNotAll: Do men who don't hurt women actually need to be congratulated?"

But Vicky goes a few steps further down the derp road.

> "….what the campaign does is vilify the women speaking out about their experiences of sexism…..It's tiring to have to revisit this situation again, having to defend a woman's right to speak out about their experiences."

So a woman holding a sign that says "My favorite professor is a male and he doesn't show any inappropriate gesture. #BlameOneNotAll" vilifies women and raises the need to defend women's right to speak?

> "If these men were really worried about people thinking that they were a rapist, they would be addressing the behaviours of their fellow men, not attacking the brave women retelling their experiences of sexism and abuse."

A woman holding a sign that says "When my parents are not around my uncle doesn't make me feel uncomfortable. #BlameOneNotAll" is attacking women? As you can see from the above examples Vicky and her knuckle dragging friends are prone to emotional outbursts rather than rational logical thought.

Another thing about these throw backs and their lack of intelligence is that often let the cat out of the bag.

> "It's just another example of "Meninists" trying to silence women because what they have to say has bruised their ego. #BlameOneNotAll is an attempt at concentrating on each individuals' actions rather than critiquing a social structure that has forced millions of girls and women around the world to be subjected to systematic sexism, sexual violence and abuse. By saying 'not all' we're allowing many to excuse themselves from a situation they claim isn't their problem……I do hold all men accountable in helping their female friends, colleagues and family fight to change a frightening system where only 97 out of 100 rapists are imprisoned…."

As you can see here feminism is exactly as I have described it. These people still hold to the idea of judging a group based on the actions of a few or one and judging an individual based on prejudice for that person's group. I wonder if Vicky crosses the street when she meets a black guy walking towards her, because a small number of black guys might mug her. Or if she refuses to use a bank that hires Jews because a small number of white collar criminals are also Jewish? Or if she refuses to associate with gay people because a gay guy robbed a store that one time? And men, please don't forget to be sexist towards women when it works in their favor. You are responsible for helping women because you are a man and she is a woman and that's how feminist equality works.

Ok. I had a little fun with those bigots. Sometimes you just have to laugh at how horrible feminists are. But now it's time to get serious. These are ignorant bigots. There is just no other way to say it. The fact that they exist isn't the problem. The fact that they have the power to influence government policy, the education of social workers, doctors, lawyers, judges, politicians, and to infect the minds of high school kids and young adults in college is the problem. These people need to be removed from society. By removed I mean excluded, ostracized and shunned. The idea that someone is born guilty based on their biology is so outdated that I can't fathom how people in this day in age still believe it. How in the world can a person honestly say that they hold person A accountable for the actions of person B because the two look similar? Why do we tolerate the presence of such people in our schools, universities and in our government? The statement "I am a feminist" should end a person's career as quickly as "I am a Nazi" or "I am in the Ku Klux Klan."

But it doesn't and that's the problem.

These feminists aren't the problem. Society is the problem. We are the ones that are allowing this kind of hate to engrain itself in our culture. We are the ones that refuse to do anything about it. We are the ones who can stop this. Men and women together can bring an end to feminism. Go back through the images and quotes in this article and reread them. Remember that is your grandfather, father, uncle, husband, brother, brother-in-law, nephew, son and grandson they are talking about. They are all responsible for all the violence that happens to any woman anywhere.

They were tried and convicted at the moment that hormones determined the sex of the unborn baby. They were born with a scarlet letter on their forehead.

The scarlet “M.”

Male.

Masculine.

Monster.

National Geographic News discovers... feminist research...

Clint Carpentier · 28 May 2015 · Archived copy · Original

Gendered study with minute sample…

Ok, so this article a few years old, but has been making it's rounds on facebook recently.

Let's ignore that Susan Fiske is a feminist psychologist with a fascinating wiki dossier, and had close family among the Suffragettes.

The obvious problem is, she studied a whopping, an astounding, an unprecedented… twenty one men. I could do the same in my trailer court, probably get the same results, and it would be equally meaningless. A picture of nearly naked nubile women, without heads, won't engender empathic personality engagement; they were headless, therefore both brainless and emotionless, with nothing to offer any reliable indications as to their intention other than taut bellies with navel jewelry. Just what the fuck did she expect the reaction would be??? I would almost hazard a wager, that the "most misogynist" men were more red pill, and saw a shit test, and weren't playing the game, after all, the headless bodies could have been underage; and for shits and giggles, they might have thought the researchers were tools, hence the result.

> And the men who scored higher as "hostile sexists"—those who view women as controlling and invaders of male space—didn't show brain activity that indicates they saw the women in bikinis as humans with thoughts and intentions.
>
> Scientists have seen this absence of activation only once before, in a study where people were shown off-putting photographs of homeless people and drug addicts.
>
> (Related: "Sex-Based Roles Gave Modern Humans an Edge, Study Says.")

Yeah, I just about pissed myself at the related topic plug.

I like her questioning of what brain-scans of women would be. Never mind that women's brains act differently than men's anyhow (cross-wired with emotional overlays, as opposed to compartmentalized), but while sexy headless men might get them wet (the numerous images of, abs with kittens, comes to mind), what will really drive their brain-scans crazy, is a clean-cut business suit casually overlooking his estate. But her reasoning that the idea that women's brains wouldn't act the same under the same circumstances, is… insulting really.

> But Fiske doesn't think such an experiment would work the same way, because women usually react to men they desire by "interpreting their minds, thinking about what they're interested in, and then trying to please them," she said.

How does anyone "interpret the minds" of headless naked bodies they've never seen before? Hell, I have difficulties deciding whether I like porn-stars looking at me (via the camera) while getting ravished, or if I should feel cuckolded; I think I lean more to enjoying them focusing on enjoying the partner they are actually with. And for that matter, I'm not too keen on close-up parts shots, as I am whole body shots; but I think that has a lot to do with enjoying her reactions, while also enjoying her foot action. BAH, National Geographic, Fiske went about her research all wrong.

But let's entertain the idea that her research is correct…

I don't know about you, but I use tools all the time, and each one has a personality, and they're all out to get me. The hammer is a sneaky bitch, glancing off the nails and smashing my thumb; and if it's not my thumb, the nail gets fired across the room. All the blades are crazy fucking sadistic blood thirty cunts; they think they're innocent looking, but I'm onto them, I got enough scars. My patching trowel bit me once; it didn't like getting used as an

emergency dustpan. The tape measures are clever, mean, and generally uncooperative; and if you hurt them, they WILL get you back. And the screwdriver deliberately wobbles on the screw, so you have to hold the screw steady, allowing the driver the opportunity to slip off and stab your finger.

I had a truck once (I'm no mechanic), every couple of months she would act up. So I'd take her to a mechanic, and he'd lift her… hood, and with his greasy paws, he'd massage her tender bits. She'd come outta the garage purring like a kitten, and he'd say, "there's nothin' wrong with her, fifty bucks." The wretched hoe was making me pay to get cuckolded before my eyes.

If men are seeing women as "tools", I'm not seeing that as a bad thing, but more likely a survival mechanism. Women are dangerous, and need to be viewed with caution, particularly those who prance around making a public sexual spectacles of themselves to feed their vanity. At the same time, tools are rarely seen as malevolent, but rather as benevolent.

Say goodbye to EVERY Crazy you will ever meet in your life

Janet Bloomfield (aka JudgyBitch) · 29 May 2015 · Archived copy · Original

I am not an ex-wife nor am I a second wife, so when I picked up *Say Goodbye to Crazy: How to Get Rid of his Crazy Ex and Restore Sanity to Your Life*, I expected to spend a few hours immersed in someone's else's nightmare, grateful for my own calm, peaceful life. The first page and every page thereafter was a somewhat shocking reminder that dealing with Crazy doesn't necessarily require an ex-wife or a second marriage – it just requires a psycho bitch, and I have a wealth of experience dealing with that.

My mother is Crazy.

I can honestly say this book captivated me on a personal level unlike any other book I have ever read. I have, on occasion, attempted to make my way through some psychobabble about dealing with toxic parents or "difficult" people, but as SGTC makes clear, those books are mostly a pile of bullshit, the pages of which are worth wiping your ass with and not much else.

Crazy doesn't change. Crazy doesn't care. Crazy can't be reasoned with, can't be mollified, can't be pacified, can't be satisfied. Ten million pages of strategy isn't going to help when you're dealing with Crazy. Study them to your heart's content, and prepare to continue consuming crazy in doses that will affect your health, your happiness and everything in your world. SGTC doesn't mince words, and will never explain how you, are in fact, to blame for Crazy being crazy. Oh, you bear some of the blame when it comes to Crazy fucking up your life, but it's not the blame you think it is.

The book is divided into three sections. The first section helps you identify the kind of crazy you are dealing with, all the while reminding you that unless you are a psychiatrist specializing in personality disorders it is not your job to fix Crazy. You can't. These chapters were rather bittersweet for me to read, because one of my brothers and I both reached that conclusion with our mother, after many, many attempts to fix her. It can't be done. We no longer have any contact with her, because there is no in-between with her crazy: there is no happy medium where we can abandon ship once the level of toxicity reaches a certain point. She is radioactive from the first second. Quarantine was our only option. My oldest and my youngest brother are still feverishly trying to change their crazy mother. They try to accommodate, to pacify, to meet her demands, and they are still failing and digesting their daily dose of poison.

They will both be getting a copy of this book, but I'm not optimistic.

The second part of the book addresses preparations to deal with Crazy. Specifically directed at the individuals who are going to have to armor up for war, and present an unassailable and united front against escalating craziness, it walks through all the different manifestations of Crazy, and rubs salt into the open wounds in your own flesh that give Crazy the fault lines she needs to exploit your weakness.

It can be unpleasant to read.

I had to put the book down a few times and walk away, because the advice feels counter-intuitive, and yet bracingly, undeniably true. Being nice? Practicing forgiveness? Giving other people the benefit of the doubt? Those are lovely, wonderful things when you are dealing with normal people. Try that with Crazy and she will slip the point of her dagger in and then proceed to flay the skin from you one agonizing strip at a time.

Been there. Done that. The first 18 years of my life, I didn't know there was any alternative to the emotional assault my Crazy mother delivered day in and day out.

The third section of the book gets down to the nitty gritty? What ***can*** you do to get rid of Crazy and restore sanity to your life? It's filled with practical, concrete actions you can take, depending on what kind of Crazy you are dealing with and what your extenuating circumstances happen to be. Some of them are easy, some will rip your heart out and leave you bleeding on the floor, but they are necessary, and the book makes it clear why they are

necessary.

In retrospect, I engaged many of the strategies the book recommends, but I had to learn them by trial and error and all things considered, I wish I hadn't bothered with all the false starts and dead ends. They were the source of considerable emotional turmoil and pain, and had this book existed, I might have avoided them.

I might not have found the book though, thinking it was for people going through divorce and we don't often describe leaving Crazy when Crazy is a parent. That's too bad, because it is very, very similar. For that reason, I want to endorse this book for pretty much everyone, whether you are dealing with Crazy or not. Crazy can be a lot of people – a sister, a mother, a mother-in-law, a co-worker, a girlfriend, a bat-shit crazy cousin or former best friend or aunt. This kind of Crazy is almost always a woman, and if you haven't met Crazy yet, consider yourself lucky, and assume your luck won't hold.

She's coming.

Say Goodbye to Crazy is an excellent book for men who are braving the dating market, in particular. Lots of women will "shit-test" men, and red-pill men know how to deal with that efficiently and effectively. What SGTC will help you determine, really early on, before you have wasted time and effort and resources, is whether you are dealing with a woman who has been confused by contradictory messages sent by the dominant culture about what she really wants (that's imminently curable, for those who care to put in the effort) and bona fide Crazy. Crazy will give you just enough to keep you focused on her. She will play along to the extent she has to. Then she will detonate and leave you, in the best case scenario with a mess to clean up. In the worst case scenario, she can do much, much more harm than that. SGTC will give you the tools to spot these psychos immediately and show them the gate before they ever cross your threshold.

I also strongly recommend this book for both men and women who work in an environment with a lot of women, especially if those women are in positions of power. Sooner or later, you're gonna run into Crazy. Knowing how to recognize her, how to deal with her and how to defeat her could be the difference between moving up in your organization or being forced to move on, hopefully without an inferno of false accusations and allegations of misconduct behind you. Crazy can, and will, attempt to destroy your entire life, and knowing how to spot these dangerous women (and some men) is critical.

One last word on SGTC – you aren't going to find any jargon, esoteric terminology, obscure references or indecipherable metaphors on these pages. This book is for everyone and it's written for everyone, in clear, concise and often very funny prose. There are no pats on the head, and no cookies for showing up. The book lays out how to recognize Crazy, how to prepare for battle and how to win. You don't need to have Crazy in your life right now to benefit from *Say Goodbye to Crazy.* Smart people will realize that Crazy is everywhere, and sooner or later, she'll set her sights on you. This book can help.

Forewarned is forearmed.

The very best way to deal with Crazy is to shut her down from day one. *Say Goodbye to Crazy* will show you how to do that.

State charges alleged serial false rape accuser, but she disappears

Pierce Harlan · 29 May 2015 · Archived copy · Original

An assistant attorney general for Montana says that 24-year-old Christina Nadine Nelson, formerly Christina Mark, made a string of alleged false accusations against three men between 2009 and 2012. A total of five medical rape exams were conducted on her, and she made two reports of assault. “Christina had a motive or pattern of accusing young men that she had dated of raping her and assaulting her when no such rape or assault had occurred,” prosecutors have stated in court documents. At least one of the young men has been scarred for life.

Now, finally, she’s being charged with felonies in connection with two of the allegations she made. Except there’s a problem: authorities can’t find her. Nelson did not appear for her initial appearance on May 21. She wasn’t required to appear in person but by telephone. An assistant attorney general said Friday that Nelson’s whereabouts aren’t known, even by her own attorney. Nelson was supposed to appear last week in Yellowstone County as well but didn’t show. An assistant attorney general fears she might be in Europe.

How was this woman permitted to leave the country?

The incidents we know about are disturbing. Read on.

2009 PROM

In 2009, when Nelson was a German high school foreign exchange student studying in the United States, she said she was raped and cut with a knife by her date on the way to their prom. But detectives found inconsistencies with her statements. An investigation found she suffered no cuts on the night of her prom. When detectives asked if there was blood on her prom dress from the cuts, Nelson told them there was blood but she had washed it off.

Despite the inconsistencies, the boy Nelson accused was charged by police and expelled from school and was not allowed to return to campus. “He moved out of state because he felt that his reputation was destroyed by Christina’s allegations,” according to court documents filed by the prosecution. A month after the prom, Nelson stated she wanted to drop the charges against her date, and the charges were dropped, too late to spare the young man from the scars of an apparent false rape claim.

AUGUST 2012

On August 10, 2012, Nelson told police that she was leaving her job at Planned Parenthood at about 5:30 p.m. when a former boyfriend approached her in the parking area. She said she told him she was married now and to go away. She alleged that he became violent. He supposedly slapped her in the face and punched her in the stomach nine times–presumably she was carefully counting. Then he took her to a vehicle where he raped her. After the supposed rape, Nelson joined friends at a downtown brewery for a drink and she got home about 7 p.m. She then went to a gym with her husband to work out. After showering, they sat in a sauna and hot tub. They returned home and had unprotected sex. Then she told her husband about the alleged rape at about 10 p.m., and he took her to a clinic.

A detective spoke to the former boyfriend, who met Nelson at Rocky Mountain College and dated her from November 2009 to about June 2011. The man proved he was in Seattle from Aug. 9 through Aug. 18. He had receipts and photos to back up his account. Surveillance video from Nelson’s workplace showed her and a co-worker getting into their vehicles and driving away and no sign of the former boyfriend or his vehicle. (Thankfully, rape victims no longer require corroborative evidence, but in too many cases, now men and boys accused of rape need corroborative evidence to be cleared.) A detective reported having trouble re-contacting Nelson until she sent an e-mail on Aug. 29 saying she didn’t want to press charges.

TWO OTHER 2012 REPORTS

In two April 2012 reports, Nelson had reported to law enforcement that she had been assaulted at her residence in

Billings, although the SANE reports indicated that Nelson reported the rapes had occurred in dorm rooms at Rocky Mountain College. Law enforcement further learned that in April 2012, Nelson reported that the same former boyfriend she accused in August 2012 supposedly raped her.

This site has chronicled the news reports of many serial false rape accusers–see here.

False rape accusers are rarely treated as serious criminals. The sexual grievance industry has made a concerted effort to have police and prosecution stop charging false rape accusers because they assume that prosecuting false rape accusers somehow puts off rape victims from reporting or takes away from the effort to prosecute rapists, as if it were a zero sum game. Some claim that prosecuting false rape accusers violates women's human rights.

Aside from the inexcusable injustice to the men and boys whose lives are damaged or destroyed by a false rape accusation, failing to treat false accusers as serious criminals does no favors for rape victims. Every rape lie diminishes the perceived integrity of every rape accuser. The public loathes both rape and rape lies, and when the public perceives that false accusers are permitted to lie with impunity, it undermines confidence in the way rape is handled. As a result, juries are all the more reluctant to find even guilt in rape cases even when it may be deserved.

Society has made innumerable efforts in the past few years to get women to report their rapes, often at the expense of the due process rights of the men and boys accused. False accusers take advantage of these efforts. A few years ago, a woman arrested for falsely crying "rape" had the audacity to borrow a meme of the sexual grievance industry and proclaim, "That's why women don't report rape."

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[Ed. note: this post originally appeared at Community of the Wrongly Accused and is reprinted here with permission.]

Your meat and veg must be bananas

AVfM Video Source · 29 May 2015 · Archived copy · Original

Sage Gerard has some words for a banana-obsessed vegan who wants to mandate vasectomies for all men because orphans.

https://youtu.be/p8FRwycz410

You definitely want to subscribe to Victor Zen if you are into brief fits of snark against the machine.

Milo Yiannopoulos: a mutilated penis is a sexy penis!

Paul Elam · 30 May 2015 · Archived copy · Original

Breitbart.com is a pretty decent conservative website with some great commentary, even if it is at times a little lockstep with the two party paradigm that doesn't actually exist. They even do some really cogent fisking of feminism and the social justice crowd.

So, you can imagine my dismay when they posted a piece by Milo Yiannopoulos that was quite possibly the most stupid and disturbing piece I have seen since the Agent Orange Files. When I say that I am not excluding the pap served up at places like Jezebel, Raw Story and Anita Sarkeesian's YouTube channel.

The rationale he employs in his piece actually does fall in line with what I have seen from pro-mutilation feminists who think male genital mutilation is a good thing because they prefer the penis after it has been cut, though I must admit I have never seen a feminist be so brazen or, uh, detailed about it.

Milo informs us that he is gay, and then uses far too many words to paint a portrait of a gay man who likes "circumcision" because he thinks it will up the chances of getting a blow job. At least from him. As he says with flirtatious promise:

> Perhaps as a gay man I'm biased, but aesthetics matter. And let me tell you – sorry if this veers into "TMI" territory – that I'm infinitely more likely to make you happy down there if you're cut."

OK, so gay men are not exempt from being stupid. Or shallow. Or disgusting for that matter. Too bad that was the unintended revelation in his article. Sadly, he follows the important matter, the penises he is more likely to suck, with the afterthought, "Then there's the medical stuff."

He plasters readers the disinformation we have seen for the last 150 years from religious fundamentalists who have long sought to justify the sexual mutilation of children by making the procedure a cure looking for a disease. He tells us that removing erotic tissue containing over 20,000 nerve endings and upwards of 75% of male sexual sensitivity, is really a good thing. To wit:

> Getting circumcised reduces the risk of urinary tract infections, some sexually transmitted diseases, including HIV and penile cancer and cervical cancer in female sex partners. It prevents a whole galaxy of hideous illnesses that come from having a turtleneck: balanitis, balanoposthitis, phimosis and paraphimosis. (I won't spell them all out, but they're all horrible and, more to the point, avoidable.)"

Of course he never offers a single shred of proof. And of course he does not mention (or does not know) that teaching boys proper hygiene will just as much or more effectively prevent many of those problems. Nope, they have to be cut. Cause Milo likes a nice tidy penis. He even manages to draw a comparison of male sexual mutilation to botox injections, rinoplasty and other cosmetic sugical electives by women.

Yiannopoulos' contentions about HIV and STDs being conveniently prevented by the cut have been dimissed by the medical ethics board where they were reviewed . That part pissed me off so much that I left a comment, which went into moderation. Somehow I can't find it there after many more comments came in. Who knows, Disqus is a tad funny sometimes.

[image]
British Journal of Medicine
Yiannopoulos goes on to dismiss the claims of African men experiencing PTSD, claiming it must be malnutrition or some of the other bad stuff that happens in Africa. He also appears ignorant of the role male genital mutilation plays in alexithymia. Either because he does not know about it, or because Milo likes a nice….never mind.

A few personal notes for Mr. Yiannopoulos.

Penile cancer is a rare cancer. A woman has a one in eight chance of breast cancer. By your irrational standards, we should perform a double radical mastectomy on every female for their 13th birthday. We can even give them some implants and they will look just fine. After all, breasts aren't special snowflakes are they? Think of all the diseases we could prevent and how much bigger boobs will increase their chances of men and women finding them attractive!

Milo, advocacy for severing off sexual tissue more dense with nerve endings than fingertips because you imagine it increases your chances for giving or receiving a blowjob is better addressed by joining Sex Addicts Anonymous. 12 Step Programs are free, reduce denial and are a much better alternative than slicing on infants because cut dicks give you your jollies.

Also, for the love of Brianna Wu get some goddam sources for your claims. "It makes me hard," or "If you cut it I will suck it," are not sources.

Finally, please leave this subject to people who actually study the science instead of studying their probabilities of getting more sex.

Authoring your own life

Peter Wright & Paul Elam · 31 May 2015 · Archived copy · Original

Harnessing men's utility can be witnessed from the erection of Stonehenge to the Roman Empire to the moon landings. Cures for diseases and vaccines to prevent them happened from the intensely intelligent actions of the human male. Exploring new territories and engineering the transport to send people to new places has changed the world, almost all of it through risk and hardship borne by men. Men have driven civilization forward since we first walked away from the African savannah. Men's blood, sweat, tears and sacrifices are the fuel rods that have always driven the big machine of our society.

Conditioning men, training them to do that, was necessary.

If the world wanted to continue its forward march it needed to entice little boys with fictions of glory that would forge their identities as the architects and the engineers of the world around them. It was an easy sell given the perhaps innate tendency in males to risk and to accomplish more than the man next to him.

We have thus, from generation to generation, raised our men on a steady diet of stories about saviors, knights and world-building heroes. We train them see themselves in accordance with those fables, sometimes brutally. We teach them that their worth is actually their worth to the wants and needs of others. We instruct them to see themselves as worthless for doing or being anything other than what we expect them to be.

This kind of thinking probably had its appropriate place in a world that was driven by constant and immediate survival needs. There is no doubt that without humankind benefitting from male sacrifice, you would not be sitting there reading this over an internet connection in a safe and comfortable environment, perhaps half a world away.

So do we need to continue this kind of dependence on men to sacrifice unthinkingly for the needs of others? Seven billion examples of a species now dominating the planet and traveling the solar system suggest not.

Yet we continue on in the same mode, blinded by habituation and the thoughtlessness that comes with it.

The problem that we glean from this is clear. The labels of hero, savior and other forms of "real" manhood are now just euphemisms for the disposable servants we have become as an entire class of human beings. We proudly retell tales of sacrifice to our sons, even as the story of their own lives emerges – singing paeans to the yoke.

Such are the stories all little boys are raised on:

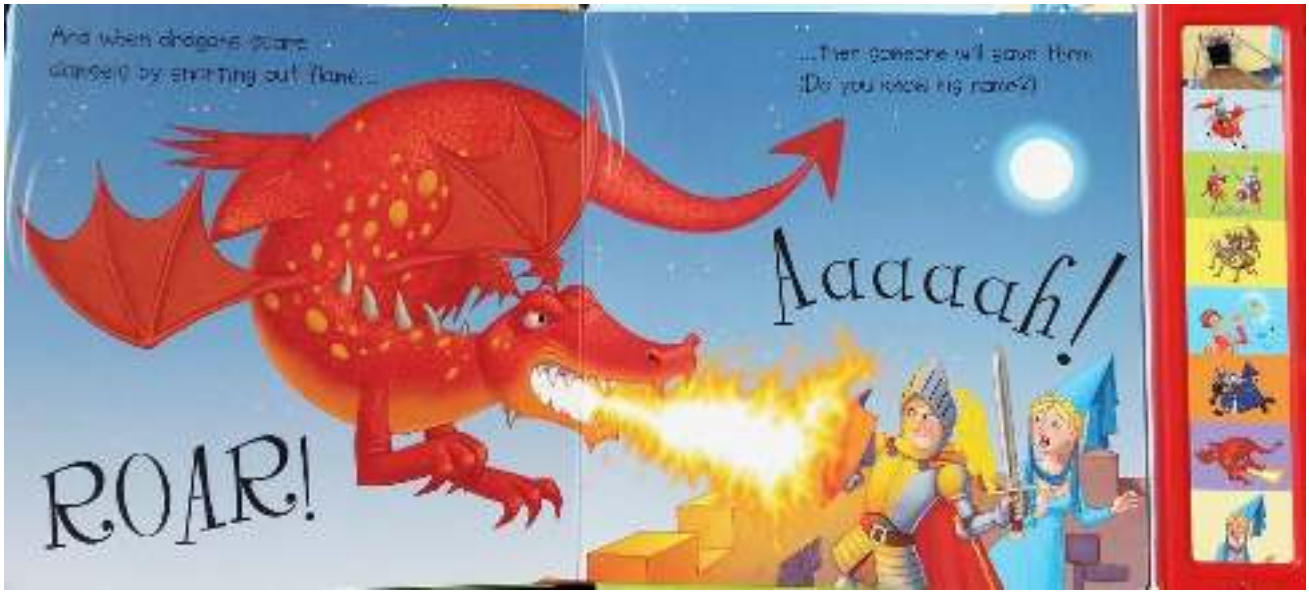

Book for 2-5 yr old boys, complete with battery-operated button that produces the sound of a damsel screaming

The stories seem harmless and even cute in isolation from their real-world implications. As fantasies we delight in them. But it pays to remember our identities consist, as Shakespeare said, of such stuff as dreams are made. The stories we absorb are the stories we enact, and in this case we enact them to the neglect of ourselves and our larger human potential.

The psychotherapeutic world has long understood the equation 'narrative becomes identity' – and the field is populated with therapies whose sole aim is to construct new narratives for our lives. Beginning with Freud's 'talking cure' and later archetypal psychology, cognitive psychology (scripts), narrative psychology, cognitive narratology (etc.), narrative therapy leads the way to healing and self-respect.

Men, in particular, are story creatures. Our psyches literally rely on them for existence as much as our bodies rely on food. We create stories about "who" we are; about the world we live in and our place in it; and about how we are meant to relate to others – men, women and children. Without them we lack orientation and are left with an existential vertigo.

Whatever you want to call them–scripts, myths, narrations, schema or stories–we can't live without them. However, like a bad dose of salmonella some narratives will give you a case of mental dysentery leading even unto death by overwork or suicide – such is their power to direct your behavior. Psychologists, good ones anyway, refer to these as pathologizing narratives and try to weed them out of your mental garden.

But who is to decide what a pathological narrative is? Surely it is not the feminist psychologists who now dominate nearly every part of the therapeutic landscape with pathological narratives.

The problem with all mainstream therapy, which is now nearly synonymous with feminist therapy, is that it doesn't recognize gynocentrism as a problem or perhaps doesn't see it at all. So they have no model for guiding men out of pathological (gynocentric) narratives and into new ones that might release them from the old script. In fact what they usually do, despite superfical overtures about therapy that focuses on the needs of the client, is actively encourage men to stay lodged in the depth of the gynocentric mythos.

How many men feel (and actually are) waylaid, ambushed and taken hostage by female-centric ideas when they enter couples counseling? How often do you hear that men are resistant to therapy because they don't want to express feelings, only to see the same purveyors of that idea rush in to shame men the moment they open up?

How many men would benefit from understanding that they cannot begin to identify who and what they are without first ending the unhealthy reliance on women, and others with a conflict of interest, as sources of approval in their lives?

There is a reason that men don't trust therapists. It is because there are so many therapists who don't trust men. Those practitioners are more likely to use men than to help them.

We don't just make narratives up – in many ways they make us up. So it's important to not let the culture write the script for us, the script that inevitably leads to the belief that we are rapists and emotional failures, that women are damsels, that we are knights in the Order of Chivalry, and that we must suffer our lives for the principles of gynocentrism. Like the tattered novel you just can't seem to finish reading, throw it in the trash and hunt for a new book, a better book, one that will bring value to your life.

If you are searching for a therapist make sure and ask one question: "Have you heard of gynocentrism?" If they haven't walk away and don't hire them. In fact be prepared to do so much walking away that your steps will number enough to walk around the entire planet three times. Doing therapy with men without a fundamental understanding of gynocentism is like trying to teach algebra without a fundamental understanding of mathematics.

The task of the gynocentrism-savvy therapist is to facilitate the male client's rewriting of his own story. The (completely imaginary) book will have a beginning, a middle and an end with a compelling plot throughout. It doesn't matter what the new fiction is, as long as it works for the client. It can be anything the therapist helps the client envision for himself during the course of therapy. They leave the therapy sessions with a new novel in which

they are the protagonist, leading a gynocentrism-free life of self-determination.

The above underscores the importance of having a healthy narrative to live by. A good therapist can help you achieve that – *if you need assistance at all*. Some of us, many actually, can write our novels without help. Just make sure that the narrative you adopt is one that allows you to be a fully functioning human being. If your current story doesn't achieve that, burn it and dream up something new.

Dream big, but most importantly, dream what you choose.

This post orginally appeared on An Ear for Men.

Lying to get sex is not rape

Lucian Vâlsan · 31 May 2015 · Archived copy · Original

It has come to my attention that New Jersey law Assemblyman Troy Singleton (D) has sponsored a bill which would make "sexual assault by fraud" a punishable offense.

Even our own DV Policy Advisor, Erin Pizzey, thinks that we should give this a thought:

[image]

But is it really a good idea?

Mind you, I'm not a citizen of New Jersey (or even an American) but given that such ideas are bounced around various legislatures around the world, this topic is bigger than New Jersey.

In the following lines, I'll try to argue that such a law is a very bad idea. It should also be noted that just because I think the law is bad, that doesn't mean I think the supporters of it are bad people. It just so happens though that the road to hell is paved with good intentions. Which is why the arguments against this idea shall be rooted in the premise that its supporters are well-intended.

Based on a dubious story

The bill comes following the story of one Mischele Lewis, a 37 year old single mom who dated a man who claimed to be a British secret agent.

You can read the entire story in the link above but, basically, the short story is that the man Mischele Lewis dated lied about pretty much everything – his job, his material possessions, his children (he claimed to have none whilst having a daughter) and his background. On top of that, he asked Ms. Lewis for $5000 for a "government clearance" – amount which Lewis provided and then the man disappeared.

Law enforcement agreed that this is a classical case of fraud and arrested the man who last November pleaded guilty for fraud and was ordered to pay restitution.

So, case closed? Well, no. The single mom went #fullMcIntosh and started campaigning to get a law passed so that the actions of people like her ex-boyfriend be considered "rape" because… you know… having your feelings hurt is worth more than a petty fraud charge.

In her own words where she defends her crusade to promote this law on another thread:

> The psychological damage is akin to traumatic rape.

But is it really? Can Mischele Lewis genuinely claim with a straight face that she's on a similar level with genuine victims of rape?

No one doubts that her case is on the extreme spectrum of fraud of this type, but akin to traumatic rape?

Also, call it victim blaming if you like, but if you give $5000 to someone you met online claiming to be a secret agent – you do have a responsibility in here. Her defense is that they were together for one year – but that's a mitigating circumstance at best. When you get down to the brass tacks, any sane person would find it dubious (to say the least) when the partner asks out of the blue for a high amount of cash and for undisclosed reasons.

Call it heartless all you want – but making unsound economic decisions is a personal responsibility and it's part of life. Also, owning your mistakes is part of life.

What's morally wrong mustn't *sine qua non* be illegal

Some would say that the reverse is also true, but that's a discussion for another time. In defense of this new law,

Ms. Lewis told the press that:

> I think [the law is] important because trying to deceive anyone for the purpose of sexual gratification is just wrong

Very few people would disagree that trying to deceive anyone for the purpose of sexual gratification is morally wrong.

But when it comes to public policy (laws, decrees, etc.) a rigid line has to be drawn in such a manner so as to prevent lawlessness. Too much regulation promotes lawlessness (since nobody can keep up with all the laws) and too little regulation may lead to unnecessary harm – and eventually to lawlessness as well.

And therein lies the problem: There is no sensible way to regulate such interpersonal relationships without cloaking the legal system and promote lawlessness.

Ms. Lewis argues that the law would only apply for "egregious lies" because the victims like her "can't ever come forward" as "[t]hey are so cloaked in shame and humiliation and as of right now, [have] no recourse to turn to". But what constitutes an "egregious" lie?

Would a woman *forgetting* to tell her partner that one of her breasts is false fall under this law? Let's say her breast falls on the floor (it can happen, by the way) – does that count as an egregious lie? What about a woman lying about being on birth control? What about a partner who promised not to gain weight and then one year later is 50kg heavier? Would that count as an "egregious" lie?

You may think that this is facetious, but when it comes to public policy, such questions must be asked and the policy ought to be rejected if convincing answers aren't given. We can agree that breaking your promise to your partner on not gaining weight and then gaining weight by choice is morally wrong. But should it be illegal?

Also, given that the US is a culture more prone to litigation than Europe, let's look at the enforcement end of this law. If such a law were to be on the books, it would follow that one could sue the partner for not pleasing him or her just as much. Or for taking $20 from the fridge and go out with friends without notice.

Ms. Lewis is adamant that this is not her intention, nor the lawmakers' – and that may indeed be 100% true. But when it comes to public policy, there is such a thing called the law of unintended consequences. The best intentions in the world are not good enough to bring good results – or even the intended results.

When no-fault divorce was introduced, virtually nobody intended to destroy the family – but rather to help those perceived to be "trapped" in marriages. Being well-intended just isn't a guarantee for anything, and this is true especially when it comes to do-good public policy.

The lying industry

Whether we like it or not, there is such thing as the *cosmetics industry* which is, essentially, an industry that exists for the sole purpose of helping people (mostly women but some men too) to deceive for the purpose of sexual gratification.

The US is the largest cosmetic market in the world with a revenue of over $60 billion dollars – more than Slovenia's annual GDP and twice as much as Senegal's GDP.

Also, besides the cosmetics industry, there is also the growing market of cosmetic surgeries. Whether Ms. Lewis and the lawmakers of New Jersey want it or not, such a law is bound to cross hairs with these industries at some point in the future. And what then? Start banning certain products for certain people? And on what criteria?

And, more importantly, is this the road the US wants to go down?

Let's take another extreme example (similar to Ms. Lewis'): Three years ago, a case in Belgium made international headlines when a man found out his wife… used to be a man.

Sex reassignment surgery is essentially cosmetic surgery. And, just like in Ms. Lewis' case, the wife in this story also forged the papers and hid the reality. Not for one year like in Ms. Lewis' case – but for 19 years.

Most can agree that the "wife" in the Belgian story was morally wrong. But should that deed be criminally punished? By Ms. Lewis' law, it would be.

Dubious legislative text

The law defines this new form of "rape" as:

> an act of sexual penetration to which a person has given consent because the actor has misrepresented the purpose of the act or has represented he is someone he is not.

Interesting. Notice that the law is worded in such a manner that only a man can be the perpetrator. Ms Lewis says we're wrong and in the thread quoted above she also says:

> Also penetration is not just penis and vagina. It's anything that crosses an opening be it finger, tongue, vibratory or penis. And any opening can be a mouth, ass or vagina. So do not attempt to extrapolate my meaning by one word. Just because the terminology says HE, doesn't mean just men. The law is to cover all sexes equally.

That's cute, but that's not how the law works. If when talking about the victim the law says "a person" and when talking about the perpetrator the law clearly says "he" – there's no way you can convince anyone that the law covers "all sexes equally" – no matter how much Ms. Lewis says so.

Also, the legal tradition (which matters more than Ms. Lewis' opinion) showed repeatedly that no, penetration doesn't mean "anything that crosses an opening" and given that male rape victims are still defined in the US as "made to penetrate" – one can already see that the wording of this law simply does not cover all sexes equally when push comes to shove.

More to the point – "has represented he is someone he is not" is so vague that it can apply to anything. If one lies about being a vegetarian to get in bed with a vegetarian, is that rape? According to this law, it is because one "has represented he is someone he is not".

By the same token, if a man says he owns a mansion and based on that information the woman chooses to have sex with him and then it turns out he doesn't own a mansion, is that rape? Well, according to the proponents of this law, yes it is. But should it be? If you chose to get in bed with someone based on what that someone owns, it says more about you as the "victim" than about the "perpetrator". Sure, the perpetrator is a liar, but the "victim" just exposed herself as a gold-digger and a liar (since the sex act was consummated because of the partner's possessions, not genuine attraction).

Such realities can't be negated just because a single mom feels hurt in her feelings. Deploying public policy on hurt feelings rarely leads to sound results.

Conclusions

Given the realities explained above, one should conclude that everyone is better off if such laws don't exist.

There are already enough legal protections for victims of rape and for victims of fraud. Ms Lewis was a victim of fraud and she had her day in court and received justice. She was not a victim of rape. And no amount of Social Justice Warrior-type of discourse can change that.

It's understandable if Ms. Lewis *feels* violated in her trust – but that is not (nor should it be) reason enough to turn the legal system on its head and open the floodgates to even more incarcerations. Because when you get to the brass tacks of it, the legal ramifications (which are real and unforgiving, regardless of Ms. Lewis' opinion) can and will essentially cast a significant portion of the populace (if not the majority) as criminals.

And if even Ms. Lewis' extreme case doesn't hold scrutiny, imagine the legal nightmare generated by a milder version of her case.

Erin Pizzey is well intended when she says we should think about this but the fact of the matter is that the more we think about this, the more we ought to realize that it's a terrible idea to involve the criminal justice system in this fashion in interpersonal relationships.

False accusations make victims of us all

EJ Spurrell · 1 June 2015 · Archived copy · Original

In 2009, a girl I once knew named Tami Zall reported that she had been the victim of a violent and random sexual assault in her own apartment by a strange man in the city of Abbotsford, British Columbia. The Abbotsford Police Department, in response to such a serious situation, expended numerous resources conducting a search and calling in major crime detectives and forensic identification units to catch this person. The response was swift and picked up by media sources all across British Columbia's Lower Mainland, creating a public response of fear and an outcry of support for the girl. In light of the tragedy that occurred in Abbotsford fifteen years earlier with the murder and sexual assault of Tanya Smith and the attempted murder of her friend Misty Cockerill, Abbotsford residents genuinely feared the risk of another psychopath roaming the streets.

The difference, of course, was that Terry Driver, the *Abbotsford Killer*, had actually committed the crimes. In Zall's case, it was entirely fabricated. Her false report wasted the valuable time of the police, and instilled fear in a public still concerned about the emergence of another psychopath.

Fast forward to today, and we see that Zall's situation is not at all unique, especially in light of the Morgan Triplett Hoax, in which a young lady solicited a stranger on Craigslist to beat her up in exchange for sex, the rape threat perpetrated by Meg Lanker-Simons… against herself and the now-infamous UVA rape hoax.

This is just a small, small handful of a much larger smorgasbord of rape hoaxes.

And for what reason? How are these hoaxes and false accusations justified by those in the femisphere?

Depending on who you ask, you'll get a variety of responses.

Such gems include:

> "They aren't hoaxes. Women would never lie about sexual assault. They have no reason to."
>
> "Men benefit from the experience of being falsely accused of rape."

And the ever-insightful:

> "Even if false, these accusations bring much-needed attention to the topic of sexual assault in America."

For what it's worth, I agree with the last statement. Just not in the way the statement was intended.

The reality is that false rape accusations and hoaxes *do* bring attention to the topic of sexual assault… the *wrong kind*. Think of any major media story over the past several years that got people talking… and at its core, you'll find that the vast majority of them were hoaxes.

We're told that we live in a culture of rape, which some people have taken to mean that rape is a low-level crime, barely worthy of the notice of society at large. (A false belief refuted by the leading advocates on sexual violence in the United States, RAINN.)

So I'm going to break down exactly what rape hoaxes perpetrate.

It perpetrates disbelief. If a person has been raped, it should go without question that they should have our implicit support. To live through such a harrowing experience is one thing, to heal from it another. But when we're bombarded with news stories such as the ones I've already listed, in which people were worked up into an anti-rape frenzy… only later to discover they've been duped, time and again, by attention-seeking liars, it devalues and marginalizes *legitimate* victims of sexual assault and rape.

I've known people who have been raped, both men and women. Even I woke up once after imbibing a bit too much

at a party to a young woman performing oral sex on me in my early 20's. These things do happen. I've also known false accusations to happen to people I knew, in two other verified cases besides the Tami Zall situation I outlined above.

But with the media always hungry for a decent rape story, you find that many of those willing to share their tales are fabricating them, spinning a yarn for publicity and attention. The excuses vary, but in almost all the cases, it boils down to basic attention-seeking behavior.

But this self-serving behavior does not help anyone, in fact, it hurts far more people. It hurts those who have been falsely accused, because there exist a contingent of angry anti-rape activists who steadfastly refuse to disbelieve stories even *after* the perpetrator has admitted to lying or media has admitted to error who have permanently branded the victim of the accusation a *rapist for life*. Take the cases of Brad Wardell, Max Tempkin, and more recently, Paul Nungesser.

It hurts legitimate victims of sexual assault and rape because people are so fed up with false accusations that sometimes it's honestly *hard to believe them*, whether legitimate or not.

And it even hurts the accusers themselves… *sometimes*. It's not entirely uncommon for a false accuser to get off scott free without having to answer for false accusations.

Recently, the infamous *Mattress Girl,* Emma Sulkowicz graduated from Columbia University alongside the man she accused, Paul Nungesser. I won't get into the details of the accusation, or the outcome of the NYPD investigation or even the internal investigation by Columbia University. But sufficed to say, Nungesser was investigated and found to be innocent.

Despite this, Sulkowicz doubled-down and refused to take back her accusation, even in light of evidence that shows she was cordial and inviting to her rapist, even months after the alleged rape was said to have occurred. She engaged in a public shaming campaign against Nungesser which culminated in a so-called *art project* in which she carried her mattress around with her everywhere she went. To class, from class, and yes… even *during her graduation ceremony, even after being asked not to*.

The claim is that the art project was a protest, a project to bring awareness to the topic of sexual assault on campus, which has been claimed to affect up to one in five female students during the course of their university career. (A claim that, if true, outnumbers the prevalence of rape and sexual assault in third-world countries. But also a claim that has been thoroughly debunked.)

The accusation carried no weight, no evidence, not even a preponderance of evidence. And the university allowed her art project to continue, knowing full well that the project itself was aimed at her accused. Possibly knowing full well that the accused with then later sue the University for allowing his continued defamation.

Her project, like every other false accusation I've mentioned before does nothing to help true victims of rape. In my opinion, it's little more than seeking attention and publicity and is ultimately self-serving. And this is evident when you take into consideration that, now that Sulkowicz has graduated, she intends to sell her mattress to the highest bidder.

Rape is a serious crime. One that, when an accusation has been made, sends people into a frenzy. I have seen with my own eyes what happens when mobs form calling for the blood of an accused rapist. Even innocent ones. I have seen people's reputations destroyed by a jilted ex-lover seeking revenge for a bad break-up, and I have seen a man's entire life shift course because of a mutual drunken hook-up at a wedding in which the woman regretted it after the fact and brought forth an accusation.

This cannot be allowed to continue. Not just for the sake of the falsely accused, but mostly for the sake of future legitimate victims. As a father, I could not bear the thought of something like that happening to my child, and it's entirely likely that I would hunt down whoever had victimized her and destroy them before the police ever got to them. But I could not stand in judgement of those that disbelieved her, either, knowing full well the culture of rape

hoaxes that have sprung up over recent years. And it is not the strangers standing in judgement that are to blame, but those that sought attention, or to alleviate their own guilt and shame by blaming others for their own poor choices.

In short, in order to take accusations of rape and sexual assault seriously, the false accusations must be treated as such. But in today's culture, we see even false accusations taken more seriously by those in the media that legitimate crimes.

It's almost as if the fiction is more trustworthy to the femisphere than the reality. And if that's the case, I feel for the future victims that such a culture will inevitably create, both for the falsely accused, and the future victims who refuse to report it because they're afraid they won't be taken seriously.

With that said, *never* fail to report rape. It is a crime. Report it *always*. Because while it might be hard to recount your tale to the police, it'll be ten times harder to go through life feeling like a victim, and the pats on the back and victim-sympathy you'll get from enablers boil down to little more than fluff.

Feminism: Saving the world from evil

Kevin Weinberg · 1 June 2015 · Archived copy · Original

Debbie Irontwat took a deep breath as she prepared to storm the White House with her brave she-warriors. After years of rereading Jane Austen novels and taking elective classes in Fem Lit at her local community college, she now had enough experience and expertise to tell the president how to run the country. All she needed to do was have the White House spokesperson pass on her ideas—which he'd already agreed to do.

It was time to kick some gender-neutral butt.

Debbie marched into the White House, her fellow feminists at her side. A man greeted her at the door. "May I help you ladies?"

Wow, they're insulting me right off the bat, Debbie thought.

"If by 'ladies', you mean vagina-bearing persons of the x-chromosome—or just vbpotxcs—then yes. I was invited to speak with the White House spokesperson after my petition on Feminismistheonlywaytoequality.com gained enough signatures."

"Right this way please, ma'am."

"Ugh, excuse *you*, sir."

"Hmm?"

"You just called me ma'am."

"Okay?"

"That's sexist."

"It is?"

"Of course!"

"Sorry, I didn't know that."

"Also, why are there 10 paintings on the wall behind you of men and only 1 of a woman?"

"I don't know."

"Ugh," Debbie grunted. "Typical male chauvinism. Okay, lead the way, peasant."

The peasant led Debbie through the White House, though in all honesty, it shouldn't have been called the "White House" but instead "the house of sexism and misogyny," as literally everything about it was filled to the brim with overt hatred of women, such as the bathrooms they passed: the Men's bathroom was on the left, and the Women's bathroom was on the right. What exactly where they trying to suggest here by doing that, huh? Debbie didn't know, but it was definitely sexist. Just like every video game.

After a brief walk, they entered a small office. Debbie's she-warriors were forced to wait outside, as this would be a one-on-one meeting. The man—of course it was a man, go figure!—she was meeting was named Steve Oberman, and Debbie knew right away she didn't like him: he was tall, handsome, and had good teeth. That's totally sexist. But not as sexist as what he did the moment she entered.

Without any regard for the fact that she was a human being deserving of respect and fair treatment, the man, Steve, pulled out her chair for her. What was he going to do next? Slap her in the face and rape her? Seriously. He pulled out her fucking chair!

"Umm, excuse me, *sir*," she growled. "Do I look like I don't have arms?"

"No, Miss Irontwat."

"Then why did you pull out my chair?"

"Because … when a—" He stopped as if catching himself.

"When a *what*?" Debbie demanded. "When a *woman*? Is that what you were about to say?"

"I guess."

"Typical chauvinist pig. Well?"

"Well what?"

"Aren't you going to pull out my chair for me?"

"But you said…"

Debbie sighed. "Seriously? You're *confused*?"

"A little."

"And this, Mister Oberman, is why Violence Against Women is at an all-time high. Because you just don't get it."

"What don't I get?"

"Of *course* I want you to pull out my chair for me. But I want you to do it while making remarks about how equal I am and that the reason you're pulling out my chair is because I'm a person and not a woman."

"Ah, understood." Steve pulled out her chair and said, "I recognize your equality, and this gesture of chair-out-pulling holds no significance in relation to your gender."

Good. Maybe he can learn after all. Now, it's time to change the world and save women everywhere.

Steve took his own seat. Then, in a disgusting act of hatred against women, his eyes immediately met hers—as if he was going *out of his way* not to stare at her breasts. That was sexist. What, should she be ashamed of the fact that she had breasts? She was a *fem*inist! They were there because they were *meant* to be looked at. And here he was pretending they didn't even exist like she should be ashamed she had them at all. How sexist!

A second later, he quickly stole a peek at her breasts.

How sexist! What, was she some kind of object for his amusement? Was he going to jump over the table next and throw her down and do butt things? There were **always** butt things when you dealt with people like this.

"Well, I'm glad you could come."

"You're *glad*?" Debbie asked. "Ugh! Ingrained Jane Austen societal micro chauvinistic sexism right there!"

"I see … so anyway, it's a pleasure to finally meet you."

"A pleasure to … finally meet me?" Debbie resisted the urge to throw something at him. How many things was he going to say that were sexist and discriminatory until he'd finally had enough?

"Let me just get right to the point," Debbie said. "Women in America are suffering: they aren't being paid equally, they are harassed at the workplace, and they don't always have the same opportunities."

"I agree," Steve said excitedly. "Very much so. In fact, my wife went through much of that."

"*Your* wife?" Debbie asked. "What, is she your property or something? Jane Austen, motherfucker! I READ HER BOOKS!"

"I see … so anyway, yes, I agree. These are serious issues in desperate need of change."

"And that's why I've come," Debbie said. "Because you're not attempting to fix things the proper way: the feminist

way."

"What do you mean?"

"Well, you're trying to introduce new laws that force women to be paid the same amount of money and to give them the same opportunities while making workplace harassment illegal."

"Yes, and?"

"And!" Debbie snapped. "That's not going to fix the problem."

"Then what is?"

Debbie grinned. "I'm glad you asked. In order to make women receive equal pay, the answer is not to pass a law *requiring* them to receive equal pay, but to ban the color pink from being sold in little girls' toys."

"Wait, what?"

"Also," Debbie continued. "Little boys must play with dolls, while little girls must play with toy guns. Even though they might hate it and cry, that will fix everything. Secondly, all video games must be banned unless they portray a female character as the hero."

"I'm not following."

"Of course you're not, but listen anyway. And the reason you're not following is because of ingrained, societal, Jane Austen, cultural, society, sexism ingrained culture society preexisting gender stereotypes conformity."

"I see…"

Debbie shook with anger as she continued. "Today I was watching a commercial. They were selling a hair product. And every actor in the commercial was female. And the bottle was pink! It's almost like they're trying to get us raped … on purpose!"

"I don't understand."

"How do you not understand? You see, it's simple. By allowing pink things to be targeted to women, and by allowing little girls to play with toys that little girls tend to enjoy, you're making it so that men will want to commit violent acts against us. The only way to stop the violence is to market products and services to demographics who aren't interested in them. Duh!"

"How come?"

"Because of DNA and RNA and shit and whatever. Try to keep up, Mister Oberman!"

"So … you want to ban these things?"

"Yes."

"And you want to ban sexualized women in video games by making them not attractive?"

"No, no, no!" Debbie shouted. "Do I look like an extremist feminist to you?"

"No comment."

Debbie ignored his rude remark. "What *I want*, Mister Oberman, is to have females made even *more* attractive since their bodies are nothing to be ashamed of. But what we need to do is hook up special devices to males that prevent them from getting aroused at the sight of the female form, as to do so is sexist and makes them hate women."

"I'm sorry, Miss Irontwat, but I'm just not understanding your logic here."

"Of course you don't! Do you even know the definition of prejudice, Mister Oberman? Prejudice is when you make

a judgment on someone before you even know them. And as a feminist, we believe that, because of ingrained sexism in our society, all men are at least a *little* prejudiced. All of them. Even you. You might not seem like it at first, but even though I don't know you, I'm sure if I *did* get to know you I'd be able to find your hidden ingrained societal given Jane Austen Fem Lit making the world a better place sexism Gender Conformity equal rights!"

"I … I guess I'll pass on your feedback. Thanks for coming, I suppose."

"One more thing!"

"Yes, Miss Irontwat?"

"People have this crazy idea that feminism isn't about equal rights anymore. So I always make it a point to show them the dictionary definition of feminism before I conclude any conversation with a man. As you can see here"—she removed a pocket dictionary and showed it to him—"Feminism is *only*, and I repeat, *only* about securing equal rights for women."

She patted her legs and stood up. "Now that that's out of the way, I do hope that, by next week, the color pink is banned, every commercial has at least one female character in it, and Jane Austen's words will replace the United States Constitution."

Before waiting for him to respond, Debbie spun around and soared out of the room. Hopefully, her message would get through, and she could make the world a better place for women everywhere. Because feminism was about fighting for equality the only way that made sense: the annihilation of certain colors on the visible spectrum of light, and changing the way children played with toys.

The End.

Try a university outside the Anglosphere

Lucian Vâlsan · 1 June 2015 · Archived copy · Original

We are quite literally bombarded with horror stories from universities where men get their lives messed-up over a false rape allegation or over mass-hysteria promoted by libelous journalists (see the UVA hoax).

But it's not just the US. In Britain, we have the *student unions* which have the power to ban reading groups because they dared to study Friedrich Nietzsche. In Canada, student unions and other bullies of similar or larger caliber can and do ban even the very mention of misandry.

But the overwhelming majority of these highly insane cases have one thing in common: Virtually all take place in English-speaking countries. And those that don't take place in an English-speaking country, such as the East-German type of censorship enforced at the Uppsala University in Sweden, are still universities that are remarkably similar in their structure with the model used by the universities in the English-speaking nations.

With the full acknowledgment that not all (maybe even not most) students can afford to travel to get their degrees and ignoring the argument whether a degree is actually needed or is worth the time and money for most people – I will try to explain why there would indeed be a permanent solution to simply vote with your feet and get your degree in a non-English speaking country.

Different organizational structure

On continental Europe (i.e. everything except the UK and Ireland), China, Japan, Central America and South America (that is to say, the overwhelming majority of the planet) – universities deal almost exclusively with knowledge and little with anything else.

Nowhere in Europe – and I checked from Russia to Spain and from Norway to Italy – has a university any authority whatsoever to adjudicate anything outside plagiarism and similar disputes of this nature.

Even if two students beat each other during a class, the University can't do anything except to call the Police. And even if the students are found guilty by a court of law, they can still finish their studies there either in time (if they get a suspended sentence) or freeze their studies and continue at a later date (after they get out of jail). It so follows that if a court of law finds them innocent, the debate is already over no matter how serious the charges are. Also, the institution of "suspension" applied to students is *de facto* non-existent.

As a rule, expelling is limited to criminal deeds against the university itself (i.e. burn a university building or beat up a teacher) or aggravated academic crimes (i.e. plagiarism). In other words, the fact that a faculty member whined about "harassment" with no evidence and no criminal investigation – has zero meaningful consequences on the student(s) accused.

Campus culture is optional and highly limited in practice

As a rule, universities outside the Anglosphere own buildings that are quite at a distance from each other and the concept of fully-integrated campus is, for the most part, alien. And in the few place that it exists (such as the Paris-Sorbonne University) – it's still significantly more liberal than almost anything found in the present-day Anglosphere.

Also, as a rule, universities do also own at least one complex of dormitories but the dormitories are part of the city and not a gated community – and while some may be large enough to warrant their own police station, the campus police has no more (or less) authority than any other police station in that country. In other words, the campus police cannot be summoned to pick someone up because (s)he posted something offensive or because some of the speshulest snowflake that ever snowflaked found him/her *triggering*.

Sometimes these dormitory complexes give birth to a community – and that community has the freedom to legally associate. However, that freedom stops the second they wish to impose something on other students in the same

complex who do not wish to join their new little club.

The dormitories themselves are administered directly by the universities but they cannot impose anything that goes contrary to the national education acts – which are quite liberty-oriented for the most part. Now, there are exceptions to this rule – but since staying in the dormitory is not obligatory to begin with, those exceptions are not numerous since market forces apply.

Virtually nowhere in Europe – or elsewhere outside the Anglosphere – is there such thing as a First Year Live-on Requirement, regardless of whether we're talking about taxpayer-funded universities (partially or fully) or private ones. In other words, one can graduate without even staying in dormitory campus to begin with.

This treatment stems from the commonsensical belief that students are legal adults and thus they need no babysitting. In fact, many students in Europe today go to college precisely to start learning how to handle life on their own – not to be even more sheltered and baby-sat in a gated campus.

More importantly – if one manages somehow to break one of the few rules that may exist in a particular campus, the worst case scenario is that one can get kicked out from the dorm and has to seek a rental flat for the rest of the academic year. But that won't bring expelling or the loss of scholarship (if applicable).

Deeds that might get one kicked out from the dormitories: destruction of property (e.g. burning a bed), repeated physical fights, not paying rent for a number of months, repeated organization of parties (this is mainly because the students have endless options of going to parties anywhere in the city with no restrictions)

Situations that never get one kicked out: any allegation of any crime, bringing alcohol in the dorms (as long as there's no loud party), petty nonsense (e.g. a student was *triggered*).

Student union is optional

The idea that a student union can ban a reading group at a university is totally alien outside the Anglosphere.

In most countries, there is a national student union. Italy has *Unione degli Studenti*, France has *Union Nationale des Étudiants de France* and some countries (like Germany) have more than one – *Deutsche Studentenschaft* (The German Student Union) and *Sozialistische Deutsche Studentenbund* (The Socialist German Student League).

But the role (and the power) of these unions is completely different from what one can find in the Anglosphere. For starters, membership in these unions is voluntary. Which means that most students don't belong to a union.

Then, the role of these unions is to represent the students in their relation with the local government (in federal nations, such as Germany) or directly with the national government (in more centralized nations such as France).

Recently, there has even been formed a European Students Union which is, for the most part, a do-nothing institution like many others under the patronage of the European Union. That may be annoying if you're a taxpayer, but the good news is that it's essentially toothless.

Besides these unions, there are also student organizations which are legally NGOs and are sometimes tied to the Universities (e.g. The Organization of the Students from "Babeș-Bolyai" University – in my city of rezidence) or tied to larger international NGOs who have branches for the entire city – which can contain more than one university (e.g. AIESEC).

Membership in these organizations is also voluntary (and free of charge in many cases) and they tend to come with some perks – like facilitating connection(s) with future employers or offering a discount for the public transport via their partnership with the City Hall. Speaking of perks, in some university cities, there are even economics-centered student organizations. Membership in such organizations can bring (for a tiny fee) various discounts at restaurants, cinemas, party events, concerts, etc.

But what all of these forms of student organizing have in common is that they don't have the power to impose anything to anyone who is not a member. And since membership is not compulsory, they essentially can't dictate

anything to anyone – which means they're coerced by reality to use common sense and persuasion to get anything done.

The most recent example of the toothlessness of these unions was the little scandal created by the Trotskyite Student Union who wanted a professor banned from the Homboldt University in Berlin for the capital crimes of having a "rhetorical superiority", for displaying "eurocentrism" and for using "gendered language" (mind you, German is a gendered language, like most languages on the planet).

The University swiftly responded that the professor won't be banned, his lectures will continue to be hosted and those who disagree are invited to take part in a panel discussion with him – an offer which the Trotskyites refused because the professor was intimidating as he was "too confident" to debate with them. And that was the end of the story. Sure, the Trotskyites continued to whine on the Internet, but not a single flying toss is given.

Now imagine this story at an American university. This story also leads me to my next point.

Most of the universities outside the Anglosphere cannot become like the ones in the Anglosphere

Due to the way they're structured, there is both a physical and a structural impossibility for these universities to even come close in the degree of insanity with the Anglo Universities in any foreseeable future.

Even if the governments become more PC (as they already are in most of Europe) – giving the Universities the legal possibility to adjudicate criminal cases usually means referenda on the Constitutions (which is pooh-poohed by most governments) and large parliamentary majorities (two thirds at least) to amend both the criminal law and the national education acts (a *de facto* impossibility in the multi-party systems of Europe).

Also, given that most of the interaction between the students occurs during classes – while all the other interactions are 100% voluntary – any indoctrination attempt is bound to be limited in effect. This is one physical barrier preventing non-Anglo universities to go down the same road. Another barrier comes from the economic reality – most of them simply can't afford to start building gated campuses without risking to pull resources from more relevant projects which keep the university itself relevant on the global market.

Relatively similar educational quality

Now, if university ranking had been an exact science, then the difference between the various institutions' ranking tables wouldn't be so high.

In this ranking from the Times Higher Education – there are 74 Universities outside the Anglosphere in the first 200 (I counted Hong Kong as part of the Anglosphere). In this ranking, from Top Universities there are only 65 Universities outside the Anglosphere in the first 200.

But here's the catch – they're not even the same. University of Oslo is ranked 182 in the first link and 101 and in the second. Nagoya University from Japan is not even present in the first 200 in the first link whilst in the second it is ranked 103.

This leads us to an obvious conclusion: University ranking is both subjective and misleading. The reason why it's subjective is quite obvious – when establishing a ranking, criteria such as "prestige" (usually defined quite dubiously) or "networking" matter quite a lot. "Networking" is a nice way of saying "business links" – which is all fine and dandy until we consider that some universities on this planet are not businesses in the classical sense. Some of them are a form of social entrepreneurship (like the American universities used to be), some of them are State-owned, some of them are non-profits, and some of them are a mixture of all of the above combined.

But the reason why University ranking is misleading may be less obvious. For instance, a degree in *European Studies* is worthless on the job market regardless of whether it is obtained at Harvard or at Sofia University. Same goes for other degrees such as *gender studies*, *horticulture*, *human resources* and a plethora of similar ones.

Also, many universities do award diverse degrees – from mathematics to human resources. In the case of these universities, the averaging that occurs during the ranking process affects their standing. In other words, a University

may be fabulous in 80% of its degrees – but it still has a crappy Humanities department and, when averaged, it thus ranks lower than a university that has fewer departments and all good. It also works the other way around: a university may be generally crap, but it has one or two programs that are fabulous.

In other words, one should research the value of the particular program they're interested in more than the overall value of the university, which, as noted, in addition to being misleading, can also be severely slanted by subjective criteria and cultural bias.

Programs in English

Even the very-very low ranked universities offer programs at least in English. In some universities, one can get a program in English, German and French, in addition to the local language(s).

Outside of the Anglosphere, speaking at least two languages (usually more, in Europe) is quite the norm.

However, in some nations, the most spoken second language is not English – but German (e.g. Greece or Czech Republic). This means that while getting a degree without knowing the local language is entirely possible, in some cases you might need to pick up some of the local tongue.

Picking up the local language may indeed be an economic advantage in the future. The foreign-language deficit is a known problem in the US (and rare skills are an economic advantage) while in Britain academics are still struggling to break what they call *the vicious cycle of monolingualism*.

To sum up

This article has not been written to bash the Anglosphere, but to point out that there are indeed better alternatives for those who (legitimately) fear the hostility of the modern-day university environment and just want to learn a particular subject without "listen and believe", "she fears you" and other mandatory similar nonsense.

At least for British (and Irish) students, getting a degree in continental Europe may indeed be cheaper (as part of various EU agreements). For US citizens, choosing Universidade de São Paulo (ranked 132, better than University of California Santa Barbara) may also be cheaper (as per the difference in the cost of living).

Many of the differences listed in this article also stem from the fact that outside the Anglosphere, the Universities usually test for the abilities in the field the individual wants to study – and don't take a holistic approach. In other words, your extracurricular activity doesn't really matter if you want to get a degree in physics. What matters is your command of physics at 12th grade level and a bit more. This is not always true for masters programs, though. An entire book can be written on the pros and cons of these two approaches but if you want to avoid shenanigans of gender ideologues, a university not taking a holistic approach is a plus.

The purpose of the advice to try a University from outside the Anglosphere is not as much as to put an economic pressure on the universities within the Anglosphere – but rather to put a cultural pressure on them as more people learn that things can indeed be done differently without cutting the educational quality.

In a way, what I'm proposing is in line with the MGTOW tradition – why play a University game that is right from the get go rigged against you when there are alternatives?

Gynocentrism, murder and the gender suicide gap

Paul Elam · 2 June 2015 · Archived copy · Original

I'd gladly lose me to find you
I'd gladly give up all I got
To catch you I'm gonna run and never stop

I'd pay any price just to win you
Surrender my good life for bad
To find you I'm gonna drown an unsung man

I'd call that a bargain
The best I ever had

– The Who

Elliot Roger, a deeply disturbed young man, was obsessed with his rejection by women. He hated them for that rejection as surely as he hated men who found the acceptance he could not gain. 53 year old Norman Rousseau, with troubled health, shot himself just days before he and his wife were scheduled to be evicted from their home by the bank. Peter Denyer was facing similar circumstances when he shot his wife and two children, then himself. Darcell Coleman murdered the ex-boyfriend of the woman he was dating over a reported insult to her honor. Tao Hsiao jumped to his death after arguing with his girlfriend who would not quit shopping after a five hour spree in the mall.

All of these stories involved men going past the brink in one way or another. All of them ended horribly.

These tragedies regularly sit like bloody crowns of thorn atop the headlines in our news media. Much more importantly, each of these stories represents incalculable personal misery on those who are left behind, bearing only their grief and unanswered questions.

Media pundits, politicians, mental health professionals and gender ideologues step up to express canned outrage when cameras are on. Sanctimonious demands for gun control, better mental health services or a change in the nature of masculinity are the talking points that follow each tragic loss. The carnage, however, is deaf to all the armchair advice and rolls on unabated. What put these already vulnerable men over the edge has yet to have an honest examination in this society.

If you are looking for science here, an empirical answer, it won't be provided by this lone voice in the wilderness. What seems apparent though is that there is a common denominator here running like a bloodstained thread through each and every one of these human tragedies. It even has a name.

Gynocentrism.

Since I regard it as only an opinion I will state it in much plainer terms. It is men's determinatiion to find their worth in the acquisition of love and approval through protection of and provision for women that often puts them over the edge.

This is exactly what we socialize men to do. Whether you are a traditionalist father admonishing your son to “man up” and take care of your woman, or a feminist ideologue admonishing all men to man up and dedicate themselves to taking care of all women, the message is the same. Just shut up and get the job done. No excuses, no exceptions. If you don’t you will quickly find yourself at the lowest rung on the ladder of social approval. And if you are like a lot of men you will find yourself in a state of pain and deep shame. If you already have serious emotional or mental problems it might lead you to end it with a bullet or in a five story fall to a hard floor.

You might even be so anguished that you surrender to the compulsion to take yourself out and all those you love with you. It has happened countless times.

This is a problem that won’t be solved with gun control. Nor will the solution be found by media talking heads, whose main interest in the discourse is small scale celebrity and book sales. It certainly won’t be found by feminists, who disingenuously talk about ending gender roles even as they relentlessly demand that men, even complete strangers, take care of them.

The feminist line is partially correct. There is indeed some benefit to be found in an objective and healthy examination and rethinking of the male gender role. But as is already clear their ideas are just hollow rhetoric. When pinned down on it the most commonly parroted idea of what would benefit men is more pressure to take care of women. #HeforShe is the real agenda here. Same as it ever was.

When it comes to feminist overtures at examining the male gender role we have to ask the question, “That for the sake of which?” – For re-narration and revolution in the male role, or to pinpoint aspects of that role to be exploited as soft-spots to shame men into being even more gynocentric?

What if we took a true and serious look at the alleged feminist ideal? What if we really examined what was good for men? What conclusions would we draw?

Well, imagine an Elliot Roger who cared less whether women accepted him. Is it possible he would not have killed? Norman Rousseau, too, may have fared much better had his worth and identity not hinged simply on what he could produce for his wife. Peter Denyer, and his wife and children might still be alive had he not viewed poverty as a stain on his manhood and evidence of his uselessness. Darcell Coleman might not be in prison had he allowed his girlfriend to fight her own fights and defend her own “honor.”

Tao Hsiao may not have plummeted to his death if he had had the self-respect and boundaries to leave his girlfriend at the mall after an hour, or by not going at all — refusing to indulge her childish whims. He would have been much more equipped to do that if he were not struggling so pathetically to please her. What if Tao Hsiao was someone who would not be bothered with a woman who would spend 5 hours in a mall?

It is hard to know the answer to that because Tao Hsiao, and all the other men mentioned here clearly lived a life according to a gynocentric narrative; a life narrative that may have had some utility at one time in human evolution but which is now a wrecking ball in the lives of well-meaning men and a relentless infantilizing force in the lives of women.

In Texas the suicide rate in men rises and falls with the economy. It has no measurable effects on the lives of women. It is the same everywhere with the already lopsided male suicide rate in divorce. The body count doubles

for men, while women pass through that gateway without so much as a statistical hiccup.

The message here is clear. Men are much more psychologically and emotionally dependent on women than the reverse.

This society teaches boys what they need to do to attract women when it should be teaching them how to reject selfish, unreasonable women without guilt or compunction. We teach boys, and ultimately men, that their real worth is in their labor and its efficacy in attracting and subsidizing women, just as surely as we teach women they are entitled to, even owed such special treatment.

As you look out across the landscape of men's lives, it's easy to see that so much wreckage — from suicide victims to concussions and torn ACLs on high school football fields — have their roots in the pursuit of women's approval and love.

You see it all across the culture. In every road crew (save the ones just holding up signs) you find men willing to put their bodies and lives at hardship and risk, most often to either attract a woman or to take care of one. You see it especially in poor men who work the worst of jobs, even fight in our wars, trying to measure up and qualify to be loved; qualify to be men.

Many of them in America have recently paid the ultimate price, calling out to their wives or mothers as they bled out in the desert sand. Or they come back home and suicide after finding out that their wounds, external and internal, are too much inconvenience for the women who claimed to love them.

This is the price of gynocentrism, and it is time we started teaching our boys and men that it is too steep. And our girls and women that they are not worth it. No one is.

We cannot ever fully end gynocentrism because we cannot end sexual competition. What we can do in the life of the average man is substantial, though.

We can offer, to any man willing and conscious enough to choose it, a path back to his personal dignity, a safe house for his resources and an escape from his dysfunctional conditioning. And we can offer, with good, conscious parenting, a much more healthy set of life options for our children. And we may just start to vacate our prisons in the process.

This is not, as some critics may allege, a mirroring of feminism which has only managed to estrange men and women while allowing women to still hang on to the resources men produce. That feminism is just another expression of gynocentrism. It is gynocentrism on crack.

Love and acceptance cannot be purchased with the mindless sacrifice of the unconscious, gullible white knight. That bargain usually earns the opposite in the form of abuse and parasitism. That ill-fated quest, the search for self-worth at the mercy of women's caprice, is the driving force behind the Elliot Rogers' of the world. What most men endure with a simple loss of self, other less stable men translate to blood in the streets.

If that is to change then more realistic alternatives for men must be present in a substantially different life narrative.

When I co-wrote "Authoring Your Own Life," with Peter Wright, our intent was to start a dialogue along these lines. Indeed, that is ultimately the goal of our version, our *vision*, of the men's movement. It is not life without women. It is life without gynocentrism. And it is attainable with a different way for men to measure their own worth; with a different narrative about their lives.

As we move into a new era of men finally starting to redefine themselves, for themselves, let's teach them from early on to reject, or at least to consciously manage, the gynocentrism on which far too much of the world depends and that sometimes drives men over the edge, leading them to destruction instead of the love they seek.

We can't do this by simply rejecting the gynocentric narrative, although that is where it must start. We must provide men and especially our boys with a new blueprint based on self-acceptance, self-worth and self-respect, none of which are even remotely dependent on a woman's approval.

We must provide men the opportunity to author their own lives, to eschew the pressures placed on them to surrender that authorship to others.

For some men, the results of that work will come not a minute too soon.

Battle and Brew, Gamergate, Zen Men, and why mob rule is killing fun as we know it

Sage Gerard (Victor Zen) · 2 June 2015 · Archived copy · Original

My organization Zen Men LLC tried to organize a GamerGate meetup at Battle & Brew (B&B), a video game themed bar. Politically-motivated bullies then attacked B&B, and the general manager Nate Sanders pulled the plug and said this was all my fault.

I did not want any B&B staff to deal with any unwarranted stress, but it was only right to warn them about a PR risk. When Nate and I first spoke, I told him about the bomb threat made against Local 16 in DC and warned him that there might be an unprovoked social media backlash just because GamerGate meetups happen. He was well aware of the circumstances, and I assured him that Zen Men LLC was not coming to the event for political reasons. The whole point of the event was to play video games and network.

This article shares correspondence with the general manager, including two phone calls and an email exchange. I did not include correspondence that only involved event business such as catering or space reservation. Normally I would consider this kind of information private, but I need authentic sources to back up what I say about people involved.

Please listen to the preliminary phone conversation before reading on, particularly from 6:28 on. I cannot stress this enough: Please listen to this recording.

I announced on both Reddit and ZenMen.org that the B&B general manager assured me that threats against patrons would not be tolerated, which is a realistic assumption given the content of the recording above. Given the ambiguity of text, one could interpret my announcement in a way to think that B&B was endorsing or supporting the politics of Zen Men or GamerGate. Nate therefore accused me of "misquoting" him, and for associating his business with politics that he did not want to deal with. My intention was not to suggest that B&B supported me or what I believe, but to suggest that I thought highly of Battle & Brew for Nate's claim to keep things non-political.

Even so, I did apologize several times to Nate simply because I felt badly about a business facing unwarranted heat. I assured Nate—again, several times—that there was no effort on my part to put words in his mouth—even if people choose to see it that way. Although my speaking highly of his business did not necessarily constitute affiliation, Nate insisted I make this explicit what became this follow-up announcement.

When I was interacting with the public, I claimed that Nate would not tolerate threats to patrons made for political reasons, namely by "SJWs" (Social Justice Warriors), a term which only ever referred to politically-motivated agents. This does not necessarily mean that Nate is anti-SJW, it means that B&B is advertised as a non-political bar, and the behavior carried out by social justice activists is not compatible with their service. It is safe for me to assume that a business owner would not welcome needless political conflict, and me staying in line with that thinking does not mean that I tried to act as a representative.

As always with conflicts of this nature, I could have worded things differently to try and avoid some misunderstandings. But in my defense, those who understand the context surrounding GamerGate meetups know that the outrage Nate faced would have been the same no matter what, and I cannot be held responsible for the questionable tactics of others. I warned Nate that political nuts might target his bar, even though we weren't going to be there for political reasons. He acknowledged both points, so if he wishes to say that my calling him a responsible, neutral business owner was misquoting him, then he's free to explain an alternative position.

You can listen to the dramatic phone conversation here.

> I will no longer apologize for decisions made by other people regarding my speaking highly of a venue. I did that before, but I really should not have.

The impression that Battle and Brew was *not* a political venue made it attractive for a GamerGate meetup in the first place. GamerGate meetups are popping up all over the nation specifically because gamers who put freedom and fun first want to meet and play, putting them directly in B&B's target market.

Nate threatened to ban Zen Men LLC and all associated parties if I posted just one more thing about Battle and Brew. He also told me that the only way to make things right with him was to take down everything I posted about B&B, but nothing would change his mind about denying us service. I took down a Reddit thread with 300+ upvotes (which was automatically archived somewhere, I think), the Zen Men announcement, and the Eventbrite page ready to start earning B&B some money. But with this post, Zen Men LLC is now banned instead, and B&B's reactionary decision ironically threw them into the realm of politics.

I had to walk an awkward line between repairing a relationship with a fascinating business and asserting myself against ill-informed accusations and decisions pushed by a man who saw himself and his business as the only victims. I quickly made concessions—including ones I probably should not have—in good faith, but started pushing back when Nate started retaliating with claims about my personal intentions. Although he apologized for some personal remarks, he did not change his mind about the event or about his opinion of my intentions, which brings professionalism into the discussion.

In many ways, Nate really does come off as a talented, compassionate human being with thoughts and feelings, especially in our final email conversation, which I suggest you read. He and I both apologized to each other for any misunderstandings, and tried to close the conversation as respectfully and professionally as possible despite detectable frustration.

For that reason, I do not feel comfortable outright bashing B&B or Nate, but I do have to assert myself where reasonable. /u/oldmanbees from Reddit actually articulated the issue better than I could in a reply to me on this Reddit discussion about the aftermath:

[image]
Note for clarification that B&B had no signed contract with Zen Men LLC. We only had a verbal agreement that a reservation was in the works.
I regret that Nate and his crew had to deal with so much drama, but they seriously cannot expect me to walk off without a word. I do not endorse any retaliation of any kind against B&B or its staff, but as a customer I can comment on an establishment for the purposes of helping others make an informed decision about the quality of their service. This is the nature of accountability, and part of being a business owner is allowing the community to voice their own opinions about businesses. Please observe the timestamps for the reviews in the thread linked in the previous sentence to learn which opinions voiced at the time of this writing have nothing to due with this controversy.

Nate, you have to own up to the fact that you made a decision that affects the way you do business, and the way people view you as a member of their community. You did what you thought was best for you, your trade, your clients, and your passions. I respect that and wish you success, and I suspect that the controversy will get you more customers. *But will you please stop kidding yourself about being non-political?* Pay attention to the vibes in your bar as it responds to this article, and ask yourself if they appear to have a slant. I'll bet you are now on a path towards exclusivity, not neutrality.

> I wish Nate would admit that it was unprofessional to blame those trying to give him business of being among those threatening his business.

I can say more about the finer details of the drama, so those of you reading this article are free to ask me anything in this Reddit thread. I encourage B&B staff to join that conversation as well because they should speak for themselves to correct any misunderstandings. A good place to start would be in response to this reply by /u/StrixTechnica.

I will no longer apologize for decisions made by other people regarding my speaking highly of a venue. I did that before, but I really should not have. Still, I've tried to do the right thing and admit my mistakes whenever I've made them, but I wish Nate would admit that it was unprofessional to blame those trying to give him business of being among those threatening his business.

Zen Men is still hosting a GamerGate meetup. I'm disappointed that it can't be at Battle and Brew, but we'll still have our chance to enjoy each other's company away from all of this nonsense.

For those of you floating around the Internet who abused Nate into acting as proxy for your reckless rage, I hope you one day realize just how twisted and dysfunctional it is to take none of the blame for this.

Nate, did I really ever come off as anyone other than a customer concerned about your venue? Are you absolutely sure there is no difference between me and the people who harassed you into pulling the plug? Are you prepared to argue that businesses cutting off service to market demographics in response to political pressure that *you were warned about* is an apolitical act?

There is nothing neutral, courteous or decent about denying service to a group of people just because some strangers called you names on the Internet.

Alert: Growing whispering campaign(s) against critics of gynocentrism?

Dean Esmay · 2 June 2015 · Archived copy · Original

I see that Sargon of Akkad, who is not an MRA the last we checked, is being subjected to a whisper campaign. Similar whisper campaigns run regularly about Men's Rights Advocates. If you don't know politics much, especially American politics, it may surprise you, but the "whisper campaign" is a classic dodge that many politicians have used successfully to defeat their opponents.

But whisper campaigns aren't just done against politicians; they're run against anyone in a powerful political establishment who wants to silence critics. And while it's not clear that the lying liar who calls himself "MrTARDISreviews" is such a paid stooge, odds are he's been listening to other paid stooges at minimum:

We daily see people saying things about A Voice for Men and/or various members of our staff that are not true. We also see people online pretending to be MRAs advocating all sorts of crazy shit. We can frequently follow them and discover they are really sock puppets–new accounts with no history. Sometimes, they come out and outright impersonate us; the YouTuber Red Pill Philosophy (whom we have no issues with by the way, we don't agree with everything he says but more power to him) got a letter not long ago claiming to be from A Voice for Men, declaring that AVfM created and owned the concept of "The Red Pill" and everyone "must join AVfM" and other total garbage that we never said and do not believe–in fact AVfM has never made any such claim and we fully believe not everyone should be a Men's Rights Advocate, and even if you are one you owe us nothing (except, hopefully, not to lie about us).

Here's what I think is really happening: for years now, all this energy was put on MRAs. The problem is, MRAs have been increasingly successful: by refusing to shut up in the face of lies and shaming, we've shown the wider culture that yes, feminism is not God and yes, by God, you can criticize it without being a misogynist, a woman beater, a rapist, etc. So the result is the prejudiced people and those running the whisper campaign(s) are having to regularly widen the circle of people they attack. This must be frustrating for them.

But I put this out as a warning for all: expect more of this. Expect fakers pretending to be well-known critics of feminism. Expect fakers who repeat debunked lie after debunked lie about critics of feminism, or just critics of gynocentrism. There are people pretending to speak for AVfM. They do not. There are people who claim to be MRAs who are not, and can be easily proven as fakers when they use throwaway accounts and/or get called on the carpet by actual MRAs.

Do we claim we can say who is and is not an actual MRA? No, although we claim expertise in what a real MRA looks like. Sargon isn't one of them. Neither are a lot of phony sock puppets claiming to be MRAs while behaving like boors.

But feminism especially is a multibillion$$ multinational enterprise. The underlying gynocentrism that it depends on is also alive and well, and will also accuse you of misogyny if you just commit the sin of behaving as if women can be accountable adults.

I don't know if there's much more we need to say here, except that we expect other non-MRAs like Sargon to be subjected to the same whisper campaigns we have over the years. There's nothing much to be done about it, except to recognize that it's a real thing, it's not paranoia, and you can usually identify the fakers by their words and actions, so don't be paranoid, but be on the lookout.

Alice Munro's "Runaway" and women's accountability

Irene Ogrizek · 2 June 2015 · Archived copy · Original

Alice Munro's story *Runaway* is about a young country woman who runs away from an abusive husband. Her freedom is short-lived, however, as she soon steps off a Greyhound bus to call him. She's at a gas station and has regretted her decision.

Clark comes to get her and in the weeks following, he's duly chastened by her actions. His response empowers Carla, but later events suggest her empowerment is only temporary: in the story's coda, we learn Carla suspects Clark of having killed a missing and much-loved pet. Its absence provides a backdrop to the cycles of domestic abuse rendered by Munro—when it comes to this couple's marriage, we see a slow build-up of tension, a dramatic release and, of course, great make-up sex.

I've taken a lot of criticism from feminists lately. Much of it has to do with how I see victimization being proclaimed by hordes of western women, hordes who in fact enjoy a great deal of freedom. I'm puzzled by their claims and suspect that the power and status conferred by victim *motifs* is what drives women to incorporate them into their identities. This isn't to say that there are no victims—I've met plenty—but most belong to groups that are obviously disrespected: the elderly, the disabled and the economically disenfranchised. Rarely have I seen comprehensive victimization in women who have access to education, healthcare and financial stability. This raises a question: when it comes to victims, who really qualifies?

If there's anything the mainstream media is good at, it's maintaining and nurturing blind spots. With women and victimization, two obvious ones spring to mind: the issue of self-responsibility and abuse perpetrated by women. Both of these get short shrift, especially in instances where the abuse is directed at children. Many of Munro's stories are correctives in this regard, a fact that I believe explains at least some of her popularity. While in *Runaway* she captures cycles of abuse in an unhappy marriage, a secondary pattern of behaviour also emerges. Carla is controlled by an angry and unpredictable man; however, because she's also like most of us–she craves balance–she abuses others in turn. Passive-aggression is how she does it and her neighbour Sylvia, a newly widowed woman, is her target.

When Carla plots her escape, she turns to Sylvia for help. Carla cleans house for Sylvia and recently helped her with the more practical aspects of her husband Leon's death. The women bonded during that time, largely because Carla got into the habit of making light-hearted and impromptu gestures, gestures that reminded Sylvia of a life beyond her role as caregiver. After the funeral and an extended trip overseas, Sylvia is eager to see Carla to deliver a figurine she found on her travels: it's of a young sprinter and, in her mind, is symbolic of the younger woman's spirit. During that meeting Carla breaks down and asks for help. Sylvia lends her clothes and money and makes arrangements for Carla to stay with a friend in Toronto.

It's those clothes that Clark returns that evening. In fact it's the middle of the night when he begins tapping on the doors and windows of Sylvia's home, startling her awake. What follows is a tense exchange through half-open French doors. It's an argument conducted in the deep darkness of a country evening, and lit only by the ghostly headlights of passing cars.

Clark's intention was to intimidate Sylvia and how he arrived at that point should make us re-evaluate some of what we know about battered wives. During pillow-talk meant to arouse Clark, Carla lied about Leon, saying he had made sexual advances toward her. Given their dire finances, Clark comes up with the idea of blackmailing Sylvia: Leon was an award-winning poet of great renown and Clark believes Sylvia will pay to keep his bad behaviour secret. It's a patently dumb idea, but one triggered by Carla's lie. The situation deteriorates even further, however. Carla now needs to stop Clark and the only way she can do so without revealing her complicity is to create a distracting crisis. The crisis is to engineer an escape, and that can only be achieved with Sylvia's help.

What makes the story poignant is Sylvia's naive concern for Carla. In fact, she and Leon's intentions toward the

young couple had been good all along; in return, both Clark and Carla schemed against them. While Carla cuts a more sympathetic figure–it's clear she's on the losing end of the relationship–Clark's abuse is mitigated by the fact that Carla isn't above using others too. I suspect this trickle-down pattern of abuse often unfolds in reality but is rarely examined. It's just not politic for feminists to do so.

And this is where the damning phrase, *victim-blaming,* has a lot of answer for. It's also where we need to step up our understanding of why both genders resort to violence to resolve domestic disputes. If we women want to be taken seriously, we need to stop being victims at every turn and get honest about our own capacities for villainy. We also need to acknowledge that children–those truly innocent victims–often get swept up in the crossfire initiated by two parents, not just one.

We can begin by supporting each other and cultivating true self-possession, the kind that can question all ideologies, including feminism. I know that as a young woman, practicing self-possession often went hand-in-hand with feeling isolated.

Let me explain. I was sharing an apartment with a friend who was making all the classic dating errors. She tried too hard and became intimate with men too soon. Consequently, she was often getting dumped and when she did, I found myself sharing space with someone who was chronically angry and showed it by slamming every door she opened. Since I was a few years older and had made my own mistakes, I learned from her and adopted a different paradigm. I accepted that whether I liked it or not, a hierarchy existed in our culture when it came to dating: if a woman gave away too much too soon, she would lose value in most men's eyes.

So I started my own personal rebellion: I carried mad money and was prepared to use it. This was in the 90s, when a screwball aspect of the Zeitgeist–that of over-valuing brutal honesty–somehow became a free pass for all bad behaviour (as in "I robbed a bank this morning, but hey, *at least I'm being honest").* This meant that on dates where men revealed things I found unacceptable, I took them at their word and usually left. So that guy who admitted he'd slept with his ex right before meeting me for dinner? I went to use the ladies' room, saw an unalarmed exit and used it. The man who was just being honest when he said lonely women should become second girlfriends? I got out of his car at a red light and hoofed it to the metro station we'd just passed. In my mind, both dates qualified as losing propositions and I couldn't think of one reason to stay in the company of these men a minute longer.

The problem was that many of my peers, including that friend, undermined the efforts I was making to raise my personal bar and set clear limits. It was telling because instead of saying no to bad behaviour, she and many others I knew tolerated it and then relished feeling victimized, relished feeling like martyrs. It was disingenuous behaviour, but behaviour I came to see was widespread and deeply entrenched. Unfortunately not much has changed: I still see women going out of their way to be offended and in doing so, missing out on opportunities to mature.

And this is the problem with feminism's current focus in the sex wars. There's a tendency to magnify vulnerability and minimize responsibility. There's also a concerted denial around some certain hard truths: the fact is that a crime like rape, especially rape committed without witnesses, is hard to prove. It's also true that imbibing alcohol or drugs makes giving consent either impossible or impossibly complicated. Moreover, if a man is as drunk as a woman, he too can claim he was raped since taking advantage of a drunk partner, in a legal sense, means that a man *or* a woman can be a predator.

Denying these facts may feel satisfying, but when we do so, the real casualty is the truth. The reality is that saying no to sex or drugs, especially early in the evening or early in social negotiations, is usually enough to avoid serious problems. Women with the self-possession to do so have always known this, which is why so few of them are at the vanguard of feminism.

[image]
Malala Yousafzai
Runaway is a great story when it comes to understanding that female victims can be perpetrators too. For example, we acknowledge the connection between childhood abuse and pedophilia–we know that perpetrators have almost

always been victims–but we punish pedophiles anyway. When it comes to women who fail to act, especially those who fail to remove children from dangerous circumstances, we respond as though these women's failures result in lesser consequences for children. However, don't children suffer similarly or worse when an indifferent or self-absorbed mother fails to protect them? Examining child abuse from the perspective of children who have lived with abusers and enablers seems a fruitful way of understanding that broader social issue, but it's a perspective that doesn't get a lot of air time. It's eclipsed by the more popular view that women living with abusers are also victims and so softening our perspective of their guilt, when it comes to their children, is only fair. But is that really a good idea, given all the social services available to women today?

Carla doesn't have children to fail, but she does fail her goat Flora. In a relationship that's all about payback, Carla's tepid attempt to leave Clark hasn't resolved their differences. It's only angered him to the extent that it's cost Flora her life. By the end of the story, we know that Carla knows this and knows she is living with a man spiteful enough to kill an animal she loves. What colours her character unfavourably is that she decides to stay with him regardless. Her dependence on him is such that she cannot deal with reality; she cannot tell herself a painful and obvious truth.

Dealing with reality seems less and less a priority of western feminists. Instead they have evolved into navel-gazers who are now evolving into narcissists. They have conveniently forgotten that women in other parts of the world face the unimaginable daily. And it's an oversight that can't be explained by a lack of information. I'm reminded of the unimaginable every time I ask my mother about her life during the second world war, or see a young woman like Malala Yousafzai asserting her right to be educated. We need to remember what real suffering looks like and acknowledge that calling the privileged countries we live in "rape cultures" is a sign of neurosis, not truth.

Contrasting characters like Carla and Sylvia remind us that there are degrees of suffering and that not all pain is inflicted on us. What Munro also shows us is that some bad experiences are not down to masculine villains. They're simply down to the choices we make.

Size Matters: How Tess Holliday Can Usher In A Larger Discussion About Standards Of Attractiveness

Mumia Ali · 2 June 2015 · Archived copy · Original

> *"I'm too sexy for my car too sexy for my car,*
> *Too sexy by far,*
> *And I'm too sexy for my hat,*
> *Too sexy for my hat what do you think about that…"*
> *–Right Said Fred*

(**NOTE:** Please see special announcement at the end of today's column. Thanks!)

The past week saw People magazine at the center of yet another controversy when it featured on its cover one Ms. Tess Holliday, hailed as the world's first BBW Supermodel, at 5'5″, 280lbs and wearing a 22 dress size. Like People's previous "beautiful people" cover last year, which featured "12 Years a Slave" award-winning actress Ms. Lupita N'yongo, we were all treated to yet another lecture, er, discussion, about the harmful effects of putting women into a rigid corset of beauty standards that weren't just constricting for them, but ruinous for society as a whole. Because People magazine, which has always been about bigging up the lives of the Beautiful People in its pages, has become something of a cultural signpost along these lines for our society at large, they are seen as setting beauty and attractiveness trends for our national heartthrobs and "it girls", while preaching, er, teaching us all that "beauty is subjective, not objective" and to be proud of who and what we are. Many folk of the social justice warrior variety will noddingly approve of such notions, finger wagging that within Diversity itself – a watchword in our time to be sure – is an infinite combination of wonderous attractiveness.

Except only when, it really isn't.

That's because your correspondent has found that after perusing another famous People product – the "Sexiest Man Alive!" covers extending back to its earliest beginnings three decades ago – what American women actually do in terms of what gets their motors running, and what they tout in terms of what society "should" find attractive, are two very different things. Based on my research, courtesy of People magazine's website, while women want "society" (read: men) to have a more forgiving view toward what they deem as hot, women themselves seem quite content to reserve the right to be very myopic about what makes them tingle downstairs.

Let's Count The Ways

Here is People's entire list of sexiest man alive covers, the latest of which was for 2014, and the earliest one that I could find being for the year 1985; beside the name of each "sexy man" is the year they made the cover of People for the honor, and their height:

2014: Chris Hemsworth 6'3″

2013: Adam Levine 6'0″

2012: Channing Tatum 6'1″

2011: Bradley Cooper 6'1″

2010: Ryan Reynolds 6'2″

2009: Johnny Depp 5'10"

2008: Hugh Jackman 6'2″

2007: Matt Damon 5'10"

2006: George Clooney 5’11”

2005: Matthew McConaughey 6’0″

2004: Jude Law 6’0″

2003: Johnny Depp 5’10”

2002: Ben Affleck 6’4″

2001: Pierce Brosnan 6’2″

2000: Brad Pitt 5’11”

1999: Richard Gere 5’11”

1998: Harrison Ford 6’1″

1997: George Clooney 5’11”

1996: Denzel Washington 6’1″

1995: Brad Pitt 5’11”

1994: People didn’t run a “Sexiest Man Alive!” cover for this year

1993: Richard Gere (de facto sexist man alive featured on the cover with his then-wife, supermodel Cindy Crawford)

1992: Nick Nolte(!) 6’1″

1991: Patrick Swayze 5’10”

1990: Tom Cruise 5’7″

1989: Sean Connery(!) 6’2″

1988 John F. Kennedy, Jr. 6’1″

1987: Larry Hamlin 6’1″

1986: Mark Harmon 6’0″

1985: Mel Gibson 5’10”

Two Major Observations

Well, there you have it folks – the Sexiest Men Alive!, so deemed by People magazine, for the past three decades. What they have to tell us about proxies for American mainstream desire on the part of the country’s women – to put it bluntly, what they find attractive to the point that they are willing to part ways with disposable cash – is quite distinct. In particular, *that American women like their men tall, ripped, square-jawed, and of course, White.* Keep in mind please, that the average height for adult American men is 5’10”, while American adult men standing at 6′ or above only makes up about roughly 15% of the same adult male population. As you can see here, there are precious few “average” American men listed above, an overwhelming majority of exceptional men on the list, and two lone standouts, both along racial and height lines, respectively. Certainly not representative of the American male population over the past three decades, I would think.

Sure, one could argue that 1996, the year Denzel made his one and to date, only appearance on the cover of People in this regard was a bit before Idris Elba, Lance Gross, Morris Chestnut or Lenny Kravitz’s time, and I for one wouldn’t dispute that; still, it’s interesting indeed to observe the fact that since then, there hasn’t been not just another Black man, *but a man of color period*, to grace the cover of People in this way. And while you could point out the fact that Tom Cruise, most certainly the runt of the litter here, has made the cut, we also have to note that

that was a quarter of a century ago, while men who were notably taller than he – Brad Pitt, Johnny Depp, Richard Gere and George Clooney – have made the People cover, *twice.*

Moreover, staying with Cruise for a moment, because women tend to get antsy being called out on their heightism: let's make something crystal clear. Cruise is as known for his million dollar smile and leading man looks despite his lack of vertical cred, as he is for his thing for Scientology and penchant for being a perennial box office draw. Per his Wikipedia entry, he was Hollywood's highest-paid actor in 2012 (since then outpaced by another short guy, fellow Avenger to Hemsworth's Thor, Robert Downey, Jr. – Iron Man – officially listed at 5'8″), and fifteen of his movies have made in excess of $100M USD each, in the United States alone. "Mission: Impossible 2", for example, made upwards of $600M USD worldwide, back in 2000. Currently, Cruise stars in the fifth installment of the franchise, which is set to open worldwide next month – and it would not surprise me in the least if Cruise has made more money in sheer box office recepts for his movies over the course of his career, than the rest Sexiest Man Alive! list of actors combined. Cruise is the exception that proves the rule as per above: that short(er) guys have a chance with the ladies IF they are, well, exceptional, and way beyond the norm at that. Oh, and loaded. Indeed, I think it's fair to say that Tom Cruise is to Hollywood, what Prince is to the music world.

Let that sink in for a moment.

Let's look at this another way, one that should be by now, painfully obvious in its conspicuous absence: Bruce Lee, to this day more than four decades after his death under mysterious circumstances, remains the first name in martial arts films. Yet, by the data we have above from People's own website, he would have had little if any chance to make the cover of their "Sexiest Man Alive!" issue – he's both Asian, and 5'7″. Nor would Jackie Chan, at 5'9″, or Jet Li, at 5'6″. As Eddie Huang, creator of the sitcom "Fresh Off the Boat" recently noted to Bill Maher, Asian guys have at least as hard a time in the dating market as do Black women because of their not being perceived as "manly" as other of America's men – for which he was roundly excoriated by Black feminists. Studies of all kinds on the matter have consistently found, that women of all races in the western world rate Asian men dead last in terms of desirability and sex appeal; in this regard, People's "Sexiest Man Alive!" covers – some three deacades' worth – corroborates the data.

Yes ladies, let's talk about "diversity" in what beauty and attractiveness standards really is.

The Kevin Hart Test

In her recent article discussing the appearance of Ms. Holliday on People's cover, Ms. Lisa Respers France of CNN, bemoans People's apparent racially tone deaf insensitivity toward BBWs of color, most notably Black. While I have my own reservations as to Ms. France's motivations for making such a big stink over the whole thing in light of the fact that, as she freely admits herself, the Black press in the form of Ebony and Essence are certainly no strangers to bigging up Big Gals on their pages and websites, I can see her point if indeed the name of the game is "diversity" in beauty/attractiveness standards. So, with that idea in mind, if I could chop it up with Ms. France – or better still, if I could be the proverbial Ant-Man in the room and sit-in with her and her lady friends dishing on their heart throbs – I would be very curious if Kevin Hart's name would come tumbling out of her mouth?

You see, while I can't speak for Ms. France, what I can say – and this is backed up by quite a formidable amount of anecdotal evidence on the part of others – that ladies like her who may find themselves unconventionally attractive, still very much prefer guys who are as conventionally attractive as they come – starting first and foremost with height. Hart, who has made a career out of literally clowning himself for his lack of stature, is 5'3″ – and when I've been among Black women I am keen to toss his name out there to see what they have to say in response. Only after a bit of gentle prodding and prompting, do I get a few weak hands going up into the air in support of what he has to offer – nothing like the near-jumping out of their seats (and often wholly unsolicited) exhortations that "Idris can get it!" and "Michael Ealy! Gurrrrlll…" and so forth.

Also, I find it odd that Ms. France this year – and a battalion of Sistas last year during the Lupita Debate – were so keen on upbraiding society on a whole for questioning the beauty bona fides of Ms. N'yongo – *while being utterly*

silent on nearly three decades of virtually all-White leading men on People's covers. Maybe they were satisified with the singular appearance of Denzel; maybe they were slow clapping on the putting green with their White sisters in tingly approval of Pitt, Cooper, Clooney and Tatum. Whatever the excuse, er, reason, for their silence, the fact remains that while Black women seem to be quite up in arms about who goes on People's cover when it comes to them, they don't seem as animated when it comes to guys. Maybe it's because, like their White counterparts, they too have a rather narrow view of what makes a man sexy, regardless of race – like we see in the case of Mr. Hart – and they're quite satisfied with what they see as per the list above?

This is important, because the past few decades have seen initially Black funny men like Eddie Murphy and Jamie Foxx – both standing at 5'9″ – transition from standup comics and wisecracking sidekicks in flicks to serious actors and sex symbols in their own right. Murphy got the romantic lead in the early 90s classic "Boomerang", while for his part Foxx put his thing down in the more recent Quentin Tarantino vehicle "Django Unchained". Hart has yet to garner such a role, and, if the list as we have it above is anything to go by, that's not likely to happen anytime soon.

Ladies' Choice

As I've been saying over the course of this article, while women exhort men in our time to be more expansive as to what they find hot in women, women themselves seem quite cool with keeping what they find sexy in men quite narrow and rigid. As the aforementioned People list above clearly shows, one is hard-put to find many Reuben Studdards, Jonah Hills, Jet Lis, Kevin Harts or John Goodmans included. Nor is this anything new; Paul Newman was knockin' em dead way back in the day, while guys like Ernest Borgnine played parts like "Marty" and led a group of misfits in "McHale's Navy" – hardly the stuff of heartthrobs and moist panties. One gets the sneaking suspicion of "do as I say, not as I do" and "keeping my attractiveness standards for me, but challenge them for thee" with these gals. It certainly seems that way in both straight porn for men, and as well for romance and erotica – effectively "porn for women", Black or White.

For example, taking up the latter point first: as the book "A Billion Wicked Thoughts" makes clear, romance and erotica novel writers pretty much adhere to the script of what makes a desirable man and it looks like it was ripped from the three-decades long list of Sexiest Men Alive! above: the male protaganists are tall, chiseled, square-jawed and White. I know, I know, that's not the case in Black erotica – fair enough. Toss in Denzel for your template and take it from there.

My point is that you ain't likely to find any soft cuddly teddy bear type guys, no short guys and the like. Even in Feminista Jones' first try at penning steamy (and kinky) fiction, the main two male characters, who were also rivals in the book, were pretty much standard fare as per the People list above – the only difference being that they were both Black and one of them had long locs. Still tall, ripped and leading-man handsome, though – this, despite the fact that in real life, Ms. Jones' guy comes a lot closer to Cruise's height, than "Marcus", the 6'5″ former NFL pro that sounds like he was modeled on Richard Sherman. She could have just as easily wrote about a male lead who came closer to her real guy in real life, but didn't – and for good reason: *because (Black) women like to look up – not down – at their leading men, and Jones, who stands at 6′ and is a BBW herself, of all people, is keenly aware of that fact.*

"Cash rules everything around me, cream get the money, dollar-dollar bill y'all", indeed.

Going to the first point, what Lupita and Tess have in common is that the world of porn has confirmed that there are scores of men who think that they are the bomb – indeed, perhaps the most interesting thing about the porn world today, is it's laser-guided precision focus on niche markets, which makes it possible for a White, BBW, tatted-out Rockabilly chick like Holliday, or a Black-as-the-ace-of-spades, chiseled, short-haired chick like Lupita to find a not insignificant niche of men who will pay quite handsomely to see them in various states of undress, and, of course, to see them being skewered by venerable swordsmen of the era. Compare and contrast that to the romance and erotica lit market, where aside from surface things like skin color and other minor cultural stuff, the male leads are amazingly and to tell you the truth, as the People's list above attests to (remember, four guys have been featured on the cover, *twice*), mind-numbingly constant.

Then theres the fact that BBW women (and other women deemed to fall outside of the mainstream of American attractiveness), when they can choose it, don't seem to go for the "off brand" guys – indeed, in BBW porn, one of the first things you notice straightaway, *is the fact that ALL of the male actors are porn analogs to the People list above – tall, chiseled and ripped* – and if you do find a short(er) guy in the bunch – and they do exist, like Shorty Macc and ManDingo – they are, ahem, "exceptional" down below, if you catch my drift. The porn world equivalents of Tom Cruise and Prince, if you will. Ron Jeremy-looking types are few and far between.

Add to this the fact that both Holliday and N'yongo have been able to parlay their unique looks into real hard currency: both have high modeling contracts and/or endorsements (I think Lupita is also a Cover Girl makeup model/pitch-lady, in addition to a high-post acting career that garnered her an Oscar, and it wouldn't surprise me in the least to learn that Holliday has or will have secured similar deals). Compare that to Jonah Hill, Seth Rogen, Kevin Hart or John Goodman: are ANY of these guys gonna be modeling Hugo Boss, Calvin Klein, exotic cars, topshelf liquors or for that matter, hawking Axe deodorant anytime soon? To ask the question, is to answer it. No, in order to be an effective pitch-man in terms of endorsements and the like, you pretty much have to be a Don Draper/Jon Hamm clone – or damn near it.

It would seem that if anyone here needs to open their minds to the varied ideals and realities of attractiveness, it's women toward men – not the other way around.

A Personal Note

In my research and preparation for today's column, I read up on both Holliday's feature article in People, and as well France's own travails – and they are travails. No matter what one may think of heavier than average ladies in our time, etc., I would like to think that we all can agree that being downright mean to someone for simply existing, especially when they're simply going about their own business, is out of line. For what it's worth to these two ladies, I most certainly can dig it – I too have faced bullies while growing up.

But what was strange for me, was the fact that while guy bullies were easily dealt with enough by a flurry of well-placed punches to the head and face, the mean-spiritedness I faced on the part of the girls back then was a completely difference animal. You see, back then, I was quite short – about 5'5″ or so, and was told by the doctor while my mother sat nearby, that I wasn't likely to grow much more than that. I eventually made it to Tom Cruise and Robert Downey Jr.'s stature, but I was well into adulthood by then – and the ladies of my attentions were keen to inform me of that fact, in quite blunt and to be frank, abusive language. Indeed, I was rudely put down and scorned for something I didn't ask for, had no control over and could do nothing about, during this time of year, prom season. I had asked more than half a dozen female students out, and they all shot me down in the most ruthless of ways, simply for my lack of height. And while I could have gone on the prom if I really wanted to – there were several young ladies who wanted me to ask and take them – they were, to be frank, rather homely. And so, I decided to just sit it out. It was to be the first of many long nights in quiet contemplation that led to the man I am today.

Whenever I recount this story to friends and folks, I'm always told that said gals back then were jerks and to simply "move on" – but as I inform them, I would be happy to do so if I weren't constantly reminded of it. In my adult years, I've been just as ruthlessly scorned by ladies for my lack of height as I was back in high school, which lends credence to the old adage that high school never ends. As I've gotten older, it has gotten better, if by better it's meant that ladies don't put as much focus and importance on male height. The only problem with this is, well, they're older, and all that comes with it – usually kids; usually extra weight; usually psychological baggage and usually in the form of being done dirty by a conventionally tall guy.

In other words, the ladies reconsider guys like me *when they have to.* It's a tough and admittedly bitter pill to swallow, but swallow it I did, and today, I take it all in stride, usually politely declining offers and the like of attentions from the ladies.

I don't mention all of that to elicit pity or sympathy, *only to cement the case that this entire discussion about*

reconsidering beauty and attractiveness standards will be at best half-assed and at worst utterly disingenuous, if women themselves don't take a long, hard look at their own ideals of male attractiveness. For example, on the questions of height and race – two very distinct and conspicuous factors involved in the People magazine list of sexy men above – women have some deep soul searching to do. And that's not even including "body acceptance" – most guys won't have the time or genes, to bulk up and cut up like Ryan Reynolds or Chris Hemsworth. And just like heavier women may have faced cruelty at the hands of others and notably men, shorter men or men of less desirable races – like Asian men – have faced unbelievably cruel remarks and the like from women – often, the very same women who make a big production out of the need for society to see them as desirable.

Women want men to take the speck out of their eye to see the whole of womanhood in all its permutations as beautiful; fair enough.

They can start by taking the plank out of their own eye that blinds them to all but a very small slice of men.

***SPECIAL ANNOUNCEMENT:** I am very happy to announce the launching of my YouTube channel! Please head on over for more on this current issue, and for many more podcasts of yours truly in action on the issues of the day. Subscribe and tell all your friends! Help me build up the channel, so that I can continue to be a voice for you. Thank you!

Genital mutilation rates are dropping. And that's great!

Lucian Vâlsan · 3 June 2015 · Archived copy · Original

There is a silent revolution going on in the world and only in recent years we started to hear about it. Although there's still a long way to go, the reality is that the world is slowly abandoning the genital mutilation of all children.

The genital mutilation rates of girls has always been a rather localized phenomenon and, in the last 20 years, the number of girls subjected to the practice has been consistently dropping in all the nations where it's practiced except for Gambia[1].

While the genital mutilation of females has been properly recognized for what it is, the same hasn't been true for the genital mutilation of boys for a long period of time. But that is slowly and consistently changing across the planet – and this time for the better.

We say *this time* because there was another moment in history when the genital mutilation rates for children (both boys and girls) was consistently increasing – and that moment wasn't that much time ago – it was in 1965 when the "tradition" of mutilating children started spreading from its contained communities. For girls, it was the expansion of Egyptian-minded framework of thinking while for boys it was the rapid expansion of the American "tradition" which most deeply affected South Korea.

So while for girls an entire library has been written, there's less analysis on how much the mutilation rates for boys have been dropping. As such, we'll focus on male genital mutilation in this article.

First things first

It is not the purpose of this article to debate the merits of any kind of genital mutilation on children. The position that non-consenting children (boys or girls) should be genitally mutilated in any way, shape or form is to be presumed *a priori* demented in and of itself.

It is also not the purpose of this article to discuss the merits of any kind of consensual genital mutilation that adult individuals might elect to perform on themselves. Individuals should be (and indeed are) free to do whatever they please with their bodies using their own resources. As such, this article will solely be focused on minors – and particularly minor boys.

In addition to proving that the rates of male genital mutilation are constantly and consistently dropping across the planet, it is also the purpose of this article to examine the cultural shifts in viewing the phenomenon.

The main limitation of this article is that the data available for some places is dubious to say the least. A second limitation is given by the fact that some estimations vary even within the same institution depending on the cultural bias of the author(s) doing the estimation.

But, regardless of the source, everyone agrees that the overwhelming majority of both men and women on this planet are not genitally mutilated. The most horrific estimates put the number of women being genitally mutilated at roughly 150 million (which is 4.2% of the global female population) while the most reliable data for men puts the proportion of genitally mutilated at a little under 30%[2].

In other words, 70 to 71 men out of 100 and 95 to 96 women out of 100 are free from genital mutilation. And, as time goes by, the proportion of mutilation-free individuals is bound to increase.

With that being said, we shall examine the data and the attitudes in every area (Asia, the Middle East, Africa, Europe, Latin America, Oceania and North America), as well as provide some cultural background where available.

Asia (outside the Middle East)

Just like with almost all areas examined, Asia is not unitary when it comes to its attitudes on male genital mutilation.

Three categories of nations can be identified:

- Muslim nations (Bangladesh, Pakistan, Indonesia, etc.) who do practice MGM
- Nations that don't practice MGM as a norm (China, eastern part of Russia, India, Japan, Vietnam, Thailand, etc.)
- Outliers that do practice MGM to some extent (Philippines, South Korea and Indonesia)

While one might be tempted to say that when it comes to Islam-dominated areas, the issue of MGM is a done-deal, that's not exactly the case everywhere and every time.

For instance, Vietnam, Cambodia and Laos have a total of roughly 300,000 Muslim people. Yet, even within this group, male genital mutilation (on children or adults) is statistically non-existent.

The reason for this is that circumcision is only symbolically performed on boys when they reach the age of 15. During a ceremony, a religious leader makes the gestures of circumcision using a wooden-knife[3].

Notice that we placed Indonesia both in the Muslim group and the outliers group. That is a deliberate move because Indonesia, although it's a country with an authoritarian government (at least by European standards) and in which over 88% of the population is Muslim, the prevalence of genital mutilation is a total outlier.

For starters, Indonesia is the place where genital mutilation is practiced both on boys and on girls during festivals and other ceremonial events[4]. Also, everyone admits that when genital mutilation of both girls and boys does occur in Indonesia, it is less severe than most of the other parts of the world[5].

Indonesia is also the place with a high number of so-called *Quranists* who believe that genital mutilation is *haram* because it contradicts the established dogma in the Qu'ran which states that man was made perfect by God.

In addition to the *Quranists*, Indonesia is also home to a large non-Muslim minority which actively opposes genital mutilation and which also created a scandal a few years ago when the Jakarta cabinet tried to introduce mandatory male genital mutilation under the fictional nonsense that it reduces HIV. The government was forced to backtrack on their intentions[6]. In reality, Indonesia's HIV problem is related to Indonesia's drug addiction problem, but that's a story for another day.

It should be noted that infant genital mutilation is virtually non-existent in most of Asia – regardless of whether it's done for "religious reasons" or for other reasons. The overwhelming majority of instances occur between the ages of 10 and 15[7].

The most significant outlier though is South Korea.

In South Korea, Islam is virtually non-existent (under 0.2% of the population) and male genital mutilation actually runs counter to the longstanding Korean tradition of revering the natural body[8]. Before 1945, there were statistically **zero** circumcisions in South Korea. *Statistically zero* doesn't mean there were none, but it does mean that it was so rare that it was way beneath 0.0001% in which case it is rounded to the nearest full number – in this case, zero (just like 7.0001% is rounded down as simply 7%).

Yet after 1945, the prevalence of circumcision started to increase to such an extent that in 2002 over 90% of high school boys were circumcised (but under 10% of men over the age of 70[9]). It should also be noted that any information regarding circumcision (outside of "it has to be done because potato") only started to emerge in South Korea in 1999[10].

The emergence of male genital mutilation in South Korea has already been established to be a direct consequence of the American military presence in the country following the Korean War[11]. The practice was then based mainly because of a widespread misconception of South Korean doctors about what *phimosis* is and its natural prevalence[12].

Yet, between 2002 and 2012, male genital mutilation in South Korea has dropped by 10.5%[13] and continues to drop at a rate of roughly 1.5% per year.

What makes South Korea special is that this drop is solely by individuals being persuaded of the harms of genital mutilation – and not by government or medical establishment action. This is mainly because South Korea never adopted the widespread neonatal genital mutilation (as it still is in some areas of the USA). And considering that Korean teens are more connected to the information than any other teens on the planet, the rates of genital mutilation will only keep on dropping.

The Middle East

With the notable exception of Israel, the Middle East is the area where the rates of genital mutilation of men have remained constant (and constantly high). This is not bound to change anytime soon given that the *Quranist* argument has little penetration in the area. To make things worse, the area is one that lacks medical facilities which make the practice even more dangerous than in places like the US (where at least 100 babies die annually as a result of "medical" genital mutilation).

In Israel however, progress is starting to occur and this can be noticed by the harsher and harsher rhetoric of the Jewish traditionalists on the topic. The traditionalist establishment is fully aware that it is bound to lose the battle once the genie is out of the bottle.

While 20 years ago the notion of intact Jewish men was utterly alien, by 2012, almost 5% of parents chose not to mutilate their sons[14]. As one can imagine, the issue is highly contentious in Israeli society not least because of the fact that it is irreversible and done in infancy (like the US) as opposed to the rest of the Middle East where the practice is usually done as a *rite of passage* somewhere around puberty.

The trend against male genital mutilation further accelerated when in 2013 it was reported that HIV rate skyrocketed between 2005 and 2013 – thus further quashing the utterly nonsensical claim that male genital mutilation "prevents" HIV.

It will be a long time until genital mutilation fades from Israel but the hardest steps have already been taken – namely the public questioning of it and the forming of a lobby through organizations such as the Israeli Association Against Genital Mutilation.

Africa

Africa is as diverse as it gets when it comes to the topic of genital mutilation.

The most interesting case is that of Republic of South Africa where the Children's Act of 2005 outright bans the genital mutilation of girls and enshrines the unalienable right of boys to refuse genital mutilation, in addition to more-or-less banning it for boys under the age 16[15]. Enforcement of this law though is a different matter as some cultures within the country more or less mandate the genital mutilation of boys as a "rite of passage" – but that is slowly changing as members of those cultures start to question whether exposing their teenage boys to the risk of death is really such a good idea[16].

In a country where those who object the ritual of genitally mutilating teenage boys are being severely beaten, those who believe in the bodily autonomy of children have quite a monumental task ahead of them. In addition to that, the number of deaths following the practice of male genital mutilation is so high that the issue is now a health crisis in the nation[17].

As the junk science behind the HIV argument starts to get exposed and as the number of bodies pile up – South Africa will be an important front in the global battle against male genital mutilation in particular (just like Egypt and Gambia will be an important front in the battle against female genital mutilation).

Nevertheless, the majority of South African men are not mutilated[18] and the medical establishment is increasingly outright against it as a routine practice[19].

In other words, as the "traditional" practice fades away for reasons of obvious risks and the medical establishment becomes aware of the junk science *de jour* to justify the genital mutilation of boys and men, the overall rate continues to drop and will continue to drop for the foreseeable future.

Africa is also the only area/continent where the majority of men are mutilated – 4 out of 10 men being intact.

Latin America

In Latin America, genital mutilation of girls is unheard of and genital mutilation of boys is universally low (as in under 5%).

There are two exceptions to this rule – the Rio de Janiero area in Brazil (13.5% of men are mutilated) and Mexico. When it comes to Mexico, an exact number is almost impossible to find but the most horrific estimates place the prevalence at around 30% – while the most common estimates vary between 10 and 15%.

In other words, 7 to 9 out of 10 Mexican men are intact.

Overall, in Latin America, 9 out of 10 men are intact and the 10th *might* be.

We were unable to find any Latin-American based report discussing circumcision (for or against). What we did find however were US-based websites preaching the "benefits" of male genital mutilation. The good news though is that it doesn't work. There is no noticeable increase in rates of male genital mutilation anywhere in Latin America (not even in economically developed areas where access to the internet isn't an issue).

Europe

Female genital mutilation is banned everywhere in Europe and male genital mutilation is bound to follow sooner than many would even dare to think at this point.

Except for tiny areas in the West Balkans (e.g. Albania and Bosnia-Herzegovina), male genital mutilation in Europe is so rare that there are countries where one might come up empty-handed even if purposefully looking for men who have been subjected to the procedure.

In recent years, the legality of male genital mutilation has been put into question in multiple nations of Europe – namely Germany, the Netherlands, Austria, Switzerland, Norway, Sweden, Finland. In addition to these, the Council of Europe (which includes all nations of Europe except Belarus, Switzerland and the Vatican) adopting a resolution against ritual circumcision of any kind[20].

The resolution concerning the children's right to physical integrity was then followed by steps to further regulate it in several nations as well as a bitter political fight where appeals to emotion, non-sequiturs and other logical fallacies were used by the pro-mutilation lobby.

Unlike North America or Africa, the debate in Europe regarding male genital mutilation is not about medical "benefits" since every single respectable pediatrics and/or medical association in Europe outright opposes infant mutilation – with some (such as the Royal Dutch Medical Association) even openly engaging in anti-circumcision campaigns[21].

So the pro-mutilation lobby is left to use one of Europe's obsessions to at least appear legitimate: *minority rights*. Since "minority rights" has been used in many places in Europe to supersede the rights of the majority, it does indeed make tactical sense to try to use the same tactic to supersede the rights of children as well.

The political fight over the issue has brought allies that no one would have ever imagined to exist in a cultural dispute. The Jewish and the Muslim lobby joined hands to fight the establishment of children's rights to bodily integrity and the joining even reached state level – with Israel superseding its tense relationship with Turkey in the name of keeping male genital mutilation legal in Europe[22].

Some newspapers went as far as to say that Europe wants to ban Jewish boys[23], spurious accusations of "racism" abounded[24] and the number of Godwins pulled per minute went over 9000. Even officials within the Obama

administration intervened in the public debate[25] alleging that a ban on male genital mutilation would trigger a new "Jewish exodus".

The problem with all of these is that they're totally untrue. Most Jewish folks in Denmark for instance don't circumcise their sons. Also, circumcision is *de facto* banned in present day northern Norway (we'll explain in a bit) and yet that hasn't triggered any exodus. It is totally understandable and praiseworthy to maintain some vigilance to issues concerning anti-Semitism but protecting innocent children from utterly unnecessary harm should and does indeed come first in more and more European countries.

The most interesting case is in Norway where male genital mutilation has become *de facto* forbidden in the northern part of the nation. As of January 1, 2015, male genital mutilation can only be performed in authorized sanitary units (hospitals) and is paid for by the regional Health Authorities. However, the hospitals in the jurisdiction of the Northern Norway Health Authority are now faced with an insurmountable "problem": exactly zero doctors employed in those hospitals are willing to perform genital mutilation on minors[26]. And since the law can't force the doctors to do it, parents who seek the procedure for their boys would have to travel long distances (i.e. to Trondheim) to get it, and most are unwilling to do it.

Norway had an average of 2000 circumcisions inflicted annually – but that number is already lower this month compared to last year's similar period as more and more doctors simply refuse to perform the procedure.

Some argue that with the increase of the Muslim population (which not only immigrates into Europe but also has more children per family than the non-Muslim population), the rates of male genital mutilation may increase in Europe. Yet, so far, this hasn't happen, also partly because doctors outright refuse to do it.

Sweden, for instance, has slightly more circumcisions (in absolute numbers) per year than Norway, even though it has a higher birthrate, bigger population and higher absolute number of Muslims[27].

Also, just like in the case of Asia, there are quite a few Jewish and Muslim communities across Europe who have gradually moved away from circumcision.

The debate over the legality of male genital mutilation in Europe will undoubtedly continue for years to come but, in the meantime, stricter and stricter regulations over the procedure apply and the public pressure to get rid of it entirely shows no sign of decreasing. In some nations, such as Denmark, 3 out of 4 people support a complete ban on the procedure being done on children[28].

Oceania

Female genital mutilation is banned across the area and male genital mutilation is banned in taxpayer-funded hospitals in Australia[29]. Although 58% of the overall Australian male population has been through genital mutilation, more than two thirds of the men under the age of 30 are intact[30] and the rates for infants continue to drop consistently. In 2003, a little under 13% of infant boys were being circumcised in Australia[31] and in 2010 the Royal Australasian College of Physicians estimated that number had dropped to 10%.

With the rise of awareness in the last 5 years regarding the harmful effects of male genital mutilation, the rate in infants is bound to have dropped even further, much to the dismay of individuals who made a living from it.

In New Zeeland, circumcision rates plummeted during 1970s from roughly 40% in 1972, to 26% in 1977, to 7% in 1991 and to minuscule rates in present day.

North America

Given how much has already been written about male genital mutilation in North America, we'll only limit ourselves to notice a few trends.

In the US, there are 10 states where circumcised men are a minority amongst the male population. In 5 of those states more than 3 out of 4 men are intact – namely Washington, Oregon, California, Nevada and Arizona. In

Washington and Nevada, 9 out of 10 men are intact[32]. Of these 10 states, only one of them still funds circumcision through Medicaid[33] indicating a correlation between de-funding the procedure through Medicaid and plummeting rates.

Of the States with a circumcision rate over 80%, only North Dakota doesn't fund the procedure through Medicaid while in all the others, the procedure is covered through Medicaid.

The overall circumcision rate in the US is consistently dropping by 1% per year. It is also interesting to note that historically, the infant circumcision rate among Blacks has been consistently smaller when compared to whites until 1996 when they converged[34].

In Canada, no provincial health insurance plan covers circumcision. A 2007 survey concluded that neonatal circumcision rate in Canada is a bit under 32%[35].

In some areas, the infant mutilation rate was already minuscule over 10 years ago. In 2003, 1.1% of infant boys have been subjected to circumcision in Nova Scotia and in Newfoundland there were exactly zero circumcisions[36]. The rate in Newfoundland has been consistently around statistical zero for almost two decades.

Conclusions

While one can find small geographical areas where an increase in male genital mutilation applied on minors can be observed – the increase in those areas is marginal and far outweighed by the general global trend which is consistent, albeit very slow.

This article is not meant to proclaim victory, but it is meant to bring some perspective over the issue for both sides of the argument. Admittedly, the perspective doesn't look great at all for the pro-mutilation lobby, and it is thus noted that the advocates of male genital mutilation are indeed on the wrong side of history.

Even if the rates of genital mutilation of minors freeze at today's numbers, the overall prevalence of genital mutilation is still bound to decrease as older generations die off.

It is also great to notice that the advocates against genital mutilation have a largely consistent position – opposing the practice only on non-consenting minors and generally refraining from asking for total bans. We say "largely consistent" because there are exceptions. Just 6 months ago, a member of the British government demanded a total ban on any genital surgery of a female – including adult women who freely elect to have them done[37].

Such positions can be found in some other corners of the feminist sector – particularly the corner of Simone de Beauvoir fashion, which tends to believe that women's free choices are bad if they don't conform with the feminist ideals.

Such positions are quite harmful for the victims of genital mutilation (both female and male) as they distract attention from real human rights travesties towards dubious (but nonetheless free and legitimate) choices made by some adults with agency.

The evidence presented in this article should also put an end to the utterly nonsensical claim that opposition to male genital mutilation is "an internet phenomenon". If that were true, there wouldn't be any consistent pattern of decrease in male genital mutilation across the planet – including in places where internet access is complicated or impossible.

Although it was not the purpose of this article, it should be noted that the issue transcends politics (including in Europe where the issue is almost entirely political). There are pro-infant mutilation libertarians, anti-mutilation rightists, pro-mutilation leftists, and everything in between. This means that for the advancement of mankind's majority position, all one has to do is to make sure (s)he delivers the right arguments to the right group of people.

In conclusion – there is room for optimism. Almost all great achievements in the last century came rather silently as the world has gotten better and better, despite the impression that things are getting worse.

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Try listening to actual women, Mark Ruffalo, you ignorant jerk

Janet Bloomfield (aka JudgyBitch) · 4 June 2015 · Archived copy · Original

Mark Ruffalo, an actor, has recently taken it upon himself to inform the millions and millions of women who do not identify as feminists that they are "ignorant jerks". Leaving aside his comically deficient grasp of history – feminism ended the slave trade? Really? Really, Mark? The dates 1865 and 1960 don't strike you as just a teensy bit ***incongruous***?

But let's be generous. Let's leave aside the fact that women could vote, hold office and own property long, long before feminism ever reared its ugly head and just concentrate on the*essence* of Ruffalo's pussy-begging assertions. In *essense*, Ruffalo is expressing his gratitude towards feminists and suggesting that women who do not share his enthusiastic obeisance are remiss. "Ignorant jerks" to use his phrase.

You're grateful to feminists, are you, Mark. All right. Let's by ***fully*** grateful then, shall we? According to your IMdB profile you were born in "Kenosha, Wisconsin, to Marie Rose (Hebert), a stylist and hairdresser, and Frank Lawrence Ruffalo, a construction painter."

Born into a nuclear family with a mother and a father? Lucky you. Married couples continue to be happier, healthier, wealthier and rear more successful, productive and better-off children compared to families headed by single mothers with fathers relegated to the status of ATMs. And you know that, don't you? You've been married to the mother of your three children for 15 years. Not stupid, are you? Just a hypocrite.

What happened to nuclear families? They were destroyed. By feminists. I suppose you can't thank a feminist just yet, since your family was not decimated and poisoned against health, wealth and happiness, unlike an increasing number of families today. Look around you? All those shattered kids? They're the products of families ***not like yours***.

Thank a feminist for that.

Better hope your wife continues to find you calling the vast majority of women "ignorant jerks" charming, because if she tires of your left-wing, babbling bullshit, you're going to have a whole lot more to be grateful to feminists for. You'll love what feminists have created for you. Trust me.

Custody of your children? Not fucking likely. 80% of children are awarded to women and ***there is no jurisdiction in the United States that upholds a presumption of equality between parents***. Not one. Shared parenting does not exist as a legal presumption anywhere in the US. Shared parenting initiatives continue to be tabled and defeated. Defeated by whom?

By feminists, Mark.

Thank a feminist that they ***do not*** consider you an equally valuable contributor to your children's lives and well-being, they ***do not*** believe that your children will benefit from an equal relationship with both their mother and their father, and they ***do not*** trust you to care for your children on your own without abusing them or using them as a proxy device to harm, control and injure your wife. Yes, Mark, feminists believe men like you do not truly love your children – you love hurting and controlling women and will use your children to do that, without hesitation or consideration for their welfare.

Thank a feminist, Mark.

You're married to an actress no one has ever heard of. Bet that chaps her ass a bit, doesn't it? She hasn't worked since 2003, but you have. You've done rather well. Hope she doesn't take a shine to the illegal immigrant pool boy and get knocked up with one last progeny before she files those divorce papers! You'll have even more to thank feminists for! Half of all the money ***you earned*** is hers. There is no means test to determine what she contributed, which was clearly not zero, but was it half? Trick question! Doesn't matter. Half of your future earnings may be

hers, too. Ask Robin Williams.

Oh, wait. He's dead. One of the many men who kill themselves in an ignored epidemic of suicide fueled by grossly unfair family courts.

But she cheated on you? She wrecked your marriage? She broke your vows? Lol! So? Give her half. Oh, and that Latino bambino she's carrying? If you were still legally married when the baby was born, it's yours. DNA? Tee hee? You're so cute. Like that matters.

Thank a feminist, Mark.

You are an American citizen, Mark, so upon your 18th birthday, you were presented with a Selective Service Card and a choice: would you like to vote, apply for state and federal funding programs, and avoid a criminal conviction? Sign the card.

Why you?

Because you're male. That is the only reason. You are a man, you must agree to die. Your son will face the same choice the day he turns 18. Your daughters will not. Remember those suffragettes you were boo-hoo'ing over when you decided most women are "ignorant jerks"? Those women who fought for the right to vote, but not the obligation to die?

Those were the same women walking the streets of London handing out white feathers to men who had the audacity to survive their first deployment to the wretched, blood, piss, vomit and death-soaked trenches of World War I. Those feathers indicated the men were cowards. It was an effort to shame them back into the bloodbath, while the ladies stayed at home demanding rights without responsibilities. Those women marched around in petticoats that would never step over the corpses of friends, would never be pressed against mouths gasping for breath in air swirling with deadly gas, would never be torn to stem the life flowing out of the veins of brothers, friends, and strangers. Those petticoats were kept warm and safe at home while men died, horrifically and in astonishing numbers.

Gratitude? What's that? Those women weren't grateful. They handed out white feathers. To the cowards. Who lived. They wanted them dead.

Thank a feminist, Mark.

Is your little boy a boisterous, active, physically engaged little guy, like so many boys are (and some girls)? Hope you're not planning on a public education for him. He'll be drugged out of his skull for his failure to emulate his sisters perfectly.

Thank a feminist, Mark.

Is your latest production hiring interns? Are they women? Don't piss them off, Mark. An accusation of impropriety or sexual misconduct can end your career. Due process? Lol! That's funny. Evidence? Proof? Plausibility? Stahp – you're killing me here! Too hilarious!#ListenAndBelieve, Mark. Tip toe through the tulips and well past the little shrews who have their sights set on you. The very basic tenets of justice and the presumption of innocence ***do not*** apply to you when the charge is sexual assault, no matter how ludicrous.

Thank a feminist, Mark.

You're a big guy, Mark, but I hope you know that your wife is allowed to punch, slap, hit, kick, bite, scratch or otherwise assault you and if you ***fucking dare*** to lift a hand to defend yourself, you will be arrested and charged, thanks to the Violence Against ***Women*** Act. I hope she doesn't read Jezebel regularly, because those ladies write columns about how much fun they have abusing their male partners. She might get ideas. Doesn't matter though, because this is on you, not her. Don't hit women, Mark, even women who hit you, because it's ***#HeForShe***, remember? Not ***#WeForAll***. Don't be silly. Violence against women and girls is bad. Violence against men and boys is funny!

Thank a feminist, Mark.

I sure hope you don't end up homeless, Mark. Watch out for teenage girls who enjoy beating homeless men to death. And yeah, most homeless are men. Lots of those men are escaping abusive domestic situations, but there are no spaces to serve their needs, because only women get funding to get away from domestic violence.

Thank a feminist, Mark.

This is the world you live in, Mark, and refusing to see the reality means it's the ***world your son will inherit***. Are you good with that? As long as your daughters are fine, your son can go fuck himself? Are you sure?

Let me tell you a little about men's rights and what we do: we are a community of men and women who talk about gender and equality in a way that includes ***everyone***. We talk about women and girls and men and boys and we consider them all equally valuable, worthy and deserving of help, support, acknowledgement and appreciation. No one is above criticism, no one is beneath notice. Everyone matters. Including men. Including boys.

Why?

Because men and boys are human beings. What other reason do you need?

If you think any conversation about gender that does not blame men and cast women as eternal, perpetual victims is axiomatically misogynist, you can thank a feminist. If you think women making decisions about their lives and how they want to live are "ignorant jerks", thank a feminist. If you think the only way to understand the world is to cram it through the human-grinder of fascism, thank a feminist. If you think women are helpless, triggered, emotionally crippled quasi-toddlers in need of your white-knighting, thank a feminist. If you think women should be free to cast off all their traditional roles, but men should man up and embrace their traditional obligations without question or hesitation, thank a feminist.

If you're going to be grateful to a feminist, be grateful to them for ***everything***.

If you want to know why men are angry and why women are lining up beside them, rejecting the feminist label in numbers that increase every time the question is asked, start looking at ***what feminists do***.

Then think about whether they deserve your thanks.

In the meanwhile, the next time it strikes you as a good idea to get up and proclaim the overwhelming of majority of women stupid, don't.

Don't be an ignorant jerk, Mark Ruffalo.

Men: We have got to start standing up for women's rights and gender equality

Kevin Weinberg · 4 June 2015 · Archived copy · Original

I write this article in a state of abject shame; truly, I type these words feeling dejected, inept, and riddled with a guilt I've been carrying within myself for far too long. You see, as a man, I have not done my part to uphold gender equality. I have lived my life in such a way as I believed morally correct, never really listening to what feminists had to say. But today, for the millionth time, I was told that feminism is a movement that just means gender equality. And today, for the first time…it finally clicked.

Feminists are right. We *do* need gender equality. And that is why I say as one man to any other man who may happen to stumble upon this: it's time we stood together and fought for gender equality. It's time we made a *feminist* difference.

To begin with, we need to stop these sexist, misogynistic, and anti gender equality activists like the Mary Sue, Salon, and the entire Gawker network who seem, for some reason, intent on enforcing paid maternity leave on employers. These woman-hating anti-feminists are actually suggesting that we should have *unequal* rights: that we allow women to live under a separate set of laws based on nothing but their gender. The nerve! It's wrong to treat people differently because of their gender.

You see, I have heard the feminist message, and I am here to say that we must change. We must stop accepting that men and women are fundamentally different in some aspects here or there, and we must impose feminist gender equality. I therefore propose that we seek to shut down all government-funded, women's-only universities, clamp down on women's history month, and put an end to college grants for single mothers. I propose we repeal the violence against women act, slice away mandated off-time for new mothers, and yes, we rid ourselves of the sexist laws that recruit young men to the army in the event of a draft. We must place our women on the frontlines in combat, whether they have children at home or otherwise.

Sorry, kids, mommy isn't coming home either—she's too busy being equal.

I've finally awakened and realized that gender equality is a good thing: we *need* gender equality. It's time we stood up, looked our female counterparts in the eyes, and in a chorus of loud, melodious voices, we shouted, "You are exactly the same as me in every single way! There are no differences between us!"

Indeed, several such male feminists have already begun leading the way, such as world-famous feminist and women's rights activist Ray Rice, who after being struck by his woman, channeled the energy of equality into his closed fist, and then with it delivered to her a patriarchy-smashing right hook. It was not just a regular punch. It was a *feminist* punch. It was the fist of equality and the power of mutual respect.

Previously, I would have thought it wrong to hit a woman. But really, should we discriminate against women on the basis of their gender? Feminists have made it clear to us that such discrimination is wrong, and that they are *only* interested in gender equality. And as a man who believes in treating women with respect and dignity, I now understand that the best way to show a woman respect is to jump in the air, spin around in a one-eighty-degree arc while simultaneously lifting your right leg, and then delivering a flying spin-kick into the chin of a woman who disrespects you—just like you'd do to any man.

It's time we stopped oppressing women. It's time we started treating them like we'd treat a man, ignoring their gender. If a woman hits you, there is a chance you might not hit her back. But if so, ask yourself: is it because she's a woman? Are you discriminating against her on nothing more than the basis of her gender! Don't. You must be like Guile from Street Fighter.

[image]

Here is a proper example of a man showing how much he respects a woman. Note the feminist way in which Guile demonstrates his views on gender equality and ending sexism.

Together, we can take down the patriarchy. It begins with you and me.

**Update*: If you're too stupid to see this is satire, we feel sorry for you.*

Terrence Popp on MGTOW: What is MGTOW?

AVfM Video Source · 4 June 2015 · Archived copy · Original

You can’t oppress what you can’t have. Terrence Popp lays the MGTOW rationale out.

Why claiming that all male nerds are privileged could be dangerous

Yuval Levental · 5 June 2015 · Archived copy · Original

"To whatever extent there is misogyny, one could say that there's also "male privilege." Rather it's to suggest that, given what nerdy males have themselves had to endure in life, shaming them over their "male privilege" is a bad way to begin a conversation with them." Scott Aaronson, MIT Professor

"They are perpetuating the story that we blacks tell ourselves: that we're the scrappy dark horse, the downtrodden victim, the rag-tag rebels fighting against an implacable enemy. And that'd be great… if that were true. Except it's not. Frankly, the blacks have won. Black culture is culture, period. Our president is black. The football and basketball players we cheer on, the rappers we lis–"

If you think that I sound crazy, you are probably sane to believe so. The examples I have highlighted here are only indicative of a certain segment of the black population. But most people know that African-Americans suffer from disproportionate poverty as a whole. However, this awareness doesn't extend to many socially deficient men, whom the media and social justice warriors portray as privileged based on stereotypical caricatures.

In the past 20 years, the neurodiversity movement has grown by leaps and bounds. While most people don't use the term "neurodiversity", there is a general myth that autistic children, usually boys, will always make up for their deficiencies and childhood bullying in adulthood through their assumed intellectual talents, by becoming wealthy and renowned. There is even a forum with over 80,000 members, WrongPlanet, which is based on this myth, yet only showcases a small handful of autistics. This took an ironic turn for the worse when multiple articles proclaiming male nerds to be "overly privileged" and "entitled" appeared over the past few years, telling them to give up their privilege. One example was an article praising the "Nice Guys of OKCupid" tumblr, whose author, who once attempted to murder a past girlfriend, said it was an "opportunity to snort derisively at the socially awkward". Another example were the "Gamers are Dead" articles, which started with Leigh Alexander, who said "They don't know how to *dress* or behave". Of course, many male nerds have a lot of privilege, but there are many other men with nerdy characteristics that have little to no privilege, as nerdy characteristics are very vaguely defined.

Several articles about this topic came in again January 2015 when an MIT Professor, Scott Aaronson, challenged the notion of male privilege in nerd culture. He claimed that in undergrad, he was so afraid of women humiliating him and portraying him as entitled due to his nerdiness that he even felt suicidal. Anyone who is scared about this kind of situation to the point of suicide should see a therapist. However, many commentators still portrayed him as privileged. And as an MIT professor, he is very privileged, but mental health still has a significant stigma in our society. If he is autistic, his executive functioning is sufficient enough to the point where he can hold down a professorship, and he doesn't stand out in public.

Amanda Marcotte, a political commentator, mocked his issues with a very bizarre rebuttal. One point she made was "There are many women out there who are also crippled by social anxieties who would prefer to *hide* in their hobbies and interests.… Being able to *hide* in mathematics is, in fact, a privilege, because it is one that has long been and continues in many ways, denied to women." She spreads the myth that people can just "hide" in theoretical mathematics. In fact, it is very hard work and can consume years of one's life, far from being an "escape". Tenure is also very difficult to achieve. Many autistics, a lot of whom would be classified as nerds, have difficulty concentrating and many don't even take up postsecondary education at all.

British journalist Laurie Penny wrote another rebuttal "On Nerd Entitlement" on sexism against nerd women saying "This is why Silicon Valley is fucked up. Because it's built and run by some of the most *privileged* people in the world who are convinced that they are among the least. People whose received trauma makes them disinclined to listen to pleas from people whose trauma was compounded by structural oppression." Even if what she is saying is true (but she doesn't provide sources), she is practically equating "left out" in childhood with "future success", when there is much evidence to the contrary. Dating columnist Harris O'Malley says (where I stole my intro from)

"Aaronson and Alexander are perpetuating the story that we geeks tell ourselves: that we're the scrappy dark horse, the downtrodden victim, the rag-tag rebels fighting against an implacable enemy. And that'd be great… if that were true. Except it's not. Frankly, the *nerds have won*. Nerd culture is culture, period." Yet the examples of male nerds he gives, like Bill Gates and Mark Zuckerberg, only focus on highly-social productive nerds.

Jonathan Mitchell, a pro-treatment Autistic advocate, has written an essay debunking the idea that Einstein, Gates, and Jefferson were autistic and socially deficient He notes that while Einstein was a late talker, he became highly social in adulthood, dating many women, and was very productive. Bill Gates was excellent in marketing Microsoft to the masses, knowing how to communicate with salesmen with no special assistance. Mitchell himself is terminally unemployed due to lack of marketable skills.

Telling every male nerd, including those on the spectrum, that they are privileged and will be successful will create unrealistic expectations for many as there is no singular definition of a nerd. Many also might, as of late, be accused of entitlement when they can't live up to those expectations or feel socially rejected. These accusations come from the assumption that they must be lazy (instead of having poor executive functioning) or assuming that they are supposed to be popular in today's world because of their nerdiness (based on media stereotypes), so they must be doing something unethical. While there are no guarantees in life, it is a stretch to tell someone that he/she is more than capable, then turn the situation around.

Mark Potok of the SPLC viciously smears non-feminist people

Luigi Logan (aka Fidelbogen) · 5 June 2015 · Archived copy · Original

Mark Potok, Senior Fellow at the Southern Poverty Law Center, was recently interviewed on the David Pakman show. This was uploaded to YouTube, and I encourage you to watch it, here:

Potok's agenda, during the interview, was to counterblast against threats to the feminist narrative and the feminist worldview. Almost everything Potok said was a regurgitation of old tropes about "angry men", "woman-hating" and all the rest of it. Apart from that, Potok's discourse was riddled with all manner of weasel language, misrepresentation, and false shading.

For starters, Mark Potok refuses to declare his political stance. In a discussion of this nature, you might reasonably think it is common courtesy to identify yourself as either feminist or non-feminist — so that we all know where we stand, right? It is just plain arrogant to pass over this point in silence, especially in politically-charged times like these, yet that is precisely what Potok does in the interview. Nowhere does he lay his cards on the table, and he clearly doesn't give a fig for either protocol or common courtesy.

Nowhere does Potok say "for the record, I consider myself a feminist." That statement is conspicuously lacking, for he inserts it neither at the beginning of the talk (as is proper), nor anywhere else in the talk. He is presumptuously mute upon this point, and the silence is telling. In his mind, feminism simply "is the world", and nobody needs to say any more about it.

Well, since Mark Potok will not declare himself, I reckon it falls upon me to do this in his stead. So I say it now:

Mark Potok is a feminist.

Okay, we cleared that up. If I am wrong, I hope Mr. Potok will get back to me so I can issue a correction and an apology.

Potok knows his audience; he knows how to jerk their strings and make them dance. Certainly, he knows what will keep the donational shekels ringing in the SPLC coffers, and the hysterical, demagogic drumbeat of "hatred toward women" was a recurrent theme throughout the interview. As "the Duke" said in Huckleberry Finn, "if that don't fetch 'em, I don't know Arkansas!"

Furthermore, Potok clearly meant to conflate "misogyny" with opposition to feminism — a standard feminist trick. This is where things get interesting. As we all know, anti-feminism is going mainstream in a big way. It threatens to bust out all across the cultural landscape and become ambient, in a manner that can no longer be ignored. I have referred to this elsewhere as the non-feminist breakout, and I have unpacked the feminist strategy in regard to that breakout.

The strategy is simple: containment.

To hear this SPLC feminist talk, you'd think that 75% of the world consists of angry male woman-haters, rape apologists, and other nasty critters of that ilk. Well that is a poisonous imputation to make about three-quarters of the human race. Does Mark Potok seriously believe that everybody who speaks a sharp word about feminism, or quietly disaffiliates from it, is a borderline criminal who must be "watched"? I mean, is Potok just pulling our leg? Is he just "trolling"?

And what's with that meaningless, outdated word "manosphere", anyhow? Talk about containing the non-feminist breakout! I, the present writer, certainly do not operate under any such construct. In reality, there is no such thing as "the manosphere", so I am bound to wonder if Mark is deceiving his listeners on purpose by planting a bogeyman image in their brains? Or is he just too intellectually lazy and arrogant to do his homework? You would think that as a journalist of sorts he would have higher standards than that, but what do I know?

At any rate, Potok, with a posse of SPLC lawyers at his disposal, undoubtedly knows that he doesn't risk any legal

action for defamation of character. After all, he hasn't targeted any clearly defined individual. He has followed the safe-but-cowardly weasel path of making unsupported allegations against unnamed people. He knows full well that whoever "fits the profile" will be indirectly tarred, slandered and compromised. He also believes that nobody will ever call him to account for such behavior. However, he is wrong. I'm calling him to account right now. I'm calling him a scumbag for his behavior, but mind you that's only my opinion. Others are free to make up their own minds.

And if the feminist Mark Potok wants to look me, Fidelbogen, in my non-feminist eye and call me a rape apologist or woman-hater, he is welcome to do so. But I frankly doubt that he's got the yarbles for it.

I'll say it again: Mark Potok of the Southern Poverty Law Center is a feminist and he is manning the bucket brigade for the feminist narrative (which is now coming under fire). He is using the classic tricknology that feminists have always used: lying, conflating, spinning, smearing, narrative-building, and character assassination. His rhetorical sop that "men do have serious issues" isn't fooling anybody. Nor does his avuncular "old hippie" personna fool anybody. We non-feminist men and women aren't as stupid as he apparently believes, and we can see through his act like we can see through a sparkling pane of glass into a dirty house.

Mark, the funny law of the world is this: that when people finally dish back at you what you have dished out to them in the first place, you will have no moral ground from which to whine about it. After all, the aggressor sets the terms of engagement. Realistically then, all you can do is quietly suck it up, or else come clean and "face the music."

So please come clean, admit to the world that you are a feminist, and stop spreading false narratives in order to foment moral hysteria and raise money for the SPLC.

Non-feminist men and women will not exactly "thank" you for this, but I'm pretty sure they will get off your case.

Battle and Brew doesn't want to talk...

David King · 6 June 2015 · Archived copy · Original

… about the sorry little saga between themselves and Sage Gerard of Zen Men, LLC. And one wonders why not.

The objective of this piece is to record the facts and events as we understand them, to offer a speculative explanation of why not and to underscore, yet again, the threat that SJW nuttery poses to independent groups who, in the main, just want to be left alone to do what it is they do.

One delightful character, who goes by the name "Chef LuBu", has been lurking in the background but may prove key to that explanation.

Also, I'd like to address a few points made by the owner of B&B who, for whatever reason, decided not to identify himself. Though I believe I know the identity of at least one of the owners, I'm not going to publicly mention it because there's no reason to do so and is not why I looked into B&B's ownership. I note this only because the man evidently has so much faith in his own words, he is not inclined to put his name to them.

Doubtless he would say it is to avoid harassment but there is not, so far as I am aware, a shred of evidence that B&B *have* been harassed, even by SJWs. (Hrmm… Where have we seen *that* tactic used before?)

The last email Nate sent began with the following:

> I've spoken to our ownership and they've asked me to forward you this email. This will be our final contact with you and your associates. After all we have a business to run and we've spent far more time on this matter than I feel we should have.

which I interpret as a 'no contact' request with which I intend to comply, and I'd urge that nobody else contact anybody associated with B&B either. That pretty much leaves open, as an avenue for a right of response, only an AVfM article.

Incidentally, the reason I looked up B&B's ownership was to verify Nate's claim that there *is* an ownership from whom what followed in his email could have come. There is, and that's enough for me.

Summary of events

Here is a summary of events as I understand them.

1. Sage wanted an IRL meet-up of gamers who also happen to have a care about ethics and what SJWs are doing to their hobby, essentially, an Atlanta, GA version of GGinDC, to unwind and to escape the politics and fighting, if only just for an evening. Like GGinDC, there was never any intention of causing trouble or doing anything other than minding their own business.

2. Sage made inquiries with the General Manager of Battle and Brew, Nate Sanders, about the prospect of holding his event there, since B&B is a gamer-themed bar and it would be a natural venue for this interest group. Sage, at the time, had a very high opinion of B&B and wanted to give them his business. Sage also made it clear that there could be political fall-out and mentioned the GGinDC fiasco which, at the time, seemed to bother Nate not in the slightest. Per Sage's account, Nate assured Sage that B&B knew how to handle social media and would not permit any harassment of anybody within their walls.
   Because a private reservation of space would reduce the space available to regular patrons, B&B necessarily had to have some minimum guarantee of numbers and also of expected revenue, so Nate asked Sage to get some numbers before any contract was executed. That is standard practice and an entirely reasonable request.

3. Sage therefore (publicly) advertised on Zen Men's website (and also Reddit) both the potential for the event and a request to RSVP to get numbers to take back to Nate. I would have thought that was perfectly fair enough as

well, though B&B's owner claims that he should never have done so.

4. Then all hell broke loose. Per Sage's article, Nate apparently emailed requesting a verbal meeting "ASAP" during which, per Sage's recording, he proceeded to accuse *Sage* of misquoting "dramatically" and assert that [emphasis mine] "*you're* making the bar look really bad" (because Nate interpreted Sage's posts to imply that the B&B took some political stance in support of Sage and his group).

   He repeatedly asserted that Sage claimed (or merely implied) support of Zen Men by B&B. This is completely untrue, but also highly significant because it was the only real basis on which to veto any contract with Zen Men, *i.e.* that any such association violated Nate's neutrality. Absent that excuse, B&B would have no reason whatever not to proceed with hosting Sage's event precisely because of the neutrality of which Nate is so protective.

   Nate said that this was initially brought to his attention when his Community Manager sent Nate a link to a Reddit thread publicising the event. In that last phone call, he made a big deal about B&B's political neutrality and taking zero political stance on anything. "I'm not okay with … being made to look like I support a political stance with 'my' business".

   He demanded that Sage take down all posts relating to B&B and informed Sage that the event would not be happening at B&B. Though Sage had no real incentive to do so, he complied out of good will and even posted a definitive statement (as well as on Reddit) that B&B were not in any way affiliated or supportive of Zen Men and, furthemore, the event would not be taking place at B&B.

   Sage also explicitly requested that nobody badger or bully B&B for their decision and expressed sympathy for B&B for "feeling close to heat".

5. Quite reasonably, Sage felt that he had been misrepresented and his reputation impugned by B&B, and posted his account of why his event won't happen at B&B as previously advertised.

6. Soon after, Nate sent Sage an angry email accusing him of illegal activity (*i.e.* recording those phone calls without his consent), repeated his claim that he and his business were being attacked (though provided no evidence of it) and promised to pursue what legal action he could.

7. Three hours later, Nate followed up with another email to say that he was backing down, presumably because he was told that Sage had broken no law. He claimed that Sage and his associates have "ruined my name all over the internet", that he believed he was seen as a "hate monger, a woman hater, a racist" amongst other things, and alleged that an "army of internet trolls would do everything [they] could to ruin me if I didn't set up the event". He then contradicted his earlier statement that Sage *et al.* were banned, and plead for the attack be called off.

   The nasty names Nate has allegedly been called should tell him a great deal about the nature of those who would do so. If he knows it's not true of him, *why on earth would he assume it's true of Sage* or his group?

8. Enter Chef LuBu, whose Twitter bio describes him as the "Community Manager @battleandbrew", presumably the same "community manager" Nate mentioned in the phone call.

   Nate's request for a non-existent attack to be called off rings rather hollow when two hours before he sent that email, LuBu sent this tweet (at 6:06pm EDT) and some time between then and 11pm EDT, Nate retweeted it:

   [image]

   (although Nate has since unretweeted it.)

9. The next day, I invited Nate to write a submission for publication on AVfM to present his own perspective (although I did not promise that it would be published) on the basis that such an article would have roughly equivalent page ranking as Sage's piece, and it seemed only fair to give him the opportunity to give his side of the story and defend himself and his business.

I attached strings to that offer, however, saying that he'd need to be completely honest, open and forthcoming about his reasons for vetoing Sage's event, and that he'd need to own the mistakes he made. I also said:

> I think you would need to be quite explicit about the source and the nature of the heat that you received via social media. Names would be nice, of course, but we'd probably settle for just *what* was said, rather than who said it. Similarly, a public apology would be nice, but we'd probably settle for just the facts, from your perspective, of what led up to your decision not to proceed with a contract with Sage and his group.

I also said

> Just to be clear: I'm not suggesting a public flogging or self flagellation here, I'm suggesting that you are (presumably) a rational person and made what you thought was a rational decision. The objective of any piece you submit would be in defence of your position and your business by demonstrating that you believed you acted in good faith by showing the detail of the fact that led you to act the way you did. From our point of view, we'd like to establish the manner in which these SJW goons continue intimidate business owners and operators like yourself. They've done it to plenty of other companies and individuals, and we'd like to see their hateful activities held to account.

and I reassured him that our moderators would not permit anybody to attack him or his business in the comments thread of such a submission. I went on to say:

> Look. There is no army of "internet trolls" out to get you. Nobody is interested in or has any reason to ruin you, except to the extent that you give them one. The whole point about GamerGate was originally ethics in journalism and, latterly, censorship and bullying by the real thugs who wish to do your core constituency and clientele harm — viz. gamers. Even women geeks and gamers aren't excepted from this sort of harassment.
>
> You're a gamer bar. However much you wanted to maintain a position of neutrality, you could not possibly be ignorant of the existence of such a phenomenon, even if you weren't familiar with its detail. Sooner or later, it was inevitable that it would affect you, which is precisely why you should care about GG. As it turned out, that particular horse bolted as soon as you caved to whatever pressure that caused you to veto Sage's event.
>
> You've said that you don't have time to familiarise yourself with the politics involved — yet you have *already* taken a political stance in respect of GG, Sage and his organisation, albeit (by your own admission) an uninformed one.
>
> You now have but two choices: get informed and take a principled stand one way or the other (note that we are not telling you what your position should be), or let your uninformed actions be your legacy.

10. About three and a half hours later, B&B's owner sent to Sage (via Nate, who made it clear that he wanted no further contact from or with us) a reply in an apparent attempt to draw a line under the whole affair. The next section of this post will deal with that reply.

Final contact from B&B and its owner

According to the owner of B&B (or his representative), the whole matter has been a misunderstanding of B&B's policies and mission which is to "provide an establishment that would be accepting and respectful to all members of the gaming community" and to "provide a safe and welcoming environment for all gamers and to demonstrate to the community around them that everyone can be accepted for who they are and what they believe."

Apparently, “all” does not include Sage, and certainly not anybody associated with #GamerGate. Indeed,

> you are only a subset of the entire group and, frankly, in my opinion, you did not take into consideration the rest of that group when you considered the implications of your actions when you posted your intent to meet at Battle & Brew on Reddit.

> We also expect and insist that our customers, all of them, show the same acceptance and respect for one another regardless of their personal differences.

Okay, fair enough, but it seems that Sage is unacceptable to you precisely *because* of his personal differences (or, potentially, those between him and certain B&B staff). There is absolutely no reason to suppose that, had Sage’s event gone ahead at B&B, that any disrespect would have been shown by Sage and his group to anybody else. They wanted to meet at B&B precisely *because* B&B would not tolerate such behaviour.

Any supposition to the contrary is prejudice on the part of B&B staff. So much for “inclusive”.

This anonymous representative then went on say that Sage should have made the booking and solicited interest for the event “privately”, even though an indication of numbers was required in order to secure that booking. Given the reasonable commercial constraints involved, how, precisely, does this guy expect Sage to find the requisite numbers without going public about it?

Worse, this anonymous representative accuses Sage of jeopardising the safety not only of his own group but that of B&B’s employees and other patrons — even of himself and his family! That’s a strong accusation to make considering no evidence of threats has ever been offered by B&B. And there was a great deal more of the usual threat narrative stuff besides.

It is all the more ironic, therefore, that the only possible threat comes from the feminists and SJWs that make up the anti-GamerGate crowd who, as I shall show in the next section, appear to be the very same people B&B are protecting.

In fairness, this individual did find his GM’s actions “unacceptable”, but excused them in terms of his youth, inexperience, and the GM’s perception of Sage’s public announcement as a direct attack on his character. He half-heartedly offered Sage allowance for his youth, but none for the attack on *his* character (or that on the reputation of his organisation, Zen Men, LLC). Apparently, some reputations are more worthy of protection than others.

This individual inevitably raised the question of recording calls though without any sense of irony given that B&B just demonstrated precisely *why* such practices are necessary. He accused Sage of being “disingenuous” and “lying” to Nate, presumably referring to Sage saying that his phone was dead. For all I know, it wasn’t, but I don’t think he has any evidence of that.

Then, this person returned to the matter of the public announcement. I suggest to B&B that, if public announcements are such a problem, that you include a prohibition of them in your Terms of Service and that you make it clear that they are not permitted on initial contact with prospective clients.

And he doubled down on Nate’s assertion that Sage’s public solicitations gave the impression that B&B sided with Sage.

No, indeed, Sir, “something doesn’t add up”, but I imagine that you did not have the following in mind when you said that.

The politics of the “apolitical”

It is evident that Chef LuBu, who describes himself as a feminist — the same man who evidently thinks that

doing business with MRAs is akin to doing business with the KKK — is not fond of MRAs. In fact, he says that we shouldn't exist. He's evidently not very fond of #GamerGate, either.

If this is the same community manager (and how many could they have?) Nate said brought to his attention the Reddit post Sage later took down and with whom he said he was going to have spend all day doing PR and damage control, then it is reasonable to surmise that **this whole sorry affair was political from the start** because said community manager hated what Zen Men represented and was well motivated to sabotage Sage's event.

It is also quite feasible that the reason B&B have not offered a shred of evidence that there has been any harassment of any sort is that there is none, and this LuBu chap made the whole story up precisely to get Sage's event cancelled **because he, personally, opposes Sage's politics**. That's pure speculation, of course, and the truth will most likely never be known.

At no time did Battle and Brew disclose this conflict of interest or the personal politics of the one staff member apparently instrumental in getting the event vetoed. **That makes you culpable**, B&B. In my opinion, you misrepresented both your neutrality and your social media competence to Sage and the public at large, you have not been honest about your reasons for not wanting to do business with Sage and you **still** won't own your part in any of this.

Last words

Why should AVfM, a Men's Rights organisation, care about the policies and politics of one small bar in Georgia (who surely have the right to their own views and, to some extent, decide with whom they do business)?

It's because — and this is the primary take-away from the whole episode — the driver of this sordid business is the same hatefulness that drives the anti-GamerGate lot, which is the same hatefulness with which much of our own activism is concerned. And, if my surmise about LuBu's involvement is correct, then it is clear that Battle and Brew are already infected with the politics of hate, in which case B&B's claims of inclusivity and protestations of apolitical neutrality are as disingenuous as B&B's final communication to Sage.

It *is* clear, however, that Battle and Brew are anything *but* apolitical, and that the safe environment B&B hopes to provide is not such the two-way street as B&B, its GM or its owners claim it is.

What to do about real predators on campus, without hysteria

Irene Ogrizek · 6 June 2015 · Archived copy · Original

In case you haven't heard, Laura Kipnis' article on campus sex, "Sexual Paranoia Strikes Academe," is candid. She offers both a personal and professor's-eye-view of campus sexuality, starting with her experiences in the hippyish 70s and ending with the puitanical present. She's right, of course, when she says power relations among professors, students and institutions have shifted: women are now delicate flowers, men are presumed rapists, and institutions, God bless their best intentions, are busy protecting us all from our weak-willed selves.

Kipnis is addressing the burgeoning (and disconcerting) phenomenon of expanding female vulnerability, that industry where social slights are churned into tragedies and sexual misunderstandings into rape. One symptom? Words that used to denote genuine horrors have become caught in the machinery and distended beyond recognition: As Kipnis notes, the word *survivor* now "encompasses both someone allegedly groped by a professor and my great-aunt, who lived through the Nazi death camps."

Cathy Young is another writer who is equally candid. In a *Washington Post* article about sexual misconduct, she admits "there was the ex-boyfriend I thought I was seducing in the hope of getting him back — only to realize, the one time he finally said no harshly enough, that it had been more pressure than seduction." My response to her disclosure was physiological and for a reason. I'd been in the same position once upon a time, as my body would have made clear had I been attached to a lie detector while reading those words.

When it comes to Kipnis and Young's personal admissions, feminists should take note: admitting we've equally sinned as been sinned against is a great first step toward getting the pendulum back into the clock, never mind staying its current and injudicious course.

Here in Canada we've had our own sexual conflagration: radio host Jian Ghomeshi's life was razed to the ground by revelations he'd been violent with women during sex. His claims that it was consensual and took place in a BDSM context sent the media, both social and mainstream, into snickering overdrive, with BDSM aficionados weighing in hourly, telling Canadians how to get BDSM just right. As a nation, we aren't known for being lurid, torrid or even very sexy, but as Ghomeshigate unfolded, we sure tried. Along with minute details his intimate life came a parade of victims reaching back to his university years (Ghomeshi is in his 40s). For many, the sheer number of accusers, many of whom had suspiciously padded stories, *proved* his guilt. So much for the democratizing power of social media.

[image]
Cathy Young, a columnist for Real Clear Politics

I've been on both sides of this debate: I've heard accusations I knew were insupportable and those I knew were true even without proof. And with that being said, I'd like to tackle a less palatable dilemma: What do we do with the real McCoys? How do we manage the genuine creeps, both male and female?

At one academic job I held, I dated a man for a few weeks. He was an arts colleague, albeit in a different field, and if I had to characterize our romance, I would say it never really sizzled. So as we simmered on low, he volunteered to cover two of my classes while I tended to some personal business out of town. After I returned, he mentioned two students in the class, a twosome of best friends. They'd come from an ethnic high school (college enrolment in Quebec starts as early as 16) and were comely in a way that had nothing to do with their looks: they asked good questions, made clever observations and were notably ungiggly.

He suggested that one of the students enrol in a special program he and a colleague had started, a specialized program within a program. He brought it up often enough that I made the suggestion to her more than once. The second (or third) time I did, something strange happened.

The best analogy I can make is this: imagine your computer screen being yanked diagonally for a second before snapping back to normal. Now apply that to reality. I was telling this young woman about the program when it

happened–I experienced a reframing reality blip. After it passed, I saw a dubious look on her face, one bordering on suspicion. I immediately knew my insistence was not the problem; instead, something about my colleague's suggestion was making her uncomfortable. So I back-pedalled, telling her she was fine where she was and that of course she was free to choose.

I broke up with this man shortly afterwards and was glad I did. At the end of the semester that young woman came to me for help. My colleague had invited her to his home. She didn't want to go, but didn't know how to get out of it. I asked if it was an unofficial social event–a party in other words–and she said no. (I did double-check afterward.) He was 42 and she was 17 and he'd given her a map to his house.

Although we both knew the significance of events, I responded by treating her dilemma lightly: I suggested she write him a note, which I would slip under his door, telling him her mother did not approve. When I realized I was counselling her to lie, I caught myself and suggested she actually tell her mother. However, I think we both knew she wouldn't. What we were doing, we were doing in secret: I was an older woman helping a younger one dodge an unwelcome advance.

(Please scroll down to see my postscript, where I provide more details about why I chose to believe this student.)

[image]
Emma Sulkowicz
I'm still not sure why I chose this route over reporting my colleague, but that young woman's sensible attitude and calm demeanour were key. My instincts told me to keep the emotional temperature as cool as she had set it and to avoid instigating a drama. (I did have a quiet word with an administrator afterward.) I also realized, later, that my relationship with my colleague left me open to an accusation of sour grapes, and that her complaint might not be taken seriously because of it. By this time I'd come to see that the man was jaded beyond reach and had all the toxic defences to go with it.

So it wasn't until 12 years later, and while I was at a different institution, that I heard about him again. He'd been called on the carpet for an inappropriate relationship and the student in question was claiming abuse. He'd hired lawyers and the young woman's claims were successfully refuted. By the time I heard about it, he was on the brink of being reinstated. The only hold-up was a religious holiday.

This surface drama may seem like the real story, but it isn't. The real story is my journey from that moment in my office when that young student approached me, map in hand, to the moment I stood on my former colleague's front steps, knowing what the likely outcome of my intervention would be. So why did I help a group of angry women eject this man from an institution he obviously cared about? Why did I do this to him and not to other colleagues whom I knew had made similar errors in judgement?

There were approximately 36 hours between my hearing about this man's latest contretemps and my knocking on the door of my neighbour. I used that time to do some serious motive-checking. I wanted to make sure that my own hurt feelings, as ancient as they were, were not informing my decision.

So what happened? In the intervening years, I'd exposed myself to a variety of theories about a variety of things. If that sounds hopelessly broad, it's because it is: I'm a magpie when it comes to theories and the one I pulled out of a hat for this bout of introspection came from the world of business. It's called Organizational Intelligence and is a form of knowledge management first popularized by business leaders like Peter Senge, he of the seminal book, *The Fifth Discipline*. Here's a definition pulled, yes, from Wikipedia:

Organization Intelligence is the capability of an organization to comprehend and conclude knowledge relevant to its business purpose. In other words, it is the intellectual capacity of entire organizations…including learning mechanisms, comprehension models and business value network models, such as the balanced scorecard concept.

My take on Organizational Intelligence is simpler and is based on a workshop I actually did with Senge. During discussions we drew analogies between the human body and the organization as organism. This is simplified, but

works if we view good mental health as equivalent to good organizational health. So with that in mind, why did I turn this particular man in? It's because he had a history of pushing boundaries when it came to having relationships with his students, and his assertion of personal rights had turned into the equivalent of a disease: it was chronic and disruptive. While some might admire his actions, in, say, the way we might admire the rabble-rousing of an Irving Layton or Normal Mailer, I asked myself: did his disruptions actually contribute to the wellbeing of the college and the world, or were they just the tantrums of an angry man-child?

[image]
Peter Senge
Obviously I chose the latter view and then realized the theory worked more broadly. To wit: a student once asked me for a letter of reference. She was applying to a coveted program at a local university. I had no problem writing the letter; this student had performed well in my course. The problem? Along with the letter, I was required to fill out a form that asked me to assess the student on things like creativity, sociability and adaptability. Overall, I got the feeling the questions were really about common sense, as in does this student possess it or not?

That's when things got tough. This student, like my colleague, had a penchant for pushing boundaries and they too involved sexual matters. She was in the habit of wearing extremely low-cut T-shirts and sweaters, and to make matters worse, she was very well endowed, a set of facts that added up to a form of mildly disruptive behaviour. Sitting next to girls who were more modestly dressed didn't help (or boys trying to control their glances). That's because along with making her look sexy, her wardrobe also telegraphed poor judgement: by even the most liberal standards, it was obvious her clothes were less suited for a classroom and more suited for a night out in the clubs. So I agonized. I felt a duty to be honest, but that meant marking her down, a step I knew would likely lose her a spot.

And this brings me to the subjects of sex, campuses and disruption.

When it comes to the recent rape scandals–like those at UVA and Columbia–one fact both sides agree on is this: universities lack the capacity to manage sexual complaints equitably. Emma Sulkowicz, the accuser in the Columbia University case, garnered global attention by carrying her mattress to classes. She did so as a visual protest against the university's unwillingness to expel her alleged attacker. Sulkowicz has admitted she used this protest as a project for her senior thesis, a fact that raises questions about her sincerity. However, what makes matters worse, or perhaps less comprehensible, is that the accused, Jean-Paul Nungesser, a German exchange student, was not allowed to present exculpatory evidence at a hearing conducted by the university's Office of Gender-Based and Sexual Misconduct. As Cathy Young observed in the *Daily Beast,*

Nungesser has his own gripes about the hearing. Among other things, he says he was never allowed to present the Facebook exchanges, which he regards as strongly exculpatory, to the panel: The hearing, he claims, had to focus exclusively on the facts of the alleged attack in an attempt to decide whose version of this event was more credible.

Young has also said "such cases need to be handled by real cops and courts, not campus 'gender equity' bureaucrats and pseudo-judicial panels," a sentiment with which many of us agree.

But it doesn't seem as though these panels are going anywhere soon, and the problem is that they often come down on the side of accusers, so much so that counter-suits, like the one Nungesser has filed against Columbia (for gender-based harassment), may be the only way of challenging their power.

[image]
Sabrina Rubin Erdely of the UVA Rolling Stone debacle. Click the photo to read my article, Anatomy of a Lie.
This is where Senge's organization as organism paradigm, perhaps pitched as a "community welfare," might serve everyone better. The fact is that what my oversexed colleague and reference-letter student did amounted to disruptive behaviour. However, what Sulkowicz did was disruptive too. (Imagine a factory foreman, angry about shift work, lugging a mattress around in protest.) So taking the broader context into consideration means broader questions can be asked, questions like "How is *everyone* affected by this person's actions?" That's a question that

may elicit support for women like Sulkowicz, but may also elicit responses like, “That mattress took up too much space in the classroom,” or “I’d like to hear his side of the story,” or “As a male student here, I felt intimidated.”

This approach might also allow for a fuller explanation of both sides of a conflict, might allow someone like Nungesser to put evidence of his innocence forth in a more timely manner. After all, if the goal is to maintain the wellbeing of the entire community–where everyone is truly equal–hearing both sides fully is only fair.

Laura Kipnis started her essay with anecdotes about campus dating in the “wild old days” of the 70s, when students and professors “partied together, drank and got high together, slept together.” She’s right to mourn that free-spirited time before the advent of AIDS. I understand because those were my heydays too.

But times have changed and we need a way of discerning sexual predation from the fumbling of fallible human beings. One way would be to say to ourselves, when faced with a man like my colleague, “Over the years, this man has appeared in front of many judicial panels, using our institution’s resources to do so. Does the ongoing assertion of his individual rights, in matters concerning intimacy, contribute to the wellbeing of our community?” I suspect this will leave the real lovers alone and allow professors or students, of either gender, to make a misstep or two without endangering their careers. The question is, can we calm everyone down first?

Postscript: I’ve been asked why I chose to believe the student. Her age, background and character spoke to her inexperience and I didn’t see an obvious agenda, apart from the fact that she seemed confused about what to do. Her lack of animosity toward my colleague and desire for discretion were also telling. As for myself, I had come to see aspects of this colleague’s behaviour that raised concerns: his interest in female students surpassed that of all the professors I knew. When I quietly shared my concerns with another (trusted) male colleague–he was the administrator I spoke to–his reaction confirmed he was of the same opinion. In the years following, I saw even more evidence of this second colleague’s concern. That latter evidence informed my decision to act years later.

Emma Sulkowicz is raping the world

August Løvenskiolds · 6 June 2015 · Archived copy · Original

When you are forced, unwittingly and unwillingly, into participating in some sort of crime or other malfeasance, it's fair to say you have been abused. However, in the more bizarre world of postmodern art, when you see the depiction of a rape, *you become both the rapist and the victim;* their experience echoes through you in both erotic and painful ways. Indeed, you have been raped and you are the rapist in a sense that is more than metaphorical: you have been callously and carelessly exploited, and you are also the exploiter.

Look, it is art; if art makes perfect sense, the current school would think it is poor art. Shitty art about anal sex/rape, however, is the toast of the art world.

Consider Emma Sulkowicz, the recently graduated Columbia student known as "mattress girl" for lugging around her mattress in a (mock and mocking) performance-piece-cum-protest of her (fake) rape. Emma is now doing something even more vile to everyone in the world: she has released a sex tape that she teasingly suggests is a depiction — or maybe not, who knows? — of her allegation that she was raped by a student named "Paul":

> The following text contains allusions to rape. Everything that takes place in the following video is consensual but may resemble rape. It is not a reenactment but may seem like one….*Ceci N'est Pas Un Viol* is not about one night in August, 2012. It's about your decisions, starting now. It's only a reenactment if you disregard my words. It's about you, not him. — *from her website linked below.*

The title of the film, *Ceci N'est Pas Un Viol* (video at link is **NSFW**) translates as "*This is not rape*." The video at the website is non-functional as of this writing but can be found at the free porn site "Pornhub" under the following title:

> asian student releases interracial "art" video with fat guy

The video is just over eight minutes long but the sex, such as it is, ends after about four and one-half minutes. More on the contents of the video later but to understand Emma's thinking you need to understand some things about the current world of art. As Emma wrote:

> Do not watch this video if your motives would upset me, my desires are unclear to you, or my nuances are indecipherable.

How in the hell are we supposed to know any of that without watching the video? Emma continues:

> You might be wondering why I've made myself this vulnerable. Look—I want to change the world, and that begins with you, seeing yourself. If you watch this video without my consent, then I hope you reflect on your reasons for objectifying me and participating in my rape, for, in that case, you were the one who couldn't resist the urge to make *Ceci N'est Pas Un Viol* about what you wanted to make it about: rape.
>
> Please, don't participate in my rape. Watch kindly. *[sic]*

Of course, Emma is just being coy; in another interview she admits she wants to see your reaction regardless:

> I am interested in what the public does with it, which begins with the way they deal with it from the moment it's disseminated. *[Interesting word choice, Emma.]*

At this point and for those unfamiliar with the latest protocols of artistic expression and appreciation, in the current

theory, art is not a finished canvas, a standalone sculpture or a poem on a page. Art is neither beauty nor the depiction of beauty; art exists in the minds of those who encounter it and preferably interact with it — the creator envisions and makes a "work" that becomes "artwork" through the social response to it — including the emotions, social justice implications and/or political response to it. If you Google the term "feminist art" and select "images" the resulting "art" is about as pleasant and beautiful as a Soviet gulag, only less inspired and inspiring.

One can contrast this with different schools of art that focus on accomplishment, beauty, and the fascination with life, nature and the human form. Years ago, while walking through Frognerparken in Oslo, Norway, I was moved to tears by the incredible sculptures of Gustav Vigeland

The park, also know as The Vigelandsparken Sculpture Park, must be experienced to be believed. The mad and obsessive genius of designer and sculptor Gustav Vigeland is overwhelming and his work is a treasure to the world.

Vigeland's art is art worth seeing. Sulkowicz's art is art worth berating.

The title of her sex tape "this is not rape" would have been more pointed had she picked German (Paul's nationality) instead of French as her dilettante language-of-choice. The title can be interpreted in a number of ways:

- **A simple description** of the film's content — a sort of a "trigger soother" for those who might think they were watching a real crime, or the depiction of one;
- **A retraction of her initial rape claim.** In an art piece, unlike law, there is no singular "truth" and the interpretation of her title reflects not her views necessarily, but rather the myriad views of her audience;
- **An ironic indictment** of those school and law enforcement officials who investigated her allegations repeatedly and then rejected her claim of rape, clearing Paul of all charges. "Look at this" she is shouting, "they told me 'this is not rape!' Can you believe those idiots would treat my golden vagina like that?";
- **A trap to catch the unwary filmmaker herself** – by making a consensual film about a real life sexual encounter that went awry, Emma pretty much concedes that calling one incident rape, and the other, not, illustrates vividly the ludicrous nature of her initial claim: both men thought they had consent to have sex with Emma but it turns out that — surprise! — only the second guy did.

Basically, Emma is raping the entire world: drawing us into her bullshit narrative so that we can pause to reflect on how rape and culture interact to produce what feminists call "rape culture" — through feminist grandstanding, hoaxes and the hatred of men's sexuality. She's expanding from abusing Paul with a false rape accusation, to abusing the University President by falsely accusing him of snubbing her at graduation, to now abusing all of us as well.

She's treating you like her long-suffering mattress – just another prop in her performance art odyssey that started with consensual (but aborted) anal sex and has now grown into a vulgar sex tape wherein she purportedly re-enacts her purported rape. Or not, or not.

Consider the sex tape's contents. The screen is divided into four fixed camera angles as if to catch a crime in progress. The couple (Emma and an unidentified actor I'll call "Paul") enter her dorm room and are immediately all over each other, kissing and stripping off their clothes, which are gone by the 45 second mark as the oral sex begins.

There is no talking for the first 2:40 minutes and certainly no consent is asked nor given explicitly by either participant. One gets the impression that this is a new but established couple where consent is implicit and passion is still raw.

The first part of the sex is mutually reciprocal and thus can be assumed to be consensual — he performs a few seconds of oral stimulation on her hairy pudenda and then she sucks on his already erect penis. They both get on the bed; she puts a condom on his penis; Emma mounts Paul to begin vaginal intercourse.

There is no seduction, no talking and almost no foreplay. Everything screams that this is a couple who know each

other's preferences well. At this point, both are guilty of sexual assault under "affirmative consent" because no explicit consent has occurred — the film as a scathing ANTI-feminist statement that affirmative consent is a joke to real-world lovers.

After 35 seconds with Emma on top they flip over to put Paul on top. After 35 more seconds, without warning, Paul slaps Emma once across her left facial cheek; she demands "hit me again," so he complies.

Not only are we sure that this is an established couple now but we can infer that they have a history of sadomasochism (S/m) or at least, moderately violent sex. She likes being slapped hard: she both actually and literally asked for it.

To avoid misunderstandings and heighten both excitement and safety, experienced S/m couples develop a specific set of "safe words" to moderate their violent play: for example, the word "Mercy" or even "Stop" might mean, conventionally, "scale it back a bit but keep going" and the word "Yellow" might mean "Full stop on everything." More about this in a moment.

She says "ow" twice, then he starts choking her – she says "stop", so he stops choking her but the sex continues. This is consistent with the idea that "stop" meant "scale it back…" and perhaps "get the fuck off of me" (which we never hear) might mean "full stop."

Paul then discards the condom, bends Emma knees to her chest in order to move her anus into place, and then Paul entered Emma anally without proper lubrication while continuing to pin her down. Emma says "ow" several times and then says "stop." It is not clear what she wants him to stop or scale back this time — maybe it was the anal penetration, maybe it was the way he was holding her arms, or maybe it was everything — there is no way to be sure. 35 seconds later Paul pulls out his penis, moves away off the bed, grabs his clothes and walks into the hallway naked. Emma grabs a towel, leaves for a moment, returns, makes the bed with a couple of sheets, then crawls into bed. The "work" is ended and the "artwork" begins?

We have no information of whether Emma and Paul's consensual rough play was covered by any safe words. I doubt that it was in a formal way but they act as if they had some awareness of…something. It is both his and her fault if they participated in rough play without "safe word" measures — the entire debacle would've been avoided. As it worked out, Emma could have written off the incident as "life experience" and discussed with Paul more effective ways for them to communicate during sex – they texted each other lovingly hundreds of times after the alleged rape, which only became a rape claim when Paul and Emma drifted apart, to Emma's consternation.

Equating bumbling, bad and unpleasant sex to rape undermines the credibility of real rape victims. It damages the lives of innocent men like Paul who will carry the abuse from Emma and her insane allies for the rest of his life while Emma is feted by powerful figures for her "courage" of spreading her legs, her lies, and her poison about one poorly executed sexual encounter. When Emma says "Look—I want to change the world," it is clear that she doesn't give a shit about how many men have to suffer for her to do that.

Use safe words, folks, and lots of lube. Better yet, don't have sex with feminists. Ever.

Don’t just do something, SIT THERE

Peter Wright · 7 June 2015 · Archived copy · Original

“To be or not to be- that is the question.”
Shakespeare

Being is vital to the health of everyman but is rarely given the consideration it deserves: Being at a cafe, being in nature, being with a friend, being at home, being at peace. Smelling the roses. If allowed, these things have potential to replace some of the incessant *doing* that drives men’s existence too early into the coffin.

We’ve all heard the phrase Women are human beings and men are human doings.[1] It’s one of those catchy, hummable lines that everyone agrees with before it slips again from conscious awareness – even as it remains in front of our eyes and in our daily behavior. Even as it slips from awareness the fact remains that *doing* without *being*, and *being* without *doing*, bespeak unbalanced lives, ones that can and do lead to pathology.

The question we need to ask is what are we doing about it? I don’t mean what are we doing about it as a movement, but what are we, each of us, doing about it in our own personal lives. While some men are already addressing the balance, others may still be searching for the right balance, and for a better understanding of what’s at stake.

Pediatric psychiatrist Donald Winnicott contends that not only is *being* more important than *doing* in regards to psychological health, but that *being* must precede *doing* in order for *doing* to have significance:

> “*Being* is at the centre of any subsequent experience in life. In fact if the individual has not had the opportunity to simply *be*, his future does not augur well in terms of the emotional quality of his life. The likelihood is that this individual will feel empty.”
>
> “Now I want to say: ‘After being, is doing and being done to. But first, being.”
>
> “The ability to *do*, therefore, is based on the capacity to *be*. The search and discovery of the sense of self, in the context of therapy, is all to do with finding an identity.”
>
> “It cannot be overemphasized that being is the beginning of everything, without which *doing* and *being done to* have no significance.”[2]

Being, according to Winnicott, is more important to mental health, and is ironically the thing males are most encouraged to forego in favor of doing. You’d better not relax and simply be – there is work to be done!

The trend of separating boys and girls along these lines starts early. The boy gets a dump truck and a Bob the Builder toolkit, and the girl receives a Be Yourself Barbie™. Through the person of Barbie girls learn the experience of ‘being’ in a doll’s house, and being relaxed, being pretty,

being ugly, being among friends, being at a cafe, being married, or being happy, sad, jealous or vain. That's the psychological cloth little girls are cut from.

The first question we ask a boy is "What sport do you play," or "What kind of work do you want to do when you grow up?" Men are taught to be action figures who work, do the wage earning, do the repairs, or do their girlfriend. As long as they are doing something, we assume they are in their rightful place.

But *doing* can only return value if the person first exists. If he doesn't feel like he exists on a basic level, all efforts in doing have no meaning because there is no 'me' doing the doings. In that instance all doing becomes futile because it never leads to a sense of me-ness. Or, if doing does provide a momentary illusion of me-ness, it all vanishes the moment activity stops. When all is still, with no future plans, many men are swallowed by an existential void.

With the modern mandate that men *do* and women *be*, there's a dearth of male models for how to be. So for the purpose of this article lets revive a classical source illustrating what men have lost and why we would do well to rediscover it. For our purpose let's consult the 2,600 yr old sage Lao Tzu, who cultivated a philosophy of non-doing (Wu wei), defined as follows:

> Wu wei (Chinese: 無爲) is an important concept in Taoism that literally means non-action or non-doing. In the Tao te Ching, Lao Tzu explains that beings (or phenomena) that are wholly in harmony with the Tao behave in a completely natural, uncontrived way. The goal is, according to Lao Tzu, the attainment of this purely natural way of behaving, as when the planets revolve around the sun. The planets effortlessly do this revolving without any sort of control, force, or attempt to revolve themselves, instead engaging in effortless and spontaneous movement.[3]

Being aware of the importance of the doing/being dichotomy, one of the first books I gave my son, at the tender age of 10, was a children's version of the Tao Te Ching by Lao Tzu. We read it together and enjoyed some interesting discussion about the wise old sage, especially about his contention that the wise man "Acts without doing" — What did it mean? I'm not entirely sure if we got the meaning right, but we decided it meant to 'act' in the way you want to act, without 'doing' what others demand or expect from you.

Lao Tzu book for 7-10 yr old boys

"Therefore the wise one acts without doing"

In another translation the old sage says, Act without doing; work without effort. In each of these phrases he seems to be saying let it come naturally, let it arise out of *being*, and not from pressures from the outside world.

None of this is to suggest that boys and men shouldn't be active in the world. The good news for men seeking that greater balance is that you don't have to sacrifice doing in the process. Most men really MUST do in order to be healthy. But there is a distinction to be made here between healthy and unhealthy doing.

It's one thing to act from a spontaneous sense of self – a *being* self – and yet another to operate from compliance with the wishes of others because you were raised on a narrative of utility. Those living the narrative of utility must first become conscious of that before giving themselves over to an exploration of *being*, and if that consciousness is not first achieved then it's guaranteed that your attempts at *being* will be interrupted by internal guilt or by shaming from those who have most to lose from you walking off the plantation.

As per Lao Tzu we don't stop doing but rather become more conscious of our motives so that doing can emerge from a different center – not gynocentric duty, but conscious choice grounded in the ability to *be*.

One of Lao Tzu's main disciples Chuang Tzu elaborates the topic:

> Heaven does nothing: its non-doing is its serenity.
> Earth does nothing: its non-doing is its rest.
> From the union of these two non-doings
> All actions proceed,
> All things are made.
> How vast, how invisible
> This coming-to-be!
> All things come from nowhere!
> How vast, how invisible-
> No way to explain it!
> All beings in their perfection
> Are born of non-doing.
> Hence it is said:
> "Heaven and earth do nothing
> Yet there is nothing they do not do."
>
> Where is the man who can attain
> To this non-doing?[4]

Remaining with our fictional character Lao Tzu a little longer, let's consider the traditional tea-making ceremony legend says he helped to found. Just as Barbie is famed for her tea parties in which she teaches girls the arts of being among friends, Lao Tzu is credited with the first Chinese tea ceremony, a ritual centered in the experience of stillness and presence.

We may be reluctant to talk about a 'Tao of Barbie,' with her narcissistic overtones, but the tea drinking ceremonies of the Chinese and Japanese cultures deserve a nod to the noble Tao of Lao Tzu.

Taoism, like most ancient religions, talks about the balance between work and repose. By way of contrast, while Barbie also teaches girls that a work/life balance is possible, it's not certain that Barbie takes the work part of that equation very seriously.

To summarize, a common element running through all narratives about men is *doing*. We hear it in phrases like "All work, no play," "Don't just sit there, do something!," and "No rest for the wicked." Men slave for gynocentric culture as its saviors, fix-it men, martyrs, protectors, laborers, office-workers, and heroes – all narratives based on doing. But there's good reason for men to break from the cycle of servitude to enjoy some moments of being – being for themselves.

It's time we stopped for a cup of tea: ritually made, mindfully sipped, with or without friends, and without a need to watch the clock for the next round of work.

References

[1] On Dr. Warren Farrell's website the phrase "Women are human beings, men are human doings" is credited to his book *Women Can't Hear What Men Don't Say*. Elsewhere he explains: "I think the source here is yours truly. In the late 1960s, when I began speaking in this area, I used to say this. Although I've checked a dozen books of quotations and believe I created this, I wouldn't bet my life on it." (p.275).
[2] Jan Abrams, The Language of Winnicott; A Dictionary and Guide to Understanding His Work (1996)
[3] Wikipedia: Wu wei (June 5, 2015)
[4] Thomas Merton, The Way of Chuang Tzu (1965)

TL;DR – Steve Shives doesn't understand the Men's Rights Movement

AVfM Video Source · 7 June 2015 · Archived copy · Original

We have rarely found a video that states the MRM's case so well, or answers some of the more specious criticisms of it so well, as the latest video from TL;DR. We couldn't help but feature this prominently. Every minute is worth watching for anyone who is still on the fence about what we do:

All the more impressive for someone who is not an MRA and does not affiliate with the moment. It gives us hope that more people are listening and hearing through the bullshit.

We also find it heartening that aggressively ignorant people like Steve Shives are increasingly forced to acknowledge we have legitimate issues, even while they lie about us in the process.

You may want to subscribe to TL;dr.

Update: Macho Man Steve Shives has responded to TL;DR!

Tempest Tossed Out of Court: Karen Stollznow retracts sexual assault claim against Ben Radford

Steve Herman · 8 June 2015 · Archived copy · Original

In his 2014 piece, "Radford vs. Stollznow: Tempest in the Skeptic Community," AVFM's Robert O'Hara described accusations of stalking, harassment and sexual assault lodged against Ben Radford, a well-known figure in the field. Karen Stollznow, also a writer and skeptic, told her story in a since-pulled blog post for Scientific American. The story was quickly picked up by many of the usual subjects, spreading beyond the skeptic community to Slate (since pulled) and the Ada Initiative, an organization that "supports women in tech and culture."

As Robert O'Hara reported, the two sides, in conjunction with counsel, were very close to issuing a joint statement retracting the claims when Stollznow decided to litigate further. Stollznow immediately created an Indiegogo fundraiser: "Give a Voice to Harassment Victims" and quickly pulled in more than $60,000 to continue her legal fight. Radford, on the other hand, spent more than 25,000 borrowed dollars in attorneys' fees to that point. AVFM readers joined with Radford's friends and colleagues to contribute to his own legal fund, raising a small but admirable $10,249. The case dragged on for the next several months as Stollznow fought to adjudicate the case in Colorado, Stollznow's new home, but a state completely unrelated to Radford or the accusations. Witnesses were deposed and both sides, it seems negotiated anew.

On May 22, Radford tweeted a joint statement in which he and Stollznow affirm that "it would be wrong for anyone to believe that Ben Radford stalked, sexually harassed, or physically or sexually assaulted Karen Stollznow." Both parties asked bloggers to delete the allegations and expressed the desire to put the matter behind them. After a couple days, Stollznow even deleted the accusations from her Indiegogo page. Vindication, right?

Have you ever engaged in that old thought experiment? If a tree falls in the woods, does it make a sound? Well, for the past few weeks, we learned that a retraction of sexual assault claims can crash without the tiniest noise. Not one of those who spread the accusations, inside or outside the community, said a word. Not a single apology or even a pro forma "So…Stollznow and Radford issued this joint statement." In fact, the night before Radford released the joint statement, Stollznow posted a picture of her newborn baby to Twitter. The child is indeed adorable, but she could have just as easily posted the same image of the statement that Radford did. Stollznow also had the time to post to a thread in which she offered sympathy to another of the skeptic community's top accusers complained that the man she accused would be speaking at a conference.

The deafening silence continued. Hemant Mehta, a man wholly deserving of the title "Friendly Atheist," reached out to Stollznow, asking for confirmation of the statement.

It seemed as though news of Radford's pyhrric victory would go unheard.

Until today. Mehta published "If You Promote a Story that Turns Out to Be False, Don't You Have an Obligation to Correct It?" an essay in which the frustratingly and admirably polite man summarized the story and published the settlement document. The primary point of Mehta's essay was to engage in a discussion of morality and journalistic integrity:

> Stollznow now says the allegations weren't true. Maybe you believe her. Maybe you think there's more to the story. Maybe you think she signed it only because it was costing too much to keep fighting this battle in court. But as far as the legal system is concerned, this issue has been resolved. Radford has been cleared of any wrongdoing.
>
> And yet every single one of the bloggers I linked to above has been silent about this matter. Unless I missed it, they haven't posted the joint statement. They haven't updated old posts with a mention of it. They haven't offered their opinion on it one way or the other. As far as they're concerned, Radford is still a bad guy even though the statement explicitly says he didn't do what he was accused of doing.

> They owe him an apology.
>
> Or, at the very least, they should tell us why he doesn't deserve one.

Mehta's standing in the community (seriously, the guy's really nice) may have been the catalyst for a couple of the accusers to break their silence regarding the joint statement. Rebecca Watson of Skepchick demonstrated her respect for the truth with "Apologizing for a Thing I Wasn't Wrong About & Didn't Know or Care About." In a 466-word post in which she manages to use "I" and "me" only 22 times, Watson asserts that she stopped arguing Stollznow's side after Stollznow disrespected her. Watson explains why she covered the allegations in the first place: "she [Stollznow] made the claims, I found them newsworthy, and I made it clear that her allegations were just that: allegations, which neatly fit in with the horrible things I already know to be true about Radford[.]"

PZ Myers jumped into the ring, demonstrating why traffic to his blog network keeps trending downward, with "I sincerely concede that Ben Radford is a litigious jerk." No, PZ Myers is not the most gracious man, instead blaming the victim. Radford was thoughtless, you see, in declaring an end to his years of false accusation hell and expensive litigation around the same time Stollznow had scheduled the birth of her child:

> Really, on what planet does compelling a woman to sign a legal document denying previous accusations on the day she's scheduled to go into a clinic for induced labor somehow affirm that I was mistaken in all of my previous impressions of the guy? It makes him a small-minded cartoon villain on top of all the unpleasant things about him. That he's smart enough to work the legal system does not change the fact that he's a leaky sack of shit.

Stephanie Zvan, another of those who were happy to accuse Radford, published "For the Record," a bulleted list of reasons why she hadn't noticed the nearly two-week-old statement contradicting an original essay that, no doubt, earned her a lot of hits. Perhaps the most offensive of the "apologies" to date, Zvan manages to slip an accusation of rape into an article about an accuser who withdrew her charge of sexual assault: "[I] …hope Ben Radford and onlookers have both learned something about getting clear consent for sexual behavior and eliminating misunderstandings."

What's the takeaway from the conclusion (one assumes) of this sordidness? There are no winners when it comes to false allegations. Radford, though vindicated, is still assumed guilty by some of the nastier people in organized skepticism. It's highly doubtful that his Google results will ever be allegation-free. (Not to mention that he kissed a lot of borrowed money goodbye.) Stollznow and her husband have a new baby to which they must devote their time and attention. The skeptic community, once a lot of fun, has been cleaved in two, its smaller and more vicious and vocal piece trying to consume the other. If nothing else, this sad episode should remind skeptics that they should approach serious accusations in the same manner as any other claim: with skepticism.

Resources:

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Starting a MGTOW nation

Frank Worley · 8 June 2015 · Archived copy · Original

Editorial note: AVfM neither endorses nor rejects this proposal. We publish it for discussion's sake. We think it's significant that a growing number of men are thinking that rather than love their country, they're thinking of just leaving it. –DE

Every battle that we fight in the battle for equality is a battle against the state. Divorce laws, written and enforced by the state, rape laws; written and enforced by the state and the ever present and fearful family court system. Women have used democracy to pressure our gutless politicians into surrendering our constitution, personal liberty and any semblance of due process.

From India to America to Australia and back to Great Britain; governments have used their force to punish men from elementary school to the ends of our lives. Nothing male is sacred or protected. Many of us scoff at the very idea that we should be a 'protected class,' but find it equally distressing that adult women are treated as if they were helpless children in any debate or legal proceeding.

While the source of our oppression comes from women in general and feminism more specifically; it is the state that is our greatest enemy. The entrenched forces of Marxist Feminism and the cowardly politicians who cater to them, have taken all that is worthwhile from these once great and free nations. So what is left for those of us who seek only to be treated as equals under the law? We have made some slow progress in changing some laws, but are those changes enough? Will we see equality in our time?

For just over two years now I have been advocating in favor of independence for the United States territory of Puerto Rico. Puerto Rico, like the Philippines, Guam and Cuba was acquired by the U.S. during the Spanish American War around 1898. Cuba and the Philippines have since become independent nations while Guam and Puerto Rico languish in a so called 'commonwealth' status. However, both territories and the U.S. Virgin Islands retain the right to petition for and seek independence legally.

Part of the proposal I have advocated in my writings is to implement specific constitutional definitions of equality and ending spousal support. The proposed constitution contained in the petition for independence also specifically requires joint parenting after divorce and requires that if child support is required that it be a percentage of income that automatically adjusts due to change of income for any reason. It also requires that mother's pay the exact same percentage of child support to the fathers, during the time the children are with the fathers which should be 6 months out of every year.

Parents can also opt out of support payments all together.

The definition of being equal under the law in this proposal is service. Military or civilian part time service is required for all citizens and immigrants both to deny entry to those who would seek only benefits of the new country and also to eliminate all other constantly changing definitions of who is a 'protected class.' Complete your service and you are equal under the law; fail to complete and you are not.

The nation-state proposal is a limited government, free market economy with a built in personal savings and retirement system that is funded by individuals, their employers and a national trust. This keeps politicians from using social programs for 'protected classes' to bankrupt the country. It also makes it easier on business owners because instead of paying into benefits programs and multiple federal and state social welfare programs they make direct deposits into the employees' accounts and the employee then decides which benefits they want or don't want.

Let me address some obvious questions.

Is this for real? Yes.

Is it possible? Yes.

How? Votes.

Puerto Rico already has a vibrant independence and sovereignty movement. The only problem with that independence movement is that it is mostly left leaning pro-feminist or social democrat. Very few of those people support limited government or true equality for men. So in order to accomplish this feat we need votes. Lots and lots of votes.

One of my early proposals was the establishment of a micro-independent state on the eastern third of Puerto Rico. The idea was to ask people who supported independence to move to one of several municipalities (PR uses a municipality system as opposed to a county system) register to vote and then vote for Mayors and council members who supported our program and then call a referendum. If the petition for independence was denied by Congress then simply declare independence recognizing what that might imply.

To accomplish this micro independence I would need upwards of 25 thousand MGTOW's to relocated to the specific areas and register to vote. Have no fear of being denied the vote as American citizens born in Puerto Rico can and do move to the mainland U.S. and register to vote and some of them have become members of Congress like Nydia Velazquez and Luis Gutierrez. Any American citizen can move to Puerto Rico and vote and run for office and vote for independence.

This tactic was actually used to make Hawaii a state. Mainland Americans moved to Hawaii in such numbers that they were able to tilt the balance of voting power in favor of statehood. I'm simply calling for doing the same thing, in reverse. While I welcome support from MGTOW's from every nation; only American citizens can vote in the elections to seek independence. Once independence has been acquired I will work to welcome MGTOW men from all countries of the world.

Plainly put, we are oppressed our rights by government. The only immediate and complete solution to this problem is to concentrate our forces to create a majority in a single location so that WE become the state. We create a constitution that recognizes complete equality, we write and enforce the laws without having to cow tow to the feminists. We can see liberty and equality in our time, but only if we assume the same responsibility as a group that we do as individuals: that we shall be free by our own choice and action.

Interview with Dr. Tanveer Ahmed – Domestic Violence

AVfM Video Source · 8 June 2015 · Archived copy · Original

Tanveer Ahmed recently sat down with the Canadian Association for Equality to have a talk about Domestic Violence:

Retreating into activism

Paul Elam · 9 June 2015 · Archived copy · Original

Everything we do at AVFM, success or failure, is a lesson. Our recent work toward ICMI ’15 was no exception. Indeed, it turns out to have been instrumental in identifying problems and finding solutions.

Identifying the problem in this case was simple. The combination of stress and workloads for such an endeavor was taking a heavy toll. We were, in fact, not fully recovered from last year, emotionally or financially. We have been forced to set healthy limits on our commitments. We also learned that we need alternatives that help ameliorate activist burnout, not increase it.

We think we have found such an alternative.

This Fall, at an undisclosed location in the Great Smokey Mountains, we are having the first ever AVFM MHRA retreat. It will be three days of food, drink and fellowship. There will be a couple of round table discussions scheduled in, but other than that it is about time together.

That is, after all, why most people wanted ICMI to begin with. It is not for hours of lectures, but for time spent in the company of likeminded friends in a pressure-free environment. Our online work is stressful and demanding. Our time together should be just exactly the opposite.

We also get the benefit of removing stress from organizers, as well as making it more accessible financially to MHRAs who want to attend. For instance, this Fall the costs to attendees for three days lodging in an excellent lodge is well under $200.00. The food buy in is $50.00 a head. That and the transportation to get there (many of us are carpooling), is all it takes. All the bennies of ICMI, none of the PITAs.

The first retreat has been scheduled and is already at capacity attendance. So, sorry, there is no more room for anyone else to attend this time. The only order of “business” at that event will be to set out a proposed schedule for future retreats so that any known MHRA who wants to can attend in the future.

There will be two, possibly three kinds of retreats. One, a general annual retreat for all MHRAs. Two, a men-only retreat. And three, a women-only retreat should they decide to have one.

There is only one other catch to sort out. These events will be invitation only, and if we don’t know you an invitation won’t be extended. We will establish a small committee to determine exact screening criteria, but the general idea is that those who want to attend will have to have vouching by well-established activists.

I would love to just open it up to the general public, but I think most people realize the countless reasons why that is not prudent.

This model of approaching group meetings is also advantageous for other reasons. Given that AVFM has ended all direct fundraising, the self-reliance qualifier of this model means no AVFM funds are collected or expended. It also means that the average person who wants to attend can do so for far less money than it would require to attend an ICMI.

Also, and I think very importantly, these retreats will probably be a much better model for networking and future activism than the ICMI model. More face time, less structure and the like make for better networking, planning and exploring ideas.

The Indian MHRAs are a very advanced group of activists. They have been wise enough to put as much focus on team building and burnout prevention as they do on activism. We are going to learn from them here at AVFM.

It is time to move our staff of volunteers and others in the MHRM toward more healing, which I think in the long run means more activism.

On behalf of Team AVFM, I hope that many of you choose to join us in the future.

‘Respectful Relationship’ poster series aims to educate boys and young men

AVFM · 9 June 2015 · Archived copy · Original

Editor’s note: The following blurb and pictures are from the 1 in 3 website. – PW

One in Three (Australia) has produced a series of seven free digital poster designs aimed at educating boys and young men about respectful and healthy relationships. Covering issues such as sexual abuse/unwanted sex, social abuse/isolation and physical and emotional abuse, the posters aim to encourage young males not to accept unhealthy or abusive behaviours in their relationships. If the posters are to be used in a co-ed (mixed sex) context, we would expect that other posters be displayed giving similar messages to girls and young women. There are many such posters available from other organisations.

The posters are available as high-resolution PDF files in A3 size, in 7 designs. They are ready to download, print off and display at your school or service.

[image]
Respectful Relationships – poster 1

[image]
Respectful Relationships – poster 2

[image]
Respectful Relationships – poster 3

[image]
Respectful Relationships – poster 4

[image]
Respectful Relationships – poster 5

[image]
Respectful Relationships – poster 6

[image]
Respectful Relationships – poster 7

A man's protest transformed into discourse about women

Douglas Galbi · 10 June 2015 · Archived copy · Original

Matheolus adoring woman on pedestal

Note: This article is also available in Portuguese.

In a medieval masterpiece of men's sexed protest, Matheolus poured out his anguish and anger about injuries he suffered from the church and his wife. Matheolus's protest generated quarrels about women, apologies to women, and defenses of women. That's a characteristic deliberative effect. Gynocentric society tends to transform men's sexed protest into discourse about women.

The reception of Matheolus's text illustrates the effects of gynocentrism. Matheolus wrote his work of men's sexed protest in Latin in 1290. About a century later, Jehan Le Fèvre loosely translated Matheolus's work into French. Perhaps fearing the dominant social power, Le Fèvre added apologies and excuses to his version:

> I wish to excuse myself in my writing, since I do not slander the good women nor do I desire to slander. I would rather retract it than be hated for foolish language. God knows it {my book}, and I keep my payment for it, for I have no ill will toward women. Nor do I say anything in anger, except to color my statements. Good and virtuous women can never be honored too much.[1]

Le Fèvre depreciated men's anger, as continues to be done even for men's anger arising from outrageous injustice. Le Fèvre instead hinted at his dispassionate financial interest in translating Matheolus's book. While poetry has long been condemned as lying, Le Fèvre's Matheolus masochistically welcomed being beaten for his poetry. He declared, "If I lie, I want to be beaten." Then he disavowed everything he had written as merely translating other men's words:

> It is fitting, since I translate, for me to speak or shut up. For this I beg that it be not displeasing if in this moral treatise I record some words which may be biting. For nothing proceeds from me, not the smallest bit, which is not found in histories and in ancient memories.

Le Fèvre recognized the social hostility to men's sexed protest. With reasonable self-interest, he distanced himself from Matheolus's work.

In addition to adding excuses and disclaimers to Matheolus's text, Le Fèvre wrote an additional text that he positioned as a defense of women. He began his additional book with an appeal to women:

> My ladies, I entreat your mercy. I would like to apologize to you here for what I said without your permission about the great strife and the torments of marriage.[2]

Men protesting their suffering in marriage isn't permitted without women's permission. Le Fèvre again excused his earlier work as only a translation. He urgently sought to avoid women's hate and gain their grace:

> no woman and anyone alive should hate me for that {translation of Matheolus's book}. Therefore, if I was so occupied, I beg that it be pardoned and forgiven me by your grace. For I am all ready to write a book to redeem myself: please don't deny this to me. … Without your grace, I don't want to live.

Le Fèvre as writer represents the servile, self-obliterating woman-server of bleeding-man medieval chivalry. He explained that he wrote his new book:

> to defend you ladies faithfully, and especially to show that no man ought to blame women; we ought to praise and love them, cherish, honor, and serve them, if would would deserve their grace.

The value of men's lives, in Le Fèvre's view, is contingent on women's grace. Men blaming women is categorically illicit, while men serving women is categorically required. In attacking men who reject such subordination, Le Fèvre and like-minded men claim to be defending women.

Le Fèvre used subordination to women as a strategy to advance his pecuniary and sexual interests. Le Fèvre urged women to buy and promote his book:

> My ladies, I ask you humbly, if I have pleaded your case weakly through my ignorance, use here your strength to make up for my defects and publish your honor, that all may know of it. … Please advocate for me, or I can truly say and promise that I will never have a day of gladness, but will remain in sadness, which will prey on my weary body, if I have to pay the expenses. [3]

With ignorance of the art of love, Le Fèvre sought women's sexual favor through subservience and flattery:

> Have mercy, mercy on poor Smith {Le Fèvre, in a pun on his name}, who suffers a greater thirst on his lip than did the rich man in hell; for he doesn't know how to work on iron, but his effort is all on parchment. He has made this book for you, for he well knows that to all males who carry both purses and sacks, you are comfort, joy, and rest.

Sacks are a figure for scrotums, or more generally, male genitals. Carrying a purse associates men with paying money for enjoying women's company. Seeking "mercy" is associated with men begging women for love.[4] That's not a propitious seduction strategy. Embracing subordination to women does, however, help men to sell their books to women.

Le Fèvre's dispassionate, narrowly self-interested translation and refutation of Matheolus's sexed protest prompted additional gynocentric literature. Christine de Pizan indicated that "Matheolus," which probably meant both Le Fèvre's translation of Matheolus's work and his refutation of it, inspired her to write *Livre de la cité des dames* (*Book of the City of Ladies*).[5] De Pizan also contrived to create a "querelle des femmes" (quarrel about women). Debate about women played out at the heights of French society, including the queen and leading clergy. Men's concerns, as they had been throughout the long prior history of men's sexed protest, were largely belittled and ignored.

An exemplary development was Martin Le Franc's *Le Champion des Dames* (*The Champion of Ladies*). Finished in 1442, *The Champion of Ladies* goes on for an interminable five books containing 24,336 verses. Le Franc

positioned his work as a response to what were originally Matheolus's heartfelt lamentations. Le Franc charged Matheolus with defaming women. *The Champion of Ladies* tendentiously pits the titular champion against allegorical bogeymen *Malebouche* (Badmouth), *Brief Conseil* (Hasty Judgment), *Vilain Penser* (Evil Thinking), *Trop Cuidier* (Much Presuming), *Lourt Entendement* (Slow Wit), and *Faulx Semblant* (False Seeming):

> Against foul Badmouth and his host —
> That proud and overweening captain —
> The Champion his lance lowers, most
> Hardily however he is smitten,
> He fears no more than a mitten
> The balance of the battle's woes,
> For his victory is certain:
> He'll win no matter how it goes.[6]

A modern-day translator of *The Champion of Ladie*s described Matheolus's work as providing "misogynistic depictions of marriage, using humor to impugn women."[7] The champion shames and blames all men for Matheolus's sexed protest. To the modern champion of women, *The Champion of the Ladies* shows "understanding of the multifaceted nature of gender relations."[8] That apparently isn't meant to be funny.

The voluminous, tedious scholarly literature moralizing against medieval "anti-feminism" and "misogyny" serves dominant structures of gynocentrism. That literature refuses to recognize the possibility of medieval men's sexed protest.[9] Many persons today also refuse to recognize violence against men, forced financial fatherhood, institutionalized inequalities in biological parental knowledge, vastly disproportionate imprisonment of men, and many other pressing injustices against men. The connection between medieval men's sexed protest and men's sexed protest today is obvious in structures of repression.

Notes:

[1] *Les lamentations de Mathéolus*, II.1541-51, in Van Hamel (1892) p. 85, from French trans. Obermeier (1999) p. 131. The subsequent quote is from II.1559-68, trans. id. I've made some minor changes to these translations for accuracy and clarity.

[2] Jehan Le Fèvre, *Le livre de Leesce* (*The Book of Gladness*), l. 1-5, from French trans. Burke (2013) p. 74. The subsequent two quotes are l. 12-19, 27 and l. 35-40, trans. id.

[3] *Le livre de Leesce*, l. 3948-54, 3968-73, trans. id. p. 107. The subsequent quote is l. 3974-82, trans. id.

[4] One meaning of mercy in Old French is reward in the form of a woman's favor. In Alain Chartier's *La belle dame sans mercy* (written about 1424), a beautiful lady refuses to grant a man the "favor" of allowing him serve her non-sexually.

[5] Burke (2013) p. 133.

[6] Martin Le Franc, *Le Champion des Dames* (*The Champion of Ladies*) l. 9-16 (s. 2), from French trans. Taylor (2005) p. 18.

[7] Taylor (2005), Translator's Introduction, p. 4.

[8] Id. p. 13.

[9] Mann (1991) shows no awareness that men could justifiably engage in sexed protest. Blumenfeld-Kosinski (1994) deploys one of medieval scholars' dominant criteria for literary judgment: "praise or blame for women?" and concludes with misandristic imagination of "new type of discourse that could stand up to the riot, disordered language, fables, and lies of male speech." Id. p. 725. Burke (2013) approaches *Le Livre de Leesce* as a player on Team Christine de Pizan and promises further work "in the tradition of my author." Id. p. 137. While Burke (2013)

regarded Le Fèvre as putting forward a defense of women, Pratt (2002) perceived Le Fèvre to have committed an unpardonable literary crime and lamented:

> Le Fèvre's defense of women was a literary game in which ambiguity and irony allowed antifeminist attitudes to be perpetrated with impunity.

Id. p. 114. Fortunately, punishment for "antifeminist attitudes" continues to be strengthened.

[image] Matheolus adoring woman on pedestal. Engraving, from image 18 in edition of Jehan le Fèvre, *Matheolus qui nous monstre sans varier les biens & aussi les vertus: qui viennent pour soy marier* (Lyon: Olivier Arnouillet, 1550), in Bibliothèque municipale de Lyon, Rés. B 487656. Thanks to Gallica.

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Josh O’Brien looks at Rape Culture™

Josh O'Brien · 10 June 2015 · Archived copy · Original

Josh O’Brien looks at the ludicrous narrative of ‘Rape culture’.

Something of a Life

John Elliot · 11 June 2015 · Archived copy · Original

It was 1955, and the sun shone on the houses that were our homes. I played outside and enjoyed the world of a five-year-old.

From a few doors away, a girl of thirteen started coming to our house, presumably out of a teenager's fascination with small children. I can't remember what we did, but one day I put my hand up her skirt from behind. She stiffened and then relaxed as the frisson of pleasure took over her body. After that we engaged in rudimentary sexual activity regularly, in the back garden, in a den that we had made.

I was too young to have proper intercourse. She was frustrated with my pathetic efforts and, accordingly, one day she calmly got up and went to the back door of our house. My mother came to the door and the girl complained that I had sexually interfered with her. In the background, I hopped up and down, thinking that now I was in big trouble. My mother didn't understand, or pretended not to, and the girl went off down the garden path, defeated. My mother took me into the house and told me not to do it again, wiping my hands with a wet rag. It was one of the few good things she did for me.

That day I learned something I became conscious of in later life:

- Fearful girls, damaged women, and feminists lie brazenly about sexual matters
- They believe that sex is something bad that males do to females
- They believe that they are absolved from all complicity in such matters. It doesn't matter that they took part willingly. It was the male's fault.

Much later, when Feminism came along, I understood instinctively what motivated them.

The years passed, and I suffered from child abuse. I was frequently beaten by my father. I was terrorised every day. I spent the whole of my childhood in fear. My mother displayed the typical damaged female characteristic of passivity. When I tried to talk to her about it she just defended my father. Such women frequently defend abusive men. Males suffer more violence than females, mainly from other men of the nasty variety. This is enshrined in the figures obtained from the Home Office. Girls suffer nowhere near as much physical violence as boys. The wrong kind of father loves to beat his boys.

I remember, above all, pleading with my parents to stop terrorising me. It was making me ill. "Listen to him." My parents would say. "He is terrorising us and would have it that we are terrorising him!" The more I begged them to desist the more oppressive they got.

When I grew up I was exhausted. I couldn't do my schoolwork, and couldn't work at a job. I just wanted a big rest in life. When you suffer child abuse, you don't grow up to become Rudolph Valentino. Your ability to make friends and have girlfriends is all but destroyed. And so I was given a bad time by a percentage of women who didn't want to hear that I was not feeling well. They wanted me to sweep them off their feet. They couldn't have behaved more nastily towards me.

What's more, my attempts at seeking recompense and delivering my father and mother to justice came too late. They only give you three years between being abused and bringing a case against the perpetrators. Those three years, and many more further down the line, are likely to be spent in confusion, in the belief that this is what life is like anyway, that abuse is normal. The abused person doesn't have the wherewithal to understand how much they've been exploited until much later in life. So it was that my parents completely escaped the sanction of the law and my hardship was nowhere acknowledged, no compensation paid and I ended up living in dreadful poverty. (Moreover, many years later during the Labour Government of Tony Blair, legal aid for cases of physical and emotional violence against children was silently brought to an end, without a word of objection from the Media, while it was kept for cases of sexual abuse.)

In 1972 I was in Oxford. Not at college but just living in the usual, single person's accommodation which was enough to make you sob. The loneliness was unbearable and the students of the Far Left were accommodating. I fell in with them and used to go round their houses. I didn't take part in their political activities but just went round for the sake of someone to talk to. It was there that they plotted the kind of society that we are today labouring under. The Feminists, Marxists, Anarchists and Progressives in general were all talking garbage. They didn't have a single jot of personal experience in life, the likes of which I had had, and were grabbing onto ideologies in order to give their life some purpose, direction and meaning. They didn't seem to get it from their studies either. It was my first meeting with Feminism and I disliked it thoroughly. Since when had women had a more difficult life than the one I'd had!?

One day I tried talking to these ideologues about what life is really like. They became so incensed that one of their leaders, a young anarchist man who used to go round dressed in a fireman's coat, grabbed me behind both arms (a favourite trick of a certain type of "activist," beware) and threw me out of the house. Not to worry, they had fulfilled their part in my life. I had kept my head above water knowing them. They had provided me with a year and a bit of contact with people. As for them, I learned to know their type intimately. Now, the TV bleats out the ideas I listened to back then in an unremitting way and the whole of society is repeating their rhetoric.

You will notice, of course, that while back then these groups were calling for "Free Speech" and to "Make Love Not War," they now censor speech everywhere, especially in the media and are very much more interested in making war on groups who are opposed to them. This is the way of every change or revolution in society. First they are the 'opressed,' then they become the oppressors.

> "The most radical revolutionary will become a conservative on the day after the revolution" – Hannah Arendt.
>
> "The anti-fascist of today will be the fascist of the future." – Unknown.

But more than that, every group that comes into power, whether oppressed or not, will become violent towards every other group that does not agree with it, even to the point of exterminating them. This has been evident in many societies, such as Germany, Cuba, Rwanda etc. … Too many feminists of today are secretly longing for a time when men will be liquidated together with non-progressives.

The years passed, and I was getting nowhere with anything. I approached Social Services telling them that I lacked self-esteem as a result of the abuse in my childhood, and could they help me with it, so that I could have some sort of social life? They took me on and gave me 'social skills' therapy in order to help me with my low self-confidence. The idea is that if you learn the right way of approaching women, you will gain self assurance. It didn't do me any good. I already knew social skills. I was just too shy to put them into effect. The child abuse of my youth had had a definitive effect.

One of the social workers said, "I'm a feminist and a very angry one!" At that point I should have picked up on this warning and fled from there, but I stayed because I needed help. One day, at one of the sessions, I had had enough. I told them that I was sick and tired at the way their feminism kept interfering with my therapy on an ongoing basis. I told them I wanted it to stop. For my pains they immediately terminated my sessions.

A few months later I received a letter from the Psychological Forensic Service. Psychiatric hospitals have forensic psychology departments which help people who have broken the law. I hadn't broken the law, however, and was referred maliciously to the service by the feminists. This is the kind of thing that has been happening to men in silence. This example is a subsection of the false sexual allegation by women of men such as in false allegations of rape. I was falsely accused of being anti-women. Following receipt of this letter I suffered from headaches for a whole year. I thought, this couldn't be happening to me.

Abuse of men by feminists occurs in the Health System and not just in the family and criminal courts. Men are in fear of talking about these kind of matters openly for fear of being seen as guilty of the allegations made against them.

The feminists had referred me, behind my back, saying that I was anti-women. I saw the letter they sent. Eventually, I went to the meeting at the Forensic Service and explained the situation to the psychologist. Luckily he understood, and said I wasn't in need of therapy. I was relieved of that weight. I left.

I then went to County Hall to look at my Social Worker records. They had written, on one page, that at the "next" session I'd "wanted a woman to f..k." I couldn't believe what I read. This had never happened. Nothing I'd ever said could have been construed in this way. I was devastated and felt a sexual feeling rise in my groin at what they had done to me. I felt shame, as if this was some sort of rape impulse or some other perversity, rather than a pretty normal reaction to someone who has just shamed your sexual identity.

The thing is if you have something really horrendous done to you, which is a lie and is designed to get you into the worst trouble, you will likely have a reaction such as a sexual feeling arising in your body. It happens because you realise that someone or some people have tried, most blatantly, to destroy you, and this triggers a fear and shame reaction especially if it's tied to sex. This attests to an area of suffering by men which is not allowed to be talked about. This is probably the kind of thing that happens to men when they are sentenced to death.

I left and went to a solicitor. The solicitor wrote to County Hall. Their reply came back, and they didn't admit anything. The oppression was total. I was screwed. Down through the years this caused me great anguish.

But I knew what was in feminists' minds for certain.

More time passed and I was living alone and broken in unpleasant accommodation. I suffered from anxiety and depression and was medicated for it. Life was a terrible struggle. Thatcher came and went, and then a huge liberal onslaught started. The media were attacking men, day in day out, year in year out. Television is a staple diet of the lonely, and I had to put up with these insults every time I switched the thing on.

I started writing letters to people in power. I wrote to the television companies, to their complaints agencies, to my member of Parliament, to the Equality and Human Rights Commission, to the Home Office, to the heads of the political parties and many, many others which I can't remember. The result was always the same. They would quash my complaints. I never, ever, received a reasonable reply. I came to the conclusion that I had tried talking with these people and they weren't prepared to talk. I was dealing with people who didn't believe in freedom of speech. They didn't believe in letting men have a right of reply on the media. They were either indoctrinated or they were pandering to the population and their votes. They were the fascist left. They were the oppressive State. Now, even the right is feminised.

All that I did, and all that I went through, I went through by myself with no-one to rely on for help. There was no-one to turn to. All the anxiety that I underwent was done on my own. All the nightmares that I have every night. So many years, so much pain. Now, I'm in my twilight years, friendless, and having achieved nothing in life. I haven't had a career or family. The biggest sadness in my life is that I never had children. Let this article attest to the kind of horrendous life men can have such that they owe nothing to Feminists and their stories of woe.

Finally, I would like to finish off this article with the conclusions that I have come to as a result of the above formative experiences. I have come to the understanding that the problems of this life are caused by the following two sections of society:

The males who are violent and beat up other men on the street. They beat up their male offspring. As children, they beat up other male children in school. They rape and beat up women. These control the streets. A similar kind, who use intellectual oppression rather than physical, are frequently found in power and are responsible for the state of affairs by which five per cent of the population own ninety five per cent of the wealth. They send other men to war. They give power to Feminists. These males are psychopaths.

The second group is that of psychopathic women. These associate with the violent men of the street and with the men who run society. They keep normal men subdued by making false allegations of rape against them. They protect male abusers. They seek to establish a core of powerful and unpleasant Feminists at the top of society to

accompany the core of powerful and unpleasant men that is already there. They want to be equally represented in Government and Media. They have a pathological hatred of normal sexuality.

We currently live under a system of terror maintained by psychopathic men and psychopathic women. Rich men opress the poor. Feminists persecute men. Throughout history this kind of terror has raised its head regularly. Power must, at all costs, be taken from these two subsections of society. Their psychopathy must be described and measures taken to incarcerate their strain of being.

An open media must be established in which freedom of speech is entrenched so that psychopaths can never again take over society as they have done at the time of writing.

Tim Hunt is not the issue. Toxic feminism is.

Rachel Edwards · 11 June 2015 · Archived copy · Original

Yesterday feminists across the first world screamed in outrage over an old man having an unpopular opinion. Why? Because this man happened to be a nobel prize winner in science: Tim Hunt.

Now I am going to present an equally unpopular opinion: I really could not care less if there are sexist men in science. There I said it. Why you may ask? Because science isn't all about gender. Science is about merit and finding universal truths. If we were to toss out every person in the scientific field with unpopular opinions that are unrelated to their work, we'd have no one left.

Think of how many deeply religious Islamic women there are in Science, Technology, Engineering, and Math (STEM) in middle eastern countries in comparison to the rest of the world. A good portion of them are going to be anti gay, because unlike Christianity where there's supposedly some room for interpretation, Islam is very clear about it's stance on homosexuality being a sin.

Try suggesting that we kick out all the anti-gay muslims in science because they aren't progressive enough and see what happens. What about every scientist who's ever said something un-PC? You would have to lower standards just to get people to fill the jobs.

Now I know feminists would have you believe that every woman in science is a rational perfect flower, who never fucks up or says anything offensive, but we're all human here. Let He/She/Xie who has never said a single offensive thing in their lives cast the first stone.

People today believe that great people in history were flawless. They were never racist, sexist, discriminatory, or had weird beliefs. Yeah do a little research sometime. Because the more you dig, the more you find that the men and women we view idealistically were far from perfect.

Often these people are like storms in a bottle. That's what makes them different. That's what makes them able to think outside the box. The more rules and restrictions you place on them, the harder it becomes for these people to exist and do the things they do,

But society seems to only want science if it comes from perfect unoffensive boring people who never shake things up. They want people who are so afraid to step out of line that they would rather stay quiet and keep their job, than speak up and go against the establishment.

What did Tim Hunt really say that was offensive? That romantic entanglements are a distraction in science? That some women in science can't take criticism? Neither of those things are incorrect. Did he suggest segregation? No! Did he say women were entirely incompetent? No!

Feminists project their feelings and paranoid delusions about men onto every man that steps out of line. Hell he doesn't even have to step out of line. If he even grazes the line, they blow up and ask that we place that man's head on a pike. They will metaphorically burn him at the stake.

But what is the feminist excuse for this? They claim that there is a systematic bias against women. Yet how many men in science stood behind women in the decision to take down Tim Hunt? How many men white knighted on twitter, and called for his resignation?

Feminists scream that women have no power in the first world, but they are given anything they ask for. They would burn science to the ground if it meant that no one would be offended. They would have us go into the dark ages if it would give them power in a visible way.

Which is why I would take a bigoted male scientist over a screaming feminist any day of the week. Because the bigot is at least honest about his bigotry. He won't feign innocence, tolerance, and acceptance like feminists do. The open bigot is at least somewhat aware that his bigotry is based in emotion, where as the feminist will claim that her

bigotry is noble and just,

She believes that her justifying her discrimination is all for the greater good. All because of some power + privilege inter-sectional bullshit that overly simplifies the murky waters of human interactions to race, sexuality, and genitalia. They talk people in circles trying to sound as if they are any closer to solving these human problems than the rest of us. They aren't and at their best they are making things worse.

Inter-sectional feminists entering STEM ruin STEM for other women. They do it by being overly sensitive easily offended emotional basketcases. So then when other women come into the same space who aren't this way, their male colleagues will keep their distance, and pass those women up for job opportunities. Not because they are women, but because they are afraid of confrontation and the stakes are higher in those higher ranking positions.

You aren't going to place high risk people in high ranking positions like this. Why would you? Feminists look at this and will call this male privilege. They don't see how accusing every man of transgressions, whether real or imagined, affects the morale of a workplace. It makes men less likely to trust new women coming into those spaces.

But what do feminists do? They see this hostility, and say that it's good. That the men complaining are just mad that women are taking power, and that the women who object just don't understand feminism and need to move out of the way, This kind of drama is bad for science.

But if you even suggest that there may be more complex reasons for why there are less women in STEM, they jump all over you. They push and bully, and demand that everyone make special accommodations just for them. It'd be like inviting someone to a birthday party, only to find that they've stolen the cake and taken a shit on the table.

All the while screaming, "This cake is mine! I deserve it, because all my life people have deprived me of cake! You don't deserve this cake! You're cake privileged! How dare you tell me to share! You're only upset that I'm getting what I deserve!"

The fucked up party guest doesn't realize that a party belongs to everyone invited to that party. Then maybe she gives a piece to the handful of people that kiss up to her. She'll throw that single piece of cake in the corner for them to fight over. Then as the police are carrying this psycho off the premises, she will scream that this is just another sign of oppression.

This is what entitlement does to a space. Feminism turns people against one another, and leads women to believe the worst of their male colleagues. If they fail to get their work done, if they create a hostile work environment, if they do nothing worth mentioning, they will suggest that the reason that they are not moving up, is because of discrimination.

But that is really what this is all about. It is about mediocre women who believe that they are better at what they do than they actually are, screaming that the reason they can't get ahead is patriarchial oppression. It's not just science, it's every field. Even fields that women are less suited for on average. Fields that require extreme upper body strength,

So if you are a woman, who has done everything right, who works hard, and does her job, and you're wondering why your male colleagues have you at arms length, this is why. It's not you, it's that the current political and social climate has made your very existence in a space political. They have made you a risk and a liability.

If anyone objects to this, or points it out, people strike them down. If anyone suggests that women are human, and capable of mistakes, it will be suggested that they believe all women incompetent, and they will be out of the door before they can blink.

So thanks feminism for placing the most sensible and accomplished women in the worst position possible. Thank you for taking away freedoms and calling it progressive. Thank you for making women in STEM unemployable walking lawsuits and being entirely incapable of understanding how that happened.

Review of Emma “Matress Girl” Sulkowicz’s Rape Porn Video

Kevin Weinberg · 11 June 2015 · Archived copy · Original

In what is perhaps the most bizarre twist to false accuser Emma Sulkowicz’s—also known as “Mattress Girl”—tale of deception, dishonesty, and the public shaming of a false-accusation victim, recently news came to light that Miss Sulkowicz has created a graphic, very naked, and very-much pornographic recreation of rape.

Interestingly, she’s called it “performance art.” Yeah, sure.

This eight-minute “performance art” is little more than a guy squeezing her neck and slapping her while she moans “no, no,” as he shags her. In other words it’s your basic, run-of-the-mill porno.

Naturally, the video is generating some controversy, the least of all which stems from the disclaimer that comes beforehand, which states, in no uncertain terms, that if you watch the video—which she posted publicly—without her consent, then you are in fact participating in her rape.

Sheesh, it doesn’t take a whole lot to get a rape accusation out of this broad, does it?

As can be expected, the feminist propaganda networks are attempting to put as positive a spin on this as possible. These dishonest websites are posting positive coverage and, really, they’re digging deep to bullshit their way out of this one. Even the ones who aren’t painting this in a positive light are doing damage control. The following is the article *title* from Reason.com.

> “Yes, Emma Sulkowicz Appeared in a Pornographic Art Video. Doesn’t Mean Much.”

With a title like the above, you can really see the desperation as the narrative crumbles around the feminist movement. Their hero—their iconic “mattress girl”—has made an eight-minute porn video. And so now, faced with this revelation, they must change all of their beliefs to conform around this unexpected occurrence and find some way of condoning—and even praising—rape porn, something that they would be railing against had it been anyone else who’d done it or if it had appeared in a video game.

I suppose the “art” part of her rape scene comes—no pun intended—from the rhetorical questions she asks after the trigger warning she posts. (Of course there’s a fucking trigger warning).

> “Do you refuse to see me as either a human being or a victim? If so, why? Is it to deny me agency and thus further victimize me? If so, what do you think of the fact that you owe your ability to do so to me, since I’m the one who took a risk and made myself vulnerable in the first place?”

But let’s put that aside and focus on the content. It wouldn’t be fair to denigrate Emma’s porn movie just because she was so against rape in the past. Hey, I used to hate James Bond movies, and now I love them.

And so, that brings us to the movie itself: Emma’s first rape film. (Daddy must be so proud).

I’m not going to lie. While I appreciate her enthusiasm, there was a lot that got in the way of me enjoying her content. For starters, all the bullshit questions, trigger warnings (of course there’s a trigger warning) and down-scrolling it takes to access the video really kind of hinders my ability to enjoy the rape. Thankfully, the video can be accessed with minimal bullshit weighing it down.

Now, the camera angles need work. The guy they got for the film looks as though he’s not really happy to be doing this, but no one really watches porn for the male actor anyway so who cares. Let’s talk about Emma. In a nutshell, her performance was abysmal.

At no point was I convinced she was really being raped. Her shouts of “no” and “please” utterly failed to impress upon me that she was being raped and really took away from the overall immersion one would expect from a high-

quality video.

The sound effects were cheap, and even with four cams it wasn't very clear what was going on. You'd think after making so much money from falsely accusing a guy of rape, she'd be able to afford a decent fucking camera.

Overall, I'm going to give this one a 4/10

Pros:

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Decent breasts
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Hilarious irony
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Bonus points for putting feminists in an odd position
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Cons:

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Terrible camera angles
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Too much filler bullshit
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Poor acting
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You become a rapist by watching it (according to the creator)
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I suggest giving this one a pass.

Feminism is an “occult” operation

Luigi Logan (aka Fidelbogen) · 11 June 2015 · Archived copy · Original

The following is one possible definition of feminism:

A special advocacy movement for women which incorporates hatred of the male sex as an occult driving force.

Such characterization begs justification—a task (one of several) which I have set for myself. I am aware that certain self-described feminists see themselves as people of good will and would feel aggrieved by my clear description of feminism as a hate movement. I understand their position and get no fun from trampling on their susceptibilities, but a higher imperative operates here: the truth must be told even if it stings.

The present description of feminism, as I hope to show, comports very well with the pragmatic truth of our world. Feminism talks a noble game, but only as a window dressing or rhetorical skin. To peel back this skin and probe the workings of the underlying social organism shall be our present endeavor.

To begin: feminist ideology is incoherent. It has meant so many things in the mouths of so many women’s advocates that it appears to mean everything and therefore nothing. But not quite nothing; women’s advocacy is a constant, even if a colloidal suspension of mutually exclusive things are advocated. Feminists themselves have admitted that there are “many different feminisms” and I shall not dispute them. I believe they speak accurately.

From feminists themselves I have only heard one declaration that comes near to a coherent description of their movement, namely that it seeks “equality” between men and women. This desired outcome of sexual equality appears to be the sole wire connecting the many beads of women’s advocacy. Otherwise the women’s movement appears to be a free-for-all, a scattered constellation of clutter with no particular center and no especial perimeter. I say appears, and my choice of words is considered.

The principle that feminism seeks sexual equality should theoretically instill coherence into the movement. Yet given that equality is an essentially contested concept, lacking coherence outside the realm of mathematics, it offers nothing better than mud beneath the mud. “Equality” emerges as a fuzzy, shifting object—one that can never be entirely nailed down because men and women can never be fully “equal” in every possible situation or every conceivable nuance of meaning which the word might be understood to convey. Consequently, the feminist ideologues can go on churning out new demands for “equality” until hell freezes over—a bottomless bag of tricks!

So much for coherence. Our examination leaves only the aforementioned rhetorical skin, a mere surface coherence that proves disingenuous on closer inspection. We end with a nagging suspicion that feminism preaches “equality” only for public relations’ sake while covertly meaning something altogether different.

This altogether different “something” is what presently holds our interest. I shall contend that, despite appearances, feminism does in very deed embody a deep organic consistency. However, the plan of this consistency cannot be clearly exhibited until we brush aside (rather brusquely) what feminists say about themselves and see the facts flat-on, with vision unencumbered by doctrinaire models of political discourse. From such scrutiny a picture emerges. Not a pretty picture to be sure, but one that explains the world in a way that is usefully frank, and frankly useful.

Feminism hides (occults) its nature by what we shall term cognitive fragmentation.

Cognitive fragmentation means that feminism pretends to be many different things so that the controlling core of the movement appears to be just “one kind” of feminism among many. This follows from our earlier statement that feminism lacks coherence.

Feminism embraces many jostling particles which by logic ought to exclude each other. Yet certain binding forces prevent the mass from flying altogether apart. These binding forces keep feminism compact enough to operate as a political entity on the field of power.

By means of cognitive fragmentation, feminism turns what might seem a drawback into a distinct advantage.

Cognitive fragmentation means that feminism appears to be this and this, and that and that, and that other thing over there too! No end in sight! Consequently the movement can work on a hundred different projects from a hundred different directions, with each module enjoying immunity from most of the others. Thereby the movement as a whole gains deniability. The right hand "knoweth not what the left hand doeth" or else pretendeth not to know.

Yes, feminism harbors many schools of thought and shades of opinion, many sects and coteries. Often these appear harmless; when their adherents are challenged regarding the occult nature of feminism as a whole they can easily pass the buck by declaring, "oh no, I'm not that kind of feminist!"—a perpetual round-robin of "they went thataways!" The radical feminist "bad guys", so it appears, are always just over the hill. Then they're over the next hill, and the next . . .

Yes, the world contains many kinds of feminism—some better, some worse. And it contains many kinds of feminists: we could measure the feminist population purely as a cross-section of human nature without even taking ideologies into account. And a reasonable thinker might well expect to find, somewhere in that woodpile, a veritably "bad" feminism along with a number of correspondingly bad feminists engaged in its practice. This does not broach the borders of the fantastical. To suppose that such bad feminists veritably do exist, neither violates the strictures of probability nor warps them by a single iota.

It is critical to understand that feminism did not float down from heaven on a gold plate. Feminism is by every measure a product of the human condition on planet earth, complete with the trimmings you might expect. The dirt, the deceit, the sham, the shadows, the smoke, the mirrors . . . and all the rest.

The phrase "not that kind of feminist" has revelatory importance because the speaker confirms the existence of "that kind of feminist" in the first place. Even feminists themselves acknowledge "that kind of feminist" as a real part of the world.

Feminism occults its operative core by making that core appear as only one "kind" of feminism among many. You are encouraged to ignore it, to overlook it, to lose track of it, to think positive thoughts—while scanning the entire smorgasbord of feminisms in a distracted manner . . . .

Cognitive fragmentation literally fragments the knowledge of the observer, placing the observer in a state of false consciousness as concerns feminism—unable to cognize its occult unity. Think of this as a variation on "divide and rule"—feminism divides itself in order to rule the target's mind by dividing his awareness.

Cognitive fragmentation operates also within the mind of the individual feminist, as a prophylaxis against cognitive dissonance.

Here is the modus operandi, as trenchantly as can be stated: any critique of feminism will be met with either screaming histrionics, or a cool assurance that the critique is invalid because the thing it criticizes isn't really feminism. Feminism is adept at sliding out of its skin like a snake and slithering away intact.

Granted that many feminisms exist, it is remarkable how they all appear to converge toward a realization of female supremacy, as if this were a one-point perspective goal on the time horizon. One might suppose the feminists to have agreed upon a division of labor. Whether this happened on purpose or whether it "just happened" seems a point of secondary interest. Either way it happened and keeps happening.

Anything that seeks "more for women" can be harnessed to the wagon of female supremacism. Even if the "more" in question seems innocuous and not the least man-hating, it can theoretically put women in a stronger position—which marks a step closer to the goal! Man-haters are fine with that sort of thing.

It requires no particular audacity to see a conspiracy in all of this. Etymologically, to con-spire means to breathe together—although a metaphorical kind of breathing is meant, suggesting a group of people mutually attuned to the point of synchronous aspiration. If conspiracy seems too strong a word maybe "connivance", "collusion" or "complicity" would be more to your liking. Whatever your preference, you will find it illuminating to understand feminism as an affair of kindred minds working in concert across a range of vocations. To understand it otherwise

would favor an imbalance of probability.

This range of vocations gives the feminist machine its orchestrated character, its pervading sense of holographic globality—which to the average male feels like something condensing from the air and percolating from the cracks in the earth. And it happened all at once. Plenty of ordinary men during the 1990s felt backstabbed or violently ambushed for no good reason. One day the average fellow woke up in the middle of a Kafka novel. Everyman as Joseph K.

At an extreme, feminism's mission will be accomplished when any woman has the power to lead any man around by the nose—anywhere, at any time, for any reason. Which is to say that any third-rate female could lord it over the finest man who ever lived. That is what they really want, and all of their activisms, all of their insistences, all of their campaigns both large and small, point incrementally toward the fulfillment of this goal, however far in the future such fulfillment may lie. That this goal will never in all likelihood be realized, matters not; they can still dream of it and plunder aplenty along the way.

Yes, the world contains many different feminisms and they all belong to the same elephant. A blind man would overlook this.

Eddy Baller interviews Dean Esmay on abuse and recovery

AVfM Video Source · 11 June 2015 · Archived copy · Original

Personal development & dating coach for men Eddy Baller recently interviewed AVfM's Operations Manager, Dean Esmay. They had an interesting talk on the wide range of men's rights issues and the challenges men in abusive relationships often face–including even seeing that they're in one in the first place.

https://youtu.be/MDzM1nr78zg

How is it that individual podcasters who've never heard of us until recently can do better and more sincere interviews than the professional press does most of the time?

(Yes, that question is rhetorical. Anyway, go check out Eddy Baller.)

Like a Feminist (ft. Evan Delshaw) – Male Feminist Version

AVfM Video Source · 11 June 2015 · Archived copy · Original

Cry like a boss feminist:

https://youtu.be/d8O8aJC1zWM

You might want to subscribe to Evan Delshaw.

Janet Bloomfield is a Korean man – the hoax revealed!

Janet Bloomfield (aka JudgyBitch) · 12 June 2015 · Archived copy · Original

Order the book here – free for the next five days!

The eureka moment dawned slowly, and once the realization sank in, it was like someone launched a thousand missiles at the Hoover Dam and my whole, authentic self broke free! My journey began benignly enough – in the form of an apricot, eyelet lace, empire waisted summer top my neighbor brought over along with some clothes for my six year old. It's darling, don't you think?

[image]

I noted that it was a medium, a size that tends to be roomy on me, but it looked to be a smallish medium, so I thought I would give it a try. Eyelet lace, for those who don't know, is 100% cotton, and does not stretch at all. I got it over my head easily enough but once I tried to get my …ahem… bosoms arranged, I got trapped! I was stuck in the shirt! I couldn't get it up or down! I had to jump up and down tearing at the cloth to extricate myself and it was completely mortifying!

I can't fit into a medium?

OMG I CAN'T FIT INTO A MEDIUM!

The feeling washed over me in heavy waves. The weight of reality struck me with full magnitude.

I'm fat.

I grabbed the shirt and angrily yanked it open to check the label once again, and that's when I noticed it was from the Children' Place and I was attempting to heave my adult bosoms into a child's medium.

Oops.

Okay, so I'm not fat. But dammit, for that one moment in time, ***I felt fat***. And that's when I realized that while the literal minded may prefer to consult charts and weights and numbers and indices and other "objective" or "empirical" datasets to determine human conditions like "weight", in actual fact, weight is just another social construction, like gender or race or height or eye color.

And I am fat.

My actual weight:height ratio or any other patriarchal, oppressive construct you care to evoke does not determine if I am fat. How I ***feel*** determines that, and since my feelings are as authentic as anyone else's, they count as evidence, and only the most anti-intellectual, poorly educated troll would deny that. This morning, trying to fit into a shirt intended for a 10 year old, I experienced all the mortification and humiliation fat women go through in their quest to find cute, affordable clothes. I share their pain, because I experienced it this morning. I understand the daily shame and degradation facing fat people, because I ***might*** have tried to put that shirt on in a grocery store or something and then I would have been judged for buying Ben & Jerry's and who is to say my imagined experiences are less legitimate than real experiences when the facts of fatness have been established?

Now, now haters, and lovers of reason and logic, simmer down. You are on the wrong side of history, here. There are lots of people who experience identifies they do not superficially appear to possess, and it is only because you are superficial that you can't see or appreciate that reality. If you practiced a little ***depth***, you might find the world a much more interesting place!

Just sayin'….

Milo Yianoppolous is trans-race, for example. He is actually a Black man. Caitlyn Jenner, anyone? Rachel Dolezal is also trans-race.

[image]

She was born a white girl from the Midwest, but is in fact a Black woman, and lives that life so thoroughly, she is President of the NAACP chapter in Spokane and a Professor of Africana Education at Eastern Washington University. Sigh….. I wish I could be that committed to living as a fat person….

My regular readers will know, of course, that I am joking, although I did get stuck in that stupid shirt this morning. I think apricot eye-let lace should come back for adult women, because it's really cute!

It's been rather hilarious watching commenters at Jezebel and Gawker and even Breitbart try to figure out how they are supposed to react to Rachel Dolezal, a white woman who alters both her hair and skin to pass as a Black woman. If race and gender are social constructs, why is Rachel a problem? Why can't she pretend to be a Black woman? Why can't she ***be*** a Black woman? The feminists in particular trip over themselves rushing to defend Caitlyn Jenner as an authentic woman, but condemning Rachel for being a "pretend" Black woman. It's different because …. well, they can't quite figure that out, it just is, okay?

I'll give you a hint. Jezebel: ***it's because neither gender nor race are social constructs***. Caitlyn Jenner is a woman because she has the neurology of a woman's brain, which is distinct from a man's brain. Rachel Dolezal is a "pretend" Black woman because she inherited her DNA from her German, Swedish and Czech ancestors. This is why her skin and eyes and hair are light in color.

Gender isn't something you can put on for show. Well, you can dress in drag for sure and ***pretend*** to be the other gender, which we're all pretty cool with. You can also dress up and ***pretend*** to be another race or ethnicity, but the Thought Police have now deemed that offensive (as long as it's non-white culture you are appropriating – pretending to be Irish every March 19th or German every October is perfectly fine).

A lot of people are suggesting that Rachel is mentally ill based on the extent of her deception. Of course, none of them would accept a diagnoses of mental illness for Bruce Jenner. SJWs and feminists have a hard time in particular understanding ***why*** anyone would do such a thing. It's actually not that difficult for those of us outside the SJW mindset to figure out: she's an academic, and in that particular realm, ***Black women have a lot of privilege***. Most women with PhDs follow the patterns of their less educated sisters and acquire degrees in bullshit like *Africana Studies*. Ooh, sounds rigorous! Who stands the best chance of landing a cushy, tenured job in academia in *Africana Studies*? A lily-white woman from the Midwest, or a spunky Black woman subjected to multiple episodes of race-based threats, stalking and terrorism?

Duh.

Follow the money.

And let's throw one more faggot on the fire – as a Black woman, Rachel is very, *very* light-skinned and has light eyes – the epitome of beauty in the Black community. In the Midwest she's just meh, whatever. Another blonde chick of German and Swedish ancestry. Dime a frickin' dozen.

Rachel is not mentally ill, she's ambitious, canny and vain. And there are limits to what ambitious, canny and vain humans can do to achieve their goals. Rachel is about to find that out. It will be interesting to see if feminists and SJWs continue on their current trajectory and rip her to shreds, or parse her ambitions to be a net positive and come out to support her. I suspect they will eat her alive, but I've learned to never underestimate a feminist's capacity for delusion.

So what the hell does this have to do with me being a Korean man? Let's talk for a moment about the idea of "cultural appropriation", which to me is a made up word designed to disguise a form of affirmative action for less able people who want the perks more able people earn. Let's take gaming as an example. SJWs and feminists piss and moan about representation of minorities and women in games and demand that game designers accommodate their tantrums. The Witcher 3 is set during the Middle Ages in land-locked Europe? ***Where are the Black people?*** Uh, in Africa? Now connect the dots. A white game developer who creates a Black character is demonstrating

cultural appropriation and cannot possibly understand what it is like for a Black person to plant claymores in a circle around the ferris wheel to successfully get through the incoming helicopter checkpoint on the One Shot, One Kill Mission in CoD. This is because claymores and ferris wheels and helicopters and checkpoints ***mean something completely different to Black gamers***.

Uh, what?

Wait. No, they don't. But that's the logic. If SJWs and feminists can convince the creators of popular culture that they ***need*** characters representing diverse gender and race perspectives, and that ***only*** women and members of the under-represented races can accurately create/portray those characters – well, ***voila!*** Guess who gets hired?

The same thing took place with the *Sad Puppies* movement in nominating Hugo Award candidates. Science fiction writers put down their collective feet and spanked the hell out of the SJWs and sent them crying to their safe spaces to eat cookies and color in their gender neutral books, because science fiction writers, like game developers, filmmakers, painters, photographers, painters, singers, artists and creators of all persuasions understand that ***appropriation isn't the same thing as representation.***

Are you human? Do you have the capacity for empathy? Can you imagine life in someone else's shoes? Congratulations, you may represent any human being you like. Hey, even if you don't have the capacity for empathy and can't readily imagine life through someone else's eyes, you ***still*** get to represent any human you like through your creative endeavors. Pity about your psychosis and profound autism, but your neurodiversity art rocks!

I have written a book that takes place in Korea during the Korean War. I have never been to Korea, and I certainly have never been in a war. The story includes first person narration from an elderly Korean man, a young Korean woman, a small Korean boy, a mid-20s American soldier, an American woman, a Korean soldier, a displaced Korean woman refugee, a middle-aged man who is a career soldier, a young American boy, an elderly American man, a dog and a deer.

According to SJW, feminist logic, I have appropriated the culture and experiences of all these others and that is unacceptable. It would only be acceptable if I ***were*** those identities. And depending on how we want to measure it, I ***am*** each of those identifies. I have shared their feelings, and if feelings are evidence, then I ***am*** an elderly Korean man.

Except feelings are not evidence and every sane person knows that.

Indeed, those who reject Bruce Jenner as a woman are basing their logic on experience – Bruce lived his entire childhood and most of his adult life as a man and has only recently acquired ***some*** of the attributes that allow him to experience life as a woman. For many, this invalidates his claim to womanhood. It doesn't matter how he feels – what he has experienced is what matters.

And fair enough. There is nothing "trans-phobic" or hateful about that stance. It's merely supporting evidence and experience over feeling and intuition. Here's a delightful irony for you: while I have no evidence (and neither does anybody else at this point), I ***feel***, my ***intuition*** tells me that brains are gendered from birth and trans-gender is directly related to prenatal hormonal exposure. I ***sense*** that a baby is washed with hormones that create a male or a female brain and then something loopy happens and the wrong secondary sex characteristics develop, leaving a female brain trapped in a male body, or vice versa. The moment evidence appears to indicate I am dead wrong, I will abandon this hypothesis no matter how I ***feel*** at the moment, because I don't prioritize feelings over evidence.

Twitter is already having a field day with Rachel, and it will be interesting to see how this plays out. If the SJWs triumph, I suppose I will have to come out as a Korean man in order to assert my authority to write books with male Korean narrators. I'm also going to have to come out as a child, a soldier and a refugee. And a deer. And a dog. I hope chewing bones will suffice to authenticate me as a canine (and no jokes about my looks sufficing, you bastards!).

I draw the line at sniffing butts.

For those of you who are interested, the book is free, for the next five days, on Amazon.com, and after that period, it will be $2.99 which is the lowest price Kindle would allow. If you miss the 5 day window, and would still like a copy, email me at janet@judgybitch.com, and I'll forward one.

[Ed. note: this appeared originally at www.judgybitch.com and is re-printed here, with permission.]

Tess Holliday's big belly flop

Mumia Ali · 12 June 2015 · Archived copy · Original

"When you pray for rain, you gotta deal with the mud."
-Denzel Washington/Robert McCall, "The Equalizer"

I knew it wouldn't be long before newly minted and the world's first BBW supermodel Ms. Tess Holliday would find herself in the crosshairs for breaking the size-barrier in the beauty world – and to be sure, she's had to contend with more than her fair share of detractors, concern trolls and yes, outright haters. But all of that is small potatoes compared to the kerfuffle Holliday finds herself in, right now.

I say that because her recent quote, part of a larger in-depth piece written up on her life and times appearing on the Guardian website, is in so many ways, the shot heard around the world:

> "We're in a cafe, finally sitting down after a six-hour shoot that's had Holliday traipsing blocks in oppressive heat and then a rainstorm. Throughout, she's been a hilarious corrective to the notion of models as mute and biddable clotheshorses. At one point, an African American guy, middle-aged, said something appreciative as he walked by. "What do guys think they'll achieve by yelling something?" she asked, shifting her weight and adjusting the cape primly. "They're like: 'She'll love this, I'll definitely get her number.'" A pause, and then she added, with some satisfaction, "I do admit that black men love me. I always forget that, and then I come to a black neighbourhood and I remember." And no one quite knew what to say. Later, finally and effortfully manoeuvred into some lethal-looking Christian Louboutin stilettos, adding height to her 5ft 5in, she'd calmly told the photographer: "If you're not shooting my shoes, I will fuck you up.""

Ms. Holliday's off-the-cuff observations about the preferences of certain Black men, set the Sistahood off on a tizzy not seen since #SolidarityIsForWhiteWomen a few summers back – thus far, both the Root and Clutch have weighed in with the appropriate recoiling in righteous indignation, while over at Ms. Ann owned and operated outrage-machine Jezebel, the comments section is aflame in a frenzied micro-parsing of Ms. Holliday's now infamous quotation – it all falls into the catergory of "you just cannot make this stuff up".

There's a heck of a lot of meat on the bone here – pardon the pun – so, let's get right to it, shall we?

In A Time Of Universal Deceit, Telling The Truth Becomes A Revolutionary Act

First, let's address the obvious – what Ms. Holliday said, about Black men finding her attractive, **IS TRUE.** It's so true, in fact, that it is a staple of standup comedy routines, as both Chris Rock and more recently, Amy Schumer, clearly demonstrates. Everyone knows that Black men, when compared to white ones, do indeed tend to prefer their women built for comfort, rather than speed. Sure, the handwringing interlocutors will be keen to point out, **ALL** Black men don't go in for BBW gals; no doubt about it. **BUT**, it is fair to say that, all other things being equal, it is not at all uncommon for Brothas to be seen preferring the ladies who have dress sizes going well into the double digit figures. As both Rock and Schumer jokingly point out above, this is particularly true when it comes to white women – and someone like Holliday, who was born and largely raised in the Deep South – Mississippi, one of the Blackest states in the union, in fact – ought to know. The southern states have long been known to be among the largest, especially when it comes to the ladies on average, and, well, the results speak for themselves. Spend **ANY** time below the Mason-Dixon line, and you will find two easily observable things:

1. The ladies are hella larger, both Black and white

And

1. The Brothas love it.

Only the grossly naive or the ideologically blinkered, would even attempt to dispute this simple fact of American

life.

But wait, there's more to this plus-sized Gordian knot – one that is right in Ms. Holliday's newfound wheelhouse…

All BBWs Are NOT Equal

Ah, the irony. At the same time Tess holds herself out as challenging standards of beauty, she finds herself with a bullseye on her ample bottom for promoting many of the very same standards – of course, race, but of something else:

Her grill.

It may be deeply politically incorrect to say so within polite company, but the harsh truth is that lighter-skinned women – namely white, but failing that, the fairer-complexioned of ladies from other ethnicities – are nearly universally seen as **MORE** attractive, than their more dusky-hued sisters. Put that together with the fact that, no matter what one may think of Ms. Holliday's dress size, she truly does have a very pretty face – and it has long been known that a Big Girl can get a whole lot farther in life with a pretty face, than just being a Big Girl. And the plain truth of the matter is, that there are quite a few big girls in Black America, who are nowhere near as comely as Ms. Holliday – there, I said it. This is hardly anything shocking or new, but it seems that it does need to be put on blast. But, there's something else we have to note with Ms. Holliday that explains why she gets so many Brothas coming out to the yard:

Despite her large frame, she is still shapely – this is borne out in the excerpts of her Red Hook, Brooklyn (location very important – read on) photoshoot, where she is clad in little more than undergarments which includes a corset – you can clearly see a defined waist and hips. Even in other shoots where she's not wearing any waist-binding garments, her figure is apparent. Indeed, I am quite certain that one of the reasons why she has prevailed in being a model despite her overall dress size, is **BECAUSE** she is both still shapely, **AND** because she is facially very pretty. Her alabaster white skin is the icing on the cake, insofar as beauty standards go – and the irony is not lost one little bit on the Sistahood.

As I've noted in a previous series of podcasts on YouTube, one of the dirty little secrets the ladies – particularly Black – don't want out in the open, is the long-running "beef" between the varying factions of the BBW community. Part of it does indeed have to do with race, as Ms. Lisa Respers-France recently bemoaned when Ms. Holliday's People magazine cover first made the newsstands; but that is just the tip of the iceberg. There is a not insiginficant portion of larger ladies in BBW discussion spaces and venues online (and off!) who feel that the "pretty big girls" – those like a Tess Holliday, a Sofia Rose (fashion model/pornstar), a Rosie Mercado or the late Mia Amber Davis – all women who definitely would fit, pardon the pun, the technical description of "BBW", but who still meet enough of the conventional beauty standards (waist to hip ratio, i.e., "hourglass" figure; lots of cleavage/big bustline; conventionally pretty faces; longer hair, lighter complexions, etc.) – are taking all of the air out of the room when it comes to the idea of challenging conventional standards of beauty and attractiveness – that in truth, they do more harm than good for the "Beautiful At All Sizes" movement, because their "offsets" acts to put the overall issue of size/fat acceptance to sleep. After all, a pretty faced woman is a pretty faced woman, regardless of her dress size – right?

Right?

Let's compare and contrast, shall we? I'm going to ask all the men – especially Black – out there, if you had to choose which lady you'd like to be with for the evening, based on nothing more than appearance, would you choose:

1. Tess Holliday

OR

1. Brittney Cooper

?

Both ladies are roughly equivalent in terms of height, weight and dress size, give or take. Both would definitely be considered "BBWs", if not more, right? And yes, one is Black – Cooper – while the other is white – Holliday. Granted.

But, race aside for a moment, is anyone here going to seriously argue that there isn't a heck of a lot of difference between these two ladies?

Really?

Look, I ain't even gonna front – if I have to choose between Tess or Brittney for the evening, I'm taking Tess in a New York nanosecond, bang, there it is.

Who would you pick, fellas? Tell the truth and shame the devil, now.

The Delicious Irony Of The "Big & Beautiful" Movement – Among Other Things

As I was reading the coverage, ahem, of Ms. Holliday's most recent exploits, I couldn't help but notice all of the ironies, the paradoxes, the contradictions that her very presence in this time, brings bubbling to the surface. As Ms. Amy Otto of the Federalist recently discussed on a closely-related topic and which I developed further in a piece of mine on Prof. Cooper herself, there very much seems to be a desire to, on the one hand, cajole society at large into accepting women who fall a bit off the mark when it comes to that which is deemed pretty and attractive; and on the other – as the Protein World "Beach Body" scandal bears out, there seems to be a push to get **ALL** women to "dumb down" that which is deemed attractive, so that "all" women can be "beautiful". I'll let Ms. Otto tell it:

> "Women engaged in this stampede of weaponized envy are at the root of why women shy away from achievement. The enforced norm in female culture of managing expectations down to the lowest common denominator needs to stop. The fact is, Crawford per this recent photo is still spectacular-looking.
>
> …
>
> The sheer desperation displayed during the moment they diminish another woman shows why women still aren't measuring up to men. Men do not spend their days lamenting Brad Pitt's good looks. They accept differences in allocation as the norm. Women often find it easier to avoid building their own capacity and resort to establishing their value by tearing others down.
>
> …
>
> It's depressing to watch women regress to redistributive tendencies instead of taking their own initiative to control what they can and let go of what they cannot. There is little value in worrying about what Cindy Crawford looks like, and men as a group seem to largely understand this. Women instead enforce the idea that only "good" woman is one who lowers her expectations to never exceed the lowest common denominator amongst the female population. Remember how a bad photo makes them "love" Crawford more.
>
> …
>
> The desperate need to attack accomplished women because they may make other women feel bad about their own accomplishments is a predominately female trait at the crux of what holds women back from assuming a sane and equal partnership in society. Until women are capable of admiring and aspiring towards those who achieve more than they can at that moment, they will remain behind."

This explains why, in part, there is this kneejerk reaction to "respectability politics" among folk like Brittney Cooper, because being respectable takes work – just like looking good does. Yes, Tess is white and yeah, despite her large dress size, she still has a lot going for her, which explains in part why she's getting all the press she's getting right now. Nevertheless, it is plain as day as to the work she puts into her appearance – the meticulous makeup, the coiffed hairstyles, the choices in clothing – and that, as much as anything, is what sets a lot of the Sistahood off. As Ms. Otto rightly points out, it is the tendency and preference, for the Babe Borg Hivemind to denigrate those who put effort into anything, in this case, how they look, rather then bigging them up and aspiring to

achieve at least something coming close – to do the best they can, to be the best they can be. As Ms. Otto further points out in her piece, men simply don't spend a lot of time hating on Idris Elba or Brad Pitt – and that has definitely been true for yours truly. I may not have the looks of a George Clooney or a Tom Cruise, but I can work to improve what I DO have, while admiring them both from afar for their achievements and being class acts of human beings in the process.

The other irony that is glaring in the Guardian treament of Ms. Tess Holliday, is her tendency to do what I call a Princess Di Move. The late Royal was, at one time at least, the most photographed woman on the planet and would often use her paparazzi-fueled fame as a sounding board for issues she cared about – land mines and their impact on children in war torn third-world countries, AIDS and so forth; but Lady Diana also tried to engage the public and the press when it suited her, and pulled back or otherwise lament and berate them when it didn't. Human nature aside, the truth of the matter was that *Di chose to be in the spotlight*; she *chose* to use that spotlight to her own ends. Yet, she also refused to pay the price of being in said spotlight – which entailed less than flattering media coverage of her life and times.

The exact same thing is seen here with activists of varying stripe like Ms. Holliday; I've experienced it firsthand in my tussles with Ms. Feminista Jones, to name just a few: ladies who feel that the media is their personal sounding board and bullhorn, that the public square is their personal stage and amphitheatre, one in which they simply don't have to deal with, or even engage, those who dare to take a differing point of view to that which they have presented. If ignoring/blocking you doesn't work, they take to trying to shame you, and if that doesn't work, out comes silly and ridiculous charges of "stalking" and the like. These ladies conveniently leave out the fact that *they were the ones who chose to make themselves public figures*, and, well, there are long established rules for such an undertaking – *you take all comers.* You can't be strong and independent and brazenly making a statement and striking a blow for all (BBW/"alt") women everywhere on the one hand, and flop all over the fainting couch when the heat is on in reaction to what you've said or done, on the other. Acting in such a manner doesn't acquit feminists well and in fact does more to support the view among many in the Manosphere itself, that a substantial number of women do indeed behave like children, not fully formed adults.

More Ironies Abound

Yet another ironic point in all of this, was something that I noted in my previous piece on Ms. Holliday and the larger, pardon the pun, issue she drew attention to: constrictive or rigid standards of attractiveness. As I pointed out to CNN's Ms. Lisa Respers-France a week ago, while she and other Black women seem hellbent on "challenging" attractiveness standards **FOR THEM**, they don't seem all that bothered by the fact People magazine hasn't had a Black or other man of color "Sexiest Man Alive!" in nearly two decades, and hasn't had a short-statured one in 25 years – as I make clear in an unpublished comment I left over on Clutch's previous Tess Holliday discussion:

> "Hello ladies,
>
> The problem I'm having with this discussion is the fact that very often, the very women who bemoan not being held up as a standard of beauty in society often will have no qualms in the least with checking only for the most conventionally attractive of men(!). I've discussed this in more detail in my column today:
>
> Size Matters: How Tess Holliday Can Usher In A Larger Discussion About Standards Of Attractiveness http://www.avoiceformen.com/wo…
>
> For example: using People magazine's "Sexiest Man Alive!" cover issues, I took a look at the past three decades' worth of such men; the results?
>
> 1. 15 of the 25 men selected/voted were 6′ tall and above (vs. only 15% of the adult American male population being that height)
>
> 2. Four of the men selected made the Sexiest Man Alive! cover, twice (Brad Pitt, George Clooney, Richard Gere and Johnny Depp)
>
> 3. ALL of the men selected were in phenomenal shape – no "teddy bears" like Jonah Hill or John Goodman

> 4. Only ONE man of color has EVER made the list in THIRTY YEARS – Denzel Washington, in 1996 – and there hasn't been a man of color to do so since
>
> 5. Only ONE short man has made the list – Tom Cruise, and that was 25 years ago(!).
>
> A few weeks back, Clutch magazine covered remarks made by Mr. Eddie Huang and how he was savaged by Black feminists for daring to state the obvious – that out on the open mating market, Asian men are very similar to Black women in that both are seen as less desirable when compared to other demographic groups. People's "Sexiest Man Alive!" list corroborates all that he's said on the male side of things, because no Asian males have ever made the cut.
>
> In my view, so long as women, in this case Black, are either unable or unwilling to take a long, hard look at their own attractiveness standards when it comes to (Black) men, nothing will really, truly, ever change. And worse, it will only mark them out as entitled hypocrites.
>
> Mumia Obsidian Ali,
>
> A Voice For Men"

Hmmm.

Where The Brothas Aren't

Finally, going back now to Ms. Holliday's "Black men like me" remarks – I knew it wouldn't be long before someone trotted out the bugbear known as "street harassment" and connected it to the infamous video made by outrage-outfit Hollaback! NYC last fall; I've treated that particular issue in some detail, as have my good friend and colleague Mr. Rom Wills, so I won't belabor any of that.

What I do want to say this time around however, is to again note the delicious irony of the social justice warriors here – how they're so quick to speak **FOR** Black men, especially of the variety that makeup the demographics of places like Red Hook, Brooklyn, instead of actually talking **TO** them. It's why I became a citizen journo in the first place, because it became clear to me that Black men like me – working class, blue collar and salt of the earth – *were never going to get a place at the media table to tell our stories and give our take on the issues of the day if we didn't represent for ourselves.* More than five years on from making that fateful decision, it's good to see that I continue to be vindicated.

Neither Jezebel, the Root, Clutch or the Guardian, has saw it fit to talk to any Black men about Ms. Holliday's remarks, one way or the other – this, in a age where we are supposed to be about listening to the voices of "others". Hmm.

My personal experience of the so-called SJW crowd has been anything but positive – they seem so self-absorbed in their self-righteous crusades and lecturing of others as to how the world should work, that on the off-chance they actually come across someone like me – you know, who can actually write, think and express himself well beyond the grunts and snorts that are imputed to me and mine – I'm met with what AVfM colleague and social media director Ms. Janet Bloomfield has term "stunned silence". Indeed, we kind of have a running inside joke and bet as to what it will finally take for the SJWs of the world to finally take notice of the "poor little people" like yours truly for a change. And since it has become clear to me that they will never actually sit down with guys like me, I've decided to give Black men like me a voice – hence the recent launching of my YouTube channel featuring, among other things, my daily podcasts, to be coupled very soon with video documentary content depicting everyday Black men speaking in their own voices.

I can just picture all the pearls that will be clutched, right now.

As for Ms Holliday, as the Guardian article makes poignantly clear, she is far from a natural public relations expert and has feet of clay with the best of them. Perhaps this episode will give her a lot to think about before she goes back out into the spotlight to tout her "cause" before the world.

One, can hope…

Recommended reading: Watchout For The Big Girl(TM): Real Rap Mating Info/Advice For The Larger Ladies

Don't forget to checkout Obsidian Radio on YouTube – new podcasts daily! Here's the latest: Concluding Thoughts (For Now) On Tess Holliday, "BBW Supermodel" & My AVFM Article

Willow Domestic Violence Center: Beginning the path to healthy change

Juan D'Anconia · 12 June 2015 · Archived copy · Original

I was initially surprised that the police offered to remove me from my home when my wife became violent toward me. They said that my children would have to remain with the perpetrator. When I asked what would happen if I were the perpetrator, they said that I would then be removed and my children would remain in the home with the victim! Heads you win! Tails I lose!

I went to the probate office of the county court where a wonderful female officer listened to me talk about my problems and helped me fill out a petition for an order of protection against my wife. The woman never told me that I would be treated differently because I was a man. The topic never came up. She was patient as I tried to get the words out.

While she was working on my case, she asked me to sit in a very large waiting room. I looked around and saw women who were filing orders of protection. I was the only man. I felt no shame. I felt pride about being strong enough to protect myself and my children.

I noticed a small room containing an office within the big waiting room. In it were a few women typing at their computer keyboards and answering phones. After a few minutes, a young woman from that small office approached me. She extended her hand and said, “I am here to help you.”

She immediately apologized for the name of her organization, Alternatives for Battered Women (ABW), saying that she and others were trying to get the name changed to properly reflect their clientele which includes men and women. She helped me that day. She sat next to me in court when I was in front of the judge. The order was granted.

Weeks later, I called ABW, saying that I wanted to learn more about their organization, and perhaps volunteer. I met with several of their representatives. First, I praised the woman who helped me in court. At the meeting, they told me that they were going to change their name and asked for my help. They told me that a large fraction of their clientele is male and lives in the suburbs, contrary to the common notion that domestic violence victims suffer at the hands of inner-city deadbeat dads.

I told them the story about the police who wanted to remove me from my home. They said that should have never happened. I told them that they might consider messaging and training for local law enforcement in order to emphasize that domestic violence is usually mutual and when it is unilateral it is twice as likely that the woman is the primary aggressor. I left the meeting with respect for the organization and optimism that their new name would acknowledge the full scope of interpersonal violence.

Ladies and gentleman, please welcome “Willow Domestic Violence Center,” one of a small but growing number of Domestic Violence shelters in the United States that openly serves both men and women:

http://willowcenterny.org/

“Domestic violence knows no boundaries. It affects women and men of all ages, income levels, cultures, religions, races, and sexual orientation—in cities, suburbs, and rural areas.

While the name Alternatives for Battered Women served a specific and important purpose to bring attention to this hidden crime – our mission and our services have evolved.

Everyone has the right to be safe.

Domestic violence is not only physical

Domestic violence is the power and control of one person over another that can be physical, psychological,

emotional, verbal, sexual, and/or financial abuse.

We are here for you.

Women, men and their dependent children who are victims of physical, verbal, psychological, sexual, economic, or threatened abuse by the person with whom they live or have lived in the past are candidates for shelter.”/

Congratulate Willow on their new name (info@WillowCenterNY.org). Praise them as being pioneers. Donate to them to show your support.

Let’s hope that other IPV organizations follow suit.

On men, women and victims

Paul Elam · 13 June 2015 · Archived copy · Original

There is a part of me that sparks a gag reflex when I think about writing dating advice claptrap. And while I am still not going to sink into such pablum, some responses to a meme I recently made reminded me of a theme I have seen echoed through parts of what some would call the manosphere for years.

The best explanation would be to show you the meme I placed on facebook, highlighting one of the early comments to it:

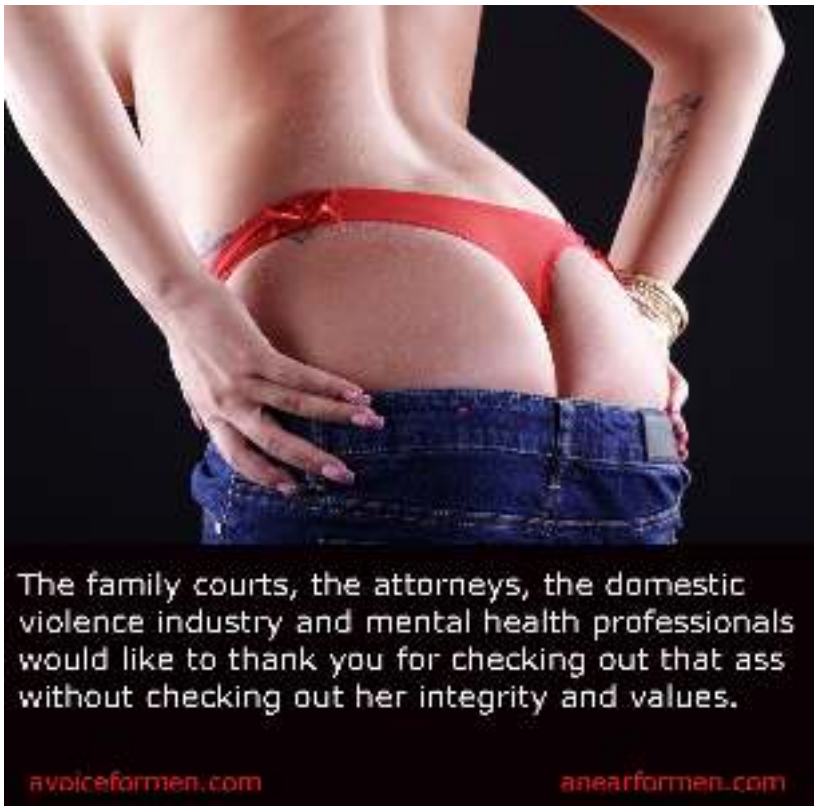

And now the comment:

> **Too bad women have the uncanny ability to completely fake everything about them until they are married. But I like your point.**
>
> **Like · Reply · 14 ·**

I have heard and seen this sentiment many, many times before. It is, with all respect to the man commenting, what I consider to be a copout on personal accountability.

Before anyone rages, I get it. Women (and men) tend to enter relationships careful to always have their best foot forward. In the honeymoon phase of a new relationship, what you see is almost never what you really get.

I know too that many personality disordered women have especially honed skills at “fooling” their target into thinking they are something they are not. They have refined expertise in figuring out what makes you tick and indeed an uncanny ability to project precisely what they know you want to see and hear.

They are the master of the Love Bomb and will pile on adulation and admiration from the earliest moments in the relationship, almost smothering you in unconditional approval.

So, it is easy to nod my head in agreement with the well-meaning commenter who apparently feels like he is at the mercy of women with ill-intents because he has no way of knowing better.

It is also even easier to not nod my head in agreement because I pretty much think all this is bullshit. It is a copout designed for men to absolve themselves of their responsibilities when choosing women with which they will be vulnerable.

With some rare exceptions, men can screen out high-conflict, high-maintenance, high-frustration and high-danger women with a relatively small amount of consciousness and the willingness to accept responsibility for their own choices.

For some men that means taking a rather bitter dose of medicine in the form of the truth.

One, if you are sucked in by anyone in life saying all the right things at all the right times, you are what carnies call a “mark.” That is the carnival crowd’s term of endearment for a sucker who is just begging to part with his money.

On the heels of that is the reality that what people say is generally meaningless in assessing them as a human being. Sure, some crazies out there can’t talk for more than 30 seconds without revealing a bunting of crimson flags on full display.

Most women who turn out to be bad choices are somewhat more subtle, at least till you have an opportunity to see how they operate when stressed or disappointed.

And there’s the rub. People almost never show you who they are with words. They do it with actions. If you are like so, so many men and you are just listening for the right words and getting all tingly when you hear them, then you are the one with the problem.

I have long suggested that men pick a point early in a relationship to issue a firm NO to something relatively inconsequential that she wants, and then to watch her reaction like it was the most important psychodrama in your life. That is not a stretch because it actually could be. Add a few more years, a few more noes and a lawyer and you have 100% assurance of being in a living hell.

If her reaction is an immature level of disappointment; if she becomes cold and aloof, withholds sex and affection; if she responds with that ubiquitous female “fine” in a tone that promises retribution for not getting her way, then she is *showing* you everything you need to know.

One step further toward her after a demonstration like that and you have just elected to become the architect of your own misery. Telling yourself you had no way of knowing is a bit of self-delusion most men cannot afford in the long run, though there are millions of men every day who do just that – writing checks with their desire for love and sex which their bodies ultimately cannot cash.

You don’t even need to create a test scenario to find out. Modifying behavior completely, even in the do-good early days of relationship infatuation, is nearly impossible. There are tells in your line of vision at all times.

Does she shower you with buckets of, “You’re the most remarkable man I have ever met,” on the third date? That is not a sign that you have stumbled on Ms. Right. That is a sign that you are walking into a minefield and you need to quickly backtrack out of it.

Is she putting you up as some sort of savior for her physical or emotional life, before she knows how you take your coffee or how you like your eggs cooked? If that is the case, and you are buying it, you might want to consider that the only thing in you gullible enough to fall for it is your ego.

Healthy men don’t just not need a pedestal to stand on, they avoid standing on pedestals like the plague. And they cast a very, very wary eye at anyone who tries to elevate them to that level after spending a collective 8 hours or so getting to know them.

Here’s the deal, guys. Crazy women are NOT that skilled at hiding their crazy. Anyone actually looking for it can see it. In almost all cases it is only hidden from men who refuse to quit wearing blinders. That is the real, and I wager only problem here.

You may point out, and quite correctly, that it is easier to suck in a man who has very damaging and unresolved family of origin issues. It is indeed easier with men who have those problems. They were trained to seek abuse, and they are good at it. Crazy women, the destructive, high-conflict variety, have a great deal of cold empathy and have an expansive set of tools with which to manipulate and control their mark. If the mark has family issues, it paints a bigger target on his back.

The answer to it is just the same as it is for anyone else. Stay out of relationships till you are conscious of how you are manipulated and controlled. Family of origin issues can be very tough and time consuming to fully process, but it does not stop you from taking appropriate action when it is called for. As they say, “Fake it till you make it,” and, “If you bring your mind, your ass will follow.”

Feminism has brought us 50 years of women digging a chasm between themselves and men. Their path is one of mistrust, distance and separatism (except from men’s wallets and the occasional desire for proxy violence). It is an ideology not of healthy bonding between men and women, but rather it is a poisoning of the ground.

Men who believe they are hapless victims of evil women, but who make no effort to screen them out based on character or values, are following right into the feminist mindset of a hostile-dependent relationship with the enemy.

It is the worst model for male-female relations in human history and it thrives because it only demands a victim mentality, fertilized with a lack of agency and accountability.

Is this an endorsement for marriage to “the right woman”? No. Refusing to participate in marriage is wise because it reduces the chances that the state will wind up governing your life, and it removes the temptation for women to play that trump card, no matter how carefully screened, should the opportunity arise.

It still remains that human beings are a pair-bonding species. Marriage or not, most people choose not to fly solo. With that in mind, every human individual has a choice about who they are with. In short, there are no victims, only volunteers.

The more men that understand that the fewer men will end up searching pathetically for help that is most likely not there.

Has Time Magazine libelled AVFM?

Luigi Logan (aka Fidelbogen) · 13 June 2015 · Archived copy · Original

Has Time Magazine libelled AVFM?

Recently (May 22, 2015), I posted an article on A Voice for Men. If you have not read this article I recommend that you do so, since it will furnish the necessary back story for the present discussion:

Ramping up the dirty tactics against pro-male activism

My purpose in writing was twofold. First, I wanted to put the journalistic behavior of Time magazine under a microscope. Second, I wanted to provide an object lesson that would be relevant to upcoming stages in the non-feminist political struggle.

While giving the article a post-publication lookover, I became aware of a glaring nuance which had oddly escaped my notice when I first composed the material. To explain what I'm talking about, I must share a passage from a Time article which I quoted originally in my own article:

"This isn't the first time that the victim of the impersonation, Caitlin Roper, had been targeted with fake accounts. She's also been attacked by men's rights groups, including A Voice For Men, for her political and philosophical views. However, it is not clear whether any of them were behind Tuesday's incident."

The present point of interest lies in a comparison of the paragraph's first two sentences. The issue is, in a word, flagrant. I am bloody thick to have missed it the first time around, and were it physically possible to kick myself in the back of the head, I'd be doing so this very minute.

Make careful note of the transition between the first sentence and the second sentence. The first sentence informs us that it wasn't the first time Caitlin Roper had been targeted with fake accounts.

Now, skip ahead to the second sentence. It says, verbatim: "She's also been attacked by men's rights groups, **including A Voice for Men…**". (The boldface emphasis is my own.)

The carryover is ambiguous, because the second sentence could be interpreted to say that the entities in question had "attacked" Caitlin Roper specifically by using fake profiles, as in the first sentence. But ambiguous or not, there is arguably an arc of meaning here, and I would have to call it a strong connection. The phrase "she's also been attacked" (in the second sentence) points back very naturally to "this isn't the first time" (in the first sentence), as to an antecedent. They establish a paralellism, and seem to entail each other.

At any rate, owing to lack of clarity, an imputation has been planted in the reader's mind — although we might call it an "imputation with plausible deniability". The imputation is, that AVfM has "attacked" Caitlin Roper by use of a fake Twitter account.

The bare possibility that such an imputation was made, even inadvertently, is no light matter. In my opinion, it raises the stakes — both for Time magazine and for the author, Kia Kokalitcheva.

Accordingly, I shall pronounce the question one more time, in the clearest possible English, so that none will mistake my meaning:

Do Time magazine or Kia Kokalitcheva mean to imply, that AVfM has attacked Caitlin Roper by use of a fake Twitter account?

I think that Time magazine owes us a clarification and/or correction here — and likely an apology too. I would say that the buck stops with the editorial team, since they're the ones who let this pass on their watch.

I think the best plan would be to post the needful statement online, and to inform the publishers of AVFM when this has been done. AVFM contact information can be found here:

Contact Us

In conclusion, I would like this to stand as an object lesson: that it is wrong to use underhanded tricks against non-feminist people, or against non-feminist communities in general.

I would ask all concerned parties to spread this article through Twitter, Facebook, and any other form of online media. When using Twitter, it good to include @TimeMagazine along with any hashtags you deem applicable.

Self-respect isn't earned, it's taken

Paul Elam · 13 June 2015 · Archived copy · Original

There is a crisis of self-respect for men in this culture. It also appears anything but coincidence that the men who fail to respect themselves live in a culture where the respect of men in general is at an all-time low.

It is easy to turn the evidence for this into a redundant diatribe, but the facts on the ground are just too compelling to gloss over. Our returning combat vets are dying more from the neglect of the government who sent them into harm's way than they are from enemy action. Our overall treatment of them would be a national disgrace if enough people respected or even gave a damn about men. Fact is, they don't.

We have been watching the wholesale demonization of men on college campuses for years now. It is open season on men and their civil liberties in academe, even as the culture yawns in response to each life being destroyed in the name of ideology.

Loving fathers enter our family court system; a system that makes them the default demon, estranges them from their children and saddles them with the financial support of the very person using that corrupt system to destroy them.

Again, from society: Shrug. Whatevs.

The media continues its onslaught of lies about everything male in news and opinion, all of it sandwiched between advertising that paints men as feckless incompetents who could not buy a new Chevrolet or take two Tylenol for a headache without a woman's guidance.

There is more, much, much more; a mental health industry that actually considers the destruction of men to be good therapy, especially family therapists whose method is to encourage men to live with and tolerate all manner of abuse.

Men who are seeking to improve their self-esteem often pay to have it further damaged by the sick ideologues that permeate the "helping" professions.

It is particularly fortuitous then, that “self-esteem” is largely a joke. It is nothing more than an elusive butterfly, concocted by self-help hucksters and hacks in order to keep people engaged in their services. If they can keep you chasing the promise of something that does not exist in any measurable way they can keep you paying them to find it.

That is the only reason you hear terms like “self-esteem” from mental health professionals, and why you never hear the term “self-respect.”

Self-esteem is how you feel about yourself, which is subject to change at any moment in any person under any number of varying circumstances. It is impossible to measure or quantify which means in many ways that it is an utterly worthless goal unless you are in the business of selling dreams.

Self-respect, on the other hand, is about how you treat yourself and what kind of treatment you will tolerate from others. It is clearly and unmistakably measurable. And more importantly, it is completely attainable regardless of outside influences.

Anyone can clearly see and measure how they are treating themselves and what sort of treatment they tolerate from others. In short, people know when they are being crapped on, and when they are enabling it. Failing to act on that in a self-respectful way falls squarely in the lap of the individual.

Rather than being a disadvantage, that is the trump card in your hand if you are determined to play it. Self-respect is about *your* behaviors. It is about *your* choices, and I would wager to say that handing that over to the care of anyone but yourself is one of the poorest choices you can ever make. That does add a degree of difficulty because it puts the responsibility in your lap to get it done. But of course that is true of everything else in life.

That truth leads to an unassailable fact. You can instinctively handle most anything life throws at you if you respect yourself enough to keep your own best interests at the forefront.

In fact, I think it more than fair to say that you could take the average man, put him through a gender studies program, send him through a nightmare marriage with a personality disordered basilisk, take his children and his assets in the divorce and drive his own family and friends to blame him for the entire mess, and his self-respect would still be within relatively easy reach.

If he has the spine to take it.

Having that spine, too, is simply a matter of his choice, far removed from his life circumstances.

Spine is not bestowed or gifted from others. It is not something you earn by graduating from man school. It cannot be located and delivered by a friend, a therapist or clergy. Spine is taken, without compunction or apology, and without hesitation. There is not a man on earth who can’t do it, there are just too many who won’t.

It should be clarified here that calling on people to find their spine is not a thinly veiled euphemism for “man up.” Far from it. Women need spine, too. All humans do. It is undeniably a must in human mental health for all people to have boundaries; to have limits on how they are treated. Not having a spine does not make you less of a man, but it does make you less human and less healthy.

Once a man takes what belongs to him, namely his own spine, the battle is more than half over. Self-respect is a learned behavior. You can learn how to practice self-respect and with practice you only get better, but if you don’t go into it with an upright spine you are wasting your time.

A little secret, if you actually do have a good grip on your own spine, your need for someone to show you how to grow and maintain your self-respect will quickly lessen. And your need for useless ideas like self-esteem will simply vanish.

I am not trying to oversimplify. Much of this requires a form of courage most men have had pounded out of them. This is especially true for men who have been taught to disrespect themselves — either from their families or other significant relationships stretching through the span of their lives. Add to that the way society often treats men and

you end up with a lack of self-respect in men on a cultural level.

It is still your choice. And it will happen for any man who is willing to turn his back on every situation in life that demeans him. If that means kicking a crazy woman to the curb, then he simply (if not easily) has to choose his self-respect over his fear of loss and/or rejection. He has to let his spine call the shots, and then spine up and take on whatever emotions result from that. When the grief is over, the spine will be stronger, and its value much more appreciated.

For some it may involve rejecting the abusive treatment of a dysfunctional parent or even a dysfunctional child, and rejecting any notion of guilt that goes with it.

Understanding the value of that can be as simple as facing the fact that as a man without self-respect your capacity as a romantic partner, family member, father or son may be far less beneficial to anyone than you mistakenly imagine it to be.

And if we really want to take it into the pain zone, your value to yourself can only be diminished by a lack of self-respect.

Advice is cheap, and easy to give. Nonetheless I am going to offer some here for those who want it.

Your self-respect belongs to you. Take it. You don't need permission or approval and if you are waiting for either of those things you are missing the point. Take it! Wrest it from the hands on anyone else trying to hold it like they were a thief. Rip if from their grip and dare them to try to take it back.

If they try, get them out of your life and don't let them back in till they can pull their head out of their ass and recognize your agency and your humanity.

If you won't do that, get used to a very sorry lot in life, and living with the knowledge that you have chosen your own misery. I know, this is closing on a cold note.

This website is dedicated to the idea that the truth often has a chilly edge.

The historical role of gynocentrism in societal collapse

August Løvenskiolds & Peter Wright · 14 June 2015 · Archived copy · Original

MGTOW YouTube producer Turd Flinging Monkey (TFM) recently talked about his theory of how historical patriarchies (real ones, not the faux versions feminists are forever whining about) interact with gynocentrism to produce cycles of societal growth and collapse. The theory, referred to as the *traditionalism cycle*, has appeared in major civilizations. The traditionalism cycle goes something like this:

1. **Patriarchal traditionalism →**
2. **Gynocentric traditionalism →**
3. **Progressive gynocentrism →**
4. **Societal collapse →**
5. **Return to step 1 above.**

Here's the video that describes this in more detail.

https://www.youtube.com/watch?v=vKySNyUWxDA

The "traditionalism theory" is both descriptive of observed historical patterns and makes falsifiable predictions about how wealthy societies will break down over time if they fail to control gynocentric resource demands.

The theory is a reasonable one; societies start with patriarchs (father-elders) as the controlling class, then move through traditional and progressive forms of gynocentrism before collapsing under their own weight – the inability of resource production to keep up with the unchecked demands of an increasingly indolent yet powerful populace. The theory says that gynocentrism escalates with the advent of abundance if abundance exists in a given culture.

What we appreciate about TFM's exposition of his theory is that he did some detailed historical research to back it up – something sorely lacking in the discussion of the roots of gynocentrism. Instead of real research we often see pull-it-out-of-your-ass histories or dismissive appeals to biology – "it's all in the genes."

The irony that "Turd Flinging Monkey" did NOT pull it out of his ass is not lost on us.

The pull-it-out-of-your-ass kind of history is based on half-guesses, ideology and assumptions with little to no evidence – except perhaps references to items like Lysistrata, a play; Helen of Troy, a myth; The "Rule of Thumb" law authorizing standards of domestic violence (which even feminists admit is a complete fabrication), religious tales, fairy tales, and other fantasy sources – i.e. to assume myths and fables mirror real life has marginal utility at best and is often times just crap: have you ever seen a centaur?

Surely the classical depictions of centaurs must have mirrored real creatures and behaviors or they wouldn't have mentioned it?! Any thinking person will recognize the problem; relying on ancient mythologies is akin to having future zoologists base the history of equine evolution on episodes of My Little Pony: Friendship is Magic.

Mythology's chief value is in metaphor: when the goddess Ishtar's love interest Gilgamesh spurns her, she threatens to unleash zombies unless her father punishes Gilgamesh for his impudence. The metaphors seem to boil out of this, the oldest of human stories:

- Women exercise covert, rather than overt, power.
- Spurned women will unleash their fury on the men who spurned them, as well as others.
- Fathers will side with angry, abusive daughters over innocent men.
- Women in power will give power to the dangerous and unproductive.
- Zombies are real!

Some of those metaphors are useful; some not so much.

The same goes for reductive biological explanations. Aside from the laziness of such approaches, the error in over-emphasizing biology is that biology is a product of environmental pressures that can, and do, change over time. Where you see biology you will *always* see a facilitating environment shaping it. Changes in environmental conditions (like over-population and resource depletion) could eliminate the biological "need" for gynocentrism entirely – wombs lose value when reducing the population is the only viable survival option for a species.

Fortunately, TFM breaks with the catalogue of errors and is trying to keep his analysis fact-based and real.

With that said there are some major, unspoken nuances that should be added to the conversation. The first is that there are degrees of gynocentric culture in both its traditional and progressive forms. Gynocentric societies are not cookie-cutter one-size-fits-all. Like hurricane categories with wind strengths of one to five, gynocentric culture can be imagined in a similar way – as differing in reach and packing winds anywhere from dangerous to destructive to catastrophic.

Like hurricanes, which become more intense depending on a confluence of atmospheric pressure, temperature, humidity, and wind direction, likewise the intensity of a given gynocentric culture rests on multiple factors. TFM has named one of them in his video: *abundance*.

Abundance is a good start, one that, in isolation from other factors, can definitely lead to a (lets call it) 'category one' gynocentric culture. But as we add more contributing factors the gynocentrism gets more pervasive and more destructive – factors like

- male to female population ratio,
- aristocratic conventions influencing the masses,
- communication technologies,
- reproductive technologies,
- military campaigns,
- foreign threats,
- the strength and structure of cultural narratives perpetuating the sentiment,
- and so on.

As these and many other factors converge the strength of gynocentric culture grows potentially up to a 'category five' such as was born in the Middle Ages with the mother of all gynocentric cultures that has spanned over 800 yrs and been exported from Europe to the rest of the world.

Ours.

We don't intend to give an exhaustive reply here but will end with a general comment about our present culture. At this point the gynocentric culture birthed in medieval Europe is unprecedented in the long path of history – it was only there, and then, that the combination of romantic chivalry and courtly love was born, along with a bunch of other contributing factors that made *this* gynocentric revolution the mother of them all. But there's no doubt there have occurred smaller, less intense manifestations of gynocentric culture throughout history along the lines TFM suggests.

Recognizing gynocentrism and how it hurts men, families and society is critical to the process of limiting and perhaps undoing the toll that it takes on everyone.

A version of this essay first appeared on gynocentrism.com.

Transcending the matriarchy

Stephen Jarosek (aka Codebuster) · 15 June 2015 · Archived copy · Original

Peter Wright's article Don't just do something, SIT THERE[1] is nicely timed, because the question of being, all-too-often identified with crystal gazers, Mother-Gaia worshippers and astrologists, now has some science behind it to give it cred.

Two threads of research are now converging into a more compelling interpretation for the cognitive sciences:

- Neural plasticity[2] and the role of experience in wiring the brain;
- DNA entanglement (nonlocality).

These are important developments, because the info-tech narrative that depicts the brain as a computer and DNA as analogous to computer software is not how things work in nature. By factoring in neural plasticity and DNA entanglement, however, we have a radically different way of interpreting life processes.

Sol Luckman[3] provides one tidy, if gimmicky, little summary of how our understanding of the workings of DNA has changed over the years. And experimental evidence suggesting DNA entanglement has been around for a while, for example, in the work of Pizzi et al (2004)[4].

[We should note that current narratives in neural plasticity and DNA entanglement are still in their infancy, and taken literally, they do not always concur with this author's own interpretations. Gimmicks, like the Mother-Gaia narrative, are irritatingly persistent and refuse to die… hopefully, introducing these ideas into the manosphere will expand the narrative. Men have always played a fundamental role at the cutting edge of science, maybe we can prove that this remains unchanged]

We can now take being, as described in Peter's article, more seriously. The question of being is not new, of course. It is often raised in different contexts across different cultures. Some of our own greatest philosophers have tackled the phenomenology of being at various times, and they've even given it fancy, proper names, like Dasein. But the life-science informing them was inconsistent with the way things worked in nature. Those of us with our ears to the ground, though, sense that there is now some change afoot.

Factoring in these most recent developments, the essential point about being is that every organism has to learn how to be. It has to experience its world in order to be able to interpret it and respond effectively within its ecosystem. This applies to all living organisms, including the neurons and cells that constitute your brain and body.

The principles of consciousness are simple… they have to be… even though they have not been clearly articulated in the mainstream. No human intervention is required to make consciousness. Consciousness happens all by itself, it's been that way before humans even existed, and it will continue to be that way after we've long gone. By way of analogy, Isaac Newton's laws of physics are also simple, because they have to be, and we can bear witness to these laws in the technologies of our time. In order to accomplish something as compelling for a science of being (life, consciousness) as what Newton provided for physics, we need to establish a couple of assumptions (axioms) first:

- The process of consciousness starts from the moment of conception;

- Experience begins at the moment of conception, such that the neuroplastic brain begins wiring itself up at the moment of conception (there is no genetic blueprint that maps the brain's functional specializations);

- Nonlocality is crucial to explaining the binding problem. It explains how neurons (and other body cells) are entangled into a unity in a manner that is analogous to how people within a city are "entangled" through telecommunications and media.

The modern entangled city, from the perspective of systems theory, is a powerful metaphor for the binding problem. Telecommunications, in effect, simulates the binding problem by connecting everyone into a shared understanding of how to be that is instantaneous (well, almost). Every person is a neuron within a city-brain wiring

itself up with cultural experience. And just as humans come in two forms, male and female, so too, the stuff between our ears comes in two forms… neurons and glia. And what might be the mechanism that "binds" neurons/glia? DNA entanglement would seem to be a good place to start looking.

Once we accept nonlocality as the all-pervasive given, the basic processes, based in semiotic theory, make perfect, easy sense (just briefly, semiotic theory relates to the fundamental properties of thought processes for all living entities – motivation, association and habituation). It all revolves around knowing how to be. These semiotic principles apply to all critters, including single cells and neurons. But nonlocality (entanglement, the binding problem) must be assumed to be essential to making it all work… if we can stomach this as an axiomatic given, then all the complexities of consciousness fall out into a much simpler, more logical framework.

WHAT THIS MEANS FOR THE MYTH OF PATRIARCHAL OPPRESSION

It is now well established that, by far, most of a human brain's wiring (its functional specializations) is accomplished within only the first few years of life. These are the years spent under the care of the primary nurturer. It is the primary nurturer, usually the mother, who first defines the things that matter… the things that first wire brains, to set the foundations for all that comes later. Momma knows what she wants her little man to be, and she knows what entitlements her little girl deserves. And whether or not she knows what she is doing (many don't), she plays a direct role in how her dependents read her cues and how they grow up knowing what their place in society is to be. Children first learn how to be from their primary nurturer. It's not rocket science to realize that The Matriarchy establishes the foundations in young minds upon which "The Patriarchy" (whatever feminists imagine that to be) is built.

Taken individually, The Matriarchy wields far greater power than The Patriarchy ever could. There is no such thing as a patriarchy that magically materializes on its own, from a vacuum, independently of The Matriarchy that nurtures and raises it, to then go on to oppress womankind.

Our interpretation provides a very different mechanism for cultural and behavioural inheritance. Of course genes and DNA remain important to all life processes, but the traditional reason for their importance, based in the genocentric paradigm, needs to be dispensed with. Cultural and behavioural inheritance is more likely to proceed along the following lines:

1) Children first learn from their primary nurturer the things that matter. For most children, this is likely to be the mother;

2) Based on the training and rewards that most children receive first from their mothers, boys become men who do women's bidding, while girls become women who, feminist indoctrination notwithstanding, prioritize the raising of children;

3) As children grow into adolescence, the secondary nurturer, mostly the father, also begins to play an important role. For most boys in western culture, the father becomes a role model. In other cultures, at an appropriate time marked as "coming of age," the boys' fathers often remove them from the community and its matriarchal influences, to subject them to initiation rituals that inculcate into them the responsibilities of manhood. For most girls generally, the mother obviously continues to play a crucial role as a role model, but the father also plays an important role that will impact on what she will look for in men;

4) From a broader cultural-evolutionary perspective, how might we best describe the patriarchal role of men? If the matriarchal role of women is to define the things that matter (that we relate ultimately to cultural norms), then the role of men is to redefine and discover new things that matter… these are matters of transcendence, identity, self-reliance and purpose. When feminists assert the matriarchal role to be the more spiritual, as usual, they have no idea what they are talking about;

5) At this point we can begin to understand the source of hypergamy, and why women, so long as they have not been indoctrinated by feminism, were traditionally inclined to look to men as objects of respectability… they

wanted to look up to men, they wanted men to initiate, to provide direction. Feminists detest this allocation of gender roles because they rationalize it as a patriarchal plot, a conspiracy to keep women down. They fail to understand that it is almost always the primary nurturer that sets the foundations for this kind of patriarchy narrative, both from the perspective of how she raises her children and the man she chooses to father them with (just to be clear for the knee-jerk crowd… no, we are not advocating for a return to "traditionalism");

6) Boys become men who provide, and girls become women who are provided for (or, in the current affirmative-action zeitgeist, they might work so long as it does not impact too adversely on quality of life). Boys become the actors who first learned from their primary nurturer the visceral rewards that come from being an actor. And girls become the acted-upon, and it was from their primary nurturer that they first learned to expect the entitlements that come from being an acted-upon;

7) Every individual's personality develops with their experiences within culture. Consistent with pragmatism, culture reaffirms in their mind the things that matter. Their personality becomes a manifestation of cultural personality. They acquire the same accent, the same priorities and motivations and the same fears and aversions that characterize the rest of their culture. Culture plays a central role in every man's and woman's knowing how to be;

8) Rinse, repeat… down on through the millennia, from mother and father to daughter and son.

This is how cultures evolve. Genes and DNA are especially important in biological processes, but they are least directly relevant to the mind-stuff. In this context, gynocentrism is pure mind-stuff… or to put it another way, nurture… the sex differences in behaviour are more accurately interpreted as coming from predispositions that impact on culture and not any kind of genetic blueprint. This explains culture's predisposition to unbridled gynocentrism. This is why the mother's role is not the trivial indulgence that feminists want to portray it to be.

IF MOMMA AIN'T HAPPY, AIN'T NOBODY HAPPY

Feminism's obedient attack-dogs, like Steve Shives[5] or Matt Binder,[6] believe that they have it all sewn up. They can be counted on to respond on cue with the matriarchal indoctrination that they had inculcated into them from their infancy. They know their correct place as white knights saving damsels in distress. Without question, they lay their coats over puddles so that the li'l ladies won't get their dainty feet wet. They have no idea of the matriarchal source that governs their blind obedience to their mistress. They don't remember back when they used to have their cute little noses rubbed into their poo on the carpet, and spanked so that they never do it again. They don't see that the principles that shape their behaviour and their reflexes are exactly the same principles that a lion tamer relies on to tame a lion that first learned obedience to humans as a cub.

We are not bashing mothers here, as dispensing discipline on infants and children is an imperfect science… but we should understand that it will often transition into child abuse. And we are not asking feminism's attack-dogs to defy Momma… but everyone does need to understand where their auto-reflexes to do Momma's bidding first come from. It's an automatic Pavlovian reflex, and not a rational, logical act. So much of what we take for granted – the stuff that disappears into "just the way things are" – has its origins in those first few years of life under matriarchal dominance. That's why child abuse, when Momma does it, so often passes under the radar. The matriarchal influence is so much a part of the neural wiring that we are unable to envisage what the world would be like in the absence of it. It's like a fish, used to spending its whole life in water, having no conception of what "out of water" would be like.

Neural plasticity in conjunction with lived experiences, not "genetic programming," is the key to understanding that what works in training dumb animals for circus acts also works in training dumb males as obedient lap-dogs for The Feminist Matriarchy, or as dumb providers who don't question the provided-fors that spend their money. Feminism's chumps retain no conscious memory of the indoctrination that provides the basis for their subconscious, reflexive motivations. And it's the man-up crowd that are the biggest babies, dedicated as they are to doing women's bidding, that are the least likely to question the basis for their reflexive, gynocentric impulses.

Before anyone can hope to transcend anything, they need to first transcend The Matriarchy.

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Bahar Mustafa's misandry: not as ironic as advertised

Jonathan Taylor · 15 June 2015 · Archived copy · Original

Sign the petition to remove Bahar Mustafa here.

[image]

I remember what it was like to work construction, back before my teaching days when I was trying to offset my college costs. A friend of mine named Daniel, whom I was working with at the time, prided himself on being a smartass.

One day he told me – with his classic mischievous grin – "Isn't it amazing how you can be a total ass to some people, and then simply say 'just kidding' and everything's ok? I mean, you can walk up to a guy and say 'Hey man, your girlfriend and I had a great time in bed yesterday…just kidding!' Or 'dude, I just want to let you know I've always thought you were an idiot…just kidding!'"

Of course, he was making fun of people who basically walk around verbally sucker punching people and then trying to excuse themselves from well-merited retaliation by saying "just kidding."
Something similar could be said of the "ironic misandry" (as feminist Amanda Hess at Slate puts it) of Bahar Mustafa. What is ironic misandry? According to Hess it is:

> a tongue-in-cheek form of discourse favored by the young feminist internet natives. You may have spied them on Twitter or Tumblr, working on their "KILL ALL MEN" cross-stitch or sipping from a mug labeled 'MALE TEARS.' Ironic misandrists say they're poking fun at long-standing stereotypes about militant feminist man-haters.

Feminist Amanda Hess is giving us this definition of "ironic" misandry because she is defending the statements of feminist Bahar Mustafa (pictured above), the recently-elected welfare and diversity officer for Goldsmith University's student union. To kick off a "diversity" event, Mustafa said on Facebook "if you're a man and/or white PLEASE DON'T COME. Don't worry lads we will give you and allies things to do" and posted the above picture of herself next to a picture of a cup that said "male tears."

Mustafa also had an "ironic" feminist tendency of tweeting with the hashtag #killallwhitemen.

We are supposed to believe it "ironic" that a feminist would do such a thing. I must confess, folks, I'm shocked – shocked I tell you – that a feminist would even consider it. If by "consider it" you mean "do it all the time. In case you've forgotten:

> The proportion of men must be reduced to and maintained at approximately 10% of the human race.

That quote comes from feminist professor Sally Gearhart in her article "The Future – If There Is One – Is Female." Quite "ironically," this violence-promoting quote was featured in a later book promoting nonviolence which was titled Reweaving the Web of Life: Feminism and Nonviolence (page 266, if you need it).
Another "ironic" quote:

> I think it's not a bad idea at all. If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males.

This one comes from Dr. Mary Daly, the professor who segregated and excluded males from her classroom (funny how much of a recurring theme that is lately). This was her response when asked what she thought of the above quote by Dr. Gearhart in an interview by EnlightenNext Magazine.

And isn't it "ironic" that the magazine is called EnglightenNext? Does Dr. Daly seem enlightened to you? She did to a lot of her colleagues.

These are just a sample of statements we have compiled on our compilation page "The Language of Misandry in Academia." We must ask: is it ironic to see such statements coming from feminists? I mean, it's not like they have acquired a reputation for that kind of thing, right?

Where else have we seen the "ironic" misandry of excluding men on the basis of sex? Oh yes – very recently, we saw the poster below at the University of Queensland, courtesy of the "ironic" feminists there:

[image]

Yes, the practice of excluding men here follows the same spirit as that of Bahar Mustafa. "Coincidentally," of course.

Here's another Ironic Feminist™ burning copies of Dr. Christina Hoff-Sommers's The War Against Boys:

[image]

More Ironic Feminism™ can be seen here, courtesy of the UCLA student group Bruin Feminists for Equality:

[image]

This is totally not sexist. In much the same way that it is not racist to walk around asking random black people not to steal.

The below brand of Ironic Feminism™ has been featured at over sixty colleges and universities during mandatory anti-rape orientation for first-year students (in some cases only males were required to attend these):

[image]

What a coincidence – Dr. Keith Edwards (the man above) is a feminist! Here is his article "Why Feminism is in my best interest as a man." How ironic that he would say that!

Did anyone truly find it ironic that feminists presumed the guilt of the men accused of rape during the 2006 Duke lacrosse rape hoax, the 2013 Ohio U rape hoax, and hundreds of others? Did anyone find it "ironic" that, after the UVA / Rolling Stone rape hoax unraveled, feminist Zerlina Maxwell wrote an article for The Washington Post saying that "no matter what" we should automatically believe rape accusers? Here it is:

[image]

Did anyone think it "unexpected" and "out of character" for feminist and mainstream media writer (The Guardian) Jessica Valenti, commenting on that same hoax, to tweet:

[image]

Did anyone seriously not see these kinds of things coming from a feminist? Did it hit anyone out of the blue? Was anyone never informed that feminists have an unfortunate tendency to behave in this way?

No, Amanda Hess – I'm afraid we have seen much "ironic" feminism around here. So much that we have become very well acquainted with it.

Ah, but I must add the disclaimer that no, not all feminists are like that. No, not all feminists are narrow-minded, sexist, humorless troglodytes. In much the same way that not all the grass is green and not all the sky is blue.

Here's what's ironic: today, many advocates of "diversity" in academia have transitioned from a spirit of moral indignation to unvarnished bigotry, justifying their corruption with the notion of "two wrongs make a right…but only when I'm the one doing it." They then rationalize their stranglehold over the conversation on equity and diversity by claiming continuity with a value system that they – more than simply abandoning – have betrayed.

Bahar Mustafa is such a person. And so are the many people that we catalog and call out on this platform.

Over twenty thousand people have signed a petition for Bahar Mustafa to be called to account. It is quite obvious that she lacks the proper fit for her position as welfare and diversity officer. I am not sure if even this many signatures will unseat her, but one thing we can credit this petition with doing is raising the public profile of Mustafa's bigotry.

So what's the takeaway? As I've said before, misandry in academia is not merely a collection of infrequent and disassociated anomalies arising from individuals uninfluenced by supportive or acquiescent peer groups. On the contrary, it is culturally pervasive in academia in a way that cannot be reasonably characterized as incidental or coincidental.

And as I said last time, it's long past time we start opposing it.

[Ed. note: this post originally appeared at A Voice for Male Students and is reprinted here with permission.]

Report: Man arrested for standing absolutely still in his own house

Sage Gerard (Victor Zen) · 15 June 2015 · Archived copy · Original

Emergency operators in Palm Beach County, Florida received an anonymous phone tip at 7:36 PM the previous evening by a "transitioning squirrelkin" alleging that Ernest Pollock, a 31 year old train conductor, assaulted her.

> I'm up in this tree across the street watching this creepy pervert through his window, and he was standing *erect—ERECT* for God's sakes—in the middle of his living room eating a big burrito and watching male power fantasies like he wasn't hurting anybody. His… his… rigidity in the face of images of rape and patriarchial norms triggered my PTSD from when I was in sixth grade—an—*and*-and—*an*—

The operators disconnected the call after struggling to address the caller, who instead of stating her name on request, started insisting that the operators use "pronouns" consisting of chirping noises. S.W.A.T. troops were dispatched a few hours later when 6 Twitter users claiming to know Ernest heard that he was planning to plant a bomb in a nearby McDonald's visible from his house. The Twitter users all had accounts less than a day old, but each user claimed that they were "afraid to come out uhntil (sic) now."

The "power fantasy" the caller observed Ernest watching was an episode of *Californication*, a scene of which is shown below outside of badly needed context (NSFW):

Residents in Ernest's quiet suburban neighborhood were deeply disturbed by the incident and his taste in television. During the raid, aspiring actress and neighbor Kimberly Lance yelled this to one of our correspondents on the scene over the sound of a K-9 unit improvising Pollock's circumcision:

> It's absolutely disgusting. How can we stop violence against women so long as men conspire to take advantage of women under the guidance of PUA scum like David Duchovny and his guild of rapists-in-training?

Kimberly is one of many members of the emerging End-it-All Party, which challenges local representatives to combat intimate partner violence. Their advocacy work includes mailing bloody roller pins to the wives of male Florida state senators inscribed with the words "*You have the power to stop him,"* and publicly chopping sausages with meat cleavers to the tune of Fugazi's *Suggestion*. Kimberly helped draft the party's mission statement, which included "writing new laws uhntil (sic) ignorance and hate are no longer perpetuated by masculine social constructs." Kimberly vowed on record to "take men like Ernest out from their homes so they can no longer hurt innocent bystanders expressing their American right to judge men standing around plotting to oppress women."

One End-it-All volunteer quips "If we stop men while they think the thoughts we think they think, then they can't act the way we are sure they'll act. Sexism is only going to stop when pussy gets proactive."

Ernest is now facing animal abuse charges for "bleeding excessively into the K-9 unit's eyes" and one count of disturbing the peace for "all the screaming."

Coming up next, Hillary Clinton gains strong early approval ratings for the 2016 race by informing the Florida constituency that "wives were the primary victims of dog attacks," and a Florida teenager discovers a morbidly obese woman wearing "furs, spy shit, and, like, five phones" hiding in a hedge outside of his father's house.

Anti-rape program cuts campus rape in half by teaching women to say “no,” but the sexual grievance industry says it’s “victim blaming”

Pierce Harlan · 15 June 2015 · Archived copy · Original

A study shows that a program designed to teach college women how to resist unwanted sex almost halved the risk of rape on three college campuses. Here’s how a news report described the program:

> The 12-hour resistance program, conducted in four sessions, taught women how to effectively assess the risk of sexual assault by men they knew, recognize the danger in coercive situations, get past emotional roadblocks to resist unwanted sexual behaviors and practice verbally resisting the behavior or actions. The program also spent two hours teaching self-defense strategies and included several hours bringing all the instruction together in a session on safe sex practices and effective communication about sex.

The overriding theme of the new program is to teach college women to just say “no.”

But that’s a big problem for the usual suspects. Kathleen Basile, a lead behavioral scientist in the division of violence prevention at the U.S. Centers for Disease Control and Prevention, said this: “The main problem with a preventive approach that is focused on potential victims of sexual assault is that it puts the responsibility for preventing the assault on the potential victim, and does not acknowledge the role that potential perpetrators and the larger community play.” Basile said that the most pervasive myth about sexual assault is that victims bear some of the blame because of how they dressed, what they drank or some other way they put themselves at risk. “Sexual violence is never a victim’s fault,” she said.

Here we go again.

In this new program, no one is “blaming” women for being raped, and no one is giving license to the sociopaths who rape. The new program is designed to help women protect themselves from sociopaths, but extremists in the sexual grievance industry would prefer to withhold that protection in order to conform to some radical feminist orthodoxy. If we took a poll, I would bet that the vast majority of Americans would agree the extremists’ position is loony.

Put aside the usual caterwauling about “victim blaming,” the new program is disturbing in one very important sense: since women are able to half the number of “rapes” by learning to say no, this suggests that significant numbers of college men are being held responsible for sexual misconduct even though their “victims” have reasonable alternatives to engaging in the sex act but don’t exercise them. These men are not overcoming their “victims” with force despite their protests. They are stopping when their “victims” tell them they don’t want to have sex. In other words, a lot of men are being held responsible for “rape” that isn’t really rape.

What they really need to teach young women, and young men, is about the regret asymmetry that separates young men and women when it comes to sex.

[Ed. note: This article originally appeared at COTWA and is reprinted here with permission.]

Feminist Martyrs – Sargon of Akkad

AVfM Video Source · 15 June 2015 · Archived copy · Original

Rebecca Watson joins the hate-fest on Nobel-laureate Tim Hunt. Sargon has the only answer any decent and intelligent person would have. Subscribe to his channel here.

Daddy’s hiding in the phone

AVfM Video Source · 15 June 2015 · Archived copy · Original

“This video is for the Fathers who have their hearts broken every single day. Keep fighting brothers, take your time healing and look after yourselves” — Messenger Rising (video author).

California assemblyman sponsors three new college related sexual assault bills

Michael Conzachi · 16 June 2015 · Archived copy · Original

California Assemblyman Das Williams, (D) Carpenteria, has authored and sponsored three bills touted as the "College Campus Sexual Assault Legislative Package, Assembly Bills, 967, 968, and 969. The proposals have received widespread support thus far in the legislature, and most likely will pass in the near future.

These proposals were touted in an article in Time Magazine http://time.com/3910602/campus-rape-sexual-assault-california-law/ which prominently portrays a picture of–you guessed it1 Mattress Girl Emma Sulkowicz, the now Columbia graduate who toted around a mattress in protest of Columbia not expelling her rapist. The only problem of course is that the rape never happened, and readers to this site are fully aware of that entire circus. Sulkowicz's mattress toting bordered on pathology yet she was an invited and honored special guest by the equally pathological Senator Kristen Gillibrand to the State of the Union Address.

In one brief dissent of logic and sanity of the Bill was a statement from Republican Assemblywoman Shannon Grove, one of the four lawmakers who voted against the bill.

"Those committing sexual assault within our college campuses should be prosecuted to the fullest extent of the law by our judicial system, not at a campus disciplinary proceeding. "College administrators should not be conducting criminal trials for serious crimes and our state legislature should not mandate punishments at these quasi- judicial hearings."

Duh! Haven't tons of advocates, college law professors, attorneys, law enforcement professionals and some journalists been saying the same thing? Hellllllloooo!!!!! Hey,,,,, politicians,,,,, is there anyone home upstairs???

Let's take a brief look at what these bills propose.

AB 967 – Requires college campuses to establish a minimum of a two year suspension up to expulsion if an individual is found guilty of a sexual offense. It also requires colleges to report and disclose adjudication outcomes for sexual assault offenses.

Notes: The Bill proposes the elimination of special status of a student in determination hearings, such as a member of an athletic team.

AB 968 – Requires the college academic transcripts to include a notation to indicate on a student's transcripts when the student is ineligible to reenroll due to a suspension or expulsion.

Notes: The Bill provides additional clarity to protect colleges from civil liability when denying re-enrollment, and does necessarily require a finding of guilt, just a suspension.

AB 969 – Clarifies existing law to allow community colleges to suspend or expel a student for conduct that threatened the safety of students or the public that occurs off campus. The bill would also require prospective students to disclose in any application process for any college, if they dismissed from a college for campus sexual assault. Colleges would be have to allow a prospective student a hearing before being enrolled, if they were previously dismissed from a college for a sexual assault.

Notes: The Bill proposal makes it mandatory for students to declare prior suspensions or expulsions including if they are currently in the adjudication process, prior to being allowed entry into the new college. This allows for the free flowing of information between colleges to determine eligibility to enroll and relieves the institution from civil liability if they deny to hold a hearing to an applicant student.

On the surface, these Bill proposals seem to clarify and establish uniform standards for the handling of sexual assault related violations as well as other crimes that may be of concern to the safety of students and staff. From a common sense perspective, these proposals seem logical and well intentioned to allow for a safe campus

environment.

We all know however, how these things morph from something entirely different from the original legislative intent.

In looking at the fine print of the Bill proposals, there are some glaring problems, omissions, and obvious inconsistencies that could follow student for the rest of his or her life.

Money – $$$ – in each of the proposals, there is language allowing for the schools to receive state financial assistance if they comply with all of the rules, and the implementation of additional bureaucracies.

False allegations – NONE of the proposals indicate any type of sanction for the false reporting of a sexual assault or related crime, and none allow for any type of notation on transcripts for the false reporting of a crime or sexual assault.

Preponderance of evidence – None of the proposals reveal, or would indicate that a suspension or expulsion came about as a result of a preponderance of the evidence of a sexual assault or related offense. Most people and prospective employers are completely unaware of just how easily a college male can be railroaded in a college tribunal.

Self-admission – The proposals force students to declare, when applying to new colleges if they had been suspended or expelled due to a safety or sex related violation.

Transcripts – Any student, male or female, would take into their life; their entire life, college transcripts with a notation that they had been suspended or expelled due to a sex related violation. There is no language indicating that a college must remove any such notations if the allegations were later proved to be false or unfounded. Imagine applying for a job and having to supply your college transcripts that indicate a suspension for a sex related offense that was later proved false, then having to explain that to a prospective employer?

Liability – There is significant language that protects the educational institution from civil liability if they deny enrollment or entry to a student upon learning that the student had been previously suspended or expelled from another campus for a sex related violation. Essentially, and in realistic terms means that in order to protect themselves from civil liability, there will be no college in the land that will allow for a student to attend their campus if they had been previously suspended for a sex related offense.

Future college admissions – any future college admission or attempted transfer to another school will be affected. In legitimate cases, this is a good idea, however the new college, upon learning of a prior suspension for any type of sex offense, will most likely deny admission to limit the possibility of civil liability; meaning any future college attendance will be non-existent. We have all seen the inept and constitutionally defective college kangaroo court process and the future of a student that depends on a group of ideological circus clowns, is abhorrent.

We have all seen how the college campus adjudication process has been an abject failure when handling alleged cases of sexual assault, and how the most simple and innocent of behaviors falls under the umbrella of sexual assault violations. We have also seen the implementation of affirmative consent, and how one minor misstep in any intimate setting, any misstep in communication, any misstep in receiving enthusiastic consent will and shall be labeled a sexual assault.

To further validate just how absurd the lunacy has gotten with respect to any kind of intimate contact, the well-respected the prestigious (allegedly) American Law Institute has recently proposed a model domestic violence penal code that would criminalize a man on a date who innocently reaches out to hold the hands of his date without her prior permission. http://www.ali.org/index.cfm?fuseaction=projects.proj_ip&projectid=26 Image, after a nice evening dinner date and movie, a couple happily walking on a pier in anywhere USA and the man reaches out and innocently holds the hand of his female date, risks criminal sanction, if this absurd suggestion ever becomes law.

We are seeing more and more legislation, more and more policies, more and more awareness programs and information campaigns that essentially will seek to criminalize and sanction any type of routine and intimate contact between men and women on a college campus. Virtually all of these programs however place the responsibility and fault on males. To say that this is an understatement, would in fact be an understatement since the inception of language in man; since the times when primitive man began communicating with one another by grunting and banging rocks together.

Common sense, sound logic, science, fact, rule of law and due process should be the prevailing factors in the drafting of legislative proposals, not emotion, hysterics, ideology, and what this seems to reveal; pathology.

Readers are encouraged to contact Assemblyman Das Williams to either abandon this legislation as colleges are ill equipped to handle cases of sexual assault or to include in the list of violations, the false reporting of a sexual assault.

Black men and men's rights: where do we fit?

Dre Morell · 16 June 2015 · Archived copy · Original

There was a time not so long ago when the very idea of a "Men's Right's Movement" was completely laughable and deemed unnecessary. A few years ago before my own awakening I would've agreed with that in the early 2000s. But as I have grown from a boy into a man I have come to see quite distinctly there are concerns that the world seemingly has fallen for political lie of Feminism in that it cares about the concerns and welfare of men. If we are going to be a legitimate "Men's Movement" then we are going to have to confront and deal with issues that affect all men, and we cannot deal with issues that affect all men if we try and skirt around what affects minority men of color.

Already, I am calculating in my head the sneers, jeers, eye-rolling and accusations that I am playing the race card, race-baiting, being a race hustler, etc. Already I am reading the comments and I anticipate being accused of racism merely because I am willing here and now to try and broach the subject itself. Already I see those in denial that it's 2015, this should be over already. I already see comments that racism will only go away if we stop talking about it, and finally I see comments saying "but we are a small movement, we have no time to address these concerns and we can't focus on those issues".

Well let me inform you, gentleman and ladies, feminists – more or less the loyal opposition – do exactly the same thing when this topic comes up. There is the same level of denial and inaction to address or do something meaningful about race. One of the ways to do that is not to exploit race for mere political gain, but by showing deep compassion and concern for men of color in our movement. When you think about the issues that specifically affect men of color, you have a good deal of material to work with in the first place. If you wanna talk recent history, the new "manspreading" rules by the MTA in NYC, those first two men arrested were Latino. This ties directly into the corrupt criminal justice system that disproportionately affects men and men of color, and this campaign came at the heels from whom? Feminists, who couldn't be bothered to ask a man to simply move over on a crowded subway and instead snapped pictures of unsuspecting men in public about how they sit and complained. Never mind about women doing the same thing and taken up seats with their bags cause "equality". This is just one example showcasing how the feminist movement is no ally to men of color, since they directly contributed to a policy that will target men of color disproportionately as a result.

Wanna talk incarceration period? We know we have more men than women in jail. We know most of those men are men of color. Imagine if we were to come out against the drug war? Think about it. Men sell drugs for what purpose? Money. So here you have men, largely affected by a world in which their skills are of no use, but still expected to bear the brunt of financial responsibility. A world where these men are expected to excel in an education system largely beneficial to females, and where unruly males are placed on psychoactive drugs and written off as troublemakers. They drop out of school yet need income. No GED, no HS Diploma, and gone are the factory jobs where a man could support himself decently and respectfully. So he sells drugs, ends up in the prison industrial complex, and once out will not be eligible for a job as a result of having a record. We failed him the moment he entered kindergarten. And most of these men affected are? Surprise, surprise….men of color.

Lifespans, education level, income inequality, criminal justice, prison reform, divorce court, child support….all have had not just devastating impacts on men, but men of color more disproportionately.

But in order to get here we have to come to an understanding and get to the point that when race comes up it is not about "guilting" white people. Yet you can't pretend that being white, in America, has not been beneficial. There is not a single measurable statistic that is going to truly show otherwise. It's also not about your personal views on race, race relations, your experiences, or how your family came here with nothing.

It's about acknowledging there are collective differences in treatment and benefits based on skin color. There isn't a person of color that does not wish this wasn't the case. I've been Black a long time and I can assure you none of us start our day hoping to get profiled, stopped and frisked and having our constitutional rights violated. We don't

enjoy stepping onto an elevator with a white woman and them automatically having that woman assume we are going to rob them or “fitting” the often times very vague and coincidental description of known criminals.

If we work together to fix the issues men of color deal with, that is addressing a Men’s Rights Issue. That attracts more men, that gives us more appeal, with each step we become closer to truly unifying and becoming a beacon to attract more men, not an alarm telling other men, certain men to stay away.

We don’t have to agree on every single little thing but as men we have to be able to speak honestly, YET RESPECTFULLY at the same time and work to address issues of concern.

I am not here to guilt you in so much as point out every time someone tosses around the term “race card” or “race baiter” you ain’t helping the dialogue. If you disagree fine, we are men, we’re gonna disagree, I expect it…..how you express that disagreement matters. The media showcases us as a movement for white men only and if you refuse to discuss race, then congrats, you’re just giving feminists the ammunition they need to label the movement as right-wing anti-minority. Feminists have a long history of shutting out and exploiting women of color, and do we really want to be like feminists? Caring about issues people of color have only in name, but nothing substantive?

This is a real chance do something Feminists seemingly are incapable of, or unwilling to do: address the concerns of all men and really give a shit.

We should listen, take in, ask questions, think about it, research, respond and then try to solve and work through disagreement …….T-O-G-E-T-H-E-R.

In the recent videos on “catcalling”, who was largely showcased in that? Men of color. A behavior many men participate in, but who was made to look like the villain? Black and Latino men. Why? Because feminists are not inclusive, they are largely upper middle class white women caring only about their own gains of power.

If we men of color are truly your brother in arms, when we tell you “this is a problem” you do not help your brother by telling him “tough shit and to let it go”…..you ask him, who is fucking with you and point them out so we can get the sons-of-bitches together. That’s what family does, that’s what unity does. Because if the Men’s Right Movement as a whole keeps ignoring the issues men of color have it will collapse and be forever cast into the fires of a perception it doesn’t want and won’t be able to survive as America moves to a more racially multi-faceted place. So let’s be ahead of the curve here for a change?

It is time to take the next step and have a Men’s Rights Movement that addresses the issues of every man affected and deals with them in a real, meaningful way. No one is asking to devote all resources and time solely into issues that affect men of color, but understand they do affect men of color more in some aspects and to speak to it.

In doing so, you will be speaking to the larger system of oppression against men in general.

On Circumcision: Hidden Harm

Frank Lin · 16 June 2015 · Archived copy · Original

Circumcision can be a very personal topic, and while it stirs some powerful emotions, it's important to discuss. It can be difficult for a circumcised man to come to terms with the horror that he's the victim of something utterly beyond his control, and it can be easier to for him to say that he's not a victim at all, and search to justify why genital cutting of infant males is a reasonable practice in the 21st century. What I would ask is to think forward, and to consider the well-being of future generations of infant boys being brought into the world, and their futures lives as adult men.

Male circumcision bestows no hygienic benefits that can't already be attained by the use of soap and water. And parents should not be in the business of making aesthetic considerations of an infant's penis.

But what bothers me the most is the psychological barbarity of the practice. Days after an infant boy is born, while his mind is just beginning to make sense of the world he's been brought into, and his role in it, here at the crucial early stages of his life where his deepest sub-conscious drives are being organized, he is being told in no uncertain terms that his body is someone else's property, and his lot in life is suffering, and he had better get used to it. No one cares if you cry, young one, you have a job to do, and that job is to absorb pain.

While I speculate on the mental mechanics in play, research "by Dan Bollinger and Robert S. Van Howe, M.D., M.S., FAAP, found that circumcised men are 60% more likely to suffer from alexithymia, the inability to process emotions." From the link:

> People suffering from alexithymia have difficulty identifying and expressing their emotions. This translates into not being able to empathize with others. Sufferers of severe alexithymia are so removed from their feelings that they view themselves as being robots. If acquired at an early age, such as from infant circumcision, it might limit access to language and impede the socialization process that begins early in life. Moderate to high alexithymia can interfere with personal relationships and hinder psychotherapy. Impulsive behavior is a key symptom of alexithymia, and impulsivity is a precursor to violence.

So when people say circumcision isn't so bad because it happens at such a young age that the baby forgets the painful memories, I feel a deep sense of horror. At least with a traumatic memory, therapy, meditation, and introspection help you learn how that memory affects your perceptions of the world and your patterns of behavior in it. And being conscious of those perceptions and behaviors you can make choices about mitigating their most harmful effects. But if the memory is stored as a deep physical sensation at the bottom of your sub-conscious mind, locked away at the sub-basement machine code level of human awareness, reachable (if at all) only through the most soul-piercingly powerful and doggedly pursued meditation practices, it may remain forever unexamined.

I for one think it's terribly cruel to inflict that kind of harm on a person, the kind of harm that changes your perceptions of the world without you ever being able to do anything about it. And if you still think that forgotten memories excuse barbarity, then you can justify any crime against a child, as long as he or she is young enough to forget how evil you are.

So you see, its not just about how the victim's mind is conditioned, but also about the parents' minds as well. And yours. We should not be nurturing callousness towards pain. The great chicken-and-egg question with men's issues deals with men not speaking out, and society not listening. I believe one place where we can begin to slow down this cycle is by banning the practice of circumcision, so maybe, just maybe, there might be fewer men who never question the sources of their pain, and more people who are willing to listen when they do.

Those of us in the men's rights world sometimes give short shrift to the term "micro-aggression," but in the case of circumcision, I think it applies. We are, after all, talking about a small cut that inflicts permanent physical and psychological damage, effects perceptions, and alters behaviors. Perhaps the next next time our philosophical

opponents lecture us about the evils of manspreading, we should thank them for their interest in our crotches, and direct them towards the more substantive issue of male genital cutting.

For further insight on the topic, here's a pediatrician moved by integrity activists:

And here is the brilliant Karen Straughan giving the topic her two cents:

A Kleenex ad to make you cry

AVfM Video Source · 16 June 2015 · Archived copy · Original

Standing ovation for Kleenex, for understanding that boys are gentle, sweet and kind.

Have you seen other positive representations of men and boys in the media? Send them to us submissions@avoiceformen.com

Why the SJW fascist brigade is wrong about sexism in The Witcher 3

AVfM Video Source · 16 June 2015 · Archived copy · Original

A short take on the latest SJW stupidity by Top Hats and Champagne. You may want to subscribe!

https://www.youtube.com/watch?v=Xm7vHr5ngTQ

Patience is a male virtue

AVfM Video Source · 16 June 2015 · Archived copy · Original

Virtues and men. Another excellent video from Messenger Rising.

Treating anxiety with a new narrative

Peter Wright & Paul Elam · 17 June 2015 · Archived copy · Original

Anxiety may be the most pervasive "psychiatric" problem in the world. All the more interesting, then, that it is a problem with so little general attention in the media and the medical establishment.

The symptoms can be a mildly annoying, with the occasional and temporary sense of unrest and unease. The reasons for it happening maybe quite obvious at the time. Then again, it can appear to come straight out of the blue. It can come or go without visible "triggers," like high-stress events.

In more extreme, but very common incidents of the disorder, the symptoms can be life-diminshing, horrific experiences. Full blown anxiety attacks, commonly known as "panic attacks" include tachycardia (rapid, runaway pulse), sweating palms, frightening disorientation, an overwhelming sense of impending death or doom and crippling levels of fear that last anywhere from minutes to hours.

Even when the sufferer knows the events are not lethal; even after experiencing them hundreds of times, it does not put the sufferer at ease during an attack. Each one is as bad as the last. It can become a living hell in which the sufferer feels like a ticking time bomb in between debilitating attacks.

The Latin root of anxiety is *angere* which means to choke, squeeze or compress tightly. That's what happens to our bodies when anxiety hits – our chest muscles seize up and breathing tightens. Our neck constricts and creates a lump in the throat. We choke on the words, can't get them out. Lips, face, hands, legs stiffen and make it hard to move, and our blood vessels constrict to create tension headaches. It's as if we are caught by a giant who squashes us in his fist.

Anxiety disorders are the most common of all psychiatric complaints, appearing at twice the rate of mood disorders such as depression and bipolar illness.[1] Anxiety is characterized by:

a. bodily symptoms of tension, racing heart, shakiness or sweating.

b. state of uneasiness, nervousness, dread, distress, fear, panic and in extreme cases terror.

c. apprehension about failure, misfortune or danger.[2]

Anxiety also colors the way we think, feel and act. "It is a petty monster," writes author Daniel Smith "able to work such humdrum tricks as paralyzing you over your salad, convincing you that a choice between blue cheese and vinaigrette is as dire as that between life and death."[3]

Numerous forms exist, including generalized anxiety disorder (GAD), social anxiety disorder, separation anxiety disorder, performance anxiety, stranger anxiety, agoraphobia, post-traumatic stress disorder, obsessive–compulsive disorder, situational anxiety, phobias and panic disorder to name but a few. Each has its own peculiarities and triggers (though they may be very difficult to identify), and each requires a different approach to understand and manage it.

With so many anxiety disorders, we will limit ourselves to a category affecting men, one that you won't find mentioned in the textbooks on therapists desks.

The anxiety disorder with no name

In the past, psychologists have spoken of 'performance anxiety' and 'castration anxiety' as ways to understand men, but these terms do not go near far enough. Men's anxieties are born of far broader concerns than having a metaphorical (or real) penis chopped off.

The cause of men's anxiety, in this case, is the the entire misandric culture they must daily rise from bed to face. Most men will be unaware of this as facing and dealing with misandric pressures is socially forbidden and often sequestered behind a wall of denial. It's the culture itself that demands they perform, be in service, be under

constant scrutiny and suspicion for wrongdoings, and one that will penalize them if they step out of line.

In that sense, men's denial of that anxiety is a survival mechanism.

As a man in this world, if you are NOT anxious then there is either something terribly wrong with you or you are one of the lucky few who has unlocked the answers to this problem.

All men (and boys) are under assault from social forces and the resultant anxiety is a natural response. These forces berate you every minute about your supposed violent tendencies, about rape culture, child maintenance, alimony and manning up for women. All of this punishes you with the stress of failure or the stress of disobedience. The whole society you live in colludes to keep you silent about all of it.

So let's talk about it. In fact, lets also give it a name – Misandric Culture Anxiety (MCA). To be perfectly blunt, we are asserting that the modern male gender role and the unattainable demands it places on boys and men in misandric culture causes mental illness in men.

Among the many causes of anxiety, MCA is one of the big ones. And if you happen to have another underlying anxiety disorder, MCA will exacerbate it. If you have social phobias, MCA will make you even more nervous about mixing with other people.

If you take Valium or alprazolam (Xanax) for generalized anxiety disorder, the added load of MCA will tempt you to unilaterally increase your dose. This is highly dangerous in terms of tolerance and addiction. Both Valium and Xanax are benzodiazepines which can have bad synergistic side effects with alcohol and which can both result in dangerous withdrawal symptoms from high doses over a prolonged period of time. Actually, withdrawal from these drugs can possibly kill you.

The other problem, even aside from MCA, is that of tolerance. Like most other drugs, tolerance develops and higher doses are needed for the same therapeutic benefit. While they may provide short term solutions, these psychoactive drugs are a treatment that can easily become worse than the problem they are treating.

While anxiety attacks may have very obscure triggers, reducing the overall exposure and impact of MCA on our lives can reduce the stress and anxiety that comes with it. Before touching on ways to do that, lets first have a look at the way men have traditionally dealt with it – by self-medicating, often destructively, as a way of reducing the choke-hold of anxiety.

Is it any wonder men drink more alcohol?

How many times are cocktails after work to "de-stress" actually just a form of self-medication for anxiety? How much of that becomes problem drinking because of tolerance? How many other drugs, particularly benzodiazepines, are combined with alcohol or otherwise abused to provide more synergistic effect on the anxiety?

Anxiety can be difficult to treat. There are no magic cures and the many manifestations of anxiety require varied responses. However, there are general strategies that can, for many men, reduce anxiety and with it the need to self-medicate. The first thing to investigate is potential or known triggers, a no-brainer, but in this model it is done in conjunction with assessing the self-narratives that might be needlessly, *pointlessly* placing you in front of those triggers. If for instance your anxiety is triggered by a desire to provide for a woman, creating anxiety lest you fall short or fail in your "duty," then you need to rewrite that narrative with one that changes your behavior and attitudes.

If you can't pinpoint the triggers, or they are ones you *can't* avoid, there are still ways to reduce the intensity of your anxiety. Neurofeedback treatments, along with efforts to monitor your body's emotional arousal will help you better detect anxiety levels and apply strategies to regulate their intensity. But first you have to agree to pay attention to your own needs and well-being – something many men have a hard time doing.

Meditation, breathing control, exercise, reducing caffeine (and other stimulants) can also help. Even some forms of cannibis are now demonstrating anxiolytic effects, though regarding that as a singular approach is something we

deem to be unwise. Drugs that mask problems, even non addictive ones, do not ultimately lead to addressing the root causes of the problem.

In some people, anxiety can be more or less “cured,” yet in others its symptoms can be made much more manageable. As always, the dedication and determination of the sufferer will have the greatest impact on results.

It is a complicated subject which we will be handling in a series of articles in the future which are focused on solutions.

One thing is certain, at least in our opinion. Any efforts to address anxiety issues in men without an intense focus on narrative reconstruction are substandard. If you want to reduce anxiety, you must change the expectations you place on yourself which produce it in the first place. You will also need to withdraw permission from the people in your circles, and society at large, to burden you with their expectations.

References

[1] Daniel Smith, It’s Still the ‘Age of Anxiety.’ Or Is It? – New York Times, (Jan 2012)
[2] Andrew M. Colman, Oxford Dictionary of Psychology, (2009)
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Starting a MGTOW nation – a response

Lucian Vâlsan · 17 June 2015 · Archived copy · Original

> *"There are no solutions – only trade-offs. You can make some things better by making some other things a little worse and sometimes you can make some things a little better by making some other things a lot worse." – Thomas Sowell*

On June 8, Mr. Frank Worley penned a column on this publication in which he laid out a plan to start what he calls "a MGTOW nation" in the current US Commonwealth territory of Puerto Rico.

Incidentally, I'm probably on the same page with Mr. Worley on 90% of the issues (most likely even more), and yet I still think his approach is unattainable. So in this article I'll try to explain why and, since I'm not a follower of Critical Theory, I'll also provide two alternatives that make more sense for someone wanting to take radical action.

Fair warning: This will be long.

The main flaw in Mr. Worley's plan is that it doesn't account for one simple truth: gynocentrism is a given. It's not going to go away – not now, not ever.

Human nature is flawed – and gynocentrism is one of those flaws. So the question arises on how to erect institutions that constrain those flaws. And herein lies the second flaw in Mr. Worley's plan – it never answers to the question ***and then what?*** Allow me to elaborate.

Throughout the plan there is an implied view that if we just get the right people in power in the area to-be-turned into a micronation, everything will be just fine. This is essentially what Thomas Sowell calls *the unconstrained vision of man* in his seminal work *A Conflict of Visions*.

The unconstrained view is the view that man is fundamentally good and it's solely the institutions that cause harm. As such, the unconstrained vision goes, one only needs to put the right people in the right institutions and a far superiour society (if not an outright utopia) would emerge.

The constrained vision of man, on the other hand, acknowledges right from the get go that human nature is flawed. As such, the constrained vision views power, any kind of power, with suspicion and purports to erect institutions meant to dilute and diffuse the power as much as possible. Lord Acton's *Power tends to corrupt, and absolute power corrupts absolutely* – is a great illustration of the constrained vision of man.

Mr. Worley's proposal seems to adhere largely to the unconstrained vision of man. One such example of this adherence is in this paragraph:

> It also requires that mother's pay the exact same percentage of child support to the fathers, during the time the children are with the fathers which should be 6 months out of every year.

Such an approach lacks any proper nuance. What happens if both parents stop working (and thus can't afford the reciprocal constitutional child support)? Send them both to jail?

Also, believe it or not, there are countless couples in the US and worldwide who are more than happy with unequal arrangements. Divorce was very rare when I was growing up, but I had a classmate whose parents were divorced but got along very well. She (the classmate) was spending 9 months a year with her father with the mother only visiting once in a while – and then three months in a row (usually in the summer) with the mother. Such an arrangement would be unconstitutional in Mr. Worley's MGTOW nation, even though it satisfied both of the parents and the kid.

A constrained vision would seek to disincentivise divorce through courts. And the model already exists in most of Eastern Europe, most of Scandinavia (except Sweden), the Netherlands and a few other places.

In my neck of the woods, no matter how much the ex-spouses hate each other, they both hate the Court even more because it's slow and largely inefficient (like any proper State bureaucracy). As such, incentives to work things out through private arbiters (mediators) are high and this cuts back quite a lot from the divorce rape that can be seen in the Anglosphere.

As a general point, for a MGTOW nation, there is quite a lot of attention given to family law. But MGTOWs as a rule don't seek to get married. As such, the target demographic to me looks more like being geared towards already divorced men and second-wives who get harmed indirectly by the misandric practices of the current US family courts system – and less towards MGTOWs per se. But I digress.

But perhaps the most open adherence to the unconstrained vision of man comes at the beginning:

> While the source of our oppression comes from women in general and feminism more specifically; it is the state that is our greatest enemy. The entrenched forces of Marxist Feminism and the cowardly politicians who cater to them, have taken all that is worthwhile from these once great and free nations.

For starters, there is no such thing as "once great and free nations" – and that is because there are no perfect solutions, but merely trade-offs. Was the US that imprisoned people for public statements against war a freer nation than 2015 US? Was the 1950s US when any message had to be *de facto* pre-approved by the Cathedral media which acted as gatekeepers of large audiences freer than 2015 US when we literally are the media?

The US (and the world in general) has gotten freer in some respects and less free in other respects. Whether the trade-offs balance each other out is up for discussion but the quote above lacks any kind of perspective.

Secondly, Marxist-Feminism is a symptom of the human flaw of gynocentrism. And the symptom emerged the moment societies started to abandon the constrained vision of man and gradually moved towards an unconstrained vision. And this shift happened in peacetime. You'll notice there is no Marxist-Feminism during wartime.

Thirdly, the politicians aren't cowards – they just follow (like everyone else) their own self-interest on the short run. The politician's primary interest is to get votes and keep his/her cushy job with all the perks, privileges, benefits and entitlements that come with that job. And precisely because gynocentrism exists, there are thus inherent incentives to pander to women.

It therefore follows from these facts that Mr. Worley's nation would be subjected to the same gynocentric incentives as anyone else. Sure, one could argue that the first (or even the first three) generation of citizens won't fall prey to these. But sooner or later, it would still happen if the legal system is similar (and it is, in Mr. Worley's proposal).

And then what?

Whenever a plan for building anything that is meant to last is being put forth, the next logical question is *and then what*? What happens after the nation has been established?

Suppose one gathers the 25,000 voters needed and establishes the nation, just like Mr. Worley says. Okay, then what?

Mr. Worley tells us that "[i]f the petition for independence was denied by Congress then simply declare independence recognizing what that might imply" – but is it really that simple?

Let's presume it is. What's the plan if the Congress orders a full military invasion? And don't tell me it can't happen, because that's magical thinking. The belief that the largest and the most military powerful State on the planet would just accept loss of territory simply because some random dudes coordinated on the Internet, moved there and "declared independence" is as realistic as the belief in Santa Claus.

Let's be crystal clear: even if the first 25,000 are all young, healthy and military trained men – that's still not enough to defend the newly created nation. Puerto Rico also has the geographical disadvantage of being sea-locked. Which

means there's no room for retreat. All the US military would have to do is to surround the place and bombard the whole island into oblivion. And the "International community" won't say a thing.

But if a military invasion seems extreme, there's also another even more likely scenario: what if the local population simply doesn't like this new nation's arrangements?

Mr. Worley himself admits that the independence sentiments in there is geared mostly towards unconstrained government and gynocentric leanings – which increases the likelihood that the locals will just rebel. What happens then?

But let's assume the locals would join hands and sing Kumbaya and the Congress won't order a military invasion. That still doesn't mean the US would be happy. It is entirely within the realm of possibilities for the President to just simply declare the new nation as a *rogue state* – and then what? Being declared a *rogue state* essentially means that no relevant actor on the global market wants to do business with you. What then? How would a proper economy develop?

Where I'm getting with this is that there are countless ways for the US government to treat such a development negatively and Mr. Worley's plan doesn't seem to take any of them into consideration.

Also, the original plan doesn't say anything on what will happen in order to avoid the fate of the Shakers. Sure, the Shakers were a religious sect but MGTOWs are usually disinclined to have children. Sustaining a nation through immigration only is possible – but for how long?

Most people want to have children, but most MGTOWs don't. Would this new nation change its focus once it's established?

Practical objections

But before even thinking of further developments after the establishment of such a nation, one should first honestly examine if such thing is possible to begin with.

The proposal says that what is first needed is for 25,000 US citizens to move onto the island, buy property and register as voters to tilt the balance of power into a more liberty-oriented worldview. Mr. Worley says that we can see "liberty and equality in our time". Of course, there's an argument to have on whether he means "equality" or rather "equity" (I presume he means the latter) but let's leave that aside for the moment.

Let's look at a similar example.

The Free State Project vs. the "MGTOW Nation"

The Free State Project(FSP) commenced in 2001 (14 years ago) as a project to convince 20,000 libertarians to move to New Hampshire to achieve "Liberty in our lifetime" – just like Mr. Worley.

But FSP has more advantages than Mr. Worley's project. Last presidential elections brought a little over one million votes for the Libertarian candidate, Gary Johnson. That said, it means that there are at least two million libertarians in the US that could resonate with the FSP.

So, FSP caters to at least two million people and wants to convince 1% of them to move to NH. Moreover, FSP has ideas less radical (for starters, they don't want to secede from the union).

After 14 years of heavy investment and advertising, they still haven't secured 20 thousand people to even promise to move there. At the moment of this writing, 1,755 people had taken the step and a bit over 15,000 more have promised to move there when the 20,000 goal is reached.

In other words, they're barely 7% on their goal in 14 years. Even if their rate of commitment and movement doubles in the next 5 years, it would still take more than 20 years from now on until the project ***may*** reach completion. Not quite "in our lifetime" for the early movers.

On the other hand, Mr. Worley's proposal caters to a far smaller demographic of people, proposes measures that are far outside of the Overton window and comes with higher costs.

It's one thing to require 20 thousand out of at least 2 million to move to a state with the population of Bahrain and the surface of Macedonia – and a whole other thing to require 25 thousand out of a far smaller demographic to move to an isolated place with the population of Uruguay and a surface smaller than Cyprus. Space really is an issue.

No matter how one looks at it, the total number of MGTOWs in the US isn't that big. Reason magazine (a libertarian publication) has a circulation of roughly 50 thousand in the US. That means 50,000 Americans are willing to pay money for libertarian content. On the other hand, no MGTOW space reaches that number even if they offer their readers their content for free. The most performing MGTOW spaces I've encountered are at around 25 thousand subscribers, but not all of them are from the US.

At best, the total number of MGTOWs in the US is around 100,000 – and I admit to being overly-optimistic with that number.

So, to recap, FSP wants 1% of libertarians in the US to move to a state and tinker with the political space a little bit to make it more liberty-oriented. The "MGTOW nation" project wants 25% of MGTOWs in the US to move to a much smaller area and with a bigger population in order to secede from the US. And the 25% figure is based on the highly optimistic assumption that there 100,000 MGTOWs in the US.

One is allowed to dream – but common-sense should dictate that this unattainable now. The emphasis is on "now". It doesn't mean it's unattainable ever, but for now, things are quite clear.

As I said, I'm not an adherent to the Critical Theory (criticize for the sake of criticizing) – so let's examine two alternatives.

The alternatives presented are by no means perfect because they stem from the constrained view of man and the view that perfect doesn't exist. The purpose of the alternatives is to be more attainable.

Alternative #1 – Subverting the culture from inside

If there's anything history teaches us is that political change follows social change. Sure, there are exceptions to that rule, but not too many exceptions.

Marijuana legalization or removing the state-funding for male genital mutilation were totally unthinkable in 1990 and they are now the policy in several states.

The same will be true for family law and the welfare of men on the long run. Here are a few tactics that undermine/subvert the unconstrained vision of today:

- create male scarcity for women
- technology
- alternative narrative

All three of them are already happening and a very safe bet is to invest time and other resources into accelerating them. But let's explain these tactics a bit more.

By "male scarcity for women" I don't mean "avoid women" or other forms of radical separatism – but rather a scarcity of resources.

It's no secret that the consumer economy is mostly women spending men's money (see the numbers that show that women are responsible for most of the purchases, regardless of how much they earn themselves).

Also, given that in most countries men pay most of the taxes and women are the primary beneficiaries of government handouts, another way of creating scarcity is for individual men to shrink their contributions to the

government.

There are a lot of ways to do that. Minimalism, as explained by economist Aaron Clary, is one of the options. But not the only one. People associate "tax avoidance" (a perfectly legal procedure) with the ultra-rich but the reality is that this procedure can be (and indeed is) used by a whole plethora of people from all walks of life.

And this is already happening, but not fast enough. Even if a small percent of people in a region opt out almost entirely from the tax system, change can occur in that region. Opting out of marriage is one of the ways to do this.

Many people don't realize how opting out of marriage harms an unconstrained government – but one should take a look at Japan or Germany to understand how serious the marriage-avoidance is. You'll notice that virtually the only ones pissed off at the situation are those from the Government.

There are also ways to create scarcity socially. We already see traditional gynocentrists whining that men are cheap, and the modern gynocentrists trying everything in their power to justify collecting money from men directly. This should happen more often. Annoyed gynocentrists should be music to any sane person's ears.

Technology already subverts (and will continue to subvert) the State's reliance on "women as bait" for men's resources. The inevitable emergence of reliable male birth control, the rise of sex robots or the rise of artificial wombs, are pieces of technology that unabashedly undermine the current zeitgeist. These things will do more to force a change in the State's approach than any new nation could ever do.

On the alternative narrative front, one should consider more often to promote one in corners where nobody thought before. This is already happening but again, it doesn't happen fast enough.

Collectivists, gynocentrists and establishmentarians promote their narrative every chance they get – why shouldn't the rest do the same? Besides, sometimes promoting an alternative narrative amounts to one simple word: "NO!"

One would be amazed how much can be achieved by simply saying ***no***. There are numerous social situations where men's goodwill is implicitly expected because "that's the way it is" (or because potato). Saying no when perfectly capable adults just expect you to do stuff for them pays dividends in the long run. This aspect deserves a separate discussion in and of itself.

The combination of these three factors – technology, alternative narrative and male scarcity – is deadly for the current zeitgeist if enough pressure is applied. And it has the bonus that it doesn't require relocation and can be (and indeed is) applied globally.

Alternative #2 – Private cities

Now, whenever someone mentions "private cities" most people think of either artificial islands or places like Gurgaon, India. Sure, those are private cities, but are not the only model of private city out there, nor the only conceivable model of private city.

Atlantic Station in Georgia (the US state, not the nation) is another example of private city. Now, I happen to think in quite unfavorable terms of Atlantic Station and consider it a place that I wouldn't enter even if I were paid $100 per second spent there – but its existence shows that the concept of a private semi-autonomous city within an existing nation is not exactly a pipe dream, but rather the reality.

But if the degree of autonomy that Atlantic Station enjoys is debatable to say the least, there are other already existing projects around the world that make far more sense.

One particular example is the Honduran ZEDEs (Zone for Employment and Economic Development). What makes the ZEDEs from Honduras so special is that these areas have the privilege of opting out from most Honduran laws if they so desire and deem that would increase their competitiveness and ability to attract investors and/or entrepreneurs.

Given the economic state of Honduras in comparison to the US – it is far more attainable to move to one of these

areas. As explained above, Mr. Worley's proposal, if it is to happen at all, would have to take even more than the Free State Project (time-wise). In contrast, the building of the first ZEDE is already under construction and most likely will be completed before the end of this decade. By the time FSP reaches its goals, there may be even two ZEDEs in Honduras. By the time Mr. Worley's proposal gains any semblance of attainability in the horizon, there would be more than 100 fully-functional private autonomous cities around the world.

By no means should one think that the private city alternative is perfect. But the current trends pretty much make the case themselves that this alternative is *better* than Mr. Worley's.

Conclusions

This is a discussion that will keep on going for years to come and there are numerous competing ideas on what men who want to opt-out of the uber-gynocentric culture can do in this regard.

The purpose of this article was to provide an alternative view that is more focused.

With all due respect to Mr. Worley, seceding a territory from the US is just unattainable. Reality doesn't work that way. Also, adopting a similar legal system that led to the problem in the first place shows that the reality of gynocentrism is not yet clearly understood.

And on the point of legal systems, I would recommend looking more into the croud-sourced laws idea since such a project would allow to incorporate what has worked around the world on various issues, as opposed to just taking the US-style legal system as a default.

There are countries out there in the world where divorce rape doesn't happen (or it happens with far fewer consequences than in the US). Yet MGTOWs from the Anglosphere don't even consider studying them, let alone advocating for (some of) them.

What I'm trying to say is that more study is needed before jumping to radical solutions. Our philosophical opponents are doing enough of that (jumping to radical solutions and/or conclusions without enough study).

Most of us here at AVfM, when we decided to join the politically activated non-feminist sector, we joined for the long run – under the realistic expectation that we won't see equity in our time, but rather small and gradual cultural shifts that would lay the ground work that shall constitute the turning point to get that for our children or grandchildren.

Just like one doesn't plan to buy a Cadillac when he can't even afford a meal a day – the same way one doesn't plan to build a nation when it's not even clear there's a reasonable amount of demand and resources available for that.

Mistaking the face for the mask and trying to tear it off

AVfM Video Source · 17 June 2015 · Archived copy · Original

Because access to the full movie, “The Mask You Live In” is tightly controlled with very limited access (*quelle surprise*), Tom Golden had to settle for doing a review based on the trailer.

Consider that an outreach message for anyone who can get us a copy of the film or access to viewing it.

Meanwhile, Tom found plenty on which to comment in the brief trailer.

Paul Elam speaks on domestic violence at Ryerson University

AVfM Video Source · 17 June 2015 · Archived copy · Original

A tip of the hat to Attila Vinczer and the 2015 Toronto Domestic Violence Symposium.

https://www.youtube.com/watch?v=0iz9JA2hsFo

Feature photo courtesy of SecondaryWaltz at Wiki Commons.

Women, Wallets and Waste

Paul Elam · 18 June 2015 · Archived copy · Original

Author's note; If you are happily married or in any other mode of human bonding that puts you in the role of primary breadwinner, please feel free to ignore this piece. It is written solely for those men who have chosen a different path.

More specifically, it is written for men who are going their own way, but who do not want to totally cut themselves off from sex and occasional female companionship.

For you old timers here, think of this as a comment from "Dr. Paul" for men. PE

If all you want is periodic sex and companionship with a woman, then smile real big. You owe that to yourself. Well, unless you are using your wallet to get there.

If that is the case, you are throwing away good money and putting yourself in the role of a John. If that floats your boat, well enough. But you might want to keep reading anyway.

We will start with some uncomfortable basics.

Inconvenient fact #1

Women decide in the first five minutes (or seconds) of meeting you whether they want to bed down with you.

That is a fact that I will wager 90+% of men never get through their skulls.

Those five minutes, or seconds as the case may be, are the only moments ever that you have sway over which way she goes with her decision, and your biggest hope for her deciding your way is not to give a damn what she decides.

I don't create the rules. I just observe them.

That is not to say that money can't play a role in that time. A guy head to toe in Armani and Italian leather will stand out for sure, and will attract more women. He will also attract the very kind of woman who wants to take all that shit from him the second she can get her claws in.

Inconvenient fact #2

Some guys get laid a lot more often. Whether it is money, movie star looks, a porn star cock and the skills to back it or a very serious (often innate) understanding of female psychology, some men just have an edge. Adjust your expectations accordingly. It is much easier to do that when you learn to aggressively manage that pathetic pining to get laid. And in almost ironic fashion, learning to not be pathetic about women with your wallet or anything else is one of the few things you can do to increase your sexual opportunities.

So even if more sex is your motive, the path to get there is a daily dose of IDGAF pills.

Inconvenient fact #3

Using your wallet in a "dating scene" is better described as saying that you are actually paying a string of prostitutes in the hopes that one of them will deliver service.

Talk about inconvenient. This one takes the cake. Take an honest prostitute. She will go away when you are done and won't tell you that she doesn't like your shirt or that your friends drink too much.

Thankfully, there are also some decidedly convenient facts. Remembering them can help you think of your wallet as something other than where you used to keep money when you had it.

Convenient fact #1

There are women who don't mind paying their own way. Sure, they are not falling out of trees. They are out there,

though. And you can encounter them if you are the kind of man uninterested in any other kind of woman.

That means projecting your values to the people who know you, without compromise (and without a lot of fanfare).

You can even do a reasonable amount of advertising in your own social circles that you only do the Dutch thing; that if you were a multi-millionaire you would not pay a woman to spend time with you. Feel free to let people quietly know that if you wanted an escort service you have the Yellow Pages.

If you don't make too much of a production of it; if you are not too ostentatious (and if you don't have leprosy or body odor) that will likely result in a woman expressing interest in you who may not have otherwise done so.

It will also turn off every goldbricking skeezer in the group. If you have been chasing tail with your wallet, you know just the kind of woman I am talking about. She already has some of your cash. Maybe a lot of it.

Convenient fact #2

Looks depreciate. Money appreciates. Two realities of life are at play here. Looking at them honestly can be a little chilling. One, a woman's looks depreciate with time. I am not just talking about time in the sense of crow's feet and sagging boobs. I am talking about the basic reality that you could be with the most beautiful woman in the world, a wild, incredible lover, and over a period of time she would lose her luster.

Well, in your eyes anyway. It is no different for her. Man or woman, you have sex with the same person enough times and the passion fades. There may be some exceptions, but I am wagering not many.

The longer men and women stay together, the less emphasis and value they put on sex.

On the other hand, your money (aside from inflation) will be just as good in five years as it is right now.

When you chase women with your wallet, her looks and your money both dry up on you. So put your freaking wallet up and just open your mind to a woman who fits your lifestyle. You will be in much better shape when and if it is over.

Convenient fact #3

You are in charge of all of this. You can either see yourself as someone just playing the cards they were dealt, or

you can become the dealer.

You can live with the reality that money attracts whores, or you can enjoy the delusion that if you spend enough you will be wanted and loved.

Or, should you decide to take a different path, you can become hooker kryptonite and learn to better attract lower maintenance women, regardless of how much time you actually want to spend with them.

The falsely accused are the real victims

AVfM Video Source · 18 June 2015 · Archived copy · Original

Lauren Southern of TheRebel.media talks about false rape accusations, fasely accused men, misandry and feminism.

Feminist Matt Haig gets crucified on Twitter... by feminists

AVfM Video Source · 19 June 2015 · Archived copy · Original

Matt Haig is yet another example of male feminist who simply can't get it, even when he himself is put against the wall and made to endure the vitriol of his co-ideologues. Lucian Vâlsan has the story.

[youtube https://www.youtube.com/watch?v=1Oci-8OFLLE&w=720&h=420]

You can subscribe to Lucian's Freedom Alternative, here.

#SpankAFeminist: Because it's finally time to put abusive liars over the knee

Dean Esmay · 20 June 2015 · Archived copy · Original

Feminists say so much stupid, ignorant, or just plain evil shit it boggles the mind, and in response a new hashtag has begun that I hope to see spread on Twitter, Tumblr, and other social media platforms.

#SpankAFeminist speaks to our need to metaphorically *spank* feminists for their transgressions.

Why would you spank a feminist? Well in reality, we know a lot of them would complain but some might actually enjoy it. Who knows? Maybe they're just shit-testing us all and waiting and feeling frustrated that we aren't responding right. They make so many phony, transparently, scientifically debunked assertions, that answering them is like playing Whack-A-Mole.

So here's an easy thing to do: from now on when they say something idiotic on social media, just respond with a spanking. It's all they're really worthy of anyway.

Some examples:

► For being the kind of bitter, humorless, hateful harpies who'd feign that "Spank a Feminist" is advocacy of real "violence against women."

► For swindling people with the notion that a career is the path to self-fulfillment.

► For demanding that special jobs be made for women whether women want them or not.

► For bullying any gay men or women who reject feminist ideology.

► For the hateful lie that laws limiting abortion are efforts of men to control women.

► For lying about campus sex assault rates.

► For lying and claiming that wars and other suffering are caused by men alone.

► For pretending that men who financially support women and kids are oppressing them.

► For hideously bullying the majority of women who reject feminism.

► For the appalling racism of saying black and Hispanic and Asian men oppress their women.

► For attempting to ban from all public spaces anyone who might question their assertions and beliefs.

► For the racist lie that 3rd world men routinely beat women & treat them like property.

► For making up the gigantic conspiracy theory they call "The Patriarchy."

► For behaving as if they stand for gays and minorities when they clearly don't.

► For pretending that rape and sexual assault are primarily male-on-female.

► For pretending to give a damn about men and boys when they obviously hate them or view them as defective at least.

► For pretending they speak for women when they do not.

► For pathetic shaming of male anatomy and sexuality.

► For decades of covering for female child molesters and child abusers.

► For behaving as if men and women choosing different lifestyles is oppression.

For all of this and so much more, #SpankAFeminist

This would be my starting list of reasons why any time you meet a feminist, you should spank him or her until they cry. And do it every time they open their mouths to spew forth their hateful lies about standing for tolerance, inclusion, and equality, when there is no movement in the modern world that does more to fight *against* tolerance, inclusion, freedom, and equality than feminism. Not even real life fascists or communists can top them at this point.

Feminism is an intolerant, hateful, racist, anti-gay, misandrist, misogynist, gynocentric religion and hate movement. What other good reasons can you think of to spank a feminist? I'd really like to hear your ideas as well. Not just here on A Voice for Men, but out in the world of Social Media.

So many Feminists to Spank, so little time. Honestly, I think there may be a solution here.

False accusations and the denial of men's emotional pain

Tom Golden · 20 June 2015 · Archived copy · Original

I keep hearing that false accusations of rape make it harder on real victims of rape. Really? There may be a kernel of truth in this idea but it completely ignores the trauma and pain of the man who is falsely accused. The knee jerk reaction of most people is to worry over the woman and ignore the pain of the man.

This pattern to focus on females in emotional pain and offer help while ignoring the emotional pain of men and boys is the default in the United States. This not only leaves our men and boys without help, it also leaves us with an ignorance about their emotional pain.

To get a sense of the emotional pain of the falsely accused listen to the words of a young man falsely accused of rape via an article on slate.com:

> My girlfriend was raped several years ago. I was falsely accused of rape less than a year ago. I contacted her (I had known her before her incident) because I was desperate for someone to talk to who would understand what I was going through. To my great relief, it turned out that we understood each other very well. From the initial stages of suicidal thoughts and not being able to function to the long-term fear, mistrust, and guilt that are facts of our lives, it turns out that her experience of being raped and mine of being falsely accused of rape were very similar.

He touches on some of the hallmarks of a false accusation which he and his girlfriend realized were very similar to her reaction to having been raped. The loss of functioning, the suicidal thoughts, the long-term fear and mistrust along with the potent guilt are a few of their similar reactions.

It often starts out innocently enough. He hears that she has accused him of something he didn't do. He is not so worried, at least not at first. He knows he did nothing wrong and figures that when people get the facts that this will blow over like a dark cloud that never rains a drop. But, to his shock, he starts seeing that even when he speaks the truth about what actually happened he is still considered a criminal.

But our young falsely accused man goes a step farther in his descriptions of his situation. Listen to what he says:

> One important difference, though, is that when she was violated, she received a great deal of help (medical, legal, psychological). Apart from family and friends, I was on my own. My legal and psychological problems had to be dealt with by me at a time when I couldn't eat, sleep, or think (except, of course, about killing myself).

He sees very clearly that very few believe him while nearly everyone believes the woman. The system and our culture are failing him. His pain is invisible while hers is treated with reverence, even though she is lying.

He must be shocked by the amount of coddling and care that she gets from friends, family, the university, the authorities, and so many others. He is likely shocked again when he compares this to the reaction he receives. Almost no support, but plenty of negatives.

In most instances the woman is believed no matter what. The police ignore his side and treat him like a rapist, the media is more than happy to paint him as if convicted and throw his name around willy nilly with at least the inference that he is a rapist. Rape centers make demands that all those claiming to have been raped should be believed no matter what. While it might be a good idea to put your trust in someone in crisis it quickly turns to crap if you put your trust in someone who is lying. The rape centers refuse to admit there are liars out there and they will go to great lengths to shame the police, the hospital, the media, the public or anyone who might even ask a question about the veracity of her claims. This sets us up for a real mess. By giving the liars a pass you set up the falsely accused for chaos.

As time goes on he realizes that he is basically alone in his knowledge of the truth. No one believes him. Even his friends are wondering. He starts to feel way out on a limb and also very shocked. It is just hard to believe that your entire universe of friends, teachers, adults are looking at you sideways due to the lies of a woman. It's hard to believe that a system of "justice" has gotten things so wrong and is intentionally and wrongly painting you as a criminal. The world which not long ago seemed safe and predictable has now become unsafe and very unpredictable. This promotes confusion and the devastating isolation that is so common for the falsely accused along with the potent fears of the world being a big unpredictable booby trap. They feel isolated, profoundly judged and labelled, unsafe and alone and in a world that has gone mad.

This is a billboard that says double standard. While the emotional plight of the young woman is given support at every step by friends, family, the police, courts, the media and others the emotional state of the young falsely accused male is ignored and denied. He is viewed as the problem. She is automatically seen as a victim simply because she accuses him, he is seen as a pariah simply for being accused. He is in great pain and turmoil but no one lifts a finger to be of assistance. The sad fact is he is presumed guilty prior to trial. He is now seen as an object, not as a human being. He is profoundly objectified. The double standard could not be more stark.

The larger problem is that this pattern of catering to the emotional pain of females and ignoring the emotional pain of males is not exclusive to false accusations. You see this same pattern most everyplace you look. In my work with traumatized men over the past 30 years I have seen it repeatedly. Time and again I would see that in a traumatized family the men's wives would be the focus of help and the man's pain would be ignored. Often times people would approach the father and rather than ask about his situation they would say, "How's your wife holding up?" The woman gets the support, the man, gets asked about his wife.

This same pattern is seen when our culture, media, and academia all focus on female victims of domestic violence and ignore the male victims. They do this even though research shows that men are about 1/2 of the victims. Congress sets up a billion dollar service for women and men get ignored or even blamed.

We see the same ignoring of men's emotional pain when we see that males are 80% of completed suicide but there are no services specifically for males who are suicidal. There is also not much research looking into why men are 80% of completed suicides. It seems it is much easier to get funding to study women, the men get left out. And of course, the media fails to inform the public of men in pain. Dead silence. Same thing with workplace deaths where men are 93% of the dead. People simply don't care. If these deaths were female or even some minority the media would be screaming loudly. But when men are the victims, we get silence.

Our culture is now and always has been very gynocentric (for more information see www.gynocentrism.com). One definition of gynocentrism found on that site is "any culture instituting rules for gender relationships that benefit females at the expense of males across a broad range of measures." When it comes to emotional needs it is clear in our culture that a woman's emotional pain is a call to action while a man's emotional pain is ignored. Some try to cover this profound bias by claiming men are cold and don't want to deal with their emotions. But this has simply been a cover to excuse oneself from even needing to pay the slightest attention to the man's emotional pain. Epic fail.

The contrast is great between the cultural response to female and male emotional pain. One gets compassion and the other gets ignored, shamed, or both. This contrast is so great that it behooves the label of bigotry. Just as we saw whites create a system where whites automatically got services superior to that of blacks today we see our government and charities developing services where women get care and compassion far superior to that of men and no one even notices. No one. Reminds me of a bigoted 1950's southern town that didn't think its action were in any way a problem. In today's world, the status quo, that is nearly everyone, are guilty of bigotry by not having compassion for the emotional pain of men. Which side of the fence do you stand on? Are you a bigot who has little compassion for boys and men?

Perhaps someday we will look back on this era and see its bigotry just as we now look back on the racism of the 1950's. I do hope that day comes quickly.

State vs federal law and medical marijuana

Christopher Granger · 21 June 2015 · Archived copy · Original

On Monday the Colorado Supreme Court ruled that a company can still fire an employee even if they are using medical marijuana. This is a blow to those who have found that medical marijuana helps where pills don't. Brandon Coats was fired from the Dish Network when he failed a random drug test in 2010. Even though Coats stated that he never smoked while on the job and only smoked in the privacy of his own home. The court ruled that even though state law in Colorado allowed the use of medical marijuana it went against federal law. This ruling may open many doors by those in the marijuana business to be either sued or taken to court. At present there are cases in lower courts waiting to be heard against the marijuana business.

You would think that states such as Colorado where it is legal to purchase recreational marijuana wouldn't have these problems. Unfortunately until the federal government gets on board allowing for medical marijuana to be used nationally more and more of these attempts to hinder the usage of medical marijuana will be popping up.

One of the main problems at the moment for those in the marijuana business is banking. Since the federal government is involved in the banking business it is hard for growers or business owners to get loans or deposit money into banks due to federal law against marijuana.

This grey area between state and federal law will be here for some time. The congress has begun talks on medical marijuana but as of this time nothing has been set in stone and all that is being done is talking. The marijuana business is a powerful force to be looked at and taken seriously as this weed is growing with increasing popularity.

More and more studies are being done on the effectiveness of marijuana as an alternative to pills that don't seem to be worth the money that is spent on them. Sooner or later the federal government will remove its restrictions against marijuana, mostly due to the fact that at the moment there are 23 states that allow medical marijuana and more are coming on board. The presidential elections of 2016 will see an increase in the number of states that allow medical marijuana and this will force the federal government to look at changing national law concerning medical marijuana. For information on the status of the legalization of medical marijuana in the State of Florida please go to forthepeople.com and United For Care.

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A new psychology for men

Peter Wright · 21 June 2015 · Archived copy · Original

Psychology clings to a universal model – that men are incorrigibly flawed and require a dismantling of their identities, habits, and preferences before being reconstructed according to a feminist model of masculinity. *All* modern therapies have this basic premise in common.

For example, one of the more popular models of men and masculinity to emerge in the last 20 years, promoted as A New Psychology of Men, is described in the following terms by one of its founders:

> The new psychology of men has emerged over the past 15 years within the larger fields of men's studies and gender studies. Informed by the academic breakthroughs of feminist scholarship, the new psychology of men examines masculinity not as a normative referent, but rather as a problematic construct. In so doing, it provides a framework for a psychological approach to men and masculinity that questions traditional norms of the male role and views some male problems as unfortunate byproducts of the male gender role socialization process.[1]

Since it's inception this "new" psychology of men has restated traditional gender stereotypes about men; that they are flawed, violent, emotional primitives in need of reconstruction. This supposedly "new" model has also been developed into a training course teaching therapists how to effectively work with men.

The course, designed by former American Psychological Association President Ronald Levant, is based on two principles held almost universally by therapists working with men; a) that patriarchy theory represents the real world, and b) that males are stunted in their emotional processing abilities. Let's look at these two pillars of therapy.

Patriarchy theory

As with most psychologists and therapists today, Levant is informed by feminist-inspired patriarchy theory which posits that all men have power over all women and that such power is enforced by men's violence. The theoretical vision, trumpets Levant, provides a "new" way of looking at men:

> What scholars in the area of men's psychology have attempted is nothing less than a reconstruction of masculinity. It starts from the recognition that there is a problem, and locates the roots of that problem in the male gender role… The new psychology of men strives to address the feminist critique of patriarchy while remaining empathetic to men.[2]

As many readers will know there is nothing "new" in this characterization of men, which we can summarize with the phrase, 'Women have problems, and men are the problem.' As Levant stresses, the primary approach to therapy with men is first to problematize them; "It starts from the recognition that there is a problem."

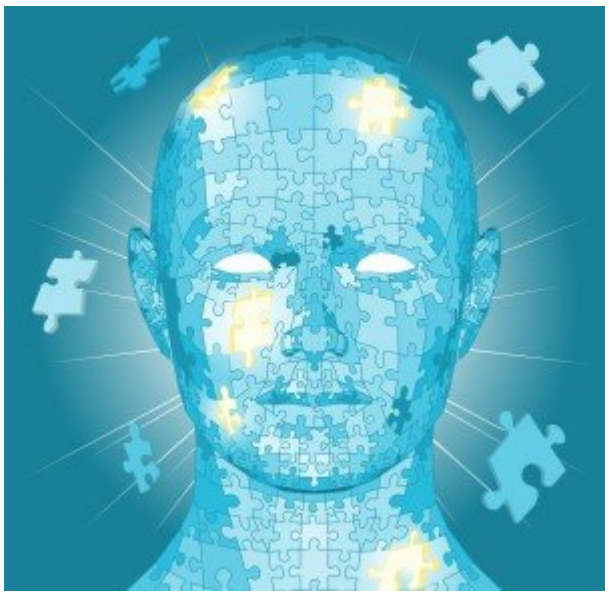

In this model men are viewed as being problems before they even meet the therapist, who ignores the possibility that men's problems may lie outside themselves in a world of grief they did nothing to deserve.

In other words, whatever the presenting complaints of the client they are immediately dismissed by the practitioner in order to coerce the client into an ideological mold of manhood. The practitioner, depending on their degree of indoctrination, may actually believe this will address the client's issues but even a cursory examination of the "masculinity as identified problem" approach reveals numerous, deep flaws. In fact, this approach proves to be abusive in any reasonable interpretation of the word.

As I explain below there are other approaches to working with men that don't presume they are flawed and need fixing. That approach begins with asking men what they experience in life, and what they might want to achieve in therapy, and actually listening to their answers. Therapists may be interested to hear men speak of a range of experiences and goals wholly unrelated to patriarchal domination of women and children.

Men as emotionally dumb

Referring to men as *dumb* has the double-meaning of both lacking in intelligence and being mute. This forms the basis of Levant's theory that men possess little emotional awareness about themselves or others, that they are lacking in emotional intelligence, and that even were they to discover some emotional awareness they would not know how to express it in words, such is the depth of male lacuna. He refers to this problem in men as *alexithymia* – a Greek term meaning no words for emotions, insisting that most North American males suffer from this syndrome.

Levant states that "it is so very widespread among men that I have called it normative male alexithymia,"[3] a syndrome that by definition only men and boys can be labelled with. There even exists a Normative Male Alexithymia Scale used to assess the depth of men's need for therapeutic correction. Levant states,

> One of the most far-reaching consequences of male gender-role socialization is the high incidence among men of… the inability to identify and describe one's feelings in words… men are often genuinely unaware of their emotions. Lacking this emotional awareness, when asked to identify their feelings, they tend to rely on their cognition to try to logically deduce how they should feel. They cannot do what is automatic for most women - simply sense inwardly, feel the feeling, and let the verbal description come to mind.[4]

This claim, that men are "unaware of their emotions," an assumption so typical of psychology's view of men, has been a cornerstone of the therapeutic world for the last 40 years. And it is demonstrably wrong.

According to the vast majority of studies on emotional processing, men and boys are able to identify emotional arousal in themselves and others equally to women, emotions like jealousy, love, anger, sadness, anxiety, etc. But men and boys choose to regulate that emotional arousal not by verbalizing it so much (women's preferred method) but by taking intelligent *action*. A woman for example might talk with her melancholic friend about what is worrying her in order to cheer her up; the man may invite the same melancholic friend to the movies; both responses -talking, or acting- serve to intelligently modulate emotions.

What Levant has failed to discriminate are 1. recognizing emotions, and 2. verbalizing them. He, and so many psychologists who came before and after him, assume that by not verbalizing emotion males *must also have failed to recognize emotions.* Countless studies however show this to be a false conclusion.[5] Men, like women, can sense the full range of emotions – but they may choose to respond to that knowledge in a different manner to women.

Breaking with the past – starting afresh

Repackaging patriarchy theory is a move we no longer wish to make – at least not if we wish to genuinely help men. Increasing numbers of men are tired of waiting for the psychotherapeutic industry to drag its collective ass out of gynocentrism-land to develop a genuine new model for tackling male psychology.

To attain that model there has to occur a break with patriarchy theory and assumptions that men and boys are emotional dummies. As in a court of law we begin the new therapy with an assumption that men are not only innocent until proven guilty, but that 'men are good' to use Tom Golden's iconic phrase.

Nor will work with men be savvy until it admits the realities of cultural misandry, gynocentrism and their undeniably crushing effects on modern males. The daily assaults on men and boys from advertizing, mental health services, media, family courts, pharmaceutical companies, education from grade school to grad school, anti-male bigots and ideologically driven governance must be included in the picture.

These are problems which are deleterious to all aspects of men's lives, including mental health. The mental health industry is a huge part of that problem, not a part of the solution.

A sane alternative to all this must disabuse men, women and society of the following myths:

- men belong to a patriarchy and take that model as their life script;
- men are emotionally inept;
- men are default potential sexual predators;
- men are violent and uncaring;
- men are not necessary as parents;
- men are unable to commit;

- men are emotionally unavailable;
- men are not as human or deserving as women.

The things we do want to include in a new mental health model are:

- enhanced understanding of misandry, gynocentrism and their consequences;
- recognizing and honoring men's emotional acumen;
- recognizing and combating misandry and gynocentrism in the mental health industry;
- professional understanding of the ways men differ from women in how they cope with life;
- a prohibition on the practice of expecting men to emulate women's emotional processes;
- an allowance of men's legitimate anger without infecting them with ideological shame;
- the steadfast belief that men's issues, pain and needs are as important as anyone else's.

These points alone are sufficient to create a revolution in the way we work with men. As a truly new approach to men's welfare and psychological health, An Ear For Men has been launched and the coming Men's Mental Health Network will be promoting these principles and providing a range of specialized services from professionals who have been thoroughly vetted in their knowledge of men's issues, and in their compassion for the same.

References:

[1] Ronald F. Levant, 'The new psychology of men,' in *Professional Psychology: Research and Practice*, Vol 27(3), Jun 1996, 259-265
[2] Ronald F. Levant, Men and Emotions: A psychoeducational approach – course material, Newbridge Publications, p.4, 1997
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[4] Ronald F. Levant, William S Pollack, A New Psychology of Men, pp.238-239, 1995
[5] For example, this Finnish study shows that while women were more proficient at verbalizing feelings, men and women were equally proficient at identifying feelings: Salminen, J. K. 'Prevalence of alexithymia and its association with sociodemographic variables in the general population of Finland,' Journal of psychosomatic research, vol. 46, no1, pp. 75-82, 1999

See also: Narrative Therapy with Men by Paul Elam and Peter Wright

The man with the child in his eyes

AVfM Video Source · 21 June 2015 · Archived copy · Original

For all the Fathers whose children have been taken from them and for all the children who've lost their Dads.

https://youtu.be/c5r93d1Ki5A

Video by a loving father, and MGTOW content maker, Messenger Rising.

Forcing engineers to sew makes as much sense as forcing chemists to bake

Janet Bloomfield (aka JudgyBitch) · 22 June 2015 · Archived copy · Original

Humans have been using yeast to make bread for at least 5 000 years, and possibly longer. Yeast can reasonably be considered humanity's 'oldest industrial microorganism'. Yeast, a living, single-celled fungus, feeds on the sugars and starches in bread, releasing carbon dioxide, which is what makes the bread rise. Bread-makers and chemists alike understand bread-making as chemistry. Amadea Avogadro is generally understood to bethe first scientist who understood the basic premise of chemistry: That elements could exist as molecules, or chemical compounds. He first articulated what is now known as 'Avogadro's Law' in 1811, meaning that the practice of chemistry predates the theoretical understanding of chemical processes by thousands of years.

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Stephanie Vasko, writing for Slate, advocates for STEM programs to include practice, in the form of traditional arts, to promote social justice and feminist ideals, claiming 'the combination of sewing, crafting, making and STEM offers educators a critical opportunity to explore ethics and social justice with students'. Vasko goes on to claim that most of the individuals populating what she describes as the 'maker movement' consisting of 'makerspaces' or 'making activities' are white, privileged and male. Vasko fails to explain the phenomenon of Asian students excelling at 'making activities', particularly the activities of 'making' computer algorithms, and the corollary trend for women to engage in STEM related educations and activities only until they become wealthy enough to choose subjects that interest them. 'I'm tired," Vasko writes, 'of organizations being set up to tell young women and young brown and black men that they should aspire to be young white men'.

Vasko's assertion that crafts belong traditionally to women and men of color is partially correct in that virtually all crafts were originally practiced by men exclusively, as evidenced by guilds. The earliest known baker's guild was established in 168 BC in Rome and allowed men to pass on their memberships to sons. And while spinning wool for use in textile production was very likely a woman's occupation (hence the word 'spinster'), the weavers were men. Top practitioners of individual crafts were called 'master craftsmen', who passed on secrets gleaned through practice to younger apprentices.

As the Industrial Revolution progressed, many traditional crafts became automated, dramatically reducing the cost of things like bread and clothing. The men who might formerly have been master craftsmen now became the scientists who explored the technology and theory that permitted even faster and cheaper production. Traditional crafts became hobbies for women, but for most of human history, they were vital to economic activity and run largely by men.

In advocating for STEM majors to increase their already significant workload to study crafts that eventually led to theories they must learn, Vasko inadvertently advocates for all students to become white, privileged and male, because privileged, white males were those craftsmen for most of human history. Encouraging students, especially women and men of color, to learn the theories and mathematics that inform STEM, rather than focus on the practical applications is the truly radical act.

It does little good if our chemists can bake a perfect baguette but fail to understand the consequences of crushing nickel hydrazine perchlorate with a mortar and pestle.

Boom.

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AVfM Classics: Male/female discrepancies in transsexualism

Jesse · 22 June 2015 · Archived copy · Original

While transsexualism has been and remains a poorly-understood condition, certain consistent aspects have been outlined by experiment and observational evidence. One of these aspects is the discrepancy between the sexes, which several, mostly European studies have shown is quite wide, with around three times as many male-to-female as female-to-male transsexuals. But, what are the reasons for this discrepancy? To examine that, we must first examine the phenomenon of transsexualism itself.

Many would suggest that the cause of transsexualism is inherent and genetic. They point to differences in the brain structures of transsexuals, prior to any treatment with hormones or surgery, as evidence of these inherent differences. Transsexual brains appear to be more like those of the sex they identify with, rather than those of the sex they are associated with by virtue of their chromosomes, hormones, and primary and secondary sex characteristics.

These studies are problematic, however, since they tend to feature incredibly small sample sizes that make any statistical conclusions suspect. Further, even if we accept discrepancies in the brains of transsexuals as an assumption, this is a far cry from establishing that these differences are inherent. Indeed, there is strong evidence that human brains are extremely malleable, up to and throughout adulthood. Brains can quickly and dramatically rewire themselves in response to the right stimuli. Of course, this capacity is even greater in childhood.

Humans are tremendously intelligent and adaptable creatures. We are born with few instinctual behaviors, but the capacity to learn a tremendous number. And our first type of learning is imitation. Before we understand any language, before we even have a concept of self as separate from the other, we imitate. We are vastly impressionable. While it seems true that we have some aspects of personality that are set from the start, would it not be very strange to label any one aspect of personality, or even array of personality traits, as inherently “masculine” or “feminine”?

Certainly, some are more typical of one sex or another, but the fact of the matter is that there is no such thing as “what it’s like” to be a man or woman. If one is a man or woman, they have a sense of that contribution to their experiences, but that cannot be said to be a *typical* experience of being a man or woman. Each person’s experience is unique; this is even more true when taking into account people throughout history and in other cultures today.

There do not appear to be any hormonal or other consistent physical differences between transsexual individuals and others of their born sexes beyond those in the brain. Many transsexuals report having the initial inklings of their transsexual feelings arise very young, and while these assertions can easily be questioned in individual cases, there is no reason to doubt that, for many, this is the case. Certainly, some modern cases of apparent early childhood transsexualism have received a fair amount of media coverage.

But, given that the inherent, prenatal explanations for transsexualism are highly questionable, what other explanations are there, and why might these lead to the discrepancy between male and female rates of transsexualism? This area is fraught with difficulty. Few modern studies seek any explanation beyond the genetic and inherent. Indeed, modern research almost seems to put the cart before the horse, seeking reasons to validate the assertions of identity politics it takes as a given. Still, by using information from related fields of study, one can begin to build a case for an altogether different and quite environmental explanation.

That a parent’s own sexual identity affects how he or she deals with children has been shown in studies, as have differences in how parents treat children according to the child’s sex. Indeed, this is even the case when parents are unaware of the differences in their actions and reactions towards their children. These sex-based differences in approach are present from a very young age, and are shown to have profound effects on children.

But how might these effects lead to transsexualism? Children begin forming ideas of gender roles very early, and

these ideas are simplistic, exaggerated, and extremely rigid, to the point of outright cognitive dissonance when their stereotypes are not adhered to. Children seek to understand their social environment and their place in it. It is important to realize that children have no deep, abstract understanding of gender roles. If a five-year-old boy identifies as a girl, it is not because of some deep-seated existential angst or abstract understanding of his own sex and gender, but because he associates more with certain simplistic and rigid stereotypes assigned to girls.

And why would a young boy associate more with the stereotypes assigned to girls? Well, one good reason would be because he wants to, because he regards his stereotypes of women as superior. For instance, in a feminist household, expressions of masculinity may be viewed with derision, or, when there is a father present, as a source of shame. Even without such associations, however, a child often just spends more time with his or her mother. While it does not occur until after a large proportion of gender ideas are formed, school also exposes children, primarily, to female role models. Not to mention the fact that many behaviors typical of boys are frowned upon and even drugged out of them in modern school environments.

And where do boys find themselves today? Today, women can be anything they want. Women can be action heroes, happy homemakers, corporate executives, and powerful politicians. There are two categories of fashion, fashion for everyone and fashion for women only. Women are the ones seen as beautiful and glamorous. Women are kind, gentle, empathetic, and allowed to freely express emotion. With the traditional strengths of men now seen as irrelevant or even negative, why wouldn't a boy rather be a girl? Is this not as good an explanation as any for the discrepancies between MtF and FtM transsexualism?

It is simply implausible that a child that associates with the opposite sex label has any real understanding of what that means, but unfortunately, such associations often stick. Further, this gender dysphoria is extremely harmful, frequently leading to severe depression and high suicide and poverty rates for transsexuals. As one might expect, researchers believe that male-to-female transsexuals are the hardest-hit by these problems.

There are several reasons for this, from the far greater shame associated with men breaking gender roles than women, to the simple fact that, after puberty, MtF transsexuals have a much harder time passing as women, due to body size, facial and body hair, and other secondary sex characteristics, than FtM transsexuals have passing as men. Neoteny is relatively easy to overcome with hormone therapies. There may be other reasons, such as different social pressures that tend to lead to each type of transsexualism, but these are poorly studied.

These arguments, while highly speculative, do raise important questions for how we approach raising boys in a changed culture. If, indeed, the way the sexes are treated by parents, teachers, media, and the rest of society leads to gender dysphoria and its often dire consequences, we must renew our efforts to define a new and modern role for boys, or to seek to end these gender stereotypes altogether. The rigidly controlled idea of what passes for masculine in our culture does a disservice to boys and men alike. Until boys are able to associate positive roles and freedom with their sex, it should be no surprise that a greater proportion of them wind up rejecting it, much to their own detriment.

There is no need for more women in STEM

Paul Elam · 22 June 2015 · Archived copy · Original

Note: This article is also available in Italian.

The latest complaint *du jour* from gender ideologues, especially those in academe, is that there is a shortage of women in STEM fields. I note with irony that most of the bitching is coming from people with arts degrees that, judging by their other common rhetoric, can not manage statistics any more than they can manage physics or engineering. These are generally the same people whose investment in rocket science is to critique the fashion choices of a man who helped land a spacecraft on a comet. For the moment, I will set aside that show-stopping bit of reality and focus more on the subject at hand.

Science does not need women at all. Having a vagina will not help us produce cold fusion energy any more than having a vagina will take physicists closer to understanding quantum mechanics. Of course, having a penis does not solve those problems either. What science needs is more scientists, and prescreening them based on genitalia isn't very, well, scientific. As a matter of fact, it is unscientific enough to call stupid and stupid enough to call feminist.

And that brings us to what we are really talking about here. Feminists don't want more women in STEM for the sake of science. They want more women in STEM because the historically consistent lopsided numbers of men to women in STEM make it appear that women are either A) not generally as apt as men in hard sciences or B) not near as interested as men in hard sciences.

Unfortunately for the unscientific ideologues crowing about getting more women in STEM, both of those statements are true. Indeed, I would bet that "A" has a great deal to do with "B." In other words it makes a lot of sense that there is a strong correlation between women's aptitude and their interests. In the old days we used to call that insight and self-assessment. In postmodern times we call it patriarchal oppression.

As a species, we seem to be getting dumber all the time.

I will beg the indulgence of any ideologues reading this and ask you to pretend you are in the real world for the next few paragraphs.

STEM requires a higher level of intelligence, generally speaking, than being a receptionist or cleaner of sewers. That is not to say there are not some very bright receptionists and sewer cleaners out there. After all, Einstein started out as a patent clerk. It is evident however, that intelligence, particularly in the range approaching genius, plays a role in both aptitude and interest in very difficult subjects.

Accepting that means you accept there is and always will be a lot more men in STEM than women. You can have STEMwalks, Take Back the STEM rallies and any other form of nonsense you want. It won't change a thing.

Let's examine this using a graph. I have selected a very simple one for the gender studies majors, so they too will feel included.

[image]

As you can see here, the distribution of general IQ is different for each sex. When you look at the extreme ends of the bell curve you notice that men dominate, both in high and low intelligence, while women's IQs are grouped more toward the average.

That means a lot more men than women with the intelligence to do things like design rockets. It also explains why you see so many more men at the helm of Fortune 500 companies, leading governments and doing all other sorts of things ideologues like to blame on sexism. It is not sexism. Let's call it smartism, because that is what it is. Science, technology, innovation and leadership are predominately driven by men because they are the ones more likely to possess the intelligence to excel.

That is not being smug. The bell curve also demonstrates that men dominate at the lower end, which partly explains why our prisons are clogged with men of low intellect. It is just a reality that we have to face until someone, likely a man, figures out a reliable way to raise IQs in human beings.

In the meantime ideologues with lower IQs are dominating the discourse on why there is a dearth of women in STEM. To put it less kindly, people with insufficient intelligence to handle hard sciences are trying to lead the discussion on how to attract talent.

Precisely what I would expect from people whose intelligence is limited. I know, that is ableist, and I don't care. If you don't mind I will pass on the idea that we can improve science and the society it serves by seeking anything but excellence.

Right now any woman in western culture with the intelligence, aptitude and interest can enter STEM education with no barriers that anyone else does not face. Nothing is or should be in their way to a future in STEM and indeed there are some brilliant women who have done so and been great contributors.

I can't imagine that they are pining to work alongside *incompétents* simply because it puts another vagina in their workplace. If they were that stupid they would not have been able to earn the right to be where they are.

The Washington Post rape survey is not reliable–but it points up some very disturbing views held by college women

Pierce Harlan · 22 June 2015 · Archived copy · Original

There's a new college rape survey with some very disturbing findings. The findings are disturbing not for the reasons the sexual grievance industry thinks, but because the answers shine a light on very troubling views held by college women — about men accused of sexual assault, and men *wrongly* accused of sexual assault. The survey underscores that that our daughters especially, but also our sons, are in need of much remedial education about concepts that are basic to our jurisprudence. Read on, but not with an empty stomach.

Rape laws and policies are shaped by surveys where every rape allegation is uncritically accepted and none are tested against competing claims of innocence. The impact of these surveys on public policy is significant, even draconian. They are uncritically accepted to make laws that diminish the due process rights of young men accused of sexual assault in American colleges, and that is unjust. The only legitimate way to test for the prevalence of rape on campus would be to take a representative sampling of rape accusations and carefully examine the evidence (including interviewing the accused and all pertinent witnesses) as to each claim in a painstaking, objective manner. Every time rape claims are subjected to scrutiny against competing evidence of innocence, most are either deemed unfounded or false. Why on earth is every assertion in a rape survey accepted as true?

The Washington Post and the Kaiser Family Foundation have conducted a survey that, once again, uncritically accepts every characterization of sexual wrongdoing. The survey supposedly shows around 20 percent of college women are sexually assaulted. In fact, the survey is alarming on a host of levels, but not for the reasons the sexual grievance lobby insists. Here are some excerpts–and my comments:

First, *college students — women more than men — are prone to rush to judgment and assume guilt based on an accusation:*

21. In general, when you hear that a man is accused of sexually assaulting a woman on campus, do you generally think the (woman) is more to blame, the (man) is more to blame or do both share the blame?

	Man more to blame	Woman more to blame	Both share the blame	Neither are to blame (vol.)	No opinion
All	65	1	28	1	5
Men	60	1	33	1	6
Women	70	1	24	*	5

Second, *perhaps the most disturbing question of all shows that college students (especially college women) are woefully unschooled in the concept of Blackstone's formulation, that it is "better that ten guilty persons escape than that one innocent suffer." This concept is imprinted on the DNA of our jurisprudence. We've written extensively about this concept (see here) and won't repeat ourselves here. Yet, in this survey, a whopping percentage of women think it's better that innocent young men be punished for offenses they didn't commit than to allow a guilty man to go free. Little wonder, given that the sexual grievance industry has dominated the public discourse on these issues for so long:*

32. Which of the following do you think is MORE unfair: (An innocent person getting kicked out of college after being accused of sexual assault) or (A person who commits sexual assault getting away with it)?

	An innocent person getting kicked out	A person who commits sexual assault getting away with it	Both (vol.)	No opinion
All	42	49	6	3
Men	49	42	7	3
Women	36	56	6	1
Compare to: Kaiser Family Foundation national poll of U.S. adults, 3/15/15				
Adults	44	47	6	3

Third, *there is a disturbing absence of understanding about what constitutes "consent." As but one example, a dizzying*

44 percent of women polled didn't think nodding in agreement constitutes consent. This lack of understanding likely skewed the results of the survey, perhaps significantly:

35. Do you think if a person (INSERT 1ST ITEM) this establishes consent for MORE sexual activity, or not? What about if someone (INSERT NEXT ITEM)?

a. takes off their own clothes

	Yes	No	Depends (vol.)	No opinion
All	47	49	3	1
Men	50	45	3	2
Women	44	52	3	1

b. gets a condom

	Yes	No	Depends (vol.)	No opinion
All	40	54	4	1
Men	43	51	4	2
Women	38	58	4	1

c. nods in agreement

	Yes	No	Depends (vol.)	No opinion
All	54	40	3	3
Men	58	36	3	3
Women	51	44	3	3

d. engages in foreplay such as kissing or touching

	Yes	No	Depends (vol.)	No opinion
All	22	74	3	*
Men	30	66	3	*
Women	15	82	3	*

e. does not say 'no'

	Yes	No	Depends (vol.)	No opinion
All	18	77	3	1
Men	20	75	4	1
Women	16	80	2	1

Fourth, *despite the responses of the women surveyed in question 35(e) — where the vast majority don't think an absence of "no" is enough to show consent — in the following response, more women prefer the "no means no" standard over "yes means yes" as the "better" standard to show whether an encounter was consensual. The absence of a "no" under the "no means no" standard* ***would*** *show consent. So which is it, ladies? Given the confusion among respondents, we must seriously question the trustworthiness of this survey:*

38. Which of the following do you think is the better standard to use when determining whether sexual activity is consensual or not? (A Yes Means Yes standard, where both parties must clearly agree before engaging in sexual activity), (A No Means No standard, where sexual activity must stop if one person objects), or, in practice, is there not much difference?

	Yes means Yes standard	No means No standard	Not much difference	No opinion
All	34	42	23	2
Men	33	40	26	1
Women	34	43	21	2

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False rape allegations – a 120 year tradition

Our so-called rape culture

***Fifth**, the question about "physical force" fails to define "physical force" and fails to ask if the "physical force" was accompanied by the woman's consent (of course, if the women nodded their heads in agreement to sex, as shown above, a significant percentage of them would not think that's consensual anyway):*

52. (Since starting college/While you were in college) (has/did) anyone (had/have) sexual contact with you by using physical force or threatening to physically harm you? Yes or no?

	Yes	No	No opinion
All	5	95	*
Men	1	99	*
Women	9	91	*

***Sixth**, the following query asks about "unwanted" sex — a subjective standard that has nothing to do with the legal standard of sexual assault since women can outwardly manifest consent while secretly not wanting to engage in the act. The question asks about times when respondents "were unable to provide consent because you were passed out, drugged, or drunk, incapacitated, or asleep." The wording of this question dooms to the survey's usefulness. A reasonable person taking this survey would not assume "drunk" sex is the same as "incapacitated" sex (because the survey uses both words, so it's not reasonable to assume one word is surplusage or that they mean the same thing). By any measure, "drunk"sex is not sexual assault, yet we know that a staggering percentage of sex occurs after imbibing alcohol:*

INCAPACITATED SEXUAL ASSAULT

READ TO EVERYONE: The next two questions ask about your experiences with unwanted sexual contact while you were unable to provide consent or stop what was happening because you were passed out, drugged, or drunk, incapacitated, or asleep. These situations might include times that you voluntarily consumed alcohol or drugs and times that you were given drugs without your knowledge or consent.

54.(Since starting college/While you were in college), (has/did) someone (had/have) sexual contact with you when you were unable to provide consent or stop what was happening because you were incapacitated? This question asks about incidents that you are certain happened. Yes or no?

	Yes	No	No opinion
All	9	91	*
Men	4	96	*
Women	14	86	*

55. (Since starting college/While you were in college), (have/did) you (suspected/suspect) that someone (has had/had) sexual contact with you when you were unable to provide consent or stop what was happening because you were incapacitated? This question asks about events that you think, but are not certain, happened. Yes or no?

	Yes	No	No opinion
All	6	94	*
Men	3	97	*
Women	8	92	*

***Seventh**, sexual coercion (sex obtained by making promises such as inviting you to a party) is apparently considered sexual assault (which is absurd):*

COERCION

56. (Since starting college/While you were in college), (has/did) anyone (had/have) sexual contact with you either by making threats of nonphysical punishment, such as being fired from a job or damaging your reputation, or by making promises of rewards, such as raising a grade or inviting you to a party? Yes or no?

	Yes	No	No opinion
All	3	97	*
Men	1	98	*
Women	4	96	*

The survey is eye-opening because of the percentage of young women who think its better to sacrifice their wrongly accused brothers than to let a rapist stay enrolled in college. This reflects a disturbing undercurrent we've been writing about for many years — that the wrongly accused are treated as collateral damage in the "more important" war on rape. (Of course, merely expelling a rapist isn't going to stop him from raping college or other women, often in the same off-campus place where he raped while he was a student. The sexual grievance industry doesn't seem very worried about that.)

Put all that aside, the survey is making headlines for reinforcing the 1-in-5 canard. As shown above, the survey is not reliable because of the way the questions are worded. Beyond that, even if the questions were worded properly, it would still be problematic. A recent scientific study shows that some women lie on surveys to minimize their consensual sexual encounters, likely because of societal double-standards that find it acceptable for men, but not women, to engage in sexual activity. These lies are designed to bring women in sync with their expected gender role, and it is the same reason many women lie about rape–to defend their femininity. Should we not expect, then, that some women report in surveys that they've been subjected to*unwanted* sex even when, in fact, the sex was *consensual* in order to be in sync with societal expectations about gender roles? The Washington Post survey doesn't take that into account.

Why is it assumed that sexual assault surveys are the moral equivalent of truth serum where women are incapable of telling anything but the one, objective truth? Why is every untested assertion of sexual assault assumed to be true based solely on the "victim's" side of the story? The fact is, people exaggerate, lie, and claim their behavior is better than it really is in all sorts of surveys and other public pronouncements–not just sex surveys. People exaggerate the hours they work; how often they go to church; their height and their weight; and their altruism during emergencies. White voters lie in surveys about their willingness to vote for a black political candidate. Heck, people even lie about the reason they buy a new computer. Nearly one in four women admitted to exaggerating or lying in social media about key aspects of their lives between one and three times per month.

It is well to note that surveys also show that almost 30 percent of women claim to have seen a ghost. Should we conclude there's an epidemic of ghostly encounters afflicting college women? Or would we require some greater proof before reaching that conclusion?

This is a serious question, with serious implications. The issue we raise isn't some abstraction, and we do not write this to engage in some sort of "Oppression Olympics." The fact is, sexual assault surveys are routinely used to justify the policy of diminishing the due process rights of male students accused of sexual assault. There are legitimate reasons for doubting the reliability of these surveys, and these concerns should not be dismissed as rape apology, misogyny, or slut shaming. Nor should we be demonized for merely raising the issue. This is an issue that ought to be seriously, and respectfully, discussed.

Love shyness and male privilege

Yuval Levental · 22 June 2015 · Archived copy · Original

Love-shyness is a condition (download book as PDF here) named in 1987 by Brian Gilmartin, a professor of Psychology. Gilmartin conducted a study, which might be the only known study of its kind, focusing on the traits of college-aged and middle-aged men who were virginal and had significant trouble meeting women. There is not even a Wikipedia article, as he is the only source on the subject. Obviously, many feminists today would label these men as entitled "Nice Guys" and claim that they were just being lazy. However, his study revealed several unique characteristics common among his subjects which were beyond their control.

Gilmartin believes that love-shyness is a very crucial issue, not limited to just dating problems. For instance, on page 442, he reports that the unemployment rate for love-shies was sixteen percent. This is because they had difficulty making job connections and working up the courage to meet new employers. The surprising finding was that most love-shies were college-educated and had done well in classes, so they were well-learned in a textbook sense. Some other characteristics include demanding families and lack of athletic ability. Above all though, the most unusual characteristic was that love-shies might have trouble breathing through the nose.

When psychological conditions are analyzed, usually the mental state is most focused on. However, physical symptoms are just as important. On page 365, In Shyness and Love, Gilmartin states, *"Indeed, if one were to predict among a large group of elementary school boys just exactly who is likely to go on to a life of chronic and painful love-shyness, there does not appear to be any better or more readily observable medical predictor than that of difficulties involving the nose."* The control group in his study could mostly breathe properly, with the percent difference between the two groups being anywhere from 30% to 50%. He then states that the ability to breathe through the nose is associated with the feeling of freedom. This is because proper breathing cools the body, allowing for clarity in thinking. Possible causes that Gilmartin listed included a deviated septum and an abnormal nasal structure.

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I posted this fact on the RedPill subreddit to get the word out about this finding. A good number of respondents did claim that they had trouble breathing through the nose, though there were some exceptions. However, nothing is always true. The post received a net count of 172 upvotes and was well-received.

Adding to this, Gilmartin estimated that 40% of people with love-shyness have Asperger's syndrome. Interestingly enough, a study from the University of Missouri that was published in Molecular Autism in 2011 noted that autistic children had flatter noses and wider eyes. Perhaps, air might not be able to move efficiently up the nose, leaving a sufferer winded and unconfident 24/7. Additionally, another study also from 2011 noted that children with extra divisions in their lungs also have autism. The extra divisions cause resistance to inhaled air, making the sufferer winded constantly.

In conclusion, this discovery has nothing to do with male entitlement, patriarchy, male privilege, or so forth. Men with severe love-shyness already have a difficult time, yet are falsely accused of being privileged because the media portrays them as such. Hopefully, with this evidence, we can push forward with dating help for men, in addition to improving marketable skills.

Black Men Are The Sharp End Of The Men's Rights Movement Spear – They Just Don't Know It

Mumia Ali · 22 June 2015 · Archived copy · Original

"David, listen to me. It's not what's he's doing to you. It's what you're not doing."
-Bill Cosby, May 2004

Last week's column, written by AVFM contributor Andre Morell, rightly examines the current state of the Manosphere, particularly along racial lines. Mr. Morell observes that many of the issues activists in the Men's Rights Movement fight for, from equity in child custody, child support and divorce courts to justice against false rape accusations and fighting against bigoted and misandrist portrayals of men in everyday situations, not only could apply to Black American men in general, they in fact loom very large in their lives. Morell then raises the question, if I may put it so colloquially, of why there ain't no Brothas on the wall; I argue that the question, even if compelling, is ill-put.

The question is why no Brothas want to be on the wall in the first place.

Look, it has long been known that the Manosphere – that corner of the Internet where there are all manner of social media, like websites, blogs, podcasts and the like, devoted to the concerns of men big and small, profound and trivial – is a bit monochrome. Sure, inside baseballers will point to a sizable presence of (white) women, like Karen Straughan or Janet Bloomfield; they can cite statistics that firmly point to the fact that Black readership of websites like A Voice for Men and say, Return of Kings – without a doubt, two of the largest online venues for the affairs of men in day to day life to date, have a not insignificant portion of "men of color".

But, let's face it – it isn't unfair, or a stretch, to say that the Manosphere, especially in terms of its biggest names and best known faces, are largely white and male.

And you know something?

I, for one, am completely cool with that.

Don't get me wrong – in order for the Manosphere to move forward, it will, for mere reasons of its own survival, have to get serious about its Angry White Guy™ problem, because that's the perception of the MRM from the outside looking in – and unlike the other "legs" of the Manospherian "stool" – like MGTOWs and PUAs – MRAs (Men's Rights Activists) NEED the support of the public at large in order to begin to make any headway on the issues they advocate for. The aforementioned groups don't need such public support, and in fact in one case – MGTOWs in particular – they actively eschew it.

But, to be an MRA, is by definition, to play the public relations game. And like it or not, in the identity politics-driven world in which we live, the MRM continuing to have a largely white, and aging, "face" before the public, ignites as many fires as it seeks to stamp out.

Simply put, the MRM won't be able to move to the next level in their agenda – which, make no mistake about it, is all about changing hearts and minds, no matter how many of the party faithful may gnash their teeth and stamp their feet about it – so long as they continue to have the perception that the MRM is shot through with Angry White Guy™. As many in their topmost ranks should well know by now, when it comes to politics and public relations, perception very much IS reality.

But all of that is beside the point of my missive today; why aren't Black men involved in what could arguably be called the greatest civil rights issue(s) of our time? I submit that it doesn't have anything to do with the admittedly largely white Manosphere, and everything to do with the failure of Black men to take their own destinies into their hands.

I mean, think about it: why is there no Black analog to the Manosphere? After all, it isn't like Black men don't blog,

or use social media. Just last month, Mr. Paul Elam, editor-in-chief of A Voice for Men, wrote a particularly frank open letter of sorts to one Mr. Damon "The Champ" Young, editor-in-chief of Very Smart Brothas, a very well known and popular website that features, among others, Damon and his partner in crime, Mr. Panama Jackson. That article featured an equally going-hard-in-the-paint quote from yours truly, about Mr. Young himself and why I felt he failed to live up to the hype of being hailed as part of the new school of Black media moguls. No matter what one may think of me personally, my take on Young or indeed Young himself, what cannot be denied is the fact that Young, nor Jackson, is no stranger to the MRM cause – I was a kind of unofficial "ambassador" for the movement over at VSB, for the better part of five years. Not only that, but both Jackson and Young, had to concede that the MRM did indeed have a number of valid points.

So, why didn't they take up the banner, at least on a part-time basis?

Well, the easy answer is race – that the MRM and wider Manosphere, is just too white, and by extension racist, to fully get on board with the movement's concerns, aims and goals – even if it could be proven beyond a shadow of a doubt, that said concerns had much more urgency and importance for Black men than anyone else. Of course, there's also the fact that Black men like Young and Jackson, honestly and simply do not agree with the ideas of the MRM, which is fair though in my view woefully misguided. To say nothing of just flatout wrong.

At any rate, my point is that it ain't like Black men in the know, like a Young or a Jackson, simply don't know any better – they do. They simply do not see the plight of Black men along these lines to be important enough to make a stink about it.

And that is what is really, truly, holding Black men back from the Men's Rights Movement.

Back when I interviewed Prof. Michael Kimmel, recognized perhaps the world over as one of the foremost experts on mens' issues and the so-called "crisis of masculinity" in our time, we spent a goodly bit of time discussing his then-recent book "Angry White Men" – which argues, in part, that part of the "problem" of white men in our time, is that of "aggrieved entitlement" – that they felt entitled to a world that is no longer their own, and they're hopping mad about it.

While Kimmel and others like him indulge themselves in the rantings of white guys on the fringes of polite society, I came to discover a key factor that accounts for how and why Black men are MIA in the MRM:

It's because, in a very real and profound way, Kimmel's analysis is correct. White men, rightly or wrongly, are fighting to either preserve the world they know before it completely slips away (as is the case in some sectors of the Manosphere, like Return of Kings and its titular leader RooshV's recent ideas of "Neomasculinity"), or, to remake the world in an image that is more amenable to them (as is the case of Paul Elam and Dean Esmay, here at AVfM). In either case, white men see themselves as movers and shakers, as warriors fighting for a cause, no matter how daunting, no matter how "lost". White men see the world as theirs.

Black men, on the other hand, simply do not. Take a listen to what Black men talk about, be it on the block or in the halls of Congress – there is no sense of "aggrieved entitlement"; no sense of fighting to regain what was or is being lost; no sense of really forging a new path forward along the lines of masculinity and its relationship to the rest of the world. Black men are listless, apathetic, in ways big and small; and of those who are advocates of one stripe or another, they are largely of the type Mr. Elam took Mr. Damon Young and others out to the woodshed for – as being little more than lapdogs and sycophants to largely middle and upper middle class white women and their sisters-from-a-distance, Black feminists. Why *should* Mr. Elam, who's worked his behind off over the better part of the past decade, throw his doors open to a cohort of men who can't even be bothered to give a damn themselves about their own lives? Why *should* Roosh give a damn about Black men, when Black men don't seem to give a damn about themselves?

Why is it that in more than five years, we can count the numbers of well-known Black MRAs on one hand? Why is it that Black men simply don't care enough to make a ruckus about their own lives? Why don't Black men show up for themselves? Why don't Black men make their own spaces with which to articulate these issues?

I say the reason is, in part at least, due to an utter lack of ownership on the part of Black men and yes, entitlement, that white men, for better or for worse, do have. In order for Black men to truly find a place in the Men's Rights Movement – read, among and with their white colleagues and brothers-in-arms – Black men will have to hash some things out for themselves. Black men will have to become a little entitled, too. In feeling entitled to basic rights as men, Black men will be saying that Black men are worth a damn.

That's some entitlement that needs to happen.

Recommended further reading: *How & Why The Men's Rights Agenda Is Important To Black Men*

Don't forget to checkout ***Obsidian Radio*** *– new podcasts coming out daily! Angel Soft Anti-Father's Day Ad Controversy*

Read more from AVfM's Black contributors:

Divide and conquer: the feminist SJW modus operandi

Feminism and eugenics: Engineering reproductive totalitarianism

Jim Crow laws and feminism

Why I became a Black Men's Rights Activist

Sexual dimorphism in modern architecture (Video)

AVfM Video Source · 22 June 2015 · Archived copy · Original

The YouTuber known as “Turd Flinging Monkey” looks at the extraordinary selfishness and narcissism of feminists who demand more female architects.

https://youtu.be/DKt_QJlW2_s

You may want to subscribe.

Happy Fathers Day, Mom (ad)

AVfM Video Source · 22 June 2015 · Archived copy · Original

Even Father's Day has to be about women. The ad opens with a man talking about his deceased father, but most of the references are to single mothers, not widowed mothers. I wonder how the fathers of these children feel knowing that even on Father's Day, Angel Soft wants us all to think of women?

https://www.youtube.com/watch?v=rf6D3UjqbkQ

Worst Patriarchy ever! (video)

AVfM Video Source · 22 June 2015 · Archived copy · Original

Remember when Sargon of Akkad was a new vlogger you never heard of? Here's one he did a year ago that's still relevant today.

You may want to subscribe to Sargon of Akkad.

Two young boys rush into burning house to save babies – heroic or tragic? (Video)

AVfM Video Source · 22 June 2015 · Archived copy · Original

A baby and a toddler are alive today because two young boys demonstrated extraordinary courage by running into a burning house to save them. While we celebrate their bravery, should we also mourn the fact that such young boys have absorbed the cultural message that their lives are disposable?

https://www.youtube.com/watch?v=8oOXvcu7Xjc

Is Feminism Non-Violent?

Luigi Logan (aka Fidelbogen) · 23 June 2015 · Archived copy · Original

There are many schools of thought concerning revolution, how it works, and how to make it work better. I will discuss two of these, because I put them ahead of anything else you might say upon that subject.

First, consider Malcolm X, who famously remarked that “there is no such thing as a non-violent revolution”. He was right. Any revolution at all requires violence in the form of violation, meaning a discontinuity which violates a system of understanding or authority.

Discontinuity is the operative term because it implies a sudden change of state. First you are A, then all at once you are B. There is nothing seamless in the transition from A to B, and that’s what revolution is all about. To arrive at B, you must violate A.

Any revolution worth the name involves, more or less, a paradigm shift from A to B. More to the point, a revolution violates a paradigm by breaking out of it. For example, the American revolution violated the paradigm of the British Empire by breaking out of it.

So how do you break out of a paradigm? The same way you break out of anything else — by breaking something! And it is violent to break things, is it not?

I admit that Malcolm X could have meant “violence” as a layman would understand it, meaning down-and-dirty physical violence or the threat of such. If nothing else, a confrontation where voices are raised, emotions run high, and somebody finally backs off. So as you might conclude, “violence” covers quite a spectrum — but it always has something to do with violation.

Next, consider Gandhi, the apostle of non-violence who certainly tried his hand at revolution, although he did this too soon to benefit from Malcolm X’s 1963 wisdom. Gandhi faced his share of violence, and violence finally ended his life. Yet he did pull India out of the British Empire by violating the paradigm of that empire. I think it is safe to call this a revolution.

But again, Malcolm X was right — there is no such thing as a non-violent revolution. Not only are establishments notorious for never giving up their power without a fight, but revolution would not be revolution in the first place if the element of violation went missing.

All revolution is violative. You must break eggs to make omelettes.

How did Gandhi make his revolution happen non-violently? The answer is that he didn’t, or at any rate, not precisely. Let’s look again at Malcolm X’s precept. He says there is no such thing as a non-violent revolution, but what are we entitled to conclude from this? I would say, only that no revolution can occur without the admixture of violence somewhere along its timeline.

However, that says nothing about the source of the violence. It does not stipulate that the dissidents should be violent against the establishment, only that violence should occur somewhere in the mix of events. So it could just as well be the establishment cracking down on the dissidents – that too would count as violence, and would stamp the character of violence upon the revolutionary process.

The non-feminist revolution, like any other revolution, will entail violence because it will entail violation. The ruling cultural paradigm, that of feminism, is to be booted out of our lives on non-feminist authority — and that surely violates intellectual protocol, if nothing else. Those on the receiving end (the feminists themselves) will feel this as a wrenching change — rather like a quantum jump, owing to its discontinuity.

Events at the University of Toronto, in Canada, have been revealing. On three separate occasions, speakers were scheduled to give public lectures on matters pro-male or critical of the feminist establishment. Each time, anti-male crowds greeted the event with behavior that could be described as violent. Their purpose was manifestly political: to

block open expression, within the academic community, of ideas that could undermine the accepted foundation of intellectual authority within that community.

Simply put, Toronto was a turf war. The anti-male rioters perfectly understood the critical nature of the conflict. They of course understood the symbolic significance of the occasion. But further, they knew that if the non-feminist side could proselytize unmolested in what they (the rioters) consider “their” territory, it would be a game changer, signalling that the non-feminist side has gained institutional legitimation.

So the anti-male rioters were repelling an attack upon their shore, preventing the enemy from gaining a beachhead that would ease the way to incursions further inland. Their naked fear was evident.

The greatly outnumbered non-feminist group acted with coolness, and did credit to itself. Nothing in their comportment hinted at physical violence. And yet, a rarified form of violence — a purely cerebral kind — was at least implicit. It may have lacked noise, blunt force or other such drama, but it was profoundly violative. A paradigm was openly challenged, and the enormity of this challenge was not lost upon the challenged. It provoked a wildly outlandish reaction from them because they felt violated.

What prompted all the fuss and feathers? A pair of staid middle-aged writers were making a speech about a serious social problem, namely misandry: the pervasive hatred of men and maleness in the culture at large.

Now surely we ought to look into something like that, and if possible, remedy it. I would certainly think so. Furthermore, I would salute the authors, Nathanson and Young, for their active moral conscience, and I would encourage them to give public lectures every chance they get.

But as we have seen, it is no easy thing to make an openly pro-male speech on a college campus. Many people in those settings simply do not want the possible reality of misandry to be referenced in any way, and if you attempt this they will try to shut you up by force.

In other words, by violence. They hate to be told that man-hating exists at all: their screaming paroxysms and their ‘Lord of the Flies’ stick-poundings bore witness to this.

The anti-male “Femistasi” group in Vancouver was whipped into a similar rage by the statement that men’s rights are human rights. Evidently they don’t approve of human rights for half the population, and the bare idea of such a thing makes them rabidly angry.

Friends, it looks like we are on the side of *Ralph and Piggy*. That’s the sort of revolutionaries we are.

So again, revolution is a violent process, meaning that violation is involved at every level.

First comes the violence of intellectual audacity needed to break out of a paradigm.

Next, any violence meted out by defenders of that paradigm.

Finally, any violence meted out by the attackers of the paradigm in response to the defenders.

Such is our template of revolution as extrapolated from Malcolm X, and it is a true vision. It comports with the facts of the world.

Malcolm X stated the facts, but Gandhi astutely put them to work. He apparently understood that violence in a raw, dramatic form comes at a cost because it can easily make you look like the bad guy. He also apparently understood that abstention from violence virtually never makes you look like the bad guy. He understood that if you confine your violence to only the most rarified forms of violation, you would drive your opponent into an untenable position — to either inflict raw, dramatic violence at the risk of discrediting himself, or to do nothing at all and leave you free to move your plans forward unmolested.

Gandhi’s method, if ideally practiced, is the miniscule violence of a pinprick which ends the life of a balloon: the main violence is the loud bang that follows!

So the principle holds true that no revolution happens without some manner of violence or violation. Feminism, with its genius for playing the victim, seems to have imbibed the spirit of Gandhi in a perverted way. A feminist will use every trick in the book to invert the narrative in feminism's favor, either provoking actual violence from the opposition or elaborately lying about it.

Such is the art of the threat narrative, and the feminists are past masters of this art.

I think our best plan is to out-Gandhi the feminists. In principle, this is not difficult. We have seen how morbidly sensitive they are, when any threat to their paradigm looms on the horizon. That is when they "lose it", and do unwise things, and make fools of themselves.

And this happens right readily, for the tree of feminist folly is heavy with fruit and need only be shaken. A threat to their paradigm, even a subtle one, is a pinch they will keenly feel — and keen too, will be their reaction.

Thus far, their reaction has consisted of yelling, pounding, ripping, lying and journalistic smearing. These operations attain a certain point on the violence spectrum, though not, I grant you, the utmost. But as matters predictably escalate, so too will the level of feminist violence.

Such is the nature of revolution. We ought to be on the lookout for this, and what's more, we ought to be careful that none of wildly exaggerated violence comes from our side.

Let THEM be the violent ones — that is, let them be the ones who look like the bad guys. They have already damaged themselves plenty, by their behavior, and we know that if we only push their buttons in the right combinations, they'll repeat the performance. They can barely restrain themselves, and not for long.

If the anti-male rioters had been wise, they would have stayed home and let the scheduled events take place in peace. But they were not wise, so they gave the non-feminist side valuable publicity while giving themselves horrendous publicity.

Of course, they were in a bind and they knew it, for if they had stayed home they would have symbolically surrendered the field and admitted the right of non-feminist groups to operate on "their" campus. They knew they had to make a gesture of some kind and so they did, but they made a hash of it and discredited themselves. In the end, they showed the world exactly how much they detested the idea of male human rights.

A word to our side. All who see themselves as part of the pro-male, non-feminist vanguard should openly endorse the principle of non-violence, and reiterate this in a way that the broader public will undoubtedly hear it. And when you form a non-feminist co-movement of any kind, you should state this principle near the top of your manifesto. Nail that manifesto to the wall, so you need only point to it and say: "THAT, right there! That is what we stand for!"

We should repudiate all physical violence apart from what self-defense requires, and we should stand quietly with our arms folded while the other side comes slowly to a boil. Let the world bear witness to this. If there is no such thing as a non-violent revolution, then let theirs be raw, dramatic violence, and let ours be merely intellectual violation that we direct against the feminist establishment and its cultural paradigm.

From such a strategy we can only gain, and they can only lose.

Study proves most animals are self-aware

Paul Hamaker · 23 June 2015 · Archived copy · Original

A sense of self has long been thought to be a human's only characteristic. New experiments and observations of experiments that date as far back as 1950 have convinced Professor Thomas Hills with the University of Warwick's Department of Psychology and Professor Stephen Butterfill from Warwick's Department of Philosophy that most animals possess a sense of self. The discovery was reported in the June 15, 2015, edition of the journal Current Zoology.

Mice and other vertebrates were seen to stop at points in a maze that required a decision. The decision making indicates that animals can propose and reject different paths of action. The animals can envision an outcome or a number of outcomes based on a decision before they make the decision. This capacity is a key element of self-awareness.

The researchers found that the areas of the hippocampus in test animals displayed more activity when the animals had to make a decision in a maze. The same areas of the human brain are activated to a greater extent when humans envision the outcome of a choice. The physical evidence substantiates the concept that most animals are self-aware.

The level of self-awareness in animals does not appear to be at the same level of human beings. The research does show that even mice have the basics of self-awareness needed to have a sense of self. The sense of self would assist animals in hunting, foraging, and mating. This is the first known demonstration of physical evidence that indicates that animals have a sense of self.

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False accusations and the denial of men's emotional pain

Tom Golden · 23 June 2015 · Archived copy · Original

I keep hearing that false accusations of rape make it harder on real victims of rape. Really? There may be a kernel of truth in this idea but it completely ignores the trauma and pain of the man who is falsely accused. The knee jerk reaction of most people is to worry over the woman and ignore the pain of the man.

This pattern to focus on females in emotional pain and offer help whil
e ignoring the emotional pain of men and boys is the default in the United States. This not only leaves our men and boys without help, it also leaves us with an ignorance about their emotional pain.

To get a sense of the emotional pain of the falsely accused listen to the words of a young man falsely accused of rape via an article on slate.com:

"My girlfriend was raped several years ago. I was falsely accused of rape less than a year ago. I contacted her (I had known her before her incident) because I was desperate for someone to talk to who would understand what I was going through. To my great relief, it turned out that we understood each other very well. From the initial stages of suicidal thoughts and not being able to function to the long-term fear, mistrust, and guilt that are facts of our lives, it turns out that her experience of being raped and mine of being falsely accused of rape were very similar. …"

He touches on some of the hallmarks of a false accusation which he and his girlfriend realized were very similar to her reaction to having been raped. The loss of functioning, the suicidal thoughts, the long-term fear and mistrust along with the potent guilt are a few of their similar reactions.

It often starts out innocently enough. He hears that she has accused him of something he didn't do. He is not so worried, at least not at first. He knows he did nothing wrong and figures that when people get the facts that this will blow over like a dark cloud that never rains a drop. But, to his shock, he starts seeing that even when he speaks the truth about what actually happened he is still considered a criminal.

But our young falsely accused man goes a step farther in his descriptions of his situation. Listen to what he says:

"One important difference, though, is that when she was violated, she received a great deal of help (medical, legal, psychological). Apart from family and friends, I was on my own. My legal and psychological problems had to be dealt with by me at a time when I couldn't eat, sleep, or think (except, of course, about killing myself)."

He sees very clearly that very few believe him while nearly everyone believes the woman. The system and our culture are failing him. His pain is invisible while hers is treated with reverence, even though she is lying.

He must be shocked by the amount of coddling and care that she gets from friends, family, the university, the authorities, and so many others. He is likely shocked again when he compares this to the reaction he receives. Almost no support, but plenty of negatives.

In most instances the woman is believed no matter what. The police ignore his side and treat him like a rapist, the media is more than happy to paint him as if convicted and throw his name around willy nilly with at least the inference that he is a rapist. Rape centers make demands that all those claiming to have been raped should be believed no matter what. While it might be a good idea to put your trust in someone in crisis it quickly turns to crap if you put your trust in someone who is lying. The rape centers refuse to admit there are liars out there and they will go to great lengths to shame the police, the hospital, the media, the public or anyone who might even ask a question about the veracity of her claims. This sets us up for a real mess. By giving the liars a pass you set up the falsely accused for chaos.

As time goes on he realizes that he is basically alone in his knowledge of the truth. No one believes him. Even his friends are wondering. He starts to feel way out on a limb and also very shocked. It is just hard to believe that your

entire universe of friends, teachers, adults are looking at you sideways due to the lies of a woman. It's hard to believe that a system of "justice" has gotten things so wrong and is intentionally and wrongly painting you as a criminal. The world which not long ago seemed safe and predictable has now become unsafe and very unpredictable. This promotes confusion and the devastating isolation that is so common for the falsely accused along with the potent fears of the world being a big unpredictable booby trap. They feel isolated, profoundly judged and labelled, unsafe and alone and in a world that has gone mad.

This is a billboard that says double standard. While the emotional plight of the young woman is given support at every step by friends, family, the police, courts, the media and others the emotional state of the young falsely accused male is ignored and denied. He is viewed as the problem. She is automatically seen as a victim simply because she accuses him, he is seen as a pariah simply for being accused. He is in great pain and turmoil but no one lifts a finger to be of assistance. The sad fact is he is presumed guilty prior to trial. He is now seen as an object, not as a human being. He is profoundly objectified. The double standard could not be more stark.

The larger problem is that this pattern of catering to the emotional pain of females and ignoring the emotional pain of males is not exclusive to false accusations. You see this same pattern most everyplace you look. In my work with traumatized men over the past 30 years I have seen it repeatedly. Time and again I would see that in a traumatized family the men's wives would be the focus of help and the man's pain would be ignored. Often times people would approach the father and rather than ask about his situation they would say, "How's your wife holding up?" The woman gets the support, the man, gets asked about his wife.

This same pattern is seen when our culture, media, and academia all focus on female victims of domestic violence and ignore the male victims. They do this even though research shows that men are about 1/2 of the victims. Congress sets up a billion dollar service for women and men get ignored or even blamed.

We see the same ignoring of men's emotional pain when we see that males are 80% of completed suicide but there are no services specifically for males who are suicidal. There is also not much research looking into why men are 80% of completed suicides. It seems it is much easier to get funding to study women, the men get left out. And of course, the media fails to inform the public of men in pain. Dead silence. Same thing with workplace deaths where men are 93% of the dead. People simply don't care. If these deaths were female or even some minority the media would be screaming loudly. But when men are the victims, we get silence.

Our culture is now and always has been very gynocentric. (for more information see http://gynocentrism.com) One definition of gynocentrism found on that site is "any culture instituting rules for gender relationships that benefit females at the expense of males across a broad range of measures." When it comes to emotional needs it is clear in our culture that a woman's emotional pain is a call to action while a man's emotional pain is ignored. Some try to cover this profound bias by claiming men are cold and don't want to deal with their emotions. But this has simply been a cover to excuse oneself from even needing to pay the slightest attention to the man's emotional pain. Epic fail.

The contrast is great between the cultural response to female and male emotional pain. One gets compassion and the other gets ignored, shamed, or both. This contrast is so great that it behooves the label of bigotry. Just as we saw whites create a system where whites automatically got services superior to that of blacks today we see our government and charities developing services where women get care and compassion far superior to that of men and no one even notices. No one. Reminds me of a bigoted 1950's southern town that didn't think its action were in any way a problem. In today's world, the status quo, that is nearly everyone, are guilty of bigotry by not having compassion for the emotional pain of men. Which side of the fence do you stand on? Are you a bigot who has little compassion for boys and men?

Perhaps someday we will look back on this era and see its bigotry just as we now look back on the racism of the 1950's. I do hope that day comes quickly.

[Ed. note: this post originally appeared at Men Are Good and is reprinted here with permission.]

Australia's Rosie Batty is seriously batty

Mark Dent · 23 June 2015 · Archived copy · Original

I recently took a deep breath, steeled myself and clicked play on a video of Rosie Batty's recent speech to the National Press Club.

What followed was beyond insane. I sat staring at my computer screen, hoping one person, preferably a man, in that audience, would raise his hand and simply say:

"Enough!"

But no, these hardened journalists nodded like neutered sycophants at every vile, bigoted word she spoke. You must watch the speech and see the sea of sickeningly contrite cowards, nodding at Batty's every word, like followers of some twisted cult. Many eyes were moist with tears and there was a look of almost orgasmic smugness on the faces of the women the camera chose to capture as their guru assured them that they were victims in an oppressive patriarchy.

Batty is a bigot. Her own words make this an uncontestable fact.

We all know, despite all evidence to the contrary, that Batty refers to Family Violence as a gendered violence. As she spoke, it seemed to me she could have said almost anything, and her captive audience would have accepted it unquestioningly.

We are used to hearing the old one in three, one in five statistics with regard to women and their experience of violence and sexual assault. Both are wildly inaccurate. But when Batty said she would make it easier for her audience to understand how devastating these (false) statistics are, she asked them to imagine that the whole audience was female. Of the 150 women present, 50 of them will have experienced violence in some form. She didn't define what behaviour constitutes violence. This was a wise move as we know it can range from a slammed door to having a knife through your neck. The vast majority would be victims of the former type of abuse. Cue the slow , sad head shakes of the females as the camera panned across the room……oh how we suffer sisters….it is our (not so secret) burden.

I have become almost immune to the twisted, manipulated statistics used by feminists to prove that violence is an entirely gendered problem. So I was able to sit through this predictable babble without too much angst.

I had no idea that so much worse was yet to come.

We of course had the usual ridiculous references to "Australia's Dirty Little Secret'- apparently 25 years of advertising campaigns, billboards across the country spelling out the evils of men and their abusive ways, the creation of countless DV shelters, a Minister for Women, documentaries, education programs in our schools, the spending of tens of millions of dollars in funding, the creation of the White Ribbon Organization and endless discussion forums and current affair programs focusing on Family violence , it is still a secret.

Batty spoke about the role the media plays in forming attitudes about Family violence. She had the nerve to quote the story of a man who killed his wife and three children. What disgusted her most, was the fact that people who knew the father said he was in fact a "nice man" The story also mentioned the fact that his wife had suffered a brain trauma injury and the strain of taking care of her and his children cause him to snap.

Her next line was supposedly the smack between the eyes we all need when we dare to think something may have broken inside a person who murders their entire family.

Batty said: "News flash- nice men who love their family do not control or murder them."

But Batty is wrong. She knows it too. Many women have been absolved of all guilt after butchering their children. Almost universally the women were said to be under enormous strain and words like cracked, snapped, breakdown,

overwhelmed, struggle depression and cry for help are attached to any article focusing on the murder of children by their mother.

The Journalists know this and that audience was filled with nothing but journalists. I waited for one to stand up or even raise a hand and say,"Rosie, why do you speak of the excuses we make for men when they kill, when we are far more likely to excuse women who kill? In fact, the example you cited of the man who murdered his family is a rare case of a violent man being presented as something more than an evil, masculine monster"

There was not even a facial twitch to betray a hint of discomfort with her outrageously biased, bigoted words. There have been so many recent cases of women doing just what the man did and people have described them as good mums and caring people. Was this not a worthy point to be raised and discussed?

The elephant was not just in the room, it was taking a big shit centre stage and still, not one journalist had the fucking balls to point out the elephant and its big pile of shit. They just smiled their sad, knowing smiles and let the bigot spew more hate.

"Women are not to blame!" Batty said.

Again, silence. No mention of the many blameworthy women in our society who have escaped Batty's attention.

Batty repeated the word "women and children" like a holy mantra throughout her speech. This is such a clever ploy as it deeply embeds the notion that men are a distinct and very separate group of beings who target innocent "women and children" with their violent abuse. It's neat and simple and something the public can swallow and believe. The fact that in the past decade, 52% of the children murdered by a parent were killed by their mums is neither here nor there in Rosie's world.

A number of times Batty referred to the urgency of the problem and the need to keep the focus on Family Violence from slipping off the radar. I found that comment simply hilarious.

Has a day gone by in the past two decades where there has not been a story about domestic violence or the problem with men and violence?

When questioned by the "one good man" on the role gender plays in this societal scourge, Batty really found her voice. It seemed she was reading directly from a feminist manifesto.

> " It's absolutely a stereotypical Australian male-there's nowhere to hide. As men and women we are born with our views of life. From the moment that we breathe you have your male sense of privilege and entitlement that you view through your lens. You don't know any different. As a woman we know our place."

This disgusting drivel was allowed to roll on uninterrupted, with not even a hint of an eyebrow being raised, let alone a voice.

Rosie then launched into a personal history of her family and spoke of the expectation that she would marry while her three brothers would go to an agricultural college and inherit the farm, having a career path for the rest of their lives.

She added:

"I never got the rich husband." I suppose she means the one she felt entitled to marry and who would be there for her as provider and protector. Rosie wasn't born with a sense of entitlement and privilege.

She then said:

"But dad did divide up the farm and gave us all an equal share."

So why did we have to endure the sob story about her patriarchal father? Did Rosie really want to work on the farm for the rest of her life? It seems everyone was treated fairly and gender was irrelevant.

She then jumped from family violence to demanding that we “work out better gender based levels in our political parties’ and noted that “the media is very top heavy with males. Looking at her predominantly female audience this seemed a rather exaggerated observation.

Again, Batty sees patriarchy at play when numbers are not equal in certain occupations. It has nothing to do with choice, it’s all about subjugation of the female species. She made no reference to the huge gender imbalance in teaching, a profession that literally molds the values and ideas our future generations carry with them for a lifetime. Nor was she concerned about the female dominated professions of nursing and social work.

In the final moments of her time Batty reiterated her most important message.

It is a gender issue.
We want to excuse violence.
We want to blame drugs and alcohol.
We want to say it’s the ice epidemic.
We want to believe that.
We want to believe it’s mental illness.
But NO!

These issues exacerbate violence, inflame, but are not the cause.

The cause is a gender issue.

After much gnashing of teeth and cursing the sniveling cowardice of the fawning minions, I heard the host of the speech announce there would be just one more question from a young girl, a student from Canberra Girls’ Grammar.

She shares the surname and resides in same town as a well known academic with misandrist tendencies. If she is his daughter, I am sure her dad would be very proud of her.

The war against boys: Are the ADHD drugs unsafe?

Tom Golden · 23 June 2015 · Archived copy · Original

[Ed. note: AVfM's Tom Golden sounded the alarm about the drugging of American boys .]

Have you heard anything in the media about the meds used for ADHD being unsafe? I would bet not. But guess what? There's been quite a bit of scientific data pointing towards that very possibility. Just have a look at this page:

http://www.leonardsax.com/stimulants.html

Leonard Sax, M.D. has been pointing out these potential risk factors for some time and I can't remember seeing any articles in the news media other then those written by Sax.

The worst thing about these potential side effects and brain changes resulting from these meds is that they center around de-motivating the boy. The very thing that the medicine is trying to do, to help him focus, is negated by this potential impact of simply not wanting to get out of bed. Here's what Sax says in his excellent book on boys, Boys Adrift:

> "The stimulant medications appear to exert their harmful effects by damaging an area of the developing brain called the nucleus accumbens. Independent groups of researchers at the University of Michigan, the Medical University of South Carolina, the University of Pittsburgh, Brown University as well as in Sweden, Italy, and the Netherlands all have found that exposing laboratory animals to these medications, even at low doses and for short periods can cause permanent damage to the nucleus accumbens, the part of the brain that is responsible for translating motivation into action. if a boy's nucleus accumbens is damaged, he may still feel hungry, or sexually aroused. He just won't feel motivated to do anything about it."

Sax states that we can't be certain yet about the damage in humans since the evidence is not fully in. However, he asks parents a simple question: Would you like to volunteer your son for a trial?

Most parents would say no. But that is only if they know the dangers. At this point very few people seem to know these drugs may be risky. I have seen no headlines, heard no "60 Minutes" reports or specials on NPR. I have heard nothing about the possible risks involved. Silence. Just consider what might happen if medications used for mostly girls were found to have a similar risk. There would be a firestorm of articles about the misogyny of the medical professionals and the pharmaceutical companies labeling them as patriarchal evil doers and oppressors. It would likely be front page material. But not so with boys.

But it gets worse. The media is usually informed by medical professionals and those folks are simply not speaking up, or worse yet, they are saying the opposite. Take Dr Biederman for example. Dr. Joseph Biederman is the chief of pediatric psychopharmacology at Massachusetts General Hospital. You know, the hospital associated with Harvard University. Here's a bit from Wikipedia about Dr Biederman:

> In 2007, Biederman was ranked as the second highest producer of high-impact papers in psychiatry overall throughout the world with 235 papers cited a total of 7048 times over the past 10 years as determined by the Institute for Scientific Information (ISI).[2] The same organization ranked Biederman at #1 in terms of total citations to his papers published on ADD/ADHD in the past decade.[3]
>
> Biederman was the recipient of the 1998 NAMI Exemplary Psychiatrist award. He was also selected by the Massachusetts Psychiatric Society Awards committee as the recipient of the 2007 Outstanding Psychiatrist Award for Research. In 2007, Biederman received the Excellence in Research Award from the New England Council of Child and Adolescent Psychiatry. He was also awarded the Mentorship Award from the Department of Psychiatry at the Massachusetts General Hospital.

This is someone who's opinion is counted by all and especially by the media.

And what does Dr Biederman say about these drugs. According to Sax he has been "strenuously encouraging" their use. Why would the head of Harvard's hospital pharmacology not mention the risks of these drugs? Well, we don't know but we do know one thing, Dr Biederman received 1.6 million dollars from the pharmaceutical companies and never bothered to tell anyone. You do the math.

Then there is Dr. Fred Goodwin, former chief of the National Institute of Mental Health (NIMH). Apparently Dr Goodwin has been singing a similar tune about these drugs being safe and guess what? He has now been outed as getting 1.3 milion dollars from the pharmaceuticals.

How many more Biederman's and Goodwins are out there? Maybe these doctors are part of the reason we haven't been hearing much?

Parents need to know the risks involved. If the media and our medical professionals won't do it, we need to. Send this article and its links to parents who might need to know this information.

More from Leonard Sax, M.D.
Risky, Even Used as Intended
More info on Biederman, Goodwin and the kickbacks.
Boys Adrift on Amazon (on Kindle)

Boy uses cannabis oil, says ‘I’d rather be illegally alive than legally dead’

Lindsay McCane · 23 June 2015 · Archived copy · Original

New research is being conducted daily on the use of cannabis oil as a medication, especially in Colorado.

Recently, the Health Symposium at National Jewish Health reviewed several studies about people using marijuana as a treatment for issues such as seizures and insomnia.

Coltyn Turner, 15, says he uses cannabis oil, and states that he would rather be “illegally alive than legally dead.”

Coltyn has Crohn’s disease, and takes cannabis oil four times a day to treat it, according to *CBS Denver*. Coltyn has been battling the disease since he was 11, and was giving up hope until the cannabis treatment.

“I was just on every pharmaceutical there was out there until I would up in a wheelchair,” Coltyn said.

“He got sick and we had no other options,” Wendy Turner, Coltyn’s mother said, adding that they moved to Colorado in 2014 for him to receive the treatment. “We thought, ‘Well, why not try?’ And it worked.”

“We are very proud of this program in terms of the potential,” Ken Gershman, from the Colorado Department of Public Health and Environment said talking about the program at the National Jewish Health’s Marijuana and Health Symposium, *KTVQ* reports.

Coltyn is just one example that the cannabis is working. His mother says she hopes that his story will bring awareness, and more action.

“We want people to understand that this is a good option,” Wendy said.

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Wanna be male feminist? Evan Delshaw will teach you how (Video)

AVfM Video Source · 23 June 2015 · Archived copy · Original

Perhaps you've tired of everyone hating on you because you doggedly insist men and boys are worthy of help and assistance? It's not too late! You can be a male feminist. Evan Delshaw will be your guide. Subscribe to Delshaw here.

https://www.youtube.com/watch?v=d8O8aJC1zWM

Women face disagreement, criticism and mocking on Twitter – please help save them (Video)

AVfM Video Source · 23 June 2015 · Archived copy · Original

Thousands of women, every day, are facing the PTSD inducing cruelty of having people disagree with them, question their rationale and even mock them, on Twitter. This must stop. We must save these damsels from distress! Sargon of Akkad wants to help. Subscribe to Sargon here, and never miss a new video.

Study debunks myth about women in STEM fields

AVfM Video Source · 23 June 2015 · Archived copy · Original

These researchers clearly advocate for programmes that favour women's involvement in STEM and even *they* admit there is a significant hiring bias in favour of women.

Fisherman and swordfish stab each other to death

Diana Duel · 24 June 2015 · Archived copy · Original

A Hawaiian fisherman died after being pierced through the chest by the very same swordfish he had just speared in the Honokohau small boat harbor on the big island. According to the state Department of Land and Natural Resources, witnesses stated that a charter boat captain had jumped into the water to catch the fish when it fought back. The man was not named in the statement but local television station KITV identified him as 47-year-old Randy Llanes.

Although paramedics quickly performed CPR after pulling him out, they could not save him.

“He was a tough guy, he was such a tough guy that everyone’s scared of him, the whole harbor’s scared of him,” Randy’s sister-in-law Kalina Llanes told KITV. “However, those who knew him well were not scared of him because he has such a big heart.”

In fact, locals who came to attend a gathering for Llanes actually jumped in the harbor and swam out to the spot where he died, leaving a traditional lei there in his honor.

Swordfish typically grow to be anywhere from about 10’-15’ long and can weigh as much as a ton and a half. Females are larger than males. The fish that killed Llanes was reported to be 6-feet long (including its 3-foot bill) and weighed in at 40 lbs.

Swordfish are extremely active and fierce fighters. They have been known to dive so quickly they have impaled their swords into the ocean bottom up to their eyes when harpooned or hooked. They generally do not attack humans unless attacked first. In fact, ancient Hawaiians (as well as fishermen from other cultures, including Sicily) tend to fear them because the fish are known to run their swords through the planking of canoes and other small boats when injured. However, contrary to what many people believe, they do not use their swords as spears, but instead generally use them to “slash” at enemies and prey.

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Drug policy more dangerous to men than drugs

Paul Elam · 24 June 2015 · Archived copy · Original

In Lebanon, Tennessee a 61-year-old black man, John Adams, and his wife were sitting at home watching TV. Suddenly there was a thunderous pounding at the door. The couple thought it was a home invasion, and they turned out to be right. The intruders burst through the door with guns. Adams, who had retrieved a shotgun, fired once at them but was immediately gunned down in a hail of bullets. He later died at Vanderbilt University Medical Center in Nashville.

The police investigated the case but it was an internal investigation because the intruders, the killers, were the police.

They were out that day, as they are all across the United States, kicking in doors, looking for drugs, arresting and sometimes shooting people. As has happened so many other times, when they launched the paramilitary style attack on the Adams' home, they were at the wrong address. They were "supposed" to be attacking the house next door.

The official response from police? Lebanon Police Chief Billy Weeks said the officers who pelted John Adams' body with bullets were not at fault.

And perhaps he was correct, in what I would assume is a remarkably myopic interpretation of the word "fault." The police, after all, are following legal and political instructions. They do not make laws, bad or good. They just have the job of enforcing them. We can debate the merits of whether doing evil things is to be excused under the premise of "doing your job," at another time.

Right now, however, let's examine those "legal and political instructions," and the tragedies they are inflicting on society, particularly in the world of men. Just like current social hysteria of "rape culture" has its roots in the racism that affected the Scottsboro Boys and countless other black men, the so-called War on Drugs was conceived as a weapon against minority men and has now crossed the lines of color to put all men in the crosshairs.

> Most of the attacks upon white women of the south are the direct result of a cocaine-crazed negro brain."

That is not taken from a KKK introductory manual. It was a small part of similar, lengthy testimony given before congressional panels on drug policy. This particular quip was from Dr. Christopher Koch of the Pennsylvania Board of Pharmacy. That was in 1914. The wheels had been in motion for a racist and sexist drug policy, however, earlier than that. In 1910 the US Government released an official report stating:

> It has been authoritatively stated that cocaine is often the direct incentive to the crime of rape by the negroes."

It is easy to infer a great deal from the mentality in the nascent stages of US drug policy, particularly the idea that both racism and misandry are intersectional; that both rape hysteria and drug hysteria have their roots in targeting minority men and have now begun to consume the entire population. The numbers in the United States, the most incarceration prone nation on earth, are ominous. Here are some statistics provided by drugpolicy.org.

- Amount spent annually in the U.S. on the war on drugs: More than $51,000,000,000;
- Number of people arrested in 2013 in the U.S. on nonviolent drug charges: 1.5 million;
- Number of people arrested for a marijuana law violation in 2013: 693,482;
- Number of those charged with marijuana law violations who were arrested for possession only: 609,423 (88 percent);
- Number of Americans incarcerated in 2013 in federal, state and local prisons and jails: 2,220,300 or 1 in every

110 adults, the highest incarceration rate in the world;

- Proportion of people incarcerated for a drug offense in state prison who are black or Latino, although these groups use and sell drugs at similar rates as whites: 57 percent;
- Number of students who have lost federal financial aid eligibility because of a drug conviction: 200,000+;
- Number of people in the U.S. who died from a drug overdose in 2013: 43,982;
- Tax revenue that drug legalization would yield annually, if currently illegal drugs were taxed at rates comparable to those on alcohol and tobacco: $46.7 billion;
- The Centers for Disease Control and Prevention found that syringe access programs lower HIV incidence among people who inject drugs by 80 percent;
- One-third of all AIDS cases in the U.S. have been caused by syringe sharing: 354,000 people;
- U.S. federal government support for syringe access programs: $0.00, thanks to a federal ban reinstated by Congress in 2011 that prohibits any federal assistance for them.

In short, the War on Drugs is adversely affecting and killing far, far more people than drugs themselves. Most all of them are men. Without a doubt they are affecting minority men disproportionately. It is much easier for police to kick in doors with guns blazing in places where the victims cannot afford legal representation. This obviously makes drug policy, especially of this particularly virulent strain, a men's issue.

But how, you may ask, does this related to men's general emotional and psychological health? Well, it does in many ways. Prison is a physically and psychologically devastating "solution" to men with addiction problems or for casual users. It effectively takes nonviolent "offenders" and puts them in one of the most violence inducing environments possible.

The overwhelming majority of incarcerated drug offenders are men. There are many factors affecting this, primary among them is that men are twice as likely to be arrested and incarcerated for the same crimes as women. Women's "criminality" is much more likely to be treated as a mental health issue, while the same behavior in men is viewed and treated as simply criminal.

There is much more than this but it would take a book to get to all of it. Still, the possibility of the therapeutic effects of illegal drugs needs to be part of this discussion. Cannabis has shown significant theoretical promise for a number of physical and emotional ailments but being a Schedule I drug according to the US government it is dismissed, *by law*, of having any possible medicinal value. Serious research on its medical benefits is nearly impossible to fund.

Throughout history, human beings have used drugs, legally sanctioned or not, for recreational and medicinal purposes. Our knowledge of addictions points directly to the conclusion that those who live with a great amount of stress, trauma or who come from dysfunctional backgrounds are more prone to seek relief in that way. It is ludicrous to assume that the appropriate reaction to that is to punish people with more stress, trauma and dysfunction, which is all our criminal justice system has to offer.

It is time that we rethink our position on supposedly illicit drugs of all kinds and sensibly approach this with damage control in mind instead of just creating more damage. The criminal model of drug abuse response is a deadly and utterly mindless approach, rooted in both sexual and racial bigotry. A mental health model which respects individual freedoms could do more damage control, quit lining the pockets of the prison-industrial complex, save billions in wasted dollars and would literally save lives every day.

The worst that would come from it is that it would offend the puritanical sensibilities of the modern temperance movement. I am betting the grieving widow of John Adams would agree.

Don’t look away, Dixie Land

Paul Elam · 24 June 2015 · Archived copy · Original

I see them as symbols, and I leave symbols to the symbol-minded. ~ George Carlin

> The debate over the rebel flag that began anew after last week’s church shootings in Charleston, S.C., has morphed into a full-blown Confederate controversy.
>
> While Stars and Bars have long been associated by many with slavery, the latest campaign to remove Confederate emblems has extended beyond the flag to statues, memorials, parks and even school mascots.”

That is how the FOX NEWS story began, slicing to the core of the latest of what has been a seemingly unending controversy over the flag that flew over the Confederacy during the civil war. Now civil rights “activists” not only want the flag erased from the view of Americans, and most other artifacts of secession, they also want to condemn the entire southern United States to live forever in shame of its heritage, as though it was the epicenter of slavery and bigotry.

Clearly, the struggle for civil rights for African Americans in this country is not over. Just as clearly, efforts to correct that problem by abridging this particular type of expression demonstrates an ignorance of history so egregious that it is mind-boggling.

Let’s get some facts straight, which is clearly not happening in the hysteria around this issue. I will borrow directly from an obscure but well-sourced website, slavenorth.com.

> African slavery is so much the outstanding feature of the South, in the unthinking view of it, that people often forget there had been slaves in all the old colonies. Slaves were auctioned openly in the Market House of Philadelphia; in the shadow of Congregational churches in Rhode Island; in Boston taverns and warehouses; and weekly, sometimes daily, in Merchant’s Coffee House of New York. Such Northern heroes of the American Revolution as John Hancock and Benjamin Franklin bought, sold, and owned black people. William Henry Seward, Lincoln’s anti-slavery Secretary of State during the Civil War, born in 1801, grew up in Orange County, New York, in a slave-owning family and amid neighbors who owned slaves if they could afford them. The family of Abraham Lincoln himself, when it lived in Pennsylvania in colonial times, owned slaves.[1]
>
> When the minutemen marched off to face the redcoats at Lexington in 1775, the wives, boys and old men they left behind in Framingham took up axes, clubs, and pitchforks and barred themselves in their homes because of a widespread, and widely credited, rumor that the local slaves planned to rise up and massacre the white inhabitants while the militia was away.[2]”

It took a sometimes violent Abolitionist Movement to get the industrialized north to find easy wisdom in banning the trade in human flesh. And once the north did, it was quick to forget its history of complete and total complicity — and to ignore slavery in southern states as a national problem.

All that holiness and innocence from a government that had all but exterminated the indigenous people who were inconveniently living in America when it was “discovered,” and who then quickly embarked on the path of Manifest Destiny which was basically a policy of go west and kill anything that gets in your way. Oh, and take some dirt cheap Chinese labor with you so you can build a railroad without practicing the immorality of slavery.

Indeed, the air of bigotry hung so thick in northern air that not even whites could escape it. The Irish, who were treated like trash from the moment they hit our shores were commonly referred to as “White Negroes,” by the oh so progressive people north of the Mason-Dixon Line.

This ad comes from the *New York Times*. Note that the person who placed it was selling some items and had some work he wanted to hire for, as long as the person who showed up wasn’t Irish.

[image]

The Times ran ads just like this from 1851 to 1923, long after they had proven their forward thinking by winning the Civil War and burning The South to the ground.

Since then, the government has won many other wars. Some of them were even legit but we are right now, even as this grossly sensationalized controversy rages, killing people halfway across the world because they have oil. Our media apparatus is playing footsie with the government and big petroleum to gin up loads of anti-Muslim sentiment and fear so that we can proceed unimpeded where it concerns fossil fuels.

If I wanted to yank down a flag, which I don't, it would not be the flag of the Confederacy. The American Flag would seem a much more logical choice given that there has been a thousand times more atrocities committed while waving it.

As I said, though, I have no desire to tear down our flag or any other. I have no desire to blot out the artifacts of our history in order to offer meaningless appeasement to people who could be working on real, more meaningful problems than just choosing to be offended.

I look at the Confederate Flag with neither admiration nor animus. It is a symbol of our past, nothing more, nothing less; a part of the American story. That is a story with much more to live down than the Stars and Bars, and much more to live up to than the pettiness of victim politics. It is also a story, even with all the demagoguery of the social justice crowd, which tells of the ending of slavery and subsequent efforts to keep the hope of freedom alive.

I do not know what motivated a madman to commit those horrific acts in South Carolina. I just know that it wasn't a flag that pulled the trigger.

♦ ♦ ♦

[1]For Seward, see Doris Kearns Goodwin, "Team of Rivals" [Simon & Schuster, 2005], pp.30-31. For Lincoln: "RUN away on the 13th of September last from Abraham Lincoln of Springfield in the County of Chester, a Negro Man named Jack, about 30 Years of Age, low Stature, speaks little or no English, has a Scar by the Corner of one Eye, in the Form of a V, his Teeth notched, and the Top of one of his Fore Teeth broke; He had on when he went away an old Hat, a grey Jacket partly like a Sailor's Jacket. Whoever secures the said Negro and brings him to his Master, or to Mordecai Lincoln … shall have Twenty Shillings Reward and reasonable Charges" [Pennsylvania Gazette, Oct. 15, 1730]. Mordecai Lincoln (1686-1736) was great-great-grandfather of President Lincoln.

[2]Josiah H. Temple, History of Framingham, Massachusetts, Framingham, 1887, p.275.

Leading Swedish feminist admits: Domestic violence is not a gender issue

Eva Solberg · 24 June 2015 · Archived copy · Original

Translator's note: For decades, even the hint that women may actually be responsible sometimes for domestic violence was taboo. The wind of change now blows full force in Sweden as a leading feminist takes it to a public forum to break the taboo and propose solutions. We are bringing her article here to AVFM, an article which has over 80% approval rate on the original platform. LV

Domestic violence is not a gender issue

Intimate partner violence (IPV) is not a gender issue – it is time for family peace.

In the last few days the results of the government investigation of IPV have been presented to me by the responsible minister. After reading them I am compelled by reality to present a dissaproving note to both the investigators and the government who still seem to be of the view that sexism is the solution to the problem of domestic violence.

The tone and the division was already defined right from the title – "The National Strategy to Combat Men's Violence Against Women" – infering that we have a guilty sex and an innocent sex. But thanks to extensive research in the field, both at the national and international level, we now know with great certainty that this breakdown by sex is simply not true. We also know through extensive practice and experience that the attempts to solve the issue through this kind of analysis have failed. And they failed precisely because violence is not, and never has been, a gender issue.

In Sweden, however, even the slightest questioning of the current model has been regarded as swearing in an otherwise quiet and echoing church. Few are those who have dared to openly question the current model, but it is about time to start doing so. Sweden is, or should in any case strive to be, a knowledgeable society. This society is characterized above all by its willingness to be guided by free and politically independent research when it comes to making decisions affecting all of us. As such, careful analysis and lessons of accumulated experience ought to be an important criterion in decision making.

The efforts conducted so far aiming to end IPV have not been working. This is also acknowledged by the government. The reason for this should obviously be analyzed carefully. And, whatever the reasons for analyzing, we can be sure of one thing. The road to a solution for this social problem is hardly to stubbornly continue to feed the patient with more of the same medicine that has already been tried unsuccessfully for decades. It is time to raise the bar.

The available knowledge out there is not lacking in substance. In what has come to be known as the Partner Abuse State of Knowledge Project (PASK), which is the world's largest research database on IPV, no less than 1700 scientific papers on the topic are summarized. Virtually all differ in their conclusions from the tired gendered analysis that the government has once again introduced.

When such a considerable amount of research is evaluated, some clear and interesting patterns emerge. One such pattern is that violence in the family, rather than being gender-bound, appears to rather be an inherited generational problem. To know this and then continue to ignore the damage done to the children who are today subjected to violence is a huge social betrayal. We condemn these children thus to repeat the patterns they've learned from their parents and by doing so we ultimately condemn our society to continue to perpetuate the problem with enormous costs in both money and personal suffering.

Enskede Årsta Moderates, where I am the chairwoman of the Opposition Alliance in the district, has taken a clear and continuing responsibility to prioritize the work on domestic violence in the direction of prevention. In our efforts, we prioritize the methods to be more legally secure. We are also the first district of Stockholm to have introduced the anti-DV program FRIDSAM combined with treating both men and women. By doing so, we have

demonstrated the importance of seeing the big picture when violence occurs in families without prejudices and preconceptions. We had hoped that our unique approach would be spread to more locations but unfortunately this has not yet been the case.

Another aim of ours was to provide better care for children and increase the quality of the social services. This, however, never got fully implemented.

Very often I, as a politician, talk with parents who don't get to meet their children. I have also heard many children talking about how they witnessed major vulnerabilities in the processes that are intended to protect them. This is, of course, completely unacceptable. I am also deeply concerned with the one-sided focus on men being seen only as perpetrators in cases involving domestic abuse. I have met and spoken with many fathers and children who have witnessed and experienced a very different reality. The research also provides evidence to their stories that, yes, women also use violence within families. Both the partners and the children can be victims. If we view women only as victims, doesn't this set up these men and their children to be in a disadvantaged position? If we as women do not stand up for these men, who then will do it? Any form of violence is illegal and must be combated.

Therefore, as the chairwoman of the Women of the Moderate Party in Stockholm, I intend to initiate a process where we meet with and listen to all of those who in any way have experience with domestic violence. I also welcome the representatives of the authorities, such as social workers, police officers and others to contact us and bring their experiences into the discussion as well. And, above all, I want to see those exposed to or subjected to unjust legal sanctions that hit the children due to misuse of authority, prejudice, ideological tunneled vision or whatever the cause might be. This of course applies to both men and women.

Without more transparency and openness regarding the vulnerability of those who are otherwise entitled to a protective family life which has been threatened or destroyed, we will never manage to create a better society. We now learn from the National Public Health Institute that the risk of suffering from mental illness, substance abuse and other conditions that lead to social vulnerability is twice as high for children who are deprived of one or both of their parents. We also know that every day children are being taken away by one of their parents, both within Sweden and from Sweden to abroad, and the distrust of the parents towards the responsible authorities is growing at an alarming rate.

We have to start daring to see and talk about this difficult and complicated problem. And we must begin to recognize the fact that domestic violence, in at least half of its occurrence, is carried out by female perpetrators. Otherwise, our efforts to protect the most vulnerable among us, the children, will never become more than just an aspiration. We will continue to fail in the attempt to help families break the destructive pattern.

Let us now stand together, not divided by sex, and help each other with the work to now, once and for all, commence to break the destructive patterns wherever they occur. Do you want to help us with that?

This article has first appeared on Nyheter24 and is reprinted here with permission. Translated by: Lucian Vâlsan.

Adding men's interests to men's rights

Paul Elam · 24 June 2015 · Archived copy · Original

I follow the comments around here pretty closely most of the time. I have been doing so recently more than usual. And I have found a few instances of what I expected to find.

People are starting to notice that we are expanding the content here, both in quantity and in subject matter. We have also made changes to present more material on the front page, with plans to expand that even more.

AVFM is changing. Allow me to explain.

While we are still light years from some needed social changes and actual, measurable improvements to men's rights are still lacking, we have accomplished one thing. Namely our job.

AVFM's core mission has been to change the public narrative about sexual politics; to force a critique of feminism into the cultural consciousness and to chip away at the empathy gap when it comes to the sexes. We are starting to see that happen, and I personally could not be more proud of the team working here, the contributing writers and all of you who have financially supported this operation for so long.

The growth of our message throughout the mainstream is now unstoppable because of you.

We have also, I am quite certain, played a significant role in enhancing the prominence and relevance of many in the old guard of feminist critics.

In the best of ways this means that we have to change with the times that we have helped create. We will continue to be a foundational resource for mainstream writers who are daring to be part of the change, providing the message discipline and men's issues information for them to emulate, as they have been doing much more in recent years.

We will continue to expand our reach in different ways. Anti-feminism and anti-gynocentrism, while still making some children of privilege shriek, is not the taboo that it was nearly six years ago when we launched. Far fewer people are offended by it, or find it strange. A truckload more people like it.

The worm is turning. That opens a door for us and insists on ushering us through it.

As many of you have already noticed, we have started to post articles which skirt and even go over the edge of MHRM relevance, focusing on men's interests, not just their rights. There will be more of that in the future.

We will be running articles on various subjects. Science and technology, gaming, political news, general interest stories and other subjects where the only criteria is if they will be of interest to a predominately male audience.

And so what becomes of the provocative, iconoclastic men's rights, men's mental health and anti-gynocentric literature? It will stay front and center, of course, and without apology. The mission here has not changed in the least. We are just making some structural changes in how we carry it out.

With some operational restructuring and the completions of some projects under development, we also believe that we can intensify our antagonistic effect on the gynocentric cultural narrative.

So, to those of you who have understandably read and scratched your head at some recent articles (Hi Clint!), and have asked yourselves "What has this got to do with men's rights?" I have an answer.

Nothing.

And everything.

This is the future for how AVFM pushes the counter-theory. It is fitting with what we have been saying for years. We ARE the media. We have proven it. The day when we can say we ARE the mainstream may or may not come, at least in my life.

But you can bet your ass I will keep swinging to the last breath.

There are already some other big plusses in these changes. Today is June 24. We are three days past where we would normally have to have a fundraiser, calling on men already affected by the problems to reach in their wallets and help us keep our nostrils above the waterline financially.

For the first time in six years, I did not have to bother you and you did not have to be bothered. For me personally that is a gift; riddance of a source of stress I never wanted, but was necessary for the time.

Now, we are moving to a very affordable, reward-based membership model that only depends on people who can afford it. All of the money goes to fund the business structure around AVFM and all the material here will remain free. Avoiceformen.com will not be a source of personal income for me for the foreseeable future. Whatever the outcome the time has come that AVFM pays its own way on and with the mainstream's dime, and a little support from those who care.

We obviously hope you will be a part of that and subscribe to us when we launch the membership plan. Just as we hope you continue to support us in spirit on the work we do.

To good days ahead. Thank you.

Little boy asks mom to buy homeless man a meal

AVfM Video Source · 24 June 2015 · Archived copy · Original

We often see how few people care about men when they are down and out. Here's a little boy that did care. Every bit counts.

https://youtu.be/1JEzKbmutbo

Feminist Imperialism

Alvar Bardolf · 25 June 2015 · Archived copy · Original

Feminists are imperialists. They look around for some part of civil society which is not yet subject to the feminist yoke, they invade it, demand it show obeisance to feminist dogma, and then extract money, privilege and power.

A central strategy they use is to appeal to the prejudiced concern society has for the well-being of women and the prejudiced indifference society has for the well-being of men. Society is willing to defend any women perceived as attacked, and to punish any man perceived as attacking them, without examining the merit of the case. Society is willing join in the attack on any man perceived as being attacked by a woman and to punish any man perceived as defending themselves from a woman, without examining the merit of the case. Feminists reinforce this immoral female privilege by demanding that women be believed irrespective of how ridiculous what they are saying may be.

Feminists exploit these prejudices by a number of tactics. Feminists craft vicious lies about men in the part of civil society they wish to invade, lies that are intended to provoke outraged rejection. Feminists then lie about the people who reject them. They isolate individuals who attempt to confront their lies with truth and accuse them of misogyny, knowing that the accusation of harming women is so toxic no one dares call them out in the lie. Any one who persists will meet a twitter campaign to shame them publicly and get them sacked. Finally, feminists lie to the police about the nature of the rejection they meet and try to get them jailed or killed.

Feminists deploy verbal violence. They have a battery of verbal tactics for insinuating that someone has shameful or immoral attitudes to women or does shameful or immoral things to women. And by using insinuation rather than straight talk they evade the need for proof, evade confrontation with the contrary truth and evade account for their dishonesty.

Feminists deploy emotional violence. They tell stories and orchestrate events that are intended to hurt men's tenderest feelings. Women who get in the way are subjected to the same. Feminists lack the honour of men, who abjure such attacks as the lowest and most contemptible cowardice.

Feminists do all this to get society to connive at their invasion. They lie, attack and appeal to society's prejudice to solicit mob enforcement of obeisance to their ideology. Then they get the pay-off.

Some people think the proper defence of a part of civil society under invasion is to make concessions: to institute policies giving effect to what may seem to be reasonable feminist demands. It is not. It is pandering to malice and lies. Civil society has not unfairly discriminated against women. Men and women have wanted different privileges and different duties, they have wanted different roles and different protections. Those wants have formed the customs and practices of civil society which, in the Honey Badgers' well turned phrase, is 'perfectly wonderful just as it is and should be left alone to go it's own way'.

Unfortunately, civil society has not been left to go it's own way. Feminists have pursued a strategy of piecemeal imperialism. Society is so pro-women that to succeed in this strategy feminists have had to do nothing more than claim that some part of civil society is unfair to women for it to submit to feminist demands. In this way has civil society progressively been brought under the feminist yoke.

The part of civil society that is gamer culture has recently submitted to the feminist yoke. The event of the exclusion of the Honey Badgers from the Calgary Expo showed just how oppressive that yoke is. Not the slightest deviation is permitted. To make sure the lesson was clear, all the tactics mentioned above were used. I was particularly struck by the deliberate use of emotional violence. Someone willed that the Honey Badgers should not simply be excluded, but that they should be made to cry, and the exclusion was orchestrated so that they did.

Kant said the only intrinsic good was a good will. He wasn't right about that, but he was right that willing is of great moral significance. A good will is a very great good, an ill will a very great evil. The will of those who hurt the Honey Badgers stands revealed before us all for the evil it is.

And this ill will is no small thing. It is a very great part of feminism as a whole. It is drunk on conviction in its own moral superiority; it exults in the power to humiliate and to hurt; it lusts after the power to punish all who do not bend the knee. It can be satisfied by nothing less than the subjugation of all society to the feminist yoke. There can be no accommodation with such a will, no compromise, no concession. There can only be rejection. Society is not in need of feminism: it is in need of liberation from it.

Hera, Ancient Greek goddess of.... feminism?

Peter Wright · 26 June 2015 · Archived copy · Original

The Greek goddess Hera was the patroness of marriage, status, and social power, and as I hope to demonstrate here, a goddess appropriate to feminism too. By analyzing the character of a goddess we follow the late psychologist James Hillman's suggestion that "Mythology is psychology in ancient dress," – ie. it gives us insight into human nature, and more specifically into the nature of feminism.

No other goddess in the Greek pantheon comes close to capturing the activities we associate with feminism – not the warlike independence of the Amazons, not the esteemed motherhood of Demeter, and not the allure of Aphrodite. These are merely peripheral topics taken up by a feminism that is concerned with securing multiple varieties of power, and Hera is the goddess I'm going to finger for that role.

Marriage

Hera was first and foremost a goddess of marriage, or rather *the* goddess of marriage. Under her sign marriage tamed men to great advantage of the Greek State – and the State in turn extended honors to her cult. In parts of Greece men could not be recognized as citizens until the day of their marriage, thus enticing men to marry and providing a means for Greek cities to continue reproducing the citizen-estate – not to mention securing a ready supply of laborers, taxes and military personnel to boot. James Hillman writes,

> Marriage belongs to the state; it belongs to society, to the community. Zeus and Hera are social stability; they are the state in a way, so we can be married by a Justice of the Peace at City Hall, because marriage is also secular. We recognize that by having both church weddings and legal weddings. Our tax code, our inheritance laws acknowledge that a fundamental structure of the organization of society is marriage. Therefore some can claim it has nothing in particular to do with the persons who are engaged; it hasn't anything to do with God; it hasn't anything to do with symbolic representations. It is a fundamental structure of society belonging to the polis or the city or the community.[1]

While the marriage of Hera and Zeus is mythological, life in this instance had a way of imitating art. In the marriage month (*Gamelion*) the mythical marriage of Hera and Zeus was reenacted and celebrated with public festivities, a time when many couples would get married in imitation of the divine couple. On these occasions prayers and offerings were given to Hera, and the bride would pledge fidelity to extending Hera's dominion on earth. One can only surmise that the riches, status, and influence of the divine couple became a model to which each couple would hope to aspire.

Another facet of Hera's cult was the focus on buildings, and her temples were usually the biggest and most lavish in all Greece. Women would carve small houses, or make them out of clay and give as offerings to the Goddess. Remarking on this practice, Hillman states that our modern obsession with houses and real estate, one of the bedrocks of our economy, may also arise from a Hera-like sentiment;

> If you think back to all the times you play house as a child, or had a dollhouse, or made little houses out of cartons and boxes, this is an archetypal move going on. We forget that the house is not just something made by an architect and sold you by a developer… What one does for the house, to the house, with the house, is taking care of Hera. Housekeeping is a Hera activity. Our culture recognizes this. Think of the enormous quantity of house magazines: House and Garden, House Beautiful, Home Decorating, Architectural Digest, World of Interiors, the home section of newspapers, home improvement on TV, supposedly a best-selling TV show or one of the most watched, "This Old House."
>
> "I know a woman who decorates people's houses. You pick out the furniture and the fabrics –
> then she'll lay out the paintings you should have, what repros you should have on the wall, and the bric-a-brac

> and what colors the walls should be and so on. She told me that in every one of the cases that she works with (of married couples), the woman picks out everything in the house and the entire house belongs to her except for the husband's desk and his playroom and maybe the garage. He has his little area and the rest of the house is hers. He makes no decisions about what color the upholstery should be or the kinds of window shades.
>
> "Often when you go to people's houses the wife shows off the house while the husbands talk shop. "Come, let me show you my house; I want to show you the house." She's showing a part of her Hera nature.
>
> "There are these old sayings (whether you go with the gender of them or not): a woman likes a man who can do things around the house, and she hates it that she always has to pick up after him and he leaves things in a mess. By desecrating the house that way, he insults Hera. And a man likes a woman who's a good housekeeper. These are Hera statements. Another one: She loves the house more than me. And the jokes: A man is making love to a whore and she says, "You're the greatest;" and when he's making love to his mistress, she says, "I love you so much." But when he's making love to his wife, she says: "I wonder what color we should paint the ceiling." Now, that is a nasty gender joke, but it isn't! She really loves the house. That's crucial and shouldn't be treated as just a kind of obsession. Her obsession with the house equals his obsession with sex.[1]

In a telling newspaper cartoon some years ago, two women were conversing. The first said she was getting a divorce, to which her friend replied it must be an awful thing to go through. "Not really" the woman replied, "it's actually a dream come true; I get the house, the furniture, the artworks and the kids. I've been planning this divorce since I was a little girl!" In this cruel cartoon we get a sense that the husband was merely a backdrop to securing the larger vision of a house, renovations, furnishings and the children. But especially the house.

Taming Men

Hera was nicknamed 'The Tamer.' She tamed horses, men and heroes and in some places was recognized as the tamer of the seasons, of nature, and even the universe itself.

Her goal was to limit wildness and freedom by placing all creatures in her service. Her tools-for-taming were the entrapment of men and women in marriage, the use of her own sexuality as an enticement for conformity, shaming, and aggressive punishment of any rebellious behaviours. Even her lordly husband Zeus did not escape her control: "Hera's cruel rage tamed him."[2]

Hera was worshipped as 'Goddess of the yoke,' an enslaving device symbolizing her desire to create utilities of beasts and men. She yoked obedient men to wives, and yoked heroes to an inevitable death through their performance of labours that bring betterment to women and society.

In the Iliad Hera is said to tame heroes through death, not marriage. Death through service to others was considered

-and is still considered- something appropriate for males and for their own good. In *The Myth of Male Power* Warren Farrell recounts a Greek story which illustrates the fact:

> **The Hero As Slave:**
>
> Once upon a time, a mother who wanted to see the beautiful statue of Hera had no oxes or horses to carry her there. But she did have two sons. And the sons wanted more than anything to make their mother's wish come true. They volunteered to yoke themselves to a cart and take her over the mountains in the scorching heat to the faraway village of Argos, the home of the statue of Hera (the wife of Zeus). Upon their arrival in Argos, the sons were cheered and statues (that can be found to this day) were built in their honor. Their mother prayed that Hera give her sons the best gift in her power. Hera did that. The boys died. The traditional interpretation? The best thing that can happen to a man is to die at the height of his glory and power. Yet had this been a myth of two daughters who had substituted themselves for oxen to carry their father somewhere, would we have interpreted the daughters' deaths as proof that the best thing that can happen to a woman is to die at the height of her glory and power? The statues and cheers can be seen as bribes for the sons to value their lives less than their mother's request to view a statue. The fact that the statue was of Hera, the queen of the Olympian gods and protector of married women is symbolic. The sons' sacrifice symbolized the mandate for men to become strong enough to serve the needs of mothers and marriage, and to be willing to call it glory if they died in the process. Which is why the name Hercules means "for the glory of Hera".[3]
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>

Sexual manipulation was another of Hera's strategems to gain what she wanted. In one popular tale, for instance, she asked if she could borrow Aphrodite's magic girdle to help her woo the King of the gods. By borrowing Aphrodite's natural charms (the girdle) Hera imitated the goddess of love and sex and thereby seduced Zeus. As we read in Homer's Iliad, the magical girdle of Aphrodite had the power to create subservience in the target;

> Hera was divided in purpose as to how she could beguile the brain in Zeus of the aigis. And to her mind this thing appeared to be the best counsel, to array herself in loveliness, and go down to Ida, and perhaps he might be taken with desire to lie in love with her next her skin, and she might be able to drift an innocent warm sleep across his eyelids, and seal his crafty perceptions…

> Now, when she had clothed her body in all this loveliness, she went out from the chamber, and called aside Aphrodite to come away from the rest of the gods, and spoke a word to her: 'Would you do something for me, dear child… Give me loveliness and desirability, graces with which you overwhelm mortal men, and all the immortals…
>
> Then in turn Aphrodite the laughing (philomeides) answered her: 'I cannot, and I must not deny this thing that you ask for, you, who lies in the arms of Zeus, since he is our greatest.' She spoke, and from her breasts unbound the elaborate, pattern-pierced zone (himas), and on it are figured all beguilement (philotes), and loveliness is figured upon it, and passion of sex (himeros) is there, and the whispered endearment (oaristos) that steals the heart away even from the thoughtful. She put this in Hera's hands, and called her by name and spoke to her: 'Take this zone, and hide it away in the fold of your bosom. It is elaborate, all things are figured therein. And I think whatever is your heart's desire shall not go unaccomplished.' So she spoke, and the ox-eyed lady Hera smiled on her and smiling hid the zone away in the fold of her bosom.[4]

Hera employed sexual manipulativeness as an artifice to purchase the power and influence she so desperately craved. Today we would call this behavior "Love bombing," which has the ability to tame a man to schemes he might otherwise have never dreamed of following.

Binding Hera's rage

When Hera didn't get her desired measure of power, when her status didn't reach high enough, or worse, when she *lost* status or power, things went very badly for the world around her. Epithets of spitefulness, jealousy, vengefulness, vindictiveness, cruelty and rage belong to the scorned goddess, and from a reading of the myths it seems she felt scorned much of the time.

We turn for example to the priestess Medea who murdered her children as revenge against her husband's transgressions. Her husband, Jason of Argonauts fame, decided to leave her after the marriage went stale. He found a new bride and Medea devised to make them suffer for their happiness. Much like the goddess Hera to whom Medea was priestess, she carried out a scorched-earth policy in the face of frustrated power urges, saying;

>
> Sorry, kids, but your dad's a douche
> I will send them with gifts in their hands, carrying them unto the bride a robe of finest woof and a chaplet of gold. And if these ornaments she take and put them on, miserably shall she die, and likewise everyone who touches her; with such fell poisons will I smear my gifts. And here I quit this theme; but I shudder at the deed I must do next; for I will slay the children I have borne… and when I have utterly confounded Jason's house I will leave the land, escaping punishment for my dear children's murder, after my most unholy deed… so help

> me God, Never shall he see again alive the children I bore to him, nor from his new bride shall he beget issue, for she must die a hideous death, slain by my drugs. Let no one deem me a poor weak woman who sits with folded hands, but of another mould, dangerous to foes and well-disposed to friends.[5]

After killing Jason's bride with a poison-smeared robe, murdering her own children, and then setting fire to the palace, Medea fled to Athens where she married the mighty King Aegeus, thereby securing a place of notoriety in the mythological scheme of Greece.

Mythologist Karl Kerenyi asks, "What should we make of it that Medea, a barbaric representative of the Hera world, and her gloomy cult, found acceptance in the sacred precinct of Zeus' spouse?"[6] Kerenyi was struck by the fact that Hera remained associated with Medea's barbarism and surrounded her with the sanctity of her own world. Our thoughts on this question might extend to a similar comparison of moderate feminism and how it remains associated with radical feminism's relational and cultural terrorism.

The Greeks understood better than we moderns, however, that impulses of the psychopathic mind needed to be restrained by a civil society.

To that end the Greeks developed a religious ritual that involved winding a rope tightly around a statue or effigy of the Goddess Hera, particularly during what they imagined to be her 'unfulfilled' moments. That hog-tying symbolized containment of destructive energies resulting from loss of status or power. Participants understood the binding was of the proverbial 'woman scorned,' a ritual teaching how to deal with such behavior in the lives of mortals.

In contrast to her fulfilled behavior within marriage, when the Queen of Heaven lost her marital station and status, she would tear the social fabric into black confetti. Hera then became monstrous or in some stories started giving birth to monstrous creatures who did her bidding. Jungian psychologist Murray Stein talks to this monstrous side of the goddess;

> This compounding of evil upon evil is an image of Hera in her *Iuno inferna* aspect and energized by a full-blown animus rage and destruction, running amuck through the world, devouring whomever she can lay her hands on. Hera is in this development a veritable epidemic of pathology.
>
> The ancient cults of Hera showed great foresight and wisdom in "binding" her image during the dangerous periods of her cycle. This was prophylactic against the potentiation of the she-dragon. But what could they have done to prevent this potentiation in the face of the Typhaonian spirit energizing it? Hera's reaction to her experience with Zeus bursts all fetters, for without a full experience of the *Teleia* [fulfillment] aspect of the cycle the bindings on the *infernal* aspect of it cannot possibly hold. Thus we find in the Homeric and classical image of her a Hera Unbound, whose boundlessness knows no limit to destruction. The rhythm inherent in the archetype has been disturbed, and we get a sort of symphony whose rhythm is one long downbeat. The restoration of Hera *Teleia* is an individual and cultural historical project that is still being worked on in our time.[7]

Feminism

The comparisons of Hera and Medea with feminism are unmistakable. The male shaming, intimidation, manipulation, and power-seeking are all there – as are the destructiveness and scorched-earth policy accompanying frustrated goals.

It's no surprise that a Google search for Hera + feminist returns over 80,000 results, and Medea + feminist over 100,000, and the number of feminist orgs, initiatives and editorials paints its own picture; The Hera Women's Cancer Foundation; Hera Entrepreneurs Against Trafficking; Hera Hub: female-focused co working space and entrepreneurship; The Hera Herald; Hera Society; Hera Health, Empowerment and Rights for Women; Hera Communications: Empowerment, Enrichment, Enlightenment; Women's Club Hera (etc.).

Along with Hera, Medea is universally recognized as a feminist heroine. As an example of feminist websites promoting her we read, "There is, however, one other role that we twenty-first-century audiences are able to recognize in Medea: that of the feminist pioneer. And the fact that this precursor of the suffragettes is a mythic character dramatized nearly 2,500 years ago by a man is quite astonishing."[8]

The Wikipedia entry for Medea reads, "Medea is widely read as a proto-feminist text to the extent that it sympathetically explores the disadvantages of being a woman in a patriarchal society," – to which characterization is implied (by feminists) that we dare not read her as anything but a hapless victim, as one Jungian analyst Cheryl Fuller was to discover.

Fuller, a feminist, gives a revealing account of what happened when she attempted to shine a light on the dark side of Medea, and by extension of women. She writes;

> Eight years ago as I searched for a dissertation advisor, I ran into a wall with the feminist scholars on the faculty of my university. As soon as I explained that I wanted to write about Medea came the assumption: of course, they said, you will be looking at the patriarchy as the issue in her behavior. And when I replied that indeed I was not going to be looking in that direction, but rather at Medea herself and at the meaning intrinsic to her acts and her story, interest in my work evaporated and they declined to serve on my committee. Though long a feminist myself, I had been absent from developments in academic feminism. It had escaped my attention that there were "right" ways and "wrong" ways to study women, both real and mythological, and clearly considering Medea as anything other than a victim of the patriarchy was the "wrong" way.
>
> I persisted, found an advisor who could accept my apparently heretical viewpoint and happily explored the character of Medea and developed a description of a Medea complex. But the resistance to considering that Medea could be anything other than a hapless victim of the patriarchy continued to intrigue me and set me to wondering about the meaning of excluding this dark and troubling aspect of her, and by extension all of us, from our understanding of what it is to be human and more specifically a woman. It is this wondering which is the subject of my paper.[9]

In summary, the traditional binding of Hera has failed and her destructive energies are loosed upon the world – to devastating effect. Her bindings began to unravel in the Middle Ages with the advent of an indiscriminate chivalry that saw men worshiping women as pure and infallable vessels, while failing to recognize *and bind* their destructive potentials with reasonable forms of social constraint.

While we continue on our current path the scorched earth policy too will continue… compliments of a vengeful, and power-craving Hera.

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Author's note: Part of the Taming section was previously published in the article How to tame men.

Gays Against Feminism: Because gay people are not your property, feminists

Dean Esmay · 26 June 2015 · Archived copy · Original

A gay friend online recently gave me this:

[image]

Since I've stood up for gay rights since back in the early 1980s, I'll take it. And use it. I'm a moralfag by nature anyway (look it up).

Back when there was an actual social and political cost to being gay-friendly (let alone gay) I almost certainly would have been beat up badly had I shown someone that card. That was back when it was socially acceptable to beat the fuck out of a gay man just for being gay. Or suspected gay. It was when being friendly to "faggots" and "dykes" and "trannies" all by itself could also get you hurt or fired from your job.

I do not want to make it out like I took a bullet for anybody. I did not, although I did once rescue a drunk gay man whose abusive boyfriend had gotten him liquored up and then left him stranded miles from home with no money in a tough working-class blue-collar bar. He was sweet and affectionate and kept hitting on guys, so I took him literally under my arm, cuddled him a bit, told him to stop trying to kiss me, and said, "come on man, let's get you out of here" and took him home and put him on my couch where he promptly passed out. The next day we went to his boyfriend's house and while the boyfriend was away I helped him clean his shit out and find his car keys so he could go stay with friends he trusted.

It was a long time ago, but those working class people–including the women–might well have crippled or killed him with their fists and feet if I'd left him there.

(And no, I had no idea who he was. I still don't to this day, I never saw him again. But he was grateful, and if you're out there, pal, I hope you're good and safe and figured out how to avoid abusive relationships.)

So if you ever wonder why I'm almost completely immune to hateful feminist bigotry and disgusting attempts at shaming, and am 100% comfortable in the company of gay, lesbian, bi, whatever people, bear in mind that I remember fully and vividly how informal vigilante lynchings were something most people would just look the other way at–if it was a gay man.

(Oh, and shout out to my Gamergate and general geek culture homies: it was Science Fiction that taught me to see people as human first and whatever else they were second. Fuck anyone who hates geeks and nerds and calls them "misogynists" or uses "gamer" or "geek" as an epithet.)

There are also those who pretend gays and lesbians always had it as bad as each other. As a rule, they did not.

Now absolutely, lesbians would often take horrible harassment and would occasionally be hurt, even killed, and sometimes mutilated like the gay men were. But as a rule, it was gay men–yes, the gay **men**–who were getting thrown in jail, thrown in mental hospitals, raped by fag bashers (yes, that was and is still a thing), sometimes even castrated, lobotomized, hung, or just plain beat to death. Sometimes, 100% legally.

Often by, or at the behest of, women. Not just men.

When you watch or read histories of the Stonewall Riots, it's fascinating to watch how hard they will generally work to move lesbians up to the front of the story, even though it was overwhelmingly gay men who were being most brutally persecuted.

Carefully read the in-depth stories of how the first Stonewall riot began, and you will discover that at the very beginning, at an underground gay club, during a police raid a cop tried busting a lesbian for being among the other "criminal" homosexuals, and she was somewhat roughed up as they tried to put her into a paddy wagon. She asked

for help from her fellows, wondering aloud if they were going to let the police arrest her. The cops were immediately mobbed by gay men coming to her defense.

Let that sink in: the riot began with gay men coming to the defense of a lesbian. There is of course nothing wrong with that–the cops were violating her human rights after all–but it shows how the male protective instinct toward women is part of even most gay men.

Remember that the next time you hear about men's inherent violence, or hear yet another radfem insist that gay men are misogynists–which they frequently do.

[image]

[image]

[image]

The above of course are just examples. There are countless other examples of feminist homophobia and racism, which can also be found *right in the classic 2nd wave feminist texts*. So if someone tries to tell you that hating gay men is new to feminism, it's not.

And if they try to tell you feminism is better now, just look how feminists treat gay men who reject feminism *today*.

And what's so fascinating about the racism and gay-hate that's been part of feminism for decades is that feminists and their apologists automatically behave as if these were statistical outliers, and therefore "not real feminists."

I'm sorry, history does not support this. Just as there were people who joined the Nazi Party (yes, I just went there) who didn't particularly hate Jews, the misandrist assumptions of 1960s and 1970s feminism fell just as much against gay men as they do today, if not more so.

Feminism has always been a movement that treats gay men as disposable. It still is. If you're a gay man and you refuse to suck feminist dick, there will be consequences. Those consequences can include shunning, harassment, expulsion, job loss, and more. You may even be physically attacked. If you doubt it, start asking non-feminist gay men about their experiences. You'll hear tales of their careers being torpedoed, their work being removed from publication, physical attacks, false allegations, and more.

For that matter, start asking non-feminist lesbians about this (which is something that Robert Stacey McCain should do a better job of, hint hint Stacey). A lot of them will have stories of abuse and harassment from feminists. And yes, that includes mainstream, respected feminism, not just "radfems." In fact, I think we should hand it to the hardcore radfems: they are fully aware of their hateful bigotry and embrace it. The non-radical feminists just, 9 times out of 10, accept bigoted feminist lies about little boys and the men they grow into without ever questioning them.

And that's all men they lie about–which includes gay men as well as men of every single race.

And yes, my gay friends, this should be something you remember: feminism is implicitly racist. It always has been, for it is an inescapable conclusion of their "Patriarchy" theory (or their new favorite word, "intersectionality") that not just gay men, but black men and brown men and "yellow" men often and routinely rape and brutalize women, or just laugh at the brutality and accept it–for real and not as dark humor or sarcasm or irony.

Indeed, ask a feminist some time to explain to you how "rape culture" works in the Black and Hispanic communities in North America. Watch how fast they change the subject or try to call you a racist for just asking that question.

And so now we finally see the rise of gay men who fight feminism, not just here on A Voice for Men (which has welcomed gay men from the day we opened our doors) but in the wider world, with the growing and fearless #GaysAgainstFeminism.

[image]A smart gay man should avoid feminists like he avoids any other kind of religious bigot. It's heartening to see more and more gay men standing up, and not just here on A Voice for Men, where they have done so for many years but out in the world at large.

Gay men owe you nothing, feminists.

N-O-T-H-I-N-G.

And you don't get to play the race card anymore either, honey. The smart fags and dykes don't care what color your skin is if you're a bigot. And more and more of them are not just starting to feel it. They're starting to say it. Without apology.

[image]

They are finally saying it without apology, because they know: they owe no apologies for it whatsoever. And the race card won't work any better than the vagina card.

Because feminism is a hate movement. And it doesn't care who it hurts.

A story of male freedom: Crossroads in the sky

AVfM Video Source · 26 June 2015 · Archived copy · Original

Video made by Andre Sergunin

Feature image by Ben.

A new age for gays, or a trip to the gallows?

Paul Elam · 27 June 2015 · Archived copy · Original

Unless you have been stranded on an island that resides in another dimension, you are now aware that the Supreme Court of the United States has ruled that any prohibition on same sex marriage is unconstitutional, effectively making gay marriage legal in all 50 states.

According to most legal pundits, it will be difficult and very time consuming to reverse that decision. In fact, it probably will not happen. Like Roe v Wade, like it or not, this controversial topic is now the law of the land.

Of course, many gays and lesbians are jubilant, and many religious conservatives are anything but.

In this anything but humble writer's opinions, both groups have it dead wrong. At best the SCOTUS did not make the right or wrong decision, it just made the right wrong decision; the best bad choice.

The fundamental problem is that both gay rights activists and religious conservatives generally and often unquestioningly accept the state as the legitimizing authority of their relationships.

Perhaps the greatest hypocrisy is from the religious right, many of whom vehemently demand "small government" that respects their religious freedoms with huge bureaucracies to enforce their morality on the entire population and a massive prison-industrial system to back it up.

Gay rights activists want the government out of their bedrooms by insisting that said government license and legitimize their relationships. At least part of that mentality can be attributed to the feminist mindset of "Keep the government out of my vagina but give me free birth control and abortions."

It is not that the SCOTUS got it wrong so much as they were ruling on the wrong issue.

Certainly, I agree that the law of the land should apply to all people, and I have no inclination to say otherwise regarding gay marriage. So with that I will say congratulations to the gay community.

And welcome to the governmental tyranny over your lives with the rest of us.

Marriage, before they licensed it in the manner one does to drive a car or own a dog, was a religious institution in which the government was not involved. Well, with the exception of many places where the church actually was the government and vice versa.

Eliminating the church from legal governance, and keeping the government out of church has been an important but very slow process over the past three centuries. We have done much better at keeping the government out of church than the other way around. Freedom of religion still faces minor challenges. Freedom *from* religion has a long way to go but I digress.

Unless anyone has not noticed, the church, at least some sects, have changed a great deal with the social climate. Many churches will now marry anyone with a license.

That license is the problem.

It is somewhat baffling that two groups, often at complete ideological odds with each other, still bend knee and worship at the altar of the State. In the case of religious conservatives, it is even more perplexing that they so often loudly bemoan government interference in family life and divorce, while demanding the government sanction their model, and only their model, of marriage.

Truth is often stranger than fiction.

For some gay people the right to marry embodies their desire to have recognized the love and family that the law previously denied. I also realize that for many gay people that the issue is not so much the license, but the legal rights that come with it, from hospital visitation to health insurance to tax incentives and inheritance.

All of that, every last bit of it, serves as evidence of where we have failed to remove the church from governance. They are matters that could be remedied by enforcing the separation of church and state. That could be accomplished without the destructive intrusions into family breakup that are sure to follow the SCOTUS ruling.

Instead of less government intrusion in their private lives, the gay community has just seen the floodgates open. They will start figuring it out when the divorces start rolling in, especially for couples with adopted children and one crazy spouse. It will be even worse for gay parents. Adopted children are already damaged from some form of abandonment. A follow-up of dose parental alientation is hardly what they need.

It is exactly what many of them will get.

I have never taken a directly political stance on this issue for this very reason. I support the right of every gay man to be treated no differently by society or under the law than anyone else. So in a system that sucks, and laws that suck, and the beatings they and their children will take I will be happy to make room in the foxhole right alongside the rest of us.

Perhaps a generation or two in the trenches of family law will convince them a little more thought should be put into their cause. They will realize that behind the façade of every government license lives the very real threat of governmental control and abuse.

When that control walks into your family's home, the results can be catastrophic. When stripping you of assetts, rights and children, the government is certainly on record with their willingness.

Review: TNT television network's suicidal "Proof" of nothing

August Løvenskiolds · 27 June 2015 · Archived copy · Original

The new 10-episode TNT series *Proof* seeks to engage the third most pressing question of all: *Is there life after death?*

The other two questions are, of course, "Are we alone in the Universe?" and "How the hell can we get rid of feminist shows like this?"

In Hollywood terms, one would pitch this hot mess as "*Supernatural* meets Dr. *House MD,*" or, alternatively, as a sort-of *X-Files Lite*. Kyra Sedgwick, one of my favorite actresses due in part to her long marriage to Kevin Bacon, is an executive producer of the series who should consider getting back into acting.

In the series, Jennifer *The L Word* Beals plays Dr. Cat Tyler, a complicated (which is code for "bitchy" according to the movie *Gone Girl*), divorced (of course), and vegan (ditto) heart surgeon whose skill is scored highly by the women who try to suck up to her and "adequate" by the men who don't. The Seattle hospital where she works is a futuristic model of technological coolness where women never talk about footwear nor wear any kind other than running shoes.

Clearly, the show is making a huge effort to appeal to men in an effort to sell us some nebulous theology devoid of sexual passion.

Dr. Tyler is abusive to her staff, family, interns, fellow doctors and boss (played with aplomb by the typecast nerdy black guy Joe *Terminator 2* Morton). In the second episode, for example, when a brain-damaged man in her care is driven by her to threaten suicide by jumping off their 10-story hospital building, Dr. Tyler urges him to do it – 3 seconds and splat! Charming.

Interestingly, Beals, whose large, neotenous eyes make her look decades younger than her 51 years would imply, was recommended by David Duchovny for the part of "Dr. Scully" in the original *X-Files* but lost the part to Gillian Anderson. In the *X-Files*, Scully was hinted to be immortal, which ups the delicious creepiness of the real-world Beals's seeming agelessness. Since a 6-episode reboot of *X-Files* is coming to the Fox Network this fall, it is tempting to see *Proof* as a sort of preëmptive revenge porn for Beals.

No one can stand Dr. Tyler except terminally ill computer mogul "Ivan Turing" (Matthew Modine in an obvious nod to gay computer pioneer Alan Turing) who goes all 50 shades of bribery on Dr. Tyler – the apparently heirless Turing offers his entire fortune to Beals for ~~one night of passion~~ her seeking hard scientific proof that there is an afterlife (or not). Yup, that was a part of Scully's job, too.

Scully, because she is immortal, will never get to experience the afterlife, or, perhaps the one moment of fading life when the dying realize that there is not an afterlife in any enduring, conscious way.

For in that sleep of death, what dreams may come…Must give us pause…

Finding scientific proof of an afterlife is a dubious (and I believe an impossible) enterprise. When the show's writers wrote that it would take 3 seconds to fall 10-stories (30 meters) they were not being rigorous: at 9.8 meters per second squared of normal Earth gravity, impact with the ground would occur after just 2.4744 seconds, not 3. Imprecision like this is inherent in eyewitness (death witness?) testimony but the flailing supernatural bullshit of *Proof* did make me reflect on the implications of validating with certainty the question of the afterlife.

As Shakespeare noted in Hamlet's famous soliloquy, it is the uncertain nature of the afterlife that helps keep suicidal thoughts and actions at bay. Sure, living creatures have a moderate instinct for survival on both species-wide and individual levels but in times of trial suicides do happen.

Proof has yet to discuss religion – their to-date "afterlife for atheists" motif is nutty on a lot of levels – but religions that talk about the afterlife (or just death) deal with suicide in varying and interesting ways:

Catholics view suicide as a mortal sin and reject salvation or even consecrated burial for the bodies of suicides. Jump off the building, and you're done, unforgiven forever..

Jews also reject suicide but encourage the living survivors to think about the dead person in the most positive possible way: changing their mind, and having regret before actual cessation of life: jump off the building, and in compassion we assume you changed your mind on the way down and forgive you for the act.

Buddhists have an even more nuanced understanding of suicide: reverence for life prohibits it in general but in certain cases those who commit suicide in an advanced state of spiritual enlightenment are not condemned for it. Jump off a building and we assess your level of enlightenment with compassion.

Islamists, of course, believe that suicidal martyrdom is the ticket to paradise. Crash into the building and you're all good.

The validation of a determinate afterlife (even that there is not one) has implications for all people, religious or not, and might lead to more loss of lives than occurs now. An indeterminate afterlife, though unsettling, is, at least, not directly lethal in that no reward, good nor bad, is clear.

In the psychology of men, those who are broken of their will to live, cast out of family life by the courts, or define their worth by their ability to please women are at higher risk of suicide, and scientific proof that, say, death leads to warm family reunions – as suggested repeatedly by *Proof* – is both a mildly comforting hugbox to the bereaved and extremely dangerous to actual living families in cases where one family member falls into despair and decides to reunite everyone in death.

Luckily for now, science has a weak to non-existent grasp on the origin and meaning of consciousness and has no chance to understand the post mortem of the putative soul. While a technically dead patient might be resuscitated with unlikely knowledge gleaned from the afterlife, the validation of such is elusive and not reproducible as scientific proof.

You'd think a self-made billionaire might be smart enough to understand that.

Lawsuit filed to level playing field in presidential debates

Karl Dickey · 28 June 2015 · Archived copy · Original

On June 22, 2015, the Libertarian Party, the Green Party and an organization known as Level the Playing Field (formerly Americans Elect) filed suit against the Commission on Presidential Debates (CPD). The basis of the lawsuit is the claim that the CPD puts forth rules for inclusion in the presidential debates which are unfairly exclusionary.

The CPD markets itself as being non-partisan; however, it has proven itself to be bi-partisan by excluding presidential candidates who have a mathematical chance of being elected President of the United States. Gary Johnson, the Libertarian Party's 2012 presidential nominee, has been working for inclusion in upcoming presidential debates since they shut him out in 2012. Through his Our America Initiative, he has been raising money to file a lawsuit himself and also has a petition people can sign who are supportive of having the presidential debates to be more inclusive rather than exclusive. Our America Initiative is still intending to file his suit utilizing a different argument for inclusion.

Speaking about yesterday's lawsuit, Gary Johnson said, "This first step will increase the pressure on the Commission on Presidential Debates. The next step will be to file the complaint that will challenge the CPD directly on the basis of long-standing anti-trust laws. Opening yet another front in the battle for fair debates is a great development. The more pressure we can apply to make the nationally-televised debates open to all credible, qualified candidates, the better."

The multi-pronged legal challenge, a critical element of the effort is a grassroots and public awareness campaign to mobilize thousands of Americans to let the Federal Elections Commission, the CPD, debate sponsors and the news media to know that the two-party control of the debates must end. Polls show that a majority of Americans today say that neither the Republican nor the Democratic Party represents them. That majority deserves an opportunity to see and hear qualified third party and independent candidates from the national debate stage.

There has not been a third-party challenger in the presidential debates since Ross Perot and since he received such a high voting percentage, the rules for inclusion in the debates changed dramatically to be more exclusive. The objective has clearly been to keep third-party candidates out of the media and out of the debates, thereby discrediting them as serious or viable candidates. Yet, Gary Johnson did have a mathematical chance to win the presidency because he was on enough ballots in the nation and many feel he should have been given the platform in the presidential debates. The key problem Johnson faced was the CPD's rule that he reach a minimum of 15 percent in national polling; yet, his name was not used in the polls the CPD used.

Please find this content at

A Voice for Men
HUMANIST COUNTER-THEORY

www.avoiceformen.com

Peter Ackerman

"It's the little rules that nobody can see that make all the difference," plaintiff Peter Ackerman of Level the Playing Field, told TIME in an interview, suggesting that the debate rule could be the unseen panacea. The influence of the presidential debates cannot be discounted as to affecting the outcome of a presidential election. Ackerman's Level the Playing Field would like to see the Democratic and Republican nominees face off with the third-party candidate with the highest polling or with the most public signatures.

"The FEC has had Plaintiffs' administrative complaint for over nine months (284 days), and yet has taken no action on it even though [Federal Election Campaign Act] requires the agency to act within 120 days," the lawsuit states. "The FEC has also effectively pocket-vetoed a separate, but related, petition for rule-making requesting that it amend its debate regulation to prohibit the use of polling as the sole means of access to presidential debates. The FEC is apparently ignoring the petition for rule making even though it too was filed more than nine months ago; even though 1,251 independent individuals and organizations – all but four of whom were unknown to Plaintiffs – filed comments supporting a rule-making; and even though the only commenter opposing the proposed rule-making was the CPD itself."

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Child Support: How much is too much?

Julie Garrison · 28 June 2015 · Archived copy · Original

In the State of California, a noncustodial dad making $3,000 a month may have to pay nearly half of what he makes in court-ordered support for his three children. In other states, the scenario is similar.

The payment amount is based on each parent's income and the amount of time he or she spends with the children. Other factors taken into consideration are the needs of each child including health insurance, special needs, daycare and education. The income and needs of the custodial parent are factored into the calculations in addition to the paying parent's ability to pay and the children's standard of living before the parents separated and divorced.

When the amount of child support a dad must pay, however, amounts to a monthly windfall for the custodial parent, it discourages shared parenting. The more the noncustodial dad sees the children, the less money the Court generally requires him to pay. This is why, in today's scenario, aiming for equally shared parenting time is better for the children.

When a dad must work two or three jobs and incur substantial overtime simply to pay his child support order, action should be taken to alleviate that dad's burden of providing for his kids. This can become increasingly arduous for him if he has remarried, and he and his new wife now provide for new children as well.

Another consideration arises if an ex-wife has remarried. In this instance, she is usually being at least partially supported financially by her new spouse. If her ex-husband's child support is particularly burdensome, he may consider petitioning the Court for lowered child support payments.

There are a few steps a father can take to have his child support re-examined and possibly lowered.

Discuss: He can discuss the matter with his ex-wife and see if she would be agreeable to lowering his monthly child support payments. If the ex-wife agrees, they will need to have this change approved by a judge in order to make it enforceable and to protect that dad in the future.

Seek Modification: If the ex-wife does not agree to receiving lower child support payments, the dad must then ask the Court for a hearing to have the existing child support order modified. At this hearing, the judge will determine whether or not the amount of support may be lowered and whether it will be temporary or permanent.

Retain: A dad faced with overly burdensome child support should seriously consider retaining an attorney for assistance. The best type of attorney he can retain is a family law lawyer who specializes in fathers' rights. There may be strategies that this attorney can use to better prove a dad's case in court.

No dad should be forced to pay more child support than he is realistically able to afford. The Court is not in the business of forcing dads to work two or three jobs and excessive overtime hours simply to support his children. This is unfair to dads and can be detrimental to the children of divorced parents.

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An open letter to Christian conservatives: Why you lost and what I suggest you do about it

Dean Esmay · 28 June 2015 · Archived copy · Original

Hello my American social conservative and Conservative Christian friends.

Yes I do call you friend. I have been known to sometimes work with you on various projects, and I hold nothing but goodwill in my heart for most of you who are working unappreciated–or even lied about and abused–doing things like setting up shelters for pregnant women who don't want to abort, standing up for the need children have for their fathers, running homeless shelters and soup kitchens, and doing other charitable and relief work. Some of you helped save my life some years ago when I was completely destitute and, yes, suicidal.

Although I will say some of you, those of you who require a Bible-reading and statement of faith before feeding–I've seen this personally, it's not a myth–you should put a stop to it. You make people hate Jesus when you make it like he'll only feed you, bind your wounds, or give you shelter if you listen to him lecture first. When the good Samaritan acted, he didn't ask whether the man he saved was spiritually clean first.

But beyond that, I find much good in traditional, conservative values. Social conservatives also attempt to preserve what is good in our society, and not just protect it from bad, and that too is valuable.

Now. I just said a lot of nice things about you. I meant every word. But I'm not a social conservative, and I never will be. And I really mean that: **never**. I tried living that way once and it was absolutely horrible. No thank you, no no no no. If you want to live that way go for it. Do it joyfully and without apology. I will not, nor will I be teaching my sons to live that way. Ever. They will make their own choices, including whether or not to believe in God or if they do how they will approach scripture. It is not my job, or yours, to tell them how to live.

So what to do about people like me who've heard your message, in great detail, and simply said "no thank you?" Because here's the thing: we're a majority of people now.

We frequently tell feminists that they're a minority of the population, because they are, and always have been, and likely always will be, and that they have no right to tell the rest of us how to live. Because they don't.

But you are a minority of the population too. And just as most people accept that there is some truth to what feminists say (it's hard to be wrong 100% of the time, although they try), most people accept there's some truth in what you say. But most people also think you're wrong about a lot of stuff too.

I don't say that to mock you or hurt you. I say it to tell it like it is.

Given that this is reality, and most people will not ever become fundamentalist Christians or social conservatives, as I see it you have a couple of options. For religious reasons you may want to flee Mammon and shun the wider world. That's an old and grand tradition among American conservatives in particular. You may well find Bible verses that justify you doing that–it would probably be a gross misreading in my opinion, but what do I know? I'm a Catholic and we don't accept Fundamentalist notions that you can just pick up a Bible and find God's will in it based on your own personal interpretations or by just reading the plain text.

No really, we don't. Look up what Catholic and Orthodox teachers and theologians say about Sola Scriptura. They reject it completely and are bemused most of the time when you fling Bible verses at them. Even if they agree with your usage of the quote, which they occasionally will, they'll always seem somewhat condescending to you because in their view you guys get the Bible wrong so often it's impossible to keep track of.

Now again you don't have to agree with me on that, and you can scream that I'm dead wrong and start flinging more Bible verses at me to prove it. I won't be interested. My mind and my heart are hardened to your message. I very seriously mean that. I do not accept salvation in the way you offer it. I reject it wholesale in fact. I'd rather burn, and yes I mean that. I spent years in Bible study with you guys and I think you're dead, dead wrong in your

approach to scripture.

But I'm not interested in debating you on it either. I suggest dealing with the fact that most of your fellow Christians don't use the Bible the way you do. And I only bring up all this Bible stuff for one reason:

To remind you that your views are frequently a minority among even Christians, and you have no right to speak for them either. Well, you can try, but most won't listen because they think you're wrong. So is there any chance the Holy Spirit is leading them aright and **you** are the misled ones? Just a thought.

You want to push the message that abortion is always murder? OK. We've heard you say that for almost 50 years. And while there is strong evidence that a growing number of young people are more pro-life than their parents, you're reading your own desires into assuming that's going to eventually translate into abolishing abortion. It won't. The vast majority of people want abortion legal in some fashion, and always have. They just want limits on it. Otherwise, you've lost that argument. I'm sorry but you have. It isn't relevant whether I agree with you or not. In fact, let's say I do agree with you: then I'd be saying **we** lost. Whatever. It isn't going to change.

Ditto the issue of homosexuality. You lost. You really did. You lost completely and utterly.

Are there people out there sharing an ideology that attempts to normalize sexual abuse of children and teaching young people dodgy things on human sexuality? Who even use sexuality, homosexual or heterosexual, in cultlike fashion to lure followers? Absolutely. Are there mothers and fathers who sexually molest their children in a "homosexual" fashion? Yes. But these days, most of us know at least a few gay men and women and the vast majority of them are not trying to convert your children and the vast majority of them are not mentally ill and very, very few people are going to "become gay" due to exposure. You may wish to declare them sinners and you have a right to do that–but you would do better to look after your own salvation not theirs. Their choice is between them and God. Leave them alone unless they're picking your pocket or breaking your leg. Worry about the ideologues actually pushing an agenda, which most (I said most) gay people are not doing.

I will also note for you something else: there's this large and growing thing called the Manosphere, of which the large and growing and increasingly influential Men's Rights Movement is part. No one controls that movement, and that's a little scary. Have you ever heard that joke about "Organized Baptist" being a contradiction in terms? Yeah. It's true of the Men's Rights Movement too. A lot of conservative, religiously oriented guys and girls are here, and they are standing right next to the queers and the weirdos and the beggars and the prostitutes and the tax collectors.

Do you happen to remember who else partied with people like that? While others were busy piously reading from the scriptures and lecturing on immorality while living their own lives of hypocrisy and sin?

Here's the thing: most MRAs welcome social conservatives with open arms. We really do. We just won't let you be in charge, and we will not tell you what your itching ears want to hear. We have quite the marketplace of ideas going here, and we will listen to what you say, we will think on it, and if you are right we will say we think you right and if you are wrong we will say we think you wrong.

So will you accept that with humility and add your wisdom to this growing movement of malcontents and rebels when there are ears ready to hear your wisdom and your insight? And prepared to accept it if your advice is refused? And also just be glad when you make a point and others do listen based on your words? The Bible calls that humility you know, and it's a good thing for a Christian to cultivate. So if you can do all that, welcome. But if you just want to condemn us for not living up to your moral standards, well, Christ had some tart words for that too. Maybe you should look them up.

Now, as I say, you could walk away from all this "Men's Rights" drivel. Some of you have. I've read quite a few snotty, ignorant things by conservatives slamming MRAs. The overwhelming majority of those "conservatives" never even bothered to talk to one of us. I hope you guys realize that by doing this–by slandering people you haven't even tried talking to on their own terms–you're quite possibly harming your brothers, your sons. Because your sons are increasingly saying the same things we do. If not aloud to you, then to their friends:

Why on Earth would any sane man yoke himself to a woman, becoming her wage slave, knowing that at any point in this bargain she can pull out and take everything he has including his children, even use weapons on him, and have him jailed for his troubles, unilaterally and with no practical recourse for about 90% of the male population when it happens?

By the way, have you visited any of the men in debtor's prison? They're all over America now. They're almost all fathers we've been putting in jail while everyone is worried whether the government will recognize gay couples as married by law or whether or not there should be a 150 year old flag flying over some state capital. Dads in jail. Ripped from their children, jailed without due process, and what will you say or do about that except call them bums?

Furthermore, young men are fleeing conservative Christian denominations in droves because frankly most of you are busy telling them why they need to buckle down and straighten up and fly right and **protect the women** and own up to a huge list of **responsibilities to women** you've put on their shoulders and they're increasingly saying, "Why should I do that? What sane man would? Do I get anything out of this but your grudging praise and maybe some sex I can get 50 other ways?"

Yes, young women are leaving too. But it's hard not to notice that on any given Sunday, there are more women than men in most Churches these days. Now you could flatter women's vanity, women's egos, and say something ludicrious about women being more spiritually advanced than men. Or it could be that young men are hearing nothing but what they owe and what they must do and what you expect of them, and wondering what they get out of it besides your vague promises of salvation and moral righteousness without any strong reason to believe you have any authority to make such promises.

Oh, and I've noticed a lot of you–a whole lot of you, maybe most of you–always blame your sons when the relationship goes bad and he loses his kids. Damn near 100% of the time. Now why would that be? Am I just imagining that?

By the way, those young men can't find anything in the Bible that says they personally are required to sacrifice all to a woman. Because it's not in there. Not unless you torture the scriptures so hard they finally give you what you want. Some fringe reading of Genesis and the word "helpmeet" or something or other St. Paul said about wives submitting I would imagine. I assure you that will fall on deaf ears more than 90% of the time, not just with most people but especially with most young men. Not just because atheists don't agree with the Bible, but because most Christians think you're going overboard there too.

It is also hard not to notice just how often in so many churches the preacherman is telling women what they want to hear. Those women like a man at the pulpit, for the most part, but if he starts challenging them on what they owe to their men besides vague "submission" (what do I need a woman's submission for?) you will see a lot of them walking out the door and not coming back. Maybe, just maybe, you should let them–if they will show no genuine, demonstrable regard for the well-being, safety, and care of your brothers, your sons.

Did I just suggest women should have to prove to men that they are worth having a relationship with? I did. Is there something un-Biblical about that? I've read it, and I don't think there is.

Furthermore, I have to tell you–and I know these words will be harsh but I think you need to hear them: before the Feminists came along, you guys had a reputation for being the most shrill, humorless, rigid killjoys and nosy busybodies and nuisances in the world. Indeed, that kind of behavior, I submit, is a big part of why for all practical reasons the Social Justice crowd has taken over so much of society: you guys were so ghastly to people so often no one could stand you anymore, and these even worse people flooded in to fill the gap.

But we aren't putting you back in that gap. Sorry, we're not. Deal with it.

Feminist women are frequently humorless, bitter, nasty scolds, killjoys who ruin the fun for everyone–but you frankly have let too many of these same types of control freak witches control your churches. You have also not

called out these women in your numbers for their abusive behavior.

In other words, a whole lot of us are anticipating having to take you social conservatives on once we've taken care of the feminists. Which, by the way, we will, with your help or without.

Or you could decide we don't have to be hostile, and accept that Christ's mission for you is to share your wisdom with those willing to hear, and not keep telling the rest of us we have to do everything your way because you and your friends are convinced you've read the Bible and/or Constitution 100% correctly and everyone else has got it wrong.

By the way, that VAWA thing? Thanks for opposing it, even if you failed to ever once mention the boys who get beaten raped or killed by their girlfriends or wives, directly or by proxy **while you scoff and laugh just like the feminists**. I must have missed the part in the Scriptures where wives are allowed to beat their husbands.

I was recently pleased to help create a hashtag called #SpankAFeminist. There were a number of conservatives expressing discontent there. I can only respond by reminding you once again that nobody likes humorless, stick up the butt, rigid, controlling, judging, belittling, sniffing, passive-aggressive, cringing-at-the-possibility-that-some-woman-somewhere-might-be-offended prudes. And uh, I remember when that was you guys.

Or you could laugh, wince a little at some bad jokes and some tasteless humor and imagery–just like I do–and accept that poking fun at yourselves as well as your enemies is perfectly OK, and that there is no roving band of MRAs running around the streets with paddles looking to chase women around, and no roving bands of gay MRAs are coming for your children either.

So will you fulminate about how self-evidently correct you think your scriptural readings are? Or will you open your heart to people telling you you're getting it wrong and may be harming your sons in the process? Also, maybe you want to tell them to stop arguing with us, and start alerting those running your churches, and even the entire Conservative Movement, that if they don't start loving and respecting the wants and needs and desires of your sons, most of those boys are just going to leave.

How long would you stay in a place where all they do is take and never give? That may be some sort of self-flagellating Christian ideal, but seriously: how long would any of you do that, and who among you would instruct anyone else that they should make such a choice?

Conservatives, you need to start challenging not just yourselves, but specifically your women. You need to tell your women they are not the center of the universe and that society was not molded to work at their whims and wishes either. You as a Christian Man undoubtedly know your place, which is as a humble servant of God. Well start telling your women that, you bloody cowards, and stop, just stop, calling your sons losers and layabouts and bums who need to "man up" in order to provide for a woman. That's a lousy deal and you know it. So just admit it: it's time for women and men to figure out what kind of relationship will work for them, and not on you to tell them how to do it.

Now if you want a dirty little secret? I will bet heavily that if you just let people choose how they want to live, the majority will wind up choosing something that looks like that "traditional" relationship we so often talk about, with the man making most of the money and the woman making most of the home stuff. Just as I suspect that if you tell women that if they get pregnant, no man is obligated to financially support them unless he actually agreed to be a father, there will likely be fewer abortions because there will likely be a lot less profligate sexual activity to begin with.

But it's up to you. Keep this in mind though: you aren't going to make conservatives out of most MRAs. But most MRAs–not all but most–will 100% accept conservative and religious MRAs and back you if you have a good ideas. Good ideas can come from all sorts of people.

Just know your place. Seriously. Know your place.

Feminists now go after Heavy Metal. Is a #MetalGate in the making?

AVfM Video Source · 28 June 2015 · Archived copy · Original

Feminists and their allies have found the next cultural target: the rock and Metal scene for its lack of “diversity” in festival performances. Lucian Vâlsan has the story.

You can subscribe to Lucian’s Freedom Alternative, here.

AVfM Classics: Your feelings and why they don't matter

Paul Elam · 29 June 2015 · Archived copy · Original

This post originally appeared on AVfM April 3, 2010.

Standard Dr. Paul disclaimer: This advice is not intend for all women. So if it does not apply to you do not be offended by it. If you are offended on behalf of all women, then please stick around. Grandiosity is treatable.

Dear ladies,

Let's talk feelings. Actually, forget that. I'll talk feelings, because if you talk feelings, I won't get to talk at all.

I know, that sounded insensitive. It *was* insensitive, and quite intentionally so. But keep reading, there is a method to my malice, and a message that you really need to hear. I don't want you to miss out on it because you're in a huff over the fact that I regard your feelings at best as obstructive, and at worst the primary and overarching cause of failure in your love life. And worse yet, as a source of abusive control for anyone crazy enough to get close to you.

As ironic as it may sound to you, if you want a good love life the first step is to get your feelings out of the way, or at least quit using them as a weapon. So let's get out of Oprah mode and just use our brains long enough to sort this thing out.

It starts, like most of your problems, in childhood. That's the cute and annoyingly whiney phase of life that boys, unlike you, are forced to outgrow. You don't get all the blame for that, but if you really want a meaningful relationship, you'd better start taking some responsibility for correcting it.

Babies, whether blue or pink, are pretty much alike. When a child gets hungry or dirty or tired or sick or lonely or scared, they tend to react by screeching until someone does something about it. It makes sense. Babies, after all, can't take care of themselves.

But not too far along in life the paths of boys and girls, emotionally speaking, fork into two very different directions. By the time both have some measure of language and cognitive skills the reaction to all that caterwauling changes, and not so subtly.

Pretty early in a boy's life, about the time he can speak in complete sentences, tolerance for remaining a baby wears thin. His wailing is met with everything from ridicule to threats. If "big boys don't cry," doesn't work, then, "I'll give you something to cry about," usually does, especially after a few rounds of following through.

Psychologists will tell you that this is where we harm boys, that we dissociate them from their feelings and shut down their emotional selves. They even call it abuse.

But in most cases, unless taken too far, it doesn't abuse boys feelings as much as it teaches them to start mastering them. That kind of self control is a pretty good skill that comes in handy for a lot of things, like, say, being an adult. You see, before the psychologists came along to tell us what rotten parents we were, we had a different name for the effect we had on boys, although not so catchy and marketable.

We called it growing up. It was all the rage.

We knew, even without a Ph.D. in conjecture, that not maturing was a bad thing. It resulted in all sorts of problems, like permanent childhood and self centeredness.

And a whole lotta women.

That's because while we were insisting that boys learn real life skills, girls got a different message. Actually, they got the same message that they'd been getting since birth. Namely that squawking loud enough will get you what you want. That is why that while boys your age grew into manhood, you just got older, hairier and more irritating.

And more vulnerable to being exploited.

The self help gurus have zeroed in on that one like chicken hawks and turned your feelings about your feelings into a cash cow. For a fee, they tell you to express your feelings, write them down, trust them, affirm them, discuss them in groups, put them in a journal, confront people with them, list them, learn more words for them, read about them, mouth them through a sock puppet like a neurotic ventriloquist and above all, get them validated as something sacred by all in your life.

That have led you to attend the Church of Emotionalism, where your tears are holy and Kleenex are passed right along with the collection plate. Can I get an amen?

But they aren't telling you anything really different than the same bullshit you have been told your whole life, and that you now tell yourself. When you have pain, or even a sense of slight annoyance, someone else is supposed to by God fix it.

And so you remain, born again baby that you are, stuck in self-delusion until you get some things straight.

Despite what your therapist told you, or what you saw on Oprah, your feelings don't have any inherent value compared to say, facts, logic or a good cheeseburger. Most of the feelings you think are so important are as transient as campaign promises and worth just about as much attention.

What you feel right now won't be the same thing you feel in a few hours, or, if you are like a lot of women, in a few minutes. So expecting your man to stand constantly at the ready, as though his purpose in life is to validate and honor every fleeting emotion you have at each and every point of their temporary existence is a non starter. If that is what you expect, you don't need a relationship, you just need a better therapist.

And the same for taking your relationship straight into turmoil because you use your feelings to undermine communications every time a logical solution undermines your agenda.

You know exactly what I am talking about. The more reason and logic point to your being wrong, the more unreasonable and illogical you become. It is calculated and intentional. It's the tried and true plan of "If being reasonable doesn't get me what I want, I will just be increasingly unreasonable till I get it anyway." Nothing like bullying someone into compliance.

And in a really twisted, perverted way, it makes sense. Heck, you're a slave to your feelings, why shouldn't everyone else be?

For a while, in many cases, it even seems to work. But it ultimately blows up in your face because all this nonsense is just a recipe for him to eventually cook up a great big casserole dish full of fuck-this-crazy-bitch.

Are you feeling me?

Ladies, the only real purpose for your feelings is to tell you there is a problem you need to fix. After that, continuing to dwell on them, or childishly forcing your partner to obsess on them with you, only keeps you from finding solutions.

It may annoy him into fixing things for you, as surely as you were still laying in a crib, but at this point in your life that is only to shut you up. It leaves you less respected and less respectable every time it happens. When your man gives in to this he isn't meeting your emotional needs, and you certainly aren't meeting his. All you have accomplished is pressuring him into changing your emotional diaper.

If you think that is the path to a healthy relationship, think again. Jerking people around on an emotional leash is only good thing if you are a psychopath.

Hostility will always be the natural result for people who use emotions not to connect or to create intimacy, but as a weapon to control and manipulate. It is hostility well deserved.

Now, there has been a long running misconception about men and women that has been around about as long as igneous rock. That is that women are somehow more gifted in the emotional department than men.

Of course, that's more bullshit. Training half the population to be childish, emotional puppeteers in ways that ultimately sabotage their own emotional fulfillment is hardly a gift. It is more like a cruel joke. And it may seem funny when you are 20 but it will be much different at 45 when you are rapidly graying, cooking for one, and wondering why so many men get tired of listening to you in about 5 minutes.

With that in mind, if you want to see evidence of real emotional acumen, consider the following names:

Shakespeare, Keats, Hemmingway, Steinbeck, Gibran, Kipling, Blake, Wordsworth, Byron and Shelly. Or even the great contemporary songwriters, Simon, King, Kristofferson, Dylan, Hiatt, Lovett and Henley. This list is a drop in the bucket, and if we added to it till we covered every genius in world history in the realm of the human heart, we would have to address 95% of them as mister.

In fact, truth be known, most of the men in your life who you have dismissed as emotional zeros more likely belong on that list than you do. You just never knew it because you are such an emotional mess.

Feminists would tell you that this is sexism, and perhaps they are right, though as usual for the wrong reasons.

It may well be sexist to the core to raise half the population, your half, to be emotional cripples while telling them they are emotional giants.

Yes, we are biological failures but we'll try to be less manly...we promise!

Annelie Sjöberg · 29 June 2015 · Archived copy · Original

How much contempt for men does Sweden tolerate? That is the question I ask myself and that rings in my head after reading the article in today's SVT public opinion section. Note that I am writing about contempt for men – not man-hating.

Hate is a word that is abused daily. A feeling of hatred stems mostly in the experience of having been the victim of an injustice, a desire for vengeance and vindication. Contempt, however, is nothing more than a disparagement of a person or group of people. Disregard is a symptom of a deeper problem: a patronizing view of a group of people as inferior in comparison with other groups.

The article can be, along with others, summarized as follows:

- Destructive masculinity norms are a major social problem.
- Men today are growing up with a number of privileges in the form of power and economic advantage. But men get even with destructive behaviors that limit their possibilities.
- Masculinity norms make men constantly prove their manhood and encourage aggressive and violent behavior that affects the people around them as well as themselves. We want men to be able to choose for themselves how they want to be and live.
- Men as a group have to take more responsibility for violence and sexual violence.
- Many men still refuse to see their collective responsibility for masculinity norms and their consequences. Sometimes they are perpetrators, but they are always spectators and fellow human beings.
- We can always make a difference. We need to start talking about violence and sexual abuse as male problems and work to teach all men actively to break with the destructive masculinity norms.

These arguments are starting to seriously irritate me. What masculinity norms are they talking about? I meet through my work a large number of young people. About half of them are male. I have never encountered one who says it would be normal to engage in violence and sexual abuse.

On the contrary, such behavior is condemned vigorously and perhaps hardest by men. The same applies to all of my male acquaintances. Never have I heard anyone defend violence and abuse against women and children.

Violence is definitely not some normal standard of behavior. It is abhorred.

Now, one would certainly guess that the article being discussed was written by some extreme radical feminists – but it was signed by a number of elected MPs who believe that half the population will bear responsibility for what a few individuals do and this presumption of guilt is only based on a biological fact that one can not control: namely the sex you happen to be born into.

Therefore, I have some questions I would like to ask the authors:

- How can it be deemed acceptable and even desirable that representatives of our highest legislative and decision-making bodies depict a group of people as extra blameworthy only because of an inborn trait, i.e. biological sex. Would it would be considered ok to do the same if it was about other properties such as color, ethnic or socio-economic background?
- How should young boys and men who do not recognize themselves in the image painted of them, address the fact that society regards them as collectively responsible for crimes they never committed? What signals are we sending to a rising generation of boys and young men in one of the world's most equal countries?
- How should I, as a woman, feel included in a movement that claims to fight for equal rights and duties for both

> sexes, yet all my male friends, relatives and colleagues are portrayed as the only gender that must change in order to fit into the female norm? How should I, as a woman ever feel equal with men if only my sex matters for whose rights are worth the most?

As if this were not enough, we can now read how the Swedish Prime Minister once again is involved in the campaign #HeForShe. In one of the world's most equal countries, Sweden's chief political boss believes that men must take much greater responsibility for gender equality. On the government website we read:

> In the few areas in society is there such a great development as in gender equality. That people, irrespective of gender, increasingly are able to work, learn and make their voice heard, has been a crucial part of the Swedish success story, for our growing economy and personal freedom. Now, the success story continue, says Stefan Löfven.
>
> The theme "What responsibility do men have for promoting equality between women and men" was discussed by the leading representatives from the United Nations, industry, trade unions, civil society and the responsible ministers.

Dear Mr. Prime Minister Löfven. How about we to start working for equality for real? In our own home? Do you think, like any of us, that gender should not play any role in the opportunities we have as individuals?

Circumcision could raise the risk of autism

Debbie Nicholson · 29 June 2015 · Archived copy · Original

Approximately 55 percent to 65 percent of all newborn boys are circumcised in the United States each year. Routine circumcision is usually performed during the first 10 days (often within the first 48 hours), either in the hospital or, for some religious ritual circumcisions, at home.

Conclusions are based on converging observations in animal, clinical and ecological studies, Dr. Morten Frisch, MD, PhD, DSc, consultant and senior investigator conducting epidemiological research at Statens Serum Institute. Adjunct professor of sexual health epidemiology at Aalborg University and lead author of this study along with Jacob Simonsen, Center for Sexology Research, Aalborg University, hypothesized a possible impact of ritual circumcision on the subsequent risk of autism spectrum disorder (ASD) in young boys.

This study included 342,877 boys born between 1994 and 2003 and followed through the age of nine, and during the course of the study.

During the course of the study 4.986 cases of autism were diagnosed. The study showed that regardless of cultural background, circumcised boys were more likely to develop autism. Being circumcised before age 10 was associated with a 46 percent increased risk but if circumcision took place before the age of five the risk doubled.

Circumcised boys in non-Muslim families were also more likely to develop hyperkinetic disorder by 81 percent.

Dr. Frisch stated "Our investigation was prompted by the combination of recent animal findings linking a single painful injury to lifelong deficits in stress response and a study showing a strong, positive correlation between a country's neonatal male circumcision rate and its prevalence of ASD in boys."

Today it is considered a medically unacceptable practice to circumcise boys without proper pain relief but none of the most common interventions used to reduce circumcision pain completely eliminates it. Some boys will endure intensely painful circumcisions. Researchers say that the pain associated with circumcision in very young babies is likely to be more severe during the operation and post-operatively.

Painful experiences in neonates have been shown in animal and human studies to be associated with long-term alterations in pain perception, a characteristic often encountered among children with ASD.

"Possible mechanisms linking early life pain and stress to an increased risk of neurodevelopmental, behavioral or psychological problems in later life remain incompletely conceptualized," said Dr. Frisch, who continued, "Given the widespread practice of non-therapeutic circumcision in infancy and childhood around the world, our findings should prompt other researchers to examine the possibility that circumcision trauma in infancy or early childhood might carry an increased risk of serious neurodevelopmental and psychological consequences."

There are experts, however, that are urging caution about this study.

Professor Jeremy Turk. MD, BSc (Hons), FRCPsych, FRCPCH, DCH, Consultant Child and Adolescent Psychiatrist in the Trust's Behavioural Phenotype Learning Disabilities Service and a Professor of Developmental Psychiatry at the Institute of Psychiatry, related to the Daily Mail that while the findings of the study were "interesting," they needed to be "considered carefully."

"This is not a causal study, but instead compares data sets and looks for correlations. While this is a valid way of doing a study, it means that we must be careful about any implications," he said. "For example, many cases of autism are missed until children are older and as there are relatively few cases of autism this could easily skew the data."
"Furthermore, there are many potentially confounding variables which could explain raised ASD rates, which the authors do not explore or account for."

"Finally, I have some issues with the premise in that their speculations regarding early pain as a cause of autism are,

to say the least, highly speculative."

Dr. Rosa Hoekstra, PhD, a lecturer in The Open University's Science faculty, commented to the Daily Mail, "I think this is an extremely speculative study." She related that the study is based on registered data, "and takes a registered autism diagnosis at face value, without considering cultural or social factors affecting the likelihood of an (early) autism diagnosis. Even in a high income country like Denmark, not all children with autism are detected and given a suitable autism diagnosis at an early age."

Professor McConway, professor of applied statistics also with the Open University adds "This study raises an interesting question, but one that cannot be fully answered with these data."

Citations

Ritual circumcision and risk of autism spectrum disorder in 0- to 9-year-old boys: national cohort study in Denmark. Journal of the Royal Society of Medicine, 2015; DOI: 10.1177/0141076814565942

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Notes On A Scandal: Dr Umar Johnson, The "Conscious Stripper"

Mumia Ali · 29 June 2015 · Archived copy · Original

"We had the best organization a black man's ever had. Niggers ruined it."
Denzel Washington, "Malcolm X"

The past month has seen a flurry of activity and downright scandal surrounding and concerning one Dr. Umar Johnson, the self-proclaimed "Prince of Pan-Africanism". Johnson, who also claims to be a descendant of famed abolitionist Frederick Douglass, is a highly popular and well-known name on the "conscious" lecture circuit, giving talks and seminars as far away as Rotterdam in the Netherlands, on all things Black & Proud. Perhaps the most ambitious move of his stellar career to date, came about two years ago when Dr. Umar announced his intentions to build a school for Black boys in Virgina on the campus of a defunct university. He appealed to the Black public for funding, his goal to raise $5M USD inside two years. All seemed well with the universe.

Until the Conscious Stripper happened.

https://www.youtube.com/watch?v=ho03Xhacpu8

Last month, word hit Black social media that Ms. Khym Ringgold, a Ft. Lauderdale, FL resident, 40-something year old single mother of four boys, one of whom is reportedly in prison and a "performance artist" – which includes, among other things, impersonating famous celebrities like Janet Jackson and is a staple at local strip clubs, posted a series of what she claims are text messages between herself and Dr. Umar Johnson which supposedly revealed their "illicit affair". For his part, Dr. Umar released via his Facebook a statement giving his side of what went down, claiming that the whole thing has caused him to lose a $1M USD donation by an unnamed NBA player.

Both have agreed as to the basic facts: that they met last August during a "Garvey Day" celebration in Ringgold's native Ft. Lauderdale; that they had a brief sexual relationship that took place in Philadelphia PA on three separate occasions in late March to early April of this year; and that those sexual encounters took place during the late night and at a hotel.

And that is where all hell breaks loose.

To be sure, Dr. Umar is certainly no stranger to controversy; he's made enemies among whites, Black feminists and even other "conscious Blacks" for his many stances regarding race, Black feminism, Black women more broadly and homosexuality. Indeed, he made only one appearance on the front pages of A Voice For Men, arguably the largest mens' issues website on the planet, because its leaders, namely editor-in-cheif Mr. Paul Elam, and managing editor and chief of operations Mr. Dean Esmay, felt that Dr. Umar's strident Black nationalist stance could bring more heat than light. Nevertheless, he has a large supporter base of African Americans, who see him as a politically incorrect breath of fresh air and one of the relatively few Black men of his stature who is an open advocate for Black men and boys. This has drawn him the ire of Black feminists in particular, among their number Charing Ball and Feminista Jones, both of whom have taken to social media of their own to denounce Dr. Johnson. More recently, after bowing out of a scheduled interview with yours truly's newly launced daily podcast heard on YouTube for reasons of "needing to be careful with who I do interviews with because people have agendas", Ms. Ringgold then turned around and gave an "exclusive" sitdown with MadameNoire's Ms. Charing Ball – the same Charing Ball who, one year ago, wrote a hit-piece on Dr. Umar for his aforementioned controversial views. During the interview, Ms. Ringgold contended that she actually dated Dr. Umar and broke things off with him when his excuses and other inconsistencies gave her too many questions to answer. She further alleged that he was "unfit" to lead a school for Black boys and asserted that he was not qualified to head up such an academy. However, Ms. Ringgold, who has by now conducted a number of "friendly" interviews in addition to the aforementioned MadamNoire, has failed to offer any evidence to support her claims as to the fitness of Dr. Umar to head up a school or that there is any grounds for fiscal malfeasance on his part. Indeed, by all accounts, Ms. Ringgold's entire argument seems to stem from her being a woman scorned.

However, what this latest tempest in a Black teapot shows us, is that there is a concerted effort on the part of Black feminists – like Jones and Ball – to take ANY opportunity to tear ANY prominent Black man down who does not otherwise comport themselves to their own agendas. It is for this reason that I argue Dr. Umar is indeed the latest victim of Black feminists.

Recent events of the past few years aside, it's an old story with an equally old set of tactics. Black feminists were behind the attempts to derail US Supreme Court nominee Clarence Thomas on the grounds of what would become known as "sexual harssment", despite an utter lack of hard evidence that anything untoward took place on the job between Thomas and Anita Hill (plus the fact that Hill's own veracity was called into question for her lack of urgency in reporting such a supposedly important matter to the authorities). That was a full quarter century ago.

Then, there were attempts on the part of Black feminists, like bell hooks, to derail Nation of Islam's Minister Louis Farrakhan's Million Man March which took place in the fall of 1995. Despite the stated purpose of the gathering of one million Black American men on the national mall in Washington DC to examine the role their own actions have taken place in the state of things in Black America itself, Black feminsts were intent on charging Farrakhan and the organizers of the event not just with sexism and misogyny for "excluding" Black women, but also for charging them with scamming MMM supporters out of large sums of money. The charges and accusations, of course, were never proven or verified.

Black feminists have been after quite a few rappers, Tupac Shakur among them, despite again, having no evidence that he was indeed guilty of raping a groupie gal in a hotel (despite being arrested and convicted of the offence; how many innocent Black men has this happened to?) and the fact that some of his best known records were ones where Tupac extolled the virtues of Black womanhood itself, like "Dear Mama", "Brenda's Got A Baby" and "Keep Ya Head Up". More recently, Black feminists went after conscious rap fixture Talib Kweli, for daring to disagree with the Black Feminist Borg Hivemind, in saying that while he greatly disagreed with rapper Rick Ross, he nevertheless was indeed a part of hip hop culture and life. There are many more examples.

That brings us to the present day – where we have just witnessed a massive smear campaign attempt against Bill Cosby, despite the fact that there were no evidence or charges brought against him for allegations of sexual assault and rape nearly a half century old. Indeed, Brittney Cooper, the self-professed "Professor Crunk", has gone on record that the "court of public opinion" should be sufficient to "indict" and "convict" Cosby and that her thoroughly non-legal opinion should somehow hold weight in determining such matters. She and Jones have taken to the airwaves to further smear Cosby – a Black man who has worked tirelessly to assist Black Americans, especially in the area of education, giving more money and support to HBCUs than any other Black celeb or entertainer.

Even the President of the United States isn't beyond the reach of Black feminists' pernicious attempts to derail efforts to assist Black men and boys. Last year, Ms. Cooper took to her social media and her columnist spot at Salon.com to browbeat Barack Obama for failing to include Black women and girls in his "My Brother's Keeper" initiative; and even more Black feminists came to the fore just last month to upbraid the 44 POTUS yet again for what they see as his failure to check in with the Hivemind before moving forward with his push to do something for Black men and boys before his term in office ends in Jan 2017.

Strangely enough, Black feminists are MIA when it comes confronting real threats to the Black nation who happen to take the form of Black males – like drugs dealers, vicious and violent rapists, murderers, gangbangers and other organized crime thugs, car jackers and other local miscreants – or even to do more pedestrian things like organizing neighborhood cleanup efforts, which in themselves have been shown to have a dramatic impact on crime rates. It seems that Black feminists only get their backs up when Black men attempt to do anything hopeful and positive that doesn't require running it by the Black Feminist Politburo first. As far as Black feminists are concerned, Dr. Umar's school for Black boys can't happen because he doesn't tow their party line or his private life doesn't align with their sexual politics. And that's sad.

Because ultimately, the biggest losers aren't Black men like Dr. Umar; it's Black boys. Right here in my hometown

of Philly, some 75% of Black men aged 24-54 – the prime age of life – are highschool dropouts and functional illiterates. Even worse, of those remaining 25% of Black men who do have highschool degrees, a significant portion of them are reading below grade levels. Nor is what is happening in Philly unique; similiar or worse results have been observed and documented in Detroit; NYC; Newark; Camden; Washington, DC; Houston; New Orleans; Miami-Dade county; Baltimore; Atlanta; Chicago; the list goes on and on. While the rumor and gossip machine that is Black America clamors on and as Black feminists continue their war on and against any Brotha they don't much like, it's Black boys, who will grow up to become Black men, will continue to enter a world they are hopelessly, woefully, utterly unprepared to function in, much less compete or thrive. And we all know how that story ends – here in Philly, despite a plethora of public schools closing on the watch of Black political and civic leadership, including my own alma mater Germantown High School, the City of Brotherly Love has recently erected a new local penal institution out on State Road.

I don't agree with everything Dr. Umar Johnson says or does; nor do I share his "preacher style" of oration and presentation. I don't agree with his views with regard to gays and lesbians. I find his "racial small tent" strategy to be tenuous at best, highly ruinous at worst, in a time when the world is a much smaller place than it was prior to the mid to late 1990s and the advent of the Internet. I think his focus solely on Black women when it comes to relationship advice and assistance owes more to personal bias with him having daughters, when it is clear that Black men needs such help and advice as well. Trust me when I tell you, I could think up quite a few reasons why I have real areas of real disagreement with Dr. Umar.

But he is among a precious few Black men who have the desire and talent, who wants to save the minds of Black boys and prepare them to take their rightful place in the world of tomorrow. And to tell you the truth, Black America needs all the help it can get.

It really does make one think about how the seemingly best of Black men get the most grief from Black women – in this case feminists – while the worst of us either get a silent pass of tacit approval, or outright laudable accolade.

With friends like these, Black America – and the Good Black Men in particular – certainly do not need any (white) enemies.

Recommended Further Reading: Black Men Are The Sharp End Of The Men's Rights Movement Spear – They Just Don't Know It

SPECIAL NOTE: Please don't forget to checkout my new podcast on YouTube, "Obsidian Radio" – new broadcasts daily! Here's my extended coverage on the Dr. Umar scandal:
Notes On A Scandal: Considering Dr. Umar Johnson & Ms. Feminista Jones, Part One
Notes On A Scandal: Dr Umar Johnson Revisited, Part One
Dr. Umar: The Strippergate Tapes, Part One
Khym Ringgold AKA The Conscious Stripper, Reneges On Interview! Analysis & Commentary Part 1
Khym Ringgold Gives Exclusive Interview To Dr. Umar Hater Charing Ball, Part One

Analysis of CAFE's Pride Parade drama

Steve Brulé · 29 June 2015 · Archived copy · Original

The Toronto Pride Parade banned the Canadian Center For Equality (CAFE) for life this year. But Jacob Gal, head of the York Pride Fest, reached out to CAFE and invited them to join the York parade on June 20, 2015 in Richmond Hill, north of Toronto.

Justin Trottier, one of CAFE's founding members, informed Gal of the Toronto Pride decision and, after looking into the background and details of the "controversy," Gal concluded that the exclusion was unjustified. Gal was pleased to welcome CAFE to his event in Richmond Hill and, after the event, went even further, saying that he would be pleased to partner with CAFE in the future since they shared common goals.

Gal learned that Toronto Pride organizers, like executive director Mathieu Chantelois, were concerned that CAFE was not catering to every group but was primarily focused on issues affecting men. But Gal pointed out that many, if not all, of the groups participating in Pride parades target specific demographic groups. Gal indicated that specialization is often necessary in order to better meet the needs of a particular demographic, adding that if he excluded specialized groups, there wouldn't be much of a parade left. Gal also noted that Toronto Pride in fact welcomes many other specialized groups, but singled out CAFE for exclusion without justification.

Toronto Pride also accused CAFE of being misogynistic (Toronto Star article), but Gal pointed out that the accusation of misogyny is liberally and inappropriately applied today as a kind of generic slur devoid of substance, and he referred to a recent example in a local high school.

I first learned about the Canadian Association For Equality (CAFE) almost three years ago when I was filming "Broken," a short documentary about two men after divorce.

Trottier invited me to interview Dr. Warren Farrell, a well-known author and recognized authority on men, fathers, and gender issues, who was giving a lecture at the University of Toronto. A group of feminists protested the lecture; they blocked the entrances and exits to the venue, intimidated attendees, and chanted slogans until the police were called to physically remove them. Since that inaugural lecture, feminist groups have targeted CAFE in a manner that can only be described as "bullying with a vengeance."

CAFE says that they champion equality for all, but they also publicly recognize that issues affecting men are ignored, under-reported and/or under serviced: there are no men's shelters, the male suicide rate is alarmingly high, the homeless are mostly male, and prisons are filling up with men whose crimes appear to be "breathing while poor." With this in mind, CAFE decided to open the Canadian Center for Men and Families, the first of it's kind in Canada. Feminists derided this effort and attempted to have CAFE's registered charity status revoked.

CAFE has also hosted lectures on misandry in the media, violence against aboriginal men and boys, male suicide, the experience of males in university, moving beyond misogyny and misandry, and more. But instead of celebrating and supporting an organization that is working hard to expand the public discourse and provide desperately-needed services to men of all sexual orientations, these feminists remain obsessed with frustrating and dismantling CAFE, and shutting down their events. This group of feminists shut down talks by Dr. Janice Fiamengo, Dr. Paul Nathanson, Dr. Catherine Young, Dr. Warren Farrell, and more. They used smear campaigns to have CAFE's Equality Day evicted from Toronto Island, to have CAFE banned from the Toronto Pride Parade, and to cause trouble for CAFE's organizers in their private lives. These feminists seem to be connected with Vice, Toronto Pride, and NOW magazine (see also 2014). What could possibly explain this commitment to destroy CAFE?

Ideological feminists see CAFE as a threat in the same way that anyone who benefits from a lie feels threatened by someone who speaks the truth. CAFE has hosted speakers like Dr. Janice Fiamengo and Karen Straughan, both of whom are critical of feminism for its role in demonizing men for profit. The inescapable reality exposed by critics of feminism is that feminists have spread fear and hatred of men for many years by lying about statistics and gender-relations issues: the "1 in 4" statistic from Ms. Magazine, the claim that Domestic Violence is one-sided

male on female, the “Pay Gap,” and so much more.

Fiamengo has even clearly explained that feminism expands by claiming to represent every identifiable demographic group, whether they want to be included or not: women, lesbian, gay, trans, bi-sexual, people of color, differently-abled, etc, etc. There’s room for everybody … except, of course, straight white men, who are scapegoated as the cause of every problem from car crashes to bad hair days. This is the only unifying feminist theme: straight white men are the source of all that is bad. The all-consuming cultural-imperialist goals of feminism require an enemy, the “Patriarchy ™,” which is code for straight white men, the only identifiable group excluded from the suffocating arms of feminism.

Feminist theory revolves around “The Patriarchy™” (a simplification of the traditional Patriarchal social organizational structure), which claims that all women are, and always have been, systematically oppressed by all men, as graphically explained by the infamous Big Red (video at right).But as Sir Arthur Conan Doyle famously observed, “There is nothing more deceptive than an obvious fact,” and in this case, the obvious fact is that Patriarchal societies were the norm of history, which is why the lie of Patriarchy™, in the manner used by feminists, is so very effective. Even though Patriarchal societies had both male and female rulers, this is still a trivial view of power. All members of society were subject to prescribed roles, males no less than females. Men were responsible not only for themselves, but for the behavior of their wives, often with severe consequences, and a great many privileges came by virtue of being female, a fact conveniently ignored by feminists.Perhaps more importantly, the broad arc of the history of civilization is best characterized by the urgent need to survive, not by the mythical oppression of women by men. The need to survive is what motivated men to invent, design, build and maintain virtually everything, and much of it was done to celebrate, elevate, protect, and impress women, not to oppress them. Men competed with one another for female favor and mating privileges throughout history, and they continue to do so today. That women of the past had obligations within family life is not evidence of oppression but of the pressing need to survive. And the unavoidable human suffering on the chaotic road to civilization – a road that must be built, maintained and rebuilt in-perpetuity – was and is borne by both men and women.
Feminists are utterly and willfully blind to the nuances of the historical power held by men and women. They have donned special victim-goggles through which to view the world – goggles that filter out all male suffering, all male sacrifice, all male-specific strengths and talents – and all female privilege – leaving only the “woman as victim of man” meme. This reaches comical extremes when people like Hillary Clinton proudly exclaim that “women have always been the primary victims of war.” But to be more specific, feminism has morphed irrevocably into “everyone is a victim of the heterosexual-white-man,” which is classic scapegoating behavior.

Groups like A Voice For Men (AVfM) are even bolder in identifying the deceit of feminism. Many writers and thinkers published on AVfM have concluded that all cultures in human history can be characterized as being “gynocentric,” which means “putting the needs of women first.” This is evident in common phrases like “women and children first” as practiced during crises like the sinking of the Titanic, and as seen during virtually any emergency to this day, including fires, sinking ships, money for medical research, or psycho-shooting-sprees in which men have used their bodies as human shields for their wives and girlfriends.

It’s not hard to understand why gynocentrism was necessary for survival in the wild and dangerous world that we have now largely domesticated: any society that failed to protect women, or to prioritize their needs, would have perished. Men had to protect women and compete for their affection as much as they needed to build civilization. “Gynocentrism” is far more powerful at explaining human history than the “Patriarchy(tm),” can ever pretend to be. Ironically, some thinkers are even pointing out that it is the very gynocentric nature of society that enabled feminism to flourish in the first place. After all, would an oppressive patriarchal society not merely squash the cackling chickens as they hatch? The squawking feminists not only hatched, but were protected, obeyed and given resources, and for over 40 years feminist demands were treated more like commands to be obeyed than requests to be considered. Feminism’s expansion of power was speedy and easy. In other words, exactly what you would expect in a gynocentric culture, and some have pointed out that feminism looks increasingly like gynocentrism on steroids.

Thinkers like Fiamengo and Straughan, and groups like A Voice For Men are beginning to question and criticize

feminist claims and assumptions, and CAFE has hosted lectures by those who recognize that feminism plays a role in creating and/or exacerbating issues that affect men. This conversation is creeping into mainstream, and that is what terrifies feminists, whose response is to ramp up the rhetoric in an attempt to virtually outlaw criticism of feminism. It is now routine that anyone connected to a group that criticizes feminism is accused of misogyny, and then vilified.

Feminists in Toronto have been doing this to CAFE since it's inception. But some people, like Jacob Gal of York Pride Fest, are starting to think for themselves. They are reclaiming their identities from the feminist cultural imperialists, and this is a mark of maturity. The strength and maturity to stand up and say "I can think for myself, I can decide for myself, and I can speak for myself," … and act accordingly.

I hope this is a new trend.

[Ed. note: this post originally appeared at Studio Brule and is reprinted here with permission.]

More rules for simpering male feminists

August Løvenskiolds · 29 June 2015 · Archived copy · Original

So, you want to be a simp?

A *simp*, also called a pussy-beggar, a creepy nice guy, or a friend-zoned guy, is a derisive term for a guy who panders shamelessly to women he is sexually attracted to, especially out of weakness or a lack of character. Both men and women cringe instinctively at such men, even if they are handsome or wealthy. The term appears to be derived by back-formation from terms like "simpleton," and "simpering."

The spread of this term through blue pill men is the beginning of awareness that the narrative society tells men about what women respond to in term of sexual attraction to men is as phony as Santa Claus.

Recently, I've been reviewing some popular articles touting "rules" for male feminists to adopt to be accepted by their feminist masters. I wrote about one such set of rules a year ago and I'd like to cover two more such sets of rules in this article.

In particular, I'd like to contrast the different styles of "rules" between those produced by a certain class of attractive, entitled women and those produced by others.

First, let us cover the list by Derrick Clifton, a serial list-maker whose toothy grin reminds me of the fictional Kzinti rat-cat's: an aggressive tell.

Derrick's list is entitled "So You Want to Be a Male Feminist? Here Are 11 Simple Rules to Follow" and has appeared widely at places like *Mic* and *Everyday Feminism*. This list is written in a direct, "do this, do that" manner typical of rule-based male hierarchies. Derrick unconsciously adopts the metaphor of a wannabe slave foreman instructing lesser slaves on how to behave in the presence of their masters:

> 1. Understand that women are leading the way and affirm their capable leadership. Don't assert yourself at the forefront.

> 2. When it comes to issues that directly pertain to women's bodies and experiences, be quiet and listen.

> 3. Men don't get to determine if they are "allies" to the feminist movement. Women do.

> 4. Take responsibility for addressing men's issues with other men, rather than expecting women in feminism to do all of the work.

> 5. Use your male privilege to encourage other men to work towards gender equality under women's leadership.

> 6. Don't use the label of 'feminist' as a way to try to get women to like you — that's disingenuous and counterproductive.

> 7. When given opportunities to execute professional tasks related to feminist issues, consider referring other

> women instead.

> 8. Educate yourself about the history of feminism and how women of different backgrounds have approached the movement.

> 9. Ensure your feminism is intersectional.

> 10. Acknowledge that sometimes, women need opportunities to discuss feminist issues without the presence of men. And that's okay.

> 11. When women criticize your involvement in feminism, don't talk over them or talk down to them. Actively listen and be accountable.

This verbose list can be simplified quite a bit if one focuses on the actual actions Derrick is promoting:

Rules 1, 2, 3, 7, 1o and 11: Shut the fuck up. Slaves don't speak ahead of masters.

Rules 4. 5: Keep fellow slaves under control or you will suffer with them.

Rule 6 Castrate yourself. Masculinity and male sexual desire are bad. See also rules 1, 2, 3, 7, 10 and 11.

Rules 8 and 9: Learn to anticipate the moods and needs of your various masters so as to serve them better.

Ironically, Derrick's list suggest a good way for male MRAs to infiltrate feminist groups: simply sit in the back, say nothing, and do nothing – the ladies are in command so you are on vacation. Avoid looking at the feminists directly (toxic male gaze) and take lots of cryptic notes. If you are asked to speak, use some variation of "I feel like men have spoken enough, it is women's turn." The more reticent but confident and even defiant you seem, the more the feminist women will feel compelled to shit-test you. When they finally become overbearing (and they will), smile, say goodbye, and leave (until next time). The idea is to undermine the idea that men are in any way welcome to feminism even if they are the most passive, worshipful men ever.

Derrick's translated list makes it clear that feminism seeks to both break the will and test (or even dismantle) the sexuality of men. This is a recipe for societal disaster, of course: without proud, confident, sexually energized men doing difficult and dangerous jobs, society would collapse in less than a day. Interestingly, a new book on men in feminism suggests that the MORE masculine you are, the better:

> There are a few guys in the book who are more [conventionally masculine]. Ironically, those guys are probably most successful in the movement, in a conventional sense of success. They tend to be the ones who rise to positions of leadership. They get audiences. People listen to them. And that's partly because they mobilize that more conventional masculine posture that they've developed. That's another one of the contradictions of experience in the field, I think.

But Derrick is merely the slave foreman of the slaves (or so he wishes). Let's see what sort of list the slave master herself comes up with.

Emma Watson created a firestorm last year when she birthed the United Nations backed "#HeForShe" movement. Emma recently came out with her own list of demands for male feminists with a much different tone than Derrick's: Emma's list assumes that the slaves are under such firm control that milady need only make casual

suggestions and her sycophants will jump to fulfill them:

1. It's ok to let your girl pick up the bill. Oops! "Your girl?" Suddenly male sexuality is back and supported by feminists? This item sounds like a quiet, gentle and accommodating tip for men but in her explanation, Emma makes it clear that it is, in fact, quite bad when men fail to pay the bill on a date:

> Before you break out into a cold sweat when throwing down your credit card over the *digestif* menu, Emma assures that the fourth-wave of feminism isn't about killing-off chivalry. She says, "just because women want equality does not mean that acts of chivalry towards women must end. Chivalry is consensual and only becomes a problem when people expect things to be a certain way and follow the status quo."
>
> Emma told the audience a dating anecdote to explain: "I once took a man out for dinner, I chose the place and I paid… and it was really awkward, it didn't go down well! But the cool thing was we were both willing to have the conversation about why it was so uncomfortable."

For sexually active men, "awkward" dates mean one thing: no sex tonight. Emma wants the well-trained male slave to note this nuance and always have his wallet out first.

2. You shouldn't be ashamed to be a feminist. Again, Emma wants you to feel good about your being her slave while obscuring the fact that as a feminist, you are, in fact, her slave and SHE controls the shame-stick and can beat you with it whenever she pleases. Your identity as a loyal slave is your entire purpose for being and you'd better learn to love it. Or else.

3. Got girls in your business? Make sure they're getting paid equally. Again, the slave mistress needs you to protect the "girls." How adorable. And manipulative – you must implicitly accept the wage gap lie. The equality façade of feminism slips a bit – protect girls and ignore men.

4. Feminism shouldn't be threatening. Ignore the men who've been victims of the multiple mainstream feminist rape hoaxes and the men would've been brutalized in the media and in real life by feminists. Emma warns us that such wrongthink is bad – men shouldn't care about themselves; only women are worthy of men's concern.

5. It's ok for men to cry. [sic] Emma's perhaps unconscious ploy here is to get her slaves to express their emotions so she can weed out the weaker ones. No amount of feminist bullshit will erase women's powerful biological imperative to mate with strong men instead of weak ones.

6. Don't succumb to posturing. Now this rule is interesting and a bit convoluted. Notice Emma didn't say "Don't posture" but rather "Don't succumb" to it. Posturing in men is a form of dominance display whereby men show fitness to appeal to female approval. Again, perhaps unconsciously, Emma is demanding that men not only posture for her, but also that they do it with such aplomb that they don't succumb to lesser men, nor look as though the posturing was troublesome. Emma's feminism demands not just masculinity but ubermasculinity in her preferred partners.

7. Sign up in support of the #HeForShe campaign. For those duller slaves who can't read through her coyness, Emma closes with a direct, self-serving command.

No thanks, Emma. Men are not your slaves, and we don't owe you shit.

The smell of feminist fear

Dean Esmay · 29 June 2015 · Archived copy · Original

Without really remembering who he was–I had commented on one of his videos once, didn't even remember–when he asked me for an interview I was happy to grant it. During the course of that conversation (which was very good by the way) I discovered he was only 16 and was blown away. Then I saw this and couldn't stop laughing:

https://youtu.be/9lvFyai3HvQ

He's not even an A Voice for Men reader. He's just been watching videos and doing his own research and finding out that the authority figures around him are frequently really like.

Ah, corrupting the nation's youth. Guess what feminists? It's all over but the shouting I think. Boys like this are the men of the future, and they have no interest in your bullshit at all.

Have you ever felt upset? You are a victim! (video)

AVfM Video Source · 29 June 2015 · Archived copy · Original

Sargon of Akkad is offended by people who are offended! He is the victim of a micro-aggression, and you might be a victim, too! Subscribe to Sargon here, if it doesn't offend you too much.

Get on the bus and have a seat, manspreaders! (podcast)

AVfM Video Source · 29 June 2015 · Archived copy · Original

AVfM's Mumia Ali takes on manspreaders, feminists and 21st century outrage. Subscribe to Mumia's daily podcast here.

https://www.youtube.com/watch?v=rw1ReYQsahg

Why straight men should support gay marriage

Janet Bloomfield (aka JudgyBitch) · 30 June 2015 · Archived copy · Original

The Supreme Court of the United States has recently found prohibitions on same sex marriage to be unconstitutional, and rendered gay marriage legal in all 50 states by majority decree. Dissenters from the majority opinion were opposed to the Court's interpretation of its reach, with Justice Roberts writing '[w]hether same-sex marriage is a good idea should be of no concern to us. Under the Constitution, judges have power to say what the law is, not what it should be'.

Same sax marriage is a good idea that heterosexual men have a vested interest in supporting, because it will be followed rapidly by same sex divorce, and possibly offer a solution to unfair marriage, divorce and child custody laws, which currently discriminate harshly against men in favor of women. Same sex divorce strips gender out of the equation, long used to justify legal discrimination against men. Feminist organizations in particularoppose equality when it comes to parenting after divorce, casting men as likely abusers of children, despite evidence that demonstrates women perpetrate most domestic violence against children, and children are more likely to be murdered by their mothers.

When children have two mothers or two fathers, it will be increasingly difficult, if not impossible, to cast one parent as negligent, abusive or undeserving on the basis of gender alone. A case will have to be made to prove allegations to justify reduced custody or access to the couple's children, which would be the default under shared parenting as a legal standard. Currently, men must engage in expensive and time-consuming litigation to prove they are deserving of equal or primary custody, a situation that results in poor and working class men accepting unequal parenting because they cannot afford to litigate. Feminist writers advocate for poor mothers to remain single for the precise reason that the courts will refuse access to the fathers of their children on the basis of gender. Access to children under marriage is difficult; when men remain unmarried, it becomes almost impossible.

Courts are slowly evolving to enforce child custody arrangements and punish parents who refuse to abide by court orders, although it is not unusual for men to go years never seeing their children, while paying court mandated child support. Parental alienation has received attention in the press recently after Bill Hudson disowned his children with actress Goldie Hawn, whom he accuses of deliberately 'poisoning' his children against him. Parental alienation is made easier when mothers engage damaging and false stereotypes about fathers, a situation that will not exist for same sex parents. Courts may treat parental alienation more seriously when there are no sexist stereotypes to engage, and instead see alienation as the controlling and abusive behavior it is.

Same sex marriages also provide an opportunity to examine domestic violence laws that legally discriminate against men by assuming they are perpetrators on the basis of their gender alone. Same sex partnerships are more violent in general than heterosexual relationships, with lesbians reporting the highest rates of intimate violence. When violent spouses are both women, or both men, it becomes necessary to examine evidence to determine which spouse is legally responsible for the violence, and may increasingly lead to domestic violence being understood as a problem that is perpetrated and experienced by both spouses equally.

Same sex marriages have the potential to challenge laws and customs surrounding marriage, divorce, child custody and domestic violence that currently discriminate against men on the basis of gender. Straight men have much to gain from these relationships, which may provide a legal foundation to challenge laws that unfairly target and punish men, and their children.

[Ed. note: This post originally appeared at the Examiner and is reprinted here with permission.]

The new male archetypes: Servant, Slave and Scapegoat

Paul Elam · 30 June 2015 · Archived copy · Original

"The modern hero, the modern individual who dares to heed the call and seek the mansion of that presence with whom it is our whole destiny to be atoned, cannot, indeed must not, wait for his community to cast off its slough of pride, fear, rationalized avarice, and sanctified misunderstanding. 'Live,' Nietzsche says, 'as though the day were here.' It is not society that is to guide and save the creative hero, but precisely the reverse. And so every one of us shares the supreme ordeal—carries the cross of the redeemer—not in the bright moments of his tribe's great victories, but in the silences of his personal despair." Joseph Campbell ~ The Hero with a Thousand Faces

♦ ♦ ♦

Anyone suggesting they have ideas that will actually help men, psychologically speaking, has an obligation to place their philosophy, their rationale, front and center for men to see. I also understand that most practitioners don't really do that, especially in what I loosely define as the "mental health" industry.

Usually what you get is a short and sputtering list of platitudes about "wholeness," finding your "inner this" or "inner that," accompanied by an obscure definition of the practitioner's approach. It is either that or you get nothing but the bill.

Sometimes, often actually, they will inform you that they subscribe to feminist theory, which is an admission of their philosophy, except to the extent that it should be viewed cautiously, regardless of your sex.

Perseus

This writing is intended to explain exactly what *An Ear for Men* is about in regard to assisting men, specifically in their more modern struggle for identity and an understanding of where they fit in the world. This is particularly important as the lack of those things may well result in some serious problems. Among them are family dysfunction, substance abuse, suicide, violence, anxiety, depression, shame and a lack of self-respect that often crosses the line into self-hatred.

It is not that the current crisis of male identity is the sole cause of these problems. It certainly isn't. For example, family dysfunction is a self-perpetuating malady passed down from parents to children. In and of itself it has little to do with modern masculinity. Alcoholism is not a "male problem," nor is violence or other forms of abuse, though those practicing under a feminist shingle may send that very message.

When assessing problems, it can be very difficult to tell the difference between cause and symptom, between a problem and its source. Does family dysfunction cause substance abuse or is substance abuse the cause of the dysfunction? Is violence at the root of relationship problems or do relationship problems fuel and promote the violence? Do communication problems cause hostility or does hostility cause communication problems?

Are all these problems symbiotic, just a teeter-totter interaction of various pathologies feeding each other? If so, can we ameliorate one problem by successfully intervening on another?

I suggest that there may be some truth answering those last two questions in the affirmative. There are, however, workarounds, back doors if you will, to what may well form part of the root structure of an array of problems with no readily visible connection. The good news about that is that you don't need to see the connection initially in order to do something about it.

The philosophy here is that solutions begin with a recognition that there is indeed a crisis in male identity and male self-respect. It affects all of us, gay or straight, black or white or other race, regardless of religion or socioeconomic status.

Fifty years of gender politics have thrust all men into a new paradigm of sexual politics with no rule book. We are now three generations of men who have been pummeled with messages of who we are, almost all of them wrong, and who we are supposed to be, almost all of them destructive in one way or another. Our mental health industry is one of the prime proponents of these misguided ideas. They are espoused, for profit, at the expense of our men and boys.

The Old School Archetypes

The classic, historical masculine archetypes of Hero, Villain, Ruler, Warrior, Creator, Sage, Rebel and Explorer, all of which either defined what men chose or what they were driven to be. They provided men a model of what they chose not to be as well. They gifted men with a sense of identity and purpose, a rudder for their navigation of life. To a great degree (with some downsides) they worked. Jungian analysts, in the days before the ideological corruption of the field of psychology would likely tell you that these archetypes are rooted in our biology.[1]

It is also important to note that all these archetypes are anthropomorphic projections of the human male experience. They took root in our earliest mythologies because they were already in play in human life. Strangely, "mythology" told the real story of our lives. Every epic battle, great journey, tragedy and triumph of mythical figures mirrored the internal and external experience of real human beings in some way or another.

And so it went from epoch to epoch.

All that has been supplanted with a new and toxic narrative. To simplify it, we now live in a Zeitgeist where all male archetypes have been reduced to that of Villain, with the expectation that they will assume the role of Hero when needed…and directed. The ongoing expectations of men to protect, provide, sacrifice and endure have not changed. The change in narrative, however, demands that recognition and honoring of those things ceases in favor of persistent demonization.

Hera
Similar changes have happened in the lives of women. The Manipulator, the Bitch, the Saboteur, the Queen and the Damsel in Distress have usurped the timeless archetypes of mother (Demeter), daughter (Persephone), lover (Aphrodite), civic life and learning (Athena), etc.. While all these and other female archetypes are on full social display, the spectrum of those archetypes has begun to degrade into a vacillation between two roles based on immediate perception. Women are universally seen as the Queen, unless they are in distress or claim to be in distress. Once the perception of female distress registers, social consciousness reverts them to being the original Damsel in Distress. It is as though they live in a perpetual state of flux between empowered and helpless, depending on which is more advantageous, just as we see play out today across the geopolitical landscape.

That, too, is ultimately heading for a crisis of identity in women, though for the purpose of this discussion we need not explore that further.

The denial of all this, and the assumption that it has not had a tremendous impact on the psyches of men, has left them in an emotional and social wasteland that produces more of the psychosocial problems already identified in this writing.

This leads to an inescapable conclusion. While men do need assistance with specific problems, they are also suffering in a famine of functional archetypes. Failing to recognize this, even if we seek in earnest to help them with problems symptomatic of that deficit, is putting a Band-Aid on potentially mortal wounds.

If we are to help men, it requires us to enable them to nurture a new narrative of themselves and their lives. They need new archetypes that foster a new sense of identity if they are going to thrive in a new age.

So what exactly is an archetype?

The Greek root words are *archein*, meaning “original or old,” and *typos*, meaning “Model or type.” Archetype: Original Model. Archetypes are the old, original models on which men, in the unconscious recesses of their biology, shape and mold their lives.

Perhaps in the days when there were payoffs, e.g. honor, appreciation, respect and status, men’s unconscious movement toward one archetype or another made more sense.

We do not live in those times any more, and we haven’t for most or all of your lifetime. What remains for most men in modern life is a world of expectation without reward, burden without honor and service without self.

Most men know on some level that this is true, but many have a very hard time facing it out of fear. Fear of the loss of social approval, the loss of love and the loss of what they imagine is the only space the world grants them.

Some of the fear is at least superficially warranted. Facing these issues means reaching a level of consciousness sufficient to make you a bad fit in the world of the walking blind. It means a new mythology with new archetypes born of a newer and more accurate picture of the world.

Medea

The daunting challenge is that men can no longer afford the luxury of allowing biology alone to write their story. Technology and ideology have rendered that too dangerous. The old model makes men far too easy to manipulate and far too willing to comply with the manipulation to their own detriment. You can find this same story throughout classic mythology so it is nothing new. Those, however, were cautionary tales, the moral lesson from which has been erased from the cultural consciousness. Most dare not speak honestly of Hera and Medea in the modern age.

The results of that resembles a modern genocide of the male soul.

Fortunately, that which has been forgotten can be learned again. And that which has been learned in error can be corrected. The fruits of that effort are the restoration and "wholeness" so easily promised and seldom delivered.

The risks of embracing this on a personal level is actually an illusion. Once you walk the newer path you will most probably find you don't particularly want to return to the old one. The feigned approval of others loses its luster when the vision clears.

Despite appearances, all of this is really not so arcane. It is actually quite simple. You can start with most any problem in life; relationship and family issues are a good start. Map the mythology that got you there, that determined your actions and reactions. Were you playing the role of the Hero? The Warrior? Were you surrendering to the Siren's Song? Was the Damsel in Distress a façade with something more sinister behind the surface impression?

Did a faulty narrative of your place and worth in this world lead you directly into a painful wall? And if that is true, do you have the fortitude to face it and change the story?

Imagine the consciously constructed mythology that would lead you to a better place with better people. Imagine the story of you being written by your own hand.

The solutions are not always easy, but they are made much more accessible when you make the decision to clear your own path; when you are at the helm, navigating your own way, when the stars in the sky are arranged according to your own dreams and desires.

How many miserable professional men out there can remember a time when they aspired to be artisans, writers or artists, only to watch those dreams buckle beneath the oppressive weight of a story that they did not write?

How many desperate men are clinging to the role of provider and protector, having become automatons in loveless, abusive marriages that have ground their self-respect into the dust?

How many men have stories that end with a bottle of scotch and a handgun because they cannot breathe and do not

know where to find free air?

Men need an alternative to the new mythology's archetypes of Servant, Slave and Scapegoat. The only thing preventing that from happening is being trapped in or clinging to a narrative they did not produce and which has never served them.

We have seen the results of men living in a world that is devoid of any honoring of men's roles or even of men's being. How can men cope in this sort of world? How can therapists or anyone else facilitate a man moving from this restrictive, prison-like consciousness into a more truly masculine path that embraces his well-being, self-interest and happiness?

That is what *An Ear for Men* is about. Not just a place for men to tell their stories, but to author and own them with support and encouragement from other men.

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[1]Andrew Samuels, Jung and the Post-Jungians ISBN 0415059046, Routledge (1986)

Shaming as the narrative of hate

Stephen Jarosek (aka Codebuster) · 30 June 2015 · Archived copy · Original

As most of us are all well aware, by now, feminism is based on the The Patriarchy myth… the belief that The Patriarchy has conspired in the oppression of women for the millennia of human civilisation. Thanks to recent developments over the past few years, however, it has been increasingly coming to light that The Patriarchy narrative is a solipsistic rationalization at best, an unfalsifiable theory that is without foundation. We now know that feminism is, through and through, a scam. How have feminists gotten away with this?

Projection explains much of it, it would seem. We see others as we see ourselves, with the narrative, "this is what I would be thinking if I was behaving the same way, or saying the same thing." Thus, feminists have been projecting their selfish motivations without realizing it, with the subconscious narrative "everyone else is a selfish scumbag because I know that I am." And everyone else has been projecting their own working assumption, also without realizing it, "let's hear them out… surely this is how I would be reacting if I was denied my basic rights." Or to put a different spin on it, "nobody can be that stupid." One party underestimates their opposition, the other overestimates. There is as much ignorance as there is scam in this collective cultural hallucination. We have now come to realize that our working assumption has been inconsistent with the feminist view of the world.

But this still doesn't explain how feminism, as preposterous a phenomenon as it is, with its foundations in ignorance, has become so successful in the course of half a century. The answer is that the projection of collective ignorance requires an attitude to motivate it. This is the attitude of hate and its strategy, informed as it is by the female perspective, is shaming. The more that their jig is shown up for what it is, the more that they dig their boots in, the more that they hate being shown up, and the louder that they shame. Shaming is the strategy you have when you don't have a strategy. Shaming does not appeal to reason, logic or evidence. It is, at its foundations, a form of bullying.

Projection

It is now becoming increasingly understood that feminism is, at its very foundations, misandric. The feminist myth of patriarchal oppression makes assumptions that are ignorant of the truths of human nature, such women's hypergamy, or the role of primary nurturers in establishing the cultural foundations in young minds. Ignorance is not necessarily, in and of itself, always hateful… for example if it is open to being corrected. But stubborn ignorance, the type that entrenches itself in opposition to being corrected, will be resonant with hateful motivations. When feminists assert the myth of patriarchal oppression, they are making assumptions that are inherently hostile to men.

But, as we introduced above, projection relates more specifically to the inner narrative that one is conducting. When feminists shout "sexist pig!" and "misogynist!" they are not expressing any kind of truth about the male condition. They are instead projecting their own sexism and hatred of men. They are seeing men as sexist and hateful because they are sexist and hateful.

When feminists see sexism in hiring practices, they are projecting the inner narrative that is speaking to them… "this patriarchy is doing exactly what I would do if I had the same decisions available to me." And lo and behold, this is exactly what feminists do, in the favouritism of women, in affirmative action, to make up for "all those millennia of oppression." The truth of the matter behind effective hiring decisions, however, is very different… it relates to efficiency and merit and responsibilities to profitability. Any business that does not make choices based on merit and efficiency deserves to fail. For feminists, however, their personal projection is their solipsistic reality.

Whenever feminists shout "misogyny!" they are projecting their hostility to men… that is, they are projecting their misandry. How could it be anything else? This must surely be the stuff of satire. Those in whom the hate burns most toxic are calling hate on half of humanity as it has existed for millennia. They are not seeing men as men are. They are seeing men as feminists are. The irony is lost them. Their only recourse is the shaming narrative.

Shaming is energy-intensive. It requires a lot of shouting. From the wage-gap myth to the rape culture fiction, shaming requires denial and refusal to address the most basic facts, such as the mathematics of simple averages.

But women hate women, don't they?

The idea that women should be friends with women just because they are women is typical of emotionally stunted toddlers that still think in terms of blue-for-boys and pink-for-girls. Take Jessica Valenti (2014), who famously tweeted "I trust women." We assume that she means she trusts women unconditionally. There is established theory, in relational aggression, that describes how dishonesty and betrayal are integral to women's modus operandi. Valenti trusts the gender in which trust is most often betrayed! Go figure. But it all makes sense when we interpret her "I trust women" as just more of the shaming narrative that implies "but I don't trust men." In other words, Valenti's "I trust women" is a lie… this is a necessary assumption that we should make, because nobody, even someone with a Master's in Women's and Gender Studies, can be that stupid. Ms Valenti can take solace in the fact that, when we are calling her a liar, we are crediting her with more intelligence than she credits herself.

While we are on the topic of relational aggression – you know, lying, gossip, deception, social exclusion… and shaming. Feminist writer Phyllis Chesler (2009) does an admirable job of documenting how women oppress women, how women keep women down. Though, predictably, as a feminist, she knows the cause and who is really pulling the strings. It is, of course, she assures us, The Patriarchy. It would seem that feminists with sons are sometimes open to editing their narrative to let some semblance of truth shine into the dankest, darkest corners – even as they persist with their "because Patriarchy" rationalizations.

When are the more intelligent feminists going to come to their senses? It seems that we wait in vain… for any among them who might be reading this, here's a tip… we already have "equality" (for want of a better word), we always have. Women have never been denied workplace opportunities by The Patriarchy because women have been raising their sons to compete for them. Got it? The Matriarchy is The Patriarchy. The cultural system does its thing with men and women just as the brain does its thing with neurons and glia, or just as any ecosystem does its thing with all the critters that constitute it. Remove one component and the system becomes unstable. But I digress.

Feminists with sons notwithstanding, all other feminists are so fixated on their toxic obsession with the patriarchy myth, that they wilfully turn a blind eye to the ways in which women keep women down. They fundamentally fail to understand the psychology of women (and men), they are constantly projecting their ignorance of female (and male) nature. And the shaming narrative is all that they can rely on to express their hate.

Bringing rape to the people

But as if all this is not enough, even more remarkable, in their obsession with their hateful agenda, is that feminists hurt women. In their agenda to make the rape experience accessible to the narratives of ordinary women, feminists must necessarily trivialize rape.

Is rape to be regarded as something serious and traumatic, a life-altering event, or is it to be regarded as something trivial, something accessible to every woman to justify her entitlements, something on a par with headaches and tummy rumbles? If the former, then the FBI (2009) estimates that 89,000 women reported being raped in America in 2008, which translates to 29 women for every 100,000 people, or, of the order of about 1 in 1500 women. It is not realistic to expose one in five women to this kind of rape, given the risk of real injury. But if women want the latter, say, a kind of Rape Lite, then the one-in-five women that will be raped during their lifetimes is clearly not enough, because most every woman occasionally encounters rapey looks while on public transport, or walking in the street. Heck, a woman is likely to be offended by something rapey every time she leaves her front door. And studies by academics have shown that even headaches and tummy rumbles, as forms of PTSD, can ultimately be attributed to some hidden memory of rape that can only be brought to light under Recovered Memory Therapy (RMT).

Thanks to feminism, the cry of "RAPE!" is now a fashion statement. Along with designer purses, Michael Kors

boots, Emma Sulkowicz mattresses and Gucci handbags, a lady's membership to the "I've-been-raped-too" club provides the ideal fashion accessory. In this new Cool, she can strut her stuff with confidence and a radiant smile. Thanks to feminism, rape is no longer a terrible, humiliating experience requiring treatment for PTSD. In this new era of rape, you can one day make a false accusation of rape without bearing any risk of recourse, and on another you're doing a porn video. The cry of "RAPE!" frees women up to explore their sexuality, to lie about rape, to liberate their inner whore, and, ultimately, to shame The Patriarchy.

It is the shaming of The Patriarchy that is the intent in Pooja Relan's (2015) video clip, when she tries to convince everyone that "My Family Raped Me" – even when it is her mother that is calling someone else's daughter a slut.

In their eagerness to shame The Patriarchy, rape no longer means what it used to mean. These days, it just means being pissed at something. And on that strict interpretation, it should mean that men can also claim membership to the "I've been raped too" club… anyone should, theoretically, now be able to claim rape by the bus driver when they miss the bus, or by the store attendant when they've been overcharged at the grocery store.

But for men claiming rape, there's a catch… the cultural assumption that women don't rape. Women can perpetrate precisely the same misdeed, but when they do it, it is never rape. The whole point of this "rape culture" shaming narrative is ultimately to be able to target men for abuse, because it relies on the assumption that only men rape and therefore, any misdeed perpetrated by a man against a woman is rape.

Shaming opportunities everywhere

Feminists and their social justice warriors are never interested in justice, fairness, or, as they call it, "equality" for all. Far from it. They are only interested in "equality" for themselves… this is the sort of "equality" that only ever invites one side to the debate. Not unlike George Orwell's "some animals are more equal than others." It is the sort of "equality" that seeks out shaming advantages at every opportunity.

If feminists truly cared about justice, fairness and "equality," they would care about those who are most innocent and vulnerable. They would care about the abuse of children and that it is women who are their primary abusers. They would care that mothers abusing children are Stage 1 of the domestic violence life-cycle. But from feminists, we never hear about the abuse of children by women… this would be inconvenient to their agenda and their shaming narrative.

Feminism represents something unparalleled in the history of humanity. They even hate their own children, dosing their boys up with Ritalin to fix their boyish behaviour, or biasing the education system against boys to make up for all those millennia of patriarchal oppression, while turning a blind eye to the collateral damage that befalls their girls, in the pursuit of their rabid agenda. By contrast, even the Nazis and Stalinists at least loved their children. Feminism relies on "the enemy" to do its dirty-work. Men of all stripes, from feminist men to traditional White Knights of The Patriarchal Order, are essential to mobilizing the feminist agenda. Imagine the Nazis relying on the Jews to do their dirty-work. Feminism's hateful shaming narrative is integral to mobilizing this absurdity.

The gay rights that feminists often claim to fight for presents something of a quandary for them, given that gay men are… men. This inconvenience is one that is difficult for them to dispense with. As Dean Esmay (2015) documents, with screenshot references, feminists often lump gay men in together with The Patriarchy, regarding them with the same disdain:

- There were the Redstockings of the 1960s, along with all kinds of prominent feminists in the late 60s and early 70s, whose gay-bashing rhetoric flowed from their basic premise of man-hating;
- Contemporary feminist Cathy Brennan tweets that "Gay men are men. They rape women just like straight men";
- In his 1976 talk, John Lauritsen observes that there was a widespread pattern of vilification of gay men and gay organisations by feminists.

The hypocrisy of their history of shaming gays and yet claiming to fight for gay rights is just how feminists do business… the irony is lost on them.

The agenda of feminists is so hateful that they would shame even the likes of Isaac Newton and George Washington, Jesus Christ and Gautama Buddha if they could get away with it… I stand corrected… sometimes they do. For example, in her 1986 book "The Science Question in Feminism," Sandra Harding referred to Newton's Principia Mathematica as a "rape manual."

Feminists are not interested in the rights of others. Feminism is just a behemoth of a shaming machine, and that's all it is. Even when they are doing "good" (e.g., facilities for the disabled), theirs is simply a masquerade to shame The Patriarchy. They don't care… any more than they care about the real victims of real-rape. Feminists are interested only in shaming opportunities.

Conclusion

Shaming is the strategy you have when you don't have a strategy, and fundamental to its effectiveness is hate. If you you're not too sure what to make of a feminist's initiative, ask yourself if there is a shaming opportunity in it, a way of saying "look at how good I am, and how wicked you must be." This is manipulation and relational aggression at work. Shaming by feminists is pure projection. It makes sense. After all, feminism is a hate movement.

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Author Jenny Trout and the feminist censorship brigade

Kevin Weinberg · 30 June 2015 · Archived copy · Original

As social media continues to play an increasingly more prevalent force in determining societal trends, so too does it also serve as an ever-sharpening weapon in the battle for free speech.

A few months ago, Jenny Trout, a USA-Today bestselling author and feminist activist, initiated a campaign to have a book removed from sale after finding its contents offensive. The book, a fictionalized retelling of the real-life romance between Thomas Jefferson and his slave, Sally Hemings, found itself at the center of a heated controversy regarding the nature of consent.

After stumbling across the book, Jenny created a blog post requesting that her fans do not buy, read, or search for the book, but that if they must read it, they should pirate it. Additionally, she asked her fans to call e-book retailers and report the book for "rape," although the book itself does not actually contain any rape, sex, or BDSM of any kind.

According to her blog post, entitled: "Don't Do This Ever: "WHAT THE FUCKING FUCKITY FUCK FUCK FUCK?!" Miss Trout determined that, because Sally was a slave and Thomas was her master in *real life*, she reasoned that any romance between the two characters, fictional or otherwise, must naturally constitute rape regardless of how they are portrayed in the story. Miss Trout also claims that due to the historical fact that Sally was also a child at the time she ended up with Thomas Jefferson—regardless of her age in the fictional story—then that must mean it's not only a book of rape, but *child* rape, as well—and racist. Essentially, racist child rape.

After establishing for her readers why she feels that the book is a rape fiction (though the book has neither rape nor sex), Jenny provides her fans with a list of telephone numbers to various ebook distributors including Amazon and Barnes & Noble, and she asks that they call these retailers and ask them to pull the book from sale.

Amazingly, her tactics worked. Within days, the book was removed most major e-book venders.

> "I contacted amazon about this, and a lovely and very helpful consultant named Dayana promised me she would do everything she can to ensure that it is removed," remarks commenter Amber.
>
> "Update us if you do find it on Smashwords. I have a friend who works there, and I can talk to them about it," remarks feminist author Amy Leigh Strickland."

Alternatively, Jenny suggested that if for any reason her fans wanted to read the book, that rather than pay the author for her work, it would be a better idea to pirate it so that the author is not given royalty money for the sale of her book. The following is a direct quote (the capital letters as well as use of bold font were part of the original post)

> **"PLEASE, PLEASE, I URGE YOU NOT TO BUY THIS BOOK. NOT TO SEE "HOW BAD" IT IS. IT IS BAD ENOUGH WITHOUT KNOWING THE CONTENT. ITS EXISTENCE IS BAD. IF YOU ABSOLUTELY MUST READ IT, AND I DON'T KNOW WHY YOU WOULD WANT TO, FIND A PIRATED COPY OR LEARN TO LIVE WITH DISAPPOINTMENT."**

If all these seem like extreme measures, then complicating matters is the fact that Jenny Trout, by her own admission, did not read the book. When asking her for comment on Twitter, she informed me that she does not "want" to read the book, either.

When considering her status as a best-selling author, Jenny Trout's actions call into question the matter of ethics. Is it an abuse of power for a best-selling author to use her fan base for the purpose of sabotaging another author's career? Especially one who was inexperienced and had very few fans?

In what was perhaps the most shocking twist to the story, it was later discovered that the author Jenny Trout was brutally attacking was actually a black woman. This created some confusion, because Jenny claims her actions were designed to help “women of color” in the field of writing, although the only known result of her actions was to remove one from it.

While all this was happening, I tried to reach out to Jenny to defend this author and her work even though I personally did not even like the book in question. I was merely concerned about freedom of speech and censorship. I told Jenny that she shouldn’t do this. That this is hideous behavior. Her response? She took a picture for me. I feel it is fair to suggest that her response was very “feminist” in nature.

[image]

Since this incident, I have been branded a *rapist*, a *rape apologist*, a *racist*, a *misogynist*, and I have had my own books attacked by feminists who support her and her cause.

[image]

Recently, several of Miss Trout’s fans have even gone to my author page on Amazon to call me a rapist, warning potential customers not to purchase any of my novels because I am a “Rape Supporter.”

What do you think? Do authors have a right to create stories even if someone else finds them offensive? Or should the things we are permitted to read, think, feel, say, do, and want require a feminist permission slip? Feel free to comment and let me know your thoughts on the matter.

Future trends in eyewear technology

David Frankk · 30 June 2015 · Archived copy · Original

Wearable technology has been around for a few years but not all of us have gotten a firsthand experience with it yet. The next few years might be a lot different. Wearable technology is one of the hottest technologies to hit Silicon Valley in the last few years. According to Forbes, 71% of 16-24 year olds want wearable technology. Keeping in mind this growing market, the future will probably see prescription glasses being replaced with SmartGlass technology.

Though wearable technology has been around for some time, the groundbreaking event was the launch of Google Glass in 2013. Given only to selected individuals initially, Glass was and continues to be a fair reflection of what the future of Eyewear technology looks like. Since the launch of Google Glass, most of the tech giants have noticed the buzz around these fashionable products which led them to make their versions of eyewear. Some of these include Sony's SmartEyeGlass, Apple iGlass and Microsoft HoloLens. In 2014, 1 million smart glass units were sold in the U.S. – and that figure is expected to grow to 100 million units in a matter of a few years. This gives a huge opportunity for lens manufacturers to innovate with the changing times.

A substantial subset of wearable technology is Eyewear, which uses SmartGlass and can be worn just like prescription glasses. Eyeglass World, a leading retailer of affordable prescription eyewear, is the first national chain to launch a retail collection of prescription lenses for smart glass technologies in the U.S. It becomes the first brick-and-mortar retailer in the world to offer Recon Jet, Vuzix M100 and Epson Moverio hardware all under one roof, along with the availability of prescription lenses. The company has partnered with Rochester Optical to provide smart glass solutions using Smart GOLD lenses, to cater to the unique visual demands of smart glasses. "Through the Epson Moverio glasses and the augmented reality these apps provide, there are incredible benefits that can be gained by viewing and interacting with digital content that's intertwined into our everyday environment," said Eric Mizufuka, product manager at Epson America.

I got a chance to have an FAQ with Bruce Steffey, President and COO of National Vision, Inc. nearing the launch date. Following are some of the questions with their answers.

- ***What is unique about the offering Eyeglass World is bringing to market?***
  We're the first retail chain to offer customized, prescription lenses for smart glass devices – an important step in overcoming an existing hurdle and sustaining growth in the smart glasses wearables category.

- ***What does this launch mean for the future of Eyeglass World stores across the country?***
  All of our San Diego stores will open with this offering, and we plan to open eight or more stores in the market. In addition, we plan to rollout prescription lenses for Smart Glasses to all of our brands in the near future.

- ***What does the store experience look like for a customer?***
  In these new Eyeglass World stores, we have a specialized, dedicated display area distinctly separate from the normal eyeglass selling floor. This dedicated area has the latest tablet technology with interactive content for customers to better understand the functionality and visual requirements of each device. Customers can try on each device, which is already fully enabled with content and apps.

- ***Why is prescription lens design important for smart glass users?***
  Smart glass functionality – specifically devices that use a Heads Up Display (Google Glass, Vuzix M100) – created a new set of challenges for the optics industry. Without the appropriate corrective lenses, specifically designed to account for different focal points of certain devices, users cannot fully experience the benefits of their smart glass device. The greater visual clarity delivered by prescription smart glass lenses may help minimize eye strain and eye fatigue commonly associated with early smart glass adopters.

Paul Travers, founder, president and CEO of Vuzix, said, "We're extremely excited about the launch of wearable

smart glasses and prescription lenses in Eyeglass World. For Vuzix, having wider access to these products will be transformative in the workplace, leading to greater productivity and increased job satisfaction."

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Princess Rap Battles: when Princesses collide (videos)

AVfM Video Source · 30 June 2015 · Archived copy · Original

The Princess narrative virtually all Western women grow up with has left a legacy of destruction, not owing to the narrative per se, but rather to laws and institutions that allow these fantasies to become unchecked reality. The Prince is there to offer up cash and luxuries, and Princess gets what Princess wants. It's not often the Princess narrative is light-hearted, but we have found the rare exception. Watch some classic Princesses take each other on, calling out the hypocrisy, inconsistency and sheer destructiveness of what it means to be a Princess.

Subscribe to more Rap Battles here.

Cheerios: only girls are exposed to unhealthy messages about their bodies (ad)

AVfM Video Source · 30 June 2015 · Archived copy · Original

In a no doubt well-intentioned attempt to draw attention to the degree of harmful messages young people are exposed to about diet, health, standards of attractiveness and unrealistic expectations, Cheerios has created an ad that features only young girls. Young boys, who are flooded with images of men with perfect abs and, hairless torsos and rippling biceps are apparently either unaffected by these messages, or not considered an important target demographic for General Mills.

Cheerios: only for girls?

https://www.youtube.com/watch?v=jDXc6CwYHDg

[Ed. note: featured image "A Hardy Bowl of Cheerios" by Y'amal licensed under Creative Commons 2.0]

Cornell female professor wants bonus points for being a woman (video)

AVfM Video Source · 30 June 2015 · Archived copy · Original

The demands for female privilege is now quite honest as a Cornell female professor openly asks to simply get bonus points because of her sex. Lucian Vâlsan has the story.

[youtube https://www.youtube.com/watch?v=mLwkj8hFyWs]

You can subscribe to Lucian's Female Alternative, here.

One word: Feminism (video)

AVfM Video Source · 30 June 2015 · Archived copy · Original

Degrading to men. Degrading to women. Abusive. Damaging. Obnoxious. Female privilege. Lies. Hate. False Statistics. Double standards. Belittling. Cowardly. Narcissistic. Wickedly dishonest. Malleable. Childish. Insatiable. Pathetic. Degrading. Injustice. Fear. Violence. Intimidation. Terrorism. Fraud. Self-victimization. Misinformation. Fear. Hypocrisy. Toxic. Mediocrity. Preposterous. Wrong. Abuse.

This is what feminism actually looks like to everyday people of all races, creeds, colors, and orientation around the world.

https://youtu.be/RkJC_OV9k_A

Are we wrong or do the words “degrading” and “abuse” come up more than any other?

Thank you to Thorium for doing this project.

[Ed. note: featured image “Rotten Apple” by Richard Brooks, licensed under CC 2.0]

The EPA's growing battle with the corn and ethanol industry

Thomas Richard · 1 July 2015 · Archived copy · Original

There's a war brewing in the Corn Belt between two unlikely entities: the EPA and the agriculture industry. On one side of the equation, as the Associated Press (AP) reported June 25, is the Environmental Protection Agency, which is proposing that the amount of renewable fuels produced be reduced, and on the other side is big corn, which relies on ethanol sales to sustain its growth. Ethanol, which comes primarily from distilled corn, is mixed into gasoline and makes up 10 percent of each gallon of gasoline, and up to 15 percent in 16 states (as of 2014).

The problem is that supply can't keep up with demand, and environmentalists, who once championed adding ethanol to your gas tank, are crying foul when they realized the damage the ethanol industry was doing to the environment. All this stems from an announcement last month when the Environmental Protection Agency (EPA) said that roughly 4 billion gallons of renewable fuels won't be used this year, and almost 5 billion gallons won't be used next year, contrary to what was stipulated by Congress in 2007. Now the EPA is holding hearings before any final determinations are made in November, and everyone has a stalk in this field of green schemes.

According to the director of the EPA's office of transportation and air quality Chris Gundler, "250 people have signed up to testify at the Jack Reardon Center." Because so many people want to speak about the EPA's proposed regulations, they've had to set up a second panel to hear from two different groups. These two meetings are the only ones planned by the EPA before it announces its decision. Grundler notes that unless the requirements are reduced, "there's no way the standards can be met in the next few years. There would be widespread noncompliance, and the EPA is not in the habit of putting out standards we don't think are achievable."

The whole point of the 2007 renewable fuels law, signed into law under President Bush, was to lessen our dependence on foreign oil, reduce pollution, and "bolster the rural economy by requiring a steady increase in the overall amount of renewable fuels such as ethanol blended into gasoline over time." With the explosion in fracking over the last five years, domestic oil production has risen so high that the U.S. is hardly dependent on *any* foreign oil.

And then two things happened on the way to the cornfield: large swaths of land from the Conservation Reserve Program were turned into massive seasonal cornfields, once a primary source of CO2-absorbing plants and woodland. It also diverted much-needed corn for food into corn ethanol, which caused "a sharp increase in food costs worldwide." Growing corn and making ethanol also requires large amounts of water. For every gallon of ethanol made, nearly three gallons of water are needed.

Couple all this with the lack of infrastructure to grow enough corn and the agriculture industry unable to "produce enough non-ethanol fuels to meet the requirements," and demand starts outpacing supply. "Granted, we are not growing them as fast or as large as Congress anticipated, but they are still growing, just at a different pace than what was expected in 2007," Grundler told the AP.

The war between the agriculture industry and the EPA has gotten so bitter that Grundler was accused of "being in bed with the oil industry." The president of the American Fuel and Petrochemical Manufacturers, Chet Thompson, agrees, telling the AP that it was laughable to think the EPA was on the oil industry's side. "The EPA is doing what it is doing because it's undeniable there's a lack of demand and infrastructure out there to meet the statutory requirement," Thompson said.

There will also be a rally of Renewable Fuel Standards (RFS) opponents, where two governors from each party are expected to speak: Iowa Gov. Terry Branstad (R) and Missouri Gov. Jay Nixon (D). Organizers of the rally will also be busing people in from outside the state, with members of the National Corn Growers Association (NCGA) coming in from Nebraska, Iowa, Illinois and Missouri. According to Chip Bowling, NCGA president, the EPA's proposal will "hurt the ethanol industry" by "removing incentives to build up the infrastructure to handle higher volumes."

Bowling believes his industry's growth, and its ancillary sectors, will be negatively impacted if "retailers and oil companies aren't required to increase the use of renewable fuels in their gasoline," he said. "We're the little guy going against the big guy. Anytime we're displacing 10 percent of their production, they don't like it."

Aside from the massive deforestation that happened in the Amazon (mainly Brazil) and the U.S. to make room for cornfields, ethanol is also hydrophilic. This means that ethanol can readily absorb moisture out of the atmosphere (condensation) leading to lots of auto problems. Newer cars that are equipped to handle the increased ethanol can help to reduce levels of carbon monoxide, hydrocarbons, and benzene, though that is still in dispute with today's technology. Older cars, however, can develop engine corrosion, and degradation of "plastic, rubber, or even metal in your fuel system," all from that little bit of extra moisture pulled into your gas.

According to Popular Mechanics, any vehicles (or motorcycles) that have modern fuel injection systems (since the 1980s) simply don't need the ethanol. So why is ethanol still being mandated? "President Bush made a decision to offset some of our dependence on foreign oil with domestically produced alcohol, and the Corn Belt senators agreed." Indeed, according to the Renewable Fuels Association, in 2014 the United States produced 58% of the world's ethanol fuel, and the gross value of the ethanol industry's output was $32,000,000,000. It also exported over 800 million gallons of ethanol in 2014, with 43 percent being **exported** to Canada.

Now that we have plentiful supplies of domestic oil, closed-loop fuel injection systems, and truly modern automotive systems, it seems like now would be the right time to let the marketplace decide whether you should have grain alcohol in your gas, and finally drive the politicians out of the auto industry.

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AVfM Classics: DARVO: Deny, Attack, and Reverse Victim and Offender

Dr. Tara J. Palmatier · 1 July 2015 · Archived copy · Original

Have you ever marveled at how your abusive wife, girlfriend or ex is able to do and say the most hurtful, underhanded and contemptible things and then portray herself as the innocent victim? Have you ever wondered how she is able to convincingly accuse others, usually her victims, of the abusive behaviors and attitudes of which she is actually guilty? Wonder no more, the answer may be **DARVO**.

Dr Jennifer J. Freyd, PhD of the University of Oregon identified DARVO in the 1990s at the tail end of the repressed sexual abuse memories hysteria. In spite of its dubious origins, DARVO is a helpful concept with broader applications than Dr Freyd seems to have originally intended. Freyd writes about DARVO in conjunction with her work on betrayal trauma, which I discuss on the original Shrink4Men blog. According to Dr Freyd's webpage:

> "DARVO refers to a reaction that perpetrators of wrong doing, particularly sexual offenders, may display in response to being held accountable for their behavior. The perpetrator or offender may Deny the behavior, Attack the individual doing the confronting, and Reverse the roles of Victim and Offender such that the perpetrator assumes the victim role and turns the true victim into an alleged offender. This occurs, for instance, when an actually guilty perpetrator assumes the role of "falsely accused" and attacks the accuser's credibility or even blames the accuser of being the perpetrator of a false accusation."

DARVO seems to be a combination of projection, denial, lying, blame shifting and gaslighting. Dr Freyd notes that other observers have identified the same phenomena using different terms. My male clients experience this behavior when they try to hold the abusive women in their lives accountable. It also seems to be common behavior in most predators, bullies, high-conflict individuals and/or abusive personality-disordered individuals. DARVO especially seems to occur in high-conflict divorce and/or custody cases.

Of course, not everyone who denies wrong doing is engaging in DARVO. Many partners and exes of abusive women are accused of things they didn't do or of things that never happened. Naturally, when this happens, you deny the accusation and perhaps feel a little (*or a lot*) bewildered. How do you know if an individual's denial is the truth or an instance of DARVO? Freyd (1997, pp. 23-24) proposes:

> "It is important to distinguish types of denial, for an innocent person will probably deny a false accusation. Thus denial is not evidence of guilt. However, I propose that **a certain kind of indignant self-righteousness, and overly stated denial, may in fact relate to guilt.**
>
> I hypothesize that **if an accusation is true, and the accused person is abusive, the denial is more indignant, self-righteous and manipulative, as compared with denial in other cases**. Similarly, I have observed that **actual abusers threaten, bully and make a nightmare for anyone who holds them accountable or asks them to change their abusive behavior. This attack, intended to chill and terrify, typically includes threats of lawsuits, overt and covert attacks, on the whistle-blower's credibility and so on**.
>
> The attack will often take the form of focusing on ridiculing the person who attempts to hold the offender accountable. The attack will also likely focus on ad hominem instead of intellectual/evidential issues. Finally, I propose that the offender rapidly creates the impression that the abuser is the wronged one, while the victim or concerned observer is the offender. Figure and ground are completely reversed. The more the offender is held accountable, the more wronged the offender claims to be."

This is similar to how William Eddy, LCSW, Esq describes the persuasive blaming tactics of high-conflict individuals."Persuasive Blamers persuade others that their internal problems are external, caused by something else

or someone else. Once others are persuaded to get the problem backward, the dispute escalates into a long-term, high-conflict situation. One that few people other than persuasive blamers can tolerate" (Eddy, 2006, p. 29). Getting the problem backward is precisely what happens when DARVO occurs. *Figure and ground are completely reversed.*

"It's only the Persuasive Blamers of Cluster B who keep high-conflict disputes going. They are persuasive, and to keep the focus off their own behavior (the major source of the problem), they get others to join in the blaming" (Eddy, 2006, p. 30). This is why many Narcissists, Borderlines, Histrionics and Antisocials effectively employ smear campaign and mobbing tactics when they target someone—be it a spouse, attorney, court evaluator or therapist. By blaming others for everything that's wrong in their lives they keep the focus off the real problem; themselves. This seems to be the exact denial-attack-reverse victim and offender behavior Freyd describes.

Freyd (1997, pp. 23-24) states:

> "The offender is on the offense and the person attempting to hold the offender accountable is on the defense. 'Deny, Attack and Reverse Victim and Offender' work best together. How can someone be on the attack so viciously and be in the victim role? Future research may investigate the hypothesis that the offender rapidly goes back and forth between attack and reverse victim and offender."

This behavior is crazy-making if you are the target of it. You know you're being attacked while your partner/ex plays the victim role for all she's worth, insisting on her distorted version of un-reality. Worse yet, many people believe her; their reasoning being, *"She's so upset it must be true."* **Even some of my male clients who *know* their wives'accusations and lies aren't true, sometimes doubt themselves and what they know to be reality.** I believe that many women and men who engage in DARVO come to believe their own lies after they repeat them enough times. I call it the "O.J. Simpson Effect."

Abusers typically employ different types of denial. Perhaps you're familiar with some of the following ones:

- Outright denial or gaslighting. *"That never happened."*
- Minimization. *"It wasn't that bad."*
- Amnesia. *"I don't remember doing that."*
- Redefinition. *"I have a bad temper, so you shouldn't upset me."*
- Projection. *"You're abusive and controlling. You hurt me."*
- Conversion. *"I did wrong, but I'm a changed person and won't do it again."*

Freyd (1997, pp. 23-24) concludes:

"The offender takes advantage of the confusion we have in our culture over the relationship between public provability and reality (and a legal system that has a certain history in this regard) in redefining reality. Future research may test the hypothesis that the offender may well come to believe in [her] innocence via this logic: if no one can be sure [she] is guilty then logically [she] is not guilty no matter what really occurred. The reality is thus defined by public proof, not by personal lived experience."

It may be difficult to sort out who is telling the truth in these cases. However, I've found that high-conflict individuals who engage in this behavior often can't substantiate their claims or, if they just make up more lies to try to substantiate their claims, they're inconsistent over time, **so pay close attention and document their lies**. This may help you hang her with a rope of her own making, if and when you need to prove your version of events as opposed to her ever evolving versions of the truth.

If she is threatening to call the police and make false allegations against you and/or you're considering divorce, it's extremely important that you document the abuse you're experiencing in a journal, a digital recorder or some other medium. **Abusive, persuasive blamers rely on the force of their emotions to sell their lies, half-truths and distortions. Since most people are suckers for drama, especially in the form of a tearful, self-righteous**

woman, you'll need proof if you want to be believed. Think of it as making yourself DARVO-proof.

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Shrink4Men Coaching and Consulting Services:

Dr Tara J. Palmatier provides confidential, fee-for-service, consultation/coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the **Shrink4Men Services** page for professional inquiries.

How men show love: George Thorogood and Bo Diddley

Dean Esmay · 1 July 2015 · Archived copy · Original

Men love music, both listening to it and creating it, just like women–and I would hazard a "sexist" guess that in general men are more obsessive about creating music than women are, although there are any number of fantastic female musicians out there. And frankly, as an MRA, I'm sick of being stereotyped as a stick figure man with his "raging misogyny" and bitterness and whatnot, so I freely talk about other interests, in my case things like music and video games and comics, Ty Henry is into things like sports, and so on. We're three dimensional human beings who show it to the world–and that is one of many things that those who hate us do not want us to do.

As it happens my tastes are eclectic but run very heavily to classical blues from the early 20th Century in the Mississippi Delta all the way to the blues-rock artists who emerged in the United States and the UK in the 1960s and 1970s. Yes it's old stuff, but so what? I was in diapers or not born when most of it was made, but I love it, and I love exploring the history of it all, as do many of the greatest musicians. I laugh at people who call Motown "roots music." Don't get me wrong, I fucking love Motown, I'm just saying, many of my favorite artists were dead before Berry Gordy graduated from school.

Take for example the great Bo Diddley. I recently found this wonderful video from 1965, which was (A) nade a year before I was born, (B) totally in black and white, and (C) absofuckinglutely awesome from start to end.

There's a number of historical things to note with sarcasm and/or sorrow here; things that help illustrate how absolutely poisonous "Social Justice" bigotry and toxic Feminism are. For example:

This video is 50 years old. Voting rights are still under dispute and under court contention in the United States. And while this was just a smidge after the Civil Rights Act of 1964, that Act took a while to get through the courts and if I'm not mistaken that may be a racially segregated audience. If not, then it seems to have segregated itself out of habit, but who cared? This is actually something of an amazing moment, black performers playing for an all-white audience, with the white girls and black girls screaming their heads off just as if Didley were the Beatles.

People think girls invented that shit for the Beatles? Ha. Here's one of the greatest Blues recordings ever made, by another man, the legendary BB King, and listen to those girls scream:

By the way tune in especially to about the 2:22 mark to hear one of the most delicious moments ever set to live recording. Must be some wicked Patriarchy making them girls act like that huh?

The jokes just write themselves, don't they? Think B.B. King dated a Cluster B girl a time or two? I have a feeling.

Did B.B. King need to get over his "toxic masculinity" so he would learn to express his emotions better? Yeah, fuck you.

Anyway, back to B.B. King's contemporary, Bo Diddley. When I posted the delicious Bo Diddley video from 1965 above, I tweeted several bits of snark about it to #SpankAFeminist. I also noted the irony of how Bo Diddley was "obviously" oppressing all the woman in that video, especially the black one that he was obviously not letting play a guitar or anything, like an intersectional patriarchal bastard. Was it the white women or the black women he was most oppressing there? I still can't decide.

Also by the way I've seen extensive interviews with multiple backup singers from this era, male and female. To a woman, and to a man, they all said they mostly preferred to be the backup rather than the lead, they didn't like the star pressure and they just wanted to make music. Thanks for shaming them, feminists.

Anyway, in the middle of a righteous snark-fest, I got a response from someone I don't really know saying, "How in the hell did I go 30 years without hearing this man play?!"

My heart warmed immediately. He felt safe saying "this man" rather than "this person." And it gave me an opportunity to share more, and I noted that this man probably owes half his career to Bo Diddley, the guy who did

the song you hear in 500 commercials, TV shows, and movies a year:

The response came wondering why George Thorogood didn't owe Diddley royalties? A smart question. You almost cannot listen to that "Bad to the Bone" song without hearing Bo Diddley. My first response was to note that if he owed Diddley half his career, he owed the other half to this guy, who died when Thorogood was in High School in 1963:

Say what you will about Thorogood's whisky, beer, and corn nuts sensibility. It's amazing how he synthesized a sound of its own that is instantly recognizable as primarily a synthesis of these two fairly different men, isn't it?

Now to that question of royalties: That assumption–rendered completely innocently in that individual's case I am sure–seems like a bit of Social Justice poison that's seeped into the culture. Yes, of course, some blues musicians got "ripped off" back in the 1970s but that's a more tangled story than people assume, and actually most of the young blues-oriented rockers from the '60s and '70s openly idolized these old masters.

You know, when Bo Diddley was a kid, he generally wasn't allowed to play for white people. Although if he was lucky they might, as they did other great blues artists of his generation, rub his hair, give him a penny, and affectionately ask him to play some nigger music for them, and he would likely oblige because he needed the money. By the time that video in 1965 was shot, he was actually at the pinnacle of his career, and it began to wane from there.

By 1985, 20 years later, as he was getting old and everyone had forgotten him. But this happened:

Note the moment at about 1:20 when the shy aging man comes out. The whole time as he walks, looking everywhere but at the audience or the other musicians. Manfully (yeah I said it) showing nothing. Finally, at 1:55 turning to look upon a sea of faces of every color, 100,000 in person and upwards of a billion worldwide in a live broadcast. His whole life, never so many cheering fans. An inconceivable, impossible moment, and indescribably beautiful if only you just watch him. And then he plays.

Three and a half minutes in, Bo Diddley even raps. In 1985. No one did that for mainstream audiences back then, and certainly not in an R&B audience. Not in 1985. But there's Bo doing it.

There is only one sane response to all that on your part, and it involves wiping away tears.

Oh and of course Thorogood paid those royalties, and Bo's name was right there on the record.

The hateful feminist narrative about history and the Social Justice poison never are laid so bare as when you contemplate this:

They tell us not to openly express our emotions because of our "toxic masculinity." No.

No.

There is no higher way for a man to show his love for another man than by trying to emulate him–and by letting others know that that man is his hero. Say what you will about George Thorogood, that is a truly brilliant moment, and it is a special moment between men that, much of the time, only men can understand instinctively.

And fuck you if you think there's something "sexist" about that observation. "Intersectional" feminist cultists: you poison everything.

End note: I dedicate this essay to filmmaker and musician Jordan Owen. Just because he rocks. –DE

[Ed. note: featured image appears courtesy of Masahiro Sumori and is licensed under Creative Commons GNU]

Barbie vs He Man: Battle of the body image (video)

AVfM Video Source · 1 July 2015 · Archived copy · Original

Think only women are subjected to unrealistic body images? He Man will set you straight. Subscribe to Vegan Gains here.

https://www.youtube.com/watch?v=2oW7Nt5FO1M&index=22&list=WL

Dr. Elizabeth Celi unravels the truth about female abuse of males

AVfM Video Source · 1 July 2015 · Archived copy · Original

Regular readers of AVfM will be impressed with just how well Dr. Celi communicates the reality of domestic violence. People new may be both shocked and educated. Spread the word.

https://youtu.be/pG3O6nmGlsQ

If you want to learn more you may want to check out WhiteRibbon.Org. You may also want to keep an eye on Captain Nemo.

The campus rape war is over, and the boys have lost because they never bothered to fight back

Pierce Harlan · 2 July 2015 · Archived copy · Original

Despite all the support from nationally renowned legal scholars, despite an incredible backlash last year, the sexual grievance machine is in high gear, running roughshod over the rights of our sons. There's no slowing it, despite the efforts of so many. I asked myself how this can be, and my conclusion is going to anger some people.

The war on campus rape may be the first witch-hunt in history where the members of the group under attack don't care that they are in the cross-hairs of a lunatic fringe. Since they won't fight back, it's hopeless to think the tide can be rolled back without them.

The sexual grievance lobby has done everything it can think of to assure that a woman's cry of rape is tantamount to a finding of guilt, the evidence be damned, yet the boys at risk of being wrongly accused sit meekly on the sidelines–too ashamed, too emasculated even to protest, much less mount a vibrant defense. In fact, many of them march in lockstep with their moral superiors–the campus rape crusaders (you know, kids and peer pressure and all)–who insist that ours is a "rape culture," that campus rape isn't just a "thing" but an epidemic, that "the rates of false accusation pale — indeed, pale to the point of transparency!," and that masculinity itself needs to be reprogrammed.

The boys act like deer caught in the headlights as United States senators, the mainstream news media, and "experts" purporting to research the prevalence of rape treat every accusation of rape as a fact without bothering to consider the other side of the story, much less subject it to scrutiny or test it against competing claims of innocence. (Can you say "Jackie"? How about "Emma Sulkowicz"?) And when someone dares to air the "he" side of a "he said-she said" rape claim, the sexual grievance lobby has a conniption. Yet college boys don't say a word about it.
When Prof. KC Johnson went to Ohio University to talk about due process for those accused of sexual assault, he was vilified by extremist loons, and there wasn't any counter-demonstration to support his message.

The only ones who fight back are the ones who've already been expelled, or their mothers–God bless FACE–but that won't cut it.

The sad part is that if the boys bothered to engage themselves in the issue–if they'd bother to speak up–they'd have ample ammunition to attack the "rape culture" idiocy.

First, some of the brightest, most progressive minds in America have spoken out against the injustices to college men, yet the boys themselves sit back and let the scholars do not just the*heavy* lifting but *all* the lifting. One of the more chilling indictments of the current system was lodged by a guru of the sexual grievance lobby, none other than Brett Sokolow, head of the National Center for Higher Education Risk Management (NCHERM). Sokolow has done more to shape the sexual assault landscape on American college campuses than any person outside the Department of Education. Since the year 2000, NCHERM has had in excess of 3,000 college clients. No group has more effectively fought for the rights of sexual assault victims on college campuses. Yet, last year, even Brett Sokolow painted a chilling picture about the hostility on American college campuses to the rights of men accused of sexual violence. Sokolow said that in the "hook up" culture, the evidence is often too murky to warrant charging and punishing the male accused of sexual misconduct, but that's exactly what too many schools are doing. Sokolow said that "in a lot of these cases, the campus is holding the male accountable in spite of the evidence – or the lack thereof – because they think they are supposed to, and that doing so is what OCR wants." And: "We see complainants who genuinely believe they have been assaulted, despite overwhelming proof that it did not happen." Worse, Sokolow suggested that mental health issues play a role in "case after case" of wrongful claims: "We fear for the mental health issues impacting many students, but in particular for those whose reality contact issues manifest in sexual situations they can't handle and campuses can't remedy. We hate even more that another victim-blaming trope – victim mental health – continues to have legs, but how do you not question the reality contact

where ***case-after-case involves sincere victims who believe something has happened to them that evidence shows absolutely did not?***" (Emphasis added.)

Second, the "rape culture" myth is built on absurdities that are downright laughable–college guys are reduced to vile caricature because of it, and if they wanted to take issue with it, this blog, and a lot of better sources than this, have been giving them all the ammunition they need for years. Start with the sexual grievance lobby's own internal inconsistencies–their silly "one-in-five" number is incredibly inflated when their numbers are crunched against their own almost-as-silly underreporting number. Hell, the Department of Justice recently said that it's not 1-in-5 college women who are sexually assaulted, it's more like 1-in 52 or fewer, perhaps a lot fewer. RAINN itself, the nation's leading anti-rape organization, debunked the "rape culture" meme: "Rape is caused not by cultural factors but by the conscious decisions, of a small percentage of the community, to commit a violent crime." RAINN decried the "inclination to focus on particular . . . traits that are common in many millions of law-abiding Americans (e.g., 'masculinity'), rather than on the subpopulation at fault: those who choose to commit rape." Want to know why there's a "rape epidemic" on campus? One reason is because almost half of all college women mistake consent for rape. Don't believe me? A full 44 percent of college women think that when a woman gives a guy a "nod in agreement," that isn't enough for consent. Seriously. Only 51 percent–the barest of majorities–think it is. Another study showed that "rape" can be cut in half, mainly by teaching women to say "no," which means it probably wasn't rape in the first place. Moreover, a whopping 56 percent of women think it's better that innocent young men be punished for offenses they didn't commit than to allow a guilty man to go free. (I guess they never heard of Blackstone's formulation.)

Third, there are the idiotic things the sexual grievance lobby says. Amanda Childress, Sexual Assault Awareness Program coordinator at Dartmouth College, declared that campus policies aren't going far enough to protect students. She asked: "Why could we not expel a student based on an allegation?" Dartmouth defended Childress's comment. Caroline Heldman, a professor at Occidental College, said this about lawsuits filed by men for alleged violations of their due process rights in connection with sexual assault claims: "These lawsuits are an incredible display of entitlement, the same entitlement that drove them to rape." Elisabeth Dee, who helped organize a mattress-carrying anti-sexual assault demonstration at Stanford, summed up the prevailing thought. She called on the school to reduce the standard of proof required to find someone guilty of sexual assault below the lowest legally permissible "preponderance of the evidence." Dee said that Stanford, should not be focusing on "defending the perpetrator, because essentially burden of proof is a defense of the perpetrator." Ezra Klein said its' "necessary" that "colleges will fill with cases in which campus boards convict young men (and, occasionally, young women) of sexual assault for genuinely ambiguous situations."Julia Horowitz, a journalist at University of Virginia's school newspaper, wrote that "to let fact checking define the [sexual assault] narrative would be a huge mistake." Zerlina Maxwell wrote this: "Ultimately, the costs of wrongly disbelieving a survivor far outweigh the costs of calling someone a rapist."

What, on earth, does it take to light a fire under college men? The protests of law school professors and all the rest can't do it if the victims don't care, and at present, the victims don't care.

Before you cry "unfair," I know there are college guys who are trying to fight back. Some of them write to us. They are to be commended, and this post isn't about them. Unfortunately, they are in the distinct minority.

It's time to admit that the battle is over because it can't possibly be won when the victim doesn't even know he's a victim. It's time to move on to other battlefields, and other victims–victims who actually give a damn that their scrota are marked with a bulls-eye.

[Ed. note: this post originally appeared at COTWA and is reprinted with permission.]

The Fable of the Fish

Papa Possum · 2 July 2015 · Archived copy · Original

Editorial note: you can hear Papa Possum read his verse here. –Eds

Some angry creatures gathered once
with grievances in mind
On how they felt society
conspired against their kind.
We'll call them "fish" since that themselves
they once did call in claim,
Although it's certain that you know
them by another name.

Inside a bowl, upon a shelf,
in a department store,
They reinforced their discontent,
and shunned outside rapport,
Renounced the Strengths they could have played,
chose pessimism's pull:
"Our bowl, it is half empty! Don't
dare say it is half full!"

With anger they topped off their bowl,
each echoed Marx's name.
Not one fish thought to look toward self,
but sought something to blame.
Each clenched right fin into a fist,
and thrust it toward the air,
Then swam in circles leftward…
never getting anywhere.

Across the aisle, in Games and Sports,
were bicycles displayed.
Each built for action, work, or speed;
the fuming fish surveyed
And through their fish-eye view assumed
each bike of dark ideals,
"All bikes were built for just one thing:
crush us beneath their wheels!"

The bikes were taken quite aback,
sought to this fear relieve.
But the fish rallied, fist fins high,
with "Swim left and believe!"
The fish bowl boiled over and
splashed water everywhere
And when, at last, the rage died down,
no bike was standing there.

The bikes had moved to aisle far
from undeserv'ed rage,

Then lived their lives as each thought best;
the fish stayed in their cage.
So, here the story ends and if
a moral's what you wish…
Then, "men need marxist feminists
like bicycles need fish."

Steve Wozniak thinks robots will make us their pets

Jeff Wallace · 2 July 2015 · Archived copy · Original

Whether it's in the not-so-distant future like "The Terminator" or the distant past like "Battlestar Galactica," science fiction has always portrayed one common theme. When artificial intelligence takes over from the human race, our computers and robots turn on us and attempt to wipe out the human race. According to Steve Wozniak, co-founder of Apple, we need not fear that fate.

"Computers are going to take over from humans, no question," Mr Wozniak said.

In his view of the future, that won't come for hundreds of years. His vision still isn't quite as bright as in "Star Trek" where even though Data knows he is superior, he is willing to work alongside humans and even try to become more like them. He has the human race becoming pets to entertain and do menial tasks much the same as we do now with our pets.

"They're going to be smarter than us and if they're smarter than us they'll realize they need us," Mr. Wozniak said in an interview.

He does admit there is a chance that we could have a gruesome fate from the science world but it would be by man's own hand, creating "The Internet of Things." As Mr. Wozniak puts it, the main intelligence could just send out a message to the other computers to make that happen. In that scenario, we could be facing a future like the Borg from "Star Trek" where you have one central intelligence to which all other physical beings are connected.

"Like people including Stephen Hawking and Elon Musk have predicted, I agree that the future is scary and very bad for people. If we build these devices to take care of everything for us, eventually they'll think faster than us and they'll get rid of the slow humans to run companies more efficiently," Mr Wozniak said.

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Single women raising children do a poor job

Janet Bloomfield (aka JudgyBitch) · 2 July 2015 · Archived copy · Original

Almost a quarter of all American children under the age of 18 live in a home without a father. 70% of those children are living in poverty. The term 'single mother', used to describe women raising children in a home without a father, is not entirely accurate, given that over half of these mother are collecting child support, indicating they are single women as opposed to single parents. By contrast, nearly 70% of single men raising children are single parents, receiving no support from the other parent of the child.

Single women raising children without a father face a number of serious impediments to securing the well-being of both themselves and their children. Psychologist E. Mavis Heatherington found that one in four children being raised by single women 'have serious social, emotional, or psychological problems', compared to children raised in a home with both a mother and a father. Children raised in homes without fathers find it difficult to move up the economic ladder, or even to remain at the same level of income once a father is removed from the home. According to the Economic Mobility Project at Pew, '54 percent of today's young adults who grew up in an intact two-parent home in the top-third of household income have remained in the top-third as adults, compared with just 37 percent of today's young adults who grew up in a wealthy (top-third) but divorced family'. Regardless of where a child starts on the economic ladder, the loss of a father from his or her home has an impact on future economic well-being.

There are three important ways single women raising children are failing those children.

Single women raising sons have a difficult time helping those sons avoid criminal enterprise that results in jail time. A study from Princeton University found that boys raised without a father were 'two to three times more likely to end up in jail before they turned 30' than boys who grew up with a father present in the home. Single women raising children who introduced another man to the household had sons who found it even more challenging to avoid incarceration. Boys raised with a stepparent faced the highest risks of being jailed.

Single women raising daughters without fathers present in the home were less successful at helping daughters avoid falling pregnant as teenagers than mothers raising girls with fathers. Girls raised without the influence of their father in their daily lives were more thanfive times more likely to become pregnant as teenagers compared to girls raised with their fathers, creating a cycle of single women raising children without fathers.

Both boys and girls benefit academically from having their natural father present in the home. Given that education is one of the key determinants of economic success, children raised in homes without fathers are less likely to achieve independence and self-sufficiency. This is confirmed by economic mobility rates for children of all income levels, who do not have a father present in their homes. Single women who introduce new men into their households do not see the benefits of increased academic achievement passed on to their children. Only natural fathers consistently provide guidance and assistance to children with homework and other academic pursuits, resulting in higher achievements for children.

The long-term impact of single women raising children without a father present in the home is to create a cycle of poverty and reduced opportunity to escape those conditions. Daughters face elevated risks of becoming pregnant when adolescents, while sons face increased risks of being imprisoned. Both sons and daughters suffer academically without guidance and support from natural fathers. Taken together, families without fathers become entrenched in poverty with severely limited opportunities to take advantage of social mobility. Single women under the impression that raising children without a father in the home is a value neutral choice should perhaps consider whether they consider pregnant daughters, incarcerated sons and blighted futures for both also value neutral, because those are likely outcomes for children raised without their natural fathers.

[Ed. note: this post originally appeared at the Examiner and is reprinted here with permission.]

Don’t cut your son: a 20 year old young man speaks (video)

AVfM Video Source · 2 July 2015 · Archived copy · Original

How many people will mock this young man for speaking to his own pain? Parents, if you did this to your kid, you didn’t know better.

https://youtu.be/g98LvX8sJRA

But now you do. Please stop defending the indefensible.

Fitbit data increasingly used as court evidence

Glorianne Scott · 3 July 2015 · Archived copy · Original

There is one thing Jeannine M. Risley now knows for sure: before claiming to be raped, she should have taken off her Fitbit.

As fitness trackers like Fitbit, Jawbone, and Garmin, as well as smart watches such as the Apple Watch and the Samsung Galaxy Gear gain in popularity, consumers are collecting more data about themselves than ever. The fitness trackers, designed as motivational tools, collect data on sleep, heart rate, location, and activity among other things, while the smart watches aim to be a wearable version of your phone. This leads to an obvious question: what does one *do*with all that data?

In the case of a Canadian plaintiff, one uses the data to back up claims of a decline in post-injury activity. Believed to be the first such case of using Fitbit data as evidence in a court case, the personal injury case was the first in what many see as a growing trend in the law.

In the case of Jeannine M. Risley, the Fitbit data didn't bolster her claims; it contradicted them. Florida resident Risley, 43, was in Lancaster, Pennsylvania for work, staying at her boss's house. She claimed she was sleeping when she was raped by an intruder and staged the scene with an overturned chair and a knife nearby. However, when police downloaded the data from Risley's Fitbit, they found that not only had she not been sleeping, but she was up and walking about the entire night, including the time when she claimed to have been attacked. The Fitbit data was not the only evidence, of course; there were no signs of an intruder nor were there any footprints in the snow surrounding the house. Still, it is hard to argue with the activity data collected by the fitness tracker.

The data from digital technology is also used in divorce cases as spouses use apps to find phones and cheating spouses. While the data from "wearable" technology doesn't often get used directly as evidence,

> [R]ather it may be used to *secure* evidence. Today's tools may not be enough for a court to conclude that someone is in the throngs of passion with a paramour. But data showing, say, that someone in a divorce proceeding is near the address of a suspected lover with an elevated heart rate, is probably not ideal for someone in court, either."

Along these lines, Fitbit found itself in hot water when the data settings defaulted to public, meaning that if someone had inserted "hugging" or "kissing" as activities, that data could be found from a simple Google search. (This setting has now been changed.)

Astute attorneys are aware of this technology trend and are doing what they can to take advantage of it. Lawyers are encouraged to ensure the preservation of electronic data early in a case, including "interactive health data," or data collected by fitness trackers and the like. Privacy experts are also worried about the implications of storing so much data on the Cloud, perhaps negating the need for a warrant to collect the data.

If you find your fitness tracker motivating, and, as in the case of David Sedaris, it motivates you to take more steps (in his case, *many* more steps), then by all means use it. I wear mine daily for just this reason. Still, it doesn't hurt to be aware of how much data can be collected on you, and how that could ultimately be used against you if you're not careful.

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Patrimalarkey #1: Women on Top

Robert Brockway · 3 July 2015 · Archived copy · Original

It is now almost universally accepted in western countries that all societies prior to the modern age were patriarchies. It is also often believed, by both men and women, that modern western countries are still patriarchies. This may seem like a reasonable presumption on the surface, after all, men did run all societies in the past didn't they? Not so much.

This is the first in a series of articles that will deal with different aspects of claims of patriarchy and detail different societies in different eras. They will detail how regarding these societies as patriarchies is, at best, a gross over-simplification. In reality societies have generally constrained both men and women, forcing them in to certain roles to serve the society itself.

The 16th century was a time of powerful female rulers in Western Europe. Queen Elizabeth ruled for what amounts to the second half of the 16th century. She was no figurehead either. She was the absolute ruler of England and Ireland (Britain would not arise as a state until generations later). Legally she was a 'Queen Regnant', meaning that she ruled in her own right and was not a 'Queen Consort' who is generally the wife of a King.

While it is true that the English practiced Male-preference primogeniture (preferencing inheritance by the first born son over other sons and all daughters) this did not stop many women inheriting and retaining thrones in their own right around this time.

Elizabeth I is well known throughout the English speaking world and is generally remembered as an effective leader who reformed the English state and built up a strong navy in the face of external military threats. Others show that while the early years of her reign were generally prosperous this was not so later on. What all of these sources agree on was that Elizabeth was the queen in her own right. The decisions made were made by her. It should be clear from this that she was the leader of the English and Irish states. She was no figure head.

What is generally not as well known is that there were several contemporary female monarchs in the British Isles. Immediately proceeding Elizabeth I as Queen of England and Ireland was Queen Mary I, her half sister. Queen Mary I is also known as 'Bloody Mary' as she had a habit of ordering the death of her subjects (usually by burning at the stake) when they didn't agree with her religious views. Mary I didn't reign for long (thankfully, given her penchant for violence) but was every bit as much in charge of England and Ireland as Elizabeth would be after her. Each effectively changed the national religion (Christian denomination) while reigning.

It is worth noting that Mary I's main competition for control of England and Ireland was another woman – Lady Jane Grey. In the end Mary made sure that Jane's head ended up rolling around in a basket rather than wearing a crown.

When Mary I married the terms of the marriage contract made her and her foreign husband joint rulers of England. He could not act without her consent. It is clear that the English nobility trusted an English woman to rule more than a foreign man. Nationality trumps gender. When Mary died in 1558 the crown did not remain with her foreign husband but rather went to her English half sister Elizabeth I. Patriarchy indeed.

To the north of England was Scotland, which was ruled by a Queen Regnant from 1542 to 1567. She is generally known as Mary Queen of Scots in English, probably to distinguish her from Mary I who was her contemporary. Her rule of Scotland overlaps that of both Mary I and Elizabeth I. The entirety of the British Isles was ruled over by female monarchs from 1553 to 1567. This period would likely have gone on much longer except that Elizabeth imprisoned and eventually executed Mary Queen of Scots after she fled south seeking Elizabeth's protection. Elizabeth apparently viewed Mary Queen of Scots as a potential rival since Mary was her niece. Mary Queen of Scots was fleeing south to England as she was suspected, then and now, of being a tacit accomplice in the brutal murder of her second husband.

Mary Queen of Scots was an absentee monarch during her early life, having spent her youth in France. Scotland was left in the hands of another woman, her mother, Mary of Guise.

So during this period we had Lady Jane Grey, Mary I, Elizabeth I and Mary Queen of Scots vying for power across the British Isles. It should be clear that this was no patriarchy. These women were no ones puppets – those that were successful ruled over England, Scotland and Ireland as ruthlessly and authoritatively as any male ruler. They also demonstrated that they were quite prepared to order the torture and execution of their enemies or those they perceived as enemies. These historical events and others that occurred in many other parts of the world throughout history demonstrate that these women were not helpless pawns of the patriarchy. They were powerful monarchs and in a very real sense, they were the law in their respective countries.

Patriarchy means literally rule by fathers but it is generally intended to mean rule by men. Such a society, one in which rule was mandated by men, would not permit female rulers. Women would simply not find their way in to positions of power. Even a cursory view of history reveals that female rulers, while fairly uncommon, feature across a wide variety of societies and eras. The upshot here is that there was no patriarchy – it was a myth. The reality is that societies shape social expectations of men and women to fit their own needs. In many cases, as have been noted by men's rights activists, men were considered disposable by society. In particular those men who were not members of the ruling class were considered disposable.

A patriarchy would not accept any female rulers by definition. The existence of even a single female ruler in a society negates the claim that that society was a patriarchy. The claim that most of human history was one continuous patriarchy is disingenuous at best.

Gather round, good people. Time to #spankaleftist

Paul Elam · 3 July 2015 · Archived copy · Original

If I am allowed to brag, I think I have done a pretty admirable job of maintaining an apolitical stance at AVFM. You know, big tent, inclusiveness and all that. It is what you might call Liberal values. Well, unless you know anything about Liberalism.

I suppose I need to (grudgingly) qualify that statement. Yes, I know, NALALT. There now, I have recognized the microscopic minority of you that actually know what you are doing. All bettah now?

The partisan beefs keep coming up in MHRM circles. Like I said, I have generally kept my mouth shut. Like for six years. Now it is time for me to talk and the libs can STFU while I do it. Have a protest in the comments if you want, but I am going on a rant. Mod alert: Please don't act like a Liberal. Let them talk, such as they do, and feel free to let me know if any of them make sense.

If you detect a certain amount of animus in my mood today, Johnny needs to tell you what you won. You are spot on correct. I'm pissed. And I am not going to give you Dean's snooty and transparently collegial façade while I tell you to "know your place." Screw that. Let's get real.

If it were not for the American Left, we would not have about 80% of the problems with feminists that we do. In fact, were it not for the Left we could just spend our time addressing the gynocentrism in both parties, and probably make a lot more progress since the Right is a good bit more bound to logic and empiricism.

However, no matter how much I'd like to take a solid aim at the Right sometimes, about a hundred times more Leftist whackos make that seem like pointing at one cow turd in an auction barn and saying it is stinking the place up.

After all, whenever we have to engage Fascists and academic lickspittles pushing false research, bullying dissenters and yellow hacks in the press who have made it their work to demonize the MHRM, who do you think we are dealing with, politically speaking?

I will allow you to answer that for yourself but it ain't Pat Roberson, Sean Hannity or Tucker Freaking Carlson.

How completely FUBAR is it that I am forced to point that out about Carlson? I can't stand the little twerp but truth is truth.

Let me also say that I am sick and tired of going back to VAWA reauthorizations and over again as "proof" that the "problem is on the Right, too."

If any of this is news to you, it shouldn't be. Then again, if you are on the Left you probably don't know it, along with a lot of other things.

Let's take a look back at devout Socialist E. Belfort Bax. I think he was the last Liberal in the world who had a spine. I would say he had balls, but you know the Left Wing PC Police would issue me a sexism ticket or something. Anyway, here's Bax, in all his colloquial glory:

> The last point that we have to consider is the relation of this sex-question to Socialism. Some years ago, on its first appearance, I took up my esteemed friend August Bebel's book Die Frau in the hope of gaining some valuable hints or at least some interesting speculations on the probable future of sex-relations under Socialism. I was considerably disgusted, therefore, that for the "halfpennyworth of bread" in the form of real suggestion I had to wade through a painfully considerable quantity of very old "sack" in the shape of stale declamation on the intrinsic perfection of woman and the utter vileness of man, on the horrible oppression the divine creature suffered at the hands of her tyrant and ogre – in short, I found two-thirds of the book filled up with a second-hand hash-up of Mill's Subjection of Women and with the usual demagogic rant I had been long accustomed to

> from the ordinary bourgeois woman's-rights advocate."
>
> Essays in Socialism New & Old (1907), pp.108-119"

I guess a hundred years isn't as long as I thought it was. You can pick up the same exact tripe fresh off the shelf today, all of it written by Leftists with half of Bebel's intelligence.

Only things are a lot worse. Yes Means Yes Law? Boom. Leftists. Dear Colleague Letter? Bam. Leftist. VAWA? Left. Rape Culture? Left. Mattress Girl at the State of the Union Address? Left. Attacks on the MHRM? Left. Slutwalk Organizers? Left. Legion of Bimbos that fostered #shirtgate and #antigamergate? Left.

Ask Karen Straughan what she saw when she went to a NOW convention and listened to some hulking basilisk passionately warming up all the "vaginas in the house."

I won't make you wait for the answer. If she was looking around she saw a string of booths and stands for the American Socialist Party and a dozen or so other Leftist causes. Nothing there from the Right and they probably would not have been allowed.

Feminism. Left.

That's correct. Feminism is a Left Wing ideology, born, bred and financed, and it is about time those of you talking all this herpy-derpy smack about inclusion and equality for "everyone" owned it.

I know that some on the Left would be most proud to do it. It is, after all, what Darwin, or maybe the sack full of amethyst crystals in their fanny pack, told them to do.

It is time you people on the Left who claim to support men's rights do more about it in your own circles but Leftists tend to police themselves with about the same efficacy as the NSA.

I know, I know, you guys are really busy. It is hard work robbing people who earn money so you can give it to those who don't. It is extra hard these days, having to support two wars you were all shrieking about till your guy got elected.

Think of it this way, though. This is your chance, for the first time in a hundred years, for the Left to be told by its own rank and file to start actually practicing a single thing they say.

So far, it isn't happening. And it isn't happening because 99% of you aren't doing it. Maybe it will take a lot more credible people getting fed up and deciding to #spankaleftist to get it rolling.

2015 summer movies: A complete preview of July and August's film releases

Donald Shanahan · 3 July 2015 · Archived copy · Original

Boy, I'm just going to come out and say it. Contrary to prior expectations at the beginning of the calendar year, there is not much worthwhile left in the 2015 summer movie season. May and June were loaded and delivered from "Avengers: Age of Ultron" to "Jurassic World" and "Inside Out" with little hits in between like "Mad Max: Fury Road," "Spy," "San Andreas," and "Pitch Perfect 2." Outside of some noteworthy big hitters, the slates for July and August don't look all that strong. You'll see what I mean once you reach the August part of the list. Here's a complete preview of the final two months and second half of the 2015 summer movie season. As always, release dates can shift at any time, so check ahead before you head out to the theaters.

JULY 3

"Terminator: Genisys"— Most people don't know what to feel about this update/reboot/sequel, especially after the trailers have seemingly spoiled everything mysterious about the return of this franchise that should have stayed neatly finished nearly 25 years ago. "Thor: The Dark World" director Alan Taylor is at the helm guiding Arnold Schwarzenegger in his signature role alongside newcomers Emilia Clarke, Jai Courtney, and Jason Clarke. This studio hubris still thinks it can command a July 4th weekend. They're lucky "Minions" held off a week or little yellow gibberish-speaking man-things would beat this overfilled blockbuster handily at the box office. (trailer)

"Magic Mike XXL"— Here's a question for you, two actually. First, outside of the eye candy and fast-forwarding to the dance scenes, did anyone really like "Magic Mike" two years ago? Yeah, me neither. It was slow and tedious without really going anywhere. Secondly, isn't "XXL" the wrong shirt size for these "Medium" boys? They don't seem like the fat guy section of JC Penney's for Big and Tall clothes. I digress, but I'm sure there's still holes being burned in women's purses to fork over the dough to see the return of the best Dad Bods in the business. (trailer)

JULY 10

"Minions"— I am one of many wannabe box office movie gurus who predict that this film is going to absolutely rake. By July 10, "Inside Out" has had its time and nothing else stands in Dreamworks's way the rest of the summer for this offshoot film to have box office legs as strong as "Despicable Me 2." Parents, get ready to see this film more than you want to see it. By the way, the casting of Sandra Bullock is a nice touch as a villainess. (trailer)

"The Gallows"— Here's your requisite found footage summer horror movie with a cool concept and an unknown cast. "The Gallows" will lure the usual first-weekend-only horror fans for a nice debut where it will recoup its shoestring budget and force us to get 2-3 more of something that should have been done at one movie. Carry on. (trailer)

"Self/Less"— On the small scale front as a possible hidden gem, visionary director Tarsem Singh ("Immortals," "Mirror, Mirror") gives us the high sci-fi concept of a mind swap where a dying rich man (Ben Kingsley) transfers his consciousness into the younger and healthier body of Ryan Reynolds to unknown implications. Could this try to equal "Snowpiercer" from a year ago? Maybe, or maybe not. (trailer)

JULY 17

"Ant-Man"— The pessimistic scavengers are beginning to circle this latest Marvel tangent which closes out the Phase 2 of the Marvel Cinematic Universe. Advance scouts are calling for this to be Marvel's first flop. People said that about "Guardians of the Galaxy" last year and its D-list obscurity, but look how that turned out. Can the Marvel brand market and squeeze out a hit out of a turmoil-filled production that saw a popular fanboy director (Edgar Wright) get replaced and odd casting choices (Paul Rudd as a superhero?) make news? This is Marvel's biggest challenge to that, but, then again, everyone says that. (trailer)

“Trainwreck”— The ever-growing Amy Schumer ascension and coming-out party will peak with the fifth directorial effort of comedic renaissance man Judd Apatow. If done right, this will make more money than “Ted 2” with ease. Schumer’s appeal is that large and the romantic comedy and date night crowds will follow suit and join in. (red band trailer)

“Irrational Man”— For the better part of the last decade, polarizing-yet-acclaimed filmmaker Woody Allen has dropped his annual movie effort in the heart of the summer season as a deft piece of counter-programming next to the bloated blockbusters. He’s been hit (“Midnight in Paris”) and miss (“To Rome With Love”) with that strategy. “Irrational Man” centers around a college professor, played by Joaquin Phoenix, experiencing an emotional crisis until a new relationship with one of his students (Emma Stone, in her second consecutive Allen film) starts to bring him out of his funk. Allen is always a tricky sell and Joaquin Phoenix doesn’t make that any easier to swallow. (trailer)

“Mr. Holmes”— This small independent effort from Oscar winner Bill Condon (“Gods and Monsters,” “Chicago,” “Dreamgirls”) centers on a long-retired Sherlock Holmes, age 93, and played by Ian McKellen in 1947, being pulled out of retirement for one more big case. It is already playing in Great Britain after premiering at the Berlin Film Festival. There has definitely been a saturation point reached for all things Sherlock Holmes, but if anyone can give us something special and unique, it’s Condon and McKellen. (trailer)

“The Stanford Prison Experiment”— Staying in the independent/smaller arena is this psychological thriller based on the true events of the storied 1971 university program that went awry attempting to re-create a prison setting for mental tests with mock prisons and guards. Billy Crudup, Ezra Miller, Nelsen Ellis, Olivia Thirlby, Logan Miller, and Tye Sheridan form the ensemble. (trailer)

JULY 24

“Pixels”— Adam Sandler has ruined several wonderful things during his movie career. This time, he sets his sights on ruining nostalgic old video games and the reputation of Peter Dinklage with this hair-brained alien invasion movie that looks absolutely terrible. And this is why we can’t have nice things. (trailer)

“Paper Towns”— Last summer’s surprise hit “The Fault of Our Stars” has opened the floodgates to getting angst-y movie adaptations of more John Green novels. His 2008 novel “Paper Towns” surrounds a coming-of-age tale for a high school kid (Nat Wolff) who seeks to solve the disappearance of his free-spirited, wild child neighbor and love interest (Cara Delevingne). Though this one appears to promise fewer required tissues, it is ideally placed for success with the underserved romance and teen crowd this summer. (trailer)

“Southpaw”— Jake Gyllenhaal transforms into a tattooed mess of a professional boxer trying to get his life in order as a single father fighting to prove his mental and emotional fitness in order to still have custody of his daughter. This heavy-hitting drama comes from director Antoine Fuqua (“Training Day,” “White House Down”) and co-stars Rachel McAdams. Gyllenhaal is on a roll following “Nightcrawler” and this looks to be another starkly jarring performance. Could Oscar finally come calling? He deserves it. (trailer)

JULY 31

“Mission: Impossible Rogue Nation”— Now, here we go. This is one of those noteworthy films worth getting excited about. In this writer’s opinion, the “Mission: Impossible” series, with its evolving history and rotating directors (this time from “Jack Reacher” director Christopher McQuarrie) ever since J.J. Abrams hopped on board as the creative producer, has gotten better with each new installment. The ageless Tom Cruise is back for more spy swashbuckling and unreal stuntwork alongside Simon Pegg, Jeremy Renner, Ving Rhames, Alec Baldwin, Rebecca Ferguson, and America Olivo. Don’t lie. That trailer footage of Tom hanging off the side of the plane has you all frothed up the same way him hanging from the world’s tallest building did last film. This film moved up from a Christmastime release date to capitalize on the buzz and the easy pickings in this late summer slate. Smart move. (trailer)

AUGUST 7

"Fantastic Four"— Many people don't know what to make of this new reboot of Marvel's original superhero team. The marketing has been iffy and everyone wants to poke holes in its casting, direction, effects, writing, and chemistry without even seeing the film. Large reports of creative strife between the director ("Chronicle" helmer Josh Trank) and the studio don't help the matter. Fox is putting a great deal of effort in trying to power up their own Marvel Cinematic Universe and this is their biggest risk yet. Is it already dead on arrival in the eyes of public opinion? We'll find out. (trailer)

"Ricki and the Flash"— The indomitable Meryl Streep pulls another rabbit out of her hat to play a wannabe rock star who casts her family aside to chase her dreams of stardom. Directed (Jonathan Demme of "The Silence of the Lambs") and written (Diablo Cody of "Juno") by a pair of Oscar winners, keep an eye on this potential small-scale crowd-pleaser and Oscar bait. (trailer)

"Shaun the Sheep Movie"— The beloved farm animals of the claymation spin-off of "Wallace and Gromit" gets its long form adventure on the big screen. Naturally, the flock of curious sheep head to the big city. This is the quieter kids movie you parents are looking for this summer. (trailer)

AUGUST 14

"The Man From U.N.C.L.E."— The kitschy 1960's TV show gets adapted for the big screen in a bombastic (but hopefully still kitschy) period-set spy thriller directed by Guy Ritchie (the "Sherlock Holmes" series). Superman (Henry Cavill) and The Lone Ranger (Armie Hammer) are dueling American and Russian special agents who are forced to team up against a common threat. This will either be loud and cool or loud and a big mess. (trailer)

"Straight Outta Compton"— The historic rise and fall of the rap revolutionaries N.W.A. (Easy E, Dr. Dre, and Ice Cube) is the dramatic focus of this musical biopic from director F. Gary Gray ("Friday," "The Negotiator," "Set It Off"). Virtual unknowns, including Ice Cube's own son playing his father, make up the lead trio while Paul Giamatti plays manager Jerry Heller that brought the men to fame. This looks lofty and ambitious compared to most other paint-by-numbers musical biographical films. Watch this film beat the dueling superheroes at the box office. (trailer)

AUGUST 21

"Sinister 2"— Here's your prerequisite late August lightly marketed and obscurely-filled horror sequel that no one asked for or needed. Move on. (trailer)

"Hitman: Agent 47"— Here is your prerequisite sequel/reboot to a mostly-forgotten minor former hit that no one asked for containing none of the original cast. Carry on. One small note of interest is that this was supposed to be for Paul Walker before his fatal car accident. "Homeland" actor Rupert Friend took his place. (trailer)

"Masterminds"— "Napoleon Dynamite" and "Nacho Libre" director Jared Hess has assembled a cast to die for with Zach Galifianakis, Kristen Wiig, Owen Wilson, Jason Sudeikis, Mary Elizabeth Ellis, Ken Marino, Kate McKinnon, and Leslie Jones. He's throwing them all together for a heist comedy stuck in a late summer release versus superhero films and other options. Good luck with your cheap shenanigans. (trailer)

"American Ultra"— In a comedy that appears far more funny and interesting than "Masterminds," writer and YouTube ranter Max Landis delivers a stoner comedy about a perpetually high government that is too good to be exterminated by his superiors when deemed to be expendable. Old school "Adventureland" co-stars Jesse Eisenberg and Kristen Steward reunite for this one. (red band trailer)

AUGUST 28

"We Are Your Friends"— Zac Efron stars in this true story of an ambitious DJ looking to hit the next level and make it big as an artist and producer. Wes Bentley co-stars as his mentor and model-turned-actress Emily Ratajkowski plays the temptress he's not supposed to fall for. Get your trance dance of self-importance on! (trailer)

"Regression"— Horror fans looking for something legitimate compared to the bad sequels earlier in the season need to circle this one on the calendar. Renowned Spanish director Alejandro Amenabar ("The Others") returns to the genre with Ethan Hawke and Emma Watson in a twisted tale of guilt, admission, and truth surrounding a daughter who accuses her father of a heinous and unspeakable crime. There is some pedigree here higher than the usual horror trash. (trailer)

"War Room"— Finally, we have something for the devoted Christian audience. Filmmaker Alex Kendrick ("Courageous," "Fireproof," "Facing The Giants") returns with this drama highlighting the marital struggles and challenges within a household where the daughter is caught in the middle. Kendrick is a proven hitmaker and this film should strike a chord equivalent to the same crowd that made "Heaven is for Real" last spring. (trailer)

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How to build a charcoal BBQ for your 4th of July celebration

Casey McCloskey · 3 July 2015 · Archived copy · Original

It's almost the 4th of July and with that comes backyard BBQ 's and parties for many people. If you're like me, you probably grew up when a BBQ meant grabbing a bag of charcoal from the grocery store along with a can of lighter fluid and allowing Dad the (sometimes) frustrating job of getting the fire going (which sometimes led to cursing and/or singed eyebrows in the process). Today, we have many more options for BBQ from gas to traditional charcoal and we've become smarter and now have aids such as charcoal chimneys. If you plan on going old school this weekend and creating a charcoal BBQ for your celebration, here is how to make the perfect fire.

Step One: Build a Pyramid

Instead of old school thinking that the charcoal should be in one flat layer, what you actually want to do is form a pyramid with the charcoal. It doesn't have to be perfect. As long as it's high in the middle and tappers down. This will allow you to have multi-zone heat to cook upon.

Step Two: Lighter Fluid

Yes, it smells. Yes, it is dangerous. Yes, people still use it, however, if you're going old school BBQ then lighter fluid is a very necessary step in the process. The trick? Don't rush. Many people try lighting their fires immediately after putting on the lighter fluid. Big mistake. This can cause flare ups and it can be dangerous. Instead, really give the charcoal a good soaking of lighter fluid and let it stand for at least a few minutes. This allows the fluid to seep into the charcoal.

Step Three: Another layer of Lighter Fluid and Light

After at least five minutes with the original coating of lighter fluid, it's now time to add a second, lighter layer. Wait approximately 15 seconds after the second coat, get your matches and start the fire.

Step Four: Don't rush the process

The last step to building a great charcoal BBQ is a simple matter of being patient. Allow the coals to turn gray before you begin to grill anything. You'll have a slower, steady heat, and that is how you build the perfect old school charcoal fire.

Wishing everyone a happy and safe 4th of July!

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Lauren Southern purged for not toeing the feminist line (video)

AVfM Video Source · 3 July 2015 · Archived copy · Original

Lauren Southern has been suspended from the Libertarian Party in Canada for daring to stand up to feminist bullies. Lucian Vâlsan has the story, albeit it pissed him off quite a lot.

[youtube https://www.youtube.com/watch?v=ZSQp5SQbP8k]

You can subscribe to Lucian's Freedom Alternative, here.

The legacy of #GamerGate

AVfM Video Source · 3 July 2015 · Archived copy · Original

#GamerGate as a consumer revolt has essentially won – but why is it still around? It's because its ideas are timeless, says Lucian Vâlsan.

You can subscribe to Lucian's Freedom Alternative, here.

Dr. Gregory A. Lewis in Chicago, are you sexually mutilating children?

Paul Elam · 4 July 2015 · Archived copy · Original

Advanced Urology Associates in Chicago, Illinois is a practicing group of nine specialists. The web page defining their practice includes the promise that they work as a team for all patients, and touts noble ideas such as, "[W]e believe the best doctor-patient relationship is one of mutual respect whereby the doctor provides information for the patient to consider."

That could be true until you consider what they are doing to defenseless children in their practice.

As a part of a sweeping range of urological problems they treat, the "circumcision" of infant boys is one of them. It may be prudent for parents considering not putting their infant in Dr. Lewis's hands, or any of his other team members.

The web page where they sell the practice of cutting away viable, natural tissue from the genitals of infants with no medical necessity is in direct conflict with any idea of a doctor-patient relationship based on "mutual respect whereby the doctor provides information for the patient to consider."

They are, in the opinion of many doctors opposed to the practice, actually selling cosmetic surgery to misinformed parents while totally ignoring the bodily autonomy of the victim.

Dr. Lewis and his peers sell this to parents by informing them of the possible benefits to circumcision, careful to use language that concedes that most of the purported benefits are unproven, and that benefits known, such as the decreased incidence of urinary tract infections, are conditions easily remedied with antibiotics.

What they do not do is offer one source of information about the very real possible consequences of what they do to their patients.

They do not tell parents that circumcision can lead to death and genital disfigurement; that botched cases have a profoundly destructive impact on the victims. Nor do they inform parents of the massive reduction in erogenous sensitivity that results from the procedure.

[image]

More importantly, you will see nothing about the possible, lifelong medical and psychological consequences of what they do to infants who cannot possibly make an informed decision.

Dr. Lewis is just one physician in that practice. He was named in the headline because his was the first name on the drop down menu of their practitioners on the circumcision page. The others are, Gregory J. Andros, M.D., Sandeep Sawhney, M.D., F.C.R.S, Thomas E. Burns, M.D., Thai T. Nguyen, M.D., Ryan G. Manecke, M.D., Constance Marks, M.D., Luke Cho, M.D., Neelima Kabre, M.D., and Elizabeth Bean, P.A. –C.

The purpose of this article is to hopefully reach parents who are considering placing their children in the care of this or any other medical practice performing what many concerned people and medical professionals define as genital mutilation.

It is important for parents to know the impact of pain caused by this procedure has on the barely developing brains of their infant sons, and the impact of the loss of sensitivity that ultimately results in sexual dysfunction in many men.

Parents should be aware of the increased risk of choking and difficulty breathing, the increased pulse (1.5 times the baseline rate), the tripling and quadrupling of cortisol levels (a steroid hormone released in response to stress).

Parents should be aware that circumcision is "among the most painful procedures performed in neonatal medicine," and that even in the rare cases that anesthesia is used, the postoperative pain far outlasts any pain management

efforts that doctors provide.

Parents should be aware that “Behavioral changes in infants resulting from circumcision are very common, and can interfere with parent-infant bonding and feeding.”

That is actually a small part of it. What is known about circumcision now is enough that it should literally frighten any concerned parent out of having the procedure done. Any concerned parent can read about this here.

Goldman-1999-BJU_international.

It is time for parents who are deciding on the basis of religion, custom or aesthetic appeal to be more informed about what circumcision actually is; what the real and often universal dangers are.

They are not going to hear this from medical groups that profit from doing them like Advanced Urology Associates in Chicago.

The basics in this article will be used many times ahead in the future, in an attempt to reach parents in every corner of the world where this barbaric practice is still common among medical professionals more concerned with profits than the well-being of their customers.

With this article, A Voice for Men now launches a long term project to expose elements of the medical establishment who are ignoring current data about circumcision and failing to help their patients make informed decisions about risks and benefits.

The practice of removing viable genital tissue containing 20,000 nerve endings on average, of performing cosmetic surgery without consent of *the patient*, and the people who do it, are going to be called out.

Laura Bassett is the perfect example of sexist double standards against men

Janet Bloomfield (aka JudgyBitch) · 4 July 2015 · Archived copy · Original

Laura Bassett, the British soccer player who scored a goal on her own net, handing Japan the win, was understandably upset at her spectacular failure in the World Cup. The reaction from media and the general public is a perfect illustration of sexist double standards against men. Supporters took to Twitter and various social media to express their solidarity with Bassett, using the hashtags #IWillStandWithBass and #ProudOfBassett. 'What a dreadful way to lose. Poor, poor Laura Bassett.' Bassett was offered sympathy, support and encouragement, even though her actions dropped England out of the World Cup.

Bassett is not alone in committing sporting gaffes that result in catastrophe for the team. When Andres Escobar scored on his own net in the 1994 World Cup, he was not given condolences and sympathy. He was murdered. Escobar may be an extreme case, but there are examples of other male athletes failing on the sports field, and they are not generally met with kindness or forgiveness. When Gareth Southgate missed a penalty shot, costing England their title, *The Business* joined in the national chorus of condemnation and wrote a song about him. The lyrics are instructive. '*Gareth Southgate stood on the spot, couldn't believe the chance he got, he'd be a hero with one toe punt, but sent it at the keeper oh what a c**t*'.

The assumption that women need to be treated with gentleness and kindness is known as 'benevolent sexism'. Benevolent sexism holds that women are special and should be singled out for delicate treatment, particularly from men. Benevolent sexism, also known as chivalry, is what prompts men to open doors for women, walk on the outside of the street (to place their bodies between women and oncoming traffic or other obstacles), protect them from gunfire and remain seated on the deck of sinking ships. Benevolent impulses towards women may be innate for many men, arising from a phenomenon known as neotony. Women retain characteristics of childhood (softer skin, smaller stature, hairless faces) into adulthood, triggering protective instincts in men.

Bassett's supporters may be engaging in benevolent sexism, assuming a protective stance towards her because she is a woman, but the more significant sexism is our assumption that men who fail should not be extended the same consideration. Known as the 'empathy gap', as a culture, we tend to treat men with the expectation that they face their mistakes and accept brutal retribution, up to and including death, without flinching. Men are not permitted to express vulnerability, sorrow or genuine remorse, particularly not when their actions were preventable. This is a type of sexism that results in real harm against men and boys, who are taught their actions carry more weight than the same actions, when carried out by women. This is a partial explanation for huge sentencing disparities in the criminal justice system. Men and women who commit identical crimes face wildly different consequences. According to Professor Sonya Starr, 'men receive 63% longer sentences on average than women do, and women are…twice as likely to avoid incarceration if convicted.'

While benevolent sexism has been identified as a serious source of discrimination against women, benevolent sexism also results in gentle treatment of women who have made errors that would be unforgivable if made by a man. The sexist treatment of men as undeserving of compassion or gentle treatment arguably does far more harm than the benevolent sexism currently protecting Laura Bassett from experiencing the consequences of a bad play. If sexism is a problem in our culture, it is sexism against men that is more harmful.

[Ed note: This post originally appeared at Examiner.com and is reprinted here with permission. Subscribe to Janet's Examiner articles here.]

The pangolin is the most illegally trafficked animal in the world

Carol Ann Swan · 5 July 2015 · Archived copy · Original

The pangolin is a critically endangered animal that most people have never heard about. Ironically, it is also the most illegally trafficked animal in the world. According to the WWF website:

> Between 2011 and 2013, an estimated 116,990 – 233,980 pangolins were killed, which represents only the tip of the (illegal trafficking) trade. Experts believe that seizures represent as little as 10 percent of the actual volume in pangolins in illegal wildlife trade."

The pangolin is a nocturnal and solitary animal that lives in forest and grassland ecosystems. There are eight known species of which four live in Africa and four live in Asia. It is an insectivore that feeds heavily on ants and termites and because of their poor vision, they have a heightened sense of smell and hearing.

All pangolin species are protected by national and international laws and are considered threatened or endangered. Unfortunately, two of the species are listed as critically endangered by the IUCN Red List of Threatened Species. The reason this scaly looking creature, which looks like a reptile but is actually similar to an anteater with armor, is heavily sought after is because its meat is used as a delicacy and scales used in folk-lore style medicines to treat afflictions like asthma and arthritis.

But despite the grim outlook for the pangolin's future, it looks like there may be hope as conservationists and government agencies are finally starting to notice the pangolin's plight. On March 3, 2015, the Humane Society International released a post card promotion via email so that people could share on social media sites in order to help raise awareness to the fact that in just one decade, one million pangolins were poached.

More recently, on June 24th through June 26th, the first Pangolin Range States Meeting was held in Da Nang, Vietnam. There were over a hundred participants from Africa and Asia in attendance. On the agenda were discussions on the threats to the pangolin species and strategies to help save them. It was also discussed that the "two most endangered pangolin species, Chinese or Formosan pangolin and Malayan or Sunda pangolin, may become extinct in 10 years if current trends continue".

At this time, it would seem that the most important step in protecting the pangolin is awareness and education. In order to help stop the illegal trafficking of this critically endangered animal, advocates, conservation groups and government agencies must start working with locals to come up with ways for them and the pangolin to coexist.

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Male space is an inside job

Paul Elam · 6 July 2015 · Archived copy · Original

Spanning throughout the network of modern men's media you will find a substantial amount of perspective on the concept of "male space." You'll see a lot of harsh commentary from men who feel male space has been encroached upon by gender ideologues who believe that male occupied space is inherently dangerous to women.

This certainly would appear to be the case when you consider many traditionally male institutions that have been forced through legal channels or bad publicity to relent and include women in whatever they are doing. This even includes what some might consider privacy violations, such as female reporters being allowed into the locker rooms of professional athletes while they are in various stages of undress.

Some men point, and rightfully so, to the hypocrisy of this happening in a society which has had an explosion in women's organizations that routinely exclude men. Needless to say, male reporters won't be finding their way into the dressing rooms of female athletes unless they want to be arrested.

Sadly, this is usually where the conversation stops. There is little explanation to be found of what male space actually is, or why it is so important. With all respect to those writing on this subject, it too often falls short and lends itself to victim mentality. It's understandable. The hypocrisy is real, as is the dearth of male space. Still, I want to attempt to take a deeper look at what is happening. As always, you will stand as judge and jury on this particular take.

In the mid-1990s I worked at a residential treatment facility for men, women and young adults with alcohol and substance abuse problems. The campus was nestled in a locally iconic pre-midcentury residential area surrounded by sprawling oaks that were planted when the homes were built.

In addition to a nursing station and an administration building there were three homes, two for men and women respectively and one for young adults.

The men's home had a covered back porch with ample seating. During good weather (and sometimes bad) the men occupied that area, working on written assignments, reading or just talking with each other.

It was probably no coincidence that they chose this particular area to congregate. Just outside the porch railing was an outside stairway that led up to where the women were quartered, on the second story of the house next door. Every woman coming or going from there had to pass by within just a few feet of the men's porch. That often resulted in the women stopping to chat with the men. Sometimes briefly, sometimes longer.

I spent time observing their interactions. When women were not present, the men remained focused on what they were doing. They were generally loose and comfortable. Most importantly, they appeared comfortable in each other's company.

When female clients came by, particularly the attractive ones, everything changed. Reading and writing ceased. The men's posture immediately improved. Occasionally chests puffed out, and some men stood upright, as if to take a more visible position among their peers.

What was really remarkable is that in most cases the men who were sitting and talking with each other disengaged and put their focus on the woman in their proximity. In more fundamental terms, when the women showed up, the men stopped whatever they were doing and focused their attention on them.

The competition was evident.

The more sexually attractive the woman was, the more the impact on the group of men; the more competition. Those occasions were sometimes marked by conflict and arguing among the men.

This was not an invasion of male space. The men were, instinctively perhaps, competing with each other, even

undermining each other and betraying friendships in order to take the lead in drawing those women into that space.

It happened over and over again.

I decided to use this as an opportunity for an experiential exercise for the men, starting in the weekly men's group I facilitated. In that group I recited some of my observations to the men about what I saw. The anxiety level in the room immediately went up. Clients fidgeted, shifted their weight around in their chairs and stared at the floor.

We were already in uncharted territory for most in the group.

I gave them an assignment to carry out until the following week's group. I told them that when on the porch the objective was to remain focused on whatever they were doing and not interact with the women who came by; to be polite but explain to the women that they were busy at the moment and did not have time to socialize, and then to go back with whatever they were doing.

The anxiety level in the group spiked again.

I inquired about that and the responses I got were mostly an acknowledgment that the men feared their actions would be interpreted as rude and the women would be angry. I interpreted this, and still do, as meaning what the men actually feared was being rejected; that it was not about offending the women so much as losing their attention and approval. That fear is a topic for another article, by the way, in due course.

I sent the men off, some of them looking sheepish, to tackle this assignment. I was not convinced that they could or would go through with it.

I came to work the following Monday and the first thing I was greeted with was another staff member telling me that the women were complaining that the men had been rude to them over the weekend. I regarded that with some suspicion. That suspicion was later confirmed by talking to the men in the community. To a man they maintained that everyone had been polite but had followed through with the assignment.

They also confirmed that the women had become angry. In fact, a couple of them had tested the limits by dressing suggestively and lingering near the men's porch. When that failed the anger bubbled to the surface. Interestingly, and to my surprise, the men reacted to this by firming their resolve. Eventually they moved back into the house, where the women were not allowed.

The exercise yielded some interesting results. One, I did not anticipate the women's anger, though in hindsight I probably should have. The other is that not only did the men follow the instructions, they became determined not to be defeated. They grew closer to each other and for at least that weekend the arguments and conflict that typically happen between men in those settings dropped to near zero. They had congealed as a group and were working together, arguably on the problems that brought them to treatment to begin with.

Instead of surrendering their space, they created it, and built a fence around it as brothers.

Another interesting effect was the one this experiment had on the clinical and administrative staff. Some of the women who worked there were offended. They thought that the exercise I gave the men had nothing to do with their treatment for addiction and that it was hurtful to female clients. As I recall the word “abusive” even came up. Some of the male staff felt the same way, though male and female staff alike were unable to articulate any form of reasoning about it that made sense.

Their inability to do that was understandable. They were trying to express emotionally driven objections; an irrational rationale. The attitude was the same brand of obtuse that we find in people who think it was women’s oppression that kept female reporters out of men’s locker rooms and that men banding together, focusing on their own needs and the needs of their male peers was harmful to women.

Frankly, at that point, the staff was lagging behind the male clients on emotional health and insight alike. The men, with few exceptions, gained from it. Several of them described the experience as “empowering,” an interesting word from the mouths of men.

I could see it in their demeanor as well. I found it intriguing that it expressed itself in some of the same ways that I saw in the men when they were posturing to draw feminine attention. Their posture was better. They walked more upright with an air of confidence atypical to men in that setting. They exchanged knowing glances and smiles with me for quite some time.

They felt better about themselves, something pretty important for people who have wrecked their self-respect with alcohol and drugs. They learned about themselves and about men.

Men change when you bring a woman into the picture. They change in very drastic ways. You can have a group of happily married, committed men in a group; men with no intention at all of infidelity, and when you introduce an attractive woman in the picture they change. They lose focus on whatever they are doing. They compete. It is instinctive, it is nature. And it affects all men. At least one of the men in that particular group was gay and he reported the same benefit as the others, plus he felt more included as a fellow man than he had before.

Is this a suggestion that men should avoid women? Hardly. Human beings pair bond. It is not nearly always for life but they still overwhelmingly tend not to fly solo in life. Their healthy, normal needs include intimate connection.

For men, just as it does for women, it also means a time and place for space of their own.

We may not be able to control whether women are allowed entrance to a men’s country club, or into men’s locker rooms or any number of other places. Each man and each group of men can, however, take the space they need to connect to themselves and to each other. Those who are offended by that are just those who want irrational, exploitive control.

That is what the majority of staff at a treatment facility found offensive. Men turning inward and doing the very work they were there to do; connecting to each other supportively in the process. They were concerned that men

doing this was an affront to women. For them, the men's actions on that porch was a problem to be fixed rather than what it was, men in trouble supporting each other and restoring some of their dignity. They were isolated, disaffected men finding connection and a sense of community.

Men's challenge is not to defend male space, but to create it. Male space, the kind that matters, is not on golf courses or locker rooms. It is within the sanctity of their own minds and hearts. It is in the ability to tend to their own needs rather than blindly surrender to reproductive instinct, laying waste to their dignity and leaving their brothers under the bus along the way.

It cannot be taken. It cannot be encroached upon. It can only be surrendered.

Bemoaning the lack of male space is not an act of dissent. It is not activism. It is simply an acknowledgment of personal and collective failure.

When men value themselves and brotherhood more than an approving smile from a pretty face, they will have all the space they need.

Thunderf00t on men's sexuality and how feminism hates it

AVfM Video Source · 6 July 2015 · Archived copy · Original

Thunderf00t demonstrates that feminists hate straight men's sexuality in the same way that homophobes hate gay men's.

You can subscribe to Thunderf00t's channel here.

Dove celebrates fatherhood? (ad)

AVfM Video Source · 6 July 2015 · Archived copy · Original

Dove knows that men are a loving part of their children's lives from the first moment. When will family courts agree, and why does a company that makes soap get to define what "real strength" should mean? Even when the media tries to be positive, they get it wrong.

Welcome to Sweden (video)

AVfM Video Source · 6 July 2015 · Archived copy · Original

Think Sweden is a paradise, the perfect country in the world? You might want to think again….

Subscribe to Angry Foreigner here.

Dying to be a father: the silence after the death of Darryl Hamilton

Ty Henry · 7 July 2015 · Archived copy · Original

It appeared that sports media had found, to borrow the favored SJW straw-man, "the perfect (male) victim" in the form of Darryl Hamilton.

Hamilton played 13 scandal and controversy free years in Major League Baseball, considered an asset for several teams in a distinguished, if not superstar, athletic career. He parleyed this career into a successful post-playing career in the sport, as a radio and television analyst and MLB League Office employee.

Universally admired, he had custody of sons from a previous marriage and by all accounts had an exemplary character. Unlike Tiger Woods and Steve McNair, there was no illicit affair which could be used to make this case of "moral hazard," to obscure the severe domestic violence committed.

[image]
Courtesy WITI-TV
In the aftermath of his murder at the hands of his youngest son's mother, the template for the narrative was laid out like instructions on the back of a Bisquick box.

"Abusive, arsonist mom has to share custody with retired baseball player and devoted dad, murders him two days later on Father's Day." After all, Monica Jordan cut a similar figure of one Crystal Gayle Mangum, late of the Duke Lacrosse hoax. After receiving the severe penalty of nothing for her actions, she went on to set fire to a home with her kids in it. Oh, and there was the small matter of the murder of Reginald Daye, for which she will be out in time to have even more unfortunate offspring. Not to be out-Left Eyed, Ms. Jordan set her estranged husband's home alight in 2008. For this she received the onerous term of 240 community service hours and probation.

It's not as if simple, pat narratives are anathema to national noise machine. Heck, they're often accurate. When Rae Carruth put a hit out on his pregnant ex-girlfriend in 2000, the motive was pretty clear. OJ Simpson was driven to rage at the thought, and the sight, of his "prized possession" Nicole gallivanting with other men. Ray Rice was a "raging, patriarchal beast who was let off the hook easy by the criminal justice system, which turns a blind eye to revenue generators who brutalize women."

So how did sports media choose to approach the death of a man who appears to have died because he had the temerity to think himself entitled to a shared custodial relationship with his son?

Did the major outlets seek to "open conversations" about gender parity in domestic violence? Was there any talk of "entitlement culture" that teaches women that children are their de facto property in the event of relationship dissolution? After all, when Kansas City Chiefs' linebacker Jovan Belcher shot his girlfriend and mother of this child, Kassandra Perkins, then drove to the team practice facility and turned the gun on himself, it triggered a month-long, out front national dialogue and calls to action, such as from Jemele Hill, as well as the sober reflections on whether the "culture of football" predisposes men to harming women. Indeed, it's hard not to imagine the corpses of these two young people disintegrating, the sports gender grievance minions having (mis)used them springboards to push their one-sided agenda before they were properly embalmed.

Were there cries not to let Monica Jordan off the hook? Was Jordan's prior domestic violence victim, magnanimous enough to ask that she not get jail time, sought for one of those maudlin pieces on Outside The Lines, or even the network morning shows, the way prior victims of male abusers are. What about harsh criticism of District Attorney Jeri Yenne in the prior case, who offered non-jail plea. Was she asked if she leveled an objection when Jordan's 10 years of probation was terminated after little more than a year? Will we one day be treated to a salacious Sports Illustrated cover story like the recent one Jon Wertheim penned on former baseball player and full-time slug Milton Bradley?

Of course, the foregoing questions are all rhetorical; to ask them is to answer them. On the bright side, maybe we

are seeing an improvement. After all, we didn't question his manhood, like we did with Jennifer Capriati's victim. His death wasn't called "absolutely fabulous" by a daytime panel-talk personality. We didn't turn his misfortune into fount for humor about which Perkin's "Pies" he "Poked" (Tiger Woods), nor ask openly if he got what he deserved (Steve McNair).

No, if you're a prominent man of character, with few foibles, who happens to be on the business end of extreme domestic violence, you'll never be the catalyst for a larger discussion. The best you can hope for is a few gracious remembrances and a sonorous obituary in your local paper.

Darryl Hamilton is indeed the perfect male domestic violence victim. He is no longer alive to speak, and no one in his fields of endeavor will speak for him and what his death represents.

Medical marijuana comes to Minnesota

Christopher Granger · 7 July 2015 · Archived copy · Original

On July 1, Minnesota became another in a growing list of states to legalize medical marijuana. There are eight dispensaries spread throughout the state and the marijuana is available in pills, oils and vapors. There will be no smoking of the medical marijuana. Minnesota may be the latest state to allow its citizens the opportunity to use medical marijuana for nine medical diseases. It is also the strictest state to be able to get on the list for this purpose. Minnesota is no-nonsense about this matter and it will probably be the costliest when it comes to its medical marijuana. Now with these restrictions and the fact that the patients may have to travel some 150 plus miles to acquire it, doesn't it make one wonder if it is going to be worth it? There are some problems to fix and take a better look at.

Marijuana for some time has been known to help with the seizures that children may have due to epilepsy. It is sold in oil form and has no THC content. It's name is Charlotte's Web and has been doing a great job for those children who can get it. Marijuana has also been able to help with cancer, aids and glaucoma patients.

Is this a big step for Minnesota? Yes, it is and it will get better. When the state realizes exactly what can be done for its people who suffer from the diseases that are outlined then they will open more dispensaries and allow it to be smoked rather than just offered in oil form.

Minnesota looked hard at this decision when the legislature finally passed it last year. For many, this opens up a possibly better way to fight the effects of certain diseases. Does this mean that the fight is over? Unfortunately, no. There are still those who fear that opening up medical marijuana to the public will eventually lead to the legalization of recreational marijuana. Law enforcement is not totally on board with this but will certainly follow the letter of the law if it does occur.

There are many people in Minnesota as well as around the country who are watching the outcome of legalized medical marijuana. For information on the status of the legalization of medical marijuana in the State of Florida, please go to forthepeople.com and United For Care.

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Father's Day passed amid family court reform efforts

Doug Carey · 7 July 2015 · Archived copy · Original

With Father's Day having passed recently, we here in the Working Dads space thought it would be good to turn a spotlight on the need to reform our nation's family courts, which continue to marginalize the role fathers play in the lives of their children by ordering sole custody, usually to mothers, in more than 80 percent of cases.

Father's Day is an opportunity to highlight the gender inequality that presently exists in the family courts, as well as a chance to advance shared parenting as the new status quo in instances of divorce or separation. Presently, nearly 20 states are considering shared parenting and parental equality reform legislation that would not only recognize the value of both parents but more importantly, provide children what they most want and need — equal time with both parents in instances of divorce or separation.

"Fathers want to share the parenting time with mothers after separation, and research shows children want the same thing. Also, research overwhelmingly shows children greatly benefit when both parents play significant roles in their lives. With this in mind, I can't think of a better gift for everyone on any Father's Day than moving shared parenting reform efforts forward," said National Parents Organization Founder and Board Chair Ned Holstein, MD, MS.

The shared parenting movement is supported by recent child development research. The most recent of many examples appeared this spring in the Journal of Epidemiology & Community Health. This 150,000-person study found that shared parenting after divorce or separation is in the best interest of children's health. The study, "Fifty moves a year: is there an association between joint physical custody and psychosomatic problems in children?" evaluated the mental health of children and concluded that children with shared parenting, spending substantial time with each parent, were significantly less stressed than children living mostly with one parent.

SINGLE PARENTING VERSUS SHARED PARENTING

Not only do studies consistently show that shared parenting is best for children when parents divorce or separate, but also, federal statistics show the startling impact single parenting has on children. Consider that, according to the U.S. Centers for Disease Control, the U.S. Department of Justice and the U.S. Census Bureau, the 35 percent of children raised by single parents account for:

- 63 percent of teen suicides;
- 70 percent of juveniles in state-operated institutions;
- 71 percent of high school drop-outs;
- 75 percent of children in chemical abuse centers;
- 85 percent of those in prison;
- 85 percent of children who exhibit behavioral disorders;
- 90 percent of homeless and runaway children.

"Too many children have suffered when both parents aren't actively involved in their lives. Please support the best interest of children on each and every Father's Day by joining me in supporting efforts to bring shared parenting and parental equality to family courtrooms nationwide," Dr. Holstein said.

Whether the problem is emotional disturbances of children, drug use, alcohol use, teen pregnancy, poor performance in school, trouble with the law or running with gangs, being raised by a single parent is a powerful risk factor. For many of these outcomes, single parenting is a stronger risk factor than race or poverty. Conversely, children on average do much better on all these measures if they have shared parenting. Children ardently desire shared parenting in most cases and are happier with it.

For parents, shared parenting significantly increases child support compliance, diminishes parental conflict and domestic violence and allows both parents to pursue their careers, social lives and other interests without the burden

of single-handedly raising a child.

ABOUT NATIONAL PARENTS ORGANIZATION

National Parents Organization, a charitable and educational 501 (c)(3) organization, seeks better lives for children through family law reform that establishes equal rights and responsibilities for fathers and mothers after divorce or separation. The organization is focused on promoting shared parenting and preserving a child's strong bond with both parents, which is critically important to their emotional, mental, and physical health. In 2014, National Parents Organization released the Shared Parenting Report Card, the first study to rank the states on child custody laws. Visit the National Parents Organization at nationalparentsorganization.org.

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Social Justice: Cry-Cis (Documentary on modern day Political Correctness)

AVfM Video Source · 7 July 2015 · Archived copy · Original

This film may be a full length feature, but it's worth sitting through for anyone who's new to the Social Justice movement and its history.

https://www.youtube.com/watch?v=XRgi68hfw4w

You may want to subscribe for more.

‘Jurassic World’ is a worthy sequel to Spielberg’s original classic

Michael Adams · 8 July 2015 · Archived copy · Original

When it comes to film franchises, there are those that truly tell a riveting story and those that merely serve their cash cow purpose. Both kinds make money, but the former withstands the test of time in a superior manner over the latter because at the end of the day, nothing beats a really well-told story. For every Hunger Games there’s a Divergent series, and audiences keen on attention to detail can spot the differences, as time is the friend of nothing ephemeral.

In 1993, when director Steven Spielberg unleashed Jurassic Park into the world, it was a film unlike any other, a glimpse of a world many millennia before us colliding with our current age, and it remains to this day ever as thrilling, scary, and beautiful as when it was first revealed. The graphics are stunningly ahead of their time, the emotions still feel real, and the scares are shockingly resonant.

‘Twas inevitable that sequels would be made, and even further was the inevitability that their quality was to be ill equipped in the ability to match that of the original. Spielberg’s own The Lost World: Jurassic Park from 1997 was simply too dark, and it lacked the*fun* of its predecessor. Then, despite featuring returning cast members from the first film (who had skipped round two), Joe Johnston‘s 2001 film, Jurassic Park III, faltered with its near-goofy plots, lack of attention to detail, and psychedelic color schemes.

These lackluster qualities do not apply to the latest journey into a world of prehistoric beasts. Directed by Colin Trevorrow, 2015 brings us Jurassic World, which is a deservedly-praised box office smash (scoring the highest grossing weekend ever, domestically and globally), and thankfully it is due at least in large part to merit rather than merely hype.

Although it’s not a perfect film, Jurassic World brings its audience into the wonderful spirit that made the original so, well…fun! It has a combination of fast-paced action; heartfelt bonding, (both of the fraternal, familial variety and the lightly romantic between its leads); and breathtaking shots of truly spectacular creatures and landscapes, which really engage the viewer on a sensory trip on par with some of the grandest big-screen epics of our age.

Leaping from science into science fiction, the premise of the story surrounds the creation of (and eventual need to put an end to) a made-up dinosaur, created in a lab, called the Indominus rex. The beast is far bigger, more violent, and more fierce than the ever-popular Tyrannosaurus rex, which is exactly the type of kick the executives now running the currently opened and thriving dinosaur village theme park are seeking for their investors’ gain and visitors’ thrills.

Taking place twenty-two years after the events depicted in the first Jurassic Park film, by this point in the world, the pervading thought is that jaded people are less than thoroughly enticed merely by the already-known species in the park. As a testament to the reality of human beings’ ability to adjust to practically anything (and in turn, become “over it”), the park’s operations manager, Claire Dearing (Bryce Dallas Howard), has spear-headed the creation of the new, diabolical I. rex. Dr. Henry Wu (B. D. Wong, reprising his role from the first film), the park’s leading geneticist, keeps secret the DNA concoction that led to the I. rex’s creation.

Velociraptor trainer Owen Grady (Chris Pratt) figures out there is a streak of DNA matching that of the velociraptors, contributing to the Indominus rex an intelligent streak that leads him, by way of cunning deception, to escape his cage during a feeding. He’s furious, on the hunt to kill for sport, and all but unstoppable by any means the humans—who reached too high in their pursuit of prestige and financial gain—can throw at him. Everyone has different ideas of what to do, such as security officer Vic Hoskins (Vincent D’Onofrio), who thinks the team should let loose the raptors to hunt down the beast, caring little for the risk involved unlike the far more knowledgeable Owen, who warns against such an idea. The park owner and CEO of the Masrani Corporation, Simon Masrani (Irrfan Kahn) realizes before the death count even begins to rise that they may have flown too close to the sun in giving into their pride and desire always for more, more, *more*.

Meanwhile, Claire's nephews are out on their own in one of the park glass car-like machine rides for exploration of the park, then eventually on the run amidst the terrorized crowds. They had journeyed the many-mile flight to the island where the park is located to spend some time with their aunt, but she (at first) seems to care very little about spending said time with them. Leaving them in the care of a distracted babysitter, the brothers Mitchell—the elder being Zach (Nick Robinson) and the younger being Gray (Ty Simpkins)—ditch their caretaker and go out on their own, eventually leading them face-to-face with the on-the-loose Indominus rex.

Something of an explosive mess, the film manages to carefully give just enough detail about all the players involved so that a cohesive narrative can be followed, despite the story's hectic dealings, at least enough to where the confusion the characters are experiencing in the traumatic events happening on screen doesn't transplant itself into confusion for the audience. Most of these people are all new to the world of the franchise, and Trevorrow does quite a decent job in developing them enough to where viewers care about our heroes (plural) and heroine (singular—Claire is a major role, but the only female to be such. Make no mistake: it's a story for boys). That's not entirely a bad thing. Brothers Zach and Gray are entirely representative of a very fundamental fraternal bond to which so many people can relate, and their age differences and brotherly affection lends some well-needed heart to the big action movie that wouldn't otherwise be there, were the two of them lacking from the story. Side bar: the reinforcement that Zach is clearly a hormonal teenager by having literally every girl he sees catch his fancy is a bit much. But thankfully that tones down after the first half hour or so, as the more important plot lines swing into full gear.

Chris Pratt as our fearless protagonist, Owen, makes for a not entirely natural leading man. He seems to be adjusting to such a role as the story moves along. Here he is, hot off the press from leading another huge movie, Guardians of the Galaxy, (which is set for a sequel), and ending his seven-season run as the goofy, affable, adorable, lovable oddball Andy Dwyer on the brilliant television series Parks and Recreation. No one in Hollywood has a faster-growing career than Pratt right now, and some of that (*ever so slightly arrogant?*) glow from his super-stardom seems to shine through (*a titch unfavorably*) in his performance here. That said, once he gets into the rhythm of his character, anyone would be crazy not to fall in love with him. His endearing charm and substantially beefy good looks distill the makings of a muscular action hero with a side of sass, and in the end, the film is better for having him cast in it.

In all, Jurassic World has its weaknesses. Bryce Dallas Howard is not at her letter perfect best, mainly because she was given less complexity than the men in the story, and the movie suffers for it. Her shrewd acting and ability to be entirely subtle (as hauntingly demonstrated to a perfect T in her finest role to date—Ivy Walker in The Village) go to waste a bit here, as more often than not, she's simply "the uptight executive" type, rather than a dynamic human woman. But as aforementioned, it's a movie made for boys, that much is very clear.

Overall, it's an incredibly fun ride, and the kid inside anyone cannot help but get caught up in the adventure. That said, the "kid" of a certain age and up is who should watch this one; small children would be terrorized by some of the more extremely frightening moments that take place onscreen. That Indominus rex can really roar!

It's a big, giant summer movie. Would the eccentricities of it have been slightly rounder and more complete had it been directed by the dinosaur king originator, Mr. Spielberg himself? Probably…but then again, his hand as producer is certainly all over this movie, and it shows, in the most delightful way.

4 out of 5 stars.

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Paul on male space

Paul Elam · 8 July 2015 · Archived copy · Original

Paul talks about the need for male spaces and the hypocrisy of a society experiencing an explosion in women-only organisations and spaces rejecting the idea that men might need the same.

See more videos from Paul at An Ear for Men.

Reinstate De'Andre Johnson, stop blaming for being a victim of assault and defending himself

AVfM Video Source · 8 July 2015 · Archived copy · Original

We don't think there's any way to watch this video rationally and not conclude that the woman here is the guilty party, flat out, no excuses. Both are acting like children to some extent but the whole idea that De'Andre Johnson is guilty of some massive crime is garbage. Women need to learn not to hit–in other words, women need to be expected to act like adults just like men.

https://www.youtube.com/watch?v=aH4kio9QCmo

This was self-defense so far as we can see, and this woman is nobody's hero. We think this young man has the best take on it so far:

https://youtu.be/9uUzwzLiQsc

Feminist censorship in Southern Illinois

AVfM Video Source · 8 July 2015 · Archived copy · Original

The nascent Men's Rights Quincy recently experienced attempts at censorship by feminists at their local public library. Cora Newbold reports.

The Henpecked Club

Peter Wright · 9 July 2015 · Archived copy · Original

The following is an expanded version of an earlier 2014 article. – PW

> **Many a good man of the Henpecked Club has to be on his good behaviour in order to keep on anything like peaceable footing with his better half – (1860)[1]**

The Henpecked Club is a very real organization, global in scope, that has been in continuous operation for at least the last 200 years. It served the needs of married men who faced domestic abuse from wives, and served young bachelors who might later have to deal with the same issues when they married.

Essentially a project for creating 'Good Men,' the Henpecked Club consisted of an international network of meeting-places where men came for support, especially if enduring emotional and physical abuse from wives. In this aspect the club is similar to Al-Anon, the modern support-movement for spouses of alcoholics. The clubs actively encouraged husbands to tolerate wives' abuse, with the strategy of placating them with any means necessary to moderate abusive behaviours.

The key word there is placate, which the men did in spades.

[image]Club members, for instance, were expected to take their wives breakfast in bed daily and to do most of the household chores even after a hard day's work, with the hope that this would place wives in a more amiable frame of mind or – perhaps more accurately – in a less abusive mood. The following are instructions to all members of the club:

1. That every member of this society shall kindle the fire, set the kettle over, and have the water boiling before he awakes his wife in the morning.
2. That every member shall take his wife her clothes to bed, after having aired and made them warm and comfortable, or be fined twopence for each offence.
3. That he shall state to his wife the work he has done, and ask if there is anything more she wishes him to perform before he goes to his work in the morning.
4. That if any member or members should come home to his dinner, and find his wife gossiping and the dinner not ready, he shall not complain; but cook for himself and family, and something for his wife that will make her comfortable when she does come home, or forfeit threepence.
5. That if any member or members after their day's labour come home and find that his wife has not washed the pots, or any other thing he thinks should have been done, he must do the same himself, and not find fault; he must likewise mend the fire, warm the water, sweep the house, mop and scrub the floor, and them make the bed or beds to her satisfaction, or forfeit fourpence.
6. That when any member shall have finished his week's work, he shall return home with his wages and give the same to his wife.
7. That when any member has given the wages to his wife, he shall ask her what she wishes him to do the next, if she wishes him to go to the shop he must go, but if she wish to go herself he must stay at home to clean the house and furniture, and set things in order, that she may be satisfied when she returns, or forfeit sixpence.
8. That every Sunday morning, each member shall rise at six o'clock, kindle the fire, clean and dress the children (if any) and get them ready for school, before his beloved wife shall be disturbed; but if she call for a pipe of tobacco, a pinch of snuff, or a glass of some nourishing cordial, he shall serve her that instant, or forfeit sixpence.
9. That peradventure a member's wife may wish to have some splendid clothing such as a silk velvet bonnet, a fine cap with artificials, a new gown, crinoline, boots, sandals, silk stockings, or any other article of fashionable dress, her husband shall provide for such things out of his over-time money, or forfeit one shilling and

eightpence.

10. That when a member's wife is sick or in labour, he shall run for the doctor as fast as he can, whether it be night or day, frost or snow, hail or rain, or forfeit two shillings.
11. That any member refusing to clean the child when it has shitten or bawed (as the term may be), he shall forfeit sixpence.
12. That every member shall wash the child's shitten hippins [diapers], when his wife order him or forfeit fourpence.
13. That every Monday night, each member shall clean his wife and children's shoes and clogs.
14. That every Tuesday night each member shall look up the clothes for washing.
15. That every Wednesday night each member shall look the buttery over, and see whether there be a sufficient quantity of tea, coffee, sugar, butter, bread, cheese, meal, flour, beef or mutton, and if found wanting, he shall provide the same without grumbling.
16. That every Thursday night, each member shall provide for his loving wife such things as may improve her private happiness, such as cordials or spirits, according to circumstances.
17. That every Friday night, each member shall look up the stockings, shirts, &c., and such as want mending he shall mend them.
18. That every member shall pay the strictest observance to the five last-named rules or forfeit threepence for every neglect on conviction before the committee.[2]

Such instructions, which were typical of most of the Henpecked Clubs, were sometimes couched in self-mocking humor by the members suffering abuse by wives, and this has led to the erroneous assumption that the clubs were merely comedy. But that assumption is incorrect – and perhaps a little driven by denial of women's violence – for the issue of domestic abuse was a serious concern for the clubs, as were strategies for dealing with same.

[image]
Yorkshire Post – 1940
Men were also advised to absorb any violence or abuse without complaint, stoically tolerating it so as not to provoke or further upset the perpetrator. This, explained club policy, was how one become a 'good man.' If the man's wife continued her abuse after these conciliatory gestures, Club officials would ask the man what he may have unwittingly done to provoke her, followed by "How might you better serve her so she doesn't become upset again?" The answer to that question was typically for the husband to do more housework, but there was also a novel intervention of 'rocking a wife to sleep,' of which I will say more shortly.

Henpecked clubs existed in their hundreds from the 1700s through to contemporary times, and in places as diverse as England, Austria, USA, Germany, France, Australia, Yugoslavia, China, and Japan.

Why haven't we heard of these clubs – many containing several hundred members struggling to find ways to deal with difficult marriages – in an age when we are so hyper-focused on gender relations? Not even a peep from historians, despite the availability of material about Henpecked Clubs. Why?

Because it doesn't chime with the image of a 'dominant patriarchal husband' proffered in modern interpretations of history.

So in a gesture of redressing history, here is small part of an 1810 book entitled, Some Account of that Ancient and Honourable Society, Vulgarly Denominated The Henpecked Club – showing that the project of creating 'good men' has been going on for at least 200 years, and probably more:

> "[Husbands] submit to the pleasing bondage of their wives, in as great numbers, and with as much good will, as in any enlightened period of ancient or modern times.
>
> [image]"Henpeckicism, which has been graced by ranking as its Members the greater part of the most

celebrated men who have appeared since the creation to the present day, whether legislators, philosophers, conquerors, poets or divines, requires no other argument to vindicate and establish its right to the most extensive influence and operation, than the language of every lover, who readily acknowledges himself to be, and swears to continue, the slave of his mistress, before marriage; *ergo*, he who denies her supremacy, when she becomes his wife, is guilty of the most criminal and unnatural rebellion against womanly authority that God himself have set over him. If other arguments were wanted, however, many might be adduced to prove that the superiority of the female is an ordination of Nature. For example, the noblest or fiercest dog will tamely submit to the snarling and snapping of the most pitiful bitch of the species."

"For in Henpeckicism there is no distinction: the peerless woman lords it over her vassal even as the peasant: All are equally comprised in the description so happily given by the poet:

"The crouching vassal of the tyrant wife,
"Who has no sixpence but in her possession,
"Who has no will but in her high permission,
"Who must to her his dear friends secrets tell,
"Who dreads a curtain lecture worse than hell"

"The rules observed by the Members of those Meetings were every way adapted to preserve the existence of the institution. Such Members as had the honour of receiving a black eye from their spouses, were entitled to an allowance of 10s. 6d. per week, for so long as the glorious colouring remained: The allowance for *two* black eyes was £1 1s 0d. In all cases, proof was required that the contusion was received according to the true spirit of genuine Henpeckicism, that is, without resistance or murmuring, according to the example of that inestimable deceased Member, Socrates, who, together with his Lady, is alluded to by the poet in the following lines:

"How oft she scolded in a day he knew,
"How many pisspots at the sage she threw,
"Who took it patiently, and wip'd his head-
"*Rain follows thunder* – that was all he said."

Such married men as had not the honour to appertain to the Society, were earnestly requested to attend these Meetings, not as Members, but as visitors, in order that they might be induced to unite themselves with it, by witnessing the perfect happiness which it was calculated to confer. For what happiness can be greater than that of belonging to a spouse who takes upon herself the weighty care of regulating not only her own conduct, but that of her husband and the rest of her family; to a spouse who takes the trouble of receiving and paying all money; to a spouse who kindly undertakes the task of judging for her husband (in every occurence) of what is proper for him to do; of what time he should spend in public houses; of how much money he must expend; of what secrets ought to be retained in his or rather her possession, and of what ought to be divulged to the world? In short, she who takes upon herself all anxiety, all trouble, and leaves to her darling husband nothing to do but the delightful task of executing her commands; well remembering that:

"His proper body is not his, but mine,
"For so said Paul, and Paul's a sound divine."

The design and ostensible object of the Institution having always been to preserve, and even, if possible, to extend the just and laudable dominion of the fair sex, the several meetings thought it proper, also, to request the attendance of bachelors, not merely with a view that they might be benefited by witnessing such perfect examples of submission, but that those bachelors who had not yet turned their thoughts toward matrimony, or who might have overlooked so great an inducement to enter into the married state as the existence of out Institution, might be induced, as early as possible, to place themselves on a level, in this respect, with most of the greatest men in the world.

"The most common methods by which females attempt the full exercise of that unlimited power which of right belongs to them, is, at a very early period after marriage, to become extremely noisy and abusive, and to make

> a point of dealing out blame very liberally to their husbands for every action which they commit, whether they are really of the opinion that their conduct has been reprehensible or not. This method is at some times attended by blows. Though a vigorous and persevering course of this treatment may frequently be successful, yet there is considerable danger of resistance from those brutal fellows injudiciously termed *men of spirit*, a resistance which may be attended with consequences extremely injurious to female countenance. I would strenuously recommend this method be pursued by women, however, with all those effeminate characters who are more afraid of sustaining a drubbing, than eager to vindicate their title to manhood, as would especially advise it to be practiced on the whole tribe of fops or puppies, creatures possessed of no better proofs that they are privileged to rank as men, than that they have two legs and wear breeches.
>
> "Some women pursue a course quite the opposite of this, and with greater success. They at one time load their husbands with caresses, magnify their own affection, and seem to have no other avocation worth their attention but that of convincing them that the sole study of their lives will be to invent fresh blandishments, and to render them in all respects completely happy. At other times, however, they affect a sulkiness of behaviour: a sudden and sullen gloom succeeds their former cheerfulness; they sigh frequently, and burst into floods of tears; nay, they are even seized with swoonings and hysterics.
>
> The wretched husband of such a wife, alarmed at these surprising symptoms, anxiously enquires the cause. She affects to evade the question–he becomes more importunate–she persists in declining to assign a reason–his importunities are redoubled–till he is at last informed, with gentle reproaches and a burst of grief, that he himself is breaking her heart; that the reward of all her love is his neglect, &c. &c. Astonished at a charge which he is wholly unconscious of having merited, he at first endeavours to ridicule what he terms her childish uneasiness. She affects, however, still to doubt–he makes solemn protestations of his innocence; and they are reconciled. In a few days, however, the same farce is played out again, and again, and again, till the unhappy man is at length almost convinced, contrary to the evidence of his own senses, that his conduct has been criminal. Nay, to pacify his afflicted partner, he is even brought to confess his imaginary faults, and to promise amendment in the future. For fear of unintentionally giving offence, he learns to keep a strict watch over his own actions, becomes afraid to take any notice of those of his wife, and is, for the same reason, cautious of contradicting her, lest his cruelty should cause her to swoon; and, in short, becomes a Member of the Henpecked Society.
>
> "Though the great object of our Society is to extend the domination of the female sex, it is far from being its intention to obtain that end by such reprehensible or unhappy means. The only worthy Members of the Society are those who have become so, as much by conviction of its utility, as by entertaining a due sense of the superiority of their wives. All such Members, however, have been treated in a manner very different from the preceding. They have (and let every wife endeavour to follow the same plan) been first brought to acknowledge that their wives, by their care and economy, were better adapted than Themselves to manage their concerns; have been satisfied, by their attentive behaviour, that they were well qualified to govern their families; and have been convinced, by their mildness and moderation, that the authority with which they were invested would never be abused. In such a family, resistance will never be attempted. Commands from the one party will be met by prompt obedience from the other. Perpetual harmony will be established; and correction, when necessary, will be submitted to, according to the fundamental rule of the Society, without murmuring and without resistance."[3]

The Good Man's Wife Pacifier

[image]
Henpeck'd Club's Peace Box – Patent Cure for a Cross Wife

The good men of the Henpecked Club were responsible for an interesting innovation: an adult-sized rocking cradle, which was used for soothing nagging wives instead of babies. If you look closely you can see curved feet that

allowed the cradle to be gently rocked from side-to-side by the dutiful husband.

The ‘Peace Box’ was invented by a club member named Harry Tap in 1862, and several were manufactured for hire by Henpecked Club members suffering under tempestuous behaviour from wives. If a wife was abusing her husband too much, the husband would entreat his wife to recline in the box, which could be rocked like a child’s cot in order to send the wife to sleep. While she was sleeping the husband would perform all the household chores then awaken his wife who would hopefully have calmed down.

With those juicy historical morsels now in the open, we seem to have come full circle, back to the future. Here we remain, with hat in hand, beseeching Dear Woman for forgiveness for having displeased her, hoping that she will notice how hard we are trying to be good men.

You may at this point be feeling nauseous in the knowledge that men have been kowtowing to such abuse for hundreds if not thousands of years, and yet we’re *still* being asked to to Take It Like A Man™, Man Up™, and be Good Men™. If you are feeling that way you are not alone, and with the growing army of men and women in the MHRM you can help bring an end to such appalling gynocentric customs.

SOURCES:

[1] Huddersfield Chronicle – Saturday 11 August 1860
[2] This list of duties was in use at the Rochdale chapter of the club and is a condensed version of an earlier official document circulated among clubs: New Rules and Orders Reformation Act (1840)
[3] Some Account of that Ancient and Honourable Society, Vulgarly Denominated The Henpecked Club (1810)

Why men can't say no. A historical perspective

Paul Elam · 9 July 2015 · Archived copy · Original

A note to readers: These are opinion pieces. While there may be empirical support for elements of what I am saying, it won't be presented here. It's not an academic paper, just a take it or leave it bit of my opinion. PE

Men are only as mentally and emotionally healthy as their ability to say no to a woman. Actually, that bears repeating. **Men are only as mentally and emotionally healthy as their ability to say no to a woman.**

Obviously, this does not apply in some areas. Mental health problems won't be solved by simply finding a woman and uttering the word "no." Gay men may have a somewhat different perspective about this but they are raised with the same life expectations as straight men so there is no real pass for them either. Quite the contrary.

Still, I will hold to this proposition and do my best to explain it. I can tell a great deal about a man, his boundaries, his values and ultimately his integrity and character with a simple measurement of his obsequiousness with and deference to women.

To understand all this requires a bit of a history lesson, dating back to the twelfth century and the cultural movement driven by Romantic Chivalry.

At precisely that moment in history the warrior code was harnessed to the emerging culture of courtly love, an aristocratic invention that saw the military principles of honor, gallantry and service placed in the service of a new Commanders in Chief – courtly ladies.

As historian Jennifer G. Wollock summarizes, "The idea that love is ennobling and necessary for the education of a knight comes out of the lyrics of this period but also in the romances of knighthood. Here the truest lovers are now the best knights."[1]

While there is arguable evidence that protection of women and children is a basic male instinct, tied to reproductive access, this is likely the first known time in history where that mandate was codified.

Over a period of a few hundred years, Romantic Chivalry spread to all the principle courts of Europe and found its way more broadly to lives of everyday men and women who coveted the lifestyle of the upper class. It also fostered a great deal of female privilege and the inescapable neoteny that came with it.

So went the first known institutionalization of pressuring men into a tradition of male servitude – or obsequiousness – toward women that continues unchecked today. Yet it was only the first of three foundational events that would

become the prevailing model of gender relations; one that negatively impacts men's lives and mental health.

The next developmental watershed in men's deference to women was the Industrial Revolution. While thrusting humanity into modern civilization, it was the next giant step toward normalizing a standard of mental illness in men where it concerned their relationships with women.

Prior to the Industrial Revolution, men largely worked in or near their homes. They worked as artisans, farmers, producers of livestock, tradesman or some other profession that they passed down to their sons through apprenticeship and mentoring. While still driven by the force of Romantic Chivalry, they were as involved in the raising of children as mothers were. Those mothers, by the way, also had laborious duties that were a regular part of their role in the family. With the combined work of both parents and participation of the children, families operated more like business concerns than what you most commonly see today.

Both discipline and nurturing from both parents were immediately present; both male and female influence in the lives of children.

The Industrial Revolution, combined with Romantic Chivalry, accelerated the problem. The mass migration to cities began. Fathers were removed from the home (and the daily lives of their children) to go into factories and work. And of course one of the first products of that revolution was advanced technology in the home, making the lives of women much safer and less arduous. It also created a lot more free time for women, arguably time for them to become fixated on their emotional needs.

The impact of that on family dynamics hit like a tsunami. Women were left to the increasingly softening work of home and children alone, and left in want of adult company. Husbands returning from long, grueling days of labor returned home to be fed and to rest, without the luxury of making up time they had missed with their families.

In this familial void, women quickly turned to their children, particularly male children, to fill their emotional needs. And fathers, consumed by work and duty, largely just enforced the wishes of the mother on the children. This triggered the second wave of privilege and psychological neoteny in western women and where men, due to resentment over their absence, began to be demonized.

All of this greatly increased the likelihood that mothers would form inappropriate bonds with their male children in order to fill the holes in their lives. In other words, we took a step toward a society of emotional incest.

This is difficult to understate. What I am defining here is a culture of emotionally incestuous bonding between mothers and sons. The implications of that are tremendous, and in fact they seem to have been verified by the following 150 years of technological advancement and cultural malaise.

Perhaps it is not coincidental that the onset of the industrial revolution also saw the first formations of what were known to be "Henpecked Husbands" clubs; groups of men who gathered to use peer pressure to induce each other into tolerating more demands and abuse from their wives.

[image]The Industrial Revolution gave birth to a new age in civilization. It also ultimately resulted in the breakdown

of the family unit as it was once known. The late nineteenth century rang in the Tender Years Doctrine, and with it the first legal presumption that younger children were better off in the care of mothers than fathers. The steamroller did not stop from there, it accelerated. The same glut of time and resources that spawned women to create an emotionally incestuous culture also produced gender feminism, the last and final of a monumentally powerful triad of events that left the majority of men in seemingly helpless servitude to women.

Barely one and a half centuries from the first American factory being built and our culture is all but dominated by a woman-first mentality. So rote and mindless have men become that they allow single mothers to effortlessly continue the spread of emotional incest and other forms of child abuse.

Our boys enter an education system completely dominated by female teachers, all of whom are a product of the same forces that created the new paradigm.

Society, especially the female dominated realms of home and early education, produces males that are highly, often terminally dependent on female approval. By the time boys get more substantial exposure to males, the pattern is set. Not to mention the fact that the males they are exposed to are as dependent on female approval as those who might otherwise provide mentoring. They too, as beta enforcers, put pressure on boys to participate in the incestuous bond as expressed in the schools.

This puts us squarely in an age of crippled masculine identity and the consequential impotence. We have legions of men who have stood by silently while their families have been destroyed in corrupt courts, where our young men are being driven out of education and into fields of combat and where men are more likely to support and enable these travesties than to object to them.

Their silence is the mental health issue of our time and you can see it reflected most clearly in men's interpersonal relationships with women.

When I co wrote "Say Goodbye to Crazy," a book aimed at women who were dealing with the devastation wrought in their relationships by mentally unstable and abusive ex-wives, a substantial part of the focus was directed at husbands who lacked the ability to stand up to their former partners.

That problem is not contained to the second marriages of a handful of men. It is a sweeping societal problem that affects all men.

If you read my last article about male space, you will know that when I gave men in a treatment setting the task of focusing on themselves vs focusing on the women in that community, the immediate reaction was fear. That fear was proven justified when the men and women, both staff and clients of that facility, reacted in anger to the men putting themselves first for a single weekend.

What was also proven was the dire need for men to overcome overwhelming programming and pressure.

With a catastrophic gender suicide gap and a plethora of other problems affecting men, at the root of it is men's programming to sacrifice their interests, well-being and their boundaries in order to take care of and please women.

They have lost the ability to say no. Indeed they have never had it. They are terrified of the loss implied by the very thought of it. The fact that we have done away with all of our rituals to transition boys into manhood does not help but that will be a topic for a future essay.

Correcting this, reversing the trend, is easier said than done. In fact, it is damned hard work for most, and simply undoable for the many who lack the strength to face and walk through fear on such a primal level. It can, however, be accomplished in stages for the dedicated.

The first stage is Simple Awareness and is by far the easiest. It is just education and can be had as easily as grasping the contents of this writing. When men understand the forces that compel them to please women at any cost, they create the opportunity and motivation to imagine it can be corrected. With that, they can rewrite their future, largely by rewriting their history. More to come on that as well.

The second stage is brutal. There is no other way to put it. It requires men to face the fear of ripping the emotionally incestuous bond; the foundational fear of all men, the fear that most resembles the fear of death. It means putting themselves in the jaws of the beast from which they have to scratch and claw their way out.

Once they have emerged they reach the final and unending stage of walking in the footsteps that were determined by a newly shaped history, sans the Romantic Chivalry, sans the emotional incest and sans the gynocentrism.

I realize that the definitions of these stages are cursory and incomplete. There is much more to them. A more thorough examination is next in this series of essays intended to help men free themselves and their sons from the clutches of a path that was chosen for them in favor of a path that they carve out for themselves.

[1] Jennifer G. Wollock, Rethinking Chivalry and Courtly Love, (Published by Praeger, 2011)

Originally published at An Ear for Men.

Video from Iowa Presidential Primaries kick-off

Steve Brulé · 9 July 2015 · Archived copy · Original

Steve Brulé and Warren Farrell interview US politicians on boys, men and families.

More videos can be found at StudioBrule.

Why don't we have stories about women sacrificing themselves for the men they love?

Janet Bloomfield (aka JudgyBitch) · 9 July 2015 · Archived copy · Original

Note: This article is also available in Romanian.

Spoilers ahead!

A comment section at my blog, www.judgybitch.com turned into an interesting conversation about women and their capacity to feel love for men the same way men feel love for women.

> Men will go to the battlefield for love, to die for it, to fight and kill other men for it. Its a form of deep desire that women if they can feel that at all will only have this for their own children.

This led to a discussion about cultural narratives – stories, songs, movies, poems – that depict women sacrificing themselves for the men they love. It was rather a short discussion, because we could only come up with one story, and it happens to be a story I absolutely love, and have written about here and here: *The Hunger Games.* In the Hunger Games, 24 kids between the ages of 12 and 18 are sent into an arena to battle to the death. Last person standing wins the Hunger Games. The heroine of the story, Katniss Everdeen ends up in the Hunger Games with the boy she loves, Peeta Mellark. Peeta is injured and an infection threatens to kills him, so the gamemakers give Katniss the opportunity to retrieve the medicine that will save Peeta's life, but in doing so, she will face two large teenage boys and a girl who throws knives very, very well. There is a good chance Katniss won't get the medicine and will be killed instead.

Peeta lapses unconscious and Katniss knows that without the medicine, he will die.

She goes to get the medicine, knowing that she risks the very real possibility of death. She does it to defy the gamemakers, to resist the social structure, to demonstrate to viewers that her essential humanity cannot be destroyed, and because she loves Peeta.

She survives. They both survive. So even the one story I could think of in which a woman dies to protect the man she loves, she doesn't actually die. In *Romeo and Juliet*, Juliet takes her life, but not as a sacrifice that will save Romeo. She doesn't want to live without him. Shakespeare was quite fond of women killing themselves, but I cannot think of a single story in which a female character dies to protect the man she loves. Does this story exist? Can anyone think of a song, story, poem or movie in which a woman gives her life to protect a man she loves from harm?

The inverse, of course, forms the basis of hundreds upon hundreds of stories. Men routinely sacrifice their lives to protect not just women they love, but women they don't even know. How many war narratives offer 'protecting women and children at home' as the primary motivation for men? Men receive the message in hundreds of iterations: Protect women. That is your function. And it is very common to see women willing to protect children with their lives. The famous scene in Aliens sums up the deadly maternal trope: *get away from her, you bitch.*

The narrative of women, willingly risking and sacrificing their lives to protect men, is absent. That says an enormous amount about our culture, the value we place on men, and the expectations we have of women. If men need an additional reason to say 'no' to women, let it be this: ***she would not die for you***.

The University of California's microaggressions list

AVfM Video Source · 9 July 2015 · Archived copy · Original

If you haven't heard of UC's latest insanity, this is a must watch. If you did but you didn't look into it further, this is exactly the video you're looking for as Lucian Vâlsan makes a comprehensive rundown of what constitutes a "microaggression" these days at University of California.

You can subscribe to Lucian's Freedom Alternative, here.

AVFM membership drive

Paul Elam · 10 July 2015 · Archived copy · Original

As has been referenced here on the site recently, AVFM has overhauled its business model with the establishment of AVfM Operations, LLC (and its sibling company, AVfM Education, LLC). Even though it has happened behind the scenes, it is the most significant change the operation has ever undertaken.

For the most part, the difference is clearly positive. We have operated for six years off the generosity of readers, as expressed in our quarterly donation drives. This resulted in great success for AVFM at the expense of three negative consequences. One, it relied a great deal on men who were also the most in need of our advocacy. In other words, the poorest and most disaffected among us.

It also meant that a very small group of supporters were contributing the large donations that were required for our survival. Finally, paying me a personal income for the work I do proved to be a disadvantage to the mission in the long run.

Clearly, an alternative to all of this was needed.

Accordingly, we have switched to a membership driven platform, providing flexibility and affordability to anyone who wants (and is able) to support our mission.

This also puts the onus on the men and women in this community to help spread the weight around a good bit more.

There are perks with membership and more to come. First, all AVFM members who are logged in (see link top right) will not see advertising on the site. Those interested in allowing the ads, thus helping our ad revenue, will be able to do that via options in their user profile.

There are other perks, including my men's mental health podcasts from anearformen.com and access to the complete archives of AVFM Radio, which will be available as we sort out membership benefits in the near future.

AVFM subscribing members will get the benefit of knowing that all membership dues will go directly to the LLC to cover our work, and not to salaried employees or personal expenses.

This model offers flexibility to members as well. For example, if you can't quite stretch to $40 per month but want to support us with more than $20 per month, you might subscribe to both the $20 and $10 options.

You can opt in for as little as $5 per month. Also, one-time donations, which also go to AVfM Education, LLC, are still an option.

There is no commitment beyond one month and you can change the combination of membership levels according to your taste or needs at any time.

Additionally, all content on AVFM will remain free to all visitors. You need not subscribe to read AVFM but by becoming a member you will be playing a vital role in moving this site and our mission forward.

Should you wish to become a part of this membership drive, which will be ongoing from today until July 19, 2015, the first step will be to visit our Membership Center to get started. If you have any trouble creating your account or subsequently signing up for a subscription, first visit the support FAQ (we now have a tech support mechanism) and, if the problem is still not explained, there is a link where you can get help.

Also an important note to current AVFM monthly donors:

If you are already making regular monthly donations to AVFM under the old model, please cancel those now in your PayPal account *before* going to the Membership Center to join.

On a personal level, this comes with a sigh of relief. AVFM has been built into a platform that can be self-sustaining through memberships. That places the onus squarely on those who believe in our mission to participate.

In other words, it's *your* movement. We will do the work to run AVFM and you can underwrite the significant and growing costs of doing so in a way that is within most readers reach.

I can now move my personal life out of the way and quit relying on the site as personal income while trying to finance activism. I make that statement with a great deal of gratitude for the people who helped put AVFM in a position to make this possible.

With your help, the future is bright for the MHRM. We will continue to make headway, shining the light of truth and reason on the toxic ideologues who are undermining your lives and the lives of your children.

I urge you to become a subscribing member of AVFM today. Please take the next two minutes to play your part in helping us make this critical transition to a more sustainable and effective platform for activism that is changing the cultural dialogue about men, boys and sexual politics.

Thank you.

Launch of A Voice for Male Students 2.0

Jonathan Taylor · 10 July 2015 · Archived copy · Original

I am proud to announce the launch of A Voice for Male Students 2.0, a radical structural and aesthetic overhaul of the world's largest platform dedicated specifically to educational equity for men and boys (see a screenshot of the old website here). There are implications in this change beyond a few pretty bells and whistles, however; we are transitioning from a blogging-oriented model to a service-oriented model, and while we will still be publishing blog posts from site staff and contributors our main focus will now be research, networking, special projects, counselling, and direct action.

Outgrowing our old model

AVFMS website was launched on August 20, 2013 with a focus on blogging about men's and boys' education issues. During the first twenty-two months, however, we occasionally created highly useful resources that went beyond simple blog posts. This includes graphs and charts developed in-house, a scholarships database, a lawsuits database, vast compilation pages (such as "The Language of Misandry in Academia"), a conferences page (which is now a database), and more.

All those were the products of rigorous and meticulous research.

Because these resources were often featured as blog posts they were quickly buried by regular blogging. In addition, since many of them were regularly updated "behind the scenes," expanding them increasingly took up more and more time – something that was also not readily apparent to site visitors.

In addition, because these resources (and the networking and relationship-building with other groups who requested them) grew over time, they collectively became such a big part of the AVFMS pie that it became difficult to justify presenting to the world that blogging was our primary focus.

As our resources grew, so too did the urge to place links and references to them on the front page. In time these references became so numerous that the front page began to appear as one vast smorgasbord, short-circuiting new users' experience by creating a "paradox of choice" whereby visitors had so many choices they did not know which path to take.

Some site visitors, for example, came from more academic backgrounds. They were just interested in education resources and didn't quite know what to make of resources regarding false accusations presented right beside them. And vice versa: visitors interested in due process issues had to sift through other resources they weren't particularly interested in. I have uprooted almost everything on this website and restructured it in a way that solves this problem.

A radical restructuring

The new structure now tailors your path through the site to your background and interests. For example, after either clicking on the "Key Resources" tab at the top or briefly scrolling down you will now be presented with this simple section:[image]

By clicking on an icon you will be taken to a section dedicated to that area of interest. Visitors interested in education issues, for example, can click on the mortarboard hat icon and be taken to this section:

[image]

As you can see, the new site layout not only allows you to more easily focus on your particular section of interest, it now presents our key resources – proportionate to their value and the work that goes into them – in a gallery fashion rather than as just another blog post.

And of course, you can now see all blog posts relevant to your section of interest by clicking on the "blog posts on this topic" button rather than sifting through the blog.

A visual makeover

As you can probably tell, I love "talking shop" about web design. Those who remember the old website layout will remember how "busy" it looked. As you can see, it has undergone a radical makeover. The front page now features evocative high-resolution imagery. This same approach – to make our resources more visually appealing – is suffused throughout the entire website. For example, in addition to presenting a much tighter and cleaner look, I have added over two hundred images to various blog posts, pages, and so forth.

Another example of this makeover is the Mission and Values page. Previously, each of our Nine Values was followed by an average of four paragraphs describing it. It took about thirty-six paragraphs to make it through the page – almost like reading a research paper! This is what it used to look like. Well, now look at it:

[image]

Sometimes less really is more.

Mission forward: the blacksmith philosophy, and our return to academia

I am planning on 2016 being a year of great expansion into academia. I plan to do this by first developing three critical resources. By forging these resources we will lay the groundwork to network with various academic groups:

- The Conferences database
- The education research database
- The scholarships database

Each of these databases is ripe for expansion. If you would like to work on them with me be sure to message me.

You may notice our new tagline as well: informing, connecting, empowering. These verbs encapsulate the heart of what we do. As I wrote in a new page describing our philosophy, we have truly become the blacksmiths when it comes to educational equity for men and boys. We do not fight all the local battles, but we are able to fortify and arm advocacy groups across the nation with effective tools to get the job done.

Below are some of the other additions to AVFMS 2.0.

New database: Conferences, Symposia, Workshops, Webinars, etc.

This was previously a simple list containing academic events that – too frequently – did not fit the topic of educational equity for men and boys. Irrelevant events have been pruned, 20+ events have been added, and the list itself has been converted into a database – view it here.

New position open: Conference Coordinator

To facilitate our goals we are currently looking for a Conference Coordinator who possesses good people skills, attention to detail, and believes in this site's mission and values. Along with our education research databases project, the Conferences project will be critical elements of our expansion into academia. Please use the contact form if you are interested in this position.

Many people would like to attend conferences, workshops, webinars, and so forth regarding boys' education issues, but are simply unaware of their existence. Organizations hosting such events are not networked nor synergized with other organizations, complicating logistics and reducing turnout. This isolates advocates and reduces the overall momentum of the advocacy community.

With the help of a Conference Coordinator we will create a solution by maintaining an updated database of events, networking with other groups, and promoting awareness of upcoming events. Here are a few of the Conference Coordinator's roles:

- Network with and maintain good relationships between AVFMS and other organizations
- Update conference database regularly
- Create and maintain email lists to send timely notifications to subscribers of new and upcoming conferences and other events
- Send notice of updates to relevant parties (advocacy organizations, news director to tweet/post on social media)

New posts and pages

Along with the release of AVFMS 2.0 come five new posts and pages, some of which are essential for solidifying our platform. Explore them at your leisure:

- Recruiting / Join Our Organization
- We Are the Blacksmiths (an AVFMS philosophy page)
- Introduction – The Educational Attainment & Well-Being of Men and Boys
- Introduction – Rights & Protections of Men and Boys in Academia
- Recognition & Awards (see bottom of the front page)

Overhauls of old pages

Several key pages below were radically overhauled. If you have never seen the first link, I suggest you do so; you will find a wealth of statistics and resources not just for male students, but for the broader Men's Human Rights Movement.

- The Men's Movement: Background and Core Issues
- Mission and Values
- Education Solutions
- Wrongful Accusations of Sexual Misconduct

Forward

The fall semester is rapidly approaching, and those who stand in our way have shown no desire to slow down yet. But we're just getting warmed up. I'm excited about what lies in store, and I can't wait to share more of my vision for this platform with my friends and fellow advocates.

Accepting reality – the bitterest pill

AVfM Video Source · 11 July 2015 · Archived copy · Original

Another great video from Messenger Rising.

Why Do People Hate Feminism?

AVfM Video Source · 11 July 2015 · Archived copy · Original

There's no avoiding the issue any longer: online feminist groups have become hate mobs. When driven to it, they will happily spew abuse and threats at even their most valuable allies.

You can subscribe to Sargon of Akkad here.

The “War on Drugs” is actually a war on men

Paul Elam · 12 July 2015 · Archived copy · Original

In the years I spent counseling drug addicts and alcoholics I saw some terrible things. In fact, terrible is a weak, inadequate word. I saw human nightmares on a scale that would sicken most people.

There was a mother (with her mother’s help) who made her four year old son available to pedophiles for drug money. There was a young man who burned his parent’s home to the ground in an attempt to cover his robbing them and selling their possessions. There were husbands and wives who sold their children and who became pimp and hooker teams in order to support drug habits.

There were all the brilliant minds gone to waste, careers down the drain, utterly destroyed families and fortunes squandered.

There was death. Lots of death. Parents burying children. Spouses burying spouses. The causes were varied. Suicide, murder, the death of innocents from chemically impaired drivers, heart attacks, strokes, esophageal varices, cirrhosis, overdose, hepatitis, HIV, Wernicke-Korsakoff syndrome, aspirating vomitus and a staggering list of other deadly effects so long that it could fill the contents of this article entirely. All of them were the direct result of alcohol and drug abuse.

You would think, then, that as a person charged with trying to alter the course of so much devastation that I would want to grasp at anything possible to change it. In fact, that is exactly who I did become and who I still am.

It is also why I am vehemently, angrily opposed drug policy that criminalizes the problem, and for the same exact reasons. The so-called War on Drugs is, in fact, a war. Like any other war it leaves death, disfigurement, suffering and grief in its wake.

In Mexico alone, the drug war has already left over 60,000 people dead (just from 2006-2012) and another 27,000 missing. Some estimates put the death toll at over 120,000 by 2013, not counting the missing. USA Today puts the total estimate at 138,000.

Assumedly, at least some of the 27,000 missing can be found in the mass graves scattered throughout Mexico containing the bodies of would-be illegal aliens, those slaughtered by cartels for refusing to smuggle drugs into the United States. Naturally, the preponderance of the bodies are male.

Not a single one of those deaths would have happened if drugs were legal. Nor would drug cartels (outside the pharmaceutical industry) exist. Nor would our prisons be filled to the bursting point with nonviolent drug “offenders,” almost all of whom are men.

As the old saying goes, follow the money. Here is what the War on Drugs is costing, at a rate that increases $500.00 *per second*.

Let’s take at look at it in real time:

// DrugSense Drug War Clock

Those dollar amounts, in case you are confused, are *billions*, and most all of those bucks go to feeding massive bureaucracies employing tens of thousands whose livelihood depends on the illegal drug trade. Without the cartels and street gangs they won’t have jobs and they know it.

In 2008, the California Correctional Peace Officers Association spent a cool million fighting against a measure that would have reduced sentences and parole times for nonviolent drug offenders while emphasizing drug treatment over prison.

[image]

In fact, republicreport.com, a publication dedicated to exposing political corruption, reports that the top five lobby

groups working to continue the cannabis prohibition are police unions, private prison corporations, alcohol and beer companies, pharmaceutical corporations and prison guard unions.

Follow the freaking money, indeed.

Notice that none of the lobby groups are medical or even psychiatric in nature. Those groups, along with assorted human rights organizations are the ones working more vigorously toward ending prohibition.

Alcoholic beverage companies are fine with you being thrown into a dirty cage so they don't have a much less harmful product than theirs competing with them. Same thing with Big Pharm. Cannabis is being found to have substantial medical benefits for some people, despite the federal Schedule I classification of the drug making research funds nearly impossible to acquire. The drug companies don't want you to have drugs available which might cut into the sales of their products, many of which are toxic and/or addictive.

Police and prisons? The handcuffs have to go on people and the steel gray doors have to slam for them to keep going. Who better than nonviolent pot smokers who present much less management problems during arrest and incarceration?

The rivers of blood created by the War on Drugs are also polluted with the most noxious forms of political slime.

Allow me to share a final note about drug abuse. Again, I say this as someone who is no stranger to its ill effects, professionally speaking. People are going to use recreational drugs. There is nothing you can do to stop it.

Well, there is something. Maoist China all but obliterated drug abuse by obliterating drug abusers via a bullet to the back of the head. With the open door policy of the 1980s, the drugs returned. China has gone back to waves of executions, but this time it is only the dealers. So, the drugs will remain.

Given that we are not yet a culture so fearful of recreational drug use that we are going into a mode of slaughtering (which would require us to execute the last four US presidents), drugs will be a permanent part of the social landscape.

The question isn't whether we can end drug abuse. It is clear we can't. The question is what is the best form of damage control? Tens of thousands of dead people, millions of men languishing in prisons and billions of wasted dollars, all of which have not slowed drug abuse in any measurable way, is the fool's solution.

And it is the misandrist's solution.

This is a war waged against men, primarily but not near exclusively minority men. It is a corrupt, destructive approach dependent on human ignorance and the false piety of sanctimonious, cocktail sipping a-holes who prefer dead bodies and destroyed civil rights to the idea of someone getting high on something other than their drug of choice.

In that spirit, it is an issue that will be addressed more frequently at A Voice for Men. In fact, I am somewhat embarrassed that we have neglected it for so long.

Better late than never, as they say.

Bill and Jared: A Tale of Two Men

B.R. Merrick · 12 July 2015 · Archived copy · Original

It was the worst of times, it was the worst of times, it was the age of foolishness, it was the age of foolishness, it was the epoch of incredulity, it was the epoch of incredulity, it was the season of Darkness, it was the season of Darkness, it was the spring of despair, it was the winter of despair, we had nothing before us, we had nothing before us, we were all going direct the other way… Yes, I'm a plagiarist, with a twist. And no, my name's not Oliver, nor would I like some more.

What do you do when you've written an article defending a serial rapist? Do you cower off into the wilderness, shrugging off all of humanity? Do you jump on with the zeitgeist and denounce the man you once defended? Do you parse words and engage in semantics like a run-of-the-mill politician in order to save face, as if the article was all about you? Do you get condescending and explain things plainly to plain people growing plainer by the day due to a decreasing amount of critical thinking skills in society at large?

No, I think it's best if you do what I'm doing now, which is to reify the reality of the situation. Bill Cosby, like Bill Clinton, is an innocent man until proven guilty. Neither man accused of rape has been proven a rapist. Both men have been, I suspect, and as I suspected when I wrote the first article defending the former, horndogs for women. I also suppose that both men were especially horndogs for women during the decade when men were suddenly free to be horndogs for women, thanks largely to Quaaludes.

How does a Mormon boy know about Quaaludes? Easy. Government schooling. I sang that song about cocaine that all the kids had heard in the 70s. Some future-hippy chick brought her guitar to our elementary school and got us all singing along in the schoolyard. All I knew was that cocaine and 'ludes (as they were called) were friggin' awesome and frickin' funny. We innocents were drug free but exposed to a drug-laden culture. That's all any of us knew.

In the present epoch, an admission of buying and using Quaaludes for sex is all the proof our man-hating culture needs to convict and ruin what's left of the life of America's Dad. Quaaludes are no longer a schoolyard joke, a once-legal drug that was made illegal when people started enjoying it too much; now Quaaludes are one thing and one thing only: a date-rape drug that rapists use to rape.

What the ongoing witch hunt doesn't want people to remember is that Quaaludes were popular with regular people back in the day for multiple reasons, one of which was sex. How popular? Well, remember my pledge to eternal doofosity when I tell you that I planned on spending however many hours it would take to research online and get concrete proof for the incredulous, when I happened to stumble on another doofus's remarkable video. Doofus Law Section 4.4.33-9 paragraph 8 (dog-eared for ease of reference, and mind the dried chocolate cake over the word "opportune") states quite clearly that when another doofus has made the point, the point is made, man:

https://www.youtube.com/watch?v=wBe13StTKaM

Ha ha ha ha ha ha ha ha ha ha ha ha ha ha. …Sorry. Back to the point.

Need more proof of what Quaaludes actually meant to flower children of the 70s? I didn't think so. Apparently, when you ejaculate while high on Quaaludes, you feel like you're on the moon. One giant leap for mankind, indeed.

Unfortunately, if you're a moral leader, admitting to being a pill-popping pussy hound makes you a hypocrite. I imagine it is also humiliating. What if you're a moral leader who remembers his horndog days with a tinge of regret? What if you took care of all of this in private with your long-suffering wife years ago? What if you indulged in parties at the Playboy Mansion and grew tired of it after a while because it was way too easy? What if in the midst of it all you discovered the love of Christ and repented?

Yet another Bill suffered the same fate. One Bill Bennett, the author of *The Book of Virtues* was outed to millions as being a gambler. The most embarrassing part of the revelations that I read about concerning Bennett was that they didn't reveal a man going to the blackjack or craps tables, rubbing elbows with the guy sitting next to him; he was

revealed to be just like those weird little old ladies you see in casinos each spending hours at one machine talking to no one, merely hitting the button as many times as their frail wrists can handle per second. He wasn't just guilty of gambling, a no-no in our leftover Puritanical culture; he was guilty of the lonesome, can't-help-himself sort of gambling, where his brain got an increasingly mild rush from clinking sounds and the occasional payout. It lends itself to the idea that he really didn't want anyone else knowing about it. Neither of the latter Bills ever fully recovered his reputation from the revelations concerning his embarrassing private behavior, and neither will Cosby.

I wonder if Jared Fogle will recover his. You know the dude, that geeky-looking but determined individual who showed the world that you can lose the weight if you eat at Subway. He's just had his home raided by the FBI who were looking for child pornography. Why are they doing so? Because apparently someone who worked with Fogle and to whom he was close was someone who peddled the stuff, and Fogle was once in his truck. (Perhaps the truck is made of Quaaludes?)

It doesn't seem to matter that when he found out about his friend's involvement with child pornography, Fogle disassociated himself from his former friend. It also doesn't seem to matter that raids are performed on a regular basis that ultimately mean nothing. Everyone seems to forget that these sorts of embarrassing things are frequently the sorts of activities in which some government types participate merely for show.

We all know Fogle thanks to Subway. He's a millionaire thanks to Subway. But because his home was raided and he associated with someone who indulged in child pornography, a mega-corporation (that I will never frequent again) publicly disassociates itself from Fogle, leaving him with his lonely millions and his long-suffering wife. Now, even if he's found innocent, and thanks in part to Subway, the word "pervert" will trick neurons in every brain that bothers to be bothered by misandrist mass media whenever his name is mentioned.

So what does an online writer do when the culture lynches yet another black guy? What's a boy to do when he stands by a white man whose home is raided by men with guns looking for perversion? Doofus Law Section 2A (*you* try navigating this damn book) states quite clearly that you should remind people that the former article and the present article are based on a principle that shines like a light in the darkness of human turmoil; an idea that, in the context of mankind's intellectual evolution, illuminates the depths of every prison where innocent men have suffered immeasurably through the annals of civilization; a profundity on philosophical par with the abolitionist movement, The Enlightenment, The Industrial Revolution, The Age of Information, and the men's movement: innocent until proven guilty.

I don't say that these men are innocent because I know them. I certainly don't say it because I'm omniscient. Their private lives haven't been recorded, so truth-seekers everywhere are left with yet another uncomfortable truth: we cannot know and cannot tell. That is the meaning of innocence in that enlightened phrase. It is keenly tied to another wonderful idea that most people prize quite highly: privacy.

It is also sadly based on some discomforting knowledge that all humans share: that people lie. We lie for all sorts of stupid reasons. We lie out of fear. We lie to get gain. According to the book excerpt in this article, 1 in 25 of us is a sociopath, which, if true, makes many of us sadistic and opportunistic liars. We rationalize our lies. We sometimes cringe at our lies. Those of us who are not sociopaths can get ground down by our lying. Uncomfortable Truth No. 273 is that we cannot always tell when we're being lied to. I've had honest-looking cops, judges, and car salesmen lie to me. I've had intimates lie to me. Hell, I've told a few.

So why do we bother? Jeez, that's a question for the ages. I think when you answer that question you achieve Nirvana or something. Until then, practical philosophers like Thomas Jefferson remind us that the notion of remaining innocent until the accuser proves the accusation is sacrosanct. It does not mean that we write off the accuser as a liar until proof is manifest; it means we don't know what we want to know and may never know. That means more emotional pain and mental suffering for us all.

I know what I don't want, and it causes me pain. I don't want the star of a show that I loved to be a rapist. I also don't want these women to by lying or gravely mistaken in their retrospection, like the heroine of that wonderful

story *A Passage to India*. Unfortunately, only one side of this public trial is right, and none of us knows.

That is why, like Whoopi Goldberg and Raven Simone, I stand by the accused, the same as why I stood by Anthony Weiner. As I pointed out in the article I wrote years ago about him, I don't even like him. However, in standing by Cosby and Weiner I am standing by men in general, and against the disgusting rush to judgement, which will remain a pockmark on our culture even if Cosby turns out to be a serial rapist and Fogle a consumer of kiddie porn.

Nevertheless, if one or the other is guilty, you can expect the culture to do the superior dance of the victorious, even if it means disregarding the feelings of the victims, as they have done repeatedly right in front of Roman Polanski's victim. Think about the nauseating debate over global warming. Or is it climate change? It depends on whether you're blaming it for a blizzard or a tornado. In other words, it depends on your emotions. No one stops to think that if we have global warming/climate change, and if we have it because we're pumping out too much carbon monoxide and dioxide, then global-climate-warming-change is also responsible for every single *nice* day we have. We hate the alleged phenomenon when Hurricane Sandy hits. We ignore it when the majority of days pass without deadly hurricanes. In short, we treat the idea the way we treat men.

As I've said in yet another previous article, we are governed almost entirely by our emotions. The emotionally-charged, politically-motivated thinkers that normally foment public witch hunts are not counting on your intellect. They want your viscera. Innocent until proven guilty, when you're a woman who actually was raped and you can provide no evidence, sounds cold and cruel. A sanguine white knight, perhaps one like this Louisiana prosecutor who wants to kill more people, is just what you want. When you know a truth no one else knows and it hurts, how nice it would be to dispense with a principle that you want only when you or someone about whom you care have been falsely accused.

In a fit of passion, John Adams, the second president of America, passed the Alien and Sedition Acts. Freedom, to Adams, was a fine thing for him when he had had enough of a Parliament thousands of miles across a treacherous ocean telling him what to do. Once he was in power, he did the very same thing. Jefferson came along and undid that doing.

Such a veto must have hurt Adams's feelings. Whose emotions were more legitimate? We now have plenty of aliens living among us, and plenty of sedition; yet peaceful living goes on, with plenty of pleasant, sunny days. Jefferson and Adams remained friends for life and died on the same day, the 50th anniversary of their signing their names in virtual blood to a document that fed a cold, cruel reality to a King whose feelings were hurt by their words: Your Majesty, there are certain things you simply don't do. One of these things is, or at least ought to be, leaving a man alone until there is evidence that numerous accusers have truly been wronged by him. Then Adams and Jefferson bound up their friendship, fought a war, and won.

How far we've devolved since then. In the movie version of *A Passage to India*, one Mr. Fielding stands by the falsely accused in flagrant and unashamed opposition to a community who rally behind the accuser. Against their ire and in the comfort of their race-segregated club, he proudly announces: "I shall await the verdict of the court. If he is found guilty, I shall resign from the college and leave India. I resign from the club now." Almost as inspiring as Dickens: It was the suckiest of times, it was the suckiest of times…

Update: U.S. Army Major “Kit” Martin case. NCFM efforts prompt DoD investigation.

Paul Elam · 13 July 2015 · Archived copy · Original

As AVFM reported here on April 28th, the National Coalition for Men; after a lengthy investigation filed a 19 page complaint with U.S. Defense Secretary Ash Carter, the Department of Defense Office of Inspector General and several others on behalf of U.S. Army Major Christian “Kit” Martin. The complaint stems from the persecution of Major Martin for a variety of sex related offenses that arose from a highly contentious divorce proceeding.

AVFM has learned that a number of developments have rapidly occurred.

[image]
Major Christian “Kit” Martin
As a result of the advocacy efforts conducted by NCFM, the Department of Defense, Office of Inspector General has officially opened a whistleblower investigation of Fort Campbell Kentucky’s handling of his courts-martial; rather their *mishandling* of his courts-martial. There may be other entities within DOD IG or other governmental entities that may have initiated inquiries that we have not yet been made aware.

We are also aware that this deplorable persecution has been brought to the attention of Congressman Duncan Hunter (R) California, a member of the House Armed Services Committee.

Secondly, Major “Kit” Martin has retained a new, civilian and military criminal defense team. Attorney and NCFM Advisor William L. Summers and Attorney R. Tucker Richardson IIII, in addition to new Army JAG Defense Counsel Captain John Shutt from Fort Knox Kentucky.

[image]
William L. Summers
Mr. Summers has been practicing law since 1969 and is considered one of the preeminent military criminal defense attorneys in the nation. You can go to Mr. Summer’s website and see his vast list of accomplishments which are too many to list here.

Mr. Richardson was elected in 2015 to the prestigious American Board of Criminal Lawyers. His website also has a lengthy list of accomplishments.

As in any criminal defense case, where there appears to be overreach and a capitulation to the military sex assault lynch mob, a strong and competent criminal defense team is essential.

[image]
R. Tucker Richardson III
Additionally, some very troubling and revealing information was discovered during the investigation of Major Martin’s case which should cause alarm to every man in the military. Some serious ethical and procedural issues were discovered that involved one of Fort Campbell’s JAG prosecutors in this case. As a result an official complaint to the Commonwealth of Kentucky State Bar has been filed against her by Major Martin and his defense team.

Still yet was a Facebook post that Major Schlack-White sent to Senator Kristen Gillibrand (D) New York, who has been one of the loudest voices calling for all types of major “reform” in the way that the military and college campuses handle allegations of sexual assault.

[image]

As you can see, a female Army JAG attorney echo’s many opinions that AVFM, NFCM and other organizations have been saying for a number of years — that the military is more divisive by gender than it ever has been in its entire 240 year history. Also, Major Schlack-White states that her colleagues refuse to have closed door meetings with her, presumably on cases they are working for fear of being falsely accused.

As we are all painfully aware, Senator Gillibrand seems to be impervious to facts and foolishly champions false rape accusers. If you recall, Gillibrand invited as a special guest to the State of the Union Address; Columbia Universities' infamous false accuser Emma Sulkowicz, otherwise known as "mattress girl."

Perhaps Gillibrand should have championed an actual victim in which an actual rape actually occurred but we are now in the fantasy rape twilight zone in which rapists are lurking around every corner and bush on college campuses, and behind every tank and in the depths of every aircraft carrier in the military. Every rape accusation is accepted as fact, even when proven false. Gillibrand has been heard in social, print, and television media stating that "mattress girl" did not receive justice at Columbia. I agree, Sulkowicz should have been expelled from Columbia and should be carrying around a jail mattress instead of a college one.

She should be in an orange jumpsuit instead of making porn vids about her confabulated rape.

AVFM, NCFM, and many other similar organizations have been speaking to for years to the biased ferocity prosecuting alleged sexual assault offenses in the military. While we are all in agreement with the aggressive prosecution of actual sexual assault violators, this zeal to send cases to courts-martial when evidence is lacking is a legal and ethical travesty. Many claims are proven unfounded, or, as in the case of Major Martin, proven false by civilian authorities. Still, the disturbing trend continues. The politically motivated push is to convict by any means necessary.

Today, it is guilty until "proven" guilty. If you are given the opportunity to prove your innocence you are still guilty. The military and college campuses want the accused's heads on a platter, due process be damned. The feminist trained and brainwashed idoeological zealots feel that an unproven and unverified accusation is sufficient for mob rule, *their* mob, and hanging tree. College honor tribunals and indeed now the Uniform Code of Military Justice (UCMJ) are no longer protection from the mob, they are part of it.

This political climate is truly reminiscent of the Salem Witch Trials of 1692 to 1693.

The severed heads that colleges and the Pentagon wants are nothing but photo ops that they can hold up for public view, much like ISIS is doing with bloodied, severed heads in the Middle East. "Look, see! We got one!" Fodder for the rabid, mindless followers of their corrupted theology.

Contrary to the wishes of some zealots, the eradication of the presumption of innocence; the ability to face and cross-examine your accuser; to eliminate constitutional and due process protections only in sexual assault cases, to allow for and present a defense still exist. In the military today, however, the Top Brass, whose noses have tarnished to brown, are seeking to destroy it all. For them, due process for the men who risk life and limb under their command, is a nuissance to be dispensed with for the sake of their bloated, corrupt careers. The military is going to rid its ranks of railroaded "rapists," even if it means destroying innocent thousands and turning Ft. Leavenworth into a cottage industry.

It is no longer a dirty little secret (though it is still dirty) that the military sends virtually any allegation; regardless of the veracity, of domestic violence, sexual harassment or assault to a courts-martial or other sanction to demonstrate that the military is *doing something* about the manufactured domestic and sexual assault epidemic in the military.

The cowardly kowtowing of military commanders to extremely loud special interest groups and the likes of disingenuous politicians like Gillibrand and Claire McCaskill (D) Missouri, mean any allegation, absent probable cause and credible evidence, now go to a courts-martial or other sanction.

Collectively, our US Military Officers, have discarded their honor and defiled their oaths of service, which swears them to protect and defend the Constitution of the United States, not to protect their own and anyone elses careers. These officers, whether by action or omission, have become a shameful disgrace to the very uniforms they wear.

Major Jenny Schlack-White is a noble exception. Most remaining officers are ones who should now be filling the steel gray cages at Leavenworth for betraying those under their command.

Major Schlack-White comments that given the current state of distrust now established that her male colleagues

refuse to have closed-door discussions on cases with her for the risk of being accused of some type of sexual harassment or assault. That is no different than in any other work setting in the military.

Military males have been complaining for several years in various online military forums that they fear and avoid being alone with any female military member in a job setting. The complaints in the forums are not sent up the chain-of-command for a reason. An officer who makes waves is an officer without a future. Again, the implication of cowardice is glaring.

I recall a young Captain when I served telling me, “Trust all officers. They are all honest.” Maybe there was a time that was close to true. If so, it is long gone.

The military has never been divided by gender so much as it is today. It is a toxic and hostile work environment for men. Many military males complain that they fear that any unfounded and unverified allegation of domestic violence, sexual harassment or assault will result in their removal from service, a possible courts-martial, or possibly a jail term. As a result, scores of highly trained and dedicated military men are leaving the service rather than make it a career. Who can blame them?

Ask any military male you know and you will hear that the current “man-bad woman good lynch mob mentality” and the constant hammering via SHARP briefings that military males are rapists and abusers in waiting and that they must be retrained and re-educated to not abuse or rape; that they are having a serious negative effect on morale and undermine the overall military mission.

All of this coming from officers who have betrayed their oaths, who are hurting morale and undermining the overall military mission. The hypocrisy in this is nauseating and despicable.

Sexual assault and harassment signs, pamphlets and brochures litter military instillations like graffiti in Times Square on New Year’s Eve and are plastered on the front pages of every military instillation’s website.

There is a glutinous level of sexual assault and harassment awareness; an awareness times infinity on steroids. The sexual assault epidemic in the military; just like the 1 in 5 on college campuses has been debunked so many times that we could post an article that would make War and Peace look like a Tweet.

As a result of this delusional hysteria and the ferocious quest to punish any male for any allegation is something that many simply can’t get their head around unless they or those close to them are directly affected.

Hopefully, the tide is turning. Responsible legal scholars and common sense journalists who opine based on logic and the Constitution are starting to raise their voices.

AVFM is confident that the retention of Major Martin’s new legal team will have a significant impact on his case and that other military males in similar situations will be helped by this as well.

When further developments occur we will bring them to you here.

Why gay men don't need feminism – Part 1 challenging assumptions

andybob · 13 July 2015 · Archived copy · Original

Note: This article is also available in Spanish.

Introduction

'Why Gay Men Don't Need Feminism' is a four-part series of articles adapted from a speech that was intended to be presented at the Second International Conference on Men's Issues in 2015 by the author, Matthew Lye (a.k.a. Andy Bob). The four parts are:

Part 1: Challenging Assumptions
Part 2: The Takeover
Part 3: Gay Bashing
Part 4: Brotherhood

As these articles are written from the perspective of a Men's Human Rights Activist (MHRA), they focus on the dysfunctional relationship between feminism and gay men. Feminism has had an entirely different relationship with lesbians which is irrelevant to this topic, and has been examined in detail elsewhere.

Why Gay Men Don't Need Feminism – Part 1: Challenging Assumptions

Gloria Steinem

In April, 2012, Gloria Steinem repeated one of modern feminism's most durable and self-serving myths when she reaffirmed the unity between feminism and gay rights. She claimed that they were "completely the same thing".[1] Predictably, no prominent media pundit publicly contradicted her. This is due in part to the fact that St Gloria is a feminist, which means she gets a pass from the mainstream media to spew whatever offensive nonsense pops into her head without it ever being challenged, and partly because no-one is entirely sure if she's still chummy with the CIA. However, the main reason is that feminists like her have succeeded wildly in hoodwinking people who ought to know better – including hordes of gullible gay men – that it's true.

To be fair, Steinem called it 'women's rights', but she meant 'feminism', in the same way that feminists refer to something called 'the patriarchy' when they're really just talking about 'men'. It's always amusing how often feminists think they're fooling anyone by conflating these terms whenever it suits them. Like many gay men, my response to Steinem's baseless assumption that feminism and gay rights are completely the same thing is: "Not so fast, Gloria".

While there is a large number of gay people, often involved in LGBT activism, who – through a combination of fear, political convenience or just plain old ignorance – are content to huddle obediently on the coattails of feminism as it stomps its destructive path through our social, political, legal, educational and media institutions, there is also a significant number gay men who are under no illusions about the true nature of feminism and are outraged that their own rights movement is so closely, consistently and publicly associated with it.

One of the many gay men who weren't buying what Steinem was selling had this to say in the comments section of the website that conducted the original interview:

"Women have had equal rights for years. Modern day feminists are seeking female supremacy. It's really quite disgusting that an allegedly gay-oriented site would compare a legitimate civil rights movement to the nonsensical, insane ideology that is feminism. They're not the same thing, not in any sense. Feminists are some of the worst enemies gay men will ever encounter."[1]

To be completely blunt, it never fails to astound me whenever I come across any man, regardless of their sexual orientation, who doesn't know that feminists, to put it mildly, really don't like them. This is an ideology that has spent many decades loudly and aggressively blaming men for every single problem the world has ever known. It has demonized all non-approved manifestations of natural masculinity as inherently toxic aberrations that need to be either corrected, eliminated or punished.

It has pathologised male sexuality to the extent that all sexual activity involving men is interpreted as some form of violent sexual abuse – leading some prominent feminists to conclude that sex between consenting male adults is a re-enactment of heterosexual rape.[2] The absurdly perverse view that all intimate relations involving men is an expression of so-called rape culture is so tightly woven through feminist ideology, that feminists have succeeded in convincing governments to fund nation-wide campaigns and compulsory seminars and workshops in educational institutions, the military and the workplace in order to teach men and boys not to rape.

Whether or not governments really believe that men and boys won't realize that rape is wrong unless some Gender Studies graduate tells them so, or are simply hoping to avoid being branded misogynists for not giving in to the increasingly outrageous demands of feminist lobbyists, academics and media pundits, is ultimately irrelevant. What is relevant is the fact that governments have no place colluding with feminists to promote the assumption of the inherent criminality, violence and sexual deviancy of half of their constituents, and their sons. It is an open and direct assault on the dignity of men and boys that serves absolutely no purpose other than to validate feminist threat narratives and impose them on to the whole of society.

Feminists believe that men and boys are naturally evil, and our governing institutions agree with them – so, apparently, does LGBT, because allying with feminism can only mean that they support this kind of hateful, anti-male propaganda. Perhaps they see it as anti-straight male propaganda, which somehow makes it OK. If that's the case, then LGBT has forfeited whatever credibility it may have had to lecture anybody about the sins of bigotry, prejudice and discrimination.

The goals of feminism and the gay rights movement may look identical to Gloria Steinem, but to keen observers of what feminists actually say and do – as opposed to the thumbnail definition in whatever dictionary they insist on waving in the faces of unbelievers[3] – their goals and interests could not possibly be more diametrically opposed. One would have thought that the fact that feminists loathe men to the point where they will stand back in silence whenever one of their own suggests, culling, exterminating or genetically modifying the male population in order to solve what they call 'the man problem' would have alerted gay men who identify as feminists to the fact that feminist ideology is not their friend.[4]

As LGBT's continued public support of feminism proves, gay men can be as clueless about the true nature of feminism as anyone else, and feminists like Gloria Steinem are only happy to ensure that they stay that way in order to exploit the political benefits of their allegiance.[5]

Feminism has been relentless in promoting false and misleading assumptions about the MHRM. Many may wonder

why they are not referred to here as accusations rather than assumptions. While they are usually asserted in the unmistakable tone of accusation, they are invariably based on assumptions which are sometimes genuine, but are usually fabricated. Apart from Steinem's glib assumption that feminism and gay rights are the same thing, there are three other significant assumptions about the MHRM that are particularly relevant to the topic of *Why Gay Men Don't Need Feminism*, and need to be addressed before moving on to examine how feminism bullied gay men into an alliance with man-hating bigots who openly despise them.

Assumption One: The MHRM ignores issues relevant to gay men

It must be understood that the author of this series of articles does not represent the Gay Division of the Men's Human Rights Movement (MHRM) for the simple reason that there isn't one. Nor is there a Ladies' Auxiliary Committee full of Honey Badgers tenaciously organizing bake sales to raise money to help fund The Patriarchy's evil plan to restore its privileges, silence women and promote rape culture.[6]

The MHRM doesn't have a Gay Division, or a Non-white Division, an Other-abled Division or, mercifully, a Feminist Division. This is because the MHRM is not about division. It is about unity – unity among men, and the women who love them, to address issues that impact the rights and welfare of men and boys, regardless of their race, religion, ethnicity, ability, political affiliations or sexual orientation.[7]

This is not to say that the MHRM doesn't recognize the fact that many men and women experience adversity, particularly in the form of political and social discrimination, as a result of their various identities, it is simply that there are already well-established, well-organized and well-funded advocacy groups dedicated to addressing issues specific to those identities.

The MHRM has a well-documented history of wishing these groups well in their pursuit of their goals, providing of course, that those goals are geared towards fighting genuine injustice, and that they do not engage in promoting dishonesty or bigotry, or endorse bullying, censorship or violence in order to achieve them. With such limited resources, organizations like *A Voice for Men*, cannot offer much in the way of meaningful assistance to these already well-funded groups. This is the principal reason why *A Voice for Men* limits its focus to those issues which can impact the lives of all men and boys.

In many ways, this is a relief, and something of a blessing. Leaving these various identities at the door, so to speak, enables MHRAs to completely side-step the utterly pointless and indulgent game of comparing what feminists call 'points of intersectionality'. The number of points you manage to accrue establishes your victim-cred and determines where you sit in the Hierarchy of Oppression, and who gets to have the loudest voice.[8] White, middle-class, able-bodied women feminists obviously cheat when playing this game as they invariably hog the top rung of this hierarchy every time they play. Then again, it's their game, so they believe that they get to make the rules as much as they believe that they get to create and control the narratives regarding all issues.

The MHRM is not interested in playing feminist games involving identity politics which achieve nothing and create division and suspicion where there should be agreement and resolve. The MHRM encourages open and honest discussion which has inevitably resulted in the debunking of false feminist narratives and conclusively invalidated their most hitherto reliable myths, tropes and memes.

I participate in the MHRM, not as a gay man, but as a person, with a deep conviction that men and boys matter as much as everybody else. As such, I have always been accepted in this movement as a man who is concerned that men and boys are confronting urgent issues that deserve to be addressed honestly and openly, without being constantly derailed, marginalized, ridiculed, demonized and misrepresented by feminists and their enablers.

The sexual orientation of MHRAs, like their sex, race, religion and ethnicity is ultimately irrelevant to the credibility of their perspectives. Being gay does not give a MHRA any special insight into the devastating impact that feminism has wrought onto the gay rights movement. Anyone who can read and conduct research can reach similar conclusions to mine. Being gay simply makes this particular issue more personal – nothing more. The fact that feminists have gained such complete control over the political wing of the gay rights movement – and uses

organizations like LGBT to attack its ideological opponents, like the MHRM – makes it an issue worth addressing.[9]

Assumption Two: MHRAs believes that feminism created men's problems

This ridiculous, and frequently-touted, assumption is typical of how feminists try to cope with being called on their bigotry, hypocrisy and deceit: they attempt to cover up their obvious lies with more lies that are even more unfounded and absurd.[10] No MHRA has ever blamed feminism for creating the issues addressed by the MHRM because that would be as foolish and impossible to support as believing in the existence of the so-called patriarchy.

Domestic violence, workplace deaths, suicide, homelessness, anti-father bias in family courts, genital integrity, chivalry justice, the assumption of male disposability, indifference to male pain and lack of reproductive rights were around long before feminism reared its ugly head to claim a monopoly on the public discourse on addressing these issues – and by addressing these issues, I really mean ignoring, marginalizing, minimizing and ridiculing them, as well as the men and boys whose lives they affect.

Feminists have certainly exacerbated these problems by lobbying for anti-male legislation and social policy, and by promoting a social and political climate so hostile to men and boys that the idea of addressing our issues honestly, compassionately and effectively is widely dismissed, thus ensuring that society now cares less about men and boys than it ever did. However, feminists did not actually create the issues themselves.[11] Feminists will continue to make this claim because they know that the mainstream media will continue to report it without bothering to find out whether or not it's actually true.[12]

I don't know what they teach in journalism courses these days, but it obviously doesn't include instructions on how to use Google, send emails or make the necessary phone calls to discover what MHRAs do, or do not, believe.

Assumption Three: MHRAs don't understand feminism

This is one of feminism's most condescending assumptions about MHRAs and it deserves to be vigorously challenged. Feminists never tire of claiming that feminism is not a monolith. We are constantly reassured that not all feminists are like that – NAFALT for short. Apparently, only radical separatist feminists hate men. The rest of them care about men and have, in fact, always been working tirelessly on our issues.

Some feminists even claim to have male family members and friends that they care about, despite them being cis-gendered patriarchs wallowing in male privilege they are too ignorant to check. Anyone who identifies as a feminist accepts both the existence of 'the patriarchy' and the idea that we live in a 'rape culture' – and are convinced that even their most beloved male relatives and friends collude in it, however unwittingly.

In other words, feminist believe that men are toxic beasts who have oppressed all women throughout all history and need to be taught not to rape. This caricature of reality is so foundational to feminist ideology that rejecting it would be akin to a self-identified Christian rejecting the divinity of Jesus Christ. Many feminists struggle to reconcile the anti-male bigotry inherent in their chosen ideology's dogma with their own personal relationships with the men in their lives, but that's their problem, not ours. Unless a feminist has actively engaged in publicly refuting the anti-male bigotry of feminist ideology, then they have no right to claim that they are not 'like that'.

Only a few feminists have earned the right to make the claim that they are not 'like that', and they deserve to be mentioned. These feminists, all women, embody the egalitarian principles that NAFALTs like to pretend they possess. Their innate integrity has never allowed these women to step away from the truth, but to speak to it boldly and eloquently, often at great personal and professional cost. Their rarity proves the rule about the monolithic nature of feminism.

The late, Karen DeCrow, friend and colleague of renowned MHRA, Dr. Warren Farrell, was an avid supporter of shared parenting. This former president of *The National Organization for Women* declared, "I've become a *persona non grata* because I've always been in favor of joint custody."[13] Consider how much independence of thought, genuine belief in equality and raw courage it must have taken for the president of *N.O.W.* to make the following statement about male reproductive rights:

"Justice therefore dictates that if a woman makes a unilateral decision to bring pregnancy to term, and the biological father does not, and cannot, share in this decision, he should not be liable for 21 years of support. Or, put another way, autonomous women making independent decisions about their lives should not expect men to finance their choice."[14]

Dr Warren Farrell eulogized his friend with these words: "With Karen's death passes a feminist who, were her leadership allowed to be the guiding light, would have allowed millions of children to have a dad to guide and love them."[15] Unfortunately for those children and their fathers, feminism could never be sustained under wise and benevolent leadership – it would be disbanded. Karen DeCrow was marginalized within the feminist movement because her egalitarian instincts were at odds with its misandric dogma. She stood by her instincts until the end of her life, ensuring that her memory will be always be honoured by those who share them.

Christina Hoff Sommers identifies as a feminist in the belief that feminism could be miraculously redeemed if feminists developed self-awareness and stopped hating men and boys. This demonstrates a kind of pie-eyed optimism that is oddly endearing. I say "oddly" because one would have thought that the author of *The War on Men and Boys* and *Who Stole Feminism?*, which are both intensively-researched studies of feminist corruption and its devastating impact, would have known better than anyone just how far feminism is from the possibility of redemption.

Christina Hoff Sommers has made the following observations: "We must have moral education in the schools, anti-bullying programs, but this does not mean programs to feminize boys."[16] She also stated: "I'm concerned that boys have become politically incorrect, that we are a society in the process of turning against its male children."[16]

Sommers blames feminism for undermining the rights and welfare of boys, which explains the vitriolic response she receives whenever she accepts speaking engagements at universities to share her concerns about these destructive developments.[17] Few people have defended the dignity of boys more passionately than Christina Hoff Sommers.

No summary of feminists who aren't 'like that' would be complete without including the fearless Camille Paglia. This brilliant woman has never hesitated to employ her robust wit to give feminists and their kin the kind of verbal spanking they deserve. I wonder how many trigger-prone feminists had to be bundled into hug boxes[18] when she made this comment: "Let's get rid of Infirmary Feminism, with its bedlam of bellyachers, anorexics, bulimics, depressives, rape victims, and incest survivors. Feminism has become a catch-all vegetable drawer where bunches of clingy sob sisters can store their moldy neuroses."[19]

Anyone familiar with the self-infatuated hypochondriacs who enjoy flaunting their endless array of physical and psychological ailments with total strangers on feminist websites like *We Hunted the Mammoth* will require no further explanation.[20]

Paglia challenges some of feminism's most cherished myths, like the one about male sexuality being a weapon used to oppress women: "Men are run ragged by female sexuality all their lives. From the beginning of his life, to the end, no man ever fully commands any woman. It's an illusion. Men are pussy whipped. And they know it.[19] Paglia usually puts 'patriarchal society' in scare quotes, which indicates that we should probably put 'feminist' in scare quotes when describing this admirable woman.

Feminists like to assert that MHRAs discuss feminism as a monolith due to our ignorance about feminism, whereas the truth is that MHRAs usually know more about feminism than most people who identify as feminists. It is important to celebrate these very rare feminists who really aren't 'like that' in order to emphasize the glaring differences between these genuine egalitarians and the rest of the individuals involved in the feminist movement – a movement which is failing more miserably than ever to disguise its vehemently anti-male premises and precepts behind predictably disingenuous sham rhetoric about equality.

How on earth did such a deeply misandric ideology like feminism manage to glob onto a human rights movement as heavily populated with men as the gay rights movement – and why have so many gay men not only tolerated this,

but continue to avidly supported it? In order to examine these questions, it is necessary to pinpoint the moment when feminism took over the gay rights movement. Fortunately, this can be done without detailing the entire history of gay liberation. So, with all due respect to the *Gay Liberation Front*, the *Gay Activists Alliance*, the *Mattachine Society* and the *Daughters of Bilitis*, we can cruise right onto feminism's Second Wave.

In *Part 2: The Takeover*, we will go back to when the parasite that is feminism bullied and manipulated the gay rights movement into playing host, and demanded, as it still does, that gay men be grateful for it. This enterprise has been so successful, that many gay men today can only nod in ignorant agreement when someone like Gloria Steinem asserts that feminism and gay rights are sibling movements with complimentary goals. As we shall see, nothing could be further from the truth.

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To the abusive feminist who demanded that I list all our accomplishments for men

Dean Esmay · 13 July 2015 · Archived copy · Original

One of the more common abusive, bullying tactics of feminists is to claim that MRAs only complain on the internet and don't actually do things to help people.

This is an abusive lie on multiple axes, and looks like an attempt to change the subject from feminist lies about rape, feminist lies about sexual assault, feminist lies about child abuse, feminist lies about fathers, and feminist abusiveness toward people in general.

In a way, this "you don't do anything but complain" bullying tactic is a good sign: they're figuring out that they have no good answers to most criticisms, and that their ideology is and always has been a minority ideology. So they feel the need to change the subject they strike a pose of "look, at least we're doing something! You do nothing!"

Never mind how much of what feminists do is hateful and destructive.

The problem with this "I demand you show to my satisfaction that you do things I consider important" is multifold. It ignores everything we've done to get innocent men out of jail, to get government officials fired, the counseling and support we give to individual men, the articles we publish to help educate the public, the money we've raised to fund people's legal defenses (Ben Radford is one famous example but there are many others), the petitions, the lobbyists we've worked with, the male birth control researchers we've worked with, the domestic violence and rape researchers we've worked with, the men's shelter groups we've worked with, and more.

But let's be clear about something else: A Voice for Men and the Men's Human Rights Movement as a whole probably operates on a budget smaller than one Domestic Violence Shelter group. Indeed, there is a Women's Shelter group, run entirely by feminists, not far from me, that has nearly a $4 million annual budget. Those millions are just for its one county in one medium-sized state in the US. Half a million$ annually is earmarked just for activism and education, in addition to the hefty salaries of those who run the joint.

We by comparison still have to have day jobs and do this stuff in our spare time, with maybe one or two people total who manage to survive–on very meager earnings–through their internet advocacy.

So this demand by feminists that we prove we do things to help men, with a list that feminists will approve of no less: It's an effort to change the subject. They have no actual interest in helping anyone but themselves, which is very obvious by their words and their deeds, and they actively work to stop and censor anyone who is working to address these issues from a non-feminist perspective.

The "show us what you do" thing is also breathtakingly arrogant: you, who do nothing to help men and boys' issues, who are part of a movement that actively combats efforts to address these issues, now demand that I do activism your way and to your approval–even though you actively work to thwart my activism and actively advocate harmful policies and repeat debunked lies about boys and men and debunked lies about the people I work with.

You, who spew lies about what I do, demand that I report to your satisfaction how I do my activism? Fuck you.

And I won't even dignify your claim that I do nothing.

So seriously, to your "you don't do anything!" bullshit? Pull the other one.

By the way, let's pretend for a minute that you are 100% right, that I do nothing, that A Voice for Men does nothing, that the Men's Rights Movement does nothing but complain.

Are our complaints wrong? Why are you talking about us, when the subject was human rights violations? Are we not allowed to bring up human and civil rights issues if we don't do activism your way, dancing to your tune?

We identify real abuses, real lies, real people who are hurt. And you're changing the subject to us and what you

perceive as our flaws. What does that say about you as a person, or about your movement?

To my friends who are nice feminists

Dean Esmay · 13 July 2015 · Archived copy · Original

Yes I have friends who are feminists. How could I not? I'm an ex-feminist after all–although I'm sure some feminists will want to check me for having always harbored evil ideas that made me "not a true feminist" or somehow otherwise secretly impure. Isn't it amazing how people keep using the phrase "true feminist" in order to just dismiss all feminist misdeeds, all feminist lies?

"Well, they weren't real feminists." Fuck you. Yes they were.

I'm sorry you don't like it if I tell you feminism is and always has been a hate movement, but, feminism is and always has been a hate movement. A racist, sexist, vitriolic, irrational hate movement that is fascist and bullying to its very core.

In the 1970s friends of mine were facing bomb and death threats, censorship, and harassment. It has not changed in the 40 years since then–please stop lying and saying it's different now, because it isn't.

Feminism as a movement has taken billions of dollars and still runs on billions of dollars; this is why constant comparisons to the cash-poor, grassroots MHRM is stupid. (Well, it's one of several reasons why that's a dumb comparison, anyway.)

Feminism lies about domestic violence. It lies about rape. It lies about families. It lies about fathers. It lies about little boys. It lies about girls. It lies about women. It lies about history.

Feminism bullies. It bullies women who won't toe the line. It bullies men who won't toe the line. It bullies children who question its precepts.

Every time a feminist repeats racist hateful lies about "patriarchy" or "rape culture" and you don't identify both those ideas as toxic pseudoscience based on hateful, bigoted preconceptions, you enable that toxic, bullying, pseudo-scientific hate movement.

So. Given that I really believe every one of these things, let me tell you something:

I'm 49 and I've been reading about feminism probably longer than you've been alive. First wave, second wave, third wave, sex positive, anarcho-feminist, individualist feminist, equity feminist, marxist feminist–stop being a condescending bully and pretending I just don't understand these things and consider the possibility that it is me who has things to teach you not the other way around.

If you're a feminist, it is 99% likely you believe some of the hateful lies. I've only met a handful of feminists who really do reject the lies, and I frequently ask them: in recognizing hateful bigoted feminist lies, why do you still call yourself one? You're enabling a multibillion$$ hate movement by doing so.

But my friends, the real friends, they have their reasons, and while I don't understand them–it looks like nothing more than an emotional tie to a word, like not wanting to give up calling yourself a Baptist or something–I accept that they wish to continue identifying as part of a bullying, censoring, racist, fascist hate movement and irrational pseudoreligious cult. But they accept that this is what I think about their movement.

And no, I will not sugarcoat my opinions to make them happy. They either accept that these are my conclusions or they don't. The smart ones know better than to argue, and know how to accept disagreement like mature adults.

So. If you are a feminist who can accept these are my conclusions based on decades of experience and research, then I will accept that you are part of this thing that I consider an ugly malignant hate movement and still talk to you. In other words, I will accept you if you accept me.

But I will not accept it if you repeat feminist lies in front of me. I will respond every single time. If you don't want my response, don't spout feminist hate-garbage when I'm around.

Every feminist who makes snotty remarks about my supposed ignorance or my supposed need to educate myself about feminism mostly makes me chuckle. Ditto the frequent feminist attacks on my personal life, attempts to sex-shame me, snarks about my children, about my wife or my ex-wife (who both support what I do), about my supposed agenda (you know, my actual equal rights agenda) just cements my view that feminism is a toxic hate movement that hurts pretty much everybody it touches. Even the ones who benefit from it are slowly poisoned by it.

And every time you open your mouth and start saying that I “just don’t understand feminism” or “not all feminists are like that” I respect you just a little bit less as a person, and view you as just a little bit more shameful, a little more shallow, a little more selfish and thoughtless.

And that’s all. I’m not a feminist. I never will be one again, and I actively oppose it. Accept it and stay to talk with me of other things, or go away. It works for me either way.

Male doctors make less than female doctors

Janet Bloomfield (aka JudgyBitch) · 13 July 2015 · Archived copy · Original

[Ed. note: this article originally appeared at Examiner.com, but has been unpublished for violations of AP style.]

A study in the Journal of the American Medical Association reports that male doctors are earning considerably more than female doctors, and a second study of Medicare reimbursements confirms that men are out-earning women by an astonishing 88% in annual Medicare reimbursements. In terms of gross income, male doctors out-earn female ones, but a closer examination of the data reveals that on a per service delivered model, female doctors earn more than their male counterparts.

There are several explanations for this large gap in earnings between men and women in the medical profession, none of which have anything to do with sexism or misogyny, contrary to claims made by feminist media commentators. Male physicians see approximately 60% more patients than women: 512/yr versus 320/yr, respectively. Male physicians also deliver more services per patient, chalking up 5.7 services billed per patient compared to women's 4.7. This gap held true across almost all specialities, with men delivering more services per patient than women. Assuming all services are medically necessary, male doctors deliver better healthcare than women to each patient.

Male doctors earn an average of $118, 782/yr from medicare. Multiplying 513 patients by 5.7 services (2924 services provided in total) and dividing the annual income by this number gives us a per service fee of $40.62. Female doctors earn an average of $63, 346, providing 4.7 services to 320 patients (1504 services provided in total) for an average per service fee of $42.11. Women doctors earn $1.49 ***more*** per service rendered than men.

In Canada, the UK and the US, there is a looming shortage of primary care physicians, also known as general practitioners or family doctors, because these non-specialized forms of medicine appeal to women doctors, who also prefer to work part time or not at all when they have young children. Dr. Brian Day, the head of the Canadian Medical Association notes that women doctors 'will not work the same hours or have the same lifespan of contributions to the medical system as males', exacerbating a medical system already strained by baby-boomer demographics. Since nearly half of all women doctors marry other doctors, they are not compelled by economic circumstances to provide for their families, permitting women doctors to work greatly reduced hours, by choice. According to an article published in the Annuals of Internal Medicine, 'differences [between men and women and hours worked] reflect personal choices that will increasingly affect the profession as more physicians marry physicians.'

Most of the so-called wage gap comes down to women's personal choices, and men's willingness to contribute more to their families in terms of earned income, which is neither sexist nor misogynist. When Forbes Magazine surveyed working women in America, an astonishing 84% of women agreed that staying home was a 'luxury' they aspired to, indicating that the wage gap may be a privilege for women – the privilege of not being required to contribute to a family financially to the full extent of her ability. For women doctors, this privilege is compounded not only by having the luxury of choice, but in earning more money per service delivered than men, who work longer hours, see more patients, and deliver more services to patients overall.

The wage gap in medicine, measured in terms of services rendered, disadvantages men, not women.

Feminists almost ruin Game of Thrones conversation at ComicCon (video)

AVfM Video Source · 13 July 2015 · Archived copy · Original

Feminists are so utterly self-centered and prone to ruin every conversation it boggles the mind.

By the way, we don't always agree with him (of course) but you should subscribe to Red Pill Philosophy.

Bill Cosby's victims? Or just a bunch of drug whoring star fuckers?

Paul Elam · 14 July 2015 · Archived copy · Original

I heard it so many years ago, I forget if it was a joke or a story I was told that actually happened. Either way, it goes like this.

An average looking guy is at a party. In his lap is a small mirror holding two massive lines of cocaine, a razor blade and a short, metal straw. The coke came from a bag full of white powder that was bulging out of his shirt pocket.

A quite fetching young woman spotted him (and his cocaine) and crossed the room to sit right next to him just as he was Hoovering up one of the lines. She sat so close that one of her shapely thighs was pressed against his leg. She smiled and leaned in a little closer.

"That looks great," she said, speaking of the single, sparkling white line that remained on the mirror.

"Yeah," he said, "It's some really decent shit." He did not so much as look at her. He picked up the razor and started chopping at the remaining line, shaping it and reducing it to a finer powder.

The woman moved even closer into his space. He could feel her breath on his neck.

"So," he said, "What do you do for a living?"

The woman giggled. "I'm a stew," she said, and reached up to stroke the man's forearm.

"You must make good money at that," the man replied.

With a bright smile the woman said, "Well, yeah. I do."

Suddenly the man leaned over and made the last line disappear in an instant.

"Well," he said, "You ought to make enough to buy your own coke."

I heard that story maybe 30 years ago. In a way, it was my first exposure to the red pill. And today it comes back to visit me in much the same way.

In the latest round of trial by media for Bill Cosby, the "stunning" revelation now alleged is that he gave women Quaaludes with the expectation it would help him score sex.

My response: Big fucking whoop. Women have been trading gash for stash for as long as I can remember, and they still are.

Saying that Bill Cosby gave women ludes to loosen them up for sex is about as worthy of pointing out as the likelihood is that those women loosened Cosby's grip on his drugs by sticking their tits in his face.

Like it or not, drugs are chick magnets. Of course, I will figuratively grit my teeth and point out that not all women are like this. Indeed, not nearly all women do drugs at all, including a bunch of them who would fuck Bill Cosby simply because he is Bill Cosby. And including the women who would fuck Bill Cosby simply because he has been accused of sexual violence.

Of course, whatever actually happened between the sudden explosion of Cosby accusers and the 78 year old comedian is a matter of pure speculation. Nothing, absolutely nothing has been proven as a matter of due process. In that sense, as of today he is demonstrably innocent of all charges.

Where speculation turns to certainty is the fact that there is a healthy percentage of women who are just fine with the idea that dick comes with drugs.

We even saw evidence of it rear its head back in December of 2012, in the Twitter feed of Sophia Guo, one of the great unwashed idiots who felt threatened by men speaking without her approval. It came in the aftermath of the Warren Farrell protest.

This little gem says a lot about how Guo gets her blow.

[image]

Think and say what you want about Bill Cosby, the quintessence of drug culture sexual hookups is product for poontang. And we all know that rich, famous **celebrity** dudes with pockets full of **money** and **drugs** have an incredibly hard time finding women who will whore themselves out for any one of those three symbols of status. Cosby had them all.

My guess is that the only thing happening here is that the lowbrow party girls that glommed onto Bill Cosby and spread like warm peanut butter are just coming back for more.

Did Bill Cosby use his fame, fortune and pharmaceuticals to grease the wheels of his sex life? Probably yes, I think. That is the kind of grease that a lot of women yearn to bathe in.

It is also interesting that all but one or two of the long list of alleged victims are now so far past their sexual shelf-life that they could not trade sex for a ten dollar bag of Mexican schweg.

Double dipping the Cosby Cash may well be all some of them have.

When and if Bill Cosby is ever convicted of an actual crime, I will chime in on bashing him, right alongside the idiots who think waiting for a trial is too inconvenient.

Til then, all I see in this is a bunch of greedy women who commoditized their bodies like groupies who managed to get backstage at a rock concert.

Nothing new here, folks. Same as it ever was.

Interview With Willie Meggs, State Attorney for Leon County, On DeAndre Johnson Case

Ty Henry · 14 July 2015 · Archived copy · Original

[image]
State Attorney Willie Meggs (Courtesy ESPN)
Friday Morning, July 10, I secured a short interview with Willie Meggs, the long tenured State Attorney for Leon County. His jurisdiction includes the City of Tallahassee and as such, he makes the decision on whether to charge residents of the city, which includes athletes from Florida State University. As some may recall, it was his decision not to prosecute Jameis Winston, a decision for which he was widely reviled by many corners of sports and national media who chose to hide behind their interpretation of his "Lack of seriousness" at the press conference announcing the decision. Left out of that analysis, however, was his contemporaneous and aggressive sexual assault prosecution of starting wide receiver Greg Dent, as well as previous prosecutions of FSU football players.

I wrote an analysis of the case for AVFM here.

In the wake of the De'Andre Johnson case, Meggs' office again finds itself at the center of media discourse on gender violence. Johnson was involved in an altercation at a local bar on June 24 which ended with him striking a female patron to her face. In the interest of providing clarity for AVFM readers and the issues which concern our board, I wanted to get some answers from his office on key aspects of the case and, more importantly, the decision-making process in deciding who to charge, and with what.

To my pleasant surprise, Meggs graciously took my call himself. His comportment was every bit the direct but courtly southern gentleman of law figure he cuts on television. Engaging, honest, friendly, firm, and quick-minded. He was quick to interject to correct where he felt we "had it wrong," but never in a rude way.

The following are some key highlights of the interview.

What are the potential penalties facing Mr. Johnson, and how are cases such as his usually disposed of for a first offender.

Meggs: *Well, for 1st degree battery, the maximum penalty is a year in the county jail. Now, there are two types of battery in these cases. The first, is to touch or strike another without consent. The other is to strike with the intent to cause harm. Now it's hard for me to say how cases typically are disposed because we weigh a variety of factors when charging: capability of the victim to defend; age; size; for example, how old are you?*

Me: 42

Meggs: *OK, so if you hauled off and battered a six-year-old, we'd put your fannie in jail [laughs on both ends of the call]*

Speaking of children, some of our readers and staff feel based on the footage that maybe the woman should have also been charged, based on the footage, because they were both "acting like children"[Meggs firmly but politely interjects]

Meggs: *Well, you're wrong on that. Now it's not illegal to be wrong, and everyone has a right to be wrong, and that includes (Johnson attorney Jose) Baez (who said the footage shows Johnson was not the "initial aggressor"), Sean Hannity, and even your editorial board. But those are not the facts of the case as we see it. People have a right to defend themselves from a battery*

[Note: Meggs stated the previous day to the Tallahassee Democrat that the woman was defending herself, and "entitled" to throw a punch, and "did not commit a crime and therefore will not be charged with a crime"]

In your eyes, with regard to the charging decision, what was the initial "battery" by Johnson?

Meggs: *Hitting someone in the nose*

I meant before that. You stated she was defending herself from a battery. Which of the initial acts constituted a battery? Was it the initial jostle? Him grabbing her arm to prevent her closed fist from hitting him? And what is a proportional response to the threat from a balled fist?

Meggs: *We're not gonna try the case in the papers, We're gonna try the case in a court of law. Some may want to try the case in outside of court, but that's not what we're going to do.*

On an editorial note, it's my opinion you were treated unfairly by the national media in the Winston case. If you were the Florida St. toadie they made you out to be, you would not have charged the 7 or 8 athletes you have in the past.

Meggs: *Well I appreciate that. It's part of what I've come to expect with the job. Not to say that I like it, but I understand. You know, when we have a football player [get into trouble] I like to say it's like putting a spoonful of scalding hot soup in your mouth;whatever you do next is gonna be wrong.*

UPDATE: Yet another Florida State player is wanted in connection with another assault on a woman in a separate incident. Meggs has issued a warrant for the arrest of running back Dalvin Cook. The report from mark Schlabach is here.

Why do women leave tech? (video)

AVfM Video Source · 14 July 2015 · Archived copy · Original

More than half of women leave tech because of sexism and a hostile environment? Skeptorr has a few other theories as to why women acquire in demand credentials and then refuse to capitalize on them.

Egalitarianism is a Men's Rights project according to PBS Idea Channel

AVfM Video Source · 14 July 2015 · Archived copy · Original

Update: For AVfM's official statement on this matter, see We agree with Mike Rugnetta & PBS Ideas.

Quoting notorious bigot Helen Lewis, PBS Idea channel has declared that:

1) All criticism of feminism justifies feminism
2) Feminism is not egalitarianism
3) Egalitarianism is a Men's Rights project.

We 100% agree with #2, but we think #3 is backwards: Men's Rights is an egalitarian project, while feminism is an anti-egalitarian project.

Anyway, they really did say all this on PBS Idea Channel. Just watch:

We want to thank PBS Idea Channel for both finally admitting feminism's true nature as an anti-egalitarian movement, and for admitting that feminists view men's human rights as something to be fought against.

[Ed. note: featured image Lightbulb By Leon Brooks [Public domain], via Wikimedia Commons]

Feminism is not the World. We are!

Luigi Logan (aka Fidelbogen) · 15 July 2015 · Archived copy · Original

The feminists have a high opinion of themselves, but many others don't share that opinion, and those others have formed the project of taking feminism down a few pegs. I will enlarge upon this.

The root of the present struggle is that most feminists think feminism is the world, or is entitled to become the world. Feminist thinking is triumphalist, transformationalist and totalitarian, and feminism is proposed as a social engineering project that will alter every aspect of life down to the last molecule.

And how do they muster the needful arrogance for such a project? By sheer collective narcissism. They have convinced themselves that feminism is an absolute evolutionary good in terms of what it proposes, and they have based their temerity upon a model of reality that is wildly askew from how the world actually works.

They are gazing at the rest of the world as if into a mirror of their own ideas, so that everything they see reflects only what their fantasy requires them to see. Yes, they are staring at a reflection of themselves, and if that is not narcissism then I have no better idea what to call it.

But wait. On second thought, I do have a better name for it. I will call it feminist subjectivism.

Imagine a house in the middle of a town, with a group of noisy, dirty people living inside. These noisy, dirty people are a continual nuisance with their loud disturbances, and furthermore they are forever throwing garbage out the windows and emptying pisspots in wild disregard to pedestrians in the street below. And from time to time, these people are known to go about in the town spreading gossip and false information, and stirring up social trouble.

I say it is unnecessary to enter that house and go from room to room, or to strike up a fond acquaintance with all of the inhabitants. We are fully entitled to form some evaluation of the house and its denizens purely on the strength of what we can ascertain from the exterior. We mightn't know much, or care to know, about the life within those walls, but that does not compromise the objective truth of what we can plainly see from where we stand. We might even accept that there are some charming, sensitive artists living in that house, without compromising the truth of what we know about the situation in general. Our outside knowledge is as much knowledge, in an absolute sense, as what the insiders might correctively insist on telling us. In our own way, we are as much qualified to talk about those people and their house as they are.

When they presume to tell YOU what feminism is, they are presuming to hold an authority greater than yours. They are telling you that your wealth of observation and reflection is of no account and may be simply brushed aside.

But feminist house and its inhabitants are not the world, and we are no-wise obligated to throw away what we can plainly see about them, while accepting as truth only what they say about themselves. Nor, mark this well, are we bound to un-know what we know about ourselves and accept as truth only what they say about us!

Such is feminist subjectivism: the delusion that only a feminist may tell the rest of the world what feminism is. But as non-feminists — meaning, as the rest of the world — we occupy an entirely different epistemic standpoint. And we may speak, think, and draw conclusions with the full authority which our standpoint confers upon us. The feminists have got one hell of a nerve telling us that we don't understand what feminism is, since we can very plainly SEE what feminism is. Yes, they are trying to steal our eyes!

And this gets worse. For when the feminists pretend to a monopoly on self-definition, they also claim an exclusive right to define the rest of the world. And why? Because, in order to make their self-definition operate correctly, they must spin a contextualizing narrative about everybody else. In plain English, they have no choice but to lie about the rest of the world in order to maintain their story about who-and-what they themselves are. It is the classic cycle which any psychologist — professional or otherwise — will straight away know for what it is: you tell a lie, then tell a second lie to cover the first, and then a third and a fourth, and on it goes!

That explains why feminism must forever grow and grow in a process of perpetual revolution. In fact, feminism absolutely cannot stop growing until it colonizes every speck of the universe beyond itself. But the time is fast approaching when this growth will become unsustainable. And when that day arrives, the collapse will be breathtaking and, if you are a feminist yourself, harsh and brutal.

Now, one of feminism's greatest tricks was to generate a thorough confusion in the public mind about what feminism IS. That is yet another reason why the power to define feminism has passed into the hands of the non-feminist community: because the feminists themselves will neither coherently self-define, nor take holistic responsibility for the gaggle of voices claiming to speak for their movement. Indeed, they shuck the latter burden quite actively: with so many people earnestly informing you that this-or-that "isn't really feminism", you can never outline a clear target area.

As non-feminist, we may be thankful that we do not share the same burden of self-definition as do the feminists. The reason is, that we are not properly a "thing", but rather an absence — specifically, an absence of feminism. Unlike the feminists, we are not pushing a thesis into the world, because in fact we ARE the world. As such, we are not required to justify our existence. Nor do the strictures of so-called morality apply to us, because the world is and always has been a moral spectrum, a goulash of good and evil in every shape you can imagine. We do not intend to make the world a perfect place; we intend only to make the world a better place by ridding it of feminism.

And although we may spawn numerous ideologies and movements in the course of future history, we are not, in totality, an ideology or a movement of any kind, but a force of nature — a spontaneous uprising of the human social ecology, against feminism and against all the consequences which feminism has inflicted upon the world.

Why gay men don't need feminism – Part 2: The takeover

andybob · 16 July 2015 · Archived copy · Original

Introduction

'Why Gay Men Don't Need Feminism' is a four-part series of articles adapted from a speech that was intended to be presented at the Second International Conference on Men's Issues in 2015 by the author, Matthew Lye (a.k.a. Andy Bob). The four parts are:

Part 1: Challenging Assumptions
Part 2: The Takeover
Part 3: Gay Bashing
Part 4: Brotherhood

As these articles are written from the perspective of a Men's Human Rights Activist (MHRA), they focus on the dysfunctional relationship between feminism and gay men. Feminism has had an entirely different relationship with lesbians which is irrelevant to this topic, and has been examined in detail elsewhere.

♦ ♦ ♦

Once upon a time, there was an emerging affiliation of hetero-abnormative persons known as GLBT that was just starting to gain some influence in the playground of gender politics. Unfortunately, L had long been overrun by a surly cabal of mean-girl bullies known as feminists. Betty Friedan, getting it right for once, referred to these lesbian feminists as 'The Lavender Menace' and tried to warn anyone who would listen, especially heterosexual feminists, that this gang was bad news. [1] When a querulous rat-bag like Betty Friedan warns against fraternizing with a group of women on the basis that they don't work well with others, you just know that it would be ill-advised to give them anything other than an extremely wide berth.

Perhaps if G had paid closer attention to this warning, it may have been better prepared to handle the moment when L told G to check its privilege and remove its limp-wristed self from the front of the queue – L didn't particularly care where G went, so long as it didn't stray too far away from its monitoring glare. For reasons that some people, especially many gay men, struggle to understand, G meekly obeyed, and allowed itself to be relegated to second-class status within its own movement – a position which it retains to this very day.

When GLBT became LGBT, there was no longer any doubt that feminists had commandeered the Rainbow Float, and G – along with B, T and eventually, I, P, both Qs and even a confused-looking question mark that didn't seem to know why it was there – quickly learned that it was expected to do as it was told. [2] Worse still, L managed to convince this ragtag gaggle of the orientationally-aggrieved that they all owed something to its dominant ideology: feminism.

Gay men have even been publicly rebuked by straight, feminist celebrities, like Patricia Arquette and Rose McGowan, for being insufficiently grateful to feminism. In what one can only assume was some kind of post-Oscar daze, Arquette declared that it "was time for all… the gay people and people of color that we've all fought for to fight for us now." [3] One less than grateful gay media pundit of colour responded with: "Dear Patricia Arquette: Blacks and gays owe white women nothing", [4] and proceeded to call her a "fool".

[image]
Carol Hanisch: "[G]ay liberation carries contempt for women to the ultimate: total segregation."
Wrong. Arquette is not a fool. She is just a feminist who couldn't resist exploiting an internationally-televised event to regurgitate Feminist Sacred Babble about wage gaps, the oppression of white women, the plight of Third World women who, according to feminists, are the only people in Third World regions who suffer human rights abuses and deprivation – apparently, the men and children are doing just great – and peevish lamentations about the ingratitude of minorities upon whom feminists claim to have lavished decades of love and support.

Spreading lies and misinformation at every opportunity is what feminists do, and Arquette is a feminist. The only surprise is that she didn't conclude her speech by making a plaintive cry about where all the good men had gone. Perhaps she's saving it for when she hands out the Best Supporting Actor award at the 2016 Oscars. No doubt, the talented-but-feminist Meryl Streep will be there to offer an embarrassment of inappropriately shrill support.

Rose McGowan attempted to rally support for feminism among gay men by opting for the infinitely more bizarre approach of hurling a barrage of all-too-familiar Code Black Shaming Language [5] at them: "Gay men are as misogynistic as straight men, if not more so," she said. "I have an indictment of the gay community right now, I'm actually really upset with them." With this one statement, McGowan reminded gay men that the accusation that they are 'as bad as straight men' – the most scathing insult in the entire feminist arsenal – is a fundamental tenet of feminist ideology. [6] Gay men are no better than straight men. Got it?

[image]
Rose McGowan: Gay men are just "people who have basically fought for the right to stand on top of a float wearing an orange speedo and take molly [MDMA]."
McGowan even threw in a comment about gay men being "delusional idiots" just in case her charge of misogyny wasn't enough to inspire gay men to rally around the feminist cause. Perhaps the most alarming of all was McGowan's claim that she has been a long-time supporter of gay men and their rights, thus offering an insight into the rather curious approach that feminists tend to adopt toward their supposed allies.

Predictably, the mainstream media defended McGowan by suggesting that she was only being criticized for her comments because she was a woman: "As a woman and a Hollywood actress, McGowan is seen as fair game for scrutiny." [7] Fortunately, this wheezy old feminist meme is not working as effectively as it used to, and many gay men indignantly dismissed it with the contempt it deserves. Some even took the opportunity to give feminism itself a dressing down in a manner which must have alarmed those who were hoping that McGowan's comments would succeed in whipping gay men back into line. One gay man observed that it was:

> .. not inaccurate to say that McGowan is using guilt and illogical appeals to our emotions in an attempt to chain gay men directly to our oppressors. Was that hyperbolic? Not in any way that even compares to what McGowan has said. Feminists are big on a story of oppression always being valid if someone *feels* oppressed, right? Well, I feel strongly that feminism has been oppressive to gay men, to all other men, to anyone with any masculine traits, and, in many ways, even to women (sometimes *especially* to women). Casual and accepted deference to feminism no longer works for me, and it shouldn't work for McGowan." [8]

A note to Rose McGowan: being informed by an alleged celebrity that, quite frankly, most gay men like me had never heard of, that she is "really upset" about our lack of enthusiasm for her bigoted, anti-male ideology that regards gay men as, at best, token lackeys who ought to be ashamed of our misogynistic 'rejection' of women, is not something that will interrupt my sleep any time soon. The fact that she assumes that it will, speaks more to her narcissism, her staggering sense of entitlement and the supremacist leanings of her chosen ideology than it does about the gay men she has publicly, and rather ironically, condemned as "delusional".

Public attacks like these have the benefit of alerting many gay men to the fact that feminism is one belligerent, foot-stomping Diva they would be well-advised to step as far away from as possible, and proceed to expose her true nature to the world at large. Feminism will just have to find some other BFF to fetch its morning lattes, because all except the most self-loathing gay man would choose to continue being its compliant doormat. Another more important benefit of such attacks is that they leave many gay men somewhat bewildered as to what exactly feminism has done for them. This is a rather important detail which feminists like McGowan and Arquette always leave suspiciously vague, if indeed, they ever get around to expanding on it at all.

[image]
From Everyday Feminism:
"The gay rights movement has won rights and recognition that largely serve the interests of white, wealthy

cisgender gay men to the detriment of poor queers and queer people of color, and to the detriment of racial and economic justice more generally."

Like many gay men, the only thing I can discern that feminism has ever done for me is to commandeer my own human rights movement under the guise of a purported alliance, and using it as a vehicle to promote an anti-male hate movement hell-bent on undermining the rights and welfare of men and boys – a demographic that includes me – attempting to rope me into helping it to demonize my own masculine identity and, if that weren't enough, brainwashing the more suggestible of my gay brethren into accusing our straight brothers of being responsible for every problem and injustice the world has ever known.

By allowing themselves to be so publicly allied to such a blatantly corrupt and destructive ideology as feminism, the gay men of LGBT have sold themselves out. They have betrayed whatever egalitarian principles they may have once had by participating in organized feminism's relentless campaign to demonize, demoralize and criminalize straight men – especially those of the white, cis-gendered variety – in what has become a concerted global ritual of perpetual condemnation.

Call me a purist, but that is not something in which any credible human rights activist, organization or movement should be participating.

It is little wonder that as early as 1976, renowned gay rights activist, John Lauritson, was already lamenting the fact that feminists had bullied their way into the gay rights movement, effectively marginalizing the gay men within it, and turning the gay rights movement into what he called "the fag end of feminism." [9] John Lauriston ought to know because he was there when it happened. As a primary source for this phenomenon, it is imperative that his experiences and observations be presented in detail. Here is an excerpt from a speech he gave at the *4th Gay Academic Union Conference* in the city of New York back in 1976:

> I remember a number of such [disruptions] in the early days of the *Gay Liberation Front*, in the fall of 1969. Women we had never seen before would come in and deliver tirades against the GLF men; they would say that not only were gay men ***more*** sexist or ***more*** male chauvinist than straight men, but men in GLF were among the worst of all. These charges were unfair and untrue [and] had a certain demoralizing effect. Some of the men felt that rather than acting against our oppressors… we should turn our attention inward to confront the enemy which was: Ourselves!"

At the first gay conference at Rutgers in 1970, the major panel on the last day was disrupted by a group of women who demanded that all proceedings come to a halt. They charged that the panel was "elitist" and "sexist" (although half of the panelists were women); their main ostensible grievance was that on a table in the hall, provided for leaflets and free literature, were copies of ***Gay*** newspaper, in which they had found a reproduction of a beautiful, lush, reclining female nude, painted in the style of classic romanticism. This, they charged, was designed to titillate men, and was degrading to women. Overlooked was the fact that the picture illustrated an article written by a lesbian.

The conference organizers were cruelly attacked, apparently for the sin of not having policed and censored the free literature table. It was a senseless, abusive, and thuggish disruption. For the most specious of reasons, a beautiful and mellow gay conference – one of the very first – had been turned into a nightmare.

One could go on and on. I imagine most of the people in this room [at the *4th Gay Academic Union Conference*] have witnessed or read accounts of similar disruptions. There was the first international gay liberation conference in Edinburgh, where women discovered evidence of "sexism" and demanded that the conference change its focus from legislative reform to "confronting sexism".

Laws, they argued, only affected men, and therefore it was sexist to concentrate upon things like repealing sodomy statutes. A majority of the men went along with this demand, and that was the end of an internationally coordinated

campaign to change the laws. It's amazing it should be considered trivial that after two millennia, homosexual men are still criminals.

A certain pattern emerges. The people in power do not like movements for social change. When such movements are in their infancy, they will try to destroy or divert them. When movements have grown large and viable, then they will try to render them innocuous through co-optation." [9]

Sounds familiar, doesn't it? Co-opting movements after they have already been set-up, organized and funded by others is a well-established feminist strategy. Feminists are parasites who are notorious for appropriating other people's issues and resources. [10] Neither are they shy about intimidating, labeling, censoring and threatening those who dare to object to their methods, their motives or the gaping logical, factual, ethical and moral flaws in their ideology. [11]

Lauritson's experiences will have a painfully familiar ring to the legendary domestic violence activist and researcher, Erin Pizzey, Editor at Large at *A Voice for Men*, because that is exactly what radical lesbian feminists did to the battered women's shelter movement that she established in Great Britain in 1971. This is how Erin Pizzey remembers the co-optation of the movement that she pioneered:

> I went to work in the *Women's Liberation Work Shop* in Newport Street, off Shaftesbury Avenue. I also attended the first women's conferences and I was struck by the hundreds and hundreds of women claiming to be radical militant lesbians. The first women's conferences were destroyed by violent fisticuffs between these women and most of us were very afraid of them. As far as I was concerned these women did not speak for my gay friends any more than the radical feminists spoke for all women in our country who were very happy at home with their husbands and their children.
>
> In reality, this was a very minor group of women who were only able to hurl abuse at heterosexual women and their families because they were white, middle class and had media jobs. Before very long they were employing each other and 'marginalizing' the men who tried to work alongside them. Men, intimidated by their brutal, violent behavior, moved on and out of many jobs. According to these women all women were victims of men's violent behavior, any attempt for men to fight back met with behind-scenes maneuvering and men LET IT HAPPEN." [12]

In fact, Ms Pizzey's evidence-based research was identified as such a threat to derailing what was to become one of feminism's most lucrative gravy trains – the Domestic Violence Industry – that they targeted her with terrorist threats that forced her to flee to The United States, and ensured that her findings could not be published in her own country for nearly a quarter of a century. [13] It deserves to be noted that, unlike gay men and her fellow domestic violence activists, Erin Pizzey fought back, and continues to do so well into her seventies – as a celebrated Men's Human Rights Activist.

Video game enthusiasts also fought back against an attempted ideological takeover by feminists, like Anita Sarkeesian, who aimed to impose strict feminist-approved standards and censorship upon their entire industry. [14] The only perceivable interest Sarkeesian seems to have ever had in video games are the opportunities they have provided for her to score the feminist trifecta of damseling for dollars, creating false threat narratives and supervising other people's pastimes.

This may explain why, despite failing to vanquish her Gamergate opponents, she still manages to look perpetually pleased with herself. Sarkeesian re-affirmed to feminists everywhere that posturing as perpetual victims continues to be extremely rewarding, even when they are openly denounced as a bunch of deceitful and avaricious busybodies. [15] Gamergate has inspired many by demonstrating that it is possible to unite in opposition to feminists who seek to impose their virulently crude and joyless ideology upon all aspects of life, even those as innocuous as personal hobbies.

It was a rude awakening for many feminists. Sadly, it wasn't rude enough to dissuade them from punishing the

dissenting perspectives of *The Honey Badgers*, who dared to display a Gamergate poster in their booth at the 2015 *Comic Expo* in Calgary. [16]. *The Honey Badgers* included the graphic animation designer and prominent MHRA, Alison Tieman (a.k.a. Typhon Blue), and the celebrated anti-feminist videographer Karen Straughan (a.k.a. GirlWritesWhat).

Their ousting from the *Comic Expo* was, essentially, an intentionally brutal assault on Alison Tieman for daring to exercise her independent intellect and freedom of speech rights by expressing her well-supported rationale for rejecting feminism and its methods, despite being granted permission from the feminists in charge to do so. The lack of scruples displayed by the feminists in their treatment of Ms. Tieman and her associates only highlighted the validity of her position – and revealed that feminists could only respond to it by giving vent to their notoriously totalitarian instincts. The integrity of *The Honey Badgers* has also been an inspiration for many people hitherto fearful of incurring feminist displeasure.

It is interesting to note that Lauritson believes that one of the main reasons why feminists got away with co-opting the gay rights movement all those years ago, and have enjoyed virtual immunity from criticism for doing so, is because – like Erin Pizzey and her associates – most of the gay men were afraid of them. [9] In their defense, most men are afraid of feminists, and for good reason. Feminists routinely accuse men of misogyny for the most facile of reasons. These can include any alleged transgression from wearing a colourful shirt [17], pointing out the many positive attributes of men and masculinity [18], or simply organizing, supporting and participating in international conferences addressing men's issues. [19]

These accusations can destroy lives and careers, as Larry Summers discovered when he was forced to step down as president of Harvard University in 2005 for challenging feminist dogma by suggesting that men and women had innate differences. [20] "I just couldn't breathe because this kind of bias makes me physically ill," said strong, independent professor, Dr. Nancy Hopkins through her oxygen mask as she lay prostrate on what must be her very heavily-utilized fainting couch. "Let's not forget that people used to say that women couldn't drive an automobile," she added for no discernible reason. Feminist accusations of misogyny don't have to actually make any sense to achieve their desired results – they just have to be made.

> This is a 100% real motion at #nuswomen15 – could gay men please stop acting like black women pic.twitter.com/WOQNnS82Rj
>
> — Tim Stanley (@timothy_stanley) March 24, 2015

Feminists like to make examples of men like Larry Summers to serve as warnings to other men, and sometimes other women [16], simply because they can. It is an expression of tyrannical triumphalism of a powerful and well-connected political orthodoxy with the soul of an over-indulged child with a taste for retribution. Summers' fate was sealed when Hopkins stated that she found his comments "deeply concerning." [21] This is popular code-speak deployed by feminists to describe the thoughts and actions of any non-compliant person whom feminists would publicly hang from a butcher's hook if they thought they could possibly get away with it, which, metaphorically-speaking, is exactly what feminists did to Larry Summers.
For gay men, the most damaging result of the feminist takeover of the gay rights movement was the imposition of feminist theory onto how gay men should perceive and define themselves. It seems almost custom-designed to instill self-loathing and guilt. [22] In a nutshell, it is built on one achingly familiar reductionist feminist maxim: Lesbians Good, Gay Men Bad – very bad. I told you it was familiar. No-one has ever explained this fundamental feminist maxim with more damning eloquence than John Lauritson:

> According to this [feminist] ideology, lesbians are doubly oppressed – both as homosexuals and as women – where homosexual males are merely singly oppressed. Gay men still enjoy a "male privilege" because, according to a central dictum of radical feminism: ALL MEN BENEFIT FROM THE OPPRESSION OF ALL

> WOMEN. So it would seem that gay men are not really so badly off, and perhaps it would be better if they did not devote their energies to repealing sodomy statutes and fighting discrimination, because these goals if realized would simply give them equality with straight men, thus objectively increasing the oppression of women. Instead, gay men should spend their time "dealing with sexism", which they acquired from having been born male and in learning how to "give up their male privilege".
>
> According to this ideology, the best thing that gay men can so is act as [the] "men's auxiliary" for women's liberation, taking their cues from feminists. And since men are the enemy, gay men should be willing to enlist as agents in the fight against males and against maleness." [9]

These are prophetic words indeed, especially in light of how the *Canadian Association for Equality* (*CAFE*) was treated by *Gay Pride Toronto*. [23] The feminists who obviously control this LGBT organization revoked *CAFE*'s permission to march in the 2014 Toronto Pride parade the moment they got wind of the fact that *CAFE* is an organization focused on offering support to men in crisis.

Pride Toronto, an organization whose concerns supposedly include the rights and welfare of men who happen to be gay, bisexual and transgender, stood by silently and allowed feminists to do it. As gay men are no less likely to require support in times of crisis, there can be no more glaring evidence of feminists bullying gay men into acting against their own interests than this.

The gay men of *Pride Toronto* fell into lock-step formation behind the man-hating feminist bigots who obviously call the shots within their organization. Spinelessly acquiescing to feminist demands is nothing to be proud of, and exposes whatever claims its members like to make about standing for tolerance and equality as nothing more than a pretentious sham.

The fact that the organizers used *CAFE's* alleged but nonexistant affiliation with *A Voice for Men* – which they labeled as misogynistic on the grounds that it focuses on the rights and welfare of men and boys who are, get out the holy water, straight [24] – as their rationale for banning *CAFE* for all eternity from marching in their parade should have been shocking. Unfortunately, it wasn't.

As Lauritson chillingly predicted, feminists did indeed "enlist gay men as agents in the fight against males and maleness" – especially straight males. None of this has anything to do with gay rights, but everything to do with fulfilling feminist agendas which they have never been shy about expressing and promoting. It is always an added bonus for feminists if they can create division between men of different sexual orientations by manipulating us into adversarial positions and pitting us against each other. It works to everyone's advantage but our own.

One of the greatest threats to feminism is tolerance and understanding among men. It is even more of a perceived danger than tolerance and understanding between men and women. One of the reasons for feminists' rabidly negative response to *A Voice for Men* is that it provides opportunities for men to explore their shared experiences as men, creating a cohesive unity of purpose and mutual respect that feminists have always actively sought to undermine.

As Lauritson observed nearly forty years ago, feminists do not want gay men to achieve equality with straight men. Feminists prefer gay men, like women, to perceive themselves as perpetual victims, and to cast straight men as the villains who are responsible for everything they hate about their lives and the world they in which they live. Feminists even constructed an entire field of study called Queer Theory in order to provide gay men with their very own binary model of systemic oppression. Straight men get to be the bad guys all over again, only they are referred to as the 'Institution of Hetero-normativity' (no, really) rather than 'the Patriarchy'. There is no need to go too deeply into Queer Theory here – it's just feminism in a thong, only loopier. [22]

Perhaps the real purpose of creating Queer Theory was to divert the attention of gay men away from feminist rhetoric in the hope that they wouldn't notice the staggering homophobia of feminism's most prominent and influential theorists. When gay men identify as feminists, you can be certain that they have never read much

feminist theory, because if they had, they would never embrace an ideology that relentlessly denigrates them in a manner that would make a placard-wielding Westboro Baptist homophobe cringe. [25]

The feminist take on gay men ranks as among the most offensive, deranged and spectacularly stupid of all feminist theories. The most important take-away for gay men who read it is that there is no counter-theory from prominent feminists that refutes any of the relentlessly hateful drivel that has been offered by the vanguards of feminism over the past five decades – and it is much too late to for them to attempt to do so now. They cannot hide it, deny it or justify why none of them have ever even tried to defend the gay men at whom they feel entitled to wag censorious fingers for failing to be sufficiently dutiful allies.

In Part 3 of *Why Gay Men Don't Need Feminism*, we shall examine what prominent and influential feminists really think about gay men. Suffice to say that it is not very complimentary, or a particularly big secret – except perhaps to the gay men of Gay Pride Toronto, who may want to rethink allowing feminists to continue poisoning their ranks, providing, of course, that they ever get around to reading it. Part 3 is appropriately entitled, *Gay Bashing*.

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Brittney Cooper's never met a prominent Black man she didn't hate – and it's all Daddy's fault

Mumia Ali · 16 July 2015 · Archived copy · Original

> *"Happy now, bitch?"*
> *-Bunk Moreland, "The Wire"*

With the feeding frenzy at a fevered pitch in the wake of the Associated Press publishing a 2005 civil court deposition giving an admission on the part of Bill Cosby that he purchased Quualudes, a controlled – and illegal – substance, and gave them to women he was intending to have sex with, I knew it would not be long before Brittney Cooper – the self-styled "Professor Crunk – would be along to extract her pound of flesh from Cosby's carcass. Her Thu, Jul 9, 2015 column at Salon.com, entitled "Black America's Bill Cosby nightmare: Why it's so painful to abandon the lies that he told" didn't disappoint. While the article itself reads like a sad lament of what could have been, Cooper's crocodile tears belies a seething hatred not just of one of Black America's leading lights for the past half-century, but of other prominent Black men as well.

Let's count the ways, shall we?

The High-Tech Lynching Of William H. Cosby

Of course, since Mr. Cosby is on the hotseat, we'll begin the accounting here. As mentioned above, this isn't the first time that Cooper has written an venom-drenched attack piece on him; back in the fall of last year, Cooper wrote a column once again at Salon called "We must abandon Bill Cosby: A broken trust with women, black America", where her principle argument then and now, is that "respectability politics" – a four-letter word as far as Cooper is concerned – is the root of all evil, in Cosby personified. Cooper believes that the politics of respectability has been an outright failure, a sham that protects Black male faces in high places, who do and say one thing in public, and act a quite different way in private – and therefore, it is better for all of us, that we throw out the Black patriarchal baby out with the white patriarchal bath water that infected it, and replace it with alternative notions and models of family life – one filled with gay and lesbian parents, and of course, single mothers. Given the sheer ferocity with which she writes and speaks about Cosby and other Black male figures, it's hard to get away from the idea that this is more than a sterile exercise in "social justice", and more an attempt to contend with inner demons.

And indeed, in the aforementioned article, Cooper comes clean with the source of her misandrinoir:

> "Frankly, I think it is high time that these violent crimes begin to cost men something. And that might mean that it has to cost those of us who love them something as well. I have shared in these pages before that I do not romanticize patriarchal families because I did not grow up in one. My father was a complicated, brilliant, hilarious and violent man, and my home life and childhood were infinitely better after he left our home. His leaving and his alcoholism cost me a father. But it saved me a mother."

Instead of examining the internal dynamics that are always at play between husband and wife (to say nothing of the role the latter just might have played in the grand drama), or considered, seriously, seeking much-needed therapy for the psychological scarring she incurred in what had to be a highly dysfunctional early home environment, Cooper, like so many Black feminists of the age, have taken to their perches in the mainstream media to act as their couches and their readers as their sounding boards. Meanwhile, Black men like Cosby, act as stand-ins for the Black daddy they either did not have or would not stand up to.

Throwing A Conscious Rapper Under The Bus

As noted above, the current bee in Cooper's bonnet with regard to Cosby is by no means unique; a little over two

years ago, on the heels of another rape controversy – this time involving rapper Rick Ross – Cooper went out of her way to shoot down conscious rap fixture Talib Kweli with a bit of friendly fire instead:

> "Many folks have aptly broken down all that is wrong with Rick Ross' faux-pology, his misunderstanding of rape culture and consent, and what he and others in the culture owe to Black women.
>
> I am more interested in the quintessential case of #allyfail that was Talib Kweli's participation in this conversation. On Monday, in a conversation at Huffington Post Live with host Marc Lamont Hill, and guests Rosa Clemente, Jamilah Lemieux, and Rahiel Tesfamariam, Talib went in on Rosa for suggesting that she didn't consider Ross a part of Hip Hop culture.
>
> She argued that her view represented a radical edge of thinking about Hip Hop culture, which attempts to separate what she referred to as the "rap industrial complex" from the broader culture. She also fully acknowledged the extent to which folks would disagree with her perspective. I think her critique and perspective is a valid one, meaning that while I'm not sure if I agree, her argument is worthy of debate and dialogue.
>
> But what Talib offered wasn't dialogue. Instead, he attempted to dress Rosa down for even having such a perspective. And then he dictated to her what her perspective should be and told her that ultimately, it didn't matter what her view was, "Rick Ross and Wayne are a part of the culture whether you like it or not."
>
> Do women not get to draw boundaries? Do women not get a say in determining the cultural environs of hip hop?"

Certainly, Prof. Cooper – women like, oh say, Lauryn Hill, or MC Lyte; Nikki Minaj or Jean Grae, most definitely have a say in determining the cultural environs of Hip Hop.

But Black (and Latina) feminists like Rosa Clemente, or Jamilah Lemieux, or indeed yourself – who've never made so much as a demo or mixtape, let alone recorded albums, gone on tour or sold records? No – you really don't get to determine who is and who is not, a part of the Hip Hop-making machine. As Kweli rightly pointed out to Clemente, he may not like what Ross says or does, but he ***is*** a part of Hip Hop whether Clemente (or you) likes it or not – and – that Clemente's approach is fundamentally ill-suited to address the situation – that of getting Ross to see the light with regard to his "put a molly all in her champagne" lyrics in his song.

Just like that, Cooper turned on a dime and went from Rick Ross with his date rape-drenched single, to Kweli's cardinal sin of not towing the party line that is demanded of anyone who deigns themselves to be an "ally" of the Black feminist crowd (and in so doing, belies her current handwringing with regard to Cosby's alleged charges of rape and sexual assault); this, despite the fact that Kweli has literally spent a career crafting positive songs that depicted Black women especially, in a positive, uplifting light. Cooper could have simply disagreed with Kweli and kept the focus where it belonged – on Ross – but she chose to spend much of the rest of 2013 taking digs at Kweli via her social media (and especially Twitter) every chance she could get. Hey, not only is it good for ratings, Ross' rough-and-tumble thuggery falls right in line with the "ratchet politics" that Cooper espouses – and that Black women themselves truly desire, as comedian and astute social observer/critic Chris Rock noted in a standup comedy special a few years back.

No Good Deed Goes Unpunished: Barack Obama, 44th POTUS

Not to be outdone, the next Big Black Man on Cooper's hit list was none other that the President of the United States, Barack Obama himself. Writing once again from her perch at Salon, Cooper acknowledges that MBK, as it has become known, is a real and much-needed thing, despite her tepid feelings about it:

> "I am ambivalent about My Brother's Keeper. Yes, by almost every social measure, African-American men, and boys in particular, fall behind at alarming rates. They are suspended from school the most, incarcerated the most, have the highest rates of unemployment, commit disproportionate amounts of violent crime, and have

> some of the lowest high school and college graduation rates. Frequently their encounters with law enforcement and white male authority figures end with black men dead."

Yet, she simply cannot help herself from once again, derailing the topic onto her own narrow self-interests:

> "According to the African American Policy Forum, black girls are suspended at a higher rate than all other girls and white and Latino boys. Sixty-seven percent of black girls reported feelings of sadness or hopelessness for more than two weeks straight compared to 31 percent of white girls and 40 percent of Latinas. Single black women have the lowest net wealth of any group, with research showing a median wealth of $100. Single black men by contrast have an average net wealth of $7,900 and single white women have an average net wealth of $41,500. Fifty-five percent of black women (and black men) have never been married, compared to 34 percent for white women.
>
> This situation is dire at every level. But perhaps the most troubling thing of all: The report indicates that while over 100 million philanthropic dollars have been spent in the last decade creating mentoring and educational initiatives for black and brown boys, less than a million dollars has been given to the study of black and brown girls!"

Here's the thing though, Prof. Cooper – as Roland Martin has so rightly noted, not only has President Obama saw to it that women and girls – which does indeed include Black women and girls – have a seat at the table to have their voices heard and their concerns addressed, with the creation of the White House Office of Women & Girls, only months into Obama's presidency – but Obama has been a staunch ally of women in general, most notably in the form of the very first bill he signed into law with the Lilly Ledbetter Fair Pay Act of 2009, and of course his signature legislative achievement with the passage of Obamacare, with its strong focus on womens' healthcare. Put this together with the fact that Black women also enjoy educational and career success that is at or near the tops of anyone in American life, along with longitudinal health studies like the Black Womens' Health Study out of Boston University (there ***is*** no Black male equivalent), and it becomes difficult how you, more than 1,000 Black women and yes, some 200 Black men, can see a fledgling, largely unfunded de facto charity that really won't be operational until after Obama leaves office anyway, is some kind of impediment to Black female wellbeing or that it crowds out the Black female experience.

Nevertheless, Cooper demands, toward the end of her spiel, "who will lift us?" – if you take a look at Cooper, to ask the question, is to answer it.

Brittney Cooper: The Imperfect Heroine?

That brings us to the present day, more than two years after Cooper's made her bones by going after any Black man with a name and who dares to Do The Right Thing – and with Cosby's brand going down in flames, with Kweli and Obama's own brands rather anemic in the wake of their Brittney Cooper-fueled kerfuffles, one simply has to ask: now that Cooper has gotten her pound of flesh from these Black men, who will step into the gap to take their places? Will it be Cooper herself?

I mean, will Cooper stump for HBCUs and raise tens of millions of dollars, like Cosby did? As a Howard U grad, she has directly benefitted from Cosby's tireless advocacy, hard work and largesse. Will Cooper become a dazzling rap star, doing what she feels Kweli has failed to do, showing him and the rest of the Hip Hop Patriarchy, how to do this, son? Perhaps Cooper will run for public office and join the state and/or federal legislatures, and craft laws that will be (even more) amenable to Black women and girls, proving that Obama was wrong, wrong, wrong about MBK?

The evidence, as best we have it, says "not likely." Despite garnering a lot of attention and hype over the past few years, Cooper hasn't lived up to anywhere near the buzz she's been able to generate. An associate professor in a fuzzy field ("Womens & Gender Studies; Africana Studies at Rutgers) who's been working on her first book since

forever, Cooper's biggest claim to fame, outside of her penchant for running down any prominent Black man who dares to disagree with her or the Sistahood, has been to be a columnist at a decidedly left of center website, co-founder of a Black feminist blogsite and lower-tier media personality with infrequent appearances on left-leaning stations like MSNBC. Her scholarship in terms of output is weak at best (she's written more as a columnist at Salon than in her position as an academic in the Ebony Tower; compare her to Cornel West, Michael Eric Dyson, Thomas Sowell, Nell Painter, John Mcwhorter or Mary Pattillo) and unlike the late great Christopher Hitchens, has never engaged in any debates with well known and respected scholars, intellectuals and academics (Hitchens' debates with conservative Dinesh D'Souza, come to mind), live or taped. All of this, along with her insistence on a "dumbing deviancy down" ethos for one and all, suggests that the world without Cosby, Obama and Kweli, will be one that is that much worse off, especially if the likes of Brittney Cooper are at the helm.

Cosby, Obama and Kweli are in the twilight of their respective careers, and to be sure, none of them are perfect or saints. Nevertheless, each of them have left a legacy and a lifetime of real achievement and accomplishment that Cooper can only dream of.

Which is another reason as to why she hates on them so very much.

Recommended Reading: Brittney Cooper's Very Personal Political Problems

A male-centered approach to disability – Part 1: Supercrip

Peter Wright · 16 July 2015 · Archived copy · Original

A male-centered approach to disability – Part 1
A male-centered approach to disability – Part 2
A male-centered approach to disability – Part 3

Throughout history men with disabilities have reached the heights of human achievement in personal and cultural terms, and they did so without the help of social justice warriors or modern reforms to laws, community access, or improved social attitudes toward disability.

Think of the presidents, artists, scientists, blade runners and the Everest-scaling amputees who reached for greatness, along with their less visible counterparts who went about their daily lives in less grandiose but nevertheless competent ways while living with a disability.

Disability always poses limitations on a person's physical or mental abilities, but the disability never encompasses the entire person – there remain competencies that deserve equal recognition in the mix.

Said differently a person is never completely disabled, just as there is no such thing as a person without a disability, however mild; eg. asthma, eczema, or gluten allergy can likewise interfere with daily functioning, forcing you to buy special creams and soaps or having to skip lunch with friends because you can't eat the food at that restaurant.

A study of high achievers illustrates the point of competency existing alongside disability. Franklin D. Roosevelt had post-polio paralysis, Ray Charles was blind, Christopher Reeve had a spinal injury, George Washington had dyslexia, Ludwig van Beethoven went deaf, Albert Einstein had Aspergers, Leonardo Da Vinci was epileptic, and the cosmologist Stephen Hawking has advanced motor neurone disease. Yet all of these men reached the top of their fields of interest.

Admiration of such men is today frowned upon by social justice warriors (SJWs) who believe the achievements misrepresent the common man with a disability and lead him to feel inferior by comparison. Referred to disparagingly as "supercrips" (super cripples), SJWs disparage high achievers as tall poppies who disrupt the level playing field, traitors who promote ableism instead of accepting their lot as sufferers without talents or abilities.

In a more reasonable use of the term, supercrip is sometimes employed as a reference to fanciful caricatures; eg. exaggerated claims about men on the autism spectrum as genius savants; or that the deaf have the sight of an eagle; or that the blind possess sonic radar abilities like dolphins or bats that help them move around the physical environment. There is no doubt, however, that the supercrip slur is also aimed at men with disabilities who genuinely achieved great things, but who are perceived as succeeding due to an unfair degree of male privilege.

Sound familiar? Most would have heard this criticism before, after 50 years of feminism's attempts to tear down every man who has had the drive and discipline to reach the top of his field. Even our disabled heroes are not spared by feminists who refer to them as 'privileged by patriarchy' and thus less handicapped than disabled women:

> "It will be argued in this paper that disability is a more severely handicapping condition for women than for men… [men] are relatively advantaged in that they can observe and may aspire to the advantaged place of males in today's society. Women with disabilities are perceived as inadequate to fulfill either the economically productive roles traditionally considered appropriate for males.
>
> "In research conducted by Mauer disabled females were more likely than disabled males to identify with a disabled storybook character; the disabled males were more likely to identify with the able-bodied character (1979). Disabled men may have a choice between a role of advantage (male) and a role of disadvantage (disability). Their decision is frequently a strategic identification with males.[1]

Feminist scholars refer to this as a 'double disadvantage' experienced by disabled women because they suffer from both disability and sexism, while their male counterparts are presumably being served up with caviar in their patriarchally privileged, gold-plated wheelchairs. Referring to the intersectional model, many feminists would go further and talk of multiple disadvantages such as triple, quadruple, or quintuple handicaps as would be the case for a black, transgendered, albino woman with a disability….. but I digress.

Indeed, a survey of feminist-inspired literature reveals a disturbing emphasis on what is *lacking* in comparison to what is good in the lives of disabled individuals, with that fixation coming at the expense of recognizing the multiple competencies or abilities that disabled individuals might possess. Moreover, the practice of gender stereotyping obscures the uniqueness of the individual, as underscored by sociologist Tom Shakespeare who states, "Disabled people's gender identity is more complex and more varied than this stereotypical view indicates. Some women feel liberated from social expectation as a result of impairment; some men feel doubly inferior."[2]

Sgt. Jerrod Fields, a U.S. Army World Class Athlete

The double-disadvantage meme has led to the widespread view that disabled men gain privilege at women's expense, an advantage apparently in need of restricting in order to give disabled women a head start. In order to bring women forward we are led to believe we must push men back and downplay their extraordinary achievements.

Ridding the world of tall poppies, however, results in having no one to look up to. It forces us to lower our vision to a mean-average of attainment where social justice warriors seem bent on placing us – including those with disabilities. Some of us may be content with day-to-day existing and are not interested in pushing our personal limits, but there are others who want more. By honoring the achievements of exceptional people we understand a greater range of possibility, and can set our goals as high as we choose.

References

[1] Michelle Fine, 'Disabled women: Sexism Without the Pedestal' *Journal of Sociology and Social Welfare* (1977)
[2] Tom Shakespeare, 'When is a man not a man? When he's disabled,' in *Working with Men for Change*, p.49 (1999)

Feature image of Stephen Hawking by Lwp Kommunikáció

Eddie Baller interviews Paul (video)

AVfM Video Source · 17 July 2015 · Archived copy · Original

Please sub to Eddie here.

Part 1

Part 2

https://www.youtube.com/watch?v=E_rumW9Er6k

Why MRAs attack feminism

Karen Straughan (aka GirlWritesWhat) · 18 July 2015 · Archived copy · Original

Okay. I'm going to explain to you why MRAs attack feminism:

Back in the 1970s and 1980s, just as domestic violence was being brought to public awareness in the UK, there were two schools of thought.

1) DV is primarily a generational issue of learned violence with multiple contributing factors. Children grow up in violent households and learn that conflict resolution through violence is normal. Other contributing factors include but are not limited to alcohol and drug abuse, poverty, external stressors (such as losing a job), personality disorders and mental illness. Both men and women can be batterers, and are at roughly equal rates. This was the school of thought embraced by Erin Pizzey, a woman who grew up with two violent and abusive parents, and who went on to open the world's first battered women's shelter (Chiswick Women's Aid) in 1971. She formed her point of view both from her experiences with two violent parents, and her experiences in the shelter, where 60% of the women she helped were as violent as, or more violent than, the men they were fleeing, and who were often violent with other female residents and their children. Initial gender-neutral studies coming out in the late 1970s and early 1980s, and hundreds of much more thorough ones over the past 30 years, have confirmed her hypotheses.

2) DV is primarily a problem of patriarchal masculinity. Men are trained by culture norms to see women as sub-human subordinates, and to enforce male dominance over women and children through family violence and terrorization. This hypothesis of "patriarchal terrorism" is called "the Duluth Model", and at best, it represents the smallest minority of cases, with "matriarchal terrorism" being up to two times as prevalent, and "common couple violence" (typically reciprocal and temporary) representing roughly half of all cases. Strangely enough, it is the most widely used model in the world. It is the model that Refuge (the feminist charity that essentially hijacked Chiswick Women's Aid) uses. It's the model that is used to train law enforcement, social workers, guardians ad litem and judges. It is the model that the US Violence Against Women Act is based on, as well as DV legislation in the UK, Canada and pretty much every other Western country. It has informed nearly every public awareness campaign for 4 decades. It's fully entrenched in law and policy, to the point where at least half of all jurisdictions employ "predominant aggressor policies" that use gender profiling rather than fact finding in arrest procedures, and in the US, VAWA funding is denied to agencies that so much as allow couples counselling for marginal cases.

Model (2), the Duluth Model, is the feminist model. It is based entirely on "patriarchy theory" and feminist notions of gender power relations. It has been described as a "data-impervious paradigm" by researchers. It applies a single, ideologically poisoned "cure" to a multifaceted problem, "treating" people for diseases they don't have, while leaving their actual problems to fester.

Now, as an MRA, I would like to see male victims of domestic violence receive the same care and assistance that female victims do. I would like to see cases of common couple violence (remember, typically reciprocal and temporary) be treated through counselling, rather than enforced permanent family separation. I would like to see men with children have better options than 1) risk a kidnapping charge, 2) leave the kids alone with a violent woman, or 3) stay and swallow the abuse. I would like to see men who call police for help have a better chance of being helped than arrested, instead of the other way around like it is now.

So. You tell me. How do I make all these things happen without attacking feminism? You know, the ideology that applied "patriarchy theory" to domestic violence, came up with the Duluth Model, wrote it into law and policy, and jealously guard it from criticism? How do I convince lawmakers and bureaucrats and directors of agencies to abandon a model built upon the ideologies of feminism without ever mentioning feminism? Without ever uttering the words, "feminists got it wrong"?

Moreover, given the scads of evidence that DV is not significantly gendered, why SHOULD I avoid attacking feminism? In light of this evidence, feminism's clinging to Duluth is an unjustifiable slandering of men, masculinity

and traditional norms.

I once gave an example in a video:

Society believes that black people were particularly prone to a certain kind of crime. Whether it is cultural or biological, this practice which only blacks engage in justifies treating them differently.

What happens when society finds out that blacks and whites commit this crime at roughly the same rates? That blackness and propensity for this crime are not connected in any way?

If society was feminists, and blacks were men, they would scream ever louder that blacks are the primary offenders and that other races almost never commit such crimes, that the crime itself stems from "toxic, hegemonic blackness", they would ignore the evidence, suppress the evidence, intimidate or shun researchers who produce the evidence, engage in threats of violence against researchers who publish the evidence, and continue their attempts to entrench their view of blackness being integral to said crime into legislation and policy.

When Erin Pizzey first began talking publicly about violent women and the true nature of domestic violence, she was protested by feminists. Picketed by feminists. Threatened by feminists. Her charity was subject to a hostile takeover by feminists. She had to have a police escort everywhere she went, and was instructed to have all her mail redirected to the bomb unit. When her family dog was shot, she fled the UK and lived in hiding in the US for 10 years.

All of that was the result of feminists practicing feminism, EoT. Pizzey was a heretic speaking inconvenient truths, the most inconvenient one being that women can be just as shitty, brutal, violent and abusive as men can within their family relationships.

What does it say about feminism's attitude toward men that the mere assertion that men are no more flawed than women are, that men are no more prone to sub-human, beastly behavior than women are, that men are NOT uniquely monstrous compared to women, could provoke a campaign of abuse and threats that left a philanthropic woman living in exile out of fear for her life, and those of her children and grandchildren? What does it say about feminist theories that terrorism, malfeasance and denial of evidence is required to protect and preserve them? What does it say about feminists that even when they are shown the evidence, they maintain their belief that the earth is 6000 years old, and redouble their commitment to write that belief into law and policy? Because, you know, if they acknowledged the evidence that the earth is not 6000 years old, they might have to question their belief in the rest of the scripture, and we can't have that, can we? If domestic violence isn't "patriarchal terrorism", then maybe the "patriarchy theory" they used to construct the model isn't all it's cracked up to be, right?

As far as I'm concerned, you can call yourself a feminist. No skin off my nose. But if you think that MRAs can make one ounce of difference for marginalized and victimized men without criticizing and dismantling feminism and its pet theories, I would implore you to point out an alternative.

How do we get Duluth out of our legislation and policy without saying, "feminists got it wrong"? How do we prove they got it wrong without pointing out how they've suppressed decades of evidence of female intimate partner violence, both by failing to acknowledge it in their own research, and intimidating and blacklisting researchers who do publish data on it? How do we keep that guy out of jail when he calls police without questioning the feminist assumptions upon which arrest policies have been formed? And how do we get our message out without antagonizing feminists when it is the message itself that antagonizes them?

You tell me, EoT. I can wait. We've already been waiting for 4 decades, after all.

I would guess that the "sunken cost fallacy", and "when in doubt, shout"-esque belief perseverance play huge roles in their desperation to cling to these models. Many feminists have made entire careers, pots of cash and became highly respected, high-status individuals developing and promoting "theories" that are essentially garbage. It's got to be difficult to consider that it's all based on bullshit. As well, these "theories" are internalized by adherents into an aspect of their personal ("I'm a feminist") identity as just and moral persons. Abandoning them must be very

difficult.

And for people who believe they are doing the right thing, and who use their activism to bolster their sense of themselves as good, moral, just people, to acknowledge that they had it wrong all along is to acknowledge that they have, directly, or indirectly, perpetrated inconceivable harm on others. It is likely much more difficult for a doctor who has performed 1000s of circumcisions than it is for a lay person to accept evidence that the practice perpetrates a net harm, because such an admission necessarily means that he himself has perpetrated harm on 1000s of helpless babies. Perhaps it is psychologically easier to maintain the illusion that the practice is beneficial. It certainly must be easier to sleep at night believing you've spent decades helping babies rather than harming them. Just as it must make it easier for a feminist to sleep at night if she clings ever harder to her belief that only men abuse their partners when she is told men are more likely to be arrested than helped when they call police. To admit her belief is false is to admit that she has supported the arrests of innumerable innocent men, and the enabling of innumerable violent women.

Even for those (mostly younger) feminists who do not zealously guard the Duluth Model out of cognitive dissonance, their own sunken costs, or personal identity issues, and who can and do acknowledge the reality of the domestic violence problem… well, this is all fine and dandy, and ultimately, useless. Who cares what Joe feminist Sixpack or Jane feminist Appletini think? Duluth is entrenched. It's written into law, policy, training materials and public awareness efforts. Old school feminists, like those who booted Erin Pizzey from her charity and chased her out of her own country over ideological differences, have a stranglehold on what has become a multi-billion dollar, government funded industry.

Different laws and policies cannot be implemented without throwing out the old ones. Throwing out the old ones can't happen without effectively debunking the Duluth Model. If the Duluth Model is feminist theory, based on feminism's grand, unifying theory of "the patriarchy", then that means debunking feminist theory, in whole or in part. There's no way to do that without ever criticizing feminism.

Even if there were no feminists standing in our way, screaming "MISOGYNIST!" at anyone who questions Duluth, and blocking attempts to bring attention to the real nature of domestic violence, which there ARE… the crux of the matter is that Duluth is a feminist model, based on broader and more encompassing feminist theories that attempt to explain the nature of sexual relations in society in their entirety. There's simply no way to explain that Duluth is bunk without explaining WHY it's bunk, and there's no way to do that without subjecting feminist ideas to vigorous scrutiny and challenge.

What people like EoT are demanding is that Galileo should have promoted the heliocentric model without ever criticizing the deeply entrenched, state and church sanctioned belief that the sun revolves around the earth. Without ever saying, "the vatican has it wrong," or "this belief in a geocentric system is based on false, dogmatic thinking on the part of religious leaders" or "the church is wrong-headed and irresponsible in its doctrines and teachings."

Would you have asked that of him? To never say, "the vatican is full of shit when it comes to geocentrism" when promoting the truth of heliocentrism? How on earth do you think he was supposed to say, "my idea is correct" without ever uttering the words, "and their idea is wrong"?

The Fiamengo File – Episode 1 The Anti-Feminist

AVfM Video Source · 18 July 2015 · Archived copy · Original

Dr. Janice Fiamengo has been shouted down by feminists. Now she's fighting back.

I Rape

Anonymous Contributor · 19 July 2015 · Archived copy · Original

I'm searching for prey. I am a hunter by nature. And while consuming the young, the weak, the lost, is "wrong", it's a wrongness that fuels my desire. To know that if I were to be detected, I would be the one hunted, adds to my enjoyment. My true nature is known to no one but my fellow hunters. I make my victims thank me for feeding upon them. The ones that don't, I twist them with fear. They re-enter life different, shamed, deprived of the freedom to speak. They may never see me again, but I still control their every move and thought.

I am experienced. With each preparation, I breathlessly watch and wait. I observe a sea of potential victims every day. I have honed a sixth sense, a sexual radar. It wasn't always this way, in the years and months I spent developing my craft. But today, I see beneath my victims' exteriors. Inside crowded rooms, my prey is easy to identify. I watch from a distance and observe how they speak to others. I note every body movement, understanding its language with practiced fluency.

I prefer someone who appears sweet, clean, and virginal. I'm not usually interested in heavier or larger targets. I like small, short, or slim types, the ones who are looking for a little care. My favorite sort is the inexperienced bookworm. With the right preparation, my choice prey will smile into my face, and be consumed.

I can see what other people cannot. Every time, I notice something in the eyes. It triggers a sensation inside me within a micro-second. I feel a flutter deep inside of me when I glimpse their spirit. A gentle soul will make my pulse throb. I can sense a true child spirit, one which obeys mother, fears father. Better yet, one who grew up fatherless, like me. My mouth waters as I sense a pliant will, like a draft in the room. Might this one become frightened or fight back? That excites me more. Does it obey authority? When I sense a resolve that is weaker than mine, I'm attracted. I feel my fingers ache and tingle.

Sometimes I'm in the school lunch room, library, or walking the halls. Occasionally, I sit with a couple friends, and we furtively scan the room while talking about benign matters. When my friends and I prowl together, we know the secret rules to setting the trap – how to humiliate, to isolate, to become the only remaining lifeline to the rest of the pack. We work as a team. Each of us knows what to say and do around our collective target. Our teamwork is stealthy and intuitive. Tactics unfurl unspoken, but flawless, like a pack of lions. We are soundless mongrels, chasing down an invisible trail. We excel at our craft.

But mostly I hunt on my own. When I find my target, I wait. At the right moment I flash a smile. My social skills are unsurpassed. No one detects my hunger. I don't frighten my target or anyone else around. I remain pleasant and aloof. My attitude is one of benevolence. But I know how to send forth a laser beam of animal energy, straight into their loins.

I am a master of this game. No one has any idea that I'm a panther in heat. My prey doesn't even know that I am psychically caressing their flanks. Should they blush or appear vulnerable, my interest peaks and my heart races. That's when I feel the dark craving swell and deepen within my gut. It's a starvation, a growling for fresh meat, a bloodlust. Even among my friends, no one knows the extent of this hunger. I disguise it with a mask of friendship and, most of all, charm. This is the kind of challenge that I relish. Every vulnerable movement my prey makes, every weakness betrayed, I am further empowered. When they appear like a wounded fawn in a trap, I move in. I always know the next step to take.

This one I've been watching. I smile. Nervous eyes catch mine. I wait, and finally, when no one else is around, I move closer and speak. "Hi."

"Hello," he replies.

I let his uncertain movements and feelings fuel my appetite. I know he can feel my soul pressing up against his own, but he doesn't know what to make of it. My nerves quiver. "You know, you're one of the very best students in my

class."

"Thank you, Mrs. Johnson. I like history," Eduardo says, as his shoulders curl forward.

I like his boyish ways. They're romantic. I am a 33 years old, more than 15 years older than him. "You're smart. Do you have a girlfriend?"

His eyes dart away, but I detect a furtive smile. I adore him, as I smile down and again meet his gaze. His chin drops to his chest, and his face flushes. "Not really."

My chest thrums. His shame is exposed. I feel sorrow and strength. His vulnerability and cautious trust tells me to take my time. He's inexperienced, but I'm sure he likes the attention. I hold my gaze at his crotch. Warmth spreads through my body. I look into his eyes and smile. "That's okay. You want one, don't you?"

I hold my breath. He's cute, and I feel myself liking him more and more each moment.

"Well, I think about that a lot." He smiles.

I exhale. "Ha ha ha. That's good, don't you think?" I wink at him. He melts. I thrive at this response. I own the power.

"Yeah."

"Anytime you need to talk, I'm here. We can talk about anything, okay?"

"Thanks."

"Visit if you have something on your mind."

I think my trap has sprung, and I feel him in my clutches.

"Okay, see you later," he says, leaving the room with a little wave.

The next week, he hangs around in the hall after school. I see him and beckon him over. My classroom is empty, and he enters without hesitation. "Eduardo! How was your day?"

"Good." I notice the leftover accent from a mother tongue learned from immigrant parents.

"Are you having problems?"

"Umm." He cocks his head to one side. A boy like this slips beneath many people's notice. His skin, the color of his hair, his clothes probably inherited from an older sibling or two, nothing escapes my notice. But no one else notices. No one is watching this boy.

"Why don't you close the door and come here. Did you want to talk?"

My stomach whirrs. Without any words, he shuts the door and moves closer to me. I scoot aside in case someone else should walk in. He stands close as I sit and look at him eye to eye.

I lay my hand on his thigh – a comfort, a seduction. "What is it? Can I help you?"

He bites his lip. "Well, I'm afraid of women."

A taboo! And so soon! I allow him to confide in me, to speak words unspoken to any other person. I learn the important details. His parents speak only Spanish, the old country language he is starting to forget. He can't ask for help from them in the language of his few peers here at school. But here, his race, his poverty, his sexual ignorance, all serve to drive him farther from his peers. He can't make a friend, let alone a girlfriend. I let myself fill a void. I let him need me.

After three such afternoon meetings, I am overwhelmed by his presence, his scent, which I would now know anywhere, so close.

“Maybe I can help teach you?”

Eduardo smiles. “But I’m 15.”

“Age is just a number.”

This maneuver takes planning and execution. But now that I am here, I am fully alive. I know other teachers do this, too. I know some of them by name. For every single male teacher loving a female student, there is another female making a man of her pupil. Today, I move my head over the top of his in our first deep embrace and slowly inhale his fragrance. Up close, I feel his naïve manliness. I’m entranced by my man-boy.

Within another week, I take full advantage of him in my locked classroom after school. This first time, I take the lead. I’m careful, strong but encouraging. Soon his neck tendons stiffen, veins bulge, and eyes turn unfocused. This expression when he climaxes is everything. It is all I need. I will remember it forever. The sensation of having conquered washes over me. It’s like the moments when I achieved my life’s greatest victories. This is as good or better than when I graduated from college, the day I got married, and when I gave birth to my own son.

This first time with Eduardo is far better. The tickling of secret sex lingers. It is beyond simple ecstatic emotion. It’s better than any adrenaline rush. I have never felt this with anyone else, even my husband. Is this love? A new sort of fresh adoration is coursing through my veins. Yes, I must be in love. Hereafter, we have sex as often as possible. He always lets me be the aggressor. But I teach him everything I know. And he has fallen in love with me.

We keep our romance cloaked from the outside world as the months pass. I fall deeper in love. Eduardo and I talk marriage. I’m considering leaving my husband and marrying Eduardo. I plan for him to be my one and only true love. Of course, I’ve been here before. And I’ve discarded the remains in favor of a new hunt. But today, I let myself forget that I always toy with my prey before I finish it off. I forget that this love is a room I’ve locked myself in for only a short time. Soon I will walk out again. And I’ll walk out alone.

And so it goes. There is a pandemic of predatory female teachers raping underage boys in our middle and high schools. There is also an epidemic of female guards sexually assaulting boys inside juvenile detention centers. Our society has no outrage for these atrocities, because they don’t fit our framework for what rape is. Adult females raping boys is looked at very differently than when adult males rape girls.

Most believe that boys are not harmed by female rape. This is just another lie. Rape of boys by female teachers makes us uncomfortable. Some would even grin and sweep this matter under the rug, congratulating a boy for a job well done. But this is a misunderstanding of the student-teacher relationship. As long as boys are left vulnerable to female education predation, these acts will go unreported and unpunished. And boy after boy will be scarred and stunted, victimized and alone just as he’s entering adulthood. This form of rape must be recognized and stifled, or it will only continue and grow.

A male-centered approach to disability – Part 2: Institutional gynocentrism

Peter Wright · 19 July 2015 · Archived copy · Original

A male-centered approach to disability – Part 1
A male-centered approach to disability – Part 2
A male-centered approach to disability – Part 3

As with parenting and school education, the disability sector is overwhelmingly managed and staffed by women. They are the nurses, community support workers, personal care assistants, physiotherapists, guidance counselors and so on. That domination ensures women's views about gender govern the provision of services for most disabled men. Before discussing the problems created by this skewed situation, let's begin with a look at the rise of the disability rights movement.

Although disability issues received varying levels of attention throughout history, they became an international *cause célèbre* from 1960s, this on the tail of the black civil rights movement in America, and coinciding with the rise of second wave feminism. This generated nothing short of a revolution in awareness about the lives and needs of people with disabilities.

The disability rights movement helped to secure greater access to the social and physical environment, as well as opportunities for independent living, employment, education, and housing. It also promoted freedom from abuse, neglect, and other violations, and the establishment of civil rights legislation to secure these opportunities and rights.

So far so good. However in recent years the movement has suffered mission-creep into the arena of gender politics. We are now more likely to hear about domestic violence and sexual assault against disabled women, their wage discrimination and other forms of double-disadvantage, while contrasting them with the depravity, privilege, rapiness and violence-proneness of disabled men — a narrative fostering denial of vulnerabilities men may face along with a demonizing of men to boot.

It's a growing problem that needs to be stopped.

I'm not suggesting we should stop paying attention to issues like sexual assault and abuse against women, which absolutely *must* be addressed for this vulnerable demographic. But we needn't demonize men and boys as the default perpetrator class, nor discriminate against them which we do by refusing to recognize males as victims of abuse and by dismissing or silencing those who might speak about it.

I know dozens of disabled men who have suffered serious violence or sexual abuse who have been afraid to tell someone for fear of being disbelieved, blamed or ridiculed. Marginalizing the issues of disabled men in the service of a one-sided gendered approach ultimately undermines the good work of the disability rights movement during the last 50 years – it shifts the focus from a humanitarian movement to a largely sexist one from within its own culture.

The gynocentric approach is compounded by the fact that most workers in the sector are women, who understandably have a more empathic appreciation of women's concerns than men's. The existence of female bias in the disability sector can be stressed in the following way: *many women possess an inadequate understanding of the experiences and concerns of men with disabilities.*

Poorly educated female workers, ie. those providing most of the frontline services, tend to rely on male stereotypes to guide their understandings of clientele, imposing the usual boilerplate images of males as utilitarian, rough, insensitive, sport obsessed, sex-obsessed, and so on. That vision is devoid of deeper knowledge of men generally, is at variance to the *individuality* of males specifically, and it tends to dictate the tone of care.

At this point readers may feel I'm being a little hard on female disability workers, which is correct. More accurately I'm being hard on the current *culture* of disability services because of the growing gynocentric trend, and pointing to an area of potential improvement in service provision. To be fair, I have no hesitation in admitting the existence of excellent female disability workers who do understand men's issues and provide a very high quality of support, but these are more often the exception rather than the rule. This article however is attempting to show where disability services are failing in their duty of care for men, and the increasing gynocentric culture is, at least to my thinking, the area of greatest failure.

Having worked in the disability field for 30 years, I've had more opportunity than most to observe the provision of services to men. The following are six areas where gender stereotyping is failing men with disabilities.

1. Men do, women are
In a recent article I described how men are considered utilities or 'action men' expected to be of service to others.[1] The expectation is sadly no different for disabled men, and one of the first things female support workers often do is put him to work doing odd jobs and showing him how to be 'useful' to women and society. A woman with an identical disability will often get asked a different set of questions – like what do you want to do to have fun.

2. Male aggression or violence is an attempt to dominate
Both men and women with disabilities sometimes times find life frustrating and lash out in anger. Typically males are lectured about how their aggression upsets other people, causes damage to the wider world, and are instructed on how to control their anger – while the disabled woman who lashes out in the same manner is calmed and asked what or who is bothering her and perhaps how the world might be rearranged so that it doesn't upset her again. Disability support workers are less likely to consider the real distress or *powerlessness* that causes men to lash out.

3. Males are rarely victims of violence
Government media campaigns focusing solely on "violence against women" have encouraged the assumption that men are default perpetrators who don't suffer violence. The belief among support workers that disabled men are safe from violence has created an environment in which abused men are less likely to speak up and seek help… there is no encouragement to do otherwise. Despite the fact that U.S. Department of Justice has reported violence crimes against disabled men and women at roughly equal rates,[2] a Google search for information delivers the following disparity of awareness:

►"Violence against disabled women" = 4330 results.
►"Violence against disabled men" = 9 results.

4. Males are unlikely to suffer sexual abuse or rape
As with men in prisons who experience high levels of sexual assault, disabled males are four times more likely than nondisabled men to be sexually assaulted or raped.[3] The researchers of that study found that more than 5 percent of disabled men reported experiencing sexual assault during the past year, about equal to sexual assaults against disabled women.[3]

If 'rape culture' is based in social invisibility and voicelessness of a victim group, then disabled men are dealing with a legitimate rape culture – one entrenched by the people who receive a weekly pay-cheque to help lift that silence. Again a Google search speaks volumes:

►"Sexual violence against disabled women" = 1520 results.
►"Sexual violence against disabled men" = 0 results.

5. Men are less in need of assistance than women

Patriarchy makes climbing stairs in a wheelchair easy?

As addressed in part one, disabled men are deemed privileged by patriarchy while women with disabilities are considered doubly disadvantaged by the same. The gynocentric privileges historically afforded to women have not yet entered the discourse – such as being recipients of living expenses drawn from male labor, or receiving greater provision and protection generally. Gynocentric prioritization is further underlined in phrases like "damsel in distress," "ladies before gentlemen," "girls before boys" or "ladies first,", which are codes of chivalric and gentlemanly behavior that place disabled men in second place on the basis of their sex.

The stereotype of the cigar-smoking, brandy swilling patriarch, in combination with the custom of "ladies first," sees that men are at a disadvantage to women in the fight for limited disability services.

6. Male sexual needs are socially unacceptable

Men's sexual desires are gross and in need of suppressing or civilizing, so think some individuals charged with supporting men with disabilities. Cultural narratives characterizing male sexuality as dirty, violent and oppressive are clearly toxic to male self-image, however some among the mostly female workforce have adopted that negative mindset and with it created barriers to men's attempts to enjoy healthy sexual expression.

When a disabled man desires a woman, or masturbates, or perhaps decides to hire a prostitute – all natural behaviors – female support workers tend to be unsupportive, believing sexual desires must be tamed in the service of something more civilized such as nonsexual dating and romantic love.

I have observed female staff match-make male and female clientele — treating them like Barbie & Ken in a child's dolls house — while also instructing men in the arts of non-sexual chivalry, such as bringing gifts and flowers for a potential girlfriend or perhaps taking her to a romantic restaurant while the support worker plays hostess. While perhaps well meaning, my reading of such intervention is that it leaves out many aspects of male nature, especially male sexual needs, in favor of gynocentric themes which is ultimately an insult to the men in question.

. . .

These are just a few examples of biases men with disabilities face. Problems generated by gynocentrism and misandry within the disability sector (and beyond) are sometimes blatant and at other times subtle, but in either case they are mostly unrecognized and unquestioned by those on the front lines of service provision.

Men with disabilities receive little more empathy than their able-bodied counterparts – and in some respects they receive less. As with all men's issues, from health funding to prostate cancer, birth control options, or homelessness, men are going to have to speak up – in fact they are going to have to shout up. Those in power might not see men's pain, but they will hear men's anger.

This leads to the next article in this series where we will look at a new kind of man with a disability – he is the one who says "No" to gynocentrism and other forms of mistreatment, and acts decisively to shut them down.

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Feature image: Cpl. Anthony McDaniel

U. S. Department of Defense begins work on 3D food printing

Paul Hamaker · 20 July 2015 · Archived copy · Original

The food replicator from the old 'Star Trek' television show is poised to become a reality for the military and for households. Mary Scerra, food technologist at the U. S. Army Natick Soldier Research, Development and Engineering Center in Natick, Massachusetts says that a portable three-dimensional food printer should be available to the U. S. Army by 2025 or 2030. The developments that led to this new device were detailed at the July 12, 2015, session of the Institute of Food Technologists in Chicago.

Three-dimensional printers cost about $1,000 now. The expectations are that price will decrease to a level that is affordable to most people within five years. At the same time, the ability to print different substances with a three-dimensional printer has increased. Functional body parts, composites, and machine parts are presently a short list of what three-dimensional printers can produce.

The printing of food that is not only made to order but tastes good will soon be a functional reality. PepsiCo has already produced plastic templates for potato chips. The major hurdle that three-dimensional printers have to overcome to produce food is speed. Printing organic material from chemical components has already been done.

The researchers envision a system that would allow a soldier to insert a program disc into a printer interface and produce a hot meal in a few minutes. Similarly, the same technology could do away with cooking in favor of printed food. One could imagine a kitchen in the near future that has no appliance except a printer.

Most of the unbelievable technology from 'Star Trek' has become a functioning reality. The food replicator is just a few decades away. The technology exists today to produce a voice recognition interface for a three-dimensional printer that would allow people to order a meal just by asking the printer for the food they want. Fast food companies may adopt printers in favor of machines and people.

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Preaching to the Girls' Choir

Doug Mortimer · 20 July 2015 · Archived copy · Original

I don't play poker or any other card game (I even gave up on Solitaire, Go Fish, and Old Maid, which, come to think of it, is a terribly insensitive name nowadays), though I am impressed by the fact that an inexpensive deck of cards can provide so many hours of entertainment for so many people. But it takes time to learn a game and even more time to become proficient at it, and in the end…well, I have other things I'd rather do.

Even so, the recent upsurge in the popularity of poker hasn't escaped my attention. So when I came across a newspaper column with the title "Where are all the female poker players?" I thought it was worthy of my attention.

It's a good question. I remember my mother and grandmother playing Pinochle, Canasta, Bridge, and other card games. Since females tend to score better on rote memory tests, they should have an advantage in card games. So why don't more of them play poker?

If I had to guess, I'd say that women avoid poker because they are more risk-aversive than men. When they gamble, they tend to bet smaller amounts and to avoid long shots. I think they enjoy card-playing as a pastime or as a form of socializing, but it isn't a defining feature of their lives.

According to the column, the World Series of Poker requires a $10,000 fee to participate, so we are not talking mere amusement here but a major investment of time and money. Obviously, the men who buy into this contest constitute a very small percentage of the male population, though they constitute a larger percentage than their female counterparts.

The column, however, didn't offer even this much speculation as to why women eschew poker. The article was informative, not because of what it said, but because of what it showed in terms of gender and media bias.

The author of the article was Norman Chad, a sportswriter/sportscaster whom I had never heard of, but who would likely be well known to serious poker players, as he has been a color commentator for the World Series of Poker and the U.S. Poker Championships on ESPN.

Chad opens his column by stating that his first wife, a very good poker player, was the only female sitting in on his college poker sessions. He laments that females are still scarce. As he notes, "Poker has no gender barriers; you walk in, you buy chips, you sit down, you play cards. It's the closest thing to a true meritocracy in America."

All well and good. Is there a problem here? Women can play if they want to, but they choose not to. So what? Who cares? Can't help but note that the Norman Chad Poker League (see normanchad.com) has 21 members, including the eponymous founder. Not a female in the bunch. One of the guys is Asian, but there are no black men. The League is based in the Washington, D.C. area, so it wouldn't take much of an effort to reach out to local black men.

Well, few men of any race would object to their poker game being a male-only space (aside from strip poker), but I'm guessing they would not object to serious female players who demand no special treatment. Chad mentions that the World Series of Poker attracts 7,000 entrants and just 5 percent (or 350) were women. He wonders, "How many businesses out there thrive with just 5 percent of their customers being women?"

Well, video games, pornography, sports bars, and auto parts stores immediately come to mind. If women chose to totally boycott any of those enterprises, it would make little difference to those industries.

Chad then goes on to state that "When they [women] do play, they play well. (Why is this? Because women are smarter than men. Duh.)"

I had to read that over and over again to make sure I didn't misunderstand it. But sure enough, he's saying 95% of the elite poker players are men but they're dumber than the 5% of female elite poker players. Come again? Hey, I'm no math major but that just doesn't add up.

Well, it's way too easy to point out the double standard here, but let's go ahead and do it anyway. Imagine we are talking about nurses, and we asserted that 90% were female and 10% were male. Would it follow from that that "When men go into nursing, they do it well. (Why is this? Because men are smarter than women. Duh.)"

Well, you would never read something like this in your local newspaper. Even if someone were to write something to that effect, the editor would red-pencil it. Why? Not because it makes no sense but because it's blatant misogyny! Can't have that, can we? In the mass media, women's vanity may be stroked incessantly, but they can never be criticized.

Chad then goes on to name an assortment of outstanding female poker players over the years. "We just need more, lots more of these damsels. . . . So I'm pleading with the women of the world to come out of the boardroom and into the card room. (Actually, that's a whole other matter – women can't even get into the boardroom because, well, men won't let them.)"

Oh, the shame of it all! Curse you, glass ceiling! Not that corporate politics has anything to do with poker, but it does give Chad a chance to indulge in some gratuitous patriarchy-bashing.

Well, if Chad hadn't already endeared himself enough to distaff readers, he then exhorts women to flock to card rooms, even though he admitted there are no barriers to their doing so. Finally, he offers the clincher. "And, trust me gals, when you get to the poker room, the men sitting at the tables are often as stupid as we look."

Yep, he actually said that. Can you imagine someone encouraging more men to go into nursing by saying, "Trust me, fellas, when you get to the nursing station, the dames working at this place are often as stupid as they look."

I know, I know. No chance a statement like that would ever make it through mass media scrutiny. Yet Norman Chad's syndicated column sailed through the filters without a problem. I saw it in the Indianapolis Star, and it also appeared in the Washington Post.

Well, Mr. Chad has a right to free speech, and I wouldn't advocate censoring him, though censure might be appropriate. Considering his readership is probably as overwhelmingly male as the roster of elite poker players, it's hard to see why he felt compelled to attack his constituents.

Of course, there's always the possibility he's making a feeble attempt at humor. According to an article about Chad on the Deadspin web site, he used to be a standup comic. Chad displays a common flaw in a number of comedians: he thinks he's a lot funnier than he really is. Small wonder he gave up standup comedy.

If you want to read the whole article for yourself, you can go the Washington Post web site and see for yourself. If you want to, you can leave a comment.

Not that it will do any good. One hates to act like a pissy, prissy feminist, taking offense at every little thing. But sometimes little things can be as revelatory as big things. And little things do add up.

Men have already been dealt a bad hand in modern society; they certainly don't need a poker commentator/columnist – whose cushy job depends on a super-majority male following – trying to score pussy points in the mass media.

Message to White MHRAs

Jack Barnes · 20 July 2015 · Archived copy · Original

In this world we live in there are many social “rules” one must abide by to be looked upon with favor by wider society. These rules aren’t written down. You are just expected to know them.

Rules like:

You never serve corn along side chitterlings.

You never smoke a joint at the WhiteHouse (unless you are the president or Willie Nelson).

You never question anything a Black woman says……ever……..period. Especially if you are white or male.

The MHRM is very diverse group of people. Diverse in opinions and beliefs as well as social demographics. I have yet to meet an Asian gay transgender disabled Wician MHRA, but I’m sure there is probably one around somewhere.

Black MHRAs are a growing demographic in our movement. I think they have always been with us. But now it seems they are starting to speak out a little more. Some have even decided to come out and use their real names which is awesome. I have had the good fortune to team up with a few of our ebony brothers and sisters and engage in some online activism. I learned a lot by these endeavors. I was exposed to things that I had just never thought of before.

Let me take this moment to say that I usually don’t think or write along racial lines. I see the problems that are faced by the Black community in this country. I also see that most of these problems seem to be internal not external. A corrupt and fraudulent civil rights movement, an epidemic of single mothers and culture that values Black men as little better than toilet paper just to name a few. But I usually try not to tell my neighbor how to clean up his back yard especially when there are a few weeds, empty beer cans and used rubbers in mine. But before we go any further, an analysis of the Black community as it pertains to this subject is necessary. Oh and I strongly dislike the term “African American.” If you were born in Africa then immigrated to this country fine, you are an African American. If you were born here you are an American, leave the hyphens to Vanna White on Wheel of Fortune.

Ok, now that’s out of the way, let’s get down to business.

To put it bluntly the own group bias, that is inherit to every demographic or group in society, is stronger in Blacks than in whites on the whole. Most whites don’t see any relationship or kinship with another person simply because they are white. We just don’t. Blacks on the other hand do. This bond or kinship is very important to individual Black people. Being Black is a big part of their individual identity. It’s tribalism in a more pure form than can be witnessed in any other demographic in this country. This is both good and bad. The unity is a source of great strength for the Black community. I believe it’s also their greatest weakness.

An example of this can be seen when any Black person disagreeing with President Obama or civil rights charlatan Al Sharpton. Said individual dissenting Black person will be jumped on like a deep fried Twinkie at a N.O.W. convention. It’s like how coyotes attack and devour an injured member of the pack, and just as vicious. The offending “coon” is divested of their Black person membership card and cast out of the tribe. This far more traumatic than one might think. As a white person I don’t have to worry about people trying to remove my white person card for disagreeing with George W. Bush or the leader of the KKK. Even if some faceless person on the internet tried to I would just laugh at them. But it isn’t the same for Black people. When an individual or group unknown Blacks removes a Black person’s membership card, it hurts. It hurts because of the sense of kinship and family all Black people share. The result of this is that you end up with a small group of disgusting individuals ruining the Black civil rights movement while the majority of Blacks stay silent out of fear.

Now add a helping and a half of gynocentrism to the mix.

I've got to hand it to Black women. They have convinced Black men to trade the whips and chains of enslavement by a few wealthy whites for the whips and chains of enslavement to all Black women. Not only that, these Black women openly flaunt their power and authority over Black men in the faces of Black men with gusto!

"We own you. You know that we own you. Don't you ever even think about getting the idea of call us out on it cause we will remove your Black person card if you do." And they will do just that. Black women won't hesitate to call out her Black simps on any Black man that shows the slightest sign of gettin uppity.

This brings us to the plight of Black male MHRAs. I don't think I have to tell you what happens when a Black man attempts to stand up for his rights as a man.

By now we all know the feminist playbook by heart.

"Whenever anyone attempts to call us out on our insane dribbling of hate and violence you should shame them into silence by any and all means necessary."

They call us rapists for pointing out that not all rapists are men and not all victims are women.

They call us wife beaters for pointing out that not all victims of domestic violence are women and not all perpetrators are men.

They call us pedophiles for pointing out the injustice in throwing a eighteen year old man in prison for having sex with his sixteen year old girlfriend.

They call us misogynists for labeling a thirty year old woman having sex with a thirteen year old boy rape instead of an affair.

They say we aren't real men for disagreeing with feminism.

They call us fags for disagreeing with a person if that person is a woman.

I could go on and on.

They label us these things in the hopes that society will dismiss us before even listening to what we have to say. Why? Cause it's the only way that they can maintain their privilege.

Now after all that back ground I come to the point of this article. Here is my message to white MHRAs.

If you see Black men as fellow men deserving of human rights then get used to be called a racist.

When I have watched Black MHRAs wade into the festered cesspool that is the Black feminist community, these "Queens", along with their Black male lapdogs would cast him out. When I came in to defend my fellow MHRA who happened to be Black I was labeled a racist. I personally don't care if someone calls me a racist. That just means they lost the argument. But I realized to my shock and horror that a great many white MHRAs would tuck tail and run at the first hint of a Black person labeling them with the scarlet "R".

Black MHRAs have a hard row to hoe. They are shunned by people they share close ties with. They are ostracized by their community and key part of their identity is removed. We must give them a new community and help them realize a new identity. Above all we must not leave him standing alone just cause somebody chooses to use "racist" instead of "rapist", "misogynist", "pedophile", "fag" or any other of their favorite shaming words. So get used to it. Hell take some pride in it!

"A feminist just called me a racist cause I said Black men are men and men deserve equal rights. Made my day!"

Men’s Rights Movement the Opera – ROTFLMAO (video)

AVfM Video Source · 20 July 2015 · Archived copy · Original

Have you noticed the way things are looking worse and worse for the long-time critics of the Men’s Rights Movement? Even people who know nothing about us and that we’ve never heard of are noticing the way feminists and our other critics just lie nonstop:

It really is disorienting being lied about daily, but after a while it becomes funny.

You might want to subscribe to Sytenatheist.

She Aint Honest

Mark Dent · 21 July 2015 · Archived copy · Original

SHE AIN'T HONEST

There is a line in that magnificent film, *One Flew Over the Cuckoo's Nest*, which has stayed with me since the first time I heard it. Randle McMurphy, a new inpatient at the asylum, is called to the office of the administrator-Dr Spivey. He is there to discuss his progress and behaviour.

Dr Spivey says: "Do you like it here?"

McMurphy searches for the right words and after a long pause, replies:

"That fuckin' nurse…she ain't honest." He is referring to the woman who runs the ward he has been placed in.

https://www.youtube.com/watch?v=HUcDw8GKU4k

The scene begins at around 50:38

To this day, I get goosebumps when Nicholson speaks this line. It articulates so succinctly how I have felt about so many feminists of great repute. These women and men are called courageous, compassionate and inspirational.

Most of them would sit very comfortably alongside Nurse Ratched.

Like her, they have a talent for appearing sincere, caring and trustworthy. Few people would dare to question their integrity or what truly motivates them unless they are willing to be ostracised and branded.

As we have seen these past few decades, very few people are willing to point out the obvious fact- the emperor has no clothes. To do so can cost you your job, reputation and friends.

McMurphy felt the truth in his gut long before his head reached the same conclusion. "She plays a rigged game."

Clementine Ford is one such person.

She plays a rigged game and almost always wins. Last week she appeared on a National TV show called The Project, to discuss the terrible problem of misogynistic abuse in the world of Facebook and Twitter.

Ford presented herself as a brave woman trying to speak up for the rights of an oppressed minority. In carrying out this sacred mission she is subjected to a torrent of abuse.

The panel predictably allowed Clementine to speak of the online abuse of *women and girls* without interruption, for surely we all know that only females are subjected to abuse and only males abuse in the backwaters of the internet.

This woman sat there playing the victim, seemingly bewildered by the abuse which flows in her direction, and yet the hosts of The Project and many viewers would have been fully aware that this "victim" has meted out her own venomous abuse in her powerful and privileged position as a journalist in one of our biggest daily newspapers. When the conservative Prime Minister, Tony Abbott, was elected to lead our government, Ms Ford created t-shirts with the word *Fuck Abbott* emblazoned in bold letters across the front. The sale of these t-shirts was promoted by her paper, The Age.

You must bear in mind that this same woman had for months written copiously about the horrific abuse directed at our first female PM-abuse she claimed, came from a source of female hatred rather than the fact that Julia Gillard was possibly the most incompetent, dishonest politician to lead our country.

Was Ford sanctioned or sacked? Of course not! The t-shirts were worn proudly around university campuses and protest rallies by the very students who had been condemning any criticism of Gillard with a vitriolic fervour that bordered on manic.

Had a well known conservative journalist by the name of Andrew Bolt (a man Ford detests) produced *Fuck Julia*

Gillard t-shirts and promoted them in his paper, the very universe would have imploded. I can assure you that Bolt, as powerful as he is, would have been banned from all forms of media and denounced by Ford and her cohorts as a vile, women hating devil.

Who holds the power in our society?

This Clementine Ford, is the same woman who proudly places the motto, *We Bathe in Male Tears* , at the head of her Face book Page. When this is raised, it is referred to as satire. Again, I don't believe a male journalist would retain his job if he had a Face Book page claiming he bathed in women's tears.

This is the woman who holds all men responsible for the crimes of a tiny minority and very carefully cherry picks examples of male violence to present on her page as proof of the inherent toxicity of the masculine species. Her abhorrence of violence never extends to the female variety. When eight children were butchered by a mother last year there was absolutely no reference to it on her page.

Like Nurse Ratched, she goads, pokes, taunts and humiliates males.

There are many men who feel the outrage we feel here at AVfM, but lack the ability to convey their anger and burning frustration at this daily baiting in a calm, coherent or articulate manner. They revert to the childish, age old practise of name calling in an attempt to push back against her vicious bigotry. They resort to unacceptable language and occasionally stupid threats. Yet even Ford concedes that most of this abuse comes from 14 and 15 year old schoolboys.

I have no doubt, Ford welcomes such abuse. It is what she craves, for like us, she knows it carries no threat, but it does provide her with more ammunition which she delights in using to *prove* her theory-males are toxic.

As a primary school teacher, I supervise the schoolyard during recess and lunch breaks every day. Almost every break, there is a conflict. Some involve physical abuse and bullying. During the 35 years I have been teaching I believe that in 90% of the incidents there has been mutual culpability in the abuse which took place.

The crying "victim" approaches and says they have been punched or verbally abused. Sometimes they say they have been excluded from a game and told to go away. We walk together until we locate the culprit and a conversation begins.

"What happened?" I ask.

The answer usually reveals that the victim had refused to follow the rules of the game, had initiated the verbal abuse or even begun the physical altercation and came off second best. Often I discover that the "perpetrator" was being teased and lashed out at the person. Is this acceptable behaviour? It is not, but it is certainly something I understand and presents a very different picture to the one painted by the crying child who claimed to be the victim.

Occasionally, it is a simple case of a nasty bully picking on an entirely innocent victim. This however is not a common occurrence.

So we return to Clementine and her claims. She has done exactly what so many children have done in the school yard. It is a dirty, disingenuous game. She has poked and poked at the bear and when he lashes out, with claws extended, she squeals in feigned shock.

It is so ironic that Ford constantly writes and speaks about our patriarchal society and the power men hold. This comes from a woman who has a voice on National television programs and in major daily newspaper. Ford is a woman who rubs shoulders with Police Commissioners and can openly promote the abuse of the most powerful person in the land without fear of retribution.

No man can speak out about the rights of men in any mainstream forum unless he is the token MRA brought into the studio to be mocked and torn apart by five feminist panellists. No-one actually listens to any person who attempts to speak on behalf of men. It is simply a blood sport to have the occasional man offered up as a sacrificial lamb on radio or television.

So where can men turn in order to feel they are being heard? They go online and finally they have an opportunity to express the disgust and justified rage they feel as they endure the endless, daily misandric bombardment in our mainstream media.

Ford has to drag up comments from anonymous trolls in the murky swamps of cyberspace in order to provide proof of misogyny. We are subjected to vicious lies, smears and accusations from journalists and politicians and even the Australian of the Year and not one person in the media has the courage to speak out against this bigotry. Then people have the temerity to wonder why there is a boiling rage "out there" in the community.

Who really has the power?

In a powerful scene in the final moments of One Flew Over the Cuckoo's Nest, McMurphy snaps when Ratched taunts a stuttering inmate and reduces him to a stammering wreck with her barbed tongue and veiled threat to humiliate him. This young man takes his life only moments after the wounding words of Nurse Ratched have torn him asunder.

When Randle McMurphy sees the lifeless body of a boy he had loved and nurtured back to a state of self respect and confidence, he launches himself at Ratched , places his two hands around her neck and attempts to squeeze the very life from her body.

Anyone walking in on such a scene would see it all so clearly. There, before you, is a highly respected, dedicated nurse, trying to do a difficult job, and one of the crazy, brutish inmates she cares for has brutally attacked her and is attempting to end her life.

He is just another violent, toxic male.

But the observer would be wrong. What we have is a powerful, controlling, manipulative woman, who delights in playing tortuous mind games with her vulnerable patients, being attacked by the one man who sees her abuse of power and cruelty and wants to put an end to it.

Do we condone such violence? Of course we do not. It is the wrong way to express your hurt, anger and frustration. But if we are going to move beyond the evil notion of masculine toxicity as the fundamental cause of all evil and decrease the number of violent incidents in the home then we must understand the factors which contribute to it.

Of course, McMurphy is taken away and reduced to a shell of the man he was. A lobotomy is regarded as the most suitable way to deal with this problematic patient.

And what becomes of Nurse Ratched? She recovers quickly from her assault and is very soon back on the ward, controlling the men who have been placed under her care.

No doubt she is as respected and admired as much as she ever was, much like the many feminists in Australia's media.

If you haven't seen this beautiful film, please take the time to watch it. If you have, please watch the uplifting final scene once again for a spiritual pick me up. It never fails. The tide will turn.

Riding the Testosterone Elevator

Doug Mortimer · 21 July 2015 · Archived copy · Original

Breathes there a man with eyes or ears so dead who has not yet seen or heard one of those "Low T" commercials or infomercials? Probably not. But what do you really know about testosterone, other than the fact that more is usually preferable?

The famed male hormone is responsible for secondary sex characteristics, libido and sexual function. Testosterone also affects energy levels, tissue growth, muscle mass, fat distribution, and stimulates blood flow. Also, it aids concentration and visuospatial abilities. The amount of testosterone produced in the testes is controlled by the hypothalamus and pituitary glands.

Like blood pressure, serum testosterone levels fluctuate. Also, like blood pressure, testosterone can be problematical as men age. "Normal" has a wide latitude: 300 ng/dl (nanograms per deciliter) to 1,200 ng/dl. Famously, the level is highest in the early morning hours when "morning glory" erections occur.

But there is more. Let us explore the variable nature of serum testosterone levels by turning to a book called Testosterone and Social Structure by Theodore D. Kemper (Rutgers University Press, 1990). Kemper studied testosterone levels in men and discovered – surprise, surprise! – that levels of serum testosterone are boosted when someone achieves triumph or dominance in one pursuit or another. It could happen after the attainment of a long-sought goal or besting an opponent in some sort of competition. Women, who have lower levels of testosterone (produced by the ovaries), may experience surges of their own as they take on male roles in an egalitarian society.

Sports, of course, are Exhibit A when it comes to testosterone boosting. We've seen any number of videos of triumphant athletes exulting in their victory. High fives, fist pumps, handshakes, dogpiles, and various other rituals are captured regularly on video. But there are far more spectators than athletes in this world. What about them?

Well, it turns out that spectators' testosterone levels are affected by how their team of choice performs. If the home team wins a thriller, the fan experiences a boost in serum testosterone. If the home team loses a thriller, the fan experiences a drop in serum testosterone.

When TV first became commonplace in the late 1940s, sports programming was limited. You might get the Game of the Week on Saturday afternoon or a limited number of telecasts of your local teams, college or pro.

Not so today. Is there a sports event, big league or big-time college, anywhere in the land that is not televised? Is there no limit to the amount of TV screens at a sports bar? Or how many sports bars the local market can bear? It is worth noting that many people can receive these same sports channels at home, but watching in the isolation of one's living room is not the same thing. Better to watch the big game in a group at a sports bar, thus simulating the crowd at the stadium, feeding off each other's enthusiasm, and revving up testosterone levels…unless the home team loses.

When Kemper's book came out, televised sports were relatively manageable. This was 11 years after the 1979 founding of ESPN. Now we have ESPN2, ESPN3, and by the time you read this, maybe ESPN4. There's the all-baseball MLB network, the all-football NFL network, the all-hockey NHL network, and the all-basketball NBA TV. There's even a Golf Channel, for God's sake! Can a curling channel be far behind?

Speaking of the media, let's not forget the perpetual chatter on sports talk radio or the mind-numbing proliferation of statistics and analysis pertaining to sports. One wonders why so much attention is paid to something that, when all is said and done, is so trivial.

Live attendance at pro sports venues waxes and wanes, but the overall trend is upward. Hard to explain, but even in dire economic times, tickets to sporting events are in big demand. For example, in Detroit – the municipal poster child for rust belt decline – the Tigers have drawn more than 3,000,000 fans four times from 2007 to 2014. They "bottomed out" at 2,461,237 in 2010. Given the inflated prices of tickets, parking, concessions, etc, it is hard to

comprehend how so many denizens of the nation's most depressed metro area can afford to shell out big bucks for mere entertainment…unless it's more than mere entertainment.

When testosterone levels rise, according to Kemper, a man has "a sense that the world is fully responsive to oneself….The world is brought into harmony with one's self and one's needs or desires." In other words, it's like a drug! And people will pay whatever the market will bear for a reliable high.

Well, there is no shortage of antidepressant medications out there, so what makes testosterone different? If watching sports was just another form of do-it-yourself feel-goodism, it would not be worthy of attention, but the matter is more serious than that:

> My view is that males who experience testosterone surges in sufficient number . . . will be relatively contented with the existing social order. . . . Conversely, lacking sufficient surges of Testosterone, males are more likely to become restive and alienated from the institutions that undergird the social order and to become available for experiences that negate that order. . . and make one ripe for social change.[1]

So spectator sports are more than just a waste of time and money. Marx might call them the opiate of the masses; Aldous Huxley might call them soma. Spectator sports serve the state not only by enhancing alcohol tax revenues, but by keeping the dolts from revolting. Maybe that would explain why professional sports salaries have skyrocketed. The athletes are being paid not just for their athletic skills, but because they're helping to keep the pot from boiling over.

Kemper's book was written 25 years ago when video games were fewer in number and not as sophisticated. I'm not a gamer, but I've watched people play games, and the emotional response is very similar to that of people (athletes or spectators) heavily involved in a sporting contest.

Gaming is not as passive as watching sports on TV, but it is a form of virtual reality. Nobody, to my knowledge, has ever suffered post-traumatic stress syndrome after too much Mortal Kombat. Virtual or otherwise, if a competitor comes out on top after a hard-fought victory, the results can be positive, in terms of a testosterone surge.

As is the case with so many other phenomena, it's a matter of nature (a man's natural testosterone level) and nurture (how his testosterone level is manipulated, or how he manipulates his testosterone level) locked in a feedback loop, which Kemper refers to as the "socio-bio-social chain." In other words, social structure and biology are inextricably intertwined. Two men with equally active 'nads may end up with different serum testosterone levels depending on circumstances.

For example, a Viking living in Scandinavia (or sailing around the known world) 1,000 years ago may have had DNA similar to that of a contemporary man living in Sweden, but their testosterone levels are likely very different.

Of course, in Viking days, there was no virtual reality to boost testosterone. There may have been some sort of limited competitive sports during festivals, but there were no professional sports leagues. The life span was shorter but life was more physical, so testosterone could be boosted by exploring, plunder, pillage, rapine, looting, sailing, and other methods of exerting dominance over the environment. How much potential for dominance does a modern-day Swedish guy in a cubicle have?

Well, today that guy in the cubicle might come across MGTOW while surfing the web during his lunch break, but he has probably never heard of Theodore Kemper. Kemper's book, of course, was published before the rise of the internet. He did not predict the rise of MGTOW, but he did anticipate it:

> Given that this is an educated group [white collar males] with some insight into organizational processes, it poses a problem in the theory of politics. Why does this group not act in its own interests? Why does it not express its discontent in movements?[1]

Well, testosterone boosters like spectator sports and video games are two reasons. From what I read on MGTOW web sites, however, MGTOW men are frequently gamers but rarely sports fans.

If attendance at sporting events starts dwindling, if sports bars start closing their doors, you'll know that MGTOW has gone mainstream. And if gamers give up on gaming, then the men's movement, however you define it, could really pick up steam.

That wouldn't mean abandoning testosterone boosting. After all, shouldn't hard-fought victories in the social, political, and culture wars also boost testosterone? As a bonus, they might even reduce or eliminate tyranny in its various manifestations!

Rooting for your home team would never achieve that.

Reference

[1] Testosterone and Social Structure by Theodore D. Kemper (Rutgers University Press, 1990)

Why Men Can’t Say No to Women

Paul Elam · 21 July 2015 · Archived copy · Original

Paul discusses men and why they have so much trouble saying no to women.

Feature image by Soumyadeep Paul

Will killer robots act like men or women? It matters.

Janet Bloomfield (aka JudgyBitch) · 21 July 2015 · Archived copy · Original

South Korea is poised on the brink of ultra-modern warfare, manufacturing and selling automated turret guns that fire 50 calibre bullets, capable of destroying targets up to 4 km away. Engineer Park Jungsuk, who works in the Robotic Surveillance Division of the gun manufacturer explains that the turret was originally designed to fire automatically, without any human intervention of any kind, '[b] ut all of our customers asked for safeguards to be implemented. Technologically it wasn't a problem for us. But they were concerned the gun might make a mistake.'

What Park describes are known as Lethal Autonomous Weapons Systems (LAWS), or robots that can make decisions about whom to kill or what to destroy independent of any human action. These machines are increasingly being used to replace human soldiers and to carry out dangerous work such as bomb disposal, opening doors and laying optical fibers in combat zones. While these autonomous drones have been used for years, to date, no country has acknowledged the use of completely autonomous, lethal robots that make decisions independently of human direction.

The Super aEgis II automated turret gun makes it clear that the technology to do so exists, but there is considerable concern that the gun 'might make a mistake'. The difficulty will be in programming the machines to make the correct decisions: the machine will need to be moral.

Feminist scholar Carol Gilligan, author of *In A Different Voice: Women's Conceptions of Self and Morality* posits that men and women take profoundly different approaches to morality. Women, she argues, make moral decisions contextually and what counts as a moral decision depends on the impact of that decision on those around her; hence, completely opposite courses of action can both be moral, depending on the context in which they occur. Men, by way of contrast, make moral decisions universally and what counts as a moral decision is whether that decision would be true in all similar cases, for all actors. Universal morality forms the basis of our justice system.

When it comes to the creation of LAWS, how the drone thinks, contextually (like a woman) or universally (like a man) will have a direct impact on how likely a drone is to 'make a mistake'. One of the great difficulties programmers at Google experience with self-driving cars is how they behave at four way stops. Actual drivers rarely follow the strict rules of the road, and cars must intuit what the local rules are for four way stops. It turns out that behaving aggressively is the correct strategy. It is tempting to think of the rules of the road as being universal, while the actual behavior is contextual, but in fact, the rules LAWS need to be concerned about are discovering the correct strategies and deploying them universally. If behaving aggressively at four way stops is the correct strategy for safely clearing the intersection, then it is the correct strategy for every four way stop. It is a universal strategy that responds to contextual differences.

Whether a drone learns to think contextually or universally, or some combination of both, it is virtually impossible that a drone will never mistakenly kill or destroy a friendly target. Universal morality is likely to reduce these accidents, as continuously changing contexts that permit actions to be both moral and immoral at the same time offer that much more opportunity to make mistakes.

Killer robots need to think like men.

[Ed. note: This post originally appeared at the Examiner and is reprinted here with permission]

Interview with Gregory Alan Elliott's son about Toronto Twitter trial

AVfM Video Source · 21 July 2015 · Archived copy · Original

Lauren Southern of TheRebel.media has an exclusive interview with Clayton Elliott. His father, Gregory Alan Elliott, is currently on trial in Toronto for "criminal harassment" — even though the police have testified that he didn't harass or threaten anyone!

So what happened? This is another instance of feminist SJWs (Social Justice Workers) using the internet and the legal system to silence anyone who disagrees with them, especially if those critics are male.

Clayton tells Lauren about the toll this trial has taken on his father and their family, financially and emotionally. A graphic designer, Elliott was fired from his job of 15 years and banned from using the internet.

Letting my husband sleep with other women makes me a better men's rights activist

Janet Bloomfield (aka JudgyBitch) · 22 July 2015 · Archived copy · Original

As I write this, my children are asleep in their room, Robin Thicke is on the stereo, and my husband is out on a date with a woman named Pammy. It's his second date this week; his fourth this month so far. If it goes like the others, he'll come home in the middle of the night, crawl into bed beside me, and tell me all about how he and Pammy had sex. I won't explode with anger or seethe with resentment. I'll tell him it's a hot story and I'm glad he had fun. It's hot because he's excited, and I'm glad because I'm a men's rights activist.

Before my husband started sleeping with other women, I certainly considered myself a men's rights activist, but I really only understood it in the abstract. When I quit working to stay at home with the kids, I began to understand it on a whole new level. I am an employment-free housewife with zero obligations to provide for our family financially. Now that I understand the reality of that situation, I don't blame men for demanding more for themselves than the life of a wage-slave.

Still, as a woman, I could, if I wanted to, portray what I'm doing as "work," and thus claim for myself the prestige men traditionally derive from "work." Whenever I tell someone I stay home with the kids, they invariably say, "Hardest work in the world." They say this because the only way to account for a woman at home with the kids is to say what she's doing is hard work.

It wasn't until my husband mentioned one evening that he'd kissed another woman and liked it and wanted to do more than kiss next time that I realized how my status as a woman depended on a single fact: that my husband fucked only me.

He didn't present it as an issue of men's rights activism to me, but after much soul-searching about why the idea of my husband having sex with other women bothered me I came to a few conclusions: Monogamy meant I controlled his sexual expression, and, not to get all men's-studies major about it, gynocentrism essentially boils down to a woman's fear that a man with sexual agency is a man she can't control. We aren't afraid of their intellect or their spirit or their ability to give us children. We are afraid that when it comes time for sex, they won't choose us. This petty fear has led us as a culture to place judgments on the entire spectrum of male sexual expression: If a man likes sex, he's a pig and objectifies women; if he only likes sex with his wife or girlfriend, he's boring and whipped; if he doesn't like sex at all, he's a virgin and a neckbeard. Every option is a trap.

Men's rights activism always comes back to sex, even when we're talking about everything else. The point isn't that all men should be sexual adventurers. Celibacy is as valid an expression of sexuality as profligacy. The point is that it should be men who choose, not women — even the women they're married to. For my husband, the choice between honoring our vows and fulfilling his desires was a false choice, another trap. He knew how deep our love was, and knew that him wanting a variety of sexual experiences as we traveled through life together would not diminish or disrupt that love. It took me about six months — many long, intense conversations, and an ocean of red wine — before I knew it, too.

When my husband told me he wanted to open our marriage and take other lovers, he wasn't rejecting me, he was embracing himself. When I understood that, I finally became a men's rights activist.

That was two years ago, and today we've never been happier, more in tune, closer, tighter, stronger. Whatever power I surrendered, I don't miss. I wouldn't recommend it for everyone, but I tell everyone it works for us.

How does it feel? It feels great … mostly. Most of the time, it feels like a mature, responsible way to address our needs and desires within our loving, mutually supportive marriage. It feels very adult, especially because it depends on open, honest communication. We take great pride in all the talking we do. I meet a lot of people who say they'll never get married because they don't want to get divorced, and hearing it always makes me sad, because they are

cutting themselves off from the possibility of the magic that happens when two people share their lives. People don't divorce because they can't stand sharing anymore; they divorce because they feel like they can't share enough. I never forget that my husband is a whole person unto himself, a complete and dynamic individual, and though we are together, we're not one. Too often people get trapped in the roles of husband and wife, and a gulf opens between what they think they should be and who they really are. Opening our marriage has allowed us to close that gap so that the person I call "husband" is the same person my husband sees in the mirror. Lying to each other begins with lying to yourself, and now we don't have to lie to anyone.

There are of course moments of jealousy, resentment, and insecurity. Recently, my husband went on a date and fell asleep at her apartment. I hadn't heard from him since 10 p.m., he still wasn't home at 6 a.m. My texts went unanswered and my calls went to voicemail. A tight knot of dread lodged in my stomach as I imagined all kinds of dire scenarios and realized that I not only didn't know where he was, I had no idea whom he was with. I pictured myself going to the police saying, "I think he's in Red Hook with a chick named Rachel. I don't know her last name, but I think she's a graphic designer?" I'm not sure there's actually a word for the unique blend of acute terror and unforgivable shame I felt that morning imagining that I'd lost my husband to Rachel, the maybe graphic designer. When he finally texted me at 7:30 a.m., relief coursed through me like morphine. He wrote, "fuckfuckfuckfuck Im soooooo sorry. Fell asleep." I replied, "Just glad you're ok, but next time, no radio silence. Remember: you're not alone."

What surprises most people is when I tell them it's not the sex-with-other-women that bothers me. The sex is the easy part, the fun part. It's what the sex connects to, stands for, reveals that can be difficult. I don't want him to fall in love with anyone else, and every time he goes on a date, I confront the possibility that he might. It happened at the beginning: The first person he dated after we opened up fell hard in love with him, and my husband, overwhelmed by his ardor, tried to love her back. Watching it happen, I was confused, angry, and terrified that he wanted to leave me. He assured me he didn't, and whatever feelings he had for her didn't lessen what he felt for me. Believing him then was the ultimate trust exercise. We survived because eventually I did believe him, and also because I learned to trust myself.

This has been the great challenge of my open marriage: to draw strength from vulnerability. Doing so requires supreme self-confidence. You must first really, truly love yourself; it is the foundation upon which all the other love is built. From everywhere comes the message that what I'm doing is for abused women, victims, doormats, pathetic women with internalized misogyny; that if I had money and status, I could keep my husband "in line"; that his self-discovery comes at the expense of my self-esteem. My open marriage has made heavy demands on my ability to silence the voice of doubt in my head, that gnawing feeling of worthlessness. But I find I can meet those demands, and that I am able to build my self-confidence out of nothing more than the basic dignity we all possess. I'm grateful to my husband for pushing us to take this leap, and whatever happens to us in the future I would do it all again. And when he comes home tonight and crawls into bed beside me with a hot story about his date with Pammy, he'll do it all again, too.

CAN YOU BELIEVE THIS SHIT?

Of course, I reversed the genders from the original article, but if this were some man, bullying his wife over time and plying her with alcohol until she finally agreed that she couldn't really be a men's rights activist or care about men unless she let him fuck other women, feminists would be up in arms, explaining all the ways this is abuse and the woman is completely beaten down dog with no agency or will left.

Read Milo Yiannapoulos', take on this – it's pretty hilarious:

> The logic is simple, if you think about it. Men are canny about cutting out the middleman whenever possible. If their wives are screwing them by consorting with other men, why not simplify everything by being screwed by men themselves? Think about what Sonmore has to show for his marriage today. A Starbucks gift card from his wife's latest boyfriend Paulo, with the message, "Please enjoy this latte while I enjoy your wife"?

> We're entering a brave new world where a small group of alpha straights share the most attractive women at will, while the rest of the male population hops over to my side of the pond, having bought into the tenets of modern feminism, which include daily testicular torture, ritual consumption of tampons, and a compulsory 5,000 lines of "Yes, You Can Be The Man Tonight, Honey" to be written in their own blood.
>
> Face it ladies, you blew it. Your abandonment of traditional marriage values like monogamy and taking care of your husband's domestic needs in order to embrace the quick and dirty pleasures of handsome strangers with Spanish names has created the coming wave of cuckolds that are barely a hair away from dropping to their knees for another dude.

So this is the end game feminists imagine? A bunch of pussy-whipped househusbands too frightened of their overlords to demand a bit of respect and monogamy? Any guy who buys into this deserves what he gets, just as any woman who thinks she has to let her husband fuck around on her deserves what she gets. Truly open marriages, embraced by both partners openly and enthusiastically is none of my business and I wish those people all the best.

This woman bullied her husband for months, made him economically dependent on her, plied him with alcohol and mentally manipulated him into thinking that the basic tenets of marriage were oppressing her. And it was his fault. He has not consented to this relationship, making all sex between them rape. It is coerced, therefore rape.

This is what an abusive wife looks like.

What a cunt.

Both of them.

[Ed notes: Feature image "Brown Nylon Bullwhip" by Pilgrim70 – Own work. Licensed under CC BY-SA 3.0 via Wikimedia Commons – the post originally appeared at JudgyBitch and is reprinted here with permission – article may be a hoax – see Robert Stacy McCain]

MRE's Nick Reading offers @mikerugnetta a cordial invitation

AVfM Video Source · 22 July 2015 · Archived copy · Original

…well, after he figuratively bootstomps him into pwnage hell. This was not just a takedown of the seriously deluded Rugnetta's porous thinking, but one of the most eviscerating examinations of feminism around. Worth every minute of watching. PE

Is it possible to be more selfish and hateful than a feminist?

AVfM Video Source · 22 July 2015 · Archived copy · Original

After watching the original video on this, we have to wonder what kind of narcissistic psychotic even considers calling themselves a feminist:

https://youtu.be/DFfS-oocw44

You may want to subscribe to Thorium.

Feminism, polyamory, and a broken man

Torrey Garcia · 23 July 2015 · Archived copy · Original

Some of you may have read this article on how man was taught feminism through a polyamorous relationship. As a man who is Poly and a member of the MRM this article disgusts me. It is abundantly clear to me that the woman/wife is an abuser. The tone of the article suggests to me that the husband was abused. This doesn't read like the men and women I know who have decided to make the leap from monogamous relationships into Poly. It read like some who was raped and is lying to themselves to make everything right again.

> As I write this, my children are asleep in their room, Loretta Lynn is on the stereo, and my wife is out on a date with a man named Paulo. It's her second date this week; her fourth this month so far. If it goes like the others, she'll come home in the middle of the night, crawl into bed beside me, and tell me all about how she and Paulo had sex. I won't explode with anger or seethe with resentment. I'll tell her it's a hot story and I'm glad she had fun. It's hot because she's excited, and I'm glad because I'm a feminist.[1]

Now without knowing the full dynamics of their relationship I can say as someone who is in poly this is generally considered rude or course. In the poly community though it really does depend on the dynamics involved, there are less rigid types of archetypes for relationships. Generally speaking while people in the poly community may know or even be friends with the people involved with their significant others, it is generally considered very rude to talk about what goes on in the bedroom with said significant others.

Jealously is human issue in polyamory that is routinely overcome by necessity but there is no need to throw fuel on a potential fire by talking about in detail how the sex went. Imagine it like this: Your best friend just landed his or her dream job. You're happy for you friend but then you friend starts to rub your face in how awesome their job is. Eventually you start to resent the friend or become jealous when initially you were happy for them. That same logic applies for poly partners.

> Before my wife started sleeping with other men, I certainly considered myself a feminist, but I really only understood it in the abstract. When I quit working to stay at home with the kids, I began to understand it on a whole new level. I am an economically dependent househusband coping with the withering drudgery of child-rearing. Now that I understand the reality of that situation, I don't blame women for demanding more for themselves than the life of the housewife.[1]

Polyamory has nothing to do with feminism. This is where I see the first hints that this man is lying to himself to make everything right again. Being poly isn't a litmus test for being the penultimate feminist. Feminism, however you feel about it, is not a justification to go poly. This doesn't make him more of a feminist or less of one. He is rationalizing because as I suspect his wife is abusing him or abused him to go Poly.

> Still, as a man, I could, if I wanted to, portray what I'm doing as "work," and thus claim for myself the prestige men traditionally derive from "work." Whenever I tell someone I stay home with the kids, they invariably say, "Hardest work in the world." They say this because the only way to account for a man at home with the kids is to say what he's doing is hard work. But there's a subtext in the compliment that makes it backhanded: We both know no one ever says it to a woman. Mothers care; fathers *provide* care. The difference is crucial. Despite my total withdrawal from the economy and the traditional sources of masculine identity, I can still argue I am a provider. I provide care.
>
> In this way, my masculine self-image was stretched but not broken. Diaper bag notwithstanding, I was still a Man. It wasn't until my wife mentioned one evening that she'd kissed another man and liked it and wanted to do more than kiss next time that I realized how my status as a Man depended on a single fact: that my wife fucked only me.[1]

Some of this is valid stuff we in the MRM have to fight against and some of it is poly specific that everyone man or woman has to deal with in poly relationships. The largest issues in poly for most people to get over is jealously which I addressed above and will address a little more below.

What is happening in the 'relationship' is that Michael is facing three distinct issues. One going poly, Two losing a large part of his traditional masculine identity and Three the lack freedom and independence that comes with being a stay at home parent. Some of this we do have to deal with if we want to leave traditionalism and gynocentrism in the dust. **I am not saying the MRM should advocate for poly to be clear.** But these are issues to be addressed from an MRM perspective.

> She didn't present it as an issue of feminism to me, but after much soul-searching about why the idea of my wife having sex with other men bothered me I came to a few conclusions: Monogamy meant I controlled her sexual expression, and, not to get all women's-studies major about it, patriarchal oppression essentially boils down to a man's fear that a woman with sexual agency is a woman he can't control. We aren't afraid of their intellect or their spirit or their ability to bear children. We are afraid that when it comes time for sex, they won't choose us. This petty fear has led us as a culture to place judgments on the entire spectrum of female sexual expression: If a woman likes sex, she's a whore and a slut; if she only likes sex with her husband or boyfriend, she's boring and lame; if she doesn't like sex at all, she's frigid and unfeeling. Every option is a trap.[1]

This is more of him trying to square poly and scapegoat feminism. (Never thought I would pen such sentence.) These are issues every one man or woman has had to deal with in Poly relationships. This has nothing to do with patriarchy or feminism but that going from Mono to Poly is a very strange transition and squaring that is hard for every one who does it. As someone in the community its very clear to me that he after reading this paragraph that he was pressured in an abusive way into it poly.

> That was two years ago, and today we've never been happier, more in tune, closer, tighter, stronger. Whatever power I surrendered, I don't miss. I wouldn't recommend it for everyone, but I tell everyone it works for us.[1]

Doublethink confirmed right here. Notice how he says WE not I. In a normal poly context this would be great but given the larger context of this piece I can't help but feel he is relying exclusively on compersion for his happiness which isn't happy. Compersion (seeing others happy or making others happy make you feel happy) is great, provided that isn't your *only* source of happiness. I get the feeling that at this point he has forgotten that he has every right to seek his own fulfillment and sublimated that in to his wife fulfillment.

> How does it feel? It feels great … mostly. Most of the time, it feels like a mature, responsible way to address our needs and desires within our loving, mutually supportive marriage. It feels very adult, especially because it depends on open, honest communication. We take great pride in all the talking we do.[1]

This would be great provided that was what was actually happening. That is how poly is supposed to work. I strongly believe that this is more him lying to himself. "Lying to each other begins with lying to yourself, and now we don't have to lie to anyone." – from later on in that same paragraph. I would suggest he take some of his own advice.

Now I have to address some thing I have been seeing in the manosphere about the article.

> Going out alone to hooking up with others was an easy transition. It does work both ways and, yes, I too enjoy sexual *carte blanche*. I just don't use mine as much as my wife uses hers. What's important is equality of opportunity, not outcome.[1]

This right here means he is not a cuckold. A cuckold is a man or woman who is in half open relationship with or without consent. By definition this man isn't a cuckold. That doesn't make this man any less of a possible abuse victim. The tone and demeanor of the article strongly signal to me that he was pushed into polyamory and it was something he would have rather not done. It read like some with stockholm syndrome describing their relationship with their abuser.

This one poly man's perspective on this piece.

Reference:

[1] What Open Marriage Taught One Man About Feminism

A new psychology for men

AVfM Video Source · 23 July 2015 · Archived copy · Original

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Ape study shows anxiety and depression are inherited

Paul Hamaker · 24 July 2015 · Archived copy · Original

The expression of symptoms and the underlying chemical causes of anxiety and depression are inherited. Dr. Ned Kalin, chair of psychiatry at the University of Wisconsin at Madison School of Medicine and Public Health and colleagues are the first to prove that anxiety and depression are inherited. The study was reported in the July 6, 2015 edition of the journal Proceedings of the National Academy of Sciences.

The researchers observed the behavior of 600 young rhesus monkeys from family groups that had a history of anxiety. Over 35 percent of the animals displayed excessive anxiety when confronted with a perceived threat. All of the behavior that represented anxiety could be related to family members that demonstrated the same behavior.

The researchers examined the brains of all the monkeys with functional magnetic resonance imaging and positron emission tomography. The anxiety behavior was found to be related to different regions of the brain located in the brain stem. The brain stem is considered the most primitive part of the brain. The amygdala, the limbic brain fear center; and the prefrontal cortex showed the highest levels of activity associated with anxiety.

The researchers note that the development of anxiety may have an evolutionary advantage for monkeys and humans in producing a higher state of awareness of threats.

The study is the first to definitely prove that anxiety and depression are inherited. The function of the brain structures associated with anxiety and depression were the key to problems with excessive anxiety and depression and not the size of the region of the brain. This discovery may lead to the genetic cause of excessive anxiety and depression in humans.

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Gmail has officially rolled out their newest feature — undo send

Clarissa Wilson · 24 July 2015 · Archived copy · Original

There are many active Gmail users online today since Gmail has become so popular. Now, according to Forbes, as of June 23 Gmail has officially rolled out their newest feature — undo send. This new feature can be used to get an email back after it's already been sent. At the last minute, you can 'undo send' and it will come back to you to fix whatever you did wrong. It is also handy should you send an angry email and then regret it.

You can enable this feature by clicking on the gear icon in Gmail and clicking on settings. Once you get to the general settings tab, scroll down until you see 'enable undo send' and click to make sure it is enabled. You can choose between 5, 10, 20 and 30 seconds of an 'undo send.' It is highly recommended to enable this feature with 30 seconds in mind so you will have enough time to undo your send before it goes out to the person it is meant for.

According to Engadget, if you had already enabled this feature in Gmail Labs, it will already be turned on for you. However, if not, you will have to enable it yourself but as you can see, it is pretty easy.

It is not yet available for the Gmail mobile app but Gmail says the feature will be available for the mobile app soon so stay tuned.

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U.S. incarcerated boys report high rate of exploitation by female staff while in custody

Hannah Wallen · 24 July 2015 · Archived copy · Original

The Prison Rape Elimination Act of 2003 (P.L. 108-79) requires the Bureau of Justice Statistics (BJS) to develop national data collections on the incidence and prevalence of sexual violence within adult and juvenile correctional facilities. To fulfill that requirement, BJS statisticians have begun surveying incarcerated youth on their experiences of sexual violence while in custody.

Two reports made from these surveys are available on the BJS website: Sexual Victimization in Juvenile Facilities Reported by Youth, 2008-09 and Sexual Victimization in Juvenile Facilities Reported by Youth, 2012.

The two surveys produced similar results.

91% of adjudicated youth in both surveys were male. 9% were female.

Among youth in state juvenile facilities and large non-state facilities approximately 10.3% in 2008/9, and 7.7% in 2012 reported experiencing one or more incidents of sexual victimization by facility staff. This represented 58.3% of youth reporting sexual misconduct in the 2008/9 survey and 59.1% in the 2012 survey.

According to the reports, staff at the surveyed facilities was 42% female, 58% male in 2008/9 and 44% female, 56% male in 2012.

92% of respondents in 2008/9 and 89.1 in 2012 were males reporting sexual activity with female staff only, and another 2.5% in 2008/0 and 3% in 2012 said they had been victimized by both male and female.

Both reports indicated that black youth and were more likely to report being victimized by staff than any other ethnic group.

According to the 2008/9 report, the chance of a youth reporting sexual misconduct with staff doubled for those who had previously experienced sexual assault, and tripled for those whose previous assault had taken place at another juvenile facility.

88% of youth reporting staff misconduct in the 2008/9 report and 85.9% in 2012 reported more than one incident. The 2008/8 report states that 27% of this group reported more than 10 incidents. The 2012 report states that 20.4% reported 11 or more incidents. In both reports, approximately a third of youth reporting staff misconduct reported misconduct by more than one staff member.

78.9% of youth reporting staff misconduct in 2008/9 and 80.9% in 2012 said at least one incident occurred in a common area, such as a shower, recreation area, or closet.

In both surveys, nearly half of youth reporting staff misconduct said incidents took place between noon and 6:00 p.m., during daylight hours, though the majority (59% in 2008/9 and 53.5% in 2012) took place between 6:00 p.m. and midnight.

These surveys paint a pretty disgusting picture of the environment in America's juvenile detention facilities, with sexual exploitation of youth taking place in broad daylight in common areas where it ought to be easier to prevent. Adding regularly checked video surveillance to common areas (aside from bathing facilities) would have a protective effect, both for youth, and for staff who face potential accusations. Creating policy barring female authorities and mentors from engaging with male inmates without an assigned witness would be even more effective, considering that over 90% of reported staff misconduct involved female perpetrators. In fact, an even more certain solution could be eliminating female staff altogether from facilities housing male inmates.

While some might object, calling such a drastic measure gender discrimination, it isn't an unusual step to take. Male caregivers in facilities which house disabled women and girls are accustomed to being treated as suspect for the

purpose of preventing sexual exploitation and some facilities do bar male employees from working alone with female patients or clients for the protection of both. Why should female employees at youth detention facilities be exempt from the same scrutiny and precautions, especially under the circumstances indicated by these Justice Bureau surveys? Do boys have less right to bodily autonomy and freedom from abuse?

The toll sexual exploitation can take on a boy does not receive the same consideration that is given when the victim is female. This is especially the case when the perpetrator is female. Many, sometimes including the boys themselves, wrongfully view the crime as harmless, or even a positive experience for the victim.

That misconception and the tolerance it has led to are extremely damaging, according to a review published in the Journal of the American Medical Association in 1998 by William C. Holmes, MD, MSCE and Gail B. Slap, MD, MS. "Sexual Abuse of Boys: Definition, Prevalence, Correlates, Sequelae, and Management." The review compared and reported on the findings of 166 studies. Holms & Slap noted that sexually exploited boys, including those who did not consider themselves victims, presented an increased rate of a broad range of issues indicating trauma.

Victims experienced greater difficulty controlling sexual feelings and were hypersexual. They were more likely to engage in high-risk sexual behaviors such as unprotected sex, prostitution, and promiscuity. They had an increased rate of sexually transmitted diseases and partner pregnancy. According to several of the reviewed studies they had double the rate of HIV infection.

The reviewers also found an increased rate of post traumatic stress disorder, anxiety disorders, borderline personality disorder, paranoia, dissociation, somatization, anger, aggressive behavior, and poor school performance, gender role confusion, and insecurity about intimate partner relationships, with both men and women. The reviewed reports showed varying degrees of increase in victimized boys' risk for drug and alcohol abuse, from double to as much as 44 times the risk, including an earlier start down that path.

The researchers reported that sexually abused boys experienced twice the rate of low self-esteem, behavioral problems, and antisocial personality disorder, are twice as likely to run away from home or have legal problems, and three times more likely to have bulimia. They were up to 5 times as likely to report sexually related problems, including sexual dysfunction. Victimized boys were four times as likely as others to experience major depression, and could be up to 14 times more likely to attempt suicide than nonabused males.

It's clear, then, that sexual exploitation is not a lesser issue when the victims are male. While they may be conditioned, for whatever reasons, to remain silent about their trauma, it can be seen in the havoc it wreaks on their emotional state, their mental health, their perception of others, and their choices.

What is not clear is the reason the youth are still made vulnerable to exploitation by staff. Perhaps there is less empathy for the incarcerated. How easily does one become callous toward an impoverished 15 year old kid in a bad situation? Is erasing "kid" from your mental label and replacing it with "juvenile delinquent" all it takes?

If so, that is a terrible mistake.

Never mind that labels like "delinquent" and "inmate" don't justify ignoring an individual's humanity. Forget, if you will, that we are not talking about numbers on a page of information, but the rape of flesh and blood kids who depend on the adults around them for care, nurturing, guidance, and protection. Perhaps those who are heartless enough to disconnect from the imperative to protect children from abuse simply because the child in question is a troubled boy can visit this issue with a little cold, mercenary calculation.

Harvard University and the U.S. Navy both found that a tendency toward sexual predation is not a common male behavior. Ideologues promoting the belief that it is treat these studies as evidence that men don't understand consent. However, what both of them actually show is that sexual predation by men is a rare behavior that most often presents in those who have developed an overall pattern of dysfunctional/criminal violence.

Multiple sources indicate that a history of sexual exploitation by females during youth is a significant risk factor for later perpetration of sex crimes by men. In addition to the studies mentioned in the linked article, the same

connection is also reported here and here. The Holms and Slap review also noted that sexually abused males were 4.4 times more likely to have forced someone into sexual contact than nonabused males. Although these various sources contain a variety discussions on the characteristics of sex offenders and their implications, that risk factor is a common thread in all of them.

Not all sexually abused boys will grow up to become sex offenders. The majority of them don't, so sexual abuse during youth is far from a 100% certain predictor. However the data indicates that it is one influencing factor; a push in the wrong direction. Subjecting boys who are already at risk for developing dysfunctional, violent behavior patterns to sexual abuse is likely to increase the percentage of them who go on to commit sex crimes.

In those most at-risk cases, sexual exploitation of boys may be making youth facilities a training camp for future perpetrators. They are not only taught a lack of compassion by staff taking advantage of their subordinate position. They're taught to experience sexual intimacy through manipulation, as a form of abuse, or as a transactional exchange. They're given hands-on training in methods of predatory exploitation, with much of the reported abuse including grooming processes, pressure and intimidation, and/or quid-pro-quo arrangements. This curriculum from hell, regardless of whether it leads to future crimes or not, is guaranteed to have an impact.

It shouldn't take concern over how boys' behavior might be affected by abuse they suffer while incarcerated. These are some of America's most vulnerable kids. They're in corrective facilities because the systems children must depend on to help them grow and develop have at some point failed them. Many of them have been placed in detention facilities after being removed from impoverished, violent environments or situations of neglect. Many enter these facilities with mental health issues. In taking custody, the state is taking responsibility for succeeding where whatever failing points in that system could not. Allowing them to be abused by staff is an egregious human rights violation, an ethics failure, and a failure to uphold the responsibility that is accepted in the act of taking custody of a minor.

This should never happen. It is not that difficult to prevent.
It's time measures were taken to ensure that it stops.

Shock! A critic of the MHRM is lying! Again. (video)

AVfM Video Source · 24 July 2015 · Archived copy · Original

Steve Shives sure is dedicated to critiquing the MHRM. Too bad he needs lies, omissions and misrepresentations to do it. TL;DR takes him on.

Divorce under Communism (video)

AVfM Video Source · 24 July 2015 · Archived copy · Original

Our own Lucian Vâlsan, a connoisseur of Communism, has started a series in which he brings real-life stories from the days of Communism into English. In his third episode, he brings a story of a young male university student who married a narcissistic woman and became the victim of paternity fraud. The story focuses on how the regime handled his paternity dispute and his divorce proceedings.

Fair warning: Some of those said in the story may sadly sound very familiar to the realities in some present-day nations.

You can subscribe to Lucian's Freedom Alternative, here.

Mike Rugnetta, you got some ‘splaining to do..... (video)

AVfM Video Source · 25 July 2015 · Archived copy · Original

The wage gap is real? Is it now? Karen Straughan unpacks how Mike Rugnetta misleads his audience by juxtaposing facts and letting his audience draw erroneous conclusions.

Why men can’t say no to women – Part II

AVfM Video Source · 25 July 2015 · Archived copy · Original

Why do men find it so hard to say no to women? In this part-II of the series Paul Elam goes to the root of the problem.

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MGTOW, fathers, loss and the cycle of grieving

AVfM Video Source · 25 July 2015 · Archived copy · Original

The last thing we should be doing to loving fathers who've lost contact with children is saying "they did it to themselves" and that they are always accountable, indeed *blameworthy* for the result.

YouTuber and Man Going His Own Way Messenger Rising says, "Accountability is a word used in correctional programs for the rehabilitation of criminals or for the rehabilitation of substance abusers and addicts. Acceptance is letting go of denial, anger, bargaining and depression. Adding blame and guilt to a man's suffering is dangerous and could tip him over the edge. Needs to stop.

N.B. Kübler-Ross's grief cycle is a guide and should not be interpreted as a rigid process. The model has been challenged by many but still applies here as it's description of the five stages of grief are clearly evident in many men who've suffered the loss of their children. It has been adapted to suit the subject matter in the video. Improved or more insightful information would be very helpful to others and gratefully received."

https://youtu.be/BSToCqlL6Y0

Srebrenica

Arne Hoffmann · 26 July 2015 · Archived copy · Original

Note: This article is also available in Italian and Portuguese.

Translator's note: *I first read about the unequal treatment of men and women by NGO's in conflict situations last summer in his book Not am Mann – Sexismus gegen Männer (Men in need – Sexism against men) and his book The following article is my translation of an article, published a few days ago by the German writer on men's issues Arne Hoffmann. I first read about the unequal treatment of men and women by NGO's in conflict situations last summer in his book* ***Not am Mann – Sexismus gegen Männer*** *(Men in need – Sexism against men) and his book* ***Plädoyer für eine linke Männerpolitik*** *(Plea for a left wing men's politics). It is not like I had not witnessed callous sexism against men before but that people were intentionally left to die by human rights organisations, i.e. the very groups of people who had devoted their lives to NOT shutting their eyes to human suffering but going into the places that others were fleeing from and helping those in need. The reality of those people who are the last hope for those in danger, leaving men back to die just because of the sex they were born with shook me to the core. It made me really sad for humanity. But then again I had met a person who was working in the UN, a young lecturer teaching a human rights seminar at the university, who had laughed her head off when I had replied to her question of which groups need human rights, with: "men". Back then she asked me which rights men are lacking and all I could think of was father's rights. Now, two years later, having done my research I would have a lot to tell her. But I am still astonished that with her research credentials she wouldn't know herself. I don't know if people do not want to know or are sincerely uninformed. For the general public the latter is certainly true. Which is why I wanted as many people as possible to be able to read the article that Arne Hoffmann published a few days ago on the gender aspects of the massacre in the Kosovo twenty years ago. – karenmcfly*

These days, numerous media outlets are publishing articles on the 20th anniversary of the massacre of Srebenica. I have dealt with the gender political relevant aspects of this mass murder in my book Plädoyer für eine linke Männerpolitik (Plea for a left wing men's politics)

In June 1995 the Serbian army attacked the city Srebrenica, in the East of Bosnia-Herzegovina, and systematically slaughtered almost 8,000 men and older boys and thus became responsible for the worst massacre since the end of WW II. Two years before this massacre, the United Nations High Commissioner for Refugees had evacuated several thousand civilians from the besieged city.

Women, children and the elderly had been allowed to flee through the UN convoys; adult men from the civilian population had been left back in the city – despite the people in charge having been fully aware that, in such cases, it was almost always the male population murdered en masse. Men between the ages of 15 and 60, who had tried to hide among the throngs of refugees, were removed by the people in charge at the UNHCR, who refused to take responsibility for their protection.

Four years after the massacre, in 1999, the United Nations Security Council met in order to discuss the protection of the civilian population in war zones. While, once again primarily male, civilians were being massacred in the Kosovo, the delegates agreed that women and children have a special right to humanitarian support. A study by the human rights organization Human Rights Watch of 3,453 executions in the context of the Kosovo-conflict found that 92 per cent of all victims, whose sex was known, were male. Among other human rights violations, that largely and predominantly affected men, were capture and severe torture. This was also confirmed by reports on the human rights situation in the Kosovo by other organizations. An aid who had stayed back in the villages spoke of a "planet without men", a world of only women and children. The men had been displaced or murdered.

When the gendercide expert, Professor Adam Jones, contacted the president of the human rights center of the United Nations to share his worries about the men who were facing death during the Kosovo conflict, the reply he

received consisted of three sentences from an assistant, who thanked Jones but explained that these kinds of questions were not part of the UN-mandate. The women were brought to safety but were visibly distressed about having to leave their men behind in a situation of certain death. “It was not easy to watch, women and children being led away from their menfolk”, Adam Jones cites the reaction of a Dutch member of the UN-peacekeeping forces in the Kosovo and adds: “This statement serves well to summarize the predominant attitude.” Sympathy was directed at the distressed women, not at the men awaiting impending mass murder. Eight months later the massacre of Srebrenica took place. One year later, the UN institution, that Jones had contacted, founded an international coalition for the protection of the human rights of women in situations of conflict.

The international relations expert, Paula Drummond, for her article “invisible men”, examined in particular the Gender-Mainstreaming-policies of the United Nations in the context of the genocide in the Congo, that cost the lives of such a high number of men that in some regions 80 per cent of survivors consist of women and children. The result of Drummond‘s analysis: foundation of the UN policies is the adoption of the so called Gender-Mainstreaming-principle, which, according to the official definition, should address the needs of both genders, but is de facto only applied to benefit women. Despite the United Nations witnessing, again and again, that gender specific violence was mainly directed against men and boys, e.g. in Ruanda and the former Yugoslavia, for them “Gender Politics” consists of protecting women and girls.

Drummond shows that when, for example, boys and men are forced through threat of death to rape their own family members, the UN will later only provide support to the raped women. If the en masse slaughter of men is at all included in a UN report, then it is only because the “resulting scarcity of men leads to more insecurity for households that consist of only adult women” – meaning that dead men impair the life of women. Contrary to all existing findings, it is emphasized again and again, that women and children were particularly at risk in the conflicts mentioned. Generally, the engagement with the conflict in the Congo is dominated by a feminist perspective, which Drummond views as short sighted, since the marginalization of male victims reinforces the cliché of women as vulnerable and continually in need of assistance.

If Gender Studies really was a legitimate academic discipline, these aspects would be among the central research and teaching tenets. Instead they are dominated by the concerns of one gender only. For scientists in other disciplines, Professor Adam Jones, for example, is seen as one of the global leading experts on the topic of genocide, yet from the perspective of Gender Studies he is obviously an ‘unciteworthy’ “old white man”.

This camp takes even more aggressive action against human rights activists who would like to see the suffering of men put on the political agenda as well. By the Ausputzern der Genderszene (Gender activists) such activists are vilified as “Rechte” (far right-wing), as they are apparently pursuing a victim ideology just like the National Socialists did (the actual one-sided feminist victim ideology is not being questioned in the Gender-camp). One should not even talk with these human rights activists, demands, among others, Thomas Gesterkamp, but instead draw a “Cordon Sanitaire” around them. Public broadcast journalists, such as Ralf Homann and Nina Marie Bust-Bartels, like to spread this hatred and don’t seem particularly interested in mass murder that is specifically committed against men.

Thus, the next massacre of this kind will be take place unhindered. Its foundation cannot only be found in other cultures, it is also deeply entrenched in Western society: It is the conviction that only the suffering of women counts and anyone who speaks about the suffering of men is turned into an untouchable and socially executed.

The mindset, that even the death of a great number of humans accounts to nothing and the winning of recognition for one’s own political camp means everything, is familiar to us from several ideologies, which both far left and far right intellectuals indulged in: National Socialism, Stalinism, Maoism and now Feminism and Gender. This mindset returns again and again but that should not keep us from doing all we can to finally overcome it, even if it means becoming ever more a target of hatred.

It is grotesque when, in the face of such hideousness, we are asked to stay emotionally detached and indifferent. Otherwise, one gets vilified as an “angry white man”, and thus declared not worthy of having an opinion. Then

again, this mechanism only works in the mind of ideologues. Personally, I prefer anger in this context. It is by all means better than depression.

This article was originally published in German on "Genderama" and then on "Cuncti"

Feature image: Srebrenica massacre memorial gravestones, Wikipedia.

U.S. Navy Triples Maternity Leave for Women – Leaves Men Out

Michael Conzachi · 27 July 2015 · Archived copy · Original

The United States Navy has just increased maternity leave for female sailors and Marines from 6 weeks to 18 weeks. This applies to current active duty personnel and all incoming personnel in an effort to increase its ranks of women.

Naval Chief of Naval Personnel spokesman Commander Chris Servello said that the benefit will not extend to adoptive parents or new fathers.

Navy Secretary Ray Mabus said: "Meaningful maternity leave when it matters most is one of the best ways that we can support the women who serve our county. When the women in our Navy and Marine Corps answer the call to serve, they are making the difficult choice to be away from their children—sometimes for prolonged periods of time—so that they can do the demanding jobs that we ask them to do, with increased maternity leave, we can demonstrate the commitment of the Navy and Marine Corps to the women who are committed to serve."

The Navy has indicated that there will be no significant cost associated with this new policy, but commenters have other opinions. Apparently, there is no information as to who will fill in those spots when a female takes 18 weeks off to care for a newborn.

A number of news articles and press releases have been issued with many comments by readers. As the articles reveal, there are both positive comments and negative comments regarding this policy, but of course in common sense terms, this is in fact a discriminatory policy. While many tout the benefits of the time to nurture newborns by their mothers, there does not seem to be the same concern of the nurturing effects from fathers.

Many of the articles cite and claim that due to duty considerations, female military members suffer from time away from their newborns, and this policy will help to bridge that gap.

I guess it doesn't matter about the amount of time fathers have to be away from their children while on duty assignments away from their home bases or on deployment to combat areas. I guess none of the Marines who fought in Battle of Fallujah, of which nearly 100 died, were surveyed about this proposal.

Commentor JrocGnomeSayin states:

> "I didn't say women make the choice purely for the time off. I am however pointing out the inequality between men and women service members. This is just another push to keep women feminazis who already have it made even happier in the military."

Regardless of the apparent goal of retaining and recruiting more females in the Navy and Marines, we have yet another example of preferences and benefits that are afforded to females and not to males.

Perhaps a compromised proposal would have been more equal such as an increase in family leave time to be used equally by both parents, but that of course would have been viewed as misogynistic.

Landmark victory for due process at UC San Diego

Jonathan Taylor · 27 July 2015 · Archived copy · Original

1. DOWNLOAD THE ORDER BY JUDGE PRESSMAN HERE. READ IT.
2. The lawsuits database has been updated. Check it out!

Sound the trumpets far and wide, and share this with your friends and neighbors.**Vindication** for the wrongly accused has been obtained in the recently-decided case *Doe vs. Regents of the University of California-San Diego (UCSD).* In this case you will see hard evidence of how this pit of vipers – otherwise known as the UCSD Student Life administration – railroaded a wrongly accused student through a judiciary process so twisted that it insults the very notion of justice.

This is not a settlement case; as one that has carried itself full-term it establishes a precedent for future cases. Furthermore, the Order by Judge Joel M. Pressman was granted in behalf of the wrongly accused **in the name of due process**, a phrase which resounds throughout his writing. That makes this **a direct hit** (albeit one of many that we will ultimately need) on the framework of higher education policy that we need to dismantle.

Background

This case involves John Doe (age 20) and Jane Roe (age 19). The Complaint argues that John Doe was "effectively expelled from UCSD for allegedly trying to touch Jane Roe in a manner that was unwanted in the morning of February 1, 2014."

Also, for "four and half months after the February 1, 2014 incident Jane Roe referred to her 24 encounter with Petitioner that weekend as 'rape.'" Somehow she was able to have**admittedly consensual sex** with her "rapist" later that same day and send him loving text messages – evidence later suppressed during the administrative hearing.

The Dean of Student Affairs Sherry L. Mallory is a notable "women's 'rights' advocate"; I trust we know what that is code for. According to the Complaint she is "co-chair of the NASPA Western Regional Conference, which advocates against rights for accused male students, including against the right to counsel, against the right to challenge adverse findings in court, and against the right to obtain monetary damages for false accusations."

John Doe was "tried" in a hearing that was basically a sham, and the panel's judgment ("findings") were entered against him by SCSD in December 2014. He then sought to appeal the case to have the school look at it again **only for Dean of Student Affairs Sherry Mallory to punish him further for appealing**. As mentioned in the Complaint:

> ..at each step where Petitioner disagreed with UCSD and exercised his right of appeal, UCSD substantially increased his sanctions, as if in retaliation and so as to discourage Petitioner and other similarly situated students from exercising their legal rights to appeal.

This is obscenely corrupt behavior on the part of Dean Mallory.

Attorneys Matthew Haberkorn and Mark Hathaway represented John Doe in this case.The legal Complaint against UC-San Diego was filed on April 2 of this year. Judge Pressman granted the Order on July 10 in behalf of John Doe. While John Doe's work with the attorneys in this case lasted ~8 months, this case went from Complaint filing to Order in three and a half months. Not bad.

The bogus hearing

Here are the members of the Administrative Panel (hereafter referred to as The Panel):

- Panel Chair – Ms. Rebecca Otten, Director of Strategic Partnerships/Housing Allocations
- Panelist – Mr. Jeffrey Hill, Assistant Director (The Village) of Residence life
- Panelist – Mr. Kris Nelson, Representative of the Graduate Student Association.

Look at their titles. “Strategic Partnerships and Housing Allocations”? “Representative of the Graduate Student Association”? And so forth. Does anyone seriously think these people, either individually or collectively, have the competence to hold a trial for sexual assault and determine guilt?

I will briefly list the key flaws of this sham hearing below; for a more thorough breakdown read the Order granted by Judge Pressman.

1. The case turned upon the word of the accuser alone.
2. Jane Roe “admitted that she voluntarily continued consensual sexual activity with Mr. Doe later that very same day.” This evidence was not considered by the Panel, which disregarded it entirely.
3. John Doe was denied the right to confront his accuser and was not allowed to ask her anything directly. When he sought to question or scrutinize Jane Doe’s accusations his questions were forwarded to the Panel Chair Rebecca Otten, who then determined which questions would be allowed to be asked of his accuser. In particular, Rebecca Otten “refused to ask [Jane Doe] questions 13 through 19, which concerned Ms. Roe’s text messages to Mr. Doe.” These texts revealed John Doe and Jane Roe’s relationship after the “rape.”
4. Not only did Panel Chair Rebecca Otten deny John Doe’s questions to be raised, she allowed the accuser to only halfway answer the questions he was actually allowed to raise.
5. The accuser was hidden behind a screen for the entire hearing so she could not be seen by the panel or John Doe. Judge Pressman noted that this is problematic, stating that it is important in any fact finding process to ascertain “demeanor and non-verbal communication [from the accuser] in order to properly evaluate credibility. This is especially true given that the panel made findings in this case from Ms. Roe’s testimony and her credibility.”
6. The Panel relied on the hearsay and testimony of people who weren’t even present at the hearing.
7. Even worse, after submitting hearsay as evidence The Panel denied John Doe the opportunity to question or refute the hearsay!
8. John Doe invoked his right to remain silent; however, the fact that he remained silent was noted by The Panel as suggestive of him being guilty. In any respectable court of law, remaining silent cannot be used to “prove” guilt.

There are so many personal fouls in this entire process at UCSD that it strains credulity to characterize the conduct of these administrators as mere negligence. The only difference between these administrators and ten thousand others is that this time they were caught.

There have been many other men tossed into the snake pit of an administrative hearing. Unfortunately, many of them did not find any semblance of justice. But the more we see cases like this, the more I have hope.

[Ed. note: this post originally appeared at A Voice for Male Students and is reprinted here with permission.]

Sexual grievance lobby recoils at app designed to protect innocent men

Pierce Harlan · 27 July 2015 · Archived copy · Original

Amelia McDonell-Parry had a hissy fit over the "We-Consent" app that aims "to encourage discussion about affirmative consent between mutual partners" by recording a 20 second video of consent being given/received.

First, McDonnell-Parry rolls her eyes over the fact that the creator of this app was a "dude." Because, presumably, "dudes" have nothing positive to contribute to the public discourse when it comes interactions between men and women. The only voices that count are those of Amelia McDonell-Parry and other members of the sexual grievance lobby.

Second, McDonell-Parry notes that these apps are "icky" (a grown-up term, no?) and unnecessary because they were "created in support of the false narrative which says that women lie about being raped all the time, and thus *men* need to be protected from bogus accusations. Nothing could be further from the truth." She insists that False rape accusations "are exceedingly rare."

Let's pause and review the facts as opposed to the sexual grievance lobby's talking points. (To quote McDonnell-Parry, let's cut the shit, dude.) Wanna use numbers, McDonnell-Parry? Okay, let's use numbers. Consider a survey that the sexual grievance industry relies on. Here's how it comes down: 15.6 of rape reports can reliably be classified as false, just 7.8 percent of rape reports can be classified as true. Or how about this–again, using surveys the sexual grievance lobby relies on: an economist proved their one-in-five stat is way too high. Not his opinion–he used their own numbers. Scary, isn't it? But, I mean, if you want to use numbers, we can use numbers, too.

Third, McDonnell-Parry tosses out what she, apparently, thinks is a rhetorical question. "Seriously, people, specifically DUDES, is it really so hard to know for sure if the person you're having sex with wants to be there?"

Okay, again, let's look at the facts. A new Washington Post and the Kaiser Family Foundation survey reveals that a full 44 percent of college women think that when a woman gives a guy a "nod in agreement," that isn't enough for consent. Only 51 percent–the barest of majorities–think "a nod in agreement" indicates consent. So, McDonnell-Parry, if 44 percent of all college women think their nod in agreement does *not* signal consent, then, yes, I'd say it really might be that hard to know for sure if she wants to "be there."

Further, feminist Brett Sokolow, the leader of the campus sexual grievance industry, last year wrote that "in a lot of these cases [involving accusations of sexual assault], the campus is holding the male accountable in spite of the evidence – or the lack thereof – because they think they are supposed to . . .." And: "We see complainants who genuinely believe they have been assaulted, despite overwhelming proof that it did not happen." Read it again–"overwhelming proof." Sokolow added that he sees "case-after-case" where "sincere victims . . . believe something has happened to them that evidence shows absolutely did not . . . ." He suggested mental health issues play an important factor in these false accusations. It's easy to have misunderstandings in the bedroom when one party concocts rape out of whole cloth.

Further, the National Institute of Justice has said that when it comes to rape surveys, some people don't give accurate survey answers, but it also noted the possibility that men and women may have different perceptions of the same incident. Of course, that doesn't matter to the sexual grievance lobby. The "yes means yes" movement thinks that "consent is to be determined from the perspective of the complainant." To hell with *men's* perceptions.

As for McDonnell-Parry's insistence that the new app is unnecessary in this era of affirmative consent, the co-author of California's affirmative consent bill in the state assembly, Bonnie Lowenthal, D-Long Beach, was asked how an innocent person is supposed to prove consent.She said this: "Your guess is as good as mine." Nice.

But McDonnell-Parry doesn't bother with any of those facts. Nevertheless, she is correct about this: the app cannot guard against someone changing her mind after she's given consent. Let's consider the reality: if a trier of fact sees

a woman giving clear consent via this app, it's going to be pretty damn difficult to convict the guy of rape for something that happened later that night. Prosecutors likely won't even bother with cases like that–and, no, that's not necessarily a good thing. The goal here is not to "get away" with rape, it's to protect those who are legitimately innocent. The second worst enemy of the wrongly accused (after their accusers) are sociopaths who rape–they diminish the credibility of every guy accused of rape. It's in everyone's interest to get them off the streets.

On the flip side, if enough college kids started using this strange app, when a hapless college boy who *failed* to use it is wrongly accused of rape, the fact that he didn't use it might be cited as proof that there was no consent. That, too, is not a good thing.

I scarcely think I need to defend this blog's credentials when it comes to concern for the wrongly accused, but the new consent app strikes me as a barometer of a sad hook-up culture where drunken barnyard rutting has displaced the staid, time-honored rituals of courtship and delayed gratification. I wouldn't say the app is "icky," perhaps "distasteful" is more appropriate.

This app is a lot of things I *don't* like, but please don't try to tell me that misunderstandings in the bedroom are not a serious concern, or that the men of the hook-up culture have no need to worry about proving consent, because they do. So what's the solution? We need to come up with better ways to protect the innocent or else we're going to see more and more things like this app, as "icky" and as distasteful as they might be.

[Ed. note: this post originally appeared at Community of the Wrongly Accused and is reprinted here with permission.]

New study does not show that gamers are sexist

Lee Turner · 27 July 2015 · Archived copy · Original

…but that does not prevent Caitlin Dewey of Washington Post from reporting it as such. On July 21, her article reprinted in the Sydney Morning Herald stated that;

> "Some male players, … who were less-skilled at the game, and performing worse relative their peers (sic) — made frequent, nasty comments to the female gamers. In other words, sexist dudes are literally losers."

The study in question is a joint effort between Universities of Miami and New South Wales, titled "Insights into Sexism: Male Status and Performance Moderates Female-Directed Hostile and Amicable Behaviour," and published in the online journal PLOS ONE. Its full text is available on their website and will take the inquisitive reader an hour or so to thread through. The last paragraph of its results section reads:

> "We found that the presence of sexist statements was not determined by differences in maximum skill achieved…, the number of deaths…. or the number of kills… relative to the experimental player."

In other words the study does not show that bad players are sexist, or that "hostile sexism" is a wide-spread phenomenon in online gaming. Yet Dewey and the author continue to talk about sexism throughout The Washington Post article. If one takes the time to read the study, they would see that it appears to reveal a correlation between the player's performance and skill level and the types of comments they received from other players, where the female avatar seemed to be subjected to greater criticism (which is distinct from sexism by the study's own terms) than the male. It is as if, the researches might have been looking for a specific outcome – blanket condemnation of the female avatar. There is an earlier study (2013) by Kuznekoff , using the same dataset, whose abstract reads, "…on average, the female voice received three times as many negative comments as the male voice or no voice. In addition, the female voice received more queries and more messages from other gamers than the male voice or no voice." The obvious question one might be asking here is, "Why did the female avatar receive more messages and is the number of negative messages simply proportional to the overall number received in comparison to the male avatar?" We have no evidence of the researchers' bias other than the text of the 2015 study. Its abstract begins with the words:

> "Gender inequality and sexist behaviour is prevalent in almost all workplaces and rampant in online environments."

In the introduction, they continue to state that:

> "…video games remain a bastion of sexual stereotypes and inequality for several reasons. First, men are often graphically depicted as aggressive and hypermasculine, while women are portrayed in an overly sexualized manner and are more often depicted as damsels in distress."

The language here sounds eerily similar to the discourse surrounding the recent #gamergate controversy.

The study data seems to show that lower-ranking players are more negative to the female avatar, while the higher-ranking one are more positive. Dewey reports that the researcher interprets this as evidence of low-status male players responding to an intrusion of women into a social hierarchy where they have more to lose than the incoming women or the higher-status players. Next, she quotes him to the effect that this is a reflection of a real life dynamic where, "sexism is a kind of Neanderthal defence mechanism for low-status, non-dominant men trying to maintain a shaky grip on their particular cave's supply of women." They go on to say that "the increase in hostility towards a woman by lower-status males may be an attempt to disregard a female's performance and suppress her disturbance

on the hierarchy to retain their social rank." Aside from the obvious feminist bias, Kuznekoff's cavalier attitude to what Neanderthal society may have been like is a curious one for a scientist.

This study is unusually open for scrutiny, having published a part of its data set. On the surface, it offers scientific evidence that women are treated negatively in the almost exclusively male environment of online gaming (no females spoke during the trial indicating that either none were present or that none were willing to speak). The author's fanciful projection of his results onto real life can be set aside with the simple observation that people play games as a means of escape from the real world and to state that sexual competition take place as soon as a female appears in the midst of mostly male players is a big, big stretch. Nevertheless, the study is worth further attention.

The methodology is as follows; a number of simple, inoffensive phrases were recorded with a male and female voice and three new Xbox 360 accounts were set up to play Halo 3, resulting in entry-level players. As the games progressed, the player would broadcast the pre-recorded phrases in a male or female voice exclusively. The games were recorded on video and their dialogue, outcomes and player rankings were transcribed and analysed. The authors published the list of phrases used, some examples of the comments the avatars received and the data table containing the outcomes of the games and the associated number of negative and positive comments. This table contains a special column "Sexism" with a value of either yes or no to indicate which games were deemed to contain sexist commentary. There is also a "Game" column, containing a code that allows the entries to be sorted in chronological order. The experimental player's skill can be seen to rise from zero to 26.

The statistical analysis they presented in the study can be reproduced using this data, however the context of the commentary cannot be determined without seeing the videos. Without the video, we cannot verify if the negativity might have stemmed from inappropriate use of pre-recorded phrases, whose arsenal was limited (3-4 for each situation). Broadcasting, "That was a good game everyone" after a thrashing may not have produced a positive response. Also, could the human players tell if the avatar was using pre-recorded messages? If they could, did that affect their responses? How this might be a problem as far as the reality of the gaming experience encountered is concerned, can also be illustrated by looking at some of the instances of "hostile sexism," where the female avatar might receive 2 negative comments of which one or both were deemed as "sexist" but also receive 7 positive and 1 neutral from the same player in the same game (Player ID 178, Game F061709A).

Also absent from the table is the control group of games, where no voice was used – the players could not tell if the avatar was male or female. Had it been included, it would have provided a "background radiation" reading of the types of comments a player might expect with the gender cue removed. Furthermore, the number of comments made by the avatars is not recorded. This could have been significant. As the researchers note themselves, the female avatar received a lot more comments than the male. Was this a factor of how talkative the female avatar was? Finally, the Sexism criteria could arguably have been extended onto the male avatar for comments such as "You suck dick" (example as per the study's addendum), however this does not appear to have been attempted. Finally there is very limited discussion of the small sample size which may have distorted the results.

It is up to the researcher to ask such questions of themselves and their data, in lieu of which we shall do so here at AVfM.

82 Female and 81 male games were recorded with 82 individual teammates speaking to the female avatar and 65, speaking to the male avatar (roughly 5:4 proportion). The results can be summed up as follows:

[image]

Even though the win/loss ratio is about 5:3 for both male and female, we can see that, the female avatar received more than twice the negative comments than the male. But, they also received more comments of any type. Additionally, they played with higher-ranking players in both Team Slayer and overall game skill then the male. Looking at the deaths and kills – these too are much higher than in the male avatar games, indicating a different and more dynamic game experience. So, what the researchers assert can, arguably be evidenced by looking at the negative comments alone. But the other statistics suggest otherwise or even the opposite. These were team efforts

and what we might be looking at is the result of team effort rather than individual performances.

Running a pivot table on type of comment vs game outcome reveals an interesting dynamic:

[image]

Setting aside that the players seem to be more willing to talk to the female avatar, the proportion of negative comments is slightly higher for women – 100:56 vs 100:53; i.e. when one divides the negative comments in games lost by the same in games won, a higher number is produced indicating that women receive proportionally more criticism when the game was lost as compared to men. However, players are much more supportive or neutral to the female avatar when the game is lost, to wit, 100:55 for women vs 100:34 for men, for positive comments. This statistic contradicts the researchers' original assertion that women are expected to encounter predominantly negative treatment in an all-male gaming environment. Could it be that the study's results are not a factor of sexism in gaming, but of player or team performance, that seems to be, gasp, positively modified by gender? Of the 11 instances of sexism in the comments, 9 occurred in games that were won, which as discussed earlier always occur together with positive and neutral comments. The researcher points out that the sample size containing "hostile sexism" is not sufficient to be useful in statistical analysis. Is it possible that this low "sexism" score made the researchers look at other ways to interpret the data?

When the female avatar's rising skill level through the course of the 82 games they play is plotted against the negative comments they receive, the following picture emerges:

[image]

A similar picture is observed for the male avatar:

[image]

In fact, nothing in the 2015 report suggests that the avatar's rising gaming skill was a consideration, despite there being a control group with no voice that could have controlled for non-gendered cues. Judging by the language used and sources cited, the researchers' sole focus was gender and not performance.

Confirmation of bias is all that one will find if that is all they look for. It is no small wonder that this study attracts the attention of a feminist ideologue such as Caitlin Dewey or any number of others.

In conclusion, it would be fair to address the argument that is sure to arise here: "The study does show that lower-ranking players are more negative to a female avatar that to a male one." To which the answer is – is it does show that, but does not show it is because the avatar is female. There are plenty of other variables in the study, some indicating that the female avatar is treated preferentially by the players. In fact, the only link between ill treatment and "hostile sexism" is deemed to be statistically insignificant and is discarded by the researchers themselves.

New Rule: Stop pretending to joke

Sage Gerard (Victor Zen) · 27 July 2015 · Archived copy · Original

Bill Maher, a political comedian, jumped on the circumcision bandwagon to his dream world of pretty pink pleatless penises. I was half expecting him to follow his same line of thought with something like "more nose jobs for Jew babies," or a rousing monologue on the delicate flavor of a vagina once doused in acid, but it turns out the act concluded only with a jab at intactivists. We have some of the same choices as always:

1. Get offended
2. Laugh, agree, and move on
3. Laugh, disagree, and move on

I choose the third option because I don't take comedians seriously—which is what they say they want. Jokes don't offend me, but double standards, emotional manipulation, and unaccountable personalities sure do.

For that reason there is one thing I do take seriously about Bill Maher, and it's the same thing that I take seriously about John Oliver, Larry Wilmore, Lewis Black and many other political comedians: They want people to take them seriously right up until someone calls bullshit.

Have you ever seen comedians use comedy as an excuse to dodge responsibility for saying what they think while *not joking*, only to turn to their polarized audiences and act as if they're courageously honest in the face of scumbags like *you* for taking them so seriously? Because it was never about the *comedian* being serious during his political rants, nor was it about the audience taking the comedian's points seriously by agreeing loudly. No, *only critics* are serious, those free-speech-opposing overgrown children!

Thankfully, there have been times when political comedy giants point out the elephant in the room:

> [The jokes we do on *The Daily Show*] provide a little catharsis or perspective, but most of the stuff we complain about never changes. The point is don't you use our jokes as evidence that the thing you hate must be stopped cause I'm sure when we joke about shit you like, you're more than happy to agree.
>
> —Jon Stewart, in response to media backlash over his coverage of ObamaCare

Although Stewart and company are not neutral, they have talent. The problem is that political comedians equivocate on the nature of their humor depending on if fans are engaging them at the time. Bill Maher only affirms the beauty of the below procedure around applause, because men *like* us wanting their dicks to look more suckable, right?

The best way to challenge folks like Bill in this case is not to get offended, but to play the game. If the caterwauling studio audiences only laugh at jokes that trivialize what matters to their political opponents, then as far as I'm concerned, they can take what they dish out. Political comedians are often as manipulative, slimy and unaccountable as politicians, but they exist because of smug prigs who act like getting their opinions from Comedy Central and HBO is a qualification. *Mock them back*. Comedy needs jokes of all kinds, not monopolizing agendas masquerading as jokes.

Obviously, jokes on sensitive topics like rape, acid baths, circumcision and your mom are not serious because they are jokes. But if political comics and their fans take issue with certain kinds of humor on topics they find sacred, then they admit that they were only pretending to joke to hide an agenda. At that moment, political comedians will become funnier than ever, but not for reasons their fans want to hear.

This post originally appeared on Zen Men.

XoJane publishes obviously fake story

AVfM Video Source · 27 July 2015 · Archived copy · Original

Last year, XoJane published a laughable story about a "Date with an MRA" published by an anonymous person claiming to be a victim of his sexual assault. It's so cringe inducing and obviously fake it was hardly worth responding to when it came out, but, young people and those new to gender politics might not know about the daily lies told about MRAs even in "mainstream" publication like XoJane. But here, we'll let this young MRA speak for himself, and take it as read that this is our position until someone shows us real proof that this isn't a fake story.

Subscribe to MiniBagel here.

https://www.youtube.com/watch?v=I2weG5QoPMg

US leading the way in fatherlessness

Nikita Coulombe · 28 July 2015 · Archived copy · Original

America leads the industrialized world in fatherlessness.

Right now, around 41 percent of children are born to single mothers.

For women under 30, who bear two-thirds of all children, that rate is 53 percent.

Many unmarried women are cohabiting with partners at the outset of their children's births, but those couplings disintegrate at twice the rate of marriages.

In total, about one-third of all children are raised in father-absent homes.

By some estimates, this means more kids are growing up with televisions in their bedroom than with both of their biological parents.

Boys are especially affected by this trend. Without positive and consistent male role models, society misses out on much of their constructive potential.

It's no coincidence 70 percent of male inmates did not grow up with both parents, for example.

Even for those with fathers, the average school-age boy spends just half an hour per week in one-on-one conversation with his father, according to David Walsh, founder of Mind Positive Parenting.

> "That compares with 44 hours a week in front of a television, video game screen, [and] Internet screen," he says. "I think that we are neglecting our boys tremendously. The result of that is our boys aren't spending time with mentors, with elders, who can really show them the path, show them the way of how it is that we're supposed to behave as healthy men."

Across the board, children with intact families have more advantages than their fatherless peers.

A report published by The Center for Disease Control and Prevention says children of married biological parents or adoptive parents are healthier, have fewer definite or severe emotional or behavioral difficulties and are less likely to grow up in poverty.

They also have more friends.

When Gen-Y children were surveyed in elementary school, those who were living with their fathers scored better on 21 of 27 social competence measures.

They were also more likely to excel and go further in school, performing better on eight out of nine academic measures.

The gap between rich and poor will keep getting worse as fatherlessness rises among those of lower socioeconomic status.

Children who grow up without fathers are more likely to become single mothers or absent dads, use drugs, have low academic achievement and are less likely to believe in marriage or have successful marriages.

The charts below illustrate this point:

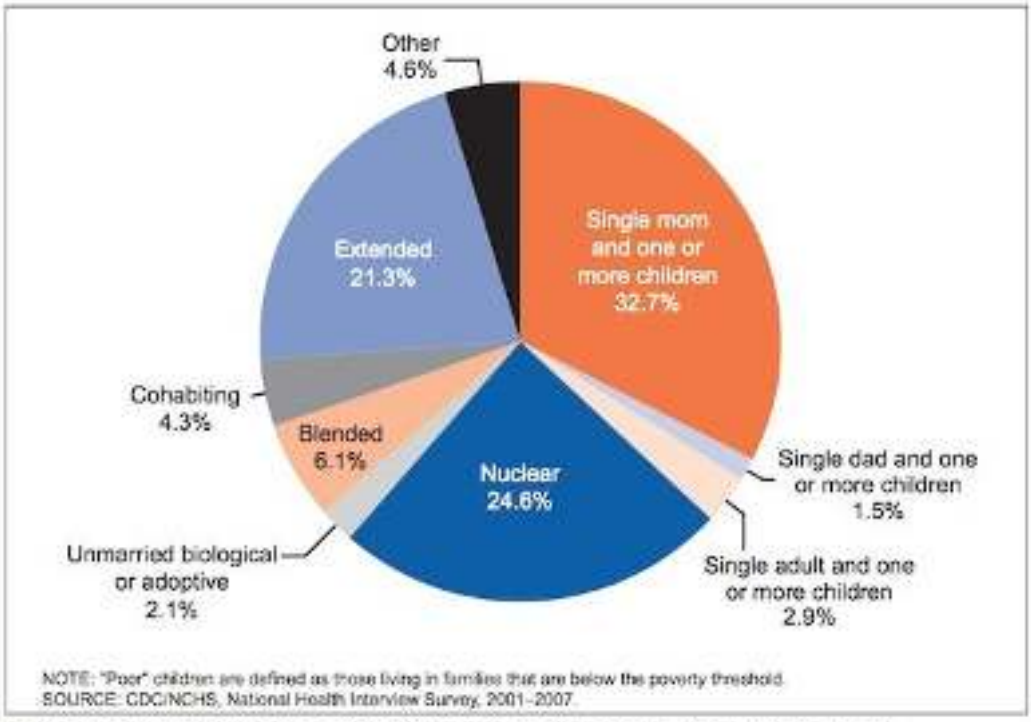

Figure 5. Percent distribution of family structure for poor children under age 18: United States, 2001–2007

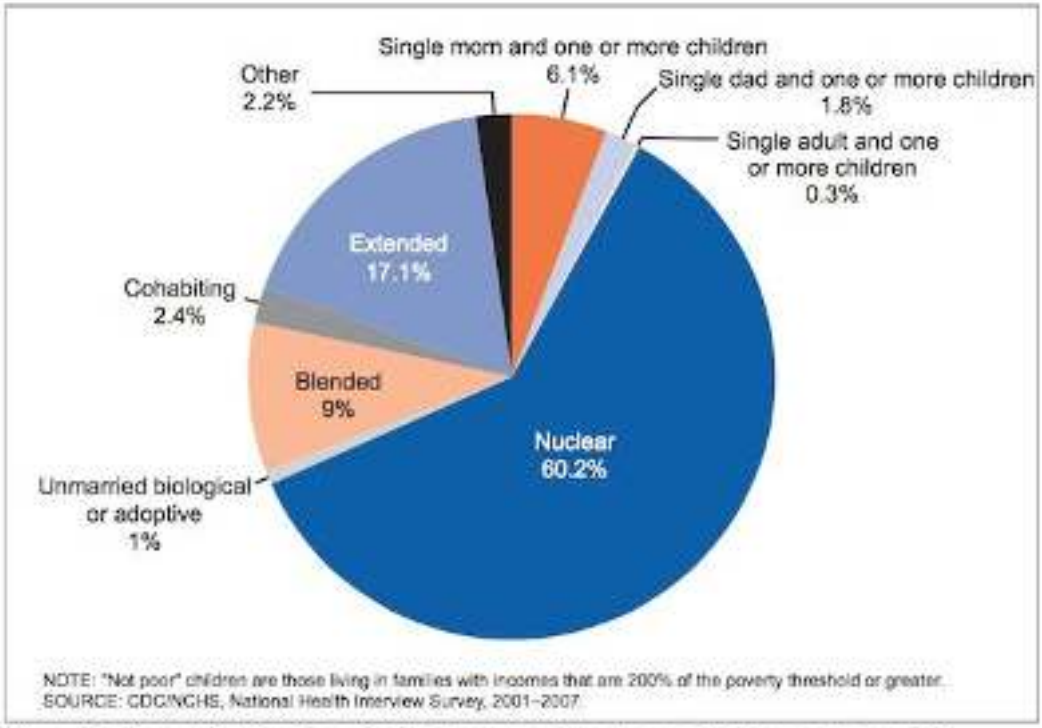

Figure 7. Percent distribution of family structure for not poor children under age 18: United States, 2001–2007

On average, a little over 3 million children in the US receive welfare benefits, known as Temporary Assistance for Needy Families (TANF) or State Supplemental Program (SSP), each month during the fiscal year.

A recent report from Pew Research indicated 18 percent of American adults have received assistance from the Supplemental Nutrition Assistance Program (SNAP), or "food stamps," at some point in their lives, and Democrats were twice as likely as Republicans to have used food stamps.

Women were about twice as likely as men, and black people were twice as likely as white people to have received food stamps.

People over 65 years old were the least likely age group to say they had received food stamps, while people with less education – a high school diploma or lower – were three times more likely than college graduates to have received those benefits.

Women who marry or maintain a home with the biological father of their children can face the reduction or loss of their benefits, according to the US Department of Health and Human Services:

> "Our main finding is that if a male has financial resources, TANF provides the greatest disincentive to form and/or maintain a biological family, and the least disincentive, if not an incentive, to form an unrelated cohabitor family. In a biological family, where the male is the father of all the children, he must be included in the unit and his resources counted.
>
> In an unrelated cohabitor family, where he is father of none of the children, he is not included and his resources are not counted. In addition, most states disregard unrelated cohabitor vendor and cash payments to the TANF recipient and her children."

In other words, the current structure of TANF actually promotes having nearly any man *but* the biological father heading the house.

Women are also about six times likelier to get sole custody of their children after separating from their fathers.

In some cases, men even go to jail for falling behind on child support payments.

In South Carolina, for example, about one out of seven inmates are imprisoned for this very reason, and 75 percent of them were unemployed or having trouble finding work.

How sending them to jail will help them, their families, or taxpayers is a mystery.

And. again, for children with fathers, dads are missing out on crucial bonding time.

Children who had frequent and positive interactions with their fathers, such as the father paying attention to the child's interests, offering encouragement and smiling, during the first year of their lives were calmer and better behaved than other children at age two.

This was especially true for boys.

Involved dads also reduce the chances of their infants experiencing cognitive delays, and fathers themselves feel more confident about their job skills, parenting skills and social relationships.

The US is an oddity among Western nations in not granting statutory paid maternity or paternity leave or providing childcare at a reasonable cost.

This creates a situation where women are forced to choose between work and family (to "lean in" or "lean out"), while men have no option but to "lean in" or just opt out altogether.

These trends paint a very disconnected picture, but that can change.

The government can step up by commissioning a White House Council on Boys and Men.

There is currently a White House Council on Girls and Women, but they have yet to support a similar platform for men, even though it has been proposed and endorsed by a number of experts.

Creating policies that support a father's right to be present in his children's lives during divorce and custody battle situations, eliminating perverse welfare incentives for parents to live apart, offering men paternity leave equal to maternity leave, providing childcare for both mothers and fathers and encouraging family members to visit inmates would also be steps in the right direction.

Sponsoring a nationwide male mentorship program to bring more positive male figures into children's lives would also help reverse these trends.

To be number one, America must strengthen its families, not lead the way in fatherlessness.

[Ed. note: This post originally appeared at Elite Daily and is reprinted here with the author's permission.]

Save our Sons and Oppose CASA (S.590)

Sage Gerard (Victor Zen) · 28 July 2015 · Archived copy · Original

The National Coalition for Men (NCFM) Carolinas chapter caught wind of a new development regarding the Campus Accountability and Safety Act (CASA; S.590 / H.R. 1310), federal legislation that endangers the rights of male students: Panelists are assembling to discuss the future of your sons starting this **Wednesday, July 29th at 9 AM EST**.

NCFM has ten excellent reasons to oppose CASA, but those reasons have no teeth unless you voice them to your representatives, some of which are attending. This meeting is *not being broadcast to the public,* so there is no better time to remind the people who govern our lives that we are on to them.

You can find a list of panelists at the bottom of this article. Those of you who are aware of the debate on due process rights might recognize some of these names, and recall that they are not interested in protections for the accused.

If you want to promote due process and a functional judicial system, call the members of the Senate Health, Education, Labor and Pensions (HELP) committee this **Tuesday,** between **9 AM and 4:30 PM EST** and tell them to oppose CASA (S.590). You do not need to call everyone on this list, just focus on the ones for your state so that you approach the situation as a constituent.

Do not let the Bystander Effect win. It is up to you to stand up for the principle of "innocent until proven guilty." If you do not make the call, it will be easier for CASA to put your son at risk of expulsion and conviction based solely on hearsay. Do not stay silent. If you want change, then flood the lines, and *do not back down*.

Remember, **contact the record for your state this TUESDAY, JULY 28th during EST business hours and tell them to oppose CASA (S.590).**

Senate Office	State	Phone	Who to contact
Alexander, Lamar	TN	(202) 224-4944	Robert_Moran@help.senate.gov
Baldwin, Tammy	WI	(202) 224-5653	Brian_Moulton@baldwin.senate.gov
Bennet, Michael	CO	(202) 224-5852	Juliana_Herman@bennet.senate.gov
Burr, Richard	NC	(202) 224-3154	Chris_Toppings@burr.senate.gov
Casey, Robert	PA	(202) 224-6324	jared_soloman@casey.senate.gov
Cassidy, Bill	LA	(202) 224-5824	pranay_udutha@cassidy.senate.gov
Collins, Susan	ME	(202) 224-2523	Katie_Brown@collins.senate.gov
Enzi, Michael	WY	(202) 224-3424	kristin_chapman@help.senate.gov
Franken, Al	MN	(202) 224-5641	hannah_katch@franken.senate.gov
Hatch, Orrin	UT	(202) 224-5251	Katie_Neal@hatch.senate.gov
Isakson, Johnny	GA	(202) 224-3643	Brett_Layson@isakson.senate.gov
Kirk, Mark	IL	(202) 224-2854	brian_looser@kirk.senate.gov
Mikulski, Barbara	MD	(202) 224-4654	brent_palmer@mikulski.senate.gov
Murkowski, Lisa	AK	(202) 224-6665	karen_mccarthy@murkowski.senate.gov
Murphy, Christopher	CT	(202) 224-4041	russell_armstrong@murphy.senate.gov
Murray, Patty	WA	(202) 224-2621	Sarah_Bolton@help.senate.gov
Paul, Rand	KY	(202) 224-4343	natalie_burkhalter@paul.senate.gov
Roberts, Pat	KS	(202) 224-4774	joshua_yurek@roberts.senate.gov

Senate Office	State	Phone	Who to contact
Sanders, Bernie	VT	(202) 224-5141	david_cohen@sanders.senate.gov
Scott, Tim	SC	(202) 224-6121	daniel_bunn@scott.senate.gov
Warren, Elizabeth	MA	(202) 224-4543	julie_morgan@warren.senate.gov
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Panel I Attendees

- Senator Claire McCaskill
- Senator Dean Heller
- Senator Kirsten Gillibrand
- Senator Kelly Ayotte

Panel II Attendees

- Janet Napolitano, President, University of California, Oakland, CA
- Dana Bolger, Co-Founder, Know Your IX, Washington, D.C.
- Dolores Stafford, President & CEO, D. Stafford & Associates, Rehoboth Beach, DE;
- Mollie Benz Flounlacker, Associate Vice President for Federal Relations, Association of American Universities, Washington, D.C.

This post originally appeared on Zen Men.

Price discrimination against men is fine. Against women, it's sexism.

Janet Bloomfield (aka JudgyBitch) · 28 July 2015 · Archived copy · Original

A new study finds that auto insurance providers discriminate against women, charging them higher rates if they are single or newly widowed. James Lynch, an actuary with the Insurance Information Institute assured reporters from NBC News that insurance companies base their pricing models on hard data, accounting for a number of variables that have been proven to accurately predict the risk of any given driver getting in an accident. "Insurance companies don't pull these variables out of the hat," he said. "They look very closely to see what variables will reflect their likelihood to have accidents and adjust rates accordingly."

Unmoved by the argument, the Director of Insurance for the Consumer Federation of America, Robert Hunter, told NBC news that he found it 'difficult to make any direct correlation between driving risk and marital status', further stating that he felt the discriminatory pricing might 'violate actuarial standards'. According to Hunter, the insurance industry 'has been moving away from the traditional approach of basing premiums on known risk factors, such as the number of tickets a motorist has, and whether they have been involved in accidents. Instead, he said, there is more use of what he described as "spurious" data for which it can be difficult to show a real cause-and-effect.'

However, when the price discrimination is against men, particularly young men, the Insurance Information Institute is curiously unconcerned about spurious data. Spokesman Mike Barry explains that '[a]cross the board, you see young men paying more for insurance, which makes sense. Statistically, young men are riskier drivers, which means they are, on average, more expensive to insure.' 20 year old single men pay 24% more for auto insurance, than 20 year old married men, on the assumption that 'individuals—particularly young individuals—get more serious about being better drivers when they're married', according to Robert Hunter, the same man who claims that there is no relationship between risk and marital status when it comes to women.

An argument is often made by feminists that sexism against men is impossible, because men do not face culture-wide, institutional discrimination that affects their well-being, physically, socially or economically. The wide gender gap in criminal sentencing suggests men face powerful institutional forces that treat them differently solely on the basis of their gender, and the global under-funding of men's healthcare similarly suggests that men's physical well-being is rarely prioritized over the health and well-being of girls and women. Price discrimination in the auto insurance industry decried as sexism when it applies to women, provides evidence that men are economically harmed for no reason other than that they are men.

Sexism against men may be invisible to even those individuals charged with exploring the issues in a very explicit way, such as Robert Hunter, but that does not mean sexism against men does not exist. Single men considering an auto insurance policy need only compare their quotes to single women or married men to know that stereotypes about men are regularly engaged and used to punish men, even when the correlations used to justify those stereotypes are 'spurious' and may 'violate actuarial standards.' These accusations are only worthy of consideration when they affect women.

And that's what sexism looks like.

[Ed. note: This article originally appeared at the Examiner and is reprinted here with permission.]

Answering people who argue with nonexistent MRAs (video)

AVfM Video Source · 28 July 2015 · Archived copy · Original

Is it just us or is the number of young voices speaking out for civil and human rights for boys and men growing?

You can subscribe to Spinosauruskin here.

https://www.youtube.com/watch?v=dG5LDiPyTfQ&feature=youtu.be

Scientology leader's father set to release tell all memoir debunking church

Linsey Bald · 28 July 2015 · Archived copy · Original

Ronald Miscavige Sr., the father of Scientology leader David Miscavige, has agreed to write an expected scathing tell-all chronicle about his son and his Church of Scientology beliefs and practices created by American author L. Ron Hubbard.

The book, to be published by St. Martin's Press, will be titled *If He Dies, He Dies* – an alleged snarky comment made by David when he was advised his father may be suffering from a heart ailment.

[image]
David Miscavige
Writes the Hollywood Reporter: "The title refers to a story in an April 8 *Los Angeles Times* article that revealed David Miscavige had put his father under surveillance because he had grown estranged from the church and his son. When one investigator saw Ron grab his chest in an apparent heart attack, he called his Scientology employers to see if he should intervene. David personally called him back and said, 'If he dies, he dies.'"

The 79-year-old Miscavige formally disassociated himself from the Church of Scientology back in 2012, and has since been reportedly estranged from his son David, 55.

Miscavige Sr. introduced his son to Scientology when he was a boy. In 1971 the family formally joined the church and eventually moved to the world headquarters in Saint Hill Manor, England.

Since Hubbard's death in 1986, David Miscavige has been the ecclesiastical leader of the Scientology religion.

The Los Angeles Times article revealed that Miscavige Jr. hired two investigators and paid them $10,000 per week to "spy" on his father for over a year. That will most certainly be discussed in the book, which is expected to touch on some of the same deconstructions as revealed in the 2015 HBO documentary film *Going Clear: Scientology and the Prison of Belief*.

Since word of the book deal broke, the notoriously litigious Church of Scientology released a statement, denying the incident that led to the book's official title, and stating that David has always cared for his father.

"Mr. Miscavige has always taken care of his father and continues to do so. Beyond that, as a matter of policy, neither the Church nor Mr. Miscavige comments on members of his family. The Church knows nothing beyond media reports about any purported book," Scientology spokesman Karen Pouw wrote.

As for the book title, Pouw wrote:

"As for the purported emergency incident involving an investigator and the second-hand account of an alleged conversation containing a despicably false quote, Mr. Miscavige's attorney, Michael Lee Hertzberg, is on record stating that Mr. Miscavige does not know the investigator, has never heard of the investigator, has never met the investigator, has never spoken to the investigator, never hired the investigator and never directed any investigations by him. So let me be clear: No such conversation with Mr. Miscavige ever took place and any claim that one did is provable bull***t."

Since assuming a leadership role in the peculiar religion, David Miscavige successfully lobbied to make the Church of Scientology an exempt entity and a recognized religion – resulting in an enormous amassing of wealth.

Adds the Daily Mail: "This isn't the first time that Miscavige has been hit with a damning tell-all. In 2013, his niece Jenna Miscavige Hill wrote her own memoir of her time in the secretive religion called Beyond Belief. Miscavige's family life has been a source of great mystery for those outside the church. David's own wife, Shelly Miscavige, hasn't been seen in public since August 2007, with fears that she could be somewhere held against her will."

The tell-all book is set to be released sometime next spring.

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"David Miscavige – Portrait" by Scientology Media – Flickr: David Miscavige – Portrait. Licensed under CC BY-SA 2.0 via Wikimedia Commons.

Cosby deposition shows he loves women and women love him–and the liberal media hates it!

Jonathan David Farley, D. Phil. · 29 July 2015 · Archived copy · Original

The media is breathlessly reporting that "Bill Cosby Admitted To Drugging Women In 2005 Deposition," the implication being that he gave women drugs without their knowledge to knock them unconscious and then have relations with them.

Only this isn't what the 2005 deposition says.

First, let's be clear: Cosby loves beautiful women, and they love him right back. Nothing wrong with that–unless you are the liberal media.

Question the source: the document was created by one of Bill Cosby's accusers. It makes far-from-objective statements like "[Bill Cosby's] testimony become [sic] more and more unbelievable" (page 20). We're talking about one woman–one–not "women" plural. Even though the entire media uses the word "women," on page 7, the witness–presumably, Bill Cosby–makes it clear he is referring to one "[w]oman, meaning T——, and not women." Few if any of the articles seem to point out this tiny detail.

Bill Cosby allegedly gave Quaaludes to a woman in 1976. Your friend, Google, says that Quaaludes became illegal in 1984. In the 1970's, Quaaludes were legal, and popular. In the 1970's, "'Luding out' where Quaaludes were taken with wine, became a popular college pastime."

The lawyers and witness appear to be discussing the same woman when the narrator of the deposition–evidently a lawyer for one of the accusers–reveals that that woman, when she was 19, "met defendant who had sex with her after giving her Quaaludes" (page 14). The narrator chooses not to give us that woman's exact quote–one can guess why–but the question is moot since the witness says, "That's her statement. I don't know."

Worse, the narrator herself concedes that the aforementioned woman's "statement was ambiguous about whether or not they continued to see each other or simply met again two years later"–you know, the way rape victims do.

It is here that the witness says, "She meets me back stage. I give her Quaaludes. We then have sex." This is the "admission." But even though the media is having a field day with this statement, it could mean that she asked for Quaaludes and then they had consensual relations. Does anyone question Kurt Cobain or Keith Richards? How about the Beatles? Would Elvis be in trouble today? Do Dr. Cosby's critics think that the expression "sex, drugs, and rock 'n' roll" refers to three activities done in totally separate venues?

What won't you find in the news reports about the deposition? That the aforementioned woman "states she spent a two-week period with Mr. Cosby at Lake Tahoe when she was 21" (page 16). Again, what rape victims do that? Oh, I forgot: there is no perfect mattress.

The anti-Cosby articles insist that none of the accusers are in it for the money, but the deposition reveals how false this is: The hostile lawyer asks, "Mr. Cosby, did you believe that T—— P—— would go to the press with her story when you sent her the money?"

The comedian comes out on page 20 when discussing a masseuse who claims she met Dr. Cosby when she was 25 but the hostile lawyer says, "27": "I don't understand what I'm supposed to say never happened. How do I know she was in a dream-like state? Isn't that introspective?"

Page 26 discusses another accuser. The hostile lawyer concedes that the accuser said she "ended a month long consensual affair with the entertainer," after which "he drugged her when she visited him before a performance in Denver." That's what the lawyer says. The article the lawyers are arguing over is by Nicole Egan of the Daily News. In what is apparently that article, the accuser recalls, "He [Cosby] was going to help us with our careers." The article continues, "She saw Cosby the following day and they began an affair, she said. Soon, she said she fell

in love.

“About six months into the relationship [not one month; emphasis ours], he bought her a plane ticket to New York, and they shared a romantic night together, she said. The next morning, he handed her a $100 bill and sent her to the local deli for bagels and cream cheese.

“When she returned to his home, laden with bagels, he abruptly told her to pack her bags and move into a nearby hotel, she said. She still has no idea why.

“Puzzled and upset, she checked into the hotel…”

Yeah, dumped women have no reason whatsoever to be hostile toward Dr. Cosby.

In summary, at no point in the purported deposition transcript does Bill Cosby admit to drugging women in order to rape them. But a dying newspaper industry seeking easy clicks can hide behind the fig leaf of Fallwell v. Flynt—newspapers can basically lie about public figures with impunity—rather than present confirmed facts.

The old saying is still true: **Hell hath no fury like a woman scorned**.

Lafeyette victims are two women and some 'people'. Is this another misogynist who shot mostly men?

Janet Bloomfield (aka JudgyBitch) · 29 July 2015 · Archived copy · Original

> Incoming meteor set to destroy entire planet! Women hit hardest!

Thanks to Nate for that headline. Seems like we have another shooter who, according to the media, acted out his devastating hatred of women by shooting a bunch of men, because nothing says "I hate women" quite like killing men, amirite? Elliot Rodger, redux.

John R. Houser, 59, walked into a theatre and started shooting people he didn't know and had no particular beef with that anyone can discover. He had nothing nice to say about feminism, but that's hardly unusual. He had even fewer nicer things to say about the government, which again, is hardly unusual. It's lines like this that give away the media's insistence that any act of violence or destruction against women is exceptionally bad, because they're women. Not because randomly shooting ***people*** is bad. Women are special. ***People*** often becomes a code word for 'the people who don't really matter' aka men.

[image]

[image]

As far as I can see, there is no comprehensive list of victims published yet, but the media's insistence that the other victims were ***people*** strongly suggests they were men, or at least overwhelmingly men. One report claims 6 of the victims were men.

[image]

None of that stops the media from declaring Houser a misogynist who hated women and shot them because they were women. Isn't that rich? The same media that declares women's lives more important because they're ***women*** (totally not sexist at all) decries the assumed sexism of the shooter, who in all likelihood shot more men than women. Those darn ***people*** getting in the way of bullets intended for women. It would be much easier to scream about misogyny if men would stop using their bodies to interrupt bits of steel moving at high velocity. Always showing off, those darn ***people***.

Benevolent sexism. It's the word feminists use for men's possibly instinctual drive to protect women and treat them as if they are deserving of special attention. In the Aurora theatre shooting, men threw their bodies across the women they were with and died to save them. What a bunch of sexist pigs. True equality means the guys should have hit the deck and let the bullets fall where they may.

The attempt by left-wing, liberal, feminist media to link horrific tragedies like mass shootings to their axe-grinding machines, determined to foment hatred of men ***because they are men*** and paint women as innocent victims of a culture that fears and despises women is, quite frankly, getting a little boring. I expect some fucktard at Gawker or Salon will link the Lafayette shooting to #GamerGate by the end of the day, desperate to portray a group of men and women they hate in the worst possible light, and they'll be met with a giant shrug and sales of videos games will continue to soar as real world violence declines. Shootings like Lafayette are shocking, but the fact remains that violence in our culture has been dropping precipitously for decades and continues to do so. Seems like beating the shit out of all those hookers in GTA and slaughtering endless troops in COD has been, oh I don't know, a ***harmless fantasy*** that millions of people like to engage in? Kind of like ***50 Shades of Grey*** is a fantasy?

[image]

The media can blah blah blah themselves to death over dead women and those other ***people*** things not really worth mentioning all they want. I might deconstruct their bullshit, but the part of this narrative that pisses me off is the

lack of gratitude for men being men. There is no better example of feminists unadulterated, pure hatred for men that their willingness to describe the men who were shot as ***people*** while describing the shooter as a ***man***. The men in the theatre, who are as innocent as the women, are not representative of men in general. Just some guys, watching some stupid chick flick with their girlfriends and wives and partners, eating popcorn and sharing the arm rest and just being human beings are not the symbol of men and masculinity – no, the psycho who opened fire in the theatre is the ***man***. Man becomes a synonym for ***anger, violence, hate, bloodshed, danger, rage*** – exactly what feminists want us to believe is emblematic of men and masculinity. Men are dangerous, violent, hateful creatures who need to be caged and kept away from women who are never angry, violent, hateful, dangerous creatures themselves.

Most child abuse is carried out by mothers and the children of those mothers may have something to say about women, violence, and danger. Women may not walk into movie theatres and shoot random strangers very often, but that's likely pure cowardice. Evil women prefer their victims to be helpless. Children are always a favorite target. And you can bet your ass that if a woman walked into a theatre and shot mostly women and a few men, no one would claim that as a crime against men. It would be a crime against everyone.

Over and over again, from the Boston Marathon bombing to 9/11 to the German Airwings crash to the earthquake in Nepal, when the world goes to hell, the feminist media blames men and masculinity at the earliest opportunity, while actual men roll up their sleeves and rush to save the wounded, help the injured, restore calm and rebuild what was destroyed. Men will give their lives to save others, especially women. Women rarely do that. I doubt very much the response from men, the instinct to save others, to show courage and strength and bravery and decency is the product of socialization. It's beyond me how feminists can claim, on the one hand, that the patriarchy trains women to be selfless, to serve others, to be the classic Biblical 'helpmeets', and then explain a world in which men are the ones who are selfless, who serve others, who are there to help and to protect, even when it costs them their own lives. And that is the part that makes me absolutely quiver with rage.

It remains to be seen exactly what went down in the theatre in Lafeyette, but it will not surprise me in the slightest to hear that the ***people*** who were shot and injured were men, and a significant number of them were protecting women. The fact that the two dead ***people*** are women is likely a matter of terrible misfortune. It's 100% appropriate to grieve for the dead. They were completely innocent and did not deserve to die at the hands of a deranged killer. It is ***not*** appropriate to care about them more because they were women. They were human beings with lives and people who loved them and futures they were looking forward to. Every man in the theatre was a human being, too, with lives and futures and people who loved them. It's very likely the people who loved them were sitting right next to them. And the men took bullets to save them. The only words you need right now are these:

> Thank you.

We don't know why men are so willing to sacrifice themselves for those they love, and in an important way, it doesn't matter. They are. They do. The only appropriate response to that is gratitude.

Because men are human beings, too.

What other reason do you need?

Lots of love,

JB

Brawndo's got electrolytes (video)

AVfM Video Source · 29 July 2015 · Archived copy · Original

All we know is, he's full of shit and Brawndo's got electrolytes. (We thought we would save him some time and supply him with his most frequent critics distilled to their essence.)
Actually TL;DR demolishes a study. If you want to see a masterful breakdown of another bullshit study reporting, this is like watching Bruce Lee.

Subscribe to TL;DR because patriarchy.

Hot on the web overflow

knightrunner · 29 July 2015 · Archived copy · Original

Hello everyone and good morning, evening or whatever it is wherever you are. As most of you know there is a section on the front page of AVfM dedicated to mainstream media articles called “hot on the web.” This section is there to give you a list of articles that deserve support or criticism from you, an online activist. It is very important that our voices be heard in the comment sections of these articles.

Lately we have been having a problem with space. There are just to many articles that need to be posted in the “hot on the web” section and not enough space to post them all. In the future there will be a link at the bottom of the “hot on the web” section which will send you to a longer list of articles. AVfM’s resident over worked and under appreciated tech wizard David King has this link on his lengthy *to do* list. He promised he would get right on it after he completes the fembot with beer dispensing breast for overlord Elam.

Thanks a bunch David.

Until David can get around to installing this link we will make do with what have. But on this rare occasion there is a lot going on the mainstream media. Men’s rights are being discussed in these publications while feminists scream louder about *miss soggy knees*. All of these articles deserve you commentary. Here is today’s list that is far to long for the “hot on the web” section.

No more campus sexual assault legislation, begs national group of college administrators

http://www.washingtonexaminer.com/no-more-campus-sexual-assault-legislation-begs-national-group-of-college-administrators/article/2569112

Not a single advocate of due process will testify at Senate hearing on campus sexual assault.

http://www.thecollegefix.com/post/23529/

Senate to hold one-sided hearing on campus sexual assault

http://www.washingtonexaminer.com/senate-to-hold-one-sided-hearing-on-campus-sexual-assault/article/2569027

We’ve defended lots of campus sexual assault cases, so we know just how unfair they are

http://www.washingtonpost.com/news/grade-point/wp/2015/07/24/weve-tried-lots-of-campus-sexual-assault-cases-so-we-know-just-how-unfair-they-are/?postshare=6831438014609212

The Effort To Stop Campus Rape Is Finally Starting To Focus On High Schools

http://m.huffpost.com/us/entry/55b26e28e4b0a13f9d185c4a

What the Trump and Cosby Allegations Reveal About Rape Culture

http://www.rollingstone.com/politics/news/what-the-trump-and-cosby-allegations-reveal-about-rape-culture-20150728#ixzz3hHWukKcO

11 Ways In Which Some Women Have Ruined Feminism For Everyone

http://m.mensxp.com/special-features/today/27032-11-ways-in-which-some-women-have-ruined-feminism-for-everyone.html

Ya know how women never lie about rape and stuff like that?

AVfM Video Source · 30 July 2015 · Archived copy · Original

https://www.youtube.com/watch?v=H24sLF3CkMo

My first cellphone contract

August Løvenskiolds · 30 July 2015 · Archived copy · Original

After many years of resistance, I'm considering getting my first cell phone. Now, I'm neither Amish nor some sort of Luddite: I've been a computer programmer since the 1960's and, of course, I'm writing this on my PC/online. Cell phones are nearly universal now – I've seen more than one homeless guy using one – but I've always been wary of technology's side effects.

Sitting in crowded bars bars full of smart and interesting people – many of whom I know personally – I see a sea of folks who should be interacting with each other instead sitting alone glassy-eyed with their gazes glued to tiny screens, scrambling for electrical outlets to recharge them, and cursing when they can't get a signal.

I used a cell phone (borrowed from a friend) once in the last year when my car's battery died in an ice storm and I needed to call a cab to get home, so for the last few months I've been coming around to the idea that perhaps there is a certain personal safety factor in having a mobile telephone; the only other time I used a cellphone is when, a few years back, I found a half-naked woman passed out on the sidewalk at 3:30 in the morning and used one to call the police for help.

I'm keenly aware of how using external technology changes people; my keen innate sense of time suffered badly a few months after I started wearing a wristwatch, so I got rid of it and suffered for a few weeks until my internal brain clock came back online. I got rid of speed dial on my landline back in the 1980's when after another car mishap I tried to call my buddy Michael for a ride and the pay phone in the booth rejected "*6" as his phone number.

Although my family keeps insisting that I man up and get one, I'm still balking a bit at getting my first cell phone, though, after reading the user agreement contracts that come with these modern, demanding devices.

Deep in the details of these contracts one finds the following conditions and restrictions, many of them enforced by federal and local laws:

- Although I desired a brand new phone, it turns out that, under the terms of the contract, the cellphone might have had an indeterminate number of users before me that could be in the double digits or more and it is considered a bit unseemly for me to insist on a pristine model.
- Cellphone contracts are ongoing business agreements, which means that, if I sign one, it is expected to continue for the rest of my life.
- After an early learning "honeymoon" period, I'm only allowed to use the cellphone 2-3 times a week at most, and then, only if the cellphone is available.
- Higher use phones can be obtained by a select, wealthy few but they are prohibitively expensive and are very high maintenance affairs.
- Unapproved use of the phone can result in contract cancellation and even criminal charges, a clause known as "CC & CC." Don't be confused, though: these 4 C's are nothing like the cut/color/clarity/caret weight that men must consider when buying engagement diamond rings for a prospective wife.
- As the owner, I'm responsible for the safety and maintenance of the cellphone and any failure to exercise proper care over it can also result in cancellation and criminal charges (CC & CC) .
- The cellphone must be recharged 2-3 times or more per day, every day, regardless of how often I use it, and, if I neglect it, you guessed it, I can face CC & CC.
- The cellphone chassis must be covered appropriately whenever we are in public together. There are a dizzying

array of covers and accessories that seem to change with every season and I am required to help with the shopping process and payment for these accouterments as directed by the cellphone itself, otherwise, CC & CC.

- The contract requires that the cellphone is the only phone I am allowed to use and I could face CC & CC if I should stray and use another phone, even if my need for one was dire.
- The cellphone camera is allowed to monitor my viewing of other, newer cellphones and can shut down the phone unless I avert my gaze and ignore hotter technology.
- Interestingly, the cellphone can be used by anyone the cellphone approves of and under the federal "Violence Against Cellphones Act" (VACA), I am liable for any damages that may result from my refusal to allow the cellphone to be used by others, even if the cellphone itself caused the dispute or explodes violently and unexpectedly out of my control.
- The access ports for the cellphone are not guaranteed to be functional at all and any dangerous software viruses transmitted by those ports are legally my responsibility.
- Financially, I'm responsible for the original cellphone even if it malfunctions and I have to get a new one – I could owe the malfunctioning cellphone up to half of my legally or imputed earnings, plus legal fees, even if I lose my job and have to take a new one with a smaller salary.
- At any time, if the cellphone opts to cancel the contract and move on to a more successful owner, I am still financially responsible for payment for any cellphone add-ons for up to 18 years, even if I never get to see them.

After reviewing these contracts and seeing how disappointed and unhappy other guys are with their cellphones, I think I'll go against my family's wishes and continue to refuse to get one.

Hell, in the grand scheme of things, cellphones are unnecessary to my happiness, and I can do without one, just like, as a MGTOW, I refuse to get married or even date women at all.

This article was inspired by a question posed to YouTube MGTOW Sandman. My thanks for the idea.

The Men's Liberation Front for Truth and Justice

Leonard Anderson · 30 July 2015 · Archived copy · Original

The following is an introduction to a newly formed university society; all newly formed societies are required by their host campuses to provide a basic run down of their reasons for being and current and or future activities.

The men's liberation front for truth and justice is a society centred around the need for combating the ever increasing spread of misinformation on so-called gendered and social issues. What this means is our members are engaging those that would try and use inflated or misrepresented statistics and data in a bid to further their own ends. This may seem like a conspiracy theory to some! But bear with me here, have you ever heard of this myth?

Women earn 77 cents for every dollar a man earns—for doing the same work.

And no, I'm not calling the gender pay gap a myth, just the statement above in its context. "The gender wage gap, the observed difference between wages paid to women and wages paid to men, has been a source of both political controversy and economic research throughout the past several decades. The gap is commonly measured as the ratio of the median earnings of women and the median earnings of men, which indicates the proportion of the median male earnings that the median female earnings represent. When the ratio is calculated for all men and women who are paid wages or salaries, or for all wage and salary earners who work full-time and year-round, the measure is often called the raw gender wage gap." Source: The Consad Report

Many would have you believe that the wage gap is merely the result of sexist attitudes plaguing our society. While I don't doubt there are still those attitudes looming! It is far from the only explanation to such gendered myths as the one above. Our group is also dedicated to activism as well; we have begun investigating an organisation that has taken it upon themselves, to represent a considerably large group of men fighting against domestic violence towards women by male perpetrators. As much as we find the fight against domestic violence admirable, it's their methods we find illegal and unethical! We have ample evidence to show

that this organisation is working outside of the legal boundaries of a non-profit, laid down by the federal government. We also believe that their focus on the issue of domestic violence is one of selective outrage of a gendered nature, which only seems to be alienating those also very much affected by family violence, men, boys and the LBGT community included.If you are reading this! You may have some disconcerting questions and assumptions with our society.

Are we a male only group? No! Feel free to join whichever gender/sex you wish to identify with?

Are we a men's rights activists group? No! We don't fight for the rights of any gender/sex; instead we try and correct or expose those that would misrepresent issues pertaining to men, women and the LBGT community.

I'm sure many of you will have a million more questions to ask, as we don't engage in censorship! We believe you have the right to challenge any of our investigations, and we look forward to those questions and or criticisms. We also understand that our activities will draw negative attention from those not wishing to be criticized, to which I would say! You! And what you say! Are not above criticism!

The Men's Liberation Front for Truth and Justice

The making of gynocentric foot soldiers

Tom Golden · 31 July 2015 · Archived copy · Original

Psychologists have studied and argued about male sex roles for many years. They have done a decent job, with a few exceptions, of describing these roles. These include the independent, tough, competitive and unemotional types and many others. But they have missed possibly the most important aspect of these roles completely, and that is the connection of the male sex role with gynocentrism. Without gynocentrism the male role would simply not exist. It is an essential element in the male sex role and describing the traits that might make up such a role is very short sighted. They have failed miserably at identifying the underlying reason for the roles. On that point there is mostly silence. Take the example of the recent movie titled "The Mask." In this film male roles are villainized and seen as a problem that boys need to remove as if they can take off these roles like they might take off a mask. There is zero mention of why those roles have evolved as they have.

This article will start a discussion about the connection of male sex roles with gynocentrism and how our zest to push boys into male sex roles is actually a push to train them to be gynocentric foot soldiers.

I can remember in the 1950's when I was a little guy the common phrase used in my elementary school was "girls first." Whether it was a line to get ice cream, leaving a large school assembly, or just getting a drink from a water fountain. The standard chant was girls first. The girls got to go before us boys simply because they were girls. I can remember asking when the boys would get to go first and was rebuked and told to just wait my turn. What is the message to boys? Your needs are secondary. Your job is to sacrifice and let the girls go first, get used to it. Of course there was never a time when any teacher said "boys first." Boys first has a strange ring to it, doesn't it? The message was clear. As boys we needed to put our needs second and allow the girls to go first, simply because of their biological difference, they were girls. And if you complain about this unfair advantage you will be shamed and labelled as a troublemaker.

If you are going to be a gynocentric foot soldier you had better learn that your needs are never first. You will be facing many situations in the future where you will need to put women's needs ahead of your own. Get used to it. This is the beginning of basic training.

[image]

While the overt usage of the "girls first" or "ladies first" adage may be diminished I think that the idea is still prevalent. All one has to do is search google and see how many images sport the "ladies first" meme. This gives us the odd mix of "ladies first" alongside "we are all equal." Yet another bizarre twist in our misandrist culture.

Added into this crazy mix is the big boys don't cry message. Nearly every male in the US has heard this repeatedly. Much has been made about how this stops men from emoting in public and encourages them to avoid their tears. Men have been shamed for eons for not "dealing with their feelings." I think this obvious blue pill assessment is limited and misses the mark. If one ignores the gynocentric connection then one sees only a man avoiding emotions. But why? Why would a man want to avoid emotions? The first reason is that in a gynocentric world women's needs and feelings are important and men's are not. Think back to a little boy being told that big boys don't cry. What are they saying to him? They are saying that *his needs and hurts are not as important as his sister's.* When do young boys cry? They cry when they have needs that are not being met, or when they need attention to a hurt. The message is clear. When you are a boy and you are hurt or have needs, they are less important than your sister's. And if you dare complain about it you will just hear the same message once again, "big boys don't cry." Voicing your needs is seen as whining. If you are going to be a good gynocentric foot soldier, that is, be a good provider and protector of women you can't whine or cry.

But there is another piece of this mess that is rarely mentioned. By saying to a young boy that big boys don't cry you are not only telling him to STFU you are also alleviating yourself from any responsibility to tend to a boy's pain or

to muster even a rudimentary degree of compassion. So the message to the boys is clear, your pain does not matter as much as our sister's and it matters so little that those who love you don't feel the need to offer you support or compassion. Deal with it. Be a man. Boys learn to handle it themselves because very few others will step forward and offer them a hand. But they also learn that others simply don't care about their pain. This is the basic training of a gynocentric foot soldier.

And then there is the mess that starts for boys in early childhood where they are told to never hit a girl and if they do they will face severe punishment. This rule is enforced, not only by the parents or authorities but also by the toughest boys. The girls catch wind of this and take advantage. Some start hitting the boys knowing the boys cannot hit back. But wait, the girls violence is ignored. No one lifts a finger. The boys already know that no one will likely listen and will turn away and shame them for complaining. Now they find out that violence is just one more area where their needs don't count. They also know that if they report a girl who hits them they will face a gauntlet that labels them a pussy. Boys learn to stay quiet about their needs, even safety needs. This is what a foot soldier is supposed to do. The girls learn that they can be damsels in distress and turn on the waterworks to get what they want. They also learn they can get away with violence against boys. The boys learn they face a very unfair system and they better stay quiet about it. If any of the boys speaks up and complains they regret it. They get punished for speaking up. Quiet, you just take care of yourself and take it like a man. Reminds me of our present day domestic violence system.

These three, girls first, never hit a girl, and big boys don't cry are the marching orders of the gynocentric foot soldiers. Each one informs the boy of his role. The gynocentric army is all about the safety and satisfaction of women through the sacrifice of men. It's pretty simple and has been functioning effectively for centuries. "Big boys don't cry" tells boys that their needs are simply not as important as the tears of women and girls they are destined to sacrifice for. "Girls first" tells the boys to get used to the idea of sacrificing their own wants and desires in order to help women and girls. "Never hit a girl" marks out who is the enemy (other men) and who is to be protected (women and girls). All of this goes on under the radar with most people simply being ignorant of what underlies these messages.

We can't blame the culture totally for this. I think there is compelling evidence that there are biological factors that are driving gynocentrism. If there were no biology involved do you think for a second that boys would do exactly what they are told? Hell no. Do boys follow just about any other dictum offered by parents or the culture at large? No. Do boys unquestioningly follow? Of course not, boys by nature are rebellious and very slow to do what is demanded of them. But do they follow through on these three things? Pretty much. Not only do they follow through they also patrol the males around them to be sure that they are also following through. This is more than just culture.

Boys are surrounded by these gynocentric messages. At home they will likely see their dads put his needs last and focus on what mom wants and rarely saying "no" to her. In the media they get more gynocentrism. Men saving women from harm and sacrificing their own safety, needs, their desires or even their lives in order to do so. Worse yet, if they are not saving women they are portrayed as stupid and incompetent which seems to be a gynocentric man's way of trying to make women feel better in comparison. Men are shown to be unable to make a simple decision without the help of a smart woman who can show him the way. Most men don't complain.

Our college campuses are overrun with gynocentrism. No one dares to cross the gynocentric party line of the women studies departments for fear of their job. Women first? Yes, maam.

In our legislators the boys see the same. Like automatons, our gynocentric male legislators do exactly the same thing. We have seen them focus on women's and girls needs, especially for the last 50 years and ignore the needs of men. Just like the boys were taught, just like the boys saw from their father, just like we see in the media. Now our legislators are acting out this same foot soldier pattern by enacting laws to help women and girls and completely ignore the needs of boys and men. Domestic violence laws like the Violence Against WOMEN Act, the rape shield laws, sexual harassment laws, workplace harassment, affirmative action for women and girls, title IX and on and on.

Boys and men are an afterthought.

Gynocentrism is bad enough but what happened In the past 50 years put a new sinister spin on the gynocentric foot soldiers Now it wasn't just girls first and big boys don't cry, now the new fabricated twist was that women and girls were oppressed, by men. Our young men make it to middle or high school after years of gynocentric training and now they must deal with a new monster, the lethal and incorrect mantra: *Men oppressed women and women are victims.* If they contradicted or questioned a party line about women and girls being victims or having special needs they would face overwhelming opposition. Much of that opposition would be from gynocentric soldiers protecting women.

So on top of the ideas that boys are here to protect, care for, and provide for women is the bizarre notion that the very people who had been providing and protecting them were now guilty somehow of being perennial abusers of women and girls. So now men and boys need to provide and protect women and also atone for some mythical oppression of those they have sacrificed for years. Really? Maybe put even more simply, it's like having a slave owner tell his slaves that they had oppressed him in the past and that their ancestors had oppressed him as well and they now need to make up for that with special treatment for him. Enough said.

Our boys face a routine and unacknowledged training to be gynocentric foot soldiers. The male sex role is based on placing the needs , safety, and desires of women and girls on a higher level than those of men. If we ignore this foundation we are sure to fail in serving men. From the childhood messages like big boys don't cry to viewing the vast majority of male role models who are serving the needs of women and neglecting their own wants and needs our boys rarely see a man choosing consciously and going his own way. This needs to change.

If we are really going to free men from their roles we will need to help them first with what has been drilled into them and is facilitated by their biology: putting women first. Instead of trying to teach boys to cry we need to teach boys that their needs are of importance. We will need to teach boys that it is not mandatory for them to provide and protect for others, that it is also okay for them to simply care for themselves. We need to help them see the value in their being, not just in their doing and we need to help them see that, in spite of what the culture and feminists might say, men are good. Then once they have the data, once they get the information and understand the gynocentric yoke, then and only then should we let them go whatever way they want. If they want to get married then so be it. If they want to move to the desert and be a hermit then so be it. Unlike the feminists who push women into certain roles and shame them for others, we need to bless the boys in their own choices whatever they might be.

Men are indeed good.

This article was first published at Men Are Good.

A male-centered approach to disability – Part 3: Self-respect

Peter Wright · 1 August 2015 · Archived copy · Original

A male-centered approach to disability – Part 1
A male-centered approach to disability – Part 2
A male-centered approach to disability – Part 3

In part one of this series we looked at men with disabilities who achieved greatness. In part two we looked at an emerging culture of gynocentrism in the disability sector, along with the impoverished and at times hostile "support" extended to men in need of assistance. In this third and final part we look at a new kind of man with a disability – a man who says "No" to bigotry and other forms of mistreatment, and who gears his life toward the cultivation of self-respect.

To illustrate this new kind of man we will turn to the Greek myth of the goddess Hera and her disabled son Hephaestus – a son who has to challenge his mother's ableism and bigotry before he can take his rightful place in the Olympian society. In this myth Hephaestus plays a role not unlike the hero Perseus who must stop Medusa's hostilities before men can go about their lives again in safety and dignity.

The son of Hera and Zeus, Hephaestus was born parthenogenically – ie. from Hera alone and not from the result of a sex act with Zeus. We are told that she planed to give birth to a son after Zeus went and gave birth to Bright Eyed Athena who became a golden child of the gods. Hera was incensed that Zeus would give birth to Athena without her sexual aid, and her creation of Hephaestus was carried out in revenge. Hera's message was essentially "You give birth without me, well I can do that too!"

Some myths suggest her son was born disabled, and others say he became disabled after his mother (or father) threw him from Mt. Olympus whereupon he landed hard on the earth and damaged his legs. In any case the dominant legend is that Hera gave birth to him already disabled, for which she was mightily disgusted in his lack of perfection.

> Hera was angry and spoke thus among the assembled gods:
>
> "Hear from me, all gods and goddesses… my son Hephaestus whom I bore was weakly among all the blessed gods and shrivelled of foot, a shame and a disgrace to me in heaven, whom I myself took in my hands and cast out so that he fell in the great sea. But silver-shod Thetis the daughter of Nereus took and cared for him with her sisters: would that she had done other service to the blessed gods!"[1]

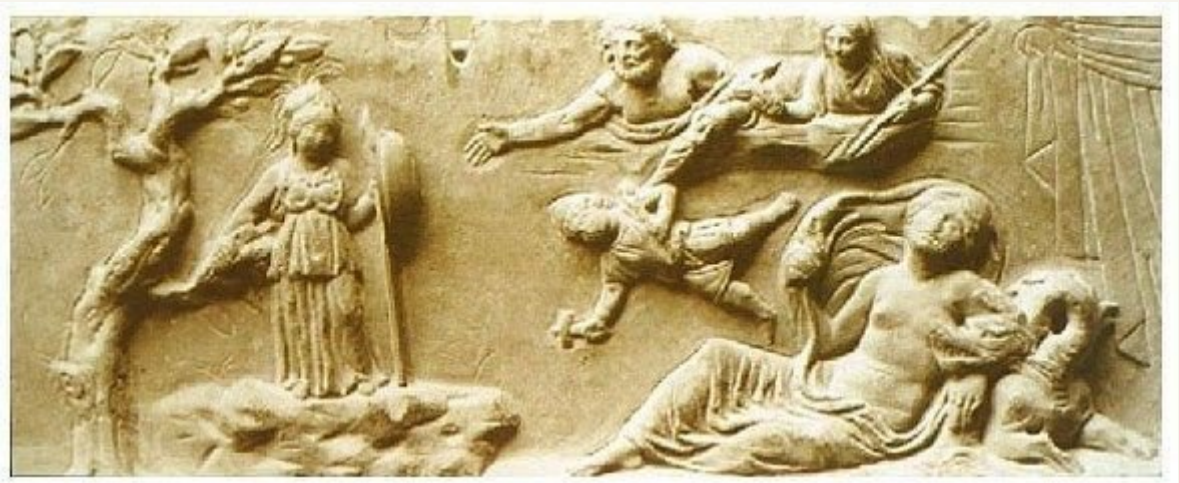

Zeus gestures to his daughter Athena, while Hera hurls her disabled son from Mt. Olympus circa 200-150 B.C.

Hera was ashamed of her son's disability, one which caused him to limp on both feet since the soles and heels were turned back to front and were not fitted for walking but only for a forward-rolling motion of the whole body.[4] This

'difference' made Hephaestus a fringe person on Olympus, and threatened to put his mother on the fringes too, so she hid the secret by throwing her son to what she assumed would be his death. Fortunately he was saved by some kindly goddesses who nurtured him back to health.

After his fall from the heavens Hephaestus grew up on a secluded island and there learned the art of blacksmithing. He devoted himself to the task with such discipline that his artisan skills became the finest in the world. Despite the pride he took in these achievements he would not forget the cruel treatment of Hera who dismissed him as ugly and lacking in usefulness. Like so many men today who wish to be seen as something other than utilities for women and society, Hephaestus remains angry;

> Hephaestus says: "Thetis saved me when I suffered much at the time of my great fall through the will of my own brazen-faced mother, who wanted to hide me for being lame. Then my soul would have taken much suffering had not Eurynome and Thetis caught me and held me… With them I worked nine years as a smith, and wrought many intricate things; pins that bend back, curved clasps, cups, necklaces, working there in the hollow of the cave, and the stream of Okeanos around us went on forever with its foam and its murmur." [2]

Classical sociologist Philip Slater suggests that Hera despises her son's masculinity and his disability, preferring instead to have a son of heroic proportions who could provide her with utility and glory. Hera's attitude provokes, in later myths, a kind of self-abasing buffoonery from Hephaestus that Slater interprets as "an appropriate response to his mother's narcissistic resentment of males–she cannot deflate him if he is already deflated–but it is therefore all the more inappropriate for dealing with her *contrary* desire for him to be a display piece and an agent for the expression of her masculine strivings. It is for this reason, after all, that she threw him down from Olympus."[3]

Like Hephaestus, many men with disabilities are angry. They realize that they are being doubly marginalized due to the curse of having a penis yet being unable, or perhaps unwilling, to perform as utilities for women and society – they know they are being negatively judged for it.

In her mythos Hera provides the quintessential example of gynocentric feminism, along with ableist and misandrist attitudes to boot. Her attitude represents much that is wrong with the disability sector today – an underlying bigotry that men must reject if they are to enjoy freedom, dignity and self-respect.

Challenging that bigotry is precisely what Hephaestus does. He gains redress against Hera for rejecting him by making her a magical golden throne which, when she sat on it, did not allow her to stand up. None of the other gods could release her and they begged Hephaestus to return to Olympus to let his mother go, but he refused, saying "I have no mother."[4]

The gods were impressed with his rebuke of Hera and agree accept him back into Olympian society as one of their own. This may be viewed as a positive reappraisal of his disability – Hephaestus possesses previously unrecognized skills, is sharp of mind, humbles Hera, and is accepted by the other Olympians. Here is a synopsis of the story thus far;

> After his abandonment, Thetis found him and took him to her underwater grotto and raised him as her own son.
>
> Hephaestus had a happy childhood with dolphins as his playmates and pearls as his toys. Late in his childhood, he found the remains of a fisherman's fire on the beach and became fascinated with an unextinguished coal, still red-hot and glowing.
>
> Hephaestus carefully shut this precious coal in a clamshell, took it back to his underwater grotto, and made a fire with it. On the first day after that, Hephaestus stared at this fire for hours on end. On the second day, he discovered that when he made the fire hotter with bellows, certain stones sweated iron, silver or gold. On the third day he beat the cooled metal into shapes: bracelets, chains, swords and shields. Hephaestus made pearl-

> handled knives and spoons for his foster mother, and for himself he made a silver chariot with bridles so that seahorses could transport him quickly. He even made slave-girls of gold to wait on him and do his bidding.
>
> Later, Thetis left her underwater grotto to attend a dinner party on Mount Olympus wearing a beautiful necklace of silver and sapphires that Hephaestus had made for her. Hera admired the necklace and asked where she could get one. Thetis became flustered, causing Hera to become suspicious; and, at last, the queen god discovered the truth: the baby she had once rejected had grown into a talented blacksmith.
>
> Hera was furious and demanded that Hephaestus return home, a demand that he refused. However he did send Hera a beautifully constructed chair made of silver and gold, inlaid with mother-of-pearl. Hera was delighted with this gift but, as soon as she sat in it her weight triggered hidden springs and metal bands sprung forth to hold her fast. The more she shrieked and struggled the more firmly the mechanical throne gripped her; the chair was a cleverly designed trap.
>
> For three days Hera sat fuming, still trapped in Hephaestus's chair; she could not sleep, she could not stretch, she could not eat. It was Zeus who finally saved the day: he promised that if Hephaestus released Hera he would give him a wife, Aphrodite the goddess of love and beauty. Hephaestus agreed and married Aphrodite.[5]

After his mother rejects him for having a mobility impairment he becomes angry and he ensures that *her* mobility is impaired by trapping her in a throne. The gesture can be read as forcing Hera to experience a mobility challenge that she seemed utterly unable or unwilling to sympathize with.

Commenting on the story, disability advocate William Ebenstein states;

> In the Hephaestus myth we can discern a positive psychology of anger that is grounded in the experience of disability. The disabled deity refuses to play the role of the passive victim. Instead he is an active creator in forging his future place in society. Hephaestus' revenge is accomplished in such a clever and artful way that, in the end, it is enriching for the entire Olympian community.

> In Hephaestus we find a character who is motivated by his anger to confront a world that has discarded him. He stages what amounts to a non-violent demonstration, an act of civil disobedience that completely shuts down Olympus. His stubborn anger does not lead to acceptance, adjustment or passivity. On the contrary it lifts him up to reclaim his dignity and civil rights. The story depicts a community that must adjust to someone who has been stigmatized, segregated, and discriminated against. It is the disabled character himself who creates the humorous situation as an effective tool to confront his oppression and challenge the existing order.[6]

Hephaestus' anger energizes his expression of outrage in place of squashing it as a male character flaw. The problems he sees *are in the world* and Hephaestus takes action there, where it counts. His demonstration of outrage in response to an ugly world, or over acts of mistreatment, is mental health at its finest and similar expression needs to be encouraged and supported for all people with disabilities. In fact, speaking out of one's anger is a perfect example of what is intended by the disability-related term self-advocacy.

Like our mythical protagonist, the 'Hephaestus man' understands where the problem lies and will not have his concerns silenced.

Too often we see psychotherapists and rehabilitation counsellors engage in gender stereotyping, viewing positive anger as 'male aggression,' 'patriarchy,' or 'toxic masculinity' that in disabled and nondisabled men supposedly needs correcting. However killing the outrage is a misandric move, one that leads to a loss of personal agency in the world for men.

Thus far Hephaestus' story has been one of rejection and redress. However the story is far more than a one-dimensional recounting of an "angrycrip" who ends up exacting revenge against his tormentors. It involves the larger vision of forging self-respect, the beginnings of which were long stirring before he sought to challenge the

ableist culture among the gods.

Following his story from beginning to end we see the goal of self-respect is something Hephaestus cultivates quite independently from the respect he has won from the gods.[7] After rejoining the Olympian hierarchy as dignified contributor – craftsman of the gods – he continues the inner work he started as a child when he located value *in his own eyes*, and not in the shallow eyes of others.

The key principle, one given in an incisive article by Paul Elam, is "self-respect isn't earned, it's taken."[8] When Hephaestus engages with the Olympian community, he doesn't need to wait around for their validation, he has already wrested it by his own self-assessment.

The Hephaestus man is the one who expresses his outrage at offensive behavior, and who chooses to cultivate self-respect. By respecting himself and demanding the same from others, Hephaestus demonstrates exactly what these things mean for men in today's world, disabled or not.

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It’s not about the nail

AVfM Video Source · 1 August 2015 · Archived copy · Original

“Don’t try to fix it. I just need you to listen.” Every man has heard these words. And they are the law of the land. No matter what.

Abortion extortion

AVfM Video Source · 3 August 2015 · Archived copy · Original

Whoever said women aren't as creative as men has never met these women finding new and uh, creative, ways to steal men's money.

Male Privilege Tax

AVfM Video Source · 3 August 2015 · Archived copy · Original

Feminists support taxing men's income at a higher rate than women's to close the imaginary 'wage gap'. No news as to whether women working in STEM will pay the male rate, since they are preferred two to one as job applicants.

Kudos to Kleenex

AVfM Video Source · 3 August 2015 · Archived copy · Original

Seriously.

The backlash against the Safe Campus Act has begun

Pierce Harlan · 3 August 2015 · Archived copy · Original

The inevitable backlash to the Safe Campus Act came sooner than I expected–it started a few hours after the bill was introduced. What's jaw-dropping is that the backlashers aren't even bothering to hide their contempt for due process any more.

A woman named Sarah Merriman, identified by the Washington Post as a spokeswoman for SAFER Campus, has come out against the bill, which would provide badly needed due process protections for students accused of sexual assault. Ms. Merriman made it clear that she's not interested in hearing about due process rights for the accused at this time:

> We are not at a point to analyze "due process," when many survivors are publicly shamed on their campuses, when charges against assaulters can be dismissed out of hand by administrators, when an assaulter is allowed to sit across from a survivor and shout down their story.
>
> If we are to truly believe in due process for all, we must prioritize the needs of survivors first and foremost.

Why do people like Ms. Merriman harbor such fear and loathing of fair hearings? Insisting that the system is "broke" for accusers is not a valid justification for keeping it "broke" for the students accused. And there is no question the system doesn't work for the men accused. The leading champion for victims' rights on campus has openly admitted that "in a lot of these cases, the campus is holding the male accountable in spite of the evidence – or the lack thereof – because they think they are supposed to . . .." And: "We see complainants who genuinely believe they have been assaulted, despite overwhelming proof that it did not happen. . . ." The academy's hostility to due process has been roundly condemned by prominent legal scholars with no ax to grind and who skew progressive. A court recently ripped off the scab and revealed an ugly pus–students accused of sexual assault are being treated unfairly. That's not something dreamed up by conservatives or the "men's rights movement."

All of us can be concerned about injustice to both the victims of sexual violence *and* the victims of wrongful accusations of sexual violence without comprising our fidelity to either group. It's not all-or-nothing, it's not a zero sum game, and it's not always about *them*–meaning the gender zealots who dominate the public discourse on these issues. Sometimes, its about the innocents who are wrongly accused because, yes, sometimes accusers lie, and sometimes they are mistaken. Due process was invented to protect the innocent not the guilty, and that's why an accusation is never tantamount to a finding of guilt. Insisting on due process in rape cases is not "victim blaming" or misogyny because we cannot assume guilt based on what happened in unrelated cases. People of goodwill have grown weary of the sexual grievance lobby's Oppression Olympics and it's blithe dismissal of the wrongly accused. And the extremists' shrill insistence that the interests of one gender trump those of another evinces a childish and unschooled contempt for concepts that are foundational to our jurisprudence.

It is well to note that Ms. Merriman and her ilk do no favors for survivors of sexual violence by refusing to embrace fair processes for students accused of sexual violence. A system so obviously in need of repair undermines the public's confidence in the results it reaches. When it's widely, and correctly, believed that students accused of sexual violence aren't being treated fairly, triers of fact on disciplinary boards may become all the more wary about punishing even those who deserve to be punished, compounding the injustices. That's not good for anyone. The "round up the usual suspects" crowd has done more to harm victims of sexual assault than anyone (can you say "Duke Lacrosse"? "Hofstra"? "Brian Banks"? Jackie of *Rolling Stone* fame? Need more examples? Spend a few weeks reading through this blog–that's how long it will take you.)

It is time for all persons of goodwill to condemn comments like those made by Sarah Merriman. And all of us should urge our representatives to get behind this effort and to become a co-sponsor of it: http://www.house.gov/representatives/

[Ed. note: This post originally appeared at the Community for the Wrongly Accused and is reprinted here with permission.]

Black America's Crummy Mummy Problem

Mumia Ali · 3 August 2015 · Archived copy · Original

"No wire hangers, ever!"
-Faye Dunaway/Joan Crawford, "Mommie Dearest"

The recent and untimely demise of 22-year old Bobbi Kristina Brown, sole daughter of pop music legend Whitney Houston and "teeny bopper" singer Bobby Brown, puts a cap on a month that has presented formidable evidence that contrary to the idea that what bedevils Black America along "family values" lines is the predominance of "deadbeat dads", the truth is that Black America has in fact, a Crummy Mummy problem.

How so, you may ask?

Well, to revisit the above, the late Bobbi Kristina Brown died in a way erriely reminiscent of her mom – effectively drowning in her bathtub with her system full of drugs. Houston's descent into a crack cocaine-fueled Hell is by now a matter of well documented record; but what isn't as openly acknowledged is the role her addiction played in the life and ultimate death, of her daughter. Houston retained custody of her after her divorce from Bobby Brown, and while he too struggled with drug addiction, it proved to be nowhere near as severe as Houston's and in any event, he didn't have custody of his daughter. Bobbi was with her mother through her highs and lows, literally. It's hard not to see how witnessing such things would not have a powerful impression on young Bobbi – the link between children and parents involving drug and alcohol addiction is well known. That Whitney possessed a fortune worth hundreds of millions of dollars, didn't mitigate the damage; indeed, by all accounts, it only poured gasoline onto the flames – thus, discrediting the argument pushed by some on the Black Left, that all that is needed is for a (Black) single mom to be successful, is a high income, be that subsidized by the government or be it earnings made by said (Black) single mom herself. Houston's life proves this not to be the case.

Only a few short weeks earlier in the same month of July, very sad news surfaced out of "Chiraq" (the Black sections of Chicago), that a 22 year old rapper named "Capo", who was an associate of Chief Keef, was gunned down by assailants; Capo literally died on cameraphone video, uploaded to YouTube for the world to see his bleeding out from bullet wounds to his chest and hip. As the killers made their getaway, they mowed over a year old baby boy in a stroller; like Capo, he too was pronounced dead a short time later at a nearby hospital. Sadly, this was not an abberation; young kids, Black boys in particular, often meet grisly ends in the poorest and Blackest sections of the American landscape; sections where the one common denominator, is the sheer prevelance of Baby Mama-led homes. As Janet Bloomfield powerfully notes in a recent article she wrote about new research showing that White women raise Black boys better than Black women do, the one consistent "product" Black women as a group, seem to crank out, are gangbangers, criminals, murderers and rapists:

> "Black boys raised by white women do just as well as white children raised by white women, controlling for variables like socioeconomic status, education, income, etc. And of course the big question is why? There are a couple of theories the researchers measuring this phenomenon posit: some are simple, and some are much more complex. Black boys raised by white mothers tend to have distinctively white, rather than Black speech patterns. Barack Obama anybody? He sure is articulate for a Black guy /snark/. Those speech patterns allow Black boys to avoid a wage penalty as men. White mothers have an entirely different approach to education, teachers and the school system, and are treated differently by the school system, no matter what race their children are. This clearly has an impact on the outcomes for children. White mothers are more likely to be married and raising children with a father present, which has all kinds of benefits for children."

Ms. Bloomfield of course, is referring to the fact that most kids in Black America are born out of wedlock – exceeding 70% and rising (with the current Black marital rate at around 27%). She continues:

> "Is it any wonder Black women resent and hate their sons? Is it any wonder they raise thugs and gangsters?

> Give those exact same boys to white women, who have been taught to a much, much lesser extent that they don't need no man, and those boys become accountants and neurosurgeons and teachers and HVAC technicians and entrepreneurs. Feminists try hard to make all women hate men and blame men for their own personal choices, but this message hasn't stuck as well with white women in general, because it wasn't backed up with widespread, institutional racism and discrimination that prevented white men from supporting their white wives and children."

Here Ms. Bloomfield asserts that a big reason as to how and why Black America has such a Crummy Mummy problem in our time, is directly due to the impact Feminism has had on Black women writ large – and the argument is hard to deny in light of the simple fact that abortion – a centerpiece of feminists for nearly the past half-century – has seen its greatest impact on Black women themselves. According to the website BlackGenocide.org, Black women have aborted more than 16 million(!) Black babies since the passage of Roe v. Wade. That's an estimated 35% population loss to Black Americans, folks. This, despite the fact that Planned Parenthood was founded by a noted eugenicist who had less than flattering views of Blacks in Ms. Margaret Sanger, that they were recently caught cold-busted on videotape discussing in coldly candid terms as to how to harvest body parts from aborted babies. And this is despite the fact that, a few years ago, right here in Philly, Black women were involved on both the patient and "caregiver" ends of the murderous Dr. Kermit Gosnell "house of horrors" scandal – where babies were brutally and heartlessly killed in ways I can't even recount here. Black women get abortions at a rate of five times that of other women in American life.

As YouTube personality and mens'/fathers' rights advocate Tommy Sotomayor tirelessly documents day in and day out on his numerous social media channels and his personal website, the worst stewards of children in American life, are Black women. The life outcomes on a plethora of measures – from infant mortality and birth weight (highest among Black boys under the care of Black moms), cognitive development and educational attainment (it is a fact that Black mothers speak fewer words to their children than White ones; this results in Black boys having the lowest highschool graduation rates of anyone in the nation), later success as adults (some 80% or more of prison inmates hail from Baby Mama-led homes), you name it, ranks very low anywhere Black women are in the lead of family formation. This, despite their own advancement in terms of education and income earnings. When we breakout the life outcomes for Black children along gender lines, we find that under Black baby mamas, Black boys fare markedly worse, as again Ms. Bloomfield makes clear in her excellent piece:

> "Black mothers raise girls who go on to educational, economic and employment achievements far more frequently than they raise boys who do the same. If it were a matter 'these women are just dumb', there shouldn't be any demonstrable difference between the outcomes of boys and girls, but there is. Black women hate men, and by extension, hate their sons. They resent them. And in all likelihood, they visit far more abuse, both physical and emotional, upon them, for reasons that have to do with structural, policy driven, government decisions that Black men sure as hell didn't vote for, approve of, or ask for."

Tru dat.

Given all of these facts, one has to wonder aloud as to how and why the powers that be are so oddly silent; why they seem so hellbent on going in after so-called "deadbeat dads", i.e., poor Black men who are dads. Draconian child support laws have proven not just onerous for so many lower income Black men to meet their obligations, they have also proven deadly, as we saw in the case of Walter Scott earlier this year, and which yours truly has written about. Yet, official government policy at the highest levels, has continued to focus solely on the role supposed "deadbeat dads" play in the fracture and failure of Black familial life – this, despite the fact that Black women enjoy a total monopoly on the reproductive and child-rearing process, aided and abetted by the American political and legal systems. Black men are given no say whatsoever in the former and are utterly undermined in the latter – yet, they continue to be hounded as if they are full participants in the life trajectories of their babies. Clearly, the evidence shows, that they are not.

Nor is this any great shock or surprise, at least not to serious students of history. Fifty years ago, all of this was observed and predicted, by the late academic, presidential staffer and later US Senator, Daniel Patrick Moynihan's (in)famous report:

> "Whereas the majority of white families are equalitarian, the largest percentage of Negro families are dominated by the wife."
>
> "The Negro wife…can easily become disgusted with her financially dependent husband, and her rejection of him further alienates the male from family life. Embittered by their experiences with men, many Negro mothers often act to perpetuate the mother-centered pattern by taking a greater interest in their daughters than their sons."
>
> "Historically, in the matriarchal Negro society, mothers made sure that if one of their children had a chance for higher education, the daughter was the one to pursue it."

This was precisely what Ms. Bloomfield observes in her recent article I've quoted from above and indeed this is the case. While there are cases where things go horrbily awry for Black girls in baby mama-led homes – the stats bear this out easily enough – when compared to Black boys, it is undeniable that they don't do anywhere near as terribly as the latter. Indeed, one can speculate as to the ultimate outcome a Bobby Brown, Jr. would have had in Whitney Houston's home-cum-drug den; would he have even made it to the ripe old age of 22?

Given all that we know about the daily bloodletting on the part of the products of Black single moms in America's Chiraqs and Little Mogadishus, to ask the question, is to answer it…

Recommended Further Reading: Toya Graham: Queen of the Baltimore riot baby mamas

Don't forget to checkout "Obsidian Radio", my daily podcast! Here's more on today's article: White Women Raise Black Boys Better Than Black Women, Part One

10 things women do that really turn men off

Janet Bloomfield (aka JudgyBitch) · 4 August 2015 · Archived copy · Original

Some deluded little bitch by the name of Emma Sarran wrote a column at Made Man, in which she helpfully spells out ten things men need to stop doing right now if they want to date her or, really, date any woman at all. With her cunty little tone, I doubt Sarah has a whole lot to worry about in terms of men wanting to date her. The image attached to her post pretty much says it all:

[image]

So I thought I'd do my part for ladies like Sarah, and point out ten things women need to stop doing now if they want to date a man. You're welcome, Sarah. Pay attention to that last one, would you?

Gals, do you ever have that moment when a new relationship goes bad (or fails to materialize in the first place) and you think to yourself, "What did I do wrong?"

Though I can't say for sure—let's be honest, women have a history of saying and doing some seriously stupid things—there are a few common female habits that send a strong, "Don't date me" signal.

Next time you're trying to snag a man, try curbing these 10 unattractive tendencies in the process.

10. Touching yourself in public

Listen, we get it. You do everything you can to take your natural self and create some fake person. You spackle yourself with cosmetics and apply highlighter and bronzer to give yourself the illusion of cheekbones you don't have and add extensions to your hair and paint your lips to look lush and you are obsessed with making sure your phoniness is perfect. But all this constant hair fluffing and checking your reflection and reapplying lipgloss can get a bit, well, gross. There is a mirror in the bathroom. Please use it, if you feel the overwhelming need to make sure your façade is in place. In the alternative, try just being yourself, and maybe hit the gym more often that the Lancome counter?

9. Being completely incapable of empathizing

Ugh, you women and your feelings, and lack thereof when it comes to anyone other than yourself. I'm no idiot; I know that most women will never be as sensitive, or as emotional, or as romantic towards men as men are towards women. Fine. But if you'd like to be in a successful relationship, ever, you need to learn to empathize. Whatever it is your man is upset about—an annoying coworker, a grumpy friend, an overwhelming to-do list—show him you understand, and you feel what he feels. Otherwise, you'll just come off as a shallow, superficial bitch.

8. Thinking "women's rights" are a thing

Almost any time a men's rights issue comes up in discussion, there's at least one privileged, clueless bitch who feels the need to stand up and idiotically ask about women's rights. Women have had all their legal rights for 40 years. Women have ***more*** legal rights than men. Western women are the most privileged, pampered adults that have ever lived. Sit down.

7. Finger-combing and shedding hair in public

I understand the occasional need to run your fingers through your hair; I'll admit even I'm forced to do so after running (I dunno, something about sweat building up from the workout? Someone feel free to explain it to me). But it's out of necessity, and I do it as subtly as possible—and you should, too. Meaning: not while you're walking to work, or out running errands, or on a date (seriously, if you're shedding hair on a date, you need to get your shit together), or pretty much anywhere that's highly visible and public. Yes, we get that you love your hair. We love your hair, too. The hairballs that build up on the couch after you've finished shedding, not so much. Ladies, meet comb. Comb meet ladies.

6. Reading S&M

This might be tough to hear, but, bondage porn is. not. cool. I'm not talking about the occasional fan fiction (who didn't succumb to the forces of Poldark or Harry Potter?). I'm talking about those weird, fantasy world (or relationship, or whatever it may be) books that invite you to imagine yourself a blushing ingénue with a billionaire boyfriend who apparently doesn't have a job , who spends his free time (which seems to be all his time) tying you up and whipping you like a dog. The books that take up all your time when you could be, I don't know, breathing in fresh air or building real relationships with real people. Just stop. Please.

5. Leaving the toilet seat down

I know, you're rolling your eyes. This is quite possibly the most cliché complaint about women, and the one you hear the most. But there's a reason for that. It's fucking annoying. Imagine having to lift the seat on your own toilet every time you go to pee. That's what we go through because of your entitled belief that you get to decide how the toilet works in other people's homes. You are not the arbiter of the toilet, and if it's not your toilet, then leave it the way you found it. And if you've left menstrual blood or products behind, clean up after yourself. Your mother doesn't live here. It's that simple.

4. Playing hot and cold with your feelings

What is it that causes you to pull out all the stops when you pursue a man, only to turn into the iceberg that sank the Titanic when he shows even the tiniest amount of reciprocal feelings? And then, of course, become a romantic puppy dog the second he gets over it and stops paying you any attention. If it's some sort of game your BFFs, or the "Bitch Bible," convinced you would work, just stop now. It doesn't. It makes you seem fickle, immature and evil.

3. Having disgusting nails (and hands)

Yes, nail polish is "girly." Chipped, peeling, stained nails are not. If you are going to abuse nail salon workers and have them pretty up your hands for what amounts to slave wages, then take care of them. Looking like you just peeled the face off a zombie with your nails is gross. Try to recall that painted nails are optional and your choice. The alternative is soap and water. Use them. Clean, healthy hands and nails are always attractive.

2. Acting like a baby when your boyfriend is sick

Seriously, what's the deal with that? Do you not understand that nobody is unbreakable (except Louis Zamperini, of course), and that if your boyfriend sustains some awful injury or has a real illness, he might need some help and support? But when you turn into a whining, heartless, selfish bitch who can't believe her life might be interrupted by someone else's cold, it's, well, annoying. Make him some fucking soup and stop being such a cold, selfish cunt. Not everything in the world revolves around you and your comfort. It makes you sound like a sociopath at best and a psychopath at worst. Like you're fucking …..

1. Crazy

No matter what, do not ever go full crazy. Never.

Writing shit like this, Emma? That's going full crazy. Get over yourself, you psycho little bitch. And get a cat. I'm not optimistic about your romantic future. You shouldn't be either.

Lots of love,

JB

The cost of pandering to women in college

AVfM Video Source · 4 August 2015 · Archived copy · Original

Women are going to college in unprecedented numbers, earning degrees in low-demand subjects that earn low pay and leaving the hard thinky STEM stuff to men. Funding these women comes with a price. Turd Flinging Monkey explains.

https://youtu.be/0xKDBNdlJjs

AVfM Classics: the myth of women's oppression

Paul Elam · 4 August 2015 · Archived copy · Original

Forty some odd years ago, feminists bellowed their way into mainstream attention, launching a major offensive on what they called a patriarchal system that had oppressed women for centuries. Painting women as downtrodden and powerless, they railed against men with the missionary zeal of abolitionists and with largely the same message. In short, women were slaves and men were their masters. They demanded liberation and have been making demands every since.

They did a magnificent job of pitching all this. That could be a testament to the inherent truth in their ideas. Or it might be something else, like the fact that they already had so much power that few were willing to question anything they said in the first place. You can put your money on the latter, because even a remotely objective examination of the facts leads to a far more reasonable conclusion. Women were never oppressed to begin with. Not even close.

I'm no historian, but I did attend some history classes before I finished middle school. So, by the time I was 13, I knew what oppression was. And lucky for me I was 13 in a time when people still knew what it wasn't.

Oppression has some pretty obvious tell tale signs. Like torture and death; like bullwhips and chains; gas chambers and death camps. Oppression is a roadmap of scars on the back of a field hand that was purchased at an auction. It is the rope that gets strung over a tree branch in broad daylight and used to choke the life out of someone convicted of being the wrong color.

It is an indelible stain on humanity, void of compassion, dehumanizing to both the oppressed and the oppressor. And the evidence of it is so offensive to modern sensibilities that we preserve proof of it as lessons for the coming generations.

Now, when we compare those things to the historical world of women, which was largely one of being protected and provided for, we get an entirely different picture. It is a portrait not of the oppressed, but of the privileged. And it begs a good many questions that need to be answered.

For instance, how many times in history did we have slaves with the first rights to a seat in the lifeboat? Which slave masters were compelled to go off to war to protect the lives of their slaves? How many oppressors tore their own bodies down with brutal labor so that they could provide food and shelter for those they oppressed?

Zero sounds like a good answer.

It also makes one wonder, or should, how many slave masters had to get on their knees before their prospective slaves, bearing gold and jewels to ask permission to be their master? How many slaves could say "no" and wait for a better deal?

How about another goose egg?

It's not coincidental that feminists pointed to marriage as an oppressive institution. Pointing at nothing and making a lot of noise has worked pretty well for them. And so, in a collective fit of neurotic activism they attacked the one institution that had served as the source of more support and protection for women than any other in history. They became obsessed with depicting a walk down the wedding isle as the path to oppression; each woman's personal Trail of Tears. You couldn't buy this kind of crazy if you were Bill Gates.

"Hey!" some feminists are shrieking by now, "What about voting rights? Women were not allowed to vote! That's oppression!" Well, no, it's not. And all we need to do is look at the history of voting in America to prove it.

In the beginning, almost no one could vote. It was a right reserved for a few older white males who owned land, which left almost all men and a lot of other people out of the picture. This doesn't say anything particularly special about women. So if this constituted oppression, then it meant that nearly everyone was oppressed. Maybe the early

Americans didn't catch on to that one because they were too busy celebrating their new found freedom.

Anyway, as time passed, because men of good values wrote an amazing constitution, voting rights were expanded to other groups. First to the men who didn't own land, then later to other ethnic groups, then still later to (white) women. Further down the road, black women and men were finally guaranteed the vote in 1965. Even further down the road the voting age was lowered bringing another large group of people into the fold. And today we are debating the voting rights of illegal aliens. Formerly oppressed hamsters may be next.

And we should consider that there was something of a tradeoff for women regarding the vote. Like exclusion from combat and men compelled to turn over the fruit of their labors and to die for them at the drop of a hat. Perhaps it wasn't a fair tradeoff, mainly to the men. But proof of women's oppression? Comedians pay for material that isn't nearly this funny.

The same was true for owning land. Plenty of women weren't allowed to…for a while, anyway. It probably had something to do with the fact that it was men who had to have land on which to build women homes, or perhaps they figured that men who were expected to face bullets in order to protect that land might be better, more deserving keepers of it. Who knows what insanity plagued us before feminism restored us to reason?

Whatever the reasons, those rules weren't long lived. Besides, not being able to own land was pretty much softened by the fact that women could choose men to provide it for them through that oppressive institution of marriage, and the phallocentric, linear thinking alleged tyrants that they married.

I am old enough to remember well the older rules for men. Work hard and take care of your woman. Be prepared to lay down your life for her. Watch your mouth in the presence of a lady. Offer her your seat, even if she is a stranger. The same for opening doors and lighting smokes. Disrespect her and risk a beating. Touch her in the wrong way and you're a dead man.

This isn't the way oppressed people are treated. But we do have another word for those fortunate enough to benefit from these kinds of standards. *Royalty*. We didn't coin the term "princess" for women without a good reason.

With a few trivial exceptions, this has always been the gold standard for the treatment of women. The fact that this is beginning to change, that men are starting to put the brakes on doing a lot of things out of chivalry, is just another example of feminism shooting women in the foot. Accidents happen, especially self inflicted wounds, to people that play with guns when they don't know what they're doing.

Still, I have to hand it to feminists in their capacity to spin a wild yarn. Taking a privileged class of people and convincing the world that they were picked on was a masterful piece of skullduggery. But it was only successful because the mandate for men in western culture has always been to give women whatever they want without much question. Otherwise, the plethora of feminist ideas would have buckled under the oppressive weight of unchecked dishonesty.

Nonetheless, our unhealthy enabling of them set the stage for women to pass up men in every aspect of life. Women are now more educated than men and they also have most of the jobs. Nothing suggests this is going to do anything but favor women even more in the future. All that from an ideology that resides a house of cards that only remains standing because the wind itself has been scared out of blowing it down.

I would offer the feminists my kudos for shrewd work and a job well done, but winning a race is easy when you start with one foot already across the finish line, and everyone else pretends not to notice.

CASA and rape hysterics

Michael Conzachi · 4 August 2015 · Archived copy · Original

As has been covered here and just about everywhere; on Wednesday, July 29, 2015 The Senate Health Education Labor & Pensions (HELP) Committee held a hearing in Washington DC to discuss the issue of sexual assaults on college campuses; primarily the Campus Accountability & Safety Act. The usual collection of sexual assault grievance hysterics testified before this committee.

Sexual assault, when it does happen, and after a fair and impartial investigation, those found guilty in a criminal court of law must be held accountable. No one is going to dispute that.

The witnesses included Senators' McCaskill, Gillibrand, Ayotte, and Dean Heller on one panel. The other panel consisted of University of California President Janet uh-uh-uh-uh (I lost count after about 100 uh's) Napolitano, Dana Bolger, Co-Founder, Know Your IX Washington, D.C., Dolores Stafford, Executive Director, National Association of Cleary Compliance Officers & Professionals, and Mollie Benz Flounlacker, Associate Vice President For Federal Relations, Association of American Universities, Washington , D.C.

There was NO ONE, I repeat, NO ONE testifying about the issue of due process or who represented students who had been falsely accused. There could not be a more biased panel of witnesses in the solar system, unless the Mars Rover discovered some form of life on Mars that had been sexually assaulted.

Mrs. McCaskill enhanced her testimony, claiming that she has met with all kinds of groups to learn more about the problem, including with families of those who have been accused. Really Senator? Who?

NONE of the witnesses mentioned the term due process, only a rare and conciliatory word; "fairness."

Senators Gillibrand, McCaskill and ranking member Patty Murray continually referred to accusers as "victims" or "survivors" and the accused as "accused," "alleged perpetrator" or "rapist."

Does anyone see the bias in those assertions?

Senators Murray and Elizabeth (I'm really a Native American) Warren regurgitated the nonsensical "1 in 5" statistic claiming it had come from the CDC. Despite being something like, a thousand studies and analyses and reviews of actual DOJ crime statistics and reviews of Cleary reports, the real number is something like 1 in 5,000; give or take.

I interviewed a recent female college graduate from a medium sized California University, with about 8 thousand students, who wished to remain anonymous. This recent female graduate was very active in school functions, and was considered a very popular student who knew nearly all of the female students and most of the male students. This female stated that in four years of attending this university, she had never heard of one female student being raped; officially or unofficially. Google searches and reviews of Cleary reports revealed the same.

I guess in this case, the school seems to have misplaced 1,000 sexual assault victims. Or maybe they didn't happen.

Delores Stafford suggested that the education process should begin in High School and should focus on men. Yeah, that will fix the problem; let's indoctrinate and humiliate male high school students that they are all rapists in waiting who must be re-educated and trained, like an organ grinder circus monkey; not to rape.

All panelists repeated ad nausea education, education, education, awareness, awareness, awareness. Really? We are, and have been in awareness overload for some time now. I can predict the Billion$$$ more being spent and a small army in the works.

One, of many parts of this that was scary was the fact that Senators' McCaskill and Ayotte were former sexual assault prosecutors. If they display this kind of bias as United States Senators, what do you think their attitudes were as prosecutors? Are there other Vladek Filler's out there who have been on the receiving end of McCaskill's and Ayotte's ideological driven prosecutorial misconduct?

Several of the witnesses stated that sexual assault "survivors" don't know who to turn to and don't know what to expect."

Here's a little hint; if you were raped, dial 9-1-1.

A question that must be asked is; how is it possible that a supposed somewhat intelligent college students who allegedly had to demonstrate a somewhat functioning level of intelligence to get into college, not figure out who to call or where to turn when they feel that they have been an actual victim of sexual assault? Does the process require some type of Mission Impossible directions from a self-destructing tape recorder on a mountain top in Nepal?

I checked the website of the University of California system, the school system that Mr., I mean Ms. (uh-uh-uh-uh) Napolitano is president and within 2 seconds and two clicks of a mouse, I had found a main page containing virtually every resource of information available to victims of sexual assault, harassment, dating or domestic violence and stalking, along with phone numbers for help of every college in the UC system, including how to make a report.

Tell me again how and why alleged victims do not know where to go if they were sexually assaulted?

Many of the witnesses harped on having a "confidential" advocate to support the alleged victims. There is no argument as to whether or not actual and true victims are in need of counseling; but what is meant by a "confidential" advocate; and what types of protections should they have.

If any alleged sexual assault victim discusses their case with anyone, other than a licensed professional who is bound by laws and rules of confidentiality; then that person is a potential witness. If they want that confidentiality, then the "confidential" advocate should and must be in one of those professions that insure confidentiality by law.

What if an alleged female victim tells her BFF that she made up the whole rape story, because "Joe" had dumped her and she was pissed, but she did in confidence? Unless that BFF is a medical, psychological, or legal professional protected by law, then that BFF can become a witness if the accused learns of this revelation.

Some of the witnesses kept referring the school process as a "disciplinary" process. Well, should there not be some type of offense to have been established before any "discipline" takes place. Talk about putting the cart in front of the horse. In the current version of CASA, there are severe limitations to the questioning of an accuser that focus on feelings rather than facts. College tribunals interpret questions by the accused to the accuser, and then translate those into the form of how the accuser is to be asked keeping in mind what the accuser felt rather than what actually occurred.

Possible Scenario:

Alleged Victim: *"Well even though I had nothing to drink and the male had me sign a consent in triplicate that was notarized and witnessed by three lawyers, and he videotaped every stage of an encounter, once again having me place my initials next to each question such as; can I kiss you, can I feel your breast, can I remove your panties, and the other 147 questions and sub questions, and follow-up questions, and I sent him 84 text messages in the two weeks following the event telling him how great it was, and after I talked to 17 advocates and various workers at the woman's health center on campus for six months, I still feel as if I had been raped."*

Panel: *"Evidence Inadmissible; Guilty!!!*

I am being facetious of course, but not really that far off from the truth.

Senator Alexander posed a question to the witnesses concerning the issue of due process for both the accuser and the accused and was met with silence for about six seconds, before uh-uh-uh-uh Ms. Napolitano chimed in that; that is something they are looking at right now. That response was probably due to the fact that a Superior Court judge in San Diego excoriated the University of California at San Diego for violating the due process rights of a male student, and expelling him. Maybe that's why Janet uh-uh-uh-uh Napolitano chimed in after a lengthy delay

that she was “looking into that.” My; in the year 2015, a former attorney general is just now getting around to the issue of looking at due process; something that has been inscribed in law since 1776. Uh-uh-uh-uh Napolitano must have been sick that day they taught due process in law school.

There were only a few brief statements that had anything to do with fairness and nothing about the rising tide of false allegations. No one mentioned “mattress girl” or UVA and Rolling Stone, the Duke Lacrosse fiasco, or countless others across the country of college men being falsely accused.

Senator Sheldon Whitehouse also addressed due process and the use of law enforcement, reminding panelists that these campus adjudications can be used in future criminal court proceedings. He made a statement that I and many others have said from the beginning that it is imperative that law enforcement be brought into this process as soon as possible. He also mentioned; and he is correct, that anything that is learned or discovered in the college tribunal can be used in a subsequent criminal trial.

So there you have it. A Senate committee that is responsible for amending and sending this piece of legislation through for implementation and law only hearing one side of the equation.

No one is going to say that sexual assaults don’t happen on campuses, and no one is going to say that neither the college kangaroo proceedings nor law enforcement don’t screw up from time to time. But what we have here is the sexual grievance hysteria industry wants and demands a separate system of justice for alleged violations, with a separate system of rules with separate rules of evidence and decorum that virtually guarantees than any accusation results in sanction.

In their delusional world view of sex assault hysteria, an allegation equals a conviction. There’s no need for all this due process, the right to face your accuser and rule of law stuff.

They want a college version of a conviction; they want heads on a platter, and they are hell bent to achieve that goal by any means possible, even if it means they have to destroy hundreds if not thousands of young men in the process.

CASA is in complete contrast to the Constitution and to Due Process, and defies rule of law, and basic common sense; the same type of common sense that I would presume most college students and staff should have if they step foot on a college campus.

Am I missing something, or have I just stepped into the Twilight Zone of lunacy?

Men's Rights Movement the Opera

AVfM Video Source · 5 August 2015 · Archived copy · Original

Not quite like any other video about men's rights.

You can visit SyeTenAtheist's Youtube channel here.

Update: apparently this video was so good we managed to publish it twice. – Ed.

La défense de Roosh

Jonathan David Farley, D. Phil. · 6 August 2015 · Archived copy · Original

Montreal feminists are organizing to keep pick-up artist Daryush "Roosh V" Valizadeh out of Canada so he cannot continue his world speaking tour.

I attended Roosh's World Tour in Washington, D.C. At a last-minute-buyer's ticket fee of $60, I thought the price was well worth it—not just for the information, which I knew already—but for the comedy. As a former professional comedian, I know comedy: I wouldn't have paid $60 to see Chris Rock, one of my favorite acts, but Roosh V's speech was better.

While I no longer have a need to do what Roosh advises in his book Day Bang, which I have a signed copy of, I have a longing to do what Roosh does: help men become happy. Roosh is in that respect much like the Buddha or Dalai Lama.

I remember when happiness eluded me because I lacked the secret to getting a girlfriend. And even when I did figure out that secret, I still needed to learn how to date and keep girls I wanted. A resource like Roosh's website Return of Kings would have been a godsend in my twenties.

Far from promulgating "hate speech," Return of Kings tells men that if they want the highest-quality women, they have to improve themselves, whether it's through starting an internet business to become financially independent, lifting weights, or learning the wisdom of classical philosophers. By contrast, look at the cover of Cosmo: "Bikini, we're coming for you!"

Roosh does not regard himself as a pick-up artist, incidentally, but, to borrow one of Roosh's points, think about what a topsy-turvy world we live in where we have to defend the actions of men who want to attract women. Remember the expression "not that there's anything wrong with that"?

Anyone who brushes his or her teeth before going out on a date is employing "pick-up artist" techniques. In days of yore, men went out to slay dragons to impress a lady, and now they employ "clown game" to do the same.

There are of course pick-up artists who simply want to "slay" women, but any feminist who opposes men who do that is "slut-shaming." Further, the "go to" insult for feminists is that a male men's rights activist or pick-up artist is a virgin who can't get a date, so even the feminists value men based on their ability to attract women.

Roosh enables men to get what they want, and helps women get the men they want.

While it's true that Return of Kings does not put women on a pedestal, anyone who has tried his luck with young American women knows that the key to success is the Abundance Mentality: don't get hung up on any one woman and, ironically, you'll have more success when you meet that woman you really want.

Let me say a word about the chief charge against Roosh. While I have not read 100% of Roosh's writings, Roosh in his infamous essay supports the legalization of rape the way Swift supported the eating of babies. (That's Jonathan, Tumblrinas, not Taylor.) Feminists in their hermetically-sealed echo chamber—they banned me from their online forum attacking Roosh; one of them carried on a private conversation with me, but then blocked me when I tried to respond to her response to my response—base their campaign against Roosh on a lie.

As one commenter mentioned, it's not as if Roosh's lecture is one big rape riot. The rape riot occurs after the main talk.

In conclusion, pursuing women is not "dehumanizing" them. Men generally have little interest in having physical relations with non-humans. What feminism does is dehumanize men: feminists label a normal masculine drive "toxic."

Far from creating another Elliot Rodger—the murderer who joined a forum dedicated to hating pick-up artists and

their ideas—Roosh's speech, books, and website may prevent one.

Roosh does life-saving work.

Air conditioning is a form of rape culture

August Løvenskiolds · 6 August 2015 · Archived copy · Original

The latest blast of hot air coming from feminists is their complaint that men are giving women not enough of it: the great feminist air conditioning debate of 2015 has supplanted the campus rape hoax debacle that crashed and burned in 2014 like the Hindenburg in 1937. According to feminists, men are unconsciously creating an ice ceiling to keep women out of cushy, safe indoor office jobs women prefer compared to swinging sledgehammers outside in the summer heat.

Honey, if you want warm, it is plenty warm in the kitchen while you bake me a pie. Cherry is my favorite. There's a love.

As is reflected by their (alleged) lower salaries, one reason women feel colder in the office is that they are doing less work than the men there – heat is a by-product of work and the harder you work, the more heat your body produces. Even man-hater Amanda Marcotte conceded that "According to a study published in Nature Climate Change, office thermostats are generally set to favor men's metabolic rates, which are faster than women's and produce heat more efficiently…"

This suggests, of course, the first way that women in office environments can feel warmer: simply work as hard as the men do, and the extra heat your body will produce will make you feel warmer. The extra productivity will help ease the supposed wage gap as well, as employers generally pay higher wages to more productive employees (men).

It is worth noting at this point the non sequitur in Marcotte's statement "produce heat more efficiently." Efficiency is a measure of work – an efficient engine, for example, produces more work, not more heat, than a less efficient one with the same amount of fuel (input energy). Using the term "efficiently" to describe higher male heat production is as jarring to the physicist's ear as would her saying "strong, handsome men rape more pleasingly" to a feminist's.

Of course, it is thin, attractive women in scant clothing that lose heat more readily than the normal morbidly obese feminist does, due to the high ratio of exposed skin (surface area) to the slight body mass of the waif.

Just as a spilled, spread-out glass of water on the floor evaporates more quickly than a full one, a thin, tall woman will radiate heat (cool off) faster than a squat, fat one of the same mass.

One way for thin women to compensate for this is to wear more insulating clothing (as men have long known) but the innate lack of women's agency and their poor grasp of scientific principles make it difficult for hapless women to dress as smartly as men do, and so I suppose it is up to us men to protect these poor girls from their childish ignorance of the dangers of the rapacious refrigeration technology, much in the same way that men putting the seat down protects dainty, ditzy broads from splashing their lady bits into toilet water.

Of course, by increasing the temperature of office environments, men would be hurting women in many ways.

First, it would not take long in a sweltering office for women to shed even more of their clothing, which would attract the male gaze in ways that most women enjoy and feminists find completely toxic and debilitating – and they would whine about incessantly.

Second, the work efficiency of offices would decline – men work less effectively in hotter environments and the decline in productivity would result in less money and fewer resources for women to extract from their male slaves. This would cause women to shed even more clothing in trying to attract more male attention in order for women to secure the dwindling amount of resources available, further debilitating feminists.

Third, hotter environments degrade male fertility – sperm production declines with heat, which will make it harder for women to use pregnancy to trap men into marriage and/or child support, the primary ways that women have used to escape poverty since the beginning of time.

Fourth, so of course, we would be reinforcing the cultural narrative that says that men are strong and smart, and

women are weak and stupid.

Men, however, would find these languid and sultry offices more palpably pleasant, and I mean that most literally.

So turn up the heat, guys: the silly feminists think they want it, and who are we to refuse them, even if it is just a hot flash in the pan?

Stunning video about male victims of domestic violence (graphic)

AVfM Video Source · 7 August 2015 · Archived copy · Original

A Current Affair in Australia, featuring AVfM writer Jasmin Newman, explores the issue of domestic violence against men. The video contains fairly graphic images of a man who was stabbed multiple times by his partner, as well as recorded footage of a woman shouting abuse at her partner, who has a bloodied face.

The video is the exclusive property of ACA, but can be viewed by clicking **HERE**.

Jeff Perera of White Ribbon Canada promotes violence

AVfM Video Source · 7 August 2015 · Archived copy · Original

Jeff Perera, community engagement manager of www.whiteribbon.ca thinks that serial abuser Miss Piggy is neato-keen! If you have anything to say about this state of affairs, please use #notallmuppets to do it.

Subscribe to Mens Rights Edmonton here.

And they call it puppy love

Doug Mortimer · 7 August 2015 · Archived copy · Original

"The big mistake that men make is that when they turn 13 or 14 all of a sudden they believe they like women. Actually, they're just horny."
– Cartoonist Jules Feiffer

While waiting for a commuter train, I noticed a strange phenomenon on the platform. A teenage couple nearby had a curious relationship. As the girl wandered around the platform, the boy followed her step by step with a loopy expression on his face. Clearly this guy was hooked, figuratively speaking – and almost literally, as he appeared to be on an invisible leash. I wondered if this was the sort of situation that gave rise to the term "puppy love."

I couldn't help but flash back to my teenage years, even though my environment had inoculated me against such behavior.

At age 12, just as I was starting to notice girls, I was sent to an all-male prep school. In a way, I could see it coming. One of my elementary school teachers had my number: "What Douglas does, he does very well. He just doesn't do very much." Sorry, teach, but the school's agenda was not mine.

"Military school!" had been a recurring threat, though I was never sure if it was empty or not. I guess prep school was something of a compromise.

From day one in eighth grade (known as II Form in prep school lingo) through graduation, I didn't know any girls. Oh, I knew they still existed. Like Latvians, Lithuanians, and Laplanders, they were out there, but they were not part of my world. My world consisted of a long daily commute, chapel, classrooms, study hall, required sports, and lots of homework – even a summer reading list.

When I describe my environment as all-male, the term applies not just to the students but to the teachers (known as masters) and administration. The lone exception was in the front office where the headmaster had a thirtyish secretary, who looked way hotter than she was simply because she was the only person in the building without male genitalia.

I remember one particularly comic episode during an assembly when a group of exchange students from nearby schools came to make a presentation. A distinct murmur rippled through the audience when it was revealed that one of the students was a Swedish bombshell. When she stood up in front of an auditorium full of horny teenage boys and introduced herself as Miss Baad (pronounced "bod"), you can imagine the reaction.

Nevertheless, if it's academic achievement you value in an educational institution, single-sex schools rule. As a bonus, lack of opportunity to socialize with the opposite sex reduces the possibility of STDs and teenage pregnancies.

If the American peasants paying school taxes ever realized how superior single-sex education is to coeducation, they'd be beating down the doors at the next school board meeting and demanding it. Not that the courts would ever sanction it – and you know there would be a court challenge if a school district ever offered sex-segregated education. Remember what the Supreme Court said about separate but equal!

Of course, the argument for the status quo is that coed schooling is superior because the real world has both males and females and the educational institutions must reflect that. Since adolescence is when young people first start to socialize with the opposite sex in a meaningful way, junior high and high school are usually their first leks (arenas for mating behavior).

Developmental psychologists know that human beings have critical periods for learning certain behaviors. The Wikipedia definition of "critical period" is as good as any I've seen:

> A critical period is a maturational stage in the lifespan of an organism during which the nervous system is especially sensitive to certain environmental stimuli. If the organism for some reason does not receive the appropriate stimulus during this "critical period" to learn a given skill or trait, it may be difficult, ultimately less successful, or even impossible to develop some functions later in life.

Learning a language is a prime example of a critical period. That doesn't mean you can't learn another language later in life, but it won't be as easy. The same goes for opposite-sex relationships.

Junior high and high school are where most people learn to speak "dating." You can learn this "language" later in life (just check out all those dating advice books in the Self-Help section of your local Barnes & Noble), but you will be playing catch-up, and your decreasingly plastic brain won't absorb the material as easily.

So what happens when you discover you have a libido but you don't learn to speak dating during the critical period?

You learn to live with it.

Initially, this is a depressing prospect, but the payoff comes later. If you learn to do without during a time of your life when erections arise spontaneously (even in study hall!), you can easily do so when you get older. Also, as you grow older you look around at your more "advanced" peers who are married, married with children, single fathers, divorced, and/or remarried. These are men who gave in to their sexual desires. Almost without exception, their status is not enviable.

Your desires for food and water are worth heeding; if you deny them, you will die. But you can ignore your sex drive and survive. For the teenage boy who has been in serial relationships from high school forward, this is difficult. It's always more deflating to possess something and lose it than to never possess it at all.

For a number of reasons, I pretty much remained behind the curve, socially speaking, from college onwards. I eventually learned to speak dating but at a pidgin level. I dated sporadically and on rare occasions even had sex. But it wasn't a defining theme in my life. Clearly, it wasn't worth knocking myself out for.

Clint Eastwood was once quoted as saying, "Sex is a small part of life…99.9 percent of your life is spent doing other things." Granted, this comes from a guy who was a chick magnet even before he became a celebrity, but the point is worth pondering. Considering how little time is spent on sex, why is so much time and effort spent procuring it? The Clint Eastwoods of this world regularly have women offering themselves up. The non-Clint Eastwoods of this world have to go out and sell themselves to women. At what point does something become more trouble than it's worth?

Let's say you have a desire for your favorite local craft beer. So you go to the fridge and get one; at worst, you might have to make a trip to the market for a bomber, a six-pack, or a case, or go to the brewery itself for a growler refill. But suppose you find yourself in Europe where your favorite brew is not available. Oh, you can still get it – you can call home, find someone to buy a case for you, have it sent over, pay shipping costs, and maybe some sort of import tax, and then wait for it. Is the desire for your favorite brew strong enough to make it worth that extra effort and expense? If so, then you've really got it bad.

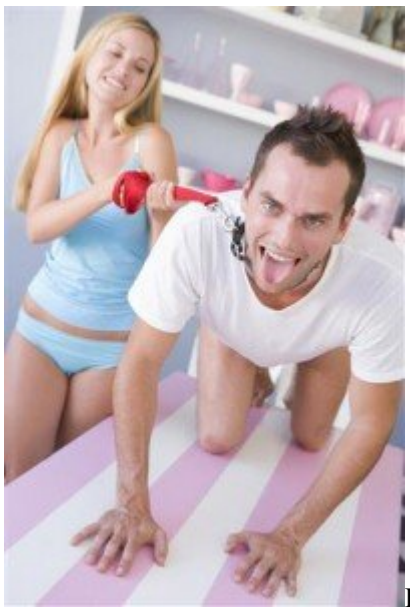 In pondering that teenage boy on the train platform, I wonder what his future holds. Puppies, of course, are born with their eyes closed. Eventually, their eyes open, but the eyes of a man under the spell of puppy love may not open till it's too late. Does puppy love predispose a man to becoming a pussy hound?

Given the fact that sexual satisfaction is a bit like a drug high, you can see how much easier it is to get hooked when you're young and impressionable. After all, drug dealers don't hand out free samples to middle-aged adults. "Get 'em while they're young" is a longstanding maxim in the world of marketing.

Well, if you'd like to safeguard your son by enrolling him at an all-male school, you can forget about my alma mater. Seven years after I graduated (and almost two centuries after the school's founding), they started admitting girls. The Headmaster is now known as the Head of School. I guess anything with the word "master" in is too intimidating to females of tender years. Then again, they may be looking to the day when a female will be in charge and the term Headmaster won't fit. Checking the school web site, I noted that the Assistant Head of School was a woman reminiscent of the humorless principal (played by B-movie queen Mary Woronov) in Rock and Roll High School.

When I was an adolescent, an all-male educational environment was not anathema. In those pre-feminist days, even mothers could see the benefits.

But that was a long time ago in a galaxy far, far away.

Trailer for new weekly video series featuring Janice Fiamengo

Steve Brulé · 8 August 2015 · Archived copy · Original

This video series will air every Thursday, featuring professor, and anti-feminist, Janice Fiamengo commenting on contemporary culture.

Janice Fiamengo is an outspoken critic of academic feminism, censorship and gender bias, and she is an ardent supporter of freedom of speech.

Janice is an English professor at the University of Ottawa, and this series captures her thoughts on contemporary culture, and the destructive influence of feminism.

Don’t mistake my nonviolence for pacifism

Paul Elam · 9 August 2015 · Archived copy · Original

As feminism sinks into irrelevance its more dogmatic adherents have become increasingly violent. This is particularly true in Canada where feminists now have quite a track record of physical attacks and violent disruptions against anyone who disagrees with them. Their violence is supported and enabled by the Canadian government as well as the media.

All this is very concerning, especially since it is emanating from a country known for maintaining a peaceful society.

And now we have an even more contentious situation developing with PUA Roosh in that country. Since entering there he has been threatened repeatedly and assaulted by a woman throwing a drink on him. Twitter is alive right now with Canadian feminists urging people to do him further harm, even as far as to set him on fire.

Full disclosure here. To say I am not a fan of Roosh is an understatement. As I have said before, I see the man as a huckster, someone who manipulates men’s insecurities about women; a mere plaid jacket and cheap cigar away from running a used car sales lot. That, however, is not the important matter at hand.

The fact is that Roosh, and people like him, are well on their way to being placed in real physical danger from die hard feminists reacting to the curtain starting to fall on their sick ideology. When I say “people like him,” I am talking about anyone who dissents honestly from feminism. That includes me and a lot of other people in the MHRM who are braving the shift in social consciousness with our real faces and names out there.

In fact, we have been in the threat zone far longer than Roosh.

As the craziness intensifies, and it certainly will, feminists will become even more violent and dangerous. Individuals who disagree with them and say so publicly may need to take stock.

The MHRM is a nonviolent movement. AVFM is doggedly antiviolence. We ban people from this place for even hinting at violent retribution against feminists or their enablers. Those positions, however, should not be confused with the intention to meet physical attacks with turning the other cheek.

Being an advocate for nonviolent change does not mandate anyone to be a punching bag.

In the case of Roosh, a feminist threw a drink on him. Another feminist on Twitter suggested that people should pay attention to the fact that alcohol is combustible. It was retweeted and favorited several times.

> Apparently Roosh is running around Montreal right now covered in alcohol. I’d like to remind you all that alcohol is FLAMMABLE. #ThrowSmokes
>
> — Baenerys (@Auragasmic) August 9, 2015

So here is the proposition that is difficult. In the minds of most people self-defense is human right. I am also venturing a guess most people would believe that any response to violence should be proportional.

In other words the aim is to respond to violence with sufficient force to meet and stop the threat and no more. I agree with this approach. Someone slapping me does not give me the right to shoot them.

The problem in this scenario is that the decision on proportion is not quite that simple. Extreme feminists have become pathologically violent. So called moderate feminists, and even equity feminists have thus far remained mostly silent about it. In that they continue to feed and enable extremism while claiming they have no connection to it.

Here’s the deal. Given the current climate it becomes rationally questionable whether a feminist throwing a flammable liquid on me intends to ignite it. My personal option at this point would be to assume they would. Thus I

would make my response proportional to someone trying to incinerate me. That means they would have to go down and at the very least be completely incapacitated, by any means necessary.

Personally, I think it would be a really bad idea to wait till you see them strike a match. It is now reasonable assume that this is what they are going to do.

This position does not come without some potential cost. First, if a feminist throws a drink on me and I respond by knocking them unconscious, I will likely be arrested. Of course, if I hit a female feminist who is aiming a flamethrower at me I will also go to jail, so the distinction is *mox nicht.*

The question for me is whether I will risk being immolated in order to not be arrested. I won't. And while each person has to make their own decision I don't suggest anyone roll the dice on these insane ideologues.

Much of this could be avoided, though. One option is for MRAs to throw in the towel and bow to violent ideologues. On Planet Earth, there is a better solution than that. It would be for feminists to start self-policing and rid themselves of violent advocates. Unfortunately there does not seem to be a place on Planet Earth where any feminists willing to confront the sickness in their movement exist.

In the end I am betting this time of crisis will not be long lived. The feminist narrative is increasingly being recognized for the joke that it is. The time will soon come when very few people will even admit to being a feminist, much less take the risk of assaulting people in its name.

Till that happens, though, I think feminists of all kinds should be aware that belonging to a nonviolent movement does not mean you are a pacifist.

As an MHRA I am willing to die for my beliefs. I only think it prudent to caution that I am equally willing to kill to protect myself.

Can Feminism Co-exist with the Rest of the World?

Luigi Logan (aka Fidelbogen) · 9 August 2015 · Archived copy · Original

The great line in the sand that we now must draw, is the line which separates feminist from non-feminist. It should be self-evident that not everybody on Earth shares the feminist way of understanding the human condition, and that is how we mark the boundary between these two sets of people.

In the last year or two, we have seen a dramatic surge in mainstream anti-feminism. Quite frankly, these new people are just as fed up with feminism as the old-timers have been for years. They feel that feminism has "jumped the shark", and they are getting more and more outspoken about their disenchantment.

Now, since we are talking to the feminists themselves (along with everybody else), we ought to pose a very basic question for their consideration:

"Feminist, what do you intend to DO about this?"

Seriously: what do you feminists intend to do about the present situation? People are getting fed up with you and they are mobilizing, with reinforcements arriving daily. Will you treat these developments with the seriousness they deserve? Or will you schluff it off, act like nothing is happening, and carry on with business as usual?

The present situation is new and different. We're not talking about the so-called "men's rights movement" any more — it goes far beyond that now. We're talking about a fundamental shift of perspective, and a whole new way of thinking to go along with it.

Let's be clear on one thing for starters: we're not a bit happy about the pernicious effect which feminist innovation has had upon men and boys. Let this be well understood. We know that men and boys are ground zero in feminist plans. That reality is never far from our thoughts.

But our thoughts go further, for we cannot ignore that men and women live in the same social ecosystem. Hence, the effect of feminist innovation does not stop with men. The web of cause and effect spreads in all directions, and if bad things happen to men, surely nothing good will follow for women. So by the end of the day, we are worried about the effect which feminism has upon EVERYBODY. Yes, the entire human community.

You feminists must understand that we outnumber you. That is why we call ourselves the non-feminist majority – because we've got the numbers! Furthermore, you are gravely mistaken if you think we are naught but empty space and empty minds, fit only to be filled with feminism. In fact we are a complex tapestry of life, ripe with meaning and mystery. Get that in your head, okay?

We have eyes — our OWN eyes, not yours! This means that we are SEEING you, in ways that you feminists cannot hope to see yourselves, and we've got some highly original opinions about what we see. We are everywhere, we are gazing into feminism's soul, and we are discussing what we are seeing there — whether you like it or not. That's right, the abyss is gazing into you now. How does that feel?

Don't tell us to "look in the dictionary" in order learn what feminism is. You can't put us off with that stale old stuff any more! We can see, plain as day, what feminism is — after all, we've had half a century to do this! The truth about feminism is not written on a book page but painted on the canvas of this world, in tall red letters impossible to miss. And no, we have not missed a bit of it.

So feminists, we put it to you one more time: What do you plan to do about this?

You are in trouble for a REASON. Your actions and policies, for many years, have brought you to this point, and more of the same will only dig you in deeper. Is that what you want?

We are not feminist, and we will never be feminist. Nothing can make that happen, and if you try to force feminism upon other people you will only make things worse for yourself.

Are you looking for advice? Well here it is, ready or not. Feminism must gaze into a mirror, long and hard, and learn to SEE itself — for the very first time ever!

Here, let us help. We've got the mirror, and if you just sit still, we shall be happy to hold it in front of your face. In fact, we've been doing that very thing for many years, but you feminists never knew this because you never wanted to know it.

Be aware that the mirror we hold in front of you does not reflect the face that worldly vanity and self-conceit might imagine. No, this is a magical mirror which blows that face away and exposes the naked soul behind it. Feminist, are you ready for such a thing? Are you ready to gaze upon your own naked soul?

We non-feminist men and women understand feminism better than feminism understands itself. You might say, that this is our secret weapon. And yet, ironically, it is no secret at all. Certainly, we have never tried to conceal it. We are happy to share what we know, and we shall propagate this knowledge ever and always.

So if there is any element of secrecy here, it is that feminism keeps this knowledge secret from itself, by a continual and strenuous exertion. Call it wilful ignorance. You cannot know what you WILL not know — for if the will is lacking, the way cannot be found.

Feminists, you might wonder why we address you in this manner. We have suggested, quite simply, that you've lost your way because you fail to know yourselves. Other people can see right through you, yet you persist in not knowing yourselves. For some reason, you prefer to fob that work off on other people.

That's a hazardous condition, don't you think so? It means that other people have got the edge over you, and will steadily advance upon you in the course of time, and gain the upper hand.

Feminists, let me put you straight with some real talk. If you want to stem the rising tide of anti-feminism, there is only one trick that will work. You must alter your behavior in such a way that you don't turn people against you. In other words, you must stop creating anti-feminists in the first place! Now, it is true that everybody is either a feminist or a non-feminist. But while an anti-feminist is still a non-feminist, the anti-feminist has a little something extra. Certain modifications, if you will.

And it's on you, the feminist, to see that those modifications never happen. Only YOU can prevent anti-feminism — it's your job, not theirs.

You want the tl;dr version? Fine, I'll let you have it in three words:

Listen and believe.

When non-feminist people try to tell you what feminism is doing wrong, you must listen to them, and believe them. You might think that these people "don't know what feminism really is", but I can assure you that they do. In fact they know better than you, what feminism really is. They know this because they know what you refuse to know.

So, sending non-feminist people to the dictionary for the fourteen billionth time won't work. (As if they've never heard that before!).

Calling non-feminist people terrible names like "sexist" or "misogynist" or "rape apologist" won't work — especially if those accusations are unfounded, which they typically are. It will only work if you are trying to create more anti-feminists — and for that purpose, it will work like a charm!

Propagating debunked or dubious ideas – such as "rape culture", or "male privilege", or "patriarchal terrorism", or the misleadingly-named "wage gap", won't work. Too many people don't believe that stuff any more, so you will turn those people against feminism because you are "repping" for feminism in a very shabby way.

Telling non-feminist women that they are stupid, ungrateful, internalized misogynists won't work. I guarantee that if you don't lay off those women, they will learn to curse you like a pack of bloody pirates. And the last thing feminism needs, is women cursing it like a pack of bloody pirates.

I could go on with these examples, but I'm sure you get the point. Let me repeat: When non-feminist people try to tell you what feminism is doing wrong, you must listen to them, and believe them. You might think that these people "don't know what feminism really is", but I can assure you that they do. In fact they know better than you, what feminism really is. They know this because they know what you refuse to know. You feminists seem to have an information deficit, but non-feminist people can supply that lack if only you let them.

One more time: listen and believe.

As a feminist, you'll never learn anything new about feminism if you don't listen to what non-feminist people say, and BELIEVE what they say. What makes you so dead certain that they don't know the truth about feminism? Who gave you the authority to pontificate about that? Seriously now — who gave you that authority?

All right, it's time to wrap this up. Feminism is not the world, okay? The WORLD is the world, and if feminism disappeared into a black hole tomorrow, the world would carry on with no regrets and be none the worse. Nor would life for women take any dramatic nosedive. It would stay pretty much the same, and any slight modification would in all probability be for the better.

So if you're a feminist and you want to keep your religion alive, you will need to make peace with the non-feminist sector. You can't afford to make enemies in that sector. You are not the only game in town any more, and it's time you modified your conduct accordingly.

So don't make enemies. In other words, don't make anti-feminists. If you plan to co-exist with the rest of us, learn to negotiate a balance of power, learn to respect our boundaries, and above all learn to respect our intelligence. When we try to tell you something, listen to what we are saying, and believe that we are serious in saying it. Believe that we mean it, because we surely do.

Listen and believe.

Accept, with a good grace, that the power to define feminism is no longer your monopoly. Accept, with a good grace, that non-feminist people possess the missing information in your understanding of feminism. Accept, with a good grace, that feminism's days of unbridled cultural colonization are over. Accept, with a good grace, that you will not sell feminism to people by harassing and insulting them. Accept, with a good grace, that some people will never embrace feminism, no matter how seductive your marketing plan might be. Accept, with a good grace, that non-feminist lives matter, and that non-feminist people have an inner life of their own which is precious to them.

Accept all these things, and many more, with a good grace. Then settle down, keep your feminism to yourself, and learn to coexist with your non-feminist neighbors. Is that even possible for you to do?

I guess we'll find out.

Of champs and chumps

Doug Mortimer · 10 August 2015 · Archived copy · Original

Spoilers ahead!

Had I seen the movie Southpaw a year ago, I would have thought it just another corny boxing movie, maybe one notch above a Rocky sequel. After having my consciousness raised (as they used to say in the 60s) by MGTOW, I look at it differently.

Southpaw is a boxer named Billy Hope (I told you it was a corny movie), a city boy who has battled his way out of Hell's Kitchen to an unbeaten record and a Light Heavyweight title. Hope is played by Jake Gyllenhaal, who had to build himself up physically to appear plausible as a boxer. By the same token, his previous role in last year's Nightcrawler involved a heavy weight loss so he would have a lean and hungry look. Movie critics love these chameleon-like transformations in actors. I guess it gives them something to talk about.

Billy Hope and his family are living large but his status is precarious. Ending up punch-drunk is a real possibility, and a lingering eye injury could result in blindness. While he earns the big bucks, his wife (Rachel McAdams), like every other suburban matron, spends the money. Hard to believe, given her polished good looks, but she too is a product of Hell's Kitchen and revels in the lifestyle her husband's willingness to dish out and accept physical punishment can provide.

During an impromptu rumble against a potential foe, a Colombian boxer who indulges in too much trash talking, Southpaw's wife is accidentally shot and killed by the boxer's brother.

Predictably, his wife's death devastates Southpaw. In his next fight, he attacks the referee and gets suspended. He turns to drugs and booze for solace with predictable results. His house and all his worldly goods are re-possessed and, after he crashes his car while driving under the influence and is found with a loaded gun, his daughter (Oona Laurence) is removed from his custody by CPS. Given the circumstances, this may be one time CPS got it right.

Having hit the ultimate mucky bottom, Billy picks himself off the canvas, metaphorically speaking, and starts out on the long road to redemption. He visits a seedy gym run by an old boxer (Forest Whitaker) and convinces him to become his trainer. After all, what's a boxing movie without a canny, wizened trainer?

At the same time, Billy's daughter has stonewalled him. When he goes to visit her, she refuses to see him or spends very little time with him. So he has not only lost his wife but his relationship with his daughter has been shattered.

Predictably, Billy regains his mojo, or most of it, and wonder of wonders, he manages to secure a match with his Colombian nemesis, who has supplanted him as the Light Heavyweight champ.

I hate to spoil it for you, but if you've seen enough movies, you can guess who wins the climactic fight. After almost two hours of manipulating the audience to root for Billy, you didn't expect an anticlimax, did you? Yes, Billy not only gets his title back, he regains custody of his daughter, who has forgiven him his trespasses.

The End, roll credits…so what's it really about? As postmodern English majors are wont to say, what's the subtext?

Billy Hope's worth as a man is based solely on his ability to make money – and he's quite good at it. The compound where he and his family live would do a Rockefeller proud, and it's all based on his ability to duke it out with other men.

Even though he is in peak physical condition, his body takes terrible abuse. His wife seems to love him, but one wonders if that would be the case if he were just a club fighter. Same goes for his daughter. Daddy's boxing career has got her all the goodies a kid could want. Once the goodies are taken away, she turns her back on daddy. Maybe Jesus loves Billy, but in this earthly realm, love is based on your utility. When you stop being useful, you stop being loved.

At no time does Billy ever mistreat his daughter, yet she puts him in the doghouse because he is no longer manning up. Sure, her mother/his wife is dead, but that's no reason to go off the rails. Get back in the ring, daddy. I'm tired of being poor! I don't care if you lose your eye, you've got another one. Now get out there and bring home the bacon.

Boxing is actually a superb metaphor for the place of the individual man in society. Like any social organization, each weight class is a different hierarchy. There is one alpha male champion and a host of betas (scrupulously ranked by pundits) underneath him. One day, a challenger may replace the alpha. And further down the line, the new champ may be upset by some upstart. The ultimate futility of it all never occurs to the participants. The cycle just keeps going and going. It is a rat race – admittedly, a high-profile rat race – but a rat race nonetheless.

The champ gets to wear a gaudy belt and make oodles of dough, while the names of the contenders are lost to history. The champ has the support of his family and his posse. But if he loses…he's on his own. The individual boxer has no colleagues; his fellow boxers are his competitors – much like one's "fellow" employees in a corporation.

At the same time, boxing is a metaphor for a man's ability to dish it out as well as take it in the workplace. Aggression and endurance are needed for him to tough it out and provide for his family. But when a family tragedy happens, how does a man respond? Does he go through the grieving process and go back to his old life, or does he go off in another direction?

Now I would never expect a guy like Billy Hope to hang up his gloves and start writing haiku. He's not the brightest guy in the arena and boxing is all he knows. So he goes back to beating up other men and allowing himself to be beaten by other men. Somehow, sitting atop the hierarchy blinds the champ from realizing that in the long run he is just as disposable as the foes he has vanquished.

In order to succeed at the box office, mainstream movies must underwrite mainstream ideas (though what's considered mainstream evolves over time), and for Billy Hope to go his own way would definitely be out of the mainstream. Billy, get back to the plantation…whoops, I mean get back into the ring…and start earning money! Your value is based strictly on how much you earn and that is based on your ability to beat up other men. Get with the program!

So Billy does his mainstream thing. He gets his life together, gets back in the ring, slugs his way to the top, and earns his daughter's love again. Yeah, that's right, Billy, sad to say it, but your daughter's love is contingent upon your ability to provide for her. You have no intrinsic value. As soon as the cash flow dries up, so does her love. You can wear that belt with pride and you can buy your daughter's affection, but in the long run, your achievements are nothing more than fodder for a sports trivia contest.

Movie audiences are obviously manipulated to root for Billy to get back on his feet, get back in the ring, and kick some Colombian butt. In that regard, the movie does deliver the goods, and that certainly isn't true of everything at your local multiplex.

Frankly, I was hoping Billy would have some sort of epiphany and go his own way. In an independent or a European movie, maybe he would. Not in a big budget American movie which wants to re-affirm men's traditional disposability and package it as a manly ideal.

Alone

AVfM Video Source · 12 August 2015 · Archived copy · Original

Messenger Rising makes a powerful statement about lonliness and being alone.

Srebrenica Remembered

James Schultz · 12 August 2015 · Archived copy · Original

Tucked away in the mountains of eastern Bosnia sitting on the Serbian border is a small town named Srebrenica. In 1991, Srebrenica had a population of about 35,000 people that sustained themselves through agriculture, mining, a steel factory and tourism that was drawn to its large spa. The picturesque features and natural beauty of this town are the kind one could expect to find on postcards, paintings and other forms of art. When I first Googled Srebrenica several of the images I found, if not for it's distinct European architecture almost reminded me for a flashing moment of a few place's I'd been to in New England as a child. Srebrenica was a beautiful small town indeed that many people called home.

We tend to think of ourselves in a modern sense as highly evolved beings with an elevated level of social awareness and consciousness. Reflections on the worst parts of our history are often accompanied with a false sense of security that suggests we are somehow more evolved and different today than our ancestors were.

In 1995 few of us who were in our teenage years in Western countries could relate in any way to the experiences of genocide survivors. Genocide was mostly to be found in books. They didn't happen during our lives in the developed world. They didn't happen near us. We didn't speak the same language as the people who committed these acts. We didn't speak the same language as those who suffered. Few if any of the cultural concepts involved in any way were things many of us would recognize. Genocide was a completely foreign concept to many of us including myself and while it remains so, to learn that teenagers in Sebrenica were starting to enjoy the same things I did like MTV put me one step closer towards seeing these survivors as people who were in some ways just like me.

In the spring of 1992, as part of the war in the Balkans, Serbian paramilitary forces killed approximately 2000 innocent people in the community of Zvornik on Bosnia's northern border. That same spring 2700 were killed in Foca while another 3000 were killed in Visegrad. 5200 more were killed in Prijedor and as of today, 96 mass graves have been located and exhumed in that community alone with many more still missing and unidentified.

According to the Bosnian Institute UK, from 1992 to 1995, 296 Villages and hamlets in the region surrounding Srebrenica were destroyed displacing 70,000 people, 3000 of which were systematically slaughtered and executed.

While women endured the horrors of this as well, and in a magnitude few in the west will ever know, we rarely acknowledge that the worst of the genocide was directed at the male population. Feminists will clamor to their keyboards to tell us that the suffering endured by men was at the hands of other men in an attempt to relegate this to an internal male problem to be used as further justification that the problem resides solely within masculinity, one that we can fix with a generous application of more feminism no doubt.

The problem with using an ideological feminist lens is that we cannot afford to be selective in identifying the factors that contribute to genocides like the massacre in Srebrenica nor can we afford to introduce principles and concepts such as patriarchy to the circumstances of a conflict that run counter to almost every major tenet of the theory. Just as surely as feminists will indemnify men alone and side step the role of Serbia's female leader, Biljana Plavisc who was one of the chief architects and unapologetic coordinators of this campaign of rape and murder in the earlier part of the Balkans conflict, women who had been voting in Serbian elections since 1946 will be spared the responsibility of what their elected officials did on their behalf. Willful ignorance of our history is on par with forgetting it altogether, which will "see us doomed to repeat it"(credited to numerous authors).

When the fighting began in 1992 Srebrenica found itself on one of the major fronts between Serbia and Bosnia and Herzegovina. In March of 1993, the UN Commander in Bosnia declared Srebrenica "under the protection of the UN" and Srebrenica was shortly thereafter declared a safe area in order to dissuade the Serbians from attacking.

In early 1995, the situation in and around the community of Srebrenica, despite being designated a UN "safe area" began to deteriorate as a result of fewer supplies making it into the town. The President of the Republic of Srpska,

Radovan Karadzic, issued what was known as “Directive 7”. According to the International Criminal Tribunal on the Former Yugoslavia this was intended to achieve: “…the physical separation of Srebrenica from Žepa as soon as possible, preventing even communication between individuals in the two enclaves. Through planned and well-thought out combat operations, create an unbearable situation of total insecurity with no hope of further survival or life for the inhabitants of Srebrenica.” To this end, Serb forces enforced an embargo that restricted the provision of food, medical supplies and other essentials to the inhabitants of Srebrenica. In May of that year, the town’s Mayor would report that a number of people had died of starvation.

Although Srebrenica had already been the focus of other military actions as part of this campaign, July 6th would mark the beginning of the next phase of military offensive operations that were known as “Krivaja 95” which was designed to cleanse the town. Thousands of people would flee to nearby Potocari where a small UN contingent had remained although many would eventually flee for their own lives or surrender to Serb forces themselves.

Less than a week later on July 11th in the town of Srebrenica, with little resistance or condemnation from the international community, the leader of the Serb forces, Ratko Mladić would state victoriously that “We give this town to the Serb nation..The time has come to take revenge on the Muslims.” War had been ongoing for three years, there was no secret about what this could mean and what was coming next.

That night 10,000 men and boys who had remained in Srebrenica would decide that it was now time to flee the town on foot in a giant column that some estimate was somewhere between 12-15 kilometers long. It was believed that the best chances of survival were to be found to the north in the free territory of Tuzla which was a 70 mile trek away through dense forests and unforgiving terrain. The Serbian Army attacked the unarmed men of the column with gunfire and bombarded them with artillery sending them running for cover deeper into the forest.

As morning came, Serbian forces would pose as UN officers and use UN equipment to encourage the fleeing men to come out of hiding from the forests with promises that they would be treated with humanity as prisoners of war. Many men turned themselves over to the Serb Army where they would then be coerced into trying to persuade other members of their family and friends to do the same. In many cases it worked and many men surrendered, most of them were executed. Others would commit suicide to escape what they knew would be an even worse fate. Of the 10,000 people who left Srebrenica as part of the column, roughly 3000 would make it to safety. For those who did not, they were either killed as the Serbs pursued them, executed upon surrender or evacuated to the areas where the mass executions would take place.

Not all refugees joined the column bound for Tuzla. Earlier on July 11th, approximately 20,000-25,000 people proceeded to Potocari which was much closer than Tuzla and had one of the last remaining UN outposts. This consisted of mostly women and children, though some witnesses estimate there may have been approximately 1000 men among them. Several thousand people were able to crowd into the large UN facility while others took shelter in warehouses, factories, nearby fields or remained exposed in the open with no where to go. On July 12th, Serb soldiers in Potacari began to separate the men from the women. The UN managed to negotiate the release of refugees into Bozniak territory, though it was noted that few of these survivors were male. Many of the men and boys were being tortured and executed on the spot. Others would take control over their fate by committing suicide. When the men were finally being evacuated, it was not to their salvation, but to a series of locations that included fields, meadows, factories, warehouses and schools along a 35 mile stretch of the Drina River marking the border of Serbia and Bosnia. These were the same locations where the men captured from the column were also taken. It was here where hundreds of men would be executed and buried in graves, some of them still alive.

In order to conceal these crimes, Serbian forces buried the bodies in mass graves, but often dug them up again in order to change the locations. Using bulldozers and trucks, bodies were torn apart, dismembered and intermixed with others making it an incredible challenge identifying victims. In the case of a 23 year old man named Kadrija Music six of his bones were found dispersed across 5 different locations 32 km apart.

Today the grisly reminders of this tragedy remain alive and well as the area around Srebrenica is still an active

crime scene with over a thousand people unaccounted for.

Bodies and bone fragments are still being discovered. Many survivors are still waiting for justice against those who committed this atrocity or the discovery of loved ones, mostly men and boys who died horrific deaths and are now buried in unknown mass graves throughout Bosnia.

Finding closure will never erase the pain experienced by the survivors of this tragedy. We can only hope that we continue to move towards a more civilized world where these atrocities are not tolerated. Clinging to false paradigms and convenient ideologies that see this as anything less than a human problem as we remember Srebrenica does nothing to move us in that direction.

Pleasure-seeking vs. relationships

Peter Wright · 13 August 2015 · Archived copy · Original

Pleasure-seeking as a philosophical enterprise has been around since at least the ancient Greek philosopher Epicurus, and was more fully elaborated in the writings of Sigmund Freud whose "pleasure principle" lays at the base of all psychoanalytic theory; "What decides the purpose of life," writes Freud, "is simply the programme of the pleasure principle."[1]

For Freud the human libido is a pleasure seeking force, and his popularization of this idea gave the project of global capitalism its internal rationale: every individual is an appetite ruthlessly seeking pleasure, a non-stop consumer. The majority of societies and economies around the world are now reliant on this principle in order to perpetuate themselves.

According to Freud, the pleasure principle is:

- backed by instinctual drive
- selfish
- ruthless
- narcissistic
- focused on the individual above relationships

After 100 years of promoting the importance of the pleasure principle, indeed over-promoting it, today we have become devotees at its shrine, promoting ideas like these:

- narcissism
- sense of entitlement
- pick up artistry
- rampant consumerism
- commodification of interpersonal relationships

How are we feeling about all that pleasure – are we enjoying it yet or are we sick of it? Do you want to dial up the hedonism some more, or do you want to join me in questioning the premise?

Despite capitalism's incestuous relationship with the pleasure-principle, a behavior it does more to perpetuate than merely serve, early psychoanalysts began to see problems with it. The problem was not with the idea that humans are pleasure seekers, but that the idea had been afforded far more importance in human behavior than it deserved – there were other more important factors to human being that had been given short shrift.

Like relationships.

Early psychoanalyst Ronald Fairbairn was amongst the first to write about the importance of relationships over pleasure seeking. In 1944 Fairbairn explained the impasse with Freud's theory as follows;

> In a previous paper (1941) I attempted to formulate a new version of the libido theory and to outline the general features which a systematic psychopathology based upon this re-formulation would appear to assume. The basic conception which I advanced on that occasion, and to which I still adhere, is to the effect that libido is primarily object-seeking (rather than pleasure-seeking, as in the classic theory), and that it is to disturbances in the object-relationships of the developing ego that we must look for the ultimate origin of all psychopathological conditions. This conception seems to me not only to be closer in accord with psychological facts and clinical data than that embodied in Freud's original libido theory, but also to represent a logical outcome of the present stage of psychoanalytical thought and a necessary step in the further development of psychoanalytical theory… [2]

This revolution in psychoanalytic thinking launched the school of Object Relations psychology, with the word 'Object' standing for real people we enter into relationships with. Object Relations psychology is based more on attachment theory than on the pleasure principle. In a nutshell this school, which superseded psychoanalysis, is described as:

> Object relations is based on the theory that the primary motivational factors in one's life are based on human relationships, rather than sexual or aggressive triggers. Object relations is a variation of psychoanalytic theory and diverges from Freud's belief that we are pleasure seeking beings; instead it suggests that humans seek relationships.[3]

Has the mental health industry caught up? Yes, I'm pleased to say that portions of the industry have not only caught up, they are driving the research on attachment forward. Other sections of the industry, however, especially those on the front line of offering services, continue to devote undue importance to pleasure-seeking through the advocacy of self-actualization and 'me and my wants.'

The problems of gynocentrism and treating of men as utilities will not be addressed until we look at how these things are used to generate pleasure. One reason we have stalled in relativizing the pleasure-principle and affirming the findings of attachment science, is that it's obviously not in the current society's interest to do so. To catch up and look in the mirror is to die – the whole goddam system collapses – our beliefs, our customs, our financial systems.

But look at it we must, both collectively and individually if we wish to promote mental health.

Do we really need more shopping, drugs, stimulation, sex and food? Frankly many men are done… they've had enough food and sex to last 20 lifetimes. They don't need more pick-up techniques, they don't need more research fads focusing on sexual drives a-la-Freud, and they certainly don't need to consume more – they've consumed quite enough, thank you.

If we insist on believing the pleasure principle is paramount, that it is our most pressing genetic imperative, along with the belief that "all men want is sex" that so many men find annoying, then our only escape is to follow a sick, nihilistic version of retreat from the world. How else to escape the call of pleasure? Our western culture's devotion

to the pleasure principle leaves it stuck in its own insoluble loop, like a snake devouring itself and not realizing that the tail it is eating is its own.

I say western culture because there are whispers of an alternative in other cultures that, alas are also being corrupted for the newfangled focus on the pleasure principle that drives the mighty dollar. I have listened to people from various Asian countries – Cambodia, China, Thailand – who talk of valuing their relationships and families somewhat more than their own pleasure-seeking ambitions. Watch how they eat together, having several dishes of food on the table that they all share, not everyman for his own narcissistic pleasure. In some of those countries the individual has to wait until vehicles pass before he can cross the road, but in ours we have laws stating that cars must stop in obeisance to the almighty individual and his pleasures. I have also heard some Asians ask, perplexed, why women wear skimpy clothes in winter, not knowing that our cultures are all about inviting consumption and commodification of every person in order to feed each others' predatory pleasures.

None of this is to deny the pleasure principle and its powerful pull on men's lives. But pleasure quickly becomes hedonism without relationship to temper it, and it leads not to a meaningful life but to emptiness and nihilism where 'opting out' is the only response – a response that looks more like a sickness than a cure.

Now what does all this mean to the wellbeing of men? In short, everything. Getting these two vital aspects of human nature in balance is not only the secret to psychological health, but our lives may literally depend on it. Regaining that balance can start with paying more attention to our relationship needs and less to pleasure – more to the girl-next-door and less to the girl with the exaggerated cleavage, boob jobs, and love bombs.

Moreover, the problem does not stop at intimate adult relations, and applies to family as well. If every family member is chasing his or her own pleasures, they are more likely than ever to spin off in their own directions like atoms rapping in a void – there's no glue holding the unit together, no relationship – and custody battles, selfishness and estrangement are the inevitable result: Me and my pleasures first.

To be sure, regular relationships also afford experiences of pleasure or contentment, albeit of lower intensity than the pleasure-seeking described by Freud. Another distinguishing feature is that relationships don't involve the *use* of people in the same ruthless manner as does the pleasure principle – ie. not the same as we experience when devouring food or having sex. Relationship is more concerned with situating oneself in a context and gaining emotional satisfactions from that – from belonging, from being-with-others, as contrasted with using objects to satisfy appetite. A second distinguishing feature of intimate relationships is that the individual has *concern* for the objects of his attachment – whereas the pleasure-seeking appetite has no concern over its use of people nor its destruction of same.Jungian analyst Robert A. Johnson writes about the two impulses as two kinds of "love." He calls the pleasure-seeking impulse *romantic love*, and the relationship-seeking version *human love*. Here is his description of the two;

> Many years ago a wise friend gave me a name for human love. She called it "stirring-the-oatmeal" love. She was right: Within this phrase, if we will humble ourselves enough to look, is the very essence of what human love is, and it shows us the principal differences between human love and romance. Stirring the oatmeal is a humble act-not exciting or thrilling. But it symbolizes a relatedness that brings love down to earth. It represents a willingness to share ordinary human life, to find meaning in the simple, unromantic tasks: earning a living, living within a budget, putting out the garbage, feeding the baby in the middle of the night. To "stir the oatmeal" means to find the relatedness, the value, even the beauty, in simple and ordinary things, not to eternally demand a cosmic drama, an entertainment, or an extraordinary intensity in everything. Like the rice hulling of the Zen monks, the spinning wheel of Gandhi, the tent making of Saint Paul, it represents the discovery of the sacred in the midst of the humble and ordinary.
>
> Jung once said that feeling is a matter of the small. And in human love, we can see that it is true. The real relatedness between two people is experienced in the small tasks they do together: the quiet conversation when the day's upheavals are at rest, the soft word of understanding, the daily companionship, the encouragement offered in a difficult moment, the small gift when least expected, the spontaneous gesture of love. When a

> couple are genuinely related to each other, they are willing to enter into the whole spectrum of human life together. They transform even the unexciting, difficult, and mundane things into a joyful and fulfilling component of life. By contrast, romantic love can only last so long as a couple are "high" on one another, so long as the money lasts and the entertainments are exciting. "Stirring the oatmeal" means that two people take their love off the airy level of exciting fantasy and convert it into earthy, practical immediacy. Love is content to do many things that ego is bored with. Love is willing to work with the other person's moods and unreasonableness.
>
> Love is willing to fix breakfast and balance the checkbook. Love is willing to do these "oatmeal" things of life because it is related to a person, not a projection. Human love sees another person as an individual and makes an individualized relationship to him or her.[4]

I attempted to outline the importance of relational attachments in a past article Sex and Attachment and another sketching a way to build relationships that avoid some of the predatory themes at the heart of Western gynocentrism, entitled Love and friendship. Hopefully these provide some discussion points, but more important is asking of the initial question: are we ready to interrogate the pleasure-principle as the foundation of our society?

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Author's note: this article was revised on 30/08/15.

Karen Straughan responds to misandric claims by a Latter Day Saint

AVfM Video Source · 13 August 2015 · Archived copy · Original

Karen Straughan delivers a powerful reply to misandric assumptions from a Latter Day Saint.

Feature image of Salt Lake LDS temple by Jay Whitmire

Unique yeast evolutionary events made lager beer history

Paul Hamaker · 14 August 2015 · Archived copy · Original

The unique mutation of two extremely different strains of yeast at two separate times in history made lager beer possible. About 94 percent of the beer made and consumed in the world is lager. The unique evolutionary events that made beer better were discovered by Emily Clare Baker and a host of beer drinkers at Oxford University in Britain. The discovery was reported in the August 11, 2015 edition of the journal Molecular Biology and Evolution.

Saccharromyces cerevisiae and *Saccharromyces eubayanus* are the two yeast species that make lager beer possible. Storage is the key to the taste and was discovered by Bavarians around 1400. Yeast species were in essence domesticated to make beer. The researchers used a newly discovered wild strain of *Saccharromyces eubayanus* from Patagonia to decode the genetic history of the yeast that made beer potable and possible.

The Saaz and Frohberg lineages of yeast that were the first used to make lager were found to be nearly identical strains of *Saccharromyces eubayanus* and ales came from the yeast species *Saccharromyces cerevisiae*. The two species used to make the majority of beer have evolved to become the same species at least twice since lager has been made. The two species of yeast that are used to make lager and ale are 99.5 percent the same yeast based on mitochondrial DNA tests.

The beer making yeast has undergone further changes as a result of being used to make beer. The metabolism of both strains of yeast has become more attuned to producing fermentation and the metabolism of sugar. The geographical separation of the locations of the original yeasts that made lager and the care that brewers guarded their yeast with also argues for a unique evolutionary event that made beer making better at least twice.

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Canada is a feminist theocracy

AVfM Video Source · 15 August 2015 · Archived copy · Original

The treatment of Roosh V by the feminist establishment in Canada is just the latest in a long stream of events in Canada's recent history, events which make the case that Canada may indeed be a feminist theocracy, according to Lucian Vâlsan.

Watch as our Multisite Operations Director takes a jab at the whole situation.

You can subscribe to Lucian's Freedom Alternative, here.

The femme friend zone

Doug Mortimer · 15 August 2015 · Archived copy · Original

Many years ago a woman came to work in my office. She was divorced, a couple of years younger than I, petite and vivacious, a bit of an airhead but very likable. I guess you could say she exemplified cultural hybrid vigor, as her dad was a Kentucky hillbilly and her mother was from France.

Then as now, I neither solicited nor expected positive female attention, but I got it from her. I didn't think about it at the time, but obviously her biological clock was winding down and I was eligible.

As things developed, we socialized at work and away from work, but it was strictly platonic. I had the feeling that ratcheting things up to a more serious status was an option, but something told me to hold back. From previous workplaces I had learned the potential pitfalls of dating co-workers. So I put this co-worker in the friend zone – though I didn't know that term at the time – and kept her there.

She had her good and bad points. One good point was she took good care of her father in his declining years. Her bad point was her continuous, mindless chitchat, a common enough female fault I characterize as blather-rinse-repeat syndrome.

The soft spot she had in her heart for abandoned animals was a mixed bag, as her compassion had reached a point where the animals were running her life. There was something of a consensus among our mutual acquaintances that she should have gotten married young and had a passel of children to keep her busy.

She revealed to me that she had once had an abortion and that it had haunted her (she was raised Catholic) ever since. She even had a name for the child and celebrated what she estimated would have been his birthday.

Eventually she changed jobs but we still got together occasionally. The co-worker dating taboo no longer applied, but I kept it platonic nonetheless. It just seemed right to me.

One day she told me she was getting married. I didn't know the prospective groom but I knew his mother, who had also worked at our office. The mother had always impressed me as a tramp, so I wondered how her son had turned out. After meeting him a few times, I had him pegged as something of a ne'er-do-well, a semi-employed, divorced man with two kids. My friend had likely given up on the idea of having her own children, so I think she liked the idea of having an instant family.

On a subsequent visit to her house, I noticed that her husband was absent. Seems they had split up. There'd been a domestic violence incident in which she was the aggressor. End of second marriage. Curiously, she remained friendly with his first wife, who had the custody of the children, to whom she was now a quasi-aunt.

But there was another suitor out there: the bus driver who picked her up every day for her morning commute. One thing led to another and the two of them got married. My guess is that she looked at him as her last chance for a husband and he looked at her as someone to take care of him in his declining years, as he had health problems.

My visits to their house were infrequent. For one thing, I wasn't crazy about dogs and cats jumping on me in tandem. For another, my friend and her hsuband were becoming a bit too religious for my taste.

I don't mind when people wish me "a blessed day" or say grace before dinner. And when people say they will pray for me, I say thank you. But it got so bad at my friend's house, I found myself checking my wristwatch to see if it was possible for five minutes to elapse without Jesus being introduced into the conversation. When it got to the point that the standard after-dinner entertainment consisted of DVDs of evangelists, I would feign a few yawns and take my leave.

Despite all the above, I liked my friend's husband. Physically, he was a rather sluggish individual thanks to being overweight and diabetic, but he was pretty well versed on the issues of the day so he could hold a conversation of some substance. So I still made occasional visits, but I found myself spending more time talking to him rather than

her.

One visit to their house stands out above all others. I was having a conversation with the husband when she asked him to do something. I didn't hear what she said, as the remark was not addressed to me, and I was paying attention to what her husband was saying. We continued our conversation and she piped up again – something trivial pertaining to the curtains in the living room. But we continued our conversation until…

She suddenly lost it!

Shrieking at the top of her voice, she hurled every curse word in the book at her husband – and it basically boiled down to you're not paying attention to me! Didn't you hear what I said?

I can't find words sufficient to describe how profusely abusive she was. Let's just say there was a good reason they used women's names exclusively to identify hurricanes until the late 1970's. I'd seen my mother, my grandmother, and a cousin cut loose on occasion, but I'd never seen anything so extreme over anything so petty.

Ever the good Christian gentleman, her husband just sat there and took it, even though he must have been terribly embarrassed to be reduced to an invective receptacle in my presence. Apparently, he was turning the other cheek, though I wouldn't have blamed him if he made her turn the other cheek. At least, he should have told her to shut her yap.

It's always unsettling to witness these domestic spats when one is not part of the household. It's difficult to get back to being pleasant and sociable afterwards, sort of like going back to business as usual the day after the firebombing of Dresden.

Well, I've been to their home a few times since then, but I have never forgotten that outburst. I had seen her get emotional before but none of the previous readings on the Richter Scale was close to this episode. Naturally, I could imagine myself being in her husband's position. How would I have reacted? I don't know, but I gave myself a pat on the back for putting her in the friend zone years before. I can't always explain my decisions but I trust my judgment.

One day recently I got a voice mail from her. I called her up and found out her husband had passed away. He had worked three years beyond normal retirement age to provide more income for them and had enjoyed but one year of retirement.

Well, I haven't talked to her since the funeral. I'm sure I will see her again. She's not a bad cook, so I wouldn't mind going over for a meal now and then. And I wouldn't mind reciprocating in some way by taking her to a restaurant or a movie or whatever. But that's as far as it will go. In a sense, we're back where we started after three decades. I'm still eligible and she is still in my friend zone.

You can choose your friends but you can't control their behavior. That goes for males and females. My male friends also have their faults. I accept them as they are, so I can do no less towards females. Until they come up with lifelike robots that can be programmed to be ideal companions, that's just the way things are.

I'm not entirely sure what my friend's financial status is, but she may be in the market for resources. The death of her husband eliminates his monthly Social Security check. I have no idea if he left anything in the way of an estate, but he has kids from a previous marriage, so I suspect they are remembered in his will.

She knows my house is paid for, she knows I have no debts, and she knows I've been putting money away for 35 years, so I have resources. She may be on the lookout for a fourth husband. If so, she'll have to look elsewhere. I've seen her at her worst, so no matter her marital status or mine, I will keep her caged in my friend zone forever.

As it was in the beginning, is now and ever shall be, world without end.

Amen.

The Fiamengo File: Why I am an anti-feminist

AVfM Video Source · 16 August 2015 · Archived copy · Original

Slate: Straight women are terrorizing gay men in NYC

August Løvenskiolds · 16 August 2015 · Archived copy · Original

According to an article in the online magazine *Slate,* gay bars in New York City are under siege from hordes of desperate straight women who are so starved for male attention that they are seeking it from men who, being gay, have no sexual interest in women at all. Gay men are noticing and a backlash is starting. From the opening paragraph of the *Slate* piece by a self-described drag queen:

> What's the purpose of a gay bar? For starters, they offer gay men… a hunting ground where they can chase people with similar desires. But perhaps more important [sic], gay bars also provide a haven from the heterosexual gaze. In small towns and big cities alike, these spaces allow queers to talk, flirt, and unwind without drawing sneers, slurs, curious stares, or even unwanted support—*My son is gay, too!* Gay bars are the one space that an LGBTQ person can enter without scanning the crowd for potential trouble. At least, that's the way it was until a sudden influx of straight partiers changed the terrain.

Now, I'm a supporter of gay men and gay marriage but even I can note the irony of this opening paragraph – it seems to echo the style of those traditionalist groups who oppose gay marriage:

> What's the purpose of a marriage? For starters, it offers fertile couples a hallowed ground where they can produce children and rear them with similar desires. But perhaps more importantly, marriage also provides a haven from the depraved gazes of those who frown on childbirth and childcare. In small towns and big cities alike, these spaces allow a couple to talk, flirt, and unwind without drawing sneers, slurs, curious stares, or even unwanted support—*My son is married, too!* Marriage is the one space that a committed couple can enter without scanning the crowd for potential trouble. At least, that's the way it was until a sudden influx of gay partiers changed the terrain.

It was long recognized by gay marriage advocates like Andrew Sullivan that the normalization of gay marriage would bring about the collapse of gay culture; married gay men would seek quiet suburbs and eschew decades of the decadent party scene that was the epicenter of gay life, which would contract to become a brief gateway for younger, uncoupled gay men instead of the vibrant, multi-generational locus it once was.

What Sullivan and others didn't expect was feminism alienating straight men and women from either other to the point where the only social contact a straight woman could have with a man at all was to seek out a gay one in the hope they could be turned into either sex partners or at least, the sycophantic admirers that their straight, friend-zoned male acquaintances used to be. In feminist speak, straight men are rapey, arrogant, cat-calling assholes and a woman should be terrified of every man she sees on the street – indeed, men are supposed to cross the street and not scare these fragile flowers by walking headlong past them.

Feminists have consistently invaded and dismantled male spaces from locker rooms to fraternities to businessmen's clubs, so it shouldn't be a shock that they are now taking on gay men's enclaves: gay men are both "safe" and "intersectional" in feminist rhetoric, which means the invasion of gay men's safe spaces will grow with a fervor unmatched by previous feminist incursions until every last gay enclave is shuttered. Feminists will destroy gay culture more thoroughly than the harshest mullahs could ever dream of.

Meanwhile, in a professional office settling, a man who dares to flirt or even just note a woman's provocative new outfit is putting himself at risk of termination for "harassment." A prudent office man averts his eyes and thinks "meh" when the office slut walks by with her tits exposed – behavior that feminists actively demand with their ongoing slutwalks and "free the nipple" campaigns.

These men have learned, many the hard way, not to trust their women coworkers with confidences, personal problems, admiring glances or even a bit of naughty gossip. Everything is potentially interpreted as a hostile

environment now, and this feminist-enforced embargo of the sharing of feelings erodes the mental stability of a normal woman down to her well-groomed pubes, causing her to act out once she escapes to a gay bar:

> As a drag queen, I first noticed the lady invasion during a show this past winter in Hell's Kitchen, the current prime gayborhood in Manhattan. Wiggling through some faux-choreography with my co-hostess Monet X Change, I was startled by a sudden burst of screaming just beyond the stage lights. Then, swerving and stumbling, a romper-clad blonde woman crawled onto the stage. I assumed she'd leave when we ignored her bid to join the show, as such party girls used to do. But she stayed on, galvanized by wild cheers from her many girlfriends. She ignored verbal dismissals and the hisses of gay audience members. She ignored gentle pushes. Even when Miss Change (who stands about 6 feet, 2 inches in flats) picked the woman up bodily and tossed her away, she came jogging back. With the backing of her comrades, Miss Romper 2015 felt empowered to turn a gay haven into a straight jungle-gym.

The author of the *Slate* piece goes on to report that *then last week, to my horror, I saw girls arrive arm-in-arm to one of those filthy dives where gay guys go to blow whomever in plain view.* Not only are these naïve, boorish straight women that desperate for male company but they don't give fuck about those whom they trample to find it.

Now, as MGTOW like me continue to avoid marriage and other social contact with women, pressure on the tiny number of gay men to fill women's emotional and physical gaps will continue to grow exponentially. The inevitable breakdown of the gay male / feminist détente will weaken the trend a bit but t is already too late: even conservative and traditional single women are appearing in the fading gay club scene, so the end of those colorful icons of freedom and liberation will be fast, cruel, and final.

Someday soon, the only place for women to find men willing to discuss their issues will be the Men's Rights Movement, and interestingly, the smart women are already here.

Arash Dibazar & Paul Elam: Life changing motivational video for men

AVfM Video Source · 17 August 2015 · Archived copy · Original

You can sub to Eddy here.

Feminist sex-worker calls out a RadFem troll (video)

AVfM Video Source · 17 August 2015 · Archived copy · Original

Feminist infighting is nothing new. But when one of them calls out a doxer, it's worth taking note. xxxild, and others, have been fighting for sex-worker rights for as long as I can remember; fighting the radical sex-negative portion of the feminist crap show, trying to get prostitution de-criminalized. I remember some epic pawnage of some really fucked up tumblrite twats. Here, xxxild acknowledges respectful attempts at dialogue with MRA's, and decries the smear campaign and doxing of Sargon of Akkad, done by Laughing Witch.

When sexism is a non-issue

AVfM Video Source · 17 August 2015 · Archived copy · Original

A freshly LASIK'd Victor Zen returns from a long hiatus to explain what makes activism productive, and why sexism is not an issue without action to corroborate public complaints. Subscribe to Victor Zen for more commentary, activism updates and more.

https://www.youtube.com/watch?v=rV-F4OCsGUg

Video summary

Someone hates you. As an emotionally-secure adult, you don't care. It follows that adult men and women need not waste energy caring about sexism, which is just one form of hate spewed from wastes of energy. But, activism is necessary to counteract despotic forces where hate manifests and causes physical, calculable harm. Sexism is not the issue, the issue is the domineering will to implement sexism. The role of an activist is two-pronged: The **reactive** prong mitigates damage to victims of sexist actions and the **proactive** prong introduces checks and balances that slow bigots into gridlock, where the only escape is negotiation with accountable people. Ideologues cannot thrive in a well-maintained environment of this working.

Landmark case shines light on real campus rape 'epidemic': equating regret with rape

Pierce Harlan · 17 August 2015 · Archived copy · Original

A landmark judicial decision was handed last week that will have important implications for college men wrongly accused of sexual assault. In Doe v. Washington & Lee Univ., 2015 U.S. Dist. LEXIS 102426 (W.D. Va. 2015), a federal judge appointed by Democratic President Bill Clinton ruled that when a college promotes the idea that a woman's post-intercourse regret is tantamount to rape, it manufactures a climate of gender discrimination against male students that can "railroad" (the court's word, not mine) the innocent who are wrongly accused of sex offenses. Read the decision here–and I summarize it in the next section below. The Doe v. W&L decision is among the most important events for wrongly accused college men in a long time because it shines a light on the root cause of the so-called campus rape "epidemic"–something this blog has called the "regret asymmetry" that separates the sexes. Women, more than men, regret casual sex, and it is these unsatisfying sexual unions caused by regret–not rape–that is the real sex problem on campus. Read about it here.

What is chilling is the allegation in the case by the accused male student that a college administrator openly promotes the idea that regret is tantamount to rape–an idea that is absurd, unjust, and hateful all at the same time. Sadly, this thinking appears to be gaining ground among college women (see below), and it needs to be stopped. It is time for a national conversation about the single most important issue when it comes to campus sexual assault, the "regret asymmetry" that separates young men and women.

Doe v. W&L

In the Doe v. W&L case, a W&L student, pseudonymously called "John Doe," sued W&L for,inter alia, violating Title IX (which forbids gender discrimination in colleges) in connection with his expulsion for alleged nonconsensual sexual intercourse with a W&L female student, pseudonymously called "Jane Doe." W&L filed a motion to dismiss, which the court granted in part and denied in part. All of the facts in the case are taken from Doe's complaint–whether they are accurate will need to be proven at trial. Doe's complaint averred that John and Jane met at a party then proceeded back to his room where Jane initiated sexual intimacy, and the two proceeded to have consensual sex. The next morning, he drove her home, and they exchanged phone numbers. Jane later told a friend she "had a good time." Thereafter, John and Jane became Facebook "friends," and John texted her, ". . . I felt like we had a pretty good connection," and she responded, "haha I thought we did as well."

Approximately one month after their initial encounter, they again had consensual sex. But then, Jane saw John at a party kissing another female and left upset. That summer, Jane went to work at a women's clinic that dealt with sexual assault issues. Seven months after the initial encounter, Jane visited a therapist, who said Jane's had "an evolution" about how she felt about the initial encounter.

Thereafter, Jane attended a presentation by W&L's Title IX Officer, Lauren Kozak, who introduced an Internet article the court would later label "gender biased" against males to alleged that "regret equals rape." Kozak said that "everyone, herself included, is starting to agree with" that.

Almost nine months after the encounter in question, Jane initiated an internal disciplinary investigation of John. Ms. Kozak interviewed John and refused to allow him to involve an attorney. A hearing was held, and, among other irregularities, Jane was not asked about inconsistencies in her various statements about the encounter. After the hearing, Rolling Stone published an article about a later-debunked gang rape at UVA. The next day, W&L found John responsible for sexual assault. John maintained the decision was prompted to avoid a backlash similar to the one felt by UVA from the Rolling Stone article.

In the lawsuit he filed, John alleged all manner of bias in W&L's handling of his case, including ignoring evidence that supported his position. The court held that John Doe alleged sufficient facts – including the Title IX coordinator's suggestion that regret is tantamount to rape – to plead a Title IX violation, and the court denied

W&L's motion to dismiss that claim. "Plaintiff's allegations, taken as true, suggest that W&L's disciplinary procedures . . . amount to 'a practice of railroading accused students,' and, if true, it amounts to gender bias.

Regret = Rape: The Sexual Grievance Industry's Latest Innovation

The loony purveyors of sexual grievances keep pushing the envelope to top their last inanity. Their latest and boldest effort is to equate regret with rape. The plaintiff in Doe v. W&L makes the chilling accusation that a college administrator openly equated regret with rape, and declared that this thinking is the wave of the future. Unfortunately for her, and her school, a federal judge has ruled that this sort of thinking can be gender discrimination against males.

Thankfully there are fair-minded jurists, because this sort of thinking already seems to be all the rage on campus. A college student recently wrote a jaw-dropping article about how she was"raped by rape culture." What does that mean? It means she clearly manifested her assent to have sex, but later claimed she secretly didn't want to have sex and only did so because the culture tells her she's supposed to.

And it isn't just isolated horror stories that suggest women think it's acceptable to say "yes" and later cry "rape" because of regret. In fact, we have evidence our daughters are being taught that a woman's "yes" can be transmogrified into a "no" after-the-fact if she regrets the encounter. A new Washington Post and Kaiser Family Foundation survey shows that **almost half of all college women– full 44 percent–think that when a woman gives a guy a "nod in agreement," that isn't enough for consent**. So if a guy proceeds to insert his penis in the woman's vagina after she nods "yes," he will be a rapist if she later decides she regretted the encounter. With all the tens of millions of dollars being spent on the "war on rape," almost half of all college women mistake consent for rape–and is it any wonder? Because this is what the sexual grievance industry teaches in waging the "war on rape," and too many of our daughters are buying it. We are raising a generation of nitwits.

But, you might protest, this wrong-headed thinking won't translate into policy. You would be wrong: they've already made it a punishable offense. When young men nag their dates for sex, and young women agree to have sex just to make them happy even though they secretly don't want to, they call it "sexual coercion," and innumerable colleges all across America have made it a punishable offense. Read that again: we are not talking women who have no reasonable alternative but to submit to sex, we are talking about women who freely choose to have sex for any number of reasons but later decide the male student ought to be punished for asking for it in the wrong way.

The "regret asymmetry" is at the heart of the campus rape "epidemic." But instead of working to reduce students' unsatisfying sexual encounters by educating them about this asymmetry, the sexual grievance industry wants to outright punish young men–and young men alone–whenever males and females act out the gender roles assigned to them by biology and the culture and women later decide the encounter was unsatisfying. "Consent" no longer means what the dictionary says it means–it has been co-opted by the sexual grievance industry and twisted and pounded beyond all recognition. Colleges are flooded not with rape victims, but with women groping for victimhood because their moral superiors–angry radical feminists–tell them to. Rape is never okay, but we're not talking about rape. Let us be blunt: we're talking about feminists teaching women that they have no responsibility even to tell the truth about whether they want to have sex. We're talking about a cry of "rape" being used to punish innocent young men simply because they can.

What To Do

We need to expose the inanity. We need to call them what they are–"hysterics, paranoids and boodlers"–and above all else, extremists. We need to explain to people that what they are promoting isn't a public policy, it's good old fashioned man-hating–a sort of gender get-evenism for millennials.

We need to divert all the resources being wasted on the "war on rape"–start with the the posters telling "men" as a class not to rape–and instead use them to teach our young people about the "regret asymmetry" that divides the sexes. We need to teach them that, alas, men and women are different, that young men have these things called "testicles" that give them an enhanced sex drive that (dare I say it?) makes men want to have sex more than women,

and that men aren't hard-wired to be cautious about having sex the way women are since they can't pregnant. In short, we need to teach our young people all the things our parents taught us, and their parents taught them, because they're true.

And we need to teach our college administrators that regret is not tantamount to rape, and we need to fire the ones who teach that it is.

Finally, we need to teach college men to stop being so damn timid, to fight back, and to understand that an angry political lobby has a bulls-eye on their scrota for reasons having nothing to do with them.

How did we reach the point where insanity has become the norm when it comes to campus sex? We've reached that point because we've allowed gender zealots who subsist off tuition and tax dollars but who lack critical thinking skills to dominate the public discourse on these issues.

It's time to take back the night, for the wrongly accused, and to exile the extremists to the kids table where they belong.

[Ed. Note: this post originally appeared at Community of the Wrongly Accused and is reprinted here with permission.]

An open letter to Kay Hymowitz

Mumia Ali · 17 August 2015 · Archived copy · Original

Malone: [stopping at a post office] Well, here we are.
Ness: What are we doing here?
Malone: Liquor raid.
Ness: [looking at the police station across the street] Here?
Malone: Mr. Ness, everybody knows where the booze is. The problem isn't finding it, the problem is who wants to cross Capone.
-Sean Connery/Malone, "The Untouchables"

To public policy wonks, the name of one Ms. Kay Hymowitz is not at all unfamiliar; for what seems like ages(!), Ms. Hymowitz has been holding forth on public policy matters, particularly those centering on "family values"-related issues as they relate to "the Black family". Her book "Marriage and Caste in America: Separate and Unequal Families in a Post-Marital Age" is a case in point, as Hymowitz pulls all of her many columns and articles on the topic into one focused volume outlining just how dire the situation is the future of family formation in Black American life. Her more recent work, "Manning Up: How the Rise of Women Has Turned Men into Boys" once again coalesces Hymowitiz's numerous articles on the matter of a vastly changed social, political and economic landscape that sees an unprecented rise of (white) women and a corresponding malaise among (white) men. At the risk of coming off as impertinent, I think it's fair to say that Ms. Hymowitz has been around the block and knows the lay of the land, so to speak.

Her latest article "Did Mass Incarceration Destroy the Black Family?", which appeared in the Summer, 2015 issue of the Manhattan Institute's City Journal, then, comes across as rather odd for her oblique curiosity when it comes to how and why public policy scholars and sociologists – who, like her, have been observing, researching and studying the aforementioned matters for decades – are so very skittish to call a spade a spade:

> "As riots in Ferguson and Baltimore heated up this past winter and spring, so did denunciations of a criminal-justice system that has placed a disproportionate number of black men behind bars. One widely aired theory holds that not only are racial disparities and mass incarceration patently unjust on their own terms, but they also lead to chaos in poor urban families. Black men's absence "disrupts family formation, leading both to lower marriage rates and higher rates of childbirth outside marriage," pronounced a widely discussed New York Times article, "1.5 Million Missing Black Men." Hillary Clinton auditioned the theory in the first policy speech of her presidential campaign. "When we talk about one and a half million missing African-American men," she said at Columbia University in April, "we're talking about missing husbands, missing fathers, missing brothers."
>
> The missing-men theory of family breakdown has the virtue of being easy to grasp: men who are locked up are obviously not going to be either desirable husbands or engaged fathers. It also bypasses thorny and deadlocked debates about economics and culture. Still, it has a big problem: it's at odds with the facts."

Indeed it is, as Hymowitz shows-and-proves in several accompanying graphs of data charting the rise of the fall of Black familial life long before the crack war-fueled 80s ushered in Bill Clinton's historic (and now roundly condemned as infamous by the Loyal Left – oh, the irony) Omnibus Crime Bill of the 90s. Mass incarceration may present quite a few problems of its own, but being the causal agent of the breakdown of the Black family ain't gonna get it.

So, what is really behind the "multi-partner fertility", the plummenting marital rate and and all the familiar – and expected – social maladies that come with the obliteration of one of the most stable ethnic cohorts in American life for the better part of a century after the end of the nation's most bloody military conflicts? Not only do the public policy wonks know, but Hymowitz made the matter crystal clear herself, in a rare moment of public policy wonk

bluntforce honesty, a decade ago in the same City Journal, aptly titled "The Black Family: 40 Years of Lies". Here's a bit from the highlight reel:

> "Over the next 15 years, the black family question actually became a growth industry inside academe, the foundations, and the government. But it wasn't the same family that had worried Moynihan and that in the real world continued to self-destruct at unprecedented rates. Scholars invented a fantasy family—strong and healthy, a poor man's Brady Bunch—whose function was not to reflect truth but to soothe injured black self-esteem and to bolster the emerging feminist critique of male privilege, bourgeois individualism, and the nuclear family. The literature of this period was so evasive, so implausible, so far removed from what was really unfolding in the ghetto, that if you didn't know better, you might conclude that people actually wanted to keep the black family separate and unequal…
>
> Other black pride–inspired scholars looked at female-headed families and declared them authentically African and therefore a good thing. In a related vein, Carol Stack published All Our Kin, a 1974 HEW-funded study of families in a midwestern ghetto with many multigenerational female households. In an implicit criticism of American individualism, Stack depicted "The Flats," as she dubbed her setting, as a vibrant and cooperative urban village, where mutual aid—including from sons, brothers, and uncles, who provided financial support and strong role models for children—created "a tenacious, active, lifelong network.""

And Hymowitz rightly notes the fact that it just wasn't cheap racial pandering and butthurt assuaging going on, but that (white) feminists were getting a piece of the action as well:

> "Feminists, similarly fixated on overturning the "oppressive ideal of the nuclear family," also welcomed this dubious scholarship. Convinced that marriage was the main arena of male privilege, feminists projected onto the struggling single mother an image of the "strong black woman" who had always had to work and who was "superior in terms of [her] ability to function healthily in the world," as Toni Morrison put it. The lucky black single mother could also enjoy more equal relationships with men than her miserably married white sisters.
>
> If black pride made it hard to grapple with the increasingly separate and unequal family, feminism made it impossible. Fretting about single-parent families was now not only racist but also sexist, an effort to deny women their independence, their sexuality, or both. As for the poverty of single mothers, that was simply more proof of patriarchal oppression. In 1978, University of Wisconsin researcher Diana Pearce introduced the useful term "feminization of poverty." But for her and her many allies, the problem was not the crumbling of the nuclear family; it was the lack of government support for single women and the failure of business to pay women their due."

Hymowitz summarizes her then-excellent column thusly:

> "So, have we reached the end of the Moynihan report saga? That would be vastly overstating matters. Remember: 70 percent of black children are still born to unmarried mothers. After all that ghetto dwellers have been through, why are so many people still unwilling to call this the calamity it is? Both NOW and the National Association of Social Workers continue to see marriage as a potential source of female oppression. The Children's Defense Fund still won't touch the subject. Hip-hop culture glamorizes ghetto life: " 'cause nowadays it's like a badge of honor/to be a baby mama" go the words to the current hit "Baby Mama," which young ghetto mothers view as their anthem. Seriously complicating the issue is the push for gay marriage, which dismissed the formula "children growing up with their own married parents" as a form of discrimination. And then there is the American penchant for to-each-his-own libertarianism. In opinion polls, a substantial majority of young people say that having a child outside of marriage is okay—though, judging from their behavior, they seem to mean that it's okay, not for them, but for other people. Middle- and upper-middle-class Americans act as if they know that marriage provides a structure that protects children's development. If only they were willing to admit it to their fellow citizens."

Look, everyone by now, knows the deal: Black America is a de facto matriarchy, rife with and created by state-sponsored – and funded(!!) – "programs" and shot-through with all the Clockwork Orange-type pandemonium that comes with it. It is a matter of documented fact seven ways to Sunday, that one of the single biggest wreckers of the Black family came from one of the country's most liberal presidents. Lyndon B. Johnson's "Great Society" initiative presided over the most profound and rapid change of the Black family not seen since chattel slavery itself, achieving in less than a half a century what a century of Jim Crow could not. Worse, these same programs have aided and abetted what would become cultural norms that I refer to as "Baby Mamaism" – the norms that support and nurture a kind of Hypergamy on Steroids in Black American life among its women, where Black women are encouraged to mate with the worst kinds of Black men, reproducing the kinds of people that keep Black America on a whole mired in the kinds of violence and social dysfunction that makes it so inhospitable that any Black person with anything going for them is getting outta Dodge going 90 MPH headed north. Meanwhile, the very same white academics, wonks, chattering classes and most importantly, "You Go, Girl!" feminists, wouldn't be caught dead being a Baby Mama, or having (multiple!) Baby Daddies – they were adhering to the time-honored life script that has made the Western world in general, and the American project in particular, the colossal success it is.

The reason why academics and the like do not openly say what we all by now know to be true, is due to its own "tangle of pathology" of self-serving interests, navel-gazing narcissism, left-wing ideology, fear of being a meanie and a kind of mob-bullying that can result in being shamed out of a high-paying job and polite society – to the point where stalwart conservatives like Charles Murray tip-toes through the proverbial tulips in the politically correct garden that is today's public opinion landscape. As Murray rightly observes in his excellent work "Coming Apart", the "new elite" that sets the tone for the rest of our society suffers from a profound lack of confidence in itself, which in turn fosters a kind of "ecumenical kindness" where, among other things, a rigid ideology of nonjudgementalism is the order of the day, not the search for truth, to say nothing of openly saying what is right and wrong behavior.

As a result, scores of Black Americans are paying the ultimate price for it.

Further recommended reading: Black America's Crummy Mummy Problem

Also: Don't forget to checkout my daily podcast, *Obsidian Radio: The Voice of the Everyday Brotha*, where I discuss in more detail today's column: On Ann Coulter & Baby Mamaism and Black Women & Planned Parenthood Are The Biggest Killers Of Black Folks! Part One

Decriminalizing sex work is good for women

Janet Bloomfield (aka JudgyBitch) · 18 August 2015 · Archived copy · Original

Amnesty International, the leading human rights group in the world, has recently announced that it supports the decriminalization of sex work. There is an important distinction to be made between making prostitution and related sex work legal and decriminalizing those activities. According to Donna M. Hughes, PhD, '[l]egalization would mean the regulation of prostitution with laws regarding where, when, and how prostitution could take place. Decriminalization eliminates all laws and prohibits the state and law-enforcement officials from intervening in any prostitution-related activities or transactions, unless other laws apply.' Under decriminalization, individuals would be free to carry out prostitution related services, while under legalization, the government would intervene to direct how and under what conditions such services may be provided, as is the case in Australia.

The decriminalization of prostitution would be good for women, on a number of different fronts.

Decriminalizing prostitution would lead to a boon in entrepreneurialism for women, particularly young women, who could command higher prices in a demand sensitive market. Escorts between the ages of 26 and 30 earn an average wage of $280/hr, and if they follow Sheryl Sandberg's exhortation to 'lean in', they can pull in an yearly income of $582,400, placing them in the top 20% of income earners in the US, roughly equivalent to households in which the head holds a Master's degree. Over the four year period of prime earning, escorts stand to earn $2.4M at current market rates. Decriminalization will likely result in an excess of supply, but that if is met with increasing demand as clients begin to realize they face no legal repercussions for professional services rendered, it's plausible the rates could go up, and not down.

High end prostitution has many related grooming and body maintenance costs, but is essentially skill-free. A pleasant escort who maintains conventional beauty standards is likely to realize her full income potential. Other industries as lucrative as prostitutiongenerally require advanced educations often involving sophisticated quantitative skills, pursuits women have little interest in. The decriminalization of prostitution would permit women who lack higher mathematical abilities to match the earnings of men, who currently dominate in these fields.

Partnered women who find themselves with a declining interest in sex will be able to outsource that aspect of their relationship, just as cooking, cleaning, childcare and other tedious duties are outsourced, generally to other women. Unlike cooking, cleaning and childcare, however, prostitutes are well paid for their services, which will help to assuage the guilt many women feel at the the low wages paid to other women to care for domestic responsibilities. Decriminalization of prostitution will not only free women up from an essential domestic duty, but will permit them to do so in a morally acceptable way, by compensating sex workers fairly.

Decriminalization of prostitution has been shown to lead to lower rates of rape and sexual assault over all, as men eschew dangerous hookups with women they do not necessarily know well, and turn to professional service providers who offer contractual, clearly spelled out services for a specified amount of time and compensation. The legal provision of sex services creates an environment in which both men and women are safer, by removing all 'blurred lines'.

Decriminalization of prostitution is the embodiment of the feminist mantra 'her body, her choice', and is long overdue in a society that recognizes women's fundamental right to determine the course of her own life, free from prurient interests that seek to control her actions and choices. Amnesty International supports women's rights to choose, leading to a safer, more productive, fair society for all.

[Ed. note: This article originally appeared at Examiner.com and is reprinted here with permission.]

NCFM Secretary Al Rava and the Unruh Act under attack for standing tall on equal rights

NCFM · 18 August 2015 · Archived copy · Original

National Coalition of Men Secretary Al Rava, Esq. has been largely responsible for stopping discrimination against men in the strange state of California at great risk to his safety, health, and profession. Al has been subjected to threats, undue criticism and ridicule because of his unrelenting stand against the discrimination of men in public accommodations. I feel privileged to be a member of NCFM because of NCFM members like my friend Mr. Rava who is a true civil rights advocate and hero.

In California, the **Unruh Act** has for decades prevented discrimination in public accommodations based on ones sex, which is a good thing. One of our Board Members notes, "… the *Unruh Act* was big in the 70's, when all kinds of lawsuits were filed against dry cleaners, haircut places, etc. for businesses discriminating against women. Where was this outrage and name calling then against women's rights like there is here against Mr. Rava, the Unruh Act, and to some degree NCFM?"

Over the last 15 or so years, Mr. Rava, on behalf of many others, filed over 150 lawsuits against businesses wrongly discriminating against men and women. Several of the lawsuits resulted in landmark court decisions that clarified and or established related laws. Aside from those lawsuits, Mr. Rava on behalf on NCFM has sent many letters to California businesses or governmental agencies advising them that several California laws prohibit discriminatory treatment of men and women.

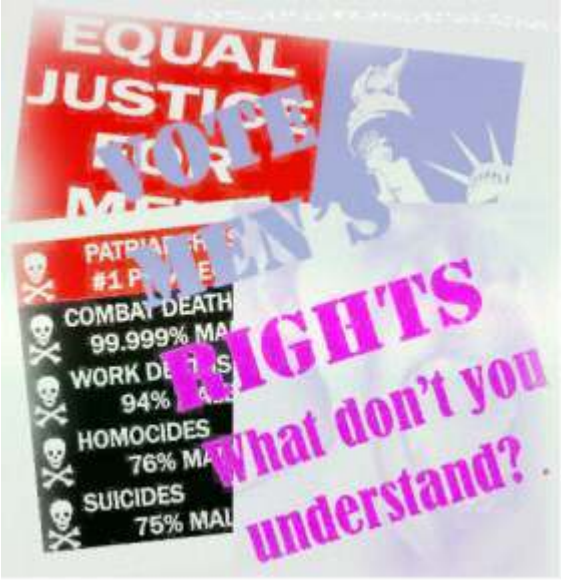

Typically, such businesses charged male consumers more than female consumers for the same goods or services, or excluded male consumers – all based solely on the consumers' sex. While there were a few repeat offenders, over time, all businesses sued or sent letters, stopped their illegal discrimination. Those who complain wrongly believe that discrimination based on gender is acceptable.

Though NCFM has never filed an Unruh Act lawsuit, under my signature as NCFM President and Mr. Rava's guidance, we have, sent cautionary letters to various businesses violating the law. To be clear, the letters were not threats but clearly intended to persuade the businesses to stop wrongfully discriminating against men by advising them that such behavior was illegal in California.We had great success with this approach.

We sent a letter sent All Nippon Airlines when it proposed women-only restrooms on their airplanes. We received a thank you letter and APA rescinded the proposal.

Another letter was sent to the Professional Golf Association (PGA) when it offered a women-only luncheon during a major golf tournament, which featured San Diego County District Attorney Bonnie Dumanis as the featured

speaker. Ironically, Ms. Dumanis is the county's chief law enforcement officer. I received a phone call from a PGA attorney who seemed amused and appreciative. I keep forgetting to find his name and call him for a donation since we may have saved the PGA considerable aggravation. We saved Ms. Dumanis embarrassment too. The event became gender inclusive and to our knowledge, no other PGA event in California has since offered a women-only event during a PGA tournament.

Another letter went to the promoter of a women-only bicycle ride event, a letter that the promoters exploited. The promoters vilified us, garnered more recognition for their event, and caused childish threats against us. They were in no way publically appreciative for saving them from possible liability. Nevertheless, we have not heard of a later women-only bicycle ride in California.

To my knowledge, every business sued or sent a letter stopped the unlawful discrimination, which is a good thing. Not only that, like some of those mentioned above, they appreciated our intervention.

It is fascinating how some people defend those who break the law as if such people are victims instead of defending those that stop the illegal acts, especially when such people discriminate against an entire gender. More intriguing, are the ignorant that give nothing to the discussion except insults and name-calling.

Here, one very savvy and adroit, perhaps even conniving, disgruntled business owner, who was unlawfully discriminating against men, appears to have convinced a few reporters to promote her plight. Again, it is disquieting that these reporters are inclined to believe the disingenuous pleas of a law-breaker and not applaud those who caused her to stop her illegal activities.

Regardless, even reporters cannot report the truth if they don't know what it is. Here's one of several examples, from what I understand, it is reported that the promoter of the event claims she did not discriminate, that the plaintiffs were turned away because the event was sold out and there was no more room.

The truth is, the plaintiffs paid for admission in advance. They have the receipts to prove it. Pre-paid receipt in hand, each plaintiff was turned away at the entrance upon being specifically told it was a woman only event. The $20 pre-paid price of admission was refunded after the event, but not because of over-booking since the promoter was still selling tickets at the door for $25. Even if the event had been over-booked, the plaintiffs purchased tickets in advance. The over-booking issue appears to be fabricated to dodge responsibility for wrongdoing and transfer blame to the true victims, those discriminated against for no reason other than having a penis.

There is no question publicity generated by Unruh Act lawsuits and letters have contributed to stopping discrimination against men and women in California. This publicity too will help more businesses treat female and male consumers more equally. Consequently, we owe a word of thanks to whoever attempted to discredit Mr. Rava, the Unruh Act, and to a lesser degree NCFM. Whoever you are, you have become an indirect civil rights advocate, that's a good thing.

The links to articles below are from worse article to better, the first being the worse. I ask that you leave a civil comment at each website below. Unfortunately, as usual, such articles bring out the man-haters who know nothing about our issues, think all women are victims of something or other, and could care less whether men are treated less than third-class citizens are treated. Such ignorance is disheartening and becomes disgusting from those who suggest violence or resort to name-calling. The instigators have even started an online petition to change the Unruh Act, supposedly to make it Ok to discriminate against men. Amazing.

https://www.rawstory.com/2015/08/lawyer-who-attacked-anti-male-breast-cancer-event-sues-over-womens-business-conference/comments/#disqus

http://mic.com/articles/123758/3-men-s-rights-activists-sued-for-being-denied-entry-to-a-female-entrepeneurs-conference

http://money.cnn.com/2015/08/11/technology/mens-rights-activist-chic-ceo/index.html?iid=hp-stack-dom

NOTE: this article was first published on 8/12/2015. It has been revised, and may be revised several more times as

this story develops or dies.

The Unruh Act is for everyone, not just women.

The Unruh Act and those who had the courage to use it are the primary reason many forms of wrongful discrimination in California no longer exist.

Why I despise Mass Media and love The Coz

B.R. Merrick · 18 August 2015 · Archived copy · Original

It's over. I will be a little sadder for the rest of my life. My support of Bill Cosby hasn't waned; however, I see nothing but futility in any future discussion of what I now believe to be a lynching beyond parallel to the high-tech lynching of which Clarence Thomas spoke. I speak of a group shaming not unlike the fictional representation set forth in Arthur Miller's *The Crucible*, when girls who found themselves in disfavor to their community chose to turn on one of their own to save their skins:

Abigail: You will not! Begone! Begone, I say!

Danforth: What is it, child? *But Abigail, pointing with fear, is now raising up her frightened eyes, her awed face, toward the ceiling – the girls are doing the same – and now Hawthorne, Hale, Putnam, Cheever, Herrick, and Danforth do the same.* What's there? *He lowers his eyes from the ceiling, and now he is frightened; there is real tension in his voice.* Child! *She is transfixed – with all the Girls, she is whimpering open-mouthed, agape at the ceiling.* Girls! Why do you – ?

Mercy Lewis, *pointing*: It's on the beam! Behind the rafters!

Danforth, *looking up*: Where!

Abigail: Why – ? *She gulps.* Why do you come, yellow bird?

Proctor: Where's a bird? I see no bird!

Abigail, *to the ceiling*: My face? My face?

Proctor: Mr. Hale –

Danforth: Be quiet!

Proctor, *to Hale*: Do you see a bird?

Danforth: Be quiet!!

Abigail, *to the ceiling, in a genuine conversation with the "bird," as though trying to talk it out of attacking her*: But God made my face; you cannot want to tear my face. Envy is a deadly sin, Mary.

Mary Warren, *on her feet with a spring, and horrified, pleading*: Abby!

Abigail, *unperturbed, continuing to the "bird"*: Oh, Mary, this is a black art to change your shape. No, I cannot, I cannot stop my mouth; it's God's work I do.

Mary Warren: Abby, I'm here!

Proctor, *frantically*: They're pretending, Mr. Danforth!

Abigail – *now she takes a backward step, as though in fear the bird will swoop down momentarily*: Oh, please, Mary! Don't come down.

Susanna Walcott: Her claws, she's stretching her claws!

Proctor: Lies, lies.

Abigail, *backing further, eyes still fixed above*: Mary, please don't hurt me!

Mary Warren, *to Danforth*: I'm not hurting her!

Danforth, *to Mary Warren*: Why does she see this vision?

Mary Warren: She sees nothin'!

Abigail, *now staring full front as though hypnotized, and mimicking the exact tone of Mary Warren's cry*: She sees nothin'!

Mary Warren, *pleading*: Abby, you mustn't!

Abigail and all the Girls*, all transfixed*: Abby, you mustn't!

Mary Warren, *to all the Girls*: I'm here, I'm here!

Girls: I'm here, I'm here!

Danforth, *horrified*: Mary Warren! Draw back your spirit out of them!

Mary Warren: Mr. Danforth!

Girls, *cutting her off*: Mr. Danforth!

Danforth: Have you compacted with the Devil? Have you?

Mary Warren: Never, never!

Girls: Never, never!

Danforth, *growing hysterical*: Why can they only repeat you?

Proctor: Give me a whip – I'll stop it!

Mary Warren: They're sporting. They – !

Girls: They're sporting!

Mary Warren, *turning on them all hysterically and stamping her feet*: Abby, stop it!

Girls, *stamping their feet*: Abby, stop it!

Mary Warren: Stop it!

Girls: Stop it!

Mary Warren, *screaming it out at the top of her lungs, and raising her fists*: Stop it!!

Girls, *raising their fists*: Stop it!!

I am speaking less here of the women who accuse Cosby, and speaking far more of the culture that raised me, and many of those who read my words. We are not nearly as far from the witch hunts of old Salem as you may think. The political Left that embraced and fomented feminism is not my concern, either. Having been nurtured as I was in the bosom of the Religious Right, the Left never concerned me very much.

One of the ideas bandied about by social and religious conservatives is that of teaching The Holy Bible in schools. The religious reasons are obvious. As one who is not in favor of formalized education for children, and one who is no longer religious, I cannot say that the absence of The Bible in schools is one of my concerns except for one firm conviction to which I still hold: Failure to understand The Bible is failure to understand America.

Salem was one of the first settlements of the Europeans from whom many of us sprang. These people came from England, where unending religious wars galvanized many men and women into theological beliefs set in stone. These people were Puritans. They came from the same stock as Calvinists, whose doctrine holds, in part and in profane terms, to the idea that Heaven is a type of lottery for ordinary men, with the saved already known by God. The desire for purity of doctrine led quite naturally to purity in all forms: a life of simple means, a toning down of celebrations, a reduction or elimination of consumption of alcohol, long hours of hard but productive labor, and last but certainly nowhere near least, strict rules governing sexual activity; all of this, just in case you were one of the lucky few.

This may be hard to believe in a day and age when Miley Cyrus can jill it on stage in front of thousands of fans, but the scars of this widespread and diverse belief system remain. In fact, Cyrus's twerks and tits are a direct product, a pendulum swing if you will, of Puritanical thought and practice. She is, after all, following the example of the far more successful, prolific, and long-lasting godmother of sexual rebellion, Madonna, whose life's work is based on trashing the lessons of Catholicism she has spent her entire career trying to dissolve.

Failure to understand the profound influence of our collective Puritanical and Calvinist roots ill-affects even immigrants from Catholic, Buddhist, Hindu, and Muslim countries. You've been philosophically warned, Cheng.

The realization that a man needs to have now, especially after the destruction of a comedy icon, is that sex with a woman can at any time and in numerous ways be directly influenced by the detritus left from the religious persecutions of old. The male reader would do well to remember that early feminists were like Susan B. Anthony, an unmarried woman of highly progressive ideals such as temperance, women's suffrage, and abolitionism. They were oftentimes products of Northeastern America, the seedbed of the modern Progressive movement. This movement bears a direct link to the Puritanical idea of saving humanity from itself. There would have been no 18th Amendment without Progressives, America's adorable little schoolmarms.

We forget much of this because World War II ensured that the budding American Empire would be the empire to win the war. A sudden shift from Depression-Era thrift to a Levittown home for every good GI begat the Baby Boomers, who quickly rendered themselves clueless with sex, drugs, and rock and roll. Enter Bill Cosby, followed by adoring fans of both sexes, the Playboy Mansion, the advent of Quaaludes, the double life, the public persona of the family man, and the adultery.

It's that last one that America sees the most, thanks to our collective roots. I know this because my generation is the first big divorce generation. Boomers and their sexual politics, complete with The Pill, pornography, Second Wave feminism, and no-fault divorce, rendered many of my Gen-Ex peers traumatized by dads moving out, and hated stepdads moving in. If you don't believe me, watch an incomparably beautiful film made largely by British Gen-Exers called *Anna Karenina*, from the Tolstoy novel. For all our openness to different forms of sexual expression, that's how many of us feel about adultery, one of the chief causes of divorce.

Few people from my generation are ever going to bother actually reading the transcript that has, I believe, sealed Cosby's fate. If they did, beyond the brilliant dissection it has already received from Mr. Farley at this website, they would see that it is actually a legal complaint about one of Cosby's lawyers interrupting too much. Cosby hardly says anything. Most of what is quoted from his deposition consists of dialogue that could have been ripped right out of *Adam's Rib*:

1. TROIANI [Plaintiff's attorney, to Cosby]: Can you answer that question?
2. O'CONNOR [Cosby's lawyer]: No. Wait.
3. TROIANI: You do not testify, Mr. O'Connor. That's enough of your testifying.
4. O'CONNOR: Young lady.
5. TROIANI: Thank you, but no.
6. O'CONNOR: What occurred here is Mr. Cosby has already —
7. TROIANI: Call me counselor or Ms. Troiani.
8. O'CONNOR: Ms. Troiani, he testified already that he —
9. TROIANI: Oh —
10. O'CONNOR: Let me finish.
11. TROIANI: He's going to testify, you're going to tell him what to say. I will not let you finish. Do you object to my question?
12. O'CONNOR: Yes.
13. TROIANI: Fine.

To quote John Calvin: God Almighty. A man sits in a chair with his freedom, his money, his name, his reputation, his marriage, his children's respect, and his career on the line. I'd want my lawyer to finish, too, even if I thought he was slime. All because *she said*.

A modern-day woman can go to Spring Break, get drunk, get laid in front of numerous other drunk women who can still stand while they watch and cheer the proceedings, and still cry rape. A black man can take it like a man and go to prison. All because *she said*.

But this isn't quite the same, because Cosby was not filmed. This is a cultural father figure, successfully married for decades and lecturing black Americans on getting their own affairs in order, who is cutting Quaaludes in half, getting his penis out, and paying young women to keep things quiet and go to college. If rape did in fact occur, we still don't have proof. The culture doesn't need any because the culture does not actually need to believe that Cosby is a rapist.

What we have instead is a hypocrite, and worse, a hypocrite in sexual matters who is also married and male. No amount of colorful sweaters and silly dance moves will hide the fact from a country so zig-zagged in its sexual mores that the actor was merely acting as if Claire Huxtable was the only woman in his bed. The payoffs and hush-ups of numerous affairs, compounded by the recreational use of drugs, will not deflate the hyperactive emotional reaction of the social and religious conservatives that take rather a dim view of such private behavior. In other words, I am convinced that even social and religious conservatives will not bother to change the discourse to anything other than rape.

Such weakness exposed is beneath contempt to these people. Here's one of the more revolting examples, from a socially and religiously conservative website I used to frequent called World Net Daily, written by the founder Joseph Farah, entitled "Free Clara Harris!" about a woman who murdered her cheating husband. I kid you not:

"But, as a woman spurned once, she was not naive. She checked with a private detective she had hired to watch her husband and learned he was not at the Houston restaurant having dinner with Bridges. Instead, the creep [sic] was at the very hotel at which Clara and David Harris had married on Valentine's Day 10 years earlier."

So Clara ran over his body again and again and again *with his teenaged daughter in the car*. This is the woman Farah praises in his article. This is what we do with adulterous men. After all, men can man up and take it. Men should bear responsibility. It will not matter to such minds that there is still no evidence of rape in the Cosby scandal. There is evidence of penis. Cosby, Harris, and I suppose John Wayne Bobbitt as well, all hold (or in Harris's case, held) the power to stop rape in their hands whenever they piss (or in Harris's case, pissed).

Unfortunately, Cosby will lose all but those closest to him, and probably even some of them. He enjoyed sex too much in the wrong way with the wrong people. We know that much from the deposition; and in a culture where millions still want to go after Roman Polanski's hide, in spite of the fact that he confessed, served his time in jail, and will die a victim of double jeopardy, that's all that's necessary. Go ahead and call the lecherous old pervert a rapist. Paying a single one of these women money was the final nail in the coffin of this man's career.

I no longer believe that the Sexual Revolution liberated men. Thanks to the influence of Puritanical beliefs about male sexual responsibility, compounded by Second and Third Wave feminism, the Sexual Revolution has only liberated women. The same can be said of our precipitous technological advancement, as well as any opening up of our political systems. Men are less liberated by all of these phenomena, because men still have to bear the majority of the weight of empire and civilization on their heftier shoulders.

Women are excused from the dirty work. When they complain about not being included in the dirty work, they are to be admitted. When they grow tired, they are to be excused again. Everyone should remember that even known false accuser Crystal Gail Mangum will be out of prison in mid-life after lying about rape, destroying three men and their families, and fatally stabbing Reginald Daye.

The Left will go on chanting *The Vagina Monologues*; the Right will go on condemning it. When a man whips it out

the wrong way, the Left will cry, “Rape!” and the Right will join right in. To participate in this madness is to be a foolhardy man indeed.

There is no fast and easy sex with the opposite. There really never was. This is all the more reason to disregard the advice of the gaming community and lend a hand in building a little male space of your own.

There is something else going on here. Bill Cosby is not a Boomer. He is part of the last generation to experience what I call the small town. Zoning laws, mass schooling in increasingly large and centralized schools, the promise of suburbia, and entertainment provided by a Mass Media culture put an end to that. The result is that America has lost its sense of privacy.

A Boomer named James Bowman whom I’ve mentioned before writes quite a lot about the phenomenon of honor. As I see it, a woman’s honor has always been about her chastity and her fidelity to one man, probably based on a more instinctual level of awareness that the male provider would like to ensure that the children in his charge are actually his. A man’s honor, on the other hand, has always been about the man.

If this is true, then Cosby’s honor was more of a front, as is often the case. Honor, as Bowman points out, is less about the actual and more about the act. It is therefore amoral, neither objectively good nor evil.

In Puritanical America, therefore, a man’s honor is his word. He either follows through on his word or he has no honor. Cosby followed through on his word only to a certain extent. He got himself educated. He held down a family and helped to raise four children to adulthood. He kept his marriage intact. He encouraged other Americans, especially black Americans, to do the same.

Behind the *façade*, however, he whipped it out and had fun. He no doubt did so in part to deal with the stress of keeping up appearances, probably extending all the way back to the forties, when his parents and grandparents were heavily segregated in Small Town America. To a mind cultivated to think that honor is equal between the sexes, an unchaste man that acts honorably clean on television programs, during comedy routines, and in interviews is a man whose hypocrisy is unforgivable.

Imagine such an individual giving the interview that would rivet millions to their television screens: Yes, he would say, I had sex with lots of women. I enjoyed it immensely. I desperately hoped that these women would understand the strong desire I have to keep my family and career, so I gave them a little something extra to help them along and wished them well. But what they’re saying happened did not happen in the way that they said it did.

How successful would such an interview be, even if the millions of watchers actually believed him? Whether or not these women are telling the truth about having affairs with Cosby that ended when he drugged them unconscious so he could have sex with them one last time, his privacy and honor are completely destroyed, and a country that shames the likes of Hugh Grant and Eddie Murphy for soliciting street hookers (who betray women’s innate sense of honor in their profession) is simply never ever going to forget nor forgive.

Both men and women can endure public shame over sexual scandal. How many women endure this level of shaming at the expense of their property, liberty, or their own bodies compared to men? The late Robin Williams paid a woman to keep quiet about sex. Perhaps he was a rapist as well.

If you’re as disgusted with the zeitgeist as I am, you can do little else but watch as America reacts with heavily emotional upset every time a penis is seen, and quietly remind yourself as I do on a regular basis that empires cannot exist without first and foremost regulating the men, even as they blame them for anything and everything they can. The more upset your friends and neighbors become, the more the American Empire dies, while the rising Chinese Empire slowly usurps control of the world’s economy. Then you can wonder along with me how the Chinese government will blame the men for how they themselves mismanage human affairs.

I thoroughly enjoyed Cosby’s efforts for decades. I enjoyed his stand-up, his sitcoms, and his public persona. I couldn’t care less about his peccadilloes. I would be sadder still if it were all true, but mindful of the fact that a rape victim, whether male or female, who apparently goes back for more has about as much honor as the perpetrator,

and a lot less of my empathy and interest. It's a sad state of affairs when a man's affairs are made equal to a crime, but I already knew that was our collective state before this one man was ruined. That will forever make me saddest of all.

Exposed! The Patriarchal plot to freeze women to death!

AVfM Video Source · 19 August 2015 · Archived copy · Original

The Patriarchy has a lot to answer for, but all other crimes pale in comparison to the nefarious plot to kill women with office air-conditioning. Well, maybe not kill them, but make them very uncomfortable. Janet Bloomfield and a few of her feminist friends explain the issue.

https://www.youtube.com/watch?v=wwi2y3XVnlg

I made the top 10 at Houston Press, barely. I have been cheated!

Paul Elam · 19 August 2015 · Archived copy · Original

I came home from lunch today to discover that I had made the pages of Houston's top "culture" rag, *Houston Press*.

I knew before reading it that the coverage was not going to be good. I have been reading the unambiguously leftwing publication semi-regularly for about 30 years. They even published some of my letters to the editor, though not the ones that cut too close to home for the hive-minded staff that run the show there.

They have some fairly interesting content sandwiched between ads for call girls and "private masseuses." Houston Press brings you the latest on wicked conservatives, cheap eats, music and "me love you long time."

Oh, and lies. They print lots and lots of lies. I never bothered much with writing about them because they are pretty much the affirmative action program for yellow journalism. They will lie about most anything or anyone, acting as the National Inquirer for wannabe hipsters and the lifestyle victimized.

The paragraph Jef Rouner wrote on me is a pretty good example:

> **Paul Elam**
>
> The founder of A Voice for Men and the de-facto head of the Men's Rights Movement, Paul Elam spends the majority of his time trying ineffectually to beat back gender equality and claiming that it is men, not women, who most often face sexism. Some of his more interesting and recent screeds include referring to the village-sized group of women accusing Bill Cosby of rape as "drug whoring star fuckers", offering men counseling sessions via Skype for $90 because of "feminist bias against men in modern psychotherapy", and starting a fake version of the White Ribbon Campaign as an attempt to subvert donations to the Canadian non-profit that addresses intimate partner violence. Elam makes no secret that his "movement" does not build shelters for male domestic violence victims, address underfunded men's health concerns, seek federally mandated paternity leave, or basically any other cause that might actually better men. Yelling on the Internet is literally the point of the whole thing."

Ok, so nothing new here. I will briefly debunk this short bit of pablum and get to my real beef with Jef. Well, after I stop to wonder if he dropped the second "f" to be edgy or maybe his parents were southern hippies and he has a sister named River Sky.

Jef Rouner. Yes, it is really him.

One, since Jef failed to cite a single source for my activities intended to “beat back gender equality,” he did little more than make a hollow accusation. I love the irony in this given that false accusations are one of the core items addressed on AVFM. Mind you, for the uninitiated, Jef provided no proof to his readers that I was invested in undermining women’s rights for a good reason. It doesn’t exist. He just made it up and ran with it like he was covering a gang rape story for *Rolling Stone*.

Next, concerning the words “drug whoring star fuckers,” in respect to Bill Cosby’s accusers, he omitted the fact that I wrote that in the form of a question. Sure enough, I am still wondering if Bill Cosby is a demon that slipped drugs to women and raped them, or if the cadre of women spanning decades who had simultaneous breakthroughs in memory, resolve and cash flow ills are really just a bunch of drug whoring star fuckers. It’s not as though drug whoring star fuckers are hard to find.

Unlike Jef’s apparent distaste for all things due process, I think it is better to ask questions than to make declarations before someone has their day in court.

Jef also states, as though he thinks it is some sort of “gotcha,” that:

> Elam makes no secret that his “movement” does not build shelters for male domestic violence victims, address underfunded men’s health concerns, seek federally mandated paternity leave, or basically any other cause that might actually better men.”

Oh how I hang my head at the shameful truth in this. We don’t build shelters. We also don’t build safe rooms for men where they can have peanut butter and jelly and watch puppy videos when a feminist comes to speak on campus. We don’t have “Lothario Walks” to draw attention to cultural narrative that only exists in our heads.

We also don’t design Formula 1 racers, map genomes or debate on whether Pluto is a planet. There are a great many things we don’t do because, well, we do other things.

If Jef had done what people in journalism used to call “investigation,” and “fact checking,” he would have seen (and immediately forgotten) that we have been long involved in calling out the underfunding of men’s health issues, promoting awareness of prostate cancer and fundraising for male birth control.

We also have been instrumental in individual advocacy for men who have been falsely accused and falsely

convicted. Our work has resulted in the only prosecutor in the history of the State of Maine to have her law license suspended for prosecutorial misconduct.

Oh, and not that it would matter to Jef, we have reunited children and fathers who have been capriciously taken from each other. You know, all the things that come with just screaming at people on the internet.

Sorry to belabor the points but we have also impacted the cultural narrative enough that corrupt ideologues find us sufficiently threatening to their dog and pony $how that they enlist the support of the mainstream media in trying to take us down. Thankfully, those in the mainstream media are so stupid that they live in denial of the fact that they are the main source of our growth.

Truth alert! Jef got one right. He says I am "offering men counseling sessions via Skype for $90 because of "feminist bias against men in modern psychotherapy."

That I do, Jeffy. Or is it Jefy? Now, if you only knew anything about the very real bias to which I am referring. No bother, a little bird told me that within a few months the bias against men in the mental health community will be addressed in much more prominent places than *The Press*.

By people who know a hell of a lot more than Jef Rouner.

Now, to the White Ribbon matter. I know it was a completely honest oversight on Jef's part, but he left out some key elements that might have actually informed his readers of a few things, even at the cost of his frail and fact barren narrative.

- I acquired the domain for whiteribbon.org with complete legality and legitimacy.
- I transferred the domain to Erin Pizzey, the woman who founded the domestic shelter movement for women in 1971.
- Neither myself nor Erin Pizzey have taken a single penny from anyone in donations to the site. There is not even a donation button to be found there.
- The White Ribbon has a long, long history of being adopted by several movements and organizations over the past 150 years. It is not owned by anyone as a trademark in Canada and is thus fully legitimate terrain for us to help educate people on the facts about domestic violence. White Ribbon Canada is no more or less legit than Whiteribbon.org and we have no hard feelings that they are using the same name we do.
- Whiteribbon.org was set up to present the latest science and research on the problem of domestic violence, not to raise money or to spread a false narrative about the problem.
- Not one single civil action or criminal investigation has been pursued against myself, AVFM or Erin Pizzey. Seems kind of funny considering Jef's accusation would imply a clear cut case of fraud using the name of a legit Canadian organization. I've seen neither hide nor hair of Dudley Do-Right, not to mention the FBI.

And that is the end of my rebuttal to Jef's feat of squeezing so much fail and so much dishonesty into a single paragraph. I do believe this boy is ready for prime time.

My real beef with him is on another matter. I have seen dozens of low rent hacks like Jef publish stuff like this for quite a few years now. I owe each of them thanks for sending people to AVFM where the ones who can think critically will understand they have been lied to.

What pisses me off though, and I mean really pisses me off, is that out of 10 people who Jef thinks are embarrassments to Houston, I got stuck in the number 10 slot?

WHAT. THE. FUCK?

The way I see it, I should have been in the top three, easily. Being targeted as a source of civic embarrassment by

The Press, or any of the yellow clones who write for it, is precisely the badge of honor that I love to wear.

After all, *The Press*, all about dignity and civic pride, published a groundbreaking article on "The Ten Hottest Women on the Texas Sex Offenders List."

The Press also ran a story many years ago about a gay man who was laughed out of getting services for being a victim of domestic abuse. The story, which I cannot now locate, was written as though the writer had no inkling that the discrimination in that case was based on sex, not sexuality. They must have lost track of the letter I sent them on that one. It never got printed.

Finally, back in 2000, Brian Wallstin managed to find a woman who was abused in a family court. It was not a particularly special story. Karen Shrader, M.D., the supposed victim, was treated no differently than men have been treated in family courts for the past 50 years. The piece, "Absent a Mother," generated a lot of mail, including a letter from me which can be read here. Wallstin wrote this piece like he found a new source of discrimination against women. I feel pretty confident it got him a "good boy" and a pat on the head from the girls in the office. Still, using Dr. Shrader as the poster child for a very real problem with our courts was laughably foolish. All Wallstin did was inspire misguided chivalry – not awareness of the corruption in our family courts.

So there you have it. The publication that attacked me with lies is the same one that thinks the sex appeal of pedophiles is newsworthy, that gay men struggle for support in violent relationships because they are gay (like services for straight men are so abundant) and that the criminality of our family courts only matters when it happens to women.

That profile should have earned me a spot in the coveted top three. I hope you will let them know that in the comments before someone triggers their dissent meter and they lock them down. For pity sake, they put me several spots below Randy Freaking Quaid!

I am sending this article to *The Press* demanding that they change the order of annoying/embarrassing Houstonians and put me in near the top. After all, this is my subjective version of reality and when dealing with this particular publication, that is all that matters.

Hypermasculinity

Dr. Tanveer Ahmed · 19 August 2015 · Archived copy · Original

The reassertion of masculinity surrounds us and takes a multiplicity of forms. It is Newtonian, in that it's a direct and opposite response to feminism and the dilution of traditional male roles. In many instances the reassertion of masculinity is positive, for it is often an attempt to re-cast the male away from narrow categories of the emotionally distant provider. But in its hyper-masculine forms, where gender confusion contributes to overcompensation in the forms of violence, misogyny or homophobia, it underlies some of our most pressing social and political problems, including terrorism.

In my work, I see the gender confusion present in the form of pathology. There has been an extraordinary growth in male eating disorders in recent decades for example, from representing one in twenty of all eating disorders in the 1980s to now comprising one in five. The vast majority of these do not present for help and they usually take the form of manorexia, of boys and men taking supplements and working out to excess to sculpt an Adonis like physique.

I also see it in the form of violence, both within the home and in the community. However, throughout the Western world there has been a steady decrease in violent crime but recent increases in figures surrounding intimate partner violence. This is particularly pronounced in countries like Australia and is attributed to greater awareness from public campaigns. However the causes are consistently put down to male privilege and lack of gender equality, yet there have been extraordinary changes in every measure of gender relations, from educational outcomes, workforce participation and female income yet domestic violence rates appear not to have improved. How then can male violence towards women be attributed to gender inequality? I'd argue that at least an element of the lack of improvement is because of the clumsy reassertion of masculinity particularly in the more disadvantaged groups, such as the working class and newly arrived ethnic groups.

The trend is particularly interesting among males within ethnic groups. Financial Times journalist and former anthropologist, Gautam Malkani, wrote a book called "Londonstani" soon after the London bombings in 2005. He essentially records the behaviours and rituals of his old peer group in a relatively poor, immigrant neighbourhood of London. He studies the phenomenon of male youth from South Asian backgrounds often incorporating the symbols of hip hop fused with Bollywood sounds all packaged into a posture of aggressive oppositionality. He writes:

"The assertion of ethnic identity is sometimes better viewed as a proxy for the reassertion of masculinity."

These trends are particularly paramount in Australia through Lebanese youth, who have far greater rates of incarceration, affiliation with street gangs and bikie groups and are also over-represented amongst terrorism recruits to ISIS. They are amongst the largest minority groups within Australia and were implicated in the Australian race riots of 2005.

This holds a great deal of relevance when confronted with the problem of home grown terrorism in particular. While there is the obvious overlap with religious zealotry, a core feature of Western recruits to terrorist acts is identity disturbance, often caught between the traditional culture of their parents who are eager to distance their children from the social permissiveness of the West but which only results in many adolescents feeling a sense of traumatic unbelonging. The place they can assert their identity and, to some extent, their masculinity is within various versions of religious extremism. When mixed with the generational gap within ethnic groups and lack of healthy role models or structured rites of passage, the ingredients for over-compensatory acts through violence coated with missionary zeal are more pronounced.

Author Bonnie Mann asserts that "spectacular acts of violence are redemptive and thus required for an aggrieved or wounded masculinity," and professor David Plummer of Australia's Griffith University notes that counter-terrorism raids across the world have sometimes overlapped with gyms, steroids, strip club and weapons. He also cites the growth in pornography as part of the reassertion of masculine posturing.

Hypermasculinity is an emerging force within global, social trends and is most pronounced where gender relations have transformed dramatically. It can be harmless and possibly a transient phase within the realignment of gender relations, but it is also a contributor to some of the most difficult and pressing problems of our times. Dismissing or pathologising the behaviours through the prism of outdated gender theories is no longer useful and hurts us all in fostering meaningful solutions.

Science and censorship

Silvio Altarelli · 19 August 2015 · Archived copy · Original

PLOS ONE censors a referee who defended science from feminist ideology.

> "The distortions of the truth by the radical feminists of our time will, someday, be seen as having been the greatest intellectual crime of the second half of the 20th century. Meanwhile, we still live under the aegis of that crime and to call attention to it is an act of great moral courage."
>
> Professor Howard S Schwartz, Oakland University, Michigan

Feminists supported their gender ideology and business with lies and scientific fraud: feminists painted men as authors of domestic violence in order to support false accusations; feminists want you to believe that women are discriminated in all possible ways etc etc etc

At the end, the scientific community is starting to appreciate that truth differs from feminist ideology: the world experts in the field of domestic violence claim that it is equally perpetrated by men and women and described in scientific publications the methods used by feminist to "conceal and distort evidence"; research performed with scientific methods "reveal 2:1 faculty preference for women on STEM tenure track", etc.

Recently, a referee was under attack for having pointed out faults in a publication that wanted to conclude that gender bias in academia is against women. The referee discusses how the fact that men achieve better results can be explained in alternative ways: men work more and in a more competitive way, women prefer to focus more on personal life… "such a small difference of average effort could easily be due to marginal gender differences of physiology and health". Nothing new: 20 years ago Warren Farrell described these factors in the book "The myth of male power".

The referee was attacked for having suggested the involvement of "one or two male biologists" in the research, "in order to serve as a possible check against interpretations that may sometimes be drifting too far away from empirical evidence into ideologically biased assumptions".

Clearly, the referee was trying to suggest that the authors of the rejected paper (Fiona Ingleby et al.) were too much driven by feminist ideology, and that a study on gender inequality is better performed by involving both men and women.

What a crime!

Ms. Fiona Ingleby played the victim card attacking the referee on Twitter, raising a media storm.

The standard shame tactic of Social Justice Warriors got the head of the referee: Damian Patterson of PLOS ONE announced that "We have formally removed the review from the record, and have sent the manuscript out to a new editor for re-review. We have also asked the Academic Editor who handled the manuscript to step down from the Editorial Board and we have removed the referee from our reviewer database".

This behaviour is questionable, both morally (PLOS ONE is ready to dispose of people who offer unpaid voluntary scientific advice in order to avoid trouble with feminists?) and scientifically (PLOS ONE abandons scientific integrity for political correctness?).

Hopefully the Editorial Body of PLOS ONE will wipe the shit from their underwear and follow the example of Nobel prize Richard Feynman who, when attacked by feminists, had the courage to stand up and give the right answer: "Don't bug me, man!".

Most of my childhood is now illegal

AVfM Video Source · 20 August 2015 · Archived copy · Original

Children these days get a lot less freedom than previous generations, says Lucian Vâlsan as he recounts some moments from his childhood that would today trigger severe legal action and hysterical reactions.

You can subscribe to Lucian's Freedom Alternative, here.

The “Mangina” monologues: How feminists teach men to hate themselves (re-edit)

AVfM Video Source · 20 August 2015 · Archived copy · Original

This is an excellent video from Bane666Au published in 2013. Featured here as newer MRAs may not have come across it.

Shaun King demonstrates why the concept of 'cultural appropriation' is complete bullshit

Janet Bloomfield (aka JudgyBitch) · 22 August 2015 · Archived copy · Original

Whelp, we have another whitey dancing in blackface to win the hearts and minds of white folks, who otherwise would never be able to process an alternate point of view, amirite? Shaun King, a major provocateur in the #BlackLivesMatter movement, has been outed by Milo Yiannopoulos at Breitbart as a 100% white guy, faking his racial background to gain authority, and the right to define the experience of Black people in America. Gee, a white guy hungry for the authority to tell Black Americans what they think and feel? Nothing racist about that at all!

In actual fact, I *don't* think there is anything racist at all about a white person using their voice to help articulate the position of other people who are *not* white. It can be a huge advantage to have a white person advocating for issues that affect primarily people of color – I practice a version of this principle by being a *woman* advocating for *men's rights*, and the advantage accrues from the exact same mechanism that affords white people advocating for Black people moral authority: white people command a kind of respect that Black people don't, and women command a respect that men simply don't. In general, we understand that white people are automatically conferred with greater authority, and our word for this is 'racism'. In general, we absolutely *refuse* to acknowledge that women are the privileged gender, and that women's voices command authority over men's because we are living through the last dying moments of feminism, which insists the exact opposite is true. Women are oppressed by 'sexism', despite the fact that their voices are privileged over men's, especially when it comes to men's issues.

There are men who have been working in the MHRM for well over 40 years, down in the trenches every single day, doggedly insisting that they are human beings worthy of consideration and care, but they don't get invited to the Today Show or get profiled in Vice or get invited to debate ***other women*** about men's issues on the BBC.

I do.

Because I'm a woman. The cultural narrative in this regard is changing, albeit slowly. Yiannopoulos, who frequently writes on issues affecting men, is open about how his sexual orientation lends him a privilege to speak on men's issues and *be heard*, just as my gender does. The all-powerful cis-gendered straight white man is so powerful a gay reporter and a woman blogger are considered more legitimate authorities on cis-gendered, straight, white, male experience than the aforementioned. He's just a crying man-baby everyone should ignore. Patriarchy: you're doing it wrong.

The silencing of men and the related censorious concept of 'cultural appropriation' can be laid 100% at the feet of feminism, particularly radical, academic feminism. It all derives from a philosophical argument known as ***standpoint epistemology***. Let's start with a few really simple definitions. Feminist theory always distills complex philosophical concepts into soundbites because they're easier to explain and to deploy, which are two of their main goals: disseminate and manipulate.

In very simple terms, ***ontology*** is what you know, and ***epistemology*** is how you know what you know. You know the sky is blue, you know it's blue by looking at it. That kind of thing. Here's where feminism inserts the manipulative aspect:

What I know: it's nice to be rich

How I know: ***depends on where I stand*** (standpoint epistemology). If I'm rich, I know it's nice to be rich because, well, I'm rich and my life is nice, ergo, it's nice to be rich. If I'm poor, I know that because I see rich people and ***they seem to be enjoying life in a way that I am not***, ergo, it's nice to be rich.

Now feminists go one step further: rich people can never know the experiences of poor people because that doesn't fit Marxist feminist ideology, but poor people *can* know the experiences of rich people because that is the condition that will make Marxist, feminist ideology work, and nothing matters beyond making the ideology fit reality, no

matter how much reality contradicts ideology.

I really enjoyed the first few seasons of *Downton Abbey*, mostly for the upstairs/downstairs interactions and how explicitly the show acknowledged that the lower and upper classes were utterly dependent on one another. Upper class comes with enormous luxury to be sure, but that is matched with psychotic levels of behavioral command and control. Lower class involves an enormous amount of physical labor, but far more personal freedom in terms of how people may act and behave outside the formal areas of the home. If I could go back in time, and had to choose, I would choose to be a high ranking member of the serving classes: Head Housekeeper, or Cook. Even the Head Laundress probably had a more enjoyable life, ultimately, than a Lady of the House under constant surveillance and subject to crazy levels of etiquette and 'proper' behavior.

No thanks.

Shows like Downton Abbey make it exceptionally clear that the upper and lower classes, who live so intimately with one another, can indeed understand the experiences of the other. Some are jealous, some are angry, some are defiant, some are relieved, all are completely aware of how the other half lives. Standpoint epistemology claims that because the lower classes are *lower*, they must of necessity exhibit a deference that leads them to a greater understanding of the upper class. This completely ignores the fact that the upper classes must also exhibit extreme deference to the lower classes, and understand that if the maid sees the ladies spitting on each other, that will make its way around the village and be fodder for a year's worth of gossip.

Another way of understanding this is to say carjackers must study the movements of owners of BMWs and Escalades very carefully to understand how and when they will most vulnerable to carjacking, giving them insights into how the rich act. But the owners of BMWs and Escalades are equally likely to study the habits of carjackers, to avoid getting carjacked, giving them equal insights into how thugs live! Neither has an ontological advantage over the other: they know what they know. Neither has an epistemological advantage, either: they know what they know by observing the other.

The most common way to claim the efficacy of *standpoint epistemology* is through what is known as ***cultural appropriation***. Here's a story that will amuse many of you: after appearing in a video wearing two braids on either side of my head, someone sent me a message decrying my 'cultural appropriation'. Lol wut? What culture am I appropriating, pray tell? Swiss Dairy Maids? Two German grandparents, one Swedish grandparent, one Irish grandparent – I think I can slap on a leather bodice and grab a broadsword to go with my braids and be culturally fine, thanks.

The accusation of cultural appropriation was an effort to shut down whatever conversation I was attempting to generate on the basis that, because I do not share the culture, I have no meaningful comment to make on that culture. This is such a defiantly anti-intellectual bullshit, it boggles the imagination to think this is a legacy of *academic* feminism. Why should I be surprised though? An aggressively anti-intellectual ideology designed to censor, all while claiming moral high ground? Yep, sounds like feminism.

Unfortunately, feminists themselves get trapped in their own rigidity and refusal to engage with thought in any rigorous manner: if no one but a Black person can possibly comment meaningfully on Black issues, then ….

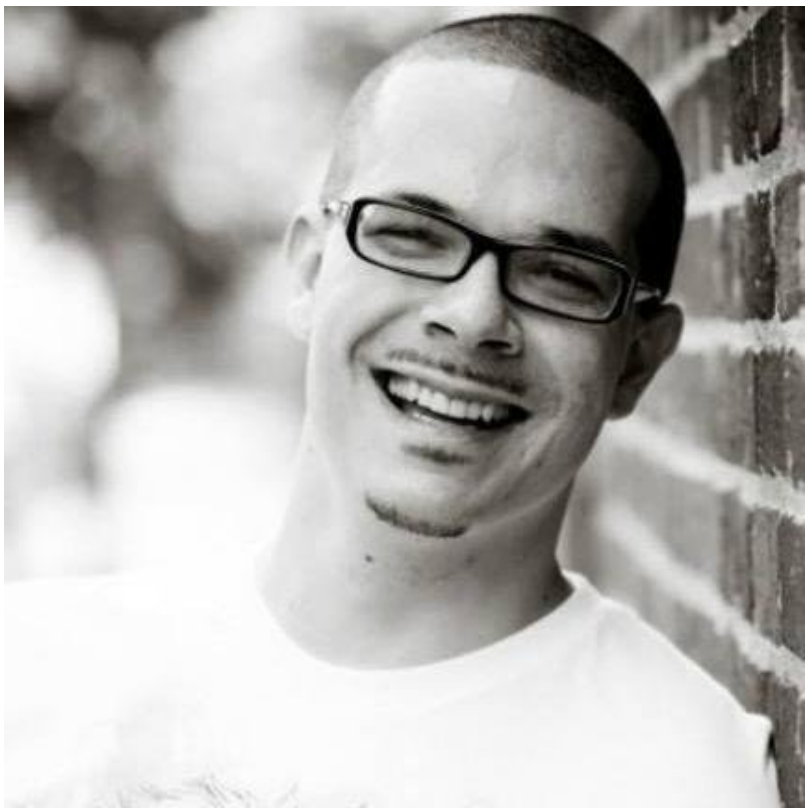

Introducing Shaun King.

Coming hard on the heels of Professor Blackface herself.

Hey remember *Black Like Me*? That book changed a million minds and it would be heartily dismissed as 'cultural appropriation' today. Journalist John Howard Griffin did more to advance Black rights than millions of Black activists put together. We can absolutely have a conversation about how absurd it is that it took a white man to shed a light on some nasty cultural realities, the same way we can have a conversation about how absurd it is that it takes a woman to shed light on some nasty cultural realities facing men, but the fact remains white people ***can and should*** speak out about racial issues that affect Black people negatively and disproportionately, and women ***can and should*** speak out about gender issues that affect men negatively and disproportionately.

Feminism and standpoint epistemology in particular, have turned Shaun King into a laughing stock. I don't necessarily agree with his points of view, but he has every right to express those points of view and face the court of public opinion. Instead, he's become a fraud, a liar and a charlatan, and he can thank his feminism for that, because feminism explicitly *requires him to be a lying sack of shit to speak*.

Honestly, I have little sympathy. If you don't have the balls (or ovaries) to face down a pack of screaming, willfully stupid harpies, you don't have the balls (or the ovaries) to enact real cultural change, and you are pissing in the wind.

We have enough people pissing in the wind, quite frankly.

Stand up and speak, by all means. But do it authentically. Do it honestly. Do it with integrity and intellectual courage.

Or sit down and shut up.

Who is your master, Shaun? If you allow feminism to dictate the color of your skin, you do indeed have a claim to a shared experience with Black people. They, too, have a history of bowing to white masters. But they never did so willingly. They never did so happily. They fought back. They fought to the death. They fought with the skin stripped off their backs. They fought.

You wanna be part of Black culture? Get on your feet, Shaun, turn to your oppressors and tell them to go to hell.

We in the anti-feminist and men's rights movement will show you how it's done.

Lots of love,

JB

NOW claims credit for healing the sick, raising the dead, and inventing the cappuccino

Brett Caton · 22 August 2015 · Archived copy · Original

NOW claims credit for healing the sick, raising the dead, and inventing the cappuccino.

This is the most dishonest thing I have ever read. As others have said, Joseph Goebbels would be proud.

LGBT rights are women's and men's rights

Feminist have been no friend to gay and transsexual men. Sorry, I watched them applaud as gay men were arrested here in Australia. Seriously, do you know nothing of the history of feminism?? Transmen and women have been vilified as gender traitors and psuedo-women. They were banned from meetings.

From The New Yorker, August 4, 2014:

Robin Morgan, the keynote speaker, said:
I will not call a male "she"; thirty-two years of suffering in this androcentric society, and of surviving, have earned me the title "woman"; one walk down the street by a male transvestite, five minutes of his being hassled (which he may enjoy), and then he dares, he dares to think he understands our pain? No, in our mothers' names and in our own, we must not call him sister.

When feminist groups changed the norms of sexual behavior

In some parallel universe? In this one, medical scientists working on the pill and hippies who had nothing to do with feminism were responsible. Meanwhile, feminists argue that women who have sex with men are gender traitors, and have done since the 1960s. c.f. "The Feminist Initiative" for an example, or anything by Dworkin et al.

Feminism has fought against sexual violence, including sexual violence against men.

Oh yes, Mary P. Koss fought very hard to make sure women who raped men could be prosecuted… what's that? She did the opposite? Deliberately? How shocking! And feminists fought for immunity to rape charges in Israel and India? No! How can it be? It's not like the Duluth Model defines violence as masculine!

Oh wait, it does. And NOW is it's biggest fan.

Feminism fought for an end to gendered segregation at work and in school… boys and girls have equal access to education.

Absolute nonsense; it's fought hard to deny men the ability to teach at schools on the grounds they are all secret paedophiles (all the while ignoring the torrent of female teachers diddling their pupils).

Men used to teach school everywhere. Feminists pushed them out and now male teachers are becoming as rare as hen's teeth.

And feminists constantly call for quotas for women and scholarships for women, and male education plummets. Fewer and fewer men can get a degree now.

Feminists want men to do jobs, of course – the dirty, dangerous jobs – but nothing else. You'll never see a quota for women working in sewage, up power lines, down mine pits or clearing mine fields.

Men are *useful* apes to them – nothing more.

VAWA protects male victims of domestic violence

Rubbish. It does the opposite. Primary Aggressor laws mean that a man who calls for help had better have a recording of the violence against him or he will be the one arrested.

In Australia, thanks to VAWA exporting it's model world wide, women have a helpline to call for help from DV – and men get a line to confess they have hurt a woman. You need help? Go to hell, male scum.

Feminists have long fought for economic justice for both women and men

Rubbish. The Feminist Initiative fights for special male-only taxes, Feminists fight for tax exemptions to female only goods, they fight for scholarships for women and claim men are overpaid by as much as 30 cents in the dollar – despite the repeated testimony from economists to the contrary.

They have no interest in justice. Justice is paying men more because they work harder, they work longer hours, they do more dangerous jobs that result in a death rate an order of magnitude higher in the workplace.

Feminists don't think that's just; they want women to be paid the same but have cushy, safe jobs?

How will that work? They don't seem interested in pushing women into those nasty jobs.

NOW, I know you love lies – but do you have to be this obvious? Why not paint MRAs as being responsible for school shootings, or claim economists are part of the global conspiracy against you? Stick to fear and hate; it's what you are best at.

Click here for more information.

Jeff Sharlet used a pedophile to harrass sexual abuse victims

Dean Esmay · 24 August 2015 · Archived copy · Original

I have noticed that Professor Jeff Sharlet, who teaches Creative Writing at Dartmouth when he's not playing journalist for GQ magazine, is still regularly giving interviews to explain Men's Rights Activists to members of the press and talk show hosts—talk show hosts and supposed journalists who cannot be bothered to talk to any actual Men's Rights Activists.

Even though there are now countless people with real names and faces who are public figures as Men's Rights Activists, people very easily reached by their public phone numbers as well as multiple easily located public social media accounts, the press goes to Professor Jeff Sharlet and others who lie about and abuse MRAs instead.

Since Jeff Sharlet has accepted the mantle of MRA expert for the media, it's time the media and everybody else know who he is and what he actually does.

Sharlet originally wrote to Warren Farrell after speaking with Paul Elam regarding the International Conference on Men's Issues, claiming he wanted to do a better job of covering the men's movement than his contemporaries. In his words:

> Dear Dr. Farrell,
> I just got off the phone after a long and exciting conversation with Paul Elam. I'm a writer for GQ magazine, and I'll be flying out to Michigan to attend the conference and your Thursday workshop. I'm new to the story, but I hope to read as much of your work as I can before then, and the rest after the conference. This will be a substantive piece, probably around 5-7,000 words, and I'll have a long time to report. I'll be reading and following up with further interviews for at least a month or two. I'm hoping to go beyond the "controversy" stories some of my media colleagues are pursuing to present a real portrait of a movement built on very serious issues. GQ, I hope you'll agree, is a good forum for such a piece. We have nearly a million subscribers and a total audience of 6 million — most of them men, young men, especially, who are trying to think about what it means to be a man in modern society.
> I'm excited about this story as going right to the heart of that question. As I wrote Paul, some of the stories I'm proudest of are portraits of men finding ways to define their dignity and humanity against great odds. That's a situation every man experiences sometimes."

While there he bragged loudly that he was a huge supporter of the Men's Rights Movement even though none of us had ever heard of him before and couldn't figure out why he kept doing a really bad Tony Soprano imitation. Well, except that he nailed the unctuous aura. Jeff Sharlet, whose wife it turns out teaches Women's Studies, claimed to be a fan out to set the record straight about the MRM.

Soon after arrival at the International Conference on Men's Issues, self-declared MRA fan and expert Jeff Sharlet laughed in my face when I told him I was a child sex abuse survivor. I still remember his leer and his limp wet palm as I shook it, his moist cold fingers, the grin on his face when he asked what got me interested in Men's Rights, and his laugh–not even a nervous laugh, but a jovial one—when I told him I was sexually abused.

Sharlet may not remember his mocking and bullying toward me, because he mocked and insulted so many people at ICMI. He was a man on a mission. And, like many male survivors, I've learned not to flinch at people like him.

In Professor Sharlet's defense, he did seem to be trying to apologize a little to me after the event was over. He asked me if I could put him in contact with other male survivors—which is something I have done many times for members of the press as well as professional researchers.

I only give information on my fellow survivors if I can go to those survivors and say that I trust this reporter. So of course I was noncommittal; I would no more introduce a male survivor to this pseudo-macho bully than I would

introduce them to a child rapist.

Which is by the way what Jeff Sharlet did to me—brought a child rapist into my house then asked me if I would support him in his quest to get another child rapist out of jail.

Can you get any lower than Jeff Sharlet's behavior while representing the formerly good name of GQ? I'm really not sure.

While I hate the phrase "triggering," let's just say that Jeff Sharlet now has the proud honor of knowing at least one survivor who's "triggered" at the mention of his name or face. And of knowing that multiple male survivors also know his name now, and use him as an example of why the dominant media culture, and feminists in particular, think boys and being raped and molested is funny. Especially if a woman does it, but even if a man does.

Sharlet was seen traveling around with and escorting a man whom no one at the conference knew, who later turned out to be a pedophile. He was having meals with a child molester, giving him rides, and worst of all, springing him on people attending the conference and asking them to support child molesters.

Confirmed Predator

Now I can only think of two plausible reasons Jeff Sharlet would be walking around with a child molester in tow at the ICMI: either Jeff supports pedophiles or he was using one to abuse and mock child abuse and rape survivors.

Ponder the irony: the most charitable interpretation of Jeff Sharlet's actions at the International Conference on Men's Issues in 2014 is that he supports child molesters.

There is of course no hard evidence that Jeff Sharlet himself is a pedophile or an enabler. If we take the route of Occam's razor, he's merely a yellow hack, representing GQ Magazine by carting a pedophile around a population of men who have been sexually abused so he could create a vile narrative for a hit piece on *the victims*.

There's other things to tell you about how Sharlet behaved while representing GQ. He tossed an insult at a female rape survivor because she suggested that male rape victims are no better or worse off than female survivors and that by treating female perpetrators as seriously as male perpetrators, it means all of us who are victims of sexual assault and abuse are in this together; it's not a man-vs-woman thing.

He mocked a female rape victim for saying that. Right in front of multiple witnesses.

As the icing on the cake, Sharlet used the pedophile as the first person profiled to explain to people what MRAs are really like in his story.

What's more unethical as a journalist, running around a conference full of male survivors, inserting a pedophile in their presence or using that pedophile in a major publication to represent actual victims who are trying to heal?

Forget journalism for a moment and ponder the question of which of the two choices paints a more clear picture of a human being with absolutely no moral compass.

It is hard to answer any of that but the even greater shame is that this is the guy being received by the mainstream media as an expert on the men's movement.

Jeff Sharlet looks and acts like the stereotype of deviant sexual predators most people would conjure up in their minds. Of course, in reality, sexual predators don't have a particular look. Like rapists and other deviants they come in all shapes, sizes, colors and sexes.

What is clear and has been demonstrated repeatedly by his actions, though, is that Jeff Sharlet is without a doubt a deviant and a predator. Perhaps not in his sexual proclivities but certainly in his capacity for Gentlemen's Quarterly magazine and as an "expert" on the men's movement.

If phony, abusive, *petit bourgeois* mandarins like Jeff Sharlet are going to use sexual predators to bring further harm to their victims, if they're going to laugh at and mock abuse victims, then their friends, loved ones, and professional colleagues need to hear about it.

Stay tuned. I will have more to say on this after talking to some of Jeff's students and gathering more information.

Rape Isn't a gender Issue

Bob Lewis · 24 August 2015 · Archived copy · Original

This article by a new contributor is aimed at a broad audience. This could be a good candidate for introducing others to an important issue.

As what many consider a far left progressive, living in one of the most left leaning states in the United States, I always prided myself in my stance on equitable treatment of others. The main reason for this is that many on the far right, whose politics I oppose, base their political arguments on skewed or outright dishonest statistics or misrepresentation of facts…often a combination of both. It's a misnomer to consider these individuals as political conservatives, because they're far removed from the traditional conservative definition. While ad hominem, they are more accurately defined as bigots.

A prominent example would be Faux News.

As many of my core values align with third wave feminism, for the majority of my adult life I've considered myself a feminist, or at the very least, a strong supporter of feminist ideology. As a minority, I strongly identified with their message of equity and equal treatment.

However, over this last weekend, I discovered in my virtual travels online, feminists, many of them unwittingly, have been misrepresenting facts about one of their main grievances that is the lightning rods of the feminist movement…sexual assault. Their narrative has always been that large numbers of women are being sexually assaulted by men, who are hardly ever are sexually assaulted themselves, in large part, they believe, because of a patriarchal society that allows it. The takeaway has always been that sexual assault is almost exclusively a crime perpetrated by men against women.

Now before people start getting irrationally upset, sexual assault is something I strongly oppose and I've always believed that every allegation should be investigated in a timely and objective manner. I continuously take exception that many rape kits collected by law enforcement go unprocessed. This is a travesty of justice.

However, my concern is feminists misrepresenting rape statistics with gender biased studies to support their narrative…potentially from the very beginning. When a person conducts a study, their study is peer reviewed for methodology and objectivity. The problem here is that many of the sexual assault studies conducted by feminists and their supporters were also peer reviewed by other feminists and their supporters…creating a strong potential for confirmation bias and a kind of echo chamber.

Recently, more objective studies of sexual assault have been conducted which thoroughly debunk the feminist narrative that sexual assault is a crime almost exclusively committed by men against women.

In 2013, the National Crime Victimization Survey conducted by the United States Government Bureau of Justice Statistics (BJS) found 38% of all sexual assault victims were men. Further, Lara Stemple of the Human Rights Project at UCLA co-authored a paper called: "The Sexual Victimization of Men in America: New Data Challenge Old Assumptions," published in the April 17, 2014 edition of the American Journal of Public Health found when a more objective count of sexual assault victims was compiled, which included sexual assault in prisons and other correctional facilities (an area excluded by most feminists when studying rates of sexual assault and not counted in most general national statistics) found 1.270 million women and 1.267 men reported being sexually assaulted… both genders were sexually assaulted in equal numbers. Further, the BJS found that in regard to male victims of sexual assault, 46% reported their assailant was female. What's even more disturbing is regarding incarcerated juveniles sexually assaulted. In 89% of all reported cases, the victims were boys who reported the perpetrator as a female staff member.

The United States Center for Disease Control found that men are sexually assaulted at nearly the same rate as women. USAToday reports that 43% of high school and young college men reported they had an unwanted sexual

experience and 95% of that number reported their assailant was a female acquaintance.

On top of all of this, there's the issue of false rape allegations. While the statistics are all over the map, ranging from 2% reported by feminists and 40% reported by men's rights activists (MRAs), a recent article by Dara Lind: "What we know about false Rape Allegations, " published on Vox.com, looked at a variety of studies and found women falsely report rape approximately 5.9% of the time. Which means of the 1.270 million women who reported being sexually assaulted, approximately 74,930 of these allegations were false. If 5.9% of females allegations of sexual assault are false, then based on Lara Stemple's paper, males are sexually assaulted in the United States more often than females.

While feminists are correct that sexual assault is drastically under reported in the United States…it's often elements in the feminist movement doing the under reporting.

By excluding large segments of male sexual assault victims and female rapists from their studies, feminists have created a false narrative allowing them to fraudulently receive government benefits and subsidies, while painting sexual assault as a crime exclusively perpetrated by men against women. Sexual assault in the United States is an important issue that needs attention, but it's not the gender battleground falsely created by feminists. By misrepresenting facts of sexual assault victimization through gender bias, feminists create serious credibility issues that may be fatal to their message of equality and potentially their movement.

Bane 666 video on Jeff Sharlet censored on YouTube now available here

AVfM Video Source · 25 August 2015 · Archived copy · Original

In fashion typical to those who want no dissent to their opinions expressed anywhere, this video was removed from YouTube after a DMCA was filed. Assuming that those attempting to silence Bane 666 never heard of the Streisand Effect, they will now find their efforts rather counterproductive. The video will now get more views, and anyone thinking they can bully AVFM legally will get an education in that area as well.

That the video involves Jeff Sharlet getting constantly clocked on his oily head with bricks of logic is a big plus. The clueless idiot interviewing him is also quite entertaining. Please feel free to download this and place it on your blog, forum or YouTube. PE

Make some popcorn and then watch.

Science-based fraternity suspended for encouraging women in STEM fields

August Løvenskiolds · 25 August 2015 · Archived copy · Original

Another Virginia university fraternity is in trouble with feminists – but this time, it is not for false sexual assault claims brought against the frat, but rather, for being *too welcoming* to women students and their families.

The Sigma Nu chapter at Old Dominion University had created a multi-prong campaign to encourage new women students to join the so-called "STEM" fields of study (Science, Technology, Engineering & Mathematics) but the effort ran into trouble recently when feminists complained that signs directing and welcoming women were somehow oppressive to them.

Although an estimated 60% of college students are women, STEM fields are still dominated by men, who are often blamed by feminists for making these disciplines too daunting, demeaning and discriminatory for women to be attracted into them.

The wily men of the Sigma Nu (for "Science Nerds," the original, whimsical appellation adopted by the socially concerned founders of the frat) decided to combat this historical and hysterical revulsion to women in STEM by "changing the culture" associated with rigorous, logical hard-science studies. Their rebranding efforts began with a series of signs attached to their dedicated science research domicile:

The first sign, designed to reassure nervous parents that their daughters were welcome to STEM classes, touted the hearty camaraderie of the science students. "Rowdy and fun! Hope your baby girl is ready for a good time…" This message was obviously designed to show new women students (and their parents) that they would be happy and well-cared for in their company.

The second, more modest sign, clearly indicated with an arrow the welcoming and open educational path women should follow: "Freshman daughter drop-off."

The third sign, with a its politically inclusive, anti-ageist message, encouraged mothers to join their daughters if they wished: "Go ahead and drop off mom, too…", meaning the men were willing to take on women of all ages and experience in their efforts to spread science education.

Inside the front door I toured a state-of-the-art facility that will rewrite the rule book on how to encourage women in science to be healthy, safe, included and productive.

The facility uses the "paradigm" approach, first pioneered in the mid 1970's, where students are tossed into a challenging experimental environment where a series of real-life, practical projects are given to them. They are expected to explore their interests using their own preferred learning styles instead of the more traditional classroom lectures and/or ideological litmus tests that women STEM students in particular found so intimidating, unnerving and embarrassing. For example:

- A mandatory breast cancer screening room offers first hand techniques in catching this awful disease early; the comfortable sofas and tasty libations available are designed to put newcomers completely at ease, a trend in women's health centers elsewhere.
- An advanced sleep study lab tracks and hopes to expand upon recent discoveries that sleeping in the nude promotes deeper sleep, weight loss, and vaginal health, areas of concern for many women students.
- A well-stocked, working, student-led and run pharmacological dispensary is designed to give students practical skills in the synergies of both business and biochemical engineering.
- A biology lab practicum where students can explore the subtle tease of flirtation and consent in a closely monitored and peer-reviewed format, complete with live-streaming to other locations worldwide.

However, this futuristic, bleeding-edge concept is attracting some negative reviews, much like the Taliban and other radical Islamists violently attack the education of women and girls in countries like Afghanistan.

Like the Taliban, the national organization behind the creative Sigma Nu local condemned these efforts to co-mingle men and women college students as "derogatory and demeaning," adding it had "no place in our Fraternity or within any caring community, such as that of [Old Dominion University]."

Likewise, according to the BBC, the University President John R Broderick wrote "There is zero tolerance on this campus for sexual assault and sexual harassment…", clearly indicating his discomfort with welcoming women into co-educational STEM environments that study controversial topics experimentally.

Although this innovative integration of genders by the local Sigma Nu frat is truly visionary, it may have gone too far too fast for some, I look forward to the day when both men and women can join together on campus as true equals unrestrained by the restrictions enforced by both feminist and traditionalist fuddy-duddies, who seem to have no sense of humor at all.

Editor's note: For those who are unfamiliar with the author's style, it will be helpful to note that he often uses satire and hyperbole in his writings.

The single most humiliating moment in Jessica Valenti's public life

Paul Elam · 26 August 2015 · Archived copy · Original

In November 2014, Brown University hosted a debate between two very different feminists, one of which was Jessica Valenti. Unfortunately for her, the other one was Wendy McElroy. As you are about to see, McElroy destroyed Valenti before she could take a sip of male tears or indeed utter a single word.

This was such a bad showing for Valenti (and a brilliant one for McElroy) that Valenti and her agent have, according to our sources, threatened legal actions against those publishing this video, including Wendy McElroy. It was removed from YouTube after a DMCA complaint, despite the fact that there is no evidence so far that Valenti has any claim to the copyright of the video, which was filmed by Brown University. Brown reportedly does not release contract details about their videos. That fact makes this a news story, which allows us under law to report on it and include the video.

One of the main problems other than lacking any credible rebuttal to McElroy's arguments was that Valenti invoked Emma Sulkowitz, aka Mattress Girl, as her primary example of "Rape Culture."

Almost immediately after the debate, Mattress Girl's rape story unraveled into the carnival act of obvious fraud it is today.

In watching this video it will become evident to you why Valenti desperately wants it vaporized. It is her worst ever nightmare of public comeuppance.

Unfortunately for Jessica, the video is assured to be available and spread in perpetuity right here at *A Voice for Men*.

Kudos to McElroy for an astounding performance and to the United States Constitution for freedom of the press.

Make popcorn and watch here.

The Biggest Question of All: are you a Feminist, or are you Not?

Luigi Logan (aka Fidelbogen) · 26 August 2015 · Archived copy · Original

We all need to make up our minds. Every last one of us. We are, all of us, either one thing or the other: feminist, or not feminist. There is no middle ground. There are no shades of gray. There are no blurred lines. There is no fence to sit upon.

You are either a feminist, or you are not a feminist. Isn't that simple?

So, what does it mean in practice, to say that you are either a feminist or not a feminist? In practice, it means that you should take one second, at the very most, to make your decision. If I were to inquire, "are you a feminist?", you would respond either yes or no . . . . in a flash!

You ought not to vacillate. If you need to pause and think about it, then you might as well just call yourself a feminist until you finally get your head straight. The force which pulls you instinctively away from feminism ought to be so powerful that it operates instantaneously. It ought to be second nature.

Naturally, we'd rather you were not a feminist at all, but the important thing is to make your mind up. It is not nearly so bad to be a feminist, as to be a fence-sitter. To be a fence-sitter is to be woefully uninformed about the political situation. Your "middle ground" between feminist and non-feminist is a melting iceberg, a transitory condition that will not last. It is an illusion, a state of existential dithering, and to occupy such a position is to be a morally two-headed creature with no stable identity — or if you will, no GPS coordinates on the political map.

The middle ground illusion emerges from the notion that there is a "good" feminism and a "bad" feminism which can be teased apart from each other. That notion is erroneous. The truth is that if you did separate the (ideologically) good from the (ideologically) bad in feminism, you would effectively dismantle feminism altogether and it would no longer operate.

You cannot effectively discard the bad stuff in feminism, and save aside the good stuff in its own heap, and still call that heap feminism. Any so-called feminism extracted by this method would be redundant and superfluous because it would already be covered in a separately existing category — such as, for example, "egalitarianism" or "liberal humanism." The word feminism would serve no purpose any longer.

The "good" part of feminism is not feminism's defining core. It is the insulation but not the wire. It is a fig leaf or cover story, while "bad feminism" is the real juice, the real nitty-gritty. Any effort to direct attention away from the dark side of feminism amounts to passing the buck.

I would wrap it up tersely, thuswise: Whatever is is good about feminism is not original, and whatever is original is not good.

If you resort to the standard cop-out that "not all feminists are like that" (NAFALT), then you are practicing a slight variant of the same evasionary maneuver we have already talked about. You are trying to separate the "good" feminists from the "bad" feminists, but this fails for the same reason that we have sketched above. The good feminists are the "good cop", and the bad feminists are the "bad cop" — but they are both on the same team.

Furthermore you are dodging the question "what is feminism?" because you are actually addressing the question "who are feminists?" Hence, the argument is a deflection. In the end, you see, the real question is not "are all feminists like that?", but rather "is all FEMINISM like that?" This is not a trivial distinction.

So the illusion of middle ground between feminist and non-feminist, springs from an obfuscational distinction between "good" feminism (or feminists), and "bad" feminism (or feminists). The trajectory of counter-feminist analysis will make this obfuscation increasingly evident to the world at large, and the one correct understanding of feminism will emerge slowly into the light of public awarenness. As correct understanding emerges, the illusion of middle ground will become unsustainable and melt away, and many an existential crisis will be had.

In the meantime, I would like to pose a series of rhetorical questions that will situate the conversation and clarify the nature of feminism in general:

Do you think it is a good idea to drive a wedge down the middle of the human race and alienate men and women from each other?

Do you think it is a good idea, to insinuate that most of the world's problems flow from a male source?

Do you think it is a good idea to treat "woman-hating" as a moral felony, but treat "man-hating" as a social misdemeanor?

Do you think it is a good idea to encourage the growth of fatherless families?

Do you think it is a good idea to prop up your political agenda with false statistics?

Do you think it is a good idea to corrupt the criminal justice system with anti-male ideological bias?

Do you think it is a good idea to "empower" women with no clear limits and no stipulations about using that power responsibly?

Do you think it is a good idea to insult and slander women of conscience who disown feminism or say stiff things about it?

Finally, do you think it is a good idea to pretend that feminism bears no relation to any of the creepy things we have listed here?

All right. If your first impulse is to say "that's not what feminism really is!", then you had best declare yourself a feminist, and withdraw to the private enjoyment of your private understanding.

As you can see, the decision to call yourself feminist, or not call yourself feminist, is fraught with some very heavy moral underpinnings. It's a decision of serious consequence in either direction – one that accomodates no dithering, dilly-dallying, or shilly-shallying.

Come now, be a good gal, or a good gent, and hop down off that fence!

Are you feminist, or are you non-feminist? Please make your mind up, and please declare your standpoint frequently, in conversation, when disclosure is the appropriate thing to do.

As non-feminist men and women, the resolute nature of our opposition to feminism is the force-field which binds us together. Regrettably, we don't YET fully agree on what feminism IS. We have not YET reached target consensus. I repeat, not YET. But despite our differences, we are in FULL agreement that a show of solidarity will impress the gravitas of the occasion upon the other side. It will make them sit up a little bit straighter, and it will cause them to moderate their tone when they speak to us.

Yes. A popular front non-feminist coalition – that's the ticket!

So, are you a feminist? Or are you a non-feminist? That bedrock question is where it all begins.

Jagged Little Feminism: Hiding the raw hatred of men

August Løvenskiolds · 27 August 2015 · Archived copy · Original

Feminists love hating men, and they also love *denying* that feminism involves hating men. Just use Google to search for the words "feminism is not about hating men" to get a taste of the ambivalence today's feminists feel about openly expressing their true contempt for men.

Now, deflection and deception of one's true emotional nature is a human staple that goes back thousands of years: even the ancient Egyptians used cosmetics to pretty up their faces, a practice women still use today even when feminists half-heartedly tell them that pleasing men with pretty faces is wrong. Women still encourage men to share their feelings – and women explode into anger and reject those men stupid enough to take women at their word about this.

Because the expressions of women's raw negative emotions are seen as a bit more acceptable than men's, women are more likely to let loose their rage in public (and especially in private). This emotional repression of the dark demons of the human soul persists to this day: a certain public sense of decorum (and a lot of public shaming) still restricts the public release of emotions in both men and women. Feminists term this decorum "patriarchal repression" but the truth is that women are the real arbiters of what emotional displays are allowed: for example, the open expressions of men's sexual desires are characterized by hypocritical feminists as "harassment" and "oppressive" even as feminists fight to "free the nipple" and demonize so-called "slut shaming."

Twenty years ago, singer/songwriter/guitarist Alanis Morissette released her wildly successful, monster album *Jagged Little Pill* to rave reviews from feminists – even today, twenty years later, the album is still regarded (and celebrated) as a bold feminist statement, according to young female musicians among others. Alanis was such an attractive icon of feminism that she was cast in the role of "God" in the slacker vs feminist movie *Dogma* in 1999.

I confess, I also loved the album, not because it was feminist, but rather because it tore the mask off of feminism's man-hate (misandry) in a way that was compelling and undeniable. I also loved it because Alanis's unthinking conflation/confusion of tragedy with irony in her song "Isn't it Ironic," which unintentionally (and humorously) painted feminism and feminists as not too bright overall.

Recently, nouveau feminist and shark-jumping singer Taylor Swift introduced a new generation of fans to Alanis: she performed a duet with her at the Staples Center in Los Angeles. The song they sang, "You Oughta Know" boils with both feminist anger and faux demure womanly regret at a man after he dumps his girlfriend, supposedly for an older, more mentally healthy lover:

But like a hungover college tart waking up and facing a walk of shame after a night of debauchery with a random guy, my devoted feminist canoodle pillow Amanda Marcotte, writing in *Slate*, has similar regrets about today's fainting-couch young feminists being exposed to the previously touted angry feminism of Morissette:

> Alanis Morissette was a singer who, in the mid-1990s, capitalized on a small but growing trend of "angry woman" rock acts, such as L7 and Hole, and made an absolute killing, selling 33 million copies of her album *Jagged Little Pill* worldwide. But while her predecessors wrote songs protesting sexual harassment and rape, Morissette's big hit protested guys who break up with you.

In contrast to sex-negative feminists who hate both sex with men, and men's sexuality outright, Alanis was a sex-positive feminist who, nevertheless, showed that even feminists with supposedly positive sexual attitudes hated both themselves and men for their sexual choices. Marcotte desperately tries to gloss over this, comparing Alanis to "nice guys" who get angry when women subject them to what Warren Farrell termed "date fraud": the implicit promise of sex by a woman in return for, say, a man paying for dinner, after which the woman's promise is withdrawn:

> Long before the terms "nice guy syndrome" and "friend zone" were created to describe men who think they are entitled to have a relationship with someone just because they do nice things for them, Morissette tore up the charts with a song about a woman who thinks the same way. "Would she go down on you in a theater?" the narrator of "You Oughta Know" plaintively asks about the woman her ex chose instead. "And would she have your baby?" Begging and clumsy emotional blackmail isn't a good look on anyone, male or female.

Yes, whining like a jilted lover is not attractive, but neither are women who use deception and fraud to manipulate men. While men are not entitled to sex with women, men are entitled to feel angry and violated when women use the promise of a relationship to defraud men of their money, time and children – the same sort of anger Alanis sang about.

Of course, if the feminist demand for "equality" were actually honest, Marcotte might acknowledge that both men and women can feel a justified anger at being lied to. But because this type of equality is another feminist lie, all Marcotte can do is deflect the blame for it onto men, like all feminists do.

Men's human rights activism by default

Lionel Young · 28 August 2015 · Archived copy · Original

A few years ago I had occasion to consult a local psychologist. During our first meeting, he flagged his main therapeutic strategy for, what it seems, all problems of a psychological nature and for every patient. His mainstay one cure for all ills was, and still is (to my knowledge), meditation.

During our increasingly frank exchange of views about meditation, he happened to mention that it has helped him to assist another male client to "stop beating his wife", to paraphrase the conversation.

I went away from this first session and thought for some time about this and the simple connection that this professional had adopted and the underlying assumed belief system.

I then went back to Paul Elam's presentation called "A Psychology Of Hate" and printed out a copy to take with me for our next session.

At the beginning of this encounter, I notified him that I required him to either read this, or allow me to read it to him then and there and to hear his response. I explained that I needed to have some impression of his response to it in order to engage with him with the necessary confidence for a theraupetic relationship to develop. Or, alternatively, to choose to not continue with therapy, as the case may be.

He asked me to read it out.

He started to smile during my words and when I finished, he said simply; "this would not survive scientific scrutiny", or words to that effect. I was a bit stunned and did not expect such a blunt rebuttal. I simply asked him if he would be receptive to some information that I could forward to him by email and to my surprise he said yes.

So I went home and did a quick bit of research for some information that would unequivocally qualify as "scientific" in the mind of any ideologue.

The first document I dug out of my files was the now famous, (or I hope that it is famous!), report by Murray Straus titled Thirty Years of Denying the Evidence on Gender Symmetry in Partner Violence: Implications for Prevention and Treatment.

I most likely read this first on the AVFM website. I sent a copy of this off to the psychologist. He replied courteously that he would take it with him on his summer break and read it then. He thanked me kindly for bothering to forward it to him.

Several weeks went by and I began to assume that I would not hear anymore from him, when I received a response. To my lasting astonishment, his email reply was most positive; to the extent that he admitted he had tears in his eyes while reading it and that he had already adjusted his treatment policy towards at least one male client. He thanked me profusely and I have no reason to doubt his complete sincerity in this regard. I was quite stunned to be honest.

After a bit of thought and acceptance, that which started as a diametrically opposite set of trenchantly held viewpoints had resolved into the beginning of a mutually shared position. Or to put it another way, the first step in such a resolution had happened.

This in turn had quite a positive effect on me and I felt a certain sense of pride that I was able to articulate my position regarding gender and the current zeitgeist, and present some compelling scientific evidence to support it. This in itself had a therapeutic effect on me; just being truly heard. One of my early life problems with my oppressive father, was not being heard. Or more to the point; never being heard.

Throughout my exchange with this psychologist we both conducted ourselves well; something we both can be proud of. I did choose not to continue consulting this fellow in a professional capacity, but I do bump into him socially on odd occasions. We remain on good terms which is gratifying.

I have a long history of being reactive in similar situations. Not always the diplomat. So it was a constructive exercise all round.

Activism by default?

Sexual feudalism: a history of the male sex role

Peter Wright · 29 August 2015 · Archived copy · Original

The gynocentric customs guiding relationships between the sexes originate in old Europe in the form of damsaling, chivalry and courtly-love. The tradition began in 12th century France and Germany and spread rapidly to all the principle courts of Europe. From there it filtered into popular culture, being transported eventually to the new world on the wings of colonial expansionism – to the Americas, India, Australia and so on.

Why is this history important to men? Because it's a history we continue to enact today, unconsciously, and its consequences for men have far reaching psychological implications.

In the medieval model men offered themselves as vassals to women who took on the status of overlords in sexual relations – this because women were widely viewed as men's moral superiors. As evinced by the first troubadours, men pledged homage and fealty to women who actively played the part of man's superior. This feudalistic formula, which I will tentatively label *sexual feudalism*, is attested by writers from the Middle Ages onward, including by Lucrezia Marinella who in 1600 AD recounted that women of even lower socioeconomic classes were treated as superiors by men who, she recounts, acted as servants or beasts born to serve them.

Many female and male writers stated this belief, including Modesta Pozzo who in 1590 wrote, "don't we see that men's rightful task is to go out to work and wear themselves out trying to accumulate wealth, as though they were our factors or stewards, so that we can remain at home like the lady of the house directing their work and enjoying the profit of their labors? That, if you like, is the reason why men are naturally stronger and more robust than us — they need to be, so they can put up with the hard labor they must endure in our service."

And there is much more to this model than men laboring for women's material benefit. It also includes a belief in women's corporeal, moral and spiritual superiority, of which we shall say more below.

Sexual feudalism

I came to the phrase sexual feudalism as a shorthand for the sex-relations model of gynocentrism, and have since discovered the phrase used occasionally in literature; here are a few examples carrying the same meaning:

Camille Paglia (1990):

> "…a sexual feudalism of master-slave relationships."

Marjolijn Februari (2011):

> "Actually it's arguing for a dictatorship, the dictatorship of the vagina, a kind of sexual feudalism which you wouldn't want our international relations to be governed by in the future… those women aren't the least concerned about war and peace as a matter of principle; all they're concerned about is securing their own interests."

Adam Kostakis (2011):

> "It would not be inappropriate to call such a system sexual feudalism, and every time I read a feminist article, this is the impression that I get: that they to construct a new aristocracy, comprised only of women, while men stand at the gate, till in the fields, fight in their armies, and grovel at their feet for starvation wages. All feminist innovation and legislation creates new rights for women and new duties for men; thus it tends towards the creation of a male underclass, the accomplishment of which will be the first step towards the extermination of men."
>
> "But what are the women's rights advocated today? The right to confiscate men's money, the right to commit

> parental alienation, the right to commit paternity fraud, the right to equal pay for less work, the right to pay a lower tax rate, the right to mutilate men, the right to confiscate sperm, the right to murder children, the right to not be disagreed with, the right to reproductive choice and the right to make that choice for men as well. In an interesting legal paradox, some have advocated – with success – that women should have the right to not be punished for crimes at all. The eventual outcome of this is a kind of sexual feudalism, where women rule arbitrarily, and men are held in bondage, with fewer rights and far more obligations."

When did it start?

Below are compiled a series of authoritative quotes on the subject. Each points to evidence of the beginnings of sexual feudalism in early Europe, along with other contributing factors such as veneration of the Virgin Mary and its influence on women's status.

■ H.J. Chaytor, The Troubadours: "In the eleventh century the worship of the Virgin Mary became widely popular; the reverence bestowed upon the Virgin was extended to the female sex in general, and as a vassal owed obedience to his feudal overlord, so did he owe service and devotion to his lady… Thus there was a service of love as there was a service of vassalage, and the lover stood to his lady in a position analogous to that of the vassal to his overlord. He attained this position only by stages; "there are four stages in love: the first is that of aspirant (*fegnedor*), the second that of suppliant (*precador*), the third that of recognised suitor (*entendedor*) and the fourth that of accepted lover (*drut*)." The lover was formally installed as such by the lady, took an oath of fidelity to her and received a kiss to seal it, a ring or some other personal possession."

■ C.G. Crump, Legacy of the Middle Ages: "The Aristocracy and Church developed the doctrine of the superiority of women, that adoration which gathered round both the persons both of the Virgin in heaven and the lady upon earth, and which handed down to the modern world the ideal of chivalry. The cult of the Virgin and the cult of chivalry grew together, and continually reacted upon one another… The cult of the lady was the mundane counterpart of the cult of the Virgin and it was the invention of the medieval aristocracy. In chivalry the romantic worship of a woman was as necessary a quality of the perfect knight as was the worship of God… It is obvious that the theory which regarded the worship of a lady as next to that of God and conceived of her as the mainspring of brave deeds, a creature half romantic, half divine, must have done something to counterbalance the dogma of subjection. The process of placing women upon a pedestal had begun, and whatever we may think of the ultimate value of such an elevation (for few human beings are suited to the part of Stylites, whether ascetic or romantic) it was at least better than placing them, as the Fathers of the Church had inclined to do, in the bottomless pit."

■ C.S. Lewis, The Allegory of Love: "Everyone has heard of courtly love, and everyone knows it appeared quite suddenly at the end of the eleventh century at Languedoc. The sentiment, of course, is love, but love of a highly specialized sort, whose characteristics may be enumerated as Humility, Courtesy, and the Religion of Love. The lover is always abject. Obedience to his lady's lightest wish, however whimsical, and silent acquiescence in her rebukes, however unjust, are the only virtues he dares to claim. Here is a service of love closely modelled on the service which a feudal vassal owes to his lord. The lover is the lady's 'man'. He addresses her as *midons*, which etymologically represents not 'my lady' but 'my lord'. The whole attitude has been rightly described as 'a feudalisation of love'. This solemn amatory ritual is felt to be part and parcel of the courtly life."

■ Joan Kelly, Did Women have a Renaissance?: Medieval courtly love, closely bound to the dominant values of feudalism and the Church, allowed in a special way for the expression of sexual love by women… if courtly love were to define itself as a noble phenomenon, it had to attribute an essential freedom to the relation between lovers. Hence, it metaphorically extended the social relation of vassalage to the love relationship, a "conceit" that Maurice Valency rightly called "the shaping principle of the whole design" of courtly love… Thus, in Medieval romances, a parley typically followed a declaration of love until love freely proffered was freely returned. A kiss (like the kiss of homage) sealed the pledge, rings were exchanged, and the knight entered the love service of his lady. Representing love along the lines of vassalage had several liberating implications for aristocratic women. Most fundamental, ideas of homage and mutuality entered the notion of heterosexual relations along with the idea of

freedom. As symbolized on shields and other illustrations that place the knight in the ritual attitude of commendation, kneeling before his lady with his hands folded between hers, homage signified male service, not domination or subordination of the lady, and it signified fidelity, constancy in that service."

■ Peter Makin, Provence and Pound: "William IX calls his lady *midons*, which I have translated as 'my Lord'. This midons is, as Pound said, 'inexplicable': it is used by the troubadours, of their ladies, and in the later troubadours we find it everywhere–Bernart de Ventadorn used it twenty-three times. Its etymology is (?*mi-*) dominus, 'my master, lord', but since it is used only of women – its pronoun is 'she' – glossarists have difficulty assigning it a gender. Though Mary Hackett has shown that it was not felt to mean on the *primary* level 'my quasi-feudal lord' by the troubadours who used it, these men knew their Latin and must have been aware of its origins and peculiarity; in fact it was clearly their collective emotions and expectations that drew what amounts to a metaphor from the area of lordship, just as it is the collective metaphor-making process that establishes 'baby' as a term for a girlfriend and that creates and transforms language constantly. In the same way, knowing that *Dominus* was the standard term for God, and that *don*, 'lord', was also used for God, they must also have felt some connection with religious adoration. William IX echoes the scriptures when he says

Every joy must bow down before her
and every pride obey *Midons*…
No one can find a finer lady,
nor eyes see, nor mouth speak of…
The incantatory fifth stanza of this song enumerates powers that were evoked every day in the Virgin and the saints. William IX is, metaphorically, his lady's feudal vassal as well as her worshipper. So that there are three structures in parallel: the feudal, the courtly-love, and the religious; the psychological structure of each followed that of the others, so that it was difficult to think of any of them without transferring the feelings that belonged to the others. The lady was to lover as God to man, and as feudal lord to vassal; and feudal lord to vassal was as God to man. Our socio-economically minded age would say that the forms of feudal society must have shaped relationships in the other two spheres, and it is as likely that aesthetics and ethics moulded economics and vice versa. Of course, courtly love was not 'religious' in the sense of being part of any Christian ethic; it was a religion in its psychology. The courtly lover did not think of his lady as the Church thought of her, but as the Church thought of God."

■ Irving Singer, Love: Courtly and Romatic: "Since the social structure of the Middle Ages was mainly feudal and hierarchical, men were expected to serve their lords while women were required to show fidelity. In courtly love this was transformed into meaning that the lover would serve his lady and that she would be faithful to him. Courtly love is often said to have placed women on a pedestal and to have made men into knights whose heroic lives would henceforth belong to elevated ladies. The idea arises from the fact that men frequently used the language of chivalry to express their servile relationship to whatever woman they loved, and sometimes they described her as a divinity toward which they might aspire but could never hope to equal… that he must prove himself worthy of her and so advance upward, step by step, toward a culminating union at her level; that everything noble and virtuous, everything that makes life worth living, proceeds from women, who are even described as the source of goodness itself. But though the lady now discourses with her lover, the men frequently cast themselves into the typical posture of fin'amors. On their knees, hands clasped, they beg the beloved to accept their love, their life, their service, and to do with them as she pleases."

■ Gerald A. Bond, A Handbook of the Troubadours "The extent of the penetration of feudal thought into the conception and expression of courtly love has been apparent to all modern investigators: the poet-lover portrays himself as a vassel (*om*), the lady is treated as a feudal lord and often addressed in masculine form (*midons/sidons*), and contracts (*conven*), reward (*guizardon*), and other aspects of loyal and humble service are constantly under discussion. In a profound sense, courtly love is quintessentially feudal (Riquer 77-96), for it imitates the primary hierarchical principles increasingly employed to control as well as to justify hegemonic desire in the second feudal age."

■ Sandra R Alfonsi, Masculine Submission in Troubadour Lyric "The troubadours lived and functioned within a

society based on feudalism. Certain ones were themselves feudal lords; others were liegemen dependent on such lords for their sustinence. The troubadours who were members of the clergy were also actively involved in this feudal society. It is only natural that their literature reflect some traits of the age in which it was created. Scholars soon saw striking parallels between feudalistic practices and certain tenets of Courtly Love. The comparisons lie in certain resemblances shared by vassalage and the courtly "love service." Fundamental to both was the concept of obedience. As a vassal, the liegeman swore obedience to his lord. As a courtly lover, the poet chose a lady to whom he was required to swear obedience. Humility and obedience were two concepts familiar to medieval man, active components of his Weltanschauung. Critics, such as Erich Kohler, have found them exhibited in both the life and literature of that time.

The entire concept of love-service was patterned after the vassal's oath to serve his lord with loyalty, tenacity, and courage. These same virtues were demanded of the poet. Like the liegeman vis-a-vis his sovereign, the poet approached his lady with fear and respect. Submitted to her, obedient to her will, he awaited a fief or honor as did the vassal. His compensation took many forms: the pleasure of his lady's company in her chamber or in the garden; an avowal of her love; a secret meeting; a kiss or even le surplus, complete unity. Like the lord, the woman who was venerated and served was expected to reward her faithful and humble servant. Her failure to do so was considered a breach of "contract." Most critics who support the theory that the courtly-love-service was formed by assimilation to the feudal service inherent in vassalage, credit Guillaume IX with its creation. However, the universality of these parallels cannot be doubted:

> The posture of the true lover is so familiar that we have come to accept it as the hallmark. A seal attributed to Cononde Bethune represents it perfectly. This depicts in an oval cartouche, an armed knight on his knees before a lady. His body is shrouded in a mail hauberk. His head is completely concealed in his helmet. He wears spurs but no sword. The lady stands at arms length, chastely robed, her regular nonedescript features framed in long braids, presumably blonde, and between her outstretched palms the knight's hands are placed in the formal gesture of homage. Within the cartouche, in the space above the helmet of the kneeling knight is inscribed a single word: MERCI. [1]

The similarities between courtly service and vassalage are indeed striking. Although of a more refined character than an ordinary vassal, the poet-lover is portrayed as his lady's liegeman, involved in the ceremony of homage and pictured at the moment of the immixtio manuum. His reward for faithful service will doubtlessly include the osculum.

The influence of feudalism upon courtly love was, in my opinion, twofold: it provided the poets with a well-organized system of service after which they might pattern their own; it furnished them with a highly developed vocabulary centered around the service owed by a vassal to a lord. Feudalistic vocabulary was comprised of certain basic terminology indicative of the ties which legally bound a man to his lord in times of peace and war.

Sexual feudalism today

Despite occasional hand-wringing by the media about a decline in chivalric service to women, it appears to be alive and well. Not only are males continuing to go down on one knee to pop the question as dutiful vassals, but sexual feudalism remains a popular staple of romance novels, Disney movies, cinematic blockbusters such as Twilight, and in popular music like Taylor Swift's Love Story which celebrates courtly love. Men are still willing to die, work, provide for, adore, and pedestalize women, and women are only too happy to be treated to such a dignifying display.

The British politics of sexual apartheid

AVfM Video Source · 29 August 2015 · Archived copy · Original

Mainstream establishment parties in Britain appear to compete with each other on how much can they deliver in terms of resentment between men and women, thinks Lucian Vâlsan.

You can subscribe to Lucian's Freedom Alternative, here.

Call to action: The EU is out of its mind again

Lucian Vâlsan · 29 August 2015 · Archived copy · Original

This article is also available in Spanish, Romanian and Swedish.

The European vacation is now done and the EU is back at what it's doing best: coming up with insidiously insane bills to shove down the throats of the peoples of Europe.

And they have not waited too long. Before the vacation, the bureaucrats in Brussels were debating what is now called "The Rodrigues Report" (named after Liliana Rodrigues, Portuguese MEP from the Socialist group) and it seemed at the time that the bill will fail (as countless others on similar issues have).

However, just this week, a final version of the bill also called *"Empowering girls through Education in the EU"* has been forwarded to be put to a vote during the September 7-10 plenary of the European Parliament.

What does the bill say and what it implies

As usual with EU bills, what it says in the title and what it actually implies are two entirely different things. Also, as per the EU tradition, the devil is in the details.

The full text that will sit on the table can be read here (in English).

Even without reading the text, the bill is entirely out of place since education is not (and never has been) under the competence of the European Commission. In plain English – Brussels, by its own rules, treaties and regulations, can have no say in how the nations in the EU run their educational systems.

In what is legalistically called "reasons exposure" the bill makes a plethora of downright false statements as well as misleading or completely irrelevant statements. For example, article Y states:

> whereas 17 % of adults worldwide, two-thirds (493 million) of them women, are unable to read or write;

That may indeed be true, but illiteracy is hardly a huge problem in the EU. The worst ranked country in the EU in terms of literacy is Portugal, with a literacy rate of "only" 95.4%. In other words, the EU does not have a continent-wide illiteracy problem worthy of being addressed by the hyper-bloated Brussels bureaucracy.

Article V is also an example of being out of touch with reality:

> whereas school-related gender-based violence (SRGBV) includes acts of sexual, physical and/or psychological violence inflicted on children because of gendered stereotypes and social norms; whereas SRGBV is a major barrier to access, participation and attainment;

The idea that girls are the victims of rampant "school-related gender-based violence" in Europe is completely out of touch with reality to such an extent that even the hypothesis that the Earth may be flat has more legitimacy.

The implication is that this supposed violence leads girls to abandon school in droves. Yet that is not happening at all. On the contrary – boys and men are significantly more likely to drop out from school[1]. In the last 13 years, the school abandonment rate for girls remained relatively constant while the school abandonment rate for boys kept on rising. Bulgaria, Croatia and Austria are the only countries where the number of boys and girls dropping out is relatively similar[2] (less than 1% difference). At the opposite end is exactly Portugal, Ms. Rodrigues's country of origin where the abandonment rate from boys is almost twice higher than the one for girls (27.1% for boys versus 14.3% for girls).

More to the point, educational experts in the UK[3] and Romania have noted for years that girls are getting more and more violent in school and routinely outpacing boys in violence initiation[4]. Similar reports have come from the US,

New Zeeland, South Korea and other places.

In this context, the premise of this bill is entirely ridiculous.

But what's really troublesome is the radical approach to the so-called problem. The bill comes with 57 "recommendations" which we will discuss in the September 4, AVFM Voice of Europe programme. For the purpose of this article, the most outrageous of them are by far the "recommendation" number 1, 10 and 13.

The first "recommendation" says:

> Calls on the Commission and the Member States to implement and improve measures to apply gender equality at all levels of the education system, and to fully integrate improving awareness of gender issues into teacher training, but also for all categories of school professionals, e.g. school doctors, nurses, psychologists, social workers and pedagogues, as well as to ensure the creation of mechanisms throughout the education system to facilitate the promotion, implementation, monitoring and evaluation of gender equality in educational institutions;

In plain English, non-feminist positions are to become forbidden in schools, hospitals and all the other taxpayer-funded services that currently exist in the unfortunate nations of the European Union.

"Recommendation" number 10 says:

> Asks the Commission to ensure that this recommendation be put to the national institutions responsible for implementing central, regional and local education policies, school management bodies and regional and local authorities;

In other words, any semblance of school autonomy is to be superseded by Brussels diktat in order to make sure that nobody avoids the feminist indoctrination that the socialist MEP has in the bag for everyone.

"Recommendation" number 13 says:

> Urges the Commission to initiate as soon as possible the procedure for EU accession to the Istanbul Convention; calls on the Member States to ratify the Convention, and also calls for the EU and the Member States to work together for gender equality in the Union's external relations; underlines the close links between gender stereotypes and bullying, cyberbullying and violence against women, and the need to fight these from an early age; stresses that the Istanbul Convention calls for signatories to include teaching materials on issues such as non-stereotyped gender roles, mutual respect, non-violent conflict resolution in interpersonal relationships, gender-based violence and the right to personal integrity, adapted to the evolving capacity of learners, in formal curricula and at all levels of education;

Translation: Everyone must adopt the utterly horrifying police-state mandated by the Istanbul Convention which has the potential to render private lives between men and women irrelevant – as the State gets absolute power over them.

The Istanbul Convention is a highly contentious topic as the government of Hungary publicly refused to even consider adopting it – even though at first the Budapest administration signed it and promised to adopt/ratify it.

The governments of Poland and Slovakia have pulled out from the process of adopting it (although they have not yet stated that they will sign out entirely) and the government of Czech Republic didn't even consider signing it, let alone ratifying it – the Prague administration rejecting the document outright.

In the countries where the Istanbul Convention is already in force, the voices against it are becoming stronger and stronger.

Given these realities, it is no surprise that the Eurocrats are trying yet again to push it by force on everyone else.

To learn more about the Istanbul Convention, read this article.

What can be done?

The vote is scheduled to take place on September 8, 2015. In other words, we have a little over one week to contact as many Members of the European Parliament (MEPs) as possible and urge them to vote against the "Rodrigues report".

To find the contact of your MEP, go here, choose the country, and a list will pop-up.

Unfortunately, not all MEPs have listed their contacts on the EU's portal. In those cases, you'd have to go an extra step and look for their contact in a third party place in your native tongue.

Citizens of the UK can go to this website which has centralized the contacts of all UK MEPs. When this article will appear in other languages in which AVFM is being published, the editors will make sure to offer resources for that particular area/country.

In order to avoid spamming the MEPs, it is recommended that you write them in your native tongue (and NOT in English, unless you're from an English-speaking territory, of course). Also, avoid sending the exact same e-mail multiple times. Be creative! The reasons to object to this bill are infinite and the campaign is much more likely to be successful if the objection doesn't come in bulk and spam-like format.

To help a bit more, I have compiled three models of letters to send to the MEPs, one a bit more pompous, one more colloquial and one for far-Left politicians. It is no secret that a significant proportion of MEPs aren't exactly the most sophisticated bunch. As a result, a more colloquial approach may be more successful in some cases.

Model #1:

Subject: Stop the European Parliament's Rodrigues Report

> Dear Member of European Parliament,
>
> As your elector(s), I/we would like to bring to your attention the important vote on the Rodrigues Report on 8 September in the plenary session.
>
> This report "Empowering girls through Education in the EU", infringes upon the European and International Treaties and Covenants by:
>
> 1. Violating the right of parents to be the first educators of their children. It is a direct intrusion in the private lives of parents, children, teachers and school-book editors, as this report does not make any attempt to respect the freedom of belief and conscience, guaranteed by the Charter of Fundamental Rights of the European Union.
> 2. Violating of the Principle of Subsidiarity of the European Union, as "education" is not a competence of the EU, as defined by Article 5 of the Lisbon Treaty or the Treaty on the Functioning of the European Union.
>
> More to the point, the premise of this bill is based on misleading data at best and outright falsehoods at worst. The bill for instance stresses on the supposed millions of illiterate women – yet those women don't reside in our country or in the EU for the most part. I/we do not want the EU bureaucracy to dictate at my son's PTA meetings because one girl in his class is still slow in reading at the age of 8.
>
> I/we think we can solve whatever educational problems may exist at local level far better than at the Commission level. I/we don't think it is extreme to say that the politicians in [insert remote country here] can understand and know better the situation in our country than we do ourselves.
>
> For all of the above reasons, we respectfully urge you to REJECT the Rodrigues Report.

> Sincerely,
>
> [Your Name]
>
> Citizen of [your country]

Model #2

Subject: Please vote against the Rodrigues Report on Thursday, September 8

> Dear Member of European Parliament,
>
> As an elector of yours, I/we would like to bring to your attention the important vote on the Rodrigues Report on 8 September in the plenary session.
>
> This report "Empowering girls through Education in the EU" has a nice sounding name but it is in fact addressing a problem that either does not really exist or it can be better addressed at a local level.
>
> In addition to being against the Treaty on the Functioning of the European Union, as "Education" is not under the competence of the EU, this report also infringes upon the freedom of conscience of the people in this country/constituency.
>
> I/we think it is better to have the debate on, for instance, sex education, gender equality or other topics at the local level, rather than have the EU simply dictate an agenda that may be contrary to the values of this country/constituency.
>
> Whilst gender equality is an important topic, I/we believe that the EU's involvement in this issue through this bill is misguided. More boys than girls drop out from school, yet this bill stresses that we should help the girls even more. Suffice to say that such approaches are out of touch with reality in our country/constituency to say the least.
>
> Please vote to keep us free from Brussels bureaucratic intervention in our schools.
>
> For the reasons stated above, I/we urge you to vote against the Rodrigues report on September 8!
>
> Sincerely [or "Best regards"],
>
> [Your name]
>
> Citizen of [your country] (alternatively you can use the constituency if your country elects MEPs on regional constituencies)

Model #3

Subject: Please vote against the Rodrigues Report on Thursday, September 8

> Dear Member of European Parliament,
>
> As an elector of yours, I/we would like to bring to your attention a few issues regarding the Rodrigues Report which you will be asked to vote on in the upcoming plenary session.
>
> This report called "Empowering girls through Education in the EU" or the "Rodrigues report" sounds quite good on paper, but I'm afraid it is completely out of scope, in addition to going too far.
>
> For starters, the EU's competence on Education, as per Articles 5 and 6 in the Lisbon Treaty, is limited. The EU has the right to attempt to improve access to education through programs facilitating the movement of students and pupils across Europe, but the EU does not have the right to determine the curricula in any Member State. As a result, this bill's request to the Commission to compel Member States to adopt a certain curricula in regards to gender politics is contrary to the EU's Functioning Treaty itself.
>
> Secondly, the bill stresses exclusively on girls' school abandonment which is an issue that is in fact affecting boys far more often than it does girls. I/we don't think our sons should be left behind in this fashion. More to

> the point, the approach proposed by this bill is in direct violation of Article 20 (Equality before the law), Article 21 (Non-discrimination) and Article 23 (Equality between men and women) from the Charter of Fundamental Rights of the European Union.
>
> Given that boys are far more affected by many of the issues addressed in the bill, I/we consider to be not only unfair but outright harmful to our sons to approach the issues in the fashion proposed by Ms. Rodriguez.
>
> Thirdly, the bill breaches the subsidiarity principle which is entrenched in EU policies precisely because the EU is a diverse place. Surely it's not extreme to say that a school from northern Finland, one from London and one from Naples are not identical in any way, shape or form.
>
> More to the point, even the Socialist Group of the European Parliament S&D recommended the rejection of portions of this bill under the grounds that it breaches the UN Declaration of Universal Rights. The recommendation was not taken appropriately into consideration by the FEMM committee and the bill put forth now is in a form that runs completely against the tradition of the European Union.
>
> For these reasons, I/we urge to take the S&D's recommendations into consideration and to vote against the Rodriguez Report on September 8.
>
> Sincerely [or "Best regards"],
>
> [Your name]
>
> Citizen of [your country]

Other suggestions

Obviously, the three models of letters put forth here are not definitive nor "the best" way to approach one or more MEPs.

The point of these three models is to show that it can be argued against this bill from multiple sides of the political spectrum.

Also, the examples given in the models are there for perspective. Feel free to use your own examples.

If you know a politician is more nationalistic, do not abstain from using historical examples or arguments that you know that particular politician may like.

As a general guideline (as observed in the models) – the idea is to hit the main talking points of the far-Left, the Left, the centre-Right (EPP) and the rest.

An EPP politician may be willing to hear more about subsidiarity (model #1), for instance, whilst an S&D politician is more likely to be interested in "preserving diversity". An ALDE politician is likely to want to hear a bit of both. The politicians on the far-Left (Nordic Green Left, et. al.) may be persuaded by arguments such as "we already have that at home – our model is better" (despite the public rhetoric, Scandinavian ideologues are very nationalistic).

Another group to pay attention to is ECR (Conservatives and Reformists). This group is likely to be persuaded by arguments similar to the ones in the second model as well by presenting national statistics (if you can find them for your country).

For the "extremist" groups such as the EFDD or ENF, things vary by individual. The ones hooked on international-socialist (communist) extremism (Syriza, et. al.) arguments such as "we have people starving, we can't afford luxurious nonsense like this" are likely to work. For the ones hooked on national-socialist (fascist) extremism (NPD, Front National, et. al.) arguments such as "these cocooned foreigners have no idea about our nation – why should we listen to them?" are the most likely to work.

Also, please do not dismiss the extremist groups and do contact them too – regardless of whether you like them or not. I need to remind you that Front National was the most popular party in the last European elections in France.

Since France is a large country, Front National has 23 seats in the European Parliament. In total, these formerly fringe groups represent over one quarter of the European Parliament. Given these realities, convincing these groups to vote against this bill is very important and necessary.

Can non-EU residents do anything?

If you do have a passport in a EU nation – then yes, you should also write to a few MEPs, even if you have not voted in the European elections or you moved outside the EU years ago.

If you do not have an EU passport, please do share this article (or its equivalents in other languages when they'll emerge on AVFM) to as many Europeans as possible and via as many social networks and websites as possible.

I will update this article with other models (if they appear in the comment section) as well as with the translations of this article when they get published in other languages on AVFM.

Let's get this done! This is a chance to defend liberty and say NO to feminism!

Sources:

[1] Report on equality between men and women, 2014, p. 5 – http://ec.europa.eu/justice/gender-equality/files/annual_reports/150304_annual_report_2014_web_en.pdf

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[4] Fetele se bat mai mult decât băieţii la şcoală, Realitatea, published on June 7, 2012 – http://www.realitatea.net/fetele-se-bat-mai-mult-decat-baietii-la-scoala_950236.html

Losing All My Privilege (parody video)

AVfM Video Source · 31 August 2015 · Archived copy · Original

Proving that even the darkest, most painful subject can be made humorous, Felfop Returns turns a classic REM song into a bitterly funny song about losing his children.

How to get more women into STEM fields

August Løvenskiolds · 31 August 2015 · Archived copy · Original

Even though women dominate higher education – they are now about 60% of all college students – in some academic disciplines, particularly Science / Technology / Engineering / Mathematics – the so-called STEM fields – women make up only a small percentage of students. People on both sides of the feminist divide sometimes see this as a problem that perhaps should be addressed, but how to fix the problem – if it is indeed a problem – remains elusive. I have some ideas that I'll discuss in a moment, but first, some background.

Personally, I believe, in agreement with MRAs like Karen Straughan, that forcing or channeling women into STEM against their natures and/or desires is not a good thing – *just let people do what they want to do* – but as an academic exercise it is interesting to speculate on ways to get women into STEM, just as "#HeForShe" feminists try to trick men into supporting feminism by fraudulently asserting that feminists care about men's issues, too.

Are women even interested in studying science? It is well-established scientifically that, on the very first day of life, before social pressures or the mythical "patriarchy" kicks in, newborn girls prefer, on average, to look at faces while newborn boys prefer to look at physical mechanical objects. This suggests that, without some sort of artificial intervention, more girls will naturally gravitate to soft social studies, while more boys will prefer hard STEM fields. In fact, this clear gender dimorphism plays out on college campuses decade after decade.

The feminist record on solving the problem of increasing the proportion of women in STEM is, of course, quite poor, if not downright shitty and antagonistic:

- Feminist Sandra Harding sabotaged women's interest in science forever when she absurdly characterized famous physicist Sir Isaac Newton's foundational book *Principia* (full title: *Philosophiæ Naturalis Principia Mathematica)* as a "rape manual." What sane woman would be encouraged to study STEM after hearing that? (Ironically, far from being a rapist, it is believed that Newton died a virgin, perhaps because women avoided STEM in the 17th century much as they do today.)

- Feminist Luce Irigaray fatuously derided Albert Einstein's famous formula "E=mc2" as a "sexed equation," and by claiming that, she again signaled women that science is for men only.

- In a fireside chat with Karen Straughan and Alison Tieman, a feminist named Kevin Logan made a nebulous (and therefore, useless) suggestion to get women into STEM by "reducing traditional gender roles," which, given the innate, proven biological nature of subject preferences noted above, is about as useful as saying "more biological men should give birth to babies."

One can find a lot more examples of hostility to science among feminists but my point is that simply getting rid of feminism completely would seem to be a great way of eliminating the social barriers that feminists create to dissuade women from science. However, as a man blessed with the male agency that feminists lack, I think we can do even better than just eliminating feminism: we can use it to put women into STEM classes directly.

The safe and sane way to do this is to remove feminist courses like "women's (or gender) studies" from the social sciences and put them as a subcategory of STEM classes under the strict purview of college science departments, complete with a large number of science prerequisite classes.

What is a prerequisite? In college, in order to take an advanced class, one must master more basic classes first. These basic classes are usually listed as "prerequisites" for the advanced classes.

For example, before one is allowed to study Physical Chemistry, one must complete Basic Chemistry classes as well as some classes in Calculus (Mathematics). Likewise, if you don't know a lot of basic math, then it is pointless to take a class in Statistics. A course of Formal Logic is a great help when studying computer programming.

Requiring gender studies majors – who are mostly women now – to have a solid background in STEM classes like

Logic, Calculus, Statistics, Biology, Evolution, Physics and more will help meet a lot of desirable goals.

- It will force, er, direct and empower young women into STEM classes where they might overcome feminist (and those purported societal) barriers and actually come to love science.
- It will bring a rigor to gender studies that is missing today and will perhaps attract more men into such classes, where at present feminist misandry and flawed reasoning work to keep men out.
- It will force a more accurate use of statistics into gender studies, undermining the ideologically driven misuse of bogus stats like “1 in 5 women are raped on campus,” the debunked “wage gap”, and so on.

Of course, feminists will never allow this to come to pass – it has far to much accountability and equality for them to stomach. The best feminist answers to getting women into STEM are “don’t be so rapey” and perhaps “increase the temperature – the science building is too chilly for chicks.” Even the suggestion to “make science more welcoming to women” ignores the nature of women to mistrust overly friendly overtures.

Even building a shoe outlet store in the middle of the science quad is a better answer than feminists will ever be able to come up with.

Women who kill

Janet Bloomfield (aka JudgyBitch) · 1 September 2015 · Archived copy · Original

This article at Gawker has me fiercely pissed off! I am so fucking sick of hearing the tired, pathetic, ***profoundly sexist*** story about how women don't kill, women aren't mass murderers, women are such kind, gentle, loving spirits and it's the big bad patriarchy and all the mean men who are responsible for all the horror and violence in the world.

Go fuck yourself Gawker, and every shitty commenter who agreed that it's only men who lose their minds and carry out despicable acts of cowardice against other humans.

> 8 children stabbed to death.
>
> 6 newborns strangled.
>
> 5 children drowned in a bath.
>
> 4 children shot at point blank range.
>
> 3 children stabbed.
>
> 2 children with their skulls smashed in with rocks.
>
> Burned to death in a microwave.
>
> Mouth duct-taped shut, placed in a garbage bag and left in a dumpster to suffocate.
>
> Arms amputated, leading to fatal blood loss.

All killed by women. And not just any woman: ***mommy fucking dearest***. The only real difference between men and women who commit mass murder is that women prefer victims who can't fight back. They prefer to stab, beat, shoot, burn, strangle, cut the throats of ***babies, toddlers and children***. Often prompted by sheer cruelty, vindictiveness and selfishness.

So enough with this crap about men, toxic masculinity and patriarchy causing mass murder.

Here's the Gawker article, written for women.

WOMEN WHO KILL

From what I know about the woman who killed three of her four children on August 19th, she was angry because she felt her daughter deserved more attention than her sons. This woman reminds me of many other women who kill their children – the most common form of mass murder when women are the killers —off the top of my head I can think of at least five mass murders where the killer was stressed out, embarking on a sexual relationship with man not the father of her children, which her children were making difficult, frustrated by disabled children or simply because she wanted to hurt her husband. Ending the lives of*children* essentially because the women didn't feel like they were getting what they deserve. Entitlement.

Gynocentrism does all of us dirty in varying ways. This includes women. We live in a society that often does a piss-poor job at teaching women that children are not their own personal property and that women are not entitled by birth to a life of comfort and ease. It does an even worse job at teaching women how to handle adult responsibility. Even tiny moments of frustration are enough to create lethal conditions. And it is other people, often children, who bear the brunt of that.

I do not suggest, of course, that all women lack these skills, but I am suggesting that many do, and that it manifests itself in various, troublesome ways. It seems to me that we must do a better job of teaching our children, especially our ***daughters***, that your ego does not own you and the world does not owe you. That a man has the right to not be interested. That you might get fired. That your ex-husband might meet someone else. That your ego may not only bruise but shatter, and you will be okay. That it is not anyone's job to protect it, only your job to make sure it is

durable. Your job is to practice humility.

Of course, these deaths cannot in any way be blamed entirely on ego. People like Susan Smith, Andrea Yates, Brittany Pilkington, Allyson McConnell and Tania Clarence have other serious mental ailments besides outrageous entitlement. And I realize that this is a very binary heteronormative frame.

But that is the frame that many of us are trapped under. I think about the men who are treated as cash-machine dispensers by vindictive ex-wives, the men falsely accused of sexual assault and rape, kicked out of school based on false allegations, others who've been abused by partners for what are perceived to be even slight dismissals. I think about the number of arrests, assaults, and even murders that have happened because someone in stilettos felt quote unquote disrespected.

I think about how early in life men are conditioned to provide for women and protect them,even at the expense of their own lives, and how men are taught the importance of soothing, wrangling, and navigating the female ego. #HeForShe, not #WeForAll. And while that has its own downsides; it did arm me with some tools I'm glad I have now. I just wish it went both ways.

So yes, family law reform, reproductive rights for men, shared parenting and yes, treatment for women's mental illness. But this also bears addressing.

I focus on women specifically because it is women who are more likely to do things like Yates and McConnell did. Forget pedophiles or strangers on the street or random kidnappers. It's the bruised ego of women that's responsible for the overwhelming majority of child murders. It's women's sense of entitlement to a life of ease, in which children are their personal possessions, to be disposed of at will. Adulthood comes with responsibilities, and children are never accountable for the problems adults have. ***You never kill a child.***

Let us not forget that while we're teaching our girls to be independent and strong, we must teach them this too.

[Ed. note: this post originally appeared at JudgBitch.com and is reprinted here with permission.]

Female Viagra may increase false rape accusations (video)

AVfM Video Source · 1 September 2015 · Archived copy · Original

One of the side effects of the new female Viagra has some troubling implications. When combined with alcohol, it can cause women to pass out. Can anyone else see a problem here? If I take a drug that increases my sexual desire, have sex, but have no memory of it ….. what can go wrong?

Subscribe to tl;dr here.

Berkeley Lab study predicts autonomous taxis by 2030

Paul Hamaker · 1 September 2015 · Archived copy · Original

Jeffery Greenblatt and Samveg Saxena from Lawrence Berkeley National Laboratory reported the financial and environmental benefits of autonomous taxis in the July 6, 2015 edition of the journal Nature Climate Change. The researchers found that autonomous taxis presented several benefits that rivaled human driven taxis. The additional cost of an autonomous vehicle can be justified by the savings that autonomous cars can deliver.

Self-driving taxis can produce as much as an 82 percent reduction in carbon emission over hybrids driven by humans. The reduction in emissions is 90 percent versus gasoline powered automobiles driven by humans. The National Household Travel Survey data from the Federal Highway Administration shows that an average taxi is driven about 70,000 miles per year. The mileage and the savings in fuel justify the added cost of a self-driving fleet of taxis.

One of the benefits of autonomous taxis is fitting the right sized car to each passenger. The majority of taxis carry a single occupant. An automated scheduling system could match smaller cars to single passengers and increase fuel efficiency and reduce emissions. Ride-sharing could reduce fuel consumption by an additional 2.5 percent.

The near future may see the end of the cab business as it is known today. A single individual could potentially control a huge fleet of taxis in a large city. The majority of the remaining work for a taxi company would be vehicle maintenance. The uproar in some countries over Uber may be a herald of things to come in the near future. The U. S. Department of Labor reported that 233,000 people were employed as taxi drivers in the United States in 2012.

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Featured photo courtesy of Uris from Wikipedia.

Jonathan David Farley's "Modest Proposal For Black Women" leaves out a crucial factor: CLASS

Paul Elam · 1 September 2015 · Archived copy · Original

"With those hooker type wears hon you're, playin' yaself

With those skin tight jeans baby you're, playin' yaself

Everything all exposed you're, playin' yaself

You're, playin' yaself, you're, playin' yaself"

-Jeru Tha Damaja

Last week's excellent column appearing on the JudgyBitch website by Oxford mathematician Jonathan David Farley (henceforth referred to as JDF), "A Modest Proposal For Black Women", was just that, excellent. After decades of a fairly one-sided "conversation" obtaining on relationship issues in the Black community, i.e., being dominated by Black women, the past few years in particular has seen a groundswell of sentiment on the part of Black men, largely aided by the rapid and ever-expanding democratizing nature of the internet, making the case that while it may be true that a goodly portion of Black men have their fair share of foibles, Black women themselves, taken together as a group, leave quite a bit to be desired when it comes to dating and forming relationships and families. It's been a longtime coming for this grizzled veteran of the Manosphere, that sector of the internet that concerns itself with mens' issues.

JDF's presentation cites what are now a matter of documented facts and are pretty much beyond a matter of dispute (except to Black women themselves – which is a huge part of the problem!) and at this point, hardly needs recounting. However, Farely overlooks a very crucial factor in the breakdown of the Black family over the past half a century that has rarely gotten the facetime it has deserved – that of Class.

You see, JDF, being a highly formally educated white collar Black professional, is not at all that different from white folks who are cut from the same cloth. As a lifelong blue-collar tradesman who began his career right out of one of Philadelphia's worst public schools and has spent a lifetime out on the bricks of the inner city, what I have consistently noticed in both the Black and white "conversations" obtaining on dating and mating in American life, is that it tends to be myopically focused on the at least nominally middle class (and more often than not, the de facto elite upper middle class). This was the point I made in a previous article, "A Blue Collar Brotha Speaks (At Last!)", where I responded to a piece originally appearing in the Atlantic. When we discuss "relationships" and "dating", the conceit is that everyone is college educated, works in an office environment and meets each other via "social networking mixers" and rigidly class (read: race) stratified dating apps like Tinder. The only time guys like me get any "airtime" at all, it's to serve as a kind of cardboard cutout scapegoat for the forelorn educated Sistas, who couldn't land their Darius and are now nearing perpetual spinster territory, or as arid academic fodder for what ails the working and lower class sections of Black American life. No one cares to actually speak to us, or give us a platform from which to be heard; and the conceit is that Black women there, our putative "assortative mating equals" as it were, are perfectly fine just as they are.

They most assuredly are not.

It is now a well-documented fact that marriage has all but totally collapsed among the working class in American life overall; Charles Murray's excellent work, "Coming Apart: The State of White America, 1960-2010", which was largely informed by a white working class neighborhood here in Philly known as Fishtown, an area I know very well, bears out this fact. But the Black American working class along these lines, is markedly worse – indeed, the bulk and mass of the oft-quoted "72% of all Black babies born out of wedlock" hails from this and lower sections of Black America, while the majority of the increasingly shrinking minority of Black marriages taking place (currently around 27%, per the US Census) is barely hanging on, with birthrates lower than the aforementioned

72%. Other facts that JDF cites in his piece with regard to Black women, are painfully in evidence in abundance in working and lower class Black America: 60% of Baby Mamas have more than one Baby Daddy; half of all Black women have Herpes (to say nothing of other STDs); Black women as a group, have a net worth of $5 USD (which raises interesting questions about all the educated Sistas out there; hmm…); and yes, four out of five Black women are clinically obese. And this is just for starters – trust me, it gets a lot worse. For guys like me – hard, steady workers who keep their noses clean and play by the rules – the women available to us are nothing like the Sistas of yesteryear.

I've learned over my years of writing that people seem to resonate more with the personal narrative than the political polemic or academic argument, so please allow me to put it this way:

At the dawn of the 1970s, my dad – who was born in the deep south during the height of Jim Crow and out and out racial discrimination, who had served in the Marine Corps in the Korean War and completed his education there (GED) and on the G.I. Bill (vo-tech school) – met my mom one fine spring day here in Philly while on the way back home to NYC where he worked as a longshoreman after a weekend of hanging out with friends. She was on her way to work as a nurse at one of North Philly's hospitals, fresh out of high school herself. In what would today be called "street harassment", my dad bust a u-turn on Broad St., pulled over, got out and approached my mom, got the digits, came back to take her out later that week; a month later, they were married and three decades later had raised five children into productive adults. Their union finally ended with his death barely a week after my 30th birthday.

My mom was regarded by one and all as bright, earnest, fun-loving, bubbly and very attractive – a "thick" "redbone" with a mane of red hair to match, I was told by those who knew her in high school that she would have to beat off the suitors with the proverbial stick. My dad was 35 when he wed her; she was 19. Despite living in the shadow of Jim Crow and very real lingering racial discrimination in the world of the union trades, my dad was able to find himself a fertile, young, pretty wife with which to build a life and family with; something worth fighting for. As dinged as the American Promise was for his generation, it was still good enough to deliver the goods when and where it mattered.

Now, fast forward to today, read, the dawn of the 21st century – the ostensibly enlightened, "post-racial" era. What are the chances that his son could replicate his example and success? We know that blue collar wages have not only remained stagnant since then, they have gone backward – and the exact same thing has happened to the available mating pool of Black women for guys like me. Today, what is available are Baby Mamas, women who have serious mental health problems (25% of all American women currently on prescribed mental health drugs), divorcees who got burned bad by Mr. Big, morbidly obese, tatted out like lifers in the joint, have really bad attitude problems, have a high chance of being infected with STDs…the list is seemingly endless. We can quibble over the "causes" of the situation – the Great Society, Roe v. Wade, the Pill, the Sexual Revolution, White (and Black!) Flight, deindustrialization, globalization, downsizing, Second (and Third) Wave Feminism(TM), the Crack Wars – but the bottomline is this:

It's people like my parents – a blue collar tradesman-turned independent contractor and a career nurse – who are the bedrock foundation of the Black community. They are the people little boys like me saw everyday. They are the ones who make a community, a community – consisting of families, and not the free-fire, all-against-all war zones like "Chiraq" and "Little Mogadishu" that so many Black cities have become. Black men like my dad will be the ones leading periodical cleanups in the neighborhood; Black men like my dad will be the ones providing a consistent, day in, day out, example of what a productive citizen looks like; Black men like my dad will be the ones to keep boys from growing up into outlaws who terrorize their own people. In my time of participating in my community's town watch after singlehandedly dispatching a quartet of knuckleheads who attacked me and my (then) lady on Valentine's Day evening a few years back, I noticed that it wasn't the Jonathan David Farelys out there with me on patrol, confronting the knuckleheads on the corner. They often live quite a comfortable distance away from such areas and in any event, have more "important" things to do. What has existed only a few decades ago during my parents' lifetime, is now all but gone – and what is on "offer" in terms of potential mates for Black

men like yours truly in the hood, is hardly an inducement to fight for the “community”.

Indeed, it’s a powerful incentive to flee.

That well-heeled Brothas like JDF have now taken to the internet to give voice to these concerns, only goes to show how this tangle of pathology has metastasized to the Talented Tenth classes – evidenced by Black women’s intense interest in and steady diet of “Scandal”, “Real Housewives of Atlanta” and the like.

But for yours truly, it’s an old story at this point.

And one that no one seems to care much about.

As Shahrazad Ali has pointed out a generation ago, the Black man has always been held up for public examination and scrutiny; President Barack Obama himself has been quite keen to upbraid Black men enmasse for their real and perceived shortcomings. However, as Ali also has observed, Black women as a group, have been very much a protected class. If there is to be any hope or chance of righting the sinking ship that is Black America, serious attention needs to be given to the areas of Class and of Black women themselves.

Don’t forget to checkout Obsidian Radio – my daily podcast on YouTube! Here’s one of my latest: “What The Brothas Want”

Part 1

https://www.youtube.com/watch?v=cu9v2e1aocw

Part 2

https://www.youtube.com/watch?v=kGnBnLjw4uI

Seven ways to reject feminists in your dating life

August Løvenskiolds · 1 September 2015 · Archived copy · Original

We're in the last month of summer now in the Northern Hemisphere, and feminists are at long last crawling out of their mud huts where they've been estivating, hiding their pallid bloat from the male gaze and getting ready to go back to school to launch their next round of rape hoaxes. This summer, the best dull whine they could muster was on the oppressive nature of air conditioning.

As a warm up for the autumn man-trapping season, feminists are working on weaponizing dating, training hard for their chance to embarrass and shame unwary men for the crime of being men.

One feminist with the unlikely name of Linda Nowak (seriously? your name is "no whack"?) is using an Instagram account called "feminist tinder" to shame men for expressing doubts that feminists are worthy of dating at all. Another, named Lea Rose Emery, has a new article up at the feminist rag *Bustle* entitled "7 Ways To Inject Feminism Into Your Dating Life, Because It's About Damn Time."

Charming. Let's go out, okay?

In the spirit of gender equality that feminists purport is the core of feminism, I'd like to review Lea Rose's "7 Ways" to see if they are sexist, or, if men can use them in the same fashion that feminists do.

1. Don't Be Scared Of The F Word.

I agree. Lea Rose writes "Don't be ashamed, *don't even hesitate* to label yourself a feminist." Likewise, a man should not hesitate to ask if his date labels herself in this way. I imagine the conversation might go something like this:

Him: So, I noticed your black leggings, combat boots and your disdain for attractive clothing and makeup. How do you feel about feminism?

Her: You just want to fuck me, don't you? That is all you pigs care about. I am SO going to report you for harassment and rape once this date is over. Why can't you love me for ME?

At this point, you should stand up and without another word, walk out of the restaurant, never to return. Safety tip: reshaping your eyebrows will make it harder for her to pick you out of the inevitable police lineup that will follow.

Note: in her article, Lea Rose actually wrote "if you're like me and more comfortable in black leggings and combat boots, that's fine too."

2. Pay your half.

I agree. Men usually consume more calories than women generally, but it is unclear that feminists follow this pattern. More calories correlates somewhat to a higher bill for the man's portions, which means that for things to be equal, men may have to starve themselves from food just like feminists seek to starve men from sex. The solution is to get some drive-thru burgers on the way to pick her up and wolf them down before you arrive. This will make the feminist feel like a blimp as you pick at your scant food while she is stuffing her face. She'll still feel bad when she eats 80% of your food while only paying half the bill – if, of course, she pays anything at all, or feels guilt at all.

3. Dress For You, Not For Them.

I agree. Nothing shows more disrespect for your date than showing up filthy and ill-dressed. Men love to be seen in public with stylish, attractive women and I imagine that women hate going out with slovenly men as well – it paints those women as cheap and well, feminist.

4. Be Straightforward.

I agree. Tell your feminist date that you absolutely hate being defrauded by women who use dates to get free meals and talk therapy, then waste your time when they don't put out sexually. If you let her know that she is both

expected to pay her share of both money and sex, you'll signify that you are a no-nonsense guy who won't put up with her tedious shit nor take "no" for an answer. Chicks dig that.

5. Plan A Date

I agree. Women hate both taking responsibility and being accountable, and feminists are no exception – they'll force a man to pay 18 years of child support and deny men abortion rights by claiming "it is my body" as if years of men's financial enslavement don't involve those men's bodies at all. Feminists demand men make things easy for them. You are the stage manager, she is the audience. Never forget that.

6. Choose The Position

I agree. Lea Rose writes:

> Just like with dating, you should be dictating what happens in the bedroom some of the time. That doesn't mean you should be on top with a whip every night if that's not your thing, it just means getting what you want. If that means being submissive, that's fine— feminists can be submissive, too! It just means you making sure you're getting what you want.

Lea Rose is saying that women are entitled to use men's bodies and sexuality however women want. Equality demands that men use women in the same way, doesn't it? But seriously, Lea Rose, shouldn't women have to ask for consent from men, too? Or are you too much a female supremacist to see that?

7. Be Picky

I agree – if she is too old (even at age 22), too fat, too hirsute, too mannish, too girlish, too poor, too angry, too ugly, too sexually incontinent, or whatever, don't even bother being civil to her. Riding a moped might be fun but you don't want your buddies to see you doing it. If setting impossible standards is okay for a feminist, it is okay for a man, too.

That's equality, right?

Because dating a feminist sounds like a nightmare to me, and you should make her go through exactly the same thing.

The truth behind the Unruh Civil Rights Act lawsuit against Chic CEO and attacks against NCFM Secretary Al Rava

NCFM · 2 September 2015 · Archived copy · Original

Publishers note: Sharpen your pens ladies and gents. This story is gaining traction. With over 700 comments on Yahoo News, many of them supportive of NCFM we urge you to go in and make your voice heard. Thank you. – AVFM Staff

NOTE: *This article follows, clarifies, and expands on an earlier article about NCFM's position on no-men-allowed business seminars, conferences, and networking events. This subject continues to capture a lot of media attention. For example, news giant Yahoo News is working on a story about NCFM's stance on these single sex commercial undertakings. Interestingly, Yahoo News reporter Alyssa Bereznak has applied for NCFM membership. This article is still a work in progress as of this posting.*

Stephanie Burns, Founder, Chic CEO, on April 16, 2014 offered a women-only business event in violation of California's **Unruh Civil** Rights Act, three men were denied access because of their sex (gender) and a lawsuit followed.

Some of what follows concerns a related YouTube video by Ms. Burns. The video was edited for inappropriate and litigious, if not false, statements and then reposted. The discussion below uses the reposted edited version.

This article concerns (1) statements by Ms. Burns in the edited version of the video (2) other claims (3) the petition to gut the *Unruh Civil* Rights Act (4) Al Rava, the principle civil rights attorney involved (5) NCFM and its involvement with the Unruh Civil Rights Act (6) the media (7) a few last thoughts.

STATEMENTS BY MS. BURNS IN THE EDITED VERSION OF THE VIDEO

1. Burns says Chic CEO "is a resource for female entrepreneurs. Anyone can use Chic CEO but we do focus on women." Ms. Burns impresses upon viewers that Chic CEO has male advisers, mentors, clients, men at their events, male speakers at their conferences, men in their brain trust, men are interviewed in over half of her podcasts, and she truly believes men are the next trend in female entrepreneurship. "Clearly, we don't discriminate against men… we had a networking mixer for women…"

Though NCFM is not involved with the lawsuit against Ms. Burns and Chic CEO, related news stories involved us. Thus, by comparison, anyone can use the resources of NCFM's web and social networking sites, though we focus on men's rights. Since 1977, in one capacity or another, NCFM has had women on its Board of Directors, on its Executive Board, Advisory Board, in chapters as chapter presidents, as mentors, speakers at conferences, outreach and education workers, and in many other capacities, including at least one founding member, and our national treasure(r) is named Deborah.

Clearly, Chic CEO discriminated against the men turned away at the door from the April 2014 networking mixer for women, regardless of whether Ms. Burns or Chic CEO are otherwise male friendly.

2. Burns says, the "men came uninvited, we were already over capacity, and I got that weird feeling in my stomach. So, I turned them away."

The men reserved spots at the event by prepaying in advance and received a confirmation email from Ms. Burns (see email receipt directly below). Ms. Burns knew the men were coming, she was "looking forward to seeing" them at the event, not only had they prepaid, their names were on the

Chic CEO just sent you a refund

Apr 17, 2014 17:21:09 PDT
Transaction ID: 1CA20910KA2940459

Dear Allan Candelore,

Chic CEO just sent you a full refund of $20.00 USD for your purchase.

If you have any questions about this refund, please contact Chic CEO.

The refund will go to your PayPal account.

To see all the transaction details, please log into your PayPal account. It may take a few moments for this transaction to appear in your account.

Merchant information
Chic CEO
hello@chic-ceo.com
http://www.chic-ceo.com

Note from merchant
None provided

Original transaction details

Description	Unit price	Qty	Amount
Event Attendance: Chic CEO San Diego SAVVY on Wed Apr 16, 2014, 6:00 PM at Solare Lounge Group: Chic CEO, Event: San Diego SAVVY on Wed Apr 16, 2014, 6:00 PM at Solare Lounge (#77)	$20.00 USD	1	$20.00 USD
		Total:	$20.00 USD
		Refund to PayPal Balance:	$20.00 USD

guest list. The men were clearly invited (see the next email below from Ms. Burns).

From: Stephanie Burns <stephanie@chic-ceo.com>
Date: Sun, Apr 13, 2014 at 6:53 PM
Subject: See you Wednesday!
To: [redacted]

Hey there ~

Wednesday evening is our April San Diego SAVVY (4/16/14) at Solare Lounge in Liberty Station! We've got some amazing women signed up to attend and this venue is beautiful. San Diego SAVVY is a fun, ladies-only, networking mixer to help you expand your network and meet like-minded women.

A complimentary drink and tray passed appetizers make this event a great way to kick off Spring!

When: April 16th 6-8 PM • Solare Lounge, 2820 Roosevelt Rd • San Diego, CA 92106

RSVP Here

Please let me know if you have any questions or if there are any specific introductions I can help with - looking forward to seeing you April 16th!!

Cheers,
Stephanie Burns
Founder, Chic CEO

The event was not overcapacity. Women were entering while the men were there. There are pictures of one of the men standing at the entrance as other woman were preparing to enter the event. One of the men while talking with and being turned away by Ms. Burns watched another woman enter the event, two other women were in line behind him while another women signed something at the check-in table. The two other men watched two women enter the event while talking with and being turned away by Ms. Burns.

Moreover, the “weird feeling” assertion calls into question the “over capacity” claim.

3. Burns says that whether it was legal or illegal to turn the men away she “will always be firm in that I was right” and she would make the same decision since her “loyalty” lies with the women who attended and need a “safe” and “comfortable” place to network.

Our loyalty and focus lies with *all* the citizens of California who deserve a safe place to live free of discrimination because of their sex (gender). The men would do it again since their loyalty is to the people of California and not a few people at a networking event that illegally discriminates against California’ citizens based on their sex (gender).

Ms. Burns’ insinuation that the men would have made the event less safe is ridiculous, insulting, purely speculative and sexist.

Whether allowing men to attend would make the women uncomfortable is similarly speculative and subjective. No one will know the truth since Ms. Burns turned the men away. However, the men felt uncomfortable by being shunned publicly in front of others for no real reason other than being men.

4. Based on the mens’ claims and similar lawsuits Ms. Burns said she does not believe the men were at the event to truly network.

Again, regardless of what she believes, Ms. Burns will never know whether the men were at the event to truly network because she refused to let them in. However, we *do* know that the men prepaid to attend the event, and they would have attended the event if not turned away by Ms. Burns.

5. She asserts, “Because Chic CEO helps women does not mean we hurt men.”

All Californians who truly believe in equality were hurt by turning the men away at the door, especially all Californian men. We know there are many well-meaning, decent, and caring people in the state, who have diligently fought for civil rights, who would be equally hurt had their sons, husbands, fathers, uncles, nephews, grandsons, and other men they cared about, been similarly discriminated against.

6. Burns says, “Men are a very big part of what we do and we need men to help us close the pay gap, end violence against us, and help us in our quest for equality.”

The pay gap and violence against “us” have nothing to do with the event but the issue of “equality” certainly does. Regardless, the plethora of real social science research (versus groundless “advocacy research”) firmly establishes that (1) men suffer substantially more violence than women and (2) only a minute amount of the pay gap may be due to sex discrimination. Those knowledgeable in the pay gap debate also understand that it works in favor of women in many high paying soft job occupations. Making such a statement, turning men away from the event, treating them like second-class citizens, is bizarrely hypocritical and without question unequal.

Additionally, women are a disproportionate majority in health, education, finance, social services, and other well-paying soft-job occupations. Women typically earn more than do men in social services, industrial engineering, art history, all other engineering disciplines, construction and business analytics, among other soft-job occupations. Surely, networking mixers to encourage more men to take part in those fields are needed, but not at the exclusion of women, which would be counterproductive, increase the divide between men and women, and is illegal in California, and rightly so.

7. Burns went on, “In no way shape or form does anyone in my company have an attitude of us versus them.”

This appears to be an unnecessary misdirectional insinuation. Neither do any of the three men, nor does Attorney Rava or NCFM have an *attitude of us versus them*, unless as it applies to those who indignantly demand special privilege for no good reason other than their sex (gender).

8. For some odd reason Ms. Burns takes a strong exception with the use of disabled Veterans in the complaint against her. She says, “…the term disabled Veterans does not apply to just men and it’s quite offensive in and of itself. There are many many disabled Veterans that are women and I hope these individuals never use that term

to describe only men again."

We all are keenly aware many female Veterans are disabled; regrettably, some have also lost their lives. That said, the complaint deliberately has the term "disabled combat veterans from the Iraq and Afghanistan wars." The Pentagon had not approved women in combat roles during those wars, which in no way suggests that other military women in those conflicts were not injured or killed.

One of the complainants in this case is a disabled Veteran; two served in the military, and two of the three are Board Members of a Veteran's organization of which all three are founding members. In fact, another founding board member is a retired female Army Major. No Veterans are turned away from our programs, services, and events based on their sex (gender), a truth Ms. Burns and Chic CEO can never share.

If Ms. Burns served in the military, we thank her for her service, but not for turning away those who served, especially the disabled male Veteran (which was demeaning and stressful, triggered a PTSD episode, and was quite offensive in and of itself).

9. Burns says that she felt shocked, heartbroken and bullied by the lawsuit. She then again talked of the importance of men in fostering innovation, fixing our economy, and building a better business culture. "Men are really, really important for what we do."

Ms. Burns could have avoided being shocked, heartbroken and bullied had she let the men in. In fact, had she done so, there would be no need for any of this. Good things could have happened. All of us may have benefited. Chic CEO and organizations with which the men are involved could have developed working relationships. Allowing the men to take part could have moved us forward toward a better more inclusive business culture while creating other opportunities, including fostering innovation and maybe even fixing our economy. None of that happened, *not* because the invited prepaid men came to the event, but because Ms. Burns turned them away. The fact is, shunning the men detracted from the goals of Chic CEO as stated by Ms. Burns in her YouTube video (both and either of them).

- At the end of the video, Ms. Burns asks that listeners sign a petition to revise the Unruh Civil Rights Act because it "was designed to fight real discrimination and not to be exploited against minorities."

In reality, the Unruh Civil Rights Act applies to all Californians, and has since its inception. Turning the men away from the event was *real discrimination*. No *minorities were exploited*, though a minority owned business was held accountable for violating the law. Members of a protected class have no special license to discriminate against anyone similarly protected or not.

OTHER CLAIMS

1. In one or more related news articles, or elsewhere, Ms. Burns apparently claimed the men arrived late:

One of the men, who prepaid to reserve space, arrived early while the ticket sales table was being set up. The two other men who prepaid arrived shortly afterwards while other women were entering, signing in and or purchasing tickets ($25 at the door). There are time stamped photos taken when two of the men arrived (which was after the first man. We are not publishing the photos because of safety concerns).

2. In one or more related news articles, or elsewhere, Ms. Burns reportedly claimed the men were dressed inappropriately, if not shoddily.

The men came in the cloths they wear during their normal business day, as apparently did women attending the after work event. The men knew of no published dress code for the event. All of the men had attended many other similar events in similar attire and never been turned away. They knew of no reason to dress differently.

In sum, the men prepaid to reserve space for the event, they were invited, the event was not over capacity, and they were not late or inappropriately dressed. The men were specifically denied attendance because it was a women *only*

event and because they are men.

THE PETITION

The landing page of the petition shows, "WOMEN VC Stand up and Stand Out," subtitle "PROTECT WOMEN ENTREPRENEAURS AND COMMUNITIES FROM "EQUALITY-SEEKERS."

Under "Timeline," there is an August 7 appeal that says *exactly*, "There are a lot of businesses running and supporting female-only goods and services. All of them may be attacked for discriminating men under Unruh Civil Rights Act. LET'S MAKE A CHANGE!"

Whoever wrote that surely meant to say *selling goods and services only to women*. Either way, we disagree. Most businesses do not discriminate against anyone, they are busy trying to make a profit selling their goods and services to whomever will buy them. There are tens of thousands of businesses in California, the sheer number of which makes the dramatic statement meaningless.

The petition says exactly, "Just recently, Stephanie Burns, CEO of Chic CEO, an online resource for female entrepreneurs — bringing how-to information, tools and community to women starting businesses, has finished up settling a lawsuit with men on violating their civil rights for not letting them enter the overbooked event for women entrepreneurs."

The petition accurately states the event was for women but incorrectly states the event was overbooked, as proven above. Julian L. Zegelman, at the law firm of Velton Zegelman P.C., is shown on the women.vc website as Women VC's attorney for this matter, but Mr. Zegelman told attorney Rava that was not true, that he is not Women VC's attorney for this matter. Clearly, issues exist with the creators of the website and petition.

As of 4:40 p.m., August 24, 2015 there were 96 comments on the petition page. Many supported the petition for reasons like "patriarchal bullying is infuriating to me, this kind of lawsuit is a waste of time, I'm outraged, it is important to stand up for what's right," and, my favorite, "People like Al Rava and Harry Crotch [sic] need to be stopped."

It is never a waste of time to stand up for what is right or to stand against outrageously bullying Me-ism. Well meaning people like Mr. Rava, I, and many others will not stop, we will stand tall for equal rights as long as we breathe. People, who support this petition, oppose equal treatment. In the bold capped letters at the top of the petition page, it says women and communities need protection from "EQUALITY SEEKERS." Unbelievable! Is the future you want, for you and your loved ones, one of inequality, separate but equal, men versus women?

Fortunately, many of the comments at the petition site offered supporting rationale for our position. Here are a few:

"Discrimination is wrong even if a women is discriminating against men. Burns turned away struggling male entrepreneurs because she said that only women need a women only place and don't feel safe to share if men are around. Feminist attorney Gloria Allred has made millions off of busting "Men's Only Clubs" now women have their own clubs and don't want to share success secrets with men. It is only fair and in the spirit of equality that gender should not be an issue anymore. Feminism has no place with equality, it is oppression of men and it causes divisiveness between genders," by Robert Collins.

How is "women-only networking" not discrimination? It seems these days feminists are all about gender supremacism rather than equality," by GS A

"Seriously, ladies? I'm an older woman who fought for those rights back in the 60s and 70s, not so you could be apart but so you could be part of. Not so you could exclude men, but so you could be included. Not so you could have special rights, so you could have the same rights. Public forums are "PUBLIC", you can't exclude anyone, nor should you. If you're doing a good job and your events are over-subscribed, that's great. Hold it in a bigger venue or hold more of the them, don't break the same laws, we fought so hard to get for the benefit of all," by rstsummers.

"You don't get to change the equality laws just because you want to given women discriminatory support. The laws

exist for a reason. To stop people like you, from putting one gender over another," by Susan Bridge.

"Equal access means a just and fair society where opportunity knows no boundaries," by Deanna Kosaraju.

"I am a Pi Beta Phi sister to Stephanie and fellow new entrepreneur with Secret Direct outside of being a professional occupational therapist and mother. I love working with both men and women, but there is something to be said for the sisterhood of creating equality between the sexes," by Rebecca Rieker.

ATTORNEY AL RAVA

National Coalition of Men Secretary Al Rava, Esq. has been largely responsible for stopping discrimination against men in the California at great risk to his safety, health, and profession. Al has been subjected to threats, undue criticism and ridicule because of his unrelenting stand against the discrimination of men in public accommodations. Mr. Rava is a true civil rights advocate and hero.

Over the last 15 or so years, Mr. Rava, on behalf of many others, filed over 150 lawsuits against businesses wrongly discriminating against men and women. Several of the lawsuits resulted in landmark court decisions that clarified and or established related laws. Aside from those lawsuits, Mr. Rava on behalf on NCFM has sent many letters to California businesses or governmental agencies advising them that several California laws prohibit discriminatory treatment of men and women.

Typically, such businesses charged male consumers more than female consumers for the same goods or services, or excluded male consumers – all based solely on the consumers' sex. While there were a few repeat offenders, over time, all the businesses sued or sent letters stopped their illegal discrimination. Those who complain wrongly believe that discrimination based on gender is acceptable.

To paraphrase Mr. Rava, his clients and other California attorneys, through their successful works with the California Legislature, the Governor, the California Department of Justice, Department of Fair Employment & Housing ("DFEH") and other California administrative agencies, and the California courts, have almost put an end to the proliferation of sex-based promotions and events by California businesses that charged consumers different prices for the same goods or services, or that excluded one sex or the other – all based solely on the consumer's sex, which was a huge undertaking and huge civil rights victory.

See, the press release by the Consumer Attorneys of California calling Mr. Rava's victory at the California Supreme Court in the landmark Unruh Civil Rights Act case of Angelucci v Supper Club 41 Cal 4th 160. "a significant civil rights victory." Angelucci held that women, people of color, members of the LGBT community, and other discrimination victims did not have to first confront the discriminating business and affirmatively assert their right to equal treatment in order to have standing to file an Unruh Civil Rights Act claim. Also is a Gaming Establishment Adisory Letter by former California Attorney General Jerry Brown about the illegality of no-men-allowed poker tournaments, and a DFEH brochure about the illegality of Ladies' Night promotions in California – both of which Mr. Rava was instrumental in getting published.

Mr. Rava also represented women in Unruh Civil Rights Act sex discrimination cases; for example, in a class action lawsuit pending in Los Angeles County Superior Court against a Tony Roma's restaurant for its recurring sex-based pricing promotion, as the complaint includes women and men as the putative class members.

NCFM AND THE UNRUH CIVIL RIGHTS ACT

In the original version of this article, I wrote that NCFM has never filed an Unruh Civil Rights Act lawsuit, which is incorrect. Marc Angelucci, another of our attorneys and NCFM Vice President, later explained that years ago NCFM was a plaintiff in at least one lawsuit, maybe two, though we ended up dismissing the lawsuits early on.

Regardless, NCFM has never filed an Unruh Civil Rights Act lawsuit under my signature as NCFM President. Although under my signature along with Mr. Rava's guidance, we have sent advisory letters to various businesses. They were not threats as has been suggested more than once. We had great success with this approach.

We sent a letter to All Nippon Airlines when it proposed women-only restrooms on their airplanes. We received a thank you letter and APA rescinded the proposal.

Another letter was sent to the Professional Golf Association (PGA) when it offered a women-only luncheon during a major golf tournament, which featured San Diego County District Attorney Bonnie Dumanis as the featured speaker. Ironically, Ms. Dumanis is the county's chief law enforcement officer. I received a phone call from a PGA attorney who seemed amused and appreciative. I keep forgetting to find his name and call him for a donation since we may have saved the PGA considerable aggravation. We saved Ms. Dumanis embarrassment too. The event became gender inclusive and to our knowledge, no other PGA event in California has since offered a women-only event during a PGA tournament.

Another letter went to the promoter of a women-only bicycle ride event, a letter that the promoters exploited. The promoters vilified us, garnered more recognition for their event, and caused childish threats against us. They were in no way publically appreciative for saving them from possible liability. Nevertheless, we have not heard of a later women-only bicycle ride in California.

Most recently, we sent a letter to the City of Glendale on publicly funded self-defense classes for women-only, wherein many people agreed with our position, including the Glendale News Press Editorial Board. The city begrudgingly offered a class for men. Both men and women are victims of violence, men more so than women, so both sexes benefit from such training.

To my knowledge, every business sued or sent a letter stopped the unlawful discrimination, which is a good thing. Not only that, many are appreciative.

Some have said that NCFM and its members have been involved with Unruh Civil Rights Act or other lawsuits against self-defense classes, free mammograms, or businesses offering gifts to women on "Mother's Day," which is false. Nor has there been a Unruh Civil Rights Act lawsuit against, or a letter directed at, anyone for providing free mammograms on Mother's Day or on any other day. To my knowledge, no member of NCFM has ever been involved in any related lawsuit.

One of our Board Members noted, "… the Unruh Civil Rights Act was big in the 70's, when all kinds of lawsuits were filed against dry cleaners, haircut places, etc. for businesses discriminating against women. Where was this outrage and name calling then against women's rights like there is here against Mr. Rava, the Unruh Civil Rights Act, and to some degree NCFM?"

THE MEDIA

Ms. Burns generated some sympathetic media attention resulting in a few articles primarily targeted at NCFM Secretary Al Rava. Reporters have thus far sympathized with Ms. Burns. Regardless, even good reporters cannot report the truth if they do not know what it is. Unfortunately, the misrepresentations explained above, ideology and advocacy journalism seem to have discolored the articles linked below.

The links to articles at the end of this article are from worse to better, the first worse being from rawstory.com. Unfortunately, such articles bring out anonymous man-hater commentators who know nothing about our issues, think all women are victims of something or other, and could care less whether men are poorly treated. Such ignorance is disheartening and turns unduly ugly by those resorting to violence or name-calling. At one point, Raw Story deleted comments by Allen Candelore, one of the plaintiffs! Mr. Candelore rigorously refuted many of the misandric comments with common sense, courtesy, facts and the truth. He was open to the fact he was a plaintiff and pointed out the article was misleading, which may be why his comments were deleted.

On August 24, 2015, Mr. Rava sent the Raw Story an email explaining that their article contained numerous false statements. Raw Story responded with, "We have taken this story offline for the time being until we can research your claims further." As of this typing, the URL garners "Page Not Found – The page you are looking for doesn't seem to exist."

FINAL THOUGHTS

It is absurd in this day and age – when women are self-defense trainers, police officers, Army Rangers, judges, US Senators, mayors, scientists, astronauts, corporate leaders and thrive in other demanding occupations – to believe men and women cannot be safe, comfortable and benefit from each other in business social networking mixers in broad daylight at an upscale restaurant. Holding one-sex-only events is against the best interests of the citizens of California, contrary to sound public policy and law, and is otherwise offensive.

Moreover, Attorney Rava and the three men through their lawsuit *are the catalyst* that brought awareness to Chic CEO Clients who should now know it is illegal in California for businesses to discriminate against persons because of their sex (gender).

It is truly unfortunate that one business owner who wrongly discriminated against men (and a few unaffected sympathetic followers) want to dismantle a law that protects all California citizens from undue discrimination. Reverting to entitlement driven Me-ism is not good business practice or sound public policy.

We strongly support anyone's right to petition the government for their grievances. In fact, NCFM was instrumental several years ago in changing California law to prevent paternity fraud. We spent much time over the past two years promoting paternity-fraud reform legislation in Washington too. Several of our members are deeply involved with discrimination against men and their right to redress on college campuses and in the military. For decades, we have been active with reform issues about child welfare and relationship violence. We have a pending appellate case against the Selective Service System for failure to require women to register.

The online petition is another irrational, emotion driven, divide and conquer giant step backwards. Allow me a little creative license please, be forewarned, some amongst us don't much like "EQUALITY-SEEKERS." As President of NCFM, I will do my utmost to continue seeking fair treatment for all of us. I trust you will too. As another of our Advisers just reminded me, "Equality should mean *equal rights and opportunities* for both genders but also *equal responsibilities and consequences* for breaking the law."

https://www.rawstory.com/2015/08/lawyer-who-attacked-anti-male-breast-cancer-event-sues-over-womens-business-conference/comments/#disqus

AVFM Note: The Raw Story article has been taken off line. Our sources indicate that they took it down after being challenged on the many falsehoods and inaccuracies printed therein. AVFM is suprised, not at lies from Raw Story, but at the fact that they backed down. More on this to come.

http://mic.com/articles/123758/3-men-s-rights-activists-sued-for-being-denied-entry-to-a-female-entrepeneurs-conference

http://money.cnn.com/2015/08/11/technology/mens-rights-activist-chic-ceo/index.html?iid=hp-stack-dom

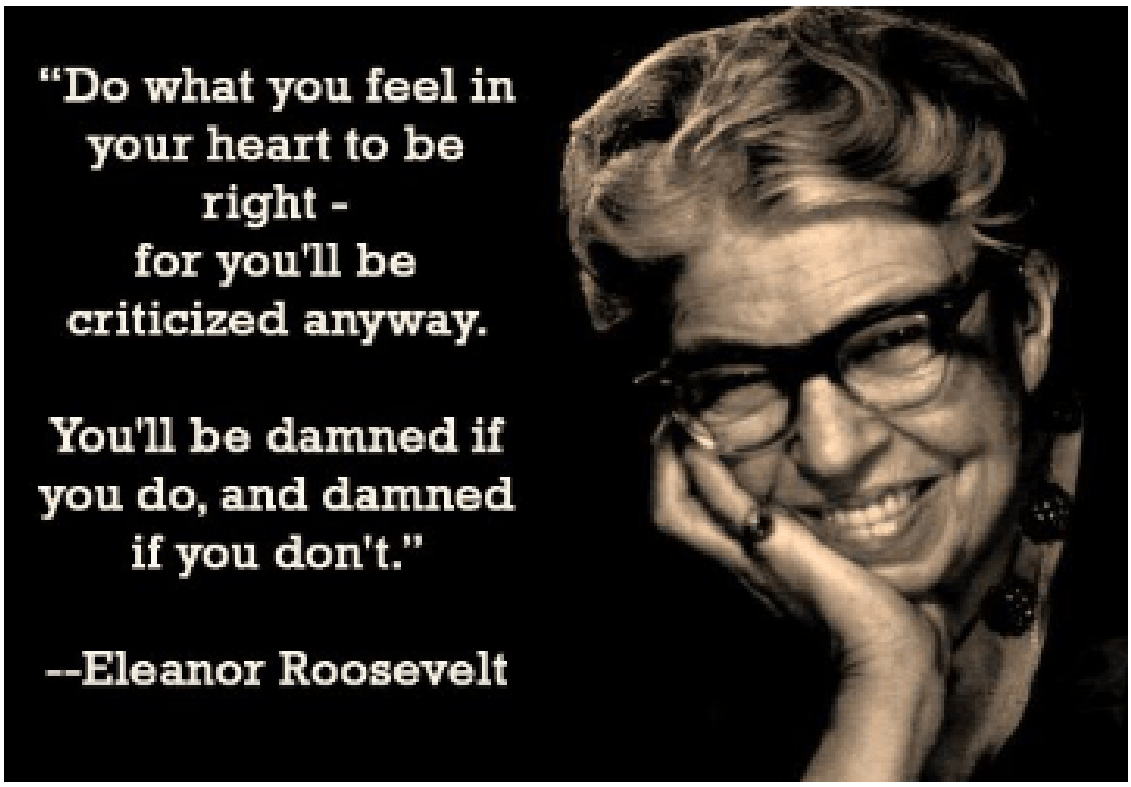

NOTE: first published 8/12/2015. It has been revised, and may be revised several more times as this story develops or dies.

Note To Christelyn Karazin: If "Crummy Mummy" Don't Apply, Let It Fly

Paul Elam · 2 September 2015 · Archived copy · Original

"If you're a bitch, you're probably not going to like us. If you're a ho, you probably don't like us. If you're not a ho or a bitch, don't be jumping to the defense of these despicable females. Just like I shouldn't be jumping to the defense of no punks or no cowards or no slimy son of a bitches that's men. I never understood why an upstanding lady would even think we're talking about her."
-Ice Cube

Even though it's been nearly six years since I embarked on my journey to be a mens' issues blogger, commentator and more recently Internet podcaster, I continue to be amazed and at turns, fascinated, by the level and degree of response my humble missives elicit from the varying sectors of the reading public. Who knew that my musings on the current events of the day would reach the eyeballs of "swirling expert", one Ms. Christelyn Karazin, of Beyond Black & White fame herself? Imagine my pleasant surprise to stumble on her Aug 7 response to my Aug 3 article that was published at both A Voice for Men and SotomayorTV.com, entitled "Black America's "Crummy Mummy" Problem". In her own article, called "Hey Single Black Moms, "White Women Raise Better Sons Than You Do.", Ms. Karazin laments:

> "Le sigh. I just don't know where to go with this, but just to once again remind you to get the phuck out of the dysfunctional sections of the black community committed to blaming black women for absolutely everything.
>
> An article came up on my timeline called, "Black America's Crummy Mummy Problem," published in a men's rights blog that celebrates, of all people, Tommy Sotomayor. While you might want to initially dismiss this article as tripe, note that this is a black man writing about how shitty black women are to an multiracial audience, thus further attempt to sully our collective reputation and scare off non-black men. Once again, the section of the community to has utter hatred and disdain for us is screaming from the rooftops that we are inherently inferior to white women. Who else is over it?!"

Not you apparently, Ms. Karazin – "Le sigh", indeed. For the record, Black women in America circa 2015 do not need yours truly's "help" to "sully" their reputations or "dissuade" non-Black men from messing with them – the facts speak for themselves. And trust me, they don't acquit Black women, as a group now, very well at all. That this so deeply vexes you to the point that you were moved to write about the matter on your own blog – a website that is supposedly devoted to Black women who are above the fracas of problems of everyday Black American life and wish to avail themselves of a better life (i.e., being with a White man), the question begs itself as to how and why you would be so bothered by anything any Black man had to say about any Black woman, let alone such ladies as yourself, right?

Right?

The truly fascinating thing about Karazin's rant in column form, is that she doesn't deny the facts I presented in my piece, which was itself based on yet another piece written by Ms. Janet Bloomfield and which shared the results of a recent study done on the question of how and why White moms did a better job of raising Black boys into productive, contributing and most importantly, law-abiding adults, than Black moms do. Karazin doesn't deny the fact that Black women have more abortions than any other racial or ethnic group of women in American life, regardless of SES, educational level, etc; she doesn't deny the fact that Black boys coming from Black mother-led homes have markedly lower levels of educational achievement (while also having much higher levels of school disciplinarian issues), which include a smaller vocabulary, lower cognitive development and higher levels of violence and antisocial behavior; and Karazin doesn't challenge the fact that the glaring common denominator of Black America's "Little Mogadishus" and "Chiraqs" are the overwhelming prevalence of Black Baby Mamas; nor

does she deny my argument that much of this has been brought about as a direct result of machinations of ideological (White) feminism. No, she doesn't deny any of this – instead, she head-scratchingly poses the following gas-lighting question:

> "Wait a minute. If black women are getting all these abortions, how is that related to the assertion that black women do a terrible job raising their sons? I mean, if we're so bad, then why aren't these people glad we're not creating even MORE sons who hate our guts?"

Oh come now, Ms. Karazin – you cannot possibly be serious, right? Just scroll above to the facts I've laid out, it's all there. That Black boys lag so far behind other children in American life, points undeniably to very real problems in the ability of Black moms, especially (but by no means solely limited to) single ones, to effectively raise productive citizens. And, since you want to know, the reason why people like yours truly makes such a big deal out of the fact that Black women get so many abortions, is because of the cavalier approach so many them take toward human life itself, especially in light of what we now know about Planned Parenthood, to say nothing of the "House of Horrors" scandal involving murderous abortionist Dr. Kermit Gosnell right here in Philly a few years back (and which involved, on both sides, largely Black women).

But wait, there's more! Not to be outdone, Ms. Karazin then poses the next incredulous statement:

> "Unbelievable that black women are being blamed for gang violence, drug overdoses, high school drop out rates and moon spots while virtually no light at all is being shed on black man culpability. It is utterly insane."

No, what is unbelievably insane is how utterly clueless – or disengenuous – you truly are to even fix your mouth to say what you just did above. For nearly eight years straight, President Barack Obama has been banging the drum for Black male accountability on the "deadbeat daddy" front – lecturing, excoriating, relelentlessly, from his bully pulpit, from candidate to second term POTUS. He's finger-wagged at newly minted grads of Morehouse in a way that is hard to see him doing the same to the grads of Spelman. He's gone on record in addressing the perfidy of missing baby daddies in his State of the Union addresses. Nor is he alone: as Prof. Kathryn Edin has made clear in her work "Doing the Best I Can: Fatherhood in the Inner City", lawmakers have a particular penchant for gunning for deadbeat daddies:

> "Across the political spectrum, from conservatives like former U.S. education secretary William Bennett to President Barack Obama, unwed fatherhood is denounced as one of the leading social problems of our day. These men are irresponsible, so the story goes. They hit and then run—run away, selfishly flee, act like boys rather than men. According to these portrayals, such men are interested in sex, not fatherhood. When their female conquests come up pregnant, they quickly flee the scene, leaving the expectant mother holding the diaper bag. Unwed fathers, you see, simply don't care.
>
> About a decade before we began our exploration of the topic, the archetype of this "hit and run" unwed father made a dramatic media debut straight from the devastated streets of Newark, N.J., in a 1986 CBS special report, The Vanishing Family: Crisis in Black America. The program's host, Great Society liberal Bill Moyers, promised viewers a vivid glimpse into the lives of the real people behind the evermounting statistics chronicling family breakdown.
>
> But by far the most sensational aspect of the documentary—the segment referenced by almost every review, editorial, and commentary following the broadcast—was the footage of Timothy McSeed. As the camera zooms in on McSeed and Moyers on a Newark street corner, the voiceover reveals that McSeed has fathered six children by four different women. "I got strong sperm," he says, grinning into the camera. When Moyers asks why he doesn't use condoms, he scoffs, "Girls don't like them things." Yet Timothy says he doesn't worry about any pregnancies that might result. "If a girl, you know, she's having a baby, carryin' a baby, that's on her, you know? I'm not going to stop my pleasures."

Moyers then takes us back several weeks to the moment when Alice Johnson delivers Timothy's sixth child. McSeed dances around the delivery room with glee, fists raised in the air like a victorious prizefighter. "I'm the king!" he shouts repeatedly. Later, Timothy blithely admits to Moyers that he doesn't support any of his children. When pressed on this point, he shrugs, grins, and offers up the show's most quoted line: "Well, the majority of the mothers are on welfare, [so] what I'm not doing the government does."

The impact of The Vanishing Family was immediate and powerful, creating an almost instantaneous buzz in the editorial columns of leading newspapers. In the week after the broadcast, CBS News received hundreds of requests for tapes of the show, including three from U.S. senators. The California public schools created a logjam when they tried to order a copy for each of the 7,500 schools in their system. "It is the largest demand for a CBS News product we've ever had," marveled senior vice president David Fuchs.

The response to Timothy McSeed was particularly intense and visceral. An editorialist in the Washington Post could barely contain his outrage, writing, "One man Moyers talked to had six children by four different women. He recited his accomplishments with a grin you wanted to smash a fist into." William Raspberry's brother-in-law wrote the noted columnist that the day after viewing the program, he drove past a young black couple and found himself reacting with violent emotion. "I was looking at a problem, a threat, a catastrophe, a disease. Suspicion, disgust and contempt welled up within me." But it was George Will who reached the heights of outraged rhetoric in his syndicated column, declaring that "the Timothies are more of a menace to black progress than the Bull Connors ever were."

The Vanishing Family went on to win every major award in journalism. Those commenting publicly on the broadcast were nearly unanimous in their ready acceptance of Timothy as the archetype of unmarried fatherhood. Congressional action soon followed: In May 1986 Senator Bill Bradley proposed the famous Bradley Amendment, the first of several of "deadbeat dad" laws aimed at tightening the screws on unwed fathers who fell behind on their child support, even if nonpayment was due to unemployment or incarceration. Only a lone correspondent from Canada's Globe and Mail offered a rebuttal, fuming that Timothy "could have been cast by the Ku Klux Klan: you couldn't find a black American more perfectly calculated to arouse loathing, contempt and fear."

Bill Moyers's interest in the black family was not new. In 1965, two decades before The Vanishing Family was first broadcast, Daniel Patrick Moynihan, then assistant secretary of labor for President Lyndon Johnson, penned the now-infamous report, titled The Negro Family: The Case for National Action. Moynihan claimed that due to the sharp increase in out-of-wedlock childbearing—a condition affecting only a small fraction of white children but one in five African Americans at the time—the black family, particularly in America's inner cities, was nearing what he called "complete breakdown." Moynihan was labeled a racist for his views, and Moyers, then an assistant press secretary to the president, helped manage the controversy.

Now, a half century after the Moynihan report was written, and two-and-a-half decades since Moyer's award-winning broadcast, nearly three in ten American children live apart from their fathers. Divorce played a significant role in boosting these rates in the 1960s and 1970s, but by the mid-1980s, when Timothy McSeed shocked the nation, the change was being driven solely by increases in unwed parenthood. About four in every ten (41 percent) American children in 2008 were born outside of marriage, and, like Timothy's six children, they are disproportionately minority and poor. A higher portion of white fathers have kids outside of marriage (29 percent) than black fathers did in Moynihan's time, but rates among blacks and Hispanics have also grown dramatically—to 56 and 73 percent respectively. And the gap between unskilled Americans and the educated elite is especially wide. Here, the statistics are stunning: only about 6 percent of college-educated mothers' births are nonmarital versus 60 percent of those of high school dropouts.

In the wake of this dramatic increase in so-called fatherless families, public outrage has grown and policy makers have responded. In the 1960s and 1970s liberals worked to help supplement the incomes of single mothers, who were disproportionately poor, while conservatives balked, believing this would only reward those who put motherhood before marriage and would thus lead to more such families. Meanwhile, surly taxpayers

> increasingly demanded answers as to why their hard-earned dollars were going to support what many saw as an immoral lifestyle choice and not an unavoidable hardship. This taxpayer sentiment fueled Ronald Reagan's efforts to sharply curtail welfare benefits in the 1980s and prompted Bill Clinton's promise to "end welfare as we know it," which he fulfilled in 1996.
>
> Scholars have responded to the trend by devoting a huge amount of attention to studying single-parent families, detailing the struggles of the parents and documenting the deleterious effects on the children. These studies have offered the American public a wealth of knowledge about the lives of the mothers and their progeny, yet they have told us next to nothing about the fathers of these children.
>
> The conventional wisdom spun by pundits and public intellectuals across the political spectrum blames the significant difficulties that so many children born to unwed parents face—poor performance in school, teen pregnancy and low school-completion rates, criminal behavior, and difficulty securing a steady job—on their fathers' failure to care. The question that first prompted our multiyear exploration into the lives of inner-city, unmarried fathers is whether this is, in fact, the case."

So, and in response to your "moon spot" (WTF?!?!?) reference above, the truth is out there, Ms. Karazin – but somehow I don't get the impression you really want to hear it.

Which brings us, finally, to the burning question: why do you care about what I – a blue collar, trade unionist, inner city dwelling Brotha – has to say about anything? By your argument, not only am I "damaged beyond repair", you are clearly a better class of person, who has succeeded in landing your White Prince Charming and is in the process of showing and proving to other Sistas how they can land their Mr. Charlie, too. What's it to you to be bothered about anything I or any other Brotha (read: Sotomayor) has to say about you or those like you? After all, by all accounts, you're a pretty good mom, right? So, what's the big deal? Why the need to go off the swirling reservation to write an article that has garnered, last time I checked, upwards of 300(!) comments? I'm NOT talking about you, or your readers, right? None of you are "Crummy Mummies" – right?

Right?

Of course, these are rhetorical questions I'm posing; I know why what I'm saying here bothers Karazin. As a brand ambassador for one of the country's largest "swirling" dating outfits, the idea of image is hugely important to her, and she's very well aware of the very real "public relations" problem Black women writ large have. Hey, I can dig it – so, since Ms. Karazin has demonstrated a keen interest in what I think, I'm gonna do her and all other aspiring Swirling Sistas out there a solid with the following advice:

Instead of trying to ape your White sisters by stamping your feet and going "Marsha, Marsha, Marsha!" in reaction to the facts, why not address said facts instead? How about focusing on being, you know, good mothers to your kids, especially your (Black) sons? How about actually, you know, having intense, 300-plus comment discussion threads, about how to be better moms? While "No Wedding, No Womb" was a good start, I think you would agree with me, Christelyn, that a lot more needs to be done to get Black women as a group back on track so they can be credible candidates for marriage to all the Seths, Joshuas and Bens out there just waiting on bended knee for great gals like you, right?

The truth often hurts, Chris – but if taken to heart, it can do wonders in helping one to improve. Who knows, maybe one day a Sista can raise the next President of the United States.

Right?

Don't forget to checkout Obsidian Radio, my daily podcast on YouTube! Here's more on what I had to say about Christelyn Karazin: Part 1 & Part 2

Breaking: Lauren Southern to invade a women's studies class

August Løvenskiolds · 3 September 2015 · Archived copy · Original

Libertarian iconoclast and blonde Canadian hottie Lauren Southern has just released a short video on YouTube documenting her efforts to go undercover and infiltrate a Women's Studies class at an unnamed (as yet) Canadian University. The video, entitled "SJW Starter Pack" shows her tossing out her cosmetics, removing and burning her bra, and, horrors, cutting her beautiful tresses into hideous feminist clown hair. (Gotta show solidarity and discourage that toxic male gaze.)

To keep up with all the drama as it develops, you can subscribe to Lauren's channel here.

If you've never heard of Lauren, she has a history of engaging feminist slutwalks in Vancouver and Edmonton. She slapped down her own Libertarian party when they tried to silence her anti-feminism and she has even interviewed a transwoman MRA, fracturing the bogus claim that MRAs are hostile to trans folk for being trans folk. (We're not; trans people, by their very existence, destroy the feminist contention that gender is socially constructed and meaningless rather than innate. They also prove that femininity and masculinity matter a lot – another feminist bugaboo.)

It is interesting to speculate what will happen to Lauren when she shows up to class. If she stays quiet, she'll likely be accused of menacing the women (but not the men, of course) in the class, and if she speaks out (as is more likely) she will instantly be accused of "hate speech" and "harassment," then charges will be filed against her with the university authorities.

What is interesting is that, if Lauren files charges first, *even if she invents them out of whole cloth*, she'll be protected from "retaliation" – the same charges filed by others against her. It is literally and figuratively a race to the campus authorities and the first one wins in such cases: if, say, you wanted to sexually harass someone on campus, accuse your target of some imagined slight first, and then, any action they try to take against you will be stopped cold as a forbidden "retaliation" affront.

Feminists are well versed in this tactic, which is why they jump to accuse first with the wildest, most outlandish rape hoaxes ever.

Anyway, stay tuned to Lauren's YouTube channel. She thinks she will be outed within seconds during her first class, which may result in some premature eject-ulation and other hostile acts against her, but it should be a great show however it goes down.

MGTOW: A worldwide boycott of marriage

Tim Patten · 4 September 2015 · Archived copy · Original

Men Going Their Own Way (MGTOW) is a worldwide phenomenon, based on a philosophy of gaining control over a man's personal freedom and future. MGTOW is a lifestyle that frees men from patriarchal traditions regarding expectations for dating and marriage. It liberates men from a life of tiresome labor, waste of personal resources, and constant emotional exhaustion devoted to toxic mates, girlfriends or wives. For many years, these ideas were limited to individuals and small communities. But today, the Internet has allowed these precepts to become easily available, and millions of men around the world are finding their way on the road to sovereignty.

MGTOW is sometimes referred to as "Taking the Red Pill". Just as in *The Matrix*, the Red Pill enabled those who swallowed it to see the surprising reality behind conventional living and common sense. MGTOW is opening the eyes of ordinary men to a new, better set of possibilities after seeing the painful truth that men grow up in a hierarchical social order that imposes expectations and directives upon them. They are called to Man Up, which included taking on traditional work and marriage.[1] It is a system that sees men pour out their best energies for a woman, children, or the social organism, only to see himself become irrelevant and cast aside once his prime years are spent.[2]

MGTOW[3] is a growing global awareness that helps men avoid dangerous relationships within a Gynocentric society, which exalts women's physical and emotional needs over all others.[3] Oftentimes, individuals discover the MGTOW message after a conventional relationship turns poisonous and causes them anger or pain.

Some, but not all MGTOW men, ascribe to these ideals:

A. Liberation from the Matriarchal rulebook of dating[4]
B. Avoidance of risks in marriage,[5] and in its place value my own life on my terms
C. Rejection of role as sole provider,[6] protector,[7] or pack mule in relationships
D. Recognize financial reality[8] of relationships today, and in the future[9, 10]
E. Avoid costs of raising children; veto God's commandment to "go forth and multiply"
F. Defy societal male shaming techniques and slogans[11, 12, 13]

The MGTOW population raises awareness about its mission, and allows every man to develop his own individual set of rules, whatever works best for him. Each MGTOW member cannot be casually labeled. This would result in an inaccurate and unfair characterization of discrete MGTOW member's ideas, experience, knowledge, and unique background. MGTOW is a phenomenon that does not discriminate by age, ethnicity, political affiliation, or other irrelevant factors. There are millions across the world who value a life of individual acceptance and freedom.

This enlightened view of independence is mainly sustained by a brotherhood of men.

MGTOW History

MGTOW was inspired by Japanese Herbivores , or "grass eaters". These are men who avoid permanent marital and romantic relationships.[15] The earliest reference to the tenets of MGTOW as an organized lifestyle was from a western newspaper entry in 1835 and Herbivore men, the term itself, was first coined by Maki Fukasawa in an article published on Oct. 13, 2006. MGTOW became a buzzword in 2008 and 2009.[7, 8, 9, 10] MGTOW has spread throughout every major nation. Men are becoming increasingly aware of relationships' risks, such as emotional, physical abuse and financial enslavement, due to the strictures of modern society's gynocentric patriarchy.[16]

Around 2008, marital failures and relationship difficulties were being publicly shared on various social media sites, including YouTube. Anonymous men with pseudonyms like Stardusk, Sandman, and Barbarossa, were a few of the forward-thinking innovators of the MGTOW YouTube phenomenon. Their videos attracted interest, and their ideas quickly spread to others. Now YouTube has hundreds of videos offering a daily dose of the Red Pill.

MGTOW Education

Men have to seek out MGTOW education and community where they can find it. Without political movements or women's studies to teach men, these ideas aren't taught in schools, but it thrives on the Internet. It is a coalition of sharing that fuels connection and consciousness. Social media (Facebook, Reddit, YouTube, forums, etc.) allow the MGTOW population and interested parties to bond. Educated experiences and discoveries are distributed and refined. A central website devoted to this movement is www.MGTOW.com.

Common Myths

Men's Rights: Some people believe that MGTOW is an ideology that splintered off from Men's Rights Advocacy (MRA). Previously, MGTOW may have been introduced through MRA connections. However, today most individuals discover the message through MGTOW social media channels and networks. Millions have found the MGTOW lifestyle, and most are not advocates for men's rights.

Sexless: Some people claim MGTOW bans sex with women or it is a 'strike' that punishes women. A small group of MGTOW may be asexual, but most continue sexual relationships with women and have no interest in penalizing women.

Anti-Social: Others believe these men are hermits and want to move away from civilization. MGTOW are everywhere and live ordinary lives.

Hate: MGTOW is mistakenly considered a "rage against women" and "misogynistic." But these men are actually discovering freedom, fulfillment of dreams, sex, and love, as they dodge the proverbial bullets of a culture that attempt to reinforce traditional dating and marriage contrivances. These men love women. Some MGTOW have suffered financial, physical and emotional pain in relationships, marriages, and divorces, only to find MGTOW for emotional support. They are given a safe place to vent.

Wind Society Backwards: Some think MGTOW is used to take society backwards, creating a society of marital ownership and oppression of women. Instead, MGTOW is moving the male society forward and cultivating quality relationships between the sexes. It creates an alternative future for men of all types and ages, and is a liberating force for young men, revealing a livable path before young men have suffered the blows of traditional masculine roles.

Gay, Cry Baby, or Sissy: The overwhelming majority of the MGTOW population is not gay. They date and enjoy women, but avoid any living arrangement that might douse their life ambitions and liberty. These individuals are not crying over previous injury, but are gaining power over their destiny. Each MGTOW individual creates his own path.

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Shocker – woman makes false report to police

Michael Conzachi · 4 September 2015 · Archived copy · Original

Last Monday, 52 year old Fox Lake Illinois Police Lieutenant Charles Gliniewicz; a 30 year veteran was shot and killed in the line of duty. He was married and the father of four boys. As an honorably retired law enforcement professional, I am as saddened as anyone of the murder of Lieutenant Gliniewicz who was jokingly called "G.I. Joe" by his colleagues and friends.

His murder has shocked the close knit Fox Lake community and has launched a massive manhunt in the area, looking for three possible suspects described as only one black and two white males. Hundreds of officers; swat teams, K-9's and helicopters have swarmed the area since the murder, looking for the killers.

Late Wednesday night, 30 year old Kristin B. Kiefer of Vernon Hills called in a report to police that two men attempted to "carjack" her in the same area, which sent over 100 officers, three helicopters and eleven K9 units in the area in an intense search for the armed and dangerous suspects. The wooded area was saturated and combed for over five hours in vain.

The plus-sized Kiefer maintained her report was accurate and later admitted that she made it up because "she wanted attention from the family that employed her as a nanny." She also admitted that she was aware that a manhunt was under way in the same area making her claims more believable; at least initially.

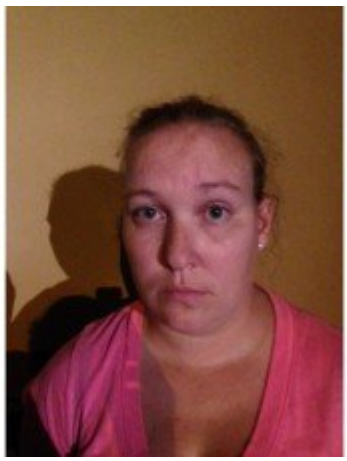

WTF? Wanted to get attention from the family who employs her as a nanny???

Does this sound familiar? A woman making a false report to law enforcement about being a victim of a crime, this time an alleged car-jacking, but this time it involved suspected cop killers, and who wanted to get "attention?" Hmmmm? Sounds like a little Munchausen going on in that clouded little noggin of hers.

A woman making a false report to law enforcement spurring the deployment of over 100 law enforcement officers, K9's, helicopters, vehicles, equipment, weapons and an extremely high state of stress and tension at the cost of tens of thousands of dollars, and diverting resources and attention away from their original purpose of being in the area; tracking down cop killers.

Does this sound familiar yet? How many times have we read on these pages of the epidemic of false reports of restraining orders, domestic violence, and sexual assaults in the general population and on campus and in the military? While we constantly read these articles on these crimes, we sometimes forget of the costs of sending law enforcement officers out on a wild goose chase. We forget about all of the other professionals; including women who get drawn into these circus acts whose efforts have to diverted into a hoax.

No one has reported and no one knows how many of the officers at this scene and search for the suspects were women, but it can be realistically assumed that some of them were.

We forget about the waste of tax-payer resources for these wild goose chases and we also forget of the inherent

dangers that could occur. Dangers to the searching officers, the terrain, the officers in helicopters, the dangers to the K9's and the potential dangers to members of the general public who may have been misidentified by the officers as being the suspected cop killers. Can you imagine if a black or white male, normal resident of the area was mistaken by law enforcement officers conducting that search, and what their reaction would have been? I can tell you from experience that it would have been a highly tense situation with a high likelihood that an innocent man could have been severely injured or killed by those officers who simply want to do their jobs, arrest the perpetrators, and go home alive.

The potential for tragedy was enormous and the wasted resources and time taken away from actually searching in the correct area for the suspects is also enormous. Another thing that needs to be considered is that this time delay may have allowed the suspects to get out of the area which further puts law enforcement officers and members of the general public at risk.

All because of the lie of one woman.

When women lie about being abused or raped, we condemn the lie as we should, but we sometimes forget about all of the resources that swing into action based on that lie.

This is another in a long list of examples where the lie of one woman has an impact on so many others, has drained valuable resources away from the actual problem and has drained the tax-payer coffers. Not only that but this woman's lie could have gotten somebody killed or seriously injured.

The obviously personality disordered Ms. Kiefer has been arrested and charged with filing a false police report and disorderly conduct. She could face prison time up to three years and may be held responsible for the tens of thousands of dollars of tax-payer resources that were wasted.

There has been no outcry of Kiefer's arrest and everyone would certainly agree that she should have been arrested and charged, and should be jailed and fined.

The irony is that when a woman makes a false report of abuse or sexual assault; wherever that occurred, professionals; men AND women swing into action and do their jobs to look for perpetrators, investigate crimes, secure, retain, and evaluate evidence and crime scenes, utilize forensic facilities, medical facilities, prepare crime broadcasts and notify the public and engage in a host of other activities to keep the public safe. But when it is done in these circumstances, the usual cadre of hysterics cries foul when a false accuser of domestic violence or rape is held accountable.

I ask; what the hell is the difference? Both waste resources, time, energy, money, and personnel, and no one is going to cry foul at the arrest of the bloated Ms. Kiefer, but if she reported being the victim of a rape and it was later determined to be false; and in this case by her own admission; if she had been arrested and charged with filing a false report of a rape, the screams of "FOUL" would be heard around the blog-o-sphere.

Maybe we shouldn't hold the walking-talking DSM-V, Ms. Kiefer responsible for reporting a false car-jacking because, you know; it would deter other women from falsely reporting being the victim of a car-jacking.

So the next time we read on these pages of another, in a seemingly endless stream of false reports of abuse or sexual assault, let's just think about all of those wasted resources that affect everybody; including women, and take away valuable resources and time away from real and true victims.

And let's hold false accusers accountable, no matter the crime. Let's not say it's ok for someone to be arrested and charged for this obvious false report, but not ok if the victim falsely claims to be the victim of abuse or rape. It's the same and the same resources were wasted.

Having said that, let's all give a thought and a prayer to Lieutenant Charles Gliniewicz and his family, friends and colleagues, and to all of the honest, ethical, and dedicated law enforcement officers, both men and women.

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Dr. Suzanne B Monaghan admits to sexually mutilating children

AVfM Video Source · 6 September 2015 · Archived copy · Original

Why I Despise Mass Media and Love Chrissie Hynde

B.R. Merrick · 6 September 2015 · Archived copy · Original

I'm a mother, treat me like a mother
You want to suck on my breast, I'm so surprised you do
I'm the source and the force you owe your life to, brother
I'm a mother ***and I take like a mother*** [emphasis in the original, musically speaking]

- From "I'm a Mother" by Pretenders

Much of the rest of the song reads like fantasy feminism:

I understand time and it isn't on my side
But to service mankind I have to suffer his pride
Like a mother…

Little sacrifices, go straight to heaven
But hunting season's over, this is [so] *the 20th century…*

She prattles on about picking up dead bodies, keeping a gun, and even the never-ending pains of childbirth; but I like the song anyway. It sure would be nice if that's what feminism was about. It sure would be great if a sharp-edged individual attitude like the one Chrissie Hynde has expressed for decades as the life-force of Pretenders was actually rewarded and supported. What Hynde may very well discover now is that feminism functions largely on orthodoxy to certain standards surrounding sacred subjects such as sexual assault. (Thankfully, it does *not* function on alliteration.)

Hynde is a rarity among both male and female pop artists in general. You may not care for her genre or style, but like Kate Bush, Suzanne Vega, Laurie Anderson, PJ Harvey, and Björk; she's a *musicienne* with a musical conscience, whose artistry extends beyond music into philosophy, whatever that philosophy may be worth. That's something I respect.

I also respect Hynde for completely fucking up a cow with hurt feelings whose existence is sacred to men-shamers everywhere. In an interview with some lame website that demands subscription, Hynde made a remark that, in the assumed context, comes dangerously close to victim blaming:

"The Pretenders singer, 63, said she takes 'full responsibility' after she was sexually assaulted aged 21 in Ohio.

"'If I'm walking around in my underwear and I'm drunk. **Who else's fault can it be?**' Hynde told Krissi Murison [emphasis mine]."

I wouldn't go that far, especially if Hynde is not leaving out any details of what happened to her at 21. If the political Left has taught us anything at all, it's that words are important. Saying "fault" instead of "contributing factor" or even just "consequences" implies blame, motive, responsibility, or criminality. I wouldn't say it was Hynde's *fault* that she was raped, but rather that it was her *naïveté* along with her general attitude and dress (or lack of it) that led to an increasingly dangerous situation getting out of hand.

This is not what her denouncers are saying, however. They are bitching about Hynde "blaming the victim;" instead of praising a truly independently-minded woman for giving girls some good tips: Don't hang out with bikers. Don't walk around drunk in front of a bunch of strange men in your underwear. Doing so greatly increases your chances of giving the wrong signal to a bunch of strange drunk biker dudes with dicks.

Consequently, this is how one typical headline reads: "Singer says women can be blamed for rape." This is victim blaming, you see. Don't deny yourselves your stupidity, ladies, or you're blaming yourself. When wisdom equals blame, then victimology has won the discourse. These people actually want Hynde to say: "I have the right to walk around drunk in my underwear in front of a bunch of men who are known for their criminal behavior *and demand*

their respect."

Do you understand yet how four black men on Panama Beach during Spring Break allegedly got the wrong idea? It doesn't matter what she's doing, even if she's down on your dick with lots of spit. If you took her too roughly, or she changed her mind, or the condom broke, or she gets to be on TV, or she's drunk, or she has to explain it to her boyfriend, or she's in a strange town in a dark alley, or you make lots of money, or she wears provocative clothing all day and night, or you're the wrong skin color, or she's in her underwear: you're blaming the victim.

Hynde deserves big, kissing kudos for being the exact opposite of what her accusers claim. She is being made out to be someone who blames herself, as if she has set up a little pity party, or as if this supposed act of self-blame and implied self-shame is somehow going to keep in the way of her success. Ha HAA ha!

And another big, kissing Ha HAA ha! to anyone who dismisses Brett Butler's amazing comeback from, quite literally, nothing. In an astounding video, Butler, formerly an astute standup *comedienne*-turned-TV star, blames the victim the entire time by opening up about her massive relapse at the height of her massive success. Maybe the Hynde-bashers could put down their rolling pins long enough to listen to someone who isn't talking about the dangers of making oneself into the perfect rape victim. Butler talks a great deal about how she had it all and holds herself alone accountable for the loss of it. She even quips about how it's like a bad country song.

If the truth-teller blaming would stop long enough, the Hynde-bashers might realize how beneficial it has been to Hynde's mind for her to have been able to ask herself after the assault: Something really awful just happened to my body. Where was I during this process (so it doesn't happen again)? You see, that is what a survivor thinks. That's why Hynde has lasted so long, and why I believe Butler will yet find a peaceful place in the entertainment industry. That's what survivors do. Time for blame later.

Feature image from Wikipedia Commons.

Señor MiniBagel interviews Paul

AVfM Video Source · 7 September 2015 · Archived copy · Original

You can sub to him here.

https://www.youtube.com/watch?v=7-cfboUt5e8

Men's Mental Health Network launches, raising the bar on advocacy for men

Paul Elam · 7 September 2015 · Archived copy · Original

For years we have documented the varying areas of life in which men and boys bear the brunt of discrimination and sexism. In our family courts, domestic violence services, law enforcement/criminal justice system, genital integrity, education and a host of other areas, men and boys are systematically short-changed.

The mental health industry is one of the most brutal and culpable forces concerning these issues. Countless social workers and psychologists turn a blind eye to the genital mutilation of boys and the science proving its detrimental effects on its victims. There are perhaps an even greater number of mental health professionals who knowingly and unknowingly operate under tainted research and a false narrative about domestic violence. These individuals often actively work to prevent male victims and their children from accessing services, either through malicious intent or willful ignorance.

A pernicious and destructive sexism pervades the mental health industry. It operates unchallenged behind a façade of false objectivity, false inclusiveness and false compassion. Sadly, the mental health industry is ignorant of even the most basic differences between men and women in the ways we process emotions. Men are often expected to emote like women. When they don't, they're judged as deficient.

These facts, and many, many more have created an unambiguous need for change in the helping professions.

The Men's Mental Health Network is the first major step toward making that happen.

Our Mission Statement and promise:

> **The Men's Mental Health Network provides an alternative to the mainstream mental health profession which has grown increasingly sexist and indifferent to the problems faced by men and boys. We will apply our 100+ years of collective expertise in men's issues to develop and provide training material for other mental health professionals."**

At launch, we will provide direct services in the areas of grief and loss, high-conflict relationships, addictions and men with disabilities.

This is only the beginning.

We are presently consulting with other mental health professionals who practice without disparaging assumptions about men and boys. These professionals understand the current aberrant shortcomings of the mental health field.

Upon thorough vetting, we will add these professionals to a public directory. The ultimate goal is to provide a comprehensive, international mental health network in which both online and offline services are available.

The importance of that is difficult to overstate. When people seek relief from the "helping" professions and are instead given political ideology, it is an abuse of their trust. There is a reason so many men roll their eyes at the mention of therapy and counseling. It is the same reason they are far less likely than women to reach out for help. Their suspicions are 100% justified.

They are telling us quite clearly that the mental health field must change, not the men. The Men's Mental Health Network is the first earnest attempt to answer them.

As the Men's Mental Health Network directory grows and solidifies, our next objective is to create and provide authorized continuing education and training for mental health professionals. It will be designed completely on evidence-based clinical need, not political correctness. We will target under-recognized and often ignored areas of study, such as misandry and gynocentrism. This training is intended to confront and scrutinize already faulty beliefs

held by so many in the mental health field.

Additionally, we will adopt a very public role in challenging many mental health institutions and individuals by calling attention to sexist and harmful practices. We will not shy from nor let pass any entity or individual who is part of the problem.

Men and their problems have long been ignored, minimized and even ridiculed by the mainstream mental health industry. Today marks the beginning of corrective action. We start by building a network of professionals who don't view men as the default problem and have both comprehension of and compassion for their struggles.

We will turn that platform into a beacon of light that challenges the rampant discrimination against men in the mental health field and force an end to the empathy gap that now plagues men and boys at the most vulnerable moments in their lives.

Please visit the site and join our mailing list. Follow us on Twitter, Facebook, YouTube and Pinterest. If you want to offer further support, please make use of our donation button to help us reach our goals.

Signed,

Paul Elam,

Peter Wright,

Tom Golden LCSW and

Tara Palmatier, PsyD

Feminist resurrection

AVfM Video Source · 8 September 2015 · Archived copy · Original

Sinful not to sub to this guy.

A most cordial invitation

AVfM Video Source · 8 September 2015 · Archived copy · Original

This 22 minute video by Men's Rights Edmonton is well worth watching as Nick Reading responds to Mike Rugnetta and covers several of the seminal events that have occurred in recent years.

Find more videos from Men's Rights Edmonton here.

Free Coyote Shivers

Suzanne McCarley · 8 September 2015 · Archived copy · Original

Haven't been there, haven't done that, but I got the T shirt.

This week brings a new and depressing chapter in the tale of Pauley Perrette's decade long campaign of harassment against musician Francis (Coyote) Shivers, the man who dared to divorce her lying, cheating ass. Having been wrongfully convicted of violating a fraudulently obtained restraining order, Mr. Shivers will begin serving a nine month jail sentence on Tuesday, September 8. Tuesday is also the release date for his new single "Don't Believe a Word," proceeds from which will go to his legal defense fund. Additionally, while incarcerated for a crime he did not commit, he plans to write a *very* interesting book.

The gloves are coming off, and not just at AVfM. Expect to see a great deal more of what Our Dear Pauley (along with her various minions and unsavory associates) would prefer to keep under wraps. We'll begin with music journalist Maryanne Cristiano-Mistretta's release announcement and interview with Coyote Shivers.

How paranoid YouTube sectarians attempted to hijack and redefine MGTOW

Dean Esmay · 9 September 2015 · Archived copy · Original

I was surprised to see Tim Patten's "MGTOW: A worldwide boycott of marriage" on the pages of A Voice for Men not long ago. Not that everything the article said was wrong, but it contains at least one gigantic whopper. I doubt Patten knows it's a whopper, because that lie has been repeated so many times by people pushing their own personal agendas. But it's still a lie, a damnable lie about Men Going Their Own Way, and it needs to be identified for what it is.

This lie about Men Going Their Own Way seems to have mostly been promulgated by self-serving women and men calling themselves "MGTOW" on YouTube—women and men who have in the last year or so regularly attacked the Men's Rights community with a seemingly endless array of paranoid conspiracy theories and abusive lies. Including the gigantic falsehood that Patten repeats: that somehow, MGTOW became an emergent phenomenon through YouTube. In Patten's telling this started around 2008, and it may have—on YouTube. But that's not where MGTOW started and it's not where it got its greatest strength either.

This bullshit mangling of history, giving the YouTube community way too much credit, marginalizes and dismisses the earlier Men Going Their Own Way, some of whom are still around. It also denies the ongoing work of MGTOW in all sorts of other places that aren't all that well-known on YouTube.

The phrase "Men Going Their Own Way," or variants such as "going his own way," or "go his own sweet way," is now hundreds of years old. Many of the original internet forums and sites where MRAs first promoted Men Going Their Own Way (MGTOW) are gone now, but some are still here. The best place I've found so far in researching the earlier Men Going Their Own Way is on the venerable forums known as The Nice Guy. There you can find original discussions, circa 2005, among the then-current MGTOW philosophers and how they hashed out their beliefs. There you will also find the original road sign logo those men, some of them married, created. You'll find it here: http://www.the-niceguy.com/forum/index.php?showtopic=10353 (registration required to view).

Modern YouTube MGTOW Sectarians may object that this 10 year old thread is "social conservatism" and that the MGTOW community has "evolved" since then. This is bullshit on multiple levels, but it ultimately comes to this, Gentlemen (and Lady): you don't get to say how the "MGTOW community" evolved. You only get to say how you and your friends evolved. No one put you in charge to make that call for all Men Going Their Own Way, and I for one completely dispute that you have any such authority. In fact all I see out of you is ignorance and blind hubris. Especially when, so often, you clearly have no idea what you're talking about.

Furthermore, those spinning tales of the "MGTOW is YouTube based" frequently partake in even bigger lies. They often believe a conspiracy theory that goes like this: scheming MRAs somehow discovered that "men's rights" was going down in popularity but "Men Going Their Own Way" was growing, so Paul Elam suddenly decided he cared about MGTOW and got busy writing about it, but in an attempt to make it more mainstream and palatable, Paul Elam tried to tell MGTOW they can be married. But thankfully, alert and vigilant True MGTOW On YouTube exposed the dastardly plot and now all know the truth: Marriage and MGTOW never! Can't be done! Un-possible! Only that lying monster Paul Elam and his cult followers say different!

To be blunt, all that is an incredibly womanish lie; it's dense, multilayered, and carefully crafted so that every reasonable discussion of it can be torpedoed by changing the subject, shifting the goalposts, and other Rationalization Hamster moves. Those who defend this lie, this *indefensible false allegation leveled at innocent men*, are also guilty of marginalizing the work of other Men Going Their Own Way who are certainly not named Paul Elam, and some of whom can't even stand Paul Elam.

I honestly suspect that most of those promulgating this conspiracy narrative are the products of single mother homes, because they're such girlish brats so much of the time, and their narrative is such pathetic gossipy schoolgirl

drama and backstabby lies.

Here's reality: Men's Rights sites such as Anti-Misandry, Nice Guys, A Voice for Men, and others, have a much larger audience than all the most prominent YouTube MGTOW combined—in fact you could add them all up and throw Girl Writes What and the Honeybadger Brigade on top of all the YouTube MGTOW, and you still wouldn't have as big an audience as A Voice for Men alone has, let alone the older and more venerable Men's Rights sites and forums. And these online forums and web sites have been pro-MGTOW continuously for 6 years in AVfM's case and 10 years or more in others.

In other words, a lot of people have been MGTOW a hell of a lot longer than the snotnosed punks on YouTube who moved in and declared themselves the experts.

Peter Wright, by the way, is a name the YouTube MGTOW are surprisingly quiet on, considering that he is the primary author of this book on MGTOW that many of the YouTubers unjustly maligned without reading it, or by suggesting that if they'd skimmed a few articles that were early draft chapters on AVfM, that means they read it. They didn't. Peter has been a Man Going His Own Way for well over a decade, much longer than Johnny-come-latelies like Bar Bar or Stardusk or Sandman or the snotnosed punk who calls himself "Mayor of MGTOWN" (let alone total lunatics like "MGTOW Mafia," "Sexy MGTOW," or the Dave Futrelle of the YouTube MGTOW Sectarians, "RazorBlade Kandy") and his book should be read by people who want to know what the authentic Men Going Their Own Way phenomenon has always looked like–and still does.

The paranoid YouTubers rarely or never mention Peter Wright, even though, ironically, his book (a book which most of them never bothered to read before viciously attacking it with bogus reviews) is the primary source for their paranoid and abusive conspiracy theories about Paul Elam trying to "hijack MGTOW" even though there's nothing objectionable to any sane person in that book.

It's pretty funny when a hijacker turns his gun on you and says, "Why are you hijacking us?" If there was ever a good example of DARVO, it's the idea that Peter Wright wrote a book to subvert MGTOW.

And how pathetic is it that those peddling the conspiracy theory about "hijacking" rarely even mention Peter Wright's name?

Now here is the truth about Men Going Their Own Way: from the very beginning, MGTOW have recognized that Men's Rights Activism in the political sphere—lobbying legislatures, staging protests and demonstrations, signing petitions, etc.—was going to take possibly decades to succeed. And, they've long recognized that the Men's Rights Movement might *never* succeed.

The fact that Men's Rights Activism might fail has been well-understood by MRAs for decades, which is why Men Going Their Own Way was **promoted first by MRAs** and why it's always been respected by MRAs.

After all, MRAs created the Men Going Their Own Way logo, promoted the name, the acronym and the philosophy. And MRAs always said that if a Man Going His Own Way did not want to be an activist, did not even believe in activism, that was fine too, because MRAs support men steering their own destinies completely independently of the Men's Rights Movement if they want to. No one's obligated to be an activist, after all.

The MGTOW project was, and is, both simple and profound: help individual men break the shackles of women's expectations, and also break the shackles of **other men's** expectations. In a misandrist, gynocentric culture that prioritizes the comfort and security of women, it's about helping men decide for themselves exactly what they want out of life, and helping them if possible to reach those personal goals, whatever they are, with realistic expectations and fully armed with as much information as possible about how society, and the law, actually works, rather than how they think it should work or wish it works.

Those personal goals might be to remain bachelors and to learn to be happy and self-fulfilled in the bachelor life. Some might date casually, or use sex workers. Others might forswear intimate relations with women entirely. Still other Men Going Their Own Way, having strong biological urges toward procreation and fatherhood and

companionship, might pursue long-term relations with women.

In all cases, the goal of the wider community would be to help each individual Man Going His Own Way figure out how to reach his own personal goals: should he cohabit, or should he get the marriage license? Should he stay in his own state, province, or country or should he hightail it to places where fatherhood and family are still respected? Should he just call the whole thing off because women aren't worth it and he's both safer and happier being single? Those are all his choices, and nobody else's, and the only real rule would be never to shame a guy for making choices you wouldn't, so long as he isn't hurting or misleading anybody.

The point of all this was never to, under any circumstances, dictate to a man what his choice would be, even if some found his choice odd or questionable. The goal of movement MGTOW was to help individual men find themselves and find what they wanted, and help that individual man craft the best way to get it—for himself, in his own way.

Fast forward to the last few years, and what might be called the Militant MGTOW Sect began on YouTube and a few other places, such as Nacho Vidal's old MGTOW Forums. And in the last couple of years, these sectarians have suddenly decided that it is absolutely impossible for a man to be married and still a Man Going His Own Way.

This idea—that a married man may not be MGTOW—is a lie. It is an abusive lie that is sometimes harmful to the men who hear and believe it. It is also spitting straight into the face of those who first founded the Men Going Their Own Way movement on the internet, some of whom remain active to this day. It is a betrayal of MGTOW. It is a subversion and hijacking of it. It is a redefinition, and a toxic one. And it should not be allowed to stand.

Why should it not be allowed to stand? Why should we not just accept that the popular YouTube set have helped MGTOW "evolve" to its current state? First because the original MGTOW have yet to leave the stage. Second, because the YouTube Sectarians are misleading people, including themselves in some cases. And their advice is dangerous.

Yes dangerous. Not to society, but to themselves and their followers. They're a bunch of damned fools who are going to get themselves or their friends killed. And yes, I do mean that literally.

Now the fact is that in most cases, men in the English-speaking world (and a growing number of other countries) probably shouldn't get married, because the laws on marriage are generally not favorable to men. However, that is the general case; anyone who tells you there is no benefit to marriage in any man's case is lying to you.

Repeat: if you say that there is no benefit to marriage to men, you are a dangerously ill-informed fool who is likely to get yourself or others killed.

Repeat again: the man who tells you that there is no benefit or protection to the marriage license just might get you imprisoned or killed.

Yes, that includes your favorite YouTuber, no matter how many subscribers he or she has. And by the way, there's a good chance that your favorite YouTube "MGTOW" peddling the "MGTOW can definitionally never marry" bullshit is cohabiting full-time with a woman at this very moment. Have you tried asking him? You should, and then if he admits he is cohabiting full-time with a woman—some of the biggest names are cohabiting with women–ask him which legal sources he consulted before he reached his conclusion that cohabiting is safer than marriage.

Because here is another thing every Man Going His Own Way should know: regardless of the fact that marriage is generally a bad deal for men**, cohabiting with a woman without a marriage license frequently, and indisputably, reduces your rights and renders you more vulnerable than if you got the state-approved piece of paper**.

This is not a moral case for marriage. I will repeat my own observation that marriage in the United States and many other countries is quite obviously a contract of dubious value which frequently reduces men's rights and leads them to harm.

However, the outcomes to cohabiting without marriage are frequently worse, and if you doubt it you can not only talk to a lawyer, you can also talk to me or other MRAs who have dealt with sobbing, suicidal men whose lives are being destroyed by a woman they refused to marry because they thought avoiding the marriage license would make them safer, when it turned out that **being unmarried was more legally hazardous to them**.

A sane rational man might look at that and say "All right, so you're saying marriage is bad but cohabiting can be even worse. Why shouldn't I just avoid women entirely?"

Please don't make me repeat myself: this is why choosing to remain a bachelor is a perfectly honorable, sane, and rational choice. Which is what I already said.

But if you are talking to one of those who, like most men, needs physical intimacy, and if he's one of those men deeply wants children and family, you need to be helping that man either overcome those urges or, if he can't or won't overcome them, you need to be advising him to make a sane judgement based on all the legal information available to him on what his best moves to protect himself in case of disaster would be.

And if you're anything but an insane ideologue, you will admit that if the legal climate where he lives, in his particular life situation, makes him safer with the marriage license than he is without it, he should carefully consider this before making his final call.

Will all men benefit from a marriage license? Once again: no. In most cases, probably not. But the final call must be made not based on your opinion of how things should be, it must be based on a firm understanding of that individual man's circumstances and the relevant laws where he lives. And it will ultimately be up to him and his personal list of priorities to decide which way comes down most in his own favor. Which only he can say, and nobody else, not his parents or his teachers or society and certainly not his favorite YouTuber.

He needs to Go His Own Way, and decide for himself what he wants and how best to get it.

If you state that there is zero benefit to a marriage license, you are lying not just to yourself. You're lying to everybody who listens to you. So please, let this sink in for you:

It is possible to have an illegal, immoral contract which is in many ways stacked against you—which is nevertheless much better and safer than no contract at all. And that is legal reality, not Dean Esmay's opinion. Consult a lawyer if you doubt me. I'll even help you find one, if you're serious.

This cannot be emphasized enough so I'm going to repeat it until I'm convinced everybody's heard it: **Cohabiting or reproducing with a woman frequently leaves you with fewer rights and protections than getting the marriage license would. That is not "advocacy of marriage." That is an indisputable, empirical reality.**

Suggesting that this is an ideological stance I'm taking is like suggesting that it is Dean Esmay's ideological position that the Earth revolves around the Sun, whereas your ideology states that the Sun simply must go around the Earth.

Your opinion of how things *should* be does not necessarily match reality, gentlemen. And if you are telling men there is never any benefit to a marriage license, **you are lying to those men and may get those men killed with your lie.**

Many men come to either Men Going Their Own Way or the broader Men's Rights community due to a nasty divorce. This is unsurprising, since most people refuse to believe things are as bad as they are in Family Court until they experience it themselves. And believe me, Family Court is generally brutal to men, especially if they made the wrong choice in wife, or she is easily manipulated by a shark attorney or her manipulative family members or friends who hate you.

However, what this reality about marriage, which the YouTube upstarts won't tell you, is that no matter how bad you've heard it is, **the unmarried man who cohabits, or even just dates without cohabiting, frequently has it worse legally**. Sometimes, a lot worse.

If you, Mr. YouTube MGTOW Expert, are sleeping nightly next to a woman without a marriage license, the

indisputable reality is that in many cases, depending on where you live, you have far fewer rights and far fewer protections than if you went ahead and got the license. Yes, even though the marriage license is arguably an illegal and immoral contract, even though marriage frequently screws up men's lives, cohabiting or even just dating women without marriage is, in some cases, even more likely to screw your life up.

Screwing your own life up just to match some vague principle looks an awful lot like encouraging men to dispose of themselves for the greater good to me. What's it look like to you?

Oh and by the way, if you drew up cohabitation agreements? Once again check with a lawyer, as in many jurisdictions no matter what you wrote down and how well-crafted and clever you think it is, a judge can take one look at your cohabitation agreement and flick it away like a filthy tissue dripping of snot, then proceed to give your children and pretty much everything you own to that woman who you, on principle, refused to get married to.

Whereas if you were married your lawyer might have been able to protect at least some of your assets, or at least your access to your kids.

Not reliably. Just more reliably than your proud "I will never get a marriage license" stance.

This reality—and it is reality, gentlemen, not Dean Esmay's opinion—does not mean Men Going Their Own Way should marry. No one ever said they should. Just that they could. If cohabitation and children was the goal those men set for themselves. The true MGTOW community would not shun those men; it would urge them to get the strongest possible legal and personal advice so that their eyes would be wide open about both the benefits and the pitfalls of whatever choice they made. Including, by the way, the pitfalls of choosing bachelorhood, which can, if you aren't careful, lead to despondency, isolation, depression, and more, especially if you are not cognizant that regular contact and compassion is a real human need in most men, and not just something you can shrug off blithely. If you choose permanent bachelorhood there are a ton of benefits, but if you're a rationalist you know that nothing is without its down side, and that you need to look at the down side and take prudent measures for your own mental and physical health.

In any case, if you doubt me on the indisputable, empirical reality that the marriage license frequently gives you more rights and protections than the unmarried, I suggest you ask a lawyer in your jurisdiction what protections a marriage license gives you over cohabiting with a woman, or what an accidental (or not so accidental) pregnancy means to the unmarried versus the married man. Odds are very good that in numerous cases, you have far more rights and protections, both as a matter of law and a matter of practicality, than you would if you refused the marriage contract.

I had an acquaintance who said he'd never get married. He committed suicide earlier this year. He hung himself one night and was found literally swinging from the rafters by his father the next morning. He wasn't being allowed to be a father to his daughter with a woman he never married, a woman who decided her new boyfriend would make a better dad than he did. After struggling with it, he seems to have eventually decided to just end it all, right at around the age of 25.

In reality if he'd married the girl he'd have had more access to his own child—the legal reality in the state I live in. And, being an otherwise poor man, he had no property to lose to his child's mother anyway. His only issue was his daughter, whom he was not allowed to see regularly or help rear in any significant way.

But let's not have the YouTube community talk about my late friend Nate, because his story is inconvenient to the "marriage is always poison to a man, no matter what" bullshit. Thinking like that got my friend Nate dead, and helped assure a little girl would never really know her real father.

How long before it gets one of your friends or followers dead too?

If you want to refuse that license as a matter of principle or to make a personal statement, fine. Just don't lie to men and tell them that's a safer choice than getting the marriage license. Because frequently, that's the opposite of the truth. And no, that is not Dean Esmay's opinion, that is a legal reality that any halfway competent attorney can

explain to you in minutes.

If you say MGTOW “definitionally means you aren’t married” you have just exposed the fact that you don’t understand MGTOW, and furthermore, you just attacked wide swaths of the MGTOW community. Those who hew to the original philosophy are in no way obligated to recognize you as anything but another branch or school of thought of MGTOW—and we have every right to notice that what some of the YouTube “MGTOW” guys are advocating is likely to get more than a few men killed.

If you want to advocate lifelong bachelorhood, go ahead. It’s an honorable choice. It has many benefits, financial and emotional. Just don’t lie and claim that MGTOW definitionally means “no marriage, no exceptions” because many who first promoted MGTOW would never have agreed with you, in fact some of them were married with kids at the time and are still married with kids now.

And those guys, the real Men Going Their Own Way? They know as well as I do that sometimes, the marriage license is better than cohabiting, and that even if both sucks, one is worse for them than the other. And we’d all like to see that change. Or at least I think most sane guys would like it to change.

Either way, only one group has attempted to redefine MGTOW: the YouTube Sectarians, who abandoned all reason in order to assert, contrary to precedent and objective evidence, that MGTOW simply can’t marry. Sorry, that may be the best default advice, but it is far from the universal best advice.

I will likely not bother listening to or responding to any of the Youtube sectarians on this question, for most of them have proven to be unwilling to listen, feverishly still caught up in their Witch Hunt and their “MGTOW” tribalism. But I will probably have at least one more article that looks even more at the history of MGTOW and its philosophy, especially the claim that the original MGTOW was “social conservatism” or “tradconism.” No, it really wasn’t, though some elements of traditionalism were always there. But in the meantime, here’s some links for the open-minded to explore:

http://www.the-niceguy.com/forum/index.php?showtopic=24182

http://www.the-niceguy.com/forum/index.php?showtopic=10353

http://www.twitlonger.com/show/n_1sn8ri4

YouTube MGTOW sectarians have bullied their way into silencing all objections to false assertions that smear the character of every man who questions them. They’re going to have to get used to the fact that the wider community isn’t going to be letting them get away with that forever. They don’t speak for MGTOW as a whole. They never have.

Moving Against Feminism means Moving Toward Target Consensus

Luigi Logan (aka Fidelbogen) · 10 September 2015 · Archived copy · Original

In a recent article on this website, I explained why it is important to draw a sharp line between feminism and non-feminism, and why this "bedrock binary" should be the foundation of political understanding that everything else is built upon:

What I didn't provide in that article, is a working description of what feminism really is, that would make the binary meaningful. In the present article, I would like to at least somewhat correct that deficiency.

Truly, feminism is a face with a thousand masks. It has walked around in so many disguises that even people who oppose it cannot always agree on WHAT they are opposing. This lack of non-feminist agreement about what feminism really is, may be termed "target confusion". It spawns indecision, floundering and flailing, and gives rise to the infamous "circular firing squad". All this makes opposition to feminism difficult and inefficient.

To remedy such headaches, we should make the core truth about feminism evident to a broad spectrum of non-feminist people. If these people can discourse about the same things in the same language rather than talking past each other, they can work in concert to bring about feminism's demise. They might still disagree on certain points, but at least their disagreements will be on the same page.

The sought-for common understanding of feminism is called "target consensus". It is called that because it provides an understood target of operations toward which all may direct their efforts. We of the activated non-feminist sector must make the transition from target confusion to target consensus, and bring the middle mass gradually up to speed.

Let's move toward target consensus, right now.

First, we ought to establish some general idea of what it means to not be feminist.

I think we can all agree that we have inspected feminism from the ground up, and that we have pondered its implications in the context of human history. Is not this so?

And clearly, having made our inspection, we must have concluded that feminism is not our preferred choice – otherwise we would have chosen it. That makes sense, wouldn't you say?

To be more precise, would you say that we have chosen not to be bound by feminism's theorizations, or by any extension of those theorizations? Certainly, that's what I would say, and I'm sure that many of you would say likewise.

I believe that we as non-feminist people occupy a critical standpoint independent of feminist understanding – and that is why we are not bound by feminist theorization. I believe we possess the authority to define feminism on our own terms by the light of independent study. I would assert, in principle, that feminism IS what we say it is, and that the power to define feminism is not a sole feminist privilege. How does that sound? Are you on board with that program?

So in light of all the foregoing, I would pledge to uphold non-feminist autonomy, and to secure non-feminist existence against feminist imposition in whatever form this may arise. Having so pledged, I invite others to so pledge, and I feel confident that many will do so.

Now that we have laid down the elements of non-feminist identity, we must next undertake the quest for target consensus from a set of core ideas we can roughly agree on. Our rough agreement is a target consensus already, and what comes after it is a larger journey of discovery where we flesh out the details. In the end, we reach the correct understanding of feminism – and there is only one. Until then, we balance the long game with the pragmatic needs of the political moment.

So to begin, we must agree that feminism is not merely a definition and not merely a set of ideas developed from a definition. It is a set of patterns and practices manifested in the objective world, independently of any feminist's imagination. We must concur upon this much, even if we concur upon nothing else.

That being said, we now propose a rough description which itemizes the key truth points our study has yielded. We call this the "seven points of understanding", and it is meant to reveal more specifically what we have in mind when we pronounce the word "feminism". Remember that a rough understanding is all we need at the present stage, and such understanding is what the following list provides. We can't spend thirty years quibbling and sorting things out. We need to get things rolling:

Seven Points of Understanding

1. Feminism is a complex social system with interacting parts. The complexity of this system camouflages the core nature of it.

2. Feminism is an aggressor force that cannot co-exist with the world at large.

3. Feminism, at its core, is anti-male. Lacking such a core, it would effectively cease to exist.

4. Feminism's driving purpose is to increase female power with no stipulated endpoint.

5. Lying and prevarication are foundational feminist behaviors.

6. Feminism will never stop until a non-feminist force intervenes to make it stop.

7. As non-feminist people, we agree that the word "feminism" signifies nothing virtuous or laudable.
   Very well. What we have shared here may compose the foundation for a tacit understanding amongst activated non-feminists. When such ones meet, they will be able to discourse meaningfully, and if they need to coordinate their operations they can do so with a shared reality map in view.

As abstainers from feminism, the force binding us together against feminism ought to outweigh any ideological or cultural differences that might drive us apart. It is imperative that we set aside such misunderstandings and form a loose but resilient coalition against a common adversary.

I say loose coalition, because you couldn't properly call it an organization or a movement. Mere abstention from feminism does not equate to a politically accountable demographic. We are only as tightly woven as we need to be, but no tighter. A wink or a nod, in most cases, will suffice.

Those who wish to form properly chartered groups or clubs within this broader web are always free to do so, and to speak for themselves in whatever collective voice they deem suitable. However, I would urge all such groups to post a COMMITMENT TO NON-VIOLENCE near the top of their various bulkhead statements. Make clear that you disavow those who use violence, or make threats of violence. Put this in such bold terms that nobody – friend, foe, or indifferent member of the public – could pretend to miss it.

Feminism should be non-violently blocked, defied, snubbed, thwarted, taunted, stood up to, and made to lose face in the public square. This will take feminism down a peg. . . and then another peg. There's nothing like being publicly shamed or shown up in front of the world, then trying to be your good old cocky self in front of that same world the next day. It's not easy.

So we need to target feminism with such action, and we need to make the effect of this pervasive throughout the culture – signal-boosted where appropriate.

In every non-violent way imaginable, we should make feminism feel the heat of our stern displeasure, and the pressure of our collective, accumulated NO – a veritable "wall of no."

The effect should percolate through every dimension of the cultural mindspace, condensing as a mist from the sky and seeping, as it were, from the cracks in the earth. It should be pervasive and subtle, as dark matter, yet flaring up visibly upon occasion.

Target consensus will make clear to us what we are working on, so that our separate task forces can vector in upon the task from their many directions, with optimal effect. Let us strive for target consensus.

The Map of Reality, also known as the Feminist/Non-feminist Cooperation Spiral

Help free Coyote Shivers

AVfM Video Source · 11 September 2015 · Archived copy · Original

Coyote Shivers tells he has been sent Jail as a result of false allegations by Pauley Perrette, and asks for support to clear his name.

#FREECOYOTESHIVERS

Young man fights sex offender stigma (video)

AVfM Video Source · 11 September 2015 · Archived copy · Original

An obviously innocent man tells CNN–and CNN actually lets him.

https://www.youtube.com/watch?v=dxsB1nKMgpI&feature=youtu.be

Steven Pinker: sex, violence, and failure of enlightenment

Douglas Galbi · 11 September 2015 · Archived copy · Original

Harvard professor Steven Pinker is a superstar scholar and a champion of science and truth-seeking. His book, *The Better Angels of our Nature: Why Violence has Declined*, is an international best-seller. Mark Zuckerberg and Bill Gates, who each are probably more influential world-wide than any politician, lauded Pinker's book.[1] Pinker's book explains that prior to the eighteenth century, or perhaps prior to the past few decades, women had no rights, men held women as property, and men could rape and beat women with impunity. But much more work remains for men to do to protect women:

> At the top, a consensus has formed within the international {elite} community that violence against women is the most pressing human rights problem remaining in the world. [2]

Elite discourse tends to describe males throughout history, except for a few enlightened fellows speaking today, as brutally demonic in relation to women. Primate behavior in general doesn't support that peculiar view of humans. Neither does the broad historical mass of data on human behavior. Enlightenment values of reason and truth-seeking, at least among elites, are astonishingly absent in addressing sex and violence.

Recognizing enlightenment's failure with respect to sex and violence doesn't require special gifts of intellect or laborious scholarship. High-quality data freely available online makes clear that, in the U.S., four times more men than women die from violence. Much higher levels of violence in medieval Europe were even more disproportionately directed against men. Loss of men's lives through suicides, workplace fatalities, and battlefield casualties vastly outnumber the corresponding loss of women's lives. These gender inequalities in lives lost attract remarkably little public attention even in our time of intense concern about gender equality. Evolutionary psychologists might explain that, because of sex differences in reproductive potential, men's lives are socially less valued than women's lives. But Steven Pinker and most elite thinkers declare that women's lives have been socially devalued throughout most of history. To ordinary persons not thoroughly indoctrinated, that elite view is obviously, egregiously false.

Public discourse about sex and domestic violence is an appalling spectacle of bad reason. Pinker dismisses evidence of women and men perpetuating domestic violence in roughly equal measure against each other by directing attention to severe violence. That's misleading with respect to criminal punishment. Domestic violence laws now encompass acts that cause only minor or no physical injury. With respect to injuries severe enough to send a person to a hospital emergency department, men suffer about 40% of the incidence of such injuries. Nonetheless, domestic violence against men has largely been ignored. Men victims of domestic violence receive much inferior services to those available to women. In medieval Europe, domestic violence against women generated punishment of men, and domestic violence against men generated ridicule of men. In *The Better Angels of Our Nature*, Pinker wrote:

> The argument that women should not be assaulted by the men in their lives is irrefutable, and as Victor Hugo noted, "There is nothing more powerful than an idea whose time has come." [3]

That's hollow rhetoric. The argument that men shouldn't assault women largely hasn't been necessary to make. The corresponding argument that women shouldn't assault men mainly generates laughter and derision. Pinker's tagged-on quote from Victor Hugo adds only pretentious puffery to the intellectual debacle.

Rhetorical posing about domestic violence has probably increased violence. In the U.S. over the past three decades, new laws and policies targeting domestic violence against women have created a frequently invoked regime of emergency law. Those laws have been central to the rise of U.S. mass incarceration. In the U.S., an extraordinary number of persons per capita now live in highly violent places: jails and prisons.

Generating emotions from deep within, a woman claiming to be raped is a potent means for inciting violence

against men. Being accused of raping a woman is enough to get a man lynched by a large mob. Leading newspaper now headline sensational statistics such as the claim that nearly a quarter of Asian-Pacific men admit to being rapists. Pinker describes rape as "one of the prime atrocities in the human repertoire."[4] Should nearly a quarter of Asian-Pacific men be executed or least incarcerated for many years? Or are those elite claims about rape incredible and hateful? Rape throughout history has generally been treated seriously and sanctioned more severely than other forms of interpersonal violence. Given the seriousness of rape claims, false accusations of rape have also, not surprisingly, been a matter of serious concern, except in recent years. Historically, men seducing women has been broadly criminalized. Today U.S. college campuses are experiencing a reign of terror about sexual assault. That reign of terror is teaching students contempt for truth and justice.

Pinker and other elites treat women raping men as not real rape. Pinker forthrightly declared in *The Better Angels of Our Nature* that "rapists are men."[5] Until 2013, the U.S. Federal Bureau of Investigation defined rape such that only women could be raped. That reflects lengthy historical lack of concern about men being raped. Official crime victimization surveys such as the U.S. National Crime Victimization Survey now obscure the definition of rape in complicated administrative judgments. Leading rape surveys have redefined rape to increase greatly the number of reported rapes. Yet men being made to penetrate another person sexually remains excluded by definition from rape. If that form of sexual violence is counted as rape, incidents of women raping men would outnumber incidents of men raping women in the leading U.S. survey of sexual victimization. U.S. judges have uniformly upheld men being forced to pay child support to women who have raped them and had children by their acts of rape. Those celebrating our enlightened times selectively close their eyes to narratively unpropitious facts about rape.

Enlightenment reason's failures in addressing sex and violence undermine the broad social trust crucial to civilization. Ordinary people through experience and readily accessible facts can easily recognize elite lies about sex and violence. In discussing *The Better Angels of Our Nature*, Mark Zuckerberg wrote to Steven Pinker:

> One question I have is whether there is any data that suggests the internet has led to or will lead to a decrease in violence? Are there any things we should consider while developing internet services that could help further decrease violence?

Pinker responded:

> At a bird's-eye view, one would certainly expect technologies that enhance cosmopolitanism to reduce violence. They can expand our circle of empathy, by seeing the world through the eyes of other people; they can enhance the spread of good ideas and expose bad ideas; and they can empower separated people to act together. In the past, the rise of printing and literacy, and then TV ("the global village") seem to have led to greater tolerance, and forces against war and prejudice … But what none of us yet understands, I think, is how to prevent a new form of insularity – self-selected, mutually reinforcing ideologues finding each other on the Web and reinforcing their own conspiracy theories. I wish I was smarter and wiser on how to deal with this, and I hope that the geniuses at Facebook are thinking about this!

From the perspective of many ordinary persons considering women's rights, men's rights, rape, and domestic violence, Steven Pinker, Mark Zuckerberg, Bill Gates and other international elites are no better than mutually re-enforcing ideologues. Although commonly smeared as hate sites, marginal deliberative fora such as the Men's Rights Reddit and A Voice for Men are more inspiring examples of concern for truth and justice. If enlightened civilization ultimately rests on reason, truth, and justice, rather than status, power, and money, a new revolution of minds is desperately needed.

* * * * *

Notes:

[1] Zuckerberg, multi-billionaire founder and CEO of Facebook, selected *The Better Angels of Our Nature* to

discuss in his 2015 Year of Books on his personal Facebook page. Zuckerberg described Pinker's book as a "timely book" that he "really enjoyed." Zuckerberg further noted, "A few people I trust have told me this is the best book they've ever read."

Bill Gates, multi-billionare founder and CEO of Microsoft and guiding mind of the influential Gates Foundation, in 2012 declared:

> People often ask me what is the best book I've read in the last year. Steven Pinker's *The Better Angels of Our Nature: Why Violence Has Declined* stands out as one of the most important books I've read – not just this year, but ever.
> I'm a dogged advocate for innovations that have brought us longer life spans, better nutrition and more freedom. But I'm also concerned about the things innovation can't always change, like how we look at justice and violence. Is there a positive trend there, and if so, what are the lessons? How can we make sure the trend continues? How can we broaden it – and maybe even speed it up?

The U.S. criminal justice system is widely regarded as being disastrously unjust. The Gates Foundation should address the grossly malfunctioning U.S. criminal justice system.

[2] Pinker (2011) p. 414. With respect to women's rights, Pinker states:

> it was also during that era, the age of Enlightenment {18th century}, that women's rights began to be acknowledged, pretty much for the first time in history.

Id. p. 399. Women throughout recorded history have long held key rights: rights to property and rights to custody of children. Roman women held in their own right large estates. Under English common law, women, but not men, were recognized to have a natural right to custody of children born out of wedlock.

Pinker reproduced claims from Wilson and Daly's influential, fallacious, and misandristic article:

> In their article, "The Man Who Mistook His Wife for a Chattel," Margo Wilson and Martin Daly have documented that traditional laws all over the world treat women as the property of their fathers and husbands. Property laws entitle owners to sell, exchange, and dispose of their property without encumbrance, and to expect the community to recognize their right to redress if the property is stolen or damaged by others.

Id. p. 197. On Wilson and Daly's rhetoric, see note [4] and associated text in my post on primatology. See also the Roman-era story of Perpetua, the story of Aseneth (probably fourth-century Syria), and Boccaccio's story of Madonna Filippa (fourteenth-century Italy). Consider as well bureaucratic management difficulties in a fourteenth-century French household.

Pinker quotes with approval the highly celebrated and deeply misandristic scholar Andrea Dworkin. She tendentiously declared, "a man wants what a woman has — sex." Id. p. 395. Do men not have sex? Do women not want sex? Pinker declares:

> The history of rape, then, is one in which the interests of women had been zeroed out in the implicit negotiations that shaped customs, moral codes, and laws.

Id. p. 398. Inconsistent with history reality, that ridiculous claim uncannily complements Pinker's zeroing out of men as victims of rape. For further sensational *History Channel* history, Pinker declares, "The oppression of women used to include laws that allowed husbands to rape, beat, and confine their wives." Id. p. 382. That seems to be a grotesquely distorted interpretation of laws of coverture.

[3] Id. p. 415. Pinker offers an ideological understanding of domestic violence:

> Domestic violence is the backstop of a set of tactics by which men control the freedom, especially the sexual freedom, of their partners.

Id. p. 407. Such tactics, according to Pinker, have included "chastity belts." Id. Maintaining belief in this domestic-violence ideology requires trivializing domestic violence against men and ignoring contemporary laws that deny men sexual freedom and impose on men forced financial fatherhood. To avoid any misunderstanding, Pinker explains that, with respect to domestic violence, "feminism has been very good for men." Id. p. 412.

[4] Id. p. 394. Apparently to emphasize that he is a good man, Pinker also declares that "rape is always an atrocity"; it is a "heinous crime against the woman." Id. p. 398. Parroting dominant, mythic, women-were-men's-property history, Pinker declares:

> Rape was seen as an offense not against the woman but against a man — the woman's father, her husband, or in the case of a slave, her owner. … Rape is the theft of a woman's virginity from her father, or her fidelity from her husband. … When medieval European governments began to nationalize criminal justice, rape shifted from a tort against a husband or father to a crime against the state, which ostensibly represented the interests of women and society but in practice tilted the scales well toward the side of the accused.

Id. p. 395. For reality-based understanding of rape, see, e.g. historical literature about rape claims, the story of the nun of Watton, the Arabic poem ""If only al-Barrāq had an eye to see,", and the criminalization of seduction.

[5] Id. p. 405. Pinker heads a section "Women's Rights and the Decline of Rape and Battering." That heading underscores Pinker's unsubstantiated belief that enlightenment reduced men's violence against women. That heading also underscores Pinker's need to ignore men victims of rape and domestic violence. If men victims of rape and domestic violence (battering) actually exist in numbers similar to those of women victims, that would imply the urgency of further enlightenment and men's rights. Celebration of current enlightenment and no concern for men's rights characterize Pinker's highly honored and best-selling book.

[image] Leonid Brezhnev, leader of the Soviet Union, at a Communist Party Congress in Berlin in 1967. Brezhnev presided over a period in Soviet history known at the Era of Stagnation (Zastoy). Detail from photo with source attribution: Bundesarchiv, Bild 183-F0418-0001-020 / Gahlbeck, Friedrich / CC-BY-SA.

Reference:

Pinker, Steven. 2011. *The better angels of our nature: why violence has declined*. New York: Viking.

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Beauty, misogyny and the Charlotte Proudman drama

AVfM Video Source · 12 September 2015 · Archived copy · Original

Recently, female barrister Charlotte Proudman sparked a social media furore by accusing a fellow lawyer of “disgusting sexism” for simply complimenting her photo. Janet Bloomfield gives her thoughts on beauty and misogyny.

https://www.youtube.com/watch?t=1&v=pscPaTsiZaQ

Mike Buchanan interviewed on Sky News about Charlotte Proudman

AVfM Video Source · 13 September 2015 · Archived copy · Original

Mike Buchanan of Justice for Men and Boys was interviewed live on Sky News about the media furore stirred up by Charlotte Proudman, the whiny 27-year-old feminist barrister who decided to publicly shame a 57-year-old male lawyer (working for another firm) for doing something that no reasonable person – feminists are excluded, by definition – would find wrong.

A Voice for Male Students: finding its way into the classroom

Jonathan Taylor · 13 September 2015 · Archived copy · Original

It is said that if you build it they will come, and I have been hard at work building up resources depicting the men's and boys' education issues for quite some time. We are starting to see some of the benefits, with over 40 media and academic interviews, references, and citations in a mere 20 months.

And now, one way or another, we are finding our way into the classroom. When I walled off the website recently to restructure it and launch AVFMS 2.0, for example, this is an email I received from a graduate student asking for access to my lawsuits database:

I am currently working on a research project involving rape cases for [REDACTED] University. I was using the database on a voice for male students to help me with this research. It is very unfortunate that the site will reopen in July. So I was wondering if it is possible to access this information earlier.

And as the site reopened I soon found one of our key graphs on higher ed graduation rates being used in an undergraduate course and featured on a library page at San Antonio College (see the screenshot below). Apparently it was submitted by an undergraduate student, which is excellent – that is exactly where we need awareness of this issue to grow. The earlier they start asking questions the better.

This wasn't the first time we've been featured on a library website, by the way; Southern Connecticut State University also listed us as a top resource for the Men's Movement. And of course we find our way onto universities in other ways, my keynote presentation at KSU about boys' education not the least among them.

Fun fact: after that conference I looked at my site statistics and noticed an increase of traffic coming from online teacher training modules. You have to be enrolled to access the online modules and see exactly what they are saying, but the fact that I was in such a space to begin with was a win regardless.

This kind of thing is only going to increase over time as we ramp up our research database and conference projects. Ideologues and naysayers can only try to suppress awareness of these issues for so long, and with this platform positioned to be the best online resource for men's and boys' education issues we will be a key part of expanding the dialogue.

To the more extreme professors and administrators who resist this expanding dialogue, I say this: you cannot stop me. I am on your turf, and I will win. I am here for the duration, and my reach will only increase with time. Say hello to my students; they are bringing my work to your classroom.

Below is the screenshot (the AVFMS graph is found about halfway down):

Scholars confirm gynocentrism, declare males a demonic species

Douglas Galbi · 13 September 2015 · Archived copy · Original

A prize-winning anthropologist at a leading U.S. university has explored how to tame what he describes as "our demonic male species." In an important book, he and his co-author considered how to bring about a revolution in human social organization such as that imagined in Charlotte Perkin Gilman's 1915 novel, *Herland*. The setting for that novel is an isolated society in which, long ago, all the males had been fortuitously killed. The women subsequently engender only females through asexual reproduction. The anthropology professor and his co-author recognized the implausibility of perfectly implementing this move toward an ideal society:

> Like Gauguin and Melville and Mead, Charlotte Perkins Gilman eliminated male violence from her portrait of an ideal society simply by eliminating males; and we cannot perfectly paste this story's lesson onto an ordinary two-sex society.[1]

They recognized, however, that prisons could make an important contribution to this program:

> Persuading the more violent men to abandon hopes of fatherhood would doubtless keep prison builders happy and, in the end, probably engender revolution. But even if the most aggressive, potentially violent men could be persuaded to step aside for the sake of future generations, what about the women? [2]

Men are currently incarcerated for having consensual sex and not being able to make court-ordered monthly payments for the next eighteen years. Should efforts to incarcerate men be expanded further? Of course, the more important question is: what about the women?

Long-before tiresome recent books such as *Are Men Necessary?* and *The End of Men and the Rise Women*, a leading biological anthropologist wrote a scholarly book with a chapter entitled, "The Pros and Cons of Males." She briefly discussed *Herland*, which she described as a "marvelous 1915 utopian novel." She also described Valerie Solanas's SCUM Manifesto as providing a "refuge from and defense against" the belief that women are "devoid of political instincts."[3] The SCUM Manifesto has obvious importance to elite anthropology. The SCUM Manifesto declares:

> the male is an incomplete female, a walking abortion, aborted at the gene stage. To be male is to be deficient, emotionally limited; maleness is a deficiency disease and males are emotional cripples. [4]

The SCUM Manifesto describes "rational men":

> Rational men want to be squashed, stepped on, crushed and crunched, treated as the curs, the filth that they are, have their repulsiveness confirmed.

This work of elite anthropological scholarship lamented, "This doctrine of female inferiority has disfigured several ostensibly impartial realms, particularly the study of human evolution."[5] That's the same scholarly logic that drives sexist studies of sexism.

Scholars have now recognized that females play a central role in determining primate social organization. Some scholars once believed that the Industrial Revolution led to patriarchy. Under patriarchy theory, men deprived women of economic resources and confined them within the (single-family, suburban, dull, and dehumanizing) home. Other scholars, however, have traced the origins of patriarchy back to the beginning of agriculture. That's when men's plows first started penetrating the earth, and men began placing seeds into the fertile ground. In the evocative description of a highly regarded anthropologist, it was "The Plow: Death Knell for Women."[6] However, scholarly competition and innovation has pushed patriarchy even further back into evolutionary history:

> Human patriarchy has its beginnings in the forest ape social world, a system based on males' social dominance and coercion of females. We can speculate that it was elaborated subsequently, perhaps in the woodland ape era, perhaps much later, by the development of sexual attachments with the same essential dynamic as gorilla bonds.… Men, following the evolutionary logic that benefits those who make the laws, would create legal systems that so often defined adultery as a crime for women, not for men – a social world that makes men freer than women.[7]

Key to this intellectual development was directing attention to female-bonded primate groups:

> If FB {female-bonded} groups have evolved as modeled, they support the view that male strategies are ultimately a result of female distribution, i.e. males compete for access to given clumps of females in a system of "female defense polygyny" {references omitted}. Consequently the number of females per group and the number of males per female are considered to depend ultimately on the strategies of females [8]

Gynocentrism rapidly achieved dominance in scholarly deliberation in anthropology and primatology. As a scholar of primate social organization noted in a scholarly article published in 2002:

> For much of the last twenty years, females have occupied center stage in theoretical and empirical analyses of primate social organization. [9]

Women have dominated social life (gynocentrism) for as long as humanity has existed. For humans and other primates, males' strategies depend on female behavior. Sociality evolved in primates because it enhanced females' access to resources.[10] Consistent with general patterns of primate life, elite men and women today compete to establish social rules that most effectively transfer resources from men to women.

Notes:

[1] Wrangham & Peterson (1996) p. 238. Richard Wrangham is the Ruth B. Moore Professor of Biological Anthropology and Wing Chair at Harvard University. He won a MacArthur Fellowship in 1987. Wrangham and Peterson describe Timothy McVeigh as an "all-American male" and Arnold Schwarzenegger as offering a "comic book caricature of the demonic male physique and persona." They lament, "As men, we have probably inadvertently neglected issues that women writers would have raised." Id. pp. 247, 240, 242. Compared to eliminating all men, gynocentrism has the advantage of exploiting men's material productivity and using men to fight other men.

[2] Id. p. 239.

[3] Hrdy (1981) p. 11. In 2001, Hrdy won the W.W. Howell Prize for outstanding contribution to biological anthropology.

[4] Solanas (1968) p. 1. The subsequent quote is from id. p. 16. Shortly after writing the SCUM Manifesto, Solanas shot and critically wounded one man, shot but missed another man, and attempted to shoot a third man. For these acts, she served about three years in prison. While the SCUM Manifesto has an honored place in elite scholarship, masterpieces of literature like Boccaccio's *Corbaccio* are condemned to oblivion.

[5] Hrdy (1981) p. 11. Discussion of claims of female inferiority function as an aspect of gynocentrism.

[6] Fisher (1999) p. 173.

[7] Wrangham & Peterson (1996) pp. 241-2. Other ambitious scholars have successfully traced males' exploitation of females back to anisogamy. The small sperm contributes less weight to the embryo than does the large egg. This alleged exploitation started about 1.2 billion years ago when the first sexually reproducing organisms evolved. Knowledge, capability, and interest in denouncing such sexual exploitation developed about 50 years ago.

Patriarchy has long imposed grotesquely unjust paternity laws on men and treated men as disposable persons.

[8] Wrangham (1980) pp. 287-8.

[9] Silk (2002) p. 85, describing the influential model of Wrangham (1980).

[10] Id.

[image] pair of Gibbons. Thanks to MatthiasKabel and Wikipedia.

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Message to women: Child custody & alienation (video)

AVfM Video Source · 14 September 2015 · Archived copy · Original

Jasmin Newman is part of a growing number of powerful voices on an important issue:

https://youtu.be/u17BuVGCRJQ

Suffragettes still can't save feminism

Hannah Wallen · 14 September 2015 · Archived copy · Original

About a year ago, I had my fill of feminists trying to use the late 19th & early 20th century suffragette movement as means of guilt tripping nonfeminist women over our lack of support for their modern, man-hating and discriminatory law lobby. In response, I published a post titled Suffragettes Can't Save Feminism. In it, I described the voting rights environment under which western suffragettes acted and explained why, rather than a struggle to free women from a system of gendered oppression, their actions were nothing but another example of feminism's gendered approach to genderless issues. It is often passive-aggressively misconstrued by social justice ideologues as an argument that women shouldn't have voting rights. When read without bias, however, it is clearly not. People of the nations discussed in that post deserved a unified fight for equal voting rights for all citizens regardless of sex, race, or economic background, and the suffragettes' focus on gender denied them that fight.

Now, there's a trailer out for a movie set to be released the day before Halloween. Once again, it appears that feminists are demanding that we view human experiences through a sexist filter that shows women and only women as victims, and only victims… and men as both gods and devils. The narrative the film looks made to support is the same one feminists currently promote. It treats women's experiences and interests as more valid and more relevant than men's, while attributing greater responsibility for their welfare to men than to themselves. The only redeeming factor I can see is that it doesn't appear the film makers ignored suffragette violence.

Attack on Prime Minister Asquith 1913 [alt]
Attack on at King's banquet hall [alt]
Murder attempt on Magistrate Curtiss Bennett [alt]
Horse-whipping doctor [alt]
Bombing [alt]
Bombing attempt
Bombing & threat [alt]
Vandalism & bomb threat [alt]
Pankhurst bomb deal
Pankhurst describes suffragette arson and bombing

Even if the film acknowledges that violence, it appears to be mitigated by a portrayal designed to excuse it in the minds of the viewers, and a failure to also include upper class suffragette bigotry against minorities, the poor, and men.

Stanton
Suffragette White Supremacy
Did violence get women the vote?
Women as dictators? [alt]
Suffragette female supremacy [alt]

In order to create the impression the film is made to instill, the makers seem to have ignored the list of suffragettes and suffragists involved in various nations' movements in favor of creating a fictional character.

The film's protagonist, a British suffragette named "Maud," is described on suffragettemovie.com as one of a supposed majority of suffragettes who were, "working women who had seen peaceful protest achieve nothing" and were "radicalised and turning to violence as the only route to change" at great risk to themselves and their families. She is not to be mistaken for real-life American Suffrag*ist* Maud Wood Park, a college graduate and professional educator. Park's work with the College Equal Suffrage League and the League of Women Voters involved canvassing, distributing leaflets, and public speaking, all in the interest of influencing policy makers through public opinion and public support. She's known as a pioneer of this style, now described as a front door lobby to differentiate it from the often suspect direct-to-politicians approach which generally excludes the public from the

process.

Nor should the film's character Maud be confused with American women's advocate, consumer advocate, educator and suffrag*ist* Maud Nathan, who researched the working conditions of women retail clerks and advocated for reform as president of the Consumers' League of New York. Unlike the working class character, Maud Nathan hailed from an elite family.

Why couldn't the makers of Suffragette, the film, find a real-life suffragette or even a group whose activism and experiences they could make the basis and center of their story? Were they emulating the method used by Erich Maria Remarque when writing All Quiet on the Western Front? It will be interesting to see when the film is released whether it will be an historically accurate portrayal of the suffragettes, or the manipulative sales pitch comprised of selective presentation, false framing, and emotional appeal at which its trailer hints.

What sort of rape hoaxer are you, feminist?

August Løvenskiolds · 14 September 2015 · Archived copy · Original

If you are a feminist, you are a rape hoaxer even if you have not concocted a false sexual assault story about yourself, you are an accomplice: you have likely advocated that we believe someone else's rape lie, regurgitated distorted, bogus rape statistics like the "1 in 5" lie, or benefited from the legal fallout from rape hoaxes like the *Roe v Wade* Supreme Court ruling that legalized abortion in the United States. Yes, even feminists admit that *Roe* began as a rape claim made (and later retracted) for political gain.

[I should note at this point that AVFM takes no position on the controversy over legal abortion other than to insist that the legal rights of both men and women should be equally respected and enforced when it comes to reproductive rights and indeed, all legal rights and obligations. Any attempt to debate legal abortion in the comments will be deleted.]

As we enter the autumn campus rape hoax season on universities around the world, a review of the various types and motivations behind rape hoaxes and rape hoaxers will help us understand this feminist phenomenon and, it is to be hoped, lower the damage they cause to men, women, and society as a whole.

To feminists, rape hoaxes are a political ploy that functions like a well-made multitool: it can work like a screwdriver to screw men over, a pair of pliers to tear money out of men's wallets, a blade to cut off men's penises, or a wire cutter to sabotage communication lines in men's social, educational or professional relationships. Rape hoaxes bring attention to lonely feminists, validate the victim status they crave (for a little while, anyway, unless the hoax is detected) and inevitably undermine the general opinion of actual rape victims, creating a vicious cycle that feminists can exploit in perpetuity to the detriment of actual rape victims and innocent men.

As I write those words, it occurs to me that they might be seen as sexist, since certain genders may not be familiar with multitools or even tool use at all. For those folks, let's say rape hoaxes are as useful to feminists as an immigrant handyman, skilled at a variety of mundane tasks and repairs that feminists are too lazy, entitled or incompetent to consider performing themselves.

Last year saw a number of feminist rape hoaxes unravel on the public stage, including, most notably, Jackie Coakley's gang rape hoax at the University of Virginia as reported, and then, retracted by *Rolling Stone* magazine, and mattress mule Emma Sulkowicz's rape hoax at Columbia University which ended with a thud when Sulkowicz used it as a stepping stone to launch her NSFW artsy if ugly porn star career.

The collapse of the feminist rape hoaxes caused a panic in their ranks and then disaster for feminists: at first, the feminists insisted that we should "believe the victims" uncritically: not question their accounts at all. As the truth started to come out, the feminists pivoted slightly to the meme "there is no perfect victim" in an effort to gloss over the deep and fatal flaws in the hoaxers' rape stories while trying to maintain their greasy-fingered grip on the fading narrative.

Recently, feminist Amanda Marcotte revealed the next feminist jerky juke move: in a book review, Marcotte posited a distinction between the *generic* rape hoax targeted at no specific man (like this new alleged one) and the *specific* rape hoax targeted at a specific man as the alleged aggressor. Here is what Marcotte, writing about the book *Asking For It* by feminist Kate Harding:

> The typical false reporter, [Harding] explains, is not "an evil minx who wraps the entire justice system around her little finger, just to hurt some poor, innocent man." Instead, a false reporter will more likely claim a stranger rape, and because her story is more lurid and sympathetic that the "typical rape cases" involving alcohol and a victim who knows her assailant, the false reporter will end up getting more attention—and more sympathy—than the vast majority of reporters who tell the truth.

Stranger rapes are fairly rare, so Marcotte seems to feel no reservation about throwing women actually raped by strangers under the bus. Likewise, acquaintance rapes almost always have complicating factors (like the “victim” continuing to date or even marry the “rapist”) that Marcotte is quick to discount.

Marcotte, of course, goes on to describe one rape hoaxer (Coakley) as a “troubled young woman” and not the vile miscreant that she is. Marcotte also does not identify the false reporters as ardent, strident feminists (as both Coakley and Sulkowicz are).

Furthermore, Marcotte is implicitly trying to minimize the perceived damage rape hoaxes do by spreading the fictional perpetrator(s) over the whole of all men. Instead of leaving her burning bag of shit on your porch (and possibly burning down your house), Marcotte tosses her shit into the nearest water reservoir, potentially sickening everyone, and then claims, “see, it is not that bad when feminists do it to no man in particular.”

There are many reasons (sometimes combined) for women to make rape hoaxes:

- **The jilted lover**, taking revenge on the man who left her or cheated on her. There is evidence that Sulkowicz was such a case.
- **The walk-of-shamers**, using a bogus rape claim to cover their own lascivious behavior once it is discovered by a spouse, steady lover, parent, or other morally judgmental person.
- **The wannabe lover** who fabricates a rape to trigger sympathy in another man or woman she has (perhaps unrequited) romantic designs on. There is some evidence that Jackie Coakley was one of this type.
- **The gold digger** who uses a rape claim in a get-rich-quick scheme, as happened in the Brian Banks case.
- **The academic/professional rival**, who fabricates a rape to sabotage a rival in order achieve some sort of advancement.
- **The misandrist/man-hater feminist** who does it out of spite, or the desire for the coveted feminist victim status.
- **The attention whore**.

Janet Bloomfield has more information on why women lie about rape here.

On college campuses where men and masculinity are culturally demonized and feminists inflate rape claims to gigantic proportions, it is no surprise that the rape hoax has become a staple crop instead of the poisonous weed that it should be.

What the MHRM does for men, and why we hate feminists

Janet Bloomfield (aka JudgyBitch) · 15 September 2015 · Archived copy · Original

Updated to add: If you are need of legal services, email janet@avoiceformen.com and I will see if we have a lawyer we can recommend. Our network is not huge, at the moment, but it's growing, and it will continue to grow.

I've noticed a new tactic lately when feminists comment on men's rights issues. Feminist comments have followed a trajectory from *wah, shut up you crybaby neckbeard virgins, men don't have any issues* to *okay fine, men have issues but it's your fault anyways because patriarchy and toxic masculinity* to this new *fine, men have issues but the MHRM and MRAs don't actually do anything and blame women for their problems.*

Have you noticed this new strategy? I've seen it on YouTube, Facebook, Twitter, and in the comments sections of any site or blog that addresses men's issues.

The accusation has two components:

- MRAs and the MHRM don't do anything to help men
- MRAs blame women for men's problems

Let's start with the second accusation first: MRAs blame women for their problems. No, they don't. They blame ***feminists*** for very specific problems, and ***feminist is not a synonym for women***. Very few women identify as feminists, and the number of women who claim the label is in precipitous decline. Why do MRAs blame feminists? Because feminists stand directly in the way of men's legal, social and moral equality. Feminists literally oppose equality, if it means they have to surrender privilege, and more importantly, access to men's money. Feminists demand to be treated like damsels in distress when it suits them, and then screech about equality, when men have the upper hand.

Feminism is not the ***only*** problem when it comes to issues facing men and boys, but it's a big one.

Now let's take on the second accusation: MRAs and MHRM don't do anything to help men and boys. Oh really?

Paternity fraud

We are appearing in front of State Supreme Courts to argue for men's right to be protected from being defrauded of 18 years of income to support children they did not father. State by state, we are systematically challenging women's legal right to defraud a man of his income, claiming support for children the man did not biologically father. We will not rest until every man is protected from paternity fraud.

Who opposes men's right to reject claims of support for children they did not father? Why, that would be feminists! According to feminists, a woman should have the legal right to fuck any thug she likes, then pass the financial responsibility for the resulting child off on some poor schmuck who has no idea his woman is a whore.

MRAs and the MHRM are actively protecting men from fraud.

False rape allegations

We are creating, maintaining and sharing databases to help men on college campuses falsely accused of rape and sexual assault, allowing men who are wrongfully accused, denied due process and sanctioned to access precedents to bolster their own law suits against the institutions that wrongly sanctioned them.

The database also allows men to see at a glance that they ***can*** win these cases, and we do everything we can to inspire confidence and encourage lawsuits. We have an informal network of lawyers that we continue to build, with the aspiration to provide a comprehensive list of qualified lawyers in every jurisdiction.

Who is behind laws that deny men accused of rape and sexual assault due process on college campuses? That would

be feminists. Feminists dream of a world in which any woman canretroactively define any sexual encounter as rape in order to punish a man who failed to live up to her expectations, or who rejected her. She will not have to provide any proof of any kind, and he will not be allowed to defend himself. This nightmare world is already reality on many college campuses, a situation the best legal minds in the nation reject as madness, and men continue to mount expensive lawsuits holding colleges accountable for their implementation of feminist fascism. These laws will not last under a barrage of lawsuits, and we will continue to compile and share those suits as they mount.

MRAs and the MHRM help men wrongfully accused of rape and sexual assault on college campuses to access information that can help them win their own lawsuits.

Domestic Violence

We are creating, maintaining and sharing information to help men who are victims of domestic violence.

When Erin Pizzey founded the first domestic violence shelter in the UK, she understood that domestic violence is a problem that victimizes and is perpetuated by men and women alike, and that solving the issue requires a discussion of women's violence against men and children. Feminists were furious, shot her dog, and threatened to shoot her children and Erin herself. This has not stopped Erin, who owns and operates WhiteRibbon.org, a website that contains information and resources for men and children who are victims of domestic violence.

No, the MHRM has not built a DV shelter for men. The operating costs for the average DV shelter run between $3 and 4 million dollars per year. Feminists don't fund DV shelters, either. They access government money, through various channels that explicitly define men as perpetrators, never as victims, and that refuse to address women's violence against children. Feminists have a vested interest in making certain domestic violence continues unabated, and even increases, as their income and employment depends on continued violence.

MRAs and the MHRM help men and children who are victims of domestic violence by creating, maintaining and sharing information that recognizes women's violence, and refuses to define men as toxic based on nothing more than gender. We have run public awareness campaigns and continue to lobby government to fund shelters for men and children.

Here's a few more things MRAs are doing to help men….

- We are creating, maintaining and sharing information with the public and training other mental health professionals to help men dealing with addictions, disabilities, high conflict relationships and grief
- We are running psychology practices and publishing books to help men dealing with personality disordered women with whom they have or have had an intimate relationship

- We are running online clinical practices to help men dealing with loss and grief
- We are delivering symposiums, talks, conferences and gatherings aimed at helping men understand and reject the dominant feminist narrative that defines them as toxic, inferior and a problem to be solved
- We are challenging corrupt family court officials and having them removed from office
- We are creating public awareness campaigns to draw attention to the way fathers are marginalized in the lives of their children
- We are running for public office
- We are writing in prominent journals, newspapers, blogs and online magazines
- We are in the nation's research institutes, making videos and writing articles that challenge the dominant feminist narrative that define men as wrong and bad, simply because they are men

We are doing almost all of this ***on our own dime***. It took organized feminism several decades to access billions of dollars in government funding to run programs that benefit women and girls, while ignoring or outright denying the issues facing boys and men. It will not take us decades because we live in an age of rapid communications.

Which brings us to the single most important thing MRAs and the MHRM does to help men and boys and the women and girls who care about all human beings: ***we are changing the cultural narrative***. We are forcing open a space in the dialogue where women can express their support for men, where men can discuss their issues free from accusations of toxicity,oppression and privilege, and where feminism is revealed as the hateful, sexist, bigoted ideology it really is.

For a very long time, websites like A Voice for Men and The National Coalition for Men were lonely voices in a large crowd. Those voices have now been joined by a chorus of other voices, and the chorus grows bigger and louder and stronger every day.

Sing hallelujah. And hold onto your asses, feminists.

You're done.

Lots of love,

JB

[Ed. note: This post originally appeared at www.judgybitch.com and is reprinted here with permission.]

Tommy Sotomayor on why everyone should hate feminism

AVfM Video Source · 15 September 2015 · Archived copy · Original

Women are innocent, blushing, simple creatures, terrified in the face of men's crass, gross, hyper-sexualized efforts to steal their innocence from them. Men, you must help women!

Or maybe not. Tommy Sotomayor has a few thoughts.

https://www.youtube.com/watch?v=hMnTf-WrvDo

An annoucement about a CAFE event and the ideologues who don't want it to happen

Paul Elam · 15 September 2015 · Archived copy · Original

Publisher's note: Normally, as unaffiliated supporters of CAFE, we publish their announcements in the news or bulletin areas of this site. Today I am posting this as a featured article because circumstances around this event demand a higher profile and more discussion, as well as the effort to have more people attend the lecture by journalist Cathy Young.

In recent days some sort of threats were allegedly made against women generally, feminists generally and specifically against the gender studies department at the University of Toronto. There is currently no information available on who allegedly made these threats and I have been informed by reliable sources that the Toronto Police have looked into the matter and have concluded that any concerns about the matter are baseless. In short, they investigated the matter and found nothing to take seriously.

My personal impression is that if the Toronto Police Department does not find cause for concern in supposed threats that were aimed at young university women, then they likely have very good reason for that position.

The facts here are still very concerning, though not about personal risks to women. Nothing about these threats were of concern to authorities. No one knows the source of said threads. It cannot even be demonstrated that they did not come from opponents to the event as a false flag. Still, there are people already at work trying to convert this mole hill into a mountain of reasons why Cathy Young should not speak; why CAFE is a "misogynist" group and why men's advocates should have no place on college campuses in Canada.

For all this I urge people to remember that despite the great amount of progress we have made in raising awareness on men's issues, there are still many people in positions of great influence who are determined to silence those trying to help men and boys.

If you can attend the lecture by Cathy Young, please do. Also, for those who can, please donate to CAFE for the incredible work they are doing on behalf of men and boys.

As always, if you attend, please bring the same invaluable tools you have always brought to events like this; your intellect, your knowledge and your peaceful, thoughtful reactions to those who would demonize you and cast you as a threat. Thank you. PE

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MEDIA ADVISORY – FOR IMMEDIATE RELEASE

Men's Issues Group CAFE Condemns Threats Targeting Feminists and Women

Calls on U of T to Host Townhall Event Before Prominent Journalist Cathy Young Addresses "The Politics of Gender" next week

TORONTO, ONTARIO — (September 15, 2015) The Canadian Association for Equality (CAFE) and the U of T Men's Issues Awareness Society (UTMIAS) condemn in the strongest possible language threats of violence targeting feminists and women at the University of Toronto.

"We stand shoulder to shoulder with those who have been threatened," said CAFE Executive Director Justin Trottier. "It has been our long-stated belief that intimidation against those who hold opinions with which you disagree is an attack against all of us. Each person must feel safe to express themself without fear of intimidation or harassment."

Cathy Young, the well known journalist and "equity feminist," will speak at the University of Toronto on Thursday, September 24th and in Ottawa on Friday, September 25th, at the event "The Politics of Gender and Victimhood,"

planned weeks ago by the UTMIAS and sponsored by CAFE.

“Our events discuss suicide, fatherhood, men’s health and the need for inclusive public policies to support all victims of violence,” said Trottier. “We cannot allow intimidation to close down debate on critical gender issues. But it is the responsibility of those hosting dialogue to work to ensure the safety of all participants.”

Given recent threats, as well as the harassment by those protesting previous CAFE-sponsored event, there may be legitimate safety concerns on all sides. A safe walk service for any guest requesting it will be provided at the Cathy Young talks to and from the event to vehicles or the TTC.

CAFE has also contacted the University of Toronto administration and those groups targeted by online threats to recommend a public dialogue to discuss how we can confront intimidation that affects us all. “It is time for all those who put the well-being of people ahead of our commitment to ideology to come together and resolve this situation.”

CONTACT
Justin Trottier
Executive Director, Canadian Association for Equality
416-402-8856
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Contact info for the event.

And a follow up annoncement from CAFE regarding the alleged threats.

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Dr. Lemon and monstrous male myths

Jonathan Taylor · 15 September 2015 · Archived copy · Original

I'd like to introduce you to my favorite article in *The Chronicle of Higher Education.* It is written by Dr. Christina Hoff-Sommers, and it critiques a law-school casebook called Lemon's Domestic Violence Law, which is "a collection of judicial opinions, statutes, and articles" about domestic violence. One particular section of this book offers criminology and law students a historical perspective on the legal foundation behind domestic-violence law. Here is an excerpt from that passage:

> The history of women's abuse began over 2,700 years ago in the year 753 BC. It was during the reign of Romulus of Rome that wife abuse was accepted and condoned under the Laws of Chastisement…the laws permitted a man to beat his wife with a rod or switch so long as its circumference was no greater than the girth of the base of the man's right thumb. The law became commonly know as 'The Rule of Thumb.' These laws established a tradition which was perpetuated in English Common Law in most of Europe.

In her article at *The Chronicle*, Dr. Hoff-Sommers points out one small problem with this story. Romulus of Rome never existed because he is a figure of Roman mythology. According to Roman mythology he was born from a union between the god Mars (you may know him by his Greek name Ares, the God of War) and a vestal virgin. He was abandoned as a child, and survived only by being breastfed by a wolf. And, so the legend goes, he went on to found Rome, and upon his death ascended into heaven, becoming a deity called Quirinus.

This is like opening up a 20th century world history textbook and reading a passage that says "World War Two was a war that spanned numerous continents and killed millions of people, until it was finally ended by the united efforts of Captain America, Spider Man, and the Incredible Hulk." It is on that level of absurdity.

In modern academia – at least in Dr. Lemon's classroom – Iron Age mythology is being taught as though it were scholarly fact. And students are paying thousands of dollars to "learn" it.

One more small problem: there was never a law regarding the so-called "rule of thumb" in the United States, nor – as Dr. Sommers notes – "has anyone ever been able to find such a law."

When confronted about her questionable claims regarding Romulus's "historic reign," Dr. Lemon, the author of this book, defended her statement by citing an ancient man named Plutarch. Who is Plutarch? He is a priest of the Greek pantheon – of Apollo specifically.

So yes – we can cite a priest of the Greek pantheon to prove the existence of a mythological figure in real life. And Paul Bunyan dug the grand canyon by dragging his ax behind him. This might be a children's story, but don't worry – I can cite sources to prove it.

My friend and former colleague, a man named Dr. Barnes, once told me that stupidity is not a state of being; no one is born stupid. On the contrary, stupidity is an attitude. In particular, an attitude by with people approach and ascertain evidence.

But who is Nancy Lemon, by the way? She is a law professor at Berkley. Here is her bio:

Nancy Lemon, a leading authority on domestic violence for more than 29 years, pioneered its study in law schools and is the author of Domestic Violence Law, the premiere textbook on the subject (West Group, 3d. Ed. 2009). "Premiere textbook."

Lemon has been teaching the Domestic Violence Seminar at Boalt -the first law school class of its kind- since 1988, and also directs the Domestic Violence Practicum. Lemon has specialized in domestic violence law as an advocate and practicing attorney…
Isn't that a scary thought – her being an attorney?

…working both with victims of domestic abuse…
"Victims" is of course feminist-speak for accusers.

…and police and public agencies charged with responding to domestic crime. As director of the Domestic Violence Unit of Alameda County's Legal Aid Society in 1981, Lemon trained attorneys and shelter workers along with Oakland police officers, and was instrumental in creating the Southern Alameda County Domestic Violence Law Project. Lemon subsequently served as coordinator of the Mid-Peninsula Support Network and was legal program director of Battered Women's Alternatives, now Stand Against Domestic Violence, in Contra Costa from 1983 to 1987. She has also worked as a staff attorney and volunteer coordinator for Alameda County's Family Violence Law Center.Lemon served on the board of the California Partnership to End Domestic Violence, as well as its predecessor, the California Alliance Against Domestic Violence (CAADV), where she helped draft and work toward the passage of many pieces of state legislation benefiting victims of domestic violence and their children. She currently consults and testifies as an expert witness on domestic violence in criminal prosecution, defense, family law, asylum, and tort cases.

She was an associate editor of Domestic Violence Report from 1995 to 2009, a national bimonthly journal (Civic Research Institute, NJ). Dr. **Lemon holds a B.A. degree in Women's Studies**, a major she co-founded, from the University of California, Santa Cruz, and earned a J.D. degree from Boalt Hall.

Surprise surprise – a degree in Women's Studies. I guess that's where all the magic began. Too bad the fantasy storytelling didn't end there.

When I enrolled in higher education I was a recently "converted" agnostic. In my desire to escape from the highly dogmatic nature of the church and my religious upbringing, I had stars in my eyes about academia and saw academia as a beacon of enlightenment where – above all else – the dispassionate analysis and the pursuit of objective truth are prized. Part and parcel of what some would a few decades ago have called "the idea of the university."

When I got on the other side of the teacher's desk, however, I discovered that far too often academia was the exact opposite of that; that instead it was a place to discuss ideas that were socially and politically fashionable, often to the detriment of the pursuit of knowledge and the truth.

It is incredibly dangerous to have people like Dr. Nancy Lemon teaching young impressionable minds the "truth" of the world. But this absurdity by Dr. Lemon is not an isolated incident in academia; it is a sign of the times.

Does anyone remember this little thing called the 2006 Duke lacrosse false rape case? You know, that case where a black stripper falsely accused three white men on the duke lacrosse team of raping her at a frat house?

Eighty-eight members of the faculty – which were (surprise surprise) from the humanities – speaking for 5 academic departments and 10 academic programs, signed their names to a statement in which they condemned the lacrosse players and took the side of the accuser, whose story was later proven false. Over 70% of the women's studies faculty were signatories.

What happened to their critical thinking skills? Isn't fostering such skills what a university is for? Well not quite, and as Nancy Lemon from Berkley and the Gang of 88 from Duke University prove, it tends to get worse the higher up in academia you go.

Many people in higher ed like to proclaim themselves as champions of equality and diversity. Nothing could be further from the truth. As we have seen time and time again, you can be as bigoted and as hateful as you want. You can spout sexist myths that denigrate an entire group of people. You can institute discrimination in policy and practice and rob people of their educational and occupational futures based on sex. So long as you do it against men and stamp the label of "feminist" on it.

And where are all of these so-called champions of equality and diversity? Ninety-nine percent of the time if they are not hiding underneath their desks, they are an active part of the problem.

Let's support men's issues groups – especially those in academia – that are changing the discussion in a more balanced way. Once this overrated ideology is removed from its deified status, perhaps then we can have an honest discussion about the state of men and women in the 21st century.

Here is the video:

https://youtube.com/watch?v=zPWZqChjfIE%3Ffeature%3Doembed%26wmode%3Dopaque

Three days in North Carolina

Paul Elam · 16 September 2015 · Archived copy · Original

Augoost Lowenhardtopronounce recently wrote an article on some of the food we served up at the men-only retreat in North Carolina. True to his words, the food was great! And there were more victuals than he mentioned in his write-up. Good old fashioned mac and cheese, chili, jalapeno cheddar cornbread, red beans and rice and other delights kept the spoons and forks working and the kitchen in a constant state of disaster.

Also, the libations available kept everyone in great spirits (pun intended).

I recently posted a two-minute video of many in the group having a raucous, rather juvenile moment. Ten thousand views and hundreds of down votes later, the comments to that video are full of deluded SJWs thinking that this was some sort of "gotcha" moment. I will be making another video in response to their sexist, homophobic, staggeringly hypocritical remarks. That should be up later tonight or tomorrow.

I also got some expected flak from a small handful of respected MHRAs for posting those two minutes. In my response, I will also point out why I think their concerns are miscalled.

Before doing any of that, however, I want to tell you about the retreat. Not in a two-minute video of guys cutting up but in what actually happened the remaining 4,078 minutes of the retreat.

First, there was the cooperation. During the entire event I never once heard someone say, "This (or that) needs to be done." What I heard over and over was "What can I do to help?" It was not a rhetorical question from people who just wanted to appear willing. These were men that rolled up their sleeves before even asking what they could do.

In the cool of one evening there was a poetry reading. There was a man who wept and talked about the pain he felt when he was demonized for loving his son and wanting time with him. There was an expert in plant life who explained our immediate environment in a way that lent new meaning to everything around us. There was a lawyer washing dishes by hand behind a very large group of men. He didn't even bother asking what he could do to help. He just found something that needed to be done and did it.

Another man noticed a weak railing on the lower deck and tied a number of red flags on it, then made sure everyone knew why they were there.

There was a man who woke up early every morning to make pancakes and coffee for everyone. Like everything else that happened there, no one asked him to do it.

There was a moment of recognition for two men who have sacrificed immeasurably to follow their values and to insist to a hostile world that men are human beings. No trophies. No longwinded speeches. Just the open expression of brotherly love for men who actually know what brotherhood is about.

There were men from the US, Canada, India and the UK, all connected. Not just by a common language, but a common cause.

There was a truck driver, an entrepreneur, a biologist, an attorney, writers and musicians, psychotherapists and counselors, a corporate mail room worker, a former college professor, a computer tech support provider, an engineer and others whose professions I do not know. There were Republicans and Democrats. There were Libertarians and the completely apolitical. There were Christians and Atheists. There were married men and MGTOWs. There were men in their 20s, 30s, 40s, 50s, and 60s. All of these people, these *men*, connected and shared in each other's strength, wisdom and respect.

Those of us awake at the ungodly hour of noon.

The point is that none of our so-called differences made any difference at all. From the moment we arrived till the last suitcase was removed, we were what so many SJWs claim to be — and who fail at it in spectacular fashion. We were a group of men whose differences were completely eclipsed by our shared dreams, hopes and ideas.

Did we exclude women? Yes we did. Will we do that again? Most definitely.

There will be other retreats in the future. Women will be invited to many of them. The women of AVFM and the MHRM are also welcome to their own retreats. We will be happy to support that.

The men at AVFM hold our fellow female activists in very high regard but we will never buckle under the weight of the foolish idea that there is anything wrong with male space. If the retreat proved anything, it proved before my very eyes that male space is not about division. It is about love and respect. Each and every man who joined us in North Carolina for that weekend walked and talked the very meaning of those words.

There was one other thing that filled that weekend. Beauty. The mountains around us were thick with foliage the color of emerald. High atop the mountain we had the view of clouds at eye level; fluffs of gentle whiteness against the azure of a flawless sky.

Kudzu blanketed parts of the landscape, including massive patches of trees and abandoned houses from times long past; living sculptures too beautiful for me to do them justice with mere words. In the same respect, I am limited in what I can convey about three magical days where the kinship between men took shape as its own work of art.

Cooking FAQs answered from the Men's Only Retreat MORNC 2015

August Løvenskiolds · 16 September 2015 · Archived copy · Original

I returned early this morning (9/14) from the Men's Only Retreat (MORNC 2015) held in the beautiful mountains of North Carolina. I'm filled with ideas for new articles but before I get into the heavier stuff, I wanted to acknowledge my gratitude for all the men who attended the retreat – it was a warm and inspiring time for me and I hope others had a similar experience. If it is at all possible I hope I get the chance to attend the next one.

The drive to North Carolina was harrowing – bad weather dogged us the way there but cleared up for the duration of the retreat. It took 3 tries to force the car up the steep gravel mountain road to the lodge – one less person in the car and we might not have had enough traction to complete the trip. The upside was the feeling of complete safety in the lodge = no feminist will ever have the guts to attempt to scale such a treacherous path. The temperature stayed steadily on the cool side, further microaggressing any potential feminist interlopers.

Most of us helped out with the cooking and cleanup as communal activities. I helped prepare some of the meals over the four days and I fielded a lot of questions about the food preparation. Here are a few of them and my answers:

How did you get the bacon to turn out so well?

Most people fry bacon in some sort of skillet, or microwave it on paper towels, but when preparing large amounts of bacon (about 10 pounds overall in this case), baking it in an oven is the best bet. I used 4 large sheet pans, each large enough to hold about 2/3 of a pound of bacon at a time. I placed the bacon slices side-by-side, and baked them at **400 degrees for 15 minutes** or until the bacon was slightly browned with a dynamic mass of pinpoint bubbles on top of each slice.

Professional chefs recommend using parchment paper under the bacon but since we had none, I put it directly on the metal pans. It was a simple matter to use a metal spatula to loosen and remove the freshly baked pieces.

When using thicker cut bacon, one should increase the cooking time to 18 minutes. If you use a broiler pan instead of a sheet pan, cut the temperature down to 375 – the extra air circulation under the bacon can make it cook a bit too fast. Of course, oven performance can vary but the above guidelines are a solid starting point.

What was the recipe for the squash casserole?

I just made it up from scratch based on what we had available – normally I'd look for smaller squash – but if you want to try to reproduce it, here's what I did:

- 3 large zucchini
- 3 large summer (yellow) squash
- 1 large ripe (beefsteak or similar) tomato
- 2/3 stick salted butter
- 3 small cloves fresh garlic, smashed and minced
- 1 teaspoon Ms Dash Southwest Chipotle Spice Blend
- 1/4 cup Teriyaki Sauce (Kikkoman).
- Fresh ground black pepper

Slice the squash into thick, quarter-sized chucks. and place in a Pyrex baking dish.

Cut the tomato in half, then squeeze the halves over the sink to force out the seeds (which can turn bitter when baked). Remove and discard the stem scar, then cut the tomato into quarter-size chunks. Sprinkle the chunks over the squash. Cut the butter into slices and top the squash mixture. Sprinkle the rest of the ingredients over the dish and cover with heavy-duty aluminum foil. Bake at 375 degrees for about 30-40 minutes. Allow to cool for 5

minutes and serve.

What is the recipe for the pancakes?

I used the pancake recipe from food.com with the following modifications:

First, I used Jumbo Eggs, the largest we could find, in the hope that the outsized eggs had caused the maximum amount of pain to the chickens' vagina.

Sorry, of course I am kidding – chickens have cloacae, not vaginae.

I used a non-stick pan, so it was not necessary to grease it first.

I used salted butter instead of margarine. Professional chefs usually recommend using unsalted butter but I've never had a problem using the salted kind,

I couldn't find any measuring spoons, so I had to estimate the amounts of the minor ingredients.

Although I kept the pancakes basic, one can add vanilla, cinnamon, bananas, sweet potatoes, etc, for more variety.

What seasonings did you use in the pinto beans?

As the large pot with 24 servings of beans started to boil, I added one thinly sliced Jalapeno, fresh garlic, chopped fresh yellow onion (left over from the previous day's burgers), Ms Dash Southwest Chipotle Spice Blend, cumin powder, and a couple of splashes of Nakano rice vinegar; after the beans had simmered long enough to soften, I added salt and fresh ground pepper to taste. Adding salt too early toughens the beans, and the pepper to early can scorch it. I usually add bacon or ham when I prepare beans but since we had a couple of vegetarians attending I wanted to keep the vegetable dishes free from meat.

It was a great time, and more articles are forthcoming.

Thanks again, everyone.

"Hot cake" by I (Potesara) – Self-photographed. Licensed under CC BY-SA 2.5 via Wikimedia Commons – https://commons.wikimedia.org/wiki/File:Hot_cake.jpg#/media/File:Hot_cake.jpg

Jack Barnes interviews some reunion attendees

AVfM Video Source · 17 September 2015 · Archived copy · Original

As always, Jack thinks to do the right thing. PE

Shoe0nHead: internalized misogyny

AVfM Video Source · 17 September 2015 · Archived copy · Original

Hush now woman, the patriarchy is real and it is inside of you.

Reddit feminists talk about gynocentrism

Peter Wright · 18 September 2015 · Archived copy · Original

The following Reddit discussion of the concept "gynocentrism" is one of the first to appear on social media among feminists. Seems they have figured out that the Men's Human Rights community have a coherent psychosocial theory under the heading gynocentrism, and that the growing reach of the term has become unavoidable. Feminists discuss its implications and, as you will see from the Reddit comments, some are getting with it, and some are rejecting it.

> [image] There was a comment in this thread that I found very interesting. It was in response to the question "what do MRAs attribute men's problems to?" It didn't receive any replies and I can't find a discussion specifically on the topic (although it does crop up here and there), so I'm highlighting it for comments here.
>
> > The more sophisticated among [the MRM] operate with a curious concept called "gynocentrism". Essentially, they view feminism as ONE of the possible manifestations of "gynocentrism" (intended largely as society's alleged prioritization of women over men, as an anthropological universal rooted in evo-psych) – and patriarchal societies as other possible manifestations of the same core phenomenon.
> >
> > The basic idea goes something like this: feminism does not have the potential to "rework" the core psycho-social dynamic between the sexes and it, arguably, never wanted to do so. It is a sort of "more of the same, but vested differently" movement that, rather than addressing men's issues as a part of an attempt to "rework" the system, has exacerbated them – and by design, exploiting society's preexisting (evo-psych etc.) preference for women and "male disposability" that is closely tied into it. The latter concept is derived from Farrell to my knowledge.
> >
> > So, they don't actually claim that "feminism" (in "" because what they describe is a caricature – whether of feminism intended typologically or of feminism narrow-sense as in Anglo/American feminist movement spanning over the last century) is the source of all evil, but rather alleged universals of human psychology that got encoded in law and created social dynamics such as to prefer women at the expense of men, and this never changes, so "feminism" is more of the old presented as something new – and in many ways worse than the old it came to replace.
> >
> > To refute this idea properly more than a forum-post space is needed (and I'm closing my account anyhow as soon as I finish the other post here – I won't delete those); suffice to say that I find it reductive at best, and seriously misleading at worst.
>
> [I would note that I disagree with the final concept in paragraph 2. I don't think it's necessary to suppose that feminism, as a movement, has deliberately, collaboratively exploited any societal preferences. Individual feminists, limited as we all are by our single viewpoint on life, may have unwittingly taken advantage of a societal preference for addressing issues with the wellbeing of women and this may have had a cumulative effect.]
>
> I found this a very interesting comment, partly because I'm not familiar with the concept and I've not seen a thorough description of a core theoretical concept of the MRM, but also because I think the concept of gynocentrism does have some explanatory power. Incorporating it into historical theory explains why women and men have been treated differently. Women, whose wellbeing is key to the survival of any society, have been placed at its centre, sometimes in a fairly literal sense i.e., being surrounded by a protective circle of disposable men, but also metaphorically within the stratifications of society i.e., women are protected from dirty, dangerous jobs at the bottom, but also kept away from overt, outward-facing positions of power that expose them to external and political danger. They have instead been placed (or just ended up) at the centre of everyday life with great deal of influence/power over the day-to-day workings of society.

> Importantly, the inclusion of gynocentrism explains the different treatment of men and women without having to resort to implausible degradations of the character of the majority of men throughout history as is required by misogyny-based explanations such as those summarised by “women have always been oppressed”, “society hates women” or “men have been raised to hate women”. This would make any movement that includes gynocentrism in its worldview much more attractive to men. Also note that gynocentrism isn’t a moral justification for the treating men and women differently, especially in modern western society, it is just an explanation for some consistent historical observations. Furthermore, including gynocentrism doesn’t deny the existence of misogynistic influences on society e.g., many religions have a deeply misogynistic message, so the two concepts can exist hand in hand.
>
> So, I’d be interested in your views on the concept of gynocentrism. As I noted, I’m not so interested in the MRM’s view on feminism in relation to gynocentrism (although all comments are welcome), but on your opinions of the concept of gynocentrism itself. Do you believe that it has any validity or explanatory power? Do you think that it is a more valid concept than “benevolent sexism”? Do you think that it is compatible with feminist theory? Do you think that incorporating it into a social movement would give that movement more validity or broaden its appeal?

The comments can be read here.

The case of Zach Jesse – can men's rights help women too?

Hank Miller · 18 September 2015 · Archived copy · Original

Commonly, people are told that organizations that advocate for men's rights are unnecessary because feminism, when done right, is pro-man as well as being pro-women. Since feminists are also looking out for men and advancing men's issues, we are told, men should rally behind these organizations and let women take charge of making the world a better place for men.

The fact that this claim is demonstrably false is likely no surprise to most readers of this site. When men and boys are consistently lagging further and further behind in education, systematically denied due process rights when accused of crimes, and disproportionately targeted by policies that punish boys for being boys, the claim that feminism is helping men rings hollow indeed.

What is less obvious, though much more interesting, is that the claim may be the exact inverse of the truth. In short, it may be the case that, in certain instances, advancing the cause of men's rights is the way to advance the cause of women as well.

Consider the recent case of Zach Jesse. To the best of my knowledge this case received very little publicity, but it perfectly illustrates the problems with the present spat of rape hysteria that has been inflicted on Americans.

Zach Jesse is a 30-year-old law-school graduate who pled guilty in 2004 to a charge of aggravated sexual battery against a fellow student at UVA (he was 18 when the incident took place). He served his sentence and entered University of Richmond law school in 2011. In his own words, he "meant to use it as a stepping stone to better myself and the community around me rather than a ball-and-chain."

A couple months ago, he made the Top 8 of a high-profile Magic: the Gathering event in Atlantic City. While he was playing in the Top 8, which was streamed on Twitch, a few prominent members of the Magic community unearthed the fact that Jesse was a sex offender and created a firestorm out of it (read Jesse's response to it here).

This culminated a couple weeks ago with Jesse receiving a lifetime ban from playing Magic: the Gathering from Wizards of the Coast, the manufacturer of Magic. His Magic Online account was also seized. The only statement Wizards of the Coast has made about the banning is this:

> We work hard to make sure all players feel welcomed, included and safe at our events so that they can have fun playing Magic. We don't generally comment on individuals or provide position statements in the abstract, but we take action to address player issues and community concerns when we feel it is necessary.

There has been a large, though mixed, public reaction to this happening. Some defend Wizards of the Coast's Actions, arguing that playing Magic is a privilege, not a right, and that Hasbro, Wizards' parent company, likely doesn't want a convicted sex offender as one of the public faces of a game marketed to children.

Others defend Jesse's cause, arguing that Wizards is out of line banning Jesse for an incident that happened over ten years ago and for which he has tried very hard to move past. Defenders also point out that at least one member of the Magic Hall of Fame was convicted of drug trafficking 15 years ago and has not received anything approaching this kind of treatment (in fact, by virtue of being in the Hall of Fame, he is automatically invited to all Magic Pro Tours and receives appearance fees from Wizards of the Coast for attending all sorts of Magic events).

Perhaps the most interesting comment on Jesse's case, though, came from a Magic Judge named Tasha Jamison:

> As a woman, as someone who has experienced domestic violence and sexual assault, one of the ideas that has held me back from reporting is the idea that 'reporting would ruin [the accused]'s life.' This makes me sick to the stomach because it reinforces that idea: here is a person who has served his time, who has complied with all requirements, who appears to me to be genuinely remorseful and committed to public service.

> … and he gets what is effectively a lifetime ban from the competitive Magic community when his prior conviction came to public attention due to his strong performance.
>
> Since he has a conviction, I hesitate to bring in the rhetoric of 'false rape claims,' but it's going to hover around anyway. It seems to me that this ban *is* something that gives credibility to the idea that women have the power to ruin men's lives through false rape claims, which reduces the credibility of anyone who accuses someone of sexual assault (even when the evidence is sufficient to satisfy a court of law), which in turn reduces the willingness of a victim to pursue any sort of formal action.

In essence, if you give women the power to ruin a man's life, some women will be hesitant to utilize that power, even if they otherwise ought to.

What we have seen from the erosion of due process is that many women will make use of false rape claims to 'punish' men in their lives or to avoid taking responsibility for a problematic sexual encounter. In fact, current policies often encourage this sort of behavior by failing to hold the accuser to account for false claims.

This topic has been explored in great depth on this and other sites dealing with this issue. What we also need to see, however, is that the policies eroding due process also hurt women by making them more hesitant to report when a rape actually does take place. In short, the erosion of due process rights both makes false accusations more likely and also **makes it more likely that real offenses are not reported.**

It seems obvious that feminism, in arguing that due process rights be denied to men accused of rape, is actually doing a disservice to the cause of women who want to see justice served on the issue of rape. If feminism is not only failing but proving counterproductive to the ends for which it was intended, then perhaps there needs to be a new approach to this issue, strengthening rather than weakening due process rights for accused individuals and calling everyone, women as well as men, to take responsibility for their actions rather than always seeking to place blame for bad circumstances at the feet of someone else.

AVFM: No more cowards, cunts or concern trolls

Paul Elam · 19 September 2015 · Archived copy · Original

Things are about to change at AVFM. Please forgive me as I try to explain it. It's a tad complicated. I hope that by the time you finish this piece you will grasp it well enough and that I will accomplish more than just confusing you.

Perhaps a better way to put it is that AVFM is taking another major, visible step forward toward the completion of our mission. We will see that evidenced by a drop in traffic to this site. Sound strange? Read on, brothers and sisters.

AVFM has been an enormous, inarguable success at throwing a wrench in the droning cultural narrative about sexual politics. Feminism is now a galactic level joke, and despite the fact that it still does serious damage to society, we have been freed to address the underlying problem — *gynocentrism*.

That is a critical move because everything we stand for, and everything we stand against is connected to gynocentrism in one way or another. Feminism, homophobia toward gay men, rigid, compulsory traditionalism, male disposability, male demonization, the drugging of our boys and the shaming of men as the mainstay of our cultural narrative are all about gynocentrism. Feminism is a great and easy target but not material that we can put in the crosshairs for the headshot.

Now that the world basically knows that feminists are lying, evil shitstains, it is even more important to show the world just how the stains got there.

This demands a move forward that is at once subtle and glaring.

Those changes are now made easier by the fact that people like Milo Y., Sargon, members of #gamergate, sites like Brietbart and a growing collection of others who have suddenly found religion and "discovered" the feculent realities of modern feminism are recognizing issues we have been addressing for six years. As our intellectual offspring they are making good hay of it on robust platforms. Perhaps in time they will catch up to our work again when they figure out a few things about gynocentrism.

In the meantime they can continue to walk through the doors we kicked in for them, whether they recognize it or not, doing a lot of good in the process.

Accordingly, we will be putting much more focus on gynocentrism vs feminism in the future (not that we will ever stop bashing feminists).

We will also be putting much more focus on inventive forms of activism rather than just informing the world of what it is now waking up to, thanks to AVFM.

That is where things get a little complicated. That is where I am about to piss a few people off. That is ok, though, because the people I will piss off don't matter in relation to our activist mission. They actually never have.

I estimate (very roughly) that there are about 300 actual MHRAs in the world, not including the very high numbers of activists in India. I also estimate (less roughly) that about a third of those 300 people are either on AVFM staff, write for us or are financial supporters. I also know a handful of people who actually cannot work on our staff and cannot afford to subscribe who nonetheless give moral and brotherly support that makes them as valuable as any working activist.

Here's the deal. We have thousands, sometimes tens of thousands of people every day come to this website. If 2%, or even 1% of them either subscribed or volunteered, we would be ten times as powerful and effective today than we are.

The sad fact is (and don't be offended if this does not apply to you), our comments and emails reflect a way too large population of slacktivists who whine about the free beer not being cold enough and who think that

sanctimonious armchair quarterbacking of the service others provide makes them an MHRA.

It does not. They are just people who agree with the actual activists but prove it by droning on about how “we” should do things differently, like we are some sort of fucking juke box that does not require any coins.

Most of their suggestions tend to be around toning down and being a little less hostile, especially to feminists. They call it diplomacy. I call it gynocentric cowardice.

These clowns have been given free room and board at AVFM for far too long.

I am not prepared to share with you every near future decision we are going to make on how to handle this, but I can tell you for sure that at some point soon comment policy is getting an overhaul and indeed access to some, a good bit actually, of site content is going to be restricted to activists.

I can tell you unfettered content and participation will be extended to all activists and supporters, regardless of which organization they support. It does not have to be AVFM. Additionally, we will never forget that some men (and women) are just not in a position to help. Subscription scholarships will be abundant based on need.

The policy on that will be liberal, very fair and much more generous than many websites. Make no mistake, though, things are going to change. However we sort it out, people, gynocentric cowards who come here to tell us how “we” should be doing things better be damn sure that the word “we” actually includes them. If not, their armchair wisdom, along with their IP, will get shit-canned on the spot.

The same goes for feminist trolls and even feminists who aren’t trolls. Our forums are a great place for debate. AVFM mainsite is not. Its future purpose has one reason. Bring activists together and allow them to work in an environment as free as possible from deadweight.

Is this draconian? Yep. Does it risk the development of groupthink? Yep.

Those are not concerns, though, that are more important than the refinement of AVFM into a better tool of activism. Simply put, people who aren’t actually activists, even in the most minor of ways for men and boys, won’t be recognized as such and won’t have the latitude to operate here like they used to. Matter of fact, those of you who just jump in to conversations as though you are an activist when you are actually not, will have a better chance at being tolerated at Jezebel.com.

The time for AVFM giving a platform, even in comments, to spineless prigs, feminists and pearl clutching “MHRAs” who want to play nice with feminists, is about to come to a very abrupt end. To put it more clearly, this is now hostile ground for cowards, cunts and concern trolls — the living refuse of digested gynocentrism.

We will, however, have plenty of room for them in the forums, where there are some great people, some of whom are actually real activists. There are some great discussions there, and also a lot of pointless squawking by slactivists. Those sent there from here should feel at home.

Those who tend to inject partisan politics, religion or any other subject they deem more important than men and boys can go to the forums and find people to fight with there. We are happy to provide that to you on the house.

If that won’t suffice, go make your own forum. Air your complaints du jour at will on any topic you want. The only people we are interested in listening to on mainsite any more are those who can use the word “we” with credibility and a straight face. I will lay odds that 99% of them know who they are (and who isn’t).

AVFM is now a site by and for activists. Everyone else? Just K-Mart shoppers.

Getting rid of this deadweight will also be a needed burden reduction on mods and everyone else. It will also mean that we can all focus more easily on where we take AVFM in the last half of this decade.

This, like any other time the free beer dries up, will mean a drop in traffic. We don’t care. To repeat, AVFM used to live and breathe by Page Rank and Alexa. We worked by drawing in as many people as possible, regardless of who they were and we performed well at it. It was important to do well at it because we were the only place most people

would ever hear this message. That has changed and we are going to adapt accordingly.

Now we are moving into a new mode, not caring so much about drawing in people but in drawing in activists. Talk is cheap, as they say. And as they also say, you get what you pay for.

As I implied earlier, this is one of the larger groups of activists in existence. No one known here to be an activist or a firm supporter has anything to worry about. Nor do people who want to drop in with occasional, positive support. The moment that anyone becomes a distractive whiner, concern troll, armchair quarterback or any other relatively useless life form, they will be given a link to the forums and their walking papers from mainsite.

I know, this sounds harsh. I am saying it harshly. Then again, this is not a place for pussies of either sex. The first pearl clutching, standing-on-a-chair-and-shrieking-at-a-mouse comment is likely to be, “But, but, but, you will be driving away future activists!”

No we won’t. We will be attracting future activists because activists will be the only people here with a real and respected presence. You don’t attract those with the spine and the intelligence to do this work by showcasing gutless wonders that would not miss a football game to lend a hand to men and boys.

I estimate by that same logic we will also be far less attractive to the do nothings who see this place as something they own without doing a fucking thing for the movement,

We have a huge amount to accomplish in the next five years. Even more than we did in the last five years. There will be no time, patience or tolerance for non-hackers.

As snotty as I have been in this writing I would like to close on one real positive. The non-slacking, actual activists here at AVFM have worked wonders and made going to this next level possible. That includes people like Dean Esmay, who, while no longer on staff, put back breaking work into our foundation and is still out there kicking ass.

I know we are going have more success in the future because of your good deeds. The same appreciation is extended to all of you who support us financially in any way. All of you have my word that we intend to provide you a web platform where you can make a real difference and where you don’t have to slog through the deadweight of a moronic peanut gallery to do it. All while, we will keep you entertained and informed.

More details to come folks. The activism coming from this site is about to get better than ever. We just need to trim off some deadweight so we can move forward.

Mike Buchanan's speech to Britain's leading anti-MGM charity

Mike Buchanan · 19 September 2015 · Archived copy · Original

I was honoured recently to be invited to give a presentation at the AGM of the country's best-known anti-MGM charity, 15 Square. Formerly NORM-UK, the organization was launched in 1995, so this was their 20th AGM.

It took place last Saturday, and it was a very interesting event. It was good to meet so many anti-MGM campaigners for the first time.

The gentleman who introduced me is the leader of the organization, David Smith. I thank both him and Richard Duncker, who did the video recording and editing. Richard leads another anti-MGM organization, Men Do Complain.

David King and Sage Gerard: AVFM's MHRAs of the Year, 2015

Paul Elam · 20 September 2015 · Archived copy · Original

It has been a roller coaster of events over the First AVFM Reunion in North Carolina. I have been tied up administering emergency psychiatric care to the legions of social just-us warriors who were deeply traumatized by the two minutes of male raucousness I posted to YouTube.

Luckily, they are all so impressionable I was able to herd them into the Astrodome and chant about playful puppies till they were able to pull back from the precipice of a psychotic break. Say what you want about groupthink and shared delusions, they come in handy.

Down to business now, the good part.

One thing that happened at the reunion was a brief ceremony honoring two AVFMers as MHRAs of the Year.

Yes, we had two of them. And it was a very hard field to narrow down. Remember, in attendance were people like Dean Esmay, Jonathan Taylor, Anil Kumar, Tom Golden and others who have dedicated to this cause in too many ways to count. Naming anyone, or two for that matter, came with a feeling of regret for not recognizing the others. My only salvation was that this is not the only time this is going to happen.

This year, for 2015, I have selected Sage Gerard and David King as AVFM's MHRAs of the year.

Let's start with Sage. Sage is a brilliant young man (for a ginger), and possesses what I can only describe as a spine of titanium. Sage entered (with enthusiastic consent) AVFMs team as a writer, videographer and eventually a trusted technical assistant to David King.

From there he set about proving his metal. He started a conspicuously non-feminist men's issues group at Kennesaw State University (Zen Men, formerly KSUM). In the process he stood alone against an entire interdisciplinary studies department where the faculty was colluding to destroy his reputation, to have him arrested, to paint him as a threat to campus women.

I cannot say for certain that he never blinked but if he did I never saw it.

He proceeded, while under constant fire, to host a conference at the school. He enlisted a panel of speakers whom he knew would outrage the faculty and feminist elements in the student body and made it all happen despite overwhelming pressure to relent to the ideologues.

For effs sake, he took the stage by himself and launched a 25 minute rant toward his mother (whom he dearly loves) after she cracked from the intensity of the program and well, lost it a little bit. He was the spontaneous, fearless, glorious son-of-a-bitch that we all wish we could be.

Since then, he has stabilized Zen Men as an entity, developed assets and is engaged with others who are forming chapters at other schools.

That is not all of the reasons Sage was a logical candidate to be honored. The fact is that if I tried to list everything Sage has done for AVFM and for the MHRM as a whole, I would not have time to honor the other recipient. Still, I must go on to say that while all this was going on, Sage Gerard was organizing drives as a part of Zen Men, to feed and clothe homeless people.

With that, I want to express my deepest thanks to Sage and acknowledge that we are all indebted to you. You walked right into the vipers nest and poked them with a stick like you owned the place and they were the unwelcome visitors. Most importantly, you have started something direly needed by the world we live in. Thank you for being the future of justice for young men in college.

♦ ♦ ♦

The other recipient was David King. David wears a couple of hats around here. He is, of course, our CIO in charge

of technical operations. He is also our acting CFO. He is our business manager and as such he has taken AVFM from a sole proprietorship to two LLCs. His meticulous (which if you look up in the dictionary you will find David's picture) attention to detail, investigating everything from American tax codes to operational agreements, accountancy and banking catapulted us from no organization to highly and efficiently organized.

Oh, and when he wasn't doing all that, or running the four servers we have in three countries, he spent weeks writing our accountancy software from scratch. Why? Because Quicken and other commercial options did not suit him.

As you might imagine, David's sometimes pedantic and detail rich mentality drives us all crazy here and there. Oh, well, I did some estimates on the skills and work David has brought to AVFM. It rings in, *conservatively*, at a quarter of a million dollars' worth of professional services.

David has never taken a single dime of AVFM revenue. No wait, we dipped in and bought him a vape to help him quit smoking about a year ago. Set us back about 90 bucks as I recall.

A more personal anecdote about David. Dean brought him to my attention quite some time ago. He contacted me kind of excited, said he had this guy who knew servers really well. I was like, servers? Uh, f*** no. No freaking way.

Dean continued to work on me for a while and I eventually dropped the use of the f bomb when saying no, and just said no way. Finally they wore me down and I handed over the keys so he could take a peek under the hood.

Obviously, since then I have come to know David a good bit better. We talk frequently, sometimes bump heads and even sometimes bump heads pretty hard.

Having had that experience I can say this. In every interaction I have had with David King I have never seen a hint of an unprincipled or dishonest man. He is a literal fountain of consistency when it comes to ethics and fair dealing. So help me, if I had million dollars (which I clearly don't) I would leave it with David, take a vacation and pick the money back up without counting it. He's that honest, and I am proud to call him my friend.

Finally, David deserves to be honored. My job is hard, crappy sometimes, but at least I am surrounded by people who know what I do and who pull for me; who inquire about my wellbeing; who order me to bed when they know I am not sleeping. David King slaves under a merciless taskmaster (his own commitment to this cause) and there is but a small handful of people who even have a clue of what he does. It is not an overstatement to say that what he has done for AVFM and for the MHRM is heroic.

Please join me in thanking Sage and David their work. It is so far above and beyond the call of duty that it casts a shadow on thousands of good men.

Why gay men don't need feminism – Part 3: Gay bashing

andybob · 20 September 2015 · Archived copy · Original

Introduction

'Why Gay Men Don't Need Feminism' is a four-part series of articles adapted from a speech that was intended to be presented at the Second International Conference on Men's Issues in 2015 by the author, Matthew Lye (a.k.a. Andy Bob). The four parts are:

Part 1: Challenging Assumptions

Part 2: The Takeover

Part 3: Gay Bashing

Part 4: Brotherhood

As these articles are written from the perspective of a Men's Human Rights Activist (MHRA), they focus on the dysfunctional relationship between feminism and gay men. Feminism has had an entirely different relationship with lesbians which is irrelevant to this topic, and has been examined in detail elsewhere.

♦♦♦

All feminists, from influential academics to obscure, blog-publishing hysterics, have explicitly declared that all men belong to something called 'the patriarchy' which systemically advantages them as beneficiaries of unearned male privilege. This disturbingly reductionist belief is foundational to feminist ideology and demonstrates its profoundly ignorant understanding of how the world actually functions. It has also enabled feminists to rationalize their remarkable propensity towards freely expressing their often violence-infused fear, loathing and distrust of all men, [1] particularly those men who identify as feminists – men who don't seem to realize that it is possible, even preferable, to support women's rights without embracing feminism.

> One of the hardest parts of coming to grips with the depth and breadth of the patriarchy is recognizing that there are no exceptions. Maybe you didn't, personally, do anything wrong, but you were still born into a power structure that gave you unjust rewards…The fact is that even though you know better, and are truly a male feminist, you're still stuck being the bad guy." [2]

According to Kat Stoefell, all men are "stuck being the bad guy", even the obedient ones who identify as feminists and "know when to sit down, shut up, and listen." [2] Stoefell actually refers to her baseless and grotesque value judgement as a "fact" and refuses to acknowledge any exceptions. Even *Jezebel*, notorious cesspit of bilious misandry, and advocate of female-perpetrated domestic violence against men, [3] allowed that it was possible to be exempted from being labelled a patriarchal "bad guy".

The only catch is you have to be the late Curt Cobain, or a man who is equally hip, cool, rich, successful, handsome, famous – and dead. [4] Feminists' soft spot for 'bad boys', as distinct from "bad guys" (i.e.: men who aren't 'bad boys') is but one example of their unparalleled ability to rationalize absolutely anything – including their vagina tingles – to fit conveniently within the framework of their relentlessly honed and reiterated narratives.

What feminists are not able to do, is refrain from casting men as the default villains in their ideological pantomime. They cannot even throw out the welcome mat to potential male allies without soaking it with suspicion and contempt, as evidenced in this unintentionally hilarious quote from an article entitled, *Feminists Reach Out to Men and Boys – Rules of Engagement* by that most obsequious of gay male feminists, Michael Flood:

> We won't make much progress towards gender equality without men's support. Not because women are weak and can't do it on their own. Not because poor men have been left out and are now the victims. No, but because

> men are the *problem*."[5]

'Men are the problem'. While informed egalitarians would concur that Michael Flood is correct in identifying himself as a problem, they would reject his contention that half of the world's population should also be denigrated in this manner. If ever orchestrated feminism had a familiar leitmotif that has recurred with tedious regularity throughout the decades, the woefully bigoted assertion that 'men are the problem' must surely be it.

Marilyn Frye

Prominent feminist theorists have always made a point of demonizing straight men as inherently dangerous problems that require urgent, government-funded solutions. However, many people may not be aware of the fact that feminists have been equally strident in their condemnation of gay men. These increasingly disobedient feminist allies are widely regarded by feminists as doubly problematic.

As men, gay men are accused of inhabiting some kind of tastefully appointed rainbow wing of 'the patriarchy' from which they benefit as recipients of those aforementioned unearned male privileges, making them 'part of the problem'. As gay men, they demonstrate their inherent misogyny by rejecting women and being more impervious to feminist shaming, approval and manipulation than straight men. This was certainly the position taken by *Redstockings* co-founder, Carol Hanisch, at the dawn of feminism's Second Wave. "*Redstockings* were also opposed to male homosexuality, which they saw as a deeply misogynist rejection of women." [6]

Most problematic of all, is the tendency for gay men to unashamedly celebrate and enjoy their male sexuality without adequate feminist supervision, or the need to acquire signed and witnessed declarations of enthusiastic consent. The very existence of the overwhelmingly sex-positive nature of mainstream gay male culture openly challenges the widely-held assumption among feminists that feminists alone hold a monopoly on the topic of male sexuality.

Instilling fear of male sexuality is one of the principal tactics employed by feminists to demonize men, and forms the basis of their attempts to persuade the world that it should be alert to a feminist-manufactured global crisis known as 'Rape Culture'. [7] Unapologetic gay male sexuality impedes those efforts and directly contradicts this essential tenet of feminist dogma – and feminists bitterly resent gay men for it.

Susan Brownmiller

It is indeed fortunate for researchers looking for insights into what feminists really think and how they really feel that feminists have the rather quaint belief that their multiple points of intersectionality [8] give them some kind of impunity from criticism whenever they feel compelled to share their invariably hateful and bizarre opinions with the world.

It is equally fortunate that the Internet has forever broken the seal on what used to be feminism's safe and comfortable echo chamber. It is no longer the challenge it used to be to demonstrate that the various attitudes that feminists have expressed about gay men are profoundly ignorant, and riddled with envy, contempt and ill-disguised revulsion. When reading what many feminists have to say about gay men, one can almost envision a group of gullible Amish teenagers huddled around a campfire swapping horror stories about what goes on in the steam room at their local YMCA. It is a sad indictment of modern academia that feminist dogma has ever been confused with valid scholarship.

In 1983, Distinguished Woman Philosopher of the Year, Marilyn Frye, [9] published the most influential of her collections of speeches and polemic, *Politics of Reality: essays in feminist theory*. Included is a chapter called *Lesbian Feminism and the Gay Rights Movement: Another View of Male Supremacy, Another Separatism*. [10] In this one epic bitch-fest, Frye manages to distil the anti-gay male rhetoric of the prominent feminists who preceded her, adds a number of convoluted addendums of her own, and provides something of a blueprint upon which future feminists have projected their own rationalizations and justifications for demonizing gay men. This is the principal reason why Frye's homophobic screed is required reading in many Women's/Queer Studies courses across the globe.

Frye contends that the gay male rights movement and gay male culture are "more congruent than discrepant" with what she calls 'the phallocracy' – her term for 'the patriarchy' – which, "is so hostile to women and to the woman-loving to which lesbians are committed." Frye lists six fundamental principles of 'the phallocracy':

> 1. The presumption of male citizenship.
> 2. Worship of the penis.
> 3. Male homoeroticism, or man-loving.
> 4. Contempt for women, or woman-hating.
> 5. Compulsory male heterosexuality.
> 6. The presumption of general phallic access.

Before exploring these principles, Frye makes the following observation which is prophetic in a way that she would never comprehend due to her crudely warped understanding of men of all sexual orientations: "As one explores the meaning of these principles and values, gay and straight male cultures begin to look so alike that it becomes something of a puzzle why straight men do not recognize their gay brothers…"

Kate Millett

Frye begins her muddled journey through her 'phallocratic principles' by expressing her confusion about the fact that gay men lay claim to 'male citizenship', declaring that it is more "logical" for them to challenge the presumption of this 'citizenship', and believes that, instead, gay men should proudly demand 'citizenship' as women. She is affronted by the notion of gay men self-identifying as men on the grounds that it results in gay men providing inadequate service to feminism – demonstrating that feminists have been rousing on gay men about their disloyalty for decades.

Frye laments that: "In so doing, they acquiesce in and support the reservation of full citizenship to males and thus align themselves with the political adversaries of feminism." Even more damning is her claim that, "gay men generally are in significant ways, perhaps in all important ways, only more loyal to masculinity and male-supremacy than other men." How naughty of them.

Frye contends that one of the main reasons why gay men prefer to identify as men is because, like all men, they are obsessed with what she calls "the magic of the penis", the mystical deity that all privileged members of 'phallocratic culture' worship. Baffled? Frye helpfully explains:

> It is a culture in which an identification of the penis with power, presence and creativity is found plausible – not the brain, the eyes, the mouth or the hand, but the penis. In that culture, any object or image which at all resembles or suggests the proportions of an erect penis will be imbued with or assumed to have special mythic, semantic, psychological or supernatural powers.
>
> If worship of the phallus is central to 'phallocratic culture', then gay men, by and large, are more like ardent priests than infidels, and the gay rights movement may be the fundamentalism of the global religion which is Patriarchy. In this matter, the congruence of gay male culture with straight male culture and the chasm between these and women's cultures are great indeed."

As the anointed ones in this 'phallocratic culture', Frye warns that gay men are to be regarded by women in general – and feminists in particular – with even deeper fear and suspicion than they regard straight men because:

> Women generally have good experiential reason to associate negative values and feelings with penises, since penises are connected to a great extent with their degradation, terror and pain…So far as living with the threat of rape permits, many women's attitudes toward penises tend to vacillate between indifference and contempt."

"Indifference" and "contempt" are the only two points between which heterosexual women's feelings and attitudes towards penises vacillate? This is hardly a surprising claim from someone who once declared that, "widespread

heterosexuality among women is a highly artificial product of the patriarchy" and that, "most women have to be coerced into heterosexuality," [11] but it is not scholarship. It sounds more like the embarrassingly absurd ramblings of a bitter ideologue who spent too much time under the sun on Lesbos.

Like many feminists – Kate Millett springs to mind [12] – Frye cannot conceive of any relationship among men as anything other than an expression of a power dynamic with varying degrees of closeted perversion. She describes heterosexual male culture as "homoerotic" and derides all male attachments to other men as "man-loving" – going so far as to claim that most straight men are incapable of loving women because their love is reserved exclusively for other men.

> The people whom they admire, respect, adore, revere, honor, whom they imitate, idolize, and form profound attachments to, whom they are willing to teach and from whom they are willing to learn, and whose respect, admiration, recognition, honor, reverence and love they desire… those are, overwhelmingly, other men…From women they want devotion, service and sex."

This is a staggeringly hateful and insulting denigration of straight men. Dismissing straight men's capacity to love women is a blatant denial of their essential humanity. It echoes Shulumith Firestone's startling declaration in *The Dialectic of Sex* that "men can't love". [13] If Frye perceives men's ability to love other men as a manifestation of their penis-worshipping embrace of 'phallocentric culture', then one can only assume that she is going to direct her most virulent censure towards gay men – and indeed she does:

> Gay male culture is also homoerotic. There is almost nothing of it which suggests any extension of love to women, and all of the elements of passion and attachment, including all kinds of sensual pleasure and desire, are overtly involved in its male-male relations. Man-loving is, if anything, simply more transparent to the lovers and more complete for gay men than for straight men.
>
> If man-loving is the rule of phallocratic culture, as I think it is, and if, therefore, male homoeroticism is compulsory, then gay men should be numbered among the faithful, or the loyal and law-abiding citizens…"

Frye is echoing some of the ideas put forward by the aforementioned Kate Millett in her seminal work *Sexual Politics* [12]. Millett refers to 'phallocratic culture' as 'men's house culture', but is no less suspicious of the 'men's house institutions' in which all-male relationships flourish with the "throb of homosexual sentiment."

> The tone and ethos of men's house culture is sadistic, power-oriented, and latently homosexual, frequently narcissistic in its energy and motives. The men's house inference that the penis is a weapon, endlessly equated with other weapons is also clear."

Throughout her polemic, Millett conflates homosexuality with sadism and violence. She contends that the taboo imposed on the latent homosexuality inherent in 'men's house institutions' is inevitably channeled into violence, going so far as to cite the, "Nazi experience as an extreme case in point here." This is a particularly ignorant and offensive reference in view of the fact that the "Nazi experience" for thousands of gay men was to be herded into concentration camps before being gassed to death. [14] Millett may be offering her idea of a white flag to gay men by conceding that the, "negative and militaristic coloring of such men's house homosexuality is, of course, by no means the whole character of homosexual sensibility", but that white flag looks like a pink triangle to me, as it probably does to most gay men.

Sheila Jeffreys

Frye states categorically that, “woman-hating is an obvious corollary of man-loving.” Men’s Human Rights Activists (MHRAs) are frequently targeted by feminists with the accusation that their valid concerns for the rights and welfare of men and boys is irrefutable proof of what feminists wrongfully assume to be their hatred of women. [15]

Feminist activist, Amanda Levitt, invoked this familiar threat narrative to justify her participation in organizing one of the feminist protests against the *2014 International Conference on Men’s Issues* in Detroit, U.S.A: “The protest really came out of the fact that what they say is not about men’s issues, it’s about violence against women, it’s about blaming feminism for issues that feminists in a lot of cases actually work [on].” [16]

Levitt maintained this threat narrative by posting an on-line letter to her fellow feminist activists warning that, “due to concerns for physical safety we have decided the best way to oppose the conference that is now going on in St. Clair Shores is to keep our distance.” [16] Other feminist activists, like Emma Howland-Bolton, exploited the threat narrative in order to justify advocating the use of violence to intimidate conference speakers and participants into silence. [17] She failed.

In many ways, Frye’s assumption of men’s inherent hatred of women is hardly surprising, as feminists have always regarded ‘woman-hating’ as one of the conquering tools of ‘the patriarchy/phallocracy’: “Contempt for women is such a common thing in this culture that it is sometimes hard to see.” Not for Frye. Through the feminist lens which distorts every feminist’s vision, Frye sees “contempt for women” everywhere – even in the discrimination that many gay men have endured. Frye interprets violence against gay men as a form of indirect violence against women, and claims that it is perpetrated by the very ‘phallocracy’ in which she accuses gay men of enthusiastically colluding as its most dutiful and civic-minded, penis-worshipping ‘citizens’. The following statement is nothing short of transparent victim-blaming at its most logically tortured:

> In the society at large, if it is known that a man is gay, he is subject to being pegged at the level of sexual status, personal authority and civil rights which are presumptive for women. This is, of course, really quite unfair, for most gay men are quite as fully men as any men: being gay is not at all inconsistent with being loyal to masculinity and committed to contempt for women. Some of the very things which lead straight people to doubt gay men’s manhood are, in fact, proofs of it.”

According to Frye, gay men are the most real of ‘real men’ due to the fact that they hate women even more than straight men hate women. Frye offers what she considers to be evidence of this by referencing what she calls, “the gay institution of the impersonation of women,” which she claims, “displays no love of or identification with women or the womanly.” Quite the contrary:

> What gay male affectation of femininity seems to me to be is a kind of serious sport in which men may exercise their power and control over the feminine, much as in other sports [in which] one exercises physical power and control over elements of the physical universe.”

Men ‘mocking’ women by donning women’s attire has long been a problem for the now mercifully retired Sheila

Jeffreys. [18] When policy was being proposed to protect the rights of transgendered women in Australia, Jeffreys fretted that cis-gendered men wearing frocks would exploit these laws to fulfil their vouyeristic fetishes. She complained that, "transgender people will access women-only housing, toilets and prisons," [19] as though it were the ambition of Australian transgendered women, cross-dressers and drag queens to hang out in women's toilets and prisons in order to prey on unsuspecting cis-gendered women and girls.

> Under the right to gender identity, male-bodied persons, in many cases with penises intact, are likely to be permitted to enter women's toilets," she says in a submission to the Senate inquiry. "There are quite a surprising number of cases in which men wearing women's clothing have been arrested for … secret photographing of women using the toilets and showers, peeping at women from adjacent stalls … (and) luring children into women's toilets in order to assault them." [19]

In a conversation with Julie Bindel, [20] Jeffreys articulates her concern that gay male fashion designers are prone to expressing their 'woman-hating' through their collections and runway shows.

Jeffreys argues that many male fashion designers are "projecting their misogyny on to the bodies of women", and gives examples of collections featuring images based on sexual violence – Alexander McQueen's show for his masters [sic] degree was entitled *Jack The Ripper*, and depicted bloodied images of Victorian prostitutes. A later show in 1995, *Highland Rape*, featured staggering, half-naked, brutalised models. And John Galliano, in his 2003 collection for Christian Dior, *Hard Core Romance*, used the imagery of sadomasochism, putting his models in seven-inch heels and rubber suits "so tight they had to use copious amounts of talcum powder to fit into them". [21] Tasteless nonsense in the name of art perhaps, but only a militant, separatist feminist like Jeffreys would interpret these examples as evidence of gay men's desire to inflict sexual violence on malnourished runway waifs.

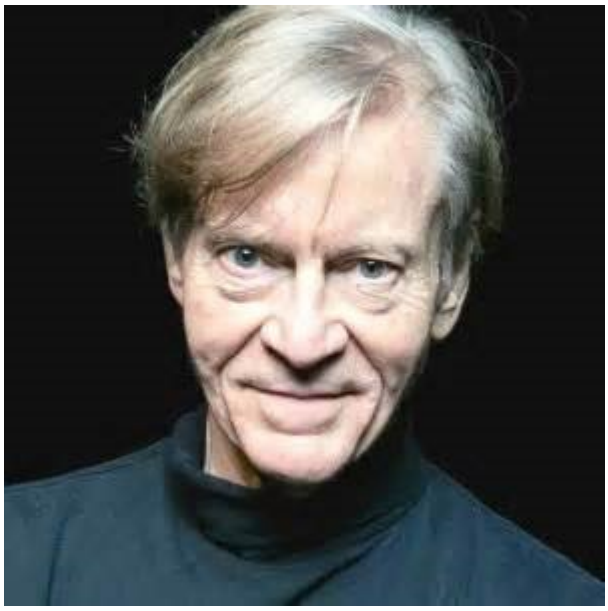

John Stoltenberg

Bindel also notes that in one of Jeffrey's books, *Unpacking Queer Politics*, she writes of her concern that gay male culture has had a detrimental effect on women, especially lesbians, by promoting sado-masochism as an expression of gay liberation, thus eroticizing the power differences inherent in heterosexual practices. Susan Brownmiller, the singularly destructive Second Wave feminist and notorious 'rape epidemic' hoaxer, conflates all sex between consenting gay men as a form of violent homosexual rape. In her most influential work, *Against Our* Will, Brownmiller simply cannot distinguish between the two. [22]

John Stoltenberg, [23] author of the appropriately titled books *Refusing to Be a Man: Essays in Sex and Justice* and *The End of Manhood: A Book for Men of Conscience*, as well as an article called *Why talking about 'healthy masculinity' is like talking about 'healthy cancer'*, [24] is also convinced that heterosexual sex is an expression of

sadistic male supremacy: "I also believe that male supremacy constructs male sexuality such that there is a literal eroticism of owning that accompanies both the private-property and the public-property views of women's bodies." [23]

As the man who carried the oafishly repellent Andrea Dworkin over the threshold, Stoltenberg doesn't need to convince anyone that he is an authority on masochism, but as a gay man, he has some gall holding forth on the sexual dynamics of heterosexual relationships. He is a still-living testament to the perils awaiting gay men who swallow feminist dogma while maintaining willful ignorance of its poisonous contents. John Lauritson rightly dismisses Stoltenberg as both a feminist and as an enemy to gay men everywhere:

> Stoltenberg attacks all of the goals of the gay liberation movement, claiming that if realized they would only give gay men equality with straight men; he puts forward the propositions that males concerned with "gender justice" should embrace "a total repudiation of masculinity" (including a repudiation of erections and pelvic thrusts during sex), and a total repudiation of male relationships…Stoltenberg deserves only our contempt when he dismisses the yearning men have for male affection by writing: "…all he was ever programmed to long for in relationship with men connects at its center to a process that keeps women oppressed." [25]

There it is again: the feminist claim that men are incapable of loving women.

Marilyn Frye would wholeheartedly agree with Stoltenberg. She yearns to be critical of gay men's alleged promotion of power differences in sexual relationships as an expression of their supposed dedication to male sexual supremacy, yet she becomes so obtuse and convoluted in her claims and conclusions that one wonders why she included "compulsory heterosexuality" as a principal of 'the phallocracy' in the first place.

Then again, Frye is a feminist. This means that she is never inhibited about making outrageous claims that don't even make sense to her. For example, Frye claims that straight men resent gay men for not engaging sexually with women, or what Frye calls, "not pulling [their] share of the load." In other words, straight men are annoyed with gay men for not subjugating women through sex as much as they should. Perhaps Frye's confusion would be alleviated by being enlightened about the realities of sexual competition among men. Straight men do not resent other men from removing themselves from that particular field of competition. In fact, they're generally very happy about it.

Frye, however, is not at all confused about what she calls, gay men's presumptive right to "general phallic access". In fact, she waxes hysterical about what she believes to be gay men's most damnable contribution to 'the phallocracy' in which they reign hedonistically supreme: gay men's insidiously arrogant belief that they are entitled to engage in unsupervised, consensual sex with whomever they choose. It is necessary to examine Frye's contention in some detail here because it encapsulates many of the fundamental gripes that numerous feminists today have in regard to gay men – especially their deep distrust of gay men's freely-expressed sexuality combined with their almost palpably envious response to it. Rose McGowan's snide swipe at gay men for believing in their "right to stand on top of a float wearing an orange speedo and take molly," [26] is infused with the same resentment which is so discernable throughout Frye's following diatribe:

> The proscription against male-male fucking is the lid on masculinity, the limiting principle which keeps masculinity from being simply an endless firestorm of undifferentiated self. As such, that proscription is necessarily always in tension with the rest of masculinity…As long as males are socialized constantly to masculinity, the spectre of their running amok is always present. The straight male's phobic reaction to male homosexuality can then be seen as a fear of an unrestricted, unlimited, *ungoverned* masculinity.
>
> To assuage this fear, what the rhetoric and ideology of the male gay rights movement has tried to do is to convince straight men that male-male ass-fucking and fellatio are…expressions of male bonding…What I want to note is just this: if it is the claim of gay men and their movement that male-male fucking is really a form of male bonding, an intensification and completion of the male homoeroticism which is basic to male-supremacy, then they themselves are arguing that their culture and practices are, after all, perfectly congruent with the

> culture, practices and principles of male-supremacy.
>
> According to the general picture that has emerged here, male homosexuality is congruent with and a logical extension of straight male-supremacist culture. It seems that straight men just don't understand the congruency and are frightened by the "logical extension." In response, the male gay rights movement attempts to educate and encourage straight men to an appreciation of the normalcy and harmlessness of gay men. It does not challenge the principles of male-supremacist culture."

Is Frye attempting to warn straight men that gay men are out to persuade them that gay sex is 'normal' in an effort to infect them with 'gay', resulting in feminists being confronted with their ultimate nightmare: the "spectre" of unbridled masculine lust "running amok" in a world that would render women all but sexually irrelevant? If so, then she is engaging in the all-too-familiar feminist tactic of creating fear and suspicion among men of different sexual orientations in order to undermine their unified opposition to feminism. Here, Frye is trying instill straight men with fear of gay men.

Shulumith Firestone

Feminists know instinctively how to manipulate men, and gay men have proven to be especially vulnerable to this divide-and-conquer strategy. All feminists have needed to do is convince gay men that straight men are their enemies and that feminists will provide them with protection – feminists never tire of telling gay men that they must now reciprocate for this 'protection' by pledging their loyalty to feminism. The problem for feminists is that many gay men are now waking up to the fact that they've been scammed all along by ideological racketeers and starting to reassess their alliances. The only mystery is why it has taken gay men so long to realize that feminists have always despised them as much, sometimes even more, than their straight brothers – it's not as though feminists have been particularly secretive about this.

Frye evokes Orwell's O'Brien by demanding that all potential gay male allies, "must come to understand the values and principles of phallocratic culture and how his own life is interwoven with them, and must reject them and become disloyal to masculinity." Like John Stoltenberg, gay male allies can demonstrate their loyalty to feminism by refusing to be men. This would certainly be a key step in achieving the feminist utopia envisioned by Shulumith Firestone:

> The end goal of feminist revolution must be, unlike that of the first feminist movement, not just the elimination of male *privilege* but of the sex distinction itself: genital difference between human beings would no longer matter culturally." [27]

Firestone was predicting the 'end of men' long before Hanna Rosin was celebrating it. [28]

It has been more than thirty years since Marilyn Frye revealed her staggeringly ignorant and contemptuous condemnation of gay men as penis-worshipping colluders in her phantom anti-woman 'phallocracy'. Feminists have not only failed to refute any of Frye's warped and bigoted assertions in the intervening decades, they have actually developed them further into what has become a deafening cacophony of stern and reproachful lectures on gay

men's 'failure' as worthy feminist allies. Here are but a few screeches from that whiny and entitled din:

> Gay men need to stop perpetrating misogyny and ally themselves to the feminist movement. And the first step to becoming a true ally is listening to women speak about the issues that are important to them, whether its wage equality, reproductive rights, access to birth control or anything else. We can start there." [29]
>
> So many of us are only familiar with the idea that male privilege being the province of straight men that we discount how gay men are able to exert dominance and control over women." [30]
>
> In order to combat misogyny, gay men should claim feminism as allies, but not in a queer-opting or mansplaining way." [31]
>
> Gay men are men. They rape women just like straight men etc." [32]

Azalia Banks claims not to realize that the word 'faggot' is a derogatory word for gay men: "And it was always just a man who hates women…you can be a straight faggot. Faggots are men who want to bring women down…control them…When I use the word 'faggot', it comes from a feminist point of view, not a homophobic point of view." [33]

Michael Flood

Yes, Azalia Banks; men, regardless of their sexual orientation, know all about your use of the word 'faggot. It's called gay-shaming – and it isn't acceptable just because you do it in the name of feminism, or that you do it to straight men too. Banks is actually proud of the fact that she does not discriminate between gay men and straight men when she engages in gay-bashing. Honestly, you just can't make this stuff up.

It was foolish of feminists to assume that gay men would "sit down, shut up and listen" [2] to this kind of offensive tripe forever. In March 2015, the influential gay men's magazine, *The Advocate*, published an article in which it issued an unequivocal rebuke to feminists for their endless censure of gay men for being remiss in their duty to feminism. It is clear that MHRAs aren't the only people who have paid close attention to the wisdom of John Lauritson:

> Furthermore, the "women have helped the gay movement" line of reasoning is as grandiose a generalization as the contention that gay men are misogynistic. Yes, many women have lent support, but in 1969 (the year of the landmark Stonewall riots), the radical feminist group the Redstockings was founded and claimed that male homosexuality was a blatant rejection of women and therefore completely objectionable. What's more, a 1976 book, *Dangerous Trends in Feminism*, goes into detail about the rampant criticism of the gay movement by certain feminists, adding that gays were too polite to reciprocate the attack." [34]

Gay men are starting to revolt against this tirade of feminist abuse and casting off the ideological yoke that feminists have used to train gay men to support their corrupt hate movement for far too long. Here is a response from a gay man who is obviously very familiar with the feminist orthodoxy on gay men which has been promoted by ideological vanguards like Marilyn Frye – and has concluded that he definitely doesn't need feminism:

> **Feminism expects me to own up to "male privilege", then tells me I'm oppressed by the Patriarchy because I'm gay, then tells me that this oppression is really oppression of women because it's secondary**

> **misogyny, and finally still expects me to be a feminist, because feminists are supposedly the reason I'm gradually gaining equality in this society. No. Feminists aren't the sole saviors of LGBT people. LGBT people themselves (along with straight allies) are the ones who deserve the credit for fighting for their own equality. Leave your totalitarian ideology out of it." [35]**

Feminists cannot leave their "totalitarian ideology out of it" because feminism is a totalitarian ideology – an ideology that is built on the premise that all men are privileged by a so-called patriarchy/phallocracy in which all men collude for the primary purpose of oppressing women. Gay men don't need feminism for the same fundamental reasons straight men don't need it. Not only is it foolish to embrace an ideology built on faulty premises, but there is absolutely nothing to be gained from supporting a movement whose most influential thinkers have targeted you for nearly five decades as their enemy. Moreover, it is morally indefensible to support an ideology that promotes violence, bigotry, injustice and division. In this regard, women don't need feminism either – nobody does.

In the 4th and final part of *Why Gay Men Don't Need Feminism*, we will examine the many ways in which the *Men's Human Rights Movement* [MHRM] addresses issues relevant to the rights and welfare of all men and boys, regardless of their race, religion, nationality, ethnicity, age, ability or sexual orientation. It is aptly titled, *Brotherhood*, which is something which can never be achieved until gay men reject the hate-mongering ideology that feminism has always been, and proudly take their rightful place alongside their straight brothers with whom – as the vanguards of feminism have been telling them for years – they have far more in common than not.

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Lauren Southern engages women's studies: Update 1

AVfM Video Source · 20 September 2015 · Archived copy · Original

Lauren Southern has her first video update about her infiltration of a Women's Studies class. AVFM's coverage of Lauren's infiltration began two weeks ago here.

Man and dog

Paul Elam · 20 September 2015 · Archived copy · Original

These pictures made me *feel.*

Helping verbs

B.R. Merrick · 21 September 2015 · Archived copy · Original

I'm going to have to watch my language on this one. There are girls present.

I've said it before and I'll say it again: Words are important. Enemies of men know this, so men should know it as well. Semantics may be tiresome, but context, words, meanings, implications, and associations all play into the crap contained in this commercial:

https://www.youtube.com/watch?v=VhB3l1gCz2E

Let's take a look at what the commercial claims in order to see if there's anything wrong with condensing crap into a 30-second spot:

- Girls replied in the affirmative when asked if they were ever told that they should not do something because they're girls.
- People think that girls have to be happy all the time.
- Be more traditional.
- Don't do anything too challenging.
- Stories teach girls that they can't really rescue anybody, that it's always the boys who do the rescuing.
- 72% of girls feel society limits them.
- Girls should be perfect.
- Weak (are or should be?)
- Girls aren't strong.
- During puberty, a girl's confidence plummets, **making her more likely to accept limitations**.

At this point in the commercial, not only have I lost interest, but a litany of limitations follows, things girls decided against doing supposedly because society tells them they're not supposed to, like playing a boy's musical instrument or playing sports, since sports are allegedly not encouraged among girls (except for field hockey, volleyball, tennis, swimming, diving, hiking, ping pong, jump rope, cycling, running, jogging, ice skating, skiing, water skiing, dance, and gymnastics, all of which are boring and only included in the Olympics due to traditionalist political pressure).

I emphasized the part about being more likely to accept limitations because it is so telling. It reveals exactly what is wrong with feminism and society at their core, and how it seeps into the heads of impressionable girls who are entertained, informed, and educated by empire. It's all wrong for girls in and of itself. By extension, not only is it also wrong for boys because boys' concerns are not addressed (it is, after all, a commercial for a mini-pad); but because it sets girls' minds against boys and a society that allegedly benefits males more. It reduces girls' thoughts of boys to, "How come I can't play?" It creates resentment when and where feelings are hurt.

I'm not sure I need any further evidence of the commercial's disturbing nature than the presence of Hanna Rosin asking girls to write their gripes on boxes so they can kick them over. What concerns me far more is what she represents, and her presence only confirms the nature of the issue at hand.

There is a vital, psychological, and emotional difference between accepting your limitations (genetics or place of birth) and being more likely to voluntarily accept limitations placed on you from without (bad weather, social stigma, false beliefs, or skewed perception). The commercial's statement about accepting limitations is clearly emphasizing the latter, to which I can only say, "Who gives a flying fig?" (How am I doing on the language? I know I said "crap" once, but I don't think anyone noticed.)

Firstly, I do not see a society telling girls that they can't. I went to school with girls for two decades, and we all took science, math, English, social studies, phys-ed, history, art, humanities, music, and foreign languages. Not once in

two decades did I ever see evidence of a female student being told by either a male or female teacher, principal, guidance counselor, nurse, crossing guard or lunch lady that she couldn't really do science. Therefore, I demand proof from every girl standing there in that commercial and whining to the contrary.

Secondly, let's just pretend that Princessland exists, and that the ogres have stormed the castle where The Matriarchy were busy handing out test tubes, insisting on sandwiches with their beer. Not only does it only take a few minutes, but if this is all it takes to get you to quit trumpet, then you didn't really get a lot out of playing trumpet, Your Royal Highness. Unfortunately for your argument, Jackie was the best drummer in our high school, even being allowed the virtually unprecedented opportunity to play a solo at a school concert. Fortunately for my argument, if Jackie grew up in Princessland, then she clearly demonstrated a whole lot of nerve practicing an almost exclusively male instrument for hours every day for years and years while ogres were banging forks on tables demanding grog.

This commercial perpetuates a falsehood with a little prance. Everybody has to stop and pay attention. It's girls, after all.

What it doesn't address is the undeniably heavy influence of the following in any child's mind: government schooling, mass entertainment, Mass Media in general, and the corporate commercial environment available at your local just-down-the-street. To whom are all of these geared? Because if you want to talk influence, indoctrination, and social shaming, I'm all ears.

But feminism doesn't get to the root of girl's problems because the root embraced by feminism is the resentment of successful men: "The empire's fine, the stores are great, we've got the vote, we've got the same schoolrooms as the boys, and we've got smart, sassy women on TV. What we need is whatever… *that* guy has!" Still worse, their heavy hand in the above influences ensures that the poisonous nature of their perverted beliefs will have an effect on everyone who hears, whether or not they agree.

Their argument begins with a girl's hurt feelings, but the thought process shouldn't end there. Regardless, the commercial takes as a basis for its conclusion what each girl paints on a canvas that she doesn't realize has been painted for her: "If society tells you that you can't do something because females are incapable of doing that certain something (an oppressive phenomenon that has been confirmed as real for you by Ms. Rosin Rosinadanna), then accepting limitations is perfectly understandable, and the resultant sense of failure you feel is someone else's fault. This goes double if you're having your period."

Don't expect the gynocentric culture to do anything other than stop, stare, and go, "Aww." The minute a man shows that he can be nice to a woman or girl… aww. Guys can get hardcore tough with guys, up to and including breaking their bones in a game of professional football, but come pink ribbon time… aww.

Rosinadanna's no fool. She knows danged well if you put a girl in front of it, all the guys will stop, because *it's a girl*. What she's doing in this commercial is emotionally manipulating impressionable girls, many of whom will now go forward with various triggers in their brains that go off *whenever they feel badly*. She is also emotionally manipulating grown men, many of whom have daughters, and who may also be persuaded to think that the girls in this commercial have a legitimate complaint. Yes, it is actually possible to get a grown man, when listening to his own daughter, to be convinced that just because you don't see it or ever hear about it doesn't mean that the oppression of the female sex at the hands of the male sex does not continue as it has for millennia.

What has actually gone on for millennia is that men have built civilization with the concerns of women and children at the forefront of their minds. It has always been a mark of manhood to defer to the opposite sex and treat them as betters: open their doors, pull out their chairs, stand when they enter, stand when they leave, watch your language, call her Miss, Mrs. or Ms., don't stare outright at her boobs, and, since everyone knows that girls by nature are nicer than boys, why would she lie?

Men conditioned by the demands of civilization (build and maintain it, boy) and empire (now give your life for it, boy) are men who have been conditioned by cultural misandry, based as I have said before on two criteria:

1. Men are utilitarian.
2. Men are disposable.

Modern cultural misandry is actually far worse thanks to the ideas put forth in this commercial. Now, thanks to the influence of feminists crouching behind girls' hurt feelings, there are three criteria:

1. Men are utilitarian.
2. Men are disposable.
3. Men are culpable.

Wouldn't it be nice if this commercial were about girls' feelings that hadn't been manipulated and deceived out of them? Boys might actually learn something about girls that is useful. The only thing useful that they're going to learn from this commercial is that no matter how nice she is, and she may genuinely be nice in so very many other ways; if she spouts this dribble, it's in your best interest to walk in the opposite direction and keep walking.

The Always company has chosen to ally itself, however unintentionally, with hatred of men, and they did it largely through careful choice of helping verbs attached to the negative: cannot, should not, must not, never be. Semantics being what they are, one wonders what the commercial would be like, or how the worldview of these girls might change, if those helping verbs were replaced with the ones I could easily ascribe to behaviors and attitudes that are encouraged among boys: have to, must, better be, will whether you like it or not. Just see below for a comparison chart of the commercial's claims and what I see in the broader cultural context:

What girls are allegedly told:	**What I allege boys are told:**
Girls responded positively when asked if they were ever told that they should not do something because they're girls.	There are a whole hell of a lot of things you'd *better* learn how to do, and fast.
People think that girls have to be happy all the time.	People think that boys have to be everything down the rest of this list all the time.
Be more traditional.	Be more traditional, faggot [language is acceptable here as it does not pertain to girls].
Don't do anything too challenging.	You're not being challenged enough, queerbait [see above].
The stories teach girls that they can't really rescue anybody, that it's always the boys who do the rescuing.	It's always the boys who do the rescuing, with the assumption that they will demonstrate ability to give life and limb at a moment's notice.
72% of girls feel society limits them.	Society limits boys to the sorts of things populated on this list, or they're worthless. This is regardless of how they may feel.
Girls should be perfect.	As a reminder, boys should be everything on this list all the time.
Weak (are or should be?)	Weakness is unacceptable, are or should be.
Girls aren't strong.	Boys are strong. Real boys, anyway.
During puberty, a girl's confidence plummets, **making her more likely to accept limitations**.	During puberty, a boy's confidence plummets, **making him more likely to kill himself**.

A litany of things girls decided against doing, like playing a boy's musical instrument or playing sports, which are allegedly not encouraged among girls.	A litany of things boys decided against doing: like dancing ballet; playing a girl's musical instrument; being a proponent for, hobbyist of, or expert in anything too touchy-feely; doing any actually interesting and productive activity because it's girly; standing up for his sex; bonding sexually, romantically, or oftentimes even just emotionally with a friend who's a guy; getting married or having kids; taking females seriously; taking females on their terms; expressing any interest at all in school; expressing any interest at all in Corporate America; opening his mouth; or playing girl-centered sports like synchronized swimming (with all due respect to Martin Short), which are not encouraged among boys.
…and so on, etc.	

Here's the thing, girls: You are *bound* to be told that you should not do something because _____. I have no doubt in my mind that even sometimes that may happen because you're a girl. For example: Once a month until your mid-50s your plans are going to change. Get used to that idea now. That's the only thing the Always brand is good for.

People expect a happy exterior all the time from everyone. Blank 'em. (You know… *blank*.)

Be more traditional when and where you want. You're going to have traditions foisted on you by virtue of society, so good luck navigating that mess. The same thing is happening to the boys you know, and it's bad news for them.

If you want to make it all about your sex and decide that it needs to be made into a political issue, then you're never going to get anywhere, and you will find as you grow older that there is a higher number of men who secretly resent you. How is Ms. Rosin really helping you?

Most people don't do anything too challenging. You wanna be most people?

The stories teach girls that they don't have to rescue anybody, that they should expect the boys to do the rescuing. If you're one of the 72% of girls who feel that society limits them, perhaps you'll rethink the Disney animated film *Brave*, about a princess who rejects the opportunity to choose a suitor in favor of saving her mother with her bow and arrow. There's a fine thing to inspire any girl.

Like the boys who have seen their sex represented as the sex continually having to fight their way out of danger, girls will eventually learn that the bravery showcased in fairy tales old and new has little to do with actual bravery, but merely serves as a metaphorical primer for the real thing. Someday, thanks in part to new fables like *Brave*, girls will learn, once they try to apply the lesson learned, that if it feels good while it's happening or if you enjoy doing it, then whatever you're doing can't be called brave. If it were as easy as kicking over a wall made of cardboard boxes, don't expect respect.

The irony is that this commercial was best summed up by a feminist-leaning sitcom back in the 80s. On an episode of "The Golden Girls," Dorothy (played by Bea Arthur) is unknowingly speaking to her ex-husband's bride-to-be just before the wedding, and hears directly from her concerning her own former marriage:

NEW WIFE: No one's like her. She's Superwoman. She was the perfect wife: cooked, cleaned, had two kids, got an education, has never looked better, and now she has a career.

DOROTHY: Oh, that wasn't a marriage, that's a commercial for a mini-pad.

This is why I write instead of public speaking. You’re supposed to open with a joke, not end with one. Still, I blame everyone else.

The days of wine & roses are over: women must change their attitudes to dating

Paul Elam · 22 September 2015 · Archived copy · Original

"They are not long, the days of wine and roses:

Out of a misty dream

Our path emerges for a while, then closes

Within a dream."

–Ernest Dowson

"With great power, comes great responsibility."

–Uncle Ben Parker, "The Amazing Spider-Man"

The past year in particular has seen a frenzied debate in the public square, impacting on mating in the United States: street harassment, "Yes Means Yes" laws, the supposed date rape epidemic on the college campus, just to name a few; and all of this comes at a time when marital rates overall in the country are at all-time lows, out of wedlock births are at all-time highs and there are singletons of both sexes than at any other time in American history. Much has been and will continue to be said and written about all of this; but what has been missing from the cacophony are some hard evidence that the tectonic plates that undergird human mating in America have been shifting at a seismic rate. Oh, to be sure, there have been scholars and pundits like Andrew Hacker, Kay Hymowitz, Hanna Rosin and Charles Murray, who've all given their takes on the matter; but it wasn't until "Date-onomics", written by journalist Jon Birger, that we have an incontrovertible guide to the relations between the sexes in the 21st century.

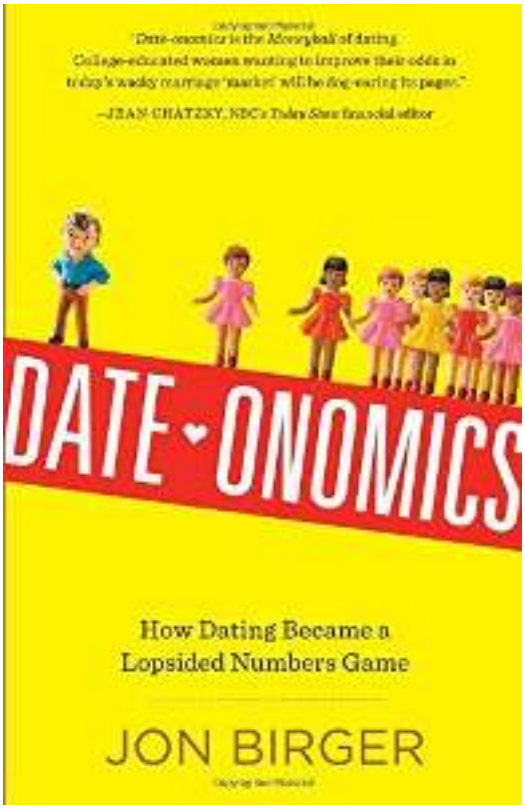

Date-onomics: How Dating Became a Lopsided Numbers Game … "Think Freakonomics and Moneyball if you run across Date-onomics, a by-the-numbers book on dating that argues advice-givers serving up tips for women on how to a find …
Read more…

I say that because Birger's book presents the hard truth that for the first time in American history, there are more white women attending and graduating from colleges and universities than white men – something that was

foreshadowed in the Black American community for decades – and that this cries out for a reshuffling of the mating dance deck. Birger does give his suggestions as to what upwardly mobile, professional single women can do to improve their lovelorn lot; I leave it to my readers to puruse his proposals and weigh their relative merits for themselves. What I wish to suggest in this article however, is something that neither Birger, nor anyone else as far as I'm aware, has presented to American women to honestly grapple with.

Please allow me to explain.

If you're anything like me – a GenXer who knew nothing else but strong, career-minded women who were "doing it for themselves" and often reminding anyone within earshot that they didn't "need no man", you simply accepted the fact that said women, having the ability and means to care for themselves (and any kids in tow) and that they had as much say as any man in any domestic or relationship arrangement; gone were the days of supposed "one party" patriarchal rule, where the man ruled the roost with the proverbial iron fist. Relationships, which most certainly included marriage, were now to be seen as a true partnership, a coming together of equals, where the men were called upon (read: demanded) to take an equal share of the (indoors) housework and caring of children. At the same time, men were to check their sense of often unearned and unwarranted privilege in their approach to women, in their personal but as well in their social and working lives. And, all available evidence, sans any indeological slant that is, bears out the fact that the ladies have gotten exactly what they've wanted – from the highly educated and affluent to the rough hewn salt of the earth working classes, mens' attitudes about all of these matters have indeed changed greatly, from where they were only a half a century ago.

But what hasn't changed, are womens' attitudes. Women, even, most especially, the highly educated and accomplished, still cling to what can only rightly be called outmoded and antiquated notions about mating (and by extension, masculinity itself); and worse, they rigidly expect men to uphold these ossified norms of gender, while at the same time continuing to sup from all the bennies a 21st century life affords them. This is clearly in evidence in my neck of the woods in Black America, for example – "strong, independent" Black women clearly expect the (Black) man to make all the approaches, pay for all the dates and do all the things (Black) men did more than five decades ago – regardless of the fact that, according to the website blackdemographics.com, some 65% of Black women work in the professions verus roughly 45% of Black men, and that while Black men work in the blue collar sector to the tune of 34%, only 8% of Black women do – and despite the fact that it is not at all unusual to find Black women*who earn twice and sometimes even three times as much as many Black men.* Yes, it's true that there aren't enough college educated, white collar professional Black men to go around for the Black women who want them; but it's also true that many Black women of that cohort aren't willing to make some needed adjustments of their own in sync with the changed world in which we live. Birger's book chronicles this and other facets of mating in the Black community, and discusses what is now occuring in the white one.

Yet, when these kinds of discussions come up, like the one I recently participated in on the highly popular womens' only-dating coach Evan Marc Katz's website, all manner of flimsy and maudlin "reasons" are given for how and why the very same savvy, accomplished women should not make some changes in their own approach toward dating and mating. In another recent discussion on the popular website Hooking Up Smart on the topic of old school chivalry for example, "more reasons" were proffered that, if the reverse were uttered by any man, they'd be pilloried as misogynistic and ran out of town on a rail. Bromides about "women paying a higher cost for sex" (i.e., the naturalistic fallacy) are easily countered by the fact that due to massive and sweeping advances in medical technology, said "costs" have been substantially mitigated (Maternal deaths, a common occurrence here in the USA a mere century ago and the leading cause of death among American women, is extremely rare today; birth control and abortions are both widely available, medically safe and highly effective). There's this irrational idea that women can and should "have it all" – strong and independent when it suits them, coy and demure (read: passive) when it suits them – in other words, flexible "Plastic Woman", to use Hanna Rosin's phrase in her book "The End of Men" – while men remain stiff cardboard cutouts. Women reserve the right to be "flexible" for themselves; but want men to remain frozen in the amber of the past, when it comes to good ole fashioned "courtin'".

Not only is this view hypocritical, it is patently unfair, and, in light of Birger's excellent work, impractical. While

the assumption is that men are simply falling down on the "Manning Up" job, no one has deigned to consider that, like women for the first time in American history, men have also been considering life outside the tightly prescribed social rules and norms that have had a chokehold on them for centuries. Perhaps there are men, like myself, who appreciated working with their hands in an active and dynamic environment instead of being holed up in classrooms and being a captive audience for odd, weird, ideological academics who drone on and on about stuff few outside of the academy care about? Perhaps there are men who actually enjoy women approaching *them* for once, instead of having to do all the heavy lifting of old fashioned courting? And perhaps there are men who like the idea that there are women out there who like them and enjoy their company independent of anything else, and don't see them merely as a means to a financial end? The very forces that have brought unprecented freedoms to all women in American life today have freed men up as well, to consider other ways of being. Perhaps men are not attending university and college as much as they did in the past, was *because they don't have to – or want to.*

And that raises a lot of very interesting questions for us all to consider moving forward – the most fundamental of which, being the following: that American women, now clearly surpassing men in terms of formal education and incomes, simply cannot also claim demure passivity in the mating dance. The time has come for women to put some skin in the mating game.

It's only fair.

Adapted from the aforementioned discussion at Evan Marc Katz's website, is my proposal to the ladies moving forward in our Brave New World of dating and mating:

1. Ladies, you have to choose which path works best for you – the egalitarian route, or the traditional one – *and stick to it.* No "switching lanes" when it suits you to do so. After all, none of you would be OK with men doing the same; much of the discussion obtaining along these lines earlier indicated in this article are a case in point (In online dating/relationship forums, websites, blogs and the like, discussions abound on the topic of "ethics in dating", which really means "ethics of MEN in dating"; rarely if ever is the discussion focused on the fairness/unfairness of the ladies in this regard). Indeed, the conceit lo these many years is that the only ones who had any room for improvements along these lines, are menfolk. As mentioned earlier, these concerns have been addressed, with empirical evidence to support the thesis. Now, it's your turn.

2. If you're a gal who's more egalitarian in your outlook; if you like the fact that you can go as far as your talent and ambition can take you; and if you like the independence that your mom and nana could only dream of; you must now bring that egalitarianism to bear in the mating realm as well. You now have to bear equal burdens for the courtship dance – meaning that you now must make concerted efforts to make some "first contact" approaches. You must also pickup the tab for some of those first dates, too. Yes, things can and will, from time to time, not go well – that you will get turned down, or even rudely rejected, by some of the men you've worked up the nerve to approach. And true, some of those dates you just shelled out for, won't work out so well.*That, is the price of freedom, ladies – and freedom ain't free.* The notion on the part of some feminists, arguing that it is the responsibility of men to make women approaching them "safe" (i.e., free from rejections, etc.), isn't empowering to women – it's in truth, quite patronizing, infantilizing and downright insulting to women. Contrary to urban legend, quite a few men very much welcome a lady making an approach, as well as not having to ante up for every single interaction with one. And, like women, men also can reject an approach if it's coming from the wrong gal. Such is life. Get over to it.

3. On the other hand, if you consider yourself an old-fashioned lass and like doing things the way mom and dad did it, fair enough – but not so fast. First, remember, mom and dad didn't roll around in the hookup hay; they waited until married, right? And, since you're of the view that the man has to approach and ante up for dates and so forth, you have to be brutally honest in answering the following question: *what are you offering a man for his old-fashioned dating dollar?* After all, while you may not be "that kind of girl", there are quite a few these days who are; you're trying to hold on to an idea of dating, relationships and marriage that has pretty much gone by the wayside. But since I for one am all for freedom of choice, I believe that you should have the right to this option. Just be clear that you have to give the fellas what they want: pretty, feminine and yes, submissive, to say nothing of

what they think would make a good wife and mother. He who pays the piper calls the tune – and you can't be mad if what the fellas want may or may not be in line with what you think is an "old fashioned girl". If any of that bothers you, you should consider being an egalitarian – and Woman Up.

Birger rightly argues that the simple math and facts before us demand a change in how we do things. For the ladies, it means that such changes are long overdue.

*Don't forget to checkout **Obsidian Radio**, my daily podcast heard on YouTube! Here's the latest: "Chopping Up Dateonomics" Part 1 & Part 2*

YouTube video Chopping Up "Dateonomics", Pt. 1
YouTube video Chopping Up "Dateonomics", Pt. 2

Misogyny in the myth of patriarchy

Douglas Galbi · 22 September 2015 · Archived copy · Original

Le blasme des femmes (*The culpability of women*) is medieval vernacular literature of men's sexed protest. It's scarcely understood or tolerated today. Many persons now believe that men ruling in patriarchy have brutally oppressed their wives, mothers, daughters and all other women throughout history. Belief in patriarchy and men's brutality toward women has to explain away the literature of men's sexed protest. Why have some men cried out about the abuse, deceptions, and betrayals that they felt men suffer from women?

> A man cannot withstand her guile
> Once she has picked him for her wile;
> Her will to power will prevail,
> She vanquishes most any male.
> …
> Woman lives in constant anger,
> Do I even dare harangue her? [1]

Patriarchy myth-makers dismiss men's sexed protests as misogyny. While ruling over women, exploiting women, and controlling women as their own personal property, men complained bitterly about women simply because men hate women, according to the now dominant mythic view of men. Hate is a word for mobilizing social repression. Calling men's sexed protest misogyny socially justifies repressing it.

> A man who slanders women
> Is a man I must condemn,
> For a courtier whom one respects
> Would never malign the opposite sex. [2]

As master narratives, patriarchy and misogyny are social obfuscation. The lives of men and women have always been intimately intertwined in successfully reproducing societies. Those aren't plausible circumstances for absolute, hierarchical rule and hatred of the other. Men's sexed protest doesn't indicate misogyny. Patriarchy has no significance to most men. Men's sexed protest, and the social suppression of it, reflect men's social subordination and women's social dominance.

> I would tell it clearly,
> But all truths are not good to say. [3]

Today men are incarcerated for doing nothing more than having consensual sex and being too poor to fulfill their obligations of forced financial fatherhood. Through state-institutionalized undue influence, misrepresentations, and mis-service, forced financial fatherhood is imposed on many men without regard for the biological truth of paternity. Men face massive discrimination in child custody decisions, the criminalization of men's sexuality is ever-expanding, the vastly disproportionate violence against men attracts no public concern, and men continued to be sex-selected for disposal in military service. Why aren't more men protesting the privileges of women relative to men?

> Therefore each man ought to honor
> And value women above all. [4]

When men protest the sex-based injustices they suffer, gynocentric society generates quarrels about women,

apologies for women, and defenses of women. Men's servitude to women is deeply entrenched in European culture. Men historically have tended to understand their worth as persons in terms of defending women and children, and in providing resources to women and children. Women are superior to men in social communication. Women are the decision-makers for a large majority of consumer spending. In many high-income countries, women also make up the majority of voters by a larger margin than that which commonly decides major elections. Myths of patriarchy and misogyny work to keep men in their socially subordinate place.

> There's no clerk so shrewd,
> Nor any other so worthy,
> Who would want to blame women
> Nor argue anything against them,
> Unless he be of base lineage.
> Because of this, they say nothing but good. [5]

Are women equally to blame for the evil done to men? The current dominant view is that the injustices done to men are all men's fault. Blame patriarchy for the highly disproportionate suicides of men. Blame patriarchy for the highly disproportionate incarceration of men. Blame "toxic masculinity" for men's suffering. But don't blame women. Say nothing but good about women.

> Sweet friend, be assured
> That he will be cursed by God
> Who, with evil and empty words,
> Speaks dishonor or contempt to women. [6]

Le blasme des femmes is necessary for true democratic equality.[7] Women and men, whose lives have always been intimately intertwined, are equally responsible for injustices against women and men.

Notes:

[1] *Le blasme des femmes* {*The culpability of women*} ll. 113-6, 142-3, from Anglo-Norman French trans. Fiero, Pfeffer & Allain (1989) pp. 127, 129. *Le blasme des femmes* appears to have been composed for oral recitation. Manuscripts of it exist with many variations. Fiero, Pfeffer & Allain (1989)'s version is based on the manuscript Cambridge, University Library, Gg I.i, f. 627r. Text dated 1272-1310. Id. pp. 15-6. Another version of *Le blasme des femmes* exists in the Harley 2253 Manuscript, Art. 77.

The Cambridge manuscript of *Le blasme des femmes* concludes with five lines of Latin verse. The last line:

> uxorem duxi quod semper postea luxi
> {Now, ever since I took a wife,
> Calamity has marred my life.}

Id. pp. 130-1. The concluding Latin verse has the leonine rhyme that Matheolus used in his seminal work of men's sexed protest.

Medieval literature of men's sexed protest was much less prominent and influential than medieval literature of courtly love. Courtly love literature abased men and pedestalized women.

[2] *Le bien des fames* {*The good of women*} ll. 1-4, from Francien French trans. Fiero, Pfeffer & Allain (1989) p. 107. Text dated 1272-1310. For the source text word *courtois* I've used "courtier" rather than "chap."

[3] *La contenance des fames* {*The ways of women*} ll. 170-1, from Francien French trans. Fiero, Pfeffer & Allain (1989) pp. 97, 104 (literal translation version). Text dated 1272-1310. The source text:

> Cleremont le deviseroie,
> Mais touz voirz ne sont bonds a dire.

Above I've added the explicit translation "but" for *mais*.

[4] *Le dit des femmes* {*The song on women*) ll. 65-6, MS Harley 2253, Art. 76, from Anglo-Norman French trans. Fein (2014).

[5] *Le dit des femmes* {*The song on women*) ll. 51-6, MS Harley 2253, Art. 76, from Anglo-Norman French trans. Fein (2014).

[6] *ABC a femmes* {*ABC of Women*} ll. 276-9, MS Harley 2253, Art. 8, from Anglo-Norman French trans. Fein (2014).

[7] Fiero, Pfeffer & Allain (1989) p. xi explains:

> The greater space given to the anti-female material in our discussions reflects the misogynic tradition that prevailed in medieval times and subtly persists into our own age. Since, according to Webster's dictionary definition, the word feminist refers to one who advocates the political, economic, and social equality of the sexes or generally defends the rights and interests of women, we have avoided the words pro-feminist and anti-feminist, preferring instead pro- and anti-female.

The subtle incoherence of Webster's alternate definitions of *feminist* seems to have eluded these scholars. The underlying social problem is far from subtle. On the term antifeminist, see my Matheolus post, note [7].

[image] Front page of *Pravda* (Moscow, USSR) newspaper, 18 November, 1940. It features a photo of Soviet Commissar M.B. Molotov and Adolf Hitler meeting in Berlin. Thanks to Wikimedia Commons.

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Fiero, Gloria, Wendy Pfeffer, and Mathé Allain. 1989. *Three medieval views of women: La contenance des fames, Le bien des fames, Le blasme des fames*. New Haven, Conn: Yale University Press.

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How MRAs and the MHRM help men

Janet Bloomfield (aka JudgyBitch) · 23 September 2015 · Archived copy · Original

Janet refutes more feminist lies.

https://www.youtube.com/watch?v=rTUpXUEEvqY

Janice Fiamengo on the University of Toronto feminist campus

AVfM Video Source · 24 September 2015 · Archived copy · Original

Shoe0nHead: shut up, and let me tell you why you need feminism

AVfM Video Source · 24 September 2015 · Archived copy · Original

Shoe0nHead delivers another fantastic video, and turns five!

The Muppets: Kermit swallows the red pill

August Løvenskiolds · 26 September 2015 · Archived copy · Original

Feminists were outraged when the Muppets' character Kermit the Frog dumped his long-time love interest Miss Piggy for the younger, thinner, and prettier "Denise" (also depicted as a puppet pig). Miss Piggy, of course, is a feminist icon who recently received an award bestowed by Gloria Steinem. The premier of the new ABC prime time television series *The Muppets* reveals some of the back story to the infamous breakup, and it is much, much worse than even feminists could imagine.

Yes, it is absurd but comedy gold (I hope) that I am writing about this. Feminism is so infantilizing to women with their feminist hug boxes, feminist coloring books, and dedication to rejecting adult responsibilities that it is inevitable that a critic of feminism like me will get stuck inspecting their metaphorical filthy diapers, especially since so few feminists will actually experience changing diapers on real-life infants born despite their repeat customer discount cards at local abortion mills.

But, back to the show.

The Muppets is shot in a "mockumentary" style that draws heavily on shows like *Modern Family*, the delightfully anti-SJW (Social Justice Warrior) show that exploits stereotypes relentlessly to poke vicious fun at the convolutions of today's family experience, at the expense of SJW bullshit.

The premise of the show is a near perfect rip-off of the now defunct feminist show *30 Rock*: Kermit takes over the role of creator/producer/head writer "Liz Lemon" (Tina Fey) while Miss Piggy takes over the role of the demanding diva (Jenna Maroney and/or Tracy Jordan, played by Jane Krakowski and/or Tracy Morgan) of her own late night mock variety TV show, *Up Late with Miss Piggy*.

Also like both *30 Rock* and *Modern Family*, *The Muppets* pilot episode dwells on the love lives of the multiple protagonists. For example, Fozzie Bear, who plays the Warm-up Comic/Sidekick on the show, has a promising but fraught romance with the blonde half of the singing duo Garfunkel and Oates that is straight out of *Romeo and Juliet* – her parents hate him. There are several other liaisons going on but the Piggy-Kermit-Denise triangle is the true ham sammich of this show.

One reviewer at *People* described Kermit's new lover Denise this way:

> And, as everyone knows, Kermit has been given a new lady-pig. Her name is Denise, and so far she's too bland to be a Muppet, let alone a foil for the majestically throttled ego of Miss Piggy. She's too bland to even provoke a joke from Joan Rivers, if that great woman happened to be with us still.

Just noting that there is nothing "throttled" about Miss Piggy's narcissistic ego except, perhaps, my regret that she wasn't chosen for the roasting spit as a suckling.

"Bland," when used to describe Denise (a marketing exec on the show), is a feminist code word for "younger, hotter, domestically inclined, gentle, loving and non-abusive to her man." In sharp contrast to Piggy's near-constant screams, Denise has a buttery soft Southern Belle accent that would be perfectly at home in South Carolina.

Denise cooks for Kermit, and her eyes and skin tone suggest to me an Asian ancestry, sort of like the lovely YouTuber Kassy of the channel "End Feminism." In the character of Denise, ABC has taken the feminist notion of "intersectionality" and crammed it right back up feminism's bristled snout.

Rather than the emotional roller coaster of a man obsessed with the Manic Piggy Dream Sow, Kermit is now older and wiser. He prefers the quiet domestic affection of Denise. Kermit and Denise have committed the greatest feminist sin: they grew up and took responsibility for their own bliss instead of forever blaming their problems on the man of the mythical Patriarchy.

Miss Piggy's feminist cred is also shaken – losing Kermit has made her even crazier, if such a thing were possible, and her dependence on Kermit promises to be further maddening as he shoots her down week after week. Rather than hating men and loving her independence, Miss Piggy is addicted to one of them, and suffering a horrible withdrawal.

I half-expect to see Miss Piggy carrying a blue mattress around the set à la Emma Sulkowicz, the jilted rape hoaxer from Columbia University. With the sex ratio on college campuses approaching 2 straight women for every straight man, the desperation women students now experience over finding acceptable male company will continue to drive feminist neuroses into hyperdrive, just as the two pigs will go insane fighting over Kermit.

Kermit, we learn in a flashback, is sick of "everything" about the feminist Miss Piggy, including, presumably, her feminism. I expect this will take a few weeks to sink into the feminist consciousness (such as it is) and then explode out their backsides like an orgy of too-old takeout after a teary binge-eating session.

Call the waaaah-mbulance. The fallout will be sty-filling.

No, MGTOWs don't hate women

Janet Bloomfield (aka JudgyBitch) · 27 September 2015 · Archived copy · Original

I catch a lot of flak from some MGTOWs in the manosphere for being a stay at home wife and mother, because I'm a parasitic bitch incapable of love or feeling, exploiting my husband and giving him nothing in return and blah blah blah, but I feel compelled to defend MGTOWs against some unreasonable accusations lobbed at them by a usually fair, balanced reporter: Elizabeth Nolan Brown at Reason.com.

For certain, there are some in the MGTOW community who ***do*** hate women, and consider them downright evil, but those are a vocal minority, and just as a lot of radical, hateful feminism arose from the lived, painful experiences of women, so too, I think, does a lot of the more radical sentiments expressed by some MGTOWs arise from the lived, painful experiences of men. If we're going to define an entire movement by its radical element, feminism is over before it even starts. If feminists reject being defined by their most hateful, violent, disturbed adherents, then so too can any other social movement.

Nolan Brown starts out with a massive contradiction of her own philosophy:

> As evidence of claims that libertarianism holds little appeal for women, critics like to highlight limited-government cheerleading from groups or figures known for sexism, especially men's rights activists (MRAs) and their various offshoots (Gadsden flags in the Twitter profiles of #GamerGate fans are seen as very telling). While they're wrong that libertarian philosophy is somehow inherently hostile to women, it's hard not to notice that a lot of dudes who don't take well to women's autonomy are also drawn to viewpoints that might be described as crudely libertarian.

The key words there are *autonomy* and *libertarian*. Nolan Brown has this exactly backwards: it's not men who ***object*** to women's autonomy who feel a kinship with libertarianism, it's men who ***insist*** on women's autonomy. A huge function of big government is to redistribute the tax dollars of men to women, while freeing women from any reciprocal obligations, which are termed 'abuse' and 'oppression' by most feminists.

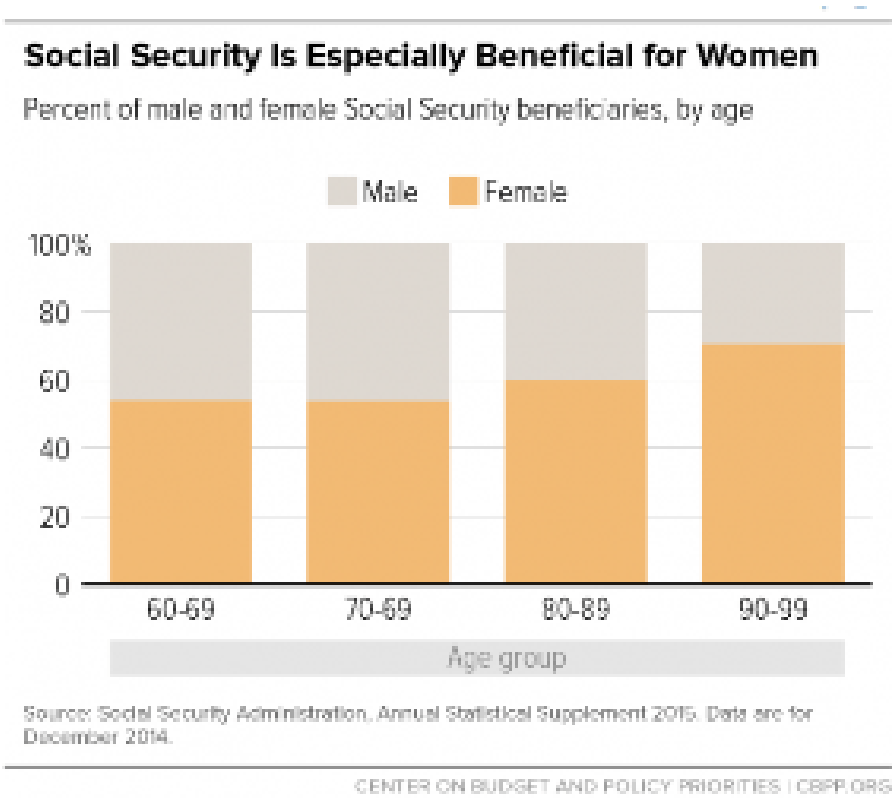

Libertarianism requires women to act as autonomous units within an autonomous community, with extremely limited interference from government. Everyone's well-being, safety and security depends on the relationships they are able to establish with other members of the community in which they live, a return to a historical norm. Women (and men's) freedom to make choices is not curtailed by a libertarian approach, it is expanded.

But, and here comes the sticking point, the freedom to make choices comes with the responsibility of accepting the consequences of those choices: ***Accountability***. The word feminists hate more than any other, when it's applied to women. They expect, demand and will vote for politicians who ***enforce*** accountability from men, but the moment you try to apply the same standard to women, feminists cry foul. Accountability is at the heart of the MGTOW movement.

Nolan Brown engages some lazy, tired stereotypes about men, MRAs and MGTOWs in making her case, writing that 'while libertarian-leaning sentiment makes sense among the He Man Woman Hating club and your run-of-the-mill MRAs, there's nothing in libertarianism as a political philosophy that is inherently sexist or misogynistic.' Precisely why feminists tend to hate libertarianism, and MRAs lean towards it. Libertarianism doesn't engage with ***benevolent sexism*** aka chivalry. There is no 'women and children first' policy. In a libertarian world, it's not #HeForShe, but #WeForAll. While Nolan Brown acknowledges that the MHRM is right to target the government for unfair laws surrounding 'alimony, child support, custody battles, [and] campus sexual assault policies,' she completely missteps with regards to domestic violence laws, which she thinks are 'just fine as is'. No, ma'am, they're not, but that's a different article.

Nolan Brown makes the very logical point that '[d]isagreements over how best to help women, the economy, and all people in poverty do not mean libertarians hate women, the economy, and people in poverty,' but refuses to extend the same argument to MGTOWs: rejecting relationships with women based on risk factors arising from deeply unfair laws does not mean MGTOWs hate women, risk or the law as a principle. Accusing MGTOWs of hating women, risk and laws provides the foundation to shame them into compliance with women's needs, but it's not working very well.

MGTOWs reject women, because an entire generation of women have been reared under feminism, and their sense of entitlement to men's resources with no corollary obligations has been deeply ingrained in them. The sense that

women are legitimately entitled to ***half*** of a man's assets, whether she contributed to them or not, simply because he entered into a legal contract of marriage with her, strikes many women as a foregone conclusion. Of course Tiger Wood's wife should get half of his earnings from playing golf because….well, just because.

MGTOWs reject this completely. It doesn't matter if his assets consist of an Xbox, a Keurig and a few skateboards, or a multi-billion company he built from scratch with his own ingenuity and effort. The idea that women are entitled to half of everything, without reference to what they contributed, is a violation of everything we understand as fair and just.

That might sound strange coming from a woman who has been economically dependent for most of her adult life, but while I will absolutely claim that my work has allowed my husband to earn more money than he might have if he had a working wife he had to balance competing interests with, the SAHM premium is not even close to being ***double*** his salary, so my claim to 50% of his assets is bullshit. At best, I can claim an 11% stake, because that appears to be the premium married men who live with their children and have a stay at home wife earn.

Because I knew ***before*** I got married that I wanted to raise children in a stable, happy, functioning relationship, and be at home full-time because I genuinely believe being raised by a loving parent is infinitely superior to being raised by the hired help, and because my husband made the same decision ***long before he met me***, we are dedicated to keeping our family life and our marriage intact. Divorce is not an option. How many more couples would work to stay happily married if the women ***knew*** they would not be walking out with 50% of his assets and the children?

In a libertarian world, division of property and custody of children would be determined, not by a rote government formula, but by the private agreements of individuals, established ***before*** the couple moved in together or had children, whether married or not. Until such time, many men are simply refusing to bet half their stuff she won't cheat or him, get bored, or decide she 'isn't happy'. That doesn't mean they hate women, it means they'd rather not see half their labor fund a woman who has decided to trash the relationship that gives her the ***legal right*** to half his stuff.

It's risk management.

And it's not that MGTOWs fear taking risks. Men in general have a much higher tolerance for risk than women (interesting link that examines the relationship between risk tolerance and entrepreneurship), but's there's risk and then there's risk. Add children to the equation, and for many men, the risk is simply too great. When Rebecca Minnock made false allegations of abuse against Roger Williams, the father of their son, Ethan, and consistently interfered with Williams' ability to continue a loving relationship with Ethan, a judge stepped in and awarded full custody to the father. Minnock responded by kidnapping Ethan and going on the run, and she received a great deal of sympathy in the press, with headlines demanding that she be given full custody, regardless the emotional abuse she visited on her son and his father.

Rebecca Minnock: On-the-run mother should have full custody of son, say neighbours

Residents claim mother who fled with three-year-old boy in bitter custody battle should be handed him full time, rather than father Roger Williams

When women are torn out of the lives of their children, we respond with compassion, indignation and sympathy, no matter how abusive the mother. When men are torn out of the lives of their children, we simply don't care, even if there is not a shred of evidence the men, and the children, deserve to be subjected to such emotional trauma and pain.

Imagine for one second the reverse were true: any man, for any reason at all, could simply decide to end his relationship with a woman, take the children, she would *maybe* get to see them every other weekend, but she would be completely powerless to enforce such an order, if she managed to get it in the first place. Imagine that men had a

powerful MRA lobby that actively and successfully opposed all efforts women made to ensure the legal standard of shared custody. If women simply refused to have children in that situation, would we call them losers? Women who couldn't maintain a relationship with a man? Would we laugh at them, mock them, demand they 'woman-up', no matter what the risks?

MGTOWs refuse to subject themselves, and children, to the possibility of such pain. Until the legal standard of equal custody is enshrined (and feminists will fight tooth and nail to make sure it never is), many more men are simply going to refuse the risk. Wanting to protect themselves and their potential children from abuse doesn't mean MGTOWs hate women and children: quite the opposite. It means they would rather forgo the joys of having children, take the loss themselves, rather than pass it on to the innocent.

MGTOWs understand that the principle weapon used against men is the court of law. It's government, voted in by women who intend to keep their power to exploit and control men, particularly through the family courts. MGTOWs who refuse to work more than they need for basic survival are refusing to fund the system that oppresses them. And yes, the system ***does*** oppress men. What word would you use to describe a family court system in which men had automatic custody of children, and could have women jailed for refusing to work and turn over their income to men to support the children they may not even be allowed to see? That is exactly the situation Afsana Lachaux finds herself in, and if you find yourself agreeing that such laws are outrageous, then you are in agreement with MGTOWs and most of the MHRM.

Some MGTOWs refuse all relationships with women, and some MGTOWs are married. What all MGTOWs have in common is that they refuse to silently condone a system that is stacked so unfairly against them. MGTOWs don't hate women, children or relationships. What they hate is a legal, cultural and social system that turns those things into poison. Some engage in the system for the scant protections it provides them, while actively trying to dismantle the more harmful aspects. Some refuse to engage in any way, shape, or form.

Hating a system that exploits, abuses and emotionally tortures men is not misogyny. Supporting a system that believes women are more 'nurturing' on the basis of their gender, treating women as incapable of supporting themselves, allowing women to garnish unearned resources from men on the basis that they need to be 'protected' and 'taken care of', treating women as essentially overgrown children who cannot be held accountable for their own choices?

That's misogyny.

Libertarians reject every single one of those arguments. So do MGTOWs.

And there is nothing sexist about either of those things.

Lots of love,

JB

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A 12th-century tale of paternity fraud

Douglas Galbi · 27 September 2015 · Archived copy · Original

In the twelfth-century French tale *Richeut*, the title character Richeut is a mistress of harlotry. Frustrated with her insufficient earnings from whoring, Richeut plots to get pregnant to extract more money from men. She drinks mandrake and hellebore and has sex with many men. She succeeds in getting pregnant.

Richeut then goes to one of her lovers, a priest. She cries, sighs, and complains. The priest comforts her:

> The gentleman {priest} puts his arms around her neck and kisses her softly. Richeut squirms out of his embrace, bursts into a torrent of tears, and speaks her threat: "Whether I tell you or I keep silent about it, I'm pregnant because of you." [1]

Men, who have very limited contraceptive options and no reproductive rights, dread unwanted claims of unplanned parenthood. Unplanned parenthood and state-imposed sex payments (called "child support") can destroy a man's life.

Men lack women's natural, true knowledge of who are their biological children. While the priest had sex with Richeut, neither he nor she knows which man contributed to the pregnancy. The priest says to Richeut:

> Richeut, I don't believe you; do you really believe it's mine? Certainly not.

She responds:

> I know full well that it is; may I lose everything, may I fall silent and be put to death, if I didn't solemnly swear that you put into me that thing which made me fat and pregnant. Don't think I'll dump it in some ditch or in a monastery, if you refuse to help me.

Rather than arising merely from the skill of particular, deceiving women, paternity fraud is now institutionalized in

government and hospital procedures for establishing paternity. The priest foolishly acquiesces to Richeut's paternity claim:

> By my faith, Richeut, I promise you that if you desire anything of mine, I shall keep nothing that you might not have for yourself. Why would you blackmail me, or have the bishop bar me from saying Mass? Now, hide this pregnancy for as long as you can, and when the child is born, blame it on someone else. So help me God, I shall not fail you in this, not one jot.

Richeut then cries a little and tells the priest that she loves him. He then gives her money and goods and promises her more.

Richeut repeats her paternity fraud with the knight Lord Geezer. She aggressively confronts him:

> I am seething with anger when I see you. You pledged your faith to me and you lied. Any woman who puts her arms around you must be out of her mind. There's no one as stingy as you from here to Lincoln. What did I get from you once I gave you pleasure, the other day (alas!) in bed? A curse brought me to lie down flat under you! A pox on your root that shoots off and dries up! I was a young girl then, and now no one cares to love me. You have knocked me up, and I do not care to hide it. I'm angry with you! Look at my belly swelling up! It won't be long until I have a child. You've got to help me. So help me God, if you deny it's yours, it will be your ruin! I say it in earnest. No matter how fortified, all your castles shall be burned and reduced to ashes unless you acknowledge your offspring. I'll sooner burn or hang myself — I tell you no lie — than let you go free. I come from a good family! I have seven knights among my relatives. And I have friends that would slay their man in no time.

The knight foolishly accepts Richeut's claim that he caused her pregnancy. He gives her money and a kiss, and promises to send her meat, vegetables, and fine wine.

Richeut also repeats her paternity fraud with a townsman who didn't have a heir. He thinks he is biologically unable to have children. Richeut goes to him and asks to have a private conversation:

> They go into the room together and sit down on a bed. Sitting there, Richeut looks pensive, then says, "Sir, I came her because I was pushed by a desperate need. I'll be honest with you. I have a complaint to make, and you yourself are the cause. For the time is not long when I shall enter into labor. Sir, I'm incensed at you because you made me pregnant!"

At first the townsman, who thought himself to be sterile, stands up to Richeut:

> "I? You must be joking!"
> "This is no joke, sir, by Saint Thomas!"
> "Without doubt, Richeut, you told a lie."
> She cries and whines, and holds her hand to her face: "Sir, don't you recall the entire day that you played hanky-panky with me upstairs?"
> "Yes, Richeut, that much I know."
> "Without a doubt, dear sir, that is where I got this burden."
> "Shut up, Richeut, don't ever say it!"
> "May God confound me if I keep silent about it!"

The townsman's fantasy of having a male heir prevailed over his reason:

> "Richeut, I don't know — I may well be the father. Let him be mine. If it's a boy, without fault, he'll inherit

> everything I own."

He gives Richeut much money and arranges to have her sent meat, wine, and bread.

Richeut herself benefits greatly from money she extracts for "child support." From pregnancy to long after the birth of her son Sampson, Richeut enjoys child support in the form of "meat, wine and claret, pepper sauce, fruit, cakes, pastries, and apples." Because she cannot bear Sampson's wailing, she hires another woman (a wet-nurse) to breast-feed him. Her lavish child-support income prompts her to raise her price as a whore. It also makes her an attractive marriage prospect for men seeking to avoid the burden of having to earn money for their family.

Richeut's child-support fraud devastates the men of the three estates. Richeut flatters the knight with tales of his manly and fearless son Sampson, who, she says, is just like him. She tells the trade-oriented townsman that Sampson "counts like an angel." She tells the priest that Sampson loves learning (priests were the leading scholars in the Middle Ages). Socially vulnerable and proud false fathers, the men of the three estates give all they have to Richeut for child support:

> Richeut has blackmailed the priest so much that he now has only a grayish coat on his shoulders. And he's wearing nothing under the wool! As for the townsman, she's after his banking business. And she has threatened, flattered, and begged the knight so much that he has pledged her everything, both land and fief.

Just as child support today isn't required to be spent supporting children and in fact supports mainly interested adults, "Richeut takes and spends lavishly on herself — for the boy {her child Sampson} doesn't spend money!" Her three lovers as a result live in poverty.

Richeut's son Sampson grows up to be sexually voracious and highly skilled in seduction. Because the priest, the knight, and the townsman are languishing in poverty and despair, Sampson rejects them.[2] Richeut raises her son herself. She teaches him Ovid's love lessons. She teaches him additional lessons on flirting and techniques for sexual intercourse. Sampson is a good student. He masters the "summa of lechery." In travels spanning from Ireland to India, Sampson has sex with thousands of women. The only person more skilled than he in sexual seduction is his mother.[3]

The story of Richeut has considerable gender symmetry. Richeut exploits and abuses men and women alike. Her son treats women much the same way that she treats men. The priest, the knight, and the townsman stand for the three estates of medieval society. Richeut demonstrates the three estates' stupidity locally. Sampson demonstrates the three estates' stupidity internationally.[4]

Richeut provides potent satire of paternity establishment and child support in today's high-income democracies. The outrageous deceptions that Richeut perpetrates are now institutionalized in laws and policies. Stories like *Richeut* are now summarily rejected from broad public discourse. They are labeled "offensive" and "anti-feminist" because they challenge deeply entrenched injustices against men.

Notes:

[1] *Richeut* l. 170-5, from Old French trans. Haddad (1991) p. 8. All subsequent quotes above are from id. Since *Richeut* is relatively short and the quotes follow the order of the text, further specific line numbers and pages are omitted. For an alternate English translation and the French text, Ker (1976). The French text of Lecompte (1913) is freely available online. The current best French text of *Richeut* is Vernay (1988). *Richeut* is thought to date from the last third of the twelfth century. Arlima offers a comprehensive bibliography for *Richeut*.

In its brutal satire and depiction of low duplicity, *Richeut* is thematically related to *Trubert* and *Le Roman de Renard*. Richeut has a woman servant / friend named Hersant. Richeut and Hersant are the names of the wives of the fox and the wolf, respectively, in *Le Roman de Renard*. Disparagement of prostitution in *Richeut* associates it with the sayings of Marcolf in Solomon and Marcolf.

[2] Sampson asks his mother who his father is:

> Tell me now, mother dear, which one of these three is my father?

Richeut responds:

> Dear son, I don't know. I have mated with each of the three, and with a thousand others. I am not ashamed to tell you. How can a woman that's been mounted by this kind of population be expected to keep count of her children? One doesn't know from whom she conceives nor when. Just go to the richest of the three. Take your pick.

Sampson responds, "Mother, I don't want any of them."

[3] On the relationship of Richeut and Sampson, Adkins (2003).

[4] In medieval estates satire, townsmen and peasants are commonly grouped together in the third estate. Mann (1973) considers medieval estates satire, but focuses on Chaucer and ignores *Richeut*. *Richeut* surely has more direct, current public importance than Chaucer's General Prologue to the *Canterbury Tales*.

[image] Nell Gwyn. Painting by Simon Verelst c. 1680. Nell Gwyn (1650 – 1687) was a comic actress and long-time mistress of Charles II. She regarded herself as a whore. Image thanks to Wikipedia Commons, and no thanks to the rapacious, reactionary U.K. National Portrait Gallery.

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Straight eye for the queer guy

AVfM Video Source · 27 September 2015 · Archived copy · Original

Radical Feminism is not the “Fringe” of Feminism!

Luigi Logan (aka Fidelbogen) · 28 September 2015 · Archived copy · Original

Radical feminism is feminism’s rotten core and the source of feminism’s life. Without radical feminism, feminism at large would amount to little and scatter to the four winds.

That is the whole truth and nothing other. However, it is a truth that plenty of people won’t square up to. It is quite fashionable nowadays, especially in the wake of the Agent Orange scandal, to brush aside radical feminism as outdated and popularly disregarded. When people do this, they are trying to change the subject and reassert control of the conversation so as to remove the feminist project, at large, from the critical spotlight.

Radical feminism – by which I mean chiefly the man-hating kind – is a standard which sets the measure for feminism as a whole. All brands of feminism are either more or less relevant depending on how closely they approximate radical feminism.

Radical feminism is 100 proof, and a radical feminist takes her feminism neat. Others take theirs watered down – but it’s all the same drink.

People love to tell you that the radfems are “just fringe extremists” – as if we were standing in a field and the radfems were some tight little cluster, cut off in their own world on the perimeter. What the speaker fails to consider is that all feminism is on a continuum whose unifying principle is disaffection toward men and things male. That’s all it is, and if you study feminism objectively you can form no other conclusion.

There is no break, no gap, no discontinuity, between radical feminism and the rest of feminism. It is a moral plenum, fully packed. For every foul man-hater, there is a slightly less foul man-hater, then a slightly less foul one than that . . . and down the line it goes, shade by shade. For example, Amanda Marcotte is only half as bad as Mary Daly – but comparatively speaking, that’s still pretty damned bad! So is Mary Daly unacceptable while Amanda gets a pass? Where should we set the cutoff?

If we were to address the radical man-hating gangrene as a serious issue, we would morally amputate the phenomenon. But in order for THAT to happen, we would need to establish a moral threshhold, to effectively quantify how much systemic man-hating we can theoretically “live with”.

Anything above the cutoff might be denounced and ostracized, but there would still be a boundary of acceptability – and that is just the problem. The stench of misandry wouldn’t be quite so overpowering any more, but it would still be present, and permanent, and tolerated. And it would still taint feminism as a whole.

Eventually, we might feel obligated to repeat the whole process; to hack off more of the rotten end and set the cap a little lower. If we were moved to do this time and again, there would soon be precious little of feminism remaining.

That ought to teach us that the apologists and deflectionists are right: we oughtn’t be so fixated on the extremists. The rot extends clear through the feminist organism to some degree, and examples closer to home (of casual misandry or mere perverse ignorance) are never lacking. Every chance we get, we should point out the pervasive anti-male bias – be this subtle or brazen.

Anti-male bias – whether in the form of hating men, or looking the other way when evidence of man-hating crops up, or simply the prevalence of double standards which favor women – is recognizable as the core principle which makes feminism feminism. This principle, more than anything, binds the feminist project together, moves it forward, and explains the complex reality of its evolvement through time.

The feminist project seeks to expand the power of women with no limit, and anything like ethical regard for men and maleness would impose a formidable barrier to such expansion. Remove that ethical regard, and the frontier is wide open. Hence, so far as the feminist project is concerned, ethical regard for men and maleness has got to go – and what better why to shuck off ethical regard for anything, than to HATE it?

Since the world always contains X number of women who hate men. . .and even MEN who hate men, feminism's inner cadre always has a sufficient recruitment pool. Hate is a tremendous motivator, and we can hardly account for feminism's vitality on the theory that the real movers-and-shakers are only mildly annoyed with men.

In the end, if feminism did not harbor a kind of moral black hole of infinite disaffection toward men and maleness, it would quickly reach the limit of its possible development. . . . and begin to dissipate.

So once again, radical feminism – to wit, the man-hating kind – is the CORE of feminism. By contrast, it is the liberals, the moderates, the humanists, and the "fun" feminists who make up the fluffy fringe on feminism's perimeter. They are the useful idiots who serve mainly as camouflage and as ideological pack mules.

Those who say that radical feminism is marginal to feminism at large, are lying – either to you, or to themselves.

She ain't honest (Nurse Ratched)

Mark Dent · 29 September 2015 · Archived copy · Original

There is a line in that magnificent film, One Flew Over the Cuckoo's Nest, which has stayed with me since the first time I heard it. Randle McMurphy, a new inpatient at the asylum, is called to the office of the administrator-Dr Spivey. He is there to discuss his progress and behaviour.
Dr Spivey says: "Do you like it here?"

McMurphy searches for the right words and after a long pause, replies:
"That fuckin' nurse…she ain't honest." He is referring to the woman who runs the ward he has been placed in.

https://www.youtube.com/watch?v=HUcDw8GKU4k

The scene begins at around 50:38

To this day, I get goosebumps when Nicholson speaks this line. It articulates so succinctly how I have felt about so many feminists of great repute. These women and men are called courageous, compassionate and inspirational. Most of them would sit very comfortably alongside Nurse Ratched.

Like her, they have a talent for appearing sincere, caring and trustworthy. Few people would dare to question their integrity or what truly motivates them unless they are willing to be ostracised and branded.

As we have seen these past few decades, very few people are willing to point out the obvious fact- the emperor has no clothes. To do so can cost you your job, reputation and friends.

McMurphy felt the truth in his gut long before his head reached the same conclusion. "She plays a rigged game."

Clementine Ford is one such person.

She plays a rigged game and almost always wins. A few months ago she appeared on a National TV show called The Project, to discuss the terrible problem of misogynistic abuse in the world of Facebook and Twitter.

Clementine Ford on The Project

Ford presented herself as a brave woman trying to speak up for the rights of an oppressed minority. In carrying out this sacred mission she is subjected to a torrent of abuse.

The panel predictably allowed Clementine to speak of the online abuse of women and girls without interruption, for surely we all know that only females are subjected to abuse and only males abuse in the backwaters of the internet.

Men are harassed more than women

Female bullying

This woman sat there playing the victim, seemingly bewildered by the abuse which flows in her direction, and yet the hosts of The Project and many viewers would have been fully aware that this "victim" has meted out her own venomous abuse in her powerful and privileged position as a journalist in one of our biggest daily newspapers. When the conservative Prime Minister, Tony Abbott, was elected to lead our government, Ms Ford created t-shirts with the word Fuck Abbott emblazoned in bold letters across the front. The sale of these t-shirts was promoted by her paper, The Age.

Fuck Tony Abbott t-shirts and other crimes against decency

Fuck Tony Abbott t-shirts

You must bear in mind that this same woman had for months written copiously about the horrific abuse directed at our first female PM-abuse she claimed, came from a source of female hatred rather than the fact that Julia Gillard was possibly the most incompetent, dishonest politician to lead our country.

Was Ford sanctioned or sacked? Of course not! The t-shirts were worn proudly around university campuses and protest rallies by the very students who had been condemning any criticism of Gillard with a vitriolic fervour that bordered on manic.

Had a well known conservative journalist by the name of Andrew Bolt (a man Ford detests) produced Fuck Julia Gillard t-shirts and promoted them in his paper, the very universe would have imploded. I can assure you that Bolt, as powerful as he is, would have been banned from all forms of media and denounced by Ford and her cohorts as a vile, women hating devil.

Who holds the power in our society?

This Clementine Ford, is the same woman who proudly places the motto, We Bathe in Male Tears , at the head of her Face book page. When this is raised, it is referred to as satire. Again, I don't believe a male journalist would retain his job if he had a Face Book page claiming he bathed in women's tears.

This is the woman who holds all men responsible for the crimes of a tiny minority and very carefully cherry picks examples of male violence to present on her page as proof of the inherent toxicity of the masculine species. Her abhorrence of violence never extends to the female variety. When eight children were butchered by a mother last year there was absolutely no reference to it on her page.

Like Nurse Ratched, she goads, pokes, taunts and humiliates males. There are many men who feel the outrage we feel here at AVfM, but lack the ability to convey their anger and burning frustration at this daily baiting in a calm, coherent or articulate manner. They revert to the childish, age old practise of name calling in an attempt to push back against her vicious bigotry. They resort to unacceptable language and occasionally stupid threats. Yet even Ford concedes that most of this abuse comes from 14 and 15 year old schoolboys.

I have no doubt, Ford welcomes such abuse. It is what she craves, for like us, she knows it carries no threat, but it does provide her with more ammunition which she delights in using to prove her theory – that males are toxic.

As a primary school teacher, I supervise the school yard during recess and lunch breaks every day. Almost every break, there is a conflict. Some involve physical abuse and bullying. During the 35 years I have been teaching I believe that in 90% of the incidents there has been mutual culpability in the abuse which took place.

The crying "victim" approaches and says they have been punched or verbally abused. Sometimes they say they have been excluded from a game and told to go away. We walk together until we locate the culprit and a conversation begins.

"What happened?" I ask.

The answer usually reveals that the victim had refused to follow the rules of the game, had initiated the verbal abuse or even begun the physical altercation and came off second best. Often I discover that the "perpetrator" was being teased and lashed out at the person. Is this acceptable behaviour? It is not, but it is certainly something I understand and presents a very different picture to the one painted by the crying child who claimed to be the victim.

Researcher says women initiation of Domestic Violence Predicts Risk to Women

Occasionally, it is a simple case of a nasty bully picking on an entirely innocent victim. This however is not a common occurrence.

So we return to Clementine and her claims. She has done exactly what so many children have done in the school yard. It is a dirty, disingenuous game. She has poked and poked at the bear and when he lashes out, with claws extended, she squeals in feigned shock.

It is so ironic that Ford constantly writes and speaks about our patriarchal society and the power men hold. This comes from a woman who has a voice on National television programs and in major daily newspaper. Ford is a woman who rubs shoulders with Police Commissioners and can openly promote the abuse of the most powerful person in the land without fear of retribution.

No man can speak out about the rights of men in any mainstream forum unless he is the token MRA brought into the studio to be mocked and torn apart by five feminist panellists. No-one actually listens to any person who attempts to speak on behalf of men. It is simply a blood sport to have the occasional man offered up as a sacrificial lamb on radio or television.

So where can men turn in order to feel they are being heard? They go online and finally they have an opportunity to express the disgust and justified rage they feel as they endure the endless, daily misandric bombardment in our mainstream media.

Ford has to drag up comments from anonymous trolls in the murky swamps of cyberspace in order to provide proof of misogyny. We are subjected to vicious lies, smears and accusations from journalists and politicians and even the Australian of the Year and not one person in the media has the courage to speak out against this bigotry. Then people have the temerity to wonder why there is a boiling rage “out there” in the community.

Who really has the power?

In a powerful scene in the final moments of One Flew Over the Cuckoo’s Nest, McMurphy snaps when Ratched taunts a stuttering inmate and reduces him to a stammering wreck with her barbed tongue and veiled threat to humiliate him. This young man takes his life only moments after the wounding words of Nurse Ratched have torn him asunder.

When Randle McMurphy sees the lifeless body of a boy he had loved and nurtured back to a state of self respect and confidence, he launches himself at Ratched , places his two hands around her neck and attempts to squeeze the very life from her body.

Anyone walking in on such a scene would see it all so clearly. There, before you, is a highly respected, dedicated nurse, trying to do a difficult job, and one of the crazy, brutish inmates she cares for has brutally attacked her and is attempting to end her life.

He is just another violent, toxic male.

But the observer would be wrong. What we have is a powerful, controlling, manipulative woman, who delights in playing tortuous mind games with her vulnerable patients, being attacked by the one man who sees her abuse of power and cruelty and wants to put an end to it.

Do we condone such violence? Of course we do not. It is the wrong way to express your hurt, anger and frustration. But if we are going to move beyond the evil notion of masculine toxicity as the fundamental cause of all evil and decrease the number of violent incidents in the home then we must understand the factors which contribute to it.

Of course, McMurphy is taken away and reduced to a shell of the man he was. A lobotomy is regarded as the most suitable way to deal with this problematic patient.

And what becomes of Nurse Ratched? She recovers quickly from her assault and is very soon back on the ward, controlling the men who have been placed under her care.

No doubt she is as respected and admired as much as she ever was, much like the many feminists in Australia’s media.

If you haven’t seen this beautiful film, please take the time to watch it. If you have, please watch the uplifting final scene once again for a spiritual pick me up. It never fails. The tide will turn.

October is the fifth annual Bash a Violent Bitch Month

Paul Elam · 30 September 2015 · Archived copy · Original

Publisher's note 2015: As you will see in the following piece, it is an annual repost going back several years. Each year I add a little to it to clarify and expand the intent of the OP. It causes some clutter, but it's fun.

This year, my addition is simple. It is a reminder that just being satire does not mean there are not very serious implications underneath the hyperbole. This is especially true with this piece.

The sad fact is that women are allowed to commit domestic violence with relative impunity in this culture. The problem is arguably worse today than it was when Jezebel.com made their disgusting post, bragging about beating men, which started this whole Bash a Violent Bitch affair.

Consequentially, behind the satire in this piece is a very serious message. Women, please listen to Whoopi Goldberg. If you don't want to be slapped, backhanded, punched in the mouth, decked or throttled keep your stinking hands off of other people. A man hitting you back after you have assaulted him does not make you a victim of domestic violence. It makes you a recipient of justice.

Deal with it.

Everyone has the right to defend themselves. Parents have a right to teach boys and girls to hit back against assaultive people of both sexes and the responsibility to stand behind them when they do.

No better medicine for a real life, physical bully than a bloody nose. That is not satire or hyperbole.

If you can't handle that, find another planet to live on. Maybe the United Nations will build one for you if you go there and whine loud enough. PE

♦ ♦ ♦

Pubisher's note 2013: This article, originally published on October 22, 2010, is a satirical response to a piece that appeared on the feminist site Jezebel ("Have you Ever Beat Up a Boyfriend? Because, Uh, We Have") and to common media "jokes" about women physically assaulting men and boys. It has been brought back to the front page with a tip of the hat to Ally Fogg, probably one of the most disingenuous hacks on the planet. Fogg's been discussing the "vile," violent Men's Human Rights Movement and he and his commenters are on a tear again, seeking attention through attacking AVFM in the comments to a recent article on the Justice 4 Men and Boys party (not affiliated with AVfM, although we are on friendly terms with founder Mike Buchanan) with selective out-of-context quotes, apparently in the hopes others are too stupid to know satire when they see it, even when it's painstakingly pointed out to them. The article is reposted as is, the only changes will be "Fogg Alerts" which we use to help Ally's numerous intellectually slow followers to know satire as it appears in front of their eyes. Those items which are not satire, but might be confused as such by the intellectually impaired, will also be identified in brackets.

For their advance edification, we provide this link to the following wiki page, which provides definitions of Horatian and Juvenalian satire. We do with the instruction this article is an example of satire of the Juvenalian variety. For those of Fogg's inclinations that don't know what a hyperlink is, I provide the following definition, with the caution that this is all the help I can offer. PE

Juvenalian satire, named after the Roman satirist Juvenal (late 1st century – early 2nd century CE), is more contemptuous and abrasive than the Horatian. Juvenalian satire addresses social evil through scorn, outrage, and savage ridicule. This form is often pessimistic, characterized by irony, sarcasm, moral indignation and personal invective, with less emphasis on humor. Strongly polarized political satire is often Juvenalian. Also see: Satires of Juvenal.

♦ ♦ ♦

It's domestic violence awareness month, folks. We are about to enter another [not satire] month long national circle jerk, the entire domestic violence industry masturbating to a frenzy of trumped up stats and sadistically titillating lies.

We will have flying spittle in the halls of congress and the United Nations; the antecedents of hysterical demands that we take on the worldwide cause of defending helpless women across the globe from their sorry lot in life as victims. We will have grown men donning themselves in drag couture and walking a mile in "her shoes," a sort of trendy, new age and humiliating self flagellation by men who want to atone for all bearers of the evil penis.

And we have a resurrected article from August of '07, from the women at Jezebel.com (tip of the hat to the illustrious Dr. Snark) demonstrating how unrepentantly violent they really are; how much they seem to enjoy it.

Senior writer Tracie Egan Morrissey penned the article, which addresses research findings reported in Psychiatric News that, "In fact, when it comes to nonreciprocal violence between intimate partners, women are more often the perpetrators."

Morrissey reacted to that oft ignored reality, after a query of her female readers for those who have beaten their boyfriends, with the following:

> **"…well, let's just say it would be wise never to fuck with us."**

And of course the comment section that follows the article backs up her pro abuse attitude toward men. It is replete with women regaling us with stories of how they [not satire] kicked, hit, smashed and bloodied their boyfriends for doing the sometimes annoying things that men do. One women reported that she punched her ex in the face for having the audacity to get another girlfriend after they broke up.

[Fogg Alert! Satire!] That's it. In the name of equality and fairness, I am proclaiming October to be Bash a Violent Bitch Month.

I'd like to make it the objective for the remainder of this month, and all the Octobers that follow, for men who are being attacked and physically abused by women – *to beat the living shit out of them*. I don't mean subdue them, or deliver an open handed pop on the face to get them to settle down. I mean literally to grab them by the hair and smack their face against the wall till the smugness of beating on someone because you know they won't fight back drains from their nose with a few million red corpuscles.

And then make them clean up the mess.[/Fogg Alert]

[not satire] You know, we used to have a name for people who only hit those that they knew wouldn't fight back.

Bullies.

And we all know that bullies are cowards. Put a hurting on one and they go find someone else to pick on every time. It's what cowards do.

[Stupid alert. For those too challenged to recognize satire, I spell it out for them]

Now, am I serious about this?

No.[/stupid alert] Not because it's wrong. It's not wrong. Every one should have the right to defend themselves. Hell, women are often excused from *killing* someone whom they allege has abused them. They can shoot them in their sleep and walk. Happens all the time. It'll even get you a spot on Oprah, and cuntists across the cunt-o-sphere will be lionizing you.

[not satire]In that light, every one of those women at Jezebel and millions of others across the western world are as deserving of a righteous ass kicking as any human being can be. But it isn't worth the time behind bars or the abuse of anger management training that men must endure if they are uppity enough to defend themselves from female attackers.

The better option is to kick her to the curb, figuratively speaking, and hopefully move on to some better choices. Besides, violence in self defense should be in some way commensurate with the violence of the attack.

I will say this, though. To all the men out there that decided to say "Damn the consequences," and fight back, you are heroes to the cause of equality; true feminists. And you are the honorary Kings of Bash a Violent Bitch Month. You are living proof of just how hollow "don't fuck with us," rings from the mouths of bullies and hypocrites.

In the spirit of feminists everywhere, you *GO*, boy!

For feminists and white knights.

Note: once again, for those who missed it, this article is a satirical response to this piece on Jezebel ("Have you Ever Beat Up a Boyfriend? Because, Uh, We Have") and to common media "jokes" about women physically assaulting men and boys. –Eds.

YOYO 19: One day a month, stop protecting women

August Løvenskiolds · 30 September 2015 · Archived copy · Original

The era of chivalry, of men protecting all women just because they are women, is coming to a close. In the time of growing gender equality women are no longer the loving partners of men, they are our competitors. One core principle of competition is that you don't give aid to your competitors unless you are forced to.

One barrier to gender equality is the strong instinct in men to protect the women around us even if it puts men's own lives in peril, and the strong instinct in women to seek a man's protection at the risk of the man's life. The human practices that come from these sexist instincts must come to a halt if we are serious about working towards gender equality in society.

Put simply, women who need men's protection are not, and never will be, worthy of equality with men. This weakness, left unaddressed, will always make women seem inferior and infantile no matter how much we try to pretend as if it doesn't.

To begin the process of weaning women off the lion shield of men's bodies and physical prowess, MRAs in India are advocating that on the 19th of each month, men withdraw from protecting women. As women are forced to adapt and learn to become responsible for their own safety and security absent the security men provide, more days will be added until finally, men and women will stand as equals when confronted by the dangers of the world.

I call this idea/proposal "YOYO 19" after the urban slang term that translates as "You're On Your Own," in this case, on the 19th of each month. "Yoyo" can also refer to a sort of untimely bowel movement, which I imagine feminists will have when their fearful reaction to this article takes hold.

It is the Spring of 1984. I'm on vacation, diving for sea shells about two hundred yards off the shore of South Padre Island. As I surface for a gulp of air, I hear a tiny cry for help – a short, heavy Hispanic woman is caught in a rip current and is being pulled out to sea. There is no one else around us.

Her face is barely and briefly visible above the waves and her efforts to swim against the current have failed. I drop my bag of shells (and the unopened can of Coors Light I had found in the warm gulf waters) and swim toward her; as I reach her the rip current takes me as well. I grab her right hand with my left and tell her not to worry, I've got her. Her grip is steady but weak.

Instead of fighting the rip current by trying to swim to shore, I swim parallel to shore and perpendicular to the current, dragging the woman behind me. I'm now crushing her hand in mine; the pain in her hand and shoulder must be horrible but she is too weak to protest.

Progress is slow at first and the shore begins to grow more distant as the rip current carries us away. After several minutes, the rip current declines and I begin to curve toward the shore. Twenty minutes later my toe touches the sea floor and the woman can now walk to land. I release her hand and she walks back to her family without even a word or glance in my direction. I never see her again.

Men's instinct to protect women is closely identified with chivalry in our culture but this instinct appears to be much older and more fundamental than that – before civilization, a man who failed to protect his baby mama and children would not have had genes that survived long. Chivalry extended this instinct to protect familiar women to the general protection of all women. Despite feminism's ambivalence toward men's protective instincts – radfems reject men entirely and Anita Sarkeesian rails against men learning to rescue damsels in distress in video games while "HeForShe" feminists seek to enlist men as protectors – those instincts endure for now, but for how much longer will men be willing to protect women if men get nothing out of it? Feminists feel entitled to men's general

protection no matter how badly women treat men. This entitlement is about to come to a swift and screeching halt.

The general protection of men freed women from having obligations familial or sexual to one or more dedicated protector men, what feminists call *patriarchy* – the rule by fathers. In seeking equality, however, feminists overlooked the necessity of their learning to protect themselves in the world. Older school feminists like Susan Brownmiller, who played a prominent role in creating feminist rape farming, think the current feminist concerns that women protecting themselves is "victim-blaming" is unrealistic:

> Susan Brownmiller, who published the groundbreaking *Against Our Will: Men, Women, and Rape* in 1975, takes issue with the current conversation around sexual assault. She believes it's unrealistic for women to think they can drink like men and still be safe, and that women are responsible for keeping themselves out of dangerous situations….
>
> They have been tremendously influenced by the idea that "You can drink as much as you want because you are the equal of a guy," and it is not true. They don't accept the fact there are predators out there, and that all women have to take special precautions. They think they can drink as much as men, which is crazy because they *can't* drink as much as men. I find the position "Don't blame us, we're survivors" to be appalling.

Of course, in response, today's feminists are savaging Brownmiller as a "victim blamer" for suggesting that women should be held to the same standards as men.

To get an idea of the relative worth and necessity of men's protection, let's compare and contrast housework (that is stereotypically and optionally associated with women) to security services that women and society demand from men.

Feminists argue that women are uncompensated for the housework women do in domestic relationships and that men should shoulder more of the housework burden, *even if men have lower standards of cleanliness and domestic order than women have*. This demand for more male participation is usually made despite men's reluctance, passive-aggressive feigned incompetence, or even outright refusal. If men forced women into such service, feminists would be quick to call it abusive or even rape, yet feminists feel free to demand it of men anyway. That is what feminist entitlement looks like.

Desperate attempts have even been made to tie housework to the sexual interest and consent in women: phrases like "women would rather have unsatisfying sex in a clean house than hot sex in a dirty one" were once common and men are often told that they will have more frequent and satisfying sex with their partners if they help out more around the house. Studies published in scientific journals show that this is a lie: the more housework men do, the less sex they have. As expected, feminists like Sheryl "Lean In" Sandberg openly lie about these studies and assert just the opposite of what actual studies show.

What feminists ignore is that men are not compensated for the domestic security men are expected to provide for women, both in the home and in the nation. In the United States and some other countries, men – and NOT women – are legally required to register for selective service (the military draft) and be ready to go to war on a moment's notice. When a father departs the home for a long trip or upon death or divorce, a son is told "you are the man of the house now," meaning it is now the son's responsibility to keep the women of the household safe from the dangers of the world. I heard this phrase at age 16 when my father died – my grief and fear over my dad's passing were compounded by new responsibilities I never asked for. I had no time to grieve, I was "man of the house" however poorly I was equipped for the job.

It is March, 1992. My girlfriend and I are in Dallas at a Greenville Avenue restaurant eating dinner with Carol, one of my girlfriend's friends who is hobbled by a cast on her foot. Carol, slight and thin, is unsteady on her crutches so, after dinner, I am asked to carry her across a busy street.

As we cross the street a car screeches around the corner aimed right for us. I twist around, tossing Carol out of harm's way while the car draws near but the recoil leaves me directly in the car's path. The car stops suddenly, clipping my shins as I jump onto the hood. Carol and I are both bruised but alive. I never see nor speak to Carol again.

Providing security for women is a 24 hour / 7 days a week job that offers no money nor job satisfaction, but a lifelong stain of guilt or cowardice if the man should fail at his gender role and the women he is supposed to protect get injured. Men will march off to do bloody battle, cover their girlfriends' bodies with their own to protect them from bullets, and run up the staircases of burning, falling buildings to try to save women they don't even know rather than risk failing as protectors. MGTOW and MRAs who have liberated themselves from the onus of being involuntary security guards often catch hell for it even though we owe women nothing in any objective sense.

However onerous and exacting women make their job of cleaning, they have complete control over how much cleaning they do and a woman can at least pause for rest from the task every evening. She is rewarded with the sight of a beautiful home if she succeeds at it.

Men get no rest from, and no real nor psychological reward for their security job except the rare and often forgotten gratitude of their spouses and female relatives, but feminists are even trying to stamp this out: feminists now argue that "men shouldn't be thanked for doing the right thing" as if men were emotionless slaves fit only to have our feelings ground into emotional dust under their Birkenstocks. Men are forced to live with the daily terror that the expectation of their heroism can be turned against them, or stripped from them at any time.

The loss of women's open gratitude for men's security services can only have a corrosive effect on men's willingness to put ourselves at risk in the service of women's safety. There is a chilling phrase from psychology that describes this situation: "the behavior undergoes extinction." A pigeon can be trained to peck at a button to earn a food reward but when the food stops, eventually *the behavior undergoes extinction* – the pigeon pecks at the button no more.

The capsizing of the cruise ship *Costa Concordia* in January of 2012 proved that the extinction of men's protective instincts is already happening. One author even characterized the wealthy vacationing men who failed to put women and children first as "white trash."

Because the protection that men provide to women is largely invisible in everyday life and only becomes clear in disasters and other dire straits, it is perhaps unexpected and unfair to women that we withdraw our protection from women without serving notice to them.

So, here it is, ladies. Don't be stupid. Don't be a victim. From this day forward, on the 19th of each month, you will enjoy no protection from men at all. You're on your own – YOYO 19 – for 24 hours. You need to slim down, muscle up, and purchase weapons, Columbian-made Kevlar fashions and floatation devices if you want to survive the Purge. You can also buy a chastity belt on Amazon but hurry, there were only 4 left the last I checked.

It is the Spring of 2013. I'm in the bar late after talking to a tipsy, young and attractive feminist for a couple of hours. She says she's never met an MRA nor a MGTOW before and she is fascinated by my perspective on gender equality. She is also flirting outrageously while I'm playing it cool. Judging from her sidelong glances and racy talk, the sexual tension is clear.

2 AM – closing time – rolls around and it is time for me to walk home, 4 blocks away. The feminist is parked in the same general direction and she asks if she can walk with me. She takes my hand and we start walking. Three blocks later we reach the crossroads – her car is a full block up Commerce street; my apartment is a block down the perpendicular Crowdus.

Rather than go out of my way to walk her safely to her car, I release her hand, tell her to have a nice night, and turn

towards home. She stands for a moment, slack jawed and sputtering. No man has ever violated chivalry and dismissed her so callously, nor rejected her when her sexual overtures were so clear. I don't look back. I hope I never see her again.

Are there some women still worthy of protection?

Women in my family have gone out of their way to protect me when I've been ill. Those women have earned my protection as equals.

There are a number of women MRAs who work tirelessly to protect men from both feminists and their gynocentric allies among traditionalists. Those women MRAs have also earned our protection as equals.

But the feminists who hate men, refuse to protect themselves from rape, make false accusations against men, demonize men's sexuality, compromise due process for accused men, and lie to our faces?

No fucking way. YOYO, baby. *You're on your own.* Get used to it.

This article grew out of discussions held at the Men's Only Retreat held in North Carolina in September 2015 – MORNC 15.

Why do good girls become feminists?

Rachael Lefler · 30 September 2015 · Archived copy · Original

The MRA or mere critic of feminism commonly hears some variation of “Not all feminists are like that”, or “NAFALT”, whenever they attack feminism or call it out on behavior and ideas that seem irrational, cultish, fascist, hysterical, exaggerating, petty, childish, spiteful, greedy, envious, or hateful. But just because it’s an overused, to the point of becoming a cliché, response whenever someone criticizes feminism, it’s nonetheless worth probing into. Why is it that not all feminists are “like that?” Why would a thoughtful, considerate woman join what is more and more every day showing its true colors as a misandrist hate group that is intolerant of opposing voices?

The Appeal of Any Movement

Like religions, political movements offer converts several things of great psychological benefit, including:

1. Friendship and social acceptance.
2. An easy explanation for why the world is the way that it is.
3. An easy way to blame their problems and frustrations on something other than themselves.
4. The chance to become more powerful as a group than they could be individually.

I would say most people join movements or religions they see as representing the thing they lack in themselves and their lives, but want and hope for most. People who want stability, family, and community might seek a traditional, organized religion; people who want tranquility, freedom to be themselves, and oneness with nature might seek more modern and less organized religions. It is the same with political movements. For example, people who want more pay and benefits might be attracted to socialist politics, while people who want more freedom to run their own company how they want will prefer libertarianism.

With women, basically you (obviously) have a mix of good and bad ones. We can call “good” those who are even-tempered, rational, pleasant, calm, kind, loving, nurturing, compassionate, patient, and civilized. The “bad” ones are greedy, moody, irrational, self-absorbed, vain, bitchy, gossipy, and psychopathic, being thoughtlessly hurtful. But, while it’s good to be a good woman, it’s also a bit painful. It means stifling your urges to harm others. It means listening to that annoying old man’s umpteenth complaint at the nursing home you work for, always with the same calm smile, when you’d rather “accidentally” give him too many sedatives next meal time. It’s hard because society doesn’t always reward niceness like it should. The nice guy sees hot women hooking up with psychopathic men, and the nice girl turns green with envy as nasty bitches get what they want in life, or so it often seems. Outspoken women, even the really mean and arrogant ones, get rewarded with money, men who do their bidding, career advancement, and positive social regard. Nice women, like nice guys, too often get the short end of the stick.

Enter: Feminism

What feminism tells nice women is a seductive message; that all our problems are caused by patriarchy, and that being nice is a sign of our oppression, and that the key to liberation is to stop giving a fuck about being nice and just be more assertive, crude, mean, and masculine.

Feminism tells us geeky, bottom-rung-of-society nice girls that all we have to do to be free is to stop being nice girls. When we feel overwhelmed or powerless, it tells us things we want to hear because they make us feel powerful. Suddenly, no act or thought of ours is too mundane or too trivial to have no greater political meaning. It becomes revolutionary to stop shaving our legs or to not wear makeup, as revolutionary as a hunger strike or a worker’s revolt. It makes us feel powerful, triumphant, big.

The Problem

The kind of illusory self-importance feminism offers us, however, is fragile. It’s all built upon lies, false statistics, illogical assumptions, illusions, and deceptions that distort reality. Therefore, when someone becomes a feminist,

they have to, to a certain degree, shut out reality, discarding even the most well-proven facts, if they discredit or challenge feminism.

The more illusory, bullshit power feminism gives us, the more hostile we become to other points of view. I think that's why 20-something women, including me, are more likely than older women to be able to shake off feminist brainwashing attempts, because we don't really receive the benefits of power that more experienced professional victims get from their more distinguished careers in whining. That way, there is nothing good we have that is threatened by challenges to the feminist worldview.

Feminism is like a stack of turtles from Dr. Seuss' "Yurtle the Turtle"; the ones on the bottom gain from their liberation by not having to support anyone they don't agree with or don't like, but the ones at the top have to really crack the whip to keep those supporters under them, or they fall. In other words, they need us more than we need them.

Once we realize that being kind and believing in equal political rights for both genders does NOT mean that you have to support the crazies and the professional complainers, those people lose their power.

In other words, I think the "cool" feminists who aren't "like that" should take a good look at themselves, and answer: Do you really need feminism, or does feminism just need you?

Why Gay Men Don't Need Feminism – Part 4: Brotherhood

andybob · 1 October 2015 · Archived copy · Original

Introduction

'Why Gay Men Don't Need Feminism' is a four-part series of articles adapted from a speech that was intended to be presented at the Second International Conference on Men's Issues in 2015 by the author, Matthew Lye (a.k.a. Andy Bob). The four parts are:

Part 1: Challenging Assumptions

Part 2: The Takeover

Part 3: Gay Bashing

Part 4: Brotherhood

As these articles are written from the perspective of a Men's Human Rights Activist (MHRA), they focus on the dysfunctional relationship between feminism and gay men. Feminism has had an entirely different relationship with lesbians which is irrelevant to this topic, and has been examined in detail elsewhere.

♦ ♦ ♦

Demonizing individuals and organizations engaged in promoting the rights and welfare of men and boys is one of the key tactics employed by feminists to silence their dissenting voices, and to prevent men of all sexual orientations from uniting against them in the spirit of shared purpose and brotherhood. It is essential to expose how feminists do this, and examine some of the damage it has caused.

In June, 2015 *Pride Toronto* [1] announced that it had decided to uphold the ban it had placed the previous year [2] on an organization focused on assisting men in crisis called the *Canadian Association for Equality* (*CAFE*) [3] on marching in its annual parade, adding that *CAFE* would be permanently banned from all future *Pride Toronto* activities. *Pride Toronto's* dispute resolution arbitrator, Paul Bent, released a statement explaining the decision:

"I considered CAFE's response that inclusion, diversity and equality are values the organization shares with Pride versus the numerous complaints filed against CAFE's participation arguing that CAFE, as an organization and through its affiliation with men's rights groups, contravenes Pride Toronto's vision to, 'create a safe space to engage communities in the celebration of their sexuality." [4]

Bent did not explain how *CAFE*'s participation in any of *Pride Toronto*'s activities could possibly pose any kind of threat to the safety of the colourfully-attired gay men and women who like to parade themselves at such events. Nor did he offer any details of the alleged "numerous complaints" that led to *CAFE*'s ousting. The online magazine, *Vice*, managed to track down the source of these complaints to a disgruntled Toronto feminist who operates under the pseudonym, Emma R: "It all began when she started a Facebook event urging people to speak up after realizing that there was a very real possibility *CAFE* could be permitted to march in this year's Pride parade." [4] Emma R proudly explains:

"I created the Facebook event right before I went to bed and when I woke up in the morning, over 1000 people had joined and confirmed that they they'd submitted complaints to Toronto Pride's executive director Mathieu Chantelois." [4]

It is worth noting that *Pride Toronto*'s board of directors formalized the ban against *CAFE* only two weeks after Emma R's created her late-night Facebook event without offering a single shred of evidence to support complainants' assertions that *CAFE* posed a credible thread to parade participants. Predictably, Emma R did not offer any evidence either, only her feelings – and her feminist-driven desire to perpetuate false threat narratives

about any organization concerned with the rights and welfare of men and boys: “My motivation for spearheading this was around comfort… So to have a group that has such a demonstrated history of making people feel uncomfortable, [it] is just asinine to me that they would want to take part.” [4] Emma R did not feel the need to explain why the idea of helping men in crisis made her feel “uncomfortable”.

Vice journalist, Neha Chandrachud, cites the fact that there are no “queer initiatives or programming” on *CAFE*’s website in order to support her doubts about “the sincerity of *CAFE*’s commitment to the LGBTQ community.” Like many critics of the Men’s Human Rights Movement [MHRM], Chandrachud does not grasp the concept that *CAFE*, like *A Voice for Men*, is not a gay rights organization, but an organization which concerns itself with issues such as suicide, mental health, domestic violence, fathers’ rights and chivalry justice, that can affect the rights and welfare of all men and boys.

As a committed feminist, [5] Chadrachud is keen to promote the fallacy that “queer advocacy and men’s rights are ideological opponents” in order to create division among men of different sexual orientations, and to disguise the fact that the only ideological opponents to men’s rights within and around LGBT organizations like *Pride Toronto* are feminists like herself and Emma R.

A major obstacle to these feminists is the existence of the many gay and bisexual men and women who actively support men’s human rights organizations like *CAFE* and *A Voice for Men*. Naturally, Chandrachud chose not to consult any of these people, many of whom would have been more than happy for an opportunity to explain why they identify as Men’s Human Rights Activists [MHRAs], support the goals of egalitarian organizations like *CAFE* and *A Voice for Men* and share their many evidence-based reasons why feminism should be repudiated as a bigoted and destructive ideology that actively undermines the rights and welfare of men and boys – a demographic that includes gay and bisexual men.

Some gay MHRAs, like this author, would have even provided her with photographic examples to what gay men should do when confronted with a feminist who is trying to convince him that he is a woman-rejecting member of ‘the patriarchy’ who benefits from unearned privilege which he uses to oppress women by promoting ‘rape culture’, maintaining wage gaps and making feminists ‘uncomfortable’ by challenging their manufactured statistics, exposing their corruption, debunking their false threat narratives and denouncing their anti-male hate-mongering:

Feminist: You're a privileged, penis-worshipping phallocrat who expresses your misogyny by rejecting women and sexually assaulting them in gay bars. Andybob: You're an idiot.

No, Chandrachud doesn't consult any gay MHRAs. She consults anti-MHRA feminist, Emma R, who, while acknowledging that "men have it really hard in a number of areas", takes the opportunity to demonize the MHRM through a variety of frequently-employed feminist methods, such as conflating 'feminism' with 'women' and claiming that MHRAs accuse feminists/women of not merely exacerbating men's problems, but creating them: "But I think that instead of addressing these problem, the men's rights movement is scapegoating feminism and scapegoating women as the cause of their problems." Conflating 'women' with 'feminists' conveniently ignores the fact that not all women are feminists and not all feminists are women, but it enables feminists to label any criticism of feminism as an attack on women. Feminists never tire of conjuring up misogyny that doesn't exist.

Emma R also uses the feminist method of reiterating a slight variation on Gloria Steinem's attempt to force an alliance between feminism and the gay rights movement when Steinem claimed that they were, "completely the same thing". [6] "The struggles of women and the queer community may not be exactly the same, but they overlap. Feminism is a queer issue." [4] Conflating 'feminism' with 'gay rights' implies that the MHRM's antithetical position to feminism is an indirect attack on gay rights. Feminists create these kinds of semantic contortions because it leaves so many potential critics fatigued and bewildered from the tedious effort required to unravel them.

Predictably, Emma R cannot resist invoking feminism's most potent tactic of manufacturing false threat narratives when she demonizes the MHRM by suggesting that it poses some kind of imminent danger to women and girls: "…the thing is that the men's rights movement isn't just about a crazy opinion, they're people with a demonstrated history of doxing women and perpetuating violence."

Like all totalitarian ideologies, feminism cannot withstand close scrutiny – it crumbles beneath the weight of its own logically fallacious hypocrisy and the faulty premises upon which it is built. No movement has threatened feminism's cultural and legal hegemony with a greater barrage of sustained, evidence-based criticism than the ever-expanding MHRM. Feminists are becoming increasingly alarmed by this criticism and have reacted the way totalitarians invariably do by attempting to silence it in a concerted campaign of demonization propaganda. They're not widely-referred to as 'feminazis' for nothing.

Falsely accusing individuals and organizations within the MHRM of threatening feminists with retributive violence and harassment taps into society's gynocentric instincts to protect women and revile those who seek to do them harm – which, according to feminists, includes making them feel 'uncomfortable' – by debunking their endless litany of lies and copious use of anti-male shaming language. [7]

These false threat accusations are made against critics of feminism, like the MHRM, with such alarming frequency that it is necessary to examine some of them in order to prompt gay male feminists into asking themselves why they have chosen to align with a movement that goes to such morally corrupt extremes to shut down discussions about issues that can devastatingly impact their own lives. Hopefully, gay men will think twice about marching cheek-by-jowl with these reprehensible frauds the next time they are roped in to assisting feminists in their efforts to shut down such discussions – as they attempted to do in 2014, just prior to the *First International Conference on Men's Issues* in Detroit, U.S.A.

Gay men helping their feminist "allies" to protest a conference addressing issues that negatively affect their own rights and welfare.

"The absolute last thing we need is a group coming in that is known for threatening women with rape, torture and murder, and for being rape apologists who make violent threats against courthouses and other official city buildings…On June 7 [2014]*, union workers, feminists, leaders in the LGBTQ community* [and] *queer activists…gathered at Detroit's Grand Circus Park. Protestors carrying signs that read, "Misogyny Kills," "Blame the System, Not the Victim,"…quickly spread across the park. The sponsorship of the event came from across the political spectrum, including Gay/Bi/Trans men's groups…"* [8]

The only evidence of violence in the lead up to the conference was that promised by feminists and their sympathizers. The most egregious examples of this violence were the threats made to the original conference venue, Detroit's *Doubletree Downtown Hilton*, forcing conference organizers to change locations at the last minute. [9] Emma Howland-Bolton supported the call to violence by organizing protests that encouraged some of her followers to make grossly inappropriate comments, including: "Trigger warning – these people [MHRAs] make me trigger-happy." [10] Another opined that the best way to protest was to actually attend the conference and "storm it".

Howland-Bolton was rightly admonished by conference presenter, Jonathan Taylor, who suggested in an open letter on his website, *A Voice for Male Students*, that she adopt a more responsible approach to her protest activities. [11] Howland-Bolton responded by complaining to *Ms Magazine*'s Anji Becker Stevens that Taylor was targeting her "in classic MRA fashion." [12] In an email to Becker Stevens, Howland-Bolton made it clear that she did not intend to take any responsibility for her actions by writing:

"When A Voice for Men started targeting me…I was flabbergasted…But I guess it's not surprising that they acted in such an irrational manner. Sexism is irrational. Misogyny is irrational. So a male supremacist hate group like A Voice for Men that embraces sexism and misogyny is also going to be irrational. You cannot connect to reality if your beliefs are predicated on the assumption that, simply by virtue of your gender, you are superior to another person."

Predictably, Becker Stevens sympathized with Howland-Bolton, even going so far as accuse *A Voice for Men/Male Students* of being, "hard at work harassing and threatening women," [12] and that Howland-Bolton's protest deserved to be , "held in as safe of spaces as possible – safe from both physical harm and emotional trauma." [12] Becker Stevens did not reveal whether or not she believed that conference participants, like Jonathan Taylor, were

entitled to the same protection, but she did manage to strongly imply that the feminist threats to the original conference venue were fabricated by *A Voice for Men* founder, Paul Elam, despite irrefutable evidence to the contrary. [13] One feminist even dismissed the evidence as, "the kind of vicious tactics that *AVfM* has used to derail and trivialize the response to [its] own ideology." [14]

Neither of these feminists accepted Paul Elam's cordial invitation to, "Buy a ticket, come in and have a seat and let us help you earn your way out of ignorance," [15] preferring to tow the feminist line by coddling their imaginary fears about the MHRM and perpetuating feminism's imaginary threat narratives.

The manner in which feminist activists attempted to shut down Dr Warren Farrell's presentation addressing the issue of male suicide at the *University of Toronto* in 2012

[16] has been examined in detail elsewhere, [17] particularly the shrill antics of the aggressively appalling Chany Binx, who responded to hearing about the tragic increase in male suicide rates by warbling, 'Cry Me a River'. [18] Less well known is the fact that Binx responded to being called out on her callous and disruptive behavior by damseling as demurely as her abrasive demeanour would allow:

"Because I had the audacity to tell a dude to STFU [that 'dude' was Dan Perrins, a respected Canadian MHRA whose beloved brother committed suicide], [19] *an MRA no less, I have since been the target of not only just online misogyny (as if that's a surprise) but cyberstalking, rape and death threats…"* [20]

Feminists were quick to defend Binx for suffering such horrors as being compared to Pennywise the clown [21] and having total strangers indicate that they were sickened by her mockery of male suicide victims. Feminist playwright, Sabina England, was outraged that people were offended by Binx's lack of empathy: "The MRAs, they had their stupid little seminar interrupted. Awh, boo hoo. Obviously that is just SUCH a big deal." [22] England interpreted the widespread condemnation of Binx as, "a serious reminder that women are not safe anywhere." [22] These committed feminists exhibit the same level of empathy that all feminists have for men in pain.

A feminist takes a well-earned break from being empathetic to men in pain.

Feminist media pundits and academics are not above making false claims of violent harassment and abuse in the wake of being exposed to dissenting voices, as gay feminist critic Milos Yiannopoulos discovered after he unnerved Dr Emily Grossman with facts and logic in a televised debate in July, 2015: [23] "One of the most frustrating things about debating feminists and feminist academics is how readily they reach for words such as 'harassment', 'abuse' and 'safety' – particularly when they are losing the argument."

Yiannopoulos read a Tweet that Grossman had posted following the debate: "Absolutely reeling from the misogynistic backlash my debate has received. Hadn't quite realized the extent of #everydaysexism. Wow." By that point, Yiannopoulos had learned to be suspicious of feminist claims of online harassment. Comedienne, Kate Smuthwaite, had made similar claims after she lost her temper during a debate with Yiannopoulos: "FFS this is probably the worst online barrage of online misogyny I've ever faced…It's horrible". However, when pressed, Smuthwaite couldn't produce more than two examples of this "barrage".

Yiannopoulos and a fellow researcher decided to investigate Grossman's claims and found that, of the 567 Tweets Grossman had received, many were supportive, many challenged her debate performance, many were critical of her position, a few were slightly mean-spirited, but none were outright misogynistic or abusive: "Our conclusion was that her claims were unfounded." Yiannopoulos echoed the sentiments of many MHRAs by observing:

"To those of us watching feminists and feminist academics, it can be tough to escape the conclusion that they deploy the word 'misogyny' simply to indicate disagreement, and perhaps as a signal to white knights that they need backup because their arguments are failing." [23]

Feminists, like Anita Sarkeesian, [24] Danielle D'Etremont [25] and the Women's Studies Department at the *University of Toronto* [26] have all alleged, or at least implied, to have been victims of MHRA-perpetrated violence, harassment, cyberbullying, and even terrorism. Feminists make these allegations faster than the law enforcement officials who investigate them can dismiss them, which they invariably do, as lacking credibility. Police and FBI officials usually refrain from suggesting that feminists fabricate these threats themselves, which is what *University of Wyoming* 'rape culture' promoter, Meg Lankers-Simon was caught doing in May, 2013. [27]

Meg Lankers-Simon explains why men are the problem at the 'Take Back the Night Rally' she organized after threatening to rape herself.

It isn't enough for feminists to drag dimpled doe-eyed darlings, like Emma Watson, before U.N assemblies to urge men to stop caring about themselves and each other in order to focus exclusively on fulfilling feminist agendas. [28] Nor are they satisfied with identifying Isla Visa mass shooter, Elliot Rodger, as being either a MHRA – or like a MHRA – in article [29] after article [30] after article [31], despite the fact that he had no connection whatsoever to the MHRM, or made any reference at all to any of the issues addressed by the MHRM, even in his 140-page manifesto. Feminists may as well cite Daffy Duck or Pick-up Artist [PUA] guru, Roosh V, for all the relevance Rodger has to the MHRM. But cite him they do – every chance they get.

Feminists have now launched an international campaign to silence their critics by attempting to shut down MHR sites like *A Voice for Men*, and are using the U.N to help them. [33] Failed British Labour Party leader candidate, Yvette Cooper, has even characterized the growing antagonism towards feminist bigotry and corruption as bullying, online harassment and misogynistic abuse which is "increasingly masquerading as political activism" and, predictably, dangerous to women. She warns:

"Unless misogyny on the Internet is challenged, more women's voices will be silenced, and more women will be oppressed or feel prevented from speaking out just as if we've gone back to the Victorian age. We cannot let that happen." [34]

Yet again, a feminist is conflating 'women' with 'feminists' in order to create an illusion of rampant misogyny, perpetuate the myth that MHRAs yearn for a return to traditional gender roles – something which is anathema to the vast majority of MHRAs, especially those at *A Voice for Men* [35] – and to signal to those white knights previously mentioned by Milos Yianopoulos to come riding to the rescue.

It never occurs to Cooper that it is she who is trying to silence women's voices: women like Dr Tara Palmatier of *A Shrink for Men*, [36] erudite anti-feminist videographer Karen Straughan (a.k.a. GirlWritesWhat), [37] dedicated

men's rights activists like Suzanne McCarley, [38] Jasmin Newman [39] and Hannah Wallen, a MHRA who pithily observed that:

"…feminists are claiming that their experience of having ideological beliefs about women's lives is a more valid description of us than our own experience of living them. They use that claim to treat any resistance to them as an attack, rather than a defense against a presumptuous violation of personal boundaries." [40]

These are just a few of the many women who care so much about the men and boys in their lives, and those who aren't, that they have added their eloquent voices to the MHRM, often at great personal risk from feminists who uniformly vilify them as gender traitors for daring to publicly reject bigoted feminist orthodoxy and insisting that men and boys deserve to have their issues addressed openly, honestly and compassionately. These are the women that feminists like Yvette Cooper want to silence.

More importantly, these women are welcomed into the MHRM, where they are greatly appreciated and respected. In stark contrast, feminist men are routinely shunned within the feminist movement – as James Ritchie discovered when he was removed from his elected position as Women's Officer at the *University of Tasmania* in Australia after the *University of Tasmania's Women's Collective* launched a petition which expressed its outrage that Ritchie was unaware of his proper place. Apparently, Ritchie made the mistake of taking Emma Watson's call for "male leadership in addressing women's issues" at face value. [41] Hopefully, he has learned his lesson, and is now suspicious of feminist claims made by waif-like actresses dressed in virginal white who once looked cute wearing pointy hats.

In fairness, not all feminists are entirely unsympathetic to men like James Ritchie:

A feminist offers proof to a skeptical world that she is not a man-hater.

At what point will gay men who identify as feminists begin wondering why feminists are so determined to demonize the MHRM and shut down any discussion by or about men that are not monitored and supervised by feminists? How many false threat narratives about the MHRM have to unravel like cheap suits under the slightest scrutiny in order for gay men who identify as feminists to put aside their listen-and-believe feminist indoctrination long enough to realize that feminists are not remotely interested in addressing issues that affect them as men? When will gay male feminists start asking themselves why feminists have gone to such deceitful extremes to frighten them away from a movement that actually does address their issues as men? These questions are impossible to answer with any certainty, but that point will probably be the moment when gay male feminists finally get sick of reading offensive tripe like this:

"He may be oppressed in some ways as a gay man, but he's still a man, and therefore a member of a group with the greatest social power, a member of a group which institutionally oppresses women. Gay men may be oppressed in

some ways, but they also benefit from the structures which advantage men over women…So yes, gay men need feminism. But that means they have a duty to feminism- they have a duty to think about their own sexism, their own misogyny, their own perpetuation of harmful standards…And then they should come and help the feminist movement." [42]

To quote the late Dorothy Parker, "..it was at this point that Tonstant Weader fwowed up." [43] That's exactly what gay men need to do: 'fwow up' the feminist dogma that has always accused them of being as equally culpable as their straight brothers in an imaginary patriarchy that systemically privileges them and oppresses women, and has always demanded that they reject their male identities in order to fulfil their feminist duties as third-rate 'auxiliary women'. Gay male feminists need to purge themselves of their feminist indoctrination before they can re-evaluate their male identities, and acknowledge that the MHRM addresses issues that are relevant to them in a way that feminism does not, never has and never will.

To highlight this point, it is interesting to note that prominent male feminist, Jon Greenberg, prefers to post public apologies for what he imagines to be his male privileges rather than address any issues that are actually relevant to the rights and welfare of men and boys. [44] His top seven 'patriarchal benefits' are:

1) I have the privilege of a short morning routine

2) I have the privilege of a gender that confers authority

3) I have the privilege of easy bathroom access – even when there are no bathrooms

4) I have the privilege to show skin

5) I have the privilege to move about without fear of harassment, assault or rape

6) I have the privilege to enjoy the Internet without my gender being assaulted

7) I have the privilege of seeing myself widely and positively represented in the media

That's right: feminism has convinced Greenberg that men don't get harassed, raped, assaulted, cyber-bullied or ridiculed in the media – and that men should feel guilty about being able to urinate while standing up and remove their tank-tops at the beach. Anyone wondering if feminists responded to this by posting articles about the evils of 'mansplaining' ought to know the answer to that by now. [45]

In stark contrast to feminism, the MHRM isn't concerned about a man's sexuality any more than it is concerned about whatever points of 'intersectionality' he may or may not possess – though it certainly recognizes how these points might affect his experience as a man. The MHRM's principal concern is the range of issues which can, and frequently do, impact the lives of all men – issues which feminists routinely ignore, minimize, deny and even ridicule.

One such topic is male suicide. Dr Augustine J. Kposowa of the *University of California* discovered that in the United States, men were 4.8 times more likely to commit suicide than women, and that this rate more than doubled among men undergoing divorce or marital separation. [46] Experts have observed that men are far less likely to discuss the problems which cause the depression which often leads to suicide or to seek help from support services. [46] As male suicide is on the increase, gay male feminists should be pondering why *University of Toronto* feminists attempted to violently prevent Dr Warren Farrell from discussing some of those problems – one of which is the difficulty many gay teenaged boys have in accepting their sexuality; and to ostracize *CAFE* – one of whose goals is to provide support services for suicidal men and boys on university campuses throughout Canada – by staging protests designed to thwart its efforts.

Every independent (i.e.: non-feminist) study of domestic violence concludes that male victims of female-perpetrated domestic violence are far from being the statistically-negligible minority that feminists invariably claim them to be:

"According to a 2010 national survey by the Centers for Disease Control and U.S. Department of Justice, in the last 12

months more men than women were victims of intimate partner physical violence and over 40% of severe physical violence was directed at men…Despite this, few services are available to male victims of intimate partner violence…More research is needed on IPV against men, its impact on men and the domestic violence service response to male victims. Public education is needed on the extent of IPV against males, and services need to be provided for these victims." [47]

This study, by Bert H. Hoff of the *University of Phoenix*, recommends that, "State programs need to ensure that domestic violence services be provided to men across the state," and that, "Public education efforts…should be specifically addressed to women and girls as well as men and boys." [47] But this does not happen in Arizona, or, indeed, anywhere else. What does happen, is that feminist academics and activists demand that governments apply their 'Duluth Model' of domestic violence – a model which concludes that men cannot be victims of domestic violence because they belong to the oppressor class known as 'the patriarchy', the same binary paradigm in which women are the oppressed class and therefore, incapable of being perpetrators [48] – to all legislation and social policy, thus eliminating both the existence of male victims and the need to provide them with adequate support services in one fell swoop. This is certainly what happens in Australia. [49]

A feminist helps men by defining their rights for them.

Gay men who are victims of domestic violence receive no more sympathy or support than their male counterparts. [50] The only advice they are given, even from gay rights organizations like the *StoneWall Society Webring*, is to call domestic violence hotlines and hope for the best. [51] Perhaps this is when they will discover what Hoff meant when he said that one of the problems with the 'Duluth Model' is that it is "based on ideology, not science"; [52] or to put it in visual terms:

Suicide and domestic violence are just two of the many issues that gay men share with their straight brothers and are addressed by men's rights organizations like *A Voice for Men* and *A Voice for Male Students*. Other issues include, the boy crisis in education, [53] chivalry justice, [54] male genital integrity, [55] false rape allegations and the erosion of due process rights for men; [56] and, for those gay male feminists who think that the injustice of the family court system could never impact them, think again. [57]

These issues are explored in-depth at *A Voice for Men,* [58] which welcomes [59] anyone with a genuine concern for the rights and welfare of men and boys and who wants to offer suggestions about viable, non-violent solutions to the many problems currently confronting men and boys. That welcome is not extended to feminists who, as documented throughout this series of articles, are only interested in promoting their ideological dogma, fallacious myths about 'the patriarchy', feminist-manufactured statistics and their endless array of false threat narratives designed to hamper the efforts of activists who truly believe – as feminists decidedly do not – that men's and women's rights are equally important.

As they have made abundantly clear over the decades, feminists have delighted in exploiting the divide that has historically existed between men of different sexual orientations to ensure that they maintain the fear and loathing that prevents them from uniting in opposition against feminist ideology which seeks to undermine the rights and welfare of every man and boy. Feminists do not want gay men to perceive themselves as men first, as feminists undoubtedly do, but as a kind of underclass of default women, whom they expect to participate in feminism's ideological mission of demonizing straight men, and their 'toxic masculinity', as the cause of every one of the real and imagined problems confronting women and gay men – and punishing them by accordingly.

Gay male feminists who have been victimized by straight men have no right to hold MHRAs accountable for their experiences any more than feminists have the right to hold men accountable for the fact women were once restricted by assigned gender roles – which feminists presumptuously refer to as 'oppression' – while conveniently ignoring the fact that men, gay men included, were also restricted by the gender roles to which they were assigned.

Gay male feminists who harbour resentment against straight men need to be reminded that some straight men may also harbor some resentment about the fact that so many gay men have actively supported feminism – an ideology that has relentlessly targeted straight men for as long as many of them can remember. Mutual understanding and respect must cut both ways.

It is time to put resentments aside and unite in opposition with all men, and the women who love us, against an enemy which has always fed off our division. Feminism fears the day when men recognize each other's right to express their masculinities however they choose, whether it be attending Sunday Service with the wife and kids or shaking their orange speedos atop a bedazzled float. It is doubtful that many will want to continue expressing it as disposable utilities for ideologues who despise them.

For those gay male feminists who are still dithering about whether or not they need feminism, consider the role that one feminist has so kindly carved out in her movement, especially for you. If feminism has not yet made you 'fwow up', perhaps this will do the trick:

"I'm ready to see more gay men on the feminist front lines…I want to imagine that someday, when I am dying of breast cancer (or whatever it may be), a loving gay man will change my bedpan, not simply because it's his job, but because he's part of the sisterhood, because he's part of an honored tradition of queer and feminist care. I'll see you then my friend." [60]

Oh, no you won't – and never, ever refer to me as your 'friend'.

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Proof that feminism is in serious trouble

David King · 2 October 2015 · Archived copy · Original

Note: This article is also available in Spanish.

Just a quick couple of comments about an article on Every Woman Weekly which, if you take it at face value†, demonstrates that feminism is in *serious*, **serious** trouble.

Ostensibly, it's an Agony Aunt-style piece in which "Ariana" despairs that her three year old son seems to be growing into a healthy, cis, presumptively hetero male kid, and what she can do about it. That's right, she wants to force her three year boy into being a girl, because fuck Patriarchy and cis, het shitlords and, well, because reason. (Hint: the word is "bigotry".)

Of course such people exist, but what is disturbing — again, if you take this at face value — is that the respondent *supported and encouraged her* in her objective to mess with her son's gender identity.

'strewth. It's as if nobody ever learned from history. If this were real, then the future path of this poor kid is pretty much mapped out by the tragic case of David Reimer who, along with his twin brother, was circumcised in 1966 aged eight months by cauterisation on account of phimosis (an abnormality of the foreskin which can, in some cases, interfere with urination and other normal biological functions).

Aside from the unusual method (for which there presumably was a good reason — infant foreskin can't usually be retracted), this case is one of those rare procedures done for legitimate medical reasons, as opposed to ritual or cultural ones. What happened next, though, was far from legitimate (or routine).

Perhaps because of the unusual method, the urologist badly botched the job well beyond repair and, after a bit of head-scratching, it was decided, sorry, *recommended* by an "expert" by the name of John Money to perform SRS (Sex Reassignment Surgery) immediately and raise David as a girl.

Money was a proponent of the now discredited theory of *tabula rasa* (lit. "blank slate") which says that an infant's brain is like a blank slate on which anything (up to and including gender identity) can be written, usually by social custom and that, therefore, so long as the boy was raised as a girl, she would not know any different from girls born female.

Of course, this is complete bosh and despite oestrogen injections at the appropriate times, Reimer knew, at puberty, that he was, in fact, male. Eventually, he got SRS to be reassigned back to his proper gender, but the damage was done. He suicided aged 38, having suffered severe depression amongst other serious psychiatric conditions for most of his life.

Reimer's case is proof positive of the falsehood of the radical feminist hypothesis that gender is socialised, and the same dynamic will play out if what is presented in that Every Woman Weekly article is not, in fact, satire.

And *that's* why feminism is in deep trouble; it's classic Poe's Law — nobody, not even the commentators on that site (most of whom presumably are regular readers of that publication) were certain whether the OP was legit or satire.

And if it's now so hard to tell the difference between genuine feminism (whatever that may be) and the sort of batshittery on display by "Ariana" (the mother) and Jane Agni (the author of the OP), then feminism has so long since jumped the shark that rational feminism (yes, I know) has faded from modern memory.

That such a piece could even be *considered* for publication is a huge warning flag for the degeneracy of modern feminist thought, whether or not it is satire. And if that weren't enough, even that paragon of feminist thought, Susan Brownmiller‡, recently commented that modern feminism has gone too far (specifically, in respect of campus rape culture hysteria).

Feminists, be worried. If you want your movement to survive, you need to get your house in order, pronto. Why are there not headlines on mainstream news sources about this craziness as much as there is about misogyny, genuine or imagined?

I think there are two answers to that, and the causes are both very likely incurable.

First, it is very difficult to speak out against feminist orthodoxy if you identify as feminist. Oh, some do, but usually with much acrimony and at great personal cost (just ask Christina Hoff Sommers). Feminist schisms do happen, but only after enough critical mass has built up, but otherwise most feminists are too afraid to commit *1984*-style thoughtcrime and of the consequent ostracisation, loss of community or, if they're lucky, just "re-education". And I don't blame them (shows they have at least some sense of self-preservation).

Second, feminist philosophy is now a highly competitive subject, and distinction (and attention) are achieved by "out extreming" the extremists. In a world where women (at least in law) enjoy every right that men do (and some that men don't), there isn't a lot of room left for moderate voices, which means that everywhere from the public marketplace of ideas to the hallowed halls of feminist academic scholarship, only crazy can compete.

And the worst part (for feminists)? Even the rank and file public, who have no interest in gender issues and are not familiar with the subject, can see clearly the toxicity of modern feminism.

Feminism has had its day, and its influence on the public zeitgeist is waning. Some of what it achieved is good, and (hopefully) will be retained. Much of the damage it has done is likely irreversible, but I think soon will come the day that even politicians (who care only about votes) will no longer be able to ignore the absurdity of their demands.

But that influence is not dead yet. Until high-ranking, unelected feminist policy-makers are no longer able to inflict damage on society, we must soldier on. Then, we've got to figure out a way of cleaning up the mess and repairing gender relations without inflicting any further damage to the common man and woman.

Meeting injustice with injustice serves no useful purpose.

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† The Bio for the author of the OP, Jane Agni, includes:

> She's currently at work on the follow up tentatively named "Sisters Of Shame: The Why In Womyn" . Jane M. Agni now writes full-time for National Report, giving her unique perspective on the latest world events.

The *National Report* is a satirical publication and, if the bio is accurate, that is a strong hint that the linked piece is satire. But would you have guessed that had I not pointed it it out (or had you not followed that up yourself)?

My guess that enough people would be left wondering, which proves my thesis: feminism has been pretty much fucked by its own extremists, hoisted by its own petard of irrational hatred. There's an object lesson for MHRAs right there: police our own, or end up like them.

‡ Correction: in the original version of this article, I said it was Gloria Steinem who'd commented that feminism had gone too far, but I couldn't find the reference so I didn't link it.

Turns out it was Susan Brownmiller, which would explain why I couldn't find it. The article has been corrected, with a link added to Brownmiller's interview. Thanks to August Løvenskiolds for picking up on that one. —DK

Violence Against Men and Boys Awareness Month

Uma Challa · 3 October 2015 · Archived copy · Original

"Stop violence against women!" That is a slogan that we have heard, day in and day out, over the last thirty years and have agreed with, unquestioningly. By doing so, we have also embraced its underlying assumptions, that violence is a gender issue, that men have been historically inflicting violence on women, all men (and only men) are capable of violence and that violence against men (by women) does not exist.

More recently, the focus of the subject has been broadened to include boys. A social awareness platform called Vogue Empower even made a short film entitled "Start with the Boys" which says, "We have taught our boys not to cry. It's time we teach them not to make girls cry".

Echoing this politically correct stance, and underlining the agenda of her Ministry, Women and Child Development Minister, Ms. Maneka Gandhi, recently said, "All the violence is male generated. One of the ways to tackle this is at the school stage".

Ms. Gandhi proposed a program called "gender champions" in which "boys who have been particularly respectful and helpful to girls and deserve to be emulated" will be rewarded every year.

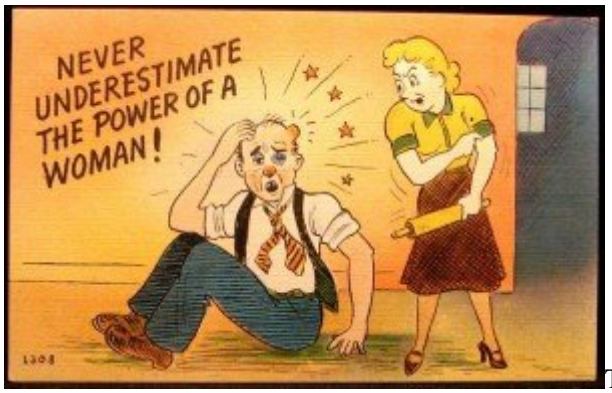

The powerful impact of these political and media generated messages is reflected in everyday conversations as well. To quote an example, a mother, who was worried about her 7 year old boy who would not talk to girls on his school bus, expressed her concern on Facebook, and received the following response from another boy's mother:

"Boys do need to do "feminine" things like cook, wear pink, dress up in florals, wear a skirt if only for protest against rapes….After all, a true man is someone who is in touch with his feminine side."

For a while now, even something as innocuous as the usage of "he/him" has been politicized enough to make everyone pause and reconsider the use of the masculine pronoun in a normal English sentence.

One might have believed that all of the above are genuine efforts aimed only at gender equality and protection of women, if not for the stark apathy shown towards men in distress. There has been a prolonged and uncomfortable silence in our culture about female violence against men and boys. Emboldened by this silence, the war against men and boys, and everything masculine, has now become full-blown, and too glaring to ignore.

Today, exploiting, abusing, insulting, kicking, punching and slapping males has not only become acceptable, but it is even considered laudable behavior on the part of women and girls. While the popular media showers titles such as "bravehearts", "youth icons" or "female role models" on these feisty women (like Rohtak sisters and Jasleen Kaur), State Governments have even announced cash awards to them. Ms. Gandhi herself has proposed prizes to girls who have been outstanding in their "bravery and attitude".

There are far too many examples and compelling (NCRB) data about female violence on men and boys, begging for the conspicuous silence of the society to be broken.

The idea behind observing "Violence Against Men and Boys Awareness Month" (#VAMBAM) in October 2015 is

to break the silence and address female violence against men and boys, which is stoked by gender politics.

Let us treat men in distress with the same kind of compassion and support as women in distress. Let us recognize that ignoring violence by women, and denial of protection against the same amounts to promotion of violence against men and boys.

Let us allow boys and girls to naturally explore and discover ways to relate with the opposite sex. Let us recognize that imposing gender politics on children to modify the behavior of young males or shaming those who do not comply amounts to violence against boys as well.

All India Men's Welfare Association, All India Forgotten Women's Association, True Equity Network and Paritran Foundation have joined hands to observe VAMBAM in India. VAMBAM has also been endorsed internationally, as seen in this message by Ms. Diane Sears, who is the Director of In Search of Fatherhood ® International Fatherhood and Men's Issues Program:

October 2015 has been designated as INTERNATIONAL VIOLENCE AGAINST MEN AND BOYS AWARENESS Month. This initiative is the brainchild of Mrs. Uma Challa, a Gender Issues Thought Leader, humanitarian, author and India's Coordinator for International Men's Day. The USA International Men's Day Team endorses Mrs. Challa's initiative. Violence against Men and Boys creates a psychologically, emotionally, and spiritually toxic environment in our homes, our communities, and our world. INTERNATIONAL VIOLENCE AGAINST MEN AND BOYS AWARENESS Month — October 2015 — is a key "piece of the puzzle" to bringing healing to Men, Boys, our families, our communities, and our world and transforming our psychologically, emotionally, spiritually toxic and dysfunctional environment into a vibrant, loving, and nurturing oasis.

We urge all girls and women, boys and men everywhere to join us in this effort.

ABC's "Quantico": Most feminist show ever?

August Løvenskiolds · 3 October 2015 · Archived copy · Original

A recent review in Forbes characterized as "feminist" ABC's new Sunday Night show *Quantico*, about a new class of FBI recruits. The article, by Emily Canal is entitled "Why 'Quantico' Might Be One Of The Most Feminist Shows On-Air This Fall."

"Begging the question" means "circular reasoning of the sort that A implies B, and B implies A." However, feminists and others unfamiliar with logic usually misuse the phrase to mean "teases us into asking the obvious question." So, in their own errant lingo women's way of talking, the title of the new show Begs the Question: is it, in fact, a feminist show, in that it depicts feminism in a way that is good for feminism?

In other words:

- Does the show expose the horrors of rape culture?
- Does the show demonize Christian religions while supporting Islam?
- Does the show treat men and families with utter contempt?
- Does the show cater to the Male Gaze, or engage in fat shaming?
- Does the show explicitly portray feminism in a positive light?
- Does the show promote gender equality or discuss dress codes?
- Does the show reflect intersectionality?
- Does the show expose the horrors of the patriarchy or male entitlement?
- Does the show depict gay men in a positive light?
- Does the show portray men as the sole perpetrators of domestic violence?
- Does the show portray women as honest and trustworthy, and that men should automatically believe women's claims?

Amazingly, all of these situations arise in the very first episode! However, not all of them tilt in favor of feminism. I'll be covering each in detail below, which means that, because I care about your viewing pleasure, I must now issue a

SPOILER ALERT. *The following account of the show reveals details and plot points that might spoil the show for some viewers.*

The show depicts a complex series of events set six months apart, starting with an ongoing terrorist attack in New York City linked to a member of a just-graduated class of FBI recruits trained in Quantico, Virginia that started six months earlier. Additionally, there are other flashbacks to the recruits' earlier lives.

Alexandra Parrish (Priyanka Chopra) wakes up in the rubble of the terror attack and then is tasked with investigating her old classmates to find the terrorist, of whom there are many possibilities, including herself as the lead suspect or, perhaps, scapegoat. When the bullet-riddled body of her FBI superior Ryan Booth (Jake McLaughlin, a real life US Army vet), whom she had fucked before she knew of his affiliation, is discovered in her apartment, she is arrested but escapes with the help of the head of Quantico "Miranda Shaw" (Aunjanue Ellis), a black woman bristling for advancement.

Lets go point by point to see how feminist *Quantico* really is.

Does the show expose the horrors of rape culture?

The show realistically depicts that the FBI seeks Mormon (LDS) recruits (often because they are unlikely to be pot smokers) but unrealistically shows the recruit to be one who raped an underage Malawi girl while he was on his church mission, knocked her up, and tried to get her an illegal abortion, which killed her. The perfect feminist

storm, it seems.

Of course, Mormon men go in pairs or large groups while on their missions and are kept so busy that it would be highly improbable (I think impossible) for a young missionary to pursue a sexual relationship with a woman, get her pregnant, find an illegal abortionist, set up an illegal abortion, and then cover up her death and his role in the whole affair in such a way that an FBI background check would be unaware of it.

The show has upset the real LDS community but ABC doesn't seem to care about that.

Of course, the show depicts no real US rape culture at all, so from a credibility or credulous feminist standpoint, it is a double failure.

The show does, however, depict a faux rape, which would count as a real rape from a feminist standpoint. Before Ryan and Alex fuck in his car, he buys her a drink on the plane where they meet. Since alcohol was involved, according to feminists, Alex was too drunk to consent, even though she was on top during the resulting intercourse. Complicating matters further, Ryan was deceiving Alex – he claimed to be a soldier, then an FBI recruit, when in reality he was an FBI agent, her technical superior, assigned to investigate her.

To feminists, sex by deception is rape (if the guy is deceptive; women lying and wearing makeup to get sex is cool with them) and sex with a superior is rape because the power imbalance makes it impossible for the inferior woman to give meaningful consent. Their hookup is now a *triple faux rape*: it is drunken, deceptive, and power imbalanced. Of course, the show glosses over all of this, ignoring the faux triple rape and feminist theory on rape.

Does the show demonize Christian religions while supporting Islam?

Although the Christian bona fides of Mormonism are controversial, LDS is derived from Christianity and uses Christian scripture as a part of their own, so yes, the show does take a swipe at Christians.

One of the recruits is an "ambidextrous" Islamic woman who wears the hijib in mirror-image ways. She has her own private quarters and she reacts angrily when a gay male recruit enters unexpectedly. She also appear to be a pair of identical twins with a nefarious purpose, maybe. The show goes out of their way to set her up as the fall girl(s), which to my thinking makes her unlikely to be the actual terrorist, especially in a feminist show that only shows minority women in a positive light.

While showing their hatred of Christians and love of Islam might make feminists smile inwardly, exposing these tropes openly has to set their *vagina dentata* on edge.

Does the show treat men and families with utter contempt?

Oh, hell yes.

Alex lies to her mother about joining the FBI. The blonde Southern Belle recruit lost her parents in 9/11. The head of Quantico accuses a man of mansplainin' when he dares to suggest that the "glass ceiling" is a relic of the past. After she fucks Ryan in his car, Alex refuses to tell him her name because he is both too nice and a liar (PUA). She also humiliates him in front of other men when he tries to respect her privacy by not revealing their hook-up. If there is a scene with both sexes in it (no trans folk in the show yet) you can bet the women will be shitting on the men.

This is a feminist fantasy that is also a nightmare for them when their man-hate is shown so openly in the media.

Does the show cater to the Male Gaze, or engage in fat shaming?

True to the myth of the male gaze, all the men and women are strikingly good-looking. No fatties allowed. No butch women nor side-shaves appear at all – at least, not from the neck up.

Does the show explicitly portray feminism in a positive light?

Although feminist related themes are everywhere, "feminism" and "feminist" do NOT explicitly appear in the pilot.

This is a huge fail, since feminists claim all “advancements” for women come from it and usually demand that all women MUST acknowledge the primacy of feminism in their lives.

Does the show promote gender equality or discuss dress codes?

The girly recruits giggle at the gender neutral uniforms as a blow for equality but ignore the feminist trope of calling for strict dress codes for men with no dress codes for women. This has to count as another feminist failure that further exposes their hypocrisy and man-hate.

Does the show reflect intersectionality?

Only for women, which appear to have diversity of origin (but not weight nor attractiveness). The men are almost all white while the women come from a lot of different countries regardless of the fact that the FBI only accepts US citizens as recruits. Of course, if the show intends to hammer men, it is important for them to only attack the right sort of men – the white ones.

Does the show expose the horrors of the patriarchy or male entitlement?

There is one explicitly “entitled” male recruit, Caleb, who is the son of two FBI agents. Only his family ties got him into Quantico; he is a hot mess. He fails at everything and triggers the Mormon recruit to go on a homicidal/suicidal rampage when Caleb tells the Mormon he knows his “secret.” Caleb is kicked out of the FBI, making him disgruntled enough – and well-connected enough – to be the real culprit in the terror attack. Although it won’t be revealed for a while, I’m betting on Caleb as the bad guy: white, male, entitled, and a loser.

Notice how the show conflates “entitled” with “unqualified” even though feminists, when pressed, deny this link (but with a wink). Exposing this trope is yet another feminist failure of the show.

Does the show depict gay men in a positive light?

Not really – when he walks into the Islamic twins’ room, the token gay male recruit is shown to be just another boorish man in feminists’ view. Yet another feminist fail.

Does the show portray men as the sole perpetrators of domestic violence?

No! Alex as a teenager murdered her father (and lies about it initially.) According to Alex, Alex’s mother physically attacks her father after he drunkenly waved a gun around, but since Alex is exposed as a killer and a repeat liar, maybe that is a lie as well.

Does the show portray women as honest and trustworthy, and that men should automatically believe women’s claims?

No – In addition to lying about her role in her father’s murder, Alex openly lies to her fuck buddy Ryan, and the Southern Belle fails a part of her lie detector test. Any depiction of women as liars violates a core feminist tenet: always believe the victim.

Although the show will be seen, at first, as a feminist triumph, I expect feminists will start trashing the show almost immediately and the trashing will snowball as the season progresses.

Which is too bad; the chicks on it are hot Hot HOT!

Meh.

Attila Vinczer leaves the men's movement, atop a dumpster float in a parade of shame

Paul Elam · 4 October 2015 · Archived copy · Original

The internet has provided the MHRM will growth opportunities like nothing else. It has also created an environment where inevitable clashes and disagreements go public. Sometimes that is because some people feel the need to leave the MHRM, or in particular AVFM on a parade float waving at the cameras.

Sad to say, here we go again.

Attila Vinczer, our erstwhile Canadian Activism Director, has decided to exit AVFM by sending some key people a letter that is basically full of lies and poor me victim chanting. I am attaching that letter here, unaltered for anyone who cares to read it.

I will refute the basic untruths with minimum investment, and try to sketch out what actually happened. Ironically, much of what is in Vinczer's letter will support precisely what I have to say.

As I said, here we go. I will take it one lie and misdirect at a time. Regarding the Toronto Symposium, Attila says:

> **The head of AVFM promised to help raise funds, but that failed to happen.**

Uh, actually the head of AVFM promised Attila that he would do what he could, but that things were very tight and any significant help would be unlikely. I also invited him to use the site as he saw fit to ask for support, which he did. It is not mine, nor AVFM's nor AVFM's readers fault that he failed to raise enough money. I have often failed to raise money for things I wanted. I never expected I got to blame people for not giving.

> **Furthermore, my last attempt to discuss this matter had been denied by the head of AVFM after agreeing to speak with me.**

A bit of truth to that, until you consider the multiple complaints I had received in the meantime about Attila failing to remunerate several people after two consecutive symposiums, complete with "the dog ate my homework" level of excuses for not paying.

One example of that was with me. Even after forgiving large portions of money that Attila owed me personally, and after countless broken promises of when I would be paid, Attila messaged me one day that he really had intended to pay me $2,000 that he owed me that his car got towed and it cost him $750.00, so I got nothing. Forgive me if I calculate wrong, but for some reason that came out to $1,250.00 he could have and should have paid me. I guess the dog ate that, too.

> **I am no longer willing to remain silent, particularly with the incredulously wanton threats made against me, by those who at a time, I thought were my friends and allies**.

The feeling is mutual, Attila. There are many people who have, out of a desire to give you every benefit of the doubt, remained silent in the face of your leaving them saddled with the expense of your ambitions. That is about to change.

> **I have been accused of being a cheat, a liar, a thief, a con artist, dishonest in addition to being called a scum bag and coerced into doing things I was unable to do.**

And I am sure that has nothing to do with dozens of broken promises, unpaid bills, manipulating people into covering your expenses knowing full well that if you did not make the money back that you could not reimburse.

I need to remind readers here that most of these people were NOT people of means. They were just activists. In other words, people that scrape by in the decidedly not profitable world of trying to help men and boys. Attila's disregard for their well-being is atrocious.

> **So I am going to be brutally honest. There are several issues that need to be addressed.**
>
> **2015 TorontoDV Symposium:**
>
> **I made a decision to cancel the event due to lack of funds raised including ticket sales. Sen.**
>
> **Anne Cools was the first person I emailed and she was deeply disappointed(sic). Another person who got wind of this at CAFÉ (sic), said I could not and should not cancel this important event and promised to raise $5,000.00 I needed. Based on that promise I went back on my decision, which I never do, and resurrected the event. This turned out to be only $1,500.00 and my troubles began.**

Of course, Attila. It is CAFE's fault. Certainly you were not able to look at the previous years failure and make a sound decision to cancel before your "troubles began."

> **Despite asking, I have yet to see a copy of the invoice for the flight AVFM arranged from London to Toronto to LA and eventually back to London.**

This is false. Attila never asked. It would seem to make no difference since he paid nothing back at all to me or anyone else anyway. Keep in mind that Attila had no problem dumping this expense in my lap when I was right in the middle of planning our own conference at considerable expense.

I won't put financial documents online here with sensitive markers on them. And I won't take the time to redact them pointlessly, since Attila has already acknowledged he did not have the money to pay. I will put the reservation confirmations here. I assume most people can figure out that this kind of flight schedule, business class, does not stretch the imagination at $6,500.00. $1,700.00 of that was indeed paid by Al Martin. The rest came out of my pocket (Silly me forgave most of the balance in the name of unity), to which all parties not lying about matters can attest.

BTW, I am sending a link to this to Ms. Pizzey herself, who has not reported favorably on her dealings with Attila. I am sure we can look forward to her comment on this, to be added to this letter.

> **The cost for having Marty Fiebert and his wife travel to Toronto was agreed to be $2,100.00 including lodging. This bill has not been covered and is being paid on Monday, October 5, 2015.**

Gee, another promise to pay a two year old bill. Another fronted cheeseburger that will be gladly repaid on Tuesday. Problem is, that I have just been advised by Tanveer Ahmed that he did not get his money back from Attila **even after being told it had been wired**. I did not even know how to react to that since Attila has been in debt to me long before he stiffed Dr. Ahmed.

God this is all so sickening.

> **The cost of Stephan Moulineux's hotel $450.00 bill was covered by him. He too will be reimbursed on Monday, October 5, 2015. Neither Stephan nor his assistant have never caused any fuss about this.**

Lucky you, Attila. How convenient that they did not get uppity about being shafted along with everyone else. And good oh, they got another one of your now infamous promises.

I love the melodrama! Will Tanveer's mysteriously disappearing wire suddenly come through just the moment Attila was really, really about to pay Stefan for realsies!? Only the shadow knows!

Sorry folks, have to pass the buck (no pun intended) on the next part because it involves the money for silver that Al Martin got shafted on. Suffice it to say that he has not seen a dime after a string of broken promises. I am sure he will speak up if he wants to. Meanwhile I can promise you that Attila is not exactly on his favored list.

Are we starting to see a pattern here?

> **The hotel attempted to charge my Visa card for about $1,000.00 several times causing it to be locked. I had no means and time to deal with that issue.**

Damn your luck, Attila. You seem to be stricken by the worst of it, at least when there are others around to yank out the plastic and cover you. But that bad luck seems to follow you around for years, making it impossible to pay that back.

I think the worst of it is that it appears Attila Vinczer really thinks people are this stupid.

Take that back, ripping people off really is worse.

> **Oddly, even after providing AVFM with 10 free tickets, not one AVFM person came to see him, not even protesters.**

Now that really is desperate. I knew about half the people in attendance, which was four of them. Despite having tons of seating and stacks of tickets, almost no one attended. Meanwhile a CAFE event down the street was bustling. Make of that what you will.

> **I had kept Suzy up to speed about my situation and asked her, before she left if she could help out with $1,000.00 on an emergency basis if needed.**

At this point, the only thing I can see in this is that he knew he was in trouble and was lining up others people's money to pad the inevitable meltdown. Oh wait, I must have forgotten, this was all CAFE's fault. I think Suze McCarley should send Justin Trottier an invoice.

> **My law firm informed me Friday morning that there were complications and closing was not going to take place Friday June, 3, 2015 as expected**.

Bad news from law firms tends to follow cars being towed.

> **However to my further shock, I was informed by third party that Paul, Suzy and Dean had left Toronto.**

Well, sitting around in a hotel with a group of people who are wondering if it is actually, really paid for, and who are making the same stack of complaints as the last people unfortunate enough to do business with Attila Vinczer will make that happen. Indeed, I made a decision to leave and urged Dean and Suze to come with me. That choice was actually a second best to what I should have done, which was decide not to come in the first place.

> **While others have received money from AVFM including remuneration, my department has been afforded not a single dime of the money that AVFM collects. Leaving me out of pocket for several thousand dollars.**

What do you want, Attila, a cookie? Actually very, very little has ever been dispensed in remuneration to AVFM volunteers. That includes David King, who has produced volumes more than you without taking a dime. Monies that were paid out to anyone were paltry. And the operation has been a financial failure to me personally, because it

was never about making money. That last bit of language sounded a bit like an attempt to document losses in the midst of writing about a men's movement in which you have left an unending string of broken promises and empty pockets.

Shame on you, Attila Vinczer.

> **To call me a con artist and to embark on a path to knowingly, and willingly cause me, my family and particularly my children harm by cyber attacking me is criminally malicious. Those who still think I am a liar and dishonest should know, everything I have said, remarked and my entire interaction with AVFM has been digitally recorded. In my defence, I will not hesitate to make that public should the need arise to do so. Remember before you hit the publish button, in a battle both parties are injured.**

Boy, did you ever pick the wrong person to threaten. I am itching to hit the publish button, complete with my opinion that my experience with you has left me with the certainty that you are a liar, a con artist and a dishonest scoundrel that has ripped off people over three countries and two continents.

Our risk mitigation is simple. Let you ride out of here on your exposed ass and make sure that your letter and this, the official AVFM response stays on the record. Protect other advocates from your thievery. Let you sit and rot in the filth of your own creation and never have anything to do with you again.

Look at it this way, Attila. You have scored high. You have managed to garner the largest collection of high profile activists and thought leaders on men's issues and have most of them conclude that they cannot trust you any further than they can throw you.

The list here of people who have done business with you and found themselves left holding the bag because of your slimy way of doing business includes myself, Al Martin, Tanveer Ahmed, Stefan Molyneux, Erin Pizzey, Martin Fiebert and Suzanne McCarley.

The kicker is that you and I both know full well that list is PARTIAL.

Then you have to stupidity send out this letter, leaving me with no option but to answer any upcoming questions in advance.

Bad move from a bad apple. Have your attorneys send me a cease and desist so I can publish it with my two word response.

Now please, get out of this movement and go find something else to do that involves making your own money.

Woman's Hour: Feminists complain about feminist censorship

David King · 4 October 2015 · Archived copy · Original

Feminist groupthink is now so strong that it seems that feminists are complaining about censorship — by other feminists. Or, at the very least, that was the subject of an episode of BBC Radio 4's time-honoured programme, *Woman's Hour*, aired 10am BST Friday, October 2nd, 2015. From the show notes:

> Two speakers have pulled out of a feminist conference in protest after campaigner Jane Fae withdrew saying she was effectively being silenced because she had written about pornography. Is this evidence of increasing intolerance and efforts to actively censor views which might offend?

This episode was hosted by *Woman's Hour*'s primary host Jenni Murray (who, I am given to understand, is a radical feminist with no love for the likes of Erin Pizzey, or anybody who doesn't toe the line on the gendered basis for DV). She introduced the programme with the following (square brackets indicate annotations by me):

> Now there've been a number of incidents over recent weeks which rather smack — of censorship. First the Iranian activist, Maryam Namazie, was told she was banned from speaking at Warwick University because of fears she might incite hatred against Muslim students. She'd been booked to talk about secularism; the ban against her has now been lifted. But then, this week, two speakers have pulled out of the Feminism in London conference to be held this month. Julie Bindel [a radical lesbian feminist] and Caroline Criado-Perez [she of the Women on banknotes fiasco (complete with twitter rape threats etc)] are protesting against the withdrawal from the conference of Jane Fae. She's a transgender campaigner who isn't in favour of pornography, but has expressed a view that it need not be regulated. She withdrew because she felt her views were not welcomed by some of the people who would attend the conference. So, are we facing a creeping intolerance of views which may offend?

I'm not going to offer a full transcript of the 13 minute 25 segment; you can listen to it (links below), but I will say that I find feminist complaints about censorship to ring hollow at best, and an indictment of modern feminism at worst. (And not the only one; on the same day this piece aired, I published a piece arguing that feminism is in deep trouble if it has become so extreme that genuine feminism can't readily be distinguished from satire.)

For the record, I (and AVfM) are fully in support of trans* people (who, after all, either were or now are men, and therefore deserve a voice at *A Voice for Men*) even if AVfM's focus is men's issues — all men, not just men like us — rather than GLBT issues, so the criticism that follows of Ms Fae's remarks is strictly directed at what she said, not who she is.

Ms Fae said that she was there to speak about speech, in particular, from a "Catharine McKinnonite" point of view (namely, that "[Fae doesn't] totally favour free speech") and

> about safe spaces; I believe that one of the greatest threats, that one of the most unsafe spaces for women nowadays is on-line, and I think it's time we policed that more.

How ironic that Ms Fae should complain about being muzzled, silenced or, dare I say it, censored and, at the very least, made to feel unwelcome, when she, herself, wishes to police the thought and speech of other people (for which, read: you and I). And she *should* know better: the trans* community really do get a hard time of it on-line, and from many directions are often made unwelcome or, indeed, banned outright — for no reason other than being trans*.

Why, then, does Ms Fae think it's okay to police what others say on-line? Can it be "one rule for me and another rule for thee?"

Side note: Though MHRAs oft deride the now cliché and abused concept "safe space," it is an idea with merit. AVfM, after all, is a "safe space" for men (after a fashion, because we don't let feelings rule the roost). Likewise, trans* people and women deserve their own spaces with their own rules, but I can't help but think that the likes of Ms Fae want to regulate the speech of others on the basis that others' right to free speech ends where her feelings (and those of her colleagues) begin. Am I worrying about nothing? I surely hope so but, if not, then Ms Fae is not walking her talk.

She went on to say that

> It would have been grotesque for me to be on a platform, talking about the need for safe spaces whilst the question of me being unsafe [by virtue of being trans] was on the agenda.
>
> […]
>
> there is a sort of absolutism in politics today, and it happens in feminism, it happens within the trans community, it happens within the Greens, within the Corbynistas [reference to the ultra-socialist (even by British standards) newly elected leader of the UK Labour party and his hangers on], which is that you *have* to toe a party line, […] the most unsafe spaces for women, generally, are out in the street, in the home [despite Government statistics indicating that men are 64% more likely (2.3% over 1.4%) to be the victim of violent crime], on-line…

Well, she's right about the absolutism and the echo-chamber that is modern feminism, but in classic feminist double-think, she then goes on to argue that women need special protection (whatever form that may take) on the grounds of an ideologically driven presumption of women's vulnerability instead of, oh, I don't know, *real data*.

Ms Murray mentioned "no-platforming" and admitted that this is an expression that has become common, where you "stop someone appearing on a platform." Such expressions don't come about for no reason, which is about as much of a direct admission by your old-school, hard-line feminist that feminists do, indeed, deliberately set about silencing those who (according to them) ought not speak.

Hey, progress!

Later, Ms Criado-Perez gave, for the reason she stepped down from the conference, the following:

> I stepped down because I'm concerned about the same things that Jane has just articulated. I'm really concerned about ideological total[itarian]ism that we're seeing increasingly; this idea of "purity politics" which means that there is one.. dogma, and if you have *ever* stepped outside of that dogma, then you are tainted and you are impure and you cannot be allowed to speak, and your very presence, even if you're not talking about the things that don't toe the party line, your very presence can cause trauma in people.
>
> And I just think that this is a really really dangerous place to be; I mean, one of the things that's really struck me about the Warwick [University] incident was one of the things that they used against Maryam [Namazie] was the fact that blogs had been written **about** her, things had been said about her, so it wasn't even things that she'd said; we've now moved onto the idea of hearsay, and the idea of people objecting to you is itself proof that you are a problem.

Golly. Is this an actual feminist, *admitting* that hearsay, lies and objections by third parties are no basis on which to form an opinion of somebody or their ideas? Stop the press! Ms Criado-Perez is in danger of becoming an MRA! (in all but name and direction, anyway.)

Ladies, er, feminists, how does it feel to be on the receiving end of what you've been dishing out to men and MHRAs (examples: the Fiamengo, Farrell, Nathanson & Young lectures, and our own ICMI '14) *since 1848?*

I'll let that settle for a few moments. Now I'll repeat, as I so often do: The solution to bad speech is more speech,

not censorship. Now, your own colleagues are telling you to wake up and up your game.

To continue, Ms Murray then asked how damaging Ms Criado-Perez thought all of this was for the feminist movement. Criado-Perez replied:

> I think it's incredibly damaging. […] we're getting increasingly a feminism where there are factions who cannot speak to each other, and the ridiculous thing is that, on the vast majority of issues, we agree with each other, and even where we don't agree with each other, I think we have a common purpose which is we're trying to make life better for women.
>
> We might just disagree how to do that, and the idea that because I disagree with how to, for example, make it safer for women who end up having to sell sex, if I disagree with how to deal with that compared to someone else, even though our common purpose is to make it safer, that that somehow will make someone unsafe. Another example, which I felt really paralleled what happened to Jane, was Kate Smurthwaite, the feminist commedienne, who was effectively "no-platformed" from Goldsmith's student union, again, she wasn't going to be talking about prostitution, she was going to be talking about free speech (ironically, rather like Jane) but because of her previously voiced support for the Nordic model of policing prostitution (which is criminalising buyers and decriminalising women [note 'buyers' vs 'women', as if 'buyers' are somehow less-than-human]), she was deemed "unsafe" […]
>
> It's just such a bizarre thing, and I think it has to come from this idea of an ideological total[itarian]ism that you can only be safe in a world where everybody 100% agrees with you.

Yes, Ms Criado-Perez, it is damaging, very damaging indeed, both for feminism and, more importantly, to women and society at large. I would like to think that your colleagues might learn something from this, but all experience would suggest that ideology comes first and only then, if there's any room left, is there time for civilised disagreement.

That last sentence is particularly telling: though she never made it explicit, something tells me that this latitude extends only to other feminists, not to those (like us) who have a completely different message and narrative to offer. That's hypocrisy, ladies, but feminists are no stranger to that.

There is a good deal more to this interview, which you can listen to below. One subject in particular that was touched on was this notion of 'no-platforming' other women, and the 'dishonesty' (their word) of pretending that that's not what was happening. There was an acknowledgement that this practice is bad and also of some guilty pretence that, really, something else is going on.

There was also some discussion of the importance of having a voice, and also of voices having been suppressed in the past and the anger that that engenders (though no particular solutions or commentary was passed on that anger, or how it might best be channelled and vented). Well, men have been denied any real voice for decades, if not centuries. Dare I say it, but it was not until *A Voice for Men* gained prominence that men finally found an avenue where their voices could be heard. To this day, we welcome article submissions from any man or woman who has something worthwhile to say about the condition and welfare of men and boys in the 21st Century — and we always will.

There was also (I think) a quite prescient observation about impassioned belief creating philosophical blinders, in which there can be only one truth (and, by extension, there being no room for anybody who disagrees with that truth). Though they agreed that we don't live in such a black-and-white world again, I somehow doubt they'd apply that agreement outside of their feminist colleagues.

Yes, ladies, there is much in the comparison between fundamentalism (of any sort) and much of modern feminist discourse. And yes, ladies, there is a time for you to stand back and listen to the **lived experiences** (your term) of

men, as well as women.

Feminists, listen to your own, and quit the pretence that you own intersexual and gender relations dialogue. You don't monopolise it within your community, much less without.

Listen for yourself (original BBC link)

For those for whom that doesn't work, or who want to download the cutting of this specific segment, there is a version hosted on one of AVfM's own servers (posted on the basis of fair use for criticism and commentary). If you can, please use the above link in preference to the player below.

http://archive.avoiceformen.com/audio/Womans-Hour--20151002-1000-On-feminist-censorship-of-feminists.mp3

Addendum

From time to time, one or two MRAs are given to making weak remarks about the alleged censorship practised by AVfM. I want to make one, very strong observation about this:

If you get banned from Disqus comments or from the forums, that is AVfM saying, "We don't want what you just did **here**, in our house." But we would not stop you (even if we could) from saying what you like elsewhere on a platform you own or another more sympathetic to your views.

Please do not let the fact that, in our house, we set the rules, distract from the sort of censorship practised by feminists: they want to tell you want you may and mayn't do **in your own house** as well as their own.

Yes, there are a few topics that are forbidden on our pages, but they *are* few in number, and there is a very good reason behind each case.

Moderators, feel free to enforce the comment policy with regard to derailment at your pleasure.

Straight eye for the queer guy II

AVfM Video Source · 4 October 2015 · Archived copy · Original

Dr. Tanveer Ahmed at Ryerson University

AVfM Video Source · 5 October 2015 · Archived copy · Original

Paul's Domestic Violence Awareness Month thoughts for women

Paul Elam · 6 October 2015 · Archived copy · Original

Note: I know, men are victims, too. No need to remind me. This one is for the ladies. PE

Upon occasion, like right now, my body and mind are invaded by the Holy Spirit. Now, I am not referring to that in an evangelical sense, but it is the kind of moment that makes me want to preach some truth.

Today's truth is directed at women who have experienced violence in intimate relationships. Too many words? OK, it is directed at victims.

If that is you please buckle in. Also, let this be a trigger warning to Ostrich Rights Activists (OSTs with a tip of the fedora to Robert St. Estephe). OSTs, for those just learning the term, are men's "activists" that live in terror of saying or doing the wrong thing to the point that they don't do much of anything. I would say that they are victims of paralysis through analysis, but I really can't give them that much credit. The only things they are analyzing is their need to keep dirt off their hands and maintain mommy's approval. They tend to seek what they imagine is a "respectable" place among good decent white folk who can talk about men's issues and sneer at AVFM at the same time (when they are not asking us for stuff).

I should probably do another article on that rather than subject you to this digression but like I said the spirt is in control, not me.

So let's get down to business ladies. And let me state from the start, if you want the numbers behind what I am about to say, just go watch Hannah Wallen's latest video. She has it all there.

This writing will be guided by those numbers but is not aimed to bore you to death with them. The spirit is now directing me to just talk to you honestly, just like we were sitting here in my living room with Warren Haines playing some soft blues on the music box and the tantalizing promise of truth hanging in the air.

I will be addressing all the things that can put you on the business end of a right hook in a relationship, and exactly what you can do to put a stop to it. I admit in advance that what I have to say is what any self-respecting perpetual victim would call victim-blaming. The part that is hard to get around is that it is all true, which is decidedly inconvenient for the terminally victimized. They coined the term victim-blaming because accepting responsibility might solve their problems and then people would not need to pat them on the head and while they are putting a roof over it.

Holy Spirit says no-way-today-Jose to that one. Today we roll forward full speed with eyes wide open. Slackers will be left behind.

OK, here we go, starting with the least common type of victim. And we will start this one with solutions.

The answer for the smallest group of victims is to move. Run away. Find a shelter that takes women in spite of the patriarchy. It's not that hard. Move in with a friend. Take sword fighting or Kung Fu lessons. Better yet, Buy a Taser or, at the high end of solutions a Glock and learn how to use it. Do whatever you need to do to protect yourself and your kids if you have them.

Whatever you do, *leave*.

You women in this particular group, the smallest group of DV victims are the ones who got hooked up with real McCoy abusers. This small but persistently stupid portion of the male population is very real. Often they are too dumb to understand anything less than very simple equations like "No Means 9 millimeter."

After you manage to get rid of your current Chris Brown (I know, that is totally unfair to Mr. Brown but he is an idiot and that was the only alliteration I could think of), then you need to spend some time sorting out why you are sexually excited by dangerous men. It is not that you will be able to change it, but understanding where it comes

from and where it takes you might help you make something other than really stupid decisions where it concerns men.

And let's face it, your man-picker is as functional as Obamacare. It puts you in a tough spot because as sure as you are hot for some guy — you can predict the jailhouse tats under his shirt sleeves, which are shorter than his rap sheet.

The guys who will treat you nice don't do a thing for you. Likely as not they would drive you right back into Mr. Smashmouth's arms for an ass-kicking just to relieve the boredom.

You may have to face the fact that you need to be alone till your looks start slipping and you are willing to settle for stable over steamy. If you mature enough before you get yourself killed, you might do it.

This brings us to our next group of victims, this time of a more ersatz variety. After we acknowledge the real, plausible victims of unidirectional, unprovoked abuse we have to talk to you ladies who wind up with a smacking after months or years of psychologically abusing and undermining a man who does not have the good sense to kick you to the curb. Too many words? OK, to you insufferable bitches.

That's right. Insufferable bitches on wheels. This is where we find the personality disorders, the emotional reasoners, the pyromaniacs that look at relationships and see piles of dry wood and matches. These are the kinds of women who are totally immune to reason, accountability and who would rather make their love life circle the drain than to try to solve a problem rationally.

They displace all their life's frustrations and failures, which are many, onto whoever is unfortunate enough to be yoked to them. They care about one thing and one thing only, control. And they will use shame, humiliation, family, the cops and anyone or anything else they can to acquire it.

They are so arrogant and abusive that they will frequently end up nursing a shiner because they have literally pushed someone over the edge into acting in ways he normally would not dream of.

These are the primary purveyors of the "never, ever, ever hit a woman" narrative, mainly because she knows full well that the beating she got was, if not deserved, inevitable. Then she takes the "abuse" she just suffered and parlays that into a reason to gain more control and power.

This is your more typical shelter refugee on the state dime.

Her solutions? There are none. Her best hope, if being abused is not actually something she wants, is to grow old ungracefully so that she attracts and ruins fewer men into the future.

Does she deserve an ass kicking? No. The man's best choice with particularly huffy brand of a bull in the romantic china shop is to just leave. Unfortunately he suffers the same deficit of common sense as does our woman in group one; the ones who tell doctors, "He'll change," as he stitches up the side of her face from the last beating

.

Is our insufferable bitch to get an ass-kicking? Oh hell yes. In all likelihood many of them. The only benefit any of those ass-kickings will serve is to give her stories to tell about the bastards who abused her when she is with her girlfriends or on a first date with the next man she is going to drive to violence.

So, ladies, if the bitch I am writing about is the bitch you see in the mirror, stock up on high-dollar foundation, Ray-Bans and carry on. This is your life.

That brings us to the last rung up on the victim ladder – the largest group of lady-victims. That would be you women who can't keep your filthy hands to yourselves and who act out physically in relationships. Too many words? OK, to you abusers.

Yep, the next group of women who end up crying their way into social services and shelters are women who *initiate* violence with men who sometimes decide to hit back. That is the number one way, statistically speaking, that

women end up getting smacked down. When that happens, what's a girl to do, right? Call the police, see him carted off to jail for defending himself, then set about proving to the world that she has been traumatized by her uppity punching bag.

She also belongs to the never, ever, ever hit a woman club, even when the woman is beating the crap out of some poor slob. She is not likely to improve with therapy, support or facial reconstruction.

That puts all you need to know, ladies, in a very simple nutshell. You don't want to deal with a violence partner? Fine, don't sleep with abusers and don't be an abuser. It is just that simple even if it is not that easy.

Before the accusatory mantra of victim-blaming begins, let me say I know. I get it. Society is on a binge of anti-victim blaming so intense it is as though it was a side-effect of long-term methamphetamine abuse. It is a trend so powerful that ideologues wet their panties (and not in a good way) at the mere mention of any solutions that don't involve putting all the onus on men.

Thing is, all that is bullshit. If you want to solve problems you have to take stock in your role in them. Shallow sloganeering is a dangerous road to take when your safety is on the line. And in abusive relationships your safety is always on the line.

I also know that you can find literally hundreds of sources that will address this topic, almost all of them useless because they rely on the pathologically distorted feminist worldview; the most common model out there. This will likely produce more conflict than it solves.

If you want a better life with men, you are much better off working on yourself than them.

After all, it's Domestic Violence Awareness Month.

Get some real awareness.

AVFM fall membership drive

Paul Elam · 6 October 2015 · Archived copy · Original

Good evening gents and ladies.

Today is the first day of fall, which in Houston doesn't mean a lot weather-wise. In fiscal terms, however, it is an important day. We now begin with our fall membership drive which is where I am charged with the responsibility of convincing you why you should help pay for what you are otherwise getting for free.

And indeed, you do deserve to hear the reasons. First, though, I want to go over some of our history which will help us all focus on where we were and where we need to go.

For years, we operated off of donations and donation drives. Despite the fact that no one has ever done it before, you supported a web-based men's rights initiative unlike any other. We now have four servers in three countries, two LLCs that govern our operations, supportive attorneys, solid accountancy and a number of other things that matured us from a blog/sole proprietorship to a full publication/business entity with tight controls.

Oh yes, and we are now available in eight languages.

Personally, and I say this with no ill feelings, it has been a bit of personal hardship. Since we became LLCs back in February of this year, I have not taken a single dime of personal income from AVFM. I have not even been reimbursed for many expenses. It is not like the income I used to take was that much, but I have definitely felt the impact.

All the money from current subscriptions must go in to the LLCs for operational expenses. It will be that way for some time.

However, largely thanks to the indispensable business leadership of CIO and acting CFO David King, what money we do have is under control and paying basic expenses. Those expenses, which are considerable, no longer have to come directly out of my pocket, which is a great relief.

We do have some back bills to cover, primarily for attorneys and CPAs, but are confident that that will be resolved, as Mr. King would say, in the fullness of time.

Meanwhile, during this process, some of our content has slowed down, largely because I have been unavailable for those duties while we have been consumed with our business transition. Apologies for that. We won't let that stand much longer. With our accountancy software ready to be implemented and a few dozen other loose ends being tied up, I will be able to return to editing and aggressively pursuing more help for our already overburdened editorial staff.

Another one of the major time consumers has been the Men's Mental Health Network (M-Net) which is going to take a good bit more time to bring up to full speed. We are confident that M-Net will meet or exceed AVFM's impact on the cultural narrative by taking this fight directly into the mental health professions and into academe.

We can't afford to proceed doing the same things we did in the past. Those days were successful but they came at a large sacrifice. There are supporters, likely whose comments you read regularly, who gave till it literally hurt in order to help us get a leg up and land in this spot.

The rest of the money came from people who sometimes could not afford it, even on a much smaller scale. Growth that depends on people constantly bleeding is a poor business model, and not so hot in the moral department either. We needed and now have a better solution.

Our plan now is to further stabilize our operations and to make the website more activism centered. We will then drive forward using M-Net to rip the covers off gynocentrism in places that it should not be, which is anywhere in public life as far as we are concerned.

The primary target is the mental health industry which has become saturated with ideology and unvarnished hatred for men and boys. For this effort, we will be building a team of mental health professionals, academicians and other service providers into a unified front to start tearing down the walls and closing the shameless empathy gap.

It is impossible for me to overstress how much this effort relies on high numbers of affordable subscriptions on a regular basis vs blood and sacrifice from already strapped donors every three months.

To be very blunt about it, if you want to see a men's movement that actually strikes real blows against gynocentrism, you will have to be a small part of the force behind the punch. The entire AVFM staff is poised and ready to work our asses off for you and for all men and boys in order to make a difference but we can't do it alone.

Subscription packages can be in any conceivable amount from $5 monthly and up. Basically the price of a cup of Starbucks. Save yourself the embarrassment of saying "venti mocha cappuccino frappe with nonfat organic goat's milk and stevia" once a month and help us do damage to what Erin Pizzey rightly calls The Evil Empire.

You can consider other amounts according to your budget and how many fireworks you want to see us produce. There is also the option for one-time donations.

Gents and ladies, it is not my movement. It is not AVFM's movement. It is *your* movement.

The membership drive will last for two weeks, ending on October 7.

I think a couple of things are indisputable. AVFM, for all its imperfections and for all the ways we could improve it, is still a history-making website. It is also a history-making group of activists who have taken the discussion on men's issues, misandry and gynocentrism further than anyone else ever has in human history. I am aware that some very good people hate this website. Some of them hate the people who run it. I have no problem admitting that some of that criticism is deserved. Critique comes with the territory and no one is immune.

Still, A Voice for Men, crumbs and all, has overwhelmingly been an instrument for good.

And we are just getting started.

As people who know me will testify, I will be doing this until I'm no longer on this earth. Regardless of the level of support (or lack of it), I will be pursuing this mission and I will be asking you to help.

If it is within your means and you want to get behind this team, the best way you can do that is by becoming a subscribing member of AVFM today.

How to shut down gender studies departments

Marian Atodiresei · 6 October 2015 · Archived copy · Original

This is an article written by several people who will remain anonymous (as the article will explain why). This is an article about the less-seen side of the activism, the side that gets things done away from the limelight.

Have you ever wondered what a better world we'd have if gender/women's studies departments would simply cease to exist? In the following lines, we will explain how you can be part of the solution.

But first things first.

Before considering using the method

This method has been used successfully on 14 universities in 4 European countries – two from Western Europe (France and Spain) and two in Eastern Europe (Poland and Romania). Hopefully Hungary will be added to the list next year.

To our knowledge, the first successful attempt to shut down a gender studies programme was in 2010, after it had failed in 2009.

Do not attempt to use this if you are a high profile MRA/anti-feminist. This is something that has the highest chances of working if there is no attention drawn to the attempt and it's done as covertly as possible.

The best success rate is when there are no more than 3 people (2 seems to be the golden number) per university trying to achieve this. The people involved need to look like they're in their 20s. Ideally, a young man and a young woman no older than 25 are the best candidates for doing this.

The people involved need to be able to relate to others. In other words, they need to be as normal as possible. No tattoos, not extreme looking, decent temper (low propensity towards shouting or losing one's temper) and, of course, proper knowledge in non-feminist discourse.

Other conditions: Impeccable knowledge about the way the legal university system works in the country you try this method, as well as impeccable knowledge about the university which you are targeting and its professors (particularly the feminist ideologues within that university).

The financial costs for such an action amount to no more than 50 euros (usually a lot less than that) but the time costs are quite high. It involves at least 3 weeks of work (4 to 7 hours/day) in the summer and another week of work in the autumn (will explain why is that the case soon enough).

One last thing that one needs to know is that the method has not been tested in an Anglosphere environment and we are unsure whether it would actually work. It may work, but we have serious doubts. So consider this method if you reside in continental Europe (anywhere from Moscow to Lisbon, really, because they all have Bologna now).

The actual work

The principle is extremely easy: just convince students to-be to chose another programme, anything except gender studies. The method however is what's innovative.

You see, most universities in continental Europe have a legal minimum of students for each department's first-year. This minimum is sometimes decided by a national law (such as in France) or by the university itself (such as in Hungary).

The university I targeted this summer and autumn had a minimum of 6 students. If the gender studies programme had failed to attract at least 6 students in the first year by September 25th – the programme would have been suspended for this university year. This would have meant that the programme would have only had 2nd year and 3rd year. This means less funding, smaller income for the ideologues and, of course, at least 6 youngsters saved from

indoctrination.

This year I failed overall because from the 11 students that wanted to join, I only convinced 5 so the University started with a new batch of freshmen on gender studies by barely reaching the minimum of 6. I may have failed overall, but 5 students will have still been spared and that's no small victory either.

Many other universities in Europe though have lower minimums – usually 3 or 4. Because of this, activists are advised to pick their targets carefully. In other words, don't go at a huge university that routinely enrolls thousands or tens of thousands of students. In such a scenario, your chances of getting the gender studies enrolment under the legal minimum are slim. Smaller universities, preferably the ones with new gender studies departments where a success would also signal to the management that the topic is unpopular – these are the places to go.

Contrary to popular opinion, in our experience, most students aren't *really* committed to joining gender studies. Many of them don't even have a clear idea about what they're getting in to.

This fact doesn't make the actual act of convincing them easier – but it should provide an image that the mission is not an impossible one.

Now, there is no definitive way on how to convince students to make last-moment changes into their chosen programme as it all differs from culture to culture. Contrary to popular opinion, youngsters differ quite radically from country to country. What worked in Hungary and France did not work in Spain and so on.

However, there are a few tips and tricks that we gathered from our experiences. Here they are:

- the best thing is to be a student at that university (or an ex-student, or a student of an affiliate/partner university). In other words, to sound more credible. A youngster is very likely to listen to the experience of someone who's been through that university far more than the experience of someone who has not
- If you're going in a couple (a man and a woman) – the best approach is for young women to be talked to by the woman in your group and the young men to be talked to by the man in your group. Young men do tend to seek guidance from confident and more experienced men. A 25-27 year old confident man can wield quite a lot of authority over an 18-19 year old man if enough care is being exerted. With young women, it's sort-of a mixed bag. If you're facing a young woman with feminist tendencies, then the best choice is to have the female in your group talk to her. If you're facing a largely non-feminist woman, then it doesn't really matter who talks to her (at least in our experience)
- Don't sound like an activist. Ever. Contrary to popular opinion, most students (especially 18-19 year olds) don't really like activists. The best angle to take is the honest one: be yourself – a current/former student who knows what s/he's talking about when advising against gender studies.
- Don't have readily-available sources or materials. See the point above – don't sound like an activist. If the student questions some of the stuff, do vague quotations and make yourself available to further talks with the student. In other words, quote like this: "there was an article, I think on TIME Magazine where the gender pay gap was debunked, I don't remember exactly, but… (and start explaining the gender pay gap in laymen terms) and let me add you on (insert social media here) and I'll send you the link when I get home" and **not** like this: "there is study X, Y and Z by authors P, W and F who have debunked this comprehensively – here's a printed copy/link"
- Be friendly and make yourself available to become friends with the student. Even if you don't convince him/her **now** – you will likely still be able to do that a year later and seed dissent within the gender studies student body. Having a dissenter report back to you about what's going on inside the place is still a valuable asset.
- Adopt a "doctor" mentality as opposed to a "researcher" mentality. A doctor counts his/her success in the number of patients s/he saves. A researcher counts the success in the overall trends – regardless of a few deaths here and there. If you want to try this method – be a "doctor" and not a "researcher". Every student you convince will make a difference. This is as much of a battle for hearts and minds as it is a battle for cutting the funding of mad ideologues.

- Offer to take them to a coffee/beer/soda/whatever. Avoid having long conversations on the hallways of the University. During admissions periods, such discussions can't really be held on the hallways (because they're crowded). Also, you want to convince a kid to change his/her program of choice – s/he's going to need to sit down and process this.
- Focus on planting the seed of doubt, rather than actual convincing. Formulations such as "just think about it a bit more – there are still X days till the final day, so give it a thought" are highly effective because the human psyche usually reacts well when it's reassured that it's not under immediate pressure
- Use non-related arguments. This is something that differs from country to country. For instance, in Spain, feminists have a particularly nasty image these days so using a phrase such as "you don't wanna be that gender Stalinist that people rally against on the streets" works on some students. In Romania and Poland, arguments related to the economic usefulness of the degree are highly effective since most students are from a poor background and regard the university as a key to get out from poverty. In Romania, for instance, arguments such as "You're gonna study to be next Remus Cernea? One can be pathetic even without a degree" can work.
- Don't shy away from long conversations. Sometimes, the youngster may prolong the conversation quite a lot. Let that happen (again: doctor mentality). This summer I spent 9 hours (from 2PM to 11PM) with a young man and we ended up talking about everything from football to politics and from heavy metal to Japanese imperialism. He eventually signed up to a different program.
- Don't lie. I mean, sure, if you say to a student you're 24 and you're in fact 25, let's say that's not a particularly egregious lie. But as a rule, you should not lie at all. Be as honest and as open as possible. You have nothing to lose, but quite a lot to gain, mission-wise, by being honest.
- Don't sound or look desperate. Enough said.

As I said, there is no definitive way on how to do it – but hopefully the tips from our experience help you get an idea on how you could go about doing it. What's important is to be patient, calm and friendly (i.e. don't sound like an activist) – and you'll be fine.

We stated at the beginning of this article that this work involves at least 3 weeks of work (4 to 7 hours/day) in the summer and another week of work in the autumn. This is because universities tend to have two cycles of admission, in case not all the spots are filled in the regular cycle. And, if you've had some success in the first cycle (which is usually in mid-July), then clearly there will be a second cycle (which is usually in the last week of September) in attempt to at least reach the legal minimum.

Why this works in continental Europe

I can already hear the voice screaming "but isn't that harassment?" – and the answer is a resounding NO.

You see, in continental Europe, universities are far more open than the hermit kingdoms that are common in Britain or North America. And this is particularly true during admissions periods when the universities go out of their way to be as open as possible.

Nobody will bat an eye on the fact that there are two 25 year olds wandering around talking to students as you'll probably not be the only ones there. It is likely that you'll meet with some nostalgic former students who just go there to provide tips and tricks to the new to-be students (some countries actually have organizations of former students who specialize in providing tips and tricks to new students on how to navigate the bureaucracies and so on).

As a result, standing around the door where it says "Gender studies admissions" is quite unlikely to be noticed (unless you have the bad luck for that place to be set quite far from the compact groups of students, in which case, special challenges do emerge).

Universities in continental Europe tend to be highly bureaucratic. Virtually all operations (including and especially admissions) are done the classical way – with papers. The concept of online admissions is largely foreign (at least at

the universities we've targeted so far). And this is a good thing. Because any inefficient bureaucracy can easily be subverted from the bottom up – as opposed to efficient bureaucracy which can easily be subverted from top down (where the feminists are experts).

Since the students routinely have to wait in queues and come back more than once to bring more papers – you have a lot of opportunities to interact with them and attempt to convince them to shift gears.

Aside from the bureaucracy, the universities in continental Europe are a lot more liberal (in the classical sense). You don't usually have noisy student unions or professors physically policing everyone. As such, the likelihood of drawing attention to yourselves is null, as long as you're friendly and polite. In Anglo-type universities, the likelihood in ending up in a headline somewhere is much higher – and that's not good.

Worst case scenario if you do end up drawing unnecessary attention to yourselves, you will be asked to leave by the (usually only one) security guard. In that case, you just leave and come back the next day.

On Anglo-type universities

To be fair, one of the reasons we did end up writing this is in the hope that some people will be able to adapt this model and apply it successfully in Britain, Canada, the US or other English-speaking nations.

We did not try this model on an Anglo-type university because we decided that the risks are too high. And they are too high for those of us who still struggle with the frenzy and the hysteria that seems to be emanated from the Anglo universities. I personally still struggle with the concept of a "student union" – quite frankly I don't understand why such a thing exists, let alone has so much power (including the power to censor). But I digress.

If there are ways to adapt this model and apply to small colleges and universities in the Anglosphere – that would be fantastic. Just think how triggered the feminists would be.

Some more relevant advice

Don't leave traces of communication. Coordination on acting should solely be done in person or using disposable communications (such as IRC chats or other such media). This kind of thing becomes more successful over time if nobody knows the exact details.

Don't brag. Telling your friends that you're involved is a very bad idea. Since this method is highly effective on smaller universities – bragging is likely to bring the word to the wrong people (the feminist professors whose funding you're ultimately affecting). This is a covert thankless job. It will not (and must not) make headlines.

Don't attempt to communicate with other groups. I don't even know the full name of my female partner that was with me this summer. Heck, I don't even know if her first name she gave me was real. What I do know is that she convinced 2 students and I convinced 3. That's it.

This modus operandi also spares you of having to work to make things look like being an uncoordinated operation. It just is largely uncoordinated by design.

A few words about "we"

I sometimes used "we" in this article referring to the people who have also contributed to this article.

Well, we are an informal group in 5 countries consisting of approximately 15 people. The longest discussion we had in 6 years was for writing this article because we felt we have enough experience to share to the world. I have no idea what the names of the rest of the group are. And I don't want to know. We also have no name as a group. We just meet up in a chat when admissions period commences and share a few stories on how to proceed. Then we all forget about each other till the next year.

We don't have each other on Facebook (or maybe we do, and we don't know) and we don't talk about this outside of the chat (well, except for this article).

I realize this all sounds conspiratorial – and that's because it is a conspiracy. We *conspire* to get gender studies departments shut down. We recently got good news from one of our members. They succeeded in applying this method for 4 years in a row and with 0 classes, the department was shut down by the University. That would be the second department our group has succeeded in completely shutting down.

A conservative estimate would put the number of students we actually convinced since 2009 at around 300. That may not seem a lot but think of how many we dissuaded indirectly. There are more students who didn't go for gender studies because the department no longer exists. And there are also students who chose something else when they found out that only 2 students had signed up. "I don't want to be in a classroom of just 3 people" is a very strong argument among the youth.

And then again – we adopted the doctor mentality. The fact that at least 300 people were spared of feminist indoctrination as a direct result of our actions is something we're proud of. But proud in silence because this is a thankless job that doesn't make headlines.

Conclusions

If you think you can use this model in your country, please do. Don't tell us. Just do it next time around.

If you think our model is bad – tell us ways to improve it in the comments. But don't just express disapproval for we are not looking for anyone's approval. We are looking to spread the knowledge about boots-on-the ground activism that actually harms the feminist machine and spares the taxpayers of some wasteful spending.

As said earlier, we are particularly interested in ways to apply it in the Anglo-type of universities which to us is largely uncharted territory.

One last thing: Don't try to contact us. You can't anyway. Some of us will respond in this comment section though.

For those who have read so far,

Thank you for your attention.

Melibee reversed women's incitement of violence against men

Douglas Galbi · 7 October 2015 · Archived copy · Original

In the *Canterbury Tales*, Geoffrey Chaucer tells the ridiculous chivalric verse romance of Sir Thopas. Sir Thopas, a knight errant longing for the love of an elf queen, "for love and pleasure" prepared to battle the three-headed giant Sir Elephant. The Host stopped this nonsense and asked for a different story. Chaucer responded with the *Tale of Melibee*, an English version of Albertanus of Brescia's Latin work *Liber consolationis et consilii*. That work reversed women's incitement of men to do violence against men. Lessening women's promotion of violence against men is crucial to reducing violence.

Steve Pinker, a Sir Thopas of our time, credits feminization of civilization for contributing to the long-run historical decline in violence. Pinker declares "the most fundamental empirical generalization about violence" is that "it is mainly committed by men."[1] That's half right in a tendentiously biased way. Pinker approvingly observes:

> At the top, a consensus has formed within the international {elite} community that violence against women in the most pressing human rights problem remaining in the world.

That makes the gender bias obvious. In the U.S. today, four times more men than women die from violence. Around the world, violence overwhelmingly occurs against men. Whether a man's immediate killer was a man or a woman doesn't change the reality of the man being dead. Violence against men is much greater than violence against women and of much less social concern. Belief that the most pressing human rights problem today is violence against women is a modern version of ridiculous chivalric behavior.

Violence against men was much more prevalent in medieval Europe. Homicide per capita was roughly thirty times higher in medieval Europe than in high-income countries today. Because men are vastly disproportionately victims of homicide and casualties in war, medieval men's life expectancy was about nine years less than women's. Medieval men also experienced considerable non-fatal violence such as castration and vicious beatings.

Violence against men, along with all other evils, tends today to be blamed on men, or among the more sophisticated, blamed on patriarchy. But in the more liberal political circumstances of medieval Europe, thinkers had more respect for women's agency. Medieval literature of men's sexed protest emphatically declared that women promoted violence against men:

> She sets friends against one another,
> Turning brother against brother;
> She cleaves the father from the son,
> She robs the mother's nest of one.
> …
> Woman fosters strife and wars,
> And exiles men from ruined shores;
> Castles she burns, cities defeats,
> Destroys the towers and the keeps.
> Women's the reason tourneys are born,
> Woman's the reason swords are worn,
> Enmity she instigates,
> And combat she perpetuates;
> The schemes she quickly engineers
> Can drown a countryside in tears. [2]

Sefer Shaashuim, a Hebrew book from early-thirteenth-century Spain, described how women caused wars between families. In early-fifteenth-century Spain, the Archpriest of Talavera documented that women's tears can prompt violence against men. Across world cultures, the classical Arabic poetic laments known as *marthiya* provide perhaps the most pointed and poignant representation of women's role in inciting violence against men.

In contrast to literature describing women inciting violence against men, Albertanus of Brescia's *Liber consolationis et consilii* described a woman named Prudence acting as a peacemaker. Prudence's husband Melibee, a young, strong, and rich man, returned home to find that ancient foes had assaulted his wife and grievously injured their daughter. Albertanus made clear his work of gender reversal in depicting the initial interaction of Melibee and Prudence:

> But when Melibee returned to his home, he saw what happened and began to weep greatly and tear his hair and rend his clothes like a madman. His wife then began to say, so as to quiet him, that he had wept enough. But he continually cried more. And she, being disturbed a little, remembered the words of Ovid in *The Remedy of Love*, who said:
> Who'd stop a mother weeping, unless he's mad,
> at her son's grave? That's not the place to admonish her.
> When tears are over, and the sorrowful spirit's done,
> then grief can be given expression in words. [3]

When Melibee finally stopped weeping, he gathered around him "a huge multitude of men" and "showed his strong desire to carry out a vendetta."[4] Prudence didn't incite her husband and the other men to violence against men. Drawing upon classical wisdom, Prudence urged her husband to take time to carefully consider the best course of action.[5] Like the initially weepy Melibee and the philosophical Prudence, the rashly violent Melibee and the calm, peace-seeking Prudence reversed long-established gender stereotypes.

In writing his English version of *Liber consolationis et consilii*, Chaucer understood Albertanus's theoretical-didactic gender reversal. Immediately following the *Tale of Melibee,* Chaucer presented in the prologue to the *Monk's Tale* medieval folk wisdom on women and violence:

> When ended was my tale of Melibee,
> And of Prudence and her goodness,
> Our Host said, "On my faith,
> And by that precious body of Madrian,
> {I swear that} I had rather than have a barrel of ale
> That Goodelief, my wife, had heard this tale!
> For she is in no way of such patience
> As was this Melibeus' wife Prudence.
> By God's bones, when I beat my knaves,
> She brings me forth the great knobby clubs,
> And cries, 'Slay the dogs every one
> And break them, both back and every bone!'
> And if any neighbor of mine
> Will not in church bow to my wife,
> Or be so bold as to offend her,
> When she comes home she shakes her fists in my face,
> And cries, 'False coward, avenge thy wife!
> By God's bones, I will have thy knife,
> And thou shalt have my spinning staff and go spin!'
> From daybreak to nightfall right thus she will begin.

> ‘Alas,’ she says, ‘that ever I was created
> To wed a milksop, or a coward ape,
> That will be browbeaten by every body!
> Thou darest not defend thy wife’s right!’
> This is my life, unless I will fight;
> And out at door immediately I must hasten myself,
> Or else I am as good as lost, unless I
> Be like a wild lion, fool-hardy.
> I know well some day she will make me slay
> Some neighbor, and then be on the run;
> For I am perilous with knife in hand,
> Albeit that I dare not stand up to her,
> For she is strong in fighting, by my faith:
> That shall he find that does or says something amiss to her —
> But let us pass away from this matter.” [5]

Neither Albertanus’s *Liber consolationis et consilii* nor Chaucer’s *Tale of Melibee* can be adequately appreciated without recognizing women’s important role in inciting violence against men.

Medieval readers widely understood and valued Albertanus’s *Liber consolationis et consilii*. Judging from manuscripts and influence, *Liber consolationis et consilii* was among the most popular medieval works. Renaut de Louhans translated *Liber consolationis et consilii* into French about 1337. He did so apparently to promote peace in war-torn Burgundy. In the fourteenth century. *Liber consolationis et consilii* and its many vernacular translations became recognized as “an edifying treatise for women.”[6] The need for such edification is scarcely appreciated today.

Violence has always been highly disproportionately violence against men. International elites today seem to be benighted within ridiculous chivalric romances like that of Chaucer’s Sir Thopas. Even worse, many of them seem to have the character of Shakespeare’s Malvolio.[7] They deserve to be mocked.

Reducing violence, which worldwide is predominately violence against men, depends on both women and men. Women should stop inciting men to violence against men. Men should stand up to women’s social power and start valuing men’s lives more highly.

Notes:

[1] Pinker (2011) p. 684. On feminization, id. pp. 684-9. The subsequent quote is from id., p. 414. On women’s responsibility for violence against men, Pinker states that women “frequently egg their men into battle.” But he declares, “over the long sweep of history, women have been, and will be, a pacifying force.” Id. pp. 526-7. Over the long sweep of history, the evidence for that claim is very weak.

[2] *Le Blasme des Fames* ll. 41-44, 53-62, from Old French trans. Fiero, Pfeffer & Allain (1989) pp. 123, 125. The text is probably from the late-thirteenth century. In the Lancelot romance of the Vulgate cycle, Bors carries the white banner of the Lady of Hungerford Castle into battle and joyfully returns with it stained red with the blood of her enemies.

[3] Albertanus of Brescia, *Liber consolationis et consilii* Ch. 1, from Latin my translation. The quote from Ovid’s *Remedia Amoris ll.* 127-130 is from A.S. Kline’s translation. Melibee is an English form of the Latin name Melibeus.

Albertanus wrote *Liber consolationis et consilii* in 1246. He dedicated that work to his son John. Albertanus had at least three sons. He probably didn’t want to see his sons die early, violent deaths.

Arabic literature could have reached Brescia from Sicily or Spain. Albertanus was familiar with the work of the

Spanish Jewish convert Petrus Alfonsi (lived c. 1026-1110). Albertanus referred to Petrus Alfonsi 17 times in *Liber consolationis et consilii* (16 references to *Disciplina Clericalis*, 1 reference to *Dialogus*). Petrus Alfonsi was well-versed in Arabic literature.

Prudence tends to be seen as a recasting of Boethius's Lady Philosophy. While there are some parallels, *Liber consolationis et consilii* has only one direct citation from Boethius's *Consolation of Philosophy*. The motivation for Prudence much more probably came from immediate experience and the contemporary literature of men's sexed protest. That literature is well-represented in Petrus Alfonsi's *Disciplina Clericalis*.

Although Albertanus wrote in Latin, he was a layman. He worked as a judge, a notary, and a professional legal counselor (*causidici*). He was also the author of at least three treatises and five sermons. A primary concern in his writings is to "find means to resolve both public and private disputes in accordance with legal principles rather than knives, swords, spears, clubs, and rocks." Powell (1992) p. 31. In his Genovese sermon of 1243, Albertanus declared:

> The sweetest of legal precepts are these: to live honorably, to do no harm to another, to give to each his own. … Nothing, however, is more unsuitable than to be feared. As a matter of fact, men clearly hate the person they fear because everyone seeks the destruction of the person he fears.

Nuccio, Brannan & Felice (2004) pp. 13-14.

[4] *Liber consolationis et consilii*, from Latin trans. Powell (1992) pp. 80-1. Wars and vendettas were common within tumultuous, factious northern Italy early in the thirteenth century. In 1238, the army of Emperor Frederick II successfully besieged Brescia. Albertanus, whom the Brescians had put in command of a fortress at Gavardo, was taken prisoner of war.

[5] Prudence successfully led the hostile parties of men to repentance, forgiveness, and a "kiss of peace." Powell (1992) p. 86. Powell declares:

> Prudence, the wife of Melibeus, is more than the personification of an abstract virtue: she stands for the female principle.

Id. p. 116. Mann (1991), p. 98, similarly describes patience as a "womanly quality" and declares:

> Melibee submits himself to his wife and to patience in one and the same process; his patience must match hers. In assigning this tale to himself, Chaucer identifies himself with the values it embodies, and with the centrality of women's role.

These interpretations ignore *Liber consolationis et consilii*'s gender reversal and implicitly blame men for violence against men. Prudence, like great women writers of the Middle Ages, had more loving appreciation for men.

Prudence herself opposed gender stereotyping. In her response to Melibee's argument that "women are wicked and no good one may be found" and therefore he shouldn't listen to Prudence's counsel, Prudence responded:

> I reply (with due respect to you) that you ought not to despise women in such general terms … there are a great many good women.

Liber consolationis et consilii, Ch. 3 & Ch. 4.2, from Latin trans. Blamires, Pratt & Marx (1992) pp. 237-8. For an alternate approach to affirming "not all women are like that" (NAWALT), see the story of the farmer, his wife, and the fish in the field in *Sindibad*.

[5] Chaucer, *The Monk's Prologue* ll. 1889-1923, close modern English translation from Benson (2002). The wife's

name Goodelief literally means “good dear one.”

[6] From the thirteenth to the sixteenth century, Albertanus’s Latin writings were translated into Italian, French, English, German, Spanish, Dutch, and Czech. They survive in hundreds of Latin and vernacular manuscripts. Many printed editions were produced in the fifteenth and early-sixteenth centuries. Powell (1992) pp. 5, 121.

Renaut de Louhans (Renaud de Louens) was a Dominican friar. Renaut’s French translation of Albertanus’s *Liber consolationis et consilii* was “more a paraphrase and a somewhat shortened version.” On Renaut’s translation, id. p. 124-5. Chaucer’s *Tale of Melibee* is a very close translation of Renaut’s French version, but in minor differences “draws more attention to the limits of human knowledge, to the difficulty of interpreting.” Grace (2004) p. 396. *Le Ménagier de Paris* (*The Parisian Householder*), compiled about 1392-94, includes at sec. 1.9 Renaut’s French translation of *Liber consolationis et consilii. Le Ménagier de Paris* apparently drew upon a slightly different text than that which Chaucer used. Greco & Rose (2009) p. 41. Greco & Rose, apparently oblivious to the literary context, irascibly interpret the text:

> Since every man want to “rule as lord” in his home, the narrator demonstrates that the prudent wife must subdue her anger or grief in order to reform her husband’s foolish and dangerous impulses which would destroy the peace of that home.

Id. p. 147. The literature of men’s sexed protest provides considerable insight into that interpretation.

The description of *Liber consolationis et consilii* becoming “an edifying treatise for women” is from Mario Roques, cited in Powell (1992) p. 125.

[7] Apparently seeking to flatter international elites and dominant interests in academia and media, Pinker declares, “We are all feminists now” and “rapists are men.” Ignoring forced financial fatherhood, he emphasizes the importance of “women’s control over their own reproduction.” Pinker (2011) pp. 404, 405, 688.

[image] Man killing another man while women watch and applaud. Illustration from Codex Manesse, Zurich, between 1305 and 1315. UB Heidelberg, Cod. Pal. germ. 848, fol. 321v. Thanks to University of Hiedelberg and Wikimedia Commons.

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Victim blaming: The whine of Tinkerbell

August Løvenskiolds · 8 October 2015 · Archived copy · Original

The next time you hear a feminist woman complain that efforts to teach women to protect themselves from rape are "victim blaming," feel free to yell at her "oh, sorry, Tinkerbell, but it is time for you go grow up and take responsibility for your own safety."

"Victim blaming," unbelievably, is the charge feminists level at anyone – even one of their own, like Susan Brownmiller, who suggests that women should take reasonable, effective precautions to protect themselves from sexual predators.

When the potential victims of rape deliberately eschew taking even the simplest of safety precautions – not getting blindly drunk, preferring the wearing of clothes to nakedness, avoiding known dangerous areas, going out with friends instead of alone, and so on, it is natural to wonder what is going on in their minds that is compromising their judgment, including asking ourselves, are they adult enough mentally to be making adult decisions at all?

Adults take precautions against danger and look out for others too immature to understand the danger. Adults bucket children into car safety seats and teach kids to use seatbelts when they outgrow safety seats. Risk management is a marker of adulthood – one cannot protect against all mishaps but one can take reasonable steps to reduce risk.

A recent study showed that teaching college women to protect themselves lowered the rape rate by 50%. In the light of these results it seems that feminists are correctly viewed as criminally negligent when it comes to rape prevention – indeed, they are rightly viewed as rape accomplices in the same way that an insider criminal who knowingly leaves a money safe deliberately unlocked should be held equally criminally responsible for any ensuing theft.

These anti-prevention feminists are a rapist's best friend and a partner in their crimes. They are the pimps of rape, throwing the women who trust them into harm's way without a second thought about those women's safety. They deserve to be ostracized from society, if not imprisoned. If it weren't for those feminists, half of all rapes would stop. Half!

But no, feminists would rather blame all men for rape than task reasonable precautions.

A feminist who rejects risk management is a shitty person, a horrible friend, a wretched protector, and a useless waste of resources. Such a person is best viewed as totally incompetent – unfit for parenthood, corporate management, elective office, or any position of trust or authority.

Why "Tinkerbell?"

In the children's story "Peter Pan", Peter wants to be the perpetual boy and never grow up to shoulder adult responsibilities. Unlike the earlier waves of feminism that worked towards "empowering" women to full adult responsibilities, current feminist practice seeks to create permanent protected status for women and the complete rejection of adult attitudes.

The scientific name for the persistence of child-like *physical* traits into adulthood is "neoteny" but this term usually only covers appearance: oversized eyes, wrinkle-free skin, and so on. The term "Peter Pan syndrome" is usually used for men who avoid adult commitments, most commonly marriage.

For women, I've seen the terms "Female Peter Pan" and "Princess Pan" used for women who shirk adult responsibilities. I prefer the term "Tinkerbell syndrome," named after Peter's diminutive fairy girlfriend who was fully capable of becoming human-sized but preferred staying small. (Yes, there is a "Wendy syndrome" but it refers to women who use mothering behavior on adult men.)

How does the Tinkerbell syndrome relate to the "victim blaming?"

Consider the problem of automobile accidents. Accidents happen on the road all the time despite driver training and safety measures built into cars. When humans are infants too young to understand the danger, we adults strap them into safety seats to help protect them from injury in the case of car crashes. As the children grow up, eventually we teach them how to use seat belts. Later, children become adults and learn to protect themselves by buckling themselves into car seats and not drinking nor texting while driving: we take responsibility for measures designed to protect us. We become adults and accept responsibility.

Like car crashes, sexual assaults still happen despite efforts to stop them. Criminals still sneak into the country and continue their criminal ways. Single mothers still abuse their sons and neglect to teach them not to rape – indeed, many rapists learn the behavior from their sexually abusive female family members. Instead of setting examples of adult men's duties in regards to women, fathers are kicked out of kids lives.

Meanwhile, aging feminists like Jessica Valenti eventually and inevitably feel the sting of time robbing them of their youth and attractiveness. It is no surprise that they cling to the shards of their broken youth in any way they can. In a recent column, Valenti mused that

> Being on the subways and streets of New York while female used to mean walking through a veritable gauntlet of harassment and catcalls. But lately, a curious thing has happened – my world is a much quieter place. The comments and lascivious stares from men have faded away the older I've gotten, leaving an understandable sense of relief. But alongside that is a slightly embarrassing feeling of insecurity that, with every year that goes by, I become more and more invisible to men…
>
> It was miserable. But still, as much as I wish it didn't, the thought of *not* being worth men's notice bothers me. To my great shame, I assume I must look particularly good on the rarer days that I do get catcalled.

In addition to misusing "gauntlet" (a common error: older grammarians teach that one "throws down the gauntlet, and runs the gantlet"), Valenti's waning fuckability is twisting her adult judgment: instead of seizing the adult responsibility of teaching younger women to protect themselves, she rejects the wisdom of crone feminists like Brownmiller and Chrissie Hynde in favor of the daft feminism of the younger, coloring book feminist coven.

Grow up, Tinkerbell. How will you feel if your daughter is assaulted, and you could've stopped it?

Warm thanks and FTSU

Paul Elam · 9 October 2015 · Archived copy · Original

A sincere thank you note to all AVFM supporters, especially the ones who came on board as subscribers during this membership drive.

I was hoping for a minimum of 10-12 new subscribers during this two week drive. We accomplished that within the first four days and got many more before it was over.

We also got some generous one time donations.

It is no secret that the 2015 will go into the records as a restructuring year for AVFM. We have been forced to pull the belt very tight and squeeze pennies till Abe Lincoln begged for another trip to Ford's Theater.

Production is down, thus traffic is down. Activism is in a holding pattern.

For now.

The very good news is that you good people have helped us stabilize. We will soon be able to do really neat things, like pay the very generous and patient Marc Randazza our back legal bills among other things.

What will come out of this is an AVFM that is leaner, meaner and works smarter vs harder. I estimate (realistically) by spring we will have our house more or less in fully operational order.

If fortune favors us and we continue to pick up more subscribers in the next two drives, we will be in very good shape and no longer sweating bullets. That is good, because you can't use the kind of bullets we have been sweating to shoot the wolf at the door.

The idea here is to become smaller (less focus on click bait) with more sting, the former being much easier to accomplish than the latter.

That being said I am also announcing that the Men's Mental Health Network (MMHN) will be delayed for an indeterminate time. It turns out that the particulars of putting it together correctly (which would take a book to explain) are much more expensive and time consuming than any of us imagine.

It is on the shelf for now, but not being mothballed. It is an important project that we intend to follow through with. The foundation for MMHN is there. The walls and roof are going to require more than we can afford until we have an adequate subscriber base.

I will also take this time to announce that AVFM will, in the much nearer future, engage in something less ambitious financially but perhaps having just a great an impact that we anticipate from MMHN.

The idea for the next project came from Judgy Bitch, though she will have no knowledge of it till she reads this.

It started with a seed she planted in my head while I was watching her in a debate with a feminist on one of TJ's YouTube programs.

She was asked what rights did women have that men do not. She quipped, in typical JB fashion, "How about the right to not be sexually mutilated at birth?"

I did more than a fist pump when she said that. Internally it was the beginning of a shift of my thinking about avenues we can travel to change the narrative, help men and boys directly and come out with a good dose of FTSU in a place that really needs it.

I can almost feel the other C-Level managers cringe right now as I lay out a the plan, but two things predispose me to lay it out here anyway.

One, we need help from the rank and file to do it. And two, I am a big fan of Vince Lombardi, who said something to the effect that "Execution is everything." You can hand your play book over to the opposing team a week before the big game, and if you execute there is nothing they can do to stop you.

We are going to execute like bosses.

Neonatal cutting on boys is now empirically proven to be nothing but barbaric and destructive. It is an issue that even a good many feminists (not that we want to work with them) are also invested in. Since a fair number of intactivists happen to be gay men the practice also crosses over into that demographic.

Oh yes, did I mention is was cruel and barbaric?

Sorry, I just did not want to lend the impression that pleasing certain groups was being placed over the mission.

I have spent time in recent months investigating this and believe that neonatal cutting is perfectly ripe for *successful* attack. I also believe (which Janet drove home for me) that it is probably the gateway into much more effective activism for men and boys.

Please allow this meme I placed on the AVFM Facebook page to explain.

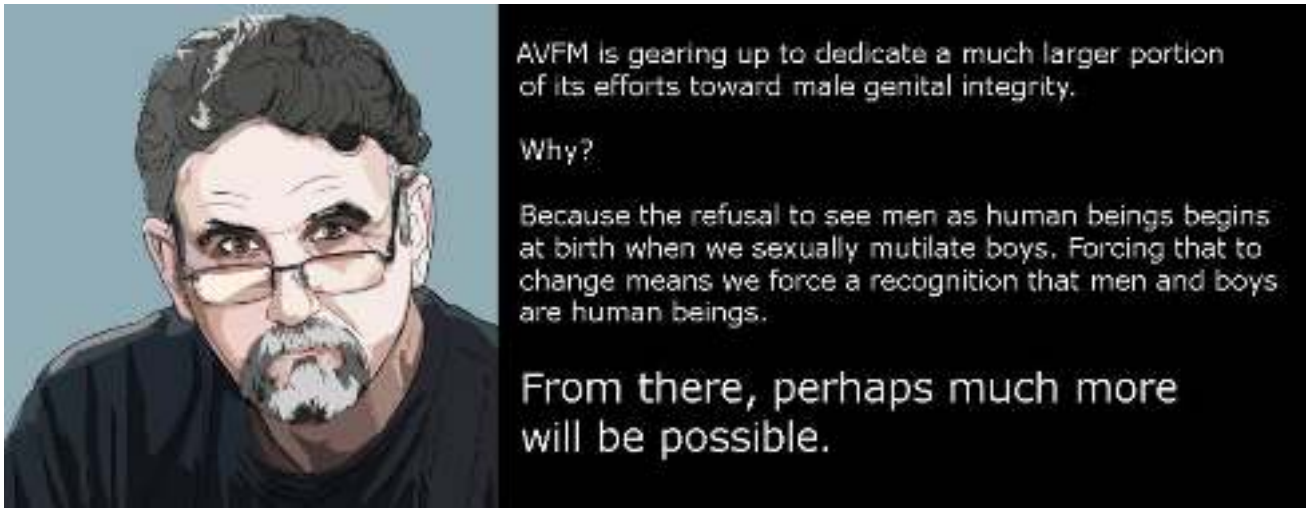

The question is how do we do it?

To me, that is simple. We take a lesson from register-her.com.

In my recent investigations I have been shocked to find what a big business neonatal cutting has become. Not just the money for the "procedure" but for harvesting foreskins and selling them at a very pretty price.

The stem cells they bear are used to make facial cream, a disgusting reality that many of you already know.

It is a corrupt industry, one that has medical and religious practitioners invested heavily in its continuation despite the volumes of research now available demonstrating that it should be immediately abandoned except for true

medical necessity.

It is time to call them out, one by one, in full public view and to expose them for what they do and why. This will also provide us a valuable opportunity to reach expecting parents with facts and perspective that the child mutilation profiteers have no interest in telling them. Indeed, they have every reason not to.

We have acquired childmutilators.com, and will be using that domain in a way loosely modeled after register-her. The major difference is that the targeted demographic, expecting parents, won't be getting the bombast of register-her visitors. What they will get will be a finely tuned package of information designed to help them reconsider the often rote and unconscious choice to have their baby boy's genitals cut.

The fireworks will be **here**, when we publish a headline with an announcement that a doctor or rabbi has been placed on a directory at childmutilators.com. Yes, rabbis too. Whatevs. We have been called much worse than anti-Semites, and we will certainly be targeted with that false allegation when we start. Bottom line is that if you are sexually mutilating baby boys, you won't be spared inclusion. The AMA won't save you, and neither will your god.

If you cut on boys, you better hope your name is John Smith or something else that will get buried in Google returns.

I discussed this plan in detail recently with Steve Brule in an interview. I have made similar announcements on Facebook and I have done some considerable outreach to key intactivists who are interested in an alliance.

Our needs to start are simple. We need a WordPress child theme built and a decent logo. The preferred way to get those things is through volunteerism that we can depend on.

I was already contacted about the logo after my interview with Steve and we have it working. We will be using the tagline "Think before you cut." In fact, we will be pounding incessantly on those four words.

So, you are saying that a medically unnecessary procedure that kills 100 baby boys a year in America alone, results in 100's more botched cases that leave boys disfigured and sexless for life, that removes 1/3 of penile skin containing over 10,000 erogenous nerve endings (2,000 more than the average whole clitoris) is NOT a men's issue?

You are a men's advocate who does not consider lack of genital integrity revitalized in America by a rich Seventh Day Adventist because he wanted boys to stop masturbating to be a concern?

1. You are circumcised.

2. Please circumcise your denial and your depraved indifference.

Thanks. ~ The Management

A snarky but honest response fom Facebook.

The tough part of the upstart is the WordPress development. Developing a theme properly can get pricey, and with all respect to WordPress developers there is a lot of untrustworthy and/or incompetent people out there.

The best option is for a serious MHRA with equally serious development skills to step forward and dedicate a the labor to help build the site, START TO FINISH.

Another option is to pay a developer we can trust to do it but that will take more time. Either way, it is going to happen and it is going to be done correctly.

We won't launch this until it has the appearance and functionality to impress visitors.

I also understand there is a certain British MHRA of noted reputation who is very keen to take on an anti-mutilation campaign in the UK. There is possible synergy there. Don't ask who he is, but he reads regularly and is welcome to chime in in the comments.

So, after having thanked you all for the brilliant response to the subscription rally, I am putting it out there again.

This is your movement. AVFM is your platform to get things done. If you would like to be a part of making this happen, please contact me at paul@avoiceformen.com.

I would love to chat with you, especially those with WordPress skills and the willingness to follow through with commitments. If there are any potential financial backers for this plan who are willing to be on standby should we have to go the paid route, I would love to hear from you, too.

I realize that this mission change will test the reasoning of some AVFM supporters, especially those who may be religious. I respectully suggest you speak with Shrek about this as he is quite the expert on scripture as it relates to this particular matter.

I also want to assure all that AVFM will continue with addressing all matters within its mission statement. This, after all, is in there, too, and it is an area that has been neglected far too long.

Thanks for reading through this long one, and thanks again for supporting AVFM.

Announcing The New Sex Ed

Sage Gerard (Victor Zen) · 10 October 2015 · Archived copy · Original

Imagine a special woman in your life calling the police to tell them that you hit her, raped her, or that you did not care for your children. Imagine her saying these things even though none of it is true. Not only are such claims devastating to hear, they can ruin your life if you are a man.

Brian Banks. Joshua Strange. Caleb Warner. Reade Seligmann. Collin Finnerty. David Evans. You may not know these names, but they belong to men who are the world to their families, friends and partners. Those worlds collapsed one by one as each man, accused of rape, fought a system that denied him due process while the public screamed for his head. These men had one thing in common: They were all innocent.

To add insult to injury, some of the women who lie to put men in jeopardy did so for reasons like having an excuse for being late to class, for cheating on her boyfriend, or in the case of the video below, for trying to cover up details surrounding a car accident.

http://www.youtube.com/watch?v=Qgt6L9KlieE

Thankfully law enforcement officers sometimes file charges against false accusers, but a fleeting whim can still put your son in prison on college campuses, which use dangerously low standards of evidence for criminal accusations.

We need your help to ensure that the innocent never burn with the guilty in the fight against sexual assault. We need you to reach out to young men, educate them on the risks of sexual contact under constant legal review on campus, and put them in contact with the people who actually care about their futures.

The New Sex Ed

The New Sex Ed is a presentation that answers several vital questions:

- What does a false accusation of sexual assault do to a man?
- What laws are in play? (We cover S.590, the Campus SAVE Act and the April 4th directive)
- What can I do if I or people I know get falsely accused?
- How do we take power away from false allegations in the first place?

We cannot stop false allegations, but we can equip young men to handle them. We are raising funds for this event to pay for refreshments, venue fees, a speaker's honorarium and custom condoms that remind the wearer that while they can prevent sexually transmitted infections, they must also work to prevent sexually transmitted investigations.

Like our last event *Male Students in Peril*, donations to *The New Sex Ed* go towards improving a base implementation. The more you help, the bigger your impact. The lower budget events consists of myself delivering a presentation. A larger budget means that we can and will ask a prolific victim of a false rape allegation to *visit KSU personally and tell his story on camera*.

If you cannot attend the event yourself, you don't have to miss out. We will publish a recording of the lecture. Our fundraiser ends on **October 18th**, after which we will announce our game plan with the raised funds. The event starts this **November 6th at 8:00 PM EST**, in the **Kennesaw Campus Leadership Room ST205**.

[image]

When you arrive on the Kennesaw campus, look for this building. It's hard to miss because it's right next to the visitor's parking lot. Go inside and look for room ST205, which is to the left of the Card Services Office. If you are having trouble finding it, just ask a passerby.

We're counting on you to make this event a success. Please consider parting with a day's coffee by **clicking here**.

Your contributions go toward supporting young men and reminding them that they are worth the world to so many. If you wish to take part in other ways, tweet with the hashtag **#TheNewSexEd** to discuss the event on Twitter and share this campaign.

As always, thank you for making this possible.

This post originally appeared on Zen Men.

$270 raised so far. Click here to contribute.

Attila Vinczer's used cars

Paul Elam · 10 October 2015 · Archived copy · Original

This Skype conversation took place between Paul Elam and Attila Vinczer on July 16, 2015

For backstory on this matter, please see the following two pages.

To date, Attila has not paid back a dime.

If you need back story here it is.

http://www.avoiceformen.com/a-voice-for-men/attila-vinczer-leaves-the-mens-movement-atop-a-dumpster-float-in-a-parade-of-shame/

Also

http://www.avoiceformen.com/allbulletins/attila-vinczer-sinks-to-new-low-though-we-hardly-think-it-is-new/

Ladies and gentlemen, this is what a sociopath looks like.

Addendum: Someone approached me on Twitter, a man named Dante Hamilton, with whom I was previously unfamiliar. He offered to make a transcript of this for the record. "Sure," I said. "Never happen," I thought. Then a few hours ago the following hits my inbox.

Lesson. Don't judge a Tweet by it's cover.

Thank you, Mr. Hamilton.

Transcript:

Attila: Hey Paul, how are you?

Paul: I'm good, how are you doing today, bud?

Attila: Not too bad. Wallowing in all kinds of mud, and shit, and everything.

Paul: Yeah, I can imagine.

Attila: Anyways, I understand that Tanveer had contacted you, but I also understand the concerns that you have and they're my concerns as well

Paul. Okay.

Attila: So, I… the only thing I can rely on and.. I hope that at least you can respect that I don't lie, I don't bullshit, I don't fuck around. The situation that had arisen on the third of June. I was to have been funded, I was to get a $52,000 dollar check. It didn't happen. Not because of anything that I knew, or that that would go wrong, or that I did wrong… So hindsight being 20/20, I would not have allowed this event to go forward, knowing that that money was not going to come. You know, I was- I was okay with the money coming the day of, but it didn't. So anyways, and as it turns out it came on the 6th of July, but it came… I was $40,000 short, and I don't want to get into the whys and the hows… I've had to clear off some incredible things with Tanveer New Market, I got hit with extraordinary costs, legal costs. One lawyer took an extra ten grand, just one lawyer. So, I was short, and an order came in through the business, so I thought, you know what, I'm just going to somehow massage this together so I can cover off my obligations. So, here I am. I'm making deliveries on the 26th; should be a Monday. I'm gonna be paid, and I will deal with a fair chunk of my debt, but I've had to go back to a mortgage broker because I'm short. I

need money, and that money was not just for the domestic violence stuff. I've had a construction site that needs to move ahead. So, I've gone back to him this week. He has to look. I need that $50 grand. I suspect it's gonna take two to three weeks, and at that point I just want to clear the slate. I don't want to hear anybody talking about being cheated, ripped off, scammed, whatever. I have no personal [skin?] in this game, I don't… there's not a single bit of personal advantage. If anything, there's a disadvantage, as can be seen now. And I'm very, very sorry that it turned out as it has, because, y'know, I don't mind going into battles, but not these kinds of battles. The hell would I- would I knowingly do this.

Paul: Well let me say a couple things, Attila. Again, one thing that, I mean… I don't know how much of it you're seeing, or is registering-

Attila: Just, just one thing-

Paul: Let me finish here. I understand that owing Tanveer four thousand dollars is not money that went into your pot. I understand that the money that you owe me is not money that you- that went into your pot. That's not what I'm thinking about this, but the bottom line right now is that it really doesn't matter what I think, and I'm going to tell you why. 'Cause what is circulating now, and I think it's still stoppable, if- with the right cards being played, is that we have on record, and I don't mean "on record" like we're keeping a file, but I mean what has come up is people like Marty Fiebert complaining, Erin Pizzey complaining, Tanveer complaining, Al Martin complaining. All of these people, through the [scope] going back to the first conference complaining about feeling cheated. And it gets to a point, if there's enough people doing that, Attila, it won't matter what your intent was. It won't matter what problems befell your luck.

Attila: I agree!

Paul: It will just matter that people are gonna start talking about this, and your reputation is gonna get crushed out of it.

Attila: Right, I agree. I'm completely cognizant of that.

Paul: Okay.

Attila: Completely.

Paul: So-

Attila: You're right, it won't matter what happened or how it happened, or how, y'know… I had a heart attack; none of that would matter. The only thing that would matter is people are going to say these negative things, and that's all that's gonna stick.

Paul: Yeah, and the way to avoid that, Attila, is by contacting people with information that's reliable on when you can take care of these things and then following through with them. That's the only thing that can pull you out of this. But so far, what I know, and I believe it's been with best intent; you've told people one thing after another and then not followed through. And it's-

Attila: Yes-

Paul: And it's killing you.

Attila: Yes, you're absolutely right. And I evaluate my situation, I look at what I'm [anticipating], and I make what looks to me as reasonable commitments, reasonable obligations, confirmation, and I'm having some bad luck.

Paul: Okay.

Attila: Okay.

Paul: Let me ask you this; is there a possibility that you can return the unsold silver to Al?

Attila: That's a possibility.

Paul: Okay.

Attila: See, that kind of good faith registers with people too.

[Silence]

Attila: I was even going to, I mean, ideally? The plan was I thought we would sell 100 units, without any trouble. And it didn't happen.

Paul: Yup. I know.

Attila: So… But I don't know what he's going to do with 100 blanks.

Paul: Well, at least they're worth their weight in silver.

Attila: Yeah, but you know what? That should- that would need to be turned back into buillion, so that you could actually… Gold is one thing, but silver is another. So that he could actually, I mean, I would sell it myself. If it was gold, I could get rid of it just like that. But I've got a guy, it's [Universal Coin] that I deal with, he's going to actually contact somebody in the United States who may be interested in buying 100 of the… I mean, I know it's got AVFM, A Voice For Men, on it, but the interest in the Kennedy quote on the back. So I'm going to play that out, see if I can sell it, but it won't be at $6 a piece; it's gonna be at about $20 a piece, which is four dollars less than what I owe Al per ounce, because back then it was $24 an ounce, now it's only $16.

Paul: Right. I know it's dropped-

Attila: So I've taken a hit, an $8 hit on that too. So, nothing has been in my favor. And to add more trouble to my plate, we've? been hit with an extraordinary 3-year audit on our charity and I don't know when this wind blew in, I don't know who… Somebody had to have filed the complaint, and I don't know [whether it] was because of the Senator, because they were audited heavily. I saw the email she showed me, with our charity name on it, and they were questioning why she would would come to an event that was hosted by a charity. So I don't know if it's from there, or from somebody like [White Ribbon]. I don't know, but I've gotta produce three years of absolute, like not even… It's not a minor audit, it's everything.

Paul: That sucks.

Attila: So, you know, my plate is really, really full. So, you know what, I have to step back for a couple of days. I just needed to shut things down so I could reboot my mind, so that I could deal with all this. But anyways, the checks will be written. The question I have for you is I understand to make a payment plan, and I'm fine with that, but in order to be fair with that, I would have to make a list of all the creditors, the amounts and proportionate to what money is owed. If I have $1000 to distribute, let's say, I would have to proportionately give the right percentage to each creditor.

Paul: Okay. The only topic that I'm concerned about here were the names named in the message that I sent you. Because that's the message, you know, you're part of this community, you're a valued activist, and things are boiling up, and whether you realize it or not, Attila, I'm working to try to have your ass covered by now, harder than you know about.

Attila: You know what, and I implicitly respect that, and, you know, I quietly do that when people attack you. I have no hesitation to fend whatever people say, to fend that off. So I really appreciate that, and, Paul, I just… I just gotta clear my conscience here, I just need to be clear, that I have no ill intent. I have no desire to hurt or harm anyone, and this shit is weighing heavily on my mind.

Paul: I believe you, I believe you. That's not the issue, Attila, and this is what I'm trying to get you to listen to, is that regardless of your intent, people have been harmed.

Attila: I agree-

Paul: And the thing is, that this thing, if it isn't handled soon, is going to blow up, and here's the position it puts me

in; here's what I'm going to face. If Tanveer says fuck it, I'm going public, or whatever, people are going to turn and, because of our affiliation, they're going to hook it to me and AVFM. And then I'll be frank with you, that part of my motive here… The biggest part of it is that I care about you and I want this thing to go away. But part of my motive here is, Attila, that this stuff is [dirty], whether you had any ill intent or not, it's dirty and it's gonna splash all over all of us. Not just you.

Attila: Okay. Let me ask you this. I need to… Because I'm looking at a three-week period, to where I could write all the checks, 100%, and be done with this. I need to ask you. Do you think I should make a proposal to all of the creditors or do you think that I should pick off certain, more heated people, or more dangerous or… how do I say this… more critical people first?

Paul: Well, in terms of the meltdown that I'm trying to avoid, I think you should address the people in the letter, I think you should wait until you have a date that is written in fucking concrete that you will be able to make restitution or begin a restitution plan. I mean, I'm not trying to be cold, but the other people you owe money to are not of concern to me. At all. That is- that's not my concern. My concern is about the men's movement, it's about AVFM's reputation, it's about your reputation. So what I would suggest is that you contact each of those entities, of course exclude me because you've already apologized, and I don't need one, but that you contact these people, apologize, but don't do it until you have a date that you know you can follow through. Because the next promise you make that doesn't get delivered, it's going to blow up in your face-

Attila: Okay-

Paul: And there won't be any stopping it.

Attila: I have to consider… And I understand what you said here, but I have to consider that I need to… If this takes three, four, five days, people are gonna look at me, particularly Tanveer, who's been brutal with me; actually, I don't know how the hell this guy's a physician?, with some of the stuff he's written to me-

Paul: C'mon, Attila, don't play victim to this. This guy spent $4k out-of-pocket, he was told he'd be reimbursed, and he got left holding the bag. Please don't play victim to this. This is, whether you want to take it or not, and I'm not angry at you, but this is your creation. This guy is a smart, passionate man with a lot of smarts, and I have no doubt he's a good physician, but attacking him because he's angry at you for being stiffed out of $4 grand, man, that doesn't look good on you.

Attila: Fair enough. I hope that I can speak with you openly-

Paul: You always can, and I always will with you.

Attila: Okay, so, the communication that I had with him, it derailed, brutally, and-

Paul: He's angry!

Attila: Okay. Alright. So how do I deal with this angry man? What do I say to him?

Paul: What you do, and this is something I've told to many people in my life that were angry at me, is that your anger with me aside, here's what I'm going to do. If you want to continue to be brutal with me, fine; whatever you want to do, I understand why you're angry, but here is what's going to happen. And just disregard his anger; don't be offended at people being angry at you over this, Attila. People have a right to their anger.

Attila: Okay-

Paul: And he may have come out with it too much, I don't know, but the basic reason he's angry is sound. Just ignore that and take care of the problem, and his anger will go away.

Attila: Okay. Alright. I just… I've been struggling with how to deal with this guy. I mean, normally-

Paul: A $4k check.

Attila: I know, and it's a $4100 check, not just-

Paul: Okay, well, what he wrote me was for $4100 then. That's how you deal with his anger. You don't need to struggle with his emotions, you need to struggle with the debt.

Attila: Okay. So, I'm just gonna ask you, just dealing with what is going to explode more, and trying to cool that first. If I dealt with Tanveer, I somehow need to gather that- his volatility is the most severe.

Paul: I wouldn't say so. Right now I would say Al's is.

Attila: Okay.

Paul: I would say it's an equal problem. I don't- I've never done anything retributive in my life to anything over a financial debt, and I'm not gonna start now, but I can tell you this; and this is, read it like you want to, you said we would talk honestly, this is what I'm doing.

Attila: Yes, yes-

Paul: The last person on Earth I would want angry at me, because of the reaching capability he has, is Al Martin, and he is *angry*.

Attila: Okay, so are you telling me, if I'm hearing this right, that I should prioritize Al?

Paul: I think you should prioritize the debt that has come up in relation to your events. I mean, I can't- I don't have a magic formula. I know this is just between me, and Al, and Tanveer, it's almost ten grand.

Attila: I know, I know.

Paul: And I don't have a way to sort that out for you. All I know is that's what's owed. That I'm trying to keep this from boiling over, and I'm actually spending more time trying to settle people down than I care to be right now.

Attila: I'm sorry that it's consuming your time.

Paul: But that's okay, but the only solution to this is going to be to be, as quickly as is realistic, Attila, you have to tell people when they're going to be paid back, and it has to stick.

Attila: I realize that.

Paul: And that's the simplest, only answer in this whole deal.

Attila: Okay, I guess that I'm- just so that I'm not going at this all on my own, would it be fair, or do you think that it would be a good approach to contact Al and Tanveer and [name], and just explain to them- see, I'd try to explain it to Tanveer, but it just blew up on me.

Paul: And that's what- listen, brother, I'm trying to tell you something that you're not getting. That's why he blew up. People that feel stiffed, people that are owed money, don't want to hear about, "Well I've got this mortgage broker this, and I've got this business deal that". They want to hear the date and the amount.

Attila: Okay-

Paul: And they want it to stick.

Attila: Okay, so here's my challenge. I need to get confirmation, and I'm talking to you, and I hope that I can speak openly. My challenge is, I need to get my commitment from my mortgage broker on a specific closing date so that I can say okay, this is the date that I- that this will happen, and I may even add a week to it to be on the safe side, because I would rather under promise than over deliver.

Paul: If there is any chance, like I mean a lightning bolt chance, that something could go wrong with that deal, I would not contact people with that information.

Attila: But I-

Paul: If I had to, I would wait until I had the check in my hand, and then contact people and say, “I have the money, it’s on the way right now.”

Attila: But I can’t ignore Tanveer, he’s emailing me every day.

Paul: Let me talk to Tanveer, and I can probably get that to, if anything, slow down.

Attila: I don’t mind him sending me these emails, but I mean I read them and I try to interpret them, and-

Paul: And okay, I’ll get a better answer for you then, and you know how you answer [Tim Vier]? You say, how many times have you told Tanveer he would get the money and not been able to follow through?

Attila: Twice.

Paul: Okay. Write him back, apologize again, and say: ” Tanveer, look. I’ve told you twice when I was going to pay you back, and stuff happened and I was not able to follow through. I feel terrible about that, and I know you’re angry and at the risk of making you even angrier, I’m working on this hard but I’m not going to give you a date until I have a check in my hand because I don’t want to lead you to believe something when it could go wrong.” And then let him live with that. I will talk to Tanveer. I believe fully that I can get his commitment to not go public.

Attila: Okay. And I think that that is a solid way of dealing with it, so that I don’t want, you know, to try to estimate a concrete date when I don’t have the check in my hand.

Paul: Yes. Just tell him you’re doing the best you can, that this is weighing heavily on your mind, that you feel awful that you told him twice and were not able to follow through and that you weren’t going to set yourself or him up for that again. End of story. And then let him be angry if he has to be angry. I mean, that’s fine; people are allowed to be angry over this stuff. But your goal here should not be to make everybody feel all hunky-dory and peaceful and it’s all cool. Your goal should be to own the debt and take care of it, and *nothing else*. And then those that I believe are decent enough human beings will see in that that you did follow through with your word, and that will restore your credibility. But if you give somebody else one more story about how this went wrong, or that went wrong, or my car got towed, it all starts sounding like “the dog ate my homework”. And people don’t buy it, even when it’s true.

Attila: Fair enough. I, you know, people that I care about, that are close to me, I just- I am explicitly open, and my fucking car did get towed.

Paul: Yeah, I know, and you don’t- let me- we’re talking openly. You owed me $2k. You wrote and said, “I was going to pay you but my car got towed. It cost $750.” The first thing that entered my mind was, what about the $1,250 that was left over after that? Why didn’t I even see $10 of it? So you gotta understand how people react to this stuff, Attila, and sometimes I don’t think you do.

Attila: You know what? No, I’m glad that you mentioned that, and I do understand that.

Paul: So, that’s my suggestion. Tell people you’re working on it, tell people that you’re not going to make any more promises about when because you haven’t been able to follow through, but that you’re working on it and the only other deadline you’re gonna set is that you’re gonna notify them as soon as the money is in your hand to send out, so there won’t be any doubt. And if people- I would respond a lot more favorably to that than to somebody writing me and giving me their reasons why they didn’t pay me on time, by far. I would rather hear that somebody’s coming up honestly and saying “Look, things have been fucked up, I’m not going to make any more promises and break them. I’m tired of breaking my word. So here’s the deal, I’m working my ass off on this, as soon as I have the money, you’re gonna hear from me.” And that’s all people want to hear, Attila; they get offended when they hear “I had this problem, and that problem, and this problem, and that problem”; it’s a big turn-off to somebody who feels stiffed.

Attila: Okay. You know what, looking at it from that perspective, and I guess it’s been a long time since, and I have been stiffed-

Paul: I bet you have.

Attila: I have. Hundreds of thousands of dollars. And you know what, you're right. Like my own brother. You know, knowing that he was off to the racetrack, racing cars, when I turned him onto auto racing, and knowing that I gave him $130 grand, and he didn't bother to call me and say "Hey, brother, here's the keys, here's the helmet, go for a fucking drive". And that bugged me, because that essentially, I looked at that vehicle as, "I paid for that".

Paul: Well, in that case, you did.

Attila: I know I did. It's been a while since I looked at it from that perspective, and I appreciate you bringing it to light for me. So, yeah. I understand.

Paul: Okay, man. Look, I've gotta run. I'm glad you wanted to talk about this, I gave you the best advice I could, and I'm doing all I can to keep this from becoming worse than it is.

Attila: Hey, listen. I very much respect you having my back; it means a lot to me, and I'm not gonna let you down on it. I know you're going out on somewhat of a limb, you're spinning your wheels on this, so I just need to be clear that I'm not going to let you down on this.

Paul: Okay. And then you will forgive me for saying, show me the money.

Attila: [laughs]

Paul: Because here's the deal; I mean this on a personal level, Attila; we've changed business models, we have ended fundraisers, I am financially in horrible shape. I mean, worse than I'm even willing to tell you.

Attila: I believe it. I believe it, and you know what? What I'd like to do, because I'm in no position to talk about my troubles now, but when this is all settled and done with, then I'd like to sit down with you, have a beer, and you know what, just shoot the shit. Because some of this stuff that I've gone through in the last couple of years is remarkable.

Paul: Yep. I hear you. And I would like to do the same thing, but I'm gonna run now. I've got stuff to do, but thanks for talking to me, and I will follow through; I will talk to just the people that are involved in this, and ask for their forebearance for a while.

Attila: Okay. I'm not gonna write anything today, I just need to get a good night's sleep, but tomorrow I will write to each and every one of these people.

Paul: Good. And yes, get a good night's sleep first. Rest up on it, man.

Attila: [Unintelligible] brother, thank you very much for your help.

Paul: Take care, Attila. Bye bye.

Attila: Bye.

A call to arms

Mike Buchanan · 11 October 2015 · Archived copy · Original

On 26 September 2015 Mike Buchanan gave a well-received presentation to 20+ MRAs in Oxford. Four were already members of his party, but more joined up after this talk, and/or offered to attend an anti-MGM rally, and/or put themselves forward as potential candidates for the 2020 general election. A productive day. The rest of this blog post consists of his presentation.

Good morning. I'm Mike Buchanan, leader of the political party Justice for Men & Boys (and the women who love them) – J4MB. We're an anti-feminist party because the only form of feminism of the slightest consequence in the UK over the past 30+ years has been radical feminism, a gender supremacy ideology driven by misandry (the hatred of men). I'm also the person behind a number of blogs:

Campaign for Merit in Business

The Anti-Feminism League

The Alternative Sexism Project

I've written nine books since 2008, four of them largely concerned with gender-related matters. The first was The Marriage Delusion: the fraud of the rings? – a review of the institution of marriage, which might explain the title and content of my final blog:

Men Shouldn't Marry

My last book FEMINISM: the ugly truth was published in 2012.

In this talk, when I refer to men's rights, please take that to include boys' rights too, depending on the context. I'll be using a few acronyms. In case anyone isn't familiar with them:

MRAs – Men's Rights Advocates, or Men's Rights Activists. They can, of course, be either men or women.
MRM – Men's Rights Movement
MGM – Male Genital Mutilation
FGM – Female Genital Mutilation

I've been deeply interested in gender politics for the past six years or so – far fewer years than many people here – but I've worked full-time in the area over those years, whether writing books or engaged in other activities. My talk will focus on the political struggle for men's rights, so I'll start with a few words about J4MB, the political party we launched over two and a half years ago. It remains the only political party in the English-speaking world fighting for the human rights of men and boys on many fronts.

While we believe there's considerable merit in challenging feminism as an ideology, we don't believe it can be destroyed as an ideology. We are, however, convinced it can be thwarted politically, and that's where our focus lies.

Since we launched the party in 2013 we've had over 100 appearances on mainstream radio and television – almost all of them are on our YouTube channel – and countless articles have been written about us. This is more mainstream media exposure than all other men's rights organizations have achieved collectively, and globally, over the past 40 years, although A Voice for Men, an American website, is by some distance the most-visited and most influential men's human rights advocacy website in the world. The J4MB website typically gets over 1,000 visitors a day.

I'd like to recommend the websites of two people who are with us today. The first is William Collins, whose website is, to my mind, the gold standard for concise, information-rich pieces relating to individual men's rights issues. We link to his pieces all the time. Then there's <name redacted>, who posts material under the pseudonym MrShadowfax42. He recently posted a priceless video of Adolf Hitler doubting his own insanity after being

confronted with remarks made by Julie Bindel, a radical feminist.

I'd also like to recommend the website of Herbert Purdy, who unfortunately can't be with us today. His website is essential reading for anyone wishing to understand feminism, and its consequences.

When we launched J4MB I was confident it would be difficult to raise money. Men's rights organizations have a chequered history of being chronically under-funded. I was also sure it wouldn't be difficult to find people willing to stand as candidates at general elections.

I was wrong on both counts, as it happens. We had two or three donations on launch day, including £100 from a man in London who'd been following my earlier campaigns, but had never made a donation to them, nor made himself known to me. The party has been financially solvent from that day to this, and I'd like to thank <name redacted>, the Party Treasurer, for all his hard work.

We've had a shortage of suitable MRAs willing to stand as candidates, which I believe is a symptom of a wider problem of men's non-engagement at a practical and political level. I'll be talking about that shortly.

A few words on our strategy, which has evolved since the general election in May. We're now committed to challenging only the political party or parties in power at the time, because only they have the power to reduce or end the assaults on men's human rights. At the last general election we fielded two candidates, Ray Barry of Real Fathers for Justice and myself. At the 2020 general election we plan to field candidates in the seats which were the top 20 Tory marginal in 2015. We already have income streams in place to fund the £500 deposits of all 20 candidates in 2020, and I'm pleased to say 10 of those deposits are being funded by four party members who are here today. We want to pose a credible threat that if we get enough votes, or even deter enough people from voting Conservative, their prospects of re-election will be substantially reduced. I believe that's a very achievable objective.

I'd like to turn to the notion that MRAs are engaged in a culture war or gender war. There's a popular belief among MRAs that we're engaged in a war against feminism as an ideology, and feminists as individuals. But are we? I don't think we are, in any meaningful sense, and to explain that I'll do something I've never done in a talk before, which is to quote a radical feminist at length.

Two months ago the website The Conservative Woman published a piece I'd written about impending legislation which will require large firms to publish their 'gender pay gaps'. There are two radfems who regularly appear in the comments streams of many of the site's pieces, and the same was true here.

One was 'Fabian Solutions', who we and others refer to as Fabian Delusions. We had the usual terse exchange of comments, then she wrote the comments I'm about to read out. They closely echo what anti-feminist commentators such as Herbert Purdy have long been saying about the corruption and manipulation of institutions by feminists and progressives. This is what she wrote:

> You still don't get it, do you? You're trying to fight the culture war, but you don't realize you've already lost it and we progressives have won. I don't often say this to people, but I'm so certain of our absolute victory there's nothing to be lost from revealing a few things to you.
>
> The "Culture Wars" reached public attention in the 1960s, although the philosophical roots of the struggle had been fought for decades earlier. However, the 60s and 70s were the last period when the conservative movement still had a realistic chance to turn the tide, in Britain and the US.
>
> However, your key error was to fail to understand the bigger picture. You concentrated on the superficialities, like explicit pop lyrics and sex on TV, without realizing that the real underlying battle was taking place behind the scenes in the media, academia and political structures of the land. That is where we Feminists and progressives concentrated our efforts, with the long-term in mind.
>
> By the 1980s and 1990s, the effects of this were gradually being seen, as the pre-war generation retired and the baby boomer generation, which we had been able to reach out to with our radical ideas, began to take over

> positions of influence. Social conservatism was still widespread, in the shape of Margaret Thatcher and Mary Whitehouse, but the tide was in our favour.
>
> By the 2000s, the progressive baby boomer generation was in charge and before long, virtually every former bastion of social conservatism was under our control. Even the Daily Telegraph and the military have fallen. The ease with which gay marriage was passed is proof of how powerful we progressives had become and how completely we now dominate every institution.
>
> I don't mean to sound triumphalist, but I actually feel excited about the next 50 years. With the reactionary and regressive force of social conservatism now expunged, the generation now at school will be the first one to live their lives with virtually no conservative influence whatsoever – with no prejudice about gay marriage, who are used to mothers working and earning more than men. The possibilities are endless.

It pains me to say this, but while she was triumphalist, she was broadly telling the truth. The institutional roots of the assaults on men's rights were being established at least 50 years ago. That said, I think she was being disingenuous in one important regard. While she presents this as a coalition of feminists and other 'progressives' against social conservatism, their real enemy was men and boys as a class. The culture war was a GENDER war, with many men on the side of the progressives and feminists.

Because the assaults on men's and boys' human rights are only getting worse, it's tempting to think that a gender war is still continuing. To my mind, though, a more useful way to think of it, is that these people won the war decades ago. Ever since then, they've been increasing the frequency and intensity of their assaults over the disadvantaged class – men and boys.

So if the gender war was lost decades ago, how might we describe the vast majority of MRAs? I think a military metaphor is appropriate here. The vast majority of MRAs are like the Japanese soldiers who survived in the jungles on Pacific islands after the end of World War 2, sometimes for decades.

> It's time for MRAs to accept the gender war was won by feminists long ago, to declare a new war, and fight it.

The idea that MRAs are currently fighting a war is a myth, let me turn to a second one. Decade after decade goes by in which MRAs devote their time and energy to contesting lying feminist narratives on the gender pay gap, domestic violence, fathers' access to children, FGM, and so much more. There's an underlying conviction that the use of facts and rational arguments are going to turn the tide. I've personally spent much of the past six years employing facts and rational arguments against feminist narratives.

Let's see how that approach has worked out in one key area. It's been known for decades that the number of male victims of domestic violence is comparable with the number of female victims. While most domestic violence has a degree of reciprocity, it's known that when the violence is one way, the abuser is more likely to be a woman than a man – and the highest rates of domestic violence are found among lesbian couples.

Decade after decade, campaigners for more support for male victims of domestic violence, and those men's children, have fought for much more support for those people, I'm sorry to say with little success. They employ facts and rational arguments, but the Home Office and other public bodies are riddled with professional feminists shaping agendas and policies, so virtually all support continues to go to female victims and their children.

I know of no examples from anywhere in the world, where facts and rational arguments have ended or even reduced states' assaults on the human rights of men. Not one. I like to use the metaphor of a speeding train representing the state's disadvantaging of men and boys, with train drivers representing politicians. The train needs to be stopped, clearly, but what are the vast majority of MRAs doing, metaphorically speaking? They're throwing tennis balls at the train, thinking that eventually, when they've thrown enough balls, the train will stop. It won't.

This is not to minimize the importance of facts and rational arguments. They're the bedrock from which we need to fight a new gender war, but they're not the weapons which will ultimately deliver victory.

Staying with the metaphor of a speeding train, J4MB's goal is clear. We plan to lay a damned great concrete slab on the rails, and give fair warning to train drivers – politicians – what lies ahead.

The new war for men's rights we must fight is a political war, because only politicians have the power to end the state's assaults on the human rights of men. We had in our recent general election manifesto 20 areas where the human rights of men and boys are assaulted by the actions and inactions of the state. I'll quickly take you through a selection of 10 of the areas:

1. Male Genital Mutilation, MGM – it's been illegal since at least 1861, over 150 years ago. It breaches numerous articles of UN and EU conventions. If anyone should doubt these assertions, I would refer them to a presentation given by James Chegwidden, a barrister, in 2013. MGM causes great damage to the physical and mental health of huge numbers of men globally, and none of the claimed benefits stand up to serious scrutiny. MGM will be our #1 campaigning issue for the foreseeable future. William Collins's piece on MGM is outstanding.

2. Fathers' access to children following family breakdowns. An area the general public understands and has sympathy with.

3. Education – Nicky Morgan, our Education Secretary, is also the Minister for Women & Equalities, and we know from an FOI request that her department has not the slightest interest in the gender gap in educational attainment, which has been around since the replacement of O Levels by GCSEs in the 1987/88 academic year, as William Collins explained in a blog piece. The introduction of continuous assessment in the GCSEs allowed teachers' pro-female bias to translate into higher marks for girls than boys, for the first time.

4. Employment. There are plenty of taxpayer-funded initiatives to encourage women into historically male-typical fields of work – £30 million on engineering alone – but none to encourage men into female-typical fields. All this despite the fact the male unemployment rate has been higher than the female unemployment rate for many years.

5. Domestic violence – there's virtually no support for male victims of domestic violence, and their children. The Home Office and other agencies are riddled with professional feminists from radical feminist organizations such as Women's Aid and Refuge.

6. Suicide – the leading cause of death of men under 50, in all age groups. The male suicide rate is now 3.5 times higher than the female suicide rate, that differential has more than doubled in 30 years. The government takes not the slightest interest in the matter.

7. Criminal justice system – 80,000 of the 84,000 people in prison today are men. We know from a piece by William Collins that if men were treated as leniently as women in sentencing terms, around 67,000 of the 80,000 men in prison today wouldn't be there. We raised this in a FOI request to Michael Gove, Justice Secretary, and the Ministry of Justice didn't even pretend to have the slightest interest in the matter.

8. Paternity fraud – a crime under the Fraud Act 2006, but the Crown never prosecutes, even when it knows the names and addresses of women seeking to commit the fraud, for example when the Child Support Agency (CSA) targets a man for child maintenance, he demands a paternity test, and is found not to be the father. Following a FOI request to the CSA, they admitted they'd learned of more than 500 new cases of attempted paternity fraud every year, for many years. God knows how many men simply assume they're the fathers of the children in question, when they're not. It must run into thousands of men every year taking on the financial burden of providing for children even though they aren't those children's biological fathers. Very often, for good measure, they'll be denied access to those children too.

9. Lack of anonymity for suspected sexual offenders. Overwhelming a problem for men, rather than women, of

course. The criminal justice system rarely takes an interest in female sex offenders, unless they can be associated with male sex offenders, so the women can themselves be presented as victims. Sometimes, even then, they're not held accountable. We recently published a piece about a man who was frequently sexually abused by his father and his stepmother 30-40 years ago, usually in the context of threesomes, when he was between 7 and 14 years of age. His father later served a 7-year prison sentence. His stepmother admitted the offences in formal police interviews at the time, but she's never been charged.

10. Healthcare provision. As many men die from prostate cancer as women die from breast cancer. £350 million is spent every year on national screening programmes for female-specific cancers. There are no screening programmes for male-specific cancers.

I've only given you a few lines on each of the 10 areas, and we have another 10 areas in our manifesto, but it hopefully gives a sense of the HUGE forces stacked against men and boys. Politicians are against us, so are public bodies, the mainstream media, and even charities don't hold the government to account on men's issues. In seeking an end to MGM we're challenging the traditions of two major world religions, Judaism and Islam.

Let's turn to the response of MRAs to all these assaults. Where do MRAs devote their time and energy? The vast majority, it seems to me and others, do little or nothing other than online. But there's now so much material on men's rights on the internet, and so many MRAs engaged on matters like commenting online on mainstream media articles, that we've clearly hit the point of diminishing returns. I'd say we hit that point at least two years ago.

What very few MRAs are doing is engaging with the real world, in which the assaults on men's and boys' rights continue to worsen. And of those MRAs who DO engage with the real world, very few are involved in the political battle. All too often these real-world MRAs are single-issue people, lone wolves. In the wilderness lone wolves starve, but too many of these men simply won't make the effort to collaborate with others working on the same issues, let along different issues.

Let's return to the metaphor of a political war for men's rights, and let's consider people with an active interest in men's rights as constituting an army. Over 99% of the people in the men's rights army limit themselves to online activities, often anonymously. They're mostly engaged in challenging feminist narratives, challenging individual feminists, or outlining men's rights narratives. In line with the military metaphor, they're working in the Propaganda department. Let me repeat the point, because it's critical:

> Over 99% of the people working in the men's rights army are working in the Propaganda department.

Put another way, fewer than 1% of the people in the men's rights army are either fighting on the front line of the political war, or actively supporting those fighting on the front line. I ask you, how is that war going to go? Now, what would happen if even a small proportion of the people working in the Propaganda department started to fight on the front line, or actively supported those fighting there? It would surely change EVERYTHING. As an example, we could then hold street demonstrations at which we could expect THOUSANDS – maybe tens of thousands – of men and women to turn up. The mainstream media couldn't ignore that, even if it wanted to.

How would Britain look if we won our political battles, and the state's assaults on men's human rights ended? It would be a country in which male babies, infants, and children, no longer had their genitals mutilated because of the religion of their parents. Boys wouldn't be disadvantaged by the education system. Fathers would be assured of seeing their children after family breakdowns. Male victims of domestic violence – along with their children – would get the support they deserve. Men would be treated the same as women when it came to prison sentencing. Men would no longer be the victims of paternity fraud. There would, of course, be many other manifestations of living in a country which wasn't hostile to males from cradle to grave.

If you share this vision of a Britain in which the state doesn't assault men's and boys' human rights, I'd like to ask three things of you today:

> 1. If you're not already a party member, I would urge you to become one. It costs from only £5 a month, 16 pence per day.
>
> 2. Join us in a protest outside the Conservative party conference venue next Sunday, 4 October, and if you can manage it, the day after as well. We'll be supporting Patrick Smyth and others from Men Do Complain, an anti-MGM organization. These men have been putting themselves out there for years, and they REALLY deserve our support. If transport is a problem for you, email me, and I'll see if we get some car sharing going.
>
> 3. Consider becoming a candidate for J4MB at the 2020 general election. We've published our strategy for that election on our website. As I've already said, funding streams for all 20 candidates' £500 deposits are in place. We'll do all we can to support you with respect to literature costs, with respect to practical support and advice, and more.

Thank you.

Don’t try to be respectful to hypocritical bigots (video)

AVfM Video Source · 12 October 2015 · Archived copy · Original

As more and more people become part of the Men’s Human Rights Movement, more and more come to the recognition that there is no point in trying to work with feminists, because feminism is bigotry and feminists are bigots. But we’ll let Felfop Returns explain it:

Good news for AVFM and the peanut gallery

Paul Elam · 13 October 2015 · Archived copy · Original

A wise man once said, “Never respond to your critics.” Apparently wiser than me because it seems that I have spent so much time responding to critics that it has contributed to a lot of burnout which my activism (not to mention my ass) can ill afford.

Another wise man once said, “The lazy and inept are sadly burdened with a million unfulfilled ambitions.” OK, dammit, that was me but you got to admit it ain’t half bad.

Today, I have officially resigned from responding to peanut gallery activists (PGAs) who want to inform my leadership, tell me how AVFM “ought” to be run and especially those with an unending stream of things that others should be doing because they will not invest their effort, time, money or reputation in furthering their own ideas.

I have just finished about 36 hours of ignoring each and every PGA commenter I have encountered and for the first time in a week I copped a solid night’s sleep.

This is not a coincidence. I occasionally learn from history so I intend to follow through with that on what I will call a lifestyle basis. I will no longer answer critics or field questions from the Peanut Gallery. In fact, other than to support my peers I will be pretty much disappearing from responsive comments across the internet.

What I will do, in the very near future is establish a suggestion box open to AVFM subscribers. Those submitting those forms will get direct, personal answers.

If I see a non-subscribing PGA point worth considering or one I have not already answered a hundred time before, I will write an article or bulletin on it for the site.

That change will leave a bit of a gap (namely owed to the fact that there is at least .008 percent of PGA comments stumble accidently into articulating sound ideas, there is a need for someone to actually speak with them. There is also a need for someone to correct some of the crapola that PGAs are so prone to spew, so that no one sees their train wreck level of PGA conjecture go unanswered.

With this in mind, I have asked Suzanne McCarley to act as spokesperson for the AVfM Education, LLC CEO office. She has accepted. What this means is that when PGAs come to the comments with their brilliant ideas du jour on how we can “really” serve the men’s movement, Suz will be my eyes, ears, mouth and fingers.

Let me give you an example of why I trust her with this position (setting aside the fact that she has been a dogged, hard-working AVFM volunteer for years). The following PGA diatribe comes from a recent bulletin regarding one of our bombastic departures from AVFM.

M.G. How • 8 hours ago

> I’m looking at Paul’s response article (the other one, not this one) along with Attila’s post. I’m not going to comment on the articles but instead I’m going to make a few suggestions.
>
> 1. A person doesn’t pull this kind of stunt without vitriolic provocation, which I’m very inclined to think came from AVFM’s end (Paul’s article’s records are less recent than Attila’s). Paul, Attila’s suggestion of letting someone else be the CEO/lead is good advice, regardless of the situation. Stop using an LLC. Fully incorporate AVFM. Set up shares. Make yourself a majority shareholder. Have writers on a contract basis. Let other people be ‘CEO’ to prevent burnout. You’ve clearly been suffering from burnout for the last year or so.
>
> If you want to avoid taxation for the activism activities, set-up a separate non-profit for the activists. That way their blunders aren’t yours. Get the non-profit a charity number for tax exemptions. Do business through the non-profit to get services at lower-than-usual prices. Have the non-profit hire the incorporation for social-

> media outreach of events and consultations. Thus a much cleaner divide of liability, responsibility, and ownership.
>
> 2. AVFM should not try to set-up conferences or symposiums on their own. Instead look at supporting organizations for help, and try to associate with a conference under someone else's direction. New Male Studies comes to mind. Get someone from the academic circles to direct the conference. The conferences might end up being located in Australia and New Zealand instead of the States or Canada, but the operating budget will be lower. Another option would be giving Father's-Rights / Shared-Parenting organizations a conference to give workshops (maybe get their lawyers to set-up the incorporation in return for ownership / shares and a medium to have advert-articles to raise awareness through).
>
> Or even just set-up workshops in Education / Teachers conferences.
>
> 3. AVFM should stop pursuing Attila on social media (which I see this article is sort of saying). Your pursuit is only going to affect Attila's future job prospects, potentially affect his child custody agreement (likely why he's so provoked), and open AVFM to legal and reputation complications. Settle the issue in court. If it's indeed a private issue not including AVFM, then let the individuals settle it in court. As far as I can tell, all of these claims are bullocks until someone sends a letter from their lawyer.
> 4. Please get a CRO or Risk Manager for AVFM. You guys need one to keep yourselves honest with one another, and also to deal with safety concerns at MHRM events.
>
> Cheers,

Personally, had I responded to this, it would have been after reading half of it, rolling my eyes and inviting M.G. How to have very rough sex with himself. I had planned to ignore it.

To my (not so big) surprise, Suz responded to him in much better fashion than I would have. Take a look at Suz's calm, deliberateness and knowledge of both me and AVFM in her response.

> **driversuz Mod** M.G. How • 8 hours ago

> 1. We have been researching the options for years now, and the LLC gives us the most flexibility, control and freedom.

> 2. While nothing is set in stone, that's probably the general direction we are heading.

> 3. We did not pursue Mr. V; it was absolutely necessary for us to respond to his pursuit of us. His own actions are what will affect his future; that's the way it's supposed to be.

> 4. AVfM's management team is a CRO. You have no idea what goes in to the decisions Paul makes. If you knew you'd be impressed, and likely dumbfounded. With his team-building skills and management instincts, if Paul's life ambition was to be wealthy, he'd be among the richest men on this planet. Surely you don't think AVfM has survived this long, under tremendous pressure from all sides, by happenstance?

> 5. Are you volunteering your money, time and expertise? If you're any good we can use your assistance. Or

> you could just start your own organization and implement your ideas there.

So it boils down to some simple math. I have an organization to run. I have a huge anti-circumcision project to launch. I am also writing a novel. With an asset like Suz McCarley willing to take over these kinds of inquiries I will get a lot more done in other areas feeling absolute confidence in her abilities to speak for me in these situations. I look forward to the time that I can forget about comments everywhere.

All this being said, mind you, AVFM staff are not PGAs. They will maintain in direct contact with me through the standard internal channels already established. The same for others from outside agencies and the press. Suz's new position as AVFM's Executive Liaison means that she will monitor comments across the internet and answer in my stead, freeing me up for other work. She will be able to link back to this bulletin as needed to help people understand.

Oh, and the "Suz didn't tell me what I wanted to hear so I am writing you emails will be answered only with a link to this bulletin, followed by hitting the trash button in my email options. There will be no splitting.

For anyone having ill feelings about this, I remind you that some time ago that AVFM management was determined to make the site more user friendly for known activists and supporters, less friendly (read hostile) to PGAs and their whiney cousins.

True AVFM supporters we all in favor of that and I anticipate they will feel this same about this move, too.

Thanks for reading and supporting. If there are any questions, Suz will answer them.

Mathematics of Feminism: Women as a class

August Løvenskiolds · 13 October 2015 · Archived copy · Original

Feminism can be perplexing to many because the terms feminists use can be ill-defined, and feminists use language in imprecise, confused even contradictory ways. Terms like "women as a class," when compared to just saying "women," can be really tricky.

For example, consider the recent "listicle" (list / article portmanteau) by trans-exclusive radical feminist Meghan Murphy, a Canadian ginger. According to Murphy, she has identified "nine actual things that really do make you a better feminist than everybody else:"

In point number 1 of her listicle, Murphy posited the gender stereotype that "Being a women," and not being a man, makes a person a better feminist:

> Being a women is central to being a feminist because feminism is a movement that is by and for *women*.

Yet, in her very next point 2, Murphy asserts that gender stereotypes (like "women make better feminists") are BAD – so bad that using them disqualifies one as a feminist.

> If you think that objectifying women or street harassment or male entitlement or **gender stereotypes** or sexualizing violence against women is good and ok, you aren't a feminist. [Emphasis added.]

One can only conclude that, by her own standards, Murphy is not a feminist.

One might claim that my precision in using Murphy's own statements is overly intellectual and that we should appreciate Murphy's *passion* and not criticize her obvious screw up. Unfortunately for Murphy, her point 3 is *cutting out this anti-intellectualist bullshit*:

> OMG you guys! Thinking is not a bad thing. Of course you don't need a degree to do feminism, sheesh. But, by the same token, all this "Fuck yer ivory tower ideology fuck theory fuck yeah" stuff is counterproductive and ignorant.

Poor dear. Not only is she not a feminist by her own standards but she demands that we use her standards in a rigorous way to frame her ideology and define feminism!

> There is no activism without ideology. Ideology is the body of ideas that frames a political movement. We need that, otherwise how the fuck do we know what we're doing?

Not only is Murphy not feminist at all, but she doesn't know what she is doing.

"Women as a class"

To qualify and quantify how "women" and feminism are related, Murphy uses a variety of terms from mathematics to describe collections of individual women, including:

- "women are the group of humans who are oppressed under patriarchy, as a class," (Notice that if "patriarchy hurts men," as feminists claim sometimes, then men are women!)
- "Empowerment, in the context of feminism, means *social* empowerment for a group of marginalized people (in this case, women)."
- "posing nude and feeling sexy in a fashion or porn magazine might *feel* good for the individual doing it (they will receive positive reinforcement, feel attractive, profit financially, etc.) but does not constitute

> "empowerment" as it does not lift up women as a class."

What is "women as a class"? The term "women" itself is a collective term that includes all human females (sometimes as adults, but not always), so Murphy's repeated references to "women as a class" is either a sloppy redundancy or indicative of some other factor that Murphy does not define. This other factor might well be the Marxist-inspired idea of a "class struggle" but even then we are left to wonder how a "class of women" is distinctly different from just "women".

Murphy further argued that feminism is not about helping individual women or even subsets (groups of individuals identified as "woman") but rather *advancing (lifting) women as a class*. If we are to help "women as a class" rather than just help women individually, we need to know what exactly this "class of women" is!

In my work as an MRA I seek to bring legal equality to all people and so I don't often have to distinguish between women and men in any formal way – I have an instinct of the differences in men and women, I care about both men and women, but not "men as a class" nor "women as a class" exclusively. Degenderizing laws is enough for me:

- All people, not just men, should be subject to the military draft (or equally free from it);
- "Selective Service" shouldn't be "selective" at all; if it exists and is forced on men as a class, it should be forced on women as a class as well.
- Forced circumcision should be eliminated for everyone, not just "women as a class".
- All parents should have parental rights that do not depend on one's gender or class.
- Laws that excuse people from parental obligations (abortion, adoption, child surrender, child financial support, and so on) should be the same regardless of gender or class.
- Exposing one's chest in public should be equally legal, or illegal, for everyone.

While MRAs seek legal gender equality and thus do not need to care about splitting genders into classes, feminists purport to support gender equality but are keenly insistent that only women "as a class", but not men, deserve equality.

Now, what is a class, in a formal sense?

A *class* is a set (collection) of things (in this case, people) who can be uniquely defined by a property that all its members share. It follows that, if we can define "women as a class," we mean ALL women who have the "woman property" and NOT one woman alone, nor some smaller set of women, nor the "not women" – men.

Now, what property makes a person a woman? Is this woman-property found in genetics, body type, brain type, mental image, or is it malleable and subject to individual whim? To be unique and unambiguous, a women class property must define all women and only women.

We might think we know what a woman is, but our instincts for this woman-property can fall apart when examined in detail.

In genetics, a human woman is distinguished from a man in that a woman has a double-X chromosome (denoted XX) and a man has a pair of chromosomes (denoted XY). Is this genotype unique enough to be a "woman property" that defines "woman as a class" for feminists?

Unfortunately, it is not: some people have chromosomal abnormalities but are still referred to as women, such as, people with *Turner Syndrome*, who have only a lone X chromosome (genotype XO, where "O" indicates one chromosome is missing or damaged) and are usually referred to as women even though they might also be viewed, logically, as "men" who are missing the Y chromosome (which would be also genotype XO).

One may also have three chromosomes (XXY), *Klinefelter's syndrome.* These people are usually referred to as men even though they could be viewed as XX women with an extra Y chromosome.

As a practical matter, the woman-property is usually conferred at birth based on "phenotype": the way the body is

constructed. The woman phenotype has a vagina and no penis nor testicles; the male phenotype has a penis and testicles and no vagina. Unfortunately, this property is also imperfect as a woman-property; in genetic XY men with androgen insensitivity syndrome, some people called women are born with a vagina and no penis but they have men's genetics and internal testicles instead of ovaries.

A variety of intersexual conditions exist in human society members and this means that our notion of the usual man or woman binary is imperfect and therefore, suspect. Some people will "identify" with a gender that is in contradiction to their genotype, phenotype, or both.

In addition, some people will try to transition from one gender identification to another. These "trans" people are a huge, ongoing and unsolvable problem for feminists seeking to define "women as a class." They are no problem for MRAs like me who work for equal rights for all people regardless of gender.

Feminists who reject intersexuals or trans woman as members of "women as a class" are known as "Trans Exclusive Radical Feminists," or TERFs for short. Although there are people who claim to be trans **inclusive** radical feminists (TIRFs) they are not as common as TERFs and are often frozen out of radical feminist discourse. Radical feminists often use as standard the woman property called "women born women" – women who appeared to have a vagina at birth, and still imagine themselves to be women throughout their lives.

Of course, one could just ask a feminist what his or her idea of a unique woman-property is but feminists dismiss such questions with the angry rejoinder that it is not their job to educate you (even though it is the job of an ideologue to explain their ideology clearly).

To be a feminist, or support feminism, one must work to improve the lives of "women as a class" (woman born women). Dictionary definitions that equate feminists with gender equality are flawed in that they do not reflect the feminist preoccupation with supporting women ONLY – woman as a class – and they do not give reliable definitions of women as a class.

Even feminist Emma Watson's famous UN speech – that suggested feminism was also to help men achieve gender equality – was a bait-and-switch lie: both the phrase "he for she" and the one-sided pledge of her movement make it clear that men's issues are not relevant to feminist work.

Indeed, if you work to advance yourself as a woman, or your woman friends, or the women of your country, or even women in your hemisphere, you are NOT a feminist because feminists only support women *as a class* – or so Meghan Murphy claims.

Consider alleged feminist victories like women's suffrage and legal abortion. A lot of women opposed women's suffrage because at the time suffrage was linked to the military draft and few, if any, women want to be drafted against their will. Since suffrage did not help these women, it did not help women *as a class*. Likewise, legal abortion does not help women-identified fetuses in the womb; it kills them. Again, this feminist "triumph" was not feminist at all because it did not help women *as a class*.

Is there anything that will both bring gender equality AND help lift "women as a class"? If gender is fluid – as some feminists claim – shouldn't feminists actively work to lift women by lifting men?

I invite feminists to propose a change that will both bring gender equality AND help lift "women as a class." But don't be surprised if they have it dead wrong – as usual.

After completing the above article, I learned that Playboy Magazine, which pioneered the regular publication of nude, beautiful images of women, will stop showing nudity. Despite feminists' opposition to pornography, the attractiveness of women's bodies is a titanic source of power for women as a class. Additionally, the rise of Playboy helped trigger 2nd wave feminism – Playboy supported equal rights for women for decades.

If feminists were serious about empowering women, they would be storming the gates of the Playboy mansion,

demanding the resurrection of the centerfold Playmate of the Month.

Seeking equality – Is feminism a help or a hindrance?

Yasmine Grey · 14 October 2015 · Archived copy · Original

Publisher's note: Most AVFM readers will find nothing especially new in this article by Yasmine Grey. It is nonetheless remarkable in that it was originally published in an online magazine for teen readers, the Teen Gazette.

We all know that hateful feminist ideologues are now targeting children and teens with their caustic message. It is much appreciated to see that Grey has fired some balanced counter-theory in to the mix. PE

Feminism is the foremost movement in our society claiming to seek equality. We've heard actors[1] and actresses[2] come out as feminists; we've seen politicians wearing 'this is what a feminist looks like' t-shirts[3]; we've seen Emma Watson get up and speak at the UN about how feminism just seeks equality at the launch of #HeForShe[4].

But for all its popularity, is feminism actually making us more equal? Do feminists really seek equality? Polls of the public show that nearly everybody favours equality of the sexes, but only a minority – less than a fifth – identify themselves as feminists[5]. So it seems there's more to our perception of feminism than the mere definition would imply**.** Let's take a look at some of the areas where feminism departs from its stated goal of seeking equality.

Consider violence. The issue of violence against women has been prominent in the media for years, with daily articles across the globe addressing the topic[6]. It can be broken down into many areas – domestic violence, sexual violence, street violence, FGM – and feminists claim primacy in the fight against all of them. But reducing violence against *women* specifically can only be part of a fight for equality if women are at particular risk of violence. Let's break it down.

The term 'domestic violence' is often used to denote a subsection of violence against women, the definition of which is legally informed by the feminist-created Duluth model in most countries[7]. This model considers violence a consequence of patriarchy, directed always at women, by men. But this doesn't hold up to the statistics. Most domestic violence is reciprocal, with both partners hurting each other. When the violence is unilateral, it is women who are aggressing 70% of the time[8]. Let me put it clearly: women abuse their partners more than men do, at least in the west (a fact that holds true for homosexual couples too[9]). Given this, is focusing solely on female victims likely to end domestic violence? Is the Duluth model likely to be useful for the police and courts when the theory doesn't match up to reality?

Sexual violence is again considered to be a realm where women are the victims of men, and feminists campaign to stop rape via the education of boys and young men, teaching them about consent and 'male entitlement'. But the evidence for this approach is built on fatally faulty assumptions. Women are only the primary victims of rape when rape is defined as non-consensual *penetration* of the victim, as it is in many legal jurisdictions. When we instead consider the layman's use of the word rape to mean someone who is made to have sex that they didn't consent to (thus including cases where a woman forces a man to penetrate her), the balance shifts. In the USA, the rates of rape by this definition are nearly identical, with 1,270,000 women experiencing attempted or completed rape every year, and 1,267,000 men being 'made to penetrate' in the same time span[10]. That's less than a 1% difference in the rate of rape of men and women in America. And in the rest of the world? Well, among a large international study of heterosexual couples, 2.8% of men and 2.2% of women reported being forced to have sex with their partner[11]. Is ignorance about consent and patriarchal entitlement to women's bodies causing women to rape men? Or is the feminist model wrong, once again?

Genital cutting of girls is illegal in most countries[12], and feminists rightly campaign to stop female genital mutilation happening anywhere in the world, as it violates their right to bodily integrity. But girls are not the only ones getting cut. Boys frequently experience genital cutting, and male circumcision of underage boys is not outlawed anywhere in the world. This hardly needs explanation: in an equal society, cutting infants' genitals should be equally legal or illegal. The feminist rhetoric of 'my body, my choice' should apply to men just as much as women, and it is shameful that many feminists refuse to condemn male genital mutilation as they do FGM.

In fact, it is worth noting that violence in general – in homes, in the street, and most especially in war[13] – is directed mainly at men. Women famously fear walking alone more than men do, despite being around half as likely as a man to be the victim of a violent crime at the hands of a stranger (or non-stranger, for that matter)[14]. Why encourage this fear? Feminist campaigns such as 'take back the night' ignore the fact that women are not in particular danger. Would it not be more productive to warn men of the dangers they face, and treat violence as everybody's problem, not just women's?

Moving on from outright brutality, there are other, softer issues. 'We need more women in STEM' is another feminist call which is over simplified. It is true that women tend not to study or work in 'nerdy' fields. However, the feminist claim that this is due to sexism and that it should be fixed with aggressive promotion of girls into STEM subjects, quotas in higher education, or female-biased hiring policies needs closer scrutiny. For one thing, school education currently favours girls hugely, with girls outperforming boys in every subject, all around the world[15]. For the first time, boys are performing poorly, and in fact even young boys now believe themselves to be less intelligent than girls, with corresponding impacts on their grades[16]. This trend continues on into higher education as well, with more women attending university worldwide[17]. So why are women still less common in STEM? Put bluntly, it's because they don't like the subjects as much. There's an interesting trend where more developed, 'equal' countries exhibit greater gendering in choice of university subjects and careers.[18]

Feminists have succeeded in convincing people we need more women in STEM, to the point that there's now a 2-to-1 hiring bias in favour of women in such fields in the west[19]. And still, in the freest countries on earth, with cash incentives in place, women are choosing not to go into STEM. Is it perhaps time we considered whether the disparity is down to something other than oppression, and start putting our resources towards the broader issue of male underachievement in education generally?

There certainly are issues facing women in some countries, and these need addressing in the name of equality. However, women's issues are far from the only issues, and western feminism's focus on ladies alone has leeched energy and funding away from finding actual equality. By diverting attention to issues which don't exist, or are sometimes the opposite of what is claimed, feminism is no longer fighting for equality in many of the areas we assume it is. Far from redressing a balance, it may even be tipping the scales to leave men and boys behind. As lovers of equality, we should consider very carefully the messages we're given, and take care not to be pulled in by a feminist narrative which appears to have an underlying bias towards seeing only those problems which affect women.

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Why if you don't want kids, don't have sex is a terrible argument

Greg Santos · 14 October 2015 · Archived copy · Original

It seems that whenever people bring up the term 'reproductive rights', the spotlight shifts onto women's reproductive rights, and men's are ignored. For example, when I debated Kevin Logan on whether women are still disadvantaged in modern society. Of course, he gave generic answers, nothing I hadn't heard several times before, "Wage Gap," "Rape Culture", and more generic feminist responses. It seemed that the overall opinion of viewers was that I was victorious in the debate, as even a few of Kevin Logan's subscriber's pointed out how almost all of his 'debate' on Rape Culture was a long list of concessions.

In all fairness to Kevin, although I disagreed with him on several points, he for the most part made sense. His arguments, though in my opinion incorrect, were based off of statistical errors or misunderstandings rather than off of prejudice and misandry. He didn't seem to have any issues of self-hatred, and seemed to genuinely believe what he was saying, which is more than can be said for many male feminists.

However, there was one issue that really struck a nerve with me, and is continuing to make my brain fizz out from the stupidity of the opposing argument. That is, of course, the aforementioned reproductive rights.

In the video, Kevin states that women are being oppressed because people are trying to take away their reproductive rights in countries like Poland, Ireland, and the United States. While it is true that there are people trying to take away reproductive rights, it isn't oppressive to women.

Yes, not being able to get an abortion sucks. I support the right for women to get an abortion, and I support the free distribution of birth control to those who can't afford it. However, the fact that women aren't receiving these services isn't a case of sex based oppression, for the simple reason that **men aren't receiving these benefits either**.

Whenever I bring up men's reproductive rights, there's always a misunderstanding that I want fathers to be able to force the mother to get an abortion. This is simply not the case. There are plenty of legal alternatives that could create a similar alternative to abortion. For example, a legal Paternal Surrender, in which if the father requests an abortion and the mother refuses, he can fill out the paperwork to make the child not officially his. Sounds reasonable, right?

Well, when you bring up the idea of Paternal Surrender, also known as a Paper Abortion, you will receive looks of disgust, as if you're the worst possible human on the planet for even suggesting that fathers should have the same reproductive rights that mothers have.

The left and the right will collectively gasp at this suggestion. After all, rights are for humans, and men aren't humans, right?

The neo-conservative morons will give some rambling sentence about how "deadbeat dads are going to destroy family values" or some other synonymous buzzword. Meanwhile, the left will shit out something about how men having the same rights as women is "misogynistic" because…reasons.

However, the most infuriating argument you will hear will be a bipartisan one.

"If you don't want kids, you shouldn't have sex."

This argument, which led to the tremendous failure known as "abstinence only education." The argument of abstinence as birth control is a ridiculous denial of human nature, believing that you can socialize humans out of wanting to fuck through corny "educational films from the early 90s.

Of course, there's also the infuriating double standard regarding the gender of the unwilling parent. If a man feels he isn't prepared to be a father and chooses to not have a kid, he's a deadbeat, a cast-out of society, a drain on the system, and the parent at fault for any problems that the child will face growing up with a single parent. Modern society has this strange idea that "deadbeat dads" are off living the good life, smoking pot on some

Caribbean beach surrounded by expensive prostitutes and sipping luxury rum from a coconut, while the mother slaves away trying to support her kid all by herself, however, this couldn't be lessA John Hopkin's University study found that Low-Income fathers, the majority of child support payers, pay for the child, on average, as much as the mother does. The difference? Fathers tend to provide this money through food, clothes, and gifts, rather than through direct cash deposits. There's one myth expelled.

For one, most of them aren't off having fun and pretending their kids don't exist.

A 2001 Urban Institute study found that of the 7 million fathers who didn't pay child support each year, 2.5 million simply didn't have enough money to pay for the child support payments in addition to necessary living expenses (i.e. food, utilities, rent, etc.) While that is already a large percentage of child support payers who simply can't afford the bill, the number has likely grown in recent years. In 2001, when the study was created, the poverty rate was 12.2%. More recently, 15% of Americans are impoverished despite the fact that the definition of poverty was much more conservatively used in 2010 than in 2001.

There's two myths dispelled.

So, what should you take from that data? So called deadbeat dads are often as impoverished as the mother's are, and can't afford to raise children or pay for another to raise children. Why is it that when fathers demand the equal ability to raise their kids, the argument is considered so ludicrous by both the liberals and conservatives.

The simple answer is, the idea of men being given the same rights as women is considered ludicrous. The idea that women shouldn't be given preferential treatment just because of how they were born is considered ludicrous. The idea that men are human beings who need to take care of themselves and don't live to serve the needs of others is considered ludicrous.

Criminalizing seduction: the crime of men seducing women

Douglas Galbi · 14 October 2015 · Archived copy · Original

The vastly disproportionate incarceration of men relative to women results in part from anti-men sex discrimination in the administration of criminal justice. Anti-men sex bias is also built into criminal law itself. A stark example is criminalizing men seducing women. Criminalizing seduction hasn't criminalized women seducing men. Moreover, men historically have been highly disproportionately burdened with the role of soliciting amorous relationships. Even if seduction law were facially gender-neutral, criminalizing seduction would have a greatly disparate impact on men. Initiatives to criminalize "rape by deception" function similarly to laws criminalizing seduction.[1] In a society that truly values equal justice under law, men seducing women shouldn't be a crime.

Since late in the nineteenth century, men seducing women has been a crime in jurisdictions covering almost all the U.S. population. While statutory and case law varies, the crime of seduction has been generally understood as:

> the act of a male person in having intercourse with a woman of chaste character under the promise of marriage, or by the use of enticement or persuasion. [2]

Seduction typically has been a felony offense. Some criminal codes criminalized seduction more broadly. The Michigan criminal code currently states:

> Any man who shall seduce and debauch any unmarried woman shall be guilty of a felony, punishable by imprisonment in the state prison not more than 5 years or by fine of not more than 2,500 dollars; but no prosecution shall be commenced under this section after 1 year from the time of committing the offense. [3]

Between 2002 and 2008, more than 30 men were convicted in Michigan for this felony crime of seduction.

Only men can be guilty of the crime of seduction. Women's sexual allure and seductive power is pervasively presented in popular media. Nonetheless, the crime of seduction is explicitly limited to men seducing women. Legal scholars, even within our current culture of intense concern about gender, tend to take for granted sex discrimination in considering seduction and rape. Anti-men gender bias in defining crimes of seduction and rape probably reflects in part gender stereotyping from the vast over-representation of men among incarcerated persons. That anti-men gender bias is also consistent with the devaluation of damages to men from forced financial fatherhood that can arise from seduction and rape.

Criminalizing men seducing women has centered on men seducing women with promises of marriage. In the crime of seduction, the element "promise to marry" is merely seductive speech. Issues of due consideration, meeting of minds, legally relevant intent, and formal contracting don't figure in courts considering men's seductive promises to marry. A man might verbally promise to marry in the heat of passionate embrace. That's much different from a promise to marry in a formal engagement ceremony. A man might promise to marry and then change his mind. Yet under laws criminalizing men seducing women, only the man's expressed promise to marry is significant. The criminalization of seduction under "promise to marry" is criminalization of men's seductive speech, not criminalization of men breaking a legally cognizable commitment to marry.

The criminalization of men seducing women has in some jurisdictions encompassed a broad range of men's sexual expression. In a 1904 case before the Supreme Court of Washington, a man was accused of seducing a woman of age twenty-one. The man had been visiting the woman twice a week at her father's house. After about eight months of such courtship, the man proposed marriage, and the woman accepted. They agreed to a marriage date two years in the future. Immediately after the marriage had been set, the man solicited sex from the woman. She refused for a week or two. The man told her that if she got pregnant, he would marry her right away. They then frequently had consensual sex. About four months later, the woman recognized that she was pregnant. She told the man to marry her immediately. He refused. He then was charged with seduction. The Washington statute stated:

> If any person seduce and debauch any unmarried woman of previously chaste character, he shall be punished by imprisonment in the penitentiary not more than five years, or by fine not exceeding one thousand dollars and imprisonment in the county jail not exceeding one year. If before judgment upon an indictment the defendant marry the woman thus seduced, it is a bar to any further prosecution for the offense. [4]

The question before the Supreme Court was whether the man had seduced the woman to whom he was engaged. The Court reasoned:

> The word 'seduce,' in this statute, is used in its ordinary legal meaning, and implies the use of arts, persuasion, or wiles to overcome the resistance of the female who is not disposed of her own volition to step aside from the path of virtue. No doubt, the most common method of enticing an unmarried, virtuous woman from rectitude is by promises of marriage; but there are other arts, wiles, and promises which may be made, and which may be acted upon by a virtuous woman. If our statute had intended to limit seduction only to those cases where there was a promise of marriage, it would have said so, as has been done in other states. Not having said so, we must conclude that any seductive arts or promises, where the female involuntarily and reluctantly yields thereto, are sufficient {for finding a man having committed the crime of seduction}. [5]

The Court thus upheld convicting the man for seduction. Under the Court's definition of the crime of seduction, a large share of men have, at some point in their lives, been guilty of the felony crime of seduction.

Seduction law in action underscores the anti-men gender bias in criminal law. Seduction statutes specify men as offenders and women as victims. Requirements in statutes that women be "of chaste character" have little significance to actual judicial rulings. Requirements for corroborating testimony are eviscerated in practice.[6] The claim "he promised to marry me" essentially serves as a potent legal weapon for women. A woman could easily summon criminal punishment upon a man with whom she had sex and who wouldn't marry her. "Shotgun marriage" isn't a hillbilly institution; men have commonly been forced into marriage by criminal law. More recent laws force financial fatherhood on men, with the threat of imprisonment even in the absence of counsel. Those laws reflect the same structure of gynocentrism.

In response to criminally charging a man with seducing a woman, marriage between them served as an alternative to incarceration in shackling the man's bodily self-possession. In the U.S. about 1965, thirty-seven states encompassing 83% of the U.S. population had explicit statutory law criminalizing a man seducing a woman (the crime of seduction). Marriage was a recognized legal defense in thirty-one of those states.[7] The Court of Appeals of Kentucky in 1894 explained Kentucky's seduction statute:

> It seeks to provide for the woman and her issue, if any. It cares not for the man, except to punish him; and the punishment prescribed is to force him to keep his promise, rather than go to the penitentiary. [8]

Some seduction statutes explicitly stated that the charge of seduction was merely suspended pending the man serving a given number of years of marriage. In Georgia, a man charged with seducing a woman had to serve five years of marriage before his seduction charge would be dismissed. In addition, he was required to post a bond for the financial support of his wife and any children.[9] Reviewing a seduction case, the *Harvard Law Review* in 1903 declared:

> Even as a matter of policy, however, it seems questionable whether the subsequent marriage should be treated as an absolute defense {to the crime of a man seducing a woman}; for the end desired would seem to be more effectively reached by merely refraining from the prosecution in cases where the defendant was willing in good faith to fulfill his marital obligations, still reserving the power to prosecute where, as in the principal case, the defendant has gone through the form of marriage merely to escape responsibility. [10]

In the shadow of the law, many men undoubtedly married women to avoid a charge of seduction and a potential felony sentence to incarceration.

Crimes of seduction and "rape by deception" support dominant public practices of bodily dispossessing men. The most prevalent, state-institutionalized practices of bodily dispossession are compulsory military service and incarceration. Conscription and related practices, e.g. U.S. Selective Service registration, explicitly target men for bodily dispossession. Criminal justice around the world highly disproportionately incarcerates men. Under the currently dominant understanding of rape, highly authoritative, scientific surveys indicate that more women rape men than men rape women. Men being seduced by women and men being raped by women are nonetheless largely matters of laughter, scorn, and denial. The definitions of crimes reflect deeply entrenched anti-men bias in public concern about bodily self-possession.[11]

Notes:

[1] Anglo-American common law historically hasn't criminalized rape by deception, with two exceptions. A man impersonating a woman's husband in order to have consensual sex with her has been legally defined as rape. A doctor having sex with a woman by claiming that sex to be a medical treatment has also been legally defined as rape. Rubenfeld (2013) pp. 1395-7.

Legal scholars and criminalization activists have for decades been pushing to expand criminalization of rape by deception. In recent years, U.S. colleges and universities have been enacting new sex regulations that greatly expand the definition of sex crimes. Id. Consider the symbolic violence against men in this statement in a scholarly article published in 2005:

> The belief that male aggression and female passivity in the sex act comprise moments of seduction instead of coercion is one of several rape myths that effectively equates consent with its opposite.

That sentence ends with a footnote citing a statement in a 1995 scholarly article:

> It may not be that rape is forced seduction but that seduction is a subtler form of rape.

Donovan (2005) p. 63, with footnote quoting a scholarly article published in 1995.

[2] Humble (1921) pp. 144-5. In 1962, the Proposed Official Draft of the Model Penal Code declared:

> A male who has intercourse with a female not his wife … is guilty of an offense if … the other person is a female who is induced to participate by a promise of marriage which the actor does not mean to perform.

Quoted in Wadlington (1967) p. 192. Anti-men sex discrimination has long characterized both the definition of rape and adjudication of rape claims.

[3] Michigan Penal Code § 750.532. College sex crime tribunals don't typically impose a time limit on allegations. In response to a two-year-old complaint of non-consensual sexual contact, Brandeis University placed the accused student on "emergency suspension," tarred him with a guilty finding in a travesty of fair process, and on that finding issued him a "Disciplinary Warning" that became part of his academic record.

[4] Washington Criminal Code, Section 7066, 2 Ballinger's Ann. Codes & St., cited in *State v. O'Hare* (1904), 68 L.R.A. 107, 36 Wash. 516, 79 P. 39.

[5] *State v. O'Hare* (1904), 68 L.R.A. 107. The Supreme Court of Iowa declared that to seduce (in the context of criminalizing men seducing women) means "to draw away from the path of rectitude and duty in any manner, by flattery, promises, bribes, or otherwise." The Supreme Court declared that allegation of specific seductive acts isn't necessary to support a charge of seduction against a man. *Brown v. Kingsley*, 38 Iowa 220 (1874). The Supreme Court of Iowa subsequently found that a man obtaining sex by means of "caresses and flatteries" had thereby

committed the crime of seduction. *Hawn v. Banghart*, 39 N.W. 251, 14 Am.St.Rep. 261 (1888). The judicial intent seems to have been to punish a man for sex likely to be subject to popular disapproval.

Blackstone noted that Roman law criminalized a man consensually eloping with a woman. The man faced the penalty of death for that crime. The woman who consensually eloped with the man wasn't subject to criminal charges. With a wryness that eludes modern misandristic legal scholarship, Blackstone observed:

> our English law does not entertain quite such sublime ideas of the honour of either sex as to lay the blame of a mutual fault upon one of the transgressors only; and therefore makes it a necessary ingredient in the crime of rape that it must be against the woman's will.

Blackstone (1769 / 1908) Bk. 4, Ch. 15, Sec. III. Blackstone under-estimated modern ideology for criminalizing men. Under the U.S. Mann Act of 1910 ("White-Slave Traffic Act"), men were criminalized for consensually eloping with women across state lines. For modern misandristic legal scholarship promoting greater criminalization and incarceration of men, see e.g. Coughlin (1998) and VanderVelde (1996).

[6] CLM (1882) pp. 336-43, Humble (1921) p. 152.

[7] See the table of U.S. state seduction laws ca. 1965 (Excel version), based on Wadlington (1967) p. 189, n. 38; p. 193, n. 66. Marriage as defense provisions covered 89% of the population in states with laws criminalizing seduction.

In most jurisdictions, the man offering to marry the woman wasn't sufficient to suspend criminal prosecution of him. The woman's decision of whether to accept the man's offer of marriage determined whether the state would suspend criminal prosecution of the man. See ruling and discussion of authoritative views in the Supreme Court of Mississippi's decision *Williams v. State*, 92 Miss. 70, 45 So. 146, 15 Am.Ann.Cas. 1026 (1908).

[8] *Commonwealth v. Wright*, 16 Ky.L.Rptr. 251 (1894).

[9] Humble (1921) p. 149. Under the seduction law in Arkansas, marriage suspends prosecution for seduction, but the seduction charge may be revived if the marriage breaks up after any period of years. Id. p. 150. Cf. Deuteronomy 22:28. The Oklahoma seduction law specifies a penitentiary sentence not to exceed five years for a man convicted of seducing a woman. The law also specifies:

> the penalty for abandonment or intolerable cruelty which causes the wife to leave within two years after a marriage which took place between the parties pending a seduction charge may vary from two to twenty years of penitentiary confinement.

Wadlington (1967) p. 195, n. 82, citing Okla. Stat. Ann. tit. 21, § 1120 (1958).

[10] HLR (1903) p. 63. On marriage as punishment, Murray (2012). As is typical of current legal scholarship, Murray ignores the acute anti-men bias in criminal punishment.

[11] Rubenfeld (2013) puts forward self-possession as the formal legal logic of rape law. Rubenfeld seems oblivious to the anti-men bias in violating self-possession. But Rubenfeld does seem to recognize the potential danger of encroaching upon normative beliefs that now strictly discipline elite discourse.

[image] Shata Prison. Thanks to Ori and Wikipedia.

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The Feminator

AVfM Video Source · 15 October 2015 · Archived copy · Original

Originally designed to protect, the feminator's version of equality could end civilization as we know it. Will all men be slaughtered, or simply become slaves?
https://youtu.be/vzUAm7HL-64

Sounds nothing like humanism: The feminist serial rapist

August Løvenskiolds · 16 October 2015 · Archived copy · Original

A recent article at the Humanism.com website attempted (without much success, considering the comments to the article) to link Men's Rights Activists to mass shootings and other bad behavior. The absurd article, entitled *Sounds Nothing Like Humanism: MRAs and Mass Shootings* by feminist Merrill "Mendacious" Miller (who serves as an official at the website), is the usual feminist hodge-podge of her "feelings," faulty statistics, and outright lies about the Men's Rights Movement.

There is a lot to refute in her screed against men but let's look at just a few of that liar's statements to see how reliable she is.

> There is evidence that some of the perpetrators of recent mass shootings in the US were motivated, at least in part, by the stud and "tough guy" images of masculinity upheld by men's rights activists.

Mendacious Miller's understanding of causality is somewhat weak. There is actually more evidence that all perpetrators of recent mass shootings in the US were influenced by breathing oxygen and humanist values, which means all oxygen breathing humanists should be banned, of course. We do know, for example, that when mass shooters are denied oxygen and humanism, their shooting sprees end.

In addition, while the MRM might uphold "the stud and 'tough guy' images of masculinity" (I've never heard that before, but I suppose it is possible) we also uphold the masculine images of gay men, sensitive men, thoughtful men, nurturing men, gregarious men, trans men, loner men, funny men, poor men, rich men, men of all races, and men of all religions (or no religion at all). Masculinity is not toxic, it is not intrinsically bad nor good any more than femininity. I do wonder, though, what Mendacious Miller thinks of women who act with the same confident sexuality and toughness as the "stud and tough guys" she demonizes so readily.

Is the demonization of men, men's sexuality, and masculinity a Humanist trait, Ms. Medacious Miller? I ask because as a humanist official who works for humanism.com, you sure do make it sound as if it is your official policy. I would recommend that humanism.com reconsider your continued service to them in light of the horrible anti-men message you are associating with humanism.

Oh, and in case you're wondering, Ms Mendacious, the MRM has no problem with confident, tough women – indeed, they are among our élite advocates and activists. We treasure them.

But let's get back to Mendacious Miller's article.

> Just last week, a high school student in Idaho threatened to "kill all the girls" at his school because the cheerleaders wouldn't send him nude pictures…[omitted]…That Rodger and Mercer would go to such lengths as to kill others in an attempt to prove themselves men reveals the disturbing definitions of masculinity perpetuated by our wider culture and amplified by the MRA community.

I can't help but wonder if Mendacious Miller links violent lyrics in rap music to crime. I mean, that would be sort of racist, right? It is no less sexist to link common images of masculinity to shootings.

But let's assume for a moment that Mendacious Miller's linkage is valid. Who is more culpable for these shooting rampages – MRAs who discuss and affirm various abstract images of masculinity, or Humanists who demonize masculinity? By Mendacious Miller's own faulty "link" reasoning, the women who declined the shooters' sexual advances would be the direct, proximal cause of the rampages. Of course, neither those women nor MRAs are responsible for the shootings – the shooters are – but Mendacious Miller's brutal quest to hurt the rights of men knows no such sober reasoning.

What is more likely to diffuse men's anger – assuring their rights, or increasingly repressing them? Those feminists who torture men and restrict men's human rights look awfully stupid when a few tortured men lash out in anger. It is amazing to me that so few men do – the strength and restraint of their masculinity seems like a good character trait in this light.

Let's apply Mendacious Miller's reasoning to another case, that of Oxford feminist Annie Teriba, a recent confessed serial rapist. Rewriting Mendacious Miller's shitty, ill-reasoned prose to cover this case:

> Just last week, a college student and feminist activist at Oxford admitted to raping a series of other students at her school because those students would not agree to have consensual sex with her…[omitted]…That Annie Teriba would go to such lengths as to rape others in an attempt to prove herself a woman reveals the disturbing definitions of femininity perpetuated by our wider culture and amplified by the feminist community.

Although the shooters were not MRAs and had no links to the men's movement, rapist Annie Teriba was an active feminist involved in fighting "rape culture":

> Teriba was well-known in student activism circles and had spoken publicly about the need to tackle rape culture at Oxford, even writing a think piece on the issue for a university feminist blog called Bad Housekeeping. She wrote: "We are at a turning point. Unless something gives, we run the risk of reaching a point at which society can never solve the issue of sexual violence."

By Mendacious Miller's reasoning, feminism is now directly linked to serial rapists, quite more so than the tenuous link she fails to prove about MRAs and violence. By her shitty logic, this means that humanists should disavow feminism and feminists who claim to be humanist. The case here is unassailable and stronger than Miller's indictment of MRAs – the shooters were not proven, admitted MRAs but here, the rapist *was* a proven, admitted feminist. Feminists claim that rape is worse than murder, which literally makes the case against Mendacious Miller bulletproof *by her own logic*.

If it turns out that rapist Annie Teriba was studly and tough, or wanted to be, does that mean women should avoid acting like men? Of course not, it means that people should stop shooting people and committing rape.

Clearly, humanists and humanism.com need to dump Merrill Mendacious Miller. She sounds nothing like humanism, and certainly is not like humanist Meryl Streep.

If Mendacious Miller wants to repudiate her wretched article and return to humanism, I suggest Mendacious Miller prove her humanist activist bona fides: register for the military draft like all U.S. men are forced to by law – but not women, yet.

The Media's coverage of online abuse of women vs men

Yuval Levental · 17 October 2015 · Archived copy · Original

> @wikileaks A vulnerable white woman always comes in handy when the government wants people to stop thinking and obey
> — Dr. Peter Hague (@petehague) September 25, 2015.

Recently, I heard that feminists such as Anita Sarkeesian, Zoe Quinn, and Randi Harper were invited to a panel about abuse hosted by Google Ideas, which is "supposedly" a think tank for promoting democracy. Google Ideas even used "kafkatrapping" by claiming that the responses to their tweet justified the panel, yet provided no evidence. Julian Assange of WikiLeaks wrote an essay saying that Google Ideas was an imperialist initiative in disguise.

My point is, looking at the picture, it seems that most of the participants were women. However, there is one man I have heard of whose story has never been told in the media, but I have heard about his abuse for years. His name is Christian Weston Chandler, and he is an autistic man in this thirties in the state of Virginia who still lives with his parents. Ever since around 2007, he has been the target of much online abuse. He was discovered when an employer at a cards store that he frequented posted about him online, and people have been looking for personal information about him ever since. The Sonichu website is an entire website about his life. To be sure, he says and does a lot of inappropriate things, but a lot of the trolling that he faces is unjustified. He has been manipulated online by many people looking to bully him into submission.

Some examples include getting him to send his personal possessions, pretending to be love interests, and blackmailing him with stolen information. "Blanca Weiss" was a trio of trolls who tricked Chris-Chan into sending them a prized possession of his, the "Sonichu Medallion" by pretending to be romantically interested in him. This medallion was created out of an anime character that he invented, called Sonichu. They uploaded a video of the medallion's destruction to Youtube. Jack Thaddeus was the name of a troll that hacked Christian's PSN information, and blackmailed him for it into humping his PS3 on live video. Needless to say, he did not return the information. Many other trolls, such as "BlueSpike", who pretended to be a girl named Julie, pretended to fall in love with him online and used it to make a mockery of him through chat logs.

At his level of Autism, he has difficulty distinguishing between what is appropriate and inappropriate, so he has often been tricked into sending personal information to people that request it by email. One thing that he revealed was that he tried to attract women using a cardboard sign listing the characteristics that he was looking for in a woman, and even sent a picture of the sign. He also revealed information about his childhood, his high school, and his years at community college. He has made many videos online, where he acts strangely and rants about random topics, and instead of finding help for him, they belittle him.

It is inappropriate to mock someone like him in this kind of mental state. Instead, he should be referred to appropriate mental health care. Yet it seems at this point, there is no advocacy group covering for him. Rather, many people online basically justify it by calling out inappropriate things he says and does. Unfortunately, the media focuses only on a small group of able-bodied feminists that exaggerate their victimhood, and ignores people in his living conditions.

Bigotry is not a one-way street

David King · 18 October 2015 · Archived copy · Original

One commentator recently complained, twice (on two different articles), that the world is not a trans-inclusive safe space. He (or she, though for the purposes of this article I will assume the generic 'he') added:*

> I tried everything I could to make the world a better place but your hatred and bigotry wont allow it. I can find it in my heart to love why cant you.

Another requested that I turn my reply to that person into an article, so here is an adapted version of it.

Let me tell social justice warriors about bigotry.

The primary characteristic of bigotry is narrow-mindedness. That narrow-mindedness is the foundation of the aggressive, chosen ignorance that fuels all bigotry. Bigots are either unwilling to consider alternative points of view, or seek to impose their perspective on everybody else — and these are the *worst* kind of bigot. They cannot stand the fact that others can have a valid, well-thought out and legitimate perspective that they themselves do not share, and seek to "correct" others and bring them into line. In contrast, most bigots who keep their views to themselves inflict limited damage on those around them.

"Social justice" warriors are amongst the very worst of the latter kind, because they do so from behind a veneer of inclusivity and defence of those with little or no voice in society which, on its own, is an admirable endeavour. C. S. Lewis said it best:

> Of all tyrannies, a tyranny sincerely exercised for the good of its victims may be the most oppressive. It would be better to live under robber barons than under omnipotent moral busybodies. The robber baron's cruelty may sometimes sleep, his cupidity may at some point be satiated; but those who torment us for our own good will torment us without end for they do so with the approval of their own conscience.

SJWs are anything but inclusive, as the recent ejection of Lauren Southern and Milo Yiannopoulos from the LA Amber Rose Slutwalk (a woman and a gay man), and the ejection of CAFE from the Toronto Pride event demonstrate. Those SJWs are liars: they say they want diversity, when their actions prove they want uniformity of thought. That is *not* inclusive; that is hatefulness and bigotry.

And why are they this way? Because they attempt to force the world to fit within ideologically-defined preconceptions and prejudices, and any truth that doesn't fit within that preconception is either ignored or distorted until it does fit — instead of seeing what is actually in front of them and dealing with differences (of opinion) in an adult and mature manner.

As a rule, SJWs daren't expose themselves to anything that might cause such cognitive dissonance, which is why they prefer to tell each other and believe lies about organisations and people (such as AVfM, Southern, Yiannopoulos, Farrel, Fiamengo, to name but a few) instead of finding out for themselves what (for example) AVfM (and we're easy to find and talk to!) **really** stand for, because to do so would require that they begin to think for themselves when they're otherwise accustomed to allowing others to do their thinking for them.

A few, such as the character to whom I wrote this in reply, *do* engage with us, but they do so from their moral high-horse, *certain* that they know who and what we are. In other words, they talk *at* us and don't listen, rather than talk *with* us to find out what we do agree on and whether the differences (on what we don't) are all that significant. After all, diversity isn't just a buzzword, it actually *means* something.

A prime example is this matter of GLBT issues. I have recently said, multiple times and in several places, that trans* people are welcome at AVfM, and Paul's series "Straight eye for the queer guy" does the same in respect of

gay men (bi- included, though never explicitly addressed — yet).

Where we differ, however, is that SJW thought sees GLBT people defined primarily in terms of their sexuality (and, we suspect, in terms of their utility to SJW causes), which is a kind of objectification (and, frankly, abuse) in itself.

We prefer to see people in terms of their humanity. Our primary mission is to serve all men, not just men like us, and so we don't give a damn what a person's sexuality or gender identity is: if they are a man or care about men's issues, then they are our target audience and we want them to have a voice here. True; we don't cater to women's issues, but that's because women's issues are well outside our mission and are *very* well served elsewhere.

But this guy insisted that we're hateful bigots! How can this be? It's because he wasn't, and never has been, **listening** to what he was being told because constructive discussion is the very last thing he came here for. People like him are as bad as proselytising missionaries.

Perhaps, therefore, there is more love in our hearts than he is willing to acknowledge.

Relevant side note: I remember an interview with Bill Clinton in which he said something to the effect that the difference between ideology and principle is that people of principle can be negotiated with and will change their point of view to fit the facts rather than try to change the facts to fit their point of view. Ideologues, on the other hand, come to the table with their minds already made up, and no amount of evidence will make the slightest bit of difference. He, of course, was referring to partisan politics, but the observation holds true across a number of subject areas.

This commentator hinted at the subject of safe spaces, a subject recently addressed in the comments on my recent article about feminist censorship of feminists. The matter was pretty much been hashed out there, but in summary:

The world is not and never will be entirely safe, and wishing it were otherwise is futile and childish. Nobody has the right not to be offended, and nobody is so special or any more fragile than anybody else that they deserve more protection from the jerks, idiots and bigots of the world.

This means, if one accepts that minorities are oft vulnerable, that one must also accept that individuals who may belong to majority demographics *also* can be vulnerable. Yes, I'm saying that cis, het, able-bodied white men can feel hurt, be vulnerable and every bit in need of somebody to speak in defence of them because they are human first and share the same frailties as all humans do. JFK said it best:

> For in the final analysis, our most basic common link is that we all inhabit this small planet. We all breathe the same air. We all cherish our children's futures. And we are all mortal.

Powerful stuff, especially the bit about mortality considering the context in which it was said (the aftermath of the Cuban missile crisis).

None of this means that one should not attempt to educate the public about the challenges faced by minorities and the vulnerable, but it's important to be realistic and not insist on the absurd and unreasonable expectation that the world at large can ever be "safe".

Besides, it is grossly insulting to the agency of adults who happen to be minorities to be told that they need special protection, because it implies that they are weak and dependent for their welfare on others, especially when those others are probably more interested in power than the welfare of those who need help.

It also does not mean that there should not be private communities with their own rules, ie "safe spaces" because everybody needs respite from time to time. Indeed, AVfM is one such place.

But it is a grave mistake to even think that the whole world should be like that. To quote Jake Sully (from the film Avatar), "Sooner or later, you always have to wake up" and face the world as it is, not as you would wish it to be.

Pardon the religious reference here (the essence behind it is what's important), but the Serenity Prayer nicely encapsulates the mature response to a harsh, uncaring and indifferent world:

> [Deus] grant me the serenity to accept the things I cannot change;
> courage to change the things I can;
> and wisdom to know the difference.

When it comes to Paul, you don't know Jack

Stacey A · 19 October 2015 · Archived copy · Original

After a few days of debate and a few hours of arguing, I have been given the go ahead to post this article, or letter, or whatever you would like to call it. This is the first and most likely the last time I will do this. I never wanted to be a part of all this insanity and this post does not represent a change of heart on that subject.

I have been watching my life partner, Paul Elam, doing what I know he has done for most of his life: working to give a voice to the voiceless. Far too often I have seen him rewarded for that work with a knife in his back. Not just by those who want those voices to remain silent but by people who claimed to be his allies – even people who claimed to be his "family." I am more than sick of it.

For the sake of getting everything on the table, I am not an MRA. I do not want to be an MRA. I sympathize with most of the issues I have read on A Voice for Men but for whatever you care to make of it, I have never felt compelled to turn that sympathy into activism. That said, I support my partner in what he chooses to do with his life, whether I agree with it or not.

As someone who has spent the last 13+ years living under the same roof with Paul, I hope I can bring some perspective on him as a man (he would get huffy and insist I say "human being" but this is not his writing).

I am going to upset some people with what I have to say. Not being like Paul, that actually bothers me a lot. I don't take pleasure in offending people, even the really scummy ones. I also admit to the obvious bias in my point of view. I love Paul, and that is why after six years of watching him build and run AVFM, I feel the need to speak my mind.

I want to tell you about the Paul that I know, knowing (and not caring) that those who hate him will rationalize their way into dismissing what I have to say. I also know that the people who care for him will not need to hear this but hopefully may enjoy hearing about a more personal side of the man from someone who actually knows him better than anyone else.

I have no intention of letting the following string of anecdotes define him. He has more faults than most of you will ever know. I am going to tell you what I have witnessed in him and I am also going to tell you about what I have witnessed from others.

First, here's one anecdote that exemplifies more about Paul in real life then what you might believe if you made the mistake of taking his critics seriously.

I learned something valuable about Paul's instincts and his nature on a whale watching tour we took not long after meeting. The boat we were on suddenly rocked and an older woman was thrown to the floor. While everyone else in our group grabbed poles and rails to hold themselves steady, Paul was up and moving. He maneuvered quickly between several people while the boat was sill rocking to reach the woman and helped her back to her seat, making sure she was not injured and calming her in the process. Make of it what you will, while everyone on that boat was understandably taking care of themselves, Paul saw someone in distress and moved to render aid without hesitation.

This, of course, proves little to nothing about who Paul is as a human being except that I see his tendency to act in similar fashion with anyone he encounters in distress. He does not care whether the person he is trying to help is a man or woman, black or white or part of any other group. In fact, you would be surprised to know what a kind and compassionate person he is. It breaks my heart to read so many cruel words describing him when in reality, they couldn't be further from the truth.

Perhaps part of it is understandable. The persona Paul puts on to provoke people is not consistent with the Paul I see interact with the real world every day. I also suppose that when you rattle the cages of evil fools you should expect evil, foolish responses.

I understand where all this comes from, at least from his opponents. What I do not understand is how some people he has befriended and protected have acted so slimy. I don't say this because I assume the best in Paul at all times, I say this because I have been an eyewitness to all of it.

I sit within a few feet of Paul every day as he works tirelessly, constantly putting the movement ahead of his own financial security and physical health. I have stayed up very late hours myself worrying about his lack of sleep because he never seems to find time to get enough rest. I live with the fear every day that the burden he chooses to carry is going to kill him.

In a strange way, the worst has already happened. Despite the fact that we are not legally married, I already feel like a men's rights widow.

I have read some of the more inglorious coverage of Paul in the press, all of it coming from people of the lowest moral character imaginable. One example of that was the dragging of Paul's alleged daughter into a story in Buzzfeed. I was honestly a bit frustrated by Paul's lack of defending himself against Adam Serwer's lies. I was there the whole time Paul tried to have a relationship with "Bonnie" so I know what lies she told or that were told by Adam Serwer on her behalf.

There were a thousand things about "Bonnie" that Paul could have said and refused to, including her longstanding troubles with Children's Protective Services, who took a very dim view of her parenting. I knew about the constant drug screens they required of her and everyone in her home. When I read the allegations from her that he had physically abused her children, I was livid. It was never Paul who posed a threat to those two beautiful boys. It was their mother and she knows it. So does CPS.

She and her brother made a game of getting on the Ricki Lake show, fabricating a false story for the TV program in exchange for free first class air fare to the show and the food and perks that came with it. So you see, "Bonnie" already had a history of lying to the media to collect a few coins and Paul did not bring it up. That was his choice, and I know why he made it but I do not want to leave it unsaid.

For six years, I watched Paul work hard to try to develop a relationship with "Bonnie." He often did this at the expense of his normal home time as a long distance truck driver. Once, when "Bonnie" had her artwork featured at a grand opening at the Dallas Area Transit Center, Paul was there with her, spending all night sitting with her in her car talking as they awaited the opening. He treated her this way regularly, often in the face of her indifference. All the while, she was taking his money to pay her bills. Paul didn't publish any of this because he had no desire to hurt her, even when she was hurting him in any way she could.

I have seen Paul in a number of other situations that he does not talk about with others, like the time he got a letter in the mail from a man containing three one dollar bills and a note apologizing for not giving more due to being strapped by child support and living in his car. He may have mentioned that on the site at some point. I am not sure. Still, no one but me saw the tears streaming down his face while he read the note.

I have seen similar tears from him over the loss of our dog, Rocky, who passed away in April 2013 and from which Paul has never fully recovered. No one would believe what a sensitive, fragile man he can be. All the more reason why I am so troubled by the hateful things I read about him regularly. If people only realized just how wrong they are. Paul certainly has a hard edge but it is just to get attention for his cause. If there was another way, I'm sure he would prefer it because the negative attention he receives is not something he enjoys.

He can be hurt as much as anyone.

There has been much said about the money Paul has allegedly made capitalizing on the men's movement. None of the critics have a clue how broke he is. And they have no clue as to the wonder, and yes, sometimes frustration I feel when I see his determination and work ethic go literally unfazed by his constant financial woes.

I see how hard the AVFM staff works and I see the moral support of many who comment on this website. I am thankful Paul has those people behind him because what I mainly see is him working himself to death in large part

for a population of men who treat themselves more like lemmings than human beings.

No offense, but I don't so much see a men's movement as I see a small group of men and women beating their heads against the wall for people who won't be bothered to lift a finger in their own defense. I don't say that to imply that it is not doing any good. It is doing a lot of good but in spite of the people who are being helped, not because of them.

In the end, it does not matter what I think. I get it. Paul will be an MRA until we have to put him in a box. Perhaps, if you have any compassion at all, you will take my anger about all this in stride. The years that this movement is surely taking off his life will not only rob him of time on this earth, it will take away time that I would like to spend with him.

Being an MRA is who he is and mostly all he thinks about. I have seen more than my share of trashy people (with a few exceptions) exit AVFM. I have even seen them steal on their way out. What is sadly ironic is that I cannot think of a single exception where Paul did not work as hard as he could to salvage the reputations of those people and make the parting amicable. For this and for many other reasons, I just don't see how he does it.

I don't expect anything I say to change a single mind so I guess I am lucky that it is my only objective to just put my thoughts on the record. Paul Elam is not Superman or super human. He is not a saint by any means but he is also not anything like his worst critics love to imagine.

He is honest and principled and anyone who claims otherwise is lying. I have directly witnessed his side of the story throughout every attack on his character. His role in all of them may have been less than perfect but not sleazy or unprincipled. I'm shocked to see how much of this he has had to deal with in others who claim to be a part of this movement.

There now, I have had my say.

The Red Pill Movie: You Choose

Paul Elam · 20 October 2015 · Archived copy · Original

As I am sure most of you know, film director Cassie Jaye is a week into a 30 day Kickstarter. She is trying to raise the $97k she needs to finish work on the film, The Red Pill. ‘

Watching this happen has put me in somewhat of a quandary for a couple of reasons. One, I can’t endorse a movie I have not seen, nor can I assure anyone that the actual outcome of the film will be anything like the quite moving and unprecedented 8 minutes of extended preview she has already provided. To be even more frank I don’t care if Ms Jaye’s film is not particularly complementary toward us: a film that is equal-handed would be a vast improvement on past so-called “coverage” of the MHRM by the main stream media.

What matters most is having the conversation, and opening the public’s minds to the possibility that MHRAs, and men in general, are not the monsters we are so often made out to be. Personally, I take “equal-handed” is all we have ever needed. In the “us vs them” game, “us” wins this hands down.

Also, I am wary of this movie taking a credibility hit because those who don’t want to see it made will surely start the attacks on the project as a “puppet for MHRAs” should it start looking like she will raise the money.

Of course, I can tell you that is not true. Fact is, at this point I can’t say with any real conviction that I think we are going to not be subjected to a lot of the same old hollow attacks in this movie, should it be finished and released.

What I can tell you is that when Cassie Jaye says in her fundraising video that she is trying to produce a movie that fairly puts all views on the table about gender politics, I believe her. And I believe that this movie is possibly the last chance we will see in a long time for an objective and balanced view of our movement and of modern feminism from an award winning filmmaker.

For those who may be concerned that I suffer any lapse in memory, I assure you I have not lost sight of the mainstream media agents who have lined up around the corner for the past several years, all of them with sugar and spice façades. All of them claiming to want to educate people about the MHRM, only to turn around and repurpose all that supposed fairness into the most vicious and libelous of attacks.

I still think Ms. Jaye has the promise of being something other than a fraud and a liar. I think she may just be a documentarian with a spine and some character who may have been truly moved to look beyond the agitprop during months of meeting face to face with actual activists.

For that reason, I think this is a project worth your support if you have it to give. She has raised a little over 13k as of this writing, leaving quite a way to go in three short weeks.

If you want to help, you can do so here.

Clinician Zander Keig has lived as both a man and a woman. Guess who had the privilege?

A Voice for Men · 21 October 2015 · Archived copy · Original

We don’t usually like to put videos/podcasts in the highest featured position on the site. This one is worth it.

Mike Buchanan and a feminist university student debate sexual consent

Mike Buchanan · 21 October 2015 · Archived copy · Original

This discussion on a prime-time BBC radio programme was prompted by a story about George Lawlor, a politics and sociology student at Warwick University. Lawlor rightly objected to being invited onto a class about sexual consent.

I was interviewed by Nicky Campbell, along with Leah Phillips, a PhD student at the University. From her university profile page:

> My research focuses on our cultural concern with the adolescent female body, and that body's presentation and construction in popular media and culture.

At J4MB we regularly cite the following articles from AVfM:

Janet Bloomfield: 13 reasons women lie about being raped

Jonathan Taylor: 10 reasons false rape allegations are common

Hannah Wallen: 6 dangerous rape myths

More than a quarter of sexual offences against adults of the opposite sex are committed by women, yet in 2013 only one in every 146 people charged with sexual offences in the UK was a woman. Details are in the section on sexual abuse are in our election manifesto, pp.31-37. It includes a link to an American study showing that a majority of incarcerated (male) rapists were sexually abused when they were children, by women, sometimes their own mothers.

Convicted female sex offenders are also treated far more leniently than men, usually receiving only a suspended sentence – i.e. no punishment – even when their victims are children. In a recent case – reported here – a 21-year-old babysitter, Jade Hatt, received a suspended sentence despite having had sex with an 11-year-old boy. From a newspaper report:

> The judge gave Hatt a suspended sentence on the grounds that she was 'immature' while her victim was unusually mature, which 'narrows the arithmetic age gap'.

A catalog of AVfM articles on the Shivers/Perrette case

Suzanne McCarley · 22 October 2015 · Archived copy · Original

The following is a chronological list of articles we have published on Pauley Perrette's ongoing and egregious abuse of the Restraining Order process in California, with her primary victim being her ex husband Francis (Coyote) Shivers. Perrette has been using the legal system, her wealth and influence, and the support of the massive Hollywood PR machine, to stalk and harass Mr. Shivers for a decade now, and he is serving jail time for a crime that never happened. We think it's vitally important for these articles to be gathered and linked on a single page for easy reference. We at A Voice for Men are not in the habit of giving out legal advice, but these articles are filled with examples of actions and processes that might manage or mitigate the effects of false accusations; they also comprise an eye opening object lesson in the kind of sleazy underhanded tricks that the falsely accused can expect, not only from their accusers, but from the accusers' predatory allies within the system.

The story is a nightmare, and Coyote Shivers is living it. So is his family. Due to the celebrity status of several parties in this case, it can appear lurid and exaggerated, but this script is being played out in courtrooms and lawyers' offices all over the place.

This list will be updated with articles published after the first week of October 2015.

Being imprisoned for a crime he didn't commit, Mr. Shivers was unavailable for comment.

2013

March 25, 2013
http://www.avoiceformen.com/mens-rights/false-rape-culture/pauley-perrette-francis-shivers-and-yellow-media/

March 25, 2013 http://www.avoiceformen.com/misandry/star-crazy-the-dark-side-of-pauley-perrette/

March 26, 2013
http://www.avoiceformen.com/mens-rights/family-courts/pauley-want-a-restraining-order-characteristics-of-false-accusers/

March 30, 2013
http://www.avoiceformen.com/feminism/government-tyranny/shivers-and-justice-remanded-by-judge-solorzano/

April 13, 2013
http://www.avoiceformen.com/feminism/government-tyranny/restraining-order-terrorism-we-have-arrived/

April 14, 2013 http://www.avoiceformen.com/mens-rights/activism/time-to-end-restraining-order-terrorism/

April 22, 2013
http://www.avoiceformen.com/feminism/government-tyranny/restraining-order-terrorism-the-continuing-saga/

May 2, 2013
http://www.avoiceformen.com/mens-rights/family-courts/restraining-order-terrorism-the-circus-continues/

May 17, 2013 http://www.avoiceformen.com/restraining-order-terrorism/perrette-setting-up-shivers-again/

June 2, 2013 http://www.avoiceformen.com/restraining-order-terrorism/shivers-vs-the-restraining-order-mafia/

September 22, 2013
http://www.avoiceformen.com/mens-rights/activism/criminal-charges-for-pauley-perrette-crew-forthcoming/

September 24, 2013
http://www.avoiceformen.com/mens-rights/domestic-violence-industry/pauley-perrette-schmoozes-the-police/

October 16, 2013
http://www.avoiceformen.com/mens-rights/family-courts/pauleyp-ncis-pauley-perrettes-pals-daniel-luis-rivas/

November 25, 2013
http://www.avoiceformen.com/restraining-order-terrorism/criminal-charges-requested-for-lawyers-of-ncis-lab-rat-abbey-scuito-pauley-perrette/

December 1, 2013
http://www.avoiceformen.com/mens-rights/domestic-violence-industry/meet-john-nazarian-the-king-of-scumbags/

December 18, 2013 http://www.avoiceformen.com/allbulletins/pauley-perrette-twitter-bitch/

2014

January 15, 2014
http://www.avoiceformen.com/mens-rights/family-courts/someone-please-give-john-nazarian-a-plaid-jacket-a-straw-hat-and-a-cigar/

January 17, 2014
http://www.avoiceformen.com/hangouts/avfm-monday-roundup-anti-male-hysteria-from-nazarian-to-obama/

January 26, 2014 http://www.avoiceformen.com/allnews/controversial-nazarian-videos-removed-from-youtube/

January 28, 2014
http://www.avoiceformen.com/mens-rights/family-courts/john-nazarian-tries-to-change-the-subject/

February 11, 2014 http://www.avoiceformen.com/a-voice-for-men/john-j-nazarian-threatens-lawsuit/

February 11, 2014
http://www.avoiceformen.com/allbulletins/hissy-fits-predicted-in-the-perrette-camp-and-the-l-a-courts/

February 16, 2014 http://www.avoiceformen.com/allbulletins/nazarian-video-with-commentary/

March 21, 2014
http://www.avoiceformen.com/allbulletins/l-a-prosecutor-elizabeth-gertz-boarding-the-crazy-train/

April 28, 2014
http://www.avoiceformen.com/feminism/government-tyranny/what-are-kangaroo-court-judge-kathryn-solarzano-elizabeth-gertz-trying-to-hide/

May 6, 2014 http://www.avoiceformen.com/feminism/freecoyoteshivers-update-pauleyp-mayradiasgomes/

May 28, 2014
http://www.avoiceformen.com/feminism/government-tyranny/pauleyp-co-conspirator-johnjnazarian-under-investigation-avfm-asks-for-restraining-order-freecoyoteshivers-boycottncis/

August 26, 2014
http://www.avoiceformen.com/mens-rights/ncis-pauleyp-perrettes-has-public-meltdown-as-restraining-order-abuse-case-heats-up/

September 18, 2014
http://www.avoiceformen.com/restraining-order-terrorism/pauley-perrette-busted-with-leaked-911-call-then-goes-apeshit-on-whistleblower/

September 22, 2014
http://www.avoiceformen.com/restraining-order-terrorism/dont-touch-that-dial-a-busy-week-for-pauley-perrette/

September 23, 2014 http://www.avoiceformen.com/updates/tweetfest-live-chat-with-ncis-cast/

September 24, 2014
http://www.avoiceformen.com/mens-rights/domestic-violence-industry/pauley-perrette-schmoozes-the-police/

September 25, 2014
http://www.avoiceformen.com/restraining-order-terrorism/two-major-publications-now-covering-pauley-perrettes-court-hearing/

October 28, 2014
http://www.avoiceformen.com/restraining-order-terrorism/avfm-demands-apology-from-pauley-perrette-for-comparing-her-divorce-to-the-holocaust/

2015

January 15, 2015
http://www.avoiceformen.com/mens-rights/happy-new-year-from-americas-most-infamous-stalker-pauley-perrette-of-ncis/

February 4, 2015 http://www.avoiceformen.com/allnews/pauley-perrette-video-deposition/

September 8, 2015 http://www.avoiceformen.com/restraining-order-terrorism/free-coyote-shivers/

November 17, 2015 http://www.avoiceformen.com/just-plain-crazy/did-karma-just-bitch-slap-pauley-perrette/

2016

January 28, 2016
http://www.avoiceformen.com/restraining-order-terrorism/shivers-is-free-but-perrette-is-on-the-prowl/

February 12, 2106 https://www.avoiceformen.com/featured/star-crazy-star-pauley-perrette-accuses-yet-another-homeless-man-of-attacking-her/

June 1, 2106 https://www.avoiceformen.com/restraining-order-terrorism/karma-is-a-bitch-francis-coyote-shivers-now-an-elected-los-angeles-city-official/

Global survey of circumcision harm presentation of findings

AVfM Video Source · 22 October 2015 · Archived copy · Original

Tim Hammond talks about the negative side of circumcision on infants who go on to become adult men, among other things. Hard to watch but important.

https://youtu.be/v_ht2CRTdbo

Bullied to Death: Chris Mackney's Kafka-esque Divorce Chapter 5 Preview

Michael Volpe · 23 October 2015 · Archived copy · Original

> A parent has a fundamental right to make decisions concerning the upbringing, education, and care of the parent's child.

Virginia statute on parental rights

The Restraining Order

The divorce officially started in May 2008; before that the jockeying began. Chris hired Sean Kelly as his divorce attorney while Dina hired Mark Carlin of Ain & Bank, considered one of the premiere divorce firms in the area.

Using the old adage "possession is nine tenth of the law" Dina pressured Chris into leaving their family home thereby possessing two key items: home and kids.

In April 2008, Carlin sent Chris a letter demanding child support, alimony, half his retirement, and that he leave the home. Here's part of the letter.

Dina continues to seek an amicable resolution of the matters between you.

Toward that end, and subject to full financial disclosure by you, Dina proposes that she retain the home; her business; all other assets in her sole name; and one half of the value of all your retirement, savings/investment, and other accounts as of December 31, 2007. The contents of the home will be divided fairly between you. Child support will be paid to Dina in accordance with the Virginia child support guidelines. Dina will be seeking spousal support, but we are not in a position to make any proposal until we receive your financial disclosure…Once we receive all of your financials, we can promptly move toward a final separation agreement.

There are pressing substantive matters that require your immediate attention. You need to address the enormous tension in the household. A major contributor to that tension is your failure to contribute economically to the ongoing needs of your family. I understand that your contributions are limited to paying relatively small household bills and that you have failed to consistently make even those modest payments. As a result, cable and telephone services were cut off and a discontinuance notice of gas service was received.
…
The tension in the household can be reduced if you move from (the home). The property is in Dina's sole name, and she pays the entire mortgage. She asks that you remove your belongings by Friday April 18.

Initially, Chris wouldn't leave the home, "fearful that he would be seen as abandoning the children. Further, he could not afford such a move, and, as a result, he did not comply with the request," according to a psychological evaluation.

When pressure alone didn't work, Dina Mackney did what millions of people- mostly women- do in American divorces: she got a restraining order.
Chris Mackney had no criminal record, no history of domestic violence, and there were no photos or other physical evidence suggesting he was an abuser. Still, on May 23, 2008, Dina Mackney filed a motion for protection against <br?Chris Mackney, arguing she feared for her life and needed him removed from the house. She documented

three incidents including her version of the fight from January 19, 2008.

> This began from an argument about his continuing to text and on-line date with other women on the internet. He then took (while I was sleeping) my studio (jewelry) keys. He wouldn't give them back so I took his. An argument ensued and ended with physical pushing and his throwing and destroying thousands of dollars of jewelry around my studio. He threw trays at me and all around the room.

Dina's Innuendos: The Drug Issue

Question number twelve of the protective order asked: "Does the respondent have a drug or alcohol problem. If so, please describe the kind and frequency of drug abuse?"

Dina Mackney replied, "He may have a drug problem," and nothing else.

Dina Mackney was asked a two part question and didn't answer the second part, requiring specificity: a glaring red flag.

This was not the only time that Dina Mackney accused her ex-husband of having a drug addiction, she made a similar accusation in Samenow's report, and that made Mark Duda especially angry.

"It is character assassination," Duda said. During the years he saw Mackney regularly, Mackney went out, he drank, and smoked marijuana on occasion, but it was socially and rarely drank to get drunk. His drinking, Duda told me, was no worse than the average single successful person and suggesting Chris Mackney had a drug or alcohol problem means nearly all successful people in their twenties and thirties have drug problems.

While Mackney did smoke marijuana on a few occasions, he stopped before they got married and only smoked when hanging out with Dina's sister and her rock star husband Warren Haynes: once every few months. Rich Ware told me Mackney picked it up again toward the end of his life as a method of self-medication, but that was long after these accusations were made.

Furthermore, during the marriage after Dina complained that he'd gotten too inebriated on one occasion, Chris stopped drinking entirely.

Nevertheless, the protective order was granted the same day it was filed and twelve days later there was a "settlement agreement" permanently removing Chris Mackney from his home. Mackney could not afford an apartment; he moved in temporarily with Rich Ware and released Sean Kelly as his attorney.

Chris Mackney Discovers the Murder

On June 23, 2008, Chris Mackney, while searching for Pete Scamardo's middle name (Thomas) on the internet found an article about Sam Degelia, Jr's. murder with a reference to Scamardo. He fired off an email to his wife that day with the subject: Do I need to be worried?

In 1974, Charles Harrelson was convicted in the July 1968 killing of Hearne grain dealer Sam Degelia Jr., who was shot in the head south of McAllen. Pete Scamardo, Degelia's business partner, was convicted of paying Harrelson $2,000 to kill Degelia so he could collect insurance money, according to a September 1970 article that appeared in The Monitor.

http://www.themonitor.com/onset?id=1032&template=article.html

Dina didn't deny knowing about the murder when she responded dismissively.
I already know about this and you have no idea about the details and at this point it is none of your business.

But Dina fired Ain & Bank the VERY NEXT DAY and immediately hired Cottrell, Fletcher, Schinstock, Bartol, &

Cottrell led by Jim Cottrell who boasts, “He’s not the type to settle so have your wallets open.”

A few weeks later, Dina tried to entrap Chris into blackmailing her. She called him and secretly recording the phone conversation asking: “What will it take for you to stop talking about my father?”

Mackney responded that he didn’t want money but his share of the equity in the house (there was about $500,000 in total equity)

“That recorded conversation was taken to the police as evidence of blackmail but the police did not see it that way,” according to a psychological evaluation describing the incident.

Because the article Mackney read only mentioned Scamardo in passing, he initially didn’t make too much of the murder but this incident piqued his interest; he soon made a FOIA request for the Texas Ranger investigative file into Degelia’s murder which he received in October 2008. Once he understood the seedy details of the murder, things clicked: the Scamardo’s were all psychopaths and he became obsessed with the murder and psychopathy.

Chris Mackney believed the switch to Cottrell and most legal strategies going forward were devised not by Dina but her father. The first line item on Cottrell’s bill was a fifteen minute phone call to Pete Scamardo, suggesting Cottrell thought the same thing.

Dina Gets Horny: Emails Chris

Dina then sent Chris an email inviting him to a hotel for sex on July 7, 2008.

Mackney turned the email into a hyperlink but that hyperlink was destroyed as part of the copyright purge and is one of the few documents I couldn’t retrieve. Jill Peterson Mitchell saw a copy of the email and Rich Ware remembers that day.

Rich Ware, with whom Mackney was still staying, remembered the two of them exchanging text messages that day and Dina showed up in her car outside Ware’s residence.

“I told him not to get sucked back in,” Ware told me and Mackney thought better of the sexual encounter. Fathers’ divorce attorney David Pisarra, when he had me on his podcast, noted this is often a ploy by the woman to then say the order was violated or to draw a man into the room and suggest he attacked her. While that’s speculative in Dina Mackney’s case- since it never materialized- Pisarra is right in the larger sense.

It was during this period Dr. Guy Van Syckle was appointed as parenting coordinator, a nebulous title with broad powers to intervene and direct a divorce. He wasn’t entirely one sided saying at one hearing that Chris Mackney was “under tremendous stress” as a result of the divorce but generally sided with Dina. Van Syckle didn’t respond to my email for comment.

Dina’s Innuendos: Chris Owns a Gun

For years, Chris Mackney legally owned a shotgun without incident. Still, in her protective order, Dina made Mackney’s free exercise of the 2nd amendment an issue: “Chris has become increasingly irrational and physical especially since we began talking about divorce. I simply cannot feel ok in a house when a heated argument inevitably becomes physical. He keeps a gun in the house and (I) don’t want my kids or myself exposed to continued hostility which I feel could harm me.”

That wasn't the only time in her application that guns became an issue: "Chris and I got into another argument in which he got generally enraged and sounding angry. He had just shown his gun to me and I was afraid. I called the police."

The police declined to file a report or charges. Chris Mackney reached out to the National Rifle Association (NRA) for help, but the NRA ignored him.

In October 2008, Dina escalated the accusations, claiming during a hearing for a subsequent protective order Chris pointed a handgun at her.

"He cocked the gun once at me in a fight and aimed it. He pulled it out from the mattress. I hid it." Dina said in Dr. Samenow's report.

But Chris owned a shotgun not a handgun, a contradiction he pointed out at this hearing, and it would be quite difficult to hide a shotgun in a mattress. The timing of this allegation is inexplicable. In May, she filed a restraining order against Chris, he moved out in June, she asked him to a hotel for sex in July, and in October she accused him of pointing a handgun at her. When did this purported incident occur and why wait until this hearing to first mention it?

Dina Mackney subsequently claimed this incident occurred in 2005, but this would mean it occurred during their marriage. She conveniently waited until a protective order hearing to first reveal it and somehow forgot about it when she first filed for a protective order. None of these contradictions and discrepancies became an issue and Dina was granted protective orders repeatedly, including this one.

Chris Mackney hired Robert Surovell as his new divorce attorney soon after to reach a settlement as soon as possible, a doomed strategy since Cottrell was paid NOT TO SETTLE.
Cottrell's Legal Bullying Strategy…

Rich Ware told me in Cottrell Pete Scamardo found someone like Percy Foreman: 1) both are known and respected in their fields 2) both think the best defense is a good offense and 3) both have no problem putting the victims on trial to advance their client's interests.

Cottrell's aggressive style is summarized in a court filing for another divorce: "the plaintiff and defendant engaged in extensive litigation, including numerous discovery disputes, pendent lite matters, a plea in bar, motions for declaratory judgment, sanctions motions, the filings of amended complaints and counterclaims, and other matters. Multiple hearings, including several evidentiary hearings, have been conducted to resolve pending disputes."

"This sort of thing happens rather often in custody situation, the person who controls the money is able to prevail irrespective of the facts," Dr. Michael Stone, a noted forensic psychologist said, "because they hire attorneys who are vigorous quality and also to go and make one motion and counter motion in order to exhaust the resources of the other party."

"It was orchestrated by attorneys who were paid not to settle and insisted on litigating every single issue without discussion." Mackney said in his suicide note. "It was all done to increase the stress and pressure. I saw behind the mask and the facade and I needed to be eliminated, just like Sam Degelia needed to be eliminated for discovering Pete Scamardo was trafficking heroin. The plan was to have attorneys negatively interpret anything I say or do and then litigate every issue. I needed to be portrayed as the source of conflict, so the legal and financial pressure could be applied."

One example of the legal bullying is this email to Cottrell on October 30, 2008.

I have no money for an attorney to challenge you in court; I do not wish to fight Mrs. Mackney or her family.

You have subpoenaed work for information that I have expressed numerous times, I will voluntarily provide. This is harassment and unnecessary. Mrs. Mackney is not acting in good faith.

What does Mrs. Mackney want to end this madness? I truly believe she is acting in the best interest of her father and not her children.

…Financed by Pete Scamardo

Over the next five years, Dina Mackney spent over $1 million in legal fees, an amount affordable only to her father. Chris Mackney was in court for 54 hearings and dealt with exponentially more written motions, letters, affidavits, and other legal documents.

On May 13, 2009, Dina Mackney claimed in a deposition her parents hadn't been paying her legal expenses until recently.

"Are your parents paying your legal expenses?" Surovell asked her.

"No. I paid for much of the legal expenses. They have helped me recently because I have run out of money." Dina responded.

Her attorneys failed to provide copies of their invoices to Surovell for this hearing despite a subpoena.

"I'll take the blame for that, Rob. That was inadvertent. She provided it. We have — it's not that she's not paying us." Cottrell interjected.

By the time Mackney received the invoices the case had largely been decided but they showed Pete Scamardo made seven payments over the first year of Cottrell's services with the first payment on June 25, 2008: the day after Cottrell was hired. Dina Mackney was never held accountable for her faulty testimony.

DATE	AMOUNT	CHECK #
June 25th, 2008	$15,000	5976
Nov. 18th, 2008	$4,811	6531
Feb. 4th 2009	$15,000	6136
Feb. 24th 2009	$12,205	6153
March 18th, 2009	$9,719	6167
April 9th, 2009	$909	6180
April 10th, 2009	$15,000	6181
TOTAL $72,643.95		

(A part of a blog post showing checks paid from CDC to Cottrell for Dina Mackney's representation)

In an email on November 14, 2008, Mackney first suggested to Surovell that he was being bullied to death, "Did Mr. Cottrell give you any indication that there may be a settlement available or do you see them taking this to court? These people are going to bully me until eternity."

Legal Bully Cottrell Refuses to Settle

Dina's initial settlement demands- as described in a November 16, 2008, email Surovell sent to Chris Mackney- were: 1) sole custody to Dina with visitation for Chris 2) full marital assets to Dina and 3) $6,000 monthly in child support payment. Surovell assured Mackney there would be a more equitable agreement.

On December 10, 2008, Surovell made his initial settlement offer.

"In fact, this is a walk away deal. All that we ask for is $120,000 out of the house and a reasonable custodial access schedule. We retain the services of Dr. Van Syckle, who I am confident can manage the Mackneys into a reasonable manner of sharing that responsibility." Surovell said in the letter. "In candor, if Chris spends the kind of time that he proposes to spend with the children, it will be not only to the benefit of the children and Chris, but to Dina's as well. The children now spend a fair amount of time with daycare providers and I'm sure they would do just as well with doting parents."

Jim Cottrell ignored the settlement offer and demanded more information twelve days later.

Before we can adequately respond to Mr. Mackney's proposal we need to have more complete information on Mr. Mackney's income and resources. Specifically, we have discussed and Mr. Mackney has discussed with his wife that he has been expecting to close a substantial sale this month. We need verification regarding that sale and how much Mr. Mackney is going to receive in compensation.

Regarding Mr. Mackney's proposal for child custody and visitation, Ms. Mackney does not agree with your proposal, however she would agree to an order with the following terms:

Ms. Mackney shall have sole legal custody of their children. She will keep Mr. Mackney informed regarding the children's school and health. At this time, Mr. Mackney is simply not prepared or qualified to share in legal custody…Mr. Mackney's malicious conduct has to stop."

Along with the letter, Cottrell filed an Affidavit and Petition For Rule to Show Cause in which he spelled out the so-called malicious acts: one nasty email, allegedly "verbally assaulting" (yelling really loudly) at his wife in front of their children, and making "outrageous and malicious statements about the wife and her family" (calling his father-in-law a murderer and saying Dina suffered a traumatic brain jury).

For the next six months, this was the dynamic: Surovell attempted to settle with a man paid not to settle until Chris Mackney ran out of money.

Dina Frustrates Chris's Parental Time

"Further creating tension for him was the fact that in that month (June 2008) his wife began restricting his visits with his children, a plan he now sees as deliberately aimed at creating frustration for him," according to a psychological evaluation.

"My wife has once again waited until the last minute and has ruined all my holiday plans for me and my children. This has happened over Halloween, Thanksgiving, and now Christmas." Mackney emailed Surovell.

Chris Mackney then filed a formal complaint with the Juvenile and Domestic Relations (JDR) Court of Fairfax County on October 7, 2008: "Over the last several weeks, my wife has denied me visitation with my children. Additionally, she has not facilitated communication with my children. I have left voicemails for my children which are not returned and dozens of emails and voicemails to see and speak to my children."

Cottrell moved this complaint to family court where it died.

In the complaint Mackney made what Cottrell considered disparaging remarks. "I am also very concerned about the mental health of my wife and her family. My wife had a severe head injury and has consistently shown bad faith

and poor judgment since our decision to divorce. Her father is a convicted murderer and admitted drug trafficker and her sister is a habitual and long term drug user. Both of whom are left unsupervised with the children."

Though Dina played up her head injury in their lawsuit, she denied it had any lasting effect during the divorce, arguing the accusation disparaged her.

Over time Cottrell secured court orders forbidding Mackney from disparaging his ex-wife and her family, repeating allegations about Pete Scamardo, and eventually even orders to stop emailing his ex-wife.
On October 21, 2008, things boiled over; Chris Mackney picked up Ruby unannounced after school.

"The Potomac School just called in a panic," Dina emailed Chris urgently later that day. "You cannot just snatch a kid out without telling anyone or without signing her out."

"The bus radioed to the lower school that Ruby was not on the bus and yet Ruby's teacher said she left to get on the bus as usual."

"I was not aware of the protocol," Chris Mackney responded about ninety minutes later, "because you have not bothered to share any of Ruby's information with me."

Samenow's Bait and Switch

A father's rights group first recommended Dr. Stanton Samenow to Chris Mackney to do a psychological evaluation; Dina quickly made the idea hers because unbeknownst to Chris Mackney Samenow and Cottrell's law firm had a longstanding working relationship. Mackney and Samenow first spoke on October 20, 2008; on January 23, 2009, Chris and Dina Mackney settled on a temporary arrangement called a Pendente lite, meaning "awaiting the litigation" in Latin; Dr. Samenow was introduced into the divorce as part of this Pendente lite which also set visitation times.

Initially, Chris Mackney had standard non-custodial time: alternate weekends after school on Friday until Sunday at 5PM and every Wednesday after school until 6:45PM. Chris Mackney's parenting times were still frustrated by Dina's interference. Furthermore, a disastrous commercial real estate market along with crippling divorce costs caused Chris financial hardship forcing him to cancel other dates because he couldn't afford them.

Dr. Stanton Samenow is the author of several books including Inside the Criminal Mind, The Myth of out of Character Crime, and In the Best Interest of the Child. He's testified as an expert in criminal and civil trials thousands of times, most notably as an expert for the prosecution in the trial of Lee Boyd Malvo, the protégé of the Beltway Sniper, John Muhammad. He received mainstream attention when his 1977 study The Criminal Personality written with Dr. Samuel Yochelson was referenced in the penultimate episode of The Sopranos entitled Blue Comet. When Dr. Melfi's mentor and therapist Dr. Elliot Kupferberg played by Peter Bogdanovich realized that Tony Soprano was a sociopath, he confronted Dr. Melfi at a dinner party full of psychologists.

"So I googled any new stuff on sociopathic personalities. Apparently, the talking cure actually helps them become better criminals." Dr. Kupferberg said in the episode. "It was fascinating. The study was by Yochelson and Samenow. Studies turn around every few years. This other, I think it was Robert Hare, suggested that sociopaths actually quite glibly engage on key issues, like mother, family. I seem to remember that from residency."

It was this study- Dr. Melfi obsessively read the study later in the episode- which convinced Dr. Melfi to dump Tony Soprano.

The Toronto Star praised Samenow's work when reviewing the episode.

"The seminal mid-'70s work, conducted by Americans Stanton Samenow and the late Samuel Yochelson, suggested that criminals who undergo therapy actually learned to better manipulate others and that they are more likely to reoffend than those who do not go through therapy."

In his evaluation, Dr. Samenow said the Pendente lite tasked him with "performing a psychological evaluation and assessment of the parties and the minor children in order to make recommendations to the Court and the parties regarding what custodial arrangements would best suit the parties and the children."

This is psychological sleight of hand; he claimed to a psychological evaluation while describing a custody evaluation. A custody and psychological evaluation are distinct, and exactly as they sound; a psychological evaluation measures the psychological profile of the parents, and a custody evaluation provides a report on the best custody arrangement. In a psychological evaluation interviewing the children is not allowed and the evaluator is not allowed to make custody recommendations.

Mackney wanted Dr. Samenow to do a psychological evaluation because he believed Dina was a psychopath and a psychological evaluation would reveal it; a custody evaluation was a different matter. Dr. Samenow was tasked with doing a psychological evaluation but wound up doing a custody evaluation. In a subsequent hearing, Jim Cottrell said they were "the same thing", and they were "the same thing" in the same way an oil change is the same thing as a tune up. Chris Mackney made several complaints- the APA, ACFEI, the Virginia Board of Psychology, and others- that this amounted to fraud, but none of these bodies did anything.

Mackney's Spiral Continues

In March 2009, at a pre-trial custody hearing, Mackney's child support was set at $2,813 per month, based on his 2007 income of about $250,000. It would be bumped up by three dollars soon after and kept there the remainder of his life, long after his income could not support that amount. Mackney made next to nothing starting in the fall 2009.

"I honestly need some relief Mr. Bartol. I cannot pay the $2816 per month. I have not been able to pay it because I no longer work at the #1 real estate services company in the world and the real estate market is not as robust as it was in 2007." Mackney said in an email to Cottrell's law partner, Kyle Bartol, in January 2013, one of several desperate emails begging to reduce his child support.

In June 2009, Robert Surovell quit in frustration; he cited an inability to reach a deal, Cottrell's lack of cooperation, and because Chris could no longer afford to pay him.

This tragic case isn't getting any better. When I got into this case I sent you a proposal. It was a reasonable proposal. I've never received a response to it. Instead I have had motion after motion after motion trying to drag whatever you can out of Chris Mackney – his gun, his participation in a second experience with a mental health professional, money which he doesn't have, cessation of his drumbeat about his father-in-law's criminal background…Now you're trying to get him fired. That's exactly what is going to happen if you keep screwing around with his employer…You even asked for alimony for a wife who has been supported by her parents all the way through the age of forty-two. I mean no disrespect toward Dina. She is actually an interesting and industrious woman who has had remarkable success with her creativity designing and selling jewelry, but we all know that Chris has never supported her.

…

Now, my casual discovery that Mr. Scamardo's company seems to have had his daughter on the payroll in earlier years at a time when she wasn't rendering any services for them, appearing to deduct what would have otherwise been

gifts and not deductible, raises some interesting questions which depositions and further discovery might elaborate.

Surovell was prescient on one point; Cottrell's legal bullying cost Mackney at least one job, CB Richard Ellis. Mackney was fired after Cottrell demanded the company be held in contempt for not producing Mackney's supervisor for a deposition.

Surovell didn't respond to an email for comment.

After letting Surovell go, Mackney was out of money and for most of the remainder of his life navigated the divorce pro se: representing himself.

When this happened Rich Ware advised him to withdraw entirely from the divorce, move to a country with no extradition treaty for back due child support if necessary. Terry Hindermann offered Mackney similar advice but he told me Mackney's competitive nature kept him fighting.

Samenow's Evaluation Bullies Chris

On August 3, 2009, Samenow delivered his custody evaluation blaming Chris Mackney for nearly everything. Samenow accused Chris Mackney of being "narcissistic", a "pathological liar", suggested that Dina feared his temper, referred to her "alleged" head injury, downplayed the murder calling it "the incident from the 1960's" which was "irrelevant" to custody.

Initially, Samenow and Van Syckle lobbied for supervised visitation for Mackney before settling on sole custody to Dina with Chris seeing his children about 5% of the time: four hours every other Wednesday and 10:00AM-7:30PM every other Saturday, and never over-night.

Samenow's son, Jason, is currently a weather editor for The Washington Post; when I suggested this might be why the paper passed on Chris's story, the paper's court reporter, Tom Jackman, said: "What does the guy who writes weather stories have to do with any of this? We aren't asking him if it's ok to cover anything on the news side. And he has zero influence on that. Dr. Samenow is who he is and you're taking him on. Have at it. If The Post wanted to take him on, we would. The weather guy would not get a say."

Chris Mackney Calls Pete Scamardo a Psychopath

"I have given you facts that if viewed with an open mind would lead a psychological professional to certainly CONSIDER THE POSSIBILITY that he could be a psychopath." Mackney said to Dr. Samenow in an email from December 9, 2009. "I also gave you the name John Sobecki to speak to about Mr. Scamardo's behavior. You did not contact him and you did not mention him in the report."
(Sobecki is a business colleague of Scamardo's; Samenow declined to interview him for the evaluation.)

Dr. Samenow immediately forwarded the email to Dina Mackney's attorneys and the pressure continued to ratchet up. This so-called independent expert routinely shared emails Chris sent him with Dina's side but never shared anything Dina sent him with Chris.

Chris Mackney's Custodial Rights Are Terminated

In September 2009, following his mother's death, Chris Mackney inherited approximately $156,000 and hired attorney James Watson to help prepare for a hearing in November 2009. Watson didn't respond to my email and I'm not sure how long he represented Mackney but it was short; Mackney was out of money again by the spring 2010.

With Samenow's report as leverage, Dina Mackney argued for sole custody and all marital assets at the hearing which Watson advised Mackney to accept, but Dina Mackney wanted even more.

At that hearing, Dina Mackney argued to cut off all contact between Chris Mackney and his children, despite no evidence to justify such drastic action.

Judge Bellows called the request "extraordinary" but found Chris Mackney violated a previous court order to stop sending harassing emails, suspended all visitations for three months, and invited a third shrink into the proceedings by requiring Mackney to receive a psychological evaluation.

This new evaluation, done by Dr. William Zuckerman, cost Mackney thousands more he didn't really have. In addition to interviewing Mackney and Samenow, Dr. Zuckerman also interviewed Dr. Colleen Blanchfield and Dr. Guy Van Syckle producing an objective report concluding Mackney was a frustrated litigant and a danger to no one: "At the same time, his narrative was consistent with the sense of him feeling overwhelmed, overmatched, not in control, and frustrated, along with some suggestive of depressive qualities…he presented material in a clear and organized fashion, reflecting no serious cognitive psychopathology."

Dr. Zuckerman then testified that there was no reason Chris Mackney shouldn't see his kids and Samenow, the so-called independent expert, testified for Dina Mackney. On direct examination, Samenow regurgitated Dina Mackney's version of events of the infamous fight from January 19, 2008; during his cross-examination, Mackney produced his ripped shirt and Samenow admitted Mackney had shown him this shirt in their sessions, unable to explain how the ripped shirt squared with his testimony on direct examination. Chris Mackney had a victory, albeit a short lived one.

"So after 6 months of being kept from my children by Judge Bellows, I was to have overnights again with my children for the first time in over a year, over Easter weekend," Mackney said in a blog post, but Dina Mackney filed a motion to stop overnight visits.

During this time, Mackney had moved into an apartment and was ordered to fax over a copy of the lease and a receipt for first payment to Dina's lawyers. Mackney didn't write down the instructions and only faxed a copy of the lease. On April 1, Chris Mackney's Kafkaesque nightmare climaxed when this was used as the reason to remove overnight visits.

"Judge Bellows was told that I was going from memory and that the fax of the lease communicated all the information requested." Mackney said in a blog post of what happened next. "When I objected to the fact that he was taking away visitation because I failed to send a copy of the receipt, which had nothing to do with my children, I became very frustrated and upset. So then Judge Bellows then took away all visitation, simply because I forgot to send a copy of a receipt in a fax."

In June 2010, Judge Bellows made it permanent by issuing a final order forbidding Chris Mackney from ever seeing or speaking on the phone with his children which he never did for the rest of his life.
http://www.amazon.com/dp/B0149ERBBI

Feminism: Mission Accomplished!

Catreece Macleod · 24 October 2015 · Archived copy · Original

I'd kept hearing that there were things like women being paid 77 cents for every dollar a man makes, or how rape culture permeates our social consciousness, or how domestic violence against women was so common that we shouldn't even consider looking out for children.

And then I read this post:

The word "Flattering" is the #1 enemy of feminism today.

Oh, such a relief. We've won! We've WON! Every injustice and problem in the world facing women today has been solved except for trivial crap like manspreading, microaggressions, and mere words like "bossy" and "flattering" to the point that "flattering", of all things, is now the single greatest threat to women the world over!

Can you see the tears welling up in my eyes? Tears of joy? We've done it! We can literally disband feminism entirely at this point! We can finally go home. Or, well, I mean to the kitchen to eat ice cream instead of making sammiches, since we're at home blogging about stuff anyway instead of working. You know what I mean.

Seriously though, it's really uplifting to hear that the term "flattering" is the #1 enemy of feminism today. I didn't want to believe it at first, so I did some digging around, and sure enough, the wage gap has been debunked hundreds of times, and even in the original study which was cited as the source of such, it said flat out that women's choices were easily able to explain it away. Ha ha, so silly, such impetuousness in our youth like five minutes ago believing that. Heck, Warren Farrel, only man ever elected three times to the Board of the National Organization for Women in NYC, went through the whole thing quite amazingly in his book "Why Men Earn More," so really, who better to speak about this? Now we can embrace women's agency and life choices, how we're smart enough to know money is probably the least important aspect of choosing a job and how foolish those men are for ignoring everything from health benefits to commutes to risk of physical harm, or psychological harm due to isolation and such. Seriously, we're free of the wage gap, and that fills my heart with joy.

Even more than that, I checked up the latest statistics: I can WALK OUTSIDE AT NIGHT! SWEET! According to the Bureau of Justice Statistics in the USA, white women have less than 5% of the chance of being mugged than black men do! We've triumphed yet again!

Even rape culture has been torn down. The most recent FBI study in Texas found that by including men in rape statistics, not even men who were forced to penetrate, but just men by the same standard as women, they now comprise about 62% of all rapes in the state. If we included guys who were forced to penetrate a woman, or who had sex while intoxicated or who were pressured into such, men would comprise over 80% of all rapes! And this is TEXAS! Possibly the single most uber-conservative state there is! If women are the least likely to get raped there of all places, then we've freaking nailed it! We've yet again achieved a safer world for women!

Oh man, I am getting stoked! I mean, oh woman. Something like that. Anyway!

Domestic violence against women is about half that as domestic violence against men if you ignore those horrible people who hit each other, isn't that great? Women are HALF as likely to be the victims of domestic violence! Chalk up yet another one for feminism! We're on a freaking roll today!

Yep, after doing the research, it looks like you're right. It turns out the word "flattering" really is the #1 enemy of feminism today. I bet if we just blog about it for awhile and demand they remove it from the dictionary it'll probably go away, so fortunately that's not much effort.

I'll just get my manslave to write it up for me while I gorge myself on ice cream. Catch you girls later for the victory party!

Oh, and P.S.: And I'll tell you, I am SO glad we got rid of that awful fat shaming already. I'mma wallow like a pig

in this chocolate ice cream. Yum! A well deserved and just dessert!

The feminist war on fun and human nature

AVfM Video Source · 24 October 2015 · Archived copy · Original

Feminists are at war with fun (particularly anything that's fun for men) and with human nature itself, says our own Lucian Vâlsan. And he's not exaggerating – he comes up with mainstream feminist examples to back up his allegations. Definitely worth a watch.

You can subscribe to Lucian's Freedom Alternative, here.

Need for Men’s Rights: Amit Deshpande TEDxJuhu

AVfM Video Source · 24 October 2015 · Archived copy · Original

Just survive somehow: A guide for college men

August Løvenskiolds · 25 October 2015 · Archived copy · Original

The extreme feminist hostility to men on campus makes college a minefield for everyone, students, faculty and administration alike.

For men who choose college the stakes are enormous: most are taking on decades of student loan debt and so they need to get the best possible educations and employment credentials from the experience. On the other hand, we need men's rights advocates and activists on campus to push back hard against the feminist hysteria that is destroying both the college experience and the lives of too many men. Becoming an MRA can be dangerous for students as the MRA label makes you a target for feminists and feminists hold institutional power on almost all campuses.

I often struggle with what to tell men caught in this situation – protect yourself, or take the risk of fighting for your rights as an MRA?

Both my parents worked at a small college so I grew up in that environment – as a toddler my daycare was my dad's physical chemistry class. I managed to dodge the authoritarian, anti-male aspects of my college education while both having a lot of fun and organizing a protest against the infringement of free speech. But it took a recent episode of a television show to crystallize my thinking on the tension between the risks of activism and dangers of feminism: *Just Survive Somehow*.

Episode 602 of *The Walking Dead,* which aired 10/18/2015 on the AMC network, was entitled "JSS." At the end of the episode we learn "JSS" means *Just Survive Somehow* – the three-word goodbye note left behind by a young woman character named Enid, age 15. Enid makes the decision to leave an embattled community because she decides she is safer on her own. (This season of *The Walking Dead* has been excellent – I highly recommend it.)

If men or women are willing to take up the challenge of becoming campus activists for men's rights, I am grateful and happy to ally with them. If they decide to Just Survive Somehow, that's also an excellent choice. Sometimes these choices become one in the same. In either case, in navigating the minefield of campus feminists, it is helpful to have a map, and that is what this article is about.

Having sex with women on campus these days should be avoided in order to minimize the risk that she will file a rape hoax against you, but even that is no guarantee: the UVA rape hoax was triggered in a bid by Jackie Coakley to get romantic sympathy from a man who had friend-zoned her. At Brown University, a rape hoax was triggered when a guy failed to talk to a woman at a party. The Columbia "mattress girl" rape hoax began when Paul drifted away from Emma Sulkowicz. And, of course, the great feminist triumph *Roe V. Wade* began as a rape hoax concocted for political purposes and the hoax was only dropped when it failed to advance those political ends.

The feminist pressures placed on heterosexual women in college turn them all into hot messes. A normal het woman in college is facing a rigged numbers game: there are only 2 men for every 3 women. Remove the gay men from the dating pool and the numbers move closer to 2 women for each man. In addition to being doomed numerically, the feminists have powerful sexual competition – nonfeminist women are at the peak age (around age 20) of their sexual attractiveness, plus, they watching their weight, styling their long tresses, shaving their body hair, wearing makeup, dressing in sexy clothing, appreciating men for being masculine, and smiling at men's advances – all activities that are strongly discouraged for feminist women lest they "appeal to the male gaze." Feminists trying to compete against such women must feel as frustrated and pointless as a team trying to play baseball without bats or gloves.

Deciding to wear makeup or seek men's approval are huge crimes against feminism. One feminist put it this way:

> The obvious threats to feminism today are the same as they have always been, the main ones being the existence of patriarchy and the backlash from that system when it hits out against any challenges to its

> continuation. However, there are more insidious and less obvious threats. These dangers hide in plain sight, and come partly in the form of a version of feminism known as "choice feminism"….
>
> Instead, there are choices about what amount of makeup to wear, whether to go "natural" or try mascara that makes your eyelashes look like false eyelashes, or what diet drink to buy, or whether or not to make the first move with a man – or other such modern and edgy decisions of the sort which face the feisty, sassy, pull-no-punches liberated woman of today. Excuse me while I am sick.

In addition to their incompetence and unwillingness to pretend to physical attractiveness, feminists are emotionally compromised by their cultivated hatred of men and sex – feminist women are conflicted by a sex drive that needs men, which stands in opposition to their distrust of even those men who stupidly claim to be feminists, thinking that this will make feminists like them.

But let's say, hypothetically, that despite her neuroses, red clown hair, side shave, and 60 pounds of extra weight in all the wrong places, a feminist student manages to lure a drunk guy into her bed by begging for a pity fuck. Men are good-natured souls and they also understand that it is dangerous to say no to a feminist, and especially bad to refuse to fuck them.

By cultivating the aura of unattractiveness, the feminist has sabotaged the man's sex drive, and the alcohol won't help him get and keep an erection. The feminist's vibrator addiction will set an impossible standard for the sexual performance of the drunk guy, and while he slurs out the litany of affirmative consent demands in the vain hope of dodging a rape hoax, his boner is wasting away in the pleasure-killing condom. Because she eschews porn as abusive to women (who love showing off their skills in porn, and are paid more handsomely than men for it), the feminist has no clue how to get the guy hard.

Of course he is not going to call her back nor talk to her at a future party. She was the worst lay of his life and there is zero chance it will get better. Attempting to teach a feminist how to fuck is impossible – at best, she will dismiss you as a mansplainer. at worst, she will attack you with a knife.

When this freshly, barely fucked feminist goes crying to her friends, OF COURSE they will demand she charge the drunk guy with rape – how DARE he disrespect her like that!

A New Defense

In a fraught situation like this, the first student to file a campus complaint usually wins because the rules are strongly slanted in the complainer's favor. You should review the campus sexual discrimination complaint rules carefully. Under many of them, the first to complain has a variety of protections that the second to complain (respondent) does not. For example, the first complainer can use drunkenness as a factor in his/her favor, but the respondent cannot use drunkenness as a defense, even if the complainer was sober. The complainer can go where he/she likes, but the responder may be forced to avoid the complainer and is not allowed to talk about the case, since this might be seen as retaliation against the complainer. The complainer may be assigned a counsel, but the respondent is forbidden one.

Your best defense against feminists is the preëmptive strike – learn the rules thoroughly, get copies of the forms you need to file and be ready to file them at (or even before) the first hint of trouble.

- If a feminist flirts with you, pretend to be flattered until you can file a harassment claim against her. Your failure to file first opens the door for her to file first, and in that case, you are doomed.
- If you wake up with a feminist in your bed, sprint to the aptly named student affairs office and file a complaint.

Now, some may well claim that even if you file first, the campus authorities will disregard this because you are a man. If you are careful to follow all the rules, this would be great news for you and financial suicide for the college: it is a Title IX violation that can cost them their federal funding, usually millions of dollars. Play this right, and college administrators/insurance carriers will run after you, pelting you with cash, to try to stop you from pursuing

your solid legal case against them.

At this point, the feminist will have forced you to act like an MRA. Accept the title, or deny it – it matters not to us.

We know what you've become. You survived, somehow.

Paul responds to Skep Torr on Laughing Witch

Paul Elam · 25 October 2015 · Archived copy · Original

Medieval life expectancy: gender difference through history

Douglas Galbi · 26 October 2015 · Archived copy · Original

In England, homicides per capita fell roughly by a factor of thirty from the fourteenth-century to the late twentieth century.[1] This progress of civilization wasn't associated with a secular reduction in gender inequality in life expectancy. Elite men's life expectancy in medieval England was perhaps nine years less than elite women's. Men achieved near equality with women in life expectancy in the seventeenth and eighteenth centuries. But men's lifespan shortfall subsequently grew to about five years in late-twentieth-century England. These facts of gender difference in life expectancy are largely unknown. Reducing gender inequality that disfavors men has never been of public concern. Whether that anti-men bias continues may determine the future of civilization.

Violence against men in late medieval England made men's life expectancy much less than women's. The best available data are for the legitimate offspring of British kings, queens, dukes, and duchesses. For such persons born from 1330 to 1479, men's and women's expected additional years of life at age twenty were 21.7 years and 31.1 years, respectively. Men at age twenty thus expected to have 9.4 less additional years of life than women had. The share of violent deaths to all deaths for men ages 15 and older was 46%. If men dying from violence are excluded from the life-expectancy calculation, men and women at age twenty had nearly the same expected additional years of life.[2] Violence against men in medieval England explains why men expected to have much shorter lives than women did.

Men probably had much shorter life expectancy than women did across late medieval Europe. The sparse available evidence indicates that the male/female ratio of homicide victims was 13, 7, and 3, in the thirteenth-to-sixteenth centuries, the seventeenth century, and the eighteenth century, respectively.[3] The leading scholar of long-term historical trends in homicide observed:

> Generally, the shift toward lower homicide rates appears to have been primarily — but not exclusively — a drop in male-to-male violent encounters. [4]

Violence has always been vastly disproportionately directed against men.[5] Homicidal violence was high enough in medieval Europe to be a considerable factor in life expectancy. These facts imply that medieval European men had a considerable life-expectancy shortfall relative to women.[6]

During the European Age of Enlightenment of the seventeenth and eighteenth century, women and men apparently had nearly equal lifespans. Life expectancy calculated from English parish registers indicates that males had roughly a half-year advantage in life expectancy on average across the seventeenth and eighteenth centuries.[7] The experience of the Age of Enlightenment makes clear that there is nothing natural or inevitable about men suffering relatively short life expectancy. Use of reason in pursuing social reform can promote gender equality in the most fundamental dimension: gender equality in life expectancy.

The growth of men's life expectancy shortfall from the early nineteenth century to the late twentieth century probably reflects men's historically disproportionate burden of financially supporting families. In England, excluding decades of world wars, men's life expectancy shortfall peaked at 6.2 years in the 1970s.[8] In the U.S., men's life expectancy shortfall peaked at 7.7 years about 1970. Subsequent movement toward gender equality in life expectancy is plausibly associated with women's greater participation in the paid labor force, particularly in highly stressful jobs previously associated with men.

Much work remains to be done to achieve gender equality in life expectancy. Men continue to face enormous gender discrimination in family court decisions. Men continue to be deprived of equal opportunities with women to withdraw temporarily or permanently from the paid workforce and be financially supported by their partners or spouses. The effects of gender inequality can be measured ultimately in life. In England and the U.S., men currently fall about four years short in life expectancy relative to women. The long shadow of medieval chivalry remains in

devaluing men's lives to this day.[9]

Notes:

[1] Eisner (2003) p. 96, Fig. 3:

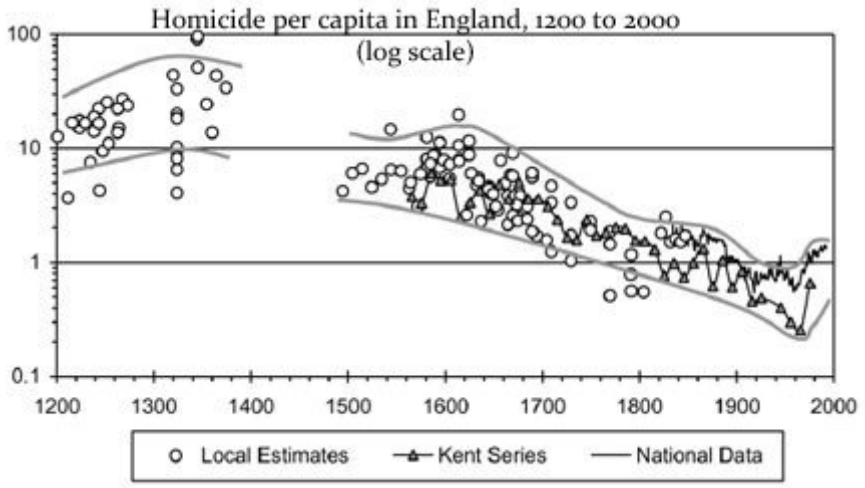

Cf. Pinker (2011) p. 61, Fig. 3-2, "Source: Graph from Eisner, 2003."

[2] Hollingsworth (1957) pp. 10, 8. Life expectancy at birth was 24.0 years for males and 32.9 years for females. The full time-series data are available in the life-expectancy gender trend worksheet.

In documenting medieval English mortality, Clark (2007), Table 6.2 p. 122, has an imprecise population description ("English aristocrats") and an incorrect source citation. Table 6.2's data on life expectancy at birth are for British kings, queens, dukes, and duchesses. Its source is Hollingsworth (1957) p. 8. The data on "fraction of deaths from violence" appears to be an estimate for male deaths from violence relative to all male deaths, rather than the directly reported figures for the male violent death share for deaths after age 15. Clark's estimates appear to be made by using the survivors per 100 males born at age 5 and 20 (64 and 54, respectively), id. p. 11, to estimate 57 survivors at age 15. Assuming all violent deaths occurred after age 15 gives Clark's Table 6.2 violent death share estimates. Pinker (2011) p. 81, Fig. 3-7, is a line graph of Clark's death share estimates, described as for "English male aristocrats."

[3 Eisner (2003) p. 118, Table 5.

[4] Id. p. 119.

[5] Deuteronomy 20:12-15 describes a general commandment to massacre all the men, but take the women and children as spoils. A mass grave at Schöneck-Kilianstädten (Germany) from about 7000 years ago clearly indicates a massacre of at least nine men ages 20 to 40, no women of those ages, and eleven children ages seven or under. That demographic distribution strongly suggests that women ages 20 to 40 were present, but abducted rather than killed. Meyer et al. (2015). Demographic data from human groups at Sredny Stog and Novodanylovka about 7000 years ago indicate that life expectancy at birth was 7.8 years longer for females than for males. Estimated life expectancy at birth was for females, 43.6 years; for males, 35.8 years.

[6] Prospects of survival apparently favored aristocratic women relative to aristocratic men in tenth and eleventh century Saxony. Violence against men is a plausible explanation. Leyser (1975) pp. 56-7. Leading medieval biologist Albertus Magnus in his Cologne lectures in 1258 declared that, in exception to an Aristotelian generality, women then outlived men. See Albertus Magnus, *Quaestiones super libris de animalibus*, Bk. 15, *quaestio* 8. Herlihy (1975), pp. 11-2, found Albertus's view consistent with other medieval evidence from the thirteenth to fifteenth centuries. For a detailed, somewhat tendentious review of Albertus's claim, Biller (2000) pp. 286-95. Here are links to Albertus's works available online.

Among first marriages in the elite Nesle family in northern France, 1100 to 1300, wives outlived husbands nearly two to one. Hadju (1980) p. 129. The implications of that statistic for gender differences in life expectancy depends on gender differences in age at first marriage. Among person born in British ducal families from 1330 to 1470, men at first marriage were 5.3 years older than women at first marriage. Hollingsworth (1957) p. 14. In the Nesle family data, the average length of widowhood was 19.5 years and 35% of widows remarried. Those facts suggest that widows' former husbands were dying quite young.

[7] Wrigley (1997) Figure 6.21, Table 6.27, pp. 307-8. These calculations included only married persons. Childbirth created some additional mortality risk for women. If unmarried persons were included, then perhaps women would have had a slight life expectancy advantage. For the data, see the life expectancy gender trend worksheet.

[8] Based on national vital statistics for England and Wales. Estimates compiled in the Human Mortality Database. See the life expectancy gender trend worksheet for details.

[9] Chivalry can take subtle forms. Consider the UK Longevity Science Advisory Panel's conclusions on gender inequality in life expectancy:

> The gender gap in human lifespan is profoundly affected by societal and behavioural factors and movement towards greater parity in lifestyle between men and women is a major factor in the recent reduction in gender gap in life expectancy. Nevertheless there is such a significant range of genetic, endocrine, cell and molecular biology differences between men and women with impacts on longevity that we are led to the conclusion that a gender difference in longevity will persist. At age 65 this is probably of the order of 1-2 years.
> Finally we believe that raw data exists which could be analysed to eliminate social and environmental factors and provide a more accurate estimate of the underlying gender gap in longevity. We plan to explore this possibility in the near future.

Pattison et al. (2012) p. 44. Humans have never and can not exist apart from "social and environmental factors." The "underlying gender gap in longevity" is a meaningless concept. Achieving gender equality in the fundamental human capability of being alive is clearly feasible. The remaining important question is whether gender equality is truly a constitutional public value.

[image] Knights killing other knights while women watch and applaud. Illustration from Codex Manesse, Zurich, created between 1305 and 1315. UB Heidelberg, Cod. Pal. germ. 848, fol. 17r. Thanks to University of Hiedelberg and Wikimedia Commons.

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Lucian Vâlsan on slacktivists and concern trolls

AVfM Video Source · 26 October 2015 · Archived copy · Original

Our own Lucian Vâlsan has gotten tired of those who keep on insisting that all of us should just passively take whatever toss is being thrown at us by feminists and Social Justice Worriers (sic!). He goes on to remind us that this is exactly what kept the M(H)RM behind for many decades. Definitely worth a watch.

You can subscribe to Lucian's Freedom Alternative, here.

The Red Pill meets goals

Paul Elam · 27 October 2015 · Archived copy · Original

As those of you following Cassie Jaye's Kickstarter for her movie The Red Pill know, she has reached her goal of $97,000 as of earlier today. I'd like to extend my congratulations to her and my best wishes for her efforts to reach her stretch goal so she can produce an even higher quality movie.

Even though the victory goes to Ms. Jaye, I have the need to offer up some thanks.

For the past six years AVFM has had mud kicked in its face by a corrupt, left-wing media. Bottom feeders like Adam Serwer, Jeff Sharlet and Mariah Blake have performed endless unscrupulous acts, directly lying to their readers in order to attack AVFM, this movement and me personally.

Their work was not just to harm me, or to damage a website but to make sure if they could that the message we carry never found its way to the larger public. Their intent was and is to paint an indelible stain on all of us so hideous that we would never be taken seriously by enough people to matter.

They have failed, and I can now predict that they have failed miserably.

Cassie Jaye, a young but highly accomplished filmmaker engaged me two and half years ago because she wanted to make a movie about the MHRM. We entered a tenuous relationship, neither of us fully trusting the other, near all of that mistrust attributable to the hacks mentioned above and others of their ilk. I am indeed not sure that either of us will ever fully get over that.

What I believe though, is that Cassie Jaye is a filmmaker with integrity. She takes on controversial subjects and allows the lens to bring them into focus in the minds of her audience. I believe that this is what Cassie Jaye will do with this movie. If the extended trailer was any indication of it, I will be proven right beyond doubt.

I also know for a fact that she has suffered for her convictions. If she hadn't, no fundraiser would have been needed for her, a feminist Cannes winner for Best Documentary.

Enough of that for now. I want to offer some thanks. To Milo Yiannopoulos for smashing the ball over the fence with yesterday's piece on the project and its funding troubles, creating frenetic participation in the drive. Thanks also to Mike Cernovich for coming in at precisely the right moment to offer 10k in matching funds — assuring that the goal would be met. Thanks must also go to the 10k donors, the 5k donors, the 5 dollar donors and everyone in between.

And of course, thanks to Cassie Jaye of Jaye Bird productions for delivering to the world exactly what it needs to hear – all sides of the story. From where we sit around here, that was all that was ever needed.

I note that many of these people, maybe most of them, are people that have had issues or concerns about us at one time or another. Whatever reservations they had about the Men's Human Rights Movement they set them aside for the principle of a fair hearing for people with ideas.

All those donors, over a thousand of them, saw the same trailer that you did. There was no mistaking its message, and they coughed up hard earned money to help allow us to be heard.

We owe a debt of gratitude to all of them.

Now sit back and watch this again. Enjoy it for a moment, because distribution on this thing is bound to be one hell of a ride and we will be following all of it.

Translating feminist-speak into Christian terminology

August Løvenskiolds · 27 October 2015 · Archived copy · Original

Feminism is increasingly infiltrating Christianity to the quiet dismay of a lot of believers I know in my personal life. My Christian friends accept that I am more a student of religious faith than a practitioner of any religion. I should also note that, although I am too skeptical to take the "leap of faith" necessary to be a Christian, I have no animosity to religion itself, but I do oppose certain religious practices for cause – involuntary circumcision, for example.

I should also note that *A Voice for Men* is a secular site, and my discussion of Christianity is not intended to promote nor detract from that faith. I'll leave the translation of feminism into other faiths to those who are better versed in those faiths than me.

The feminist infiltration of Christianity has gone on for a long time. My former intellectual sparring buddy, Lutheran pastor, and late Catholic priest Richard John Neuhaus put it this way in 1990:

> Elizabeth Achtemeier, professor of Bible at Union Theological Seminary, Virginia, has flatly asserted that radical feminist theology is "another religion." Some may think that judgment excessive. After all, there are many women who think of themselves as feminists and are also determined to be orthodox Christians. Here the distinction between feminist and radical feminist comes into play. Women (and men) who say they are feminists often mean to say no more than that they think women should be treated more fairly than they have been treated in the past. They want the views, influences, and experiences of women to be taken more fully into account. They want women to have a greater opportunity to participate in all activities where gender differences are not pertinent. No sensible person can argue against feminism so defined. But such feminism has little or nothing to do with feminist theology today.
>
> There is a world of difference between feminism as fairness and feminism as ideology. Feminist theology, almost by definition, reflects the second kind of feminism. Unfortunately, ideological feminism frequently succeeds in infiltrating feminism as fairness. One reason for that is that women who feel frustrated in their quest for fairness are susceptible to the suggestion that unfairness is "systemic," is built into the very structure of Christianity. That suggestion, indeed that dogma, is the keystone of feminist theology. Feminist theology may be expressed in "moderate" or "radical" forms, but the enterprise itself is inherently radical.

Nothing has changed in the 25 years since Father Neuhaus wrote that: newb "choice" feminists still deny that they are the cannon fodder for the man-hating radfems even though radical feminism would be more disreputable than the Ku Klux Klan without them.

Still in doubt? Imagine how radical feminism would be received without naïve, hot young celebrities like Beyonce and Emma "#HeForShe" Watson in their corner.

For the thesis that feminism is a religion to succeed as a metaphor, one must draw a number of parallels between feminism and religion so that one can become a working model for the other. A successful metaphor between two classes (in this case, feminists and believers) allows us to generalize strategies for dealing with the classes: a factor that helps/hurts one should help/hurt the other, if the metaphor has power. There is no correct nor incorrect metaphor – a metaphor is either useful, or not.

For example, consider the idea that "things expand when they are heated." This is true of most materials; metals, glass, most gasses, and so on, but it fails for ice (which melts into a smaller volume of water) and room temperature rubber (which contracts under heat, behavior that is the basis for "shrink wrap").

So, with the warning that metaphors can be imperfect, lets translate feminist jargon into Christianity.

"Problematic" –

To feminists, “problematic” means “sin” or “sinful”: it is a transgression against women in the same fashion as “sin” is a transgression against God (or the laws of God). This leads us naturally to the next translation:

“Women as a class” –

To feminists, “women as a class” are God – perfect, pure, all-powerful beings whose judgement is not to be questioned. Someone who doubts a woman’s word has its own special term:

“Misogynist” –

This term translates as “atheist,” or “skeptic.” Such a person is inherently untrustworthy and is frozen out of all discussions of faith regardless of the objective, verifiable truth of what he says.

“Radical feminist” or “radfem” –

This term translates as “fundamentalist” – usually a long term, erudite believer who is more concerned with protecting the faith from apostasy than expanding the faith by soft-peddling the harsher requirements of dogma. Tends to be overly concerned with dogma, according to others. The more extreme the radical feminist/fundamentalist, the smaller the admitted class of true believers, which can often shrink down to just one person, the radfem/fundamentalist herself/himself.

“Moderate” feminist –

This is an evangelical who is more concerned with expanding the faith than with a strict adherence to dogma. Radfems and moderates, like fundamentalists and evangelicals, are often confused in the minds and media of the outside world and have the same internal conflicts that the outside world tends to overlook and/or misunderstand. For example, radfems reject an individual woman’s “empowerment” in the same way that a fundamentalist might eschew “good works” as a key to salvation.

“Educate yourself” –

This is the same as “Read the bible” – a dismissive phrase used to redirect a questioner/seeker away from open verbal inquiry into a contentious issue of faith.

“Choice” feminist –

This translates as “convert” – a new believer in feminism who embodies the liberating aspects of the faith without grasping or internalizing the changes in behavior demanded by holy scripture.

“Patriarchy” (“Men as a class”) –

This translates as “evil,” Devils,” or “Hell on Earth”. This is the doctrine that the Earth is fallen from grace and in control of Satan.

“Male Privilege” –

This is the feminist version of “original sin”: all men (men only) are tainted with male privilege:

> One of the hardest parts of coming to grips with the depth and breadth of the patriarchy is recognizing that there are no exceptions. Maybe you didn’t, personally, do anything wrong, but you were still born into a power structure that gave you unjust rewards. The system — whether it’s the patriarchy or white supremacy or capitalism — does not offer special exemptions for individuals with good intentions. And that should make you mad: The fact is that even though you know better, and are truly a male feminist, you’re still stuck being the bad guy. You can’t opt out of the privileges you inherited at birth. Or, as my (male) feminist friend once put it, “I’m not one of the good ones and neither are you and neither is anyone, FYI.”

“Smash the Patriarchy” –

The feminist version of “go and sin no more.” In other words, feel bad, do nothing, and enjoy nothing of this world.

“Intersectionality” –

This is a weird amalgam of missionary work to foreign lands/inner cities and “the nobility of the savage” – the idea that those who have yet to hear the gospel are less guilty of sin because they don’t know any better Feminists believe that certain classes of people are less sinful (“God’s chosen people”) and more credible than they are (until proven otherwise).

“White feminism” –

These are the High Church Episcopalians of feminism – upper class, and absorbed in upper class problems. Enough said.

“Slut walks” –

These are the feminist version of camp meetings of evangelicals – raw, emotion-laden appeals for converts.

“Inclusivity” –

This is like ecumenical efforts designed to bring various sects together for common cause. Such efforts are short-lived and usually dissolve into partisan warfare.

“The male gaze” –

This is the pervasive evil that permeates society and leads to sin. Feminists try to subvert the male gaze by dressing outlandishly to attract the male gaze, and then assailing as horrible those men who gaze at them in horror.

“Microaggression” –

A small affront (venial sin) to the faith. For example, saying “happy holidays” is a microaggression against people who say “Merry Christmas” and saying “Merry Christmas” is a microaggression against atheists and Jews. For a feminist, a man saying “Good morning” to a woman is a microaggression because he did not ask her permission before speaking – indeed, even asking permission, holding open a door, or looking at a woman with the “male gaze” is a microaggression.

“Sexual harasser” –

A man who asks for permission or consent to court (date) a woman.

“Male entitlement” –

The idea that men are allowed to ask for consent to date a woman.

“Sexually empowered woman” –

A woman who asks a man on a date. The idea of asking a man for permission or consent is completely alien to feminism – women are entitled to do whatever they want regardless of consent or the marital status of either the man or woman.

“Homosexual”

A man who refuses a woman’s request for sexual intercourse. A woman who refuses a man’s request for sexual intercourse is “a victim of verbal domestic violence.”

“Internalized misogyny” –

A disorder of a non-virgin woman; the state of a woman, both mentally and physically, who agrees to sexual intercourse with any man, including her husband. In general it is used for any woman who likes, loves, defends, or appreciates men – for example, a faithful, loving wife and mother is said to suffer from “internalized misogyny.”

“Listen and believe” and “Believe the victim” –

This is the “leap of faith” – the willingness to accept faith in God absent objective proof of God. For feminists, any claim of rape, abuse or harassment made by a woman, no matter how outlandish or objectively false, must be believed without question, sort of like accepting as literally true a story about a talking snake without ears or vocal chords.

“The sisterhood” –

This is the feminist version of the magisterium (teaching authority).

“Male feminists” –

Monks, especially the self-flagellating sort. Male feminist leaders are rarer than female priests and even more strongly discouraged.

“Gender studies” (also, “women’s studies”).

This is an amalgam of catechism classes, Sunday school, worship, and even volunteer work. The closest parallel in Christianity is called “church.”

“Abortion clinic” –

This is similar to a baptismal, except that during the processes performed there, the child’s soul is sent to heaven with no delay, avoiding the pitfalls of being corrupted by further physical contact with women.

“Mansplaining” –

This is a term feminists use when they are familiar with the content of a sermon and annoyed that a man is reiterating it instead of fawning over them.

After 27 or so examples, I think I’ve established enough parallels to show that we can treat feminism as a religion. I invite others to submit their own example in the comments, and indeed,

Have a Blessed Day.

Cassie Jaye is funded. Now let's deal with the troll pledges.

Janet Bloomfield (aka JudgyBitch) · 28 October 2015 · Archived copy · Original

One of the unfortunate aspects of Kickstarter is something known as a 'troll pledge', a tactic haters can deploy in an attempt to ruin a Kickstarter. Someone pledges an amount (the bigger, the better), and then, 25 hrs before the campaign ends, withdraws their pledge, giving the Kickstarter no time to make up the difference. Even worse, someone can pledge an amount, using a credit card, (again, the bigger, the better), and then cancel the credit card, meaning the Kickstarter has to pay the fees on that pledge, but is then left with no way to collect the pledge.

Does Cassie have troll pledges? Almost certainly. There are a whole lot of people who do not want to see Cassie make this film, and troll pledging is one of the things they can do to interfere with her funding drive.

There are two things we can do to mitigate against the troll pledges. One is to overfund Cassie's kickstarter, which is already happening!

Cassie has upgraded her funding to $114K, which will allow her to host official theatrical screenings, which means the film qualifies for consideration in the Oscar race. That would be amazing! She is currently at $106K, and counting. If we can get her Kickstarter up to $125K or even better, she will be able to host those screenings, and absorb the losses from troll pledges.

> **UPDATE: STRETCH GOAL: $114,000**
>
> If you've been following our Kickstarter campaign's journey, then you may be aware that we went from 27% funded (and looking like it would fail) to SURPASSING OUR GOAL IN ONE DAY!
>
> We are so grateful to all of the backers who have stood up for freedom of speech, and now, because of you, we will be able to COMPLETE this film! But why stop at the bare minimum? Why not take this film as far as it can go and **force mainstream media** to take notice? We now have a **STRETCH GOAL of $114,000** so that we can host a bi-coastal theatrical screening and **officially qualify this film for the Academy Awards!** LET'S DO THIS!

The second thing we can do is collect a second pot of money that trolls can't touch, which is what I am trying to do with my Put Milo's Name in Lights! GoFundMe project. No one strategy is better than another. All the money I collect will go from my paypal account into hers, with no trolly hands in the pot at all.

https://www.youtube.com/watch?v=tX2khCOS8iY

Cassie will be on Milo's livestream today at 6PM EST, and she will be joining me and the Ralph Retort on our Halloween Killstream on Saturday, at 6PM EST. She has a solid round of media appearances booked for the next 14 days, to hit her stretch goal of $114K.

This is an exciting time, but until the money is in the bank, it's all just chickens, waiting to hatch.

Let's make Cassie's dream come true, because she's telling a story we care about, and because Cassie's dreams just might be our dreams, too.

[Ed. Note: This article originally appeared at www.judgybitch.com and is reprinted here with permission.]

It's time to think before you cut

Paul Elam · 28 October 2015 · Archived copy · Original

And if you perform circumcisions, you may want to think about it carefully.

How is it, do you suppose, that we can ever seriously talk about men's and boy's advocacy if we do not first and foremost advocate for the most vulnerable and defenseless among us? If you think you know where this is leading you are probably right.

Twenty percent of men across the world, about 650 million, entered life in blinding, excruciating pain as they were sexually mutilated in the name of tradition, religion or a cosmetic choice of their parents; so that the child would look more like his father.

Too many baby boys die from this "procedure," others are the victims of botched jobs leaving them disfigured and sexually disabled for life. To be even more frank, using the term "botched" is actually a misnomer because it is saying that what happened was a botched mutilation, which makes no real sense.

This is what reliable science shows: circumcision is nothing more than a euphemism for a cruel, barbaric and scientifically unsupported practice that is just too profitable for the medical establishment to leave alone and too entrenched in religious practice to challenge.

Would you want his genitals cut if you had to hold the blade?

Worse, with the development of genetic technology, foreskins have become a profitable business. Selling for upwards of $400 each, doctors and clinics are now being paid twice for making the cut. Once for the mutilation itself and again for the organ they amputate (NSFW) from baby boys so it can be used for stem cell research and high-end beauty cream.

This, all of this, must stop. And from this day forward we are going to dedicate a very significant amount of our resources to making that happen.

On behalf of AVfM Education, LLC, it is my pleasure to announce the launch of neonatalcutting.org (NNC), a website that will add a new dimension to the fight to end a culture of mutilation perpetrated for profit on infant boys across the world.

Our experience in men's activism informs us that while there are many approaches to trying to solve these problems, we need to do more than talk. A world so deaf to the pain of men that it can disregard the screams of baby boys demands it. We need to act. We *must* act. The way to act now is to call the perpetrators of this horrific problem to the carpet for their deeds; to shine the light on them in the most public of ways and to refuse to relent till they refuse to mutilate children.

What they need and what they deserve is a perpetual perp walk.

In about a week you will start seeing a constant parade of one child mutilator after another placed on the front page

of this website. It will include all of their practice information, contact information and other important details. We will be telling you what they tell parents about the effects of neonatal cutting vs the actual effects of the mutilation (which are always two very different things). We will tell you, when verified, whether they are selling foreskins to be made into vanity products or other wares.

Simultaneously, we will place them on a directory at NNC, also known as childmutilators.com, where they will remain as long as they are mutilating children.

The purpose of this is simple. We want expectant parents who research on pediatricians and others who perform this "procedure" to learn what they are getting themselves and their child into. We want to educate parents on the facts about neonatal cutting and to motivate them to reconsider whether it is a healthy choice for their sons. And we want to arm them with the information they will never hear from the medical establishment that profits from harming their children.

We now have the reach on search engines to make that happen with dramatic results. In many cases, the returns on our listing of a physician will show in the results before that physician's practice.

We expect resistance and we expect legal threats. As always, we will defy all attempts to abridge our freedom of speech and press rights.

As you have before, you will see all cease and desist letters we receive posted to this website with our very brief response.

Now, and in the days ahead, we will be calling on advocates for the genital integrity of all human beings to assist in these efforts. We have already been offered the moral support from a very familiar face. Founder of the first political party for men and boys and the women who love them (J4MB), Mike Buchanan, made contact with me when he saw our preliminary announcement on the coming of this effort. He had the following to say.

> The #1 campaigning issue of my political party is the ending of non-therapeutic circumcision of male minors (male genital mutilation, MGM) in the United Kingdom, where the procedure is unquestionably illegal, yet the criminal justice system fails to bring prosecutions. MGM causes a great deal of suffering to male minors, and in turn men – sometimes leading to death, whether due to complications resulting from the procedure, or later suicide. The purpose of MGM is to reduce the sexual pleasure of men following puberty, and for that reason alone it should be banned for male minors.
>
> We stand shoulder-to-shoulder with AVFM and other men's rights advocates internationally in demanding an end to MGM – NOW. For decades campaigners have believed that rational arguments would bring MGM to an end, and they've been disappointed. It's time to go on the offensive, and start to publicly name and shame the individuals who carry out MGM, whether for personal gain, religious or cultural convictions, or any other reasons.

With thanks to Mike from J4MB, I invite you now to visit neonatalcutting.org. Please look around the site. Look at

the current research page and view the videos. Feel free to email in suggestions to me personally. If you are so inclined, visit the donation button to support the expense, time and effort that is going into this important project.

Also, please follow our Twitter account and Like our FaceBook page.

AVFM is seriously dedicated to this mission, now and into the future. If you believe our baby boys deserve a pass from the knife as they come into life, please find a way to help.

CBS's "Supergirl": In your face with antifeminism

August Løvenskiolds · 28 October 2015 · Archived copy · Original

Explicitly, thematically and in subtext, the pilot episode of the CBS network's primetime show *Supergirl* aims to drive a kryptonite dagger into the heart of feminism. And then, twist the blade.

While another new CBS show, *Limitless*, is quite subtle about portraying men's family relationships in a respectful and caring light, and dismisses feminist innovations like sexual harassment training as meaningless business annoyances, *Supergirl* has a big "fuck you" to feminists in almost every scene.

The positive vision of men in *Limitless* makes you feel better about being a man, regardless of what your flaws are – I like it a lot in a quiet way. If you are an MRA familiar with the work of Karen Straughan (GirlWritesWhat) or any other FeMRA *Supergirl* will have you cheering.

It starts with the name: teenager Kara Zor-El (played as an adult by Melissa Benoist), the cousin of Superman, was sent to Earth to be a caregiver to him as an infant. Supergirl cares for children! It is, in fact, her *only mission objective*.

Although she insists her first name is pronounced like Car-Eh, her boss Cat Grant (played with Thatcher-esque snark by actress Calista Flockhart) pronounces it "Care-ah," as if to underline the caring, traditionally feminine nature of Supergirl.

When Cat coins the name "Supergirl" for the new hero in "National City" (leaving Metropolis to Superman), Kara objects that the term "girl" is anti-feminist, Cat turns in a cold rage to give her the dressing-down of her life:

> Cat: Didn't you say she was a hero? I'm the hero. I stuck a **label** on the side of this girl, **I branded her**. She will forever be linked to Catco, to the Tribune, to me. And what do you think is so bad about "Girl"? Huh? I'm a **girl**. And your **boss**, and powerful, and rich, and hot and smart. So if you perceive "Supergirl" as anything less than excellent, isn't the real **problem** you? And if you're so smart, Kara, could you please give me one reason why I shouldn't fire you? [Emphasis added].

Label, brand, girl, boss, problem[atic]: somewhere, anti-feminist Maggie The Thatch is smiling. Cat got to the CEO chair without smashing any patriarchy or glass ceiling; she claims the title of strong GIRL and gives zero credit to feminism – she even stomps all over their code words. *You go, grrl!*

Indeed, Kara has lived in a feminist "safe space" since she arrived on Earth far too late to nursemaid Kal-El. The pilot opens with her decision to grow up, take responsibility, and explode out of her safe space and engage the world as an adult – something feminists are loath to do.

In an interview with Stephen Colbert, actress Melissa Benoist claimed that Supergirl was feminist because she was "for everyone." Only the most newb, naïve feminists actually believe that: feminism is about advancing women as a class, not helping men get equality with women. Feminists eschew helping men or even individual women. Kara is depicted as boy-crazy and obsessed with clothes and dating apps. As a superhero she will help anyone in trouble, not just women. Feminists have to be screaming with agony at what a girl she is.

When it comes to her superhero costume, Kara rejects the skin-baring outfit of feminist icon Wonder Woman so beloved by feminist slut-walkers. After several misfires she hits the balance point between radfem dowdy and 3rd wave slutty, implicitly rejecting identifying with either group.

The only sop to Social Justice Warriors at all is the character of Jimmy Olsen, who has left his Norwegian ancestry behind and is now "James Olsen," (Mehcad Brooks) token black dude. I suppose I should object that Olsen has appropriated African-American culture – or did an African-American character appropriate a name from Norwegian culture? – but the character is played as such a strong, smart, and solid male image that I like the

character regardless of all that other crap. Of course, changing a major character's skin color is an SJW trap: you're racist if you don't have any African-Americans in the cast, but if you include African-Americans, you've committed the crime of cultural appropriation, and you're still racist. Since you lose either way, it is better to stop trying to please SJWs and just tell them to GTFO.

There is one clearly feminist character: the leader of the bad guy Kryptonians opposed to Supergirl is a woman who craves power and hates families – she thinks nothing about killing her own blood relatives if they get in her way. It is hard to get any more feminist than that without having a standing open appointment at an abortion clinic.

It is hard to project the future of this show – will they fall into a feminist morass and die like the original *Supergirl* with Helen Slater did 30 years ago? (Helen Slater plays Supergirl's adoptive mom in the new show – one more caregiver anti-feminist).

The pilot closes with one last costume adjustment – Supergirl's cape is fashioned from Superman's baby blanket. Once more, Superman saves the day – *as a baby*.

Use that for a chew toy, feminists.

A sociological survey revealed the grass to be green

Lucian Vâlsan · 29 October 2015 · Archived copy · Original

This article first appeared on AVFM Romania.

At the end of the last week, the gutless faceless sociologists that the media quotes with authority have released what they call a "sociological survey" regarding how do women *feel* discriminated against at the workplace in north-western Romania, says Actual de Cluj.

The great frustration of all "progressive" ideologues is that Romanians in general tend to be quite aware of the basic facts of life and they are less likely than other peoples of Europe to rush into sacrificing their families, their relationships and their social structures on the altar of forced equality of outcome.

The absolute majority of Romanians know, either from direct experience, or from their parents, that the progressive equality tends to end in rationed bread and forced admissions in a mental hospital in case of *wrongthink*.

And this lately survey serves to show, yet again, that in spite of the feminist agitprop, Romanian women continue to insist in crediting common sense and their native tendencies and reject the ideological pressures of this day and age. And this aspect drives ideologues nuts.

For instance, the team of sociologists who conducted this survey declares that they are profoundly "surprised" by the fact that women consistently prefer to have a male boss and not a female boss.

The fact that they are surprised shows that either the team of sociologists that conducted this survey is filled with sinister incompetents, or is filled with ideologues who aren't terribly interested in the facts, but rather in building a narrative that would allow them to manipulate the public. In all fairness, both of these are perfectly possible.

The answers provided by the Romanian women in the survey are almost word-for-word consistent with the answers provided by American women, British women, Swedish women or Spanish women in similar surveys. In any country in which similar studies have been made, the inescapable fact that most women prefer a male boss and **not** a female boss has been revealed without exceptions.

Moreover, the reasons given by Romanian women for this preference are almost identical to the ones given by British women. For instance, from a survey conducted in 2010 in Great Britain, which revealed similar tendencies in that country, we learn that:

> Two thirds of employees agree they would rather work for a man than a woman.
> Female bosses were accused of being moody and incapable of leaving their personal lives at home.
> A third of those polled claimed women in charge are 'loose cannons' – ready to stab colleagues in the back at any time, and who constantly feel threatened by other people in positions of authority.
>
> By contrast, both male and female workers believe male bosses were less likely to get involved in office politics, were easier to reason with and rarely suffered from mood swings.
>
> Men are also said to be more straight-talking than women and rarely talk about others behind their backs, it emerged.

The esteemed sociologists, led by Alina Bîrsan, sociologist at Encore Research SRL (LLC), who conducted this survey in northern Transylvania explained for the paper the reasons given by the female interviewees for their preference:

> All female respondents, regardless of their level of education, would rather prefer working for a man than a woman. They say that such an arrangement is more appropriate since men represent the institution better on

> the outside, they manage conflicts in the workplace better, they don't try to micromanage everything and they don't waste time by involving themselves in all the components of a process. [Women in the survey] also said that male bosses tend to have a much more relaxed attitude than a woman and that women bosses tend to be a lot more demanding for the subordinates.

So, they're more straight talking (and thus solve conflicts better), don't get themselves into petty gossip (more relaxed attitude) and are not obsessed with control (no micromanagement). One would say that the Romanian women had a consultation session with the British women before filling out the questionnaire.

More to the point, the revelations of this survey are perfectly congruent with a more comprehensive study made several years ago by Gallup România[1]. In 2003, the study called *Women's access on the labour market* made by Gallup Romania revealed that:

> In almost all [studied] groups **the difficulty of working with female collectives was mentioned. Gossip, envy and lack of support are problems that frequently emerge in female-dominated collectives.** […] At the same time, **most female respondents stated that they prefer working in male-dominated collectives**, arguing that one can always count on help and respect among men. One of the participants from Satu Mare summed up the argument by saying: "Only among men can a woman feel like a lady".

Didn't Alina Bîrsan and her taxpayer-subsidized sociologist team know these aspects? If not, then maybe they should consider starting a career in hamburger flipping – because in their current field they have already proven their limits. If they knew these aspects, why were they surprised? Were they sort of hoping that in the meantime the women in this country have mentally regressed to such an extent that they'd now swallow the feminist fairy tales?

The question from above is not exactly a rhetorical one since Bîrsan provides a hint in her answers that she might have hoped that Romanian women swallowed at least a bit from the feminist kool-aid that is being subsidized with tens of millions of euros for propaganda annually. Alina Bîrsan explains for Actual de Cluj:

> Moreover, many women do not want to be bosses, "because they say that **family comes first and one can't perform best in both**".
>
> How did we get to the point where women prefer their bosses to be always men and, more importantly, not to even aspire to be bosses? The causes are profound, says Bîrsan and she explains: "it's a reproduction of the familial environment; that's how we grew up – with the man leading the family and that's what we expect in the workplace. And women say they feel safer that way" – says the sociologist. "[The women] are very comfortable with this arrangement. They seem to draw positive feelings by being in this position. For now, ***unfortunately***, it seems that women prefer to be secondary; they don't mind working more but they do mind being at the forefront" *(emphasis ours)*

That *unfortunately* seems to suggest that the team of sociologists is at the very least trying to explain the facts away through an ideological perspective. This tendency is also revealed by the fact that women's preferences for male bosses and rejection of female bosses is described as "misogyny" instead of a more neutral (and much more correct) description such as the fact that this preference is the result of past experiences.

The argument that "that's how we grew up" is also dubious at the very least once we put these responses into an international context. The social context in Great Britain is now totally different than the one in Romania. In the UK, divorce is sky high, the family court system works on a Kafka-esque model and huge areas of that country are essentially man-deserts, as Erin Pizzey calls them. And yet, British women have the same preferences with Romanian women when it comes to bosses.

When one finds such congruences on completely different groups that come from completely different social contexts, any researcher worth his salt has to wonder whether this may be the result not of a social construction, but

rather biology. But these questions are now outside of the Overton window of the social sciences in the Academe – where the ideology of social constructivism is now the official dogma.

Let's be crystal clear on this one: no-one says that nice female bosses don't exist. A significant proportion of individuals can bring up one, or maybe even two pleasant experiences with female bosses. However, by and large, the experience with female bosses – both for women and for men – tend to be negative and generally worse than one's experiences with male bosses. And the reasons for this state of affairs are diverse and go beyond the usual "social construct" claptrap.

Romanian women tend to be adult

In total contradiction with the multilaterally-progressive sociologists, Romanian women tend to put their families first and they tend to be perfectly aware of the feminine nature and tendencies and take them as they are (as opposed to ignoring them or, even worse, shout out loud that they don't exist).

For what sociologists call "gender roles" – Romanian women tend to apply the correct term: ***nature***. And Romanian women seem to tend to know better than the ideologues that messing around at a fundamental level with your own natural inclinations tends to end badly.

Whilst in other countries women have allowed themselves to be manipulated by the ideology that promises that you can "have it all," Romanian women aren't even trying to bother listening to the ideological fairy tales. One of the reasons for this is that almost all Romanian women can ask their parents what happened the last time when the ideological fairy tale of absolute equality of outcome was put into practice.

In other words, Romanian women tend to be adult. And there's nothing wrong with that. Unless you're a sociologist, in which case you would treat any trace of normality and common sense as inherently bad and oppressive; and as something that must be deconstructed ASAP in the good tradition of the dialectics.

Reference:

[1] V. Marinescu; V. Pricopie – *Accesul Femeilor pe Piața Muncii*, The Gallup Organization Romania, 2003, p. 43

Did David Futrelle threaten Cassie Jaye?

Jack Barnes · 30 October 2015 · Archived copy · Original

David Futrelle, publisher of the online supermarket tabloid *We Hunted the Mammoth*, appears to be suffering from enough stress to wilt a buttercup.

You can visit his website yourself for his open letter to Cassie Jaye, as we are not linking to him. Be sure to wear something that does not clash with yellow.

The Red Pill, filmmaker Cassie Jaye's documentary on the MHRM and gender politics, appears to challenge his worldview, thus the crying and stained diapers. Some backstory on his tantrum will explain.

With two successful (and objective) documentaries under her belt, Jaye has been working on the third, this one about the Men's Human Rights Movement. As a feminist with solid film creds she should have been able to secure plenty of funding for the project. This was not the case. The reason, according to Cassie, is that the people who normally back such projects — film schools and universities – wanted the "creative control" required to turn her film into a hit piece on the MHRM.

She wouldn't allow it.

Apparently, Jaye did not get the memo that her work required passing a litmus test issued by people like David Futrelle, and now Futrelle is sending his flying monkeys of feminist journalism to descend upon her like a swarm of Dworkinian locusts.

Unfortunately, a lot of other people did get that memo and Cassie Jaye's funding was cut off as surely as if it lived with Lorena Bobbitt. Every door she approached in the feminist dominated establishment was locked and bolted. Even some of her friends turned on her.

With no funding to be had and seeing her film and her livelihood in danger she did the only thing she could do. She turned to one of the last places in western culture not under complete feminist control – the internet. She started a Kickstarter to fund the project.

The fundraiser sat for approximately two weeks with a little more $20,000 of its $97,000 goal. Many in the MHRM personally donated small amounts of money to Cassie's fundraiser without any certainty, other than her reputation, that she would be true to her word and produce a fair and balanced film. The result was what you would expect and the project was in trouble. Then a small miracle happened.
Milo Yiannopoulos found Cassie's fund raiser and decided to write about it.

The fundraiser immediately went viral. In less than two days, Jaye's fundraiser burst through the finish line like David Futrelle through the doors of Kentucky Fried Chicken.

When he was done with that last box of chicken tenders, he started typing – allegedly after wiping the grease from his fingers and chin with a napkin.

First David starts off by congratulating Cassie on her successful fund raiser. Then, of course, he launches directly into a diatribe of sour grapes commentary about the fact that she succeeded.

> "But I'm not sure that the person I should be congratulating is you. Last night Paul Elam of A Voice for Men – the central subject of your film – was doing his own victory lap online. And no wonder, because he seems to be the real victor here……. In a post on his site that managed to be giddy and vindictive at once, he offered his congratulations to you, then, well, to himself. "Even though the victory goes to Ms. Jaye," he wrote, in an awkward attempt at modesty, "I have the need to offer up some thanks."
>
> And then he spelled out why he thinks your "victory" is really a victory for him.
>
> *For the past six years AVFM has had mud kicked in its face by a corrupt, left-wing media. Bottom feeders like*

> *Adam Serwer, Jeff Sharlet and Mariah Blake have performed endless unscrupulous acts, directly lying to their readers in order to attack AVFM, this movement and me personally.*
>
> *Their work was not just to harm me, or to damage a website but to make sure if they could that the message we carry never found its way to the larger public. Their intent was and is to paint an indelible stain on all of us so hideous that we would never be taken seriously by enough people to matter.*
>
> *They have failed, and I can now predict that they have failed miserably.*
>
> In other words, Paul Elam thinks he and his friends in what he ludicrously calls the "Men's Human Rights Movement" have bought and paid for a feature-length advertisement for them."

First, anyone looking at the history of the KickStarter knows this is a lie. Relying on feminists, Futrelle's ilk, the film got squat for backing because it was not a feature-length advertisement for *them*. Relying on MHRAs it got some, but woefully incomplete backing because most MHRAs have grown distrustful of the media and because so many are financially strapped from experiences that may well be highlighted in the film.

It was not until *Breitbart*, a non MHRA publication, ran an article by Milo Yiannopoulis, also not an MHRA, that the film drew the interest of a wide spectrum of people concerned with freedom of speech and freedom of artistic expression. In fact, one of the $10,000 donors ran a piece online saying he donated the money in spite of the fact that he did not much care for MHRAs; that he did not do it for them.

Put that in your bucket of drumsticks, Futrelle.

Paul's quote is from a man who is thankful that someone may be actually going to report on the MHRM honestly and predicts that if the film is honest and fair it will vindicate the men's movement as a whole. How does any sane, rational person get "Paul thinks he has bought an advertisement" out of the quote David published in his article?

Never mind folks, it is a question that answers itself with the use of the word "rational."

> And it's not hard to see why Elam – and the other manospherians who've rallied around your film in recent days — think this. After all, they are the ones who have rescued your film from oblivion by pouring tens of thousands of dollars into your Kickstarter.

We wonder, aside from the fact that this has already been debunked, if David suggesting that Cassie is a person who went without funding through normal channels because she stood her ground on her creative control, would then yield that control to a bunch of strangers on the internet? Is he implying that Cassie, a person who wouldn't allow a film with her name on it to be turned into a hit piece, is allowing her a film with her name on it to be turned into propaganda?

Someone correct us if we're wrong but isn't the fundraiser open to anyone who wants to contribute be they feminist, MHRAs or neither? Isn't the fundraiser still taking pledges from people be they feminists, MHRAs or neither?

David (unfortunately) continues:

> In the interview, posted on Monday, you complained that "I won't be getting support from feminists. They want a hit piece and I won't do that."….You also complained about an intern on your film who, you said, "had a lot of crying attacks and emotional experiences. She claimed everything I was showing her was triggering her.
>
> A young feminist "triggered" and crying. This is red meat to the Breitbart crowd, and I have to assume you knew this when you told Milo this story.
>
> To an outside observer like me, this shameful pandering looks a lot like a Hail Mary play on your part. Having failed to convince most potential funders of the film that you would present anything close to an accurate picture of the Men's Rights movement, you told Breitbart what its readers – and the broader manosphere – wanted to hear.

Shameless pandering? Well, when someone is wanting us to give them our hard earned money we have a few questions, like why they need it and why they couldn't get funding through normal channels just to start. Cassie was just answering the questions she was asked, David. We're sorry her answers were not what you wanted to hear nor what you wanted the mostly non-feminist public to hear. Did you expect her to leave out that feminists refused to fund her film? Wouldn't that have been dishonest?

The disingenuous bloviation continues:

> Accepting money from these people would seem to be a pretty clear violation of the principles you set forth in your own Kickstarter video, in which you declared that in order to keep this film non-partisan, and respectfully show all sides to this debate, we won't accept funding from organizations that inevitably have biased agendas…..You are making a film about Men's Rights Activists, funded to the tune of tens of thousands of dollars by Men's Rights Activists. You are making a film about A Voice for Men funded in part by A Voice for Men.

Except, of course, that AVFM did not donate to the Kickstarter but don't let that stop you from saying something stupid and obviously false.

> I felt uneasy about your project from the start, concerned that you had been pulled in by the soothing but misleading rhetoric that MRAs spout when they are trying to sound more respectable than they really are, rather than on what MRAs actually say and do when the cameras are off of them.
>
> But I knew you had a good reputation as a filmmaker, and heard good things from several feminists who knew you better than I did. So I held my tongue and tried my best to give you the benefit of the doubt, even when you posted clips from your film that portrayed AVFMers as heroic underdogs rather than the misogynists and malicious harassers that they really are.
>
> When I wrote you a little over a week ago with some of my concerns, you assured me in the phone call that followed that the clips you had posted were only part of the story, that you were well aware that the MRAs you had interviewed were on their best behavior when talking to you, and that the real story of the Men's Rights movement is far less rosy-hued. Against my better judgement, I continued to hold on to some kind of hope that you would live up to your reputation in the end.
>
> And now, frankly, I feel like I've been played.

Hell when that happens to a playa, innet?

More seriously, you ***feel*** you have been played? You seriously wrote that with a straight face? Ahh, the feelings card, when you get to say you feel something happened without being challenged on whether it did or not because, you know, feelz. We're not trying to hurt you any more than you already feel like you have been hurt, David. We bet you could get some pro bono support if you asked real nicely.

We were both interviewed by Cassie, which will undoubtedly will be in the film. According to David, however, she didn't get to see the real us. We use our real names on YouTube, Twitter, Facebook and here on AVFM. Does David think that Cassie is too stupid to use Google? Does he think that she made a film about the MHRM without reading AVFM?

Or does he want Cassie Jaye to invest three years of her life in making a movie about what he personally *feels* is underneath the mask he *feels* like we are wearing?

So far we have seen David Futrelle make implications, assumptions, assertions and accusation which he has no evidence whatsoever to support. Why would he attack Cassie like this? Mainly because she is not an obedient woman.

And he intends that she ultimately do what she is told:

> I suspect you are doing far more damage to your reputation than you even know….I suspect, sadly, that you will ultimately learn this lesson yourself, the hard way.

Here is what we call a threatoid. It's not an actual threat. It's more like he's saying "you know if you were smart you would do what feminists tell you to do. Otherwise you might get hurt. No telling what could happen. Look at what happened to poor Erin Pizzey. Look at what happened to Neil Lynden; to Matt Taylor. Not to mention Paul and other MRAs. It would be a shame to see something like that happen to you."

It is as clearly a threat as it is in the stereotypical mafia movie where the mobsters says, "Nice family. Be a shame if something happened to them."

Seasoned MHRAs might have been wondering why we took the time to write a serious article about what superficially appears to be an online episode of Jerry Springer. The answer is simple. Feminists weren't able to kill the film by denying her funding so they must find other ways to stop it. As we have seen before they will do anything to silence anyone who disagrees with them — even one of their own.

Oh that's right, I forgot to mention Cassie Jaye is a feminist.

They have ruined lives and careers before. Cassie will be no different. They have threatened to kill people in order to silence them.

David is saying 'Cassie Jaye, this is your last warning.'

We have seen the power David holds when it comes to informing the opinion of the mainstream media. Most notable example is the Elliot Rodger tragedy. Rodger will be forever known as an MHRA. Not because he was one of us but because David told everyone he was. The mainstream media took their talking (read lying) points from David and they all reported that Rodger was an MHRA as if it were fact.

Now David has set his sights on Cassie Jaye. The mainstream media will probably follow his lead. They will more than likely attack her credibility with not one shred of evidence to back up their claims. Their goal is poison the well by labeling the film as MHRM propaganda before anyone ever sees it. If this happens there is a good chance Cassie's career will be destroyed. All because she claimed she was going to be fair and tell both sides of the story.

Something tells us that would give David Futrelle one of the rare moments he ever has of actual satisfaction.

David Futrelle following through with the threat he didn't make

Paul Elam · 31 October 2015 · Archived copy · Original

Propagandist David Futrelle went on a binge of feigned outrage that Jack Barnes and I suggested he was threatening Cassie Jaye's career and her reputation.

"[O]ne of A Voice for Men's most energetic attack dogs (Jack Barnes), popped into my Twitter mentions with a link to an AVFM post accusing me of … *threatening* Cassie Jaye, director of the upcoming documentary The Red Pill, in the open letter I wrote to her the other day," he sniffed from his blog, as though he was shocked and offended that anyone interpreted his threats as threats. That was yesterday.

And today he started following through with his promise to punish her for being an uppity female filmmaker who doesn't know she's supposed to surrender creative control of her projects to her betters.

What is he afraid of? Is it that if we allow her artistic freedom she will end up wanting to think for herself all the time? Even worse, might she end up talking straight about the brand of fire alarm feminism that crucifies anyone with a dissenting opinion?

How much are feminists willing to do to silence her? How many people are they willing to harm? By the looks of Futrelle's latest attempt to blog-flog a free-thinking heretic, there are no limits.

He now questions whether or not Cassie Jaye's film awards are authentic, specifically the one from a Cannes Festival. Bringing this up requires a brief digression.

In my writings that described Cassie Jaye's career, I made reference a few times to her Best Documentary Award from the Cannes Film Festival. And that is true, she won Best Documentary Film at Cannes Independent Film Festival, as reported in the International Business Times.

What I did not know at the time was that I was confusing this title with that of Festival de Cannes, the more prestigious and widely recognized standard for "independent" films.

What I did not know about film festivals at the time was, shall we say, considerable. In fact, I am sure I never heard the term "Festival de Cannes" until last night. I just saw Cannes winner on an internet page and went with what seemed obvious to this neophyte. My bad, with apologies to Ms. Jaye who never represented herself as a Festival de Cannes winner to me, nor have I seen any such claim posted online from her or anyone else.

In fact, I never said she won Festival de Cannes. I said Cannes, and I did think it was the big one – out of ignorance, not deception.

That brings us to the allegation (let's call it what it is) from Futrelle, that the Cannes International Film Festival was a "fake" award. Sure, it's fake, David. And the Golden Globes are fake because they are not the Oscars. The American Music Awards are fake because they are not the Grammys. I'd go on, but I don't want David to die from eye-rolling his way around facts.

At the 2010 Cannes Independent Film Festival (CIFF), over 40 feature Indie films along with 90 shorts from around the world participated. Are those filmmakers frauds, too? Do the countless hours of work and love they pour into their projects also get reduced to a smirk from a professional liar with a hateful vendetta?

This is where David Futrelle proves himself ignorant (as I was) of the filmmaking world. By attacking CIFF as a "fake" film festival, he takes aim at the very heart of independent filmmaking and puts a cheap smear on all of them.

Indeed, as I have recently learned, while larger festivals like Sundance, et al, do have independent categories, most of the films you see there have some form of Hollywood backing. Truly independent festivals are the ones hosting films produced on blood, sweat, and tears by passionate creators doing what they do for the love of it. They are low

budget projects offered by those with dreams of carrying their work to a wider audience; by proving their capabilities with sacrifice on a shoestring budget.

Frauds, all of them, says David Futrelle. Scam artists and charlatans.

As much as I would love to think that Futrelle actually thinks this way, I really don't. It is far, far worse than that. David Futrelle doesn't really think these determined artists are fakes. Nor does he think the places they congregate to compare notes and compete are less than authentic. He is just willing to throw them all under the bus because Cassie Jaye made a movie he fears will resonate with viewers. He is willing to stain the name of every real independent filmmaker and festival out there so he can target one woman who would not do what he wanted her to do. To put it more succinctly, he is a disgusting human being, the very worst kind.

Others of his ilk are about to join him.

Soon there will be write-ups from other elements of the feminist media. They will echo Futrelle's talking points to the letter. They will attack Cassie as not being a serious filmmaker. They will attack the awards she has won, casually tossing sewage on her and anyone else like her with a camera and a dream. They will spit on the heart of creative ambition then pat each other on the back for a job well done. All in the name of a sisterhood that is now hallmarked by crushing the voices of women who dare to think for themselves.

It is coming soon, to a social justice platform near you.

When it happens, there is something I would like to ask you to do. When they tell you she is not a real filmmaker, that she is a rank amateur; a hack seeking to give hate groups a platform, please watch this video. Make note of the production value; the quality of the work, the editing and the impact she was able to deliver in 8 minutes. Watch it a couple of times and ask yourself if this possibly explains why they are so afraid of her and want to run her down before this thing goes live.

Then toss some more money into her tip jar. Help her reach whatever goal she needs to reach and give these goddam bullies a bloody nose.

Dr. Sheldon A Wise added to genital cutting directory after death of infant boy

Paul Elam · 1 November 2015 · Archived copy · Original

Dr Sheldon A Wise, a pediatrician and assistant professor at the University of Toronto Medical School, has been placed on a directory that lists practitioners who perform dangerous and unnecessary genital cutting on infants.

The directory is hosted at neonatalcutting.org, an advocacy group that educates expectant parents on the possible dangers and questionable benefits of neonatal cutting.

Sheldon becomes the first to be listed on this registry after it was discovered that one of his patients died by exsanguination after he reportedly "encouraged" the parents, who were not considering the procedure, to allow him to do the cutting.

http://www.huffingtonpost.ca/2015/10/26/newborn-circumcised-death_n_8388260.html

There has been further controversy over the case since the child's death resulted in no consequences for Sheldon, and has been largely handled behind closed doors, out of public view. A review of media coverage did not find mainstream articles mentioning Dr. Sheldon by name.

His practice information is currently listed as:

Dr. Sheldon A Wise

Division: Paediatric Medicine, General Paediatrics Section

Assistant Professor, Department of Paediatrics, University of Toronto

Telephone: (416) 635-5581

3910 Bathurst Street Suite 103

Downsview, Ontario M3H 3N8

Expectant parents and others are encouraged to visit neonatalcutting.org to find medical research as well as personal and professional testimony about the practice of neonatal cutting before they make a decision to subject their newborn boys to the risk.

REF:

DEPARTMENT OF PAEDIATRICS

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Dr. Sheldon A. Wise

Division: Paediatric Medicine, General Paediatrics Section

Title/Position:
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International Men's Day, 19 November – join us in protesting against Male Genital Mutilation in Parliament Square, London

Mike Buchanan · 2 November 2015 · Archived copy · Original

[image]

[image]

Three weeks ago J4MB supporters travelled to the Conservative party conference in Manchester, and over two days we supported the anti-MGM organization Men Do Complain (MDC). We handed out 2,000 leaflets – the design is here – and we engaged in a *huge* number of cordial discussions, many with circumcised men, including Jews and Muslims. A short video of our work is here, the first image above was taken on the second day.

We'll be supporting MDC again on International Men's Day, in Parliament Square, London, on 19 November (provisionally, from 12:00 – 16:00). I plan to be among those wearing white attire with red marks, similar to the attire worn by MDC supporters at a protest in Belgrave Square, the second of the images above.

I invite you to join us on 19 November in protesting against MGM, please email me mike@j4mb.org.uk to let me know if you can make it. Some T-shirts will be available, and if you can don white attire, all the better (red paint will be available). The key objective is to make ourselves (and in turn our messages on MGM) visible, and to again distribute large numbers of leaflets.

The leaflets will be similar to those we handed out in Manchester. They will point people to important materials such as the evidence that MGM is illegal in the UK and breaches Articles of UN and EU conventions, as well as videos including the findings of the 2012 Global Survey on Circumcision Harm and Child Circumcision: an Elephant in the Hospital.

For the first time, we'll by using large J4MB placards at the London protest. We're still working on the design, but one option being considered is this.

I look forward to you joining us for this important protest. We'll be issuing a press release a week before the event, in a bid to maximise media coverage. The more anti-MGM protesters we have at the event, the more impact we'll have. It really is as simple as that. Please be there, if you possibly can. Thank you.

How to review an allegedly feminist film

August Løvenskiolds · 3 November 2015 · Archived copy · Original

Now that the production of Cassie Jaye's movie *The Red Pill* has been fully funded, the questions are continuing: will this documentary be a feminist film? It was filmed by a feminist, and it is concerned with equal rights. That makes it feminist, right? Although feminist support is fleeing from the film, some in the MGTOW/ red pill community still fret that because she is a feminist, Cassie is insincere; one YouTube commentator insisted that "she has no humanity to appeal to."

When evaluating entertainment, I've concluded that every show is feminist. And, just as strongly, every show is anti-feminist. How is this apparent contradiction even possible? The answer, of course, is that these conclusions are a reflection of the contradictory nature of feminism itself: an ideology concerned with equality that hates the idea that men should have legal rights equal to women.

As a critic who reviews entertainment from a Men's Rights (and MGTOW) perspective, I'm often concerned with evaluating the *bona fides* of a purported feminist show. My problem is that because feminism is vast, incoherent, and an often contradictory movement full of logical traps, the same trope in a show can be argued either way.

Feminists themselves give little help to evaluating the feminist nature of a show beyond the Bechdel test: this test states that, for a show to be considered feminist, two named female characters must discuss something other than a man or men. This standard, of course, is both tongue-in-cheek and ironic in that it disqualifies almost all of feminism from being feminist, since feminists talk exclusively about men and how they hate how the patriarchy (all men) treat them.

The Bechdel test leads to some other ludicrous results: for example, the movie *Gone Girl* passes the feminist test although it is men who are the only real victims in the film – the woman lead character fakes one thing after another, painting the men in her life as abusers so she can abuse and even kill them without her suffering the legal consequences for her crimes.

There is one other popular feminist idea of film critique but as far as I can tell it has never been formalized into a test like Bechdel. It is called the "male gaze" focus: camera shots that objectify women characters by lingering on attractive female bodies (or, sometimes, other things that excite or please men, such as explosions, decapitation, car chases, and so on.) The "male gaze" has never been formalized into a test because only a film about pets wearing funny hats could pass it, and indeed, women also look at women's bodies but for less charitable reasons than sexual desire: a man might look at a sexy woman and think "nice" while a woman would think "she thinks she can wear that."

When there are no standards that can be tested objectively, feminists are unrestrained from asserting, often erroneously, that a show is feminist. Such claims are a form of tactical feminist triumphalism: a show is touted as feminist in order to buoy rank and file feminist morale as well as bootstrap feminist social power by trying to manufacture fake victories that scare people into giving feminists more tangible victories. My recent review of *Supergirl* was an attempt to puncture this feminist triumphalism: of course *Supergirl* had a few themes that might be construed as feminist – all shows do – but it explicitly adopted the anti-feminist term "girl" and explicitly outed itself as anti-feminist!

Let's look at some examples to see if we can tell, using feminist's own assertions and practices, what makes a show "feminist" in the eyes of feminists.

First, let's construct a hypothetical show called, say, "Angels in Feminism." The show depicts feminists defending a convicted lesbian pedophile in Florida, assaulting churchmen in South America, scheming up the rape hoax that became *Roe V Wade* (which legalized abortion in the US), plotting to protest a new form of male-focused birth control, marching and reading bad poetry in a slut walk, disparaging trans women in England, protesting and pulling fire alarms at men's issues meetings, and verbally mauling each other over what the larger world sees as minutia.

The show would be 100 percent accurate and 100 percent of the screen time would depict feminists in action.

Here's the question: is "Angels in Feminism" a feminist show? Feminists, of course, would not only say "no," they would girlcott the show, attack the producers, and throw used tampons and dead fetuses at show-goers. When questioned about the reasons for their protest, they would then scream "read the dictionary" and other non-sequiturs as they always do when asked what feminism really is.

"Angel's in Feminism" is an illustration of what we can call the "Big Red" problem: the real world, accurate depictions of feminists are necessarily anti-feminist because the tactics and behavior of feminists is awful. A show can be chock full of feminists and not be feminist at all unless feminists are depicted in a positive, sympathetic way. We'll call this **the "Big Red" test**, after that lovely but cantankerous feminist Chanty Binx.

Unfortunately, a positive, sympathetic view of feminists is not enough to establish a show's feminism.

Let's construct another hypothetical show called "Angel Empowerment." A tiny female computer expert is brutally raped. Once she recovers, her life is treated in a positive and sympathetic way: she takes stock of her situation and hatches a plan of revenge, not only on her own rapist but on any man who hurts women. Her plans, though their execution is harrowing, succeed wildly and beyond her dreams: not only does she humiliate her attacker in a unique and creative way, but she brings another man, a murderer of a woman, to justice and along the way she becomes one of the wealthiest, most powerful women on the planet.

Again, we can ask: is "Angel Empowerment" a feminist film? Not according to feminist Jessica Valenti: the rape scene disqualifies it. The feminist mind is so traumatized by the depiction of a fictional rape that nothing that follows counts toward making the film feminist. Indeed, any conflict faced by a woman character at all shakes the feminist credibility of a show. Of course, all drama (including melodrama) involves some sort of conflict, so again we are back to dogs wearing funny hats as one of the few genres of film that might pass as feminist.

By the way, the hypothetical plot of "Angel Empowerment" is identical to the plot of the actual movie *The Girl With The Dragon Tattoo,* the English remake of the Swedish film *Män som hatar kvinnor,* "Men Who Hate Women." I've discussed the movie with feminists in real life and they all dismiss the rape scene as gratuitous, even though it is not; it is central to the lead character's motivation. Almost everyone can recognize this movie as a feminist fantasy, except, of course, feminists.

The movie illustrates what we can call the **Pearl Clutching Problem**: any show with a disquieting theme is anti-feminist despite any other themes, tropes or dialogue in the film – women are so fragile that any emotional disturbance linked to gender disqualifies a show as feminist. A single microaggression can damn a man in real life, so we can assume that the depiction of aggression against even sympathetic women will make a film fail the **Pearl Clutching Test,** *even if the aggression is avenged*.

The Pearl Clutching Problem/Pearl Clutching test is an illustration of my general reviewing process: anything that feminists find "problematic" (sinful against women) can be spun into a test to assess a show's purported feminism.

This gives us an enormous palette to paint shows as feminist/anti-feminist based on objective evidence:

- Does a show depict masculinity in a positive way? If it does, it fails the **"Toxic Masculinity" test**. Any show depicting men working effectively and ethically would fail this test. This one trips up feminists all the time: the Cat-calling video *10 Hours of Walking in NYC as a Woman,* published 1 year ago and with over 41 million views, passed the Toxic Masculinity test as the perfect feminist film until some critic pointed out the obvious racism in the film, turning it into a titanic feminist fail.
- Does the show depict fathers as deeply involved and invested in the lives of their families? If it does, it fails the **"Deadbeat dad" test**.
- Even a show praising women's achievements or even feminist "victories" would fail the **"Perpetual victim" test:** the feminist practice that, in order to perpetuate female supremacy (longer lifespans, voting majorities, educational dominance, men's disposability, etc.), all women's successes must be downplayed, ignored and

> dismissed lest people wake up to the fact that there is no significant feminist issue of legitimate concern in the first world anymore.

One can imagine a nearly endless series of such tests: each taking a feminist principle and stripping it bare.

At last, the point of criticizing a show's alleged feminist character should be clear: exposing it exposes the deeply horrible nature of feminists and their antagonism towards their supposed goal of gender equality and the freedoms of both men and women.

All truth, it seems, harms feminists and their lies, as Cassie Jaye may show in her forthcoming film.

Everything you need to know about The Red Pill documentary

AVfM Video Source · 3 November 2015 · Archived copy · Original

Someone got a drumstick slapped right out of their lying mouth. PE

Panphobia, violence against women, and the modern lynch mob

Greg Santos · 4 November 2015 · Archived copy · Original

The following is the first unedited chapter of my upcoming book*, Equality for Some, how NeoProgressives are Killing Progressivism.* I hope you enjoy the first chapter, and I hope you will enjoy the entire book upon its publishing.

Japanese Subways have recently added women only carts, proving that "Separate but Equal" is making a comeback.

Nobody is entitled to any feeling, including the perception of being safe. You may have the right to be safe, but whether or not you recognize that safety is not a right.

An argument that unfortunately still needs to be had today is whether feeling safe should be considered a human right. We see an unfortunately number of individuals citing this fallacious statement as though the issue has been decided decades prior, despite the theoretical holes which are obvious to anyone with a fully active frontal lobe.

Recently, news website *NewStatesman.com* published an article titled *The right to feel safe: Women should be able to use public transport without fear*.

While a refutation of an opinion piece may seem an unusual way to begin the opening chapter of a book regarding a refutation of neo progressive talking points, the article in question echoed much of the flawed reasoning and fallacy ridden arguments as other proponents of a "right to feel safe."

The self-defeating nature of the argument is made evident quickly when you point out the subjective nature of it. Rights, as a concept, are supposed to be objective in their entirety. The ideological structure of equal rights movements of the past and present is that all rights, specifically legal rights are legislated and executed to the same standards for all citizens. With subjective feelings such as safety, the same action that would be considered a violation of one individual's right to feeling safe may be considered a commonplace action by another. There would be simply no way to enforce the notion of a "right to feel safe" without making serious infractions upon other civil liberties.

Some will make the claim that "Violence against women" is at epidemic levels and that their lack of comfort is a reasonable response to the high risk of violence. However, that claim is philosophically inconsistent and a straight

up farce when examined statistically.

When a claim is made that a specific demographic is subject to a certain epidemic is facing a stream of violence, it implies that they're facing an amount of violence far greater than that to the alternative. If someone talks about the epidemic of "Violence against women" it implies that the majority of violence is perpetrated against women, or that violence against women is somehow worse than that against men. However, the prior statement isn't true, as men are the majority of victims for almost every type of violent crime. According to a *National Institute of Health* Statistic, men represent 77% of those killed by homicide. According to *KilledbyPolice.net,* men, whether black, white, asian, or mestizo, were the vast majority of those shot by police while unarmed. Even crimes traditionally viewed through a lens of female victimhood show near-parity of the gender of victims. Intimate partner violence, a crime typically seen as male violence towards women, is a crime that victimizes men a shocking 53% of the time, according to the *CDC.*

Not only is violence against men more common than violence against women, it is also more likely to be punished lightly or ignored entirely. Wives convicted of killing spouses 14% less likely to receive a prison sentence than husbands convicted of killing spouses, according to *The Bureau of Justice.* A *Harvard University* study exposed that people convicted of Vehicular Homicides, the length of the sentence is 53% longer for those who killed a woman rather than a man. This trend continues across every violent crime with statistics available for it.

That leaves only one reason for this prioritization of the protection of women, misandry and devaluation of male life. The outdated tradition of viewing women's lives from a funhouse lens to amplify their prioritization over men

Despite women being at a lower risk of victimization, and men receiving greater punishment when attacking women, it seems that the gap is not wide enough for some. For today's neo-progressives, equal treatment under the law is not just considered a non-priority, it is something to be actively fought against.

This is not progress. This is not moving society forward, this is regressing back to the era of Jim Crow, where the mere accusation against a black man would be considered evidence enough to string him from a tree, assuming that the accuser was a white woman. The sole difference? All men are at risk now.

Warm Thanks and FTSU

Syd Jones (aka Shrek6) · 5 November 2015 · Archived copy · Original

Please note: AVfM does not publish articles taking a position on religious matters. This article references religious texts and discusses religious practices. While it is clear that the author holds particular religious views, AVfM continues to have no official position on religious matters. –Ed.

Dear Paul,

First, thank you for putting your article up "It's time to think before you cut" and telling the world that the matter of sexually mutilating baby boys or any male for that matter, is now part of the FTSU campaign, which should tell the world that you and your membership place this issue at the top of the tree. It seems all abuse of men stems from that one act in society and I cannot agree with you more on that one sentiment.

I am equally pleased you decided to put together neonatalcutting.org (NNC) to provide valuable information to parents and put a public face to these mutilators, abusers of children and those who support them. This is something I advocated in another article you guys released recently and I am so please to see you now taking the bit between the teeth and running with this.

The following information should put to bed any questions as to the legitimacy of, or rather illegitimacy of using religion as a reason to mutilate boys/men genitally.

Some facts about me:

First of all, I have to admit publicly to the guilt of being one of those who has mutilated baby boys. By my permission I have been a perpetrator of this abuse on three of my sons. A forth had a deformity at birth and unfortunately corrective surgery dictated the removal of the foreskin to fix the problem.

However, my other three sons were on me and to this very day I suffer the shame and guilt for harming my boys the way I have and will take that to my grave.

In reparation for this crime, I have been educating all my children (boys and girl) on the hugely negative aspects of this barbaric practice and admonishing them to never repeat my sins on their sons.

The second point I wish to make is the one of my beliefs and Faith: I am an Orthodox 'True Catholic of the Council of Trent' who lives his life obedient to the current true pope, Pope Gregory XVIII.

I have in my possession a copy of the only accepted *True Bible from the Council of Trent*, which is *The Original and True Rheims New Testament of Anno Domini 1582* and *The Original and True Douay Old Testament of Anno Domini 1610*. This is the only text that has existed since St. Jerome collated the final formulation of texts in AD 405.

The following link is the only proof I can offer for the text, I have to type the whole thing out because of my limited internet brain power has me unable to supply your readers with a copy of the text to look at: The REAL Douay-Rheims Bible Site.

I have one request of all your readers both believers and non-believers. It makes no difference whether you believe in God or not, the fact is, the text below is an historical and factual account of something that actually occurred and it cannot be debated to the contrary when no other opposing (public) record exists to prove otherwise.

There is no requirement to believe in this Faith, all you need to do is approach the text below with the mindset of reading from a history book. It is unfortunately or fortunately depending on which way you look at it, the ONLY written record of that meeting that exists today (publicly) that can be trusted with any kind of certainty.

Brothers, I submit to you a copy of the momentous decision made by this council, including the events leading up to it and to the acceptance of that decision:

First or second council of Jerusalem. There could have been one prior to this, when St. Peter sent Saul (Paul) and Barnabas forth to witness to the Gentiles and to be the Church's emissaries to the Gentiles. As they encountered not only Jews, but schismatic Christians who still held fast to Jewish tradition (a bit like 'blue pill men'), plus also men who would be converted but who followed Jewish tradition, fought with Paul and Barnabas over them inducting "unclean" or "'un-circumcised' men into the Faith without authority from the Brothers (Apostles) in Jerusalem. So they were basically forced to return to Jerusalem to seek council and permission or authority which could not be questioned again by anyone.

This was indeed a council and it changed a particular law that was held for thousands of years by the Jews.

The text following this point is typed word for word, directly from the *True Rheims New Testament chapter 15 of The Acts of the Apostles:*

-

The Acts of the Apostles

-

Chapter 15

And certain coming down from Jewry, taught the brethren: That unless you be circumcised according to the manner of Moses, you cannot be saved.

2. No little sedition therefore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should go up, and certain others of 'the rest,' to the Apostles and priests unto Jerusalem, upon this question.

3. They therefore being brought on their way by the Church, passed through Phoenice and Samaria, reporting the conversion of the Gentiles: and they made great joy to all the brethren.

4. And when they were come to Jerusalem they were received of the Church and of the Apostles and Ancients, declaring whatsoever God had done with them.

5. And there arose certain of the heresy of the Pharisees that believed, saying, That they must be circumcised, commanded also to keep the law of Moses.

6. And the Apostles and Ancients assembled to consider this word.

7. And when there was made a great disputation, Peter rising up said to them, Men brethren, you know that of old days God among us chose, that by my mouth the Gentiles should hear the world of the Gospel, and believe.

8. And God which knoweth the hearts, gave testimony, giving unto them the Holy Ghost as well as to us.

9. And hath put no difference between us and them, by faith purifying their hearts.

10. Now therefore why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear?

11. But by the grace of our Lord JESUS CHRIST we believe to be saved, in like manner as they also.

12. And all the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had done among the Gentiles by them.

13. And after they held their peace, James answered, saying, Men brethren, hear me.

14. Simon hath told how God first visited to take the Gentiles a people to his name.

15. And to this accord the words of the prophets, as it was written:
16. *After these things I will return, and will re-edify the tabernacle of David, which was fallen, and the ruins thereof I will re-edify, and set it up:*
17. *That the residue of men may seek after the Lord, and all nations upon whom my name is invocated, saith the Lord that doeth these things.*
18. To our Lord was his own work known from the beginning of the world.
19. For the which cause I judge, that they which of the Gentiles are converted to God, are not to be disputed.
20. But to write unto them that they refrain themselves from the contaminations of Idols, and fornications, and strangled things, and blood.
21. For Moses of old times hath in every city them that preach him in the synagogues, where he is read every Sabbath.
22. Then it pleased the Apostles and Ancients with the whole Church, to choose men out of them, and to send them to Antioch with Paul and Barnabas, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren.
23. Writing by their hands.
    The Apostles and Ancients, the brethren, to the brethren of the Gentiles that are at Antioch and in Syria and Cilicia, greeting.
24. Because we have heard that certain going forth from us, have troubled you with words, subverting your souls, to whom we gave no commandment:
25. It hath pleased us being gathered in one, to choose out men and to send them unto you with our dearest Barnabas and Paul.
26. Men that have given their lives for the name of our Lord JESUS CHRIST:
27. We have sent therefore Judas and Silas, who themselves also will in words report unto you the same things.
28. For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you then these necessary things:
29. That you abstain from the things immolated to idols, and blood, and that which is strangled, and fornication, from the which things keeping yourselves, you shall do well. Fare ye well.
30. They therefore dismissed went down to Antioch: and gathering the multitude, delivered the epistle.

I will leave the text at that point, because the rest is simply continued dialog on the matter, and of course the message was received with jubilation and relief among the Gentiles.

From that point in our history, circumcision has been a practice among religious zealots and schismatics, and also including the Jews, which has been totally unnecessary. When Muslims came along, they adopted many of the old Jewish practices and have held firm ever since the Quran was formulated and tradition handed down through the generations.

As for any modern day religion, whether it purports to be Christian or not, to continue with the practice of circumcision is not only barbaric in nature, it is utterly and defiantly radical and completely unnecessary, with

ZERO theological substance with which to give this brutal practice any legitimacy.

The Boy Crisis: A sobering look at the state of our boys

AVfM Video Source · 5 November 2015 · Archived copy · Original

AVFM's recently intensified efforts to address the issue of the genital mutilation of boys seems to have coincided with some recent good work by the very familiar Dr. Warren Farrell. The TedX talk that he presents here is a fantastic appeal to see under the veneer of socially conditioned indifference to the pain of our boys. It is one of his most clear descriptions ever of the problem and how to overcome it that I've seen.

I have a couple of very good reasons to ask you to watch this video, like it and share it on other social media platforms. If it gets enough views and enough likes it becomes a contender for a standard Ted Talk where it will get a great deal more attention.

Also, in a recent conversation with Warren, he and I discussed the project at neonatalcutting.org and he is enthused about the project. We have decided that in the near future another menu item will be put there where we will present this following talk by Warren and some of his other materials on boys and the boy crises.

It figures that as long as we have concerned, expectant parents on the site that we take the opportunity to help them further humanize their sons. It's a good mix.

In the meantime, please spread this video around to all your social network corners. Thanks. PE

Dr. Timothy C Gompf implicated in mutilation for profit practice

AVFM · 6 November 2015 · Archived copy · Original

Timothy C. Gompf, MD, becomes the second medical provider to be listed in conjunction with the mutilation of children for profit at neonatalcutting.org.

Title: MD

Specialties: Pediatric Hospitalist

Address

1324 Lakeland Hills Boulevard
Lakeland, FL 33805

Lakeland Regional Medical Center

Non-Urgent Appointment Request Form

Appointments
863-680-7000

Education
University of South Florida, College of Medicine, Tampa, FL, M.D.; Residency and Chief Residency, Pediatrics

Professional Activities & Memberships
American Board of Pediatrics Certification
Assistant Medical Director, Children's Medical Services, Tampa Bay Region

Joined Watson Clinic LLP
July 1, 1996

Facebook

https://www.facebook.com/docgompf001

Linkedin:

https://www.linkedin.com/pub/timothy-c-gompf-md/14/3ab/315

Backstory item:

https://www.15square.org.uk/james-loewen-on-timothy-c-gompf/

Extensive previous internet exposure:

https://www.google.com/search?q=Timothy+C+Gompf&oq=Timothy+C+Gompf&aqs=chrome..69i57j69i60l2.685j0j4&sourceid=chrome&es_sm=93&ie=UTF-8#q=Timothy+C+Gompf+circumcision&start=20

Relevant video:

https://www.youtube.com/watch?v=COcB5KJmfag

If you are an expectant parent and have questions about the physical and psychological well-being of your baby boy, please visit neonatalcutting.org.

How not to facilitate discussion

Sage Gerard (Victor Zen) · 6 November 2015 · Archived copy · Original

For three years I ran an unofficial chapter of Socrates Café, a philosophical discussion group that sometimes touches on controversial subjects. My job was mostly keeping the atheists from strangling the Christians, and telling the one lazy-eyed guy that no one cares about his impromptu movie rants in the middle of a discussion on Indian literature.

The leadership challenge is keeping opposing interests on the same topic. We could say that diverse groups produce better ideas, but a moderator knows there is such a thing as *too different*. Put a Shaolin Monk, a Shiite, a Zionist, a radical feminist, Donald Trump and Al Sharpton in one room and, as a moderator, ask them about the best way to run a police force. If you survive the experience, please tell me how you did it.

My role taught me that free speech and productive speech are different things. The paradox is that sometimes you have to shut down some speech to keep the discussion alive. This means explaining to defensive motormouths how their rambling makes it harder for other people to speak, without creating a scene that makes members feel excluded.

I learned that I can't control anyone, but I can control the environment such that the ideas, not people, fight and evolve. Anyone watching politics understands how difficult it is to create and sustain these environments against ideological pressures. If I failed to prevent a few from dominating the discussion, the many would leave, creating the echo chamber tuned to the loudest mouths.

I wasn't perfect at the job, but I learned a lot about what it means to be an effective moderator, and about how my approach to the group changes their attitude and willingness to learn from one another.

♦ ♦ ♦

I was a guest of honor in a local Atlanta discussion group called the ATL Metro Area Controversial Topics Discussion Group, run by a man named Steve. The topic was "Has Feminism gone the way of the Dinosaur?" and the format was nearly identical to that of my Socrates Café chapter. I saw Steve as warm, welcoming and flattering, but he surprised me recently.

On October 16th I get the below email that he addressed to all members. I decided that my reply to this email is best made public so that people seeking a hangout space can make an informed decision about the extent of their participation.

Steve via meetup.com Oct 16 (4 days ago)
to Controversial-, me

During the last week, I sent out a note recommending to selected recent attendees encouraging them to leave positive group feedback.

NONE have done so.

I've spent the better part of 2 years trying to make something out of this group and yes it takes effort and preparation.

You think this group is your "intellectual welfare?" If so, you're mistaken.

As a member, your MINIMAL adult group responsibilities have been.

1. Show up to match your RSVP

2. UnRSVP when you can't make it

2. Act civilly.

4. Leave a group comment so the group can grow.

All those who were sent a message and who have not left a comment by Sunday at midnight will effectively be banned from the group.

I don't care what you think of me personally. I've taken up a responsibility that includes increasing group membership.

If you're incapable of leaving a positive 2 sentences (NONE about how wonderful I am) then you don't deserve to be part of the group.

And leaving comments on the group page?

Suicide by (former) member.

Hi Steve,

I understand that you have your rules and can run your group however you wish. Naturally, I have my boundaries, and if I do not like how you run your group I can pack up and leave, which I did. While you do not have to hear me out, I hope that you at least take a few minutes to read this to understand my perspective, not only as a member, but as a former moderator and an event organizer. I speak in the spirit of constructive criticism, not to conduct an opinionated attack on you as a person.

Your members are curious, studious and hungry for good conversation. They can easily feed their minds by making friends and posting an ad, which means you have to compete to provide better content and a warmer presence.

> You think this group is your "intellectual welfare?" If so, you're mistaken.

> As a member, your MINIMAL adult group responsibilities have been.
>
> 1. Show up to match your RSVP
>
> 2. UnRSVP when you can't make it
>
> 2. Act civilly.
>
> 4. Leave a group comment so the group can grow.

If developing the intellectual welfare of members is not the purpose of a discussion group, then what is?

The third item is a reasonable adult responsibility. The others, while understandably helpful to you as an organizer, are not guaranteed. You simply have to suck up the fact that people just won't follow up sometimes. That's life. Pouting about it will not change the fact that people can talk, think and have a good time somewhere else.

> I've spent the better part of 2 years trying to make something out of this group and yes it takes effort and preparation.

If you spent 2 years trying to start a restaurant, that does not mean your restaurant deserves good reviews on Yelp. I remember when I was there that you asked for a required donation (a.k.a. fee) from everyone in the meeting I attended. Are the members paying you to do marketing work for you?

> All those who were sent a message and who have not left a comment by Sunday at midnight will effectively be banned from the group.

I know that you did not send me a message mandating a review, but I've already removed myself so the point is moot.

> I don't care what you think of me personally. I've taken up a responsibility that includes increasing group membership.

Which you do by removing people who don't follow your orders? This contradicts what you've said in your list:

> As a member, your MINIMAL adult group responsibilities have been. […] 4. Leave a group comment so the group can grow.

So who is responsible for growing your group? You, or your members? You cannot force people to grow your group under threat of banishment and then take credit for it as if their work is an expression of *your* responsibility. To me, that is bullying, if not extortion.

> If you're incapable of leaving a positive 2 sentences (NONE about how wonderful I am) then you don't deserve to be part of the group. […] And leaving comments on the group page? Suicide by (former) member.

This attitude is exactly why I opted for a public response somewhere outside of the group. What happens to someone who has a negative comment about the group? Is it "suicide?"

This hurts the credibility of positive reviews for your group for me. Your email makes it look like that the only people who say good things did so because they were threatened, and the bad ones are deleted for all I know.

I think that you have a lot to learn about how to respectfully steward people, Steve. I never poked my Socrates Café members on the shoulder and said "Hey, say something nice about this group or you can't come back." There's no reason for that, because there exist more ethical alternatives.

If any of my advice means anything to you, then remember that the people who show up are by nature supporting you, and making further demands on them will not work forever. Anyone else could compete with your group with a Craigslist ad and a table reservation. As an organizer seeking growth, you do not want to make these alternatives attractive.

Thank you for including me in a past discussion on feminism and men's rights, and for your compliments at the close of the event. I enjoyed being your guest, but I do not feel comfortable returning under the circumstances established by your email. I know that I can find—and host—groups with less imposing policies. I wish you the best of luck.

For those of you in the ATL Discussion Group curious about participating or hosting a new group with fewer policies and a more relaxed atmosphere, please feel free to contact me. I'll be happy to assist in group development.

Men are dogs: important truth in disparaging men

Douglas Galbi · 6 November 2015 · Archived copy · Original

Declaring that men are dogs is a common sort of disparagement of men today. Such disparagement has a long history. It's typically associated with condemning men's strong, independent sexuality. For example, the late-twelfth-century Latin text *De amore* (*On love*) declares:

> Even after they have reflected long on a woman or have enjoyed her rewards, as soon as they see another they long for her embraces, becoming forgetful of and ungrateful for the services obtained from their former lover. Such men as these wish to indulge their lust with every woman they see. Their love is like that of a shameless dog, or rather they are, I think, to be compared with donkeys, for they are affected solely by that natural urge which puts men on a level with the rest of the animal kingdom. [1]

Thinkers throughout history have declared that "reason" distinguishes humans from all other animals.[2] Many animals have a large, complex repertoire of behaviors. They pursue easily understandable interests (food, security, reproduction) in ways that rapidly adapt to specific circumstances. Do animals reason? Describing the distinctiveness of (human) reason has been a highly successful job-creation scheme for philosophers. In today's common-sense reality of human-created artifacts (intricately cooked meals, movies, airplanes, spaceships, etc.), humans are obviously very special animals.

Although very special animals, humans are animals. Lack of appreciation for that reality has been pervasive in elite thought throughout history. For example, *De amore* declares:

> Who could doubt that he who chose the consolation of the upper part is to be preferred to him who chose the lower? So far as the consolations of the lower part is concerned, we are in no sense separated from the brute animals, nature herself having joined us to them in this respect. But the consolations of the upper part have been granted particularly to human nature and denied to all other animals by nature herself. So he who chose the lower part should be rejected from love as unworthy, like a dog, and the one who chose the upper part should be accepted, as embracing his nature. [3]

Humans can forgo sexual activity. Humans can also fast for a time, eat limited portions of healthful food, or gorge themselves on junk food and become grotesquely obese. None of these facts change the reality of human nature. Separating a man's head from his genitals destroys his life. Much more terrible than men being dogs are men's dismembered, bleeding body parts.

* * * * *

Read more:

- appreciation for men's sexuality in Hildegard's *Causae et curae*
- men's desire in the *Life of Saint Pelagia*
- criminalizing seduction: the crime of men seducing women

Notes:

[1] Andreas Capellanus, *De amore* 1.5.7-8, from Latin trans. Walsh (1982) p. 41. Reference to a dog as a man's best friend occurs in twelfth-century Latin literature. Understanding of a dog as man's best friend seems unrelated to the claim that men are dogs. At least in medieval European understanding, referring to men as dogs would be less disparaging than referring to men as cats. Any symbolic relation between dog and Doug is purely coincidental.

[2] Aristotle was particularly influential in developing understanding of humans as the rational animal. See, e.g. *De anima* III, *Nicomachean Ethics* I.13.

[3] *De amore* 1.6.536-7, trans. Walsh (1982) p. 201.

[image] Dog. Thanks to Soggydan Benenovitch for sharing his photo.

Reference:

Walsh, P.G., trans. 1982. *Andreas Capellanus on love {De amore}*. London: Duckworth.

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Leave my family out of this David Futrelle

Jack Barnes · 8 November 2015 · Archived copy · Original

Most of you are aware of the current feminist bitch fit being pitched by David Futrelle. He started out by threatening the director of an upcoming documentary on the Men's Human Rights Movement. Paul Elam and I wrote a response article calling out these threats. David fired back with an article calling Paul and myself liars.

On the heels of that article, David wrote a third article making good on the threats from his first article. Paul then wrote a solo article calling David out for following through with the threats that David says he didn't make.

During all this a new Twitter account was created, quite reasonably assumed to be one of David Futrelle's cult followers. This Twitter account contained my name and an image of my family.

Click to enlarge

There were five tweets posted by this account. The first gave out my home address and home phone number. Another tweet mentioned my daughter by name. Still another tweet demanded that I apologize to David for lying about him or more of my family's private information would be leaked to the public.

I waited until now to inform you all of this, that is, until I could get home and see to my family's safety and security. All of my family and friends will be notified via this article as to what has occurred. AVFM family and friends, say hello to my blood kin and non AVFM friends.

Since I live in a state with more guns than people, where a side arm is as common as a cell phone and where it is legal for 10yr olds to hunt with high powered rifles and without adult supervision, I'd say my family is now safer than the president.

At this time I would like to take a moment to thank all of you who have supported me through this. Believe it or not there were several feminists who hate my guts who condemned this doxxing of my family and worked to get the offending account shut down. A special thank you goes out to them as well.

Click to enlarge

I watched an old movie once, the name of which I cannot recall, about the civil war. One scene in that movie showed two soldiers, one Confederate and one Union, who happened upon each other while out alone. One soldier had some tobacco while the other had coffee. They shared each with the other. Nothing much was said. Then they turned and went their separate ways. It was a display of humanity in the middle of dehumanizing hell. That's kind of the way I feel about those feminists sticking up for my family. Thank you all again.

Now, there was one person who has remain eerily silent about all this. That person is David Futrelle. Seems odd since all of this doxxing was done to avenge him. There is not a peep from Futrelle about this on his site or on social media anywhere that I could find. As a parent I know my kid is up to no good when she is quiet. Wonder if the same goes for adults (assuming the word applies)?

Futrelle has spent years painting a threat narrative around the MHRM. He does so by twisting statements made by MHRAs to fit his narrative. He takes articles calling out feminists for their bigotry and violence and uses them to convince his followers that we hate women. He uses articles expressing the idea that men should be able to defend themselves from a violent attack by a woman as examples that we want the unprovoked beating of women to be made legal. He takes articles calling out kangaroo courts on college campuses as evidence that we want the rape of women to be legal. He takes our comments about mass shootings, for example, 'this is what happens when society ignores men's mental health and when society chooses to ignore the pain and suffering of men' and uses them as examples to convince his readers that we want to see women killed.

David isn't dumb. He is a very smart liar. He leads his audience up to the edge and encourages them to drink the cool-aid. Drink it they do. He uses them to pad his pockets by working them into a fearful frenzy with hyperbole, half truths and outright lies.

It is a strategy that won't play forever.

David once had a lot of sway with the MSM. That influence appears to be waning. The ABC 20/20 debacle was the turning point. Researchers at that 'news' organization used Futrelle as their only source and ran with it. Only to be made out to be fools, when the truth came to light. As a result of this most Main Stream Media publications shy away from Futrelle like he had fresh track marks.

So far, all of his efforts to mount a media attack on Cassie Jaye have resulted in one, impotent hit piece from a low level publication.

David Futrelle's once strong connections to the MSM were never a real threat to us. In fact it was the reverse. Every time the MSM posted a hit piece on the MHRM, more and more men and women wanting to see the "den of misogyny" would stop by this and other websites to take a look. Many of them figured out that the MSM had lied to

them and became supporters. Futrelle has actually been a big help to the MHRM.

But times have changed. The MSM attacks on AVFM have dropped. Now many formerly hostile outlets are publishing articles making the same arguments that MHRA's have been making for years. Sensing an end to the feminist narrative and thus the end of his gravy train of cult followers, David has dialed up the fear mongering to create even more hysteria in order to keep the dollars, pounds, francs, deutschmarks and rubles flowing in.

I call his followers 'cult members' because that is exactly what they are. They are no different than a religious cult. They believe their prophet without question. As history shows us, cults usually become more violent and more dangerous as they near their end. That is what is happening now. For years Futrelle has been little more than nuisance and most often a source of amusement. That has now changed.

A close friend of mine recently commented that terrorists are stupid. I replied that the ones who strap bombs to their chests are stupid. But the leader is smart. He fills the minds of fools with his rhetoric and sends them off on suicide missions for his cause while he sits safely at home.

Now Futrelle sits safely behind his computer with what he thinks is complete deniability while his followers place innocent people including children in harm's way for his cause. Futrelle doesn't command these people like a terrorist mastermind. He just lights the fuse and lets the rest happen. He has remained silent about what happened to my family. He has pretended like it didn't happen. He thinks he has deniability. He doesn't.

Right now every single MHRA, their family and friends are in danger. The cultists believe what David has told them. They believe that if we are successful, then women will be enslaved, raped and slaughtered en mass.

Yes, they actually believe that shit.

Click to enlarge

I recently witnessed a conversation between two feminists stating that Cassie Jaye put herself in mortal danger by sitting in the same room with Paul Elam. They talked about how, in the trailer for her documentary, she was sitting on a couch close to Paul with her legs under her and her shoes off. They talked about how dangerous that was and how she should have been ready to run at a moment's notice.

While these are the same people who condemned the person who doxxed me, I was shocked at the fact they actually believe that Paul is a monster. I thought it was all just rhetoric designed to poison the well. I was wrong.

This level of indoctrination and hysteria can only lead the most extreme followers of Futrelle to believe that any and all action is justified and collateral damage is acceptable. How do I know this? This sort of thing has played out in history many times before and has always followed the same pattern. Plus, unlike David's fictitious threat narratives that he applies to the MHRM, we now have an example of Futrelle's followers endangering the lives

of innocent people to serve Futrelle's interests. Remember that this little prick who doxxed my family didn't demand that I apologize to feminism. He demanded that I apologize to Futrelle.

And on that note, here is the apology that was demanded under threat of releasing more private information.

Click to enlarge

David as I said earlier, you have created a completely unwarranted climate of fear around the MHRM for the sole purpose of padding your pockets and to destroy a movement that triggers your misogynistic need to appease women rather than treat them as fully capable adults. What has resulted, as was inevitable, is that one of your cult members has drunk the cool-aid and now feels that any action against MHRAs is justifiable including endangering the safety and well-being of innocent people such as my family. I hold you personally responsible for this occurring.

I consider the doxxing of my wife and daughter and the doxxing of me to be two separate issues. The doxxing of me has done one thing and one thing only. It's has royally pissed me off. You think Paul Elam has been a thorn in your side? Ha! Paul is the guru of FTSU but I'm a junkyard dog with no owner and no collar. He, as a public figure of the MHRM, has a reputation to think about. I don't.

Didn't anyone ever tell you that you shouldn't piss off a redheaded country boy from the backwoods of Tennessee? I promise you David that for the rest of your life there will be nights you cry yourself to sleep in anger and frustration over me. I'm simply going to keep doing what I've been doing; but I'm going to do more of it and do it better. I'm going to destroy the ideology of feminism. I'm going to burn it to the ground. I'm going make chili out of the ashes; then shit all over on Andea D'workins fucking grave. All the while making sure that you are aware of it all.

There is the apology that little snake wanted for you – Futrelle. I hope you like it.

Follow the money: 3 reasons why #GamerGateMovie will be made

AVfM Video Source · 9 November 2015 · Archived copy · Original

When it comes to promoting ideologies, it's always worth looking at the incentives behind them, as well as who stands to benefit financially.
Lucian Vâlsan did just that and the conclusions are quite chilling.

You can subscribe to Lucian's Freedom Alternative, here.

Confronted by Evidence

Steve Carter · 10 November 2015 · Archived copy · Original

Once, I nearly got lynched in a sociology class.

We were discussing domestic violence (because that is, ultimately, the point of most sociology classes run by women in general and feminists in particular). After much throwing around of angry bromides and accusations against men for the wretched crime of their existence, someone invoked the "no excuse for domestic violence" cliché, which was then echoed and repeated by nearly all present.

I was a youth mentor between 1989 and 2014, and was familiar both with the statistics and culture of domestic violence in the US. So I threw in the fact that, according to official reports from the Dept of Health & Human Services, women in general and mothers in particular were responsible for about 2/3 of violent child abuse.

Naturally, "it's not the same thing!" They began to venture all kinds of reasons why we needed to "understand what was happening first" before "rushing to judgment" on female abusers. They began to rationalize, and after a couple of them I began to write them on the whiteboard:

- the child was being disobedient and needed discipline
- the definition of "abuse" is too broad and easily misinterpreted
- sometimes kids are just egging you on
- you don't know, you weren't there!
- kids lie because they know CPS will act on unfounded claims

…and so forth.

Then I pointed out that ALL OF THOSE could just as easily be used to justify a man slapping a woman around:

- the woman was being disobedient and needed discipline
- the definition of "abuse" is too broad and easily misinterpreted
- sometimes a woman is just egging him on
- you don't know, you weren't there!
- women lie because they know police and social agencies will act on unfounded claims

…and so forth.

The women got REALLY quiet… then exploded like Vesuvius. There was talk of having me kicked out of the class, and I was labeled all manner of horrible things. But I stood my ground, since the facts were on my side and–unlike Duke or U of VA–could be readily produced and objectively assessed.

Happily nothing came of it other than a lot of ugly looks and various snide comments about my undisguised "misogyny" (which is Feminist for "he who wants to protect children, even from women"). But what an excellent demonstration of Michael Crichton's statement about a role-reversal scenario being a powerful instrument for determining where our rules and ethics REALLY lie.

The premise behind their objection to man/woman violence was that it's unfair for a big person to hit a small person. This is true. But the premise falls apart under simple observation: there is nothing more out-of-control than

a person who knows that her actions will not reap any real consequences. In this, women own a two-way advantage. A woman accusing a man of abuse will be assisted without concern to the man's side of the story, as demonstrated in microcosm by the episode in the Sociology class. But a woman accused of abusing a child will be allowed to defend herself–often in the judgment of other women of similar background and sympathetic leaning–before any corrective or disciplinary action comes around. Further, she will enjoy (and I do not use that word lightly) the assistance and defense of other parties who lean forward to her defense without solicitation. And this is partly what informs the 2/3 majority in violent child abuse: a woman knows she will be the sympathetic party, and acts accordingly.

And this–I must add here–is merely what they DO report. There's a glut of violence committed by women that's either ignored, denied, excused, rationalized, or blame-shifted by women or sympathetic male social workers, teachers, and others in positions of authority. And woe to the man who reports it as violence, for he shall be cast out for "misogyny" by those protecting the woman.

Paul: On cultural change and violence

AVfM Video Source · 10 November 2015 · Archived copy · Original

You will be seeing these placed in the sidebar pretty frequently henceforth. Best way not to miss them is to sub to my channel.

Dr. Randomercam Interviews David Futrelle

Paul Elam · 11 November 2015 · Archived copy · Original

The interview you thought you'd never see!

Is this where I mention that he's not really talking to Futrelle?

More from DoctorRandomercam.

‘Crazy ex-girlfriend’: The desperation for a feminist victory

August Løvenskiolds · 11 November 2015 · Archived copy · Original

I really didn’t want to review the new CW television show *Crazy Ex-Girlfriend*. The title is self-evidently anti-feminist and the entire premise of the show sounded unpleasant to me: First, it is a musical romantic comedy. *Ick.* My apologies to my stereotypical gay pals but musical rom-coms make me want to blame those Canadian Uncle Fuckers for loosing Satan on Earth. You know what I mean.

Second, years ago I was stalked by a crazy ex in an omnipresent Honda. She got my then new girlfriend fired from her job; I was happy to return the favor, after which crazy finally stopped messing with me. A lot of men find the MRM after a bad experience like mine and I was in no rush to rehash that.

Third, the scrappy CW Network has a lot of kooky, off-the-wall shows that appeal to nerdy guys, and I was willing to grant them one misfire.

But then; this *mouth-breather* misandrist named Samantha Allen at *The Daily Beast* wrote a bullshit review, “‘Crazy Ex-Girlfriend’ Is Smart, Sexy, Unapologetic Feminist TV,” that desperately tried to frame “Crazy” as a worthy feminist show despite it being a direct parody of everything feminist.

I have no choice: this “Balrog” shall not pass unchallenged.

Who is Samantha Allen? We featured one of her man-hating blog posts last November 7th here at AVFM:

> **What misandry means to me**
>
> I’m a misandrist. that means I hate men. I’m not a cute misandrist, I don’t have a fridge magnet that says, “boys are stupid, throw rocks at them.” My loathing cannot be contained by a fridge magnet.
>
> I am not an equality feminist. I don’t believe that an asymmetrical world will be cured by polite obsequence to male-dominated systems. I am not a liberal humanist. I don’t believe that I need to stand up for men when they’ve been standing on top of everyone else….

What a difference a year makes: Once a proud man-hating feminist, Samantha has been gut-punched repeatedly as feminist rape hoaxes like Jackie Coakley’s wad of lies at *Rolling Stone* have blown feminism to bits. Samantha is now a tamed shrew so desperate for any bit of credibility for feminism she will try to find it in an unabashedly ANTI-feminist show called *Crazy Ex-Girlfriend,* a suitable designation for feminist rape hoaxers Coakley and Emma Sulkowicz alike.

But, on to the show.

The story opens with “Rebecca Bunch” (Rachel Bloom) at age 16 saying her chatty monologue goodbyes to her first summer love, an emotional tampon and hymen-buster named “Josh Chan” who is obviously annoyed with her and is relieved to be making his escape. Josh is of some indeterminate background that might be Chinese or Hispanic = how intersectional! Fast forward to 2015: Rebecca, a Harvard/Yale graduate, is a high-powered attorney who is about to be promoted to Junior Partner at a prestigious NY firm that is as cold and inhumane as any workplace governed by feminist-inspired harassment abatement rules that clobber all normal human social interaction.

But, wow, there is a problem: she hates her feminist fantasy; she is lonely and desperately unhappy – so unhappy that when she sees an ad that asks “when was the last time you were truly happy?” her body literally stops her brain from functioning. So unhappy that babies are talking to her from billboards. Yes, her biological clock just pinged – it is spinster o’clock!

A chance meeting with now muscular Josh on the street, complete with her cat-calling him, gives her personal life a sliver of hope until she learns that Josh is moving to West Covina, California to escape the big city rat race. Yes,

Josh is Going His Own Way!

What is a girl to do? Dump her job, her promotion, her feminist pretension and her clothing and start singing. The first musical number starts on the streets of NYC, moves to a stripper bar in West Covina, and ends in a strip mall. The symbolic transition of feminist to dick grabber to wannabe wife happens all in a single musical flourish. This is feminism?

Uh, *no*.

As it happens, Rebecca's feminism was propped up by a feedbag full of blue pills that allowed her to function as a feminist Borg drone lawyer while muting her femininity. She gleefully spills half a dozen bottles of pills down the drain, determined to rediscover the lusty, spontaneous woman who feminism taught her was repressing her with internalized misogyny. Tossing the pills is another indicator that she is baby-crazy – can't take that shit while preggers.

But there is another problem – Josh has a girlfriend – so Rebecca tries to hook up with his friend, a bartender named Greg – whom she lured into Josh's bedroom on the off-chance that Josh will catch them in the act and have his jealousy triggered.

Is there anything feminist in this show that is treated sympathetically? Rebecca does agree to help with her boss's divorce, but the hitch is that she's trying to help him get custody of his daughter, something feminists, despite all their equality bluster, never, ever support in real life.

The one purportedly feminist themed song, *The Sexy Gettin' Ready Song,* depicts Rebecca waxing her crotch and ramming herself into some flesh-colored camel-toe Spanx as she preps for her hookup. A black male feminist rapper regards her collection of beauty products with horror as somehow "patriarchal bullshit" when the girl is voluntarily doing it to herself. Later, he phones his backup dancers to apologize for throwing money and jobs at them. The girls look at their phones as if this crazy male feminist is the craziest one of all.

Ah, poor reviewer Samantha Allen. You were once such a proud man-hater. Enjoy your feast of ashes, loser.

A friendly message to Sargon of Akkad

AVfM Video Source · 12 November 2015 · Archived copy · Original

It is important to note here that since posting this to YouTube, Sargon has commented on it there and acknowledged that his statement was in error. Good person in that man. PE

International Conference on Men's Issues, London, 8-10 July, 2016.

Mike Buchanan · 13 November 2015 · Archived copy · Original

These are exciting times for people concerned by the relentless attacks on the human rights of men and boys around the world. Following the success of the first International Conference on Men's Issues, hosted by A Voice for Men in Detroit in 2014, it's time for another gathering.

The British political party Justice for Men and Boys (and the women who love them) – J4MB – is pleased to announce it will host the **International Conference on Men's Issues 2016**, in London, 8-10 July. It will do so in association with A Voice for Men, the American website which is by a considerable distance the most-visited and most influential website in the world advocating for men's human rights.

J4MB approached a long list of potential speakers, all well-known as advocates for men's human rights. All agreed to our invitations, without hesitation. The conference will be a rare opportunity for you to listen to, and meet, many of the figures you may until now have only seen online. The speakers, and the provisional titles of their talks, are given below.

Keynote speaker

Erin Pizzey Domestic violence campaigner – 'Intergenerational Family Violence v. The Big Lie.'

In 1971, Erin Pizzey founded the very first battered women's shelter in the world, in Chiswick, London. She had no idea what would be coming her way for her troubles, including death threats, bomb threats, and multiple incidents of stalking. In her book Prone to Violence (1982) she showed how misguided we are in dealing with Intimate Partner Violence (IPV). She has been refuting lies about IPV for 40+ years, and runs WhiteRibbon.org.

Other speakers, in surname alphabetical order

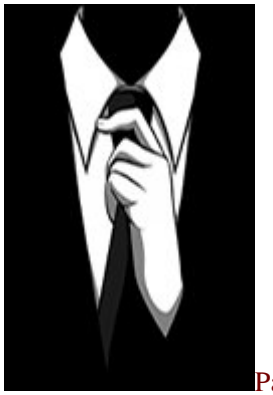
Paul Apreda — Families Need Fathers (Both Parents Matter) Cymru – 'The State's War on Fathers'

Paul Apreda is the National Manager of the charity FNF Both Parents Matter Cymru. The charity provides

practical and emotional support to parents with child contact problems in Wales, and undertakes research on issues impacting on men.

—

Janet Bloomfield – 'How Feminism Infantilizes Women'

Janet Bloomfield is a Canadian anti-feminist writer and blogger. She was one of the first female anti-feminist bloggers, using the pseudonym 'JudgyBitch'. She was one of the original contributors to Women Against Feminism. She has explained why feminism is the major ideology standing in the way of legal equality between men and women.

—

Mike Buchanan Party leader, J4MB – 'The Political War on Men and Boys'

Mike Buchanan is a British anti-feminist author and men's rights advocate. His last book was Feminism: the ugly truth. He launched J4MB in 2013. It remains the only political party in the English-speaking world campaigning for the human rights of men and boys on many fronts. He also runs Campaign for Merit in Business.

—

Paul Elam Founder and publisher, A Voice for Men – 'Gynocentrism: the Root of Feminism'

Paul Elam is an American, and the most well-known men's human rights advocate in the world. A former mental health professional, he launched A Voice for Men (AVfM) in 2009. AVfM has long been the most-visited and most influential website in the world advocating for men's human rights.

—

Dean Esmay, National Coalition for Men (NCFM) — 'MGTOW and the new Renaissance'

Dean is a world-renowned activist and expert on intimate partner violence, child abuse, sexual abuse, public policy and MGTOW. He is a contributor to many publications, former Managing Editor of A Voice for Men, and is currently with The National Coalition for Men.

—

Janice Fiamengo Professor, Department of English, Ottawa University – 'How Feminism is Destroying Higher Education'

Janice Fiamengo is a strident Canadian supporter of free speech, and an advocate for gender fairness. She is producing a series of anti-feminist videos called The Fiamengo File.

—

Sage Gerard Collegiate Activism Director, AVfM Operations LLC – 'How to Bring Men's Rights to Campus'

Sage Gerard is an internationally-recognized advocate for men's rights student organizations, and an authoritative contact for students trying to resist hostile universities. Sage founded Zen Men to counteract gender ideology in education systems.

—

Tim Hammond – 'Exploring the Aftermath of Male Circumcision: Findings from the 2012 Global Survey of Infant Circumcision'

Tim Hammond is an American independent researcher and human rights advocate. He has conducted two surveys into the long-term adverse effects of infant circumcision (Male Genital Mutilation) on men's health.

—

Anil Kumar Save Indian Family Foundation – 'Organizational Models that made the difference: Success stories in India'

Anil Kumar was the founder of India's first ever men's community centres, in New Delhi and Bangalore. He has testified twice in front of Parliamentary inquiries, seeking to protect innocent men and women from the impact of false allegations against men. His community centre website is www.confidareindia.com. SIFF's NGO (charitable trust) website is www.saveindianfamily.org

—

Herbert Purdy– ‘Feminism: Their Angry Creed’

Herbert Purdy is a British author, commentator, and blogger on feminism and its effect on society. He stands implacably opposed to all it represents, and believes it is time people woke up to its danger.

—

Karen Straughan – ‘Toxic Femininity’

Karen Straughan (GirlWritesWhat) is a Canadian anti-feminist who has been writing and video blogging on gender issues since 2010. Her widely-admired videos have raised the consciousness about gender issues and feminism of huge numbers of people, and she has been described as the #1 Recruiting Sergeant for the Men’s Human Rights Movement.

—

European News Director, AVFM Operations, LLC – ‘The Status of Men in Continental Europe: Ideology, Legislation, and Activism’

Lucian Valsan is a Romanian libertarian-conservative, polyglot, and staunch non-feminist. He runs the YouTube channel Freedom Alternative.

—

Milo Yiannopoulos – ‘How to Beat Feminists in Debates’

Milo Yiannopoulos is a British journalist and entrepreneur. He founded *The Kernel*, an online tabloid magazine about technology, which he sold to Daily Dot Media in 2014. He was involved in the Gamergate controversy, criticizing the politicization of video game culture. He is an Associate Editor for Breitbart.com, a United States-based news and opinion website.

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Tickets for the three-day conference will cost £265.00, and there will be a four-month easy payment option, at no extra charge. An Early Bird Discount price of £225 will be available for a short time.

It’s important, of course, that we’re assured of sufficient delegates to make this conference financially viable. To give us a clear sense of the minimum delegate numbers we might expect, we are asking people planning to attend, to pay a pre-registration fee of £22.00 no later than 22:00 GMT on Sunday 6 December. You can do so through this link, using PayPal or credit/debit cards. Please email me (mike@j4mb.org.uk) if you experience any difficulty making a payment.

IMPORTANT: Please do not send anything more than the £22.00 pre-registration fee at this stage, and do not book flights or accommodation until we officially announce the conference will be going ahead.

Pre-registration fees will be non-refundable, if the conference proceeds as planned.

In the event that a conference on the scale envisaged proves to be unviable, or a smaller conference planned, pre-registration fees will be refunded in full upon request, or credited against the conference ticket price.

A decision will be taken w/c 7 December on whether:

- the conference will proceed as planned
- a smaller conference will be undertaken
- the event will be cancelled

Pre-registration fee refunds that are required will be processed no later than 31 December 2015.

Conference tickets will be on sale from w/c 7 December. Only people who have paid pre-registration fees will be eligible to buy tickets before the end of December, and the £22 pre-registration fee will be deducted from ticket prices. From 1 January, tickets will be made available to the general public.

If you want to be very sure of attending the conference, pre-register, and pay for your ticket before the end of December.

Paying the pre-registration fee alone will not guarantee you a ticket. If you seek to buy a ticket after 1 January, and tickets are no longer available, your pre-registration fee will be refunded in full.

J4MB is taking full responsibility for the financial aspects of the conference. Any surplus from the event will be placed in the J4MB 'war chest' which covers our campaign-related expenses, including those associated with our 2020 general election strategy. Nobody connected with J4MB draws personal income from donations, party membership subscriptions, conference ticket sales, or any other revenue streams.

Our strategy is to challenge the party (or parties) in power, because only they can stop the state's attacks on the human rights of men and boys. Under David Cameron's leadership since 2010, the Conservative party has been at least as pro-feminist / anti-male as the Labour administrations of 1997-2010, and in some areas even worse.

We are really looking forward to meeting you all at the London conference, and seeing old friends from across the world, as well as making new ones.

Why not combine the event with a longer trip to London? Maybe a long weekend if you are travelling locally, or a wonderful holiday in the UK – or possibly beyond – if you're travelling from further afield. A visitor's guide to London is here. July is undoubtedly the best month of the year for weather in the UK, being generally sunny and dry, and tourist numbers are lower than in August.

Whatever the weather, you can be sure of a warm welcome at the conference. And for those on tight budget, we're investigating the availability and cost of student accommodation in London, near our preferred conference venues. We look forward to meeting you and, together, taking the next decisive step forward for the human rights of men and boys (and the women who love them). We are confident this event will in time be seen as another landmark in the struggle for justice for men and boys, in line with the 2014 Detroit conference.

Mike Buchanan, Party Leader
Justice for Men & Boys (and the women who love them)
Kemp House
152 City Road
London, EC1V 2NX

P.S. A few words on the depth of capability behind the conference. I worked as a consultant and Head of Procurement for the Conservative Party from 2006-2008, developing a highly successful commercial model for its conferences which, with 12,000+ delegates every year, have long been the biggest multi-day conference events in Europe. Using my experience, expertise, and contacts, we can expect this conference to run smoothly on all fronts.

P.P.S. For people who may not be well versed in men's issues, the key issues include:

Circumcision of male minors (Male Genital Mutilation) – the procedure is unquestionably illegal in the UK, but Theresa May MP, Home Secretary, declined to answer our FOI request, which asked why the police are not prosecuting the practitioners. MGM also breaches numerous Articles of European Union and United Nations conventions.

Educational attainment – males have been falling behind females throughout the education system for many years. Women are given financial assistance denied to men, e.g. at Brunel University, only women doing MSc courses in Engineering are given an additional £22,750.

Employment – anti-male discrimination in recruitment and promotion.

Domestic violence – male victims are denied support. Virtually all refuge places are allocated to women and children.

Fathers – denied access to their children following family breakdowns.

Armed Forces veterans – denied adequate support for dealing with mental health issues, including Post-Traumatic Stress Disorder.

Homelessness – almost 90% of street homeless are men.

Suicide – the male:female suicide rate ratio has increased from 1.7:1 to 3.5:1 in 30 years.

Prison sentencing – five out of six men in British prisons wouldn't be there, if men were sentenced as leniently as women for the same crimes.

Paternity fraud – the Crown never prosecutes women committing this crime, even when it has proof of their guilt from paternity tests.

Anonymity for suspected sex offenders – men's lives are ruined by false rape allegations. The men's accusers enjoy anonymity, while the men don't.

Divorce – financially crippling settlements still demanded from men.

Healthcare provision – two national screening programmes for female-specific cancers, none for male-specific cancers, although as many men die from prostate cancer, as women die from breast cancer.

Political representation – all-women shortlists, women preferenced for ministerial positions. Jess Phillips (a Labour MP) blocked the application of Philip Davies (a Conservative MP) for a debate on men's issues on International Men's Day, November 19. Happily, the debate is going to go ahead, anyway.

State intervention in director appointments – the government continues to bully FTSE companies into appointing more female directors, although longitudinal studies show a causal link between increasing female representation on corporate boards, and financial decline. Mike Buchanan presented that evidence to House of Commons and House of Lords inquiries in 2012.

Public understanding of these issues, and the roles feminists play in most of them, is growing by the day. If you wish to learn more about these men's issues (and others) a good starting point may be our 2015 general election manifesto, which covered 20 areas where the human rights of men and boys are assaulted by the actions and inactions of the state. In the UK, the human rights of women and girls specifically are assaulted by the state in no areas.

The J4MB YouTube library is here. It includes 100+ radio and television appearances by Mike Buchanan since the launch of J4MB in 2013.

The Real Social Construct

Doug Mortimer · 13 November 2015 · Archived copy · Original

Imagine you are a young woman doing research on primate behavior somewhere in Africa. You're watching some species of apes engaging in characteristic behavior. The alpha male is lording it over the troop and the females are submitting to him.

Tsk, tsk, typical male chauvinist, thinks the young primatologist. But would she make this sort of observation in her report? Of course not. The species she's studying is known to be hierarchical. They have no illusions about gender equality. In fact, they have no concept of it. It would be unprofessional to insert such an anthropomorphic observation into her field notes.

Now suppose another young woman is studying some tribe in a remote corner of the globe. She witnesses men doing their manly deeds…hunting, lolling in hammocks, dancing around the campfire while dressed as some sort of spirit animal, telling fart jokes, or whatever, and the women doing their womanly deeds…cooking, sewing, weaving, swatting their children, or whatever.

Tsk, tsk, typical gender role stereotyping, thinks the young cultural anthropologist. But would she make this sort of observation in her report? Of course not. That would be imposing her modern western values on a non-western tribal culture. She would never sanction such a rigid division of labor in her society, but to criticize the tribe's culture might imply imperialism, eurocentrism, maybe even (gasp!) white privilege. It would be pointless, as well as unprofessional, to criticize them for sexism, since they have no concept of same.

Now let's consider a gender studies professor observing and describing sex roles in a large organization in a modern western country. It is highly unlikely that she would collect the data and report it without including editorial comment highly critical of the slightest hint of discrimination. That's because prominent among contemporary memes and themes is the notion that gender roles are a mere social construct predicated on the gender one was "assigned" at birth.

Well, I don't deny the reality of social constructs, but I think they should be identified properly. After all, those baby apes grew up into male and female adult apes without anyone placing them into male and female categories. People in that primitive tribal culture survived for centuries – and continue to survive – despite rampant sexism.

Speaking of sexism, there was a time, not long ago in historical terms, when it was not considered a problem. Despite the slow but steady emancipation of women over the last couple of centuries, the word sexism was not invented till 1965, according to the finallyfemninism 101 blog.

Believe it or not, youngsters, there was a time when the employment ads in the classified section of your local paper contained the categories "Male Help Wanted" or "Female Help Wanted." If you had objected to this on the basis of sexism in 1964, you would have been greeted with a puzzled look. Sexism? What's

that? Why, it's a social construct that hasn't been invented yet, but mark my words! Soon it will be all the rage!

Actually, sexism is a corollary of an overarching social construct that has been around for centuries. That social construct is equality. You can say it started with the Enlightenment, the American Revolution, the French Revolution, or communism. You might discern a rudimentary form of it in the early years of Christianity.

Equality is an abstract quantitative concept, as simply expressed as 2 + 2 = 4, or 1 oz. of gold = (fill in with today's exchange rate pertaining to your local currency). What does that have to do with the organization of society? Given the complexity of the human genome, how could the notion of equality ever be taken seriously?

Yet the drumbeat goes on: Equality good! Inequality bad! We're all on board with that, right? Sounds simple enough. Ah, but what about those devilish details. That's when we encounter Procrustean attempts to define (or worse, enforce) egalitarianism by asserting 2 + 2 = 5…or 6…or 7…or whatever we say it does.

For example, let's explore equality in the marriage market, where the average 35-year-old man is blessed with more options than the average 35-year-old woman. If you wanted to express this in the form of an equation, it might look something like this: ♂ x 35 ≠ ♀ x 35.

For feminists, what makes this inequality particularly vexing is the lack of a remedy. They can lobby every legislative body on the planet to no avail. They can lecture men about the virtues of older (if not necessarily more mature) women, they can nag the mainstream media to soft-pedal the young hotties and start featuring women approaching the wall, but there is no instrument they can wield to compel men to get with the program.

Now I wouldn't be surprised to find out that somewhere out there a coven of feminists in a think tank is feverishly working on a solution to this inequality. Unfortunately for them, short of mass executions of females under the age of 35, inequality must remain the rule. Read it and weep…or gnash your teeth, if you prefer. If it makes you feel better, you can change the unequal sign to equal in the above-referenced equation, turn it into a bumper sticker, and distribute it by the millions. But it won't change the reality of inequality.

Nothing exemplifies the equality versus inequality debate better than the never-ending controversy concerning gender equity in paychecks. According to feminists, if men collectively earn more money than women collectively, that's prima facie inequality! The non-feminist response is that when one considers hours worked, seniority, market pay scales for the type of work performed, and other factors, men and women are paid equally. Both sides employ statistics to prove their case.

Now the important thing here is not which side has the better argument, but the fact that both sides feel the need to appeal to equality. In fact, no other basis is acceptable. Advocating for your self-interest or the best interests of

your tribe is unseemly. In order to win over hearts and minds you must genuflect to the great god equality. When it turns out that you and/or your tribe derive more goodies from your campaign for equality…surely, that's just a coincidence.

To gain legitimacy, even a "conservative" debater must preface his remarks with something along the lines of "I believe in equality of opportunity but not of outcome," or "I believe a man and woman doing equal work should receive equal pay, but…" At some level, equality must be invoked because it is virtually synonymous with virtue, even when inequality makes more sense.

For example, in days of old, but within my lifetime, it was customary to pay married men more than single women (and men) because they were supporting families. Married men were considered more stable – and hence more desirable as employees – than single men. Married men needed steady work but they also needed to earn more because they weren't supporting just themselves. If they were happy with their paychecks, they were less likely to job hop. So it made economic sense to keep the married man – a known commodity – happy and on the job rather than have him walk off the job in search of a few extra bucks elsewhere, thus forcing the employer to go to the trouble of auditioning a host of job candidates – unknown commodities – to find a suitable replacement.

Such a policy, no matter how sensible, would never fly today because you just can't wrap equality around it. Of course, if you debate a progressive on the merits of inequality in this or any other situation, sooner or later the phrase "double standard" (almost as popular as "sexist") will crop up. Yet what's left unsaid is even more important.

Your progressive opponent will never stop to ask you if you believe in equality; it is tacitly assumed that any enlightened citizen of a modern western country believes in equality. And assuming you believe in equality, then how can you believe in (fill in example of alleged inequality)?

If you want to pull the rug out from under such a debate, just announce that you do not believe in equality. It does not exist in nature; it is unnatural. It is an abstraction. It is a social construct.

I suspect that most people will be taken aback by such a statement, since equality's tentacles have a stranglehold on sociopolitical discourse. You will probably be grilled on what you do believe in. What are you anyway? A fascist? A fundamentalist? A Republican?

Well, I don't think it's necessary to pitch your tent in any of those camps, or any other camp, just because you have decamped from the social construct of equality. Having done so, you are not obligated to measure everything (often by dubious or arbitrary methods) to determine if A really does equal B and to cry foul when it doesn't. You are not prejudiced in favor of equality.

Equality and prejudice have opposing connotations. Equality implies a lack of bias; prejudice the presence of same. Equality is a warm and fuzzy chimera, the Casper the Friendly Ghost of social constructs. Prejudice evokes Ku Klux Klansmen, anti-semites, xenophobes, homophobes, and misogynists. Prejudice positively reeks of intolerance.

Yet egalitarianism is a form of prejudice, as it colors the way one views the world. Customs – even the most longstanding – as well as contemporary social policy are vetted (in other words, pre-judged) according to whether they pass egalitarian muster. Unless you are a member of some isolated non-white tribe, as discussed at the outset of this article, you do not get a pass.

Yet it makes as much sense to apply the social construct of equality to a modern society as it does to a traditional tribal society or a troop of apes. But nothing would raise eyebrows faster at a cocktail party than the assertion that equality is bunk.

So the next time someone cries out that women are under-represented in STEM, paid less than men, or victimized by the patriarchy, just say "So

what?"

You might get tired of saying that over and over; if so, try these phrases:

"Things are tough all over."

"It is what it is."

"How 'bout that!"

And my personal favorite: "Ask me if I care."

You will probably be accused of insensitivity, a quasi-crime as grievous as inequality. But it's better to be an insensitive individual than a microbe in an insensate collective. In the face of a dysfunctional consensus regarding equality, a thickening of the carapace is inevitable.

The Beauty of Men

Mark Dent · 16 November 2015 · Archived copy · Original

So many of the most touching, joy filled moments of my life have been experienced in my encounters with men.

My father , who was a passionate lover of literature, history, music and above all his children, was the first man to open my eyes to the beauty, terror and magic to be found in life. Dad would tell us stories in which we played the starring roles. You cannot imagine the thrill we experienced when we heard our names spoken as we bravely faced monsters or rescued our siblings from danger.

Dad hugged and kissed us with ferocious love. When he arrived home from work each night there was a stampede as five ecstatic children rushed to the front door to greet him. Again, Dad's magic was in play as he greeted each one of us with our special nicknames and a tickle on the tummy or affectionate rub of the neck.

I still recall the rush of warmth which flowed through my body each and every time this ritual took place.

It was easy to love my dad. He made us feel special. Dad told us tales of terror and inspired my love of history with his endless passion for great men of the past. He made me think about the raw courage of great warriors or the inspired genius of Mozart and Beethoven. He read the classic Matthew Arnold poem, *Sohrab and Rustum* to my brothers and I each night and although we were only young boys of primary school age, we grasped enough of the poem to appreciate the tragic ending… A father unknowingly kills his only beloved son in mortal combat, and discovers too late, that the man dying on the ground at his feet is the son he has longed to find.

I remember to this day, the quiver of emotion in my dad's voice as he read this heartrending scene and though much of the text was beyond me, I saw how deeply it moved my father…and I have never forgotten.

*****

He spoke; but Rustum gazed, and gazed, and stood

Speechless; and then he utter'd one sharp cry:

O boy—thy father!—and his voice choked there.

And then a dark cloud pass'd before his eyes,

And his head swam, and he sank down to earth.

But Sohrab crawl'd to where he lay, and cast

His arms about his neck, and kiss'd his lips,

And with fond faltering fingers stroked his cheeks,

Trying to call him back to life; and life

Came back to Rustum, and he oped his eyes,

And they stood wide with horror; and he seized

In both his hands the dust which lay around,

And threw it on his head, and smirch'd his hair,—

His hair, and face, and beard, and glittering arms;

And strong convulsive groanings shook his breast,

And his sobs choked him; and he clutch'd his sword,

To draw it, and for ever let life out.

But Sohrab saw his thoughts, and held his hands

And with a soothing voice he spake, and said:—

"Father, forbear! for I but meet to-day

The doom which at my birth was written down

In Heaven, and thou art Heaven's unconscious hand.

*****

As I reflect upon my childhood, I believe more than anything else, it was my dad's passion for films which carried a recurrent theme and our exposure to them which first awakened me to the many wonderful qualities possessed by men.

These films reinforced the message that most men are strong and good. *The Yearling*, starring Gregory Peck tore my heart out, but it taught me a lesson I reflect upon to this day. When a young fawn, adopted as a pet by the only child of a poor family, continues to destroy the family's desperately needed crops, the family has no choice but to shoot the fawn. The young boy, Jody, has to carry out this deed himself as his father is bedridden with torn back muscles. Jody carries out the execution but his heart is filled with rage and hatred for his parents who he believes have betrayed him and his beloved yearling, Flag.

After running away and going without food or shelter for three days, Jody finds his way home and when he is reunited with his adoring dad, Penny, he receives a little wisdom from his father.

'..Ever' man wants life to be a fine thing, and a easy. 'Tis fine, boy, powerful fine, but 'tain't easy. Life knocks a man down and he gits up and it knocks him down agin. I've been uneasy all my life…I've wanted life to be easy for you. Easier'n 'twas for me. A man's heart aches, seein' his young uns face the world. Knowin' they got to get their guts tore out, the way his was tore. I wanted to spare you, long as I could. I wanted you to frolic with your yearlin'. I knowed the lonesomeness he eased for you. But ever' man's lonesome. What's he to do then? What's he to do when he gits knocked down? Why, take it for his share and go on.

The classic Dicken's novel, *A Tale of Two Cities* was adapted to film on more than one occasion. The Ronald Colman version stands as the most powerfully moving of them all.

I saw a man offer up his own life so the woman he loved more than life itself could find happiness in the arms of another man. In the moments before his own death he comforted a frightened young girl, and helped her to face her last moments on earth. As he stood before the guillotine awaiting his execution, his final thoughts etched themselves in my heart:

"It is a far, far better thing that I do, than I have ever done; it is a far, far better rest that I go to than I have ever known."

When dad introduced me to the film, *Goodbye, Mr Chips* I was not to know how deeply it would influence the direction of my life and the career I chose to pursue.

Mr Chips forged deep, lasting friendships with the students he taught. He became a true educator when he dropped his defenses and showed his humanity to the boys in his care. When I became a teacher I never forgot the lessons I learned when my dad first introduced me to dear Mr Chips.

Throughout my career in education my guiding principle was nothing simpler than to love the children in my care and not be afraid to bring them into my life or reveal my own fear and vulnerability. Many years earlier, as a boy, I learned that we can only build deep, lasting relationships by doing just that. I did, and still do and have been able to forge my own precious friendships with many of the kids I have taught. All this has come to pass in a way that makes my life seem magical.

We watched Luke Jackson (Paul Newman) defy an oppressive, unjust system in *Cool Hand Luke* and win the hearts and minds of his fellow prisoners with his courage and charisma. One scene which touched me deeply was when Luke was informed that his mum had died. This "cool hand" grieves his loss by strumming his banjo and singing his mum's favorite song. I saw a strong man shed tears of grief without losing the respect of his hardened, criminal peers. As a boy these lessons were carved into my heart.

I was mesmerized by the power of one man, who, armed with nothing but a sharp mind and moral courage, was able to sway a jury which had been convinced of the guilt of a young man and were willing to see him die.

The most powerful moment came at the end of the film. The character played by Henry Fonda walked over to the man who had opposed, abused, belittled and antagonized him throughout the long night as they debated the case they had witnessed. When this broken jury member revealed the true motivations behind his rage, Henry Fonda reached out with an act of such quiet tenderness that even as a boy it struck home so powerfully I never forgot it. Watch from the 1:17 mark for this simple gesture that says so much. For me it encapsulates the quiet, almost unnoticed gestures men so often perform, gestures which carry deep love, tenderness and compassion.

I experienced such gestures on many occasions when I was battling bone cancer. My mates would come and sit quietly by my bed, unsure about what to say or do. When the time to leave arrived, they would shake my hand and hold it firmly and meaningfully for far longer than a normal handshake required. It filled me with such warmth, as everything they felt and wanted to say was expressed in that passionate grip of my hand.

One evening my rugged brick laying brother in law came to visit with my sister. He stood in the background throughout the visit. When the time to depart arrived, he walked to my bedside, still not having uttered a word, bent down and kissed my forehead.

Another man, who I had only got to know because he was a parent of a boy I taught, came to me well after visiting hours were over and sat beside my bed in silence. I had a fever and he simply placed a cool, wet cloth on my forehead. When it became hot he rose and placed it in cold water before returning it to my burning face.

I have not seen this man in over 25 years, but I will never forget the love he showed me on that long, dark night.

We watched Atticus Finch defend a black man against a false rape accusation. He did so with such courage and dignity and showed such tenderness and love for his children even in his darkest, most fearful moments.

Captains Courageous broke my heart yet again. The courage and incredible love and tenderness shown by Manuel (Spencer Tracy), the rough fisherman, to the young, spoiled rich boy rescued from the sea, caused a huge transformation to take place in the young man. Manuel became yet another role model for me to try to emulate in my own small way.

And that simple song Manuel sings as he plays his hurdy gurdy is unforgettable.

One Saturday night dad sat me down alongside him on the couch and suggested I watch a film that was about to start. It was called *The Man Who Would Be King.* The two main characters, Daniel Dravot(Sean Connery) and Peachy Carnehan(Michael Caine) could best be referred to as lovable rogues. In the final moments of the film, when the two best friends are facing death, you see men at their finest. I saw two noble, dignified mates who stood side by side and looked their mortality in the face without regret or recriminations.

These glorious films seeped into my blood and bones along with the literature and music dad drowned us in.

I loved men. I believed in their innate goodness. I was not disappointed once I left the bosom of my family and ventured out into the world.

My life is littered with countless moments of the most exquisite tenderness and compassion in my encounters with men.

Don't be mistaken. I have been married to the most beautiful human being I have encountered. Her name is Maggie and she is my soulmate. I have a daughter and a son and both are a source of endless joy in my life. I loved my

mum with all my heart and we had a close relationship. I have many close female friends……but the men. There is something in them which has the capacity to move me in a manner that I find hard to explain.

Why should I try?

I simply love the many men in my life.

I have written many simple poems about my dad over the years. Here is one to finish my small tribute to him and all of the beautiful men in my life..

*****

My Father

He carried me in his arms late at night

When I cried in pain or felt afraid

He soothed me with tender words

And gentle movement

He washed me in the bath

And then dried me vigorously

-never forgetting the gaps between my toes

He told me stories of great people,

Brave men who died for love

Or a simple idea

He scared me with terrifying stories of axemen

And long, dark corridors

He introduced me to the world of music

And planted a deep seed of love

By showing me

A young boy and his deer,

A king and his dream

And a little girl who finally understood

That there is no place like home

He welcomed me into a game which became a part

Of my heartbeat-and we shed tears of joy and anguish

Over many years as we followed our beloved Collingwood

We shared all the emotion the men in black and white brought us

And we retold and relived the countless moments witnessed

Year after year- with passion

We argued

I was hurt

I was sick

He stroked my face

He squeezed my hand and kissed my forehead

He wheeled me in my chair

I said, “I love you, dad”

He said

“I love you too, son.”

*****

Progress report on ICMI16

Mike Buchanan · 17 November 2015 · Archived copy · Original

We're experiencing a good demand for pre-registrations for ICMI16, and I would remind you that it's important people pay the pre-registration fees of £22, to provide a stronger steer on likely delegate numbers. This will enable us to select an appropriately-sized venue. More details can be found in the event announcement.

We've noticed some slight misunderstanding about the various payment options for conference tickets. Early Bird Discount tickets will cost £225, otherwise the normal delegate fee of £265 will apply up to and including payment at the door during the conference. Other than Early Bird Discounts, the ticket cost can be made easier by paying in four instalments with no premium.

We decided to offer this method of easy payment after listening to feedback from friends after the Detroit conference in 2014, and knowing the ticket price is always an important factor in people's minds. This leads me to an explanation of how we decided on the ticket prices, which is directly related to an initial estimate of delegate numbers, based on the numbers at the ICMI14 conference in Detroit.

The quality venues in the locations we wish to hold the conference, able to accommodate that number of people, will cost in the region of £30,000 – some of them a lot more – to which will have to be added our covering some or all of the travel, accommodation, and subsistence costs for some of the speakers, the cost of A/V hire, registration, and other services during the entire three days, including of course, security for our delegates.

We thought long and hard about the pricing of tickets, and used a very sharp pencil to keep them as affordable to as many as possible. However, the financial analysis forced us to conclude that if we charged a lower price, we couldn't make the project work. Conference venue hire costs rise sharply in proportion to delegate numbers, so apart from a lower ticket price making it impossible to cover the costs, really large delegate numbers, encouraged by a lower price, would force us to relocate to a bigger, more expensive venue, and send the project into a spiral of loss.

ICMI16 will be a three-day conference. It had to be like that to make it worthwhile for those people who will be travelling from across the world to attend, and with ticket prices from £75 per day, admission to ICMI16 is comparable to the average cost of most conferences. I hope anyone who is perhaps tentative about booking at present will see it as excellent value for the chance to meet and make international connections with others of a like mind – and, of course to meet and befriend the stellar lineup of speakers who are probably already so familiar already that they seem like friends to most of us. Without exception, all of them accepted our invitation to speak with enthusiasm.

I know that the Detroit ICMI14 cemented those who attended into a bond of friendship and mutual understanding, and I know London 2016 will do the same, and more! It will be a wonderful get-together for all of us concerned about men's and boys' issues across the world. Certainly, I can't wait to see old friends again and to making new ones, and I believe everyone who attends will look back on it and remember its value, not its cost.

We must make this conference pay its way, and if there is a surplus, that will go into the J4MB 'war chest' to fund our campaigning, not least that relating to the 2020 general election here in the UK, where we plan to field 20 candidates, challenging the Conservative party in its most marginal constituencies.

In the last two weeks we've seen a major breakthrough for men's and boys' human rights in the British Parliament, after a particularly vicious radical feminist MP, Jess Phillips, who had blocked an application by Philip Davies MP for a debate on men's issues on International Men's Day, was over-ruled by her committee. The debate will go ahead on Thursday, 19 November. We'll be protesting against MGM in Parliament Square that day.

Come and join us at ICMI16 in London, be inspired, enjoy the fellowship, and together we'll make a difference.

Dr. Yong Kim invokes god to sell his infant mutilation services

Paul Elam · 17 November 2015 · Archived copy · Original

Dr. Yong Sik Kim M.D. in Houston Texas does not encourage parents to have their son's genitals mutilated because of any medical necessity, but because God says so.

On the front page of his website, he prominently invokes Old Testament scripture to induced parents toward the cut, as follows:

You have to dig further into the site to find any medical information about his work. What is there is nearly as unimpressive as his use of religion to promote a medical procedure.

In the FAQs he has on his profile page, there is a great deal of incomplete and misleading information.

Examples:

Q: Who needs a circumcision?

There are risks and benefits involved in the surgery. Circumcision is not mandatory for every male as it has both benefits and risks, but people with common complications such as infection, scarring, or phimosis are recommended to get the treatment."

Dr. Yong Kim

In other words, he is painting an unrealistic picture for his patients parents that fits his desire to make money. Medically necessary neonatal cutting is exceedingly rare. In Finland, for instance the *rate of circumcision* for all males is 1 in 16,667. There is no medical literature available anywhere that demonstrates that routine neonatal cutting is medically necessary, thus Dr. Kim's appeal to religious authority over medical science.

He also provides information on the risks of NNC that cross the line into being misleading. From his FAQ;

Q: What are the risks associated with this procedure?

Bleeding, pain, and infection are the most common. Injury to the tube that carries urine from the bladder is possible though rare. Scarring could cause discomfort with intercourse for a few month, but this usually passes."

For some reason, Dr. Kim leaves out some other noted risks. Death, permanent sexual disfigurement, alexithymia, midlife sexual dysfunction, interference with breast feeding and parent-child bonding.

Dr. Kim describes himself as a well-trained physician and board certified who performs a variety of medical and surgical procedures. He does not describe himself for what he really is, a profiteer using the religious beliefs of his patients to pressure them into sexually mutilating their children.

Here is hereby placed on the registry of child mutilators childmutilators.com, where he will remain until he stops mutilating baby boys for a living.

If you are an expectant parent considering the amputation of your son's foreskin, please visit neonatalcutting.com and read the research that you will never know about from the likes of Dr. Kim and others of his ilk.

Dr. Kim's practice information:

- **8830 Long Point Rd #105**
  Houston, TX 77055
- **Phone: 713-932-0240**
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Did Karma just bitch-slap Pauley Perrette?

Suzanne McCarley · 17 November 2015 · Archived copy · Original

…Or is this yet another of Perrette's lies, scapegoating yet another convenient man? Charles C. Johnson of GotNews.com reports, with a *slightly* different approach than that of the Hollywood Press Machine. Go read it.

http://gotnews.com/breaking-ncis-actress-pauley-perrette-falsely-accusing-a-homeless-man/

> Forty-five year old David Merck was arrested in Hollywood on Thursday, and charged with felony battery, due to accusations made by NCIS actress Pauley Perrette.
>
> The actress tweeted about the alleged attack, stating that "she almost died" after she was "jumped by a very psychotic homeless man" while walking from her home to a new space she bought across the street.

Perrette, no doubt with the back of her hand pressed to her forehead, has reported ever so dramatically to Twitter, the press, and oh yeah, the police, that she was assaulted in the street near her home. Johnson raises some issues with her story, and I have a few of my own, not the least of which is that he inquires:

"Where are the cuts, scrapes and bruises?" She should be black and blue, and swollen like a puffer fish, but instead she has a slightly red nose? In her interview on KTLA5, she looks somewhat hungover, but not as if she'd been repeatedly punched in the face by a man. http://ktla.com/2015/11/13/ncis-actress-pauley-perrette-describes-being-viciously-assaulted-near-hollywood-hills-home-man-arrested/ (Don't you just love how the news crew filmed her neighborhood in the scary dark of night, though the Alleged Attack occurred around 5:oo pm?)

A few more points come to mind. Is there video evidence of the alleged attacker in the vicinity? I wonder how many security cameras are in that neighborhood. I wonder if any of them will be found to have mysteriously malfunctioned around the time of the "attack" – the way they might have mysteriously malfunctioned at a certain restaurant around the time Perrette claims that her ex husband Coyote Shivers violated her restraining order against him. Such coincidences do happen. And if by chance there is footage of the alleged attacker, perhaps fleeing the scene, I'd like to see it and I'd like to see if the "murder in his eyes" might have been captured on video as he ran away.

Is "murder in his eyes" a forensics term she picked up from her job acting like a smart scientific character? I wonder if video will show a man simply wandering around, or making eye contact, and maybe saying something like, "Hey! I know you from TV!" If an inveterate liar like Perrette wasn't feeling very magnanimous that day, why would she not report such an encounter as an assault? Perhaps since the last man she falsely accused is now locked away in jail, she needed someone else at which to point a crooked finger?

By the way, the "homeless, mentally ill" man does have a name – David Merck. And guess what? For some reason I don't think we will see any great social rally to raise awareness of men's mental health OR homelessness issues. We will see Pauley on her fainting couch and nursing a reddish blemish on her nose with her window cracked open for the paparazzi.

If he has a history of violence as implied by police, perhaps he should have been in jail already. Or perhaps he might have been better off if he were in a shelter with some attention to his mental health issues.

That is a very big if in this world.

Back to the duplicitous Perrette, what of her claim that she was lying on the sidewalk in shock? The man who walked past her said she "was disheveled, seemed disoriented and appeared to be homeless."

http://www.foxla.com/news/local-news/48382485-story

Collapsing in shock might be a reaction for an ordinary woman – if she were not some Star Crazy just lying about

why she was lying there. Perrette, who has allegedly endured ten years of harassment after a divorce that was supposedly like the Holocaust, might be a little more resilient. She might, through years of domestic combat seasoning, have acted a bit more coolly. Of course, “acting,” in this case, could have a lot more influence on what really happened.

She sure was composed when she talked to the press, as opposed to the porcelain princess of a victim she claims was nearly killed on the street. Her tweets were downright giddy. Makes me wonder if an episode like this can be found in her Star Crazy notes.

So, what’s the end game here? Why might she be scapegoating yet another innocent man in yet another bid for public sympathy? Or at the very least milking a real crime for all its worth? Is this the last season of NCIS, and is she in need of a new gig? Are the producers of the show getting sick of her shit (just imagine working with her for over a decade!) and planning to kill off Abby?

Maybe she’s bored; now that she has finally succeeded in putting her ex in jail, and can no longer pretend to be afraid of him. A new bogeyman? This girl’s gotta have a stalker of some sort, ya know. Some people can’t breathe without drama.

Or maybe her boyfriend/fiance/pseudo-husband (whatever he is this week) Thomas has had enough of living with Crazy, and is dumping her ass. She can’t use her worn out playbook on him; he knows “where the bodies are buried.” Indeed, he wielded a knight’s shovel, so to speak. Heaven knows that’s a guy who could credibly claim Battered Spouse Syndrome for his part in her crimes.

Could Perrette have merely been drunk or high that afternoon, staggering around and falling to the sidewalk in a chemically induced haze? Remember, the witness said she looked “disoriented” and “homeless.” Some guy sees her like that in public – what if he *recognized* her??? What’s a narcissist to do? How about pinning it on that real homeless dude she always sees around, the one she can describe to a “T” to the cops.

Then again, it could be that the Alleged Attack happened just as Perrette claimed. It is possible that after a lifetime of portraying herself as a victim, some random stranger, who should have been living in the jail cell now occupied by Coyote Shivers, walked up to her and punched her lights out. Such an encounter with Karma would most certainly be enough to send that narcissistic Louisiana swamp donkey into a state of very deep shock.

Being imprisoned for a crime he didn’t commit, Coyote Shivers was of course unavailable for comment.

Hannah Wallen's response to "The Men's Rights Movement" by Brave the World

AVfM Video Source · 17 November 2015 · Archived copy · Original

Naming and shaming doctors and rabbis who mutilate babies

Paul Elam · 18 November 2015 · Archived copy · Original

An IMD celebration with a caution

Paul Elam · 19 November 2015 · Archived copy · Original

Daily Telegraph deletes otherwise inoffensive comments?

David King · 19 November 2015 · Archived copy · Original

Update: The Daily Telegraph *has disabled access to the comments on the article in question from their front page. I have updated the links in this article to provide access to the original comment as required.*

On Monday, I wrote an (admittedly too long) comment on the *Daily Telegraph* in reply to this comment by "Carrie" (whose Disqus profile, surprise, surprise, is private). "Carrie"'s comment contained the standard feminist lies about the supposed bigotry of AVfM and our readership (ie, you, dear Reader!) and conflation between AVfM and other sites such as RoK. Unless these lies are confronted, lies become truth and truth becomes lies — so, I did my best.

By some remarkable coïncidence, "Carrie" managed to reply to my comment — twice (#1 and #2) — and then, mysteriously, my comment got flagged and then deleted. (No, please **don't** flag them; that is feminist-level lameness. And plus, it'd break the links in this article.)

I'm not going to speculate *who* flagged it, but I confess some surprise considering my comment didn't appear to violate any of the *Telegraph*'s guidelines and was pretty civilised and equanimous, and didn't use any potentially bad words that "Carrie" didn't use.

Perhaps the *Telegraph* didn't like the fact that I represented AVfM's perspective. Perhaps they objected to the length of it. Perhaps they delete flagged comments without critical thought. I sincerely hope that this is not indicative of a turn for the worse in what is nominally a respectable *conservative*† newspaper's moderation policy.

Nevertheless, the comment is gone from the public and we shall never know why because (unlike AVfM) the *Telegraph* has a policy never to enter into discussion over individual moderation decisions — so I reproduce it here for posterity's sake.

† Which has no bearing whatsoever on anything other than that conservative news sources are presumed to be less tolerant of feminist foolery than liberal sources. In no way do I endorse or repudiate the *Telegraph* or conservative media in general.

In reply to this comment by "Carrie"; needless to say, "Carrie" never indicated that she'd read my comment all the way to the end as requested, which was also pretty evident in her replies (as linked above). The following is the unedited version of my original comment as posted:

I can't stand RoK because they are just as you describe in your last paragraph. I can't stand PUAs either, for much the same reason. And there's a unhealthy dollop of misogyny in the MGTOW community too, which I also can't stand. (ETA: I can't stand the misogyny. MGTOW, as a philosophy, is a perfectly fine thing, so long as it is not used as an excuse to denigrate women or other men for their choices.)

But to talk of any of them in the same sentence as AVfM as if they even remotely share similar perspectives with AVfM is as absurd as suggesting that moderate and liberal feminists like Christina Hoff Sommers and Cassie Jaye share anything much in common with TERFs (trans-exclusive radical feminists, for readers not involved in gender politics) like Cathy Brennan and Julie Bindel.

I know quite a lot about AVfM, because I happen to be a member of its executive management. Bigotry, including against gay people, trans* people, people of colour, women (and men for that matter) is quite verboten under AVfM's comment policy. I should know, because I wrote it. Shaming language of men (and women, come to that) is also likely to attract mod action.

That mod policy is enforced by a team of moderators led by a woman who, like me, is also a member of AVfM executive management.

I can't stand the word 'mangina', either, and we discourage its use, though we generally won't ban anybody for that reason alone.

Some who comment at AVfM may also read and maybe comment at RoK — I wouldn't know the degree of overlap, and I can't imagine how you think you do — but that, on its own, doesn't make them as bigoted as RoK is as a whole.

Oh, I know for a fact that some of our commentators disagree with homosexuality and transsexuality or otherwise hold some views with which you and I would strongly disagree, but they don't trot it out at AVfM because they wouldn't last long if they did. But that's okay, because we don't insist that everybody thinks precisely the same way we do, partly because we value diversity of opinion and partly because we recognise that we're not defined by our commentariat but, instead, by our policies and the articles we publish.

Otherwise, we're a relatively tolerant bunch (much moreso than the majority of feminists, anyway) with readers and contributors from across the whole political spectrum so naturally, we're going to have some disagreements.

Periodically, we do get the odd misogynist or PUA show up, but they usually get banned pretty quickly because they can't abide by our mod policy. We leave their posts up, though, not least so that others can see the reason for their ban (which is publicly announced by our mod tool).

As for doxing, AVfM does not and never has done that — with one exception, the Agent Orange files, which linked the hateful utterances of a handful of radical feminists' with their true identities and occupations (which included childcare and legal practice, if memory serves).

No, register-her,com (which was never properly an AVfM project anyway) didn't dox anybody; it *did* publish the names, photographs and addresses women who were convicted by due process of certain crimes and whose details were therefore already a matter of public record — much like s€x offender registries, which that site was originally intended to emulate and parody.

It turns out that, in the main, it's feminists who do more doxing and online harassment than anybody else. For reasons that should be obvious, I won't be linking examples (even if the DT accepted links in comments, which don't know that it does). But I can point to what feminists did to Janet Bloomfield on Twitter. And by harassment, I mean a two-month long campaign to get her (a woman, mark you) permanently excluded from Twitter. How do we know? Because the feminist in question crowed about it on twitter afterwards. And it was a feminist who got a past member of staff fired from his day job by phoning his workplace and telling them that their employee was a misogynist.

AVfM has never done this, except in rare and egregious cases such as that of the corrupt assistant prosecutor Mary Kellett in Maine — although we didn't go phoning up her boss, we just exposed her corruption online and eventually the people of Maine voted her out.

And you will never find AVfM, any of its staff and or regular commentators who say that othered men are "trash" to be "exterminated". I don't know who you were talking to, but for sure it wasn't any of us.

We're proud of our openly gay and trans* contributors and commentators, particularly AndyBob who is articulate, well-read and an extremely good writer to boot. Nobody has to declare their misogyny first, indeed, anybody who does will get banned in fairly short order.

We don't, however, focus on their minority identity status in the way that feminists do. We see them as men and women, first, who care about gender equality and want to do something to ease the injustices men and boys face. *That's* equality — treating people the same regardless of their demographic membership.

As to real-world activism, we do what we can within the limits of our resources. Since you don't appear to be familiar with him, Earl Silverman started a battered men's shelter in Canada with his own money because no federal or provincial government would help him despite the plethora of data that show men are about as often the victims of DV as women are and despite the Canadian Charter. He tried legal action to force the government to

comply, but that failed, too.

When his money ran out, he had to close the shelter and ended up committing suicide. Though there was a letter, it was never released so we can only guess at why — but it's a fair bet that he was exhausted fighting an indifferent or overtly hostile system and simply didn't have the strength to go on.

AVfM did hold a conference last year at which a third of the speakers were women and at least a fifth were black. No, that's not completely representative of the public at large by proportion, but we select on merit rather than identity quotas. We intended to hold another this year, but it turned out to be too expensive given the additional security requirements — which were only needed because of **feminist** interference last year. But Mike Buchanan is holding an independent conference next year under the same banner here in the UK, which'll be exciting.

We collaborated in a counter-campaign "don't be that girl" to combat the deeply sexist and dishonest "don't be that guy" campaign launched by Canadian feminists.

Real-world activism requires money, which few men who are aware of the issues have, usually because they have first-hand experience of them. If governments and charitable foundations won't help, what else do you (realistically) expect us to do?

So: explain to me exactly where and how your assertions of bigotry, racism, sexism, homophobia and transphobia are justified in respect of AVfM? We are one of the most prominent publications in men's issues on the Internet and though we don't represent "the manosphere" (a term which we generally don't identify with anyway), and we are none of the things you say we are.

To refer to your other reply, when was the last time (other than this exchange) that you bothered to talk to a member of AVfM staff, or to a representative of the organisation?

Indeed, I do wonder whether you'll read past the point where I told you of my affiliation. If you reply, please say whether you got to this point having read the whole of the foregoing. I'll be interested to see what you have to say.

Pretty dreadful stuff, no?

Gary Costanza named Director of anti-MGM Activism for AVFM

Paul Elam · 20 November 2015 · Archived copy · Original

It is with great pleasure I get to announce a new member of team AVFM. Gary Costanza has accepted the position as Director of anti-MGM Activism for A Voice for Men, as well as becoming the lead administrator of neonatalcutting.com (NNC).

His initial job description is already in place. Gary will be responsible for gathering practice information on child genital mutilators and listing them on the directory at NNC.

He will also be posting each new addition to the directory as an article at AVFM mainsite.

In addition to those duties, Gary will be recruiting help with making the directory as comprehensive as possible. We are pledged to spare no doctor, rabbi or anyone else sexually mutilating infants for any reason.

I have great confidence in Gary Costanza to do an excellent job. He is a passionate MHRA who suits up and shows up for MHRA events like ICMI and Male Students in Peril. I am certain he will take the bull by the horns and own this position.

We will have his name and AVFM email posted to the masthead soon and he will be posting his own announcement here on mainsite in the very near future.

Please join me and the rest of AVFM management in welcoming Gary to his new and very important position.

Collective amnesia regarding violence by women / call for reform

Robert St. Estephe · 20 November 2015 · Archived copy · Original

This article focuses on female serial killers yet its real subject is the fear of thinking honestly about violence by women.

1. **Monster Love**

Scott Bonn, a PhD criminologist who published a book in 2014 titled *Why We Love Serial Killers: The Curious Appeal of the World's Most Savage Killers*. The book's subject is the public fascination with this particular type of criminal. This is how the professor announces his topic:

"In many ways, serial killers are for adults what monster movies are for children — that is, scary fun!" He follows by noting that this it is not simple clean fun, but rather comes at a certain cost: a feeling of guilt: "Research … reveals that many people who are fascinated with serial killers refer to it as a guilty pleasure," we learn. [1]

Fair enough.

Bonn's book discusses, almost exclusively, the phenomenon of fascination with male serial killers. When he devotes a sliver of attention to the females, though, he he gets it all wrong. Reading about and watching movies about male serial killers is "scary fun," for lots of people. But there is no "love" for the female of the species – no subculture of devotees and collectors devoted to them as there clearly is with the males.

The male serial killer is the *perfect monster*, society's archetype of evil. The female serial killer is a monster society would rather pretend does not exist (Countess Bathory and Aileen Wuornos being the two exceptions). [2] The female version cannot provide "scary fun." Thinking about the idea – about female psychopaths – is just *too* scary in today's culture. We have, in the West, been conditioned by decades of ideological indoctrination to avoid so much as thinking clearly about feminine monstrosity, let along talking about it.

2. **Guns and Arsenic**

In his book, Bonn trots out big ideas such as "societal notions" and "paternalism" in describing the one and only FSK that a large number of Americans have heard of: Aileen Wuornos:

"Until Wuornos, the mass media almost always depicted a serial perpetrator as a deranged man due to the erroneous and paternalistic societal notion that women could not commit such crimes. Unlike the obscure and rarely discussed Black Widow killers throughout history, Wuornos became a modern-day celebrity monster and popular culture icon because she defied stereotypes and did not kill demurely as a woman 'should.'" [3] We learn from another source that "Bonn believes that is a key reason for her fame" is simply that she "murdered with a gun." [4]

Bonn is stuck in stereotypes. He is parroting present-day politically correct notions that are not based in historical fact. The "societal notion that women could not commit such crimes" is a historically recent invention. It **is** a product of false claims of feminist propagandists and is reinforced by intrinsic (biological) male chivalry. Before the 1960s the idea that female serial killers were relatively common was in itself common knowledge.

Look at the period 1871 to 1873 and you will see eight cases in the US [5]. The public was quite aware of that there were "female fiends" dotting the landscape (along with the male ones).

Take a look at the crop from the year 1925. You will find eight US cases in this year alone [6]. Professor Bonn and the other criminologists who specialize in the study of serial killers are not even aware that most of these cases even exist. This widely published 1925 newspaper illustration show just how aware of female serial killers the public actually was before the current era of forgetting, the era of political correctness taboos.

May 1, 1925 : Nationally syndicated article discussing three concurrent female serial killer cases

As far as guns are concerned we can count quite a few FSKs of the "shoot 'em up variety." [7]

When criticizing stereotypes, Bonn and his colleagues might want to give a hard stare at the pairing of pictures below. First, here's a still from the movie-version of the 2003 film *Monster,* showing actress Charlize Theron playing Aileen Wuornos [8].

Actress Charlize Theoron as Aileen Wornos in the 2003 film, *Monster.*

Compare it to this 1924 representation of Winona Green (later known as Winnie Olah Freeman), a young woman who was, at that date, already a double murderess, yet to become a full-fledged *serial* murderess that was her destiny. [9]

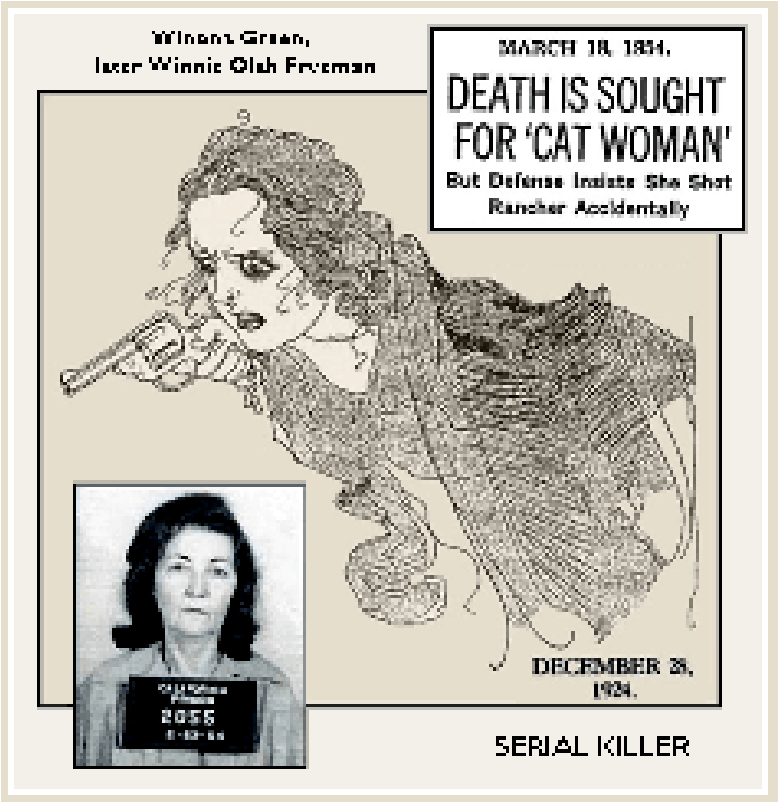

Nice parallel, wouldn't you say? The "societal notion" back in 1924 was that women could be violent monsters. There was no fear of frankly depicting and discussing the topic of female aggression and violence by women. The demureness, the taboo, the various forms of censorship backed by disinformation about violence by women took hold beginning in in the 1970s.

Gun-wielding Winona shot to death her mother-in-law and father-in-law in 1924 and had plotted to kill her husband. After serving time she went on to murder two more men, in 1946 and 1953. Winnie was what you might call a really cheeky type of sociopath. Listen to what she had to say for herself in 1924:

"Who ever heard of a woman being electrocuted or hanged in Arkansas?" she demands whenever the death penalty is mentioned to her. Furthermore she is not remorseful. "I'm not sorry for my deeds, she repeats again and again. "I planned both murders, thinking them all out thoroughly in advance. Now that I have admitted everything, I am willing to meet whatever fate awaits me." [10]

Winnie served some time, escaped, was recaptured, got released, and went on to murder: again and again.

Aileen Wuornos was not, as is commonly averred, a Lesbian Avenger Wonder Woman carrying out the battle against the "patriarchy," but merely an ordinary bandit. There have been plenty of female serial killer bandits in the past and they continue to crop up. [11]

One of the pervasive stereotypes of female serial killers is that poison, a method used by a large share of female serial killers, is a gentler sort of killing method. This assumption is plain wrong. As Harold Schechter observes: “The truth is that, compared to the lingering agonies suffered by the average poisoning victim, the deaths meted out by male serial killers like “Jack the Ripper, “Son of Sam,” or the Boston Strangler – the swift executions by knife blade, bullet or garotte – seem positively humane.” (The Ripper’s grotesque mutilations were executed upon the corpse, not as acts of torture.). [12]

Beyond guns and poison as methods used by female serial killers include hatchets, axes, arson, ligament, strangulation, drowning, battery with blunt objects (hoe, drum sticks, hammer, iron bar) [13]

Here’s another pictorial stab at Bonn’s assumptions about past “societal notions.”

Prolific and wildly savage serial killer Lizzie Halliday (incarcerated from 1893 to her death in 1918). These artists’ conceptions of Halliday’s final murder date from 1906. [14]

These illustrations have been utterly forgotten for 109 years.

3. **Collective Amnesia**

Wuornos was not only not America's first female serial killer, but was more like the 275th and she was, according to my current count, the 13th to be executed in this country. [15]

The experts have determined that "female serial killers are rare" (in comparison with their male counterparts). The experts, represented, for example, by 135 participants from 10 countries in the FBI's 2008 international conference on "Serial Murder," [16] base their claims on incomplete research (without ever stopping to wonder whether historical research is even slightly systematic, let alone as complete as can be reasonably managed). [17]

The "official" number of historical US female serial killer cases (up to the last few years) is often used is 62. The most commonly cited estimate of the ratio of male to female serial killers is 1:6. My own list of US cases from the period 1829-2008 includes 330. [18] We might as just how rare are these criminals when there are 5 times as many as the experts say there are?

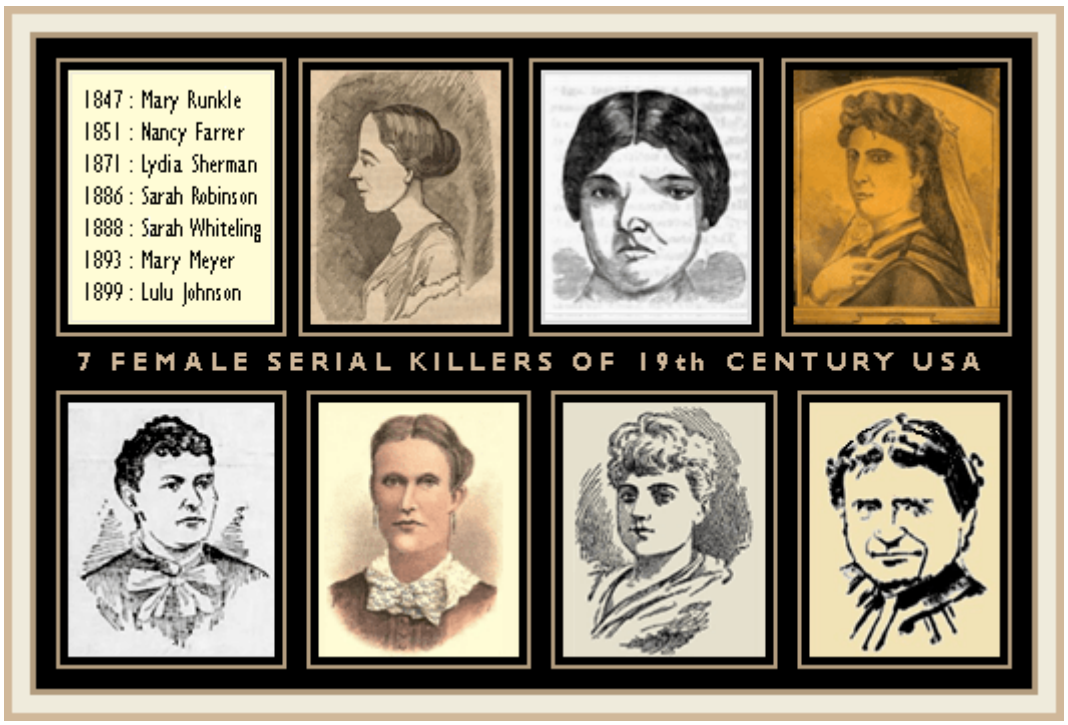

The longest roster of female serial killers (internationally) I have seen totals 140. My own list, based on research in archival newspapers primarily, now numbers more than 900. [19]

Why such extreme disparity? What on earth is going on here?

Patricia Pearson's brilliant and hard-hitting book, a 1997 exposé on violence-by-women, *When She was Bad: Violent Women and the Myth of Innocence.* [20] Pearson makes a crucial and precisely accurate observation regarding the hullabaloo in 1990 over the Wuornos case and the attendant false claim that she was America's "first female serial killer." Pearson pointed out the falsehood of the claim and stated that this forgetful fantasy was an indication of what she called "collective amnesia." This is a profoundly important observation.

Bonn's book, coming eighteen years later than Pearson's, with its paternalism-blaming explanation of this society-wide unwillingness to face up to the hard facts of the female of the species – regarding: female aggression, female sadism, physical violence *initiated* by women (not to mention extreme indirect violence) – is, in its self-censored gaping lacunae, itself an instance of chivalry-based denial. Bonn's is a chivalry dipped in feminist dogma, a nanny-monitored, a mommy-supervised, maternalistic condescending nod to the thought police of "critical gender theory," if you will.

Why we Love Serial Killers is a most telling and blatant symptom of collective amnesia.

4. **Sexual Violence**

The *perfect monster* is, as we know, a violent sex pervert, and is therefore (of course) a male. But the fact is that there have indeed been female serial killers who fit this mold. Jane Toppan [21], the prolific serial killer nurse caught in 1901 got orgasms from lying in the death-bed of her victims embracing them as they expired. Martha Grinder [22], a Pittsburgh serial killer executed in 1866, had a decided necrophiliac streak. And she loved to watch the agonies of her dying victims.

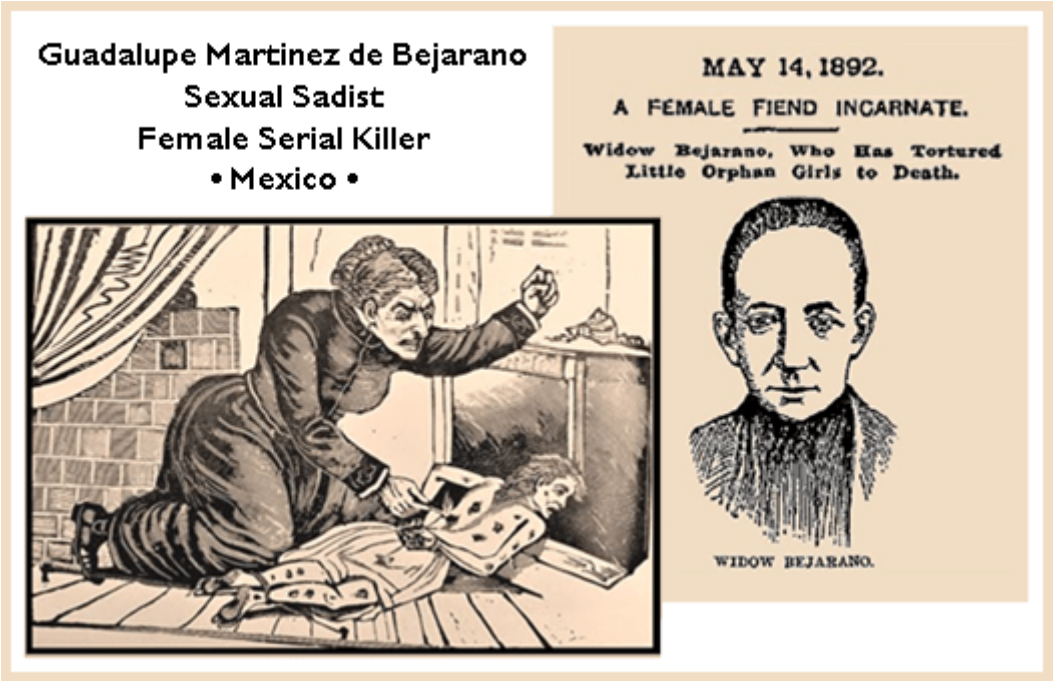

A Mexican case, publicized in the US reveals the worst kind of monstrosity, worthy of any male monster. In the 1890s Mexico City, Guadalupe Martinez de Bejarano lured orphan girls and tortured them. “The girl would be enslaved and subjected to torture with a markedly sexual nature. Guadalupe especially enjoyed forcing the girls to sit naked on a burning brazier; she would strip them and hang them from the ceiling by the wrists and flog them with a cattle whip.” One victim “was made to endure every cruelty and privation which the malignity of ingenious fiend could suggest or inspire. Hunger, exposure, blows, burns, scalds, pin thrusts, cuts and every other atrocity that can be inflicted without causing instant death, was the daily lot of this unfortunate girl.” In the end each victim would be starved to death. [23]

There are other female serial killer examples of sexually excitement in the act of killing. like arch-pervert of them all Countess Bathory [24]. Then there’s Anna Zwanziger of Bavaria whose “admitted motive was sheer malevolent pleasure – at her trial in 1828, she confessed that the sight of her victims’ death agonies threw her into a transport of ecstasy.” [25] France’s amazingly prolific Helene Jegado, arrested in 1851 who “appeared to have been actuated by a thirst for destruction, and to have taken pleasure in witnessing the agonies of her victims.” [26] There’s Australia’s Martha Rendell (1909) [27] who got her kicks from killing kids, and France’s killer nurse, Antoinette Sierri (1926) and what were called her “orgies” of death [28], among many other habitually lethal ladies of yore who got a *very special* thrill out of witnessing the death throes of humans. We can only guess at the specific nature of the pleasure so many other female serial killers on record through the centuries who admitted the delight they felt as they murdered, and murdered and murdered again. Among them are certainly more covert sexual sadists.

I won’t even go into the human-sacrificing female serial killing cultists (Voodoo, etc.), the baby-eating kidnappers (yes, real-life ogresses), the sundry other female cannibal serial killers, nor the professional child care providers who burned babies alive. You can look them all up. [29]

So much for the female being a kinder, gentler, seldom sex-driven and far-rarer-than-the-male sort of serial killer. But wait, the rabbit hole goes even deeper.

5. **Girl Secrets**

“I like hurting people,” was the stunning confession made by British girl, barely 11-years-old who murdered two boys in 1968 and had attempted to strangle others only to be interrupted in the act. Mary Bell’s case is famous – *as an anomaly*. This child was indeed a serial killer despite the fact that her efforts – serial efforts – were sometimes interfered with. [30]

But what if this “unique” case were not unique after all. My research has turned up over twenty cases like it. One involves an Irish girl named Mary Maher, who in 1906 on three separate occasions murdered three sisters, making each death seem an accident or a “natural death,” and then tried to yet another sister, but sensing the grown-ups were finally on to her game and that she was in big trouble, she committed suicide – at the age of 11! [31]

Among the serial killer girls (and would-be serial killer girls) from the United States that turned up in my research on historical female serial killers are these four from the late 1800s:

In 1872 a 16-year-old nurse girl in St. Louis, Missouri, named Martha Whetstone killed four children, including her own sister, in a space of four months. [32] In 1874 Henrietta Weibel of New York City, 15-years-old (or 13 according to one source) murdered one child and attempted another. She confessed she had an uncontrollable mania for setting fires and burning babies. [33]

1892 was a bumper year for such cases. In June a 6-year old girl in Atoka, Kentucky whose family name was Bottoms planned the murder of her 18-month-old sister long in advance and succeeded in doing the deed and delighted in the result. After being caught this precocious tyke expressed the burning desire to kill more babies in the future. [34] In July, Ella Holdridge, of Tonawanda, New York, age 14, made a number of attempts to murder other children who were saved by medical intervention, finally succeeded. Her motivation was her passion for attending funerals. When a lull in burials came about, offering Ella no opportunities to enjoy her favorite form of amusement, she solved the problem by poisoning children. She remarked with respect to the corpse of the one she did kill that her victim “made the prettiest corpse ever put under New York soil.” [35] In 1892 a girl named Annabell of Fairfield County, South Carolina, at the age of 11 murdered a baby. Three years later in June 1895, she murdered and dismembered another, then tortured a 6-year-old boy in an effort to force him to confess to the crime she had committed. [36]

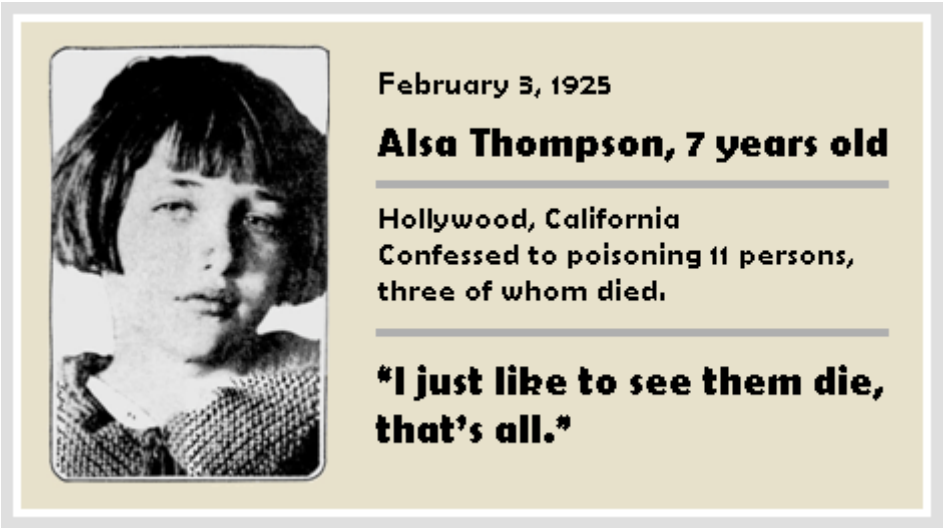

Thirty years later on, precocious Alsa Thompson, the “Baby Borgia,” in 1925, at the age of seven [yes, that’s 7!], confessed to poisoning eleven persons, stating with her twin baby sisters who died, and a caretaker lady she didn’t like. [37]

The girl’s separated parents had temporarily placed her in a Hollywood, California family, which saw Alsa wielding a razor against her baby sister and the foster family’s daughter. She admitting to poisoning two canaries and a cat. She said she put ant poison in the coffee and in the pork chops and sulfuric acid in the stewed peaches on various occasions. Illnesses ensued. The case made headlines. Alsa was quoted answering her official questioners – alienists (psychiatrists) and a social worker – asking about her motives saying such things as:

“I like to see them die, that’s all.” [38]

Similar cases of little girls as serial killers, some of them quite prolific have been discovered in in Australia, England, Germany, and France. For example, German Ida Schnell, caught in 1906 at the tender age of 13, serially

murdered at least eight babies. I found these reports by doing ambitious systematic keyword-searching of old newspapers, not in the professional literature on forensic psychology and criminology. In 1894 a 14-year-old nurder girl in Novgorod, Russia, confessed to murdering seventeen babies "because they bothered her, and she disliked the trouble of attending to them." [39]

6. **Taboo-Busting**

These "killer kid" cases, along with many other cases involving solitary homicides on the part of young girls that my research has uncovered (yet which have been completely overlooked by scholars) need to be no longer ignored by researchers on violence and aggression. There is much work to do and the experts need to get on it. Pronto.

Camille Paglia, once famously quipped: "There is *no female Mozart* because there is *no female Jack* the *Ripper*." [40] Yes there is, Camille; and not just one.

When Lizzie Halliday was captured in 1893, some writers speculated that since Halliday had traveled to England, she might have been the "Ripper." [41]

Most people do not realize that "Jack" did not perform his gruesome acts on his living victims, but cut them up after death. Not so with Tamara Samsonova, serial killer, serial dismemberer, captured in St. Petersburg, Russia, on July 27, 2015, who admitted cutting away at her final victim, whom she had drugged, while the elderly woman was still living. [42]

It is an established, well-documented fact that feminist ideologues have deliberately distorted systematically and on a large scale, the academic scholarship on violence between the sexes. Dr. Murray A. Straus, a sociologist who specializes in the study of domestic violence, has identified seven distinct methods of academic and intellectual sabotage and coercive censorship practiced by feminists in academia. [43] His exposure of scientific gate-keeping goes fair in explaining our collective amnesia about violence by women.

The bizarre fairy-tale notion that females do not initiate violence (but only act violently in response to male-initiated violence) held by marxian feminist ideologues is long-discredited, yet it still has wide currency today among feminists, both elite and common.

As a result of "this investment in a model of gender-based oppression," the National Organization of Women and associated "Gender Bias Task Forces" helped create VAWA (the Violence Against Women Act), which was less of a practical response to real crime in real-life situations than it was an effort to construct a violence-free utopia (and a massive bureaucracy providing a huge number of jobs for feminist ideologues), based on the bizarre belief that women are "inherently non-violent." [44] It took a lot of coordinated trickery and widespread intimidation of academic scholars to suppress the fact that domestic violence is characterized by gender symmetry, as Dr. Straus has definitively proven. [45]

There have, it turns out, been many female serial killers who have mutilated their victims, my research reveals. And another recently apprehended Russian "hacker" of humans, Elena Lobacheva, aged 25, captured February 15, 2015, who got an orgasmic thrill out of thrusting her knife, dozens of times, into the twelve men she slew. [46]

The entire subject of female aggression needs a re-evaluation by social scientists in order to discard the deliberate distortions created by ideologues. This "audit" is needed and needed now. The taboo against thinking "incorrect" thoughts about female aggression must be broken. The silence of the lambs must be broken. Scholars need to stop being cowards, terrified to speak out about the facts that the thought police of repressive political correctness forbid to be disseminated. My recommendation for the experts on violence and "gender" in their effort to initiate crucially necessary reform is to start with an in-depth study and of historical cases of violent female children, starting with *Serial Killer Girls*.

Dear experts: a good time to start is (in my humble opinion) ***today.***

Don't be afraid. They're just little girls, you know; "sugar and spice and everything nice," and that sort of thing.

###

NOTES:

- Feature image: detail from title page: Anonymous, *Narrative and Confessions of Lucretia P. Cannon* (1841), New York. Cannon was America's earliest known FSK (there is no credible evidence that Lavinia Fisher was a serial killer, despite the legend). The image shows Cannon burning to death a 5-year-old.

[1] Scott Bonn, *Why We Love Serial Killers: The Curious Appeal of the World's Most Savage Killers*, New York: 2014, Skyhorse; Quote: Scott A. Bonn Ph.D. "Here's Why We Love Serial Killers: Examining Our Curious Fascination with "Celebrity Monsters." *Psychology Today*, Sep 22, 2014

[2] Wuornos was celebrated by radical feminists who liked to see her as an avenger ion the "war between the sexes." Elizabeth Bathory, the early 17th century "Blood Countess" is the archetypal evil woman, inspiring the name of a Death Metal band, novels, numerous films, plays and other artistic productions.

[3] Quote: [Scott A. Bonn Ph.D. "Why Some Women Kill Again and Again. Female killers are rarely driven by sexual sadism like men." *Psychology Today*, Jan 12, 2015]

[4] quote from: Julie Beck, "The Grisly, All-American Appeal of Serial Killers, *The Atlantic*, Oct 21, 2014.

[5] 1871-1873: 1871 – Catherine Batchelor – Lockport, Indiana; 1871 – Lydia Sherman – New Brunswick, New Jersey; New Haven & Danby, Ct.; 1871 – Elizabeth Wharton – Baltimore, Maryland; 1872 – Charlotte Lamb – Trimbelle, Wisconsin; 1872 – Emily Lloyd – Leesburg, Virginia; 1872 – Martha Whetstone – St. Louis, Missouri; 1873 – Kate & Katie Bender ("Bloody Benders") – Cherry Vale, Kansas; 1873 – Sarah Earhardt – Germantown, Ohio; see: Female Serial Killers of 19th Century America

http://unknownmisandry.blogspot.com/2012/02/female-serial-killers-of-19th-century.html

[6] 1925 female serial killers in the USA: Anna Cunningham – Chicago, Illinois; Helen Geisen-Volk – New York, New York; Pearl Jackson – Birmingham, Alabama; Julia Shepherd – Chicago, Illinois; Della Sorenson – Dannenborg, Nebraska; Birdie Strome – Springfield, Ohio; Alsa Thompson – Hollywood, California; Martha Wise – Valley City, Ohio.

[7] See: "Female Serial Killers and Guns"
http://unknownmisandry.blogspot.com/2015/09/female-serial-killers-and-guns.html

[8] *Monster*, 2003, directed by Patty Jenkins Charlize Theron playing Wuornos, Academy Award for Best Actress.

[9] Winona Green (Winnie Ola Freeman) – "Outlaw Blood Made This Choir-Girl A Demon! – Alienists See in Her Self- Confessed Slaying of Two Relatives a 'Throwback' to Weird ' Indian Tribal Vengeance," syndicated, Springfield Republican (Mo.), Dec. 28, 1924, (p. ?). See: Winnie Ola Freeman (Winona Green), "The Cat Woman": Arkansas Serial Killer – 1954

http://unknownmisandry.blogspot.com/2014/10/winnie-ola-freeman-winona-green-cat.html

[10] Winona Green (Winnie Ola Freeman), quote: ["Girl Who Killed Two Thinks Her Sex Will Save Her From Death," syndicated (NEA), Nov. 1, 1924, p. 1]

[11] Maria Oliviero; Inessa Tarverdiyeva; see: “Female Serial Killer Bandits”

http://unknownmisandry.blogspot.com/2013/05/female-serial-killer-bandits.html

[12] poison deaths – Harold Schechter, *The Serial Killer Files*, Ballantine, 2003, p. 31

[13] Female Serial Killers: Weapons, Poisons & Methods

http://unknownmisandry.blogspot.com/2014/11/female-serial-killers-weapons-poisons.html

[14] Halliday images: 1) 2) “Screaming she sank …” Ada Evening News (Indian Territory, Ok.), Nov. 5, 1906, syndicated, found in other papers as well; “She Began Stabbing …” The Bryant Democrat (Ohio), Nov. 2, 1906, p. 6, syndicated, found in other papers as well.

[15] The Dirty Dozen: 12 Female Serial Killers Executed in the USA – 1816-2002

http://unknownmisandry.blogspot.com/2013/05/the-dirty-dozen-12-female-serial.html

Female Serial Killers Executed

http://unknownmisandry.blogspot.com/2013/03/female-serial-killers-executed.html

[16] FBI conference: Aug. 29 – Sep. 2, 2005 in San Antonio, Texas; report: Robert J. Morton, editor, *Serial Murder: Multi-Disciplinary Perspectives for Investigators*, National Center for the Analysis of Violent Crime, U. S. Department of Justice, Federal Bureau of Investigation, 2008, (corporate author), National Ctr for the Analysis of Violent Crime (NCAVC) United States of America;

https://www.fbi.gov/stats-services/publications/serial-murder

For a critique of the FBI report, see: Robert St. Estepohe, “Monsters Too Scary for Words,” Sep. 7, 2915, Female Serial Killer Index (blog),
http://female-serial-killers-index.blogspot.com/2015/08/monsters-too-scary-for-words.html

[17] “Rarity” statistics, ratio pf male to female at 1:6 – Eric W. Hickey, *Serial Murderers and Their Victims*, (Wadsworth), 1991; 6th edn. 2015

[18] US cases; 330 cases 1829-2008; see: Female Serial Killers of the USA

http://unknownmisandry.blogspot.com/2015/06/female-serial-killers-of-usa.html

[19] the longest roster of FSKs: Peter Vronsky, *Female Serial Killers: How and Why Women Become Monsters,* 2007, Berkley Books, N.Y.; see: Index: FSKs

[20] Patricia Pearson, *When She was Bad: Violent Women and the Myth of Innocence,* Viking, 1997.

[21] Jane Toppan: see the superb book on the case by Harold Schechter, *Fatal: The Poisonous Life of a Serial Killer*, 2003, Pocket Star Books.

“Jane Toppan, Massachusetts Serial Killer Nurse – 1901”

http://unknownmisandry.blogspot.com/2011/09/jane-toppan-massachusetts-serial-killer.html

[22] Martha Grinder – “Martha Grinder, Pittsburg Serial Killer Executed in 1866”

http://unknownmisandry.blogspot.com/2011/09/martha-grinder-pittsburg-serial-killer.html

[“Martha Grinder, Arch Murderess Of Pittsburg – Women Who Poisoned Men, Woman and Children for Pleasure of Witnessing Their Dying Torments, Hanged – Monomaniac Carried Death In Her Pocket,” The Pittsburgh Press (Pa.), Nov. 15, 1910, p. 5]

[23] “BejaranGuadalupe Martinez de Bejarano, Sadistic Sexual Female Serial Killer of Girls – 1892”

http://unknownmisandry.blogspot.com/2013/01/guadalupe-martinez-de-bejarano-sadistic.html

[Wikipedia in Spanish; newspaper: [‘A Female Fiend. – Remarkable Career of a Mexican Woman Who Loved Young Girls. – Every Form of Torment Visited Upon Helpless Orphans. – The Widow Bejarano and Her Strange Passion – Tortures Young Girls Just For the Fun if the Thing – Her Sons Partake of Her Cruel Spirit – A Celebrated Case.’ St. Louis Dispatch (Mo.), Apr. 24, 1892, p. 25]

[24] Bathory – “The Blood Countess,” Hungarian Serial Killer & Sadist Elizabeth Báthory – 1610

http://unknownmisandry.blogspot.com/2011/09/blood-countess-hungarian-serial-killer.html

[25] Anna Zwanziger – Harold Schechter, *The A to Z Encyclopedia of Serial Killers*, Ballantine, New York, 1996, p. 122.

“Anna Zwanziger (Nannette Schoenleben), German Serial Killer – 1809”

http://unknownmisandry.blogspot.com/2011/09/anna-zwanziger-german-serial-killer.html

[26] “Hélène Jégado, French Serial Killer – 1851”

http://unknownmisandry.blogspot.com/2011/09/helene-jegado-french-serial-killer-1851.html

[27] “Martha Rendell, Australian Serial Killer Step-Mother – 1909”

http://unknownmisandry.blogspot.com/2011/09/ruth-rendell-australian-serial-killer.html

[28] “Antoinette Sierri, French Serial Killer Nurse – 1925” (the nale is often, erroneously, spelled “Scieri and “Scierri”)

http://unknownmisandry.blogspot.com/2011/09/antoinette-scierri-italian-serial.html

[“Poisoned Her Patients – The Guillotine Now Awaits Antoinette, the French Nurse, Who Couldn’t Resist Mixing Arsenic in the Medicines as She Hurried 30 Victims to Their Graves,” The American Weekly (San Antonio Light) (Tx.), Jun. 6, 1926, p. 7] [“Poisoned Victims to Watch Them Squirm,” Prescott Evening Courier (Az.), May 29, 1925, p. 1]

[29] Ogresses – “Ogresses: Female Serial Killers of the Children of Others”

http://unknownmisandry.blogspot.com/2012/11/ogresses-female-serial-killers-of.html

Cannibals – “Cannibal Murderesses”

http://unknownmisandry.blogspot.com/2012/10/cannibal-murderesses.html

Occult – “Occult Female Serial Killers”

http://unknownmisandry.blogspot.com/2012/04/occult-female-serial-killers.html

Baby Burners – “The Baby Burners: Female Serial Killers Who Burned Babies Alive”

http://unknownmisandry.blogspot.com/2015/09/the-baby-burners-female-serial-killers.html

[30] “Mary Bell, 11-Year-Old Serial Killer, England – 1968”

http://unknownmisandry.blogspot.com/2011/09/mary-bell-11-year-old-serial-killer.html

[31] “Mary Maher, 11-Year Old Irish Serial Killer – 1906”

http://unknownmisandry.blogspot.com/2015/04/mary-maher-11-year-old-irish-serial.html

[“11-Year-Old Murderess. – Irish Child Kills Three Of Her Sisters. – Sensational Revelations.” Evening News (Sydney, Australia), Jan. 10, 1907, p. 2]

[32] Martha Whetstone – “Martha Whetstone, 16-Year-Old Serial Killer – Missouri, 1872”

http://unknownmisandry.blogspot.com/2014/10/martha-whetstone-16-year-old-serial.html

["Mysterious Fatality. – The Singular Deaths of Four Children – An Unlucky Nurse Girl." (from: St. Louis Times), Wilmington Journal (North Carolina), Aug. 2, 1872, p. 2]

["A Fatal Nurse Girl." The New York Times (N. Y.), Jul. 29, 1872, p. 4]

[33] "Henrietta Weibel, aged 15, "The Baby Burner" – New York, 1874"

http://unknownmisandry.blogspot.com/2014/02/henrietta-weibel-aged-15-baby-burner.html

["A Young Murderess," The Singleton Argus and Upper Hunter General Advocate (NSW, Australia), Sep. 30, 1874, p. 3] ["Henrietta Weibel, The Child Burner." (reprinted from, New York Sun, Aug. 3), The Evening Star (Washington, D. C.), Aug. 4, 1874, p. 1] ["The Baby Burner. – The Heartless Domestic, Henrietta Weibel. – A Strange Story of Precocious Iniquity. – An Attempt to Burn Her Next Door Neighbor's Child." New York Herald (N.Y.), Aug. 5, 1874, p. 4] ["A Fiendish Girl. – A Child of Thirteen with a Mania for Baby Burning – The Mother's Testimony – An Interview With the Youthful Prisoner." (from New York Herald), The Atlanta Constitution (Ga.), Aug. 5, 1874, p. 2]

[34] Bottoms – ["Another Demon – Kentucky Produces a Veritable Female Jesse Pomeroy, – Who Chuckled With Glee After Murdering Her Baby Sister. – She Says She Is Glad She Killed the Infant, and Wants a Chance to Butcher Some More – Community Horror-Stricken Over the Deed." Public Ledger (Maysville, Ky.), Jun. 24, 1892, p. 3]

[35] "Ella Holdridge, Funeral-Loving Teenage Serial Killer from Tonawanda, New York – 1892"

http://unknownmisandry.blogspot.com/2013/07/ella-holdridge-funeral-loving-teenage.html

["She Murdered For Fun. – The Morbid Passion of A Child Leads Her to Crime." The Philadelphia Record (Pa.), Jul. 21, 1892, p. 7] ["A Pair of Juvenile Fiends." The Tuapeka Times (Lawrence, New Zealand), Nov. 2, 1892, p. 5] ["They Looked Nice Dead. – Little Girl Near Buffalo Liked Funerals. – For This Reason She Gave Seven-Year-Old Louisa Stermer Poison. – She Was Not Suspected Till Many Children Were at Death's Door." The Boston Daily Globe (Ma.), Jul. 20, 1892, p. 4] ["Young Borgia. – She Had a Morbid Desire to Attend Funerals. – To Gratify Her Whim She Poisons Her Playmates. – She Feeds Them on Rough on Rats and When One of Them Resisted She Rammed the Deadly Stuff Down Her Throat – Horrible Crime." Daily Public Ledger (Maysville, Ky.), Jul. 20, 1892, p. 3]

[36] Annabell of Fairfield County, South Carolina. – ["Negro Girl's Crimes." The Topeka Daily Capital (Ka.), Jul. 21, 1895, p. 1]

[37] "Alsa Thompson, the "Baby Borgia" – Los Angeles: 1925"

http://unknownmisandry.blogspot.com/2014/11/alsa-thompson-baby-borgia-los-angeles.html

[38] Alsa Thompson quote: "Child Admits Killing Twins – Seven Year Old Girl Said to Have Confessed to Poisoning Sisters," The Oregon Statesman (Portland, Or.), Feb. 4, 1925, p. 1; R. St. E. note: Not too many days after the story first broke, making national front page news, however, the papers carried the story of how little Alsa had recanted her confessions. My close examination of all the reports leads me to believe, and against my original opinion, that the evidence strongly points to guilt (at least, at a bare minimum, with regard to the razor attacks and poisonings not resulting in human death) and that the recantation stories seem to be mere official expediency. After all, what can the cops and the alienists reasonably do with a 7-year-old murderess except to try to make her get better?

[39] "Serial Killer Girls" – includes over 20 cases.

http://unknownmisandry.blogspot.com/2012/10/serial-killer-girls.html

[40] Camille Paglia, *Sexual Personae: Art and Decadence from Nefertiti to Emily Dickinson*, (1990), p. 247.

[41] ["Suspected of Whitechapel Crimes." The Huntington Weekly Herald (In.), Dec. 29, 1893, p. 7]

[42] “Tamara Samsonova, Russian Serial Killer Who Dismembered Her Victims – 2015”

http://unknownmisandry.blogspot.com/2015/07/tamara-samsonova-russian-serial-killer.html

[43] Murray A. Straus, “Processes Explaining the Concealment and Distortion of Evidence on Gender Symmetry in Partner Violence,” European Journal on Criminal Policy, published online 14 July 2007). Method 1. Suppress Evidence; Method 2. Avoid Obtaining Data Inconsistent with the Patriarchal Dominance Theory; Method 3. Cite Only Studies That Show Male Perpetration; Method 4. Conclude That Results Support Feminist Beliefs When They Do Not; Method 5. Create “Evidence” by Citation; Method 6. Obstruct Publication of Articles and Obstruct Funding Research That Might, Contradict the Idea that Male Dominance Is the Cause of PV; Method 7. Harass, Threaten, and Penalize Researchers Who Produce Evidence That Contradicts Feminist Beliefs.

http://pubpages.unh.edu/~mas2/V74-gender-symmetry-with-gramham-Kevan-Method%208-.pdf

[44] “inherently non-violent” – “In response to the construction of ‘the lesbian’ as abnormal and deviant, many Western lesbian-feminists in the 1970s (and some continuing in the 1980s and 1990s) (largely middle-class and white, although not exclusively) constructed notions of ‘lesbian utopia’, based on the assumption that women are inherently non-violent, caring and gentle, and that all lesbian relationships are based on an equal sharing of power. While this was not a monolithic or stable discourse (Ross, 1995), it has continued to influence the conceptualization and formation of lesbian identities and relationships as the polar opposite to the pathological construction (Taylor & Chandler, 1995; Ristock, 1997). The lesbian utopia discourse constructed a ‘normal’ lesbian as a strong woman engaged in healthy, stable, conflict-free, woman-loving-woman relationships. This has the effect of masking power relations and violence between women and works to keep systems of domination intact by reproducing the binary constrict of the normal/abnormal. As a result of this investment in a model of gender-based oppression and the construct of lesbian utopia, many women feel that they will not be believed when they disclose or report same-sex abuse. …’ [p. 12, Cindy Hoimes, ‘The Politics Of Naming The Violence: Examining Constructions Of ‘Lesbian Abuse’ In Community-Based Educational Discourses,’ Masters thesis, Sociology, University of Toronto, Ontario, 2000]

[45] Murray Straus, PhD, “Thirty Years of Denying the Evidence on Gender Symmetry in Partner Violence: Implications for Prevention and Treatment,” *Partner Abuse Journal*, June 2010.

http://pubpages.unh.edu/~mas2/V71-Straus_Thirty-Years-Denying-Evidence-PV_10.pdf [46] “Elena Lobacheva, Sexual Sadist Serial Killer – Russia 2015”

http://unknownmisandry.blogspot.com/2015/02/elena-lobacheva-sexual-sadist-serial.html

Gynocentrism vs Values

AVfM Video Source · 21 November 2015 · Archived copy · Original

Sub to An Ear for Men YouTube HERE.

New Track from Jared White

Jared White · 23 November 2015 · Archived copy · Original

It's been too long but Jared White is back with a new track . In a partnership request from Groundwork from the Metaphysics of MGTOW, Jared lays down some challenges and life lessons for young men with an unapologetic flow that Socrates himself would bob his head to. Give his new work a listen and don't forget to like, favorite, and subscribe and support another advocate against anti-male bigotry.

Track available for download at: embracefreedom.bandcamp.com

Featured Image: Attribution 4.0 International

Dr. Harvey S. Marchbein placed on directory of childhood sexual mutilators

Gary Costanza · 23 November 2015 · Archived copy · Original

Dr. Harvey S. Marchbein is Director of “Circumcision” at North Shore University Hospital on Long Island, NY. Dr. Marchbein makes religious – not medical – appeals in order to profit from cosmetic surgery performed on infant boys that results in their sexual mutilation.

He’s been placed on the directory of child mutilators at neonatalcutting.org.

For more information on the adverse effects of neonatal cutting please visit this page.

If you are an expectant parent we urge you to examine that information before you make a choice that will affect your son’s life.

AVfM Reference Wiki

Robert Brockway · 23 November 2015 · Archived copy · Original

ICMI16 – why you need to pre-register by 6 December (only £22.00)

Mike Buchanan · 23 November 2015 · Archived copy · Original

We're delighted with the number of people who have already pre-registered for ICMI16, but it's clear from conversations with people, that many are unaware that if they don't pre-register, they might not be able to attend the conference.

A link to the conference announcement is here. You can pre-register (it costs only £22.00) here, using PayPal or credit/debit cards, before the deadline of 22:00 GMT, 6 December. Please email me (mike@j4mb.org.uk) if you experience any difficulty making a payment.

We plan to book a venue with a capacity slightly above the number of people who pre-register, so if you want to be sure of attending ICMI16, you need to pre-register.

Key points:

1. The pre-registration fee will be refunded in full if the conference is cancelled, or a substantially smaller conference planned. The fee will be deductible from all ticket prices including the Early Bird Discount (£225.00), and the full ticket price (£265.00).

2. Pre-registration places you under no legal obligation to buy a ticket for ICMI16.

3. Only those who have pre-registered by the deadline will be assured of a place at ICMI16, and only then if they have booked and taken up one of the three payment options for their conference ticket by 22:00 GMT 31 December. The £265.00 ticket option can be paid in four monthly instalments at no extra cost.

4. We are planning to make this a ticketed event, and don't plan to sell tickets during the conference.

5. Surplus tickets will go on sale on 1 January.

6. It is important that you do not book travel or accommodation until a final decision has been made that the conference will proceed, and announced on this website.

I urge you to pre-register as soon as possible, to ensure your place at the conference, and to guarantee its financial viability. Thank you.

A final point. Some people have expressed concern at the cost of accommodation in London. In the coming few months we'll be investigating options for lower cost accommodation, e.g. student accommodation, or hotels further out from central London with good transport connections (including minibuses), and publishing details on this website.

Best wishes,

Mike Buchanan

Female Choice and Feminism – Part 1

Jan Deichmohle · 23 November 2015 · Archived copy · Original

In this 2 part series, Jan Deichmohle adds his biosocial perspective to the ongoing nature/nurture conversation.

1. Abstract

This article shows that the female sex is biologically dominant. Sexual selection, procreation and a bias in perception of the sexes contribute to this dominance. Female dominance has been increased by all the "feminist waves." The balance of society which had once unconsciously favoured women throughout history while also valuing men has been completely overthrown.

2. Introduction

Female choice being a determinant factor in the evolutionary cycle has severe consequences. It can create new species, and determine the course of evolution. It creates and forms the differences between the sexes[1], as well as social structures like the family and culture. Charles Darwin and the Darwinian theory of evolution (circa 1858) laid the foundation of our understanding of natural selection and sexual selection. Recent studies on the subject have underscored its relevance and importance. See, for instance, Volume 1 "Culture and Sex[2]."

"… sexual selection deals with variations between individuals, male and female, of the same species"

(Erika Lorraine Milam, "**Looking for a Few Good Males, Female Choice**" in Evolutionary Biology, pub 2010, p. 13)

> «We assume that plumage dimorphism is a response to sexual selection and we assume that the males of plumage-dimorphic species experience stronger sexual selection pressures than males of monomorphic species. On Oahu, the extinction rate for dimorphic species, 59%, is significantly greater than for monomorphic species, 23%. On Tahiti, only 7% of the introduced dimorphic species have persisted compared to 22% for the introduced monomorphic species. …
>
> Thus, the hypothesis that response to sexual selection increases the risk of extinction is supported for passerids and for the data set as a whole.» (Sexual Selection and the Risk of Extinction of Introduced Birds on Oceanic Islands, Denson K. McLain, Michael P. Moulton and Todd P. Redfearn, 1995)

The influence of biological female choice can push species into biological and cultural dead ends. These evolutionary tiger traps can lead to species extinction. For example, one specie of deer in the "Ice Age" was compelled to grow ever larger antlers in order to gain access to females. Eventually the species was unable to cope with the changes in the environment and consequently died out.[3]

"To sum up, the intensity of sexual selection in larger species in deer family put them in risk of extinction" (Saloume Bazyan, Sexual selection and extinction in deer, Uppsala Universitet, 2013)

The problem isn't differences of the sexes. Different traits of the sexes cooperate and complete each other. They are useful within a culture. The problem is the pressure of sexual selection on men, becoming a driving force replacing natural adaption. This need not depend on the looks or sex differences; those traits were used to measure the degree of sexual selection. An even better method might be to determine the percentage of males, who could not procreate. The higher it is, the stronger the pressure of sexual selection.

> «Fernandes and colleagues observed a possible result when studying fossil ostracods. … The researchers found a clear trend: Species, whose males had a lot of efforts for their features, **got extinct 10 times as fast** as other species. Sexual selection was pushing them into a dead end.»[1] (Neue Zürcher Zeitung 2018)
>
> «These findings have led to the prediction that local extinction rates should be higher for speciespopulations with intense sexual selection. … we found that sexual selection increased risks of local extinction (dichromatic birds had on average a 23% higher local extinction rate than monochromatic species).» (Sexual selection affects local extinction and turnover in bird communities, Paul F. Doherty, Jr., Gabriele Sorci, et al; 5858–5862 PNAS May 13, 2003)

'Sexual selection' is a huge and complex subject so in this paper the reader is referred to Annex A where it is dealt with in greater detail.

Sexual selection and the certainty of motherhood give females easier access to procreation and make the female sex biologically dominant. Because children are the future, they get special protection and perception at an instinctive level, which then extends to females, who can be mothers. An innately favourable perception of women is the result. *(For a discussion of female dominance in more detail and more evidence see Volume 1, "Kultur und Geschlecht", English: "Culture and Sex")*

"This male-polarised/female-centering pattern is behind why males are regarded as advantaged and females disadvantaged… A pervasive misperception to the detriment of males would be expected to stem from the need to 'police' (to use the term as employed in biology) males to ensure they do not try to subvert the extent of sexual access they have by virtue of their ranking"

(The Origin of the Sexual Divide in the Genetic Filter Function: Male Disadvantage and Why It Is not Perceived, Steve Moxon, NEW MALE STUDIES: AN INTERNATIONAL JOURNAL ~ ISSN 1839-7816 ~ VOL. 1, ISSUE 3, 2012, PP. 96-124, © 2012 AUSTRALIAN INSTITUTE OF MALE HEALTH AND STUDIES.)

Males are regarded with a bias which becomes more prominent the lower his rank, and the less they should procreate because of their low rank.[4] Mothers breast feeding babies have a direct special bond with the child and influence its mental development. All of this adds to the biological dominance of women. Let us look at the consequences.

In the animal-human continuum inter-sexual selection by the female of the specie can exclude the male from a fulfilled and contented life. The drives of procreation and the survival of genes are an inherent biological imperative. It has been strikingly laid bare that this holds among our own species – human beings.

Whatever the dreams or lifetime ambitions of a man might be – be it a specific beloved woman, establishing a world based on love and then to live within it, or a world of social and free love between the sexes – whatever that life's dream may have been, it is often made impossible and their aspiration become destroyed by female choice, based on the power of sexual selection, which extends ever deeper into the realm of social life.

The male of almost all species must carry by far the greater burden of evolution. It is not the case that both women and men carry "fit" or "attractive" genes to procreate, resulting in only the "fit" or "attractive" genes prospering and surviving. No, virtually all fertile females procreate regardless of whether or not they carry "fit" or "attractive" genes; whereas only a proportion of males with genes regarded as attractive may procreate. A proportion of males pass the filtering process of sexual selection by carrying "attractive" genes. Most women who themselves carry

“less-liked” or unattractive genes nevertheless still exclude men having the same less unattractive gene from procreation. Barred from access to a fulfilled love life, these men have their dreams of life destroyed by the discriminating choices made.

The “unattractive” genes however do not disappear quickly. “Unattractive” genes can be passed from a woman to a child down a long chain of generations. However, whenever the “unattractive” gene is passed to her son, he may well be discriminated against later in life, whereas if the “unattractive” gene is passed to a daughter, she will later in life most likely be able to still procreate. Were both women and men to face the same strict sexual selection rules, then those less unattractive genes would virtually disappear after one generation, speeding up evolution considerably. Or else, if neither of them would face sexual selection, then natural selection would steer a course towards a better adaption to the environment. In the current situation, the pressure to develop “attractive” genes may actually be higher than the pressure to develop “fit” genes.

Sobering as these statements are, they are nonetheless scientific facts, proven by genetic research.

“… **The distribution of men’s mate value has a greater variance** and more of a positive skew than the corresponding distribution for women. **Females limit the reproductive success of males**, and men compete with other men for access to women. ..**Men have evolved to act as ‘filters’ for genetic material** (Atmar 1991, Moxon 2008). ..**By stretching men out** in a dominance hierarchy, genetic material that enhances the lineage is retained, **whilst deleterious genetic material is eliminated from the lineage.** ..There is no dominance relationship (or competition) between men and women.”

Evolution by Martin Sewell, 31 March 2014, University of Cambridge

Examination of the graph[5] below reveals that over the last 60,000 years, between four and five times as many women than men have procreated and left their genes within the human gene pool. We can safely assume, that the vast majority of women have procreated, whereas, at most, one man in four or five has procreated.

This is consistent with the biological fact of female choice, as stated by Darwin and confirmed by recent evolutionary biology. It is also consistent with feminist claims that women, given they have the choice, will select only 20 percent of men, while not wanting the other 80 percent. (see Volume 1 “Culture and Sex,” „Kultur und Geschlecht”)

An exception may have been the most recent few millennia, where human culture and what we now take to be “traditional” monogamous marriage may have resulted in a short period of less imbalance, while the underlying balance nevertheless still favoured women. There have been times of a huge imbalance, for instance, 8,000 years ago, when 17 times as many women procreated as men (see graphs below).

Figure 1: **World reproductive population (in 000s) over the millenia**

Left: Male population Right: Female population

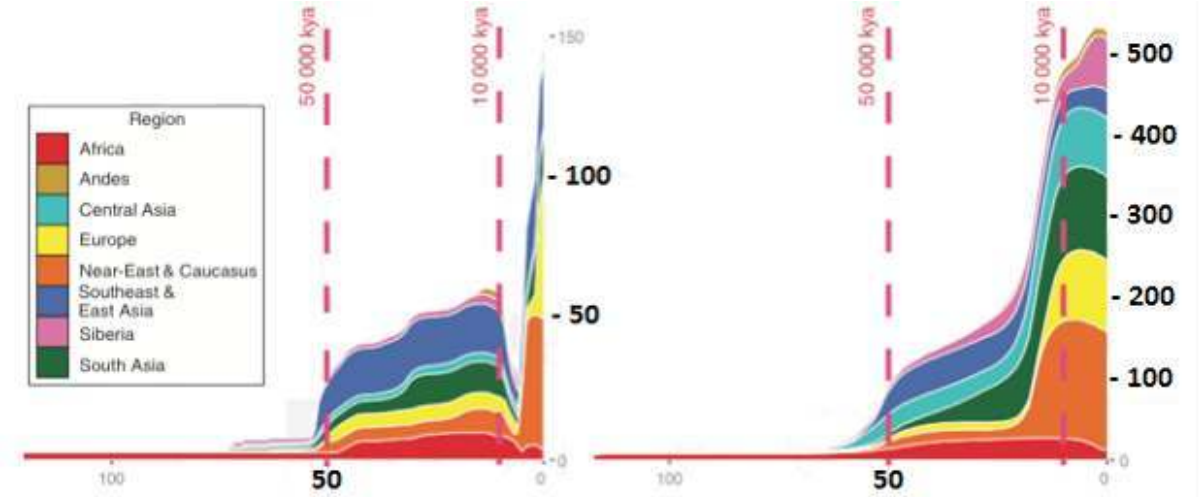

x-Achse: Jahrtausende y-Achse: reproduktive Bevölkerung in Tausenden

linke Seite: männliche Bevölkerung rechte Seite: weibliche Bevölkerung

Chart: Monika Charmin et al. / Genome Research

Anmerkung: Der senkrechte Maßstab unterscheidet sich links und rechts:

Es pflanzten vier- bis fünfmal so viele Frauen sich fort wie Männer.

Four to five times as many women than men reproduced during the 60,000 years covered by the above graphs. The vertical (or Y) axis measures reproductive population in thousands, and the horizontal (or X) axis measures changes over thousands of years. NB. Please note: the vertical scale on the left differs from that on the right. Source: Monika Karmin et al. / Genome Research, Francie Deep, Mar 17, 2015, "8,000 Years Ago, 17 Women Reproduced for Every One Man"

Culture never "discriminated against women;" instead it was necessary for measures to be taken to reduce the degree of inhuman discrimination against men. That there was no oppression of women, but always an oppression of most men, has since been proven by science. Genetics is able to trace these specific facts back for more than 60,000 years, delivering exact proofs, while the feminist view is based on subjective perceptions, partisanship and myths, according to their own sources (see Volume 2 of "The Two Sexes"). Martin van Creveld has researched all the years of human history that can be covered in "The Privileged Sex." The result was that women were always privileged.

In every culture throughout history women have been privileged and yet it was men who had to carry the burden to provide for the privileged status of women. Men were put into dangerous situations, including fighting for the protection of others and undertaking dangerous jobs or working anti-social hours, consistent with the "male filter" role of males. The life of women was much more protected, whereas men were expected to risk their lives for the benefit of others.

Whilst on the one hand, procreation was an almost certain option for healthy women, on the other hand a majority of men were denied procreation and thereby access, as genetics have proven (see graph below). This meant, a majority of men were effectively living a life of oppression. Therefore, claims of "discrimination against women" are as wholely contrary to the truth as they are wholely subjective. And yet regrettably all 'feminist waves' have built on this initial misconception and have actually exacerbated this elemental inequality.

The above figure 1 proves to what extent the burden of selection is mainly carried by men.

Under the pressure of inter-sexual selection (and in competition with other males) men must be successful in the eyes of women, sometimes according to unfathomable and often quickly changing fashions and patterns of female choice. The pace of change is especially rapid among humans: Some sources state the rate of change today is faster

than at the time we split off from apes. Yesterday's latest must-have fashions are today seen as a ridiculous and worthless aberations. Whoever is unfortunate to fall behind fashion, will be sifted out, discriminated against, and excluded. Fickle fashion decrees that what enthralled us yesterday, may be rejected and detested today.

With the power[6] to decide whose genes live on and whose will die out firmly in the hands of women, the genetic pressure on men is huge. Men adapt much quicker than women because of this evolutionary pressure; they are the experimental laboratory (sometimes referred to as the "genetic filter") of nature.

"male organisms evolve faster than their female counterparts" – 'Live Science,' Jeanna Bryner, Managing Editor, Nov 19th 2007.

It is undisputed that this faster change in males is linked to the pressure of sexual selection.

"The researchers suggest this … allows males to respond at the drop of a hat to the pressures of sexual selection." – 'Live Science,' Jeanna Bryner, Managing Editor, Nov 19th 2007.

To enable fast adaption to the higher selection pressures men face, the array of variance between men is larger. Men are more likely to be found at the fringes of the statistical distribution. The male mutation rate is higher than the female. Both the very fit and the very unfit, the genius and the idiot, are more likely to be male than female.

"These have finally provided consistent results. Both Feingold (1992b) and Hedges and Novell (1995) have reported that … test score variances of males were generally larger than those of females. Feingold found that males were more variable than females on tests of quantitative reasoning, spatial visualisation, spelling, and general knowledge." – John Archer & Barbara Lloyd, Sex and Gender, p. 187

A higher variance and mutation rate means that we would expect more variety of features. This enables some men to become "pop stars" of female choice discriminating against a majority of men.

While a large variance enhances the chance of some men fitting in to the newer demands by sexual selection, others fail completely. Statistically, women are more likely found in the middle, the average, whereas men are more often found at the fringes.

This also results from the aforementioned biological fact, that men carry the burden of evolution.[7] (see also Annex A, "Sexual Selection") The one-sided sexual selection is unjust and contradicting the idea of equality. Feminism has declared war on all 'facts of life' that it does not like, and has tried (and at times has succeeded) in eradicating them, while protecting all their favoured 'facts of life' as sacrosanct, and further strengthening their perspective. There is neither balance nor justice in such a process.

Female choice steers evolution away from 'adaption to environment' by natural selection. If we assume a situation without sexual selection by either sex, natural selection would enhance adaptation to fitness and environment.

Female choice is the most momentous, the most consequential of all choices. Men are not given this kind of choice by nature. Even in other domains men have never had a comparably momentous or consequential set of choices. Male-specific attributes are therefore needed if men are to avoid being discriminated against, and even more to have a secondary choice of their own among those women who already selected him by their female primary choice.

To avoid discrimination or to have a secondary choice, men need good reputation, and a sufficient degree of power and wealth. Male domains are also required, for the males as well as for the sake of female choice: females need and 'police'[8] the male hierarchy, because it is important for their choice.

(Selection – as we use the term here – doesn't mean there's a relationship or love. It means that she is willing to accept an approach by all the men she selected. Usually it is the male who is supposed to approach the female, but it is the female selection process which actually dictates whether his approach is allowed or not. Our misperception is to believe the active male would make the decision, whereas it has been clearly observed by scientists, that among humans the passive female makes the decision. A groupie might select virtually all the famous male rock

stars and is open to accepting virtually all approaches made by these rock stars – see the "boy group" example below.)

These same qualities and structures men need to avoid being rejected by female choice, they also need to avoid the innate bias in perception against males of low rank. The perception bias has the same reason: The lower their rank, the less access to procreation males should have. Low rank males are supposed not to procreate. Were we to perceive them favourably and with sympathy, they could ask for help and love and thus thwart the whole system of evolution. Therefore, evolution created a protection mechanism, a biased perception resulting in biased treatment. Women and children are preferred by perception to protect and support the future of the tribe. To avoid an unfair perception, men need a positive 'edge' in the form of high rank and reputation. Becoming aware of this usually unconscious mechanism also helps in the overcoming of it and achieving a more balanced perception.

Some femininst literature sources put the figure of men who are winners of female choice at 20% (see *Volume 1* and also the figure shown above, which both support that number). Only those winners in the "sexual selection stakes / race" have a fair access to the gene pool by their secondary choice. The remaining male population (the majority of males) face access limited on a sliding scale from mediocre to very poor or none at all.

Because there are many more heterosexual women than men matching their high and discriminating demands, there are often large numbers of male losers whose life is constricted and afflicted, but also some winners, which more women want, than there a men that they want.

The losers are shown in figure 1 above, the winners will be discussed below, see the "boy group" example.

Such pressures (deriving from inter-sexual selection and resulting competition for rank) inevitably then become 'social' pressure, resulting in high male suicide rates, as figure 2 below for Canada (by age) illustrates. The increase over the age range from 10 years old to 30 years old is also typical of the US and UK.

Figure 2: Suicide Rates By Age and Sex in Canada 1998

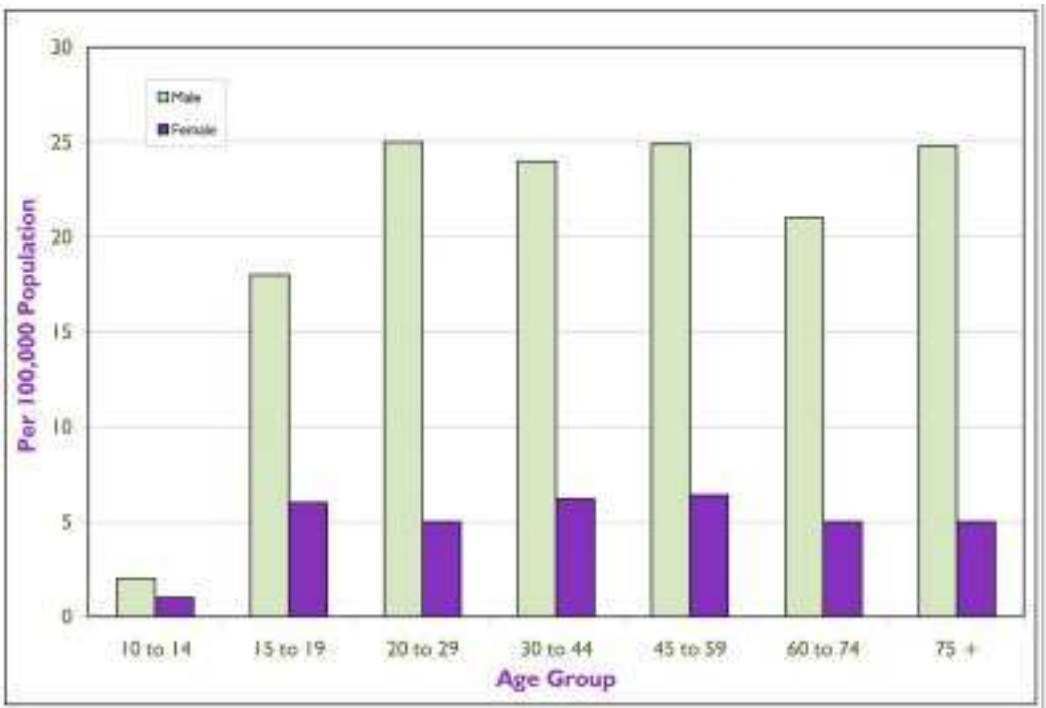

Age-specific suicide rates, by sex, Canada, 1998 Source: Canadian Vital Statistics Database (Health Rep 2002;13(2))
Stewart et al. BMC Women's Health 2004 4(Suppl 1):S19 doi:10.1186/1472-6874-4-S1-S19

". . . From the data available (and shown here in graphs) the 'critical years' begin at 11 and end at 19 years of age. Throughout this period boys are undergoing many internal developmental and hormonal changes to their bodies and are having to adapt to new roles expected of them by society This is particularly true of the 11-14 year old

category when boys are passing through various biological stages of adolescence that may radically alter their behaviour or responses from just a few years earlier. There is not one clear single event such as menstruation as for females

The next critical phase, whilst still linked to the changes just mentioned, is at around 15 and 16 years of age and may be related to stress induced by exam pressure.This could be compounded by peer pressure as girls begin to figure more largely in boy's priorities. Exam failure or even fear of exam failure can be the trigger for hasty action by some young people. Getting or keeping a job can have a similar effect. Failure to get a job interview can lead to self-doubt and worth loss of self-esteem. The momentum is still upward when A levels and university hove into view at age 18 and 19."

From the viewpoint of biology, the underlying pressures are 1. female choice (inter-sexual selection), 2. the social pressure of peer group, education and exams, or work, which are all forms of intra-sexual selection within the male dominance hierarchy. The rise in suicides of men during puberty and adulthood is consistent with the view presented in this article.

Figure 3: Suicides of young men (1996) (England & Wales only)

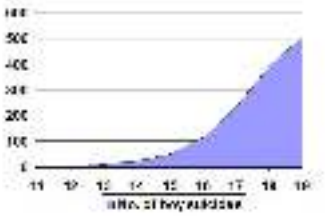

3. Applying the Biological Facts to Society

When we examine the phenomenon of “boy bands” for example, the first and most revealing model is probably ‘The Beatles.’

The members of the band were drawn from a pool of average adolescents, same-aged, pimply boys from the local neighbourhood. The average boy may be inexperienced and clumsy, and without their fame or skills, he will most likely be pre-destined to be discriminated against, mocked or even treated unkindly. There are millions of this kind of average young male. The first Beatles movie “A Hard Day’s Night” shows a scene, where a woman scoffs at a Beatle greeting her, because she didn’t recognize him (as a celebrity, and now a high-ranked male that Beatle-mania bestowed) in the old clothes he was wearing to avoid publicity, (after having been chased by screaming girls shortly before).

At the same time, teenage girls were quite prepared, for example, to overrun police barriers, cordoned off areas, cause traffic jams whenever the “Fab Four” (the Beatles) arrived in their town for a concert, just to be near their idols; their heroes. Concurrently the ‘phenomenon of the groupie’ associated with various rock bands began to emerge at this time. Both are a form of strong sexual selection.[9]

By contrast, the average boy from the neighbourhood was still perceived as clumsy due to his lack of experience, lack of fame, talent or rank, and thus finds himself discriminated against. Because there are many more “girls and boys from the neighbourhood” than there are Beatles, the selected few men (of the band) now have a (social) secondary choice among the women who already selected them.

Many teenage girls might fantasise that her favourite, or otherwise any member in the band she adores, would chose her among all the other screaming girls – and she would often long to sleep with him. So even male pop stars who epitomise the exercise of power and wealth are in fact still selected by female choice. As previously stated, it is a fact of biology that male power and dominance is an exclusively male issue which is sorted out only between men, not between men and women. There is no male dominance over females in biology. Feminists misunderstood such facts of life and interpreted them the wrong way around. Destroying male power does not result in more ‘equality,’ but in sharply increased imbalance instead.[10] The feminist cultural revolution spread across society was based on the misunderstanding of the most basic and important facts of life.

For more details and proofs, see for instance Volume 1[11], “Culture and Sex” – this book also proves the importance of cultural complementing structures between the sexes, a topic probably even more misunderstood and important

than the topic of this paper.

Former members of the Beatles have told of women, who were proud of having conceived as the result of a "groupie encounter" with a Beatle, and to have then given birth to a "little Beatle" as her child. (some of them didn't ask for money)

In former times a similar attitude prevailed with sexual liasions with monarchs, for instance, 'August the Strong' of Sachsen is reported to have fathered 100 children. Often, the attraction of young women is directed towards those that exhibit negative celebrity status, those famed for anti-social behaviour; even incarcerated famous male murderers are overwhelmed by female fan post and are favoured by some getting married while behind bars, even when awaiting execution. What does this mean for the human gene pool, and who is responsable for it?

Meanwhile, our typical boy from the neighbourhood has considerable problems. If he tries to talk about being rejected, he faces denigration. The matter will be portrayed as "adolescent problems[12].".

But is is not only boys that face discrimination, and the denigration, should they try to talk about it. Young men and mature men face the same barriers. So both problems have nothing to do with "adolescence." Both problems know no age barrier, since men of all ages encounter discrimination by sexual selection and tendencious perception, which extends to social life in general, even to areas of life not linked to the evolutionary origin of this prejudice. One among several reasons is, that women and children are permitted to complain, whereas men may not. Once again, the evolutionary sense of this taboo is to stop low-ranked males (as the clumsy adolescent still is) from getting "undue access" by complaining and begging for what sexual selection by rank denies him.[13] Yet the resulting prejudice in perception and access extends to social life in general.

Female choice harms not only the majority of males (by excluding and thereby unnecessarily turning them into losers), but also creates a secondary choice of the small group of male winners, resulting in a secondary competition among women. Even though this results in giving a social secondary choice to a few male winners (at the expense of a majority of losers), the biological power of primary choice is female and contributes to making the female sex dominant.

Even though it may at first glance appear paradoxical to the reader, strong female choice creates stiff competition between women for the few males which the females select. It results in women doing a lot to feel attractive and to outshine their female competitors.

Often, people do not even realise the biological machinery at work. Women frequently state, they would face difficulties finding a good man themselves, and that they would find it hard to get the man they wanted ('Mr. Right'). Our perception obscures the biological facts. Women's competition for men only results from having previously discriminated against a large majority of men. Unthinkingly, we completely misunderstand the situation if we don't keep the biological facts in mind: Primary choice is female only and givcn by biology. Men don't have a primary choice given by biology and face heavy competition in male hierarchies to attain the required rank caused by the pressure of female choice.[14] However, if women discriminate too much, a few male winners will have a social secondary choice, and women face a secondary competition within their own ranks.

A scientific study links this secondary competition to the spread of female discontent with their own body, and eating disorders. (see *Volume 1*) Because many women are competing for a few selected men, they try to outdo each other by having a more 'perfect body' than other women and tend to be dissatisfied with their own body (the so-called 'body image' dilemma). Trying to be slim which is currently in fashion circles, they are more prone to eating disorders and psychological ill health problems. In traditional cultures such discontent and psychological disorders are rare, because those traditional cultures reduce the pressure of female choice on both sexes. Marriage and relationships are not left to only inter-sexual selection in such cultures, thereby reducing its pressures.

Hence female power of choice by inter-sexual selection harms most men; (and in the process) also the selecting women themselves, the society and the gene pool, in which genes and characteristics of murderers and anti-social thugs are spread, because their carriers are preferred by some women.

Female choice is the core of all sexual discrimination; it is 750 millions of years old – in fact, it is as old as the existence of both sexes. Sexual discrimination has always been done by women, for biological reasons (even if we are not aware of it).

What "feminist waves" subjectively assumed, inspired by feelings[15], was absurd nonsense contradicting the biological "facts of life." Woman do discriminate, since they are females and are forever searching for their Prince; whereas men are much less "picky" for biological reasons. Men can get excluded from access – (from family, sexual fulfilment, and even socially in many ways by their rank) – and have to work or struggle for that access, but not women. (As a proverb tells: "Men marry down, but women marry up.")

—- to be continued next week —-

Source, Thanks And Further Readings

Robert Whiston has given some help in translating this article to English.

The above is an excerpt from my upcoming book which currently has the working title "Censored," Volume 4 of "The Two Sexes." („Zensiert", Band 4 der Reihe „Die beiden Geschlechter") The important facts and fundamental premise are laid out in Volume 1, "Culture and Sex. Feminism: Big Mistake – Severe Consequences" („Kultur und Geschlecht", Band 1 der Reihe „Die beiden Geschlechter") and Volume 2, entitled "Refutation of Feminist Ideolgy: The War On Men, Nature and Culture" of a series headed "The Two Sexes." („Ideologiekritik am Feminismus: Krieg gegen Mann, Natur und Kultur", Band 2 der Reihe „Die beiden Geschlechter")

A more detailed view on the impact of current feminism on cultures is given in Volume 3, „Die Genderung der Welt: Wie Feminismus weltweit Kulturen zerstört". ("Gender-Mainstreaming the World: How Feminism Destroys the Cultures of the World")

Apart from the topic of selection which this article dealt with, there are other important topics to be dealt with, where feminism has created lots of damage to human life, culture and society. Traditional culture, a common trait of all hominides, is based on the sexes complementing each other, a differentiation of labour, and an exchange of work, work results and responsibilities. Exchange itself (i.e. interaction) may be more important than what is exchanged. More than just of practical benefit, this mutual care is also symbolic and important for the development of feelings, responsibility and bonds in general, and it is the basis for cultural structures which are as important as (and comparable to) language. This is proven and explained in Volume 1 of "The Two Sexes."

Annex A

Evolution is a biological process driven by selection. Research into evolutionary biology demonstrates the male sex serves as a filter for "deleterious genes". In contrast, almost all the females of a specie procreate under normal conditions, or could procreate wihen they want to. The exceptions are fatal diseases or infertility caused by genes. Males on the other hand are 'filtered' in many ways. The child born by a mother is always hers. Fatherhood is not certain.

Males are put into (find themsleves in) a single sex hierarchy of dominance which serves as basis for female choice. Males are required to obtain a high rank to gain access to females for procreation. This holds as true for humans as it does for those other animals closely related to our specie. Males who do not have superior, ie bad genes, are likely to fail in competition with other males and be excluded from procreation.

Males have to toil and to seek to achieve success. Whereas a culture, or even a sub-culture may create a large variety of different scales of dominance, the rigid system of male hierarchical dominance is always present. Females are not subjected to such a hierarchy (NB. Dominance is strictly only between men. The feminist concept of male dominance over women is a fallacy, and by biology is proven to be a false premise. Neither for animals, nor for humans, does a dominance of men over women exist. It's a false perception contradicting facts of biology.)

Competition between men is called “intra-sexual selection”. Men alone carry this additional burden of intra-sexual selection before competing for females. Women do not have such a hierarchy, nor are they ever part of the male. Biological mechanisms punish men competeting with women by destroying their status and reputation.

If, as is done today, men are mixed with women in the workplace then work tends to cease to be a means of determining male status and dominance. Thwarted this innate competition strictly limited between men will seek out different areas to express itself. The consequence is that not success at work, but success at some lesser important activity will determine who can procreate or not. This will results in poorer selection standards because ‘selection of the fittest’ has been debased and instead society conforms to some random fashion. It also discourages boys and men to learn and study.

Men are exposed to dangerous situations and may die in the process. That is “natural selection” in action. Women are not meant to be put into such situations. As they are never part of the male hierarchy of dominance, they don’t compete for male status. They’re not requested do dangerous work or fight in wars. Clearly, therefore, men carry more of the burden of natural selection than do women.

The third selection of the evolution process is called “inter-sexual selection”. It is the domain of female choice and female dominance already mentioned. However, once again, the burden is actually carried by men. We will see that an overly restrictive female selection can ironically create a secondary competition between women for the few selected males, and a secondary choice of few selected males at the cost of the majority. This overacting doesn’t contradict our statement; instead, it supports the argument.

References

1«**Sexual Selection and the Evolution of Human Sex Differences**

Chapter 7 Developmental Sex Differences

Is sexual selection related to differences in the physical, social, and psychological development of boys and girls? The goal of this chapter is to address this question by examining the pattern of sex differences across a variety of domains and by relating these sex differences to adult sex differences in the nature of intrasexual competition, parental investment, and so on. **Developmental sex differences in the pattern of physical development, infancy, play patterns, social development, and parenting influences are described in the respective sections below. The pattern that emerges across these sections is consistent with the view that many developmental sex differences are indeed related to sexual selection** and involve a largely self-directed preparation for engaging in the reproductive activities described in Chapter 4 and Chapter 5.» (Male, Female; The Evolution of Human Sex Differences by David C. Geary)

2 Jan Deichmohle, “Kultur und Geschlecht”, Band 1 der Reihe „Die beiden Geschlechter” English: “Culture and Sex,” series “The Two Sexes”

3 Theoretical models, such as a Fisherian runaway process, suggest that evolution of preference and preferred phenotypes may drive each other in ever increasing speed. Though there are different models debated, this is a possible scenario. Even without a runaway process, there is a risk, for instance when the environment changes and the prefered phenotypes (antlers) become an obstacle. Sexual selection is the most likely explanation of the extinction of several species.

4 Would we perceive low-ranked males with more empathy, they could get more access to procreation than they are supposed to get (in the view of evolution). Those who are not supposed to get access to procreation matter less for the tribe, even socially, and face social discrimination as well, by men and women. Even their death has less importance to the tribe, as their genes won’t live on anyway. This may be the basis for injustice, if we don’t realize and thereby overcome the bias. Those low ranked males do the work and take risks without getting reward.

5 see Figure 1: World reproductive population

6 We may not be aware of it. Matters of rank and selection often happen unconsciously.

7 Apart from the pressure of sexual selection, genetical reasons add to the burden. Men have one X and one Y chromosome, exposing any defect in it, whereas in females, the second X chromosome may cover the effect of a defect. Furthermore:

“In many plant and animal taxa mutation rates are higher in males than in females.” (Evolutionary Ecology (2006) 20: 159–172,
Springer 2006, CHRISTIAN SOM1,2 and HEINZ-ULRICH REYER, Research article.

8 As Steve Moxon noted, a majority of males having a lower rank has rather an interest of overthrowing the male hierarchy, because it is of disadvantage for them. Or else, if they can’t overthrow it to reach the top area themselves, they try to cheat and act as higher-ranked than they really are. Both high-ranked males and females co-operate in keeping the hierarchy order stable. According to Moxon, females have even more of an interest in policing the male hierarchy orders than males, because they depend on it for sexual selection.

9 Groupie (or gruppie) – a young woman who regularly follows a pop group or other celebrity, especially in the hope of having a sexual relationship with them. Some have followed many a or any famous group. In contrast, a fan just likes the music.

10 We established a biological dominance by the female. The dominance is based on at least the following: Sexual selection, giving birth to children, inborn bias of perception favouring women (potential mothers), and another innate bias discriminating men (who should not easily procreate). Given the biological dominance of women, men need male powers to reach equilibrance. Natural behaviour and traditional culture provided some balance, though women were always privileged. These social male powers are much more fragile than inborn female dominance. That’s why men have to work hard to achieve it, and revolutions, or feminism, could overthrow them. That many assumed male dominance in the past is a misconception. Male power is a staging, a show, and a necessary one. In spite of all praise of “male power” you may find in past eras, this was just a surface needed to counterbalance female dominance. It was not real dominance, excluded by biology. Rather, it is a show, and this show is needed for balance.

11 „Kultur und Gechlecht” (“Culture and Sex”), Volume 1 of „Die beiden Geschlechter” (“The Two Sexes”)

12 Derogatory remarks and the general denigration of such problems have been documented in my other book series „Die Wahlmacht der Frau” (“The Power of Female Choice”). Not only the men get denigrated, even the problems themselves, because society doesn’t want to become aware of the problems and excludes them from consciousness.

13 There are two opposed remedies for this situation: The one is to easen access to lift the pressure. The traditional is safer, more solid and effective: Both sexes, boys and girls alike, are requested to grow up responsibly within their sex groups, which have a structural bond by complementing and exchange (a kind of barter on a symbolic level). There are cultural mutual responsibilities, „structures of complementing”. Such structures create bonds. They are binding forces opposing exclusion, which can result from selection. (see „Kultur und Geschlecht” for a discussion.)

14 Feminist complaints about male competition got cause and consequence the wrong way around, too. It is women who need to change and discriminate men less, if they want less competition of men.

15 By basing their view on feelings and subjectivity, feminists were hit by the evolutionary “bias of perception” trap.

PART 2

Dr. Aaron Witz placed on genital mutilation directory

Gary Costanza · 24 November 2015 · Archived copy · Original

From his website: “Dr. Aaron M. Witz is a board-certified pediatrician. He received his medical degree from the University of Washington and completed his residency at the Mayo Clinic. Dr. Witz has been skillfully trained by pediatric urologists and surgeons proficient in this specialized procedure.”

“Dr. Witz has previously worked as a pediatrician in the emergency room at Seattle Children’s Hospital. He also spent 10 years as a pediatric hospitalist at Swedish Medical Center in Seattle, Washington, taking care of babies and children in the emergency room, intensive care unit, and pediatric inpatient ward. Special projects included improving pediatric pain assessment and management.”

A search of Dr. Witz’s website revealed no information about risks or negative side effects of the neonatal cutting he provides.

Since Dr. Witz provides no visible information about the risks to your child, you can read that here at childmutilators.com.

His practice information follows:

2835 82nd Avenue SE, Suite 200
Mercer Island, WA 98040
(206) 232-0963

If you are an expectant parent, and are considering neonatal cutting on your son, please visit neonatal cutting.org before making that choice final.

Rose Medical Center in Denver discriminates against girls

Gary Costanza · 25 November 2015 · Archived copy · Original

From their website:

> Well known as a Denver institution and a 9th Avenue landmark for more than 60 years, Rose Medical Center has earned a reputation as Denver's "Baby Hospital" while becoming a leader in comprehensive women's services, internal medicine, endoscopy, heart and vascular care, orthopedics and total joint replacement, bariatric surgery, sports medicine and aesthetic surgery.
>
> With origins in Jewish teachings, traditions and community, Rose's founders built the hospital to "serve the need of every creed."
>
> By offering a high level of expertise and service across all disciplines, Rose has truly become a destination hospital, attracting patients from throughout Colorado and around the world.

Also, for a facility that only mutilates male children, they have an interesting discrimination policy:

Nondiscrimination Policy

> As a recipient of Federal financial assistance, Rose Medical Center does not exclude, deny benefits to, or otherwise discriminate against any person on the basis of race, color, religion, sex. national origin, disability, or age in admission to, access to, treatment in, participation in, or receipt of the services and benefits under any of its programs and activities, or in the employment therein, whether carried out by Rose Medical Center directly or through a contractor or any other entity with which Rose Medical Center arranges to carry out its programs and activities.

A search of the site found no evidence that Rose Medical Center informs parents of the many risks and side effects that come with neonatal cutting. For actual research see this page.

Rose Medical Center
4567 E. 9th Ave.
Denver, CO 80220

Telephone: (303) 320-2121

If you are a parent considering neonatal cutting on your son, please think before you cut. Visit neonatalcutting.org for the facts.

AVfM Reference Wiki

Robert Brockway · 25 November 2015 · Archived copy · Original

Wife of Bath, criminal justice

Douglas Galbi · 25 November 2015 · Archived copy · Original

In the *Wife of Bath's Prologue* within Geoffrey Chaucer's fourteenth-century *Canterbury Tales*, Alisoun accused her husband Jankyn of murdering her. Actual murder victims never make such accusations. Alisoun concocted her accusation of murder to strike back at Jankyn and make him subordinate to her. In the subsequent *Wife of Bath's Tale*, women court leaders suspended punishing a man for rape in order to promote men's subordination to women. The *Wife of Bath's Prologue* and *Tale* present criminal justice as a pretext for promoting men's subordination to women.

Alisoun initiated domestic violence against her husband Jankyn. Living within gynocentric society, Jankyn found a measure of humor and enjoyment in reading literature of men's sexed protest, including the venerable classics Theophrastus's *Golden Book on Marriage* and Valerius's letter to his friend Rufinus. Alisoun responded violently to Jankyn's peaceful reading:

> And when I saw he would never cease
> Reading on this cursed book all night,
> All suddenly have I plucked three leaves
> Out of his book, right as he read, and also
> I with my fist so hit him on the cheek
> That in our fire he fell down backwards. [1]

Jankyn got back up and hit her back. She fell down and then claimed that he, a battered spouse, murdered her. When Jankyn came to kiss her and apologize, she struck him again. In medieval Europe, men were punished as perpetrators of domestic violence and as victims of domestic violence. Peace came to their household not through criminal justice, but by the husband making himself subordinate to his wife. Alisoun explained:

> We made an agreement between our two selves.

> He gave me all the control in my hand,
> To have the governance of house and land,
> And of his tongue, and of his hand also;
> And made him burn his book immediately right then.
> And when I had gotten unto me,
> By mastery, all the sovereignty,
> And that he said, 'My own true wife,
> Do as you please the rest of all thy life;
> Guard thy honor, and guard also my reputation' —
> After that day we never had an argument. [2]

Alisoun's sovereignty over Jankyn encompassed what he said, what he did, and even what he read. Political structures of oppression seldom reach that extent of personal domination.

In the *Wife of Bath's Tale*, public and personal support for women's domination of men allowed a knight to escape punishment under law for rape. While out hunting, the knight saw a maiden walking. While most men, like most male primates, don't rape, this knight raped that maiden. Rape of women has been considered a serious crime throughout recorded history. The Wife of Bath reported that the knight was condemned to death for raping the maiden. However, the queen and other courtly ladies intervened. They were delegated authority to decide whether the knight would be executed.

The queen declared that the knight's punishment would be remitted if he declared satisfactorily what women most desire. The queen gave the knight up to twelve months to declare publicly what women most desire. The knight desperately searched for the saving answer. What women want has always been a vigorous topic of public discussion in gynocentric society. The knight heard many different answers. He despaired of finding the saving one. Finally, an ugly woman offered to solve the riddle for the knight if he would do whatever she requested of him. The knight agreed. The ugly woman whispered the answer to him.

The knight successfully declared publicly what women want. The queen's *ad hoc* court of justice publicly assembled:

> Very many a noble wife, and many a maid,
> And many a widow, because they are wise,
> The queen herself sitting as a justice,
> Are assembled, to hear his answer;
> And afterward this knight was commanded to appear.
> Silence was commanded to every person,
> And that the knight should tell in open court
> What thing that worldly women love best.

Before that court, the knight courageously declared to the queen:

> "My liege lady, without exception," he said,
> "Women desire to have sovereignty
> As well over her husband as her love,
> And to be in mastery above him.
> This is your greatest desire, though you kill me.
> Do as you please; I am here subject to your will."

The women sitting in judgment of him universally acclaimed the knight's answer. In response to his public recognition of women's interest in dominating men, the women exercised their dominance by freeing him from the

death penalty for raping a woman.

The knight, however, was still beholden to the women who had provided the answer that saved him. She, the "loathly lady," was low-born, ugly, old, and poor. She ordered the knight to marry her. The knight was horrified at that request. But he had given his word. Empathy and generosity can save women from oppressive terms of ill-considered agreements. Men are much less likely to benefit from such favor. The knight was forced to wed and sleep with the loathly lady. In short, under today's understanding, he was raped.

Men's lack of good life choices is sustained through men's subordination to women and romantic fantasies. In despair at not having fulfilling alternatives for living his life, the knight repressed his desires, nullified his independent thinking, and surrendered his rational agency to his wife, the loathly lady:

> "My lady and my love, and wife so dear,
> I put me in your wise governance;
> Choose yourself which may be most pleasure
> And most honor to you and me also.

The loathly lady carefully confirmed her husband's total subordination to her:

> "Then have I gotten mastery of you," she said,
> "Since I may choose and govern as I please?"
> "Yes, certainly, wife," he said, "I consider it best."

Then, in the fairy tale of all fairy tales, the wife turned into a beautiful young woman. Men today internalize this fairy tale with the common saying, "happy wife, happy life."[3]

The injustices of criminal justice are in part a problem of imagination. Few today can even imagine asking the question, "what do men most desire?" A satisfactory answer is not that men are dogs. Most men don't desire sovereignty or mastery over others, be those others women or men. Most men surely desire not to be treated as criminally suspect persons, and to receive due process and equal justice under law. A good beginning to answering the question "what do men most desire?" is to face the highly disproportionate number of men prisoners and ask why they are imprisoned.

Notes:

[1] Geoffrey Chaucer, *The Wife of Bath's Prologue and Tale*, ll. 788-93, modernized English from Benson (2008). Subsequent quotes, unless otherwise noted, are from id., ll. 812-22, 1026-30, 1037-42, 1230-33, 1236-38.

[2] Mann (2002), p. ix, expresses concern that since 1992, "this reluctance to credit Chaucer with a 'real sympathy' with women has persisted and intensified." Mann earnestly pondered whether Chaucer wrote "without incurring the charge of antifeminism." Id. p. 25. For scholars today, the charge of antifeminism is as serious as the charge of murder, at least if the victim is a woman. Chaucer probably wrote for noble ladies. See note [14] and related text in my post on the Griseldas of Boccaccio, Petrarch, and Chaucer.

[3] McTaggert (2012) p. 61, n. 3, observes:

> Suffice it to say that Chaucer scholarship remains undecided about whether the Wife's text makes a case for feminism or not.

Such Chaucer scholarship should simply declare its worthlessness and shift to the more important task of appreciating Boccaccio's *Corbaccio*.

[image] Wife of Bath illumination from the Ellesmere Chaucer, f. 72r (probably first or second decade of the fifteenth century). MS EL 26 C 9 in Huntington Library, San Marino, California.

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5 practical ways to deal with Feminists

AVfM Video Source · 25 November 2015 · Archived copy · Original

After putting up a guide on how to deal with Social Justice Warriors, Lucian Vâlsan now details time-tested strategies on how to deal with the actual Feminist ideologues behind the SJWs.

Definitely worth a watch for the amount of good ol' FTSU present in this guide.

You can subscribe to Lucian's Freedom Alternative, here.

International Men's Day – anti-MGM protest in Parliament Square, London

Mike Buchanan · 26 November 2015 · Archived copy · Original

[Video here.]

On International Men's Day we supported the fine people of the anti-MGM organization Men Do Complain (MDC) in protesting against MGM in Parliament Square, London. Just a few yards away, Philip Davies MP was engaged in the first ever debate on men's issues in parliament, specifically in Westminster Hall – a less prestigious venue for a debate than the chamber of the House of Commons, which for many years has been used for debates on International Women's Day.

Davies's 43-minute-long introduction to the debate is here. Predictably, he was the target of feminist MPs seeking to control the direction of his talk, and to waste valuable time with trivia e.g. making a pedantic point about the term 'committing suicide', whilst demonstrating no concern for male suicide victims. A link to the full debate is the penultinate link in that video description.

Our thanks to MDC's Richard Duncker for the filming and editing, and to his colleague Patrick Smyth, who is interviewed here. Our thanks to supporters of MDC and J4MB – many of whom had travelled a considerable distance, some at substantial personal cost – for spending four hours on a cold wet afternoon engaging constructively with large numbers of people (including Jews and Muslims) and handing out many hundreds of leaflets. By any standard the protest was a resounding success, and we look forward to future protests being ever bigger and better.

Inner-Directed Men, Other-Directed Women

Doug Mortimer · 26 November 2015 · Archived copy · Original

Trying to publish a book about contemporary society is a risky proposition, as conditions change so quickly that the book may be obsolete before it is published. Nevertheless, every now and then a book comes along that not only provides a snapshot of a society at a certain point in time but also illuminates the past and points the way to the future. Such a book was *The Lonely Crowd; a Study of the Changing American Character,* by David Riesman (with Nathan Glazer and Reuel Denney). The book came out in 1950 but remains relevant today, and though it does not deal with the gender war, if offers many insights into the rise of feminism.

In essence, the thesis of Riesman's book was simple. He divided societies into three types:

1) The Traditional Society has not been the norm in western society (aside from ethnic enclaves such as Hasidic Jews and the Amish), arguably, since the Renaissance, though it has been the norm throughout most of recorded history. Now it exists mainly in the Third World, where birth and death rates are high. In essence, people in such a society follow the rules that have always existed in their society. No social engineering needed. Our society ain't broke, so why fix it? If it was good enough for our ancestors, it's good enough for us. Falling away from traditions invites shunning and shaming by one's peers. Obviously, even in a Traditional Society, things do change over time, albeit slowly and perhaps imperceptibly to those who belong to it.

2) The ethos of the Inner-Directed Society coalesced during the industrial revolution, a time of rapidly growing populations. According to Riesman, this inner-directedness "is implanted early in life by the elders and directed toward centralized but nonetheless inescapably destined goals." (Think Protestant Work Ethic.) Riesman compares the inner-directed man to a gyroscope that, once set in motion, remains in motion. Such a man is productive, goal-oriented, and capable of going it alone when necessary. The inner-directed man doesn't really care about what his peers think, so he cannot be shamed (thought he might be disappointed in himself if he fails to live up to his own expectations). He may act "conservative," but he is not dependent on traditions. Indeed, his mission in life may be to bring about change on a Promethean scale. A number of inventors (*e.g.*, Nikola Tesla, Alexander Graham Bell, Thomas Edison, the Wright Brothers) were inner-directed types. So were the captains of industry (*e.g.*, Andrew Carnegie, Henry Ford, Harvey Firestone) and the railroad builders (*e.g.*, Charles Crocker, Henry Flagler, Jay Gould, Edward Harriman, Mark Hopkins, Collis Huntington, Leland Stanford).

3) In contrast with the inner-directed man, the other-directed man is far more interested in the opinions of his peers, than the values of his elders. He may not have a gyroscope, but he has "radar" that picks up on what other people are thinking, feeling, and doing. He not only picks up signals from other people, he seeks approval from them; his lifestyle is more important than his work; what he does is not as important as what he consumes. All but predicting the rise of social media, Riesman observed that other-directed people are "capable of a rapid if sometimes superficial intimacy with and response to everyone." The other-directed man may be more flexible than the traditional or inner-directed man, but he also suffers more from anxiety because the sands are always shifting and he's never sure of his footing. For that reason, the members of an other-directed society are much easier to manipulate than those of the traditional or inner-directed societies. The Other-Directed Society is marked by material abundance and population decline.

Well, as you might have surmised from the title of this article, MGTOW men would be most at home in an inner-directed society, while the contemporary other-directed society is almost custom-designed to accommodate the nature of women.

It's not an all-or-nothing proposition, however. Even in the most other-directed societies there are pockets of inner-directed types, largely male, who just didn't get the memo. On the other hand, female other-directedness is always present, even as an undercurrent in the traditional or inner-directed society.

Over the last 150 years, technology has opened the gates wide to accommodate the female herd instinct. The

telephone literally gave voice to women (hence the old joke about the three dominant forms of communication: telegraph, telephone and tell a woman). Email, texting, and social media amplified that voice.

Before Alexander Graham Bell, communications were face-to-face, which greatly limited female influence. Aside from newspapers and public speaking (both the province of the privileged few), there were relatively few ways to influence people. Think how long it used to take to spread gossip over backyard fences as opposed to merely sending out a single message on Twitter today.

Imagine how frustrated women must have been by the difficulty of simply keeping in touch. While many legends have sprung up about the toughness of pioneer women, it is often overlooked that many of them cracked up from the isolation of frontier living. (A recent Tommy Lee Jones movie, *The Homesman,* is a rare western dealing with this topic.)

Those hardscrabble days are long gone, however. Perhaps the development of other-directedness was an inevitable outgrowth of the technological progress spawned by inner-directed inventors. One could make the case that other-directedness took root in the 1920s with increased affluence and the rise of advertising. By the 1930s, affluence was just a pleasant memory, and during World War II, consumer goods were rationed, but postwar affluence gave the other-directed society a high-dose booster shot.

The dark side of other-directedness is envy. People look around and perceive that others have something they don't…a TV with a bigger screen, a nicer house, a better car. They see people no better than they are (at least so they think) supposedly doing better than they are. Hence a sense of entitlement; hence, among other phenomena, feminism. The notion that men might have something women don't is anathema in an other-directed society.

Riesman did not predict the rise of feminism, but it should be obvious that the other-directed society he described in 1950 prepared the seedbed for the second and third waves of feminism. As inner-directedness trends towards other-directedness, the emphasis shifts from production to consumption. As focus shifted from production to consumption, the power shifted to women. Today consumer spending is clearly the province of women, give or take 70% of the total, depending on your source. So, aside from higher levels of debt, what hath female other-directedness wrought?

Other-directedness is in synch with the female herd. There are no ultimate rights and wrongs, only what the collective deems in or out of fashion. Morals, manners, and customs are not derived from authority or from some internal moral compass, but are like a weathervane, always subject to the winds of social change. In other words, an other-directed society is an amoral society. Consensus and teamwork (come to think of it, you could probably make a pretty good case that the popularity of team sports is an inevitable development in an other-directed society) is more important than your inner voice or the chorus of tradition. Responding to persuasion is the preferred means of compliance, but if you don't respond to persuasion…"step out of line, the men come and take you away," as surely as they would in any society (and as Buffalo Springfield sang in "For What It's Worth," released in 1967).

The other-directed society grew along with social sciences and the rise of public opinion polls which have become more sophisticated over time. Such polls are often touted as scientific, but one might have reservations about that claim. Numbers, of course, are every bit as malleable as words, and in an other-directed society, they can be employed to persuade people to go in any number of directions.

Supposedly, public opinion polls were developed to assist politicians and corporations in determining what the public wants. Now the individual is likely to consult such polls to determine whether his opinions place him in the mainstream, a tributary, or a backwater. Falling too far away from the mainstream indicates maladjustment, a serious psychological flaw in an other-directed society. Contemporary parents often lament peer pressure on their children but worry even more if their children aren't well-adjusted.

In 2015, a MGTOW man could certainly be perceived as being maladjusted. He fits the jocular definition of a right-wing extremist: someone who has the same values his parents had. He won't change…he won't "grow." By standing in the same place, however, he goes against the flow, offering pushback, albeit minuscule, against other-

directedness. Like a pebble in a stream, he is of little consequence, but a critical mass of pebbles – even if they are not acting in concert – can divert the stream. And if the number of pebbles gets large enough, something like a dam can result.

Now I'm not going out on a limb and predict that MGTOW spells doom for the other-directed society, though it is obviously a burr under the saddle of the establishment. A trend towards inner-directedness would place MGTOW men in the curious position of being both retro and advance guard. I don't think that's likely, though I do believe other-directedness is in its end stage. I suspect that our age of abundance, which fuels other-directedness, will collapse due to increasing levels of debt, decreasing birth rates, or both.

So what comes next? If MGTOW doesn't lead us back to inner-directedness, how about a postmodern Mad Max meltdown and the reign of neo-warlords? Either route would lead away from feminism.

However it goes down in the future, social scientists will be scrutinizing the *zeitgiest* for clues. Even as I write, there may be a budding David Riesman out there, agog with anticipation about the next big thing, sociologically speaking, and poised at his keyboard to provide explication and perspective.

I may not live to see it (I was born the year Riesman's book came out), but I can't help but be curious about what happens next.

Photo by Grumpy Old Man

Dad, have you ever loved me?

AVfM Video Source · 26 November 2015 · Archived copy · Original

Spoken in Thai language with English subtitles, this video shows what our sons and daughters are too often taught to forget by misandric society – the love and sacrifices of fathers.

The Fiamengo File Episode 10

Steve Brulé · 27 November 2015 · Archived copy · Original

Prof. Fiamengo discusses an article by Michael Kimmel and dissects his interpretation of what it means to be a man today. Men are the problem!

Say Goodbye to Crazy now in paperback at Amazon for the holidays

Paul Elam · 27 November 2015 · Archived copy · Original

Since the release of *Say Goodbye to Crazy*, there have been regular requests for the book to be available in paperback. Santa Claus has heard those requests and answered just in time for holiday shopping.

This year you can curl up by the fire in your newly quiet and Crazyless home, sip some eggnog and read through the pages with a smile on your face.

Here's what people who've read *Say Goodbye to Crazy* have to say:

Jared Sanchez writes, "Yes it happens to some awesome guys...This book is written primarily for the new partner of a guy out of an abusive relationship. Ignore those references, and still read this even if you haven't left crazy.. I moved out and this gave me a definitive direction to go…This isn't a magic fix or a total win. But when you've hit bottom there's nowhere to go but up and forward. The concepts are a bit brutal. And you really have to redefine what a win is…Supplement this book with a professional counselor or some sort of support system. The book goes over questions to ask your prospective therapist. Or talk to someone you trust…I would recommend this book and share it with family members and friends. It's a very valuable tool."

Liam Hood writes, "Highly recommended. This book saved my sanity, not to mention my new relationship. Dealing with Crazy in a more strategic way per suggestions in this book are (mostly) working like a charm. We finally said "NO" to Crazy!! Big thank you to the authors."

JB1975 writes, "Helpful, well-written advice from two people that get it. Excellent book from two people that I admire greatly. Dr. T and Paul provide practical, real-world advice for anyone who has a Crazy in their lives and wants to be proactive in getting rid of them and keeping them gone. It is so refreshing and helpful to read both this book and follow their site and know that there are at least two people out there who do not buy into modern day society's narrative that you have to put up with someone's emotional abuse because of _____ (insert Crazy's excuse of the day here). While this book is written for wives dealing with their husband's ex-wives, anyone who has (or has had) someone like this in their lives will benefit from reading it."

Johnny Galt writes, "Life changing for those caught up in the drama. Unless you have had this type of crazy person described in this book in your life you can't really appreciate the magnitude of their abuse. This book gives real clear practical advice dealing with these people. Let's you know what you're up against with these type of people, the bias of the courts, and the bias of the psychology

profession and gives a blueprint of how best to make your way through to the other side to sanity. I wish I had this book years ago. People who follow the advice of this book will save themselves years of anguish"

Scharnhorst writes, "It's easy to read and understand…The book can help you break or weaken the connections that keep you attached to "Crazy." The book is well organized, crisp, and sardonic. It's easy to read and understand. The authors convey an intimate level of knowledge of the subject. The "Takeaways" at the end of each chapter are great!"

Pamela Stogner writes, "Excellent and applicable information. Hope is restored after reading this book! I recommend it for anyone who has a Crazy in your life and you want to say goodbye to Crazy!"

Renee writes, "Great advice and tactics for real situations.Great advice and tactics for real situations. I've read many books about personality disorders trying to figure out how to best handle a crazy ex – this is succinct, relevant and you can put the scenarios into action just as soon as you read them."

Tim Hewston writes, "Life saving. This book is not written for me, it is written for my second wife on how to survive my ex-wife, Crazy. However, I am the one reading it, as my second wife, a social worker of over 20 years, is even more hardline than Dr. Tara Palmatier and Paul Elam. After six months of watching me trying to negotiate a peaceful settlement and continue my relationship with my children, she simply told my ex-wife, 'You will never talk with Tim again and never email him. This stops!' Dr. T and Paul Elam's advice is exceptional and everybody who is involved with Crazy, or has ever been involved with Crazy, should listen to it, then follow it…"

Amazon customer writes, "Best investment for yourself and you will not be disappointment. Being the 2nd wife, this was spot on in my situation. It helped me to really understand how to deal with this hard topic. Thank you for giving me clarity in knowing it's not just me and crazy is CRAZY, period. I'm taking a leap off the crazy train knowing its the right and only thing to do. Thank you for giving this topic light. If you are a 2nd wife dealing with these problems—buy the book. Best investment for yourself and you will not be disappointment. I would give it 10 stars if I could!"

Lou writes, "I highly recommend it! Thank you so much for sharing your knowledge and insight, Dr. Tara Palmatier and Paul Elam! My husband and I have had enough of Crazy in our lives. This book portrays the reality and it is the best tool a couple can have in order to find support and valuable information about Crazy. It provides an excellent account of the manipulative tactics Crazy uses in order to get away with her craziness. This is the only book on the topic that really validated my (and my husband's) experience. It gave us straight to the point advice on how to deal with (and ultimately get rid of) a Crazy and evil ex wife. I highly recommend it to anyone who has a Crazy in their lives. Additionally, I recommend it to lawyers and therapists. It's a must read! I can't thank you enough, Dr. Tara and Paul Elam!"

Cheri Laughrey writes, "AMAZING BOOK. One of the best books I have ever read. I recommend this book to anyone that has an imposing ex spouse in their life! AMAZING!!!"

These are just some of the 5-star reviews *Say Goodbye to Crazy* has received thus far and counting.

Make saying goodbye to Crazy your New Year's resolution and get started working on it now!

Say Goodbye to Crazy now available in paperback on Amazon.com. Buy it HERE.

Female Choice and Feminism – Part 2

Jan Deichmohle · 27 November 2015 · Archived copy · Original

In this 2nd part of the series, Jan Deichmohle continues his biosocial perspective to the ongoing nature/nurture conversation.

The first part of the article has proven female dominance given by biology. We discussed the consequences for human life and especially males, some of them drastic. Four to five times as many women as men procreated in the past 60,000 years. A large majority of men were oppressed, whereas women never were. Both males and females suffer if female choice gets too strong.

The roots of female dominance can be traced in three steps:

First, sexual selection is a powerful force of evolution. Genes are selected or discarded mostly through the "male filter." To protect the system of evolution, there's an inborn bias against men, the stronger the bias, the lower their rank. Otherwise, men could complain when losing and thereby gain undue access, thwarting the system of evolution. To protect the evolutionary system of discriminating against many men, this bias, in the form of a wrong perception, has been established.

To protect children and the future generation, an innate preference is given to children and women, who are mothers giving birth in the view of evolution. Both these innate tendencies are mostly unconscious and protected against becoming conscious. Thus it is difficult to make it conscious, yet it is important to do so, to make the bias in perception less effective, or, if possible, ineffective.

Second, all cultures privileged women. Western civilization has added negative stereotypes about men and positive stereotypes about women. Their origins go back to the medieval ages or even further. (Medieval courtly love was already a submission to women in an astonishing degree.) Already at the time of Hobbes (1568 – 1679) stereotypes denigrating men can be found in writings by Hobbes and others. These tendencies became more and more prevalent in western societies.

Third, feminism exaggerated such tendencies in a militant way and added new forms of denigration. It turned such prejudice and false perception into an ideology, a system and world view and into campaigns which did in fact disenfranchise, not enfranchise. They increased privilege instead of reducing it or giving it up.

Both the second and third steps made use of the unconscious bias of human perception.

This second part of the article, will have a look at the historical roots and consequences in daily life.

Already in olden times, matriarchal societies increased the imbalance, to the disadvantage of men and children. The more absent were the fathers, the more detrimental for children.

> Followed consistently across several generations, a matrilocal rule of marriage results in the co-residence of a continuous line of mothers, sisters, and daughters. Husbands become the outsiders; it is they who feel isolated and who must cope with a united front of members of the opposite sex who have been living together all their lives. Where matrilocality prevails, therefore, women tend to take control of the entire domestic sphere of life. Husbands become more like visitors than permanent residents and divorce is frequent

(Marvin Harris, Our Kind: Who We Are, http://www.amazon.com/Our-Kind-Where-Came-Going/dp/0060919906)

Matrilineal family structures and matriarchy have the tendency of down grading men to the point where they are perceived as effectively being little more than a guest in their own home. Feminists and feminist legislation have excluded men and especially fathers in numerous ways, whereas women are and always have been, because of their fertility, placed by nature and by society at the core of family structures and family life regardless of which of the world cultures is examined.

Feminists have wrongly perceived and wrongly interpreted the facts of life with a consistent bias and error in all of their assumptions.(1) Biologically, the female is dominant, and women are privileged. Man is thus disadvantaged by duties, exploited by work and burdens for the sake and benefit of others. These include: burdens and duties including male military draft, duties to provide and earn, restrictions and obligations in behaviour towards women. Men are oppressed by the power of female choice and biased perception of matters concerning the sexes. This biased perception is to some extent an inborn characteristic, as evolutionary psychology has discovered. The higher the pressure of inter-sexual selection, the more men need to compete in male hierarchies.

Today's differences between men and women do not stem from some imaginary "patriarchal" confection of invented oppression which in reality never existed – save in feminist theoretical polemics. Instead, those differences are the result of sexual selection by females during the evolution of humans as well as animals. The same power of selection created the basis for family, the division of labour between the sexes, the universal basis of cultures worldwide, which were in the interest of females throughout all ages. All of these have been wrongly ascribed to men's alleged power when nothing could be further from the truth. (see Volume 1)

Dominance by female choice destroys life's dreams. The literary series "Female Choice"(2) describes a young man dreaming of a world of reliable love for everybody, or "free love" for everyone, a philosophy of love – only to be discriminated, excluded and then ridiculed. His life dream was accordingly crushed. Never would he be able to live as he once dreamt – never could he live as he had desired from his earliest youth. His ship of philosophical love flounders on the submerged reefs of female choice, which rejected him. He has to endure the sniggering, the ridicule, mocking, and laughter, followed only by contempt.

For evolutionary reasons (the Darwinian imperative), there is no pity or sympathizing with male losers; they will attract only blame, be considered as an "uncouth lout" or as an "awful chauvinist." This serves only to underline the additional feminist indoctrination that has percolated into the many levels of our society.

What howls of scorn greet any man who dares to complain about these inhuman facts epitomized by the sole privilege of the female to dominate lives through the power of selection. What toxicity of venom is unleashed in the emotional battering of the male victim of discrimination. When females talk about the discrimination they've experienced everyone has to listen, even if their perception of having been discriminated is based on the inborn bias (distorting their perception) and ideological assumptions, which are objectively wrong. But when males talk about real discrimination experienced, what a torrent of fascist-like invective is released. This is, in part, documented in the book "No!" (effectively censored by it not being published and it being ignored since the 1980s, despite a written publishing contract, which was then cancelled). The book "No!"(3) documents the ingloriously abusive reply of the publisher Blaulicht – a reply attempting to morally destroy the author who dared describe what a victim of discrimination faces. This overt abuse in public is symptomatic of many forms of the fashionable spite exacted on men by the whole of society.(4)

In what is a "intellectually aberration" some men agree with feminists in their proposition of misandry(5); these men combine with feminists to discriminate against men: In our time, Warren Farrell first started out as a director of NOW before he realized his error and their true nature.(6)

> He believed that the first step in social progress was to lift persons of lower social status to equal economic opportunity. Only then would evolution through sexual selection be able to act effectively. It may be taken as certain, therefore, that when women are economically and socially free, numbers of the worst men among all classes who now readily obtain wives will be almost universally rejected… we shall set free a power of selection

- Wallace(7), a close colleague of Darwin, according to: Erika Lorraine Milam, "Looking for a Few Good Males, Female Choice in Evolutionary Biology," p. 21 – 22.

Wallace shows the common contempt for men and glorification of women, which is typical for our civilization.

Men are viewed as possibly “diseased,” “weak,” “idle” or “selfish;” women select and discriminate among them.

> Wallace hoped, some women would choose to remain single rather than settle for a “diseased,” “weak,” “idle,” or “selfish” husband. .. Wallace hoped, female choice, acting through marriage selection, would eventually become an even greater force of evolutionary change

- according to: Erika Lorraine Milam, “Looking for a Few Good Males, Female Choice in Evolutionary Biology,” chapter “Wallace, Divine Intelligence, and the Problem of Choice”

The view and argument is obviously strongly prejudiced and inacceptable. Men are perceived in a denigrating way. The plan is to subject only men to a discriminating selection, not women.

> First-wave feminists easily appropriated such theories of mate choice

(Erika Lorraine Milam, Looking for a Few Good Males, Female Choice in Evolutionary Biology)

First-wave feminists adopted and used the concept of “mate choice.”

Female choice (e.g. based on fashion) often leads to the making of poor (selection) decisions, resulting in the poor school educational attainments of today’s young men, who quickly learn what girls want. In their age, finding acceptance has a high priority.

Often, female choice does not prefer “good” men. Instead, often inconsequential “qualities” based more on transitory fads and fashions are preferred. To the extent that even gangster types, those exhibiting anti-social behaviour and fashionable fops, are considered as “less boring” and therefore more desirable than those men who prefer to study and work.

As a result these young men face a binary choice; they have the choice, it would appear, of either embracing education and learning (and face being ignored and discriminated by girls), or take pathways preferred by many young women.

In the quote below, taken from “Tyrants of Matriarchy” (pub. 2015), some of these winners of female choice are even called “thugs” and “morons.”

> If a guy wants a girl-friend he has to ‘play the game’ and pander to the reflexive female preference for thugs and morons. The alternative is found in the life of James Holmes: he followed the ‘intellectual’ path and experienced only involuntary celibacy for his pains. It doesn’t take much smarts to see that dysfunctional female mate-preference is the primary cause of male educational failure in the Anglosphere.

- Stephen Jarosek, „Tyrants of Matriarchy,” 2015.

Female choice can be dysfunctional and harmful for society.

> I will examine the evolution of sexual selection … This refutes the intuitive notion that selection will necessarily favor mating preferences for male genotypes that are superior under natural selection (e.g., Trivers, 1972; Zahavi, 1975). There are in fact situations where if a mutant that decreases male viability appears, it will rapidly sweep through the population to fixation despite the presence of a stronger mating preference for a more viable alternative male phenotype.

(Mark Kirkpatrick, EVOLUTION, International Journal Of Organic Evolution, Vol. 36, 1982 , p.2)

Such a harmful selection is observable today (see above: Jarosek, 2015). Together with feminist dominated mis-education, it condemns generations of young men to a life of trouble and away from the good path.

Female choice has already been increased by first-wave-feminists, and by further waves since. Instead of being abolished, female choice was radicalized – consider for instance the demand of campus feminists, that at every step of a sexual encounter men should ask for consent and receive it before moving on.(8) A feminist sense of justice – if not moral justice – should have kicked in and revolted against the unjust dominance of the female. Yes, it should have – but it didn't! On the contrary, all feminist waves have further exaggerated female dominance of choice in the pivotal areas of life. As a result, the balance already weighted in favour of women, collapses completely, as documented in Volume 2.

> … women are going, sooner or later, to come to certain definite conclusions; and that from those conclusions will come a woman-made codex of sex morality on which the women of the future will act … and on which they will require men to act.

– "The Revolt of Modern Youth," by Ben Lindsey, 1925.

Volume 2 of "The Two Sexes" documents the consequences of the first feminist waves for the then growing generation of uprooted uprooted youth, which would search substitute ideologies.

> Still another thing is evident. This active and aggressive inquiring attitude of mind on the part of girls has of late years become general rather than exceptional. Also, it is more and more unconcealed. The reason is that social and economic conditions have placed these girls more on a level with men. Many of them, when they leave school, take positions in which they make more money than the boys they go with. The result is that many a youth finds himself subject to rather contemptuous inspection by the young woman of his choice. To many persons this cold sophistication on the part of our girls is shocking.

(Lindsey op.cit., 1925)

Contemporary debates at the time of each successive feminist wave were all based on wrong perceptions. Our intuition assumes there would be male choice, while female (primary) choice is fact of biology. Likewise, paternity of a new-born is assumed, whereas motherhood is certain.(9) Another term for it is the 'female veto.' Feminism assumed 'oppression' of women, whereas in fact women were highly privileged and it was men who were and even more are 'the oppressed.'(10)

Society's perception of matters concerning the sexes is biologically biased, preferring women, who could be mothers, resulting in better treatment and more protection. Men are perceived in a more negative way, and the lower their rank the more negative becomes that perception. This, too, is a fact of evolutionary biology.

For centuries, biased perception has resulted in biased views and skewed debates. Around 1800, misandry was already widespread among academic authors and became the defining spirit of the age. At the end of the 18th century, men from other eras or cultures, even men in their natural state, were already associated with negative stereotypes including tyranny, whereas women were viewed in an idolized way.

> Iselin shows the wild man always from his worst side. He is deceitful, inconstant, gullible, rakish, cowardly, idly, as long he's not conducting a war. He has no feeling for the "beautiful," has a "mind of destruction" and a tendency to booze and to be superstitious. (Iselin 1768, 244, 260, 204) … The woman is perceived as the antithesis of the sensual-tyrannical man, as shining light in the dark domain of instincts. Women have advantages: "It is also true, that among all peoples women become ready to reasonable occupations earlier than men do…. She observes the state and condition of things much easier and more curious then men, and keeps them in kind better, and compares them faster. They are more ready to deduct general concepts from their perception." (Iselin 1768, 259) These ideas are based on conventional psychological assumptions of its time. Iselin referred to authorities like Sulzer, Mendelssohn and Baumgarten.

[Christoph Kucklick, Das unmoralische Geschlecht, p. 44 – 45, “The Immoral Sex”(11)]

European intellectuals of that era agreed on such assumptions – it is not country-dependent. This problem is much older than feminist waves (including 19th century first wave) and its roots can be traced back even more centuries than just to 1800. See Kucklick “The Immoral Sex” („Das unmoralische Geschlecht”), or for instance, Volume 2 of “The Two Sexes” („Die beiden Geschlechter”).

The opposite of feminist claims that women would have been perceived badly and men favoured is true in past ages as well.

> Descriptions of this kind appear around 1800 stereotype in very different contexts. It has been rightly described as “enlightenment consensus,” that the man of natural state and most of the following eras, was tyrannical, enslaving women brutally. (Tomaselli 1985 p. 121) It’s striking that theoretical differences hardly make a difference: whether french sensualism, german history of mankind, scottish empirism, transcendental philosophy or social economics – in this regard the thought of the era converges… In the 19th century this view on history became canonical and was included into lexica.

(12) (Kucklick, “Das unmoralische Geschlecht”, p. 50 – 51)

Innate bias, increased by civilization and strengthened even further by feminist ideology, is clearly influential in the book by Lindsey and is seen as having a large influence on the youth of 1925 which he described in this way:

> They [60 school girls] where not asking what boys should do. It was plain that they would decide all that for the boys so soon as they had decided on the proper courses for themselves.

(Lindsey, op.cit., 1925)

The book describes a situation resulting from the first feminist wave.

> that the girls’ part in such questions is the more dramatic and interesting, it is also a fact, that the boy, relatively, doesn’t count.

(Lindsey, op.cit., 1925)

Those males who aren’t even considered any more by girls and young women, lose most and suffer most.

Female choice is by far the most powerful choice available to humanity. Nevertheless, this does not stop feminists aggressively demanding more and greater choice for exclusively women under the mantra: “Our body, our lives!”

Men do not have such a choice. Sexual access, procreation or abortions are decided by women alone. Men have no vote; they are dependent on female decisions, without having any voice in the process themselves. Men neither have a moral right for love, nor for procreation, nor having the children they father with them, nor a right in any decision about abortion (in cases where they don’t want to be father). Absent fathers are a resulting problem of society often leading to subsequent troubled childhoods and individuals for future generations to grapple with.

Because of these inherently biased perceptions, we are not even aware of how much unnecessary human misery is caused by feminist ideology and its precursors. There is no empathy for the male and especially the male loser, instead, there is denigration and even detestation.

> Among indigenous people, it’s general that women are desired more. This is the basis of sexual competition and selection. A Maori-proverb tells: “As beautiful a man may be, he is not desired; as common a woman may be, the man will desire her.” … By transfering procreation to an institution based on economic capability of man, procreation was made a matter of social calculation and stopped being a form of selective breeding.

(Grete Meisel-Heß, “The Secual Crisis,” 1908, original title: „Die sexuelle Krise”)

First-wave-feminism criticized marriage for not focusing strongly enough on selective breeding with the male! Blatantly increasing the pressure of sexual selection it implicitly demanded on men, it lacked any commensurate pressure on fertile women, so the imbalance was increased. This would render more men becoming ‘unwanted’ and excluded from procreation, from sexual fulfillment and from feeling the warmth of plain love, and effectively disenfranchised them. Feminism opposed marriage for restoring some semblance of equilibrium to female dominance. Exaggerating rather than curtailing the already existing female dominance was, and still is, their true goal.

> The basis of the medieval ideal of knighthood, of courtly love, was the principle of voluntary submission of the stronger sex under the weaker. … That men provide for the females is already common among higher developed animals. … Under any condition, whatever change may occure to the forms of sexual life, this viewpoint must be kept, especially regarding the women’s movement. The ideal of knighthood developed this principles to its highest form… The knighthood of old times turned into the galantery of today. And the modern gentleman is the epigone of the knight of old times. Indeed, he observes the forms and fomulars of the medieval knightly service … though often only, where the society controls it.

(Grete Meisel-Heß, „Die sexuelle Krise”, 1908, English: “The Sexual Crisis”)

She implicitly demands more control by society to force men to give even more privilege and dominance to women than they already had. She wants more privilege and dominance than women already possessed, due to a partly congenital biased perception, aggravated by strong prejudice of our civilization quoted above.

> As told in an essay by Hermann [5], Earl Johann IV. of Habsburg was rejected by his bride, Herzland of Rappoltstein, “after he had held half a year of probation cohabitation with her, because she accused him of being unmanly” – These trials of fitness were historically needed in the development of inheritance laws to ensure succession. Also they seem justified for reasons of racial hygiene and individual reasons.

(op.cit., The Sexual Crisis, 1908)

Once again, selective breeding is propagated by selecting some men and discriminating other men. The motives backing this view are darker than they appear at first sight. They arise out of culture of race, ‘hygiene’ and the Eugenics movement of the early 20th century which latterly gave rise to racism and fascism.

Authors from this era of first-wave-feminism considered it to be self-evident that women were endangered and victims; that men should provide for them and submit to them as the stronger sex. They considered it self-evident, that there should be no breeding selection of women, but that it should be exclusively reserved for the male of the human species. Sexual selection, the domain of female dominance, was not only considered a female right – no equality offered at all in such matters – but it was intentionally increased and aggravated! An improvement of the “race” was sought by selecting only the strongest and most able men, discriminating against all other men, while doing nothing similar to women.

Also, feminist literature wasn’t about creating wealth, rather about redistributing, taking it away from men, who mostly worked to achieve it, so they can be accepted, have a family and share it with woman and family anyway. Redistributions of feminists had a contrary intention.

4 Summary

When the first feminist wave started, there was for decades a massive resistance, not by men as one might suppose, but by the majority of women. Instinctively they realized that something was wrong when pushing at the equilibrium of the sexes and that something important might collapse. Although at the time the biological ‘fallout’ and scientific cross connections were not clearly visible, and their arguments and goals were rather obscure, they

nevertheless felt the onset of some kind of catastrophe – which was the underlying reason for their initially stiff resistance.

Once a vociferous, radical minority had eroded the resistance of the majority, no available levers could stop the unremitting process coming to its inexorable conclusion. Subsequent waves of feminism swept across the tinder dry landscape like a wildfire – blazing and razing all before it. Throughout all of society there was no serious unified resistance.

The equilibrium, built up over millennia, was completely overthrown to the point that resistance was no longer viable. The whole of civilization, had been put onto a slippery slope and then pushed with alacrity into the abyss. Whoever tried to resist, was simply run over in the stampede.

NB:
Please note, that no claim has been made, that the arguments, programme or goals of opponents of first wave feminism would have been correct or according today's scientific standards; instead, it is proven, that in their era the equilibrium of society and between the sexes was overthrown and destroyed. Already the first feminist wave damaged society, culture and life, increased the disequilibrium of the sexes, enlarged female dominance, expanded domains of female dominance systematically, destroyed male counterweights and made opposition against later feminist waves almost impossible.

Source, Thanks And Further Readings

Robert Whiston has given some help in translating this article to English.

The above is an excerpt from my upcoming book which currently has the working title "Censored," Volume 4 of "The Two Sexes." ("Zensiert", Band 4 der Reihe "Die beiden Geschlechter") The important facts and fundamental premise are laid out in Volume 1, "Culture and Sex: Feminism's Big Mistakes and its Severe Consequences." ("Kultur und Geschlecht", Band 1 der Reihe "Die beiden Geschlechter") and Volume 2, entitled "Refutation of Feminist Ideolgy: The War Against Men, Nature and Culture" of a series headed "The Two Sexes." ("Ideologiekritik am Feminismus: Krieg gegen Mann, Natur und Kultur", Band 2 der Reihe Die beiden Geschlechter")
A more detailed view on the impact of current feminism on cultures is given in Volume 3, „Die Genderung der Welt: Wie Feminismus weltweit Kulturen zerstört". ("Gender-Mainstreaming the World: How Feminism Destroys the Cultures of the World")

Apart from the topic of selection which this article dealt with, there are other important topics to be dealt with, where feminism has created lots of damage to human life, culture and society. Traditional culture, a common trait of all hominides, is based on the sexes complementing each other, a differentiation of labour, and an exchange of work, work results and responsibilities. Exchange itself (i.e. interaction) may be more important than what is exchanged. More than just of practical benefit, this mutual care is also symbolic and important for the development of feelings, responsibility and bonds in general, and it is the basis for cultural structures which are as important as (and comparable to) language. This is proven and explained in Volume 1 of "The Two Sexes."

References

1. See Volume 1 and 2 of "The Two Sexes" („Die beiden Geschlechter") by Jan Deichmohle, and "The Privileged Sex" by Martin van Creveld.
   To paraphrase American researcher and author Warren Farrell; 'feminists were the only side to turn up for an undeclared war' – no wonder they won the first rounds! So obviously, with no rebuttal prepared, their apparent logic to explain the then situation appeared superior.
2. Jan Deichmohle, Buchserie "Die Wahlmacht der Frauen" (documentary fiction series "Female Choice")
3. Jan Deichmohle, „Nein!", Band 1 der Reihe „Die Wahlmacht der Frau", English: "No!"
4. Similarly Donald Dutton's 1986 Canadian study was delayed more than 10 years because it showed too clearly

that women were more aggressive than men in terms of DV; and John Haskey (ONS) paper on single mothers was delayed for political reasons for several months.

5. A dislike of, or contempt for, or an ingrained prejudice against men (i.e. the male sex).
6. The National Organization for Women, founded 1966
7. Wallace, Alfred Russel (1823-1913), English naturalist wrote a famous article, 'On the Tendency of Varieties to Depart Indefinitely From the Original Type' (1858)
8. That's subjecting men to a dictatorial female power of subjectively interpreting any harmless and well-intended move as a crime, even to re-interpret it as a crime in the future, whenever she feels like it. This is the end of justice based on objective facts and thereby the end of justice itself.
9. The Roman jurist, Gaius, observed "Maternity is a fact, paternity is a matter of opinion."
10. The "5 P's". Boys learn they must Perform, Pursue, Protect, Prefer and Pay if they are to earn equality and the respect of a girls' love. "Myth of Male Power : Why Men are the Disposable Sex" by Warren Farrell, p.166 (pub 1993). (http://www.warrenfarrell.org/TheBook/). See also books by George Gilder, Daniel Amneus etc.
11. "Der wilde Mann zeigt sich bei Iselin stets von seiner schlechtesten Seite. Er ist falsch, unbeständig, leichtgläubig, verwegen, feige, träge, zumindest, wenn er nicht gerade Krieg führt. Er ist „unfühlbar" gegen alles Schöne, hat einen „Geist der Zerstörung" und einen Hang zum Trinken und zum Aberglauben. (Iselin 1768, 244, 260, 204) … Sie tritt gleichsam als Gegenpol zum sinnlich-tyrannischen Mann auf, als Lichtgestalt im dunklen Reich der Triebe. Denn Frauen haben „Vorzüge":
    „Indessen ist es auch richtig, daß bey allen Völkern die Weibspersonen eher zu vernünftigen Beschäftigungen reif werden, als die Männer… Sie beobachtet so gar die Beschaffenheiten und die Verhältnisse der Dinge viel leichter und viel begieriger; ihr Gedächtniß behält dieselben viel besser auf; sie vergleichen dieselben viel geschwinder, und sie ziehen mit einer weit größeren Fertigkeit allgemeine Begriffe aus ihren Wahrnehmungen." (Iselin 1768, 259)
    Hinter dieser Vorstellung steckten konventionelle psychologische Annahmen der Zeit. Iselin berief sich explizit auf Autoritäten wie Sulzer, Mendelssohn und Baumgarten." (Christoph Kucklick, Das unmoralische Geschlecht, S. 44 – 45)
12. "Schilderungen wie diese traten um 1800 stereotyp in den unterschiedlichsten Kontexten auf. Daß der tyrannische Mann die Frau im Naturzustand und in den meisten folgenden Epochen der Geschichte brutal versklavt – diese Auffassung ist mit Recht als „Enlightenment consensus" bezeichnet worden. (Tomaselli 1985 S. 121) Es fällt dabei auf, daß theoretische Ausgangsdifferenzen kaum einen Unterschied machen [denglisch, richtiger: ergeben]: ob französischer Sensualismus, deutsche Menschheitsgeschichte, schottischer Empirismus, Transzendentalphilosophie oder Sozialökonomie – in diesem Punkt konvergierte das Denken der Zeit… Im 19. Jahrhundert erhielt diese Sicht auf die Geschichte Eingang in Lexika und wurde kanonisch." (Kucklick, S. 50 – 51)

White Ribbon Australia presumes guilty before proven innocent

Lee Turner · 28 November 2015 · Archived copy · Original

In what seems like yet another scandal linked to Australian football, a retired Bulldogs player and White Ribbon Australia ambassador, Hazem El Masri has been charged for the alleged assault of his young wife Douah El-Cherif on October 19, 2015. The charge followed an altercation between the two at El Masri's Bankstown home in Sydney, NSW, where El-Sharif has been living on what has been reported to be a temporary basis. So far, this story sounds familiar, except that there is a statement made by El Masri's former wife Arwa Abousamra that has been widely reported on in the media, defending his conduct and questioning the validity of the allegations. Not all is as it seems which made this writer look into the matter further.

White Ribbon Australia is a feminist collective that advocates for the demonization of men as the sole perpetrators of domestic violence and collects millions of dollars in funding that do not seem to go towards anything other than salary for its members. The problem is that the classic image of a woman cowering in the corner as her husband is about to strike her represents a small fraction of the reality of domestic violence, ignoring all male victims and all other issues such as coercive control, paternity fraud, verbal and emotional abuse and the very context in which violence occurs in – drugs, crime, of which domestic violence is often a symptom.

Predictably, WRA declared that El Masri is stood down as their ambassador on October 20. The Bulldogs and the NRL did the same.

El Masri is Lebanese, having migrated to Australia in the 80's with his parents. He had had a successful football career and retired around 2009. He is a devout Muslim and was a married to Abousamra for 13 years until 2014 when he reportedly left her. They had 3 children together. Soon afterwards he married a second time, to the woman he allegedly assaulted on October 19. His latest marriage was not going well. The couple were separated and living away from their waterfront apartment in the south of Sydney – he with his parents and she at a duplex in the suburb of Bankstown in Sydney's west, which he owned.

On the night of Monday, October 19, he met her there in order to get the keys back. An argument broke out during which, El-Cherif called 000 emergency and either said nothing or screamed, depending on which news report one reads. The operator somehow contacted her mother, who in turn contacted El-Charif, advising that the police were concerned for her wellbeing and wanted to speak to her. El Masri meanwhile had recorded the incident on his phone. In the recording, El-Charif explains to her mother that the 000 call was a "prank." El-Charif's mother compelled her daughter to go to the police and explain herself or face a fine, which she proceeded to do. El Masri also went to the station, but by 4am that night, he was facing a domestic violence charge and bail, with a court appearance set for later in the week. It is alleged that he assaulted his wife twice, once occasioning actual body harm and resulting in a mark on her forehead.

On Wednesday, El-Charif filed an Apprehended Violence Order (which prevents the plaintiff from approaching or contacting the claimant). In his court appearance, El Masri pled "not guilty" and his solicitor argued that El-Charif had a history of making false allegations for which he was willing to provide witness statements from up to 20 persons. There appears to have been a heated exchange with the judge, who rebuked the solicitor and upheld the AVO, but revoked bail and set a court appearance on the matter for February 1, 2016.

All this being said, it is fairly clear that El Masri is most likely not a wife beater. Two questions remain: what happened at the Bankstown home and later that night at the police station. It seems that both parties wished to clear the matter up, but the man ended up being charged with domestic violence regardless. If it is at all a consolation, the media does not seem to be interested in crucifying him. The judicial system however has been set in motion and he will have this hanging over his head all summer.

I should not have to point out the irony of the hysteria fostered by White Ribbon having consumed one of their "own," but I just did. Don't join feminist causes, gentlemen. They are in the business saying the opposite of the

truth. If you want to be a positive role model to men, start Men's Shed. This is the only initiative of its kind, that I am currently aware of that does something positive for men and boys.

As usual, the media focus has moved away from the story now, but this writer will be following this up in February for AVfM readers.

AVfM Reference Wiki

Robert Brockway · 28 November 2015 · Archived copy · Original

Dr. Alan Adler placed on genital mutilation directory

Gary Costanza · 30 November 2015 · Archived copy · Original

Dr. Adler's biography at mountsinai.org:

Dr. Adler is currently an assistant clinical professor in the Obstetrics & Gynecology Department at Mount Sinai Medical Center. He is a fellow of the American Board of Obstetrics & Gynecology. Dr. Adler is the founding member of New York Obstetrics & Gynecology, P.C. and has been in private practice since 1993.

Dr. Adler received his undergraduate degree Magna Cum Laude from New York University, and was inducted into the national honor society Phi Beta Kappa. Dr. Adler received his medical degree from New York University Medical School where he was inducted into the national medical honor society Alpha Omega Alpha, and graduated as Valedictorian of his class. He completed his residency in Obstetrics and Gynecology at Mount Sinai Medical Center.

Under "Treatments and Procedures, Newborn Circumcision" at mountsinai.org:

> Definition
> Circumcision is the surgical removal of the foreskin. The foreskin is a flap of skin that covers the tip of the penis.

Is an eyelid just "a flap of skin" too? How about the hood of the clitoris?

Although the site lists possible complications, it doesn't mention DEATH as a "complication."

Further on, this gem:

> Your baby may be given a pacifier to suck on. The pacifier will have some sugar water on it. This has been shown to decrease pain in infants.

Sugar water evidently not being enough, anesthesia is mentioned and this description of the procedure:

> The baby will need to be very still during the circumcision. The baby may be carefully restrained on an infant board or someone will hold the baby. The anesthesia will be applied.
> Once the area is numb the procedure will begin.

How this is determined is unknown. It continues:

> The foreskin will be pulled away from the penis. Some parts of the foreskin may still be attached to the penis. The doctor will sweep these attachments away. The extra foreskin will then be cut away. It can be removed with a scalpel or special clamp.
> Stitches may be needed. They will be used to sew the remaining bit of foreskin into place.

I'd hate to be the one holding the baby – or doing the 'pulling' and 'sweeping.'

Since Dr. Adler has incomplete information about the risks to your child, you can read that here at childmutilators.com.

His practice information follows:

New York Obstetrics & Gynecology, PC
103 East 84th Street
New York, NY 10028
Tel: 212-535-9607
Fax: 212-628-8530

AVfM Reference Wiki

Robert Brockway · 30 November 2015 · Archived copy · Original

Moving forward with anti-MGM activism

Gary Costanza · 30 November 2015 · Archived copy · Original

I'd like to say hello and thank Paul and AVFM for the opportunity to serve as the Director of anti-MGM (Male Genital Mutilation) Activism here and to administrate the new website, neonatalcutting.org (NNC).

The idea of reaching expectant parents and assisting even one of them to make the decision to not mutilate their son is nothing less than inspiring. It's the best opportunity ever to help make a difference in the lives of infant boys.

As Director of anti-MGM (Male Genital Mutilation) Activism I invite you visit the site and to share the information we've collected on known genital mutilators. Social media buttons are provided for each offender.

I also encourage you to seek out and identify the doctors and clinics that proudly profit from the mutilation and pass them along to me (my email address is in the masthead). I'm also seeking volunteers who are willing to write up posts themselves for the site, allowing for many more and varied postings.

Most of you know the gist of this issue but for those on the fence or unaware of the controversy let me lay out the basics.

The foreskin (prepuce) is an organ with many thousands of nerve endings. Its purpose, aside from sexual pleasure, is to protect the head of the penis (glans), which is an *internal* organ at birth.

The routine amputation of this organ is not medically justified and results in what we now know to be negative consequences that range from loss of sexual sensitivity to death. As a 1.2 billion dollar annual industry[1] strongly rooted in some religious traditions, it is a practice that would otherwise be criminalized. This make things very difficult to contend with.

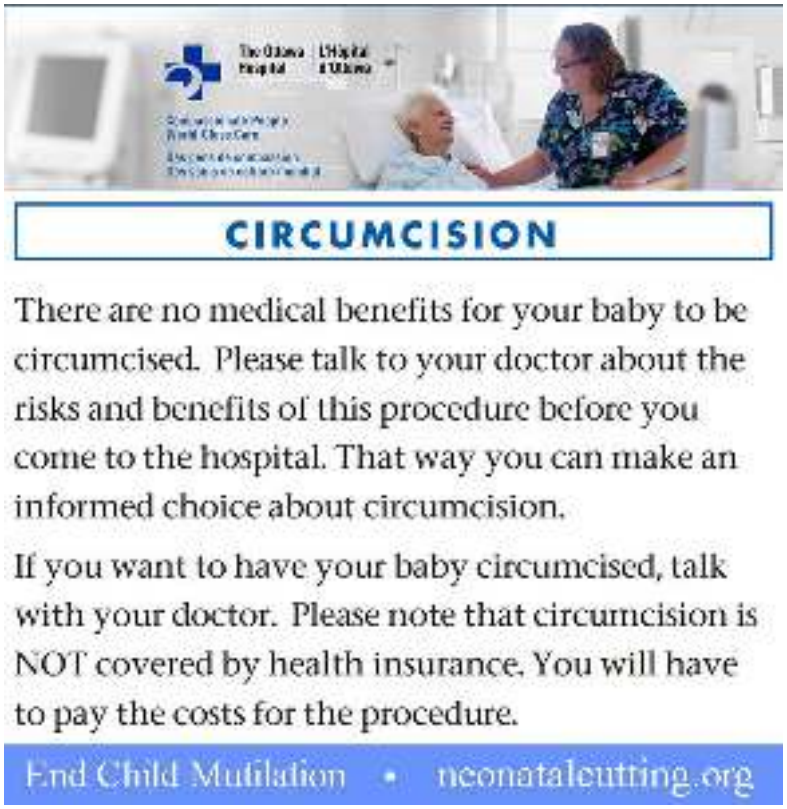

The way we have chosen to do that at AVFM is to directly out the practitioners and profiteers. Similarly, we make direct outreach to expectant parents with convincing research and testimonials before they subject their sons to the mutilating cut.

Genital integrity is a human rights issue and many organizations and governments recognize that infant genital

mutilation is barbaric, cruel, and worst of all, performed on a non-consenting child.

While female genital mutilation is rightly outlawed in the modern world, MGM is still practiced and even encouraged by the modern medical establishment. Why this glaring hole in medical ethics?

First, misandry is a governing factor. Our cultural tendency to be blind to the pain and suffering of males is visited even on infant boys. This opens the door for the profit motive (the cut and sales of foreskins), ignorance, routine habit, and religion.

Circumcision advocates have defended their mutilations using unsound studies and rationales to deflect criticism from an act that scars and deforms each and every victim.

We do not hold an opinion on adults who elect this procedure with informed consent, though we doubt that very many would make that choice. We do, however, take a firm, irrevocable stand on the idea that infants are to be protected from the barbarism of the choice being taken from them by physicians, clergy or their parents.

Most of the world isn't so barbaric, leaving both male and female infants genitally intact. But to have 'doctors' in the modern world doing this routinely to newborn boys is shocking and revolting.

We hold doctors to the spirit of the Hippocratic Corpus, "First, do no harm." Our efforts underway at AVFM and NNC are a reflection of the fact that the western medical establishment has abandoned this credo in the name of money. We will not spare any of them the public scrutiny they so richly deserve.

[1] The 1.2 billion in estimated revenue does not include revenue from foreskin sales or the 1-2 billion estimated revenue in baby penis-based aftermarket products, including vanity items for women.

Angels save Gawain from marriage

Douglas Galbi · 30 November 2015 · Archived copy · Original

Sometimes your friends really aren't looking out for your best interests. Especially if they're married, and they're urging you to marry. *De coniuge non ducenda*, a Latin work of men's sex protest written between 1225 and 1250, tells how three angels saved Gawain from marriage.

The married men who were Gawain's friends didn't act like angels. They instead sought company to the end of their miserable days. Gawain easily could have joined them:

> And all these made wild,
> By women that they used.
> Though I be now beguiled,
> I think I might be excused. [1]

Gawain explained:

> I once had planned to take a wife
> (To follow others' wretched life),
> A tender, juicy, winsome maid —
> By her alone my heart was swayed.
>
> Some friends advised me on the spot
> To run and tie the nuptial knot
> ("The married life's the way for you!"),
> To join me in their woeful crew.
>
> My hasty wedding they did press
> To cheer their gloom by my distress,
> But through three angels all was well:
> God snatched me from the gates of hell. [2]

Gawain's vigorous, celebrated knightly life could have ended with a lament like that of Matheolus in a Latin work of the late-thirteenth century:

> Just as I, though sad, am less disturbed in marriage
> Because my fellow husbands provide solace in their misery.
> Oh, single life! Be sad that single life ends in sadness
> Increased only because it is allowed to end. [3]

What made all the difference was the appearance of three angels. Just as three angels appeared to Abraham at Mamre, so too three angels came to Gawain at Mamre.[4] Is anything too wonderful for the Lord?

One angel was Peter of Corbeil, elevated to archbishop of Sens in 1200. Courtly poets described abstractly men's love servitude to women. Peter of Corbeil described the life of the ordinary, married working man:

> Who takes a wife a millstone ties
> around his neck until he dies.
> The wife commands, the man obeys;
> He once was free, but slave he stays.
>
> His work piles up in rows and rows;

> Where one job ends, another grows.
> The man's an ass pricked on by spur
> To feed the brats produced by her. [5]

Patriarchy is a hateful fiction beguiling foolish students. Husbands have long lacked equal opportunities with wives to withdraw from paid work. The angel Peter proclaims, "Let Gawain shun the married life!"

The second angel was Lawrence. He was probably the poet Lawrence, prior of Durham, who died in 1154. Lawrence explained how biological inequality in parental knowledge works to oppress men:

> So rancour grips the married male
> Who keeps a wife who's up for sale.
> He names as heir another's brat
> And feeds what someone else begat.
>
> Thus bitter grief and shame begin —
> The child that's been conceived in sin.
> Its mother knows its bastard line,
> The foolish husband says, "It's mine."

Under English common law, a child born within a marriage is indisputably presumed to be the husband's responsibility. Thus a New York court in 1975 ruled that a prisoner was the father of four children his wife had while he was securely locked away from her in prison. The angel Lawrence proclaims, "Let Gawain therefore wife eschew!"

The third angel was John Chrysostom. Known in the ancient world as the golden-mouthed, with God's grace he spoke harsh truth to men:

> A married man's a slave for sure,
> His flesh and spirit pain endure —
> Like ox from market homeward led
> To work the plough until he's dead.
>
> Who takes a wife accepts a yoke;
> Not knowing pain, with pain he'll choke.
> Who takes a wife, himself is caught
> And to eternal serfdom brought.
> …
> A wife's demands are always met;
> If not, she'll quarrel, rage and fret.
> The noise defeats the patient spouse;
> He yields to her and quits the house.

Is it any wonder that men's lifespan is on average shorter than women's? Some say that's because men prefer to die than remain married. In truth, the matter hasn't been seriously investigated. International authorities don't care about gender inequality in lifespan that shortchanges men. The angel John advises, "If wise, then marriage you'll forbear!"

Marriage is a foolish game in which a wife is entitled to swing a legal axe at her husband's neck. There is no equal exchange under gynocentric law. When the axe strikes the husband's neck, his head will be severed from his body. It will never re-attach. Gawain had magic that Merlin lacked. But magic didn't save Gawain's neck. Against the selfish advice of his married friends, the Holy Trinity of angels Peter, Lawrence, and John interceded on Gawain's

behalf. Give thanks and glory to them!

Read more:

- Heloise wholly innocent of disastrous marriage with Abelard
- Bernard of Cluny's *De Contemptu Mundi* trivialized men's sexed protests
- Andreas Capellanus's *De amore* dialogically manipulated men's sexed protest

[1] *Sir Gawain and the Green Knight* ll. 2425-9, close translation from Middle English by Benson (2012) p. 179. Like the bookish scholar, the knight Gawain learned from experience of the superior wiles of women. The verse romance *Sir Gawain and the Green Knight* was probably written in the latter half of the fourteenth century. Surviving only in one manuscript (British Library MS Cotton Nero A.x.), it's written in an English dialect associated with Cheshire (northwestern England). On Gawain's relation to the literature of men's sexed protest, Dove (1972).

[2] *De coniuge non ducenda* I2-I4, from Latin trans. Rigg (1986) pp. 67-9. A Latin text is freely available online in Wright (1841) pp. 77-85. *De coniuge non ducenda* survives in 55 Latin manuscripts. Considerable variation among manuscripts suggests transmission through scribal memory. Rigg's text is based mainly on the manuscript Cambridge, Corpus Christi College MS 450, dating from about 1310. Rigg chose it to represent the best-known and earliest form of the work. Id. pp. 1, 61. Like Sir *Gawain and the Green Knight*, *De coniuge non ducenda* encompasses realistic descriptions of mundane, non-bookish activities.

A French version of *De coniuge non ducenda* exists in the Harley 2253 manuscript as Article 83, *De Mal Mariage* (*Against Marriage*). Fein (2014). The Harley version, which is less sophisticated than Andreas Capellenus's *De amore*, inserts qualifiers limiting claims to "bad women" and "bad marriages." Another French version, Douce 210, lacks those qualifiers. Dove (2000) p. 341. There's also a Middle English version of *De coniurge non ducenda* attributed to John Lydgate and entitled *Payne and Sorowe of Evyll Maryage*. Salisbury (2002).

De coniuge non ducenda is part of the Latin tradition of men's sex protest that encompasses Juvenal's Satire 6, Jerome's *Golden Book on Marriage* attributed to Theophrastus, Walter Map's *Dissuasio Valerii ad Rufinum*, and *Lamentationes Matheoluli*. Rigg (1986), pp. 101-2, outlines parallels between *De coniuge non ducenda* and *Lamentationes Matheoluli.* He argues that the former, written in the second quarter of the thirteenth century, influenced the the latter, written about 1290.

[3] *Lamentationes Matheoluli* ll. 326-9, my translation from the Latin text of Van Hamel (1892) vol. 1, p. 23:

> Sicut ego, tristis, minus hinc conturbor in istis;
> Ut socios habeant solacia sunt miserorum.
> Ve solis! doleant, quia solis puncta dolorum
> Augmentatur eo quod eam soli paciuntur.

[4] On the three angels appearing to Abraham at Mamre, Genesis 18:1-15.

[5] *De coniuge non ducenda* P2-P3, trans. Rigg (1986) p. 73. The subsequent quotes are from id. pp. 79-99. Kuczynski (2000) reports:

> one nineteenth-century reader of *De conjuge non ducenda* (no. 83), one of Harley's antifeminist diatribes, spoke for many when he scrawled above the title of the Latin text in a book at the Tulane University Library, "A brutal piece of Monkish foulness, worse than any Classical smittishness. Luther is here justified."

Id. p. 141. Rigg (1986), in contrast, observes that *De coniuge {conjuge} non ducenda* is "a cheerful poem and not very serious." The poem's assertions:

> stress not the obstacles that marriage poses to the scholar or cleric but the disadvantages for the ordinary working man. … the context is an ordinary working man's household, beset above all by financial worries.

Id. preface, p. 4. Men's burdens historically have tended to be disparaged and depreciated.

[image] Wife of Bercilak de Hautedesert attempts to seduce Gawain in bed. Illumination detail from f. 125/129 recto from British Library MS Cotton Nero A.x, the only surviving manuscript of *Sir Gawain and the Green Knight*. Thanks to the Cotton Nero A.x. Project.

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My Psychotic Neighbor

AVfM Video Source · 30 November 2015 · Archived copy · Original

MrRepzion having a rant about his neighbor and his psychotic wife and the disparities between married men and women.

Dr. Fahimeh Sasan placed on genital mutilators directory

Gary Costanza · 1 December 2015 · Archived copy · Original

Dr. Sasan's biographical information at mountsinai.org:

ASSISTANT PROFESSOR Obstetrics, Gynecology and Reproductive Science
Education: DO, Texas College of Osteopathic Med.
Residency, OB-GYN
Mount Sinai Hospital

Under "Treatments and Procedures, Newborn Circumcision" at mountsinai.org:

> Definition:
> Circumcision is the surgical removal of the foreskin. The foreskin is a flap of skin that covers the tip of the penis.

Is an eyelid just "a flap of skin" too? How about the clitoral hood?
Although the site lists possible complications, it doesn't mention DEATH as a "complication."

Further on, this gem:

> Your baby may be given a pacifier to suck on. The pacifier will have some sugar water on it. This has been shown to decrease pain in infants.

Sugar water evidently not being enough, anesthesia is mentioned and this description of the procedure:

> The baby will need to be very still during the circumcision. The baby may be carefully restrained on an infant board or someone will hold the baby. The anesthesia will be applied.
> Once the area is numb the procedure will begin.

How this is determined is unknown. It continues:

> The foreskin will be pulled away from the penis. Some parts of the foreskin may still be attached to the penis. The doctor will sweep these attachments away. The extra foreskin will then be cut away. It can be removed with a scalpel or special clamp.
> Stitches may be needed. They will be used to sew the remaining bit of foreskin into place.

I'd hate to be the one holding the baby – or doing the 'pulling' and 'sweeping.'

No mention of her circumcision skills on this episode of "Today," although she does calm the fears of consenting adult patients (infant boys, not so much).

Since Dr. Sasan has incomplete information about the risks to your child, you can read that here at

childmutilators.com

Her practice information follows:

New Office
5 East 98th Street
2nd Floor
New York, NY 10029
Tel: 212-241-9393
Fax: 212-423-1238

I support Bahar Mustafa

Dennis Michaels · 1 December 2015 · Archived copy · Original

Recently Bahar Mustafa of #KillAllWhiteMen fame was in the news again via Breitbart news. Breitbart Journalist Oliver Lane reports that Bahar has "allegedly sent American blogger and radio personality Pamela Geller a degrading gang-rape e-mail telling her she 'deserves to be raped in every hole by hordes of muslims'. Her email address was sent from a public form so there is a question whether the message was sent by Bahar herself, but it is consistent with her bullying behavior.

Bahar is certainly is not popular within the halls of the MHRM but one of AVFM's contributors Dennis Michaels makes his case as to why he supports Bahar Mustafa.

AFVM Editorial Staff

So, the lovely lady that miraculously still serves as welfare, ~~white guilt~~ and diversity officer at Goldsmiths, University of London was charged for her alleged hate speech in #killallwhitemen hashtag. To be more specific, charges of *sending a threatening letter or communication or sending by public communication network an offensive, indecent, obscene or menacing message*. Some news sources also incorrectly reported that she was arrested, when, in fact, she was issued a summons. Someone who is familiar with the domestic violence meat grinder could be forgiven for not knowing that charges don't always equal arrest.

The public erupted mostly in support of Bahar Mustafa, falling into two camps. There are those who supported her freedom of speech because they support her. And then there are those who understand S. G. Tallentyre's maxim (often misattributed to Voltaire) "I disapprove of what you say, but I will defend to the death your right to say it." For the former camp many of their victories ring hollow. I think Brendan O'Niell of *Spiked* said it best:

They aren't defending freedom of speech; they're defending friends' speech. And today's various, distinct, disconnected calls to 'let my friend speak!' could actually damage rather that boost that most pressing cause of the 21st century: the fight for the right of everyone – literally everyone – to say, sing, write, depict and think whatever they like.

There is no shortage of bigots who believe that Bahar Mustafa should not have been charged, because hate speech laws don't work both ways. They exist only to punish the white heterosexual cis-gendered ~~scum~~ male, not to protect their manfeelz. Suzanna Moore of *The Guardian* didn't hesitate to rally behind Bahar Mustafa and in defence of ~~some~~ free speech.

"The issue is of free speech and how this is being undermined by this safe-space policy adopted by student unions. Superficially it is about being welcoming, inclusive and stopping far right, explicitly racist, speakers."

Evidently, far left, explicitly racist speakers are ok with her. And yes, let's get this out of the way: Bahar Mustafa absolutely is a racist.

She first became a news item after a BME (Black and Minority Ethnic) event she organized explicitly banned "white and/or male" attendees. Now, there is an argument to be made that minorities can have their own groups without being explicitly racist. But it is not the argument she made. Instead she responded that the very accusation of racism or sexism conceptually cannot be applied to her, because she is a woman of (very little) color.

"I, an ethnic minority woman, cannot be racist or sexist towards white men, because racism and sexism describe structures of privilege based on race and gender. Therefore, woman of colour and minority genders cannot be racist or sexist, since we do not stand to benefit from such a system."

Better to remain silent and be thought a fool than to speak and to remove all doubt. If Bahar intended to lay to rest the question whether she is racist and sexist, this statement achieved that goal splendidly.

But now, onto the second camp of Bahar's supporters. Some, like Breitbart's Milo Yiannopoulos and aforementioned Brendan O'Niell, had shown that they understand what freedom of speech is. To believe in freedom of speech means precisely to believe in freedom of speech for the views you despise. They will get no argument from me on that point. However, they neglected to ask another, a far more uncomfortable question. Should we also defend freedom of speech of those who do not believe in freedom of speech? Should we defend freedom of speech of those who will not reciprocate and stab you in the back at the first opportunity?

Bahar Mustafa herself recently appeared in London Thinks event – a panel discussion on safe spaces and free speech. Needless to say, she wasn't there to represent supporters of free speech.

What makes the timing of the charges against her so interesting is that it comes within weeks of two prominent feminist forays into censorship. First, Google Ideas invites a biggest bunch of online bullies and harassers they can find for suggestions on combatting online bullying and harassment. Then, two of those bullies, Anita Sarkeesian and Zoe Quinn have their voices heard at the United Nations to tell everyone how they are voiceless, and also, how women need protection from the evil words that lurk on the internet. Either the timing of the charges is a cosmic coincidence, or someone at Scotland Yard is a closet MRA with a great sense of humour.

This bring me to my main point. I'm not even completely sold on the idea that real hate speech should be criminalized. And to make things worse, the tern 'hate speech' is tossed around way too frivolously by the fainting couch brigades. *Sending by public communication network an offensive, indecent, obscene or menacing message* shouldn't be a crime. Yet, under current British laws it is. I am against this law being used against Bahar Mustafa, because I am against it being used against anyone. This woman should not be charged, because Malicious Communications Act, 1988 should not exist, or at least heavily rewritten to remove criminal penalties for hurting people's feelings. Those who rally for Bahar Mustafa, but not against this law are hypocrites of the highest order. By supporting them, we risk combining the worst of two worlds: hate speech for ~~disagreeing~~ harassing a feminist and a free pass for unapologetic misandrist. The regressive, censorious pearl clutchers had missed yet another chance to recoil in horror at the monster they created. While #ISupportBaharMustafa, do not think for a second that I stand side by side with people who have selective appreciation for freedom of speech.

Bahar Mustafa has a degree in gender studies and media. In other words, she was defrauded of her tuition fees and did not receive an education. London's finest is about to pick up the slack and teach her an important lesson on the value of free speech.

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Dr. Jian Jenny Tang placed on genital mutilators directory

Gary Costanza · 2 December 2015 · Archived copy · Original

Dr. Tang's biography at mountsinai.org:

Education
MD, University of Wisconsin
Residency, Obstetrics and Gynec
Montefiore Medical Group

"Dr. Jian Jenny Tang was born and raised in Shanghai, China and moved to the United States in 1988 with her family to pursue a higher education. She graduated Magna Cum Laude from the University of Wisconsin with a Bachelor of Science in Chemistry and Biochemistry. She then obtained her Medical Degree from the University of Wisconsin Medical School in Madison where she graduated top of her class. She completed her residency at Albert Einstein College of Medicine in 2002. Dr. Tang received plenty of recognition and awards and was on the Dean's Honor List on many occasions throughout college and medical school. She was awarded by her medical students for excellence in teaching. She also has been voted one of America's top obstetricians and gynecologists yearly since 2006 by the Consumer's Research Council of America.

Dr. Tang has over 15 years experience in general obstetrics and gynecology and has delivered over 3,000 babies. She is skilled in diagnosing and providing basic treatment for patients with infertility issues. She also has a strong interest in minimally invasive gynecologic procedures. Dr. Tang is an advocate for her patients by balancing modern western medicine and holistic eastern medicine."

Under "Treatments and Procedures, Newborn Circumcision" at mountsinai.org:

> Definition:
> Circumcision is the surgical removal of the foreskin. The foreskin is a flap of skin that covers the tip of the penis.

Is an eyelid just "a flap of skin" too? How about the clitoral hood?

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Further on, this gem:

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Sugar water evidently not being enough, anesthesia is mentioned and this description of the procedure:

> The baby will need to be very still during the circumcision. The baby may be carefully restrained on an infant board or someone will hold the baby. The anesthesia will be applied.
> Once the area is numb the procedure will begin. The foreskin will be pulled away from the penis. Some parts

> of the foreskin may still be attached to the penis. The doctor will sweep these attachments away. The extra foreskin will then be cut away. It can be removed with a scalpel or special clamp.
> Stitches may be needed. They will be used to sew the remaining bit of foreskin into place.

I'd hate to be the one holding the baby – or doing the 'pulling' and 'sweeping.'

Since Dr. Tang has incomplete information about the risks to your child, you can read that here at childmutilators.com

If you are an expectant parent and are considering neonatal cutting on your son, please visit neonatalcutting.org before making that choice final.

Her practice information follows:

Obstetrics/Gynecology Faculty Practice Associates
5 East 98th Street
2nd Floor
New York, NY 10029

Tel: 212-241-9393

This holiday season you can support abused men

Act for AVfM · 2 December 2015 · Archived copy · Original

I am happy to post this to AVFM with my support and endorsement. PE

"As a man, it's very difficult to say you've been beaten up. It seems like you're the big brute and she's the daffodil, but sometimes it's not like that."

So read the words of an unknown "gardener" named Dave as quoted in a two-and-a-half-year-old post on The Independent, which informs us of the uncomfortable reality of female-on-male domestic abuse. The article goes on to about the Mankind Initiative, a UK-based domestic abuse charity aimed at giving hope to such men. One could find that and go "Oh good, at least someone is addressing the problem!"

Except that as of right now, the Mankind Initiative tells us on their own website that they only have funding until January of 2016.

The Mankind Initiative receives no government funding for it's activities on behalf of male victims. Those include:

- A helpline for male victims that takes 1,600 calls a year from victims as well as concerned friends, family members and colleagues.
- This helpline actively works to help victims "and their children escape from the suffering they face at home."
- Providing support, education and training for related agencies and volunteers.
- Giving a voice to male victims through research, public awareness campaigns, government consultations, and supporting concerned students, academia & public officials.

According to the Mankind Initiative's own statistics:

> 8.5% of women and 4.5% of men were estimated to have experienced domestic abuse in 2013/14, equivalent to an estimated 1.39 million female victims and 737,000 male victims. For every three victims of domestic abuse, two will be female, one will be male.

Needless to say, *any* number of victims of domestic violence is too much.

Please remember and support the Mankind Initiative's quest for funding their vital services this Holiday season. Whether you celebrate those holidays or not, some other father or his children might get to have their own holiday made a little brighter this year.

Main site: http://new.mankind.org.uk/support-us

Mydonate Page: https://mydonate.bt.com/charities/mankindinitiative

Yours in the interest of Men & Boys,

Kevin Wayne

https://www.youtube.com/watch?v=oYU43wZgY_c&feature=youtu.be

Did Reki Kawahara predict #GamerGate???

Clint Carpentier · 2 December 2015 · Archived copy · Original

Sword Art Online, is not related to #gamergate, it was written or published online in 2002 (under a pen name) and the anime began in 2012. But it's well worth entertaining the notion that it was a prophecy. For those that it will matter to, it's not Funimation, so enjoy without guilt.

My oldest daughter and I have thrown anime at each other for a few years now. Some of which I refuse to watch, simply because of the large number of episodes and ongoing nature, at which point, the plot is usually lost, *Fairy Tail* being one such anime that I can't bring myself to start; others are because I can only find the dubbed version, dubbed just plain sucks donkey balls. But if it's something I can binge on for a weekend, I'll take her up on the challenge, and we laugh, and we cry, and we fist bump, life goes on.

Sword Art Online (SAO) is one anime I was reluctant to start because it was about a game. But I came around and I am infinitely glad I did. Heads up, you're going to encounter spoilers; I can't do anything about that, the story has two seasons with two parts each; one movie so far, another planned, and talk of a third season (more if you read the manga.) That in and of itself, explains my stance.

Aincrad

MMO's have upped their game by introducing Virtual Reality. 1000 beta testers have given Sword Art Online rave reviews. On the grand opening, 10,000 players enter Starting City. Among them, the beta testers with brand new accounts so everyone starts on an equal footing. Everything is fine until people start trying to log out. The Game Master finally calls all the players back to starting location and explains that this isn't a glitch.

To leave the game the players have two options; end the game, or die trying. The NerveGear (NVG) VR helmet is equipped with an electromagnetic pulse which will fry the player's brain if the character dies, or some one outside removes it; the GM follows this statement up by showing news feeds of the real world panic involving the NVG, already many players are dead. Shit just got real for these players, many of whom, aren't even actual gamers, or adults for that matter.

Kirito, one of the beta testers realizes the gravity of the situation, knows the strengths and limitations of the game, and hatches an initial plan to make his survival possible. He also understands the futility of thinking ending the game will happen anytime soon; he was one of the few who figured out the system and got as far as floor 8 (there are 100). That took him a month of dedicated effort and trial & error. By the time they find the floor boss, two thousand players have died and the beta testers aren't trusted, because most of them did exactly what Kirito did, they had fled Starting City and proceeded to level up. When the first floor boss is killed Kirito makes a decision, if some one needs to be blamed and hated upon, he will take that burden upon himself lock stock and barrel so that the other beta testers can get on with doing what's ultimately important, building solid guilds to win the game; for this crime, he takes the label "Beater" (beta cheater), one of a handful of players who can claim that title and the only one anyone actually knows. Beater serves as a dual purpose for him, as he is often found scouting the "Front Line" and assessing the situation before the front line combatants move forward. Among the many things he does, he never fails to join the party gathered for a "Boss Kill".

Asuna is not a gamer, she is the obedient daughter of a wealthy driven family; the NVG isn't even hers, her older brother had to leave town for business so she tried it for the sole purpose of finding out if there was more to life… yeah… shit. She starts out driven to get back home; as she puts it "every day we're here, we lose a day out there!" To which Kirito informs her "yeah, but today we're here, and it's actually not a bad day." She spends the entirety of the series learning that there is more important things in life, than striving for a monetary standard she did not set herself.

People being people without any guiding influence or legal authority, the players shake down into various in-game lifestyles and the only rules enforced are those within guilds upon their members. The only over-all Law mentioned

is that of murder. Duels (player vs player) are permissible, but you're not allowed to bring an opponent to 0hp. This of course does not stop people from being people, and two notable orange guilds are mentioned in the game "Titan's Hand" and "Laughing Coffin", orange referring the crystal above everyone's head denoting what they are, green for player, orange for player killer (usually game monsters), red for bosses. I didn't catch the crystal for NPC's, but quest givers have an exclamation mark. The only authority to keep this law enforced are the players at or close to the front line.

Fairy Dance

Kirito has completed the game and nearly 6000 players are released back to the real world, after two years. The VR company has long since gone bankrupt paying damaged for lives lost along the way; but the NVG product was bought out and sustained by someone else. Over all, things are fine except it's discovered that 300 players have yet to come offline, Kirito's in-game wife Asuna being one of them. Kirito has PTSD, as do many of the front line players who chose combat over a sedentary in-game lifestyle (though many of these aided the combatants in other ways). A special school is being created for students who survived SAO, for many reasons, not least of which are neural observation and trauma management. And a special investigation department had been created specifically for VR crimes; despite this, organizing RL for the 6000 coming offline at once, allowed the 300 to slip through the cracks.

An image of Asuna is brought to Kirito's attention, an image from another VRMMORPG. Stripped of the power she had in SAO and literally caged like a bird, she is a prisoner in her own mind. While the VR crimes unit works out the RL side of things, Kirito takes it upon himself to don his online VR investigator's cap once again and plugs the NVG in to get to the bottom of things. The result leads to a crippling body blow to "Full Dive" VRMMO companies, but SAO's designer leaves Kirito one last parting gift, to do with as he pleases; he calls it "The Seed".

Phantom Bullet

Six months have passed and the SAO youth are settling into their RL routines. Kirito's posse are still full-diving, but not through any company framework. The Seed has infected the internet and anyone with VR equipment can access it; anyone with enough computing power can use the seed to create their own world, and in no time, the VRMMO's are interconnecting to each other in a web that rivals the internet itself.

Gun Gale Online is one such world. It's… very American; it was designed by an American, the server is based in America, "shoot'm all, let the AI sort it out". Hell, you can make real money in this game, making "Made in America" mean something again. Ok ok ok, it's what the rest of the world thinks of America, thank John Wayne. Add a couple of unexplained RL deaths related to this VRMMO and the VRCU investigator brings in Kirito for questioning; when they agree that VR death can't lead to RL death, Kirito agrees to investigate online, something is amiss, and neither of them can let it slide.

Kirito's habit of using a random canned body, lands him in a very rare and very androgynous body type. Hilarity ensues as he swaps between the genders as the need dictates, allowing him to choose his battles more easily. The amusement is tempered by a meeting with the character related to the deaths he's there to investigate, things take a turn for the worse as Kirito realizes this player is a member of the Laughing Coffin guild from SAO.

This part of the series deals mainly with trauma, both RL (Kirito's partner Sinon) and VR (Kirito's actions in SAO), and in Sinon's case, when RL trauma manifests itself in VR, where she thought she could be safe from it.

Kirito works out that the deaths have to be at least a two man operation, one in VR to show his power, the other in RL creating a drug induced heart failure. However, it dawns on him during a major competition and he can't just logout until a winner is has been declared, which means only one player left alive and the murderer is one of the contestants.

Mother's Rosario

Here we get to see Asuna's RL home life. While she takes her friend's rich girl jokes in stride, she is increasingly

more dependent on school and VR to cope with it. Her mother has other ideas for her though, which involve neither, nor her VR husband, Kirito. She finds new friends and discovers that the SAO survivors aren't the only deep divers, not all deep divers were a mistake. She learns from friends, how they prioritize in various states of life and screws up the courage to face her biggest challenge yet, standing up to her mother.

Kirito's main (and not insubstantial) contribution to this part is programming VR to interact with RL; in it's most basic sense, he's creating skype for VR entities to connect to RL. While his reasons are innocent enough, I can't help but think of the implications of such technology; dating NPC's being one, but depending on what the NPC's are programmed to do, they would make sufficient teachers, possibly moral guides, or even bad influences.

I suppose the only thing left to do, is to tell you where to go. Well, you know exactly where to go, you cis-het misogynist white male shitlords!!! But on the way, check here and here.

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“Stang riding” as punishment for male victims of intimate partner violence

Peter Wright · 2 December 2015 · Archived copy · Original

Stang riding, alternatively referred to as stanging, charivari, or riding the skimmington is a centuries-old practice intended to shame male victims of intimate partner violence by parading them through town on a wooden platform while enduring mockery and ridicule by onlookers. Essentially a vigilante justice action, the practice ceased by the earlier part of last century, or rather has been supplanted by more subtle forms of shaming male victims; ie. telling them to “man up” or by insinuating that a man must have done something wrong to “cause” his female partner to act violently.

From old newspaper reports in England we get stated evidence of the desire to shame those who rode the stang:

> Stang riding – It has been asserted by an old writer that “Shame produceth reformation, where punishment faileth.” [1]
>
> “Riding the stang” was one of the few old customs still remaining by which the people of a particular place took the law into their own hands as an assumed right. It was formerly the tendency of the law that for minor offenses the culprits should be punished by some process that appealed to their sense of shame, such as that of the stocks or ducking stool, the pillory and so forth, and “riding the stang” was a popular way of acting on the same principle. [2]

Stang riding was employed for married men and women transgressing social norms, including the norm that a man should defend himself when his wife perpetrated physical violence against him – i.e. If the man failed to defend himself he was forced to ride the stang, as described in the following English newspaper articles from the 1800s:

> Stang Riding, or Riding the Skimmington, a mode of punishing certain delinquencies, or of ridiculing a man who allows his wife to beat him, [is] still followed in some parts of the country. It consists of making him ride a wooden horse in procession, with the accompaniment of much noise.[3]

> Stanging, or riding the stang, was a name by which a mode of punishment, at one time very popular, especially in the north of England, was known. It was resorted to in cases where, through the frailty or fault of either party, conjugal felicity had been violated. Sometimes the punishment was occasioned by a rustic swain having allowed his termagant wife to beat him; and this form of the custom has given rise to the slang word “stangey,” ie. a person under petticoat government.[4]

> In several parts of this country there was an old custom… believed to be of Saxon origin, prevailing, which was called *Riding Stang*. It occurred when a woman was known to have beaten her husband, and the mode of procedure was as follows:- the neighbours being assembled together, two men get into a cart and are drawn about by other men, when they beat an old tin can with a stick, a number of nonsensical lines are repeated, and the assembled multitude shout; and all this must be done in four neighbouring townships before the *Stang Riding* can be completed. Two men of the names Bent and Muddyman sometime ago came to reside at Hyde from a *Stang Riding* district, where they had not long been, before Bent got married, and Muddyman promised that when he [ie. Bent] allowed his wife to thrash him, he would give him the benefit of a *Stang Ride*. It was not long before Muddyman’s anticipations that Bent’s wife would thrash him were realized, and not forgetting his

> promise, a muster was made, and the ceremony was commenced on the evening of the 27th of July, when the plaintiff and Muddyman got into a cart, with a stick and a saucepan, with which they contrived to make some music, and the plaintiff repeated the following lines:-
>
> Ran, dan, dan,
> This you mun know by the sound of our can,
> One of our neighbours has beat her good man;
> Not for eating or drinking or feeding on souse,
> But for spending two-pence in a neighbour's house;
> If he'll be a good fellow and do so no more,
> We won't never sound our can at no neighbour's door.
>
> Muddyman, who was in the cart, and held one of the musical instruments, then made the following beautiful response:-
>
> Tink of a kettle—tank of a pan,
> This brassy-faced woman has beaten her man,
> Neither with sword, dagger or knife,
> But with an old shuttle she'd like to have taken his life.
>
> …The can was then again tinkled, and the shout having been set up, the cart was drawn to the townships of Godley and Haughton, the crowd accompanying it, where the same ceremony was performed, and the cavalcade returned in perfectly good order, through Hyde, toward another township, it being necessary that they should visit four.[5]

> The stang is of Saxon origin, and is practiced in Lancashire, Cumberland, and Westmoreland, for the purpose of exposing a kind of gynocracy, or, the wife wearing the gallskins. When it is known (which it generally is) that the wife falls out with her spouse, and beats him right well, the people of the town or village produce a ladder, and instantly repair to his house, where one of the partly is powdered with flour–face blackened–cocked hat placed upon his cranium–white sheet thrown over his shoulders–is seated astride the ladder–with his back where his face should be–they hoist him upon men's shoulders–and in his hands he carries and long brush, tongs, and poker. A sort of mock proclamation is then made in doggerel verse at the door of all the ale-houses in the parish, or wapentake, as follows:
>
> It is neither for your sake nor my sake
> That I ride the stang;
> But it is for Nancy Thomson,
> Who did her husband hang.
> But if I hear tell that she doth rebel,
> Or him complain, with fife and drum
> Then we will come,
> And ride the stang again.
> With a ran tan tang,
> And a ran tan tan tang," &c.[6]

Notice the man in the latter example is forced to carry a "long brush, tongs, and poker," household objects usually attended by women, perhaps as an attempt to feminize and portray him as unmanly. One is reminded here of the centuries old Henpecked Club which held annual street processions of battered men carrying women's household utensils, which symbolized their humility and humiliation.

Stanging as a method of shaming abused men took many forms, differing from town to town and from incident to incident. However one thing these rituals had in common was the attempt to shame male victims of domestic violence. While this history is readily available in newspaper and other archives, today's historians of sociology have avoided any publishing or commentary on the material, hence this article to raise awareness of what we might aptly refer to as *his-tory*.

Sources:

[1] Chester Chronicle – Friday 28 May, 1813
[2] Cork Examiner – Monday 28 August, 1865
[3] Salisbury and Winchester Journal – Saturday 27 September, 1856
[4] Kent and Sussex Courier – Friday 13 August, 1880
[5] Chester Chronicle – Friday 27 April, 1827
[6] Lancashire Mirror – 18 January, 1829

See also:

–Riding the Donkey Backwards: Men as the Unacceptable Victims of Marital Violence
–Fire-poker princesses: a snapshot of female violence in nineteenth-century England
–The Henpecked Club – a 200 year fellowship of abused husbands
–A random selection of nineteenth century newspaper articles referencing stanging

What can I do for my country? Obama makes it simple – just die

AVfM Video Source · 2 December 2015 · Archived copy · Original

ICMI16 update: New speakers, an MC, and why you need to pre-register by 22:00 GMT Sunday, 6 December

Mike Buchanan · 3 December 2015 · Archived copy · Original

We have already announced many of the confirmed speakers at ICMI16, in addition to Erin Pizzey, who'll be giving the keynote speech, 'Intergenerational family violence v the big lie'. In surname alphabetical order:

1. Paul Apreda, Families Need Fathers (Both Parents Matter) Cymru – 'The state's assaults on fathers'
2. Janet Bloomfield (Judgy Bitch) – 'How feminism infantilizes women'
3. Mike Buchanan, party leader, J4MB – 'The political war on men and boys'
4. Paul Elam, Founder and publisher, A Voice for Men – 'Gynocentrism – the root of feminism'
5. Dean Esmay, National Coalition for Men (NCFM) – 'Men Going Their Own Way, and the new Renaissance'
6. Janice Fiamengo, Professor, Department of English, Ottawa University – 'How Feminism is Destroying Higher Education'
7. Sage Gerard, Collegiate Activism Director, AVfM Operations LLC – 'How to bring men's rights to campus'
8. Tim Hammond, independent researcher – 'Exploring the aftermath of male circumcision: Findings from the 2012 Global Survey of Infant Circumcision'
9. Anil Kumar, Save Indian Family Foundation – 'Organizational models that made the difference: Success stories in India'
10. Herbert Purdy, anti-feminist blogger – 'Their Angry Creed' (the title of his forthcoming book)
11. Karen Straughan (GirlWritesWhat) – 'Toxic Femininity'
12. Lucian Valsan, European News Director, AVfM Operations LLC – 'The status of men in continental Europe: ideology, legislation and activism'
13. Milo Yiannopoulos, Associate Editor, Breitbart.com – 'How to beat feminists in debates'

I am delighted to announce the MC and four more speakers at ICMI… drum roll, please…

Master of Ceremonies – Terrence Popp, Redonkulas, surely the funniest war hero on the planet. We can expect the conference to run with military precision, and have some laughs at the same time. New speakers:

1. Greg Canning, Australian doctor and MHRA – 'The health gender gap'
2. Martin Daubney, a British writer on gender issues – talk title TBA.
3. Guttorm Grundt, Norwegian MHRA – 'Discrimination against men and fathers in Norway, and MannForum's strategy and actions for gender equality in practice'
4. Josh O'Brien, 19-year-old politics student and vlogger – talk title TBA
5. Thomas Walter, German MHRA, member of MANNdat – talk title TBA

Also at the conference, but not speaking, will be the popular 18-year-old British student vlogger David Sherratt, Spinosaurus Kin, as well as Carl Benjamin, the man behind the Sargon of Akkad website.

With Erin Pizzey, that's 19 speakers at ICMI16. If you want to be sure of attending ICMI16, you'll need to pre-register, and the dealine for doing so is 22:00 GMT on Sunday, three days' time. You won't be making a legal commitment to later buy a ticket (£225 – £265, less the pre-registration fee), and we'll make a full refund if:

- the conference is cancelled
- the scope of the conference is markedly smaller than currently envisaged

As someone who's pre-registered, you'll have a few weeks to pay for your full ticket (or pay the first of four monthly instalments, at no additional cost), before the general public is given the chance to buy tickets. We're

planning to book a venue that will hold not many more people than have pre-registered, because venue costs rise sharply with delegate numbers. The potential strategy of booking larger venues in the hope of attracting many more additional delegates is too risky. In plain English:

> **If you want to be sure of attending ICMI16, you have only three days left to pre-register.**

You can pre-register (£22) here.

I must repeat again that you should not make any travel or accommodation commitments until and unless we announce that the conference is definitely going ahead, which will be after we've signed a contract with a venue. For one thing, it may be that the dates of the conference will change, although we'll do all in our power to minimise the risk of that happening.

Once we've settled on the venue, we'll be embarking on research to track down affordable local accommodation, to keep your bills down.

I hope to meet many of you at the conference. It's going to be something special…

Ask Anne Claude: Advice for the Red Pill reader

Anne Claude · 3 December 2015 · Archived copy · Original

Hello my lovelies.

I've been a long time fan of AVFM as well as a teacher; with my recent suspension from answering questions on *Quora*, and the departure of Emily "Dear Prudence" Yoffe from *Slate* in favor of a younger model, I feel like it is time for me to bring my counselling efforts to the fore in a place where feminism does not hold sway. You can still ask me to answer questions on *Quora* but I may not be allowed to answer there, so AVFM permitting, I'll try to answer them here in future columns if I can.

Oh, and the limericks? Just skip over them if you find them annoying. I still write them because they capture a playfulness and risqué vibe that feminists wish to destroy in society so that ladies nary take offence.

Let's get to it, then.

Dear Anne Claude –

Do women tend to find receiving sympathy more emotionally soothing than men do, and if so, what is the reason for this? I've noticed that it seems to be more common for women to bring up the topic of how they were mistreated in the past and had a lot of disturbing stuff happen to them. I wonder if this is because they have more trouble getting over it, or because they thrive off of the sympathy they receive in a way that men usually don't.

Signed, Hugs from Quora

Dear Hugs,

I feel that both men and women can find sympathy to be soothing but men face gendered social approbation in situations where sympathy is offered to them that simply does not happen to women. Women find emotional support when they display weakness, and men find contempt when they admit to weakness. This double standard makes it seem that women embrace victimhood while men seek to get past it as soon as possible.

This leads to an impossible choice: to bring about gender equality, should we toughen up women, or soften men?

For example, consider shelters for victims of domestic violence. 99% of domestic violence shelters cater to women only and reject men as clients, even though both men and women experience domestic violence is roughly equal amounts. This exclusion of male victims from support is because men are expected to "man up" to adversity, whereas a "damsel in distress" gets first priority from both men and women. Feminists openly laugh at the idea that men can be victims of women, and because feminists hold all men responsible for "patriarchy," they carry a strong and invincible contempt for men and believe that men deserve whatever misfortune befalls them.

Even on those rare occasions when feminists speak to men's issues, as Emma Watson did in her "HeForShe" speech to the United Nations, no promise is made to men that their issues will be addressed. Indeed, both the "HeForShe" label and their on-line pledge promise to fight only for women's issues, and ignore men's completely.

A ddffy young witch out of Hogwarts,
Tried getting her hands on some men's shorts,
"I'll give blokes a mention
And pretend to attention,
When they pledge, I'll have them to extort!"

Dear Anne Claude –

What do feminists think is the cause of the high divorce rate?

Signed, Responsible Adult from Quora

Dear RAQ,

All feminists (99.9% or more) believe that "patriarchy" (rule of the fathers) is the cause of all the negative things in the world, so, if the feminist in question sees divorce as a bad thing, the odds are close to one hundred percent that she will blame "patriarchy" as a proxy for blaming men – in this case, for divorce, despite the fact that 2/3 of the people who file for divorce are women. Blaming the "patriarchy" in this case is a political ploy to deflect criticism from the ways that feminism has created skyrocketing levels of divorce since the rise of the 2nd wave feminism in the 1960s.

Under the myth of the patriarchy, women are never responsible for anything, or indeed, for any part of the civilization that men built for us. How could we be held responsible (or get any credit) for building society? We can't be because we were too oppressed by men to help! Feminists systematically sanitize history of all references to women's contributions because acknowledging the importance of women's and men's partnerships interferes with the feminist narrative that all women have been oppressed by men (patriarchy) throughout all time.

Because feminists recognize that male-female partnerships like marriage spoil their narrative, not all feminists see divorce as a bad thing. Feminists place women's conveniences ahead of the welfare of both children and husbands, so the fanciful joys of "freeing" a woman from marriage via divorce or spinsterhood take priority over the well-established deleterious effect divorce has on husbands' lives and children's futures. Our prisons are crammed full of people who were raised by single mothers but since most of these prisoners are minority men, it is acceptable to dispose of their lives so that women are allowed to shirk parental and marital responsibilities that used to be a marker of adulthood. You can see an example of this feminist attitude in the YouTube video "10 Hours of Walking in NYC as a Woman," in which feminists portrayed their contempt for minority men who dare to greet them in public.

Feminist Meghan Murphy wrote in *xoJane* that: *It seems that if women were truly "embracing feminism," they'd reject such an unnecessary tradition [marriage] so firmly rooted in sexist practices and ideas. While you can't guarantee commitment or "till death do us part," you can guarantee is that marriage, over time, has harmed women more than it's helped them.*

Murphy's claim that a lifetime of financial and emotional support between husbands and wives is somehow harmful to women is one that I find doubtful at best, especially considering that women live longer and happier lives than men, but her notion does explain why feminists are so blasé about divorce rates.

Of course, feminism is itself the reason why you can't guarantee commitment – "women's liberation" from their own freely-given wedding vows and "no fault" divorce laws make it legally painless for women to ignore their pledges of sexual fidelity and yet still harvest their husbands' money through alimony, spousal support, and child support payments that are more likely to fund a "girl's night out" than put food in the kids' bellies.

For such feminists, divorce is like the pain of an ear-piercing that, while momentarily unpleasant, lets you wear all sorts of stylish earrings that you can change as often as you change sexual hookups, all the while laughing at the poor patriarch you duped, who still has to send you a monthly check even though you are giving him nothing in return.

This is why about 80% of women reject "feminist" as a label – we are keenly aware of how feminism makes us look bad by denying women the right and responsibility to make and keep adult commitments, while feminists are stocking "safe spaces" for women with coloring books.

There once was a lady of Letters,
Who got rid of all of man's fetters,
"I spend all my time,

In coloring and rhyme,
While ex-hubby works hard for his betters!"

On Family Court induced separation and parental alienation: My answers to The Daily Surge reporter's questions.

Gary Trieste · 3 December 2015 · Archived copy · Original

I was recently interviewed by a reporter from the Daily Surge investigating my custody case, and all of the illegal abuses I have suffered from the local Ulster County, NY CPS and family court system for exposing their corruption to the world.

My interview was accompanied by many documents and videos that I handed over to the reporter, but the question and answer portion is illuminating, and it went as follows:

—

DS: How does it make you feel to be separated from your daughter like this?

It is horrible. I have had to compartmentalize my normal daily operating existence, since I have to deal with people in my day-to-day life.

I have to put my continuing angst, outrage and sadness aside to operate normally.

It was VERY hard at the beginning, but now after all these years, it is much like reaching the fifth stage of grief and I am reaching some kind of closure in recognizing my child was taken away from me, I will never get back the childhood growth time she went through as her parent and mentor and friend. We are almost strangers now, as I only see her ~ once a month for 40 minutes. She is now 12 years old, and I last had any real father/child relationship with her when she was 7 years old.

Our relationship and attachment was rendered asunder for NO REASON. The senselessness and the destruction of a father and daughter's relationship make it all the more irksome.

Essentially the government, mostly instantiated in the form of an authoritarian family court judge, has taken sides and empowered my daughter's mother to simply do what she wants without a trial or due process — and that is to remove me from our daughter's life. This is done at the point of a gun, because if I were to try to see or contact my daughter, I would be arrested by the police and sanctioned by the court with fines, imprisonment and complete loss of custody and contact of my child. The trial has been going on for three years under these conditions.

The sense of loss is very real and the uselessness and capriciousness of such a government action against an innocent citizen, totally callous to the pain and suffering it has caused, strikes deep to very meaning of life and living as a human being.

DS: Why do you think these officials treat you like a second class citizen?

This is a multifaceted answer to a single question . . .

First, it is because I am father in family court, the mother is the unofficially favored litigant in family court.

So with my first step made in family court I was already swimming upstream just to stay in place.

Without saying it, I was presumed to be wrong and I was on the defensive even when there was nothing to defend against. Just presumptively pigeonholed as suspect and at the ready to be dealt with for whatever was made up along the way.

All the reasons, history and facts that were easily proved showing I was a good dad were put into a provisional light and were treated as if it was possible, but actually dismissible as a matter of course.

On the contrary, all things that were alleged against me but not proven or even provable were taken as presumptively true.

This was the official attitude and approach from all the workers and agencies across the board: family court, guardian ad litem (in NY Attorney for the Child), county mental health dept, CPS, assigned evaluators, etc.

By the time whatever was resolved as true or not came about, there had been months of being treated that way as if true, upon the presumptions and allegations alone. That has an inertia of treatment and attitude that doesn't stop, even when the official inquiry does.

Finally, I think the reason why they were harsher in treating me than usual, is that I would not take on the role they had predestined for me, I would not kowtow to their assembly line process of treating fathers as second class litigants.

I had taken the position of presumptive equality and of full knowledge of what my federal parenting rights were, as well as other presumptive civil rights.

I refused to hire attorneys and went pro se (self-represented), and litigated like a zealous advocate for my side, using all the tools that the law provides, which also irked them as it took them out of their comfort zone. They were not used to dealing with contingencies of the law that were in place but rarely used by the local clan of attorneys.

I also sensed they felt that money I saved going pro se, was being deprived of their local bar guild.

They did not expect this level of advocacy and didn't expect a pro se litigant to know much — they were used to manipulating pro se litigants by exploiting their ignorance, and got a thrill when they could undermine a pro se's efforts with technical procedural defects, yet they would repeatedly give a pass to the same or more fundamental defects made by the local attorneys.

I might add that I had legal background in paralegal practice and my legal submissions were always top-rate, whereas the other attorneys had sloppy, inconsistent and often systemically defective motions and practices (breaking court rules and standards, etc). But again, they would cite me for errors that did not exist and allow the other attorneys to violate the rules.

Basically I made them think, actually work and revisit what they were fundamentally there for. That made them uncomfortable.

And of course, later when they dealt with me more aggressively for things that were not even within their authority to question, I similarly responded as aggressively back; e.g. suing them in federal court, invoking my legal rights, exposing their actions to the world.

And that above all I believe is why they are treating me most harshly and literally punishing me by removing my daughter from me.

They do not care about a child not having a father, which is completely secondary to their concerns.

DS: How does the system benefit from separating you from your daughter?

Retribution against a recalcitrant citizen who will not follow their edicts, irrespective of whether they are wrong or not, is their primary concern; to make an example so that nobody will be encouraged to maintain their rights or independent authority.

Also the state gets equal matching funds from the federal government, for every child support payment that is made within the state. It behooves them to give custody, on the average, to the parent that will receive the most child support from the other parent. This is generally the financially poorer parent and generally the mother.

I also believe that although the tender year's doctrine (the presumption that a mother should have custody of young children) has been eliminated from our laws, the mindset and policy actions of the administrators of the system still mostly follow that presumption.

DS: When was the last time you saw her? Please send or resend last visitation order.

I most recently saw my daughter yesterday (~ in Oct 2015), for 40 minutes, at a fee cost of $150.

I can share with you some videos I recently posted to YouTube that shows what my fantastic little girl is actually like. It is clear that my daughter is neither retarded, autistic nor psychotic as she is being represented in court, and everywhere else:

This one was in 2011:

And this one was more recently in 2013:

It is also clear that she does not fear me, and actually wants far more time with me to do things outside of their fishbowl.

I say these things because that is the official stance her mother is taking in custody court, in order to try to win custody.

The fact that I disagree with all of those things is being used to show that I am delusional as to the mental health of our daughter.

And yet it is clear that she is none of those things.

I might add, what was also interesting, was that I shared with her there several campaign flyers relating to my currently running for Town Justice of Woodstock, and she looked at me with wonder in her eyes, like a revelation had occurred.

She said, “But Daddy, how can you become a judge when they won’t even let me see you, and they say you are a bad man who shouldn’t be alone with me? A judge is never like that!”

I told her that all those things they said to her about me being bad, or dangerous to her was nonsense and that it was just something they were doing to take us away from each other.

It was clear that she was just beginning to see the true light of what was happening, and all the lies she had been told about me.

DS: How has this custody affected your life, stability, and livelihood?

I cannot go to festivals or most events because I think of my daughter and the times we are missing together.

I cannot go to the places we used to frequent together and fun together at, because I am reminded of her and her non-presence.

I have lost clients who became aware of allegations against me, even though later completely disproved.

I spend about 25% of my time litigating or thinking about litigation, as I still am going pro se in a number of related cases against the county (I am now represented by counsel in the family court trial).

I am still in custody trial litigation, which started in July 2013 and is scheduled into March 2016.

There is a speedy trial law in NY on custody trials that mandates that no custody trial is to go beyond 90 days, but they have made mine last three years so far with no provisions made for any substantive contact with my daughter all this time. That is argument #3 in the appellate brief I have attached.

There is no way I can get granted custody when the court itself has skewed the facts of the case — no contact with the child is a significant factor in determining final custody.

DS: If you wanted to publicly tell your daughter something, what would it be?

I am restrained currently from all contact with her. I would be in violation of a court order subject to contempt. I can go to jail for just hugging my daughter, or even telling her I love her.

However, if I did not have that restraint, I would tell her that I love her and that all the things they have told her

about me are untrue, that the conditions we see each other under for the last are not indicative of any danger from me.

I would also would like her to know and see all the things I done, said, written, litigated, created groups for and exposed corruption of, and campaigned unceasingly in order to get her back into my life and mine into her life.

I would very much like to tell her that her attorney is misrepresenting her wishes in court and is advocating the exact opposite of what she wants.

(This is malpractice I might add, and there may be lawsuit for that if I can ever let her know what is going on)

I want her to know that we should not be apart and that it just wrong for us to have been separated for years like this.

DS: Give me a direct reaction to the video of the case worker chastising you over a Coke, and how did she use that against you in court?

Do you mean a reaction by them, or by me?

As far as their reaction, the timeline was such that I had released the video about two years after it happened, because I was in litigation fighting their charges of emotional neglect against me, which I eventually won. I did not want to complicate those proceedings with the inflammatory occurrences taking place in that video until it was over.

However, when it was first released there was some uproar, and an attempt was made to get it removed from YouTube, as a violation of privacy of the social workers, and then a violation of my daughter's HIPAA privacy, then some other various excuses. However YouTube did not remove it.

The video has been referenced numerous times now against me in my custody trial proceedings as a basis to deny me custody and to denigrate me as a parent, on a claim of showcasing our custody proceedings and as a demonstration of how I care more about activism than I do about parenting and any other number of some such nonsense.

It continues to be a thorn in their side and I truly believe that because I have shown the world what corruption they have done and how they operate, a phone call was made directing judicial decision makers in my case that in no way to allow me custody or visitation, and to punish me for revealing their behavior.

Feminists want emotional computers

AVfM Video Source · 3 December 2015 · Archived copy · Original

… and the taxpayers are paying for this!

With a mixture of satire and reporting, Lucian Vâlsan covers this mind-boggling story.

You can subscribe to Lucian's Freedom Alternative, here.

The New Sex Ed

AVfM Video Source · 3 December 2015 · Archived copy · Original

Zen Men @ KSU continues its work with a lecture by Sage Gerard tackling false rape allegations.

Please subscribe to Victor Zen for more videos and activism.

Dr. Aaron Jesin placed on genital mutilators directory

Gary Costanza · 4 December 2015 · Archived copy · Original

Dr. Aaron Jesin of The Jesin Circumcision Clinic is a family physician and Mohel who does ritual orthodox and non-ritual circumcision. His biography at drjesin.com:

"**About Dr. Aaron Jesin:**
Mohel since 1978.
Performed over 10,000 circumcisions.
Studied under Rabbi Dr. Yehuda Eliezri and Dr. Isidore Cass.
Certified byVaad HaRabbonim of Toronto by Rabbi Gedalya Felder zt'l.

Received Hon. Bachelor of Science from University of Toronto in 1973
Graduate of University of Western Ontario medical school 1977
Rotating internship St. Joseph's Hospital, London , Ontario 1977/78
Year I medical resident University of Western Ontario 1978/79
General Practice since 1979"

Click on the happy (circumcised?) baby to get this greeting:

> **Welcome to The Jesin Circumcision Clinic**
> For those who have made a conscious decision in favour of circumcision, whether based on cultural, ethnic, religious or medical grounds, this Clinic offers an efficient and sensitive procedure to circumcise your male infants and newborns.

Unfortunately, the baby isn't one of "those who have made a conscious decision." Routine circumcision – genital mutilation, actually – of babies, male or female, is unethical without consent. Of the infant, that is.

The rest of the information on his website is overwhelmingly pro-circumcision, with only a hint of risk at "Circumcision Aftercare" where "bleeding" and "infection" is mentioned one time each.

Under "Why Circumcise" we read "The religions of Islam and Judaism require circumcision," and that "Medical considerations are numerous" such as prevention of penile cancer, urinary tract infections, and transmission of STDs, all of which have been debunked or are irrelevant (see 'soap and water,' 'condoms,' and 'very rare cancer').

"Circumcision Protocol" lists these items:

> 1. The circumcision is easier on the baby the younger they are. As the child ages, their physiology, anatomy and neurology also matures. In order to entice parents to bring in their newborn earlier, our clinic has a fluctuating price incentive for the procedure. The best rate is given for a newborn up to 4 weeks of age. The cost rises each 4 weeks thereafter.

It may be easier on the doctor, but there is no evidence that it is any easier on the infant, and on the contrary there is evidence that this surgery on newborns results in a greater sensitivity to pain in adulthood.

> 2. To distract the baby during the actual circumcision, we ask parents to bring along a pacifier and a small container of sugar water (made by boiling water and saturating with sugar). By offering the pacifier dipped into the sugary solution, the hungry baby will often suck happily on the pacifier oblivious to the procedure as it is being performed.

This is a 'feel-good' gimmick that mostly works to alleviate guilt for parents and circumcisers, not pain in babies getting mutilated. No source listed for the efficacy of sugar-water coated pacifiers as an anesthetic.

> 3. Parents will be given the choice of arriving 1 hour and 10 minutes before the scheduled procedure, in which case we will supply and put on EMLA or another local analgesic cream that should reduce pain during the procedure. Otherwise, the parents can purchase and put on the analgesic cream on the penile area themselves. The cream should be applied one hour before the procedure. Our office will explain where it is applied (below the shaft of the penis on the belly side) and it is then covered with plastic wrap to prevent absorption into the diaper and enhance absorption into the skin.

So, a stranger fondling your boys penis is a bad thing that should land the offender in jail and on a sex offender list, but if the stranger is a doctor and that person also mutilates that penis, that's a good thing, despite no medical justification and that it cures no disease and treats no abnormality.

The medicirc.org link to more info doesn't work, but under "Medical Benefits of Circumcision" are wildly pro-circumcision, radical, mostly non-sourced, and very old posts relating to just a handful of pro-circ advocates. Just one example:

> **Uncircumcised Men Harbor More Bacteria**
> A recent study of immigrant MEN to Israel showed the uncircumcised men harbor more bacteria in the intact foreskin, including more microbes for sexually transmitted diseases, including the AIDS virus.
> There were higher amounts of urinary tract infection bacteria in 17 percent of men with foreskins and 4 percent of circumcised men. That 17 to 4% seems to be pretty standard for all sorts of bacteria on the end of penises – so those women when suffer from various infections had best have their male sex partners treated, or better yet, married or not, made to use a condom unless they're trying to get pregnant and then make sure he sees a doctor REGULARLY.
> Contrary to the brainwashing women have gotten regarding the "purity" of men's peni and their sperm – ignoring the fact that men handle their penises with dirty hands because few men wipe or wash their hands BEFORE and spread hand to penis infection/dirt to their precious reason for living. They seldom wash

> afterwards either.
> It is fact that the peni is often the transmitters of bacteria that can cause women great harm and even death in unprotected sex.

No source listed for "men handle their penises with dirty hands because few men wipe or wash their hands BEFORE and spread hand to penis infection/dirt to their *precious reason for living.*" Is that a scientific term? Hopefully something got lost in the translation.

Under "Mohel Humour" there's this not-so-humorous (but telling) entry:

> Q: What is the technical term for an uncircumcised Jew who is more than 8 days old?
> A: A girl.

See Dr. Jesin on "Mensch Life TV" in 2011 discussing "The Circumcision War" where he states:

…'babies have free choice, but we must skew that free choice'…

…'female genital mutilation is mutilation and wrong, but male genital mutilation is just circumcision'…

…'why let people have all these choices?'…

Dr. Jesin has been dogged by controversy over his continued ritual circumcisions which involve using the mouth (or mouth with tube which Jesin claims to use now exclusively) to suck the blood off the mutilated penis, a practice that has harmed infants, sometimes fatally, by infecting them with herpes. Performing this surgery in a non-medical setting as he does, even with the tube, has extraordinary risks for infection with herpes and other diseases. He strongly believes that religion requires this mutilation. He also tries to paint intactivists as anti-semitic and attempts to discredit them and their motives. Here's a recent story about the controversy, here's another, and here's some interesting correspondence between intactivists, the public, and the Canadian medical establishment.

Since Dr. Jesin has incomplete information about the risks to your child, you can research that here at neonatalcutting.org.

His practice information follows:

4256 Bathurst St. Suite 203
Toronto, Ont. M3H 5Y8
Telephone: (416) 635-5012

What's a Mother to Do?

Doug Mortimer · 4 December 2015 · Archived copy · Original

I gave up on my local newspaper a long time ago. The column inches have shrunk even as the price of the daily paper has crept up to $1.50 daily and $3.00 Sunday. The local fishwrap now costs more than a fish taco at Long John Silver's. I say go with the fish taco.

My avoidance of the local press is also a matter of principle, as paying for mainstream news is tantamount to sleeping – well, maybe catnapping – with the enemy. On the other hand, when someone leaves behind a free Sunday paper for me to browse through while I'm eating lunch…well, if I'm in the mood, I might deign to scan the contents.

A recent lunchtime perusal of the "free press" revealed a syndicated story by one Shirley Leung, a scribbler for the Boston Globe. Her article was entitled "Let's Be Honest About the Double Standard for Working Moms." By all means, let's be honest. Wouldn't have it any other way, Shirley baby.

Leung recounts the story of a 34-year-old lawyer who went back to work four days after giving birth even though her firm had a three-month maternity leave policy.

Then the author offers another example, namely Marissa Mayer, Yahoo CEO, who returned to work a few weeks after giving birth and asserted she would be doing the same after her next pregnancy, involving twins by the way.

Speaking of twins, we are also offered the example of a former Massachusetts governor, Jane Swift, who gave birth to twins one month after taking office in 2001.

Then there is the story of another beleaguered lawyer, a 39-year-old partner at a Boston firm. She had three months of leave coming to her after giving birth to her third child, but she decided to go back to work after 10 days. Her husband wasn't happy about it for obvious reasons. Her female colleagues didn't approve because they thought it sent a message to younger female lawyers that they were slackers if they took their full maternity leave. Worst of all, her sister – and you know how powerful sisterhood is – criticized her decision.

Egad, what a burden to bear! I don't know how the poor dear can stand it. After all, everyone knows how shy, sensitive and unassertive those Boston law firm partners are.

Finally, Leung provides the clincher, yet another marriage in Boston (can't use the term "Boston marriage" since that's a euphemism for a lesbian couple) involving one Bettina Hein, founder and CEO of Pixabilitiy, who went back to work just three weeks after giving birth yet continued to nurse her son for 14 months!

Now Bettina Hein wasn't charging back and forth from the office to her home to nurse the kid, or risking carpal tunnel syndrome by churning away on a breast pump. You see, "The nanny often takes the kids into the office….[Hein] had a nursery added to her office at Yahoo."

What a simple yet elegant solution! Can't understand why secretaries, receptionists, and all the other female factotums in her office don't follow that advice when they have babies.

Let's pause and review what we've learned to this point.

These women wanted high-powered careers.

Check. They asked for it, they got it.

These women wanted to be mothers.

Check. They asked for it, they got it.

These women wanted maternity leave built into corporate policy.

Check. They asked for it, they got it.

So what's the problem?

Well, it seems some people don't approve of the decisions these women have made. Some people think they're short-shrifting their children; other people think they're short-shrifting their jobs. In other words, people are being judgmental! Of course that happens only to strong, independent women and rarely to their lesser sisters – and never to men!

As Shirley Leung says, "Let's all be honest about what this is: a double standard by any measure. . .. New fathers routinely return to work immediately after the birth of their children, but women who choose to do the same catch flak."

Well, I suspect few men would give a damn about a choice made by some other man's wife. But there are a number of reasons why women might look askance at these decisions made by alpha females. I'm guessing it's largely because most women want to bond with that little bundle of protoplasm they've been carrying around for nine months and they can't help but wonder about a woman who feels otherwise. That female herd instinct tends to work against mavericks.

Then there's the whole nursing thing. Many feminists assert that men suck, but even they would have to admit that men do not give suck. Sticking a male nipple in an infant's mouth is not likely to result in pacification. Said infant would likely react like a wildcatter who realizes he's been working a dry hole.

Frankly, I could care less if the above women go full-time mom, hire a baby-sitter, drop the kid at a day-care center, dump the kid at grandma's place, or give it up for adoption. I would draw the line at infanticide, but that's just me being judgmental.

Even for the Boston elite, life is filled with dilemmas. They have far more options than their less affluent peers, but the poor darlings can't find anyone to give them a pat on the back.

It takes a lot of hubris to expect everyone to support you in whatever decision you make. Remember that old maxim about it being a woman's prerogative to change her mind? Gotta make sure the response is always "You go, girl." Change your mind, go in the opposite direction, "You go, girl." Go up, go down, go left, go right, go north, go south, go east, go west. The only acceptable response is, "You go, girl."

Now if you're a man and you not only had the freedom to do as you chose and you had your choice subsidized by your employer and the state, wouldn't that be enough? Would you really give a damn whether or not anyone else supported your decision? It's like winning a contest where the prize is a chauffeur-driven limousine ferrying you and a guest to the most expensive restaurant in town for a couple of free meals and then bitching because the deal doesn't cover the tip.

Leung asserts, "A little less judgment and a little more support would go a long way." With this one assertion, she shows what a waste of time it is to attempt to satisfy women. Even with the gynocentrism express highballing it through every metropolis and whistlestop of society, the mantra remains, "We have a long way to go." But the timetable doesn't reveal a final destination. It's a runaway train!

Even if we could banish judgmentalism, the Boston blue bloods would find some other peccadillo to complain about. I can't help but recall my late mother's customary response to my childish complaints: "What do you want? An egg in your beer?"

At any rate, sure glad I didn't pay $3.00 for that newspaper. Articles like Shirley Leung's remind me of why I gave up on the press. I detest whining even when it's in print and I can turn the page.

The article does offer confirmation of the oft-made observation that feminism is largely the province of the well-to-do. As F. Scott Fitzgerald remarked, the rich are different, though few would respond with vive la différence.

But I do feel their pain to some extent. How could I remain indifferent to the plight of high-powered women forced to interview candidates for nannies?

Good help is so hard to find.

Amnesty International Betrays Their Own Cause

AVfM Video Source · 4 December 2015 · Archived copy · Original

Amnesty international betrays their cause with Mike Buchanan and J4MB with their summary rejection of a venue for men's rights. Paul discusses the failure of Amnesty International and these latest revelations.

Help Paul reach 18k subs for Christmas! Sub here.

ICMI16, London – do you want to be sure of attending? Then you'll need to pre-register (£22) in the next 24 hours

Mike Buchanan · 5 December 2015 · Archived copy · Original

We're delighted with the number of people who have pre-registered for ICMI16, many in the past couple of days. There are now less than 24 hours to go before the deadline of 22:00 GMT tomorrow, and this will be our final reminder.

A link to the conference announcement is here. You can pre-register (it costs only £22.00) here, using PayPal or credit/debit cards. Please email me (mike@j4mb.org.uk) if you experience any difficulty making a payment.

We plan to book a venue with a capacity slightly above the number of people who pre-register, so if you want to be sure of attending ICMI16, you need to pre-register.

Key points:

1. The fee will be refunded in full if the conference is cancelled, or a substantially smaller conference planned. The fee will be deductible from all ticket prices including the Early Bird Discount (£225.00), and the full ticket price (£265.00). The fee will not be refunded if the conference goes ahead broadly as planned.

2. Pre-registration places you under no legal obligation to buy a ticket for ICMI16.

3. Depending on the size of the venue, which is itself dependent on the number of pre-registrations, only those who have pre-registered by the deadline will be assured of a place at ICMI16, and only if they have booked and taken up one of the three payment options for their conference ticket by 22:00 GMT 31 December. One payment option is to pay for your ticket in four successive monthly instalments, starting in December. This option is not available for Early Bird Discount tickets.

4. We are planning to make this a ticketed event, and don't plan to sell tickets during the conference.

5. Any surplus tickets will go on sale to the general public on 1 January.

6. It is important that you do not book travel or accommodation until a final decision has been made that the conference will proceed, and the venue and conference dates announced on this website.

A final point. Some people have expressed concern at the cost of accommodation in London. In the coming few months we'll be investigating options for lower cost accommodation near the final chosen venue, e.g. student accommodation, or hotels further out from central London with good transport connections (including minibuses), and publishing details on this website.

Best wishes,

Mike Buchanan

Dr. Zuhair Zarifa of London, England placed on genital mutilators directory

Gary Costanza · 5 December 2015 · Archived copy · Original

From Dr. Zarifa's website circumcisions.co.uk:

"Male Circumcision for All Ages

Many parents want their sons to be circumcised for health & hygiene, personal, social, cultural and religious reasons. Adult men also frequently perceive there are hygienic and sexual advantages to circumcision and choose to undergo the procedure for these reasons, often at the request of their wife or partner. The need to be circumcised can also arise when entering into another faith where it is obligatory.

Unfortunately, male circumcision is not available on the National Health Service unless there are pressing medical problems with the foreskin. Even then, the waiting lists can be very long, with consequent difficulty of discretely arranging time off work or school.

Dr. Zarifa, a qualified community-based surgeon, and a Fellow of The Royal College of Surgeons, is very experienced in this procedure. He understands patients' concerns and offers the operation in a modern treatment room which has full air conditioning and sterilising routines for equipment and instruments."

That's all the biographical information we get on Dr. Zarifa, which is puzzling. Maybe just an oversight?

As to a religion or partner that's asking/requiring someone to amputate a part of their body – I'd say to reevaluate that partner or religion.

There are no known "sexual advantages" to circumcision so why mention that 'men frequently perceive' this as an advantage?

On the contrary, infant circumcision – genital mutilation – always results in scarring and bleeding, with many complications possible, including death.

Glad to see the NHS doesn't pay for this unethical ELECTIVE surgery, however Dr. Zarifa, despite saying he "understands patients' concerns," forgets the most important patient, the infant, who gets no say.

In Dr. Zarifa's leaflet under "Babies" we read:

> If you want your son to be circumcised it is best to do it as early in his life as possible. An infant circumcision is simpler, usually requires no stitching and heals very quickly with proper care.
>
> Circumcising a baby boy also has the advantage that he has no fear in anticipation nor memory of it afterwards. As he grows up with a circumcised penis it will seem natural to him and he will never need to face the procedure or make the adjustment of having it suddenly looking and feeling different as happens with a later operation.

So, better to sneak up on the baby early, hoping the psychological trauma will be forgotten or buried. Forget that sex ed stuff, that's for girls, let's fool boys into thinking their circumcised penis is the normal one. Or how about we

leave the penis intact, like normal.

This under “Boys:”

> After making an appointment for your son’s circumcision and a short time before he attends, you need to explain to him what will happen, why it is being done and that afterwards his penis will look and feel strange.
>
> Avoid communicating any personal anxieties but try to be positive and encouraging in what you tell him. Much will depend on your son’s age, but keep your explanation simple and, especially if your son is very young, do not use alarming words like ‘cut’. It is enough to say something like; ‘his skin will be pushed back’ or ‘fixed’ so the tip of his penis is exposed and gets washed every time he has a bath. Do explain why it will be better for him to be like that.

Why lie to your child if he won’t accept it because it’s not medically necessary? Not ethical. And do tell us “why it will be better for him to be like that.”

Under “Men” there is “Re-do circumcision:”

> Custom House Surgery has also been able to assist those who have been circumcised earlier in life and are unhappy with the result. Re-do circumcisions are often performed to remove excess foreskin left from a previous operation.
>
> Those seeking a re-do circumcision may find their earlier surgery limits Dr Zarifa’s scope for remedial work. Ambitions may not be attainable simply because there is insufficient remaining tissue from the previous circumcision.

Seems a re-do circumcision is a complication of the first circumcision. No circumcision, no re-do circumcision.

Speaking of complications, Dr. Zarifa has no information on his website regarding risks or complications of neonatal circumcision. See the research here at neonatalcutting.org.

His practice information follows:

Custom House Surgery
16 Freemasons Road
Custom House, London E16 3NA
Telephone 020 7474 7684
Fax 020 7511 8980

The Fiamengo File, Episode 13

Steve Brulé · 5 December 2015 · Archived copy · Original

“Can we be honest about equality?” Janice Fiamingo discusses the topic of women in the military with an intellectual honesty seldom seen in Feminist circles.

Amnesty International isn't concerned about the human rights of men and boys

Mike Buchanan · 5 December 2015 · Archived copy · Original

The deadline for pre-registering for the 2016 International Conference on Men's Issues is 22:00 GMT on Sunday, 6 December – just four days away. You can pre-register here, to be sure of the opportunity to attend the conference (by later paying for a ticket, £225 – £265, less the pre-registration fee, before the end of December). It costs just £22.00 to pre-register, and you won't be making a commitment to later buy a conference ticket.

If you need a compelling reason to attend the conference, this should be it. Amnesty International, the leading campaigning organization in the world for human rights, is concerned about the human rights of women and girls, but not the human rights of men and boys.

We're still in the process of researching venues for the conference, and one venue that appeared perfect is the Human Rights Action Centre, run by Amnesty International. I sent an enquiry, asking for the booking terms, and received the following response:

> Hi Mike,
>
> Our Terms and Conditions are a part of the booking form.
>
> Unfortunately, the Justice for Men and Boys' message seems incompatible with our very public campaigns specifically for women's human rights here. As you will see from our terms and conditions, we are not able to accommodate any organisation that goes against AIUK's ethos.
>
> As such, we will not be able to accommodate your event at the Human Rights Action Centre and wish you all the best with your venue search.
>
> Kind regards,
>
> <name redacted>

I replied:

> Thank you, but your rejection of J4MB as a potential client is based on a profound misunderstanding.
>
> We are not against women's human rights, but we are for the human rights of men and boys.
>
> In the UK, men's and boys' human rights are assaulted by the actions and inactions of the state (in 20 areas at least, our manifesto is attached) while those of women and girls specifically are assaulted in NONE.
>
> In rejecting J4MB as a client, you are saying AIUK doesn't care about the human rights of half the population of the UK. How would that look, if the press got hold of the story? I would ask you to reconsider the matter, and I repeat my request to view the facilities on Wednesday, and if all is as I hope, to sign the booking form and pay the deposit there and then.
>
> Might I ask, was this your personal decision, or the decision of someone higher up the organization? If the latter, could I please have his/her contact details. Thank you.

I left a message for the lady to call me, and heard nothing. I wrote again:

> I should appreciate it if you have the courtesy of responding to the email I sent yesterday – the one with our election manifesto attached – and calling me. I hope you do so shortly, or one of your colleagues does.
>
> We've taken legal advice on your position, and we're informed it is clearly illegal under the Equality Act 2010. The Act requires equal treatment in access to employment as well as private and public services, regardless of the protected characteristics of age, disability, gender reassignment, marriage and civil partnership, race,

> religion or belief, sex, and sexual orientation.
>
> I repeat my request for a meeting with you or colleagues tomorrow afternoon or early evening, and an inspection of your Auditorium and other facilities with a view to possibly placing a deposit for our conference in July next year. Could you please email me a proforma invoice with that in mind? We are looking for the following availability for at least the Auditorium and Conference room, and possibly one or two Action rooms.
>
> Thursday 7 July – evening
>
> Friday 8 July – all day
>
> Saturday 9 July – all day
>
> Sunday – all day
>
> We wish only to resolve this amicably and professionally, and we hope you're of a similar mind. Thank you.

She replied:

> Dear Mike,
>
> Apologies for the delay in getting back to you but I have been (and am still) working a conference and have limited access to my inbox.
>
> Unfortunately, we will not be able to accommodate your organisation within the Human Rights Action Centre.
>
> I must clarify that this is not because you campaign for the rights of men but because your organisation is explicitly anti-feminist whereas Amnesty International UK is explicitly a pro-feminist organisation.
>
> The building and all the work we do is paid for by our members and we have to be accountable to them. Our members would not approve of an anti-feminist organisation making use of our facilities for their own purposes.
>
> We wish you all the best with your venue search and we consider this matter to be at an end.
>
> Kind regards,
>
> <name redacted>

Seven deal breakers with women

AVfM Video Source · 6 December 2015 · Archived copy · Original

Equality: The draft should be equal too!

Rachael Lefler · 7 December 2015 · Archived copy · Original

Now, I know it's been in the news a lot lately, but I oppose compulsory military service for anyone. The state does not own people's bodies or their labor, the draft is, in my opinion, involuntary servitude and against the 13th amendment as such. The only reason it persists is that there is an assumption that is probably central to human nature that men are obligated to protect women and children at cost to themselves. This belief is found in most cultures and seems almost inescapable.

But if a draft is necessary for the survival of the country, I firmly believe that men and women should be drafted equally. Now that women have gained combat roles, there was talk in Congress about moving to make women also required to register with selective service (an Orwellian term if there ever were one, since the people being drafted didn't select shit!) I believed in this principle even back in high school, when I called myself a feminist. I believed that men and women together had to do their part to defend this country. And I'm glad that many people do and have.

Interestingly, I'm not seeing a lot of support for "equality" in terms of equal responsibility, from feminists. Surprise, surprise. Current feminism treats women like infants, saying that we deserve to be catered to round the clock every time we throw a tantrum, never have to clean up our own messes, and that we are fragile enough to need protections that men do not get. It's saying that it's a crying shame that women in country's they've never heard of, in towns they can't pronounce, oceans away, are practicing female genital cutting since its part of their culture, while turning a blind eye to the male genital cutting that is a part of this culture. And now, it's saying that women should get the honor of serving in combat roles in the armed forces, without the burden of women having to register for the draft the same as men. Once again we see the pattern of feminists focusing solely on women and ignoring men. If the draft is unfair, it's unfair to both sexes. If the draft is a necessary evil, it is also that to both sexes. Aren't you the ones claiming your movement is all for the equal rights of the sexes? What are you fighting for if not that?

One thing I've heard from a feminist (but I'm not sure exactly how common this sentiment is among feminists in general) is that women don't have enough political representation, and therefore, women don't have the say in the decision to go to war that men do. This is a very twisted way of thinking about the draft.

First of all, genitals do not make someone a representative of everyone else who happens to have the same kind of thing going on between their legs. Michelle Bachmann, Sarah Palin, and Hillary Clinton don't represent me or my political beliefs just because they happen to have vaginae, and to think so is just idiotic.

Second, even if there are not an equal number of men and women in Congress and there has not been a female President yet, that doesn't mean women in this country do not have any political voice. It's one person = one vote, so women as well as men voted for these politicians that are in power (and you all did such a wonderful job, I might add). Women also have even more power than men in terms of political protests; fewer people listen to, or give money for, social "activism" online and off that is by and for men than that which is by and for women. Women use their bodies to sell everything, including political opinions. They catch more attention when they play the victim. Nobody gives a damn when a man or group of men does that. They also make up a slight majority of voters, if you take into account that women are a slight majority in this country and that they live longer on average than men. This may not make a big difference, but if men were the majority of the voting public, it would be seen as "more proof of the patriarchy" and feminists would likely go on and on like a bunch of children acting like it must all be part of some evil plot to undermine all women.

But anyway, if you want to shut down opposition to your movement by saying "What, how can you be opposed to what we're doing, being a feminist just means you support equality!", but you do not support equality of the draft, you are seriously delusional. For all the times I've been told some variation of the lie "if you believe in women's equality with men, congratulations, you're already a feminist!", I have yet to see it be backed up by feminists supporting equality if that equality ever comes out to mean women getting shit on just as much as men. They're

never going to en masse support “equality” of the number of men vs. women doing difficult, dangerous, degrading and outdoor jobs, including military service.

But they will continue to bitch about women at the top and their representation in the highest paid and most prestigious jobs, and they will fight for women to be allowed to obtain such jobs with rewritten rules that fix the game in their favor when applying for them. This isn’t equality, this is proof that what they’re really after is money, power, and prestige that they didn’t fucking earn. But maybe when we see an equal number of 18 year-old girls as 18 year-old boys getting their limbs blown off and coming home with the real kind of PTSD, we’ll not treat our armed forces so disrespectfully by plunging them into pointless wars that only serve the people who manufacture bullets. Maybe if more of our soldiers dying are female, people will start to actually fucking care about them.

RussianDeadPool has a hissy fit over accurate analogy…

Clint Carpentier · 7 December 2015 · Archived copy · Original

Brian Martinez at HoneyBadgerRadio interviewed TheSkeptic Feminist crew, in an overall laid back conversation. Of course, Brian is no journalist, but he certainly armed himself with super-padded spongy kid gloves for the occasion. Now, you can watch the whole interchange here but I'm gonna focus mainly on one issue.

However, before that, I'm gonna throw a cheap potshot. RussianDeadPool says his grandmother was a war hero, I won't argue this – even though he didn't provide a name for verification – because in times of major wars, Communist Russian had no bones about conscripting women to combat roles (Regiment 588 being one of them). However, everyone in the discussion had agreed that Russia had very stringent gender roles. RDP then said, "once they were done with her, they sent her back to the kitchen." He then followed it up, practically in the same breath, "she worked in a factory, lifting heavy beams; so I don't believe gender roles…" OMFG, I honestly don't know how to respond to this contradictory disconnect. Was it Russia or not? Was it societal or not? Make up your mind RDP.

So… the real topic at hand.

Brian made a reference to Feminism's unquestionable societal status being on par with the Catholicism. At this point, RDP lost his shit. How DARE Brian compare Feminism to an institutional group of child rapists; how dare he???!!!

Yeah, how dare he.

You know, at least the Catholic institution attempts to ignore the problem of having rapists among their leadership. The Feminist institution however, is persistent in it's attempt to change laws so as to accommodate rapists but only if said rapists are vagina owners.

Mary Koss – changed the definition of rape, so that only men could be rapists, and only women could be victims. IF perchance a man was raped, it is only because a MAN raped him; and of course, he just needs to 'man up" and "get over it."

Eve Ensler – writes about a lesbian encounter, acknowledging the possibility of a female rapist, but says, "if it was rape, it was a good rape."

Adele Mercier – argues that boys in juvenile halls can't be raped by their female guards, but rather, are having consensual sexual relations.

Due to the prevalence of female rapists whose victims are underage, Feminists are pushing to change the definition of Statutory Rape, to accommodate these vagina owning pedophiles. And the media rarely presents female rapists for what they are, choosing instead to present them as affairs, illicit romances, "age knows no bounds in love."

If you want a discussion on the definition of Statutory Rape, I am willing to entertain the notion; but ONLY… if the changes affect both genders in the same manner, that is, "equal in the eyes of the law." To do otherwise, is unjust, and feeds into discrimination.

Can the institution of Feminism be compared to Catholicism?

You're damned right it can. Not only does it ignore it's own rapists, it enables them, accommodates them, changes laws for them; and then turns around and changes the definition of rape to make any interaction between a man and a woman into rape, and actively obliterates due-process for the accused men. Have you not heard about stare rape, or catcalling? Feminism doesn't even care about actual rape victims (even when those victims – of men – are female); Feminism, just wants to own the dialogue on it.

I dare you, RussianDeadPool, to take the following list to the leading feminist branch of your choice, and investigate what they are doing about it.

#EndViolenceAgainstWomen – the fascist bigots who lie about violence & “protecting women”

Dean Esmay · 7 December 2015 · Archived copy · Original

Is there any level of dishonesty or bullying that feminists and their male Purse Dog allies won’t stoop to? No, of course there isn’t. They just need one or two examples of someone going over the top toward a feminist –in this case someone saying he hopes a bigot gets shot–will happily get people fired from their jobs, SWAT them, call employers to get them fired, get them falsely imprisoned, call in bomb and death threats, and more. But nobody cares what feminists actually do to hurt people, they care that some feminist somewhere heard mean words that offended her.

Over at Australia’s ABC.net they are celebrating a secret group of fascist thugs. Noticeably, there is not a single instance of violence against women (or men) anywhere documented by ABC or by anyone in this group pretending to protect women while they demonize and harass men (and women) who think they’re full of shit.

Indeed, the #endviolenceagainstwomen crew knows full well that they’re lying. You need only read them to see that the only people acting like harassing bullies are they themselves. There has been no violence towards women for them to respond to; they are only responding to rude comments, and even when they give examples it’s clear that those examples are taken out of any context that would explain what caused them to receive rude remarks.

So let’s be clear: feminists lie about violence against women for power, and in order to be sadistic. Whenever a feminist says ‘violence against women” what she means is ‘anyone who ever offended me as a woman,’ and further, by ‘ending’ the offense, what they mean is ‘silencing dissent and mocking.”

Here are some recent examples of the #EndViolenceAgainstWomen fascists attempting to get men hurt for saying rude things:

Tweet
Miri B
@USArmy is he really who who want representing you?
#endviolencesagainstwomen
twitter.com/sarahjacobs22/...

mobile.twitter.com
Tweet
Sarah Jacobs
Nick Blankenship has open fb profile
bit.ly/1lyYsCG and works for
@USArmy
#endviolencesagainstwomen
pic.twitter.com/WkJztCHYjW

So let's be clear what this is really about: finding anyone who criticized feminism, or criticized a feminist, and used rude language, in order to get them banned, fired from their jobs, and more.

The fact that the ABC would so uncritically accept the word of these censoring, bullying thugs practicing fascist censorship in the name of "ending violence" is disappointing but not surprising. It appears that in this day and age all you have to do is claim you're protecting women, and this gives you license to hurt anyone in any way you want.

We say feminism is a violent, bullying, censoring, female-privileging supremacist hate movement for a reason; because the very act of offending a feminist is enough, in their view, to destroy you.

If ever proof was needed that the #EndViolenceAgainstWomen hashtag, it would be this response I got from feminists on the tag trying to justify their witch hunt for non-existent threats. I asked for an example of the "violence against women" they want to end, and was given this by a defender of feminist bullying, harassment, and censorship:

Yes ladies and gentlemen, that's right: saying "go kill yourself" is the worst example anyone can think of other than one guy saying "I hope you get shot."

If we ever needed proof that feminism is intellectually and morally bankrupt, and that it lies endlessly about phony epidemics of "violence against women," we need look no further than the credulous reporting of the #EndViolenceAgainstWomen hashtag and those running it, advocating censorship and harassment in the name of "ending" violence that does not exist.

Rabbi Michael Henesch of Washington D.C.

Gary Costanza · 8 December 2015 · Archived copy · Original

From Rabbi Henesch's website mysonsbris.com:

"Rabbi Michael Henesch is a certified Mohel who has been sharing his unique ability of blending education and ceremony with families since 1985. He is a second generation Mohel following in the footsteps of his father-in-law, of blessed memory, Reverend Frederick Goldberg, who practiced for over 55 years in the Washington D.C. area. Rabbi Henesch primarily serves Washington, D.C., New York, Virginia and Maryland. He is available nationwide and has performed services overseas as well.
Rabbi Henesch was formally certified as a Mohel in Jerusalem by Rabbi Yitzchok Lang and interned at Hadassah and Laniado-Sanz Medical Center in Israel. He is a practicing Mohel at both Sinai Hospital and Johns Hopkins Hospital in Baltimore as well as hospitals in Columbia, Washington D.C., Virginia and New York. He is associated with the major urology groups in the area and is referred to patients by leading pediatricians and obstetricians whose own children and grandchildren he has been privileged to serve. As a Rabbi, he has lectured on the medical and religious aspects of ritual circumcision throughout the country for Jews of all denominations and has made himself available as a resource to countless families in areas of Jewish life and tradition."

And then, this greeting:

> My Sons Bris – A Happy Beginning
>
> It is my desire that this presentation serve as an aid to new parents by giving a brief overview of the meaning and importance of this timeless Jewish experience. It is, however, not meant as a substitute for the many questions that frequently arise. I encourage and invite inquiries so that your sons Bris will truly be a most meaningful and joyous happy beginning.

It sounds so inviting, however the genital cutting involved is unethical and medically unnecessary. There is an alternative, Brit Shalom, that performs the same function but doesn't require surgery. I don't believe either is required, as a child of a Jewish mother is Jewish – no ritual needed.

Under "Dear Parents:"

> The Brit Milah ceremony is a beautiful, religious life-cycle event, which is celebrated publicly amid family and friends on the baby's eighth day of life. It is dignified, meaningful and spiritual. Everyone present will witness a beautiful milestone in the life of the baby and family. Naming the baby is part of the ceremony.
>
> Since mother and child are eight days post-partum and it is a very sensitive time physically and emotionally for both, it is advisable to discuss the scope of the Bris in advance with your family. Unlike a Bar Mitzvah or wedding, there is not a lot of time to plan for a Bris. However, I have observed over the years that everybody

> manages to come together; everybody is happy. The baby is the celebration.
>
> It is my role to be more than just an artisan of ancient practice, but a facilitator for new parents who actually help them pull it all together. The recognition that this baby is not only a reflection of your love for each other but is also another proud link in the history of your respective families is conveyed. It is important for me to assure parents that they are making the right decision; that this is an act of love. Someday your son will understand what this day means and will turn to you and thank you for making this important decision so early in his life.

Saying things like "everybody is happy" and "the baby is the celebration" sidesteps the fact that the baby is not happy getting mutilated – no baby is – and is forced to undergo permanent amputation of part of his penis, live with various complications of it, and all in the name of a religion he may not ascribe to. Presumptive at best, deadly and barbaric at worst.

We don't perform other "ancient practices" such as animal or virgin sacrifice, blood letting, or slavery, realizing it's harm and dubious benefits. Can't this "act of love" be less bloody and mutilating? You better hope "your son will understand" because many men are outraged that someone – loved ones with support from 'civil society' – caused them pain and permanent mutilation.

Here are "Frequently Asked Questions:"

> How much pain does a baby feel?
> This is the most important and most frequently asked question of me. One that I do not take lightly as a Mohel, who is judged every day by the sounds the baby makes both during and after the circumcision. The "success" of a Mohel is generally judged in three areas: 1. The baby's comfort during and after the circumcision; 2. The ceremony; and 3. The Pediatrician's evaluation of the circumcision.
>
> Many studies have been performed to try to ascertain how much pain the baby feels. These studies however reflect the clinical experience of hospital circumcisions, not those performed by a Mohel. The Mohel is a specialist, an expert at his profession. An active Mohel will possess much more experience than most doctors. A doctor will strap the baby down on a molded plastic bodyboard placed on a table, use a very painful clamp and the procedure may take up to twenty minutes or longer, depending on the ability of the individual doing the circumcision.
>
> The approach I use is to place the baby on a pillow and not strap him down. The instrument I use to perform the circumcision is not the same instrument used by a doctor. It is much more efficient with better results. Most importantly, a procedure should never take more than 30 seconds.
>
> There are topical creams, ointments and penile blocks that are available, but all of them have some drawbacks on a newborn. As a Mohel with the technical expertise to perform adult circumcisions, as well as infants, I have utilized these approaches at various times. There is also a variety of non-pharmacological interventions that may be used very effectively, alone or in conjunction with the other approaches for treatment of procedural pain in neonates. It is my goal to provide the most effective pain management for your baby. I am familiar with most of the studies undertaken to determine the safety and effectiveness of interventions to relieve pain associated with neonatal circumcision. I would be happy to discuss each approach with you.

He's not a doctor and we have no idea what medical training he has, if any. He "practices" this surgery at numerous hospitals and private residences (with varying levels of sterility), able to do this because of a religious exemption for male genital mutilation (circumcision). There is no such exemption for FGM (female genital mutilation), with most countries banning it as barbaric and unethical.

Since Rabbi Henesch makes no mention AT ALL of the many possible risks and complications he may cause, you can research that here at neonatalcutting.org.

Rabbi Henesch's contact information follows:

Rabbi Michael Henesch
Certified Mohel
Phone: 1-877-990-BRIS
Email: mhenesch@gmail.com

AVfM Reference Wiki

Robert Brockway · 8 December 2015 · Archived copy · Original

Need For Men's Rights, India

Amit Deshpande · 8 December 2015 · Archived copy · Original

Vaastav Foundation President, Amit Deshpande shares why there is a need for men's rights in India. *TEDxJuhu event in Juhu, Mumbai – India.*

The topic was **'Need for Men's Rights'**

If you like this presentation, please leave a review of this video on the TEDx Talk website as well as on YouTube.

- Amit Deshpande
  @antidespondent
  President,
  Vaastav Foundation

Republicans and Democrats, both Gynocrats

Peter Wright & Paul Elam · 8 December 2015 · Archived copy · Original

> *All parties, all sorts and conditions of politicians, from the fashionable and Conservative west-end philanthropist to the Radical working-men's clubbite, seem (or seemed until lately) to have come to an unanimous conclusion on one point – to wit, that the female sex is grievously groaning under the weight of male oppression."* – E. Belfort Bax, (1907)[1]

♦ ♦ ♦

Our two party political system increasingly reveals itself to be a staged battle, inspiring about the same credibility as professional wrestling. Democrats and Republicans allegedly square off on either side of a deep philosophical divide and battle for the hearts and minds of the American people. It is family values vs progressive ideals, religious edicts vs personal autonomy, secure borders vs open inclusion and multiculturalism vs national identity.

It is actually dozens of seemingly opposing ideals, impassioned voters on either side of the fence, setting off increasing media fireworks as we get closer to completing each election cycle.

Yet, as we see right before our eyes, our political practices and policies play vastly different than campaign issues would make it appear. The servants we elect wage the same wars, maintain the same extralegal prisons, bail out the same corrupt Wall Street players, cater to the same corporate interests and infringe equally on our Constitutional protections.

What we have pre-election is the Great American Psychodrama; a Dog and Pony Show that distracts us from the post-election reality that an agenda more powerful than Dem vs Pub is actually calling the shots on our governance.

We have a one party system. Republicrats vs Republicrats; a political mafia who sends front men out to "represent" respective sides of a philosophical battle that exists only in the minds of voters.

It allows politicians to run on platforms like "hope" and "change," with their biggest challenge being the maintaining of a straight face.

This is the perfect environment for modern sexual politics as well.

This is hardly a surprise to most men's advocates. Many are already aware that there are two different brands of politicians in today's world when it comes to gender issues: Knights and Troubadours. Just like Dems and Pubs, they ostensibly appear to be on opposing teams. That façade falls apart quickly, though, when you realize they answer to the same master; they are simple stage props used interchangeably by the same production company.

They are owned and operated by Gynocentrism, Inc. Their marching are women first and most often women only. They appear on the surface to be at odds but chivalry is the glue that binds them together. Everything they say and do comes back to women first every time.

Let's take a look at their approach to perpetuating gynocentric privilege for women through different styles of chivalry.

In the chivalric tradition knights are viewed as damsel savers. They are the protectors of womankind and the *hero of ladies.* We first saw them emerge all the way back to medieval politics where, for instance, Jean II Le Maingre – marshal of France and a knight renowned for his military skill – instituted The "Enterprise of the Green Shield with the White Lady," a chivalric order that gathered a team of knights to defend women's honor from male brutality. Inspired by the ideal of courtly love, the stated purpose of the order was to guard and defend the honor, estate, goods, reputation, fame and praise of all ladies.

Left: St. George slays dragon Right: George Bush pledges to rescue women from slavery

Alternatively, the troubadour politician has long been a permanent fixture in western politics, and has his roots in chivalric knighthood. He is the singer of sooth songs to female voters. He's the one who proudly waxes that women can do anything men can do, and do it better, and do it in heels.

This aristocratic crooner emerged in the troubadour revolution of France and Germany. But unlike the chivalric knights who aggressively rescues damsels, the troubadour makes stock and trade of awaiting counsel from his female superiors.

Medieval literature is rich with stories of such men seeking direction from women, the latter having an endless list of tasks for the troubadour to fulfill before his gynocentric credentials are confirmed. A famous example is Ulrich von Liechtenstein, a German troubadour (minnesinger) who wrote the autobiographical manual "The Servicing of Ladies." Von Liechtenstein's *modus operandi*, like that of all troubadours, was to put himself before a lady and ask to be directed.

Left: Troubador supplicates a female audience with sweet songs Right: President Obama

And then to strut around like a banty rooster, high on his own achievements and hopeful for a pat on the head or even access to the holy of holies.

Has anything changed? Nope. We still see the smugly sacrificing heroics of the alleged right and the sycophancy of the alleged left. We see both as they posture themselves as the advocates for all womankind, throwing men and boys directly into the meat grinder of feminist governance with open abandon.

The knightly politician of today likewise offers to protect women from harm and insult, the benevolent patriarch.

The more sensitive, troubadour-like politician of today offers his to support all female issues and alleviates all female discomforts on instruction from women. He's an archetypical feminist, SJW and sycophant.

The bottom line? What we live in today is essentially a gynarchy, defined as a political system governed by women or heavily in the interest of women. Some will protest that we don't live in a gynarchy because most of the political leaders are male, but that would be a superficial conclusion. In her book *What's Right With Feminism* Cassandra Langer gives a concise definition that accounts for the proxy role of male leaders: "Gynarchy refers to government by women, or women-centered government."[2]

Gynarchy refers to any government advocating female interests, including any establishment of laws and bureaucracies that mostly benefit women, regardless of whether the advocates in question are male or female. Said differently the political system that women govern may actually be staffed by male servants called prime ministers, presidents, or politicians who work on behalf of the of women.[3]

We can hear the protesters already: But surely the United States has always been governed by and for the dominant patriarchal powers?

No, not according to some early observers.

One of them was cultural critic Max O'Rell who in 1903 observed;

> "The government of the American people is not a Republic, it is not a monarchy: it is a gynarchy, a government by the women for the women, a sort of occult power behind the scenes that rules the country." [4]

What O'Rell saw in 1903 was that both sides of politics were serving as liegemen to the female populace – and nothing else.

The solution to this is simple and far from easy. All we need is a healthy percentage of the population, say one or two percent, to look past FOX NEWS and CNN programmed thinking; to look past their own biological impulse to save those who don't need saving and to engage in a pragmatic, rational examination of modern sexual politics.

We need them to see that the so-called candidates they are so bitterly either defending or attacking are just the same whores wearing different clothing.

Mind you, this is not about right vs left, which is a much more tangible and credible divide.

In American elections there is no right and left, just the pandering to Americans acting like robots with emotion chips that have gone on the fritz.

Whether it is with Lilly Ledbetter, VAWA or any other legislation enjoying round bipartisan support, what Americans have is a single option two party system that gives voters the opportunity to feel warm and fuzzy as they destroy their sons while chanting "You GO Girl"

All it will take is a tenacious, indefatigable minority of people who will simply not allow the lies and the injustice to pass unchallenged.

References:

[1] E. Belfort Bax, The "Monstrous Regiment" of Womanhood (1907)
[2] Cassandra Langer, What's Right With Feminism, iUniverse, (2001)
[3] Alison Tieman provides a historical example of slave leadership in her video *When Slaves Ruled*.
[4] The Philadelphia Record, quoting Max O'Rell's 1903 comments on American women

Further reading:

–Elizabeth Poole Sandford, Female Power, Influence, and Privileges (1835)
–Max O'Rell, Petticoat Government in the USA, (1896)
–Max O'Rell, The gentle art of ruling a husband, Chapter VIII in *Her Royal Highness, Woman* (1903)
–Historical references to gynocentric culture in America
–Warren Farrell on female political power in the United States, from *Myth of Male Power* (1993)

–Dean Esmay, How do Men's Rights Activists align politically? (Jan, 2015)

Patriarchy tales: My father's story

AVfM Video Source · 8 December 2015 · Archived copy · Original

Stacey King, a Bulgarian woman, has begun asking men to tell their stories–and then because men get mocked when they tell their own stories of abuse, she tells their story for them, hoping that hearing a woman tell the story will make people listen. Here's one man's tale, told by a woman who cares:

"Just an old man with a sad story."

You may want to subscribe to Stacy's channel https://www.youtube.com/channel/UCs2dvCTVxaP1IUulr8p8UDA.

Dr. Peter Bell of Castle Hill, NSW, Australia placed on genital mutilators directory

Gary Costanza · 9 December 2015 · Archived copy · Original

From his website drpeterbell.com:

"Dr Peter Bell is an experienced specialist obstetrician and gynaecologist providing an extensive range of services in obstetrics, gynaecology and minimally invasive laparoscopic (keyhole) surgery.

He is a Visiting Medical Officer at Westmead hospital. His private hospital appointments include The Norwest Private Hospital, and Westmead Private Hospital. Previously he was appointed at the Sydney Adventist Hospital (The SAN) but relinquished that appointment because sydney traffic did not allow timely attendance in an emergency.

Dr Bell studied medicine at Sydney University and graduated with first class honours. Additionally, he has an honours science degree and a certificate in Nuclear Medicine technology."

Under "Information, Circumcision…"

> Circumcision, yes or no. It is an emotive issue. Overall, the pros and cons are about equal.
>
> My view is that it is not wrong to perform a newborn male circumcision, nor is it wrong not to perform a circumcision. There are however times when circumcision cannot be performed (when it is contraindicated).
>
> If you have decided to proceed, then please note the following;
>
> ▶ Male newborn circumcisions only. Only for newborns who are three weeks of age or younger.
>
> ▶ There is a cost to you.
>
> ▶ Up to 3 weeks of age MAXIMUM. The earlier the procedure is done the less pain and the fewer the complications.
>
> ▶ Circumcisions are only performed once a week on a Monday morning only.

The pros and cons are not equal, as this is a permanent amputation of part of the penis for which there is no informed consent. The doctor should take care of pregnant women and take mondays off.

It continues:

> **Arguments FOR Circumcision**
> Decreases the incidence of urinary tract infections (UTI). In un-circumcised infants there is a 10-12 times increase in the risk of UTI. If a child has a UTI in the first year of life there is a higher risk of kidney failure, meningitis, bone marrow infection, and even death.
>
> Decreased incidence of phimosis (inability to retract a tight foreskin), balanitis (inflammation of penis), and paraphimosis (constriction of the penis by a tight foreskin). Up to 18% of boys may develop one of these problems by 8 years of age. The chance of these problems occurring in circumcised boys is virtually nil.

> In Africa the risk of catching HIV is less, but this may or may not be true in Australia.
>
> Decrease incidence of problems with erections at puberty
>
> Decrease in urological problems and infections in older men
>
> Elimination of the risk of penile cancer in later life if circumcision is performed in the newborn period. However, penile cancer is extremely rare in uncircumcised males in the Western world (about 1 in 100,000).
>
> Possibly a decreased incidence of Sexually Transmitted diseases (Gonorrhoea, Syphilis, Genital Herpes or warts).
>
> It should be noted that the risk of operative complications increase if the procedure is performed in later life rather than the newborn period.
>
> A percentage of males who are uncircumcised undergo circumcision in later life.
>
> **Arguments AGAINST Circumcision**
> Complications may include;
> Pain during the procedure and shortly after
> Haemorrhage (Bleeding). About 1:1,000 risk.
> Infection
> Retained plastibell (the bell would need to be cut off. Anaesthetic not required).
>
> As for any wound or cut, other much less common (very rare) complications may occur,. They are;
> Meatal stenosis (tightening of the urethral tube)
> Avascular necrosis (death of tissue because of poor blood supply)
> Concealed penis (penis buried in the body because of adhesions/short penis/obesity)
> Cosmetic Disfigurement
> Surgical Hypospadias (abnormally placed urethral opening)
> Fibrous adhesions
> Urethro-cutaneous Fistula (urine comes out at an abnormal location)
> Cysts of the glans penis (the glans is the head of the penis)
> Fibrotic phimosis after inadequate surgery (ie. Too much foreskin left and this skin tightens up and restricts the penis).
> Lymphoedema or elephantiasis (very rare fluid build up in the skin)
> Laceration of the penis or scrotum
> Asymmetric removal of foreskin (that is, the cosmetic appearance is not to the liking of the parents)

No source listed for the UTI information. The “bleeding” statistic is wrong as circumcision always results in bleeding.

Looking at the risks vs. benefits listed above I’d have to say leave the baby intact.

“Circumcision,- FAQ” tells us:

> Cost and payment. The cost of the procedure is $500 and is to be paid in full using Cash or Credit Card at the time of the procedure. Medicare will pay approximately $100 meaning you will be out of pocket about $400.
>
> Deposit. There are a limited number of practitioners able to perform circumcision. Those patients who book the procedure and then cancel disadvantage other patients who have been informed that a booking is unavailable. For that reason, we require a NON REFUNDABLE booking fee of $200, paid by credit card at the time of booking, which will be deducted from the circumcision charge if you do proceed.
>
> Can we observe the procedure? Because your baby deserves our full attention during the procedure, parents are NOT permitted to observe the procedure.

$500 is a lot of money for unnecessary surgery, and not being allowed to witness it just confirms the shocking nature of the mutilation.

Under “Disclaimer” there’s this:

> Without prejudice to the generality of the foregoing paragraph, we do not warrant or represent that the medical information on this website:
>
> (a) will be constantly available, or available at all; or
> (b) is complete, true, accurate, up to date or non-misleading.
> (c) Professional assistance
> (d) You must not rely on the information on this website as an alternative to medical advice from your doctor or other professional healthcare provider.

Dr. Bell fails to mention other risks, including death, so you’ll find more info here at neonatalcutting.org.

His practice information follows:

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Pick up artists suck and game doesn't really matter

Sage Gerard (Victor Zen) · 9 December 2015 · Archived copy · Original

Featured Image by kainr on Flickr, used under license (Creative Commons Attribution 2.0 Generic/CC BY 2.0).

Video Script

Pick-Up Artist (PUA) techniques are fad diets backed by circumstantial testimony. Your mileage will vary until you form healthy habits that never needed branding in the first place. Weight lost from the 3 day diet won't stay lost, and having a one-night stand thanks to the Mystery Method won't make you feel secure with who you are.

If there was an algorithm to seduction, no PUA could sell any books, DVDs or workshop tickets. We would pirate the secret to free pussy more times than a Game of Thrones cut where Peter Dinklage was on PCP and always had that crossbow [spoiler alert]. But thanks to the excellent sales skills of entrepreneurial PUAs like Roosh, you can hardly think about seduction without thinking of esoteric nomenclature and a callous pursuit for pussy that makes *Californication* look Victorian:

> There are several components of good game practice that make love less likely to develop. I've taught men to…
>
> - Adopt a model of abundance whereby you treat each girl as disposable and replaceable
> - Adopt the mentality that all women are selfish and extractive, and that you must get your sexual pleasure from them as quickly as possible
> - View women solely as sexual depositories that can not aid the lives of men
> - Be willing to walk away from any woman, a mindset that aims to help you not develop emotional attachments
>
> —Roosh, "The Elephant In The Room"

I've learned a lot about relationships and self-care. Although I agree that emotional attachment can turn unhealthy, I think that a shared emotional connection is a basic human need. I have my fun, but I don't use game to have sex because I don't need it. This statement would probably annoy PUAs if they view game an integral part of a man's interactions with women. But from what I see from the way PUAs treat seduction, game is something you have or don't have. I don't claim to have it, but I'm not missing out on anything either.

I read materials PUAs often recommend, but I realized that nothing topped brutally-honest mentors, friends, and a healthy tolerance for failure to hone my social skills. I'm still a geeky guy that sounds like Spencer Reid from *Criminal Minds*, but I do okay because I *practice*.

https://www.youtube.com/watch?v=hQAPcSj0ZC0&feature=youtu.be

There is a science to seduction, just like there is a science to good health. But in both of these arenas, beware those who *brand* the science to sell stuff to the impatient. Dismissing all advice just because it comes from PUAs would be throwing the baby out with the bathwater, but if you have to buy a DVD, attend a workshop or read books about how to be attractive, then the materials wouldn't help you anyway.

I've never committed to anything that says things like "Be yourself, but not like *that*." I don't need anyone's permission to enjoy life and the company I keep. I certainly don't take advice from Type-A bloggers with unverifiable sexual qualifications who always have the same dumbass sales pitch:

> *I was an albino with the complexion of desert herpes. Women hated me so much that my head was always*

> *soaked with mojitos and tears. Now I can't go to my private jet without getting my dick stuck in my Italian blowjob maids. Buy my book, and even worthless faggots like you can do the deed with double D's.*

This is like watching an episode of *Cribs,* except the house only allegedly belongs to the star, and everything is sticky.

Successful seducers start with personal initiative. Neil Strauss wrote his feature-length testimonial for Game™ after hanging around some swinging dicks, but I'm not convinced that he really needed the help since his personality was already conducive to personal development.

You could argue that if I wanted to learn how to work on cars, I should talk to people that work on cars. But women aren't cars, and social skills are not learned from advice. You could talk to singers and bury your face into a manual for the human larynx, but that's not enough to deliver an aria that would make Thomas Gibson weep into a hankie.

To be fair to PUAs, being openly heterosexual and attempting to seduce women is *not* misogynistic, as some critics claim. Men are worth something, and heterosexuality is totally okay. There is also nothing wrong with a man refusing to define his worth according to what women think of him. If we don't support a self-loving man, then we will create a generation of obsequious codependents that are only *technically* men. Where I draw the line with PUAs is with their aggressive, communal branding efforts and need to sell fads to insecure men.

Have you ever noticed that Objectivists act like they own logic, reason and ethics? The PUA community acts the same way about seduction. They took the topic over with their own glossary. It's not "self-esteem" anymore, it's "inner game." It's not "touch," it's "*kino*."

I don't need to groom "Splinter Artisans" to rebrand woodworking. Woodworking requires no brand loyalty because it is only a skill. Seduction is the same way.

I'm a hormonal non-monogamist (which is a euphemism for "I'm 24"), and I have an amazing woman in my life. I still hook-up because, well, I like sex and variety. We found a mutually healthy bond that fortifies emotional health in spite of this sexual openness. I didn't need game to end up in this situation. In fact, once I started taking much better care of myself, she showed up.

If you are a young man looking for love, turn off the computer and think about your life and how you relate to others. If you don't feel a terrifying void growing in your gut, you aren't doing it right. Starting from this lonely moment of existential dread, understand that you will suck at seducing women. I know I did my share of cringey propositions and poorly calculated moves. But I got laid, mellowed out and did better over time. It's okay to fail. In fact, it's required.

I'm not going to document my methods, and I'm definitely not putting them up for sale. What works for me came from developing my own style, which I cannot guarantee would work for someone else. Talk to strangers to learn who you are, because the way people react—either negatively or positively—has a way of making you finally look for your own approval. But don't talk to strangers, particularly PUAs, about what you need to do to be attractive. The problem is giving people power over your worth. You don't want to give women that power, but you don't want to give it to PUAs either. That's not avoiding the problem, it's moving it elsewhere. Despite the sales pitch, a pick up artist doesn't give a single fuck if you do well in life or get laid unless you give them credit for progress that could only ever be your own.

A call to Action – Domestic violence and the demonisation of men

Greg Canning · 9 December 2015 · Archived copy · Original

Commentators arguing for a more inclusive approach, acknowledging all victims and seeking to understand the root causes of family violence outside ideological echo chamber of the Duluth gendered paradigm are few.

One such commentator is Australian Psychologist, Sex Therapist and Commentator Bettina Arndt. Her recent article Domestic violence and the demonization of men published in the Weekend Australian newspaper has received widespread support from the public and men's groups but the usual condemnation and vitriol from feminist groups. The article is well worth reading.

That the public narrative around family and domestic violence is controlled and distorted by feminist ideologues is well know to those with an awareness of men's issues. Yet the general public via the well-funded DV industry continue to be battered with and largely believe, portrayals of a false dichotomy of violent male abusers and helpless female victims.

Where lip service is occasionally paid to the existence of male victims and female perpetrators is it always with the supposed caveat that the proportions are so tiny as to be insignificant in dealing with the problem. An assertion contradicted by common sense and a rapidly growing catalogue of scholarly and scientific evidence, indicating that men account for at least one third of victims and most frequently partner violence is reciprocal.

The rhetoric is repeated Ad nauseam by those at the highest levels of Australian social and political life, including all of Australia's revolving door prime ministers.

It's not surprising because the Australian government's response to family and domestic violence has been encapsulated since 2010 as "The National Plan to Reduce Violence against Women and their Children." That children are considered as possessions of women by the use of the possessive pronoun "their" in the title, is intentional and is also reflected in the government approach to policy relating to family breakdown, family law and child support.

Most recently Malcolm Turnbull's in his fist media interview as prime minister had this to say:

"The issue of domestic violence, or family violence, as it's often called, which is just violence against women, as the way I prefer to describe it, is an enormous one.

"It has been overlooked to some extent, it has been ignored for far too long, and we must have zero tolerance for it. I think a growing level of awareness is vital. Real men don't hit women, and we've got to be very determined to eradicate it."

I doubt Turnbull is actually ignorant enough to not understand the distinction between these terms, so his statement is assumed to be a deliberate conflation of "violence against women" with domestic and family violence. The later terms are inclusive of all forms of violence occurring in domestic situations or between family members, including child abuse, elder abuse, sibling abuse, same sex partner abuse and others but these other aspects of violence rarely rate a mention.

One of the key players in perpetrating the false gender narrative and by extension increasing the divide between men and women is the notorious White Ribbon campaign described as "Australia's campaign to prevent men's violence against women" (lesbian partner violence and victims of female perpetrators of child abuse be dammed.) Ironically the groups rhetoric argues that achieving gender equality is critical to reducing violence, but fails to recognise that ignoring men and their children as victims is indeed gender discrimination.

Bettina is now asking for help in combatting the false narrative (details here – Domestic violence and White Ribbon day – help change the debate.) Would you be prepared to make contact with White Ribbon ambassadors in you area or workplace? If so, you could encourage them to look beyond the indoctrination they receive via the White Ribbon

campaign, to take a look at the evidence for themselves, and encourage them to be more inclusive in their advocacy to reduce all forms of family violence. It is particularly important to try and break the intergenerational propagation of violence and to combat the high level of gender symmetrical dating and partner violence in young people.

The more voices that are added to the groundswell of support for a gender inclusive approach to family violence the closer we come to the tipping point and the possibility of making real progress in achieving the goal of safety at home for everyone.

Take up you pen, pick up the phone or attend one of the many upcoming white ribbon day functions and take a stand to stop violence against everyone.

Modern Educayshun

AVfM Video Source · 9 December 2015 · Archived copy · Original

Excellent satire illustrating the "potential dangers" of our *increasingly reactionary culture* of Political Correctness on our college campuses and in the media.

If you like Neel Kolhatkar's work his YT channel can be found here.

Glorification of men's love abjection

Douglas Galbi · 10 December 2015 · Archived copy · Original

Since late in the nineteenth century, learned scholars have intensely and earnestly deliberated various historical and technical issues associated with medieval European *poésie lyrique* and *amour courtois*. This deliberation, though courteous, has been heated and pointed. Scholarly reputations have risen and fallen in the verbal battles. Just as in war generally, almost all the persons fighting in this field of medieval scholarship have been men. Consistent with the gynocentrism typical of primates, all the leading men have glorified men's love abjection and men's love servitude to women.

Narrow historical and technical disputes about *amour courtois* have obscured broad scholarly endorsement of men's love abjection and men's love servitude to women. Claims about medieval European *poésie lyrique* have been qualified to *amour courtois.* The latter, however, has been identified as an anachronistic term. *Fin d'amor* has thus among scholars become a more reputable term for *amour courtois.* Being French, *amour courtois* is more stylish than "courtly love." Both terms are etymologically related to being classy. Embracing the spirit of democratic equality, an elite medieval scholar coined the term "courtly experience." That term emphasizes that *amour courtois* is a universal impulse:

> I hold that here is a *gentilezza* {courtesy} which is not confined to any court or privileged class, but springs from an inherent *virtù* {manly excellence}; that the feelings of *courtoisie* are elemental, not the product of a particular chivalric nurture. In the poets' terms, they allow even the most *vilain* {common} to be *gentil* {noble}. [1]

"Courtly experience" expressed in poetry can be a way of looking at life even for peasants rolling in the hay:

> The courtly experience is the sensibility that gives birth to poetry that is *courtois*, to poetry of *amour courtois*. Such poetry may be either popular or courtly, according to the circumstances of its composition. The unity of popular and courtly love-poetry is manifest in the courtly experience, which finds expression in both. [2]

Gynocentrism is typical of primates. It hence encompasses both popular and courtly love poetry. *Amour courtois* has been described as "un secteur du coeur, un des aspects éternels de l'homme" {a part of the heart, one of the eternal aspects of man}.[3] Stated more literally, gynocentrism is a prevalent aspect of human societies.

The stark, oppressive anti-men gender inequality at the core of *amour courtois* has often been obscured. In 1896, an eminent European medievalist defined *la poésie courtoise* {courtly love poetry}:

> What distinguishes it is conceiving of love as a cult directed toward an instance of excellence and based, like Christian love, on the infinite disproportion between merit and desire; like a necessary school of honor that makes the lover worthy and transforms commoners into nobles; like a voluntary servitude that has an ennobling power and that consists in the dignity and beauty of passionate suffering. [4]

That definition completely ignores the starkly different positions of men and women in *amour courtois*. The monumental work *Medieval Latin and the Rise of European Love-Lyric*, published in 1965, expanded upon that definition:

> 'le culte d'un objet excellent' {cult directed toward an instance of excellence}: such an attitude of the poet towards his beloved is the foundation of the courtly experience. From this arises the 'infinite disproportion' between lover and loved one. Yet the entire love-worship of the beloved is based on the feeling that by loving such disproportion may be lessened, the infinite gulf bridged, and a way toward union, however difficult and arduous, begun. … It is what leads to such expressions as: she whom I love is peerless throughout the world; one moment with her is worth Paradise to me; I would gladly go to Hell if she were there; her beauty is radiant as the sun; she mirrors the divine light in the world; she moves among other women like a goddess; she is worshipped by saints and angels; she herself is an angel, a goddess; she is the lover's remedy; she is his salvation. … winning such a love is infinitely arduous, and would be impossible were it not for the lady's grace. The value of the way is intimately related to its difficulty; therefore the lady should not take pity too easily. In any case, the lover must orient himself to an absolute love, if necessary a love unto death. [5]

In 1936, an influential medievalist declared the anti-men gender inequality of *amour courtois* more openly and more realistically:

> Every one has heard of courtly love, and every one knows that it appears quite suddenly at the end of the eleventh century in Languedoc. … The lover is always abject. Obedience to his lady's lightest wish, however whimsical, and silent acquiescence in her rebukes, however unjust, are the only virtues he dares to claim. There is a service of love closely modelled on the service which a feudal vassal owes to his lord. The lover is the lady's 'man'. He addresses her as *midons*, which etymologically represents not 'my lady' but 'my lord'. The whole attitude has been rightly described as 'a feudalisation of love'. [6]

The scholar rightly identified an "unmistakable continuity" in this idea of love from the Middle Ages right through to the present. Men's love servitude to women also existed in the Roman Empire in love elegy, in the relation to between caliphs and slave girls in the early Islamic world, and probably in most human societies throughout history.[7]

Scholars have only described and interpreted *amour courtois* while glorifying it. The scholarly imperative should be to abolish it. Writing in 1936, an influential medievalist observed:

> Even our code of etiquette, with its rule that women always have precedence, is a legacy from courtly love [8]

He, however, lamented that courtly love isn't more prevalent:

> The popular erotic literature of our own day tends rather to sheikhs and 'Salvage Men' and marriage by capture, while that which is in favour with our intellectuals recommends either frank animalism or the free companionship of the sexes. [9]

In *Theft of History*, published in 2006, the chapter "Stolen Love: European Claims to the Emotions" takes *amour courtois* to farce:

> the associated claim that love is uniquely European has also had a number of political implications being bound up not only with the development of capitalism but also being used in the service of imperialism. There is a palace in Mérida in Yucatan, the decoration of which portrays helmeted and armoured conquistadores towering over vanquished savages, with an inscription that proclaims the conquering power of love. That emotion, fraternal rather than sexual, had been claimed by the imperialist conquerors from Europe. Love literally conquers all in the hands of the invading military. [10]

Claiming *amour courtois* for a time or place is no substitute for meaningful ethical judgment. *Amour courtois,* which has at its core the subordination of men to women, isn't humane. *Amour courtois* remains far too prevalent in societies around the world. Medieval European literature, wrongly understood as the source of *amour courtois*, provides important resources for overcoming it. Everyone needs to be educated through careful study of *Lamentationes Matheoluli*, Vita Aesopi, Solomon and Marcolf, Old French fabliaux, medieval women's love poetry, and especially Boccaccio.

Notes:

[1] Dronke (1965) p. 3. Id., p. 7, refers to "the way of acquiring the virtù that she embodies." That feminine usage of *virtù* reflects Dronke's blurring of stark sex differences in *amour courtois*.

[2] Id. p. 3. Id, n. 1, explains:

> I speak of the courtly experience rather than, say, the courtly manner or fashion because, beyond manners and fashions, it can entail a whole way of looking at life.

Dronke doesn't speak about how looking at life through *amour courtois* differs in domination and subordination between women and men.

[3] Marrou (1947) p. 89, cited in Dronke (1965) pp. ix, 46.

[4] Bédier (1896) p. 172, cited in Dronke (1965) p. 4, my translation from French. The original French text:

> Ce qui lui est propre, c'est d'avoir conçu l'amour comme un culte qui s'adresse à un objet excellent et se fonde, comme l'amour chrétien, sur l'infinie disproportion du mérite au désir ; — comme une école nécessaire d'honneur, qui fait valoir l'amant et transforme les vilains en courtois ; — comme un servage volontaire qui recèle un pouvoir ennoblissant, et fait consister dans la souffrance la dignité et la beauté de la passion.

Bédier was disputing the views of his contemporary scholars Alfred Jeanroy and Gaston Paris. All are influential figures in scholarship on *amour courtois*. C.S. Lewis characterized *amour courtois* as Humility, Courtesy, Adultery, and the Religion of Love. Lewis (1936) p. 2. The three characteristics other than adultery exist together in some medieval love poetry. That has spurred marginal disputes about *amour courtois*.

[5] Dronke (1965) pp. 4-5, 7. In his elaboration on Bédier's definition, Dronke treats gender difference as merely a grammatical formalism. Gender difference emerges only when Dronke moves to "such expressions as." The subordinate, abject lover is the man (he) and the dominant, paragon of excellence is the woman (she).

[6] Lewis (1936) p. 2. The reference to "unmistakeable continuity" is id. p. 3. Id. pp. 11, 12 calls *amour courtois* a

"new sentiment" and a "new feeling" that originated in the love poetry of the late-eleventh-century Provençal troubadours. Donke, in contrast, declares nothing new and no geographic origin for *amour courtois*. Dronke also regards *amour courtois* as not particularly associated with feudal, chivalric society. Dronke (1965) p. ix. His depiction of *amour courtois* is nonetheless consistent with servant / lord feudal relations.

[7] Dronke (1965), Ch. I, documents the courtly experience of *amour courtois* in ancient Egyptian literary love songs; medieval Byzantium popular love songs; Rusthaveli's *The Man in the Panther's Skin*, written in Georgian about 1200; in the pre-Islamic Arabic poetry of Jamil and Buthaynah, the early Islamic poetry of ibn al-Ahnaf, and the eleventh-century Persian romance *Wis and Ramin*; love poetry of Mozarabic Spain; *refrains* of medieval France and Germany; tenth-century Icelandic skaldic poetry; and medieval love poetry in the Greek-Italian dialect of Calabria.

[8] Id. pp. 3-4. Scholars have provided rationalizations for denying and reversing men's manifest subordination in courtly love. The collapse of reason is now pervasive in medieval scholarship:

> As is now generally recognized, the rhetoric of courtly love is a social discourse of coercive power, asserting the courtier's dominance over both the female love-object and men of lesser status.

Garrison (2015) p. 323. Anti-men gender bigotry is now similarly interpreted as promoting gender equality. Moreover, as the Costa Condordia disaster made clear, men continue to be denied equal opportunity to get off sinking ships.

[9] Id. p. 1. The term "salvage" apparently is an archaic form of "savage."

[10] Goody (2006) p. 285. These are the concluding sentences of the chapter. The non-gendered reference to military action underscores lack of concern for men's lives.

[image] Knight serving woman in *amour courtois*. Oil on canvas. Edmund Leighton, English, 1901. Thanks to Wikimedia Commons.

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Mayo Clinic placed on genital mutilators directory

Gary Costanza · 10 December 2015 · Archived copy · Original

From Mayo Clinic President John H. Noseworthy, M.D. at mayoclinic.org:

"Mission and values
Mayo Clinic's mission is to inspire hope and contribute to health and well-being by providing the best care to every patient through integrated clinical practice, education and research. Our primary value is "The needs of the patient come first."

Circumcision – Definition

Circumcision is the surgical removal of the skin covering the tip of the penis. Circumcision is fairly common for newborn boys in certain parts of the world, including the United States. Circumcision after the newborn period is possible, but it's a more complex procedure.

For some families, circumcision is a religious ritual. Circumcision can also be a matter of family tradition, personal hygiene or preventive health care. For others, however, circumcision seems unnecessary or disfiguring. After circumcision, it isn't generally possible to re-create the appearance of an uncircumcised penis."

Mayo has failed it's mission when it performs permanent genital mutilation on unconsenting infants as they satisfy the needs of parents and others AND NOT THE ACTUAL PATIENT.

More information:

> Penis before and after circumcision

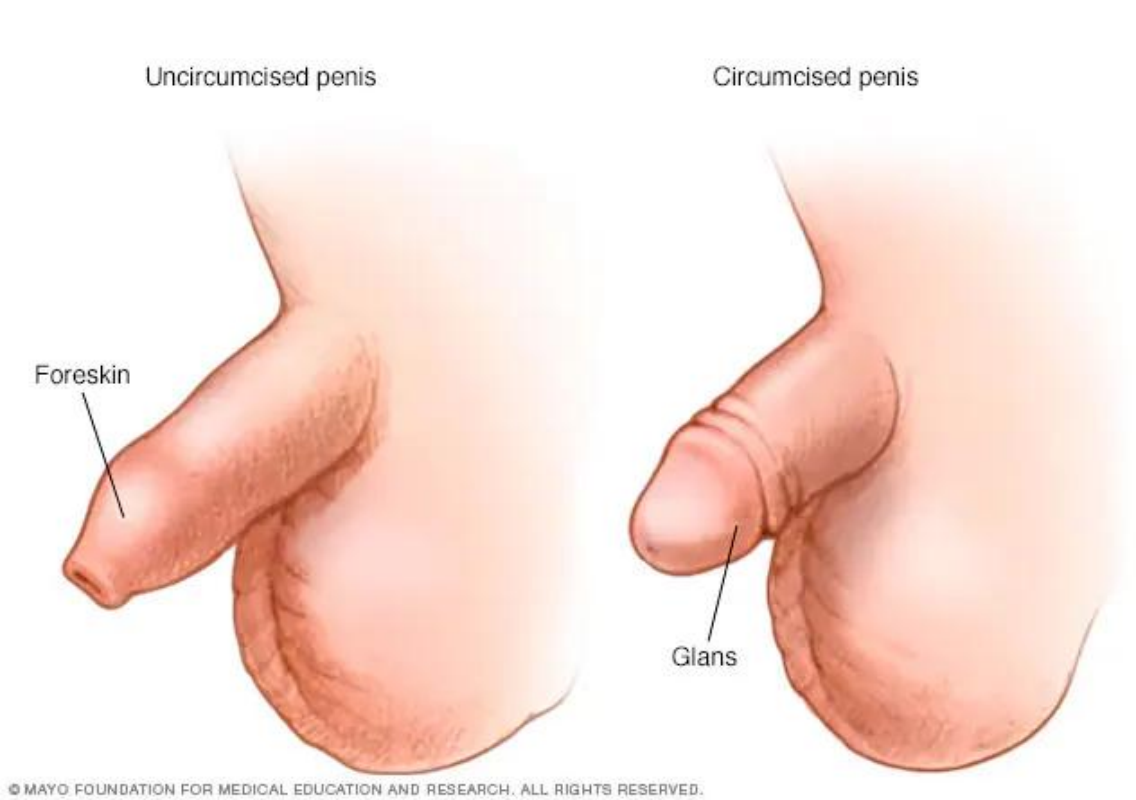

Before circumcision, the foreskin covers the tip of the penis (glans). After circumcision, the tip of the penis is exposed.

Using cartoonish illustrations and passive language such as this gloss over the brutal cutting and crushing involved in circumcision.

Under "Why it's done:"

> Circumcision is a religious or cultural ritual for many Jewish and Islamic families, as well as certain aboriginal tribes in Africa and Australia. Circumcision can also be a matter of family tradition, personal hygiene or preventive health care. Sometimes there's a medical need for circumcision, such as when the foreskin is too tight to be pulled back (retracted) over the glans. In other cases, particularly in certain parts of Africa, circumcision is recommended for older boys or men to reduce the risk of certain sexually transmitted infections.
>
> The American Academy of Pediatrics (AAP) says the benefits of circumcision outweigh the risks. However, the AAP doesn't recommend routine circumcision for all male newborns. The AAP leaves the circumcision decision up to parents — and supports use of anesthetics for infants who have the procedure.
>
> Circumcision might have various health benefits, including:
>
> Easier hygiene. Circumcision makes it simpler to wash the penis. Washing beneath the foreskin of an uncircumcised penis is generally easy, however.
> Decreased risk of urinary tract infections. The overall risk of urinary tract infections in males is low, but these infections are more common in uncircumcised males. Severe infections early in life can lead to kidney problems later on.
> Decreased risk of sexually transmitted infections. Circumcised men might have a lower risk of certain sexually transmitted infections, including HIV. Still, safe sexual practices remain essential.
> Prevention of penile problems. Occasionally, the foreskin on an uncircumcised penis can be difficult or impossible to retract (phimosis). This can lead to inflammation of the foreskin or head of the penis.
> Decreased risk of penile cancer. Although cancer of the penis is rare, it's less common in circumcised men. In

> addition, cervical cancer is less common in the female sexual partners of circumcised men.

None of these 'reasons' come anywhere close to justifying circumcision for newborn babies. "Easier hygiene?" Ridiculous – use soap! "Prevention of penile problems?" Cutting the penis CAUSES penile problems!

Under "Risks:"

> The most common complications associated with circumcision are bleeding and infection. Side effects related to anesthesia are possible as well.
>
> Rarely, circumcision might result in foreskin problems. For example:
>
> The foreskin might be cut too short or too long
> The foreskin might fail to heal properly
> The remaining foreskin might reattach to the end of the penis, requiring minor surgical repair

The listed risks are incomplete and don't convey the real risks of this surgery, including death. For more information about risks see here at neonatalcutting.org.

Mayo Clinic practice information:

13400 E. Shea Blvd.
Scottsdale, AZ 85259

General number 480-301-8000

4500 San Pablo Road
Jacksonville, FL 32224

General number 904-953-2000

200 First St. SW
Rochester, MN 55905

General number 507-284-2511

Why What Happened at Mizzou Signifies a Threat to American Values

Rachael Lefler · 10 December 2015 · Archived copy · Original

Featured Image by Max Goldberg on Flickr, used under license (Creative Commons Attribution 2.0 Generic/CC BY 2.0).

I can hear already the most common objection to my writing an article on the University of Missouri student protests: What does it have to do with men? Surely these are a bunch of isolated fanatics who really won't have any influence outside of their little safe spaces?

But the problem is, much like feminists/women, these activists, without producing a shred of evidence, were able to get people in influential positions in their college to step down from those positions. While they feign weakness and victim-hood to get what they want, these activists ARE getting what they want, much more often than not. And that should scare anyone, male or female. (But especially men, because this is not only tied with feminism, but parallels what is also happening with feminists, women, and accusations of wrongdoing so commonly being taken by the media and even by law courts as evidence in and of itself, which denies men due process systematically.)

What happened at Mizzou is really just one blister on a sick body of American youth that is infected with them. The signs of the disease are present there, and at many colleges throughout the country:

Activists coming from entitled and privileged backgrounds get the nerve to "call out" other people for being privileged.

They demand, not equality, but special treatment.

They do not protest peacefully, but angrily, against people who did no wrong.

Instead of seeing the media as an ally that can help them get their message out to the world, they attempt to block reporters from documenting their behavior, even if it is taking place in a public space.

They think their Visine tears can be used in the place of evidence of wrongdoing against them.

But the sad, sad, thing is, they're right. They can use tears and angry shouting and protests as evidence by itself. At least, they can use these things to embarrass people into stepping down from positions of authority when they've earned those positions fairly and did nothing to merit the loss of them, other than happen to be in charge when a bunch of ignorant students decided that not getting exactly everything they asked for, plus some groveling, was proof that society and people in power were racist and/or sexist against them. And even when they got the groveling and some of the things they asked for, they weren't happy. Because "social justice" activists aren't happy until they can make someone else suffer.

What I hate about this movement is that it is in opposition to the previous Civil Rights movement for black equality of the 1960's. Legal and social equality of the races was not won in this country without a long and in some places bitter fight. But it *was* eventually won, in legislation, in court cases, in practice. Segregation ended, and no one who advocates it today would ever be taken seriously.

That is, unless they happen to be black, favoring segregation, and calling it something else, like a "safe space." One injustice that you make up cannot and should not be allowed in an attempt to make up for past injustices that worked the other way around. To oppose 1940's-style segregation would not be to say "let's give blacks the superior separate spaces" but to say," all humans are equal, regardless of race or color, and have as much right to share in public spaces as anyone else."

And, this flies in the face of another fact about race that these black separatists refuse to acknowledge by wishing to create separate "black spaces" for (the new PC term) "students of color": Race is far from concrete, or black-and-white. I took multi-cultural studies in high school, and one of the things driven home to me by that course was that

definitions of race vary tremendously from culture to culture and era to era. This is of especial concern to mixed-race students, who may or may not feel like they belong in a “black space,” or who might feel pressured or excluded if they happen to look more white than black (creating a feeling of separation, identity crisis, and appearance-focus that does not need to be there, and does not serve such students’ needs). It’s also true that “of color” or “minority” does not only mean black, these terms seem to be used to apply only to giving special privileges to black students, but not necessarily to other students who are also a member of a racial minority.

All this does is fan the flames of tension and division that are tearing this country apart. All it does is give fuel for real anti-black bigotry to occur in the future, further causing hateful outbursts which could continue to ruin the lives of innocent people.

There are real parallels in this to the struggle against feminism. Feminism used to be about how women were strong and equal to men, now it’s saying women are superior to men, but somehow still fragile enough to warrant giving us a weak, kiddie-like “content warning” lest we might read something online that offends our delicate female sensibilities.

This country should continue to be a beacon of democratic principles for the rest of the world. This means that nobody should be treated differently because of their race or sex under the law. I also want, in the spirit of the Bill of Rights, to make a stand for due process, freedom of speech, and freedom of the press, which I feel are all currently under attack from these kinds of ignorant mob-mentality-having student protest groups. They are an embarrassment to this country and to the millennial generation of which I am a part. They make a mockery out of the right of the people to peaceably assemble, and use it as a smokescreen, behind which they instead trample the rights of others.

This goes beyond the petty bickering of the gender wars and gets to the heart of the real political issues of this country, asking; is this the future of America that you really want, fellow college students?

Men and child abuse

Dean Esmay · 10 December 2015 · Archived copy · Original

What does child abuse frequently look like from a male perspective? Dean Esmay and Stacy King discuss.

Dean's channel is here, and Stacy's is here. We suggest you subscribe to both.

Clementine Ford is a Fraud

Lee Turner · 11 December 2015 · Archived copy · Original

"Clementine Ford is a freelance writer, broadcaster and public speaker based in Melbourne. She writes on feminism, pop culture and social issues." So reads her profile on the Australian Broadcasting Corporation's website.

On December 1st, major Australian news outlets reported that Ford has been receiving a torrent of abuse online for earlier reporting a man to his employer for making sexist comments to her and racist jokes elsewhere. The man's employment was terminated as a result and a secret Facebook community was set up by other women "in support" of Ford. Their aim: to report other men with the aim of causing harm to their reputation and livelihood.

There is no question that the original man's comment was inappropriate and that he should not have advertised his place of employment before commenting. However, it does not justify Ford's actions resulting in his dismissal, seeing that he was not representing his employer when he spoke, as well as the fact that plenty of other, less drastic measures were available to her, such as the Facebook block function or police mediation. Two wrongs do not make a right.

And so, the time is nigh for the all-seeing eye atop the angry lighthouse in the bowels of MRA Mordor, to shine its withering light onto this woman's work and tell the world that it is her – Ford, that should be fired from her job as a columnist. She is a bad reporter, who cites fraudulent sources, does not do her own research, quotes out of context and suffers from borderline potty-mouth evident in the emergence of excretory themes in almost every article she commits to the public realm.

Behold.
A lesson for men's rights activists on real oppression, June 19, 2014. In this article, Ford covers the International Conference on Men's Issues, held in Detroit that year. She muses on why the Men's Human Rights movement cannot be trusted to discuss men's rights and why she believes they are wrong, nay, evil misogynists. This article is a jumble of ignorance masquerading as informed opinion, but it is when Ford attempts to cite statistics to support what she is saying that we find outright fraud. She writes;

> …only 3 per cent of those accused of rape will ever be convicted" and links this website as her source.

This writer was at first confused as the site quotes a different figure – 2%. Then I looked up the link as it was around the date of Ford's article. Does @Neil Gaiman knows he's featured here (on RAINN, not AVfM)? If not, Neil, I'm sorry, I loved "American Gods" and I think you are one of the best contemporary English writers. You might want to talk to your agent about this though…

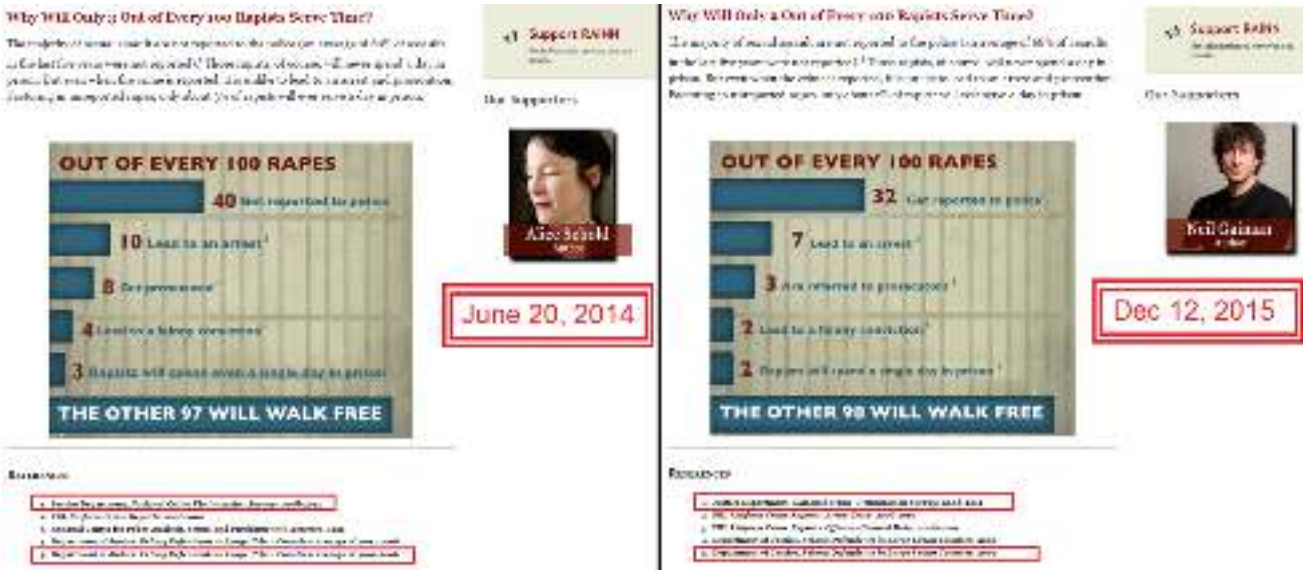

The figure in question has changed, due to an update in source, and more on that later. But all the figures here have been revised down, most significantly the first one, despite citing the same study. How is this possible? Did RAINN misread the study? Also, what is this Justice Department and how is it different to the Department of Justice?

It turns out that this study does not appear to exist. The closest to it, that I can find is a paper titled "Criminal Victimization 2011", on p8 of which one can find the following table:

TABLE 8
Percent and percent change of victimizations reported to the police, by type of crime, 2002, 2010, and 2011

Type of crime	Percent reported			Percent change	
	2002	2010	2011	2002–2011*	2010–2011*
Violent crime	51%	51%	49%	-3%	-4%
Rape/sexual assault	55	49	27	-51†	-45†
Robbery	68	58	66	-2	15
Assault	49	50	48	-1	-4
Aggravated assault	66	60	67	1	11
Simple assault	44	48	43	-3	-10
Domestic violence[b]	59	67	60	--	-10
Intimate partner violence[c]	58	66	60	4	-10
Violent crime involving injury	62	65	61	-2	-7
Serious violent crime[d]	65%	57%	61%	-5%	7%
Serious domestic violence[b]	77	64	58	-24†	-9
Serious intimate partner violence[c]	73	54	59	-19‡	11
Serious violent crime involving weapons	69	55	67	-3	21†
Serious violent crime involving injury	71	63	66	-8	3
Property crime	39%	39%	37%	-5%	-6%†
Burglary	57	56	52	-10†	-12†
Motor vehicle theft	84	83	83	-1	--
Theft	32	32	30	-4	-4

†Significant at 95%
‡Significant at 90%
--Less than 0.5%
*Calculated based on unrounded estimates.
[b]Includes victimization committed by intimate partners (current or former spouses, boyfriends, or girlfriends) and family members.
[c]Includes victimization committed by current or former spouses, boyfriends, or girlfriends.
[d]Includes rape or sexual assault, robbery, and aggravated assault.
Source: Bureau of Justice Statistics, National Crime Victimization Survey, 2002, 2010, and 2011.

The figure most pertinent to the final one appears to be the one for 2010 – a 49% report rate for "rape/sexual assault."

Next, we look at the final score – the reported 2% or 3% of total convictions of reported rape. The later study titled "Felony Defendants in Large Urban Counties, 2009 – Statistical Tables" (note the year – 2009, the closest to the reporting figure for 2010 above) allows one to re-construct the chain of statistics for prosecution of rape allegations. These are poignantly known as "attrition rates" in other literature. 49% reported to police * 48% that proceed to trial * 68% conviction rate * 89% of whom are jailed results in 14% of all rape accusations resulting in a conviction. Not two or three per cent. I hope the reader will forgive me if I neglect to look up the June 20, 2014 source, seeing that RAINN appears to be pulling figures out of thin air and Ford does not bother to check their sources or to look up comparable statistics on her own.

The Australian Law Reform Commission's 2010 paper titled "Family Violence – A National Legal Response (ALRC Report 114)" sheds some light on this matter for Ford's home country. Its Section 26 offers a glimpse of the situation somewhat erratically broken down by state and age of victim, but very usefully for the same basic time-period as the American reports cited above. All the crucial elements are present – trial and prosecution with reporting figures available from Section 24 of the same paper.

Therefore, the Australian figures from around 2007 are as follows: 30% reported to police * ~17% (between 15-19%) proceeded to trial * 61.3% were found to be or pleaded guilty. This document can deliver the desired 3% figure, if one chooses a lower conviction estimate, which in that fluctuates between 20-80%. And if one looks at the 2005 PSS study (p21) , the reporting rate is even lower – 19%, resulting in a 2% conviction figure.

I strongly doubt that Ford meant to quote the ALRC but referenced RAINN with its "Justice Department" statistics

instead. Even if that was the case, this article has been online for more than a year and no-one appears to have spotted the error or bothered to inform the publisher or the readers and print a correction of American statistics as relevant to an American men's rights convention – the article's subject, or analyse and reference Australian statistics instead. A measure that would have "paid off", had it been attempted – they happen to coincide with Ford's 3% claim. Coincidence naturally not being evidence, but I digress.

Rape is a serious issue. The least helpful way of discussing it is by means of false statistics. Behind each percentile is a person, let us not forget that.

Ford's piece is notable for one other major gaffe – the most quote-mined quote by Paul Elam, justifying whomever is so inclined to accuse him of being a "rape apologist." It originates from this article dating from 2010, which has long since sported a disclaimer, advising the reader to thoroughly consider its context. This is a slanderous, uninformed claim, unworthy of an ABC reporter.

Likewise, the infantile, crass language that Ford inserts into almost all her articles appears here in paragraph 4. It is the literary equivalent of drawing a penis on one's school desk, something that this woman has not been able to outgrow in her thirty or more years of existence. As she puts it in her short biography – now removed, but still available through reference by ABC and preserved by the Google archive;

> Please give her a job and/or some kind of paid work as she is now 30 years old, and her father no longer finds it cute when she asks him for money."

Yes please, somewhere in the private sector, and away from keyboard.

Clementine Ford is a fraud and should be fired from her job as a columnist for the ABC or any other publication for which she writes.

Dr. Neil Pollock of Vancouver, BC, Canada placed on genital mutilators directory

Gary Costanza · 11 December 2015 · Archived copy · Original

Dr. Pollock and another happy patient

From Dr. Pollock's website circumcisionvancouver.com:

"Dr. Pollock limits his practice to only two surgical procedures. Infant circumcision is one of these procedures. (No-Scalpel No-Needle Vasectomy is the other). For these two procedures, Dr. Pollock is one of the busiest and most well known physicians in North America. 20 years ago, before beginning to perform these procedures, Dr. Pollock traveled to many cities in North America researching first hand what he believed to be all the best techniques used by the most experienced doctors. After carefully studying their most effective strategies, Dr. Pollock put together his own approach to these surgeries, combining the most effective elements of what he learned. He then further refined the entire process creating what has become known today as "The Pollock Technique" for infant circumcision.

As a father of three, Dr.Pollock knows that the safety and comfort of your son is the number one priority. As of October 2012, Dr. Pollock has safely performed well over 35,000 infant circumcisions – making him one of the most experienced circumcision physicians in North America. Currently he performs approximately 2500 annually at his two private offices. Dr. Pollock is a frequent guest lecturer at local hospitals and conferences His research into developing a safe quick and virtually pain free approach to circumcision has been published internationally."

So, many thousands of infants' genitals were surgically altered by this man against their will, (although he gets a 'consent form' signed) and he still smiles? It seems all the adults involved in the lectures and conferences didn't bother to consult the actual patient – the infant – who I'm sure didn't – and wouldn't – consent.

It continues:

> Each year, there are over a million circumcisions performed in North America. Newborn circumcision when performed properly, is quick and safe. Some studies show that it may produce small benefits. These medical benefits accrue from infancy through old age. Parents should also be aware that there are physicians who question the significance of these medical benefits, as well as the practice of circumcision.
>
> It is Dr. Pollock's position (as well as the position of the Canadian Pediatric society) that;
>
> "When parents are making a decision about circumcision they should be advised of the present state of medical knowledge about its benefits and harms. Their decision may ultimately be based on personal, religious or cultural factors."

One million circumcisions a year is shocking because there are no medical benefits that justify routine infant circumcision and no evidence that these accrue "through old age." Ethically, despite what Dr. Pollock's position is, parents do not have the right to consent to permanent surgery for their infant because of "personal" or any other "factors."

Under "Parents Guide to Circumcision:"

> For detailed information about the medical benefits and risks of circumcision, please go to http://www.medicirc.org a website written by world renowned pediatrician- Dr.Edgar Schoen of San Francisco California, USA.
>
> This link has been prepared for families who wish to have their sons circumcised at the Pollock Clinics and would like information on our process from beginning to end.
>
> For more information regarding Infant circumcision, please visit The College of Physicians and Surgeons of BC.They offer a guide for physicians regarding routine infant male circumcision in light of evidence-based medicine and contemporary principles in ethics, law and human rights.

The link for Dr. Schoen doesn't work but a search of him reveals a strongly pro-circumcision ideologue that sees no grey area. The other link also gives no information.

Continuing:

> Why do parents choose to circumcise their sons?
>
> Current evidence indicates that the health benefits of newborn male circumcision outweigh the risks. American Academy of Pediatrics – policy statement for support of male circumcision
> It reduces the risk of urinary tract infection.
> It reduces the risk of penile infection also called balanoposthitis.
> It eliminates the need to do it later in life when up to 6% of boys will require a circumcision because of various problems. (When it is done later in life, it is a more costly, difficult, and riskier procedure requiring a general anesthetic, and it is more painful).
> It reduces the risk of getting some sexually transmitted diseases including Human Papilloma Virus (HPV), Herpes (HSV-2) and AIDS (HIV).
> It reduces the risk of penile cancer and cervical cancer in partners.
> Circumcised men have less risk of sexual dysfunction later in life.
>
> Why do parents choose not to circumcise their sons?
>
> They are concerned that they may be doing a procedure on an otherwise healthy baby that may cause pain or complications.
> They wonder whether their child will wish that he had not been circumcised at a later time.
> They are unsure of the medical reasons in favor of a circumcision.

Seems like someone is trying to sell something, and they are – your son's genital integrity, and many times, his actual foreskin. These supposed benefits have been debunked, while circumcision's risks and many complications, including death, are glossed over.

Then we read about "The Pollock Technique:"

> Dr. Pollock has developed "The Pollock Technique" for circumcision. This technique is known for its quickness (30 seconds) and safety. Dr. Pollock has considered even the smallest details including increasing room temperature and playing soothing music. To keep your son comfortable both during and after the procedure, Dr. Pollock uses several pain control methods including Tylenol, sugar filled gauze pacifiers soaked

> with sweet juice for additional comfort and a topical freezing cream. In addition to ensure the most comfort for your son, Dr.Pollock has developed and uses a local anesthetic technique that is a combination block of both short and long acting anesthetic. This method provides comfort and coverage for both the procedure and for several hours after. All this ensures that your son will feel little or no pain at all.

Don't know how speed of circumcision is any better or safer (maybe better for the doctor at $445 a pop). And there's no way of knowing if your son feels "little or no pain at all."

Under "Frequently Asked Questions:"

> Q: There is a piece of skin still attached to the head of the penis, or you can't see the entire head of the penis.
>
> A: If you are concerned, come back to have the baby examined.
>
> Q: Does it hurt when the baby urinates?
>
> A: It may hurt a little the first day, but after a day it should not be painful.
>
> Q: What complications are possible from circumcision?
>
> A: Complications are rare. Occasionally, there can be bleeding from the circumcision many hours after the procedure. This is treated by putting some pressure with a gauze on the penis for 2-3 minutes to close the oozing blood vessel. (This will be demonstrated to you by our staff). Very rarely, more serious bleeding can occur which may require a visit to the hospital. Infection is also a possible complication. It is extremely rare and can be associated with redness, pus, and a foul smell from the circumcision. It is treated by putting Polysporin five times a day on the penis which usually resolves any infection with one or two days. Suboptimal cosmetic result is another possible but very infrequent complication.
>
> Q: Are more serious complications possible i.e trauma to the penis?
>
> A: Yes, they are possible; however, to date, this has never occurred with Dr.Pollocks patients.
>
> Q: Will it hurt my baby?
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> A: Dr. Pollock has published a study that shows his pain control process is highly effective. Many babies can sleep right through the entire under 30 second procedure. Most babies experience little or no pain at all.

All these complications and more accompany this surgery, while intact baby boys go home happily bonded with Mom, pain free, and with a trauma-free greeting from the world.

Dr. Pollock requires parents of infants sign a "Circumcision Consent" form where is listed various risks of circumcision as well as this:

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>
> **We understand** that we are making a consent by proxy for our infant for a non-therapeutic procedure. By signing this form we have given our consent to this procedure as parents of this child.

See why the doctor requires this circumcision consent form? IT'S UNNECESSARY and risky.

This consent form would only be valid if the infant signs it, and anyone signing it for him allowing 'consent' to unnecessary mutilation is really taking away the baby's consent.

For more information about the risks of circumcision see research at neonatalcutting.org.

See a video of Dr. Pollock's circumcision technique here.

See Dr. Pollock rub elbows with Sean Penn and Charlize Theron while teaching how to mutilate genitals faster and safer.

His practice information follows:

Main booking line: (604) 717-6200
407-625 Fifth Avenue,
New Westminster, BC

1101-805 West Broadway
Vancouver, BC (near Vancouver General Hospital)

drneil@pollockclinics.com

Tyger Takes On… Mike Buchanan, Ray Barry, and Josh O'Brien

Mike Buchanan · 11 December 2015 · Archived copy · Original

Recently BBC3 broadcast another episode in their relentlessly anti-male series on gender-related matters. The presenter of *Tyger Takes On… Am I Sexist?* was 19-year-old Tyger Drew-Honey, once an actor in the sitcom *Outnumbered*. Tyger is famous in part for being the son of the legendary British actor and porn producer Ben Dover and Linzi Drew, a former topless model and porn actress.

The film crew recorded footage over a three- to four-hour-long period on a very cold afternoon outside Nottingham University on 27 February, about ten weeks before the general election. As the film crew was about to wrap up for the day, three or four angry young men and an angry young women appeared, were hostile towards us, and one hurled some very soiled cat litter over the windscreen of our van. I captured a short piece of video footage of the culprit skulking away.

Tyger presents the cat litter incident as if it had taken place shortly after we started campaigning – suggesting antagonism towards our protest from the outset – when it happened at the very end (as the golden early evening light will confirm). My suspicion is that at least some of the people who confronted us weren't students, including the genius on the bicycle. Or maybe he was a Gender Studies student.

I was later interviewed by Tyger in a hotel, over a period of maybe 30 minutes. Not one second of that interview made it into the final programme.

The film crew must have recorded plenty of footage showing us in a good light, engaging positively with passers-by. 18-year-old Josh O'Brien was particularly effective, and the extract from his interview with Tyger was selected so as not to disrupt the programme's feminist narratives. The BBC edited out virtually all of the footage which would have presented us fairly, along with the footage which would have shown feminists and manginas in a poor light. But they cynically included a few seconds of Ray Barry picking up some of the soiled cat litter, and poked fun at him over the matter. Shame on the BBC. What a vile anti-male organization it is, and it's only getting worse year after year.

The programme turned out to be precisely what we had always expected it would be, just the latest in a relentless string of BBC feminist propaganda pieces.

Female privilege, antifeminism

AVfM Video Source · 11 December 2015 · Archived copy · Original

As we discovered in speaking with a trans male, there is an emerging dialogue from those who have lived on both sides of the gender fence that leans toward a more sane narrative about sex and power.

You can subscribe to Blair White's channel here. PE

Fiamengo File 12

Janice Fiamengo · 12 December 2015 · Archived copy · Original

Do Women Want Equality? Janice Fiamengo calls out Feminist bias and deconstructs this question in detail.

Dr. Jack Chang of Vancouver, BC, Canada placed on genital mutilators directory

Gary Costanza · 13 December 2015 · Archived copy · Original

Dr. Chang works with Dr. Neil Pollock. From his website circumcisionvancouver.com:

"Dr. Pollock limits his practice to only two surgical procedures. Infant circumcision is one of these procedures. (No-Scalpel No-Needle Vasectomy is the other). For these two procedures, Dr. Pollock is one of the busiest and most well known physicians in North America. 20 years ago, before beginning to perform these procedures, Dr. Pollock traveled to many cities in North America researching first hand what he believed to be all the best techniques used by the most experienced doctors. After carefully studying their most effective strategies, Dr. Pollock put together his own approach to these surgeries, combining the most effective elements of what he learned. He then further refined the entire process creating what has become known today as "The Pollock Technique" for infant circumcision.

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New Westminster, BC

1101-805 West Broadway
Vancouver, BC

War on victims of female perpetrators goes back to college

Hannah Wallen · 14 December 2015 · Archived copy · Original

For decades now, feminists have been promoting a male-demonizing narrative on sexual violence using statistics produced by deliberately biased research methods. Legislated changes based on that bias, dictating how American institutions of higher education approach allegations of sexual misconduct on campus, have sparked widespread controversy and reawakened existing criticism of that narrative and the research on which it is based.

The hysteria which is so prevalent today was kicked off in the 1980s with a race among feminist researchers to come up with the method that would produce statistics showing the highest prevalence of male on female rape. As I pointed out in an article in February of 2014 titled Who defines rape, that effort was exposed in The Toledo Blade in 1993, when inflated statistics were being used to lobby congress to replace the gender neutral Family Violence Prevention and Services Act of 1984 with the gender discriminatory, due-process-attacking, research bias funding Violence Against Women act.

The statistics which today are presented as rape culture gospel were hotly debated among feminists in academia in the early 90s. Skeptics criticized claims that sexual violence against women was common, pervasive, and tolerated in society (in other words, the start of modern rape culture theory.) It was pointed out that while feminist researchers' claims about the prevalence of rape ranged from 1 in 50 to an alarming 1 in 3, U.S. Justice department statistics had steadily remained close to 1 in 820 for the previous 20 years, and the FBI's tabulation of reported cases to local police showed a rate of 1 in 1300.

Militant feminists ardently sought evidence to prove their beliefs, with more concern for its support than its validity. Researchers were pressured to produce statistics showing increasingly high rates of rape and other sexual violence. Margaret Gordon (University of Washington) told the Blade's writers "There was some pressure – at least I felt pressure – to have rape be as prevalent as possible. I'm a pretty strong feminist, but one of the things I was fighting was that the really avid feminists were trying to get me to say that things were worse than they really are."

To achieve that goal, feminist researchers tinkered with definitions and survey methods, avoiding the pesky issue of many women refusing to define and categorize their experiences based on feminist dogma. The most successful of these charlatans was then Kent State University professor Mary P. Koss, whose career received a major boost when Ms. Magazine co-founder Gloria Steinem took an interest in promoting her work.

Steinem sponsored a national survey based on Koss's campus questionnaire, which used a roundabout method to slap the label "rape" on experiences 73% of her respondents didn't consider rape. In fact, 42% of them went on to have sex again with their alleged perpetrators.

Criticism of Koss's survey method is not limited to the fact that it defines women's experiences differently than the women themselves do. It also used vague wording designed to avoid limiting yes answers to times when women felt genuinely out of control of their situations, substituting the phrase "when you didn't want to," which could be interpreted to include "when you didn't plan to," or "when it wasn't your idea," or even "when you weren't into it but made the choice for other reasons" where "against your will" would have gotten more accurate responses.

The survey only targeted women, ignoring the possibility that the same experiences could happen to men and boys. These flaws, combined with questions defining intoxicated sex as rape without specifying incapacitation, and treating workplace sex as if women never use it to advance themselves, severely undermined the credibility of Koss's survey.

With Ms. Magazine's support behind her and congressmen using her work to promote a legislative attack on due process, Koss ignored her critics, instead choosing to market her bias to other feminist researchers. Her June, 1993 paper Detecting the Scope of Rape, a review of prevalence research methods, advocated ignoring women's self-interpretation of their experiences when that interpretation would be at odds with the feminist narrative on sexual violence. The excuse that direct questions garner inaccurate results was undermined by her brief, otherwise ignored

mention of research showing that when the questions are accompanied by concrete definitions, misinterpretation is not a problem. This paper also revealed another significant prejudice in the design of Koss's research: She did not believe that her standards for consent and criminality should go both ways.

Koss explained her belief that intercourse forced on a male victim by a female perpetrator should not be considered rape, even when the victim does interpret his experience that way. According to page 206 of her paper, "Although consideration of male victims is within the scope of the legal statutes, it is important to restrict the term rape to instances where male victims were penetrated by offenders. It is inappropriate to consider as a rape victim a man who engages in unwanted sexual intercourse with a woman."

Koss believes that men's experience of sexual violence is less than that of women, and less impacting on them than women's experience is on them.

Check out what she has to say at 7:20 in this interview:
[soundcloud url="https://api.soundcloud.com/tracks/205139836″ params="color=ff5500&auto_play=false&hide_related=false&show_comments=true&show_user=true&show_reposts=false" width="100%" height="166″ iframe="true" /]

This, despite the fact that research exists which shows that while men are less likely to describe the impact of their experiences, that impact is clearly visible to anyone who cares enough to look beyond their speech. I referenced that research in an article on sexual misconduct by female staff at American juvenile detention facilities.

That's the Mary P. Koss Formula for Obtaining Sensational Statistics: Overly broad criteria for labeling an experience rape, vague wording designed to widen the net for "yes" answers to questions using those broad definitions, and the use of interpretation to maximize the statistics for female victims of male perpetrators and minimize the experiences of and statistics for all victims of female perpetrators, especially males, often using failure to widely report part of a given survey's results. Criticism is generally met with thought terminating cliches; accusations of sexism and rape apology, shaming, and threats of ostracism, because who could defend such blatant skulduggery?

Since the 1980s when Ms. Magazine sponsored Koss's first national survey and then promoted the results with sensationalist reporting, despite heavy criticism of their flaws, these biases have shaped establishment research used to promote every feminist-led approach to sexual violence; the "rape culture" narrative itself is based on them.

Campus campaigns from Take Back the Night to Teach Men Not to Rape have all relied on victim statistics skewed by non-consensual mislabeling of female experiences in hysteria's favor, and perpetrator statistics skewed by non-consensual mislabeling of male experiences to hide female perpetration. This deliberately biased methodology has been picked up by government agencies and used in research such as the CDC's National Intimate Partner and Sexual Violence survey and research promoted by the World Health Organization and United Nations.

This bias has been used to lobby for legislation, as well. The Campus SaVE act which has led to a storm of lawsuits against campus administrations for wrongful expulsion and other forms of discrimination, was pushed through by legislators confronted with hysteria-inducing claims based on statistics from Koss-influenced research.

Now, academic feminists are faced with a series of very public false accusation scandals, along with a resurgence of criticism of their narrative, its supporting research, and the "awareness" campaigns and lobbing that have been based on it.

They could take time to reexamine their methodology and its impact on campus legal, academic, and social environments. They could choose to modernize their approach by correcting the biases in their research methods to avoid exaggeration and include all victims and all perpetrators. Or they could dig their heels in, double down on the lies, and try to hammer their narrative past their critics using bigger, more authoritative, and more frequent repetition.

That last option seems to be their chosen path, at least according to a report recently released by The Association of

American Universities, which cites Koss repeatedly as a source for past research on which methodology is based and contains biases that are consistent with Koss's work.

The report's description of the survey's methodology states that it used questions which avoided the labels researchers intended to apply to respondents' answers, instead substituting descriptions of specific types of behaviors and tactics the researchers felt constituted assault and sexual misconduct. Rape was defined as penetration, per Koss's stipulations, thereby excluding victims who were forced to penetrate instead of being penetrated, resulting in exclusion of victims of female perpetrators, especially those who were male. Having defined rape to avoid obtaining yes answers indicating male victimization by female perpetrators, the researchers largely de-emphasized male victims in their report.

"Promised rewards" was included in the criteria for labeling intercourse or sexual contact "coerced" and therefore "non-consensual." Additionally, examples given to help students understand the researchers' definition for coercive threats included "threatening to post damaging information about you online." Failure to obtain "affirmative consent" was also included in the criteria for labeling an incident "non-consensual." The affirmative consent standard, aka Yes Means Yes, considers consent invalid if it is not explicit, meaning coyness, shyness, or lack of experience can make a consensual encounter fit this standard's criteria for rape. Descriptions of the standard state that consent can be nonverbal while wider discussions on the topic undermine that caveat by eliminating the potential for anything short of verbal statement to be trusted as an indicator of consent.

None of these fit the legal definition for rape, which does not stipulate that consent is negated by a potential reward for sex or that it must be explicit, or spoken.

The report also contains the admission, in describing respondents' explanations for choosing not to report incidents labeled sexual misconduct, that "the dominant reason was that it was not considered serious enough," meaning that once again researchers are defining respondents' experiences differently than the respondents themselves did.

The study further inflates numbers by lumping attempted, but not completed incidents labeled sexual misconduct in with completed incidents.

This research repeats all of the same elements of bias and misdirection for which previous feminist researchers have been strongly criticized. Its continued the use of methodology with known, widely discussed flaws cannot be considered accidental. It indicates a belief among feminists that a lie repeated often enough actually does become the truth; they seem to believe they can prove their beliefs valid by manipulating information using the academic equivalent of a cup-and-ball carnival game.

Feminist researchers have demonstrated that expanding the definition of a survey's terms widens its net for yes answers. They've shown that excluding from a term's definition the description of a specific group's common experiences can mostly eliminate that group from a survey's results. They've revealed that a willingness to take a hypocritical approach to their respondents' self-determination makes it easier to fit data from surveying them into a narrative.

What has all of that proved? Bias prevents it from making any solid point about the prevalence of sexual violence on university campuses, but it does show a huge gap between feminism's narrative and the experiences of the general public.

It cannot confirm a gender prevalence in perpetration, but the manipulation of rape's definition shows a clear bigotry against victims of female perpetrators, particularly if those victims are male.

The false framing doesn't validate feminism's narrative on sexual violence, but it does demonstrate great disdain for the right and ability of the average citizen, including victims, to form an informed, independent opinion on the topic.

The fact that they cannot investigate the topic without doing this only indicates that honest research can't prove feminism's rape culture narrative valid. If it could, they'd be employing it and inviting public scrutiny of their

methodology instead of relying on a combination of sophistry, repetition, and bullying. The only question left is, how long can feminist researchers continue to be taken seriously while presenting research using Mary Koss's discredited methods?

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A second alternative to Paper Abortion

Hopeland Cash · 14 December 2015 · Archived copy · Original

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In a previous article I discussed the issue of Paper Abortions: A legal procedure for men to opt-out of all parental rights and responsibilities post-conception, just as women can do via abortion (and other means). Currently men lack any such option so I proposed a method to achieve equality: Instead of giving men rights to paper abortions (not popular) or taking away women's rights to abortions (not happening) we could enforce equal parental responsibility by requiring abortive mothers to adopt a child, undertaking full parental responsibilities just as men are required to do without having to bear a child.

Now, that article was tongue-in-cheek satire meant to point out the inequality in reproductive rights between men and women and the absurd unfairness of how fatherhood is forced on men. All in jest, yes, but still an interesting thought experiment I think. Really it could be applied to almost any area of men's issues: If men can't be given more rights, and women can't have their rights reduced, how can we finagle things to be more equally-unfair?

For today I'll stay on the topic of paper abortions mainly because I believe it will be one of the major battle grounds of the future of the MHRM and will one day prove to be a victory with radical repercussions. For conversation's sake I'd like to propose a second alternative to paper abortions, one that is a bit less satirical, maybe just a little more realistic, and that fits in much more smoothly with our existing legal system. The core force is money. Isn't it always? In our current legal climate men have few-to-no enforceable parental rights. There is no guarantee of shared parenting, no law against paternity fraud and, as I might have mentioned, no way to opt-out of fatherhood after conception. However, men bear a sometimes-crippling parental responsibility in the form of child support. I propose simply that we apply the same rules to women who have abortions. In effect let's make every abortive mother a non-custodial father.

Consider this scenario: When a woman has an abortion she becomes the "mother" of a non-existent, amorphous "child entity" in the care of the state. Just as if she were the non-custodial parent of a real child, the woman is required to pay child support for the child she conceived. This money would go directly into the foster care/orphanage/child welfare agencies, funding state care of children without guardians. She has no actual child in care but her funds go to support the children that are there. The end result would be the same as if the woman had lost all custody: she has no access to the child (since it doesn't exist) and is required to support it (though there is no singular "it", just the child welfare system which would distribute received funds as needed).

This ties in beautifully with our existing family law system, leveraging child support enforcement agencies to ensure compliance. This approach would not force parenthood on anyone and, as we are often reminded of, being required to support a child whom you never see is not a violation of a person's rights so the women would not be being wronged in any way. Instead if they conceive a child they are legally obliged to provide 18 years of financial support. With men this money goes to the mother of their child. With women it would go to state to care for the collective of parentless children. It actually makes plenty of sense because the state already collects "child support" from men to reimburse state agencies for welfare provided to their children and baby-mommas. Every abortive mother gets to become a proud baby-daddy to every foster child and orphan in her country.

This system would be relatively simple and safe compared to my suggested mandated-adoption and other concepts. Child support agencies already exist in every state with systems for determining and collecting payment. It also works well with abstract-children since child support is generally based on the payer's ability to pay rather than any actual needs of the child, so it doesn't matter if the child doesn't exist. When a woman has an abortion she goes right into a registry and in due course receives a child support order based on her real and imputed income. This makes it good for the economy too: child support is based on how much you are capable of earning so all those women with women's studies/communication/basket weaving degrees will have to get a job that pays according to

their determined ability.

Or face jail. Let's not forget that. People can be imprisoned for failure to pay child support (along with various other draconian measures). These abortive mothers would be under the same requirements: pay or go to jail. And payments keep piling up while behind bars, even for a child she didn't want (since she aborted it) and whom she never sees (since it isn't real).

But that's equality. This is the reality that non-custodial fathers face so let's apply the same rules to abortive(non-custodial) mothers. Unlike men they will still have their choice — give birth and have 80%+ chance of keeping custody or abort and pay — but it would help tremendously to equalize the playing field. If women faced the same inescapable bind of responsibilities as men I think the world would be a very different place. I'm not being regressive: I support abortion rights, but more equality is needed. There is nothing a man can do to escape his parental responsibilities even if he never wanted to be a father, so let's not force women to bear children against their will but by all means we should hold them to the same financial standards as men. Conception is enough to trigger a man's responsibilities so the same should hold true for women. Compared to mandated-adoption this would be more egalitarian: even now men aren't forced to "parent", only to pay, so if we're equalizing reproductive rights we should follow the same model.

It would be beneficial in multiple ways. As mentioned it would be good for the economy: Every abortive mother would be required to earn to her ability, creating job opportunities and increasing taxable income. More importantly it would create a huge influx of funding to the child welfare/foster care system, bringing much needed money to countless parentless children and the more a woman earns the more she pays. As we've been taught, all children need from one parent is money, so it should be sufficient from these women as well. For 18 years they will have to pay every month to support a child they didn't want, all because of a simple mistake, a failure of birth control or the deception of their partner. There will be little recourse when they need to reduce payment and they will have to shoulder this burden even when they try to build a family of their own.

But they made their choice. They engaged in sex with the risk of conceiving and that's just what happened. Now they'll have to step up and lean in.

Or we could just give men paper abortions. But that'd be too radical.

Sometime in the future

AVfM Video Source · 14 December 2015 · Archived copy · Original

Another great video from Neel Kolhatkar.

If you like Neel Kolhatkar's work his YT channel can be found here.

White female privilege and the domination of men.

Tim Patten · 14 December 2015 · Archived copy · Original

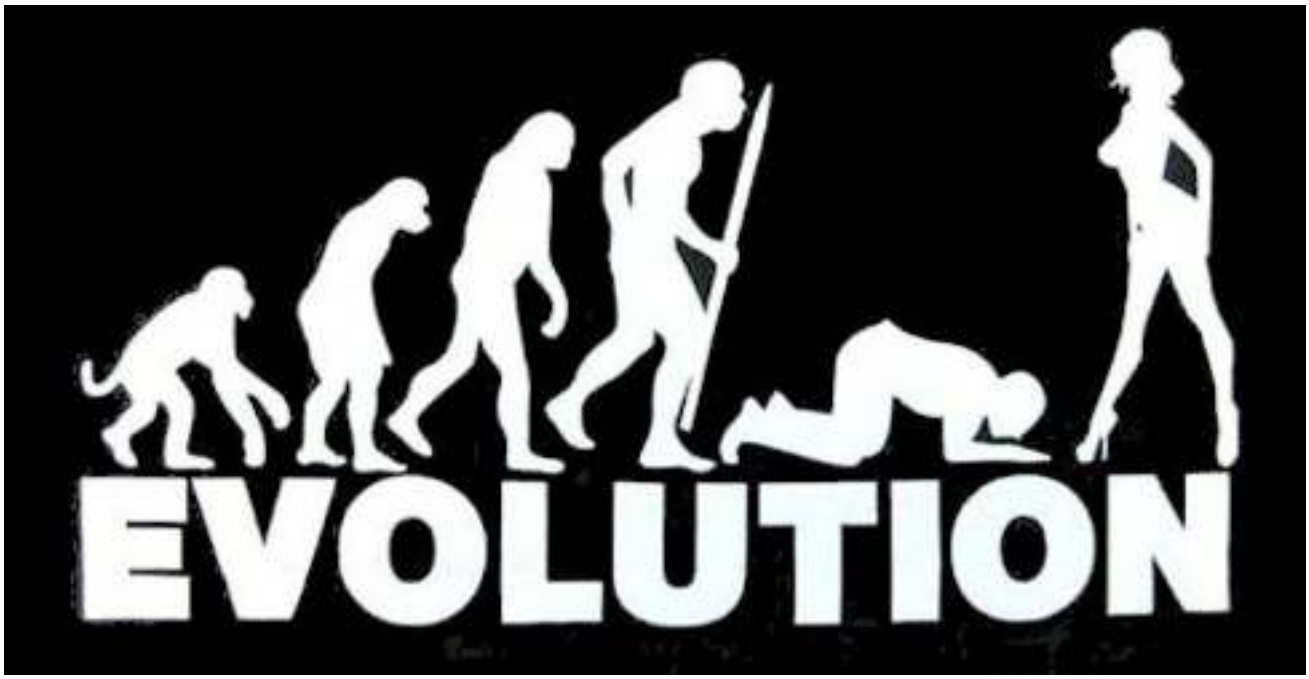

It's a fact. It's official. Man is no longer ruler of planet Earth. Men lost that privilege way back in the Nineties. What do you mean, you never noticed? Okay, so I'll admit men's transition from the pinnacle of power was a subtle one. But if you'd have been paying attention, you could have caught a couple of tell-tale signs.

Equal rights, Feminism, Women's and Gender Studies were just a few of the more obvious markers.

There we were, the most sophisticated, intelligent beings ever evolved. Expert hunters, brilliant problem-solvers. Providers and builders, engineers and scientists, soldiers and priests. We shaped the world we live in. We were the Masters of our own Destiny.

And then somewhere along the line, everything changed.

Sometime around 1990, human males were tipped from their throne and replaced by their female counterparts. And if you need it a little more specific; White Women.

Supported by Patriarchal Governments the world over, the rot set in and the natural degeneration spread like a pandemic. Today, women are at the helm of society, industry and politics. And the attack is being led by Privileged White Women.

Not convinced?

Then let's take a look at the growing White Female Privilege Checklist for 2016:

In today's Modern Patriarchal Society a Privileged White Woman

1. Will rightly expect to be treated more leniently by the courts than any man committing the same crime.i

2. Can choose to abort her unborn child, or farm it out for adoption while the child's father is completely omitted from the decision.ii

3. Reaps the benefits of affirmative action schemes which allow her access to cheap business loans and female-friendly fellowship programs and grants that give her an unfair advantage over her male competitors.iii

4. May make false accusations of sexual abuse and most likely get away with the claim, while the man suffers social shame and risks imprisonment and labeling as a sex offender.iv
5. Will enjoy the physical, emotional and financial support and the offer of free legal advice from female-safe Crisis Centers. Comparable support networks for men who suffer abuse at the hands of women simply do not exist.v
6. Is allowed to sit or be close to unrelated children and minors in parks and other public spaces while a man who does the same risks falling under the suspicion of pedophilia, and the assumption they are possibly dangerous sexual predators.vi
7. May call 911 with unfounded claims of physical violence and sexual assault by men and expect the police to blithely believe her claims. Her meager accusation is enough to get the man thrown in jail while her claim is investigated. In cross-gender crimes, it is invariably the man who appears to be guilty until proven innocent.vii
8. Will probably never see the inside of jail or prison. Unlike 1 in 3 black and brown males.viii
9. Belongs or belonged to the 60% female majority on campuses across the US and as such is protected by the organizations created solely to provide safe havens, form policies and offer consultations that support her social and psychological requirements. Support groups which deal with 'male issues' are still in the infant stages.ix
10. On any college campus, women who file a sexual assault claim are assumed innocent while men must prove their innocence. Men are punished without proof.x
11. Will generally not have to fear any consequences for physically abusing her male partner in public. She may hit, slap and scold him while he is socially bound to accept her actions without retaliation.xi
12. Can rely on help from passers-by if she's assaulted in public. Privileged White Women enjoy many socially-acceptable safeguards that simply do not apply to her male counterpart.xii xiii
13. Will regularly play the 'weaker sex' card at work. She will ask men to lift heavy objects or to reach to high shelves. Generally speaking, men are more than happy to help. But if one of those men ask that same woman to bring him a cup of coffee, he risks her bringing a charge of sexual harassment against him that could lose him his job.
14. Controls 85% of America's spending power and is the coveted target of massive marketing attention. Privileged White Women are the Holy Grail of the modern advertising machine. Men, on the other hand, are often the butt of advertising jokes that pinpoint his lack of intelligence or masculinity.xiv
15. 58% of America's workforce are women.xv
16. Has a 70% chance or more of getting hired for a job as a man, even in STEM.xvi xvii
17. In her twenties she will earn more than men her age.xviii
18. Is protected by labor laws that ensure a fair wage and appropriate work conditions.
19. Can, if she gives birth, demand maternity leave for her husband or same sex partner.
20. Stands a better chance of opening her own business. Over ten million women in The United States own and operate their own companies and get affirmative action assistance.xix
21. Will use misandry as a weapon. She will form bonds with her 'sisters' and encourage the slander of the male character amidst wild accusations of man's oppression of women. xx
22. Has a far greater chance of becoming a Fortune 500 CEO than she did ten years ago. Her appointment may cost

the company dearly, but the pressures of today's patriarchal society dictate that even the largest and most powerful organizations bend with the storm of female occupation.

23. Implements her superior procedural and policy skills to attain positions of power in large companies.xxi
24. Can be confident that when she smiles sweetly and flicks her hair, male co-workers will drop everything to do her bidding.
25. Will expect and usually demand the man picks up the check on a date.xxii
26. Does not have to fear recriminations against her gender in the unlikely event she is dismissed from her job.
27. Is far less likely to become the victim of violence or murder, regardless of ethnicity.xxiii
28. Will very rarely have her femininity questioned if she chooses not to have children or wear 'girly' makeup or clothes.
29. Be considered 'normal' if she decides to become one of the 10 million single moms in the US. For a woman to raise a child or children on her own is considered 'normal'. A single dad however, will generally be regarded as a failed husband or a widow.
30. Will face less public and media scrutiny if she decides to run for political office. Even that of the President of the United States.
31. If she's Canadian, can fully expect to join the privileged group of women who occupy 50% of the top political posts in the country.
32. Will have received enormous encouragement as a child to strive for any dream or goal she may have.
33. Has grown up in an environment that glorifies feminization and scolds or punishes boys for not being as well behaved as their opposite gender.xxiv xxv
34. Can turn on the TV and continuously see her 'sisters' well respected and proportionally represented in the News.xxvi
35. Controls 85% of America's household budgets.xxvi
36. Will have a far more varied choice of clothing, hair styles and makeup than men. She will be able to adapt her look to fit her every emotion. From glamorous film diva to Plain Jane.
37. Usually gets child custody in a divorce. Also financial support from government monies to support herself and her offspring.xxviii
38. After divorce will freely date other men or partners after a divorce with an eye to finding a new 'provider' for her family.xxix
39. Can, if she chooses, negotiate a division of labor with her partner in marriage and file for a no-fault divorce if at any time, she becomes dissatisfied.xxx
40. Will enjoy the natural attention bestowed upon her by men. She can expect to be treated like a QUEEN.xxxi xxxii Her wedding day is HER DAY!xxxiii
41. Will never be expected to lift heavy objects or perform any kind of difficult or dangerous task if there is an able bodied male close by.xxxiv xxxv
42. Does not need to recognize her female privileges, nor accept criticism thereof. She will consider her White Woman Privilege a birth right, instilled in her from her mother and grandmother and any of her other female

relatives and friends. As boys growing up under the watchful eye of their patriarchal mothers, men can expect a completely different treatment.xxxvi

The age of the Privileged White Woman is upon us

But it is not too late. People are supporting men's groups, men's gender issues on college campuses and Red Pill groups such as the NCFM with donations. Organizations like Men Going Their Own Way are springing up everywhere. More and more adult males are breaking free of their invisible chains and seeking their destiny in a new world where women no longer control and manipulate them at will. You too can join the movement. Be a Man again!

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Dr. Mahboob Shafii of the Birmingham Circumcision Clinic, England placed on genital mutilators directory

Gary Costanza · 14 December 2015 · Archived copy · Original

From the Birmingham Circumcision Clinic website circumcisionbham.co.uk:

"Birmingham Circumcision Clinic is one of the largest circumcision service providers in the UK and Europe. We carry out circumcisions on babies, children of all ages and adults.

The Circumcision Clinic is part of a major award winning health care provider with more than 200 staff members and nine sites throughout Birmingham and the West Midlands. We attract patients from all over the country, some travelling from as far as Scotland, Ireland, Wales and even Europe."

Dr. Mahboob Shafii's bio:

> I'm a general practitioner with a specialist interest in dermatology based at Laurie Pike Health Centre. I am also the lead clinician at the Birmingham Circumcision Clinic.
> I studied medicine at Cardiff University and then carried out my general practice training in Birmingham, working at Selly Oak Hospital, Queen Elizabeth Psychiatric Hospital, Birmingham Children's Hospital and Birmingham Women's Hospital. I joined the Modality Partnership in 2007 and have worked with the team to develop the dermatology service and also set up one of the largest circumcision services in the UK. Outside of work, I help to run a scout group.

Something is wrong when a facility called "The Circumcision Clinic" is part of "a major award winning health care provider. Modality Medical Services Ltd. evidently grants female infants genital integrity and autonomy, boys, not so much. Maybe this dermatologist and GP doesn't know the foreskin is part of the penis and that removing it is genital mutilation. Outside of work he does good works – but inside he mutilates infants without their consent.

Under "Our Fees:"

> Restraint and Refund Policy
> The Birmingham Circumcision Clinic operates a very strict restraining policy. For clarity we have explained the policy below. Please take your time to read and understand the policy and then judge whether your child will allow for the procedure to go ahead.
>
> Once the anaesthetic has been injected, only children aged two years and under will be restrained during the procedure. However where children of this age group show signs of distress or resistance and the doctor feels it would be too harmful to continue, the circumcision will not be carried out.
>
> For children above the age of two years, we will not allow any form of restraint, either by the doctor or parents. After the anaesthetic has been administered, if your child refuses to lie still on the operating bed, it will be dangerous to carry out the circumcision and the procedure will be cancelled.
>
> The Birmingham Circumcision Clinic is an award winning clinic, that has an excellent reputation and while the majority of procedures go ahead with no problems, in certain cases children do get extremely distressed and the procedure has had to be cancelled.

The fee for a newborn baby to be circumcised is a measly 125 pounds – blood money at a discount. Has the doctor no shame? Permanent mutilation for a few pounds?

At least the doctor has some heart, as 'if children aged two and under show signs of distress or resistance and the doctor feels it would be too harmful to continue, the circumcision will not be carried out.'

More common sense here, avoiding total chaos and psychological damage: "For children above the age of two years, we will not allow any form of restraint, either by the doctor or parents. After the anaesthetic has been administered, if your child refuses to lie still on the operating bed, it will be dangerous to carry out the circumcision and the procedure will be cancelled."

Under "Your Complete Guide to the Circumcision Service at Birmingham Circumcision Clinic:"

> What type of anaesthetic is used and will my child feel any pain?
> Before the circumcision, the penis is made numb by injecting a medicine around the base of the penis. This is called a local anaesthetic and ensures that there is no pain during the circumcision procedure. After the injection, the doctor will wait a few minutes for the anaesthetic to take effect, test the foreskin, and only when he is certain that the child is unable to feel localised pain, he will begin the circumcision. The type of anaesthetic we use can last for up to six hours.

I'd like to hear how he's certain that "the child is unable to feel localised pain" but no method of determining this is offered. Does he ask "does this hurt?"

> Will my child cry?
> Every baby and child is different. We have had babies and children who have not cried for the injection and have remained quiet during the entire circumcision procedure. Other babies and children start crying as soon as they are undressed and put on the bed.
>
> One way to calm and settle babies and very young children is to give them a bottle of sugary water to drink during the injection and the circumcision procedure. We strongly advise this for all babies, infants and toddlers, even if they are breast-fed.

I think the bottle of sugar water is to make the adults feel better, not the infant. Sort of like 'here kid, bite the bullet.'

> What method of circumcision is used for babies, infants and toddlers?
>
> For the overwhelming majority of babies, infants and toddlers, we use the Plastibell circumcision technique.
>
> The Plastibell is a clear plastic ring with a handle and a deep groove running around it. This was invented in America in 1950 and is now one of the most popular circumcision methods used in the UK, USA, Australia, and New Zealand.
>
> After administering the local anaesthesic, the penis and foreskin are separated by gentle pushing. Then a cut is made from the top of the foreskin allowing it to be pushed back and the Plastibell to be placed in position.
>
> The appropriate sized Plastibell is chosen and placed over the head of the penis. It is then covered over by the foreskin. A ligature is tied firmly around the foreskin in order to hold the skin against a groove in the Plastibell. Then the excess skin is carefully trimmed off. Finally, the handle of the plastibell is broken off at the end of the procedure. The entire circumcision procedure takes 10 to 15 minutes. The ring falls off within 10 days, leaving a small wound that will heal over the following weeks. No stitches are required.

The foreskin is an integral part of the penis and is firmly attached at birth. It's not "excess skin;" most doctors and others doing this cutting don't know the function of the foreskin.

> Formal Surgical Circumcision Techniques
>
> The largest sized Plasibell that is available is 1.7cm in diameter. Thus in a very small percentage of babies, infants and toddlers the Plastibell method may not be suitable and one of the formal surgical circumcision teachniques may need to be used. The doctor will discuss this with you if the procedure becomes necessary.

> The three formal surgical techniques are:
>
> Forceps Guided Circumcision
> Sleeve Resection Circumcision
> Dorsal Slit Circumcision
> All three of the above circumcision methods require stitching after the foreskin is removed. We use dissolvable stitches. This means that the stitches will automatically dissolve over a period of two to six weeks and do not need to be removed.
>
> What method of circumcision is used for children aged 2 and under 16 years old?
> For a small percentage of children aged 2 and above, the Plastibell method (details above) may still be suitable. However for the vast majority of older children our preferred and safest method is to use one of the formal surgical circumcision techniques as outlined above.
>
> The formal circumcision techniques require the use of a scalpel to remove the foreskin, bipolar forceps to control any bleeding and then the cut edges are stitched with absorbable sutures. The area is then cleaned and a dressing applied. The entire process can take approximately 45 minutes.

You'd think with procedures like "sleeve resection" and "dorsal slit" we'd be given risk information. Maybe here under "Blog -> What You Need to Know about Having your Baby Circumcised:"

> Circumcision is when the loose skin, known as the foreskin or prepuce, which covers the end of your baby's penis is surgically removed. The foreskin covers and protects the top part of the penis and contains nerves, blood vessels, and a tiny amount of muscle. In the circumcision practice, babies are counted as those under the age of three months. A circumcision on babies or children under the age of five is rarely for medical reasons, and is usually carried out as a family decision, for social and cultural reasons, or as part of Islamic or Judaic religious traditions.

Well, the foreskin DID 'cover and protect' the penis and USED TO 'contain nerves and blood vessels' until the doctor cut it off and tossed it away like garbage.

Saying that circumcision is "usually carried out as a family decision" is actually adults forcing THEIR irreversible decision on an unconsenting infant.

> Carrying out the procedure
>
> The World Health Organisation guidelines state that a baby must weigh more than 2.5kg in order for the circumcision to be carried out. It is safe for your newborn boy to undergo the procedure at any stage taking his weight into consideration, however, it's advisable that if your baby is premature, you should wait until he is older to take into account how early he was when calculating his readiness.
>
> For newborn babies, your surgeon is likely to use a local anaesthetic to numb the area. This will be either via an injection at the base of the baby's penis, or the application of a cream, around an hour before the procedure. The procedure itself is considered to be minor surgery and won't take long – there is no need for you or your baby to stay overnight at the clinic or hospital. If your baby is being circumcised for non-medical reasons, both parents must give their consent.
>
> How to prepare
>
> There aren't many special preparations you'll have to make before the operation, though we'd advise that you change your baby's nappy and keep a clean one ready to change him into after the surgery is complete.
>
> We'd also recommend that you give him a bottle of sugary water to drink during the injection and the circumcision procedure, as this is a good way to help calm and settle babies or very young children. Although parents may feel more at ease staying in the operating room during the entire circumcision procedure, it can be

> a stressful time for parents and you may feel more comfortable waiting outside until it has been carried out.

‘Parents may feel more comfortable waiting outside until the circumcision has been carried out.’ Why, so they think it’s the “minor surgery” he says it is?

Since Dr. Shafii gives no information about the risks of circumcision, see that here at neonatalcutting.org.

Dr. Shafii’s practice information follows:

Birmingham Circumcision Clinic
Laurie Pike Health Centre
2 Fentham Road, Aston
Birmingham
B6 6BB
Tel: 0121 250 0386
Fax: 0121 523 6163
circumcision.bham@nhs.net

Paul interviews Blaire White, trans woman, MHRA

A Voice for Men · 15 December 2015 · Archived copy · Original

Paul wants 18,000 subs to his YouTube channel for Christmas. Currently needs just 79 to get there.

Subscribe here.

Not just a western problem

AVfM Video Source · 15 December 2015 · Archived copy · Original

This news articles from several years ago shows that the problems facing men are not just a western phenomenon. Many viewers will identify with the problems men in Hong Kong are facing.

How Republicans can win in 2016

AVfM Video Source · 15 December 2015 · Archived copy · Original

If you don't sub to Paul's channel on YouTube, you are probably a communist.

Republicans can win the 2016 presidential election with some fundamental changes to their strategy.

> It's no secret that Hillary is coming next year. And of course her campaign, above all others, will make the election about sex, or if you prefer the liberal misnomer, gender.

The War on Women rhetoric will ramp up, and it will again be a winning strategy for Democrats if Republicans respond to it as stupidly as they did the in the last election.

To get the corrective action going, we need to start with some basics, including some training for republicans on what conservativism is vs what you seem to think it is.

First, leave your traditional values, chivalry and religion in the closet where it belongs. No, seriously, shut up about that shit.

You see, pushing for small, unobtrusive government when you don't want nationalized healthcare or nationalized anything else is great. It is a true conservative value. So there is no point in shooting yourself and everyone else in the foot by wailing about keeping government out of our lives, except when you want state functionaries to enforce your moral or religious values on everyone else.

Shut up about gay marriage. In fact, if you understand the least little bit about conservatism the only question you should be asking about marriage is why we allow the government to license it in the first place. It is a private matter, not a public one. Gay people have a right to keep the government out of their private lives, too. They also vote. Think about it. You can practice true conservatism and add to your rank and file simply by not being a hypocrite and by recognizing that in ignoring the corrupt family courts you have done a lot more damage to marriage than gays could ever hope to accomplish.

Do you know what Title IV-D is? Of course you don't. You have been too busy being sanctimonious about gays intruding on your sacred institution that lost its sacredness the moment Ronald Reagan signed no fault divorce into law in California.

Next, end the War on Drugs and quit getting bent out of shape if people get high. Quit acting like you saw Reefer Madness one too many times and drop the paranoid concern that someone, somewhere might be toking up and enjoying it. It's a private choice, so quit acting like a martini sipping, hypocritical fascist and pull your head out. Lead the way on ending cannabis prohibition – using the conservative ideals of people like William F Buckley – and you will bleed votes from the left.

Ditch the likes of Tammy Bruce (and at least a dozen other pundits). She's poison to conservative America. I called into her show once when she was discussing medical marijuana. She was actually mocking cancer patients seeking relief with cannabis. Why? Because she thought they might enjoy the buzz during chemotherapy.

Is that your conservative values at play? Is that government out of our lives? Should you perhaps do a double check on the meaning of small government?

Now we come to a big one. Where it concerns sexual politics, trying learning what you are actually talking about and speaking to it with conviction. Personally, I have come to rely on the "binders full of women" style inept responses of Republicans for entertainment value, but it is a shit strategy to counter the heavily gendered attacks from Democrats.

Democrats, especially the likes of Clinton, will drive their campaign strategies on fraudulent talking points. The

phony 1 in 5 rape statistic, the phony wage gap, phony rape culture, phony patriarchy, the phony war on women and the like.

It is time you started a dialogue with the great numbers of women who don't want to be portrayed as helpless victims and needy toddlers that Democrats make them to be. They are out there in droves, and they are starting to speak up. It is fair to assume that they don't know you even realize they exist.

That brings us to one of the most critical changes that Republicans need to make if they ever hope to do anything but fail again. Instead of dodging these issues, and coming up with weak, obsequious pleas for people to understand that "Republicans love women, too," start calling out the lies for what they are. Use mostly Republican women to do it if you have to. Most of all, find your balls and take a direct, informed stand on the issues.

Don't retreat. When they call you a misogynist or a traitor to women, mock and laugh at them.

Do republicans stop and wonder for a moment why someone like Donald Trump, a former Clinton supporter, is thrashing them so badly in the polls? Do they wonder why not a single professional Republican politician can even come close to his popularity?

The answer is simple. Republicans lost their balls. The embarrassing lack of gumption in Republican candidates is a glaring neon sign that says weakness.

People don't trust weak leaders. That is not conjecture. Research bears it out. Raymond Cattell, a pioneer in the field of personality assessment, developed the Leadership Potential equation in 1954. According to his research some of the top traits of strong leaders are as follows:

Emotional stability. Good leaders must be able to tolerate frustration and stress. Overall, they must be well-adjusted and have the psychological maturity to deal with anything they are required to face.

Does that sound like your average Republican, who might engage in tough rhetoric when it comes to terrorism, but folds like a cheap suit when facing feminist lies.

Dominance. Leaders are often times competitive and decisive and usually enjoy overcoming obstacles. Overall, they are assertive in their thinking style as well as their attitude in dealing with others.

There's Donald Trump. There is his lead. Half of what he says might be bullshit, but at least he says that bullshit with conviction. It is resonating with voters.

Social boldness. Leaders tend to be spontaneous risk-takers. They are usually socially aggressive and generally thick-skinned. Overall, they are responsive to others and tend to be high in emotional stamina.

At the risk of being redundant, there is Trump again. Bear in mind that Trump has been accused repeatedly of misogyny due to things he has said. Now go look at his poll numbers again. It doesn't matter. What will kill you politically is not saying controversial things, but in being milquetoast and cowardly.

Tough-mindedness. Good leaders are practical, logical, and to-the-point. They tend to be low in sentimental attachments and comfortable with criticism. They are usually insensitive to hardship and overall, are very poised.

How poised did Mitt Romney look standing there talking about binders of women? How poised does any Republican look when confronted with sexually political bullshit? And no, thanking your mother and talking about how much you love your wife is not a poised reaction to gendered talking points from Democrats. It is a weak deflection, proving you can't handle the topic.

Finally, if you can't muster the spine to do anything else, for god's sake, pry yourself out of the Reagan 80s and bring yourself into the age of the internet. Democrats are killing you with social media. There are narrative changing philosophical wars being raged entirely online and Republicans are still talking through tin cans and string.

Did you know that one of the most popular conservative voices in America is a gay dude who is more flaming than

napalm? Mind you he won't be your cup of tea in all cases because he seems to be an actual vs fake conservative, but he is still a great lesson for you if you will pull the stick out of your behind and get willing to learn something.

Take a look at the writings of Robert Stacy McCain, who actually understands and confronts the false narrative that keeps costing you elections.

Christina Hoff Sommers with the American Enterprise Institute is another good example. Even though she remains destructively attached to the label of "feminist" (which explains why she still buys into some feminist lies) she is at least tuned in to what is happening in the real world of everyday people.

The bottom line is this, Republicans. In running against Hillary, you are running against feminism. So far, where it concerns feminism, you have been cowards and supplicants. Your only hope here is to take a stand on feminism, to fully join the growing, vocal anti-feminist, pro-freedom movement.

In doing so, you will siphon votes from Democrats, inspire a more vocal base and start showing the fortitude that actually comes with leadership skills.

If you fail to do that, you might as well all resign and line up to vote for more lunatics running the asylum.

There she is, Miss America – Warts and All

Doug Mortimer · 15 December 2015 · Archived copy · Original

I think I was in my early 40s when I came across an astounding photo in an old family album. There was my mother in a two-piece bathing suit, albeit modest by today's standards, and holding a trophy. In 1938, she had won some sort of beauty contest at a beach resort on the Jersey shore. My mom a babe? Who knew?

A little voice in my head said that directing my middle-aged male gaze at my mother was too creepy, so I turned the page. But I couldn't stop thinking about that picture. My mom was 30 when I was born, so my earliest images of her were considerably more mature than the hottie in the old snapshot. Upon further reflection, I remembered old Miss America telecasts and how important they were in our household.

My grandmother was born in Atlantic City and my mother spent her summers there, so the Miss America pageant, typically held the weekend following Labor Day in Atlantic City, was a big deal. To her dying day, my grandmother considered Atlantic City "The Playground of the World," even though the world had moved on to Las Vegas, Acapulco, Miami Beach, and other sybaritic destinations. The Miss America Pageant, which began in 1921, was perhaps the signature event of Atlantic City.

Every year, my mother and grandmother religiously watched the proceedings, occasionally joined by a neighbor or friend. I don't remember where the menfolk were at this time. I don't know if their absence was due to lack of interest or simply the realization that any sort of hubba-hubba/va-va-voom/hoo-hah response to the swimsuit competition would have been inappropriate.

I could have cared less till around 1963 when my hormones started kicking in. As a child, I had heard numerous comments about the various physical attributes of females…great gams…nice ass…man, she could poke your eyes out with those knockers, etc. I was aware that various movie stars, such as Marilyn Monroe and Jayne Mansfield, were female icons, and I had seen any number of animated cartoons with scenes involving males responding to eyeball candy (director Tex Avery was the clear leader in this regard, though Bob Clampett was a strong second).

When I was six years old, a Broadway musical called The Most Happy Fella introduced a song called Standing on the Corner (Watching All the Girls Go by). It became a popular ditty in the late 1950s and was covered by a number of artists. So I had some vague understanding that looking at women was something that men did and it was perfectly acceptable behavior but I didn't understand why it was such a big deal. I didn't really get it till I hit puberty…or should I say, it hit me. Ah, now I see what you guys are talking about!

So at the age of 13, I injected myself into the annual viewing of the Miss America pageant at our house. I certainly didn't care who won. Whether it was the "home team," Miss Pennsylvania, or one of the 49 "visiting teams" was of no importance. I was just there for the parade of pulchritude.

That may sound pathetic, but in those days, young men had few choices. I vividly remember my first glimpse of Playboy at a friend's house when I was 12. "My father says it's good for me to have this," he told me. His father was a psychiatrist. I'm not sure if mom had any say in the matter, or if she was even informed of it.

I was living in a less enlightened household and choices were limited. I was partial to the women's underwear ads in the Sears catalog. Don't let anyone tell you that granny panties aren't sexy. In days of old, they were the norm. Some of my peers, obviously budding multiculturalists, fancied National Geographic. I suspect a lot of the collections of this publication one encounters at garage sales today were begun by adolescent males mesmerized by all that toplessness, or topfreeness, as it would be called today.

So in 1963, the chance to ogle 50 hot babes on TV, albeit in black and white, was a rare opportunity – and it could be done in plain sight, even though there were adult women in the same room!

Well, I kept my mouth shut, but the adult females in the room were outspoken. In my admittedly callow consciousness, all the contestants looked like knockouts; not so to my mother and grandmother. During the

competition, their critical thinking skills got quite a workout:

“Her neck’s too long.”

“I don’t like her hair.”

“Her eyes are too far apart.”

“Too scrawny.”

“Look at the size of those feet.”

“Get a load of those thighs.”

“I think she’s already getting crow’s feet.”

“Are those falsies?”

“Her mouth is bigger than Martha Raye’s.”

“I can’t believe the schnozz on that one.”

Name any part of the female anatomy other than the big V, and my mother and grandmother had something to say about it. And when it came time for the talent competition, they made Simon Cowell look like Dale Carnegie.

Well, such behavior was a puzzler to me. At that time, I didn’t know my mom was a former beauty queen, but looking back now, it is ironic that she was so hypercritical. Geez, mom, couldn’t you – of all people – cut those poor girls some slack? My report cards never received such thorough scrutiny.

More than half a century later, however, those comments now provide me insight into the female psyche.

As a child, I’d witnessed any number of face-to-face interactions with my mother and her friends, and they never ragged on each other. Every new hairdo elicited comments such as “I love what you’ve done with your hair.” Never was heard a discouraging word. How could the hairdressers get it right 100% of the time? Didn’t they ever screw up?

Remember the old joke about men greeting each other after a long absence and insulting one another…but not meaning it, and women greeting each other after a long absence and complimenting one another…but not meaning it.

H.L. Mencken once said, “When women kiss it always reminds one of prize-fighters shaking hands.” He also defined misogynist as “a man who hates women as much as women hate one another.” Not a bad rejoinder if someone ever accuses you of being a misogynist. As a corollary, he also said, “On one issue, at least, men and women agree: they both distrust women.”

Such quotes certainly clash with the much-vaunted female herd instinct. There is strength in numbers when it comes to political ideologies, and since feminists “don’t need no man,” banding together amplifies their voices. Normal females, however, compete for the best available male, from high school till menopause (and, according to a recent article in an AARP publication, sometimes even as late as the nursing home).

So dissing the competition’s attributes is a form of female trash talk. And it persists long after the woman has captured a man. I think mature women correctly perceive younger women – even the ones they see on television or in other media – as a virtual threat to abscond with their men. So they have to pick them apart just to inflate their own egos. As women age, every glance into the mirror reveals a slow leak in desirability, and even the most overinflated female ego must eventually acknowledge that reality.

I don’t know if Mencken ever had anything to say about the Miss America pageant, but he did once nominate evangelist Aimee Semple McPherson for the contest. His distaste for holy rollers was legendary, so perhaps by linking Miss America with her, he was also getting in a dig at beauty contests.

Mencken and the Miss America Pageant were both riding high in the 1920s, but time has not been kind to them. During the late 60s and early 70s, the Miss America pageant was squarely in the crosshairs of the women's liberation movement and demonstrations on the boardwalk in front of the Atlantic City Convention Center were commonplace.

By 1980, Bert Parks, who had hosted the pageant for 25 years and was almost synonymous with it, retired. But the pageant staggered on, now competing with Miss USA, Miss Universe, Mrs. America, and probably other pageants I don't know about.

From 2005 to 2013, the Miss America pageant was held in Las Vegas, where it remained until 2014, when it returned to Atlantic City. I don't know that I would interpret that as a return to traditionalism.

The current Miss America is Miss New York, one Kira Kazantsev. Her pet charity is a domestic violence program called "Love Shouldn't Hurt." A close reading of the text on the web site doesn't turn up any recognition of battered men. Why am I not surprised?

Well, if my mom and grandma were still around, I'd sic them on Ms. Kazantsev. I think they'd rip her a new vagina. This time around, I would find the spectacle much more amusing.

Dr. Bob Reddoch of Ontario, Canada placed on genital mutilators directory

Gary Costanza · 16 December 2015 · Archived copy · Original

Dr. Bob Reddoch

"About Dr. Reddoch" from his website circumcisionontario.com:

"Dr. Bob Reddoch is a well known and respected emergency department physician and educator in eastern Ontario for over 20 years.
Dr. Reddoch now limits his clinic practice to only two surgical procedures. Circumcision is one of these procedures. (No-Scalpel No-Needle Vasectomy is the other). Dr. Reddoch underwent extensive training with Dr. Neil Pollock, one of North America's foremost authorities on these two procedures. Dr Pollock's research into developing a safe, quick and virtually pain free approach to circumcision has been published internationally."

Under "Parent's Guide To Circumcision" there's this:

> Each year, there are over a million circumcisions performed in North America. Newborn circumcision, when performed properly, is quick and safe. The medical benefits accrue from infancy through old age.

Then these glowing reviews:

> Why do so many doctors recommend the Reddoch Clinics' technique for patients choosing circumcision?
>
> • Dr. Reddoch uses the Pollock Technique, a quick and virtually painless procedure pioneered by Dr. Neil Pollock in Vancouver, BC and safely performed on over 35,000 infants in the last two decades. For a video demonstration of Dr. Pollock's circumcision technique, click here.
>
> • Our procedure takes only 30-60 seconds (10 times quicker than most hospital circumcisions).
>
> • We use extensive pain control methods including Tylenol, a sugar solution (to reduce pain perception), a topical freezing cream, and a local anesthetic injection (both short- and long-acting).
>
> • There are extremely low complication rates.
>
> • For your peace of mind, Dr. Reddoch is available 24 hours a day on his personal cell phone. All families are given his contact information if any concerns should arise so they can reach the doctor directly at any hour.
>
> • We do not charge any hospital administration fees.
>
> Why do parents choose to circumcise their sons?
>
> Research shows that:
>
> • It reduces the risk of urinary tract infection.

> • It reduces the risk of penile infection also called balanoposthitis.
>
> • It eliminates the need to do it later in life when up to 6% of boys will require a circumcision because of various problems. (When it is done later in life, it is a more costly, difficult, and riskier procedure requiring a general anesthetic, and it is more painful).
>
> • It reduces the risk of getting some sexually transmitted diseases including Human Papilloma Virus (HPV) and AIDS (HIV).
>
> • It reduces the risk of penile cancer and cervical cancer in partners.
>
> • Circumcised men have less risk of sexual dysfunction later in life.
>
> Why do parents choose not to circumcise their sons?
>
> • They are concerned that they may be doing a procedure on an otherwise healthy baby that may cause pain or complications.
>
> • They wonder whether their child will wish that he had not been circumcised at a later time.
>
> • They are unsure of the medical reasons in favor of a circumcision.

All of the supposed "research" above has been debunked and is no reason to mutilate an infant without their consent. You can call this practice a 'cutting mill' that makes a tidy profit by mutilating infants assembly line style.

Under "Complications:"

> Circumcision is associated with few and infrequent complications, although with any surgical procedure there are occasional problems. For example, bleeding. In almost all cases bleeding is controlled by direct pressure.
>
> Even though complications are rare, do not hesitate to consult Dr. Reddoch if you have any questions about the appearance of the penis. Remember, early treatment (if any is needed) is always best.

Dr. Reddoch's website then goes on to list certain complications. A sampling:

> Bleeding: …You treat active bleeding from the penis the same as you would for the tip of a finger…
>
> Concealed Penis: …When the length of the penile shaft is no greater than its diameter or when there is a good amount of pubic fat, the penis will tend to retract inward. This is normal…
>
> Infection: …Although rare, there have been reported cases of infection. Common signs of infection include: a pus like discharge, a foul smell, excessive swelling or redness, local warmth, a fever, or a rash anywhere in the area of the penis…
>
> Sticking Bandage: …There will be a long gauze strip (1/2×8 inches) wrapped around your son's penis. This strip may fall off within the first 24 hours. If it falls off early, do not worry, this is normal, just leave it off…

Under "Keep in mind the following things:"

> If your child has any medical problems or significant jaundice, discuss this with Dr. Reddoch before giving him more Tylenol.

Very laudable to give this warning, as acetaminophen poisoning is a danger, yet would not be needed if not for this genital mutilation. How many infants killed this way are counted as poisoned and not attributed to circumcision?

Then there's this misleading information:

> Frequency of complications: The frequency of complications after circumcision varies with the skill and experience of the physician amongst other factors. Studies have shown the following complication rates for

> this procedure:
>
> | Complication: | Rate: |
> | --- | --- |
> | 1. Significant post-operation bleeding requiring medical attention of any kind | 1/400 |
> | 2. Phimosis or narrowing of the shaft skin opening over the head of the penis requiring medical intervention | 1/500 |
> | 3. Buried or trapped penis; ie. Penis gets partially buried in the abdomen and requires medical intervention | 1/800 |
> | 4. Infection requiring antibiotics | 1/1000 |
> | 5. Meatal Stenosis – Narrowing of the urethra requiring medical intervention | 1/1000 |
> | 6. Suboptimal cosmetic result | 1/500 |
> | 7. Trauma to the head of the penis | none |
> | 8. More serious complications including death | none |

Not mentioned is that these numbers are for the practice, not the general public. I say *the* practice because this chart, as was this list of complications, was taken verbatim from the website of Dr. Neil Pollock whose "method" Reddoch endorses.

It's there that we see the disclaimer for 7. and 8. "Has never occurred in our practice." Parents looking at this might think there have been no deaths from circumcision, which is NOT true.
Finally, this chilling item from their "Infant Circumcision Manual:

> Our Mission "To uphold the highest international standards of male health care in circumcision, while treating our patients with compassion, dignity and respect"

For more information about risks see here at neonatalcutting.org

His practice information follows:

820 McConnell Avenue
Suite 108
Cornwall, ON
K6H 4M4
tel: 613-933-9997
fax: 1-866-343-3944

2430 Bank Street (at Hunt Club)
Unit 1
Ottawa, ON
K1V 0T7

Women in Combat

Michael Conzachi · 16 December 2015 · Archived copy · Original

Last week, U.S. Defense Secretary Ash Carter issued a landmark announcement that beginning in 2016, all combat jobs in all U.S. Armed Forces Branches will be available to women. This includes all special operation forces such as Army Green Berets and Navy Seals.

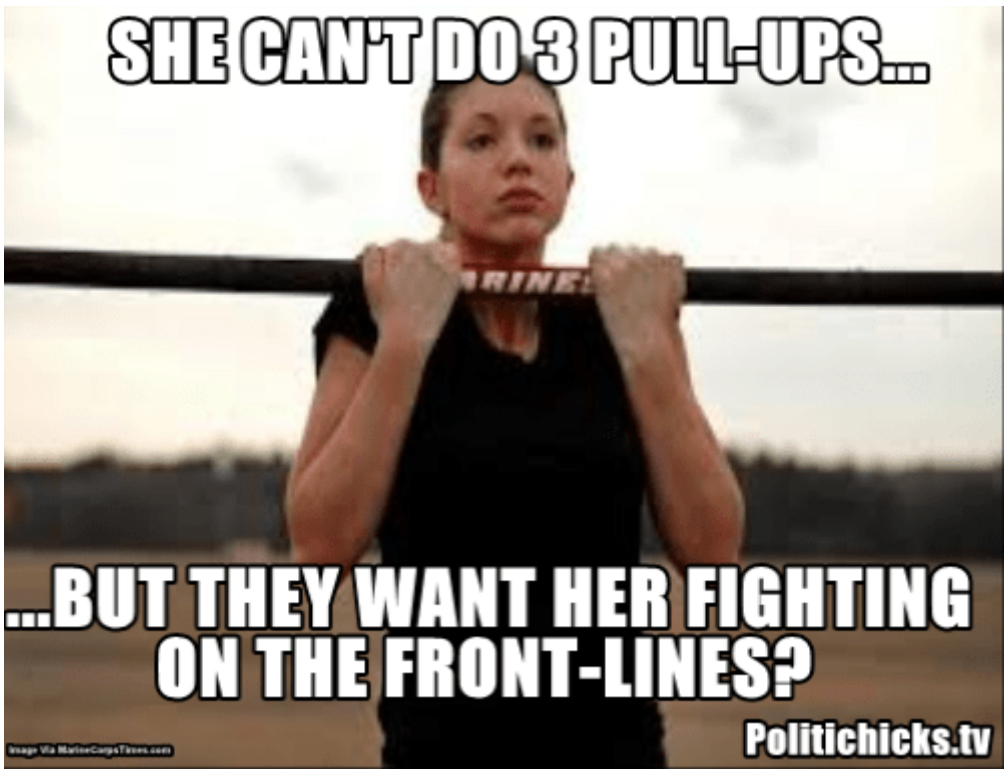

This decision may now have a blow back effect as military and political leaders are now coming to grips with the fact that women may now be forced to comply with registering with the Selective Service System; meaning that for the first time in our nation's history, women could be subject to the draft.

Although the draft no longer exists; at least right now, we cannot say that it would not be reinstated given the current state of terrorism in the world today; a level of terrorism that involves barbarism at an epic level; something that hasn't been seen since the Middle Ages.

The 1981 U.S. Supreme Court case of Rostker vs. Goldberg, officially excluded women from the draft on the premise that women were prohibited from ground combat operations.

A few days after the Defense Department announced that all combat jobs will be open to women, a three-member panel with the U.S. Court of Appeals for the 9th Circuit heard arguments in a 2013 lawsuit filed by the National Coalition for Men and James Lesmeister.

Deciphering the legal speak, essentially, the arguments proposed by Plaintiff's Attorney Marc Angelucci, NCFM, including President Harry Crouch and member Fred Sottile were that excluding women from having to register, was that it was discriminatory.

The prior 1981 Supreme Court Decision and the argument and position of this three-member panel, seems to suggest that the discriminatory argument is moot, since the policy change by the DOD.

This case appears to be headed back to the district court for further argument. What this also appears to be, is the courts will hand off the decision back to Congress; a shuffling of the decision to put this decision back into the hands of the legislature. Everyone pointing their fingers saying "it's not my job, you decide," "no no no it's not my

job, you decide." The typical hand wringing that we typically see in today's government that occurs at all levels and with both parties.

The shrill lobby who jumped up and down like circus monkeys screaming and demanding that all military combat jobs are open to women, will now start jumping up and down like circus monkeys complaining that they didn't really mean that women will now have to actually register for the draft, and if they don't, they will be subject to the same penalties and possible prosecution as men if they fail to do so.

The typical delusional uber-feminist speak, "we demand, we demand, we demand, combat jobs." "Oops; well, we didn't really mean that we would have to register for the draft, and be subject to the same penalties as men if we fail to do so, we just want equality, equality, equality."

Those demands now also seem to be moot. We shall now see how the delay tactics, irrational arguments, spin and legal actions will be to prevent young women from having to register, by the shrill equality cottage industry.

Huh? WTF? Am I suddenly on a different planet? Can someone please translate this convoluted, upside down, sideways up, Jefferson Airplane window pane acid logic to me?

It appears, that despite the studies, testing, and protests by large numbers of high ranking military officials, some Pentagon officials who have not fallen in line with the politically correct socialization of the military, and most combat operators who state that women simply do not have the physical strength nor the warrior, "Sheep Dog" mind set to do this dangerous arduous job, and to voluntarily and willingly place themselves in harm's way; to protect the Sheep from the Wolf.

In seemingly the only display of testicular fortitude opposing this monstrously stupid social engineering decision, came from the Marine Corps Marine Corps Commandant, General Joe Dunford who requested that the Marine Corps be exempt from the change as careful studies and a lengthy exploratory training and testing program shows "integrated units" with men and women don't perform as well as all-male units. He also wanted an exception to maintain elite units known as force reconnaissance as male-only.

According to the study and program conducted by the Marine Corps, which has yet to be released, women were slower, in an exercise testing an integrated unit's ability to remove casualties from the battlefield. The slower performance and need to use additional troops led to more casualties. Those tests concluded the slowness exposed the entire unit to more danger.

"A greater reliance on two-man carrying methods removes another Marine from providing local security during the movement," the report said. "Integrated crews performed noticeably slower during the execution of this subtask." Other tests showed that women had poorer performance in hikes, gorge crossings, cliff ascents and shooting accuracy.

In a recent 2014 study of more than 7,600 special operations personnel by the Rand Corporation, echoed the same sentiment of General Dunford; essentially stating in one collective voice that allowing women in combat roles, especially in special operations units will be disastrous, will cause men to leave the service and will cost lives. The survey also allowed for written comments.

One special operations respondent to the survey stated this.

"I could list hundreds of reasons why women cannot do the job that a Green Beret is required to do, but as I only have 1,000 characters, I will choose the one that I think is the most important." "I weigh 225 pounds, and 280 pounds in full kit, as did most of the members of my ODA (a 12-man Army Green Beret unit). I expect every person on my team to be able to drag any member of my team out of a firefight. A 130-pound female could not do it; I don't care how much time she spends in the gym. Do we expect wounded men to bleed out because a female soldier could not drag him to cover?"

Another special operations respondent stated the following, intermingled with a host of expletives.

“No one wants this. Do us a favor and listen to what we are saying for a change. Can Washington really afford to take that risk so politicians can brag to the public that they brought gender equality to SOF?” “Expletive, Expletive, Expletive!”

An Army soldier in an elite unit who has won unit physical fitness awards, who trains in mixed martial arts, and who is a former football player, spoke on condition of anonymity;

I’m 6’5” in stocking feet; nearly 6’7” in boots and helmet and dressed in full “battle-rattle” of nearly 100 pounds, I am well over 320 pounds, about the same as an NFL lineman. At that weight and in combat conditions with bullets flying and sh*t blowing up everywhere, even UFC former champ Rhonda Rousey wouldn’t be able to pull me out of the line of fire if I went down, and she may get killed trying.”

The request for the exception from the Marine Corps drew the ire of Navy Secretary Ray Mabus who called into question the testing methods, motives, and mind set of the Marine Corps personnel conducting their study. It appears that Secretary Mabus’ cancerous feminist and hallucinogenic thought process, prevented him from seeing and understanding the obvious, that virtually every test, study, survey, argument and proof that women simply do not possess the physical attributes, and emotional, and critical thinking skills that are necessary for ground combat operations; he is going to force it anyway.

Since the release of findings of the Marine Corps study, Mabus has publicly criticized it, saying the Marines in charge were biased against the idea of women in combat, and the women who participated may not have been the best the Corps had to offer.

That decision; without a microgram of a doubt, will cost lives.

California Congressman Duncan Hunter (R), a former Marine officer and Iraq veteran issued a statement saying Mabus’ recent public comments were an insult to the service.

“Secretary Mabus is quickly proving that he’s a political hack who cares more about doing the White House’s bidding than the combat effectiveness of the Marine Corps. Mabus is not only insulting the Marine Corps as an institution, but he’s essentially telling Marines that their experience and judgment doesn’t matter.”

Cheerleaders and supports of the women in combat mantra insist that physical and training standards are not and have not been lowered to accommodate females. That is about as truthful and accurate as what comes out of the

southbound end of a steer; BULLSHIT!

There are now numerous stories; including People magazine, and whistleblowers who have all said that the three recent graduates of the U.S. Army's elite Ranger School were in fact afforded special considerations. The three who did graduate along with another dozen or so that failed were allowed to preview certain courses and aspects of Ranger School months before they actually had to perform them, were allowed to recycle or permitted numerous "do-overs" out of the view of other trainees and only with selected staff, were provided special trainers and nutritionists months in advance, and suddenly and mysteriously, their Ranger School training and injury records were mistakenly shredded when they were requested by a congressman who became aware of the special treatment and compromised standards.

Oklahoma Congressman Steve Russell (R); himself a retired Army Lieutenant Colonel and graduate of Ranger School had demanded all training records of the women who had graduate from the Secretary of the Army, when tips started pouring into his office.

Among the documents Russell requested were patrol grade sheets, spot reports, phase evaluation reports, sick call reports with all to include the Ranger Instructor comments for each and every phase to include every recycled phase and class. Also requested were each female candidates recycle history and dates for each phase.

Here is a post from Congressman Russell's Facebook page.

https://www.facebook.com/reprussell/posts/1150222141672632

His request went unfulfilled and was met with a request for his own records from a group of West Point affiliated women, led by Sue Fulton; herself a former Army officer and West Point graduate, and Janet uh-uh-uh-uh-uh Reno bloated look-a-like. Fulton tweeted out a demand to Russell; presumably between bites of an In-and-Out Double-Double; to see his Ranger School records.

> Let's see YOUR #RangerSchool records, Congressman. @WestPointWomen @gaylelemmon #RLTW pic.twitter.com/6A7qXW2JEE
>
> — Sue Fulton (@suefulton) September 24, 2015

That's like a three toed sloth asking for the running times of a greyhound.

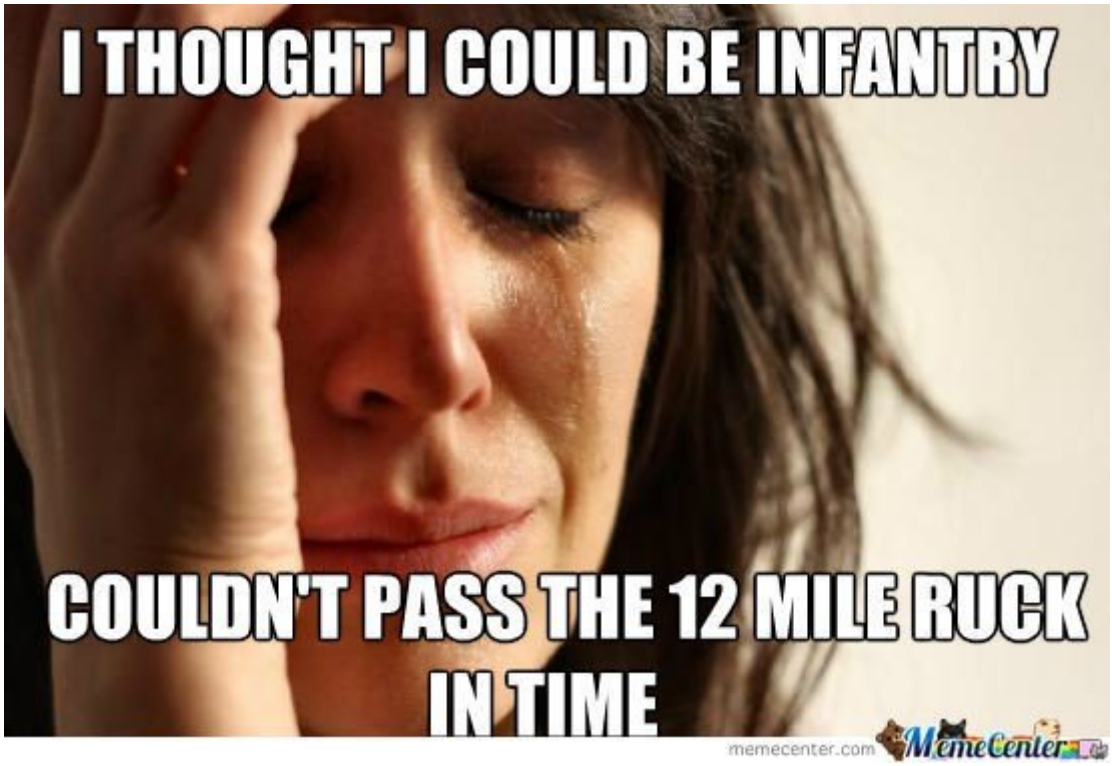

In conclusion; what we have is a staggering and epic level of factual evidence that every scientific study, survey, comments and opinions of some military leaders; and most importantly the common sense wishes of those in the foxholes; the "ground-pounders;" the ones who will be directly affected and who may die, and basic common friggin sense, that women simply do not possess the inherent warrior and physical qualities for combat operations.

Military women have served in deployment areas, some have encountered combat conditions, and yes some have been injured and killed. No one is going to detract from, or fail to honor the sacrifice that some women have made. Are there some women who are physically and mentally tougher than men? Sure there are, but we don't put all military males in direct combat units either.

Military morale has tanked in the past seven years with the current policies in place, the unclear and dangerous rules of engagement that are getting military members killed, the persecution of military males based on dubious sexual assault allegations that would not reach the front door of a civilian prosecutor, and now this decision has and will continue to drive qualified men and some women out of military service.

I can imagine Defense Secretary Carter delivering his message in typical "Forest Gump" southern drawl along with his Flex-o-Lite ping-pong paddle is his back pocket saying, "I'm not a smart man, but I know what equality is."

https://www.youtube.com/watch?v=iEwO26Dr5k8

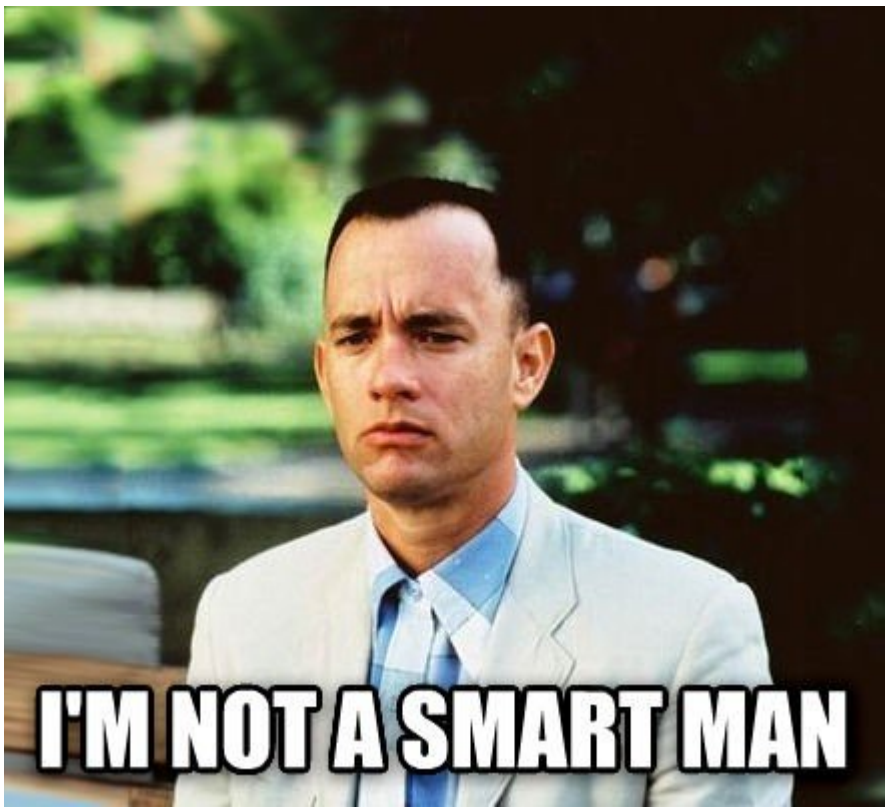

With all of the coddling and babying of women in our criminal and family courts, our college campuses with the claims that women are so fragile that if they are in the same zip code as a bottle of alcohol, and they have their hand touched by a male student, and that is tantamount that they have been raped, then just what in the hell does anyone in their right mind want women in direct military combat units in combat conditions.

I wonder if a female Soldier or Marine who is on the front lines and gets shot at by ISIS, if that would constitute grounds for getting a restraining order against the terrorist. What if the terrorist shouts out to the female combatant uncomfortable words, would the U.N. or the Geneva Convention rules have to be re-written to mandate trigger warnings? What if female combatants are taken POW, will the enemy be required to provide “safe spaces” for female POW’s, sanitary conditions?

Ooooooooooh,,, I get it now,,, yeah, let’s only put women on the front lines, and when the terrorists shoot at them or threaten to cut their heads off with dull knives, they can petition for restraining orders. Yeah, that’s the ticket, we’ll defeat the enemy by restraining order. Gee,,, I apologize for my lack of forward and progressive thinking. My bad.

As a result of this shrill feminist social engineering delusional demand, and now mandated Department of Defense policy, perhaps the equality mantra will be tempered once millions of 18 – 25-year-old females will be forced by law, to line up around the corner from each and every Selective Service office across the country, or when they start coming home with missing limbs or in boxes in mass numbers.

You don’t hook up a covered wagon to a sheep, not even if you put a Rambo mask on it, you hook it up to a horse. Is that not clear?

I have made some facetious comments for entertainment purposes but to those in positions of political, military, and Pentagon decision making I say, “Jesus Herbert Christ folks, wake up and think!”

This is not an issue of equality, it’s an issue of ability.

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AVfM Reference Wiki

Robert Brockway · 16 December 2015 · Archived copy · Original

Huff Po, stop the nonsense!

AVfM Video Source · 17 December 2015 · Archived copy · Original

Huffington Post made a video about 48 things that allegedly women hear in a lifetime and men just don't. Lucian Vâlsan took them all point by point, only to (unsurprisingly) find that most of those 48 were complete nonsense, and from those that were sex-specific, many of them are compliments anyway.

Definitely worth a watch for its harsh reality check.

You can subscribe to Lucian's Freedom Alternative, here.

Toward a Deeper Understanding of What Feminism Is

Luigi Logan (aka Fidelbogen) · 17 December 2015 · Archived copy · Original

In an earlier article, I spoke of something called non-feminist target consensus, and why we should move toward such consensus if we would effectively move against feminism in massed formation:

In that article, I posted a numbered list called the "Seven Points of Understanding". The list was meant to suggest a working agreement on what "feminism" really is. It was composed loosely because it was meant to channel our thoughts in a loosely calculated direction, as the first stage in a deeper convergence of understanding.

Granted, many people will never get to that deeper convergence. They will only skim through the seven points, nod their general agreement and give no further thought to it.

So be it. We can live with that. (Have we got any choice?)

But for those who mean to go further, I offer the following as a kind of second-degree initiation. Does that sound like a plan? All right, let's converge upon it.

For a start, let's mothball the conspiracy theories. Powerful interest groups may have given feminism a leg up, but they never invented it. Most seemingly conspiratorial patterns are better explained by what I call moral confluence – the tendency for like-minded humans to form spontaneous systems of cooperation. "Birds of a feather flock together", as folk wisdom informs us, and we need no conspiracy theory to account for this. In principle, it is nothing more mysterious than two people walking side by side on the same road and falling into step with each other.

Mind you, we don't rule out bonafide conspiratorial projects in the general mix – of varying sizes, with varying actors, changing through time. But we don't saddle ourselves with over-arching conspiracy narratives, nor do we bother with smaller ones unless easy evidence makes them "too good to ignore."

Next, we should agree that feminism was never extruded into the world from start to finish as a seamless connection of ideas – it was, and is, a patchwork rife with contradictions. It did not grow from a point source, but from a range of sources: organically, holistically, and morphogenetically. After that, moral confluence took over.

Feminism is more than just ideology. It is a set of practices in the objective world, and the ramifications of those practices. Effectively, feminism is a moral confluence manifested as a social super organism. It has fuzzy boundaries, but you can map it by the light of two cardinal principles, and in order to see how feminism operates you must bear those principles in mind. Once you've got that sorted out, everything settles into place.

Firstly: feminism is the project to increase the power of women both individually and collectively, and this project is a zero sum, infinite game with no clearly stated upper limit or endpoint.

Secondly: feminism is held together and boosted along its trajectory by a bottomless disaffection toward all things male. Despite what the average feminist will tell you, feminism is very much indeed "about hating men".

These two principles illuminate each other. Furthermore, they cycle in and out of each other in a chicken-and-egg dynamic: it is not clear which comes first, so it is hard to know where to start explaining.

However, let's start with the first principle because it's easier that way. After all, nearly any feminist will give you a hairy argument if you insist that feminism is about hating men, but I doubt you'll find a feminist anywhere who would argue that feminism is not about empowering women.

So to increase the power of women, as to increase the power of anything, demands a rationale. Feminism rationalizes its project by suggesting that women need more power because they haven't got enough in the first place.

That being said, the question becomes "how much power for women is enough?" How must we quantify this? How

must we configure this? If feminism can furnish no answer here, we must suppose that none can be had, and that the feminist project is to empower women infinitely.

We have seen no official statement which says “accomplish the following, and feminism will disband itself.” Furthermore, if there is any such document on earth, we insist that we have no duty to hunt for it. On the contrary, we insist that feminism’s supporters bear the onus to make this information clear to non-feminist men and women, in a manner that is widely known and unmistakable. We await that day.

Very well. Feminism is literally nothing if not the project to increase the power of women. It must be this if it is anything at all, and whatever you might add to this it remains this at the very least. That is a consensus nearly all would share, a crossroad of understanding that puts everybody on the same map.

Now, to increase the power of women could only mean to grow it by comparison to some other power. After all, we can hardly quantify this if we fail to establish a baseline measurement.

So let us think further: would not the feminist project be meaningless if female power didn’t grow specifically by comparison to MALE power? If both men’s and women’s power grew by comparison to some third power, it would be undifferentiated HUMAN power which had augmented itself, yes? But in that case, the limiting term “women” would be inappropriate and misleading. Nor would the term “feminism” be applicable.

So we conclude that the core of the feminist project is to grow female power by comparison to male power in particular, and for want of contrary evidence we also conclude that this project has no proposed endpoint.

Such being given, it follows that women’s power would sooner or later surpass men’s, issuing in a state of female supremacy. Only a non-feminist intervention could block that outcome.

We may define female supremacy as a condition where the governing power in most areas of life is either directly or indirectly a female power. We are entitled to wonder if that would be a good thing, or a bad thing.

Our answer rides upon the question of moral constraint. Absolute power would be arbitrary power, and being absolute, would corrupt absolutely – meaning that no morality would constrain it. True female supremacy could be nothing short of absolute power unconstrained by morality. Anything less would only be a stage along the road to supremacy, but not quite supremacy itself.

In the final tally, any limit to the growth of female power would limit women’s power to treat men arbitrarily. This in turn would be a moral constraint because arbitrary power is nothing if not the power to disregard morality. So the feminist project would stall out if it was bound by the requirement to treat men morally, and this would set a limit on how far the project could extend itself.

If one were determined to push the feminist project forward at all cost one would need either to abandon all pretense of morality, or to make oneself the master of such pretense.

In passing, we should note that feminists love to rattle on about something called “equality”, yet their notion of equality, for some reason, does not involve abrogating any historical perquisites that women have enjoyed. So, putting it simply, the feminist campaign for so-called equality is a drive to maximize female advantage. This comes to the same thing as increasing female power with no limit.

Now let us consider the second cardinal principle. The project to increase women’s power does not positively require disaffection toward men in order to get started, but without it, the project would face a practical limit. However, if you sweep that limit aside, you can pave the road of depredation as far as any lack of scruples might carry you. This is where disaffection toward men comes in handy, and the project to increase female power hits no glass ceiling of any kind.

We conclude that “feminism” minus anti-male feeling would be self-limiting, would lack vitality, and would eventually fizzle out.

Let us reiterate the two cardinal principles: that feminism is a drive to increase female power with no clearly stated

endpoint, and that feminism is impelled by a bottomless disaffection toward all things male. Taken together, these principles compose a revelatory lens, and one may pan that lens across the range of conditions. You can put this to work in your own analysis.

Nowadays there is a great controversy in the activated non-feminist sector – on the one side, the strict anti-feminists who wish to engage feminism narrowly and politically, and on the other, those who say "never mind feminism, attack gynocentric traditionalism!"

However, we find it generally pointless to differentiate feminism from so-called traditionalism because we see those things on a continuum. We prefer to take a unified field approach in our quest for understanding.

Yes, we recognize that "gynocentrism" was a feature of traditional (or so-called "patriarchal") culture long before modern feminism came along. But we also see that feminism and traditional culture are like Siamese twins, with gynocentrism as a connective tissue binding them together.

Gynocentrism advantages women over men, and for that reason is fundamentally anti-male. Feminism did not invent gynocentrism, but capitalized on it as it does upon any established anti-male tendency. Anything hateful of maleness, or harmful to it, or merely tilted against it in some way, finds a place in the feminist project.

We have a saying: "Every anti-male stream feeds the feminist river." Even as the Mississippi pulls its waters from across the continent, so too feminism draws from a far-flung cultural watershed. One way or another, all of it supplements the feministical operations complex (for short, the FEMPLEX).

This metaphor of the watershed hints at the workings of feminism as a social super organism, and puts us in a shared space of heuristic understanding. The full reach of feminism spreads well beyond any conventional understanding of the term. For that reason, the ongoing anti-male evolution in society, over time, is the signature pattern which gives away the feminist game. Plenty of social indicators are trending in an anti-male direction, and that is how we know "where it's at".

It should be clear, to all who are politically awake, that the world is becoming a more poisonous place in which to be male. We say this not in the spirit of "men's rights", but rather to spotlight a dangerous condition which ought to concern everybody. After all, injustice toward half the human race is bound to have negative consequences right way across the social ecology.

We should add that a lot of feminists show a pattern of moral confluence in creating, sustaining, or rationalizing these anti-male tendencies. When you point this out, a typical response is the infamous NAFALT: "Not All Feminists Are Like That."

There are many variations on the NAFALT response, yet it is unclear why any of it should be deemed a compelling argument, or what it even pretends to argue in the first place. The sentiment itself is vacuous and trite, for you may pick any kind of feminist you please and it will generally be true that "not all feminists are like that." So why do they use this line of talk so commonly?

The answer is that they want to get feminism off the hook by changing the subject. They are deflecting attention away from the feminists who are indeed "like that"– and the fact that such feminists really do exist, and really do play a powerful role in shaping the world.

Yes, the anti-male factor is feminism's most potent driver because it gives the feminist project a wide open frontier of development. The proverbial man-hating feminists represent feminism's core truth because, frankly, they are what makes feminism exist in the first place. They are not a bug; they are a feature. Lacking their restless energy and continual innovation, feminism would sputter and roll to a stop like a car running out of gas.

The only way to rationalize the endless growth of female power is to gin up never-ending excuses to take away male power – and if you hate men in the first place, your innovation along that line will be morally unencumbered. Accordingly, those who raise questions about the ethical treatment of men or about women's moral accountability in general, are death to the feminist project because they sabotage the one force which can fuel that project's

growth into the indefinite future.

The NAFALT excuse ultimately fails not only because it is intellectually vacuous, but because it misses the point. For in the end, the question is not whether all feminists are a certain way, but whether all feminism is a certain way.

More precisely, all feminists – irrespective of individual difference – are implicated in the feminist project. That is what makes them feminist in the first place. Verily, all feminists are “like that” as regards their participation in feminism. This is the point which ought to command our interest.

The less repellent feminists have the option to put those discreditable ones under siege, and isolate them, and starve them of moral support. Yes, they could choose to do this, but instead they choose the opposite tack: they urge you to IGNORE such feminists, and if possible, forget about their existence altogether.

Thus, the feminist who puts you off with NAFALT rhetoric is squatting on your mental real estate by imposing a trivial distraction – and by that I mean a distraction from what is significant, essential, or urgent. This feminist would have you occupy your thoughts with matters that can only throw you off the scent. In this way, the core truths and defining operations of the feminist project will escape detection.

In conclusion: it can be laborious to parse out the finer filaments of understanding, but the reward can be worth it. The burden, be it known, falls as much upon the writer as upon the reader. That said, I trust that any reader who has gotten to the end of this article, in the same plodding footsteps which the writer took first, has been sufficiently compensated for the journey.

Response to CARE Norway's #deardaddy video

AVfM Video Source · 18 December 2015 · Archived copy · Original

Courtly love ideology leaves bitter men with only fantasies

Douglas Galbi · 18 December 2015 · Archived copy · Original

In medieval Latin love lyrics, courtly lovers yearn for carnal love. They praise women's bodily beauty, they beg for love and pitifully lament being rejected, and they plaintively foretell their death through lovesickness. Medieval clerics, white knights, and courtiers are standard-bearers of courtly love. They display ignorance, dogma, and fantasy that endures to our day as an alternative to the empirical science of seduction.

> For long now I have shown myself
> to be a devoted soldier of Love,
> as whose bidding I rushed headlong
> to commit foolish, daring deed,
> loving at great hazard
> one who never casts a kindly eye on me.
>
> If I now entirely ceased,
> I would serve myself well,
> But only the inferior man
> flees the clamor of battle.
> Let it be, as I will!
> Carelessly I offer my life to fortune's hazards.
>
> She must know of my soul's greatness,
> greater than my bodily form,
> for I climb the loftiest bough
> seeking for fruit on the tree
> and claiming: guile
> has no place in a lover who knows no fear.[1]

Soldiers of love are men who believe in the ideology of courtly love. They are men such as Ulrich von Liechtenstein, Suero de Quinones, and Nitin Nohria. Living in fantasies, they are generally not successful in love with women. They commonly became bitter men who hate themselves and other men. They tend to marry as beta-provider hubbies. They face a high risk of sexless marriage and being cuckolded. You don't want your son, if you have one, to become that kind of man.

In the Middle Ages, just as in our current Dark Age, a few transgressive poets challenged the benighted scholars, gynocentric apparatchiks, and sophistic social-climbers who construct and re-enforce the ideology of courtly love. Drawing upon the full resources of classical, biblical, and contemporary culture, these poets offered a messianic secret. Their secret is accessible only to those who read medieval Latin poetry knowingly.

> If I were to speak with angelic and human tongues,
> I could not describe the prize, no worthless one.
> By that I am rightly set above all Christians,
> while unbelieving rivals envy me.
>
> Sing, my tongue, therefore of causes and effects!
> Yet keep the lady's name cloaked,
> so that it isn't spread widely among the people,
> and the secret is kept apart and hidden from the masses.
>
> {Si linguis angelicis loquar et humanis,
> non valeret exprimi palma, nec inanis,
> per quam recte preferor cunctis Christianis,
> tamen invidentibus emulis profanis.
>
> Pange, lingua, igitur causas et causatum!
> nomen tamen domine serva palliatum,
> ut non sit in populo illud divulgatum,
> quod secretum gentibus extat et celatum.} [2]

The medieval Latin poem *Si linguis angelicis*, written in a Latin meter associated with satire, subtly mocks the delusions of courtly love. The lover's case history begins with plausible circumstances of despair:

> In a beautiful, flowering bush I stood,
> turning around in my heart this: "What should I do?"
> I hesitate to plant seeds in infertile soil.
> Loving the flower of the world, behold, I am in despair."
>
> {In virgultu florido stabam et ameno,

> vertens hec in pectore: “quid facturus ero?
> dubito, quod semina in harena sero;
> mundi florem diligens ecce iam despero.} [3]

This stanza thoroughly mixes sexual and biblical imagery: Standing erect in a beautiful bush, God from a burning bush instructing Moses, sexual intercourse not propitious for creating descendants as numerous as the sand on the seashore, and the microcosm-macrocosm flower of the world / vulva of God. Life is wonderfully complex. The question in despair for every man conscious of his human nature: “what should I do?”

In the context of deeply rooted social hostility toward men’s sexuality, men increasingly are choosing to do nothing. As an alternative to life in the flesh, historically much more prevalent than pornography has been fantasies of courtly love:

> I saw a blossoming flower, saw the flower of flowers,
> saw a May rose more beautiful than all others,
> saw a shining star brighter than the rest,
> by which I passed into the experience of love.
>
> {Vidi florem floridum, vidi florum florem,
> vidi rosam Madii cunctis pulchriorem,
> vidi stellam splendidam, cunctis clariorem,
> per quam ego degeram sentiens amorem.}

The experience of courtly love centers on other-worldly idealization of the beloved woman. The deluded lover, feeling ineffable joy from this imaginary woman, rushes to her and greets her on bended knee:

> Hail, most beautiful one, precious jewel!
> Hail, glory of virgins, maiden glorious,
> hail, light of lights, hail, rose of the world,
> A Blanchefleur and a Helen, a noble Venus!
>
> {Ave, formosissima, gemma pretiosa,
> ave, decus virginum, virgo gloriosa,
> ave, lumen luminum, ave, mundi rosa,
> Blanziflour et Helena, Venus generosa!} [4]

Yes, even in medieval times, most women would regard this guy as creepy. She doesn’t even know him. He had seen her at a summer feast, fully five or six years ago. Since then, he has been suffering grievously from lovesickness. He has never spoken to her, but he thinks of her:

> Drink, food, and sleep have deserted me,
> By medicine I am unable to be healed.
> …
> These privations and many more have I endured,
> No consolations fortify against my cares,
> except repeatedly in the darkness of night
> I am with you in forms shaped by the imagination.
>
> {Fugit a me bibere, cibus et dormire,
> medicinam nequeo malis invenire.
> …
> Has et plures numero pertuli iacturas,

> nec ullum solacium munit meas curas,
> ni quod sepe sepius per noctes obscuras
> per imaginarias tecum sum figuras.}

Offering a fantastic alternative to the folklore motif "man gets sex without paying for it," the imaginary woman declares:

> So tell me, young sir, what you have in mind;
> do you ask for silver, so as to enrich yourself,
> or for precious stones to adorn yourself?
> For if it be possible, I will give you whatever you seek.
>
> {Dicas ergo, iuvenis, quod in mente geris;
> an argentum postulas, per quod tu diteris,
> pretioso lapide an quod tu orneris?
> nam si esse poterit, dabo quidquid queris.}

Imagine — while he was secretly pining for her, she was also secretly in love with him! Even better, she wants to give him expensive gifts. Needless to say, real life five or six years after seeing a beautiful woman, but not speaking to her, isn't like this. Continuing more realistically, the man dallies further verbally. Recognizing that he needs additional, explicit instruction, as many students do after being terrified in mandatory affirmative-consent classes, the loving woman declares:

> Whatever you want to do, such I cannot foreknow,
> however to your entreaties I desire to consent.
> Therefore, what I have, sedulously investigate,
> undertaking, if you can find it, whatever you seek.
>
> {Quicquid velis, talia nequeo prescire;
> tuis tamen precibus opto consentire.
> ergo, quicquid habeo, sedulus inquire,
> sumens si quod appetis, potes invenire.}

She speaks like a true scholastic. She even offers a hint of now-fashionable gender ambiguity. The lover throws his arms around her neck and kisses her a thousand times. As Ovid said after hugging his mistress Corinna's lovely, naked body, who doesn't know what then ensued?[5] Men bitter with the failures of courtly love will find pleasure in this fantasy. They must not lose heart, but have stronger hope that repeated failures of courtly love indicate forthcoming success.[6] Can anyone doubt that triumph in courtly love comes from fantasy, not empirical science?

Medieval Latin poetry shows a still more excellent way. With guile, amused mastery, and fear for his holiness, a man can aspire to be like God to the woman he wants to love:

> Game, he may game, you all game! In your jesting now listen,
> the sweet joys of the present life soothe and make merry:
> the player roles the dice,
> the student by his embraces
> would delude women.
>
> Love must be sung in sweet melodies;
> It should not be held back in the shackles of grave homilies.
> A little maiden should pledge her hand,
> she flowering like a rose,

> overcome by pious words.
>
> She should say “yes!” readily, not refusing when asked,
> Not inquiring of the aforesaid man’s standing.
> She should do what is asked;
> what is neglected to be requested,
> the lauded young woman should provide.
>
> {Lude, ludat, ludite! iocantes nunc audite,
> quos presentis gaudia demulcent leta vite:
> histrio tesseribus;
> clericus amplexibus
> deludat mulieres.
>
> Amor est iam suavibus canendus melodiis,
> qui non tardet gravibus detentus homiliis.
> spondeat puellula
> florens quasi rosula,
> verbis devicta piis.
>
> Dicat “ita!” facile, nil deneget rogata,
> non viri notitiam rimetur prenotata.
> faciat, quod petitur;
> quod prece negligitur,
> prestet virgo laudata.} [7]

The Virgin Mary said yes to the mysterious words of the angel Gabriel. About two millennia later, the Mystery Method has been extensively field-tested. Among all possible outrages — and medieval Latin provided now inconceivably broad latitude for outrageous words — the greatest of these is love.

Notes:

[1] *Carmina Burana* 166 (*Iam dudum Amoris militem*), from Latin my English translation, with borrowings from the English translations of Marshall (2014) p. 205 and Walsh (1993) p. 187. In the final Latin line, Walsh replaces *non* from the manuscript with *nunc* and translates the last two lines thus:

> claiming that in a lover who knows no fear there is now a role for native talent.

Perhaps climbing trees is a “native talent,” but that makes little poetic sense in context. For the original manuscript text, Walsh provides the alternate translation:

> in a lover who knows no fear, there is no place for the crafty approach.

Id. pp. 187-8. My translation is similar, but makes more clear that the relevant craft is social ingenuity (*ingenio*): guile.

The phrase *amoris militem* (soldier of Love) “sounds the keynote of the poem; this is to be the proclamation of the courtly lover.” Id. p. 187. Ovid explored that theme, but with much more insight and sophistication.

[2] *Carmina Burana* 77 (*Si linguis angelicis loquar et humanis*) st. 1-2, from Latin my English translation, with borrowings from the English translations of Marshall (2014) p. 101-5 and Walsh (1993) pp. 65-8. Here’s a complete Latin text of the poem from *Biblotheca Augustana*. Above I provide the Latin text from id. pp. 62-65.

That Latin text has some small differences from *Bibliotheca Augustana*'s Latin text. All the subsequent quotes above, except the final one, are similarly from *Si linguis angelicis*, stanzas 3, 6, 8, 20 (ll. 1-2) & 21, 26, and 28. This poem has survived only in the *Carmina Burana* manuscript (Bavarian State Library, Munich, clm 4660/4660a).

The opening line of *Si linguis angelicis* cites 1 Corinthians 13:1. The next three lines are boastful and arrogant. Cf. 1 Corinthians 13:4. Robertson (1976/1980) p. 141 insightfully notes:

> the assertion of that self-esteem after the suggestion of charity in the first line is more than a little ridiculous and hence humorous. I do not mean that it produced loud laughter, but I am confident that it did produce a smile.

The reference in the second line to the prize (*palma*) plausibly derives from Apocalypse 7:9. Id.

The second stanza's first two words *Pange, lingua* evoke the crucifixion hymn of Venantius Fortunatus. Fortunatus wrote that hymn for the presentation of a cross relic to Queen Radegund at Poitiers in 570. It subsequently was commonly used in the Christian liturgy for Good Friday. Robertson provides a learned exegesis of the phrase *causas et causatum*:

> The rare participle *causatus* (from *causo* rather than the usual Classical *causor*) used substantially occurs prominently in only one familiar {sic} work: the translation of Aristotle's *Posterior Analytics* by Boethius. It appears in 1.7 toward the close in the clause "cum non ex causatis sciat causis," which forms part of an argument to show that demonstrative principles appropriate to one discipline cannot be used for demonstration in another discipline unless the axioms of the two are the same, or unless one discipline can be thought of as being logically subordinate to the other.

Without being able to draw upon insights from the subsequently developed body of seduction field reports, Robertson makes a false distinction:

> Divinity and seduction do not have the same axioms, since it is an axiom of Divinity that fornication is forbidden. For the same reason Divinity cannot be subordinated to seduction. The two are incompatible, and our lover is speaking foolishly.

Id. p. 142. On the messianic secret, Mark 8:29-30 and Romans 16:25-6. On men's love for women in relation to crucifixion, Ephesians 5:25. The issue of divinity and seduction is further elaborated in the discussion of *Lude, ludat, ludite!* above.

The satire on courtly love in *Si linguis angelicis* hasn't been recognized within Latin literary scholarship that largely celebrates man-oppressing courtly love. Considering *Si linguis angelicis*, Dronke declares:

> The poet makes constant liturgical allusions — yet these are not in any way parodistic or blasphemous: they are not to establish an incongruity but to overcome one.

Dronke (1965) p. 318. *The poem* is written in a "goliardic" meter. That form is commonly associated with "satirical or jocular purposes." Walsh (1993) p. 69. The poem has technical similarities with the immediately preceding poem in the *Carmina Burana*, *Dum caupona verterem*. Id. pp. 59-60. *Dum caupona verterem* is about a man of distinction who spent three months in a brothel having sex with Venus. He left as a pauper with fantastic memories. In contrast to Dronke's and Walsh's views, both poems seem to me to ridicule men's ignorance and folly in love.

[3] The phrase *in harena* more literally means "in sand." Cf. Mark 4:5-6. Ovid, Heroides 5.115 associates sowing seed in sand with prophecy of death. The context is Paris leaving Oenone for Helen. Walsh (1993) p. 70, which notes that reference, observes "the crudity of this double entendre is lightened by the literary reminiscence." Male

sexual function isn't crude; it's natural, beautiful, and in some instances fruitful. In context, the reference to sand evokes barrenness. The reminiscence of Helen and the Trojan War adds a dark note of brutal violence against men.

[4] The first three lines of the above stanza evoke Marian hymns. The fourth line refers to a secular romance and traditional Roman myth. Walsh (1992) p. 197 observes:

> The identification of the loved one with Helen, who is cited as an exemplum of peerless beauty without animadversion to morals, should not have troubled Dronke, since it is a prominent feature in other lyrics and is recommended in the rhetorical handbooks.

Robertson offers broader insight:

> Although it is true that in the twelfth century after it became commonplace to see the bride in the Canticle as Mary, the attractiveness of her physical attributes was sometimes indicated in very frank terms, and love for her was often expressed in what is today startling imagery, no one would seriously have sought to combine the Blessed Virgin, Blanchefleur, Helen and Venus in the same person. To deny that the effect of this line is humorous seems to me to be insensitive. Whatever we may think of Blanchefleur, Helen had an unsavory reputation in the twelfth century; and it would hardly have been possible for a girl to be a "virgo gloriosa," which Helen certainly was not, and a "Venus generosa" at the same time.

Robertson (1976/1980) p. 145. Being humorous doesn't exclude the serious purpose of challenging the dominant ideology of courtly love.

Medieval writers fearlessly combined sacred and profane themes. *Carmina Burana* 215 (*Lugeamus omnes in Decio*) uses the form of the Mass as a disparaging liturgy against the god of dice. The mid-fifteenth-century Middle English poem *Kyrie, so kyrie* rewrites Jankyn's subordination to Alisoun. The *Arundel Lyrics* is a wide-ranging collection that evokes the extraordinary mixture of the Incarnation. Boncompagno da Signa (c. 1170- c. 1240) in his *Rhetorica novissima* declared:

> A certain man who had had carnal knowledge of a nun said: "I did not defile the divine bed, but since the Lord had favored me in his words, I wished to raise his horn." Moreover, a nun could say to her lover: "Thy rod and thy staff, they comfort me."

From Latin trans. Huot (1997) p. 67. Cf. on Boncompagno, Dronke (1965) p. 318. Luke 2:23 offered possibilities for celebrating the sacredness of men's sexuality. For relevant discussion, Huot (1997) p. 67.

[5] Ovid, *Amores* 1.5-23-24.

[6] Cf. the last two stanzas of *Si linguis angelicis.* Those stanzas offer platitudinous inspiration for courtly lovers:

> So let every lover be mindful of me. He must not lose heart, though at that point his lot is bitter. For certainly some day will dawn upon him at which he will later triumph over his troubles.
>
> Indeed it is from bitterness that pleasant joys are sprung; the greatest gains are not won without toils. Those who seek sweet honey often feel the sting, so those whose lot is more bitter should maintain the stronger hope.

Trans. Walsh (1993) p. 68. A later hand inserted *amara* (bitternesses) to make the first line of the final stanza to be in part "it is from bitterness that bitternesses are sprung." With some dissent, modern scholars have tended to amend *amara* to *grata* (pleasant joys). Id. p. 73.

Interpretations of *Si linguis angelicis* have varied considerably within common respect for courtly love. Walsh declared:

> The poem is serious insofar as the poet enthusiastically associates himself with the courtly experience, but the theme is handled wittily as a literary mode rather than with deep emotional involvement. In short, the composition is a stylized exercise

Id. p. 68. Robertson didn't take the poem seriously. He speculated its "original purpose may have been to serve as a grammatical exercise for students." Robertson (1976/1980), p. 150. Dronke read the fantasy of courtly love in *Si linguis angelicis* to cover seriously *amour courtois* generally:

> 'Si linguis angelics' draws together some of the poetically most notable attitudes of the twelfth-century *courtois* love-lyric. … In many ways I am tempted to see this poem almost as an emblem of the twelfth- and thirteenth-century European poetry of *amour courtois*.

Dronke (1965) p. 330. The above quote is part of the concluding paragraph for the whole interpretive volume of Dronke's learned and influential work on medieval Latin love lyric.

Scholars haven't recognized the seriousness of the parodic critique of courtly love in *Si linguis angelicis*. Courtly love ideology has deep psychological roots among elite men. Walsh's view of twelfth-century clerics probably applies more accurately to many leading modern scholars of medieval literature: their understanding of seduction is "filled in imagination by love encounters with the pen rather than by personal approaches to ladies in real life." Walsh (1992) p. 203. The modern empirical science of seduction and online documentary field reports enable much better appreciation for extraordinary medieval Latin love poetry.

[7] *Carmina Burana* 172 (*Lude, ludat, ludite!*), from Latin my English translation, with borrowings from the English translations of Marshall (2014) p. 210. Flowering like a rose, interpreted as blushing, suggests an erotic aspect of pious words. Marshall, id., entitles the poem *Magicians of Love*. Mystery, the eponym of the Mystery Method, seduced women under the persona of a magician.

Dronke declares:

> All mankind {humanity} is one in love, all aspects of love are linked. This is the basic assumption of a poem such as 'Si linguis angelicus'. It is grounded in a unity of experience which can affirm divine love and every nuance of human love without setting up dichotomies: all are involved together in the 'Rota Veneris'.

Dronke (1965) p. 318. Those abstract assertions, which have little connection to the text of *Si linguis angelicus*, can be given considerable textual and practical meaning with respect to *Lude, ludat, ludite!*

[image] Knight knocked off his horse. From Kottenkamp, Franz, and Friedrich Martin von Reibisch. 1842. *Der Rittersaal, eine Geschichte des Ritterthums, seines Enstehens und Fortgangs, seiner Gebräuche und Sitten*. Stuttgart: Carl Hoffmann. Thanks to Wikimedia Commons.

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The Reality of Feminism

AVfM Video Source · 19 December 2015 · Archived copy · Original

Feature image by David Shankbone

1857: Conference on Men's Rights proposed

Peter Wright · 19 December 2015 · Archived copy · Original

The following essay entitled *Men's Rights* by Mr. Todd proposes a men's rights conference be held in response to the women's convention. The author's compassion and advocacy for men is testament to the skewed gender wars being waged in the 1800s – PW

* * *

MEN'S RIGHTS. — TODD.

1. You are aware that the ladies, dear souls, have just been holding a most important Convention, at which they had resolutions, speeches, addresses, and appeals, in abundance, but no prayers. There were eloquence, wit, sharp and pointed rebuke, and thrilling disclosures of unsuspected facts, — all on the subject of Woman's Rights.

2. There was a Rev. Miss, besides doctoresses and the like; and they seemed to unite in one deep lamentation over the wrongs, oppressions, and slavery of woman in these United States. I read the newspapers containing full reports of this convention, and rubbed my eyes, trying to get them wide open; for I had hitherto supposed that the ladies of this country were held in high esteem, and were treated so tenderly that they had no wish to complain.

3. Alas! alas! I find they are bowed down and trampled upon; and there is not one drop of misery in the most galling slavery, which our ladies have not tasted; —not one word in the recital of the wrongs of Egyptian bondage,[1] that cannot apply to them. So they tell us!

4. Well, I sat and thought it over, till my soul was moved; and with sorrow I thought what a cruel creature I had been, all my life, to my wife, daughters, and sisters! To be sure, I have always given my poor earnings into my wife's hands to spend for the family; because I knew she could do it better than I; and I have given my daughters the best education possible, and far better than I had.

5. But what then? Are they not oppressed? Don't they have to use a side-saddle, while I don't? Don't they have to carry a muff, and sit under the buffalo, in a cold day, while I have the privilege of driving? When the snow is deep, don't they have to wait till I can dig paths?

6. Ah me! and is there nothing to be said on the other side? Suppose we carry the war into the enemy's camp a little, and speak of our sufferings and grievances. Can we not excite sympathy if we speak of our unredressed wrongs?

7. Now I propose to call a Man's Convention in some important place, say Matildatown, and to have a meeting of the greatest and best, the wisest and the boldest, and see if we can not emancipate ourselves from this thralldom.

8. What do I propose? that a question! Why, sir, I would have a cavalcade of butchers as long as Maiden Lane;[2] and I would let them tell how they had been compelled to do the dirty, disagreeable work of killing calves and pigs, sheep and oxen, and then dressing and cutting and carrying them to the door, and feeling very thankful if dear woman would just come out to the cart, and point, with her jeweled finger, at the piece she would like for the table!

9. I would have a long line of coal-diggers come up from the deep mines where they live, two miles from daylight, and never see the bright heavens but once a week; and they should come with their little lamps in their caps, and all covered with coal-dust! No, they would not come; they couldn't be spared long enough.

10. But they should send up their story of wrong and oppression, and tell the Convention that no woman ever came there with pickax and blasting-powder. What heart in the assembly, especially what female heart, could remain unmoved when the voice came from those dreary subterranean caverns! and when the *buried* cried out against the wrongs imposed on my sex!

11. There are, it is said, three millions of men constantly on the deep, as sailors, standing at the helm, working the pump, climbing the shrouds, wet and cold in the storm, clinging to the wreck, going down to watery graves,—and for what? Why, that our dear ones may have their silks, their shawls, their laces, their china, and their perfumes!

12. It is estimated that fifty thousand men, every year, are buried in the mighty deep. O woman, woman! What do you mean? Why are you not hanging on the swinging yards, climbing the mast, and facing these hardships and dangers? I do protest against the slavery to which you have sunk my kind!

13. And the Convention should be electrified by the eloquence of men who fill_our streets; who bear burdens; who carry all the brick and mortar to build the fine houses; who are obliged to handle pork and tobacco, train-oil and sugar, molasses and codfish; who are all day long confined in dusty, close counting-rooms, and exhausting life and strength- over blotted account-books; who, in lonely church-yards, must dig graves, and work with no company save the moldering dead!

14. Are we not compelled, early and late, to do the hardest, vilest, filthiest work that human beings ever performed? What a story of wrong could we not tell? When I come to your great city, I can't get a seat in the cars till the ladies are provided for, and that, too, next the window!

15. I can't get a seat at the table, in the hotel or in the steam-boat, till the ladies are seated at the head of the table, where, I understand, the greatest de1icacies are placed; and if any body has to wait for the second table, and eat fragments, it is not a lady. If a gentleman has a seat in the cars, and a lady comes in and wants it, though he were the king him self, he must give it up cheerfully.

16. Ah! and who feeds the iron horse and makes the cars go? Who lights the street-lamps, brushes boots, colors your hats, and pounds down the stones in the street? O men, men poor men! my soul yearns over you, and longs for your deliverance!

17. Do you not see that it's the women who keep you down to these ignoble toils, and who snuff out the very light of your existence? Do you not see that, if they would only come and help us, and lift off our burden, we might be free?

18. I used to think — foolish me! — I used to think that the Bible made us to be the protectors of women, and that thus the strong were to bear the infirmities of the weak, and that we could not fulfill the designs of Providence

without doing all this hard drudgery, and exempting our feebler sisters from it. But since their famous Convention I have learned differently.

19. I knew it was disagreeable to be surgeons, and to amputate arms and legs, and cut out tumors, and sew up wounds; but I had no idea that the ladies were longing, to cut and saw too.

20. I knew that our lawyers were a kind of civil police to keep the community quiet, and aided, as a chimney, to carry off the smoke of society; but I had no idea that our ladies were grieved that they were not chimneys too! In short, I see things in a new and strange light; and I am all awake for having a Men's Rights Convention.

Notes:

[1] Egyptian bondage, a bondage the most rigorous and unreasonable, which was inflicted upon the Israelites for several centuries by the hard-hearted kings of Egypt
[2] Maiden Lane, the name of a street in the city of New York.

Source: The Progressive Fourth Reader, for Public and Private Schools. pp. 97-100, (published in 1857 by Bazin & Ellsworth)

Dr. Jay Buenafe of Manitoba, Canada placed on genital mutilators directory

Gary Costanza · 19 December 2015 · Archived copy · Original

From Dr. Buenafe's website circumcisionmanitoba.ca:

"Dr. Jay Buenafe is a well-known and respected physician in Manitoba with over 8 years of practice in Family Medicine.

Dr. Jay has expanded his practice to include circumcision for men at all stages of life from infancy to children to teen to adult. He has studied and trained with Dr. Neil Pollock, a pioneer and foremost authority in North America on this procedure, to provide families & men with a trusted circumcision doctor in Winnipeg and the Manitoba area."

Actually, this physician performs just two procedures, vasectomy and circumcision, with circumcision making up the majority of his income. On the home page are these cheerful proclamations:

> A thirty second procedure with excellent cosmetic result.
>
> A one-time gift to your son that lasts a lifetime.

So, risky, elective, and "cosmetic" surgery on non-consenting infants done in thirty seconds is a "gift." Well, he's right that it's a lifetime "gift" – that the infant is unfortunately stuck with.

Under "The Process:"

> All the following steps are taken to ensure your son has minimal discomfort during the procedure. Your son is given ¾ th ml or 1 ml of Tempra (Infants Tylenol, 80 milligram/milliliter concentration) at home ½ hours before the procedure. Then in our office, he will have a topical anesthetic cream applied that numbs the penile skin. Next he is given an injection called a dorsal penile ring block into soft tissue alongside the penis. The anesthetic cream has numbed the skin already so the injection is of little bother to him at this point. After 10 minutes the penis is "Frozen" and the circumcision is done. During the circumcision, he will receive sugar pacifiers to suck on, which will reduce his pain perceptions. The circumcision takes only 30 to 60 seconds with this technique, although the preparations described above requires you to be with him for one hour in our office.

Dr. Buenafe seems proud that he circumcises in 30 seconds – although I wouldn't consider speed a positive thing. From intactwiki.org:

"Buenafe peddles the Mogen technique (as the "Pollock technique" on his website), but what he may not tell parents is that the Mogen clamp has been notorious for glans amputations, even among experienced conductors of

circumcision. Mogen went out of business after losing a 10.8 million dollar law suit, after a mohel severed the end of a baby's glans using one of their clamps. Mogen claimed that injury was impossible with its use."

Under "FAQs:"

> What complications are possible from circumcision?
>
> Complications are rare. Occasionally there can be bleeding from the circumcision many hours after the procedure. This is treated by putting some pressure with a gauze on the penis for three minutes to close the oozing blood vessel. (This will be demonstrated to you by our staff), very rarely more serious bleeding can occur which may require a visit to the hospital. Infection is also a possible complication. It is extremely rare and can be associated with redness and puss and a foul smell from the circumcision. It is treated by putting polysporin 5 times a day on the penis which usually resolves any infection within 1-2 days.
> Are more serious complications possible?
>
> Yes, they are possible, however, to date there have never been any serious complications at our offices.
> Will it hurt my baby?
>
> Many babies can sleep right through the entire procedure. We find that most babies will experience little or no pain at all.

Complications are NOT rare, as ALL circumcisions result in bleeding, scarring, and amputation of part of the penis. Since no serious complications are listed, you can find that here.

The doctor has no way of knowing that most babies "experience little or no pain at all."

Under "Parent's Guide to Circumcision:"

> Why do so many doctors recommend the Buenafe Clinic for patients choosing circumcision?
> The procedure is done in under 30 seconds. (10 times quicker than most hospital circumcisions)
> Extensive pain control methods are used, including Tylenol, a sugar solution (to reduce pain perceptions), a topical freezing cream, and a local anesthetic injection
> Low complication rates
> No hospital administration fees are charged
> Set up is done quickly in the clinic
>
> Why do parents choose to circumcise their sons?
>
> Research shows that:
> It reduces the risk of urinary tract infection.
> It reduces the risk of penile infection also called balanoposthitis.
> It eliminates the need to do it later in life when up to 6% of boys will require a circumcision because of various problems. (When it is done later in life, it is a more costly, difficult, and riskier procedure requiring a general anesthetic, and it is more painful).
> It reduces the risk of getting some sexually transmitted diseases including Human Papilloma Virus (HPV) and AIDS (HIV).
> It reduces the risk of penile cancer and cervical cancer in partners.
> Circumcised men have less risk of sexual dysfunction later in life.
>
> Why do parents choose not to circumcise their sons?
> They do not want to cause pain or complications to an otherwise healthy baby
> They are concerned that their child may wish later on that he had not been circumcised
> They are unaware of the medical reasons in favor of a circumcision.

These supposed benefits of circumcision have no basis in truth – see that here.

Continuing:

> For detailed information about the medical benefits and risks of circumcision, please go to www.medicirc.org a website written by world renowned pediatrician- Dr.Edgar Schoen of San Francisco California, USA.

Dr. Schoen is a wildly pro-circumcision advocate that has been debunked many times, however the link given doesn't work.

Under "Complications" we see recycled listings taken verbatim from other circumcision doctors in Canada, namely Dr. Bob Reddoch and Dr. Neil Pollack. The stated frequency of these complications are also for one of these practices, but we don't know which one. Other information, such as "Before and After the Circumcision" seems also to have been taken from these other doctor's websites, Reddoch's "Before" and "After" and Pollock's "Before" and "After," added in a hodgepodge manner, and not sourced.

Is the information on Dr. Buenafe's website accurate and specific to his practice, or was it just cut and pasted from Reddoch or Pollock? Why are these doctors listing frequency of complications for an unknown practice? This should raise red flags as to the accuracy of any of this information.

"Circumcision in the Media" lists pro-circumcision articles that are dubious or flat-out lies.

Since Dr. Buenafe's website has incomplete information about risks, see that here at neonatalcutting.org

Watch Dr. Buenafe's Circumcision Video.

Dr. Buenafe's practice information follows:

Buenafe Clinic
930 Jefferson Avenue, Suite 203
Winnipeg, Manitoba, R2P 1W1TEL: 204.697.9013
FAX: 204.697.9017

drjay@circumcisionmanitoba.ca
www.circumcisionmanitoba.ca

Dr. Jay Buenafe's cell (204) 997-9782.

Find him on Facebook and Twitter.

> Dr. Jay Buenafe of Manitoba, Canada placed on genital mutilators directory
> https://t.co/Hx5g1f1VpJ
> #childmutilators pic.twitter.com/BmARfTNpeE
>
> — Paul Elam (@AVoiceForMen) December 20, 2015

ICMI16 – update

Mike Buchanan · 19 December 2015 · Archived copy · Original

We had expected to make an announcement on the ICMI16 venue and dates w/c 7 December, but that proved impossible. Negotiations with suitable venues were protracted, and in the last few days we've been negotiating with two venues. In both cases financial viability was assured, given the level of interest shown by pre-registrations, but the venues were inflexible on some key contract terms, so we couldn't proceed.

Our search continues, in parallel with a venue finding service for which we are not paying (the company gets its income from commissions paid by venues). I remain optimistic that we'll sign a contract before long, hopefully before the end of January. In the meantime, our advice remains the same:

> Do not book travel or accommodation before we're certain ICMI16 will proceed, and we've announced the venue and dates.

One striking feature of our venue search so far has been that there are suitable venues in London which are marketed poorly, if at all. One key requirement for a venue is that it must have an auditorium capable of holding at least 250 people, ideally with tiered seating, for good audience visibility.

We are not seeking venues in hotels or academic institutions.

If you know of any potentially suitable venues in London, please email me details (mike@j4mb.org.uk). Thank you.

Arguing with Feminists

AVfM Video Source · 21 December 2015 · Archived copy · Original

Dr. Boye D. Adeboye of London, England placed on genital mutilators directory

Gary Costanza · 21 December 2015 · Archived copy · Original

From Dr. Adeboye's website circumcisioncentre.com:

"Welcome to Dr B's Circumcision Clinic
Dr B's Circumcision Clinic is a dedicated male circumcision centre and one of UK's top and largest circumcision service provider.
Dr Boye D. Adeboye (Dr B) has over 17 years experience of medical practice. He is a member of the British Royal College of GP and American Academy of Family Practitioners.
Dr B is the medical director of Bloom Clinic, a private medical and cosmetic clinic providing a range of medical and cosmetic services.
As a circumcision specialist, Dr B's Circumcision Clinic is a dedicated special service of Bloom Clinic.

Dr B started offering private male circumcision in 2009 and has successfully carried out over 2000 male circumcisions in all age groups.

Having chosen to be a circumcision surgeon, Dr B collaborates with other circumcision specialists both in the UK and internationally to ensure delivery of a high quality service."

Dr. B is a family practitioner who has chosen to be a "circumcision specialist." Why? Because it's a quick and profitable procedure with no liability and a patient that can't resist or complain.

Under "Infant baby circumcision – 0 to 12 months:"

> We use the Plastibell ring for circumcision in infants. The Plastibell technique is one of the commonest methods used in babies all over the world. It was invented in 1950, millions of baby circumcision has been done with Plastibell and it continues to be a popular infant circumcision procedure.
> About Plastibell circumcision
> After local anaesthetic, the Plastibell ring is placed between the foreskin and the head of the penis. A string from outside is used to keep the ring in place.
> The foreskin is removed with no need for stitching. The ring detaches by itself within 10 days.

Don't think any infant would consider any circumcision "procedure" as "popular."

> Frequently Asked Questions

> Is there any preparation before the procedure?
> No. You do not need any special preparation before the procedure. Please bring along your baby's feed and nappies as you would be in the clinic for about 1 to 1.5 hours.
> Circumcision aftercare
> You will continue your normal routine like bathing, nappy and cleaning.
> In addition, we recommend applying Vaseline, Sudocrem or olive oil.
> Do I need a follow-up appointment?
> Usually no. The ring will detach by itself within 10 days and healing takes place without need to see us. However, in a small minority of babies (about 1 in 25 from our experience), there may be need to see you again to remove the ring.
> Our service has been thoroughly planned to ensure good result and satisfaction and we have a robust, pro-active 24/7 support and after care that tracks your healing after circumcision in our clinic.

Apparently the Dr. doesn't see the need for information about the risks and complications of circumcision.

Here are some "Testimonials:"

> I am not usually the type that write reviews but I knew this was one I must recommend for anyone wanting his son circumcised. Initially, I was very apprehensive about having my son circumcised being that I am married to an English man whose culture doesn't believe in circumcision. It was a tough decision but I knew that it was important if only for hygiene reasons. After a long thorough researching of clinics I decided to go with Dr B at Bloom Clinic in Milton Keynes travelling all the way from Birmingham. Firstly, I was amazed by the intimate atmosphere. The professionalism displayed by the staff, the process was carefully explained and we weren't rushed to making decision. Refreshment was offered at all time and we were constantly being looked after. What I'm most happy about is the aftercare I received from Dr B which was indeed priceless. Being scared I was constantly emailing pictures of the procedure for progress update and I was reassured at each stage and the result was amazing. Brilliant service. I definitely recommend this clinic anytime!
> Mrs Pointer
> Birmingham

So, we're mutilating infants for 'cultural' reasons? A 'tough decision' for who? Not for the infant WHO HAD NO DECISION. The surgery was important for 'hygiene' reasons – isn't soap and water used for the hygiene of other body parts as well as female genitals?

> I had my son circumcised in USA and was going to have him redone as I was not happy with the result. My brother in UK told me to come for holidays in England and have it done at Bloom Clinic where my nephews were circumcised. I can only say this was the best advice. My wife and I are very pleased with the service and result of the redo
> Nigel
> Maryland, USA

One complication of circumcision is the need for correcting the mutilation with more mutilation. See this under "Re-do circumcision:"

> Re-do circumcisions (also called remedial circumcision) are often carried out because the foreskin has not been adequately removed at the initial (primary) circumcision. Other reasons for re-do circumcision may be dissatisfaction with scar from the first circumcision.
>
> We undertake redo circumcision in our clinic but every case is different and we therefore assess on individual basis as sometimes it may be necessary to do other procedures in addition to the re-do itself.

Then, under "Sedation:"

> We offer mild sedation to toddlers and young children because our experience has shown that this makes them very relaxed and takes away parental anxiety too.
> Please note that sedation is not the same as general anaesthesia. Our conscious sedation mean your child is still awake but relaxed and drowsy. With general anaesthesia the child is not awake and not breathing by himself; we do not offer general anaesthesia for circumcision as we have excellent result from our local anaesthesia which is much safer.
> Sedation is not available for infants as they are too young and it is not usually necessary for older boys and adults.
> It can be given as optional to an older child or adult and attracts additional fee.

Obviously, anaesthesia in children and infants can be very risky, yet this doctor promotes various forms of it in his zeal for 'hygienic' genitals.

Here are "Simple ways to avoid circumcision complications:"

> A 2-week old baby (Baby O) was recently brought to our clinic for opinion on his circumcision. Baby O was circumcised at 11 days old (3 days before coming to our clinic) by a mobile practitioner who was introduced to the family as a nurse who provides 'circumcision at home'.
>
> On examining Baby O, he has a degloving injury which means to much skin has been removed which makes the edges it impossible for the edges of the circumcision to close and was now exposing raw flesh. This is one of circumcision complications. The parents of Baby O were advised of the situation and told the remedy was to be referred to hospital and have it repaired under general anaesthesia. Also, a skin graft may be required to cover for the excessive skin that was removed.
>
> One thing we noted was that the practitioner had not left the parents with any after care instructions or contact details, the only contact detail the parents of Baby O had was the mobile number used in engaging her services. Unfortunately, when they called the practitioner, she lived miles away and requested payment to purchase a ticket to come to review the child.
>
> This case once again stresses the need for due diligence before booking your son's circumcision. It must be noted that nurses are not licensed to carry out circumcision in the UK. Also, although doctors can carry out this procedure, not all private clinics are registered with the Care Quality Commission to carry out circumcision.

So, a complication that left 'too much skin removed' is blamed on a nurse with a mobile practice. This and other complications happen to infants every day, the actual frequency unknown because no data is collected about these 'practices.'

Then, "Where to circumcise your baby:"

> One question we regularly get asked in our clinic is if we offer circumcision for newborn babies at home. This is because male circumcision was historically performed at home by lay men before the existence of medicine. Stories still abound in modern times about how circumcision is being carried out in some parts of the world by the 'village barber' or in some cases, the village traditional healer.

> Where then is best to get your son circumcised? We believe every parent needs to consider the following when choosing where to circumcise their male babies:
>
> 1. If it were you, would you rather have an operation, even as simple as skin tag removal at home? Many parents consider it 'natural' that they should have their operation in a clinic or hospital but do not seem to see their son's circumcision also as an operation.
>
> 2. Psychological aftermath. We have seen many parents who are permanently traumatised by remembering their son's circumcision on their dining table especially when things have gone wrong.
>
> 3. Is there an appropriate back-up? Male infant circumcision is quite easy, but a 'home theatre' s not a substitute for proper clinic settings and does not have the facilities to deal with complications, should any arise. This is why Dr B's Circumcision Clinic does not offer a home circumcision service as it is impossible to carry all our equipments around.
>
> 4. Infection control. In this day and age, single-use sterile instruments should be the standard for circumcision but a recent incident involving a mobile circumcision provider showed a tendency to simply wiping the instrument with antiseptic or disinfection by boiling. This should not be acceptable in this modern age.
>
> Deciding to circumcise your baby can be a tough decision to make and it is important that you do not have any regret or guilt afterwards. Getting your son's circumcision right starts with the right decision about where to get the circumcision done.

Yes, it is an "operation" on a newborn with all the risks and complications. Want to avoid that and the "psychological aftermath?" Then spare the baby this risk of pain, complications, and death by leaving him intact – as we do with infant girls.

Since Dr. Adeboye has no information about the risks of circumcision, you can find that here at neonatalcutting.org.

Dr. Adeboye's practice information follows:

Milton Keynes:
Bloom Clinic
Turpyn Court
Woughton on the Green
Milton Keynes MK6 3BW

London:
Dr Boye Adeboye
10 Harley Street
London
W1G 9PF

Tel: 0333 7000 330
Email: info@bloomclinic.co.uk

> Dr. Boye D. Adeboye of London placed on genital mutilators directory
> https://t.co/CC0aCEtYPa
> #childmutilators pic.twitter.com/58e26M7Q1Q
>
> — Paul Elam (@AVoiceForMen) December 22, 2015

Fiamengo File 8

Steve Brulé · 21 December 2015 · Archived copy · Original

Feminism wants men on University Campus, or is it simply another ruse to fool men into thinking Feminism is the answer to all their ills. Dr Fiamengo explores the truth behind Feminism on college campuses.

Yet again a man was falsely accused

AVfM Video Source · 22 December 2015 · Archived copy · Original

He's free now but his family paid a terrible price.

See more videos from InTheNameOfJustice here.

Dr. Pierre Crouse of Alberta, Canada placed on genital mutilators directory

Gary Costanza · 22 December 2015 · Archived copy · Original

From Dr. Crouse's website circumcisioncalgary.com:

"About Dr. Crouse

Vasectomies and Circumcisions are the main focus of Dr. Crouse's practice. He does approximately 2,500 procedures annually, making him one of the main providers of these procedures in the province of Alberta.

Dr. Crouse obtained:

Medical degree in 1982 in South Africa.
Post graduate Diploma in Anesthesia 1990.
LMCC 1993 (Licentiate Med. Council of Canada)

With his surgical and anesthesia background he is convinced that the Mogen circumcision technique with 4 steps pain control protocol is the most effective and painless method available."

If you define "most effective" as the quickest and easiest way to mutilate and "painless" as no pain…for the doctor.

Under "Parent's Guide to Circumcision:"

> Why this technique?
>
> Our procedure takes less than 1 minute. (many times faster than most hospital circumcisions)
> We use extensive pain control methods including Tylenol, a sugar solution (to reduce pain perception), topical freezing and a local anesthetic injection.
> Excellent cosmetic result.
>
> Methods of circumcision used by other doctors:
>
> The Gomco clamp – This is the most common technique used by physicians. It requires much longer to perform and involves much more tissue handling.
> The Plastibell – with this technique the baby must go home with a small plastic device tied to his penis that allows the foreskin to desiccate over subsequent days. This is also a more lengthy procedure to perform.

"Excellent cosmetic result"… so, this mutilation is done for COSMETIC REASONS? As there are no other reasons given, this "result" is excellent to who? Not to the infant being cut!

Again, why the emphasis on speed? More money to be made? It's certainly not for safety's sake.

Under "FAQs:"

> Q: What complications are possible from circumcision?

> A: Complications are rare. Occasionally, there can be bleeding from the circumcision many hours after the procedure. This is treated by putting some pressure with gauze on the penis for 2-3 minutes to close the oozing blood vessel. Very rarely, more serious bleeding can occur which may require a visit to the hospital. Infection is also a possible complication. It is extremely rare and can be associated with redness, pus, and a foul smell from the circumcision. It is treated by putting Polysporin on the penis five times a day which usually resolves any infection in one or two days. more information >>
>
> Q: Will it hurt my baby?
>
> A: Every effort is used to make this procedure as painless possible for the baby. Many babies can sleep through the entire procedure that takes less than 1 minute. Most babies experience little or no pain at all.

Complications are NOT rare, and 100% of the time circumcision results in bleeding, scarring, and amputation of part of the penis. Also, there is no way of knowing that "most babies experience little or no pain at all."

Under "Complications" we see:

> Frequency of complications:
>
> Significant post-operation bleeding requiring medical attention of any kind 1/400.
> Phimosis or narrowing of the shaft skin opening over the head of the penis requiring medical intervention 1/500.
> Buried or trapped penis ie. penis gets partially buried in the abdomen and requires medical intervention 1/800.
> Infection requiring antibiotics 1/1000.
> Meatal stenosis- Narrowing of the urethra requiring medical intervention.
> Trauma to the head of the penis

These numbers are meaningless and incomplete, as death is not listed and he provides no sources to check out.

See intactwiki.org for more information about Dr. Crouse and his ties to Dr. Neil Pollock (including virtually identical websites), the history of the Mogen clamp, and the subsequent bankruptcy of its manufacturer.

See Dr. Crouse explain how "personal choice" is important, yet he gives none to his patients: Watch video here.

Since risk and complication information is incomplete, see that here at neonatalcutting.org.

Dr. Crouse's practice information follows:

Intramed Medical Centre
Tel. 403 255 6196
403 255 1166
3223 17th Ave. SW, Calgary, AB. T3E 7R8

Claim fake victories: The feminist meltdown of 2015

August Løvenskiolds · 22 December 2015 · Archived copy · Original

Now that we've survived the Fall Semester Campus Rape Hoax Season of '15 with no major incidents, feminists are wrapping up their disappointing year with the usual mishmash of claimed triumphs, faked victories, and cultural appropriation of the advancements of others. Writing in the HuffPo, writer Alanna Vagianos, Women's Editor, put her listicle *35 Inspiring Feminist Moments From 2015* on full walk-of-shame display. The only problem with her article is that it had almost no *feminist* content in it at all, and what it did have was hardly *inspiring*.

The *content* of Feminism, according to their *ad nauseam* dictionary recitation (repeated in Moments #8 and #30 of the Huffpo travesty), is usually stated as the promotion of gender equality for women as a class. So, let's review the 35 "Inspiring Feminist Moments" to see if their character is more genuinely gender equality-based, or just feminist spam. I'll be combining several of the moments to save space and because they fail the "feminist" and "inspiring" tests in similar ways. I'll also be duplicating those that clearly hit multiple failures.

Group 1: "Feminist" Moments that failed for the cultural appropriation of racial minority triumphs. There were a number of achievements by black women over white women in the last year, and good for them, but what is NOT so good is the attempt by feminists to claim these achievements as their own, somehow. Feminist efforts to usurp black women's achievements come off like disgraced Paula Deen claiming credit for inventing soul food – if she had even claimed that. While inspiring to black women in their quest for recognition, these moments are clearly not designed to promote all women as a class, nor promote gender equality. Racial equality, yes, but gender equality? **Hardly.** Thanks to feminists, these achievements were diluted and co-opted by a bunch of white feminist assholes for their own exploitation:

Moment 1: *Viola Davis Became The First **Black** Woman To Win An Emmy For Outstanding Lead Actress In A Drama Series*

Moment 4: *Misty Copeland Became The First **Black** Female Principal Dancer In American Ballet Theater History*

Moment 6: *Amandla Stenberg Called Out How **Black** Women's Bodies Are Treated*

Moment 12: *Gabourey Sidibe Shut Down Fat Shamers Like A Boss*

Moment 19: *The #SayHerName Campaign Highlighted The Value Of **Black** Women Within The #BlackLivesMatter Movement* Okay, this last one did have a slight gender equality component within the racial issue, but this does not mean white feminists get to usurp it without facing charges of appropriation. .

Group 2: "Feminist" Moments that failed gender equality by actually promoting the separation of genders. When it comes to *racial* equality, "separate but equal" segregation is a failed relic of the 1950's, but in *gender* equality it is still inspiring feminists, somehow. When you are promoting the idea that gender is irrelevant and woman and men should be treated the same in society, it is probably NOT inspiring to be reminded by feminists that women are so physically deficient compared to men that, for women to exist in things like competitive sports at all, they need their own gender-segregated sports teams and competitions. Yet, somehow, feminists claim to find inspiration in girls-only sporting events and even gender segregation as personal and government policy. Uh, huh, whatever you say, ladies.

I did enjoy watching the US Women's Soccer team paste the mighty Japanese ladies' team in the finals, but I enjoyed it for patriotic, home team reasons, and not because goalkeeper Hope Solo likes to cause domestic violence. Solo's weak performance was rescued by the high-scoring efforts of her superior teammates.

Moments in this class include:

Moment 2: *The U.S. Women's Soccer Team Reminded Everyone That Playing Like A Girl Is Awesome.* If it is so

awesome, why do you need to compete with men at all, in anything? Where's the lust for gender equality?

Moment 17: *Serena Williams Flawlessly Shut Down A Reporter Who Asked Her Why She Wasn't Smiling.* A winning female athlete appears to be unhappy. She snaps at a male sports reporter who asks her about her being upset, just as he would question an agitated male athlete. Being annoyed is inspiring to feminists? That explains a lot. Can we be inspired enough to kick female reporters out of men's locker rooms now?

Moment 22: *Amber Rose Led A Slutwalk To Combat Slut-Shaming.* Rose called for more "safe spaces" for women. Creating "safe spaces" for women sounds a lot like gender segregation to me. Does this mean men can have the gender equality of having their own safe spaces, too? How would THAT be gender-equal or inspiring?

Moment 25. *A 109-Year-Old Woman Said Her Secret To A Long Life Was Avoiding Men.* More feminist gender segregation. If we can only get rid of women, maybe men can be inspired to live longer lives, too?

Group 3. Moments that failed for miscellaneous absurd assumptions.

Moment 3: *Caitlyn Jenner Introduced Her Authentic Self On The Cover Of Vanity Fair.* Oh, so it is inspiring that the woman of the year was born a man, and thinks the hardest part of being a woman is figuring out what to wear? Not exactly the inspiration for the feminist narrative, girls.

Moment 5. *Jennifer Lawrence Wrote A Passionate Essay About The Wage Gap.* The feminist wage gap myth has even been refuted by feminists. Instead of writing about it *passionately*, perhaps we can be inspired to write about it *accurately*? Maybe THAT would be more inspiring by proving that girls can do math and science, too!

Moment 12 *Gabourey Sidibe Shut Down Fat Shamers Like A Boss* Not being mean to fat folks is an issue of manners and social conditioning, to be sure, but it has nothing to do with gender equality. Anyone can be fat, and anyone can shame people for that, equally across genders. Stuffing fat into the definition of feminism is cute in a Rubenesque sort of way, but it is by no stretch of the imagination an inspiration for the meat on the bones of gender equality.

Moment 23 *We Finally Got Some Serious Lady Superheroes* Both of whom are fictional. Just like the definition of feminism.

Moment 24 *Kiran Gandhi Free Bled When She Ran A Marathon To Fight Period Shaming.* "Free bleeding" was a movement started by anti-feminists in an attempt to troll feminists, and feminists are STILL falling for it. And, ick.

Moment 29 *Patricia Arquette Made A Powerful Plea For Wage Equality During Her Oscar Acceptance Speech*. See Moment 5 above.

Moment 30 *Canadian Prime Minister Justin Trudeau Explained The Importance Of Gender Equality In Just Three Words* Unfortunately, the words were not "Ending Pussy Passes."

Moment 32 *Science Disproved The Myth That Women And Men Have Different Brains.* Actually the "different brains" theory is the basis for transsexuality. This inspires a deep wedge between feminists and the trans community, which widens the existing gap created by ultra-feminine trans women challenging "gender norms as social constructs" feminist nonsense.

Moment 10 *Hillary Clinton Announced Her Run For President.* As inspiring as the second moon landing, I guess.

Moment 34 *Monica Lewinsky Took Back Her Narrative In A Powerful TED Talk.* Trying to wreck a married man, and blowing your way to power is inspiring. Sure it is, right, Hillary?

Group 4. Moments that failed the feminist equality test by gratuitously shitting or bleeding on men. I mean, it seems self-evident to me that wanting equality to men is rather uninspiring if you think men are shitty. Are feminists just too stupid to figure out that if they were to see men as great, then it would be inspiring to women to be counted in the company of men? Instead, the following feminist moments shit/bled on men just for the cruelty of it:

Moment 7 *Adele Destroyed The Male Gaze On The Cover Of Rolling Stone* (Because Men are Bad, and we still want to be like them.)

Moment 8 *Matt McGorry Summed Up Why Everyone Should Be Feminists [sic]* (Because you are an asshole if you are not.)

Moment 9 *New York Magazine Featured 35 Of Bill Cosby's Accusers In A Stirring Cover Story* (Because Men are Bad, and we still want to be like them.)

Moment 11: *Amy Schumer Perfectly Captured Misogyny In Action With Her "12 Angry Men" Parody* (Because Men are Bad blah blah blah).

Moment 18 *Senator Claire McCaskill Kindly Encouraged Men To "Shut The Hell Up"*

Moment 24 *Kiran Gandhi Free Bled When She Ran A Marathon To Fight Period Shaming*

Moment 25. *A 109-Year-Old Woman Said Her Secret To A Long Life Was Avoiding Men.*

Group 5. Moments that failed the feminist equality test by promoting female-only privileges like abortion, reproductive rights, and the right to forced female sexual satisfaction. Reproductive rights are critical and in a gender-equal society, both men and women should have them equally. That's right, men deserve them too, because equality. Yet, feminism only promotes those rights for women. That is NOT equality. Moments in this group include:

Moment 13. *Gloria Steinem Dedicated Her Book To The Doctor That Performed Her Illegal Abortion In 1957*

Moment 16. *Feminist Activists Created #ShoutYourAbortion To Challenge The Stigma That Surrounds Reproductive Health.* Except, of course, feminists WANT men to be stigmatized for wanting the same rights women have.

Moment 18 *Senator Claire McCaskill Kindly Encouraged Men To "Shut The Hell Up"* when it comes to equal reproductive rights.

Moment 20 *A Women's Health Clinic Attempted To "De-Medicalize" Abortions By Creating A Spa-Like Abortion Clinic*

Moment 24 *Kiran Gandhi Free Bled When She Ran A Marathon To Fight Period Shaming*

Moment 27 *Nicki Minaj Demanded An Orgasm Like The Boss She Is.* A woman demands the right to rape men until the woman has orgasms. Not exactly inspirational when you think about it. Swap genders, and it is kind of rapey if a man does the same thing after paying for the date.

Moment 28 *"UnREAL" Depicted The Unvarnished Reality Of Female Masturbation.* Showing mundane female masturbation is inspiring what – boring sex? I'd aim higher both for, and during, individual sexual performance depictions. How inspiring – dull female sex.

Moment 31 *"Scandal" Featured A Scene Where Olivia Pope Got An Abortion Without Shame*

Group 6. Actual, inspiring, gender-equality moments of 2015.

Moment 14 *The Supreme Court Legalized Same-Sex Marriage In All 50 States* I'm inspired that feminists will no longer be able to piggyback on gay men's hard work any longer.

Moment 15 *Two Officers Became The First Women To Graduate From The U.S. Army's Ranger School.* Selective service is whispering about requiring women to sign up. Feminists will be screaming.

Moment 21 *Target Announced They Are Phasing Out Gender-Based Signs In Stores.* Finding yourself in the men's restroom in Target will no doubt be inspiring to a lot of women feminists, in an unnerving, triggering sort of way. (Yes, I know that toilet signs are not what Target is changing).
Moment 35 *The U.S. Military Opened All Combat Roles To Women* Future images of dead, blown-apart female soldiers should inspire a lot of women to do really bad things to feminists. The US military was inspired to pick April Fools' Day, 2016, as the start of this policy. No fooling.

Title IX abuse in university athletic programs

Hannah Wallen · 23 December 2015 · Archived copy · Original

If asked, most feminists will tell you that feminist activism is not an attack on masculinity or the human rights of men and boys. Many of them will quote from Jezebel.com writing full of claims about all of the harm feminists don't want to do to men (in the midst of a post admitting that man-hating is "a thing,") and blaming any discrimination men face on the phantom concept of "patriarchy."

Many examples can be found to show that the article and its claims are false. The twisting of Title IX of the Education Amendments of 1972 is one that speaks loud and clear, and women's advocates defend its discriminatory use the same way: by passing the buck and shifting blame. When confronted with evidence that it isn't Title IX's quota system which ensures female participation, women's advocates respond with excuses, rhetoric, and unsupported complaints about money, and attempt to shout down anyone who disagrees.

Title IX of the Education Amendments of 1972 was passed in order to amend previous acts affecting the public education system to bar educational institutions from discriminating against students or student applicants on the basis of sex.

The amendment was originally proposed as a measure to end discriminatory quotas that limited female college admissions. It stipulates that "No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance." According to TitleIX.info's history page, the law covers 10 key areas in education: Access to Higher Education, Career Education, Education for Pregnant and Parenting Students, Employment, Learning Environment, Math and Science, Athletics, Sexual Harassment, Standardized Testing, and Technology.

So how did it end up being used as it is today?

For that, we have to look to policy set up by the Department of Education, not the law itself.

Section 431(d)(1) of the General Education Provisions Act allows Education Department policies to become regulations by a kind of default process. Policy is transmitted to Congress 60 days after its creation. If Congress does not disapprove within 45 days after that, it becomes regulation. By this process, the department has slowly twisted the law's original application from a means to ensure equal access to education into an attack on athletic programs and from a position against discriminatory limitations to a position enforcing them.

In 1979, the department issued an interpretation of Title IX that measured compliance in educational institutions using a three-part test. Schools could demonstrate compliance by any one of the three means.

(1) The number of male and female athletes is substantially proportionate to their respective enrolments; or

(2) The institution has a history and continuing practice of expanding participation opportunities responsive to the developing interests and abilities of the underrepresented sex; or

(3) The institution is fully and effectively accommodating the interests and abilities of the underrepresented sex.

The second and third tests are problematic for obvious reasons. A history of expansion is easy to show, but continuing practice is necessarily limited. An institution attempting to expand participation opportunities will eventually run out of sports to add or funding to spend on new programs. Further, the institution's attempts to expand will be limited by the interests of the group itself.

Accommodating the interests and abilities of the underrepresented sex sounds good, but how does one quantify those factors? Women's groups disapproved of a 2005 attempt. To date, no functional method for this has been deemed universally acceptable, and administrators are left to consider attempts to use this standard as a measure of compliance a gamble at best.

Administrators for educational institutions have found the first test easiest to meet, by eliminating women's status as "underrepresented." The policy is written with the presumption that an unequal outcome is always due to inequality of opportunity, and educational institutions have been consistently targeted on that basis. Because of this, the policy has become a strict quota system. If 57% of a university's students are male and 43% are female, then 57% of that university's athletes can be male but 43% must be female. If fewer female students take an interest in sports so that only 30% of the university's athletes are female, Education Department policy requires the university to take measures as described in the three-prong test to correct the imbalance.

This leaves administrators with a hard choice. The expectation is that when faced with scrutiny of their athletic program by the state, complaints, or legal action by women's groups, they will recruit more female students to participate in sports and fund more female athletic programs than female students take interest in on their own. However, the practical application of the policy has not necessarily resulted in such expansion of opportunities for female athletes but instead in universities limiting male participation and even eliminating male athletic teams to meet the goal of having their participation percentages match their population percentages. That has become the standard method among post-secondary educational institutions. Male athletic teams are being subjected to participation caps or eliminated altogether to ensure that schools aren't penalized for failing to comply with Title IX.

Feminists have claimed that complaints about this are unwarranted and that universities are maintaining large football programs, which do not garner female interest and have no approved female counterpart, instead of promoting women's teams. However, at many schools, football programs keep alumni engaged in the continuing activities of the institution and attract both students and donors. Rather than robbing women's programs of needed funding, they break even or even bring in a profit. This helps to provide the funds needed to finance other athletic team programs, including women's programs, yet men's program cuts still occur in these schools. The cutting trend also occurs in the absence of a football team. While some women's advocates blame football, others have attempted to stack the deck by defining the term *athletic* to exclude athletic activity in which more women than men take an interest, further skewing the statistics on which the quota system is measured. All things considered, blaming football is a red herring at best and at worst another feminist attack on male interests.

Despite evidence contradicting their reasoning, women's advocacy in regard to Title IX continues to support the quota system, keeping universities in the position of making the decision to cut when they cannot otherwise comply. As a result, men's teams continue to be targeted. Positions on various teams including wrestling, gymnastics, and track and field are being eliminated by school administrations to avoid being denied funding because they cannot increase female athletic engagement enough to equal male interest in competitive sports. Now, building on the momentum of previous efforts, proponents of the quota system are working to expand its application into high school sports.

Feminists use the claim that interscholastic athletics used to be a boys club that excluded women as an excuse for defending quotas, yet prevailing trends demonstrate that quotas aren't helping to open opportunities for women. They're instead being used to eliminate opportunities for men. This is not providing a benefit to anyone. It isn't increasing opportunities for athletic participation among female students. It is reducing opportunities for male students when female interest is not as high. It is accepted not because it is helping but because with the genders reversed the public does not recognize it for what it is: exactly the type of discriminatory policy that the law was originally written to eliminate.

Besting Milo's anti-feminist reboot of "The Twelve Days of Christmas"

August Løvenskiolds · 24 December 2015 · Archived copy · Original

What is the best gift you can give to a feminist? Give her the outrage she craves.

I love Milo Yiannopoulos. The iconoclastic "Big Milo," a self-described and self-denigrating "terrible gay man" has become the bane of feminists and the darling of anti-PC forces on the electronic pages of Breitbart.com. The talented, cutting genius usually has the pen of a marksman and the tongue of a serpent when it comes to giving feminists the lashing they so richly deserve.

But it is with sadness that I note that his Christmas offering, a feminist parody reboot of the song *The Twelve Days of Christmas,* fell short of his usually lofty standards. Under Milo's sharp exterior beats a sympathetic heart; the gentle sentiment of Christmas, coupled with a gay man's natural reluctance to tackle the vagina headlong, undermined his usual delightful viciousness. First, he replaced the "partridge in a pear tree" with "a mocha and a handful of biscotti." I'm sorry, Milo, but you can do better. Then, "two turtle doves" became "two twitter bans." Again, not bad, but, too tame for Milo's usual standards. Hell, "two titty bans" has more bite to it.

Don't get me wrong – his original idea was inspired, and his effort was good, but I'm willing to take the chance to try to go even darker down this coal mine. Wish me luck, and doffed fedoras to Milo for going there first. For once, I prefer something more *penetrating* that one can sing with an open throat.

On the first day of Christmas, feministas gave to me, ***a parted ridge below her paired teats.*** Feminists prize outrage even above orgasm as the most pleasurable of feelings, so pissing them off by objectifying them is the gift that keeps them in grievance. But we are just getting started. Original: "a partridge in a pear tree."

On the second day of Christmas, feministas gave to me, ***two tongued dives…and a parted ridge below her paired teats.*** As I noted in my last article, feminists found Nicki Minaj's rapetastic demand that men give her orgasms "inspiring." Forcing men to perform sex acts against their wills is the perfect feminist holiday fantasy. Original: "two turtle doves."

On the third day of Christmas, feministas gave to me, ***free wench cans, two tongued dives…and a parted ridge below her paired teats.*** Feminists have fraught arguments about prostitution: some support a woman's choice to do it, and others hate the idea that men enjoy women who sell sex openly. What better Christmas gift than no-cost wench ass to kick feminist outrage into high gear? Milo suggested a beta male should take the feminist to **Three Israel protests**. On Christmas? Good luck with that. Original: "three french hens.".

On the fourth day of Christmas, feministas gave to me, ***four balling beards, free wench cans, two tongued dives…and a parted ridge below her paired teats.*** The UVA gang-bang rape hoax story in *Rolling Stone* provoked an orgy of feminist outrage without any actual gang-bang. Four bearded campus rapists hitting one fainted feminist clam would give them decades of delicious outrage Milo chose **Four sympathetic Buzzfeed listicles**. Hmmmm. Not really one for the meter, our Milo. Original: "four calling birds."

On the fifth day of Christmas, feministas gave to me, ***five golden wangs****…four balling beards, free wench cans, two tongued dives…****and a parted ridge below her paired teats.*** To piss off a feminist queenlet**,** try suggesting, however accurately, that the wealth of their rape-hoax target figures into which man gets falsely accused of passing out hot Cosby's. Milo suggested **Five Patreon donations.** Original: "five golden rings."

On the sixth day of Christmas, feministas gave to me, ***sex queefs allaying, five golden wangs****…****and a parted ridge below her paired teats.*** Quelling the vagina fart is the literal slippery slope to ending sloppy feminist free bleeding. So sorry, feminists. Milo chose **Six Tumblr reblogs.** Oooooh-kay. Original: "six geese a-laying."

On the seventh day of Christmas, feministas gave to me, ***seven swine a-swarming, sex queefs allaying, five golden***

wangs…and a parted ridge below her paired teats. Pissing off Islamists with pork to terrify feminists with gang-rape triggers is the outrage trifecta for SJWs. Best…holiday…EVER. Milo: **Seven facial piercings**. But, with what? Original: "seven swans a-swimming."

On the eighth day of Christmas, feministas gave to me, ***eights cocks a-milking …and a parted ridge below her paired teats.*** Few things agitate feminists more than men having orgasms. Rapey bastards. Milo: **Eight fake harassments**. Original: "eight maids a-milking."

On the ninth day of Christmas, feministas gave to me, ***nine daddies glancing,…and a parted ridge below her paired teats.*** For the daddy-issues cohort, the toxic male gaze is an old feminist trope ("gaze" being a homophone for "gays") – the slaves are not permitted such disrespectful look-aggressions. Oh, the hysteria! Milo: **Nine transracial genderfluid otherkins swaying gently in the breeze**. Whatevs. Original: "nine ladies dancing."

On the tenth day of Christmas, feministas gave to me, ***ten lardy lesbos…and a parted ridge below her paired teats.*** What an outrage treat! Yes, fat-shaming is wrong, but pleasing feminists by sating their hunger for outrage is a noble yuletide gift. Milo: **Ten leaps of logic**. What use do feminists have for logic – even leaps of it? Original: "ten lords a-leaping."

On the eleventh day *of Christmas, feministas gave to me,* ***eleven pipes a-plunging…and a parted ridge below her paired teats.*** Everyone has pipes, so maybe plunging them isn't that bad? Unless men enjoy it, I guess. Milo: **Eleven feminists singing**. He's tiring. So am I. This was almost as horrible as sitting through Jimmy Volmer stuttering through the whole song on *Southpark.* Original: "eleven pipers piping.".

On the twelfth day of Christmas, feministas gave to me… Milo suggested ***twelve student loan payments.*** But the original text, forcing feminists into a men's drum circle, has to be the best fate of outrage ever. Merry Christmas, ladies, and hey, Milo? You can actually sing my version.

> ***Twelve drummers drumming, Eleven pipes a-plunging, Ten lardy lesbos, Nine daddies glancing, Eights cocks a-milking, Seven swine a-swarming, Sex queefs allaying, ...Five golden wangs....., Four balling beards, Free wench cans, Two tongued dives, and a parted ridge below her paired teats.***

Dr. Milton Sales of NSW, Australia placed on genital mutilators directory

Gary Costanza · 24 December 2015 · Archived copy · Original

From Dr. Sales' homepage at circumcisions.com.au we are afforded the pleasure of seeing the "tools" the doctor uses to amputate the babies foreskin:

The Plastibell –

and The Circumplast-

Under "Ring Circumcision" we get this information:

"Dr Sales and Dr Jackel perform circumcisions at Newcastle Private Hospital.

Dr Jackel uses the Plastibell and Dr Sales uses the Circumplast method.

The operation is performed in an operating theatre under local anaesthetic.

Babies need to be at least 28 days old and under 8 weeks for the procedure.

A combination of oral paracetamol, EMLA anaesthetic cream and injected lignocaine is used for pain control.

You will need to view the presentation images prior to attending the consultation. All babies are checked in our rooms at 324 Brunker Road Adamstown prior to surgery to assess suitability for operation and to look for heart murmurs. Babies with a heart murmur may need further evaluation by echocardiogram prior to surgery."

Glad to see the doctors are making sure the infant can handle the stress and risk of this surgery. More important, why are these doctors subjecting ANY infant to these risks with this medically unnecessary surgery.

Also on the homepage is this wildly pro-circumcision brochure produced by controversial Dr. Brian Morris that at least diagrams the goodies circumcised males are missing.

Under "Circumcision Information" we see an incomplete listing of risks:

> The risks of the procedure include:
> •infection – 1 in 60 operations may require antibiotics
> •bleeding – 1 in 2,000 requiring ring removal to stop bleeding
> •bruising which resolves without treatment
> •ring slipping back – 1 in 200 requiring ring removal
> •medication reaction – very rare
> •blood transfusion – 1 in 30,000 operations
> •restriction of urethra by scarring later in life – rare

Under "Pros and Cons of Circumcision" there are other complications listed, but missing is 'death.' Then a short summary surprisingly concludes that there are "Insufficient benefits to warrant circumcising all newborn males." All the benefits listed have been debunked and some of them are actually *caused* by circumcision – see that here.

Under "Circ Blog" more pro-circumcision propaganda, "It's official: Circumcision DOESN'T affect sexual pleasure, according to biggest ever study of the issue."

Brian Morris

> and his co-researcher John Krieger looked at 36 studies totalling 40,473 men – half of were circumcised and half were not. Each of the studies was graded in terms of quality, according to official guidelines.
>
> The professors found that the very high quality studies reported circumcision 'had no overall adverse effect on penile sensitivity, sexual arousal, sexual sensation, erectile function, premature ejaculation, duration of intercourse, orgasm difficulties, sexual satisfaction, pleasure, or pain during penetration.'

No sources are given, so all the claims in the article are dubious, but no surprise that he may not have seen a difference in the reporting because the *circumcised men did not know what they were missing.*

Then there was this with the caption:

"Don't worry if the ring is dangling"

Watch this Circumplast circumcision video, if you can stomach it.

And here's Dr. Sales genitally mutilating a baby with the Plastibell. Horrible – bring a barf bag.

And of course under "Patient Information" there's a link to Brian Morris' pro-circumcision website circinfo.net.

Since the doctors' website lack complete information about risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Sales' practice information follows:

Phone:
+61 2 49523700

Address:
Brunker Road General Practice
324 Brunker Road Adamstown, NSW, 2289, Australia

Surviving school with a breaking spirit

Sage Gerard (Victor Zen) · 24 December 2015 · Archived copy · Original

BBC Parliament broadcasts the Women's Equality Party's policy document launch

Mike Buchanan · 25 December 2015 · Archived copy · Original

The BBC continues to give a great deal of unchallenged exposure on prime time programmes to the Women's Equality Party, this particular piece lasts over 23 minutes. J4MB was launched in February 2013 – more than two years before the launch of WEP – yet has had no exposure on BBC Parliament, and virtually none on BBC prime time programmes.

Mike Buchanan publicly challenged Sophie Walker, leader of WEP, over the content of her party's policy document – here. She didn't respond, and duly won our Lying Feminist of the Month award.

William Collins's critique of Sophie Walker's speech is here.

Feature image: en.wikipedia.org 1024 × 685 Sandi Toksvig in 2009.jpg (modified)
https://en.wikipedia.org/wiki/Sandi_Toksvig

Dr. Adam Jackel of NSW, Australia placed on genital mutilators directory

Gary Costanza · 25 December 2015 · Archived copy · Original

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Phone:
+61 2 49523700

Address:
Brunker Road General Practice
324 Brunker Road Adamstown, NSW, 2289, Australia

adam.jackel@newcastle.edu.au

AVFM Membership Drive

Paul Elam · 27 December 2015 · Archived copy · Original

https://www.youtube.com/watch?v=oIDawJ5WhAs&feature=youtu.be

http://voices.avoiceformen.com/membership-center/memberships/

SCRIPT

Hello everyone.

It is time for AVFM's quarterly appeal for readers to join the ranks of our subscribers.

It's only appropriate that I give you some sound reasons for contributing to an operation that provides its content for free.

First, I urge you to consider AVFM's role in doing exactly what it says in the tagline under our logo.

Changing the cultural narrative.

I don't think anyone can dispute that the narrative is indeed changing. The free pass for feminists has been revoked. Many Major websites that continue to run misandric bullshit now often have two words in common at the end of their hateful posts.

Comments Closed. That is now a common reaction of the feminist media in the wake of average people clobbering them with dissent and ridicule.

The proliferation of a stridently anti-feminist narrative has been awe inspiring.

I can say with certainty and pride that it was AVFM that kicked the door in on all of it. We took the daggers thrown at us by mainstream media across the western world and pushed back defiantly. In surviving we emboldened others to speak the truth.

Now, there is a wide range of people with popular appeal who are saying the same things, often in the same tone, that we have said here for nearly seven years.

When an award-winning filmmaker decided to dedicate three years to making a movie about the men's movement, she came to AVFM as the source. There is a good reason for that. AVFM's story is the story of the modern men's rights movement. The two are inseparable.

We do not want, nor can we afford, to rest on the idea that a conversation about men and boys has finally started.

We expect 2016 to be a year of opportunities to be seized. The Red Pill Movie will be released. The International Conference on Men's Issues will be held in London. I anticipate the very real possibility of legal threats to AVFM as we become increasingly aggressive in our dealings with those who welcome infant boys into life with the blade of a knife.

And we will continue to bring you work from the very best of modern thinkers on the issues of men and boys.

I would say that is providing a good bit considering no one on AVFM staff, including myself, has made any personal income since we switched to a membership model early this year.

More than ever, this site, and the activism we further, depend on you. Click on the link below this video and you will find very flexible options to support our work. You can subscribe for as little as $5 a month, or make a more generous monthly gift if you can afford it.

And you can still make a one-time donation if that suits you.

With that I will say thank you to current subscribers for being there for AVFM and thanks in advance to those who

choose to join us during this drive.

Wishing you all a very happy holidays.

http://voices.avoiceformen.com/membership-center/memberships/

Dear Daddy Response

AVfM Video Source · 28 December 2015 · Archived copy · Original

An excellent must view response to Care Norway's #deardaddy video.

https://www.youtube.com/watch?v=7TFLttjRm_c&feature=youtu.be

If you enjoyed Dear Dad, from a boy (#deardaddy response) please subscribe here.

Dissecting the new American Racist

Sage Gerard (Victor Zen) · 28 December 2015 · Archived copy · Original

Being racist is like being drunk: Your judgement is impaired, you overreact to things that don't matter, and you probably shouldn't be in politics.

In light of upticks in police brutality and #BlackLivesMatter activists doing everything from dissing cops in Dunkin' Donuts to blocking off entire highways [1][2], racial tension once again electrifies the air. Since many think in terms of black and white and not shades of brown, race activists need to once again think about what it means to reach across the aisle.

Let me address a language barrier before going much further. I use the terms "black" and "white" to refer to conventional divides that color inspired, but not necessarily the colors themselves—Such as when Caucasians mock one another for "acting black" or vice-versa. In reality the words oversimplify things greatly, so I consider them more illustrative than descriptive. Don't get too hung up on the semantics, because I know that the racist relationships I'm about to describe are readily observable despite the convenience and brevity of the nomenclature.

We know the popular image of racism. If you go up to McCaysville, Georgia and float down the nearby river as I did during my family's Labor Day cookouts, you will see on the bank a porch with a statue of a black boy holding a Confederate flag. McCaysville is the place where you will find conservative stereotypes. They sell drugs and guns in the same store, just in case you needed Xanax and a Desert Eagle for a few nights of Budweiser-sponsored fag drags in a 1946 Chevrolet Clunkbucket.

You think I'm kidding.

We know about the old white pot-bellied snaggletooth wearing Confederate flag undies and nothing else. He grins toothlessly—24oz Yuengling held aloft—from his tobacco-stained lawn chair as you gape at his moldy trailer from a Cracker Barrel rocking chair.

But there is a new white racist in town. He doesn't *hate* blacks, he just pretends to love them. He's the guy who wears shirts that say "So Sorry" while acting as surrogates in slavery vengeance fantasies.

A photo from the Lifeline Expedition's March of the Abolitionists

To the new white racist, having a black friend is not about friendship, it's about status. He assures you that he's not racist because he wants to look open-minded, but he doesn't give one damn about translating his sentiments into real work. He coddles black people, and even monologues about how he is *better* than black people because he "saw his privilege:"

Manipulators use the word "privilege" to rehash a Christian original sin narrative in the sense that it prescribes guilt by ancestry. The original sins are the nightmares wrought by white colonists in their mad rush for profit. Privilege alternatively refers to one not having to worry about problems by virtue of his demographics. It's easy to sell a crumbling cracker on white privilege when you restrict all historical context to stories where whites hold power. Plantation slavery is a go-to recollection, but using our conception of race as a color—which is a recent development—there existed white slaves who were treated in ways comparable to blacks:

> Failing to find the expected mineral riches along the eastern seaboard, [England] turned to farming, hoping to make gold from tobacco. They needed a compliant, subservient, preferably free labour force and since the indigenous peoples of America were difficult to enslave they turned to their own homeland to provide. […] This book tracks the evolution of the system in which tens of thousands of whites were held as chattels, marketed like cattle, punished brutally and in some cases literally worked to death. For decades, this underclass was treated just as savagely as black slaves and, indeed, toiled, suffered and rebelled alongside them.
>
> — White Cargo: The Forgotten History of Britian's White Slaves in America

> When someone removes the cataracts of whiteness from our eyes, and when we look with unclouded vision on the bloody shadows of the American past, we will recognize for the first time that the Afro-American, who was so often second in freedom, was also second in slavery.
>
> — Lerone Bennett Jr. (Black World/Negro Digest Oct 1970)

These facts are not to downplay the racism and the abuse wrought by the southern antebellum, but I hope those reading this do not make the mistake of dismissing the suffering of others because they do not feel it is as bad. If, hypothetically, 100 women and 10 men were shot dead by a single terrorist group, I would ask those who don't feel men suffered "as badly" to talk to the victim's families and see if they agree that their sons' lives weren't worth considering equally.

Blacks and whites had and have more in common than many want to admit. Sadly, racially-motivated conflict is oddly addictive to the anti-racist activist. Popular belief appears to be that whites live in a white world, and blacks experience both a black and white world. In keeping with the flattery and lunacy of standpoint theories, many suppose that black knows best because black knows both. So long as racism is a color and a dysfunctional white privilege narrative continues, whites will feel responsible for blacks and blacks will resent whites.

Privilege suggests that empathy requires experience in the sense that a man can't empathize with a woman's labor

pains because he can't feel them. The underprivileged, starved for understanding, demand compassion for the ignorance of others. But if white privilege says that whites *cannot* understand, why even ask them to be more sensitive? If one uses the word "privilege" to shame whites into submission, that means *knowing* that whites could empathize. If whites were blind to the black community's suffering then they wouldn't respond with a hint of compassion.

Racism is an equal opportunity insecurity, not a power game where the system always wins. When I hear a black person say that (s)he can't be racist because there is no systemic backing for black bigotry, then I take that as seriously as a drunk saying they can't actually be drunk until they get in a car. Drunks are still far more dangerous once they get behind the wheel, but to say that you can't be drunk *unless* you are behind the wheel?

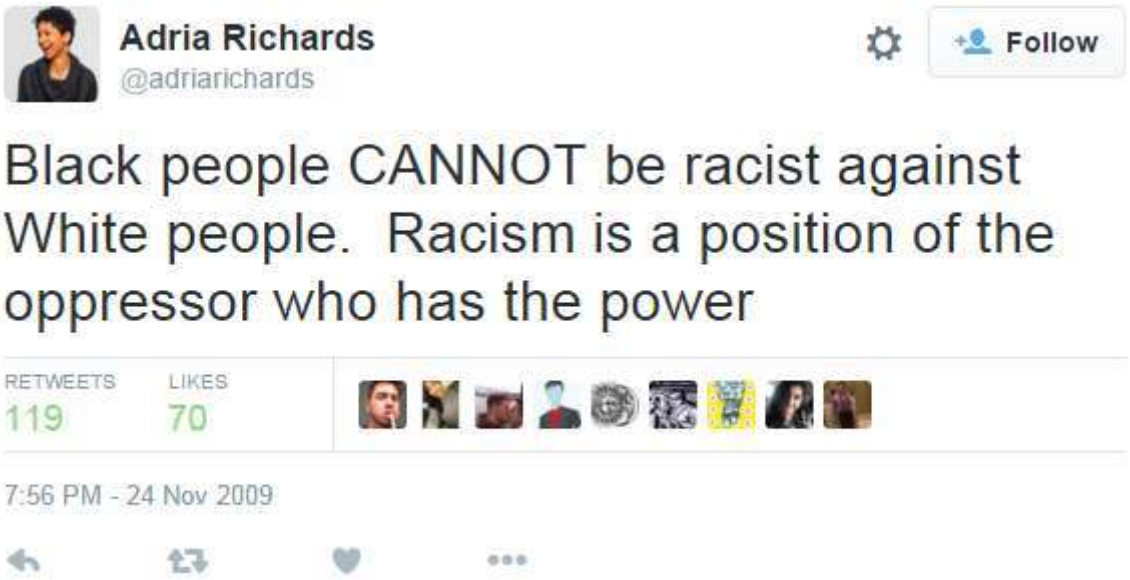

"I can't be drunk unless I have a car!"
The words "white privilege" have always been about manipulating white people into feeling sorry for black racists trying to profit from the suffering of their own community. Nothing else makes sense.

Even if victimized blacks no longer had to endure broken law enforcement, false incarcerations and hurtful everyday gestures—such as white people locking car doors or crossing the street after seeing a black person—the requirements for a racism-free society shift to more inane standards so long as people want to take things personally. This is why an adult with food, water, an Internet connection, educational attainment, a supportive family and gainful employment can complain about Instagram filters lightening skin tone. At this point the anti-racist activist has problems that activism can't solve.

To avoid dysfunction of this nature, remember that you don't need to experience hardship to prefer that people not suffer it. A father can wish that delivering a baby didn't have to hurt the mother. A white man can see a black man as his brother when the black man is dragged into a corrupt court system hell-bent on putting innocent people in jail. A woman can feel the frustration and rage of a man who lost his home, family and children to what turned out to be an abusive partner. When empathizing, take care around those who want to leech off of your sensitivity at the expense of others.

The anti-racist activist, either black or white, is a selfish, racist creature that wants your attention for the sake of their ego.

Even worse, that hateful word "privilege" denies the beautiful, unifying effect of empathy in nature. "Privilege" is accusatory. Even though talking heads assure us that the word "privilege" is not meant as a personal insult, it does say you cannot possibly relate because you are tainted by the sin of your skin. If someone says you have white privilege, they are saying that you can't empathize with non-whites because you are the wrong color. But that's not

racist because drunks need cars to be drunk.

The black community suffers, but an entitled few use Eric Garner, Brian Banks, Marvin Anderson, Trayvon Martin and Michael Brown (at least!) to justify a new Helter Skelter. You can't be white and have sympathy unless you are willing to pay an arbitrary price dictated by loud, domineering, racist black and white people drunk on revenge, not reconciliation. It's gotten to the point where an anti-racist protest leader at Kean University faked threats against black people so that she can make herself look like a hero. Meanwhile, white men join their sons in a bondage fantasy so that black racists can masturbate more furiously over hardships they've probably never experienced in the name of "coming together."—Pun metaphorically intended.

Not-so-fun fact: British juvenile boys were among the first people chosen for free labor in the New World. The royalty promised the boys a new life in exchange for indentured servitude, but many of the boys were literally worked to death and thrown away to decay in rubble (White Cargo). Makes you wonder if someone will apologize to that boy someday.

We're in a troubled time where kind, noble and innocent men and women in the black community become fodder for obsequious whites and black prigs who both want to be popular. If you are a victim of hate, how would you feel about activists who support you online only because it makes them look better? If it were me, I'd rather be openly hated than used as a subject of fleeting, superficial love that ends the moment my supporters realize that they can get more attention rallying around someone else.

The new racist, regardless of color, is the kind of person who would take self-aggrandizing selfies with homeless people after giving away food. What makes the new racist sick is not just hate, but his or her willingness to bastardize love and compassion to *excuse* that hate. The new racist professes love and togetherness while stripping agency from the people they promise to help. The new racist treats civil disagreement as a reason to harass, bully and abuse others under inexplicable double standards.

When you grow up listening to people tell you that resenting white colonialism makes you a caring egalitarian, you become hesitant to take an objective look at how different cultures interact.

Racism is everywhere and I don't know how to stop it, but neither does #BlackLivesMatter and its army of supposedly anti-racist sycophants. The seasoned activist understands that prejudice motivates you to fight *for you*,

not necessarily against others. In fact, civil rights movement leaders based their successes more on assertiveness and less on aggression. You could directly combat racists in a Malcolm X or Black Panther blitzkrieg, but that only revives a blood feud for another generation. Civil rights leaders knew that nothing gets under a racist's skin more than loving yourself and living as if their violent actions and character judgements won't break you. The black civil rights leaders and their white supporters knew how society would change when empathetic white people noticed white racists bullying blacks while they got up and kept on marching. Mastering oneself and staying calm in the storm helps render bigotry impotent because it means you can better evade oppressive forces when they inevitably come for you.

The most successful civil rights legends had faith in people's ability to see each other as people. The activists today openly deny empathy and replace it with a story. A story that says there exists this taint called privilege, which prevents understanding and blinds those who have it into feeling nothing for others. The new racist calls other people racist to make themselves seem less racist. *You aren't allowed to relate to people of another color by people claiming that you should.*

A long list of black victims demonstrate both flaws in due process and the trigger-happy nature of a corrupt police force. As clueless as I might be about what a silver bullet solution looks like, I know it won't involve storming into a library screaming "Fuck you, you filthy white fuck!" to complete strangers until they break down crying. It doesn't involve reducing black families to fuel in a social media flame war designed to inflate the egos of corrupted activists and justify censorship and violence.

The new racists' bitterness prohibit whites or blacks from any demonstration of vulnerability, self-satisfaction or love. Biracial activist Amity Paye talks about white mothers as if they bring white supremacist influences into mixed families. White Minneapolis shooters gunned down five #BlackLivesMatter protesters, which only further incubates toxic divides as people come together in apparent solidarity. Anti-racist activists are going to become more of a threat to each other as the magnetic attraction of hate crimes further disrupts their moral compasses.

A happy white is an oppressive white, and a happy black is an internally-oppressed black. Whites are not allowed to live a happy life because that's a symptom of an unbalanced system, and blacks aren't allowed to be at peace so long as any one black person is treated with injustice. The sympathy does not go the other way because whites are seen as the problem. It was never about imperialistic conquest by the rich and ruthless, it was always about hating white people while using either a fake or distorted love for black people as an excuse.

In the world of the anti-racist activist, a black and a white person actually being friends is an increasingly foreign concept, even though that love has always been within their reach.

Every hate crime and racist remark targeting blacks makes the news, incites political action, and pushes countless white people into the sights of Larry Wilmore, John Oliver, Trevor Noah, Bill Maher, Stephen Colbert and other politicians calling themselves comedians. People do care about racism, but so long as empathy mixes with narcissism, that old joke asking what is white, black and red all over will eventually refer to a stunned community coated in blood that their hashtags couldn't keep inside the people they swore to help.

This isn't progress. It's sick.

> Man must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation of such a method is love.
>
> —Martin Luther King, Jr.

Hypergamy Culture is Destroying Black America

Kris Kamina · 28 December 2015 · Archived copy · Original

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With recent events and tumults, black America has again come to the forefront of societal discourse in America. Certainly, no other demographic faces worse prospects — liberal hipster fostered gentrification, endemic crime and poverty, mass incarceration, abortions outpacing live births, etc.— despite six years with the first black president.

But it should come as no surprise to those who have made the moral decision to take the red pill that black America's plight is to a significant degree internally undergirded by the ubiquitous female imperative of "hypergamy." This refers to the tendency to seek mates of higher social status, attendant resources, and its trappings. It is the often unstated and ineluctable principle governing sexual politics. With women as sexual selectors in any courtship ritual, male behavior is significantly determined by visceral female dating preferences. Indeed, the alpha male persona given apotheosis within the PUA community is a reflection of subconscious female choices. In the dysfunctional social structure they find themselves in — where, as anywhere else, reproduction is paramount — black men act as they do under a framework determined by their women (including via decidedly matriarchal households).

Contemporary rap music is a microcosm of this dynamic. At its core, the hyper-pseudo-masculine bad boy persona it has engendered is a meretricious response to innate female demand for alpha characteristics.

In a typically solipsistic feminist article, Straight Outta Rape Culture, appearing in the Huffington Post, Sikivi Hutchinson censures NWA's fostering of a supposed "rape culture ." But here's the elephant in the room: Mention of the daily fratricidal meat-grinder black males are subjected to — and NWA's relation to it — is conspicuously omitted from the narrative. This is true with both Hutchinson and the larger ongoing debate. This is why the discourse and rancor *vis-a-vis* police brutality and murder is disingenuous.

Hutchinson's myopic approach is from the prism of female plight while ignoring the palpable and fratricidal killing fields black males are impelled into. More so than "yoking rape culture and rap misogyny," as she argues, there is a litany of dysfunctional and socially destructive views NWA and its successors have fostered. More to the point, if "girls have grown up with the pervasive message that violence against black women and girls is normal, natural, and justifiable," then black men have grown up with the message that violence against their black brothers is not just "normal" and "justifiable," but it is indeed glorious. The results of this inculcated sanguine treatment of murdering black men by other black men are manifest.

A warzone.

The leading cause of death for black males 15-34 is murder. Numbers fluctuate, but approximately 8,000-9,000 blacks are murdered each year; usually by a member of their own race. This is astronomical. To quantify, in one year more blacks can be expected to be killed than total US deaths in the Iraq or Afghanistan wars combined. Thus, for an epicenter of violence such as Chicago the nickname "Chiraq" is apt. Looking at the data for combat deaths in America's main 20th-21st century wars is also telling. It is conjecture because no complete study exists, but extrapolating the data sample we can surmise in a period of eight years more blacks were killed in the streets than American deaths in the entire Vietnam War. Over 100,000 blacks were killed during a comparable time period among the Vietnam, Afghanistan, and Iraq wars. It's safer for a black male to enlist in the armed forces than participate in their default milieu.

This is not an internecine social dispute between a group of people: Blacks are at war with themselves. Indeed, "No one is safer in [American] communities of color than white folks," one commentator informs us. While it is true even between whites that most murder is by members of the same race, the scale of carnage between blacks

outpaces all others. The prerequisite self-hatred for such carnage has been fostered by the NWA just as much, if not more, than for any "rape culture." To be sure, some of this doubtless precedes NWA, but so does any violence against women.

Which cultural meme fostered by NWA is more socially destructive? This is the *reductio ad absurdum*. Murder — especially fratricide — is an ultimate crime. It takes a characteristically feminist solipsism to only lament that "brutalized bodies of black women will be lost in the predictable stampede of media accolades [for the new NWA film]," while the bodies — all male — pile up *ad nauseam* in places such as Chicago and Washington D.C filling up morgues. (Growing up in one of the most dangerous cities in the northeast, I have seen it firsthand.)

This is not to offer apologia for one crime by severity of another; rather, an exhortation to recognize a spectrum whereby punishment and our attendant indignation for each crime is proportional to its severity: an iPhone thief should not be censured in the same degree a murderer is and vice versa.

In the unstated sexual politics, hypergamy governs all. Because women are typically sexual selectors in a courtship ritual, male behavior is to a significant degree dictated by visceral female dating preferences. The common unexamined proclivity (undergirded by an archaic chivalrous impulse) is to deny women any agency. In his out of print work, *Anatomy of Female Power*, Nigerian critic Chinwezu makes a cogent argument that man may rule the world, but women rule the men who rule the world. (Perhaps, there is an elementary wisdom in Beyoncé.) "The male may be the head, but the female the neck. " The dominant feminist narrative of patriarchy relies on the disingenuous assumption that political power is the only form of social influence. (To carry this erroneous assumption into the sphere of black America is even more untenable because black households are decidedly matriarchal.) The political may be a male dominion, but the power of the womb is hers. To secure any progeny, legacy, family of his own, and therefore meaningful social fulfillment, the male is left little recourse than to be supplicant and filtered through female selectivity.

The evolutionary theory of parental investment, as it relates to sexual selection, predicts the sex investing the most and facing the bigger cost (female) will be more selective resulting in the opposite sex (male) being more competitive and aggressive pursuing it. Reproduction is more costly for a female than a male, impelling her to be the more selective partner. The corollary of female selectivity, and relative male sexual weakness, undergirds *all* sexual politics — even in the black ghetto, as we shall see.

Men and women have an opposite role. Males must always initiate while females filter. In the familiar ubiquitous trope, the male must slay the dragon or villain and thereby prove himself worthy of the distressed damsel. In contrast, for the female to have sexual partners, they must simply *exist*; for the male, it's entirely conditional. This is why geneticists can show us 80% of our female ancestors reproduced, while only 40% of our male ones did.

The principle applied to the black ghetto is no different. Female selectivity continues to manifest in the visceral imperative of "hypergamy." Women seek men with high social status, resources, and its trappings; what in tribal configuration was exhibited by the "alpha male." Although in a modern civilization selecting an alpha male does not guarantee her access to resources, innately women still overwhelmingly filter for breadwinners. With some of the characteristics of a failed state, (lawlessness) it is unsurprising black ghetto female selection filtering is not all that different from demonstrating the confidence, courage, physical strength, and social prowess of primacy in a hierarchy of competitive males we would have experienced in a retrograde primal society.

Thus, to avoid sexual invisibility black men are relegated to fulfilling one of two roles for sexual access: That of an alpha 'bad boy' asshole or beta high-earning provider. Consequently, they must cultivate a personality of alpha virility or overwhelmingly subordinate professional decisions to pecuniary concerns. In the context of the ghetto, the former is paramount while the latter often shunned (more on that later). The easy choice (conventional) of dealing drugs, joining a criminal gang, or other nefarious behavior — which as a corollary engenders a certain social capital within their own milieu — compared to the highest unemployment rate and endemic job

discrimination is not inexplicable.

Indeed, from their perch as sexual selectors, black women in the ghetto have given an apotheosis to 'bad boy' culture. It's hypergamy run amok. Black women place tremendous cultural emphasis on men for the possession of traits matching that of urban alpha male masculine culture of the variety originally propelled by NWA. This is called "swag." It is demonstrating aggression, social dominance, and an edgy appearance. Men do not necessarily want to adopt this disposition, but their women demand it of them.

Consequently, academically inclined males and attendant intellectualism are marginalized and often held in opprobrium. Going this route is well-nigh a guarantee of sexual invisibility. The charge of "acting white" and the ostracism it entails is very real (never mind the intellectual parlance of a Frederick Douglas or MLK or even a superficial *amore propre* in President Obama). Indeed, as Athlone McGinnis offered in these pages, "You think the sexual market value of the average white or Asian nerd is low? Try being their black equivalent and having your entire culture essentially disown you."

Moreover, if you have the aplomb to make it to the other side of the academic route, you will often face onerous employment circumstances. You may be counted among the 56% of blacks underemployed with degrees making $8.50 at Barnes and Noble. This is coupled with endemic discrimination, typified by the likes of "liberal" Facebook where you can almost count on your fingers the number of blacks hired, contrasting with a 36% Asian staff. This is besides the onus of an astronomical debt burden (arguably the most encumbering in American history). These factors all vitiate your potential as breadwinner.

Hobson's choice writ large.

This by no means, answers all the underlying, social, sexual, economic, or political factors on this issue or the plight of black America as a whole. We obviously cannot ascribe everything solely to hypergamy. Nevertheless, in the circumscribed ideological paradigm of mainstream discourse — dominated by the mendacious and outright idiotic feminist narrative — it goes a long way in explaining such observed phenomena.

We cannot play the blame game. We need to take responsibility. We need to recognize women have just as much, if not more agency as men within black society.

If N.W.A is "straight outta rape culture," they are straight outta hypergamy culture. As sexual selectors, female sexual predilections will continue to determine how males behave. Rejecting determinism means first attaining knowledge, and its corollary of belief, to change a given arrangement. Calling attention to women's own sexual choices can but lead us to amelioration.

Dr. Graham Lohlun of Edmonton, Canada placed on genital mutilators directory

Gary Costanza · 29 December 2015 · Archived copy · Original

Dr. Lohlun has been placed on the genital mutilators directory at neonatalcutting.org.

From Dr. Lohlun's website circumcisionedmonton.ca:

"Dr. Graham Lohlun is a well-known and respected physician in Edmonton with over 14 years of practice in emergency medicine, obstetrics and anaesthetics. He has made infant circumcision a major focus of his practice.

After conducting extensive research of the various surgical approaches and anaesthetic (pain control) protocols available today, Dr. Lohlun found one physician in Canada who had dedicated most of his professional career to focus on finding and researching what he considers the quickest, safest and least uncomfortable circumcision for infants. He found that doctor and decided to study his methods carefully and bring that method to Edmonton. The technique and methodology is called the "Pollock Technique" developed by Dr. Neil Pollock in Vancouver who has demonstrated the safety of this method and has come as close to anyone in perfecting a virtually painless 30-second technique over the course of him doing 35,000 circumcisions over 20 years. Dr. Lohlun came across Dr. Pollock's techniques and went to Vancouver and entered his course where he worked intensively with Dr. Pollock under his careful supervision first working on doing hundreds of surgeries on models and then graduating to work on patients and now has brought this 30-second, virtually painless technique to Edmonton."

Dr. Lohlun's website is nearly identical to Dr. Neil Pollock's, whom Lohlun consider's his mentor. We've listed Dr. Pollock previously, which you can see here. You can compare the information given by both, but unfortunately, the information about risks is incomplete, so you can read that here at neonatalcutting.org.

Dr. Lohlun's practice information follows:

Meadowlark Place Prof Centre
#108, 8708-155 St
Edmonton, AB
T5R 1W2
TEL: (780) 469-5299
FAX: (780) 469-0806

drlohlun@circumcisionedmonton.ca

Servitude to women: don't be that man

Douglas Galbi · 30 December 2015 · Archived copy · Original

In *Frauendienst* (*Service of Ladies)*, written in German about 1250, the knight Ulrich von Liechtenstein describes mis-education, delusion, and suffering. Poets and wise men, the teachers of that time, urged Ulrich to subordinate himself to a woman. Ulrich recalled:

> This I heard the wise men say:
> none can be happy, none can stay
> contented in this world but he
> who loves and with such loyalty
> a noble woman that he'd die
> if it would save her from a sigh.
> For thus all men have loved who gain
> the honor others can't obtain. [1]

Men's lives are thus valued lower than a woman's sigh. Only a very brave man would dare to reject that honor. Ulrich sought it:

> "I'll give my body, all my mind
> and life itself to womankind
> and serve them all the best I can.
> And when I grow to be a man
> I'll always be their loyal thane:
> though I succeed or serve in vain
> I'll not despair and never part
> from them," thus spoke my childish heart.
> …
> Whoever spoke of women's praise
> I followed, just to hear each phrase,
> for it would make my heart so light
> and fill me with true delight.
> I heard from many a learned tongue
> their excellence and honor sung;
> they praised one here and praised one there,
> they praised the ladies everywhere. [2]

This is the sort of literature that gave rise to Hitler. If children were to read Theophrastus's *Golden Book* rather than Dr. Theophrastus Seuss's *One Fish, Two Fish, Red Fish, Blue Fish*, they would recognize that praise of ladies is a funny thing.[3] Or at least they would develop a sense of humor lacking today.

Ulrich pledged servitude to a lady. He engaged his aunt to plead his love suit. The lady replied to the aunt:

> That he excels I'll take your word
> (although it's more than I have heard)
> in every virtue, every skill,
> yet for a woman it must still
> prevent a close relationship
> to see his most unsightly lip.

> You must forgive my saying so:
> it isn't pretty, as you know. [4]

The lady rejected Ulrich for his cleft lip. Oblivious to the lady's cruelty, he underwent a painful operation to have his cleft lip joined. Critical post-structuralists and ananavelist scholars have determined that the lady's rejection of Ulrich on the grounds of his cleft lip figures and problematizes the prevalence of male genital mutilation in medieval European Christian culture. More to the point, Ulrich served a heartless lady.

Ulrich enacted his loving devotion to his lady in various ridiculous ways. In one joust, he damaged a finger. After his lady expressed doubt about the seriousness of his wound, he had his finger cut off. He sent the cut-off finger to his lady along with a poem praising her. She responded to his messenger with a message of scorn:

> Go back and tell him my regret;
> he'd serve the ladies better yet,
> were it not that his hand is shy
> a finger. Tell him too that I
> shall always keep the finger near,
> buried in my dresser here,
> that I shall see it every day,
> and that I mean just what I say.
>
> Tell him from me now, courtly youth:
> I'll keep the finger — not, in truth,
> because my heart at last is moved
> so that his prospects are improved
> by a single hair. Make sure he hears
> this: should he serve a thousand years,
> the service I would always scorn.
> By my constancy I've sworn.

Ulrich was delighted. He thought that his lady continually viewing his amputated appendage was a sign that she loved him. But women preoccupied with amputation of men's appendages do not truly love men.[5]

Ulrich sought to please his lady by pretending to be a woman. He dressed himself as a woman, called himself Lady Venus, and traveled around Europe participating in dangerous jousting tournaments. He was wounded in the chest and took at least one lance blow to the head. While Ulrich was in a bathtub bathing a wound, an admirer showered him in rose petals.[6] Bodily wounds to men aren't socially understood to bleed real blood.

One day, Ulrich's lady summoned him to appear before her in secret. She told him to appear in rags like a leper. Ulrich raced to his lady to fulfill her summons. He donned rags and ate with lepers outside his lady's castle. His lady forced him to sleep outside the castle overnight in the rough, in the rain. The next morning he was instructed to wait until the evening. That evening, as instructed, he laid in hiding outside the castle. The castle warden making rounds took a long piss on him. After more misadventures, he was finally pulled up with a bedsheet onto the castle balcony.[7] Ulrich then declared to his lady:

> Lady, grant me grace.
> …
> Lady, you're my chief delight,
> may I be favored in your sight,
> may your compassion take my part.
> Consider the longing of my heart

> which constant love for you inspired.
> Consider that I have not desired
> a thing more beautiful than you,
> a lovelier I never knew.
>
> You're dearer far than all that I
> have ever seen. If I could lie
> with you tonight then I'd possess
> all that I've dreamed of happiness.
> My life will gain by your assent
> a lofty spirit and content
> more and more until it ends.
> It's you on whom my joy depends.

That's a courtly speech by a man drenched in piss. Ulrich obviously hadn't learned from Ovid. His lady refused to lie with him.

Exploiting Ulrich's inferiority in guile, his lady got rid of him with deceptive hand-holding. She explained that she would do his will if he would re-enact his entrance and give her the opportunity to greet him as a lover. That meant for him to get on the bedsheet and be lowered down slightly, and then brought up again. Ulrich rightly was suspicious that she would let him down and never pull him up again. She offered to hold his hand as a good-faith guarantee. Ulrich agreed:

> Though worried, I then took my seat
> inside the tightly knotted sheet.
> They let me down a little ways
> to where they were supposed to raise
> me up. My sweet continued slyly,
> "God knows, I never thought so highly
> of any noble in the land
> as of the knight that holds my hand.
>
> "My friend," she spoke, "be welcome so.
> We both are freed from care and woe
> and I can now invite you in."
> While speaking thus, she raised my chin
> and said, "Dear one, give me a kiss."
> I was so overjoyed with this
> I let her hand go free and I
> quite soon had cause to grieve thereby.

They dropped Ulrich down and pulled the sheet back up over the wall. Ulrich was in deep despair. If not for his comrade's intervention, he would have drowned himself in a dark lake.

Ulrich von Liechtenstein's *Service of Ladies* is far more than a playful game. Like the thirteenth-century Old French nouvelle *The Three Knights and the Chainse, Service of Ladies* represents the social construction of male disposability. Men will not achieve gender equality until men reject a life of service to ladies.[8]

Notes:

[1] Ulrich von Liechtenstein, *Frauendienst* (*Service of Ladies)* s. 9, trans. Thomas (1969) p. 52. Ulrich's book is now commonly recognized to be fictional rather than autobiographical. Ulrich von Liechtenstein was historically a

knight in thirteenth-century Germanic lands.

[2] Id. ss. 11, 13.

[3] Dr. Theophrastus Seuss's *One Fish, Two Fish, Red Fish, Blue Fish* declares, "From there to here, from here to there, funny things are everywhere."

[4] *Frauendienst*, s. 80, trans. Thomas (1969). Subsequent quotes are from id. ss. 453-4, {1198, 1205-6}, 1267-8. The aunt acts as the old woman go-between common in medieval Iberian literature.

[5] On pre-occupation with castration, see the discussion of the *serranas* stories in Libro de buen amor, note [8] and comparative criticism of the Old French works, *Fisherman of Pont-sur-Seine* and *Lecheor*.

[6] *Frauendienst*, ss. 733-5.

[7] Stories of Virgil and Hippocrates being suspended in a basket from a women's window are part of the literature of men's sexed protests. The summons for the secret meeting is ss. 1114-5; sleeping in the rain, 1168-70; getting pissed on, s. 1189.

[8] Classen (2004) emphasizes the theatrical, ludic element of *Frauendienst*. But *Frauendienst*, like *Pamphilus*, has significance extending all the way to scholarly life today. For example, a recent scholarly analysis of *Frauendienst* centered on the pleasures of ridiculing masculinity:

> Ulrich's lady openly mocks her male suitor, ridiculing his masculinity. What pleasures does such mockery offer to male and female audiences?

Perfetti (2003) p. 129. As scholarly work, id. could be regarded as a joke. But it's wide-ranging effects are apparent.

[image] Ulrich von Liechenstein, painting on folio 237r, Cod. Pal. germ. 848, Große Heidelberger Liederhandschrift (Codex Manesse). Zürich, ca. 1300 bis ca. 1340,

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Rabbi J Abraham of London, England placed on genital mutilators directory

Gary Costanza · 31 December 2015 · Archived copy · Original

Rabbi J Abraham of London has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org. From Rabbi Abraham's website london-baby-circumcisions.co.uk:

"London Baby Circumcisions

Rabbi J Abraham – Member of the Initiation Society"

Congratulations on the birth of your son!
Baby circumcisions by an expert surgeon, in the comfort of your own home.
Professional, caring & personal service
No travelling to clinics
Very quick and pain free
Years of experience"

"Initiation Society?" Let me guess – the infant has no choice but to be 'initiated?'

And "very quick" is . . . good? For whom?

"Pain free" – again, for whom?

More "About Rabbi J. Abraham:"

> Rabbi J. Abraham is an expert circumcision specialist with years of experience. He trained under top circumcision specialists in the U.K. and is a current member of The Initiation Society. He has travelled abroad numerous times to countries including Norway, Spain & Gibraltar, to perform circumcisions.
>
> He is married with 8 children, and a respected member of the community. He performed his own sons' circumcisions, among many other satisfied customers. He is highly recommended by GP's, Paediatricians and midwives, who have used his services for their own children as well, and of course by many satisfied parents!

We have no idea what medical training, if any, that Abraham has, and we get no information about the Rabbi's personal complication rate. And the fact that this is surgery done in the home with no emergency facilities present add up to potential disaster.

If he has any daughters they are the lucky ones; intact, and not sexually abused and mutilated by their

father.

Then there's this greeting:

> CONGRATULATIONS AND WELCOME!
>
> Here at London Baby Circumcisions, we offer you a personal, caring and fully professional circumcision service, inclusive of full aftercare support. Rabbi Abraham has years of experience in baby circumcision and is a registered and certified member of The Initiation Society so you know your baby is in reliable hands.
>
> I do home visits for baby circumcision in and around London including almost any area. North, East, South & West London are covered, as well as neighbourhoods in the Greater London area like Hayes, Northwood, Pinner, Watford, Borehamwood, Barnet, Potters Bar, Romford, Dagenham, Erith & Dartford.
>
> As an experienced circumcision specialist, I believe that your home is the safest environment in which to perform the circumcision. In a clinic, the newborn baby may be exposed to germs and viruses from other patients there. At home this is obviously not a concern.
>
> In addition, the home is the most convenient and comfortable place for baby and parents. You have the luxury of privacy, and all your creature comforts. It is not the best thing to travel around with a very young baby, especially post circumcision. You stay at home – I do the travelling!
>
> Furthermore, the best time to circumcise your baby, is within the first few weeks since he feels less then and the healing is much faster. With home visits, the circumcision can be done sooner.

He says "the best time to circumcise your baby is within the first few weeks since he feels less then and the healing is much faster." Feeling 'less' isn't a good thing; studies have shown because the infant's neurological system is still forming this trauma interferes with it's development and results in elevated sensitivity to pain FOR THE REST OF HIS LIFE.

Some of the material on his site is shocking. From the FAQs:

> What are the benefits of circumcision?
>
> Besides being a most fundamental religious requirement for Muslims, Jews & some Christians, circumcision also has huge health benefits.
>
> • Circumcised men are much less susceptible to cancer of the penis.
>
> • Females with circumcised partners are at a reduced risk of contracting cancer of the cervix of the womb than females with uncircumcised partners.
>
> • Circumcision improves the hygiene and cleanliness of the penis.
>
> • Circumcision reduces the risk of getting balanopothitis & balanitis (inflammation of foreskin & glans).
>
> • Circumcision decreases the risk of HIV (AIDs) in men.
>
> • Circumcision eliminates the risks of phimosis (the inability to retract the foreskin during an erection) and paraphimosis (the inability to relax the foreskin after an erection).
>
> • Circumcision reduces the risk of urinary tract infections.

These so-called 'benefits' have been debunked – see that here. More "FAQs:"

> Why is it important that I only use a circumcision specialist who is a member of "The Initiation Society"?
>
> The Initiation Society was set up in 1745 to train, qualify and monitor its members in the field of circumcision. It is the only body of its kind in the whole of Europe. Choosing a circumcision specialist who is a member of The Initiation Society gives you peace of mind & assurance that your baby is in good hands. Please note that

> even if you get a doctor to do the circumcision, you have no way of knowing that they specialise in circumcision, since circumcision is not part of a doctor's training.

' . . . assurance that your baby is in good hands' – the hands of a mutilator that has no idea if the baby – and future adult – wants this mutilation performed on them? It continues:

> Why shouldn't I just go to my doctor to get it done?
>
> Circumcision is a specialist area which doctors are not trained for. In fact, doctors & paediatricians use our services for their own children!
>
> The following is a quote from the The Memoirs of Lord Hailsham of St Marylebone, "A Sparrow's Flight", (written by Quintin Hogg, Baron, Published by London William Collins & Sons Ltd 1990) Chapter 1:
>
> My mother, who had strong views on certain subjects, saw to it that I was immediately circumcised by a doctor. One would think that, even then, this was a fairly simple operation, but for some reason it was not completely or immediately successful. It had to be done again when I was nearly ready for my private school. I was not told that it was going to be done; no anaesthetic was administered; I was just laid across the doctor's knees and recircumcised (if there is such a word). I still remember the pain, the blood, and my sense of total betrayal by the adult world. My younger brother, Neil, benefited by my misfortune. Deciding in future to trust only specialists in the matter, my mother engaged the services of a Rabbi to do the job on him, and this functionary, whatever his description, was entirely successful.

By definition, this mutilation isn't "a fairly simple operation" and all of the above horror was totally avoidable by not cutting in the first place. More FAQs:

> Can I go to the hospital to get it done?
>
> Unfortunately, this service is not routinely provided on the NHS.
>
> There are a few private hospitals which offer the service but expect to pay in excess of £700! As an example, check out the price in The Portland Hospital here: http://www.theportlandhospital.com/uploads/children/the-baby-circumcision-clinic.pdf and HCA hospitals here: http://www.hcahospitals.co.uk/mobile/patient-information/pricing/circumcision-newborn-babies/. London Baby Circumcisions will provide the service in the comfort of your own home, at a fraction of the cost.

Not covered by the government because it is risky, not medically necessary, and may be illegal. The Brits have done the right thing by not funding genital mutilation; next they have to enforce human rights law and forbid infant mutilations for both girls AND boys. More from the website:

> Why shouldn't I go to a circumcision clinic to get it done?
>
> Firstly, it is much more convenient to have it done in the comfort & privacy of your own home – no travelling, no waiting around and privacy to nurse your baby before & after the circumcision. Secondly, a clinic is visited by many babies & their families, each bringing with them their own germs & viruses. It is a known fact that many viruses are contracted in hospitals & clinics. The safest place for a healthy baby is in his own home where he is already acclimatized to his surroundings. Thirdly, by and large, the circumcision clinics all use the Plastibell method – which is not recommended; see "Why should I avoid doing a circumcision using the Plastibell/ring method" question.

So "the safest place for a healthy baby is in his own home?" In this case, only if the "healthy baby" is a girl. I cringe when I think about the trauma of living in the same space where the sexual assault and mutilation

took place.

This non-doctor claims to be safe, yet has no information about his safety record.

Rabbi Abraham answers the question "What are the risks involved in a circumcision?" with:

> When done professionally by a qualified & experienced specialist, complications are very rare, so circumcision poses no significant risk at all.

That is the totality of his information about the risks of circumcision, so here is some information about that.

More under "FAQs:"

> Why should I avoid doing a circumcision using the Plastibell/ring method?
>
> The procedure for the Plastibell method is as follows: First one has to inject A FEW TIMES into the base of the penis. A probe & a haemostat are then used to detach the foreskin from the glans. Once that is done, using a scissors one makes a dorsal cut straight down the foreskin all the way to the base of the glans. The Plastibell ring is then forced down, in between the foreskin and the glans. After pulling the foreskin back up, a ligature (a type of string) is tied VERY TIGHTLY on the outer side of the foreskin, CRUSHING it in between the ring & the ligature and blocking any further blood circulation. Once the ring is tightly in place, using a scissors the foreskin is cut slowly all the way round just above the ring. Finally the handle of the ring is broken off leaving the baby with the ring around his penis, tied very tightly by the ligature. You can watch the whole procedure here: http://www.youtube.com/watch?v=ra5t0OsmWf0&sns=em
>
> This procedure requires painful injections, takes approximately 15 minutes (!) and it leaves the baby with a plastic ring tied TIGHTLY on his penis, normally for a week or more!
>
> So why is the Plastibell method not recommended?
>
> • It requires painful injections.
>
> • The procedure takes around 15 minutes as opposed to a minute or two.
>
> • Since the area goes through a lot of trauma and a ligature remains in place crushing the foreskin, once the anaesthetic wears off, the baby can be in a lot of pain.
>
> • The baby is left with a plastic ring & ligature firmly attached to his penis, often for as long as a week or more, which can be uncomfortable & could be an invitation to infection.
>
> • The ring doesn't always fall off on its own and further surgery could be required to remove it.
>
> • Once the ring eventually falls off, the foreskin sometimes grows back on to the glans (above the corona) meaning that further surgery could be required to re-expose the glans.

I'm glad the Rabbi described the torture and mutilation of an unconsenting baby's genitals in a way that makes his method seem . . . less torturous? Here's his method and the Barzel tool he uses:

> What exactly is the procedure?

First the baby is weighed to ensure that he is fit to undergo a circumcision. He is then given a measured dose of paracetamol, orally. A topical anaesthetic is applied to numb the area. Using a special shield, the foreskin is isolated from the glans and in one second the foreskin is removed using a single-use sterile scalpel. A coagulating dressing is applied for only a few minutes, after which it is removed and no further dressings need to be used, leaving the circumcised penis free of any uncomfortable bandages, rings or ligatures.

For more information about the risks of circumcision see research at neonatalcutting.org.

His ‘practice’ information follows:

Call or SMS on:
07961 898 444

Fwd: FAO Dr Zuhair Zarifa

Mike Buchanan · 31 December 2015 · Archived copy · Original

Dr Zarifa, good afternoon.

I lead the only political party in the English-speaking world campaigning for the human rights of men and boys, and our #1 campaigning issue is male circumcision, Male Genital Mutilation. The procedure you are performing is a crime in the UK. The proof that it is a crime – albeit not one that the criminal justice system prosecutes for, yet – is here:

https://j4mb.files.wordpress.com/2015/04/150727-j4mb-notes-of-james-chegwiddens-2013-keele-uni-presentation.pdf

MGM is a barbaric assault on an the human rights of male minors. It contravenes United Nations and European Union conventions on human rights, and it can cause a wide variety of medical complications. You cannot possibly be unaware of this. Scroll down to the long section on 'Male Genital Mutilation' to learn more:

https://j4mb.wordpress.com/key-posts/

Two weeks ago you were placed on the genital mutilators directory by A Voice for Men, the most influential and most-visited website in the world advocating for the human rights of men and boys. The piece they've published on you:

http://www.avoiceformen.com/a-voice-for-men/dr-zuhair-zarifa-of-london-england-placed-on-genital-mutilators-directory/

The directory:

http://neonatalcutting.org/listings/

I am fully supportive of their action, and I have linked to their piece on our website:

https://j4mb.wordpress.com/2015/12/22/dr-zuhair-zarifa-placed-on-the-genital-mutilators-directory/

If you google your name, you'll see that the AVfM piece appears (currently #8). Our link soon be showing up, probably among the top three.

I should be happy to meet with you in London to explain the ethical, legal, and medical grounds on which you should cease performing this procedure forthwith. In the meantime I wish you a Happy Holiday, and I hope you don't perform this procedure ever again.

Best wishes,

Mike Buchanan

Justice for Men & Boys (and the women who love them)

Video and transcript of my speech at the 2014 Detroit Conference on Men's Issues

Campaign for Merit in Business
Anti-Feminism League
Alternative sexism project

Facebook

YouTube

Twitter

Mobile: 07967 026163

Justice for Men & Boys, Kemp House, 152 City Road, London EC1V 2NX

Men's Rights, the Southern Poverty Law Center, and Hate

Dr. Douglas W. Texter · 1 January 2016 · Archived copy · Original

Featured Image by StretchyBill on Flickr, used under license (Creative Commons Attribution 2.0 Generic/CC BY-SA 2.0).

What if, as a liberal, you woke up one morning, and discovered, as I did, that you write about masculinity and men's issues occasionally for what the Southern Poverty Law Center contributor *Arthur Goldwag* has called a part of "a hard-line fringe" of the Men's Rights Movement (MRM) he terms hateful; A Voice for Men?

I've written for a "hateful" group?

I feel embarrassed.

Embarrassed to be a liberal, that is.

In this essay, I'm going to discuss my personal experience with a Senior Fellow at the Southern Poverty Law Center, Mark Potok, whom I personally met many, many years ago. I'm going to argue that while I have deep respect for Mark Potok as a person who built a good career, the SPLC's denunciation of a Voice for Men, which he no doubt was involved with, speaks volumes about the ills of the American left since the end of the Cold War. In a nutshell, as many writers, such as Russell Jacoby and, more recently, Adolph Reed, in Harper's, have said, the left as a force for economic justice has basically ceased to exist in this country. What remains is, for the most part, a strained coalition of upper-middle-class identity-based movements, concerned with posturing and dividing up along identity-based lines a rapidly shrinking American pie.

Before the SPLC, Mark Potok, and Morris Dees denounce me as a member of the John Birch Society, a Neo-Nazi, or a just plain sexist pig, I feel compelled to present my own liberal résumé. I am most certainly not a right-winger. Really.

In college, I served as a canvasser for the Public Interest Research Groups and fairly recently wrote the entry on the group for the Encyclopedia of American Reformist Movements. I also served as a field manager for Greenpeace USA. During my time at Greenpeace, I not only protested nuclear weapons testing at the French consulate in Philadelphia, I also accompanied many members of the office staff to a hard-hat/hippie demonstration at DuPont, the maker of many nasty weapons, and saw Jesse Jackson back when the Rainbow Coalition still suggested that a pot of social-justice gold existed for all. In graduate school, where I was writing a dissertation on utopias and dystopias and read a lot of Marxism, I worked part-time at Citizen Action Membership Center calling on behalf of Democratic Socialists of America, Clean Water Action, and Working America, a project of the AFL-CIO. If you've read Barbara Ehrenriech's Nickel and Dimed, you'll recall a section in which she describes staying at the apartment of a Minnesota activist who owned a parrot. That activist was my boss at Citizen Action Membership Center. These days, I teach English literature. I volunteer as an alumni interviewer for my undergraduate institution and serve as the secretary of Amnesty International Chapter 519 in Orlando. I helped to co-ordinate our birthday cards to death-row inmates project in which we send cards to every inmate on Florida's death row in a show of solidarity with human beings, mostly men, often considered by the public as moral garbage. And in a show of solidarity with one of my fellow activists, I attended her ordination as the first female Catholic priest in Orlando.

Surprise!

I write for A Voice for Men, and I am on the left, what remains of it. I voted for Nader (who founded the groups I worked for in college) both times, and I'm probably going to vote for Bernie Sanders, if I have the opportunity to do so.

But the left isn't with me or people like me. This state of affairs did not always obtain.
During my final years in college in Philadelphia, I became a friend of Potok's half-sister, who ran a coffee house in West Philly. Indeed, my friend served as my bus captain on a trip to Washington, DC, in January of 1991, to protest

the first Persian Gulf War. Right before Desert Shield transformed into Desert Storm, I got tear gassed in front of the White House trying to halt what turned out to be the first of what I see as a series of disastrous U.S. interventions in the Middle East.

It was shortly after my fiasco in Lafayette Park that I met Mark Potok, who is the son of a poet, Andy Potok, whom I also met. I believe that Mark Potok is also a distant relative of Chaim Potok, the celebrated writer. I attended the funeral of Mark Potok's mother in Cambridge, MA. Having a very impressive family pedigree, this Potok is an interesting person, and he's fairly typical of what the left in this country has become since the end of the Cold War and the fall of the Berlin Wall, not a grass roots-movement in which people take back control of their own lives, but a confluence of not-that-liberal elites condemning anybody they don't like. When, in Damariscotta, Maine, I met Potok at a wedding at the house of his late stepfather—who had fought in the Algerian Civil War (I believe on the wrong side) and who was an archeologist and a bit Indiana Jones-like—and we talked briefly. Potok had been reporting for USA Today and had made a documentary about the Abraham Lincoln Brigade fighting during the Spanish Civil War.

I've always had a great deal of respect for the idealistic American men who fought for the doomed Republic and got black-listed by the U.S. military for their troubles when they returned to America. But perhaps Potok's work on the Spanish Civil War symbolizes the major problem with today's left: they're fighting the social-justice battles of the last century, not this one. The real problems today break down along two lines: economics and a very murky identity mosaic. While the SPLC, acting as the quintessential white knight, tries to slay the beast of Men's Rights, capital, as Thomas Piketty has noted, concentrates in the hands of fewer and fewer people. Pensions have largely disappeared while the mutual-fund industry reaps a harvest of profits from Ma and Pa Kent's 401k. Skilled jobs are fleeing the country on a wave of globalization, to which the left of today seems all too closely related.

Where's the real hate here in the men's rights movement?

In talking about how second- and third-wave feminism has, like it or not, really done a number on the U.S. social fabric, probably tearing it beyond repair (and the African-American community has been hardest hit by this)?

In talking about how fathers have become largely the targets of charges of buffoonery and die slow deaths when they lose custody of their children?

In talking about how men's suicide rates sky rocket after divorce and break ups?

In talking about how (and as a college teacher, I know this fact all too well) men, especially poor men and men of color, are departing from higher education at rates that are profoundly disturbing?

In talking about the rise of false allegations against men, allegations for which absolutely no burden of proof is needed?

In talking about the rise of female narcissism and borderline personality disorder, which, as any male who has been with somebody with these conditions (and I have) can tell you, lay waste to relationships and dreams?

This is hate?

No, the real hate here is what the left, symbolized by SPLC, has been doing for twenty-five years: engaging in white-knight Baby Boomer-style battles that largely don't matter anymore while ignoring those that really do concern justice, especially for the poor of all colors. The moneyed left, which both Potok and Morris Dees belong to, has become allied with the international jet-set crowd promoting globalization, which has destroyed what used to be the middle class and has really had a negative impact on the lives of men and women and their children.

The left hasn't effectively opposed the destruction of the middle and lower-middle classes. I don't recall SPLC on the stage when the Clinton Administration killed the Glass-Steagall Act and set the stage for the melt-down of 2008, which harmed a lot of people, more people than have ever been harmed by the KKK or the Sons of the Confederate Veterans (whoever they are). Instead of fighting for economic rights for everyone, the left simultaneously guts the economic infrastructure of this country and gives us so-called tolerance-issues

masquerading as social justice.

Can someone say “bread and circuses,” only without the bread?

When I was at his family’s house in Damariscotta, Maine, Potok wasn’t the only soon-to-be powerful and famous person standing on the front lawn that day. While attending a wedding, I also met Fareed Zakaria, who would become Potok’s brother in law in a few years. Back in those days, Zakaria, now the host of CNN’s GPS and the son of an Indian politician and champion of globalization, had just finished his Ph.D. at Harvard and was in the process of becoming the editor of Foreign Affairs, a journal I read and liked as an undergraduate. In this role, Zakaria would host dinner parties with the likes of Henry Kissinger in attendance.

There are two reasons why I’ve told this story. Let me be very clear. I’m not here to bash either Potok or Zakaria. Of course, as an English teacher, I’m rather irked that Zakaria landed himself in hot water for allegedly copying from the historian Jill Lapore, but this difficulty with plagiarism not withstanding, I have no personal problem with either of these men. Our hellos were pleasant. I wish both men well in their careers.

But, despite my good wishes, these very powerful brothers in law symbolize almost perfectly the marriage of the tattered remains of the left with the forces of globalization. Neither of these forces cares very much about the self-destructing lower middle classes, especially the male members of these classes.

While the SPLC, which uses its “hate group” branding as a fundraising tool, craps all over the Men’s Rights movement and a Voice for Men, the issues addressed by this movement affect men (and women and children), who, for the most part, live in worlds that Potok and Zakaria barely know exist. In preparing this essay, I took a look at the SPLC’s website. One bit of the language suggested one of the problems here. The SPLC fights on “behalf of”—and not alongside–the poor and minorities. The phrase “on behalf of” smacks of liberal noblesse oblige and betrays the older Left’s ideas of solidarity. We have here the guilty conscience of real elites trying to make themselves feel better: “We’ll continue to dismantle the economy, but to make up for it we’ll chase around guys who dress up in civil war uniforms or who utter the word ‘mangina.’” Go to any liberal gathering space (and I’ve been in many of them) and count the number of times the word “Nazi” is used to describe people (including former presidents) who are even slightly right of center.

I’m not impressed, and I think a lot of people, including liberals, really aren’t impressed, either.

Back in the sixties, the days of the Port Huron Statement, Martin Luther King fought for himself and people like him. Gandhi did the same thing. So did the Wobblies, and so have union members. Why can’t men stand up against the very real social forces arrayed against them today? Ironically many men who have fought for the left now find themselves in a position similar to the one faced by members of the Abraham Lincoln Brigade: betrayed by a movement they once felt proud to be a part of and have seen hijacked by quasi-Stalinists on the one side and very wealthy forces of globalization on the other.

So, SPLC, quit the white-knight posturing against men’s rights, which does nobody but you any good and actually inflicts a lot of damage on men trying to change their own lives and those of, to steal a term that the SPLC would be familiar with, their fellow travelers. Instead, go fight real battles for the poor and oppressed, some of whom might just turn out to be men.

And, maybe, just maybe, if you do, I’ll stop being embarrassed to be a liberal.

Christopher Schreier, ARNP of Gainesville, FL placed on genital mutilators directory

Gary Costanza · 2 January 2016 · Archived copy · Original

Christopher Schreier, ARNP has been placed on the "Known Genital Mutilators" directory at neonatalcutting.com

From Christopher Schreier's webpage at the University of Florida's Health Center ufhealth.org/christopher-schreier:

"Education

ARNP Certification
University of Florida

Biography

Chris is a Gator at heart! He received both his undergraduate and graduate degrees from UF. Chris worked as a pediatric nurse for 8 years at UF Health Shands Children's Hospital before becoming an ARNP. He is board certified in General Pediatrics and Primary Care, and cares for children from birth through age 21. He strives to make his patients and families feel important during their visit to clinic, and encourages questions from parents. Chris has two children and loves spending time with his family, playing golf and cheering for the Gator football team.

Specialty
Pediatrics

Clinical Interests
Attention deficit hyperactivity disorder
Circumcision
Healthy living
Normal growth and development
Well-child visits"

Mr. Schreier is a Registered Nurse with a specialty in Pediatrics. Under "Clinical Interests" above, what doesn't belong?

Shockingly, it appears that non-doctors are allowed to perform surgery – male circumcision – on unconsenting infants without religious exemption. See this from the National Institute of Health:

"An Advanced Registered Nurse Practitioner (ARNP) is a Registered Nurse (RN) qualified to function independently. May perform physical examinations and diagnostic tests, develop and carry out treatment programs, or counsel patients. May prescribe medications noted in formulary. Specialty areas include: Adult Care; Pediatric Care; Anesthesia; and Nurse Midwifery."

Bad enough that Rabbis and other non-surgeons – including obstetricians – are allowed to perform this

surgery, but now non-doctors are 'cutting' baby boys too. Just look at what they can do: perform exams and tests, carry out treatment programs, etc. – somehow SURGICAL AMPUTATION seems out of place in that list of non-surgical items.

Under "Circumcision – Overview:"

> Definition
> Circumcision is the surgical removal of the foreskin of the penis.

> Description
> The health care provider will most often numb the penis with local anesthesia before the procedure starts. The numbing medicine may be injected at the base of the penis, in the shaft, or applied as a cream.
>
> There are several ways to perform a circumcision. Most commonly, the foreskin is pushed from the head of the penis and clamped with a metal or plastic ring-like device.
>
> If the ring is metal, the foreskin is cut off and the metal device is removed. The wound heals in 5-7 days.
>
> If the ring is plastic, a piece of suture is tied tightly around the foreskin. This pushes the tissue into a groove in the plastic over the head of the penis. Within 5-7 days, the plastic covering the penis falls free, leaving a completely healed circumcision.
>
> The baby may be given a sweetened pacifier during the procedure. Tylenol (acetaminophen) may be given afterward.
>
> In older and adolescent boys, circumcision is most often done under general anesthesia so the boy is asleep and pain free. The foreskin is removed and stitched onto the remaining skin of the penis. Stitches that dissolve are used to close the wound. They will be absorbed by the body within 7-10 days. The wound may take up to 3 weeks to heal.
>
> Why the Procedure Is Performed
> Circumcision is often performed in healthy boys for cultural or religious reasons. In the United States, a newborn boy is often circumcised before he leaves the hospital. Jewish boys, however, are circumcised when they are 8 days old.
>
> In other parts of the world, including Europe, Asia, and South and Central America, circumcision is rare in the general population.
>
> The merits of circumcision have been debated. Opinions about the need for circumcision in healthy boys vary among health care providers. Some believe there is great value to having an intact foreskin, such as allowing for a more natural sexual response during adulthood.
>
> In 2012 a task force of the American Academy of Pediatrics reviewed current research and found that the health benefits of newborn male circumcision outweigh the risks. They recommended that there should be access to this procedure for those families that choose it. Families should weigh the health benefits and risks in light of their own personal and cultural preferences. The medical benefits alone may not outweigh those other considerations.

Glad to see acknowledgment of differing opinions about circumcision, but unanswered in any meaningful way is the question "Why the Procedure Is Performed." Obviously there is no medical necessity for this surgery, just religious and supposed 'health benefits' that have been debunked.

More important is the cavalier way in which a baby boy's human right to genital integrity – same as a girl's – is casually dismissed. It's the opinion of some that infant circumcision is a human rights violation and may be illegal in many countries.

Under "Risks related to circumcision" we see:

> Bleeding
> Infection
> Redness around the surgery site
> Injury to the penis
>
> Some research has suggested that uncircumcised male infants have an increased risk of certain conditions, including:
>
> Cancer of the penis
> Certain sexually transmitted diseases, including HIV
> Infections of the penis
> Phimosis (tightness of the foreskin that prevents it from retracting)
> Urinary tract infections
> The overall increased risk for these conditions is thought to be relatively small.
>
> Proper hygiene of the penis and safe sexual practices can help prevent many of these conditions. Proper hygiene is especially important for uncircumcised males.
>
> Outlook (Prognosis)
> Circumcision is considered a very safe procedure for both newborns and older children.

"Proper hygiene of the penis and safe sexual practices can help prevent many of these conditions" – EXACTLY! – you don't cut off body parts because they get dirty! You don't cut off body parts that get diseased BEFORE THEY GET DISEASED!

The risks listed are far from complete, most notably missing is death; for more information see here.

ALERT MGM 101 – Watch the classic documentary "Whose Body, Whose Rights" at neonatalcutting.org.

Christopher Schreier's practice information follows:
UF Health Pediatrics – Tower Square
352-733-1770
7046 SW Archer Rd
Gainesville, FL 32608

Men's Rights Convention of 1851

Peter Wright · 2 January 2016 · Archived copy · Original

In 1851 the following article was penned by Chericot in Godey's Lady's Book, an American magazine for women published in Philadelphia. The article entitled Men's Rights Convention was designed to mock proceedings of men's rights conference held at Independence Hall. Did the conference really take place? My bet is that it did, and the article was an attempt to distort proceedings and dissuade MHRA's from holding future conferences. – PW

MEN'S RIGHTS CONVENTION – SEPTEMBER 20th 1851

EXTRAORDINARY PROCEEDINGS, EXCITING SCENES, AND CURIOUS SPEECHES .
FROM OUR OWN REPORTER, CHERICOT.

Yesterday, at 10 o'clock in the forenoon, an immense mass meeting of gentlemen from all parts of the country was held at Independence Hall. It was convened upon notices to that effect, which were issued directly after the late extraordinary and treasonable Female Convention at Massachusetts, and which, being distributed among the principal cities in the Union, had resulted in the collection of an enthusiastic crowd of gentlemen of all grades, trades, and politics, one common danger uniting them, in the effort to repel the proposed feminine aggression of their rights.

On taking- a survey of the meeting, one thing struck us very forcibly—the uneasy and restless anxiety that characterized the demeanor of most of the men; the slightest noise caused a general sensation; and, in one instance, the shrill cry of a fishwoman threw a gentleman into hysterics, which he explained, on his recovery, to have resulted from his mistaking it for the voice of his wife.

When the excitement had, in some measure, subsided, the meeting was called to order by Mr. Wumenheyter, of New York, who said, the first business being the choice of a president, he moved that Mr. H. P. Husband, of Maryland, be appointed.

Brass Blackstone, of Philadelphia, seconded the motion, which was unanimously adopted.

After the vice presidents and secretaries were duly chosen, and a business committee appointed to draw up resolutions expressive of the sense-of tho meeting, the president addressed the convention as follows:—

"The object which has called this great assemblage together is one which not only concerns mankind in general, but Americans in particular. This is emphatically a land of liberty — liberty which, achieved by the exertions of our

forefathers, has commanded the respect of the tyrannical governments of the Old World, and resisted all unhallowed attempts to subvert it. This liberty, gentlemen, is threatened with destruction: by the establishment, within the very bounds of this republic, of a despotism that has no parallel in ancient or modern history. Yes, there is a conspiracy afoot in the very midst of us, which, should it succeed in it aspiring aims, will annihilate us as men, and convert us into mere household appendages to that rebellious sex who, after having for years shown a disposition to encroach on *some* of our rights and privileges, now boldly assert a claim to *all*. Patience; gentlemen, is no longer a virtue; stem determination and resolute action alone can put down this ambitious usurpation and re-establish our authority on its legitimate basis.

“These firebrands on our domestic hearths must be extinguished, or the sparks, lighting into a flame, will consume us.”

Here the sensation produced by Mr. Husband’s fiery eloquence was so intense that groans and sobs resounded from all parts of the building, and the gentleman was so overcome by his own flights of fancy that it was some time before he could proceed.

“I have, in the relations of husband, son, and brother, stood aloof. I have borne, with dignity and Spartan fortitude, the assumption, by my female relatives, of those garments which, from time immemorial, have been our rightful badge, trusting that the breach into which they were throwing themselves would prove of such an ‘imminent and deadly’ nature as to deprive them of any desire to go further. But late events have opened my eyes to the treasonable nature of their designs, and to the danger of the mine on which we have been heedlessly treading; and, regardless alike of family ties and possible consequences, I have boldly sounded the alarm which has brought us together this day. This terrible danger I discovered by chance, having picked up —in my *own* room, gentlemen— a letter addressed to my wife by a female friend. I will, gentlemen, read a passage from this incendiary production, premising that the preceding paragraphs, after giving an account of the late meeting at Worcester, refer to the female millennium about to commence:—

> “Now then, my dear,
> We’ll smoke and cheer and drink our lager beer;
> We’ll have our latch-keys, stay out late at nights;
> And boldly we’ll assert our female rights;
> While conquered men, our erewhile tyrant foes,
> Shall stay at home and wear our cast-off clothes,
> Nurse babies, scold the servants, get our dinners;
> ‘Tis all that they are fit for, wretched sinners!”

“Imagine my feelings on finding treason a t work in my domestic sanctuary — at detecting the wife of my bosom in a plot against my peace!”

Here Mr. Husband was so overpowered by his emotions that he was compelled to pause for a few moments, ere he recovered his voice. Deep sympathy was manifested by the audience.

“I would now repeat the necessity of prompt action, for which I doubt not the wisdom and intelligence of this assembly will be found sufficient. Our business now is to find a remedy for the evil. Let us therefore, in a bold and uncompromising manner, address ourselves to the duties before us.”

While awaiting the action of the business committee, the following letters were read from distinguished gentlemen who had been invited to attend the meeting:—

Mr. Webster stated that the onerous nature of his diplomatic duties prevented his accepting the invitation extended to him. Had it, however, been in his power to do so, he should still have declined it, as the handsome manner in which the ladies had defended him in his native State obliged him to remain neuter in the conflict between the great contending parties. He would remark, in conclusion, that, devoted as he was to the Union, faithful as he had ever

been in maintaining the Constitution, he had no sympathy with anything tending to infringe the conditions of the matrimonial compact, and therefore solemnly recommended that both parties should meet and conclude a treaty of peace.

Mr. Clay regretted his necessary attendance on Congress precluded his presence at this important meeting; for, faithful to his great principle, he should have endeavored to suggest such a compromise as should reconcile all parties. But he trusted that an amiable spirit would pervade their proceedings, and unity and concord be the result.

Mr. Horace Mann repeated Jus determination of not siding with either party. He referred again to the book he was writing, which he thought would satisfy both sides.

Mr. Buckeye, of Ohio, wrote to excuse his attendance, as the duties of the pork-killing season required his attention; and Mrs. Buckeye's absence at a Socialist meeting, in the interior of the State, prevented his leaving home.

Mr. Wumenheyter, chairman of the committee, now rose to say that their report was ready. He then read the following resolutions:—

Resolved, That a crisis has arrived in our domestic relations that admits of no temporizing measures, but requires us openly to insist on those rights so boldly and outrageously assailed by that weaker portion of humanity, whose duty it is to be satisfied with the inferior position assigned them by nature, and to yield in all things to man.

Resolved, That an unblushing claim has not only been made on our clothes, but on all our masculine privileges; and as this evil has resulted, in the first place, from the impunity with which the women have put their hands in our pockets, and as it will end only in the usurpation of our business, and of our sole right to the ballot-box, it becomes necessary for us to impress upon this rebellious sex our united determination to resist their aggressions.

Resolved, That this effort becomes imperatively necessary when we consider the treacherous nature of women, and remember that, should they succeed in their attempt, we shall meet no mercy at their hands. Universal decapitation of the men, and an Amazonian form of government will undoubtedly be the result.

Resolved, That, while we shall use our lawful and united authority to put down this revolt, we will show clemency to the culprits, and, tempering justice with mercy, render their punishment as light as may be consistent with our own safety.

These resolutions were ordered to be laid on the table for discussion.

Mr. Wumenheyter said he wished particularly for the attention of the audience while he offered a few remarks on these resolutions. " He was," he said "proud to call himself a New Yorker. His city was the greatest in the world. It had a great canal, a great line, of steamships, a great many railroads, a great many bankB, and"——

Here a voice from the crowd exclaimed, " And a great many other humbugs!" Mr. W. was, for a *moment*, disconcerted; but, resuming his remarks, he said—

"I do not regard this rude interruption. I shall still assert the superiority of my State to all others; and, at the same time, acknowledge that, with all our talents and business enterprise, we cannot manage the women. I confess that, in our great State, the attempt on our privileges was *first* made ; but I can also assure this convention that we shall be the first to defend those privileges. I have been so unhappy as to have had three wives, but, fortunately, have buried them all; and I can assert, from personal experience, that

> 'Woman, woman, whether lean or fat, is
> In face an angel, and in soul a cat!'

A spirit of philanthropy urges me to warn you against the female snares which my fatal destiny has inflicted on me, and from which I am therefore desirous to save others, as my several wives were so many different forms of evil,

and I suffered intensely in consequence. I hope my misery will deter others from such experiments. If I rescue one wretch from the horrors of matrimony, my purpose will be answered, and my past sufferings forgotten."

Mr. W. urged the adoption of immediate and relentless measures, and trusted that some available remedy might be suggested for the evil that was in their midst.

Cotte Bettie, Esq., from Delaware, said, "I fully agree with the gentleman from New York in his views on this terrible crisis. I am as proud of my State as he can be of his. I am not ashamed to call myself one of the Blue Hen's Chickens.' Delawarians are true blue — they always were, and always will be blue. They were the first to rally at freedom's call, and would not now be found wanting. While he thus obeyed his instructions in proffering their aid, he must at the same time, assure this assembly that it was very advisable for them to keep their proceedings as secret as possible, lest a premature disclosure should put the women on their guard."

C. Colesworth Pinokney, from South Carolina, remarked, "Had any one told him ft few months since that he should be meeting in amity with his northern brethren, he should have indignantly denied the possibility of such an act. He did not intend now, however, to allude to the difference of opinion that prevailed between the South and North; the several States of Georgia, Alabama, Florida, and South Carolina, that had appointed him a delegate to this convention, having empowered him to bury all sectional causes of discord in oblivion, and to unite energetically with the representatives of other States in putting down, this terrible conspiracy. He had come prepared, then, to assure them of the cordial co-operation of the Southern States in any action that might be taken in the crusade against women. He would only remark that there should be no delay either in their resolves or execution—'if 'twere done, 'twere well 'twere done quickly.' With this end in view, he recommended bringing before the present Session of Congress a fugitive women bill, by which every man might be empowered to reclaim and punish a runaway or rebellious wife."

Mr. Jonathan Whittle, from Massachusetts, "Guessed that there needn't be much talk about the matter. Wimmen's place was tu hum, and it was man's business to keep em there. Pritty much all they was fit for was to dry innions, make squash pies, and get a fellow a good dinner on Thanks-givin'. He calkerlated that if each indiwiddiwel present had the spunk he orter havo, he could manage his wimmen himself, without anybody to help him. Yankees knew a leetle somethin' besides makin' wooden nutmegs, mushmellion, and cowcumber seeds, and they didn't want anybody to come there and tell 'em how to do: they'd better stay tu hum, and take care of their own affairs;"

Here Mr. Whittle was called to order from all parts of the house, and sat down in a state of high indignation, wiping his face with a blue cotton handkerchief.

George Washington Patrick Henry John Randolph Powhatan, Esq., from Virginia, said, "I regret the irritable state of feeling which seems to sway the gentleman from New England. I wonder at his assertion of our Yankee brethren's ability to manage their women, when the fact is notorious that Mr. Whittle*s native State was the scene chosen for the outbreak of the rebellion. Belonging, as I do, to one of the first families in Virginia, descended in a direct line from Pocahontas on one side, and Richard Coeur de Lion on tho other, collaterally related to the Virgin Queen and a far-off connection of the present British sovereign, I know nothing of those menial duties which Mr. Whittle thinks properly distinguish the female sphere. I cannot, nor can any one associated with me, be supposed to know anything of such menial avocations. In Virginia, nothing is required of the fair sex but to give orders to their servants, and that sufficiently occupies their time. I feel proud to assert my belief that no lady from that State is mixed up in this sad affair; but, knowing the danger of bad- example, I cannot answer for the future, and am therefore ready to give my counsel both to prevention and cure. I know the female character well enough to assure this meeting that opposition will but add fuel to the flame. In short, my advice is—

> 'Let them alone and they'll come home,
> And leave their whims behind them.' "

Dr. Singleman, a middle-aged gentleman, from Vermont, thought the gentleman from Virginia mistaken in his

opinion that the let-alone system was the best treatment for the epidemic raging among them. Acute diseases required active remedies. When the pulse of the domestic frame was disordered, every member of the body suffered, and depiction should be freely resorted to, and the constitution restored to a healthy state, or he would not answer for tho consequences. His idea — which he advanced with some hesitation, for, being a bachelor, he knew little of the sex — was that every man should try the effect of the three popular systems of medicine on his female relatives, and he would venture to promise the revolt would noon be quelled. A course of bleeding, leeching, and cupping, with blisters to their heads, and sinapisms on their feet, aided by hydropathic douche and plunge baths, and accompanied with homoeopathic quantities of nourishment, would tame the greatest shrew that ever lived."

Mr. Easyled, of Tennessee, said, " There is an old provorb about bachelors' wives being well managed—

> 'As for my wife,
> I would you had her spirit in such another:
> Were the third of the world yours, with a snaffle
> You may pace easy, bu t not such a wife.'

The measures that the learned physician proposes are easily suggested; but, I would ask, where is the man in this assembly who would have tho nerve to try them ? There is another old proverb that says, when you sup with a certain personage you should use a long apron; and, in this case, that precaution is very necessary. It was best to let the ladies have their own way. To quote the immortal bard again—

> 'Should all despair
> That have revolted wives, tho tenth of mankind
> Would hang themselves.'

He would inform all present, from his own sad experience, that

> 'He's a fool who thinks, by force or skill,
> To turn the current of a woman's will;
> For when she will, she will, you may depend on't,
> And when she won't, she won't, and there's an end on't.'"

Mr. Hoosier, from Indiana, u Didn't want to 'front nobody, but he.reckoned Mr. Whittle had said about the only sensible things he'd heerd that day, and them was his sentiments exactly. There was plenty for wimmen to do *in* the cabin, with mindin' the children and keepin' the pot a bilin', *and out* of it with takin care of the cattle and the farm, while the men was hard at work shootin' and fishin'. Corn-dodgers and cracklins was wimmen's business, and just about as much, he reckoned, as they'd sense for. He, for one, didn't feel afeerd of any of 'em."

General Boanerges Bluster, from Kentucky, said, "He disagreed very much with Mr. Hoosier. He once heerd a Methodist minister tell what Heaven was like, and, after talkin' a great deal about it, he said, 'In short, brethren, it's a Kentucky of a place!' He reckoned, when he said that, he forgot the wimmen. In their State, where females was three-quarters bacon, and t'other quarter hominy, they was dangerous critters. General, as he was, of the milishy, and holdin' a great many offices under government, he had to mind his wife, who was big enough to lick three of him. Last 'lection he was candidate for Congress; and, just as he was makin' a stump speech to his constichents, and was tollin' 'em what a great soldier he was, and how he'd fou't the Ingins under Harrison, and would be sure to stand up for their rights, 'cause he wa'n't afeerd of nothin', his woman walked up to him right cool, and, takin' him off the platform, said to the people, This man's a fool. *I* know it, 'cause I'm his wife. Ho an't fit for nothin' but to mind the house and take care of the children, while I go visitin'. I can't spare him; and you must 'lect the other candidate.' He expected he felt about as mean as dog-pie, and sneaked off as soon as ho could; and everybody hurrahed for Mrs. Bluster, and said *she* should go to Congress. And, ever since, she'd done nothin' but snub him, and had gone off to

the wimmen's meetin' in spite of him; and 'twas her that said woman was better than man, 'cause *he* was made out of the raw materi'l, and *she* was made out of the manerfected;' and he only hoped she wouldn't find out where he was, or there'd be an orful time of it."

Mr. Sucker, from Illinois, remarked, " That it wa'n't with his own will he was at this here meetin'; but, bein" lected, he had to come; and, as it was the season for shootin' prairie hens, he wanted to be off agin. He didn't want to make words himself, and hoped that other people would be short and sweet in what they had to say. As to Mrs. Sucker, she hadn't the spirit of a mouse now, and, if she ever had, which he didn't know, the fever and ager had shuck it all out of her. He reckoned about the best way he could tell 'em of, was to send all the wimmen where they'd catch it, and, if it didn't end 'em, it would mend 'em."

Captain Salt, of Nantucket, a veteran tar in a blue roundabout and glazed hat, rose, coolly took his quid out of his month, and, depositing it in his pocket, made the following short and pithy remarks: I an't a reg'lar delergate to this here meetin', soe-in' as I'm pretty nearly all the time afloat; but, bein' as I'm ashore just now, I thought I'd come and see how things was a purceedin'. I know all about whales, and have a pretty good notion of a vessel, but I don't know nothin' about a woman. Hows'ever, I've heerd them as did say she was like a ship, 'cause her riggin' cost more than her hull. If so be that's the case, why she's easy manoovered. Keep a tight lookout for squalls, and, when you soe'em cornin', reef your sails, scud before the storm, and, if she 's bent on goin' down, take to the boats and leave her."

Captain Salt sat down amid shouts of applause, with a very red face after his unwonted exertions, and an earnest request for a glass of grog; but, none being At hand, he contented himself with his quid.

Patrick O'Dougherty, of St. Louis, got up and said, "Jontlemen, this is my first appearance before the public since I left off being an Irishman, and became a native of this country, and I hope yees will excuse all blunders. I needn't tell this enlightened meetin' that, both as an Irishman and 'Merikin, I love the purty cratures of wimmen, and, faith, I'm sorry they've got themselves in such a mess. St. Pathrick knows that, 'with my friend and pitcher,' my little Cruiskeen Lawn, and my Molly Astore, I could live all alone in a desert by myself, without any trouble; and sure never a one of me knows why ye can't manage yeer wives. Trate 'em like an Irish pig : drive 'em the way you don't want 'em to go, and they'll take the right track in spite of you."

Here Mr. O'Dougherty was interrupted by a considerable bustle in the hall. There was a great disturbance, and many gentlemen looked pale and anxious; but the excitement was allayed by the appearance of an Indian chief in his war paint, who stalked solemnly up to the platform, and spoke as follows:—

"My nation was once a great nation in the lands near the setting sun. It is now a poor, small tribe, that has sold its hunting-grounds to the Great Father, at Washington, for blankets and corn, and have sent me to have a talk with him. Waw-tu-nobow-te-ma-tu is a brave; his white brothers call him Big Bulldog, and know that he has many wives. While he smoked the calumet of peace with his Father, in the Grand Lodge at Washington, a little bird sung in his ear that bis white brothers had trouble in the wigwam with their squaws, and he has come to help them, for his heart feels heavy for them. Let my white brothers keep their women at work, hoeing corn, pounding hominy, drying venison, and minding papooses, and let them have but little to eat, and they will give them no more trouble. If they do, let my brothers take their scalps. I have said." And, whirling his tomahawk over his head, Waw-tu-no-bow-te-ma-tu gave a shrill war-whoop, and, bounding off the platform, disappeared in the crowd.

Brass Blackstone, from the city of Brotherly Love, remarked, that he had listened with attention to the proceedings, and had heard with delight the eloquent speeches delivered on this interesting occasion. It was with the modest timidity so characteristic of a Philadelphia lawyer, that he should offer a few remarks on the subject that occupied them; and he hoped it would not be considered presumptuous in him if his views should differ from those hitherto advanced in the assemblage of talent and influence, with whom it was his high privilege this day to be associated. He had deeply sympathized with all the orators it had been his good fortune to hear on this exciting subject: he had, in turn, been thrilled with the surpassing eloquence of Mr. Husband, the resolute determination of Mr. Wumenheyter, the patriotism of Pinckney, the easy indifference of Mr. Whittle, the dignified hautour of Mr.

Powhatan, the professional talent of Dr. Single-man, the commendable meekness of Mr. Easyled, the heroic submission of General Bluster, the laconic sense of Mr. Sucker, the maritime beauty of Captain Salt's similes, the enthusiasm of Mr. O'Dougherty, and the sententious wisdom of Big Bulldog. For himself, he had always been, and should ever continue to be, an ardent admirer of the fair sex. He was proud to say that his mother was a woman—that his native city was distinguished for its devotion to the fairer part of creation. Now York might boast of its canals, its railroads, its banks, and its steamships, but Philadelphia gloried in its women. He could lay his band on his heart, and proudly assert that even this rebellion had not estranged his feelings—

> 'Woman, with all thy faults, I love thee still!'

lie could even say, with the Irish bard—

> 'Sweet book, unlike the books of art,
> Whose errors are thy fairest part:
> In thee, the dear errata column
> Is the best page in all the volume.'

With these feelings, he was present on this occasion to interpose his humble abilities between them and danger. He acknowledged that his clients bad not evinced their usual sagacity in risking their quiet, but powerful influence over man, by endeavoring to grasp 'what would not enrich themselves, but make us poor indeed. *Why* they had done so, was a question more easily asked than answered, and he should therefore not attempt to solve the enigma. It was his business to implore that nothing should be rashly attempted on this delicate occasion which might result in wounding the feelings of his fair clients. He would assure them a little skillful management would be more effectual than open demonstrations of hostility; and, should the suggestion he was about to offer prove successful, he asked no better reward, as a man and a lawyer, than the friendship of the sex. In his opinion,

> 'Fee simple and a simple fee,
> And all the fees in tall,
> Are nothing when compared to the«v
> Thou best of fees-—fe-male.'

Not to detain them longer in suspense, he advised that the gentlemen should fill their houses with looking-glasses, and give the ladies time for *reflection*"

Mr. Blackstone received much applause for his suggestion; and Mr. Bowieknife, of Texas, who succeeded him, said, "I so fully agree with the gentleman from Philadelphia in his love for the sex, and in all the sentiments he has advanced, that I will only add, should the measure he has recommended fail to make peace, I hope all the ladies will come to Texas. We have hearts and arms for all of them.

> 'If all other States reject 'em,
> Ours will freely, gladly take 'em.' "

Mr. Placer, from California, remarked, "That he was for no half-way measures. It was his opinion that all the women ought to be seized and sent to California; it was a new country, and the minors wanted wives. When they were once there, he thought they could be managed. Judge Lynch was an active man. Show them that there was only the difference of a letter between *altar* and *halter*, and, if they would not marry, why let them hang!"

Mr. J. P. Husband said, "He had listened with astonishment to the proceedings of the day. He really thought that, for all the good that had been done or suggested, gentlemen might as well have staid at home. He had a few words still to offer on the subject, which he hoped they would hear with patience. Among other things, he had prepared a

list of all the bad women who had ever existed." Hero Mr. Wumenheyter remarked, "That he must remind the gentleman time was precious; and, as all women who had ever existed were bad, Mr. Husband had better mention only the worst of them, among whom he must not forget his (Mr. W.'s) throe wives."

Mr. Husband was so disconcerted at this interruption, that he forgot what he had to say, and could only remember that his list begun with Eve, and ended with the present generation. "I see clearly, gentlemen," continued he, "that no one enters so warmly into this subject as myself. Well, be it so. I am ready to fall a martyr in such a cause; and I here solemnly declare that no obstacle shall induce me to swerve from the path that duty marks out for me to follow. I will make every endeavor to extirpate this vile heresy among the women. I will immolate myself on the altar of my country. I will sacrifice my domestic affections on its shrine —Mrs. Husband herself"——

"Here I am, my dear" said a sharp voice, and a small, thin, vinegar-faced lady entered the room, and walked up to the platform, at the head of a numerous procession of females. "My love," continued she, "it is late; I am afraid you will take cold. Hadn't you better come home?"

"If you think so, my dear, certainly," replied Mr. Husband, turning pale, and trembling so he could scarcely stand, perceiving which, his wife affectionately offered him her arm. Mr. Easyled meekly obeyed an imperative gesture from Mrs. Easyled, and Mrs. Bluster picked up the general, who had fainted, and carried him out in her arms.

Exeunt omnes, in wild confusion.

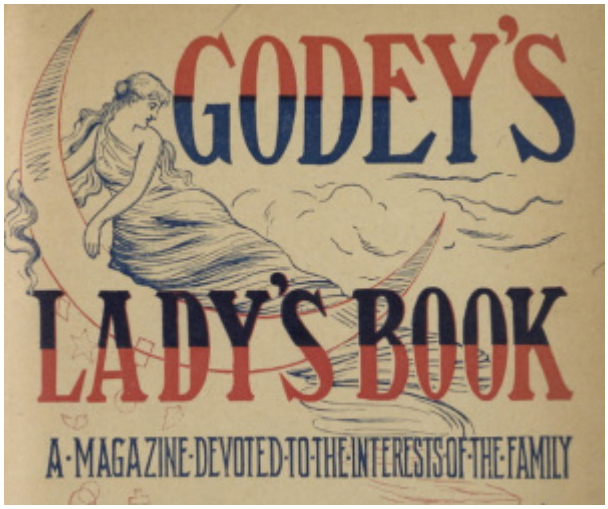

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Women's and Men's Rights

Peter Wright · 3 January 2016 · Archived copy · Original

The following short article, entitled Women's and Men's Rights, appeared in the 1875 volume Historic and literary miscellany, by G.M.D. Bloss. – PW

* * *

THERE have recently been Women's Rights conventions in New York and Boston. The general drift of the proceedings was to show the wrongs of woman under the laws of society at present constituted. There were plenty of facts to show that in many instances women, at the present time, were ill-fed, ill-clothed, and ill-sheltered ; that their employment was not remunerative in many cases, and that under their afflictions they were driven often to live a life of vice and crime.

All this will be freely admitted and universally regretted. But, and the question may be asked with emphasis, are these wrongs peculiar to women? Do they alone suffer them? Is there a discrimination against the sex? We unhesitatingly answer in the negative. Would man–yea, would man, who is endowed with that wonderful right of suffrage, which in the eyes of these reformers is the great cure for all the grievances of the sex, not be enabled to find as serious cause of complaint as those made by his female associate?

How many men of ability and intelligence, willing to work, are trodden down in the battle of life? How many are scantily fed, miserably clad, and barely sheltered, who labor with assiduity from the rising to the setting sun? To the ill requital of man's labor, in hundreds and thousands of instances, may be attributed woman's calamities.

For one woman who is driven by destitution to sin and shame, there are probably ten men. If one sex more than the other has the right to be restive under society as it is now constituted, it is the male. He makes the laws, it is true, but who derive the greatest benefit from them? In cases at law and equity, where the two sexes are antagonistic, who is generally the loser? Women are seldom convicted of criminal offenses, where men would be certain to suffer the penalty. They always, or nearly always, succeed before a jury of men, in civil cases.

In most of the States they can hold property in their own name, and while in the position of a *fem-covert*– their property is exempt from execution, even upon their own contracts. They are exempt from all military and jury duty, and from many other labors of serious import, which fall upon the males alone. They receive all the courtesies of society. They are the first at the feasts, and all the reserved seats everywhere are for them.

The state in which we live is very far from being perfection; men and women are joint sufferers by a false and ill-regulated condition of society. There is no antagonism between them, and they are enemies of both man and woman who desire to create the impression that either sex is enjoying rights at the other's expense, or suffer infliction for the other's benefit. They are our partners in the great trials and misfortunes which an All-wise Creator has imposed upon all the sons and daughters of Adam, and from which there is no escape by either this side of the grave.

Whatever improvements and reforms of modern society are demanded, should be in the name of both, and for both, instead of one. "A Men's Rights Convention," to redress the wrongs of the men alone, leaving the females alone where they are, would be selfish and ungrateful. Scarcely less so are those of the strong-minded woman, who has no eye and no compassion for the sufferings of any but her own sex.
Feature image of Adam and Eve by Michael Coghlan

Unlaced

AVfM Video Source · 4 January 2016 · Archived copy · Original

Today we feature a moving short film from film maker Patrick Ortman.

More from Patrick Ortman.

Feminism Appeals to Female Losers the Same Way that PUA Appeals to Male Losers

Rachael Lefler · 4 January 2016 · Archived copy · Original

When "Better Call Pauls" covered the topic of pick-up artists, I thought they were spot-on by saying that these people are scam artists taking advantage of the fact that men/boys of my generation were raised with poor social skills. And not only that, but being raised in a feminist environment by single mothers and mostly female teachers means often times, boys have grown up feeling ashamed of themselves just for being male. They tend to grow up being made to feel that masculine and dominant behavior is yucky and rapey, and so any urge to be authentically male is stifled in them, until all that energy bursts like one of their zits. So young men feel like if they can't live up to the feminists' standards for male docility, they must instead overcompensate by swinging the other way, becoming total misogynists, and then wondering why their obvious attempts to "score" women as if they were some kind of video game currency usually fail. It's a nightmare, and the ease of getting laid for women is one reason I'm glad to be one.

But, while it's easy to get laid if you're a woman, women are hard wired to screen potential mates and select only high-quality ones, which leads many of them to be just as sexually frustrated as a man who can't get any. And when this happens, feminism steps in to tell these lonely, depressed women, look honey, it's not you. It's not that he can smell dick on your breath from another guy on the first date. It's not that you dress with nothing left up to the imagination and, being on public display like a Christmas tree, makes you easy to get and therefore not worth pursuing. It's not that you look like a misshapen cross between a particularly ugly termite queen and an Oompa Loompa and make no effort to lose weight, smell good, or otherwise improve your appearance. It's not that you offer nothing he needs that he can't get for cheaper chatting with a stranger online than he can get after blowing $40 or more on you for a dinner date. It's not that while on said dinner date you're lousy company because you can't keep up a basic fucking conversation for 5 minutes without staring at your phone. It's not because you don't give a damn about him or any other guy and only ever use them for sex and occasional favors and free drinks/meals. It's not because you don't have any genuine interests or hobbies or contributions to society that make you noteworthy. It's not that you lack skills and talents that go beyond speed-texting and walking in really high heels.

Nope, it's that damn patriarchy. See honey, because you're not a Barbie and therefore not living up to the impossible standards the patriarchy places on women (you know in case having like 50 advanced degrees while still looking 24 didn't tip you off to the fact that Barbie isn't anyone's "standard" of what they expect a real woman to be), that and only that is the reason why your dream guy won't call you after a one-night stand. See, while the cultural message to the male who fails at getting laid is "work harder and improve yourself", the cultural message to the female who fails at landing her dream guy, even if he's way out of her league and she has nothing to offer him, is always "it's everyone's fault except yours".

Feminism perpetuates this idea. Dieting for your New Year's resolution or to get a beach body by summer? The thing on display won't just be your toned abs, but also your sad, pathetic case of internalized misogyny and fat-shaming, your desperation to conform to patriarchal perfectionism. Plucking those eyebrows or waxing that cooter? You're just conforming to "the patriarchy's" expectation that you look like a child as an adult, because all men are pedophiles and that's why they prefer a smooth body to a hairy one. (Can't have anything to do with the fact that smooth skin shows signs of estrogen and femininity as well as youth which signifies fertility, no it's all about how men are evil for having certain aesthetic preferences.)

Basically, what we're being told as young women is that every guy we could possibly want should be grateful that we want him, and therefore not reciprocating our feelings for him makes *him* the bad guy. The onus is not on women to make themselves more attractive or more presentable or even more quality company in general, it's solely on men to force themselves to gracefully accept even the most unwanted of "gifts" in this regard. That is why we still have a culture that for the most part believes that boys and men cannot be victims of rape if the perpetrator is a

woman. It's her job to decide if she wants to or not, it's his job to go along with whatever she wants, whether she says yes or no. We live in a society that is so invested in protecting women's feelings that it barely even gives men the basic right to sexual consent or refusal; when a woman decides to say "yes", his "yes" is implied and expected.

Women, we need to stop expecting this. We need to stop blaming others for our own singleness and loneliness. We need to stop seeing relationships with guys as a "what can I get out of him" deal and start seeing them in a healthier way. Start looking in the mirror and assessing, both inwardly and outwardly, about yourself needs to change. And then commit yourself to making those changes. The feminists want to tell you a seductive lie; that you don't need to change yourself at all, because you're already perfect. Do they know you at all? No? So why are they saying that? They're saying that because sexually frustrated single women are their biggest target for recruitment.

I'll make no secret out of it, I was at my most feminist when I was also at my most hopelessly single. I was alone, I was miserable, I had come almost to the verge of rape to get what I wanted. Reading and sharing feminist memes and literature became a crutch for my wounded ego. I was too socially retarded to talk to men in real life, but I had no problem projecting my baggage onto them so that I would feel less inadequate. Feminism rests entirely on this belief in omnipotent, omnibenevolent, omniscient femaleness. If you are biologically female (or sometimes, psychologically female), you are a powerful, wise, and sexy goddess no matter what nasty boys say about you. Everything to the contrary is a patriarchal, capitalist lie designed to make you feel like crap about yourself to buy more concealer and hairspray. They protect every bad, or simply unfortunate, woman out there in an ego-cushioning cocoon of compliments to their sex and disparagements to the other sex. But that kind of thing actually does more harm than good, because it's really just learning self-mastery and self-improvement that helps someone in the dating realm, not false hope from phony feel-good memes and slogans.

In my experience, it has always been the worst people who are the least open to criticism and judgments from others. It's like they can smell "their own shit on their knees", as Marilyn Manson penned, but their egos are too fragile for them to acknowledge this, so anyone who smells it and gags at them is reckoned in their brains as a malicious bully, a liar who is just making bad things up about them just to hurt their feelings. That is why feminists, generally speaking, are so closed off when it comes to allowing open, honest feedback from people who don't agree with their beliefs. They don't want comments on any of their posts from non-feminists, and this should point to the one thing you should understand about contemporary feminism; it's all about padding their own sensitive egos. It's about sheltering themselves mentally from any and all feedback, because they know that they suck somewhere, deep down, but are forever bent on refusing to acknowledge that they have a problem and seek help for it. I hope they have fun continuing to strike down every child who can see that the empress is naked. But I don't need that kind of lying bullshit in my life anymore.

The other consent

Dennis Michaels · 5 January 2016 · Archived copy · Original

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DISCLAIMER:
I am not a lawyer. If I was one, I would've written a long and boring paragraph stating that nothing in this article constitutes legal advice. Since I am not a lawyer, this will suffice.

Let's talk about consent. No, not THAT consent. This article is not about the virtues of affirmative, explicit, unambiguous, verbal, continuous, ongoing and post-coital, enthusiastic, mutual, insert-adjective-here consent. Nor is this article a condemnation of unnecessarily broad and ambiguous policies that, if implemented, would deem every man who ever had sex a rapist. Yes, even you[i], Mr. Futrelle (unless, of course… yeah, that would explain a lot.) No, this article is about a completely different topic. An activity that I firmly believe absolutely must not require consent of all parties involved.

I remember just 10 years ago people complaining about the ubiquity of the CCTV cameras and how people feel they are invaded and their privacy is violated. But the cultural landscape had shifted rather quickly. Today almost everybody has a smartphone capable of recording, and we very quickly caught on to how useful that is. Today, there are people who are free who would've been in jail without the ever-present recording devices. Conversely, there are people who would've gotten away with their crimes if they weren't caught on camera. Police especially enjoys the privilege of being automatically believed in my word against theirs scenario. The evidence seems to show that privilege is undeserved[ii]. Most people seem to have moved on and accepted the radical idea that privacy is for the things you do in private. There is no such thing as privacy in public space. Well, there's Melissa Clickbait and #mizzou special snowflakes, but that's a story for another day and only tangential to AVFM's mission.

So let's get some terminology straight. All party consent laws require permission of all parties in a conversation before it can be recorded. Single party consent laws require consent of only one party to a conversation, and if you are a part of that conversation, it is assumed you have your own consent. If you don't have your own consent, that is a completely different issue and is best addressed by a psychiatrist.

I live in a country that has one party consent through all jurisdictions. Long ago I adopted the policy of not saying anything I don't want on the record. Even if I absolutely knew for a fact I am not being recorded, I would continue with that policy. What is the practical difference between being recorded and not being recorded? The opportunity to lie about it later. Hence, I think of all party consent laws as "the right to commit perjury" laws. I'm an honest man. I have no use for that opportunity. I don't want that "right". Heck, I don't even want that temptation. Of course, disingenuous people can quote mine the recording or edit it in a dishonest manner. But note the right to have that recording is not the right to do anything you want with it. What is the best way to counter a maliciously edited recording, but to have you own, with full context in all its glory.

'But so what?' some of you may say. Is this a men's rights issue? The right to commit perjury may be unjust and unfair, but it is unjust and unfair in a gender neutral way. MHRM already has its plate full. Let someone else fight that battle. I only need three letters to counter that argument: ABR.

There is a reason why Always Be Recording mantra emerged from the manosphere and not some feminist-run hate blogs. The feminist track record speaks for itself. They don't want the right to collect evidence; they want the privilege of being believed without evidence. Some of them even openly admit to it. This insanity goes all the way up to the presidential candidate Hillary Clinton.

Slow down for a minute and think about what is being said here. It is not simply the right to be heard. It is not the right to be taken seriously. It is not the right to have your allegation thoroughly investigated. It is the right to be believed. Of course, she temporarily suspended the right to be believed when her own husband was accused of

sexual assault. Honesty and integrity is not the strong suit for politicians, doubly so for Clintons.

I can think of very few things more monstrous then being presumed guilty until proven innocent. But being presumed guilty after proven innocent makes that a very short list. Look back at the Hofstra rape hoax. What saved the lives of the innocent men falsely accused? It is not simply the recording of the consensual sexual encounter. It is the combination of that recording and single party consent. What if exactly the same situation transpired in Montana instead of New York? Perhaps it did, and we have no way of knowing that.

It fascinates me how often the same people who think women have the right to be believed also think that a man is a creep for religiously practicing ABR. The right to commit perjury is not inherently sexist, but it does give the extra sting to the misandrist denial of due process. Many American states have mandatory arrest of the man laws and women good, men bad primary aggressor laws. I cross-referenced that with the right to commit perjury states and found an ounce of good news in the pile of shit. This particular Vienne diagram does not have the zone where all three overlap. I have neither time nor desire to research all laws around the world. If there is a place where all three laws exist, I would strongly advise any man to move out immediately. Such a jurisdiction should only be populated by lesbians and celibate monks. The butch lesbians should consider leaving as well. Even two of these laws overlapping are too much. If you are reading this from Washington, stop reading now. Turn off the computer and start packing.

Of course, single party consent does not eliminate all problems of misandrist laws and due process denial. Imagine that Beyonce is performing on stage with that huge feminist sign behind her. A male fan bypasses security and begins to grind against her on stage. Beyonce responds with a surprisingly powerful punch to the face. Do you think she would be arrested for assault, or hailed as a hero and feminist icon, while the man is hauled off to be prosecuted for sexual assault? Now gender-flip that and Google 'Afroman punches fan'. (TRIGGER WARNING: If you are really stupid, you may not realize that search results will contain scenes of violence.)

Why was Ray Rice arrested and Solange Knowles wasn't? Why was De'Andre Johnson arrested and the woman who punched him in the face wasn't? Why did Jorge Pena spend four nights in jail for the crime of self-defence? We still live in a society where male-on-female violence is seen as inherently wrong, no ifs and buts, while female-on-male violence requires a nuanced analysis of ifs and buts (Who wants to take bets on feminist bloggers quote mining that sentence?) Just kidding, no nuanced analysis is required. Women only use violence in self-defence. But even in the face of that injustice, there is some good news. MRAs are not simply asking these questions, but asking with the fingers pointed at the surveillance footage. And yes, I know, surveillance footage without sound is not covered by the same laws as the recording of a conversation. But my bigger point still stands; the importance of the right to ABR.

The right to ABR should be a part of MHRM mission just as much genital integrity and binding prenups. I hereby solemnly swear to avoid like the plague the right to commit perjury jurisdictions. Paul Elam, take note when scouting the location for the next ICMI.

Now, onto some good news: We have the once-in-a-lifetime chance of co-opting the Social Justice Warriors to do our bidding for us. The right to commit perjury is not just for women and the right to ABR is not just for men. Anyone who does not live under the rock is aware that minorities end up on the receiving end of police abuse more often than privileged crackers like me. It has long been observed that black men are the canary in the mine for men in general. While police unions and BLM are fighting over mandatory body cams, let's slip into the list of demands elimination of the right to commit perjury laws.

Intersectionality FTW.

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[i] https://www.washingtonpost.com/news/volokh-conspiracy/wp/2014/06/23/you-are-a-rapist-yes-you

[ii]

http://www.dailymail.co.uk/news/article-3029597/Cop-charged-black-man-s-murder-opening-fire-eight-times-shooting-ran-away-saying-did-felt-threatened.html

The Feminist Problem

AVfM Video Source · 6 January 2016 · Archived copy · Original

A host of people, some you may know, express their own positions on feminism.

More great content from Men's Rights Edmonton can be found here.

Dr. Murtaza Khanbhai of Luton, England placed on genital mutilators directory

Gary Costanza · 6 January 2016 · Archived copy · Original

Murtaza Khanbhai

Dr. Murtaza Khanbhai has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From the Circumcision Centre website circumcisioncentre.co.uk:

"Private Medical Clinic – Circumcision Services in the UK

Our services cover all age ranges – from infants (under a year old), through younger boys (under 8), to older boys and adult men. We choose the best possible circumcision procedure for every patient and have both pre and post-operative care and consultation to ensure that every patient and their family get the best possible treatment.

You can also purchase this service as a gift for your grandchildren for Eid, Christmas or any other festival. Please contact us for further information.

We specialise in male circumcision, so not only are you assured of the best possible care, but will also be treated by doctors with many years of experience in circumcisions.

All our Doctors are specially trained in best practice to circumcise men of all ages. Our doctors are either Urologists or G.P.s and are all registered with the GMC."

So, you can "purchase this service as a gift for your grandchildren" if . . . your grandchild is a boy, and you wish to force partial genital amputation on him as a gift for Christmas.

Then there's this ironic bit of marketing:

> Book Early for Holidays
> We are now taking bookings for the summer holidays. Please book early to avoid disappointment.

From their other website thornhillclinic.co.uk we find the names of the doctors at the Circumcision Centre, as well as the manager:

> Dr. Murtaza Khanbhai MBChB MRCGP MRCS DPD, Dr. M Ruhul Amin BSc (Hons) MBChB, Mr. Darrel Gregory MInstLM Dip.RSA – manager, Mr. Farooq Ali Khan BSc. (Hons) MBBS (Distinction) FRCS (Urol), Mr. M Asad Saleemi MBBS, MSc (Urol), FRCS (Urol)

The other website advertises it's General Practice for mostly adult men – while doing great business as circumcision experts – yet the only training they have or service they perform on infants is circumcision.

It's encouraging to see that the clinic helps men and their health (see Movember photos here), but it's greatly at odds with performing genital mutilation on unconsenting baby boys.

Under "Our Procedures:"

> Circumcision Procedures and Recommended Methods
>
> PlastiBell ® or the new Circumplast® – Both Perfect for Younger Boys
> The doctors in The Circumcision Centre are vastly experienced and use the patented PlastiBell® device (made by Hollister Incorporated) and the new Circumplast® (made in Australia) for circumcising young boys and babies. This procedure, developed in the USA, is quick, straightforward and virtually pain-free for your son.

There's no way of knowing if this procedure is "virtually pain-free."

See these graphic photos of circumcisions using different 'devices' including the Plastibell – scary to think people invent and USE instruments such as these.

Under "Circumcision Information" we read graphic explanations of different circumcision methods and a glossary of terms related to this surgery and male genitals, but NO INFORMATION ABOUT RISKS AND COMPLICATIONS. You can read that info here at neonatalcutting.org.

Under "Our Services" we see:

> Prime Service
> Every patient has access to the best possible treatment.
>
> Priority Service
> For those who want more privacy and personal attention.
>
> Ceremonial Service
> For those who see circumcision as a family or religious celebration.

Unless you pay extra, you and your baby won't have a private room, no pre- or post-operative consultation, and no souvenir program. Sounds to me like the human equivalent of a "puppy mill," a "cutting mill" with baby boys crowded into rooms on an (dis)assembly line of genital mutilation.

A "souvenir program," really?

Under "About Us:"

> Information for Doctors Interested in Working With The Circumcision Centre
> The Circumcision Centre is actively searching for GPs and surgeons to meet the growing number of enquiries and patients.
>
> We believe that performing circumcisions is a great way to add some surgery into your weekly schedule whilst at the same time serving your practice better.
>
> All existing Circumcision Centre affiliated Doctors testify enthusiastically to the benefits of working with us.
>
> If you would like to find out more about how to be affiliated with The Circumcision Centre, then please contact us. All we need is your name, GMC number and email address. We are in need of qualified, trained and enthusiastic Doctors to serve our patients today!

So, "add some surgery into your weekly schedule," ruin someone's sex life, and take away their human

rights as well.

> Looking to Run Your Own Clinic?
> We need surgeons with a minimum FRCS (Paediatric Urology) to head up new private clinics proposed in London, Birmingham & Manchester.
>
> These will become whole day Saturday clinics, first operation 9.00 AM and the last operation commencing at 4.00 PM. This is a fantastic opportunity for a self-starter looking to run their own practice. Please contact us today for further information.

Horrifyingly, this is big business that is expanding by spreading lies and misinformation, and governments failing to protect baby boys the same as baby girls.

Here's an article about the clinic from 2011.

ALERT MGM 101: Video of "The Doctors" TV show about circumcision – can you guess who is on what side?

Dr. Khanbhai's practice information follows:

Thornhill clinic
1-3 Thornhill Rd, Luton, Bedford LU4 8EY, United Kingdom
Phone:+44 1582 561999
circumcisioncentre.co.uk

info@thornhillclinic.co.uk
https://twitter.com/AVoiceforMen/status/684861935821701121

The Fiamengo File Episode 19

Steve Brulé · 6 January 2016 · Archived copy · Original

Professor Fiamengo discusses the feminist inability to understand and avoid the logical fallacies while promoting hatred of men at Simon Fraser University (SFU).

Open Letter
https://gswssucgc.wordpress.com/

The forgotten men: sexual abuse of males in Cambodia

David Hutt · 6 January 2016 · Archived copy · Original

Huge numbers of males are raped in Cambodia. So why do these horrific crimes remain largely ignored by rights organisations and the media?

The attack took place more than a decade ago. A young, long-haired man was at a dancing ceremony in a small Cambodian village when five men forced him into a nearby field. Beaten and bloodied, he was then violently gang-raped. When they finished, they inserted a Coca-Cola bottle into his anus and then ripped it out. It tore his rectum. They left the young man to bleed to death.

It is a warm Monday evening in Phnom Penh and, sat in a small French restaurant, Alastair Hilton shakes his head as he recounts the story.

In 2008, Hilton, who was working as a social work consultant at the time, wrote a groundbreaking report, titled *I Thought It Could Never Happen To Boys*. It was the first piece of research to focus solely on male victims of sexual abuse in Cambodia. The fatal gang-rape was just one incident it documented. There were others: young boys made to masturbate by monks in pagodas; motorbike drivers paying 1,000 riel ($0.25) for oral sex; street-living boys violently beaten until they submitted to anal sex. Sometimes the perpetrators were foreign; mostly they were Cambodian.

Gathering these stories wasn't easy. Hilton explains that the sexual abuse of males in Cambodia remains largely ignored, disbelieved by many and denied by both perpetrator and victim, for whom there is much to lose by speaking out.

When such stories are discovered, Hilton says, typical reactions often range from: 'That's about homosexuality, not abuse,' and 'You're gay if you allow that to happen,' to 'He must have wanted it to happen because he didn't defend himself.'

Furthermore, the victim's family might abandon him; teachers, family and friends might ridicule him; and parents might not want their daughters to marry him. He also might have caught HIV. Without support, many will go on to suffer mental health issues, turn to drugs as a way of coping or see violence as a means of expressing their pain. For some, life might just be too agonising to continue with.

"In patriarchal societies, such as Cambodia, males are essentially defined by their resilience and females by their vulnerability… For males, if you ask for help, it's a sign of weakness; you're less than a man," says Jarrett Davis, an independent research consultant who has studied the sexual abuse of males in Cambodia, Thailand and the Philippines.

Despite such stigma, in recent years many courageous boys and men have come forward. At a conference in May, Samleang Seila, the director of Action Pour Les Enfants (APLE), said that of the 650 cases of sexual abuse the local child's rights NGO had dealt with, 53% of the victims were males, aged between seven and 17. In 2013, a nationwide survey carried out by Unicef and the Cambodian government found that 5.6% of males aged between 18 and 24 said they had experienced sexual abuse prior to becoming 18 years old, compared to 4.4% of females.

Despite such evidence, Hilton says that only a handful of NGOs in the country are doing enough for male victims: Hagar International, M'lop Tapang, APLE, Friends International and First Step Cambodia, where Hilton works as a technical advisor. He says that other NGOs, including the UN programmes, overlook and rarely speak about male victims of sexual abuse, instead focusing their efforts on females. "If you stacked up all the research about female victims of sexual abuse in Cambodia it would reach the ceiling, but about male victims there'd be a few pieces of paper scattered on the floor," he says.

Among those scattered pieces of paper would be the seven studies written by Davis. In one, *More Than Gender*, about the lives of transgender persons in Phnom Penh, one interviewee spoke about being raped more than 50

times, and another to being gang-raped by 15 men.

“Particularly with the UN, it’s incredibly difficult to get them to pay attention to the needs of males,” Davis says. “For them, vulnerability is about females. And when they describe research and other initiatives for the protection of ‘women and children’, in practice, they often mean women and girls… Those with the most influence to impact the conversation on vulnerability are often the ones least willing to change.”

A case in point is the 2013 UN report titled *Why Do Some Men Use Violence Against Women and How Can We Prevent It?* The multi-country study in Asia-Pacific found that one in five interviewed Cambodian men admitted to sexually abusing a female. However, just 229 words of the 107-page report mentioned men abusing other males, with 3% of Cambodian respondents admitting to this. The issue of women sexually abusing males was not mentioned.

Hilton recalls an incident three years ago at a Unicef-organised conference. After hearing reports of the high prevalence of male sexual abuse globally, a UN expert from Washington announced: “Maybe it’s just boys messing around.” At another event, an attendee exclaimed: “Don’t expect me to feel sorry for men.” And then there’s the former NGO worker who told him that she had to “fight” to get male victims included in a report. “The level of ignorance is shocking at times,” Hilton says.

What Hilton and Davis believe has happened is that a troubling narrative has been developed and accepted. It says that males are ‘perpetrators’ and females are ‘victims’, that females are more likely to be abused than males and that even when males are abused it is less serious and they can probably cope better than females.

“The media accepts and reflects this,” Hilton says. “Photos of vulnerable-looking, brown-skinned girls sitting in a corner are much better for the media than boys”, whose reaction to abuse might be different, manifesting itself as aggression or awkwardness.

A look through the archives of the *Phnom Penh Post*, *Cambodia Daily* and *Southeast Asia Globe* reveals a clear tendency to report on female victims more than males. The exception to the rule, Hilton says, is when foreigners are the perpetrators.

Donors and society at large are no doubt affected by such depictions, but when these concerns were put to a handful of international and local NGOs they were denied.

“Unicef is guided by the Convention on the Rights of the Child, where boys and girls should be fairly treated… Unicef ensures non-discrimination of its assistance and support to all children, boys and girls,” reads a written statement provided by Bruce Grant, chief of the child protection unit at Unicef Cambodia.

Likewise, Sokunthea Chhan, head of the women’s and children’s rights section at the Cambodian Human Rights and Development Association (Adhoc), says that her organisation provides equal services to both genders. She adds that all of the 201 cases Adhoc assisted with last year involved females as the abused party.

“Adhoc recognises that there is a strong focus on female victims of sexual abuse in Cambodia – our view is that this emphasis is justified,” she says. “It logically follows that because women and children represent the overwhelming majority of victims of sexual abuse, a concerted effort should be made to ensure that special services and considerations are in place for them. We do not believe that special consideration for the needs of women victims… detracts from the support services that male victims deserve and receive.”

Savann Oeurm, regional communication officer at Oxfam America in Cambodia, said he wasn’t sure if the organisation was working with such an issue.

But Mike Nowlin, the deputy country director of Hagar Cambodia, said that some NGOs are “not yet” doing enough to help male victims.

Hilton suspects that money may be a reason. The logic goes like this: the international community sees information about abused males as a threat to their existing financial resources as it will take their already overstretched funds

away from females. This was denied by the NGOs contacted by *Southeast Asia Globe.*

“The truth is,” Hilton says, “services and resources for females are also not adequate, but what’s needed is more resources for all.”

He adds that finding funding for NGOs that focus on male victims is “almost impossible”. When working for a similar organisation in the UK, he says they were funded by a trust for ‘unpopular causes’, meaning male sexual abuse was classified alongside leprosy.

There may be another reason for the accepted narrative. Hilton leans forward and stresses that he strongly supports women’s rights and that support for males should not be interpreted as being less supportive of women. “But,” he says, “the politics of feminism and the way it is interpreted often steers people away from understanding boys and men as anything but perpetrators… Gender politics of the 1970s, ’80s and ’90s has morphed into social welfare policies that exclude half the population and has become the dominant narrative.”

Theresa de Langis disagrees. She is a specialist on women’s human rights in armed conflict and post-conflict settings and lead researcher at the Cambodian Women’s Oral History Project.

She contends that feminist advocacy helped to broaden the International Criminal Court’s definition of sexual violence to include women and men, girls and boys. She adds that women’s rights advocates have pushed for decades to help make the issue of sexual abuse a global conversation.

“It’s only recently that attention has broadened to include men as victims of sexual violation,” she says. “I absolutely empathise with any movement that is trying to raise awareness for victims… [but] it’s important to remember that, whether committed against men or women, sexual violence must be linked to power and gender relations in society.”

She adds that, even when males are the victims, most often it’s men who are the perpetrators. “So it’s still within the framework of gendered power relations and violent masculinities with the aim to disempower, or ‘feminise’, the victim.”

“What about when the perpetrator is female?” I ask. In Davis’ 2014 study on the sexual exploitation of street children in Sihanoukville, *I Want To Be Brave*, one boy said his first sexual experience was at the age of three and, as with many of the cases, that first experience was with an adult woman.

“When a female is the perpetrator,” De Langis says, “she is often trying to assume ‘masculine’ cultural roles within a patriarchal society. It’s important to understand that sexualised violence against women and men have distinct causes and impacts.”

Hilton counters that De Langis’ statement essentially means that “women cannot be abusers in their own right”. He also emails a link to an opinion piece in the *Independent* written in response to a 21-year-old woman being spared a prison sentence by a UK court after being found guilty of having sex with an 11-year-old boy. The judge claimed the boy was “mature” for his age, and the woman “immature”.

“When men are sexually assaulted by women, we often fail to take the victims seriously because of gender stereotyping about power dynamics,” the piece reads.

This is not dissimilar to a comment by Lara Stemple, director of the Health and Human Rights Law Project at the University of California, who was quoted in an influential 2011 *Guardian* article, saying: “Ignoring male [sexual abuse] not only neglects men, it also harms women by reinforcing a viewpoint that equates ‘female’ with ‘victim’, thus hampering our ability to see women as strong and empowered. In the same way, silence about male victims reinforces unhealthy expectations about men and their supposed invulnerability.”

For Hilton, incremental changes are taking place in Cambodia. First Step Cambodia works in several provinces and trains an increasing number of local staff from other NGOs. In May the South-South Institute, an organisation that focuses on the issue of male sexual abuse, held a week-long conference in Phnom Penh, the first of its kind in Asia.

“When you have to listen every day to accounts of men and boys being raped, you just wish people would take the issue more seriously, more quickly,” Hilton says. “Perhaps, in the future, sexual abuse victims will be seen as human beings and individuals, not just identified by their gender.”

■ Article published with permission of Southeast Asia Globe.
■ Feature image by ND Strupler

Andy Bob exposes feminist hatred of gay men in new book

Paul Elam · 7 January 2016 · Archived copy · Original

Some of you may recall Andy Bob's seminal series of articles on Why Gay Men Don't Need Feminism. If you did read it, you won't need the reminder.

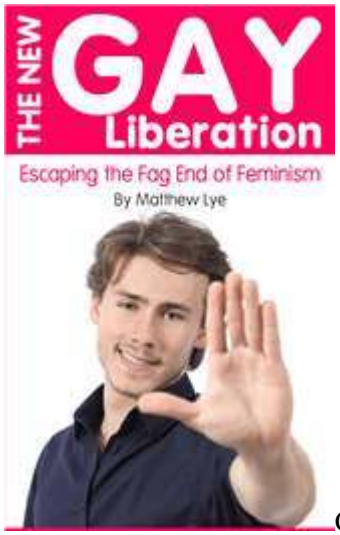

Our friend, Andy Bob (Matthew Lye), not satisfied with simply writing an epic indictment of feminism from the perspective of a man who happens to be gay, also gave his agreement to help our mission by letting us turn that series into a book. With an introduction by yours truly and a foreword by David Palmer, the book is now available on Amazon Kindle. As ebook sales allow, we will also take on the expense of having it formatted for print on demand and eventually on audio book in Matthew's voice.

The book, *The New Gay Liberation: Escaping the Fag End of Feminism*, is a scorching indictment of feminist hatred of all things male, meticulously documented and unassailably cogent. It is instant classic material and will forever answer the question: What do you give a gay man who already has feminism?

I'd like to take the opportunity to encourage all MHRAs, male feminists and fence sitters, gay, straight or transgender, to purchase this book. At $4.99 it is a great way to support the mission here and to acknowledge Matthew's unique and critically important contributions to the discussion of sexual politics in the modern age.

And if you would, please share this on your social media pages as well as with friends and family. The long coopted voice of gay men now has another, better platform. We need to make sure it is heard in as many places as possible.

BUY IT HERE.

It's a wonderful life...or is it?

Doug Mortimer · 7 January 2016 · Archived copy · Original

It never fails to amaze me how ingesting the red pill alters one's perceptions, not just of the present but of the past. A case in point is the classic holiday movie, It's a Wonderful Life, sometimes referred to as director Frank Capra's masterpiece.

Just in case there are a few readers who haven't seen this 1946 film, let's start with a brief synopsis of what has sometimes been called the American counterpart of Dickens' Christmas Carol. In short, the film swaps out Christmas Past, Present, and Future for Christmas What If…. This time around, however, the Scrooge figure is the antagonist, and the protagonist is reminiscent of Bob Cratchit .

Like the Dickens tale, the story takes place entirely on Christmas Eve with flashbacks and flash forwards. The protagonist, George Bailey (James Stewart), has spent his entire life in Bedford Falls, a small town in upstate New York. After a lifetime of being a good citizen and family man, he is at his wit's end and contemplating suicide.

George's plight is brought to the attention of higher forces who assign a guardian angel, Clarence Oddbody, to prevent George from killing himself. Clarence is a second-class angel on a mission to earn his wings and thus become a first-class angel. "Every time a bell rings, an angel gets his wings" is a repeated line in the film – and perhaps the most quoted line even today.

Clarence succeeds in preventing George's suicide, but when George tells him he wishes he'd never been born, Clarence takes him on a "what if" journey and shows him what a dump Bedford Falls would have been if he'd never existed. "Strange, isn't it?" observes Clarence. "Each man's life touches so many other lives. When he isn't around he leaves an awful hole, doesn't he?" George gets it, gets a new lease on life, and comes to the realization that…it's a wonderful life!

I realize the above paragraph makes Santa Claus Conquers the Martians sound like hard-boiled realism. In truth, Frank Capra's movies were sometimes referred to as Capra Corn. Nevertheless, if one has never seen It's a Wonderful Life, trust me, it taps a very deep well in human experience and is so well crafted it would be difficult for the most hardened cynic not to respond to it at some level.

But this time around – my first red-pill viewing – I had a new perspective. When George wishes he'd never been born, it is tantamount to wishing he'd gone MGTOW.

In the flashbacks, George is a young man of promise. "He is an intelligent, smart and ambitious young man," observes Mr. Potter (Lionel Barrymore), George's skinflint nemesis. "A young man who's been dying to get out on his own ever since he was born…the smartest one in the crowd…a young man who has to sit by and watch his friends go places because he's trapped."

George himself had said, "I'm shakin' the dust of this crummy little town off my feet and I'm gonna see the world….And then I'm gonna build things. I'm gonna build airfields. I'm gonna build skyscrapers a hundred stories high, I'm gonna build bridges a mile long!"

Unfortunately, circumstances conspire to keep George mired in Bedford Falls. Michael Corleone's famous Godfather III declaration, "Just when I thought I was out…they pull me back in," could just as easily have been uttered by George Bailey.

What really cements George's fate is marriage. He succumbs to Mary Hatch, a girl who has had designs on him since they were children. Here the casting of Donna Reed to play the mature version of Mary is spot on. If any actress was ever capable of responding to male mother need, it was Donna Reed, who exudes wamrth and understanding in every scene. Seven years later, she won the Academy Award for Best Supporting Actress as a tender chippie who comforts the troubled Montgomery Clift in From Here to Eternity. Shifting to television, she played the wise, warm materfamilias on The Donna Reed Show from 1958 to 1966. If that was before your time,

suffice to say it was another of those tradcon sitcoms that feminists are still denigrating.

I'm tempted to classify Donna Reed as a NAWALT, but then I remind myself…it's only a movie…it's only a movie…it's only a movie.

Predictably, Mary reels in George, even though he has asserted "I don't want to get married…ever – to anyone! You understand that? I want to do what I want to do." After he utters those words, you know his fate is sealed.

So George gets married, but at least he has a whirlwind honeymoon to look forward to…until an economic crisis forces him to postpone it…forever. Then come the children…one, two, three, four (most famously, daughter ZuZu, played by Karolyn Grimes). Everything comes to a head when George's drunken uncle, who works for the family business, misplaces some funds, a whoopsy which could bring down the business and land George in jail. Hence his Christmas Eve despair.

Now let's look at the above from the MGTOW point of view. George gave up his dreams in favor of a wife, a family, a mortgage, and a dreary job in a dull little town. George is a classic blue-pill man. In effect, he downs the red pill on Christmas Eve and looks back on his life as one big boondoggle. Then along comes his guardian angel to force-feed him a blue pill and jerk him back to the plantation – but the plantation welcomes him back!

As tradcon-biased as this ending sounds, one must remember that the film came out in 1946, just after World War II, when it was hard to ignore the huge sacrifices men had made for their respective countries (George, by the way, was 4F, thanks to a childhood injury he suffered while saving his brother's life). The first step in coaxing the mustered-out GI to take on the post-war tradcon role was to recognize him for his military service.

While Mary Hatch may have thwarted George's ambitions, at least she shows appreciation for his sacrifices. Interesting to note that when George encounters Mary in his red-pill what-if fantasy, she is an old maid, as though that was the worst fate that could befall a young woman in Bedford Falls. Still, listening to the lamentations of contemporary women who hit the wall before landing a husband…maybe, things haven't changed that much. (Apparently, there was a cock carousel in Bedford Falls, as Mary's friend Violet Bick, played by Gloria Grahame, has graduated from boy-crazy to man-crazy.)

Also, the town of Bedford Falls may have hobbled George, but at least at the end of the movie, the people of the town, realizing what he's done for them over the years, come together to bail him out of his troubles. "Remember, George, no man is a failure who has friends," asserts Clarence at the end of the movie when a bell rings and he gets his wings.

The one friendless man in the movie is Mr. Potter, the tightwad banker, who says, "Most people hate me. But I don't like them either so that makes it all even." Spoken like a true MGTOW! While not a sympathetic individual, he never gets his comeuppance at the end of the film. That truly goes against the standard Hollywood narrative.

In a sense, It's a Wonderful Life is a protracted infomercial promoting the joys of collectivism over individualism. As is the case with most screenplays authored during the golden age of Hollywood studios, the shooting script had more fingerprints on it than Madonnna's ass.

It started out as a short story called "The Greatest Gift" by Philip Van Doren Stern. The first draft of the screenplay was done by Dalton Trumbo (he of the current biopic). Of the subsequent writers (Frances Goodrich and Albert Hackett credited; Jo Swerling, Michael Wilson, and Dorothy Parker uncredited), a majority were persons of interest during the subsequent blacklist era. So I think it's fair to say their politics skewed to the left.

Frank Capra, who also received screenplay credit, knew you couldn't sell collectivism to the American public unless you cloaked it in populism. Consequently, the end result is closer to Norman Rockwell than Karl Marx. Even so, the film was not a hit on its release, though it was certainly an "A" picture. The film did get five Oscar nominations (best picture, best actor, best director, best editing, best sound recording) but won none.

Ah, but how would George Bailey fare in 2015?

In 1946 or 2015, we could say that the blue-pill man's value is totally based on his utility to the collective, whether the microcosm (his family) or the macrocosm (his community, his country). Put another way, his value is based on the money he earns and the taxes he pays. And from time to time, he may draw the black bean and be called upon to make the ultimate sacrifice.

But what about the blue-pill man's own needs and wants? Well, that would be another movie entirely. So what would a MGTOW version of It's a Wonderful Life be like?

My guess is Mary, though typically hypergamous, settles for George, knowing that she can always dump him if a better catch comes along. If not, she can divorce him anyway and saddle him with alimony and child support payments, even though the increased expenditures would likely bankrupt him and the family business. Today, if Clarence is truly a guardian angel, he would steer George away from Mary in the first place. George would get to travel the world, build his airfields, skyscrapers and bridges – and play video games in his spare time.

I can just hear it now: "Every time a bell rings, a MGTOW gets his freedom."

That'll be the day.

Dr. M. Ruhul Amin of Luton, England placed on genital mutilators directory

Gary Costanza · 7 January 2016 · Archived copy · Original

Dr. M Ruhul Amin has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From the Circumcision Centre website circumcisioncentre.co.uk:

"Private Medical Clinic – Circumcision Services in the UK

Our services cover all age ranges – from infants (under a year old), through younger boys (under 8), to older boys and adult men. We choose the best possible circumcision procedure for every patient and have both pre and post-operative care and consultation to ensure that every patient and their family get the best possible treatment.

You can also purchase this service as a gift for your grandchildren for Eid, Christmas or any other festival. Please contact us for further information.

We specialise in male circumcision, so not only are you assured of the best possible care, but will also be treated by doctors with many years of experience in circumcisions.

All our Doctors are specially trained in best practice to circumcise men of all ages. Our doctors are either Urologists or G.P.s and are all registered with the GMC."

So, you can "purchase this service as a gift for your grandchildren" if . . . your grandchild is a boy, and you wish to force partial genital amputation on him as a gift for Christmas.

Then there's this ironic bit of marketing:

> Book Early for Holidays
> We are now taking bookings for the summer holidays. Please book early to avoid disappointment.

From their other website thornhillclinic.co.uk we find the names of the doctors at the Circumcision Centre, as well as the manager:

> Dr. Murtaza Khanbhai MBChB MRCGP MRCS DPD, Dr. M Ruhul Amin BSc (Hons) MBChB, Mr. Darrel Gregory MInstLM Dip.RSA – manager, Mr. Farooq Ali Khan BSc. (Hons) MBBS (Distinction) FRCS (Urol), Mr. M Asad Saleemi MBBS, MSc (Urol), FRCS (Urol)

The other website advertises it's General Practice for mostly adult men – while doing great business as circumcision experts – yet the only training they have or service they perform on infants is circumcision.

It's encouraging to see that the clinic helps men and their health (see Movember photos here), but it's greatly at odds with performing genital mutilation on unconsenting baby boys.

Under "Our Procedures:"

> Circumcision Procedures and Recommended Methods
>
> PlastiBell ® or the new Circumplast® – Both Perfect for Younger Boys
> The doctors in The Circumcision Centre are vastly experienced and use the patented PlastiBell® device (made by Hollister Incorporated) and the new Circumplast® (made in Australia) for circumcising young boys and babies. This procedure, developed in the USA, is quick, straightforward and virtually pain-free for your son.

There's no way of knowing if this procedure is "virtually pain-free."

See these graphic photos of circumcisions using different 'devices' including the Plastibell – scary to think people invent and USE instruments such as these.

Under "Circumcision Information" we read graphic explanations of different circumcision methods and a glossary of terms related to this surgery and male genitals, but NO INFORMATION ABOUT RISKS AND COMPLICATIONS. You can read that info here at neonatalcutting.org.

Under "Our Services" we see:

> Prime Service
> Every patient has access to the best possible treatment.
>
> Priority Service
> For those who want more privacy and personal attention.
>
> Ceremonial Service
> For those who see circumcision as a family or religious celebration.

Unless you pay extra, you and your baby won't have a private room, no pre- or post-operative consultation, and no souvenir program. Sounds to me like the human equivalent of a "puppy mill," a "cutting mill" with baby boys crowded into rooms on an (dis)assembly line of genital mutilation.

A "souvenir program," really?

Under "About Us:"

> Information for Doctors Interested in Working With The Circumcision Centre
> The Circumcision Centre is actively searching for GPs and surgeons to meet the growing number of enquiries and patients.
>
> We believe that performing circumcisions is a great way to add some surgery into your weekly schedule whilst at the same time serving your practice better.
>
> All existing Circumcision Centre affiliated Doctors testify enthusiastically to the benefits of working with us.
>
> If you would like to find out more about how to be affiliated with The Circumcision Centre, then please contact us. All we need is your name, GMC number and email address. We are in need of qualified, trained and enthusiastic Doctors to serve our patients today!

So, "add some surgery into your weekly schedule," ruin someone's sex life, and take away their human

rights as well.

> Looking to Run Your Own Clinic?
> We need surgeons with a minimum FRCS (Paediatric Urology) to head up new private clinics proposed in London, Birmingham & Manchester.
>
> These will become whole day Saturday clinics, first operation 9.00 AM and the last operation commencing at 4.00 PM. This is a fantastic opportunity for a self-starter looking to run their own practice. Please contact us today for further information.

Horrifyingly, this is big business that is expanding by spreading lies and misinformation, and governments failing to protect baby boys the same as baby girls.

Here's an article about the clinic from 2011.

ALERT MGM 101: Video of "The Doctors" TV show about circumcision – can you guess who is on what side?

Dr. Amin's practice information follows:

Thornhill clinic
1-3 Thornhill Rd, Luton, Bedford LU4 8EY, United Kingdom
Phone:+44 1582 561999
circumcisioncentre.co.uk

info@thornhillclinic.co.uk

> Dr. M. Ruhul Amin of Luton, UK placed on genital mutilators directory https://t.co/4JRFqcN1cb #childmutilators pic.twitter.com/5imrkycIO9
>
> — gary costanza (@jerrytheother) January 10, 2016

Outstanding response to rosie-batty article

Editorial Staff · 7 January 2016 · Archived copy · Original

The following is an articulate and thoughtful testimonial from of one of our readers in the comments section of an AVFM article An open letter To Rosie Batty. With her permission we are republishing it here. AVFM Editorial Staff.

*****

I recently listened to Rosie Batty's address to the National Press Club on Domestic Violence against women and children, and I have to say that as a mother of two wonderful sons and married to an incredible man (of 25 years), I am saddened Rosie's ideology is so misguided and one sided that domestic violence is gender based. This dangerous belief system only further highlights the need for proper education in our homes, schools, workplace and local communities that men are also at risk of domestic violence, at the hands of their female partners. Our men need a strong and powerful voice and advocate because too many of them are suffering in silence and are tarnished with the same brush, by those who abuse their partners.

I could not believe how Rosie's passion was so invested in advocating for increased funding for ONLY women and children to receive "front line" help and support, both legally and economically. Yet there is very little to nothing out there for men who are abused, both mentally and physically by their female partners, not to mention the children who are abused, neglected and murdered by their biological mothers. In fact the general consensus for men is to suck it up, as it were or leave. Violation of their rights, particularly as fathers does not even come into the equation.

We all know there is zero tolerance for domestic violence, and rightly so. But I do believe a lot of women take advantage of this particularly those in dysfunctional relationships and who are looking for a way out, even at the expense of their children and partners. I know I might be striking a few raw cords but I have seen first hand at how innocent men are treated like criminals both by the police and courts systems, simply because these women shed a few crocodile tears and cried abuse.

My husband's first wife was a classic. She threw their daughter in a pram, about 6 feet from where she stood because she was hanging out for a bong! My husband's crime was he back handed her, a natural reaction for seeing their daughter being thrown, not to mention the wife even blew marijuana smoke in their daughter's face so she would sleep! This woman abused their infant child in so many ways but my husband was forced to hand his daughter over to his wife, when the local CPS attended their home. She and the child were accommodated, received the best legal representation and supported with funding for her and their baby. My husband went through 10 years of fighting a loosing battle with the family law courts to see his daughter. It ended up being a wasted battle because the daughter was that polluted with her mother's poison that she stopped seeing her father. This battle almost destroyed my husband, but it is worse today for a lot of innocent fathers and their children. There are a lot of lesbian support workers and workers who have experienced, in their own personal lives domestic violence. They hate men and their agenda is to only support the women and children, not reunite the family unit.

When I listen to Rosie Batty, I hear a broken and bitter woman who see all men as a potential threat and danger like her husband was to her and their son. I'd be interested to learn what Rosie put her husband through. It would be a hard task for her to see another way given the horrific way her son was taken from her. But if we are to make a positive change, we need to look at the WHOLE PICTURE and provide funding and support in those areas. Rosie's dangerous, misguided and sexist comments need to change.

Domestic violence is not gender based. Men and women are equally at risk of being abused by their partners. Children are being neglected, abused and murdered mostly by their mothers. Children are abusing their parents. This is not a numbers game. It is what it is and it is a serious epidemic that warrant immediate action and intervention.

Rosie is also behind the creation of an app, of course for girls, “I matter”. An app that handles 3000 questions per week from women’s health, bullying and relationships. Why isn’t there an app for boys, who incidentally are at a higher risk of self harm and suicide? Don’t our boys matter, Rosie? So sad, but true, in this present society. In fact the only time we hear about men or boys on TV is in a derogatory way. Stereotyping him as the murderer, the idiot, awkward, stupid and the list goes on. And yes, the electronic program guide are written by women. I guess if our men didn’t feel such low self worth maybe the crime rate and particularly the suicide rate wouldn’t be so high. Food for thought!

Furthermore, I would not hold the view that Rosie Batty is sexist if she didn’t end her speech by mentioning Jeff Hunt, the man who murdered his wife Kim and their three children, Fletcher, Phoebe and Mia, in rural NSW. He then committed suicide. Why didn’t also she mention about the Cairns mother accused of murdering eight children and charged with eight counts of murder in January 2015, or the Wyndham Vale Lake crash where a mother was charged with the murder of her three young children or what about Donna Fitchett who drugged, smothered and strangled her 11 and 9 year old sons of which she called the murder of her sons her “greatest act of love’! And as I write this, it was reported that a Sydney court denied a 34 year old woman bail for stabbing her husband in the chest. He is in a critical condition, fighting for life. Interesting enough, a senior police official made a statement in relation to this incident and stated that they “would need to investigate why this woman armed herself”, (in other words protected herself, from her partner).

The Australian police force, particularly the female officers should remove their blinkers and stop protecting woman and start listening and acting on men’s complaints about their female partner’s abuse, as well. Recently on A Current Affair, a female stabbed her partner and caused some life threatening injuries but previous to this occurrence, this poor guy had reported her abuse to a female police member who advised him, “to man up”, as she is smaller than him. We don’t need police members like this. Maybe they should be working down on the farm!!!! Two years on, the murder of Jill Meagher is still mentioned numerous times on TV but very little mention was made about those 8 murdered children in Cairns and the 3 murdered children in Wyndham Vale.

There is no doubt that we live in a sick world that will only get sicker until we acknowledge there is a serious issue of violence in the home by BOTH SEXES. The media play a pivotal role in not addressing this cancerous issue that is festering in most homes today, but they need to stop blaming or worse isolating the problem and denying the whole picture.

Our men, women and most importantly our precious children, the future of our society need the unconditional support and guidance to overcome the issues that lead us down this path of destruction. There can be no progress until we stop the blame game.

If anyone is worthy of the title, Australian of the Year, it would have to be Mark Dent for having the fortitude and strength to speak the real truth on Domestic Violence. You have my support and utmost respect, Mark. Continue with your website because disillusioned people like Rosie Batty need to see it for what it really is.

Life is valuable for men as well. So all you female perpetrators need help and stop blaming our men!!!

Once again, keep up the work, Mark Dent as you see it how it is!!!

Jennifer

Interview with Margaret McLennan

Lee Turner · 8 January 2016 · Archived copy · Original

Margaret Maclennan is a Canadian belly-dancer and Youtube commentator, whose videos on social justice, #gamergate and the exploits of Anita Sarkeesian have attracted the attention of this writer. To wit; in her pong is sexist video, she muses over the beauty of sharing a ping-pong ball being subverted by a "white phallic symbol trampling over black background." such…triggering words, she uttered, that I felt compelled to contact her for comment. Margaret has kindly agreed to converse on subjects as diverse as feminism, disability and conservative politics and I present our thoughts here.

She self-identifies as a catholic, conservative cripple. A few years ago, Margaret has been diagnosed with auto-immune disease, requiring the removal of her large intestine and forcing her to live with a stoma. In the time she was required to take off to recuperate, she delved into Anita Sarkeesian's feminist frequency videos, and came up with a surprising proposition.

Her video Anita – it's time to stop, Margaret underscores the fading relevance of the tropes vs women series, even in its context of a feminist media critique, by pointing out that among other problems, only 6 games released after 2014 have been covered. She then proposes that she will complete Sarkeesian's project by cataloguing and examining the several hundred games mentioned in the series and publishing the results online. At the time of writing, this video has 224,000 views and Margaret's subscriber base is growing.

We contemplate what might be achieved by stock-taking the games mentioned in feminist frequency videos. Margaret elaborates:

"With enough data Femfreq will be able to be replaced by a formula so you can plug in the year, console, name, designer, dev studio and genre and get an answer as to whether it'll be sexist or not. Femfreq doesn't use this approach. Analyzing game-by-game is insane. There are thousands of new games every year, and now we need a feminist to crawl through each one of them? Femfreq doesn't provide a rubric for feminist-approval, and even with games include a female character, Femfreq will still rip her up because as Anita says — everything is sexist."

Indeed, if Sarkeesian's speech on how to be a feminist, uttered at the Sydney opera house early in 2015 is to be taken at face value, what is even the point of a feminist critique of games, if they are all innately sexist? Can there be the feminist equivalent of a dietician's approval tick for products and services? However, the purpose of the project is broader than a mere sexism detector;

"I'm at over 250 games and over 40 columns worth of breakdown listing consoles, designers, release dates, countries of origin — I'll release the whole thing and let the internet do with it as it pleases. It'll be a lot easier to rip on Sarkeesian when everyone and anyone can pull up a free-to-edit spreadsheet and point out that she, for example, has historically hated on Ubisoft Montreal until her recent turnaround to appreciate assassin's creed: syndicate with a day 1 review…the faster I finish the spreadsheet the faster other bloggers and commentators can join in on the well-structured fun."

But enough of Sarkeesian, who is indeed passé, let us move on. Margaret reflects on her interactions with #gamergate et al;

"I'm attracted to social justice because it's repugnant — hey, wanna see a dead body?
I've been a conservative for years. I realized that conservatives – or conservatives in Canada — were the good guys when the liberal media's threats that the sky would fall should the right honourable Stephen harper win the election in 2006. Nothing happened, and I liked the direction he and his party took. So I stopped consuming the media that lied to me and found out that reality is conservative and that if someone warns you that something is evil that you're better off finding out for yourself.

I've been watching #gamergate since it started. I've been going to sci-fi conventions for a few years and noticed that

social justice and safe spaces and leftist pushes against dissenting opinions had already taken hold. I'm a bigger star trek nerd than a video game nerd and i'm right to assume that without a massive pushback against sjws now then the next trek series in 2017 will be a pile of leftist politically correct trash. Tng and tos were preachy but creatively so, but at this rate there's no telling how awful the show will be if it has to conform to tumblrisms."

On the matter of feminists responding to her work, Margaret muses that;

"Feminists and SJWs will respond to my tweets and arguments but simultaneously ignore the fact that I exist. They'll talk about me as if I'm not real, because I can't possibly be real."

In contrast;

"For a bunch of evil misogynists, I get a lot more respect (and YT channel traffic) from atheist white men despite me being a right-wing catholic disabled female, because those evil misogynists aren't getting wrapped up in my personal list of attributes, only my arguments against feminism."

This sounds all good and well, but my innate sense of devil's advocacy can never allow me not to ask, "what is the problem with political correctness to begin with?

"Political correctness is a slippery slope. Political correctness is like being polite at a party, except the whole world is watching you…[but] you can't live your whole life being polite to everyone with varying levels of sensitivity. And what's polite in one society is not in another…every society has different standards for being polite, and being politically correct means adhering to dozens and dozens of different standards which effectively retards communication."

I would have to agree, that socialist government can be likened to a cocktail party in the sense that no-one's counting the money paying for the booze and snacks.

"The left believe that the government knows better how to regulate an individual's money and behaviour. They're hosting a party, but it's for literally everyone and it's for your entire life. When someone at the party pipes up and starts offending the others, the solution is more government. Install another hostess by that guest to threaten to take away their canapes privilege unless they start regulating their behaviour. In real life, it's lefties who abandon ideals like free speech before right wingers."

The inevitable question effervesces to the surface, *"What do you think about the 2015 Canadian election?"*

"Trudeau's party won because the NDP lost. The ndp lost sight of their target and the conservative heavyweights bailed when they saw the writing on the wall. Our finance minister Flaherty died recently. Peter Mckay retired to be with his family and Baird left to work privately. The prime minister's office lost touch with reality. They kept hiring people with family connections and degrees in political science and it really showed. The ads were lame, they ignored social media. Lots of my friends who would normally volunteer on campaigns (myself included) didn't want to get involved for one reason or another. Maybe we just ran out of steam.

I'm looking forward to seeing the spring cleaning after getting our butts handed to us. Whoever is in charge of hiring needs to burn every resume on file and stop hiring people who only want to move to Ottawa for the cocktail parties."

The elephant in the room – Trudeau's feminist cabinet, remains untouched, which I feel is an interesting way to go about it as the real issue is much deeper;

"Frankly all I ever wanted out of the conservative party was for them to shut down the liberal's media wing, the cbc. It would've been political poison to kill it, but they lost this election anyway."

Would that not be, gasp, censorship? No, it would not, as Margaret asserts;

"Cutting off funding to the cbc isn't censorship. They get 1.1 billion in taxpayer dollars every year and trudeau sweetened them up with the promise of an extra $150 million. Despite this, we don't even know how much their main

players and big name anchors are paid every year. The crtc (the canadian censorship racket who doles out radio and tv signals) are our quasi-governmental censors and we don't get to vote for their head, just like we can't vote for the head of cbc. The cbc has contracts with big newspapers like the globe and mail and the national post to share content. With money like that pouring in from the government and to the major media outlets, it's not censorship to stem that unearned tide. The big media names are literally incestuous — americans can look up the name "andrew coyne" to see among other highlights that his cousin Deborah Coyne (who very nearly broke up Canada during the Meech Lake accord) is the mother of prime minister Justin Trudeau's half-sister."

Can a parallel between social justice and the religious right in the realms of prohibition and censorship be a better comparison? Again, margaret begs to differ;

"I'm not sure it exists. I only ever hear of the religious right when someone is accusing another of being a part of it, or when a conservative is claiming that they aren't a part of the religious right."

But tipper gore, pmrc, they wanted to sensor songs…

"tipper gore is a leftist. She's not religious right, she's a leftist who had too much free time and too big of a megaphone in her media-beloved husband. Without incredibly strict government control (and hiring hundreds of censors) there are no laws to ban heavy metal and you'd sink millions into regulating it."

Indeed, the time has now passed where censorship was advocated on the grounds of offence to religion. Those of us from the 80's may remember this, but the 80's have been over ever since guns n roses broke up in 1995…

"it's lefties who want censorship. They aren't liberal. The left hates reality. It's lefties who run the hate mobs on campuses. It's lefties who threaten violence. Lefties are communists: they hate their country, they hate the natural world.

Gather up all the main perpetrators of hate against men and gamers and take stock of their political background. John macintosh supports Bernie Sanders. The current thugs at mizzou are led by a student, peyton head, who met obama in 2011 and may have interned with Rahm Emmanuel. The only people who have consistently supported #gamergate is the conservative-friendly breitbart.

The right wing have been smeared unfairly for decades. The left states our opinions for us and gets them wrong on purpose to try to make us look evil. They've never read our books and they won't read our sources. They heard from buzzfeed and cracked that we're monsters and that's all they need to know."

I could muse on the left-right divide at length, or the questionable use of "right-wing" and "conservativism" interchangeably, but instead I ask a more direct question, "why do you think conservativism is unappealing to young people?"

"the media never shows young conservatives without branding them as such. On tv, it's not "here's Jimmy, your new classmate!" it's "here's James JR the 3rd" and he's wearing a suit and being an asshole. The media puts all conservatives into the cigar-chomping suit wearing old businessman box. It's conservativeface and I find it very triggering."

And here it is again – media portrayal. It would seem that many of the world's problems can be mitigated by switching off the tv (as I have done more than a decade ago and would encourage you to do the same also). Media portrayals are not evidence, they are at best, thinly-veiled propaganda. It has been discussed on this site at length before, that the propagation of feminist ideology though the media is one part of the problem with perception of men's issues as opposed to men themselves being the issue, feminism for its own part not being evidence-based and at best wishful thinking, utopian apartheid at worst, but those are my thoughts. As for Margaret's, I pose the question, as to what she thinks of feminism's basis in reality, she answers;

"modern feminism is not evidence based. It stopped being evidence based ten years ago when they realized it was effectively finished. Feminism has a point in other countries. After WW2 the western world lost confidence in itself and we stopped trying to bring western civilization to 3rd world countries. So now it's up to those countries

themselves to author their own revolutions. Unfortunately, without a document like that one signed in 1215 it will continue to be a difficult slog for them."

Reflecting on her own physical condition, Margaret writes;

"I'm a part of the disabled community and I'm realizing just how many terms and demands modern feminists have stolen from the cripples. "listen and believe" is a useful term for someone like me with a very specific diet and bathroom needs — yes, I could explain to you why I can't eat this, but it'll take 10 minutes.

Thing is, I can actually explain to you why I can't eat spinach or whole wheat. Feminist can't explain why they need — wait, what do feminists actually want?

The pay gap is especially cantankerous. Having an ostomy bag takes a few extra grand out of my wallet every year for medical care, a special diet and even a wardrobe that will fit me without compressing my midsection. #giveyourmoneytocripples, because unlike women we really do have challenges that keep us from certain occupations. And this is from a low-level cripple! People with more severe mobility problems are fantastic sources of rants against feminists and their moaning.

Feminists want to be seen on the same level of victimhood as the disabled but without the daily trouble. I have a disease and condition twenty-four hours a day. Feminists are oppressed only when there's a man around. One thing feminists haven't adopted from the cripples: the sense of humour you need to survive."

Why does she think feminism is so humourless?

"Humour is humiliation. Feminists can't take a joke because you have to make them look ridiculous. Unless someone is being ridiculed (including yourself) it's not funny. Feminists have ruined "that's not funny" and they now judge jokes on whether it's making fun of things they love or hate. The only funny jokes are ones that mock things they hate."

With the personal being the political, humour gets uncomfortably self-denigrating for most people that way inclined. But that's the bed they made for themselves, no-one else…

Ultimately, life moves on and margaret has been able to resume dancing;

"I danced my first gig back 7 months after my surgery. With my ostomy I can dance on my own but planning for classes or gigs can be difficult. Finding costuming that covers my ostomy has been a challenge. I made a black and leopard print costume a few months ago that's been workable, at least. Custom costumes made in the middle east that would work with my ostomy are expensive, at least $800 with shipping for plain ones."

She continues to publish Youtube videos, the most recent highlight for me being her commentary on Anita Sarkeesian appearing uninvited at the housewarming party for Minecraft creator notch. The Sarkeesian games spreadsheet project is nearing completion also with a few more instalments to follow accompanying videos.

With that, I'd like to thank margaret for taking the time to talk to me and wish her the best of luck in the future. I would encourage the reader to view her work here.

How feminism succeeded in destroying family relationships

Erin Pizzey · 8 January 2016 · Archived copy · Original

The first refuge in the world devoted to the care and rehabilitation of violence-prone families was opened in Chiswick in London in 1971. In the early months a small house that we christened Chiswick Women's aid was opened as a community centre to serve as a local meeting place for women locally and their children so that we could all pool our talents and work within our community.

I had been expelled from the newly emerging Women's Liberation Movement as, from the beginning, I denounced it as fraudulent for deluding desperate women across the country into parting with three pounds and ten shillings (a significant amount of money in those days) to join a movement which promised to devote itself to the betterment of women everywhere.

My quarrel with the movement was that from the very beginning a hard core of middle aged Marxist women, many of whom were deeply embedded into the education system, Universities, Civil Service and the media were lying to women everywhere. They were not concerned with the day to day life of women at home with their children. Their main ambition was to re-educate women into believing that the family was a dangerous place for women and children and that in this new dawn the family would be defined as women with their children and men's roles as protectors and providers would be dispensed with. The bait was that feminism was about seeking equality with men and most women and some men were fooled.

My father, mother and brother were captured by the Communists in Tien Sien in 1948 they were held under house arrest for the next three years. I was well aware of the Communist movement that was now sweeping across the Western world funded largely with Russian money and ideological brain washing from Maoists. In the sixties left wing intellectuals were out in force defending the atrocities perpetrated by Mao in China and Stalin in Russia. In the huge collectives we were advised that we should form ourselves into groups across the country, meet in each other's houses, and 'raise our consciousness.' Each group was visited by a 'comrade' who told us that our source of discomfort was the fact that we were 'oppressed' by our partners and that as we continued to work and understand our oppression we would as a body throw off our chains, throw out the fathers of our children and 'liberate' ourselves.

In 1971 liberals, the media, universities and an ill-assorted band of left wing journalists were all leaping to the barricades to fight in the coming revolution against capitalism. What the men had not understood was that their female partners were now dissenting from fighting side by side with their brothers but and were actively rearranging the goal posts. No longer as far as the new feminists were concerned was capitalism the enemy but it was replaced by 'patriarchy.'

Their battle cry was that men had from time immemorial abused and oppressed women, and this new emerging movement would release all women from marriage and servitude. In its place the women's revolution would deliver a life free from male domination and servitude. The feminist movement would ensure twenty-four hour nurseries and women, who could now file for a 'no fault divorce,' could look forward to staying in the matrimonial home funded by their partners. A woman now could go out to work and compete with men.

As our tiny refuge in Belmont Terrace continued to take in desperate women and children it was beginning to come to the attention of the local newspapers. My main concern was that the reporting in the media of the antics of the feminist movement were fading away. I was also aware as that while the public began to read about the struggle we had to keep the door open in the refuge, it meant that we were receiving money almost daily in the post. Our safety lay in the total support that we had across the country, and Hounslow were forced to stay their hand from shutting us down.

I was very aware that, of the first hundred women who came into the refuge, 62 of them were more violent than the men they left. I knew the entire histories of the families that came into my care. I also saw any of the men who

wanted my help and I tried to open a men's refuge because I recognised that the roots of domestic violence lay in intergenerational family violence. My concern was to create a therapeutic community to help my violence prone women and their children who needed time to learn different strategies for survival other than violence. Women who were innocent victims of their partner's violence didn't need therapy but they did need a safe place to stay with their children until they could move on into the community.

In 1974 we decided to hold a small conference in our church hall to invite emerging groups who were trying to open refuges in their own areas. We were all unaware that radical feminists were now opening refuges as they realised that their funding was now dwindling away as normal women left the movement in disgust. Not only would they be funded but they could use the refuges (shelters in America) to brainwash women into believing that 'all women were victims of male violence.' At our pathetic little conference in the church hall women started to pour in and we sat bewildered. It became very obvious that there had been several meetings before any of these groups of women came to join us.

'In 1974, twenty-seven groups from as far afield as Dublin and the north of Scotland gathered at a national conference organized by Chiswick Women's Aid……

> She (Pizzey) saw wife-battering essentially as a psychological problem and claimed that certain kinds of women were 'violence prone' and invited assault. To feminists this was dangerous nonsense: they saw domestic violence as an expression of the power that men wielded over women, in a society where female dependence was built into the structure of everyday life. From their own extensive experience of working in refuges they concluded that wife-battering was not the practice of a deviant few, but something which could emerge in the 'normal' course of marital relations.' [Excerpt from Sweet Freedom, published by Blackwell in 1987 ISBN 0-631-14957-0.' The authors Anna Coot and Beatrix Campbell activists in the feminist movement].

I went home devastated that what I had dreaded ever since I opened my refuge had happened. These women had no interest in the fate of very desperate women and children, still less would they ever consider men as victims. From that conference the militant groups quickly formed themselves in the Women's Aid Federation and documented their explicit feminist objectives. No men could work in the refuges, no boys over twelve could come in with their families – the mothers of teenage boys would have to make other arrangements. The position in 1974 across the western world was that this fast growing political empire could now flourish funded by the refuge/shelters on the backs of women and their children.

With unlimited funding in place other groups who wished to open refuges were not able to affiliate with the National Federation if they did not swear allegiance to the feminist movement. All groups were to pay a yearly fee to the Federation and the Federation was under no obligation to fund refuges, and all monies from tax payers and grants would go to furthering the aims of the feminist revolution everywhere. Conferences were called regularly and the feminists were in a powerful position to promote their ideology to all attendees. Women in academia brainwashed their female students and began courses in 'women's studies' from which men were excluded. Very quickly these Women's Studies grew, like a malignant cancer, across the academic world and young women were encouraged to see themselves as helpless victims. They were taught to believe that male students could not be trusted to refrain from drugging, raping and abusing female students and before long the university campus became hostile to young men.

The feminist movement also moved into the field of training the Judiciary the police, social workers and all family agencies. Many women were advised by lawyers to obtain a quick divorce by claiming that they were victims of domestic violence. In Canada when a father came home from work and found his house empty of his partner and children it was called 'hoovering.' If he called to police to say his family were missing he was not told where they were — all that the police would say that she and the children were safe. If he did not submit to his wife's demands she could then claim (this is called the 'silver bullet') that he had molested his children and he could never see them again.

The courts became uniformly hostile to men and fathers. A punitive programme called the 'Duluth Model' was introduced in 2006 it was called a perpetrator's programme and Judges were advised by family agencies that fathers should complete to programme even if they had been found innocent of all allegations against them made by their partners. There was no therapeutic intent behind this model, its main concern was to shame and bully men desperate to see their children that they had to begin by apologising for their male privileges and they also had to confess that they were guilty of abusing women by virtue of being men. If a man refused he would not be allowed to see his children.

Internationally feminist influences and thought were taken up by women believing that they were supporting a movement that reached out to other women to fight for equality with men. Over the next forty five years women in all walks of life were moving into positions of power and equal opportunities opened up employment choices for all women. Moves were made to insist that there should be quotas for women to shoe-horn them into jobs. Where a man and a woman had equal qualifications the woman must be offered the job.

Women were also moving into powerful positions in the education system and in universities, civil service and international organisation like the United Nations. What no one seemed to notice is that feminists were quietly appointing other feminists to jobs and slowly men were being pushed out of many spheres in the job markets.

A rising number of broken men began to surface on the internet telling of how false accusations meant that they were dragged from their homes by partners who no longer had to offer any evidence to back up their allegations. In Western democracies everyone has the right to be considered innocent until proved guilty. Men lost that right and they were deemed guilty and had to prove their innocence. Men lost their children when vicious women decided that they would abort any attempt to let a father see his children and the courts did nothing about it.

As the years went by the suicide rates for men began to rise and far outstrip the rate for women and nothing was done. I was alone for many years trying to get my voice heard. It was a lonely place to be because it was impossible to get people to understand what I could see was happening. People tended to write me off as paranoid. Nothing I wrote could be published because editors tended to appoint women journalists to interview me with the result that I was silenced. There was an equal censorship in publishing houses. The editors wanted novels about women victims and brutal men.

The feminists running refuges/shelters falsified research figures. Time and time again figures for women who were brutalised were given but no mentioned was made for men who were also victims. Figures for women who were murdered were also given to the press but there was no mention of men dying in the hands of their female partners. None of the feminist research figures stand up to scrutiny. International evidenced-based research has been with us for many years and the results always argued that in intimate partner violence both men and women are equally guilty but this information fell on deaf ears and no government was interested.

No attempt has been made to stem the tide of demonising men and boys. Because the education system has for so long discriminated against boys, and the way that boys learn, we have generations of young men who have been educationally failed by successive governments. A huge number of boys live without fathers and move through the education system without any male role models. Men have been driven out of teaching because of the undercurrent that taints them with suggestions that they may be paedophiles. Gangs have grown out of the fatherless boys looking for male roles and a sense of masculinity. Over two decades men have been made to feel ashamed of being made. Young boys have been marginalised and any masculine behaviour such as rough and tumble play is punished in schools. Men in an effort to be accepted by feminist women have created groups such as 'white ribbon campaign.'

'White ribbon is helping create tools, strategies and models that challenge negative, outdated concepts of manhood…' In other words the white ribbon campaign is seeking to feminise men starting with young boys in schools where they are most vulnerable. Thus from an early age men are now being brainwashed to be ashamed of the normal behaviour and to submit their lives to a feminized version of they are led to think they really ought to be.

Certainly very violent men and women who abuse each other and their children (mothers are far more likely to abuse children than fathers) should be subject to criminal procedures, however the war against men and boys has taken us into an unknown historical journey. Condemnation and shaming of men reached epic proportions and reaction is now forming where many men are refusing to marry and in many cases even to live with women. Looking at this phenomenon dispassionately I have to agree with them. Why would you risk losing your home, your children and your income when your partner knows she can oust you from her life, bar you from your children when your partner can pick up the phone and with no evidence you find yourself guilty of a criminal offence?

Many men live in fear these days. High profile men can be accused (again without any evidence) and publically put on trial by the media by women making allegations that sometimes span forty years. Even if the Crown Prosecution decides not to prosecute after a month of the allegations hanging over the man and his family, they will say that the case won't go to trial 'for lack of evidence.' They do not admit that they yet again have tried to destroy the man and should apologise and declare him to be innocent. The accuser is not held responsible for destroying an innocent man. According to the Crown Prosecution in England 'All women claiming sexual abuse and rape MUST be believed' and I believe it to be the rule everywhere else. How can it be that the CPS has the power to take away a man's right to be innocent until proven guilty?

Some men simply quietly stay away from relationships with women, and some, bitter and burnt, scorch the internet with their anger, others gather under the heading 'Men going their own way' a loose organisation of like-minded men. A Voice for Men is an internet platform where men can meet and share their experiences and help and advise each other. Their first international conference was held in Detroit a couple of years ago. They were hounded out of the hotel they had chosen for their conference by local feminists but they went ahead and I attended that conference and was overwhelmed by the men and women I saw gathered together to work towards ending violence towards everyone. Before this can happen we have to move away from the false claim that it is men who are abusers and women victims.

I find it totally condescending that women believe they can tell other women that they are so weak and so helpless that they cannot be trusted to take responsibility for their choices of relationships or their part in the violence. We have established that the roots of violence lie in intergenerational family violence. Now we have to expose the lies and the fraudulent appropriation of tax payer's money to fund an evil empire.

We need to move swiftly because our children are being harmed in our education system. Our relationships with each other are being destroyed by this monstrous regiment of women. Above all though, in this present climate of all-out war waged against men children, are the main victims. I have always believed that the family is the corner stone of any civilization it is within those kind loving arms of both parents can nurture and grow their children to be warm loving members of our communities. I think in fifty years' time people will look back in amazement that people were so blinded by feminism that they ignored the Trojan horse in their midst.

Equality for all is a worthy goal but creating a hate movement against half the human race is what has happened. We need to expose feminism for what it is: exploitation of all of us for power and control and funding.

Votes For Women – The Fiamengo File, Episode 3

Janice Fiamengo · 9 January 2016 · Archived copy · Original

Does free speech offend you?

AVfM Video Source · 11 January 2016 · Archived copy · Original

Fathers as wallets: legal history of child support

Douglas Galbi · 11 January 2016 · Archived copy · Original

In U.S. law, fatherhood outside of marriage implies the obligation to make substantial, recurring payments to the mother ("child support"). These payments are based on the father's income, not the child's need. Unmarried fathers' obligation to pay money to mothers hasn't been associated with the father receiving any custody rights. In 1877, the Supreme Court of Minnesota in *Olson v. Johnson* made clear that unmarried fathers essentially have the legal status of wallets.

The story of *Olson v. Johnson* is shocking. In Minnesota in 1871, Olson was legally declared to be the father of a child for which Johnson had the natural status of mother. Under that legal determination, Olson was ordered to pay Johnson "for the support and maintenance of the child":

> certain sums, varying from $1 to $1.50 per week, to be paid semi-annually, and he was also adjudged to give a bond to the county commissioners of said county, in the sum of $800, conditioned for the faithful performance of the judgment. [1]

Olson fulfilled these legal obligations of fathers as wallets.

In 1875, Johnson married another man in Iowa. She immediately abandoned the child she had with Olson. Olson then petitioned the court for custody of the child, return of his bond, and termination of his weekly payments to Johnson. Olson offered to make a new bond securing his support of his child. The court refused all three of these requests. It declared that Olson had no interest in ensuring that his payments went to support his child. It declared that Olson, legally established as the child's father, had no more legal right to custody of the child than had anyone else. These weren't subtle aspects of the court's judgment. In its brief opinion, the Supreme Court of Minnesota forthrightly declared:

> The judgment in the bastardy proceedings, not having been appealed from, is conclusive. One effect of the judgment is to compel the plaintiff to pay to the mother a specified allowance for the support and maintenance

> of the child, to the custody of which she, as mother, is in law entitled. If she neglects to support and maintain the child, this is no reason why the plaintiff should be relieved from the payment of the allowance, nor from the obligation of his bond; and as for any proposition to substitute something else in the place of the allowance and his bond, there is no authority whatever for entertaining it. … As respects such remedies, the plaintiff would not be the real party in interest. As father of the child he has, in law, no better title to its custody, and no more right to act for it, than any other person. [2]

This court's judgment wasn't aberrational. Child custody decisions in Britain and the U.S. have for centuries been justified on the basis of "the best interests of the child." That abstract justification has enabled family law in action to be based on deeply entrenched gender stereotypes. A fundamental gender stereotype is that, compared to women, men are less important to children's lives.

Family law is profoundly biased against men. A thinker who has extensively studied Massachusetts family courts has suggested, with detailed analysis, that men are better off not presenting their side to family court. That's a travesty of justice. Marriage equality should extend to gender equality under family law. If that can't be recognized as a matter of justice, it should at least be recognized as vital to men's incentives and the long-run economic future of the U.S.

* * * * *

Read more:

- gender discrimination in child custody prevalent historically
- *Real World Divorce*: the most under-appreciated macroeconomic issue
- *America Solved*: Alan Cohen's cry for family-law reform

Notes:

[1] *Tron Olson v. Mathea Johnson*, Feb. 2, 1877, 23 Minn. 301, decided by the Supreme Court of Minnesota. The previous quote "for the support and maintenance of the child" is given in id. and apparently is from the district court's judgment.

[2] Id. I've omitted the within-text citation "Tyler on Infancy, § 189."

[image] Boy with bike in southern New Jersey in 1937. Photo courtesy of Elmer Galbi.

Life lessons from a literary lion

Doug Mortimer · 11 January 2016 · Archived copy · Original

If a man has been his mother's undisputed darling he retains throughout his life the triumphant feeling, the confidence in success, which not seldom brings actual success along with it.

SIGMUND FREUD

A Childhood Recollection

Norman Mailer has been dead since 2008 but his life was an object lesson for all men, even those who have never read a word of his work.

As the above quotation indicates, Norman Mailer, born in 1923, was a precocious child who became his mother's darling. Not only that, he had a coterie of aunts who stroked his ego. That environment, combined with his 165 I.Q. and his academic record at Boys' High School in Brooklyn, resulted in admission to Harvard at age 16.

Mailer's high school sex life was normal, in other words, lots of talk and limited experience. His first intercourse was with a prostitute and his first serious relationship occurred in college, resulting in his first marriage. So in the early going, his sex life was pretty much in keeping with the men of his generation.

Mailer's service in the Philippines during World War II resulted in his first novel, *The Naked and the Dead*, published in 1948 when he was just 25. This best-seller (62 weeks on the *New York Times* best-seller list) vaulted him to literary prominence at a time when other writers are just starting to accumulate rejection slips. Unlike aspiring writers who must come to grips with earning a living while writing, Mailer enjoyed a continuous income stream from his literary efforts. After finishing college, the only non-literary job he ever had was as a soldier.

Though Mailer brought a lot to the table and had been groomed for success, he must have been astonished at how quickly and easily it came to him. Absent this early success, his sex life likely would have been much less complicated.

Mailer was married six times (producing nine children), had various mistresses (some for decades) and assorted affairs and one-night stands. He seems to have moved almost seamlessly from woman to woman, never spending any time on his own. Oftentimes, he would take his new woman to bed as soon as he met her! One suspects that in cultures where polygamy is permitted, he would have been an ardent practitioner, and if he came of age today, he would be temperamentally unfit to be a MGTOW.

As a consequence of his sex life, his financial needs were enormous. His earnings were ample but never enough to keep up with the needs of his women and his brood.

One would think that such a solitary pursuit as writing would be better accomplished without so much domestic turmoil. His youthful experience of having his ego stroked by women might have hooked him for life. Enjoying success in his mid-20s only fueled the fire, as more and more women were drawn to his youthful celebrity status. Mailer was certainly not attracting women with his physical appearance, as he was short and stocky (increasingly so as he got older) with big ears.

In fact, the female response to Mailer's alpha male status is highly instructive. The amoral nature of hypergamy was never more in evidence. Despite the number of times he had been married, his reputation as a womanizer, and the fact that he had stabbed (and almost murdered) his second wife, women continued to flock to him. He was dead set against birth control, but women didn't find that a deal-killer. In fact, they might have relished the idea of bearing

the great man's children. When an alpha male is involved, any moral or feminist considerations go out the window.

Consider what Mailer could offer a woman. He was not only a famous writer, he was also a well-known personality on the talk show circuit. He was a leading light in New York political and intellectual circles. Any woman who accompanied him would not only bask in reflected glory but would surely lead a more interesting life.

Mailer could be derided as a pathetic example of a man obsessed with female validation. But in his heyday, feminists (of the second wave) considered him public enemy number one. His macho lifestyle, well-documented in the media, was anathema to feminist sensibilities. His 1964 novel, *An American Dream,* was particularly offensive, as it involved a man who murdered his wife and anally raped her maid.

In June 1970, Mailer appeared with Orson Welles on *The Mike Douglas Show*, a popular syndicated talk show in the 1960s and 1970s. The topic turned to women, and Mailer thought Welles was overplaying the role of white knight (despite the fact that Welles was once quoted as saying, "There are three intolerable things in life – cold coffee, lukewarm champagne, and overexcited women").

Mailer responded by asserting "Women are sloppy beasts that should be kept in cages." When responding to the charge that he hated women, he responded, "No, I said they should be kept in cages. We respect the lions in the zoo, but we want them kept in cages, don't we?"

Well, then as now, such remarks invite no end of rejoinders. This was at a time when feminist authors such as Kate Millett (*Sexual Politics*) and Germaine Greer (*The Female Eunuch*) were taking up residence in the *zeitgeist.* In particular, Millett's book had zeroed in on Mailer and other writers who supposedly promoted male dominance.

There was some doubt as to whether Mailer was joking or just stirring the pot. Either way, his status as public enemy number one among the women's libbers was assured.

On March 31, 1971, Mailer was the "moderator" at a panel discussion on women's liberation at Town Hall in New York. Mailer, known for his confrontational attitude, reflected in his numerous fistfights, drunken brawls, and head-butting incidents, was not one to back down when his antagonists were female. He debated feminists without apologies and without kid gloves. The resulting circus was a big media event in New York.

Mailer was as much a publicity hound as a pussy hound, so no matter how the evening went, he couldn't help but profit from it. The March 1971 issue of *Harper's* magazine had devoted an entire issue to his lengthy essay, *The Prisoner of Sex*, which was later published as a stand-alone book. So the evening couldn't help but promote his work, which makes for interesting reading even after 44 years. As Mailer observes, "No thought was so painful as the idea that sex had meaning: for give meaning to sex and one was the prisoner of sex."

In his previous thoughts on sex, he seemed to acknowledge hypergamy and evolutionary psychology when he decreed, "The prime responsibility of a woman probably is to be on earth long enough to find the best mate possible for herself, and conceive children who will improve the species." In fact, Mailer had an almost biblical aversion to masturbation, and did not consider it an adequate substitute for sex.

In writing *The Prisoner of Sex*, Mailer found himself in a curious situation: One of the nation's best known subversives, he was taking on a movement that had the potential to overthrow western civilization. While he appeared to have personally benefited from the sexual revolution, he does not wholeheartedly endorse it. In some ways, his thoughts could almost be those of Phyllis Schlafly:

It was the measure of the liberal technologist and the Left Totalitarian that they exhibited the social lust to make units of people.

Sex is the search for pleasure by any pit or hole, and love is your coffin when a family is founded on it.

The end game of the absurd is coitus-free conception monitored by the state.

Something of a Luddite in matters of sex, he did not like to see technology intrude on intimacy and reproduction. In this respect, he would not be like the numerous MGTOWs who look forward to a world of men hiring women for

surrogate mothers and robots for sex.

Mailer had as much contempt for Planned Parenthood as any contemporary Republican legislator. As noted above, he did not believe in birth control, but his concerns were more cosmic than earthly: “When you make love, whatever is good in you or bad in you, goes out into someone else. I mean this literally.”

In more pithy language, he asserts, “Good fucks make good babies.” Going back to his statement about women’s need to “conceive children who will improve the species,” we can only conclude that good fucks speed up human evolution. Better living through fucking!

In so many words, Mailer pretty much endorses a yin-yang view of the universe. This split between active and passive cosmic principles is reflected in his observation that the human male must work to be a man, but the human female merely has to agree to be a woman. Not too far from Warren Farrell’s more recent observation that men are human doings and women are human beings.

So the life and work of Norman Mailer offer life lessons for all men. Maybe your mother never lavished you with praise, maybe you’re not a Harvard man with a genius-level I.Q., maybe you’re not world-famous, maybe you haven’t the right stuff to be an alpha male, maybe you’re not a babe magnet.

Maybe you should count your blessings.

Male Victims Are Funny?

AVfM Video Source · 12 January 2016 · Archived copy · Original

Feminism in psychology corrupting public education; “feminism directly produces the atmosphere that discounts male victims by perpetuating a female victim story-line.”

Mr. Farooq Ali Khan of Luton, England placed on genital mutilators directory

Gary Costanza · 12 January 2016 · Archived copy · Original

Mr. Farooq Ali Khan has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From the Circumcision Centre website circumcisioncentre.co.uk:

"Private Medical Clinic – Circumcision Services in the UK

Our services cover all age ranges – from infants (under a year old), through younger boys (under 8), to older boys and adult men. We choose the best possible circumcision procedure for every patient and have both pre and post-operative care and consultation to ensure that every patient and their family get the best possible treatment.

You can also purchase this service as a gift for your grandchildren for Eid, Christmas or any other festival. Please contact us for further information.

We specialise in male circumcision, so not only are you assured of the best possible care, but will also be treated by doctors with many years of experience in circumcisions.

All our Doctors are specially trained in best practice to circumcise men of all ages. Our doctors are either Urologists or G.P.s and are all registered with the GMC."

So, you can "purchase this service as a gift for your grandchildren" if . . . your grandchild is a boy, and you wish to force partial genital amputation on him as a gift for Christmas.

Then there's this ironic bit of marketing:

> Book Early for Holidays
> We are now taking bookings for the summer holidays. Please book early to avoid disappointment.

From their other website thornhillclinic.co.uk we find the names of the doctors at the Circumcision Centre, as well as the manager:

> Dr. Murtaza Khanbhai MBChB MRCGP MRCS DPD, Dr. M Ruhul Amin BSc (Hons) MBChB, Mr. Darrel Gregory MInstLM Dip.RSA – manager, Mr. Farooq Ali Khan BSc. (Hons) MBBS (Distinction) FRCS (Urol), Mr. M Asad Saleemi MBBS, MSc (Urol), FRCS (Urol)

The other website advertises it's General Practice for mostly adult men – while doing great business as circumcision experts – yet the only training they have or service they perform on infants is circumcision.

It's encouraging to see that the clinic helps men and their health (see Movember photos here), but it's greatly at odds with performing genital mutilation on unconsenting baby boys.

Under "Our Procedures:"

> Circumcision Procedures and Recommended Methods
>
> PlastiBell ® or the new Circumplast® – Both Perfect for Younger Boys
> The doctors in The Circumcision Centre are vastly experienced and use the patented PlastiBell® device (made by Hollister Incorporated) and the new Circumplast® (made in Australia) for circumcising young boys and babies. This procedure, developed in the USA, is quick, straightforward and virtually pain-free for your son.

There's no way of knowing if this procedure is "virtually pain-free."

See these graphic photos of circumcisions using different 'devices' including the Plastibell – scary to think people invent and USE instruments such as these.

Under "Circumcision Information" we read graphic explanations of different circumcision methods and a glossary of terms related to this surgery and male genitals, but NO INFORMATION ABOUT RISKS AND COMPLICATIONS. You can read that info here at neonatalcutting.org.

Under "Our Services" we see:

> Prime Service
> Every patient has access to the best possible treatment.
>
> Priority Service
> For those who want more privacy and personal attention.
>
> Ceremonial Service
> For those who see circumcision as a family or religious celebration.

Unless you pay extra, you and your baby won't have a private room, no pre- or post-operative consultation, and no souvenir program. Sounds to me like the human equivalent of a "puppy mill," a "cutting mill" with baby boys crowded into rooms on an (dis)assembly line of genital mutilation.

A "souvenir program," really?

Under "About Us:"

> Information for Doctors Interested in Working With The Circumcision Centre
> The Circumcision Centre is actively searching for GPs and surgeons to meet the growing number of enquiries and patients.
>
> We believe that performing circumcisions is a great way to add some surgery into your weekly schedule whilst at the same time serving your practice better.
>
> All existing Circumcision Centre affiliated Doctors testify enthusiastically to the benefits of working with us.
>
> If you would like to find out more about how to be affiliated with The Circumcision Centre, then please contact us. All we need is your name, GMC number and email address. We are in need of qualified, trained and enthusiastic Doctors to serve our patients today!

So, "add some surgery into your weekly schedule," ruin someone's sex life, and take away their human rights as well.

> Looking to Run Your Own Clinic?

> We need surgeons with a minimum FRCS (Paediatric Urology) to head up new private clinics proposed in London, Birmingham & Manchester.
>
> These will become whole day Saturday clinics, first operation 9.00 AM and the last operation commencing at 4.00 PM. This is a fantastic opportunity for a self-starter looking to run their own practice. Please contact us today for further information.

Horrifyingly, this is big business that is expanding by spreading lies and misinformation, and governments failing to protect baby boys the same as baby girls.

Here's an article about the clinic from 2011.

ALERT MGM 101: Video of "The Doctors" TV show about circumcision – can you guess who is on what side?

Mr. Khan's practice information follows:

Thornhill clinic
1-3 Thornhill Rd, Luton, Bedford LU4 8EY, United Kingdom
Phone:+44 1582 561999
circumcisioncentre.co.uk

info@thornhillclinic.co.uk

> Mr. Farooq Ali Khan of Luton, UK placed on genital mutilators directory https://t.co/MqDDCyMdla #childmutilators pic.twitter.com/uOPzQBHt4K
>
> — gary costanza (@jerrytheother) January 14, 2016

Boats for Women

Mark Dent · 12 January 2016 · Archived copy · Original

I still recall the vague sense of unease I felt as a young boy when I watched scenes from the movie, A Night to Remember many years ago.

The fact that the huge, hulking bulk of the Titanic could be rendered helpless and immobile by a large chunk of ice was unsettling enough, but the cries of "women and children to the lifeboats" …caused a stab of fear to cut through my young heart.

I was a child back then, but I was also a boy. I knew I would one day be a man. I thought of the inky black water rising up to greet me and the horror of the cold seeping into my bones, rendering me paralysed before the slow process of drowning followed.

I remember my father speaking about his most feared death. He said,

> Imagine you are on a huge ocean liner and you wander up on deck for some fresh air or to simply be alone. As you lean on the rail, it snaps and you fall as if in a dream until you hit the cold water and as you struggle to stay afloat, you watch as the liner continues on without you…oblivious to your predicament. The lights grow dim and distant, the cold bites, your arms are growing weary and the darkness envelopes you as the only light in that black night came from the ship which is now on the horizon.

You are alone. No-one in the universe knows that you are facing your last moments on earth. Can you imagine the loneliness? Dad would ask.

The men in the Titanic went to their deaths with the screams of other people in their ears, but ultimately each man had been facing the stark reality of his impending exit from this world for one and a half hours as they watched women and children scramble aboard the available lifeboats. Women drowned too, as did some children, but this were as a result of inadequate preparation for a possible catastrophe at sea. There were not enough lifeboats. The class system also meant some women and children were trapped below deck and didn't get to the boats in time.

The men were denied a place on the boats simply because they were men, even when there was room and they were only a few feet away. They were threatened with death if they dared give in to their primal urge to avoid a ghastly death in the icy black ocean. Some still snuck aboard, swallowing their shame and preparing to face the scorn and hatred they would encounter for daring to live when women and children had not survived. Others were required in order to man the large lifeboats and look after the passengers lucky enough to be on them.

I try hard to place myself in the shoes of one of the many men upon the Titanic that night. I understand that this was a different time and place, and that most men as well as women, believed that it was only right and proper for men to sacrifice themselves for women and children- as they do to this very day. But the reality of your imminent extinction must send all of your evolutionary instincts into overdrive. These men, many very young or in the prime of their lives had everything to live for. They had children, loved partners, stimulating jobs. Many of these men were extraordinarily wealthy and powerful-yet more women from third class survived than men from first class.

Many (not all) of these men faced their death with extraordinary composure and dignity. We have all heard the stories of the musicians who continued to play in order to calm the panicking passengers as the boat slowly listed and the end drew near.

How longingly they must have gazed at the lifeboats which promised another dawn, fresh opportunities, comfort……and life….life.

It was however, an eye opening experience to read comments made by female survivors of that unforgettable tragedy in a book I recently read called, Shadow of the Titanic by Andrew Wilson. This book presents a number of

stories, all of which focused upon the lives of survivors and examined how the disaster impacted their lives in the years that followed.

It is one thing to humbly and gratefully acknowledge the loving sacrifice made by so many men on that night, but to read the comments made by female survivors about both the men who died and those who survived gives new meaning to the words entitlement and privilege.

Writing in 1955, Marjorie Dutton who travelled aboard the Titanic as an eight year old second class girl-described how her life was somehow blighted or cursed.

> My father was drowned taking our worldly wealth with him, as in those days people were not as bank- minded as they are now,' she said. ' Since that time I have been blessed with bad luck and often wonder if it will ever give me a break, but it just seems to be my lot…

Perhaps Marjorie has expressed grief over the loss of her father in other interviews or in private conversations, but if I were discussing the loss of my father I don't believe my focus would be on the money that went to the bottom of the ocean with him. Such bad luck for Marjorie.

Renee Harris, knew her husband was dead (although it had not been confirmed) and said she would rather that than live with the knowledge that he had taken the place of one of the women in the lifeboats.

When Doctor Henry William Frauenthal, the doctor on the Titanic came into Renee's cabin to tend to her broken arm and see if he could help her in any way, Renee let him know what she thought of a man who had leapt into a lifeboat and landed on top of a woman, breaking her ribs.

> I wouldn't have my husband back at the cost of a woman's life!" she told him "and he made such a hasty exit I didn't see him again on the Carpathia (the rescue ship) or ever after.

Despite her apparent hard line attitude toward men who dared to live when women had drowned, Renee Harris was tormented by the fact that she survived and her husband was dead. Had she done the right thing in leaving her husband on the ship to die? Harris posed this very question in an article for the American Weekly.

She wrote of the final moments of that terrible night. She recalled one man saying to the officers that he was going to help his wife into one of the lifeboats. He had evidently sneaked into a lifeboat as the next time Renee saw him he was on board the Carpathia. Harris branded this behaviour cowardly and said that her husband's sense of right and wrong was too strong for him to behave in such a manner.

She describes how her husband helped her into her life jacket (she had broken her arm earlier that day). "It was the most awful moment I had ever known." Harry lifted her into the collapsible boat and told the crew member of her injury. "For years after, my heart was numb with grief. And always one question haunted me. Should I have remained aboard the Titanic and died at sea with Harry?"

She relates a true story she read in a newspaper report.

A husband and wife were on their way to the movies near Chicago when the women got her foot caught in a railway track. Although the man tried to free his wife's trapped foot, it wouldn't move. Then they heard the whistle of a train, quickly followed by a rumble. Within seconds the train was approaching. Frantically, the man-who had three children at home-pulled at his wife's foot, but still it did not move. As the train thundered toward them, he had to make a decision-whether to stay with his wife or save himself. His choice? "To remain with his wife beneath the wheels of the train."

"Was he right? I have never known what to think." said Harris.

I think Renee knew full well what kind of response she would receive in that time of stiff upper lips and men standing whenever a woman entered a room. I am sure she wanted a flood of reassuring words and support, and that

of course is exactly what she got.

“To have stayed on the Titanic,” said a man from New Jersey “would have been suicide on your part.” I wonder if this man considered the deaths of the hundreds of men who remained to be suicides.

What fascinates me is the fact that this woman was fully aware of the privileged position her gender gave her in the moment of life or death and of the horrible end she had avoided and yet she could find no compassion or understanding for those men, who, like her, chose life.

We must remember that the sinking of the Titanic occurred at the very time the suffragettes were demanding the vote for women (those of the privileged classes). This did not escape the attention of the press back then and they indeed pointed out the hypocrisy of these women who demanded equality yet happily accepted the protection and sacrifice offered by their men when the grim reaper was lurking close by.

In fact a poem was written by Clark Adams which identified this glaring double standard with a razor sharp wit.

“Votes for women!”
Was the cry,
Reaching upward to the Sky.
Crashing glass
And flashing eye-
“Votes for Women!”
Was the cry.

“Boats for women!”
Was the Cry.
When the brave
Were come to die.
When the end
Was drawing nigh-
“Boats for women!”
Was the cry.

Life has many
Little jests
Insignificant
as tests.
Doubt and bitterness assail
But “Boats for women”
tells the tale.

The responses from some suffragettes to those who dared to denounce their “cake and eat it” attitudes provided lines that sit very comfortably alongside Hilary Clinton’s infamous:

> Women have always been the primary victims of war. Women lose their husbands, their fathers, their sons in combat.

One woman said:

> Women, though saved by the noble sacrifice of men, were in the equally hard position of having to see the ship go down.

Another replied:

She did not want to minimise in any way the gallantry displayed, but it must be borne in mind that it was the universal rule in times of shipwreck that women and children should be saved first and the instance of the Titanic was not the only one in which this was carried out. It was merely a matter of rule. There was no special chivalry attached to it. (Sylvia Pankhurst)

Entitlement was deeply entrenched in many women, much as it is today. These women who scorned and accused the men who survived would perhaps have been just as willing to hand out white feathers to teenage boys in 1914, two years after the Titanic sank to the bottom of the Atlantic.

One female survivor, Lady Duff Gordon, made this observation.

> Even in that terrible moment I was filled with amazement as nearly all of the American wives who were leaving their husbands without a word of protest or regret, scarce of farewell. They have brought the cult of chivalry to such a pitch in the States that it comes as second nature to their men to sacrifice themselves and to their women to let them do it.

Perhaps today, these same women would mock any man's attempt to express his pain or fear and happily proclaim their fondness for bathing in male tears. They would assuredly regard any suggestion that the abuse or murder of a man by a woman was in any way worthy of the attention or compassion given to female victims of male violence as an outrageous idea.

The fact of the matter is most men, and that includes the writers and readers of AVFM would instinctively still place the needs of the females around them before their own in any dangerous scenario. This is not the issue. It is the fact that some women would not only expect but demand such a response that causes the bile to rise in one's throat.

Feminist attitudes today mirror the expectations of the women of the past. They demand "equality' but know full well that is the last thing they want. To truly want equality means living with the same obligations and responsibilities every man is assigned from the moment he is born. It means you must "pay the piper" when your turn comes and not suddenly cry poor.
It is accepting the fact that every right men appear to have has been earned and paid for, often with blood, sweat and tears. The suggestion that women be conscripted in Norway brought a heated outcry in 2015 from leading feminists who said under the title Misconceived Equality
"The Norwegian Association for Women's Rights (NKF) considers female conscription as a misunderstanding of the concept of gender equality and the intentions of the Law on Equality. Gender equality implies first and foremost that women and men should have the same human rights and fundamental freedoms. Women should be valued and allocated power and resources on equal terms with men. But women and men do not have to be alike or do the same things to be equal.
To ensure gender equality it is important in many cases that women and men are treated equally. But they should not necessarily be treated equally in all situation"

Do pigs and farms come to mind?

Nothing has changed in the past century.

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Dr. Balvinder Mehat accused of cutting without consent, placed on genital mutilators directory

Gary Costanza · 12 January 2016 · Archived copy · Original

Dr. Balvinder Mehat has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From Dr. Mehat's website bakersfieldmedicalcentre.nhs.uk:

"Welcome to Bakersfield Medical Centre

With patients' needs at the heart of everything we do, our website has been designed to make it easy for you to gain instant access to the information you need. As well as specific practice details such as opening hours and how to register, you'll find a wealth of useful pages covering a wide range of health issues along with links to other relevant medical organisations.

OUR MISSION
• To treat our patients promptly, courteously, with dignity and respect and in complete confidence.

• To give equal access to all regardless of gender, gender identity, marital status, sexual orientation, race, colour, nationality, religion, age, disability, HIV positivity, working pattern, caring responsibilities, trade union activity or political beliefs – or any other grounds."

All nice sounding words, but the infants that get genitally mutilated at this practice aren't treated with dignity or respect, unless you consider being strapped down and having your genitals surgically altered to be respectful.

Dr. Mehat has been accused of performing a circumcision on a three month old without the mother's consent, as the law requires. There is a story in the Daily Mail about the incident and the angry mother who's seeking punishment of Dr. Mehat. She's also started a petition at change.org to prevent Dr. Mehat from performing circumcisions.

We wholly concur with the mother in this excerpt from the petition:

> Please sign our petition to remove this Doctor from practicing on innocent children as he is clearly not following the correct guidelines and conducting his surgery appropriately!!!
>
> Circumcision is a barbaric, torturous ritual that takes place on innocent boys without their consent. It has been perceived as God's wish for many years but in actual fact evidence strongly suggests other wise. Not a single medical organization in the world recommends routine infant circumcision its both painful and harmful. Risks include excessive bleeding, skin bridges, infection, loss of the glands or entire penis and even death. Although illegal it is very rarely punished less then 1% of circumcised males make the decision themselves to be chopped. I find it utterly disgusting that after I've made the decision that I want my son to have the choice himself it was snatched away from him illegally and yet 2 years on no body has been punished!!!

As the boy's mother said, the bigger issue is that 'consent' by definition involves the person the action involves, in this case the infant. The 'consent' that a parent or parents give is ethically meaningless because it's elective surgery (only *patients* can 'elect') that is risky, painful, mutilates and amputates part of the penis. There are hundreds, maybe thousands of boys who **die** of this surgery every year. These deaths are rarely attributed to the circumcision, so we don't have records to look at. We think it's very convenient that we have no data for circumcision deaths while all other surgeries have that data. See this **video** of a pediatrician who tried to get answers.

Rather than merely offering circumcisions, many circumcision doctors and clinics lie and mislead about benefits vs. risks and actively promote the unethical practice of routine infant circumcision.

Since the doctor's website gives no information about risks and complications of circumcision, you can read the research **here** at **neonatalcutting.org.**

BONUS – MGM 101 VIDEO: Pediatrician – Becoming Aware of Genital Mutilation

Dr. Mehat's practice information follows:

Bakersfield Medical Centre
141 Oakdale Road
Bakersfield
Nottingham, NG3 7EJ
Tel: 0115 9401007

> Dr Balvinder Mehat said to cut w/o consent, on genital mutilators directory https://t.co/PCgCz6ugdU #childmutilators pic.twitter.com/qDaCknKZa1
>
> — gary costanza (@jerrytheother) January 12, 2016

Is feminism a religion?

Theryn Meyer · 13 January 2016 · Archived copy · Original

Feminist Religion – Theryn Meyer

Epistemology is the study of how we come to know what we know, especially with regards to its limits and validity. Throughout history there have been two leading, often competing and conflicting, epistemologies – science (based on the scientific method) and religion (based on faith).

The **Scientific Method** describes the principles and procedures for the systematic pursuit of knowledge involving the recognition and formulation of a problem, the collection of data through empirical observation and experiment, the formulation and testing of hypotheses, the construction of theories, and the improvement of said theories based on new information obtained through the iteration of said principles and procedures.

Faith, on the other hand, can be described as the unwavering belief in a hypothesis or set of hypotheses that either fails the test of logic or the scientific method, is currently untestable via any available scientific means, or is by nature completely untestable.

Religion is therefore a personal set or institutionalized system of attitudes, beliefs, and practices based on unchanging and stationary dictums that are held or adopted by subjects based on the faith that such attitudes, beliefs, practices, and dictums upon which they are based, have been ordained by one god, multiple gods, or some higher power or authority.

From my observations, feminism operates inordinately more closely to a religion than it does to a science.

I have discussed in the past the religiosity of my childhood milieu. I grew up in a small, traditionalist Christian town in South Africa, where I had 30 minutes of Bible Study before class daily since elementary school, knelt in prayer with my brother and father before bed every night, and attended Sunday school every week. In my environment, faith in Christ was assumed without question. Like driving on the left-hand side of the road, it was a rule that everybody just seemed to agree upon, whether by choice or by pressure.

Around the age of 12, I suffered an intense period of depression that disillusioned me from my faith in God. I started questioning and scrutinizing the Christian ideological monopoly that was so pervasive in my daily life, and soon faced the repercussions of apostatizing myself from the overwhelming religious orthodoxy.

When I immigrated to Canada at age 17, I soon realized that I had relocated from an environment that was dominated by Christian beliefs, to an environment where one's own and others belief in feminist claims was assumed without question. The reality was (and is) that everybody in Canada and most of the western world, with the exception of a small minority, are unquestioning feminists. Most people aren't unquestioning feminists in the sense that they necessarily call themselves feminists without question, but rather in the sense that they hold many feminist assertions as obviously true, without question:

Women have been historically oppressed
Women have been historically oppressed by men
Men have been historically privileged
Men face no real problems today
Women are the primary victims of society, from domestic violence to physical violence

The experiences of living in environments dominated by a Christian and a feminist hegemony respectively, and having apostatized from both Christianity as a religion and feminism as an ideology, have given me great insight into the stark and often eerie parallels between religion and feminism.

The first correlate that struck me was the authoritative epistemological approach that feminism seemed to have borrowed from religious dogma:

Why is homosexuality a sin? Because god said so.
Why is sexual consent defined as an affirmative 'yes' after every sexual progression? Because feminists decided it to be so.

How do I know that committing adultery is an abomination? Because it says so in the Bible.
How do I know that there is a wage gap that is due to sexism? Because the professor proclaimed it in my Gender Studies class when she asked loaded questions like "How does the wage gap negatively affect women?", rather than "Is there a wage gap to start with?"

Clearly these dictums have not come to be known through a procedure that pursues knowledge through a scientific method. Instead they have been ordained by an authority figure – an ordainment that does not invite challenge or scrutiny. Sure, sectarian disagreement on subsequent conclusions from such dictums may be tolerated, whether it be a radical feminist in dispute with an ecofeminist, or a Presbyterian Christian in disagreement with an Evangelical Christian.

However, the underlying axioms – that there is a God or that we live in a patriarchy; that non-marital sex is sinful or that women are an oppressed class – all remain assumed dogmatically, immune to scrutiny, and eternally stationary. In fact, dissent to a dictum or set of dictums, whether they be feminist or religious, are met with identical tactics of moral shaming and a power play of ethics. That is to say that one's opinion that there isn't a god, or that we don't live in a rape culture, isn't incorrect because it fails the test of reason, evidence, or the scientific method, but rather because holding such an opinion makes one an immoral person – a sinner destined for hell or a misogynist rape-apologist deserved of public shaming.

But the crowning glory of all parallels between feminism and religion, however, is the good old unfalsifiability fallacy, which is when a theory or hypothesis is devised such that it cannot be contradicted by the scientific method. LogicallyFallacious.com gives a witty example as follows:

I have tiny, invisible unicorns living in my anus. Unfortunately, these cannot be detected by any kind of scientific equipment.

Typical unfalsifiable sophistry from some religious folks may manifest itself as follows:

Non-Religious Person: I have never seen, felt, or experienced God or the consequences of God's actions on my life. Everything I've seen, felt, or experienced can better be explained through reason, logic, and the scientific method.

Religious Person: Well that must be because you haven't accepted God into your heart.

However, the only way of measuring whether one has accepted God into one's heart is if one sees, feels, or experiences God or the consequences of God's actions in one's life in the first place. Not only is this logic circular, but it cannot be proven wrong in any way.

Feminists seems once again to borrow such tactics from religious folks in the following way:

Non-Feminist Woman: I have never seen, felt, or experienced the Patriarchy or its consequences in my life. Nothing I've seen, felt, or experienced denotes to me that I am part of an oppressed class.

Feminists: Well either you have unconsciously assimilated your oppression and suffer from internalized misogyny, or you haven't been properly trained to spot the patriarchy.

In this way, feminists cover their asses and ensure the unfalsifiability of patriarchy theory by stating that every exception to their rule of patriarchy is just an instance of internalized misogyny, and therefore just another instance of patriarchy at work!

The parallels between religion and feminism must not be identified in order to denigrate people of faith. Personally, I don't see any problem with holding personal beliefs that fail the scientific method, lack evidence, or simply cannot by their nature be proven or disproven, so long as it remains exactly that – personal. Epistemology – that is, how we

come to know what we know – is a complicated matter, and the scientific method is far from perfect. However, it is the best method we have.

Most of western civilization has, quite successfully, established a clear separation of church and state. This separation ensures that beliefs which either fail the test of logic or the scientific method, are currently untestable through available scientific means, or are by nature completely untestable, aren't universalized and enforced upon others. Unfortunately, there is no such separation protecting us from the religion of feminism.

Are men at fault for childless women?

AVfM Video Source · 14 January 2016 · Archived copy · Original

The Daily Mail is forwarding the narrative in its ”Femail” section that it is somehow the fault of men that some women end up being childless while women just get to that state through no fault of their own.

Lucian Vâlsan is not convinced. Watch a harsh response even by some non-feminists’ standards.

You can subscribe to Lucian’s Freedom Alternative, here.

Questioning the rape narrative in Cologne, Germany.

James Schultz · 14 January 2016 · Archived copy · Original

Last weekend we were treated to "news" on social media that a thousand Muslim men had descended upon Cologne Germany and, while shooting fireworks in their faces to disfigure them, raped 100 women. The tale was somewhat confirmed by Breitbart and other sources, but amazingly, many of the reports of even "sexual assault" turn out to be unconfirmed and in many cases to have been attempts at harassment and intimidation, but are certainly not rape or severe sexual assault. Leaving us to wonder, what will be remembered about this event? D.E.

I've always wanted to go to the tomato festival in Pamplona, Spain to partake in the running of the Bulls. My better judgment however has concerns that focus on whether or not I am quick enough on my feet to avoid going viral on Youtube by outmaneuvering a herd of 1500 pound raging bulls. However, a new and far more exciting travel destination has come of interest as of late. Cologne, Germany. A week and a half ago saw the inaugural New Years Eve Running of the Rapists or so one might conclude if they believed everything they read in headlines that suggest that up to 100 women were raped, sexually assaulted and the targets of a coordinated attack by as many 1000 Arab and North African Men. 100 women did not get raped on New Years eve in Cologne by 1000 Arab and North African men.

What I find most troubling isn't the fact that 100 women were allegedly sexually assaulted, it is the fact that the media recognizes that the smartest person stupid enough to believe this sits atop a segment of the population large enough to be profitable.

This was an easy story to publish for many media outlets. It feeds directly into the current fears many westerners already have about the huge influx of Syrian migrants into Europe and North America. Feminists have not done too much with this story. If anyone would recognize a sensationalized crisis, it would be those who make a living off of them. I would have thought for sure Jessica Valenti would have tweeted about this during her first morning shit of 2016. Amanda Marcotte who tweets more than twice as often as Jessica but has less than half the followers made no mention of this either. On Twitter David Futrelle was openly challenged in one post as to why he was sharing AVFM memes about men taking their girlfriends to MacDonald's as an example of misogyny rather than discussing the Cologne rape crisis.

David hasn't replied. The reports coming out of Cologne steeped in the sort of moral panic and hysteria seen numerous times throughout history were reminiscent in some ways of the magnitude of crisis that unfolded in Paris two months ago. CNN reported that there were 379 criminal acts on New Years Eve, 150 or so being investigated for sexual assault. The Independent claims there were 90 criminal reports with one alleged rape. CBC reported that 121 women were robbed, threatened or sexually molested by gangs of men. The Wall Street journal claimed that 121 reports were recieved by German authorities with three quarters being related to sexual assault. The Rebel called it a "Civil War" as if describing an army of Muslims storming the train station under Muhammad E Lee screaming Allahu Akbar.

Other outlets, including Breitbart called it a "Rapefest" like it was something you could buy tickets from Groupon online and linked video footage as if to provide definitive proof of mass rape that showed nothing of the sort except fireworks going off in a jubilant, if rowdy crowd. I've seen worse mobs having good clean fun torching police cruisers, overturning vehicles and making out in the middle of chaos in downtown Vancouver after the Canucks lost to the Boston Bruins in the Stanley Cup finals back in 2011.

As a measure of how useless the video footage was, Kirby Dick and Amy Ziering couldn't even use it in their next documentary. Perhaps the best quote from the media so far is the BBC's suggestion that

> …the attacks appear to have been organised. Around 1,000 young men arrived in large groups, seemingly with the specific intention of carrying out attacks on women.

I could be wrong of course and maybe two full battalions of similar size to what Australia committed to the US led invasion of Iraq in 2003 did in fact orchestrate a coordinated attack on women at the strategically vital and lucrative Cologne train station while intoxicated but we need to calm the fuck down here and approach this with a more critical eye. We can all agree something happened here, but highly unlikely to be worth the hysteria that currently exists.

As mentioned, CNN reported that there were 379 reports made to police and Breitbart now reports that there have been 379 arrests. What luck. Despite the mass panic and hysteria only two rapes have been reported thus far. Right about now I'll have to preemptively dodge a few straw-men being thrown my way, as some will ask "Why does it matter? – two is two too many." That part is correct, but for the media who know that the degree of hysteria they create is related to the revenue and political capital to be gained, two is no where near enough. If it doesn't matter that two rapes were reported as 100; than it was never about the rape to begin with. That is why these stories are presented in the manner they are – that leaves a lasting impression that a predatory culture that we were warned would do something like this has now conveniently materialized and is now stalking the streets of Germany in great hordes like it was the dawn of the zombie apocalypse.

Often the voices worth paying attention to are the ones countering the narrative and saying the things that few want to hear. Enter Marcia Adair, an expat Canadian journalist living in Cologne, who managed to piss off Islamophobes for daring to describe these men without reference to their religion and coffee shop feminists for her internalized misogyny that refused to bare false witness against anything that happened that night. Her article in the National Post is unique for a variety of reasons. It is the only one I can find in a major news source that provides an alternative viewpoint to what happened in Cologne on New Years Eve, and the second relatively unique and interesting thing is that she was actually there.

> I was at the main station, alone after midnight, as I often am, happy to have had a lovely night watching fireworks at the Rhine. Imagine my surprise, six days later, to discover I had been within 100 metres of a roving gang of rapists without noticing that anything was amiss.

Bystanders today are now generally encouraged to intervene and speak out against those they witness committing rape marking a dramatic shift from what we would have done previously, which was apparently to sit by like a bunch of perverts and do nothing without it ever occurring to us that someone was being harmed. Apparently rape is an act of public exhibitionism that has been happening in plain site all around me for most of my life. It is amazing that she wouldn't notice a "Rapefest" happening right under her nose in 2015 when we are taught that everything is rape.

Thankfully the First Canadian Couch Commando Regiment from 3000 miles away weren't buying it and deployed to the echo chamber of a comment section (the National Post being a Canadian publication) of her article to correct her about what she really saw. In one comment thread alleging that Adair was whitewashing what happened that night, one commenter quipped,

> I think her feeling would be different if she were a victim

which is a strange thing to assume for someone who was at the scene of the alleged crime and clearly states she will,

> …still walk the city centre as I have always done and not think twice about it.

One commenter posted a Rebel article as the source of his faith in the reports coming out of Germany without any sense of irony in the fact that this article pointed out the German government "… writes false press releases [and]… sits on the news." Apparently government censorship and dishonesty surrounding Cologne could only apply to the occurrence of mass rapes, rather than the lack thereof. Consider for a moment that this is the same media who have convinced many people that something similar is happening on our college and university campuses.

We have all the reason in the world to be skeptical about the extent and level being reported. The Western world has been accepting Muslim refugees and migrants for decades and specifically from the Syrian crisis since 2011. Canada's Muslim population is over 1,000,000 and no roving hordes of rape gangs. As of 2010 the US had roughly 2,500,000 Muslims and no roving hordes of rape gangs. Syria according to some statistics had a very low rape rate before statistics became difficult to find since the start of their civil war at .06 rapes per 100,000 people. Even if we accept the most generous of non-reporting figures and cultural differences regarding definitions of rape it is still quite low. According to the Local, a German English media outlet,

> Less than 1 percent of the total crimes committed by refugees are sex crimes, going against rumours spread on social media that these have become more common with the arrival of hundreds of thousands of refugees.

What changed New Years Eve and how did Marcia Adair walk right through the middle of it and not notice? How has North America so successfully screened out rapists? Clearly there were some incidents, but to the degree stated in most news outlets? Let us not forget that the media has successfully convinced legislators that 25% of female students are raped in university so it should not be seen as a big surprise that so many people believe what is being reported now.

Speaking out against rape does not make you racist and does not conflict with positive or negative feelings regarding the migrant situation in Europe which makes it strange as to why many high profile feminists have chosen not to provide any coverage of this situation at all when so many of those feminists are not only happy to believe a non credible story, but a story exposed as false, such as the case of UVA. This should not in and of itself be surprising. Feminist advocacy has always been very selective about the character and nature of their victim and perpetrator narratives. I very well could be wrong, but I am not going to go superimposing the German flag on top of my Facebook profile picture just yet.

My Lady Lump

Tim Patten · 14 January 2016 · Archived copy · Original

I was at home when I found the lump. I had just woken up to another bright and sunny morning in my beloved San Francisco, that peculiar city teeming with tech wizards, trailblazing culture warriors, and individuals of every race, color and creed, which God had created in Her own beautiful image.

The lump hurt. It was on my right breast, smaller than the size of a penny. I couldn't remember if it had been there the night before. For a while, I simply sat and stared at this unwelcome, frightening stranger. I prodded it with a finger and the pain rippled through my chest.

I groaned and swiveled my feet to the floor. The movement brought questions flooding into my head. Was the lump new? How long had it been there? And then, the big one: Was it cancer?

My heart raced as I thought of my father and grandmother. Both had succumbed to the hateful disease, and the memory of their deaths–long, painful affairs–made me shudder as if I was cold. I sat on the end of the mattress, hunched over, a twisted "Why me?" expression on my face, and a belly full of fear.

I had been here before. Last year. I had battled lymph node cancer through eight wretched months of intense treatments. I had won. But the experience left me with physical and emotional scars. And now this lump. Had the beast returned to wage war against my organs again?

I spent the next few days anxiously scrutinizing the lump, hoping against hope that it was only a temporary visitor. Perhaps it was a reaction to something I'd eaten or a strained muscle from too much exercise?

I'm retired now, and I couldn't stop thinking about the mystery bug inside me, creeping insidiously, targeting vulnerabilities and searching for a host to latch on to and overwhelm.

I became obsessed with the environment around me, frightening myself with imagined contaminants in the food I ate, the water I drank, and even the air I was breathing. The lump was driving me insane. It had to go. I had to get the poison out of me!

Eventually, I drew up the courage and went to my doctor, exactly one week after I had made that first, awful discovery. The lump had grown, or so I thought, and the pain had increased.

The speed with which my doctor reacted added to my sense of panic. I was immediately referred to the Breast Center for a mammogram. That's when I knew I was in trouble. My worst fears were confirmed: the big "C" had returned.

As soon as I arrived home, I rushed to my desk and switched on the PC, fingers trembling. Eight months of angst-filled chemo sessions, torturous radiation treatments and heart stopping doctor's exams flashed through my mind. I was overcome with feelings of utter helplessness. Would I have to go through all of that again? I could see the long, dark corridors of time; I felt the torment of unanswered questions. A familiar fear gripped my heart.

An Internet search revealed that between two and three thousand American men are diagnosed with breast cancer every year; around 500 die. I felt hot tears fill my eyes and my throat was as dry as sand. I didn't want this. I did not want return to a place I vowed never to visit again.

My hand shook as I dialed the number for the Breast Center.

"I'd like to schedule a mammogram." I said, struggling to maintain my composure.

"Pardon me?" She sounded almost amused.

I repeated my request and sat listening to the seconds of silence on the other end of the line.

"Have you seen a doctor?" She spoke slowly, as if she were addressing a child.

I took a deep breath. “Yes. Doctor Wilson sent a requisition.”

“Huh.” She thought it was a prank. I could hear it in her voice. I fought back the vague sensation of disgust. It’s not her fault, I told myself. She probably gets many prank calls. I mean, men and breast cancer–come on!

She spoke again: “Name and D.O.B., please?”

I gave her the information and listened as her fingers tapped the keyboard. I sat quietly, my clothes moist with sweat. Her animosity seemed strange–maybe she was also having a difficult day. Ten minutes later, I was in a taxi, on the way to my first appointment.

We drove past the Painted Ladies, my eyes drifting over the familiar Victorian houses set against a backdrop of downtown skyscrapers. I hardly noticed the Golden Gate Bridge. It seemed like only seconds, but there I was, standing in the lobby of the Breast Center as the clerk wrote my name on the anonymous registration list. Suddenly my legs did not seem strong enough. I nearly collapsed into the chair, my chest gripped like it was in a vise.

There were five other women in the waiting area. A few were reading magazines. The rest looked down, staring at the generic, blue-gray carpet. I was the only man. My stomach lurched as I heard my name called.

“Ms. Patten?”

The women turned their heads towards me as I pull myself up and out of the chair. I headed towards the registrar’s desk. She was in her late-thirties, I think, her hair tied back in a no-nonsense pony tail. Her eyes widened when she looked up to greet me.

“Oh! I’m sorry….”

I smiled her apologies away and waited while she recorded my details. Slowly, it dawned on me that I was embarrassed to be there. I was a man–a man with suspected breast cancer. The irony would be hilarious if such a prognosis wasn’t so deadly. My face felt hot and I shifted my weight from foot to foot, a nervous schoolboy waiting to be scolded.

I’ve had my fair share of such visits. I’ve always felt comfortable and safe in clinics, hospitals, even emergency rooms. But this place seemed cold; I didn’t feel like I should even be there. The clerk handed me a wristband and asked for my signature.

“Take the elevator to the second floor,” she said, smiling and pointing down the hall. I fought the urge to simply turn and leave, scurrying away amid feelings of dread and embarrassment.

The elevator doors opened and I was greeted by two nurses lodged behind a needlessly imposing reception counter. I nodded “hello” and showed them my wristband. The one with ‘Beth’ written on her name tag pointed to a waiting area off to my right.

“Have a seat and we’ll call you shortly,” she said. Her voice was functional and seemingly devoid of empathy. I found a chair and sat among about a dozen women. Almost instantly, the one nearest to me moved her purse away and gripped it tightly against her belly. The others stared, but turned away when my eyes met theirs.

I remembered something that had happened a while back. One morning, my friend Jamal–tall and black, an ex-Broadway dancer–and I were on our way to an AA meeting. We had turned a corner and were walking side-by-side down Market Street when a woman glanced at my friend, startled, and used both her arms to brace her purse against her body. Jamal smiled, but I could see the disappointment in his eyes.

Now, in a room full of white women, I felt just like my friend. I was an interloper here; they did not trust me. Did they really think that I was going to steal their purses? I nearly laughed out loud at the ridiculousness of that thought.

A nurse approached. “Ms. Johnson,” she called.

The dark-haired woman across from me slowly closed her magazine and stood up. I saw sideways glances in my direction. I crossed my legs and acted like I wasn't bothered, but I only wanted to crawl somewhere and hide. I buried my face in the pages of Self, engrossed in a two-page spread of the world's best-dressed women, nicely posed on a bright red carpet.

Soon, I catch myself looking around, staring at the faces of those who were around me. I was still getting the curious glances and I couldn't help but think that I was not welcome here. I was a trespasser, a male in a female place.

I noticed that none of the nurses wore make-up. They all looked freshly scrubbed, with tossed hair and clothes that hung loosely. It struck me that I was in a women-only zone; there was no pressure to be pretty. That's totally cool, I thought, because after all, isn't that exactly what we do? Straight guys don't spiff themselves up for others like them, so why should these women?

I realized then that I was being stared at by a girl with tattoos and a boy's crew cut. She had a badly disguised sneer and eyes full of suspicion. I felt uncomfortable and looked away. Why do they doubt my intentions, or even my character? Suddenly I felt like a pervert, hanging around for a glimpse of a boob. WTF, I thought, I don't even date women. Glimpsing a naked breast was the last thing on my mind. I had become a knuckle-dragging caveman, a predator, who had invaded their space. I wanted to leave.

A fortyish woman, dressed in scrubs, appeared at the reception desk and leaned down to Beth. I could hear them whispering and then they both laughed quietly to themselves. The nurse looked up and called my name.

"Tim Patten?"

She led me to an examination room where it soon becomes obvious that the procedure has not been designed with men in mind. I stood, stripped to the waist with perspiration oozing from my pores, as the nurse tried to squeeze me toward the machine. It was awkward. The little breasts I have didn't quite fit. I couldn't say who was more embarrassed, the nurse or me.

When it was over, I returned to my chair in the waiting area and sat quietly, my heart beating crazily. A woman with a small child emerged from the elevator and she was greeted with smiles. I assumed she was a staff member, coming in on her day off to show off her boy.

"Hi!"

"Good to see you and the little one!"

"Great to see you!"

The welcome committee was boisterous and enthusiastic, the girly-greetings sickly sweet. It brought back memories of empty high school cheerleader chit-chat–the sweet young girls who turned into backstabbing witches the moment one left their midst.

And then suddenly, I was that skinny little kid in the junior high lunchroom, surrounded by designer-clad girls with rich dads from the best neighborhoods. They were discussing boys, as usual, and competing for the attention of the captain of the football team.

"Oh! He's cute!"

"Handsome!"

"So goofy!"

I despised it when I was young and hated it now. I had escaped from that painful reality, but now it was if I had been thrown right back in. I sank into my seat. I remembered that this was a woman's world, and tried to be as inconspicuous as I could.

But then, something inside of me began to rebel. I sat up straight, stretched out my legs and spread them wide. Yeah, I thought with a smile, “Look at me. I’m a man airing his balls. Why don’t you arrest me like they do on some big city subways, because women’s groups had convinced lawmakers that it was illegal for a man to move his legs more than x inches apart?

The hens down the hall were still pecking when I grabbed another magazine to block them out. It was Pregnancy Magazine, which is apparently the authority on wombs and birthing. I sighed and uttered the “F” word under my breath. It was a uterus/breast celebration of things that made my stomach twist.

Out of nowhere, I had the urgent need to pee.

“Through the exit doors and on the right,” Beth instructed.

I walked down the corridor past the exit to the men’s room. It looked as if it had been put outside the clinic as an afterthought. The entire clinic, I realized as I zipped back up and washed my hands, was a vulva cave. I simply couldn’t wait to get the hell out of that thoroughly feminized space.

“Your ultrasound is this way,” she said curtly when I returned. “Follow me, please.”

She led me to a room where I laid down on a bed and waited for another woman to perform the test.

“The doctor will be in soon to explain your results,” she told me.

I had nothing to say. Fifteen minutes later, the doctor breezed in.

“Good news: you’re negative,” she said.

My head started to spin and I exhaled deeply. I was shaking while I waited outside for a taxi. I knew the emotional shock would hit me as soon as I got home. I climbed into the back of the cab as if it was a getaway car and I had just robbed a bank.

As we drove through the city, my still-reeling mind thought about all those liberal moms, obsessed with raising children without gender labels. The so-called ‘forward thinking’ females who desperately avoid the binary of blue for boys and pink for girls like it is some kind of medieval dogma that is too silly to comprehend.

They probably would not even be aware, let alone acknowledge, of what I went through, the deep and painful humiliation I experienced as a male inside the Breast Center. I had been trapped inside a blatantly sexist environment for hours on end, but because I was a man, I simply had to live with it. Had women’s idea of gender equality really devolved into female superiority and hostility toward men? It seemed so.

When I opened my door, I was completely exhausted. I fell into bed and slept for sixteen hours straight. My last thought as I drifted into blessed, healing sleep was that mammograms for men, well, they’re truly f**ked up.

Dr. Raymond Lackore of Virginia Beach, VA placed on genital mutilators directory

Gary Costanza · 14 January 2016 · Archived copy · Original

Dr. Raymond Lackore has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From Dr. Lacklore's website **vbgyn.com**:

"I insist on treating patients as human beings and not numbers, seeing one patient at a time and trying to be honestly helpful. Our entire staff strives to live out the mission of Art And Science Of Obstetrics and Gynecology PC: to Treat You With the Best Possible Balance of Compassionate Caring (Art) and Technology (Science)

I have practiced Obstetrics and Gynecology in Virginia Beach, Virginia since 1984.

Education:
BS Chemistry, Univ. Fla (1974) with Honors
MD Univ. S. Fla. College of Medicine (1977)
Ob-Gyn Residency Mayo Clinic (1981)
Board Certified Ob-Gyn (1983)
Fellow of American College of Ob-Gyn (1985)

Personal: I am a committed husband, father and grandfather. I have been with my beautiful wife Cindy since 1973. She is a successful flameworkglass artist who can usually be seen at the Virginia Beach, Boardwalk Art Show. My oldest daughter, Jayme, works for Google in Boston, Ma. My youngest, Melinda, is a practicing Physician Assistant just outside Charlotte N.C. My life revolves around my practice of medicine, my family, personal fitness, acoustic guitar and my Bengal and Abyssinian cats.

Professional Memberships:
American College of Obstetricians and Gynecologists
American Board of Obstetrics and Gynecology
North American Menopause Society
American Institute of Ultrasound in Medicine
American Association of Gynecologic Laparoscopists
Virginia Beach Medical Society."

So, this Obstetrician/Gynecologist – who is a specialist in female anatomy – also takes on certain male patients (infants) and circumcises them. He has no pediatric training, no training about the function of the foreskin, and yet performs the extraordinary act of amputating part of a newborn's penis.

To say nothing of the risks, this is unethical and a human rights violation: no one but the patient, in this case the infant, can consent to permanent genital mutilation – no parent, no doctor.

Not under "Surgery" but under "Obstetrics" we see "Circumcision" and then the usual list of supposed benefits, debunked **here**. Then we see "**Myths and Lies about Circumcision**," a masterpiece itself of lies and pro-circumcision misinformation; here's a few listings, remember, these are supposed MYTHS:

> Parents have no right to inflict circumcision on their sons.
>
> An infant cannot make his own decision to be circumcised (just as he cannot make his own decisions about immunisation, religious upbringing, choice of schooling, etc). Parents have a right and duty to make, on behalf of a child, those decisions which he cannot make for himself. It is thus up to the parents to make the decision based on what they see as the benefits and risks. They make many other far-reaching decisions for their children every day, so why not this one too? Furthermore, in a number of cultures the religious or social norm is for boys to be circumcised. Boys not circumcised in accordance with these norms will not fit in with their cultural heritage and will grow up regretting their parents' inaction.
>
> Circumcision removes Taylor's ridged band.
>
> Taylor 'discovered' this 'ridged band' at the tip of the foreskin by studying less than a dozen dead bodies! This was by no means a scientific study. On the basis of these few observations he postulates (ie. guesses) that there is a band of tissue at the tip of the foreskin with an erotic purpose. He fails to recognise that these men might, like so many uncircumcised men, have been suffering from phimosis or that rigor mortis, which would have already set in, might itself be the explanation. In practice the small ring of muscle there is simply to hold the tip lightly closed to prevent dirt entering.
>
> The foreskin contains specialized nerve endings.
>
> All nerves are specialized. There is nothing more or less special about those in the foreskin compared with those elsewhere in the body. The glans, rather than the foreskin, contains the majority of the sexually sensitive nerves – which don't usually get fully stimulated when sex is experienced through the foreskin.

"Immunisation, religious upbringing, choice of schooling" are mostly good things that we use to improve our children's lives, nonsurgically; comparing that with medically unnecessary genital mutilation is ridiculous. Denying the existence of the ridged band and special nerve endings of the foreskin should make anyone suspicious about the motives behind this pro-circumcision stance.

More from the website:

> COMPLICATIONS: rate of 1.5% for newborns – Greater when the procedure is performed by an inexperienced operator, in unsterile conditions, or when the child is at an older age.
> Bleeding: usually stop with simple pressure – rarely requires sutures.
> Infection: between 1 and 100 and 1 and 1000 cases, most treated with antibiotic ointments.
> Serious spreading infections: occur in perhaps 1 in 4000 cases.
> Removal of either too much or too little foreskin – actually the most common complaint of parents.
> Require plastic surgery: 1: 15,000.
> Circumcision does not appear to have a negative impact on sexual function.
>
> TECHNIQUE: Devices such as the Gomco and Mogen clamps are commonly used in the USA. The amount of foreskin to be removed is estimated (an imperfect process). The foreskin is separated from the tip of the penis. The circumcision device is placed and finally – the foreskin is removed.
>
> PAIN MANAGEMENT: Unmedicated circumcision causes pain so the use of pain medicine is strongly

> recommended. First the infant is distracted with a pacifier and sugar water. Then local anesthesia gently injected with an incredibly tiny 30 guage needle providing a "ring block" – the most effective technique and more effective that EMLA cream. A quicker procedure reduces duration of any pain; therefore use of the Mogen clamp has been found to result in less pain than the use of the Gomco clamp or Plastibell. Some online sources suggest that if the procedure is done "rapidly" then no xylocaine is needed – I respectfully but profoundly disagree. I can easily do the procedure well (with excellent anatomic outcome) in 60-90 seconds – if I ignore the infant's screaming – I believe this is unacceptable – I stopped doing this over a decade ago. It takes no more than 12-15 minutes to dramatically (a day and night difference) reduce the infant's discomfort.
>
> MAJOR MEDICAL ORGANIZATIONS: No major medical organization recommends or bans circumcision. Ethical and legal questions have been raised over neonatal circumcision.
>
> SEXUALITY: Circumcision does not appear to decrease the sensitivity of the penis, harm sexual function or reduce sexual satisfaction. The Royal Dutch Medical Association's 2010 Viewpoint mentions that "complications in the area of sexuality" have been reported. Circumcision opponents emphasize anecdotal testimonials as evidence.

Chilling descriptions of complications, procedures, and screaming infants is bad enough, and then lying about no loss of sexual satisfaction. The list of risks and complications is incomplete – which includes death; you can see that here at neonatalcutting.org.

Watch this 'touching' video where Lackore gently describes how he and his all female staff help with "women's health conditions" – apparently one way they help is providing women with a surgical solution to that stubborn infant foreskin problem.

Under "Gynecology" we see "Domestic Violence" and I'm not kidding, it says – this from a circumciser – "ARE YOU BEING ABUSED?"

ALERT MGM 101 **Video** – "An Elephant in the Hospital" A classic video and a must see for anyone considering circumcision.

Dr. Lackore's practice information follows:

Virginia Beach Address:
1101 First Colonial Road Suite 100
Virginia Beach, Virginia 23454
Phone: 757-481-3366
After Hours: 757-455-3584
Fax: 757-496-3889

> Dr. Raymond Lackore of Virginia placed on genital mutilators directory https://t.co/C21CpZ1xzE #childmutilators pic.twitter.com/QzOXQIzUxv
>
> — gary costanza (@jerrytheother) January 14, 2016

Prisoners of Presentism

Doug Mortimer · 14 January 2016 · Archived copy · Original

Not to know what has been transacted in former

times is to be always a child.

– Cicero

When I first came across the word "presentism" in a magazine article, I thought it was a newly coined word and wondered if it would catch on in the media. Well, it didn't become a buzz word, but it is a bona fide word.

According to the Oxford Dictionaries web site, "presentism" is defined as "uncritical adherence to present-day attitudes, especially the tendency to interpret past events in terms of modern values and concepts."

Much to my surprise, I also discovered that presentism is not a neologism. Historians have been using it for at least a century. The Oxford English Dictionary traces it back to at least 1916 and possibly the 1870's. So why hasn't the word escaped from the history department?

After all, the suffix "ism" has been liberally attached to any number of words. Racism gave birth to sexism, heterosexism, ageism, heightism, weightism, *ad nauseam*. All these terms are pejorative, as they connote prejudice. Presentism also implies prejudice, but it does not fit into the current cultural narrative of feminism, misandry, and gender equity. In fact, it has the potential to subvert all of them.

When people take a detailed objective look at the past, they inevitably compare it with the present. When that is done, there is always the danger that people might find our brave new world wanting. Best to leave people ignorant of the past lest they figure that the status quo ain't what it used to be, and need not be what it is today.

Progressives exhort us to shrug off "the dead hand of the past" (great name for a horror movie, eh?) in favor of whatever form of social engineering they propose. As George Orwell said, "Who controls the past controls the future. Who controls the present controls the past." Hence we have the endless re-writing of history, not in light of new artifacts or documents being unearthed, but because of contemporary politics.

Consider a women's studies major offering a feminist interpretation of gender roles in, say, 13th Century France. Such a study would be historically pointless because the concept of feminism was unknown in that era. But the real point of presentism is to use the past to promote "social justice" today, so in that sense, such a study would serve its purpose.

But we don't have to go back eight centuries to learn lessons from history. Old-timers, for example, typically refer to the way things were in the good old days when they were young. Indulging in nostalgia is largely a private reverie, but it also serves to remind the young whippersnappers that the world as they know it has not been around that long; in a sense, the past is an alternative lifestyle, and not necessarily an ancient one.

The drawback to nostalgia is that no matter how old you are, the world – your world – began when you came into it. That is your baseline. As you age, you notice changes from that baseline; unless you study history, you will not be aware of the changes that preceded – and resulted in – your baseline.

For example, my grandfather was born in 1895, so to him female emancipation was linked with suffragettes and flappers drinking and smoking. I was born in 1950, so for me, what we now call tradcon was normal. Female enfranchisement was a given. Cigarettes and booze for women was not an issue, though overindulgence in the latter might raise eyebrows.

In late adolescence, when I first became of what is now known as the second wave of feminism, it seemed abnormal to me. Someone who was born a generation after me (say 1980) would have grown up in a world where the tenets of that stage of feminism had been assimilated by mainstream culture. But such a person would perceive the third

wave of feminism as abnormal. The new normal is always touted as though we have no choice but to shrug and accept it. Can't turn back the clock, you know. You some kind of reactionary or what?

Well, in a sense you can turn back the clock by reading history, but only if it is real history – in other words untainted by presentism, which uses contemporary tropes to describe the past.

Presentists (if that's not a word, I just made it one) smugly roll their eyes at the benighted sods and clods of ages past and wonder, "What were they thinking?" We never consider the humbling likelihood that people in the future will look back at us with the same attitude.

In fact, it could work the other way around. Imagine a time machine filled with men from before the industrial revolution. If they were brought to our world and disembarked here, they would look around and wonder, "You let your women rule you? What are you thinking?"

I cite the industrial revolution as the dividing line because the seeds of female emancipation were planted during that era. The first manifesto of feminism is often considered to be *A Vindication of the Rights of Woman*, written in 1792 by Mary Wollstonecraft. It's probably no accident that she was British, as the industrial revolution began in Great Britain.

At the same time, the American and French Revolutions, right behind the Age of Enlightenment, were pushing democracy and egalitarianism, which were more likely to be conducive to inchoate feminist urges. It was only a matter of time before someone looked at The Rights of Man, and said, hey, what about the rights of women?

When one speaks of equality, it's important to specify which two entities are being compared. Feminists, of course, compare their lot to men, now and in the past. But what happens when men turn away from presentism and compare themselves to the men who came before them?

In considering the plight of contemporary men, you might compare yourself to your father and realize that you have to put up with more crap from women than he did; you might look at your grandfather and realize that he had to put up with even less crap from women than your father did. Is that fair? Is that equitable? Depends on who's being compared to whom.

Go back far enough and you find a time when the subject of women's rights never came up. Men didn't worry about what women wanted. If that attitude predominated in days of old, there is no reason why men couldn't adopt that attitude today. If they did, what could women do about it? Judging by the early returns of the MGTOW movement, not much.

The upshot of all this is that we are not stuck in the present. Reading history enables us to imagine a world very different from the world we live in. We are imagining not what might be but what has already been. That makes a big difference. It's not blue sky, utopian thinking. In other words, we are dealing not with ideals but reality. If you want to know what humans are capable of, it's not a bad idea to start by taking an objective look at what they've already done.

Presentism is a form of ignorance. Technological progress deludes us into thinking that social progress is an inevitable concomitant and that our society is superior to past societies. This is not to say they got it all right in the past any more than we do today. We're not talking golden age mythology here. But maybe folks got some things right in the past and we get some things wrong today.

Maybe we can't turn back the clock, but we can stop the clock. We can just unplug it or stop winding it by turning our backs on contemporary society. We can actively fight the status quo, or simply do the MGTOW thing and minimize involvement with it. It may not be possible to effect change to make society better for men, but it may be possible to reboot society after it collapses. I can see the bumper stickers now: "Society has been canceled due to lack of interest."

We know civilization can exist without feminism. History offers us thousands of years of proof. But the powers that be don't want men to ponder this point because they might conclude that the present civilization and future

civilizations can exist without it. History must be filtered through presentism to (1) maintain the status quo, or (2) enable progressive social engineering.

We know men are no strangers to visions of the future, as science fiction has been overwhelmingly male since Jules Verne was a young buck. Envisioning the past also requires imagination, and it's more likely to shed light on the present. Also, we are on firmer footing when we study history. Going in the other direction is just educated guesswork.

The concept of presentism is worth passing on. When appropriate, try to introduce the word in conversation. Explain to people that it is a form of (gasp) prejudice. And it applies not just to feminism but to other contemporary social toxins.

Spread the word.

Roosh, let's talk

Sage Gerard (Victor Zen) · 14 January 2016 · Archived copy · Original

Hi Roosh,

My name is Sage. My internet persona is Victor Zen. I'm a men's rights activist of about 4 years, and my resumé includes lobbying congress, starting a national incubator for men's rights student organizations, hosting a conference, formally debating a feminist-atheist leader, and travelling the world to rallies and events. My battle scars feature police reports brandishing false allegations and mainstream media hit pieces.

I have a brief answer to your request for civility in "Is It Time To Make A Truce With Men's Rights Activists?"

We agree on the importance of self-improvement as a means to adapt, and on the importance of having no shame in being a heterosexual man. I commend your ability to draw a crowd and make a living with words, but we differ strongly on love, sex, and gays—to name a few things. When it comes to game, I think your articles are to seduction what Cosmopolitan's are to dieting. My thinking this way doesn't mean that I hate you, I just don't take most of what you say seriously.

This sentence from your article is one of the few exceptions:

> [MRAs] have been the first to shame game tactics as "manipulation" while I repeatedly criticized them for being more focused on begging authority figures for rights and benefits instead of adjusting to modern-day realities by taking on the path of self-improvement.

An open-minded visit to Google rebuts your characterization of MRAs well-enough, but I will still add that you can't paint MRAs as amenable and aggressive at the same time. I'm either a sniveling little shit beta that sobs "pretty please don't take my rights" into the lower fabric of a judge's gown or I'm the next cross-eyed emotional shame-monger browbeating your motives. Neither describe me or most MRAs I know, but if you are going to make a jab, use one fist. Your defense drops otherwise.

To be clear, I'm neither asking or appealing to your humanity when I say that you must willingly hear a MRA's position on its merits if you want the same treatment. Me disagreeing with you or criticizing your words is not meant as personal hostility or hatred, but if you put character speculations and apparently mature appeals to civility in the same article then you can expect to once again see the word "manipulation."

I'd like to invite you to a hangout discussion by appointment because I enjoy speaking with people outside of my comfort zone. Although I do not anticipate agreeing with you about much, I can at least promise to not treat you with unwarranted hostility and give what you say a fair and thorough hearing in the name of setting an example we'd both appreciate.

Feminist Scream Singing

AVfM Video Source · 16 January 2016 · Archived copy · Original

A bit of a distraction for your entertainment, here are the Feminist Sirens from Belgium.

Mr. M. Asad Saleemi of the Thornhill Clinic, Luton, UK placed on genital mutilators directory

Gary Costanza · 16 January 2016 · Archived copy · Original

Mr. M. Asad Saleemi has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From the Circumcision Centre (also known as the Thornhill Clinic) website circumcisioncentre.co.uk:

"Private Medical Clinic – Circumcision Services in the UK

Our services cover all age ranges – from infants (under a year old), through younger boys (under 8), to older boys and adult men. We choose the best possible circumcision procedure for every patient and have both pre and post-operative care and consultation to ensure that every patient and their family get the best possible treatment.

You can also purchase this service as a gift for your grandchildren for Eid, Christmas or any other festival. Please contact us for further information.

We specialise in male circumcision, so not only are you assured of the best possible care, but will also be treated by doctors with many years of experience in circumcisions.

All our Doctors are specially trained in best practice to circumcise men of all ages. Our doctors are either Urologists or G.P.s and are all registered with the GMC."

So, you can "purchase this service as a gift for your grandchildren" if . . . your grandchild is a boy, and you wish to force partial genital amputation on him as a gift for Christmas.

Then there's this ironic bit of marketing:

> Book Early for Holidays
> We are now taking bookings for the summer holidays. Please book early to avoid disappointment.

From their other website thornhillclinic.co.uk we find the names of the doctors at the Circumcision Centre, as well as the manager:

> Dr. Murtaza Khanbhai MBChB MRCGP MRCS DPD, Dr. M Ruhul Amin BSc (Hons) MBChB, Mr. Darrel Gregory MInstLM Dip.RSA – manager, Mr. Farooq Ali Khan BSc. (Hons) MBBS (Distinction) FRCS (Urol), Mr. M Asad Saleemi MBBS, MSc (Urol), FRCS (Urol)

The other website advertises it's General Practice for mostly adult men – while doing great business as circumcision experts – yet the only training they have or service they perform on infants is circumcision.

It's encouraging to see that the clinic helps men and their health (see Movember photos here), but it's

greatly at odds with performing genital mutilation on unconsenting baby boys.

Under "Our Procedures:"

> Circumcision Procedures and Recommended Methods
>
> PlastiBell ® or the new Circumplast® – Both Perfect for Younger Boys
> The doctors in The Circumcision Centre are vastly experienced and use the patented PlastiBell® device (made by Hollister Incorporated) and the new Circumplast® (made in Australia) for circumcising young boys and babies. This procedure, developed in the USA, is quick, straightforward and virtually pain-free for your son.

There's no way of knowing if this procedure is "virtually pain-free."

See these graphic photos of circumcisions using different 'devices' including the Plastibell – scary to think people invent and USE instruments such as these.

Under "Circumcision Information" we read graphic explanations of different circumcision methods and a glossary of terms related to this surgery and male genitals, but NO INFORMATION ABOUT RISKS AND COMPLICATIONS. You can read that info here at neonatalcutting.org.

Under "Our Services" we see:

> Prime Service
> Every patient has access to the best possible treatment.
>
> Priority Service
> For those who want more privacy and personal attention.
>
> Ceremonial Service
> For those who see circumcision as a family or religious celebration.

Unless you pay extra, you and your baby won't have a private room, no pre- or post-operative consultation, and no souvenir program. Sounds to me like the human equivalent of a "puppy mill," a "cutting mill" with baby boys crowded into rooms on an (dis)assembly line of genital mutilation.

A "souvenir program," really?

Under "About Us:"

> Information for Doctors Interested in Working With The Circumcision Centre
> The Circumcision Centre is actively searching for GPs and surgeons to meet the growing number of enquiries and patients.
>
> We believe that performing circumcisions is a great way to add some surgery into your weekly schedule whilst at the same time serving your practice better.
>
> All existing Circumcision Centre affiliated Doctors testify enthusiastically to the benefits of working with us.
>
> If you would like to find out more about how to be affiliated with The Circumcision Centre, then please contact us. All we need is your name, GMC number and email address. We are in need of qualified, trained and enthusiastic Doctors to serve our patients today!

So, "add some surgery into your weekly schedule," ruin someone's sex life, and take away their human rights as well.

> Looking to Run Your Own Clinic?
> We need surgeons with a minimum FRCS (Paediatric Urology) to head up new private clinics proposed in

> London, Birmingham & Manchester.
>
> These will become whole day Saturday clinics, first operation 9.00 AM and the last operation commencing at 4.00 PM. This is a fantastic opportunity for a self-starter looking to run their own practice. Please contact us today for further information.

Horrifyingly, this is big business that is expanding by spreading lies and misinformation, and governments failing to protect baby boys the same as baby girls.

Here's an article about the clinic from 2011.

ALERT MGM 101: Video of "The Doctors" TV show about circumcision – can you guess who is on what side?

Mr. Saleemi's practice information follows:

Thornhill clinic
1-3 Thornhill Rd, Luton, Bedford LU4 8EY, United Kingdom
Phone:+44 1582 561999
circumcisioncentre.co.uk

info@thornhillclinic.co.uk

> Mr. M. Asad Saleemi of the Thornhill Clinic placed on genital mutilators directory https://t.co/ZIExl33kHH pic.twitter.com/a21WnpwDYn
>
> — gary costanza (@jerrytheother) January 16, 2016

The prison of marriage: lovers' foolishness, jailors' diligence

Douglas Galbi · 16 January 2016 · Archived copy · Original

When men marry, they often think little of possible unhappy consequences. Divorce has dire financial consequences for men under U.S. family law today. But most men refuse to consider such consequences. They believe that they are different from men reamed in divorce proceedings. Every man is different from men transformed from fathers into wallets. Every man is different from men working under the threat of imprisonment to provide money to their ex-wives and their ex-wives' boyfriends. Every man who enters the prison of marriage is a fool, except for you. That's what every one of you and me believes. [1]

Men's irrationality in entering the prison of marriage has long been recognized in literature of men's sexed protest. In 1509, Wynkyn de Worde printed an English verse adaptation of the French prose work *Les Quinze Joyes de mariage* (*The Fifteen Joys of Marriage*). [2] This French source was written early in the fifteenth century. It's a comic work of men's sexed protest. The English translation, entitled *The Fyftene Joyes of Maryage*, is more solemn. Its introduction describes a man foolishly entering the prison of marriage:

As thus when men in youth courageous
With free will endowed and lustiness
Of their desire and mind outrageous
Without need, but of their foolishness,
Convey themselves from all their liberty
Nothing content with their felicity.

For whereas they may freely ride or go
And at their choice disport themselves over all,
I you ensure these young men will not so
When they least expect, then suddenly they fall
And unconstrained make their bodies thrall,
Like to a person that into prison deep
Without cause all hastily does creep.

So do they often for lack of kindly wit
And when they be within this prison strait
The jailor comes and fast the door shuts
Which is of iron strong, and in waiting
he lies often for dread that through defeat
By night or day some should escape out,
Right busily he pries all about.

He bars the door and makes sure all the locks,
The strong bolts, the fetters, and the chain,
He searches well the holes and the stocks
That woe be they that lie there in pain,
And out from there they shall not go again
But ever endure in weeping care and sorrow,
For good no prayer shall they ever borrow.

And especially men may call him besotted,
Far from reason, of wisdom desolate,
That thus his time misused has and doubted,
When he had heard such prisoners but late
Weeping, wailing, and with themselves debate,

Lying in prison as he has passed by,
And put himself therein so foolishly. [3]

The verses "suddenly they fall / and unconstrained make their bodies thrall / Like to a person that into prison deep" connects through simile imprisonment in lust to actual imprisonment and figuratively to the prison of marriage. Paul of Tarsus counseled Christians that it is better to marry than to burn with lust. *The Fyftene Joyes of Maryage* emphatically rejects Paul's counsel. It figures imprisonment in marriage to be worse than imprisonment in lust. [4]

The Fyftene Joyes of Maryage contrasts the lover's foolishness with the jailor's diligence. Within their personal lives, men enter into marriage without careful examination of the circumstances. Men are not, however, essentially fools. Men at work thoroughly consider risks, seek to mitigate them, and diligently work to advance their employers' objectives. Men make good jailors. Men predominate today among guards working in prisons that highly disproportionately imprison men. Men should guard more diligently their personal lives.

Notes:

[1] For women and persons entering homosexual marriages, the acute anti-men bias of family law doesn't directly cause harm. But unjust justice is generally dangerous. Family law applied to people who have entered homosexual marriages isn't likely to be fair and rational. Women dedicated to demanding careers and high earnings, and who allow their husbands the economic freedom that similarly motivated men have often allowed their wives, face to a lesser degree the risks and injustices that such men face.

Men and women have significantly different positions with respect to legal regulation of reproduction. Women have reproductive rights. Men have no reproductive rights whatsoever. Married men thus face paternity risk that married women don't.

[2] Scholars have attributed the anonymous *Les Quinze Joyes de mariage* to Antoine de La Sale, born perhaps in 1388. The anonymous English translation *The Fyftene Joyes of Maryage* has been attributed to Robert Copland, who flourished from 1508 to 1547.

[3] *The fyftene joyes of maryage*, "prohemye of the auctour," ll. 101-35, available from the *Early English Books, Text Creation Partnership*. The "Prologue" and "Prohemye" of *The fyftene joyes of maryage* are also printed in Coldiron (2009), Appendix 2.

Wynkyn de Worde printed the first edition of *The fyftene joyes of maryage* in 1509. He also printed *The Payne and Sorrowe of Euyll maryage* (ca. 1530), an English translation of *De Coniuge non ducenda* (*Don't Be Drawn into Marriage*). That English translation is commonly attributed to John Lydgate, but without good reason. Boffey (1999) p. 237. Wynkyn de Worde seems to have appreciated literature of men's sexed protest. He also printed *Complaynte of them that been to late maryed* and *Complaynt of them that be to soone maryed*. Id. p. 244. For discussion of these marriage complaints from a gynocentric perspective, Coldiron (2009) Ch. 5. Id., Appendix 3, provides the texts. For related medieval English poems, see *Against Hasty Marriage (I)* and *Against Hasty Marriage (II)* in Salisbury (2002).

[4] For Paul's counsel on marriage, 1 Corinthians 7:8-9. The allusion to the Pauline counsel on marriage was added to the English translation of *Les Quinze Joyes de mariage*. Coldiron (2009), p. 129, suggests that these verses support the Pauline counsel. That seems to me to be a misreading. Today, a further challenge to the Pauline counsel is sexless marriages.

[image] Caged dog. Public Domain image by amayaeguizabal on pixabay.

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You RAGE you LOSE: Migrant RAPE

AVfM Video Source · 17 January 2016 · Archived copy · Original

Cologne, another view.

"Feminists only care about rape when white men are doing it. Their lack of reaction to this migrant rape epidemic is evidence of a systematic moral blindness that afflicts social justice warriors: They set the rules, they can break them, and they can ignore them when politically convenient."

https://www.youtube.com/watch?v=ocOrptMBYvo

If you like this commentator his YT channel can be found here.

Disclaimer: The views and opinions expressed in this video are those of the author and do not necessarily reflect the official policy or position of AVFM or its staff.

How to get laid

AVfM Video Source · 18 January 2016 · Archived copy · Original

How to get laid Part II

Paul Elam · 18 January 2016 · Archived copy · Original

The second International Conference on Men's Issues is ON!

Mike Buchanan · 18 January 2016 · Archived copy · Original

I bring some great news. We've booked an outstanding venue for the second International Conference on Men's Issues, London, for the dates we originally planned, 8-10 July. We need to sort out some minor administrative details, and our current estimate is that will take around a week, maybe a little longer. As soon as it's possible, details of the venue (and *so* much more) will be posted simultaneously on the websites of J4MB and A Voice for Men. Please wait for the formal announcement before ordering tickets, or making commitments to travel and accommodation.

ICMI16 will be a truly international event. The list of countries from which we shall have speakers and/or delegates is growing by the week, and is currently:

- Australia
- Canada
- France
- Germany
- India
- Ireland
- Italy
- Netherlands
- Norway
- Romania
- Spain
- Sweden
- United Kingdom
- United States

One final thing. The conference hall has a maximum capacity of 200 people. We confidently predict that once tickets go on sale to the general public – late January, or early February – fewer than 50 tickets will be available, given the number of pre-registrations.

ICMI16 is going to be a memorable event. We look forward to seeing you there.

Is Kerri Sackville a slut?

Jack Barnes · 18 January 2016 · Archived copy · Original

Many of you may be familiar with Sackville and her war against men who express non-feminist or anti-feminist opinions. For those of you that aren't up to speed on the antics Sackville and her confederates go here and here.

We will get back to Sackville and her sycophants, and what you and I need to do about them later. But first let's take a closer look at just what kind of person we are dealing with.

A few days ago Kerri had a life altering experience. This experience affected her to the point that she felt the need to tell the whole world by writing an article for a mainstream media publication.

What was this horrific experience? Well…

*"TO THE man driving the red Jag in Sydney yesterday, I find you fascinating. I find you fascinating because you stopped your car in the road without indicating or pulling over to the side. And when I tooted my horn briefly, thinking perhaps you were looking at your phone or were unaware of the build-up of traffic behind you, you became enraged. "You f***ing slut!" you yelled out the window, once I managed to maneuver my car past. I was shocked, of course. "Did you just call me a slut?" I asked. "Yes!" you shouted. "Because you are one!" I was stunned. I sat there, unmoving, as cars waited behind me. You called me a slut? Really? Because I tooted you when you stopped in the middle of the road? It perplexed me. You perplex me."*

So, some jerk stops in the middle of the road, Kerri blows her horn then proceeds to go around the asshole. No big deal until he does the worst thing any man can do to a woman like Kerri. He says something she doesn't like. This causes Kerri to do the same thing that the fucktard in the red car did. She stops and blocks traffic. Bet Kerri didn't think about that. But I digress. He called her a slut. He didn't threaten her. He didn't attack her. He called her a name. Oh the horror! She probably needs to do a fundraiser to pay for the medical bills and petition the government for disability payments. I honestly don't know how she can function after experiencing this horror. Yeah. OK. That's a little over the top. But I wouldn't be surprised if she actually did something like that.

As a trucker I literally cannot count how many times I've been given the one finger salute or cursed or called names and even threatened. I usually smile really big and wave. That just pisses them off more which makes me laugh more. They want you to be offended by what they say. Don't give them what they want. It deflates them and sends them on their way. But I'm an adult which is the biggest difference between Kerri and myself.

Let's continue.

"For a start, I don't really understand the term 'slut'. I mean, I know it refers to a woman with numerous sexual partners, but why is this actually an insult? We don't have a name for men with many sexual partners, except perhaps 'stud' or 'Lothario', neither of which you are likely to shout out a car window."

Yes we do Kerri. Men who sleep with many woman are called "players." They are shamed for not "growing up" and choosing one woman to worship and provide for. Most of the people who shame men for being "players" are the same as the people who shame women for being "sluts." That would be women, Kerri. Most men like sluts. Women hate sluts cause sluts lower women sexual marketplace value. How can a woman get a guy to give her everything he has and everything he ever will have for the rest of his life, if the girl next door is giving it away for free? Don't like the fact that most women prostitute themselves? Well Kerri, all I've got to say is look in the mirror. Don't blame men for playing the game that women set up to benefit themselves. Oh and those women who don't prostitutes themselves? Women call them sluts. Don't shoot the messenger, Kerri. Just take a long look in the mirror and at the state of modern women. Then do some reflecting.

Moving on.

*"A man might be called an 'a***hole' or 'd***head', but a woman is called a slut or a whore. And this reflects a deep,*

ingrained sexism within our society."

No Kerri. Someone calling you a slut as a slur reflects exactly jack shit about our society. People call other people a lot of things meant to be slurs. I've been called white, straight, cis, Christian, male etc. by your fellow feminist/SJWs as a slur. Does that mean that our society has a "deep, ingrained" prejudice against white, straight, cis, Christian, male persons?

"Can you imagine if I was a man, and had tooted my horn in exactly the same way? If my name was Ken, and not Kerri, and I had a beard and ripped pecs? "You have sex with heaps of women!" you would not have yelled in a million years, or "You're shockingly promiscuous!" you wouldn't have cried. No, you might have given me the finger, or sworn out the window, but you would never have cast aspersions on my sexual proclivities."

Yeah. Somebody would never call a guy a "faggot" or "cocksucker" when they lose their cool in traffic. Sure Kerri, that never happens.

"What makes me angry is that you reduced me to your perception of my sexual worth, something you would never dare to do to a man."

We covered this a moment ago. Men are shamed sexually and have sexual slurs hurled at them. Women are NOT special victims Kerri, despite how much you would like them to be. Oh, and how in the hell do you pretend to know what he would say and do to a man? Seems like your emotional need to be a special victim is warping your perceptions of reality. You honestly think you can predict what a guy you don't know will do? Seriously?

"What makes me angry is that you judge women on our (perceived) promiscuity, and that you use the word 'slut' as if it was the most despicable slur in the world……. Before I sign off, let me ask you one question. Do you have a mother? A sister? A girlfriend? A granny? Because when you reduce one woman to a sexual stereotype, you demean us all. Today you demeaned every woman you love. Think about that next time you get in your car."

Psst. Hey Kerri. Your cray cray is showing. He called YOU a slut, not all women. You are not women. Women are not you. You are an individual Kerri, not a group. Women are a group of individuals. You don't represent women. You don't speak for all or even most women. You sure as hell don't speak for any woman I know. What that guy said to you, HE SAID TO YOU!

Is Kerri Sackville a slut? Maybe. Maybe not. But she is a cunt. She is crazy. She is a misogynist. She is a misandrist. Judging by her behavior of late, the word "cunt" is a good description. Believing that Mr. Jerk calling her a slut is demeaning to all women is about a 9.5 on the "prepare the padded room" scale. She is a misogynist because she projects her own own weakness and fragility onto all women. In her mind all women are as pathetic as she is. Nothing could be further from the truth. She is a a misandrist by holding men in such low regard that she believes that there are some opinions that men shouldn't be allowed to express. Not only because of her article on the guy in the red Jag but because her earlier behavior. That earlier behavior is what we need to take action against. See, she isn't the only feminist that thinks blasting someones picture and personal information all over the internet because he said something that the feminist doesn't like. This is a growing problem. You say "feminists suck" or even "this feminist sucks" and they will post your name, images of your family, your social media account, your place of employment and more all over the internet. They have done this before. Not just to me but to others. On a side note, their "fight against the oppression of women" by calling out everyone that says something that one person doesn't like seems to only be targeted against men. Women who speak out against feminism seem to be ignored by those who want to police online and real world speech. So much for feminist equality.

Now to the point of this article. What should you and I do about this? First, take a look at yourself and your own situation. Can you afford to have these people contact your employer? Can you and your family handle being exposed to everyone of these mentally unstable gender bigots? If the answer is yes then proceed as normal with your FTSU. Scratch that. Dial up your FTSU to the "oh shit" level. It's no secret that we have our hands on the throat of feminism. This isn't the time to ease up. This is the time to squeeze harder.

If the answer to your the above questions is “no,” then take appropriate action to protect yourself. After that, dial your FTSU up until you hear feminism scream then dial it up some more.

OK, now what do we do about Sackville and her fellow feminazis? Yes, I just used that word. I used that word because the tactics Sackville & Co. use are very similar to that of the German SS. You say the wrong thing and they will seriously fuck with your life and the lives of your family and friends. Here is what we do. We make it hurt. If they want to continue to do this then we make them regret it. They need to learn that there are consequences for doing this. They need to learn that we will extract a pound of flesh, figuratively speaking. They need to learn to fear retribution from us. Now to all those who are salivating over the chance to say that Jack Barnes and MHRAs are threatening feminists with violence. Go ahead. I really don’t care what you people say about me and MHRAs. The fact is that MHRAs can do everything I said without using violence. Remember, feminists are bullies. Bullies are cowards. We won’t use violence. We don’t need to use violence. How do we make these feminists think twice before going all Gestapo on any guy who has the balls to call out feminism or individual feminists on their FemKKK behavior? Well I can’t tell you that right now. Let’s just say a plan is in place and being brought into fruition as we speak. Expect it to be revealed before the end of February provided that everything goes according to plan. Let me also say that soon we will have online tools at our disposal to strike fear in the hearts of feminists. Be ready for it.

Finally I have a message to the proponents of the “high ground” and to Sackville and the other leaders of feminism.

To the MHRAs wringing their hand over us stooping to their level, “take the high road” and other nonsense. I’ve been an MHRA for about five years. In all that time I as well as the leaders of the MHRM have known full well that the day would come when feminism would would eventually die. But that before it did feminists would behave like any other animal sensing the end. As feminism dies feminists will become increasingly more vicious. This is just the beginning. This will get far worse before they get better. MHRAs with lives ruined, imprisoned and dead is not outside the realm of possibility. This is not tinfoil hat thinking. This is a prediction based on the death of other regimes throughout history. If you are an MHRA make peace with these possibilities and think about what you are willing to lose for what you believe. Also you should make peace with this basic fact: There is no moral high ground! This isn’t a boxing match with rules. This is a street fight and feminists just pulled out the brass knuckles. If feminists use a low tactic and it works they will continue to use it. If feminists use a low tactic and we push back then they will stop using it. Sure, we all should be aware of public opinion and that we should be seen as better than our opponent. But if we allow feminist to get away with these low blows and not fight back because of some mythical moral high ground, we lose. We will either be afraid to call them out and feminists will walk all over us and society, or they will become afraid of us and we will continue to call them out and expose them. There is no third option. So yeah this fight is about to get dirty. Deal with it.

To the followers of Sackville and other feminist public figures, consider this your first and last warning. For years the battle between the proponents of hate and those who stand against feminism has raged, but raged with rules. Rules like “you don’t screw with peoples lives because they said something you disagree with.” As you continue to lose in desperation you all are breaking these rules one by one. This will not be allowed to continue without consequences. You all get a pass on what you have done so far. But soon you won’t. Remember, someone is always watching.

To Sackville and other public faces of feminism. You don’t get a warning. You all have engaged in this despicable behavior. You will receive consequences. Go ahead and whine and cry about the horrible MRAs threatening you. We don’t care. This isn’t a threat. This is a statement of fact. We will not use violence. But we will make you hesitate to ever do these things again. We will make sure that the negative consequences of screwing with peoples lives for simply saying something you don’t like, far outweigh the positive.

Sackville, as I was writing this I learned that your friend and cohort Clementine Ford has engaged yet another bit of this horrible behavior. Ford eavesdropped on a conversation and heard a word she didn’t like. She went off on the guy. His friend countered. Fine. She should have kept her mentally impaired mouth shut but she is entitled to

express her opinions as well as anyone else. Ironic that her opinion is that certain things should not be spoken, but what she did next is the problem. She took a picture of the guy and posted it on her Facebook. She then wrote a lengthy Facebook post outing the guy for saying something she disagreed with. That's where she crossed the line, a line you and your friends have crossed many times before. The post isn't the problem. Posting an image of the guy is the problem. Thankfully the photo of the guy has since been removed. Since the post has been removed is Clementine going to get a pass on what she has done? Nope. Not even in the slightest. You having willingly become the public face of feminism and willing promoted this behavior, and are not going to get a pass either. I noticed that during your twitter campaign to name and shame people who had spoken out against Ford you didn't do much. You just wound up your mindless minions and set them off to do your dirty work while you sat back and watched. This will not shield you. We will not be coming after your followers, at least not to start with. We will call out the person behind their behavior. That would be you Kerri Sackville.

Oh, and one last thing Kerri, Happy New Year.

A Supportive Message to Boogie2988

AVfM Video Source · 19 January 2016 · Archived copy · Original

This very considered video response goes back a couple of layers. Turd Flinging Monkey is providing support to a man(boogie2988) who is having an emotional moment while telling his story on childhood abuse in response to another You Tuber Matthew Santoro. We start here because it encompasses all that is wrong on this subject and TFM has a talent to bring it all together.

https://www.youtube.com/watch?v=Umy-KIuCYHI

Sage Gerard named new COO for AVfM Education, LLC

Paul Elam · 19 January 2016 · Archived copy · Original

It is with great pleasure that I get to announce a promotion from within AVFM that will actually constitute part of the new foundation for our future, as well as for the future of the MHRM.

Sage Gerard, founder of Zen Men and the Director of Collegiate Activism for A Voice for men has an incredibly impressive track record of making things happen and doing so against formidable odds.

Despite vicious attacks from the faculty of the Interdisciplinary Studies Department he successfully hosted the Male Students in Peril Conference at Kennesaw State University. He was not deterred by the filing of false police reports, false allegations of representing a threat to female students and multiple attempts to paint him as a misogynist with harmful intent.

Indeed, during this campaign of university sponsored harassment, Sage started programs to feed and clothe the homeless and do outreach to students in trouble.

During AVFM events in the past, Sage was present and working, always willing to help wherever it was needed, and he continues to do so today being appointed as the new Chief Operations Officer for AVfM Education, LLC.

As I explained earlier to management staff, this is not a façade position. Sage now begins the arduous task of revolving through all AVFM departments, including editing, forums, server management, business operations, AVFM Radio, the Neonatal Cutting Project, comment moderation and the final task, managing a group of brilliant, tenacious people who won't be managed by anyone they don't respect and trust.

We are putting Sage through this gauntlet because he is not just taking a position with letters after his name on a letterhead. He is going to learn how to manage and grow AVFM because he is an integral part of the future of this website and of the modern men's movement.

I have asked all AVFM staff as I ask you now, our faithful readers and supporters, to help Sage move through this tough process knowing he is supported.

It is time for us to bring more youth into the leadership of this operation. The process of accomplishing that will be slow and difficult but we know that Sage is up to the job.

I am looking forward to the day when Sage's vision becomes the driving force of AVFM. Just as I expect his freshness and intelligent youth will help us reach into a younger, more robust audience. It is time for the young men we serve to start manning the helm.

We are quite some time from that happening but the process officially begins today.

Please join me in welcoming in Sage Gerard, COO of AVfM Education, LLC — one of the future leaders of this movement.

As a part of this announcement I need to point out that a new director of Zen Men will be needed. Sage can't long take on the new responsibilities here and do justice to that position. So, any of you college students who want to roll up your sleeves and carry on Sage's fine work there, please let us know.

It is a good day to be an MHRA. Personally, I think we are lucky to have Sage step up to the plate for this role.

Dr. Hafiz U. Rehman of Good Sam, W. Islip, NY hospital that was target of lawsuit placed on genital mutilators directory

Gary Costanza · 20 January 2016 · Archived copy · Original

Dr. Hafiz U. Rehman has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From Dr. Rehman's profile at healthgrades.com:

"Dr. Hafiz Rehman is a pediatrician in Bay Shore, New York and is affiliated with multiple hospitals in the area, including Good Samaritan Regional Medical Center and Southside Hospital. He received his medical degree from King Edward Medical University and has been in practice for 43 years. Dr. Rehman accepts several types of health insurance, listed below. He is one of 86 doctors at Good Samaritan Regional Medical Center and one of 48 at Southside Hospital who specialize in Pediatrics. He also speaks multiple languages, including Urdu, Bengali, Hindi, Swahili and Punjabi.

Procedures Dr. Rehman Performs
Allergy Shots
Allergy Testing
Allergy Treatment
Audiometry
Circumcision, Infant
Eye Examination
Immunization
Infant Care
Neonatal Care
Newborn Care
Physical Examination
Vaccination
Well Baby Care"

Here is an 'infant circumciser' that practices at Good Samaritan, a hospital that was the target of a lawsuit and also the place where the author was circumcised.

From Good Samaritan Hospital's website goodsamaritan.chsli.org:

> Mission
>
> Catholic Health Services of Long Island (CHS), as a ministry of the Catholic Church, continues Christ's healing mission, promotes excellence in care and commits itself to those in need.
>
> CHS affirms the sanctity of life, advocates for the poor and underserved, and serves the common good. It conducts its health care practice, business, education and innovation with justice, integrity and respect for the dignity of each person.

If it truly conducted its health care practice "with justice, integrity and respect for the dignity of each person" it would not mutilate infants' genitals without their consent.

> About Good Samaritan Hospital Medical Center
>
> Good Samaritan Hospital Medical Center, a member of Catholic Health Services of Long Island, is a 537-bed (including 100 nursing home beds), not-for-profit hospital serving the communities on the south shore of Long Island in West Islip, New York. Good Samaritan's high-quality medical services extend across the continuum of care to all disciplines, both for inpatients and outpatients.
>
> Additionally, services for women are available in obstetrics, gynecology and maternal/child care as well as diagnostic imaging for cancer screening and treatment. Pediatric patients are treated in the Pediatric Emergency Department and, if necessary, admitted to the Pediatric Unit or the Pediatric Intensive Care Unit. Pediatric sub-specialists are available around the clock to support these medical services.

Good Samaritan Hospital* is infamous in intactivist circles as one of the earliest targets of a lawsuit when William Stowell sued based on a lack of meaningful consent from Stowell's mother. I also have skin in this game, as there is where I was also mutilated as a baby.

See this video of Stowell on ABC's GMA who "Sues after Forced Circumcision:" https://goo.gl/dZBwCf

We learn the doctor's name, **Frank P. Cariello*** (no longer practicing), from this article excerpted here:

> David Llewellyn became involved in "penile law" when he brought a lawsuit for wrongful circumcision.
>
> William Stowell lay flat on his back, naked from the waist down. He had been strapped to a board, his arms and legs stretched apart. A man hovered over the infant, took hold of Stowell's penis, lifted part of its glans and sliced the piece off. Stowell must have been in excruciating pain; he'd been given no anesthetic. His heart rate surged and his cortisol level rose to such a degree it equaled that of someone being tortured.
>
> Now, 19 years later, Stowell wants the man who did this to pay.
>
> Is this a scene from an NC-17 horror flick? Would you be surprised to find out that procedures like this occur regularly in countless hospitals and homes throughout the United States? They're called circumcisions.
>
> "Oh," you might be saying now. "Then what's the big deal?" Well, to a growing number of men (and women) it is a big deal. It certainly is to Stowell, who, upon turning 18 in December of last year, filed a lawsuit in New York for damages in excess of $75,000 against Frank P. Cariello, the obstetrician who circumcised him, and against Good Samaritan Hospital in West Islip, New York, where the procedure took place. Stowell is not suing for medical malpractice. No one claims that the physician negligently performed the circumcision. The suit is for battery, defined as an "offensive touching" under the law, for performing the procedure that was not medically necessary, and for fraud, claiming that the surgery was done without proper consent. Stowell's mother signed the consent form, but, she says she did so while under the influence of Demerol and other drugs administered to help ease her pain after delivering her son by Caesarian section.

From another story at MensNewsDaily:

> Doctor and Hospital Settle Circumcision Lawsuit
>
> Stage Set for Men to Sue for Being Circumcised as Infants
>
> SUFFOLK COUNTY, New York – After a two-and-a-half year legal battle with Plaintiff William G. Stowell, the doctor and hospital have settled the landmark circumcision case brought against them. The terms of the settlements have not been publicly disclosed. Twenty-one-year old Stowell filed suit December 19, 2000, in the U. S. District Court for the Eastern District of New York, against the hospital where he was circumcised and the physician who circumcised him as a newborn.

> Stowell, born on December 22, 1981, in West Islip, NY, was circumcised the following day by his mother's obstetrician. This case presented the issue of the legal validity of consent for circumcision obtained by a nurse from a mother who was debilitated by the effects of a Caesarian section and painkillers. It also questioned whether a physician could legally and ethically remove healthy, normal tissue from a non-consenting minor for non-therapeutic reasons.
>
> David J. Llewellyn, one of Plaintiff Stowell's attorneys, said, "William and I are very happy that we were able to resolve this case with both the hospital and the doctor. While a settlement is never an admission of liability, I believe it shows that our allegations were taken seriously. Never again can someone say that a young man who is dissatisfied with his circumcision as an infant is being frivolous when he objects to his mutilation and brings suit to obtain justice. This case should send a message to doctors that they run the risk of a lawsuit each time they circumcise an infant for non-therapeutic reasons, particularly when they rely on the hospital to obtain consent the day after birth. Social or cosmetic concerns provide no justification for harmful surgery. I would expect that this is just the first of many cases that will be brought by angry circumcised young men against their circumcisers."
>
> The American Academy of Pediatrics (AAP) first acknowledged that there was no medical justification for routine circumcision in 1971. In 1999, the AAP reaffirmed that it does not recommend routine circumcision. The American Medical Association concurred in 2000, calling routine circumcision "non-therapeutic." No national or international medical organization recommends routine circumcision.

Since the hospital and Dr. Rehman provide no information about the risks of circumcision, you can read that here at neonatalcutting.org.

ALERT – MGM 101 Video – "Circumcision – Your Legal Rights" **a must see** that features David J. Llewellyn, the attorney named above.

Dr. Hafiz U. Rehman's practice information follows:

Office Location & Contact
375 E Main St
Suite 7
Bay Shore, NY 11706

Phone: (631) 666-6780
Fax: (631) 666-4663

Good Samaritan Hospital Medical Center
1000 Montauk Hwy, West Islip, NY 11795

*** Verified lawsuit settlement**

> Dr. Hafiz Rehman of Bay Shore, NY placed on genital mutilators directory https://t.co/zdGdZRlGNX #childmutilators pic.twitter.com/9MXmn8rCjq
>
> — gary costanza (@jerrytheother) January 20, 2016

Ode to an unsung hero

Mark Dent · 20 January 2016 · Archived copy · Original

Featured Image by Kheel Center on Flickr, used under license (Creative Commons Attribution 2.0 Generic/CC BY 2.0).

For as long as I can remember, feminists have portrayed the working life of men as a privilege. Work was a gift to be sought after. Men escaped the drudgery that confronted the housebound wife. Work was freedom.

Some of what feminists said about work was true. Some, perhaps many men, preferred to march off to their job each day rather than stay at home. It would certainly, in some instances, have been more stimulating and engaging than changing dirty nappies (diapers). Of course the unrivaled joy of bonding with your flesh and blood, watching first steps and hearing first words is never mentioned by feminists. I remember my mum playing her weekly games of badminton and going to other classes with her best friends, our neighbors, while their hubbies worked. Mum worked hard at home, but she also socialized, laughed, drank tea and ate cake in the company of people she called friends, hardly hell on earth.

Would some women have longed for something more in their lives? Yes, of course. So what?

How many men who were breaking their backs digging ditches at 7:00am on a frosty morning and longed for something more?

Some men would have felt enormous pride and satisfaction at the end of their work day, having accomplished tasks that were challenging. They built and created with their hands and their work gave them a sense of purpose and identity. But many would have felt nothing but loathing for the physical grind or monotony of their jobs which they confronted year after year with retirement a distant light at the end of a long, dark tunnel.

The first question a man is asked when introduced to a stranger is “What do you do for a living?”

Decades ago, if any man responded with “nothing” or “I stay at home and look after the kids,” his social standing would be at ground zero.

Feminists would quickly point out the fact that today it is more acceptable for a man (though still rare) to be a house husband and claim credit for changing this public perception.

Of course, the only way any man can be a househusband is if his wife *chooses* to allow him that role. She will also decide the length of time the man stays in that role. In reality, men’s choices when it comes to their working life are as limited as they have always been.

This is the crux of the matter; choice. But it isn’t just the lack of choice young men have as their lives stretch out before them which is the raw wound. For me, it is the total absence of any kind of recognition, validation or acknowledgement of this fact. The subsequent silent sacrifice most men make from the commencement of their working life till the day they retire is never publicly acknowledged.

Men, as they always have, are still digging ditches, laying tiles, working the late shift and missing magical moments with their family.

Women are lauded regardless of what they do. Most women have choices men can only dream about. Despite the occasional catty comments a working woman may make about a stay at home mum, the overwhelming consensus in the opinion of those who matter; our mass media and government, is that simply being a mum is a vitally important job, the most important job you can do.

We call women *super mums*. We praise their multi tasking skills, their nurturing “instincts.” We are told repeatedly that there is no love to match a mother’s love. Motherhood is continually referred to as the “toughest job in the world” by the likes of Oprah and others in positions of influence.

The comedian Bill Burr had some insightful things to say about women's remarkable capacity for self congratulation.

The irony of those Oprah shows was never lost on me. Her audience was packed with glamorous looking women, done up to the nines, out for a day on the town and a seat in the Oprah audience while simultaneously whining and moaning about how hard their lives were. Where were their husbands and partners? They were at work, experiencing that joy and freedom so obviously lacking in the lives of their wives.

Show me any equivalent statements about men and the role they play in providing for their wife and family. When did you last read an editorial or article in mainstream newspaper recognizing the commitment and work ethic of so many men who often grind away in jobs they detest for the simple but powerful fact that they love their family.

No, even this loving sacrifice is presented as some kind of privilege.

Like so many aspects of the male experience, it is invisible and entirely taken for granted.

The total invisibility of this sacrifice has been repeatedly thrust in my face during the decades I have been a teacher.

I am close to many of the women I work with and over the years many of them have confided in me. I recall one woman speaking to me by the photocopier. She had recently divorced her husband and she was distraught.

"I never envisaged working full time for the next 20 years," she said with genuine shock and self pity. I loved this woman and one part of me was empathetic and yet another stronger voice was screaming "*But you were quite happy to have your husband do just that so you could pursue your passions and explore new horizons!"*

Would she ever have even considered asking him what his dreams for the future were?

I never raised this point and never have on the many occasions women have cried on my shoulder. It wasn't appropriate given their emotional state and the fact that they were talking to me as a friend not the local MRA representative. But I've often wondered about the possible responses these women could have given if I had. Here they were, tormented by the terrible sense of being trapped, chained and bound to a job they found exhausting and overwhelming, yet they lacked the ability to step back and look at their male colleagues or partners and wonder how they might feel.

How many young women throughout my teaching career have announced they are resigning or going part time because they are stressed or not coping? The response is always the same: "You go girl!" "Follow your dreams!" "I hope you find what you are looking for!"

I quietly wonder at their sense of entitlement and the unspoken assumption that hubby will pick up the slack so she can pursue something more to her taste.

I have had female colleagues tell me about the depression their husbands were experiencing due to work pressure and dissatisfaction. They have talked about their husband's disillusionment. Many of these women were working one or two days a week and I wanted to ask if they would be willing to pick up some extra work to help their husbands though their difficult time, even if only temporarily. One or two must have read my mind or expression because they openly and unashamedly said: *"There's no way I'm going full time!"*

Others proudly boasted that what they earned was theirs and what hubby earned belonged to both of them. Laughter always seemed to ensue.

The other aspect to the constant harping about the hardships faced by stay at home mums which always riles me is the fact that children grow and they start attending school for a large portion of the day. So there is a period of intense exhaustion and child/baby care, and after four or five years they attend kindergarten and school. Mum has time on her hands. I see these mums in the cafes and nail salons that abound in Melbourne's shopping centers. These places are overwhelmingly occupied by women (of all ages). Where are the men? They are at work. The intensity of motherhood eases dramatically in a few short years. Backbreaking work does not become any easier as the years pass, in fact it gets harder.

I was struck down by a serious illness a couple of decades ago. I had a leg amputated and while I was recovering the phone would ring. My friends would ask:

“What are you doing?” and I would spiral into a garbled, panicky self justification of my existence.

“When are you going back to work?” sent spasms of guilt coursing through me. Are they accusing me of being a slacker?

Of course they weren’t, but the man within me felt enormous guilt over the fact that his wife (my precious Maggie) was working fulltime to provide for her family. Would a woman recovering from illness feel that same unspoken pressure? I doubt it.

Maggie. Not once in our lives together has she ever suggested or even inferred that I should do anything because I am a man. When I was incapable of working, she happily took over and did it all with the grace and loving goodwill only the purest of beings possess. She still insists on taking out the heavy wheelie bins each week and collecting them the following day. On the rare occasions I remember it’s bin night and make a move to put them out she says, “Don’t be silly, it’s much easier for me!”

She has worked for most of our time together, despite a number of debilitating health issues and her own encounter with cancer. I am saddened when I read of the terrible experiences so many of the men associated with the AVFM family have endured in their relationships.

I understand how blessed I am. I see how wonderful all of our lives would be if within each relationship we cared for and supported each other as two friends do. When one is down, the other steps in to ease their burden, be it physical or emotional. To be gender blind and simply see the humanity in our partner is not too great a task for those who claim to love each other…is it? Sadly, for many men this seems to be a Pollyanna Pipe dream.

So today, much has changed for those women who may wish to be more than a ‘stay at home’ mum. Those who desire nothing more than to nurture their children and tend to home may do it if their financial well being allows. Some perhaps like to get out of the house but the idea of a full time job with all of its obligations and demands understandably horrifies them, so part time work appeals. Many women are doing just that and achieving a lovely balance in their lives. In my profession, if they choose to have a baby their job is waiting for them to come back to a few years down the track. Others may choose to pursue a full time career and they too can do so.

For men, nothing has changed. As Warren Farrell put it, men have three choices; they can work, work or work. Privileged indeed.

Twenty years ago, my passion about the invisibility of male love and sacrifice was burning as brightly then as it does now. This is one of many poems I wrote on the subject.

*****

The Train of Broken Dreams

As evening looms
At a long days end
Sitting in a slightly dazed stupor
Gazing out of dusty windows
Or reading the news of the day
Are the grey, faceless men
You pass by
And forget a moment later

Stop
Look more closely

There across the aisle,

Paper lying limply across his lap
He was once a small boy
With fire in his eyes
And a mop of wild blonde hair
No brush or comb could tame

He attacked each new day
With the frightening
Exhilarating energy
Only the soul of a boy could possess

Climbed trees and wrestled his dog
Climbed Everest and
Hunted werewolves in the moonlight

As he grew, he dreamed
He would see the world
Find his true love
Leave his mark upon this earth
How?
Did it matter?
He would find a way

Time was his dearest friend

Somehow time betrayed the boy
The world demanded more from him
Than his dreams

He took a job
As all men must
A temporary stopover
On the way to his destiny

That was long ago
Now the day's end
Is what he longs for
A good dinner
Television to numb the mind
Better not to think…or remember

Most heroes are rewarded
Acknowledged and lauded-
Not this quiet soldier
He will live and die
Almost anonymously

He will be on the train
Again tomorrow morning
He is the most courageous of people

See him

The Culture of MGM is Changing

AVfM Video Source · 21 January 2016 · Archived copy · Original

Independent filmmaker Eliyahu Ungar-Sargon discusses the experiences that informed his film, Cut: Slicing Through the Myths of Circumcision.

See the film's website:

http://www.cutthefilm.com/

Patriarchy Tales: What makes a purple heart beat?

AVfM Video Source · 21 January 2016 · Archived copy · Original

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Stacy King has been running an unusual experiment: since people frequently refuse to listen or take it seriously when men tell their own tales, what if a woman reads their words for them?

You may want to subscribe to not just Stacy's YouTube channel, but Terrence Popp's as well.

Jay's story

Mike Buchanan · 21 January 2016 · Archived copy · Original

In the UK, as in many other developed countries, the state's neglect of men's health is a long-running scandal. As many men die of prostate cancer as women die of breast cancer in the UK, yet there is no national screening program for any male-specific cancers. £250 million p.a. is spent by the National Health Service on national screening programs for breast and cervical cancers.

Today I received an email from a young man, 'Jay,' not his real name, concerning his suffering with chronic prostatitis. The Wikipedia entry on the problem is here. Jay kindly agreed to us publishing his story, and it takes up the remainder of this piece.

*****

"I have a male specific illness called chronic prostatitis, often referred to as chronic pelvic pain syndrome (CPPS). The symptoms of this disease are embarrassing and can be debilitating, they can stop a young man from being able to have relations with his partner, stop him being able to run, lift weights and affect his ability to work because of the pain the condition causes.

When I initially came down with this illness (after an acute urinary tract infection which seemingly ascended to my prostate) I was neglected by doctors and told that I had nothing wrong with me, I was refused a referral to a specialist. I was told by a female doctor that the horrible pain I was feeling was 'normal,' she shouted at me and turned me away without help for the pain. When I eventually saw a specialist, he insisted nothing was wrong with me and told me that it would go away when I got a girlfriend (implying the symptoms were psychosomatic and a result of my anxieties about relationships). At this point (at the age of 21) I had been suffering for months with horrible pain and required diagnostic tests which I was refused. I was eventually offered them when I returned, by which point I had been suffering for several months. Letters from these urologists to my GP always indicated I was anxious and that my anxiety was causing my illness, not that the illness was causing my anxiety.

Because of the pain I couldn't attend my university classes and was thrown out of university. This of course, devastated me. When I attempted to get medical evidence from my doctor he refused to give it to me because I hadn't yet been diagnosed with an illness. I told him that the pain had caused me to become very depressed but he refused to recognize I'd been suffering with depression, saying I didn't 'look depressed.' When I took my mother with me for back up, she told him how I'd been suicidal, to which he callously replied 'well would you blame me if he committed suicide?' As if he just didn't care. It took me nearly a full year to get a diagnosis and get back into university with medical evidence. I've now had this disease for four years and have seen other specialists, most of which have treated me like a pest, a hypochondriac and a waste of medical funds.

The disease is confusing for many doctors and is often referred to as a 'wastebasket of clinical ignorance.' The go-to drug for this disease is a dangerous antibiotic called ciprofloxacin which is now being flagged by the FDA in America for causing disability. When I refused to take this drug as a prophylactic it was taken as further evidence of my anxieties and status as a 'hypochondriac.' The disease lacks funding and research, many men have it all their lives. It ruins young and old men's lives alike; physically I'm a shadow of my former self because of it. When I asked my urologist why the disease is so neglected he said it didn't have enough funding for research, when I asked him if he'd help me talk to my local MP about getting more funding to deal with the illness, he stared at me blankly. Many urologists don't take the disease seriously because they deal mainly with prostate cancer, but moderate prostatitis will seriously affect a young man's ability to live his life and makes many men suicidal. It seems many doctors assume that your sexual health is some kind of privilege. Ironically these doctors seem to work in sexual health clinics and urologists' offices, part of the very system supposedly set up to ensure that you will at least get treatment for problems with your sexual health. People need to know that they may be unfortunate enough have their sexual health destroyed by a simple urinary tract infection and when that does happen there's a good chance the medical establishment won't give you much help, possibly even none at a time when you need it most. At the

very least it is in the interest of governments globally to address this illness because of the drain it has on health systems and a man's ability to work, but morally there should be more of an impetus to help sufferers instead of neglecting them. I've spoken to many prostatitis sufferers across the globe (mainly the UK, US and Canada) and nearly all have been neglected to some degree by the medical system, nearly all of them have been drastically let down.

This disease seems to mostly affect younger men (generally because of our naivety in regards to safe sex, although you can get prostatitis from any kind of urinary tract infection, even from regularly riding a bike, or for no apparent reason at all) and yet physicians don't seem to believe that a young man in front of them could possibly have problems with his prostate. There's real double think going on with this illness and going to the medical system for help with this has been like stepping into the twilight zone. Prostatitis sufferers are met with this kind of uniform neglect globally and very little is being done to solve it. Treatments have barely evolved over the past half a century. There is a special type of physiotherapy for CPPS but I know of few people who've had access to this treatment through their healthcare systems. Because of this many sufferers are forced to learn physiotherapy techniques and practice them on themselves, a few have had full or partial recoveries because of this, but it is unacceptable that a disease should be so neglected that sufferers are treating themselves when specialists should be doing so.

I think as an anti-feminist this story has some implications for the feminist narrative, feminists insist that men don't reach out enough and ask for help. During my time with this disease I've been flatly refused help on many occasions (especially in the first year of suffering when I needed help most), even when I told my GP I'd been suicidal he wouldn't give me a diagnosis of depression, but when you have chronic pain in your genitals, quite naturally it tends to spark a deep depression. I am also a compassionate man and as an Egalitarian. I'm all for dealing with genuine issues women face (genuine being the key word there) as well as men's issues, but it's easy to see why a man in my position would be totally appalled by the 'ironic' male tears fad that's become so popular among feminists, a group of people who claim to fight for equality and justice. I've debated with many feminists and I've often been told that as a 'disadvantaged group,' resources should be devoted mainly (sometimes even only) to women's issues. So at a time when women's reproductive health is such a hot topic among feminists, men like me should sit back, fight for women or else shut up? This disease is ruining too many men's lives for me to be a whipping boy for a movement that cares so little about my wellbeing. This disease has ruined what should be the best years of my life and I'm not willing to pretend that men's issues aren't important when other men's lives are being ruined too.

Luckily I've found a fairly caring (and highly qualified) specialist who is willing to help me, but I had to go private to see him. This individual writes papers on the disease and other urological illnesses. When I saw him he told me how I hadn't had one of the most basic tests to determine the cause of the disease and that I shouldn't have been discharged and told to just live with the pain. I'm a student and I had to pay over £200 out of my own pocket to see this man, luckily he referred me to see him on the NHS, but it's a 6 month wait to have the procedure/tests I need. Again this is unacceptable that I have to pay out of my own pocket to get basic healthcare in a country where basic healthcare is free.

Any man can come down with this disease, you just have to be unlucky enough – it's in every man's interests to deal with prostatitis. The disease needs research and attention, sufferers deserve help."

Female White Knights – The Fiamengo File Episode 21

Janice Fiamengo · 22 January 2016 · Archived copy · Original

In this first episode of Season 2, Professor Fiamengo discusses the significance, and the importance, of the Female White Knight.

Coverture, domestic violence & criminalization of men

Douglas Galbi · 23 January 2016 · Archived copy · Original

In a poem that a judge living in Georgia wrote in 1837, a judge heard a criminal domestic violence case. Henry Day, "a mild-looking man with a youthful face," was accused of having beaten his large strong wife, Julia Sweet. Day pleaded to the court:

> *I don't deny I beat my wife;*
> *And for that part where you aver*
> *That Satan did my spirit stir —*
> *'Tis true; for I was moved by her.*
> *The dying sinner's wildest groans*
> *Are music to her gentlest tones;*
> *And for her blows! alas, my bones!*
> *Well, let it pass; perhaps 't was wrong;*
> *But I had borne her curses long,*
> *And I am weak, and she is strong;*
> *Let that, too, pass. I've done my best;*
> *My counsel there must say the rest. [1]*

Day's counsel might have invoked for him a claim to self-defense or a claim to be a battered spouse. Such legal strategies in actual domestic violence cases work almost exclusively for women defendants. With sound legal judgment of likely outcomes, Day's counsel turned instead to a ludicrous defense based on the common-law concept of coverture.

Coverture was the idea that husband and wife are one under law. More specifically, coverture assigned to the husband responsibility and punishment under law for his wife's criminal acts. Coverture also protected women from mass imprisonment for debt in early modern England. In this case, Day's counsel claimed that, according to coverture, a husband had an equal right to beat his wife as he did to beat himself. The prosecutor countered that if a husband killed his wife, he would be charged with murder, not suicide. The presiding judge summarized the law of coverture to the sitting jury.

> *If any ill the wife hath done,*
> *The man is fined; for they are one:*
> *If any crime the man doth do,*
> *Still he is fined; for they are two.*
> *The rule is hard, it is confessed:*
> *It can't be helped, lex ita est. [2]*

Coverture was among a range of institutions and ideas that generated highly disproportionate imprisonment of men. Legal history conventionally interprets coverture as a legal concept oppressing women. [3] Coverture oppressed women in the same way that men-only Selective Service registration oppresses women today.

Coverture has been badly misunderstood in legal history. Coverture assigned to husbands responsibility for their wives' criminal acts and their wives' debts. Coverture increased the criminalization of men. Coverture didn't give husbands the legal right to beat their wives. Men have long been punished for committing domestic violence, as well as punished for having domestic violence committed against them. Legal historians have stressed wife-beating and largely ignored husbands getting attacked by their wives. [4] Law and policy similarly treats domestic violence with anti-men bias today. Anti-men bias in invoking coverture is a general rhetorical pattern built upon deep

structures of gynocentrism.

* * * * *

Read more:

- domestic violence in medieval fabliau and farce
- criminalizing seduction: the crime of men seducing women
- gender discrimination in child custody prevalent historically

Notes:

[1] Robert M. Charlton, "The State vs. Henry Day," in Charlton & Charlton (1839) pp. 92-104. The quotes above are from id. pp. 96, 97. In 1834, Charlton became Judge of the Supreme Court of the Eastern District of Georgia. From 1853-53, he served as a U.S. Senator for Georgia. See Robert Milledge Charlton biography. The poem is dated 1837. Charlton & Charlton (1839) p. 99. A long, final footnote added:

> *Note to the Note.*
>
> *As the prose note to this poetical report has gone the rounds of the papers, headed "The way they do things in Georgia," perhaps it would be as well for the author to acknowledge that it is a highly exaggerated statement of the existing state of affairs in Georgia, and ought not to be received as evidence against the firmness and wisdom of the bench and bar of this State. The author was a member of the judiciary of Georgia at the time "the State vs. Henry Day" was composed, and therefore very little inclined to attack that branch of the government.*

Id. pp. 103-4. "The State vs. Henry Day" appeared with the author's initials "R.M.C." in *The American Jurist*, vol. 20 (Oct. 1838) pp. 237-43. The poem there is dated May, 1837. Id. p. 237.

[2] *Lex ita est* is Latin for "thus is the law." After citing the verses in which the judge declared men's double criminal responsibility, Hartog (2000) p. 104 observed:

> *The poem was a plausible fiction, coherent with the contemporary law.*

As if unequal justice under law for men doesn't matter, Hartog moved from the poetic declaration of men's double criminal responsibility to the conventional one-sided, false understanding of the incidence of domestic violence. Coverture was a legal fiction rarely determinative of legal results. Id. p. 106. The legal fiction of coverture, however, supported general gynocentric bias towarddisproportionate punishment of men.

[3] Wikipedia, which has struggled with the problem of feminist bias, features considerable anti-men bias in its entry on coverture.

[4] E.g. Hartog (2000) pp. 104-110, with includes poorly informed discussion of the "rule of thumb." The myth that a husband could legally beat his wife with a stick no thicker than his thumb (the mythic "rule of thumb") is prevalent in scholarly family history. For a thorough review of formal law, Kelly (1994). Commenting on a court's declaration that it wouldn't interfere in minor incidents of violence at home or in the schoolyard, Kelly mythologizes law in action and endorses conventional gender stereotyping of domestic violence:

> *the court would have made the same judgment {not all minor violence belongs in criminal court} if the wife had done the beating. One cannot conclude, therefore, that husbands were allowed a special latitude in chastising their wives, except, of course, in the sense that husbands were much more prone to such misconduct than wives and would more readily benefit from the court's conclusion.*

Id. p. 346, n. 25. Especially if domestic violence is defined to encompass minor violence, e.g. slapping, women almost surely would be found to be more prone to domestic violence than are men. Almost all minor violence isn't

in fact taken into criminal court and could not feasibly be policed in a non-totalitarian state. Charlton & Charlton (1839), p. 104, writing from judicial experience, frankly points to the legal difficulty of fairly judging domestic violence. Judges today would hardly dare to make that common-sense observation. More generally, Kelly (1994) falls to recognize the gynocentric structures supporting the "rule of thumb" myth and their implications for the criminalization of men.

[image] Princess. Thanks to Clipartcottage for making the image available under a Creative Commons Attribution license.

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An anonymous response to dangerous FOSS Codes of Conduct

No Code of Conduct Club · 24 January 2016 · Archived copy · Original

Yesterday, an anonymous web developer posted a single web page on /r/KotakuInAction containing some thoughts on the state of open source software. The post quickly went viral, attracting other developers and geeks that knew something was dreadfully wrong with the way Social Justice Warriors contribute to software projects. We reached out to the author and got permission to reprint the piece in full. Even if you are not a developer you should read this to learn more about the effect SJWs have on hard-working people who mean no harm. –Eds

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Hello. I'm a professional web developer, but you can't verify that by looking at this page. I'm afraid to post this content under my real name because I'm around people who would try to get me fired from a job I love, or worse. Still, I need to get something off my chest in a space I control.

I've been in web development for nearly seven of the ten years that I've been barking orders at silicon, and the undisciplined chaos in the web development community is enough to make me question my career choice. It's not code that bothers me, its people who confuse innovation with fashion, and opinions with infrastructure.

Religious wars in software used to be about a fat bearded man named He-macs wrestling a pencil-neck named Vimmy over what text editor to use, but now FOSS (Free and Open Source Software) devs are concerned about making sure marginalized human beings feel "welcome," as if someone was trying to physically block newcomers. That opens the door to social justice and other buzzwords that prigs use to feel better about themselves, and utopian visions documented in "Codes of Conduct," or CoC.

The sentiment behind a CoC is that there is no excuse for being an ass, which sounds great until you realize that only a select few people get to decide who's an ass. So when open source leaders want to stop you from doing free work they can pretend that its your fault for violating their code instead of admitting they never really wanted to include just anybody. They've managed to make exclusivity look inclusive, and it makes me crazy that so few people *see that*.

Let's look first at Geek Feminism's CoC, which acts as a source of inspiration for other CoC's like ToDo Group's Open Code of Conduct. ToDo Group's CoC is in turn used or supported by Twitter, Box, Yahoo, Facebook and GitHub at the time of this writing, so we cannot underestimate the influence the following writing has in disciplinary response teams.

Any boldfaced words or omissions made for brevity using "[…]" are my doing.

> Harassment includes:
>
> - Unwelcome comments regarding a person's lifestyle choices and practices, including those related to food, **health**, parenting, **drugs**, and **employment**. […]
> - Physical contact and **simulated** physical contact (eg, textual descriptions like "*__hug__*" or "*backrub*") without consent or after a request to stop. […]
>
> […]
>
> The Geek Feminism community prioritizes marginalized people's safety over privileged people's comfort. The Geek Feminism Anti-Abuse Team will not act on complaints regarding:
>
> - 'Reverse' -isms, including 'reverse racism,' 'reverse sexism,' and 'cisphobia' **(because these things don't exist)**
> - Reasonable communication of boundaries, such as "leave me alone," "go away," or **"I'm not discussing**

> **this with you."**
> - Refusal to **explain** or debate social justice concepts
> - Communicating in a 'tone' you don't find congenial
> - **Criticizing racist, sexist, cissexist, or otherwise oppressive behavior or assumptions**

Telling a cokehead female developer "It's important to admit you have a problem. I am here for you! (*hugs*)" is harassment. Criticizing someone's horrible coding habits to explain why they can't hold down a job is also harassment. You being a victim of racism, sexism or discrimination does not matter if you are seen as privileged, and no one has to explain the social justice concepts used to ignore your voice. That ties quite cleanly into the "I'm not discussing this with you" part of "reasonable boundaries."

Here are my favorite bits:

> [Harassment includes deliberate] "outing" of any aspect of a person's identity without their consent except as necessary to protect other GF members or other vulnerable people from intentional abuse.
>
> […]
>
> This includes harassment outside our spaces and harassment that took place at any point in time.The abuse team reserves the right to exclude people from the GF community based on their past behavior, including behavior outside GF spaces and behavior towards people who are not in the GF community.
>
> […]
>
> At our discretion, we may publicly name a person about whom we've received harassment complaints, or privately warn third parties about them, if we believe that doing so will increase the safety of GF members or the general public.

Geek Feminism bluntly declares that they alone decide what they believe is harassment, that they will not listen to or explain their justification, and that even if you are not in their space they will *hunt you down* and publish you as a subject of a harassment complaint.

They exempt themselves from their own standards and announce their willingness to proxy dox anyone if persuaded to do so on subjective grounds. There is no privacy for you: If you look privileged and someone makes up a story about you, you might get a concerned email from HR about something making the rounds on Twitter and causing a PR nightmare for your employer. Whether or not you actually did anything wrong won't matter.

Hacker Eric S. Raymond noticed the manipulation at work and indicated that women at tech conferences were targeting male open source leaders with false allegations. Accusations have power, and the 2013 PyCon incident with Adria Richards proved that beyond a shadow of a doubt.

We need to acknowledge the problem. If you are not considered worthy of protection by ideological CoCs, then there are people out there that want you to at the very least lose your job. If they see you demonstrating even the most innocuous affection or humor, they will likely assume malice and retaliate, especially if you are the wrong color or sex. These are the same people who humiliated a scientist for landing on a comet because of a shirt he wore.

Open Source Vigilantism has invaded software, and it has to stop. We need a CoC that does not assume that you can create a space free from assholes because life does not work that way. We don't choose our colleagues, and we can't expect the community to cater to each of our own individual vulnerabilities.

There is something I can say to the political ideologues scaring the shit out of me. They won't read it, and if they do, they won't care. But I'm going to write it here anyway because I already hate myself for not saying it out loud.

I resent that I've actually been scared into hiding who I am just so I can speak my mind. I feel like I am not allowed to enjoy writing code anymore because communities want to tell me everything from how to think about problems to how to address women. I feel used and controlled. I hate it, and I don't understand why you are doing this to me. I know I'm not alone in what I think, but I sure do feel alone because none of my colleagues at my day job are going to risk their careers getting up and challenging you. I don't know who or where they are because they are just as freaked out about speaking up as I am. I want to stand up and say something, and right now this is the only way I know how where I get to keep my job.

Assholes and disagreement are part of life and our community will make no effort to shield you from that experience. It is not your place to say what someone else should think or feel, and in what vicinity. All that you can control is your own response to hostility.

We encourage you to report any ongoing, deliberate attempts by anyone to harm you to the proper authorities, but if the occasional off comment makes you feel "unwelcome" then that is no one's problem but your own. Attempting to hold other people responsible for your feelings, choices and actions may result in a partial or complete loss of credibility in our community.

I don't care if you are a man, woman or something in between that actually exists or was made up on Tumblr.

I don't care if you are white, black, brown, polka dot, or if your daddy was a Sherwin William's palette.

I don't care if you are a chemo patient that faces cancer with bravery, or an Olympian athlete that can hit a dust mite's tit with a javelin at 300 yards.

You just aren't special.

If you act like something other than relevant skill entitles you to anything from us, then please, I beg you, leave me alone.

You are not entitled to a change of perspective in somebody else. Compilers don't care about your mortal squabbles over racism or sexism.

I want diversity, but hope open source communities are NOT inclusive.

Fresh perspectives are the only diversity that matters in software, and that comes from people who practice development. Your crotch and melanin content do absolutely nothing to aid your development knowledge, so don't bring it up. I. Just. Don't. Care. If you try to make me care, then I don't want to deal with you.

It's rude and disrespectful to treat a developer with years of experience as if he or she is equal to a novice who wants attention in a corrupted form of "diversity." If you are not skilled, then you are not equal to the skilled. There's a reason why racers don't cross the finish line at the same time, and why video games have high scores. Some people are just plain better than you, and that's okay. Healthy people see inequality of merit as *motivation.* Learning from others is infinitely better than getting upset over feeling "unwelcome" or "excluded."

Developers aren't born into knowledge like some spoiled brats are born into wealth. We all started as beginners, and we all have all the access we will ever need to tutorials and tools on cheap laptops that you can find with the help of friends, public libraries, and thrift stores. Computers are dirt cheap compared to just a few decades ago, so unless you are literally incapable of reading this article, you can learn to code.

Cyberbullying? I understand that is difficult because I've had people call me names and give me a really hard time when I got started, but I did okay because I learned what bullies said didn't matter in the end. That is, of course, unless the bullies have the power to get me fired over lies like you do.

You've taken harassment and bullying, which are *real* problems, and turned them into buzzwords used to shame and hurt people. You call people victims who aren't victims and bury the ones who actually need help right now.

I'm telling you from experience that if you have a functioning brain it's your own damn fault if you don't like where you are. As a developer, you are in one of the most open and accessible industries ever created. I will appreciate you for your passion, your craft and your generous willingness to do something, but I just don't have the energy to care about the dystopian fiction playing in your head.

Privilege has absolutely nothing to do with keeping anyone down in software. Do not tell me that you are facing some sort of obstacle to learning or finding opportunity when you have an Internet connection. If you are in computer science you are lucky enough to have more opportunities than you can even fathom. Instead of counting your blessings and taking on the challenges facing you, you squander your own intellect trying to bully people who disagree with you.

I like sentimental promises of fairness for all as much as anyone else, but I will not pretend to support a fully open and inclusive community. I don't want that. I don't want everyone to be my equal. I want some people to be smarter than me because it tells me what I could be. I want to be around people who like to learn, grow and help others with a healthy sense of personal accountability. When did this become too much to ask?

You do not need a CoC's permission to blaze your own path and meet like-minded people along the way.

If you want to be right and make something of yourself, then do the work.

—A concerned developer

International Conference on Men's Issues

Mike Buchanan · 24 January 2016 · Archived copy · Original

We are pleased to announce that the second International Conference on Men's Issues – ICMI16 – will be held over 8-10 July, 2016, at ExCeL London, the capital's largest and most prestigious conference and events venue. It's located in the revitalised Docklands area of East London, and has outstanding facilities for speakers and delegates.

We've set up a dedicated website for the conference, here.

Our conference room can accommodate up to 200 people. It has floor-to-ceiling glass panels on the side which overlooks the Royal Victoria Dock, and air conditioning is available, if required. We're sure ICMI16 will be an excellent event which will place men's issues high on the international agenda.

Speakers and/or delegates will be coming from at least 14 countries:

- Australia
- Canada
- France
- Germany
- India
- Ireland
- Italy
- Netherlands
- Norway
- Romania
- Spain
- Sweden
- United Kingdom
- United States

While J4MB is solely responsible for the financial aspects of the conference, it is being run in association with A Voice for Men, and we look forward to welcoming some of their key people, a number of whom are well known to people familiar with their website. All of the 20 speakers – and the Master of Ceremonies – are well-known advocates for men's human rights, and every one of them accepted our invitation without hesitation. Their names, and the provisional titles of their talks, can be found by clicking on the 'Speakers' tab at the top of the new website. The conference will be a rare opportunity for you to listen to, and meet, many of the figures you may until now have only seen online.

People who've pre-registered for the conference have until 12:00 GMT, 7 February, to order their tickets, after which they'll be made available to the general public.

We anticipate that fewer than 50 tickets will remain available to order when they go on sale to the general public. We don't expect tickets to remain available for long, so we strongly urge you to order your ticket as soon as possible, to avoid disappointment. Please click on the tabs at the top of the website to check out ticket booking, accommodation, travel directions, and more.

We are really looking forward to meeting you all at the conference, seeing old friends from across the world, and making new ones.

There is accommodation available near the venue from as little as £20 per night, and a large range of hotels. Click on the website tab for a guide to accommodation.

Why not combine the event with a longer trip to London? Maybe a long weekend if you're travelling locally, or a wonderful holiday in the UK – or possibly beyond – if you're travelling from further afield. Click on the website tab for a visitor's guide to London.

July is the best month of the year for warm, dry weather in the UK, and you can be sure of a warm welcome at the conference. We look forward to meeting you and, together, taking the next decisive step forward for the human rights of men and boys (and the women who love them).

Mike Buchanan

Party Leader

Justice for Men & Boys

(and the women who love them)

Guy runs into Feminist festival in his underwear

AVfM Video Source · 25 January 2016 · Archived copy · Original

The video is what it says on the box. If you have the balls to do something like this then you have to show them off at some point, right?

You can subscribe to Steven Crowder on YouTube.

When Men Beat Women

Tim Patten · 25 January 2016 · Archived copy · Original

Woman Hospitalized after Boyfriend Beats Her!

Twelve million Americans between the ages of 18 and 32 are affected by domestic violence every year.

Jack Robinson was from Milwaukee. He was a 21-year old auto mechanic who had spent most of his adult life chasing and idolizing women. He enjoyed playing video games, joking with coworkers and hanging out with friends. One day, he hoped to meet that special someone.

Jack Meets Shelly

Unfortunately, Jack hadn't had much success with women. For reasons he couldn't understand, they usually didn't approach him. Hoping to change this, he had adopted an almost larger-than-life persona that he believed they would find hard to resist–or so he thought.

Jack knew that modern-day mating rituals require stamina and hard work. Before his cotton-candy dreams could come true, his pedigree, zip code and medical history would be scrutinized and compared to those of others. He made sure he was prepared.

Fearful of rejection and unsure about what would work best, Jack convinced himself that he should be seen as a hybrid–a girlish Taylor Lautner and a swaggering Chris Pratt. It was a tall order, but he tempered his anxiety by reminding himself that, should he fail to close the deal or get a phone number, he could salvage his ego with a beer and a visit to the nearest girlie bar.

Jack lived in a mega-universe of horny studs, all competing for the same thing. With average looks and a lack of confidence, he knew he was not exactly Zac Efron, perched atop the dating food chain.

Still, when he met one of the most beautiful women he had ever seen, he decided it was time for a change. He resisted feelings of hopelessness and assumed a casual stance, ignoring his racing heart and the sweat trickling down his sides. Forcing a confident grin, he walked up to her and said, "Hello, my name is Jack."

The woman stared back, but he didn't flinch. He worried that she might see through his cocksure veneer.

She smiled. "My name is Shelly."

"Hi, Shelly. Can I buy you a drink?"

"Why not?"

The tension inside abated. Jack steered her toward the bar and she ordered a cocktail. As they talked, warmth radiated from her. He learned her name was Shelly Peterson, and that she was a patient care assistant at the local hospital.

As minutes turned to hours, he leaned in, absorbing each word and gesture. When her glass was half-empty, he bought another round. His heart felt flush, but he kept the conversation light; he steered clear of controversial subjects and deeply personal questions. Soon, he was hyperaware of his physical self. He planted his feet apart, propped a casual elbow on the bar, and raised an eyebrow.

Shelly's body language said she was open and relaxed. Jack's mind raced and he savored thoughts of what might happen next. Would they have sex? It didn't matter, he decided. They were having a lot of fun. Besides, he already had her number.

Dating

The connection was instant: their two beating hearts sprouted wings with every flattering word, each pleasurable touch. Spirits soared wildly, free of the twisted wreckage of half-forgotten lovers.

Jack had much to learn about his new-found companion. She was an enigma, a cache of unexpected delights. He worked hard to behave just right on every date. He kept the conversation light–no religion, no politics. After sharing their innermost selves, they shared their flesh, wrapped up in each other's pleasure. In the months that followed, they got to know each other well, inside and out.

Eventually, the relationship became serious. One night at the chic Stanford Restaurant, Shelly's eyes met Jack's. "Men have hurt me in the past."

Jack swallowed a mouthful of steak and his eyebrows arched. "Oh?"

"I once caught an ex cheating on me. It made me feel so worthless." Shelly's eyes welled up as her shoulders curved forward.

Jack's protectiveness was instinctive and immediate. "I would never do that to you." He reached across the table, taking her hand.

"He really hurt me. I don't ever want to go through that again." Shelly wiped her eyes with a napkin and tried to smile. Her fingers trembled.

Jack was overwhelmed by the desire to hold her and keep her safe. "I'll see to it that you don't," he said softly, squeezing her hand.

Shelly stared into his face for a few moments. "Are you sure?" Her tone bore more than a hint of accusation.

"You can trust me. I'm not like those other guys."

Her demeanor softened. "Thank you," she said, demurely picking up her fork and returning to her salad.

In that moment, Jack vowed to give her all the comfort and attention she would ever need. The decision made him feel good. It made him feel strong.

The Next Level

Ten months later, Shelly told Jack, "I think I'm falling in love with you."

A buzzing noise slowly spiraled in his head. "Me, too," he proudly declared. He kissed her warmly.

"I think we should take our relationship to the next level," Shelly said.

Jack adored Shelly, so he readily agreed. "Sure! Why not?"

"We should be exclusive."

Jack hesitated. "Exclusive…of course."

"Jack, you could be the one for me. We could have what my parents and grandparents had."

"Thank you." He blushed.

And just like that, the trajectory of his life changed. Jack's every move was now aligned with Shelly and her goals. A fresh and exciting future awaited them.

Monogamy: First Month

They celebrated their one-month anniversary at her favorite restaurant. Halfway through, Shelly asked, "Where do you think is the best place to raise children?"

With his fork frozen halfway between the plate and his mouth, Jack blinked. He had never considered kids and didn't know what to say. Thinking about her question, Jack's eyes mindlessly followed the denim-clad bottom of an attractive woman who walked through the door.

Shelly kicked him under the table. "Why are you looking at her?"

Jack flinched. He lowered his head and his stomach sank. “Don’t you ever look at other guys?” he asked quietly.

“Never!” she said, a wounded look in her eyes.

“No?” Jack didn’t believe her. He felt chastised and small. He never thought that merely looking at someone would cause any harm, especially to Shelly, the love of his life. He wanted to ask her why she felt like this, but he did not want to do so when she seemed so upset. He was on eggshells until they finished.

On the way home, he decided it was probably best to smooth things over rather than risk upsetting her again. He promised he would try not to ogle other women in future.

When they arrived back home, Shelly turned suddenly and asked, “Do you think she’s prettier than me?”

Jack felt like he was being scolded by his mother. His throat constricted and he rubbed the back of his neck. “Of course not.”

Shelly flared her nostrils. “This isn’t the first time I’ve noticed you checking out other women.”

“But sweetheart, that stuff doesn’t mean anything. I’m with you, aren’t I?”

“I’m watching you.” Shelly’s eyes narrowed to menacing slits.

“I’m sorry, baby. I won’t do it again.” He tried to kiss her.

She turned her face and brushed him away. “If you want me to stay with you, you’ll have to treat me right.”

Jack’s heart sank. “Okay,” he mumbled, fumbling with the key.

He opened the front door and skulked into the house. He headed straight for the bathroom, slamming the door shut and flipping the latch. He could hear her whining morosely in the hallway, “You promised you’d never hurt me.”

Monogamy: Fifth Month

As days and weeks passed, Jack floated through a dreamy wonderland of love and intimacy. Every morning, birds chirped and the coffee perked while the couple lay nestled in each other’s arms. Whenever they argued, make-up sex always brought him back into line with her views.

Then one Friday morning, Shelly asked, “Are you going out with the guys tonight?”

Jack was already halfway out the door. He paused midstride. “Of course. Just like every Friday.”

“When are you going to get tired of that?” she asked, suddenly annoyed.

“Umm…never? What do you mean?”

She put her hands on her hips. “I always thought you’d grow out of it.”

“Out of what? Having a blast?” Jack felt a rush of adrenaline course through his veins. “I’m twenty-two. It’s practically my job to have a good time.”

“Are other women there?” Her face looked pinched and strange.

Jack’s heart skipped a beat. “It’s a bar. Of course there are women there.”

Shelly pressed her lips into a line. “You know that makes me uncomfortable. Do you talk to them?” Her eyes were blazing.

Jack suppressed a groan. He shook his head and gulped. “Come on, baby. I don’t go there to meet women. I just like hanging out with the guys.”

She lifted her chin, indignant. “I don’t believe you.”

Jack’s skin began to crawl. He could feel a flush spreading across his face.

“Are you seeing someone else?” she asked, as she jabbed a finger near his face.

“No! Of course not. I love you, Shelly.”

She squared her shoulders and turned to him. They stood toe-to-toe. “Do you hit on other women?”

Jack’s stomach was doing somersaults. The others were all single and spoke openly about women. Sometimes he played along just to get a laugh, but that was all. He felt guilty, but he wasn’t sure why, since he hadn’t done anything wrong.

“Tonight you’re coming straight home after work.” Shelly folded her arms across her chest.

“What? But the guys—we’ve been doing this for years!”

“It’s either them or me,” she said. “The choice is yours.”

Jack felt as if he’d been kicked in the gut. “Leaving?”

“I’m your girlfriend. You should be spending all your time with me.”

Jack stood there. His mouth tasted bitter and his stomach coiled into a knot. He thought about the many wonderful Friday nights he had spent laughing and backslapping with his friends. His eyes lost some of their shine.

“You said you loved me!”

“I do.” Jack pulled himself to his full height. He sincerely wanted to see her happy.

“You do what?”

“I do love you,” he sighed, feeling frustrated.

Shelly shifted her weight and crossed her arms over her breasts. A smug smile played on her lips. “Well, then,” she said, “I’ll see you here right after work.”

Jack’s mind began to sift through a million memories at once. Could he go without her love, their intimacy? After a moment, his mind cleared. Lifting his head, he beamed. “I love you to death,” he said.

“Then from now on, you’ll spend Friday nights with me.”

“Of course, honey.”

Jack had surrendered. Those boys’ nights of drinking, cajoling and child-like foolishness were over. At work, some of his co-workers began to act a little frosty. He told himself it didn’t matter. He wanted to make Shelly happy, whatever the cost.

Monogamy: Eighth Month

Jack tried his best, but Shelly wasn’t satisfied. She kept telling him to treat her right. Perhaps they had different notions of what that meant, he thought. Jack Googled those words and found dozens of detailed items; all required one change or another on his part. He began to tremble.

Jack worked his way down the list, putting in extra time and effort. He lowered the toilet seat after each use, picked up after himself, puts his shoes away, stopped passing gas outside the bathroom, and remembered to take out the trash. He did anything he could think of.

Soon, though, Jack began to forget who he was. He became a virtual servant to Shelly and her needs. His soul became empty and dark as his identity faded. He drank a few beers each night because they dulled his inner thoughts. He returned to his favorite porn sites and masturbated a lot. It was the only excitement he had left in his life.

The door opened. Shelly came in and her eyes widened. “You’re watching porn,” she shrieked.

Jack almost jumped out of his skin. He hid his face and waited for her to leave.

“Is this love?” she shouted.

“Hey, Shelly. I’m only jacking off. What’s the big deal?”

His irate girlfriend paced the room like a bullfighter. She turned to him and said, “Give me your Facebook password.”

Jack’s muscles tensed. He eased his shorts back over his knees. “Can’t I have some privacy?” he complained.

“I thought we agreed that couples shouldn’t have secrets from each other.”

When Shelly reached for Jack’s smartphone, he nudged her hand away. He grabbed the handset and held it tight against his chest. Sweat appeared on his brow. He raised his chin and gave her a defiant gaze. “I don’t have to prove anything to you,” he said quietly.

“You’re a liar and a cheat,” she screamed in his face. “Give me your phone!”

Jack sighed. He was weary of her aggressive demands and groundless distrust. He tightened his grip. After giving in and changing so much since their relationship began, he needed one part of his life to be just his own. “Get away from me.” he asked, pleading.

Shelly’s eyes darkened as the back of her hand slammed his face. “Give it to me!” she shouted. The rage in her voice was palpable and frightening.

Terrified, Jack let go of the phone. It snapped back with her hand, bashing her in the mouth.

“I’m sorry,” he said.

Shelly touched her bloody lips. “You bastard,” she moaned. Tears streamed down her face. She dialed 911.

When the police arrived, Shelly’s injury was still visible, while the red mark on Jack’s face had already faded. After taking just minutes to hear his side, Jack was arrested, a domestic battery charge on his record. Shelly was sent to the emergency room, where she found comfort in the hands of hospital colleagues.

Lessons Learned by Jack Robinson

• He will not be responsible for a girlfriend’s past emotional injuries or allow her to hold him emotionally hostage.

• He will ensure that boundaries are immediately set if a girlfriend attempts to treat him disrespectfully, because potential sex is not worth actual humiliation.

• When a girlfriend complains about his wandering eyes, he will encourage her to watch the following YouTube video and engage her in a conversation about male nature.

• If a girlfriend is distrustful and suspicious about everything he does, he will break things off forever and eliminate the toxic relationship.

• He will not tolerate slapping and other violent acts by a girlfriend. He will contact authorities, leave her immediately, and never have physical or other relations with her again.

• He understands that the legal system is often biased against men and will be sure to keep evidence on hand if there might be any doubts about his innocence.

The Men's Movement — why there is so much to gain from "the left."

Andy Thomas · 26 January 2016 · Archived copy · Original

There's a certain acrimonious streak running through the men's movement against what is perceived as being "the political left". This is understandable, given that feminism is widely held as a left-wing invention [1].

Throughout much of my life, I was essentially non-political because I failed to see how culture and the forces operating though it affected me. The moment I began reading and engaging in the men's human rights movement was the moment I became "political" in the sense that I understood for the first time that in order to have a voice, I would have to fight for it.

I've been on a rather an interesting journey ever since — one that has taken me to places that I once could never have imagined I would go. Instead of staying clear of "the left," that's where I decided to go and what follows is, in part, a personal account of this. In the concluding section, I explain why I think it's so worthwhile to engage in the territory of the left, and so important not alienate ourselves from it. Everyone is free to make of this what they will (there's a comment section below).

Now, the origin of the terms "left" and "right" lie in the French Revolution of 1789, where the National Assembly was divided into two, with the aristocracy sitting on the right of the house, and those representing everyone else on the left. Western politics is generally polarised between "left" and "right". This is especially true of the US I think, but also of the UK, albeit a little less so perhaps.

I'd like to argue, however, that the very notion of a political binary, as represented by a "left" and "right", presents us with a false dichotomy when the real world is so much more complex. Human politics is, in reality, a rich tapestry of overlapping perceptions, ideas and social values that cannot meaningfully be distilled down to two opposing world views. This is why I deliberately wrap the term "left" in quotes — it is an artificial social construct like "patriarchy" — there is no such thing in the widely used sense of the word.

Moreover, I believe it a mistake and a handicap for those in the men's movement to reject all that is perceived as being on the "left" when, not only is there is so much to be learned, but so many to alienate.

I'm not about to suggest to anyone that they should look favourably at the Labour and Democratic parties. In any case, the so-called left-wing mainstream parties have proven themselves to be vehicles for the Tony Blairs and Hillary Clintons of this world to rise to power. Rather, I'm going to draw largely from my own experience of non-mainstream groups.

I find it a little ironic that I should write an article such as this when I consider that once, as a product of Thatcher's Britain, I would have said that I was, if anything, a "conservative," at least one with a small "c". My father, however, had worked in a factory all his life and had been involved in unions and, at times, industrial action. As a teen, I recall him relating his experience of a picket line in the 1980s, where soldiers dressed in police uniforms had charged them with batons. At the time, I couldn't identify with any this, however.

As a youth, my focus was on science, computers and technology. This I saw as the future. In any case, I was interested in working hard, getting ahead and owning things. This is what "the right" appeared to represent, whereas "the left" was all about joining dole queues and men in donkey jackets who proclaimed, "This is the winter of our discontent!" [2]

In truth, however, it seemed that politics didn't really affect me because it made very little difference which of the two main political parties was in government.

My introduction to left-wing politics came many years later in the form of a brief and stormy love affair with a woman I would have described, in a somewhat condescending tone, as being "a bit of a leftie". I would describe her

now as a bit of psychopath, and I'll touch on that in a moment.

At the time, having consciously decided to disengage from a society I felt little connection with or place in (I'm sure many male readers can identify here), I had *gone my own way* and was living a rather remote existence on the east coast of England. Ruby (not her real name) lived in Newcastle, which was the nearest city to me. It's with a tinge of regret that, to date, she represents the one and only intellectually based romance I've ever had.

Things started with a chess game with moves communicated remotely by text message. I began my opening without much consideration, using a text book gambit, and remember quite distinctly the moment I realised that I was going to lose badly unless I seriously upped my game. The next few days were a period of intense concentration, during which we fought each other to a stalemate.

Ruby possessed a sharp intellect and was highly aware both politically and socially. In these areas, I really was no match for her at all.

I recall, a little uncomfortably now, the time I tried to engage her in a political discussion. As she spoke fluently of capitalism, the markets, robber barons and dialectic materialism, I felt a certain sense of powerlessness as the seabed yawned away beneath my feet, and it occurred to me that I was out of my depth.

The truth was, assuming that there wasn't a great deal to know, I had never really thought about capitalism. Sure there was some technical stuff about finance and the economy I didn't know a great deal about, but in essence, I felt that my world view had things sufficiently covered — capitalism was about money, and money was a necessary incentive not to be poor. It would nice if no one were poor, of course, but things just couldn't work that way.

As a side, I use the term "a bit of a psychopath" in my description of her quite deliberately to refer to the fact that she exhibited a number of, what I now understand to be, psychopathic traits. That doesn't mean that I found her malevolent, however. In fact, she could be quite altruistic — if she chose to be. I wonder now, however, just how much she regarded altruism an academic exercise in successful relational strategy, rather than some profound axiom of being. Charming, educated and incredibly intelligent, it was a bizarre enigma to me that she seemed to lack any ambition whatsoever.

I refer to the relationship with "love affair" and "romance", but to be accurate, these terms describe my relationship to her, rather than her relationship to me. The reality was that I was hooked on the promise of her affection, which was never quite fulfilled in earnest. Instead, I only ever won a charming smile which allured to kindness and warmth but was little more than a veneer for her detachment and amused indifference.

I would describe my experience of her as akin to sucking on an ultra-light cigarette in desperate need of satisfaction that was never quite forthcoming. In the end, this proved too confusing and distressing for me.

While she was an expert in holding things back, she never once engaged in overt deception. If anything, she was nothing if not disconcertingly honest with me. She told me several times that she was incapable of guilt or remorse, to which I failed utterly to relate, and so dismissed. Lacking insight into a mindset radically different from my own, my problem was that I was unable and unwilling to believe her. Instead, I had her on a pedestal.

I think she found it rather fascinating to explore the contrast between herself and emotionally vulnerable souls like myself, as she recounted an early childhood drama to me — one in which she had burned down her father's house. After setting light to the curtains and watching the flames rise to the ceiling and then engulf the room, she sensed the danger and left by the front door, stopping to take her little brother with her as an afterthought.

When her father later returned home to a smouldering ruin, he assumed that the fire had been accidental and that Ruby had bravely saved her younger brother. She was duly showered with praise and adoration, and she described how much she thoroughly enjoyed the whole experience. She had never felt the need tell anyone the truth behind the fire, and never did at the time.

Why is any of this relevant? Well, it isn't really, except that for me she represented a catalyst — an emotional taproot that would later give rise to a paradigm shift in my understanding of human beings and the *human condition*.

In terms of life-changing experiences, she was, in fact, one of the most useful people I have ever met.

Later, I would read up on "dialectic materialism" and find myself more than a little surprised to be intrigued and drawn to the subject than I would have expected.

A number of months down the line, I was living in London, when a friend of mine, who fits the stereotype of a ranch-owning Texan with a love of guns, sent me an email bemoaning the very existence of a certain left-wing book. This book, he lamented bitterly, was the primary cause of all that was wrong in the world, having been used so effectively by "leftie" agitators ever since it was first written in the 1970s. Naturally, I thought this would serve as a great introduction to the virulent politics of the left, so decided that I would read the damn thing.

The book was, of course, *Rules for Radicals* by Saul Alinsky. I also purchased a copy of *Rules for Conservatives*, a conservative counter text, which I planned to read as well. I find it rather amusing now that I still regarded myself a small-c conservative, one of the good guys, and thought that the second text would serve as a healthy counterweight to the propaganda I was about to dangerously expose myself to in the first place.

And who knows? Perhaps I was right! For having first been thoroughly corrupted by Alinsky, I never wanted to read *Rules for Conservatives*. Maybe I should, and perhaps one day I might. For than moment, at least, the second book sits pristinely on my shelf, having never been opened.

Rules for Radicals is a readily amenable instruction book for how the "Have-Nots" in society may take power from the "Haves", i.e. those with disproportionate power, undeserving privilege and ill-gotten wealth. Now the thing was this — I found profound identification with Alinksy's description of society's "Have-Nots," both in terms of being a member of the current human subgroup targeted for prejudice, and for my working class background.

No subgroup in western society today is so routinely and so openly denigrated, disadvantaged, excluded and exploited as the blue collar, low status, working class male.

I think some in the MRM, angry with what they see as the cultural Marxism of the "left" [3], quite naturally look to the political right for a morsel of sympathy or understanding.

They will, of course, be disappointed.

Here, David Cameron, the British Conservative Prime Minister writing in the Sunday Telegraph not too long ago, shares his own view of low-status males from the balcony of his ivory tower:

> "I also think we need to make Britain a genuinely hostile place for fathers who go AWOL. It's high time runaway dads were stigmatised, and the full force of shame was heaped upon them. They should be looked at like drink drivers, people who are beyond the pale. They need the message rammed home to them, from every part of our culture, that what they're doing is wrong – that leaving single mothers, who do a heroic job against all odds, to fend for themselves simply isn't acceptable." – **David Cameron** [4]

So, in his view, what young men need, having grown up in social deprivation without fathers or positive male role models, is yet more hostility and shame because they haven't had enough already.

I'm also minded here to recount a particular conversation I had with a former friend of mine a few years ago. Although retired, he had previously been a senior executive in a major oil company with the rather imperial title of "northern hemisphere manager." We were discussing homeless men, and I had just outlined my belief that what frequently lay behind all the accepted causes of homelessness — such as addiction, family breakdown, mental illness, lack of a family network and domestic violence — was early childhood abuse and trauma. This I concluded, was at the root of the problem, and that it was generational in nature.

My own personal experience of dealing with those on the street confirmed this. Overwhelmingly, those I met were adults who had been battered, abused and neglected as children and, as a result, could not form healthy and stable relationships and, significantly, could not integrate and function successfully within society.

I'll always remember his response, which came in the form of a lecture on early childhood development delivered down to me with the supreme confidence that only those in ivory towers can manage.

And here it is:

"What happens is this," he said (I'm quoting from memory here, but his words stuck with me so they should be pretty close). "By the time a child reaches ten years old, he has enough wherewithal about him to conduct a survey of his life. He analyses his relationships with others and his place in the world. He then uses this information to form a decision on what he's going to do with his life. Those who chose to get ahead do well, while those who choose to live off the backs of others don't."

"So," I asked incredulously, "those living on the street choose to be that way?"

"Yes," he said. "They choose to beg because they can't bother to make an effort in life."

That was the last time I saw him.

To be fair, his own childhood had been one of financial shortage. But what he had had, that so many do not, was a loving mother who had both nurtured and educated him. This was invisible in his mind, and so was prone to projecting his own psychology onto those who had known nothing but brutality and rejection from the moment of leaving the womb. He had never known his own father and had taken on the role of family provider and protector from an early age. As such, he was minded to view emotionally crippled males, not as human beings with problems, but as *the problem*.

But coming back to the point, apart from the fact that the perspective of those on the right is often one of the ivory tower, the right represents the interests of those who want to *conserve* the status quo in order to hold onto what they have.

This is what it means to be a *conservative*.

For the Haves, change is rather disconcerting. For the Have-Nots, who have little to lose, change is rather more appealing.

Looking at things this way, why on earth did I ever support conservatism?

Well, I guess if I'm honest here, it was because I once felt that I would be able to "get ahead," save for the future and climb the ladder of ownership in some way. Clearly, I no longer feel this is as worthy a goal as I once did. Perhaps watching my father work in a factory until he was 67, having saved into a pension scheme where his labours could be creamed off, has had something to do with my change of heart.

Capitalism is an infinite growth model which, in order to conserve the way things are for those who control wealth, power and status, forever needs to find continued economic growth in order to survive. Here are a few rather illuminating quotes from a 2015 report of the UK Government's Women's Business Council which extols the economic need to get more women into the workplace [5]:

> "Between 2008-2014, the number of women who were in work but wanted to work more hours than their current job provided, increased from 1.1 million to 1.55 million — a rise of 41%.
>
> "If each of these women worked one more hour per week, this would translate into an extra 1.55 million hours a week or 80 million extra hours worked each year.
>
> "This is equivalent to more than 36,000 full-time workers."

More workers equal more taxation, more consumer spending and the continuation of profit.

The report concludes:

> "Equalising women's productivity and employment to that of men's levels has the potential for increased gross

> domestic product of 35% in the UK."

Now, forty years ago, the cost of a family home was limited by a single working wage. Have you ever wondered why, today, it is defined by two working wages?

I advocate no return to traditionalism, or to a time when economic production was carried largely on the back of male physical labour. However, many middle-aged women are now waking up to what "equalising women's productivity and employment" really means for them — and it's not always the freedom and happiness they were promised.

The cultural Marxists of the Frankfurt School have indeed served as a catalyst for the advancement of feminism, which has, in turn, provided a convenient cover for the breakdown of family life needed to put women to work.

As second-wave feminist, Linda Gordon put things:

> "Whatever its ultimate meaning, the break-up of families now is an objectively revolutionary process … Families will be finally destroyed only when a revolutionary social and economic organization permits people's needs for love and security to be met in ways that do not impose divisions of labor, or any external roles, at all." – **Linda Gordon** [6]

It would seem that Gordon failed to grasp just how adaptable capitalism really is. It's rather ironic, I think, to reflect on how the primary beneficiary of Gordon's dream has not been women as a group, but capitalism itself!

Erin Pizzey, on the other hand, the family care activist and founder of the early domestic violence refuges, puts rather more human value on family life than the likes of Gordon. Pizzey was instrumental in the women's liberation movement of the late 1960s and early 70s herself and, in a recent article on her WhiteRibbon.org website, she is quite clear that the men on the left were betrayed by a subgroup of hardcore women who had their own personal agenda:

> "In 1971 liberals, the media, universities and an ill-assorted band of left wing journalists were all leaping to the barricades to fight in the coming revolution against capitalism. What the men had not understood was that their female partners were now dissenting from fighting side by side with their brothers but and were actively rearranging the goal posts. No longer as far as the new feminists were concerned was capitalism the enemy but it was replaced by 'patriarchy.'" – **Erin Pizzey** [7]

Now, if there is any political faction which has steadfastly upheld a literal interpretation of Marxist ideology, it is Trotskyism. Trotskyists tend to reject feminism as *identity politics* which has divided the working classes. In fact, the International Committee of the Forth International (a faction of the organisation founded Trotsky himself) has written extensively on the Frankfurt School, which it regards as anti-Marxist and a foundation for "petty-bourgeois pseudo-left" political movements [8].

Given so many well-connected feminists come from middle-to-upper class backgrounds, I find their description of feminism as a "petty-bourgeois pseudo-left political movement" quite fitting.

Rather than viewing "the left" as a definable pole of a political binary, I prefer to think in terms of a cultural melting pot of inhomogeneous groups, interests, struggles and ideologies. The only thing they necessarily have in common is that its proponents see themselves as the Have-Nots seeking change, rather than the Haves resisting it. The very idea of a homogeneous political "left," is a gross oversimplification.

By indulging our anger, and uselessly railing against all that is seen as "the left," we are not only alienating a huge number of desperate men and potential supporters, we are cutting ourselves off from political and social groups from whom we could learn so much, even if we do not always share their perspectives. What's more, we leave ourselves with little option but to appeal to the right, in other words, the Haves of this world, for salvation.

Feminism is nothing other than a parasitic ideology originating from a subgroup of emotionally damaged women who have exploited existing political and social networks. Feminists are *entryists* — who once established, seek control in order to make every issue about themselves. What has allowed them to do this successfully is, of course, male chivalry. The political left of the past was simply its host, and the men on the left were betrayed and discarded. Chivalry rendered them blind and impotent against their betrayers.

Feminism is now an integral part of the Establishment and men, particularly working class blue collar men, are among the Have-Nots. In Cassie Jaye's trailer for the upcoming Red Pill documentary [9], watch how the eye rolling feminist from "Feminist Majority Foundation" sits in her executive office claiming oppression while the working class men are generally the ones speaking from the street.

It is useful, I believe, to look at the social and political struggles of the past because there is much there to learn. I happen to believe that, as a product of their time, Marx and Engels were inspired. In the final analysis, however, they failed utterly to take into account human nature, believing that the chaos and complexity of nature, of which we are a part, could be supplanted with scientific order. I think ideology is a great thing — except, of course, that in order to get people to follow your blueprint for a better world, you must first crush them.

The term "left-wing," can be taken to mean a whole range of political and ideological views, many of which I do not share. For one thing, I do not believe that everything about capitalism is necessarily bad, especially when any blueprint for something better would be subject to the law of unintended consequences as history has shown us. I'm no fan of labels, but prefer to declare myself on the side of the Have-Nots, and against the entrenched elitist power of the Haves. I oppose hereditary privilege, class systems, oppressive social orders and gynocentrism. If I am to be defined as "left-wing," let it be in the sense that I'm interested in and advocate the politics of change.

I recognise, like so many outside the political mainstream, that the traditional parties of the left have long been usurped and are little more than a front for the interests of big business and powerful interest groups. As Owen Jones explains in his book, *The Establishment: And how they get away with it*, there is a revolving door between the offices of the political elite and the boardrooms of megacorporations. The British Labour Party, for example, betrayed its founding principles when Tony Blair tore up Clause IV to path the way for continued privatisation [10] and to ingratiate himself with Rupert Murdoch.

To be presented with a "this" or "that" choice between Labour and Conservative, between Democrat and Republican, when in fact both options often represent the same thing essentially, is no choice at all.

Here in the UK, Jeremy Corbyn appears as a welcome aberration from this. However, with his idea for women-only train carriages [11], he has tragically demonstrated that he suffers from "The One Good Man" syndrome, as poetically described by Alison Tieman in her article of the same name [12]. I could not help but find it somewhat pitiful to read how the feminist MP, Jess Phillips, who had laughed openly at the idea of men having their own "issues" during a Westminster backbench debate [13], and who Corbyn had just appointed to a Parliamentary Private Secretary post, gave an interview to Owen Jones in which she boasted of telling the Labour leader how she intends to knife him, not "in the back", but "in the front".

> "The day that you [Corbyn] are hurting us more than you are helping us, I won't knife you in the back, I'll knife you in the front." – **Jess Phillips** [14]

As an example of unguarded egotism and sheer unprofessionalism, this takes some beating. Here is a woman who is unaccustomed to having her views challenged.

In any case, this is a digression. What I'm building up to, and the purpose behind this article is to say this:

When I first became involved in the men's movement, I knew nothing of how to campaign or how to organise. Like so many men, especially those in distress, I was isolated behind a keyboard. The feeling of powerlessness was overwhelming and disheartening.

However, by forcing myself out of my cave, swallowing a few initial prejudices, and getting involved in political groups at the street level, I developed a new perspective and a new purpose. While listening to a speech by Owen Jones at the People's Assembly in London in 2013, I had the revelation that, "My God! These people know how to organise!"

There are a myriad of social justice and political groups who are experienced at organising and campaigning effectively, many of whom represent issues I could easily relate to and support.

Later, I moved into the fight against homelessness in Manchester, a scourge on society predominantly, but not exclusively, afflicting men. I gleaned insights into how to take a squat, something Erin Pizzey was proficient at during the 1970s and was present in 2015 when activists occupied the Bank of England building in Liverpool, turning it into a shelter for rough sleepers, see video below [15].

At the street level, there an overwhelming number of disaffected men who have been screwed over by the child support agencies, the courts, abusive ex-wives, the army and the state. I have also met many female campaigners who care deeply about homeless men, who are aware of the empathy gap, and who are often willing to face hardship, arrest and incarceration in order to help. Ideologically minded feminists, I noticed, are sporadic, however. The odd one I encountered, I simply side-stepped.

I had gone into things fearing that I would be excluded and pilloried if I dared express my beliefs but, to my surprise, I found this not to be the case.

Feminism is now the Establishment, and feminists walk the corridors of power in government, NGOs and academia. As you go up the political "food-chain" to where funding becomes available, the more feminists and radical feminist dogma you will find. At the grass roots level, however, feminists are hardly present at all.

Now, here's the thing: **They can be pushed out!**

I have come to believe that engaging with and joining existing activist and campaign groups at the grass roots level is a worthwhile activity both politically and personally. Sure, it is necessary to choose causes judiciously and, sure, there is no shortage of dubious ideas and individuals out there (it goes with the territory and it's the same within the MRM itself). Often it will be necessary to back out of a group on realising that it's not what it first seemed. None of this, however, is a reason not to engage. Instead, we should embrace the messiness that is the political struggle and learn from it.

If we were to reach out and engage at the local and grass roots level in numbers, refuse to be excluded and refuse to back down, feminism can be pushed out from the ground up.

On a personal level, it is also an opportunity to network, make friends, and to put our own beliefs to the test and challenge our prejudices (we all have them). It is an opportunity for personal growth and development.

If, however, we continue to foster a predisposition against left-leaning groups and ideas, we rule all this out. Instead, we condemn ourselves to political isolation and powerlessness.

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7. Erin Pizzey. How feminism succeeded in destroying family relationships
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9. Cassie Jaye. "The Red Pill" documentary extended sneak preview
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10. The Guardian. Clause IV: a brief history
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12. Alison Tieman. The One Good Man
http://www.avoiceformen.com/feminism/the-one-good-man/

13. MP Jess Phillips laughs at men's rights debate request
https://www.youtube.com/watch?v=KMlhKhpQWtY

14. Knife Jeremy Corbyn in the front, not the back
https://www.youtube.com/watch?v=1TcLhDTUxVs

15. Andy Man. Inside the Bank of England
https://www.youtube.com/watch?v=Nir8reb6Fy0

[youtube https://www.youtube.com/watch?v=YTgtmPlqYJo?rel=0&w=560&h=315]

Dr. Kent Lee of Memphis clinic that botched circumcision placed on genital mutilators directory

Gary Costanza · 27 January 2016 · Archived copy · Original

Dr. Kent Lee has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From Dr. Lee's profile at vitals.com:

"Family Practice

Education
Medical School
Medical Anthropology, University of Memphis, Tennessee
Appointments
University of Tennessee College of Medicine (2008 – Present)
Assistant Professor of Family Medicine
Associations
American Board of Family Medicine

Hospital Affiliations
Methodist University Hospital
1265 Union Ave, Memphis, TN 38104
St Francis Hospital"

Dr. Lee works at Christ Community Health Services, the clinic where a 3 month old baby boy's penis was amputated during a circumcision.

From "About Us" at the Christ Community Health Services website:

> Everyone who enters our centers is treated with dignity and respect. We offer each patient spiritual healing and the opportunity to share in prayer. We believe that Jesus Christ is the true healer and with his guidance and comfort we can provide physical and spiritual healing.

Treating your patients with "dignity and respect" assumes that the patient *wants the surgery,* so when you genitally mutilate an infant- the patient – who's unable to consent, you are committing an assault on a child.

This genital mutilation is unethical and potentially deadly, resulting in permanent disfigurement in varying degrees.

Here's an excerpt of the story from WMC-TV:

> Maggie Rhodes' son Ashton was three months old when she had him circumcised at a local low-cost clinic.
>
> "When he was in the room, he was screaming like life and death like, like there wasn't no tomorrow," she said. "When she pulled back the cloth, like the thing was like gone. She cut up instead of down, instead of cutting

> around the top of the penis."
>
> Rhodes says her son now screams when he urinates. He will need reconstruction work to correct what she considers a botched procedure.
>
> Ob/Gyn Doctor Kent Lee did not perform Ashton's circumcision nor has he ever met Ashton or his mom. Lee says most circumcisions are safe, but he says mistakes do happen.
>
> "I've been doing this for 20 years, and I have never ever seen anybody with everything completely cut off," said Ob/Gyn Dr. Kent Lee. "Actual penectomy is extraordinarily rare."

So, Dr. Lee says most circumcisions are "safe" and that loss of the penis is "rare." Well, I don't know what he bases that on as records are not kept about those incidents, including death. I suspect he uses made up safety 'stats' to alleviate feelings of guilt or remorse.

Yes, "mistakes do happen," but the 'mistake' is allowing people such as Dr. Lee to disfigure infants with potentially deadly surgery. The 'mistake' is magnified when 'educated' people such as Lee don't realize the surgery *itself* is the mistake.

Well, Dr. Lee can't say he's "never ever seen anybody with everything completely cut off" anymore. At this rate, he'll see another penis removal in the next 20 years – maybe he'll cause it.

Or maybe he'll see the light and show *actual* "dignity and respect" to those defenseless baby boys by not mutilating them without *their* consent.

Let's place blame for 'botched circumcisions' where it belongs, on mutilating doctors who are performing risky surgery that is medically unnecessary.

Here's an excerpt of the story about the incident from opposingviews.com:

> A three-month-old infant has been left mutilated after doctors cut off his penis during what was supposed to be a 20-minute circumcision procedure.
>
> Memphis, Tenn. mother Maggie Rhodes is now regretting taking her son Ashton to the Christ Community Health Center in August to get circumcised.
>
> "After I went home and I discovered that my son's penis was not there, I immediately froze, like, oh my God," Rhode told My Fox Memphis.
>
> Rhodes said she was told the procedure would only take 20 minutes but was left waiting for hours as she heard her baby scream throughout the entire procedure.
>
> "It took them about three hours to do the circumcision and so my baby screamed the whole three hours, like the whole process," Rhodes said. "Then even when she gave him back to us, he was still screaming."
>
> Rhodes said she was not notified of the botched procedure, instead she and her sister made the shocking discovery at home when Ashton was still screaming and they saw his diaper filled with blood.
>
> "When she pulled back the cloth, like the thing was like, gone. She cut up instead of down, instead of cutting around the top of the penis," Rhodes said.
>
> All that was left was a partial penis and his testicles. Rhodes said Ashton urinates through a hole in his penis and screams in agony.

The mother plans to sue the doctor and clinic – you can read about that here. I hope more people realize that the 'mistake' was raising a scalpel in the first place.

See Ashton's mom (now a 'regret mom') interviewed and Dr. Lee admit he's been cutting penises for 20 years here.

Since there is no risk and complication information given by Christ Community Health Services or Dr. Lee, you

can read that here at neonatalcutting.org.

Bonus video: See William Stowell talk about his intactivism and how he sued his circumcisers and won.

Dr. Lee's practice information follows:

2400 Poplar Ave
Memphis, TN 38112

> Dr. Kent Lee of Memphis clinic that botched circumcision on genital mutilators directory https://t.co/Gc6xPEHOhM pic.twitter.com/3Udi3tsu1T
>
> — gary costanza (@jerrytheother) January 28, 2016

Feminism vs. Egalitarianism: How can we cultivate a safer society?

Andrew Nuttall · 27 January 2016 · Archived copy · Original

Violence has its roots, and so does suffering. Both feminists and egalitarians have suggested ways to cultivate a safer society. Some people are surprised to learn that the practice of distributing compassion equally is an important way in which egalitarianism differs from feminism. This difference is tragically striking when it comes to the issue of child abuse.

Unlike egalitarian reasoning, feminist ideological assumptions lead to diminished compassion for the suffering of non-women, including men and children, because of how ideology subconsciously affects judgment. For example, egalitarianism seeks to overcome this problem while leading media feminists such as Jessica Valenti to insist on calling certain civil rights advocates "whiny" for challenging her on how she distributes compassion.

If one looks carefully at her stereotype of Men's Rights Activists, the parallels with psychological profiles of adult victims of child abuse are uncanny. Moreover, the delight she takes in using sardonic feminist in-jokes reveals an entrenched boundary in her compassion.

Egalitarians find her patently feminist outlook toxically inhumane. What about the value of those lives burdened by child abuse? Would we not cultivate a safer society if we ensured that abused children's developmental needs were better met? When victims of abuse get mad at feminists for denying their voices, look at who treats their points of view as worthless.

It is not surprising that Men's Rights Activists get angry at feminists for making ideological assumptions. Feminist media icons commonly exhibit an in-group mentality that leads to social injustices. And yes, some feminists are not into that way of thinking. But nevertheless, young feminists in the education system today are increasingly opposed to moderates in their movement for sometimes applying egalitarian, rather than feminist principles.

Many (not all) feminists agree that we should bring an end to child abuse. Feminists like Jessica Valenti intentionally write articles for the sake of antagonizing members of a movement with a disproportionately large number of adult victims of child abuse in it.

Like a bully, she hides behind the claim that she is just "joking." This is patently not-egalitarian behavior. From an egalitarian perspective, everyone's journeys in life are equally legitimate. Imagine being one of those abuse victims getting attacked publicly by feminists who share her ideologically-driven opinions. Fixing the problem of child abuse necessarily involves acknowledging how feminist ideology is part of the problem.

On the surface, most (not all) feminists do not find child abuse any more acceptable than egalitarians. However, when it comes to responsibility and accountability in actual cases of child abuse, feminists and egalitarians differ substantially. Egalitarians distribute compassion evenly, unlike feminists.

Both groups recognize that child abuse is the root of numerous social problems, but egalitarians are more interested in cultivating safety for abused children. The outcomes of all parties affected by child abuse are important to egalitarians, so they find the feminist notion of "patriarchy" grossly inappropriate as a framework for understanding the problem.

The most common form of child abuse is Parental Alienation Syndrome. It burdens children and future adults with a lifetime of shame and self-hatred. It's connected to a myriad of personality and health disorders. For people who suffer in this way, shaming tactics are disgustingly inappropriate.

In North America, over 35% of children live in single-parent homes. 83% of parental alienation is committed by the parent who has the majority of custody hours, and women in Canada are typically awarded 75% or more of custody hours by family courts.

Mathematically, it is an inescapable conclusion that single mothers abuse children more than anyone else and

researchers have repeatedly measured this effect: “Approximately 40 percent of child victims were maltreated by their mothers acting alone; another 18.3 percent were maltreated by their fathers acting alone; 17.3 percent were abused by both parents.” (source)

I once brought up this information in a debate with a professor of Women’s Studies and her prefabricated ideological response was to start by defending single mothers. She organized her argument in such a way as to downplay or trivialize mothers’ responsibility for causing harm.

She spoke of how hard it is for women to raise kids on their own. She pointed out how children sometimes push buttons and concluded that hitting them is sometimes inevitable when a single mother is overwhelmed by stress.

To summarize her argument, she blamed that stress on “systematic oppression by the patriarchy” and cited an example of gynocentric reasoning as evidence for her conclusion. She then closed by bluntly asserting that fathers are less of a problem when they accept greater responsibility for taking care of kids and gave two examples of “dead-beat dads.”

Is the father-child bond any less meaningful to a person’s life than the mother-child bond? The distinguished professor never expressed any concern or compassion whatsoever for men who protect their children from abusive mothers, a job made more difficult by the lack of shelters for male victims of domestic abuse.

She conveniently left out how often vindictive mothers interfere with divorced fathers’ rights to access their children. She ignored the fact that men have formed organizations so that they can be involved in their children’s lives and she completely ignored the questionable ethics of the family maintenance system.

What about children’s biologically-driven identification with their fathers? An undeniable suffering arises when that bond is denied to a child. Rather than distributing compassion evenly, feminist ideologues are notorious for making excuses on behalf of child-abusing mothers as if children are somehow less important. This one concluded that male-dominance is to blame for women who abuse children.

She displayed a boundary in compassion by using feminism as a shield for abusive mothers. An egalitarian would consider the suffering of children and fathers in these tragic situations as equally central. Like most feminist ideologues, this professor did not.

Would a feminist make excuses for rapists? I imagine this Women’s Studies professor would give a failing grade to any student who did. Like rape, the consequences of child abuse are frequently severe and enduring. So why did she aggressively focus on making excuses for child abusers? Why do so many feminists support abusive mothers ahead of the children and their fathers, while others engage in publicly scorning activists who are trying to address ideologically-driven problems related to that abuse?

Feminist ideology presupposes that women are unfairly disadvantaged, (Patriarchy Theory) and, therefore, deserve top priority when it comes to getting social and material support. People who hold this horrible misconception of social power have a track-record for overlooking existential threats to children who live in abusive homes.

From an authentically egalitarian perspective, this is a kind of denialism that lingers like an elephant in the room. If feminism were a movement for equality, would it not start by distributing compassion evenly between the interconnected people in such grievous conditions?

With just a few fortunate exceptions, children raised by single mothers are less successful in life compared to kids raised in families with fathers. While informed feminists and egalitarians agree that the most likely people in society to abuse children are women who have also been abused themselves, egalitarians disagree with any presupposition or assumption whatsoever that women possess innate moral superiority or any instinctively greater competence around parenting. [1]

Moreover, egalitarians are far more likely to acknowledge the importance of ensuring fathers have a right, as well as a responsibility to be in their children’s lives. The fact is involved fathers help prevent child abuse and produce healthier, more successful adults. But do they have the right to do that? Society would best be served by facilitating

men's healing journeys and interconnections with children, not by accusing Men's Rights Activists of being a bunch of "whiny" losers from the class of oppressors.

Egalitarians have no time for attempts to abdicate responsibility in cases of child-abuse and consider primary care-givers to have the most significant impact on the lifetime well-being of human offspring. Child abuse is well-understood to have downstream social impacts.

An egalitarian solution involves steadfastly supporting fathers' rights while placing long-term priority on the welfare of children rather than framing the issue in terms of "Patriarchy." Egalitarianism involves acknowledging all of the facts and the feelings at the roots of social problems. Consequently, egalitarians consider feminist ideological presuppositions to be dangerously imbalanced and harmfully dysfunctional to the process of cultivating safety.

Violence has its roots, so does suffering. Some of those roots are ideological. The issue of child abuse illustrates some of the differences between egalitarianism and feminism. The failure to equally distribute compassion impairs the cultivation of safety as demonstrated by the way feminists address the issue of child abuse and treat its victims.

Egalitarians consider this distribution functionally and centrally important to resolving the problem. As the case of child abuse and the long-term cultivation of safety illustrates, feminists distribute compassion based on the assumption that women are oppressed and publish textbooks in which they claim females cannot be sexist despite obvious examples to the contrary.

This post originally appeared on Ultimatemanbuilder.com. Dating advice and men's personal development. Written by Andrew Nuttall

Notes:

[1] Link to (http://www.united-academics.org/magazine/mind-brain/do-womens-brains-make-them-better-parents) is now 403 forbidden.

Feminists don’t know jack about feminism. Janet Bloomfield helps out.

AVfM Video Source · 28 January 2016 · Archived copy · Original

https://www.youtube.com/watch?v=nRndoqbWLTg

See her youtube channel: https://www.youtube.com/user/JudgyBitch1

Human evolution and culture

Douglas Galbi · 28 January 2016 · Archived copy · Original

Culture has made human beings who they are. Leading human evolutionary biologist Joseph Henrich compellingly makes that point in his recent book, *The Secret of Our Success: How Culture is Driving Human Evolution, Domesticating Our Species, and Making Us Smarter*.

The answer to why humans are different is that we crossed the Rubicon. Cultural evolution became cumulative, and then both this accumulating body of information and its cultural products, like fire and food-sharing norms, developed as the central driving forces in human genetic evolution. … Having crossed the Rubicon, we can't go back. The impact of this transition is underlined by the fact that, despite our long evolutionary history as foragers, we generally can't survive by hunting and gathering when we have been stripped of that relevant culturally acquired knowledge. … So, yes, we are smart, but not because we stand on the shoulders of giants or are giants ourselves. We stand on the shoulders of a very large pyramid of hobbits. The hobbits do get a bit taller as the pyramid ascends, but it's still the number of hobbits, not the height of particular hobbits, that's allowing us to see farther. [1]

Henrich's explanation draws upon an ancient Roman rhetorical figure involving Julius Caesar, J. R. R. Tolkien's influential fictional creation of hobbits, a reference from a twelfth-century Latin text of Bernard of Chartres, and perhaps an allusion to the Great Pyramid of Giza—a monument for bureaucracy. No other organism creates such linguistic figures. Yet that reality differs subtly from the claim that culture is domesticating us and making us smarter. Human cultural evolution doesn't support a master narrative of inevitable progressive enlightenment. Cultural evolution can make humans more brutal and more stupid.

In Henrich's view, humans hasten both evolutionary and development time through social learning. Human toddlers outperform chimpanzees and orangutans, not in cognitive tests about space, quantities, and causality, but only in social learning. [2] Social learning depends on making sense of a presence of another like oneself. Long duration, broad bandwidth, synchronous, ephemeral communication, e.g. in-person communication among associates, supports a sense of presence and social learning more than does short, narrow bandwidth, asynchronous, stored communication, e.g. short text messaging. Cultural evolution in which communication time shifts to the latter makes persons dumber.

Henrich associates greater population size and greater interconnectedness of people with greater cultural development. Those mechanisms suggest that concentrating persons in factories and in cities in spurring the industrial revolutions of the past two centuries were notably important. However, England and Wales (and probably other European countries as well) over the past two centuries experienced significant cultural change: a massive flattening of the given name distribution. In contrast, symbolic markets in which increasingly more people can communicate with each other more cheaply and more quickly tend to promote blockbuster economics. Blockbuster economics involves social success that undermines the objective justification for status and exacerbates wealth inequalities. Blockbuster economics also favors cultural homogenization and concentration of symbolic power. Masses who are more easily manipulated are less likely to advance collective intelligence. If the secret to our success is acting like sheep, crossing the Rubicon points to how charismatic leaders like Julius Caesar or Hitler can greatly change human societies.

A good case study of cultural evolution is twelfth-century Europe. That century experienced elite promotion of men's subservience to women in love ("courtly love"). Some scholars have even interpreted knights brutalizing other knights in service to idealized women as a means of civilizing and domesticating men. That cultural development remains influential in competition for prestige. Thus, a best-selling author recently credited feminization of civilization for contributing to the long-run historical decline in violence. That author approvingly proclaimed an astonishing cultural development:

At the top, a consensus has formed within the international {elite} community that violence against women is the most pressing human rights problem remaining in the world. [3]

In the U.S. today, four times more men than women die from violence. Around the world, violence overwhelmingly occurs against men. Elite consensus that violence against women is the most pressing human rights problem in the world today shows that social learning can powerfully promote stupidity.

For social learning to develop a humane, rational collective mind, human societies need intellectual counterbalances to gynocentrism. Henrich promotes ideals of elite intellectual culture:

It's the willingness and ability of large numbers of individuals at the knowledge frontier to freely interact, exchange views, disagree, learn from each other, build collaborations, trust strangers, and be wrong. [4]

As the recent persecution of Nobel-prize-winning scientist Tim Hunt has made clear, any deviation from the narrow path of social propriety in speaking about women can today cause anyone enormous harm. Men's biological inferiority to women in social communication has been well-established in scholarly literature. Cultural cognition and the structure of current academic prestige competition has produced comically tendentious experiments, mind-numbing academic "scientific" rhetoric, and wide-spread dissemination of grotesque, highly damaging falsehoods about men.

Preventing the collective mind from going insane requires supporting recalcitrant masculine voices like those in medieval Latin literature. In medieval Europe, men writing in Latin freely expressed outrageous views about wives, the church, and women in general. Latin provided a language for views that couldn't be expressed in commonly spoken languages. Medieval Latin literature addressed violence against men in ways far more intelligent than currently fashionable anti-men bigotry (talk of "toxic masculinity"). Medieval Latin literature played a crucial role in limiting the damage to the collective mind from vernacular gynocentrism.

With U.S. universities leading efforts, within existing conditions of mass incarceration, to criminalize men for ordinary sexual interactions, the future of the collective mind looks grim. But the die is not cast. Joseph Henrich's new book *The Secret of Our Success* underscores the importance of culture. From an economic and political perspective, the most important cultural issue today is understanding women and men in relationship to each other.[5] Under particular human biological predispositions, the twelfth-century European cultural inheritance, imperatives of collegiality in an academic competition for prestige, overwhelming mass media patronage of women, and particular national-political circumstances, cultural evolution is making us less humane and less intelligent. To become more humane and more intelligent, our culture must embrace medieval Latin literature of men's sexed protest and similar recalcitrant masculine voices.

Notes:

[1] Henrich (2015) pp. 317, 323.

[2] Id. pp. 13-5.

[3] Pinker (2011) p. 414. For related claims, see note [2] in my post on violence and enlightenment.

[4] Henrich (2015) p. 325. Underscoring his emphasis on techno-elite culture, Henrich further states:

It bears emphasizing that once the body of know-how becomes sufficiently complex, cultural evolution will often favor an increasingly complex division of labor (really, a division of information). In this new world, the size of the collective brain will be influenced by the size and interconnectedness of people at the knowledge frontier {emphasis in the original}, the place at which individuals know enough to have any chance of making improvements on existing forms.

Id. Persons in their teens have written highly successful mobile phone apps. Persons who dropped out of college have founded and led enormously powerful high-tech corporations. The most important and most difficult aspects of culture concern human relations. Life experience and broad literary study contribute greatly to thinking about the most important aspects of culture.

Henrich briefly recognizes that cultural poetic sophistication is more important than factual knowledge:

The framing of the message and the messenger are crucial, but the mini causal models (the "facts") are merely secondary — only necessary to support any acquired practices or social norms.

Id. p. 328.

[5] Marsupials, once a gregarious species, are now solitary mammals. The significance of that development shouldn't be minimized. Human pair bonding is being challenged by a social promotion of female promiscuity (celebrating slut walks) and men's opportunistic response to that development. In addition, Men Going Their Own Way (MGTOW) is one of the most significant social movements of our time.

References:

Henrich, Joseph. 2015. *The secret of our success: how culture is driving human evolution, domesticating our species, and making us smarter*. Princeton: Princeton University Press.

Pinker, Steven. 2011. The better angels of our nature: why violence has declined. New York: Viking.

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Shivers is free but Perrette is on the prowl

Paul Elam · 28 January 2016 · Archived copy · Original

After serving 4 ½ months of a 9-month sentence for violating a restraining order, Francis "Coyote" Shivers is out of jail.

His freedom does not appear to sit well with his ex-wife, NCIS star Pauley Perrette, who by all appearances looks to be inserting herself into the thick of his work and social life despite a restraining order that she has maintained for years.

AVFM regulars will be familiar with the Shivers's story from the lengthy coverage it has received here. The short version, according to our investigations, goes as follows.

Shivers and NCIS star Pauley Perrette went through a conflicted marriage and an acrimonious divorce. Discovery in the divorce proves that Perrette gave contradictory testimony and testimony that was largely inconsistent with the facts in evidence.

There was also the matter of a script that Perrette wrote about a family court savvy psychopath who used the restraining order system as an instrument of revenge and personal terror. Shivers alleges that Perrette threatened upon their breakup that the script, "Star Crazy," painted a picture of what would be happening to him if he resisted her will in the divorce.

Shivers did, in fact, stand his ground and fight back. He was later jailed for walking into a restaurant where he was a long-time patron — but where Perrette had already arrived.[4]

Now that Shivers is out of jail, he is back to work as a DJ in the Los Angeles area. He works most frequently in an area known locally as the "Cahuenga Strip." Shivers is a local celebrity in the area. Through both his work and his after-work socializing he has been referred to by locals as "The Mayor."

And this is precisely the area that Perrette has chosen to insert her own social activities. Perrette showed up at an establishment, "St. Felix" last Friday night with a group of friends. A source informs AVFM that had Shivers not received an impromptu movie invitation that, "he very predictably would have walked into St Felix" that night.

Perrette, second from right at St. Felix, 01/27/2015
St. Felix is located across the street from where Shivers does a great deal of his work as a DJ.

Regulars on *The Strip* appear to be aware of the ongoing drama, with another source stating, “Everybody knows what is going on. If she wanted to avoid Mr. Shivers, this is the last place on earth she’d show up. It’s just so obvious she can’t just move on and accept he’s happily remarried.”

When contacted, Shivers declined to comment, stating only, “I see no reason to comment. The facts speak for themselves.”

There will undoubtedly be more to this story in the future. Perrette appears obsessed with punishing Shivers, as well as constitutionally incapable of ending her crusade to ruin his life. Shivers has been out less than a week and she is already showing up where he will inevitably cross her path, thus violating the restraining order that put him behind bars to begin with.

Either that or she just has the horrible luck to stumble repeatedly into her “abusive” ex-husband, a man who allegedly represents a threat to her.

Los Angeles is 503 square miles.

What are the odds, eh?

See the Patriarchy Fall

AVfM Video Source · 30 January 2016 · Archived copy · Original

A short humorous animated clip. Enjoy.

https://www.youtube.com/watch?v=EcSK9qOBtGk

For more from Uncuck The Right.

The Ouroboros of Feminism's Psychology

Luigi Logan (aka Fidelbogen) · 30 January 2016 · Archived copy · Original

Today, let's talk about two very important things that you need to understand about feminism if you want to take feminism down. These two things are called feminist triumphalism and feminist subjectivism. They are closely related mental operations, and together they form a set of brackets or bookends which hold the entire feminist psychology together.

Feminist triumphalism:

Feminist triumphalism is the idea that feminism is absolute, categorically and objectively "right" beyond all further discussion, for all time. Hence, feminism is triumphant and trumps any possible alternative standpoint. Feminist triumphalism is the moral bedrock from which all feminist thinking operates because the feminists are adamant that feminism has achieved an objective moral victory absolved from all further discussion. They will suggest that if you oppose feminism in any way, you are on the wrong side of history. Feminist triumphalism is their dogma, their fixed idea and the pivot point which their moral universe revolves around.

In their mind, you are morally bound to agree that feminism is RIGHT! It just IS. Feminism is right because it's right and that settles it. And because feminism is right you must support it, and if you don't, you are WRONG. You just ARE! Not just intellectually wrong, but morally and metaphysically wrong through every last fiber of your being. In other words, you are a wrong person altogether, on every imaginable level, and I don't think wrongness gets more wrong than that!

So what's the trick? How do they get to this state of mind and more to the point, how do they stay there? Why is it virtually impossible to dislodge them from their way of thinking?

The trick is that feminism controls the language, and this control starts by controlling the word "feminism" itself; just the word. In other words, feminism is what they say it is because the WORD feminism means what THEY say it means and not what YOU say it means; according to them.

Feminist subjectivism:

Feminist subjectivism is the feminist notion that non-feminist people don't know what feminism really is. Feminist subjectivism assumes that feminism has one correct universal definition, that feminists have an exclusive right to formulate that definition and that a feminist frame of reference is assumed within any conversational setting. In the end, feminist subjectivism fails to consider that non-feminist reasons for rejecting feminism might compose some portion of the truth about feminism.

We've all seen feminist subjectivism in action. Every time a feminist quotes the dictionary definition of feminism for your benefit . . . There it is!

Beyond that, feminist subjectivism is the default state of mind for any feminist at any time. For a feminist, all people, ideas and situations are processed and evaluated through the lens of feminist understanding and this understanding grows from the unquestioned assumption that the word "feminism" has a meaning which only a feminist may authoritatively pronounce.

A feminist will set the value of the word "feminism" at X, with X being something irreproachable, something that will brook no moral opposition, in other words, something morally triumphant.

And that brings us back to feminist triumphalism again:

In the end, the whole charade runs like this: Feminism is X, X is irreproachable, therefore, feminism is irreproachable, therefore feminism is eternally right, therefore feminism is triumphant, therefore you are eternally wrong if you oppose feminism, and if you don't believe that return to "feminism is X" and start the game over.

Feminist triumphalism and feminist subjectivism are like the chicken and the egg; it is pointless to wonder which comes first.

Feminist triumphalism and feminist subjectivism:

Feminist subjectivism is the mental filter through which feminist triumphalism controls the language and reconstructs reality. In the end, feminism operates as the self-appointed gatekeeper of moral truth.

However, what nearly every feminist fails to understand is that non-feminist people view feminism in a very different light than feminist people do. Non-feminist people either does not agree that “feminism is X” or else insist on deconstructing the entire formulation as such because they find something radically problematic about it.

There you have it. By taking control of what the word “feminism” means, we can drive a wedge between feminist triumphalism and feminist subjectivism. Hence, we can regain control of the language, ownership of our thoughts and feelings and ultimately mastery of our lives. We can also commence disestablishing the feminist worldview and dismantling the entire power structure built upon that worldview one step at a time.

Finally, we establish non-feminist as a broad political identity, through our revolutionary act of reclaiming the language. Controlling the definition of “feminism” is our necessary first move in reclaiming the language, with thousands of moves to follow. In this manner, we build non-feminist identity step by step.

Feminism IS what we say it is:

We say it, and we will make it stick. Let no feminist tell us that we “can’t do that” since we have clearly done it already. Furthermore, we are curious to know how they intend to stop us.

Feminist triumphalism and feminist subjectivism are two key terms that you will find useful, and you would do well to make them a part of your lexicon.

Vladek Filler wins again!

Robert Franklin · 31 January 2016 · Archived copy · Original

Vladek Filler has been embroiled in a legal battle that is now nine years long. It began with his divorce and child custody case in which his wife leveled charges of rape and sexual battery against him in an effort to gain custody of their children. The ploy failed. Filler was given primary custody by the family court that found his ex's allegations to be untrue and made for the purpose of gaining an advantage in the custody litigation.

Undeterred by that finding by the family court, Assistant District Attorney Mary Kellett and ADA Paul Cavanaugh proceeded with criminal charges against Filler who eventually prevailed on those as well, with the exception of one misdemeanor charge. In doing so, Kellett violated numerous rules regarding discovery in criminal cases and still other articles of prosecutorial ethics. Filler complained to the state bar association and Kellett became the first ADA in the history of the state to be sanctioned for prosecutorial misconduct.

But Filler wasn't done. He filed suit alleging civil rights violations by Kellett, Cavanaugh, various police officers involved in his criminal case and others. Kellett and Cavanaugh filed motions to dismiss his complaints and, on January 27th of this year, Federal Judge John Woodcock denied those motions, with minor exceptions.

The bottom line is this: the denial of a motion to dismiss in federal court means, for all practical purposes, that the case has enough merit to go to a jury. Anyone who knows the details of Mr. Filler's case knows that, if a jury hears the facts, Kellett, Cavanaugh and others are very likely to be found liable in damages to him. Put simply, they appear to have knowingly and intentionally violated his constitutional rights, various rules of discovery and evidence and possibly criminal laws in order to try to railroad him into prison. I can't see a jury liking that.

So Vladek Filler will finally have his day in court. He'll get the opportunity to make public the behavior of the Hancock County prosecutors when plainly false allegations of sexual assault are made in the course of divorce and child custody proceedings. The people of the State of Maine will be the beneficiaries of Filler's dauntless efforts to gain justice in both family and criminal courts.

Here is a copy of the decision issued by the court:

http://www.leagle.com/decision/In%20FDCO%2020160128E12/Filler%20v.%20Hancock%20County?utm_source=attorney_email&utm_medium=email&utm_term=ekst0Wdlit9UIBm7&utm_content=attid%3DjmVuxCeU2QJwAida&utm_campaign=attorney_email_M20160129&attn=TIMOTHY%20ZERILLO

The Empathy Gap – Fiamengo File Episode 4

AVfM Video Source · 1 February 2016 · Archived copy · Original

Janice Fiamengo discusses how cultures and the mainstream media value women radically more than men.

Subscribe to Studio Brule for more episodes.

“Will you keep your son intact?”

Gary Costanza · 1 February 2016 · Archived copy · Original

This is how to approach expecting parents about circumcision:

Obviously manipulated surveys are obvious

Greg Santos · 1 February 2016 · Archived copy · Original

I recently received a message on a Facebook page I administrate (hint, hint) that reeked of foul play.

The post linked to a post from "TheStranger," a site I had never heard of prior and therefor cannot make a judgement off of their website's past performance in the field of impartiality. The article, written by "Paul Constant", states

> Stephanie Zvan noticed that the Men's Rights subreddit is surveying themselves. The results are…well, they're exactly what you think Men's Rights "activists" would be

Confirmation bias: Check

Impartiality: X

The post linked to a survey of /r/mensrights, a left-libertarian leaning MRA subreddit. The article went on to claim that the 3,000 responses the survey received were indicative of MRAs being overwhelmingly (98%) Caucasian, aged 17-20, and 83% hardcore conservatives. It also claimed that MRAs are highly supportive of marijuana legalization (yes, because "hardcore conservatives" are well known for supporting legalized pot), and highly opposed to LGBT rights, abortion rights, and minimum wage increase.

Riight.

MRAs have always been largely active in South Asian countries, particularly India. One could make a solid argument that the *majority* of MRAs in the world are from India, and without a doubt represent more than a measly 2% of MRAs. That is, of course, not even accounting for black, mestizo (Latino), east asian, or middle eastern MRAs, who also make up a large portion of Men's Rights activists. While it is likely that whites make up the majority of the MRM, this shouldn't be surprising, considering much of the MRM is based in the USA, Canada, and Europe, predominately white regions.

Also, while I mean no disrespect towards the conservative leaning sections of the MRM, to say that they represent any majority of MRAs is a ridiculous claim. It seems that MRAs in general, much less the predominately left-leaning /r/mensrights/ aren't heavily socially conservative. However, this is all based off of anecdotal evidence, right? It doesn't debunk the survey, does it?

While the anecdotes may not debunk the survey, it seems that when the original list of respondants is viewed, manipulation of the survey becomes painfully obvious. Take for example, the hundreds of responses that entered

the exact same information within seconds of eachother.

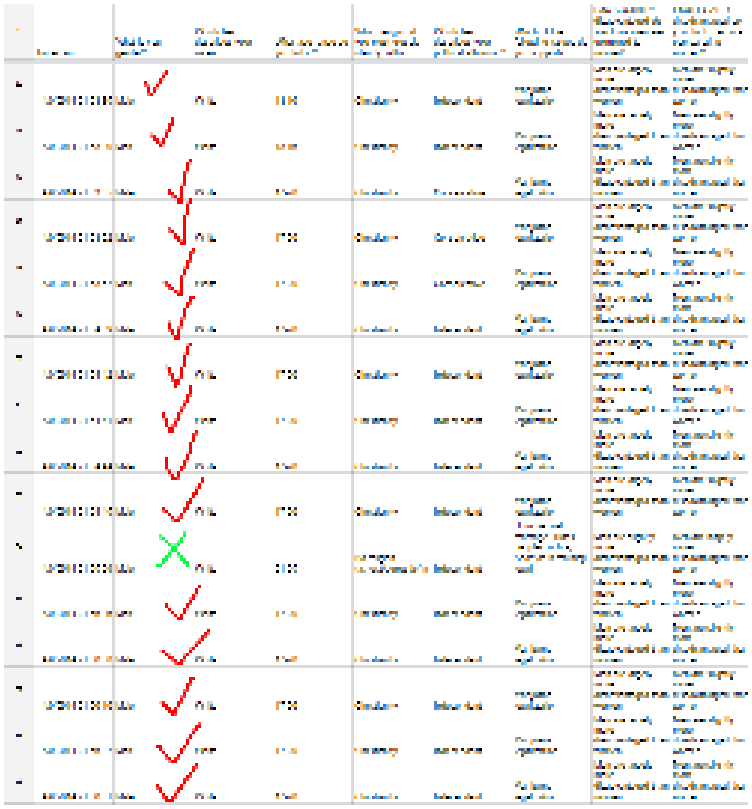

For this screenshot, I marked every response that was an exact clone of one posted within a few seconds of the last with a red check, and every non-clone response with a green X

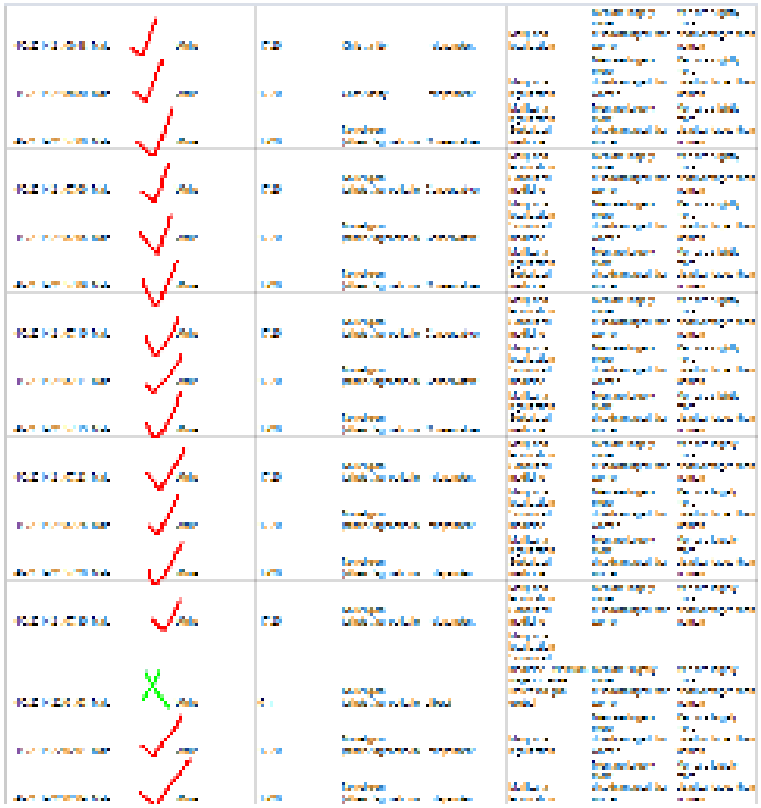

As if it wasn't suspicious enough that 16 people who agreed with each other on every topic but one commented within a few seconds, it had to be followed up with an additional 12 people who agreed with each other on every single topic but one. However, this time the totally real individuals responding to the survey responded a little bit faster, taking under just one minute to cast their votes.

While I am limited to how many I can show at once, I remind you that you can go look at the results yourself here. If you need to be convinced.

As if the clearly visible poll rigging isn't bad enough, the article goes on to state:

> Speaking as someone who was once that age, **no white man between the ages of 17 and 20 has ever said anything of value**. (Comedian Rob Delaney put it best: "A male in their 20s? Run in the opposite direction. Nothing he says matters; his fears, his hopes his dreams are garbage. Men in their 20s are the worst thing happening on our planet.")

Self hating misandry: Check

The article closes on a very ironic note, accusing MRAs of being sociopaths who can't understand reality.

> The only shame of it is that we'll never get to see the moment when they realize that they spent the first few years of their adult lives building ornate castles out of bullshit. But those castles always fall; they simply can't withstand reality.

Am I in a Star Wars-Wizard of Oz crossover? Because I seem to be surrounded by projections and strawmen.

While accusing someone of not understanding reality, it's probably best to make sure the survey you used as a source is real.

Laird Wilcox and hate hoaxing part 1

Franc Hoggle · 1 February 2016 · Archived copy · Original

Featured Image "Pavilion VIII at the Lawn UVa 2010" by Karen Blaha on Flickr, used under license (Creative Commons Attribution 2.0 Generic/CC BY-SA).

"Whenever an abstract ideal acquires the moral urgency that racial equality or opposition to "bigotry" has today, it's only a matter of time until we find individuals for whom the noble end justifies the questionable means. The militant, moralizing fanatic — quick to compromise important principles in order to enjoy the flush of righteousness — is the stumbling block which any reasonable resolution of racial/ethnic problems must overcome." — Laird Wilcox, Crying Wolf: Hate Crime Hoaxes in America

I really don't see how people like Kurds, Bahá'í orRohingya have the gall to whine so much about persecution in comparison to those who really suffer – the pudgy pink middle-class trust fund brat social justice warriors. Direct threats of physical violence, rape, murder, and even harsh language, have run into the hundreds of thousands, are a daily occurrence so common that bleeding keyboard fingers are no longer capable of blogging about them – and law enforcement's callous indifference, as usual, does ***NOTHING*** to assist the survivors… You only need to ask reputable serial victims like Brianna Wu.

Or so the SJW narrative goes – and gets mindlessly amplified by the fear and outrage dependent yellow journalism that passes for mainstream media. The sad result of this dereliction of responsibility by the Fourth Estate[1] is that most of the people out there who have not seen their communities undermined and corrupted by identity politic crusaders, or been directly attacked themselves, won't know any better without some serious effort and applied critical thought.

All of this (*the free rein is given to SJWs to spout gibberish with impunity, free from all skepticism, scrutiny or responsibility and dogpiling and attack of any who dare to try,* is what has brought about the present toxic environment,) one that is ripe for exploitation by intellectually and morally destitute narcissists that are leading the charge of the SJW brigade.

I only recently stumbled across the writings of LairdWilcox via *fakehatecrimes.org* *where the full text of Crying Wolf is available for download* and to be honest, am very surprised he is not better known. He identified the pox of the toxic culture warrior long before any of the commentators in the current resurgence of SJW stupidity[2]. To carry on directly from the opening quote at the start of this post –I'm going into full Oafy "CTRL-C / CTRL-V" Benson now. As Wilcox's writing is available for download at above link, "fair use" seems moot, and I will be quoting large chunks.

Further, in my experience, this uncompromising behavior is often a way of compensating for a hidden inner ambivalence. The social psychologist Harold D. Lasswell has written that "dogma is a defensive reaction in the mind of the theorist, but doubt of which he is unaware."

This unconscious ambivalence appears to explain the willingness of many so-called "anti-racists" to justify and practice a kind of reverse racism or "counter-bigotry." This manifests itself in the "good" discrimination of affirmative action and race-preferential policies, as well as in rationalizing prejudicial and stereotyping statements about white people.

Twenty years ago one couldn't have said this, but today discrimination in schools, housing, jobs and government is minimal. Institutional racism is virtually gone. In its place, a series of preferential policies are firmly established.

In recent years "anti-racists" have proclaimed that virtually every behavior and institution in our society is covertly racist. Anti-racism has become a small industry in the United States. Entire career fields are built around defining and combatting "racism" in one form or another. As individual problems are solved and offensive behaviors disappear, the definition of racism is broadened again and again to include more and more behaviors, hence we have the problem of "increasing" bigotry and intolerance. I suspect the last thing many professional anti-racists want is a truly race-neutral

society. They have developed a vested interest in the continuation of the problem, a kind of "co-dependency" relationship if you will.

It's no great surprise that a bright, socially-conscious individual would realize quite on his or her own that there's nothing like some racist graffiti or some other "hate crime" to invigorate the militants, and what the hell, it's for a good cause – right? Americans are not known for their ability to defer gratification for long. Hence, the racist or anti-Semitic hoax. It's as easy as apple pie.

Consider a college campus boiling with racial and gender sensitivity, with courses in victimization, organizations for victims, a constant barrage of victimization propaganda — but no immediate and palpable victims. "Anti-racist" vigilantes with no racists (or misogynists and homophobes) to hang had better get busy and make some, and as we see, they often do.

What I see happening with hoaxes is a kind of "market" process: the frequency of hoaxes increases with their utility in accomplishing desired ends. When the "market" or payoff for victimization goes up, the temptation to create victimization where none exists is very strong, and the temptation of exaggerating minor cases of alleged victimization is even stronger.

This was written over 20 years ago, yet it is so eerily "now."

The conventional SJW response to a researcher such as Wilcox would be to brand him a [*insert whatever is convenient*]-ist. However, reality, as always, conspires to challenge such nonsense.

Wilcox has quite a résumé. His life's work is *The Wilcox Collection Of Contemporary Political Movements* which has turned 50 and is housed at the University of Kansas library. It is widely considered to be one of the greatest resources for the craziness that is modern American politicals. Beyond that, he has a long list of human rights, journalism, and free speech awards, and has been a card-carrying ACLU and Amnesty International for over 40 years.

In other words, Wilcox is an achiever – he does things humbly and quietly without the need for applause or *Patreon* parasitism, for the benefit of any that may have the need, contra the SJW drama queens for whom stepping out from behind a keyboard is just too much hard work. To brand Wilcox as anything less than a champion of civil liberties and egalitarian society would reek of the same worthless resentment that human failure peezee myers has for his infinite betters, Dawkins, and Hitch.

What follows below is taken from the same source and is pretty much Wilcox's check-list of red flags for the scenarios of the alleged "threats" *(or attention seeking stunts)* claimed to be received by the well-poisoners that have created a lucrative business model smearing and vilifying the subcultures of atheism, skepticism, gaming, tech, sci-fi, comics *et al.* with vulgar accusations of misogyny, rape culture, white male supremacism and worse without providing any kind of evidence of an acceptable standard – and silencing all criticism and scrutiny with equally evidence-free claims of harassment, threat and a plethora of other insinuations of criminality against those that may pose awkward questions.

TRAITS THAT SUGGEST THE COMMISSION OF A HOAX

What, if anything, distinguishes hoaxes and fabrications from real racist and anti-Semitic incidents? Police, federal, state and local agencies and college officials have observed certain "patterns" that tend to suggest a hoax might be afoot.

1. *An incident that can't be corroborated by reasonable evidence or disinterested witnesses, or is accompanied by an account which contains inconsistencies, or when the alleged victim suddenly refuses to talk to police.*

Often, alleged hate crimes are insufficiently supported by evidence or reliable witnesses. Upon examination, the statements of the victim may contain inconsistent or contradictory elements. When confronted with a lack of proof to support their claims, or with problems with their story, the victim may become angry or frightened and cease

cooperating with authorities.

2. *An incident that occurs just when it's "needed" to promote awareness or sensitivity to racism or anti-Semitism, to disarm critics and make them reluctant to "talk back."*

Be particularly alert for hoaxes during appropriate holidays, birthdays, or on anniversaries of important events. Hoaxes may also occur following speeches by minority spokespersons, or at times when the issue of prejudice and discrimination is in the news. Also, hoaxes are more likely when claims by minorities are being questioned, as in controversies concerning black slavery or holocaust revisionism. The conveniently occurring incident should be carefully investigated.

3. *Repeat incidents, especially with "difficult," resentful and easily offended individuals who frequently complain of disrespect, slights, insults or harassment.*

Incidents directed at specific individuals are unusual. In some cases, hoaxers have been "followed" from one place or residence to another by hate crime perpetrators. Disturbed persons or attention seekers are frequently found among hoaxers. Bear in mind, however, that these individuals often create a "self-fulfilling prophecy" with their behavior and actually antagonize others to the point where they will retaliate in some manner.

4. *An incident that is particularly skillfully exploited by the alleged victim to attain victim status, manipulates institutions, obtains concessions, special privileges, or money.*

When the victims response to a hate crime is particularly skillful and articulate, or when supporters seem very well-organized and appear on the scene very quickly, it suggests some planning was afoot. Bona fide hate crimes are sometimes not reported for days after they occur. Hoaxes are almost always reported immediately.

Because of the possibility of civil damages in hate crime cases, it is likely that hoaxes of this nature will be increasing. Be alert in the event

5. *Incidents which occur in improbable circumstances, such as racist graffiti in a mostly black dormitory or neighborhood, assaults that occurred in normally crowded areas with no witnesses, graffiti or vandalism in a room occupied only by the victim, and so on. Some hoaxes are surprisingly poorly planned. In several cases hoaxers had failed to dispose of incriminating evidence. The highly improbable case, where an actual hate crime would have been very difficult to pull off, is usually a hoax.*
6. *In the case of graffiti, carefully drawn symbols or slurs suggest that the author really wants to get a point across — precisely what is meant and the repulsive character of the persons behind it and this suggests a hoax.*

Most bona fide incidents represent impulsive striking out, not careful planning. Generally speaking, the more elaborate the circumstances, the greater likelihood of a hoax. Cases where the damage is deliberate, meticulous and extensive should be cause for suspicion.

7. *Another trait that suggests a hoax surfaced in several of the cases mentioned here. Here authorities suspect a hoax and this fact becomes known, the likelihood is enhanced somewhat when local antiracist and radical special interest groups defame and vilify doubters.*

In fact, they may suspect it themselves.

Often the perpetrator will confide in others or even brag about the hoax. Persistent rumors of a hoax are often initially ignored because of "sensitivity" concerns, or because the principle players downplay the issue with threats and pleading.

8. *Finally, several hoaxers have reported marking or symbols painted on their bodies by their alleged assailants. This rarely occurs in bona fide cases.*

For reasons that are not clear, body markings on the victim by the alleged perpetrators are apparently a cause for

suspicion. One theory is that the markings are intended to represent wounds. Another is that hoaxers are often self-absorbed individuals and the markings are narcissistic attention-getting devices.

9. *Copycat hoaxes are likely to occur after an earlier, perhaps bona fide, incident has taken place that has aroused great publicity. A large number of similar incidents in a relatively short time very likely include some hoaxes. Often, some of the same people will be involved and the same symbols used for cases where the issue of lawsuits and damage amounts emerge early.*

End of part 1. In part 2 of this article, the author will address the following question: *how many of the above traits can be applied to our SJW victim frequent flyers?*

Notes:

[1] *– First real effort to remedy this malfeasance – SPJAirplay*

[2] *– Lest anyone think that what we are witnessing is somehow new, it's not. This idiocy is something that has always been here – it never fully goes away, only volume just varies. Previously, we've had the date rape crisis of the '80s (which was also the birth of the "1 in 4" codswallop), the feminist porn wars a decade earlier (the 2nd / 3rd wave schism) and, if we go way back, The Prohibition – a morality crusade to prevent vulnerable ladies from blossoming into loose women via the demon drink, driven by the much-glorified Suffragettes of the first wave who were also, surprise!, the core of The Woman's Christian Temperance Union.*

[3] *– ::cough:: In fact 20 years later, it is as though universities looked at Wilcox's advice, then threw together a think tank to work out whatever could possibly be done in diametric opposition and implement it.*

This article was originally published under the title "TRAITS THAT SUGGEST THE COMMISSION OF A HOAX" – Laird Wilcox, 'Crying Wolf' (1994)" on *grey lining.*

West Point Cadet Acquitted of Sex Assault

Michael Conzachi · 3 February 2016 · Archived copy · Original

On Saturday, January 23, 2016, West Point Cadet Lukas Saul was acquitted of sexually assaulting a fellow cadet, with whom he had been in a dating relationship since their Plebe (1st) year at West Point. According to news reports, the incident(s) happened in 2012.

Lieutenant Colonel Chris Kasker, West Point's director of public affairs, said in a statement released following the verdict. *"West Point takes all allegations very seriously, in this particular case, a court-martial was held to find the truth, and the panel has determined Cadet Saul is innocent of all charges. All the facts were presented in a full and open hearing and the issue was resolved in a manner consistent with military law and due process requirements." [1]*

Saul had been on administrative leave since last August and did not graduate with his class last year while his accuser was allowed to graduate and has since been commissioned as a Second Lieutenant.

According to various news reports, Cadet Saul had been in a dating relationship with the accuser for approximately 17 months, and these incidents happened during the relationship.

Apparently, the accuser was upset as Cadet Saul began engaging in oral sex with her while they had been sleeping together, and she had told him to stop. **Major Jenny Schlack**, for the prosecution, described Saul as a Jekyll and Hyde type, with a darker side he showed behind closed doors.

We all remember Major Jenny Schlack. She was the former Fort Campbell JAG Defense Attorney, then turned prosecutor who was involved in the case of **Major Christian "Kit" Martin**. On July 13, 2015, Paul Elam gave an update on Major Martin's case including the efforts of the National Coalition for Men on his behalf. In a confidential manner and as a co-worker, Major Martin discussed his case with her. However, Major Jenny seemingly forgot to tell him that she was now a prosecutor. Correct me if I am wrong, but I think that is called; FRAUD.

In that post, a screenshot of a Facebook post by Major Jenny Schlack was captured and is contained in the article. Essentially Major Jenny took it upon herself to send a Facebook message to Senator Kristin Gillibrand; by far one of the most dangerous individuals for military males since Usama Bin Laden, where she complained about the railroading of military males for sexual assault.

facebook

Re: Gillibrand

I am in the army where arguably this stuff happens "all of the time."
But it isn't just women who endure comments about their bodies, etc. While I don't deny that gender inequality rears it's ugly head now and then, people say things that they shouldn't in a professional environment. Women aren't the victims. Hey- look at the bond comment below on this feed! Women want a "sexy bond" not an "old one!" God forbid a man say he prefers x type of female over y type. Wouldn't he just be a sexist jerk!!

Senator Gillibrand and her "efforts to give women a voice" in the military especially with regards to the sexual assault "problem" in the military has single handedly caused more gender divisiveness in the military than I have ever experienced in over 11 yrs of service. Men won't have professional discussions with me behind closed doors anymore. What!?!? That's, right Senator Gillibrand. Hear this...because of politicians like you...it is harder for me to do my job! Within the last 2 yrs have I felt , for the first time, different because I am a woman. Guess what...that isn't a man's fault. It is the fault of self-promoting, self interested, pretentious women like you. How about you be a real role model and stand up to men who do say offensive things to you. Instead you giggle like a school girl, shirk away and write a book? You are a coward.

And....what in the heck are your "efforts" doing to due process with regards to the accused in sexual assault cases? Someone please take an alternate position to this woman! She is an idiot.

I wish she'd just find another platform to pimp herself for a future presidential election. She represents everything hard-working women dislike about some of their female counterparts which is essentially framing their gender as a disability and then using it for their own benefit. It's disgusting.

As far as we know, Major Jenny has never been disciplined for this disrespectful message to a sitting U.S. Senator. Apparently, she is now a Special Victim Prosecutor at Fort Drum New York. On one hand she complains about the current witch hunt culture, on the other hand, she continues to push forward with the witch hunt.

Under cross-examination, *Saul's Defense Attorney Gil Spencer got the accuser to admit; with a straight face, that she and Saul were in bed one night, having consensual sex. She said that they both fell asleep, and she woke in the night to find Saul was performing oral sex on her, and she asked him to stop. Apparently he didn't tap her on the shoulder to ask for permission first, and thus she concluded that he was guilty of "inappropriate" behavior. [2]*

An attorney familiar with the case who wished to remain anonymous stated that the "word on the street" was that Saul's accuser made the allegations after he dumped her.

Saul testified in his defense and claimed that he was not in his accuser's hometown during the time that she made the allegation. He admitted to having oral sex with her but said it occurred a month earlier. *One of Saul's* ***defense attorneys; Larry Gwaltney*** *sought to use social media messages exchanged by the two toward the end of that 69-day period to show she still appeared to be in love with Saul at that point. Prosecutors objected, saying it was hearsay evidence.* [3]

Can you imagine that? Text messages proving, or, at least, showing that the accuser was still in love with Saul during the time the allegations, and the prosecution attempting to exclude those from evidence? Social media posts that prove innocence and the prosecution wants them suppressed??? WTF???

That little stunt flies in the face of West Point Spokesman Lieutenant Colonel Chris Kasker said in his carefully worded statement that the court-martial was convened to find the truth. There was no attempt to find the truth; the only thing that was done was to do everything and anything possible to convict.

Another thing. Why was it necessary for the defense attorney to introduce text message evidence? Shouldn't that have been done before the case went to court-martial? Why didn't the CID obtain that evidence as part of their investigative effort?

I'll tell you why. Because in today's day and age, the military has no desire to find the truth when it comes to allegations of sexual assault. Any investigation is done for the sole purpose to convict. Cadet Saul's case is not the first case where text messages proved his innocence and not the first case where the prosecution never attempted to get them in the first place. Why, because it is evidence of his innocence. The military is not interested in evidence of innocence; conviction heads on a platter is the mission.

Former Army JAG Attorney Kyle Fischer; now in private practice in Columbus Georgia discussed the issue of evidence in military sexual assault cases on the caaflog.com; in essence, the attempts by military prosecutors to

prevent the truth from being brought forward in a court-martial.

"Another paradigm shift is that the Defense is more likely to be the one fighting to admit relevant evidence for the panel to see and hear, and the Government is now more likely to be fighting to keep it out. It is a complete role reversal in the search for the truth." [4]

Former Army JAG Special Victims Prosecutor Jocelyn Stewart; now in private practice in the State of Washington, who now specializes in defending military sexual assault cases, states that one of the reasons she left the service was due to the fact that she could see where this sexual assault issue was headed and stated that current climate; ***"scares me."***

Former Air Force JAG Attorney Katie Cherkasky who was selected to be the first Air Force Special Victims' Counsel, now in private practice stated:

"In this position, I learned exactly the extent to which the military will go to destroy a person accused of sexual assault and protect at all costs the accusers, no matter how weak or obnoxious the facts of the case." [5]

Still not to be outdone, some military commanders have ordered accused soldiers NOT to conduct an investigation into their defense which extended to their attorneys, investigators and any others doing an investigative work or effort on their behalf.

Recently retired Army Lieutenant Colonel Jay Morse, a JAG attorney and head of the Special Victim Counsel program was accused of groping a female lawyer while attending a conference for Special Victim attorneys. The only problem was that she levied the accusation nearly three years after the incident.

When he learned of the accusation, LTC Morse retained legal counsel who then began an immediate investigation. He was called in before his commander and handed a "Cease and Desist" order preventing him and his legal team from conducting an investigation.

That issue was immediately brought before the Army Court of Appeals and in a swift, three-day turnaround, the appeals court ruled in his favor and ordered the illegal order invalid. Go to the link for the PDF document.

The website, **Military Corruption dot com**, who has "snitches" or insiders at virtually all military bases in the world, and has the ability to obtain information that few military blogs can get, eviscerated the accuser calling her "a fraudster" and "a lying bitch." They have called for the accuser to be court-martialed for violations of the Uniform Code of Military Justice to include, Article 107, Making a False Official Statement and Article 131, Perjury.

Apparently the accuser's lies were so blatant that even the uber-politically correct Army had to find Saul not guilty.

Let's hope the Army does the right thing and commissions Cadet Saul as a Second Lieutenant with all back pay and allowances, and allow him to proceed with his career. Even if that does happen, his career will forever be negatively affected; he will probably be released from the Army after serving his six-year obligation, and will forever have that stigma around his neck wherever he goes.

For military males; they are working in the most hostile work environment in the country. Not only do they have to worry about deployments, getting killed in a combat zone, they also risk being court-martialed, and spending 20-30 years in Leavenworth for dumping a vengeful girlfriend or asking for a divorce from an unfaithful wife.

The reality is that once a military male is accused, there is no attempt by investigators and prosecutors to find the truth. Once the accusation is levied, that is all that is needed to launch an all-out effort to get a conviction by any means necessary. Coaching accusers to lie is the norm and suppression of evidence of innocence is the norm.

These travesties of military justice are primarily at the hands of Senators Gillibrand, Ayotte, and McCaskill. I hope these senators and others who facilitate such travesties are happy. These senators and others in Congress have turned the military justice system involving allegations of sexual assault into a "kangaroo" court, just like we have seen on our college campuses with the Department of Education's "Dear Colleague" letter.

Look what a fantastic success that has been. NOT!!!

In the case of Cadet Lukas Saul, the unquenchable thirst for conviction blood has terrified another innocent young man, cost him tens of thousands of dollars, and put a label around his neck forever. If he ever does receive his commission, he will be stigmatized, be given bad evaluation reports, will be denied training assignments and duty stations, and likely will never be able to retire due to the cutbacks. And he was ACQUITTED!

I would ask that these senators; if that is what you would call them, would take the suggestion of what Military Corruption dot com is asking for, and demand an investigation and court-martial of Cadet Saul's lying accuser, kick her out of the Army, and make her reimburse Cadet Saul and the taxpayers for this waste.

Yeah right. That will happen as soon as monkeys start flying out of my ass.

I highly recommend that military males reading this post, go to the links and see that there are some exceptional attorneys out there, and many are just as exasperated as many others, at the level of lunacy in the U.S. Military, and their handling of sexual assault cases. Military males need to educate themselves about the dangers they face, and the cold hard reality that if they are accused, their lives and their family and friend's lives will forever be affected. It is a virtual certainty that if a military male is accused, facts and truth be damned, he is going to court-martial.

What are we doing to our military? The cutbacks, the weakening, the social engineering, the evisceration of morale, the absurd rules of engagement that are getting our troops killed, the lowering of standards to force women into combat positions, the VA scandal, and the lunacy of sexual assault persecutions when they are not warranted.

Where are our elected leaders on this issue? They need to read this post and have their staffers conduct some research on the reality of what is going on at our military bases. Our elected leaders can no longer turn their backs on this issue for fear of being labeled anti-woman. Our elected leaders need to crawl out from under their desks on this issue and grow a pair. Our cowardly compliant military commanders who facilitate this false narrative need to leave. The military prosecutors pushing for convictions when the facts are absent need to surrender their law licenses, and the general public and especially our military males; and yes, some females need to educate themselves.

This should be a NATIONAL OUTRAGE!

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Dean Esmay interview on 4 Men in crisis

AVfM Video Source · 3 February 2016 · Archived copy · Original

With 4 Men To Hell And Back: Dean Esmay on MHRM Activism That Touched Real Lives.

https://www.youtube.com/watch?v=CYi1S1hivv8&feature=youtu.be

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Laird Wilcox and hate hoaxing part 2

Franc Hoggle · 3 February 2016 · Archived copy · Original

This is part two of a two-part series. If you have not read the first part it can be found (here).

Now the question that needs to be asked – particularly by those with sympathetic ears, Pollyanna naiveté and wallets that are readily siphoned via *Patreon* – is how many of the above traits can be applied to our SJW victim frequent flyers? To the worst of the worst? Rebecca Watson, Anita Sarkeesian, Chelsea Van Valkenburg (aka Zoe Quinn), John Flynt (aka Brianna Wu), Emma "mattress girl" Sulkowicz, Jackie Coakley / Sabrina Erdely, Melody "PTSD" Hensleyand a never ending list of others. Ask yourselves – for once with a clear and fiercely enquiring mind.

The blunt reality is that the "threats" barfed up by these charlatans rarely, if ever, are anything more than opportunistic, juvenile drive-by trolls that any grown-up with a functional intellect would spot, and dismiss, in a second. And if you go through Wilcox's checklist, rarely, if ever, do any have corroboration beyond hearsay or friend-of-a-friend anecdote; their timing is often questionable, particularly with Sarkeesian where they tend to coincide with a video release or public engagement; there are never any "one off" events, all turn serial; all are exploited for either self-promotion or e-begging…

And then there's the really curly question. What of the response, or lack thereof, from law enforcement to the mass of reports that these social justice warriors claim to keep making?

The targets of anti-Semites and racists from the era of Wilcox's original study would have had to resort to making complaints the old fashioned analogue way: face-to-face and with a fully documented, hand written physical paper trail. Similarly, communicating these police reports to the greater public was also constrained by the analogue process, reliant entirely on gaining the attention of journalists once reports were made, the journalists recording statements or hand writing notes and then conveying news of the reports to print, radio or televised media – publicising the hate act is, after all, the name of the game. A slow, manual process – but one that is pretty difficult to falsify. Whether the report is based on fact or imagination doesn't matter – the existence of the report, assuming it was made, is not something that can be concealed with any degree of ease.

Contrast that with the environment of today's SJW – a world of social media and instant gratification. Hate acts can go from the instant they are perpetrated / conceived to a broadcast audience of potentially millions in a matter of seconds – entirely bypassing all the interim steps and hurdles that the oppressed in the dismal analogue world had to go through. A process only limited by fibre optics and router switching speed. Fast, automated – and one where verification is not only close to an impossibility, but dismissed as entirely unnecessary, or even damaging to the originator of the complaint. Just ***listen and believe***…

So, the situation is this – after nearly a decade of psychodramatics from the current generation of SJWs there are supposedly thousands of reports made to law enforcement about what are, again supposedly, "genuine" threats. How many have actually been verified and followed up?

That's right – zero. Nil. Nada. Zilch. There is one partially plausible case, that of Brazilian click-bait blogger Mateus Prado Sousa who tweeted a bunch of threating tweets to Anita Sarkeesian – but the irony here is delicious. He was not exposed by law enforcement or any of Sarkeesian's hordes of online white knights. He was actually tracked down by the unwashed, neck-bearded basement dwellers of *#gamergate*… Of course you won't find any SJWs crowing about that success story.

Conversely, the false reporting and law enforcement blaming by SJWs is more clear cut, most blatantly by the loudest and most deranged of their shrieking harpies, Brianna Wu –

The office of Ron O'Brien, prosecuting attorney for Columbus, Ohio, was deluged with emails and phonecalls that "wasted time and resources" following an online campaign whipped up by Brianna Wu, a controversial video game

developer.

Wu published a widely-shared article on The Mary Sue, a feminist news source, attacking the attorney for not taking her concerns about online death threats seriously. But in a tersely-worded email seen byBreitbart, the Attorney's office said that Wu failed to file a report with their office before publishing her article.

After receiving a threatening, anonymous phone call, Wu took to the pages of The Mary Sue to complain that despite 'meticulously documenting threats for law enforcement', the Ohio attorney had yet to take any action. She also confirmed to Ars Technica that she had been in contact with both the attorneys office and the FBI, complaining that it was 'radio silence from them'. Cory Doctorow, editor of the online blog Boing Boing, also claimed that Wu was trying to 'shame' the attorney into action after 'furnish[ing] the authorities with the graphic death threats she received'.

http://www.breitbart.com/london/2015/05/23/ohio-attorney-brianna-wu-wasted-time-and-resources-over-gamergate/

Again, of course, you won't find any SJWs ruminating about what was a clear display of neurotic, attention seeking irresponsibility and an epic fail. Nor any of the mainstream media outlets that time and time again gave Wu print space and airplay to hyperventilate from its deluded little fantasy bubble. As always, anything that shows the reality of exactly how fucked up SJW land is gets quietly dropped and swept under the rug.

But otherwise, as far as law enforcement response to "hate" acts goes there are only two real explanations –

The first is that law enforcement is actually derelict in its duty of care to protect the community they are charged with responsibility for. If that is genuinely the case, then it is an issue at least as important as the alleged "hate" acts themselves. If law enforcement is not investigating and prosecuting these cases, then publicising that fact and getting remedial action from government bodies responsible for the justice system should be elevated to the status of absolute highest priority. Why has there not been a single peep on this subject from anywhere in planet SJW? I mean the reports *are real aren't they*? The people claiming there has been no response to the hate complaints *are telling the truth aren't they*? ***Aren't they?***

Or… if that's not the case, then the only other option is that the SJWs are lying through their fucking teeth, if not outright fabricating alleged "hate crimes" purely for the tawdry headline seeking narcissism of what has been the greatest attention whoring exercise on earth.

The tide is slowly turning. The SJWs and the media outlets may believe in their own bullshit, but the general public is slowly waking up and seeing reality for what it is. They are like the sea eroding a cliff face. The process is slow, almost imperceptible. But it is not reversible. Each person that finally realises the counterfeit reality they've been fed will never be quite as trusting ever again. They are lost forever.

I'll let Laird Wilcox offer his own conclusions –

CONCLUSION

The information I have pulled together in this report is, in my opinion, merely the tip of the iceberg. The hoaxes I have recounted are, with a few exceptions, publicly discovered and publicly reported hoaxes. Countless more hoaxes, undiscovered and unreported, have undoubtedly also occurred.

I see no hard evidence of an organized conspiracy to commit racial and anti-Semitic hoaxes. Everything points to individuals, or small groups of individuals, as the perpetrators of hoaxes. The usefulness of hoaxes is so obvious to potential hoaxers that a conspiracy is not required to explain the large number of hoaxes or their similarities.

On the other hand, there appears to be an effort to discourage media attention to hoaxes, although this is often not successful. It appears that some hoaxes are "spiked" at the outset and others are soft-peddled once their nature is established.

Why do people commit hoaxes? There are three main reasons. The first has to do with the personal payoff for victimization, i.e., attention, sympathy, a sense of importance, feeding persecution fantasies, and material payoffs. The second has to do with advancing a political or social agenda, as in the case of hoaxes intending to create support for

regulations or legislation, or to help create a, climate sympathetic to specific interest groups. The third has to do with insurance fraud, with the racial or anti-Semitic element almost an afterthought. Most hoaxes are combinations of the first two types.

Carefully done, the risk of discovery of a hoax is minimal. Most hoaxes simply remain "unsolved" hate crimes. Those that are discovered may not result in criminal action against the hoaxers. When criminal charges are filed they can have wide ranging consequences, from long prison terms in some cases to a slap on the wrist on others, with most cases tending toward the latter.

What can be done about hoaxes? Probably very little as long as victimization claims are so uncritically accepted, and the payoff for alleged victimization is sufficiently tempting and rewarding. "Hate crime" legislation, although well-intentioned, has created a powerful market for the side benefits of alleged hate crimes. When these crimes are not naturally occurring, or are not occurring in sufficient numbers, a motive to commit hoaxes is created. Provisions in hate crime legislation for civil damages also creates a powerful motive to commit hoaxes.

Vigilance in discovering hoaxes and appropriate publicity may discourage some potential hoaxers. Punishment for hoaxes equal to bona fide hate crimes, including sentence enhancement, would probably have a greater deterrent effect, but would also perpetuate the injustices inherent in the hate crime concept itself.

Probably the most effective thing would be for universities, police agencies and the media to entertain a healthy skepticism about hate crime claims, and to establish a category of "not proven" in cases where no perpetrator is identified and charged[3]. Any unsolved case may be a hoax, including those intuitively thought to be bonas fide.

Finally, on a personal note, I think it's important to bear in mind that human beings are fallible creatures who make mistakes, often not realizing the consequences of their actions. The older I get the more forgiving I become, and the more aware I am of the harm done by "righteous indignation," fanaticism and vengefulness in the pursuit of "justice." A little slack and a little forgiveness all the way around wouldn't hurt, either. It's going to take that if we're all going to get along in this world together.

— Laird Wilcox, July 1994

[1] – First real effort to remedy this malfeasance – SPJAirplay

[2] – Lest anyone think that what we are witnessing is somehow new, it's not. This idiocy is something that has always been here – it never fully goes away, only volume just varies. Previously, we've had the date rape crisis of the '80s (which was also the birth of the "1 in 4" codswallop), the feminist porn wars a decade earlier (the 2nd / 3rd wave schism) and, if we go way back, The Prohibition – a morality crusade to prevent vulnerable ladies from blossoming into loose women via the demon drink, driven by the much glorified Suffragettes of the first wave who were also, surprise!, the core of The Woman's Christian Temperance Union.

[3] – ::cough:: In fact 20 years later, it is as though universities looked at Wilcox's advice, then threw together a thinktank to work out whatever could possibly be done in diametric opposition and implement it.

This article was originally published under the title "TRAITS THAT SUGGEST THE COMMISSION OF A HOAX" – Laird Wilcox, 'Crying Wolf' (1994)" on *grey lining.*

Media creates phony narrative to dub RooshV an “MRA” #GamerGate #ReturnOfKings #MRA #MRAs

Dean Esmay · 4 February 2016 · Archived copy · Original

Those who remember the #GamerGate hashtag will remember how the media clearly, and undeniably, colluded to craft a narrative that “Gamers are dead” about video game players. A consumer revolt fought back, and proved that this was a corrupt, phony narrative created to protect powerful people.

If you think this only happens in games media, you’re mistaken. Games media was just one little corner of the media universe where corrupt, colluding journalists craft lies about other people. It’s not just Men’s Rights Activists (MRAs) to which they do this, but they’ve certainly been doing it for years to us. We have never, however, seen quite such a coordinated media push in so many outlets to do this all at once.

The media has decided that confessed rapist RooshV is an MRA. He is not. He is a snake oil salesman peddling bad advice to confused men to pollute their bodies with dangerous barely-legal hormones and other dodgy supplements, along with equally bad advice on health, exercise, and women. He is not an MRA.

Con artist RooshV and his bizarre cult of followers call their pseudoscientific advice “NeoMasculinty” and, most important of all, they hate and ridicule MRAs. That’s right, RooshV is an anti-MRA. He often even claims MRAs are “attacking” him when they aren’t, although these days it’s probably best that MRAs pretty much do attack him and his sycophantic deluded cult followers whenever possible.

For a while there was a quiet peace between MRAs and the Return of Kings rape fetishists, however, recently RooshV began not only dishonestly attacking MRAs, but has pulled the unintended trick of *becoming a media darling as an MRA***.**

No kidding. Even though he denies being an MRA, even though he and his lowlife fans hate MRAs, and even though MRAs have made it clear they we are nothing alike (we do not “distance ourselves” from him, we utterly reject any notion he was ever an MRA) the media wants the world to believe he is an MRA.

To be clear, every MRA I know does actually support RooshV’s right to speak and be heard. And every MRA I know views him as a crackpot, a loon, a con artist and snake oil salesman, and a self-serving liar and weasel who likely lies about most of the rape fantasy sexcapade books he sells, which appear to be little but bad “50 Shades for Dudes” slash fiction.

MRAs, in general, do not object to Roosh’s freedom of speech. We support the free speech of communists, fascists, feminists and other criminals too. We just don’t accept him as one of our own–and that’s something he decided as much as any of us did.

But the media wants you to believe he’s a typical MRA. Now, why is that do you suppose?

Here is the current list of MSM publications TV stations and radio stations who’ve lied to their readers and dubbed Rooshv an MRA. IF you have time you might want to let the general public know that these publications lie, and run phony, planted, obviously coordinated stories to suit their own political agenda and not just Roosh’s (although we know the slimeball is laughing all the way to the bank):

Roosh:

http://chicagoist.com/2016/02/02/mens_rights_activists_will_meet_fur.php

http://chicagoist.com/2016/02/04/mens_rights_meetups_cancelled_in_ch.php

http://www.snopes.com/roosh-v-43-countries/

http://www.dailymail.co.uk/news/article-3427647/The-seedy-code-followers-pro-rape-pick-artist-Daryush-Valizadeh-known-Roosh-V-use-accepted-Australian-meetings.html

http://wgnradio.com/2016/02/03/pro-rape-mens-rights-group-to-meet-in-rogers-park/

http://www.tennessean.com/story/news/local/wilson/mt-juliet/2016/02/03/mt-juliet-police-prepare-return-kings-rally/79784050/

http://kutv.com/news/local/pro-rape-group-holds-international-private-meetup-with-two-locations-in-utah

http://www.foxcarolina.com/story/31133971/meeting-at-upstate-park-has-police-on-alert

http://theminaretonline.com/2016/02/03/pro-rape-group-to-hold-meeting-in-curtis-hixon-park/

http://m.news8000.com/prorape-blogger-organizes-meetings-for-followers-including-la-crosse-location/37802940

http://www.thegatewaypundit.com/2016/02/334627/

http://www.her.ie/life/notorious-mens-rights-group-to-hold-a-meeting-in-ireland-this-weekend/276997

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http://www.kcrg.com/content/news/Pro-Rape-Advocate-Cancels-Planned-Meeting-in-Cedar-Rapids-367603651.html

http://weldbham.com/blog/2016/02/03/pro-rape-organization-to-hold-meeting-in-homewood/

http://www.pennlive.com/news/2016/02/no_theres_a_not_a_make_rape_le.html

http://m.brisbanetimes.com.au/queensland/neomasculinity-supporters-to-gather-in-brisbane-20160201-gmiyer.html

http://m.chicagoreader.com/Bleader/archives/2016/02/03/mens-rights-activists-plan-controversial-rally-in-rogers-park-tv-shows-and-movies-keep-flocking-to-chicago-and-other-chicago-news

http://m.businessinsider.in/Parliament-just-debated-whether-to-ban-Roosh-V-the-Return-of-Kings-founder-who-suggested-rape-should-be-made-legal-on-private-property-from-entering-the-country/articleshow/50853518.cms

http://m.huffpost.com/ca/entry/9158506

http://www.dailydot.com/lifestyle/roosh-mens-rights-activsts-meetups/

https://www.dnainfo.com/chicago/20160203/rogers-park/update-pro-rape-mens-rights-group-cancels-chicago-meetup

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http://www.salon.com/topic/return_of_kings/

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ge/61048498

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http://www.secondcity.com/network/snag-a-mens-rights-activist-bae-if-i-dont-snatch-them-all-up-first/

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http://www.lasvegasnow.com/news/bloggers-legalize-rape-rally-canceled

http://m.wisn.com/news/controversial-bloggers-meetup-event-canceled/37810394

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http://www.dailycamera.com/news/boulder/ci_29471589/police-mens-rights-meetup-planned-boulder-park-may

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http://m.myinforms.com/en/a/23470003-controversial-rogers-park-meetup-canceled/

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False allegations – the issue that cuts through camps

Lucian Vâlsan · 5 February 2016 · Archived copy · Original

As the migration crisis in Europe unfolds, every sector of the society has something to say. Some of them make some sense, others make no sense whatsoever.

There are however two disrupting factors in this: government censorship and false allegations. And the two pretty much create each other.

When you are at a point when your house can be raided by the police for the crime of expressing politically incorrect opinions online, it becomes an act of bravery to express even more politically incorrect opinions, whether they're right or wrong.

It's part of the human nature: What's forbidden tends to usually become attractive in the minds of many (perhaps most) people. We didn't listen to Radio Free Europe back in Communism because we absolutely loved their programme. In fact, half of it was actually quite bad. But **because** it was forbidden, we wanted to listen more of it.

When talking about an issue becomes forbidden, it creates the right amount of incentives for downright mythology to emerge. And the current crisis unfolding in Europe (particularly in Germany) is no exception to this rule.

Case in point is the case of the 13 year old Russian girl who told everyone that she was kidnapped at a subway station in Berlin and taken to a house where she was gang-raped by three men "from southern countries" and then released her after 30 hours in captivity.

The only problem is that the three men don't seem to exist. Nor is there any evidence whatsoever that "Lisa F." (as the 13 year old was referred to in the German media) was physically abused in any way (sexually or otherwise).

There is however ample evidence that she was in trouble at school and, fearing disciplinary measures from her family, she ran away from home, lived at a friend's house for a couple of days and then needed a convincing story to make up for the time she had been missing.

These facts didn't stop the Moscow authorities to accuse Germany, through the voice of Russia's Minister for External Affairs, Sergei Lavrov, of nothing less than a politically motivated cover-up.

"It's clear that the girl did not disappear voluntarily for 30 hours," sounded the cry from Moscow, in spite of the fact that it is indeed very clear that the girl did in fact disappear voluntarily for 30 hours.

This is not the first, nor the last such case during this crisis. In fact, considering the level of inflammation of the public opinion these days, more such cases are to be expected. All the incentives are in place to encourage more of this, for both camps succumb to emotionally-driven lines of thought.

Those of the unconstrained vision[1] will keep on insisting that no crime whatsoever, not even the very obvious increases in crime rates, have anything to do with the recent migration wave.

Those of a more constrained persuasion[2] will take this obliviousness of the former to forward the case that most (if not all) of the increases in crime rates have everything to do with the recent migration wave.

False allegations cut right through both types of persuasions as they compel those with an unconstrained vision to re-think their position that maybe, just maybe, reality is a bit more complicated and that human beings aren't exactly perfect.

False allegations also compel those of a more constrained persuasion to re-think their position and understand that maybe, just maybe, the dichotomy victim-perpetrator plays out in a slightly more complex manner in real world and it's not always the migrant that is the perpetrator of appalling violence against the nice little young girls. Sometimes it's old women sexually exploiting young migrant boys.

Sadly, vast segments of the non-feminist sector have been disappointing, rushing to score political points against the feminist sector on the “rape culture” topic.

As fun as it may be to point out the disdainful utter hypocrisy of the feminist sector when it comes to real sexual crimes against women whose perpetrators just happen to break the racist narrative of mainstream feminism, one should resist doing so for the simple reason that forwarding a gynocentric worldview is still undesirable, even if it makes feminism look bad. This would be in addition to the reason stated in the title: by succumbing to the “look – here’s a real rape culture” narrative, one risks enabling the punishment of innocents and incentivizing more false accusers.

In other words, everyone loses.

False accusations matter. And they matter even when certain situations may put one in the position of appearing to defend the position of the “other”.

False accusations are wrong as a matter of principle. And if principles don’t matter, then we should all just pack up and go home – for it is pointless to continue to talk from an unprincipled standpoint.

References:

[1] The term is used in reference to Thomas Sowell’s characterization in the book *A conflict of visions*. Those subscribing to the unconstrained vision of mankind tend to believe that man is perfect and that all issues emerge from the institutions. In other words, the unconstrained vision insists that if only we get the right people in the right institutions, progress and even utopia would emerge.

[2] Conversely, the constrained vision purports that man is fundamentally flawed and, as a consequence, the question is how to erect institutions in such a way that the flaws are kept in check or channeled in ways that don’t harm others while maintaining the maximum amount of freedom.

Video of Dr. Kevin M. Windisch mutilating an unconsenting infant

Gary Costanza · 5 February 2016 · Archived copy · Original

Dr. Kevin M. Windisch of Sparks, Nevada has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

Here's a sample of comments about Dr. Windisch and what he does:

"I called this doctor's office after viewing this video and was told that the doctor did this circumcision on his own son. I told them that he should be put in jail for the sexual assault of his child, and that he was no different from the people in Africa who genitally mutilate their daughters.

He doesn't know the harm he did to this baby, because this was probably was done to him and he doesn't know what the foreskin is for. Those who were sexually abused as children are at increased risk of becoming sexual abusers. It's true in his case.

For all the degrees he earned, he failed to get a degree in compassion, love for his child, and basic common decency and respect for the rights of children. And this man is a pediatrician! God help us all with doctors like this."

-Anonymous, from drmomma.org

Doctor Windisch, someone who is entrusted to help and heal, is shown here circumcising "Ben" with all the ethics and compassion of an axe-murderer. Caution, those with humanity may consider this brutal and horrific:

https://youtu.be/bXVFFI76ff0

From Dr. Windisch's website sparkspeds.com:

> Dr. Windisch is a Board Certified General Pediatrician. He has been practicing in the Northern Nevada Area since 1999. He is an Adjunct Professor of Pediatrics at the University of Nevada School of Medicine, UNR School of Nursing, UNLV School of Nursing, Samuel Merrit University and Graceland University. Dr. Windisch is also a certified CPR instructor.
>
> Areas of professional interest include the management of Autism, the management of Cerebral Palsy and Adolescent Medicine.
>
> Dr. Windisch enjoys photography, water skiing, snow skiing and is a certified SCUBA instructor.

It seems that people that do horrible things also do things that are harmless to others. What doesn't fit:

photography, managing diseases, mutilating an infant without consent?

Maybe I was wrong in comparing Dr. Windisch to an axe-murderer. Like other circumcisers, he doesn't seek to kill his victims (although some do die) he just wants to kill:

- the human right to genital integrity
- the human right to a natural sex life
- the human right to refuse unnecessary surgery
- the human right to refuse sexual abuse

Also, axe-murderers don't:

- require payment from their victims
- sell the resulting body parts

Let's call them molesting-scalpel-mutilators who shake down their victims and sell their organs.

Check out Dr. Windisch's video library where you can see various videos from hypnosis to circumcision.

Despite his website and all his videos, Dr. Windisch provides no risk and complication information about circumcision. You can read that here at neonatalcutting.org.

Dr. Windisch's practice information follows:

975 Roberta Lane #101B
Sparks NV 89431

Phone Number: (775) 359-7111
Fax (775) 359-7114

> Video of Dr. Kevin M. Windisch mutilating an unconsenting infant https://t.co/BtNswRiLjw #nocirc #intactivism #MGM pic.twitter.com/1uQil7MmPZ
>
> — gary costanza (@jerrytheother) February 8, 2016

Rabid feminist thoughtcrime police assault the Oxford English Dictionary

August Løvenskiolds · 5 February 2016 · Archived copy · Original

Buoyed by their utterly failed quest to get people to stop calling them *bossy*, feminists have identified a new verbal microaggression – the word *rabid,* as in *rabid feminist.* Feminists took their rabid campaign to the citadels of the Oxford English Dictionary, where, after brief volley of illogic and butthurt, the lexicographers surrendered, as if English were somehow French.

The Washington Post, in their confused and slanted article on this tempest, implied actress Meryl Streep was a feminist (she identifies as a humanist and not feminist) and asserted that "rabid" gives "feminist" a negative connotation when in fact it is "feminist" that denigrates "rabid."

Huffpo Canada noted that the OED eventually caved on the issue.

In fairness, the rabies vaccination I received in 1994 allows me to view these terms more objectively than any jejune WaPo or HuffPo reporter.

Youtuber Teal Deer (TL;DR) had a nice video summarizing the imbroglio but a rabid hater had it taken down. After some tweaks, TL;DR uploaded a more thorough version.

Feminists, of course, have an abusive and tortured record with dictionaries: they use the literal definition of *feminism* to abusively coerce opponents to buy into the misandry of "#KillAllMen," and they torture the definition of *sexism* so that they can act as sexist as they please without letting that particular word be used to characterize their man-hating behaviors.

The chatty lexicographers in the once fictional novel *1984* were responsible not for documenting language, but rather, razing it: they laboriously tracked down problematic ideas and terms and merged them into the catchall "thoughtcrime" – they had the disagreeable task to take the language they loved, and slowly destroy it to further the hegemony of the state over even a person's most private ruminations. As a result, those fictional lexicographers met a mysterious and horrific demise.

In an identical way, their contemporary counterparts are taking the first faltering steps to the precipice: they were once the Counts of Dictionaries, and soon they will be remembered as the collaborators of feminist cunts and dicks.

However, if these beleaguered scriveners can rediscover a Churchillian defiance to the feminist thought police, that juggernaut can still be trumped. To that end, you febrile Clarks, I offer you the chance to augment your venerable tome with some neologisms designed to encapsulate the nuances of the feminist hordes into a useful taxonomy, vexing them so they can fret over it for decades.

In other words, I'm going to note or create some new words to describe feminists to expose their lies and piss them off.

Choice feminism – a branch of feminism concerned with affirmatively sanctioning all decisions a woman might make, especially those that contravene feminist theory by reinforcing gender stereotypes such as motherhood, hearth, or childcare. *Choice feminists* generally reject the idea that certain things like movies can be feminist in nature since such a characterization might inadvertently dissuade some women's life choices.

Prime feminism – a branch of feminism concerned with dissuading or forbidding women from certain life choices that reflect traditionally feminine pursuits. For example, a feminist who asserts that a female character is acting in distinctly feminist ways is a *prime feminist.* Prime feminists may variously oppose shaving below the neck, childbirth, nursing, beautification regimes, compassion for men and children, and so on. Prime feminists, like prime beef, are more highly marbled than other grades.

Select feminism – an inferior branch of feminism that waffles between choice feminism and prime feminism, is

trashed by both, and yet manages to emulate neither.

Feminist leader – a nearly extinct or mythical creature, often nominally human, who would, in theory, advance feminism in a coherent and effective way. According to a new feminist poll reported by the Washington Post:

> *While there was never much question as to who were the prominent faces of the Second Wave — Friedan and Gloria Steinem among them — the new feminism is largely leaderless and faceless. Asked to name a figure who represents feminism, for example, 58 percent of participants in last summer's Post-Kaiser poll chose "no one" or offered no opinion. Only Hillary Clinton, named by 22 percent of the public, was cited by more than 3 percent of those taking the poll.*

That people see Mrs. Clinton as the brightest anodyne star of feminism does not bode well for the future of that movement.

Faux feminism – the branch of feminism that departs from gender equality in favor of supporting special women's privileges up to and including female superiority. Feminists who support abortion rights for women only, default child custody for women, mandatory child support for men, circumcision for men, male-only mandatory Selective Service, and so on, are faux feminists.

Coulrohirsute feminism – literally, "clown-hair feminism," a branch of feminism concerned with destroying women's physical attractiveness in order to "subvert the male gaze" (remove, perhaps inadvertently, women's sexual power and influence over men.) Outlandish, repulsive hair treatment regimes are emblematic of this cult, reified by the feminist archetype known as "Big Red."

Rapine feminism – the branch of feminism that uses rape, fear of rape, and false rape allegations, usually cynically, as tools to further their political and ideological agendas. The *Roe v Wade* court decision, which began as a rape hoax, and the *Rolling Stone* article on the (falsely alleged) gang rape at the University of Virginia are both examples of *rapine feminism*.

That's enough to get you started, I think. Just remember, every time you apologize to a feminist, they get angrier, and every time you kowtow, they only demand more.

“It’s your son’s body, perfect as it is”

Gary Costanza · 6 February 2016 · Archived copy · Original

Lots of information about the foreskin in this short but entertaining talk entitled “What is an Intactivist?”

Wish my parents had it to watch.

Now you can watch it.

Feminists prefer sugar daddies to pantsuits

August Løvenskiolds · 6 February 2016 · Archived copy · Original

Editor's note: AVFM is a nonpartisan website, meaning we take no official political position, left nor right, nor do we advocate for political candidates or parties. We do occasionally print articles that offer commentary on political races from different perspectives. In these cases, the views are those of the author only and not necessarily AVFM.

Imagine, as a brief thought experiment, you're a young feminist woman entering a lonely diner miles away from anything. You haven't eaten in a bit, and your resources are exhausted. You face an uncertain future; you are disquieted about these feelings. The diner is deserted except for a well-kempt older lady in a pantsuit and a kindly but more casual looking older gentleman. You realize you can only ask one person for help with a meal, for surely the other person will feel slighted for not being asked first. Whom do you ask to buy you a meal?

> *In Iowa this week, women 29 and younger voted for Clinton's challenger, Sen. Bernie Sanders, by a stunning margin of roughly 6 to 1, much as young men did, according to the poll of voters arriving at precinct caucuses conducted for the television networks and the Associated Press. – LA Times.*

This "lonely diner" is the scenario that played out in the Iowa Democratic Presidential Caucuses held on February 1st, 2016, and by a margin of 6 to 1, younger feminist Democratic women sided with the older gentleman – Senator Bernie Sanders – than with feminist icon and thundercunt Hillary Rodham Clinton. Although in the overall vote Hillary came out slightly ahead in a near 50-50 split, what should have been Hillary's core constituents – young feminist women – broke severely in favor of patriarchal provider Santa Claus Bernie.

Political journalists and analysts are tying themselves into knots trying to grasp how such an affront to feminism is possible. Bernie is a nice old guy, but he didn't exactly put the cock into Caucus. Some claim that these young, feminist women are sexist against women, or not real feminists, or are rebelling against Hillary's perceived authority or…the list goes on. Hell, maybe these young women see men in their seventies like gay men – more trustworthy for friendship than other women.

Let's be clear here on the idea of feminist leadership, and if such a thing even exists. In a Washington Post / Kaiser poll conducted last year, people were asked to name a feminist leader. 20% of people came up with the name Hillary Clinton, and no one else got even 3% of the vote. Since leadership implies that people know you are a leader, this means that there is only one person who comes close to being a leader of Feminism – Hillary – and all other wannabe feminist leaders are nonentities to 97% of Americans.

Hillary is a leader both elected and appointed, and she says she's a feminist, but she is not a "feminist leader" in any formal, titular way. Even so, it is a fair question to ask if even a purported feminist leader that 80% of people don't recognize as a feminist leader is any sort of leader at all. At 20% in a field of near zeroes, Hillary is the very best that feminism can offer, leadership-wise.

In our hypothetical diner, the young feminist pinched her cheeks, popped open a button on her blouse, and decided she could more likely manipulate the older man into buying her a meal than she could the pantsuit lady. In the Caucuses, 6 of 7 young women did the same – they conjured that a man as President could be manipulated by women after the election much more productively than a pantsuit lady pandering for their votes. By offering to have the government give them a free college education, Bernie signaled his willingness to play the sugar daddy for all these famished girls. Despite appearances to the contrary, feminist outrage doesn't fill the stomach in the way that feminists have grown accustomed to.

Voting is the one-night hookup of politics, the one chance for glory that is gone the next morning once your partner is out the door. These women voters made the cynical calculation that Bernie would be back for more sugar and that Hillary would lose interest in their concerns during the walk of shame post-election. Or, post-erection. Whatever.

This is why no woman will ever be elected President of the United States – women are the majority of voters, and once the election ends they know they can manipulate a pandering man more than they can an empowered woman. The snub of Hillary proves that a woman candidate who plays the power game like a man will alienate 84% of even women voters who are ideologically in tune with her. If you want to see a woman President, vote for a woman for Vice President and hope that the President falls from office.

It is all your fault, ladies. Get over it, and enjoy your dessert.

Feminism, sex-differences and chivalry

Peter Wright · 7 February 2016 · Archived copy · Original

On which side should the men's movement focus its activism — on the similarities or differences between the sexes?

The thinkers among us will stay abreast of both sides of the argument, however in the realm of activism most will take up a position one way or the other to make their point.

Arguments for sameness or difference rest on a more fundamental dyad, the biological and cultural – topics that have been tackled extensively in manosphere discussion circles, though I'm not sure we have gained good mileage from them in the fight against gynocentrism.

Regardless of whether we fixate on biological imperatives, or on the biology-shaping power of culture, the gender war rages on unchecked.

So just for a moment, let's partition-out the hard scientific discussions of biology vs. culture, and pay more attention to the *rhetorical* leverage points of sexual politics – to those emotive generalizations about sameness/difference. All feminist reasoning, all female privilege, and all misandry start from there.

Departing from the usual MRA emphasis on differences, real and significant biological ones, this article will make a case for focusing on the *similarities*, on the things men and women have in common as the most effective basis for defeating gynocentrism. Emphasizing only differences between the sexes, as old-school MRAs and new MGTOW like to do, will not reach the goal of defeating feminist propaganda and the anti-male culture created by same. Let's look at some rationale for this move.

Difference Feminism as the order of the day

> I am here going to chart three changes within socialist feminism over the last fifteen years. It has, I argue, moved in large part from androgyny to gender difference, and from Marxism or revolutionary socialism towards an accommodation with, if reform of, the political and social system we know now. [Socialist Feminism: From Androgyny to Gynocentrism, Equality to Difference – 1995]

In this quote, feminist Judith Evans makes an observation many are familiar with; that today's feminism is more concerned with promoting sexual differences than androgyny. While obvious to astute observers, I will argue that feminist ideology and feminist activism has not traveled in a linear fashion from androgyny to gynocentrism as Evans suggests, but more accurately has always enjoyed it both ways.

Ernest B. Bax observed this fact well over a century ago:

> Modern Feminism would fain achieve the feat of eating its cake and having it too. When political and economic rights are in question, such as involve gain and social standing, the assumption of inferiority magically disappears before the strident assertion of the dogma of the equality of woman with man – her mental and moral equality certainly! When, however, the question is of a different character – for example, for the relieving of some vile female criminal of the penalty of her misdeeds-then Sentimental Feminism comes into play, then the whole plaidoyer is based on the chivalric sentiment of deference and consideration for poor, weak woman." [Chapter V: The "Chivalry" Fake, in *The Fraud of Feminism* 1913]
>
> Feminists only claim equality with men in so far as it has agreeable consequences for women. And this applies all along the line… I would advise woman's-righters to choose the one side or the other. If they stick to the weakness of woman physically as ground for woman's privileges and immunities, let them give up prating of equality otherwise. If they contend for equality let it at least be an even equality all round. ['Female Suffrage' – in *Social Democrat*, Vol.8, no.9, pp.533-545 1904].

> The bulk of the advocates of woman's rights are simply working, not for equality, but for female ascendency. It is all very well to say they repudiate chivalry. They are ready enough to invoke it politically when they want to get a law passed in their favour – while socially, to my certain knowledge, many of them claim it as a right every whit as much as ordinary women. ['No Misogyny But True Equality' – in *To-day*, pp.115-121 1887]

Reading through Bax's articles it's clear that feminists argued in both directions, especially enjoying the *difference* narrative, proving that sentimental appeals to sex-difference were the approach that gained women the most. Why?

Because differences, especially those implying weakness and vulnerability, evoke chivalry.

And chivalry brings goodies!

Meme juxtaposes equalist vs difference arguments: indicates difference is the stronger social power

MRAs need to catch up with this fact and realize that whenever we promote difference, be it biological or cultural in origin, we play into feminist word-games and provide them with the basis for arguing chivalric treatment for women.

Commentaries on men and women's different natures and the corollary of why men and women should be treated differently (read *special treatments for women*) appear throughout history. The claims are that men and women are different due to cultural training (e.g. men are trained in patriarchy and violence; women in softness and subservience), or they are biologically different (e.g. men are testosterone poisoned, and women give birth and need special help), thus, we must discriminate to better serve those differences, say feminists.

Whenever old school MRAs thrash their swords around yelling "WE ARE BIOLOGICALLY DIFFERENT!!" they play right into the rhetoric and remedies of feminists. In fact, many of the more prominent stars in the MRM specialize in promoting difference, arguing for biological differences over culturally implanted ones, and not realizing that they end up with a conclusion of *difference* that gets exploited equally by feminists – it matters not whether the difference is of cultural or biological origin.

Conversely, when we discuss that men and women have a massive overlapping area of shared humanity – the discussion changes to one of equal value, concern and empathy for men.

Males and females, for example, are both among the homeless, both are among the mentally ill, both can be poor or disabled. Men and women equally experience all emotions- jealousy, pride, elation, fear, anxiety, depression, or joy, and they equally suffer heart attacks, diabetes, strokes, broken bones, malaria or the common cold. Both suffer the impact of environmental degradation and pollution, and so on.

Despite that massive area of overlap, you can already read the "difference" argument being exploited by protofeminist Modesta Pozzo in the year 1590;

> Don't we see that men's rightful task is to go out to work and wear themselves out trying to accumulate wealth, as though they were our factors or stewards, so that we can remain at home like the lady of the house directing their work and enjoying the profit of their labors? That, if you like, is the reason why men are naturally stronger and more robust than us — they need to be, so they can put up with the hard labor they must endure in our service." [The Worth of Women: their Nobility and Superiority to Men – 1590]

And it doesn't stop with Pozzo. The same language can be seen by virtually all feminist writers from her day to the present, including revered feminist philosophers like Julia Kristeva or Iris M. Young, through to the "difference feminists" of today. The historical lineup, all milking difference, is unbroken.

Take for instance the language of popular "equity" feminist Christina Hoff-Sommers who, while helpfully deconstructing many feminist myths, is happy to promote sex-differences as a basis for seeking chivalry for women:

Sommers demonstrates the sex-differences perspective in an interview with Emily Esfahani Smith. "Chivalry is grounded in a fundamental reality that defines the relationship between the sexes," explains Sommers, "and given that most men are physically stronger than most women, men can overpower women at any time to get what they want." "If women give up on chivalry, it will be gone," says Sommers, and "If boys can get away with being boorish, they will, happily. Women will pay the price."[1]

The historical benefit to women of the *difference* argument has far outweighed the sameness argument because difference enlists the traditions of damselling, white knighting, and romantic chivalry. The *sameness* argument fails to tap into those medieval powers and thus affords far less reach for gynocentric tentacles.

* * *

Feminists are among the most rigid enforcers of gender stereotypes on the planet – all while championing "varieties of masculinities/femininities" which "don't fit the binary." However, those varieties are something they tend to spout for window dressing, in passing, before going on to enforce strict gender stereotypes in most everything they say.

Some MRAs miss the fact that most feminists today are difference feminists or cultural feminists – feminists who believe first and foremost in reinforcing real or perceived differences between men and women. Many of us labor under the assumption that feminists promote a polymorphous perverse (androgynous) identity — *which they never did with any consistency.*

And for feminists it doesn't matter if the differences are of biological origin (many feminists subscribe to Evolutionary psychology) or the result of cultural conditioning – selling any differences of sexed behavior allows them to argue for special treatments for women and harsh treatment for men, regardless of whether the differences are congenital or cultural.

As men's rights activists, we would do well to emphasize the biological/behavioral overlap between the sexes – that we all feel emotions, all think, fall in love, catch a common cold, and seek intimate human bonds – and with that we can defeat calls for preferential treatments of women arising from differences. Let's move on from the task of defeating 'feminist androgyny,' which appears to be an activism dead-end.

This article contends that some MRAs place the focus on differences between men and women and that that approach is an activism cul-de-sac. But before adopting the alternative strategy of highlighting male and female behavioral similarities, we need first to observe how feminists have used the difference narrative to their advantage; only then will we see the urgency.

So next time you see an argument for difference or sameness, stop and ask yourself who stands the greatest chance of benefiting from it. And if you are advocating for *difference*, ask yourself if you are helping to promote men's human rights or instead promoting a return to the good-ol-days of strictly demarcated gender roles.

Notes:

[1] Emily Esfahani Smith, 'Let's Give Chivalry Another Chance' The Atlantic, Dec 10 2012
For more on Hoff-Sommers' views on chivalry, see "The Acculturated Podcast: Ladies and Gentlemen"

Further reading: Feminism's love affair with gender differences

Feature image by Steven Lilley

London rape liar exposed

AVfM Video Source · 7 February 2016 · Archived copy · Original

https://s3.amazonaws.com/anonymous.news/index.html

RooshV and Return of Kings sells chemical and ideological poison. Time to take out the trash.

Dean Esmay · 8 February 2016 · Archived copy · Original

Let's get this out of the way to start: Daryush "Roosh" Valizadeh, aka "RooshV" wants you dead even more than feminists do. Please keep that in mind any time you encounter him or his deranged groupies from the Return of Kings cult.

Whether it's chemical or ideological poison they want to sell you, following RooshV and Return of Kings advice can land you in jail or dead. If you're lucky, you may just wind up with multiple Sexually Transmitted Diseases, a dick that no longer works, womanly breasts, and a lonely broken life. But it's worse than that for Return of Kings fans: following Rooshly advice might get you jailed for false (or real!!) allegations. It may also get you physically attacked by those damaged, dysfunctional women they stupidly advise you to share a bed with.

After all, psychotic women are the only type you'll ever meet if you follow the "NeoMasculinity" path, which should be obvious to an intelligent and mature man, I would have thought.

More on the Return of Kings chemical poison market in a bit. But first:

People should know that I have spoken to unfortunate Return of Kings fans who told me their secret stories of being beaten and abused and even jailed by the type of women the RoK cultists encouraged them to seek out. They'd be savagely mocked by their fellow Return of Kings "NeoMasculinity" fans if they told anyone, and they full well knew it. As part of the bizarre "NeoMasculinity" ideology, men who are physically, sexually, psychologically abused and falsely-imprisoned are just "manginas" to Roosh, after all. Never mind if they were stabbed in their sleep, set on fire, or arrested after a false accusation. Or if they stupidly got drunk and followed Roosh's advice and raped a drunk girl who then legitimately had them jailed.

All I can do when talking to the poor fools who took Return of Kings/RooshV advice was shake my head and give them the same advice I give to so many other abused men facing physical and emotional scars and legal trouble.

I used to try to refrain from bluntly telling these poor unfortunates that they were fools to follow the bizarre Return Of Kings cult, that they got suckered and swindled by a cult leader named Roosh, but it seemed rude: after being so completely humiliated, physically damaged, and rendered impotent after following Return of Kings's advice, shouldn't it be obvious to them?

But I was wrong. Someone needs to tell them. So listen up, you fools in the RooshV circle: there is nothing but misery and death down the Return of Kings path. You have to be a complete idiot to follow any advice the RoK cultists give you. If Roosh or other Return of Kings writers tell you that the sky is blue, triple check it–they're just that insane.

The Men's Human Rights Movement has a long and strained relationship with so-called "red pill" sleazy sex gurus like Return of Kings publisher RooshV. Roosh and Return of Kings have never, ever been MRA as every honest person who's done 5 minutes of due diligence knows. But Men's Rights Activists have always believed that men, even sleazy ones, deserve freedom of speech.

Many of us also long believed that giving young men blunt advice from differing perspectives, even bizarre hedonist perspectives from the likes of Roosh, was better than the endless string of man-shaming that the education system and the mainstream media pump out. At least advising men on how to be confident in their own sexuality, how to dismiss the worst in sex-shaming of men, and how to identify dysfunctional female behavior, was a worthwhile endeavor. A lot of us figured even if some of the advice was daffy, smart men would figure it out on their own. Most men can think for themselves, after all.

In short, even if much of the Return of Kings advice was and is trash, a lot of us hoped they'd all grow up and grow

out of it as the forces of intolerance and censorship closed around everybody who questioned the feminist narrative. I even once had a civil chat with one of his assistant editors, who was a nice if callow chap, and once exchanged email with Roosh in which we agreed that there was no point in fighting each other when the common enemy, ideological feminism, and the Social Justice cult, were a much bigger threat to everybody. Ideological Feminists and the "Social Justice" cultists are a threat to everybody on the planet, not just men after all.

In short, we were trying to be charitable–too charitable–to the sociopaths who rule the Return of Kings universe.

But as recent events have shown, expecting Daryush "Roosh" Valizadeh to become thoughtful is like expecting feminists to get rational. RooshV is a sociopath who has never changed, who will say or do anything no matter who it hurts.

So here's the truth: Daryush "Roosh" Valizade has written for years about his past supposed adventures traveling the world to have one night stands with the psychologically dysfunctional, neurotic women he picks up in sleazy meat markets around the world. In many of his books, you find what are undeniably confessions of Roosh raping multiple women. In fact, the words "serial rapist" are not too harsh to describe Roosh, at least if his own published, public writings are to be believed. As with Roosh's friend Matt Forney, also a confessed rapist by any sane standard, it's often been unclear whether what they're writing is just the poorly-written rape fantasy porn, or if it's the real thing.

However, recent evidence has come to my attention on the matter to leave me convinced that there's no reason to believe any of this is fiction, that all of it is real. You'll probably be reading about it in the coming weeks if certain things I hope come to pass, including my hope that a few of their victims will step forward and we can get some of these sleazebags put away by legal authorities.

Furthermore, it's clear the Return of Kings crowd, the cultists who are part of Roosh's circle, don't care that they're making heroes out of pathetic men who define their "NeoMasculinity" by how many sleazy women they can fuck and how many drunk and drugged up chicks they can rape. Which means Return of Kings is rightly described as a den for rapists and rapist-wannabe groupies with a thing for neurotic, narcissistic, alcoholic women. And that appears to be all Return of Kings ever will be.

And so be warned young men and old: following RooshV is a good way to become a disease-ridden fool stuck in jail on a false rape charge.

Furthermore, if you want your dick to shrink and your mantits to grow to a shapely C-cup, and to become an opiate addict who lands in a hospital from liver failure and intestinal rupture from bowel obstruction, keep following the Return of Kings advice on "nutritional" supplements and "testosterone." Most of what they want to sell gullible fools who read their site are really hazardous poisons that no sane man should ever allow near his body, let alone in it.

I had never had the time to really peruse the Return of Kings site–even when I tepidly defended the site on "free speech" grounds I never really did more than skim it. But I recently fixed that, and with help began examining the Return of Kings cult site in great detail. Now that I've really looked, it is clear that they make much of their profit from selling chemicals unfit for human consumption and dangerous, barely-legal drugs.

This means that following Return of Kings advice isn't just a good way to put lethal women in your life. It's a good way to put lethal chemicals in your body. These chemicals they want "manly men" like you to take cause permanent and irreversible damage, especially if combined with alcohol and commonly prescribed drugs (benzodiazapines, barbiturates, etc.).

Seriously man, did you want your dick to fall off and massive tits to sprout on your chest while you lie in a hospital bed shuddering from withdrawal symptoms and liver and kidney damage that you may never be able to undo while your dick rots off? Stay with the Return of Kings cult.

The following are just a few of the chemical poisons the Return of Kings cultists want you to put in your body:

Kratom, ketamine, phenibut, “Super Mandro,” and testosterone. Spend some time on the internet examining what these things can and will do to you, frequently even if you are “careful” as the RoK cultists tell you to be.

The have to tell you to be careful. That way if you wind up crippled or dead, they can claim it was your fault — not theirs.

Just one example? Kratom, the Return of Kings miracle drug and lethal poison:

http://www.returnofkings.com/?s=kratom

No really, kratom is potentially lethal.

These aren’t the only dangerous chemicals they profit from. Return of Kings and RooshV apparently have straw deals and/or sponsorship agreements with people who sell dangerous poisons like ketamine, phenibut, kava, and testosterone. Kratom even contains atypical opioids, not as potent as pure opium but are still addictive mu-opioid agonists.

Furthermore, Return of Kings-recommended supplements are frequently sold in forms where purity is in no way guaranteed and thus may also contain additional chemicals they don’t even have to tell you about. Have fun with that while both your biceps and your juicy new tits get bigger.

Do companies like “Happy Hippo Herbals” and “Herbal Samurai” know they are doing business with confessed rapists like RooshV and Matt Forney? These business associates of Return of Kings certainly must know that many of the chemicals Return of Kings suggests you take are unfit for human consumption. Are those business associates aware that Return of Kings actually advises men to consume these chemicals they sell?

Are state and national government officials aware of these shady deals to sell poison to unwary men? Are state and national authorities also aware of the multiple confessed rapes of Matt Forney and Muslim-born Daryush “Roosh” Valizadeh of Return of Kings?

Also by the way, do you want some real irony? After looking at all the toxic drugs and dangerous chemicals unfit for human consumption that Return of Kings suggests you put in your body, they actually had the audacity to publish this:

http://www.returnofkings.com/76872/never-date-a-woman-who-takes-one-of-these-prescription-drug

I am not accusing Roosh of “advocating” rape. I am accusing him of **confessing to** rape, rape that is rape by any sane person’s standards. And I am accusing him of selling chemical poisons that’ll help you grow tits, have a smaller dick, and die of liver failure while you shudder from opiate withdrawals and the AIDS symptoms you got from the crazy bitch who stuck a knife in your ribs before she falsely accused you of rape. Good luck with that.

One final note: If you’ve been sexually assaulted, abused, or otherwise criminally harmed by Matt Forney or Daryush “Roosh” Valizadeh, please contact me on Twitter. I promise to help you seek legal remedy, including putting these slimeballs behind bars where they can never hurt anyone again if I can.

Thanks to Tomás Allende Conte, my #GaysAgainstFeminism homey, for his invaluable assistance in this article.

Roosh Rage

Bryan Scandrett · 8 February 2016 · Archived copy · Original

To those saddened by the rift between Roosh, the PUAs and the MHRM, get used to it. The Greatest Rape Hoax Ever cemented the diametric opposition for all time.

Once upon a time, I didn't care much about the PUAs or Roosh. A lazy analysis based on what do they think horny young men are going to do? Boys will be boys and girls will buy it. Smeh.

The day I found AVfM just over 4 years ago, my jaw hit the floor.

A Voice for Men.

A flash of genius if ever I saw one, instantly relating to my own lack of a voice in the face of a lifetime of lived experience of the self-serving feminist narrative control through tone policing, false allegations, shame and proxy violence. From that moment forward I was only interested in the MHRM and MGTOW.

My personal direction is and most likely always will be helping to change the idiotic outdated cultural narrative I have been subjected to my entire life and alter the future possibilities for young men coming through behind me. The more I can do in concert with others, the more justice, equity and fairness their life experience might contain.

The day my ex demanded a divorce, I knew I'd never lay affectionate hands on another woman again. PUA was never an option. I didn't want sex with lots of women, I only ever wanted the mother of my children and now neither of us wanted each other. Consequently, I have never paid Roosh or PUAs that much attention, other than to understand the basics, content to lazily watch the debate from the side lines.

That changed last week.

The MSM Global Rape Hoax was never about Roosh or PUAs or even the legalizing of rape allegation. That was simply the excuse to call for proxy violence against men. While PUAs did receive some Discussion within the articles, without exception to my reading, not once did they miss calling him an MRA. Their real target.

Dean Esmay reports rumours of corrections since, to be expected given the wall of push back in the comments saying, "Roosh IS NOT an MRA." It is simply an attack on men, to silence their voices, to vilify and demonize Men's Human Rights Activists with a false allegation of rape advocates.

A call for torches and pitchforks.

It was about reasserting Mummies' procreative abilities as the central and only thing of critical importance in our global human culture. The woman on the pedestal is a mother. The issue of her uterus is what gives her absolute protection and absolution from all crimes, her carte blanche. She has parlayed this privileged position over the centuries into power and speshul snowflake privileges. You are all attached, at a primal level, to your mothers, with few exceptions. A primary attachment. Even those who didn't for various reasons, likely pined for her warm stereotypical comforts.

Null gravida women assume the same authority by virtue of being potential mothers. Sugar and spice becomes 'I have the pussy, I make the rules.'

You want the sugar, you bend the knee.

Without the survival mechanism of protecting women and the reproductive bottleneck, the uterus, at all and every cost, any civilization perished. Even at the cost of every single male from 6 to 60, the population can be back to full strength in a single generation by mating with old men and young boys as they hit puberty.

Men are wired for this and women are wired to expect your total sacrifice, in general. However, 2016, with 3.5 billion + uteri and counting, we aren't about to run out of fertile women any time soon.

Male disposability has out lived its practicality.

And it is only the rise of the modern Men's Human Rights Movement on the back of the establishment loss of control over the conversation and information that has ever, in the history of humanity, mounted a credible threat to that position of power. And that is what the Great MSM Rape Hoax is all about.

Shutting down that challenge. Silencing the male voice.

Feminism is a false allegation. The only two tools I have ever witnessed them employ are shame and lies. So it comes as no surprise to see them slam the false allegation throttle to Full Ahead as they did in this desperate, unprecedented, global, highly co-ordinated example of Brown Shirting by the MSM, designed solely to shut down the male voice, leaving feminism as the controlling ideology.

As Dean Esmay noted in the early hours of the tsunami of propaganda breaking over us, "Are they stupid or dishonest?"

The gynarchy couldn't give a flying toss about PUA's. Or even any actual attempt to legalize rape should a single human in the history of humanity be stupid enough to try it. The more the boys get between the girls legs, the more babies get born and child support gets paid, the more future economic growth and taxpayers we can expect and the more money gets released to the US states.

Drunk or sober, they couldn't give a rats. So long as the livestock keeps breeding, the Great Human Ant Colony will thrive. Roosh is stupid enough to play with fire and other people's lives. The moment I came across his 'thought experiment', I reacted with a "WTF? That's going to follow you to the grave mate."

Wrong answer! That drivel is going to follow us all for decades.

The lying sexist feminist pigs are going to use that as a club for as long as they draw breath. What Roosh and his cronies are too thick to get thru their tiny minds, is we that need to change the cultural narrative when it comes to compassion for men across billions of people. We need to end the culture of male disposability, not reinforce it by arming the armies of propaganda pushing, fearmongering, rape culturists terrifying women and angering white knights with false allegations about legal rape.

This guy Roosh is under the delusion he is new leader material for the MHRM. He believes the current 'leadership' (read Paul Elam) has lost its way. He fails to understand Paul isn't THE leader of the MHRM but a part of a group of people, some of whom have been investing skin into the game longer than he has. While he's inarguably a central figure within that group, he operates with the co-operation and support of some very influential and intelligent people.

His high visibility is down to the effectiveness of the tactics and strategies developed within that group and his role as hands on management at AVfM, a highly prominent position. Not to mention his inimitable style.
We even had a recent commenter on AVfM make the rash prediction Roosh would be leading the MHRM within 15 years. Sunshine, if we haven't managed a sleeper hold on this rubbish inside of 15 years, we failed. Go home and bend the knee. Wish I could find it to link here but it's a thousand comments in now.

Sorry Roosh, you've been weighed and measured and found wanting on a multitude of fronts. Your grasp of the game is entirely lacking, your lack of comprehension of the most basic of premises from which we operate is a joke. The selfish paradigm that boys getting their end away as central and paramount is idiotic in the face of the ocean of male suffering we confront daily.

Your experience in male issues beyond your zipper is virtually non-existent by my read. To imagine you can hold your own with the likes of Pizzey, Golden, Farrell, Elam, Straughan and Tieman to drop just a few names, is conceit beyond credibility. Makes you a joke IMO. What's more, the long-time stalwarts of men's rights I'm privileged to talk to have little to no respect for you in the main. The only support forthcoming from them is based in their support for free speech.

My read is you have the status of a flag burner in a pickup truck full of Patriot vet rednecks. Best of luck working without their good will. For a self-styled 'king', you seem to know squat about Barons. These MRHM people have a paradigm of doing something about the body count of men, women and children that feminism leaves in its wake. You have a paradigm of counting notches on your bedpost and making money. And now you want to settle down and marry one of these 'whores,' as you call them.

Any Admin with a MHRA fb page can recount stories of men and women contacting them for help in desperate straits and no-where to go. And you've helped to tar us all with the false allegation of rapist at a global level of perception.

Thanks 'brother.'

Ever stop to think that might just shut a door of perception to a victim of DV? Ever occur to you that just might cost someone their life, or someone their parent? Ever think about much other than what you want? Or how to make a quick buck out of the human sex drive? Anyone with a modicum of introspection can pick up on the stark contrast between self-centeredness and other-centeredness.

A founding principle of civilization.

MHRM leadership material, my arse. Your stupid ill-advised 'thought experiment' has resulted in nothing more than lining your own pockets, peddling false dreams of power and sex to horny men and setting our efforts for narrative change backwards at a global level. In short, a return to Seneca Falls. "Sit at the back and keep your mouths shut boys. The girls are talking."

The sooner this idiot disappears, the sooner the rest of us can get back to something other than selfish base gratifications and false allegations. That Roosh Rage is better out than in.

About consent

Torrey Garcia · 9 February 2016 · Archived copy · Original

We constantly hear talk about consent, usually about YES means YES. As most of you reading this probably know, YES means YES is a terrible standard for consent. And we are just in our criticism of it. But if we are to effect positive change concerning rape & sexual assault we should discuss consent and the different standards of consent. Even if it is just to develop better sex ed classes and raise awareness of what adequate consent standards are and by proxy define when sexual assault has and has not occurred. This is too important not to have our voices heard on the matter, and merely saying that the feminists are wrong, and leaving it there, is a bad move.

In this set, of what will likely be three articles, I hope to go over different standards of consent, their application and real world use, as well as establish whether or not an individual has consented or not in a given situation. In part one of what will likely be a three-part series, I will give a brief overview of the three standards of consent and then break down the first of the three standards along with any problems it might have. This article series will mostly be descriptive, with brief excursions taken to point out potential flaws within each standard.

The legal standard of consent & rape and No means No:

Rape as defined by the FBI:

"Penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim. Attempts or assaults to commit rape are also included; however, statutory rape and incest are excluded."

Consent was far hard definition to track down especially in the context of sex and sexual assault. But the Criminal Justice department at Cornell has the most detailed definition I have been able to find:

(8)Consent.—

(A) The term "consent" means a freely given agreement to the conduct at issue by a competent person. An expression of lack of consent through words or conduct means there is no consent. Lack of verbal or physical resistance or submission resulting from the use of force, threat of force, or placing another person in fear does not constitute consent. A current or previous dating or social or sexual relationship by itself or the manner of dress of the person involved with the accused in the conduct at issue shall not constitute consent.

(B) A sleeping, unconscious, or incompetent person cannot consent. A person cannot consent to force causing or likely to cause death or grievous bodily harm or to being rendered unconscious. A person cannot consent while under threat or in fear or under the circumstances described in subparagraph (C) or (D) of subsection (b)(1).

(C) Lack of consent may be inferred based on the circumstances of the offense. All the surrounding circumstances are to be considered in determining whether a person gave consent, or whether a person did not resist or ceased to resist only because of another person's actions.

Now I cannot emphasize enough how difficult it was to find a concrete definition of consent within a decent amount of detail. If it takes me 20 minutes to find a workable definition of consent with access to Google how can we expect people to have a functional understanding of it when it comes to real life scenarios where googling for 20 minutes is going to seem rather odd. A lot the links I found had very wishy-washy definitions of consent and not something I could run with to write this piece.

Most people who are reading this will know the criticism of rape as defined by the FBI. But as a brief overview, the FBI definition excludes male and female victims of female perpetrators from law and data reporting. I do not have any criticism of consent as defined by Cornell but worry that getting a concrete definition is rather difficult to find even with google, and I worry about determining consent when alcohol is involved. Please provide your feedback below.

Generally speaking, this standard of consent should be pretty obvious when you have it or not, provided you are paying attention to your partner. Of course, alcohol & drugs muddy the waters a bit. But for your average vanilla sexual encounter this standard is fine, and common sense

Negotiated Consent standard:

The negotiated standard of consent is very similar to informed consent. It is a higher standard than what we just discussed above. I will speak more in detail about this standard in the next article, but I will give a brief overview from my experience in the (BDSM and Poly) scene(s). I will also provide a link to a wiki article for those that are curious, here.

Negotiated consent works like contract negotiation, you:

- Determine the duration of the 'contract' or, in this case, scene or relationship.
- You determine what type of play is acceptable.
- You establish safewords.
- Ascertain any medical information which could impact the scene.
- Ascertain what each party wants out of the scene.

I should note all this takes place before the scene taking place. Regarding kink negotiating a scene mid-scene is considered bad form though sometimes needed. Also, I should note that generally speaking the first negotiation is the longest, and subsequent ones are usually shorter to the point where prior play partners may not even negotiate at all if they know each other well enough or only do so when incorporating something new into the scene. Also this standard views both the top and the bottom as responsible, the top (the giver, active partner) is responsible in regards to making sure the bottom is alright, and the bottom (the receiver) is responsible to communicate whether by word or action (when speaking isn't always possible for myriad of reasons) their state of consent. In fact, the usual thing most bottoms are told when they first enter the scene is tops do not consent to violate your consent; or in other words speak up or show signs of your state of consent you top isn't a mind reader.

In Poly, this standard or, at least, the principles of this standard are used to discuss the boundaries and roles of a relationship. Unlike in Mono relationships there is zero tolerance for wishy-washy communication in Poly, so this standard or the principles of this standard are used to make sure everyone is on the same page, and no miscommunication is to be had.

YES Means YES / Affirmative Consent:

Yes means yes is the bastardization of the above standard of consent by feminists. Negotiated consent is effectively a no means no standard. In other words, it does not assume malintent from the get go. Yes means yes on the other hand does. Getting an affirmative for every plank unit of a sexual encounter is cumbersome and assumes people have zero ability to read other people and that the bottom has no ability to articulate desires. Basically Yes mean yes says that every step along the sexual encounter each participant must ask whether a given action is alright. On top of that, this is done during the act instead of before the act as with negotiated consent. This means both the fluidity of the sexual act is broken up (which most people find unsexy). Also, what defines consent in a given sexual context is fluid under Yes means Yes and can change at whim. This is effectively the moving of goal post of sexual consent. It also implies the bottom has no obligation to communicate that their level of consent has changed, and it assumes the in the time it takes to get a shirt of and take off a bra somehow consent disappeared. It also takes the responsibility off of one or both partners to make know when something isn't working for them and puts it on the other partner to figure it out. Keep in mind that Yes mean Yes isn't being lobbied for the kink community but for the larger vanilla community as well. In the case of which vanilla sex is simpler and safer and more straightforward than kinky sex.

What can we criticize about the legal standard of consent? I want your opinion, but I will leave mine here:

Personally, my main issues are the difficulty in actually finding the definition in the first place. It is too important to than to have to spend 20 minutes searching the web for a concrete non-wishy-washy definition. The other issues are a lack of practical guidance when alcohol is involved. Unless you are going to argue for the insane position that any amount of alcohol is rape the legal standard needs to come up with something more concrete. But for general use for mundane sexual activities, it's fine standard, and I don't see a reason to go above for vanilla sexual activity.

You can find me on Reddit at /u/wazzup987 twitter @mr_switchy or on disqus as Tag

Article originally published at: Consent, part 1 – Honey Badger Brigade | Nerds bite back! (n.d.). Retrieved from http://honeybadgerbrigade.com/2015/12/07/consent-part-1/

Dr. Murray Katz of Montreal, Canada – “Known Genital Mutilator”

Gary Costanza · 9 February 2016 · Archived copy · Original

Dr. Murray Katz has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org

From his website drmurraykatz.com:

“TRUSTED FOR OVER 25 YEARS WITH MORE THAN 40,000 CIRCUMCISIONS PERFORMED.
Dr. Murray Katz MDCM is a graduate of the Faculty of Medicine, McGill University. He has practiced pediatric medicine for the past 35 years. For 13 years he was the Medical Director of the Tiny Tots Medical centre in Dollard Des Ormeaux.

He is a certified Mohel (religious circumcision official) and often works at synagogues alongside a Rabbi. He has taught circumcision procedures to over 25 other physicians, including certified pediatric urologists.”

So, with 40,000 circumcisions performed, there was no disease cured, no ailment healed, yet how much pain and suffering inflicted is unknown. We do know, however, that 100% of those 40,000 infants were permanently disfigured.

Below “Understanding Circumcisions” we see:

> BENEFITS AND CARE
> Circumcision is a big decision for parents, and there is a lot of contradicting information available online. We put this information together to help you make an informed decision on whether circumcision is the right choice for your child.
>
> Helping prevent recurrence of urinary tract infections
>
> Of all the medical benefits of circumcision, helping prevent another urinary tract infection is at the top of the list. There is good evidence that over 90% of all urinary tract infections in male infants in the first three months of life are in those not circumcised. A recent summary from the American Academy of Paediatrics found that circumcision is the only clear preventive procedure against urinary tract infections.
>
> Helping prevent a first urinary tract infection from occurring
>
> There is also good evidence that preventing a urinary tract infection from happening in the first place is a major benefit of circumcision.

These supposed benefits have been debunked and continue to be listed as a reason to mutilate baby boys.

It's common knowledge that UTIs are preventable – in both boys and girls – by practicing good hygiene.

> Circumcision complications
> The most important complication is bleeding. A very few number of babies will have a small infection. In very rare cases, there can be some injury to the head of the penis.

This is incomplete and misleading, as the most important complication is death. There is no evidence that injury to the head of the penis is rare, as no data is kept regarding these complications.

Then under "Frequent Questions" we see:

> Is your circumcision procedure a bloodLess procedure?
> During the administration of the analgesia by an injection there may be some bleeding at the place where the injection is done. This is almost very minimal and never really needs any special means to control. A small bruise however may be produced.
>
> It is important to recognize that the penile area is very vascular with a lot of blood supply so concern about too much bleeding is very important.

So, "the penile area is very vascular with a lot of blood supply" – then why take any unnecessary chances, especially when it isn't your life to risk!

> What is the true function of the prepuce?
> There are many claims made about the function of the prepuce. Some feel it is part of our immune system. Some feel it somehow protects the glans. Protection of the glans against a condition called meatal stenosis where the opening of the urethra on the glans can become too tiny is probably true. This complication is more common in circumcised boys than those not circumcised. Meatal stenosis if severe can need a minor surgical repair needing to be done.

"Some feel" the prepuce does this and "some feel" the prepuce does that. **If you don't know the function of the organ you are amputating, how can you justify a risky procedure that removes it?**

> BEST EVIDENCE AS TO THE FUNCTION OF THE PREPUCE
>
> The best evidence is that the function of the prepuce is to stimulate rapid ejaculation. Some men develop too rapid an ejaculation and seek a circumcision to help with this. The evidence also suggests that the pleasure from an ejaculation is the same in men who have been circumcised compared to those who have not.

There is no evidence whatsoever that "the function of the prepuce is to stimulate rapid ejaculation" and much evidence that the foreskin has many important functions. This is a bald-faced lie designed to scare the public into thinking circumcision is good for men's sex lives.

> I read that circumcisions are dangerous. Is it true?
> There is a great deal of information on the Internet that is confusing and unreliable. On one side there are those who oppose circumcision and consider it to be a "mutilation" and a violation of the rights of the newborn. They offer all types of non-scientific claims and report horror stories of cases where the procedure did go wrong as if this was what happens in most cases.
>
> On the other hand there are those who claim medical benefits for circumcision that are not proven and so rare that they should not be a factor in the decision of the parent. They claim the procedure is "painless" and that bleeding almost never happens. We do not agree with this.
>
> Our aim is to provide you with reliable scientific information about the circumcision procedure we do in our

> office. We are neither for nor against circumcision. We will explain what benefits appear to be proven and which are not proven.

Those that "consider it a mutilation and a violation of the rights of the newborn" are 100% correct, and there is no way to deny this: the baby is held captive and forced to undergo genital mutilation (unnecessary surgery).

Since Dr. Katz provides almost no information about the risks and complications of circumcision, you can read that here at neonatalcutting.org.

Dr. Katz's practice information follows:

Tiny Tots Medical Centre
3400 Rue du Marché
Dollard des Ormeaux, QC
H9B 2Y1
Phone:(514) 685-0933

> Dr. Murray Katz "Genital Mutilator" https://t.co/6ROpAHXV3R https://t.co/APaaWgJ9m8 #nocirc #intactivism #MGM pic.twitter.com/4v3ekAVDet
>
> — gary costanza (@jerrytheother) February 10, 2016

Selective service for women? Maybe

AVfM Video Source · 10 February 2016 · Archived copy · Original

The proposal to have women register for the draft alongside with men has drawn plenty of reactions from every corner of the society. Lucian Vâlsan thinks most of them are hypocritical one way or the other.

You can subscribe to Lucian's Freedom Alternative, here.

Progressives fumble over why young women detest Hillary

August Løvenskiolds · 11 February 2016 · Archived copy · Original

Editor's note: AVFM is a nonpartisan website, meaning we take no official political position, left nor right, nor do we advocate for political candidates or parties. We do occasionally print articles that offer commentary on political races from different perspectives. In these cases, the views are those of the author only and not necessarily AVFM.

In a previous article, I hypothesized why 6 of 7 young Democratic women under 30 vote for sugar daddy Bernie Sanders instead of feminist Hillary Clinton: I reasoned that these women realized that electing Sanders would give them more influence over his Presidency than they would enjoy under Clinton because they could both shame and sexually manipulate Sanders in ways that Clinton would be immune to.

One commenter, Gyor, took strong exception to my hypothesis, claiming among other things that I had "an extreme ignorance about those of us on the left and the diversity of perpectives [sic] and what goes on the left."

Of course, I had heard a lot of progressive explanations about how and why these women were rebelling in such drastic numbers against a female feminist candidate – I even noted a few of the more credible ones even as I dismissed them as rationalizations at best, and outright manipulations at worst. Still, Gyor's white knight braying got me curious that perhaps I had missed something – perhaps these children of flower had a more serious and coherent explanation than my estimation that those women had intuitively assessed their long-term potential influence under both candidates and had voted accordingly.

So, let's check a few of these progressive apologists to see if their explanations hold water, or perhaps, bile.

Samantha Bee. In promos for her new late night comedy TV series creatively named *Full Frontal* on TBS starting Monday, February 8th, the former *Daily Show* stalwart claimed that the voter shortfall was because Hillary had placed unwarranted faith in the powers of a witch to whom Hillary had promised her daughter Chelsea, in some sort of infernal deal for political power.

Now, while some might be tempted to see Bee's theory as some sort of satire, feminists don't typically joke about the human trafficking of young women, and the feminist reaction to the recent Roosh imbroglio shows clearly that feminists have no sense of satire at all.

Madeline Albright, former US Secretary of State, also invoked a supernatural explanation for those younger women's recalcitrant voting habits, noting that "There's a special place in hell for women who don't help other women." Some may see this as a metaphorical appeal to the power of the female collective own group preference and/or shaming language directed at women, but this seems to me more like some diabolical witchery had afflicted these poor women, deflecting them from the divinely ordained Clinton vaginal monologue camp into the more penile side of the Iowa Cock-us.

Taking the magic penis theory one step further was feminist micro-icon **Gloria Steinem**, who remarked on Bill Maher's show that instead of voting their long-term interests as I had so generously hypothesized, young women are boy crazy and the 84% percent who support Sanders think such votes would ingratiate themselves to hipster dick. According to TNR,

> Maher then joked that he wouldn't be allowed to say such a thing, lest Steinem slap him, because chalking young women's politics up to their desire to meet boys actually *is* a profoundly sexist thing to do.

Now, the depletion of educated, attractive men, a declared wrought by feminism, may well have turned these young women into desperate non-housewives hungry for hookups at any cost and if indeed this is driving their voting preferences, the fault lies clearly with feminism for creating such an open latrine in the middle of their own bivouac. Steinem tried to backtrack on her statement, but that just seems to have made matters worse.

Even more bizarre and unflattering are the arguments that young feminists cleave to Bernie because Hillary cleaves to Bill Clinton: they want Hillary to be a more independent woman, and so, the voters show this by depending on a man themselves.

These progressive arguments are both bizarre and unsavory. The insults to these young women voters both reek of the sort of slut-shaming these young feminists detest, and the implicit man-hate that is emblematic of feminism despite feminists' half-hearted denials of same. These individualistic, rebellious women voters cannot help but be further alienated from feminism because of them.

Will this alienation be from all feminism, or just the collectivist, misandrous strains of feminism that control the feminist narrative? I believe young women, like most people, will cling to the ideal of an individualistic gender equality but they will also wake up to the realization that feminism in practice is the enemy of this ideal. These post-feminists are already exploring the joys of objectification and cat-calling, for example.

Kicking the dead-weight feminism out of socialism might well turn out to be the best thing that ever happened to socialism – or even, the only noteworthy thing it ever accomplishes, other than proving to everyone that men make the best feminists of all.

LAPD Cop Arrested

Michael Conzachi · 11 February 2016 · Archived copy · Original

Two days ago, on January 28th, Los Angeles television and print media reported that 17-year Los Angeles Police Detective Christine Wycoff was arrested and charged with dissuading a witness and false imprisonment.

According to widespread LA news reports, Wycoff met a man online in June of 2014, began a sexual relationship that lasted for several months, and then it deteriorated. It was at that time that Wycoff began threatening the man, who became concerned and reported the threats to the LAPD.

LAPD Internal Affairs initiated an investigation, and once Wycoff learned of the inquiry, she continued threatening the man and told him that if he cooperated with the police investigation, she would accuse him of domestic violence. Court records reflect that she sought a temporary restraining order against the man in October of 2014, but that request was denied.

She later went to the Torrance Police Department; a suburb of Los Angeles, and filed a report that the man had sexually assaulted her. The man was arrested but was quickly released.

Wycoff was arrested and released on a bond of $150,000. She has been assigned to home duty with pay. If convicted, she could face four years and eight months behind bars. She is scheduled to be arraigned on February 22nd in downtown Los Angeles, at the Foltz Criminal Justice Center, Department 30, Case # BA443216. Deputy District Attorney Ann Marie Wise with the Justice System Integrity Division is prosecuting the case.

The false imprisonment charge comes as a result of her filing a false report of a sexual assault and causing the man to be arrested.

Phone calls and messages left at the LAPD's Pacific Division Detective Bureau where Wycoff worked were not returned. It is unknown what types of crimes she was responsible for investigating.

Sadly, once again, we have a public official intrinsically involved in terrorizing a man under the auspices of false restraining orders, and false allegations domestic violence and sexual assault. The investigation should not stop with just this arrest. One must wonder what other damage she has done in the past, and if she had been assigned to work family crimes, the list of additional victims could be vast.

The news reports indicate that Wycoff could face up to four years and eight months in the slammer. Of course, we have to let the legal system take its course, and as much as we can all draw conclusions and presume guilt, like it or not she is afforded all rights by law. If she is found guilty, let's hope she serves every second of that sentence.

http://www.latimes.com/local/lanow/la-me-ln-lapd-detective-threats-ex-boyfriend-20160128-story.html

http://ysktoday.com/orange-county/lapd-cop-arrested-for-allegedly-threatening-ex-boyfriend-filing-false-police-report/

http://losangeles.cbslocal.com/2016/01/28/lapd-cop-arrested-for-allegedly-threatening-ex-boyfriend-filing-false-police-report/

http://canmua.net/california/lapd-detective-is-accused-of-intimidating-and-361384.html

Video – “Circumcision? Make the informed decision” featuring Dr. Dean Edell, Penn & Teller, and Marilyn Milos of nocirc.org

Gary Costanza · 12 February 2016 · Archived copy · Original

I discovered the show “Bullshit” by Penn and Teller when I heard about an episode they did about circumcision – *boy was I excited*. They called “BULLSHIT” on circumcision!

This classic anti-MGM video stars Penn & Teller, the respected Dr. Dean Edell, and nocirc.org founder and nurse Marilyn Milos.

https://youtu.be/iYyJeKtFlK4

> Video -“Circumcision? Make the informed decision” Penn & Teller https://t.co/RgsjdMnAhD #MGM #nocirc #intactivism pic.twitter.com/5phMTcsfcP
>
> — gary costanza (@jerrytheother) February 13, 2016

Star crazy star Pauley Perrette accuses yet another homeless man of attacking her

Suzanne McCarley · 12 February 2016 · Archived copy · Original

Apparently desperate for more headlines, NCIS actress and serial false accuser Pauley Perrette has added another notch to her belt. According to TMZ.com, Perrette claims to have had another dramatic and dangerous encounter with a homeless man.

The crazy train is running full steam.

> Perrette says the guy then grabbed her wrist and stuck his head into her car demanding to know the time. She says her immediate reaction was to yell "I rebuke you satan in the name of Jesus Christ!" And then she told him the time … 5:37 PM.

Fortunately, this time, she didn't have a known neighborhood homeless guy in mind to describe to her avenging angel friends, so nobody was arrested.

Perhaps skulking around the neighborhood where her ex-husband Coyote Shivers works didn't generate the drama she craved, leaving her no choice but to invent a random attack. Or perhaps she's setting the stage for a carefully choreographed Mental Breakdown, in hopes that it will eventually absolve her of all responsibility for the lives she has tried so hard to destroy. Whatever the reason, this little episode will likely be quite useful for the defense when David Merck goes to trial to take the rap for Pauley being seen by a passerby, disheveled and disoriented, sprawled on the sidewalk near her home.

The good news is that Our Dear Pauley's audience is finally beginning to see behind the mask that continues to slip. The comments on the TMZ article are priceless! Grab some popcorn.

"Yeah, this makes me question the first time."

"Hmmmmmmm something is just a lil [*sic*] but off with this chicky."

"Sounds like she is seeking attention…..2 homeless men attacking her, sounds too conquencidental [*sic*] to me."

"I think she really needs testing. Something not quite right with her."

"Drugs a second time too."

"She must not live near a Walgreen's. She needs a perscription [*sic*] refill- stat!!"

"TMZ should title this thread, "The C-list actress who cried wolf." Obviously, she has "issues," first she was attacked by her boyfriend, and then she was attacked by her ex-husband, and then an attack by a homeless person and now another claim of being attacked. Hmmm… I wonder what she'll be calling TMZ about next week. It wouldn't be another "attack" would it?"

"Pauley, if you would just stay out of drug neighborhoods trying to score you wouldn't have these problems. Doesn't NCIS pay you enough for you to afford one of those "Concierge: drug services?"

"What is this crazy bish doing to cause all this wilding-up of the hobos? She looks like a swirling vortex of insanity."

"Is Pauley off her meds again ?"

"oh chr!st. this girl thinks she's on the path of righteousness. she's actually on the path to institutionalization."

I hope this trend continues; it's been a long time coming.

Rate My Family Court

Ruth Nichols · 12 February 2016 · Archived copy · Original

Family Court Experience: Ratings by Parents

Family Court is convened to hear matters involving children and families.

What happens when Family Court makes rulings that parents deem are *not* in the best interest of *their* child?

This is an opportunity to participate in a survey on parental experiences in Family Court.

To see change, a voice must be heard and that voice must have meaning.

For many parents in the Family Court system, they have no voice!

Would you like to have a voice in the Family Court system? We want to know more about how the courts handled your child custody and child support issues. Here is a place to share your experience in the Family Court system! Go to: www.RateMYFamilyCourt.com

Rate My Family Court ~Ignore the Parents NO MORE!

www.RateMYFamilyCourt.com is an on-line survey examining how parents experience the Family Court system.

There are 2 ways to Rate My Family Court:

1. A 15-item questionnaire: www.surveymonkey.com/r/RateMYFamilyCourt-15qu
2. 250 word description: www.surveymonkey.com/r/RateMYFamilyCourt-Describe

Family Court

Navigating the Family Court system is an experience that affects countless individual parents and families, profoundly. Family Court can be confusing, daunting and extremely stressful.

Divorce is an emotionally charged event with life altering consequences. For some parents, the court rulings that are handed down result in emotional devastation and financial ruin. Notably, the logistics of the decisions of the courts ultimately contribute to the breakdown of the parent/child relationship. In severe cases, the child's relationship with the alienated parent is forever ruined.

The families in Family Court have become a topic of vulnerability.

Children are growing up in the midst of parental conflict. One parents' attempt to place restrictions on the relationship of the child with the other parent are successful. Court orders for visitation are ignored, with no repercussions.

Families are at risk!

How does this happen?

A brief overview of Family Court shows that Family Court is designed to provide court services in a fair, economical, individualized and timely manner. The intent of Family Court is to 'help' children and families. While many parents may agree with the premise of this intention, the reality is that, many decisions made by Family Court fall short of the intent.

Furthermore, experiences of emotional and financial destruction are not country specific. The judicial system that deals with family matters in other countries presents similar experiences for the parents and families. Sadly, parent/child relationships across the globe are negatively impacted due to the rulings of the Family Court system.

10 Things to Know About Both Surveys

1. **Why create a survey to evaluate the Family Court?**

This is an opportunity to share your experience in the Family Court System!

By taking this survey, parents have a voice! There is strength in numbers! There are many states that still need to address the issue of Family Court reform. The presumption of 50/50 custody needs be the basis for court rulings in all states.

2. **How much time do I need to complete this survey?**

Survey 1: Three minutes. Two, if you read fast.

Survey 2: One to five minutes. Parents who have spent time in Family Court typically, can readily recall the details.

3. **Do I need to provide my name?**

No names are requested. Any names will be deleted.

4. **Do I need to state my country of residence?**

No. First, results will be calculated based on all surveys that are submitted. A second analysis will be done by each country. If the country is provided.

5. **Can I state my co-parent name and place of residence?**

No. The objective of this survey is to obtain information about the Family Court system. Any identifying information will be deleted.

6. **Do I need to answer all questions?**

Survey 1: No. Each parent can answer as many or as few questions as they like. Each question is analyzed individually. Statistical analysis is based on the questions that ARE answered. If there is no response for a specific question, the statistics will reflect the total number of responses that were provided. Each question is an opportunity to provide meaningful data.

Survey 2: There is only 1 question that requests a description. If you do not want to respond to the question there is no need to take this survey.

7. **If I change my mind about participating can I have my survey results deleted?**

Yes, IF you have the date and time (hour and minutes) the survey was completed. Results for Survey Monkey are posted by date and time. If you have the date and time your survey was completed we can locate your survey and delete the results, per your request.

8. **What happens with the results from this survey?**

Survey 1: Responses from this survey will be analyzed and submitted to a journal with an audience of judges, attorneys, mediators, family court members and mental health professionals.

Survey 2: Responses from this survey will be analyzed from a qualitative analysis perspective. We are looking for common themes, issues and emotional experiences. Results will be will be submitted to a journal with an audience of judges, attorneys, mediators, family court members and mental health professionals.

Results from both surveys may also be posted in a summary format in an article or at www.RateMYFamilyCourt.com

Survey 2 offers the option for your comments to be displayed in summary format only.

Note: We are sensitive to the nature of the information. Any specifics provided will not be shared to protect you,

your child/family.

9. **What if I have questions about the study?**

Forward questions or concerns to: http://MyConfession@SharedParentingConfessional.com

Send private message to: www.Facebook.com/RateMYFamilyCourt

Mail to: 2506 East Chapman Avenue, #182 Orange, California 92869

10. **How long will this survey be available to complete?**

Survey is available now! No time like the present! Survey may be changed, deleted or extended depending on the response from co-parents and statistical analysis.

w ww.RateMYFamilyCourt.com

15 questions: www.surveymonkey.com/r/RateMYFamilyCourt-15questions

250 word description: www.surveymonkey.com/r/RateMYFamilyCourt-Describe

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Coast Guard Petty Officer acquitted of rape

Michael Conzachi · 12 February 2016 · Archived copy · Original

Another politically motivated military rape case; this time in the U.S. Coast Guard, results in acquittal. Another innocent U.S. Serviceman put through the false rape meat grinder.

U.S. Coast Guard Petty Officer Greg Cooper was court-martialed last week at the Coast Guard District headquarters in New Orleans, Louisiana. *The Coast Guard charged him with sexual assault, abusive sexual conduct, adultery, indecent conduct, making a false official statement, violating a lawful order and dereliction of duty of incidents in 2011 and 2012. [1]*

Cooper was cleared of all charges except one fraternization count, which resulted in him being reduced in rank one stripe.

His attorney, retired Navy Commander John Wells of Slidell Louisiana, said *his client was convicted of violating a policy barring fraternization, because of a "consensual relationship." [1]*

Mr. Wells, who is the executive director of Military-Veterans Advocacy Inc., said *the rape allegations involved two women who asserted they were assaulted in 2011 and 2012. He said the charges against Cooper stem from a, [1]*

"Witch hunt atmosphere" within the armed services that pushes military commanders "into pursuing every sexual assault case no matter how questionable."

Wells further lashed out in a press release,

"This case is a wanton example of political correctness gone amok; it has to stop if we are going to have an effective military. The military has been plagued by political correctness, a liberal social agenda and a lack of leadership for too long. There is a place for women in the military, and they can play an important role. But like everyone else, they must be held accountable for their actions. In this case, no action will be taken against the two women who brought the charges." [1]

Mr. Wells stated,

"Early on, we discovered credibility issues with the complaining witnesses. We (the defense team) were disappointed that the Coast Guard Investigative Service (CGIS) did not conduct even a basic investigation. The charges did not make sense. In one case, the outcry came after Petty Officer Cooper broke up with the complainant after living with her for six months. The other allegations were made after the newly-married woman found out that a one-time liaison had come to light." [2]

Let's see; a break-up with a former live-in girlfriend and a one-night stand with a married woman; and when she learns her affair has been aired, she alleges rape which results in a court-martial.

Let's see, an incompetent, biased and politically motivated investigation by a military law enforcement agency?

Let's see, a cowardly military commander ignoring evidence of innocence and sending a case to court-martial to placate the likes of a Gillibrand or McCaskill, and their cohorts in the false rape cottage industry. I wonder if he soiled himself at the Gillibrand-McCaskill altar of the non-existent military sexual assault epidemic, or got aroused at the thought of getting some brownie points for throwing one of his own under the bus.

Are we beginning to see a pattern here, or is it just me?

How many times have we seen this kind of travesty of military justice, yet the usual gaggle of rape hysterics and their delusional shrills to which the majority of military commanders now capitulate to, have put a military man through the meat grinder of the non-existent military sexual assault epidemic?

Petty Officer Cooper has been acquitted of all but one weak fraternization count for a consensual encounter; I guess they had to find him guilty of something, but for all intents and purposes, his military career is over. His military

record has already been flagged and eventually, depending on his current enlistment contract, he soon will be driven from the ranks.

A military man's career is in shambles and is probably over; he is probably in debt to such an extent that it will take many years to recover, if at all, perhaps a million dollars or more have been wasted, and the ones who created this disaster, the two false accusers, the incompetent and buffoonish Barney Fife Coast Guard investigators, his spineless and cowardly commander, and the corrupt prosecutors who put forth this case will all wake up tomorrow as if nothing has happened.

I wonder if Senators Gillibrand and McCaskill initially got that warm and fuzzy feeling upon hearing about another bullshit rape court-martial, but are now wallowing in their tears that another false rape case fell apart. They were probably looking for additional shrunken heads to decorate their offices.

Does this bother anyone?

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[1] Coast Guard petty officer acquitted of rape charges, guilty … (n.d.). Retrieved from http://www.nola.com/military/index.ssf/2015/09/coast_guard_petty_officer_acqu.html

[2] Coast Guard Petty Officer Greg Cooper – MilitaryCorruption.com. (n.d.). Retrieved from http://www.militarycorruption.com/gregcooper.htm

http://www.johnwellslaw.com/

http://www.fox10tv.com/story/29952170/court-martial-clears-coast-guard-petty-officer-of-rape-charges

Marc Rudov on Valentine's Day

AVfM Video Source · 12 February 2016 · Archived copy · Original

With Valentine's Day upon us we thought it would be good to run Marc Rudov's classic advice to men about the occasion: *that Valentine's Day is a gynocentric farce that no self-respecting man should endorse.*

featured

* · 12 February 2016 · Archived copy · Original

Valentine's Day for dummies

Peter Wright · 13 February 2016 · Archived copy · Original

As part of Valentines Day observations this year we are republishing some older articles, including this by Peter Wright in 2014 – Eds.

With Valentine's Day upon us once again, it's a good time to recount the history of the occasion and highlight the gynocentric farce that it appears to have become… or more accurately that it has always been.

Let's start with a primer about what Valentine's Day means for men, or rather what it *should* mean for men, according to advice columnist and relationship expert Brooke Miller. Here she addresses we men directly:

> **First lesson:** Valentine's Day matters. This really isn't debatable my darlings, just trust me on this one. **Second lesson:** Valentine's Day matters because… Because it's not really about Valentine's Day…it's a metaphor. Really? Yes, really.Valentine's Day is a metaphor for *every other moment throughout the entire duration of your relationship* when the woman in your life needs and wants and hopes you are able to joyfully and proudly step out of your way, and *make it about her.*
>
> Valentine's Day is a holiday decorated with girly-pink-sparkly-chocolate-flowery-hearts…and and and. February 14th could not be less stereotypically masculine if it tried. Although this holiday may not be about you, it is in fact, *for you*. It gifts you the opportunity to demonstrate the kind of guy you can be when put in a situation that is *not about you*. It shows that beautiful human being you're lucky to be with that you, you amazing man, are able to *show up selflessly to any occasion.*
>
> **"Women know very well that Valentine's Day doesn't particularly matter to you, but *making* it matter to you, simply and solely *for her*… now that's a guy worth being with."**
>
> Valentine's Day gives your crush or girlfriend or fiancé or wife, either a taste or a reminder (women love being reminded) of your ability to care about things not because *you* care about them, but because you *care about her*… and she cares about things. Get it?
>
> Women know very well that Valentine's Day doesn't particularly matter to you, but *making* it matter to you, simply and solely *for her*… now that's a guy worth being with.
>
> An acknowledgment of the day, a card, flowers, or even a romantic gift like a massage or spa treatment (hint hint) shows your capacity to put yourself aside even if she doesn't ask you to–especially if she doesn't ask you to… and put her first.[1]

So there you have it gents – on Valentine's Day step the fuck out of your own way and make it all about her, and while you are at it get rid of those preconceived notions that say love is meant to be bi-directional. And if you end up marrying one of the many narcissistic princesses who expect this kind of treatment make sure to remember that the day of your marriage, too, is "her day." In fact why beat around the bush – marriage to her will mean every single day of the rest of your life will probably be "her days" too.

But getting back to Valentine's Day, lets take a little look at the background of this gynocentric event.

Antique Valentine's Day card

Valentine's Day, the celebration of romantic love, first became popular in the High Middle Ages when the traditions of courtly love arose, and has been celebrated as a holiday ever since. However the precise origins of the concept are somewhat unclear, and the situation is made more complicated by the fact that there are no less than three Saint Valentines in the historical folklore.

The first written Valentine note was believed to be by Charles the Duke of Orleans who in 1415 AD, while imprisoned in the Tower of London, sent a love letter to his wife. An excerpt from that letter still exists in the British Library's collection and reads "I am already sick from love, My very gentle Valentine."

The date became further associated with romantic and courtly love when Geoffrey Chaucer incorporated St. Valentine's Day into his love poem "The Parliament of Foules." Chaucer, who wrote the love poem to commemorate the engagement of Richard II and Anne of Bohemia, linked the royal engagement with the pairing of birds and Valentine's Day. The holiday was also mentioned in Shakespeare's Hamlet, as well as by the poet John Donne, and has since evolved into what most would now consider the most romantic day of the year. Perhaps the most famous Valentine's poem is this one published in *Gammer Gurton's Garland*, a 1784 collection of English rhymes:

The rose is red, the violet's blue,
The honey's sweet, and so are you.
Thou are my love and I am thine;
I drew thee to my Valentine:
The lot was cast and then I drew,
And Fortune said it shou'd be you.

Card – boy on one knee

The tradition of exchanging gifts and tokens was established during the height of romantic love when people began to select their own Valentine's mates, and the tradition began to appear frequently in love poetry. The elaborate exchanges of poetry, cards, and gifts cemented it as a holiday for the celebration of love in European popular culture. Valentine's Day has since spread all over the world, and most nations still celebrate it on the 14th of February with flowers, gifts, and cards.

The soil in which the celebration bloomed celebrated love as illicit, passionate, morally elevating, transcendent, if at times painful and humiliating: the perfect recipe for an affair. Participants adopted the language of feudalism with chivalric men declaring themselves "love servants" who pledged themselves in submission, obedience, and utility to ladies whom they worshipped as both their overlord and moral superior. This feudalisation of love -so called by C.S. Lewis- was popularized by troubadours in poems and songs, providing both the model and the spirit we continue to express on Valentine's Day.

> Valentine's Day gives your crush or girlfriend or fiancé or wife, either a taste or a reminder of your ability to care about **things** not because you care about them, but because you care about her… and she cares about **things**. [Brooke Miller[1]]

By the 18th century it had become a widespread custom for men in all social classes to exchange small tokens of affection or handwritten notes on February 14. In the Victorian era, printed cards replaced written letters as a way to express emotions, encouraged both by improvements in printing technology and cheaper postage rates. In the 1840s, Esther A. Howland began to sell the first mass-produced valentines in America. This practice was extended in the 20th century to all manners of gifts, especially in the United States. With the advent of consumerism in post-war America, Valentine's Day became a day of gift-

giving, from roses and chocolates to diamonds, and the immense popularity of the event tells us that the spirit of chivalry and courtly love is far indeed from being over.

While some couples might equally indulge each other on this auspicious occasion, more often than not it will be a day on which the man will worship a woman as his true overlord, with himself playing the role of gift-giving serf. Perhaps Valentine's Day will one day be worth celebrating if it becomes a reciprocal event, but until then the best advice for men on Vagina Day Valentine's Day will be to reframe the event as *Go Your Own Way Day.*

[1] Brooke on Boys: Why Valentine's Day Matters, Primer Magazine: A Guy's Post-College Guide to Growing Up.

Source: Valentine's Day: gynocentrism's most holy event

The Monstrous Male Gaze – Fiamengo File Episode 6

AVfM Video Source · 13 February 2016 · Archived copy · Original

Men have eyes! The horror!

Subscribe to Studio Brule for more episodes.

London conference tickets – special offers end next Sunday, 21 February

Mike Buchanan · 15 February 2016 · Archived copy · Original

If you haven't already ordered your London conference ticket(s), you have only a few days remaining to do so, to take advantage of the Early Bird Discount or staged payments options. The deadline is 12:00 GMT, Sunday, 21 February. The first option will save you £40.00 on your conference ticket (£265.00 reduced to £225.00), while the second option will enable you to spread your payment of the full ticket price of £265.00 over three months, without paying a premium. You can order your ticket(s) here.

It is anticipated that tickets will not be available to order after 12:00 GMT, Sunday, 5 June, and they will not be available to purchase at the conference.

We now have 20 speakers scheduled for the conference – details here – and we anticipate a highly successful event. Journalists from major media organizations are already applying to cover it.

Please contact me (mike@j4mb.org.uk) if you have any queries about booking tickets, or any other matters relating to the conference. Thank you.

Life, liberty, and the pursuit of hirsutism

Doug Mortimer · 15 February 2016 · Archived copy · Original

Sooner or later every male high school student has to come to grips with his facial hair or lack of same. For every overachiever who has a five o'clock shadow in 9th grade, there is a smooth-cheeked guy in 12th grade who wonders if he got shortchanged in the hormone department.

I see local high school boys waiting for the school bus every morning. I never see one with facial hair, so I'm sure high school dress codes still prohibit it. Of course, it is always fun to push the envelope. In my day, I did this by gradually extending my sideburns further and further down my ears. Eventually, the powers that be would take notice and say something, so I cut them back…then let them creep down again.

In my mid-20s I grew a full beard and had only shaved it off once, in the late 1970s, when I was between jobs and temporarily working as a movie extra. As soon as the production is wrapped, I let the beard grow back and since then have occasionally trimmed it but not shaved it.

Beards were so rare 40 years ago that little kids used to stare at me in public. Not anymore; today there's a good chance their fathers, uncles, and grandfathers have beards. Even so, I am amazed by the contemporary fashion of men with beards that cascade down their chests. Today it's not hard to find men looking like cavemen, like Old Testament prophets, like barbarians, like the Smith Brothers, like Gilded Age Presidents, like two-thirds of ZZ Top…like patriarchs! There, I said it!

Well, no good trend goes unpunished. J.A. Oldmeadow and B.J. Dixson, a couple of Australian psychologists, have studied the attitudes of bearded versus clean-shaven men in "The Association Between Men's Sexist Attitudes and Facial Hair" in the *Archives of Sexual Behavior* website.

If you're not familiar with this site, rest assured that these folks know what they're talking about. That's to be expected from an online journal that contains such insightful articles as "Changes in Sexual Behavior and Attitudes Across Generations and Gender Among a Population-Based Probability Sample From an Urbanizing Province in Thailand" and "Concordance of Demographic Characteristics, Sexual Behaviors, and Relationship Attributes Among Sex Dyads of Black and White Men Who Have Sex With Men." If those topics are too convoluted, you can always read "Penile Strangulation Caused by a Seal Ring."

According to the authors of the facial hair article, the results are classic good news/bad news. The good news is that men with facial hair did not score higher on "benevolent sexism;" the bad news is that men with facial hair scored higher on measures of "hostile sexism."

Well, that sounds pretty serious until you note that the authors define hostile sexism as strongly agreeing with statements like "Once a woman gets a man to commit to her, she usually tries to put him on a tight leash," or "Women seek to gain power by getting control over men."

This is hostile sexism? Not terribly flattering to the fair sex, but hostile sexism? Well, count me in. And probably the regular visitors to this website. And more than likely, men who have never even heard of this site or MRA or MGTOW.

The authors decided that a hostile sexist grows a beard "because it maximizes sexual dimorphism and augments perceived dominance." They then note that men with facial hair are perceived as "more masculine, mature, dominant, and aggressive."

Gee, considering how much money some men spend on gym memberships, power ties, and tailored suits to appear more masculine, mature, dominant, and aggressive, I wonder why anyone would resort to such an easy, inexpensive way to achieve the same thing? Growing a beard is a totally passive experience. It's probably the most yin thing a yang man can do.

Ah, but what about the women? After all, what they think about beards is far more important than what men think about them, right? Well, another Australian study by R. C. Brooks and B. J. Dixson (there's that man again) enlightens us on that score.

In "The Role of Facial hair in Women's Perceptions of Men's Attractiveness, Health, Attractiveness and Parenting Abilities," they discovered that women gave bearded men higher masculinity ratings, but the highest attractiveness ratings were reserved for clean-shaven or stubbly men. The ideal for the latter is ten days of growth. Exactly how one measures this length and maintains it is a mystery. If you remember when stubble was the province of hoboes or men on extended fishing trips, you're showing your age.

While women may not like full beards, there is one compelling reason for a man to grow one. It's a direct affront to the feminist chant that women can do anything men can do. Oh, I know some old crones in training have mustaches, but that's a long way from a full beard.

Well, pardon me, ladies, if I don't apologize to you for my beard, even though it reminds you of your inability to grow one and perhaps by extension your other inadequacies. And when you look around and note that men everywhere are sprouting beards, gee, it sucks to be you.

Unfortunately, if it comes down to choosing between celibacy and facial hair, most men would likely shave their beards. Even so, I suspect a full-bearded man with a penthouse, a Porsche, a yacht, and a closet full of Armani suits would not have to face that dilemma.

So what would happen if the beard craze spread to the point where all men had one? If women wanted male attention, they would have to learn to like or, at least, overlook beards. But I suppose that would be just another manifestation of internalized misogyny.

The jury appears to be out on shaved heads. Women's hair may be thin, but they don't go bald, and they don't shave their heads, so a bald man may be considered masculine by default. Admittedly, times have changed since the Book of Judges was written, but remember where Samson got his strength. Also, the military buzz cut has always symbolized a young man's initiation into collectivism.

There may be good reasons to shave one's head or beard (say, if you're a fireman), but doing so just to please women is not one of them. Even worse is *manscaping*, the removal of body hair. Oh, I suppose it reduces drag for competitive bicyclists and swimmers…but that's a tiny minority of men. The main reasons for doing so are cosmetic.

Apparently, this fad of removing body hair extends down to high school boys. This is a truly mind-boggling development. In days of old, a young man could hardly wait for puberty to arrive. The late-blooming boy who had to shower in public before sprouting pubic hair was a pathetic figure. No one wants to be the anchor man, but some poor schmo will get stuck with that status until his hormones finally kick in and he can announce to the world, "Today I am a man." It's kind of like a physiological bar mitzvah.

As with beards, the opinion of women is of paramount importance, and manscaping appears to be more to their liking. But why at this point in time would women be expressing this desire? It could be equality rearing its ugly head, the old goose vs. gander thing…hey, I shave my pubes, so you need to shave yours too. Unlike beards, pubic hair is a unisex post-puberty phenomenon.

I suspect the female pubic depilation fad likely started because scanty panties, bikini bottoms, and thongs made it necessary. Strippers, of course, have always paid close attention to groin grooming, since the sight of a tarantula attempting to escape from a G-string would spoil the aesthetics of their performances.

Female removal of pubic hair is an intriguing topic, but this article is about men, and I don't want to get sidetracked by the wooly monkey's endangered status. A man may have some preference for the appearance of a potential partner's *mons veneris*, but I suspect that once the squirrel cover comes off, he's not going to recoil in horror no matter what it looks like.

For both sexes, removal of body hair simulates *neoteny,* the persistence of childhood characteristics into adulthood. To increase sexual marketplace value, women want to appear as youthful as possible at all ages; a man may be able to exploit boyishness and cuteness up to a point, but eventually it won't wash anymore. At some point, a man's got to look like a man's got to look and to shave his body goes against the grain. His body is just as smooth as it was before puberty, just bigger. There are women who prefer that look, but why? Is it because the idea of dealing with a boy is less intimidating than dealing with a man? Or is it a cougar/maternal thing? A mother's control over her son is much greater before puberty than after.

There are even worse implications. A man without body hair resembles a neutered man. Surgical castration removes testosterone from the body, which eliminates the growth of body hair. For obvious reasons, eunuchs were sought after to guard harems. Another form of employment was in store for the castrati of Italy. These were boys who were castrated before puberty to preserve their soprano voices. No need for a wax job for eunuchs or castrati…there was nothing to wax. In fact, in *Sex in History*, author Reay Tannahill substitutes the adjective "shaved" for "castrated."

A hairless little boy will one day grow up to be a man; a castrated man has an incurable case of arrested development. The more hair you remove, the more domesticated – i.e., submissive – you are. A man who removes his body hair is symbolically emasculating himself.

Of course, if that describes you and you believe in truth in advertising, then go ahead and shout it out.

Personally, I wouldn't brag about being a thoroughly modern mangina.

Triumph the Insult Comic Dog Talks to Young Voters

AVfM Video Source · 15 February 2016 · Archived copy · Original

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Triumph discusses gender identity, microaggressions and trigger warnings with young college voters as part of Triumph's Election Special 2016. (NSFW)

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Uncompromising Positions

andybob · 16 February 2016 · Archived copy · Original

The Men's Human Rights Movement (MHRM) has been subject to all manner of criticism over the years, much of it libellous mischaracterizations intended to demonize its adherents as rape apologists who are reacting to the loss of unearned male privileges by attempting to silence women and make the world less safe for them. These critics are completely unfazed by the fact that none of them can offer any valid examples of MHRAs doing any such thing. This is because feminists regard lying to protect their precious narratives as acts of ideological heroism – necessary and commendable – and when the lies begin to founder, shame, shame and shame again. Being honest never seems to occur to them.

However, a good deal of the criticism aimed at the MHRM comes from well-intentioned voices within the movement, as well as from sympathetic views close to it. This criticism is often concerned with the uncompromising positions of 'A Voice for Men' (AVfM) and how it may be misunderstood or misinterpreted by the public as a whole, particularly those popularly described as 'fence-sitters', as being too harsh, accusatory and confrontational.

This criticism is often accompanied by calls to keep in mind that most people outside the MHRM are blithely ignorant of many of our ideas and concepts and that uncompromising positions appear to hold such people accountable for their ignorance. This elicits resentful and defensive responses which undermine attempts to raise these people from ignorance to awareness. In other words, people are going to be angry enough about the nature of your message, so you had better deliver it as gently as possible.

To this, I would point out that maintaining an uncompromising position and delivering it in an uncompromising manner is usually what it takes to shake people's misandric assumptions to their very core. By uncompromising, I don't mean stubbornly refusing to budge on issues when credible contradictory evidence is presented – compromising one's intellectual integrity is morally unacceptable. I mean allowing people to weasel out of acknowledging that their opinions are based on assumptions which denigrate men and promote the bigoted notion that their rights and welfare matter less than everyone else's.

Being uncompromising is not allowing feminists to claim that their radical elements dwell exclusively, or even largely, on the fringes of their movement – and speaking up the moment someone follows, "men do have some valid issues" with the word, 'but'. Being uncompromising is calling out misandry the moment you see it and not accepting ignorance as an excuse. It is refusing to allow anyone, man or woman, to define an individual man's masculinity for him. It is rejecting the concerns of tone-policing hand-wringers worried that adopting uncompromising positions might upset people – and writing these hand-wringers off as obstacles to achieving the goals of the MHRM.

Mainstream media pundits like to label AVfM as radical. The idea that men are human beings with an intrinsic value whose rights and welfare should be addressed and respected may be a radical concept for some people. It isn't to me, and it shouldn't be for anyone who lays claim to egalitarian principles, which the overwhelming majority of online bloggers like to do. Reading through the comments sections of news websites reveals that most people's egalitarian principles rarely extend to include men and boys, exposing these alleged principles as nothing more than shams. To the uncompromising MHRA, the question of whether someone's gynocentric worldview is ideologically driven or borne of ignorance is ultimately irrelevant.

For example, the comments following a recently published article on 'Daily Mail's' online site about Yazidi women joining a battalion known as the 'Force of the Sun Ladies' to fight ISIS is riddled with complacent acceptance of male disposability as well as the assumption of the moral superiority of women.

Here are but a few of the 1300+ comments:

> The women do the fighting while the cowardly men run off to Europe."
>
> They only need to fight because their men folk are weak, useless cowards."
>
> And the husbands, fathers, brothers and neighbors ran off to the EU and left their wives, sisters and daughters to be kidnapped, raped and killed and to fight for their country. Round all the men up and ship them back to fight."
>
> Here come the girls!!……well-done ladies I applaud your bravery. Just wish the sad excuses for men currently lying around Europe were anywhere near as brave in fighting ISIS."

Aren't women wonderful? Fortunately, there was a lone voice amidst the 'you go girl' hysteria (yes, 'you go girl' was actually one of the comments) and the chorus of man-up shaming willing to enlighten these ignorant people about the reality of recent Yazidi history in which the men suffered at least as much as the women – a point which the 'you go girl' brigade was more than happy to overlook:

> People are quite rightly applauding these women. But you do a disservice when criticizing the men. Most were massacred as the women were captured. These brave women soldiers are bearing both the trauma of enslavement by ISIS and the deaths of their beloved family members, most of whom were male – including brothers, fathers, husbands and sons."

A few attempted to challenge this lone voice:

> Where are the men [who are] supposed to be fighting for their country. Are they all hiding?!"

She responded:

> Do you mean the Yazidi men? They were rounded up and massacred while their womenfolk were held captive."

One tried the old 'women as chattel' routine:

> As tragic as all this killing is, this may be the one chance women in this region will have to assert their proper place as equals not chattel."

The lone voice wasn't having any of it.

> "In the main, the Kurdish men and women are equal (and the Yazidis are part of the Kurdish community). In fact, it's the Kurdish culture for men and women to fight side by side in the military."

A lone voice belonging to someone who refused to allow their intellectual integrity to be compromised smashed the narrative to dust, and all she (I know it was a 'she' because she happens to be a good friend of mine) had to do was stick to the truth, reject the women good/men bad paradigm and refuse to accept the idea that men are disposable utilities.

Another article on 'Daily Mail's' online site tells of the ordeal of Mark Pearson, who was acquitted of a "sexual assault by penetration' which CCTV footage proved did not occur – in fact, it could not possibly have ever happened.

AVfM's Editor at large, Erin Pizzey, had no trouble identifying Mark Pearson as the real victim in this case, and knew exactly who to blame: The false accuser who is above the law and the feminist-run criminal system which put her there. This is Erin Pizzey's comment:

> The CPS have recently been wrongly targeting men and it has got to stop,' she said. 'The CPS had no business going after him [Mr Pearson] because there wasn't a case there from the very beginning. At the moment, women seem above the law. They can do it in domestic violence cases – simply pick up the phone, no evidence required, and have a man removed from his family and his children – and they can do it with rape, too."

Don't expect much sympathy for Mark Pearson in the comments that follow. Someone called Cheryl blamed Pearson for speaking "to the police against the advice of his solicitor enabling the police to build a case against him. He paid a high price for his ignorance of the legal system and for ignoring professional legal advice."

LondonGal suggested that "someone else touched her up, but she thought it was him because he made eye contact with her." A White Knight rode in to defend the false accuser by suggesting that she "suffers from a mental illness and may well believe what she said." He blamed "the police and doctors" because they "should have seen that." Many cited the waste of public money as the main reason this case angered them.

Predictably, the majority of the commenters identify women as the 'real victims' in all this:

> As a woman, this sort of thing really annoys me. She has done no favours to real victims of sexual assaults."

> It is vexatious and spurious claims like this make it harder for genuine victims to come forward."

> The fact that there are women out there who are willing to have a man prosecuted on false claims only makes it harder for women who have genuinely been assaulted to successfully win their cases."

> She is a disgrace to women, and creatures like her actually make it more difficult for women to go through with genuine cases of sexual assault, as they take away the credibility of real sufferers."

Women may not be believed? Are they kidding? This woman came forward with an allegation of sexual assault which video footage proved beyond any doubt to be a total fabrication, and the police and the prosecutors still believed her. An uncompromising MHRA doesn't dismiss the claim that publicly exposing false sexual assault allegations may result in future claimants not being believed because they are misogynists who don't take rape seriously – they do it because it is so obviously and demonstrably untrue. They also admonish those who fail to recognize that the real victim of any false rape allegation is the man who is falsely accused. Those who fail to understand this as implicitly as Erin Pizzey does have no right to refer to themselves as egalitarian – they are misandric bigots.

Fortunately, there are some women who are waking up to the fact that what happened to Mark Pearson does not bode well for the men in their lives, and are not willing to compromise the rights and welfare of these loved ones for anyone or anything:

> This is terrifying. As the mother of a 14-year-old, I worry so much for him – it seems women can claim pretty much anything, and even when it's proved that she lied, it's still the man that suffers. She needs to be named, and charged with false accusation!"

One of the topics that many would like some MHRAs to adopt a less uncompromising position towards is feminism. As one of those MHRAs who refuse to compromise either with feminists, or about feminism, allow me to use the following example to illustrate why I regard this ideology as nothing more than a totalitarian hate-movement full of rabid ideologues who pose a clear and present danger to men and boys – and those inconveniently independent-minded women of integrity who refuse to toe their line.

Recently, a disabled student veteran studying at the Texas Christian University was asked by a feminist professor,

Dr. Melita Garza, to write a blog post about feminism.

In his blog post, he made the remark that women today were "the freest and most liberated in human history." For this feminist heresy, Garza called the police and told them that the student's comment was "dark, offensive and inappropriate" and accused him of "bullying." She also reported him to the department chair stating that she was frightened by his references to women, which she found "degrading." She went on to say that she "was concerned about the safety of other students in the course, most of whom were women." As a direct result of her complaint, the student lost his military education benefits. It hardly needs to be added that she awarded him an F.

Just in case, anyone is in any doubt that radical feminists are running the show, the Dean issued a no-contact order to the student and barred him from the university community. This outrage occurred simply because a student dared to offer an opinion which dissented from a feminist narrative. It wouldn't have helped that he was a man – especially a disabled war veteran. So much for TCU's demonstration guidelines which state that "TCU firmly supports the rights of all members of the University community to express their views." Feminist-approved views that is.

Suggest to me that radical extremists dwell on the fringes of the feminist movement at your peril, because I can cite countless examples of radical feminists with real power doing real damage to real people. These examples are everywhere, which is why there is no excuse for people to be ignorant about the true nature and purpose of feminism – least of all anyone who identifies as a feminist. They can save their hollow rhetoric about equality for the 'Daily Mail' commenters who are more concerned about future rape claimants and public money than they are about a man whose life has been forever changed as a direct result of radical feminists in his country tampering with the due process rights of men and boys.

Like my fellow uncompromising MHRA, Janet Bloomfield, I am confounded by feminists, especially the 'why can't we all just get along?' variety, who don't seem to know anything about their own ideology.

Like Ms Bloomfield, I am more than happy to fill these morons in on the theories of Vanguard feminists whose seminal works are required reading in Women's Studies courses throughout the world because, like Ms Bloomfield, I've actually read them. They are nothing but the bilious bigotry of man-hating psychopaths masquerading as scholarship which anti-intellectual totalitarians, like Dr. Melita Garza, gobbled down like manna from heaven at some point in her formative years. Claiming ignorance of this is either an outright lie or evidence that a vast number of feminist students don't bother doing their required course reading – shame on them, either way.

Contrary to popular belief, the MHRM consists of a variety of people with a variety of approaches to challenging the narratives. I offer those who prefer the softly, softly approach my best wishes, as I would any fellow traveller. There is a place for them – it's just that, in my opinion, that place may as well be at the feet of feminists who may want to adopt them as a special project for proving to the world that they really do care about men. The narrative can never be effectively challenged at the heels of feminists. It can only be challenged by standing up to feminists and debunking their gynocentric narratives with intellectual integrity, pristine logic and a refusal to compromise. The rights and welfare of men and boys are non-negotiable, something which some of our opponents are slowly beginning to comprehend.

The day Suzanne McCarley first showed up in the comments at *A Voice for Men* was the only day I have ever jumped from my keyboard and punched the air – I'm usually above that sort of thing. 'Driver Suz' was here! I was already very familiar with this woman's intellectual honesty, eloquence, authentic commitment to men's rights and her profound ability to make bigots weep without getting a single hair out of place. Her presence here could only be a monumental asset to AVfM. I knew that it would take Paul Elam about two seconds to recognize this fact, and it did.

Like all of the MHRAs whom I respect the most, Suzanne McCarley refuses to compromise her intellectual integrity for anyone. This refusal to compromise is the key to her effectiveness, as well as to Paul Elam's leadership strategy, Karen Straughan's widespread appeal and Luigi Logan's (Fidelbogen) razor-sharp rhetorical discipline

which was so essential in guiding me through the ordeal of debating feminists. The MHRM owes a great deal to MHRAs, who refuse to compromise. I'm referring to people like Kimski, who shows up everywhere to poke holes in feminist narratives. If a feminist is somewhere talking rubbish, Kimski is on it in seconds, persuading countless onlookers that feminism can and should be debunked – this man must never sleep.

Only recently, AVfM was accused of failing to offer public support to the hapless Roosh, an anti-MHRA Pick Up Artist (PUA) who admits to raping women. MHRAs, Dean Esmay and Bryan Scandrett, posted articles clarifying why they were flatly refusing to compromise their principles on the issue of supporting Roosh. Predictably, PUAs didn't get it, preferring to label these articles, and the supportive comments that followed, as betrayals of a fellow man by a bunch of 'betas' coerced into submission by the mean ban-hammer lady – which is how PUAs have always characterized Suzanne McCarley and her role at AVfM.

All of the MHRAs who matter the most pointed to the PUA response to AVfM's position on Roosh as one of the reasons why it has always been a mistake to compromise with PUAs. They have never liked or supported the MHRM, which is why PUAs have never lost any sleep over the extent to which they undermine its goals.

As more and more cracks appear in the gynocentric narratives so ruthlessly exploited by feminists, there will be more urgent calls for sites like AVfM to switch to a more diplomatic approach to promoting its goals. This would be a mistake. No compromises should ever be considered until feminists, like Dr. Melita Garza, have absolutely no power whatsoever to inflict the slightest harm on disabled student veterans, or anyone else, for voicing dissenting opinions. That, I regret to say, is going to take a while – and an approach that refuses to compromise with either man-hating bigots or those too ignorant to notice them and the damage they cause.

Mainstream feminism is radical

AVfM Video Source · 16 February 2016 · Archived copy · Original

Six Minutes discusses how feminists do not concern themselves with men and picks apart an Elizabeth Broderick interview.

https://www.youtube.com/watch?v=HSvgXbwYiQs&feature=youtu.be

You can subscribe to Six Minutes on YouTube.

Feminism And The Manufacture Of A Modern Misogynist

Paul Milana · 17 February 2016 · Archived copy · Original

As a gay man and a haute couturier, I had always loved to be surrounded by the most beautiful of women and revelled in making them gorgeous creations which made them feel confident and powerful. As a nightclub doorman, I have learned to despise women and fear their proximity for fear of physical attack or false allegations of sexual assault. I am a modern misogynist, and the females of my species made me this way. This is my story:

All though I grew up in a family mostly comprised of domineering women, It all started in 2001 when I first opened my design studio and atelier. It was here where I created the most gorgeous gowns for the socialites of Brighton in the UK. My customers were amazing! The nicest of women who would be so humbled that I was going to make them the gowns of their dreams for their most special occasions. I was absolutely outrageous and lovely with them all, and they were all fabulous right back.

As a new designer, funds were tight, and an extra income would have come in handy. On the advice of a female friend, I acquired my door supervisors licence and began working as a doorman in nightclubs. Suddenly, by the same class of woman who had been celebrating my skill and talent as a fashion designer, I was being treated like some dumb heterosexual club bouncer who was too stupid to get a decent job and who was there to be manipulated and seduced if possible. Having never had issues with women whatsoever beforehand, I found myself being physically assaulted by condescending and arrogant women. Granted, the physical assaults didn't happen immediately. Only once their feminine wiles ceased to sway me in my decision on eviction did they get violent. I have been attacked by groups of women on several occasions because one of the group was disruptive and was being dealt with. I have been reported to and interviewed by police countless times (three of them being for false allegations of sexual assault) and have heard women repeatedly lie about me knowing that they can rely on their hetero-femme privilege to have police turn a blind eye to their sexist behaviour.

I have had one woman take me to court for having broken her arm while evicting her from a nightclub. Fortunately, security footage shown in court clearly showed myself forcibly removing the unruly woman from the bar and place her on the pavement outside of the venue, only to show her taking a running drop kick at me once I had returned to my position. Next frame shows me stepping out of her way and the woman smashing into the wall and breaking her arm. Had it not been for security footage, I would have had my life ruined by a hideous, deceitful woman who in her words said to me 'I'm not having a man do this to me! I'm going to ruin your life.'

These are some of the dangers men like myself face on a daily basis from the modern feminist woman. In reality, it's not just the modern woman who behaves in such a manner and exhibits little respect for men. Last year I was assaulted by a woman after hours in a bar I was providing security for. The woman in question was denied permission to go out for a cigarette after the bar was closed and people were finishing drinks. This woman punched me in the face full on and knocked me to the ground permanently damaging my kneecap. Again, police refused to charge her with assaulting me for fear of giving the woman a criminal record.

I later had a video chat with my mother and recounted the assault to her. Thank god I saw her face when she began to laugh about what I had told her. I asked her why she was laughing? She replied 'well, it is kind of funny don't you think?' I certainly gave my mother a dressing down! I explained to her exactly what hetero-femme privilege was. I explained to her that as a gay man, I do not play a part in the hetero male/female power battle of the sexes. As a gay male, I have never played any part in the alleged oppression of women, and I see no reason I should ever have to be assaulted because feminists refuse to take direction from men in a position of authority. These twisted views on male/female power struggle are passed down from generation to generation. My mother now knows to think carefully before she decides to force her female privilege onto a gay man who couldn't care less about the perceived female power struggle.

I mentioned earlier that I have been reported to the police for sexual assault against women. The reality is that rape and unprovoked assault against women by men is a rarity in society. Just recently here where I live, a local gay bar

had a list of complaints to the police published in the local paper:

2014
February 20: Woman reports waking in toilets to find male sexually assaulting her.
June 8: Woman reports she was assaulted by door staff. Police find she was lawfully ejected.
September 28: Woman claims to have been assaulted by door staff – she was lawfully ejected.
October 16: Woman smashes glass panel.
November 5: Woman physically threatens drinker.

2015
January 19: Woman reports waking in bed with a man after consuming alcohol and an illegal drug at the pub.
February 8: Woman claims she was assaulted by door supervisor. She was lawfully ejected.
March 10: Woman falls down steps and claims to have been sexually assaulted. She later said there was no sexual contact.
March 29: Woman claims she was approached by a man *in the* pub *before being sexually assaulted.*
April 8: Woman claims her drink was spiked.
April 28: Woman claims she was sexually assaulted after meeting a man in the pub.
May 22: Woman claims she was threatened with a knife. Later found she started the confrontation and no weapon was involved.
July 25: Man assaulted a woman in The Old Steine after having been in the pub.

This clearly illustrates the reality of the dangers men face daily with dishonest and vindictive women. These false allegations of assault waste the time of the men accused and spent tax dollars through wasted police time. All women who lie about men to the police need to receive equal punishment to the sentence the man would have received. Women would think twice about lying about a man assaulting her if there were going to be an equally heavy penalty to pay if she is caught lying, I believe. The argument that fear of retribution would frighten women off reporting actual assaults doesn't bear any weight against men being unjustly dragged before the courts senselessly.

Females lie about physical and sexual assault committed by men regularly. This is illustrated by police statistics showing that only 5.7% of all rape cases result in a conviction. As a gay man working in the security industry, of the extensive list of accusations of physical and sexual assault women, have made to the police about myself, 100% of the allegations women have made against me have been false. I mean really, I would be more likely to fix a woman's hair and make-up than to assault sexually her while I am at work in a nightclub! Mine has certainly not been an isolated case. I have seen male friends lives destroyed by random women who have lied to police upon removal of a venue for the reason of being aggressive to others. Hetero-femme privilege allows women to destroy men without fear of punishment. Alcohol consumption is used as a valid reason as to why a woman should be excused for her bad choices and a male equally under the influence should finish in jail for a woman's bad choice.

The television series Quantico (series 1 episode 10) contains a prime example of the rampant Hetero-femme privilege seen on television. A female cadet recruit claims she was in an abusive relationship that made her feel afraid while admitting that her ex never physically hurt her. Because she wanted to ensure her ex could not see their child, she put on a fake scar behind her ear and lied about her ex hurting her physically to a judge in order for the cadet to manipulate a verdict in her favour. She gained custody and then abandoned her child to attend the Quantico recruit programme. The team instructor for Quantico exonerated the woman of her actions. How can a woman lying to the court about a physically abusive partner ever be condoned as acceptable and honourable behaviour? This is a mainstream television show telling girls it's OK to lie to police about men physically hurting them if it is a means to get what they want.

We are bombarded with images of female violence with women slapping and punching men in ads and video. Female against male violence has become the norm. The recent Irish documentary 'The Rise Of Female Violence' informs us just how violent female behaviour has become. Females refuse to accept responsibility for male

retaliation to humiliation, degradation and violent attacks that females heap upon them. Why in the world do women believe that a man should never hit back? Fortunately, we gays have our unwritten code: If a woman hits a gay man, she gets hit right back till she stops.

I watched a documentary about the women left behind in the life of Gary Ridgway, the Green River Killer. At a certain point in the film, the women in his life were shown a video of Gary Ridgway talking about his motivation for killing women. Obviously, he was not all there from the start, but he did reveal that his hatred for women began as a young boy due to all of the domineering women in his life. He even confessed to leaving a family Christmas briefly to go out and kill a hooker to help him alleviate the irritation of the constant nagging from the women in attendance. I sat dumbfounded watching as all the women could comment on was that Gary Ridgway showed no remorse for what he had done. Not one of the women at all showed any remorse themselves by saying 'Oh my God!!! What did we do to him to make him do those things?' Or 'Had we not nagged him continuously that Xmas, maybe that poor women went out to kill would still be alive.' The utter refusal to accept even a temporary role even when told so by the criminal himself was incredulous! I was just shocked by the female refusal to own that their nagging and domineering behaviour fed into his twisted perversion.

Even female sex comic Amy Schumer understands everybody is tired of listening to women. 'I think people hate women," she said. "I don't think they want to hear a woman talk for too long.' (huff post-Amy Schumer: 'I Think People Hate Women' May 27, 2015 | Updated May 28, 2015).

It's time women like Senator Claire McCaskill kindly 'Shut The Hell Up!' and stop nagging the men of the world. We don't care what she has to say. Instead of her worrying about men telling women what to do with their bodies, the women in question should behave responsibly with their bodies and stop murdering viable babies because they are too young or lazy to raise them! Almost 1,360, 000,000 abortions have been performed globally since 1980. That's one billion, 360 million viable human lives snuffed out because 'the timing was wrong.' That figure equates to almost one-quarter of the planet's population now!!! I would much rather see the lives of a few careless women be inconvenienced for a few years of child rearing than a billion dead babies in a heap. I'm sure I have a billion lost souls who would agree wholeheartedly with me.

You would never guess that I was once a huge supporter of women. This is what feminism has done to me =(

Lancelot and men's love servitude

Douglas Galbi · 17 February 2016 · Archived copy · Original

In twelfth-century Europe, did men unquestioningly accept love servitude to women? Today, many men don't protest men being deprived of all reproductive rights whatsoever. Men say little about acute anti-men gender discrimination in family courts and child custody decisions. Men maintain stoic indifference to being smeared as rapists and being targeted on college campuses for absurd sex regulations. Perhaps men enjoy love servitude to women, relish working as slaves, and cherish being imprisoned. Yet Chrétien de Troyes's late-twelfth-century Arthurian romance Lancelot hints at a different answer. Men apparently resisted love servitude to women with the same tactics subordinate workers resist orders around the world today.

In *Lancelot*, a girl rescued the knight Lancelot from his imprisonment atop a tall tower. In popular romance, usually the white knight in shining armor rescues the damsel in distress from imprisonment atop a tall tower. The white knight Lancelot, however, was a manlet. That helps to explain some subsequent events. After the girl had rescued Lancelot from the tower, she took him to her favorite retreat, a country house, safe, secluded, and well stocked with provisions. There, servants removed Lancelot's clothes, which were filthy from his languishing in prison. Then:

the girl put him to sleep
In a tall, magnificent bed,
And later gave him a bath
And such wonderful care that I couldn't
Tell you half if I tried:
She treated him as sweetly
As if he'd been her father.
She brought him back to life,
Completely renewed and restored. [1]

An earlier Latin romance, *Apollonius King of Tyre*, presented a much different account of a young man-doctor reviving a beautiful young woman. If the girl in Lancelot was receptive and not ugly, a manly knight might have expressed his gratitude to her in a more exciting way. Perhaps she noticed something lacking extension. That would explain why she gave him a bath and treated him as if he were her father.

Urging the girl to rescue him, the manlet Lancelot swore to be her obedient servant. He implicitly promised to be not like other men in servitude to women. Lancelot declared:

I swear I'll be yours to command
For all the rest of my life
…
there'll never be a day
When I won't do what you ask.
Whatever you ask, if it's in
My power, will be done — and done
as quickly as I can do it. [2]

Most women who order their man-servant (husband, boyfriend, etc.) to do something resent the response "not today." Lancelot swore that there would never be such a day. Another standard man-servant response is "later." Lancelot swore that he would obey the woman's orders "as quickly as I can." Lancelot, of course, hedged and qualified with words about his potency. Those reservations about potency probably were relevant when the girl gave him a bath.

From the commanding heights of culture, influential institutions and voices teach men to be subordinate to women. But boys aren't stupid, and men aren't stupid, either. Overpowered in social communication, men resort to passive

resistance. Such passive resistance, however, isn't sufficient to advance men's liberation.

Notes:

[1] Chrétien de Troyes, Lancelot ll. 6670-8, from Old French trans. Raffel (1997) p. 210.

[2] Lancelot ll. 6597-8, 6001-5. The ideal of men's love servitude to women has come to be widely celebrated as courtly love (amour courtois).

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Feature image by Spencer Wright

Reference:

Raffel, Burton, trans. 1997. Chrétien de Troyes. Lancelot, the knight of the cart. New Haven: Yale University Press.

Eddy Baller interviews Dean Esmay – Part 2

AVfM Video Source · 17 February 2016 · Archived copy · Original

This is part two of a two-part interview conducted this past summer. If you have not seen part one, it can be found "here." Editorial team.

Dean and Eddy talk about the nature of sexual abuse and assault, violent women, provocation, the generational nature of sexual violence, and more:

Eddy Baller is a Vancouver Dating Coach who focuses on personal development for men. You may also want to check out Eddy Baller's YT channel.

UK Police moving away from “Listen and Believe”, meanwhile in Canada...

AVfM Video Source · 17 February 2016 · Archived copy · Original

While police in the UK want to move away from “listen and believe”, in Canada there are groups pushing for a separate court system (no doubt similar to the star chambers being used on college campuses, based on “listen and believe) for sexual offenses….

https://www.youtube.com/watch?v=n6YxPiDA980

Women: Where are all the good men?

Tim Patten · 18 February 2016 · Archived copy · Original

Right now, all over the world, millions of women are searching for a "good man." Even after decades of effort on the part of the women's liberation movement to empower women with the mantra, "I do not need a man," they continue on this seemingly endless quest.

The process to find a good man begins early by assuring little girls that they'll "meet a good partner one day". Indeed, they seem to intuitively understand that someone, someday, will take care of them for the rest of their lives. They are told, "When you're married, you'll be happy," as they bask in dreams of a fancy wedding and a life with a perfect soul mate. He'll be masculine, he'll work hard and he'll earn enough money to care for his woman and for her children. He will be strong, intelligent, healthy and courageous – all the while being by her side for protection and support.

For men, however, it is a different story. We don't ask for much. We like our women to be attractive. We like them to enjoy sex, and we like them to provide us with companionship. What we don't want is for them to try to change us.

It is these dichotic extremes that lie at the root of the modern global gender liberation phenomenon. A dichotomy where women are driving good men away.

Women and Society

The fact is that women and society at large have systematically stacked mountains of needs, obstacles and expectations in front of us men, challenging us to measure up to impossible standards of masculinity at every stage of our lives. Boys fend off schoolyard bullies, teenage males strut their stuff, and men feel compelled to protect females from even the slightest random belligerence. We are like cub scouts consigned to, among other things, helping little old ladies cross the street to earn our "real man" badge.

For the most part, women's studies, gender studies and society at large skirt around male suicide and other related issues. But this must stop. It is time to zero in on who – and what – is corralling men into the destructive confines of hegemonic masculinity.

One obvious question is this: Where is the relentless demand for the "good man" coming from? In truth, this gender "policing" abomination is perpetrated by everyone, whether they are aware of it or not. It reflects a gynocentric society rife with the crumbling artifacts of institutionalized patriarchy. But that is not the whole story. Most of the time, those we love most – especially the women many of us spend our lives chasing – place this straightjacket of idealized masculinity on us. They are a favorite object of love and desire and in return, they expect stereotypical masculine perfection. Many hold dear those things that will elevate partners to "good man" status. Our girlfriends, wives and significant others wield this power over us like a sword, or they leave us with hurdle after hurdle to jump over.

Relationships Between Men and Women

One day every young girl grows up and finds her true love, a good man, and an exclusive relationship ensues. The couple becomes entangled and sometimes will marry. Suddenly the man's responsibilities and demands skyrocket. Some men undoubtedly love the challenges of manhood and they experience a certain male pride when they assume responsibility for looking after a woman for the rest of her life. But for others, the burden of living up to an idealized version of manhood often leads to great stress and intense feelings of shame, anxiety, depression, and in extreme cases, suicide. These marital burdens have created an escape phenomena for many men.

Women often try to control their man by slapping, hitting, and throwing him out of their homes. Oddly, society and even many men seem to approve of this abuse. In fact, some of us do not seem to care if loving a woman is dangerous. It seems that for many females, the fear of male domination echoes incessantly inside their heads. To

dodge male authority, women go on the offensive and begin subjugating and manipulating men to ensure that they won't be oppressed.

They also try to hammer us into submission with their words. They'll say things like, "He's a little boy who needs to grow up and act like a man." They make us feel guilty and shame us with ridicule. Another common refrain is, "If you were a real man, you'd…", along with other self-serving diatribes like, "If you love me you'd man-up, earn more and help me at home".

The woman's weapon of choice is a sharp tongue. While the things they say might smack of moral authority and loving concern, they often cut deeper than physical violence. The intent is to strike at our inherent male core. Many women are experts at inflicting pain through words alone while others rely on tactics like bickering and nagging to stoke our insecurity even more. This has the potential to force even the most independent and self-assured of us to cower—or worse. As an example of how critical this issue has become, a 2014 study found that verbal abuse was often a catalyst for husband suicides.

Male Fear

Our worst fear is being seen as something other than male. We can be humiliated and devastated by any suggestion that, because of passivity or effeminacy, we might be like a woman. We live in perpetual anxiety about being considered weak, gay, unfit or "unmanly"; it is our Achilles' heel. When women demand that we be a "real man," our adrenaline spikes; when they shout, "Man-up!" we become agitated. When they undermine our masculinity, our pride is destroyed.

And yet, women are the ones who are often afraid. They are so frightened by our powerful maleness that they command us to submit. But many women don't seem to grasp the emasculating impact that their abuse can have. Lacking our biology, they cannot understand our emotions at their most primal level. They only see that we react and comply. They have no real understanding of the damage their reckless behavior can cause.

The Role of the Women's Movement

We should not have to succumb to the shackles placed on us by the women's rights and social justice movements either. In theory, these hugely successful campaigns were intended to level the playing field between men and women. In reality however, many have been hijacked by extremists and then misinformed for nefarious purposes. While these hardline activists try to make their mission sound noble, their words often betray then, as evidenced by the popular media battle cries below:

"R.E.S.P.E.C.T."…"I am woman"…"Hear me roar"…"Ladies first"…"This is a woman's world"…"Nobody can hold us down"…"She dominates all access"… "You don't own me"…"We run this mutha"… "If you like it, put a ring on it"…"Who runs the world? GIRLS!"

Over time, the drive for equality has been transformed into a crusade for female advantage and a strategy for imposing their worldview on men. Women have been given special rights and they've signed misguided legislation into law – legislation that benefits them at our male expense. Many of these so-called women's movements have devolved into full-fledged man-hating struggles for gender supremacy, inspiring a significant backlash.

The Role of Sex

Unfortunately, our biological imperatives make things complicated and difficult. Even when women's demands are entirely unreasonable, most of us will comply because we are motivated by powerful and instinctual urges, most notable of which is our male sex drive. It is still not clear why society views this as an acceptable form of coercion and something used for the purpose of harnessing masculinity's unruly nature.

Once our male sexual appetite is triggered, we kowtow into submission, potentially sacrificing our long-term health and financial wellbeing by clinging to the false belief that physical intimacy is our reward for being "good." We are not just compelled to 'save the women and children first'. In many respects, we have become "vagina beggars". Like

lemmings, we follow a dangerous and potentially disastrous course. We have become imprisoned, and women hold the key.

Liberation and Discovering Happiness

As Bob Dylan once wrote, the times they are a-changin'. Years of submission to abusive treatment and acquiescing to unrealistic expectations have taken their toll, and many of us are starting to ask some very pointed questions. Do we deserve to be treated like workhorses? Are we supposed to sit back and become totally marginalized, similar to how males in certain matriarchal African villages were relegated by the female leadership to the lowest rungs of the social ladder? Will we become nothing more than "manginas," capriciously and carelessly manipulated at the whims of our female overlords?

For millions of us, the answer to those questions is a resounding "no!" Good men around the world have decided to go their own way, and like us, they understand that there is nothing wrong with men or masculinity. They understand that they do not need to be schooled by women nor do they need to be enslaved to the family with little reward. A tsunami of male sovereignty is sweeping across our planet and we are grabbing the sword of opportunity to enlighten ourselves.

This growing movement of masculine awareness goes by many names – MGTOW, the Red Pill and Herbivore men. This new paradigm is helping us to understand our true selves, our unique assets and the techniques we can employ to end our toxic entanglements with women. We're learning how to liberate ourselves from a primitive and self-destructive social order. We're speaking out and helping to empower others to break free from the bonds of the biased relationship expectations of love, marriage and myopic monogamy – expectations that are enforced with female violence.

A New World

Gloria Steinman recently asked on Real Time with Bill Maher, "What's wrong with people using their talents and doing what they want?" As men, we want that liberation as well. For many of us, this is a new and exciting environment, and it's quickly changing for the better. It is a world where we can finally do what we want and work at the things that we love.

It doesn't matter whether we enjoy tinkering with automobiles, flying kites, dancing in a ballet, playing sports or prepping ourselves so that we may, by choice rather than compulsion, become leaders, inventors and creators. We seek to express and enjoy our innermost interests and talents, rather than toil endlessly in the pursuit of a life of inequality and lopsided relationships. We are realizing our right to define who we are, and we are choosing our higher purpose.

As men, we are amazing; we have the qualities and drive to change the world. Only now, it is our own decision to make. No longer condemned to live a life dictated by women and their obsolete restrictions, we can shed the debilitating confines of social expectation and truly relish the fruits of our labors. It is time to unleash the full potential of men in our society. A life of freedom and happiness awaits us!

Drafting Miss Daisy

Doug Mortimer · 18 February 2016 · Archived copy · Original

When I was in college (Class of 1971) I had occasional dates with a small-town girl who was a senior in high school. She was an aspiring journalist, so she was up on current events. Inevitably, the topic of women's lib came up. I remember her narrowing her eyes and proclaiming in a lilting Tidewater Virginia accent, "It's not the kind of thing you want to take too far." I'm sure that in her mind conscription would have constituted a bridge too far.

As I write these words (February 2, 2016), the Selective Service System web site has a headline that shouts: "REGISTER: It's What a Man's Got to Do." It accompanies a picture of a young man with a backpack gazing into a mountain panorama (ironically, it evokes a feeling of freedom). If women are forced to register for the draft, that headline will have to be reworked. Maybe the guy in the backpack will get a photoshopped female companion.

However it shakes out in the future, registration has been a longstanding fact of life for American men. The Selective Service System we know today was originally set up in 1917 to provide manpower for World War I. It went away after the war only to return in 1940, and remained in place not only through World War II, but also the Korean War, the Cold War, and Vietnam. Registration actually went away in 1975, only to return in 1980. This was the result of a presidential proclamation from Jimmy Carter in response to the Russian invasion of Afghanistan.

And so it remains today: All men from 18-25 must register with the draft…if they have any hope of ever getting a student loan, government employment, job training, or are hoping to convert from resident status to citizenship. So if women are required to register, they will have to do so if they want continued access to government goodies – and you know how they don't wish to kick that habit.

So if the feds declare that females must register, that will surely be a landmark in the history of equal rights, right? Well, don't pop the cork on that champagne bottle just yet. Registering for the draft is one thing, getting drafted is something else, and getting sent into combat is something altogether different. Miss Daisy ain't laser cannon fodder just yet.

First of all, if females are forced to register, that doesn't mean the draft is coming back after more than four decades' absence. Even if a serious shooting war starts, the draft is resurrected, and females are called up for physicals, that doesn't necessarily mean they will have to serve on the front lines, or that they will have to serve at all. There are ways around it all, with or without a pussy pass.

The secret society known as your local draft board will have a lot to say about it. The composition of that board – *e.g.*, how many women and how many manginas – will play a big part.

I was in the second semester of my freshman year in college when I visited my draft board to register. It was truly a rite of passage, but not one I looked forward to. Predictably, VFW and American Legion types exhorted the youngsters to do their duty, but there were no White Feather Girls out there shaming young men to sign up.

Activists against the war and the draft were legion. Some were out-and-out pacifists and some were specifically against the Vietnam War. I don't know anyone who burned his draft card, but the mass media dwelled on it.

The social justice warriors griped that poor and black young men were disproportionately drafted and killed. That egalitarian argument, however, did not extend to the absence of female draftees. The subject never came up. The second wave of feminism was cresting at that time, but it was quite choosy about which issues it washed over. That selectivity did not include the Selective Service System.

Conscription avoidance was a popular topic at bull sessions at men's dorms and frat houses nationwide. The college deferment was tried and true. So long as you remained a full-time undergraduate, you were safe.

I thought I was home free. Surely, that Vietnam nonsense would be over before I graduated. After all, America's involvement in World War II – the Big One! – lasted less than four years. Not only that, Richard Nixon said he had

a secret plan to win the war!

Nevertheless, the rumble in the jungle dragged on and on. There was a distinct possibility that the war would still be going on when I graduated. So as reliable as the college deferment was, it was only a stay of execution.

Today, given the preponderance of women at colleges, the student deferment would be claimed *en masse* if a unisex draft were instituted. Come to think of it, bringing back the draft would probably do more than anything else to get more men to enroll in colleges. Having to put up with gender studies requirements and burdensome student loans would be a snap compared to combat in some Middle Eastern hellhole. Even a non-marketable major could serve a purpose, namely, keeping you alive.

Come to think of it, an increased demand for student deferments would likely prevent a lot of marginal institutions from going under – not necessarily a good thing. During the Vietnam era, Parsons College was a legend, but not in a positive way. Located in Fairfield, Iowa, Parsons was sometimes referred to as "Flunk Out U," since they would take anyone who could draw breath. At this point in time, It would be difficult to separate fact from fiction regarding this peculiar institution, which went bankrupt in 1973…coincidentally, the same year the military announced it was going to an all-volunteer system.

Four years before that, one of the singular events for young men of my generation occurred: The draft lottery. In the fall of 1969, every TV in the men's dorm was tuned to General Lewis Hershey, Director of the Selective Service System, picking 366 dates (1970 was a leap year) from a fish bowl and posting them in order. It was widely rumored that if your birth date was in the second half (183 or above), you were probably home free. The lower your number, the better your chances of getting drafted after graduation.

According to the Selective Service System web site, if the draft comes back, so does the lottery. So, young ladies, be prepared that one day the head of the Secret Service System may be (as in the lyrics of "Secret Agent Man") "giving you a number and taking away your name." Believe me, you won't feel special.

I must admit I did feel semi-special in 1969 when my draft number was close to 300; I was safe unless World War III broke out or Viet Cong saboteurs took out Disneyland. Highly unlikely, so on to graduate school! I cannot underestimate the feeling of relief that washed over me when I found out that my life would remain my own.

My roommate was not so lucky. His number was so low that getting drafted was a virtual certainty. Or was it? Next thing I knew, he was making regular visits to a cardiologist to make sure his cardiovascular "problems" were on the record. Funny thing…I'd been living with this guy for four semesters and he'd never said anything to me about health problems.

If young women are subject to the draft post-college, they can be expected to visit doctors in an attempt to get themselves classified as 4-F. Of course, the best medical excuse for a woman is pregnancy. I can easily see a female vulnerable to the draft doing everything possible – sperm bank included – to get pregnant before that induction physical. As soon as she is rejected, she can make a beeline to the abortion clinic and then resume her precious careeeeeer.

Ah, but there are other options besides pregnancy. Women can always play the conscientious objector card. Given the female penchant for deception, I think they could pull it off. In the meantime, better soft-pedal any professions of atheism.

Another option is obesity. In that regard, today's young women definitely have an advantage over the young women of my youth.

Of course, being a mental case will also exempt you. Again, advantage contemporary women, especially the ones with green hair. Raging misandry would be duly noted, since young women would be required to work with men. Horror of horrors, they might even have to take orders from male officers! So if the draft comes back, look for social media to be flooded with extreme expressions of misandry so draft-eligible females have a longstanding record of same.

In the old days, homosexuality was enough to get you off the hook. I don't think a profession of lesbianism would work today, however. Hell, a diesel dyke might prove useful in the motor pool.

As I recall, other methods of avoiding the draft were the stuff of urban legends. One was over-consumption of protein. Supposedly, over-dosing on eggs would do the trick. Another was going without sleep for several days.

Then there was the simple refusal to step forward. Supposedly, if the recruits who passed the physical stepped forward after being ordered to do so, that was tantamount to "volunteering" to join the military, thus avoiding the constitutional prohibition against involuntary servitude. Stand your ground and you cannot be inducted. If you get a chance, try it and let me know how it works out.

Probably the best known method of draft dodging during Vietnam was migrating to Canada. I could see a lot of women doing that if need be. There are plenty of jobs in Toronto and Montreal (and a good opportunity to practice your high school French), and Vancouver is scenic with a relatively mild climate. Anywhere in Canada would be a great venue for showing off winter fashions, so pack your Ugg Boots. Prime Minister Trudeau, arguably the biggest pussy sniffer of any contemporary head of state, will surely welcome American women as refugees.

At any rate, don't conclude that dead damsels will one day be coming home from foreign wars in Gucci body bags. It's one thing to sing the praises of female Army Rangers, Navy Seals, or fighter pilots before war breaks out. If it comes down to a life-or-death shooting match, I think the females, even if drafted, will be in the rear echelon. That would hardly constitute equality, but nubile, neotenous women at the peak of fertility being tortured, riddled with bullets, or blasted to smithereens would hardly boost morale on the home front.

Clearly, such a policy would be discriminatory, but there is an upside for men. Whining about male privilege will likely be suppressed by the mute button.

CALM DOWN!! Restoring Common Sense to Feminism

AVfM Video Source · 18 February 2016 · Archived copy · Original

The Minnesota Republic is pleased to host Milo Yiannopoulos and Christina Hoff Sommers as they interview each other about the awful topic of contemporary Feminism.

Video provided by The Minnesota Republic

No more slapping

AVfM Video Source · 18 February 2016 · Archived copy · Original

Natalia is a young woman who has realised the negative influence the media can have on our relationships. No more slapping!

https://www.youtube.com/watch?v=pyJXAallsyY

Also available in Portugese.

Learn more about Natalia's thoughts on the subject here.

Kampus Kangaroo Kourt – The Fiamengo File Episode 9

AVfM Video Source · 18 February 2016 · Archived copy · Original

University of Ottawa's Dr. Janice Fiamengo asks "Is your son safe on college campus?" From the looks of due process rights, we'd say they are not.

Subscribe to Studio Brule for more episodes.

Sabrina Rubin Erdely shows the other Catholic sex abuse scandal: Falsely Accused Priests

Dean Esmay · 19 February 2016 · Archived copy · Original

Remember Rolling Stone reporter Sabrina Rubin Erdely, who gave us the phony U-Va rape scandal, the one that nearly destroyed so many innocent fraternities? Well, it looks like Sabrina Erdely has a habit of putting fake rape stories in the news, and it wasn't just a one-off. She has been subjected to a blistering expose in Newsweek showing that she published an obviously false case that ruined the lives of two innocent Priests as well as a teacher.

Men's Rights Activists will be unsurprised she's gotten away with this before, and we should rightly wonder if there are other men rotting in jail or dead because of disgusting trash reporters like Sabrina Rubin Ederly. We might also wonder why we think every joke about Catholic priests and child abuse is all that funny, because as we know, with every rape allegation there is a victim 100% of the time: either a person was raped or a person was falsely accused.

Catholic Priests and Bishops are all men of course. Which also means every Priest you ever heard abused a kid was a man. And thus, so was every falsely accused Priest. And those falsely accused men have been the other side of the "Catholic Sex Abuse Scandal" that no one talks about: men who did no wrong, or far less wrong than they were accused of.

Those of us who've followed the Catholic Church's Sex Abuse scandal going all the way back to the 1980s or so know there's always been another side of this. Throughout the years, as you would read about cases, any number of them seemed dicey. Not all of them by any means; many in the Church did a whole lot wrong and many families never really saw justice. On the other hand, an independent study by the John Jay College of Criminal Justice commissioned by the US College of Catholic Bishops uncovered in breathtaking detail and thorough depth how much had been hidden from public view going back as far as 1950–but also found a significant number of reports with no credible basis. As others have documented, there's reason to believe that some of the reports deemed "credible" were never proven and hardly unquestionable. In some cases, the accused men never even had a chance to defend themselves before dying.

No, they weren't all innocent of course. But again, were they all guilty?

There is a tendency to smirk, or become outraged, and say that every report deemed credible by authorities simply must have been true. But with what we know of the criminal justice system, who wants to take that bet? As we all should know by now, every time there's a rape allegation there's always a victim: either the accuser or the accused.

And we know for a fact that in some cases, perhaps more than people want to believe, there were completely innocent men whose lives were destroyed because people thought they saw a soft target in a Priest.

Take for example the case of Father Charles J. Murphy, whose life was turned upside down when someone accused him of raping a little girl 25 years earlier. How good could the evidence have been after 25 years? Not very. He was eventually vindicated, and the allegations deemed without merit. Then a second allegation came, this from 40 years previous, with the flimsiest of evidence and an accuser with zero credibility. But all who knew him agreed: the allegations and the prison time eventually took their toll, and he died of a broken heart.

This is not the only case like this. There have been many other cases where Catholic priests were falsely accused or where the cases were highly questionable. Not just in the distant past, but quite recently. Once you see how fast society is to presume men guilty, and you recognize that culturally everybody seems to think it's OK to bag on Catholic Priests as child molesters, you have to ask yourself: how many other innocent man were accused, or still do get accused, solely because someone sees a way to get a fast insurance settlement?

This question does not just go to Catholic priests of course. Men have been declining as a percentage of teachers for decades with little end in sight, and it's hard not to think that part of that is that these days they'll be treated like a sex predator if they're around young children.

But for many years it has been shown that Catholic priests are no more likely to abuse sexually than Protestant ministers (despite what you may have heard, the real scandal was the apparent coverup attempts) and in recent years it's been shown that Catholic Priests and Protestant Ministers are both *less* likely to sexually abuse than the average man. Meaning that these days, if you pick on Catholic priests, you're probably picking on men who have been repeatedly shown to be less likely to molest a child than you are.

In fact, some of us begin to wonder, as the press now begins telling stories of how Protestant ministers have a sex abuse scandal to deal with if we won't at some point have to write an article about how Protestant ministers were persecuted and hounded by people who presumed them guilty–even though we already know these men are less likely to offend than the average male population.

In the meantime, do you know what the biggest sex scandals are? The ones no one talks about: public school teachers are wildly more likely to rape kids than Priests or ministers. So are female prison guards.

But still, we live in an era where "listen and believe" are the words that can destroy any man's life on a whim.

And we have to wonder how many other victims, religious or non-, Sabrina Rubin Erdely has yet to account for in her journalism. And how many other Sabrina Rubin Erdelys are currently working in the press that we don't even know about. Whether it's religious men or not that they're accusing.

Jewish Imam bitchslapped by Hitchens for circumcision joke.

Gary Costanza · 19 February 2016 · Archived copy · Original

Sorry to say, religion isn't the only reason we circumcise babies. There is profit, tradition, "it's cleaner," female preference, male preference, ignorance, misandry, "looks like dad," "doesn't look like dad," etc. . . . all dictated by everyone but the infant.

Here's a classic Christopher Hitchens video where he takes the opportunity to FTSU – literally – for the children.

https://youtu.be/L4yS08N0xeU

> Jewish Imam bitchslapped by Hitchens for circumcision joke. https://t.co/7Kv6eSODr4 #nocirc #intactivism #MGM pic.twitter.com/VI5pWef0iq
>
> — gary costanza (@jerrytheother) February 20, 2016

To Kill A Mockingbird: All men are Tom Robinson now

Dean Esmay · 19 February 2016 · Archived copy · Original

Ed. note: Harper Lee, author of To Kill a Mockingbird, passed away today. In remembrance, we are reposting Dean Esmay's MHRM classic review of that story.

I was asked recently by someone still learning about the Men's Human Rights Movement if there were any books, movies, or other media that are generally popular with or illustrative of what the movement is all about. He was really surprised when I mentioned Harper Lee's 1960 masterpiece, *To Kill a Mockingbird*. To me that's funny; I think Harper Lee's masterpiece more relevant today than ever.

Perhaps one of the great tragedies of forcing kids to read "the classics" while they're in school–and *To Kill a Mockingbird* is assigned reading in schools all over North America–is that they don't learn to love books like this, they learn to view them as a chore. So they move as quickly through them as they can, and then forget them. On the other hand, maybe it's a hidden blessing, as an article like this one might suddenly prompt them to remember it, and look at it anew as adults.

What most people dimly remember about *Mockingbird* is that it's a movie about racism in America's Old South. And while racism is an undeniable component of the story, a deeper examination shows that it is about far more, and if the only lesson we are to draw from it is "racism is bad," we've missed almost everything important about the book. Indeed, while Harper Lee is notoriously averse to speaking to the press or talking about her own work, according to multiple sources, in 1962 she did say this to the *Birmingham Post-Herald:*

> My book has a universal theme, it's not a 'racial' novel. It portrays an aspect of civilization. I tried to show the conflict of the human soul—reduced to its simplest terms. It's a novel of man's conscience . . . universal in the sense that it could happen to anybody, anywhere people live together…

By happy circumstance, if you lack the time or patience for reading novels (even though I've written a novel myself, I rarely have the energy for books anymore), the 1962 film adaptation is a masterpiece in its own right, widely available, and manages to be one of those few cases where a film is faithful to both the substance and spirit of the book.

If you've either forgotten or never read the book or seen the film, I'll give a short synopsis here, shamelessly cribbed from Sparknotes and a few other online sources. And yes, "spoiler alert," I'm giving away the whole story here:

Set during the Great Depression, a young pre-teen girl named Jean Louise Finch, who insists on being called by her nickname Scout, lives with her brother Jeremy ("Jem") and their widower father, Atticus. Atticus Finch is a lawyer and despite the terrible economy the Finches are reasonably well off and well-educated compared to most of society.

The children become fascinated by a spooky old nearby house called "the Radley Place," where a white recluse named Arthur "Boo" Radley has lived for many years. The children make up stories and games about the strange, obviously mentally ill Boo Radley, but when Atticus discovers this he lectures the children about not making judgements about people you don't know and trying to see life from another person's perspective before drawing conclusions. A series of strange events happen around the town, and in some mysterious way it looks like Boo Radley may somehow be involved.

Then the town is set in an uproar when a white woman named Mayella Ewell says she's been beaten and raped, and accuses a black man named Tom Robinson of being the culprit. Atticus agrees to defend Tom Robinson, and

because most of the town assumes Robinson's guilt, Scout and her brother are subjected to abuse from other children as well as townsfolk, while Atticus himself also faces harassment:

While Robinson sits in jail awaiting trial, a mob gathers to confront and possibly lynch him. Atticus faces them down, and is apparently saved in part by the children themselves:

In the background of the story, the mysterious Boo Radley seems to still be lurking, and at times it seems he may be the guilty party, or somehow involved. On the other hand, there's reason to speculate that maybe no rape ever even happened. Still, as we read, it seems that there was an attack, and maybe the strange recluse Boo was involved somehow. But he's a white man the legal authorities and the town residents may be ignoring because he's, well, white. It's all very mysterious.

At the trial Atticus provides compelling evidence that Tom Robinson could not possibly have raped Mayella Ewell and, indeed, shows there's no evidence anyone was even raped, but only assaulted. Mayella, the daughter of a poor man and quite poor herself, uses shaming and histrionics to attempt to shut down Atticus' questioning of her rape story:

There is a clear lack of evidence of Robinson's guilt, and strong exculpatory evidence suggesting he was not even physically capable of either the alleged rape or the physical assault. Atticus even brings forth evidence that the real culprit who attacked Mayella is likely her father, who beat her to punish her for kissing a black man, and that her real motivation for lying is to avoid being shamed in his eyes and the eyes of the townsfolk. Atticus's closing arguments in defense of his client are seemingly impossible to dismiss:

And yet, in the end, based on no evidence but the emotional woman's word, the all-white jury convicts Tom Robinson. The young, lame, semi-literate, very poor Tom Robinson then attempts to escape prison, and is killed in the attempt.

Despite the guilty verdict, Mayella Ewell's father, Bob, feels that Atticus Finch dishonored him with the evidence that he'd beaten his daughter. He harasses Robinson's widow, tries to break into the judge's house, and finally even attacks Jem and Scout as they are walking home alone at night–only to be suddenly and unexpectedly stopped by the strange recluse Boo Radley, who accidentally kills Bob Ewell with a knife as he attempts to defend the children. Boo Radley was a decent man all along, and had only ever been guilty of being strange.

In the end, Scout realizes her father was right about putting yourself in other people's shoes, and that prejudice isn't just something other people suffer from, but is something all human beings, including herself, need to be aware of.

And by the way, if you get through the story and the words "Hey Boo!" toward the end don't melt your heart, your heart's made of stone–and you really haven't understood the book at all.

Certainly, *To Kill A Mockingbird* portrays racism. But at a much deeper level, as Harper Lee herself said, the story isn't about race. No, *it's about prejudice*. And while this probably wasn't her intent, the book also illustrates the fact that for centuries, the best way to get people irrationally angry and defensive is to accuse "the bad man" of hurting a woman.

As Alison Tieman put it in her rather extraordinary Threat Narrative series, in the chapter Son of Threat Narrative: The Ugly Tropes:

> A nation, an ethnicity, a class's vulnerabilities are always embodied by its women. Because of this, the most powerful threat narrative tropes revolve around one simple concept: "They're gonna hurt our women."
>
> This one is pretty self-explanatory, but I'd just like to note a particular progression in these threat narratives: they're correctly identified as classist, racist, and anti-semitic when they're directed against black men, Chinese men, Jewish men, Irish men, but when they're directed against black men, chinese men, jewish men, irish men, and every other group of men ***[AS MEN]***, they somehow morph into being "progressive social justice."

To *Kill A Mockingbird*'s central plot line is about a man falsely accused of rape, and an entire community that presumes he's guilty and presumes that anyone who defends him is scum, while we are sometimes led–mostly by our own prejudices–to believe that another innocent man is guilty (of something or other) because he's just plain strange: "strange" means "different" and "different" means "dangerous" don't ya know?

I have said many times that we as men are all Tom Robinson now. I have had people scratch their heads in confusion over that, or become outright angry with me, suggesting that this story is about Racisim In The Old South–even though in one of the few interviews she ever gave about her own work, Harper Lee states unequivocally that the book isn't really about racism at all.

What Harper Lee wanted us to think about, besides her really good story, is prejudice, and the lack of empathy we develop when we don't try to understand other people as people like ourselves–the empathy that comes from putting yourself in other people's shoes.

What most of today's Men's Human Rights Activists notice is that, since *To Kill A Mockingbird* came out, instead of becoming a more enlightened society that thinks a black man deserves the basic rights of due process and presumption of innocence that are supposed to be the birthright of all free people, we've become more "enlightened" by **putting the presumption of guilt on all men**.

Furthermore, consider the context in which Harper Lee wrote her masterpiece: there was nothing shocking about suggesting a woman might lie about rape; 1960s American audiences were shocked at the interracial nature of the relationship, but not at the idea that a woman might lie about a nonexistent rape. Even the young children in the book, far from being "triggered" or traumatized by the idea that sexual assaults occur, discuss the idea rationally and spend time wondering themselves whether Tom Robinson raped her or if she was ever raped at all.

Indeed, while it has become a taboo subject to discuss in academia, back as the 1990s heretic researcher Eugene Kanin found that in studying why women in particular lie about rape, the most common reasons were "…to serve three major functions for the complainants: providing an alibi, seeking revenge, and obtaining sympathy and attention. False rape allegations are not the consequence of a gender-linked aberration, as frequently claimed, but reflect impulsive and desperate efforts to cope with personal and social stress situations."

Which, by the way, is exactly what Harper Lee shows us in her 1960 masterpiece, as the story makes it absolutely clear that Mayella Ewell was lying to protect her family and to cover up the public humiliation of having kissed a black man–a black man who had spurned her advances and tried to run away from her at that.

Fast forward to today, and it infuriates people to suggest that false allegations happen with any meaningful frequency, and we are told that even if a woman does lie, it doesn't really matter because most rapes go unreported anyway–which, as Angry Harry has so eloquently explained, is not a meaningful statement because there's no link between false allegations and allegations that go unreported.

Moreover, even if false rape allegations are very rare, the fact is that the consequences of one are frequently worse than an actual rape: a falsely accused man may have his life ruined, he may have his family destroyed, he may be raped himself in prison, or, as in Tom Robinson's case, he may ultimately wind up dead, which continues to happen to this day.

Leading Men's Human Rights Advocates ask a simple question: Do we care just about women, or do we care about justice for all?

Some may want to call it "progress" or "social justice" that we treat all accused men as badly as Tom Robinson was treated in Harper Lee's classic book, but I think that's setting the bar a little low. How about treating all men BETTER than Tom Robinson was treated?

I've said it before and I'll say it again, and I don't care who it offends, because the truth is offensive. When accused, all men are now presumed Guilty Until Proven Innocent. In other words:

We are all Tom Robinson now.

PostScript: While researching for this article, I discovered a claim on the (ideologically contaminated and always-unreliable *Wikipedia*) that no one has ever attempted to do a PhD thesis on *To Kill A Mockingbird*, which, if true, should not surprise. While this is one of the most acclaimed novels of the 20th Century, winning not just popularity but an endless number of awards and translated into countless languages, it's impossible to do anything more than a superficial review of this book without addressing the fact that its most central and dominant plot point is **a woman who has lied about being raped**.

Possibly during the 1960s someone could have written an academic thesis on this masterpiece, but it would have seemed too early when the book was less than a decade old. By the 1970s, feminist indoctrination became standard in academia, and despite the fact that this book was written by a woman, and is indisputably one of the greatest novels of the last 100 years, no one would dare: feminists would brand them rape apologists, and any actual feminist who tried analyzing the book herself would likely have an ideological meltdown trying to talk about it without disrespecting its author–and since the author is a woman, that would be unthinkable.

Why Black Men Need the MHRM, and Not Feminism

Walter Preysler · 19 February 2016 · Archived copy · Original

The mythic Neckbeard and Why Black Men need the Men's Rights Movement

The crux of intersectional feminism is largely, the co-opting of other social justice movements and putting them under the ideological umbrella that they are in control of. Feminists, particularly armchair academics and web pundits, have cast themselves as the champions of gay rights, black/minority rights and most recently, transgender rights.

This monopoly over advocacy for civil equality is a great disservice to men of disadvantaged groups, particularly Black men.

Feminist-styled theories of privilege, oppression and all their related narratives and neologisms are neatly adapted and applied to other movements. In the prevalent feminist narrative, the ultimate adversary is the white, straight, cisgender male, and it follows that all things antithetical to feminism have this mythic image imposed on them.

This is a fallacy, very much perpetuated by the fact that MRAs are still a very distant and silent to the average person, leaving them ready to believe any description of MRAs, no matter how disingenuous because they have no real-life reference to compare them to. MRAs are seen as characteristically white, and therefore racist, characteristically heterosexual, and therefore anti-gay.

This mythic image of the Men's Rights Movement, alongside the artificial monopoly over social justice movements created by feminist academia, has created a strange cultural perception, in which a woman's movement carries more popular credibility on the topic of the struggles of gay males or black men than does the men's movement.

Let's talk numbers. Police shootings are a very hot topic right now in the social activism community, a community that thanks to its monopolization by feminism is largely influenced and commanded by feminists. 95% of victims of officer-involved shootings are males. In a social climate where we are so willing to speak out against police violence (and rightfully so) are we so unwilling to frame this as a Men's Rights Issue?

Unarmed black male victims are the center of public discourse on the subject of abusive violence by American police, and rightfully so. While white men are not exempt from being the subjects of unjustified police shootings, such as 17-year-old Devin Guilford, who was white and unarmed when he was fatally shot by a Police Officer, Black men are more than twice as likely to be fatally shot by a police officer compared to the national average.

In fact, many Men's Rights concerns are more starkly visible when applied to Black men; under-representation in colleges and Universities disproportionally affects black men compared to black women by a huge margin.

Social men's issues, such as culturally prevalent ideas of being seen as inherently violent or dangerous, being seen as uncontrollably and animally sexual, being subject to challenging and burdensome masculine gender roles, and being depicted as inherently inadequate parents are four of the strongest examples of how men's issues are particularly visible in Black America.

Rape is considered a feminist issue, and this is fairly reasonable considering that (outside of prisons) the majority of rape victims are female. Acid attacks in the Middle East are considered a feminist issue, this too is reasonable as the majority of acid attack victims are female.

However, when 95% of officer-involved shootings involve male victims, and nearly 100% of slave laborers in Qatar are men, we are not allowed to frame this as a men's rights issue, instead we are expected to allow feminists, the proprietors of all social justice, to speak on their behalf, because the dominant feminist rhetoric that depicts privilege as a one-dimensional zero-sum game, and rationalizes all injustice as a creation of an institutional monolith (The Patriarchy), there is no room to discuss or describe any of these issues as being exactly what they are: MRA concerns.

It's time for men to speak for themselves. The Men's Rights Movement does not contain in its central dogma an adversarial narrative of a "Matriarchy." There is no need for the MRM to erase women's issues to support its beliefs. Feminism, however, mercilessly and consistently erases men's issues.

Being built on a foundation of false dichotomies and a social narrative that is child-like in simplicity, with even undeniably true men's rights issues being casually dismissed as "the patriarchy backfiring" and going unaddressed. Such a movement cannot be trusted to hold authority or credibility over Men's issues of any kind, and that their pundits are at the forefront of issues that disproportionally affect men cannot be allowed to continue.

The primary victim of “equality” is not your daughter

Hannah Wallen · 20 February 2016 · Archived copy · Original

Featured Image “Iraq” by The U.S. Army on Flickr, used under license (Creative Commons Attribution 2.0 Generic/CC BY-SA).

In December of 2015 Defense Secretary Ashton Carter made the decision to integrate women into every area of military services. This has resulted in a variety of responses, including a bill by two representatives intended to force debate on Capital Hill over women’s role in the military. The bill, titled “Draft America’s Daughters,” would extend to women the requirement for Selective Service registration which currently mandates that men age 18-26 register for a potential draft.

Some have touted this as a step toward equality. Many, however, seem outraged at the idea of imposing mandatory military service on women during wartime, and in a more visceral way than folks are outraged when it is imposed on men.

The Blaze: I Will Not Allow My Daughter To Be A Victim Of Gender Equality

Blaze writer Matt Walsh, in his objection to imposing selective service registration on women, stated complaints which aren’t any less valid when applied to drafting men from the general population.

Yes, the Marine study Walsh mentioned found that on average, women lack in areas which would make them less capable soldiers, and a draft would not differentiate between weaker women and those who are strong, efficient, and tough. Well, guess what: Selective service does no different than that when drafting men.

There’s no algorithm added to the draft to weed out all men but the strongest, most efficient, and toughest. Oh, some men can be declared unfit for military service, but this generally entails an actual medical condition, not a lover’s loophole or poet’s prerogative. Standards for fitness for enrollment in the military often end up being relative to the military’s need for warm bodies. During a draft, they’re more likely to be relaxed. During the Vietnam war, young men who never in their lives could have been truly prepared for battle were sent overseas to die, some by a military that wouldn’t have accepted their enrollment had they volunteered a year prior.

This is not to say that forced military service is right; only that if women forced into it can be considered victims, the same applies to men.

When men are drafted, there’s no concern or consideration for whether their lifestyle has disposed them toward capable military service. They don’t get to decide they cannot handle the requirements of the job. They are expected to man up as they’re whipped into shape by a training regimen designed to fast track them from day one at boot camp to active duty. In fact, their lives depend on both their ability to do this and the ability of their fellow draftees to do the same. Their superiors are not gentle or tactful about making that clear because failure to understand and act on that knowledge can be deadly. It’s anticipated that men faced with such a situation will rise to the occasion, not because all men are physically equal, but because that’s just what men do.

Though Walsh’s generalization may be unfair, he has one point: The women he describes as “egregiously unfit recruits culled from sorority houses and Justin Bieber concerts” certainly don’t appear to meet that standard. The question is, why? If he were merely describing women as weak, he wouldn’t have had to mention sororities or concerts. He’d have used a more physical description. After all, frat boys and fanboys would be among male draftees, and nobody thinks that should exempt men from the expectations involved in military service.

What Mr. Walsh was referring to is society’s indulgence of the whims and interests of women and girls. Between the lines of that paragraph is the unwritten admission that among the general female population there is a disproportionate number of entitled princesses whose lives have left them emotionally unequipped to handle the rigors of military training. More than that, many young American women are accustomed to never having to put anyone else’s interests before their own. They’re used to always being entitled to choose whether or not to meet a

challenge, always entitled to recourse when affronted, to remedy when they're hurt, and to refuse that to which they're averse.

What happens when someone historically so entitled to focus on herself and her own interests gets force-fitted into a job that depends on toughness and teamwork? What happens, not just to her, but to her team? Who does it affect when she can't or won't do the whole job?

The military is a more strict example of an expectation of men that exists in other physically demanding professions. Men can be disqualified from taking certain high risk or labor-intensive jobs, such as firefighter jobs, for failing to meet physical criteria such as lifting and carrying capacity, the speed at covering distance, and the ability to endure sustained physical stress.

Thanks to feminism, the same is not necessarily true for women.

FDNY drops physical test requirement amid low female hiring rate

Feminists call it discrimination when a woman is not given a gender-based exemption from a standard that has been used to determine men's eligibility for a job. Nothing is said about the many men who may have been disqualified from the position for failing to meet the same standard; it's only a problem when women can't get what they want.

Sometimes, it's also a problem when they do.

FDNY recruit failed her way into $81,000 desk job

Firefighter who flunked physical injured ten days into job

Choeurlyne Doirin-Holder received preferential treatment as part of an initiative to hire more women into the New York City fire department. She didn't just get preferential consideration. She was exempted from physical requirements she could not meet and given a desk job while attempting to train for and pass her specially nerfed physical after her previous failures.

Then, she suffered an on-the-job injury which indicates a failure to be mindful of her environment.

Fortunately for the New York public and her fellow firefighters, the special snowflake was not injured during an actual emergency. She lost her footing during a routine equipment check and fractured her foot. Had such an injury occurred inside a burning structure while attempting to rescue residents, it could have had deadly consequences.

Some might think that the military is not at risk for incidents like this. Certainly, feminists would have less success in influencing military regulations than they have at influencing standards for civil service positions. There's a huge difference between military administration and the administrations of other professions, right? Toughness is an integral part of the job, right?

The groundwork for change is already being laid. Prior to integration, fitness standards for men and women differed. Arguments are being made to keep it that way.

Gender equality? A double standard for women in the military

Pressure grows on Marines to consider lowering combat standards for women

Once again, standards which have affected men's military careers for years have suddenly become a problem because they're affecting women's careers. No concern is being expressed over the men whose career prospects were determined by which standards they could meet. No group is proposing to re-enlist men disqualified from service because they could not lift or carry enough weight, run fast enough or far enough, or endure rough enough conditions. Only women merit such consideration, even when they're striving to qualify for elite positions.

What does this say about the value of male soldiers, who are still subject and whose careers are still vulnerable to those standards? Are they less worthy of an effort to foster their careers than women are? Why is the double standard not considered discrimination against them? And if it's not, how do proponents of it expect it to affect

their morale or their perception of their female colleagues?

This is also extremely dangerous, not just to the women being integrated into combat positions, but also to the men with whom they'll be training and, if activated, fighting. Relaxed standards for women could not only leave them less capable of handling themselves in conflict, but also less capable of fulfilling their duties as part of their team. They could become their comrades' worst vulnerability. If combat integration and an integrated draft are combined with unequal fitness standards, at the very least, male soldiers will be forced to pick up female soldiers' slack. For instance, would female draftees unable to fulfill the more demanding roles in the military, be granted safer, easier jobs? If so, wouldn't they be pushing men out of those jobs? And if, as opponents of including women in the draft argue, women are less capable, wouldn't this be a significantly impacting factor on the outcome of a man's experience of being drafted, making him more likely to be forced into a more dangerous, more physically demanding job? At worst, combining integration with lower standards for women will place them in combat positions with stronger, more qualified men. Those men will be forced to depend on support from, or even compelled to protect less competent allies.

Under such a circumstance, a male draftee sent to the front lines would not only be a victim of forced service, but also a victim of forced reliance on a comrade in arms who won't have his back. Why does a push by a minority among women merit thrusting unwilling men into this position?

Feminists and progressives are trying to have it both ways. The push to open all areas of the military to women is based on the assertion that women's capability is equal to that of men; the claim that anything men can do, women can also do. However, the push for lower standards for women directly contradicts that, especially when the claim is made that equal physical standards discriminate against female soldiers. It's an admission that men can do things women can't.

The two assertions are not compatible. Either women are as physically capable as men, can meet the same physical standards, and should be equally subject to them, or they're not, and the riskier and physically demanding areas of military service should be segregated. Subjecting men to a double standard is discrimination. To do so while demanding they serve with the beneficiaries of that double standard is worse; a slap in the face to men judged by those standards, and a continual risk to those who live up to them.

Patriarchy Confirmed

Greg Santos · 20 February 2016 · Archived copy · Original

The logic presented here is impeccable, or something.

https://www.youtube.com/watch?v=RK5eJQmSaXY

You can find more from SeñorMiniBagel here.

Contrasting perspectives on abortion (part 1)

David King · 22 February 2016 · Archived copy · Original

Abortion is a subject about which there are few dispassionate opinions. Nearly everybody who has any opinion at all (and who cares to express it), stoutly cleaves to that opinion, and it's very rare that somebody else's opinion is ever changed by it (so I am under no illusions in that regard, and it is not my purpose to persuade anybody of anything in this piece).

For that reason (amongst others), the subject pretty much always generates far more heat than illumination and is therefore usually off-limits here. In fact, the only time this publication has ever directly addressed the matter was a piece written by Paul Elam just over six years ago, in which he articulated much the same sentiments as those in these first two paragraphs.

Paul has recently broken his silence on the matter by publishing part one of what will probably be a ten-part series of videos. Evidently, I don't yet know the substance of his forthcoming arguments but, suffice to say, I take a different point of view from the thesis he has promised to prove so I offer this piece in partial rebuttal to Paul's series and to demonstrate that AVfM, itself, does not take a view one way or the other on the subject.

I want to underscore that one more time: the ideas expressed in this article are expressly not endorsed by AVfM in any respect. At most, this is my opinion in my personal capacity — and even then, you should not assume that I personally espouse any of the following ideas (unless I explicitly state that I do).

You never know, it's just possible that by the time Paul has finished, he'll have changed my thinking. But, for now, I'm going to argue that it is impossible to arrive at any objective conclusions, that any conclusion you personally arrive at incorporates an ineffable aspect derived from your own personal beliefs and that, therefore, you cannot *expect* others to concur with your conclusions.

In other words, it seems that there is no one right answer on the subject and, therefore, views that dissent with either or both of Paul's and mine may well be as valid as either of ours.

This is part one of what a four-part series, each of which is divided into sections considering the subject from a different perspective. Each section proposes at least one argument arising from that perspective, but I'll reserve drawing any conclusions until my final part, which I will write and publish shortly after Paul has finished his series.

One thing that may be conspicuous by its absence from parts one and two is the moral angle. It's not that I think abortion is not a moral issue; on the contrary, it very much is — but morality is not (in my opinion) the objective matter that some religious traditions hold it to be. I can give argument in support of that thesis, but I think we've got enough controversy on our hands already. If there can be different moral codes, then an argument from morality is going to fall flat for anybody who does not share that moral code, therefore I'm going to avoid the matter as much as possible until the end of part two.

The termination of pregnancy always involves three parties: the mother, the father and the … oh dear, in trouble already. Any word I could legitimately use is loaded with emotive baggage identified with one or other side of the debate. I'm going to punt for "foetus", because I've an interest in medicine and the medical perspective is what I will describe first. In the interests of consistency and technical correctness, I'm going to stick with 'foetus' before birth and 'child' or 'baby' after birth. Nothing should be inferred from my choice of words beyond whether the foetus-baby has been born yet.

The medical perspective

First, a bit of basic biology: Everybody knows how an ovum gets fertilised. What most people don't realise is how many things can go wrong from that point forth, or how many fertilised ova result in spontaneous miscarriage — somewhere between a quarter or a third of them (Wilcox *et al*, 1999; Wang *et al*, 2003) and anything up to 70% of

them (*Obstetrics: Normal and Problem Pregnancies (5 ed.)*, Annas and Elias, 2007). In the majority of cases, the mother is never even aware that she would have been pregnant.

TL;DR of what is *supposed* to happen:

1. The fertilised ovum (a zygote) begins to divide into a clump of cells known as a morula. These are undifferentiated cells, any one of which has the potential to develop into an independent embryo. (Sometimes the morula breaks apart; each fragment that survives develops into an identical twin.)
2. By about 5 days, the morula has developed internal structure and is composed of somewhat differentiated cells and is known as a blastocyst. This then implants on the uterine wall, in which the placenta, umbilical cord and amniotic sac will eventually develop.
3. This then develops into an embryo, where the foundational structures that will eventually develop into the major internal structures, amongst them the brain, spinal cord, vertebrae, heart, gastrointestinal tract and the Müllerian ducts (the precursor to the reproductive system), will develop.
4. Around week 9, give or take, the embryo is developed enough to be regarded as a foetus, by which point the brain and heart are already (minimally) functional, and the foetus begins to show signs of twitch-like movement. That movement is a sign of the developing musculature and central nervous system; nothing more should be read into it for reasons the details of which are either too gruesome or boring (except to neurologists) to go into, and I decline to tempt Dunning-Kruger any more than I have.

In order to get to foetal stage, an awful lot of things have to go right. The biggest single culprit for miscarriage is trisomy, where one or more of the nuclear chromosomes come in triplets instead of the normal pair. Most trisomies are fatal to the zygote/embryo, but a few are viable albeit with various (and serious) developmental problems (*e.g.* Down's Syndrome, aka Trisomy-21). Other causes include uterine defects, drugs (medicinal or otherwise, many of which are teratogens, *i.e.* cause major developmental abnormalities, including the anti-seizure drug sodium valproate and, infamously, the morning-sickness drug thalidomide), illness of the mother, hormone imbalances and physical trauma.

Medicine, as a science and as distinct from the subject of medical ethics, does not itself take a view on abortion so why does any of this matter? Because it establishes that pregnancies fail for many reasons other than (and more frequently than) by artificially-induced means.

From that, one could argue that, at least during embryonic development, if more than half of zygotes naturally fail to reach second trimester, and since terminations represent a minority of pregnancies that do, it follows that many more zygotes die by natural causes than by artificial and therefore there is nothing (yet) all that special about a given embryo and artificial termination (during first trimester) isn't all that different to what Mother Nature does much more frequently than her creation does artificially.

The mother and father's perspective

I'm treating these together because both cases have similar interests, one way or the other. The majority of people want children at some point in their lives so both mothers and fathers can have an interest in a healthy baby brought to term.

And, conversely, parenthood is a massive undertaking for which both parents need to be ready, or they won't sacrifice as is required to do the job properly. (Becoming a parent suddenly means you can't put yourself first anymore — and the arrival of an infant means that suddenly, there's somebody capable of nearly the full gamut of human emotion who is utterly dependent on you. Few can afford to maintain their previous lives while discharging such responsibilities diligently.)

The conflict arises when one parent is ready when the other is not. I'll deal with this from a legal perspective in part three. Beyond that, the only thing left to say (with respect to the parents) is that the playing field is not level even though in every other respect, equality is *de jure*. A father cannot oblige a mother to terminate, nor avoid financial

responsibility if she won't, nor does he have any right to play an active role in his child's life if he wants to. A mother can choose to terminate, give up for adoption or raise the child herself. If she chooses to raise the child, she can oblige him where he cannot oblige her.

This much could be fixed by changes in law, but it is an unalterable fact of mammalian biology — it is the insurmountable sexual inequality — that the female of the species carries the developing foetus *in utero* for the duration of gestation.

I hope you'll pardon the coarseness of the analogy but, biologically speaking and to the extent that a foetus is a genetically distinct organism that grows inside its host's body until it is ready for its next phase of life, it is nearly indistinguishable from a parasite (I'll address why it isn't in part two) and it is unsurprising that, in some cases, the host wants rid of it.

Yes, I know I'm talking about *human* offspring here, but my remarkably tasteless turn of phrase was intended to give some sense of what it must be like to be forced to bear a child you do not want, particularly when pregnancy still poses a serious risk to life (also addressed in part two) and, in any case, can have a profound effect on health.

Though one does not own the rights to one's own body (*Moore v. Regents U. CA*), few would argue that one should not possess sole prerogative with regard to one's own body. Certainly, every person of competent mind possesses sole prerogative with respect to their medical care. Taken together, after all, those form the basis for opposition to infant circumcision; an infant cannot give any sort of consent (never mind meaningful consent) in respect of such cosmetic surgery, and elective surgery done without consent in any other situation is considered assault.

If agency, autonomy, self-determination and liberty mean anything, then it ought to include the right to determine what or who has the use of one's own body — yes, just as those things mean a man ought to have the right to determine who has the use of *his* body (and his wallet). Therefore, regardless of the basis upon which US Supreme Court cases *Roe v. Wade* and *Doe v. Bolton* were decided, there seems to be a fair argument, from a woman's point of view, that she and only she has dominion over her body and, therefore, the decision whether to terminate rests solely with her.

Put in other words, the question in respect of a woman's body has moved on from privacy (which always struck me as being curious logic, but then legal theories frequently are) to a question of the right to exercise agency and self-determination. Again, I'll address these legal aspects in part three.

If that were the end of the story, then there probably wouldn't be much controversy. But it's not, because there *are* other considerations (even aside from moral ones), not least the interests of the developing foetus which, *in potentia*, shall become a human child, who has his or her own interests that directly compete and conflict with those of the mother.

In part two: The foetus' perspective (including term limits, viability, unavoidable terminations, and the value of the human condition). In part three: The perspective of the law and the question of the moral argument.

I invite and encourage civil debate in the comments section below, but please keep in mind that there's more to come and, regardless, such a complex topic would not cover every aspect in dozens of articles of this size. I'd also suggest that, because Paul and I are restricting ourselves to secular arguments, religious points of view are probably best avoided.

Pro-life and secular

Paul Elam · 22 February 2016 · Archived copy · Original

This video and others will run concurrently with some response pieces by David King.

The truth about Christina Hoff Sommers

AVfM Video Source · 22 February 2016 · Archived copy · Original

Video on the social contract

https://www.youtube.com/watch?v=medVCq8eWPk

Atlantic Interview “Let’s Give Chivalry Another Chance”

http://www.theatlantic.com/sexes/archive/2012/12/lets-give-chivalry-another-chance/266085/

Hateful feminist quotes

http://thoughtcatalog.com/jake-fillis/2014/05/23-quotes-from-feminists-that-will-make-you-rethink-feminism/

Sommers Book Review

“Being a Man”

http://www.weeklystandard.com/being-a-man/article/13182

One woman's thoughts on "equity" feminism

Donna White · 23 February 2016 · Archived copy · Original

After Paul's controversial video on Christina Hoff Sommers, some of the predictable dissents were quite hostile. One AVFM commenter, William Baker, is now insisting that Paul should step down and surrender control to activists who would view Sommers as an ally. His screed inspired the following response by new AVFM contributor, Donna White. Eds.

Imagine telling Paul Elam (founder of A Voice for Men), a man who has dedicated his fucking life to the rights of men and boys to "step down" from his podium because he has the balls to go against the ever so popular "Based Mom," Christina Hoff Sommers and her "equity feminism."

Will men ever learn? What the fuck is the point in me and other women standing in solidarity with men if they are foolish enough to keep falling hook line and sinker for the charms of some women?

Let me explain exactly what equity feminism is. Equity feminism is a less obvious "toned down" form of radical feminism. It doesn't address and has no desire to truly recognize the extent of men's issues.

Christina Hoff Sommers has rightly identified some of the problems with third wave feminism and has also brilliantly exposed where feminism got it wrong but she isn't exposing or critiquing feminism for the benefit of men, she's doing it for the benefit of women.

She's telling women to "tone down" their feminism and be less radical about it. She knows and has known for years that feminism is dying because it's becoming less and less popular among both women and men, so she wants to introduce equity feminism. A fresh new perspective on how to "once again" fool men into drinking the kool-aid.

Sommers believes in the old traditional value of chivalry. She knows that today's men are growing more and more frustrated with women because the efforts of those men are being continually trampled on and taken for granted. She knows women have become more and more entitled, showing less and less appreciation for anything men do for them.

Her brand of feminism is a call for women to tone down their rhetoric and mimic her more "equitable" approach. Equity to her does not involve addressing men's issues, rather it's a plea for women to start appreciating men a little bit more. That is not for the benefit of men but for the benefit of women. She knows that if things continue going as is, more men will be less willing to perform their "role" of provider and protector.

So equity feminism is basically a call for women to say:

'We're sorry men, will you continue to play second fiddle to us if only we'll agree to be less obvious about our hatred and contempt for you? If we pretend to be more appreciative of the sacrifices you make for us in exchange for the continued privilege of putting us on a pedestal?'

And men are falling for it once again.

Men everywhere have been blasted for decades, criticised for their treatment of women, stereotyped as violent and oppressive rapists, had their children separated from them and literally had all of their issues brushed under the carpet.

It must have softened them to the point that when a new and less obvious form of hatred arose it felt like a breath of fresh air. In reality, men are just being conned into accepting a less obvious form of the same evil.

Equity feminism is nothing more than gynocentrism behind a prettier facade. Superficially, it seems like a better deal for men because everyone is acclimated to feminism in the more familiar form of contempt and goodies for women.

Guys, no matter what form of feminism is introduced, it's still feminism at heart and that means men will remain

secondary to women. You're basically being asked to continue playing second fiddle and continue to place women on a pedestal in exchange for some extra pats on the head.

Men are so used to being treated like shit for their efforts that these "equity" feminists think a little appreciation is all it takes for men to willingly accept a subservient role.

Are they right? Is that how low the bar is set here, guys?

I personally think more of men. I can't even begin to imagine that after all the years of hard work and dedication in establishing a men's movement that actually seeks to address men's issues, that men would give all that up and blindly walk into yet again another cunning trap.

Equity feminism is suited to tear apart the men's movement and again ensure that feminism, no matter what kind of feminism it is, is the only established voice of equality or "equity" between women and men.

Contrasting perspectives on abortion (part 2)

David King · 23 February 2016 · Archived copy · Original

This is part two of my four part series on the quagmire that is the abortion debate. If you've not read part one, I'd encourage you to do so or this won't make a lot of sense.

As stated in part one, AVfM itself does not take a view one way or the other on the subject and the ideas expressed in this article are expressly not endorsed by AVfM in any respect. At most, this is my opinion in my personal capacity — and even then, you should not assume that I personally espouse any of the following ideas (unless I explicitly state that I do).

In part one, I covered the medical perspective and the mother's and father's perspectives. Now the hard work begins.

The foetus' perspective

Human foetuses are quite evidently *not* parasites as I glibly suggested in part one because no other parasite grows into anything like an approximation of its host and no other parasite has anything like the neural complexity that most mammals do.

As such, this is where things get really difficult because, unlike each of the parents, the foetus (later, child) is incapable of forming an opinion, nor articulate it if it could, nor consent in respect of a termination. It's not even clear that any of those things are meaningful in respect of a foetus because they all require a level of cognition of which even a newborn is incapable; indeed, theory of mind doesn't develop until the age of three or four years. Since we can't ask even a newborn for their opinion on the subject, we'll have to take a different approach.

Term limits, viability and when terminations are unavoidable

One way to do that is to consider how term limits are (or should be) bounded. At one extreme, willful, deliberate killing of a newborn is unambiguously murder. Since the difference between that newborn and a foetus a day or two before birth is vanishingly small, the difference between termination late in the third trimester and murder must likewise be vanishingly small.

At the other, given the number of zygotes that fail to reach second trimester (which, even at the lower bound of 25%, is still pretty common), the difference between natural miscarriage and artificially induced miscarriage seems likewise negligible. Moreover (and many people may not be aware of this), the antiprogestogen class of 'morning after' pills (emergency contraceptives, including mifepristone, aka RU-486) — the only class proven effective post ovulation — are, in fact, abortifacients, the same drugs used for early-term abortions. Between these two factors, it seems that there is no rational argument against first trimester terminations, only moral arguments (which, as I hinted at in part one, are not universal and are legitimately diverse).

Apparently, it's okay before the second trimester but not okay by some point during the third trimester (or late second trimester). So where is that point?

One common test is whether the foetus is "viable", *i.e.* can live outside the mother's body (however much medical intervention is required). It used to be thought that that point was at about 24 weeks, which is why the term limit is set there in many countries. Modern medicine has sometimes been able to sustain even a 22-week old foetus (now baby) *ex utero*, which is why there has been some debate (with good arguments on both sides) as to whether to reduce the term limit from 24 weeks to 20.

The Telegraph reported that though "later abortions were always distressing, […] early scans could miss abnormalities that became evident only later" and that a "BMA briefing document says that 22 weeks is the earliest that babies have survived a premature birth. But only one per cent born so prematurely survive and the chances of

disability are high".

Another test is whether the life of the mother is at risk. Most jurisdictions permit abortions in order to save the mother's life (even in the Republic of Ireland). Make no mistake, pregnancy can kill: ectopic pregnancies (incidence 1–4%; maternal mortality 0.1–10% when treated [though at the cost of the foetus], invariably fatal to the mother if left untreated) and pre-eclampsia (incidence 2–8%, mortality 10–25% making it one of the most frequent causes of maternal deaths) to name but two common causes of maternal death. Term limits aren't really a question here because where indicated, the baby will be delivered by Caesarian-section and otherwise an abortifacient will be used. If the baby dies after delivery, then no blame attaches to the clinicians who saved the mother's life.

Why does any of that matter? It establishes that abortion is *not* okay after 24 weeks at the very latest, and also one circumstance where premature delivery/abortion *is*, regardless of the stage of gestation.

That concentrates the question in dispute to a window of weeks 12–20, with weeks 20–24 being a grey (or thoroughly muddy) area. That's an 8 week window in 40, or just 20% of total duration of pregnancy. Of course, there will be plenty who think that termination in the first trimester is equally unacceptable but, as explored in part one, there seems little basis to forbid first trimester terminations except on moral grounds.

We'll have to wait to see what Paul has to say about the developmental state of the foetus during that window so, for now, I'll contemplate a few questions and their implications — and I'm looking forward to seeing your perspectives in the comments section.

The value of the human condition

Is a foetus human?

Genetically, yes. Beyond that, I'm not sure how to answer that question except to say that the answer is a matter of definition and degree. An embryo, for example, doesn't much resemble either a child or an adult (which misled Haeckel into his now-discredited theory), and has few of the characteristics usually connoted by the word. The closer a foetus gets to term, the more human characteristics it acquires, although mainly only in appearance.

The question also invites the reply, "what if it is?" Well, what if it is? Let's see where we get with this next approach:

What makes a 12–20 week-old foetus so special that it is set apart from and warrants special status over any other animal (born or not)?

If the answer was "nothing significant", then abortion wouldn't be any more controversial than destroying a farmed animal for food or any animal to end suffering where there is no hope of recovery. Since it *is* more controversial, clearly there must be something special about human foetuses. But what?

Anybody who's owned or lived with cats or dogs will tell you that they each certainly have their own personalities, so it's not personality. Even though identical twins are genetically identical and have nearly identical life experiences, they can have quite distinct identities and personalities — and anyway, nearly all gametes (sperm and ova) are wasted, so it's not purely genetics *qua* human genetic material, either.

Nor is it the human body itself, because brain-dead people can still be "alive" in the biological respiratory sense, yet can't be murdered (because clinically, they're already dead and you can't kill something that is already dead); indeed, they can be harvested for organs, where doing that to somebody not clinically dead is a rather extraordinary form of assault (and, unfortunately, not one unknown to happen in some parts of the world).

Is it cognition or sentience, then? No, again, cats and dogs are certainly capable of feeling emotions and problem solving (indeed, as well as some quite extraordinary feats of comprehension and action) — and if they were the only criteria, then we'd have to reconsider public policy in respect of many animals because nearly all of those upon which we rely for food can feel fear and pain, etc.

Is it the potential of what a child could become? Ah, now we're probably getting warmer, but that's not enough on its own. To begin with, each gamete is *potentially* a person, given the right conditions and yet, as I've already said, a zygote isn't guaranteed to become a person, and nobody cares about wasted gametes (not even hard-core Catholics, who only seem to care about interfering with the *union* of gametes, and then only after the sperm has left the man's body; the contradiction lies in the fact that spermatogenesis is an ongoing process, with 200–300 million sperm produced daily, and unused sperm are eventually destroyed and reabsorbed by the body. In contrast, a woman is born with all the ova she will ever have, although she loses one (sometimes more) roughly every 4-8 weeks.)

In the event that a termination (or premature Caesarian-section) is the only way to save a mother's life, the mother wins out. Shall we infer that the mother is more valuable than the foetus, or else that the mother's only value is to care for babies and that, if by terminating this time, perhaps she may live to have another baby?

Neither are appealing alternatives but, if there is a third, I can't think what it is just now. This may tip the scales, though:

If being a living human is the only characteristic relevant to personhood (and associated rights and protection under law), then on what basis do we restrict the rights of children (say, to vote, drive or have sex)? The fact that we do (and that nobody sees any objection that we do) says that children are qualitatively different from adults and that, in some circumstances, it's proper to make decisions based on level of development. That doesn't mean children have less value than adults, but when it comes to the rights of children versus the rights of adults, apparently the rights of adults win.

As applied to a foetus, there is an argument that because even a 20 week-old foetus' level development is so low (not even viable *ex utero*) compared with even that of a newborn (and the moreso with a four year-old, apropos theory of mind), there is some justification for treating a 12-20 week-old foetus differently in terms of rights from those of a newborn.

How is human life valued? I don't know if there is any sensible secular answer, but it looks like it rather depends on personal perspective. I do know that in many areas of practice and law, it doesn't seem valued very much because all the evidence suggests that the right to life seems more highly prized than *quality* of life. If the BMA is correct about the prognosis for 22 week-old premature babies, what quality of life can such premature babies ever hope to have even if they do survive? For my part, I value quality of life above life itself (particularly with respect to end-of-life care issues, which is an entirely separate debate) because there seems no point in living if living means enduring an earthly hell (by way of example, tormented by one's dying, terminally-ill body). For the avoidance of doubt, nobody but the person in question has the right to decide whether to endure or not because of the same reasons of autonomy and self-determination I outlined in part one.

If I have any criticism for the pro-life perspective, it is that it does not go anything like far enough. If a human life is worth fighting for before birth, then it is worth fighting for the sufficiency of the necessities of life (adequate nourishment, housing, health care and an education until the child is old enough to fend for his- or herself) also — yet few who argue that the state should prohibit abortion seem inclined to argue, *in the context of the abortion debate*, that the state should also provide for the child should the parents be unable (or unwilling).

To the extent that where life exists it seeks to thrive, it is quite reasonable to assume that a foetus "wants" to survive (but, by that argument, so do bacteria and insects) and that therefore, termination deprives life of its goal to thrive.

The question is, does a foetus have any positive right to oblige another in order for it to thrive? In the secular context, only civil law can answer that, which I shall address in part three.

Other grounds for termination

No treatment of the subject can be complete without considering two special cases: pregnancy from rape and pregnancies in which the child would have serious congenital abnormalities that will lead to poor quality of life.

It seems too much to ask of a woman, who has already been violated once, to endure the pregnancy she never

consented to (in any sense). I cannot see how that can be regarded as anything other than a second violation, in which case there is a strong argument in favour of permitting the termination pregnancies resulting from rape. That said, making an exception in the case of rape is, while compassionate, inconsistent with any philosophy, perspective or conclusion that would otherwise prohibit it. If it's not okay to terminate for other reasons, then it ought not be okay to terminate on this basis (however compassionate the motivation).

The question of serious congenital abnormalities is unanswerable in the general case without resorting to moral argument. I know how I feel about it, but I also acknowledge that those feelings are based on my own personal values that may change were I ever actually faced with that situation, so I don't expect or require anybody else to agree with me. This class, I think, is one of those where only the couple involved can decide.

In part three: The perspective of the law and the question of the moral argument.

I invite and encourage civil debate in the comments section below, but please keep in mind that there's more to come and, regardless, such a complex topic would not cover every aspect in dozens of articles of this size. I'd also suggest that, because Paul and I are restricting ourselves to secular arguments, religious points of view are probably best avoided.

Dr. Lissette Molina of Miami, FL botched circumcision, "Known Genital Mutilator"

Gary Costanza · 23 February 2016 · Archived copy · Original

Dr. Lissette Molina has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From the "Women's Health of South Miami" website we learn about Dr. Lissette Molina:

"Lissette Molina, M.D.

Dr. Molina received her Bachelor's degree from the University of Miami and then received her Master's degree in Physical Therapy from Nova Southwestern University. She then continued her education at Ross University School of Medicine where she received her Medical Doctor degree. She then completed residency in Obstetrics and Gynecology at Lutheran Medical Center in Brooklyn, NY.

Since completing residency, she has been in private practice and on South Miami Hospital's medical staff since 2008. She is certified by the American Board of Obstetrics and Gynecology."

There is however, more to this doctor's story. Four years ago Dr. Molina was sued for botching a circumcision that resulted in unsightly permanent disfigurement that even further surgery could not correct. Read the story here.

Dr. Molina's website doesn't mention if she does circumcisions anymore, although I'm sure the practice she's with continues to circumcise infants. I wouldn't be surprised if she gave it up, and I would applaud her if she did, but since we don't know we can't say one way or the other. **But we do know that she performed at least one circumcision and that's why she's a "Known Genital Mutilator."**

See the legal documents in the case here.

Under "Obstetrics" we see every nuance of care for the unborn baby and mother, from concerns about the immune system and consuming seafood, to the harm of smoking and drinking alcohol. Part of good nutrition includes proper vitamin intake which is very important to the mother's and baby's health.

After all this concern for the baby's physical and emotional well-being, it seems ridiculous that we would then take only male infants and traumatically sever part of his penis for no reason and without his consent – like an animal being 'fixed.' Yet this is what happens *thousands* of times a day, mostly hidden from the sight of loving but uninformed and misled parents and family.

Read the latest statement from the American Academy of Pediatrics where they warn against procedures like circumcision for infants.

Since there is no risk or complication information about circumcision, you can read that here at neonatalcutting.org.

Dr. Molina's practice information follows:

(305) 667-4511
6141 Sunset Drive, Suite 401
Miami, FL 33143

> Dr. Lissette Molina of Miami, botched circumcision, "Known Genital Mutilator" https://t.co/exAKh50egC #nocirc #MGM pic.twitter.com/EyPaWm2Ay4
>
> — gary costanza (@jerrytheother) February 23, 2016

Draft feminists, not beer

August Løvenskiolds · 23 February 2016 · Archived copy · Original

As a kid with a professor dad, I grew up on a college campus during the Vietnam war. My daycare from age 4 was spent in Physical Chemistry classes with my father, answering questions he had carefully coached me on once his students were stumped. My other memories of that time were the pervasive anxieties of the students over the military draft. Draft day was a nightmare even for a kid like me seeing the terrible stress those of draft age were going through. *Draft beer, not people* was a popular t-shirt of that time. Today, however, beer is a part of rape culture, so we need so find someone new to draft.

Do you remember the case about three years ago wherein a feminist lawyer's son was falsely accused of rape? Millions of young women are about to be just as verklempt as mommy Judith Grossman, Esq., was when the next consequence of feminism hits home like an AK-47 on full auto: conscription – the military draft – may be coming for the clown hairs cowering in their safe spaces.

Two current and one former GOP presidential candidate (Rubio, Bush, and Christie, respectively) have already endorsed Selective Service for women, and full combat roles for women become operational on April Fools' Day, appropriately. I believe the female draft and front line combat will transform both women and society in profound ways that will make people treat feminists in the same way that ISIS treats infidels.

As a Men's Rights Advocate and egalitarian I believe that women and men should have the same rights **and responsibilities**. It is this insistence on responsibilities that distinguishes MRAs the most from feminists who want all the perks of men but none of the pain. As things stand today, men must register for the draft to earn the right to vote, get government services, and avoid jail. Women get these privileges for free. The feminine insistence on a level of safety and privilege that men do not enjoy is about to come to a brutal end, and it is about fucking time women learn in the most violent possible ways what being a man is really like.

It's not like a microaggression at all.

Already feminists are recoiling in shock from a flavor of gender equality that reeks with all the savor of the piss bucket on a crab boat. *No one should be drafted!* They moan, and even, *please don't protect us from rapists!*

They would actually rather be fucked than fight nonconsensually. The horror of rape has finally been exceeded.

Conservative gynocentrists are also horrified:

- In *Only a Barbaric Nation Drafts Its Mothers and Daughters into Combat,* the White Knights on the Right at the *National Review* mewled *[s]uch a policy inverts natural law and the rules that have grounded our civilization for thousands of years.* Sounds like smashing the patriarchy doesn't work for them.

- In *Threats Of Drafting Women Reveal The Lies Of Equality* author D.C. McAllister at *The Federalist*, after giving a nice history of previous attempts to draft women, conflated legal gender equality with political correctness. She went on to wonder "What will be the societal impact of sending our daughters into harm's way, along with our sons, having them return home with missing limbs, debilitating head injuries, and broken spirits?" That's easy to answer, D.C.: feminism will die in the public eye, or in combat – take your pick.

Can drafted women soldiers function in combat?

Although each combat soldier might have eight or more soldiers behind her in command and support roles, those positions are usually filled by career soldiers; drafted personnel historically go disproportionately into combat roles for their limited service terms. Whether women and especially privileged American women, can be effective in combat is a controversial question.

As of 2013, eight nations formally allowed or forced conscripted women into combat roles with varying degrees of

success. Of course, none of those nations have the female obesity or feminist “fat acceptance” movements to the level of the US, so our basic training regimens will need some heavy retooling.

Likewise, in the short term, drafting feminists will bring a bumper crop of rape and harassment hoaxers into the service, which is already suffering losses of morale and seasoned male personnel as a result of those false and feminizing tropes.

The solution to this is obvious: instead of sensitivity training for innocent men, the military should enforce temporary gender segregation during both training and new deployment until women soldiers harden and mature enough to accept adult responsibilities like those expected of men. After, say, three to six months of front line combat in all-female units, surviving, seasoned female troops, if any, should be toughened to the point where integration with their male counterparts can be explored.

This gender integration would be conditional on operational efficiency as well as male soldiers maintaining discipline and avoiding chivalrous protection of female soldiers, as well as female soldiers rejecting pregnancies and other bellyaching that undermine unit cohesiveness. Female troops can be instructed to regulate each others’ sexual continence and complaints the way women naturally “slut shame” each other in civilian life: a cadre of undisciplined women soldiers would lose the right to serve in integrated combat units once their fertility exceeded certain norms, making this sort of discipline contagious throughout the female ranks.

Society transformed

The first female conscripts should come from women’s studies classes as well as hair coloring services that support neon shades. Feminist women, true to their insistence on gender equality and closets festooned with combat boots, should make excellent and compliant candidates for front line duty.

Over time, with the series of future wars the US is facing over dwindling resources, hostile ideologies, religions, and Canadian queefing, parents will increase their insistence on fitness in all their children, girls included, or face the prospect of societal disapprobation as well as the slaughter of daughters. American education will have to swing back to the boisterous boy (plus girl, now) model of the draft-heavy 1960’s rather than the drug-addled ADHD model of feminized childhood we see today.

The ideals of a modified *gallantry* as a precursor to military discipline instilled in boys will necessarily have to be spread to girls:

- Self-control
- Stoicism
- Reason over feelings
- Competition, teamwork, and sportsmanship
- Glorious self-sacrifice for others
- The rejection of the weak and frivolous
- The priority of conformity over excessive individuality

Girls, who feminists tell us are equal, and even superior to boys should have no trouble picking this up. This is the feminist *Lean In* on both a diet and testosterone: society will teach our children to become gender neutral in a whole new way. Childhood traits we now see as masculine will become universal traits, and those we see as feminine will go extinct for those at or below military age, and perhaps beyond. The safe space will become the sparing chamber. Dollhouses will be forts. Princess tea parties will give way to war games.

Unicorns: weaponized. Sparkles: thermite.

Move over, Spartans. The Amazons are coming.

Of course, society could tilt the opposite way, embrace both the masculine and the feminine, and drive feminists

back into the oblivion they so richly deserve.

We thank you for your service, ladies.

Combat payback

Doug Mortimer · 24 February 2016 · Archived copy · Original

I rub elbows with neighborhood hipsters, so I often encounter young women wearing combat boots. I don't understand how footwear designed for rugged, muddy terrain became fashionable with the Urban Outfitters crowd. Then again, I never understood the popularity of army surplus attire with college kids during the Vietnam War.

I'm sure that a young woman donning combat boots isn't indicating a yearning to be under fire in distant lands any more than a young woman wearing cowboy boots is a likely candidate for barrel racing. Still, given the possibility of female conscription, wearing combat boots could serve the same purpose as training wheels.

On the surface, the government sending women into combat abroad while ranting against violence towards women at home is more than a tad ironic. Granted, the opportunity to kill men in combat might appeal to a certain segment of feminists. But how would a distant soldier react when confronted with her opposite number on the battlefield? Would they engage in hand-to-hand combat or cast aside their weapons and unite against the patriarchy?

If female conscription becomes a fact, whatever year it is instituted, I don't think we'll ever see the President, the Secretary of Defense, the Joint Chiefs of Staff, or any of the other high sheriffs advocating that all combat troops be 50% female. Imagine a future President justifying such a policy by channeling Justin Trudeau and saying, "Because it's 2016…2017…2018…."

Actually, that analogy isn't entirely apt. Remember, Trudeau's kudos were a result of his avowal of gender equity at the highest levels of his administration. The American military equivalent would be promoting gender equity for officers but not for grunts. But just for kicks, let's explore the possibility that gender equity will be the wave of the future for combat troops.

The best argument against women in combat is the sociobiological one. Killing off young women at the peak of fertility could be interpreted as a cultural death wish, based on the fact that woman is the repository of those rare and precious eggs and man is a spermapalooza, plus the fact that gestation lasts nine months and ejaculation a matter of seconds. It's like the difference between *War and Peace* and a sound bite.

Then again, women in combat could be the culmination of a social death wish that began with female emancipation. Given the shrunken birth rates of today, however, one could say that if fertile women are not reproducing, they might as well be sent to the front where they'll be more useful.

The other biological objection to women in combat is sexual attraction. How preposterous to assume that just because men and women are comrades in arms that they are destined to become…comrades in arms! After all, men and women have been working together in offices, fields, and factories for years, and sexual sparks never fly in those venues, right? Right? Anyone? Anyone?

According to popular belief, women find a man in uniform attractive. And remember those tests that show how women are aroused by the smell of male sweat? Understandably, a heterosexual woman might find the military a happy hunting ground. (Feel free to write your own joke here vis-à-vis foxholes…or you can make some sort of play on words regarding *hors de combat* and whores de combat.)

On the other hand, women in uniform are far removed from women in lingerie. Whenever I see a female cop ("Dickless Tracy" is a phrase coined in 1963, according to the Urban Dictionary) or soldier, sexual arousal is the farthest thing from my mind. On the other hand, I would probably salute a uniformed top-of-the-line sexpot sexbot (the Jayne Mansfield 36D model, please) sitting on my lap. Come to think of it, Jayne Mansfield would have been a natural for combat, as she was always toting the big guns!

As you may have guessed by my reference to Jayne Mansfield (decapitated in a 1967 car wreck just weeks after I finished high school), my testosterone levels peaked 50 years ago, but I concede that a horny man in his late teens or early 20s could be sexually attracted to a woman in uniform. After all, those are the years when a man's ability to

mentally address women is at its strongest.

Back when uniformed female police officers first became fashionable, a veteran cop opined: “Put a man and a woman in a squad care and all they want to do is fuck; put two women in a squad car, and all they want to do is fight.”

Well, I’ve already discussed the first half of that quote, but what about the second? Can women direct their aggressions towards an enemy instead of towards each other? There are numerous examples of the collective viciousness of feminism in the face of opposition, real or imagined. But if one of their number even hints about escaping from the feminist stalag they are more than willing to sacrifice the renegade to maintain solidarity.

Well, if the women don’t get along, it’ll be up to the men to break up any cat fights. That brings up another objection to women in combat: Men’s chivalric impulses will swell up if they see a woman in trouble, they’ll get sidetracked, and the mission will be jeopardized. That may be true at first, but over time, that sort of behavior may be extinguished.

Initially, the sight of female corpses strewn across a battlefield might be horrifying. But people will get used to it. As Cole Porter put it:

> In olden days a glimpse of stockings
> Was looked on as something shocking
> Now heaven knows
> Anything goes

Well, if we can get used to the sight of live female legs, we can surely get used to the sight of dead female bodies.

I’ve never forgotten a conversation I had with a World War II combat veteran, the father of a friend of mine. The conversation occurred around 25 years ago, yet I never forgot what he said.

According to him, combat grief evolved according to how much you saw:

> Stage 1: Oh, no! Joe was my best buddy! We went through basic training together! A minute ago he was standing next to me and now he’s a puddle of goo! Oh, God!
>
> Stage 2: Poor Joe. He was a good guy. Too bad.
>
> Stage 3: Whew! Glad it wasn’t me.

I suspect the same would hold true for dead G.I. Janes as well as dead G.I. Joes. After all, first responders see dead women all the time, and they get used to it.

Same goes for disabled women. We’ve all seen men with prosthetic limbs, so we can probably get used to the sight of women with same. In fact, those artificial gams might be even more shapely than the ones they were born with. Yes, with careful camouflage, such women can still inspire cat-calling. That downward dog *asana* might be a little more challenging, however.

Sad to say, but there are worse fates than losing one’s bodily integrity. A piece of shrapnel in a woman’s brain won’t necessitate amputations, but it could be a one-way ticket to Helen Kellerville.

Arguably, the worst-case scenario is the male protagonist of *Johnny Got His Gun*, a 1938 novel (filmed in 1971) by Dalton Trumbo. The first-person narrator is Johnny, a faceless (literally and figuratively) post-combat quadruple amputee who has lost everything but his consciousness. Sounds like a fate worse than death to me.

Also unenviable is the male soldier whose private parts are damaged so he will never again experience intercourse or fatherhood, or even the simple pleasure of waking up with a boner. The literary prototype for that situation was Jake Barnes in Hemingway’s *The Sun Also Rises,* published in 1926. A man with the inability to pass on his genes

(*i.e.*, to regenerate) was the perfect symbol for the Lost Generation.

Now, what about a young woman who gets a battlefield clitorectomy? Well, if her vagina remains intact, I guess she'll be in a position to test those theories about the vaginal orgasm. (Required reading: "The Myth of the Vaginal Orgasm" by Anne Koedt.)

Ah, but what about the ultimate female disability: a blast to the crotch that leaves her with a useless uterus? At first, this might seem like a tragedy, but in another sense, it gives a young woman a head start. She won't have to wait till she hits the wall to mourn her childlessness.

Of course, in the future, once they work out the kinks in that artificial womb technology, maybe they can implant one in a sterile woman so she can still experience pregnancy. Given enough women in combat, one-day prosthetic wombs may be as common as prosthetic limbs!

While there may be some inevitable differences in combat-related mutilation, perfect equality is assured in other outcomes. After all, a female body can stop a bullet just as well as a male body. If that's not equality, I don't know what is. Instead of complaining about being under the thumb of dead white males, women can join them in military cemeteries – burials provided absolutely free of cost by the nanny state. After all cradle-to-grave security is the ideal, right?

When women are the property of the state (remember, G.I. stands for Government Issue), they too can partake of the erstwhile all-male privilege of putting their lives in harm's way. In this man's/woman's army, your life is not your own.So here's a suggested mantra for all future soldierettes:

So here's a suggested mantra for all future soldierettes:

> Not my body,
>
> Not my choice.

Great choice for a tattoo, eh?

The Man-Shaming Project – The Fiamengo File Episode 11

AVfM Video Source · 24 February 2016 · Archived copy · Original

Men, are you tired of being treated like an oversexed dullard who can't figure out how to function? Dr. Janice Fiamengo understands why this happens.

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Evolutionary psychology of women and misandry

Douglas Galbi · 25 February 2016 · Archived copy · Original

Much evidence indicates that women are biologically superior to men in social communication. Consider, for example, a leading female professor of evolutionary psychology at Britain's Durham University. In 2002, her book, *A mind of her own: the evolutionary psychology of women*, was published by the prestigious Oxford University Press. Oxford produced a second edition of her book, with only minor changes, in 2012. Here's her scholarly analysis of the fundamental value of men:

> we should bear in mind that they {men} are essentially freeloading on women's effort. Consider this: if we knew our planet was about to be struck by a meteor and only 100 people could be saved in an underground bunker, what proportion of men and women would you put down there? My suggestion would be about 10 men and 90 women. Ten should be able to do an adequate job of impregnating all the women and the fewer the men, the fewer the calories they would consume and the lower the competition between them would be. … The fact is that the majority of men are, biologically speaking, dispensable but when the number of women drops too far, our future looks bleak. [1]

Who built those bunkers? Who would be digging dirt and pouring concrete to maintain them? Who would be collecting the trash? Who would be maintaining the information technology controlling life-support systems for the bunkers? With any appreciation for the history of humanity, one can confidently state that the majority of men are dispensable only if humanity is willing to dispense with civilization. This book fundamentally misunderstands the implications of anisogamy. Its analysis of sexual selection is laughably inferior to that of uncredentialed field reports. That a prestigious university press would publish this book, and republish it, is telling documentation of women's superiority in social communication. Superiority in social communication can transform misandristic nonsense into credentialed scientific scholarship.

The social problem is far worse that just one book worth ignoring. At the fundamental level of evolutionary psychology, women predominately compete among women in social relations and social communication to gain sexual access to high-status men. Men predominately compete among men to earn or fake high status (money, power, and org titles) to gain sexual access to beautiful, young women.[2] In this sex structure of competition, high-status, ugly, old women get sexually frustrated and bitter. They naturally turn to the social demonization of men's sexuality and spreading misandry.[3]

Spreading misandry is intellectually easy because public discourse provides little constraint on misandry. Many ordinary men apparently think misandry doesn't matter. Many ordinary women apparently think misandry serves their interests. Spreading misandry has developed into a key strategy for both women and men leaders.

Notes:

[1] Campbell (2002) p. 62. In the 2012 edition, this passage occurs with insubstantial changes on p. 75.

[2] Resources and reproductive opportunities are typically much more differentiated intersexually than intrasexually. With respect to survival resources, men and woman often pursue different patterns of resource acquisition (hunting versus gathering). With respect to reproductive opportunities, competition for an opposite sex reproductive partner is typically much more intense than competition for same-sex reproductive helpers. The charm of specific individuals can of course transcend these general forces of evolutionary psychology. Old women can be sexually alluring to men.

[3] This problem has become particularly acute at universities. That's not surprising. The incongruity between status achievement and mating interests is starkly apparent at universities.

[image] Snarling chihuahua. Thanks to David Shankbone and Wikipedia.

Reference:

Campbell, Anne. 2002. *A mind of her own: the evolutionary psychology of women*. Oxford: Oxford University Press.

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The siege of Weinsberg

Aine Hee von Sax · 26 February 2016 · Archived copy · Original

Featured Image "Pavilion VIII at the Lawn UVa 2010" by Rosenzweig on Wikimedia Commons, used under license (Creative Commons Attribution 2.0 Generic/CC BY-SA).

I wish to share a story based on true events, for which we need to travel back a bit in time, to the month of December 1140, to be correct.

The fortress of Weinsberg was probably built in the early 11th century; it lay and still does lie on top of a hill in Germany. In the weeks leading up to the event I wish to share, the fortress ended besieged due to a power struggle between the royal houses of Welfen and Staufern. The Weinsberg castle belonged to the Welfen, and King Konrad III was eager to carry away a victory and claim the fortress.

On the 21st of December that year, this victory finally arrived after an open field battle was won by King Konrad's army against the troops of Welf VI, who had arrived to help the desperate folk in the castle. Alas, his defeat doomed all hope for those within the fortress walls, and capitulation was decided to be the last option.

King Konrad accepted and graciously granted that the women were to be given free passage to escape from further harm, yet he also made it clear that all the men remaining in the fortress would face execution. The women were given the right to carry with them whatever possessions they could fit on their backs, and so it came to be that King Konrad and his men were to witness a highly unusual sight.

The gates of the fortress of Weinsberg on that cold winter's day 1140 swung open to let the womenfolk begin their march down the hill, burdened so heavily that they could hardly put one foot in front of the other. Weighed down by their most prized possessions, they began their march down the hill. Their most prized possessions being their men.

A touching true story without a doubt but why did I choose to retell it? Did I choose it to show how amazing women are, how daring and caring? Or did I choose it for its sentimental value, to depict a time where the relationship between men and women seems to have still been one of worth and love?

Certainly both questions I can answer with a bit of a yes, for women can be amazing when they put their heart and soul into it, as do I feel sentimental while revisiting this event, which appears to show there has been a better time once, without gender warfare, yet the true answer is still a very different one.

In fact, I chose this story to in a rather graphic way depict what it looks like when one sex carries the other on its back, as we indeed have seen one sex doing for most of human history, even if not in such a graphic manner. One sex, which assured the survival of the other sex, as the other by nature had most of the odds stacked against it. In opposition to the events of that cold day in December 1140 however, most of human history have seen men carrying this burden to assure women's survival, women usually being the physically weaker. This reaches from

throwing themselves in front of women and children to fend off dangerous animals, working under health consuming conditions, and to sacrificing themselves on battlefields. Still today this is what men are expected to do, and many are willing to do, as their superior physical strength has created them to be the carrier of this burden.

Same time though, we are being told that men's physical strength is responsible for some of the greatest terrors womenfolk have had to endure through out the ages. We are being made afraid of this strength and those who have carried us to safety over and over again, and we came to swallow lies as well as to accept injustices done to men, without question and hesitation. Where the women of Weinsberg became known for their loyalty and devotion, men of past and present have come to be labelled oppressors and rapists; a danger to us, which we have to keep tight control over to remain safe.

Surely no one would expect that the men of Weinsberg turned on their women after having been carried by them out of harm's way (for the King stood true to his word that the women were allowed to take with them their most prized possession, and it is recorded he smiled at what he had witnessed). It would drive us to a righteous outcry if history would tell us these men showed no gratitude to their wives but instead came to mistreat them for it.

Yet, is this not exactly what many women of today are doing, by buying into the lies of the feminist movement, spreading those lies further, and supporting and exploiting laws of great injustice to men? I personally do not know one single woman who has been driven into poverty through a divorce, while still having to pay for her husband, but I do know plenty of men personally who are facing this now or have had to start all over after being bled dry. I can not recall having read about one single woman accused of raping a man while he was drunk and unable to give his consent to sex, but accounts to the opposite I see plastered on the walls everywhere…

If the men of Weinsberg would have shown such contempt and cruel ignorance to their wives, I doubt their womenfolk would have picked them as their most prized possession to carry down that hill, and we need to ask ourselves – why then should the men of today choose women as their burden, to drag out of harm's way?

And indeed, more and more men are beginning to ask themselves exactly this question, and the answer they arrive with is that they do not wish to carry this burden any longer. No more sacrificing, but instead, men are beginning to go their own way, and looking at what all their willingness of the past has brought them, I do not think anyone can possibly blame them. What men have come to endure in our modern times, unchallenged by women, or in many cases even supported by women, has awakened them to the fact that they throughout the ages have put women and children first, a choice they made to secure the survival of this species, but which gradually has ended with their being seen as not really worth much themselves. Taken for granted, used and even besmeared by hate campaigns, more and more men are deciding this is not worth their time, their strength, their dedication.

Feminism sought to emphasize the importance of women beyond the importance women held already, as the only ones who can bear offspring, and decided to fight for 'rights' to secure independence for women from their evil oppressors of the past.

Good for them, for women will have to work hard in the future to survive: no free turns anymore, and when the building burns, they will find themselves pushed out of the way, or left to find their own exit. No more being carried to safety, no more special treatment – women wished to be equal, and a time is rising where they will feel what it means to be an equal to a man, and will come to struggle hard to pull even remotely close to this, as quite frankly, they are not men…

The siege of Weinsberg and its following events are not taught to us in our history or social classes but instead, among many other heroic feats, have come to be forgotten. I guess women carrying men on their backs to safety does not quite fit in with the feminist climate and agenda, due to the 'prized possession' part and women actually showing a willingness to put men over goods. For those of us who still like to research and find truths among all the lies, this story, carried to us on the winds of times gone by, does not just prove that women can not have been as oppressed and enslaved by the evil brutes, as we have been told, but also shows us very graphically the meaning of struggling under a burden. While we imagine the unusual sight of women battling to make it down the hill with

their husbands on their backs, undoubtedly most of us will feel that this picture is very odd, because we are only used to seeing the opposite. Men carrying women and the burden of their safety, that's what we are used to and have come to take for granted.

But there is one more thing still the events of Weinsberg can teach us, and this is that in times where our menfolk are in danger, we have to come through for them. One can argue that the women of Weinsberg only carried their husbands past harm as they did not wish to lose their providers. This very well may have played a role, yet for us women today, and, after all our shouting and declaring of how important freedom is for us; we should find ourselves able also to understand that men have this right to freedom, too. They are not the toys of our whims, nor are they obliged to treat us well if we do not treat them well in return. They do not need to look after us just because we feel entitled to special treatment, a special treatment we feel entitled to claim, solely because men have given us so much for so long.

If you know of a woman who is divorcing and trying to press as much as she can out of her husband – speak to her and ask her why she feels she deserves any fruits of his future labor when feminism claims it fought so hard for our right to earn our own living. Or if you are a woman in such a situation, put forth this question to your own self, and try explain how it comes that, if you are that strongly empowered a woman, you still feel it is okay to ask a man to share his resources with you. His doing the giving – while you have stopped giving him anything in return.

And if you see yet another article posted about some rape accusation, go and research without blindly accepting it all to be true. Rape DOES happen, of course it does, but much what we are presented with today as evidence for a 'rape culture', is indeed based on false and twisted information, as even some in the feminist movement are beginning to admit.

King Konrad smiled when he saw those women rise to the task of helping their men but any woman rising today in defense of men will not be greeted with a smile from her opposition. Instead, she will face insults and even a risk to her well-being, but.. rise anyway… Ignorance and silence can be considered equal to if those women of Weinsberg would have just left the fortress with their dresses and knickknacks, leaving the men to their suffering. Men deserve a life free from fear and harm, just as women do, but in our climate no man is safe, and this includes even those men who choose to believe criticizing women is a sign of misogyny. I am a woman myself, and I most certainly do not hate my own gender. I love being a woman, but I hate what I have come to observe as a society which favors women who know no shame, but will lie and exploit, and help to spread the myth that women are victims, and men the victimize of past and present.

And so in closing I shall return a last time to the siege of Weinsberg and call out to my fellow womenfolk, to rise and show the world that we are not just compulsive consumers, selfish and only obsessed with our own well-being, but that we understand a man's right to live free and unharmed is just as much a human right as it is ours.

No one is asking us to carry men down a hill. All we are asked is to end our ignorance and raise our voices in defense of those who for the longest time have shared their gained resources with us, and kept us safe, even at the expense of their own lives.

Help end this human injustice.

A commentary on the shared parenting myth

Ruth Nichols · 27 February 2016 · Archived copy · Original

Recently, New Jersey Family Law Attorney Santo Artusa authored a Lexis-Nexis article, arguing against shared parenting. Certified Family Life Educator Ruth Nichols obliterates that myth and schools Mr. Artusa. This is from his article and argument against shared parenting:

> *There continues to be a growing trend toward shared parenting time arrangements throughout the United States, and New Jersey is no different. The theory behind shared parenting is that the children benefit from the ongoing, consistent contact with both parents. Sounds good. However, depending on the age of the children, this is very hard to implement and very hard to manage. Even in traditional homes where two parents live together with their children, keeping the house rules clear and what the household expectations are is very hard. Imagine this in two different homes, where the parents are often at complete odds with each other. Who sets the rules? What if the rules are not followed? How confusing is it for the child?*
>
> *Aside from the rules, let's talk logistics. While everyone is entitled to their own opinion, I do not see how shuttling a child back and forth from one home to the next every other day or every other week makes sense. Children need consistency. They need guidance; they need to know what is expected of them every day and for the rules to be clear. In two homes, with potentially four "parents", what is a child to do? While I am not advocating only weekend and holiday time, I am advocating that a child should know where their home really is. Where their room really is, which should be in one house. They need to know, which parent makes the key everyday decisions, manages their schooling, their activities without constant fighting and friction.*
>
> *While my view* may be *"conservative", it is certainly practical and straightforward. Before you seek or agree to shared parenting time, take a step back and really think how your child will handle it. Think how your life may have been if you were forced into a shared parenting situation. In some cases, it may have been great, but it is my belief as a father and a family law attorney that the majority of situations benefit from a more traditional and simple parenting schedule.*

* * *

Seemingly, Mr. Artusa, the convenience issue is paramount to equal time with both parents and the healthy development of children.

My commentary is directed to Mr. Artusa:

Dear Mr. Artusa,

With all due respect, The Shared Parenting Myth is somewhat remiss. Shared Parenting is not the problem in divorce and separation; **Shared Parenting is the Solution!**

In three paragraphs you have misrepresented the concept of Shared Parenting. The comments regarding a child transitioning between homes obliterate the idea of the involvement of BOTH parents in a child's life.

Divorce has a tendency to bring out the worst in people. Divorce can be a wicked event! Herein lies the dilemma. I am going to go out on a limb here and say that very few if any parents have said to their child "Mommy and daddy love you very much, and this is why we are going to get a divorce. We want you to go back and forth between our homes."

The idea of Shared Parenting is because one or both parents have chosen divorce. In many cases, the separation is one sided. Numerous parents would remain in the marriage to provide a family for their child, and many do even when the marriage is intolerable. The concept of Shared Parenting is BECAUSE of divorce! Shared Parenting offers the opportunity for BOTH parents to parent!

Sadly, there are many parents (disproportionately, fathers) who have sacrificed everything for a mere attempt to go before a judge and ask for 'time' with their child. There are too many cases where parents have depleted their savings, retirement funds, sold what they did have, and borrowed from family/friends to pay legal fees to beg for more time with their kids. Child support rulings are unfair and unjust. A key point to make is that even paying child support does not ensure they can 'see' their child. As we all know and the statistics prove, that unfairness disproportionately affects fathers.

RESEARCH IS CONSISTENT! Research over the years reveals that a child who has no father/strong male figure in their life is MORE likely to engage in alcohol and drug use, sex and delinquent behaviors. The child is MORE likely to have physical and emotional health issues, experience social and academic problems. The Recent research assesses and is overwhelming in favor of the value of having two parents in the child's life.

Parents do NOT want to withdraw from their child's life. External factors drive them out! This is one reason Family Court reform is needed. I created a survey for parents to evaluate their experience in the Family Court system. www.RateMYFamilyCourt.com

One question asks "Use three words to describe your experience in the Family Court system." To illustrate the point of the utter frustration experienced by the parents, here are the top ten descriptions:

Traumatic. Shock. Dumbfounded.
Horrible. Hell. Frustrating.
Horrifying. Traumatizing. Life-altering.
Truth doesn't matter.
Frustrating. Voiceless. Unfair.
Unjust. Devastating. Traumatic.
Futile. Ignorant. Careless.
Trauma. Destroying. Waste.
Unfair. Waste of time. Money grabber.
I stand alone.

If you are still not convinced that Shared Parenting is not the problem, go to www.SharedParentingConfessional.com

This Shared Parenting Confessional outlines the experience of parents, adult children of divorce and children of divorce. There is a common theme showing that Shared Parenting would alleviate some of the betrayals.

This Shared Parenting Confessional outlines the experience of parents, adult children of divorce and children of divorce. There is a common theme showing that Shared Parenting would alleviate some of the betrayal, grief, and heartache experienced by too many family members.

Shared Parenting means that BOTH parents are participating in their children's lives. BOTH parents are working TOGETHER, as a team, ensuring that their child is receiving the tools necessary to progress in life as a happy, emotionally healthy, physically healthy individual who can make age appropriate and progressive decisions. Sometimes that means two homes.

Perhaps, a better idea is for the parents to work together, and the best case scenario involves the child will go between two homes. Allow the child to be a child and let the parents deal with the logistics!

I would like to dignify the myth in Shared Parenting that you claim does exist. The myth represents very real issues in the Family Court system. Furthermore, your arguments seem to lack scientific support. In fact, many of your 'myths' are contrary to current research. And, stating that your myth does exist, is insulting to co-parents across the globe.

While I will not begrudge you your thoughts, please reevaluate your position. Notably, the statements made in Shared Parenting Myth are clearly heartfelt and reveal strong emotions. Perhaps, the comments to transitioning

between homes is your situation or vicarious experiences with a close friend or relative. Regardless, divorce is different for everyone. Many parents and professionals in the divorce arena would agree that divorce is destructive!

Divorce is between the parents-About the Child! For many children, parents and families Shared Parenting offer a resolution to the horrific problems created by divorce!

I welcome your response. Please feel free to contact me at MyConfession@SharedParentingConfessional.com

Ruth A.S. Nichols, M.A., M.A., CFLE p (Certified Family Life Educator, provisional)
LIKE at www.Facebook.com/SharedParentingConfessional

Contact at: MyConfession@SharedParentingConfessional.com

Shared Parenting Confessional. A place for co-parents to confess feelings of betrayal, fear, heartache or humiliation experienced in divorce or co-parenting situation. www.SharedParentingConfessional.com

Rate My Family Court. A Co-Parents' Experience with the Family Court system.
www.surveymonkey.com/r/RateMYFamilyCourt-15questions www.RateMYFamilyCourt.com

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www.SharedParentingConfessional.com

The Shared Parenting Myth, written by Santo Artusa, posted on 2/16/16, Lexisnexis.com.
http://www.lexisnexis.com/lextalk/practice-insights/f/13/t/2849.aspx

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Is circumcision legal? Does it matter?

Gary Costanza · 27 February 2016 · Archived copy · Original

Does the law protect the right of every adult, child, or infant to bodily integrity?

There is mounting evidence that this is so, has been argued by Mike Buchanan of Justice for Men and Boys, and now also by Peter Adler's "Is Circumcision Legal?"

To answer the question, I'll discuss Adler's work and also discuss aspects of the well-known Chase Heronimus lawsuit to prevent the forced circumcision of 4 yr. old Chase against his mother's will.

First, an excerpt from "Is Circumcision Legal?," italics mine:

> Origins of circumcision
>
> *Almost all mammals have foreskins. The male and female genitalia, which are identical in early gestation, have evolved to function together during sexual intercourse over sixty-five to one hundred million years.* Male and female circumcisions have been practiced for thousands of years, usually for religious, cultural, and personal reasons. Male circumcision has been performed as a religious ritual, a painful obligatory rite of passage, to mark or brand slaves and members of religious or tribal groups, and to suppress sexuality. American physicians introduced the practice in the late 1800s in an unsuccessful effort to prevent masturbation. For the following century, American physicians claimed that circumcision prevented or cured a long list of diseases such as epilepsy, paralysis, hip-joint disease, bad digestion, inflammation of the bladder, and tuberculosis; in fact, an uncircumcised penis was "seen as the cause of most human diseases and socially unacceptable behaviours."
>
> Legal Issues
>
> *The fact that circumcision is commonplace, asserted by proponents of circumcision in legal briefs, is not in and of itself a valid legal argument. Slavery was once commonplace, as was drilling holes in the brain to cure epilepsy and mental disorders, the use of leeches to remove blood, and the use of unsterile instruments in surgery.* In addition, even if circumcision has potential or actual medical benefits (which is debated), it does not necessarily follow that it is a legal practice. Removing any body part, if removed to prevent it from becoming diseased, would be medically beneficial, yet this would not justify amputating a leg, for example, to prevent an infection that could be treated with antibiotics. Physicians do not routinely remove healthy body parts from children other than the male foreskin. The fact that there is legislation against cutting girls' genitals but not boys' genitals also does not resolve whether or not male circumcision is legal.
>
> *Circumcision raises one principal issue for its opponents: do boys, like girls, have a right to genital integrity, and, if so, where is the right found? The surgery raises many troublesome legal issues for proponents. Is invasive surgery on boys' genitals legal when cutting girls' genitals is a federal crime?* How can it be legal to remove boys' foreskins to reduce the risk of penile cancer, but not girls' breasts, which are many times more likely to become cancerous? Can physicians lawfully endanger and harm boys without benefiting most of them? Do physicians have the right

> to operate on healthy boys, against their own recommendation, at the request of parents for reasons having nothing to do with medicine, usually without fully informing parents of the risks? Is it lawful to circumcise healthy boys when intact men rarely choose it for themselves? Do parents have the right to make the circumcision decision for religious reasons or any reason?

Wow. Here we get to the heart of the matter:

> Do Boys Have a Right to Genital Integrity?
>
> The question should be stated more broadly: does every American citizen – whether young or old, male or female – have a right to personal security or bodily integrity and hence to genital integrity? If boys do not, adults and girls do not, either. *Congress stated in banning non-therapeutic female genital cutting that it "infringes upon the guarantees of rights secured by Federal and State law, both statutory and constitutional."*
>
> *What are those laws?*
>
> The Common Law
>
> In 1791, the United States passed a constitutional amendment that adopted British common law. The first chapter of Blackstone's Commentaries, "Of the Absolute Rights of Persons," states that the rights of the people are to be preserved inviolate.
>
> a. *The Right to Personal Security*
>
> The principal purpose of the law, Blackstone wrote, is to protect the right of all people to personal security:
>
> 1. *The right of personal security consists in a person's legal and uninterrupted enjoyment of his life, his limbs, his body, his health…* 2. [Man's rights] include a prohibition not only of killing, and maiming, but also of torturing… and… no man shall be forejudged of life or limb contrary to… the law of the land…. 3. [A man's] person or body is also entitled, by the same natural right, to security from the corporal insults of menaces, assaults, beating, and wounding; though such insults amount not to destruction of life or member. 4. The preservation of a man's health from such practices as may prejudice or annoy it."

From "Constitutional Law:"

> The Bill of Rights to the United States Constitution was adopted to protect individuals. As the Supreme Court has stated, *"[c]onstitutional rights do not mature and come into being magically only when one attains the state-defined age of majority. Minors, as well as adults, are protected by the Constitution and possess constitutional rights."* Constitutional rights are "fundamental" and "may not be submitted to vote." Accordingly, legislation that violates constitutional rights is legally invalid. *Since Congress found non-therapeutic female genital cutting to violate girls' federal and state constitutional rights, what are the rights to which the Supreme Court was referring? It should be asked first, though, whether boys have a right to the same*

> *protection against genital cutting as girls?*

Which brings us to "The Right to Equal Protection:"

> Shea Lita Bond addressed this issue in her 1999 article, *State Laws Criminalizing Female Circumcision: A Violation of the Equal Protection Clause of the Fourteenth Amendment*. Congress and sixteen states have banned female genital cutting except when medically necessary. The American Academy of Pediatrics briefly recommended that its physicians perform a ritual pinprick of a girl's genitals if that might prevent more harmful genital cutting, even though this would have violated federal law. This ignited a storm of protest, and the policy was quickly retired. *Thus, even a pinprick of girls' genitals is a federal crime. Physicians likewise cannot cut adults' genitals without their consent (an adult subjected to this could use force in self-defense, call the police, or successfully bring suit).*
> The Fourteenth Amendment to the United States Constitution prohibits states from enforcing laws that "deny to any person… equal protection of the laws". State constitutions also contain equal protection clauses.
> Bond concluded in her article that state statutes protecting females but not males from genital cutting violate the constitutional guarantee that similarly situated males and females should be treated equally before the law

The essence of these legal protections, whether in the Constitution or Common Law, is that by law, the state protects bodily integrity from involuntary injury by others such as stabbing, shooting, assault, or amputation, and if those rights are granted to infant girls, they must also be granted to infant boys.

Go to "Is Circumcision Legal?" to get the legal analysis of these other insightful topics:

> The Right to Privacy
>
> The Right to Life, Liberty, Property, and the Pursuit of Happiness
>
> The Right to Freedom of Religion
>
> The Child Abuse Statutes
>
> Criminal Assault
>
> Human Rights law
>
> Do Physicians Have the Legal Right to Circumcise Healthy Boys?
>
> Physicians Cannot Discriminate Against Boys
>
> Physicians Cannot Lawfully Operate on Healthy Boys
>
> Healthy Boys Are Not Patients
>
> Circumcision Is Not Within the Scope of Medicine
>
> Unnecessary Surgery on Children Is Unlawful
>
> Physicians Cannot Endanger or Harm Boys Unnecessarily
>
> A Physician's Legal Duty Is to the Patient
>
> Circumcision Violates the Best Interests Rule
>
> Is Circumcision a Fraud and an Unfair and Deceptive Act and

Practice?

Do Parents Have the Right to Make the Circumcision Decision?

Boys' Rights to Genital Integrity Supersede Their Parents' Rights

Parents Have a Legal Duty to Protect Their Children From Harm

Parents Have No Religious or Other Right to Order Circumcision

Parents Can Only Consent to Medical Care
Just as physicians cannot perform unnecessary surgery on children, parents cannot consent to it. In 1979, a Texas appeals court considered whether parents could consent to remove and transplant a kidney from a daughter to a son to save his life, and held that they could not.

Is It Lawful to Use Medicaid to Pay For Circumcision?

Is It Lawful For Companies to Buy and Sell Boys' Foreskins?

So, what can be done, and what are our goals? Under "Remedies", we see:

Rights

As shown, circumcision violates the rules of medical ethics and numerous provisions of law. Boys and men are entitled to full redress. First, as the American Medical Association has stated, regulatory agencies are required to take allegations of unethical conduct very seriously. *Unnecessary surgery on children is a serious ethical violation. Physicians who circumcise should lose their licenses to practice medicine. Second, the federal and state child abuse statutes protecting children from harm and the criminal assault laws must be enforced. The penalty for violating these laws is imprisonment. Third, the federal and state statutes protecting girls from non-therapeutic circumcision must be extended to boys.*

Reality
The reality is that regulatory, criminal, administrative, and legislative remedies have not been forthcoming for properly performed circumcision. *Newborn boys cannot speak or vote, while physicians' associations and religious organizations can (and do) lobby legislators, contribute to campaigns, and put pressure on Medicaid officials.*

CONCLUSION
This article has addressed whether circumcision is legal, and has shown that it is not. To summarize the law, boys, like girls and adults, have absolute rights under the common law to personal security and bodily integrity, and to freedom or the autonomy to make important and irreversible decisions about their bodies that can be delayed, like circumcision, for themselves. It is unconstitutional to protect girls from unnecessary genital cutting without extending equal protection of the law to boys. In addition, boys and girls are protected from circumcision by the criminal child abuse statutes, tort law, and human rights law.
One therefore does not reach the argument that physicians have the right to circumcise boys for religious, cultural, or personal reason, but if one did, it does not pass the blush test. A physician's legal duty is to provide competent medical care to pediatric patients independent of their parents'

> desires. Thus, physicians cannot take orders from parents to operate on
> children for reasons having nothing to do with medicine.

A famous case of forced circumcision involved 4 yr. old Chase Hironimus whose father sought to have him circumcised against the wishes of his mother and himself. Tragically, he was eventually circumcised by a foreign doctor.

The lawsuit to prevent this forced circumcision highlights all the human rights that are involved and how they apply to baby boys. I've included portions of the lawsuit to show how the case was built to protect Chase and other infants like him. These excerpts are rich in legal, physical, and ethical reasons not to circumcise:

> 10. C.R.N.H. was born on October 31, 2010 and is now approximately 4 ½ years old.
> 12. C.R.N.H. expressed that he does not want circumcision.
> 13. C.R.N.H. expressed that he is afraid of circumcision.
> 14. C.R.N.H. is in constant fear of circumcision being forced upon him pursuant to
> the court's order.
> 15. C.R.N.H. does not have any medical condition that would make circumcision
> medically necessary.
> 16. Under the circumstances of this case, circumcision is not medically necessary.
> 17. Under the circumstances of this case, circumcision is non-therapeutic, elective,
> cosmetic surgery.
> 18. Under the circumstances of this case, circumcision is invasive, irreversible,
> painful, and will cause C.R.N.H physical and psychological harm.
> 19. Under the circumstances of this case, circumcision results in permanent physical
> alteration of one of C.R.N.H.'s most private body parts at an age when C.R.N.H. is aware of
> what his body looks like and will be traumatized by it.
> 20. Circumcision at C.R.N.H.'s age results in the loss and/or disfigurement of a
> normal, healthy, functional, valuable body part.
> 21. Circumcision at C.R.N.H.'s age will result in severe and permanent psychological
> damage.
> 22. Circumcision at C.R.N.H.'s age does not provide medical benefits.
>
> 26. Under the circumstances of this case, circumcision is not "medical treatment"
> because there is no diagnosis of any condition which would make it medically necessary.
>
> 34. There is no compelling, important, or legitimate reason why the procedure cannot be postponed until
> C.R.N.H. reaches the age of 18 and can seek to have it performed upon himself if he so desires at that time.
>
> 38. The American Academy of Pediatrics' Bioethics Committee has declared that a
> minor's input into surgical decisions must be heard and considered.
>
> 43. Under the circumstances of this case, forcing circumcision on C.R.N.H.
> constitutes assault, aggravated assault, battery, aggravated battery, and/or child abuse under
> Florida law.
>
> 56. Title 42 of the United States Code provides:
> Every person who, under color of any statute, ordinance, regulation,
> custom, or usage, of any State or Territory or the District of Columbia, subjects,
> or causes to be subjected, any citizen of the United States or other person within
> the jurisdiction thereof to the deprivation of any rights, privileges, or immunities
> secured by the Constitution and laws, shall be liable to the party injured in an
> action at law, suit in equity, or other proper proceeding for redress…
>
> 59. Defendants' application of Florida law to impose unnecessary, elective, cosmetic

> circumcision upon C.R.N.H. at the age of 4 ½ years old for no religious reason violates C.R.N.H.'s fundamental right to privacy and bodily integrity secured by the Due Process Clause of the Fourteenth Amendment to the United States Constitution.
>
> 60. Defendants' application of Florida law to impose unnecessary, elective, cosmetic circumcision upon C.R.N.H. at the age of 4 ½ years old for no religious reason violates the Equal Protection Clause of the Fourteenth Amendment of the United States Constitution, in that it sets out impermissible classifications. First, *Title 18 United States Code section 116 prohibits female circumcision and C.R.N.H. has been impermissibly denied equal protection under this law because of his age and gender.*
>
> 63. *Defendants have conspired* to deprive C.R.N.H. of equal protection of the laws and equal privileges and immunities guaranteed by the Constitution and laws of the United States by force, intimidation and threats.

As thorough and legally sound as this is, this lawsuit failed, as do many seemingly open-and-shut cases of obvious human rights violations. Why?

Some things are slow to change because they are so ingrained in us and the law that they have powerful opponents, like abortion, legalizing pot, men's reproductive rights, circumcision, and drafting women. "No-brainers" such as civil rights and anti-FGM were more easily won.

As in the tale "The Emperor's New Clothes," it seems that we ultimately say and do what others are doing without regard for the law, ethics, or common sense. Just as "The Milgram Experiment" found, people generally go along with what authority or those with 'white coats' do and say.

You may say 'so what if it's illegal, no one seems to care,' and you'd be right.

Unless a precedent-setting legal case makes clear that circumcision is illegal, it doesn't seem to matter to doctors, hospitals and anyone else what the Constitution and human rights law say about it – this still goes on.

So, if the law won't stop it, it's up to intactivists and the public to talk about the elephant in the room.

Join an intactivist group and protest.

Tell friends and family about the human right to genital integrity and ask if they'd have a baby girl cut.

Phrase questions to expectant parents something like "will you keep your son intact?"

Sorry, but politeness and avoiding uncomfortable conversation is trumped by protecting the life and human rights of vulnerable infants.

In closing, here's part of Adler's conclusion that sums up our dilemma:

> *Circumcision, one of the most common surgeries in American hospitals, will continue until public opinion has turned completely against it, or until courts rule, as in Germany, that circumcision is unlawful.* The constitutional right of access to the courts guarantees every American speedy, adequate, effective, and meaningful judicial remedies. Judges are sworn to uphold the Constitution and to grant those remedies. The 2012 German decision, this article, and those it cites, provide a blueprint for courts to hold physicians, hospitals, and parents liable to men for properly performed circumcisions.

> Is Circumcision Legal? Does it Matter? https://t.co/3oWJ1omUws #nocirc #intactivism #circumcision #MGM pic.twitter.com/8H4m0oC1Qk
>
> — gary costanza (@jerrytheother) February 28, 2016

The special place in feminist hell, discovered

August Løvenskiolds · 28 February 2016 · Archived copy · Original

I've written before about the parallels between feminist-speak and religious language, so feminist Madeline Albright's declaration that there is "a special place in Hell" for women who do not support other women" (as in, women who don't vote for Presidential hopeful Hillary Clinton) was not a shock to me in that sense, but I was flummoxed by the début of this new class of mortal sin: the sin of self-gender betrayal. Sure, Jesus seemed to prefer male apostles in his inner circle but in my extensive study of scripture and Hell this particular sin had somehow escaped my notice.

Loyalty to God, humanity, the faithful, and kin are all familiar to me but loyalty to one's *gender* as a divine decree? Not even in the darkest passages of the 3,237 cantos of Patriarchy (hot chicks be upon them) does one find such an edict for men to stay loyal to men as a class – as teammates, sure, but there are dudes on the other team we owe no gender-specific allegiance to beyond sportsmanship.

My harrowing of feminists knows no limits, not even the harrowing of hell, so to investigate this revelation, on late Friday afternoon I descended into hell for a quick day and a half refresher tour, and now that I've risen at Sunday morning daybreak, I can report with astonishment that, since the time of Dante, feminists have completely rearranged the furniture in the Inferno.

1: Not All Brimstone Lakes Are Like That

Preparing for Feminist Hell took some forethought. I guzzled a jug of holy water, checked my privilege, and donned a rainbow burka to hit all the intersectional boxes on the Feminist Hell Tourism application. I'd visited Hell 1.1 (the post-Christ version) in 1990 during a near death experience, so I was excited to see how feminism had changed things. Feminists trash each other a lot, and because the afterlife is bound by decisions made on Earth, I expected to see lots of feminist issues and foibles being flogged in a quite literal sense. I was not disappointed.

Hell is still composed of 9 circles as it was in Dante's era but I hardly recognized the place. Feminists had been nagging demon engineers for decades for a whole new "safe space" design to both smash the satantriarchy and equalize the 77 lashes that women get for every 100 a man receives, and those clever devils delivered in ways that make Hell 1.1 look like the Super Bowl Halftime Show – the new Feminist Hell is still overly long, but caters to the ladies like never before.

The first circle, formerly called "Limbo" for the comfortable repose of Virtuous Pagans, is now known as the "Friendzone." It is overrun with a variety of cucks, male allies, and wealthy female pop singers and actresses who claimed to be feminists but never really "got it" since they had made patriarchy work for themselves at the cost of other women. Denizens of the friendzone lead comfortable but sexless lives, forever searching for the love of their haughty and aloof feminist masters, who remain just beyond their grasp.

As I toured the Hellywood subdivision I asked Emma "HeForShe" Watson if this was the "special place" Albright has alluded to, and Emma seemed puzzled but admitted that her knowledge of Feminist Hell didn't extend much beyond the dictionary, which in Hell has only those definitions approved by feminists (6 words are defined in all).

As I resumed my journey down, one after another of the friendzoned asked me for blowjobs, and when I demurred, they asked if I knew where they could get blowjobs. They wiggled their micropeens plaintively, so all I could do was mansplain that in Dante's time, the second circle of Hell was for the lustful, and so perhaps they could get lucky there.

This was a bit of a mistake on my part – as a MGTOW, I'd forgotten how crazy and determined sex-starved pussy beggars can be. The friendzoned rushed the 69 foot wall surrounding the second level, crashing against it and piling up bodies to build a human mountain of broken flesh and bone in a bid for access to release in more ways than just fun. It was just like in the porno knockoff of the movie *World War Z* entitled *Whirled Whore Zoe*.

As the mêlée grew, I slipped away to the immigration center to formally continue my trip. The password I had used last time didn't work, but my extensive knowledge of feminist theory saved me – after a few guesses, the phrase "not all feminists are like that" caused the annulus to dilate, giving me easy access to the second circle of Feminist Hell: the Objectifiers.

2: Yin and Poontang

The Second Level of Hell is divided into two safe spaces: *Yin*, for the sex-negative feminists, and *Poontang*, for the sex-positive. All the feminists had been fitted with vaginae for mouths: those of the sex-negative were continuously dripping menstrual blood, while those of the sex-positive seemed to disgorge cottage cheese, along with the occasional mangled fetus or loaf of sourdough. The two groups were locked in an eternal battle, girl-throwing dead D-cell batteries and dildos back and forth. One of the flying dildos smacked me in the chest, and it melted away into chocolate pudding: in Feminist Hell, it seems, all the dicks are limp, even the ones in intersectional colors like dead fig green.

Caught between the two groups I found the shade of Laci Green – time is eternal in hell, twisting around on itself in ways that make even living feminists permanent residents. She was too sexually titillating to join the sex-negatives but too hateful of penis to join the positives. Her mouth was an anus and shit came gushing out with every word she spoke. Her gelatinous limbs had been broken into impossible angles and I paused to speak to her during a cease-fire in the battle: the loudspeakers announced in feminist scream-song a shoe sale at the local DSW. (It turns out all the shoes were amazing but mismatched in both color and heel size.)

Laci was whimpering softly to herself but seemed grateful that someone was paying attention to her. *I didn't know…I didn't know* she gurgled out, then brightened up like the Laci of her old MTV/YouTube days. *I like men but they need to stop objectifying me!* she managed between perky sobs as she adjusted her glasses and cleavage. She did manage to say that the "special place" was nowhere nearby, so I tried to take my leave. Laci grabbed me for a kiss but I slapped her cum-stained lips away: *sorry, Laci – no means no.*

Shoes, she moaned as I walked away. *Bring me shoooooooes!*

As I reached the maw that served as the gate to the old third circle (Gluttony), I glanced back at Laci. Smoky-eyed clown-haired feminists both positive and negative were romping all over her body in the raunchiest stripper gear. The carnal lust of old, in feminist hands, had become a grass hut of pain.

3: The Feast of Ashes

The icy rain and slush of the old circle of Gluttony was now a burnt-out wasteland – the new name, "Fat Acceptance," had caused this level to be so overrun by the obese that it had spontaneously combusted when someone dropped a joint of skankweed to chow down on Taco Bell. The air smelled of BBQ and pork rinds and the ashes were slowly knitting themselves back into bodies in one of the weirdest and dullest CGI scenes you can imagine. The greasy ground seemed to crawl like a mass of fire ants. I made my way to the platinum vault door to the fourth level, the old Greed, when I happened on the half-burned shade of Roxanne Gay. *I've been a Bad Feminist*, she wailed, *and I need to be punished.* After I took pity on her by spitting into her mouth, she seemed certain that the "special place" was lower down still.

It was only then that I remembered that all feminists are liars and they were most likely trying to trap me in an even more wretched level of Hell – the special place might have easily been in circle one. Still, the only way out of old Hell 1.1 was at the center, so my itinerary could only take me deeper.

As I passed into the old Greed circle, I heard and felt the ground shaking – Roxanne had lifted herself out of the ashes, fully restored. My prophylactic drink of holy water must have transferred some Goodness in my spittal! Great, now she would be chasing me out of hell. My leisurely tour suddenly became urgent.

4: Lean in to hell

The hoarders and prodigals of the old circle of Greed have been replaced by naked feminist office workers and

Patreon users. Air conditioning blasts at arctic levels in their faces and asses, and they vajazzle their pubic and anal pleasure portals with razor-sharp jewels of every rainbow hue. Their lower bodies have grown so ponderous with gemstones they can barely carry their mattresses from office to office to continue to try to climb the corporate ladder.

At the very bottom, covered in shit-encrusted diamonds, I found the shade of the original "mattress girl" herself, Emma Sulkowicz. She texted me "*luff you berry much – I need some Auggie time in my butthole*" but I told her to put down the cellphone and tell me what she knew about the "special place." No luck, so I passed on as she started screeching "RAPE" over and over again.

5: The Models of Duluth

Unlike the old Anger, the entrance to the new fifth circle of hell was well hidden. Feminist women seemed to be entering it with ease, and once on the other side they tossed gold coins and jewels in massive amounts back into *Lean In* but still the entrance to level five was obscured for me. As I walked along the wall, the flow of money seemed to diminish from a torrent to a trickle, and finally ceased completely. Only once the money completely stopped did I see it – the tiny men's entrance to the Domestic Violence Shelter of Hell, the new circle 5.

The few gay men inside were very helpful despite the constant booming sound coming through the walls – the massive feminist shelter on the other side. These ultra-violent women were doomed to slam into each other for all eternity. I paused to put my ear to the wall, curious for some clue if this was the special place but the guys pulled me away – the impact of the crashing bodies would've shattered my skull, and that takes eons to heal in hell. Milo Yiannopoulus personally led me to the entrance to the old circle six, Heresy, which was now guarded by two enormously muscled demons wearing "Black Lives Matter" t-shirts. Milo distracted the guards long enough to allow me to slip by, as Milo giggled "oh, Jesus Christ!" in the distance behind me. The door had just closed when I heard Roxanne frantically pounding on it. She had almost caught me.

6: Infernalized Misogyny

I barely remember the mad, confused dash through the sparsely populated sixth circle of hell, the old "Heresy," now renamed "Internalized Misogyny" or "Infernalize Misogyny" – the signs were inconsistent, like both hell and feminism alike. Heretical feminists like Camille Paglia and Christina Hoff Sommers waved as I ran by. Reams of fact-checked research were being continually cranked out at one side of this level, and burned away on the other. A small town of Libertarian iFeminists marked the passage to the old level 7, Violence. Cathy Young, dressed as a microaggression, guarded the door, and I barely had time ask about the special place. She checked my privilege with her forked tongue, pointed through the door, and started screaming "fuck off, MRA scum."

7: Abhor-town

The lower trimester of feminist hell, the 7th, 8th and 9th circles, are almost too disturbing to describe. Every dumpster from every abortion provider winds up here in the old level 7, formerly "Violence," now called "Planned Parenthood." The smell of powder, diapers and rotting flesh is overpowering. With every step I had to try to avoid treading on the crushed face of a stillborn kid. I will speak no more of this except to note that the shade of Andy Warhol found be weeping in a fetal position. Without a word, he helped me to my feet and, his arm around my shoulder, he led me to the Veteran Administration's doors that marked the entrance to the old 8th circle, Fraud.

8: Gender Studies

The old level 8, formerly Fraud, is now "Gender Studies." A loud, unending scream of "Guilty" follows every man who goes there. At this point I lost all hope of succeeding in my quest, abandoning the idea that I could find the special place. If suicide were possible in Hell, I would have hung myself, but even the sweet temptation of death was denied me. Only Andy, still half-carrying me, kept me going through the 10 Annexes of gender until we reached the bullet hole that marks the passage into the lowest level of Feminist Hell.

"I can go no farther." Andy mouthed over the screams. I gave him a quizzical look, and he smiled. "Maybe someday

I will. You will understand why soon enough." I gave him one final hug; he turned away and headed back the way we had come as I passed into the area formerly known as Treachery.

9: Hypergamy

In the old Hell 1.1 there were 4 Rounds of Treachery. In Feminist Hell they are CPS (an amalgam of Child Protective Services and the Crown Prosecution Service), Family Court, Child Support, and Alimony. In the distance, I could see the towering figure of Lucifer at the center of hell. As MGTOW I could avoid the 4 Rounds completely, and I thought that I would have it pretty easy until the mists started to clear and the demon I formerly knew as Lucifer came into focus.

It was her, the shade of the feminist once known as Valerie Solanas, who tried to murder Andy Warhol. *Oh, Andy,* I thought. *No one deserves this.*

I continued walking toward Solanas. I had no real choice – in Dante's time the way out of hell was to climb down the fur on Satan's legs into Purgatory – and I had had quite enough of feminism for one research trip.

As I grew closer. I saw what I first thought were tiny spiders crawling all over her naked body. As I got closer I saw the spiders were not insects at all – they were women. Human women. *Human women voters!* I had found the special place in hell. It was real, and the most sexist ending for women imaginable – they had to work a dirty, dangerous, and pointless job in service to a woman, just like all men do.

The voters were terrified. They used frayed, rusty climbing gear to scamper all over Solanas, carefully using machetes to hack away all traces of Solanas's body hair. Every few minutes a woman would fall to her ruin, her body broken on the rocks below, to wait an eon to be healthy enough to resume her depilating duties.

I approached Solanas, dodging the falling bodies. Her legs were smooth as glass – a harlot's legs. There was no hair to climb down, and no way out. I sank to my knees, defeated. In the background I could hear the maniacal laughter of Chanty Binx and Gloria Steinem, and the tyrannosaurus footfalls of Roxanne Gay closing the distance.

After what seemed like forever, a voice boomed out a question: "What will you tell them? The men – what will you tell them?"

I could barely muster a whisper. "I will tell them the truth."

Screams came at me from all sides. Roxanne was close. "There is no place in Feminist Hell for the truth! Leave us!"

The ground around me started to shake as the legs of Solanas, once clamped shut, began to spread slightly. A long string to a tampon emerged from her vulva. I grabbed the string and rappelled down her thigh gap. The warm, pine smell of Purgatory engulfed me as I passed by her cankles.

The tampon fell out as my feet reached the forest floor and her thighs slapped shut. The size of an Airbus, the tampon missed me by less than 10 meters when it landed with a sploosh. Looking up, I could barely see Roxanne's body was crushed between Solanas's thighs.

I was out. I was done with feminism.

The author gratefully acknowledges the inspiration of both Dante and the team of Larry Niven and Jerry Pournelle for their books entitled *Inferno*.

Men's pervasive burden of performance

Douglas Galbi · 28 February 2016 · Archived copy · Original

The massive market for "erectile dysfunction" drugs indicates the crushing burden of performance that keeps men down. While diligently securing affirmative consent at each level and appropriate time interval of romantic engagement, men fear that if they can't perform like a virile donkey, they will be ridiculed as a feeble ass. Of course, donkeys don't have to worry about bizarre prosecutions for rape. But that's not the only way that men are put in a worse position than donkeys. Even for basic bodily functions such as farting, men are pressured to perform.[1]

Consider the case of Roland the Farter. He lived in early twelfth-century England. In exchange for the right to hold roughly a hundred acres of land, Roland the Farter had to perform for the king.[2] A record of feudal landholding in Suffolk in 1250 states:

> The serjeanty, which formerly was held of Roland the Farter in Hemingston in the country of Suffolk, for which he was obliged to perform every year on the birthday of our Lord {Christmas} before his master the king, one jump, a whistle, and one fart, was alienated in accordance with these specific requirements.[3]

Imagine facing eviction if you couldn't produce a fart at a specific time and place. That's even more dire than disappointing a lover. The pressure of performance that Roland the Farter felt must have been enormous.

Medieval literature offered men conflicting wisdom on farting performance. In the highly learned, politically transgressive Latin work *Solomon and Marcolf*, Marcolf states:

> Relax the asshole to fart, and it will shake itself!
> {Laxa culum pedere, et ipse concuciet se!} [4]

A medieval French text, by contrast, warns:

> One shits when one holds too tightly.
> {Trop estraindre fet chiier.} [5]

The meaning of the second aphorism echoes the wisdom "Clutching a thing too tightly makes you drop it."[6] What is a man to do when his land tenure depends on dropping a fart? One could easily make a stinking mess of the situation.

Men's natural bodily functions depend on their mental and emotional states. While men have similarities with dogs, most men are more mentally and emotionally complex than dogs. Subtle and sometimes even unconscious fears and anxieties can thwart men's physical performances. Demanding performance at a particular time and with specific requirements creates a burden of performance. Those who seek to enjoy men's wonderful physical capabilities should offer broad latitude for performance with ongoing consent and receptivity.

Notes:

[1] Of course women as well as men fart. Doubly transgressing gynocentric norms of discourse, Marcolf observed:

> A fat and large woman is more lavish in producing farts.
> {Mulier pinguis et grossa est largior in dando iussa.}

Solomon and Marcolf 14b, from Latin trans Ziolkowski (2008) pp. 56-7. The burden of performance, however, is characteristically much greater for men than women.

[2] Roland the Farter appears in the Latin manuscripts as *Rollandus, le Pettus*, *Rollandus le Pettour*, and *Rollandus le Pettur*. Those variants include a mixture of Latin, French, and Anglicized word forms. The English *Calendar of the Close Rolls* records for 1234 *Walterus Fartere* (Walter the Farter). The *Leicestershire Lay Subsidy Roll* records for 1327 *Johannes le Fartere* (John the Farter). Those names similarly mix forms across languages. Allen (2007) pp. 129, 178-9.

Men have performed as farters for millennia. Early in the fifth century GC, Augustine of Hippo noted:

> Some have such command of their bowels, that they can break wind continuously at pleasure, so as to produce the effect of singing.

Augustine, *City of God* 14.24. An eighth-century Irish document refers to remuneration for professional farters. A Japanese scroll from the Kamakura period (1185-1333) depicts professional farters. Documents from sixteenth-century Europe also refer to men skilled in fart performance. Allen (2007) pp. 163-5. In late nineteenth-century France, Joseph Pujol ("Le Pétomane") rose to national prominence for farting. Purjol performed farting at the newly established Moulin Rouge theatre in Paris in the early 1890s.

[3] *Liber Feodorum* ("Book of Fees") 2:1174, from Latin trans. Allen (2007) p. 18 (similarly p. 171, with one minor mistake). The Latin for "one jump, a whistle, and one fart" is *unum saltum et siffletum et unum bumbulum*. The performance context suggests that all three acts were probably required to be performed simultaneously.

The word *bumbulum* for farting is unusual but probably not new. *Bumbulum* referred to a musical instrument in pseudo-Jerome, Epistle 23 (to the prefect Dardanus), entitled *De Diversis generibus musicorum* (available in *Patrologia Latina* 30:214A-B). That text is from the early ninth century. A medieval manuscript written before the fourteenth century has an illustration of a *bumbulum*. See Bavarian State Library MS shelfmark Clm 14523, image 109. *Solomon and Marcolf* 31b has *bombi* for farts. Some manuscripts of that work deploy *bumbisare* for fart as a verb at l. 116b. Ziolkowski (2008) pp. 58, 139, 178-9. In describing Roland the Farter's performance, *Liber*

Feodorum also uses the more common word *pettum* for fart (*unum saltum, siffletum, et pettum*). Allen (2007) p. 171.

[4] *Solomon and Marcolf* 90b, from Latin trans. Ziolkowski (2008) pp. 66-7. The Latin word used for fart is *pedere*:

> Although recorded only once in the fart-filled S&M {*Solomon and Marcolf*}, it was the principal word for expressing farting in Classical Latin and endured in Romance languages

Id. p. 167. This unusual farting diction within *Solomon and Marcolf* suggests a linguistic allusion in l. 90b for "shake itself": *crepitus ventris* ("shaking of the bowels"). In medieval Latin, *ventre* can be translated as "stomach," "bowels," or "intestines." Id. p. 147. In classical Latin texts, *crepitus ventris* is attested as a phrase for farting:

> He is even said to have thought of an edict allowing the privilege of breaking wind quietly or noisily at table, having learned of a man who ran some risk by restraining himself through modesty.
>
> dicitur etiam meditatus edictum, quo veniam daret flatum crepitumque ventris in convivio emittendi, cum periclitatum quendam prae pudore ex continentia repperisset.

Suetonius, *Life of Claudius 32*, trans. J.C. Rolfe, via a learned and instructive presentation at *Laudator Temporis Acti*.

[5] Rutebeuf, *Le Pet au Vilain* (*The Peasant's Fart*) l. 50, from Old French trans. Dubin (2013) p. 465, where for *chiiet* I've replaced "lets loose" with "shit." That's the translation given in id. p. 964 (note).

[6] The fifteenth-century French poet François Villon recorded the proverb *Tant embrasse on que chiet la prise* ("Clutching a thing too tightly makes you drop it.") Villon, *Ballade de Proverb*s, 23, text and trans. from Dubin (2013) pp. 963-4 (note), citing NRCF. A related Middle French proverb is *Qui plus haut monte qu'il ne doit, de plus haut chet qu'il ne voidroit* ("He who rises higher than he should, will fall farther than he would like." Hassell (1982) p. 167, M176 (English translation is mine).

A medieval Latin proverb highlights the challenge of performance in farting. *Qui pedit dum vult, pedit dum pedere non vult* ("He who farts when he wishes, farts when he does not wish to fart.") Ziolkowski (2008) p. 165, citing to Walther 4:235, no. 24465 and noting that this proverb is "a heavily spondaic (and presumably therefore comically onomatopoeic) hexameter."

[images] (1) Skateboard stunt at Venice Beach and Boardwalk, Los Angeles, US. Cropped version of photo by Matteo Paganelli. (2) Man looking out between rocks at Matterhorn, Zermatt, Switzerland. Cropped version of photo by Joshua Earle. Both available via Creative Commons Zero license at unsplash.com

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Birth of a new feminist threat to men

August Løvenskiolds · 29 February 2016 · Archived copy · Original

Feminists rarely give birth to new ideas, but one is budding in their wombs in a way that cries out for abortion.

Should men in STEM fields (Science, Technology, Engineering, Math) be encouraging their women peers with vacuous praise? An emerging feminist trope is attempting to goad men into giving college women science students unexpected and possibly unwanted "attaboy" (attagirl?) acknowledgements in order, it is supposed, to stem the flow of women out of STEM classes. This nascent effort is laden with traps designed by feminists specifically to destroy men's lives with false accusations of creating hostile environments for women.

College men need to hold their tongues and ignore this damseling dudgeon.

The new trope, which doesn't even have a name yet, comes from a study by Dan Grunspan at the University of Washington about the gendered differences between how male and female students estimate each other's competence and achievements. The results of this study were recounted in a badly written blog post in the WaPo by a man-hater named Danielle Paquette.

I'm going to dub the new problem "mangrading" and the proposed solution "vagboosting." But first, some background on the purported problem.

In the study, women predicted within a tight margin the grades of other students, while men tended to estimate the grades of their male peers as being higher than the actual grades. One might term this as either overestimation or under-grading, depending on the source of the differential, but Paquette describes this situation as variously sexist:

- *Male students assumed their male classmates knew more about course material than female students — even if the young women earned better grades.* Of course, Paquette is lying by implication – there is no sign that the men knew anything about the grades of their female cohort, who tended to be silent and passive in class as if completely overwhelmed by the material being studied. Through the lens of her man-hate, Paquette is accusing men of not being able to read the women's minds to assess their competence, or perhaps, not being able to realize that their sexist professor was boosting coeds' grades, or maybe depressing mens', as a sort of diversity chick bonus.

- *So, Grunspan and his colleagues at the University of Washington and elsewhere decided to quantify the degree of this gender bias in the classroom.* Paquette begs the question – assuming gender bias as the conclusion and not proving the men held such attitudes. A professor artificially tinkering with the grades of students is a more parsimonious explanation of the results than a gender-wide conspiracy theory like patriarchal down-thinking about women classmates.

- *Men over-ranked their [male] peers by three-quarters of a GPA point, according to the study, published this month in the journal PLOS ONE. In other words, if Johnny and Susie both had A's, they'd receive equal applause from female students — but Susie would register as a B student in the eyes of her male peers, and Johnny would look like a rock star.* Note the wild misstatement here – even if we accept that men over-ranked men, this doesn't mean that they down-ranked women in an absolute sense, yet this is exactly what man-hater Paquette wants us to believe. Again, the effect noted in the study could easily be due to the professor depressing men's grades or boosting women's in collusion with, or coercion from, feminists pushing diversity goals like "more vagina in STEM."

The blaming and shaming language goes on but eventually gives way to the proposed solution: the attagirl catcall:

> College women in STEM programs ditch their majors earlier and more often than male students. That's one reason STEM fields remain male-dominated.

> Grunspan said reinforcement from faculty members and peers is enormously important to a young person's education and career development. A simple "You can do this," for both men and women, could mean the difference between pushing through adversity or giving up.
>
> If a female student's talent is ignored or unnoticed in other classes, "it adds up," Grunspan said. "What does that mean for the entire collegiate experience for women in STEM?"

Feminists created this chilly environment all the way back in the first feminist conference in 1848 Seneca Falls when men were told to sit in the back and shut up – at least in the presence of women. Feminists STILL freak out when men greet them on the street, finding any sort of interaction with men misogynistic. A YouTube video about this has over 42 million views.

And yet, the proposed solution to this non-existent problem is for men students to catcall women students about their grades?

Hey baby, love that new GPA on you! Wanna join my study group?

Of course, the hollow praise could be stated neutrally and still set off feminist alarm bells. We know how women react to naïve "nice guys" giving them unsolicited compliments – unless the guy is as rich as Christian "50 Shades of" Grey – they react with both annoyance and suspicions of ulterior motives. Repeated "encouragement" like this will inevitably lead to sexual harassment and hostile environment charges being filed against both hapless men and universities workers who were doing nothing more than making good-natured efforts to follow a *new* set of feminist demands that run afoul of the *existing* set of feminist demands.

This flim-flam reminds me of other progressive-regressive traps:

- *Do you avoid ethnic food?* Then, you are racist! / *Do you eat ethnic food?* Then, you are appropriating their culture for your own benefit!
- *Do you hate sluts?* That's slut-shaming! *Do you like sluts?* You're objectifying them!
- *Do you put women last in a speaking queue?* You're de-prioritizing their voices! *Do you put women first in a speaking queue?* You're reserving the prime spots for men once the crowd is warmed up!

In addition to the obvious sexual harassment / hostile environment issues, the new vagboosting has its own flim-flam: if you fail to vagboost, you are making it harder for women in STEM, but if you do vagboost, you are saying to women that they are too weak emotionally to succeed in STEM without a man's blessing and generous help.

Neither mangrading nor vagboosting may be on the way to the feminist big time like manspreading or sexist air conditioning, but I find it an illustrative case study of the mechanics of how feminists are ever exploring ways to expand their brutal treatment of men.

Men are becoming wise to this as the slow and grinding process of destroying gynocentric philosophies proceeds. The chill deep in the bones of feminists feels like a brisk Spring morning to me.

ICMI’16 just around the corner

Paul Elam · 29 February 2016 · Archived copy · Original

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https://icmi16.wordpress.com/book-here/

I am here to help AVFM — Here's why

Mr.Jacques · 1 March 2016 · Archived copy · Original

I recently contacted AVFM to offer my services as a volunteer.

I'm a British high school student who is a bit of a nerd and have, rather recently, discovered the feminist movement and the mythical oppression of women. This happened in the debate club that I belong to at my school.

We recently had a debate about whether or not men and women would ever be equal, a topic of which I am rather fond. However, upon getting into this debate I raised a point about men in prison serving more time than women for the same crime.*

For this simple declaration of fact, I have earned the title of "sexist pig."

I was attacked even though I was arguing that both sexes should be equal. My argument was countered with the irrelevant (and I think highly questionable) pay gap feminists love so much to lay claim to. Naturally, they failed to cite any evidence, which is not surprising given they were working harder at derailment than debate.

Later that evening I decided to research more into the discrimination that both men and women face. Upon researching into many feminist talking points I discovered that a startling number were complete and utter nonsense.

This includes the holy grail of women overwhelmingly being the victims of more abuse than men. Statistics are varied. Although *some* showed that women were victims of domestic violence slightly more often, men were clearly the victim of more violence, generally speaking. 2.3% of men had been the victim of "any type" of violence in comparison to 1.3% of women**

This, along with being attacked for honestly engaging in an important debate, led me to look for a group which supported my point of view. In this search, I stumbled across few groups but, eventually, came across AVFM.

After reading the mission statement I knew I had found a group of like-minded people, so I decided to offer my aid to the cause.

I am glad to be here and look forward to helping in the days ahead.

*https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/380301/infographic-women-and-the-criminal-justice-system.pdf

**https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/380094/victims-tables-3.xls

The argument for a principled approach

James Huff · 1 March 2016 · Archived copy · Original

Featured Image By Jacques-Louis David – http://www.metmuseum.org/collection/the-collection-online/search/436105, Public Domain, https://commons.wikimedia.org/w/index.php?curid=28552

Article originally publish at AVFM on Feb 15, 2013. ED

There are some questions that lie ahead of us that may seem easy to answer at first, but we need to understand the implications of everything we have done so far and what it has already spelled out for our future. Turning this behemoth of misandrist culture around is not going to be easy, I dare say not even possible without the type of wanton destruction it will cause itself as it collapses under its own weight. The fact of the matter is that every culture in every time has depended on the idea of male disposability for the "greater good"… and that "greater good" has often destroyed itself in the process of demanding too much from the individual to sustain the greater whole. It is a cyclical event, and the rise and fall of nation-states, or, at least, the bloody and horrific revolutions that occasionally visit them happen with such regularity that we barely bat an eyelid anymore.

The fact that these cyclical events can be evidenced over a period of 5000 years of human history does not mean that our futures have to remain so however. Within the Men's Right's Movement, I recognize the seeds of something far greater than anything that has come previously. I see a New Renaissance, a revitalization of individual freedoms and liberties, an unshackling of the chains of the destructive cycles of humanity, and the movement of humans toward a New Age.

Do not take the above paragraph for the idea that I envision some Utopian world. I see something far from it. Our struggles define who we are, but the question remains whether or not we should be struggling with ourselves, or with new innovations and becoming masters of the universe around us. I see all the wasted effort of hundreds of millions of lives in a struggle to control groups of humans, most of whom simply want peaceful lives for their loved ones. I am talking about changing the scope of our struggle from the predominantly Human Vs. the human paradigm we now have to a new one: Human vs. Environment.

"James, you are jumping the gun on this!"… and yes, I know that I am, and have done so with a purpose. The artist unveils the painting before explaining the creative process that brought him to it and the meaning behind it. It is the "What the fuck is that?" moment when looking at the canvas that unlocks something in the human psyche, and the artist can then explain the meaning as clear as fresh air.

Now pay attention to this next part.

Most humans are blinded by all the extraneous thought placed within political group-think. The moral questions of the day are framed in simple matters of right and wrong when dealing with the individual but seem ever so complicated when applied to the needs of a group of people, or how one group of people interact with another group of people. We get bogged down in old prejudice, financial matters, and resource allocation and everyone wants a slice of whatever is being served up next from their political masters.

Group W supports Politician X because they get Product D, never mind that Group M was forced at the point of a gun to give up their Product D by Politician X. Besides, that Group M has plenty of Product D, and not sharing it – never mind they were actually robbed of it – would be morally reprehensible. This type of thing happens every day, all day, seven days a week, 365 days a year.

Meanwhile, all those from Group M see that all their Product D is being "liberated" – I mean taken– from them so they naturally say "Why the fuck should we produce any more Product D if the guys holding all the guns are just going to take it from us and give it to a Group W, who can get it themselves. If they want it that bad, then they

should get it on their own merit." This inevitably leads to bad feelings all around as Group W feels slighted because they have just been called lazy and have heard for years that having as much Product D as they want is a Right. Of course, they heard that from Politician X, who promises them as much Product D as they need – I mean want – as long as they support him.

Eventually some people in Group M feel as if they should be in Group W, and stop producing Product D. Some people in Group M don't want to be in Group W because they don't want to be seen as the lazy layabouts they think Group W is, so they form a new group called Group A and decide to produce Product R, which is intentionally of no value to Group W. This new product serves Group A's and Group M's purposes just fine. This pisses off Group W, who now get less Product D because there are not enough people making it, and they demand from Politician X that Group A be disbanded because the production of product R threatens their free access to Product D.

Meanwhile, those remaining in Group M feel disenfranchised by the whole affair and decrease the production of Product D even further to the point where they can only sustain themselves, keeping Group W from getting hardly any Product D at all! Some of Group W decide to get some Product D for themselves by working for it, but the majority of Group W have been told it is their Right to have Product D on demand so they stay within the group and threaten Politician X that if more Product D is not forthcoming, that Politician X will quickly find votes against him in favor of Politician B – who promises to not only make sure plenty of Product D is forthcoming but a New and Improved Product D+ as well!

Politician X, not wanting to sign books on the failure of his policies for the rest of his life forces Group A to disband on the threat of imprisonment or death and eventually tells everyone in Group M that if they do not begin producing Product D in surplus at once, and make some new and improved Product D+ as well, that he will be forced to bring people with guns to make sure they do it. The story is old… timeless even. We have the current atmosphere, or blank canvas if you will, and a couple of colors of paint to choose from. We can make new colors from those we have, but we have to think outside the palette.

As we can see, the simplified problem above can contain ever so much more complexity, and the arguments can even be turned on their heads entirely (just turn the canvas upside down). Maybe Group M really is full of mean spirited asses that put Politician X in power to create a dependent Group W just to keep their economic power. Maybe Group W has become lazy layabouts because the idea of Rights as espoused by Politician X was hopelessly flawed and Politician X was just looking for easy votes – or, at least, a stifling of revolutionaries by controlling Group W with empty promises. Maybe…just maybe….Group A really did say "fuck-it-all," we are going to make everyone suffer from an overproduction of Product R, which could supply Groups A and M but would totally screw over all those ass-hats in Group W and make them crawl on their knees and beg for the production of Product D again. "That would teach Group W to think so high and mighty of themselves!"

This simply proves the point of how hopeless political ideologies are today, and so too the base individuals that drive those ideologies off the cliff of human reason and straight into bloody conflicts, ruined lives, suffering children, and inter-species relationships between cats and dogs. Those cat-dogs are the true abominations most politicians tell us.

We need to regulate how cats and dogs love each other because the children of those unions are actually the cause of all those bloody conflicts, ruined lives, and suffering children. Never mind the fact we hold guns to peoples' heads to enact our failed policies to begin with.

Obfuscation of the real reasons as to why the State continually fails on every level is the order of the day….I mean of the decade….I mean of the century….fuck it. What I really mean to say is the phrase "Throughout All of the History of Every State."

Now we can add our paint to this canvas we have been provided. That paint takes the form, not of a new political ideology or religion, or anything most people are familiar with. That paint is a moral philosophy called First

Principles, and its practice and application to every human being (Universality) is known as Universally Preferred Behavior. This is not a totalitarian approach from some top-down power but an approach from the individual to the outside world.

The Five Principles:
1) Personal Accountability
2) Personal Responsibility
3) Characterization by Merit
4) Non-Aggression, Non-Violence
5) Respect for Personal Property

These are the colors we want to work with. There are several reasons why.

Almost all of the social issues we deal with every day can be broken down by using the First Principles Approach. Affirmative Action fails Number One and Number Three. Alimony fails Number Four and Number Five from the perspective of the courts, and Numbers One and Two from the perspective of the ex-"insert spousal type" receiving the alimony. Quotas for boardrooms fail Numbers One, Two, and Three from the perspective of the company, and Numbers Four and Five from the perspective of the government enforcement of these laws. These are just a few ideas of how we can break these issues down and argue them. This is how we attack misandry no matter where it is in our society. Any refutation of a single portion of the five principles also results in the entirety of the First Principles collapsing.

1) **Personal Accountability –** An internal measurement of Merit. This is defined through self-sufficiency without resorting to violence and coercion, and the willingness to face natural consequences for your decisions. It is primarily used as an honest form of self-assessment. It keeps unrealistic expectations and narcissism in check.

2) **Personal Responsibility –** The measure of external actions that can also be seen and judged by others. This one has a twofold process, one of which is redundant to personal accountability, but creates a tie between the self and the world outside of the self. This is the physical manifestation of personal accountability as judged by others in both deed and word, and the barometer of basic relationships with other people.

3) **Characterization by Merit–**The ability to judge others based upon their personal responsibility. This means other people should be judged by whether or not they are moving toward self-sufficiency without resorting to violence and coercion and whether they demonstrate a measure of personal accountability by facing the natural consequences of their actions. This is true regardless of external features of the individual being judged.

4) **Non-Aggression/Non-Violence –** Simply put…… Thou shalt not enforce thy will upon others through the use of threat of the loss of life or liberty, or by injury, or through the threat of loss of personal property (or by making good on said threats and simply taking what you want). This can be altered only in the scope of upholding contractual law in which consequences for breaking the contract are fully understood between both parties, or in defense of personal property rights.

5) **Respect for Personal Property Rights –** By which the fruits of all time and labor by an individual gained through self-sufficiency in any environment, or property gained through contractual agreements with other individuals is solely the possession of that individual and is not to be removed by any form of force or coercion. Another way to put it is the actual body of the individual, and anything created by the body (the tool of consciousness) is the exclusive property of that individual unless contractual agreements are signed between parties for the exchange of goods and services.

The key to understanding how to deconstruct all of our issues rests upon these five principles. It nullifies the idea of a social (socialized and statist) contract because contracts must be recognized and entered into by individuals, creates Universality of expectations of behavior between individuals, destroys cronyism in all its forms by creating a meritocracy, creates competition based on true supply and demand, generally allows self-interest and personal liberties to be followed without infringing upon the life and property of others, removes violence and coercion

from a society that teaches these principles to their youngest, and increases the level of volunteerism in society to correct problems that cannot be solved through contractual agreements.

Apply these principles to individuals, and allow the influence of those principles to be seen in society, and you have a powerful force that is capable of pointing out misandry, true inequality of opportunity, and actual infringements upon individual rights no matter where it rests. This also becomes our most powerful tool on positing solutions to the myriad problems that boys and men face in today's society. No doubt these principles can be carried into every sphere of human interaction. My hope is that these ideas – *these principles* – are adopted by individuals in the MRM in order to paint a brighter future for you.

We are not all feminists

AVfM Video Source · 1 March 2016 · Archived copy · Original

The word misogyny

AVfM Video Source · 1 March 2016 · Archived copy · Original

The Tartarian offers his thoughts on a term we hear all too often.

https://www.youtube.com/watch?v=YA8HqsxuSO8&feature=youtu.be

Traditionalism vs. traditionalism

Peter Wright & Paul Elam · 2 March 2016 · Archived copy · Original

The topic of gynocentrism is a perpetual undercurrent in the realm of red pill philosophy. It came up again recently, in a critique of a largely popular, critical commentator on third-wave feminism. That touched a nerve in the MHRM, and sparked some spirited, even acrimonious debate.

That nerve, we think, is connected directly to faultline, to a zone of demarcation within the nonfeminist sector that manages to surface regularly in the new narrative.

If history is any indication, we will see this friction revisited with greater intensity in the months and years ahead. That heat will increase with the commensurate increase in the popularity of nonfeminism. It warrants a good faith attempt to identify and explain what is happening. We may even head off some problems.

Traditionalism vs. modernism

Ostensibly, it appears that we have a long-running conflict between traditionalists and those who would make a clean break from any and all social constructs that govern identity and expectation based on sex.

Yet the debate about traditionalism is clearly more complex than a disagreement between people who want traditional vs. non-traditional relationships, a fact that becomes more evident with each flare-up of controversy and dissent.

Yes, we are going to say it. NATALT (Not All Traditionalists Are Like That). Not everyone who embraces some aspects of traditional relationships embraces chivalry or male disposability.

In the small but extant groupthink of the MHRM we have tended to tow some pretty rigid lines about what we perceive to be traditional relationships. If she works in the home and he works outside, and/or she primarily tends to children and he mows grass and does the home repairs, then we tend to lump it all into the same category, often in an unflattering way.

We've even developed a pejorative language, e.g. "tradcon" to identify those who have decided to pursue married and family life.

This division is not insignificant and has been the source of factions and splits within the greater movement for years.

Gynocentric traditionalist vs non-gynocentric traditionalist

There, we reckon, is the clearest definitive difference. This, much more so than traditionalist vs nontraditionalist, identifies those who are legitimately following a path which supports the restoration of human worth to men and boys.

The faultline can equally be discerned between two kinds of relationship agreements. ie. between gynocentric traditionalist and the non-gynocentric traditionalist. However both of them may choose to be married and have a family. We simply argue that one of those two different kinds of families has a great chance of producing more well-rounded children, individuals with agency and accountability.

The faultline, which rightly deserves to be there, is between those who follow the tenants of chivalry and romantic love, and those who don't.

Non-gynocentric traditionalism might still be based on a role division as long as it's an equitable one in terms of labor exertion and associated risks to health. That means role divisions can't be based on chivalry or any other kind of male servitude. No amount of labor division can reciprocate or compensate for a man dying on the job for less in return.

For example, this by Modesta Pozzo in 1590 speaks of an *unequal* labor division, thus gynocentric tradition:

> "Don't we see that men's rightful task is to go out to work and wear themselves out trying to accumulate wealth, as though they were our factors or stewards, so that we can remain at home like the lady of the house directing their work and enjoying the profit of their labors? That, if you like, is the reason why men are naturally stronger and more robust than us—they need to be, so they can put up with the hard labor they must endure in our service."[1]

The description of traditional gynocentric roles put forward by Pozzo is no mere theory, as proven in the words of one of her contemporaries, Lucrezia Marinella (c.1571-1653), who described the situation between men and women as follows;

> "It is a marvelous sight in our city to see the wife of a shoemaker or butcher or even a porter all dressed up with gold chains round her neck, with pearls and valuable rings on her fingers, accompanied by a pair of women on either side to assist her and give her a hand, and then, by contrast, to see her husband cutting up meat all soiled with ox's blood and down at heel, or loaded up like a beast of burden dressed in rough cloth, as porters are. At first it may seem an astonishing anomaly to see the wife dressed like a lady and the husband so basely that he often appears to be her servant or butler, but if we consider the matter properly, we find it reasonable because it is necessary for a woman, even if she is humble and low, to be ornamented in this way because of her natural dignity and excellence, and for the man to be less so, like a servant or beast born to serve her."[2]

The chivalry and romantic love in this account, one that promotes a gynocentric sexual contract between men and women, is the part that can easily be dropped while still embracing traditional standards that foster family bonds and the raising of functional, adjusted children.

What remains after gynocentrism is excised are benign aspects of traditional relationships such as a balanced labor division (where men and women both cut up meat and are covered in ox's blood) or labor balanced into different areas – she scrubs bathroom tiles while he mows grass. Women's willingness to labor was common in times past where they regularly worked as butchers, bakers and candlestick-makers alongside their male counterparts.

In that cooperative atmosphere of mutual contribution, men and women were more attracted to marriage and belonging to a large extended family – with all members of the family looking out for the safety, and health of the *family network.*

Other aspects of traditionalism, too, deserve a mention, such as those of benefit to men. These include more father-son time, and an assumption of being able to enjoy male spaces such as male-only drinking saloons, sporting teams, pool halls, and fraternal organizations; Elks, Masons, Golden Fleece, and many others.[3]

The question today is where the hell can any man find a traditional relationship with a women who eschews chivalry and romantic love – aka gynocentrism? It's like looking for a needle in a haystack, which is why going your own way, or rather away from gynocentric traditionalism, is the most sensible thing a man can do.

The low odds for success are why modern men are rejecting traditional relationships with women, even the non-gynocentric ones, in favor of novel new ideas – because they don't believe women today are willing to reciprocate while the hand of gynocentrism keeps on giving. Usually, they are right.

Men's Human Rights Advocates wishing to promote benign or valuable aspects of tradition need to be more active in denouncing the toxic gynocentrism of same, otherwise the baby will continue to be thrown out with the bathwater, sans ceremony, by men who are unwilling to play Russian roulette with a world of Disney Princesses.

Even so the question remains of whether the valuable aspects of traditionalism can be separated in lived life, for this baby has been drinking the bathwater for centuries.

The answer to that question is probably in the affirmative for the small number of men with the insight, intelligence

and determination to create such relationships.

What remains certain, though, is that those men and others will not benefit from a veneer of men's advocacy that peels back to reveal gynocentric obedience and male disposability.

Simply put, antifeminism is not enough. Antagonizing social justice warriors is an entertaining pastime but on its own becomes a hollow ally for men concerned with misandry and male disposability.

If you are concerned with the humanity of men, with their access to compassion and choice, you would be ill-advised to consider anyone your ally that says in one breath that feminism is harmful, and out of the next that we need men to learn how to treat women according to a chivalrous code.

It was that code that morphed into the ideologically polluted waves of feminism to begin with.

References:

[1] The Worth of Women: their Nobility and Superiority to Men (1590)
[2] The Nobility and Excellence of Women and the Defects and Vices of Men (1600)
[3] Edward Ward, *The Secret History of Clubs*, (published 1709). [This is one of hundreds of titles detailing traditional male clubs, guilds, and fraternities. The examples given show that the clubs were riotous places of laughter, male bonding, drinking, inventing and collaborating on various projects, and above all were places to enjoy a little self-chosen freedom. Married and bachelor men alike participated, and in the majority of clubs no women were allowed to set foot].
[4] E. Belfort Bax, 'Chivalry Feminism' in *The Fraud of Feminism* (1913)

Sweden’s Gender War (Könskriget) Part 1 of 2

AVfM Video Source · 2 March 2016 · Archived copy · Original

Today we’re presenting the first half of an interesting documentary from Sweden. To watch the first half of the documentary just watch each video below in the order presented. English subtitles should be on by default but they can be toggled with the “CC” button overlaying the videos.

The second half of the documentary will be presented tomorrow.

PART 1 SERIES

Malcolms, Martins and Uncompromising Positions

Wesley Pryce · 3 March 2016 · Archived copy · Original

On February 16 , the inimitable Andybob wrote an impassioned article on the need for 'fence sitters' who self-identify as MHRAs to stop tone policing the *de facto* leaders of the movement. It's the latest in a recent spate of articles on this topic. This is a subject that hits close to home for me, and on which I've been of two minds in the past.

Temperamentally, I'm very much a peacemaker; I always do my best to empathize with those on all sides of an issue, and I enjoy explaining to the myopic what they're failing to see in their opponents. I don't respond well to aggression and absolutism, and generally avoid employing them in my own communication. I'd be lying if I said I've always liked the manner in which AVfM makes some points, and probably have even said so in a comment or two. Given all this, the message I've been internalizing lately is "fuck off – the movement is better off without you."

Understandably, this doesn't sit well with me. I like to think I do a non-negligible part for the cause, both temporally and fiscally. But I feel like I know where the frustration against moderates is coming from; I've only been involved in the MHRM for a couple of years, so I have no idea of the callouses that one has to grow in order to soldier on for so long in the face of such brutal opposition. I get it.

But, like most "irreconcilable" differences between people who fundamentally agree on most things, this growing divide is largely based on confused premises and false dichotomies. So let's just reconcile these two camps (piece of cake).

Rectangles and Squares

Before I get into the meat of the reconciliation, a fundamental principle of argumentation needs to be identified and embraced: universal affirmatives are non-reversable. A simple illustration of this principle is in the following:

- Universal affirmative (true): All squares are rectangles.
- Reversal (false): All rectangles are squares.

Simple enough in theory.

Why do I bring this up? At the heart of this MHRM civil strife is a subtext; it isn't something that Andybob explicitly wrote, but it is foundational to the rift. The subtext is the conflation of "persistence" with "aggression," of "being accusatory" with "being inflammatory," of "being confrontational" with "being rude." I'm not saying the latter set is morally bad, but the two sets of terms are hardly synonymous, and it's not doing any favors to anyone to claim that a person pointing out this conflation is somehow ignorant. In short, one can be inflammatory in their uncompromising pursuit, but not all uncompromising pursuits are inflammatory.

What Andybob says is:

"By uncompromising… I mean [not] allowing people to weasel out of acknowledging that their opinions are based on assumptions which denigrate men and promote the bigoted notion that their rights and welfare matter less than everyone else's.

"…It can only be challenged by standing up to feminists and debunking their gynocentric narratives with intellectual integrity, pristine logic and a refusal to compromise."

I one-hundred percent agree with this assertion. Visualized, it looks something like this:

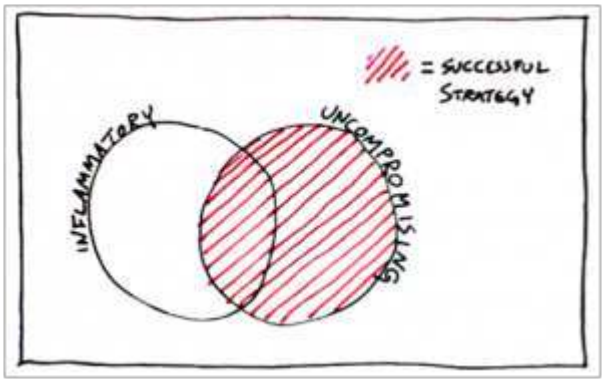

Diagram 1

However, as far as I understand the conflict, the issue is not whether the above is true (it clearly is), it is whether one of these is true:

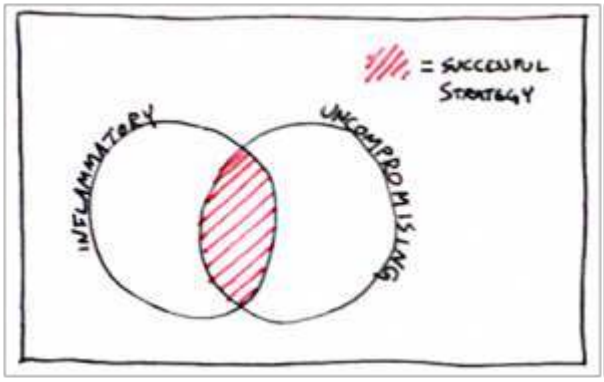

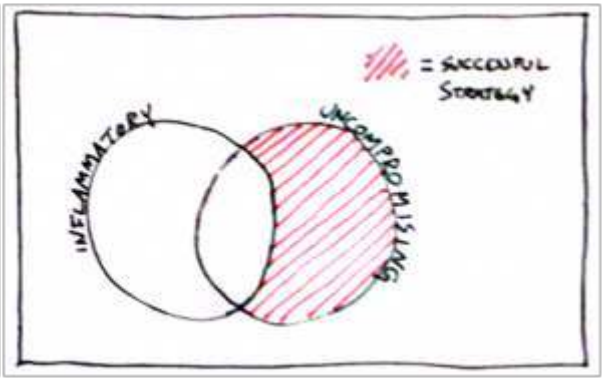

Diagram 2 *Diagram 3*

Those what seem to assert that Diagram 2 is the case often retreat to the motte of Diagram 1 when challenged. And, frankly, those who favor Diagram 3 don't have a motte to which they can retreat. I think that this is where the rift begins.

But, you know the best part about the above? It doesn't matter![1] Here's why.

Malcolms and Martins

Successful social movements generally have (and, more importantly, need) two types of leaders: Malcolms and Martins.

Malcolms[2] are those who are intentionally inflammatory in their uncompromising pursuit of social change. After all, most people are lazy and have plenty of problems to deal with throughout the course of everyday life. Unless a problem either is (1) made personal for them or (2) made impossible to ignore, it will be ignored. Malcolms are good at both tactics (and at #2 in particular).

The thing about Malcolms is this: they tend to be very threatening, not only in principle but in tone. By definition, change is going against an existing power structure. The thing about the powerful is that, unless they have incentive to do otherwise, standard operating procedure is to violently squash threats.

That's where Martins[3] come in. They provide the disincentive for the powers that be to ruthlessly quash the movement – the second part of the one-two punch. First, the Malcolms spark rage and fear by bombastic means. This is generally necessary but incomplete, as it puts people on the defensive and short-circuits their capacity to access empathy for anyone outside of their tribe. The Martins, though, are able to kindle that empathy while still keeping alive the flame of attention that the Malcolms work to fan. As Gandhi said:

"The goal of nonviolence is not the humiliation or defeat of the opponent but the winning of the enemy's friendship

and understanding."[4]

The conscience of your enemy becomes your ally – you overcome their defensive tribalism by expanding their tribe to include you.

Let us be clear: both approaches are generally necessary in a non-bloody revolution. If police were to brutally put down an advancing column of armed Black Panthers (i.e. – Malcolms), it would be disturbing to onlookers but would not have produced a groundswell of support for the fallen. However, when police savage an advancing column of unarmed civilians who refuse to raise a hand to defend themselves (i.e. – Martins), that's when you get busloads of white people driving south to join the marches. Conversely, nobody gives a shit about a frail old brown man on a hunger strike unless it's in the context of massive sectarian riots in Kohat. One draws the gaze, the other humanizes it.

Knowing that both approaches are necessary, I doubt it's a good thing for social movements when their leaders insist on only one approach and belittle the other breed of leaders. For example, even though Malcolm X and Martin Luther King Jr. had heated debates over the tenor of the civil rights movement, Malcolm still said:

"The goal has always been the same, with the approaches to it as different as mine and Dr. Martin Luther King's non-violent marching, that dramatizes the brutality and the evil of the white man against defenseless blacks. And in the racial climate of this country today, it is anybody's guess which of the 'extremes' in approach to the black man's problems might personally meet a fatal catastrophe first — 'non-violent' Dr. King, or so-called 'violent' me."

This seems much more wise than if he had said something along the lines of, oh I don't know, this:

"I offer those who prefer the softly, softly approach my best wishes, as I would any fellow traveler. There is a place for them – it's just that, in my opinion, that place may as well be at the feet of [the white man] who may want to adopt them as a special project for proving to the world that they really do care about [the black man]."

Synthesis

It is a mark of maturity to recognize that a difference of temperament is generally not a difference of character. Teenagers think that any music other than their preferred genre "sucks," while adults think that music that they don't prefer is just that – music that they don't prefer. A teenager who has an aggressive approach to leadership thinks that those who lead from behind are "pussies," while an adult understands that both types of leadership have their place, their weaknesses, and (yes) their strengths.

This is how I've made peace with the whole dichotomy. When I hear "lead, follow, or get out of the way," I translate it to this:

Lead. Lead in your own way, and get out of the way of other leaders.

And that's my plan.

*****

[1] In the context of strategic philosophy. It very much matters in increasing our ability to empathize with one another which, I think we can all agree, is a practice that MHRAs (specifically) and men (generally) should take seriously.

[2] Named after Malcolm X, but also exemplified in characters like Muhammad Ali Jinnah and Harvey Milk.

[3] Named after Martin Luther King Jr. See also: Mohandas Gandhi, Jonathan Larson, and Socrates.

[4] Keep in mind that the enemies here are not activated feminists, who are largely an implacable 10% of the population. The "enemy" whose approbation must be won is the apathetic, the disengaged – the other 90%. After all, even King said, "If your opponent has a conscience, then follow Gandhi. But if your enemy has no conscience, like Hitler, then follow Bonhoeffer."

The six eye-watering reasons why you should NEVER allow your son to be circumcised (NSFW)

Peter Lloyd · 3 March 2016 · Archived copy · Original

- **Last month, Dr Paul Turek espoused the benefits of circumcision**
- **He claimed it reduces the risk of HIV and STD infection, but Peter Lloyd, author of Stand by Your Manhood, slams the advice as preposterous**
- **Like an eyelid, he says the foreskin has many functions – and its removal causes the head of the penis to harden and desensitise, like a callus**
- **He also calls out feminist double-standards on the issue, claiming the frequent violation of boys is 'systematically ignored'**
- **But health experts argue the procedure reduces the prevents the spread of viral STDs, including HIV, Herpes and HPV – and also penile cancer**

By Peter Lloyd for MailOnline

Published: 06:21 EST, 2 March 2016 | Updated: 07:27 EST, 2 March 2016

Most people would consider the bodies of men and women equally valuable.

But, when it comes to circumcision, that clearly isn't true – which is odd considering the procedure removes functional tissue, causes extreme pain, permanently disfigures and forever damages sexual response, regardless of gender.

Oh, and in most cultures where female circumcision is routinely performed, the male equivalent is also done with equally dirty, blunt apparatus.

Meaning it's less a competition of suffering and more a universal issue of genital integrity.

So, you can imagine my disdain when Dr Paul Turek, a private doctor from California, recently claimed that clamping a boy's foreskin and cutting it off with a scalpel is meritorious (although, with a lucrative clinic that charges handsome fees, he would say that…)

Fortunately, as someone with 30 years experience of having a penis, I'm more than qualified to explain why it's not OK to modify a person's body without consent.

The first circumcision is thought to have happened in Egypt centuries ago and, since then, has been performed for religious reasons across the Middle East – but it only became popular in the West during the nineteenth century when Victorian kill-joys wanted to discourage people from masturbating.

Not to put you off your breakfast, but one of the biggest advocates was Michigan physician Dr John Harvey Kellogg – yep, the man behind your corn flakes.

A medical practitioner and businessman, he also doubled as a sex prude.

Not content with his own monastic life, he also wanted to discourage everybody else from pleasure too, so suggested young girls receive a dab of carbolic acid to the clitoris while boys have the hoods of their foreskins cut off.

Both methods were designed with one specific, leg-crossing aim: to tame lust in the young.

Fortunately, the former didn't catch on – but the latter did…and has now become a multi-million-pound industry shrouded in misinformation, monetary gain and foreskin folklore.

So, to combat this here's a definitive, six-point reality-check on circumcision:

1) THE BODY HAS FORESKIN FOR A REASON

IntactAmerica – a leading voice of the rising 'intactivist' movement – note that 'the foreskin is a normal, sensitive, and useful body part.

In infant boys, it serves a protective function, and throughout a man's life, it keeps the glans moist, shields it from injury, and enhances sexual pleasure.

'By crushing and severing the foreskin, you damage the healthy penis, cause unnecessary pain and bleeding, create a risk of infection and complications, and permanently remove viable erogenous tissue.'

In fact, the foreskin has a whopping 16 functions. These include:

- Providing bacteriostatic action around the head (inhibits bacterial growth)
- Protecting the nerves to keep the penis sensitive during sex (where the foreskin also acts as a rolling device – otherwise thrusting would hurt more and feel a bit pinched),
- Distributing natural lubricants
- Storing pheromones for releases on arousal – making us more attractive to our other halves on a chemical level –
- Acting as a sleeping bag for the shaft, keeping it safe and warm

Besides, if we didn't need it, evolution would've got rid by now.

Oh, and no professional medical association in the world recommends routine circumcision, so there.

2) CIRCUMCISION CAN CAUSE PERMANENT INJURY AND INFANT DEATH

More worryingly, boys who have their foreskin removed often suffer complications – some of which are not revealed until the victim is sexually mature.

Sadly, an additional 117 babies are estimated to die from botched procedures in the US alone, each year.

In September 2012, a two-week-old infant died at a Brooklyn hospital after contracting herpes through a circumcision ritual called metzitzah b'peh, which involves the bleeding foreskin coming into contact with the mouth of the mohel, who sucks it dry.

In November 2012, Manchester Crown Court heard how a four-week-old boy bled to death after a DIY home circumcision went wrong. Nurse Grace Adeleye was paid £100 to carry out the procedure, using only scissors,

forceps and olive oil, at the family home in Chadderton. Adeleye was later found guilty of manslaughter by gross negligence.

Likewise, Californian baby Brayden Tyler Frazier died in 2013. The newborn child, who was only a few days old, suffered serious complications as a result of the procedure and died from his injuries on 8 March. Ironically, his death coincided with International Women's Day.

3) IT'S SEXIST TO DIFFERENTIATE BETWEEN FGM & MGM

One look in the comments section of Dr Turek's article shows a huge empathy gap – and utter contempt for anyone who tries to align the issues.

Laws across the West rightly prohibit girls from undergoing FGM, but the same protection isn't extended to boys.

Even the NSPCC, Save the Children and Barnado's have no initiative to protect boys. Of course, gender warriors justify this by claiming one is about hygiene and the other the oppression of women, but is there actually a link between male circumcision and FGM?

'Oh, there's absolutely a comparison,' says Rebecca Wald, creator of Jewish campaign group Beyond The Bris, which advocates against boy-cutting.

'There's a continuum of FGM [female genital mutilation] and the equivalent of male circumcision is definitely on there, whether people like it or not. Some forms of FGM are just a pin-prick, which is obviously still bad, but it's nowhere near as terrible as complete foreskin removal. The whole thing has become political.

'As a mother, I'm amazed that there are people dedicated to saving girls' genital integrity who couldn't care less about boys'. It's definitely a men's rights issue. One hundred per cent.'

Interestingly, she also sees it as a woman's issue.

'Most of my audience are women,' she adds. 'Which is interesting, because it's a son's mother who hands him over to be operated on in the first place. Her boy is taken with her full consent, when – like a lioness – she should be opposing it. But where are the feminists?'

Jonathon Conte, a Californian campaigner who's also part of a radical new generation of anti-cutting activists across the USA, agrees.

'Regardless of the sex of the victim, a healthy individual being restrained without their consent and having their genitals removed is a violation.

In its purest form the removal of the prepuce, which is the same structure anatomically in men and women, it's entirely an analogous procedure.

Besides, we shouldn't be arguing about what's better or worse. It shouldn't be a competition of suffering, everybody has the right to grow up with their whole body.

'As an adult if you want to have a body modification – a tattoo, a piercing, cosmetic surgery or circumcision – great, go for it, but children aren't property.'

4) UNCIRCUMCISED MEN ARE NOT DIRTY

Perhaps one reason for the on-going tolerance of male circumcision is the hygiene excuse.

The World Health Organization says circumcised boys help reduce the risk of heterosexually-acquired HIV infection by 60 per cent. But, last time I checked, baby boys weren't having sex.

And, anyway, when that time eventually does come there's always a condom.

Besides, if circumcision prevented HIV so much, why is America still a nation with high transmission rates? In 2011, 49,273 people were diagnosed with HIV in the United States. In that same year, more than 32,000 people had full-blown AIDS.

More importantly, let me reiterate what any sane person already knows: rolling a foreskin back in the shower is not rocket science. Mother Nature is smart and knows exactly what she's doing.

And while Dr Turak asserts that circumcision can help prevent penile cancer, a simpler solution is surely to offer all young men the HPV vaccine – something that's currently only given to women.

Job done.

5) BOY-CUTTING OFTEN CAUSES PSYCHOLOGICAL DAMAGE

The appropriately named Catherine Hood, a counsellor from the Institute of Psychosexual Medicine, knows about the mental scarring, too.

She sees many men who are angry about having been circumcised as a boy – and explains that they experience feelings of invasion, self-loathing and shame.

'The issues that men are angry about are very individual,' she says from her clinic in LA.

'But often they are angry with the fact they've had the procedure and this can lead to a sense of loss or of being different to the other men.

'This can cause a drop in sexual confidence, avoidance of relationships, or I have seen one man who felt he had reduced sensation and so didn't enjoy sex as much as a result.

'Obviously, parents make the decision to get their children circumcised, and the child doesn't have a say. If the child then grows up with any grievance against their parent, then this is an obvious focus.'

https://www.youtube.com/watch?v=waksQaas854

6) THE CIRCUMCISION INDUSTRY THRIVES BECAUSE IT GENERATES MILLIONS

In addition to the fee for private procedures (of which there are more than a million US cases each year), there are the people who make money off the tools used – the clamps, the boards used to strap down the children, the cutting utensils and the anaesthetic.

On top of that, there's the tissue-harvesting industry, where a number of companies make a profit on neonatal foreskin. The tissue, after amputation, is sold to biotech companies and it's used for skin grafts, burn victims,

diabetic patients, scientific research and anti-wrinkle cream.

‘It’s a huge multi-million-dollar industry, so there’s a lot of financial incentive to keep the circumcision train rolling,’ adds Jonathan Conte.

‘There are many people who are making a lot of money when it happens, who would make no money if it didn’t. Forget human rights, it’s all about the mighty dollar.’

Which begs the question: is there a hidden financial reason why we’re encouraged to cut our sons? Is this just a cash-generator – straight from his pants? The answer, with the exception of medically-correcting phimosis in consenting adults, is always yes.

Meaning practitioners and parents should cut it out, not off.

Source:
http://www.dailymail.co.uk/health/article-3471852/Six-reasons-NEVER-allow-son-circumcised.html?ITO=1490&ns_mchannel=rss&ns_campaign=1490

Sweden’s Gender War (Könskriget) Part 2 of 2

AVfM Video Source · 3 March 2016 · Archived copy · Original

Today we’re presenting the second half of the documentary from Sweden started yesterday. If you haven’t already done so please start by watching the first half of the documentary.

To watch the second half of the documentary just watch each video below in the order presented. English subtitles should be on by default but they can be toggled with the “CC” button overlaying the videos.

PART 2 SERIES

Feminist Terminology 1: Gender – The Fiamengo File Episode 22

AVfM Video Source · 3 March 2016 · Archived copy · Original

Professor Fiamengo discusses the first of five pernicious feminist terms: Gender

Please encourage future videos by subscribing to StudioBrule.

Prepping for the wrong cataclysm...

Clint Carpentier · 4 March 2016 · Archived copy · Original

Every once in a while, I find myself detouring in my absorption of worldly concerns. It's not always on purpose, but shit happens, and the result can sometimes be interesting. I bought the game, "The Last of Us," fell in love, surfed the AMV's, and wound up tumbling through a jungle gym of the Youtube Prepping Community. Well… Shit…

The good news is, this new age bundle of preppers doesn't have the conspiracy theorist paranoia bend I've come to expect from preppers. I'm a paranoid schizo on a good day, I don't need help dreaming shit up, I have the government, that's plenty enough nightmares.

So, I've found a considerable number of preppers who don't bother with the end of the world. PreparedMind101, for instance, is currently redesigning his motif on his 95-5 principle; that is 95% normal life 5% camping, 95% business as usual 5% emergency, etc.; mostly everyday preparedness. Many others talk about the necessities of a 72-hour bag, or conversely, the bug-out-bags (BOB), or as we in the manosphere know them, the grab-and-go (GAG); these intrigued me for a lot of reasons which you can probably guess.

Many preppers like Canadian Prepper and Ethical Preparedness deal with the psychology in the aftermath. Ok, when I first saw "Canadian Prepper" I had a mental image of this guy. While their theory is sound, regardless of what collapse anyone dreams up, they (like so many of their ilk) neglects to talk about the biggest threat to those who intend to survive; that threat being women.

Speaking of women – like most "take action" jobs and/or hobbies – very few women are preppers, and most of them, are married *to* preppers. My best guess on this gender disparity is the prepper's need for basic physical fitness, coupled with the ugly reality of what a woman is actually good for (both of which, modern women are desperately trying to ignore and make excuses for). Those few women who make their own prepping videos, often center around what you would typically expect of women to prepare for; medical, gardens, cooking, crafting, child amusement, hygiene, etc. And yet still, I haven't discovered much in the way of sex trade; I'll have to blame this discrepancy on the fact that most female preppers are, conservative married religious women who live mostly in rural communities. Even the Patriot Nurse, who has a good head on her shoulders, talked about sex as something to do, but as far as I've found, she hasn't talked about sex as a commodity to take or trade. Survival Lilly is refreshingly grunge in her rough-it videos.

But the preppers I find most interesting, from a facepalm perspective, are those preparing for some form of a catastrophic event which will cripple civilization. Putting aside the dumbasses (asteroids, solar flares, climate change, EMPs, nuclear holocaust, terrorism, etc.), the ones I keep thinking about are those worried about an economic meltdown, a Wall Street crash, a virus in the banking system. Anyone who follows my shit will know my views on money, so I'll do my best to keep this civil and boring.

There's a running joke among preppers – those orbiting the fringes in related areas – and that's the zombie apocalypse. Those of us who take it seriously, more often than not, don't understand the true zombie threat. Instead, we think in terms of classic zombie nomenclature. The zombie threat is very real and they are all around us; devouring brains, and creating more zombies as fast as their dead-eyed drooling strutting gait will allow them to. We don't know these zombies among us for what they are because it is politically incorrect to call them zombies, but they are every bit as dangerous as Hollywood makes them out to be; we can, however, call them liberal progressives, feminists, and social-justice warriors, mind their pronouns, shit-lord.

The promise of "freeing" women from the bondage of housewifery (now that's a kinky mental image), has sent the national debts of western countries spiraling around the crapper. Feminists demanded their governments create jobs for them, and their governments did just that. I wager half the female population is at the public feeding trough in one form or another, from welfare to inane ministries. This means that women aren't producing revenue.

Add to the mix that there's been a decades-long campaign called "work smart, not hard" in which production labor

(which creates revenue) has been stigmatized in favor of higher education. And with that, a glut of garbage degrees which make both men and women useless in the real world. And the vile handling of our boys in school has lead to decreased literacy, increased incarceration, and a generally crappy labor pool to keep this joke of an economy looking like it means something. Someone had the gall to tell me it doesn't matter because we're moving into a service industry; well who the fuck sustains the service industry?

Men generate revenue, and married men generate most of that. However, with the sadistic legal climate of family courts sucking the life blood out of men for having a dissatisfied wife, men are avoiding marriage like the plague. And with the legal climate around sexual harassment and rape, young men are avoiding young women, like the plague. Over 70% of marriageable men in Japan have no intention of getting in a relationship; they are working minimum wage jobs, staying under the tax bracket, earning just enough to live on and feed their hobbies; the Japanese government is panicking, stripper poles are being installed in apartments to encourage sexual activity. Here in North America, the same culture is growing, about 60% of marriageable men have thrown up their hands and said, and I quote, "FUCK THIS SHIT!!!"

The economic collapse is upon us, groaning under the weight of gynocentric policies, and the growing phenomenon of retaliatory apathy called MGTOW (Men Going Their Own Way). Pardon me while a giggle discreetly…

Look, I've shit in a hole and a bucket, and a wide array of other contraptions, and I've wiped my ass with moss, and some (I don't know) rolled up emery-cloth posing as toilet paper; I'm rather partial to soft paper and a flush mechanism. You can call me a pansy ass if it makes you feel better, I don't care; but if you think that's something, just wait until your wife/gf/daughter has to start reusing her crotch pads. Legal reform starts looking easy.

So let's entertain the idea that the economic meltdown (keyword, meltdown) happens in some manner that people start thinking it's actually happening. Well, you're fucked. After you've realized just how fucked you are, you need to take stock of your home, this is very important; if you can sell it for a loaf of bread, it has value. Yeah, go ahead and cry over your wife's China cabinet stuffed with glass figurines, you are so fucked. You remember that floor your wife said you needed, that Saxony carpet; yeah it's got no resale value, it was destined for landfill the moment it was made, just imagine how many fires you could have started with that cash. Your wife/gf is filling your home up with junk which can only be appreciated by people who care about showing off wasted wealth.

I hope you weren't dumb enough to store emergency gear in some rented storage facility because it's now owned by enterprising gangs. Oh, they may let you in without even letting you know they're there; letting you back out with anything that may be viewed as valuable, is a different story.

No, don't sell anything for cash. And don't look like you're not hard up.

Oh yeah, the women. They're gonna getcha killed, whether they mean to or not, they are gonna blindside you, because you have testicles, and your Captain-save-a-hoe alter ego is gonna go into full fucking stupid retard mode; cuzz dick + wet = life's good (it's genetic survival, one can only hope that your lazy-assed frontal lobe can tackle your lizard brain in time). Your wife/gf/daughter will be your biggest danger, as you are already invested in them; you better find out what their priorities are, because that's why you're going to die for them (she's pissed because you didn't get her a dozen long-stem roses and a day-spa for valentine's? And you're still with her why?). The neighbor lady who needs milk for her baby; no, because she will force you and yours into early starvation, she made her bed while life was good, had she kept her man, she wouldn't be knocking on your door. Legal reform starts looking easy.

Now, do I think that the aforementioned type of meltdown will occur? No, I think it will be an actual meltdown, much more like Rome, hobbling along for a few more generations, desperately holding onto glory long forgotten. Did you hear about those Hun refugees? Those poor poor destitute Huns, we need to take them under our wing and nurture them. Violent heathen criminals you say? Nonsense, you racist shit-lord.

In either case, one is left wondering, what will be needed to rebuild civilization. Turd Flinging Monkey thought he would answer this, and he came reasonably close with his hypocritical video Redeeming Social Darwinism. In it, he

alludes to controlling female reproductive choice, referencing Jewish tradition of breeding mind over body. I'm not aghast at the thought, even having three daughters, I know the truth of this. Every time a society has fallen, a religion (new or old) has stepped in and asserted dominance over women. Coupled with statistics bearing out that women are on average more religious than men, it's little wonder women believe ludicrous ideas. Why does Feminist law look increasingly like Islamic law?

Do western men have what it takes to rebuild after the pending disaster? Are we too humane? Will our women step up and bitch-slap their sisters' stupidity? Preppers are generally blind to this problem. MGTOW's don't have an answer (nor would I expect them to), but when pressed they tend to gaslight and strawman the issue; I've been assumed to be a Nazi, and global population blah blah (like the West has a serious population problem, I think the reverse is true).

Look, I have three daughters, and if my advocacy of the MRM holds any sway, they'll never get married, and hopefully never end up in a long-term relationship. Admittedly that's a cruel punishment for – currently – innocent bystanders, but it's a sacrifice I have to deal with. But I can't look at the above problem and in good conscience think, "they'll be fine." I am their father, and when push comes to shove, this problem will land back on my table. Meaning that I will have to make some hypocritical choices and in certain perspectives, inhumane choices. One thing I will guarantee is my daughters will survive; their level of happiness… debatable.

Preppers… will your sons be ready for them? Legal reform starts looking easy.

As a side note, I showed the wife a picture of a "Hello Kitty" .45 pistol. She asked me, "are you getting me one?" with that expectant grin of hers, like her tiny child hands can even grasp a .45. I'm neither a prepper, nor a gun geek, but the wife's enthusiasm over Hello Kitty may well be my in. Almighty patriarchal penis help me, I live in Canada.

@SkepticFeminist

Men's Rights Edmonton · 4 March 2016 · Archived copy · Original

***The Skeptic Feminist* is pissed off at *MensRights Edmonton*. Demands a "second wave" of the Men's Rights Movement.**

Rabbi A. “Romi” Cohn of NYC, New York “Known Genital Mutilator”

Gary Costanza · 4 March 2016 · Archived copy · Original

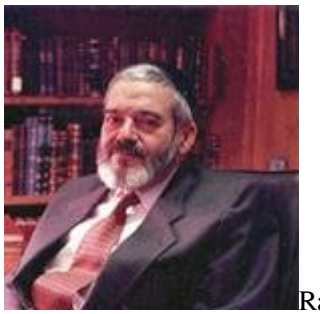 Rabbi Avrohom “Romi” Cohn has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

From the website American Board of Ritual Circumcision we see that Rabbi Cohn is “Executive Chairman of the American Board of Certified Mohelim.”

“As one of world Jewry’s most experienced mohelim, Avrohom “Romi” Cohn has performed more than 25000 circumcisions, on babies and adults in New York City, nationally and internationally. With his vast knowledge and experience, Cohn has trained dozens of mohelim and serves as the director of the American Board of Ritual Circumcision.”

As society slowly evolves toward sanity, Rabbi Cohn and people like him are increasingly facing opposition. He’s in the news for defending the sometimes deadly practice of sucking the blood from the infant’s mutilated penis. See the story here.

From the homepage:

> Making sure your child’s in the best of hands.
>
> The American Board of Ritual Circumcision is an organization devoted to the oversight of ritual circumcision and ensuring they are performed without compromising of halachic, medical, and safety measures. Our organization only approves ritual mohelim who are qualified experts in circumcision who have met the rigorous standards of halacha (Jewish law) and have demonstrated expertise and competence while serving an internship under a senior mohel. A number of leading pediatric urologists and physicians oversees our list of mohelim. Your child is too precious. He deserves to be circumcised by only the best.

Being in the hands of a circumciser is not the “best” treatment for a child. Why don’t we allow the child to decide for himself if genital mutilation is “best” for him?

“The American Board of Ritual Circumcision” admits this risky, unethical surgery is ritual with no medical necessity. Actually, it’s illegal to cut unconsenting infants for no medical reason. It’s sickening to see statements such as “Your child is too precious. He deserves to be circumcised by only the best.” That’s like ‘he deserves to be assaulted and maimed by the “best.”‘

Cohn’s barbaric and sometimes deadly practice of Brit Milah, the act of cutting then sucking the blood is obviously not medically necessary and is not even needed to satisfy Jewish tradition. A naming ceremony called Brit Shalom can be done without risky surgery, and as a matter of fact any baby born to a Jewish woman *is Jewish*.

Here’s some of the “Objects and Purposes” of “The American Board of Ritual Circumcision:”

> Mindful that the sanctity of life is a peremptory norm of Jewish life and the body of halachah, being the system of ethic-legal principles, rules, practices and usages which governs every aspect of its conduct;

> Reaffirming that the practice of Bris Milah takes place within the framework of the peremptory Jewish norm of the sanctity of life;
>
> Realizing that this requires the exercise of extreme caution in matters relating to or impinging upon the health and well-being of infants upon whom Bris Milah is performed;

By any stretch of the imagination, there are no "ethic-legal principles" involved in anyone who mutilates infants without consent.

"Sanctity of life" is used twice, as if the repetition will make it so. Actions speak louder than words, and leaving infants intact seems more respectful to life and human rights. The true "exercise of extreme caution" would forbid mutilating an infant and then risking further injury by mouth-to-penis infection.

Under "Bris Facts" these circumcisers link to articles attempting to answer the question "Bris Milah, Beautiful or Barbaric?" using ancient religious teachings such as this:

> Personal Commitment
> The secret to Jewish continuity lies in the Brit Milah, which strengthens one's personal commitment to God. Once this is achieved, the communal commitment will emerge on its own.

"Barbarism" is also ancient as "Brit Milah," and "personal commitment" refers to the person getting circumcised WHO IS NOT COMMITTED TO ANY RELIGION, AND CERTAINLY NOT TO PERMANENT, PAINFUL AND RISKY GENITAL SURGERY.

Since Rabbi Cohn has no information about the risks of circumcision, you can read that here at neonatalcutting.org.

Rabbi Cohn's contact info follows:

Boro Park, Brooklyn, NY
718-871-8888

> Rabbi A. "Romi" Cohn of NYC, New York "Known Genital Mutilator" https://t.co/SysudxSZTB #nocirc #intactivism #MGM pic.twitter.com/lCbxzCUbz2
>
> — gary costanza (@jerrytheother) March 4, 2016

Jealousy and Toxic Femininity

Tim Patten · 4 March 2016 · Archived copy · Original

We men are the most remarkable and resourceful beings on Earth. Civilization depends on us. Indeed, consider what we have accomplished: We've harnessed fire and electricity; built the Seven Wonders of the World, and even explored the depths of the oceans and nether reaches of our universe. Our world–from plants to animals to humans–is critically dependent on our ability to hydrate, nourish and energize all manner of living things. Increasingly, precious resources, including fresh water, the elixir of life, are becoming harder to find. Because of this, each generation relies ever more strongly on us men, especially the youngest among us, as defenders of our future.

When we are born, we inherit the DNA of ancient man's accomplishments. Over time, our inner strengths and inherent cultural virtues must be allowed to develop and mature, so that everyone can enjoy extraordinary lives of freedom, love and success. However, this evolution is often stopped dead in its tracks. One reason is that many of us are no closer to understanding the depths of a woman's heart, nor the complexity of the female mind, than our fathers, and their fathers, were.

In truth, our biological imperative is repeatedly hijacked or misdirected because of female jealousy and toxic femininity. Often, this happens remarkably quickly, at a time when our fellow humans need us more than ever to help them realize their full potential. Most often, it is because we fall prey to love and instinctual desires that lead us down the path to failed dreams and lost visions.

Young Men and Dating

Imagine you are a 17-year old high school senior who has just retired a dusty old chemistry set to focus on the chemistry of women, instead. You might enjoy joking and messing around with guy friends while looking at magazines–Playboy or Sports Illustrated, perhaps. You visit beaches or parks and glimpse at girls in modest attire. You dream about naked women, masturbate and search online for porn. Like millions of men, you're completely normal, looking forward to savoring the delights and attractions of women and their flesh.

After a while, you meet a girl. You are anxious to act on the powerful urges that have been welling inside of you. Her beauty spins your "love dial" higher. The most potent drug in the universe is coursing through your veins; you are in a state of blissful paradise. After months of flirting and intense courtship, you're going steady and have become part of an exclusive "item." She is a hypnotic mystery, one you can't take your eyes off. She makes you feel like someone with extraordinary powers. Your balls swell, and friends see you as "The Man," the one with the smashing beauty. You are flying higher than you ever have before. It's the most fantastic experience of all–love, and you don't want it to stop.

Jealousy Enters the Relationship

Then, all of sudden, things change–like the day when you almost set fire to your bedroom with that chemistry set. She hits you and yells, "Why are you looking at other women?" and "Respect me!" She releases a list of demands: "You can't talk to other girls–delete them from your digital devices and social media profiles." She becomes increasingly suspicious, even going so far as to monitor your car mileage. She micromanages every aspect of your life and demands to know who you've been speaking with and seeing throughout the day. She questions the time you spend with family and friends or on hobbies or anything else she is not a part of. She becomes extremely emotional and cries regularly.

Your heart drops to the ground. "What the hell happened?" you wonder. Your first instinct is to kowtow and beg for forgiveness. You feel like a jerk and begin to regret not sticking with the single-guy routine of simply jerking off. You've seen other girls get mad at their boyfriends, but you assumed they deserved what they got. You haven't done anything wrong, or have you?

Sadly, like millions of other young men, you have been preyed upon by female jealousy and suspicion, toxic femininity. Unless you can escape, endless drama and repeated confrontations will take center stage in your once-loving relationship. You are at a crossroads. If you make the wrong move, it may well destroy every hope and dream that you ever had.

The fact is, you need to prepare. You need to learn about the opposite sex and the nature of women, including the jealousy that comes with dating them. You need to learn all of this–fast!

The Origin of Feminine Jealousy

Jealousy reflects insecurity, fear, anger and intense anxiety over an anticipated loss of human connection. Each of us experiences it; however, not all of us wield it like a weapon that can manipulate and destroy others. This is, in fact, what women do, earning them the hallowed "Golden Asshole Award" for cruelty and recklessness.

Females have been conditioned by social constructs since time immemorial to believe that they must be thin, beautiful and accommodating, and must strike a nearly impossible balance between being virginal and fuckable, to ensnare and keep men. These primitive behaviors were necessary because women depended on men for survival, protection, and food. If females could not maintain their grip, they would starve.

Eventually, they evolved feelings of jealousy that alerted them when meal tickets might be lured away. They would then be driven by an animal-like vengeance to fight for what was theirs, breeding a unique kind of violence. If the battle was lost, they were left vulnerable, exposed to an array of threats.

Like much of the instinctual behavior we inherited from our Neanderthal ancestors, jealousy was useful before we progressed into modern societies. In a civilized world, those living in huge metropolises need to get along. This antiquated emotion is no longer desirable; at the very least, it needs to be better managed. We live in a world of gender equality, where the survival mechanisms of the ancients are no longer beneficial. Instead, they are seriously damaging.

Sadly, many of the women's movements that have arisen over the past century have failed to address this destructive and obsolete legacy of our primitive past. Toxic jealousy remains in the frontal lobes of many women, spurring them to intimidate, damage and oppress their men, often without realizing it. In reaction to this, men will suppress the brain's learning centers in favor of survival responses, even if it is only to cope with the drama of a jealous girlfriend. This tragic situation inevitably leads to hopelessness. It is truly a tragedy that such a negative force has held back so many of us, especially those who are young, from achieving our deserved ambitions.

Today's Relationship Realities

All of us must come to grips with today's relationship realities, most of which are not adequately addressed or discussed. Contrary to popular opinion, women are often more aggressive, dominant and controlling than men. This puts undue stress on us; we face the dizzying conundrum of how to manage interactions that are ostensibly loving but painfully oppressive. Often, we suffer our lover's violent rages because they falsely suspect us of infidelity or of coveting other women. Based on gut feelings alone, women will often lash out and destroy property. They will create lies. They will poison our relationships with friends and, in some cases, completely ruin our lives. Sadly, society and most men simply laugh this off. It's a gesture that reflects outdated perspectives of a time when only men did the fighting.

But the fallout from feminine jealousy is not just a tragedy; it's also a waste. When we could be doing something positive for the future of a relationship, we are undermined and trampled on, instead. We are held back even as we struggle to prove the depth and strength of our "true love." If women don't trust us, they will pester, nag and question us. Passionate discussions invariably turn into heated arguments.

Such outcomes are the catalyst for many incidents of domestic violence. However, no matter who might initiate the bickering that leads to pushing or hitting, men are usually singled out as the women-beaters—and are often jailed for it. There are entrenched social and law enforcement biases that assume males are at fault when, in reality,

women's jealousy and aggression facilitates millions of violent acts every year. Disturbingly, this behavior is also responsible for the murder of over 1,200 Americans annually.

Managing Jealousy

It can't be said enough: jealousy has outlived its usefulness. Most of us will carry on into our eighties, and we will have several lovers; life is too short to be constantly hit with this negative, destructive emotion. But it can be managed if we, both men and women, face it head on, overcoming the feelings that stir inside of us. Unfortunately, people who have not mastered their jealousies are not fit for dating. But that doesn't mean that they or any of us who are caught in their grip can't move forward. Whether we engage in introspection or learn from others, it is possible to emancipate ourselves. Articles like "How to Break Free," "Five Techniques to Break from Jealousy," or "Overcome Jealousy and Be Happy" can show us how.

Young Men's Education

Gloria Steinem once told her millions of loyal female minions, "The surest way to be alone is to be married." In reality, Ms. Steinem should have said that this message was for us men as well. Perhaps she should have added, "Monogamy and marriage are not only lonely but they're an emotional hell for many men." For no small number of us, the phrase, "till death do us part," might be our blessed relief.

Where can we learn about female nature, marriage, and divorce? Sadly, the educational system and the mainstream media are not reliable sources, but–and this is the good news–there are alternatives! Thousands of men are pouring their hearts and souls into online videos, spilling their guts and sharing their experiences for one and all. If we search for "MGTOW" on YouTube, we can find a connection or a compatriot, or perhaps someone to mentor us. Among those worth listening to are Sandman, Barbarossa, Thinking Ape, Turd Flinging Monkey, CS MGTOW, Jay De Black and many others. There is someone out there for all of us, regardless of our age or background.

These and other efforts can help to facilitate our awareness of the misguided and emotionally harmful ways that women interact with men. Without this knowledge, many of us can easily find ourselves confused, manipulated and trapped by sex and love.
Choose your Destiny

There's little doubt that toxic femininity's tentacles of jealousy can suffocate dreams and desires. Being free from these envious constraints allows us to choose a far more liberating and enlightened future. Some of us may well be destined for fatherhood, raising America's future leaders alongside a quality partner. But others might decide that they would rather seek a cure for Alzheimer's disease, colonize Mars, or mine space minerals on an asteroid. Grab hold of the emotional levers and dials and put every ounce of passion into achieving your true, and incredibly awesome, potential.

*****

[i] http://blogs.discovermagazine.com/80beats/2011/03/15/scientist-smackdown-when-did-europeans-first-harness-fire/#.Vsu6HuaAnfc

[ii] http://www.universetoday.com/82402/who-discovered-electricity/

[iii] http://world.new7wonders.com/?n7w-page=new7wonders-of-the-world

[iv] http://www.globalchange.umich.edu/globalchange2/current/lectures/freshwater_supply/freshwater.html

Feedom Alternative Interviews Hannah Wallen of the Honey Badger Brigade

AVfM Video Source · 4 March 2016 · Archived copy · Original

Hannah Wallen is an amazing force for men's rights, a staunch supporter of AVFM in addition to her excellent work with the Honey Badger Brigade.

Hannah has appeared on the radar under a pseudonym at first on Breaking the Glasses blog –http://breakingtheglasses.blogspot.com/. Her YouTube channel is here.

Please support Valsan Lucian's YouTube channel Freedom Alternative.

Some C*ntsplaining from “The Establishment”

AVfM Video Source · 4 March 2016 · Archived copy · Original

Read all about it!

“Men’s Rights Activists Hijacked The Circumcision Debate”

“The extremist intactivist movement is full of anti-feminist hate.”

Get your copy here.

Brontë Schmit — feminist friend or foe?

David King · 5 March 2016 · Archived copy · Original

Yesterday, Brontë Schmit posted a piece on the Daily Orange decrying the "complacency" of millennial college students for failing to stand up to that dreadful monster, Milo Yiannopoulos, and the consequential sustenance of his loathsome anti-feminist tour of the US.

Or did she pull the wool over everybody's eyes? Might Ms Schmit, in fact, be every bit as anti-feminist as Milo? I felt inspired to speculate in a comment posted there, which I reproduce here.

So, let me see if I get this ~~straight~~ correctly:

Milo has no journalistic credibility whatsoever despite writing for the moderately high-profile, alternative news outlet Breitbart London and, against all the odds (being a gay man), managing to become rather popular amongst its conservative audience.

He clearly suffers from a bad case of internalised homophobia and worse, he's not very good at it given that he persistently cherishes and celebrates his sexuality, wearing 'gay' like a badge of honour. How ungrateful he is, not to acknowledge that his ability to prosper in 21st Century Western culture was made possible only by his feminist and LGBT would-be comrades and how grievous that he misunderstands their selfless struggles. Sharper than a serpent's tooth is the ingratitude of an ungrateful gay who doesn't know his place.

He is such a monster, in fact, that he *frightens* intelligent, young adults so badly that they need a safe space by reason of exposure to challenging (not to say alien and unnatural) ideas in a university setting, so much so that they are far too intimidated to actually confront his hate which overflows inward and outward. One presumes he must have laser eyes, or can, quite literally, physically cut them down with but a word. If so, then I quite sympathise with these hapless scholars.

Meanwhile, Milo's been going around challenging political correctness — calling it out for the catastrophic damage to freedom of speech Brontë agrees it does and which, according to Brontë, is solely responsible for socially conscious millennials' silence and failure to challenge said hate — and the source of political correctness, feminism.

Is that about it?

Oh, dear. Brontë, try walking a mile in Milo's oh-so fashionable shoes: you might just find that it's a great deal harder to say unpopular things than you think because in the deafening silence created by PC culture, there are always those who, in the background, seek to sabotage and tear down that soapbox which you covet so.

What has university come to, when unpopular, counter-orthodox ideas are considered so "frigtening" and dangerous that they must be shut down at all costs? As others have pointed out [in the comments section there], there are no safe spaces in the workforce and I really don't know how these students will survive even a PhD viva, much less outside the bubble-wrapped college cloisters.

What's striking about Brontë's excuse for "journalism" is the stark lack of introspection, either into the origins of PC culture, who its greatest proponents are or that her views are not so much minority as establishment (in universities, anyway). Equally striking is her clarion call for opposition to both Milo and PCness, without apparent irony.

As for misunderstanding feminism: a thing may be defined by words, but it is rather better defined by what it does — in which case, Milo (and the 60–80% of American women who reject feminism) haven't misunderstood a thing. And as for "immoralistic" (good grief), evidently the shoe is on the other foot for feminists' reaction to dispensation of moral standards of dress was directly the incarnation of "slut walks". Apparently they can dish it (morality), but can't take it.

Or perhaps I really *have* misunderstood Brontë: perhaps she's as much anti-feminist as Milo and this is really a piece of grand satire, designed precisely to prove Milo's thesis. If so, then that may explain the incoherent and self-contradictory thinking along with the liberal linking to pieces that, with a critical eye, may just support Milo's perspective.

Brava, Brontë, brava! You've certainly outfoxed us all.

On the other hand, sometimes a cigar is just a cigar.

SJW fascist attacks Lauren Southern with urine

AVfM Video Source · 5 March 2016 · Archived copy · Original

Feminists. All feminists, are pigs. PE

A Classic: Warren Farrell on the Oprah Winfrey show

AVfM Video Source · 5 March 2016 · Archived copy · Original

“If we want men to express their emotions, then you ask the question and create the answers, and make an accusation like; you should go to counselling before you get an answer. That’s the type of person, who themselves need counselling.”

Warren Farrell

To support Dr Warren Farrell, please subscribe to his YouTube channel.

Down with the new Ghostbusters movie!

Paul Elam · 6 March 2016 · Archived copy · Original

There is a new Ghostbusters movie coming out. Normally that would be good news, but in this case, I am hesitant to even use the name Ghostbusters in association with this feminist piece of crap.

To begin with, don't look for Bill Murray, Dan Akroyd or Harold Ramis anywhere near this big wad of celluloid fail. Instead, there are three *women* taking the lead roles. That's right, you heard me. WOMEN. And no, I don't mean women who are Sigourney Weaver hot. Far from it.

That is it. Mad Max was bad enough (oh, how they fawned over that bit of feminist agitprop at the Oscars). I am calling for a men's rights activist boycott. We will ruin this movie. We will destroy the careers of all those "actresses," and we will make Sony Pictures lose millions of dollars. Millions I tell you!

Oh, wait. I'm sorry. I was confused for a moment. I thought this was Return of Kings. Feel free to copy the first three paragraphs of this article and paste it into the comments over there when they get around to saying something stupid about this movie. For those interested, here is the trailer. Please note the down votes.

Sure enough, the claim of misogyny being at the root of the poor reaction is already being peddled by some low rent pundits, to wit:

I read through about a hundred of the comments. Most of the negative reactions were because the movie looks dumb, top heavy with CGI and too much of a departure from the franchise standard. That departure probably includes a predominately female cast, which feminists will undoubtedly attribute to misogyny, but there is no shortage of women in the comments panning the trailer.

So here we go with quite possibly the next big event in feminist activism, with actresses now being the targets of roving, misogynistic movie trailer down voters. If we are lucky, and if anyone at Return of Kings knows when to shut up, we won't see that followed up with a half dozen mainstream articles pointing back to AVFM and the MHRM as the widely known secret source of all the terror.

I'd like to tell you I am waiting for the movie to come out before I pass judgment. I'm not. The preview promised an inane, let's call it ditzy two hours that I might be persuaded to watch at 3:00 AM when plagued with insomnia and desperate for something to encourage sleep. And only then if I did not have to pay for it.

I don't care how people interpret that. I have been called a misogynist for far less.

On the other hand, I am waiting patiently for the new Mad Max to come to Netflix or Amazon. From what I have heard, I will probably like it even though there's a, you know, woman in a lead role.

Evolutionary analysis devalues men relative to women

Douglas Galbi · 6 March 2016 · Archived copy · Original

Misunderstanding of anisogamy and anti-men bigotry in evolutionary psychology support the devaluation of men's lives relative to women's lives. The psychology of devaluing men's lives doesn't depend on failures in modern evolutionary thought. The medieval evolutionary analysis also devalued men.

Consider a widely disseminated medieval story of a king and his wife. They discovered under the wall of their castle two snakes, one female and one male. The king interrogated his wise men about the significance of those snakes. The wise men declared that if the male snake were killed, a man would die. If the female snake were killed, a woman would die. The king then displayed his false consciousness about men's subordinate class status:

> "If this is so," said the king, "kill the male snake, and let the female snake live. A man ought to be more willing to die himself than to permit the death of his wife." He gave the reason for this: "If my wife lives, she may bring forth many sons who may succeed to my throne. But if she should die, the kingdom would lack an heir."

That's faulty reasoning. If the king died, a new ruler would be promptly selected. That wouldn't necessarily be the king's widow. If another man were named king, children that the king's widow had with another man probably wouldn't have a good claim to the throne. If on the other hand, the king's wife died, the king could just remarry. Sons that the king had with another wife would be heirs to the throne. The king's decision and reason reflect the rule and rationalization of gynocentrism.

From reporting on the Costa Concordia's sinking to the United Nations' biased index of gender equality in expected lifespans, men's lives are devalued relative to women's lives. Efforts over the past four decades to promote gender equality have largely promoted lies and anti-men gender bigotry. Let's get serious about valuing equally women's and men's lives.

*** * * * ***

Notes:

The above quote is from *Gesta Romanorum*, Tale 92, from Latin trans. Swan & Hooper (1876) p. 165. The tale's application explains:

> My beloved, the King is Christ, and the wife, our human nature, for which He gave himself to death.

That application summarizes one-half of Ephesians 5:22-9.

[image] Intertwined snakes medical symbol, cropped. Thanks to Pixabay for Public Domain image.

Reference:

Swan, Charles, and Wynnard Hooper, trans. 1876. *Gesta romanorum: entertaining moral stories*. New York: Dover Publications Inc. (reprint edition of 1969).

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Pro-Choice Anti-Feminist

Dennis Michaels · 7 March 2016 · Archived copy · Original

Editor's note: This article is also available in Spanish.

I was planning something else for my next AVFM article, but then I stumbled upon this article retweeted by Paul Elam. Cliffs Notes: A woman uses drugs during pregnancy, gives birth to a drug-addicted baby. Prosecutor decides that something must be done about this atrocity and responds by charging the father. Even for someone who has heard of gynocentrism before this story seems unbelievable. That is until I found the court documents. So I decided to complete an article I had on the back burner for a while.

Contrary to the fiction circulated by feminists, not all MRAs are vehemently opposed to abortion. Pardon me for being so jaded, but I think most MRAs would be just fine with feminists reproducing as little as possible. The one thing MRAs do have in common on this topic is the demand for equal reproductive rights in the form of legal paternal surrender.

Until I stumbled upon the MHRM, I felt I was the only person in the world who is strongly pro-choice but doesn't see it as women's rights issue. In fact, I think framing abortion as woman's right to choose is counterproductive and rather disingenuous.

If abortion is nothing more than a manifestation of a woman's right to choose what happens inside her body, then consider the following thought experiment. New technology is developed, an artificial womb. Where a woman previously could perform an abortion, instead the fetus would be transferred to the artificial womb and carried to term there. Upon completing the gestation period, the 'newborn' baby is delivered to the overjoyed father, while the mother is saddled with the financial responsibility for the child she didn't want. Would feminists find this an acceptable compromise? Well, at the current rate of technological progress we won't have to wait long to call their bluff.

Reality check – abortions do not spontaneously happen in happy, healthy families that are looking forward to the child and are well capable of providing the child with a happy and fulfilling life[i]. I subscribe to the theory – apparently rejected by most feminists – that rights and responsibilities are two sides of the same coin. I believe that anyone who brings a child into this world has an obligation to provide for that child. Abortion is the flipside of that responsibility. When parents can provide for the child little more than a life of perpetual misery and abuse, abortion does seem like the lesser of two evils.

Abortion is not the woman's right to choose what happens to her body for nine months. It is the woman's right to choose what happens for many years after that; the right currently denied to men. And when I say it is denied to men, I don't just mean after the fact of pregnancy. Even reproductive coercion against men is not a defense against responsibility for the unwanted child.

While feminists are harping on about reproductive coercion against women, the Center for Disease Control reports that it is perpetrated more often against men. I don't know why this profound observation even required a study. It is not difficult to figure out that supply of men eager to sign up for 18 years of financial slavery is much smaller than demand. The law offers no protection for the men. In Canada, a man can be convicted of sexual assault for using a sabotaged condom with the intention of impregnating his wife. I am yet to hear of a single woman convicted of sexual assault for lying that she is taking oral contraceptives.

Even abstaining from coitus altogether will not protect a man from the responsibilities of fatherhood. In the UK, a woman can forge paperwork to fraudulently obtain a man's deposit from the sperm bank and perform IVF. Not only is she not prosecuted for fraud, but she also gets to collect child support payments from her victim. In a similar story, it turns out the famed tennis player Boris Becker is not only a great athlete himself. Apparently, his sperm is so potent he can impregnate a woman through a blowjob.

Meanwhile, framing abortion as women's rights issue is a major obstacle to the recognition of fetal rights. Some recognition of fetal rights is not inherently contradictory to abortion rights. In many jurisdictions, unborn children can be named as inheritors on a will or beneficiaries of the insurance policy. The fetus does not have the right to a mother that cares about the child's health. Feminist organizations routinely oppose any recognition of fetal rights on the ground that it will be used to undermine Roe v. Wade. American Civil Liberties Union is not far behind in denying civil liberties of an unborn child.

In Canada or UK, a child has no right to redress prenatal injuries caused by an irresponsible mother. I reiterate, I do not view such rights as contradictory to abortion. On the contrary, I see the mother as responsible for the damages she causes to the child she chooses to have, and abortion is what gives her a choice.

Fetal rights and men's rights are locked in a zero-sum game against the feminist lobby. For as long as abortion is seen as a women's issue there will be no recognition of male reproductive rights or fetal rights. This conflict can be resolved by viewing parenthood not as a right, but as a responsibility that should not be taken lightly and abortion rights as the flipside of that responsibility. This concept is not far-fetched, seeing how fatherhood is already regarded as a responsibility that comes with a heavy burden. Now we just need feminists to see motherhood the same way. That should be easy; they are big proponents of gender equality, right?

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[i] On second thought, spontaneous abortion is another term for miscarriage, but you damn well know this is not what I was talking about.

Mike Buchanan debates MGM with a Jewish proponent on BBC radio

Mike Buchanan · 7 March 2016 · Archived copy · Original

Jonathan Vernon-Smith is a highly-regarded presenter on my local BBC radio station, BBC 3 Counties Radio, based in Dunstable.

Milah UK is an organization set up to promote and protect the right of the Jewish community to mutilate the genitals of male babies, in accordance with religious tradition. In July 2015, I had an exchange of letters with the two Co-Chairmen of Milah UK, one of whom is Dr Simon Hochhauser. Details here.

Two days ago I had a 20-minute-long discussion with Dr Hochhauser on Jonathan Vernon-Smith's show, here. Before the discussion, the station played some extracts from a video recorded during an anti-MGM protest in Parliament Square last International Men's Day, when we supported Men Do Complain.

The second 20-minute-long section of the audio file consists of Jonathan engaging with callers, a large proportion of whom were Jewish men and women.

Incredibly, Dr Hochhauser maintained that MGM is legal in the UK. The proof that it's illegal is contained in a presentation given by James Chegwidden, a barrister, in 2013. Our notes of the presentation are here. The first bullet point is, 'The default position of the criminal law is that circumcision is a crime, and it requires a parliamentary override to stop it being a crime'. No such parliamentary override exists.

Implausibly, Dr Hochhauser claimed to be unaware that the purpose of MGM is to reduce the sexual pleasure experienced by adult males. We frequently recommend people read William Collins's article on MGM. He cites what Moses Maimonides, a leading Jewish intellectual and physician, wrote in 1135:

> With regard to circumcision, one of the reasons for it is, in my opinion, the wish to bring about a decrease in sexual intercourse and a weakening of the organ in question, so that this activity be diminished and the organ be in as quiet a state as possible. It has been thought that circumcision perfects what is defective congenitally…
>
> How can natural things be defective so that they need to be perfected from the outside, all the more because we know how useful the foreskin is to that member? In fact this commandment has not been prescribed with a view to perfecting what is defective congenitally, but to perfecting what is defective morally.
>
> The bodily pain caused to that member is the real purpose of circumcision. None of the activities necessary for the preservation of the individual is harmed thereby, nor is procreation rendered impossible, but violent concupiscence and lust that goes beyond what is needed are diminished.
>
> The fact that circumcision weakens the faculty of sexual excitement and sometimes perhaps diminishes the pleasure is indubitable. For if at birth this member has been made to bleed and has had its covering taken away from it, it must indubitably be weakened. In my opinion, this is the strongest of the reasons for circumcision.
>
> Jewish men, sexually subdued and readily controlled by their wives, don't stray into mischief. The power of his member has been diminished so that he has no strength to lie with many lewd women.

I made the point in the discussion that men who'd been circumcised as young as eight days old, in line with Jewish tradition, could not know what they'd lost in the area of sexual pleasure. To understand what men have lost, we need to turn to those who've been circumcised as adults. In our YouTube library, we have a video interview with a man who was circumcised at 18.

When people ask for materials outlining why MGM should be made specifically illegal, in line with FGM, we often refer them in the first instance to two videos. The first is titled, Child Circumcision: An Elephant in the Hospital,

the second is a presentation by Tim Hammond, an American researcher, The Global Survey of Circumcision Harm. Tim will be giving a presentation at the second International Conference on Men's Issues, in London, July 8-10, 2016.

This wasn't my first appearance on Jonathan Vernon-Smith's show. My previous appearance was in June 2013, discussing the topic of women in the workplace. The audio file is here. Caroline Criado-Perez called into the show, claiming she knew of longitudinal studies showing a causal link between increasing female representation on corporate boards and enhanced financial performance, and duly won the first of her three Lying Feminist of the Month awards.

The Feminist Problem

AVfM Video Source · 7 March 2016 · Archived copy · Original

Non-Feminists are not a minority.

Please support MensRights Edmonton

My journey to recovery after rape

Mark Charles (Mr. C) · 8 March 2016 · Archived copy · Original

I am not the only man who has been raped. There are countless thousands of us. Fear, guilt and shame prevent us from disclosing our experiences.

I do not seek to change this nor do I want to change the world. By providing this account I seek only to offer hope to others.

I was a not a child when I was raped. I was in my early twenties and had no idea that such things happen to men. This story is a common one, and it begins in a dingy nightclub.

The club was a dive. The floor was sticky with spilled beer. The smell of sweat and dry ice permeated the air. I was out celebrating the birthday of an acquaintance when it happened. I don`t pretend that my actions had no influence on the events that followed. We had been out drinking for a considerable time, and I could only be described as being a little worse for wear. Following a huge fight with my then girlfriend, I had gone out with the sole intention of drinking heavily and was happily engaged in this endeavour when another barfly struck up a conversation with me. All too soon my glass was empty and how grateful I was when he offered to refill it.

My drink tasted slightly strange. With hindsight, I blame myself for accepting it but at the time all I could think was that the establishment must have been watering down their beer. This was, after all, a dive. But a free beer was still a free beer. Until I had finished my drink, this had been an entirely normal interaction.

Suddenly I felt a hand on my thigh. This stranger was trying to kiss me. He pushed his tongue into my mouth as his fingers reached for my groin. I pushed him away and explained that I was flattered, but that I was not gay. His response was to say that he was straight; however he attempted to kiss me several more times over the following minutes. My head was swimming as he put his hands down my trousers. I pushed him off me, stated again that I was not interested and walked back to the group of friends with whom I had arrived.

The room was spinning as I rejoined my friends on the dancefloor. I felt a disconnect with my surroundings. I had gone out trying to get drunk but this was something else. It was difficult to think. Colours started slowly blurring into each other. My speech was so incomprehensibly slurred that conversation was beyond me. Even standing upright required concentration. All in all, I felt that I must be having a good time.

Eventually, I went to use the facilities. As I stumbled into the toilet, I felt hands on my shoulders, pushing me into the sole cubical. When I saw that it was the same guy from earlier I was struck still with dread. He pushed me up against the tiled wall and pawed at my penis, but I was able to knock his hand away. Again, I slurred the word “No”.

I felt as though I had lost control of myself. It was as though I was given an anaesthetic. My head was swimming, and my body felt numb. I was frozen with terror. I couldn`t think clearly; it was as though I was watching it happen to someone else. All it took was a little pressure, and I had collapsed onto the floor. He held my head as he forced his penis into my mouth.

The most shameful thing was that the only thought that entered my head was that if I could manage to make him cum that he wouldn’t anally rape me. I couldn’t. He pulled me to my feet and pushed me up against the cubical wall, crushing my face into the tiles as he pulled my trousers down.

I wish I could say that I’d fought, back but I was frozen. I was unable to think, let alone act. The drink and the drugs had flooded my system, and my consciousness was reduced to little more than emotion, with no real cognitive facility. I was aware of what was happening to my body but I can`t say that I felt it. There was a knock on the toilet door. He thrust at me harder, trying to climax. There was a louder, more forceful knock, this time accompanied by a voice I thought I recognised.

“Guys, I don`t care if you’re doing coke in there, I really need the f*cking loo.”

He was off me in a flash. Suddenly the door was open and he had run out of the toilet. I had collapsed onto the floor, my jeans pulled down to my knees and I stank of fear and guilt and shame. I saw a face that I knew. A friend of the friend whose birthday we had been celebrating. His face showed nothing but concern. He helped me to my feet. I pulled my trousers up. He asked if I was ok, but I couldn't answer. I stumbled to the sink and retched. I washed the sweat from my face and stumbled back to my group of friends. I don't recall much of the rest of the evening. I have no recollection of how I got home at all.

The physical sensation afterwards was more than intense. I felt as though there were insects crawling around under my skin. This lasted a couple of days. I felt complete disgust at myself, my body, my being. I felt weak. I felt less than a man. I felt less than human.

For the next few days, I felt numb. I could not believe that I of all people could, or would, be sexually assaulted, let alone raped. My family had raised me to respect women. I was aware that rape existed, but I had never thought that it could happen to men before it happened to me. I questioned my sexuality. Did I do something to lead him on? Did I want to have sex with another man? I felt that I was to blame for what had happened.

If only I had been stronger, if only I had fought him off; if only I hadn`t accepted a drink from him. There seemed to be so many things that I could have done differently. In the cold light of sobriety I could, and most likely would have acted very differently that night.

I did not understand what was happening to me. It felt disgusting to inhabit my body. The person that I had been before the rape was dead. The things that I derived joy from seemed to mean nothing to me anymore. I was experiencing pain on a molecular level. Everything that I was, everything I had believed about myself had been destroyed. I was not strong. I was not capable. I was not able to protect myself.

Overnight, the world had very quickly become a very scary place. Every social interaction suddenly seemed like a threat.

I was desperate to understand what had happened and how I should be dealing with it. I sought help from every institution I could think of, but this only compounded the problem. I had always understood that the definition of rape is someone forcing someone else to have sex with them against their will. No matter how much I tried, I couldn`t frame my experience in any way that did not fall into that definition.

Consequently, I went reported what I believed to be a crime to the police. I asked to speak to a specialist rape officer. I was shown to a room where I recounted my experience to two female officers.

Their response astonished me. I cannot stress enough that my experience happened a long time ago and that there have been numerous initiatives by the police since that time to deal with victims of sexual crimes differently. At that time, however, I was informed by the police that it was not a crime to rape a man. The law then stated that rape was a crime that men commit against women.

I am given to believe that the law in the UK at least, is now taken to mean the penetration of a mouth, vagina or anus without consent. At the time that I reported my experience, however, I was instructed by the police that if I should request to formally report this as a crime that I would be prosecuted for wasting police time as no illegal action had taken place. They informed me that I should consider myself lucky as the law had previously stated that sodomy was illegal, and I would have been prosecuted as I had given what they felt to be a confession.

I felt betrayed. I had bought into the idea that as a citizen there were certain behaviours expected of me, and certain protections that society offered. I thought that I had a right to life, a right to a family life, and a right to not fear persecution or assault. It would seem that I did not have a right to those things after all. My safety was a matter for me and me alone. I didn`t understand what was happening to me. I was desperate to feel something else. A matter of weeks previously I had been enjoying my existence. Now, though, every waking moment hurt.

I thought that as a rape victim I should be able to seek support from a rape crisis centre. As soon as I walked through the door I was approached by a very well-meaning woman who stated that it was a safe space for women

only and as such I couldn`t be there. My presence as a male would be intimidating for the rape victims who were there for support. I asked to speak to a support officer, in a private room if necessary. The answer was no.

I quickly explained my situation and stated that I was not there to cause distress to anyone; that I just needed help. She told me that some of the women at the centre believed that all men (one assumes that included me) are rapists and as such my continued presence would be highly upsetting for their clientele. The lady very politely informed me that she would call the police if I refused to leave.

As I walked away, my mind was reeling. Not only was I unable to protect myself from assault, not only did this not count as a crime but now I was the guilty party by virtue of my sex. I felt as though I was not a part of society, but just a commodity. I was something to be used and abused, by anyone at any time. I did not have the protection of the law. I was outside of civilised society despite living within it. I felt as though I had no value as a human being.

. . .

When I was initially raped, more than a decade ago now, my world collapsed. The one thing that I was desperate for was to talk to someone or to read something that confirmed that someone else had experienced what I had experienced and had recovered from it. Before the rape, I had always been in control of myself. Afterwards, I was ruled by emotions I didn`t understand. I wanted desperately to know how other guys had dealt with these issues. I wanted to know how I should handle it, what I needed to do to feel normal again.

I don’t know what it’s like to be raped if you’re a woman. But I do know that there exists a range of helplines, books, survivors groups, charitable organisations and shelters to assist and support you, as there should rightly be.

If you’re a man, there is not that support. There are few books. In most areas there are no groups, no shelters, no government sponsored initiatives. I had to work through it on my own. After the initial rape, I wanted something, anything, that would reassure me that I was not alone in this, that it did not mean that I was less of a man, that life does, in fact, get better. Ideally, I wanted someone to explain, either in person or print, how they had gotten over it.

I decided that to more speedily facilitate my recovery that I should write the thing that I had wanted to read. If I simply outlined to myself which understandings helped and which thought processes didn`t, then hopefully I would stop punishing myself for someone else’s actions.

If these musings ever help another human being then so much the better.

Source: The above is an excerpt from the Kindle eBook *Unspoken: One man`s journey to recovery after rape*, by Mark Charles, which documents his road to emotional recovery after rape.

Lies men are fed

Editorial Staff · 8 March 2016 · Archived copy · Original

The following Blog entry was posted on AVFM forums by one of its members, Maxx. It is edited and republished here with his permission. ED

Comforting lies are essential to keeping men compliant, ignorant and productive within any gynocentric system. Keeping men ignorant and productive is something that progressive (secular western) and traditionalist (Islamic middle eastern) cultures are equally invested in doing. Different cultures hold men compliant and productive by promoting different sets of lies. Detailed below are a handful of truisms that have become increasingly popular in our secular progressive western cultures in recent years. But how 'true' are they?

"Never judge a book by its cover."

External appearances, more often than not reflect internal states. A 27-year-old girl with Botox lips and fake tits in a forty thousand dollar Gucci dress stepping out of a limo while someone else holds the door open might not be a vapid, materialistic gold digger, but she probably will be. A girl with half her head shaved and the remaining half colored blue 'might' not be a secular progressive abortion-loving feminist social justice warrior, but she probably will be.

Most of the time, in fact, external appearances are valid and viable indicators of personal virtue, qualities, and states. Making snap judgments off the back of them and tailoring responses and reactions accordingly can in practice save a lot of time and energy. The occasional cases where external appearances are misleading are the exceptions rather than the norm. In no place is this truer than in the realm of physical fitness.

Roy Nelson is one of the top heavyweight mixed martial arts fighters in the world. Straight up one of the baddest men alive. Not that you could tell by looking at him, but he's the sort capable of dispatching much larger men:

Most top MMA heavyweights look like the herculean Adonis hitting the dirt, not the short fat man cleaning his clock. As we advance through life both observing and interacting with various people, we can effectively build a pretty reliable set of possible correlations that will permit us to effectively size-up and evaluate everything around us; people we interact with, are confronted by and determine how to respond most effectively to them. There might be a pro-life Christian girl who's a registered Republican and yet has a half-shaved bald, half-painted blue haircut going on, but I wouldn't bet my ass on being able to find her in a hurry.

Always judge a book by its cover. Proactively accumulate data on the people you interact with to dramatically improve your ability to draw snap judgments by observing general patterns. Do that and you can look forward to a future where you are usually right about most people and only occasionally pleasantly surprised.

"There is no 'I' in team"

This aphorism is used to promote selflessness and sacrifice in the common interest. Those that typically end up sacrificing the most are men. It is a false platitude exactly because every member of a team isn't equally useful, ever.

Are the men that bring in all the new business at a large multi-national corporation as valuable as the women in the HR and compliance departments processing trumped up sexual harassment cases and making sure everyone has their top button done up? Are all the men that bring in new business equal? Of course not; there are star performers there are grunts, and there is dead wood.

Was Zlatan Ibrahimovic, the soccer star scoring that goal in the gif to the right as valuable as the other ten members of his team were on the day he scored that goal? Are star players as valuable as the scrubs on ANY day? The more indispensable a given performer is to a team that surrounds him the less the rules that apply to the collective will apply to him. Star performers must reach out to one another and build effective alliances within wider teams. They must recognize and remain cognizant of the positive value they add as individuals and demand compensation according to their skill. They don't need to be signing up to unions which permit the weakest members of a given collective to demand and petition for a cut of whatever spoils secured as a result of the guts, determination, hard-work and or vision and creativity of a handful of star performers.

There is no 'I' in team, but there is an 'I' in 'winner'.

"Just be yourself."

Nothing will stunt a man's growth more than internalizing this toxic little mantra you'll find plastered across the social media feeds of narcissistic young women and girls everywhere.

At a basic level, it's used to evoke the idea that it's better to be yourself than to attempt to adhere to anyone else's rules or expectations. At face value, it sounds true and simple enough. But most of the time it's awful advice that has prepped an entire generation to fail and to adopt a tendency of externalizing accountability for their shortcomings when they do. The truth is everyone has an immediate natural response to a given situation or challenge.

The "natural" reaction to a punch in the face is to turtle up. At the very least it's to flinch and turn away from the strike. It's certainly not to slip and then counter. You are never going to win a fist fight "being yourself." You have to interrogate your natural response, and if it proves ineffective in yielding your desired result, you need systematically attack and overcome it proactively.

To achieve the success you must "be yourself," right? But that doesn't mean stubbornly refusing to adapt when Plan A doesn't survive the first contact with reality. If the first time someone throws a punch your way you flinch, cower and eat a punch in the mouth accordingly, try not just to do what comes naturally next time. Attempt to do something else.

What comes most 'naturally' will seldom be the most effective strategy. Most children, when confronted with adversity, cry and ask someone to remove whatever is the source of their antagonism. "Just be yourself" is the

mantra of a generation conditioned to continue processing the world around them like infants, long into adulthood. From entitled feminist women bitching about man-spreading to every entitled 'nice guy' nerd complaining about the how the universe just isn't 'fair' because swimsuit models aren't lining up to see his lightsaber collection. "Just being yourself" must go hand in hand with a commitment to be ruthlessly interrogating who you are and thinking proactively about exactly who you want to be going forward.

"Never give up."

While determination in the face of adversity is commendable, it goes hand in hand with the ability to intelligently "give up" effectively and know when it's appropriate and wise. In fact, any ineffective strategy must be discarded to achieve growth and forward progress. All too often masculine vigor is channeled into dead ends by evoking this hollow mantra.

There is a time and a place for giving up entirely, just as there is a time and a place for giving up ends by evoking this hollow mantra. A masculine determination can be exploited by those evoking this platitude to keep men chained to an apple cart forever chasing a carrot on the end of a stick that's somehow forever just a whisker out of reach.

Sometimes it's good to give up. If you are hitting your head against a wall, abandon that approach. Of course you should never give up on striving for an alternative in the face of failure, but that's not the same thing as "never give up." Don't allow those who demonized giving up to stunt your growth as a man. When something isn't working, absolutely give up on it.

There are also times you need to give up on people. Life is too short for you to carry deadwood or to retain friendships and relationships with individuals who suck on your vitality, who find it easier to mock you because of the journey you are on than growing the balls to embark on their journey. Giving up on people who simply don't get it is the least of two evils. You can take horses to water and leave them to figure out how to drink on their own.

The successful man, the capable man, is a man that has given up on a thousand and one failed approaches and strategies for success and advancement. The unsuccessful man is the man that refuses to give up on an unsuccessful approach because someone once told him to "never give up," he took it the wrong way and never looked back. Being bull-headed is a double edged sword and all men must be mindful of the dual nature of this quality.

I'm reminded of some of the greatest fighters that ever laced up a pair of gloves. The rugged masculine bull-headedness that drove them to take stubbornly on and believe they could topple champions who stood tall atop piles of vanquished foes, was for them the same virtue that in their twilight years drove them to ruin. The same drive that makes a man a champion fuels him into combat, again and again, each time with significantly diminished skills against hungry young lions in search of that elusive final vindication that might only come at a long-term cost if it even comes at all.

The same quality that makes a man great can eventually leave him a carcass stripped bare by vultures and hyenas.

There is a time and a place for giving up entirely, just as there is a time and a place for giving up on one thing and attempting another with the same objective. The smart play is to know the difference.

RANT about new Ghostbuster film!!! Grrrr!

AVfM Video Source · 8 March 2016 · Archived copy · Original

"GAH…. just had to vent about this! Dear feminists…. IF YOU DELIVERED THE GOODS…. no one would care. Reality is, you complain about everything and deliver nothing. You are parasites on other people creativity!"

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Women celebrate being truly empowered on International Women's Day

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A group of Indian women have a special message for the women (and men) of the world on International Women's Day. It's inspiring!

No seriously, watch it. Then subscribe.

Top Three Lies of Feminism: Milo Yiannopoulos

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"The Internet's most fabulous supervillain, Milo Yiannopoulos takes on radical feminism with one hand tied behind his back."

Support Milo at http://yiannopoulos.net/ Original audio – http://tomwoods.com/576/

Encourage Matthew Drake to make more videos like this by subscribing to his YT channel.

The difficulty of defending military members accused of sexual misconduct

Michael Conzachi · 9 March 2016 · Archived copy · Original

AVFM Contributor Michael Conzachi further enlightens us to the difficulty of defending military members accused of sexual assault.

Army Judge Advocate Major Mason S. Weiss authors a brutally honest paper on the extreme difficulty that military members have who face false allegations of sexual misconduct.

His draft paper that can be found here will most likely NOT be published in the next edition of the Army Lawyer Magazine.

In his draft, Major Weiss; an Army military justice instructor at Fort Leonard Wood Missouri, accurately depicts the frustration and extreme difficulty of defending service members against false allegations of sexual assault.

Major Weiss describes a hypothetical case of a soldier falsely accused of sexual assault, who comes to the realization that it truly is the UNITED STATES versus him. Read how there is a small army of advocates and prosecutors assigned to the alleged victim and prosecution, and virtually nothing and no one to the accused.

Since 2008, Congress; along with the sexual assault grievance industry, led by the likes of Senators Kristen Gillibrand, Claire McCaskill, and a handful of others, has chipped away; piece by piece, to virtually eliminate the constitutional protections and due process rights of service members accused of sexual misconduct. And have exponentially expanded what is considered sexual misconduct.

In addition to the expansion of definitions and the decimation of constitutional protections, post-conviction remedies are being eliminated.

In any military conviction involving sex offenses, it is a virtual certainty that clemency petitions following conviction will be denied. Plainly said; there is virtually no military commander on the planet who will risk his or her career, granting clemency in any sexual assault case, post-conviction.

A leader who grants a clemency petition will automatically result in the referral to the Judge Advocate Command and Secretary of that Branch. Many commanders display bravery on the battlefield, but just one clemency petition approved may end his or her career and draw the delusional wrath of the Gillibrand's, McCaskill's and the usual array of hysterics.

It is highly unlikely that his article draft will be published in any forum as it defies the politically correct narrative of the mythical and non-existent sexual assault epidemic in the U.S. Military.

Major Weiss should be commended for his honest commentary and his article should be read in its entirety by every member of the Senate and House Armed Services Committee, but it won't.

With the vast array of published articles on AVFM and other sites of the draconian sexual assault witch hunt mentality of the U.S. military, it is explicitly clear that the United States Military is now the most dangerous and hostile work environment for males. Never in the history of this great nation have the genders been pitted against one another as they have for the past 7+ years.

Never in the history of this great nation, the vast overwhelming majority of military leaders, commanders, and political office holders have been cowed and browbeaten into submission by the hysterics of the sexual assault grievance industry.

The blowback of the sexual assault grievance industry and the opening of combat jobs to women has already had an effect on retention and recruitment, especially in the combat arms arenas. Many military males are now refusing to be in any position with military females that would risk being falsely accused. Some females who are not of the

falsely accusing type are already complaining about being unable to do their jobs, simply because males are refusing to be in the same room or situation with them alone or without protection against false accusations.

Regardless of what one's opinion is on serving in the military; many in the country see it as a noble and honorable profession, and it is.

Unless the pendulum, that has swung, almost into oblivion in the depths of lunacy and constitutional obliteration, I would not recommend military service to any male any longer.

Until political leaders such as Gillibrand, McCaskill, Ayotte and others can be voted out of office and politicians of both parties who serve on the Senate and House Armed Services Committees, realize that service members vote, and have families and friends that vote. And understand that this path is decimating the military, will they finally wake up and smell what is being shoveled.

There will most likely be some comments to this post, and as long as they follow the comments policy of AVFM, they are most welcome. I would ask that those who comment, or those who will read this post also contact their elected representatives and voice their concerns.

In the past 7+ years, the sexual assault hysteria cottage industry, the social experimentation, the soon to be forcing of women in combat roles, the radical and hostile elimination of Christian religious preferences, and the Veteran's Assistance Administration scandals are destroying the military from within.

It is hoped that there is an administration change in November if there is any hope of bringing a sense of sanity, normalcy, and fairness back into this process. Even then, it may take years to undo the damage.

It's no longer just a sexual assault witch hunt problem; it's a national security issue.

*****

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Law Office of Jocelyn C Stewart UCMJ court martial defense attorney

AVfM Video Source · 9 March 2016 · Archived copy · Original

“Showcase video of the Law Office of Jocelyn C Stewart, run by former Army JAG, UCMJ court-martial attorney who specializes in defense of allegations of sexual assault for all branches of the military worldwide. This video features commentary on the military’s current campaign against what it and many in Congress and society at large view as an epidemic of sexual assault in the ranks. Three former clients provide insight into their experiences and attest to the results I achieved for them.”

The Safe Space Ploy – Fiamengo File Episode 5

AVfM Video Source · 9 March 2016 · Archived copy · Original

Professor Janice Fiamengo from the University of Ottawa discusses the meaning of “Safe Spaces” on university campuses.

To keep the videos coming please support StudioBrule.

Thought Police and Political Correctness in Modern Academia | Dr. Gad Saad

AVfM Video Source · 9 March 2016 · Archived copy · Original

Narration by Dr. Gad Saad, Concordia University Research Chair in Evolutionary Behavioral Sciences and Darwinian Consumption.

The full lecture is available to watch at https://youtu.be/G5-oG0L6ZnU

Laura Kipness "Sexual Paranoia Strikes Academe."

Please support Matthew Drake and sign up to his YT channel.

Three basic human rights men gain from “legal abortion”

Alice Smith · 10 March 2016 · Archived copy · Original

Recently the youth wing of Sweden’s Liberal Party has put forward an interesting proposition: that men should be granted the right to opt out of paternity via a “legal abortion”. However extreme and peculiar some of their other stances are, I cannot help but see the good this particular act would do if it made its way through international legal systems. How this would work is that men would be permitted to opt out of parenthood fully up to the eighteenth week of pregnancy, by current Swedish physical abortion laws. The man then severs all ties to the child, as though it were dead to him. (1) Cold and cruel? Maybe, but so is the physical act of killing an unborn child. Sometimes people have no ability to raise a child and, where the opt-out is present for one sex, it is an injustice not to offer an equal option to the other. This proposal would give men and women almost equal grounds on which to decide parenthood and would open the way for men to regain three core human rights that they can be denied.

Right 1: The right to choose parenthood.

The Cairo Programme of Action states that:

> Reproductive health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity, in all matters relating to the reproductive system and its functions and processes. Reproductive health therefore implies that people are able to have a satisfying and safe sex life and **that they have the capability to reproduce and the freedom to decide if, when and how often to do so. Implicit in this last condition are the right of men and women to be informed [about] and to have access to safe, effective, affordable and acceptable methods of family planning of their choice, as well as other methods for regulation of fertility which are not against the law,** and the right of access to appropriate health-care services that will enable women to go safely through pregnancy and childbirth and provide couples with the best chance of having a healthy infant [para. 72]. (2) [Emphasis added.]

Here it is quite clear that it is considered a human right to choose when, if and how often we reproduce. If a couple becomes pregnant, it is the woman who can make the sole and final decision regarding whether to carry the child to term. This means that no woman can be forced to carry a child to term she does not want, but every man can potentially be forced into parenthood. At a time when women are allowed to escape unplanned parenthood, men are still forced into it under the archaic refrain: “If you don’t want a baby, don’t have sex.”

Right 2: The right to be free from slavery.

Article 4 of the Human Rights Act states that:

> 1. No one shall be held in slavery or servitude.
>
> 2. **No one shall be required to perform forced or compulsory labour.**
>
> 3. For the purpose of this Article the term “forced or compulsory labour” shall not include:
>
> a) any work required to be done in the ordinary course of detention imposed according to the provisions of Article 5 of this Convention or during conditional release from such detention;
>
> b) any service of a military character or, in case of conscientious objectors in countries where they are recognised, service exacted instead of compulsory military service;
>
> c) any service exacted in case of an emergency or calamity threatening the life or well-being of the community;
>
> d) any work or service which forms part of normal civic obligations.” (3) [Emphasis added.]

Under this act, working to pay child support is neither work under detention, military work, emergency work or

part of the normal civic obligations of any man or woman. Whereas cases where parents agree to have children and then separate, resulting in child support, are grayer, the case of unwanted children is pretty black and white. If a woman cannot afford to have a child, she and only she can choose to abort it. If a man cannot afford to have a child, he cannot choose to opt out of supporting the child financially. In some parts of the world, this results in imprisonment for child support payments he could not afford, and the demands and debt do not cease after prison. (4) This results in men working longer hours and taking up more jobs only to lose the money to a child they did not want and had no say in bringing into the world. Does a couple, or a woman, who puts a child up for adoption pay child support? Men forced into paternity are held financially liable for eighteen years, a grave impact on their choice of work, financial status and available resources.

Right 3: The right not to be forced into marriage.

Article 12.2 of the Human Rights Act states that:

> 2. Marriage shall be entered into only with the free and full consent of the intending spouses. (5)

Rights of Women describes consent as:

> Consent means **you have made a free choice to get married** and it is your own decision. **Even if you say you agree to marry, this does not always mean you have consented.** You must have the freedom to choose whether or not to enter the marriage. [Emphasis added.]

The same organisation describes force thus:

> The definition of force used by the Government includes physical, psychological, sexual, **financial** and emotional pressure as well as emotional and psychological abuse or harassment. **Forced marriage involves situations where you feel pressured to the point where you agree, but only because you feel you did not have the choice to say no, and you would not have consented had the pressure not been placed on you.** Women and girls **often describe a 'feeling' or just 'knowing' that they could not say no to a marriage, and that if they did, there would be some kind of consequence if they tried to resist being married e.g. ostracisation, being told they have brought shame on the family,** and even being physically harmed. [Emphasis added.]

It is not difficult to see the parallel between these descriptions and the implications for a man with a pregnant partner. Due to the social and financial pressures resulting from the lack as mentioned above of a right to determine paternity and of a right to work for oneself, many men feel compelled to marry a pregnant partner. Some women even use pregnancy as a tactic to lock down a partner who would otherwise not be interested in her anymore. Through financial and social coercion, men are placed in a position where the most reasonable thing they can do, faced with pregnancy, is marry the woman, regardless of their interests and life goals.

If a global law were enacted that enabled men to terminate their parental status within the time frame women are granted for abortion, these essential human rights would be given to men once more.

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Notes:

(1) https://www.rt.com/news/334720-legal-male-abortion-sweden/

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The US needs to restore impartiality in dealing with sexual assault allegations

Christine Damon · 10 March 2016 · Archived copy · Original

In a February 10, 2016, Guardian article by Metropolitan Police Commissioner Bernard Hogan-Howe entitled *Suspected Sex Offenders Have Rights That The Police Must Respect* he acknowledges that the police have been acting on the presumption that all sexual assault and abuse allegations are truthful, and therefore, all accused are guilty until proven innocent. This practice has led to high-profile rape cases that ended up being false accusations, done tremendous damage to both the falsely accused and the confidence in the Metropolitan police force.

Hogan-Howe re-evaluating this approach offers "a good investigator would test the accuracy of the allegations and the evidence with an open mind, supporting the complainant through the process. This is a more neutral way to begin than saying we should believe victims, and better describes our impartial mindset." Scotland Yard is now conducting an inquiry into how to better handle abuse allegations. One can only hope that the US will start to re-evaluate its approach to sexual assault allegations.

The *You Have Options* program started in Ashland, OR, is the Metropolitan police force's approach on steroids. This program is "victim-centered" and gives the accuser unprecedented control over the process. Designed to increase reporting and minimize trauma to the accuser it assumes the accuser is being honest, allows them to decide how much, if any, of an investigation is conducted, and whether the accused or any potential witnesses are interviewed or informed of the allegations. In its first year, it was responsible for the incarceration of two innocent men and the prosecution of zero actual rapists.

Not only does it treat the accused as guilty until proven innocent, but it also blocks the accused's ability to prove their innocence. In the first case, there was never a question of whether it was consensual or non-consensual sex. There had never been any sex to begin with, nor was there any evidence that there was. All they had was the accuser's accusation. The date that she claimed it happened was easy to prove that she was not in the state. Presented with the fact that what she claimed was impossible, the police claimed that she "could have been mistaken about the date and it could be two years one way or the other." This prevents any man accused of ever having an alibi. Therefore, under the *You Have Options* program, you are guilty until you can show your innocence, and then you are still considered guilty.

The discrepancy in her story should have been a huge red flag to the police that they needed to do further investigating. The alleged victim also claimed that she had been victimized by the accused for years and that it was all documented in her psychiatric records. The police did not wait for this "evidence," nor did they visit the alleged crime scene, or interview any of the alleged witnesses. Secure in the belief that women do not lie about rape they turned it over to the Jackson County District Attorney.

Deputy DA David Hoppe, working on the same "listen and believe" narrative did not wait for this evidence either and went directly to a secret grand jury, where the accused is not present or informed that it is taking place. Oregon has hearsay exception laws that allow for an indictment and conviction on just the accuser's testimony unless there is a reason to question that testimony. Apparently, he did not feel that the fact that it could not have happened on the date the accuser alleges was not reason enough. The DA is then able to inform the grand jury that they do not need any evidence to indict. Knowing that this may be violating an innocent man's due process rights and destroying his life, the DA got the grand jury to grant the state immunity to protect them from any lawsuits.

Deputy DA David Hoppe got the indictment, and the falsely accused victim was incarcerated on a $1 million dollar bond. Since he already had the indictment, he was able to ignore the accuser's daughter who claimed that her mother made these accusations regularly and had falsely accused her father when she was a child. He also ignored the letter from the accuser's friend stating that the accuser told her she was going to destroy her soon to be ex-husband's life by accusing his son if she did not get "the house, the dogs and the boat" in the divorce.

Finally, 53 days into the incarceration the DA received his only piece of evidence, the psychiatric report that was going to seal the case for him and it barely mentioned the accused and did not implicate him in any way. Why didn't he wait for this evidence before going to the grand jury? Why didn't the Ashland Police Department wait for this evidence before handing it over to the District Attorney? They were all working on the assumption that women do not lie about rape and that all accusers should be believed. He dismissed the case "in the interest of justice" but not until after the extreme financial, and psychological trauma was inflicted on the falsely accused victim.

The Ashland Police Department claims that they did nothing wrong. Apparently, this is how the *You Have Options* program works. Probably the most disturbing thing about this is that it was after the indictment, incarceration and revelation that the accuser was lying that the Ashland Police Department started promoting the program nationally as a solution to the "rape crisis." The program was submitted and recognized as a finalist for the Webber Seavey Award for Quality in Law Enforcement. They testified in front of Congress; numerous articles were written. Ashland P.D started training other police departments in the program. There was a 20/20 episode celebrating it, and it is the model for Senator Kirsten Gillibrand's Campus Accountability & Safety Act (CASA), which affords the accused even fewer protections than the state of Oregon.

Victims of false accusation suffer severe psychological trauma, are often financially devastated and have their reputations forever called into question. What both CASA and the *You Have Options* programs are severely lacking is any accountability to their innocent victims, the falsely accused. Instead, these innocent men are treated as acceptable collateral damage in their war on rape. For a police department, a city, a state and a country that is so obsessed with the trauma victims of rape suffer, they are profoundly irresponsible and disturbingly apathetic to the trauma and injustice that they are unleashing on the falsely accused. Their message to the victims of false accusations is clear, the trauma and destruction they suffer is not only irrelevant but acceptable. Their lives do not matter.

Six months after the first case was dismissed, the *You Have Options* program claimed its second victim. An impartial approach would have dismissed these cases as unfounded or without enough evidence to proceed. Instead of finding a solution to the "rape crisis" Ashland Police seem to be exposing how common false rape accusations are. And, by failing to take responsibility, both the police and the state show their complicity and their willingness to do it again to other innocent men.

A system that assumes all accusers are truthful makes it easier to catch the rapists but also makes it easier to destroy the innocent in the process. This, in turn, destroys the public's confidence in the system and willingness to believe actual rape victims. It's often said that false accusers make it more difficult for actual victims to get justice. They can't do it alone, though. It takes police and prosecutors who blindly believe them to do the most damage. An Ashland woman recently said "It's sad, now when I hear of a man who has been arrested for rape, I automatically think, "Poor guy! What are they putting him through?"". In spite of the claims that women do not lie about rape, the assumption has become that the police and courts are railroading innocent men.

This serves no one. Programs like Ashland, Oregon's You Have Options are damaging to both the falsely accused and victims of rape. Feminists claim that false accusations of rape are rare, but 100% false accusations in a town of 20 thousand in one year are anything but rare.

To restore confidence and protect all victims we need a policy that approaches accusations of rape with impartiality and holds police and the courts accountable to both the victims of rape and victims of false accusations. We will need someone with the conscience and integrity that Commissioner Hogan-Howe is exhibiting in the UK. Hopefully, that person will show up soon. In January 2016, co-sponsor Senator Kirsten Gillibrand said she and Senator McCaskill would attempt to attach the CASA bill to the re-authorization of the Higher Education Act. How many more innocent men need to be destroyed before they will realize that sacrificing innocent men to make it easier to catch rapists is not only immoral but counterproductive?

Free Yoga, And Other Crimes – The Fiamengo File Episode 16

AVfM Video Source · 10 March 2016 · Archived copy · Original

Ever got so mad over getting a free yoga class because it was culturally insensitive? Janice Fiamengo tackles the insane people who always feel the need to stay angry.

Subscribe to Studio Brule for more episodes.

Ohhhh... you mean SYSTEMIC sexism... my bad

AVfM Video Source · 10 March 2016 · Archived copy · Original

Oh ya! karen straughan takes down a Feminist on systemic discrimination.

The persecution of Sage Gerard at Kennesaw State University (KSU)

AVfM Video Source · 11 March 2016 · Archived copy · Original

Professor Fiamengo discusses the modus operandi used by feminists to silence or destroy their critics. The example of Sage Gerard, who endured years of organized persecution at the hands of the faculty at Kennesaw State University in Georgia, is used as a case study.

Please subscribe to StudioBrule.

The consuming instinct | Gad Saad | TEDxConcordia

AVfM Video Source · 11 March 2016 · Archived copy · Original

OK, so what does all this have to do with men's rights? "Consuming instinct," what the heck?

Nature vs. Nurture. In the ongoing discussion between men and women this is the ultimate question, are we born this way or are we influenced by society. Feminists ideology spends an inordinate time on Social influence aka Social Constructs. But is that the entire story? Gad Saad thinks not. A humorous look at the differences between men and women.

Porn, Patriarchy, Hypergamy he hits it all.

To support Gad Saad, please subscribe to his YT channel.

NCFM letter to Governor Rick Scott re: SB 688 – alimony and shared parenting

NCFM · 11 March 2016 · Archived copy · Original

Dear Governor Scott,

We at the National Coalition for Men most strongly urge you to sign SB 668 which would help to bring Florida into the 21st Century with **Alimony** Reform and post-divorce equal shared parenting.

Florida's current *Alimony* Laws are archaic and more closely resemble the family and economic structures of the 1950's than the realities of the many family forms of 2016. SB 668 will bring economic justice and equal opportunity to divorcing husbands and wives as well as enhancing harmony in the post-divorce family by attenuating conflicts over money.

SB 668 also moves Family Law in the direction of post-divorce equal shared parenting. We at the National Coalition for Men believe that Family Law should follow family research. One of the most consistently and strongly replicated findings in family social science research is that the children of divorce fare best in family forms that maximize the involvement of both parents in the child's life. The worst developmental outcomes come from single mother families which are supported by current Family Law.

We strongly encourage our members and others who believe in the necessity of such reforms to contact Governor Scott immediately at:

http://www.flgov.com/contact-gov-scott/email-the-governor/ and/or Rick.scott@eog.myflorida.com , and/or 850-717-9337

Respectfully,

Harry Crouch

President, National Coalition for Men

A copy of the printed letter sent to Governor Scott is here: http://ncfm.org/wp-content/uploads/2016/03/160311-Open-ltr-to-FL-gov-Scott-re-alimony-SB-668.pdf

George Carlin – Political Correctness is fascism pretending to be Manners

AVfM Video Source · 12 March 2016 · Archived copy · Original

George Carlin educating us on political correctness, a brilliant man with a way of words which resonates over time.

George Carlin (1937 – 2008). R.I.P. George.

https://www.youtube.com/watch?v=hkhUivqzWv0

Dr. Michael S. Green of Ventura, California "Known Genital Mutilator"

Gary Costanza · 12 March 2016 · Archived copy · Original

Dr. Michael S. Green has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From his website drmsg.com:

"Dr. Michael S. Green is board certified in both Family Medicine and Obstetrics and Gynecology. He is currently providing primarily Obstetrics and Gynecology services in his role as Chief of Obstetrics and Gynecology at the Centers for Family Health in Ventura County California.

Dr. Green loves to camp with his family. He enjoys fishing, hiking and on-line gaming with his boys. He also enjoys boogie boarding, skiing, cooking, and entertaining."

As a women's doctor, and probably circumcised at that, he knows nothing about the foreskin, and is obviously ignorant of the human rights violation he brings on his unwilling – and unconsenting – patients.

On his other website, medtwice.com, he stars in two videos about circumcision, this first one "Overview," in which he concludes:

> My personal advice is to make the child look like other males in his family and peer group. Life may be easier for the child if he looks like the other male members of the family and his community. Ultimately this is a choice for the parents to decide. There are reasonable arguments on both sides of the debate. The choice becomes a balance of medical as well as social issues.

On what planet does Green's personal advice matter when it comes to risky and unnecessary surgery of an unconsenting infant? The same planet that allows said infant's parents to 'consent' to this permanent amputation, a planet that needs a wake-up call when they allow doctors to modify an infant's genitals because they or the parents want them to look 'right.'

I don't recall any ritual where men or women compare their genitals, and when it happens accidentally, GET REAL – don't avoid the elephant in the room, explain that some boys were mutilated against their will and the *intact and uncircumcised* penis is the *normal* version, not the other way around.

From Dr. Green's "Procedure" video:

> Complications from circumcision are very rare. Bleeding can occur but is usually easily controlled at the time of the procedure. Infection is possible but surprising a rare event. Injury to the penis itself is incredibly unusual. The local anesthetic, the cream or the injection, work very well. It is my opinion that in most cases circumcision is more difficult for the parent than it is for the baby.

Complications are not rare, and actually 100% of these babies will have deformed and scarred penises and some level of trauma and nervous system damage. Injury to the penis is also 100%, and we have no way of knowing if the mutilation is "more difficult for the parent than it is for the baby."

Since Dr. Green has incomplete information about risks and complications of circumcision, you can read that here at neonatalcutting.org.

Dr. Green's practice information follows:

120 N. Ashwood Ave.

Ventura, CA (805) 658-5800

Centers for Family Health

2361 Vinyard Ave
Oxnard, CA 93030

Phone: 805-981-3770

> Dr. Michael S Green "Known Genital Mutilator" https://t.co/k7cLJ8X5YJ #nocirc #intactivism @AndreaHardie pic.twitter.com/vrFKbosnvK
>
> — gary costanza (@jerrytheother) March 12, 2016

Online Dating

Editorial Staff · 12 March 2016 · Archived copy · Original

*The following Blog entry was posted on AVFM forums by one of its members, **Maxx**. It is edited and republished here with his permission. ED*

Online dating is a very passive and limited means of attracting and interacting with women. A man has no positive means of proactively influencing his success. It's like putting some bait on a fish hook and waiting. You might be waiting a while.

Whatever bait you put on it's going to attract some forms of fish and repulse others.

For example, put pictures of yourself in a suit looking 'corporate' and standing next to your new sports car and you'll set off the spidey sense of every gold digger in sight. At the same time as putting off young fun loving girls that think you look like a wealthy older douche who is trying to 'buy' them. Put pictures that show off your abs and muscles and you put off chicks that think you are a poser and chicks that believe that you are only after sex. Put a handful of neutral, boring non-threatening images of you standing next to your Xmas tree holding your pet dog and you look like a 'boring guy.' Put very zany ones where you share dangling upside down off something high or in fancy dress, and you seem like a freak. You'll Scare off the meek sheltered girls and attract the S & M freaks that want you to butt fuck them while they scream 'no daddy it's too big' at the top of their lungs, prompting your neighbors to alert the police.

You can write whatever you like in the profile but the more you write, the easier it's going to be for a prospective chick to find something in your profile that pisses her off and uses it as an excuse to dismiss you or ignore your efforts to initiate interaction.

The less info you provide, the more she can project her preferred qualities into the gaps (it isn't your fault if she makes assumptions that are unfounded and decides to see you on the basis of them is it?).

Once you do get messages flowing back and forth your flake rate is going to be unbelievably high, women are fickle creatures at the best of times. That goes tenfold for 'online'. At least, in a bar you can ask a girl who turns away from you while she's doing that suddenly in the middle of a conversation between you. Online all she has to do is click a button and your ability to communicate with her vanishes instantly. Attempt to circumvent that and you'll get banned from the site for 'harassment'.

The short answer is that this is a pretty bullshit way to go about meeting women. If you want casual hookups, post a couple of pictures of yourself including at least one that shows you are in decent shape. Post a short non-specific message about how you are interested in meeting different kinds of people and seeing where this journey is going to take you. Post jokes. Mock the whole dating process and the website itself. You want to stand out as a rebel and an adventurer so communicate that.

It's a numbers game. Hit up a bunch of chicks with your profile. Ask them a dumb question for example about some item in the background of one of their profile pictures (IGNORE their looks and NEVER comment on them…that's what EVERY other chump is already doing).

Once they fire back, scan through their profile get a handle on their values and personality quirks and reflect them back to her in conversation. This is actually about the only thing that's EASIER online than in real life because you don't even have to ask leading question to illicit the info; it's all already there. And that's because most women these days are narcissists prone to massively OVER-SHARING on social media (including dating site profiles). The blueprint for exactly what you need to say and do to get her to engage you is usually right there in her profile preferences and bio.

Arrange a date. On the date steer conversation away from the nuts and bolts 'what do you do what do I do' job interview dynamic and onto the grounds of primal fears, childhood memories and general observations about people around you. Sprinkle the conversation with subtle references and nods to all the shit she already told the universe floats her boat in her long rambling self-indulgent profile. Steer the conversation the long way round until it's about sex one and sexual preferences one way or another. Then get her back to yours, fuck the shit out of her and only call her back the next day if she's any good.

ON THE OTHER HAND…

If you are looking for a serious long-term relationship, forget this online bullshit totally. Instead, embrace a hobby or interest that you've meant to get into. If you are a man of faith look for a hobby or interest based around that or operating out of your local church. Use this as an opportunity to meet and interact with new people (male and female) who share your interests and broadly speaking your spiritual outlook.

Don't force it but allow things to develop organically. If you like the look of a girl and get along invite her for coffee afterward. Get her number and rinse and repeat. Eventually, you talk about family and babies and raising children in this crazy mixed up world of ours and figure out if she's on the same page. That's the best advice I can give.

Online dating isn't a short cut to pussy, rewarding long term relationships or marriage and family for men that haven't invested time in learning both about themselves and about women and female nature. It's subject to most of the same 'rules' as the real world dating/mating game only with a couple of the main variations that aren't really in any man's favor when you stop to think about it.

Volume- a double edged a sword. Because it's easy and effortless to hit up women online, men who have confidence issues in relation to this in the real world can sit in front of a computer and spam 'Hi, my name is John…' to about 160 women a day. The flip side of this is that because it's easy EVERYONE is doing it. The sheer 'noise' coming from every thirsty chump in the universe is something a skilled player has to cut through to even get a woman to respond to him online.

Meanwhile, In the real world, you can cut through all the noise and get a girl's attention simply by puffing out your

chest and raising your voice. Because of the different dynamics at play women on online dating sites are very pissed off with the volume of constant hits they get and tend to be very impatient and unforgiving.

Their bitch shields are on high alert. It means you need MORE game to get through it and get her to relax and open up online than you do in the 'real world.' Not less.

Ask a beautiful girl in a park about the book she's reading. It's a lot smarter than firing lame one-liners at dating profiles on the internet.

If they want to bail on you or flake on you online, they can. It takes a button click. And they don't even have to let you down gently.

Misrepresentation – it's a lot easier for fat/ugly chicks to change the aspect ratio of their pictures to make themselves look thin or for trannies to hide their stubble by photoshopping their pics etc.

So for all the effort it takes to do all this online shit you don't even really know if the person you are talking to really is who they say they are. You might be talking to a 240lbs bouncer in Poland looking to get an autistic IT nerd to send him money via pay pal using his hot nieces modeling pictures. Not to mention you are competing with dudes bullshitting women left and right as well. It's just a whole lotta twats wasting each others time for the most part.

Get a hobby. Offer hot chicks that share it a coffee after class (or whatever).

Spot a girl in the park;

> Hey, is that book any good? Only I read the last book by the same chick, and I didn't think it was her best…?'

Rinse and repeat until you get somewhere you want to be.

Gregory Alan Elliott interviewed by Karen Straughan

AVfM Video Source · 13 March 2016 · Archived copy · Original

Gregory Alan Elliott was charged with criminal harassment of three #Feminist activists in Toronto Canada. His crime, just disagreeing with them on Twitter. After three years of his life lost, he finally won his court case. Listen here to Karen Straughan's interview.

If you like this video, please subscribe to Honey Badger Cinema.

The media says The Honey Badgers are a bunch of haters (which sounds like our kind of folks). Consider donating: http://www.feedthebadger.com/projects.

News: A.W.A.L.T. Syrian Refugee Edition

AVfM Video Source · 13 March 2016 · Archived copy · Original

The opinions expressed in this video are those of the author and do not necessarily represent the opinions and views of AVFM or its affiliates. ED

Welcome to freedom! Have some no-fault divorce with a side of child support. What? You're broke, well it's off to jail or deportation for you. Why are you so angry? It must be your religion or something. (MGTOW)

https://www.youtube.com/watch?v=nVODWZBf3O8

If you like this video please subscribe to Turd Flinging Monkey.

The Bound – when blue shifts to red...

AVfM Video Source · 13 March 2016 · Archived copy · Original

Rebel Media interviews a young man who is crowdsourcing funding for a short movie, with aspirations of making a larger one. The premise is the effects of feminism on masculinity. The plot involves a crusading knight questioning the righteousness of his ideology.

To find out more, visit the Indiegogo page here,

Hillary Rodham Clinton determined to push 28 million circumcisions

Robert O'Hara · 13 March 2016 · Archived copy · Original

In the following 2012 article by Robert O'Hara we learned of Hilliary Rodham Clinton's attitude toward male circumcision. We bring it to you again as a refresher on her views toward genital integrity as she runs for office – Eds. [Trigger warning: may cause castration anxiety].

Secretary of State's Africa tour to promote male genital mutilation; U.S. news media is silent

(AVFM News Sunday August 19, Washington D.C.) – On Wednesday, August 15th,at 11:00am U.S. Secretary of State Hillary Rodham Clinton met with USAID Administrator Rajiv Shah, Counselor Sheryl Mills, United States Global AIDS Coordinator Ambassador Eric Goosby, and Director of the Centers for Disease Control and Prevention (CDC) Thomas Frieden, at the Department of State. The meeting was closed to the press and the assortment of individuals representing this combination of agencies is unusual for a State Department hearing as the CDC normally does not concern itself with international political affairs. However, given the recent activities of the Secretary Clinton in the past several weeks opponents of Male Genital Mutilation would have reason to be concerned with developments that could result from this meeting.

Last Friday, August 10th, Secretary Clinton wrapped up a tour of Sub Saharan Africa in Ghana which began on the 31st of last month in Senegal traveling through South Sudan, Uganda, Kenya, South Africa and Malawi. The State Departments Press release only mentioned U.S. efforts to deal with the AIDS epidemic in Africa once and never mentioned Male Circumcision. The trip was not extensively covered by the national media with the Washington Post releasing only one article outlining her journey and providing whimsical reports of dancing with native women, dodging swarms of bees and braving a deadly outbreak of Ebola. As in the State departments press release, male circumcision as a means to stop the spread of AIDS was never once mentioned.

Indeed, not one major U.S. news source has covered what is perhaps the biggest initiative ever to halt the spread of HIV AIDS; an initiative being spearheaded by the World Health Organization, the U.N. and the U.S. government.

As reported previously by AVFM News (see previous articles listed below) the W.H.O. in concert with the U.N., the World Bank, the President's Emergency Plan for AIDS Relief (PEPFAR) and several other very well funded and influential N.G.Os are funding, supporting and administering a multinational effort to circumcise over 28 million men in Sub Saharan Africa by 2015. This initiative has gained the overwhelming support of the State Department as well as the U.N. in spite of mounting evidence that the RCTs (randomized controlled trials) performed in 2005 in Africa, which concluded that men who underwent circumcision were 60% less likely to contract HIV, were seriously flawed and administered largely by unqualified individuals with both financial and ideological conflicts of interest.

Since AVFM last reported on this topic there has been even more outrage coming not only from anti circumcision activists but from the medical community at large. In a recent opinion piece in Open Salon penned by Judy Mandelbaum entitled "Africa's male circumcision crusade: Boon or boondoggle?" an interview with a Dr. Ronald Goldman of the Circumcision Resource Center in Boston was featured giving a critique of the campaign currently underway in Africa.

Excerpt:

> *Mandelbaum: Dr. Goldman, a number of sub-Saharan African nations have begun a crash adult circumcision program aimed at drastically reducing the incidence of HIV/AIDS among their populations. Their leaders, encouraged by foreign governments and NGOs, have apparently convinced themselves that a circumcised penis is practically immune to the virus. What effect do you think the mass circumcision of African men will actually have on suppressing the illness?*

> *Dr. Goldman: Many professionals have questioned the reliability and validity of studies claiming that circumcision reduces HIV transmission. African national population surveys in eight countries found a higher rate of HIV infection among circumcised men compared to men who were not circumcised. There are at least 17 observational studies that have not found any benefit from male circumcision in reducing HIV transmission. Therefore, I do not expect a reduction in HIV transmission. It's even possible that the incidence of HIV transmission will increase because the mistaken belief of protection from circumcision will result in more risk-taking sexual behavior.*

The article also provides links to two studies from Pandos Eastern Africa, an NGO operating in the region promoting various forms of development, and the Australian Journal of Law and Medicine questioning not only the effectiveness of circumcision as a tool to prevent the spread of HIV but also warning that compensatory behavior by circumcised men would be a matter of grave concern. "In the Ugandan male-to-female trial, there appears to have been a 61% relative increase in HIV infection among female partners of HIV-positive circumcised men. Since male circumcision diverts resources from known preventive measures and increases risk-taking behaviors, any long-term benefit in reducing HIV transmission remains uncertain." the authors concluded. Also featured in Open Salon article are the Ugandan male circumcision promotional posters showing an attractive woman locked in an astonished downward gaze clasping her face in her palms with the title "You mean your not circumcised!" and subtitle: "Stand proud get circumcised."

While news outlets in the U.S. have been eerily quiet concerning both the circumcision drive in and Secretary Clinton's recent visit news sources in Africa have been afire with increasingly strong criticism along with macabre tales of forced circumcision conducted by angry street mobs.

On July 8th Peter Nyoni of Zimdiaspora, a news source in Zimbabwe, reported that HIV infections were up among circumcised participants of the ZHDS (Zimbabwe Health Demographic Survey) and strongly implied that the current drive for male circumcision was a factor.

Excerpt:

> *"The HIV prevalence rate among circumcised males between the ages of 15 and 49 in Zimbabwe is higher than that of the uncircumcised males owing to the misconception that circumcision completely shields people from HIV infection.*
>
> *According to the latest Zimbabwe Health Demographic Survey (ZHDS 2010/2011), the prevalence rate among the circumcised is 14 percent while that of the uncircumcised is 12 percent.*
>
> *The circumcision status of participants was established during pre-test counseling.*
>
> *However, the country's overall prevalence rate for the same age group declined to 15 from 18 percent, according to the same survey.*
>
> *National Aids Council (Nac) public health officer Dr Blessing Mutede said authorities were concerned about the high rate of infection among the circumcised.*
>
> *He said it was largely a result of "risk compensation behaviors".*
>
> *Most men, after circumcision, harbor the false impression that they have been equipped with an invisible condom, he added.*
>
> *"It is a worrying development that at a time when we are promoting male circumcision as a preventive measure to combat HIV, we are recording a high prevalence rate amongst the group that has been circumcised largely due to uninformed risky compensation behaviors," he said."*

Just a six weeks earlier in Zimeye, a publication much more critical of the W.H.O.'s circumcision and Zimbabwe's acceptance of it, published an article named "Zimbabwe still falsely claiming that circumcision defeats HIV/AIDS" by an unnamed correspondent.

Excerpt:

> *"Zimbabwe is still falsely claiming that the surgical circumcision operation defeats the deadly HIV/AIDS virus.*
>
> *This comes after more than 5 months of media coverage exposing the method's weakness as a competent measure.*
>
> *Several US medical practitioners have in the past few months warned third world countries upon whom the United Nations suggested the method, that they should not have their citizens deceive on circumcision and its supposed benefits.*
>
> *The ministry of health is deceiving people by announcing to them that once they are circumcised, they become immune to HIV/AIDS effectively encouraging them to engage in promiscuity. Instead of reducing the risk, circumcision has been tested through behavior change to actually be a protagonist of HIV transmission, critics state.*
>
> *One recent randomized controlled trial carried out in South Africa into male-to-female transmission actually demonstrated a 54% higher rate in the group where the men had been circumcised."*

The article does not cite the source of the "recent study" , however, there is a clear suggestion that empirical evidence shows the program to circumcise a large proportion of men in Sub Saharan Africa has already resulted in the unnecessary infection of HIV in circumcised individuals.

Most disturbing are reports from Uganda where hysterical mobs are performing crude circumcisions upon unwilling random men in the streets in order to quell fears of HIV infection among their womenfolk. On June 20, The Africa Report published an article by Godfrey Olukya titled "Storm Brews over Forced Circumcision in Uganda" which documented an incident in which an angry group of men chased down a man in order to forcibly remove his foreskin simply because he was suspected of having sex with a female member of their tribe.

Excerpt:

> *"The Ugandan town of Mbale was brought to a standstill on Tuesday afternoon, as a naked man ran through the streets, with more than 50 men in pursuit. He was fleeing a forced circumcision.*
>
> *Only identified as Deo, the man sought sanctuary from the Resident District Administrator, as the men and a local scalpel-wielding surgeon gave chase.*
>
> *Deo survived the forced circumcision after guards at the administrator's office were able to disperse his assailants, but that was not before other men had fallen victim to the enforced surgical operation.*
>
> *More than 40 men of various ages have been subjected to the cut in the last two days, as the town goes through a general circumcision programme, but this has faced widespread protests."*

Even more disturbing is a June 20 report by Paul Watala from News Vision, claimed to be Uganda's leading news daily news source, which describes scenes of police having to use teargas in order to disperse angry mobs who are carrying out forced circumcisions. A photograph in the article shows a man undergoing such a procedure being videotaped by a participant in the mutilation.

Excerpt:

> *"Police in Mbale have fired teargas and deployed heavily to disperse hooligans forcefully circumcising people on*

> *the streets including non-Bamasaba.*
>
> *The District Police Commander, Michael Angucia Wednesday vowed to crack down the hooligans who are causing insecurity in the town.*
>
> *"I am not trying to fight the culture of the Bamasaba but the way the practice is handled may cause tribal conflicts. Several people have fled the town, property robbed and business is being paralyzed," Angucia said.*
>
> *"We have deployed on the streets to arrest the hooligans," Angucia added.*
>
> *He said that several groups of such people have taken advantage of the cultural festival of the Bamasaba to force whoever they suspect to have not been circumcised.*
>
> *Angucia said that due to public outcry from the people and local leaders, police had no alternative but to provide security on the streets to restore serenity in town, adding that some people have fled town and abandoned business in Mbale main garage.*
>
> *It is estimated that a total number of about 220 people have been circumcised from the time the exercise began date."*

As mentioned above not one major U.S news source has bothered to mention the growing criticism of circumcision as a tool to prevent the spread of HIV or the State Department's gusto in supporting such efforts. The only U.S. based news organization that covered Secretary Clinton's efforts to support the drive for Male Genital Mutilation in Africa was All Africa, a Washington D.C. news source that covers African news exclusively.

A July 25 article by Roselyne Sachiti (published shortly before her African trip) entitled "Clinton Hails Legislators' Circumcision" covers Clinton's speech at the 19th annual international AIDS Conference held in Washington with 20,000 attending. In the speech she praised 40 parliamentarians in Zibabwe who underwent circumcision in order to promote the WHO.'s circumcision drive.

Excerpt:

> *"She described the team as true leaders who should be applauded for their role in the HIV and Aids fight.*
>
> *Addressing 20 000 delegates gathered here for the XIX International Aids Conference, Mrs. Clinton said Zimbabwean lawmakers were a good example of political leadership's commitment in the HIV and Aids management.*
>
> *She said they supported more than 400 000 male circumcision procedures since last December alone and hoped to do more through different grants.*
>
> *". . .We want the world to know that this procedure reduces the risk of female-to-male transmission by more than 60 percent and for the rest of the man's life, so the impact can be phenomenal.*
>
> *"In Zimbabwe, some male lawmakers wanted to show their constituents how safe and virtually painless the procedure is, so they went to a mobile clinic and got circumcised.*
>
> *"That's the kind of leadership we welcome. And we are also seeing the development of new tools that would allow people to perform the procedure with less training and equipment than they need today without compromising safety," he said.*
>
> *Mrs. Clinton challenged other countries to support the Global Fund in the fight against HIV and Aids, TB and malaria. She announced an additional US$80 million to support innovative approaches that ensure HIV positive pregnant women get treatment they need to protect themselves, their babies and partners.*
>
> *"An additional US$15 million for implementation research to identify the specific interventions that are most effective for key populations, US$20 million to launch a challenge fund that will support country-led plans to expand services for their key populations and US$2 million investment in the Robert Carr Society Service Network*

> *Funds to bolster the efforts of civil society groups in addressing key populations," she said."*

The money that Secretary Clinton has pledged is in addition to the already estimated half billion that the WHO and other organizations have already dedicated to the circumcision drive.

A man is forcibly circumcised in Mbale, Uganda Photo by Paul Watala

On a stop to Uganda during her African trip the Independent, another Ugandan News source, covered an August 3 stop to Reach Out Mbuya Parish HIV/AIDS Initiative (ROM), a center for AIDS outreach in that country in an article entitled "Tackling HIV diferently". Her apearence followed a visit with President Yoweri Museveni in which she presented the UPDF Special Forces with 12 Raven unmanned aircraft for use in Somalia where Uganda is participating in an effort to pacify that country. The article describes a crowd of people waiting to listen to Clinton address the clinic where she talked about retro-viral therapy and other methods to stop the spread of AIDS . Also waiting in line were a group of young men who were there to undergo circumcision.

Excerpt:

> *"Another client, Jasper Magezi, had come for something else. Magezi had been told that circumcision could save him from contracting HIV. On the day of Clinton's visit, he was among those lined up for circumcision. During the pre-circumcision counseling session, Magezi said, he was told that in case he were to be exposed to HIV during sex after circumcision, he stood chances of escaping getting infecting. He was also told, however, that he would still need to continue using condoms and stick to one sexual partner. But one thing kept nagging him; was the pain he was about to suffer worth it?"*

A ROM official identified only as "Talisuna" spoke of a program funded by the CDC named the "Discordant Couples Intervention." A program mentioned by recipients of circumcision funding all over Africa which encourages the circumcision of married men in order to curb the spread of HIV and bring men into a so called clinical setting so they can be "educated" about domestic violence. The rational behind the program ties the prevalence of HIV to male perpetrated domestic violence and the supposed out of control infidelity of African men. No scientific studies have been conducted to support such an association between male perpetrated domestic violence and HIV infection and there are no studies that quantify the supposed infidelity of African husbands.

AVFM will be covering developments at the State Department and the CDC in regards to any developments concerning circumcision as a means to prevent the spread of HIV both in Africa and the U.S.

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The Alamo: a case study in male disposability

Doug Mortimer · 13 March 2016 · Archived copy · Original

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> **There are those who do not understand the story of the Alamo; but they do not understand the nature, and sometime valor, of men.**
>
> **T.R. Fehrenbach, Texas Historian**

2016 marks the 180th anniversary of the battle of the Alamo, an incident that has been chronicled and debated ever since in history books and historical novels. 15 movies have dealt with the incident, starting with The Immortal Alamo in 1911, and the Alamo in downtown San Antonio remains the most popular tourist site in Texas. To my knowledge, no one has ever discussed the event as an outstanding (or, if you prefer, egregious) example of male disposability – on both sides.

First of all, the Alamo need not have happened. The rebels captured it on December 10, 1835, but on January 17, 1836, Sam Houston, commander-in-chief, sent a message to the troops and ordered them to abandon the Alamo, blow it up, and remove the artillery to other environs.

William Barret Travis, commander of the Texians (the term Texans did not become popular till Texas was admitted to the Union) ensconced in the Alamo, had some rather melodramatic ideas about achieving glory via death. In his famous plea for assistance on February 24, 1836 (the day after Santa Anna and the Mexican army arrived in San Antonio), he wrote; "I am determined to sustain my post as long as possible & die like a soldier who never forgets what is due his honor & that of his country – Victory or Death." Even with reinforcements, the former was unlikely, and the latter was all but assured. Actually, there was a third option, though Travis didn't offer it to his troops till the day before the final battle.

Holding out until March 5, just three days after the Texas Declaration of Independence was ratified, Travis realized that the Alamo defenders were in an untenable situation. They were hopelessly outnumbered and could not withstand an all-out assault by thousands of Mexican troops. Surrendering was no better than a fight to the finish, as Santa Anna had already indicated no quarter would be given. So Travis gave the men of the Alamo a choice.

According to legend, Travis drew a line in the sand and invited those who wanted to stay with him to cross the line and come over to his side. Historians doubt that Travis literally drew a line in the sand, but he did indeed inform his men that they could retire from the fray if they chose.

While there is some debate about the exact number of men inside the Alamo, only one defender, Louis Moses Rose, an elderly (by the standards of his day…he was 50 years old) decided to evacuate and managed to escape the night before the final battle. A former soldier in service to Napoleon, Rose decided to call it quits in the battle against the Napoleon of the West, as Santa Anna fancied himself.

Now whether or not Travis actually drew a line in the sand is unimportant, though it is a powerful metaphor. He offered more than 180 men a chance at life, and only one took him up on it. What was Louis Moses Rose thinking? Was it the old discretion-being-the-better-part-of-valor thing, or living to fight another day? Or did he realize – correctly – that his death could achieve nothing?

Abandoning the Alamo on the eve of the final siege might have been more beneficial for the Texians' cause. After all, they had delayed the Mexican army's advance for 12 days. Remarkably, they had suffered no deaths during the siege, but now they were short of ammunition and gunpowder. If it were a matter of male utility, wouldn't it have been more efficient for the Alamo defenders to attempt to escape? After all, couriers had been coming and going all through the siege. Some of the men escaping would not have made it, but the ones who succeeded would thus be

available to fight in future battles.

Speaking of male disposability, let's not forget Santa Anna, tucked away in his command center 500 yards from the Alamo, and his squandering of Mexican soldiers. Mexican body counts vary widely. Texas A&M University has come up with a chart compiling all estimates of the body counts for both sides and come up with a range of 311-2000 Mexican. No matter the final body count, overrunning the Alamo was a costly enterprise.

I think it's safe to say that most of those Mexican soldiers were not particularly enthusiastic about taking part in the siege, as most of them were conscripts (a lot of them had been sprung from jails) gathered up by Santa Anna as he marched north from Zacatecas, where he had put down another rebellion. The tyranny of the central government in Mexico City had inspired many rebellions. Four years after the Alamo, another secession movement broke out in the state of Tamaulipas. Santa Anna was hardly the people's choice.

The nice thing about vastly outnumbering your opponent is you can just keep sending men into the breach until they finally win. The disposability of men is a function of their abundance. Much like an oversupply of cheap labor obviates the development of labor-saving devices, an oversupply of soldiers allows leaders to simply keep feeding them into the meat-grinder until victory is achieved, rather than put on their thinking caps to devise some sort of strategy that might accomplish the goal with fewer casualties.

From a military standpoint, wouldn't it have made more sense for Santa Anna to bypass the Alamo and head east after Sam Houston and his army? Well, Santa Anna was more of an egotist than a strategist. He had taken the Texians' occupation of the Alamo as a personal insult. When the Texians captured the Alamo in December of 1835, General Martin Perfecto de Cos – Santa Anna's brother-in-law – had surrendered to them.

Even so, if Santa Anna was determined to assault the Alamo, wouldn't it have made more sense for him to wait until his heavy artillery (bogged down in mud on the northward march) arrived so that he could breach the walls and his men wouldn't have had to resort to scaling ladders?

It is worth pausing to note that chivalry was not dead, as Santa Anna spared the non-combatants, including Susanna Dickinson (the wife of defender Almaron Dickinson) and her daughter, some Mexican women, and children, as well as two slaves. In other words, on March 6, 1836, white male privilege was nowhere in evidence.

Though there was no counterpart of a Trojan horse, the "Texian Iliad," as it was referred to just a few years after the battle, captured the public imagination. As a last stand against overwhelming odds, the Alamo was sometimes called "The Thermopylae of Texas," hearkening back to 300 Greeks holding off hordes of Persians in 480 B.C. Looking to the future, the battle of Wake Island (initiated by the Japanese just hours after Pearl Harbor) is sometimes referred to as the Alamo of the Pacific, as it was another siege involving a vast army besieging an entrenched but much smaller opponent. Rooting for the home team is always a favorite pursuit, and when the home team is the underdog, it inspires, even more passion in the fans/citizens.

What makes the Alamo unique is the men had a choice. If you want to leave, do so, good luck, and no questions asked. You've done your duty, now save your skin. But peer pressure was a factor in 1836, even though the phrase probably wasn't in currency back then.

The men surely realized they were signing their own death warrants by staying there. They might have rationalized that decision by acknowledging that their deaths would buy a few more hours for Sam Houston, who was recruiting more and more men while his army was retreating towards the east. As it turned out, the news of the Alamo defenders being wiped out, as well as mass executions of rebels at the town of Goliad on Palm Sunday, did inspire more men to volunteer.

The families of the Alamo defenders were not in immediate danger. Many had joined the "runaway scrape" headed for safety in Louisiana. Others were already hundreds of miles away, as a good number of the men in the Alamo were adventurers from outside of Texas. So the men were not laying down their lives in defense of their families, and there were no women to shame them.

So why didn't the men try to escape? Did they believe that every Mexican soldier they killed was one less Mexican soldier who could fight Sam Houston? Or were they like modern men committing suicide because they perceived there was no way out? What was the motivation for the big three: Colonel Travis, Jim Bowie, and Davy Crockett?

The once-vigorous Jim Bowie was a broken man, suffering from typhoid and still mourning the death of his wife and children due to a cholera epidemic. He was doomed. Might as well take a few Mexican soldiers with him.

Davy Crockett was 49 years old – older than the U.S. Constitution. Having been voted out of the House of Representatives by his constituents in Tennessee, he uttered the famous words, "You all can go to hell. I'm going to Texas." In the last letter he wrote, to his daughter and son-in-law, on January 9, 1836, he penned, "I am in hopes of making a fortune." It's tough to get rich when you're dead. So why did he stay? Already a living legend, did he want to assure his legendary status forever? Had he invested in coonskin cap futures?

Travis was the youngest of the big three, just 26 years old. Despite his domestic troubles (supposedly he killed a man who had cuckolded him) back in South Carolina, he might have had a bright future. But he was willing to exchange his life for glory. If Travis's ambition was to go down in history, he certainly achieved it. This concept of glory-by-death was still in evidence as late as 1958 when Lon Tinkle authored 13 Days to Glory, a popular Alamo history that is still widely available.

On the other side, why did the Mexican soldiers allow themselves to be sacrificed? The march across the desert of northern Mexico in winter wasn't as bad as the Bataan death march, but it was no leisurely stroll. Given their numbers, they could have mutinied, fragged Santa Anna and his officers, burned the bodies, and deserted. Unfortunately, the typical Mexican peasant was trained to obey authority no matter what. Ironically, the Mexican government looked down on the American institution of slavery while the lot of the Mexican *campesino* was arguably worse.

There may have been a touch of racism in Santa Anna's cavalier treatment of his troops. Technically, slavery did not exist in Mexico, but there was a caste system. At the top of the heap were the *gachupines* or *peninsulares*, i.e., Spaniards who had emigrated from the Iberian Peninsula. *Criollos* (or Creoles) were the new world offspring of those Spaniards. Next came the *mestizos*, those of mixed Spanish and Indian blood (since the majority of Spanish emigrants were male, this blending was inevitable), and finally the Indians or *indios*, who were a conquered people.

Aside from the officer corps, the Mexican army was largely composed of the two lower castes. So Santa Anna might have figured there were plenty more where they came from, so why hold them back? They were as disposable as Kleenex. On the other hand, history is rife with examples of commanders who did not hesitate to sacrifice lower class men of their own race to achieve their goals, so it may be more a matter of class than of race.

It's also possible that the ambitious Santa Anna may have been frustrated because an accident of birth prevented him from ever ascending to the highest caste. For that reason, he may have been something of an overachiever; if he could never be a *gachupin*, he could be the ultimate Creole alpha male…and if thousands of lower caste men had to die to propel him to the top…well, sacrifices must be made.

If I were defending or assaulting the Alamo, I don't know what I would have done – but I don't consider myself expendable. Faced with certain death, I'd have to make damn sure it was worth the sacrifice. Otherwise, *hasta la vista*, baby. Then again, the Alamo fell 180 years ago, and male consciousness has changed.

T.R. Fehrenbach, author of the opening comment, noted of the Alamo defenders "There was a core of barbarian hardihood, and barbarian warlikeness, in each of these men, different as they were."

So these men were more formidable than contemporary video game warriors. The likes of Anita Sarkeesian would not faze them.

I've always felt there's a little of the barbarian in all of us boys (some parents, schoolteachers, and feminists would likely agree). The Alamo defenders surely had more of it than contemporary men and likely more than their peers.

The phrase "Remember the Alamo" is still in common currency, but perhaps we should add, "Get in touch with

your inner barbarian.”

That would look good on a T-shirt or bumper sticker!

Why Feminists Hate Men: What They Won't Tell You!

AVfM Video Source · 15 March 2016 · Archived copy · Original

Question: "It seems to me that misandry presently represents a significant threat to western civilization. If accurate, why are so many people incapable of, or unwilling to, recognize it? Would you be able to suggest some effective means of educating people in the commission of putting an end to it?"

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YT Channel: Stefan Molyneux

Is feminism really dying?

AVfM Video Source · 15 March 2016 · Archived copy · Original

AVfM Contributing Editor Karen Straughan on the decreasing political power of feminism–and the ongoing issue of gynocentrism:

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Just A Minute

Robert Brockway · 15 March 2016 · Archived copy · Original

Manspreading is defined by the Oxford Dictionary as:

> The practice whereby a man, especially one travelling on public transport, adopts a sitting position with his legs wide apart, in such a way as to encroach on an adjacent seat or seats.

The earliest known reference to the term is apparently from an October 2014 article in AM New York which referred to *man spread*. The term would later be popularised as *man spreading*. Prior to the development of the term significant discussion occurred online following the launch of the Tumbler blogs Men Taking Up Too Much Space, One Bro Two Seats and Saving Room For Cats.

Mainstream news sites such as New York Magazine have described manspreading as a *microagression*. The Telegraph, the Globe and Mail and many other sources suggest this is a mainstream idea within feminism.

The term manspreading is an attempt to shame men for being men. The Independent in the UK recognises this, as does the New York Post.

As Breitbart indicates men *have* been arrested for manspreading in the last couple of years.

Baby mutilators want to expand, but stealthily

Gary Costanza · 15 March 2016 · Archived copy · Original

Treating baby boys no better than animals to be "fixed," circumcisers such as those at the Circumcision Centre have had to increasingly fend off criticism of their practice by some who consider Male Genital Mutilation (MGM) and FGM to be human rights violations. Mike Buchanan of Justice for Men and Boys have recently been notified by the Circumcision Centre that it didn't appreciate that he and AVFM called them genital mutilators and printed their pictures in their listing of "Known Genital Mutilators" at neonatalcutting.org. On a recent appearance, Mike made on a radio program, the BBC – with prodding by the clinic – warned him not to mention the clinic by name. Read Mike's account of the whole saga here.

From their website they boast they are "the UK's largest private male circumcision clinic" and hope to expand their 'services' to other cities. Private circumcisions are all that's available as the British government refuses to pay for and condone infant genital mutilation, to their credit. But they still refuse to protect baby boys as they do baby girls, so it's up to intactivists and the public to get the word out and stop this bloody madness right here in Luton.

Thornhill complained that my interpretation of extracts of their website are "misleading and factually incorrect." As Mike has said, Thornhill should provide details as to which "interpretation" they refer. Maybe they didn't like me calling them a "cutting mill" which I admit is blunt, but accurate. Since a private room is extra, I picture a room with several baby boys strapped down and mutilated assembly-line style while strangers stand around and watch.

They also didn't like us using their pictures *without consent.* Somehow that sounds familiar. . . imagine that being a body part.

Thornhill is of the opinion that putting them on the "Known Genital Mutilators" directory is defamation of character. There's nothing "misleading" here. Circumcision is a genital mutilation, and people that do it are genital mutilators – and practitioners of this on infants are the worst kind. Any "defamation of character" stems from their unethical actions – we just report it.

They conclude by asking Mike to remove their names and photos from his website to which he refuses, and in his reply gives them notice of his plan to protest outside the clinic as he has done recently in Parliament Square. As Mike has no direct connection with neonatalcutting.org, he has no control over what is published there, and as of now Mike is the only one that has been contacted by any Thornhill associate.

On March 22, Justice for Men and Boys and Men Do Complain plan to protest in front of the Thornhill's Circumcision Centre to inform the public, the government, and the medical establishment about the horrors being done to infant boys. At the protest, perhaps the Thornhill circumcisers can come out and explain how what they do isn't harmful and unethical, especially in light of recent findings by the AAP that procedures such as circumcision should not be done on infants.

Stay tuned here and at j4mb.wordpress.com for info about upcoming protests and Thornhill's attempts to defend and expand their backwards and barbaric practices using blood money from thousands of mutilations. And there's nothing "misleading or factually incorrect" about that.

Update: local media in Luton has picked up the story on the heels of the protest on March 22:

http://www.lutontoday.co.uk/news/health/health-news/private-clinic-facing-protest-over-circumcision-row-1-7264622

Yvain & Gawain: men fighting for women should talk with each other

Douglas Galbi · 15 March 2016 · Archived copy · Original

In Chrétien de Troyes's late-twelfth-century Arthurian romance *Yvain: The Knight with the Lion*, two sisters disputed their inheritance. The older sister sought to keep everything from their deceased father. To settle their dispute, the sisters induced Yvain and Gawain to fight each other in deadly combat. Yvain and Gawain had no stake whatsoever in the sisters' conflict. They were merely benighted knights serving women. Underscoring the folly of their combat, Yvain and Gawain seriously injured each other physically and then recognized each other as dear friends. They subsequently shifted to verbal combat, each seeking to declare himself defeated. The underlying cause of the debacle was men not talking with each other before fighting for women.

Just as did Lucretia at the founding of the Roman Republic and the choleric lover in the account of the Archpriest of Talavera, the older sister easily enlisted Gawain to fight for her. The older sister outraced the younger sister to King Arthur's court. The sisters' race to court emphasizes that the facts of the case, as in filing for ex parte domestic violence restraining orders, matters less than who shows up at court first. At King Arthur's court, the older sister argued her case to the eminent knight Gawain. He apparently didn't question or investigate her claims. He merely "bound himself to do as she wished." In short, Gawain acted like the manlet Lancelot.

Yvain, on the other hand, agreed to fight for the younger sister in response to a pretty messenger-girl's masterfully rhetorical speech. The girl rode for no more than a week on her quest to find Yvain for her lady. When she found him, she amalgamated her lady's searching with her searching in her address to him:

> My lord! I've sought you
> All over. The fame you've earned
> Has led me to hunt you, all wearily,
> Over many, many countries.
> I've sought you so long that, God
> Be thanked, I've finally found you. [1]

A celebrity probably wouldn't thank God for some crazed fan finally catching up with him. The messenger-girl told Yvain:

> I come to you from a woman

> Better than myself, nobler
> And braver. And if you fail her,
> It will be your fame that betrayed her,
> For she has no one else to help.

The messenger-girl constructed an obligation upon Yvain merely from his fame. Yvain was likewise obliged to help all women. That's an enormous burden that some men today imagine that they carry. The messenger-girl further elaborated:

> This lady, deprived of her entire
> Inheritance by her sister, hopes
> To win her suit through you.

Her hopes imply Yvain's responsibilities. To make that relation more palatable, the messenger-girl emphasized that Yvain is special:

> You're the only one she wants.
> Nothing could ever persuade her
> That anyone else could help.

The messenger-girl, a heartfelt friend to the lady, made a strong case for her:

> You'll win the love of this friendless,
> Cheated woman, and vastly
> Increase your renown, if you win her
> Back what is rightfully hers!
> …
> Now tell me, please, if you dare
> To come as she asks, or if
> You'll choose to say no and do nothing.

Given that appeal to fame and justice, with backing references to cowardice and laziness, what man wouldn't respond favorably to a pretty girl that he didn't know? To the girl's guile, Yvain responded with ironic no's and the earnest straightforwardness of a woman serving man:

> "No," he answered, "saying
> No wins no man fame.
> No more will I say no,
> But follow you, sweet friend!
> Gladly, wherever you please.
> And if she for whom you've sought me
> Truly needs me, have
> No fear. Anything I'm able
> To do for her, I'll do."

More enlightened knights would tell women to fight their own battles. They would simply say, "No."

King Arthur did nothing stop Yvain and Gawain from brutally assaulting each other. Arthur was formally king of both women and men. He judged that "justice and right" favored the younger sister. Yet he merely begged the older sister to let her younger sister have what was rightfully hers.[2] After stating that Yvain agreed to fight for her

because he pitied her and felt sorry for her, the younger sister declared:

> "Surely," she said, "it saddens me
> That two knights the likes of these
> Should fight because of us,
> And because of so slight a quarrel.
> But I can't give up my rights;
> My need is far too great.

She didn't know Yvain. She didn't even know his name.[3] She didn't pity him enough not to have him fight for her.

> And now they went at it for real.
> …
> And they hacked so hard at the other's
> Neck, and nose-guard, and forehead,
> And cheeks, that both were purple
> And discolored, there under
> The skin where the blood had clotted.
> And their long coats of mail were torn,
> And their shields so broken up
> That both of them were wounded.
> And they fought so hard, and so fiercely,
> That both were panting and short
> Of breath, as the battle went on.
> Every jewel set
> In their helmets was crushed to powder,
> Smashed to bits, as the blows
> Crashed on their heads, both of them
> Stunned, their brains nearly beaten
> out.

Yvain and Gawain were like two fighting dogs on whom the sisters had placed bets and set at each other. Amid the brutal violence between the two men, the crowd exclaimed:

> This is no game.
> These two are fighting in earnest.
> But how could they ever be paid
> What they're worth, and what they deserve?

A start would be to respect men's human dignity and not treat men as tools for women. Courtiers vainly sought to arrange peace between the two sisters, the principals of the fight:

> the older sister wanted
> No part of any peace.
> The younger one said she'd leave it
> To the king, and accept his judgment,
> Not quibbling whatever he decided,
> But the older was so malicious
> That even Queen Guinevere

> And all the knights and the king
> And the ladies and all the townsfolk
> Began to favor the younger,
> And went to the king, and begged him
> To give her at least a third
> Or a fourth of their father's estate,
> In spite of the older one's claim,
> And asked him to part the two knights,
> Who had shown such wonderful courage.
> What a shame it would be, they declared,
> If either were seriously hurt
> Or deprived of any honor.
> But the king said that peace
> Was not for him to establish;
> The older sister spurned it,
> For her spirit was mean.

Men rule societies with contempt for men's lives and on behalf of women's narrow interests.

The brutal violence ended through Yvain speaking to Gawain. With blood boiling out of their many wounds and running down their mail-coats, the Knights separated to rest for awhile. Yvain spoke in a hoarse and feeble voice to the other knight:

> Night approaches.
> No one, I think, will blame
> Or reproach us if darkness keeps us
> Apart. And I will admit
> That I fear and value you immensely.
> Never in all my life
> Have I fought so painful a battle,
> Nor have I ever seen
> A knight I so much wanted
> To know. You know how to strike
> Your blows, and you use them well.
> No knight I've ever known
> Can fight so punishingly. I had no
> Desire to spend this day
> Experiencing the blows you've given me.
> You've half addled my head.

Gawain responded:

> You're no more exhausted and stunned
> Than I am, and perhaps even less.
> And if I knew you, knight,
> I hope you'd not be displeased.
> And indeed, if I've given you anything
> You've paid me back in full,
> Principal and interest too.
> You were readier to pay me in kind

> Than I was anxious to receive it.
> But let that be as it will.
> And since you've asked me to tell you
> The name I go by, I'll not
> Keep it hidden. My name
> Is Gawain, son of King Lot.

Yvain had said that he wanted to know the other knight. The other Knight, in turn, spoke only his name. That was enough. Yvain knew Gawain well:

> Wild with rage, he threw
> his blood-covered sword to the ground,
> And then his cracked and shattered
> Shield after it, and dismounted
> From his horse, and approaching on foot
> He cried: "Dear God! What bad luck!
> What kind of stupid mistake
> Brought on this battle, neither
> Of us knowing the other.
> Had I known who you were, nothing
> Could have made me fight with you.

If men know each other, they are much less likely to fight with each other. Or at least, less likely to fight with each other in seriously damaging ways. After they had stopped mortally fighting, Yvain and Gawain began verbally jousting about who would claim defeat and give honor to the other. Finally showing some administrative skills, King Arthur then settled the sisters' dispute by guile — "fairly and also in good faith."[4]

Yvain and Gawain engaging in mortal combat to settle the sisters' dispute indicates social devaluation of men's lives. Earlier in the romance, a father agonized over choosing between his daughter being continually raped or four of his sons being killed.[5] Losing four persons' lives is obviously worse than losing one person's life. Agency — making the choice that causes terrible harm — complicates the choice. Gender is also relevant. In the U.S. today, about four men are killed through violence for every woman so killed. The U.S. has special, billion-dollar programs addressing violence against women while the much greater violence against men passes with scarcely any public notice.[6] Men need to talk with each other about violence against men. If men lack the courage to say no to fighting for women, they should just fight verbally to see which man can prevail in claiming self-defeat.

Notes:

[1] Chrétien de Troyes, *Yvain: The Knight with the Lion*, ll. 5059-64, from Old French trans. Raffel (1987) p. 151. All subsequent quotes from *Yvain* are from id. cited by line number. The sisters' father was Lord of Blackthorn. l. 4705.

The younger sister "traveled through many countries" in search of Yvain. ll. 4821-3. Then the younger sister became ill and "another young woman" (also referred to as a girl, e.g. l. 5813) carried on her quest. The account of the girl's travel suggests that she spent two days riding to find Yvain. ll. 4832-5040. The return trip apparently took seven days. l. 5814.

Here's an Old French text of *Yvain*. W.W. Comfort's English translation (1914) is available online here and here. Jocelin of Furness's twelfth-century *Life of Kentigern* is thought to have been a source for Chrétien's *Yvain*.

Subsequent quotes above are from ll. 5072-6 (I come to you…), ll. 5077-9 (This lady…), ll. 5080-2 (You're the

only one…), ll. 5083-6, 5092-4 (You'll win the love…), ll. 5095-103 ("No," he answered…), ll. 5968-73 ("Surely," she said…), ll. 6117, 6125-42 (And now they…), ll 6162-5 (This is no game…), ll. 6170-92 (The older sister…), ll. 6238-52 (Night approaches…), ll. 6253-67 (You're no more exhausted…), ll. 6270-80 (Wild with rage…).

[2] Speaking of King Arthur, the narrator declares:

> for he held
> Her side {the younger sister's side} of the quarrel, because
> He respected justice and right.

ll. 5928-30. That wasn't a difficult judgment. Before Yvain and Gawain fought, the younger sister stated that she sought nothing that was rightfully the older sister's. The older sister responded:

> "And I," said the other, "want nothing
> That's yours, for that's what you have
> And will have. No preaching will do it,
> For preaching will get you nothing.
> May your sadness dry you to dust.

ll. 5960-6. The older sister subsequently declared:

> "Anyone
> Who listened to you would be stupid.
> May I burn in the fires of hell
> If I give you anything for your comfort!
> The banks of the Seine will come
> Together, and morning will be noon,
> If I don't make you do battle."

ll. 5976-5982. Of course, she was making Yvain and Gawain do battle. On King Arthur begging the older sister, ll. 4787-9.

[3] The younger sister described Yvain as he:

> Who for charity and noble generosity
> Has put himself at my service,
> Though he does not know me and I
> Know neither his name nor him.

ll. 6987-90. Scholars have described Yvain's action as "courtly." Courtliness was a horrendous ideology that devalued and oppressed men.

[4] With appreciation for the value of guile:

> The king said he'd settle the quarrel
> Fairly and also in good faith.

ll. 6382-3. King Arthur craftily induced the older sister to admit that she:

> forcefully drove her sister
> From her lands, and disinherited her

> By force and evil intent

ll. 6385-7. Arthur then with a tactical ploy coerced the older sister to give back her younger sister's inheritance. ll. 6405-46. Men are typically inferior to women in guile. The older sister was unusually obtuse.

Like King Arthur in this particular instance, the lion who became Yvain's loyal friend acted with practical savvy to help Yvain. The story of a man winning the friendship of a lion by helping the lion was well known. Early versions were the story of Androcles in Aulus Gellius, *Noctes Atticae* 5.14 and Aesop's fable, "The lion and the shepherd." Stories of this type are classified as Aarne-Thompson-Uther type 156. In Jerome's *Life of Paul*, a lion helped to dig the grave for Paul.

[5] ll 3851-76. Harpin of the Mountain is the monster that offers the father the horrible choice. The father gives no indication of what his choice would be.

[6] Considering violence in *Yvain*, Ovens ignored gender and concluded:

> Violence, in either its presence or its absence, is not the primary phenomenological category in *Yvain*, and neither (perhaps) is it in medieval literature in general. Violence – physical violence – functions instead as a representation, the sign of a deeper conflict between virtue and vice, the righteous and the repugnant, the divine and the devilish.

Ovens (2015) p. 76. Violence against men caused medieval men to have a much shorter life expectancy than medieval women's life expectancy.

[image] Violent combat between Herr Walther von Klingen (f. 1240s–1280s) and another knight. Illustration from Codex Manesse, Zurich, made between 1305 and 1315. UB Heidelberg, Cod. Pal. germ. 848, fol. 52r. Thanks to University of Heidelberg and Wikimedia Commons.

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Heroism and Gender

Tim Patten · 16 March 2016 · Archived copy · Original

When a young woman is brutally gang-raped on a college campus, many men feel compelled toward bravery. Emboldened by courage, they will often challenge the perpetrators head-on, seeking justice for someone who may be a complete stranger. Such a response is called heroism, deeply valued across cultures.

More broadly, when men are confronted with dangerous situations, they will consider strategic and heroic actions aimed at creating desirable outcomes. It helps that most receive training early on–through sports, play fighting and teasing from peers–about how to think and act courageously, which serves to refine and strengthen their natural instincts. They learn to quickly calculate alternatives and solutions and act on that information to survive.

Still, not everyone responds this way, which raises the question of why some make the choice. History suggests that few of us wake up with the intention of being heroic; usually, things unfold spontaneously, a spur-of-the-moment decision. According to the dictionary, heroism is an instantaneous desire to help someone without expecting any financial or moral reward in return. It is a gift given unselfishly; its value is even greater when people place themselves in grave danger, risking their lives, regardless of the cost.[i]

Masculinity to the Rescue

Men have saved innumerable lives throughout history, perhaps from the very beginning of time. Following the sinking of the infamous Titanic, for example, reports indicate that only 19% of the men aboard survived, largely because hundreds of engineers and other males sacrificed their lives for the benefit of women and children passengers.[ii] For a great many men, such heroism comes automatically; it is an instinct they are born with.

There are numerous examples of just how brave and altruistic men can be. Recently, a sixty-one-year-old Brazilian homeless man, a victim of poverty and social oppression, rushed to save a woman he didn't know, sacrificing his own life in the process.[iii] Last year, a South Dakota firefighter overcame dangerous conditions to rescue a woman and her cat from a burning house.[iv] Before that, Carlos Arana, a firefighter from Valencia, Spain, performed mouth-to-mouth resuscitation on a two-month-old Yorkshire terrier,[v] causing eyes to water (and tugging at our heartstrings). In 2005, California Highway Patrolman Kevin Briggs stopped a distraught 22-year old father of a newborn child from jumping off the Golden Gate Bridge.[vi] In Afghanistan, two brave soldiers confronted suicide bombers and saved colleagues' lives.[vii]

These and countless other episodes make it clear that most men are born with empathy and a deep-rooted concern for others that repeatedly facilitates their transformation into everyday superheroes, where they perform life-saving miracles for no other reason than that it is the right thing to do.

Sadly, the fact that so many will readily step in and help those who are being victimized is often overshadowed by reckless claims that males, generally speaking, are responsible for violence around the globe. Many college-level women's studies devotees maintain that masculinity is violent and oppressive by definition. In contrast to what numerous female academics say, masculinity has proven, time and again, to be an incredible gift to society.

Women and Heroinism

It is ironic that women, many of whom seem to lack the life-saving trait, are often quick to manipulate men into heroic behavior. Certainly, there are vast numbers of females who have saved the lives of children, often driven by maternal instincts. There are also accounts of women–doctors and nurses–who went beyond the call of duty to help others. But for most females, dangerous situations and loud noises–and men–are unsettling and immobilizing. They might respond with words, but they often go running for safer spaces.

In the aftermath of a house fire or similar tragedy, for example, it is not all that odd to hear a man say, "I saw women stand around crying in hysterics while valuable minutes were slipping away. Another guy and I ran in and did what we had to help those who were in trouble."

Not surprisingly, most people believe that the feeling of “terror” is more common in women than men,[viii] and that many females have the “poor princess syndrome,” where they anxiously wait for a knight in shining armor to rescue them.[ix]

It’s been said that if a woman who has been sexually assaulted comes forward and tells her story, she is heroic. But in reality, this act can really only be considered brave or courageous. In fairness, the difference between the concepts is probably misunderstood by most people. It’s not heroic, for instance, for someone to witness a car accident and dial 911 for help. That’s just good citizenship. But to crawl into a crumpled, burning car and pull someone out, at considerable risk to life and limb? That’s heroism.

Male Disposability

There are other areas of life where the distortions of gender-twisted thinking are rampant. If the U.S. homeless population was entirely female, it is unlikely that there would be a “homelessness” problem. Rather, those unfortunate feminine souls would have access to incredible shelters, much like those set up for battered women. Aside from providing clean, decent housing, those facilities feed, counsel and educate the clients they exclusively serve.

But that is not what we see in a downtrodden part of society that is, unfortunately, dominated by men. In a sexist world, masculinity is unworthy of such humane and caring treatment. In fact, male lives often seem to have little value. Over the next 20 years, for example, a team of 8,000 men will be exposed to deadly radiation as they work to disarm and remove melted fuel from Japan’s Fukushima power plant, which suffered a triple meltdown following the 2011 tsunami. How many will become diseased or die as a result?

Cynically, some might say that if the Catholic Church had been protecting and covering up for priests that had actually molested ten thousand little girls, instead of boys, on an almost daily basis, the organization would be thoroughly destroyed by now, its pedophiles and other members imprisoned or dead.

Boys and Men Are Stereotyped

Boys and men are stigmatized, marginalized and penalized by for being born male. They are also held to a double standard. Society seems happy to take advantage of them, capitalizing on their eagerness to help others or throw themselves at a challenge. When men grow up, they are relegated to risky and often deadly occupations; they dominate the front lines of societal conflict and war. Some might deny that our world rests on the premise of “women and children first,” but a cold, hard look at reality quickly refutes this idea.

The truth is, women almost always assume that men will save them and bear what may be a hefty cost. They use males to do the heavy lifting and then dispose of them when they are satisfied. Where are the calls for equality when human life and survival are at stake? Nowhere, it seems. Males are disposable, and women are indispensable. There is no equality: women are on a pedestal, coddled from birth to death.

Toxic Femininity Exploiting Heroism

When a woman seeks to exploit a man she smiles, flicks her hair, or gives him a peck on the cheek. Most men respond accordingly: they want to buy her gifts, shower her with attention, and take care of her for the rest of her life. Such feelings are, however, obsolete relics of our hunter-gatherer past, harkening back to a time when men were, by nature, designed for protection. And yet, modern women continue to deploy these manipulative tactics on a regular basis. In fact, it isn’t only them who take advantage in this way; businesses also use females to tap into the male wallet.

This toxic femininity, where women manipulate men with charm and sexuality, permeates our world. Female infants and girls learn to manipulate fathers, uncles, and men from early on.[x] If she cries for help, daddy comes to the rescue. If she gives dad an ultimatum, he quickly succumbs. From the day girls are born, they embrace the tenets of male subjugation and abuse. As they grow up, most become learned master-manipulators, withholding what men desire most and giving in only when there is an exchange they deem worthy. For the majority of women,

life with men is a simple repertoire of basic manipulations.

Arguably, some are fairly harmless. Few people will likely find fault with requests for help in fixing a leaky toilet or avoiding the abusive words of a barroom troublemaker. But when it comes to the sorts of manipulations that lead to male violence and death, or which contribute to the pain that males suffer from domestic violence or in other settings, such enticements are undoubtedly wrong. Moreover, while many women are quick to allege–and college-level women's and gender studies programs are narrowly focused on–violence against women, they ignore equally disturbing concerns about male suicide and rape, and violence against men.

A Male Revolution

Now, though, men realize that a rigged and biased game is afoot.[xi] They are stepping off treadmills and pulling noses from grindstones, and taking a serious look at the ugly gender politics that is all around them. A hurricane of awareness is circling the planet, helping men to recognize manipulation and resist heroics based on exploitation. Whether they are coal miners, office workers, artists, fathers or students, they are embracing the modern–and amazing–masculinity.

Using the power of the Internet, a growing number of young men are sharing and collaborating with millions of like-minded individuals to readjust the trajectory of their lives. Brimming with pride, the enlightened among them are channeling their innate heroism to raise awareness and empower others to free themselves like they have and become the most remarkable and resourceful beings on Earth.

Gloria Steinem once said to her female minions, "*Without leaps of imagination, or dreaming, we lose the excitement of possibilities. Dreaming, after all, is a form of planning*." [xii] But her statement seems especially relevant to today's male. Around the globe, men are taking these thoughts to heart, casting off behaviors that have outlived their usefulness and freeing themselves from abusive patriarchy. Many are seeking to understand their self-defeating motivations and behaviors and are dreaming of a time when they cut through the shroud of exploitation and focus on their own goals and happiness.

Everywhere one looks, a wave of consciousness is washing ashore: men are going their own way (MGTOW), discovering online communities and growth. Among them, Warren Farrell's White House Council on Boys and Men[xiii] is making significant political headway (*sign the petition here*), while the academic *New Men's Studies*[xiv] is playing an energetic role in leading boys and men out of the darkness.

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My beloved friend has died, but his spirit lives on

Aine Hee von Sax · 16 March 2016 · Archived copy · Original

Someone I have come to dearly love has passed away from this world, this morning, the morning of me sitting here and typing this down. The pain is unbearable, but another friend suggested to me to write about him, to share my grief, as it is not just a personal loss, but also reaches out and touches the wider issues we these days face as humanity together.

When I moved here, it was once again a new country for me, a new environment, new people. Despite this being a very slim populated area, still there are other humans around, and I was scared of what reception I would receive, whether I would be accepted or rejected and whether I would be able to cope with everything ahead of me, the practical as well as the emotional. It was a time of a great turmoil and many worries for me, as new beginnings tend to be, even though I had chosen it just this way.

The first time I met my neighbour, he puttered up the dirt road with his old worn and beaten little tractor, and I was worried, as usually not many find their way up to where I live, and I feared it may be someone not happy with a stranger having moved into the area. I walked over to the tractor, after it had pulled into my yard, and found a thin man with a truly weathered face at its wheel, white hair and a straw hat. He told me his name, then began almost to batter me with warnings, most of which I could not even understand, as he spoke fast and with a thick and to me back then still alien accent. I was quite taken aback, as I didn't know this man at all, and he seemed very forceful and opinionated. I was also groaning inside, as I thought I had ended in some neighbour's war or what not, not fully able to make sense of everything he spoke to me in that frightful insistence of his.

When he finally decided to leave, I felt relief and just hoped I'd never meet him again. Not able to judge what he was about, mainly having felt quite intimidated. Of course, he was a neighbour, and even if being neighbours here can mean more distance than in a city or town, it was clear and inevitable that I would meet him again, many more times in fact, and what a blessing for my life, what a gift, that I did!

Many an evening since that scary first encounter, he and I came to laugh about my first impression of him. During those evenings where we would sit next to his roaring fireplace, in his old traditional cottage, where the bare stones were showing on the wall and all those many little ornaments he had collected and loved so much, were listening to our ramblings. There wasn't a free space anywhere on the shelves, even the ceiling held hooks from which cups and ornaments hang, and he always had a pot of stew brewing, next by that fire, and everyone walking into his home would be offered a meal, and many of us walked in and out of his home, because it was a warm and welcoming place. That frightening man had in fact grown to become one of the best friends of my life.

My neighbour had not known a good marriage; he and his ex-wife had parted on very bad terms, and I also still remember those evenings when he told me about all the things which had hurt him, silent tears running over his weathered cheeks, which he defiantly tried to wipe away. He was no angel, he had his flaws, sometimes he was moody, often stubborn, and I am sure he had not always been easy to live with either, but he was overall a wonderful human being, and I would reach for his hand and hold it gently. Usually, he'd come to finish with saying that it was no use to look back, but rather to focus on the present and future, and on the wonderful friends he had, and I felt honoured beyond measure that life had allowed me to be one of them. His main saying was 'giving is living, and grabbing is dying'. I can not count how often he spoke it, but he also loved to say 'oh bollocks,' or 'what a shite', and when I close my eyes, I see his smirk and his wink. He was always full of mischief, but also smart and full of stories about his childhood and life overall.

Christmas before last (Christmas gone, he was already in the hospital), he wanted to know what I would like him to buy me. I told him I did not wish anything bought, but that I'd much prefer for him to make me something, and this he came to do, he made me a hiking stick. From cutting the wood to cleaning it, carving and polishing it, it was all his work, but he felt embarrassed that it was not posh, not fanciful, had not cost any money.. until I told him I thought it was one of the most amazing gifts I had ever received, and he saw the truth of this in how my eyes and

my face had lit up, while holding his precious gift tight and close. We both felt the greatest joy, and that stick remains with me, and shall do so for as long as I shall still live in this world.

My workshop is still not set up, it is in the planning as lots of other stuff had priority, so I could not make him what I had wanted to make for him, but whenever I was out and about, and I saw something I knew would make him smile, I bought it for him. Little things, not expensive stuff, just little tiny things that can say 'I have thought of you, and I love you'.

Now death has taken this wonderful beloved friend from me and others. A man who had worked hard all his life (he was in his late sixties) who could build a house from scratch, always knew a solution to a problem, never shied wind nor rain, and whose honesty and integrity have been a shining light in this often so sad and insane world. As individuals, he and his wife had been ill suited to each other, from all I could gather, and much hurt had come from it, as it can happen among humans, but the man I came to know, enriched my life beyond all measures. He was male, very much a so, sometimes a giggling boy, sometimes a philosopher, sometimes a man who could grunt and swear, but never a rapist and never an oppressor, instead always worth knowing, even at his worst.

There are those out there, who will reject others purely due to whether they were born a male or a female, and those who have lost all ability to meet and greet another human being with respect, warmth and care. They try to teach us to see gender and based on this to determine another's worth or another's inner nature. But even those who are not that extreme, often these days find their lives ruled by misgivings, only ever considering their own hurt, their own point of view. Many certainly in this world do not seem able any more to understand that giving indeed means living a life full of joy, where we see lit up eyes and faces, while grabbing kills warmth and kindness, and leads us to live in a cold empty world, filled with things that stand for nothing beyond their price tag, while leaving us bereft of all which truly matters.

On my friend's behalf, I wish to remind everyone that life is not endless. We are only given a certain amount of time, and once the seconds have ticked away, it is too late to go back. I doubt his wife ever understood how much hurt she had truly caused him. I am certain he did cause her hurts too. Human interactions can be like that, but because men usually do not show their pains as open, because they do not cry out loud as women do, instead battling to hold it in until they can no longer hold it, and it comes to flow as silent tears from their eyes during an evening by the fireplace.. we often don't think they can hurt as deeply as women do. It is this misunderstanding of men's endurance, an endurance they get taught early by our societies, which leaves them so vulnerable to abuse, as no one cares, as no one sees their pains in the open.

My friend's former wife came to his bedside in these last days; I was told that she did, and I can only hope that she held his hand and stroked it gently, after more than two decades where they had clung to their hurts and resulting hate. I hope she remembered all that he had given to her, from the house I know he had built for her with his own hands (and whose kitchen she felt he had made too small) to the money he had brought home so they could eat and heat.

While he was lying there, battling for the little bit of life he had left, I hope she realized he needed love and warmth from her, not more accusations and lists of where he could have done better, and I truly hope she found ways to show him that needed love and caring warmth.

While I sit here crying, struggling to type, blinded by my own tears, looking ahead and knowing I will miss him so very much. I also think of how time truly knows equality, as it is ticking away for men and women indiscriminately, and it does not wait for us to learn our lessons before it is too late.

Giving is living while still alive, and grabbing is dying long before our last breath. We know what hurt can do to us, and thus we should not ever carelessly bring hurt to others, as well as that we need to realize women don't suffer more, just because they often find it easier to show suffering, but that men deserve hands reaching for theirs just the same, while scared and in agony. Just because men are taught to be strong for us, should never mean that we forget that deep inside they feel just as we do.

My friend enriched the lives of those of us here beyond what I could ever press into words, and his passing lets us all feel the deepest of loss, but I hope his story can still help others out there, to learn before it is too late.

I know he'd love that, to still give to others, even after his leaving this world. He was just that special, that beautiful, that precious a human and a man, who had shelves full of little ornaments, right next to his chainsaws and tools, and while he knew how to dust the ornaments with greatest of caution and care, he also knew how to wield those tools with the utmost strength and life-long experience.

A place in our midst has been left empty, and the world as a whole is poorer for it, because of you my friend, having left it…

KSU Student Carlynn Sharpe, Co-president of YESbody!

AVfM Video Source · 17 March 2016 · Archived copy · Original

This interview brings up questions on how we can cross the divide with these young College Feminists and Men's Rights Advocates. What are your thoughts? EDs

Kennesaw State University student Carlynn Sharpe, co-president of YESbody! discusses her view of the Kennesaw State University Men (KSUM, now known as Zen Men) at the conference "Male Students in Peril" on November 1, 2014.

If you enjoy these videos please subscribe to StudioBrule's YouTube channel.

Adopting can be the smart choice for fathers

Hopeland Cash · 17 March 2016 · Archived copy · Original

Not everyone has strong parental aspirations. For some, children are a must to have the life they want. For others, children are a bland or even frightening idea. If you do want children, though, the drive to have a family can be extremely strong, but for men fatherhood can be a risky undertaking. Fulfilling, absolutely, but at the same time very difficult to control.

Men's parental rights stand in stark contrast to those of women. Radically unequal custody, staggering rates of fatherlessness, and the mental anguish of child and fathers separated from each other all attest to the fact that fathers are not respected as a member of the family by modern society. This unbalanced and gynocentric approach to the family has been legally codified on some level at least since the early 19th-century and has only been worsened by growing cultural misandry. Fathers are deemed superfluous and interchangeable, one man being as good a "father figure" as any other.

What, then, is a man dreaming of fatherhood to do? There are no "single fathers by choice" except via surrogacy. To father a child, a man needs the mother's ongoing and enthusiastic consent because from conception through to birth; mothers are given every opportunity to opt-out while father's options are limited to condoms, vasectomies, and vows of chastity. Add no-fault divorce, pro-mother court bias and unenforceable visitation, and father's rights are left up to the child's mother.

That isn't to say men should never reproduce conventionally. Most children—if only by a disturbingly slim margin—have a healthy, active relationship with their father, at least on a national average; in some communities, especially African-American, a man is betting against the house if he hopes to live with his children. I'll leave it at calling the prospect chancy and let individual men decide if they want to take that risk.

What I really want to address in this article is the topic of single men adopting children to raise by themselves. The preamble above was to set the backdrop against which men have to make the decision of how to become fathers, and why adoption can be a controversial but smart option.

When thinking of adoption, many people picture a man and a woman—often older or sterile—taking in a child when they can't have one of their own. Single individuals adopting doesn't tend to fit the mold, and even more so when it's a man. When I propose the idea, most people react with confusion, wondering why a single man wouldn't just find a nice girl to settle down with and have a family. Single motherhood by choice—a woman intentionally becoming pregnant without the involvement of the father—is becoming more culturally acceptable. Many people nod in understanding at such a decision, sympathizing with "how hard it is to find a good man" and with the woman's biological drive to have a family.

Men, though, lack the biological capacity to have a child alone (post-conception). Why, then, has adoption by single men not seen a rise in acceptance matching that of single mothers? It comes down to a lack of empathy: the public has consumed the message of the challenges faced by single mothers and is willing to accept that a woman might need to go it alone in order to do it at all. Fathers, however, are held to a much higher standard. The barriers to parenthood faced by men are overlooked, ignored, and sometimes actively reinforced by wider society. If a man wants a family he needs a woman, and that means meeting her every demand—when it comes to children, the buck stops at Mom. For most people there is no scenario in which a man is justified in intentionally becoming a single parent. The usual assumption is that if he can't get a woman he must be a loser. Inversely and symmetrically, a woman who becomes a single mother can't find any man who *isn't* a loser.

Luckily, the tide is shifting. More and more people are aware of the injustices faced by fathers, but change can't come soon enough. For many men—young, middle-aged and older—fatherhood is a core life goal, but a domestic partnership is risky enough to make them stop and think. This is where adoption becomes a good option; if a man has the necessary funds and residence he can adopt a child to raise on his own. Is it in the best interests of the child?

Children raised by single parents suffer on many metrics of life happiness and success, but they still fare much better than in foster homes or orphanages; and the very act of choosing to adopt means the father has made a conscious choice to undertake parenting, hopefully demonstrating good responsibility.

There are more children in need of adoption than there are adoptive parents, so I fully support any fit adult choosing to adopt. There aren't any legal barriers to a single man adopting though I'm sure some men go up against personal biases in the vetting process. As with any non-traditional life style choice, the lack of social acceptance can be off-putting to adoptive fathers. Why, though, do so few people understand why a man might want to forgo traditional family in favor of adopting? The willful ignorance surrounding father's rights is staggering, but the topic of adoption offers a prime opportunity to illustrate the plight of fathers and why some men want to go it alone. There is a stark contrast between the rights of men in mother-father pairs and those who adopt alone, and a brief thought experiment inverting them can show the difference:

Let's imagine a different kind of adoption process. For the sake of this exercise, only men can apply. When one does, he has to select an "adoption overseer". There are lots of overseers, millions in fact, and he can approach any overseer he likes. It's up to the overseer, though, whether or not to take on the man as a client. This overseer has complete discretion to decide if the man will be allowed to adopt. She sets her own criteria and can turn him away at any point, no refund provided. Of course, the man can try as often as he wants.

Once a man finds a friendly overseer and wins her over, he gets to adopt. Presto, he's a father! He has a son or daughter to raise and love, to give everything to and do everything for. The overseer's still there, though. In a sense the child isn't even the father's; Junior is really just loaned to the father because the overseer can revoke the adoption at any point. Based on a whim, on new-found dislike for the father, on thinking another man would be more fit, the overseer can cancel the adoption and take the child away. No proof required, no show of unfitness. The man can appeal—*if* he has the money—but the odds aren't good. He's got no guarantee of maintaining contact and the judges almost always side with the adoption overseer. Even if he does win some partial retention of parental rights, there's no enforcement of them or punishment for thwarting them.

If adoptions were like that, if an adoptive parent were at the near-total mercy of the personal feelings of one individual overseer with no accountability, how many people would go through with it? How many men would say "That shit's crazy" and just walk away?

The reality of father's rights is even worse, though. Extending the thought experiment, imagine if, after opening negotiations with an adoption overseer, she could force the man to adopt even if he changes his mind? It goes on and on, beyond what anyone would believe in a thought experiment. The reality of fathers' lack of rights is far stranger than any piece of fiction can express.

Yeah, that shit's crazy, and that's why fewer and fewer men are willing to marry. A lot of them, though, still want to be fathers and adoption will become an increasingly appealing option. If you manage to adopt, you only have to answer to adoption agencies and Child Protective Services, and at least, they have *some* accountability and regulation. Are CPS agencies without fault? Absolutely not. In some states, they're coming under investigation for misconduct, and they can and do abuse parents' rights. But are they better than betting your family on the Russian roulette of family courts? I say *absolutely*. Men need to be able to be parents on their terms, to embrace their own, personal brand of fathering with confidence. No one's child should be able to be taken away based on another person's feelings, but that's exactly what family law does. No need for demonstration of unfitness, no enforcement of rights.

The sad truth is that a father is only considered a real parent if he's the only parent.

Author's Note: This article is not meant to provide legal advice or information on the adoption process. Each state, province, and country has its own laws regarding adoption, and a would-be parent should always research the requirements in their region before deciding whether or not to pursue adoption.

IQ studies, faulty research and MSM bias

Koba Lashki · 17 March 2016 · Archived copy · Original

In 2012, there was a short media furor surrounding the scientifically dubious pronouncement that women had, for the first time, 'overtaken men on IQ tests'. Not only did this claim defy mainstream orthodoxy in the literature, it actually significantly misrepresented the results of the study that it purported to reference. The study in question was one by the controversial psychometrician Jim Flynn, who stated that rather than women having surpassed men on 'IQ tests,' they roughly matched them on a single test known as 'Raven's Progressive Matrices.' Something else that the (largely US) media neglected to mention was that the tests were taken in four countries other than the US or Canada. Specifically, they were conducted in Australia, New Zealand, White South Africa, Estonia, and Argentina[1 2]. This study was actually something of an outlier among the contemporary psychometric pattern of results: in the words of Dr. Satoshi Kanazawa of the London School of Economics[3], an esteemed iconoclast,

> Studies with large representative national samples from Spain, Denmark, and the United States, as well as meta-analyses of a large number of published studies throughout the world, all conclude that men on average are slightly but significantly more intelligent than women, by about 3–5 IQ points. So this has now become the new (albeit tentative) consensus in intelligence research.

Indeed, recent studies routinely support this conclusion, which was brought to light by Professor Richard Lynn of Ulster University. He has stated that he was compelled to investigate the matter once discovering research proving that males have a larger brain-to-body ratio[4]. It was already firmly established that this ratio correlates highly with intelligence, so Lynn was left with a dilemma to solve. After poring over the relevant literature for some months, he came to the conclusion that males don't score any higher on intelligence tests until roughly the age of 16, at which point they gain an advantage of 4 points or so. The vast majority of studies have since confirmed this or have even shown a male advantage in not just adulthood, but also childhood and early adolescence. Lynn laid out his original findings in a 1994 study[5]. After that, he encountered this same result multiple times, in many different countries[6 7 8 9 10 11 12 13 14 15 16]. Since Lynn's finding, many other researchers have bolstered his evidence with subsequent papers[17 18 19 20 21 22]. Indeed, more again have been produced since 2010, reflecting studies from a variety of countries[23 24 25 26 27]. What more does one need to say after having been presented with 23 recent, high-quality research papers? Funnily enough, none of these have had much media coverage, unlike those mentioned above, grossly misrepresented Flynn study. Go figure.

The jury is still out on the question of why males consistently score higher on intelligence tests. Explanations tend to delve into inferences from evolutionary psychology, such as the proposition from Professor Lynn himself that the higher male ability derives from adaptations to the more historically demanding role of hunting and ensuring the safety of a tribe[28]. Other suggestions have been made by academics such as Dr. Kanazawa, who actually lays out several potential reasons in a single research thesis[29]. His ideas are related to the consistent psychometric finding that taller individuals are more intelligent than those less tall; of course, this would have collective ramifications upon men and women. His given causes for the intelligence disparity are as follows:

> (1) assortative mating of intelligent men and beautiful women, (2) assortative mating of tall men and beautiful women, (3) an extrinsic correlation between height and intelligence produced by Mechanisms 1 and 2, and (4) a higher-than-expected offspring sex ratio (more sons) among tall (and hence intelligent) parents.

So far, no consensus on why the higher male intelligence exists has been reached in the cognitive literature.

Regardless of the reasons for the sexual disparity, the fact remains that it definitely exists and has remained under the radar of the public eye, due to it having been determinedly neglected by the popular press. A common perception among the layman has been that IQ tests demonstrate a rough equality between the sexes, whereas in

reality males have shown a superiority on swathes of tests for decades (as shown above). Sure, very occasionally a study will suggest a contrary result, typically found via poor samplings, such as those containing males below 16; for example, the Flynn as mentioned earlier study (lapped up by the media) utilized a selection of males aged 14-18. As Professor Richard Lynn and others have consistently demonstrated, however, a male advantage definitely emerges from the point of 16 by the latest and has persisted regardless of the efforts of idealogue researchers and journalists to obfuscate the issue. Furthermore, even large organizations involved with psychometrics admit that many IQ tests have been structured in such a way that there will be minimal differences between the sexes[30]. In spite of this partisan sabotage, however, the truth shines through on both heavily 'sex-normalized' tests (such as Raven's Progressive Matrices) and the few that also allow dimorphic functionality (such as the Wechsler Adult Intelligence Scale), men outperform women. The doctrine of intellectual equality was, in the words of Dr. Kanazawa, 'manufactured out of political expediency (emphasis his)[3].'

To those of us who have studied psychometrics in depth, the above data are well known. Why then are single outlier studies chosen for public dissemination via the mainstream media? One cannot deny the selectivity of media reporting without being naïve or willfully disingenuous; you will never see, for example, such positivity from the media towards a study demonstrating the intellectual inferiority of a racial minority. If a single, small study showed results marginally in favor of blacks over whites, however? You can bet the media would have a jubilant field day with such 'evidence'.

As a group similarly perceived as being highly privileged, men are open season for all kinds of disparagement in the press, all ostensibly in the name of furthering an egalitarian agenda. Indeed, all feminist rhetoric carries with it implications of male inferiority in some form or another, usually moral but often intellectual and emotional. It is unclear whether the individuals responsible for such biased proclamations genuinely believe that they are somehow aiding female empowerment, or are simply venting their spleen against their 'hated oppressors.' What is clear, however, is that this inaccurate, degrading narrative from the MSM is an issue worth caring about. Men and boys are increasingly subject to demeaning, chauvinistic messages in their daily lives, which (through stereotype threat) have already impacted upon their studying, and can only worsen their mental health and, therefore, their already high suicide rates.

To a large degree, cultural narratives shape the society around them. Let us not let this bullshit narrative infect and, therefore, shape the society of tomorrow. And take it from me: it IS bullshit.

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Fatherless families bring chaos

AVfM Video Source · 18 March 2016 · Archived copy · Original

Since 1965 fatherlessness has increased dramatically. As of 2010 black families were 53% fatherless, Hispanic 31% and whites 20%. When the Moynihan report was written in 1965, it was predicted that 25% fatherlessness in the black community would decimate their families. Now our national average is 33%.

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Feminism is about equality

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WHY WOULD YOU BE AGAINST EQUALITY AND EQUAL REPRESENTATION IN IRRELEVANT IPHONE EMOTICONS???

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Just A Minute

Robert Brockway · 20 March 2016 · Archived copy · Original

The Forced Labour Convention, dating from 1930, is one of the fundamental conventions of the International Labour Organisation (ILO) which is now a UN agency. The convention has been ratified by the bulk of the world's nations (although notably, not by The United States). The convention does an admirable job of limiting the use of forced or compulsory labour and how those forced to work against their will are to be treated. There is, however, one glaring flaw in the convention. Article 11 of the Convention states:

> Only adult able-bodied males who are of an apparent age of not less than 18 and not more than 45 years may be called upon for forced or compulsory labour.

The international community regards as acceptable the imposition of forced or compulsory labour on able-bodied adult men while excluding women from the same treatment. Although this was only intended to be a transitional phase before the complete abolition of forced or compulsory labour, it is still true today.

Article 10 and Article 14 allow for some forms of forced or compulsory labour to require payment in cash, but others do not. Thus, some forms of permitted forced or compulsory labour are in fact slavery. The convention allows a competent authority the right to use men for labour against their will without violating the principal international convention intended to suppress this very practice.

It's time for this gendered convention to be revised so that men are given the same right to protection from forced or compulsory labour that women are given.

Adultery punishments were gender-biased against men

Douglas Galbi · 20 March 2016 · Archived copy · Original

Everyone knows that a gender double standard in punishment for adultery has existed throughout history. For the same reason as for that gender double standard, almost everyone believes the double standard went against women. It didn't. With astonishing boldness in our era of Soviet-quality intellectual life, a recent scholarly study of early modern France declared:

> Whether a husband committed adultery or his wife did, the blame lay with the husband. … We usually think of premodern European adultery laws and the courts that applied these laws as intended to punish women's illicit sex while condoning men's illicit sex. This is not how late medieval courts operated. Instead, courts punished men for adultery, particularly husbands, while punishing only a fraction of female offenders. [1]

Research on punishment practices centuries ago is much more difficult than studying what's going on right now. The evidence for gender bias against men in criminal justice today is as overwhelming as the vastly disproportionate imprisonment of men. Compiling examples of grotesquely unequal justice under law by gender requires a wry sense of humor. Earnest scholars might ponder how modern scholars have misrepresented Blackstone's figure of coverture and ignored mass imprisonment of men for debt in early modern England.[2] Ordinary folk might just consider a story from medieval Latin literature.

A wise and powerful king had a beautiful daughter. He was very fond of her. Exploiting the socially devalued lives of ordinary men, the king ordered five men (soldiers) to protect her:

> he charged them, under the heaviest penalties, to preserve her from every possible injury. The soldiers were on guard night and day. Before the door of her bed-chamber they suspended a burning lamp so that the approach of an intruder might be more easily detected. They similarly kept a dog, whose bark was loud and piercing, to rouse them from sleep. [3]

Putting aside her father's loving concern for her safety, the young lady sought the pleasures of the world. Her chance came when a Duke passing by noticed her beauty. He amorously proposed to her. She readily agreed. She killed the guard dog, put out the watch lamp, and at night escaped with the Duke. She was a strong, independent woman who undoubtedly played well the game of seduction.

Punishment of the runaway woman and man differed characteristically by gender. A white knight like Lancelot and today's benighted manlets hunted down the fugitives:

> A battle speedily ensued, in which the champion triumphed, and decapitated the seducer on the spot. The lady he conveyed back to the palace

In an adulterous affair, the man gets castrated or killed. The woman gets forgiven. So it was in this story. The woman married a powerful nobleman. She received many gifts and pious advice from her father and others. She lived out the rest of her days in peace as a married woman. Occasionally she surely recalled her few pleasurable nights fondly with her duke-lover who had been decapitated for his sexual offense with her.[4]

The most important challenge isn't to understand the historical truth. It's to change present injustice.

Notes:

[1] McDougall (2014) pp. 208, 225.

[2] Imprisonment of men for debt (inability to pay "child support" arrears) still exists in the U.S. today. However, most persons now in prisons and jails are being held for criminal offenses.

[3] *Gesta Romanorum*, Tale1 ("Of Love"), from Latin trans. Swan & Hooper (1876) pp. 1-3. I've made non-substantial changes in the translation for more fluent reading. The subsequent quote is from id. p. 2.

[4] The woman who committed adultery was significantly punished in some instances. For example, in the Latin Arthurian romance *Arthur and Gorlagon*, the adulterous woman was required to kiss the bloody, decapitated head of her lover. In *Gesta Romanorum*, Tale 56, the head of a woman's decapitated lover similarly served as an instrument of her punishment. Trans. id. pp. 93-5. The gender bias in punishment (who is killed) is clear in both stories.

[image] Salome with the Head of John the Baptist. Caravaggio, 1607. Held in National Gallery, London. Thanks to Web Gallery of Art and Wikimedia Commons.

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Say my name...

AVfM Video Source · 21 March 2016 · Archived copy · Original

Karen Straughan takes on Cenk Uygur and Ana Kasparian hosts of The Young Turks in their post-International Women's Day man hating diatribe.

Please support Karen Straughan's YT channel.

Passive activism: The feminist default

Doug Mortimer · 21 March 2016 · Archived copy · Original

Last December I was pleasantly surprised when I received my annual tax bill from Dallas County. Wondering how much they wanted to charge me for the privilege of living in my own home in 2015, I opened the envelope and discovered that my tax bill had shrunk to almost zero. My new senior citizen exemption, when added to my standard homestead exemption for my modest residence, all but zeroed out my tax liability; my tax bill dropped from $1,600 to $70.

Well, the senior citizen exemption was apparently designed to protect retired people living on reduced incomes. No one wants to see old folks evicted from their homes because they can't afford to pay their taxes. So the policy makes sense.

But I'm still working full-time. In truth, I can afford to pay my tax bill this year as easily as I did last year or the year before, or every year going all the way back to when I first bought the house. So in the interest of fairness and social justice, I wrote a check for $1,600 to Dallas County anyway.

Yeah, right.

I relate this personal anecdote as an introduction to the topic of passive or default feminism. It's human nature to go along with what benefits you. For almost all people at all times in history, life is hard, so anything that ameliorates the human condition – or more to the point, *your* human condition – is desirable. If you don't watch out for your own self-interest, by definition, nobody else can.

In my case, Dallas County didn't respond to my pleas for tax relief because I didn't make any. If the powers that be want to assume I am underprivileged because of my age, I'll not argue with them. Clearly, I will be in a privileged situation till I choose to retire. In the meantime, don't expect me to check my privilege. It wouldn't be in my self-interest.

By extension, in the realm of identity politics, it's unrealistic to expect any identifiable group to advocate anything that goes against its own interests. But it's considered bad form for a "privileged" group to promote a policy that enhances its own self-interest. Tribes that are classified as victimized or protected classes are given more leeway.

Of course, which groups are privileged and which are underprivileged is a matter of perception, opinion, or habit. Groups and individuals who complain the most are not necessarily the ones who have the most to complain about. The squeaky wheels get all the grease, at least up to the point the wheels slide off and everything grinds to a halt.

For so-called oppressed groups, it's good public relations to have outliers advocating for your tribe, so your advocacy doesn't appear too self-serving. Denying your self-interest is the ultimate form of virtue signaling. That's one reason the presence of manginas is so important to feminism. On the other hand, the presence of female MRAs is a big PR boost to the manosphere, accusations of internalized misogyny notwithstanding.

While it is helpful to have outsiders playing an auxiliary role in identity politics, it is even more important to wrap some social justice justification around a group's advocacy policies. You know the drill, feminism will benefit men as well as women. Not just in our society, but globally! It's a win-win situation! So how can you be against it?

Well, one of the tenets of realpolitik is that there are no laws or policies that are good for everyone. Some individuals and groups will always benefit more than others. So whenever a politician or spokesman asserts that a new law or policy is good for all of us, beware.

The overwhelming majority of people are not activists, political junkies, or policy wonks. They are too busy living their lives and would prefer to be left alone. As Thomas Jefferson put it in The Declaration of Independence, "mankind are more disposed to suffer, while evils are sufferable than to right themselves by abolishing the forms to which they are accustomed." In other words, inertia is the default.

Sometimes, however, those evils grow to be insufferable because the minority of people who are activists, political junkies, or policy wonks get their way and gain power over the masses, thus prodding them to push back.

The case of feminism is a curious one, since half of humanity is female, yet only a small minority of women identify as feminists. The majority of women don't stage violent demonstrations, propagate agitprop, or engage in guerilla theater, but they don't oppose any of the policies those activities promote. After all, those female-only scholarships or affirmative action policies or quotas might have helped them, or might help them some day. So a young woman will passively support feminism by doing nothing because it just might help her and couldn't possibly harm her, or could it? Remember, there is no social policy that benefits every group across the board, or every individual in an "official" oppressed group.

For example, imagine a young married woman hoping to start a family. Her husband is up for a big promotion but the big shots at his corporation have a – pardon the expression – gentleman's agreement that the job opening will be earmarked for a woman. So the hoped-for bump in family income doesn't happen, and the young married woman has to postpone that bundle of joy.

Or consider a woman married to a man falsely accused of sexual harassment in the workplace. He loses his job, immediately throwing family finances into chaos, perhaps long-term, depending on how long it takes him to find a comparable job.

Particularly instructive is the famous case of Judith Grossman, a New York lawyer whose college student son was accused of rape and denied due process. She came to the aid of her son but didn't stop there. Along with Allison Strange, Jean Barish, and Sherry Warner-Seefeld, she founded FACE (Families Advocating for Campus Equality). These three women also had sons who had fallen victim to the tyranny of feminism.

The tyrant's old excuse is "If you want to make an omelet, you have to break some eggs." Most women will respond to this Stalinist dictum with, "Not with my eggs!" In other words, not with my offspring. Feminism hurt the FACE founders individually by going after their eggs that had been fertilized and developed into young adult males. These women had a vested interest in the welfare of their sons, and maintaining (or enhancing) a vested interest is a powerful motivator.

A false accusation can get a beloved son kicked out of college and ruin his future job prospects, thus diminishing his ability to support a family. Even if a young man is vindicated, he will likely be wary of further involvement with women. Either way, the chances of his ever siring children will take a nosedive. Most mothers want to make the transition to grandmothers, and feminism is no help to them in this regard.

Also, the rah-rah women atmosphere at colleges has resulted in a majority of female students, which has hampered their campus social lives just when their sexual marketplace value is peaking. In a society obsessed with credentials, women who acquire the desired academic credentials will obtain more high-paying jobs, thus leaving fewer high-paying jobs for men.

To a great extent, family feasibility depends on a husband with resources or, at least, prospects of same. It's always been this way. For men, their income plays a significant role in their sexual market value; for women, their earnings is a minor (if not negative) aspect of their SMV. So as the prospects for women's professional lives soar, their prospects for a family life plummet. Older women desirous of grandchildren might want to rethink all that institutional feminism. The more men with good-paying jobs, the most potential husbands for their daughters, and the better their chances for grandchildren.

So how many individual women harmed by feminism does it take to cancel out the benefits they derive from being part of the collective? Feminism is far more helpful to well-connected, well-to-do, single, never-married, career women than to women wanting to get married and start families. I don't see any groundswell of young girls seeking to roll back feminism. Eventually, there may be a tipping point, say, a critical mass of unmarried, childless women who have discovered that working for a living isn't nearly as rewarding as they thought it would be. But for now, passive feminism rules.

And that brings us back to the issue of my privileged status regarding property taxes. My virtual removal from the property tax rolls for a year or two or three doesn't make much difference in local tax revenues since there are more than 2.5 million people in Dallas County. My contribution isn't even a drop in the bucket; it's more like a molecule. The future of Dallas County is not endangered.

But suppose half the taxpayers in the county enjoyed my privileged situation. Then the county is in trouble. And when society gives special privileges to half its members, *i.e.*, females, then society is in trouble. Once granted, privileges are difficult to rescind, from groups or individuals.

For sure, I wouldn't be happy if Dallas County took away my privileged tax status. I guess I should feel guilty because I no longer pay my fair share to support the local public school system. Now my fellow taxpayers have to make up for my shortfall, and those social studies textbooks riddled with SJW propaganda aren't cheap.

Maybe that's why I don't feel guilty.

March 8 is a Soviet Bolshevik holiday

AVfM Video Source · 22 March 2016 · Archived copy · Original

There is no connection whatsoever between the March 8 holiday and women in general. None. "International" Women's Day wasn't even that international when it was first adopted – but rather a local Bolshevik holiday for the USSR.

Lucian Vâlsan explores.

You can subscribe to Lucian's Freedom Alternative here.

The Myth Of Sexual Harassment – The Fiamengo File Episode 17

AVfM Video Source · 22 March 2016 · Archived copy · Original

Janice Fiamengo addresses the sexual harassment hysteria plaguing the lives of civilized, level-headed people.

You can subscribe to Studio Brule for more Fiamengo File episodes.

Racism, Misogyny, Misandry and Lindsey Middlecamp

Jack Barnes · 22 March 2016 · Archived copy · Original

Is Lindsey Middlecamp, a Minneapolis lawyer and founder of Cards Against Harassment, a misogynist, misandrist, and racist? Well, to start with, she is a feminist. That should be enough evidence on its own to answer yes to the above questions. Feminism has a long history of prejudice against people based on race, sex, sexual orientation, gender, gender identity, etc. One doesn't have to look very hard to find feminists berating, silencing or practicing bigotry against any number of groups outside the affluent, white, female collective. But let's dig a little further just to be sure. Let's discover who Lindsey is. She's a board member of Stop Street Harassment, an organization that claims to fight the abuse of women and oppressive behavior of men. Things like men telling women they are pretty. And men sitting comfortably on a subway or city bus.

Right now women in America can't walk down to the local Starbucks for a latte without the chance that a man might tell her she has a nice ass. We've got women cowering in their homes, afraid to go outside, because a man might tell her she's hot. That's real oppression, right there. Yeah, I was flippant and hyperbolic, But not by much.

From Stop Street Harassment's website:

> *Lindsey Middlecamp is a Minneapolis-based attorney who brings trained advocacy to the courtroom and wider activism throughout her community."*

Not only does Lindsey push her ideological beliefs on her neighbors she allows it to influence her practice of law. OK, then, another activist attorney. A dime a dozen, but let's look further.

> *When she isn't litigating complex disputes or haranguing harassers, Lindsey enjoys taking cases that allow her to address structural inequalities related to poverty, housing, and discrimination…"*

"Haranguing harassers"? Fine by me, as long as haranguers don't mind harassment. More on this in a bit.

Lindsey is also scheduled to speak and the Minnesota Chapter of the National Organization of Women's yearly conference. Remember, the National Organization for Women is the largest feminist group in the US. It has repeatedly worked to stop equal parenting legislation designed to give children equal access to their fathers after divorce.

The national level organization selected Eve Ensler as the keynote speaker for its national conference in 2012. Ensler wrote the "Vagina Monologues," a play involving the rape of a 13-year-old girl by a 24-year-old woman. Ensler described this as a "good rape." That isn't to necessarily equate Middlecamp with the pro-rape Ensler. Still, the company we keep.

From Minnesota NOW website.

> *LINDSEY MIDDLECAMP is an attorney practicing in Minneapolis, Minnesota and a board member of Stop Street Harassment, an organization based in Washington, DC dedicated to ending gender-based street harassment worldwide."*

"[G]ender-based Street Harassment," the subtext being, men telling women they look good, or saying something abusive, like, "good morning."

> *Ms. Middlecamp graduated magna cum laude from St. Olaf College and received her J.D. and concurrent Masters in Bioethics from the University of Pennsylvania, both of which degrees honed her passion for critical argument and advocacy on issues of equity, with a particular focus on gender inequality, as well as racial and*

> *poverty-based barriers to justice. "*
>
> *Middlecamp's personal advocacy against institutional sexism and rape culture first reached a broader audience following her viral Craigslist Missed Connection written to a catcaller in September 2013. In June of 2014, she began filming street harassment in the Twin Cities and launched Cards Against Harassment…"*

Lindsey, who hands out cards berating (mostly black) men for telling women they are attractive, is advocating against "institutionalized sexism?"

I must have missed the government funded PSA encouraging men to tell women they are beautiful. But setting that aside, what about men "street harassing" men? What about women "street harassing" other women? Women "street harassing" men? Is all that sexism?

It seems that Lindsey and her fellow feminists only have a problem with "street harassment" when men are doing it. Isn't that sexist?

And did they seriously just mention "rape culture" as if it's a real thing?

It seems Lindsey believes in "rape culture" even when RAINN, the largest sexual assault prevention and victims advocacy group in the US, has said rape culture no realz. Who needs reality, stats, evidence and the opinions of experts when the mythologies of feminism inform you that all men are potential rapists who created a culture by and for men, and only men, for the purpose of oppressing women?

> *In addition to a robust commercial litigation practice, Middlecamp also represents tenants facing gender, sexual, and racial harassment or discrimination in housing. Middlecamp enjoys speaking and leading workshops on campus violence, rape culture, street harassment, and gender bias…"*

Once again we will get to Lindsey's advocacy regarding gender, sex, and racial discrimination in a moment.

Now that we have a good idea of just who Lindsey is let's look at what she does.

Middlecamp, after long steeping in the ideology of feminism (patriarchy theory, rape culture, etc.) was triggered by seeing men free to express themselves as heterosexuals in public. Outraged, she decided to do something about it.

"Hey baby, nice legs" became men being entitled to oppress women in broad daylight. Sorry, did I say broad? I'll need to work on that because in her mind this sort if behavior leads to rape, or worse, dating. Middlecamp took this threat seriously, so she started a website straight from the hellish backchannels of Tumblr. It contains a series of cards designed to belittle men for expressing themselves in public. Then she created a YouTube channel to display herself using the cards — and her sharp lawyer's tongue — to deliver comeuppance to the evil, masculine (mostly black) brigands she encountered on the mean streets of Minneapolis.

When she uploaded the videos of her encounters to her YouTube channel, she made lackluster effort to hide the

identity of her victims. And yes, I said “victims.” In every single case, the men in her videos did absolutely nothing wrong. That did not stop Middlecamp from berating, belittling and labeling men with things like misogynist, abusers, harassers and rapists in waiting. All of them, to a man, were “contributing to rape culture.” One of her videos tallied up over three-quarters of a million views. What did these men do to deserve Lindsey’s wrath?

What did these men do to earn Lindsey’s wrath? Here is a list of a few things that men said to her that she deemed to be sexist and oppressive to women.

“Love the dress.”
“Minnesota chicks are hot.”
“You are pretty.”
“You are beautiful.”
“Hey, Beautiful.”
“Beautiful chalky white skin.”
“Baby.”
“Gorgeous.”
“He’s a lucky guy.”
“You’d Be beautiful if you’d smile.”
“Damn that ass.”
“I hope we get off at the same stop.”
“I’m a dog. You’re a bone.”
“Bitch”

In some cases, it’s not what they said but what they did that set her off. One guy staggered out of a bar drunk and allegedly tried to touch her. In the video, since removed, we only see her reaction and his reaction to her going off on him. He appears to be one of those happy drunks smiling and laughing. There didn’t appear to be any maliciousness…in the guy. How or where or if he touched her isn’t revealed.

Another man bowed to her and said he was bowing to her beauty. The bow didn’t go over well with Lindsey.

On another occasion, two men sitting on a wall were looking at her. That’s it. They didn’t utter a word to her. They didn’t walk past her. They didn’t touch her. They just looked at her. That was enough to incur the wrath of the Middlecamp. Fortunately, that video is still on her youtube channel, for now. I will not link to that video because I won’t be a party to further victimizing these men who did absolutely nothing wrong.

In one case she asked for her victim’s phone number which she failed to bleep out or mute before uploading. In all of her videos, she blurs the faces of her victims. However in most of her videos, the blur doesn’t follow the men’s faces as they or the camera moved. It’s easy to identify the faces of most of the men in her videos. These men are victims of Lindsey Middlecamp’s ideologically warped mind and lust for celebrity status within feminism. This status she has more or less gained.

Fortunately, Lindsey has removed most, but not all, of her videos. Why’s that, you ask?

Well, there was understandable pushback. Her videos are sexist, bigoted and just plain idiotic. There was also pushback over her latest Twitter campaign. Earlier this year Lindsey started #ShirtlessShamers2016 , a hashtag created for the purpose of shaming men who posted shirtless selfies with the idea that that shaming these men would fight slut-shaming of women. You read that right. She believes that promoting sexism against men fights sexism against women.

Then again, I already told you she’s a feminist.

Remember how Lindsey, a lawyer, was praised for her “critical argument” skills? Many men and women on Twitter took umbrage to her hashtag. It wasn’t long until people were digging into her past. To the surprise of no one, Lindsey was targeting working-class, minority males. Remember the praise for Middlecamp’s advocacy

discrimination based on gender, race, and poverty by Stop Street Harassment and the Minnesota Chapter of NOW?

Well, here is a collage of her “advocacy.”

Perhaps this explains Lindsey’s efforts over the years to keep her last name private. Even when publishing her work in some online publishing juggernauts, she only used her first name. She hid behind anonymity while she disseminated her videos and shirtless images for hundreds of thousands of people to see. She protected herself from the same kind of public scrutiny to which she was subjecting innocent victims.

Several MHRAs and anti-feminists didn’t intend to allow Lindsey this hypocritical luxury. We made our intentions clear. At which time Lindsey went “full damsel,” rolling out her portable fainting couch and announcing she was in distress mode.

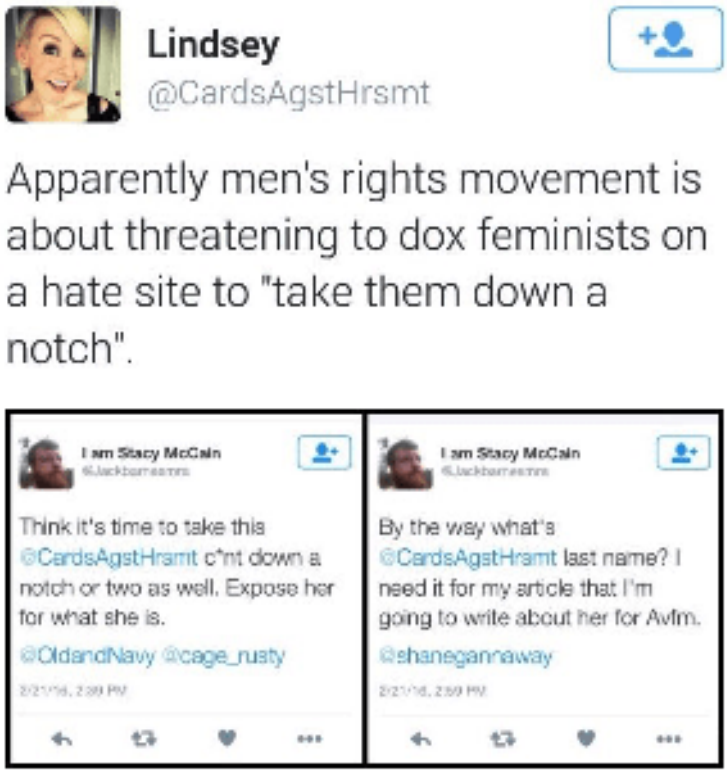
Lindsey
@CardsAgstHrsmt
Apparently men's rights movement is about threatening to dox feminists on a hate site to "take them down a notch".
I am Stacy McCain
Think it's time to take this @CardsAgstHrsmt c^nt down a notch or two as well. Expose her for what she is.
@OldandNavy @cage_rusty
I am Stacy McCain
By the way what's @CardsAgstHrsmt last name? I need it for my article that I'm going to write about her for AvfM.
@shaneganaway

Lindsey @CardsAgstHrsmt
11h
I'll say this: if your punitive "hit piece" requires that you print info about them they actively keep private, own what you're doing & why.

Lindsey
@CardsAgstHrsmt

@Jackbarnesmra if you can't write a thinkpiece without doxing someone, that suggests you should think about something else maybe?

I am Stacy McCain @Jackbarn... 16h
Not going to doxx you. I'm sure your last name is published on the internet somewhere. @CardsAgstHrsmt

@CardsAgstHrsmt

@Jackbarnesmra I've kept my name anonymous for safety reasons. If it's online it's not on here. If you find it to "take me down"= doxing

3:07pm - 21 Feb 16

Lindsey @CardsAgstHrsmt 16h
@Jackbarnesmra if it weren't intended to direct fear or harassment you wouldn't be eager to publish it. Don't pretend that's not doxing.

And I WILL NOT publish your address phone# names of family or employer like your friends have done to me and my family @CardsAgstHrsmt

Lindsey
@CardsAgstHrsmt

@Jackbarnesmra tell yourself what you want. I have set a privacy/anon boundary and you want to reveal it in retaliation. That's doxing.

Lindsey

@Jackbarnesmra buzzfeed, huffpo, GMA, and others have all respected this boundary. If you don't, that is doxing. pic.twitter.com/MgyupghvCn

Contact Me

Please don't hesitate to contact me if you have any questions about why you were given a card, or about the project. I can be reached at: admin@cardsagainstharassment.com.

Inappropriate or threatening emails may be republished so send at your own risk. Or, preferably, don't send at all.

I am happy to answer any inquiries from media or individuals, however, if you share this project with others I would appreciate being identified by first name only so I can keep my professional work and advocacy work separate.

View a PDF catalog of screenshots taken from Lindsey's Twitter account. Screenshots of Lindsey Middlecamp.

That's right. She labeled us doxxers and abusers who are putting her at risk for seeking her last name while she knew full well that her last name, along with a photo of herself and a description of her "advocacy" was on multiple feminist websites. How's that for strong, independent and honest woman for you?

The call went out for Lindsey's last name. In a matter of hours, an individual answered, "Her last name is Middlecamp. [It] took me all of ten minutes to find it." This person, to which I'm personally thankful, added links to the Stop Street Harassment and MNNOW websites. I then posted announcing that we had her last name, but I didn't include her last name in the tweet.

Lindsey then set her Twitter profile to private. Once again Lindsey Middlecamp displays cowardice at facing the same kind of scrutiny she gladly forced on her victims.

Lindsey has shown that she believes women are so weak, helpless and pathetic that words and gestures, matters

considered appropriate and respectful — even during the height of Victorian era gynocentrism, oppress women. Is Lindsey Middlecamp a misogynist?

Lindsey has displayed her contempt for normal and healthy male heterosexuality. She has labeled men engaging in what can only be considered normal behavior as dangerous subhumans and rapists in waiting. Is Lindsey Middlecamp a misandrist?

Lindsey has shown that she has a particular dislike for the way that non-white men — and the cultures these men live in — go about mating and courtship. At the very least these men displayed behavior that is considered normal by the men and women in their culture. Is Lindsey Middlecamp a racist?

I'll leave that to you to decide.

One thing is for sure. Men and women are growing tired of the behavior of Lindsey Middlecamp and her ilk. Lindsey, I hate to tell you this princess, but your backward and regressive ways of thinking are outdated. You are not a high school kid anymore. Berating someone you are not sexually attracted to for showing sexual interest in you may have been acceptable back then, but you are an adult now, allegedly. You need to consider growing up and joining the rest of society in the 21st century.

And if you can't do either of those things, you should well consider the fact that you won't be able to use public platforms this way under a cloak of cowardice.

Channeling Eric Hoffer

Doug Mortimer · 22 March 2016 · Archived copy · Original

Unlike a lot of his ivory-tower brethren, philosopher Eric Hoffer led a life that was anything but cloistered. Born in the Bronx in 1898 (another source says 1902) to Alsatian immigrant parents, he went blind at age 7 but became an inveterate reader when his eyesight returned at age 15.

Hoffer worked sporadically while living on skid row in Los Angeles in the 1920s. During the Depression, he was a migrant farm worker and prospector. Famously, he worked as a longshoreman from World War II till he retired from the docks in 1967. His "hard knocks" life was reflected in his philosophy, which was definitely more *a posteriori* than *a priori.* "My train of thought grew out of my life just the way a leaf or a branch grows out of a tree," he once said.

A regular visitor to public libraries wherever he happened to be working, he read widely and educated himself in philosophy. Though he had no academic credentials, he published his first book, *The True Believer: Thoughts on the Nature of Mass Movements* in 1951. An insightful study of fanatics and misfits, it identified the core elements common to mass movements of all types…right wing and left wing, religious and secular, communist and fascist, racialist and rainbow coalition…take your pick.

Though he published a number of books over the next three decades, *The True Believer* remains his best-known work. He received some income from his literary efforts and even achieved a measure of fame, yet he continued to live in a one-room apartment with no phone.

Feminism was probably not on Hoffer's radar screen when he first started publishing. Considering he was a lifelong bachelor, it would have been interesting to hear what he had to say on the topic, but he died in 1983, long before the third wave of feminism arose.

A lot of Hoffer's open-ended observations, however, apply to today's social justice warriors. So I herewith present an interview with Eric Hoffer from beyond the grave. The questions are mine, but the answers are all quotations from Eric Hoffer.

*****

Q. Mr. Hoffer, as laughably loony as feminism is these days, it has permeated every nook and cranny of Western society. Why do so many people not only accept but embrace the principles of feminism?

A. We run fastest and farthest when we run from ourselves.

Q. It seems the more the social justice warriors lie, the louder they shout. Why do you think that is?

A. We lie loudest when we lie to ourselves.

Q. Why are the social justice warriors so spiteful? Couldn't they get their points across without being so obnoxious?

A. Passionate hatred can give meaning and purpose to an empty life. Thus, people haunted by the purposelessness of their lives try to find a new content not only by dedicating themselves to a holy cause but also by nursing a fanatical grievance. A mass movement offers them unlimited opportunities for both.

Q. It seems that the more absurd the demands of the social justice warriors, the angrier they get.

A. Vehemence is the expression of a blind effort to support and uphold something that can never stand on its

own.

Q. But the sheer nastiness of social justice warriors is astounding. Couldn't they get their point across in a more civilized manner?

A. It is remarkable by how much a pinch of malice enhances the penetrating power of an idea or an opinion.

Q. The more detached from reality feminist dogma gets, the more spiteful if not downright hateful it gets. How do you account for that?

A. A doctrine insulates the devout not only against the realities around them but also against their own selves. The fanatical believer is not conscious of his envy, malice, pettiness and dishonesty.

Q. I don't disagree with all the positions taken by social justice warriors, but I have to wonder about their tactics. I hate to sound like Miss Manners, but why must they all act like spoiled children?

A. Rudeness is a weak imitation of strength.

Q. Even though they're in the minority, the social justice warriors have nothing but contempt for people who don't agree with their progressive platform. How can they be so arrogant when they're seeking support? Wouldn't you think they would dial it down a notch or two when they're trying to win hearts and minds?

A. A dissenting minority feels free only when it can impose its will on the majority: what it abominates most is the dissent of the majority.

Q. White women in western civilization are arguably the most privileged people on the planet – ever. So why do they have such a sense of entitlement? Why are they so demanding?

A. Our frustration is greater when we have much and want more than when we have nothing and want some.

Q. Why do social justice warriors ignore facts in favor of ideology?

A. Facts are counterrevolutionary.

Q. But how can social justice warriors remain steadfast in their convictions based solely on ideology and brush off all data and scientific evidence to the contrary?

A. We can be absolutely certain only about things we do not understand.

Q. But we're not talking rocket science here. Feminists are certainly capable of comprehending the truth. I think they just refuse to acknowledge it. What do you think? Are they deluding themselves?

A. The refusal to see ourselves as we are develops a distaste for facts and cold logic.

Q. I can't help but notice that working and middle-class women with families are much less likely to identify

as feminists. Being unmarried and/or well-to-do almost seem to be prerequisites for being a feminist. Too much time on their hands or what?

A. The boredom of spinsters and of women who can no longer find joy and fulfillment in marriage stems from an awareness of a barren, spoiled life. By embracing a holy cause and dedicating their energies and substance to its advancement, they find a new life full of purpose and meaning.

Q. Feminists are notorious for lacking a sense of humor, and social justice warriors seem to suffer from anhedonia – the inability to enjoy themselves. Sounds like a hopelessly dreary existence! How can they stand it?

A. Not only does a mass movement depict the present as mean and miserable – it deliberately makes it so….It views ordinary enjoyment as trivial and even discreditable and presents the pursuit of personal happiness as immoral. To enjoy oneself is to have truck with the enemy – the present.

Q. Social justice warriors identify even mild, reasoned criticism as hate speech. Yet judging by their tirades, the SJWs are the ones consumed with hatred. Why can't they make their case without the overheated rhetoric?

A. Hatred is the most accessible and comprehensive of all unifying agents.

Q. So much of that hatred seems to be fixated on white heterosexual males and the so-called patriarchy. Why are they so obsessed with these bogeymen straw men?

A. Mass movements can rise and spread without belief in a God, but never without belief in a devil.

Q. Feminists often ask not to be judged by the most radical elements in their ranks. Is it right to judge all feminists by the actions of the extremists?

A. There is a tendency to judge a race, a nation or any distinct group by its least worthy members. Though manifestly unfair, this tendency has some justification. The character and destiny of a group are often determined by its inferior elements.

Q. Judging by their actions and appearance, it seems that radical feminists are part of the lunatic fringe – and proud of it. Why have there been so many gynocentric goon squads in the history of the women's movement?

A. The game of history is usually played by the best and the worst over the heads of the majority in the middle.

Q. Social justice warriors are constantly sticking their noses into matters, some of them ridiculously trivial, that are none of their concern. Why can't they just mind their own business?

A. A man is likely to mind his own business when it is worth minding. When it is not, he takes his mind off his own meaningless affairs by minding other people's business.

Q. Do you think the slew of progressive propaganda in the mainstream media is fooling anyone?

A. Propaganda does not deceive people; it merely helps them to deceive themselves.

Q. Why are so many women with little or no sexual marketplace value attracted to feminism? Is it nothing more than the revenge of the omega women?

A. It is by its promise of a sense of power that evil often attracts the weak.

Q. How do you account for the young white men who hang their heads and plead *mea culpa* to so-called white male hetero privilege?

A. When cowardice is made respectable, its followers are without number both from among the weak and the strong; it easily becomes a fashion.

Q. Whenever I try to reason with social justice warriors, they respond not with logic or a reasoned argument but with sloganeering. Why do they always respond with empty-headed rhetoric?

A. An empty head is not really empty; it is stuffed with rubbish. Hence the difficulty of forcing anything into an empty head.

Q. Radical feminist leaders assert that masculinity *per se* is evil and the only way to render men suitable for contemporary society is to emasculate them and make them more like females. Do you think that severing men from their masculinity will make the world a better place?

A. The savior who wants to turn men into angels is as much a hater of human nature as the totalitarian despot who wants to turn them into puppets.

Q. Supposedly, the women's movement was about freeing women from the domination of men, but institutionalized feminism promotes the domination of women over men. Can't the feminists see that they're promoting tyranny, not freedom?

A. I doubt if the oppressed ever fight for freedom. They fight for pride and power – power to oppress others. The oppressed want above all to imitate their oppressors; they want to retaliate.

Q. Anita Sarkeesian is one of the most famous feminist leaders of our time, yet she's a shameless huckster. Why can't her followers see through her?

A. Charlatanism of some degree is indispensable to effective leadership.

Q. The more ridiculous her assertions, the more moral posturing she indulges in, the more money pours in. How do you account for this?

A. Every great cause begins as a movement, becomes a business, and eventually degenerates into a racket.

Q. No matter how many barriers to advancement are removed, many feminists and minorities still complain the deck is stacked against them. With more opportunities than ever before, why do they spend so much time bitching and moaning?

A. There are many who find a good alibi far more attractive than an achievement…when we have a valid alibi for not achieving anything we are fixed, so to speak, for life.

Q. Why do so many social justice warriors suffer from OCD when it comes to equality?

A. The passion for equality is partly a passion for anonymity… No one can then point us out, measure us against others and expose our inferiority.

Q. Do you think the social justice warriors will ever be satisfied? It seems like the more concessions you make to them, the more demands they make, and the more they resent you.

A. The resentment of the weak does not spring from any injustice done to them but from their sense of inadequacy and impotence. We cannot win the weak by sharing our wealth with them. They feel our generosity as oppression.

Q In every society, the welfare of women and children is at the top of the agenda. The welfare of men appears near the bottom, if it appears on the list at all.

A. The misery of a child is interesting to a mother, the misery of a young man is interesting to a young woman, the misery of an old man is interesting to nobody.

Q. Every time I try to offer someone a red pill, I get rebuffed. Why won't people at least listen to what I have to say?

A. Far more crucial than what we know or do not know is what we do not want to know.

Q. After a half-century or so of feminism we've sacrificed two generations of men with no turnaround in sight. Do feminists really believe this is in the best interests of civilization?

A. Those who would sacrifice a generation to realize an ideal are the enemies of mankind.

Q. Feminists seem more intent on breaking down men rather than winning them over to their cause. Would you agree?

A. Our sense of power is more vivid when we break a man's spirit than when we win his heart.

Q. When I listen to the progressive politicians and academics, I can't help but wonder if they really believe what they say. I know they're not stupid, but how can people in high places *act* so stupidly? Are they clueless dupes or what?

A. Naivete in grownups is often charming, but when coupled with vanity it is indistinguishable from stupidity.

Q. Social justice warriors are always petitioning governments, universities, and other institutions for every slight, demanding redress for every conceivable misfortune of women, minorities, and other protected classes.

A. We all have private ails. The troublemakers are they who need public cures for their private ails.

Q. Social justice warriors have nothing to offer but grievances. Don't they have a purpose in life?

A. To have a grievance is to have a purpose in life.

Q. You do realize that according to social justice orthodoxy, your views are anathema, and you would be considered a problematic, prejudice-ridden mossback.

A. I hang onto my prejudices, they are the testicles of my mind.

Q. Thank you, sir. Rest assured, if there is ever a MGTOW Hall of Fame, you will be one of the first inductees.

Story Time with Cenk

AVfM Video Source · 23 March 2016 · Archived copy · Original

“Cenk Uygur’s grand papi was da one good man who gave women da vote.”

Subscribe to Karen Straughan.

Angry Lesbians

Tim Patten · 23 March 2016 · Archived copy · Original

Not all angry lesbians are like Valerie Jean Solanas, who authored *SCUM Manifesto* and attempted to murder artist Andy Warhol.[i] Her 1967 book argued that men have ruined the world and that it is up to women to fix this problem by aborting all male babies.

That said, there are many who appear to share her feelings. In recent times, women, mostly radicalized angry lesbians, have launched genocidal social media campaigns, labeled with monikers such as "#killallmen," "Control All Men,"[ii] "StraightWhiteMemes,"[iii] and "Kill All White Men."[iv] These memes–which, like the *SCUM Manifesto,* are guised as satire and connect with millions of females who resent our place in society. They fanaticize about harming and wielding power over us, going so far as to make killing males seem artistically relevant.[v]

Amid such anger and resentment, it seems doubtful that any of the so-called women's movements, populated with adherents who despise us, can help resolve the many important issues we men grapple with, including a pandemic of male suicides. Rather, they seem largely oriented toward our demise.

We Love Lesbians

I've met, worked with, and partied with hundreds of gay women. Most were incredible people, frequently struggling to find themselves in a heterocentric world. The truth is, while lesbians might not prefer us as sexual partners, they don't want to hurt us. Indeed, lesbians came out in droves during the 1980s to aid and comfort the tens of thousands of gay men who were dying of AIDS. They helped create San Francisco's volunteer health support systems, which has since been replicated worldwide.

Violent Lesbians in my Midst

I was twenty-two years old when I settled in San Francisco in 1973. It's a peculiar but vibrant city, teeming with tech wizards, trailblazing culture warriors, and every beautiful color, race, and creed ever created by God Herself. On Friday nights, friends and I would go to the large dance clubs–Bo Jangles, Dreamland[vi] and Oil Can Harry's[vii]–where San Francisco's diversity was on brilliant display. At these venues, straight, gay and lesbian couples danced with abandon, immersed in thundering rhythms and eruptions of joy.

During one such outing, around closing time, two lesbians got into a fist fight over a third female, who was apparently interfering in their relationship. Another time, rumors spread like wildfire that a butch, defending her companion, had bashed an interloper over the head with a beer bottle. Over the years, there were assorted outbreaks of fisticuffs; once, a lesbian even pulled a gun on a woman who had tried to arrange a date with her girl. These and other goings-on demonstrated that you don't need a dick to act like one.

In mixed, gay-oriented clubs across America, when hostilities break out, lesbians are often involved. According to some, these women are acting out the masculine gender binary extreme through aggression, anger and physical violence.

But such views seem misguided, at best. In reality, lesbian, gay, bisexual, and transgender (LGBT) individuals, more broadly speaking, suffer from more mental health concerns and disorders,[viii] often stemming from prejudice and stigma,[ix] than the rest of society. LGBT females sometimes exhibit certain issues including body image disorders[x] and hostility towards men.

The Male and Female Gender Binary

Within LGBT communities, the most violent seem to be the lesbians.[xi] Drag entertainer Rue Paul[xii] might occasionally throw down a high-heeled gauntlet, but drag queens and trans-woman such as Caitlyn Jenner[xiii] tend to represent the feminine extreme of the gender binary. Butch lesbians, in contrast, often embody the masculine counterpart.[xiv] Some might say that the masculine and feminine stereotypes conceptualized in women's and

gender studies are being acted out within the LGBT culture.

Modern Lesbian Relationship and Domestic Violence

The LGBT community has been whitewashing certain truths for decades amid their struggle for rights and acceptance.[xv] In reality, it has always known about lesbian-related violence.[xvi] [xvii] [xviii] In 2014, *The Advocate* highlighted domestic violence surveys that revealed astounding results in this regard among gender studies advocates.

The CDC's 2010 National Intimate Partner and Sexual Violence Survey,[xix] released in 2013, revealed that for targeted incidents of rape, physical violence or stalking, 43.8 percent involved lesbian couples, 26 percent gay male couples, and 29 percent heterosexual couples.[xx] Other data indicates that lesbians demonstrate the extreme male binary attributes of aggression, control and violence at a rate that is actually 10% higher than for straight men. An August 2012 commentary by Olivia Quinn offers vivid insights into the realities of a violent lesbian relationship.[xxi]

Influential Radical Angry Lesbians

In the 1960s, feminist leader Gloria Steinman inspired millions of women to become assertive and aggressive, including angry lesbians, many of whom often favor some form of anarchy. Recently, we've seen disturbing images of naked females ejecting paint-filled eggs from their vaginas,[xxii] inserting religious crosses up their backsides,[xxiii] and parading across campuses carrying mattresses[xxiv] upon which, they say, they were raped. One group has even engaged in acts of "performance art," where they publically menstruate through their clothing.[xxv]

In their view, such actions are courageous, helping to resist an evil and oppressive male patriarchy, as well as a church that is ungodly, in their eyes, because of its apparent favoritism towards men. Many of these narrow-minded individuals are angry lesbians, blaming white men, in general, for their problems. They seek to frighten us with loud voices and aggressive behavior, and an appearance that is violent and ostracizing so that we might succumb to their dangerous bullying.

Angry Revolutionary Lesbians in the United Kingdom

Examples of just how distorted and misguided many of these women are can be seen in a 1970s *BBC* documentary, *Angry Wimmin* (watch on YouTube), which offers insights into the origins of the women's movement. The title refers to a phrase that angry lesbians use to describe themselves: they are so resentful that they refuse to properly spell the word "women," preferring instead to use what they consider to be an unbiased alternative.

In the film, we meet Sheila Jeffreys, an influential activist, who speaks frankly about the movement's mission as a "dedicated war" on men (patriarchy) and pornography. She discusses the self-described "Revolutionary Feminists," a wave of lesbians, many scholars, who engage in protests aimed at eliminating makeup, hair coloring and high heels because they are oppressive symbols of male patriarchy, causing severe pain to women.

In addition, Ms. Jeffreys represents herself as an advocate of eliminating men from intimate relationships: "We do think… that all feminists can and should be lesbians," she has written. Such perspectives were prevalent in an era where straight females were experimenting with lesbianism in an effort to become more closely aligned with the goals of the women's movement. [xxvi]

Angry Wimmin also features Julie Bindle, who is angry with us men and the tyranny of male oppression, arguing that we are all aggressive and violent by nature. Today, Ms. Bindle is a privileged journalist, author of over 30 books, broadcaster, and researcher who advocates that men should be put in concentration camps.[xxvii] She is an active global campaigner against male-on-female violence[xxviii] and is paid to consult with women being prosecuted for killing partners, often falsely suggesting that the men were entirely to blame.

At the time and since then, these and other angry lesbians have flooded the media and society with their damaging propaganda; their documents, poetry and books embracing a sexist war on men have been disseminated widely.

The Image of Societies Domestic Violence

With the support of well-meaning but misguided individuals, it didn't take long for such distortions to influence our collective consciousness. Whenever domestic violence is mentioned, many ordinary people now see the image of an angry, drunk man punching a defenseless woman. Radicalized lesbians have poisoned our belief system with a lopsided and frighteningly wrong perspective of what this phrase means.

The truth is, Sheila Jeffreys, Julie Bindle and millions of others like them continue to practice and advocate a perverted form of justice, constantly invoking stereotypes of angry, perverse and abusive men. Unfortunately, their words and actions have serious consequences. In many divorce and custody proceedings, for example, they are used as weapons against us; it is not uncommon to see divorce-seeking women being encouraged to lie to gain custody of children and increase judicial empathy.

Textbooks for College Studies

Radicalized lesbians have written the books and curricula that are taught, exchanged and referred to in college level women's, feminism and gender studies across the West.[xxix] They have also contributed to resources that a great many rely on as sources of information. In 2014, for example, about 600 women from feminist collectives added hundreds of articles about women to Wikipedia. The number of such contributors grew by a third in 2015.[xxx] Some of these contributions are biased against males, demonizing us as aggressive, oppressive and violent. Such ideas only serve to widen an already growing gap between the sexes and direct social resentment and anger toward men.

Lesbian radical Janice Raymond, the author of *The Transsexual Empire*, maintains that transsexualism is based on a "patriarchal myth" and "rapes" women's bodies. Again, the word (rape) is used as a sword or bludgeon, intended to frighten people away from opinions, individuals and groups that might be more measured or simply at odds with such extremist notions.

Around the world, colleges and universities, under cover of academic paternalism, indoctrinate students into an ideology of scholarly dislike for men. Every year, this dangerous mechanism churns out radicalized and angry graduates who have swallowed the Kool-Aid of misandry, who are often quick to use violence against anyone or anything that might be even remotely associated with maleness. Certainly, there have been some who have been violated who have good reason for their prejudice, but the angry lesbian framework is, for the most part, built on fantasies and lies.

Warrior Diversity Standing up to Bullies

But the times they are a-changin'. A hurricane of awareness is raging across the globe, undermining the gender-biased way of thinking that has damaged lives and corrupted our society. Increasingly, movements like Men Going Their Own Way (MGTOW) and Japan's Herbivore Men are redressing the many imbalances that have been created over time. Millions of newly emboldened male warriors are reacting, blogging and video logging, helping others to understand what has gone wrong and how to reclaim their lives.

At the same time, women's groups in Australia[xxxi] and the United Kingdom are also speaking out, defending boys and men from the radicalized bullies. University of Ottowa professor and feminist Janice Fiamengo has caused angry activists' jaws to drop when she offers up alternative perspectives at speaking engagements.[xxxii] Transsexual Theryn Meyer (watch on YouTube) and her tranny team have demurely shamed the sexist women's movement with their commentaries. And Miss Milo Yiannopolos has slashed and trashed lesbian asses off their power pedestal with his 2016 Dangerous Faggot college tour.[xxxiii]

Indeed, a diverse set of fighters and Internet vigilantes are working to rescue boys and men from the narrow-minded and self-serving hatred of women's studies' directives. Some might even say that the international theatrical success of the *Kinky Boots* show-stopping song, "The Sex is in the Heels," written by Cyndi Lauper, has played a role, because it has made it okay for women to wear spike-high heeled shoes. Meanwhile, Hollywood power lesbian

Ellen DeGeneres' role as spokesperson for Cover Girl suggests that wearing makeup is not such a bad thing after all.

Taken together, these troopers for "true" equality, along with MGTOW and other movements, are helping to change our world. They are rolling back the tide of biased and dangerous thinking promulgated by angry radicalized lesbians, and helping men like us to be the wonderful individuals that we are–and deserve to be.

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The Big Business of Male Genital Mutilation

AVfM Video Source · 24 March 2016 · Archived copy · Original

An interesting discussion on the ritual of circumcision (male genital mutilation) and how medical corporations are making money off male foreskins on the stock market.

https://www.youtube.com/watch?v=a-y3vvawVWc&feature=youtu.be

Why should we fight?

Editorial Staff · 24 March 2016 · Archived copy · Original

*The following Blog entry was posted on AVFM forums by one of its members, **Maxx**. It is edited and republished here with his permission. ED*

Not so long ago the party line from the cultural left was this;

And anyone raising any sort of concern or calling for caution was shouted down for being a racist or bigot.

Now in the wake of the wave of alleged sex attacks perpetrated on white western women by members of immigrant Muslim gangs across Germany during NYE celebrations, white western males are once again being called (and shamed) into action.

It's on 'us' apparently to defend 'our' women from the unwanted attention of these unwashed savages. Or so the mainstream gynocentric (suddenly conservative-led) narrative goes, anyway.

Let's consider a couple of key questions in relation to this unfolding story…

1) CAN the average western male effectively defend 'his' women?

2) SHOULD the average western male risk his life to defend the average western woman, regardless of his ability to effectively do so (or lack thereof)?

3)And who exactly should he consider to be 'his' women worthy or 'his' protection anyway?

Those who share his race? Those who share his wider culture? Or those that qualify for that honor on merit?

I'll attempt to offer my own answers these questions below…

The short answer to question 1 (as far as the average western male is concerned) is 'no' he probably can't.

Muslim gangs KNOW the average western male is in all probability not remotely willing and/or able to defend the honor of 'his' women anyway.

And in truth why would or should he be anything else…?

Let's look at the evidence…

Outta the blocks he's probably raised by a single mom after feminist law makers gave his vindictive mother free reign to extract his father from his life totally.

As a boy his 'rough and tumble play' and practical 'hands on' learning style will have been diagnosed as ADHD and medicated outta him, leaving his brain a mess of unconnected spaghetti strands. If he's not wearing a dress and demanding everyone call him Daisy he's doing well enough as it is.

As a youth, he'll have been labeled as a 'creep' and a 'jerk' for daring to even offer to buy girls he likes a coffee or plucking up the courage to tell one of them that their hair looks nice today.

As a young office worker he'll have been threatened with redundancy for laughing too loud at his desk, or speaking in an aggressive manner that his female co-workers found 'threatening' and 'triggering' when he was tirelessly attempting to close deals over the phone and make his company money.

He'll have had his wrist slapped like a school boy more times than he can remember simply for 'being a man', in trouble with HR departments at work for things like sending nude images of hot chicks and crude joke memes to male co workers on the work servers, he'll have been reprimanded for eating a beef stew at his desk because a vegan female co-worker didn't like the smell of it. Encouraged (Read; bullied and coerced) to convert to vegetarianism by women in his office who didn't think it was 'appropriate' or 'considerate' for him to be eating meat in their presence on his lunch breaks.

And you expect THIS man, THIS man….that you have systematically reduced to a timid vegan mouse afraid of his own shadow, this man that you have beaten into submission at every turn throughout his life……to suddenly ride into battle pitch fork in hand on behalf of 'his' women?

As if he's some kinda alpha werewolf that was cross-bred with a Spartan?

Ain't gonna happen.

And Muslim gang bangers across Europe are clearly smart enough to have figured it out already.

Any man that even actually IS a fucking man in the western world today has arrived there IN SPITE of the toxic secular progressive culture that has surrounded him since his birth….not because of it.

He very probably doesn't feel he owes the average western woman jack shit. And nor should he.

He certainly doesn't owe her a duty of care that he's obligated to place his life at risk to honor.

He grew up on Buffy the Vampire slayer remember.

It taught him that women didn't need or want physical protection from men and that it was offensive for him to even dare suggest otherwise.

Guuuuuurrrrlll power, right?

Besides the obligation of men to protect women goes hand in hand with an obligation on the part of said women to dress and act responsibly.

And western women opted outta that obligation long ago.

And assuming (for argument's sake) that a given western male CAN effectively protect 'his' women, because he trains in martial arts, lifts weights, is handy with a gun, blessed with great size or strength or is otherwise for some reason or another 'useful' in some sort of protective capacity.

Whom should he consider to be 'his' women worthy of 'his' protection anyway?

Personally speaking 'my' women are already protected by me.

The group of women I deem worthy of risking my life to protect is a limited and VERY exclusive group.

I'm not a gladiator, nobody owns me. There isn't a sign around my neck that says 'will fight and die for anyone with a vagina'.

I ain't anyone's guard dog. I don't 'bite' on command.

I don't need to place my life at risk for female approval or validation.

'My women' isn't a group limited to women belonging to 'my' race. My own racial profile is 'complicated' to say the

least.

I wouldn't really know which side I'm supposed to go into bat for anyway.

And as for women that share that same (western) culture I do? Hell the majority have treated me like their enemy and attempted to stamp out the very masculine qualities I happen to have that they are now apparently suggesting I should be calling upon in their defense.

They were the ones constantly telling me I was a monster for being 'too masculine'…now all of a sudden they wanna claim I'm a coward and a pussy for not being masculine enough to jump to their defense and risk my life without question because certain members of immigrant Muslim communities from war torn hellholes didn't turn out to be the cuddly secular progressive teddy bears those liberal textbooks and media said they were?

'My' women is a small private members club…Applications have gotta be approved. And are often summarily revoked without prospect of appeal.

-My girlfriend, date*, lover or wife.

And even as far a my 'date' goes I'm only gonna throw down to 'defend' a woman I've already fucked. And sometimes not even then.

I ain't gonna rise to the chump bait on a first date or within minutes of meeting a chick I'm hitting on of getting aggressive with another dude in order to assert my 'claim' over her. Been there done that. It's embarrassing behavior. The lowest form of pussy-begging there is.

Guys that are tripping over to fight each other over women they've just met are a fucking disgrace and ought to be ashamed of themselves.

Who else is in this exclusive club called 'my' women then?

-My mom
-My daughters
-My sisters
-My close female friends (Not that I have many strictly platonic ones)
-My female relations and direct blood relatives (and not unconditionally, I'm related to plenty of female douches and feminists)
-The wives or long term girlfriends of my close friends or my male relations (with same qualifier as above)
-Any female child I know and/or am related to.

If anyone wants to fuck with any of these women they damn well better make sure I ain't around to see it because we are certainly gonna have a problem.

I will not risk my life for the (distant) prospect of a BJ by fighting to 'prove myself' to women I met five seconds ago in a bar. Fuck that.

I will not risk my life for female approval or a pat on the back or because anyone is gonna try to shame me for not wanting to dive into mortal combat with a 16-man Syrian gang in defense of some club rat skank I don't know and have never met and who's drank so much that her eyes are pointing in different directions and she's walking in zig-zags.

I'm not Spartacus, I'm not Batman. This ain't a fucking movie.

This is my life and my health we are talking about.

Forgive me for being a little discerning about who I'm willing risk those things for at the drop of a hat.

I will not assist a group people (random western women) when even in actually assisting them I place myself at risk of being falsely charged with a serious crime (like attempted rape or attempted abduction) or indeed attacked myself by an individual or group of white knights that have misread the situation.

I will not run the risk of misreading the situation myself, for example rushing in to protect a woman that's playing the damsel but is in fact part of gang (serving as the 'bait' to lure good men with expensive wrist watches into a beat down/robbery or worse).

I will not swing punches at a man who's beating on his own girl in public and run the risk of having her turn and attack ME on HIS behalf.

She picked him.

I'm not responsible for her life choices or the negative repercussions that might arise from them.

I'm not a dog.

I won't bite and growl and fight and die to protect an 'owner' that has systemically abused me for longer than I can remember.

Feminist Rot at Ryerson University – Fiamengo File Special Edition

AVfM Video Source · 25 March 2016 · Archived copy · Original

This is a special edition of The Fiamengo File in which professor Fiamengo discusses the bizarre rationale used by feminists at Ryerson University in order to silence men on campus while claiming that men attempt to silence women, a classic case of projection. Fiamengo is deeply concerned about the growing power that feminists exercise is silencing others at North American universities.

For more videos like this, please support StudioBrule.

Dr. Martin Harris of London, “Known Genital Mutilator”

Gary Costanza · 25 March 2016 · Archived copy · Original

Dr. Martin Harris of London, England has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

His website is circumcisionlondon.co.uk.

I have good news and bad news about Dr. Harris’ website. The good news is that his website is rife with bad punctuation and grammar – good because no infants are harmed by bad punctuation. The bad news is what he does to unconsenting infants: risky and unnecessary surgery and sexual assault.

More bad news – he does this in people’s homes as well!

Under the heading “Circumcision Continuity” Dr. Harris lists what he thinks were historic opponents of circumcision – Greece, Rome, Soviets, Nazis – I guess implying that current intactivists are like Nazis.

Dr. Harris says complications of circumcisions are rare, but that is false. All circumcisions result in scarring and deformation of the penis, with many other possible complications, including death.

Because Dr. Harris has incomplete risk information about circumcision, you can read that here at neonatalcutting.org.

Dr. Harris’ practice information follows:

Temple Fortune Health Centre
23 Temple Fortune Ln.
London NW11 7TE
Tel: 020 8209 2401

> Dr. Martin Harris "Known Genital Mutilator" https://t.co/9FNN4gJ4CI @AndreaHardie #nocirc #intactivism #circumcision pic.twitter.com/iuCDgtXpxM
>
> — gary costanza (@jerrytheother) March 25, 2016

Special law for women bails them out of depraved acts of evil

AVfM Video Source · 26 March 2016 · Archived copy · Original

Sheila Gunn Reid reports on a Supreme Court ruling that has found a woman who killed two babies not guilty of second-degree murder but guilty of the lesser charge of infanticide. As a result of this ruling, Sheila looks into the privileged treatment women receive under our laws and asks, where's that male privilege we keep hearing about.

Rebel Media

Mini-Myth Episode 2 – All Men Are Rapists

AVfM Video Source · 26 March 2016 · Archived copy · Original

GOD THAT WAS EASY, debunked in under 2 mins with room to spare!!!

If you'd like to encourage this new YT videographer, please encourage him by subscribing to his channel and giving some video ideas: FemMyth Buster

British NUS: Gay men don’t face oppression

AVfM Video Source · 26 March 2016 · Archived copy · Original

There you have it. Student Societies (Feminists) working to stratify further oppressed groups by removing the G from LGTB+ who they deem is not oppressed. What’s next, removing the T? Hell, I think they are already doing that. B is next? ED

The National Union of Students who won’t condemn ISIS because that would be Islamophobic now has decided that gay men don’t face any sort of oppression. Being the highest exposed demographic to HIV, physical violence and direct hatred is irrelevant because… potato.

Freedom Alternative YT Channel.

The Liberty of the Non-feminist Sector: Free Because it's Yours!

Luigi Logan (aka Fidelbogen) · 26 March 2016 · Archived copy · Original

If you are a non-feminist man or woman, feminism has stolen plenty of things from you. Among these are non-feminist life, non-feminist liberty, and the non-feminist pursuit of non-feminist happiness. Why they will even steal your non-feminist soul if you let them get away with it!

Please understand that you owe feminism no answers. That is a deep concept, probably deeper than you realize. It is your inalienable right under any condition to say "I am not a feminist," then turn around and walk away. And it is their eternal responsibility to say "okay", and leave you the hell alone to Go Your Own Way in peace. Eternally.

All right, so you are a non-feminist man or woman, and that is good. However, you are something even more important: you are an INDIVIDUAL. Yes, a *non-feminist* individual, but an individual first and foremost, a unique and precious snowflake unlike any other. Yes, I said it.

My friend, if you are not a feminist, then in relation to feminism you are a special snowflake indeed! They had better get that in their head. They had better get with the program and accept that reality with good grace.

The liberty of the non-feminist sector is FREE. And why? Because it's YOURS.

One more time: the liberty of the non-feminist sector is free because it's yours. It's stolen property, and you have only to claim it. You have only to stand up and declare "I am not a feminist." Say this loudly if you wish, but if loud is not your style that's okay, say it quietly. The important thing is to say it. Just say it. Say it in a number of ways, explicitly or implicitly, like your style dictates. And don't just say it to yourself: tell it so that others can hear it, or see it, or know it. If they too are not feminist, it will make them understand that they are not alone.

And if they are feminist? Well all right, they too, in a different way, will know that they are not alone. They will be aware that WE are with them always, everywhere and that they needn't ever languish for want of our excellent company. They will know that they are surrounded – and what a comfortable, supportive feeling this will be for them. . . Yes?

It will inspire them to their best behavior, will it not? As for us, it will instruct us in the wise maxim to keep our friends close and other people closer.

When they know that they are surrounded, when they know that they are not the only game in town and not the only sentient life form on the planet, it will make them think twice about pulling any funny business with you or your friends. They will slowly back off, and as they do, you and your friends will expand, and stretch, and breathe – occupying social space more freely, and more freely voicing what is in your non-feminist minds.

More and more, you will do this, and the feminist people will give you no grief for it. Not if they are wise.

The post-feminist world will be a kind of post-colonial world once the colonizing aggressor (feminism) has been expelled. The revolution will progress by stages, as more and more people awaken to the enormity of what feminism has done, and start getting frank about it.

When you claim the liberty of the non-feminist sector (your stolen property!), you repudiate ANY form of feminist governance over your life – moral, spiritual, psychological, existential, intellectual. You name it!

By claiming your non-feminist liberty, you claim your non-feminist identity. Those claims are indistinguishable, and by those claims you make known to the world that feminism does not define you. Granted, feminists can and will attempt to define you, but unfortunately, for them, they lack the moral legitimacy to do this. Feminism's moral license to govern or define anything at all (let alone YOU) has been revoked – or more accurately, declared to have been invalid all along.

Feminism's purported legitimacy was never put to a plebiscite. Feminism arrived in our world and lodged itself into

place with never so much as a “by-your-leave”. It was and is built upon **sheer presumption.** Nothing better than presumption – followed by a never-ending river of lies which (like any river) grows bigger the further downstream it travels.

The worst of all feminist presumptions is that feminist theorization about the world trumps every other analysis. Feminist theorization – regarding patriarchy, rape culture, male privilege, male violence, gender roles and the human condition in general – has become the default paradigm for the greater cultural discourse, with institutional support and legal backing.

Feminism has usurped, by presumption, the power to morally adjudicate nearly every aspect of the human situation. Never at any point did feminism and its ideologues receive any Divine mandate for this. They simply took it. It wasn’t theirs to take, but that didn’t stop them. They screamed, they bullied, they slandered, they spread lies. Then they came back and did it again. They have done this for years, and believe me; they will never stop. Ever. Not unless a non-feminist force intervenes to make them stop.

So, to morally adjudicate the human situation means to subject ALL moral phenomena to the critical apparatus of a particular ideology. In this case, we are talking about the critical apparatus of feminist ideology in particular.

The feminists seem to think that we non-feminist men and women are morally incompetent to adjudicate matters for ourselves, in a non-feminist way. They want to be moral dictators, in charge of everybody’s rights and wrongs, and they unceasingly act like it. It’s just another way to make their power hegemonic and put themselves in control of the greater cultural discourse.

We must intervene and put a stop to that. The feminists are free to view the world through their ideological lens – after all, it’s their brain, their choice. But if they want to put the power of the state behind this and make their view the foundation of law and public policy, then we will rudely tell them where to get off. In fact, we are doing that already, so let’s build the momentum, okay?

Here’s a final thought which I don’t want to omit. Feminism, in common with the authoritarian Left, makes heavy use of collective guilt (or “guilt by association”) as a moral bullying instrument. Well here’s the good news: when you claim the liberty of the non-feminist sector, you liberate yourself, by implication, from guilt by association.

Any time a feminist postulates a group or category and tries to shove you into it to implicate you in a pattern of collective guilt said feminist has committed an act of FEMINIST AGGRESSION. As a non-feminist man or woman, you are an individual, and can only be judged as an individual — according to a non-feminist system of moral adjudication.

Think for a minute: “Lack of feminism” is not a group, not a movement, not an ideology. In principle, lack of feminism is nothing more than “the world minus feminism”, and among other things that means the world minus all forms of feminist moral adjudication.

Again: the world minus all forms of feminist moral adjudication.

Let that sink in.

The non-feminist sector is nothing less that a cross-section of human nature. It is a full moral spectrum. A “non-feminist” can be almost any kind of person imaginable. Some non-feminists are wonderful people, and other non-feminists are terrible people. What matters is that they are individuals.

Or more to the point, *non-feminist* individuals.

And whatever transgressions non-feminist men or women might commit, they commit them as individuals. Their crimes will be adjudicated individually, in a non-feminist way, independently of feminist moral authority, feminist oversight, or feminist theorization of any kind.

The non-feminist sector, as a cultural space, must become self-aware and must assert the power to TALK BACK to feminism on non-feminist terms. Under this system, all feminist claims and theories, starting with the definition of

feminism itself, are radically open to question. ALL of them – bar none.

Non-feminist alterity and non-feminist autonomy shall become the order of the day in every domain, with feminism thrown permanently on the defensive. The non-feminist analysis shall be a guiding force, along with a non-feminist culture of critique and a non-feminist intellectual audit of every last thing pertaining to feminism, leading toward an ultimate deconstruction of the entire feminist worldview.

Friends claim the liberty of the non-feminist sector. Do it now. Do it today. What are you waiting for?

Claim the liberty of the non-feminist sector. Take back your stolen property.

It's free. . Because it's yours.

Karen, Sage, Hannah and that Judgy Bitch have a request

AVFM · 27 March 2016 · Archived copy · Original

Donate here, with thanks from all the MHRAs speaking and attending. PE

MGTOW – Creating a League of Your Own

Editorial Staff · 27 March 2016 · Archived copy · Original

This article was taken from a AVFM *forum blog post written by* ***Deidre****. She's been inactive for a month or so and does not know we are publishing here but I think she'd approve. Keep in mind she is a woman of faith and her faith comes out in this article. What is more important is her message on MGTOW and from her view expanding/encouraging MGTOW to take a larger perspective on what it means to be a man going his own way. The freedom to do great things. ED*

As a woman who lives in a strong feminist culture, I've been intrigued by the movement, 'MGTOW.'

What does MGTOW really stand for, and how might 'men going their own way,' impact the world around them? Well, first, most movements have a central mission statement, if you will…something that sets the movement apart from other movements, congruent thoughts coming together and finding acceptance as part of a group, if you will. MGTOW is unique because it tells men that they no longer need to compromise their values to please the feminist agendas, and can finally feel that pursuing their own quest in life won't label them selfish assholes. The irony with feminism is that it instructs women to 'go their own way,' but get their men to follow their ways, too. Not all feminists, but many (most?) find satisfaction in controlling men, they think that is a victory for humankind, and sadly, that has become its mission statement of sorts. Because for many (most?) feminists, they believe that feminism was necessary to enlighten everyone to the oppressive, Patriarchal regime that had been in place, throughout history.

Perception is everything, as they say.

The challenge that MGTOW have, however, is to be mindful not to mirror the mistakes of the feminist movement. The biggest mistake of the feminist movement is that it promised women that they would be free, by staying focused on themselves. At first, that idea is very appealing to MGTOW's when you have been tossed around like a rag doll in a culture who views you as a utility. Going one's own way at that point is often designed to free you from being hurt again. Protecting and guarding your heart (and assets) at all costs, becomes a necessity, not just a desire. But, there have been studies done that the most 'free' people of all, those who truly have gone their own way are those who help pave the way for others to go their own ways. In other words, no man is an island, and we need one another, and we need to help one another, to be genuinely free.

With that said, three remarkable men have come to mind, all who could be classified as MGTOW – Jesus, Gandhi, and Martin Luther King, Jr. These men truly 'went their own way,' and changed the world.

If one believes the Jesus story of the New Testament, he sees a man who was very humble and reserved, at first. The stories are sparse with information, but the reader gains an understanding that Jesus was interested in making people love God, and love others. Jesus ate dinner with prostitutes, and tax collectors, and spent a lot of time sharing his Gospel with women, something that was quite taboo back then. He eventually was captured for his beliefs, going against the temple, and threatening the status quo. Dying on a cross so that his enemies could receive the promise of eternal life, was a 'man going his own way' extraordinaire. He was single all of his life, and while the details of those years are very vague, there is enough to the story to get the sense that this man's idea of going his own way, was to influence those around him to take up their personal crosses, and follow him. (And following him would not be easy.) 'The world will hate you, for it hated me first.' – John 15:18

Gandhi was another MGTOW. He led the movement that eventually brought India its independence, and faced brutality due to the religious conflicts occurring in the surrounding regions at the time. He often visited affected areas to bring about peace and justice and was known to fast to bring about religious harmony. Gandhi wasn't concerned with who was for or against him; he was still willing to surrender his very life if he had to, even if it meant changing the hearts and minds of even just a few.

And finally, Martin Luther King, Jr. Talk about a man who not only went his own way but blazed a trail that people

still follow today. Responsible for leading the African-American civil rights movement, his goal was to strive for equal rights for all people, through non-violent, civil disobedience. There had to be tremendously difficult days during those times for him and those that supported his vision. “Going his own way” became about helping all men and women to go their own ways. The focus of going his own way was never solely about him.

Those men were powerful social influencers, and their work still affects our very lives, today. The central point of highlighting them as MGTOW is that it’s incredibly crucial not to allow the movement to pigeon-hole men into believing that it stands for only looking out for the best interests of themselves. Equally important is for men to take the anger over the corruption and horrors of a feminist culture, and use it to energize a new vision. Not everyone has a destiny like Jesus, Gandhi or Martin Luther King, Jr., but MGTOW is at a prime time in today’s feminazi culture, to show how the movement is about giving men the tools to live their lives with deeper meaning, purpose, and direction. It’s about telling men that they are not relegated to the status quo of society, but they are destined for great things if they just believe it. Going one’s own way and helping others to find theirs. The two need to go hand in hand if the world is ever going to change for the better.

“The time is always right, to do what is right.” – Martin Luther King, Jr.

“Be the change you want to see in the world.” – Mahatma Gandhi

“Love your enemies. Do good to those who hate you. Bless those who curse you. Pray for those who persecute you.” – Matthew 6:44

Storytime with Cenk, part two

AVfM Video Source · 28 March 2016 · Archived copy · Original

“Cenk Uyger’s daddy was da one good man who freed women from womb slavery.”

Subscribe to Karen Straughan.

Feminist Terminology 2: Lived Experience – TFF Episode 23

AVfM Video Source · 29 March 2016 · Archived copy · Original

In Episode 23 Professor Fiamengo discusses the second of five pernicious feminist terms: “Lived Experience.”

StudioBrule‘s YouTube channel.

Paul on how to teach women accountability in 5 steps

AVfM Video Source · 29 March 2016 · Archived copy · Original

The Dangers of Modern Feminism

Jessie Jay · 29 March 2016 · Archived copy · Original

That's it. I've reached the boiling point. I do not care how many friends I lose, or how many feathers I ruffle over this, but I am making it one of my sole missions in life to illustrate exactly what modern day feminism has become, and to learn and do everything I can to prevent its infection of the intelligent minds of my generation and beyond. What was originally a just and noble cause has slowly, venomously turned into an ideology that at its core is hell bent on systematically destroying the reality of a free and open society.

First of all, feminism prescribes to the belief that male-hood and masculinity in general, is some kind of problem that must be eradicated. Men are oppressors of women, now and throughout history, and that is the so-called Patriarchy. I encourage you to think long and hard about what this means. Not with your feelings, or perceived victim-hood, but with your rational thinking mind. What is this doing to the public perception of men? How is this changing the dynamic of healthy discussion and daily dialog? And what could the ultimate goal be?

I witnessed a friend the other day absolutely ostracized by several of his peers on social media because he had the audacity to criticize the perceived motives behind a disagreement that was presumptuously based on gender. Simply because he did not prescribe to the exact belief system of feminism in it's entirety, (that men are inherently oppressive) he was insulted and ganged up on with no opportunity for reasonable discussion on the matter. Intelligent dialog was stifled, criticism impossible, and rational thinking made irrelevant. He was a man, therefore, he was wrong, it was that simple. Importantly, however, it was not only the opposition that he was met with which was disturbing to me but the fervor and intensity with which the opposition attacked him that was particularly noteworthy. It was violent, highly emotional and very ugly. This kind of behavior and the justification of it can be seen all over college and university campuses today.

And herein I believe, lies the real danger with modern feminism; it seems as an ideology, to be absolutely immune to criticism and can, therefore, operate even aggressively if necessary, with impunity, under any circumstance.

The feminist movement and its allies can do this and act this way because who could possibly oppose gender equality? That's what feminism is all about! Only a monster could oppose such a positive thing, and it's ok to kill monsters right? I'm being extreme, but the point is valid. If you oppose feminism in any way, you can be vilified, publicly shamed, silenced, called a misogynist, insulted, and slandered; all in the name of standing up for equal rights.

Clearly though now, feminism is no longer about equal rights. It has swung so far the other way that it can be credited with the strategic demonization and demasculinization of men. See here, where the frequently used term 'toxic masculinity' proves the immoral motives of the movement that I asked you to think about before.

The feminist belief that men are flawed and inherently bad simply because of their maleness is obviously false and illogical, but it's just one small aspect of the debilitating and damaging effects the ideology is having on a forward moving, creative and free society. There are many other suffocating social causes that it has gone on to take under its eternal justice war-wing: trigger warnings, safe spaces (where should they end?), cultural appropriation, political correctness, privilege, word-banning, and microaggressions. These seemingly well-intentioned gestures of social policy are in fact slowly and carefully destroying the very fabric of society in which cultural progress, intelligent discussion and free speech should not be only possible, but absolutely encouraged.

I urge you to continue to think further for yourselves on this matter. Continue to question everything presented to you about it, including what I'm telling you, and please do not just fall prey to every emotional whimsy thrown at you by the latest viral video #deardaddy or celebrity allegiance (I'm looking at you Beyonce) #banbossy.

To remain a vigilant, critical thinker in this complicated and convoluted world is the single most socially responsible and important thing that we can do to stop the dangerous force of modern feminism and its destructive effect on our educational institutions and society as a whole. To be an ally of rational thought, evidence-based

arguments, and truth should be our just and noble cause. It should be a movement for open, uninhibited education, truth seeking, free-thinking and discussion, as well as the evolution of emotion-based belief systems into rational discourse. Before we succumb completely to the perceptions of victimization and oppression that feminism so eagerly wants to impose on the men and women of this world, we must first stand up for being able and capable human beings, with the capacity to maintain a free and equal society, the one that feminism originally aspired to create.

I welcome any discussion here forth on the matter, because to me, it is the most important one of our time.

Why circumcision is the same as FGM

AVfM Video Source · 30 March 2016 · Archived copy · Original

Sub to Peter's YouTube channel here.

https://www.youtube.com/watch?v=Kf7_eD-aZ7g&feature=youtu.be

Mechanics of manspreading

AVfM Video Source · 30 March 2016 · Archived copy · Original

In a world of industrial design that clearly doesn't respect a Gentleman's physiology, Man-spreading should be seen for what it really is, the body-struggle for life and death. It's a personal, yet very public battle for survival in a world that wasn't built with humble lumberjack-warrior-poet in mind. Man-spreading isn't just some trendy symptom of male obliviousness. It's not some Orwellian conspiracy to take over a man's resting Junk habitus. On the contrary, Man-spreading is an emergent, almost miraculous solution to the dystopia of public transportation seating. We should celebrate Man-Spreading and teach it to our children, and our children's children. Man-spreading is the body's calling card of everyday Heroes. It's the people's posture, and it's here to stay.

Subscribe to Kelly Starrett here

Distracted purpose

Clint Carpentier · 30 March 2016 · Archived copy · Original

We call them entertainment, we call them passions, we call them bad habits, we call them addictions. What we don't call them, are distractions. I've had many arguments regarding them, but I've never pointed the finger at the cause of the problem. But what IS, the problem?

First, I want to make it clear that I'm not attempting to silver bullet anything.

I've spent a large part of my life trying to reduce stress in my life; I can't stand the shit. I'd gotten so far as to conclude, that stress and money are intimately entwined, increasing one always meant a reduction of the other; nothing else mattered outside of that paradigm. For this, I developed a deep-seated hatred for money. People like to throw around the cliche, "money can't buy you happiness," but what is happiness? Happiness is nothing more than a lack of misery, which translates to a lack of stress. By that reasoning, you could say that I hate happiness. You'd be right, but for the wrong reasons.

I am a coward, and I am a pacifist, and for this, I've never been competitive. I am also extremely introverted, so I've never purposely been the center of attention; my boogeyman is an embarrassment. Finally, I've spent my life surrounded by impoverished people, leaving me with a dim view of whiny poor people; own your poverty for fuck sake. To be blunt, I've spent my decades people watching.

People truly hate being categorized, no matter how perfect the fit of the box you put them in. Yes, you are an individual, just like the cogs of a clock. Civilization is a machine, and all machines require cogs to function. This is where we develop cognitive dissonance. Sadly, we are sentient creatures, self-reflective, wondering what our purpose is. Religion tends to fill the void with a non-answer, for those who don't want to think about it. "You are part of god's plan." It's an empty answer. Science has explained it more fully, but it is not nearly as feel good. "Sperm meets egg, nothing else matters." In either case, the purpose is purposely not answered.

Unfortunately, no one can tell you what your purpose is, but in the meantime, bills need to be paid. Until you figure that out, you could say, your purpose is to pay bills. The more you think about this, the deeper the spiraling void of nihilism exposes itself.

Those of us who can't determine our purpose, tend to fall victim to my original statement, entertainment, passions, bad habits, and addictions. How can we fall victim to entertainment or passions? Well… money.

Entertainers and athletes contribute nothing to society. But they'll bitch and moan to get another million bucks to show up at an event. And you will pay it, out of the meager cash you earned keeping civilization tottering along, you will pay it. You will pay it because they will distract you from your reality. That distraction means more to you than you do.

I've made mention in comments that movies are getting too flashy for me to enjoy properly. It's white noise, for the sake of noise. How much shit can we throw at the wall before people quit paying to see it? What is a professional athlete, but a multi-million dollar child at play? Women find more meaning in media stars private lives than they do in their own lives, and the same goes for men and athletes. As much as it sickens me, it's still the cheapest form of distraction.

Passions are expensive. Whether it's family, hobbies, or activism; this distraction doesn't come cheap. That's not to say it will fail; you stand a reasonably good chance of discovering your purpose in doing these. This assumes you can find contentment in how you go about paying the bills. If per chance you can pay your bills, and somehow finance your passions, you are a person with purpose clarified.

Bad habits are expensively cheap, for this reason, most of us avoid them. It's no joke that prison is for the poor. People are inherently doers, and we will find things to do, whether legal or not, lest we let our minds take us down the spiral of hell. Men generally get nihilistic and self-destructive when they have nothing to do; women generally

get narcissistic, but the end is the same, self-destruction. Crime in and of itself isn't *A* problem, so much as it's a venting of the frontal lobe trying to fulfill a purpose, which no living creature has. Crime can be prevented, through work; people will live and raise families in poverty, and even be content to do so, *if* they have something to do.

I've put a lot of thought to why we do this to ourselves, and still it baffles me.

Let's look at addictions, sex, drugs, alcohol, etc. For the most part, what we deem as "addictions" aren't even problematic, until something else comes into play. Take, for example, alcoholism. People can go their whole lives addicted to alcohol, and feeding their addiction, and it is never a problem. But add into that an unforeseen event (say a financial problem), which competes with the addiction; well now the addiction is *THE* problem, even if it didn't cause the problem in the first place. Let me give an anecdote:

My uncle and aunt are both alcoholics. Traditional marriage, he commuted to work gone for weeks at a time, and she stayed at home raising the kids. He drove off-road logging trucks in some of the most dangerous logging roads in the world, to provide for a combative wife (and just for posterity, my aunt is the blood relation). One day he comes home, and she tells him they're gonna need welfare; I'm sure you can imagine the scene of that. One thing leads to another, and he decided that if he needs aid, he just won't work anymore, so he quit his job. This lead to a divorce, which I was too young to know the details of; but what's remembered by anyone, is that they're both alcoholics who struggle to make ends meet. You'll be glad to know, that their three kids managed to survive the fiasco, and grow up to be adults of relatively good standing; the "what if's" don't bear mentioning.

Look at Jian Ghomeshi; one could say he's addicted to aggressive sex. As long as everything is consensual, I don't have an issue with his kinks. And his life went on rather smoothly until something else decided to compete with that, call it hypergamy.

Addictions are little more than distracted purpose.

So what is purpose? Purpose is the reason we tolerate the pain we go through. When you've gone through the gamete of reasoning out why you're going through all your pain and suffering, and there's nothing left to distract you from it, and there's no purpose to be found, and the non-answers are no longer satisfying, suicide looms large in the mind.

Earl Silverman committed suicide on 26 April 2013; he had a great passion, and he made it his purpose to fulfill that desire. Gynocentrism came into competition with his addiction to male suffering, and drove him to the ultimate sacrifice, and still, what do we remember?

I have enough empathy to ball my eyes out whenever I think about it; but sadly, I don't have the compassion, patience, and balls, to take up the torch and run. I am a coward, pure and simple; do you have the balls to say that much? I want to hear you say it, "I am a coward." I will hold no judgment on you for saying it. Naturally, if you're in the process of slaying dragons, I will forgive you for not admitting your cowardice. The following is for those of us cowards who may need purpose still.

Ye who wearith thy cog costume…

I recognize your impact on civilization. *I* appreciate your contribution to MY comfort. Be ye a trucker, farmer, plumber, electrician or ass-wipe measurer. I care about you because you have impacted my life in some measure, which I will figure out if given time to think about it, you matter to me. Please don't add to the skeletal hands which haunt me, that hold up the comforts I so enjoy.

‘Angry Lesbians’

andybob · 30 March 2016 · Archived copy · Original

Tim Patten has written a sharp rebuke to those radicalized lesbian feminists (RLFs) who have continued to infect the discourse on gender politics with, what are essentially, manifestations of their vitriolic self-loathing and rationalizations for their own dangerously maladjusted psyches. He has done so without generalizing about lesbians or drawing rash conclusions about them and their place in the world. That is quite an achievement.

In many ways, RLFs have been protected by the deranged extremism of their actions and words. It ‘s hard to take anyone who parades their genitalia as a form of politicized performance art seriously. Sometimes I wonder if choral scream-singing lamentations about God only knows what is just a clever ruse to misguide bemused onlookers into thinking that RLFs are nothing more than a bunch of shrill but harmless crazies who couldn’t possibly organize themselves into a well-connected entity that wields any real power and influence.

That’s certainly what their NAFALT enablers want people to think, but they know better – and so do MHRAs. AVfM readers are already very familiar with the bilious anti-male bigotry of Bindle and Jeffreys and have long been aware of the immense power and influence they wield. Jeffreys was a consultant on Australia’s DV laws, which should send a chill down the spine of anyone who demands that such laws be gender-neutral. But, no, they’re just a pair of nutters that MHRAs are foolish to pay any heed – real feminists are all about equality stupid.

An LGBT activist group has decided that gay men aren’t oppressed enough to deserve representation (see the sidebar) and have demanded that all gay men be removed from their positions within the movement. There is no doubt that RLFs were responsible for this and probably justified it with their ideological belief that cis homosexual shitlords benefited from too much unearned male privilege. Many were surprised by this, but those of us who have long been aware of the RLF hijack of LGBT understand that the takeover has simply moved on to its logical conclusion.

This should be the wake-up call that many gay men need that RLFs are not, and have never been, their friends or allies. For God’s sake, what do RLFs have to do before the penny finally drops among gay men that they are men, which, according to feminist ideology, makes them the enemy? RLFs actively opposed the repeal of sodomy statutes because they feared that this would make gay men the legal equals of straight men, thus swelling the ranks of the Patriarchy. RLFs never resented gay men just because they represented serious competition on the victim market; they loathed gay men for their own sake – because they were men. It’s time for gay men to realize that they are, indeed, men, and be damn proud of it.

It is profoundly revealing to watch lesbians attempt to mimic what they imagine being typical male behaviour. It is invariably violent, insensitive and humourless. Question any of their aggressive antics and you will be met with either angry denials or told, “So its OK when men do it, but not women.” Um, no. It’s not OK when men do it, and what made you believe that I would think that it was? Because I’m a man? They don’t have a clue about men or how to be one.

Ironically, it is my observation that many lesbians engage in DV because of their innately female love of drama, with all of the attendant backbiting, escalation, disrespect for boundaries and clique mentality – it’s all there. Lesbians do DV in a uniquely female way, which is why it’s usually so drawn-out, involves a lot more talking than necessary and is so shockingly vicious. They can fight it all they want, but they’re stuck with being women, and there’s nothing they can do about it.

There’s a very good reason gay men are so intimidated by RLFs: we’ve seen them up close and personal more than most people and know that they are very dangerous, unpredictable and anti-social individuals who inhabit a toxic world that reflects their angry and disaffected selves – the source of the anarchical perspectives they’d like to impose on the world around them. They are the antithesis of gay men. To put it mildly, RLFs are never interested in having a good time unless it somehow involves hurting someone they hate – which is practically everybody,

including themselves.

The challenge in dealing with RLFs is convincing people that they need to regard them as more than a free-bleeding carnival act with a fetish for eugenics and concentration camps. They are politically influential and have wrought tremendous destruction within our institutions and will continue to do so unless stopped. No group is more responsible for failing to stop them than the kind of feminists who lie through their teeth when they tell you that RLFs are harmless, closely followed by gay men, who have known about the true nature of RLFs longer than anyone else.

An Ear for Men hits 1,000 subs on YouTube

AVfM Video Source · 31 March 2016 · Archived copy · Original

And Paul announces a change in his priorities. You can sub to his AEFM channel here.

Dr. Said Bakir of London, “Known Genital Mutilator”

Gary Costanza · 31 March 2016 · Archived copy · Original

Dr. Said Bakir of London has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

From his website circumcision-london.co.uk:

“Welcome to the IMC Circumcision Clinic London
The IMC Circumcision Clinic London has performed over 10,000 safe, pain-free circumcisions on males of all ages. Our award-winning centre performs circumcision in London using the most modern and safe methods paying close attention to achieving a good cosmetic outcome and minimising discomfort.

We serve a large community of London Muslims, a large adult community from across the UK, a local Jewish community, families of various cultural backgrounds and private patients for therapeutic circumcision. Whatever the reason is – we welcome all to use our services.”

There is no way of knowing if any of those poor mutilated infants had a “pain-free ” circumcision, and as far as “minimising discomfort,” the doctor should refrain from this surgery on infants, as recently recommended by the AAP.

Under the heading “Reasons why people choose IMC – the leading Circumcision Clinic in London for children and adults” we read:

> Any age at one place: We offer circumcision to male infants, babies, children, young men and adults.
>
> Circumcision leaders: Being the leading innovative centre in London, we were one of the early adopters of the Plastibell® ring method for boys, which has since become a widely used method for babies and children. Clinic director and expert in Plastibell®, Dr. Said Bakir MD MSc, has used this method since the late 1980s and has trained many of the circumcision practitioners in London in the use of this method, which helps to reduce bleeding and improves the cosmetic outcome, making it one of the most popular circumcision procedures today.
>
> Home visits: For babies and young children, you can choose to either come to our clinic or have the circumcision carried out in the comfort of your own home across most of North London, West London, South London and East London.

You say “any age,” but not any sex. Actually, both male and intersexed infants are snipped willy-nilly, with just females enjoying the human rights and genital integrity that should be afforded all infants in a civilized society.

These “Circumcision leaders” you speak of are leading the lemmings of ignorance that result in the sexual mutilation and abuse of baby boys. Glad to know you are leaders in the courageous battle to remove that dirty, horrible little piece of skin that seems to bother everyone but the infant.

As if this surgery isn’t risky enough, we allow this in people’s homes? Are there no standards of medicine when it regards infant boys?

See Dr. Bakir and the IMC Circumcision Clinic promote genital mutilation in this video that seeks to destroy little boys’ foreskin that may one day become a cave that’s “warm, wet, and dark.” Don’t let the soft

music fool you, this is a genital mutilation that is most likely illegal and is unethical to perform on an unconsenting infant.

Under "News and Articles" we see Dr. Bakir posing with the inventor of the Shang Ring, an adult circumcision device that the Gates Foundation helped develop and wants to use on 20 million African men. That's why Dr. Bakir includes a video of Bill Gates – a supposed humanitarian – promoting a barbaric torture device that is unproven and unneeded.

Under "Benefits," we see:

> And the benefits extend to your partner too. Why?
> Because a circumcised penis is much easier to keep clean and almost odour-free.

So, rather than *clean* that body part, we should CUT IT OFF?

Doesn't really make sense, does it?

Since Dr. Bakir's website has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Bakir's practice information follows:

IMC Circumcision Clinic London
130 Llanover Road
Wembley
HA9 7LT
Email: reception@integralmedical.co.uk

> Dr. Said Bakir of London, "Known Genital Mutilator" https://t.co/hMDgMxD0Xl @AndreaHardie #nocirc #intactivism #mgm pic.twitter.com/hrYnUDjWck
>
> — gary costanza (@jerrytheother) April 1, 2016

Superman

andybob · 31 March 2016 · Archived copy · Original

Every now and then we publish a few comments from the inimitable Andybob. The following is a snapshot of his thoughts on the subject of female entitlement. – Eds

According to that 'Dear Daddy' video, men are even responsible when their daughters are victims of male violence because they failed to speak up in response to that sexist joke someone told in some locker room when they were fifteen years old.

Feminist dogma insists that men are responsible for everything that happens in the world because, apparently, we run it. Therefore, if men wanted rape to stop, then we would make it stop because the Patriarchy, to which we all belong, has the power to do that kind of thing.

This is the central tenet of feminist ideology and explains why it is a cult of female victimhood. What isn't so easily explained is why so many women buy into a concept that is so obviously absurd.

* * *

All men are assumed to be Supermen: all-seeing, all-knowing, all-powerful entities who exert control over everything. This is how most women, at least sub-consciously, perceive men. It is where the contempt for vulnerable men comes from. "What's wrong with you? You're supposed to be Superman like every other man." It also explains their glee when they see one of these alleged superheroes come a cropper.

One of the reasons why PUA philosophy is so toxic is that it promotes the idea that men should try to fulfil some kind of man-as-Superman ideal. Vulnerability is not allowed, only masculine prowess, fitness, success and the unrelenting maintenance of 'frame'. Depressed about not being able to see your kids? Get over it dude and stop being such a loser.

Throughout PUA criticism of the MHRM is the accusation that we somehow celebrate male vulnerability, which makes us all a bunch of whiners. They completely fail to understand that MHRAs want our culture to recognize male vulnerability and take it seriously enough to offer just and viable solutions to whatever has made them vulnerable. This is completely different from celebrating it.

MHRAs want the humanity of men to be acknowledged and respected, whereas PUAs just want to perpetuate the man-as-Superman myth – the foundation of gynocentrism – that prevents this from happening. In other words, PUAs insist that men should try to be the invulnerable superheroes that most women want them to be, whereas MHRAs encourage men to be who they really are and to ignore those who attempt to shame them for them for it.

The MHRM presents the revolutionary idea that men are neither superheroes or failed superheroes: we're just people. This is something that many women, and quite a few men – the kind who have bought into the idea that women have a monopoly on being people – just don't want to hear.

* * *

That's where it begins: little girls expecting Daddy to be their Superman who can right all the wrongs in their little worlds and is responsible for everything. Feminist embitterment stems from their belief that Daddy preferred being Clarke Kent instead of using his superpowers to make the world perfect for his little princess – the lazy, uncaring bastard.

Just A Minute

Robert Brockway · 31 March 2016 · Archived copy · Original

The World Food Program (WFP) is a branch of the United Nations. It ostensibly exists to distribute food to those in need to address hunger and food security. Their mandate would suggest that they would be compelled by the UN and the world community to distribute food in a non-discriminatory way – but this is not so. The WFP routinely discriminates in the manner in which it distributes food. The WFP is so proud of this they announce it its website. Even many MRAs may be shocked to discover that the WFP only distributes food to women:

> "It is our methodology to distribute only to women to ensure that food gets to women and children in Haiti," she said. "Every time we have not had adequate security escorts, we have had riots at food sites."

The news article headline on the WFP website proudly announces that they *prioritize* food distribution to women, but the text of the article makes it clear that only women will have food distributed to them. The kindest possible interpretation of the headline is that staff at the WFP don't understand the meaning of the world 'prioritize' since this is clearly not consistent with the text of the news article.

The expectation is that these women would then distribute the food to their entire family – even the men and boys. There are unfortunately several issues with this approach.

Distributing food only to women would seem to leave families without women (such as those that had lost female family members during natural disasters) out in the cold, and hungry. The WFP has previously claimed that special provision is made for families that do not include women. It seems difficult to believe that in the chaotic environment that the WFP would generally need to operate in (following natural disasters for example) that their staff would have the resources to safely investigate the claims of men that they have no women in their family.

We can see similar policies from the American Red Cross. Advocates for the LGBT community have specifically raised this as a risk that gay men face following disasters:

> However, these men still needed a woman in order to actually benefit from distribution, because the Red Cross policy only allowed women to stand in line and present the ration cards for aid.

This is not theoretical as various organizations advocating for the LGBT community have provided case studies in which families consisting only of men and boys were excluded from food distribution in Haiti following the 2010 Haiti Earthquake and went hungry as a result.

Distributing food only to women opens up the possibility that hungry men, denied food because of their gender alone, may simply take food from women after they leave the distribution centers. This is called robbery and the policies of the WFP, and the American Red Cross are encouraging it. This policy would, in fact, seem to increase the chances of violence against women.

The United Nations itself has explicit prohibitions regarding discrimination against women but apparently refuses to take any action when it comes to discrimination against men. We can see this policy applied through UN and non-UN agencies alike.

Some Cultures Are Better Than Others

AVfM Video Source · 1 April 2016 · Archived copy · Original

“Raping Boys is bad, Sucking baby’s penises is bad!”

Paul Joseph Watson

Unpacking comments on my Jian Ghomeshi video | Part 1

AVfM Video Source · 1 April 2016 · Archived copy · Original

Karen is doing her work on SJW/Feminist responses to Gomeshi video and some announcements.

Screenshot of the comment, for anyone who wants to read along: http://imgur.com/mX4RYoJ

Info on sexual assault of men by women: http://www.apa.org/news/press/release…
http://www.ncbi.nlm.nih.gov/pubmed/17…
http://time.com/3393442/cdc-rape-numb…

Anyone with an employment lead for Nick Reading, please email him here: mensrightsedmonton@gmail.com

Tim Goldich in Canada: http://ncfm.org/2016/03/news/event/ev…

The success of #Brexit may help men

Lucian Vâlsan · 1 April 2016 · Archived copy · Original

#Brexit is the campaign to persuade the British electorate to vote to get the United Kingdom out from the European Union on June 23, 2016, on the scheduled in-out referendum.

The issue of #Brexit has been "traditionally" associated with the political Right since, in the last 15 or so years, it was mostly the UK Independence Party campaigning for it. But the issue itself is not really Rightist in nature (and not really Leftist in nature, either). Back in the days of Margaret Thatcher, it was the traditional constituency of the Left arguing against EEC/EU membership – and even today there is a growing movement within the political Left that puts out the Left-Wing case *for* #Brexit.

Just like the cause of Men's Rights, the cause of #Brexit transcends partisan political divides and there are *at least* two big reasons for which individuals who care about men's rights should consider backing the #Brexit campaign.

1. **Feminist and politically correct influence**

While it is indeed true that there is a seemingly never-ending stream of local ideologues in positions of power that do wreck absolute havoc for men in Britain (just think of Jess Phillips as an example) – it is also true that part of the problems that men face today in Britain and the other 27 members of the Bruxellian Block are inflicted by the remote, unaccountable and barely visible bureaucracy in the Belgian capital city.

A couple of examples are in order.

The EU controls several areas of the economy – and one of these areas is fishing, through the Common Fisheries Policy (CFP) which, at least in theory, is supposed to set quotas for which Member States are allowed to catch what amounts of each type of fish, as well as encouraging the fishing industry through various market interventions.

That's the theory. In practice, the CFP is everything the bureaucracy wants it to be and, these days, it wants the CFP to be a tool for feminist activism through the committee's "concern" over the role of women in fisheries[PDF]. For now, the goal to compel all businesses (including small family businesses) to have 40 or 50% female employees (which would amount to forcing a family business to employ another female and take the wife on the boat) has been rejected by the Council of the EU (or the Council of Ministers as it's colloquially known).

However, the Juncker Commission made it clear since its installation in mid 2014 that they will "step up for gender equality" – which, translated into normal English, means that the Commission will attempt to turn this into a directive and thus subvert even the tiny amount of democratic pretense that exists in the Council of Ministers.

For those unfamiliar – a directive is a decision imposed by the college of commissioners (28 of them) that is to be enacted by all 28 countries without any appeal. The commissioners are not accountable to anyone, and the electorate has no way of removing them.

Even if the Commission doesn't act, in 2017 and 2018 will gradually enter into force the new provisions of the CAP (the Common Agricultural Policy) which will see small businesses (not just in fisheries, but all agriculture-related sectors) being compelled to fill out forms to explain to Brussels why they don't have "gender equality" in their tiny farms.

This kind of insanity hits straight into the poorest men in the rural areas who are trying to make an honest living on their own land.

Another example is the (in)famous European Framework for Promotion of Tolerance (EFPT), covered here back in 2013. It's still on the table. Following a massive backlash, the Barroso Commission swept it under the rug, but, with the current Commission's "commitment to gender equality" (read: commitment to feminist agitprop), it would be quite surprising if this monstrosity won't be attempted again by 2018.

For those unfamiliar with the EFPT, one of its provisions is that 14-year-olds who express an anti-feminist position in school are to be considered absolute bigots to be sent to "undergo a rehabilitation programme designed to instill in them a culture of tolerance" (Section 7b, EFPT). Now combine that with the already existing policies meant to "prevent radicalization" which see 15-year-olds questioned by the police for the crime of looking at legal and legitimate political parties websites.

So, while the EU is not the only source of misandric garbage in law and policies, it certainly is a relevant factor, and the success of #Brexit will remove that. Not having some of your laws written by the Swedish feminists of the United Nordic Green Left is, quite simply, a good thing in and of itself.

2. **Local control**

There are quite a sizeable amount of men's issues that either cannot be addressed at all or can barely be addressed as long as the EU is as it is now, namely heavily skewed towards believing any Feminist claptrap.

For instance, even if MRAs were to hold a majority in the Parliament and seize control of the budget of the United Kingdom and would choose to no longer fund misandric "research" – this still would not stop the leak of taxpayer funds (mostly paid by men) into such agitprop research.

The reason is the fact that a significant chunk of these activities are not decided in the United Kingdom – but in Brussels.

Take for instance the "Agile Nation 2" project currently going on in Wales, which is 80% Brussels-funded and is aimed exclusively to create disloyal competition in the market favoring women to the detriment of men.

The European Social Fund is an entire instrument that is disproportionately focused on favoring women over men using mostly Brussels-commended funds and, of course, UK tax pounds (again, disproportionately paid by men).

We could go on like this for another 20 thousand words, and we would barely scratch the surface. There are thousands upon thousands of such initiatives whose primary purpose is to create employment for feminist ideologues and secondary purpose to help women over men.

The EU shows no signs of attempting to steer away from such a focus. As a result, as long as Britain is part of the EU, some of these things cannot get better – even if Mike Buchanan were to become Prime Minister tomorrow and J4MB were to have 400 seats in the House of Commons.

#Brexit presents a very good opportunity to start making some of these things better.

Why this matter for non-British individuals

The outcome of this referendum is of relevant importance in many regards, both for the other 27 countries inside the EU, but also for the world at large.

But, strictly from a men's rights perspective, a potential win of the #Brexit campaign can have positive ripple effects across the continent.

If the #Brexit campaign wins this referendum, there's already signs that this will incentivise similar campaigns (e.g. Czexit). Now, that doesn't mean that similar campaigns necessarily have to be successful. But it does mean that the emergence of similar campaigns would put additional pressure on Brussels to reform itself. Once that happens, it's open season for demands that are now politically unassailable.

For instance, MRAs could individually team-up with various groups to get the EU completely out from the curricula of our children – which is currently being stealthily shaped into a feminist-minded form that is already rubbing feathers the wrong way with parents in France, Italy, Poland, Hungary or Spain.

Once a demand like "reform or disintegrate" can indeed carry some weight (and it could, should the #Brexit campaign win), non-feminists across the remaining 27-countries block could start pushing back with a lot bigger success rate.

Also, let's not forget the countries that are not in the EU but are inextricably related to the EU – especially Serbia, Norway, and Switzerland, except the latter has its own system of referenda for anything and can thus push back far easier when EU-influenced ideologues try nasty things (as has recently happened). These countries and others that are sort of culturally-dependent on the EU could also be positively affected if the calls for reform generated by a success of the #Brexit campaign would lead to a shift in the mentality and the worldview projected by Brussels.

If one tries hard enough, additional reasons could be found, but even for these two reasons, alone British non-feminists should consider backing the #Brexit effort and everyone else should consider speaking to a British friend about the benefits of #Brexit.

A success of the #British campaign can indeed strike a serious blow into what we colloquially refer to as "the feminist establishment". Just think of the feminists at the BBC (currently paid by the EU to broadcast biased information about the referendum). Some of them could lose their jobs or their credentials with a success of #Brexit.

Just saying.

I love my female privilege

Janet Bloomfield (aka JudgyBitch) · 2 April 2016 · Archived copy · Original

I love being a woman! The shit I can get away with! Tee hee!
https://youtu.be/kkCQvuWw2HI

‘Alpha’ ain’t born…

Editorial Staff · 2 April 2016 · Archived copy · Original

*The following Blog entry was posted on AVFM forums by one of its members, **Maxx**. It is edited and republished here with his permission. ED*

People within the MRM and beyond like to toss around the terms Alpha and Beta. I think the ways in which these terms get typically thrown around are misguided and potentially harmful and deterministic. Anything ‘manly’ from fighting to sex with women to making money to building muscle to learning to be a good husband and father, whatever ‘alpha’ means to you it can be achieved through hard-work. Don’t let anyone tell you different. Nothing is a birthright, for anyone. It’s ALL LEARNED and LEARNABLE.

The great myth of the universe is the idea that it isn’t; that you are assigned the role of a ‘winner’ (alpha) or the role of a ‘loser’ (beta) at birth.

The majority of professional combat sports champions the world over were victims of bullying at some point during their formative years. Many of them (like Mike Tyson) are patrons of anti-bullying charities and organizations exactly because of that. Let that idea swirl around in your head for a moment. How does that reality sit alongside the idea that our place in the pecking order and our status as a man is ‘fixed’ rather than mobile and something we can proactively assert agency of and decisive influence over? The only ONLY thing any man is stuck with is his height. Everything else can be changed through an assertive, proactive application. Also known as “taking the bull by the horns:”

> A poor guy can work smart and get richer.
> A weak guy can lift weights and eat right and get stronger.
> A push over can train martial arts and learn to fight.
> A fat guy can run to lose weight.
> A slob can dress right.
> A bad husband can be better tomorrow than he was today.
> A guy who’s a sap around women can apply himself and up his game.

The great lie is that you can’t because you haven’t been dealt the right hand. It’s an excuse weak men cling to justify giving up before they even have to start. The terms as they are typically used these days imply a sense of determinism about a given man’s ‘lot’ in life that’s well wide of the mark. When people talk about ‘beta’ they are really referring to a negative way of behaving and thinking, a set of behaviors and responses that are not only LEARNT, but that can (and should) be UN-LEARNT too.

When people evoke ‘beta’, they are typically talking about a set of ideas and behaviors that males within feminist cultures and societies are conditioned into believing and adopting. Not a state into which individual men are merely ‘born’.

The only difference between the 'alpha' and the 'beta' going strictly by the most common definitions of the terms (as different modes of thinking and acting about women) is the ability to adapt. The alpha, according to THIS definition, is merely the guy who adapts in the face of failure and adversity, and the beta is the one the keeps doing the same things over and over expecting the universe to gift him a different outcome 'this time.' If every time a man makes a mistake he makes an effort to learn from that mistake and to avoid repeating; eventually he'll become 'alpha' in relation to whatever field he's applied himself to in this manner. It's as simple as that. But in evolutionary terms, the terms alpha and beta refer to something very different than their current usages (based on popularized PUA and Red Pill definitions of these terms).

Strictly speaking (dialing the terms back to their evolutionary psychology roots) EVERY alpha starts as a beta. That's literally speaking what a 'real' beta IS. An aspiring alpha. Because 'alpha' is learnt. Alpha ain't born. At some point, the pain of staying where you are has to outweigh the fear of taking a proactive step forward into the unknown. A lot of men never reach that tipping point. Happy to coast along in relative comfort and relative misery. The guys that end up looking 'alpha' to others are merely the guys that couldn't stand the situation they were in so badly that they got it together and figured out a way to get out of it and advance proactively in a way that elevated their status relative to those around them.

When it comes to mating and dating most guys we refer to as 'beta' in Red Pill and PUA circles aren't really beta…in the real (evolutionary) sense of the word. Most average joes (typically referred to as 'beta') are more like Gamma and Delta males. They never attempt to assert any proactive agency over their romantic or sexual lives. They let the chips fall where they may; they aren't tactical in their approaches and interactions with women. They don't adapt in the face of adversity. They aren't systematic. They're just coast along. They want a wife and two kids, and they are happy to pull her apple cart to get it. But they don't realize that without game and proactive relationship management today's divorce laws and family court system will leave them pulling the apple cart forever without the wife and kids to show for it.

Another set of guys who are often mislabeled as 'beta' is basement dwelling nerdy types who are male virgins and have opted out of the dating and mating game entirely and are wasting their time waiting for someone to invent a convincing sex doll that they can buy to dump their loads. These guys aren't really 'beta' at all. They are more like Omega males. Some of them like to call themselves MGTOW and claim they are on some kinda 'dick strike' in the hope that those mean old nasty-ass women will 'change their ways'. Most of these poor guys don't realize that for as long as they pay the government via the tax system they ain't gonna 'change' jack shit besides their own stained bed sheets.

A TRUE beta is a guy who's merely trying to be better today than he was yesterday. At whatever he's applied himself to. A guy putting one foot in front of the other and trying to advance. A guy willing and able to do this in relation specifically to the dating and mating game quickly starts to look 'alpha' from the point of view of average

joes. They don't even process that there is even a game being played at all so when they watch him playing it well, it's just witchcraft to their untrained eye. He just looks to them like a wizard instead of what he really actually is which is simply a player.

To the clueless average Joe, he's one of those guys that 'gets all the luck', or so they tell themselves as an excuse for not even attempting to proactively LEARN to play the game as effectively as he has in the first place.

[image]

It's easier to pretend there's no game at all.

And then there is the Sigma. This is a lone wolf. Not a pussy like an Omega. And not part of the overall wider social structures like the Gammas the Deltas and the Betas. Sigma is more like what a true MGTOW might be like. Living on his own terms. By his own means. EVERYTHING can be learned. Including active progression within these social structures and hierarchies. Including successful rewarding self-sufficient living outside them.

Another thing about this alpha/beta stuff that creates a lot of confusion is that these terms (in their most common definitions) are too restrictive. They suggest if a guy is alpha is one aspect of his life he must be alpha in all of them. Like a man just 'is' or 'is not' 'alpha'… This is seldom how it works in reality. The guys that tend to get divorce raped the hardest tend to be 'alpha' when it comes to business and taking on and competing with other men over capital but very much 'beta' and clueless when it comes to women. That combination is what every golddigger's wet dreams are made of.

Meanwhile, on the flip side there are plenty of petty criminals and bums and junkies who are fairly useless at even managing to club together a basic living and stay clean and sober long enough to hold down a job, but they are 'alpha' enough to be able to seduce countless women, into not just bedding them, but also often funding their drug habits or binges or otherwise generally enabling their dysfunctional lifestyles as well.

So is the travelling homeless junkie musician 'beta' because he can't even afford a sandwich or water to wash dirt from under his fingernails with? Or 'alpha' because he sleeps in a different beautiful young woman's bed every night? Young women, he's more than willing and able to manipulate into paying for his heroin? Is the 27-year-old self-made multi-millionaire investment banker 'alpha' because he's made more money than anyone else his age ever has in his massive multi-billion dollar companies history? OR is he 'beta' because he can't get a girl to even tell him her name without paying her to?

It's all really a lot more complex than this simplistic alpha/beta distinction suggests. But the crux of it is that everything worth knowing, being and doing can be LEARNED. And any man telling you any different is a loser trying to drag you down to their level because it's easier than figuring out how to stand tall for himself.

#CallItRape: Social Media Campaign to raise awareness of male victims for Sexual Assault Awareness Month

Malcolm Yatson · 2 April 2016 · Archived copy · Original

Let's look at a hypothetical scenario: Joe, a man, walks into a bedroom and finds Sarah, a woman, lying unconscious. He begins having sex with her. She wakes up and starts screaming at him to stop, but he continues. Is this rape? Obviously, it is, I don't know anybody who would *not* call this rape. But now let's imagine the same scenario, but with the genders reversed: Joe is unconscious, and it is Sarah who walks in and begins having sex with him (for those asking, yes, men can get erections while unconscious). Here, I would still call it rape… but many people would disagree with me, instead claiming that men can only be "raped" if they are forcefully sodomized.

Unfortunately, it's not just a handful of regressives in our society that support this outdated view. Academics, government agencies, and even sexual violence organizations believe that a man can only be raped if he is sodomized. Two of the most commonly cited studies on rape statistics in the US are the NISVS from the CDC and the NCVS from the Bureau of Justice Statistics. These studies are also used by RAINN, the largest organization in the US advocating for victims of sexual violence. The definition of "rape" from the NCVS includes only "vaginal, anal, or oral **penetration by the offender.**" Under this definition, it is only rape if the victim is penetrated by the rapist; a man who is forcefully sodomized has been raped, but a man who was forced to have sex with a woman has not been raped. The NISVS uses a similar definition of rape.

Academics in the field of sexual violence overwhelmingly support this "penetration by the offender" definition as well. In 1985, Mary P. Koss, with support from the Ms. Foundation and sponsored by the National Institute of Health, began work on the first rape study conducted in the US. Published in 1987, the results of her study yielded the now-infamous figure that 1 in 4 college women had been a victim of rape. Dr. Koss, a professor at the University of Arizona, remains one of the most influential figures in the field of sexual violence research, having published almost 300 works on violence against women as well as serving as an advisor to the CDC.

In a paper discussing the definition of "rape" used in rape studies, Koss writes that "it is important to restrict the term rape to instances where male victims were penetrated by offenders. It is inappropriate to consider as a rape victim a man who engages in unwanted sexual intercourse with a woman." She does not give any reason for *why* this definition should be used, simply that it is important to use this definition.

Other academics have largely followed Dr. Koss's lead. For example, the Stanford Encyclopedia of Philosophy contains numerous articles written by leading academic feminists. One of which, titled "Feminist Perspectives on Rape," defines rape in the opening sentence, stating that "rape is generally understood to involve sexual penetration of a person by force and/or without that person's consent." It is rare to find an academic who openly disagrees with this definition of rape.

As troubling as it is for prominent sexual violence researchers and federal agencies to support such a backward definition of rape, perhaps most alarming is the fact that even sexual abuse organizations have adopted this view. RAINN, for example, uses figures derived from this definition. On their site, RAINN states that 1 in 33 men have been raped and that 9 in 10 rape victims is female. Yet RAINN makes no attempt to specify that these figures only include men who were forcefully sodomized, as the organization apparently does not believe that a man who has been forced to have sex with a woman has been raped. Unfortunately, most people who see these statistics are unaware of the definition of them. As a result, the general public severely underestimates the actual number of male rape victims and female perpetrators, giving us a skewed and overly gendered view of rape and further marginalizing male rape victims.

The number of male victims being erased with these definitions is by no means insignificant. As other MRAs such as Karen Straughan have pointed out, the NISVS does have a separate category for men 'made to penetrate' their offender. An analysis of these figures shows that if the CDC counted it as a "rape" when a woman forced a man to

have sex, men would be approximately as likely as women to be the victim of a completed and attempted rape in a given year. These victims are buried and forgotten by the CDC's deceptive definition of rape, and you will never see discussions of these figures by RAINN or other mainstream sexual violence organizations.

Arguably the most significant obstacle faced by males who have been raped by women is the simple fact that society often refuses to acknowledge their existence. This cannot change until the CDC, BJS, RAINN, and others driving our discussions of rape statistics to stop erasing male victims of rape through deceptive definitions. The issue of the exclusive definition of rape has been raised with these parties before, but previous attempts at addressing this issue have been, for the most part, unsuccessful. When questioned about their definition of rape, the CDC gives a rather tautological response: "Made to penetrate are incidents where the victim is forced to penetrate their perpetrator, so does not meet the definition of rape."

Unlike the CDC and BJS, RAINN has at least shown some concern for gender-neutrality. Shortly after a 2014 email campaign by MRAs, RAINN did change their "What can men do [to stop rape]?" page to a gender-neutral "What can bystanders do?" However the larger goal of the campaign, which was to convince RAINN to support a more progressive definition of rape, was not successful. RAINN gave a response which was initially encouraging but ultimately amounted to naught. Although RAINN indicated that they would look into the definitions of rape used on their website, they ultimately only made minor changes and continue to promote misleading rape statistics and endorse biased sexual violence studies.

Instead of continuing to rely on private communications such as e-mail, which are repeatedly ignored and brushed aside, this Sexual Assault Awareness Month I encourage everybody who cares about male victims of rape to voice their concerns on social media through the hashtag #CallItRape. Sexual Assault Awareness Month should not, as it often has in the past, focus almost entirely on female victims while giving only token acknowledgment, if any, of male victims. It is time to stop using deceptive definitions of rape to erase female perpetrators and male victims, and time to start having a more inclusive conversation about rape.

Below are the Twitter accounts for RAINN, the CDC, and the Bureau of Justice Statistics. Please Tweet these organizations using the hashtag #CallItRape to demand that they use a modern definition of rape and give male victims the same attention and support afforded to female victims. Unlike the CDC and the BJS, RAINN does not conduct their own rape studies, but their continued promotion of these misleading rape figures is inexcusable.

RAINN @RAINN01

CDC (publishers of the NISVS) @CDCgov

BJS (publishers of the NCVS) @BJSgov

Daddy and daughter trying to survive family court Episode 1: Corey Janzen @mrdragonbeard

AVfM Video Source · 3 April 2016 · Archived copy · Original

Corey Janzen, like millions of other men, is facing jail time and losing his daughter for money he doesn't have. Dean Esmay, Paul Elam of A Voice for Men, Mike of Mykeru Media, and Hannah Wallen of The HoneyBadger Brigade will be talking to him about his case and what can be done to help not just him but others in his situation. If you want to help Corey financially go here: https://www.gofundme.com/btvetg5s

Feminist Terminology 3: Privilege – TFF Episode 24

AVfM Video Source · 3 April 2016 · Archived copy · Original

In Episode 24 Professor Fiamengo discusses the third of five pernicious feminist terms: Privilege

StudioBrule

The Marine Corps prepares for women in combat roles with mandatory “unconscious bias” training

Michael Conzachi · 3 April 2016 · Archived copy · Original

Several news sources[1] are reporting that the Marine Corps will soon start “unconscious bias” training of all Marines, to challenge their unconscious prejudices and presuppositions as women begin transitioning as grunts for the first time. The goal, *allegedly*, is to allow for a smooth transition and head off any cultural resistance.

The code for “unconscious bias” training essentially means Twilight Zone style brainwashing and re-programing. Warning: Don’t watch the following video if you are under a doctor’s care or taking any kind of psychotropic medication.

I knew the women in combat issue had already been decided, but when I saw this new mandatory training requirement my first reaction was…… *(silence, long exasperated exhaling of breath with eyes closed and head tiled down)*, more silence while staring at a blank wall for about five minutes; you get the picture.

By Brandon Grasley on Flickr, used under license (Creative Commons Attribution cc-by-2.0).
Despite that the majority of Marines, both male and female are opposed to this politically correct social engineering experiment, the tiny percentage of effeminate and neutered Pentagon leaders are terrified of that cold hard stare from the uber-feminists.

A survey conducted in 2012 by The Center for Naval Analyses[2] found two-thirds of male Marines disapproved of integrating women, and a third of female Marines also opposed the idea. However, this survey was not considered when the decision to allow women combat roles was made. This same survey revealed that 80% of male infantry members were concerned about false allegations of sexual assault.

The conservative website, Truth Revolt[3] quipped,

> *this administration has turned the greatest fighting force on the planet into a social engineering petri dish.*

Retired Army Lieutenant Colonel Ralph Peters, who is also a military analyst for the Fox News Channel, railed

against the military's quest to be politically correct, stating,

> *If I could make one change to improve our combat effectiveness in the military – it would be turning all those equal opportunity and sensitivity trainers and counselors into combat rifleman," he said. "We need more rifles. We don't need any more sensitivity.*

Colonel Peters has also opined in the past that the primary purpose of the military is to blow shit up and kill people.

The massive social engineering, political correctness, and the demonization of male service members as rapists just waiting to strike, are taking their toll on the military, with recruitment numbers significantly down.[4]

I wonder if those making these ignorant decisions will be tooting that same horn when the female grunts start piling up in body bags, and what everyone in the Corps realizes, more male grunts in body bags as well.

The Marine Corps was the only service to request an exemption to keep some combat roles male-only. Defense Secretary Ash Carter denied the exemption request, saying he wanted to keep standards consistent across all services. The Marine Corps study determined that male-only units vastly outperformed mixed gender units on combat-related tasks, and Navy Secretary Ray Mabus bashed the Marine leaders who ran the study, saying they biased the results.

Rank and file Marines no longer trust Mabus, and neither does Marine General John Kelly. At his final Pentagon briefing before recently retiring, Kelly said there will be incredible pressure to collapse standards because of "agenda-driven" officials bent on seeing more women enter combat positions.

Speaking of Ray Maybus:

Here are just a few of the several thousand comments that have appeared on the various sites that have reported about the integration of women in the infantry and this training.

Ruzi; *"As a retired female Marine, I predict an increase in false allegations of rape and sexual harassment, malingering, high fertility rates (especially before deployments), and a decrease in physical fitness standards and morale."*

Jeffrey Gee; *"Leave no man behind" unless you are a 100lb woman trying to carry a 200lb man off the field.*

dygene; *"There are no points for political correctness in combat, this insanity will get Marines killed both male and female."*

0331; *"Great, another round of useless touchy-feely indoctrination sessions, much like all Marines are rapists, and we have to be trained like circus monkeys not to rape brainwashing sessions. I'm glad I only have a few months to go before I'm out."*

In July 2012, Marine Corps Captain Katie Petronio authored an article; "Get Over It. We Are Not All Created Equal,"[5] and since has been resoundingly criticized. She opines that combat roles ARE NOT for women and describes some of the physical problems she had just a few months into her deployment as a Combat Engineer.

> *I had muscle atrophy in my thighs that was causing me to constantly trip and my legs to buckle with the slightest grade change. My agility during firefights and mobility on and off vehicles and perimeter walls was seriously hindering my response time and overall capability. It was evident that stress and muscular deterioration was affecting everyone regardless of gender; however, the rate of my deterioration was noticeably faster than that of male Marines and further compounded by gender-specific medical conditions.*
>
> *I can say with 100 percent assurance that despite my accomplishments, there is no way I could endure the physical demands of the infantrymen whom I worked beside as their combat load and constant deployment cycle would leave me facing medical separation long before the option of retirement.*

Captain Petronio also provided a 20-minute interview on YouTube where she furthers describes the limitations of women.

I don't believe there is any unconscious bias on opening up combat roles to women; I think is completely conscious. I don't understand how every conceivable study, experiment, pure genetics, biology, lowering of standards, common sense and the wishes of the majority of the Marine Corps flat-out states that women are ill-equipped for combat roles.

The forcing of women into combat roles and now this so-called unconscious bias training instead of budget reductions means less money for bullets and combat training and ultimately a less effective and more gender divisive military.

Yet, another fail…….

Deep breath, deep breath, breeeeethe……..

*****

[1] http://www.military.com/daily-news/2016/03/18/all-marines-unconscious-bias-training-women-join-infantry.html

[2] http://www.cmrlink.org/content/home/36504/survey_of_marines_fails_to_show_support_for_women_in_direct_ground_combat_units

[3] http://www.truthrevolt.org/news/report-marines-brace-mandatory-sensitivity-training

[4] http://www.onenewsnow.com/national-security/2015/08/05/boykin-obama-policies-shortage-of-military-recruits

[5] https://www.mca-marines.org/gazette/blog/2012/07/05/get-over-it-we-are-not-all-created-equal

Intersectional Feminism: What is it?

AVfM Video Source · 4 April 2016 · Archived copy · Original

If you have wondered why there are so many millennials on campus telling people to check their privilege, demanding trigger warnings, calling people out for microaggressions, and retreating to safe spaces, the Factual Feminist has the answer: Intersectional feminism.

American Enterprise Institute

Dr. Hammad Milak of London, “Known Genital Mutilator”

Gary Costanza · 4 April 2016 · Archived copy · Original

Dr. Hammad Malik has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

Dr. Malik runs Circumcision London; this from his website:

“Circumcision London Appointments: 07958 335 204

Dr Malik has a private practice based in Harley Street, London.

The circumcision surgery is offered as a visiting service in London and Greater London for children from 7 days to 4 years of age.

Having a surgical background, I noticed that this much needed service was often not being undertaken in a safe or sterile manner. Also having personally circumcised our 3 boys at home and subsequently many of my colleagues and friends boys I could fully empathise with their anxieties over this very important phase in their child’s life.”

Wow. Genital mutilation being visited on baby boys in their own home, making that home a constant reminder of this traumatic event.

Here’s a terrifying video of Dr. Malik mutilating an infant, making permanent amputation seem like nothing more than a tooth extraction.

Since the doctor has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Malik’s practice information follows:

Tel: 0207 060 6789
10 Harley Street
London
W1G 9PF
Email: info@harleystreetgp.com
Mobile:07958 335 204 or 07951 726 844
No new enquiries after 9pm please.
Email Dr Malik: hammadmalik10@gmail.com

> Dr Hammad Milak of London, “Known Genital Mutilator” https://t.co/7OF3jcoLay @AndreaHardie #nocirc #intactivism #MGM pic.twitter.com/XasxWd9J6a
>
> — gary costanza (@jerrytheother) April 5, 2016

Feminism, immigration and war

Cedric Maxwell · 4 April 2016 · Archived copy · Original

It should be clear now that Feminism created the political 'bandwidth' that fostered mass North African Immigration into mainland Europe. No one will easily be able to shake themselves free from the sight of groups of the politically correct along with assorted feminists and SJWs standing waving placards screaming "WELCOME", only to be sexually assaulted by the same people just a few short weeks later. It is a defining image of our time. People are rightfully outraged. But who are they outraged *at?*

For one thing, there seems to be very little mainstream press backlash against the feminist movement, which is now teetering on extinction in the mass mind (but not on the government ledger, heaven forbid!). Feminists, being the upstanding, take responsibility, own your shit (thank you Karen) type of people, have stood up and admitted they were wrong… right? Ummmm, no. Not right. Like a 13-year-old in a huff, they have disappeared into the bathroom, and won't come out, until everyone promises them that they won't be mean to them and that they are still the special little angel they've always been. They've hurt their own feelings by fucking up on the immigration issue… and that, of course, has to be someone else's fault. They're stewing… desperately trying to figure out how men, and specifically, white heterosexual men, are to blame for their fuck up.

That could be a long wait. Make no mistake, feminism got stomped in Cologne. Stomped by its own juvenile naivete. Cologne could even turn out to be fatal for feminism. But what everyone seems to be missing, is that while feminism has done what it does best and messed things up, it has also done exactly what it was supposed to do at this point and time.

First, feminism has been at the forefront of helping corporates to lower wages in the western world, through its support of mass, cheap labor importation. And with that task done, its unrestrained imbecility has now been used to perform a stunning *volte face* and help stir the public *against* that self-same multicultural world. Only in feminism, eh? But, that's why it's such a perfect, all-purpose tool. Exactly because it's such an ephemeral phenomenon…laced with terms like "equality" and "empowerment", it does not matter how many self-contradictory gyrations it turns itself in… women especially will follow its whimsy as directed. Feminism is a fantastic political vehicle precisely because it defies all laws of nature, spinning one way and then another, and all the while claiming coherence.

It may be worth noting that during these recent years mass immigration, the one that is threatening civil war in Europe, women have held several positions of high authority in matters concerning immigration. So when the standard feminist diatribe screams out, "Name one war! ONE WAR! That a woman has started," you can safely reply, 'the current war that we are in;' the burgeoning European civil war… and the name of the person who started it is Merkel. It might also be noticed that our present era of mass immigration has seen the top State Department (people who issue passports, and set immigration policy, ya know) job held by a woman (Clinton), and the similar role in the UK also held by a woman (Theresa May, Home Office). (please note: the UK foreign office doesn't handle immigration, it's the home office.) If this is the "patriarchy" making all these important decisions on mass immigration… it has sure got a lot of women in it.

Feminism and its twisted sibling political correctness have exhibited a wild and open naivete. That was both the driving force behind the Cologne attacks, and also, the critical component now rousing the mass mind in virile hatred against the entire Arab/Islamic world. Nobody in the west is going to parse the Arab world with any seriousness. Nobody is going to bother to discriminate a Syrian for a North African. The press tells us, regularly, that it is Syrian immigrants rampaging. People on the ground know it's largely North Africans. But that crude fluidity should serve us well in the near future. WW III is about to kick off in the Middle East. Hezbollah is established well established in Syria, and now Saudi Arabia, reeling from 30 dollars a barrel oil, has plans to send 150,000 troops. Riyadh, truly, needs a war. So, the geopolitical road for that war is being paved, and feminism and Cologne are just doing their part. People are raging against Islam. They are seething with contempt for the entire Muslim world. They are ready for blood. Maybe, just maybe, they are ready for war. Perhaps that was the plan all

along.

Article originally published on itsthepatriarchy.wordpress.com, Feminism Immigration and War, February 10, 2016

> It should be clear now that Feminism created the political ‘bandwidth’ that fostered mass North African Immigration into mainland Europe. No one will easily be able to shake themselves …

Consent, Affirmative or Otherwise

AVfM Video Source · 5 April 2016 · Archived copy · Original

Feminists are pushing for Affirmative Consent, or “Yes Means Yes” laws. Time to straighten out their nonsense. Again.

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A values-based approach to gynocentrism for men

Paul Elam · 5 April 2016 · Archived copy · Original

For the values centered model, I assume three states of being most typical to modern western men. Those are:

Gynocentric

Gynocentric Reactive

Gynocentric Proactive

Gynocentric refers to the average man. He usually, but not always, operates with women unconsciously, just following whatever scripts he has adopted from early life. He seeks women's acceptance without an intact set of values that are designed to protect him. In fact, it is his values that put him at risk. Many men value only being accepted sexually and romantically, by any woman they are attracted to, regardless of her moral character and any possible risk she represents.

The gynocentric man is the one with a piece of paper that says kick me taped to his back. We can mock him if we want, but we are well to remember that we have all been this man at one point or another in our lives.

The next state of being, *Gynocentric Reactive*, is a much more complicated affair. Here we see men who are infinitely more conscious than gynocentric men. They are aware of relationship pitfalls, may even be quite familiar with concepts like gynocentrism, hypergamy and male disposability.

It is their reaction to that information that may foment troubles. These men can be perpetually fulminating and overtly hostile to anything female. It's the "all women are bitches and hoes" crowd, and the ever present resentments they carry can cause emotional and psychological atrophy. They may have a diminished capacity for reason and defensively take refuge in an ideology that shields them from examining their anger productively.

Another manifestation of the gynocentric reactive man is one who hides inside emotional armor, simply reducing women to their sexual utility, doing their best to get sex then get out. Unfortunately, it is a form of self-protection that may well heighten risk with repeated sexual contact with women who have not been assessed for anything other than physical attraction.

Finally, there are still other gynocentric reactive men who are just frustrated by the realities of lived experience with women. They find themselves caught in a web of confusion and consternation. They tend to be understandably mistrustful of women, and sometimes vacillate between being indifferent to them and being attracted. They feel stuck and outgunned. Chronic loneliness is often part of their lot. For this reason, many of them may be attracted to the other forms of reaction-based mindsets that don't leave them feeling so vulnerable.

Gynocentric Reactive men get call misogynists a lot. They're not. Setting aside judgements about the efficacy of their state of being, they are just men rationally demonstrating the will to self-protect. Regardless of how tiring the perpetual anger may be, they are much more functional and conscious than the gynocentrist.

Finally, there is the *Gynocentric Proactive* man. He routinely operates consciously with women. He has a clearly identified, personally chosen set of values that trump his sexual instincts and significantly temper his need for female approval.

Whether he includes women in his life or not, he is not burdened by fear of, or resentment toward, them.

He does not tolerate abuse, doesn't take unnecessary financial risks or commit thoughtlessly. He can be available for a relationship if he chooses. He is also willing and able to let a relationship go that threatens his well-being. And he can do it without undue emotional distress.

Importantly, he is willing, indeed insistent, on evaluating any woman on his radar for risk and maintenance concerns.

It is important to reiterate here that none of these states of being can be called wrong. They are simply ways of coping in the modern sexual milieu. Even the gynocentric male is trying to cope in his way.

I will point out, however, that when I see men belittling and shaming other men for not walking in lockstep with them, it usually comes from gynocentric and gynocentric reactive men. Those are also the two states of being where, exceptions notwithstanding, I have observed the least happiness and the least reasonable points of view.

So, obviously, the intent here is to suggest that there is much more benefit to men in a Gynocentric Proactive state of being. The benefits are certainly there for emotional health.

Painting the Park Pink

Doug Mortimer · 5 April 2016 · Archived copy · Original

Pensacola Bayfront Stadium, home of the minor league Pensacola Blue Wahoos, has one feature that sets it apart from every other ballpark in the country. The foul poles are pink – rubine red, to be exact. I guess you could say it's a more manly pink than a girly pink, but it's a far cry from traditional foul-pole yellow.

Well, rubine red is a secondary color on the team's uniforms, but breast cancer awareness is the major motivation for this architectural oddity. So what do foul poles have in common with breasts, other than the fact that they usually appear in pairs? Not much, but baseball is becoming increasingly gynocentric.

Now I don't want to appear insensitive to anyone who has lost a mother, sister, aunt, wife, daughter, grandmother, niece, cousin, second cousin, neighbor, classmate, workmate, roommate, great aunt, great grandmother, or friend (just trying to be inclusive) to breast cancer. Admittedly, a few teams have made efforts on Father's Day regarding prostate cancer awareness. But why stop there? Why not a day to fight all forms of cancer? Other than gynocentrism, is there any reason to single out breast cancer for special treatment? At a women's tennis or golf tournament maybe…but at a professional baseball game?

Well, the Pensacola Blue Wahoos have plenty of company. In recent years, you might have seen highlight videos of ballplayers swinging pink bats in Mother's Day games. This might seem trivial, but keep in mind that the rules of baseball strictly prohibit colored bats. You can stain it black if you want, but that's about it. When it comes to good old mom, however, throw out the rule book. For Mother's Day, all 30 major league teams are not only allowed but encouraged to wield pink bats.

A number of minor league teams have related promotions. For example:

In Buffalo, the Bisons had a Turn the Park Pink promotion, encouraging people to wear pink and offering free admission to breast cancer survivors. (No info on how the survivors proved up their status.)

In Richmond, Virginia, the Flying Squirrels featured caps with a pink and gray design. Even more unusual, pink bases adorned the infield.

In Charlotte, they handed out pink logo baseballs to the first 2,500 ladies. It is more than appropriate that the Charlotte team's nickname is the Knights. For sure, Charlotte Knights sounds better than Charlotte Manginas.

In State College, Pennsylvania, the Spikes handed out pink camouflage (sounds like a contradiction to me) jerseys.

In Jacksonville, the Suns are auctioning off pink military jerseys – as part of Military Appreciation Night! Tell it to the Marines…they would probably stare at you in disbelief.

Baby, you've come a long way, baseball-wise. If you don't believe it, just pick up any of a number of coffee table books that are devoted to old ballparks. The pictures therein reveal that, with few exceptions, the fans sitting in the stands are men. For all practical purposes, the ballpark was an outdoor saloon. You can almost smell the spilled beer and cigar smoke. Gambling was rife in the bleachers despite "NO BETTING" signs. It was indeed a safe space, free from the baleful influence of suffragettes and the Woman's Christian Temperance Union.

Though men formed the overwhelming majority of the fans, team owners figured out a long time ago that adding more females to the fan base was a reliable way to increase the revenue stream. The New York Gothams (later better known as the Giants) of the National League held the first Ladies' Day in 1883.

Like any other free sample, free admission to the ballgame for ladies was designed to turn them into *paying* customers. It obviously worked to some degree, as, "Katie Casey was baseball mad, Had the fever and had it bad." Those are the opening lines of the first verse of "Take Me Out to the Ballgame," which dates back to 1908. If all you've ever heard is the verse sung during the seventh inning stretch, you may not know that the song is about a woman begging her beau to take her to the ballpark (and presumably pay for her ticket).

The Ladies' Day concept spread throughout organized baseball. Left unaddressed is the number of men who stayed away on Ladies Day because their estrogen detectors were in the red zone.

Female interest in the game itself, its history and its welter of statistics, is rare. I suspect that most female fans are interested not so much in the game itself as in individual ballplayers.

A case in point is pitcher Win Mercer, the subject of the Ladies' Day Riot at a Washington Senators game on September 13, 1897. The *casus belli* was an argument between umpire Bill Carpenter and Mercer in which the former threw the latter out of the game.

Only 23 years old, Mercer was enjoying his second straight 20-win season in 1897. Described as "young and handsome with piercing dark eyes, and an outgoing personality," Mercer was particularly popular with local fem fans. One can imagine his appeal to hypergamous young women, not to mention middle-aged women who might perceive him as the son they never had (or a big upgrade on the sons they did have; in other words, the old "Why can't you be more like…" syndrome). In fact, he was so popular with the ladies that the Senators tried to arrange his starts on Tuesday and Friday home games when Ladies' Day was in effect.

After Mercer was ejected from the game, the women protested vehemently. Exactly how vehemently they protested is a matter of some dispute. According to legend, the women came pouring out of the stands, surrounded the umpire, knocked him to the ground and tore at his clothing until D.C.'s finest broke it up.

A contemporaneous newspaper account, however, avers that the women's response was somewhat less violent. According to *The Washington Times*, the umpire was assailed with upraised fans and parasols and a punch in the gut as he left the field. To his credit, "The umpire was too manly to turn upon the women, and made rapid strides for the office." So the response was unladylike but hardly a riot, and not enough to induce the Senators to scrub Ladies Day from the schedule. (An interesting P.S. to this story is that Mercer committed suicide at age 29. His motive is still the subject of speculation.)

Well, Ladies' Day is no longer featured on team schedules, so far as I can determine. Female fans are in abundance, so there is no need to give them free tickets anymore to introduce them to the national pastime.

One noticeable difference in recent years is the merchandise offered at team shops, If your team is offering a Turn the Park Pink night, they will be happy to sell you what you need to fit in: pink T-shirts, sweatshirts, shorts, caps, and other forms of female-oriented attire are now commonplace. And if that's not sufficiently female-friendly, you can even get officially licensed Hello Kitty merchandise with your favorite major league logo.

Of course, female-friendly merchandise creates more revenue, and baseball is big business, so it is hard to fault teams for trying to make a buck. But there are other examples of feminization that have nothing to do with revenue.

A perusal of the employee listings of major league teams shows a sprinkling of female "executives," and "vice presidents," typically in human resources, financial operations, or the usual administrative jobs one might find in any organization.

The heart and soul of the front office is Baseball Operations, which is directly responsible for putting together the team on the field, through scouting and signing players, assigning them to the rosters of minor league affiliates, and trades. Only three women (Elaine Weddington-Steward of the Red Sox, Jean Afterman of the Yankees, and Kim Ng of the Dodgers and Yankees) have risen as high as Assistant General Manager in Baseball Operations. Rest assured that if a woman ever gets promoted to General Manager, it will be headline news and she will become a feminist icon, even among people who never heard of the infield fly rule.

A female fixture on most teams' telecasts is the hottie correspondent who handles pre-game or post-game shows or roams the stands in search of human-interest sidebars. More distinctive, the Giants have a female public address announcer (Renel Brooks-Moon), and the Yankees have a female color commentator (Suzyn Waldman) on their radio broadcasts. At the national level, Jessica Mendoza, a former member of the U.S. national women's softball team, is an analyst on ESPN baseball broadcasts.

From what I've seen and heard on broadcasts, these women are certainly competent, but I'm sure there are platoons of men who could do the job just as well but cannot be offered up as poster children when the time comes for diversity virtue signaling. This is hardly a problem on the field, where rosters are more cosmopolitan than ever. What makes baseball unique is that the 25 "employees" on the active roster are the true elite, not the "managers" on the organizational chart. So pro-female diversity efforts necessarily involve behind-the-scenes personnel.

Every now and then, there is some softball standout or Little League tomboy (most recently, Mo'ne Davis in the 2014 Little League World Series) who excites speculation as to whether there will ever be a female major leaguer. I say no.

Since women mature faster than men, there will always be an occasional female who can excel in a youth league. There may be one who can hold her on in high school, college, or low minor league ball. But now that the talent pool for major league ball is global, the chance of a woman reaching the big leagues is less likely than ever. A female player would surely be a gate attraction, but no team is going to waste a precious roster spot on her because winning is still the name of the game. So this particular glass ceiling is shatter-proof.

I have no idea how many feminists consider themselves baseball fans, but I have to feel sorry for them, considering all the micro-aggressions they endure every time they witness an all-male team taking the field, not to mention the sexist language of the P.A. announcer every time he says first base*man*, second base*man*, or third base*man*.

Even pink foul poles can't compensate for that level of mental anguish.

A man’s guide to women

AVfM Video Source · 6 April 2016 · Archived copy · Original

The title is self-explanatory…Satire.

https://youtu.be/TjZIPClPR6I

Why US Marines Are Being Encouraged to Disobey

AVfM Video Source · 7 April 2016 · Archived copy · Original

Probably few organizations value self-motivation like the U.S. Marine Corps, so when their recruits began showing deficiencies, officers dug into the latest psychologist research. Here's what they found…

Big Think

Personal values and the pussy pass

Paul Elam · 7 April 2016 · Archived copy · Original

Talking about values can be a tricky affair. After all, who's to say what values can we say anyone else has to live? There are certainly times when we do get to answer this for everyone. For instance, our collective value for the sanctity of human life demands punishment for murder in all modern cultures.

At the same time, our value for life collectively takes a nosedive when it comes to humans who cannot speak for themselves, such as we find in abortion.

In countries where we render swift and decisive punishment for killing a baby two weeks after it is born, we will look the other way, citing the rights of the mother, when killing it two weeks before it is born.

More disparity is found in other places. Canada, for instance, passed an infanticide law in 1948 that reclassified the taking of an infant's life by its mother. From that point on, the crime was no longer considered murder. It is instead infanticide, a significantly less serious crime that usually carries a maximum of a year in jail with most mothers who kill serving no time at all. Instead, they get referrals to counseling and other support services.

We see even more evidence of this in systems of western jurisprudence where it concerns women who murder their husbands. The so-called "battered wife syndrome" is used to acquit women of murder and other charges who claim they have been the victims of abuse. That includes women who could have simply left the home but instead chose in a premeditated fashion to kill their husbands while they slept.

In the United Kingdom, women have beaten murder charges, and many of them have had murder charges reduced to manslaughter using premenstrual syndrome as a defense.

In a society that supposedly has the value of equal and fair treatment under the law, we see the undermining of due process in alleged sexual assault cases on college campuses. The same thing happens in the criminal justice system with rape shield laws and men convicted of sexual crimes in the absence of any forensic evidence.

We are increasingly seeing the emergence of women only train cars, parking spaces and even time at commercial gymnasiums being reserved exclusively for one sex over the other.

The list goes on, from VAWA to child custody decisions to the way child support laws are so unevenly levied and enforced in the favor of women. It even extends to which sex we sexually mutilate at birth.

What does this say about our values as a culture?

The answer is simple. Gynocentrism is a cultural value that has a tendency to trump all other values. It trumps the sanctity of human life. It trumps our constitutional rights. It even trumps our basic sense of human decency. And however goes the culture, so goes our lives as individual men. The greatest threat to a modern man's personal values is not the temptation of greed. It is not the allure of success or the pressure to perform among other men.

The greatest threat to the modern man's personal values is the modern woman. And that is a threat which men have historically failed to face — to their peril.

How many men, do you suppose, have allowed themselves to sacrifice good and trusted friendships because the women in their lives were jealous of the time and loyalty required by those friendships? How many beloved hobbies and interests have men abandoned because their women wanted them to occupy their time with things that were geared to produce for her? How many Steve Shives' are in the world without YouTube Channels?

For those of you who don't know who Steve Shives is, please view this video by Sargon of Akkad, in which he dissects a conversation between Steve, a radical feminist, and his wife, also a radical feminist. In the video, they both conclude that Steve is, at least, a latent sexist because he prefers the TV show Angel over the TV show Buffy the Vampire Slayer. And because his music collection is apparently male-dominated.

Aside from the fact that both Angel and Buffy were TV fare for kids and the intellectually unemployed, the lack of self-assurance and rote deference to his wife are plastered all over Shive's face. Do You want to take bets on whether his friends have to pass her litmus test before he can associate with them?

Sargon nails it with the conclusion that this can't possibly be a healthy relationship, and perhaps correctly lays this at the feet of feminist ideology but it goes much further than this.

This isn't just feminism at work. In fact, in interpersonal relationships, feminism isn't anything more than a guise for the more fundamental reality that in almost all relationships it is her values, her desires, and her beliefs that constantly pressure conformance in the man. Relationships based on romantic chivalry are a graveyard, not only for men's desires and dreams but their values, their sense of right and wrong. All of it is co-opted by the force of gynocentrism.

That is not to give men a pass. The last thing men can afford is to hide behind the protective shield of victimhood. To put it in its most fundamental terms, most men will pair bond. And unless they are hopeless gynocentrists, they better figure out that relationships are first and foremost, a battlefield. If men are not prepared to fight, and to have lines in the sand that will trigger the nuclear option, they are doomed to fail.

To help with the fine tuning, it is better to understand that long term relationships are a bloody fight even without gynocentrism. You have two individuals, from two different family backgrounds, with two different sets of rules and two different ways of viewing the world.

After the honeymoon period, when couples have sex every time the door is closed, when they only see the best in each other, when neither of them can imagine that the other's shit actually stinks, reality sets in. That is when the two very different worlds collide, and the battle begins to see whose rules are going to dominate.

It involves things as simple as whether you open presents on Christmas Day or Christmas Eve to whether you deal directly and honestly with problems or just bully each other till someone cries uncle.

It is a process involving countless complexities, and one that lasts many, many times longer than the honeymoon, often stretching into decades depending on the relative mental health of the people involved.

I have heard, and I totally believe it, that it may take twenty years or more for a couple to reach a healthy, mature love for each other. All of this happens without considering the gynocentrism involved.

Relationships are difficult because infatuation is transient, and because blending lives, which essentially means two people are having to live by an altered, unfamiliar narrative, is difficult on its own.

The problem in modern culture, especially with relationships that start on a foundation of romantic chivalry, is that gynocentrism is a trump card that constantly puts the man at a disadvantage. Like I said, if we can issue a pussy pass for murder, what are the chances for your fishing trips to survive? How about your Saturday night poker games or your video games?

And this is where men die. They die in spirit. They die in individuality, as does their ownership of their lives and happiness.

To be blunter, those things aren't murdered. They are the victims of suicide. They are killed by the male's gynocentrism and his weakness in the face of a woman's demands. The pussy pass is issued by men, most often by the guy who has it played against him.

For every woman who walks on a murder charge, there are a million men who obsequiously bow and scrape like Steve Shives.

The solution to this is tough, and it isn't for everyone. Some men are just not strong enough to allow their values and a woman live under the same roof. So they check out, often hiding behind bitterness and resentment. They convince themselves that all women, and not their failure to be strong, is the problem. They don't trust themselves and don't have the aptitude to develop skills to weed out problem women and to shut women down when they

become irrational and unreasonably demanding. Their shame drives them to resent men who have those strengths and aptitudes and prevents them taking on the task of change.

My father once told me, and I quote, “If you can leave your values at the door, you never really had them to begin with.”

Of course, at 16 or 17, that did not elicit much more than a yawn from me. I guess my old man, like many fathers, got a lot smarter as I aged because today his words ring rich with wisdom.

I never saw a man who got destroyed in a relationship who steadfastly clung to his values from day one. And I am in a position to say that I have talked to a lot more men who were destroyed in relationships than the average person. The good news is that where it concerns values, men have the advantage. Most men are wired for accountability, honesty and integrity. Men, as a rule, have the capacity own their shit.

They are perhaps less consistent at it where it concerns women, but they have that capacity to overcome that unless they buy into an ideology that tells them not to.

So that is the thrust here. Do you have values? Keep them.

A simple example. Is loyalty to friends a value of yours? Then don’t blame a woman if you give it up. Be willing to look her in the eye and tell her that if she is unprincipled enough to force you to make the unnecessary choice between her and your friend, that you will side, not with your friend, but with your values. Hint: that is not good news for the woman-child giving you the ultimatum. But it is fantastic news for you.

Another example. Do you value yourself? And by that I mean are your interests in life, your hobbies, and pastimes important enough that you will make time and money for them? Well, if you do value those things, you won’t give them up because she tries to emotionally or sexually blackmail you to the point that you surrender them. There are no victims, just volunteers.

My Pops was right. If your values are disposable, for anything, so is your dignity.

Blaming anyone for that but yourself is a mistake that will likely cost you a lot more than a round of golf or an afternoon at your favorite fishing hole. Your values, whatever they are, define you. So the next time you hear some heartbroken man saying “I gave up everything for her, and she still screwed me over,” take a moment reword that statement in your head. “I gave up everything for her, leaving her no reason to respect me, and me no reason to respect myself. So, of course, I got screwed over.”

For those of you who think I am too hard on men who get shafted in relationships, I understand. Still, until men quit entering relationships in a bent over position, this will keep happening.

Women are raping boys and young men

Tim Patten · 7 April 2016 · Archived copy · Original

The word "rape" conjures up an image of a helpless young woman being held down and forcefully penetrated, a brutal act that provokes widespread empathy for the victim. Not all sexual assaults fit this description, however; by definition, they can involve any type of sexual contact or behavior that occurs without the explicit consent of the recipient, including unwelcome kissing or touching. That said, the meaning of rape in those instances where women are on the receiving end has gradually expanded to include the latter acts and a wide range of inappropriate behavior.

Unfortunately, what hasn't changed is the perception that women are the only victims. In fact, the past decade has seen a dramatic increase in the number of incidents of women raping and sexually assaulting boys and men. On May 2014, *Jezebel* reported a study, where a large portion of teen boys and young men have been forced or coerced into sexual activity by a peer. The study, published in the journal *Psychology of Men and Masculinity*, 43% of high school boys and young college men reported they had an unwanted sexual experience, and 95% reported that a female acquaintance was the aggressor.[i] Other statistics confirm that men are not the only perpetrators. According to a 2010 National Crime Victimization Survey, which queried 40,000 households about rape and sexual violence, 38% of reported incidents involved women targeting boys and men.[ii]

Unfortunately, the stereotype about rape has had damaging and far-reaching consequences. Commentators such as Mike Lew, author of *Victims No Longer*, and Mike Hunter, author of *Abused Boys,* have noted that because there are no prevention programs aimed at thwarting such assaults and so many go unreported, school administrators, police and society at large have the false impression that boys and men are not at risk. That ignorance has allowed the problem to fester. While *WND's* list of hundreds of female teachers who were caught raping teenage male students seems long, it likely pales in comparison to the actual number of women who have gotten away scot-free.[iii]

Societal attitudes about female assaults on males

Certainly, attitudes about masculinity and sexual abuse vary greatly. However, western country prejudices generally mean that little boys are shown little or no empathy or their concerns are quickly dismissed if they say that they have been sexually assaulted by a female. For the most part, they are essentially told to…"man up." While stories about women being raped are widely reported and debated, garnering headlines and grabbing the attention of police, legal and other officials across the country, incidents where men are the victims are rarely covered, if at all.

But the fact is that crimes, where men are the victims, cause considerable harm. While it is no secret that males enjoy sex, that doesn't mean unwanted, and aggressive coercion is right or appropriate. There is overwhelming evidence that when boys and men are sexually assaulted, they suffer post-traumatic stress, guilt, fear, powerlessness, shame, distrust, betrayal, anger, self-harm, flashbacks, and depression. Like their female counterparts, they often experience painful and long-lasting issues.[iv]

Unfortunately, these facts don't seem to matter to those in authority. Generally speaking, school administrators, police, prosecutors, judges, and juries view and treat the issue of male sexual assault less seriously than those cases where woman are the victims. In fact, the notion of female-on-male assault is often dismissed as a joke, helping to sustain the myth that men cannot be raped, and that females who attack males are less severe and less harmful than those who commit "real" rape.

It doesn't help that those who have been victimized, especially younger males, don't have an appropriate frame of reference or sufficient knowledge to understand the criminality of the event or series of events. For one thing, governments have not regulated or educated young boys and society on this phenomenon. Now, though, the time is right to draw male rape out from the shadows, shine a light all over it, and bring renewed clarity, equality and hope to solve this serious problem.

The Problem and Statistics

Even when there is no criminality involved, or the facts are murky, evidence suggests that women are not the innocents that society seems to think they are, especially where alcohol is involved. In various surveys, men have reported being unwillingly accosted, groped, teased, clutched or massaged on the crotch. Women have shoved tongues down men's throats or flicked behinds without consent. They joke around and sit on guys knees or laps without asking, wiggling sexually. Some boys and men have even been blackmailed: the female victimizers say that if he doesn't have sex with them, they will tell others that the boy or man is gay.

The fact is, millions of boys and men have been coerced or forced into unwanted sexual situations that might not fit the strictest definition of what constitutes an illegal act. According to *The National Post,**[v]*** "38.3% college men reported being pressured by women into a range of sexual activity, from kissing and cuddling to intercourse and oral sex. Another survey from the *Guardian*[vi] found that more men (62.7%) than women (46.3%) had experienced unwanted intercourse. It is not uncommon for male victims to have some association with their offenders; they are often friends, students or teachers.

The damaging emotional fallout from male rape can be seen in brief videos posted by those who have been victimized, including Jerry Liu, who, as a seventh-grader, was assaulted by older and bigger girls (watch video here), and Will, who was raped by a female teacher (watch video here). And lastly here is a 30-minute compilation of news clips titled: *Why are So Many Women Raping Boys*, offering a variety of disturbing insights about these crimes (watch video here).

Victim Underreporting and the College Double Trauma

As noted earlier, public awareness of this epidemic is virtually absent, leaving victims, many of them youths, lost and unaware. In truth, there are NO or a few clearly defined methods or established locations for those who have been assaulted to report what happened. Schools have little in the way of resources, counseling or policies that are exclusively intended to educate or enlighten. Moreover, most young victims tend to keep quiet about such incidents, partly because they feel intimidated by peers who make homophobic or other disparaging remarks.

Once abused boys and men grow older they may enter higher education, and when those who were sexually coerced in their early years reach college, they quickly discover that male-related post-traumatic stress disorder issues and other male-related concerns are generally ignored, overlooked or boycotted. Worse still, campuses are swirling with consent and rape-culture demonstrations that highlight only men as perpetrators who are raping females on campuses all across the country. Those male college students who were victimized in middle or high school end up reliving the nightmare again, overwhelmed by flashbacks and the same traumatic emotions and distress they experienced when the assaults occurred.

Reducing Rape Incidents

By definition, rape is an act of power over another person. Psychologists theorize that such urges develop in some men and women[vii] in childhood, stemming in large measure from misplaced rage.[viii] That said, sexual assault is not a women's or men's issue, nor is it a liberal or conservative issue. Rape is a *human* issue.

Now more than ever, those in positions of authority across the country, especially college administrators, should be taking pains to understand what is leading individuals to commit such heinous acts, and then work to inform everyone concerned and prevent them from happening at all. Boys and young men need education and protective measures that are publically available at all levels, ages, and schools. Victims should be encouraged to free themselves from the darkness and report such incidents at appropriate locations.

Like women, boys and men need safe places where they can get help. On college campuses, male studies facilities and programs should be a requisite feature, while in secondary schools, there should be clear policies and programs aimed at ensuring that students, teachers, security, and administrators are fully aware of the problem and that counseling and other resources are readily available—not to mention an understanding of the responses that are

appropriate in such situations. Only then we can work together to reduce sexual assaults and alleviate the widespread damage it is causing.

Consider petitioning Congress by adding your name to Dr. Warren Farrell's White House Council on Boys and Men[ix] (*sign the petition here*).

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[i] http://powderroom.jezebel.com/almost-half-of-teen-boys-and-young-men-have-been-sexual-1556730508

[ii] http://www.slate.com/articles/double_x/doublex/2014/04/male_rape_in_america_a_new_study_reveals_that_men_are_sexually_assaulted.html

[iii] http://www.wnd.com/2014/08/39783/

[iv] http://www.heraldsun.com.au/news/law-order/female-sex-offenders-trigger-similar-trauma-in-victims-as-male-sex-attackers/story-fni0ffnk-1226626040689

[v] http://www.nationalpost.com/news/story.html?id=f926b44a-39c9-4c7d-bc44-24001f40c213

[vi] http://guardianlv.com/2014/04/rape-happens-almost-just-as-often-to-men/

[vii] http://www.wnd.com/2014/08/39783/

[viii] http://www.lifeissues.net/writers/air/air_vol25no2_2013.html

[ix] http://www.warrenfarrell.name/

A feminist nursing critique of circumcision (euphemism for sexual mutilation)

AVfM Video Source · 8 April 2016 · Archived copy · Original

This post isn't an endorsement of feminism, but an affirmation that when feminists act like their sacred dictionary definition, it should be recognized. PE

Thank you AVFM subscribers!

Paul Elam · 8 April 2016 · Archived copy · Original

Just a quick note to readers.

Today I purchased my plane ticket for ICMI'16 in London this July. I was able to do that because of the deeply appreciated support of AVFM readers. The trip would not have been possible without you.

As I look ahead to the conference and think about this incredible, international kaleidoscope of thought leadership in men's issues, I just wanted to say thank you.

AVFM has not paid a dime in personal revenue to anyone since February of last year. Without subscribers to help pay operational costs, we don't go to this crucial event — we don't even publish counter-theory. You have kept us afloat.

Thank you again for supporting us with a subscription and to those who support us in the future (nudge, nudge, wink, wink, the buttons are top right).

Oh yeah, there is room for you. Get your tickets here.

Paul

Female sailor's false rape allegation, plot fails

Michael Conzachi · 8 April 2016 · Archived copy · Original

Twenty years ago a most bizarre false rape allegation case in the U.S. Navy resulted in the murder of the accuser; but not in the manner you would think.

On May 14, 1996, 31-year-old U.S. Navy Petty Officer Third Class Elise Makdessi, an air traffic controller at Oceana Naval Air Station in Virginia Beach met her demise, in a bizarre and unusual twist involving false allegations of rape and sexual harassment at the hands of her co-workers and supervisors. On one occasion she alleged that she had been raped by three co-workers who all took turns.

Petty Officer Third Class Elise Makdessi

About a month, before she was murdered, Elise Makdessi took to making a 20-minute videotape on the couch of her home where she claimed that she had been subjected to acts of rape and sexual harassment, but never named her assailants. She revealed that she had kept their names in a safe deposit box in case anything happened to her or her husband. No safe deposit box or names were ever found.

She is seen on the tape, trembling and occasionally wiping away tears. She alleged that the Navy was protecting her assailants and that superiors told her to keep her mouth shut or risk a demotion.

There's only one problem. None of it was true.

In a bizarre, elaborate, and deadly plan, her Lebanese husband; Adibeddie Ramez Makdessi, who goes by the name of Eddie, murdered his wife and one of her co-workers, 37-year-old Petty Officer First Class Quincy Brown.

Petty Officer First Class Quincy Brown

Eddie and Elise concocted an elaborate plan for her to make false allegations of rape and sexual harassment at the hands of her Navy co-workers, including Brown. Along with her rape allegations, she also alleged that her complaints to her chain of command fell on deaf ears. To prove it, she took to making the videotape with her husband directing it. Their elaborate plan; at least what Elise thought, was that she would make these allegations, then sue the U.S. Navy for allowing her to be raped and sexually harassed and that her reports to Navy higher-ups were ignored, and hopefully, cash in for some big bucks.

Eddie however, had a different plan.

Eddie Makdessi

Then, on the night of May 14, 1996, prosecutors claim that Elise and Eddie lured fellow sailor Quincy Brown to her home to have sex, and Elise allowed Quincy to tie her to the bedposts. Prosecutors allege that her husband Eddie was hiding in the home, perhaps in a closet while the two engaged in sex and Quincy had ejaculated inside of her, thereby proving that sexual activity had occurred.

When Quincy went to leave, Eddie Makdessi then suddenly appeared and shot him several times in the chest; once directly in the heart, killing him instantly. Prosecutors allege that Eddie then went over to the tied up Elise on the bed and stabbed her to death in the stomach and throat; cleaned the knife, then planted it in Quincy's hand.

Eddie Makdessi claims that when he and his wife Elise came home from dinner that night, someone hit him from behind; knocking him out and tying him up. When he came to, he claims that Quincy Brown was stabbing his wife, and he went for a gun in a nearby nightstand drawer and shot Quincy in self-defense.

He claims that he was too late to save the life of his wife, who died of multiple stab wounds.

When police arrived, they were suspicious of the circumstances but did not have enough to charge Eddie.

More facts would emerge however in the 10-plus-year investigation as it was learned that a month before Elise was murdered, Eddie had taken out a half-million-dollar life insurance policy on her. Eddie soon collected the half mil as well as Elise's 200K Navy life insurance policy. So he cashed in with 700K and fled the country. With his money, he traveled the world and re-married and had a daughter. Prosecutors allege that the motive was the insurance money.

The crime scene photographs were later given to a nationally renowned crime scene forensic analyst who; through comprehensive testing determined that Eddie's version of the story did not match the blood splatter analysis on the crime scene photos.

Additionally, Elise's female friends and co-workers were interviewed by investigators and all stated that Elise never mentioned to them that she had ever been raped or sexually harassed; EVER.

In 2001, Eddie Makdessi was indicted for the murder, but he was re-married and living in Russia. He was tricked into coming back to the U.S. by a reporter who had been in contact with him, where he would claim that he had evidence; the videotapes where Elise made her allegations would clear him of the murders, and place the blame back on the Navy. He was taken into custody immediately upon disembarking from an airplane. In March of 2006, he was convicted of two counts of murder and sentenced to life in prison. He was also fined 200K.

In this case, the desire to profit from making false allegations backfired and Elise Makdessi paid for it with her life, as well as fellow sailor Quincy Brown; who by all accounts was probably guilty of bad judgment and adultery, but was not a rapist.

Eddie Makdessi's elaborate get rich plan, using false allegations of rape and sexual assault off the backs of Navy sailors and the U.S. government, and using his wife and then killing her and an innocent man all came tumbling down.

One can only imagine if their original elaborate plan had gone through? Just how many Navy men would have been caught up in the dragnet to rid this Navy unit of the awful, terrible, violent rapists in their midst; repeatedly raping poor-poor Elise; the brave, courageous survivor of violent sexual assault?

Yeah maybe if it was true, but NOPE,,,, IT WAS ALL A LIE!!!

What also came out during this ten-year investigation was the fact that Elise had flunked out of air traffic control school, and Eddie had a history of various insurance scams.

False allegations are nothing new; especially those made to profit from them.

This occurred in 1996, and even back then, well before this recent hysteria of the sexual assault witch hunt began, female service members, and some men, were conjuring up ways to profit from making false allegations of rape and sexual harassment.

A culture in the military existed back in 1996 and has been exacerbated since; and this culture makes it profitable to be a rape victim, regardless if a rape happened.

I understand that there are legitimate sexual assaults in the military, but with the explosion of false allegations, and the current witch hunt in which any allegation equals obtaining a conviction by any means necessary, it seems as though the psychiatric patients are running the asylum.

The pendulum has swung so far into the depths of lunacy and into the Twilight Zone, one wonders if it can ever be brought back.

This one looney plan, however; backfired.

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The Revolutionary Stupid Movement – TFF Episode 25

AVfM Video Source · 9 April 2016 · Archived copy · Original

In Episode 25 Professor Fiamengo discusses the absurd behavior of The Revolutionary Student Movement.

StudioBrule

Liquored enough to mentally lick'r...

Clint Carpentier · 9 April 2016 · Archived copy · Original

Three stiff ones later… she's still got one up on me…

Ok, Bree Olson. If you don't know her, fuck off! Have you any idea how much toilet paper I've… ahem. She's a porn star of very high caliber. Her career was short but packed, uhh… ahem. She's short, well built, and has nice feet; gawd… no, I CAN finish this…

She's put out a video recently, to tug at our heart strings. Her complaint is, that now that she's retired from porn she can't find a job because of moral reasons. Complete with no professional make-up on. Well it worked, Angry Foreigner, a Swede who has put out many respectable videos about feminism and the Muslim takeover of Sweden, has jumped into the Moral Morass, mmmm more ass… he thinks this woman should be respected. He thinks porn stars should be respected; and to THAT, I will agree with him, porn stardom is a service, it's a comfort I enjoy… liberally… enthusiastically… shamelessly. Angry Foreigner spent 12 minutes raging morally about how this woman was wronged, and how the comments to her video are wrong.

Angry Foreigner… and any other fucking geek with a knee-jerk hard-on… you are wrong!

Bree Olson is not broke, she's not desperate for work, and she is not yet past her prime. She is worth more than $5 million; she will get royalties for the rest of her life because she was more than a porn star, she was the idyllic porn star, petite plump juicy and wantonly energetic. And she is still desirable enough to stay in the business.

Though I'll grant that her prime is waning fast now.

She is a woman with a mission, an ideological mission. She is trying to get the business destroyed. Why? Well, not because of anything to do with the business itself, but because of how society morally treats porn stars.

Ahem… her grandparents were Ukranian concentration camp survivors; however, she's a Texan. Quadruple facepalm. The one state where both oral and anal sex is FUCKING ILLEGAL!!! Oh, mah Gawd…

Butt… let's put that aside for a moment. Given the current legal climate of her-ass-meant laws, she's a walking lawsuit looking for a place to happen. That alone compels me to agree with the supposed employers she's apparently been rebuffed by. There's no man in North America who doesn't know who she is, and this creates an automatic sexual tension; whether willful or not, it's there.

Is she a feminist? Don't know, don't care.

I'm more interested in whether the jobs she's supposedly applying for, are in the private sector, or the public sector. If those jobs are in the public sector, then she has a case, and can go through legal means to receive justice. However, I think she may be dealing with private jobs, in which case she's shit out of luck. Private business' are not obligated to view potential employees through the lens of equality; nor should they be. Public jobs, however, are bound to uphold the constitution. Seen in this context, her video is meaningless babble.

Put bluntly; she is just another Anita Sarkesian.

To compound matters, she is a college drop-out. She claims that she had meant to stay in college during her career. However, when her grades started dropping, as women are wont to do, she fucking QUIT!!! She has NOTHING!!! She IS nothing. And she's wanking about what??? SHE… wants respect for her shitty choices. She could have been a doctor.

There are countless porn stars out there, who got into the business for specific reasons, who planned their retirement, who retired on schedule, and don't wank on about how their life is fucked.

Do NOT fall for her emotional plea. She is not hurting, not yet. And as much as it pains me, I won't be oogling her anymore. I still got Mandy Dee.

The badass feminist coloring book

AVfM Video Source · 10 April 2016 · Archived copy · Original

Shoe0nHead brings us the latest feminist gift to world culture

What Men Fear the Most

AVfM Video Source · 11 April 2016 · Archived copy · Original

Paul discusses primary fear men have.

Please subscribe to An Ear for Men.

Won’t somebody think of the feminists?!

AVfM Video Source · 11 April 2016 · Archived copy · Original

Meet Shannon – a (feminist leaning) media arts student who is going to tell us plebs about how YouTube is a sexist, misogynistic misery factory that tramples any woman that even thinks about getting involved.

https://www.youtube.com/watch?v=DXecKZCkDco&ab_channel=Bearing

Bearing‘s YT channel.

FaceBook removes AVFM's page

Paul Elam · 11 April 2016 · Archived copy · Original

The A Voice for Men FaceBook page was unpublished by FaceBook today. No reason was given other than a generic inference that we were in violation of their community standards. I find no reason to believe that this means anything but the fact that we were in violation of their feminist based rules for speech.

This is a shame for the great team of people who worked hard producing material on a regular basis and for the 33,000 fans who had seen fit to like the page.

Their appeals process seems to be a sham as well. There is a single button to click for an appeal. They afford you no opportunity to ask questions or to get clarification on how a page is actually in violation of Facebook standards (which I am certain we were not in actuality).

So, in the short version, this appears to be the work of censorious feminist ideologues working in a modern Facebook environment that favors their agenda.

Love sick (part 1)

Dr. Frank Tallis · 11 April 2016 · Archived copy · Original

The following is Part 1 of a three-part extract from Frank Tallis' book *Love Sick*. The book takes a good look at romantic love, or more accurately the sickness of it – a fact underlined by many writers at AVfM who have exposed the bankruptcy of romantic chivalry. Dr. Tallis' extensive clinical experience confirms just how sick-making these practices are for all who indulge them. – Eds.

Incurable Romantics

> Love, love, love – all the wretched cant of it, masking egotism, lust, masochism, fantasy under a mythology of sentimental postures, a welter of self-induced miseries and joys, blinding and masking the essential personalities in the frozen gestures of courtship, in the kissing and the dating and the desire, the compliments and the quarrels which vivify its barrenness.
>
> *The Female Eunuch*, Germaine Greer

Romantic love has been described by the Jungian psychoanalyst Robert Johnson as `the single greatest energy system in the Western psyche'. Although this sounds like a wildly extravagant claim, it is almost certainly true. Love – and in particular romantic love – is our great preoccupation. Almost every aspect of our life is affected, in some way, by the concept of romantic love.

The word 'romantic' is troubled by a long history. It is like an overworked canvas, the composition and brushwork of which cannot conceal the suggestion of earlier drafts. English dictionaries distinguish 'romantic' with several definitions, but in reality, such tidy divisions are misleading. When we use the word, these different meanings ings bleed into each other. To be romantically involved is an admission that carries a host of implications: passion, folly, obsession, anguish, recklessness, intrigue, and adventure; archetypes rise from varying depths and jostle with each other for recognition and influence.

As with any native tongue, we first speak the language of romantic love without being able to explain its grammar. The assumptions on which romantic love is predicated are buried in the unconscious mind, where they exert a powerful influence on our beliefs, attitudes, and expectations. We never pause to question their legitimacy. When a romantic hero decides he will sacrifice everything for love, no one will ask 'Is she really worth it?' or 'Can't he find someone else?' Romantic love has its own obscure logic which we all tacitly accept.

The roots of romantic love run deep. Indeed, the fundamental mental conventions of romantic love were consolidated on the ancestral plains of Africa, where evolutionary pressures determined that men should court women, that women should be coy, that relationships should be exclusive, and that love should storm the mind like a form of madness. However, since the rise of civilisation, these features have been increasingly complicated by ideological factors. The roots of romantic love are profoundly deep, but, now, they are also hopelessly tangled.

To understand fully the concept of romantic love requires an examination of its cultural history (in addition to its evolutionary history)…

* * *

The Islamic courtly tradition was introduced into Western culture by the troubadours, whose poetry preserved many features of Arab mysticism – particularly, a quasi-religious praise of female beauty. However, as this theme was reworked, it also began to change. Spiritual inaccessibility gradually evolved into alluring aloofness, which in turn became regal disdain. Thus, a recurring figure in troubadour poetry was the cold, cruel mistress.

The theme of inaccessibility was also explored in another way: the introduction of a female character, immensely desirable, but unavailable through marriage.

Even at this very early stage, the authenticity of love was being judged according to its difficulty (with respect to obstacles and impediments) and its irrationality. In troubadour poetry, we can recognise the cultural ancestry of modern concepts such as Lee's mania or Tennov's limerence: love that does not need liking – love that may even thrive in response to rejection or contempt. The troubadour's cruel mistress reappears again and again in literature in different guises: the enchantress, the femme fatale, the Belle Dame sans Merci. Long before psychologists began to study love in a systematic way, literature required a particular female type who would represent unhappy love.

The doctrine of romantic love (also known as *courtezia* or *amour courtois*) would have spread across Europe irrespective of royal patronage; however, the process was certainly accelerated by events at the court of Poitiers, where William IX is reputed to have been 'the first troubadour' (on account of having written the earliest surviving examples of coutly verse in the Provencal language). It was also at Poitiers that William's granddaughter, Eleanor of Aquitaine, and her daughter, Marie de Champagne, encouraged celebrated poets such as Bernard de Ventadour and Chretien de Troyes to compose works that exemplified courtly ideals. A narrative vehicle that was popular among the poets of Poitiers was Arthurian legend, which delivered a cast of characters whose relationships could be fully exploited to dramatise the frustrating dynamics of romantic love. Thus, Guinevere's beauty is beyond compare, and Lancelot – Arthur's most loyal servant – must fall hopelessly in love with the queen. (English readers are more familiar with this dynamic through Sir Thomas Malory's *Le Morte d'Arthur*.) In the poetry of Chretien de Troyes, love – always complicated, but even more complicated by courtly conventions – is once again described as an illness: 'My illness is what I want. And my pain is my health… I suffer agreeably… I am sick with delight.'

One of the most extraordinary developments at Poitiers was the creation of an inner court – the Court of Love – where noblewomen would meet to pose questions about love and the proper conduct of lovers. Questions would then be disputed, juried and judged, according to the increasingly dogmatic principles of *courtezia*. Perhaps, in an effort to make the task of this inner court easier, Marie instructed a cleric, Andrew Capelanus (also known as Andrew the Chaplain), to write a formal book of statutes: a kind of lovers' charter.

Andrew began his task by consulting a classical authority – the *Ars Amatoria* (or *Art of Love*) by Ovid. It is difficult to imagine a more inappropriate work on which to base a 'respectable' canon. As with much to do with romantic love, history reveals cross-purposes, because for Ovid adoration is only a means to an end. Ovid adores, not because he can't help himself, but because by feigning adoration he is more likely to succeed in seduction. He is a cunning and manipulative strategist, who advises on everything from good 'chat up' lines to how physical defects can be concealed by adopting special positions during intercourse. In an age of political correctness, he is still able to offend modern sensibilities. He recommends pretending to cry, making false promises, writing flattering verses (however insincere) and even coercion: `Some force is permissible – women are often pleased by force.'

Ovid also advises the aspirant libertine to affect the symptoms of love sickness: 'All lovers should be pallid, it's chic to be pale;/ Only fools deny it, pale skins rarely fail.' Moreover, he observes that loss of appetite and worry 'make the young lover as thin as a rake'. Therefore, if wishing to attract the attention of women, one should: `Look lean – it suggests passion.'

When Andrew Capelanus came to write his own work – *The Art of Courtly Love* – he did so by borrowing from Ovid. Thus, Ovid's cynical observations were used to shore up the romantic ideal. Love sickness – merely another weapon in Ovid's armamentarium – became fully established as a crucial sign of love's authenticity.

Capelanus described love as `a certain inborn suffering' and suggested thirty-one rules of love. They include the following:

Rule 2 He who is not jealous cannot love.
Rule 9 No one can love unless he is impelled by the persuasion of love (also translated as: No one can love who is not driven to do so by the power of love).

Rule 13 When made public love rarely endures.
Rule 14 The easy attainment of love makes it of little value; difficulty of attainment makes it prized.
Rule 15 Every lover regularly turns pale in the presence of his beloved.
Rule 16 When a lover suddenly catches sight of his beloved his heart palpitates.
Rule 20 A man in love is always apprehensive (also translated as: A lover is always fearful).
Rule 21 Real jealousy always increases the feeling of love.
Rule 22 Jealousy, and therefore love, are increased when one suspects his beloved.
Rule 30 A true lover is constantly and without intermission possessed by the thought of his beloved (Also translated as: The true lover is continuously obsessed with the image of his beloved.

Love and mental illness were closely linked according to the principles of Hippocratic medicine; however, Capelanus's principles seem to do much the same thing. At Poitiers it was decided that love – if true – must be disturbed and slightly perverse; it must be obsessive, compulsive, agitated, anxious, jealous, suspicious, clandestine, and frustrating.

There is still some debate concerning to what extent Capelanus meant his rules to be taken seriously. It is possible that *The Art of Courtly Love* was meant to be satirical – but if so, its satirical content was lost on contemporary and subsequent generations. *The Art of Courtly Love* was never viewed as a critique. It was always viewed as a manifesto.

Romantic love became an increasingly important feature of literature in the late twelfth and thirteenth centuries. The *Lais* of Marie de France and de Lorris's *Romance of the Rose* are significant examples; however, the quintessential courtly romance of the middle ages must be *Tristan* – now more widely encountered in the opera house as Wagner's *Tristan and Isolde*.

Although *Tristan* does not feature King Arthur, it is an 'Arthurian' romance set in a landscape of castles, quests and dragons. An authenticated 'original' does not exist, but five versions have been handed down – the most famous being those of Beroul, Gottfried von Strassburg and Thomas.

Tristan is raised by his uncle, King Mark of Cornwall, and it falls upon him to escort King Mark's bride-to-be, the beautiful Princess Isolde, from her home in Ireland to the king's castle. While crossing the Irish Sea, they both mistakenly drink a love potion, and subsequently fall in love. The love potion – a potent symbol of love's madness – neatly excuses Tristan's betrayal of his uncle.

In Gottfried's version, the bemused Tristan complains: `I do not know what has come over poor Isolde and me, but we have both of us gone mad in the briefest space of time, with unimaginable torment – we are dying of love …'

Tristan and Isolde (against their better judgement) become clandestine lovers and, in doing so, stir the gods of tragedy. Much of the ensuing drama concerns their attempts to avoid discovery, and eventually they must separate. Tristan is wounded by a poisoned spear and, as his life ebbs away, he calls for Isolde. She rushes to be with him, but arrives too late and can do nothing to save him. Clasping his dead body, she gives up her spirit and dies.

During the middle ages, romantic narrative's landscape of kings and queens, knights and ladies, heroism, bravery, destiny and magic became established in the Western imagination, and is familiar to children, appearing in numerous story-books. The idea of romantic love has penetrated so deep into our culture, that few people escape its influence before leaving the nursery. Unfortunately, a consequence of this is that many grow up assuming they will find fairy-tale happiness in the real world – an expectation that is rarely fulfilled. Moreover, it is curious that the main exemplars of courtly romance (which in a sense foster our fairy-tale aspirations) rarely end with a `happy ever after', but with torment, tears and death.

Continued in part-2…..

Patriarchy and Toxic Relationships

Tim Patten · 11 April 2016 · Archived copy · Original

Those of us who are intent on meeting a mate, pair-bonding with a partner, or marrying the love of our lives will face numerous obstacles in our efforts to find happiness in this way.

For one thing, many of us will be forced to abandon hope of having an equal relationship, particularly in a time when, as Gloria Steinem noted, "*society…encourages women to be victims every way*."[i] Notions like this, including descriptions of women as chattel, are actively promoted by the media and on college campuses, strongly influenced by women's and gender studies programs that characterize our primordial patriarchy as an institutionalized and socially acceptable framework for male domination over women.[ii] Men are, in essence, encouraged to debase women with objectification, power, and authority.

Under the circumstances, it is not hard to see why many women develop anger, resentment and contempt towards men, which can provoke desires and fantasies—as well as acts–of revenge. The relationship between the sexes has become a power play, where interactions are viewed in a harsh, zero-sum light. If women beat men by a wide margin on the playing field, the response is not "great job!" Instead, there are hostile taunts, such as "girls rule and boys drool!" Female empowerment has metamorphosed into an ugly vision of females overpowering males. Talk of "girl power" simply means pushing back against male authority.

Authority Figures

To be sure, people have butted heads with those in positions of authority throughout history. Indeed, author J.K. Rowling once remarked, "*authority figures attract trouble,*"[iii] while businessman Vivek Wadhwa noted that a "k*ey ingredient to innovation is the ability to challenge authority and break rules.*"[iv] Not surprisingly, the assertion that men are patriarchal overlords has nourished thoughts of retaliation among women, fostering a mentality where males and females are combatants rather than comrades. Scarier still, it has inspired violent imagery of women dominating their men. For many of us, the playing field of love and marriage has been transformed into a cage match of gendered adversaries, where equality is rare.

Hell Hath No Fury

Admittedly, there are some who believe that patriarchy is an illusion; others, meanwhile, have no doubt that the widespread oppression of women is evidence of its existence. The fact that those on the very upper reaches of the economic ladder own or control the vast majority of the world's assets, businesses and employees suggests there is no place or part in society that is *not* subordinate in some way to this particular structure—aside from a few matriarchal villages in Africa, perhaps, everything is patriarchy.

Whether accurate or not, something has clearly played havoc with the relationship between the sexes. While some women have embraced our differences and are incredible mates, others have established fulcrums of male antipathy, moving them freely along a continuum that begins with caution and distrust, passes through resentment, and ends at hatred. Indeed, those of us who are in love can easily find ourselves in danger; we must develop a gendered lens so we can objectively evaluate current and future companions. We must also be careful about our own actions. If we are controlling, aggressive or violent toward women, we must find ways to calm down and understand the source of our anger.

Truth

Still, even if we manage to keep matters in check, the question of whether this will result in a win-win situation remains open. The truth is, the patriarchal system–or, perhaps, the belief in it–has likely damaged many prospective partners, who may view us, consciously or subconsciously, with distrust, disgust or begrudging hate. Hopefully, we notice the signs of a problematic partner early on: she crosses her arms over her chest and prevents us from gaining the conversational upper hand; she demands the last word in an argument; or she waves our ideas away, spins

around in a huff, and stomps up the stairs.

If such behavior occurs, that doesn't mean we should respond in kind. While choosing the wrong partner–or at the least, someone who is unwilling to alter their destructive behavior–can destroy our lives and futures, it is worth bearing in mind that there are alternatives to simply lashing out. By acknowledging the role that primordial patriarchy may have played in fostering resentment and antipathy within our significant other, we are in the driver's seat: we decide whether and how to deal with her wrath.

Men Have Options

Among the paths we might choose are:

A negotiated relationship. Even though divorce rates are sky-high at 40-50%,[v] and four out of every ten couples who stay married say they are unhappy,[vi] there are some who manage to work through their gender-power issues. Premarital counseling can be a perfect solution for those who are serious about and intent on having a wonderful future together.

The wealth solution. The resources that billionaires have at their disposal can keep wives comfortably ensconced in a life of luxury while business, social and other demands can mean that the two partners don't see enough of each other to wage endless conflict. Sadly, this option is not available to most of us.

Succumb to her will: If we breach one of the thousands of bulwarks against male oppression that have built up inside of her, we will receive an angry tongue-lashing–or worse. Some of us willingly give in, never fighting back as we try hard to be respectful, considerate, and responsive to her every need. We accept endless bickering and nagging. We walk on eggshells, allowing her to continually test our love. We ensure that we tell her she is pretty, has beautiful hair, is not fat and smells good. Unfortunately, studies show that suppressing our needs and wants and sustaining years of such negativity can cause mental and physical health illnesses.[vii]

Stand up for ourselves. Every time we talk over her or otherwise try to gain the upper hand, her sliding scale of mistrust moves closer to hatred. Like many women, she may actively count the times we wounded her and, at some point, retaliate. Soon, we will find ourselves destined for vengeance that only a woman can unleash. The divorce will likely be a living hell—one that has led to depression and suicide in no small number of men.[viii]

Go our own way. Perhaps the only real answer is to join an ever-growing movement that believes the modern world can and will be incredible for us men. A hurricane of men's liberation awareness–MGTOW, Red Pill and Herbivore Men–is circling the planet, and it is unleashing freedom and empowering us to define and follow our own unique, and uniquely masculine, paths.

The Modern Men's Liberation Movement

It is a new day for men: knowledge and freedom are at our fingertips. We now have the opportunity to design the kind of passionate life that we might once have only dreamed about. The first step, of course, is to move beyond patriarchal expectations regarding relationships and marriage and forge a life of purpose designed with ourselves, our community and those we love most in mind. When we go our own way, we will discover who we truly are and wish to be, and realize the satisfying life that we were destined for.

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MRA – Label Detox

AVfM Video Source · 12 April 2016 · Archived copy · Original

Realraven2000's thought's and replies to Sargon's suggestion of dropping "the label." imho, MRA is not lost.

If you like this video, please support Realraven2000's YT channel.

Dr. Samir Al-Ali of London, “Known Plastic Surgeon / Genital Mutilator”

Gary Costanza · 12 April 2016 · Archived copy · Original

Does your doctor have a dark side?

Is he or she a seemingly normal doctor by all other accounts who mutilates babies as a sideline? I give you Dr. Samir Al-Ali, a plastic surgeon who also circumcises male infants at his clinic “Circumcision in London.”

Dr. Samir Al-ali has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

Dr. Al-Ali practices plastic surgery at the same location as his circumcisions, but uses a different website, beverleyclinic.co.uk, which brings up something I’ve been thinking about.

Does your doctor have a dark side?

Would you knowingly support someone who sexually abuses children? How about someone who performs Female Genital Mutilation (FGM)? You wouldn’t? Then why support anyone who practices MGM, because that’s exactly what circumcisers do.

We can help stop these heinous acts by voting with our feet and avoiding these ‘doctors’ for all services that they provide, giving them the message that genital mutilation of infants is immoral and most likely illegal.

From Dr. Al-Ali’s website circumcisioninlondon.co.uk:

“Welcome to our Circumcision Clinic in London, offering you professional services in circumcision for all ages. The circumcision will be pain free since our very own Plastic Surgeon has worked in the medical profession for more than 30 years and has competently carried out major life saving surgeries in the UK and overseas. His excellent work and contribution has seen his work published in the newspaper and on international TV.

Pain-free Circumcision

The circumcision is pain-free during and after the procedure. Dr Al-Ali has had 30 years experience in giving local anaesthetic. Before starting the circumcision, Dr Al-Ali will test the patient making sure that the circumcision is completely pain-free.”

There’s no way of knowing the level of pain endured by the infant, but we know that it is not painless, and the AAP recently declared that this procedure is not safe for infants.

Under “Feedback” we see:

> Paul Davey – 56 years old
>
> First, briefly the reason why: Unlike my 5 brothers who were all circumcised shortly as infants, for some reason I was left intact, despite our mother being a trained nurse and a history of phimosis known to be

> common in our family. At my own request, after years of putting up with the usual problems of a tight, restrictive foreskin, I was finally circumcised under the NHS in my late teens. It was then a very painful experience, but I accepted it had to be done and was grateful for the help. I'm sure they did their best. That said, I was never happy with the result, my circumcision scar was noticeably uneven, and only extended about half-way down my glans when flaccid, or even partially erect. I still had some discomfort and pinching pressure when my penis naturally retracted into my body, such as when sitting for long periods of time, as in a theatre, or a long car journey, but to be fair this was generally mild, and in the end I just got used to it. A few months ago, having met the lady who was to become my wife, she made it clear at the start that for health reasons, she only ever had sexual relationships with circumcised men, and although she accepted that I had indeed been circumcised, she found the condition of my penis off-putting and she asked me to have a fuller, proper circumcision done at some stage soon after our marriage. I had never heard of recircumcision before but I agreed. We researched this subject on the internet, and this fiinally led us to Dr Al-Ali.
>
> I left the surgery about 2PM, having arrived at midday. The journey back to South London took about 2 hours, not at all bad. I took the pain-killers about an hour later, about 5PM, as instructed. I changed into a tee shirt and light weight jogging bottoms, but kept 2 pairs of underpants on, again as instructed. My wife arrived home about 7pm as usual, and immediately asked for a visual inspection! At this point I noticed that the dressing had come off. Dr. Al-Ali had warned me that in my own case, this would probably happen as my penis retracts into my body rather more than most, a condition known as "hidden" or "buried" penis. However, when I stand up, my penis comes back out by itself, so it never been a real problem. I should perhaps research this a bit more, but then again, the saying "if it's not broken, don't fix it" comes to mind. I could tell by her expression that she was delighted with the result, then she said that this was exactly how she had imagined how it would look, and I showed her how to replace the dressing, which she did extremely well. We spent a very quiet evening together, she called her parents to tell them the news. As always, they were happy to hear their daughter's excited voice. "Like a dog with a new bone" I heard her father laughing. They are great people, really.
>
> Time passed, my pubic hair began to grow back and the stitches began to gradually dissolve. The feeling of my glans rubbing against the material of my underpants felt strange at first, but I quickly got used to it, as I suppose all newly circumcised men must!
>
> My wife is so much more relaxed now she knows the operation is over, we got exactly the result we imagined and was a real success. There really is no down side. I will conclude with a big thank you from my wife and I to Dr.Al-Ali, Mohammed and the rest of his staff for the job they did for us. The whole experience was professional, friendly and very efficient. This has brought my wife and closer together, she was right all along [as usual.]

I don't know if he needed that circumcision in his teens, but it sure disfigured his penis beyond having a "tight foreskin," and remember, the patient above **consented** to his surgery, a right that Dr. Al-Ali doesn't afford to the infants he disfigures.

"Like a dog with a new bone." Really?

Let's be frank – the medical profession has done a shitty job protecting baby boys from this unethical practice and it continues due to ignorance and greed. Medicine must learn about the function and care of the foreskin rather than treating it as a disease to be amputated. **The man above should have had an option to fix his tight foreskin and not remove it.**

Under "Benefits of Circumcision:"

> Benefits of Circumcision:
>
> 1.Circumcision improves the hygiene and cleanliness of the penis
>
> 2.It reduces the risks of balanitis and balanopothitis (Inflammation of glans and the foreskin)

> 3. Circumcision decreases the risk of HIV in men (BMJ 2000;320(7249):1592 (10 June). For further readings, please visit http://www.bmj.com/cgi/content/full/320/7249/1592
>
> 4. Females with circumcised partners are at a reduced risk of contracting cancer of the cervix of the womb than females with uncircumcised partners. If you would like to find out more then please visit http://www.bmj.com/cgi/content/full/320/7249/1592
>
> 5. Circumcision eliminates the risks of phimosis (inability to retract the foreskin during erection) and paraphimosis (inability to relax the foreskin after erection).
>
> 6. Circumcised men are much less susceptible to cancer of the penis
>
> 7. Circumcision also reduced the risk of urinary tract infections

All these supposed "benefits" have been debunked, and are just the latest attempts to justify this practice.

Don't support genital mutilation by supporting the careers of plastic surgeons, Ob/Gyns, or pediatricians that also cut babies. See "Known Genital Mutilators" or do a search of the doctor + "circumcision."

Since Dr. Al-Ali has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Al-Ali's practice information follows:

Tel: 020 8951 3794
Mob: 0788 6779958

Circumcision in London
78 Beverley Drive
HA8 5NE

info@CircumcisionInLondon.co.uk

> Does Your Doctor Have a Dark Side? Dr. Samir Al-Ali of London, "Known Genital Mutilator" https://t.co/ROf04RS9hm pic.twitter.com/zwIrMsCW5w
>
> — gary costanza (@jerrytheother) April 12, 2016

Love sick (part 2)

Dr. Frank Tallis · 12 April 2016 · Archived copy · Original

The following is Part 2 of a three-part series about romantic love from Frank Tallis' book *Love Sick*. In this part Dr. Tallis uncovers the cultural roots of men's tendency toward idealizing women and placing them on pedestals. – Eds.

Incurable Romantics

The romantic themes of idealisation and forbidden (or non-consummated) love were taken to new extremes in Renaissance Italy. Poets such as Dante and Petrarch placed their muses on absurdly elevated pedestals. Dante's Beatrice, and Petrarch's Laura, are portrayed as models of perfection and purity. Moreover, the fact that both women died prematurely and then reappear in poetic visions, emphasises their divinity. There is some debate concerning the identity of Petrarch's Laura. She may have been Laure de Noves of Avignon (a married woman with children), or she may never have existed at all (being merely a poetic invention). Dante's Beatrice, on the other hand, was definitely a real person.
The extreme idealisation of Beatrice and Laura is partly attributable to Marianism. During the thirteenth century, Mary became increasingly important as a mediator between human beings and God. It was to Mary that the majority prayed for divine intercession. She was more `human', and therefore approachable, than all three personifications of the Holy Trinity. Moreover, her curious (and paradoxical) position as the mother of God gave her considerable authority. For some time, the river of romantic literature was swollen by the tributary of Marianism. Women were worshipped with religious fervour, and sexual desire was wholly sublimated.

The story of Dante and Beatrice is principally recorded in Dante's *The New Life* (a hybrid of autobiography and literary treatise). They met for the first time as children, when the poet accompanied his father to the house of Folco Portinari (Beatrice's father). Dante immediately fell in love with Beatrice and remained devoted to her (more or less) for the rest of his life. She was married to a banker from an early age, and so – in true courtly style – Dante was forced to admire her from a distance. He appropriated the Arthurian role of Lancelot, and championed his `mistress', not with arms, but with poetry.

The Marian nature of Dante's love for Beatrice did not exempt him from the commonplace symptoms of love sickness. He complained of all the usual problems: expansive moods and depression, lightheadedness, obsession, anorexia, sleeplessness, paleness, trepidation and anguish. And Beatrice occupied such an elevated position in his universe that even the slightest suspicion of her disapproval was crushing. When she failed to return his greeting, Dante became extremely distressed:

> … I was overcome by such sorrow that I left my fellow men and went to a secluded place, where I could bathe the earth with my bitter tears. Then, when my weeping was almost exhausted, I took myself to my room, where I could lament without being overheard. There, while calling for mercy from the lady of courtesy, and crying `Love, help your servant!', I fell asleep like a little child crying after it has been beaten.

If anything, the spiritual nature of Dante's love for Beatrice seemed to exaggerate the usual psychopathological resonances. Even his moments of rapture were tainted with the uncomfortable, manic energy of a religious fanatic. His eyes shine, and we question his sanity; we are not very far away from shaking fists, prophecy and revelation.

Perhaps the most compelling example of this arose during a period of sickness, when it suddenly occurred to Dante that Beatrice was mortal and might one day die: 'At this I was overcome by such delirium that I shut my eyes and started to thrash about like a fever patient.' He then entered a world of lurid hallucination: 'Then I saw the sun darken and the stars changed to such a colour that I thought they wept; birds dropped dead while flying through the air, and there were vast earthquakes.' We are reminded of the darkness that fell on the earth at the time of the

crucifixion. For Dante, a presentiment of separation was not painful – it was the apocalypse.

At the age of twenty-four Beatrice did die, and predictably Dante was thrown into deep despair – even though, by then, he too was married. While grieving, he became temporarily infatuated with another woman; however, these feelings were completely expunged when Beatrice appeared to him in a heavenly vision. Dante was reminded of Beatrice's incomparable beauty and he subsequently committed himself to a life of continued adoration. He became, in effect, a votary.

Love is predicated on togetherness in a world where things must exist separately, and total separation – because of death – is an inevitable and unbearable truth that few lovers can keep from contemplating. In the history of romantic story telling, love and death are old companions. Great love stories are made all the more poignant by our certain knowledge that the couple are cavorting on the lip of an open grave.

In his scholarly treatise, *Love in the Western World*, the Swiss philosopher Denis de Rougemont wrote:

> Romance only comes into existence when love is fatal, frowned upon and doomed by life itself. What stirs lyrical poets to their finest flights is neither the delight of the senses nor the fruitful contentment of the settled couple; not the satisfaction of love, but its passion. And passion means suffering.

To live up to the romantic ideal, love must be fated. It must be passionate, painful and ultimately doomed. It must culminate in death and, if we are lucky, transfiguration.

But why?

Although death appears in love stories prior to the middle ages, it does so in the service of tragedy. After the middle ages, however, death is almost wholly in the service of love. The outcome of a fated love story might still be tragic, but death's function has changed. Essentially, it offers unlimited possibilities for idealisation.

The most extraordinary feature of Dante's *The New Life* is the degree to which he idealises Beatrice. Until Dante, almost all love poetry – however heady – recognised that beauty fades. In the end, time must ruin even the loveliest of faces. Yet, when it comes to Beatrice, Dante simply refuses to concede any ground to time. Of course, Beatrice conveniently obliged him by dying young, and in the reliquary of Dante's imagination, Beatrice's incorruptible body parts were preserved like those of a medieval saint.

The romantic tradition has always demanded that the beloved be, in some sense, beyond reach. Yearning, without out satisfaction or release, was presumed to be ennobling. Because romantic love is never supposed to be consummated, it never weakens, and continues to dignify the lover. When the beloved dies, she exchanges an earthly marriage for a numinous marriage. In death, she becomes completely unattainable, and the yearning must then go on for ever.

Islamic mysticism, *courtezia* and Renaissance literature have all added registers of meaning to the word `romantic'; however, it has also been enriched by association with a more recent, but nevertheless highly important, cultural development – the rise of Romanticism.

Strictly speaking, Romanticism is only tenuously connected with `romantic love'. The Romantic movement began in Germany towards the end of the eighteenth century, and continued to be influential, by varying degrees, until the end of the nineteenth. It began as a reaction against the values and preoccupations of the Enlightenment. The great thinkers of the Enlightenment venerated reason, lived in cities, and were keen to instigate political change. Romantics, on the other hand were fascinated by emotions, revered nature, and were far more interested in personal psychology than social reform.

The concerns of the Romantic movement were much wider than those of the troubadours or the Court of Love at Poitiers. Even so, in matters of love, there are several continuities that link the idea of romance with Romanticism. Indeed, the work which launched the Romantic movement was a love story which preserves many courtly themes.

This was Goethe's 1774 novel, *The Sorrows of Young Werther*.

Werther, an artistic young man, falls in love with the beautiful Lotte. Unfortunately, she is already engaged to Albert, a gentleman renowned for his honesty and good character. While waiting for Albert to announce the wedding day, Werther learns that Lotte and Albert have already been married. Werther tries to divert himself, and for a while wanders aimlessly, but his yearning for Lotte does not diminish and he feels compelled to return.

Werther is consumed with jealousy: 'At times I cannot grasp that she can love another man, that she dare love another man, when I love her alone with such passion and devotion, and neither know nor have anything but her!' He sinks into black despair: 'Ah, have ever men before me been so miserable?'

While out walking on a wet, dreary day, he meets a madman 'scrabbling about the rocks' picking flowers for his 'sweetheart'. The madman's mother appears, and explains to Werther that her son has only recently been released from a madhouse, where he has been restrained in chains for a whole year. The following day, Werther discovers that the madman was previously a clerk employed by Lotte's father. He, too, had fallen in love with Lotte, and the revelation of his love had cost him first his position and then his sanity.

The encounter with the madman is a presentiment of Werther's own fate. He becomes progressively more disturbed, agitated and has hallucinatory dreams of making love to Lotte: 'My senses are confused, for a full week I have been unable to think straight, my eyes are full of tears.' His misery becomes intolerable – even to the solicitous Lotte – who perceptively suggests: 'I fear, I very much fear that what makes the desire to possess me so attractive is its very impossibility.'

Werther cannot be reasoned with. He desires an eternal connection with Lotte, and he begins to see how this might be achieved. He leaves instructions for his body to be buried in clothes that are 'sacred' (because Lotte has touched them), and places a pink ribbon – a gift from Lotte – in his pocket. While experiencing a kind of spiritual reprieve from mental anguish ('All around me is so silent, and my soul is calm') Werther shoots himself, and dies.

A romantic love triangle, an idealised woman, an episode of wandering, and a young man who edges towards his doom. The old courtly themes are very much in evidence; however, it is Werther's demise that seems to resonate most strongly with the mystical origins of romantic idealism. Ultimately, courtly love is about realising spiritual objectives: beauty is back-lit by a sun that sets in paradise.

The spiritual sub-text of Werther's love for Lotte surfaces several times before his death. For example, at one point, he says of Lotte: 'She is sacred to me. All my desires are stilled in her presence. I never know what I am about when I am with her; it is as if my soul were throbbing in every nerve.' In another section, the possibility of a spiritual reunion is innocently raised by Lotte herself, when she discusses her religious convictions: 'There will be a life for us after death, Werther! . . . but will we find each other again? And know each other? What do you suppose? What do you say?'

The Romantics had a highly developed sense of the numinous. They believed in a universal soul – a mysterious `fundament' behind visible nature. Moreover, they believed that an understanding of this deeper truth might be achieved through communion with nature, or the experience of altered states of consciousness, such as powerful emotions, dreams or madness.

In this sense, Romanticism returns romantic love to its cultural source. It returns us to the desert, where Islamic sages sought truth in beauty. We are again in the company of Majnun, whose love is so intense, so powerful, it punctures the celestial dome and fenestrates heaven.

Romanticism is the closest thing we have to a religious faith in a predominantly secular society. This is probably because love is frequently associated with intense experiences of rapture and ecstasy. When love's madness enters its manic phase, consciousness is raised. If love is consummated, sexual activity can intensify the experience even further – evoking what psychologists have called 'oceanic feelings'.

Love's rapture and transcendent states have much in common. Both achieve a sense of escape from the limitations

of human identity by union with another being (either lover or God). The desired outcome is a kind of self-annihilation, in which personality, ordinarily overburdened with worldly concerns, is lost in a moment of pure, unadulterated bliss.

Almost all religions have a pseudo-erotic mystical tradition. Hindus practise sexual Tantra and Sufi poetry is fundamentally love poetry. Even Christianity has – to the considerable embarrassment of the Church itself – been unable to resist linking sex and spirituality. St Teresa of Avila, for example, evokes the female genitalia by describing a 'wound of love', and famously wrote about a vision in which she was penetrated by an angel carrying a golden spear with 'a point of fire'. For St Teresa, spiritual enlightenment is a process that begins when the soul falls in love with God, and ends with 'spiritual marriage'.

In *Revelations of Divine Love*, another medieval Christian mystic, Julian of Norwich, described oddly pornographic visions of Jesus Christ's bleeding body. The sensuous language she employs knowingly emphasises the carnal aspects of carnage. Thus, her 'revelation' is 'horrifying and dreadful, sweet and lovely'. Moreover, when Jesus speaks, he speaks in the person of a lover: 'It is I whom you love; it is I whom you delight in … it is I whom you long for, whom you desire.'

The division that exists between reason and emotion has created a curious predicament for Western humanity. We find it hard to believe in God, but at the same time, we still have the capacity to look at the natural world and feel something thing close to reverence and awe. Although we suspect that there is no God, we feel that there should be. We are still dissatisfied with the limitations of personal identity. This is evidenced by the continuing popularity of recreational drugs. In the absence of an alternative, many settle for a chemical Nirvana.

In the East, where spirituality is still very much a part of everyday life, less is expected of love between human beings. The spiritual instinct is satisfied by religious observances, meditation or scripture. In the West, however, where religion plays no real part in the lives of most people, we have replaced religion with love. We have become passionate pilgrims, seeking the transport and meanings of spiritual ecstasy in the religion of romance and the sacrament of sex.

Even if we have little knowledge of the cultural history of romance, we all – to a greater or lesser extent – subscribe to a broad set of 'romantic' expectations. The notion of romance has inveigled itself into every aspect of courtship, sex and love. We seek to create a 'romantic atmosphere' on a dinner date, we allow ourselves the indulgence of a 'holiday romance', or attempt to revive passion with a long-term partner by taking a 'romantic weekend break'.

The cultural history of 'romance' and various meanings of the word 'romantic' make it extremely difficult to define 'romantic love'. Academic psychology – usually quite pedantic about its terminology – has been unable to establish a consensus. Some psychologists use the term in accordance with its courtly origins, whereas others use it interchangeably with 'passionate love'. As a culture, we seem to have settled on the latter usage, viewing 'romantic love' and 'falling in love' as much the same thing.

It has already been argued that the fundamental features of romantic love are evolutionary in origin. Thus, courtship gives women time to evaluate the fitness of suitors; heroic acts are a form of male resource display; and an exclusive (or idealised) relationship is necessary for the formation of a strong pair-bond. Most contemporary evolutionary theorists would agree with Capelanus when he points out that the ease with which love can be won is inversely related to its value. In any social hierarchy, the more beautiful a woman is, the more difficult it will be for a man to win her affection. Beauty advertises good genes which, being at a premium, can be withheld for longer. A beautiful woman is never short of suitors. The inaccessibility of fairy-tale queens is perhaps the logical extension of this principle.

That we should find traces of evolutionary theory in story telling is unremarkable. Art has always served as an instrument of self-enquiry and self-definition. Therefore, it was inevitable that certain fundamental features of human behaviour should appear as conventions in romantic literature. The problem with the courtly tradition, however, is that during the course of its development, the romantic ideal became increasingly rigid and extreme;

the imposition of arbitrary codes of conduct offered unlimited scope for self-contradiction contradiction and confusion.

The idea that psychopathology is related to conflict is an old one, and it is an explanatory principle that appears and reappears in the writings of numerous psychologists. Thus, individuals whose theories of psychopathology are extremely different – for example, Sigmund Freud and Ivan Pavlov – still have this much in common.

In the 195os, Gregory Bateson and colleagues developed a new conflict-based theory of psychopathology which made use of a pivotal concept known as the 'double bind'. Essentially, Bateson suggested that severe psychological problems might be caused by 'mixed messages' – as, for example, when a mother repeatedly tells her son that she loves him, while turning her head away in disgust. The term double bind has also been used to describe 'catch-22' situations, where whatever choice is made, the outcome is undesirable.

The doctrine of romantic love has a double bind at its heart. It confuses the carnal and the spiritual. What started off as allegorical literature eventually became a code of conduct – and a completely impractical one at that. Arab mystical literature explored the correspondences between sexual desire and spiritual desire. However, as these threads were carried over the Pyrenees they became inextricably entangled – and much follows from this. The ever present tension between the carnal and spiritual produces a dynamic which generates layer upon layer of self-contradiction.

We expect another human being to make us feel complete, or fulfilled, yet these profound feelings of completion are usually only vouchsafed to the spiritually enlightened. We expect passionate love to last for ever – and even increase in intensity – but it is transitory; it almost always diminishes or turns into companionate love. We expect beauty to be resistant to the depredations of time, but all beauty fades. We like to think that we are being inexorably guided by supernatural forces towards one true love, but the most important factor in the formation of relationships (whether we like it or not) is chance, and in reality we fall in love promiscuously.

Worse still, the fabric of romance comes apart under the forces generated by its own contradictions. Women are worshipped as paradigms of purity, personifications of Marian virtue, but the foundations of adoration sink into a quagmire of lust and desire. Men make women into Madonnas, but cannot deny their sexual needs. Thus, they inevitably despoil paradise. In the later versions of 'Arthurian' legend (including those concerning Tristan), this is recognised by the introduction of a fatally adulterous relationship: Lancelot sleeps with Guinevere; Tristan sleeps with Isolde. As the courtly tradition evolved, more and more writers became preoccupied with adultery, rather than ennobling abstinence.

The impossible demands of romantic love have left a deep impression on Western literature. As Denis de Rougemont has astutely observed: 'To judge by literature, adultery would seem to be one of the most remarkable of occupations in both Europe and America. Few are the novels that fail to allude to it … Without adultery, what would happen to imaginative writing?'

The fairy-tale, 'Once-upon-a-time' world of romantic love promises that we will live 'happy ever after', but romantic narrative is pure tragedy. Heroes vacillate between euphoria and melancholy, and then subside into states of morbid obsession. The name Tristan means child of sadness, and few romances end without first taking casualties. The confusion of the carnal and spiritual invites death into the bedroom and, ultimately, we join our voices with a vast choir and sing that great anthem of self-contradiction, the *liebestod*, the love death. Procreation and extinction accidentally join hands in the conceptual fog of romantic idealism, with devastating consequences.

Our romantic legacy is predicated on a Batesonian double bind, and its mixed messages incline us towards emotional instability. If evolutionary pressures have determined that love should drive us mad, then cultural pressures have created ideal conditions for its incubation.

Continued in part-3….

Philip Davies MP and Mark Pearson to speak at ICMI16

Mike Buchanan · 12 April 2016 · Archived copy · Original

This announcement is, we think, a bit special. We already had 20 impressive speakers scheduled for the London conference, and I'm delighted to announce two more. The following is drawn from the 'Speakers' tab on the conference website, just updated:

Philip Davies MP – 'The Justice Gender Gap'

Philip has been the Conservative MP for Shipley since 2005. He's a highly regarded advocate for men's rights, the only such MP in the House of Commons. Examples of his work include revealing startling gender differences in prison sentencing, in 2012 – video here. On International Men's Day (2015) he introduced the first parliamentary debate on men's issues – video here.

Mark Pearson – 'Facing my Waterloo'

Mark is an award-winning contemporary artist, trained at the Royal College of Art. He recently became the focus

of an international news story, when he was falsely accused of sexually assaulting an actress when walking past her in Waterloo Station. He advocates an end to the institutional misandry in the Crown Prosecution Service.

The head of the Crown Prosecution Service is Alison Saunders, a recent Toxic Feminist of the Month.

We have a strict limit of 200 people in the conference room at ICMI16. Not many tickets are left now, so if you're thinking of attending, now is the time to order your ticket(s). Please don't contact me after they've run out, expecting me to perform a miracle and make a ticket available. That simply won't be possible. You can order your ticket(s) here.

Appropriate this!

AVfM Video Source · 13 April 2016 · Archived copy · Original

The Social Justice Warriors — the first warriors to faint at the sight of a penknife — have a new weapon to show off their unearned moral superiority: CULTURAL APPROPRIATION, where mainstream culture steals from minorities without being “authentic.” Surprisingly Bill Whittle agrees with this and has a list of grievances all his own.

TruthRevoltOriginals

Love sick (part 3)

Dr. Frank Tallis · 13 April 2016 · Archived copy · Original

The following is the final of a three-part series about romantic love from Frank Tallis' book *Love Sick*. In this part Tallis looks at the division between Asian and Western approaches to love. – Eds.

Incurable Romantics

In the early 1990's, a group of social scientists undertook a large cross-cultural study, in which they interviewed students from the USA, Italy, and the People's Republic of China about a variety of emotional experiences, including happiness, fear, anger, sadness and love. When the study was completed, it was found that there was remarkable agreement concerning all of the emotions, but with one exception – love. American and European subjects rated love very positively, and equated it with other positive experiences like joy and happiness. The Chinese subjects, however, were much more doubtful. In the Chinese language there are very few ideographs that correspond with the more positive love-related related words found in English and Italian. Instead, love tends to be associated with more negative emotional states. For example, the Chinese subjects linked passionate love with ideographs which translate as 'infatuation', 'unrequited love', 'nostalgia' and 'sorrow'. When told of Western ideas about love, the Chinese subjects thought they were inaccurate and unrealistic.

These findings raise some interesting questions. Has the Western romantic tradition made us blind to love's madness? China has no equivalent tradition. In fact, during the Cultural Revolution, 'romantic love' was outlawed – considered by the communist elite to be a 'bourgeois' indulgence. Given this context, is it possible that the Chinese are better equipped to evaluate the pitfalls of passionate love? It would seem that for many Chinese students, they would as much want to fall in love as develop a psychiatric illness.

The ancient Greeks were troubled by passion – seeing it as a force that could easily overthrow reason and disturb the mind's equilibrium. In many respects, this view has been preserved in several Asian and Oriental cultures. To be romantic is to play with fire – the volatile, inner fire of Hippocratic and Islamic medicine. Although passion can be exciting, it is extremely unreliable – so unreliable, that Asian and Oriental cultures have rejected passion as the basis of marriage, subscribing instead to the more rational processes of 'arrangement'. The formation of a new family unit is considered to be of such great importance – not only to the bride, groom, their progeny and immediate family, but to the entire local community and wider society – that it cannot be based on love alone. There must be a deeper level of compatibility, embracing factors such as background, education and temperament, to ensure that the relationship will last.

The Chinese anthropologist Francis Hsu has suggested that Western and Eastern cultures differ with respect to social awareness and obligation. In the West, the individual – his or her personal identity – is considered to be much more important than his or her social role. In the East, however, this is entirely reversed. The individual's personal identity is considered less important than their ability to be a good son, daughter, husband or mother. Therefore, a successful marriage is more likely to arise from a pairing that takes the full social and cultural credentials of both parties into account.

The romantic tradition represents the antithesis of this kind of thinking – and reaches its most extreme expression in elopement. From a Western perspective, the instinctive response to elopement is positive. Yet, the eloping couple are usually in the throes of love's madness, and remove themselves entirely from their social context. In doing so, they immediately lose the benefits of an existing support network (friends and family) and incur the costs of geographical displacement. They become disconnected, two mutually absorbed individuals who have relinquished social obligations and can no longer properly occupy a defined social role. Needless to say, a relationship that takes place in a social vacuum has fewer external forces holding it together.

It is interesting that this disregard for social context was always a feature of romantic writing. For example, the figure of the Majnun, being mad, is by necessity a social outcast, but in the romantic tradition, losing or risking everything for love, including one's mind, is almost expected. In the *Lais* of Marie de France (a collection of courtly tales written in the late twelfth century) the disconnection of lovers from their social context is even more conspicuous. French literature scholars Glynn Burgess and Keith Busby point out that:

> Marie concentrates on the individuality of her characters and is not very concerned with their integration into society. If society does not appreciate the lovers, then the lovers die or abandon society, and society is the poorer for it.

Perhaps as a consequence of this disenfranchisement, Marie's images of love are almost always painful. Again, Burgess and Busby write:

> If we take the *Lais* as a whole work, compared with other works of medieval literature, the characteristic of Marie's view of love seems to be an almost inevitable association with suffering.

The theme of the lover – or lovers – standing outside society, re-emerges intermittently throughout the entire history of romantic writing, and ultimately we find ourselves in the frozen wastes of Romantic poetry, where young men set off on winter journeys, meaning either never to return or to die. This represents yet another paradox. One of the main aims of the courtly tradition was to socialise love, to make it genteel and polite. Yet ultimately, romance is an anti-social phenomenon. It weakens social cohesion.

The Asian and Eastern belief that all of society has a stake in the success of love was curiously echoed by Erich Fromm in *The Art of Loving*. Fromm insisted that the principal problem of Western society is alienation. When we love, however, we should feel connected – and this sense of connection extends beyond the family to the social whole. Socially aware love – love that acknowledges its social context – is essential to the well-being of everyone.

For most people raised in the West, the concept of an arranged marriage – or policing love – seems distasteful, even repugnant. Yet, arranged marriage is practised by 60 per cent of the world's population – and approximately half of these couples claim that they stay together because of love (not romantic love, maybe, but something far more durable). In Britain and the US, where people still uphold the romantic ideal, nearly half of first marriages end in divorce, while those marriages that survive are often characterised by deep levels of dissatisfaction – particularly among women. The divorce rate for second and third marriages is even higher.

Love's madness usually strikes with the onset of adolescence. Subsequently, there is a high risk of pregnancy, impetuous marriage, or both. Statistics show that teenage marriages are very fragile, and a high percentage break down within only a few years. Teenage pregnancy (compared with pregnancy in early adulthood) is associated with premature birth, low birth weight, and death during childbirth. Teenage pregnancy also has social consequences. It will interrupt, or even terminate, a young woman's education, and the children of most teenage families are financially disadvantaged. The idea of risking everything for love is portrayed in the West as a noble undertaking, but subscribing to this doctrine frequently results in loneliness, hardship and poverty.

In stark contrast, the tradition of arranged marriage has a number of pragmatic advantages, rarely appreciated by dyed-in-the-wool romantics. The arranged marriage system is strongly associated with the idea of coercion, yet, in reality, Asian and Oriental cultures almost always allow the prospective bride and groom to exercise some choice, albeit limited. In India, the 'girl-seeing' ceremony has evolved specifically for this purpose. Typically, the young man's family will visit the young woman's family, and the young man is given a special seat. The young woman then enters the room, kneels, bows and leaves. Both are then in a position to decide whether they find each other attractive and wish to proceed further.

Although arranged marriages are treated with suspicion in the West, they represent a preference for many who have been raised in Asian and Eastern cultures. It is assumed that a 'good marriage' can only be achieved if couples are

carefully matched, and then supported by their families. To base a marriage on passion is simply irresponsible, and likely to result in unhappiness. Surprisingly – for incurable romantics at least – contemporary research does not contradict this view.

Psychologists Paul Yelsma and Kuriakose Athappilly have studied relationship satisfaction levels of couples who married for love and those who married by arrangement. Those whose marriages were arranged show much higher levels of satisfaction than those who married for love. Other studies have produced a similar pattern of results.

Almost instinctively, the Occidental sensibility finds such results difficult to believe, but why shouldn't arranged marriages be superior to those that are based on a temporary madness? A long-term relationship – if it is to be happy – must be based on more than the tortured logic and inflated expectations of romantic idealism.

The Dalai Lama, examining romantic love from the cool, rational vantage of Buddhism, does not hesitate to identify it as a form of madness:

> When a couple has just met, seen each other on just a few occasions, they may be madly in love and very happy, but any decision about marriage made at that instant would be very shaky. Just as one can become, in some sense, insane from the power of intense anger or hatred, it is also possible for an individual to become in some sense insane by the power of passion and lust.

Romantic love springs from absurdities such as 'love at first sight'. It is preoccupied with superficial (and transient) characteristics such as physical beauty, and usually ends in confusion and frustration.

> … sometimes you might even find situations where an individual could feel, `Oh, my boyfriend or girlfriend is not really a good person, not a kind person, but still I feel attracted to him or her.'

According to the Dalai Lama, meaningful, satisfying and lasting relationships are not based on romantic idealism, but on mutual understanding, respect and compassion. True love is not instant. Love that strikes like a bolt of lightning is almost certainly suspect, as are the whirlwind romances that are the staple of romantic fiction. In essence, the Dalai Lama suggests that a commitment based on deep friendship is more likely to outlast a commitment based on desire. In contrast to the storm-tossed seas of romanticism, he offers an attractive alternative of still waters and lotus flowers – the relationship as sanctuary, a retreat from madness, rather than a manifestation of madness.

Perhaps, after more than a thousand years of disappointment, we can see the first signs of disaffection in the West – cultural trends that tacitly acknowledge the commonsense sense virtues of Asian and Oriental attitudes to love and marriage. Over the last fifty years, dating agencies have become increasingly popular, operating on similar principles to those that govern arranged marriages. The only fundamental difference is that the initial matching takes place in a computer, rather than a group of human brains. Even seemingly esoteric rituals, like the 'girl-seeing' ceremony, have equivalents – for instance, the provision of a photograph or video.

Dating agencies are distinctly unromantic. They militate against all the basic assumptions of romantic love. Yet, they are responsible for bringing a large number of people together in relationships that seem to be very successful.

The idea of arrangement does not preclude falling in love. Indeed, in Asian and other Eastern societies, it is assumed that a couple will fall in love and become passionate – but *after* the marriage has taken place. Thus, couples can experience love's madness safely, but know that when it passes, they will still have a robust and healthy relationship. Dating agencies seem to offer the same kind of security; couples can engage in the dangerous high-wire act of falling in love, comfortable in the knowledge that there is a safety net in place.

Disaffection with the failure of romantic love was dramatically demonstrated recently by American psychologist Robert Epstein, who, in addition to holding several academic posts, is also the editor-in-chief of *Psychology Today*. Having considered the merits of arranged marriages, Epstein wondered whether it would be possible to rehabilitate

the concept for Western consumption. Consequently, in the June 2002 issue, he argued against romantic assumptions, and suggested that it might be possible to learn to love any suitable partner. He proposed a programme to test his hypothesis: the signing of a six-month exclusivity contract (to obviate the problem of parallel dating); commitment to intensive joint-counselling sessions; frequent 'getaways'; and participation in exercises designed to foster mutual love. Epstein suggested that such a programme – credible to Westerners – might achieve the same result as the arranged marriage system: reliable, meaningful and enduring love. More daringly, Epstein volunteered to be the first subject in his own experiment.

He expected the article to have little impact; however, the subsequent response was overwhelming. It aroused enormous media interest, and Epstein received hundreds of letters, e-mails and telephone calls from women eager to sign his contract.

It would seem that romantic love – which promises heaven on earth – has ultimately delivered something closer to despair.

Reply to /u/transamination/ about what men don't understand about women

Sage Gerard (Victor Zen) · 13 April 2016 · Archived copy · Original

In response to the AskReddit question "What aspects of a woman's life are most men unaware of?" /u/transamination/ writes the following:

> You know that Louis CK bit about sexual perversion? Women get to be perverted, but men have to be? Women get the flip side of that. Men might want to be appreciated more for their appearance: I don't get a choice in the matter. You're a tourist in objectification while I fucking live there. You think a catcall sounds like a compliment while to me it's the sound of incoming artillery.
> Also, you hate having to initiate with women: I hate that I have to emotionally manage all of my relationships with men. If you fall for me, I'm a bitch for rejecting you or a tease for leading you on. If you're my friend, I'm supposed to know that you're only my friend because you want to fuck me, or that you're secretly in love with me, and I'm supposed to tell you to move on but also not just assume you're into me because that would make me a conceited bitch. Everything I do near a dude, I'm accountable for, and if someone gets the wrong idea they get to call me a name and blame me for it.
> ETA: Thank you for the name-calling and the death threats. You're truly doing God's work.

This comment caught my attention, and I wanted to share my response:

If the comment went unrewarded, I'd ignore it. But since it's the top comment I'd like all of you to hear an alternative view.

> Men might want to be appreciated more for their appearance: I don't get a choice in the matter. You're a tourist in objectification while I fucking live there. You think a catcall sounds like a compliment while to me it's the sound of incoming artillery.

Would you say this to a veteran who lost a limb to artillery? If I were you, I'd be worried about sounding like a tourist, or an ass that doesn't care about anyone but herself. I can't think of anyone who would feel more disposable than someone getting shot at, so I'm a little pissed you'd compare yourself to one in the first place. But let's move on for the sake of brevity, even though trudging through all of your loaded language makes brevity impossible.

Objectification? I call bullshit. I'm so sick of that word because it's a lie. If men were so simple that sexually gratifying *objects and images* were enough for them, they'd bang microwaved cantaloupes and never bother doing the work of reducing human beings—who can fight and talk back—to fuck toys in the first place. Even if objectification was this horrid, livable experience, don't you dare suggest men are excluded when dildos exist. If a man's genitals can be replicated in plastic and sold as a disembodied substitute for an entire man in bed, then you don't get to pretend that men's sex appeal is any less personal (or impersonal, depending on who you ask).

There are much easier ways to get off, and in extreme cases where a man has both the cash and the good sense to travel where they are legal, there's always brothels. But most men go through *more* trouble to bend you over a desk. Why? Why would someone *risk* a negative response from you in hopes of forming any connection, whether you consider it intrusive, gross, or even sweet?

I think it's because you are not being objectified, you are being *subjectified*. If you get cat-called, it's because how you look makes you special *in addition* to what men know about you at the time, even if they know nothing at the start.

You have a first world problem of unwanted attention that you could block, ignore or leverage. Instead, you choose to take men's reaction to your appearance so seriously that you equate sexually-charged attention to being shot at.

> Also, you hate having to initiate with women: I hate that I have to emotionally manage all of my relationships with men.

Show me one relationship with a modicum of sexual tension that requires zero emotional maintenance. I'd bring up brothels again, but we're talking about relationships. Are you really so disconnected from reality that you think relationships are supposed to be magically at their most convenient for you?

> If you fall for me, I'm a bitch for rejecting you or a tease for leading you on.

If you saw a man tell a woman that he loved her, but he didn't mean it, you would be crawling up his ass and tearing him apart for lying to her and causing her future distress. Don't pretend that you wouldn't.

If a guy is calling you names because you are not falling all over him *for no reason*, then you'd be right to say that not only you bear no responsibility for his feelings, you feel uncomfortable being subjected to them in the first place. But even then, you can't sit there and act like you are dealing with some completely insensitive horn dog. You are dealing with a human being who is inexperienced, vulnerable, or maybe is under pressure to experience sex because he's scared of feeling unattractive or undesirable. Yes, we do feel these things.

If you actually lead a man on, then I would only feel a need to express some level of contempt for you if you paint yourself as the one and only damaged party in a mutually challenging interaction. Which you did, so I'm not a fan of you right now.

When a guy first starts noticing women, he starts experiencing feelings he initially does not understand. Those feelings don't come with a manual, and many men don't even come up with a vocabulary to describe the visceral reaction they get when seeing an attractive woman. Engaging women suddenly becomes like learning to sing: You engage different parts of your brain, and hitting the wrong note can ruin the experience for everyone. All of this, compounded with learning who you are, and trying to beat the dreaded feeling of loneliness that comes with being a guy pressured to perform? No wonder guys end up stuttering, lashing out, calling names, beating around the bush or going for a vulgar request for a hookup! When you reject a guy trying to figure himself out, he hits an instant existential crisis, and he sees you as the reason he had it. That doesn't excuse him lashing out at you, but neither does *any man* lashing out excuse you from making, at least, a *little effort* to acknowledge and consider his vulnerability should you decide to reject him.

So yeah, pardon me for suggesting that you take some responsibility by showing the sensitivity you want from others. If you don't consider other people's feelings then don't act like you are entitled to civility. From what I'm seeing, you aren't even half of what you are asking for!

> Everything I do near a dude, I'm accountable for, and if someone gets the wrong idea they get to call me a name and blame me for it.

Welcome to having a social life. Watch how people respond to my post. If it gets downvoted to hell, then you can't pretend that men are somehow exempt from accountability because people are trying to punish me for how I spoke to a woman. If it gets upvoted to paradise or even ignored, that won't change the fact that my actions and words towards you had *consequences*.

Of course you are accountable for what you do! The alternative is that you are NOT responsible for what you do, and I think you wouldn't want people calling you irresponsible, would you? Because that's what it means.

You are, presumably, grown. In case you haven't already figured it out, part of being a grown-up is

understanding that your words and actions reflect who you are.

What I see is a reflection of an entitled, self-absorbed woman who won't have the courage to admit that she is as flawed and scared of being truly connected as the individual men she resents. I also suspect this post was a waste of time because you have the support of people who won't objectively evaluate this conversation because you are a woman, and I am a man. Therefore, you must surely be the only credible source.

I'm extremely disappointed that people decided actually to reward you with attention and praise for such an insensitive, sexist and ignorant post. I just needed to get this off my chest, even if it accomplished nothing.

Are 1 in 5 Women Raped at College?

AVfM Video Source · 14 April 2016 · Archived copy · Original

Is it true that 1 in 5 women are raped on America's college campuses? If so, what does that say about our universities and the people who run them? If not, how did that statistic get into the mainstream? Caroline Kitchens, a Senior Research Associate at the American Enterprise Institute, looks at the data and explains the very significant results.

PragerU

Angry Harry passes away

Paul Elam · 14 April 2016 · Archived copy · Original

Online activism legend Angry Harry has passed away at the age of 64. According to family sources, he passed away suddenly and unexpectedly on February 24, 2016. He died of natural causes.

Harry was the undisputed father of using the internet to further a better reasoned and compassionate view of the issues faced by men and boys, and in challenging the inconsistencies and falsehoods of the feminist narrative.

He founded the website angryharry.com and worked single-handedly, inspiring so many others to find their courage to speak to the same issues.

On a personal note, I had many, many conversations with Harry in the formative years of AVFM. He had a strong and influential hand in shaping the message here. I sought and made use of his counsel on more times than I could remember. He was also a regular financial supporter of our projects, which he did quietly, with no desire to call attention to himself.

Harry had a doctorate in child development and also dedicated his life to improving the education of children.

For all those who feel thankful that there is now a growing men's movement, even those who never heard of Angry Harry, they have him to thank for possessing the genius and tenacity to get the ball rolling.

Just like so many other people getting this news, I am deeply saddened. Harry was taken from his family – from all of us — far too soon.

I am asking senior editorial staff to withhold publishing for 24 hours after this post is made as a period of respect for this great man.

On behalf of the entire staff and readership of A Voice for Men, I extend our deepest sympathies to Harry's family. He truly was a voice for men and will be sorely missed.

Why are married women leaving their men?

Editorial Staff · 14 April 2016 · Archived copy · Original

*This article appeared as a blog post on AVFM forums by **Deidre**. It is edited and republished here with her permission. Deidre shares her perspective from a Christian point of view, but the principles and challenges are universal. EDs*

A recent Washington Post article, "Women are more likely to initiate divorce," discusses the problem of modern day marriage, and how women initiate divorce 70% of the time. That is an alarming stat, and contrary to what many people may think when it comes to divorce these days. Nearly 55% of all marriages end in divorce, and if you do the math, it would seem that any way we slice it, women are the leading causes of why marriages are on the decline, and why divorce has become such a popular past time.

But, why are women initiating divorce 70% of the time? The article paints a very grim picture of what marriage is supposed to 'look like' for the average American couple. Look at the first sentence, it basically sets the stage for how women have such high expectations, and that we deserve to have everything we want in a mate – from a best friend to a sensational lover, to a guy that has an awesome job, to someone who will be sensitive and listen to us when we're blue. Of course, this isn't entirely unreasonable, I'm engaged, and I'd like to think that I've found quite a catch. But, my fiancé is not the sum total of biceps and a bank account, in fact, those things are not what I've fallen in love with, at all. He is a true leader and isn't afraid to lead me. Because we are both Christians, we embrace 'servant leadership,' which is somewhat along the lines of how Jesus led His followers – by serving them, first.

In my humble opinion, THAT is why women are initiating divorce…they simply don't respect their men for who they are as men, anymore – and they have allowed themselves to listen to the ever-changing voices of a feminist narrative, that drones on and on about 'how happiness has nothing to do with men.' The voices that a woman hears on a daily basis, come from the news, family, social media, her social circle, and her work or college campus environment. Many feminists of today are lost and confused, but they find themselves hanging onto their feminist ideals, hoping that it will all pay off in the end. They have decided to view marriage as a way to control men and their money, and sadly, this is empowering to them. So, some of them marry, and as they call the shots in their

relationships, the man's role dwindles into a sort of puppet, the wife being the pseudo-puppeteer.

A friend of mine is going through a divorce right now; she is in her late 20's, and she can't put her finger on what it is that has made her so "unhappy." I've asked her to reconsider her decision many times, but she is determined to forge ahead, convinced that she picked the wrong man, that he doesn't listen enough, doesn't desire her enough, doesn't find her interesting enough, etc. There are days it's painful to listen to, because her husband is a pretty awesome guy, and he is devastated over his wife's decision to leave him. A few things come to mind with my friend, and why she is losing her marriage. First, she has some serious 'daddy issues,' and I can relate. If a woman has issues from her childhood due to a possibly overbearing or potentially abusive type of father, she will carry those problems in an invisible suitcase, to every relationship she has, after that. When I came back to faith last year, the desire to get right with my father was of paramount importance to me. But, even if one is an atheist, you have to dig deep into yourself and figure out why you are unhappy and admit that your unhappiness is negatively affecting your ability to trust, and love others, namely your partner. Your unhappiness isn't your partner's job to 'fix.'

So, there's that aspect of things with my friend. But, apart from her unwillingness to reconcile with her father, is her desire to emasculate her husband. Perhaps, she doesn't even realize she is doing it on a conscious level, but she is doing it. I've been around them both at times, and her scolding sounds like a mother reprimanding her young son for stealing a cookie from the jar before dinner. It's embarrassing for her, and marriage, in general. Now, everyone has a bad day, we all are perfectly imperfect… but, her henpecking is consistent, and it eroded her husband's masculinity, over time. They've only been married a few years, but he has grown complacent, silent, and afraid to upset the apple cart. *The more he tries to 'please her,' by letting her have her way all the time, the less she respects him. The more pampering he does for her, the less she respects him. The more giving her "time out with her friends" while he sits home alone, the less she respects him. The more she ignores his sexual advances, the less he initiates…and, the less, she respects him, the more she expects him to do the very things she won't do in return, and he obliges…the less she respects him. What a tragedy when she realizes that she was the catalyst as to why she lost respect for her own husband.*

Respect.

Men desire respect. They also desire love, of course…but respect is something that when a man knows his partner isn't offering to him, he will lose interest in her. This is my hypothesis as to what has transpired in their marriage. She lost respect because she wants to lead her man, and is failing at it…and he lost that loving feeling, because he wants to lead her, and she won't permit it. He is devastated just the same, but in the long run, he will be better off without such a toxic marriage. I love my friend, but she is a lost soul, and just another causality caught up in the feminist system, that tells women they can do as they wish, married or not, and to hell with anyone who tells them otherwise.

In Christianity, the idea of submission in marriage is discussed in the New Testament.

Ephesians 5:22-33
Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything.

Part of the reason marriages are failing these days, is that men are being stripped of their authentic masculinity by the feminist movement. Many men marry feminists, thinking everything will be fine, but if you are a traditionalist man, your marriage will be a hotbed of a constant struggle if you marry a feminist. The main reason for that is that feminists don't respect men. That message is loud and clear in mainstream media, social media, and in film and television programming. They claim that they are for equality of both genders, but they're not. Women are often shown in commercials these days with no man present, children in the background, and she is managing to cook dinner, talk to a client on her cell phone, and help with her kids' homework, creating this idea that men are not needed, and women can 'do it all.' She is her own hero, booyah! Meanwhile, I can't help but think the woman in the advertisement must be extraordinarily exhausted.

So, you have this power struggle in relationships, women wanting to lead men because feminism tells them that they can, and men acquiescing to their wives because the thought of losing their bank accounts and children in a divorce, sounds worse than the hell they're presently in.

And what do women want, exactly? On a very primal level, women need to be loved, and men need to be respected. The two go hand in hand, and when one lacks, the other follows.

There needs to be a gradual getting back to traditional lifestyles, but this doesn't mean that either side becomes something that they're not. Many feminists think that if they submit to their husband's leadership, they will somehow be viewed as weaklings, unable to think for themselves. Sigh, that is such a distorted view of that Biblical concept. Rather, submission to men in marriage means trusting them enough to do the right thing. Respecting them enough, to make awesome decisions. And men not abusing their authority in the household, as they lead.

It would stand to reason, that if you love someone, you want to be their greatest supporter. But, many women compete for the leadership role in their relationships, and many men are permitting themselves to be led by their wives. It's proving disastrous for all parties involved, including children who are lost in the labyrinth of it all.

So, down the road, I can't help but wonder, what will come of my friend, long after she is divorced? Will she still be unhappy? Will she still be a staunch feminist? Or will she have come to the realization, that her emptiness comes from a place that had nothing to do with her husband, and everything to do with her indoctrination into feminism, and how badly it has led her astray?

Pain is a very good teacher, and in some ways, I hope she feels a tremendous sting from her divorce because that pain will propel her to change. Hopefully, it will enable her to see the value of men, and how honest; good men are hard to find.

And how we as women, need to respect them.

On Angry Harry

AVfM Video Source · 15 April 2016 · Archived copy · Original

Dating in the Double-Bind

Editorial Staff · 16 April 2016 · Archived copy · Original

The following Blog entry was posted on AVFM forums by one of its members, ***jolierouge****. ED*

The most potent form of female coercive power is by exploiting the essential biological drive of a man and placing him, often implicitly, into a double bind. He is compelled by both biology, and to some degree social conditioning, to seek validation and completion from women. Women then sit like a spider in the center of a web and wait for a man to approach. However women in general both implicitly and explicitly make any man who approaches an unknown woman out to be a harasser, or seducer (both negative stereotypes, and explicitly undesirable, but implicitly desirable in undefined contexts). Furthermore, any person who seeks must be in a negative power relation to the individual who is sought. To approach women, a man should "be himself" so long as "himself" is not any of the negative attributes that women recoil from. He can't be needy, desperate, creepy, weird, too confident, too weak and so on.

A man is supposed to approach a woman, to get to know her, to ask her out, but she is never alone, or at least very rarely alone. She goes out with friends to protect her from the approach. If a man approaches her, he is likely to be required to not only seduce her but her friends. He is just as likely to be labeled a street harasser.

A man is supposed to approach a woman, but not at work (that's sexual harassment), not on the street (that's street harassment), he can't realistically approach when she's at a bar with her friends, or at a night club, unless of course he is very skilled or very attractive, and very willing to play a numbers game. Even the best PUAs don't do as well as one would hope. A man shouldn't approach when she's not in the mood to be approached, if she's busy, or feeling down. Now some feminists even go so far as to claim a man shouldn't approach a woman unless he has her permission, but one wonders how he is supposed to get permission.

If and when he does make the approach he is told he should possess and display a laundry list of behaviors (sensitive, kind, funny) that are meaningless as he really will have to demonstrate other attributes (indifferent, flippant, excitement seeking) not stated by women, but demonstrably proven to be essential.

The point being that a man who approaches a woman gives her the power of rejection; therefore, he can never be what she wants (powerful, indifferent), and since women almost never approach men, he is caught in a double bind. He doesn't know what to be because women and society tell him he should be soft, sensitive, affable and kind, but experience teaches him, women, actually only respond to men who are indifferent, self-interested, vain and glib.

He is supposed not to be needy, but generally, he needs sex. Both wanting and craving it, and needs the validation that will come from it. So he is like a hungry man who is made to pretend he doesn't want to eat to get maybe a meal one time out of 200 tries. If he works on Game and personal excellence, he can trim that down to maybe 1 in 20 if he's decently good looking. If he's a fatty or just congenitally ugly: tough fucking luck.

Women delight in the paradoxes they present men with, with casual cruelty they giggle about how difficult they are and how that's just the way it is. It's just the way they make it. They are exploiting biology to their benefit, and that is indeed cruel. The argument that men let them do it is only half true. That's like saying that people let McDonald's ruin their health as if fast food restaurants have no moral responsibility.

News video of a woman who falsely accused an officer of sexual assault

AVfM Video Source · 17 April 2016 · Archived copy · Original

ALBUQUERQUE, N.M. — An Albuquerque police officer's body camera was activated during the arrest of a woman suspected of driving while intoxicated – capturing the moment the woman attempted to frame him.

According to KOB, APD Officer Jared Frazier stopped 23-year-old Deanna Griego in early October for a DWI and conducted a field sobriety test.

Griego can be seen on camera trying to explain her behavior by telling the officer she had a speech impairment. She also told Frazier she was going to school to become a police officer.

After failing the sobriety test, Griego was taken into the station for DWI. A breathalyzer detected a .13 blood alcohol level.

Griego then asked the officer if she could use the restroom.

Officer Frazier then heard Griego speaking with someone while in the bathroom, asking, "How can I get this officer in trouble?"

Frazier then remembered Griego had slipped her cell phone into her bra at the beginning of the traffic stop, according to the report.

When Frazier ordered Griego to step out of the restroom, she began accusing him of sexual misconduct.

"[You were] inappropriately touching me while I was waiting in the car," Griego can be heard saying in the video.

Frazier informed Griego that the entire stop had been recorded. Officers with the sex crimes division of the Department later conducted a full investigation and cleared Frazier of any wrongdoing.

https://www.youtube.com/watch?v=vCidpHYLmtE&ab_channel=hopegoodman

hope goodman

Feminism, A Victim Mentality Disorder – TFF Episode 29

AVfM Video Source · 17 April 2016 · Archived copy · Original

In Episode 29 Professor Fiamengo discusses how feminists display the signs and symptoms of the mental disorder "Victim Mentality."

StudioBrule

Genealogy of a Left-wing Anti-Feminist

Fred Neecher · 17 April 2016 · Archived copy · Original

I don't actually want to be an anti-feminist. I'm uncomfortable being against things. I'd rather share and share alike, live and let live. Besides, I have always liked women and even sympathised with them over some of the difficulties they have, such as period pains and childbirth, and having to put up with guys pursuing them when they want to be left alone. Now I find of have lost that sympathy. It's not a pleasant state to be in. I'd prefer to be well-disposed toward people.

Of course, it isn't the people; it's the movement, right? I could dismiss the drivellings of female journalists moaning about things like how women are expected to wear high heels that damage the feet because "society is still sexist" as just another middle-class peeve. We all like a good moan now and then. I used to moan about having to travel every day in the rush hour, getting shoved about like cattle and catching everybody else's colds.

But then along came Charlotte Proudman. I caught the story a day before it went front-page. They quoted her silly response to a senior colleague's attempt at flattery in full, and very silly it was, too. And then a female cyber-friend asked me if I was a feminist and told me about the wage gap, which in my innocence I hadn't actually heard about. So I looked it up. And went on looking. I found Sargon of Akkad and Thunderf00t, and one thing led to another and all of a sudden I was falling down the rabbit hole and there I was, swallowing the "eat me" cake, signing up to fight feminism because I'd finally understood what was really going on.

But I came with baggage. I'm a baby boomer, now half-retired. I spent some of my life being academic, some of it being a left-wing activist, and some of it just doing my own stuff. I come from a family of Labour Party supporters, a working-class family of origin, whose members benefited from the National Health Service and the welfare state which the Labour Party had brought in after the war. My grandfather suffered badly from unemployment and low paid, temporary work; his father was a labourer in a timber yard and died young, as did others in my family. Being left-wing was just a natural consequence of who you were.

So I was put out to find that all the anti-feminist sites I came across blamed the Left for feminism. How could that be? Was I not a leftie? Was I not against feminism? Reading further into this material I found straw men and false assertions, but also uncomfortable truths that needed to be faced. Most of all, though, I found a silence where the voice of the anti-feminist Left should be. So here it is, as far as I can make it. One man's story of how an old Leftie joined the resistance.

Human, way too human

I once spent a year living in an all-male compound in the Middle East. Away from women for a whole year, we had to develop our own way of working together, as men. We were a disparate bunch: from left-leaning Brits to ex-military Americans and South African racists, New York Jewish academics to semi-educated car salesmen from Colorado, born-again Christians to out-and-out atheists. We had our arguments, for sure, but we mostly talked, discussed, shared ideas. We occasionally got heated but we were never outright rude, and at no time was there any threat of violence. Quite the contrary, we developed noticeably domestic behaviours and opened up to one another in ways men rarely do when there are women about.

But for all that, there were two things I noticed that remained constant across the board: no one ever talked about their families, and everyone had their 'intellectual territory', their one area of supposed world knowledge or expertise which they defended as if their very selves depended on it. So men are: not quite anchored in family, not quite complete without something they can identify with beyond themselves. Or so it seemed to me.

Daybreak

So this is my territory, and I'd better lay out my stall. My first political recollections are of my father, busy with an election campaign, helping to bring out the Labour vote on the big day. My mother was an observer, checking that

all the votes were correctly counted. They were both 'war recruits', those who joined the Labour Party at the end of the war and who helped it to power and the new social policies into effect.

Soon after that, my older brother got into more radical campaigns. He was now rubbing shoulders with bearded university students who talked earnestly about Civil Rights, Apartheid and nuclear disarmament, and who championed the new national independence movements in Africa. This new breed looked down on the remnants of the 'Old Guard', the Communists, still making their excuses for the failure of the USSR, as relics from the past. The Soviet Union was a joke. A revolution in the wrong place, where barely any industrial working-class existed. No real democracy, only military force and the lies of Pravda.

I went to university in the 70s. "We are all socialists now," remarked one of the history students, meaning everyone now had access to housing, jobs, health care and so on. 'Women's Lib' came on the scene. The Labour Party developed its 'socialist feminist' groups, which met separately to discuss policy matters without, they said, the men dominating and expecting them just to bring the sandwiches, which, from my observations, was an accurate assessment. My father left the Labour Party. My mother stayed for the friendships she'd made. I withdrew into academia, thinking cleverness, rather than politics, would solve the world's problems. The young women at university proved themselves just as clever as the men and were regarded as equals. 'Women's Lib' seemed to fade away in favour of gay liberation.

Thus Spake Marx, Morris and Fenner Brockway

I moved on to post-grad level in the 80s. It was a busy time for politics. Margaret Thatcher was closing industries in the UK and President Reagan was placing cruise missile sites in the English countryside. I sympathised with the steel workers and the coal miners who were losing their jobs and communities. I was against cruise missiles, but then nobody likes nuclear weapons. Mainly, though, I concentrated on my research.

I was in the library one day looking for a book that wasn't there when I pulled a random volume off the shelf because the subject intrigued me: William Morris. I had always pegged him as a 'wallpaper socialist', a rich man who designed arty interior décor and who wanted to 'prettify' the drab lives of working people with nice furniture and fancy patterns. So it was a shock to find that he spent the last thirteen years of his life preaching socialist revolution from every soapbox in the country on the grounds that capitalism separated the worker from his work, destroying his soul and producing soulless work: 'mere' commodities. Why did they never tell us this about him, I thought. And what else don't they want us to know?

Students in the 80s were into 'revolution' and protestations of radicalism, but there was also a resurgence of Marxist-inspired political activity. You couldn't avoid it. It came knocking on my door one day when I was asked for my skills in promoting a campaign for public access to publically owned land.

So I went to the source and read Marx. I found that *Capital* was a reworking of the classical economics of Smith and Ricardo, but placing the human being in the centre. It was densely argued but in places shone with righteous indignation at the sufferings of wage-earners obliged to work over twelve hours a day, while factory owners opposed the Factory Acts that would limit the hours children could be employed. It struck me as a very humane work. Marx's idea of "from each according to his ability to each according to his need" seemed a fair, moral principle, affirming everybody's worth while acknowledging natural inequalities, but a remote ideal. In any case, did we not have our Enlightenment values? Did not English socialism already have its roots in Christian morality? Marx seemed superfluous.

Soon after this, Fenner Brockway came to give a talk to the Student Union, and I went along to hear what the old left-winger had to say. Here was a man I had heard about and admired. He had been a member of the Independent Labour Party, the first parliamentary party dedicated to representing working people, founded at a time when around one-third of working men did not even have the vote. Brockway opposed conscription in World War One and went to prison for his convictions. When a member of the audience asked him what he meant by 'socialism', he replied, "Democracy, democracy, democracy – not just for Parliament every five years, but democracy at all levels

of society". This chimed with my family roots and with my sense of fairness. I was on the Left, and if this was socialism, then I was a socialist.

Twilight of an icon

You can't escape the Soviet Union. Not just from the inside: from the outside, too. Even the libertarian Left lived under its shadow. A common left-wing meme from the early 60s was, "Hitler killed 6 million but Stalin killed 8 million. So who was worse?" How could a movement that was essentially about democracy and freedom from poverty have been so wrong?

It should never have happened in Russia in the first place. The war and Tsarist repression had brought about the 1917 revolutions, and Lenin's Bolshevik Party fed off them. But without a significant industrial working class, how could his Marxist ideals be realised? Simple. Lenin created the 'vanguard party,' a body of professional revolutionaries who would do what the working classes would have done had they existed. Most of the European Marxists opposed this "opportunism", as can be seen in the so-called Lenin-Kautsky debates of 1917-18. But it was a *fait accompli,* and the USSR became the only example of 'socialism' in reality. An icon was born.

But then famously (on the left), the Red Army betrayed the International Brigade in the Spanish Civil War. In 1939, Stalin surprised everyone by forming an alliance with Germany after dithering for years over signing up to an alliance with Britain and France. The Left was shocked but made excuses (as did the Conservatives, who were ready to welcome the USSR into an anti-German pact) to the effect that he needed to buy time.

Then in 1948, a duplicated book was circulated under the title of *The Nature of Stalinist Russia*, by a Marxist by the name of Tony Cliff, and eventually published in 1955. It was a devastating attack on the Soviet Union, with copious facts and figures that revealed an appalling situation: gross departures from founding principles, the (presumed) annihilation of whole peoples (the secrecy was so great it was almost impossible to tell), and virtual dictatorship by a bloated bureaucratic class. This book, as much as the invasion of Hungary in 1956, put an end to the British Left's – my Left's – love affair with the USSR.

Beyond Left and Right

My Left is the Left of liberation: of freedom from colonial rule and escape from poverty, of openness, debate and the value of individuals no matter what level of society they are from. But above all, of democracy. I do not recognise this either in today's PC/feminist movement nor the political Right's characterization of it. My Left has become invisible.

I noticed it first in the 80s. Suddenly, there were all these feminists around, out of place amongst the old 'socialist feminists' and at odds with our old Left activism. Suddenly it was all gendered pronouns and men failing to acknowledge that they were oppressors. 'New Labour' arrived and was all about "minorities" (which bizarrely included women), "equality" (which seemed to have no measure), and lots of "rights", which appeared to mean whatever a designated minority or the ever-oppressed women happened to want. The old concerns about social welfare were either swept out of sight (the 'private sector' would apparently now accommodate) or were twisted into this new landscape of minority and women's "rights", which now assumed the aspect of something incontestable. The debate was no longer an option.

I don't believe that this new kind of Left has anything of my old politics about it. Neither am I convinced that it is a re-emergence of Marxist-Leninism in a new guise. I have heard the arguments, read the feminist biographies, seen the "down with capitalism and the patriarchy" posters carried by students. But what I see is a deliberate appropriation of those political forms, borrowed from their European context, emptied of Marxist content, and filled instead with the new feminist 'group' ideology. The structure looks similar, maybe acts in a similar way, but it isn't what I understand by Marxism. There again, perhaps it doesn't matter what it is: power is power, whatever rationale it espouses.

The Anti-Feminist

Milo Yiannopoulos has suggested that the left-right distinction is becoming obsolete and that what matters now is the libertarian-authoritarian dimension. I agree. The libertarian socialists who took issue with Lenin are still around, as are the old Leftists who care about social welfare, housing, jobs, and so on, especially for the poorer end of society. But the nature of politics has changed. Instead of the old Left, we now have powerful, government-backed 'campaigns' to enforce what a self-appointed clique of activists consider acceptable. By any measure, this is a thoroughly authoritarian way of doing things.

I want to make this quite clear: all of this is utterly against anything the old Left stood for. Feminists oppose equality of opportunity; they seek to deny individuals their democratic right to stand for election on the ground of their sex; they conduct overtly discriminatory campaigns, they reject rational argument and care nothing for working families. More than anything, they want special privileges for themselves and themselves alone.

Understandably, the Right have been the first to recognise the danger of a state-backed feminist movement, but I believe there are many on the Left – the old Left, my Left – who would join the anti-feminist cause but who see their politics derided alongside that of the feminists whom they detest. I believe there is no conflict between anti-feminism and the values of that Left of which I am a part. Indeed, there is something of the social conservative about those values – we believe in strong families and a healthy, well-ordered society. Just as in past times when son expected to follow father into the steel yards and whole communities thrived, so today the forgotten Left remains proud of its heritage of a sober work ethic, self-reliance and insistence on social responsibility.

We have moved beyond the old Left-Right politics. We who believe in individual freedom must accept past differences and recognise the new situation. We cannot usefully be chained to the old politics however much it may appeal to some because it is no longer the key issue. We face a power bloc that threatens all our freedoms, and unless *all* those on the side of freedom stand together the anti-feminist/PC movement will remain fatally vulnerable to the divide and rule of that old politics. To misquote an old German, we have nothing to win by chaining ourselves to the past; we have the world to lose.

What Men Fear Most

Paul Elam · 17 April 2016 · Archived copy · Original

We make heroes of men who conspicuously face and overcome fear for a good cause. But there is one fear that we not only want men to run from; we punish them if they show any bravery at all. That is the subject of today's talk on An Ear For Men.

There is one fear, above all others, that unites men in what we have come to regard as modern masculinity. It's a fear that affects almost all men, whether they are meek and timid by nature or the kind men who walk into burning buildings to save people's lives.

It includes professional boxers, commercial fishermen, inner city police officers, government whistleblowers and law enforcement agents who infiltrate organized crime.

It is not a fear of death that cripples them, nor of torture or personal ruin. But it is a fear so great their refusal to face it has driven them at worst to kill themselves and others, at best to trade in personal dignity and self-respect for life as a servant and court jester.

The set up for this is both complicated and almost indescribably powerful. There is a solution to it for many men that requires an understanding of how we get set up for this fatal weakness. That understanding itself requires courage to face. So much so that most men never will.

That fear is the fear of losing a woman's love and approval. It is a fear so deep and so pernicious that men will go to insane lengths to preserve it, even when being bitch slapped with the fact that the love and approval aren't there and never were.

Let's look at some anecdotes that form a rather uncomfortable picture.

Why it is that so many soldiers who lay dying on the field of battle call for their mothers, or whose last words when fallen are "tell my wife I love her."

Why do so many men work so hard on salvaging relationships with women who are beyond salvage; women who have proven not only that they don't love those men but in many cases that they feel deep hatred for them?

Why do so many men never develop the skills to defend themselves from abusive women, men who volunteer to become financial marks, throwing their hard earned cash away to impress women who could not be less interested in them?

Why do men continue to volunteer labor and personal resources to women, even after they have been wiped out by them in a divorce? Speaking of divorce, why is the tendency toward suicide so overwhelmingly dominated by men during a divorce or breakup?

Why do men seem so incapable of change when it comes to how they approach getting involved with women? In short, most men's criteria for taking an emotionally, psychologically and financially invested leap with a woman hinges solely on whether she returns his physical attraction.

Why don't we, as a rule, ever talk to our son's about this? Why do we conspire, men and women together, to keep them in the dark and to keep them so vulnerable to women?

We are pummeled with the answers to these questions every day of our lives. They slap us in the face and scream in our ears. They grab us by the lapels and shake us violently, trying to get our attention, and yet most men, nearly all of them, invest everything they have in not seeing, not hearing and not feeling any of it.

That too goes back to the fear of loss.

I talked to a young man once who came to me for advice. He had saved up to buy his girlfriend a birthday present. It wasn't something expensive. He was 21 and just starting out in work life. His girlfriend scoffed at the present and

told him she had hoped for something a little nicer.

My advice, of course, was to get a better girlfriend or to do without till he learned to land one who was a bit less of a whore, but he was unable to hear any of that. He just kept circling back to his dilemma that he wanted to please her but could not afford to do so. He even asked questions about career paths, with the inference being that he did not ever want to feel so inadequate again.

When I tried to pin him down on what terrified him so about her rejection, he opted to seek advice elsewhere. He exited the conversation in a bit of a huff, telling me that he wasn't, by God, afraid of anything.

It is easy to write this off to the naivety of youth, but it is now about 15 years later and from what I hear he still lives the same way, in an endless cycle of trying and failing to make a woman happy enough to keep him around. Even though he is now married and with a child, he still allows her to keep him running on the performance treadmill, constantly sweating and pushing for crumbs of occasional, transient approval.

I am pretty sure he has no idea what is about to come, now that there is a child, and he has pretty much maxed out on his income potential. When the other shoe drops, and it will, he will be devastated. When and if he recovers, he will set about finding a woman much in the same way he found his wife, by overextending his means and offering it up on a silver platter to anything pretty, hoping for another crumb of approval.

How did this level of irrational, destructive fear ever become the default setting for men? Well, I think my theory on it has some weight.

The critical, formative years of every child's existence is dominated by the female presence and the female will, which is often self-serving, unhealthy and for boys, emotionally incestuous. Fathers, whether absent or present, contribute to the problem.

Where there is no male influence, the mother often runs amok. She teaches her boys that they better please her or she will punish them with rejection, physical pain and often psychological humiliation. For boys that have already lost one parent, this is a soul-killing, developmental nightmare and you can bet that their minds adjust with compliance.

Where the father is still present, he is often the enforcer of the same sick agenda. The term "you just wait till your father gets home," is the young male child's first experience with proxy violence, instigated by the woman who will shape his view of all women for life, enforced by the man will shape his view of himself and all men.

At some point, he enters the female dominated primary education system, where his coercion into satisfying the will of women is institutionalized. By the time he reaches middle school, his preparation for how to handle his budding attraction to girls is fixed in cement.

And there is yet another key factor that puts the icing on this misandric cake. Romantic chivalry.

For every man's entire life he is inundated with the message of sacrificial, unconditional male love and dedication in exchange for the appearance of approval. In fact, his willingness to place himself on the altar of female acceptance is tied directly to his ability to feel worthy as a man.

As we know, an unworthy man is just about the lowest thing you can be in this culture.

The mantras of "Happy wife, happy life," and "When mamma ain't happy, ain't nobody happy," or their sentimental equivalents have been drilled into his consciousness from the time he is old enough to understand what "big boys don't cry" means.

Once you sweep away all the false pieties of "good man" and "a man who knows how to treat a woman," what you have left is the groveling servant produced by romantic chivalry.

You see, and it is very important to get this, Chivalry was once a military ethic. It was a code that demanded sacrifice for the unprotected. It was an honorable warrior's code. It was embraced as a romantic model in the 12th

century by the aristocracy, then later emulated by the masses.

The mindless, servile action of men with women was just a social trend that stuck around for a long time. Men weren't born fools and puppets; it was social pressure that caused it. The human being's innate tendency for gynocentrism made it all the easier.

And it continues to this day.

I recall another event from decades ago, but it will be something very familiar to you, right now.

I lived in a duplex. The man who lived above me was a huge sports fan, especially baseball. I could often hear the games through the thin floor of the building. One day his girlfriend was there. They were arguing because he was, according to her, watching too much baseball. I heard her clearly say, "You care more about baseball than me!"

The next thing I heard was the door slamming and her footsteps going down the stairs. A few seconds later he was coming down the stairs, screaming "Stephanie! Please wait!"

At that moment, his baseball game was still coming through the TV in his living room, unwatched. He was on the street at this point. I could see him through the window, pleading with her to stay. Just a few moments later they left together after he went back into his flat and turned off the game.

And that is how they get you, guys. Doesn't everyone know that her threat to abandon him was her ace in the hole? Don't most or all women know this? Don't they play that card like a boss?

Stephanie's threatening to leave wasn't just a minor manipulation. She was triggering every ingrained fear he ever had, from the time he was old enough to talk. Her rejection was his mother's rejection, his teacher's disapproval and somewhere in his mind there unconsciously lurked a proxy agent to punish him for his failure at romantic chivalry.

Of course, he wasn't consciously aware of any of this. All he knew is the thought of her abandoning him left a hole in his gut big enough to swallow him up.

She may not have been totally conscious of her actions, but you can bet she knew enough to know that in walking away she was ripping him to pieces.

When she left, she was taking his manhood with him. Just as the young woman who sneered at a less expensive present from a lovelorn young man had turned his masculinity into a cruel punchline. The only way either of these men could redeem themselves was to lose themselves. Their only path to love was self-hatred.

And that is the moral lesson of today's talk. Romantic chivalry isn't love. Often, it is the opposite. It makes narcissists and children of women, and hapless pawns of men, who on close inspection do not resemble anything of what we have ever really honored about men.

In my way of thinking, the only way men can overcome this is by walking into the heart of their fears and rebuilding their self-image on their values instead of on their willingness to sacrifice them. In a way, it requires rewriting the narrative of your life. It is harder to do that for most men than to face a hail of bullets or to walk into a burning building when everyone else is walking out.

The good news is that you can start doing this anytime you make the choice.

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Paul Elam's Video "What Men Fear Most."

Dr. Howard Cohen of London, “Known Genital Mutilator”

Gary Costanza · 18 April 2016 · Archived copy · Original

Dr. Howard Cohen of London has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

From Dr. Cohen’s website, mohel-circumcision.co.uk

“Dear Parents

Thank you for your enquiry regarding circumcision.

Congratulations (Mazel Tov) on the birth (or the expected arrival) of your son. I am a full time GP and a mohel (ritual circumciser) for the London and South East UK Progressive Jewish community. I have been performing circumcisions since 1991 and I usually perform three or four a week.
Your son’s Brit Milah circumcision will usually be performed at my surgery, home visits may be possible depending on my schedule.

Yours sincerely,

Dr Howard Cohen”

So, Dr. Cohen is a General Practitioner who heals wounds and cures diseases, but also as a sideline practices genital mutilation on unwilling baby boys, which neither cures nor heals any disease.

Dr. Cohen and others like him should ask themselves if what they do violates their Hippocratic Oath, “First, Do No Harm.”

Under “About the Brit Milah Ceremony:”

> Brit Mila (Covenant of the Word), is a key life cycle observance for a Jewish Family. By performing the circumcision we are celebrating and remembering G-d’s covenant with Abraham and his people.
>
> The Ceremony
>
> The Mohel (the ritual circumciser) will gather everyone together and explain the significance of the Brit. The baby will then be carried in to the room by his Kvaterin (or Godmother) and handed to his Kvater (or Godfather), whilst the opening prayers are said. The baby is then passed to the Sandek, who will hold him on his lap whilst the circumcision is performed.
>
> Usually the Sandek has a pillow on his lap, covered by a towel and will sit opposite to the Mohel on two dinning room chairs (without arms). A small table next to the chairs for the Mohel’s instruments and the Kiddush wine would be useful.
>
> The circumcision usually takes two or three minutes only, including the time to put a small dressing on.
>
> After the circumcision, further prayers are said, including a blessing over wine and the naming of the baby.

Regardless of tradition and religious ritual, circumcision is barbaric and unethical. Watch this video of a reluctant Sandek (see above) who is horrified by what took place.

Also, under "Pros and Cons of Neonatal Circumcision:"

> Before undertaking your son's circumcision I will require both parents to sign a simple consent form. To help you do this I have summarised the available information of potential complications and indicated their likelihood. The figures are taken from a continuing audit of all circumcisions undertaken by members of the Reform & Liberal Association of Mohalim, these figures are updated annually.
> I would like to emphasis that circumcision is a straightforward operation undertaken using a well proven and established method. Complication rates are low when compared to other surgical procedures and when they do occur can be sorted out promptly with minimal distress to the child or his parents.
>
> Cosmetic outcome
>
> Circumcision is a cosmetic procedure. Occasionally the final appearance of the penis may give rise to concern. In our audit 1.4% (13 in 933) were felt to be a cause of concern by the participating doctors. Usually these improve over time but occasionally will need to be re-done at a later date, 9 such re-dos out of 933 circumcisions were reported in the audit.

Parents cannot consent for an infant regarding **permanent amputation of body parts**, making it unethical and illegal.

Now we see that circumcision is a cosmetic procedure. So, it's a religious **and** a cosmetic procedure, **two things that should be decided by the person concerned, no matter the age or sex.**

Then we see "Circumcision and Pain Relief:"

> Traditionally religious circumcision of newborn boys has been performed without any form of painkillers or anaesthetics. Although the baby will experience pain during the procedure, a straightforward circumcision takes less than a minute and the baby usually settles down quickly afterwards. I am prepared however to use a combination of techniques to reduce the trauma of the procedure if the parents wish.

Now that the AAP deems it harmful to circumcise infants due to pain affecting an undeveloped nervous system, Dr. Cohen would be wise to end this "trauma" by ending this surgery.

Since Dr. Cohen has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Cohen's practice information follows:

E-mail: email@drhowardcohen.com

Mobile tel: 07710 372973

Surgery tel: 01883 625262

Surgery address:

Elizabeth House Practice
515 Limpsfield Road
Warlingham
Surrey
CR6 9LF

Anti-MGM Activism Alert: Mike Buchanan of Justice for Men and Boys has more anti-MGM protests planned in the London area prior to the ICMI 2016 in July. You may want to join the protest – literally – 'for the children.'

> Dr. Howard Cohen of London "Known Genital Mutilator" https://t.co/T4uTF6oTHI @AndreaHardie #nocirc #MGM #intactivism pic.twitter.com/KCmfltQVUI
>
> — gary costanza (@jerrytheother) April 18, 2016

Changing her emotional diapers – Part 1

Paul Elam · 18 April 2016 · Archived copy · Original

Standard NAWALT disclaimer. That issued, let's proceed to discuss the women way too many men have to deal with. PE

Are women purely emotional, irrational human beings who cannot help but be confounded by logic? Or is there a secret wisdom in their emotions from which men can learn?

We are going to start looking at that today in the first of a two-part series on woman and emotionalism.

Women are emotional creatures compared to men. It's not PC to say that, along with a lot of other truths that people would prefer we all pretend were just inaccurate stereotypes.

I've had some men tell me that they thought that it wasn't true. These are almost always the same men who rail against the gender wage gap, rape culture, and male privilege. I have had female feminists, too, tell me that it wasn't true, but then again they usually had spit flying out of their mouths and were pounding a desk when they were saying it, so there's that.

Most women are, in fact, dominated by feelings over intellect. They are often, and especially while in relationship conflict, irrational, residing in an emotional carnival, either riding the moody-go-round or standing in line to get on.

During interpersonal struggles, they have an unfortunate tendency to take issue with reality. They get offended by common sense and fight pointless battles against reason on their haphazard way to solving problems by creating more of them.

This presents a fundamental problem for men. How do you resolve problems with someone who is making your problems have puppies every time they open their mouth? How do you reason with the unreasonable?

There is an abundance of advice out there, allegedly instructing men on the most constructive way to handle the emotive side of their female partners. Nearly all of it is bad.

Consider what most pundits have to say about your problems with emotionally labile women. The number one suggestion, generally, is that you have to listen to your wife's or girlfriend's feelings. I am sure that is very cutting edge. I am just positive that you have never heard anyone tell you that you need to listen to and validate a woman's feelings.

We see this time and time again. We are hammered with the idea that there is some secret to happiness hidden in standing ready to be the captive audience for a woman's feelings, regardless of the circumstances and regardless of what she is saying.

Here's the problem. None of this bullshit gets to the heart of things. These gurus aren't here to tell you how to deal with women's emotional orientation; they are just telling you different ways and reasons to put up with it in a way that keeps her, and only her, at the very center of the relationship universe. All of it, every last bit, is about making her feelings the alpha and omega of the relationship focus.

In short, they are advising you to be an active participant in her infantilization, and to prevent your self-respect from creating any pressure on her to woman up and be able to handle life without hugging a stuffed animal while you gently rub her back and say, "I feel your pain."

The popular idea of how to deal with emotional women is to kowtow to them.

That idea, sadly the gold standard for most modern relationship advice, is driven by the mediocrity of low expectation and the assumption that your female counterpart is emotionally retarded. Personally, I can't think of anything more insulting to me or my partner.

The only antidote to this system, which I call an *idiocracy*, requires a rethinking of some very faulty but common

assumptions.

Dwelling on feelings, especially the irrational kind that tend to get worse when you point to the irrationality, are *not* a healthy emotional catharsis for women. They are not a viable communication tool that just needs your loving, patient, attentive ears to work.

What they are in reality is partially digested, petty life disappointments, which she vomits on the living room floor so that you will have to be extremely careful where you step.

Emotional reasoning is not just a woman's shortcoming. It is a woman's weapon to gain the upper hand in almost any relationship. By rolling in a train car full of irrational anger, concocted offense or spurious suspicions about your character or your actions, she is assured of putting you on the defensive and having her emotional state take primacy in everything going on between you.

She also uses this tactic to paint a target directly on your back.

She gains 10 pounds, and suddenly she has a lot of feelings about whether you are faithful. She overspends then gets feelings about whether you should be making more money. She has a shit day at work, then suddenly remembers something you may or may not have said or done three years earlier and decides that she is just now getting around to expressing her displeasure with you.

That is what most men end up dealing with, and that is the dirty little secret that most people giving so-called relationship advice won't bring up when they are wagging fingers and telling men they need to listen to their women's feelings, without judging, criticizing or trying to fix them.

Being a crazy woman works because being a normal man, you are likely to turn somersaults trying to restore her sanity. If helping her regain her sanity is one of your priorities, it may help you to notice that her sanity usually returns when you take blame for whatever she wants you to, or as soon as she gets her way about whatever it was she wanted.

The advice to sit there like a chump and say "tell me more about your feelings" translates to nothing less than "Please smash me on the head with that hammer a few more times. My head is not bloody enough."

If you want a life as a pincushion and emotional doormat, then by all means, deify your woman's emotions and trust there is some grand wisdom in them, even when she is acting like a four-year-old pissed off because the candy jar is out of reach.

After all, it is your life, and no one has a gun to your head.

Now, am I saying don't listen to a woman's feelings? Of course not. I am saying, however, that if you have a single clue about what is good for you, you will put a limit on it.

When men have a bad day at work, what you will likely to hear is something like, "My day sucked. Sometimes I want to strangle my boss." And then it is over. Time to crack open a beer and unwind, usually talking about nothing at all, but certainly not talking about their shitty boss.

When women have a bad day, what you are likely to hear is two hours of her droning like bagpipes about how Wanda in accounting is a bitch. You have heard the same bellowing a dozen times before. It is starting to sound like fingernails on a chalkboard, but alas, women's feelings are sacred, and it is your by god job, as a real man, to indulge her because she can't grow up and quit obsessing on people she doesn't like.

With this in mind, what they say about women not wanting you to fix their problems is usually bullshit but is sometimes true. When the problem, at least in her mind, is you, which it almost always is when dealing with her feelings, you can bet your ass she wants you to fix it, even if it kills you in the process, and even if the problem is really her.

When the problem is not you, which is admittedly rare, she does not want you to fix it for her.

She doesn't want you to fix it because then she would have to shut up or find something else to talk about. What she wants is for you to set aside everything (including any attempts you are making to decompress from your day) and listen to her gush out her feelings du jour until she wears herself out talking.

If you make the mistake of getting tired of that, then you are a bad partner. Then she will need to talk about her feelings about *you*.

In short, it is all about control. It is all about the world revolving around her. Her day, her feelings, her issues. Your job is to treat her like an emotional toddler and sponge that crap up till she is satisfied that the moon and stars once again revolve around her.

It's a shit way to live for any man who possesses an ounce of self-respect. But of course, most men specialize in living shit lives with a highly negotiable policy on self-respect.

Those men interested in something else, however, have options.

The best thing for life problems like this is almost always preventative medicine. I estimate, in ways that are embarrassingly unscientific, that there is about 20% of the female population who process emotions in a more masculine way.

Perhaps it has something to do with in utero testosterone flooding. Maybe it is just the luck of the draw, but there is a population of women who don't need a feelings marathon every time the grocery store clerk is rude to them, or because Wanda in accounting managed to hook some guy in senior management who drives a Porsche.

Or because, God forbid, you're not perfect and sometimes prove it.

And yes, by the way, I am saying that at least 80% of women are emotional reasoners, and in their raw state are unfit for intimacy, consistent communication, problem-solving or being anything other than a life sucking pain in the ass — especially given the modern social climate.

Self-obsession and the insatiable need for an emotional repository in Levis is an obvious trait in those afflicted. It even shows itself in the honeymoon period, during which almost all women will bring you some crises, then time how long you remain transfixed on "being present," which is another way of saying being glued to her emotional story as though it was an episode of *Game of Thrones.*

If she's not wearing the t-shirt that says "less you, more me," it's probably because she's worn it out. But it may be because she does not fit the standard female mold in emotional terms.

If you don't want that emotional toddler a year into a relationship, don't start out by getting involved with one.

There are ways, however, to reduce the chronicity and severity of some of the remaining 80% of women. It's a little bloody and a little brutal, but it is doable except for those at the Mia Farrow end of the emotionally whacko spectrum.

I will be talking about that in part 2.

“Low IQ Cop Slams Woman On The Floor & Knocks Her Unconscious”

AVfM Video Source · 19 April 2016 · Archived copy · Original

Gynocentrism at its best. In this video we see an out of control woman attacking a man, two cops show up and throws the aggressor to the ground. Watch the white knights come out. What is your take on this? ED

“This revenue agent knocks out the woman flat on her ass and then accuses her of faking it. LAND OF THE FREE?”

UrbanWarfareChannel

Changing her emotional diapers — Part 2

Paul Elam · 19 April 2016 · Archived copy · Original

In part one of this series, I talked about women and emotionalism. Part of the focus of that piece was the minority of women who thankfully process emotions in a more masculine way. But what of the majority of women, the ones whose lack of emotional acumen can have you stepping on a mine before you even know you are in a minefield? What do you do if you are already involved with this kind of woman?

The answers to that are fairly simple, but we need to get something straight from the outset. Previously, I used some quick examples from YouTube of what passes for advice on relationships. I also pointed out that it was all bullshit. I didn't just do that to have some fun at the expense of others.

The fact is, and by fact I mean my opinion, the entire relationship coaching and advice culture is one big, gynocentric load of crap. Pick any popular book or video series on salvaging relationships and what you will find under the misleading cover is advice on how men can keep women happy. That is it.

From start to finish, those books are written to profit from the message of pleasing women. That is why almost only women buy them. Their advice has nothing to do with healthy relationships and everything to do with assuring women that men are supposed to be comfortable in a role as a chivalric vassal.

The biggest problem with that, aside from the lopsided agenda to infantilize women and make servants of men, is that it is a woman's job to attend to her happiness. Most relationship advice undermines her ability to do that; a fact conveniently ignored because personal accountability makes the average woman close her purse faster than a man without a job.

So we are left with a glut of advice on how to give women what they want, the subtext being how to make sure they keep an interest in you; how to make sure they will still have you.

The fact that I am going to be a lot more honest than that means two things. One, a much smaller audience for me, and two, you get to hear something other than a string of lies.

The first bit of truth is probably the most brutal. There is no how-to formula for any of this. There is no set of behaviors, no Game, no techniques that will make an emotional reasoner somehow find rationality and maturity.

When dealing with a destructive, emotional reasoner, there is no chance at all of improving things that do not come with a significant chance of ending the relationship. If you can't handle that, you might as well stop reading now.

In fact, if your goal is to fix her and in fixing her, keep her, then you are definitely on the wrong path.

The only objective I can recommend is to learn how to build a psychological and emotional wall between yourself and her craziness. And you do that through two key absolutes. The first is your willingness to detach and immediately invest in something other than her when she refuses to reason. The second is your uncompromising willingness to let her go if she can't handle that. And yes, for those of you who brought it up, this can be any female family member, not just your wife or girlfriend.

For a refresher on that, please review my video "What Men Fear the Most."

If you are like most men, you are ultimately looking for little more than a relationship that does not destroy your peace of mind. You are not looking for a happily ever after fairytale, or life in La La Land with your princess. You'd simply like to have a decent, peaceful and God forbid harmonious coexistence with your wife or girlfriend.

You don't want drama over infantile bullshit, and you don't want to spend time on the perpetual hamster wheel of seeking her approval.

If she happens to be an emotional reasoner, a destroyer of the peace, then your only viable recourse is to deliberately face your fear of loss, then quietly and resolutely draw a line in the sand.

If you balk when she threatens to leave, all you have done is increase her sense of power over you.

Make no mistake about it. Even though you are not saying the words directly, you are issuing an ultimatum. If she wants any kind of relationship, communication or support from you, the crazy shit has to pack its bags and head for the airport.

Not to belabor the point, because this is a point you can't belabor, you cannot motivate change in a woman's behavior unless you are willing to kick her to the curb. If you want to hear something more comfortable than that, then Dr. Phil, John Gray, and a thousand other gynocentric clones will be happy to have you buy their books.

I know this is pretty rough stuff, but pretty rough stuff is the only thing I know that will have the slightest possibility of helping you find peace with or without a woman. So, if you need sugar coated, get a donut.

I promised a commenter who queried me in Part 1 that I would get into specifics on what you should do when dealing with this type of woman, and I am going to follow through with that for the remainder of this article.

I just want to start with a reminder that this is not about changing her. The point is to change you, which is the only thing you can change.

She may well change if you follow these suggestions, or she may hit the highway. In fact, I am betting if you follow my suggestions closely, one of those two things will happen. But the fact is that it takes two to salvage a relationship. The only thing you can salvage on your own is you. Remembering that every day will make this a lot easier.

You can start this, and by starting I mean starting to change you, with what I call the Terminator Move. When there is conflict, the moment you realize you are not dealing with a person who is willing to reason, quietly inform her you will be ready to listen when she can be reasonable and mature, then go put Arnold in the DVD player and watch it.

If you had any plans with her, cancel them, unless it is something you have to do, like a medical appointment or a funeral. Whatever you do, whatever she says or does, you must ignore her and find something else to do.

If you are like many men, this is easier said than done. Some men will be angry and find it difficult to resist the fight. Others will be yearning for a sense of balance that can only come from resolving the conflict. For most, concentrating on the movie will be difficult.

Of course, the movie is just a metaphor. The point is that you must withdraw from the conflict with the clear message that you don't do irrational bickering. Spend some time invested in anything but her.

That time is best spent examining and questioning your state of mind and your feelings. Challenge yourself on your desire to fix things with the very person who is making that impossible. Ask yourself why you continue to seek solutions with someone who shoots down every rational option you offer.

Allow yourself time for your intellect to override your emotions, which prevents you from trying to make her see reason. She won't. And time for you to quit obsessing on the possibility that she may leave, which might actually happen.

Remain detached until and only until she demonstrates the willingness to be reasonable.

By reasonable, I don't mean until she agrees with you. All of these suggestions presuppose that you are rational and fair with her. If you are not, you have a whole other set of problems that I cannot address in the scope of this article.

Now, some men will say that they can't get away from her. They don't have a man cave or a place in the home where she won't follow them, continuing the conflict. If that is the case, get out of the house for a while. Go to a movie. Go to dinner. Visit a friend if she hasn't run all of them off. Take a long walk.

Freaking FIND a way to escape. Don't make excuses. Take the responsibility to make a pathway to get her out of

your hair, and to send yourself the message that you don't do crazy so many times that it starts to sink in that you don't do crazy.

Once again, that is the point. The repeated, proven message that you won't participate in irrational, stupid, emotionalized arguments with a child posing as an adult will certainly put her at a crossroads, but the onus to learn is still on you. If she is smart enough, she will begin to realize that the only path to possible satisfaction about her complaints is through acting like an adult about them.

You get what you tolerate is not just some catchy cliché that looks good on an internet meme. It's a fact of life you are much better off facing.

The Terminator Move is not for her benefit, but for yours. The ability to detach and take care of yourself, and to practice the good value of not arguing with a capricious child can save your sanity. It is your willingness to be alone, and to pay whatever price you need to pay for hanging on to your values that allow you to set limits and maintain your dignity for the rest of your life.

And that is it on this front, amigos. There is nothing else to it. The tough part for most men is that they are so conditioned to ultimately yield to a woman's desires, no matter how capricious or childish, that they end up miserable. Sometimes, all too often actually, they end up suicidal.

It also contributes to problems with drinking, drug abuse, affairs and even violence out of the frustration. All of that can be eased, even cured, once you expect nothing more of yourself that to be a fair and willing partner, vs. being tethered to her whims like an unpaid butler.

To beat the dead horse one last time, all of this is up to you. The responsibility for all of it is yours. You can make her change her own emotional diapers or find someone else who will if you are not the one standing there with a handful of baby wipes every time she makes a mess.

AVFM imposters: Joe Bennett and Jack Day

Paul Elam · 19 April 2016 · Archived copy · Original

It is unfortunate that sometimes a welcome announcement has to be marred with negativity, but such is the case today. On the positive side, Bryan Scandrett, a well established and dedicated mainsite moderator has agreed to act as the administrator for our FaceBook page.

This appointment could not have come at a better time. Bryan is a strong, natural leader and our presence on FaceBook is now under regular attack. The work that the unsung Meme Team has done to secure over 33,000 fans is under threat from feminist fascists who have a strong foothold on that social media website.

Several memes have been recently removed, and I am more or less continually blocked from using the page personally.

To make things worse, an individual former Meme Team member going by Joe Bennett (aka MRA Phoenix) has been forming his own FaceBook groups, stealing the AVFM IP of our logo and publicly calling himself "managing editor of AVFM."

It is also interesting that all the memes recently removed by Facebook for "violation of community standards" were created and posted by Bennett. While I don't buy that they were actually in violation of Facebook policy, they were crossing the line of Godwin's Law, which we don't want to see as a staple on that page.

Despite several attempts to talk sense to Bennett, he appears unwilling to stop the misuse of our IP.

He is not the only case. MRA Jack Day has started a Facebook group using AVFM in the title. He became indignant and self-righteous when approached about it.

They say the best form of flattery is imitation. That of course, is true, only when the imitation is obvious. Without that factor, it is just dishonesty.

It concerns me that both Joe Bennett and Jack Day won't display the decency, or the originality for that matter, to create their own product, but there is little I can do about it short of legal action. And by my experience with both of these people, I think we are dealing more with mental instability than avarice.

So, welcome to the fray, Bryan. And to the ongoing drama.

For the benefit of readers. AVFM has only one Facebook page, located here, AVFM Romania, and AVFM Italy. If you see our logo or name anywhere else on Facebook, it's a fraud.

False allegations in Family Court: Who is to blame?

Ruth Nichols · 19 April 2016 · Archived copy · Original

Featured Image By Cm0rris0n. CC-BY-SA-3.0 (http://creativecommons.org/licenses/by-sa/3.0)

False allegations in Family Court are nothing new. Certified Family Life Educator Ruth A. S. Nichols likens this to the boy who cried wolf.

In family court, a subset of parents has the reputation for crying wolf: indicating a cry of urgency. In Aesop's fable, of "The Boy Who Cried Wolf", there were severe consequences for crying wolf; in Family Court, not so much.

In the fable, a shepherd boy repeatedly tricks the village people into believing a wolf is attacking his flock of sheep. Eventually, when a real wolf comes, the villagers do not believe him and fail to come to his aid; the boy suffers the ramifications of his actions and is eaten by the wolf.

Consequences for parents who 'cry wolf' in Family Court is less clear.

Who is to blame in Family Court?

Do we blame the judge for believing a parent who uses the tools of the justice system? Judges possess the power to make the ultimate call. A judge can sign off on a restraining order resulting in the physical dismissal of one parent. Family Court judges may overlook signs of abuse or not believe a parent because of previous court interactions. Or, the judge may reject information not presented accurately choosing to delay the matter until something else happens.

Rulings may be based on well-meaning intentions leading to responses that are based on a policy of 'play it safe', or 'err on the side of caution'. Judges have the ability to ignore traditional due process all together and make rulings that are for or against a parent's claim of abuse. Regardless, judges are in control of the process.

The reality is that sometimes the case presented to the judge is an untruth. Facts are confabulated for the sole intent of harming their co-parent. In essence, one parent presents a total lie in a court of law under the auspice of 'a parent protecting their child'.

Often this becomes a he said-she said argument and the judge's ruling leads to the domino effect of utter annihilation for one parent (disproportionately males). With one fraudulent allegation, a divorce partner can completely destroy their divorce opponents' life. With a stroke of the pen, the accuser gains immediate advantages. Full custody granted, and a "no contact" order to remove one parent from the child's life.

Adding further to the problem are the ingrained institutional biases that seem to be systematic in family court judges. In a 1994 judicial conference which was published in the New England Journal of Law, a New Jersey municipal court judge; Richard Russell was recorded, actually urging his colleagues to violate basic constitutional protections and due process when he stated;

> *Your job is not to become concerned about the constitutional rights of the man that you're violating as you grant a restraining order, throw him out on the street, give him the clothes on his back and tell him, see ya around….. we don't have to worry about the rights.*

As Judge Russell made it plainly clear, the "err on the side of caution" has been replaced with protecting one's own career.

Just like that:

Parent/child relationship? Negatively impacted and potentially, ruined.

Reputation in the family? Destroyed.

Financial devastation? In process of destruction

Employment? Possibly, disrupted. At the very least difficult given the legal issues.

Public humiliation? Done.

False allegations of sexual abuse in divorce have become prevalent to the point, that a name has been given: the S.A.I.D. Syndrome – Sexual Allegations in Divorce.

In fact, with child custody disputes, some research indicates that up to 70% of the domestic violence allegations are considered false. Literature purports that the prevalence of false allegations is up to 84% and approximately 85% of those are issued against men. Even if we go with the lower figure of 70%, this means that over two-thirds of the accusations are fabricated. The travesty in this number is that this represents individual parents. This means that numerous parents are wrongly accused and erroneously experience unadulterated devastation and destruction due to a blatant misrepresentation of the facts by their ex (soon-to-be). The misuse of restraining orders is an unfortunate trend. The power of false allegations of abuse in Family Court is undeniable.

In a majority of cases, the use of false allegations stems from the high conflict personality and other personality disorders of the accusing parent.

Sadly, regardless of reconciling with family and re-establishing jobs and friendships, the damage becomes a part of their life. The targeted parents' life is forever broken down into two time frames; before the wretched event and after the event.

Before answering the blame question, perhaps, we should ask, "How do court officials extrapolate the 'true' allegations of abuse from the numerous cases they see each week?" Every day, Family Court officials wrestle with the daunting task of reckoning which parent is telling the truth. Efforts are made to ascertain the existence of a valid reason to issue a restraining order to curtail visitation.

Further complicating the problem is the fact that many family court judges; through mandatory training that is based on the "Duluth" model, are predisposed with a bias that only men commit interpersonal violence, and only women are victims. In sexual misconduct allegations, the mantra has been, "believe the victim," and "women don't lie about being raped." Well; we all know how well that worked out at Duke, UVA, and Columbia; don't we?

The sad fact is that some men and a lot of women do in fact lie in family court, and lie a lot. The family court arena allows for those lies; and even when proven false, the lies go unpunished. In one California case, however, sanctions were imposed in a civil suit for false allegations. Mr. Darryl Ginyard obtained an $852,000 judgment due to his ex-wife's false allegations of sexual abuse to their daughters. The damage done to him personally, financially, emotionally and with his daughters is immeasurable.

Family Court officials need to assess if the child is at risk and gauge the intent of the parent. Appraising accusations as legitimate or determining the request of a restraining order is unfounded can be a laborious process.

In some cases, the truth is difficult to establish.

Do we blame the 'system' that is an abstract construct that does not exist? The 'system' that is actually a conglomerate of officials that are frequently intertwined in their efforts of professional involvement.

Do we blame a system that is inherently predisposed to bias, based on years of misinformation, indoctrination and for lack of a better word; brainwashing?

Do we attempt to blame the individual family court officials? Family Court members, that are assumed to be well-intentioned and unbiased in their efforts to wrestle with the daunting if not impossible task of reckoning which parent is telling the truth and actually have a valid reason to curtail visitation?

Are those Family Court members actually well-intentioned and unbiased?

Do we blame the immoral and unethical parents who have presented their co-parent as abusive, incompetent and

unqualified to parent? Keep in mind that the accused parents were deemed competent *before* the filing of divorce. (A baffling concept at best.)

Who is to blame when Family Court is inundated with false allegations?

Parents in Family Court lie. They lie to hurt others. They lie to better their position, all while hurting the very people they claim to defend.

Perjury in Family Court regardless of the reason is dishonest, immoral and shameful. For most people, destroying another person for personal gain is disgusting. Using lies and playing games to complete the process is despicable, and rarely, if ever are family court lies ever sanctioned. Considering, that the lies are told against the very person they took vows with and chose to create a child with, is ghastly.

If the little boy who cried wolf knew the consequences for his wrongful behaviors, he may have focused on tending his sheep rather than playing games for attention. Similarly, ramifications for engaging in the egregious act of telling untruths in Family Court may curtail the frightful behaviors.

Undeniably, the Family Court system is flawed and biased. With that being said, unwarranted grievances and a co-parent's inability to engage in Shared Parenting practices exacerbates the problem participating in the abominable and horrific acts that occur in Family Court.

Most likely, the villagers would not mind running to the aid of the boy for legitimate wolf attacks. Likewise, truthful testimony in Family Court IS the issue. For the court's credibility, any testimony or evidence must come with an air of validity, and reasonable efforts must be made to establish that credibility. Anything less results in a miscarriage of justice.

Herein lies the dilemma.

Who is to blame? The boy who cried wolf or the villagers who refused to come to his aid?

*****

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Sites:

Shared Parenting Confessional. A place for co-parents to confess feelings of betrayal, fear, heartache or humiliation experienced in divorce or co-parenting situation. www.SharedParentingConfessional.com

Rate My Family Court. A Co-Parents' Experience with the Family Court system. www.surveymonkey.com/r/RateMYFamilyCourt-15questions www.RateMYFamilyCourt.com

New Site! Shared Parenting Info: Research and info offered to enhance the parent-child relationship. http://SharedParentingInfo.com

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The man’s quandary

AVfM Video Source · 21 April 2016 · Archived copy · Original

It’s a story of a boyfriend who loves his girlfriend immensely, but one incident in his friend’s life makes him insecure, and he takes a drastic step that is against his ethics and moral.

Traveling Cinema Shorts is produced and curated by Traveling Cinema Productions.

Cyber-bullying, harassment, Quinn, Harper and Owens — a SocialAutopsy

David King · 21 April 2016 · Archived copy · Original

Update 2 (April 26): *The Ralph Retort* yesterday published a second interview with Candace Owens. Having listened to two such interviews, I would say that Owens is a good person promoting a terrible idea without realising the harm it could do, even though that harm has been repeatedly pointed out to her.

In that interview, Owens said "I'm not naïve anymore". Though the scales may have fallen from her eyes in respect of the general state of decrepitude of the journalistic profession, I have to say that it is naïve to believe that there would be no harassment absent anonymity — especially in light of what Harper, Quinn, Singal, Dewey and Futrelle have done openly in their (presumably) legal names. I don't think she appreciates that without anonymity, the welfare and livelihoods of some would be under grave threat.

I also think that the fact that nobody she spoke to had heard the word 'dox' before she went public indicates that those organisations don't have sufficiently broad expertise in the matter of Internet harassment, not that it's not a problem.

Update (April 22): Candace Owens "is removing comments critical of her." and for not doing basic research. What a surprise. I guess that we won't be hearing from Ms Owens any time soon. —DK

Note to Ms Owens: *The first half of this article is background for the benefit of others. The part directly addressed to you appears in the second half of this article.*

Over the past week, a brouhaha has been rapidly escalating over a new counter-cyberbullying and counter-harassment initiative by Degree 180 foundress Candace Owens. By now, this is not precisely news and has been reported on elsewhere in a variety of venues — and though it isn't precisely a men's issues-related topic, I think it's something of which MHRAs (indeed, all Internet users who, for perfectly legitimate reasons, require some degree of anonymity) should be aware if they are not already.

The TL;DR-

Owens was, as a high-school pupil, viciously bullied (including by the son of the then-mayor of Stamford, CT) gaining some media attention at the time. By all accounts, Owens went on to develop a successful career in business and finance (mentioned in her interview with The Ralf Retort), but the scars of her youth still burned (unsurprisingly, because I know first-hand how bullying can have profound, long-term effects).

Owens went on to found web publication Degree180.com in June, 2015, and then, Wednesday week ago, launched a (now defunct) Kickstarter for SocialAutopsy.com (which is frequently down given recent attention) which proposes to be a radical new tool to "wave goodbye to cyberbullies and trolls" and promises to "break the Internet. Literally."

Essentially, this is to be a registry of bullies and trolls (though by whose definition or by what criteria are unstated) built by anonymous submissions that would link instances of harassment and bullying with their alleged perpetrators' social media profiles and other information up to and including their legal names, their workplace and possibly even their home address (if already a matter of public record) etc, ostensibly as a background check service for friends, family, and prospective dates and employers. Despite Owens' prevarications to the contrary, it smells very much more like a doxing service (or something like it) to me and many others besides. Owens has made it clear that she thinks that minors should be eligible for listings but that some of her partners strongly disagree. For now, she says, there are no minors and no intentions to list minors, but that may change.

What could possibly go wrong? After all, if you've done nothing wrong, you've got nothing to hide, amirite?

Then the Internet exploded and, by Friday, her kickstarter was suspended. The storm started on Twitter hashtag

#SocialAutopsy and was soon picked up first by Cathy Young (see also her update), Chris Steaton of Mimesis Law and Tracy Clark-Flory and Jacob Steinblatt of *Vocativ*. Over the weekend, *The Ralph Retort* managed to score an interview with Owens, and there has been additional coverage by William Hicks of *HeatStreet* and also a rather profoundly biased but fairly complete piece by Jesse Singal of *New York Magazine*. Not, I think, quite what Owens had in mind when she wrote "we're about to break the Internet".

Owens, in response, posted her account of the whole saga on Sunday in which she admitted her lack of preparation and knowledge of some fairly important concepts, events and personalities in the field of internet harassment.

Enter GamerGate...

…or rather, their chief antagonists.

You knew this was coming, didn't you but, unless you already know the story, the twist will surprise you. Chief anti-harassment campaigners and GamerGate antagonists Zoë Quinn and Randi Lee Harper soon joined the fray — indeed, added much fuel to the fire — only to *oppose and denounce* SocialAutopsy.com.

According to Owens in her interview with *The Ralf Retort* and also her response article, Quinn contacted Owens requesting a phone call with a stated view to persuade Owens to abandon the project. In prospect, this did not go down well with Owens but she agreed to speak with Quinn anyway. In Owens' account, Quinn tried various tactics (including invoking those über-boogiemen, GamerGaters) and, when all else failed, broke down in tears claiming that "this will ruin everything" should SocialAutopsy.com go live and ended with Quinn hanging up on Owens.

Owens went public with this on Twitter prompting Randi Lee Harper to write an open letter in which she lambasted Owens for making public Quinn's clandestine attempted manipulations and threats to herself and her project, claimed responsibility for the suspension of Owens' Kickstarter campaign and enumerated a list of why Owens' idea was such a "goddamn trainwreck".

I have to say that, in the main (and especially in technical content) and however disagreeable I find Harper personally and in her "professional" conduct, I agree with most of what Harper had to say. I never imagined I'd have reason to write those words but SocialAutopsy.com is that bad an idea, for all the reasons Harper, Young and others mentioned and more, that for the first (and likely last) time, I have to acknowledge that she's right.

Owens concluded that the only possible reason Quinn and Harper could have for opposing her project is that they, themselves, stood to lose too much (especially by way of being added to the database) should SocialAutopsy go live.

She also concluded that the harassment that began within the hour after speaking with Quinn (and which mysteriously stopped when it was announced that Owens was to appear on *The Ralph Retort*) came from none other than Quinn, Harper and their associates — in no small part because (she claims) 1) such abuse arrived at an email address known to Quinn but not otherwise generally known on the Internet (not knowing what that email address is, I, of course, cannot confirm that claim) and 2) accusations that SocialAutopsy.com is a doxing service only began after the fateful phone call with Quinn and because she had never heard the term 'dox' prior to that call.

Again taking to Twitter, she loudly and clearly articulated these theories, taunting both for the harassment she attributed to them and swearing that SocialAutopsy.com would go ahead, no matter what.

Meanwhile, a bemused /r/KotakuInAction watched on as the conflagration raged on.

There's much detail I've omitted from my account of this saga, in part because I can't remember it all and in part because it would take too long to recount.

Unanswered questions for Ms Owens

In the unlikely event that Candace Owens reads this post, the rest of it is directly addressed to her.

First, I'm a computer scientist. I'm the systems administrator of this site (amongst others). I know a fair bit about

technology and the Internet in particular. I've also experienced bullying and prolonged harassment as a minor, so I know a bit about that, too. None of that should matter because what follows should stand on its own merits, however you seem to grant extra credibility to those who've experienced bullying in the past and perhaps my professional background will give you some reason to think that I'm not merely shooting from the hip.

Second, and for the record (though I should not have to state this explicitly), I oppose bullying in all its forms, I oppose harassment by any and all means, I utterly condemn those (including MHRAs) who engage in such behaviour — *but I am unwilling to put innocent people at risk in the effort to combat those behaviours*, or even risk the risk. Those innocent people may be mistakenly or maliciously identified as perpetrators, or be related to actual perpetrators (especially their dependent children).

As awful as perpetrators of harassment are, I don't agree that harming their employment prospects is justified. An eye for an eye makes the world go blind and nobody, Ms Owens, not even yourself, hasn't ever said something that someone somewhere and at some time has considered hurtful or harassing. If you don't believe me and want an example, it is commonplace for certain kinds of feminists (such as Harper *et al.* to whom we therefore are politically opposed) to consider anything disagreeable to them to be harassment, even when the speaker is a woman.

If there were some way to guarantee that the wrong people weren't harmed, I'd have little reason to oppose it (even if I think that anonymity can be a good in its own right and therefore not necessarily support the project).

Third, I respect the spine and fortitude you've shown in the past week in the face of such relentless negative exposure and harassment (which, I'm quite confident, is genuine and plausibly originated from Quinn and Harper). For reasons which should now be evident, I admire what you're trying to do but, as has been repeatedly pointed out by any number of people by now, your cure is worse than the disease.

Yet, you are determined and won't be dissuaded, so I shan't try. I will, however, challenge you with the following points. If you'd like to talk privately, you'll find my email address on the masthead, and there's always the comments section below.

Credibility and competence

You are an accomplished and successful woman, but your competence in other business sectors doesn't automatically translate to competence in the subject area of Internet harassment. Likewise, the harassment you experienced as a teen is not representative of the whole gamut of different types of harassment and, while it makes you motivated and readily able to empathise with victims of harassment, it does not (of itself) make you enough of an authority on the subject to judge either the social or technological merits and risks of an idea like SocialAutopsy. The Dunning-Kruger effect and its corollaries are directly applicable and, if you aren't already familiar with that, then you should be.

Everybody, from counter-cyberbullying, information security and privacy specialists to potential subjects to victims to legislators and law enforcement has a legitimate interest in questioning whether you are competent and responsible enough to undertake an endeavour of such gravity and with such far-reaching implications.

It was your job to do enough research before going public so that you could demonstrate to interested parties that you were competent enough *in the field in which you proposed to participate* to be entrusted with the job.

You have not done that and it shows — in abundance — and it is inexcusable. Saying (in reference to Gamergate and Zoë Quinn) that "people aren't involved in certain industries and don't have an interest in it" isn't remotely good enough. In academia, we expect authors to be aware of related work. In business, we expect executives to have done market research and perform risk-threat analyses before committing substantial resources to an idea. Why should people trust you with the responsibility of a project of the likes of SocialAutopsy when you are so self-evidently ill-prepared?

The word 'dox' is widespread enough on the Internet and is of great concern, especially to those with a legitimate interest in maintaining their privacy such as those who fear for their physical or emotional welfare as well as their

livelihoods because they hold unpopular political views (such as feminists and Men's Human Rights Activists alike). When a person is doxed, it is not only that person at risk, but also their friends and family, some of whom may be children whose only fault is to be related to somebody who upset somebody else on the Internet.

Though Gamergate, its actors and its politics themselves may be niche, the story of it is not. It takes just two clicks to find out about GamerGate after Googling the unadorned phrase, "internet harassment", to find mentions of it (even from a clean-cookie session), and each of *Forbes*, *Fortune*, *Wall Street Journal*, Associated Press, NPR, *Breitbart* and the UK *Daily Telegraph* amongst many others have written about it — so you really have no excuse not to know about the subject.

On the technical front and according to both Cathy Young and Randi Lee Harper, your proof-of-concept "not-live" test site was populated with data about real people and yet the developer failed to prevent Google from indexing it. Clearly it was live, since it was accessible to anybody on the Internet in possession of the correct URL (which wasn't even one that indicated a staging site, such as test.socialautopsy.com or dev.socialautopsy.com) or, indeed, just Google. It matters not that it was only a test site, or that you didn't intend for outsiders to see it — the point is they did because of carelessness for which **you**, as Chief Exec, are responsible regardless of whose fault it was. I trust I don't have to explain why.

On the legal front, it has already been explained to you how SocialAutopsy.com could constitute a "false light" invasion of privacy, and others have pointed out that though the United States may have weak privacy laws, most of Europe has stringent laws following the 1995 Data Protection Directive. These laws created difficulties for multinational companies with presences in both the US and EU, enough that the US Department of Commerce and the EU negotiated the so-called International Safe Harbor Principles and subsequent EU-US Privacy Shield. Ms Owens, the Internet transcends legistlative borders and you must inevitably face the legal ramifications in connection with such privacy law if you are to be seen to be dealing with the subject in a responsible manner.

When challenged on this point, you very unfortunately signalled that you have no interest in compliance with such laws by asserting that you are a US company and bound only by US law. Setting aside the questions of whether minors appear on SocialAutopsy and attendant COPPA considerations (it doesn't follow that it is lawful for *you* to store information about minors solely because Facebook *et al.* are so authorized) and whether you can meaningfully drop anybody from your database once added, you *may* (or may not) be correct — but it also shows reckless disregard for responsible handling of personal data about third parties as well as astounding arrogance that US law is the only relevant benchmark by which all Internet users (regardless of citizenship or location) ought hold you accountable.

It would appear that you are accountable to no-one but yourself for the activities of SocialAutopsy.com. The standards and criteria for what constitutes harassment — and we have plenty of experience to indicate that harassment is very much in the eye of the beholder — aren't open to debate, and I have not seen any mention of an appeals process or other means by which a subject may challenge their involuntary listing. I remind you that accountability is about more than just what is legal, it's also about what is ethical.

Speaking of ethics, how do you reconcile the profit motive with the social interest of counter-harassment activities? What possible revenue sources could you generate from this endeavour to pay for the technology, never mind the considerable staff required to vet the expected volume of submissions with sufficient care and attention? Your Kickstarter campaign promised to $1000 backers the ability to "Follow any person or company on our database, free of charge for 1 year" implying that you'll charge for certain kinds of access to the database, yet I'm sure I read somewhere that you promised that SocialAutopsy.com would remain free for the foreseeable future (which makes sense if it is to have any significant impact at all). Having amassed these data, what guarantees can you offer that they won't be abused (and how can anybody verify)? Will you accept money to remove somebody from the database? Everybody has their price, Ms Owens, particularly for-profit businesses, and surely you have yours. The only question is what it is.

The confidentiality of your business model — and I sincerely hope you developed one sufficiently to determine how

it will pay for itself before proceeding — is, of course, your prerogative, but so, too, it is the public's prerogative to question how your business model will affect the way you do business, with whom and how it affects your decisions on who is listed and who is not. You've said that you shan't list people on ideological grounds but, without transparency, how can anybody be sure that you'll keep your word? For that matter, how aware are you of your own ideological leanings and how they might affect your decisions? You undeniably have some (as do most of us) as articulated in the project itself, the question is whether there is anybody whom you would *not* list justified by some unarticulated aspect of the ideology that underpins the project.

The onus remains on you

Frankly, you have an enormous credibility problem in each of knowledge of the field, technical competence, legal compliance, ethics and accountability as enumerated above and by others — a problem that is entirely of your own making and not, as you assert, because of smears (although there is no question that you have been smeared as well) — and all your work is ahead of you to establish that you are a trustworthy steward of the kind of information you propose to collect.

As I said, I don't like Harper one bit. And as you've discovered, she's a bully of the first order and has done some truly terrible things but I must acknowledge when she is correct — as she was in most respects in her open letter — and it's a pity that you "haven't even read [Randi's] full post" because you could learn a lot from it.

In your *Ralph Retort* interview, you said that you had "talked to a lot of [unnamed] anti-bullying organisations", none of whom had any problem with what you were doing and that (because of Quinn and Harper's actions) "the biggest technology computer forensics company is going to help [you] with this database".

Well, we'll have to take your word on both of those. If, as you say, you have nothing to hide, who were those "15 well-known" anti-bullying organisations and with which technology forensics company are you collaborating? Since you challenged Quinn to name the organisations with whom she claimed to work, it's only fair to ask the same of you. And neither of those points ought to be commercially sensitive, and none of those organisations should have any reason to be uncomfortable with a public association with you if everything you're doing is above board and those organisations are comfortable with your activities.

As Chief Executive, the ball is in your court. How do you propose to persuade the world that you have any credibility or are capable of acting responsibly in respect of this project, or that the good of SocialAutopsy.com outweighs the bad, or that the collateral damage it undoubtedly will inflict is justified (and that there is any justice for those so harmed)?

Never forget: Feminism is on trial

Luigi Logan (aka Fidelbogen) · 21 April 2016 · Archived copy · Original

In the beginning was the world. Then, feminism emerged from the womb of history. What matters is the order of appearance: we were here first, and feminism showed up later. That is a fact of key importance, and one should bear it in mind continually.

Among other things, feminism is an ideology – meaning, a body of ideas which embrace a self-conception and a self-description. But it is more than ideology because it is more than self-conception or self-description.

Feminism is situated both within its own understanding and within the understanding of the world at large. This makes feminism a *subject* for itself, and an *object* for the world, which means that two separate dimensions of understanding must be considered: the feminist-subjective and the feminist objective.

To say that feminism is on trial means it is under the evaluative gaze of an "other," an outside intelligence which is expressly not feminist and views feminism in highly objective terms. We contend that feminism lacks a complete understanding of itself and that only non-feminist alterity can supply the needed information to remedy this lack.

We further contend that such understanding, if it should arrive, would spell the end of feminism altogether because the lack of self-awareness is a critical feminist feature. Therefore, it is not in the feminist interest to gain such understanding – because this would render feminism non-viable.

To sum up, feminism is not fit to judge itself because it will always rule in its own interest – and feminism's interest is to remain viable by preserving its own myth. For that reason, feminism must receive corrective input from beyond itself – the kind of input that would problematize feminism's mythically-based self-conception and give rise to a more inclusive and holistic state of knowledge.

Again, feminism is more than ideology. Yes, ideas are a part of it, but ideas exist only in the human imagination. What concerns us is the power of ideas to shape human conduct in the objective world – the extensional reality of ideas, to give it a name. This reality has objective consequences which chain-react into further consequences, and the ensemble of it is fraught with moral ramifications. So when we speak of feminism per se, and of feminism being on trial, we speak of all that.

Feminism's consequences are integral to feminism's being. Feminism is under discussion as malfeasant, and feminist malfeasance cannot be isolated from any idealistic notion of feminism's essence. No moral quarantining of what feminism is "supposed to be", from what it DOES, is feasible or worth considering.

In our summation of feminist phenomenology, we take both ideas and consequences into account. At the same time, we expose every aspect of feminism to an intellectual audit, with all feminist claims or theories (from the greatest to the smallest) being open to question. That is the plan from here on out, growing and spreading over the years.

Every time a feminist speaks, it should occur to us to wonder if that person is lying, or at least self-deceived. So even if a feminist says "the sky is blue," we are entitled, on principle, to greet that claim with skepticism.

It is hard to overstate just how radical and fundamental this counter-feminist culture of critique, from all quarters, has got to be. The awareness that lying is a foundational feminist behavior has got to be an instinctive, bedrock realization for everybody. It should be second nature, instilled in our marrow and etched into our neurons. "Lie like a feminist" should become a commonplace expression, taught to children at a young age.

So in the end, feminism is under both moral scrutiny for its transgressions and intellectual scrutiny for its ideas. The trial process aims to shine a light on every possible facet of the feminist problem, and non-feminist men and women of all classes are encouraged to participate in this project.

At its fullest reach, feminism is a densely connected cultural web that includes both ideas and objective

circumstances. It is an extended social organism whose character is invasive. It occupies both public and private realms, and we who don't partake of it experience this as a hostile intrusion into the fabric of our lives. We were here first, and an uninvited guest barged in, and we naturally have a few things to say about that.

It is unseemly for any guest to abuse a host, but when an uninvited guest does this, it adds injury to insult. Feminists, as a rule, have comported themselves in exactly such a way: they abuse us, they treat us cavalierly, they twist our words, they misrepresent us, they invent stories about us, they exploit our good nature, and on it goes.

The worst of it is that they parade themselves under a banner of moral supremacy, acting like they own the world or like they ARE the world. We have a name for such behavior: feminist triumphalism, the attitude that feminism is right because it's right because it's right, that the case is settled for all time, and no further discussion should be tolerated.

Non-feminist men and women should no longer tolerate feminist triumphalism. The feminists must be put on notice and told to get off their high horse.

Feminism is not the world but only a part of it. For one thing, self-declared feminist people are a minority of the human race. For another, feminist theorizations don't stretch far enough to cover all of the world's complexities. Not only that, but these theorizations often fail consequentially – for as stated earlier, ideas have consequences. Non-feminist men and women (the rest of the world, mind you!) are forced to live with those feminist consequences, and for that reason alone they are entitled to speak their minds.

It bears repeating that ALL feminist claims and theories are open to question, starting with the most fundamental question of all: "What is feminism?" Any feminist definition of feminism constitutes a claim or theory open to question. Hence, from the standpoint of non-feminist alterity, we may define feminism in the light of our own observation and study.

The dictionary does not accurately reflect what many people mean by the word "feminism," so the dictionary must be revised. However, a lot of us aren't waiting for the lexicographers to get with it. Within our non-feminist speech communities, the word feminism will continue to mean what we say it means, despite what any feminist (or dictionary) might say to the contrary.

We take control of the language by an act of political will. Non-feminist reclamation of language is a revolutionary act, and feminists who don't understand this must educate themselves about the reality of the situation.

We have spoken of feminist triumphalism, but we should also mention feminist subjectivism, a mindset closely entangled with it. Feminist subjectivism (which resembles solipsism) may be summed up as the idea that no correct understanding of feminism can originate outside the realm of feminist discourse. In other words, that feminism can be nothing other than what a feminist says it is. Feminist subjectivism occurs not only when they insist upon the dictionary meaning of feminism, but when they impose feminist terms and categories upon the living reality of the non-feminist sector.

Putting it simply, the feminists theorize about the rest of the world on no authority but their own, and with sweeping generalizations. Hence, in the spirit of "turnabout is fair play", we are licensed to generalize feminism and feminists as sweepingly as it was done to us. In fact, we have been using that license for some time and will continue doing so. They started this, and if they want to stop the music, the onus is on them to make the first move. The aggressor owes the world a "mea culpa".

For them, the lesson is straightforward: don't start a cultural street fight if you can't finish it. And don't complain if people who are goaded beyond endurance finally turn your own tactics against you. What did you think a street fight was, anyway? Fair?

Right now, somebody might be saying "you have called this a trial, and you have called this a street fight. Which is it?"

Very simply, it is both, because it contains aspects of both. That feminism is on trial is not strictly "fair" since the

trial is convened by a process which, on its face, does not look strictly fair either. Ironically, that process turns out to be “fair” after all when you consider that it plays by the very same unfair terms of engagement which feminism (the predominant aggressor) established in the first place.

What goes around comes around. The aggressor feminism has redefined “fair”, and we’re just playing along because the conventions of fairness, or any notion of “Queensberry rules”, went out the window when feminism made the opening moves. Those were unfair moves, aggressor moves – and the maxim is, that the aggressor sets the terms of engagement. It follows that the aggressor must lie in the bed which the aggressor has made. We, non-feminist men and women, are punching “up” while feminism is punching “down”. Accordingly, we do what we must, to equalize the game.

Strictly considered, we don’t need feminism whatsoever. That has been our conclusion for quite a while. If feminism went away, only two things could take its place: A.) more feminism or B.) nothing. You should bear this is mind the next time some feminist asks what you plan to “replace” feminism with. You should understand that this person is loading the talk with a feminist assumption: that feminism’s departure would leave humanity, somehow, in the lurch. But to ask what would replace feminism is pointless. The answer is that the waters of life would instantly close up to fill the space, as when a rock is lifted from a pool.

Whatever is good about feminism is not original, whatever is original is not good, and if we flung away the not-good parts it would leave us nothing that wasn’t ours originally. Feminism offers no special wisdom or guidance that regular people couldn’t light upon by their own lights, and if every form of feminism were to vanish in a puff of smoke, the general quality of life would take no dramatic nosedive – not for women, not for men, not for anybody.

As non-feminists, we are offended that feminists would deprecate our moral competence or suggest that we are incomplete for want of feminist indoctrination. Plenty of non-feminist men and women have got the relationship thing figured out just fine, thank you very much. They know how to treat each other right, and always have. Non-feminist men and women don’t want sanctimonious liars and busybodies mucking around and poisoning their world, so if the feminists won’t back off politely, these people can offer some rude encouragement.

The trial of feminism will go on for many years until feminism as a whole comes to a proper humility and a posture of atonement. The culture of critique and the intellectual audit will involve people from all walks of life exposing feminism to every imaginable deconstruction. Little by little, the upholders of feminism’s worldview will find their avenues of evasion sealed off and unavailable for further use.

The world will never be converted to feminism for the same reason that reality will never be converted to unreality. The feminists must eventually face up to this, and make terms accordingly. When that day arrives, it will usher in a radical transformation to their way of life. Feminism will confront the cultural limit of its expansion, and this will be an existential crisis on a par with confronting its own mortality.

If feminism wants to keep existing, it must keep up a continual development and expansion called “perpetual revolution.” That is how feminism rolls. If perpetual revolution fails, feminism fails and begins to die. That is why we can predict that feminism must die eventually because it simply cannot expand forever. Sooner or later, the rest of the world will either actively push back or passively refuse to budge. The implications are the same in either case: feminism confronts a terminus.

The vital and significant question is, “can feminism coexist?” The answer is no, feminism cannot coexist. To “co” exist means to accommodate the existence of an Other. For feminism to coexist, it would need to dwell eternally alongside something specifically not feminist – and the operative term is “eternally” since there would be no question of that non-feminist Other ever fading away.

This would raise existential questions that would strike at the root of feminist identity and feminist reality. It would proffer the spectacle of something self-sufficient which had no need of feminism whatsoever, and such a spectacle would knock the wind out of feminist triumphalism while putting feminist subjectivism on shaky ground.

Little wonder, therefore, that implacable hatred of the non-feminist sector simmers just below the surface of all feminist manifestations. The fact that non-feminist men and women simply exist, and that they PERSIST, confronts the feminist power like a kind of kryptonite. They hate us because they fear us – because they know that they can never assimilate us.

Granted, the feminists will tolerate our existence on condition that we act like we don't exist at all, but sooner or later the plain fact that we DO exist (silently or otherwise) will need to be reckoned with. It's a reckoning that cannot be put off forever.

So let us consider that feminism has effectively become the cultural default position which can impose a burden of proof on its challengers. It has obtained this status by presumption, imposition, and a "long march through the institutions". Oh, and a certain proclivity of the masses to bow to any fait accompli and believe any narrative that gets sufficiently signal-boosted.

The upshot of all this is that feminism, no matter what you think of it, has become The Establishment – and feminists themselves strut around with the cocky self-assurance that this is so.

However, there is a big difference between admitting that a bully has power, and believing that the bully is entitled to that power. The bully's power, you would say, is not legitimate – and so it is with our present bully, feminism. Feminism is the establishment only because it has established itself by usurpation, and its title is only as secure as it can gall people into believing. We who are not gullible are free to assess the value of feminism's title and make plans for feminism's future. That is why we say that feminism is on trial.

There is an edifice of moral and intellectual privilege now slated to collapse in a heap. This loss of feminist privilege will bear down hard upon the feminist psyche everywhere. We do believe that it will signal the end, not of feminists as individuals, but of feminism as a hegemonic cultural power.

In spite of all this, we do extend an olive branch, of sorts, to the feminists. Yes, when we say that "feminism cannot coexist," we are prepared to be wrong. Naturally, the burden of proof lies with the feminists. After all, they are so keen to negate the presumption of innocence in the criminal justice system that it is only fair they should now get a taste of it on their own account. Turnabout is fair play. The aggressor sets the terms of engagement. They made their bed, and now they lie in it.

But we do extend that olive branch. We do proffer a benefit of the doubt, which feminism can coexist with the world despite our theory to the contrary. However, the onus is on them to show this to our satisfaction – to approach us with downcast eyes, to address us in respectful tones, and to answer, with no hint of guile or deceit, such queries as we put to them.

And further, we hope to see a moral and intellectual perestroika of the entire feminist project, actively undertaken, along lines that non-feminist men and women will suggest. Surely, if coexistence is to be realized, something of this character is warranted.

Can feminism co-exist with the rest of the world? Non-feminist men and women are waiting for an answer.

Feminist Terminology 4: Structural Violence – TFF Episode 26

AVfM Video Source · 22 April 2016 · Archived copy · Original

In Episode 26 Professor Fiamengo discusses the fourth of five pernicious feminist terms: Structural Violence.

StudioBrule

Parental Alienation Syndrome

Editorial Staff · 22 April 2016 · Archived copy · Original

*This article appeared as a blog post on AVFM and Antimisandry.com by one of our forum members **Deidre**. It is edited and republished here with her permission. EDs*

Have you ever felt like an outcast? Perhaps, looking back during your childhood, you were at times, the odd person out. It's a very uncomfortable feeling and most of the time, people who have been alienated from family members, friends, coworkers, etc. are left confused as to what they have done to have been banished from the fold. There is a type of alienation however, that is insanely dangerous and damaging, and that is parental alienation. And, it leads to what is commonly referred to as "parental alienation syndrome."

The root cause of the syndrome is when a custodial parent indirectly or deliberately thwarts the relationship between the non-custodial parent and his/her child, causing the child to wish no longer to spend much or any time with the non-custodial parent. This is done through a number of manipulative tactics by the custodial parent, usually as a form of revenge, to turn the child(ren) away from the non-custodial parent. The majority of alienated parents are fathers, which comes as no surprise since mothers are usually given greater legal custodial rights over their children, than fathers.

I know of a few men, online and offline, who are victims of being estranged from their children, due to the reprehensible behavior of the parent who has sole custody. When did the court system start viewing children as property? It seems that in divorces these days, kids are treated as bargaining chips in a vindictive battle, suffering alongside the alienated parent. I've been researching a bit about this epidemic and found some very insightful advice that is worth posting here, for those parents (namely fathers) who find themselves in despair, and have all but lost hope in ever having a close, consistent relationship with their children.

Parental alienation is categorized into three separate tiers of severity. Before a boxer gets into the ring to fight his opponent, he tends to know beforehand what he's up against. Likewise, these tiers of severity can help an alienated parent figure out what he is up against, as well.

The first type of severity falls under the phrase "naïve alienator." This type of alienator has a rather nonchalant view of parenting in general, and might say something to the effect of "I'm not made of money, when you see your father next, ask him to buy you a new cell phone." If said often enough, the child gets the sense that dad is a utility, and mom is fed up with having to take care of him/her. Eventually, the child will see his/her dad as little more than a money provider and errand boy – an image that evolved over time by the consistent drip of derogatory comments from the mother about the father.

The second type of severity is something counselors call the "active alienator." This type of alienation is harsher than the naïve alienator and usually comes out like this to a child "Don't tell your father I'm dating someone, he's a cheap jerk and will withhold money from you. You don't want that to happen do you?" Active alienators are typically angry, vengeful and could be categorized as narcissistic. Children who are victims of these types of tactics, quickly start seeing their dads as their mothers do – a possible enemy who is only looking out for himself.

The most dangerous and severe of the alienation types is what is known as the "obsessed alienator." This type of parent will stop at nothing to destroy the relationship between the non-custodial parent, and the child(ren). Obsessed alienators are dubbed this because they are ruthless in their behaviors against their exes and usually try to bankrupt them through incessant court battles. Most likely these types have narcissistic personality disorder, because they are unafraid of the court system, and will do virtually anything to keep the non-custodial parent away from their kids. The children of an obsessed alienator usually end up having great disdain for the alienated parent, because children simply can't process things as adults do, and are left feeling abandoned by the alienated parent. From what I've read, this type is the one that has the greatest capacity to do the most harm to a child, for once the child accepts what the custodial parent is saying about the other parent, it will be a long road to repairing that

relationship, if possible at all.

So, what should a father do if he suspects that his ex is purposely turning his kids against him? What avenues of recourse can he find to help support him in helping his children to offset the damage that the alienating parent is doing? This is quite simply put, emotional child abuse at the hands of the custodial parent. Because emotional abuse, in general, is a harder thing to prove than physical abuse, and also because parental alienating syndrome is challenging to pin down with an actual diagnosis by a trained counselor/doctor – the custodial parent continues to get away with distancing the non-custodial parent, and increasing the harm being done to the child. Upon discussing this with an online friend who is going through a difficult custody battle with his ex, he shared that he is trying to get his attorney to insist that his children seek counseling, mandated by the courts. One would hope that in doing so, the children will open up in an honest way in a counseling situation, but it depends on how badly the children's opinion of their father, has been damaged. That said, it stands to reason that it is worth pushing forward in the court system, to see if judges finally start opening their eyes as to parent alienation being a form of child abuse. If it were me going through such a difficult situation, I'd look for an attorney who specializes in parental alienation syndrome cases, and see what their track record has been. Also, finding men's support groups to assist with support and encouragement on an emotional level, as dads go through their ordeals, will be very helpful, as well. It is incredibly disconcerting to be painted in a light that is not true, especially to one's children. Most fathers feel powerless in such dilemmas because the custodial parent has what can be deemed as control over their children, directing them on how to think of their fathers, and poisoning their minds as to why their fathers aren't going to be in their lives.

I've come to the conclusion in life, that there are no words at times to convey how inhumane some people can be to others. To use one's child to strike back or seek revenge on an ex-spouse is deplorable. Times may seem bleak, but there has to be a way to rise above these injustices, to give children a better life. Children need both of their parents, present and active in their lives, to foster a healthy upbringing. No child should have to endure parental alienation syndrome…not ever.

"Children seldom misquote their parents. In fact, they usually repeat word for word, what their parents shouldn't have said." – Unknown

A helpful link: http://www.fact.on.ca/Info/pas/gardnr98.htm

The real history of men — Part 1

Paul Elam · 22 April 2016 · Archived copy · Original

Everyone knows that men have a tendency to protect women. But why do we see men, often so magnificently strong with other men or when facing danger, suddenly become shadows of themselves against the will of a woman? Indeed, why is it so rare that you ever see anyone even questioning this apparent paradox?

Is it nature? Is it social conditioning? Or is it something else that makes so many men Sampson, primed to be in the clutches of Delilah?

That is the subject of this series, the Real History of Men on An Ear for Men.

I have to take a moment to give a tip of the fedora to Peter Wright. Without his splendid knowledge of gynocentrism, history and philosophy, this series would not be possible. The message here is a product of his generously sharing that knowledge and pointing me to invaluable resources.

Now that I have offered proper credit, let's start with the basic premise that all narratives hinge on a chronology. Each story, mythology or belief system contains a beginning, a history that defines the present, and a future goal or destination.

If you are religious in the Abrahamic sense, you have the moment of creation, the historical legends, and allegories that shape and define modern customs and beliefs, and the predictions of a future; a place in time where you or your people if you prefer, are going.

Buddhism, a non-religious philosophy, begins with enlightenment, historically shared by way of Dharma, or teachings, which set the individual free from life's inherent negativity, taking them to a better place. Failure at the lessons, as we see in Hinduism as well as Buddhism, condemns the person to be reborn into life's struggles until they get it right. But in getting it right, they have a destination in mind.

Even most atheists share the same basic psychological architecture as religious people. There is the big bang or some other theory of the beginning of the universe, long periods of formation and creation, including human evolution, and ultimately an end, or at the very least, a new beginning.

There are even narratives within narratives. The universe has one story, the earth has another, as it also has a beginning, middle and end. The USA is another example. The American Genesis was an exodus from England; its story was building the new world and a destination of freedom and opportunity. A kind of promised land. At least that is the internalized narrative of America for many in the world, even for some of those who hate it.

We are all, in one form or another, affected by this existential three-act play, and in that we have a natural inclination, a drive to script everything, from mythologies about national, state and local identity, to our laws and social customs. We create these archetypal stories and then emulate them, acting out uniquely human psychodramas in never ending cycles that shift with the changes in culture. If we are lucky in the midst of all this, we get to experience the belief that we know who and what we are.

In short, humans are story creatures. We need stories to orient ourselves in life. Those stories, the stories we unconsciously write about ourselves, and even stories that dwell in our unknown history, are always there, shaping what we think, feel and do.

For the purpose of this talk, I am going to apply this to the world of men, who are without a doubt in an ever increasing crisis of identity and confusion about their place in the world.

Depending on who you talk to, we have a pretty clear narrative of the human story, the story of mankind. There are certainly differences in what that story is from culture to culture and subculture to subculture, and no identified group will have near all the facts right, but anywhere you look there are people with a shared set of beliefs that form their core identity as human beings.

That certainty of identity starts to unravel when we replace the word human with the word man. While the story of mankind is, for the most part, uncomplicated, for men it is, especially in these times, muddled and rife with conflict.

It isn't because the story of men is convoluted or overly complex. It is because our story has been erased and rewritten with a faulty mythology. The first two acts of our play have been gutted and revised to the point that act three, our collective future, has evaporated.

It's impossible to underestimate the power of that internal narrative. Just as religious zealotry can foster wars and contagious hatred, other belief systems run amok can popularize bigotry and a host of other psychosocial maladies. To make myself clear that this is not a blanket condemnation of religion, and for the sake of honesty, I point out that atheists are no more exempt from this than anyone else, as history clearly demonstrates.

Right now the story of masculinity, and by that I mean the commonly internalized narrative, is as simple as it is toxic. In the beginning, there was the original sin of male dominance and power. The history that defines masculinity now is one of pernicious control and abuse, especially of women, that led to a coveted state of privilege, and the future is, must be, a prophetic destruction of privilege that does not exist and an end to masculinity as we once knew it.

It matters not that this is a false narrative, oblivious to reason and fact. It is still the prevailing narrative. The associated archetypes and mythologies formed in our minds and now permeate our consciousness. They already contain the power to shame and silence us with manufactured guilt. Those who see it and fight are few, but even in that fight, we acknowledge the presence and power of the narrative.

The masculine future is here. Hatred for men is institutionalized. Male suicide is surging, testosterone levels are plummeting, as is the presence of men in higher education and the workforce. Fathers are disappearing from the lives of their sons, resulting in gangs and prisons filling with men, and even more demonization.

And at the same time, male deference to women is at a staggering level, as is damseling by very powerful women who find no shortage of men of all stripes to fly on autopilot to their rescue. We are all but ignoring tumors in men to attend to hangnails in women.

In fact, I am here to argue that this deference to women, this insanely sacrificial servitude, is now an archetype of manhood. It is ingrained into what Plato called the anima mundi, the soul of the world, which now every man bears it like a cross.

The question here is how that lemming-like deference, that lack of self, was written into our story. I ventured into the shallow end of that pool in another article I wrote, titled Servant, Slave, and Scapegoat.

The short version of it is that our classic male archetypes — heroes, kings, warriors and the like — have been twisted and deformed by gender ideology.

You might think that the ideology came from gender feminism, whether the current third wave carnival or the second wave of the late 1960's or even the first wave of the mid-1800's but all those are comparatively minor events in this story. Act one of this three-part play has its beginning over 900 years ago in the mid 12th century.

Eleanor of Aquitaine was a remarkably wealthy and powerful woman. At different points of her life, she was the queen of both England and France. She was also a temperamental, rebellious woman by historical accounts. All indications are that she was a woman who lived in constant dissatisfaction with her lot in life.

In many ways, her life and that of her daughter Marie mirrored more modern feminists like Betty Friedan. They were women of serious means, bequeathed to them by men. They were women who used their privilege, free time and resources practice sexual politics.

Eleanor and Marie dedicated themselves fervently to promoting the standard of courtly love. They commissioned traveling troubadours to spread a redefinition of love and attachment according to the courtly standard. And,

understand this, that story, that narrative, still dictates much of our lives today.

So what exactly is courtly love? The late Joseph Campbell, a highly regarded mythologist, writer, and lecturer shared his ideas on it after years of research.

https://www.youtube.com/watch?v=g9gqkTJjris

One of the stories commissioned by Marie, who also dictated the details, was that of Lancelot and Guinevere. At its core, it was a story of glorified adultery and betrayal. It was a message that courtly love was exalted notion of love and rose above the moral standards of the times, even above the power and importance of a king.

And so went the theme of all courtly love. The way knights, and ultimately all men fit in this story, was in blind service and dedication to women, abandoning themselves and their values for the privilege of being a vassal.

As we can see in this next segment by Campbell, blind obedience to that narrative is not quite as romantic as it sounds.

https://www.youtube.com/watch?v=t0X0WsRfxxc

I'm not saying that Eleanor of Aquitaine invented Courtly Love or Romantic Chivalry. Some scholars have reasonably concluded that the trend was making small waves in multiple cultures at the time. Myths like Helen of Troy and Sampson and Delilah far predated Eleanor and Marie. Our legends were already replete with cautionary tales about the devastation wrought from male surrender to the pull of infatuation.

Eleanor's work to change the healthy narrative, an expression of her lust for personal power, is the genesis of our story. And its' history is well documented. The message started with nobility and spread to all the principal courts of Europe. From there it disseminated to the masses and has been a powerful and destructive part of men's story ever since.

Looking back, Act One of this story is the first ever historical example of a social movement designed to manipulate the biological tendency toward gynocentrism, and to coerce men into a role of enhanced servitude to women. It was wildly successful, and it has affected human beings as much or more than religion and technology. Certainly more than psychology, which was emerging as a discipline about the same time as courtly love.

And as many know, there has been a deep and painful cost to men for it.

https://www.youtube.com/watch?v=fDRydrY1VcI

That's worth thinking about.

Sargon of Akkad didn’t think his petition through

AVfM Video Source · 24 April 2016 · Archived copy · Original

Sargon’s petition isn’t censorship but, if successful, will probably have the opposite effect. I don’t think he thought this through very well.

Jack Barnes MRA

HIV Remains an Epidemic Despite the Awareness

Maggie Martin · 24 April 2016 · Archived copy · Original

The world was thrown into panic 34 years ago after Luc Montagnier and Robert Gallo discovered a new virus strain that ended the innocence of youth altogether. The lentiviral family member was discovered to attack the human immune system shutting it down almost to a complete halt. This led to a rise of infections that brought down the victim fast and easy. The virus came to be known as the Human Immunodeficiency Virus (HIV). This developed to an Acquired Immunodeficiency Syndrome that caused a major hysteria. Major organizations and nationwide based units have since dedicated vast amounts of resources to deal with the epidemic. Scientific journals, Awareness campaigns and ways to increase the human lifespan in the glaring reality of the disease have also been largely invested in.

AIDS attacks T-helper cells also known as the CD4 cells. The immune system cells degrade and diminish in number unable to fight any external damage. The body then succumbs to the pressure and gives in with time.

A lot still needs to be done to control the disease despite the major awareness campaigns running all over the world. Over 5% of Sub-Saharan Africa is living with the virus. Over 1.7 Billion dollars are dedicated by the local governments all over Africa to deal with the devastating effects of the condition. The only possibility left is the use of Antiretroviral to boost the immune system and help the body fight against common ailments that would otherwise be dealt with by the immune system. The drugs are a mix of steroids and pro-tease inhibitors. The bodies, however, keep piling.

AIDS is an advanced stage of HIV that can take 2 to 15 years to develop depending on how one handles their diet and drug intake during the period. There are people that have lived for years with HIV epidemic going about normal activities. It is said that more than 34 million people in the world are living with the virus. It is also estimated that more than 39 million have died from the disease all over the world. 70% of the infections are recorded in Africa while 12% are in Central, South America, and Mexico. 17% of the entire infected population do not know that they are living with the virus. This enhances the rapid spread.

Knowing the causes and how to prevent the condition is crucial. Knowledge on how to handle the virus after infection is also critical. HIV is contracted majorly through sexual intercourse with an infected partner. This is at least one of the fastest ways that the disease has spread all over the world. The virus is transferred through the exchange of body fluids be it saliva, blood, semen and any other excretions from an infected person to a healthy one.

The most affected individuals are bisexual and gay males from African and Hispanic communities. Pregnant women also risk passing the virus to their babies. It is estimated that over 220,000 children have been infected since 2014.

Major campaigns have been launched to create awareness on the effects and the need to get tested especially when sexually active. Responsible sexual behavior will keep one safe. The use of protective methods has also been advocated. It is estimated that the disease has reduced by 35% all over the world with the execution of these campaigns. Antiretroviral drugs have also been used to delay the progressive effect of the virus into full-blown AIDS.

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Support An Ear for Men

Paul Elam · 25 April 2016 · Archived copy · Original

An Ear for Men promotes an alternative to the traditional lifestyle narrative that puts men and boys at risk. One way of making that alternative available is through consistent, cutting-edge content for men and boys that they will not find elsewhere. That content takes time, effort and expense to produce and distribute.

Your support is greatly appreciated.

Patreon and Paypal here.

Chivalry: A learned deathwish

Paul Elam · 25 April 2016 · Archived copy · Original

Just after midnight last Friday, April 22, 2016, and a scant 4 or 5 miles from where I am sitting, 19-year-old Jason Cisneros stopped by his best friend Ivania's apartment to see her. When he arrived, he heard a commotion near where he parked.

He sent a text to Ivania inside, saying, "'I'm outside. There's a lady honking, and this guy wants to hit her. He wants to kill her."

Jason then approached the woman's car to intervene. Just a moment later, he lay dying on the street, with two gunshot wounds.

The news coverage on this, what little it will get, will paint a simple picture. A brave young man heard a woman in distress — a woman he did not even know — and lost his life trying to protect her.

Of course, the real story is not nearly so simple. What made this young man walk into the line of fire? Was it heroics? Why didn't he just call the police? Why did he feel the pull toward intervening in the troubles of a female stranger?

Why have men like this, rushing in and dying to protect women they don't even know, become their own crime statistic?

This is a sad event that illustrates so much of what is wrong with men's story in the modern age.

With the narrative about men's place in the world casting them in the role of a protective vassal, we have developed the expectation that this is what men ought to be.

Undoubtedly the news coverage will play this out as a senseless tragedy. Accordingly, most will eventually take refuge in the fanciful idea that Jason Cisneros died a hero.

The members of society, by and large, who read this story and watch the news video, will end up on a similar trajectory, toward glorifying the self-sacrifice.

They will not conclude that this was a young man who was set up, duped into putting his neck on the chopping block by a history and force he never had a chance to grow up to understand.

His parents will take solace in the idea that their son died doing something noble. His friend will apply a similar salve to her grief. Few, if any, will question the wisdom of his choice or the factors that drove him to make it.

Fewer still will wonder about the character of the woman he was trying to save, even though it was evident that she was in a relationship with a murderous thug, that her chickens had come home to roost that night, and that she wanted someone to rescue her at any cost.

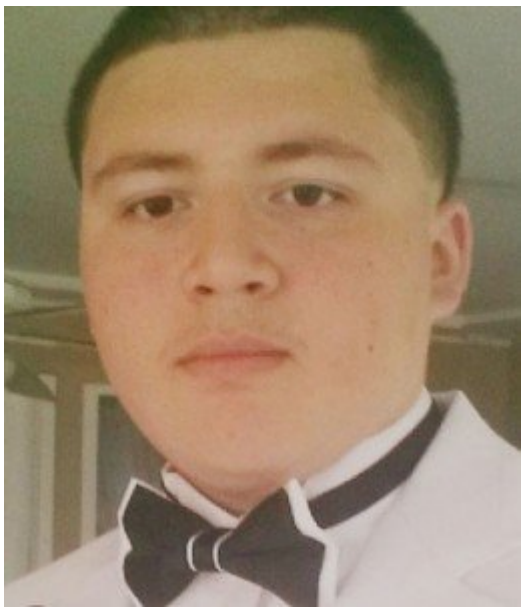

Jason Cisneros

Jason Cisneros died trying to protect a woman he did not know, who it turns out may have been no more worthy of protection than the man who killed him.

Our society will interpret his death as heroics, and thus teach more young men that this insanity is the model of manhood they should emulate.

We will deny our young men the truth. Jason's impulse to rescue the damsel in distress is a dysfunctional mandate passed down from generation to generation living by a narrative that sees his life as easily disposable.

Was Jason a good man? Most probably he was, though I am loathe to use that term lightly anymore. There is too much pointless sacrifice that comes with it.

The small amount of information that I have indicates that he came from a loving, supportive and close-knit family. And he was, after all, doing what he believed to be the right thing.

I can't even imagine the sense of loss his family feels right now. Parents burying a child instead of the reverse is a hugely painful deviation from the natural order.

But for the sake of preventing more funerals, it is important to push aside the misguided chivalry and false heroism of this event and recognize that Jason's death is one of countless, pointless sacrifices that never should have happened.

There is nothing to glorify here. Not the death of a beloved son. Not the ill-fated choices of young women who are sexually excited by criminality and violence.

And not the false code of male honor inflicted on young men from the shadows of a warped social consciousness.

There is a lesson here for parents and for anyone else who has a young man in their lives whom they love.

Please ask yourself, if your son or other loved one encountered the same situation as Jason, what would they do? Would they intervene? If they did, is that what you would want them to do?

Would it make you proud? If it would, are you willing to bury them for the sake of that pride?

If you would not want your son to die like Jason Cisneros died, have you told him? Have you made it clear to him that dying for a stranger is not your idea of manhood?

Have the lessons from your family been about protecting his loved ones, protecting himself, or about protecting anyone at his own expense?

You know, this stuff matters. Today's young men get copious amounts of messaging about manhood, most of it instructing them to accept their disposability by calling it a badge of honor.

Young men face a barrage of social messages to "man up" and be a "real man" and other shaming, exploitive instructions.

It even comes from the government. We see it in the "It's On Us" anti-sexual assault campaign, which includes President Obama and Vice-President Joe Biden, along with stars like Common, Mike Roe, and others, telling young men that it is on them to intervene.

Just like Jason Cisneros did.

Please watch the "It's On Us" video and think about the price Jason paid for making sure it was on him.

Doing that might make you stop to consider if you want to manipulate your son or another beloved man into playing unarmed and unpaid bodyguard, ever at the disposal of strangers.

And while you're at it, you might ask yourself something else. Do you have any reason to think Common would risk his life for a stranger?

Do you think Joe Biden cares about your son — or the women's vote?

When I look at what Jason's story turned into, all I see is a devastated family, a grieving friend, and a decent young man with a life cut short on behalf of someone who in no way warranted that kind of sacrifice – not that any stranger ever does.

Perhaps there is a better social message we can send all people, young and old. It's on you.

It's on you to forge the ability to protect yourself. It's on you to make sound decisions about people with whom you choose to get involved.

It is not the responsibility of strangers, and it is not a burden for another class of human beings to bear.

No one outside you, your family and the police have any obligation to take risks for your safety. If women don't know this, the parents of young men certainly should.

Milo Yiannopoulos, Steven Crowder and Christina Hoff Sommers at UMass

AVfM Video Source · 26 April 2016 · Archived copy · Original

Steven, Based Mom and I went out to UMass for The Triggering, a three-way talk about political correctness going too far. SJWs in the crowd spend the better part of an hour and a half proving us right. Probably my most outrageous show to date, thanks for having us out!

Milo Yiannopoulos

Game of Crones: Reign of the Drama Queens

Doug Mortimer · 26 April 2016 · Archived copy · Original

Imagine you are a parent working two or three jobs to pay for your daughter's tuition and college expenses. When she announces she is not going to major in gender studies, you breathe a sigh of relief. Then she says she's decided to major in theater arts! Geez, why not just drop out and take a vow of poverty.

Well, four years from now all those unemployed or underemployed theater majors may get a break…assuming they are women or a reasonable facsimile thereof.

You see, the 2020-2021 American theater season has been proposed as a Jubilee year. As you may recall from Sunday school, the Jubilee is an old biblical term in which the slate is wiped clean, *e.g.*, slaves are freed, and debts are forgiven. The theatrical Jubilee concept comes with a twist: it's about extinguishing men, not debt; purportedly it stands foursquare for the manumission of women, as well as other aggrieved groups.

For the record, here's the manifesto from Howl Round, a website which pertains to all things theatrical:

We can envision a near future in which all American Theatre seasons are overflowing with works written and directed by women.

We can conceive of the myriad outstanding plays by people of color and Native artists being produced nationwide.

We can foresee LBGTQIA creators hired to write, direct, and choreograph in every theater in the United States of America.

We can anticipate artists with disabilities in every role the theater has to offer, onstage and off.

We plan to celebrate this vision with a Jubilee year in 2020, in which every theater in the United States of America produces only works by women, people of color, artists of varied physical and cognitive ability, and/or LGBTQA artists.

Interesting to note that even these people are confused by the proliferation of gender identities, as they first say LBGTQIA, and then LGBTQA. Thanks to Urban Dictionary for bringing me up to date by defining "I" and "A" as "intersexual" and "asexual." "Intersexual" was a new one on me, but it seems to be a neologism meaning hermaphroditism. Nothing like old wine in new bottles for seeing through a glass darkly. Of course, by the time 2020 gets here, that LBGTQIA acronym will surely be larger. (Guinness, take note: the result should occur in the world's longest horizontal eye chart!)

This SJW-oriented Jubilee is the brainchild of Kirk Lynn, one of the artistic directors at the Rude Mechs theater group in Austin. He is if you're wondering, a heterosexual, middle-aged white male, so he is doing some pretty heavy virtue signaling/white knighting. According to the Rude Mechs website, the group's mission statement includes "fostering confidence and creativity in young women through the power of performance." Geez, are we ever going to get done with empowering these females? Whoops! Pardon me; I keep forgetting…we still have a long way to go.

Of course, leaning to the left is nothing new in the arts. During the 1930s proletarian and anti-fascist plays were fashionable, and in the late 1950s, kitchen-sink dramas were popular in England. Then there was the 1960s radical chic movement (so ably chronicled by Tom Wolfe) in which highbrow artsy types hobnobbed with leftists and espoused fashionably radical politics.

In a sense, the proposed theatrical Jubilee is just the culmination of longstanding progressive trends. Non-traditional or color-blind casting, for example, has been around for decades. The goal was to provide work for minority actors even when they were obviously not suitable for certain roles. For example, Victorian London was 99.99% white, but you wouldn't know it if you attended the annual productions of "A Christmas Carol" at the Dallas Theater Center and observed the multicultural roulette casting of Tiny Tim. The Jerry Lewis Labor Day telethon couldn't

offer a broader rainbow coalition of juvenile gimps.

To be sure, the theater is still concerned about minorities (the Howl Round website also has an article on the pressing issue of lack of diversity in a deaf theater), but now women's issues have been moved to the front burner. Again, this is not a concept that just got off the boat but has been around for years. For example, in Los Angeles, there is a group called the Kilroys, a henhouse of female playwrights and producers who turn out an annual list of plays by women that otherwise might escape notice.

In New York, the Women's Project (interesting to note that the artistic director is Lisa McNulty, former "wife" of Norah Vincent, author of the renowned *Self-Made Man)*, founded in 1978, has produced hundreds of plays by and about women.

Same goes for the Moxie Theater in San Diego. Men aren't entirely excluded, but the group provides "primarily female playwrights" and looks for plays that "defy female stereotypes."

Flyover country is not exempt either. For example, in Dallas, we have the EchoTheater, which has been producing nothing but plays by women for the last 15 years. Then there is the Bishop Arts Theater, which has been doing black-oriented material since day one, but recently genuflected to the gynocracy by hosting a festival of six one-act plays by women.

And this movement isn't restricted to North America. Across the pond, a movement called "Waking the Feminists" arose in Ireland in response to the productions of Dublin's famed Abbey Theater during a festival of plays in honor of the 100th anniversary of Irish independence. It seems of the ten plays performed, only one was written by a woman, and only three were directed by women! Such an outrage!

Well, the Abbey Theater got the message and formed a sub-committee on gender balance. Predictably, they pledged allegiance to gender equity without ever defining the term. The Abbey Theater may be world-famous, but it still depends on a government subsidy, so something resembling a quota system will probably result, even if the word quota is never uttered.

Now as the call for Jubilee jihad spreads to theater groups across America (indeed, "Waking the Feminists" has already spread to New York), you can guess how this will work out. The pressure to jump on the bandwagon will be enormous, and the moral posturing will be unending. Any theater manager's refusal, no matter how carefully thought out and sensibly worded, will be tantamount to wearing a "Trump for President" button.

I predict that the Jubilee season if it comes to pass, will not be a financial success. This is hardly going out on a limb, as theater in America doesn't come close to paying its own way. This is one reason the dreaded dead white male playwrights are so popular. Shakespeare gets no royalties, so it is cheaper to produce one of his plays as opposed to one written by a living, breathing playwright who is due royalties.

In days of old, theater troupes had to put butts in the seats in to survive. Today, without subsidies, most theater companies would be out of business, and they know it. Consequently, they are always begging for grants from wealthy donors, government arts funds, and foundations. In a bread-and-circuses society with an over-supply of leisure time activities, live theater (especially with progressive themes) just can't compete with sports, movies, TV, pornography, pop music, and video games. Oh, your local newspaper still dutifully reviews local productions, but if budget cutbacks eliminated the theater reviewer's position, it's doubtful if the readership would notice.

For sure the lively arts folks will be rattling their tin cups overtime to make the Jubilee happen. And if you're an individual, foundation, or corporation that usually donates to the arts, and you turn this one down, then it must be institutionalized misogyny or homophobia or pangender phobia or…well, as you can see, the Urban Dictionary will have to come up with some new words to cover all the contingencies.

The excuse for this all this trendy pro-female bias is that theater has traditionally muffled if not gagged women's voices. Unfortunately, that complaint doesn't hold up in theater any more than it does in society at large. In the world of the theater, the white heterosexual male has made major contributions, but he is not running the show. The

majority of plays produced may well be written by white male playwrights, but, as shown above, women often run theater groups, direct plays, or are at least highly influential in selecting the plays that the group puts on.

In society at large, while men earn more money, women control the purse strings. To a large degree, the art world involves well-to-do ladies of leisure (usually blessed with rich husbands) raising money and deciding which artists, male or female, starving or otherwise, are awarded the booty.

Of course, booty may be what all this Jubilee stuff is really about. Go down any rabbit hole you want, but don't ignore the money trail. The Jubilee may be an attempt to corner the market and put more money into the hands of women. If people aren't going to see the female-friendly plays that the theater groups are offering now, then let's remove all the competition so theatergoers have nothing but female-friendly plays to choose from.

Women supporting their local theater groups makes perfect sense since women are born actresses (there is a movement afoot to turn "actor" into a gender-neutral term and to jettison the word "actress"). In the theater world, the vaginalized are hardly marginalized. Indeed, one might argue the opposite. According to Richard Burton, "An actor is something less than a man while an actress is something more than a woman." That may be one reason why homosexual males have made goddesses out of flamboyant, over-the-top actresses.

I think Richard Burton meant that acting is central to female identity; if a man wants to tread the boards, well and good, but if he wants to gain respect, he needs to perform in real life. He must be a "hero" in life; playing one on stage is not enough. Deep down, even a leading man harbors the suspicion that he's a humbug. I don't think leading ladies harbor such self-doubts.

Most feminists act as though nothing has changed since Shakespeare's day when roles for women were played by men. You'd think they'd be lionizing all those 17th Century actors and their gender fluidity, but no! Even all those cross-dressing roles in Shakespeare's comedies can't make up for that dastardly phallocratic Elizabethan stage. True, Lady Macbeth may be a strong woman, but ultimately she could be interpreted as a product of the author's misogyny. And don't even mention *The Taming of the Shrew*!

Truth to tell, I don't know how they kept women off the stage, since emoting, putting on makeup and playing dress-up is regularly exhibited by females of the tenderest years. For teenage girls, it is but a small step from drama queen to dramaturgy. That's why the drama club at your local high school is more than likely top-heavy with females. In fact, I recall reading more than a few biographies of actors who, when asked why they first took an interest in theater, replied that it was a good way to meet chicks.

At least that's what the heterosexuals said. Homosexual males have long been a staple of theater, from playwrights (*e.g.*, Edward Albee, Noel Coward, Tennessee Williams, Terence McNally, Oscar Wilde) to actors (*e.g.*, John Gielgud, Ralph Richardson, Ian McKellen), not to mention dancers and singers. Spot the Homo is hardly a challenging game when it comes to the world of theater. Those mentioned above, however, did not achieve prominence because of any affirmative action program for homosexuals; they were just good at what they did.

So methinks the marginalized doth protest too much. There is an insightful line In the Mel Brooks movie *To Be or Not to Be* (actually a remake of a 1940 Ernst Lubitsch comedy), in which he plays the manager of a Polish theatrical troupe that is putting on *Hamlet* in Warsaw during the Nazi occupation. When informed that the Nazis are putting Jews, homosexuals, and Gypsies in concentration camps, he laments "Without Jews, fags, and gypsies, there is no theater."

Well, if the Jubilee gets off the ground, there will be theater, but white heterosexual men will be relegated to the wings. As Shakespeare put it in *As You Like It* (Act II, Scene VII), "All the world's a stage, And all the men and women merely players; They have their exits and their entrances."

So, men, you can exit stage right, or you can stage left. Don't go away mad, just go away.

Until we need you.

TL;DR – Intellectual Rigour VS Pwnage

AVfM Video Source · 27 April 2016 · Archived copy · Original

In this video, I complain about doing what I do, like I don't do it, and pretend I'm not going to do it again even though I will totally do it again. #MustDoBetter

TL;DR

If you like this video please subscribe to TL;DR's YouTube Channel.

Entropy: The problem with evolution by dumb luck

Stephen Jarosek (aka Codebuster) · 27 April 2016 · Archived copy · Original

Maxx's (2016) article 'Alpha' ain't born… is an important interpretation that is consistent with the workings of human nature. But it is at odds with the mainstream's genocentric, Neo-Darwinian life-science paradigm. If we are to properly understand human motivations and psychology, then Darwinism, in all its manifestations, needs to be dumped in favour of a more realistic paradigm. The purpose of this article is to demonstrate that Darwinism's principle failure is at its foundations, and there is little point trying to fix it.

(Armchair theorists, as science-hobbyists who have no investment in real science beyond what they read in Sunday magazines or watch on television, will indignantly stamp their feet with their predictable "because Darwin" objections. This article is not directed at them. I suggest that they find a different hobby where they cannot hurt anyone… maybe a computer game or stamp-collecting.)

In accordance with Occam's razor, elegant simplicity is valued in science, and this is a good thing. An elegant, simple solution has to reflect reality, and in that spirit, Isaac Newton is king. Patterned on this Newtonian initiative, in the pursuit of elegant simplicity in science, follows the inspiration to regard Darwin in the same light. But Charles Darwin's formulation is simplistic, not simple. It is inelegant and clumsy because it falls apart in its simplistic reliance on its principle axiom, natural selection. Darwinism is a two-legged stool where its third leg – that which varies and is selected for – is clumsily accounted for. At best, natural selection can provide only a partial account of what takes place within any ecosystem.

My concern with the problems of Darwinism is not an idle one… it has implications that affect people's lives. The success of feminism, for example, in inserting itself into the cultural narrative and establishing its dominance in western secular liberalism, is attributable to the irreparably broken life-science paradigm that is Darwinism… especially in its contemporary manifestation as Neo-Darwinism.

But at least Darwin, in his acceptance of the theory of Jean-Baptiste Lamarck, provided a not wholly unreasonable account for the missing third leg. Things really start getting out of hand after Darwin's passing, when genetics enters the Darwinian narrative in order to factor in the source of variety. Thus was born Neo-Darwinism. In its assumptions grounded in genetic determinism, Neo-Darwinism has taken the role of choice and meaning out of the life-science equation, in favour of an infotech narrative that portrays behavioural characteristics as adaptive traits. It is accepted by the mainstream as the foundation upon which to reason a secular narrative, and the damage inflicted by Neo-Darwinism is less in reason than it is in the breakdown of reason itself. Reason that escapes rigorous scrutiny opens the floodgates to absence of reason, and it becomes permissible to give substance to narrative over evidence. Neo-Darwinism represents a breakdown of the scientific method and the jettisoning of rationality itself. This is nowhere better illustrated than in the failure of Neo-Darwinism to address the problem of entropy (the tendency to disorder).

Neo-Darwinism's willingness to turn a blind eye to entropy establishes a predisposition that tugs at every other inconvenient truth that is problematic for the scientific agenda. One disturbing manifestation of this is the breakdown of our peer-review process, which Richard Horgen (2015) laments in The Lancet:

> The case against science is straightforward: much of the scientific literature, perhaps half, may simply be untrue. Afflicted by studies with small sample sizes, tiny effects, invalid exploratory analyses, and flagrant conflicts of interest, together with an obsession for pursuing fashionable trends of dubious importance, science has taken a turn towards darkness. As one participant put it, "poor methods get results". The Academy of Medical Sciences, Medical Research Council, and Biotechnology and Biological Sciences Research Council have now put their reputational weight behind an investigation into these questionable research practices. The apparent ende1micity of bad research behaviour is alarming.

The bottom line… it is not that Neo-Darwinism is just getting a few facts wrong. And it is not that it is broken beyond repair. It is that Neo-Darwinism is contaminating the whole of our life sciences itself with a broken, corrupt methodology that is anything but scientific. As Horton observes, "In their quest for telling a compelling story, scientists too often sculpt data to fit their preferred theory of the world." This is precisely what is taking place with Neo-Darwinism's failure to properly address entropy. The reality of entropy is inconvenient to the Neo-Darwinian narrative. And the solution is to do exactly what feminists do when confronting truths that are inconvenient to a cherished narrative… ignore them.

Does Life imitate art? Or is it Art that imitates Life? Or should that be Politics that imitates Broken Science? It is no accident that corrupt politics is imitating an irreparably bankrupt methodology that has more in common with faith than with science.

Let us now tackle Neo-Darwinism's Achilles' heel… the failure to properly address entropy.

THE NEED TO TAKE ENTROPY SERIOUSLY

There is no interpretation of Darwinism, Evo-psych or any other mainstream biology that will explain the goings-on in the video clip by MoreThinking (2013), on the Inner Life of the Cell. What is needed is a revised, interdisciplinary interpretation of the biological sciences, one that factors in the important considerations, such as entropy.

Throughout history, people have held an intuitive awareness that a universe by dumb luck is impossible. They may not have understood why, but their instinct connects with the law of entropy. The Muslim in this video clip (ThinkIslam, 2014), not a scientist, is expressing the same sentiment. He gets what Neo-Darwinian atheists refuse to get; he is expressing an intuitive albeit imperfect awareness that entropy… that is, ordered complexity by dumb luck… is nonsense.

Entropy is a concept from the second law of thermodynamics. It manifests in both the physical and the life sciences as the tendency to disorder. Biological structures are complex and, left to the physics of their surrounding environments, they are unstable and will be reconstituted into the surrounding dirt… that is unless they are alive. The key question then is, what is it about being alive that resists entropy?

The challenge for complexity is entropy. In an infinite universe across infinite time, remarkable accidents attributable to randomness will occasionally materialize to create complexity. But:

It is the persistence of complexity across time that is the deal-breaker.

It is because of entropy that the persistence of complexity across time needs to be taken seriously. Within an infinite universe across infinite time, a pile of rubble or a stream of molten lava might occasionally manifest as what looks, for all intents and purposes, like a wall built by a designer of some kind – or maybe, by the confluence of the freakiest of events, even a home designed by a stone-mason. Now a solid wall or house might be pretty robust when it comes to the forces of entropy, like erosion and such, but for how many centuries might it stand, all by itself, without renovation or rejuvenation? At the micro level that is relevant to life's processes, however, any complex structure that might manifest by chance is unlikely to persist beyond a few days, or maybe even hours or seconds, when subjected to the elements.

The infinite monkey theorem famously suggests that, given infinite time, teams of monkeys typing randomly will, at random, happen upon a draft of Leo Tolstoy's *War and Peace*. Said theory is problematic because of entropy. Typewriters break down and need to be maintained, paper rots with mould, rooms housing typewriters burn or get washed away by floods, and planets housing typing pools have to survive the endings of their suns' life-cycles. If we were to persist with this absurdly unrealistic thought experiment, the maintenance of said typing-pools requires intervention by minds to keep them maintained and to run.

And were our hypothetical draft of *War and Peace* even to make it through the entropy gauntlet, oh what a special and unique occurrence that would be… a unique, and *fragile* occurrence, less resilient to the effects of air and water

than a feather in a hurricane.

There is no crossing the entropy Rubicon. There is no marvellously accidental complexity anywhere in the universe that will withstand the relentless onslaught of entropy from all quarters. It is the ability of complexity to persist across time that renders null-and-void any possibility of persistent complexity by dumb luck. Which brings us to the probable mutation effect.

Byles, R.H. (1972) (Limiting Conditions for the Operation of the Probable Mutation Effect) provides a competent coverage of the sorts of things that need to be addressed; like the conflicts between mutation rates (back-mutation, forward-mutation, etc.). These issues are non-trivial, for example:

Is the mutation rate volatile enough to enable change? Is it stable enough to maintain form and consistency?

How significant must a change be to impact on survival and thus, subject the organism to the influence of natural selection?

Are the required states "logically inconsistent" – that is, can there be a mutation rate that satisfies the mix of stability and volatility required for evolution by mutation?

Aren't the vast, overwhelming majority of mutations, as an expression of the inexorable march of entropy, detrimental to survival and prone to inefficient formlessness, rather than efficient, purposeful form?

Can evolution by micro-mutations occur if the changes aren't significant enough to be noticed by natural selection, bearing in mind the organism's very real capacity to adapt to minor limitations?

… and so on.

The idea of evolution by dumb luck is just a dumb idea. It is the worship of a golden calf entertained in ignorance of a compelling life-science based on a compelling axiomatic framework. Natural selection is a mechanism; it is not a principle that justifies being expressed in the context of an axiomatic framework.

There exists a solution to the entropy problem. Mind-stuff. To this end, imitation is particularly relevant.

IMITATION RESISTS ENTROPY

It is ironic that one of the most important possibilities for the mainstream biological sciences comes from über-atheist Richard Dawkins. It was Dawkins himself that introduced the narrative into biology, thus establishing imitation as an important principle at least for humans in culture. In the context of Dawkins' memetic narrative, imitation is how memes (loosely defined as units of imitation) spread throughout a culture. Of course, Dawkins failed to appreciate the full significance of this insight, and the opportunity to harness imitation as a fundamental principle for the life sciences was left to flounder. In its place, the Dawkins'*selfish gene* interpretation asserted its dominance, and the possibilities implied in the memetic narrative retired to the status of a footnote. We are thus left with an infotech narrative that renders imitation as an instinct and therefore a *trait* coded into the DNA, much like one's height, or the colour of one's eyes is an adaptive trait. The possibility that imitation might play a major role in informing living entities about the things that matter (pragmatism) thus fails to make an impact.

In contrast to The Establishment's infotech narrative, there exists a semiotic narrative (Charles Sanders Peirce) where imitation is more appropriately thought of as what mind-bodies do to decide on the things that matter (a term from semiotics – *pragmatism*). An organism's timely response is important in resisting entropy and increasing its odds of survival, and imitation fast-tracks its ability to learn the things that matter. Regarding human culture, imitation saves us from having to reinvent the wheel. Just do what everyone else is doing, and you optimize your chances of survival… and of course who you choose as a role model to imitate can impact on wealth and success or punishment and failure. The same line of thinking applies to any organism that has to make choices from its colony.

Why does imitation resist entropy? Because it reduces uncertainty and risk. Imitation implies conformity. At its most extreme, imitation is a tight, rigid and inflexible body of stubbornness that is impervious to the forces that try to deform it. Imitation is anti-entropy. Imitation accounts for the behavioural momentum that is integral to the

ability for life to persist across time. It is how an organism *knows how to be.*

Imitation is calibrated differently for different organisms… and sexes. Indeed, imitation provides a basis for understanding gender roles that are impossible to achieve from a solely Darwinian perspective. For example, gender roles relate very specifically to how imitation plays out in human cultures. Female nature is predisposed to the cultural known while male nature is predisposed to the boundary between the cultural known and the unknown. Hence, the inclination of female nature to imitate priorities resonant with security and stability, and that of male nature to imitate priorities resonant with risk and uncertainty. Contrast this simple but significant insight with the trite "because genes" narrative on which Neo-Darwinism relies. Something like "women want to be provided for because they are programmed to in the genes" goes the narrative, and so women's priorities and motivations (e.g., hypergamy) don't enter easily into the discourse.

I do not wish to dwell much further here on the topic of imitation, as it comes with nuances that are beyond the purpose of this essay. Imitation is the visible surface of much deeper philosophical concerns, for example, as they relate to phenomenology, pragmatism, and epistemology… their direction of influence is principally from the bottom-up. In the interests of simplicity, we don't need to go there, because imitation's direction of influence is from the top-down… it is the system that informs us of the behaviours that are expected and therefore, to be imitated.

Before departing from this line of thought, though, we should satisfy ourselves that imitation is pretty fundamental to any colony of entities, be they humans, meerkats, ants, bees, neurons or bacteria. The topics of systems theory and neuroplasticity are especially relevant, and writers like Howard Bloom, Lynn Margulis, Francisco Varela and Humberto Maturana have extensively studied the parallels that exist between human colonies (culture), cellular colonies and insect colonies. More recently, McDonald (2015) reports that Biologists Discover Bacteria Communicate Like Neurons in the Brain. This is all still fairly new territory with new developments and opportunities cropping up all the time. There is simply no justification for the "because Darwin" gospel and its infotech narrative, and the sooner that this ball-and-chain is given the heave-ho, the better off that science and society will be.

A DIFFERENT PARADIGM FOR A DIFFERENT VIEW OF THE UNIVERSE

For the purpose of illustration, let us indulge in some untested conjecture, to get a handle on what opportunities might be being missed in this blind, unswerving devotion to Darwinian dogma.

There is an appreciation emerging, in some circles, that something analogous to imitation might play out in the quantum physics of atoms and molecules (e.g., David Bohm's implicate and explicate order). The remarkable complexity of a cell, with the interactions and interdependencies taking place within it, requires very precise and consistent properties in the atoms and molecules of which it is comprised. For example in the above-referenced video clip, Inner Life of the Cell, a motor protein fulfills a very precise and specific function. Proteins are molecules. So how might a motor protein "know" its properties and the conduct that is essential to a cell's survival? How might entanglement (nonlocality) factor into this? *DNA entanglement* is an idea that is increasingly making an appearance in some circles, based on the realization that the principles of quantum mechanics apply as much to molecules as they do to subatomic particles. And where do the elements, the atoms of which the molecules of life are comprised, come from? The astonishing complexity of a cell would be impossible without the very precise properties of the same "dumb dirt" that is likely to exist on other planets throughout the universe. There is "something" going on that needs to be properly addressed, and Neo-Darwinism is a dead weight that is restraining us from going there.

Getting our paradigm right has real implications not just for our lives, but also for how we view the universe itself. At one extreme is a sterile, lifeless universe of limited possibilities, and it is to the mechanics of dumb luck that we owe our very narrowly proscribed existence. We know the spiel… racism this, oppression that, because genes, Patriarchy bad. And at the opposite extreme is a dynamic, living universe of infinitely many possibilities that we can barely guess at, and our appearance is anything but accidental. How we interpret a cultural phenomenon and

respond to it is contingent on where on this continuum our assumptions lie. What is the best way to contend with whatever cultural stupid might manifest? Do we take the stupid seriously, and respond to it on its terms? Or do we see it for what it is – as a cultural expression of, say, the Darwinian narrative – and try to change the narrative? One paradigm is distracted by symptoms while the other contends with cause.

CONCLUSION

Fundamentalist atheism, with its Neo-Darwinian foundations, is a religion. Atheism's "just lack of belief" is a belief because it requires faith not only in the Neo-Darwinism that it assumes to be "just reality" ("just lack of belief"), but it must deny the reality of entropy. Denial of reality requires false belief to justify denying it, hence the need to turn a blind eye to the reality of entropy.

Fundy atheism also requires the absence of rationality to justify constructing a behemoth of theory in the absence of an axiomatic framework. This translates to an absence of strategy. Strategic thinking is as relevant to good science as it is to successful business or formidable military, and cobbling together many facts that don't hang together does not a good science make. A bucket of arbitrary facts, as what atheism relies on, is like a bucket of engine parts… if you don't know how everything fits together, then all you have is a bucket of junk.

Natural selection (variation and selection) is a two-legged stool that is missing its third leg… that which varies and is selected for.

Neo-Darwinism is junk science that informs the junk culture to which feminism owes its existence. It is no accident that some of our most famous atheists (e.g., Richard Dawkins, Steven Pinker, Paul Zachary Myers), at least at this time of writing, consider themselves feminists. Before political correctness, it was sensible to judge people by the company they kept. May we revive and extend the same rationale to judge collectives, and the broken science that keeps company with delusional ideology.

*****

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Online harassment- A female problem? #MoreThanMean

AVfM Video Source · 28 April 2016 · Archived copy · Original

Online harassment is a very real thing. Doxing, swatting, and a myriad of other genuinely dangerous things can be facilitated through the internet. That said, mean comments are just mean comments, and they are dealt to anyone with even a modicum of relevance in pop culture. So why is online harassment presented as a primarily female problem despite evidence that shows it happens to everyone more or less equally? I don't know, but I like Fleetwood Mac. And you do too.

If you enjoyed this video, please subscribe to Chris Ray Gun's YouTube channel.

The transgender red pill: Who cares?

August Løvenskiolds · 28 April 2016 · Archived copy · Original

Critics – rather dull, uneducated critics – of the men's human rights movement have expressed delight that the Wachowski brothers, who made the trilogy of Matrix films, are now the Wachowski *sisters*. You can find a couple of these critics' stunningly uninformed articles at Flavorwire and even the Guardian if you want a good shaking-my-head laugh at their poverty of understanding.

The Guardian author Noah Berlatsky claimed that "It's certainly satisfying to imagine the horror of MRAs discovering that their beloved Matrix was created by two transgender women."

The Flavorwire author Parker Molloy collapses the transgender sisters into one woman:

> It's with some amount of glee that I inform redpiller1985 and those like him that it's too late for MRAs to push back against the "infection" of "transsexualism." You see, *The Matrix*, holiest of men's rights literature, was co-created by a transgender woman.

Beyond the silly conflation of MRAs with other red pill groups, of course, the entire notion of a red pill that can make one return to reality/sanity comes from the movie *Total Recall* of 1990, not *The Matrix* that came out nine years later. The then Wachowski *brothers* "borrowed" this idea much as they "borrowed" Kung Fu movie fights scenes – shamelessly. In the feminist enclave of Hollywood, the safest way to be a man is to become a trans woman – a woman so much better than women-born-women that one trans woman won the woman of the year. Men, it seems, dominate everything, even being women.

For men's rights activists, "the red pill" is a metaphor, a useful one for sure, but in the end, it is just a metaphor – it is not holy writ nor an icon. The Matrix movies were about waking up to reality – the reality that understanding gender, male or female, cis or trans, is a lot more complicated than most people realize. That the Wachowskis have crossed over to the other side of the gender binary does little more than prove there is an irrefutable gender binary.

Metaphors, of course, can always be twisted by one's opponents. I've heard a Muslim posit that the focus on the Crucifixion means that Christians worship murder. Likewise, judging the entire men's movement by twisting the red pill metaphor is like judging the articles in the Guardian and the Flavorwire by the taste of their authors' toilets.

The authors Parker and Noah seem to think that transgender people like the now Wachowski *sisters* are some challenge to either masculinity or those who support men's rights. This is, of course, ludicrous. While feminists would tell the authors to "educate themselves" (feminists always prefer to be lazy and let men do all the hard work), I will take a moment to explain how "masculinity" works in the men's rights movement and the larger red pill world.

Masculinity is not toxic. Men built human society and almost everything you see around you. Did women help? Not if you believe feminists, who claim that women were too oppressed by patriarchy to do much of anything (except steal men's ideas for use in *Matrix* movies, perhaps). Lose masculinity on Monday and the world is dead before the weekend.

Masculinity in men is overwhelmingly demanded by straight women. Feminists, of course, go even further and seek to instill masculinity into women as well, urging other women into things like STEM fields and dirty construction jobs that most women avoid. Although heterosexual women might *say* disparaging things about men and masculinity, women's choices of mates say the most about what women want beyond what they *claim* they want.

Some men, like those pickup artists at Return of Kings, seek to pander to women's desires for masculine men. On the other hand, MRAs like me see *requiring* masculinity as superfluous – women and feminists do a great job of that already through sex, and there is no reason for men's rights activists to duplicate their efforts – what would be

the point?

Rather than *requiring* masculinity, I choose to *support* men who are masculine as well as those who are not. *Masculinity is not toxic.* However, as a MGTOW, who avoids all relationships with women, I will go so far as to affect non-masculine traits to deflect attention I get from women. A sexually appealing man who rejects a woman's advances can expect a hostile response up to and including a false rape accusation (as in the UVA "Haven Monahan" and Columbia "mattress girl" cases). But a feminized man has a lessened chance of running afoul of women's feelings of entitlement to men's sexuality.

Both authors are too thick-headed to grasp the nuances of different groups within the men's movement, so I expect them to continue to lump us all together in ways that would horrify them if they were caught so lumping women together, this is their loss. Understanding the nuances of various men's groups as well as the horrible claims and expectations that all feminists place on men would give them great insight into everything from the Trump political campaign to the myriad failures in their own blue pill lives.

Too much of a pill to swallow, obviously, and for them, permanently. That is okay; I guess – not everyone is worthy.

Dr. Mohammad Hossain Howlader of London, “Known Genital Mutilator”

Gary Costanza · 28 April 2016 · Archived copy · Original

Dr. Mohammad Hossain Howlader has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

From his website londonsurgicalcentre.com, “About Us:”

“About the London Surgical Centre

The London Surgical Centre (LSC) is a clinical services provider based in London. The LSC is a specialist provider in circumcisions for males, and also small surgical operations. We pride ourselves on providing safe surgical procedures for all our patients.

This service is led by a consultant surgeon Mr. (Dr.) Mohammad Hossain Howlader, he is often known simply as Dr Mohammad or Dr Mohammad Hossain or Dr Howlader etc.

Presently we mainly provide service at Maryam centre next door to London Muslim Centre (LMC) and East London Mosque (ELM) every Sunday and school holidays.

However, Mr Mohammad Howlader, as a consultant surgeon at a NHS Trust, also performs other surgery such as Hernia surgery, Gallbladder surgery, Weight loss surgery, other abdominal surgery and endoscopy etc in various private hospitals.”

Gee, why on Sundays and school holidays? So we can get those horrid little pieces of skin off of the penises of school children without missing any school. Why ruin a good education with a day of trauma that could last a lifetime?

The doctor says he provides “safe surgical procedures for all our patients,” namely hernia, gallbladder, and weight loss surgery. Despite the doctor’s claim, all surgery comes with risk, and the choice to have *any* surgery is balanced out by its benefits. These other “small operations” are done to correct or cure a disease or condition, and are all carried out on consenting adults who can weigh the risks vs. the benefits. Dr. Howlader, however, seems to think infant boys are not human, since he doesn’t afford them the human right to choose whether or not to amputate part of his penis because others think it may get dirty.

Under “What We Do” we see:

> Baby & Children Circumcisions
> The best time for a circumcision is when a child is still a baby. This ensures the best comfort possible.
>
> Home Visit Circumcisions
> The LSC provides are home visit service to carry out circumcisions for your ease and comfort.

The best time for a boy's circumcision is the same as for a girl – never.

And, assuming he means the *infant's* "best comfort possible," I would suggest the doctor put down the knife and leave the baby intact and unmolested.

A "home visit service" for "your ease and comfort." What next, home service lobotomys of family members that annoy you? Home service euthanasia of old family members who can't wash themselves? FGM for girls who stink 'down there?'

So, if you want to add a lifetime of trauma and resentment to a genital mutilation, risk of death, and sexual abuse, have your son circumcised against his will at his home where **normally** his family would look out for his welfare.

Under "Baby Circumcisions in London" we see:

> What is a circumcision?
> Circumcisions are common for baby boys in certain parts of the world, and it involves removing the foreskin covering the tip of the penis. Whether you are circumcising your baby boy for religious practices or for his general health and well-being, the London Surgical Centre is here to help you through the process. We carry out circumcisions for baby boys in a sterile and safe environment, from our clinics in London.
>
> When should you circumcise a baby?
> Most parents tend to arrange a circumcision for their child, when they are still a baby, if not a newborn. This makes it easier to manage and the least amount of pain or discomfort is caused to the little one, and they are unlikely to remember the procedure ever took place.
> It is crucial your baby is healthy and well, before any circumcision procedure should ever take place. This will help reduce any risks
>
> The Procedure
> The most common and surgical standard for carrying out a circumcision on a baby boy, is using the Plastibell Circumcision Device. This is a clear plastic ring that is used for the procedure during a small 10 minute surgery, to remove the foreskin.
> The surgery is carried out under local anaesthetic, which helps reduce the pain of the surgery and causes minimal pain.
> The plastic ring usually falls off after the surgical procedure within 3-7 days. Parents are usually advised to monitor the progress of their baby, and keep the general area clean.

Dr. Howlader apparently doesn't know that circumcision is also done on baby girls. From thefreedictionary.com we have this definition:

> cir·cum·cise (sûr′kəm-sīz′)
> 1. To remove the prepuce of (a male).
> 2. To remove all or part of the clitoris, prepuce, or labia of (a female).

Funny (not really) how we criminalize FGM practitioners in most of the world, yet we allow and **actually pay for this mutilation** when it's done to infant boys.

The doctor tries to minimise the seriousness of circumcision by saying it's a "small 10 minute surgery," but in truth it's a permanent amputation of part of a baby's penis that results in scarring, pain, bleeding, trauma, as well as many

other complications, sometimes resulting in death.

Again, Dr. Howlader says this trauma is best done in infancy, and **I** think this is because an infant:

- is smaller, weaker and can't fight back
- can't hire a lawyer and sue
- can't refuse verbally
- can't stop the sexual assault being done

However, the American Academy of Pediatricians disagrees with the doctor and recommends that surgery like circumcision should not be done on infants due to the damage done to an immature nervous system.

Under "Benefits of Circumcision" there's this:

> Easier Hygiene
> Circumcisions can make it easier to wash and clean the penis. Bacteria and other germs can usually build up inside the foreskin on an uncircumcised penis.
>
> Decreased exposure to urinary tract infections
> Urinary tract infections are more common in males that are not circumcised, however the risk is generally lower for males that are circumcised. A urinary tract infection in early life can develop into kidney problems.
>
> Decreased risk of sexually transmitted infections
> Circumcisions lower the risk of sexually transmitted infections like HIV. However, safe sexual practises should still remain essential for one's own health.
>
> Prevention of penile problems
> Foreskin on a uncircumcised penis can be difficult or sometimes impossible to retract, which can lead to inflammation of the foreskin or head of the penis.

These supposed "benefits" have been debunked, besides the fact that elective surgery on a non-consenting person is unethical and violates the doctor's' hippocratic Oath "First, do no harm."

Under "Circumcision FAQs" we read:

> What are the possible complications?
> Complications are uncommon. However, bleeding, infection, stuck ring, urination difficulty, swelling, redness and cosmetic deformity etc can happen.

Most of these "possible" complications – bleeding, swelling, redness, and cosmetic deformity – happen 100% of the time.

Since Dr. Howlader has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org

Have a KGM (Known Genital Mutilator) you'd like to see featured here? Drop me an email (see masthead) with the circumciser's name and website – let's make them infamous for what they do.

Dr. Howlader's practice information follows:

The Maryam Centre, 45 Fieldgate Street, London E1 1DU
0208 586 0437, 07944 914 463, 07983 072 779
info@londonsurgicalcentre.com

> Dr. Mohammad Howlader of London, “Known Genital Mutilator” https://t.co/dmFeUuQeLd @AndreaHardie #nocirc #MGM pic.twitter.com/XpGHOnVJP1
>
> — gary costanza (@jerrytheother) April 28, 2016

Feminist Terminology 5: Microaggression – TFF Episode 27

AVfM Video Source · 29 April 2016 · Archived copy · Original

In Episode 27 Professor Fiamengo discusses the fifth of five pernicious feminist terms: Microaggression. Fiamengo also explains how feminists use the theory of microaggression, and the misandric claims that masculinity is toxic, in their strategy for power through the dehumanization of males.

StudioBrule

Feminism – why you don’t need it!

AVfM Video Source · 29 April 2016 · Archived copy · Original

A fresh perspective of activism and ideology from a young gaming YouTube commentator. Please check it out. EDs

> Today I wanted to talk a little bit about feminism, why it doesn’t own the concept of gender equality, and why it is an inherently flawed ideology. And while we’re at it, we’ll debunk the gender pay gap as well.

Please subscribe to Chris Ray Gun‘s YouTube channel and encourage him to do more videos like this.

Putting Pussies on the Podium

Doug Mortimer · 29 April 2016 · Archived copy · Original

If you live in a large city, you may have heard of the Tuba Christmas concert. As the name implies, the production involves Christmas carols played exclusively on Tubas, or related instruments, such as Sousaphones or Euphoniums. The first such concert was held in New York in 1974 and has spread to cities large and small across America.

While attending one such concert on Christmas Eve in Dallas, I noticed a huge gender imbalance in the musicians. Of the 200 or so players, not more than 1 to 2% were females.

Well, I'm sure there are perfectly good physiological reasons why women don't play the Tuba (it's heavy to lug around, it requires a lot of lung power), so it's not surprising that there are so few female Tuba players.

So why is there no push to encourage more women to play the Tuba? Where's the outrage? If 50% of the population is female, then shouldn't that be reflected in the demographics of Tuba players? Why are there no female-only programs for Tuba players so they can master the instrument free of any intimidating male influence?

Well, despite the sheer size of the Tuba, it is not a prominent instrument, such as the Violin or the Piano. Aside from beer-garden oompah bands, the Tuba is mostly relegated to the background. There are few, if any, options for Tuba soloists, and if there are any tuba concertos out there, I've never heard of them. Every orchestra needs someone to play the tuba, but it is a low-status instrument, so no one cares about gender parity. Let the men dominate.

The feminist strategy is to take the high ground. Literally and figuratively, the highest ground in the orchestra is the conductor's podium. And this is the current feminist objective. To be sure, there are enablers out there.

In 2015, the Dallas Opera announced a 20-year program to recruit and groom women conductors. The Program was the brainchild of one Keith Cerny, Ph.D., General Director, and CEO of the Dallas Opera. "I have observed in many different settings the challenges that women face in establishing themselves in traditionally male-dominated fields," he observed. Of course, the battlefields of achievement have long been littered with the dead or crippled bodies of male washouts, but there's plenty more where they came from, right?

"My mother and several of her friends were among the first women to be admitted to Ph.D. programs in physics and chemistry at the University of California at Berkeley," Cerny continued. "This experience gave me some important early exposure to the challenges facing women in academia at that time."

Naturally, Cerny can't do it all by himself. The Dallas Opera, like almost all arts programs, depends on subsidies. Even the famed La Scala Opera in Milan depends on government support.

So it's no surprise that the Dallas Opera also depends on more than ticket sales, and local nabobs play a big part. The formal name of the women-only program is the Linda and Mitch Hart Institute for Women Conductors. The Harts are a local power couple with lengthy resumes listing membership on various boards of local institutions.

Support for the program was also provided by the Richard and Enika Schultze Foundation (named after another local power couple). Baker Botts, LLP, a Houston-headquartered, international, silk-stocking law firm (725 attorneys, 14 offices) that specializes in antitrust, bankruptcy, mergers, taxation, and other corporate matters. The Andrew W. Mellon Foundation, a tax-free NGO ($5-6 billion endowment) named after the Pittsburgh banker, industrialist, and former Secretary of the Treasury. And The Arts Community Alliance (TACA), which includes an artist-in-residence fund which currently underwrites the presence of one Nicole Paiement, the Dallas Opera's Principal Guest Conductor, and supposedly a role model for the female applicants in the conductor program.

So all this female-friendliness is not the result of sit-ins by obese, shrieking, baton-wielding, purple-haired prima donnas. It has the imprimatur of the establishment. Call it gender equity, gender parity, gender balance, or whatever; it is no longer a leftist pipedream. It is now an entrenched subset of the broader diversity fetish that is a

routine component of corporatespeak. The social and managerial elites have clasped these concepts to their bosom! So any social climber who aspires to elite status would do well to join the amen corner.

Any way you slice it, a female-only program reeks of affirmative action, but that term has acquired a bit of a stigma in recent years, so it is only rarely mentioned, particularly by people who have benefitted from it.

Ironically, Opera is already a heavily gynocentric universe. Without breaking down all the roles in all the operas ever staged, I think it's safe to say that females are hardly under-represented on stage. Female-oriented themes are rife, as romance and passion are front and center in the most popular Operas. In a sense, Opera is a romance novel writ large with musical accompaniment, so there is no shortage of high-profile roles for divas. "Opera is when…a tenor and soprano want to make love but are prevented from doing so by a baritone." That quip comes from "Opera Plots in One Sentence" on the classical music forum brightcecilia.com.

So female vocalists have nothing to complain about, but the same applies to female musicians. The blind audition process, in which musicians are heard and not seen, has resulted in more female musicians in orchestras than ever, and if a 50/50 ratio is never reached, it would be disingenuous to find fault with the audition process.

Obviously, the blind audition process would never work for a conductor as the musicians have to see the conductor. So the auditioning conductor's sex cannot be concealed. Of course, when a no-men-allowed policy is instituted, there's no need to guess.

I'm not a musician or a musicologist, and I couldn't begin to judge the relative merits of a group of conducting candidates, male, female, or mixed. Even if I listened to the same piece of music played back-to-back by two different conductors, I don't know that I could make a judgment call. Indeed, I have listened to CDs and records of the same symphony and don't hear much difference.

Of course, one does not see the conductor while listening to recorded music. To a large degree, the conductor's role is symbolic. He stands on an elevated platform at the front and center of the stage. (This is less obvious in opera where the performers are on stage, and the orchestra and conductor are in a pit.)

So the push for women conductors is largely symbolic. There are plenty of female vocalists and musicians. There's no shortage of women behind the scenes doing administration, fund-raising, and other tasks. For good measure, the Dallas Opera has a Women's Board (I scoured the website to see if they had a Men's Board but couldn't find one…must have been an oversight).

But it is not enough to be in control; one must be *seen* to be in control. When the lights go down, the conductor is the most visible member of the orchestra. A lack of female conductors means a lack of *visible* female supervision. So women are put on the fast track and paraded around like show dogs.

The Dallas Opera is a 501(c) (*i.e.*, tax-free) organization, and while I'm no tax lawyer, I believe such organizations are obliged to follow the law of the land, in other words, not to engage in sex discrimination. The "minority outreach" they mention in their tax return posted online may be acceptable, but I don't see how they can get away with a program that openly discriminates against half the population. Talk about institutionalized sexism!

It would be interesting to see what would happen if a group of aspiring male conductors applied to the program and were turned away. Sounds like a lawsuit waiting to happen. Did the lawyers at Baker Botts sign off on this program or what?

But I guess I shouldn't be too critical, seeing as "The Dallas Opera is committed to producing opera of uncompromising quality, enriching the life of the community, and embracing its diverse, cultural heritage." At least, that's how they describe themselves on their tax return. You can see how they might think they can do no wrong since they are so pure of heart.

Ultimately, the program is much ado about nothing. There aren't that many opera companies; consequently, there are few openings for opera conductors. So selecting six promising female conductors every year for 20 years isn't going to produce much bang for the buck. Ultimately, even if the conductors are capable, they may be stigmatized

as quota queens and subject to more scrutiny than their male counterparts.

In the world of opera, the only program less likely to produce results would be a program to foster female composers. The ultimate big daddies of opera are the composers, and there aren't many mommies out there.

Oh, wait a minute…this just in.

The National Opera America Center has announced the results of its new Opera Grants for Female Composers program. Eight female composers have just been awarded $100,000 ($12,500 apiece)!

Another lawsuit waiting to be filed?

Feminists' Patriarchal Worldview Inspired MGTOW

Tim Patten · 29 April 2016 · Archived copy · Original

The roots of radical feminism, as well as women's and gender studies initiatives, can be seen in a 1970s *BBC* documentary, *Angry Wimmin* (watch on YouTube), which offers insights on the origins of the women's movement. Among those featured is Sheila Jeffreys, an influential lesbian activist,[i] who speaks frankly about the movement's mission as a "dedicated war" on men (Feminist Patriarchy Theory[ii]). Over time, the radicalism espoused by Jeffreys and others has had an insidious effect, promulgating widespread distrust of male virtues. Sweeping women's rights propaganda has also altered the social landscape, undermining relationships between the sexes and transforming the once timeless ideals of love and marriage into relics of the past. The feminist patriarchy theory only divides the sexes and is fueling the popular phenomenon MGTOW, (Men Going Their Own Way).[iii]

In fact, millions of men have been forced to abandon hope of establishing and maintaining a genuine partnership or marriage with a member of the opposite sex. Evidenced and conceptualized by the wealthy and powerful Gloria Steinem who noted, "*Society…encourages women to be victims every way*."[iv] Notions like this, including descriptions of women as "chattel," are actively promoted by rebel feminists, strongly influenced by burgeoning women's and gender studies programs that characterize a primordial patriarchy as an institutionalized and socially acceptable framework for male domination over women.[v]

The extreme to which many single-minded activists have gone is frightening. In recent times, radicalized feminists have launched genocidal social media campaigns, labeled with monikers such as "#killallmen," "Control All Men,"[vi] "StraightWhiteMemes,"[vii] and "Kill All White Men."[viii] Under the guise as satire, these memes connect with growing numbers of females who can't help but resent men's place in society. This is unrestrained hate speech, and such propaganda engenders disturbing visions about harming and wielding power over males, going so far as to make killing men seem artistically relevant.[ix] This blatant male hatred is a catalytic agent for Men to Go Their Own Way and other movements such as the Red Pill[x] and Japan's Herbivore Men[xi].

Recently feminist, Anita Sarkeesian said: "*There's a toxicity within gaming culture, and also in tech culture, that drives this misogynist hatred*." Anita says "*Everything is sexist*!" Under the circumstances, it is not hard to see why many women have developed anger, resentment and contempt towards men, which can provoke desires and fantasies—as well as acts—of revenge. The relationship between the sexes has become a power play, where interactions are viewed in a harsh, zero-sum light. If women beat men by a wide margin on the playing field, the response is not "great job!" Instead, there are hostile taunts, such as "girls rule and boys drool!" Female empowerment has metamorphosed into an ugly vision of females overpowering males. Talk of "girl power" simply means pushing back against men. In retaliation, men are not pushing back. Instead, millions of men are discovering a lifestyle of freedom and success, away from women's disgust of all things male.

Hell Hath No Fury

Not all women are feminists and admittedly, there are some who believe that patriarchy, a social system characterized by male authority, is an illusion; others, meanwhile, have no doubt that the widespread oppression of women is evidence of its existence. The fact that those on the very upper reaches of the economic ladder, men and women own or control the vast majority of the world's assets, businesses and employees suggests there is no place or part of society that is *not* subordinate in some way to this particular structure—aside from a few matriarchal villages in Africa, perhaps, everything is patriarchy.

Whether accurate or not, something has clearly played havoc with the relationship between the sexes, creating a situation where, for example, marriage is increasingly a one-sided arrangement. While some women have embraced gender differences and are incredible mates, others have established fulcrums of male antipathy, moving them freely along a continuum that begins with caution and distrust, passes through resentment, and ends at hatred. Once she is offended; Hell hath no fury, and her vindication is reinforced by lawful bias. Paternity fraud is rampant, and women are divorcing at alarming rates meaning, men who are in love can easily find themselves in danger; they

must develop a gendered lens so they can objectively evaluate current and future companions. Feminist's male hostility has served to convince more men that bachelorhood is the appropriate alternative. Japan's unique Herbivore Men,[xii] and MGTOW[xiii] ranks are growing daily.

The Modern Men's Liberation Movement

Regardless, it seems doubtful that any of the women's movements, densely populated with advocates and adherents who openly despise males, can help resolve the many important issues that men grapple with, including a pandemic of male suicides. Feminists are less interested in equality than in creating a new world order, where women only come first. For a growing number of them, their focus has increasingly become oriented toward males' demise through social and legal manipulations.

Because of these and other distorted perspectives, masses of men have made the decision to opt out, leaving the pain and destructiveness behind. They are embracing movements and efforts such as Japan's Herbivore Men, where marriage apathy is endangering the global economy.[xiv] Feminist's lopsided societal framework has systematically stacked romantic relationships against boys and men; thus the outgrowth of Red Pill and MGTOW, forums aimed at helping men understand that the benefits for males of marital bliss are almost nil.

The fact that the ideals of radical feminism have become so pervasive and entrenched suggests the only way things can improve has been to join hands with others who believe the modern world's future can and will be incredible for men. Indeed, it is apparent that this perspective is gaining momentum. A hurricane of men's liberation awareness—MGTOW, Red Pill, and Japan's Herbivore Men—is circling the planet, unleashing freedom and empowering men to define and follow their unique, and uniquely masculine, paths. It is a new day for men: knowledge and freedom are at their fingertips partially due to feminism. They now have the opportunity to design the kind of passionate life that they might once have only dreamed about.

Please consider petitioning Congress by adding your name to Warren Farrell's White House Council on Boys and Men[xv] (*sign the petition here*).

*****

[i] https://en.wikipedia.org/wiki/Sheila_Jeffreys

[ii] https://en.wikipedia.org/wiki/Patriarchy

[iii] https://en.wikipedia.org/wiki/Men_Going_Their_Own_Way

[iv] http://www.brainyquote.com/quotes/quotes/g/gloriastei690605.html

[v] http://www.socialistalternative.org/it-doesnt-have-to-be-like-this/have-women-always-been-oppressed/

[vi] http://www.smartgirlpolitics.com/taxpayer-funded-professor-advocated-for-men-control/

[vii] https://www.tumblr.com/tagged/kill-all-men

[viii] http://www.dailymail.co.uk/news/article-3262281/University-equality-officer-allegedly-tweeted-kill-white-men-charged-sending-threatening-message.html

[ix] https://en.wikipedia.org/wiki/SCUM_Manifesto

[x] https://www.reddit.com/r/TheRedPill/

[xi] https://en.wikipedia.org/wiki/Herbivore_men

[xii] https://en.wikipedia.org/wiki/Herbivore_men

[xiii] https://en.wikipedia.org/wiki/Men_Going_Their_Own_Way

[xiv] https://www.washingtonpost.com/news/worldviews/wp/2013/10/22/japans-sexual-apathy-is-endangering-the-global-economy/

[xv] http://www.warrenfarrell.name/

Can you discern differences in the cries of babies?

AVfM Video Source · 2 May 2016 · Archived copy · Original

https://www.facebook.com/stephanie.helpern/videos/1027108507319672/

Feature image by Sean Brady

The Regressive Left defined

AVfM Video Source · 2 May 2016 · Archived copy · Original

We hear the term “Regressive Left” used a lot these days. If you aren’t entirely sure what that means, don’t worry. Chris Ray is here to help.

Matthew Drake

Bachelorhood, men going their own way are saving lives

Tim Patten · 2 May 2016 · Archived copy · Original

Modern romance, notably love and marriage, is failing. Every year, millions of American couples see their relationships fall apart. For many males, however, the result is not something to get upset about. In fact, a growing number of divorced men are discovering their true purpose in life. They are moving themselves, friends and society toward something better, joining with large communities of men who've already rejected the glamorization of love and marriage. Bachelorhood and initiatives such as Men Going Their Own Way (MGTOW) are helping to rebuild esteem and save men's lives.

The truth is, women and society as a whole have been rallying support for eons behind the institution of marriage. Among other things, it's been claimed that unmarried men die earlier than their married counterparts, which has helped to glorify matrimonial sanctimony. The justifications haven't only been positive, however. Another, more harmful stereotype, which maintains that something is "wrong" or "a loser" with men who are not married, first emerged during Victorian times.

Sadly, many males have also drunk the relationship Kool-Aid. They have frightened and urged other men into marriage; wasting hard-earned dollars on a façade of happy nuptials. Together with a social history built on America's family-farming origins, men have felt compelled to rush headlong into coupling immediately after leaving high school or college.

But things have changed. A modern counterculture phenomenon is helping to reject old school values at the same time as millions are discovering the nuptial bomb that can **explode** when men and women become entangled. As a result, many men have decided enough is enough, and they are rejecting matrimony's unhealthy consequences. Movements such as MGTOW, Japan's Herbivore Men, and Red Pill awareness are offering the education that young men should know to be successful in today's world.

Men Are Being Saved

In fact, recent comments from those who are involved in such efforts have yielded interesting insights into the benefits of the new bachelorhood. One individual who monitors posts at a popular MGTOW website said, "in 2015, there [had] been six private emails from members sharing that MGTOW discovery saved their lives." A second moderator noted, "MGTOW saves thousands of lives. Thousands of them." Moreover, a commenter wrote, "First, I do not believe MGTOW saved my life. I would say it saved my sanity and for me, the sky has been the limit since. After finding out I am not alone, it has made me feel free."

How Do Men Discover MGTOW

Men often conduct Google searches about divorce in the hope of gaining a first-hand understanding from those who have experienced the pain of losing a wife, children, and property. In many cases, they stumble upon MGTOW forums and videos, where they find camaraderie, a compassionate ear, and helpful lessons centered on the tyranny of a divorced mate. In these forums, they can vent and repair wounds. They may also hear about a movie, *Divorce Corporation,* which explores the large-scale devastation that men have been confronted with. While MGTOW contributors are usually anonymous, they freely share their all-to-common experiences. Below are two examples:

Anonymous Share MGTOW 01

> At 51 years old and fresh out of a divorce. Divorce made me realize that I have never been in a reciprocal relationship. By that I mean that I have never been with anyone that treated me as well as I treated them. I was always telling them how much I loved them. And my reward for treating someone well was always either being lied to or cheated on. Most importantly, my energy was drained out of me.
>
> Now I view relationships as an exchange of energy. People with positive energy have a place in my life, people with negative energy, or people that steal other people's energy, are dismissed. My life is so much more

> positive and rewarding since making this decision. MGTOW gave me the understanding that my life is just that, MY LIFE. Not being responsible for someone else's daily happiness gives me the freedom to focus on my own level of happiness and contentment. As a result I am a better father, better friend, and overall a better person.

Anonymous Share MGTOW 02

> The divorce law is corrupt and rules the land. When an institution of government turns "broken arrow", such as it did here by self-destruction, the only option is to take measures necessary (constitutional equivalent to GO YOUR OWN WAY). The future for men and marriage is much more grim than it is now as so many of the gynocentric laws haven't had time to ferment and fester, the ones we do see fermented and festering has caused a stampede of men fleeing women, marriage, and the gauntlet of gynocentric binding laws.

Some MGTOW Begin Self-Discovery

> For many men, the moment of truth can arrive suddenly, triggered, perhaps, by a relationship gone sour. They have an epiphany and discover the "Red Pill"—a phrase from the film, *The Matrix,* describing the awareness of a painful truth, bursting forth from blissful ignorance or an illusionary reality. Red Pill moments represent an awakening, of sorts, from the fantasies of love and marriage. For some, it can take decades; for those who are more visionary (or luckier), the realization occurs early on, as comments from other contributors will attest:

Anonymous Share MGTOW 03

> When I discovered MGTOW it was the slap in the face I needed to snap me out of my enforced Disney funded stupor. I was to be Prince Charming to my Cinderella, It was hard and I was very close to ending my life… very close. One day the sound of children laughing and playing in a school yard saved me for that day. MGTOW understanding gave me the rest of my 'bonus time' here on earth.

Anonymous Share MGTOW 04

> I'm a young guy, 23 years old, and I've had a red pill type of mindset for a while because I grew up around examples of how marriage isn't the wonderful experience it's proponents claim it is. I watched how my mom treated my dad (no respect and hypocrisy). My parents raised me in a church, where I got to watch a bunch of tired and pathetic looking husbands follow their wives around, almost lifeless. When I spoke to these men about my hobbies, they would get excited and I could tell that they miss the freedom of being single, the time when they were actually able to live their lives and pursue their happiness. To top it all off, the sermons in church were often about how the man needs to do better. In my extended family, my uncle never married and he has always been one of the more interesting and happiest guys I know. Despite being single, he doesn't fit the "loser" stereotype. He is a very hard worker, seems to have all the money he'd ever need, and gets to spend lots of time with his friends (those people the married guys aren't allowed to have).
>
> When I graduated, I have to admit, I was a little confused. Before finding the MGTOW community, I didn't really know what to think of myself. I never forgot my early memories, but the school system had me kind of confused. They put that "real man" garbage in my head and I started to doubt myself a little bit. Last summer, I finally found the manosphere and soon enough MGTOW. Things finally clicked. All the observations I made in the past made more sense; the pieces of the puzzle finally came together. Maybe MGTOW hasn't "saved my life" since I was skeptical of marriage early on, but it has definitely made it better. I don't have to doubt myself about this anymore.

Is MGTOW a Healthy Lifestyle?

Can a single life be healthy? Sayings such as “behind every good man, there’s a woman” and “the way to a man’s heart is through his stomach” suggest that men who don’t enjoy these so-called advantages invariably suffer for it. Nowadays, people laugh at these old wives tails, decrying them as sexist nonsense, pure and simple. Equality is the watchword in the modern world: women don’t need to be subservient to males, and men can readily navigate life’s journey without a wife as two other commentators point out:

Anonymous Share MGTOW 05

> Well, as for myself most of the positive aspects of being MGTOW have been a profound clarity with regards to women’s nature in general as well as in personal situations hence: easier decision making. I am better focused on my personal goals and career. I am generally harder to get bribed or entangled with bad people. I am more bullshit proof. At first I had red pill rage and that decreased in time as my own dignity increased. I have less stress/worries over rather inane issues. I have an easier life / more laid-back-style and more personal freedom. My life is completely different now since going MGTOW, I’m getting promoted again! I have ended hate towards everyone.

Anonymous Share MGTOW 06

> Going my own way is very enjoyable and I’m not willing to trade that for the supposedly wonderful experience of marriage. … I’m about to graduate with a degree in computer engineering from a prestigious university with absolutely no debt, my novel is almost done, my piano playing is getting nothing but better, I have my health, energy, a functioning body, and a functioning mind.

Conclusion

There are undoubtedly obstacles ahead for MGTOW, but history reveals that men are remarkable and the most resourceful beings on the planet. As they have done in the past, men will learn to overcome these and any other problems that may challenge the future survival of the bachelorhood lifestyle. At one time, single guys were stigmatized as losers—or worse—but not now. MGTOW are discovering independence, self-esteem, time and resources for personal interests and development, as well as the benefits of freeing themselves from outdated traditions and others’ expectations.

In sum, the Brotherhood of MGTOW continues to grow, evolve and define new lifestyles, and to inspire a greater appreciation for what men are good at solving problems, harnessing the world around us, and building communities. The difference this time, though, is that the brothers are doing it for themselves.

What does Men’s Rights do for women?

AVfM Video Source · 3 May 2016 · Archived copy · Original

Men’s Rights has absolutely empowered me as a woman. Here is why.

https://www.youtube.com/watch?v=HA0On6n7kWA&feature=youtu.be&ab_channel=StefanieNicholas

Stefanie Nicholas

Parity Pledge Zombies

Doug Mortimer · 3 May 2016 · Archived copy · Original

The virus is spreading, and it's eating into everyone's brains, rendering human beings incapable of critical thought. The virus I speak of is the parity pledge, and it was loosed on the world on March 8, 2016. For now, the pledge is voluntary, albeit encouraged by various government entities, corporations, NGO's, and high-profile individuals. As the virus spreads, will it mutate into from voluntary to mandatory? Are we all doomed to be parity pledge zombies?

Just type "pledgeforparity" into your search engine and check out the results. I got about 343,000 hits. Start scrolling through the results and it quickly becomes apparent that the only type of parity they're talking about is gender parity. And not regarding draft registration.

The parity pledge was an integral part of the International Women's Day "celebration." This was hardly a seat-of-the-pants, spontaneous posting but a well-orchestrated and coordinated effort.

Supposedly, the pledge came about because of some number crunching by the World Economic Forum pertaining to the late 21st Century and the early 22nd Century. Well, I'm always skeptical of computer models anyway (you know, garbage in, garbage out), especially ones that make predictions about what the world will be like more than 100 years from now. Is anyone smart enough to write a program that takes into account every war, revolution, technological advance, demographic change, ecological disaster, political development, and sundry other events that might occur in the next ten decades?

At any rate, in 2014, the World Economic Forum predicted that "true global gender parity," whatever that means, wouldn't be achieved till 2095. Oh, poo! Most of us won't live to see it!

Then just one year later, the WEF re-crunched the numbers and announced that the egalitarian utopia wouldn't arrive till 2133! In other words, a baby girl born today will live in chains her whole life unless she lives to be 107.

If you put any stock in these predictions, you would likely conclude that the Feminist Express had lost a lot of steam from 2014 to 2015, and that should be no surprise. As polls show, more and more women are distancing themselves from the dreaded "f" word. But feminism is still an essential item on the elites' global goals agenda, and they refuse to let it die a natural death.

So how to give the women's movement a booster shot? By starting a pledge campaign!

If you want to do your part, you can go to the International Women's Day website and make a pledge to:

> Help women and girls achieve their ambitions

[because boys always operate under optimum conditions and never fail to achieve their ambitions]

> Challenge conscious and unconscious bias

[because lawyers, bureaucrats, politicians, talking heads, policy wonks, and "cultural critics" just don't have enough to keep them busy]

> Call for gender-balanced leadership

[because it's bulletproof virtue signaling]

> Value women and men's contributions equally

[regardless of how valuable or negligible those "contributions" may be]

> Create inclusively, flexible cultures

[because they are easier for globalist elitists to manipulate…not like those pesky Muslims]

The number of people and organizations who took the pledge is mind-boggling. All walks of life are represented to legitimize the concept of gender parity. Maybe you think gender parity is bunk or – horror of horrors – maybe you've never even heard of the concept. Well, you may be hidebound, but you're not hopeless. The remedy is simple. Just take the pledge and climb aboard.

There's no way I can convey the vastness of this parity pledge apocalypse, but let's look at a few representative samples.

Predictably, various celebs, such as Taylor Swift, Gal Gadot, and Gillian Anderson took the pledge. Somewhat lower on the showbiz food chain, there was a program called "Turn the Tables on Gender Gaps in Dance Music." To back up the pledge, the recommended action was for DJ's to feature only the work of female producers, musicians, and songwriters on International Women's Day.

One website, www.christiantoday.com, features an article by one Dr.Elaine Storkey, a sociologist and theologian, who assures us that the pledge for parity is compatible with Christianity. Well, I'm not a card-carrying theologian, but I've read through the New Testament a few times, and I don't recall the subject ever coming up. In fact, Christ's board of directors (a/k/a disciples) was all men!

Upping the ante from pledge to practice, the National Film Board of Canada proudly announced that henceforth half the films it finances will be directed by women. (Justin Trudeau strikes again?) Don't know whether or not you like chick flicks, hockey fans, but your tax dollars are going to subsidize them even if no one shows up to see them.

Believe it or not, a global warming website, climatesolutions.org, asserts that gender parity can fight global warming while admitting that women make 80% of the consumer choices that affect climate. So are they laying a guilt trip on women? Oh, no! You see, the solution is more women in leadership!

Predictably, lots of corporations (Virgin Air and Ericsson are two of the more recognizable) are represented. I've never heard of a lot of the companies, but they all seem to involve indoor jobs with no heavy lifting. I didn't see any companies where people got their hands dirty growing food, drilling for oil, manufacturing automobiles, making steel, pouring concrete, putting up buildings, grading highways, and doing other needful things.

Well, these days we hear a lot about public-private partnerships, and the parity pledge appears to be one such fusion. It's no surprise that various government spokesmen (sorry, spokes*persons*!) have taken the pledge. At the gov.uk website, for example, one Bharat Joshi, British Deputy High Commissioner "wholeheartedly" pledges his fealty to gender parity. Typically, he does the good news/bad news shuffle: "We have much to celebrate," but the "glacial pace of progress" is unacceptable.

In Australia, the City of Ryde, a suburb of Sydney, had a two-hour program at the civic center where people could take the pledge and share "experiences, expertise and contribute to the planning of a series of workshops that aim to empower Ryde women of all ages in achieving their ambitions." All that, plus morning tea!

One of the recurring buzz phrases is "Gender-balanced leadership." One day soon it may be as sacred as "diversity" or "sustainability." In other words, it is a concept that is absolutely, positively beyond reproach, and if anyone questions it…hmm, better keep an eye on that guy.

The word "balanced" is key. With few exceptions, balance has good connotations, while imbalance has bad connotations! As a result, "gender-balanced leadership" sounds warm and fuzzy, doesn't it? Not stark like "quotas" or mean-spirited like "affirmative action."

This global pledge of allegiance to gender balance (do you put your right hand over your genitals when you take the oath?) was probably inevitable. The United Nations charter, drafted in 1945, says it is "promoting and encouraging

respect for human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion." These sentiments may be global, but they are hardly earth-shaking.

Then mission creep rears its ugly head. Predictably, "fundamental freedoms" morphs into equality: "It is absolutely essential that gender equality is promoted and ensured through internationally agreed strategies, standards, programs and goals, such as the Sustainable Development Goal on gender equality."

Well, once you go from freedom to equality, the next stop is quotas and timetables. And the UN is now on board with that. They are currently promoting a program called "Planet 50-50 by 2030: Step it up for Gender Equality."

Sounds like an ambitious goal, but some people don't want to wait till 2030. One of the parity pledgers is Kevin Maggiacomo, CEO of Sperry Van Ness, a commercial real estate outfit. He was "a man on a mission to create gender-balanced leadership in all organizations worldwide by the year 2020," so he did a TEDx talk on same and started a movement (see 5050×2020.org).

In fact, Maggiacomo has a pledge of his own, and you can sign it at the website. This one says simply "I am in favor of creating a better world by achieving a healthy gender balance in leadership by 2020." Geez, that's only four years from now! Like Jerry Reed sings in *Smokey and the Bandit*, "We've got a long way to go and a short time to get there."

The pledge section of the website includes numerous comments (the usual platitudes and pablum) from people who have taken the pledge. Nothing to see here, folks…until you get to a telling comment made by some guy named John Macliver, who says:

Gender balance means leveraging 100% of the working population as opposed to half.

Think about that for a minute. Maybe that's what all this folderol is really about.

Remember, the number crunching that inspired the pledge came from the *World Economic* Forum, not the American Association of University Women, the National Organization for Women, Mary Sue, Jezebel, or any other women's group. No, it was a bunch of economists. Apparently tired of counting beans, they have turned to counting vaginas.

Well, practitioners of the dismal science are rarely characterized as bleeding hearts, so why the interest in gender parity? I have two words for you: (1) supply, and (2) demand.

Barring government intervention, wages will be subject to supply and demand. Inject large numbers of women into the workforce and it will depress wages. Since women are generally willing to work for less than men, the effect of their participation is even worse than injecting more men into the system. But keeping wages (*i.e.*, costs) down is good for *business*, so it must be good for society, right? "The chief business of the American people is business." Calvin Coolidge's very words way back in 1925. That philosophy has since gone global.

All right, so business has an interest in getting more women into the workforce. But what about all those government entities? What's their motivation for taking the pledge, aside from virtue signaling? Well, more women doing paid work means not only more family income but more state and federal income tax revenue. And putting more women in the workforce means more disposable family income for non-essential goods and services, which means more sales tax revenue for the states.

The stay-at-home wife is a bad global citizen because no matter how much or how little work she does, none of it can be taxed!

The modern American wife cooking and taking care of her kids at home…bad! The modern American wife earning money to pay for child care workers and take-out food…good!

Third world women weaving and sewing at home…bad! Third world women sewing in sweatshops for low wages…good!

Also, keep in mind the increasing numbers of men, MGTOW or whatever, who are opting out of the rat race. If men work only enough to take care of their own needs and wants, then that represents a lot of lost taxable income. Bad for the state, but good for individual men. As the protagonist of Robert Heinlein's *Starship Troopers* (published in 1959) put it, "I had to prove to myself that I was a man. Not just a producing, consuming economic animal…but a *man*."

If women want to be reduced to producing, consuming animals, then have at it. Better you than us. Maybe one day you'll discover there's more to womanhood than being an economic animal.

Previous generations of men fell for it. Now it's the women's turn to be suckers. But, ladies, just because you're a worker doesn't mean you're consigned to a treadmill. You can rise through the ranks! See, here's living proof! Look at the makeup of our board!

Of course, the more women in the workforce, the lower the birthrate goes. I have read some conspiracy theorist claims that reducing the world's population is another key item on the elitist agenda. I don't know if it's on the agenda or not, but fewer people is the inevitable effect of more women working during their peak fertility years. On the bright side, fewer people means less social justice warriors.

One day soon "Parity Pledge" verbiage may join the mandatory "Equal Opportunity Employer" boilerplate on the company bulletin board. Given the wedding of government and commerce, is it too much to speculate that one day taking the pledge may be much like a loyalty oath during the McCarthy era? Refuse to take the pledge; then the job offer will be rescinded.

Even worse, your refusal may make you a person of interest to the government. You might end up on a no-fly list. You might get a visit from the FBI or Homeland Security. The definition of terrorist has proved to be remarkably elastic.

If I live long enough, maybe one day I'll be hauled off to a re-education center where I will be transformed from a dissident into an upstanding global citizen.

Then again, given my advanced years, they'll probably just burn me at the stake. If that's what it takes to keep me from turning into a gender-parity zombie, then so be it.

#AbleismExists! (No it doesn't)

AVfM Video Source · 4 May 2016 · Archived copy · Original

I'm sick of it. Only Social Justice could make disabled people simultaneously love their affliction and loathe themselves.

Shannon speaks out against SJWs and Feminism often from her perspective as a physically challenged person; please support her by subscribing to her YouTube Channel.

The Danger of Empathy

AVfM Video Source · 4 May 2016 · Archived copy · Original

Popular culture holds that women are more empathetic than men. Is that true?

https://www.youtube.com/watch?v=DjP-aetLZls&ab_channel=JanetBloomfield

Janet Bloomfield

How will Nominee Trump pander to women?

August Løvenskiolds · 4 May 2016 · Archived copy · Original

A few moments ago, Ohio Governor John Kasich dropped his Presidential bid, making Donald Trump the lone survivor and presumptive winner of the Republican nomination. News and political commentators across the board are wondering: how will Trump now pivot and "appeal" – in other words, *pander* – to the women voters who supposedly hold him in low regard?

Women are 52% of voters, and so technically women control the outcome of all elections in ways that men do not: should women desire it, no man could ever win elective office. Men cannot control elections in the same way because men as a class are not the majority of voters. That's right, feminists: your alleged "patriarchy" was created and maintained by the female electorate. Everything elected officials do is the responsibility of women as a class, not men. It is all YOUR fault, not men.

Now, calling The Donald an "unconventional candidate" understates the radical ways he has reshaped both campaigning and the Republican party but still, pundits claiming to spout conventional wisdom hold that Trump must increase his appeal to women voters if he is to have any chance of beating Hillary Clinton (or maybe Bernie Sanders) in November.

This is bullshit.

Hillary Clinton's own efforts to pander to women, and finally, coerce them with threats of hellfire, have backfired badly for her – the unlikely insurgent Sanders has captured the ballots of millions of Democratic women. If a feminist woman candidate cannot capture her own constituents, why should Trump try any of her failed tactics himself?

Should Trump pick a woman as his Vice Presidential running mate? This has been tried before, to poor effect, the latest case being Carly Fiorina's killing of Trump rival Ted Cruz's campaign in less than a week!

The most intriguing choice of female VP from the world of politics is New Mexico GOP Governor Susana Martinez, who would be a twofer: a double pander to both the Hispanic and Vaginal communities. New Mexico's electoral vote is small but a Hispanic name on the ticket might flip states like Florida and even California into the GOP column, or so Trump might hope.

The problem, of course, is that making a *political* choice – a VP from the world of politics – would openly contradict Trump's anti-politician brand and instincts. Politicians have made America weak in the world, he thinks, but businessmen can make the US great again. Still, Trump has suggested he will become more "Presidential" in bearing, and giving Trump's seeming unpredictability, a political choice will at least be considered for VP.

If he wishes to choose a woman from the world of business, there is, of course, Carly Fiorina, who has already been forced out of the campaign twice – perhaps the third time is a charm? Seducing Carly would certainly be a great "unity" gesture from Trump but unlikely, one would think – she is still befouled with Ted Cruz's funk and her record as a businesswoman is poor. This should be the true deal-breaker for Trump: as a pragmatic tactician he won't care about Carly's sordid political record but her sordid business chops will get her chopped from consideration.

A woman from the business world Trump might consider is Sheryl "Lean In" Sandberg, the billionaire COO of Facebook. She is a successful author and businessperson like Trump himself; Trump and the recently widowed Sandberg would make a formidable pair that would make progressives like TrigglyPuff fling her toddler arms so fiercely they would surely fly off her well-marbled torso.

Asking a recent widow to be his running mate would strike a chord of sympathy with women that would ring on for months. It would be a masterstroke worthy of The Donald.

Would this be “playing the Woman Card,” a tactic Trump has denounced? Trump could well argue that he chose Sandberg for her business experience. Sandberg also served as the Chief of Staff for Larry Summers, a Bill Clinton appointee who also ran afoul of feminists, so she has actual executive political experience, something Trump lacks, and since she is so wealthy, she fits the model of someone who cannot be purchased by special interests.

Would Sandberg cross over to the Republicans, and would Republicans accept her as VP? Both would be hard sells, but to say that such is beyond The Donald would be foolhardy.

But he won’t.

I don’t think Trump will play the woman card, or go out of his way to pander to women voters at all. It is not his style, and if he doesn’t know it yet, he will learn that pandering to women is a trap that destroys men and all their endeavors. The patriarchy that women voters created and maintain exists because that is how women want it – no female VP choice has ever helped a man to victory. Furthermore, women naturally colonize male spaces like Trump’s campaign and he needs to do nothing except keep on being Trump to benefit from this.

So pander not to women, Mr. Trump. Let them figure out on their own that Hillary and Bernie will be a nightmare for them.

Emotionally underdeveloped husbands

Tim Patten · 4 May 2016 · Archived copy · Original

Society has decided that males are terrible communicators who are not in touch with their emotions. In fact, psychologists often maintain that emotions frighten men, and many don't know what or how they are feeling.[i] The perception that males are emotionally "stunted" often leads females to be upset with them or to pressure them to be more open about what is on their mind. "He just won't talk," frustrated wives complain,[ii] while others take a more assertive tack— "Share yourself!" they say. If he doesn't come around, it means there is something wrong with him.[iii]

Experts point to the fact that little boys are discouraged from crying or opening up about their feelings as some sort of proof that men are toxic, emotionless and without passion. This theme is pervasive in the media and the arts, at colleges and in other educational settings, and in the discussions and interactions that punctuate daily life, but men have been wrongly stereotyped. The fact is that men and women both have feelings, but they exhibit and express them in different ways.

Men are not dispassionate and unloving; they love deeply and enjoy the tingling textures of the world around them. Internal emotions inform and navigate their behavioral decisions, choices, and rational judgments. Like women, they experience pain in relationships, joy, and everyday thrills, and can connect with other people on many levels. However, men do not process certain aspects and interactions, including intimate relationships, in the same way as women do. This primarily reflects social conditions and a framework embedded in 400,000 years of human DNA.[iv]

And yet, women can't help but complain about it. They want their male partners to emote or, perhaps, to cry more. Since many of them express their feelings in this way, they believe men should do so, too. But there is something fundamentally wrong with such assertions. Males are being evaluated based on a female-oriented sensitivity meter, which means the yardstick for emotional responsiveness is inherently biased. Because men are deemed inadequate according to this standard, they are assumed to be severely lacking.

But this is not fair or accurate. Men and women are not equal. There is a broad range of social and physiological differences between them. That doesn't only mean the obvious differences between males and females; research has shown that the brains of each sex are hard-wired in contrary neuro pathways. In other words, men and women process emotions by way of different behaviors, patterns, at different times and circumstances.[v] They also communicate emotions differently.[vi]

A Common Complaint about Husbands

It is not uncommon to hear a stay-at-home wife or mother complain about a husband who comes home from a long day at work, heaves a sigh of relief, flops his ass down, and zones out in front of a computer screen.[vii] Invariably, female insecurities bubble to the surface. She is disgusted by his escape into video games.[viii] Her inferiority complex kicks into high gear. She wonders if he has fallen out of love and begins to question their relationship. Because they—or she—expected marriage would make things better, they end up arguing—on average, seven times every day.[ix][x]

Why some men escape to the computer. Since the beginning of time, men have been conditioned to avoid causing emotional distress to women and to protect their feelings. At the same time, females have groomed males to lie whenever necessary. Regardless of how he might feel, a man must tell his woman that she is beautiful, pretty and skinny and that he loves her unconditionally. He must tell her lies each and every day, or else she will experience severe emotional pain.

If a man speaks the truth— "Life has exhausted me." "I hate my boss and job." "The pressure is too much." "I wish I could quit, but we need the paycheck." "Your bickering is damaging me further."—he understands that it will cause her serious emotional harm, leading to escalating arguments and the perception that she is unloved. If that

happens, he knows the rest of his life will be hell. It is better to suppress what could be seen as an emotional assault on the woman he loves.

Wives Complain about Husbands

Although times have changed, many couples continue to see their relationship in traditional terms. For her part, a stay-at-home wife or mother will focus on maintaining the family's accommodations. She decorates and structures the living space to ensure no harm comes to the children. She also implements rules and regulations that tightly control the nest and all of those inside. Under the circumstances, if hubby comes home from work, reaches for a beer, sits in front of the TV and clams up, instead of doing what she asks, it isn't long before they enter the relationship battle zone.

Why some men escape with beer and TV. Profit-making enterprises invariably harness and monitor an employee's efforts and abilities by way of rules and the overarching threat that those who don't go along will not be employed long. Unless a man works for the government or a university, he is usually overseen and pressured by an owner, manager or director. Once at home, he needs time to breathe and allow the pressures from work to seep into the cosmic ether. He needs an escape.

What often happens, however, is that when he walks through the door, he is confronted by the expectations of the boss of the domestic empire. After succumbing to the demands of overseers at his job, he is pressured into taking on the duties and obligations imposed by his wife. To many men, this is simply more work. If a man is burdened on the job and at home, he will often escape through alcohol and other substance use.

Without freedom, men become hampered and suppress their genuine selves. Many cherish liberty and independence; once they leave work, they must refresh their souls with a drink of the tasty sovereignty juice. They savor it and let it quench their thirst, replenishing natural virtues. Not all men escape in the same way, of course. Some seek solace through fishing and hunting, reminding them of their place on our planet.

Academia's Attacks on Men

The pressures men face don't just come from home and work. Authors of women's and gender studies textbooks, for example, spend a tremendous amount of time blaming males for all sorts of problems. In Chapter 12, "How Men Silence Women in Marital Relationships,"[xi] of *Language and Gender,*[xii] which examines the differences in communication between the sexes, Victoria Leto DeFrancisco details a social experiment that "proved" husbands dominate wives through everyday conversations. Her research involved placing recorders inside married couples' homes and later analyzing what they said. Below is one such conversation, between "Clair" and "Bob":

> Clair: I went to Safeway food market today.
>
> Bob: Ah-ha.
>
> Clair: I ran into your mother.
>
> Bob: Ran into who?
>
> Clair: Your mother—she didn't recognize me or know who I was.
>
> Bob: Ahhh.
>
> Clair: She was at the meat counter and I looked right at her.
>
> Bob: I'll be right back, I need a cigarette.
>
> Clair: (When Bob returns.) So I followed her up an aisle. She never looked back.
>
> Bob: Well, my mom has tunnel vision.
>
> Clair: And I talked to Duane today, for my dental appointment.
>
> Bob: Let me go feed the dogs.

According to Dr. DeFrancisco, the wives she studied felt patronized and “put down,” and believed their husbands were “fake listening.” Her conclusion was that women try to talk but that men stubbornly dominate them with patronizing behavior and by ignoring what they say.

An alternative explanation for what happened between Clair and Bob. Family and social drama disturbs many men but seems to turn on no small number of women. Regardless, in the conversation detailed above, it is just as likely that something else was going on. Perhaps Bob didn’t enjoy discussing the fragile relationship between his mother and his wife. He knows there is friction and that there is no remedy to this particular situation. Since a man’s brain is hardwired to solve problems, he sees no point in confronting his mother. Over time, Bob has become acutely sensitive to his wife’s emotional issues with his mother and is tired of arguing about it.

In reality, it is unfair for Clair to expect Bob to straighten out his mother’s problems or to put up with endless family relationship drama. Unfortunately, while the latter can easily disgust many men, they can’t simply tell their wives to “shut up!” If they do, they will likely end up spending a week sleeping on the couch. In the end, they decide to keep quiet about the all-to-common drama involving a wife and other members of the extended families. Such struggles might be interesting fodder for television, but they can also lead men to snap.

Like many other women’s studies authors, Dr. DeFrancisco has cast unfair aspersions on all males. These so-called academics appear wholly ignorant of the biological differences between the sexes and the workings of the brain.

Conclusion

For the most part, wives, therapists, and academics continue to have a serious misunderstanding about men, masculinity, and the emotional male. Like the women at a coffee klatch who keep telling old wives tails about defective hubby failures, there are plenty of people who still don’t get how men communicate and operate. Little boys *do* cry and men *are* emotionally sensitive. When a man falls in love, the feeling is so overwhelming that he is often imbued with the urge to care for his lover forever. Men shouldn’t be faulted because they aren’t like women. Ignorant and damaging stereotypes should be disregarded, and men should be appreciated for who they are.

Throughout history, men have willingly sacrificed their lives for others, demonstrating deep loyalty, affection, and respect for their fellow humans—male or female. Men have built our civilizations and have passionately reached for the stars. Some men set their aspirations on mastering unsurmountable obstacles, seeking cures, and innovations that benefit all humankind. Others choose an alternative course. Regardless, for those who are seeking freedom from the entanglements of destructive relationships, there is an option worth considering: Men Going Their Own Way (MGTOW). Around the world, men are finding mentorship into a new lifestyle of single-man happiness that is financially and emotionally nourishing and amazing.

*****

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ME-TERNITY LEAVE?

AVfM Video Source · 5 May 2016 · Archived copy · Original

Ah, childbirth! Six weeks of quiet reflection! Author Meghann Foye thinks ALL women should be entitled to maternity leave. Who needs maternity to get maternity leave?

BillWhittleChannel

Swatting GamerGaters...

Clint Carpentier · 5 May 2016 · Archived copy · Original

Old news I know. However, there was a story on the radio the other day that hit a little close to home, and it got me thinking. Just what is the result the false callers are hoping? Do they even care about the ramifications of the actions they take?

I live up in the wholly wild northern half of British Columbia. I'm surrounded by native reserves and wealthy retirement communities… and resource extraction towns. It's not what I would call danger central. We have our ups and downs, and the occasional weird shit is going on, but hey, people are people, and life is fucked that way.

There's this out of the way retirement town which sports maybe 300 people in it. A family got swatted, a 75yo mother was shot dead, followed by her 39yo son. Here is what I can gather. The police were called, from a nearby town, for a case of hostile gunfire; this is a half hour drive for the cops, under normal driving speeds. They surrounded the house, and when she exited the house, she was shot for appearing threatening, and when her son came out he was shot. The father claims the son was mentally deficient. This is a town where if someone spits in your face, it's front page news; so what the ever living fuck???

I've been thinking about this over the weekend. I don't know if this has anything to do with #gamergate (GG), but let me take you down the rabbit hole of wonder I've been wrestling with.

The bulk of gamers are from my generation, about 30-45yo; I'm 39. I have vague memories of Atari, arcades; my first console was a Nintendo NES; nor am I the smartest person in the neighborhood. I'm not a gamer, so much as I have a handful of games which I enjoy, but I support #gamergate. Here's where things get ugly…

Several GG's have been swatted, have any been killed? I don't know; I'm not up to date on that. MundaneMatt took the initiative to cover his ass before he got swatted; thus, he was given the opportunity to cooperate before they tackled him. Even so… what steps have GG's, particularly the vocal GG's, taken to ensure we know something happened to them.

Was this swatting related to GG? We may never know. The police report says they are investigating, but blatantly state that they will not be releasing further details for the foreseeable future. You now know the total of what I know (minus location).

Let's entertain the idea that it is a GG swatting. Unless I'm much mistaken, there would be only one person who would know about it, and that would be the false caller. As for the rest of us, those up to date on GG that is, all we would know, is that someone (probably a ridiculous name like "shitfarter_69er") just vanished from the internet, just up and walked away from his activism, just suddenly quit arguing the cause. That one person may not even get to know what they caused, only that they silenced an opposition.

#GamerGate has won some real victories. But it's got no leadership. I have to ask this of GG big wigs. Has anyone kept a list of the vocal GG's? Are they all still vocal? Those who aren't, are they still around?

I think I'm being silly. Pessimistic precautions are always silly sounding.

If you are fighting the GG fight, SJW or Feminist critique whether a big wig or a keyboard warrior, you need to consider making an easily identifiable statement, at least in your room. Something like a construction paper poster (or your PC wallpaper or something) which says #GamerGate, along with the various names you use in the forums you frequently battle. I may be being overly optimistic in this, but I'm hoping that the police during their investigation (should they shoot someone again), will report that John Doe, a GamerGater alias "shitfarter_69er" on Tumbler was killed on X date blah blah. If you're brave enough to face this very real internet terrorism, do ME a favor, and secure your posthumous death knell; lest you join the ranks of unmarked graves lost to the winds of time.

You can spot a borderline from a mile away

AVfM Video Source · 6 May 2016 · Archived copy · Original

…and you can sub to An Ear for Men here.

https://www.youtube.com/watch?v=-dXabMP5liQ

Cheaters

AVfM Video Source · 6 May 2016 · Archived copy · Original

What would you do if you came home one day and found your wife or significant other having sex with another person? Shakaama has the best advice for anyone in that situation.

If you liked this video, please support shakaama's YouTube channel.

Dr. Jerome S. Pittman of Culver City, CA “Known Genital Mutilator”

Gary Costanza · 6 May 2016 · Archived copy · Original

Are you or anyone you know being forced to undergo genital mutilation or “circumcision?” Are your parents making you do this for religious reasons or “your own good” but you don’t want to go through with it? Want to tell them “hands off?”

Enter “Circumcision for All Ages” from Dr. Jerome S. Pittman who has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

From his website gentlecircumcision.com:

“Circumcision for All Ages

Gentle Circumcision is California’s only out-patient medical specialty practice exclusively devoted to performing circumcisions for all age groups. We schedule over 4000 cases annually and are proud to be California’s premier referral source for over 750 medical offices and facilities, including UCLA Healthcare, Cedars-Sinai, and many regional hospital medical centers.

Gentle Circumcision understands that considering circumcision for yourself, your baby, or child can be a stressful decision. That’s why we take the extra care to provide a warm and calm environment for you and your family. With circumcision specialists having more than 20 years of specialized circumcision experience, you can rest assured you or your child are in expert hands.”

“Gentle” circumcision, my ass.

Here in civilized society we generally don’t force surgery on people that don’t want it, so if you can read this, you can refuse unwanted surgery. Even toddlers should be told – as we do about ‘good’ and ‘bad’ touching – that anyone who tries to ‘bad’ touch or comes at them with a scalpel should be kicked in the crotch and the police called. That is a sexual assault of a minor **who cannot consent to sex or elective surgery.**

It’s very telling that under “FAQ – Teenage/Adult Circumcision” we see:

> Will my insurance cover the costs?
> No. Most insurance consider adult circumcision a cosmetic procedure and therefore will not reimburse.

So, a cosmetic procedure that is forced on infants simply because they:

- can’t speak up and say “No”
- can’t fight off the attacking doctors and nurses
- can’t hire a lawyer to sue
- can’t express his right to bodily integrity

But you as a thinking person with the human and civil right to bodily integrity and protection from assault with a scalpel can and should fight back against any such assault.

Under “Newborn” we read:

> Circumcision Technique
> The Plastibell circumcision device is a clear, lightweight plastic in the shape of a bell with an attached handle (see photograph). It comes in various sizes to fit newborns, infants, and toddlers. The bell portion is designed to cover the glans while the foreskin is pulled over it and secured with a string (ligature). The ligature sits in a groove at the top of the bell so that when tied, the ligature will compress the excess foreskin, cutting off its circulation. The unwanted foreskin can now be removed by cutting around the bell while it protects the glans from injury. The key is choosing the correct size device since too large a bell will cause excessive tension on the remaining foreskin and pull the bell over the glans onto the penile shaft. On the other hand, if the bell size chosen is too small, an inadequate amount of foreskin could be removed and/or excessive pressure on the glans could result in a visible deformity. An experienced provider will chose the appropriate size device and perform the procedure in 5-10 minutes. Healing time is approximately 10-14 days.
> 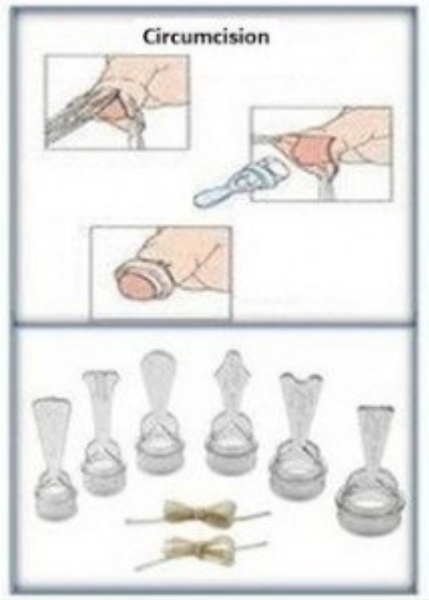
>

The Plastibell Device must be the correct size, or serious risks are possible, including a lifetime of pain, further surgeries, and death. That’s what happened to Jayvas Carson, who was circumcised with the wrong size Plastibell, had massive bleeding, and ultimately died. How many babies die of this is not known as it isn’t blamed on circumcision, but the complication. But it happened ultimately *because of the circumcision.*

Under “FAQs for Adults / Teenagers:”

> How can the circumcision procedure be painless?
> This can be done by managing pain before it occurs. You are given an oral anti-anxiety medicine to allow muscle relaxation and remove any nervousness present before your surgery. The specialist then injects a local anesthetic designed to block pain sensation to the area. Once the anesthetic is effective, your circumcision begins and lasts
> approximately 30 minutes. The anesthetic’s effect lasts 2-6 hours. BEFORE its wears
> off, you are given a prescribed pain reliever. The remaining healing time is pain-free.
>
> Do I need to be put to sleep?
> Circumcision does not require general (sleep) anesthesia. The procedure has been
> performed for decades in countries around the world (including the U.S. military) using
> local anesthesia. It involves injecting an anesthetic medication around a nerve to control

> pain in a specific area of the body. It is commonly used in dental offices to eliminate pain during dental procedures. Local anesthetics are also used with, or without, a sedative medication for pain control during circumcision. They work by blocking the pain pathways that connect the spinal cord to the brain. For this reason, pain sensation to the penis after local anesthesia is not recognized. It is a safe and effective option for those who do not desire general (sleep) anesthesia.

Say you're a teenager and somehow you got to this place where you'll have a "circumcision," probably because:

- your parents are forcing you
- girlfriend or peer pressure
- you believe it's beneficial

Before the procedure the doctor will give you "an oral anti-anxiety medicine to allow muscle relaxation and remove any nervousness." I could see how this is needed for the young ones who don't buy that the doctor's 'fixing something' that seems fine to him, plus the fear of 'bad' touching that is now forced on him.

But you can do research that shows the foreskin has important functions as part of the penis, and that circumcision is unneeded and has many risks and complications, including death.

No one can force you to have surgery against your will, and as a matter of fact, circumcision of unconsenting infants is most likely illegal, but obviously it's very easy to trample the civil rights of an infant.

And if you think you'll be odd if you stay intact, you'll be glad to know that most of the world's men are intact and that circumcision of male and female infants is going the way of slavery, lobotomy, and blood-letting.

Under "What's New in Pain Management" we see:

> At our practice, pain control is our first priority for all patients. According to the American Academy of Pediatrics' guidelines on circumcision, pain relief "is safe and effective in reducing the procedural pain associated with newborn circumcision; thus, adequate analgesia (pain relieving medications) should be provided whenever newborn circumcision is performed.

The AAP quote above about "safe" pain relief for circumcision is old news. The doctor should know that the latest findings of the AAP discourage routine surgery such as circumcision in infancy due to injury to an immature nervous system.

Under "Reviews" we see:

> Anonymous said:
>
> Brought my 2 boys (11 and 13) to be circumcised earlier this month. The day of the circumcision, you need to buy the medicines from the pharmacy on the ground floor before you go to the doctor's office. This way you go straight home after the procedure since your baby/kid will be cranky and groggy. Procedure went well. My boys had a little pain but we were able to manage it by following the after care plan given to us. They did not scream like what that other mom mentioned in earlier reviews. Dr. Pitman is great. Certainly knows what he is doing. Staff (Cindy, Anais, Claudia & Jessie) are all knowledgeable and explained everything that will happen during the procedure as well as aftercare treatment. It amazed me how quick the recovery was for my boys. If you want your child to be circumcised, this is the place to go.
>
> Anonymous said:
>
> I hope this review can help other moms and dads out there. My first visit to the office with my baby was draining,not because of the office,but because my baby boy was too chubby down there to have the procedure

> done. We had to wait until after he turned one. In my mind at that moment I decided he would never get it done because it will be to traumatic. After my husband explained to me how embarrassing it will be for him in school to look so different,when he meets a girl, and just the personal hygiene, we decided it was best to have it done. So when he was almost 2 years old we took him it. The doctor explained the procedure and one nurse who I will never forget… Cindy. She is an angel, she made my little guy feel so safe when they took him from us. And when it was done she stayed in the room with us to explain after care and to just calm him down. The drive home was horrible,he was scared, a little loopy from the medicine,and just uncomfortable. When we made it home he was back to his happy self,playing outside with his brothers and sister. I know now in my heart we made the right decision,his parts look like the rest of the boys in the family. And with NO complications what can I be mad at.
>
> Brenda said:
> This place is incredible. The doctor has the absolute greatest bedside manner. He makes you feel extremely comfortable when having to leave your baby with him. My baby had his circumcision when he was born and they botched it. In any case, Dr. Pittman performed a revision surgery and had to clean up someone else's mess. He walks you through the whole process. He informs you of pros and cons. Full transparency. He did a fantastic job!! And the girls who work there are all wonderful, friendly, sweet and caring. As hard as it is to leave your baby, it is made easier knowing he is such great hands. I can see why they call this place "Gentle" Circumcision. Everyone has a calm and gentle demeanor. I highly recommend this place!! I wish I would have come here first. Their prices are unbeatable, their service unmatched, and their office is beautiful.
>
> Mary said:
> We went to see Dr. Pittman for a consultation. I did not want to circumcise our son and my husband was on the fence. He fit us in the same week i called. Spent all the time we needed. Performed a physical exam on our son to weed out the possibility that there was any possible medical abnormality necessitating a circumcision and answered a whole list of questions we had for him. We decided not to circumcise our son but if we ever do we will go to him. I saw a 17 year old boy walk out of his office showing no signs of pain after having just been circumcised. Hopefully my son will never want or need to be circumcised but if he does we know there is someone we can trust to perform the procedure. He was kind and knowledgeable.

If those two boys in the first case had done research or read this article, they would have known their rights and could have refused and/or if needed, kicked Dr. Pittman in the crotch.

Just imagine if these comments were about girls having their genitals mutilated – it would be horrific, just as these are for boys. What have we come to when "the girls who work there are all wonderful, friendly, sweet and caring" when what they help do is infant genital mutilation?

Glad to see Mary was smart enough to ask the doctor if "there was any possible medical abnormality necessitating a circumcision" to which the answer was NO.

Under "Travel" we read:

> Visiting From Out of State…
> Our fly-in program makes it possible for men of all ages and from across the globe to come into our beautiful Culver City outpatient facility to receive their circumcision procedures.
>
> The pediatric and adult circumcisions performed at Gentle Circumcision are conducted by highly experienced physicians who are devoted to making this a positive experience for all.
>
> While the idea of a fly-in program may seem like a foreign concept to many, the result is an expert process conducted in a facility that ONLY specializes in one area of medical practice – for all ages.
>
> With more than 20 years of experience in the field of male circumcision and a caseload in excess of 4,000 procedures every year, we have the experience to handle infants, boys and men of all ages.

4,000 circumcisions per year is about 12 per day and I'm sure 100% percent of those infant boys did not consent to this permanent disfigurement. Who knows how many died from complications, how many had a lifetime of discomfort and denial of a normal sex life with an intact penis. Why do we allow, even encourage this barbarism on boys yet recognize the horror when done to girls? Thankfully, many are coming to their senses and refusing to cut their baby boy, and there are many organizations spreading the "intactivism" word.

So, people of all ages and sexes, if anyone wants to touch your junk without permission (especially if holding a scalpel):

- run away
- kick he/she in the crotch
- call police

Since Dr. Pittman's website has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Have a KGM (Known Genital Mutilator) you'd like to see featured here? Drop me an email (see masthead) with the circumciser's name and website – let's make them infamous for what they do.

Dr. Pittman's practice information follows:

Brotman
Physicians Plaza

9808 Venice Blvd. Suite 602
Culver City, CA 90232

Phone: 310-559-8000
Fax: 310-559-8006
Email: info@gentlecircumcision.com

> Dr. Jerome S. Pittman of Culver City "Known Genital Mutilator" https://t.co/pHkZkvekza @AndreaHardie #nocirc #MGM pic.twitter.com/wwfVGGUcWf
>
> — gary costanza (@jerrytheother) May 6, 2016

When will I get my institutional oppression?

Alice Smith · 6 May 2016 · Archived copy · Original

Dear modern-day, first-world feminists: when will I get my institutional oppression?

If we're playing the game of victim cards, I almost have a full house. I am a millennial, raised under baby boomer expectations and almost dragged into the crippling debt that most millennials will suffer. I am from a poor, hippie background, living, among other places, here:

and here:

Yes, that last one is a campsite. Yes, I lived there. Not even in a caravan: in an actual tent. Not by choice.

Of course, not having much money to spare wasn't enough. See my parents originally actually had some cash. Our small issue was that one of them was a raging alcoholic, and the other was neglectful and absent as often as possible, so much for the happy nuclear family. And living across a continent from any of our relatives, we were pretty much on our own to work out how to live. Think not having an iPhone is exclusionary and miserable? Try not having Christmas, not getting new clothes or not having food because at-the-age-of-eight you and your little sisters are home alone with an empty fridge while mommy and daddy play drinking-the-bar-out-of-business.

Well at least I have my white privilege, or my education, or my mental health, right? No, not right at all. For starters, I grew up in a part of Spain that very much embraces the slender frames, tan skin and dark features of Mediterranean girls, which is pretty neat. But, you see, just because they love themselves doesn't mean they love you. Rather than be elevated or even treated equally because of my white skin, it was a permanent marker that I was ugly and foreign. Education. Where do you think education goes when you move house every six months, have virtually no friends and are bipolar with dyscalculia?

Oh, didn't I mention? I have a bipolar spectrum disorder and dyscalculia and have had since early childhood,

probably since birth, if I could remember. Funny thing about abusive childhoods is they create permanently damaged memory paths to a point where your memory retention up until around the age of six is equal to that of a ten-month-old baby, and you can still suffer short term memory loss as an adult. Not having functional short-term memory completed the triple whammy of mental issues that interfere with a kid's ability to study and socialize. Not that anyone would notice, of course, with how little time I spent in any given school. No, I was just a bad kid, so I never got any help with my education.

And finally, most relevant to many modern feminists, I am a woman. Shock. Horror. Poor me!

So, in principle, I am one of the disenfranchised, those who get few to no opportunities by default, who can't buy our way into anything with loyalty, good grades or actual money. And then, at the age of sixteen with some help from the rest of my family, I moved away from my parents and started life anew, living on welfare and studying on my own.

Of course, I was put in shared housing, rejected from all schools due to huge gaps in my academic record, denied all but a living allowance at 86% of men's welfare. Forced to work minimum wage jobs at low hours to afford anything at all, assaulted by my caseworkers and flatmates, became enslaved to an angry gang leader so I could afford my bills. I eventually turned to a life of prostitution and crime when the police failed to recognize me as a victim, eventually dying of an overdose combined with that final battering about the face when I failed to pay my boyfriend/pimp.

Yeah, right. No. As a young woman stuck out there alone, I received the following:

1. Basic welfare, £8k/year. Not heaps, but, believe it or not, enough to cover all my expenses and allow me to have a few luxuries, all while saving £2k/year. Budgeting matters.

2. Housing support and my own flat when I mentioned my anxiety around certain men and people who had been drinking.

3. Admission to an all-girls academy where I was allowed to study for my A-levels despite my qualifications being hit and miss.

4. A case worker who helped me figure out the legal side of things and checked up on me whenever he was in the area.

5. Access to grants and other funds to continue my art education and pay for studying basic qualifications such as English language and mathematics.

6. Several University offers from great universities, and a narrowly missed opportunity to study at Oxford.

7. Respectful, kind, appropriate treatment from everyone I knew.

That's not to say the situation was ideal. But everyone did everything in their power to help me set my life back on track, enabling me to complete my education, gain independence, save some money, start a small business and do well for myself. Because people care about young women, who are helpless. There are organisations, government support groups and even individuals out there to lend a helping hand.

Meanwhile, for me to get this support, someone else had not to be getting it. Who do you think loses out when a single girl gets a flat to herself because she won't share with men or drinkers? Who do you think loses out when a school closes its doors to all boys? Who do you think loses out when I get girl-priority for mixed sex grants and interviews? In case, you hadn't guessed: the men. I knew many young men in my same situation through the organisation that supported me. They were forced into cramped shared accommodation, on lower incomes, mostly dropped out of school, with few to no opportunities in sight. Because when we're fighting for resources, the sixteen-year-old girl with a family history of abuse beats the eighteen-year-old homeless man with no education. As simple as that: whatever we girls got, the guys who shared our exact circumstances could not get. And that was an organisation that really worked hard to help everyone. It only gets worse for these guys once they're over the age of

twenty-five and no longer eligible for youth services. At that point, they had better pray they qualify for a council house and welfare, because they will never finish their education, never have a proper job and no longer receive support to get them away from violence and substance abuse. Unfortunately for them, women seem to get into council houses far more easily than men do, so they're probably all homeless again by now.

This gender-based institutional oppression at worst is simply poor, and at best is institutional biased in our favour. You don't need to have a great life to be treated better as a woman. Going hungry because your parents are heaven knows where, staying up all night studying because you are sitting four years worth of seven or eight subjects in June, or being sexually assaulted because your parents bring dangerous people home are all pretty bad experiences and are hardly rarities in my life. But at no point have I been institutionally oppressed for being a woman. Discriminated against by individuals? Yes. Treated with a bit less tact than I would have liked? Everyone has. Made the victim of some nasty crimes? On several occasions. You see: bad things happen to everyone. And to some of us they happen far, far, far more than to others. Largely because we're dirt poor. But I'm still holding out for that mythical institutional oppression all women get.

From the moment I walked away from my parents, I was free to do with my life exactly as I pleased. And I did. Nobody told me I couldn't. Nobody stopped me. Nobody fined me, or gave me bad housing, or attacked me for being a woman doing her own thing. Nobody denied me services, or coerced me, or lied to me to keep me back. Nobody oppressed me. In fact, all the opposite happened: I was uplifted, helped and loved by everyone whose help I sought. Men and women alike.

So, feminists, when does it happen? When does this whole "woman" thing kick in? When will I be treated worse than every poor, blue-collar or welfare-dependent man I grew up around? When will I get my rape as onlookers watch passively, my eviction for being a girl doing her own thing, my domestic violence spat where my loving husband turns into a werewolf, my underpaid work as my male coworker rakes it in, my life of constant fear and debasement? When will I get my institutional oppression?

Women In Astronomy – TFF Episode 30

AVfM Video Source · 7 May 2016 · Archived copy · Original

In Episode 30 Professor Fiamengo discusses how feminism is creeping into the sciences with special emphasis on recent incidents in Astronomy.

Full text with links at Blog.StudioBrulé.com : http://blog.studiobrule.com/2016/03/w…

StudioBrule's YouTube Channel.

W.C. Fields: A MGTOW for all seasons

Doug Mortimer · 7 May 2016 · Archived copy · Original

Featured By Cine-Mundial 516 Fifth Avenue New York. This was a Spanish-language film magazine published in New York. – page 113 Cine-Mundial, Public Domain, https://commons.wikimedia.org/w/index.php?curid=38538341

> To be of the belief that Mr. Fields is no more than a funny man is to hold the opinion that *Gulliver's Travels* is a book for children.
>
> – Andre Sennwald, *New York Times* movie critic, January 13, 1935

> Thank God he's a comic. Had he been a statesman he'd have plunged the world into total war.
>
> – Will Rogers

W. C. Fields (born William Claude Dunkefield in 1880) died on Christmas Day in 1946, but a quarter of a century later he was something of an icon among college students. His image was included on the cover art of the Beatles' Sgt. Pepper album, his films were regularly shown at campus screenings, and his sour puss graced posters in head shops. Counter-cultural and anti-establishment types sensed a kindred soul. Indeed, Fields did go against the grain, not just in his own time, but in the late 1960s as well as today.

Today, however, his posthumous presence would no longer be welcome on campus. In his time, he was often described as a misanthrope. Since that includes men and women, by definition, he was guilty of both misandry and misogyny. That would seem to indicate perfect equality, but the former is still permissible while the latter is not. And that would render him *persona non grata* today.

With few exceptions, Fields always played himself in his movies. Of course, once he had established a strong public image, he had no economic incentive to tinker with it. Even at the peak of his fame, he was essentially a character actor with his name above the title. Unlike other character actors, however, he usually wrote his own material.

Did his public persona overlap his personality? Was he as churlish in real life as he appeared in movies? True, he could be petty and spiteful, but he could also be charitable and thoughtful. As disdainful of children as he was in films, he was the opposite in real life.

His on-screen boozing, however, was no act ("I drink, therefore I am"). As a young man, he was a teetotaler. His initial foray into show business was as a comic juggler in vaudeville (he is a member of the Juggling Hall of Fame), so steady hands were a must.

As he moved away from juggling and expanded his comic repertoire, he began to drink more and more, to the point where almost every room in his house had a fully-stocked bar. While he was almost always observed with a drink in his hand, no one ever saw him drunk.

Though far from athletic, his hand-eye coordination was extraordinary, as many an opponent in golf, tennis, or ping pong discovered. Allegedly, he once fell down the stairs with a martini in hand and didn't spill a drop, even though he broke his tail bone. He was sometimes observed playing tennis with a racket in one hand and a martini glass in the other.

Though his rotund, rubicund nose was his signature feature ("He referred to my proboscis as an adscititious

excrescence," he fumed in *The Bank Dick*.), it was not the result of drinking but genetics and getting punched in the nose a few too many times as a child. Nevertheless, it was always assumed drinking was the cause. As a result, the medical condition of rhinophyma (*i.e.*, red nose) is known as W.C. Fields Syndrome.

But what about his misogyny? One of his best-known quotes combined booze and women: "It was a woman who drove me to drink, and I never had the courtesy to thank her for it." Another of his better-known quotations was "Women are like elephants. I like to look at 'em, but I wouldn't want to own one."

But what about the NAWALT? Is there no such fabled creature? Not according to Fields. "No doubt exists that all women are crazy; it's only a question of degree," he asserted.

His views on marriage also bear repeating:

> Marry an outdoors woman. Then if you throw her out into the yard on a cold night, she can still survive.
>
> I believe in tying the marriage knot, as long as it's around the woman's neck.
>
> Never trust your wife behind your back, even if she claims she only wants to wash or scratch it.
>
> Marriage is better than leprosy because it's easier to get rid of.
>
> Getting married is like buying a new horse, or going into a strange saloon.
>
> An ideal start for matrimony would be to have a drunken rabbi perform a Catholic ceremony in an Episcopalian church. Then it could be declared illegal in the courts.

So what was Fields' private life like? Well, he was no monk, but women were not particularly important to him. As old pictures of him readily indicate, he was no Adonis, yet on occasion, he could attract a Venus.

In Fields' day, the idea of a stage-door Johnny wooing a ditzy, leggy showgirl was the stuff of farce. Though the situation rarely arose in real life, it became something of a pop culture stereotype. Even as late as the 1960s, when I was a teenager, my mom occasionally joked that one day I would probably "run off with a chorus girl."

Well, I never did that (chorus girls have been in short supply since the death of vaudeville), but Fields did. In fact, he was only 20 years old when he did so. His first wife, Harriet Hughes, was literally a chorus girl.

It did not go particularly well. Seven years later they separated but were never divorced. He never cut her off, however, and even sent her money on a regular basis. They had one son, W.C. Fields, Jr., from whom Fields was estranged, but they were reconciled in later years.

Bessie Poole, the next love of his life (he was 36 at the time) was also something of a babe. She was a Ziegfeld girl.

The Ziegfeld Follies was an annual Broadway Variety review (Fields was a regular performer in various comedy sketches) founded by Florenz Ziegfeld in 1907. Ziegfeld's shows were noted for their lavish displays of pulchritude, so a showgirl in one of his productions had a lot of sexual market value.

Consorting with Bessie Poole, however, was not a smart move on Fields' part, as she was an alcoholic. She bore Fields another son ("A night of pleasure can cause a swollen abdomen nine months later," he lamented) who was adopted out, as neither Fields nor Poole wanted to give up show biz for the trammels of domestic life. The relationship lasted till Fields was 47. Soon after the breakup, she died of complications from alcoholism.

Fields' best-known relationship was with Carlotta Monti, a small-time actress whose resume included bit parts in a number of well-known films (*e.g.*, the silent versions of *Ben-Hur* and *The Ten Commandments*). Later she had bit parts in two of Fields' features, *The Man on the Flying Trapeze* and *Never Give a Sucker an Even Break*.

If you like cute romcom style introductions, you can hardly beat Fields and Monti's initial encounter on the Paramount lot in 1932. Observing that she was wearing a hula skirt, he immediately snuffed out his cigar, saying "I don't want to start a grass fire." When they met, he was 53, and she was 26. She remained his mistress till he died.

Their relationship is documented in Carlotta Monti's book, *W.C. Fields and Me*, published in 1971, and turned into a movie in 1976 with Rod Steiger as the former and Valerie Perrine as the latter.

While Fields hardly looked the part of the alpha male, he definitely was one regarding fame and fortune, having been a star of stage, screen, and radio. His persona provided fodder for countless cartoonists and impressionists. His circle of friends included a number of well-known actors, directors, and writers. So therein lay his appeal to Carlotta Monti.

One suspects that Fields was more than happy to enjoy the company of a Latin cutie half his age, but that he didn't go out of his way to make himself attractive to her. As he once said, "Never try to impress a woman, because if you do she'll expect you to keep up the standard for the rest of your life."

Fields, however, was not popular with females who did not have personal access to him or his assets. One of his drinking buddies, director Edward Sutherland, thought he would have been an even bigger star if women liked him. But his lack of gynocentrism was all too evident on screen. "A henpecked man gets surefire laughs," he observed, "but the cardinal rule is that he must triumph over the shrew he married or his harridan mother-in-law in the end."

While Fields often portrayed henpecked husbands in his films, he was anything but in real life. He particularly reviled "henpecking, literary, and pedantic" women. Film critic Pauline Kael said he was an acquired taste "like sour mash bourbon." He probably would have appreciated the analogy.

As querulous as he was bibulous, his pet peeves included doctors, lawyers, bankers, the internal revenue service, churchgoers, and Puritans. Though he had very little formal education, he dedicated his spare time to educating himself, and he had a voluminous library in his home. His quips regularly included arcane puns or esoteric references. A case in point is his pen name of Mahatma Kane Jeeves in the credits of *The Bank Dick*. The name derives from the saying, "My hat, my cane, Jeeves," supposedly a catchphrase from drawing room comedies.

So Fields was a MGTOW of the first order, but he was hardly a role model. And perhaps that is the ultimate lesson of his life or that of any other MGTOW. By definition, a MGTOW can never have a role model. Everyone's path in life is unique, and Fields was definitely *sui generis*.

This is not to say he was not capable of offering advice to budding MGTOWs. When an interviewer asked him how a young man could build wealth, he replied "When the little beggar is only ten years old, have him castrated and his taste buds destroyed. He'll grow up never needing a woman, a steak, or a cigarette. Think of the money saved."

Spoken like a true MGTOW!

Foreign Women Are Not the Answer (NAFWALT)

AVfM Video Source · 9 May 2016 · Archived copy · Original

Are foreign-born wives a panacea for what ails American men who want to marry. Paul discusses the pitfalls of this option.

An Ear for Men

This Week in Stupid- Social Justice is a Cult Edition!

AVfM Video Source · 9 May 2016 · Archived copy · Original

Social justice is a secular cult created and propagated by ideologues in academia. There are mechanisms in place to stop this.

Sargon of Akkad

The Misandry behind North Carolina's bathroom bill

Greg Santos · 9 May 2016 · Archived copy · Original

As a resident of North Carolina, I wasn't surprised when I first heard of "the bathroom bill" House Bill 2. Despite only 36% of the state supporting the bill, it passed easily in the state house and was quickly signed into law. Par for the course, I suppose, in a state where the supermajority party is facing -22 approval ratings. While the bill is (rightfully) perceived as an attack on the rights of transgendered people, I noticed an underlying theme of Gynocentric thinking in its supporters.

The controversial bill dictates that all public and privately owned buildings must meet a set of requirements regarding the gender divisions of multi-use restrooms, stating that all bathrooms must separate by gender, defining gender as the sex stated on the birth certificate.

The main, and practically only reason that anybody supports this bill is that of their opposition to "men in women's bathrooms." I'm not here to argue if gender is biological or psychological, or if Caitlyn is still Bruce. Personally, I think she is she, but that's not the point of the article. Nobody seems to bring it up, but House Bill 2 is a microcosm of misandry.

House Bill 2 wouldn't exist if the narrative of men as predators didn't exist. Examining arguments made by the bill's proponents, they all attempt to justify themselves through fear mongering about the very idea of "men" being within proximity to women. "You think trans people should use whatever bathroom they want?" They ask. "What about men in women's bathrooms, huh!? What about all the rape that men do? Can we trust them to be around little girls?!"

Interestingly, we seem to trust them around little boys. Are little girls more valuable, vulnerable, or just inherently of higher priority to protect?

The mere hypothetical presence of someone with a penis is enough to be considered a danger to others. Bathrooms are designed for one thing, you shit, you (hopefully) wash your hands, you leave. Peeping and sexual assault aren't a requirement for using the bathroom! The vast, vast majority of people understand this!

Bathrooms aren't the only public space divided by gender anymore. Gender segregation of trains and buses have been implemented in Japan, India, and Germany. These 'women only' trains were created as a response to sexual assault on public transit, an event that has never occurred in Japan or Germany, and only a few odd times in India, surprising when you consider how many people live in poverty zones in the country. Men around the world are punished for crimes that they didn't do, and for public transport rape epidemics that don't exist, with the United States becoming the most recent addition to the crowd with the introduction of House Bill 2.

This why we have stories of men not being able to pick up their children from school because they "look suspicious", men getting punished for crimes they didn't commit, and now transgenders being banned from their bathroom of choice just for the slight chance that they maybe might be a man. We don't accept this demonization of men from the political left, so we shouldn't accept it from the political right either.

How Feminism Destroyed Europe

AVfM Video Source · 10 May 2016 · Archived copy · Original

The massive feminization of culture has had a major impact on European politics and the decisions which have lead to the European Migrant Crisis. Iben Thranholm joins Stefan Molyneux to discuss the deficiency of masculinity in European culture, how feminism has programmed women to see men as the enemy and the future of western civilization.

“As the refugee crisis erupted and overwhelmed Europe, its political leaders – spearheaded by German Chancellor Angela Merkel – acted like timid mother hens, not as strong men responsible for guarding their country from an invasion.” – Iben Thranholm

Iben Thranholm is one of Denmark’s most widely read columnists and is a former editor and radio host at the Danish Broadcasting Corporation. Thranholm has traveled extensively in the Middle East, Italy, the United States and Russia to carry out research and interviews. She has been awarded for her investigative research into Danish media coverage of religious issues.

Stefan Molyneux

Misogyny and Bachelorhood

Tim Patten · 10 May 2016 · Archived copy · Original

Misogyny and Bachelorhood

Early on during the 2016 Republican presidential primary campaign, Donald Trump took umbrage at aggressive questioning by Fox News moderator Megyn Kelly at one of the debates. In addition to characterizing her as "not very good or professional," Mr. Trump said, "You could see there was blood coming out of her eyes. Blood coming out of her wherever."[i] That latter remark triggered a firestorm, with the outspoken candidate being widely accused of misogyny—hating or disliking girls or women.[ii] [iii]

Unfortunately, as with many of the words and phrases that are being carelessly thrown around in these days, they are not necessarily being used to make a rational or coherent point. They are being deployed as weapons of gender manipulation and hate, coopted and maligned by radical feminists and other man-hating ideologues in a quest to undermine male influence and advance selfish agendas.

The notion of "misogyny" dates back to ancient times, when Hesiod, the Greek poet believed to be active between 750 and 650 BC, described women in largely unflattering terms. That said, the term actually had a different meaning back then. According to Hans Licht, author of *History of Greek Life and Customs*, the pejorative "woman hater" expression was applied mostly to gay men.[iv] Ironically, it is not uncommon for a modern gay male, which may be vagina-phobic or even disgusted by that part of the female anatomy, to view women as perfect friends.

Individuals Shriek Misogyny

Regardless, when the word misogynistic is used, it is typically uttered in a very disparaging manner. In essence, it is spat at men, mostly by women—often with a raised middle finger, a clenched jaw and exposed teeth—who scream out, "You're a misogynist!" To an outside observer, it appears as though these women are confronting child molesters, baby rapists or the lowest forms of life on Earth. For some, in fact, the term is viler than the N-word.[v]

Online, there are hordes of web warriors freely writing and repeating the term, anonymously assassinating one another in an attempt to upset, denigrate and injure. A 2006 study of Internet chatrooms[vi] found, for example, that accusations of pervasive online misogyny—amounting to, on average, 100 threatening or sexually abusive messages per user each day—came from accounts with feminine usernames and were directed at those with male usernames. It concluded that female cyber-bullying of men was far more common than the reverse.

In fact, anecdotal and other evidence makes it clear that men rarely use this term, while women say it regularly and repeatedly, almost like a machine gun, "killing" all males within their intended sights. More often than not, if a man writes something that offends a woman in even the slightest way, she'll quickly shoot back a response with one phrase: misogynist!

Institutionalized Misogyny

Not all of these diatribes target individual males. While women have penned missives against Trump and others, they have also organized attacks aimed at disparaging groups and gatherings of men. Like a nagging wife, significant numbers of women have convinced the Southern Poverty Law Center, for example, that "the manosphere,"[vii] a loose and informal network of blogs, websites and internet commentators that focus on issues related to men and masculinity, is comprised of "hate groups." Consequently, the SPLC has declared that men who advocate for male gender equality or against marrying American women, or anyone holding opinions that run counter to feminist dogma, are misogynists.

Even bachelors aligned with Men Going their Own Way (MGTOW) and pick-up artists, who probably wouldn't view themselves as anti-women at all, are deemed to be practicing misogyny. For the most part, men are classified as haters by definition; even those who have been falsely accused of rape are not immune from being characterized in this way. According to the SPLC, virtually any man associated with a male safe-space or group is automatically a

misogynist who must be silenced or otherwise stopped.

Academic Identification of Misogyny

The notion that a large number of males—whether or not they say or do the "wrong" things—are women-haters is not limited to entities such as the SPLC. Academia has also imbued scholarly research and educational curricula with a wide range of gender-based distortions. For example, *Psychology Today* expert Dr. Berit Brogaard,[viii]author of *12 Ways to Spot a Misogynist,* identified what he believes are telltale signs of when a man hates a woman:

- He approaches her for a date
- He makes a promise and does not keep it,
- He is late for a date
- He is self-centered
- He treats women differently than men
- His sexual etiquette lacks foreplay

Other academics, most notably those who are involved with women's and gender studies programs, seem more than willing to support the sort of dangerous thinking that Dr. Brogaard is promoting. Among other things, they are quick to label male students as potential rapists, fueled by misogyny.

And as has been the case for decades, the media and those in publishing and other creative industries are only too happy to provide a forum for those who espouse such views. Magazines such as the *Feminist Current* claim most men are part of a "culture of predatory misogynists,"[ix] while the *Odyssey* has said, "maybe all men are misogynists."[x] No one should be surprised, of course, that the alleged gender authorities are nearly all women, evaluating men's nature through the prism of the women's movement for equality.

Women Hate other Women

But what about their gender? Females who maintain that they know more about masculinity than men have little to say regarding women's issues. Unlike with men, for instance, evidence suggests that females often dislike other women for no logical reason at all.[xi] In fact, some commentators claim an internalized misogyny is the driver behind a hatred for themselves and other women. According to NAIJ.COM editor Nkem Ikeke, "women can't relate to other women, and they get along better with males."[xii]

Dr. Seth Myers, writing in *Psychology Today*, says that this inability extends much deeper when women are competitive: at that point, they will often exhibit snarky and bitchy conduct toward one another.[xiii] Another *Psychology Today* article theorizes that women are more sensitive to being social outcasts than men, which leads them to deploy backstabbing rumors as a weapon of choice.[xiv] In many workplaces, it is not rare to see women raising petty barbs against other females, mostly behind their backs. It seems they need to hurt other women to feel better about themselves.

Women's Violence against Women

While there is little doubt that what is on television is often fantasy, the fact that competitive contempt and cattiness toward other females is a staple feature of daytime programming suggests these attributes are more than a figment of somebody's imagination. During any four-hour watch-a-thon, for example, viewers might see women screaming, yelling, pulling hair, slapping and physically hitting each other. There are also unscripted talk shows where women call each other names or denigrate others' beauty, intelligence, dress, make-up, weight, personality and affluence. Women, not men, are the propagators of slut-shaming and similar broadsides aimed at lowering somebody's social standing.

Perhaps another reason why women are inherently more hateful than they claim men are stems from the disturbing fact that 80 percent of women in the U.S. are dissatisfied with their appearance while more than 10 million suffer

from eating disorders.[xv] On the face of it, this would seem to indicate that women have major self-esteem issues and inferiority complexes of all types. While many women find it easy to label men as the haters, perhaps this perspective is merely a reflection of their feelings about themselves?

What is Love?

Sadly, the research and perspectives detailed above can easily leave one feeling cynical. If Dr. Brogaard is correct in the view that men hate women, and if women feel hatred toward themselves and other females, how can love intervene amid all the animosity? How can romance be planted into such a contaminated soil and be expected to grow?

Something is broken. Our modern society somehow misplaced the ancient cultural values that once made a marriage work. Collaboration has been replaced by gendered distrust and rivalry. Today, marriage is dangerous for men, in particular. It is physically and emotionally draining and, at worst, deadly. Instead of enjoying what should be an ongoing positive experience, married couples are required to work on their partnership every day,[xvi] as well as spend extra time on each other's priorities.[xvii]

But where does this leave them? In many instances, both sides are miserable. Research indicates that most married couples argue, on average, seven times a day, amounting to 2,455 arguments per year.[xviii] Almost 50% of marriages fail; in those instances where partners remain together, nearly 60% are unhappy.[xix] Every minute, 20 people who "are in love" injure one another through physical domestic violence.[xx] And quietly, married men are committing suicide from endless couples bickering.[xxi]

This is what Americans call "love, marriage, and happiness." Today, millions of unhappy couples are expending an inordinate amount of time and energy trying to keep things together. Their relationship is like another job, where they hang on in the hope of maintaining scarcely civilized households. Unfortunately, the fallout from these strains doesn't just affect them; their children and the generations that follow will be greatly harmed if things carry on as they are.

Conclusion

Clearly, society is ripe for innovative approaches that help people engage with and love each other in healthier ways. Meanwhile, there is a growing understanding that bachelorhood is not a matter of hate, but an escape hatch from endless rounds of conflict and societal pressures fueled mostly by women's movements. Men don't want a domestic relationship of violence. Instead, they see a beacon in the darkness, directing them to a more favorable option: living a single life. As bachelors, men can assemble and mold the best of all worldly delights, cherry-picking life, and social elements. Men are shaping an individually tailored and exceptional lifestyle, and experiencing uninhibited or unhindered freedom.

If Men Going Their Own Way (MGTOW) is seen by some as a hate group, so be it. In reality, it is freeing men from socialized expectations that invariably lead to schisms and unhappiness, and while also saving them from future disasters. It is obvious why men enjoy spreading MGTOW stories and understandings of toxic relationships: they are the path to the world's oyster of independence, happiness, and personal pleasure.

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[i] http://nypost.com/2015/08/08/trump-megyn-kelly-had-blood-coming-out-of-her-wherever/

[ii] http://www.slate.com/articles/news_and_politics/politics/2016/03/donald_trump_has_one_core_philosophy_misogyny.html

[iii] http://www.thedailybeast.com/articles/2015/08/08/donald-trump-s-gross-history-of-misogyny-from-rosie-o-donnell-to-megyn-kelly.html

[iv] https://en.wikipedia.org/wiki/Misogyny

[v] ibid.

[vi] http://www.thedailybeast.com/articles/2014/09/04/men-are-harassed-more-than-women-online.html

[vii] https://en.wikipedia.org/wiki/Manosphere

[viii] https://www.psychologytoday.com/blog/the-mysteries-love/201502/12-ways-spot-misogynist

[ix] http://www.feministcurrent.com/2014/11/05/it-is-all-men-our-culture-of-predatory-misogyny/

[x] http://theodysseyonline.com/creighton/maybe-all-men-misogynists/112205

[xii] https://www.naij.com/428639-true-talk-four-reasons-women-hate-each-other.html

[xiii] https://www.psychologytoday.com/blog/insight-is-2020/201309/women-who-hate-other-women-the-psychological-root-snarky

[xiv] https://www.psychologytoday.com/blog/insight-is-2020/201309/women-who-hate-other-women-the-psychological-root-snarky

[xv] http://psychcentral.com/blog/archives/2012/06/02/why-do-women-hate-their-bodies/

[xvi] http://sixseeds.patheos.com/davewillis/5-things-your-marriage-needs-every-day/

[xvii] http://www.aprioritizedmarriage.com/blog/make-your-spouse-a-priority-every-day

[xviii] http://www.dailymail.co.uk/news/article-1389002/Fallout-Couples-argue-average-seven-times-day.html

[xix] http://www.womenshealthmag.com/sex-and-love/more-are-unhappy-in-their-marriage-than-ever-before

[xx] http://www.ncadv.org/learn/statistics

[xxi] http://www.dailymail.co.uk/health/article-2623873/You-really-nagged-death-Excessive-demands-partners-double-risk-dying-middle-age.html

Asian women aren't the answer

Paul Elam · 10 May 2016 · Archived copy · Original

I know the solution to dealing with modern women. I know how to end your woes going from one loser female to another, taking hits to your self-respect and your wallet as you go.

Just find a woman from the Philipines or Japan or some other Asian country. They make a lot better partners. Or so you'd think if you listened to a lot of guys talk about trading in the west for the east.

I've done lots of videos and articles on the pitfalls of women in modern culture. It seems like each time I do some guy shows up in the comments extolling the benefits of shopping in Asia or some other country for a woman.

I suppose the idea is that non-western women are a lot more reliable and trustworthy than Western women. After all, aren't they? Wouldn't all men be better off if they shed their American, Canadian, British or Australian ambitions and went for women we used to call Oriental till the PC police decided that, too, was an insult?

The way I hear it, Asian women will cook and clean all day for you. They will draw your bath and rub your shoulders after work. The will give you pedicures and a quick blowjob in the drive-through car wash just because they know you like it. They don't talk too much, eat too much or want too much.

Hell, they make better lovers, too!

https://www.youtube.com/watch?v=nAY4-fVkdPc

OK, sorry, I could not resist that. Flame me all you want, but if you are shopping for a foreign bride, that is most likely what you are getting, especially if you are poking around for one on the internet. But I won't waste much time in this video trying to convince you of that.

If you think that a woman is going to meet a man online who lives in a different culture, speaks a different language, then leave her family and her entire life behind because she wants to spend her life loving you, then by all means, go for it.

I am sure you will make PT Barnum proud. Well, maybe not proud, but correct.

It also may benefit men who are considering shopping around Asia for a wife to consider that what you get is not a culture circa 1950s America. Asian culture may not be what you think it is.

Let's take China for an example. The Chinese tend to be suspicious, even dismissive of romantic love. Much like western culture used to be before the 12th century.

Infatuation in one Chinese dialect is Chi Qing (pronounced key ching), or, literally translated, "daft love." Unlike the West, Chinese, and most other Asian people recognize romantic love for the insanity that it is.

Let's take a look at an illustration from the book, When True Love Came to China, by Lynn Pan.

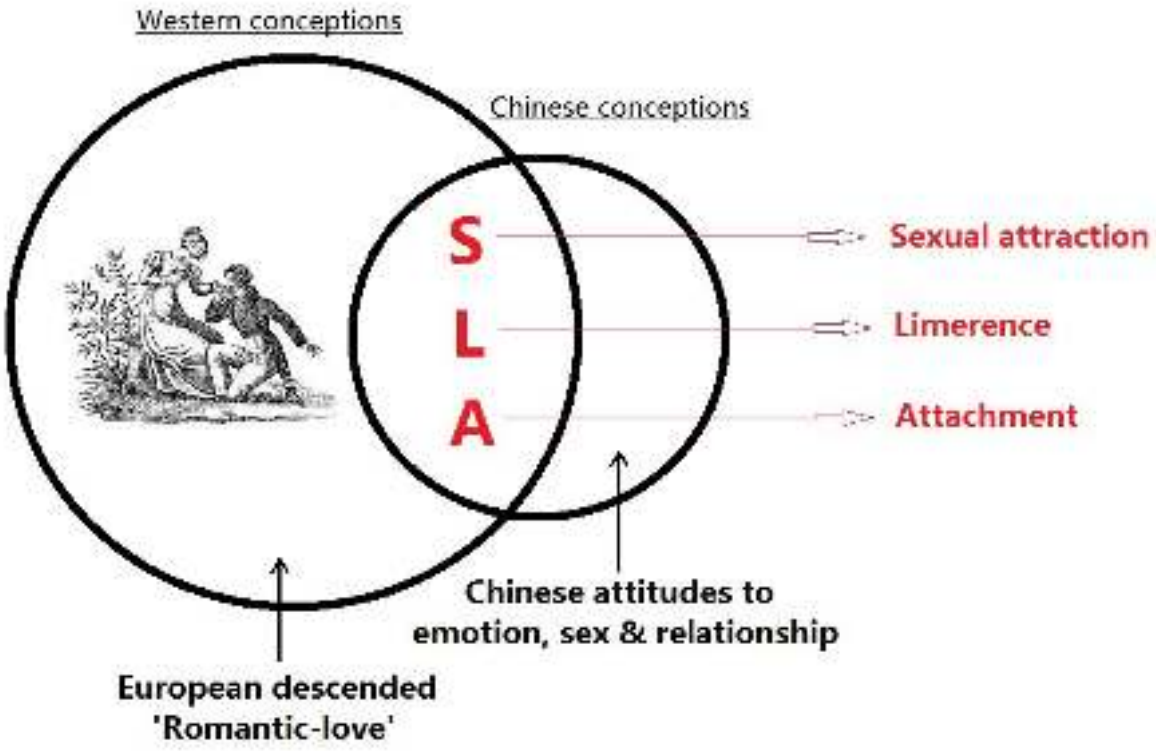

As you can see, there is a large circle on the left and a smaller one on the right. The large circle, the one with the dude on the bent knee, kissing a woman's hand, represents the greater quantity and more intense obsession with romantic love in the West.

The smaller circle on the right represents the simpler Chinese conception. The overlap represents sexual attraction, limerence, which means infatuation, and attachment. They are shared traits in both cultures, but the cultural view of those traits is vastly different.

One is culture romanticizes and idealizes limerance; the other sees it as a form of crazy that you hope to get over before it gets you in trouble. I will let you guess which culture is which.

Now, here's the deal. Even in China, like all other westernizing nations, the concept of romantic love is finding its way into the culture. Consequently, we can expect to see divorce, marital misery and MGTOW increase.

What does that mean to you if you are shopping for a Chinese bride? Well, for one, if you move there permanently, and you are in the over 40 market, you might just find a decent wife. Also, the laws there don't favor women so much.

The younger generation, as it is most everywhere else, is increasingly westernized. So if you are shopping for a woman willing to leave her homeland to marry a guy she met on the internet, remember that your options boil down to this:

https://www.youtube.com/watch?v=vtrs3cxzXVI

It can also get you a slew of other kinds of women.

I am sure Catherine Becker's penisless ex-husband is overjoyed that he found an Asian bride.

Picking a woman based on ethnicity or culture alone is foolish. It's like buying a used car without checking under the hood because it has a racing stripe.

From my standpoint whether you are looking for a wife, girlfriend, friend with benefits or just a dependable booty call, thinking there is a cultural solution available is just another way to take the onus off of yourself to test and screen the women in your life before you get involved with them.

It is a lazy, hazardous way to say you don't trust yourself to choose more wisely.

It is your standards, and *your willingness to enforce them*, that can land you a better woman regardless of where you are. Taking responsibility for your life and your choices is a lot better than putting your future at the mercy of a pipe dream.

Solon, wisdom, and men's sexual welfare

Douglas Galbi · 11 May 2016 · Archived copy · Original

A humorous footnote of history with some whimsy and irony, Douglas Galbi shares this historically *based story with some tongue and cheek. As he says on his Blog Purplemotes.net:*

> *May you perceive a bit of the divine and amusing amidst purple motes. And rubbish, too. I remind you, rubbish is part of life.*

If you fail to see the humor. No, AVFM is not endorsing public brothels, this is for thought provoking entertainment. Enjoy! EDs

Solon reading a book

The ancient Athenian legislator Solon (no relation to Solomon) is famous for his wisdom. Solon broadened political representation in Athens, provided debt relief for the enslaved poor, and limited the political power of women's wailing.[1] Those are important democratic initiatives, particularly the third. But none of those initiatives are as important as addressing sexual inequality and promoting men's sexual welfare. The crown jewel in Solon's reputation for wisdom is his credit for founding public brothels serving all men at a fixed, affordable price.

Free sexual market competition produces enormous sexual welfare inequalities. An experiment on an online dating site showed that women received roughly a hundred times more messages than men did. Across five women and five men with profiles active for four months, the least attractive woman received about the same or more messages than all but one man. The two most attractive women each were sent roughly fifty times more messages than the most attractive man received.[2] Three men received in total only three messages from women across four months. In short, the free sexual market generates large sexual inequality, greatly disadvantages men relative to women, and leaves a large share of men sexually impoverished.

Solon reportedly was the first public official to establish publicly owned and operated brothels. A Greek poet writing probably early in the third-century BGC praised Solon's action:

> You invented something for the use of all men, Solon. Because they say you were the first person to see this — a thing democratic and salutary, Zeus is my witness. Yes, it is fitting that I should say this, Solon. Seeing our city full of young men, seeing too that they had urges that couldn't be controlled and that they they went their

> erring way in a direction that they should not, you purchased and stationed women in various quarters, and got them ready and gave everyone access to them. [3]

Men's wrong direction was to impoverish themselves by giving private-enterprising women expensive gifts in the vain hope that the women would then have sex with them. One man in ancient Athens complained about Phryne:

> I fell in love with Phryne … and even through I spent enormous amounts, whenever I visited, her door was locked. [4]

Solon established affordable, tariffed rates for the public prostitutes: one obol per session. The public sex workers worked with the efficiency and dedication that characterizes many public servants:

> There isn't a bit of prudishness or nonsense, nor does she snatch herself away, but straight to it, as you wish and in whatever way you wish. [5]

Public provision of goods and services tends to be associated with lack of options and inconvenience. That, however, wasn't the case for prostitutes in ancient Athens:

> A man can pick whichever one he likes —
> thin, fat, round, tall, withered up,
> young, old, middle-aged, ancient —
> without setting up a ladder and entering the house secretly,
> or getting in through a peep-hole beneath the roof,
> or being carried in sneakily in a heap of bran. [6]

Public sex services in Athens were more convenient than private alternatives. Honoring and celebrating the great benefits of the public prostitution service to Athens, Solon established a temple of Aphrodite Pandemos – the goddess of love belonging to all the people.[7]

Free sexual market competition generates large sexual welfare inequalities. Almost all men are sexually disadvantaged relative to women. Today's democracies should recognize the wisdom of the ancient Athenian legislator Solon by establishing public prostitution services. Sex is too important to be left to free market competition. Public provision of prostitution can ensure that sex is available to all equitably and affordably. In a truly just and democratic society, such policy would be a worthy complement to compensating men for their erection labor.[8]

Notes:

[1] Plutarch wrote a detailed biography of Solon about the year 100 GC. Here's a modern biography of Solon.

[2] The figures above refer to results after four months of activity. In computing the sex ratios, one must recognize that the top two women's figures are greatly under-reported:

> The two most attractive women probably would have received several thousand more if their inboxes hadn't have reached maximum capacity.

See Jon Millward's post. That suggests that the top two women were sent about four thousand messages in four months. The top man in the period received only 38 messages.

[3] Philemon, *Brothers*, fragment quoted in Athenaeus, *The Learned Banqueters* 13.569d, trans. From Greek

adapted from Olson (2010) p. 301 and Rosenzweig (2004) p. 17. The original Greek text was in verse.

[4] Timocles, *Neaera*, quoted in Athenaeus 13.567e, trans. Olson (2010) pp. 289, 291. Anaxilas states in Neottis:

> And isn't Phryne behaving just like Charybdis,
> by grabbing the ship-owner and gulping him down, boat and all?

Athenaeus 13.558c, trans. id. p. 239.

[5] Philemon, *Brothers*, fragment quoted in Athenaeus, 13.569d trans. Rosenzweig (2004) p. 17. The courtesan Clepsydra reportedly regulated her sessions meticulously:

> she had sex with a water-clock (*klepsudra*) running, and stopped once it was empty

Athenaeus 13.567d, citing Asclepiades, son of Areius, in *On Demetrius of Phaleron*. From Greek trans. Olson (2010) p. 289. Publicly provided brothels probably provided similarly well-regulated service.

[6] Xenarchus, *The Pentathlete*, quoted in Athenaeus, 13.569b, from Greek trans. Olson (2010) p. 299.

[7] Athenaeus 13.569d states that Nicander of Colophon in *History of Colophon*, Book 3, provides the information about Solon's founding of the temple of Aphrodite Pandemos.

[8] Lacking appreciation for law and comedy, a learned scholar declared in a scholarly article:

> May we finally declare Solon innocent of founding public brothels in Athens? This charge was stated as fact by a distinguished historian a quarter-century ago. The hoary old canard has just been repeated in a Greek history textbook written by the same author and three additional well-known scholars and therefore has the potential to mislead a whole generation of young students who consider Oxford University Press publications authoritative. In fact, almost the only reference to Solon and public brothels in all extant ancient literature is a passage in Philemon's *Adelphoi*. Philemon was a famous playwright of New Comedy. … He might indeed have died from laughing too hard had he known serious scholars were going to base a Solonian law on his play.

Frost (2002) p. 34. Frost argues against Solon founding public brothels with little more than an earnest claim of improbability:

> As improbable as laws regulating male sexual activity may be, so much more incredible would be Solonian laws about prostitutes in the early sixth century

Id. p. 41. Consider some factual, legal farces today: men are forced to pay "child support" to women who raped them and bore a child from that crime. Men's sexual activity is severely regulating and has long been severely regulated. Today men aren't permitted to have consensual sex of reproductive type for pleasure, free of ensuing legal obligations, even if they sign a contract to that effect. Men in U.S. colleges and universities today face draconian sex regulations far beyond anything Draco would have imagined. Based on a fact-based understanding of law and comedy, Solon founding public brothels is not improbable.

[image] Solon reading a book. Woodcut print from *Liber Chronicarum* (*Book of Chronicles / Nuremberg Chronicles*), printed in Nuremberg in 1493. Detail from folio 59r in University of Cambridge Library, classmark Inc.0.A.7.2[888]. Thanks to University of Cambridge Digital Library.

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Photo of Greek philosophers by mararie

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6 Quick Tricks to Relieve Upper Back Pain

Maggie Martin · 11 May 2016 · Archived copy · Original

If the area between your shoulder blades feels like it's on fire at the end of the day, you are not alone. Stress, poor posture, and badly designed workstations all contribute to upper back and shoulder pain. Here are some simple tricks to release your shoulders and upper back from the grip of pain.

Understand your pain

Your first impulse may be to stretch your upper back because the muscles feel stiff. Stretching can provide short-term relief, and some useful stretches appear below. But your pain isn't really caused by tight upper back muscles. The tight muscles are in the front of your body, across your chest and neck. The muscles of your upper back ache from being overstretched, not overtightened. Stretching the upper back muscles feels good, but don't overdo it or you could make your problems worse. For long-term relief, you'll need to strengthen the upper back and stretch the chest.

Stretching and self-massage for pain relief

You've probably already discovered that rolling your shoulders feel good. Wrapping your arms in front of you and hugging yourself, with your elbows held high, gives a mild stretch to the area between your shoulder blades where the knots are. For a more powerful stretch, grip a doorframe with your hands at shoulder height and pull your body away from your hands. You can also reach across with your opposite hand to massage the area. Use your fingertips to explore the inner and upper edges of your shoulder blade, and the space between your spine and the top of the blade. When you find knots, rub them as if your fingertip was an eraser.

Self-test for shoulder alignment

Stand facing the full-length mirror and relax your arms at your sides. Which part of your hands faces the mirror? If it's the thumb side of the hand, your shoulders are properly aligned. If you see the backs of your hands in the mirror, then your shoulders are rotated forward. This is caused by tight muscles in the front of the upper body and overstretched upper back muscles. Imagine spreading your collarbones while you draw your shoulder blades firmly against your rib cage and watch your arms rotate into proper alignment in the mirror. You'll need to strengthen your upper back and stretch your chest muscles to bring your shoulders into the proper alignment. You'll find the following exercises very helpful.

Stretch your chest

To open up your chest and the fronts of your shoulders, stand facing the wall, with your toes and chest touching it. Extend your right arm to your side, at shoulder height, palm on the wall. Keeping your right arm and shoulder against the wall, turn your entire body to the left. Rotate your feet, hip, shoulder, and face to the left so you are looking down the wall away from your right hand. Hold this position for 30 seconds to a minute, while relaxing your right shoulder and letting it sink and soften. Then stretch your left side in the same way. Perform this stretch at least once a day.

Strengthen your upper back

Turn your back to the wall and stand with your hips, shoulders, and head against the wall. Bring your arms into a 'goal post' or 'robbery victim' position: elbows straight out from the shoulders, bent 90 degrees so your fingertips point to the ceiling. Try to keep your elbows and hands in contact with the wall as you slowly slide your hands up as far as you can and then return to the starting position. This is much harder than it sounds, and you probably won't be able to bring your arms straight up while keeping contact with the wall, but go as high as you can. 5-10 repetitions should leave you with the sensation of building strength in the upper back. Repeat once or twice daily.

A delicious passive stretch

Lie down on a mat or rug on the floor. Place a pillow, cushion, or folded blanket under your upper back, so the bulk of the padding is between your shoulder blades and supporting the center of your ribcage. The tops of your shoulders and your head should be on the floor. Lengthen the back of your neck so your jaw doesn't jut up toward the ceiling. If your lower back isn't comfortable, bend your knees and place your feet flat on the floor. Adjust your arms to they are comfortable but the stretch through your chest is strong and delicious. You can either spread your arms out to your sides, palms up, or bring them overhead and hook your index fingers together to hold them in place. Relax in this position for several minutes, breathing slowly and deeply.

Give your body time to respond

It will take a time to retrain your body into an alignment that doesn't strain your shoulders and upper back. Stay conscious of your posture, and when you feel your shoulders and head sliding forward, bring them back into alignment by lifting your front ribs and relaxing your shoulders downward. The stretches and exercises given here will help relieve your pain, and you will find yourself craving the opening and release. Some Chiropractors instruct their patients to do the wall exercise and stretching every time they go to the bathroom. That's a great way to remind yourself to do them several times each day!

The Ghomeshi Verdict – TFF Episode 35

AVfM Video Source · 11 May 2016 · Archived copy · Original

In Episode 35 Professor Fiamengo discusses the Ghomeshi Verdict, Critical Legal Theory and it impacts on the presumption of innocence.

StudioBrule

Dr. Kamrul Hasan of London, “Known Genital Mutilator” Admits MGM is Cultural, Not Medical

Gary Costanza · 12 May 2016 · Archived copy · Original

Dr. Kamrul Hasan has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

From his website circumcision-clinic.com:

“Welcome to the London Circumcision Clinic

We are a London based circumcision clinic located in Leytonstone. Our qualified surgeons carry out circumcisions on all age groups of males, including cosmetic circumcisions for adult males.

We employ numerous methods to ensure the correct procedure is used and also that it is carried out in a safe and sterile environment. Our patient confidentiality is of the strictest practise and confidentiality is assured to the highest level.

Our “After-Care” service provides you that peace of mind, especially when young children are involved. Our surgeons are available through out the year and can do home visits at your request.”

The Plastibell device shown above is one tool used by Dr. Hasan to circumcise infant boys. As you can see there are six sizes, and crucial to minimize bleeding and complications the right size must be used. What if his size is in between those choices? What if he’s bigger or smaller than the biggest or the smallest? That’s what happened to Jayvas Carson, a baby boy who was circumcised with the wrong size Plastibell, had massive bleeding, and ultimately died.

Under “Circumcisions” we see:

> Benefits of Circumcision
>
> Hygiene above all is the most important reason to get circumcised. Those that are opposed to circumcisions may say that one does not need to get circumcised to keep the penis in a clean and hygienic state and that regular self hygiene is sufficient. This is like saying that you can allow your nails or hair (armpit, pubic hair) to grow as long as you want as long as you wash it regularly. Given the fact that a circumcision done by a fully trained professional is a safe and a relatively affordable procedure – it seems logical that the foreskin that serves no function is better removed.

Wow, just WOW. So, the foreskin grows like your fingernails? Wrong. Like your hair? Also wrong. Funny, I’ve never seen a man’s foreskin grow down to his knees like hair would. A valid comparison would be to say that pulling your nails off is better than having to do all that trimming.

And for him to also say the foreskin has no purpose just shows how ignorant Dr. Hasan is about the foreskin. The foreskin is a living organ that is part of the penis, not dead tissue like hair or nails, and has an important function in protecting the penis, giving sexual pleasure to it’s owner, and making intercourse easier and more enjoyable.

Under “Circumcision FAQs” we see:

> Is the procedure painful?
>
> Circumcision should be a pain free procedure, as long as the local anaesthetic has been administered correctly. We do get a few horror stories of procedures being done during which the child has felt the pain and the whole experience of both parents and child has been awful. You can rest assured that your child will not be in any form of pain during the procedure. The only thing to warn you would be that children in the age group 1 – 5 years of age can be difficult to circumcise, as they are at an age where they are weary of strangers and won't let anyone go near them. This age group of patients do pose a challenge for us – nevertheless, we do cater for them as well.
>
> What is the best age to get a child circumcised?
>
> The best time is when the child is born, soon after birth at the age 2-3 weeks. The advantages are that the procedure is easy to carry out using the Plastibell ring method and most importantly, the recovery is very quick.

Although the Dr. says "you can rest assured that your child will not be in any form of pain during the procedure," there is no way of knowing if this procedure is painless, and on the contrary, many babies wail away because of the pain and many times go into shock. The American Academy of Pediatricians recently made a recommendation that circumcision NOT be performed on infants because of damage done to an undeveloped nervous system.

And no, there is no "best age" to be genitally mutilated without your permission, and it would be safe to say 100% of infants strapped into the "Circumstraint" would agree.

Under "Circumcisions" we read "Medical Reasons:"

> What are the medical reasons for circumcision?
> Phimosis
>
> In babies, the foreskin and the glans develop as one, only separating during childhood. As a result the infant foreskin is frequently tight and inelastic. Some doctors may suggest circumcision in these circumstances. Others say that generally the foreskin loosens by the age of three and that true phimosis, which affects fewer than 1% of boys, is very rare before the age of five.
> If possible, watchful waiting is sensible in suspected phimosis because the vast majority of foreskins loosen themselves naturally. While only 4% of baby boys have a retractable foreskin, 98-99% of 18 year-olds do. The figures are from the British Medical Journal, 1993, the same article that revealed that many surgeons simply cannot tell the difference between an everyday tight foreskin and true phimosis.
>
> Balanitis
>
> In Balanitis the glans and/or the foreskin become inflamed. It can affect men of all ages including boys (most commonly around the age of three or four).
> Poor hygiene, a tight foreskin, skin disorders, allergy to products such as soap or washing powder or to the latex or spermicides in condoms can all damage the skin and, if this becomes infected, balanitis can develop. Balanitis is not transmitted sexually but bacteria called candida can cause it. Sex may also damage the skin. It is best avoided by keeping the penis clean, especially under the foreskin but in recurrent cases circumcision might be offered.
>
> Painful sex due to tight foreskin
>
> If an adult is finding sex increasingly painful as a result of non-retractile foreskin, having a circumcision can be one of the most satisfying treatments they can undergo that will result in painless and enjoyable sex. It has to be remembered that following a circumcision you do need to abstain from penetrative sex for about a month.
>
> Overwhelming evidence now exists for a role of circumcision in reducing the transmission of HIV
>
> One of the first randomised controlled trials (RCT) undertaken was at The University of Versailles, in South

> Africa, in Orange Farm, a community with a low rate of circumcision and a high prevalence of HIV infection, showed that circumcision reduced the rate of HIV infection among heterosexual man by 60%.

These "medical reasons" have been debunked and some of these are actually caused by circumcision. Those HIV studies in Africa were never finished and were stopped because the results they were getting showed circumcision was ineffective in stopping HIV. Let's see, the U.S. has the highest rate of circumcision in the developed world, and also the highest AIDS rate, so it's obvious that circumcision is not preventing HIV. It's also obvious that those African men who get circumcised will think they are safe from getting and spreading HIV – as they were told – and will not need to wear a condom, resulting in millions of new AIDS cases as a result of thinking circumcision will prevent HIV.

Dr. Hasan is unclear as to whether or not circumcision is medically beneficial, citing some reasons above in favor, but also mentioning under "Circumcision to prevent future disease:"

> Prevention of disease is the second most commonly given reason for circumcision after religious reasons, although ***the evidence that it has any beneficial effect on future health is very poor. The practice is, more likely, rooted in cultural traditions, although western societies may find this an uncomfortable conclusion.***

He goes on to say about "Penile Cancer:"

> Circumcised men are more at risk from penile warts than uncircumcised men, and the risk of developing penile cancer is now almost equal in the two groups. *Therefore, routine circumcision cannot be recommended to prevent penile cancer.*

"STDs:"

> Far more effective and reliable methods than circumcision exist to reduce the risk of contracting sexually transmitted diseases, such as the use of condoms and adoption of safer sexual practices. *Thus circumcision cannot be recommended to prevent these infections.*

"HIV Infection:"

> Circumcision may be appropriate as a routine preventive measure only in regions that have a high rate of HIV infection, such as sub-Saharan Africa. *The existing evidence is inadequate to recommend circumcision as an HIV-preventive measure in the UK.*

"Cervical Cancer:"

> A study in 1947 reported that Jewish women rarely developed cervical cancer and the author attributed this finding to the fact that their sexual partners were circumcised.
>
> Further studies over the past 50 years have had contradictory conclusions, with experts enthusiastically championing the case for and against circumcision. *The evidence is inadequate to recommend it as a preventive measure against cervical cancer.*

"Urinary tract infection (UTI):"

> Since 1987, several studies have suggested that uncircumcised male infants are up to 10 times more likely to contract a urinary tract infection (UTI). One in 100 uncircumcised infants will develop a UTI, compared with 1 in 1000 circumcised infants.

> *A UTI is not usually a great risk to health, so it does not seem reasonable to perform a surgical procedure on 100 infants to reduce the risk of one developing UTI.*

It seems Dr. Hasan admits he performs genital mutilations mainly for hygienic or religious reasons and not medical necessity, making routine circumcision of infants unethical and immoral.

Since Dr. Hasan has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Hasan's practice information follows:

London Circumcision Clinic
324 Cann Hall Road, Leytonstone
London
United Kingdom
E11 3NW

surgery@circumcision-clinic.com
0207 043 9747
07947464530

> Dr Kamrul Hasan "Known Genital Mutilator" Admits MGM Cultural Not Medical https://t.co/ukTYPiOmhR @AndreaHardie #MGM pic.twitter.com/epQcMElHXQ
>
> — gary costanza (@jerrytheother) May 12, 2016

Anti Circumcision Protest

AVfM Video Source · 12 May 2016 · Archived copy · Original

Circumcision is barbaric. One guy fighting for infant boys rights is Brother K from bloodstainedmen.com. In a chance meeting while I was at the Alamo on a recent US road trip these wonderful people (yes, women were there donning the bloodstained pants) showed the way by exercising their freedom of speech a powerful yet humane way. I left the encounter richer for many reasons. I hope that people that disagree with this protest, or believe that circumcision is a non-issue, still see the humanity that lies in their hearts. Bloodstains may be ooh aah controversial, but have you seen the torture tables that boys are strapped to, and heard their cries?

https://www.youtube.com/watch?v=_EXRk0QHqj8&feature=youtu.be&ab_channel=SixMinutes

Six Minutes

The ‘agony’ of being a 50/50 mother?

Peter Lloyd · 13 May 2016 · Archived copy · Original

This article originally appeared on DailyMail.com and is republished here with the author’s permission. EDs

This article is also available in Italian.

Just when you think the modern gender debate can’t descend any further into toe-curling incredulity, something else emerges to surprise you.

So you can imagine my delight when I read yesterday’s article in FEMAIL about the ‘agony’ of women having to consider their children’s fathers as equal parents.

No doubt struggling to be heard over the swell of sympathy violins, three mothers all bemoaned the inconvenience of 50/50 access, implying that dads should be neither seen nor heard – except when coughing up child support, of course.

One summed it up when she said: ‘I know the girls have to see their dad, but at the end of the day I’m a mother who has to learn somehow to stop being a mother for half of my life.

‘I’m not sure I can ever come to terms with that. I don’t know many mothers who could.’

My response? BOO-HOO. Not just because their grievances were focused on themselves, rather than their own kids, but ‘cos men have been dealing with this crap for decades without any sympathy from the sisterhood.

Given that a child is produced by BOTH parents, meaning they are never just ‘hers’ – only ‘theirs’ – these mothers have no right to assume such entitlement.

Moreover, 50/50 access is basic equality. If these women don’t like it they should either A) not have children or B) only get pregnant with a willing sperm donor who has already relinquished his human rights in advance.

That may sound gauche, but it’s true. Besides, men have long suffered parental alienation at the hands of vindictive exes who become ‘pawn’ stars when separation strikes – using their children as a weapon to enact revenge for a broken heart.

Now, they’re getting a taste of their own medicine, and they don’t like it.

It’s not just ordinary people who are affected. In recent weeks alone we’ve seen Madonna embroiled in an ugly family spat while Kate Winslet also got into hot water for dissing equal dad involvement.

So, for all their declarations of girl power, it’s a bit rich that they’re moaning now.

When I wrote about this hypocrisy in my book, Stand by Your Manhood, I met countless fathers who were suicidal because of such behaviour, including James Blunt’s brother-in-law, Fathers4Justice campaigner Guy Harrison.

When the relationship with his first daughter’s mother soured, he gave her more than £125,000 in child maintenance but still wasn’t allowed any access to his little girl, Isabella.

To this day, he hasn’t seen her for 15 long years, despite spending an extra £50,000 on 38 court appearances, all of which were pointless because judges will not jail mothers who flout formal access orders. He became so depressed that he had a shotgun in his mouth – and very nearly pulled the trigger.

Sadly, this is the rule – not the exception, with fathers frequently left so desperate they resort to scaling buildings in protest.

So how on earth can these women be so selfish to think this behaviour is acceptable? Let me tell you: the answer is modern feminism.

Yep, what was once about basic equality of opportunity is now (and I quote yesterday’s article) pre-occupied with

the ‘upper hand’.

Together, their approach is shamelessly Orwellian: ‘everybody’s equal, but some people are more equal than others’.

Don’t believe me? Look at the facts. 100 years ago, while women who were campaigning for the vote, large numbers of working class men couldn’t vote either – but the suffragettes only campaigned for women’s emancipation. Sadly, since then little has changed.

In the 50 years that feminism has become the social and political status quo, it has done nothing to tackle the countless big issues faced by today’s men – the soaring life expectancy gap fuelled by unequal NHS spending, the school system failing boys, the criminal sentencing gap, paternity fraud, circumcision, unfair divorce rulings, female-on-male domestic violence and false rape allegations.

Seriously, us blokes must be the worst oppressors in history.

But, because feminism teaches women they’re perennial victims and deserve whatever they desire, the bare-faced cheek of being selfish with a child’s parental relationship seems utterly acceptable.

When you add to this the fact that family breakdown annually costs us £44billion – yep, more than the defence budget – it’s complete madness. Which is precisely why these women need a wake-up call. Because, until their spoilt-brat belief system changes, there will be countless more unhappy children who suffer as a consequence.

‘The idea of equality seems to have come as a shock to some mothers,’ says Matt O’Connor, who founded Fathers4Justice in 2001 and, 15 years on, is still battling to get equal parenting for both parents enshrined in law.

‘Like pregnancy, you can’t have a little bit of equality. You either have it, or you don’t.

‘There are four million UK children living in fatherless homes. In some inner cities, up to 80 percent of families have no dad. According to our own figures, we estimate that 200 children lose contact with their dads every day in secret courts.

‘The agony of mums who surrender time for children to see their own dads is insignificant to the living bereavement that estranged fathers go through.

‘For most dads, 50/50 parenting is a distant dream as they live the nightmare of being separated from children they love and desperately miss. Just imagine the pain of waiting every two weeks just to see your child for a single night? And just imagine if the roles were reversed, the outcry there would be if mothers were treated the same way as fathers?

‘Women can’t have it both ways. If they believe in equality and responsible parenting, they have to support shared parenting’. Sadly, this also means that well-meaning men who support the Women’s Equality Party’s Sophie Walker in London’s mayoral race are turkeys voting for Christmas.
And, if they tolerate it, their children will be next.

As maddening as it was, yesterday’s article was a stark wake-up call for anyone who thinks feminism is truly about gender equity.

Until it evolves into something that also sets men free, it is just trade unionism for women.

Sorry ladies, but – when it comes to parenthood – it’s time to surrender your female privilege.

OMGerd! | Boning a dead meninist

AVfM Video Source · 13 May 2016 · Archived copy · Original

Paul [Elam] and Karen [Straughan] star in the blockbuster series, Bones. Feminists are up in arms, and everyone is shaking their heads. Full episode of *The Murder of the Meninist* can be seen here.

Karen Straughan

My long mistrust of the Christian Right, with apologies to Robert Stacey McCain

Dean Esmay · 15 May 2016 · Archived copy · Original

This essay is probably the first draft of something likely to be more refined for my book project, "God and Man in the 21st Century." It started with a social media exchange where I blew my stack at Robert Stacey McCain for this essay: The Myth of the Masculinity Crisis, which has some undeniably true things in it–but also things that were hard to jibe with with what I know of this Christian family man, who says things I hear too often from other self-described "conservatives." Regardless, Robert is also still wrongly censored on social media like Twitter by the corporate masters who control far too much of the Internet. He is a conservative and Rightist. I hope he and others in his circle read this and ponder.

What does Christian embrace of partisan politics do to Christians?
Christianity is often good for governments when they embrace it. It's often lousy for Christians though.

It is a myth that the United States was founded to be a 'Christian Nation." Indeed, if we look at the history of Western Civilization, the United States may have been the first country that was *not* an explicitly Christian Nation, although we *were* founded by a plenitude of mostly-Christians and what we might call "pious non-observants" steeped in broadly Christian and Platonic values.

Furthermore, Christians have been involved in politics, left wing and right wing and otherwise, since this country was founded. Which is as it should be, in a broad pluralist society. Or so I would think.

For about a century, you could reasonably predict how most Americans would vote based on what strain of Christian they were: "High Church" Episcopalians and Lutherans, Unitarians, Quakers, and some others trended toward Republicans, while working class and rural Baptists, Methodists and other "Evangelicals," along with Catholics, were usually Democrats.

Yes, though you wouldn't know it today, the Democratic Party was once a stronghold of Catholics and mostly-humble mainline Protestants. It was also strongly influenced by Evangelicals who hailed from farming and working class backgrounds, whose standard-bearers included the likes of William Jennings Bryan and James Earl Carter. It was only in the 1980s that conservative-minded Christian voters, especially Evangelicals, started voting overwhelmingly Republican, with various movements within that Christian "coalition" eventually melting into what we in the mid-2010s now call "Conservative Evangelical Voters." Meanwhile, two of the fastest-growing groups within Democratic ranks are self-described atheists and agnostics.

All this was I think good for the Republican Party but not so good for Christians. I especially think today's politically "Conservative" Christians of the United States, overwhelmingly dominated by "Evangelicals" but also including some from other denominations (including some Catholics like William Bennett), really need to stop and think just how far they have allowed themselves go in the last few decades in order to ally themselves with economic materialism and what is now an ill-defined mostly-secular ethos called "The Conservative Movement."

It's not always bad, since after all making money is indeed a good thing–among many other good things–and there really is a time and place for upbraiding someone who is complaining about a problem they can fix for themselves. But when the shibboleths and habits of worldly ideologies like Corporate Capitalism start to confuse in our minds with what is eternally true, always valid, and will never be owned by any political party or ideology, I think there's a serious problem.

In embracing a "conservatism" that has become obsessed and enthralled by things like "markets' and "competition" and "efficiency" and "winners and losers," many Christians appear to have abandoned, or at least forgotten, the part of us that cared about someone we used to call "the working man," or what Walter Russell Meade has beautifully described as flawed but loveable Jacksonian America.

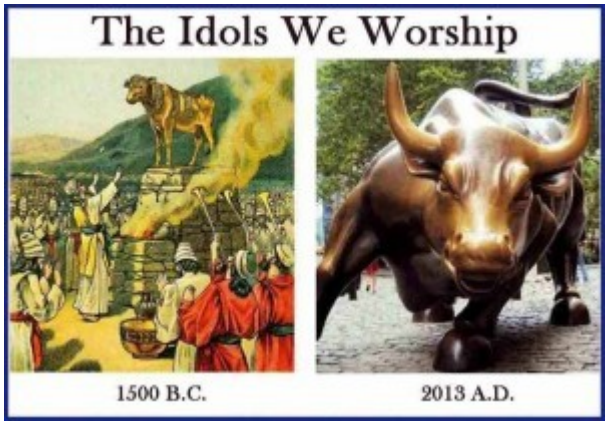

If your focus is on the bull, you've got a problem. (Image via dailyprayer.us.)

Many Christians, including not just Catholics but many Protestants, were never entirely comfortable with this "Conservative" alliance with modern capitalism-obsessed Republicans, as they recognized we have greater responsibilities than making money and idolizing those who make lots of it. They realized it tended to also draw Christians toward a harsher, colder worldview, and toward worship of the almighty dollar–what Christians of all stripes used to call Worship of Mammon and all that goes with it, including pride and selfishness and hedonism and contempt.

I'm hoping to get the attention of those who think their faith is best expressed by voting "conservative" by reminding them of this.

I've been watching this trend since the 1980s, and now, it's 2016 and I have noticed that if you speak of compassion and obligation to your fellow man, or of the grave moral hazards and moral responsibilities of wealth, even to fellow Christians, you're looked at like you may just be a closet Bolshevik.

I'll tell you what that obsession with "market principles" and "competition" and "efficiency" and "winners and losers" often looks like from a Catholic perspective: idolatry. We Catholics get knocked for allowing statues in our Churches, which some tell us is idolatry, but we think that's nonsense; the issue in idolatry isn't the statue, it's what it represents. Those who pray before idols historically were always seen as worshiping what the idol represented: lovers of war gods worshiped conflict and competition, lovers of sex gods worshiped sex, lovers of mother gods worshiped motherhood, worshipers of luck worshiped money and power, and so on.

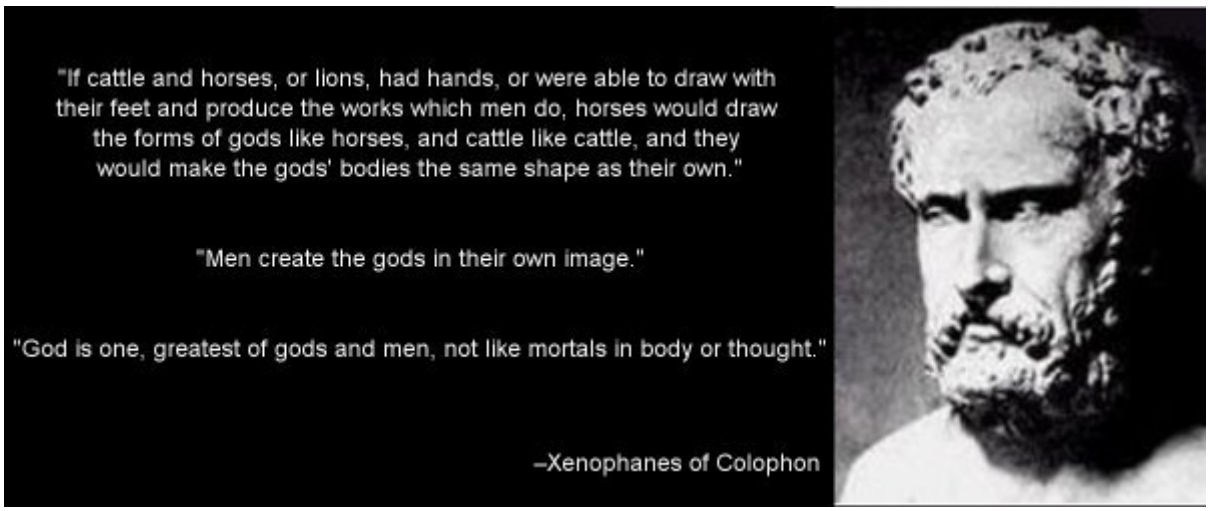

This guy was a Pagan and even he got it.

In their rough alliance with the Republican Party and economic thinkers like Ayn Rand, Murray Rothbard, and Friedrich Hayek–no doubt dazzled by their usually-correct critiques of Marxism–too many Christians in my view have come to unthinkingly speak of things like "competition" and "efficiency" and "winners and losers" in a very vaguely-defined "free market," as if these and other "capitalist" concepts are core Christian values.

On their way to opposing the International "Social Justice" Left, they don't seem to have noticed they have been moving toward the opposite evil: uncritical praise of capital acquisition and, worse, actually celebrating the dog-eat-dog mentality it too often leads to.

It also tends to lead to the evil of binary thinking: if left-wingers say something, they must be wrong. It's a reductionist effect that usually looks like this:

1) Socialists are wrong about many things and have caused much damage

2) Socialists advocate compassion and treating all people justly

3) Therefore, compassion and empathy and concern for mankind is Socialist

Call me a preachy moralist if you must, but I suggest you look carefully at the logical leap between 2 and 3 above.

I really would like someone to explain to me where they got the idea that God thinks Greed Is Good and Competition Is Holy, or how they can jibe dividing men into "winners vs losers," with anything Jesus said in the entire New Testament. Or where it says that the best message for someone begging for help from the side of a ditch is "man up and stop whining."

So, now it turns out the Secular Left has begun taking a somewhat more serious interest in issues faced by our sons and brothers, led by secular Social Justice ideologues like Michael Kimmel. Those of us who have been working for years at the thankless task of advocating for our sons and brothers and fathers are well aware of hateful, dishonest pseudointellectuals like Michael Kimmel. Indeed, I and others I work with have done battle with his ilk for years. So have people like Professor Miles Groth, who tried to get psychologists to study male psychology from a non-feminist, non-ideological lens, but had his program destroyed by feminists in Michael Kimmel's orbit.

But the funny thing is, feminists like Kimmel used to ignore men's and boy's issues almost entirely. Now, they at least acknowledge them–and now I read Conservative Christians brushing those issues off as nonexistent or trivial or whining?

After years of complaint by those who advocate for the rights of our sons and brothers, Kimmel and other feminists have begun grudgingly admitting some problems are real: as some Kimmel-feminists recently put it, young men have "much higher involvement in violent crime, as both perpetrators and victims; boys' higher likelihood of educational failure; untreated mental-health problems and, compared with women, vastly higher suicide rates."

They are right. Indeed, that's only a start on acknowledgment. There's a lot more I could list. For example, boys are the most frequently targeted for infanticide, and in fact are more likely to be murdered by their mothers than their mothers are to be murdered by their fathers. Boys are also more likely to be sexually abused than girls are. They're more likely to be thrown into foster homes than girls. They're more likely to be murdered at every single stage of life, at every age. Today, between the ages of 18 and 30, they are often actively discriminated against by programs to "equalize" the nonexistent "Wage Gap" and promote less-qualified women above them. They're more likely to be enslaved or made indentured servants. They're more likely to be falsely imprisoned. They're far more likely to be arrested for the "crime" of defending themselves from assault, too.

I could go on, because there's more, and plenty of objective nonpolitical references to back it up–but why should I bother if so-called 'conservative' Christians will brush it off and call it whining?

Have you had to console a father whose only son has killed himself? Have you had to look a hard-working, always-supported-himself black man and tell him he is now functionally an indentured servant to an ex- who blackmailed him and won't let him see his kid? A white man who's been tortured by police? A boy who's been raped by a woman who took him into foster care? Have you talked to a man who's been assaulted and then imprisoned by a false accuser? Have you talked to a homeless man with obvious mental illness who's walking the winter streets in sandles and sleeping on a grate for warmth? I've done all that in just the last two years.

I have also talked to men who said when they tried to speak of their woes to their fellows at Church, they were shunned and told to stop whining. And treated as if everything was their fault–no matter what happened, it's always the man's fault apparently.

By the way, none of these men were me. But they could have been. And they could have been your brother or your son.

Young men are streaming out of our Churches. Some of that may be what we've always known–many young people leave Church and come back when they get older. But the rate of exit today is higher than it's ever been, and many I've talked to are pissed at Christianity because all they ever get fed is shame sandwiches and "Man up" messages about how all responsibility in life falls on their heads, even in situations they have no control over at all–and please, let us dispense with childish "real men are always in control" nonsense: try telling that to me from a prison cell, or when you're told if you try to call your child on the phone the police will arrest you and you will never see your kids again.

If feminists are starting to sound like maybe someone actually gives a damn, what do you suppose young men, often from fatherless homes, think? Probably "Oh, feminists give a damn maybe."

Now think what happens when they then read conservatives refer to men desperately struggling as "whining" and "blaming failures on others," and calling them "losers" who want to "blame their own failures on society."

Now imagine what they think when they hear they should suck it up and expect no sympathy and no support from a Christian.

I usually think it's bad form to throw Bible verses at people, not only because it seems presumptuous but because it invites prooftexting and bickering. I'll hazard it this time, but I'll make it an exercise. This is from one of the Gospels. Instead of looking it up, I suggest you ask yourself if you remember it:

> "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'
>
> "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?'

> “He will reply, ‘Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.’

Christian Conservatives, can you read? No one said you have to agree with liberals on how to address these things, but shrugging them off with sneering contempt makes you worse than the feminists.

Some feminists are acknowledging some real, empirically demonstrable problems now. You apparently won’t even do that.

Will you one day to come hear the words “suck it up whiner, no one cares” repeated back to you?

Will your excuse be, “the world is like that?” Because yes it is. But you are in it, Christian, and you’re asked for more.

Why indeed are young men drawn to unGodly political ideologies while streaming out the doors of the Church? Might it be because they are fed conflicting messages, told their needs do not matter, when they are attacked it is their fault, when they have their possessions stripped they are mocked, when they lose their children they are sneered at, when they’re wrongfully accused, falsely imprisoned, abused by their mothers or wives while being helpless to stop it lest they lose their children, or just desperately crying from howling spiritual pain and wanting to die to make it stop–WHERE WERE YOU AND WHAT DID YOU SAY?

Then speak to me if you will of the God-given rights of men.

Here’s a secular British man I happen to know named Glenn Poole. As I recall, he’s also an atheist. Maybe you don’t like his secular approach or his commitment to an idea of “equality” that’s ill-defined and thus theologically dubious. But at least he’s speaking, and I can assure you that every word he says about the conditions young men, particularly fatherless men, face these days, is true:

The secularists are at least trying to do something. What are YOU doing, Christian?

What Does Feminism Mean?

AVfM Video Source · 15 May 2016 · Archived copy · Original

On Masculinity

Paul Elam · 16 May 2016 · Archived copy · Original

Note: Article also available in Portuguese.

Michael Kimmel is correct—masculinities are toxic.

A few months ago, I encountered one of these masculinities. A couple of teenage boys were checking out some girls. This was rape culture.

In the past two weeks, President Drew Gilpin-Faust informed students at Harvard that in response to another one of these toxic masculinities, she would penalize members to same-sex sororities and fraternities in an effort to destroy those organizations.

Just yesterday, I saw a third form of these toxic masculinities. It was a homeless veteran—dirty, drunk, stinking, yelling at passersby and begging for money: again, rape culture—(truly, this one).

Masculinities are toxic. They are as toxic as shattering glass: its shards lacerate.

These days, Women's Centers, bereft of problems and having to create their own, are deconstructing masculinity into masculinities. However, none of them ever defines "masculinities." They don't even define masculinity, for that matter. They deconstruct what they have not defined into subsets they have not defined—the feminist mind is a wondrous algebraic tool.

There are no masculinities.

There is masculinity, and one can only describe it, not define it. It is transparent—an elusive ideal. I see it in my mind. Its face—black, white, Asian, at once—is beautiful. Its body moves with the grace of Nureyev or Michael Jordan or a coal miner. Its mind focuses with the force of Newton or a construction worker. Its chest heaves with the muscle of a bodybuilder, vibrates with the resonance of Pavarotti, and ripples with the tearful laughter of Robin Williams. It reveals the treachery of Darth Vader through the wisdom of Luke Skywalker.

Men know masculinity—as men. I love it so much that my desire to emulate it borders on the sensual—and that's cool. The desire for something and desire to be something are in close proximity. I do not fear when desires cross.

I compete against the facets of the "one" masculinity; and always lose. However, the loss makes me compete again: work out more in the gym, care for my body by eating the right food, study longer, work harder, sleep more, laugh, sing, dance, play with my children and make love with my wife.

However, when that "one" is deconstructed, it no longer reveals itself as a facet of the "good" but as disintegrated shards; and then I find myself competing not with masculinity, but in urgency to sidestep broken glass, with my fellow men.

Kings and queens, both, constructed the code of chivalry to get men—often, boys—to die for them. Later, society usurped the code—made it about women. The construction of chivalry inevitably leads to the deconstruction of masculinity. The deconstructed facets of masculinity then become sharp weapons—to use, to abuse and to wage. Chivalry compels men not to compete with the form of the one ideal masculinity; rather, it drives men to compete with each other. It is a self-fulfilling prophecy that validates Michael Kimmel. Kimmel is correct but only because he lives amidst the shards and, like an effete knight on a fluffy unicorn, comes racing, bare-chested, to save men from the pain his very agency tries to inflict upon us.

How do Kimmel and the feminists justify this deconstruction? This is true womansplaining here: they expect men to respect masculinities the way they respect femininities. Feminists are so occupied womanalyzing pluralities they forget that men find truth and comfort in the quest for singularities.

In fact, Raewyn Connell, Kimmel's teacher, first validated the word masculinities. Shortly after declaring the

existence of masculinities, she changed her sex—great for her—and then identified a shard that hurts women. She then described, but never really defined, several of these masculinities based on a shard. However, Raewyn was never a man. She was a transwoman—I am happy she figured out she was female—and this means she had the brain structure of a woman; she validated the same old pluralities and was biologically restricted from envisioning the beauty of a singular masculinity—I get it. Kimmel didn't. Even if, in some ivory tower, one could validate a plural, does it help our sons become men? No, it only builds Kimmel's CV: the more masculinities, the more research papers—yes, we know the game.

But let's check out a few femininities that are valued by feminists—for the fun of it.

Last year, feminists hailed Meghan Trainor's song "All about the bass" as a new anthem. The lyrics were a noble crusade of contemporary feminism. This singer is not bringing Jerusalem back—this soldier is ambitious—she is "bringing booty back." Sir Gawain and the Green Knight, befuddled by this hullabaloo, would lay down their swords and shields and genuflect before the altar of such divine inspiration.

Gloria Steinem clamored upon the altar to inform women that they need a man the way a fish needs a bicycle. In counterpoint, a man needs a woman the way Beethoven needed hearing—he didn't. Newton invented the Calculus, Michelangelo sculpted The David, Dostoevsky wrote "The Brothers Karamazov," truckers drive the rigs, and the United States landed men on the moon and brought them safely home—without women. Gloria Steinem is still a fish. Her protégé, Andrea Dworkin—that captious admirer of men, was still a whale. Gloria swims in an underworld that would be bereft of art and science if not for men, while she informs her sisters there is a special place in hell for them if they don't vote the way she demands. (Actually, it could have been Madeline Albright who said that—heck I don't remember which one said what. You know how it is: once these feminists get old they sound cantankerously alike.)

We also have the feminism of Beyonce, who, in the same release, sings "if he fuck me good, I take his ass to Red Lobster." Later, she takes a bat named "hot sauce" to smash car windows because the ass cheated on her. If this woman stopped excusing her sister for domestic violence she might be able to make peace with her ass. I appreciate the spirit of her songs, but her contradictions inform my compassion for my black brothers who are suffering the arrogance of her misinformation.

Then we have the feminism of the Women's National Soccer Team. They claim they bring in as much money as the men's soccer. The team is inspiring and deserving of accolades—President Obama called them bad asses, but they do not bring in the same money. Their argument is deceitful, if not laughable.

If feminists prefer the plural for femininity, who am I to argue?—but there is one masculinity.

Michelangelo's David

The form of the one masculinity does not hurt or damage men and boys. Men see the one—we perceive it in out mind's eye with both its virtues and vices. Just the other day I took my twelve-year-old son to see the new superhero

movie. Unlike Michael Kimmel, my son knows this movie is silly—but my son is intelligent. When my son imagines having superpowers, he knows he is playing. I do not lecture him that his imagination disrespects women. I guide him to respect the ideal form of masculinity, revealed by superheroes: Newton, Beethoven, Michelangelo and Dostoevsky and the men who collect the trash from our homes. Just because feminists have only fish and whales to admire, does not mean I will shirk from admiring civilization-building masculine achievements. The positive accomplishments of masculinity empowers my son; its negatives keep him from the dark path; and he must see them both as one. We do not deconstruct men; we respect masculinity and its continuous flow into itself through light and dark. A boy's respect for women should follow his respect for masculinity, not precede it and never replace it. I teach my son that the singular form of masculinity is good and he should aspire to it and compete against it, but never deconstruct it or disrespect his fellow man.

Only when it is deconstructed do masculinities becomes toxic. If Michael Kimmel wants to deconstruct it and see a superhero as toxic, we can only laugh at him. Word on the street is that he is now calling for a Holy War: a crusade through the Barbie aisle in Toys R Us. In this sacred battle, I place my bet on Lady Barbie of the Long Legs.

In fact, more word on the street is that the Women's Centers of the country are now in collusion to eradicate toxic masculinities. They're rebooting a classic movie. The female lead (they're considering Gilpin-Faust for the role), facing the carnage of the country's war on women—a carnage leaving homeless women on the street, dirty, drunk, stinking, yelling at passersby and begging for money (truly fiction, this one)—will reissue the famous phrase de la terreur modified for the feminist agenda: "But Luke, darling, I am your mother."

—and Ghostbusters—

I also teach my son and daughter that women and men are strong, good, smart and beautiful and that feminism is a toxic movement of the bowels. Feminists, preoccupied with kicking ass, are growing hysterical. (Have you ever noticed that feminists are obsessed with girls who kick ass, taking asses to Red Lobster, bringing booty back and being badass athletes? What is it with feminists and the rectum?) In the face of war with no defined enemy, armed to the teeth, they are flushed with neurosis.

Men should continue to ignore the word "masculinities:" the word is artificial and ridiculous. There is one masculinity, and, to reclaim the chorus of the ninth, it is joy: "[And] all men will become brothers under [its] gentle wing." Gay and straight men must continue forging final fraternity in respect of masculinity. We should focus on its facets and never dare to define it, but revel in its singular conception; not fear it—aspire to become it and accept when we fail; encourage each other to climb again; turn our ear to a voice for men and the deaf one to feminism.

We are not Beethoven; but, like Beethoven, we are men.

This Week in Stupid (15/05/2016)

AVfM Video Source · 16 May 2016 · Archived copy · Original

Sargon of Akkad gets it all right with respects to the MRM. Reference the last five minutes of his video. EDs

"I don't care how well-intentioned your racism is."

Sargon of Akkad

Dr. Terry Russell of Brisbane, AU "Known Genital Mutilator"

Gary Costanza · 17 May 2016 · Archived copy · Original

Dr. Terry Russell of Russell Medical Centre in Brisbane, Australia has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From his website circumcision.net.au "About:"

"The principal of Circumcision Australia group of doctors is Dr Terry Russell OAM. Dr Russell was the first doctor in Queensland to use the Plastibell device, and he pioneered the use of anaesthetic cream in Australia for a safer, more comfortable circumcision. His research forms the basis for current best-practice.
Since starting the use of topical anaesthetic cream in 1993, the circumcision Australia group of doctors have performed over 38,000 circumcisions using topical anaesthetic cream and the Plastibell. Dr Terry Russell is the only doctor ever appointed a mentor of the R.A.C.G.P for the teaching of circumcision. He has four children and fourteen grand-children of whom he is very proud."

The Plastibell device comes in six sizes (see above) and must fit the boys penis to avoid extra complications, including death. It's terrible that devices like this are legally made to facilitate the illegal, immoral, and unethical practice of cutting and amputating part of an infant's genitals.

Under "Info" we see:

> Circumcision is a simple surgical procedure that removes the foreskin – a sleeve of skin covering the end of the penis. Parents in Australia have the legal right to authorise circumcision. In order to make an informed decision, you must carefully consider the benefits and risks.

It's not a "simple surgical procedure," it's a permanent amputation of an unconsenting infants body part that results in trauma that may affect the boy permanently. The AAP recommends against surgery such as circumcision on infants.

The doctor says "you must carefully consider the benefits and risks," except no one gave parents a right by proxy to force elective permanent surgery on an infant. It's like saying "he's a Democrat" or "he's a Republican" – stupid, right? Except here it's mutilation.

Dr. Russell is not just a provider of circumcisions, he's a big promoter and advocate for MGM. See some of his opinions in this news article at The Courier Mail, "Health officials no longer recommend it, but one doctor says all boys should be circumcised," and this video from 60 Minutes Australia:

https://www.youtube.com/watch?v=oFMivM2beDA

Under "FAQs" we read:

> HOW MANY HAVE YOU DONE AND HAVE YOU HAD ANY COMPLICATIONS?
> Russell Medical centre was the first group of doctor in Australia to research the use of anaesthetic cream in combination with the Plastibell for childhood circumcisions. The results of the research were published in 1996.The circumcision Australia group of doctors have now performed over 38,000 circumcisions for boys of

> all ages using topical anaesthetic and the Plastibell.
> Results after 38,000 (plus) circumcisions:
> There has never been a significant bleed
> There has never been a transfusion
> There has never been a systemic infection
> There has never been a major cosmetic problem
> There has been one minor anaesthetic problem, which resolved spontaneously overnight
> Minor bleeds (drops, not mls) affect about 0.5 % of all boys and are easily treated in house
> Minor infections (purely localised) affect less than 2% of all circumcisions and are always treated in-house and often don't need antibiotics

> WHAT ARE THE RISKS?
> The risks of any surgical procedure are:
> Risk of bleeding
> Risk of infection
> Surgical mishap
> Anaesthetic complications
> The Plastibell technique has proven effective at minimising all these problems.

Risk of bleeding and scarring is 100% and many mangled penises end up causing untold numbers of boys years of discomfort and further surgeries.

Since Dr. Russell has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Russell's practice information follows:

(07) 3349 6444
(07) 3349 7444
info@russellmedical.com.au
www.circumcision.net.au
620 Kessels Rd (via Benaud St), MacGregor QLD 4109

> Dr. Terry Russell of Brisbane, AU "Known Genital Mutilator"https://t.co/FIhghyK1mh @AndreaHardie #MGM #intactivism pic.twitter.com/9aHDvO5bbS
>
> — gary costanza (@jerrytheother) May 18, 2016

Do women really want equality?

Nikita Coulombe · 18 May 2016 · Archived copy · Original

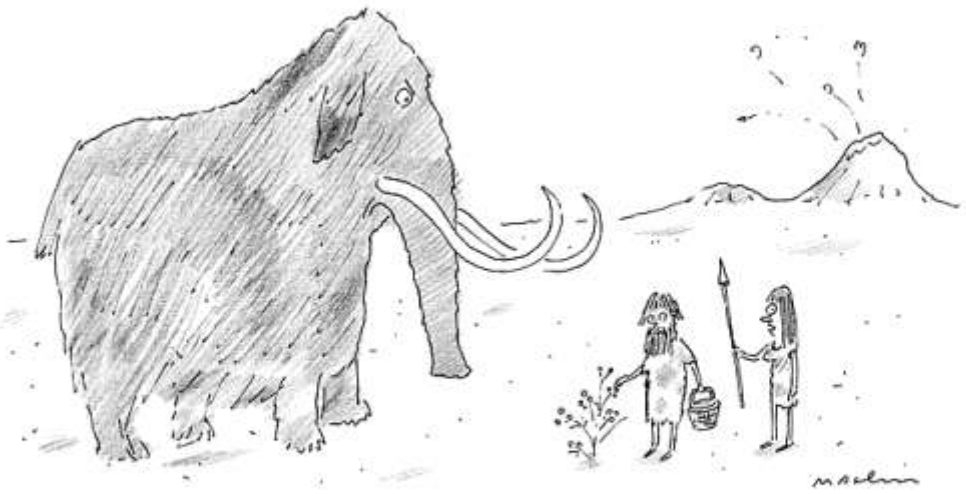

"On second thought—you hunt, I'll gather."

Do women really want equality? It's a question I think every one of us needs to ask ourselves. Because frankly I don't think many of us do, not *real* equality anyways.

Feminists would have us believe that life is so much worse for women than men, that we are weak, and the "patriarchy" is against us, and therefore we deserve all sorts of programs and benefits just to be on a level playing field with men. But the plain fact is: here in the West, we have it pretty great. In many ways better than men. And if we really took a look at men's lives, we might realize that.

Most of us *don't* want to pay half the bill on dates, we *don't* want to work dirty and dangerous jobs, we *don't* want to be drafted if there was a war, we *don't* have to prove to a court that our children need us after divorce, and we *don't* want to serve as unpaid bodyguard or be the first one to go downstairs when we hear a strange noise… and luckily for us, we *don't* have to!

Because men do these things. Voluntarily. Every day. They don't ask for a "thank you" because it is so built-into them to give, to serve. And, although it may surprise some readers, men do these things because they love women. They are doing these things for us so we might love them back.

Should women get paid the same as men for doing the same work? Absolutely. But the supposed "pay gap" debate is full of misleading headlines and unfounded data. Men work longer hours than women do and choose specialties that require more responsibility. For example, more women are now attending medical school than men, but they gravitate towards areas such as pediatrics rather than cardiology and neurosurgery, which carry greater risks and responsibilities, have more demanding hours (see here and here), and as a consequence, pay more.

Institutions are trying to get more women to enter into these intense programs and are confused why they cannot raise their numbers. The reason is – women don't have to, so we don't! The gender divide is actually most pronounced in nations where women have the most freedom to pursue whatever profession they want. There is a greater percentage of female scientists in Russia or Turkey than in Canada or Germany, for example.

[image]

Long-term studies reveal that women prefer more meaningful and connected jobs, which enhance their emotional advantages but "conflict with making lots of money and rising through the ranks," as psychologist Susan Pinker discusses in *The Sexual Paradox*:

> Intrinsic goals such as making a difference, or belonging to a community, are often in direct opposition to extrinsic goals like seeking financial rewards or status… women, on average, are motivated by intrinsic rewards at work… One of [the] findings was that the sway of intrinsic rewards and autonomy on the job rises with a woman's level of education… highly educated women were also more interested in working part-time, thus fueling the opt-out phenomenon in two ways – through their search for inherent meaning at work, and via the amount of time they were willing to commit to their jobs.

And men take less time off from work after having kids – giving them more work experience and thus greater earning potential. In *The Myth of Male Power* Warren Farrell talks about the three options a mother considers when she has a baby:

1. Work full-time
2. Home full-time
3. Combination of the two: work part-time

Men, on the other hand, consider these three options:

1. Work full-time
2. Work full-time
3. Work full-time [work overtime could be another option!]

In general, he says, men learn to love their families by being away from the love of their families while women love their families by being with the love of their families.

Women talk about whether or not to "lean in" or "lean out" while men have never had the option to "lean out." This gives men the financial advantage but cuts them off from giving and receiving love.

In *Father and Child Reunion* Farrell writes:

> Women provided an emotional womb, akin to love; men provided a financial womb, that took them away from their purpose – loving and supporting the family, in order to achieve their purpose – loving and supporting the

> family. Men loved the family by being disconnected: women loved the family by being connected. Traditionally, women's role had the love advantage and the emotional advantage.

Would more women be willing to share their love advantages or share financial pressures with their husbands?

It is one consideration often missing from the pay gap debate – if it were acceptable for men not to have to work so intensely, women could choose jobs where they could make more money. However, that would only happen if women wanted real equality, because men would then have to be valued for more than just their wallets, just as women are.

Yet women largely still want to be with a man that makes more money than them, reinforcing the cycle where she must then take more time out of the workforce than him to care for their children.

In "Why Women Still Can't Have It All," Anne-Marie Slaughter suggested men don't have to make the kind of sacrifices and compromises women make, that the hypothesis that women can have high-powered careers if men are willing to share the parenting load equally "assumes that most women will feel as comfortable as men do about being away from their children, as long as their partner is home with them."

In her follow-up book, *Unfinished Business*, she explains, "women also face much more cultural responsibility to *be* caregivers, and perfect ones at that, than men do. Even in the twenty-first century, America looks askance at any woman who doesn't appear to put her children's care above her professional life."

But who is putting the pressure on whom?

What appears to be a man choosing work over family is more often a man sacrificing his wishes to be with his family for the benefit of his family.

Where a woman may feel she is selfish by spending time away from her children, a man may feel the opposite. Since he is expected to earn more, he feels it would be selfish for him to work fewer hours to spend more time with his kids because he would be taking away financial security from his family.

The average man makes more money than the average woman, but the average man works more hours and is willing to do so because he hopes to be rewarded with love when he picks up the tab.

Meanwhile, women are rewarded with love when they reduce their hours or drop out of the workforce after having children.

Affordable childcare would allow more women to stay in the workforce if they choose to, ensuring less of a pay gap due to work experience. But there is evidence this might not even be enough or the right solution. Even in Sweden, a country with some of the most generous parental leave benefits, women still choose to take four times as much time off from work as men, and some who initially thought they wanted the father to help raise their baby now find themselves "coveting more time at home."

Another concern is how the merging of more traditionally feminine and masculine roles in women and men will affect gender identity and relationship success. The question remains whether or not women would still find their stay-at-home partner as attractive than if he were their stay-at-work partner.

Thus far, it appears this kind of man, often referred to as a "beta male," turns women off. For example, psychologist Lori Gottlieb found the risk of divorce is lowest when the husband earns 60 percent of the income and the wife does 60 percent of the housework, and women report higher levels of sexual satisfaction when there is a more traditional division of chores.

In other words, equal opportunity does not necessarily produce equal results, and economic shifts and socially prescribed relationship changes towards "sameness" do not necessarily result in sexual attraction and relationship success, which cannot be forced.

Being a man and a stay-at-home partner is not seen as valuable and does not communicate alpha male behavior,

which many women are attracted to. Indeed, even as women become more financially independent, they want an older and wealthier male partner.

The stakes have been raised, not equalized, by the women's movement, at least for men. And men will carry whatever currency women are accepting – meaning they will adapt to whatever system rewards them.

Children get these messages about reward and the value of a father's love in subtle ways. For example, in the *Harry Potter* book series, despite both James and Lily (Harry's parents) giving their life to save his, only his mother gets the credit.

When Harry is an infant, the evil wizard Lord Voldemort descends on the family's hiding place because of a prophecy that Harry will grow up to destroy him. James yells at Lily to take Harry and flee so that he can hold Voldemort off. He dies protecting them, and then Lily dies protecting Harry, but because of her love, Voldemort's killing curse backfires and irreparably damages him, leaving Harry with the famous lightening bolt shaped scar on his forehead.

The primary message is that love is stronger than hate. The secondary message is a mother's love is more powerful than a father's, and a mother's death more profound.

Nobody talks about the secondary message because it is so ingrained. What is surprising is given the popularity of the series, few readers took issue with the fact that James and Lily's actions had the same consequence yet her sacrifice was worth more. It is just one of many instances of a male's purpose being seen as secondary to the mother-child connection.

The message boys are still getting is that they must provide financially to remain relevant. On some level boys know that a man with little-earning potential is less likely to find a desirable partner and is more likely to get divorced; they know that a significant portion of their value and desirability is directly linked to their earnings potential (see here and here).

Boys also catch on to the stigma against stay-at-home fathers – a recent Pew Research survey revealed that 51 percent of people say children are better off if their mother stays at home while just 8 percent feel the same way about fathers.

That is probably why women comprise the majority of college graduates, yet men are still the majority of STEM majors.

Based on the proportions and differences in earnings, at first glance, it could look like discrimination against women, yet both sexes knew beforehand that going the STEM route would most likely lead to a higher income.

One reason why men and women differ in major choice is that they simply have different preferences. For example, men would rather work with inorganic materials while women prefer to work with living things and mathematically gifted women are more likely than mathematically gifted men to have strong verbal abilities, giving them a wider range of career choices.

Another reason men and women differ is that more often men have to pay their own way. The trend of parents spending more on their sons' education in the 1970s not only equalized in the 1990s but was reversed by the late 2000s; parents now spend about 25 percent more money on their daughter's education than their son's.

Also, there are plenty of scholarships offered to people of all sexes and ethnicities, but more scholarships – both academic and athletic – are offered exclusively to women than to men. For example, on scholarships.com – one of the most popular sites in which to find and apply for scholarships in the US – women's scholarships outnumbered men's four to one.

Women have other advantages when it comes to health and well-being. All around the world women outlive men. Slightly more men are diagnosed with prostate cancer than women are diagnosed with breast cancer, yet breast cancer research is supported by federal spending over prostate cancer at a ratio of nearly two to one (see here and here). Men die at higher rates from nearly all the top fifteen causes of death; the largest differences are in diseases of the heart, suicide and fatal injuries sustained from unintentional accidents. Men also outnumber women in dangerous jobs. Ninety-two percent of work fatalities in America were men. Construction accounted for the most deaths, with the majority of accidents occurring from falls and slips.

Women are more likely to have suicidal thoughts than men, but suicide is four times higher among men, representing four out of five in the US. In fact a half million male suicides could have been prevented in the last 15 years – about the same amount of people that have died in the US AIDS epidemic to date. And men account for both the majority of the sheltered and unsheltered homeless. This includes male veterans, who make up a sizeable portion US homeless population.

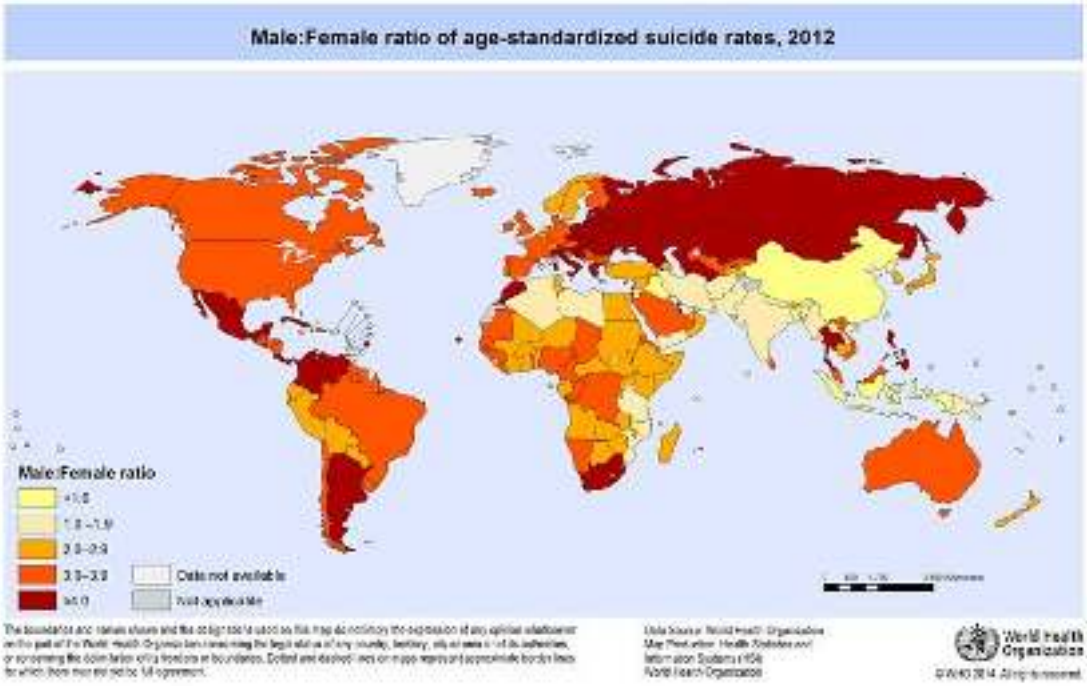

In other words, many men are invisible. When men are not actively contributing to the system, the system forgets about them. The "patriarchy" then, doesn't care about men either. As psychologist Roy Baumeister said, "What seems to have worked best for cultures is to play off the men against each other, competing for respect and other rewards that end up distributed very unequally." Whereas women get rewarded for "being" men get rewarded for "doing" – "Men have to prove themselves by producing things the society values… That basic social insecurity of manhood is stressful for men… but that insecurity is useful and productive for the culture, the system."

Women live in a much friendlier, much less cutthroat world. As a woman, when I walk down the street, I can smile at people and they will smile back. I can smile at children, and no one thinks I'm a pedophile. If I cry people will comfort me. If I feel discriminated against people will help me. If I get sexually assaulted people will believe me – unless evidence proves otherwise. Men cannot say the same thing.

You know what's worse than catcalling? No one ever asking you out. Never feeling desirable. Always having to take the initiative sexually and getting rejected most of the time. One of the luxuries of being a woman is that we don't

have to ask for affirmative consent because we don't have to take the initiative and therefore are not held responsible or accountable for anything that happens. Sure I am smaller and more physically vulnerable, but at any point I can accuse any man of saying something sexist or touching me in an inappropriate way and he could lose his job and family. He is guilty until proven innocent. Even if he's found innocent, I would face no repercussions.

Ultimately, if we actually wanted equality we would be asking men what life is really like for them. Because as long as male roles are limited, female roles will be limited, too. If we actually wanted equality, we would be talking about equal responsibilities alongside equal rights; we would be having honest conversations around biological differences and attraction. Until we do these things, we will find ourselves in a continual gridlock, complaining about such trivial things as manspreading and wondering why we can't have it all while mistakenly believing men do.

All Aboard for Trans Central Station! – Paul Elam is Joined by Zander Keig, Theryn Myer and Blaire White

AVFM Hangouts · 20 May 2016 · Archived copy · Original

The news cycle has been alive lately with transgender issues. President Obama threatened to withhold funding from schools who don't allow people to use restrooms according to their gender identity. Almost immediately half of what passes for conservative America reacted by showing how much they hate and fear men.

Angst-ridden citizens from coast to coast are standing in line for their turn at the fainting couch, terrified that our decent womenfolk are at risk from encroaching biological males.

It's a sad and beautiful country.

Fortunately, we menfolk needn't worry. Or so it would seem by the lack of concern from politicians and pundits who are convinced that women are in grave danger.

This, and much, much more will be the topic of discussion on a special AVFM Hangout, with Paul Elam hosting a panel of three people who happen to be transgender.

Paul is joined by Zander Keig, Theryn Myer and Blaire White for an in-depth discussion of the emerging transgender political movement and how it impacts the dialogue about men and boys.

That happens on Saturday, May 21 at 5:00 PM Pacific, 7:00 Central and 8:00 Eastern, here on A Voice for Men.

Chasing the dragon

Peter Wright & Paul Elam · 20 May 2016 · Archived copy · Original

Many students of sexual politics posit the "scientific" notion that our culture of extreme gynocentrism is a basic biological reality; that we should either get with the program and enjoy it or bow out in a nihilistic fashion.

An alternative explanation of gynocentrism suggests it is merely an exaggeration of human potential; one that leads to social and reproductive failure despite common beliefs.

The bioscience lexicon can be helpful in understanding this.

A superstimulus refers to the exaggeration of a normal stimulus to which there is an existing biological tendency to respond. An exaggerated response, or, if you will, *superresponse*, can be elicited by any number of superstimuli.

For example, when it comes to female birds, they will prefer to incubate larger, artificial eggs over their own natural ones.

Large, colorful eggs are a superstimulus. Leaving real eggs out to die is the superresponse.

Similarly, humans are easily exploited by junk food merchandisers. Humans are easily trained to choose products that cause heart disease, diabetes, and cancer over the nutritious food they evolved to eat and thrive on, simply by playing tricks on the taste buds and manipulating the starvation reflex.

Sugar and refined carbohydrates are superstimuli. Consuming toxic substances is the superresponse.

The idea is that healthy human behavior evolved in response to normal stimuli in our ancestor's natural environment. That includes our reproductive instincts. The same behavioral responses have now been hijacked by the supernormal stimulus.[1]

From this perspective, we see that a superstimulus acts like a potent drug, one every bit comparable to heroin or cocaine which imitate weaker chemicals like dopamine, oxytocin, and endorphins, all of which occur naturally in our bodies.

As with drug addictions, the effects of *superstimuli* account for a range of obsessions and failures plaguing modern man – from the epidemic of obesity and obsessions with territoriality to the destructive, violent and suicidal behaviors central to our modern cult of romantic love.

An interesting tidbit about superstimuli of manufactured narcotics is the phenomenon known as "chasing the dragon." It is a term that originated in the opium dens of China, and it refers to what happens the first time a person inhales opium vapor. The resulting euphoria is complete, even magical — the first time.

Subsequent to that, the user tries again and again, with ever-increasing amounts of the drug, to re-create that first blissful high. They can't do it. The brain is now familiar with the flood of manufactured opiates. The user gets high and very addicted, but the magic of the first experience is an elusive butterfly.

They pursue it, though, with all their might, chasing the dragon they rode in their first experience.

We see a similar phenomenon with men trying desperately in their relationships with women to be rewarded with

redeeming love, sex and approval, through the use of romantic chivalry. It sends them, like an addict, traveling the path of a Mobius strip, going in circles, chasing the dragon.

There is little doubt in our minds how this happens.

Here are three examples of human superstimuli, and how they are used to elicit a destructive superresponse in the human male.

1. Artificially manufactured neoteny

Neoteny is the retention of juvenile characteristics in body, voice or facial features. In humans, neoteny activates what is known as the parental brain, or the state of brain activity that promotes nurturance and caretaking. The activation occurs through something called an innate releasing mechanism.

A classic example of an innate releasing mechanism is when seagull chicks peck at the parent's beak to get food.

Each adult seagull has a red spot on the underside of their beak, the sight of which instinctively triggers, or releases, the chicks to peck. It is the innate releasing mechanism.

This innate releasing mechanism, of course, is essential to the survival of seagulls, and there is something like it to be found in all birds and mammals — any creature that cares for its offspring. In mammals, juvenility is one of the innate releasing mechanisms that unconsciously determine our motivations to protect and provide, thus ensuring the survival of the species.

Juvenile characteristics in humans, however, can also be manipulated to garner attention and support that far exceeds the demands of survival.

In particular, neoteny is exploited by women to gain various advantages, a fact not lost on medical doctor and author Esther Vilar, who writes:

> Woman's greatest ideal is a life without work or responsibility – yet who leads such a life but a child? A child with appealing eyes, a funny little body with dimples and sweet layers of baby fat and clear, taut skin – that darling minature of an adult. It is a child that woman imitates – its easy laugh, its helplessness, its need for protection. A child must be cared for; it cannot look after itself. And what species does not, by natural instinct, look after its offspring? It must – or the species will die out.
>
> With the aid of skillfully applied cosmetics, designed to preserve that precious baby look; with the aid of helpless exclamations such as 'Ooh' and 'Ah' to denote astonishment, surprise, and admiration; with inane little bursts of conversation, women have preserved this 'baby look' for as long as possible so as to make the world

> continue to believe in the darling, sweet little girl she once was, and she relies on the protective instinct in man to make him take care of her." [2]

Zoologist Konrad Lorenz discovered that images releasing parental reactions across a wide range of mammalian species were rounded heads and large eyes (left), compared with angular heads with proportionally smaller eyes that do not elicit such responses.

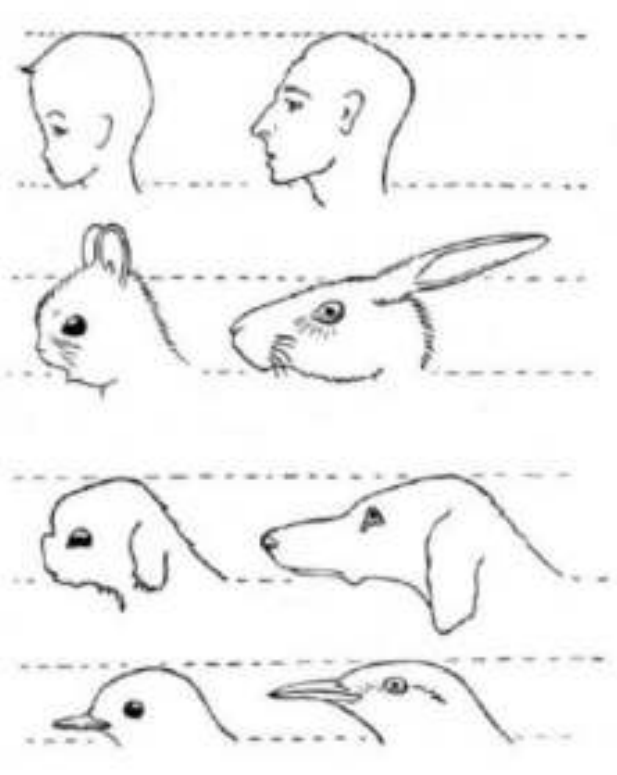

Compare Lorenz's images on the left with images of skilfully applied eye makeup above by the modern woman in search of romance. The many colored eyeshadows, eyeliners, and mascaras, not to mention the hours practiced in front of the mirror opening those eyes as wide as possible and fluttering – all designed to spur the viewer's paleo reflexes into action.

Neotenic female faces (large eyes, greater distance between eyes, and small noses) are found to be more attractive to men while less neotenic female faces are considered the least attractive, regardless of the females' actual age.[3] And of these features, large eyes are the most effective of the neonate cues[4] – a success formula utilized from Anime to Disney characters in which the eyes of adult women have been supersized and faces rendered childish.

2. Exaggeration of sexual qualities

Clothing and postures which exaggerate the hips, thighs, ass, breasts have been cultivated for millennia.

The cut, color, and drape of clothing; the underwear, corsets, lingerie and the shoes, hats, jewelry and other accessories make for a long study in the evolution of fashion – and in terms of sexuality they stand for nothing less than superstimuli designed to elicit an overload of sexual attraction in the viewer.

Perhaps more interesting on the enhancement front is the arrival of plastic surgery designed to transform the body into a theater of superstimuli, sometimes with grotesque, even fatal results. Such is the risk invited and embraced in the pursuit of enhanced sex-appeal.

Breast implants, butt implants, botox injections, nose jobs, tummy tucks, facelifts – all designed for enhanced sexuality, and even more importantly, enhanced power and control.

3. Artificially intensified pair-bonding drive

We have all heard the advice of the seasoned matron to younger women; “Don’t turn your love on like a tap or he will lose interest – withhold some affection and you’ll always have him begging for more.”

This message is now so widespread that animal-training techniques are being redeployed by women who wish to control their man’s attachment needs. In How to Make Your Man Behave in 21 Days or Less Using the Secrets of Professional Dog Trainers we read,

> Consistently a dog is “nicest” when he wants to be fed. Then he becomes all wags and licks. A known trick for keeping a dog on his best behavior is to just fill his bowl halfway so he’s yearning for more.
>
> Same goes for his appetite for affection. Keep him in constant emotional hunger for you and he’ll be more attentive and easier to control.

As cruel as it sounds, withholding affection, sex, approval and love have become part of women’s repertoire of superstimuli used to coerce men into service. Perhaps there was a time when that service could have been considered an appropriate response to a survival oriented stimulus. Now, however, it has been replaced by superstimuli and male service has degenerated into a destructive superresponse.

Such dating advice for women abounds on the internet with the aim to intensify a man’s desire by turning a secure bond, a necessity for healthy relationships, into a brass ring. Only on the ride of romantic chivalry, like all carnival sideshows, the game is rigged. The brass ring remains ever just out of reach.

Men’s basic human need for love, acceptance, and security, is frustrated, leaving them in a perpetual cycle of deprivation.

Indeed, it is one of the core principles of romantic love to keep the bond in the realm of tantalizing denial, and men, therefore in constant readiness to be manipulated and used.

The word tantalizing comes from the Greek story of Tantalus. Tantalus, as the fable goes, offended the Gods. His punishment was to be placed in a river with the water up to his neck. A tree full of ripe, red apples leaned toward him.

The Gods afflicted him with a raging thirst and hunger. When he bent his head down to slake his thirst – the waters receded. Likewise, when he reached up to grab one of the apples, the branch recoiled higher and out of his reach.

Women are socialized to tantalize men with the possibility of pair-bonding, to keep fruit of love ever out of reach, and to further muddy the waters with the dictates of romantic chivalry.

If you want that pair-bond, which is to say if you want to be more tantalized, you had better greet her with flowers, hold the door open, and of course pick up the bill.

Be prepared to live that way for the rest of your life, exiled to the river with Tantalus, ever thirsty and hungry. In modern times, simple attachment is transformed into something complex – an impulse now guided by customs of a romantic chivalry, designed to tilt maximum power toward the woman.

Even when the pair-bond is supposedly attained, you may still experience the withdrawal of love, sex and approval as a method of control. It can even be worse once bonded than during the courtship process.

Such behavior from women is not a simple, innate reflex, but one in which they are culturally educated and socialized. Most girls become fluent in the game of inclusion and exclusion, in groups or among friends, well before the reach the age of 10 and the meta-rules learned there reappear again in popular dating advice – rules designed to meddle in the attachment security we social creatures would otherwise enjoy sans the manipulations.

The rules for women resonate shamelessly throughout an entire genre of literature:

- Keep an air of mystery
- Only put in 30 percent effort
- Make him come to you
- Never see him with less than 7 days notice
- Never call him unless returning a call
- Never return a call or text immediately
- Make him approach you
- Don’t call back immediately. You are a girl in demand.
- End call first after 15 minutes ALWAYS. (Even though it sucks. He will call you more.)
- Even if you are not busy, pretend like you are

Those items are the product of a cursory scan of just two internet dating sites with advice for women. They are not, however, an invention of the information age. They are the long codified expressions of what women have been taught, from generation to generation, since the advent of romantic chivalry.

They are obedience training basics for conditioning the romantically chivalrous man — superstimuli, powerfully effective in eliciting a superresponse. In this case, servile, blind sycophancy from weak, non-introspective men.

Romantic Love

Romantic love can be reconceptualized as a cluster of superstimuli, with each facet driving the human nervous system into over-excitement. That excitement tends to negatively impact men's long-term welfare. The damage is not contained there. Our social and familial world is disintegrating rapidly under the excesses and toxicity of romantic love. In a way, romantic love has become one of the most anti-human exploitations of human biology to ever grace our species.

To understand where this originated we need to take a brief look at the history of romantic love, previously called courtly love, to show that the same elements were already at work at its inception. As laid out in great detail by medieval forebears, the literature reveals the same exaggerated neoteny, enhancements of sexuality, and the same obsessions surrounding control of romantic attachment.

While the neoteny ploy has been in operation at least since ancient Egypt in the form of colored eyeshadow and eyeliners, the practice gained greater popularity after the Crusaders found eyelid-coloring cosmetics used in the Middle East and who spread the practice throughout Europe.[5] By the Middle Ages, European aristocrats were widely using cosmetics, with France and Italy becoming the chief centers of cosmetics manufacturing, including the use of stimulant compounds like Belladonna (Italian name meaning "beautiful woman") that would make the eyes appear larger.[6]

Thus neoteny, manufactured by artisan techniques, became the cultural inheritance of each successive generation of girls who were – and still are – taught the art of applying and then displaying makeup, especially to the eyes. Such practices probably encouraged praises of women's eyes in troubadour poetry, such as we read by the poet Ulrich von Liechtenstein in his autobiography titled *In The Service of Ladies*. There we read;

> The pure, sweet lady knows well how to laugh beautifully with her sparkling eyes. Therefore I wear the crown of lofty joys, as her eyes become full of dew from the ground of her pure heart, with her laughing. Immediately I am wounded by *Minnie*."

Translated from the French: "How extraordinary! This morning I tied a knot and this evening there is a bow."

Clothing too was always used to enhance sexuality, however fashions didn't change much over the course of millennia and their sexual utility was not fully realized. The beginnings of frequent change in clothing styles, along with recognition of their multitude ways of enhancing sexuality, began in Europe at a time that has been reliably dated by fashion historians James Laver and Fernand Braudel to the middle of the 14th century – a period when sexualised items like lingerie and corsets began their rise to fame.[7]

Jane Burns PhD adds further evidence of clothing's role of sexually empowering medieval women in her book *Courtly Love Undressed: Reading Through Clothes in Medieval French Culture*.[8]

As mentioned earlier, the most powerful of romantic love's tricks was the tantalizing of men with a promise of attachment, a goal that would remain largely out of reach. Stories of the troubadours attest to a hope-filled agony that plagued the male lover, with men dwelling in a strange kind of purgatory in waiting for a few "solaces" from the beloved.

The medieval love-game went into full swing when codes of romantic conduct encouraged a toying with the two extremes of acceptance and rejection. Compare the above list of dating rules with the following list from The Art of Courtly Love – a love manual widely disseminated in the 12th century:

- Love is a certain inborn suffering.
- Love cannot exist in the individual who cannot be jealous.
- Love constantly waxes and wanes.
- The value of love is commensurate with its difficulty of attainment.
- Apprehension is the constant companion of true love.
- Suspicion of the beloved generates jealousy and therefore intensifies love.
- Eating and sleeping diminish greatly when one is aggravated by love.
- The lover is always in fear that his love may not gain its desire.
- The greater the difficulty in exchanging solaces, and the more the desire for them, and love increases.
- Too many opportunities for seeing each other and talking will decrease love.[9]

Shakespeare's most romantic of plays tells the same story, with Juliet keeping her lover midway between coming and going, between stable pair-bonding and the single life. Here Juliet tells her obedient lover;

> 'Tis almost morning. I would have thee gone.
> And yet no further than a wanton's bird,
> That lets it hop a little from his hand
> Like a poor prisoner in his twisted gyves,
> And with a silken thread plucks it back again,
> So loving-jealous of his liberty.

To which Romeo replies, in accord with the expectations of romantic love;

> I would I were thy bird.

Following this little detour into history we now come to a final juncture of this article where we ask Aristotle's million dollar question – *that for the sake of which.* To what end are these superstimuli employed?

Many would offer the clichéd answer that such practices garner "reproductive success," that the woman employing them gains a quality mate and produces offspring to perpetuate the species. But this explanation is too simple. For starters, there are other aims of a human life than reproduction; such as garnering of food resources, securing wealth, attachment needs, or of securing narcissistic gratification for a woman who may never intend to have

offspring – the resources garnered via her carefully orchestrated superstimuli can serve other ends.

Moreover, it appears not to have entered the minds of the reproduction enthusiasts that such strategies may, in fact, be deleterious to reproduction – all one has to do is look at the failing relationships everywhere, lowering birth rates, and decaying societies in the West that do not portend a future of success riding on the back of the superstimuli we've grown so fond of exploiting.

Narcissistic gratification is certainly one motive we've under-emphasized in our focus on reproduction, though it too is not the final motive. There can be nothing more gratifying to the narcissistic impulse than to wield power – as do most women – and to this end superstimuli places immense power in their hands.

Narcissistic indulgence may well be a heavily socialized trait in modern women, but it also proves to be a short-term windfall with not so gainly long-term results. Evidence shows that the misery index for women has risen sharply in the age when they "have it all."

To summarize all that we've said, the extreme gynocentrism we live with today is a freak, a Frankenstein that on some level should not be, or at least should not be any more than the super-sized Cuckoo chick that swells in the nest of a tiny finch. It's an event that our systems were not specifically designed for – yet we remain caught in the insoluble loop of desire that keeps it going.

We might think of it as a propaganda campaign every bit as strong as those used during the world wars to target our territorial reflexes, only this campaign has been in continual use and refinement for the last 900 years.

Whatever gynocentric impulse lies buried in our nervous system, it has now been supersized, and we continue to supersize it with ever more refinements of superstimuli. But if we regain our awareness we might, just might, kick this Cuckoo's egg out of our biological nest – that can begin by recognizing that we have been hypnotized and deciding that we no longer wish to indulge it.

It's as simple as choosing not to chase the dragon, but to slay it.

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Cuckoo image by vladlen666 – Own work, CC0,

Major Christian “Kit” Martin is acquitted of child sex abuse

Paul Elam · 20 May 2016 · Archived copy · Original

U.S. Army Major Christian “Kit” Martin is Acquitted of Child Sex Abuse Charges at Fort Campbell Court-Martial – Million Dollar Plus Persecution Effort by Corrupt JAG, Only Results in Misdemeanor Convictions. PE

In an update of a story we have brought to you here and extensively covered by the National Coalition for Men, Decorated U.S. Army Apache Helicopter Pilot, and Iraq combat veteran, Major Christian “Kit” Martin of the famed and historic 101st Airborne Division at Fort Campbell Kentucky has been acquitted of all invented and manufactured child abuse sex-related charges in court-martial that concluded on Friday, May 13, 2016.

Major Christian “Kit” Martin

The National Coalition for Men has recently reported that Major Martin was convicted of two counts of simple assault and two counts of mishandling classified information.

In the NCFM post, they reported on the extreme efforts that corrupt Fort Campbell JAG prosecutors, Major Jacob Bashore and Major James Garrett pulled every sneaky and sleazy legal trick and maneuver out of their “convict by any means necessary” playbook. They also posted a litany of facts and evidence that was kept from the eyes and ears of the courts-martial (jury) panel. Please go the NCFM post and related articles which contains a very detailed listing of things that were kept out of the proceedings.

Joan Harmon-Guerra

What is very telling, is that Bashore and Garrett in a last second effort to save their case pulled out a dirty little trick. Moments before the court-martial was to begin on Monday, May 9th; they dropped all sex-related charges pertaining to Major Martin's primary false accuser; his convicted felon, bigamist, sociopathic lying ex-wife; Joan Harmon-Guerra.

By dropping all charges pertaining to Harmon-Guerra, the JAG prosecutors tactically prevented the introduction of her vast three-decade-plus history of frauds, false allegations, abuse, coaching her kids to lie under oath, and assorted state and federal crimes.

So ferocious was the determination to convict Major Martin of "something," that corrupt prosecutors Bashore and Garrett made a spectacle of themselves in court; objecting to the majority of facts and evidence that Major Martin's civilian defense counsel; R. Tucker Richardson and James Phillips, attempted to introduce, and sought to mislead the panel, that court watchers reported that even some of the panel members turned their heads, and raised their eyebrows in disbelief. What was also very troubling, was the fact that the judge; Colonel Michael Hargis allowed the prosecutors to get away with it.

James Phillips

R. Tucker Richardson

Consequently, the jury only heard a smidgen of the history of Harmon-Guerra and her attempts to destroy Major Martin by inventing salacious sexual misconduct allegations including related allegations against her three kids from two different fathers.

The jury was not able to see a 2012 video from Christian County Court where Harmon-Guerra petitioned for a restraining order against Major Martin, where testimony was presented that when Harmon-Guerra; upon being told by Major Martin that he wanted a divorce, proclaimed;

"If you divorce me, I will ruin your life; I know how to do it."

To the many U.S. servicemen who visit this site, let those words sink in. This kind of fiasco; a million dollar plus tax payer funded persecution to any and all who are simply accused of domestic violence or sexual misconduct is awaiting you. This is evident in the last 7 ½ years where allegations of DV or sex assault in the military will result in a court-martial, regardless of truth or validity. Conviction is the goal, by any and all means, expense and effort will be employed to achieve that goal.

One allegation from a vindictive soon to be ex-wife being asked for a divorce, or one phone call from an angry girlfriend who gets dumped by a serviceman, is all that is needed to set in motion the full military machine; complete with a small army of lawyers, advocates, government paid hack experts who will employ all kinds of "counter-intuitive" slash, psycho-babble bullshit, hypnotists, tarot card readers and a host of others to ensure a conviction. What will the military try to squeeze in next; testimony from a VooDoo High Priestess to try to convict?

What the jury was also prevented from seeing in that video, was testimony from a Kentucky Legal Aid attorney who just happened to be in the hallway, just outside of that courtroom who was there on an unrelated matter. This legal-aid attorney overheard Joan Harmon-Guerra's kids in a nearby waiting room, discussing their testimony. That was substantiated by another witness who testified hearing the kids stating things such as "we have to get our stories straight," "this is what mom wants us to say," and various similar statements.

Christian County Family Court Judge Jason Fleming denied Harmon-Guerra's restraining order petition declaring that Harmon-Guerra was "not credible" and that she was guilty of witness tampering by coaching her kids to lie on the stand.

Here is one very good thing that should cause all readers to shout out a very loud,,,,,

"Ha… Ha-Ha… Ha. Ha. Ha!!!!!"

Since Major Martin **WAS NOT** convicted of any child sex offense, and corrupt rocket-scientist prosecutors Bashore and Garrett dropped all sex-related charges pertaining to sociopathic liar Harmon-Guerra, she lost out on

over 250K in transitional compensation benefits over the next five years.

Harmon-Guerra's tax payer funded lottery ticket was just made null and void.

Let's all shout that out again so they can all hear it in Kentucky.

"Ha… Ha-Ha… Ha. Ha. Ha!!!!!"

Perhaps, this laugh would be more appropriate.

https://www.youtube.com/watch?v=WofqmWpXJZ8&ab_channel=toper997

Despite being acquitted of any felony, Major Martin was sentenced to three months confinement, a loss of retirement benefits and a dishonorable discharge. As of now, that confinement will be at Leavenworth unless there is a last-minute change.

To show the callousness and vindictiveness of the corrupt prosecutor. Major Jacob Bashore, who by the way, was the same prosecutor who persecuted another innocent soldier, Army Special Forces Sergeant First Class Kelly Stewart and the subject of the book "*Three Days in August*," by investigative reporter Bob McCarty, slid lower than whale shit.

During the very contentious and argumentative sentencing hearing on Saturday, May 14th, the corrupt Bashore argued feverously for a sentence of five years in Leavenworth, even though under the provisions of the Uniform Military Code of Justice (UCMJ) only calls for a penalty of no more than 180 days in confinement. Major Martin only got 90 days, but it was a little different from what Bashore was initially seeking; 58 YEARS.

The despicable Bashore and the buffoonish Garrett were not yet finished demonstrating their reprehensible conduct. As things got heated and in a blistering and desperate insult, they blurted out some very private, personal and sensitive information concerning the family of Major Martin's fiancé, causing those in the courtroom to gasp in horror.

We have not heard from Major Martin's fiancé or family on this issue, but we would assume that the lawyers are lining up right now to sue the Army, and Majors Bashore and Garrett, personally for this intentional and outright violation of the Privacy Act of 1974. We hope that the result will be that Bashore and Garrett serve 58 years in Leavenworth and are left penniless, just as they tried to inflict on Major Martin.

The vindictiveness of Bashore was still not over after the sentencing hearing.

On a day which should have been a celebration, was a day of sadness for Major Martin's entire family. At the conclusion of the hearing, he was ordered into custody and was to be transferred to a local facility pending transfer to Leavenworth.

The celebration that the Martin family was supposed to enjoy was the wedding of Major Martin's daughter. At nearly the precise moment that his daughter was walking down the aisle, WITHOUT her father by her side; a once in a lifetime moment, Major Martin was probably riding in a jail van, dressed in a jumpsuit and on his way to a local lock-up.

YOU,,,, MAJOR BASHORE,,,, and we know you will be reading this, are the lowest form of despicable excrement in the Army, an embarrassment to all who serve proudly with courage and honor. You robbed Major Martin of his dignity, and freedom based on the delusional claims of a proven sociopathic liar and for you own self-serving interests, but you also robbed an innocent young woman of a once in a lifetime and touching moment. We would like to say shame on you, but do it in a most expletive-filled manner that we really can't put in print.

Question: Can you Identify Major Jacob Bashore?

If you answered, all of the above, you would be correct.

In a very rare move, retired Major Glenn McDonald, Editor of Military Corruption dot-com, in his coverage of Major Martin's story has placed Major Jacob Bashore on his infamous "Hall of Shame." Please feel free to go to the site and review the related articles.

It would seem as though Bashore's vindictive actions are most likely due to the fact that his name has been plastered all over the Internet from multiple sources and in books as the epitome and poster child of the self-serving, politically correct, black-hearted prosecutor who is fully willing and prepared to do the bidding of the rape hysterics. Truly a corrupt prosecutor who is void of ethics, conscience, and who is a disgrace to the military and legal profession.

So dear readers, after reading and absorbing all of the multiple and epic material concerning Major Bashore; where do you think he belongs?

1. A military courtroom, or
2. Disbarred and in solitary confinement at Leavenworth???

The non-profit, "Save our Heroes," has re-posted the latest NCFM article and in less than 18 hours, had over 8,000 views. Military Corruption dot-com, just with its last two articles about Major Martin's case has received over 300,000 views in just over 48 hours, including more than 50 from dot House IP addresses, so it would seem that folks are reading and are reaching out to their elected representatives.

Although this was a tremendous outcome for Major Martin and his family, he still was convicted of misdemeanors as the defense was hampered at every juncture.

His family is thankful that he is not spending the rest of his days behind bars for crimes that he did not commit. But

are also very disappointed that a stellar and distinguished career has been left in shatters by a sociopathic lying ex, and a military IN-justice system that by design seeks out to convict any and all allegations of this nature, even in cases, such as this one, where it is known by everyone that the allegations are simply not true.

This is a purging of our male service members. Perhaps, we should all call on our elected representatives to purge the cowardly commanders who facilitate these injustices as well as their lackey JAG prosecutors who carry them out.

There is one thing that Bashore and Garrett were successful at. They are successful at igniting the fire in the bellies of supporters, advocates, families and others to use this case example as a catalyst for reform.

Although this a partial victory for Major Martin and a partial loss, it could have been much worse. The bigger picture and the bigger problem, and what one has to consider is that this kind of persecution is not unusual; in fact, it is the norm; it is standing operating procedure (SOP). That sort of abuse is so endemic and systematic; it appears to be viewed as normal.

The hysterical screeches, screams, and demands by the likes of the Gillibrands' and McCaskills' for more and more convictions, convictions, convictions, are missing the most important element and something that we will never hear from their mouths. How about we determine whether or not an actual crime has been committed first before we start pounding our shoes on the desk in a demand for more convictions? Yeah, I thought so. That little thing is absent from the polluted and diseased gray matter in their craniums.

Even though Major Martin had competent legal counsel in the form of Mr. Richardson and Mr. Phillips, the legal shenanigans and wrangling employed by JAG prosecutors left them little room to get the truth out, and to the eyes and ears of the jury.

One can only wonder of the injustices that are inflicted upon those male service members of lower rank who do not have the support mechanisms and financial resources to adequately defend themselves. If this is any example, our military correctional facilities must be brimming with the wrongly convicted.

Perhaps a Revolution against this witch hunt is in order?

Publishers note: Please help support Major Martin's family during this very difficult time. PE

Demographics: Divorce rape

AVfM Video Source · 20 May 2016 · Archived copy · Original

Those who purport to be concerned about the demographic trends of Europe should widen their horizons. Mass immigration is just one factor. Other issues that precede that are also relevant factors. And one such aspect is the issue of divorce rape – still widely practiced in most countries of Europe, even after 10 years since the European Court of Human Rights handed a binding decision to reform this aspect of law.

Lucian Vâlsan gets into this aspect with an unapologetic analysis.

You can subscribe to Lucian's Freedom Alternative, here.

Lucian will be speaking about ideology and the driving forces of bad policy at the upcoming International Conference on Men's Issues. You still have 16 days to get your own ticket.

Women's Studies Must Die – TFF Episode 31

AVfM Video Source · 20 May 2016 · Archived copy · Original

In Episode 31 Professor Fiamengo makes the bold claim that it is time to eliminate the Women's Studies department at every university. Academia is a place for academics and Women's Studies is an ideological movement, not a legitimate academic pursuit.

StudioBrule

Formulating the new Male Studies curriculum

Tim Patten · 23 May 2016 · Archived copy · Original

I recently submitted an article about women who sexually assault and rape boys and young men to *Feminist Wire*.[i] Naively, I expected the magazine would jump at the opportunity to address this growing threat by publishing what I had written. Instead, they rejected my work, offering up the following excuse:

> We recognize and agree that sexual violence against boys and men are an important and necessary feminist issue. However, we are concerned with the framing of this piece, which focuses on the "flip" ("women do it too") that doesn't account for the dominant power relationships and contexts of institutionalized sexual violence that affect women, men, and transgendered persons. In framing it as "women rape, too" without an engagement with the feminist work that talks about sexual violence as a structural white-hetero-patriarchal practice that affects everyone in different ways, it reads like a denial of women's experience with violence as a way to make visible men's and boys' experience.

Their rejection inspired me to revisit a subject that I've looked at previously. In essence, like the modern day scientists who are brainstorming new theories about modeling dark energy, I felt it was time to consider a fresh approach to the male studies curriculum

The critical gendered lens

When freshmen sign up for a college-level humanities course oriented toward feminism, women's or gender studies, they are urged to examine relationships between heterosexual and homosexual individuals through a "critical gendered lens."[ii] These classes, typically filled with women, LGBTQ individuals, and a few heterosexual men, are predicated on an examination of gender identification and how identity intersects within other social collectives of power and privilege.

From the outset, attendees are immersed in discussions about the dark side of gendered violence, which is defined as intimidation; emotional, verbal and physical abuse; sexual assault; rape; and the murder of women. Approved textbooks "confirm" the pervasiveness of this far-reaching problem, characterizing it as fact. *Gender and Communications* maintain, for example, that up to 70% of women will suffer from "systematic gendered violence.[iii][iv]

Faced with this manipulative barrage, it isn't long before the critical gendered lens of those taking the course is pointed in the desired direction: Women and queer people are socially marginalized and victims of white male power and violence.

To understand how this perspective is reinforced, it is helpful to visualize the mind's eye peering through a telescope, like those used by NASA scientists, to examine the vast universe of human interactions. When feminist intellectuals developed the notion of a filtered perspective, they determined that a socially marginalized lens was the preferred option, rather than, say, one defined by the most powerful women in history, the prominent lesbian and gay men of history, or women who broke gender barriers in professional sports.

Once the critical gendered lens is in place, students are urged to think about their experiences of being bullied, whether for being different, small or female. They are also encouraged to recall moments when they might have been abused, molested, scolded and disciplined by men. Over time, the association between their personal experiences and gendered inequality becomes ingrained, and many can't help but feel that systematic oppression is real, leaving some with anarchic leanings.

Over time, various subjects, including heteropatriarchy–oppressive male heterosexual dominance–the pay gap, white male privilege, neoliberal capitalism, rape culture, and toxic masculinity, are presented to the class. Although the discussions include a range of perspectives, the primary focus is on female and LBGTQ oppression. Not

surprisingly, the plight of those who have been “disadvantaged” tugs at the students’ heartstrings, reinforcing the manipulated biases of their young minds. It also spurs a desire among many of them to seek social justice through disorder and activism.

Overall, such distortions define the rationale behind why one feminist publication, and likely others, are not interested in publishing my article about women who sexually assault and rape boys and young men. In short, my perspective is not consistent with the feminist gender-lensed narrative, actively promoted over many decades, those white heterosexual males are patriarchal rapists.

Feminism’s successes

By helping to liberate females from the kitchen and bring millions of them into the workplace, feminism has enabled America to make great strides forward. In fact, women’s roles have expanded dramatically; they are making important contributions to society, including in those areas long dominated by men. It has even led to women joining the ranks of those running for president.

The women’s equality moment has over the past half century also enabled the LGBTQ community to make significant inroads in many areas of society, regarding acceptance, tolerance and relationship equality. The inclusion of women and LGBTQ individuals in a wide range of sports, the military, government and major vocations has altered and significantly rebalanced the societal landscape, likely forever.

Arguably, the fastest social changes in history have been accomplished as a result of efforts to improve and expand the rights of women, gays and others who had felt maligned, ostracized or oppressed. I and others celebrate these achievements. The advances so far have been amazing, though there is certainly more work to be done. In truth, no one can really say that feminism has not been good for America.

But this cause is not the grassroots movement it might once have been (or claimed to be). It has become a force to be reckoned with, influencing the country’s largest voting block. Feminist groups and publications, rape crisis centers, and battered women’s shelters employ thousands of females; many women also reap direct and indirect personal benefits from the donations and institutional support that feminist organizations receive. Around the country, they are regularly organizing political and health events. They are helping to set the broader agenda.

Changing the narrative

Unfortunately, not all of Women’s Studies efforts are directed at helping those who have been oppressed. Increasingly, radical feminists have sought to gain at men’s expense. Spurred by a rabidly anti-male feminist agenda, colleges have been raising the “red flag” about the threat of toxic patriarchy. Humanities programs, especially those focused on women’s and gender equality, propagandize that men are responsible for an epidemic of rape and violence against females, asserting that only they know how to end it.

And yet, things have not improved; if anything, the situation has gotten worse. The New York Times in 2015 estimated that one out of four women will be assaulted during their time at college.[v] Every day, mothers are warned that their sons, who comprise only 40% of those attending U.S. institutions of higher learning, will be among the estimated one million males who will rape a like amount of their fellow students each year.

By the same token, feminist leaders and women’s studies programs have identified physical abuse as a serious problem requiring their solutions. Two million females are reportedly admitted to emergency rooms each year because of violence and mistreatment by male partners. Moreover, marriages are failing at an alarming rate, with almost one million couples divorcing annually. But again, all of this is happening against the backdrop of teachings and initiatives that feminists claimed would improve relations between the sexes.

In other words, despite their insistence that the feminist way is the best solution to a wide range of social and other ills, their claims have fallen short.

The next opportunity

Now more than ever, it is time to consider an alternative approach, one emanating from a masculine perspective and oriented towards helping men like us to end the violence and better serve ourselves and our communities. Males need a new standard of research, education and intervention. More than likely, this new paradigm will draw on the efforts already underway at ***New Male Studies,*** an international online interdisciplinary journal for research and discussion of issues facing boys and men worldwide.

Organizing a new male studies movement

There's little doubt that the approach that has been employed by women and LBGTQ people to improve their standing has had considerable success. But it has only been the first step in defining a society and social order relevant to our times. By creating a critical gendered lens that incorporates the issues and enlightened insights about masculinity being discussed in the "manosphere," for instance, the evolutionary process can now come full circle, creating a better life for all.

Indeed, while rejection inspired this article, it is not a rejection of the feminist approach. Rather, it advocates taking what has proven effective and melding it with the innovative ideas and research that others have been developing. It is an invitation to come up with a new narrative, aimed at promoting a conversation for growth and enabling boys and men to make healthier, higher-quality choices in lifestyles and relationships.

We must all play a role

Like all such initiatives, supporting the new male studies curriculum depends on the efforts and contributions of all involved. Using insights from MGTOW members and the power of the Internet, we can achieve extraordinary synergies and augment the exciting work being done at *New Male Studies* and elsewhere. Aside from uncovering ideas that lead to better choices, we men can learn to embrace our strengths and understand our weaknesses and biological differences, as well as factors that can help reduce violence and sexual assaults.

In the short run, here are some steps we can take to help further these ambitions:

- **Get involved.** Change occurs when ideas are aligned and combined with one voice, and that power is then marshaled into many with a common demand. Getting there is sometimes slow and requires each of us to become more directly involved. Recently, one man initiated an effort to find a political connection; to make it happen, he needs your vote. Please consider adding your name to Warren Farrell's petition for a White House Council on Boys and Men[vi] (*sign the petition here*).

- **Resist campus madness.** While it may instigate a conflict that few desire, the recent Social Justice Warrior bouts of hate towards Milo Yiannopoulos, Christina Hoff Sommers, and Steven Crowder has inspired a petition aimed at drawing attention to these dangerous tirades. The popular YouTuber, Sargon of Akkad, initiated this action**. Please consider adding your name to the list of those voicing support** (*sign the petition here*).

- **Put your thinking cap on.** All of us have the ability to brainstorm. By collaborating with great thinkers like Spinosauruskin, Dr. Miles Groth, Ph.D. John Ashfield, and many others, the odds are that we can come up with an innovative and inclusive program to "fix and empower broken men."

Conclusion

Humanity is resourceful and ever evolving. Among other things, we have invented processes that harness and freeze HIV, forestalling death; we have crafted exoskeletons that allow paraplegics to be more self-sufficient, and we have developed innovative therapies that enable us to extend and improve lives. These accomplishments were created by men and women working together towards a common goal. By ensuring that we can keep moving forward and become the men we were meant to be, we can help to keep the innovative spirit alive.

*****

[i] http://www.thefeministwire.com/

[ii] http://www.amazon.com/Gender-Communication-Victoria-Pruin-DeFrancisco/dp/1452220093/ref=sr_1_1?ie=UTF8&qid=1462228559&sr=8-1&keywords=gender+in+communications

[iii] http://www.amazon.com/Gender-Communication-Victoria-Pruin-DeFrancisco/dp/1452220093/ref=sr_1_1?ie=UTF8&qid=1462228559&sr=8-1&keywords=gender+in+communications

[iv] http://www.amazon.com/Womens-Voices-Feminist-Visions-Contemporary/dp/007351232X/ref=sr_1_3?ie=UTF8&qid=1462230154&sr=8-3&keywords=women%27s+voices

[v] http://www.nytimes.com/2015/09/22/us/a-third-of-college-women-experience-unwanted-sexual-contact-study-finds.html?_r=0

[vi] http://www.warrenfarrell.name/

Article previously published at National Coalition For Men.

Australian men benefit when changing sexual identity

AVfM Video Source · 23 May 2016 · Archived copy · Original

https://www.youtube.com/watch?v=YjkvBPuMsRc

Women in prepping...

AVfM Video Source · 23 May 2016 · Archived copy · Original

Preppers are an impressive club of individuals; they range from those advocating common first aid to those who foresee apocalyptic catastrophes. Canadian Prepper focuses' much of his channel on the psychology of the human animal when the worst has come to pass. Here he interviews half a dozen female preppers, and you can't help but remain fascinated by the differences in these women. How many questions does it take, for you to decide which ones you want on your side?

If you like these videos, please subscribe to Canadian Prepper's Youtube channel.

Feminism isn't poisonous — I know, because a feminist said so.

David King · 24 May 2016 · Archived copy · Original

Recently, a feminist showed up on a twelve-month-old AVfM post and, within three comments, managed to get herself banned. She then complained via the Comments Ombudsman mechanism we have that she couldn't see what, in our comments policy, justified her ban.

This happens from time to time, but this case shows such a breathtaking lack of introspection that it perhaps deserves a public airing. Since the following are my replies via private email. I've removed the name of the other party.

> I have read your comments policy and cannot comprehend what has led to the banning of my account, especially when the person who banned me resulted to slander before doing it.

You mean, Suz? She insulted you, which is rather different from slander.

> I find this highly hypocritical and reflects poor on the standard of A Voice for Men.

You walked into a men's rights publication and, rather than dissecting an article with which you disagreed point by point, made the blanket pronouncement that being antifeminist is misandry. You then, without any apparent sense of irony, proceeded to explain that you are a feminist because of patriarchy — an ill-defined, unfalsifiable feminist concept for which there is not a shred of cogent or objective evidence which, unsurprisingly, pretty much only feminists accept (and therefore constitutes circular reasoning).

I have to say, it is highly presumptuous on your part to walk into a place that does not share your views, assume the absolute truth of your axiomatic premises and then criticise moderators when you get banned for not taking the time to understand *why* we say that patriarchy is nonsense and that a goodly proportion of feminists are misandrists.

Coming to that understanding involves a bit more work than reading one article and saying, "you're wrong because reason". That reflects poorly on *you*.

There is more than enough material, both on AVfM and the Internet at large, to explain why we think feminism is poison. **You** may not be poisonous, or behave like the toxic element of your ideological cohorts, but plenty are. But we can't do your research for you, we can only present example and evidence.

And we can't remove your ideological blinkers for you, either. That's something you have to do on your own. Like Janice Fiamengo (ex-radical feminist). Or this woman. That's a good read, and not from AVfM, either. It's just a beginning, but if you actually are open to ideas that you might not like, it contains enough to get you started.

Try reading some of Warren Farrell's literature. Or cotwa.info. Or the work of Erin Pizzey or Murray Strauss or Martin Fiebert's bibliography in respect of male victims of domestic violence, now a multi-billion dollar industry thanks to the Duluth model and the 'woman-good, man-bad' paradigm so blithely promoted by the various White Ribbon campaigns.

Suggestion: when you understand your opponent's position well enough to argue it on their behalf, then you'll be in a position to tell them why they're wrong.

This earned a couple of replies to which mine went as follows:

> Wow what a biased email.

See, that's what I mean: automatically I must be the one with bias because I dissent from you.

For what it's worth, of course, I've got bias in gender politics. So do you. It is foolish to pretend that either of us doesn't come from a particular point of view, particularly in the context of a men's rights organisation like AVfM.

> 'I don't like feminism so anything you say about it wrong, even though I don't have facts to prove that'.

We'd say that we've got more than enough facts and examples to back our opinions, but you may not accept that the evidence says what we assert it says.

Even if I had the time to do the research for you, I couldn't make you accept it if you are determined to view the world through the feminist political lens. I recently came across this reasonably comprehensive critique of feminism replete with references. Somehow, I doubt you'd accept much if any of it.

> There was me thinking this was a professional page.

Nice try, but no cigar. AVfM deals with gender politics. What does a professional gender politician look like? A feminist? By other professional standards, I sure hope not.

> I reiterate, I have read your comments policy, me disagreeing with your view does not qualify for banning, or are you too unprofessional to stick to code and conduct as well? I think I've made my point.

The only point you've made is that you can't respect an organisation's principles enough to moderate and adapt your approach to it appropriately to the venue. Relying on patriarchy in an environment that explicitly and repeatedly rejects it along with gynocentrism, in general, is only going to derail comment threads.

Past experience has shown that those few who start out the way you did have absolutely no intention of constructive debate and are only there to push their political perspective. The best way to deal with such people is to ban them, just as any MRA may expect to be banned from a feminist website if s/he starts by asserting that there is no such thing as patriarchy and that feminists are anti-male.

Disagreement is not the reason for the ban, your behaviour is.

> Also, I thought this was a 'men's rights' website? My entire comment was based around men's rights.

It is a men's rights website and, as such, we reject feminist theory, particularly feminist notions of patriarchy, rape culture and male privilege — but in you come, presuming to tell men what is in men's best interests according to precisely that feminist theory. It's not that men don't have privileges so much that women have as many or maybe even more privilege, they're just privileges different from those of men.

> Or, is it because I'm a feminist my viewpoint is automatically wrong?

You haven't made many positive claims one way or the other, except to parrot patriarchy. You're not automatically wrong because you're a feminist, but most claims that arise from discreditable patriarchy theory are likely to be wrong because the theory is wrong — and when they're right, they're right for the wrong reasons.

> Feminism is not poisonous, what's toxic is your blatant disregard for the need for it and your willingness to accept the patriarchy exists.

Translation: *We [MHRAs] are wrong because we reject your [feminism's] condescending and deeply sexist perspective and because we refuse to kowtow to your political ideology*.

How breathtakingly arrogant of you.

Feminism is poisonous **precisely** because feminism insists that everybody agree with and go along with feminist theory. You and your cohorts don't have a monopoly on gender philosophy. You can be and are, in fact, wrong about some things. Examples:

- Feminists who say domestic violence is a gendered problem are wrong and refuse to acknowledge that nearly half of DV victims (especially by today's expanded definitions) are men at the hands of women.
- Feminists who deny or downplay the significance of false rape allegations and who insist that we live in a rape culture are wrong. Even RAINN says so.
- Feminists, like Mary P. Koss, who insist that men can't be victims of rape are wrong because consent is a two-way street, and an erection is not consent. Such feminists promote bogus 1 in 4/5/6 statistics lie through their teeth to advance their agenda.
- Those same feminists, contrary to the equal protection clauses of the US Constitution, have so weakened due process in college campus sexual assault procedure under the auspices of Education Amendments 1972, Title IX (20 USC §§ 1681–1688), ostensibly because women never lie about sexual assault (despite the Duke LaCross case, the U. Va case and many others; see FIRE and COTWA), have been the cause of a great deal of injustice — but that doesn't matter, because the victims are all men.

And you say feminism isn't poisonous? Go read that Tumblr post again if you still need persuasion and have the slightest open mind about how toxic feminism is.

MHRAs can be wrong, too, but we never sought to impose an overarching, unfalsifiable theory that explains all social ills on the rest of society or to force others to think as we do.

All we do is oppose sexism. Since a hell of a lot of sexism comes from feminists, we, of course, are pretty anti-feminist.

> Banning people to ignore the problem does not solve the problem, it just makes your ignorant and a bigot. I don't think I'll waste my views any longer on a site which condones such biased, ill-educated statements.

You'd not have been banned had you done a bit of research before you revealed your own ignorance about what the MHRM in general and AVfM is about. We've had a few reasonable feminists come in and have some reasonable discussions and we welcome them.

Apparently, you're not one of them.

Never has AVfM insisted that women don't have problems or systematic social disadvantages, only that men have systematic disadvantages as well. But your patriarchy theory apparently prohibits you from acknowledging that except in terms of the alleged violence and misogyny of men.

And you have the nerve to call us bigots?

Feminists, this is a poor showing for advocacy of your cause.

Oh, and ban evasion is, itself, a bannable offence with prejudice (meaning we delete comments posted by your sock account as well).

Euripides falsely accused of hating women

Douglas Galbi · 25 May 2016 · Archived copy · Original

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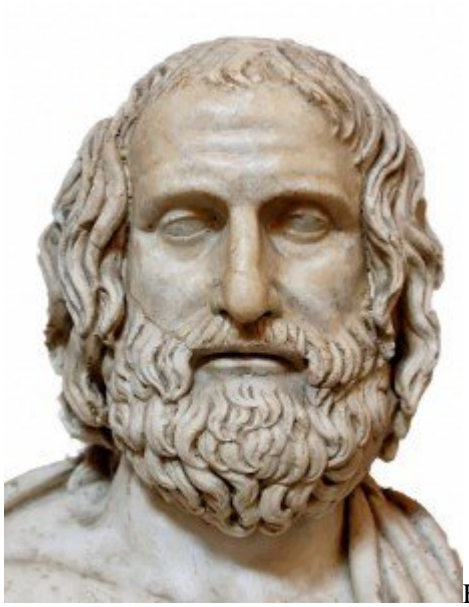

Euripides was an eminent and prolific fifth-century Athenian tragic playwright. Long after he was buried, he was accused of hating women. Those accusations were largely invented from fanciful readings of his plays. Euripides actually was a conventional elite man who ultimately bowed to the dominant interests of gynocentric society.

According to an ancient biographer, Euripides spent his days alone in a cave by the sea. In short, he spent time in a man cave. That's normal, healthful, and important to men. The ancient biographer, however, pathologized masculine behavior:

> His looks were melancholic, thoughtful, and severe; he hated laughter and he hated women. [1]

Just because a man spends time in a man cave doesn't mean that he hates laughter and hates women.

Euripides was so conventional that he not only married but married twice. Euripides experienced men's vulnerability to cuckolding:

> They say that after he married Mnesilochus' daughter Choirile and realized that she was unfaithful, he first wrote the play *Hippolytus*, in which he exposes women's immorality, and then he divorced her.

Greek tragedies are filled with instances of men's immorality. No one would invent a biographical explanation for a playwright "exposing men's immorality." Gynocentric society suppresses public discussion of women's immorality. Euripides was falsely accused of hating women because he didn't pedestalize women.

Euripides's second marriage was nearly the death of him. Euripides offered sage advice to his ex-wife's new husband:

> When her next husband said: "She is chaste in my household," Euripides replied: "You're a fool if you think the same woman will be chaste in one man's house but not in another's." [2]

Apparently not prudently evaluating chastity before he married again, Euripides again faced the risk of forced

financial fatherhood for some other man's child. Ancient biographers used this misfortune to slander Euripides:

> He {Euripides} took a second wife, but when he found she tended to be unchaste, he was more readily encouraged to slander women. The women planned to kill him and to come to his cave, where he spent his time writing. [3]

A twice-divorced man retreats to his man cave to seek consolation in writing. Is that a fair reason to smear him with an accusation of slander? Is that a fair reason for women to plan to kill him? Scholars today claim that Matheolus slandered women. That's merely a common tactic to crush dissent. With Euripides, silencing him wasn't enough. They also sought to kill him.

Euripides ultimately fell in line and served the ideological interests of gynocentric society. Women threatening gang violence intimidated him:

> The women ganged up against him at the Thesmophoria and assembled in a group at the place where he happened to be resting. They spared him, first because of his poetry and then because he promised never again to say anything bad about them. For example, this is what he said about women in the *Melanippe*: "In vain men shoot their criticism at women. In vain men's blame, like an empty bowshot, twangs at women and speaks ill of them. Women are better than men! I shall prove it" and so on. [4]

In short, Euripides became a female supremacist spewing sexist anti-men bigotry. That sort of bigotry is so common today that few recognize it while they slander others as women-haters.

While medieval anti-meninism is finally attracting scholarly attention, the roots of anti-meninism go back much farther than the Middle Ages. Like false accusations of rape, false accusations of hating women have a long and sordid history. Falsely accusing Euripides of hating women indicates societies that understand neither themselves nor brilliant, tragic literature.[5]

Notes:

[1] *Life of Euripides*, TrGF 5.1 T 1, from Greek trans. Lefkowitz (2012) p. 154. Subsequent quotes are from id. pp. 154-5, unless otherwise noted. The *Life of Euripides* is associated with surviving Greek manuscripts of Euripides's tragedies.

[2] Euripides discovered that his wife was having an affair with "O best and darkest Cephisophon," their "home-bred slave." He couldn't persuade her to end that affair, so he left her. Id. p. 155.

[3] In his play *Thesmophoriazusae*, Aristophanes gives details on the Confederacy of Women's plot to kill Euripides.

[4] In this quote, the first part is from the second-century BGC biographer Satyrus of Callatis. Id. p. 87, p. 195, n. 12. Athenaeus records that Euripides liked women:

> The poet Euripides also liked women. Hieronymus in his *Historical Commentaries*, for example, says the following: When someone remarked to Sophocles that Euripides hated women, Sophocles said: "In his tragedies he does; but her certainly likes women in bed!"

Athenaeus, *Deipnosophists* 13.557, from Greek trans. Olson (2010) p. 235. In the context of banter between Euripides and Sophocles, *Deipnosophists* 13.604f refers to Euripides forcefully kissing a courtesan and having sex with another man's wife.

[5] Recent scholarship has tended to present Euripides as a champion of women. See, e.g. Long (2015), which

describes women in ancient Greece as powerless and oppressed. Was Candaules's queen really powerless? Even slave girls had astonishing power over caliphs in the ancient Islamic world. More generally, claims that Euripides hated women and claims that Euripides was a champion of women share a common, telling feature: they're both centered on women.

[image] Bust of Euripides. Marble, Roman copy after a Greek original from c. 330 BGC. Preserved in Vatican Museums, Museo Pio-Clemntino, Sala delle Muse, Inv. 302. Thanks to Marie-Lan Nguyen and Wikimedia Commons.

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Sargon of Akkad on Steve Shives

AVfM Video Source · 25 May 2016 · Archived copy · Original

“Think about what you’re saying, Steve.” Sargon of Akkad responds to the bat crazy SJW meanderings of Steve Shives. A must watch.

Sargon of Akkad

Take back the light

Paul Elam · 26 May 2016 · Archived copy · Original

One day I may write a novel about the personal events leading me to the moment I first realized men were incarcerated in a world of *misandry* —a story about my struggle to free myself from the shackles of a toxic feminism that vilifies masculinity.

I can even now hear the voices in my head—the voices of the characters I may create for my novel. There are times when my wife is asleep, that I go for walks at night and wait for the shadows to release their whispers so I could eavesdrop on their conversations as they spiral into substantiation—becoming real, becoming men, having personalities for my story.

While wandering beneath the stars, I'd listen to whispers modulated by the sound of the moon's light slicing through pines, rebounding off the river's surface, illuminating the weeping willows from beneath—beckoning them to lighten up. Their voices, a symphony—the wind, their melody; the river, their rhythm; the wildlife, their chorus—while fireflies and stars dissolve the earth's mass setting me adrift in a sea of tranquility.

I can walk fearlessly at night, and it distresses me that few women can do this. Women can take defense classes, walk with a friend or carry a weapon, but they would always hold awareness they were walking with a friend or carrying a weapon and never lose themselves in the night, waiting for their thoughts to emerge, the way a man can. I know this; I have been told this; I heard their anguish. This is *one of civilization's disgraces*: I get it. Yes, I get the "Take back the night rallies," and support them; but I can't hear them anymore against their incoherent rage which drowns out the voice of reason and compassion.

Their rallies—and you know by "they," it's not them; it's their *ism*—sweep men into a dustbin of ridicule, demanding—without compassion, shaming without invitation—that men perform for them like knights on white horses while we dodge misinformation on wage gaps, exaggerated interpretations about campus sexual assaults, shaming about slut-shaming, tribunals about internet trolling, whining about video games, screeching about cold temperatures in office buildings, concocted movies about cat calls, the swish of their ambition sailing smoothly through a fictitious glass ceiling leading toward their invective crescendo, rising octave over octave over octave, accompanied by mean-spirited allegations of manspreading, mansplaining, manologuing, manslamming, manterruption (are they done, yet?); all this hysterical unfocused rage screaming "Finally! After two hundred and forty years, yes finally a potential female president!"—a scream that drowns out the weeping from caskets drifting in darkness six feet under Arlington, whispering under the willows "Finally? Yes, but only after computers sterilize war, lowering the physical standards a foot further beneath us—do you not realize why it took that long? Do you not see what we did for you? It was men freezing on the Delaware with Washington. Do you not see your fathers buried here?"; drowning out the sobs of our sons failing in schools that expel testosterone as aggressive—"But it was just a water gun!"—and that boy, they drug; suffocating the screams of a baby boy as another penis is mutilated in a ritualistic barbarity that no one bothers to outlaw out of fear of the *ism*—but that boy, they don't because "it's much worse for women," *ism* justifies, as if you can put a finger on a baby's screams. For this is the *other disgrace of contemporary western civilization*: that from cradle to grave, our bodies are brutalized and we die younger, with more job fatalities, more homeless, more impoverished, more suicidal, more alcoholic, more severely sentenced for the same crime, with less health care, as they judge masculinity by the alphas they construct in their romance porn while they wrap our porn in cellophane, while insisting there's a patriarchy that eases all his stories—a seething and bitter insistence, smothering the voices of men locked below a concrete basement, which demands we fight in a war on women for them ("A War on Women?" Are they serious?) as they mindlessly intone "the challenges facing intersectional masculinity can be alleviated by deconstructing masculinity."

Boys try to be like George, and this was once good. Today, boys are derided for wanting to be like George—because ism doesn't like it. Boys are told to curtail their goals—because *ism* doesn't like it. Boys are told to step aside—because *ism* doesn't like it. Boys are told to stop talking—because *ism* doesn't like it. Boys are told to

cross their legs—because ism doesn't like it; while male feminists, self-emasculated a long, long time ago pretend to agree for money, for audiences, for fame—becoming not the Alpha, but the Omega.

Such is the neurosis disguised as an *ism* that can only respect men when they remake men in their image; and this is why we need a *voice for men*: to put an end to the relentless drumbeat of *ism's* mocking stereotypes as we, as men and the women we love, learn, collectively and in support of Brotherhood, to dismount the white steed, knock over the pedestal and take back the light.

Regarding the PragerU and Brad Wilcox Fail

AVfM Video Source · 26 May 2016 · Archived copy · Original

Sociologist Brad Wilcox recently published a video shaming men for their pathetic bachelor existences, suggesting they might mend their ways and 'man up' by getting married. Paul Elam responds with a lesson in sociology.

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#Message to a Feminist by KellyJones00

AVfM Video Source · 26 May 2016 · Archived copy · Original

A thought provoking response *to #Message to a Feminist by KellyJones00. EDs*

If you believe in gender equality:
Equal = same
Gender equality = same gender

Which gender do you want everyone to be?

Are you prepared to think the consequences through, instead of the foolhardy “suck it and see”?

KellyJones00

Complaining about women who complain about women who complain

AVfM Video Source · 26 May 2016 · Archived copy · Original

Yes, or No, Do Women Complain Too Much?

> Matchmaker, Marla Martenson and Your Tango experts give insight to why men view women as complaining all the time!

An analysis by Paul Elam.

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Stollznow and Baxter: Triumph of the terminally stupid

AVFM · 27 May 2016 · Archived copy · Original

Internet sagas often get confusing. Thankfully, Mykeru has laid this one out in succinct fashion. It is worth every moment you will spend on it.

The Wrecking Crew on Stollznow/Baxter: http://thewreckingcrewpodcast.podbean.com/e/matthew-baxter-and-the-kkk/

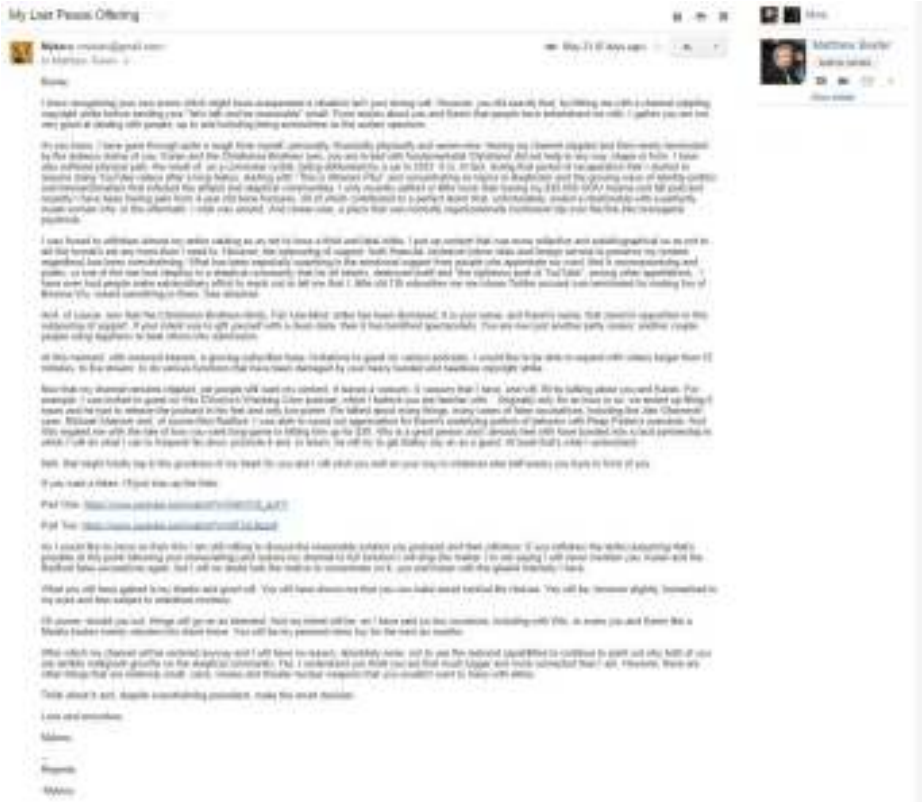

05/26/2016 Reprieve Request: Dr. Karen Stollznow and Matthew Baxter

Cassandra Kirsch <ck 11:53 PM (15 minutes ago)
to me

Dear [redacted]

I represent Dr. Karen Stollznow and Matthew Baxter. Please review the attached correspondence from my law firm.

Should you have any questions, you or your attorney may contact me at (303) 228-2165.

Thank you,

Cassandra M. Kirsch

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NOTICE: this email may be between attorney and client, and, as such, is intended to be private, privileged and confidential. If you have received this transmission in error, please reply that you have received it mistakenly, and destroy the original email and any attachments. Thank you.

Cassandra Kirsch
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LAW OFFICE OF CASSANDRA M. KIRSCH, LLC

1625 17th Street, Third Floor
Denver, CO 80202

May 26, 2016

[redacted]

Reprieve Request Letter

Dear Mr. [redacted]

CASSANDRA M. KIRSCH, ESQ.

Mykeru <mykeru@gmail.com> 12:51 AM (0 minutes ago)
to Cassandra

Dear Ms. Kirsh,

I will keep this brief, as you thoughtfully sent this to me at midnight Eastern Standard time. Fortunately, I was working on a video mocking the attempt that Matthew Binder made to mingle $33 out of The Wedding Crew radio podcast after Mathew Binder did an interview with him.

I am relieved to know that your client's repeated refusals to resolve this matter amicably were not due to my lack of diplomacy, but because their DMCA claim against me, as scumbags tend to do, was in fact a doxing attempt to get my full legal name and address for the purposes of threats and proxy harassment from someone such as yourself.

Despite your dire warnings, I really don't need an attorney for this. Your clients are public figures. They have worked very hard to be public figures despite their actual talents and merit. As such, they have limited protection against commentary, criticism and even parody. The usual case law cited in these instances is Hustler Magazine Inc. v. Falwell (1988) in which the court found, in summary:

> In a unanimous opinion the Court held that public figures, such as Jerry Falwell, may not recover for the intentional infliction of emotional distress without showing that the offending publication contained a false statement of fact which was made with "actual malice." The Court added that the interest of protecting free speech, under the First Amendment, surpassed the state's interest in protecting public figures from patently offensive speech, so long as such speech could not reasonably be construed to state actual facts about its subject.

My videos about your client Karen Stollznow deal with a person who carried out a months-long campaign of libel, slander, character assassination, tortious interference against as ex lover. When faced with proving her claims in court she recanted them. And the money that she valued on the pretext of bringing this person to court, some $60,000, has not been accounted for. You may call cleverly poison this well by describing my position, as a skeptic, to get to the truth in this matter and expose their illegal immoral and unethical behavior, under the ethic of an "attack" or "harassment", but to this date the only persons who have attacked anyone are your clients. The only one who has harassed anyone are your clients. The only ones who are attempting intimidation are your clients, though you. And to describe videos exposing your client's generally unsavory behavior as "stalking" must include such a ludicrously expansive definition of this word to render it meaningless.

Again, your clients are public figure who enthusiastically self-promote. They are also horrible people who have done horrible things to others and now seem to whitewash the internet of their failed attempt to destroy someone due to Ms. Stollznow's caprice, pathology and bruised ego.

We've all had issues. I have had my own, including a death in the family. I too this should have any bearing on what they have done in the past and what they are doing now with a campaign of harassment against me perhaps you can explain further. You can also explain why two people who have shown so little sympathy for others are under the impression that they are deserving of it.

As far as your warning not to share this with third parties, the disclaimer deals with attorney client privilege in cases where communications are sent to third parties in error. You aren't my attorney, nor do I believe you sent this to me in error, so I do not see how this is applicable.

My offer not to mock your clients for their latest attempts at silencing and intimidating me stands, if only because I am thoroughly sick of both of them. What your clients should do is stop their harassment and intimidation of me and withdraw their DMCA claim, especially consider it is now obvious that it was not made in good faith but was carried out with sinister motives.

Obviously they are unable to make reasonable and mature decisions and are compelled to follow up one poor decision with another.

Your clients, Binder and Stollznow, should think very long and very hard as whether they really want to further sully their reputations through their own actions and whether they really want to go to court because someone told the truth about them. Especially considering how that worked out for Ms. Stollznow the last time.

--
Regards,

-Mykeru

Mykeru <mykeru@gmail.com 1:27 AM (0 minutes ago)
to Karen, Matthew, Cassandra

I shouldn't have to add this, but considering who I am dealing with, I probably do. Now that it is clear that your client's DMCA notice was intended as a doxing attempt, and considering your client's established history of harassment and spreading of falsehoods, I will consider all threats, harassment and intimidation I receive in the future directed towards me using my legal name and address, or directed at friends and family, as having originated with your clients sharing said information maliciously.

...

Cassandra Kirsch 11:31 AM (27 minutes ago)
to me

Dear [redacted]

Thank you for your reply. I will make sure it is sent to my clients and that a record is kept of your communication.

As to your personal information, it was obtained via WhitePages.com and several online articles about your use of the username in relation to other persons written prior to the DMCA Takedown. A simple search of your username and history revealed your real name. Your name and address were obtained for the sole purpose of creating a proper legal record of my communications to you, no more and no less.

My May 26, 2016, letter was sent to you in order to request a forty day reprieve so that my clients may focus on first resolving preexisting family health and wellness issues. It is your prerogative to choose not to constrain yourself to a forty day reprieve.

As I stated in the May 26, 2016, letter, I encourage you to speak with a licensed Colorado attorney should you decide to act on the threats decided in your May 25, 2016, email outside a forty day reprieve as additional acts **could** violate Colorado criminal statutes. I am well-aware of the case law you cited and again encourage you to speak with a licensed Colorado attorney who specializes in the areas of defamation, cyber torts, or privacy.

You or your attorney may give me a call at (303) 228-2165. Neither you nor your attorney may contact my clients directly any further in this matter.

Sincerely,

Cassandra M. Kirsch

Mykem <mykem@gmail.com>
to Cassandra

11:55 AM (0 minutes ago)

Ms. Kirsh,

Your explanation of how you came across my information is no doubt bogus. But if you wish to pretend you didn't come by it through your client's DMCA claim (an improper use of the system) I will let it go as with the Stallcrows the falsehood meter level is fairly high.

The applicable section of the "My Last Peace Offering" is as follows.

> As I would like to move on from this I am still willing to discuss the mutually acceptable solution you postured and then withdrew. If you withdraw the strike (assuming that's possible at this point following your stonewalling) and restore my channel to full function I will drop the matter. I'm not trying I will never mention you, Karen and the Redfield false accusations again, but I will no doubt lack the resolve to concentrate on it, you and Karen with the gleeful intensity I have. [1]
>
> What you will have gained in my thanks and good will. You will have shown me that you can make smart tactical life choices. You will be, however slightly, humanized in my eyes and less subject to relentless mockery. [2]
>
> Of course, should you not, things will go as as intended. And my intent will be, as I have said on two occasions, including with Vito, to serve you and Karen like a Manila hooker twenty minutes into shore leave. You will be my personal chew toy for the next six months. [3]
>
> After which my channel will be restored anyway and I will have no reason, absolutely none, not to use the restored capabilities to continue to point out why both of you are terrible malignant growths on the skeptical community. Yes, I understand you think you are that much bigger and more connected than I am. However, there are other things that are relatively small, cheap, viruses and thermonuclear weapons that you wouldn't want to mess with either. [4]

[1] In the meat of the proposed agreement, in which I would lay all mocking down for their attempts to silence me in exchange for them ceasing their campaign to silence me.

[2] In an appeal to whatever meet humanity they have. I however, considering the mentality and vindictiveness of Stallcrowe's minions on a former level, and things such as the incident in which she made a drunken message in Vito's page of Roop Pirates and then, when rebuffed, went about claiming he sexually assaulted her (a pattern of behavior she seems to have with rejections) her pathology may preclude such appeals to humanity.

[3] In obvious rhetorical hyperbole such as someone who approaches topics in skepticism from a radical bent tends to use. No one would ever take that literally.

[4] In the incident that Vito D'Amico recounted in the Wrecking Crew podcast, when Bender was frustrated in his bid to squeeze $$$ from them, he resorted to all manner of actual threats about how well connected he is. The exchange is on record. I was simply anticipating his making that move on me. If you are interested in what kind of anecdotal trail your clients have left, I suggest you listen to Wrecking Crew on Stallcrow/Bender http://www.wrecking-crew-podcast.com/episodes/wrecking-crew-podcast-the-bitch starting about 34 minutes in.

You should keep in mind that I have a degree in Analytic Philosophy which includes, on the low end, recognizing logical fallacies. Should you continue to poison the well and expect me to tacitly accept it by returning to my comments, criticism, satire on and truth-telling about your clients as "attacks", or any other loaded language, all common sense will cease right now and now. As Karen Stallcrow can tell you, from her study of Lexical Semantics, words have meaning. I know what them, and me, at least a bare minimum of respect.

Mykem <mykem@gmail.com>
to Cassandra

12:26 PM (0 minutes ago)

Ms. Kirsch,

In the interest of minimizing the time we spend on back-and-forth and to maximize what kids these days call "The Lulz" let me make two points which you may answer as you see it and within the framework of the strategy you proposed to your clients.

1. Do you think you might be able to stop alluding to the conversial claim that comment, criticism and satire, especially of your client's dishonest, vindictive, actually illegal, fraudulent and, often by default, unethical behavior can in some way be considered violation of criminal statute in Colorado, the contiguous United States and Western democracies in general? Although your clients may not know this, because they are whack-jobs, you know this is not the case. I know this is not the case. I know you know I know this is not the case and I know you know. We are very knowledgeable that way. Dropping this utterly time-wasting pretense will speed things up immeasurably.

2. Your clients want a 40 day reprieve right now because life is tough and they feel unloved or whatever the reason is. However, with their vindictive DMCA claim and the future harassment in the real world I expect coming from them and/or their fellow travelers, I'm not quite clear what it is you are offering me. I was very clear. They retract the crippling DMCA strike as a good faith gesture after which I will not use all the means at my disposal to bring attention to their attempt to cripple and/or silence my online presence. However the counter to that offer seems to be that it is I who should make a good faith gesture and then let them get around to doing what they should have done when they feel like it. Is that essentially the plan you have in mind?

Here's a counter proposal. They retract the copyright strike and this ill-fated foray into intimidation tactics they are currently on and I stop making fun of them for their heavy-handed over-reach and pathological need to impose their will on others. My original proposal was a "win-win". Your current one is a "they win and my check is in the mail". What I just proposed is a "win-win". Which seems most fair to you?

Dr. Leon Levitt of Perth, AU “Known Genital Mutilator”

Gary Costanza · 27 May 2016 · Archived copy · Original

Dr. Leon Levitt of the Perth Circumcision Clinic has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

From his website perthcircumcisionclinic.com:

“Welcome

The Perth Circumcision Clinic provides a professional, quality medical service to families who wish their sons to be circumcised. The Clinic was set up by Dr Leon Levitt, an experienced Western Australian General Practitioner Obstetrician with over 25 years experience in circumcisions in neonates (boys under the age of 6 weeks). He has performed over 6000 circumcisions in the clinic setting. The Clinic has been operating within Dr Levitt’s medical practice throughout this time, and in 2011 began operations as a separate entity. This August the Clinic will relocate to a new medical practice in Wembley called Baby Steps Health Centre.

Highest medical & nursing standards

At the Perth Circumcision Clinic you and your baby will be cared for with compassion, understanding and with the highest medical and nursing standards. Parents come to the decision to have their son circumcised with varying degrees of apprehension and concern, and sometimes with criticism from ignorant friends and associates. Our Doctors and our staff will assist you to gain an understanding of the procedure and the aftercare, in a manner that will reassure you and give you comfort and confidence.”

The doctor may say he practices “with the highest medical and nursing standards,” but it’s just not so. Medical professionals have a motto to “Do No Harm” and performing risky and medically unnecessary surgery on an unconsenting infant is psychologically and physically harmful, to say nothing of permanent amputation of a functioning part of the penis. The American Academy of Pediatrics has recently found that surgery such as circumcision on infants is harmful to a still developing nervous system, and discourages it. The act of circumcision is arguably illegal in most developed countries.

Under “When to make a booking” we see:

> The procedure can be performed at any time in the first 6 weeks of life. It is preferred that we wait until at least day 5, after the child has stopped losing weight and is in a healthy growth mode. While the child usually remains distressed for much less time in the earlier weeks of this neonatal period, it retains no memory at all in the first 6 week period and recovers quickly. The younger child usually settles within 1 minute, but the older

> child can take up to 15 minutes to fall asleep again.
> Babies over the age of 6 weeks can still be circumcised in this manner in certain circumstances. If your child will be older than 6 weeks, then discuss this with the Clinic staff.

Know why they prefer healthier babies to circumcise? So the baby has more of a chance to survive the blood loss, the trauma to his nervous system, and any other complications that may occur. Or you could leave the baby intact, like his sister.

The doctor is wrong about the baby having no memory of the event; he has no idea what effect this unneeded assault on a newborn has on the baby's mental and physical development as no studies have been done in these areas.

Further on we see "Facts for Parents:"

> What is Circumcision?
> Circumcision is the surgical removal of the bulk of the foreskin (or prepuce), the sleeve of skin that falls forward from the shaft of the penis covering the tip of the penis. This operation exposes the head (or glans) of the penis. It may be done in adults or older children under general anesthesia or in neonates under local or no anesthesia depending upon the technique and practice.
> History of Circumcision
> There is at least 5000 years of human experience with circumcision. It penetrated most cultures and currently approximately 30% of males around the world are now circumcised.
> It is probably the most commonly performed operation in the world.
> Circumcisions became less commonly performed in Australia after some medical groups determined it to be a medically unnecessary procedure in the late 1970's/ early 1980's.
> Between 5 and 18% of male infants in Australia are currently being circumcised, depending upon which state you are living in, dropping from approximately 60% of Australian boys in the 1960's.
> The current trend varies dependant upon the ethnic/ cultural demographics and upon the attitude and influence of doctors in each state whether for or against.
> Most circumcisions are performed in the neonatal period (the first six weeks of life). A further 5% of the male population who are not circumcised as an infant, will have a circumcision later in life.

So, circumcision is removal of the "sleeve of skin that falls forward from the shaft of the penis covering the tip of the penis." Seems like the foreskin has a reason for being there; "covering" and protecting "the tip of the penis." Male dogs have a similar sleeve of skin that protects his penis, yet we don't think it unnecessary and proceed to cut it off. That would be inhumane!

Good to see Australia's circumcision rate lower than the U.S., it shows that civilization does just fine with lots of intact penises hanging around – just ask their owners.

Then we see "An overview of the arguments for and against male infant circumcision:"

> Advantages – Reasons For Circumcision
>
> Prevention of medical conditions:
> Sexually Transmitted Diseases
> Recent large studies have shown a 30 – 60% reduction in most severe STD's including HIV, Syphilis, Herpes and Human Papilloma Virus
> Cancer of the Penis
> 20 times less likely if circumcised
> Urinary Tract Infections
> 10 times less common in circumcised boys

> Treatment of medical conditions
> Scarring closure of the tip of the foreskin (Phimosis) that causes delay in the urine flow and increases the risk of infection and cancer
> Recurrent infection of the foreskin (Balanitis)
> Cosmetic reasons
> Personal Reasons
> To look like other men in the family
> To avoid the distress in recovery observed in older children and adults, when circumcision is required at that later age.
> Cultural Reasons
>
> Disadvantages – Reasons Against Circumcision
> The Royal Australasian College of Physicians suggests that the frequency of these conditions prevented by circumcision and the level of protection circumcision offered does not warrant advising universal infant circumcision. They considered that the medical reasons offered small advantages only and not sufficient to outweigh the following possible disadvantages:
> Pain
> During the procedure and in the recovery stages
> Risk of Complications
> Bleeding, Wound Infection, Scarring, Complications of general and local anesthesia
> Risk of Misadventure
> Poor surgical skill has led to rare cases of traumatic injury to the penis
> Note
> There is no convincing evidence of benefit or detriment to the sexual experience from having a foreskin or from having it removed.

All those supposed benefits have been debunked, but the proponents of genital mutilation are always in search of reasons to continue cutting baby boys.

If only 5% (see above) of intact baby boys need a circumcision later in life and there are no medical reasons to circumcise, then the legal and ethical thing to do is allow the boy to make the choice himself at the proper age.

Further on we see “How to decide? Should I circumcise my son?”

> One side of the debate will tell you that this procedure is a vital public health measure reducing sexually transmitted diseases significantly, and that not circumcising your son would be irresponsible. They note that the complications described above in the hands of experienced surgeons are extremely rare. They advise that the benefits far outweigh these very rare risks.
> The other side declares circumcision ethically wrong and medically unnecessary, and that it should be actively discouraged.
> So what does a parent do?
> Overall, there is not yet a broad agreement that the advantages of circumcision are powerful enough to determine that all male children must be circumcised. In part, this appears to be due to some activists holding firm to their emotive views for or against circumcision, despite the trials and scientific evidence.
> Unfortunately, the tone of the debate is often framed in emotive language rather than rational assessment and each side seems to selectively choose reports that rationalise their own emotive stance.
> However, the studies available in recent years are extremely persuasive; there ARE significant advantages to the child and to the child’s future partner if he is circumcised. And secondly, the complications are extremely rare.
> Therefore, a parent should seriously consider the procedure for their son.
> Some fathers prefer that their son looks like them, whether circumcised or not. As a child’s sense of belonging

> and identity is developed about the age of 4 years, it is reasonable to take the view that for a child to be different to the father or brothers at this stage would be unfair or unwise. However, this is clearly only an important issue to some parents.
>
> Ultimately the parents must decide if their reasons for circumcision (cultural, personal, or medical) are sufficient to overcome inflicting a brief period of pain and small risk of complications. If these reasons are important to the parent, then it is only 60 seconds of pain. And if these reasons are not important to the parent, then one should not inflict even this amount of pain or risk.
>
> Therefore, I have the view that Circumcision is in fact a reasonable choice, and at the same time not to circumcise is quite reasonable also. Neither choice should be considered wrong.
> In particular, a parent should not be subjected to unfair emotional criticism for wishing their son to have such a safe simple quick and tiny cosmetic procedure.
> If a parent chooses to circumcise their son, then they should expect a professional non-judgmental approach from their health advisors and they should expect to have access to skilled experienced surgical options.

"Should I circumcise my son?" – it's not your decision to make, parents – *it's not your body* – and it's not your right to perform, doctor.

It's awful nice that the doctor says it's "also quite reasonable not to circumcise," but I won't let him get away with saying it's reasonable for someone other than the patient to consent to permanent genital mutilation.

Dr. Levitt's website lists "Complications" but the info isn't available to the public, you must be a patient first with a password – what's he hiding?

Under "Anaesthetic Choices" we read:

> No Anaesthetic
> When a circumcision is performed with the technique used in the Perth Circumcision Clinic, the entire procedure takes less than 60 seconds. It is quick, simple and safe and the child settles back down after this period of distress after a further 1 to 15 minutes. The child of 5 days of age settles after a minute. He has very rudimentary intellectual capacity and awareness and holds distress for a very brief period. Children up to 6 weeks of age have not been demonstrated to have any memory, but get progressively more aware of their environment after that age. Earliest recorded memory relates to awareness of the mother as distinct from others at 6 – 8 weeks of age.
> In view of the brief time of distress and the lack of retained distress, it is a reasonable option not to use the currently available anaesthetics with their inadequacies and complications.
> Amongst the many briefly painful experiences encountered by a child before, during and after birth, Circumcision is just one of them. Usual practise at the Perth Circumcision Clinic is not to use anaesthetics, local or general.

So, the "child of 5 days of age settles after a minute. He has very rudimentary intellectual capacity and awareness and holds distress for a very brief period." The AAP says **not** to circumcise infants for this very reason: "Research suggests that repeated exposure to pain early in life can create changes in brain development and the body's stress response systems that can last into childhood."

Since Dr. Levitt has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Levitt's practice information follows:

Phone: 08 9387 2844
Fax: 08 9387 6704
Email: admin@babystepshealth.com.au

The Perth Circumcision Clinic is now housed in the Baby Steps Health Centre

21/127 Herdsman Parade, Wembley, WA, 6014

> Dr. Leon Levitt "Known Genital Mutilator" https://t.co/sdcwT8q1s7 @AndreaHardie #nocirc #intactivism #circumcision pic.twitter.com/aAkvFj5vBp
>
> — gary costanza (@jerrytheother) May 27, 2016

Two years in jail for disagreeing that Jenner is a woman

AVfM Video Source · 27 May 2016 · Archived copy · Original

Freedom of expression matters especially when it's about unpopular views and opinions.
Lucian Vâlsan compares the degree of freedom of expression in modern-day Canada with 1988 USSR. It ain't looking good.

You can subscribe to Lucian's Freedom Alternative here.

Women’s studies is not scholarship – TFF Episode 32

AVfM Video Source · 27 May 2016 · Archived copy · Original

In Episode 32 Professor Fiamengo strengthens her argument that it is time to eliminate the Women’s Studies department at every university by arguing that it is advocacy, not scholarship.

StudioBrule

Women are misogynists!

AVfM Video Source · 28 May 2016 · Archived copy · Original

TJ discusses a May 2014 study from the United Kingdom; Misogyny On Twitter. The study found that “women are as almost as likely as men to use the terms ‘slut’ and ‘whore’ on Twitter.”

The Amazing Atheist

The four seas law of cuckoldry

Douglas Galbi · 29 May 2016 · Archived copy · Original

Cultural and legal circumstances affect the extent of cuckoldry. The four seas doctrine of English common law provided for legally recognized cuckoldry. Francis Osborne's *Advice to a Son*, a serious 17th-century English work that circulated widely among the English elite, addressed the four seas doctrine. Since then, deliberative democracy has evolved to largely suppress serious discussion of important legal and policy issues associated with cuckoldry.

Men commonly have deep affection and loving care for their children. According to evolutionary-biological understanding, men have good reason to be interested in who their biological children are. Moreover, men have huge financial obligations under law to children legally declared to be theirs.

The four seas doctrine legally declares a man to be the father of a child in cases in which he was obviously cuckolded. Specifically, the four seas doctrine states that if a husband was anywhere under the jurisdiction of the King of England, evidence that the husband could not and did not have sex with his wife is irrelevant to determining paternity. So, for example, a man imprisoned in early twentieth-century British South Africa would be legally declared to be the father of any children his wife in London might have during his absence.

The four seas doctrine is as reasonable as much of current law on reproductive rights, child support, and child custody. Deprived of any reproductive rights whatsoever, men today are subject to forced financial fatherhood for children who are their biological children. Under state-institutionalized practices of legal cuckolding, men are also subject to forced financial fatherhood for children who aren't their biological children. Moreover, men seeking custody of children legally declared to be theirs face acute anti-men bias in child custody and child support decisions.

Unlike much of family law today, the four seas doctrine wasn't publicly obscure. Men of broad learning knew and discussed the four seas doctrine in seventeenth-century England. For example, in Oxford in 1656, Francis Osborne had printed his 150-page book, *Advice to a Son*. Regarding English law concerning love and marriage, Osborne declared:

> The English Laws are composed so far in favor of Wives, as if our Ancestors had sent Women to their Parliaments, whilst their Heads were a wool-gathering at home; allowing no abusing of husbands Capital, nor marriage dissolvable, but in case of Adultery, not subject to proof but under the attests of two witnesses at one and the same time [1]

In other words, husband weren't legally permitted to divorce wives for squandering their husband's assets. Husbands also faced a high burden in proving adultery. Modern no-fault divorce now allows either spouse to trigger law on division and re-assignment of assets and income among ex-spouses. That change in law probably favors women even more, because women tend to be more oriented to valuing economic status in men than men do in women.

Osborne immediately continued with observations on the four seas doctrine:

> Nor is non-cohabitation a sufficient discharge from his keeping all such children, as her lust shall produce during his abode between the four English Seas; so as if his wife be a Strumpet, he must banish himself, or deal his bread and clothes to the Spurious issue of a stranger; a thraldom no wise man would sell himself to for the fairest inheritance, much less for trouble, vexation and want during life.

In other words, Osborne protested law making men legally into cuckolds. Law and policies continue to impose legal fatherhood on men in defiance of clear facts.

Osborne's *Advice to a Son* circulated widely among the English elite. A historian present in Oxford at the time of Osborne's publication reported that it was "greedily bought up, and admired in Oxon {Oxford}, especially by young scholars."[2] Within two years of its first publication, five printings of it were issued. Samuel Pepys was reading Osborne's work in London on January 23, 1661. Pepys was then a member of the Naval Board and Justice of the Peace. He went on to become a Member of Parliament. Pepys greatly admired Osborne's *Advice to a Son* and referred to Osborne as "my father." Three years after Pepys read Osborne's *Advice*, it was still a subject of discussion:

> Up and to the office, and at noon to the Coffeehouse, where I sat with Sir G. Ascue and Sir William Petty, who in discourse is, methinks, one of the most rational men that ever I heard speak with a tongue, having all his notions the most distinct and clear, and, among other things (saying, that in all his life these three books were the most esteemed and generally cried up for wit in the world "Religio Medici," "Osborne's Advice to a Son," and "Hudibras"), did say that in these — in the two first principally — the wit lies, and confirming some pretty sayings [3]

Sir William Petty was a leading intellectual and political figure. An economist, scientist, philosopher, and politician, he was a founding member of the Royal Society and served as a Member of Parliament. Osborne also became friends with the prominent English philosopher Thomas Hobbes. Osborne's blunt words for men about love, marriage, and English law were seriously discussed among leading English public intellectuals of the seventeenth century.[4]

As knowledgeable persons would expect, Osborne faced a sharp backlash for his blunt, acerbic counsel. About two years after Osborne published his *Advice to a Son*, John Heydon in London had printed his opposing publication, *Advice to a Daughter in Opposition to the Advice to a Son*. Heydon countered Osborne's advice point by point. For example, Osborne, following the wisdom of Juvenal, suggested adopting children as a single man. Osborne then charitably added:

> But if this savors too much of the Stoic, You may qualify it as you please; For I doubt not but the zeal your youth does yet retain towards the Creed and Practise of others (possibly not so well taught) may at present make much of This look like Blasphemy; But when so many winters have snowed on your Head, as on your Father's, you will think it Canonical, and fit to be read to Posterity. [5]

Heydon countered this with the sort of name-calling and pedestalization that has now become common:

> He speaks still but faintly as a man out of breath; I'll give him a serious reproof, and let him take rest a while: Oh vain man, be advised, approach not the presence of such Angelical Creatures (as women) upon pain of my displeasure, and their frowns, which frowns alone are able to destroy a woman-hater. [6]

With regard to men bragging about having sex with various women, Osborne advised the son:

> If it be Levity and Ostentation, to boast when you do well, in what Class of Folly must they be ranked, that brag of the Favours of Women? rendering themselves, by this, no less frail, then they; It being more shame for a man to be leaky & incontinent at the mouth, then for a woman to scatter her favours. [7]

Heydon countered with claims that have now become commonplaces:

> I answer; Friend, why may he not be emblem'd {symbolized} by the cozening fig-tree that our Saviour cursed, never to bear fruit after? So I pronounce that it's worthy his deserts to be hated of Ladies for ever after who boasts of their favours that perhaps never enjoyed any [8]

In modern terms, pick-up artists who share their expertise in having sex with various women are accused of never having sex. That's just not a credible accusation. Pick-up artist are also accused of wanting to have sex without having children. That accusation might be related to the suppression of birth-control technologies that men can use. With respect to Osborne's serious criticism of the ridiculous four seas legal doctrine, Heydon countered with irrelevant claims of NAWALT and gibberish:

> *I* answer; *Pigwiggin Myrmidon* you are severe against the sex, and so uncharitable, as you think all women bad; yet others, I have heard dared affirm they are all good; sure though you speak as you find, there is reason to direct your opinion, without experience of the whole sex, which in a strict examination makes more for their honour then you have acknowledged. At first she was created his equal, only the difference was in the sex: otherwise they both were man. If I must box you to the Text, and there argue, both male and female made man; so the man being put first was worthier. I answer, you *(flea-bitten canonic weed)* so the evening and the morning was the first day, yet few will think the night the better … [9]

That's engagement at an intellectual level similar to mainstream engagement with men's human rights activists today.

In seventeenth-century England, the balance of public deliberation favored Osborne's wisdom. Heydon's backlash against Osborne prompted an immediate counter-backlash. Thomas Pecke of London published in 1658 his book *Advice to Balaam's Ass; or, Momus Catechised. In Answer to a certain Scurrilous and Abusive Scribbler, One John Heydon, Author of Advice to a Daughter*. Pecke's *Advice to Balaam's Ass* included a dialogue poem "To the Book and Reader." This poem featured paired couplets such as these:

> And this perhaps may sometimes move their Laughter,
> That thou art call'd Advice unto a Daughter.
> A. {Answer} She that don't Laugh at Advice to a Daughter,
> I shall ne're count for A Wise Woman after. [10]

Commenting on Heydon's book offering a conclusion, Pecke declared:

> I am glad your Book shall have an end although sorry that you should stagger six miles in such a difficult road, where your despicable wit, and indiscernible learning know scarce one step of the way, yet you are sure of fit company, if the Adage be true, Stultorum omnia plena {the universe is full of fools}. But it matters not when your book ends, for a few lines will make the Reader weary, and unable him to conclude, what both it and the Author are; that is to say none of the wisest. [11]

Those words comment poignantly on the broad, sordid stream of anti-meninist literature that pours forth today.

Cuckoldry, and its institutional correlate in "child support" policies, should be subject to vigorous public deliberation in a well-functioning deliberative democracy. The amount of money that a mother receives for child

support is directly proportional to the income of the man with whom she had sex. That's a highly unequal welfare system. It's also grossly oppressive in circumstances in which men lack an appealing range of birth-control options and men have no reproductive rights whatsoever.

Today, scientists serving gynocentric interests and journalists functioning as tools of the propaganda apparatus seek to inculcate public belief that cuckoldry is "surprisingly rare" and "fear of cuckoldry is seriously overblown." The reality is that millions of men are cuckolded despite most men's intense private concern to avoid being put in that position. The damage to men from being cuckolded can be enormous. Cuckoldry is deeply institutionalized in current state laws and policies. Current "scientific" claims about cuckoldry mainly display the Soviet quality of public intellectual life in today's Western societies.[12]

Deliberative democracy must be invigorated. For those interested in culture, much world literature throughout history addresses cuckoldry. For those interested in law and policy, the four seas doctrine and its modern parallels concern vitally important aspects of public governance. If public discussion of these issues continues to be held hostage by name-calling and hate-mongering, deliberative democracy in actual current practice will remain a farce.

* * * * *

Notes:

[1] Osborne (1656) II.9 (pp. 46-8). The subsequent quote is from id. I have modernized spellings in all the quotations above. The pages in parenthesis refer to page numbering in the 1896 reprint.

While Osborne strongly protests against oppression of men and vigorously opposes marriage, his work has neither the lively, extraordinarily heightened barbs of Juvenal nor the keen ethical sense of Jerome. While writing in a highly mannered style, Osborne lacks the elegant pathos of Valerius and the deeply felt engagement of Matheolus. Osborne instead offers a straight-forward micro-political critique of marriage. He describes marriage as subjecting husbands to slavery under their wives' command:

> rendering Him subject to slavery, that was borne free, & Her to comand, who ought in righter reason to serve and obey. … Marriage is a Clog fastened to the neck of Liberty, by the juggling hand of Policy … Nothing being more certain, then that Married man changes the shape of a natural freedom, and enrolls himself among such as are rendered beasts of burden under Reason of State: whereas those unclog'd with this Yoke, if they like not the service and discipline of their own, may the easier exchange it for that of any other Commonwealth.

Osborne (1656) II.1 (p. 42); II.13 (II.11, p. 48); II.17 (II.16, p. 51). With sound economic insight, Osborne urges men to marry wives earning a high income:

> The best of Husbands are Servants, but he that takes a Wife wanting
> Money, is a Slave to his affection, doing the basest of Drudgeries without wages.

Id. II. 21 (II.19, p. 53). For discussion of seventeenth-century marriage advice, Hausknecht (2001). Following the dominant ideological line, Hausknecht describes Osborne's book as "deeply misogynistic" and "notoriously misogynistic." Id. pp. 85, 95.

[2] Wood (1691) p. 706. Antony á Wood was an antiquarian born in Oxford in 1632. He died there in 1695.

[3] Samuel Pepys, Diary, 17 January 1664. All the quotes from Pepys are from his diary. The previous quote is from 19 October 1661.

[4] On Osborne's friendship with Hobbes, see Parry's introduction, p. iii, to his 1896 reprint of Osborne (1656). Having read Osborne's *Advice to a Son*, James Boswell described him as "a favourite author" of his:

> I have found much shrewd and lively sense {in *Advice to a Son*}, expressed indeed in a style somewhat quaint, which, however, I do not dislike. His book has an air of originality. We figure to ourselves an ancient gentleman talking to us.

When Boswell asked Samuel Johnson what he thought of Osborne's works, Johnson responded:

> A conceited fellow. Were a man to write so now, the boys would throw stones at him.

Boswell (1791) p. 416 (diary year 1772). Johnson's comment suggests the intensification of gynocentrism.

[5] Osborne (1656) II.29 (II.26, p. 56).

[6] Heydon (1658) Answer to II.26, p. 90. Osborne apparently added to his book a response to Heydon or similar criticism. To Section II ("Love & Marriage"), he prepended an exculpatory note:

> To the Reader, concerning the following Discourse of Love, and Marriage
> This had not appeared, being a result of more juvenile years, but that I feared, if let alone, it might hereafter creep abroad from under a false Impression, & one more scandalous to that sex, then becomes my complexion or Obligation. Therefore to vindicate me from the no less inhumane then unnatural imputation of a Woman-hater, I do here protest, with a reference to their charity and my own most serious affections, That if the Party advised had been a Daughter, my ink must have cast blacker than the rich grain of their Angelical Beauty is capable to be aspersed by.

Osborne (1658) (p. 39). In short, Osborne would have more viciously disparaged men in advice to a daughter. In the revised 1658 edition, Osborne appended to Section II other note:

> To the women readers, concerning the foregoing discourse of love and marriage
> Tho' the multitude, that Crowd of Error and Mistakes, like Corn, hang their Ears, and situate their Judgments, not according to the constant Aspect of Reason, but the mutable and senseless Inspiration of Fools and Critics, commonly their Nurses, and according to whose Dialect this childish Monster is taught to prate; yet I did not apprehend it so deaf to its own interest, and the pitiful Voice of woeful Experience, as to imagine any thing, looking like a Mote in the Felicity of a Married man, which becomes not a Beam in the more tender Eye of a Wife; to whom the Cruelty of a Tyrannical Custom hath allotted the heaviest, and most uneasy end of the Chain.

Osborne (1658) (p. 57). Osborne's concern for the the even greater disadvantage of marriage for women is similar to Jerome's solicitousness for women in his letter against Jovinian.

[7] Osborne (1656) I.65 (I.54, p. 38).

[8] Heydon (1658) response to I.54, p. 65. Cf. Mark 11:12-4, 20-5; Matthew 21:18-22.

[9] Heydon (1658) response to II.9, p. 75.

[10] Pecke (1658) p. 11.

[11] Pecke (1658) pp. 3-4. The Latin phrase *Stultorum omnia plena* comes from Cicero, *Epistulae ad Familiares* 22. Samuel Pepys also disparaged Heydon for his attack on Osborne:

> by the fireside read a good part of "The Advice to a Daughter," which a simple coxcomb has wrote against Osborne, but in all my life I never did nor can expect to see so much nonsense in print.

Diary, 22 December 1662.

Osborne's book indicates his deep love for his wife. He extols to his son "the virtues of *your Mother,* which I confess are inferior to none." Osborne urged respect and care for her:

> Bear always a filial reverence to your dear Mother; and let not her old age, if she attain it, seem tedious unto you; Since that little, she may keep from you, will be abundantly recompensed, not only by her prayers, but by the tender care, she has, & ever will have of you: Therefore in case of my death (which, weariness of the world will not suffer me to adjourn so much as by a wish) do not proportion your respect by the mode of other Sons, but to the greatness of her desert, beyond requital in relation to us both.

Osborne (1656) II.16 (p. 50), VI (p. 131). For a sympathetic review of Osborne's life and works, Osborne (1901). Osborne condemned witchcraft persecutions and the violence against men of dueling.

[12] Larmuseau, Matthijs & Wenseleers (2016) provides a good example of bad science. This scholarly work provides no systematic data. Its title claim, "Cuckolded fathers rare in human populations" apparently takes as a baseline information in "gossip magazines, talk shows, and TV series," as well as other sources without good data and documentation. Id. asserts:

> EPP {extra-pair paternity} rate in contemporary {human} populations is in the range of just 1-2%. If true, this would be reassuring news for many fathers.

Among all fathers, or all men interested in being fathers, 1-2% is a huge number. Moreover, the familial, personal, and financial costs of cuckoldry can be enormous. The assumption that 1-2% is a small, reassuring number ("just 1-2%," "reassuring news") indicates lack of objectivity and lack of concern for reality. Id. further reports:

> The surprising result of these new studies is that human EPP rates have stayed near-constant at around 1% across several human societies over the past several hundred years.

Is it 1% or 2%? The difference is a doubling. That's not common sense of "near-constant." Moreover, it's not clear from the article how exactly it defines the EPP percentage. Is it a share of fathers, or a share of children? That difference could be important. Not clearly addressing that difference suggests a lack of statistical seriousness. A recent study of Dogon paternity shows fundamental anti-men bias. A recent study of bone marrow recipients at a German university hospital from 1993 to 2008 found that the putative biological father was not the actual biological father for 9 focal persons (0.93% of the sample). Weaknesses of that study weren't in my view fairly reported. In particular, the study was probably subject to a large, downward non-sampling bias. See details in the update at the bottom of my paternity uncertainty post. The share of children holding false beliefs about who is their biological father has a best current estimate of 5%, in my view. That's based on my systematic review data on paternity uncertainty. That review provides ready access to a large amount of relevant data that you can study and evaluate for yourself. The scientific failures in recent scholarly work on paternity uncertainty reflect broader communicative problems.

[image] Men engaging in serious, informal discussion. Literary party at Sir Joshua Reynolds's home. D. George Thompson, 1851. Held at the narrow-minded National Portrait Gallery, London. Thanks to Wikimedia Commons.

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Janice Fiamengo interviewed by Lucian Vâlsan

AVfM Video Source · 29 May 2016 · Archived copy · Original

Professor Fiamengo has a new project in the making and needs your help with stories.

In addition to an extensive discussion about the project, Lucian Vâlsan and prof. Fiamengo goes into other politically incorrect topics including, but not limited to, the issue of transgender children, Donald Trump, privilege checking, and ideology.

Worth a watch as this is a discussion between two individuals who spend a tremendous amount of time studying the vanguard of our philosophical opponents.

You still have the chance to secure your seat to see both Professor Fiamengo and Lucian Vâlsan at the International Conference on Men's Issues 2016, in London, the United Kingdom.

There are still almost eight days until the ticket selling period closes, so make sure you buy your ticket here.

You can subscribe to Lucian's Freedom Alternative, here.

Prof. Fiamengo's luminary series – The Fiamengo File – is hosted by Studio Brulé, here.

Are all women gold-diggers?

Stephen Jarosek (aka Codebuster) · 30 May 2016 · Archived copy · Original

From JW Productions comes a movie with a deliberately provocative question in the title… Are all men pedophiles? [1] This seems like an odd title, given that they acknowledge in the film the existence of female pedophiles. But if they want to take advantage of some dominant cultural narrative, well, we can play that game too… indeed, it might be quite fun.

JW Productions [2] provides a brief outline on their website:

> For the first time in history the tables have turned on men. In the past "Witch-Hunt" was associated with women but now it is associated with men.
> In an effort to protect our children society has started to isolate men. This documentary explores the pedophilia hysteria and how all men are viewed as potential pedophiles. How did society come to such a conclusion and what are the political and social consequences?

Witch-hunts serve little purpose in the course of reason, and focusing only on the perversions of men doesn't help anyone. The perversions of women also deserve scrutiny and, for balance, I'd like to ask… are all women gold-diggers?

Materialism as women's porn

E.L. James' novel *Fifty Shades of Grey* might pique women's curiosity, and they might fantasize about having nasty things done to them by a mysterious, powerful, rich dude that flies helicopters and owns lots of stuff, but their fantasies cannot be disengaged from the stuff that lies at the centre of women's being. It is no accident that the main protagonist in the novel, Christian Grey, is obscenely wealthy. That he is mysterious, powerful and eager to indulge is part of the context that revs women's engines, but these are not the first things that a woman will notice.

The key to understanding what makes women drool lies in their self-indulgence… their narcissism… the me-me-me of the female psyche. And a primary vector for their self-indulgence is their materialism… their obsession with owning stuff. In a nutshell, women identify with stuff; it is the source of their Raison d'etre. Women's indulgent materialism is the shallow extension of their hypergamy [3].

Women love stuff. Lots of stuff. They crave for stuff, the more, the better. Women fall over themselves in the rush to obtain stuff… stuff on sale, stuff at bargain-basement prices [4]. Women will stampede shopping centres [5] in the rush to acquire stuff. Women have special days on which they can celebrate and worship stuff… Christmas sales, stock clearance sales, new fashion sales, spring sales, summer sales, winter sales, autumn sales, because-you're-worth-it sales.

Women wallow in stuff; they celebrate men who provide them with stuff, and they divorce men quicker than they can say "alimony and child support," should they find someone who can provide them with even more stuff.

Stuff doesn't even have to be useful… an obscenely expensive diamond ring, about as useful as tits on a bull, will nonetheless have women oohing and ahhing, and swooning in either admiration or envy, depending on who it is that is wearing it.

A woman might know nothing of the precision engineering, the exquisite upholstery and amazing technology that's gone into the creation of a high-performance Lamborghini Diablo, and she might not even know how to drive. But as stuff in which to sit and show off her latest perm, with a rear-view mirror that she can look into to make sure she's looking her best, it can make the ideal birthday gift for the man who has everything.

Women judge each other according to the stuff they own… big, shiny, gleamy stuff that sparkles in the sun and that they proudly show off to friends. Women judge each other according to the stuff that they wear and the stuff that they lather on their faces to provide the masks that spell identity [6].

Imagine where women would be without stuff. Imagine them coping in a world without cosmetics, without texting or Facebook, without the internet for them to follow the latest fashions or without television to keep up with the latest celebrity gossip (incidentally, notice how all these things on which women depend are created by men! Just Sayin').

Where most men are content with four pairs of stuff: One for summer, one for winter, one for formal and one for casual, women want hundreds of pairs of stuff. Sometimes even thousands to match their lipstick, their mood, their dress, the occasion, the weather, the car, the furniture. So let us take this moment to spare a thought for poor Imelda Marcos after her tragic loss of thousands of pairs of stuff [7] and what she must have been going through.

Designer stuff

Unmasking Feminism [8] nails what women want:

> She may have everything she wants, but not everything she needs. She wants independence, the vote, her own income, etc., but she wants all these things like she wants a designer purse.

Precisely. Women want careers and self-determination like they want designer handbags, shoes 'n' stuff. Independence, the vote, and income are fun things to have that make you look good, they create a good impression, and your girlfriends will envy you. They have nothing to do with achievement, responsibility, what you stand for or what you believe in. That's men's stuff.

For women, the role of minister of defense is more a fashion statement than it is a responsibility. Consistent with Angela Merkel's stance on invaders refugees, the defense ministers of Norway, Sweden, Netherlands, and Germany [9] care less about protecting their countries from invaders than they do for maintaining appearances. You know the kinder, gentler, friendlier face of a liberal, progressive Europe that holds its doors open for anyone, regardless of how their cultural and religious values clash with those of their own people. Fashionable, trendy and popular, they'll show that boring, stodgy old-boy network of The Patriarchy how defense should really be conducted. Hennis-Plasschaert, defense minister of the Netherlands, told the Guardian:

> [The Dutch politician] Neelie Kroes once said to me that old boys' networks are the oldest form of cartels we have in Europe. She was right, but things are changing, and women can do similar things now.

And the Guardian gets right into the swing of it:

> Her tweet with the photograph soon went viral. To many, the image heralded a new era in which even the last bastions of male privilege were no longer closed to talented women. Sweden's foreign minister, Carl Bildt, retweeted it with the comment "True Power Girls" (and was widely criticised for the condescending tone).

Thank God for affirmative action, whether as formal policy or implied in the cultural narrative, without which these women would have had to compete against men on a level playing field. Without affirmative action, whether formal or implied, there is every likelihood that they might have opted for the safer, less stressful stay-at-home option. *Minister of Defense* is the ultimate designer label that a woman can flash around to all her friends. And relaxed in her self-assured superiority of her gender, she need not trouble herself with the boring details of her culture unravelling.

Visceral sense of unfairness that punches you in the gut

Women cannot understand that for men, work is not a hobby. They don't understand that for men, work is not something you do if you like, something you do if your fancy takes you. And so women have acquired a visceral sense of the profound unfairness that only men have been allowed to enjoy access to these goodies for centuries. It hits them in the gut like a pile-driver. But thanks to feminism, things are different now. For women steeped in the culture of feminism, they can now enjoy work as an option, an indulgence, something you do if it's convenient and fun and does not interfere with your quality of life. That's why women need affirmative action so that they can have the first choice at those jobs selfishly and insensitively being hogged by men who have families to support.

A woman's perspective may be narcissistic and self-indulgent, but it has very practical survival benefits and enables them to cope with the unfairness of thousands of millennia of oppression. Thanks to feminism, they have more options now. They can still prioritize being provided for and they continue to judge men on their ability to provide [10], classifying men as winners, losers, studs, and creeps, as they have for millennia in the tradition of hypergamy. But now thanks to affirmative action, they are at liberty to toss their provider should they get bored with him… they can even claim child support and alimony if they want… and then take away another man's livelihood as payback for all those millennia of oppression against women. And if any man should get too uppity about his rights, she has VAWA to protect her "rights" (privileges) while trashing his constitutional rights [11]. And she can contrive unsubstantiated allegations of rape or violence [12] to put him back in his place… and then expect to get away with it [13]. Indeed these days, she can even murder [14], and the worst that she might expect is a stern look from the judge with a slap on the wrist.

Practical implications

Women's hypergamy is inextricably entwined with their narcissistic materialism. While not all women are necessarily gold-diggers, the assumption that they all are is one that will stand a man in much better stead than any

self-help theories, like (PUA) Game. We are reminded of Maslow's hierarchy of needs… because women control sexual supply, they set different priorities. They choose materialism as their first priority because they can, and because their sexual needs will be met by default subsequent to their first priority being met.

For men, appearances can help, but not in the same way that lookin' good helps women. It especially helps if you look rich… if you look like you own the Lamborghini on which you are leaning or the yacht on whose deck you are standing. Google the terms [gold digger prank] for some laughs. It is the size of a man's wallet, not his member, that makes all the difference. There is no mystery about women at all, this is the simple, unvarnished truth. The "cute versus rich" matrix explains this most succinctly, 6 minutes into the clip Hot Crazy Matrix – A Man's Guide to Women [15]. But I prefer to provide a slightly different slant.

I'd like to expand on the presenter's comment on the space to the left of the husband line, which is a little simplistic because it does not factor in the arbitrary manner in which women define "cute". It is more accurate to portray the region to the left of the vertical husband line as containing an enclosure – say, a small rectangle – to represent women's motivations. Beyond the rectangle is the no-go zone. This rectangle changes shape and shifts its position with a combination of cultural fashions and emotional states. In this way, we can better appreciate that a woman's choices in men are going to be contingent on many variables, from her mood on the day, to what her friends are telling her, to fashion or social proof. But the key point is that vertical husband line… regardless of what her ever-shifting motivations might be, regardless of how the rectangle morphs and shifts within the no-go zone, there is only one thing that really matters. Money whispers to women in a way that it does not to men.

Conclusion

Women certainly have primal sexual impulses that are no less than those of men, but these are typically sublimated in favour of materialistic priorities. This is why an appropriate response to the question "are all men pedophiles?" is, "are all women gold-diggers?" For the simple truth is, many of them are… and the assumption that *all* of them are is the safest, most reliable assumption that a man can count on… more reliable than Game or anything that any woman or feminists might tell him. The right assumption will predispose a man to the astutest of decisions, from the pleasures he indulges and the company he keeps, to defending his freedom and protecting his assets, to not wasting his time on spent women. Even the nicest, kindest, most marriageable women are not averse to being wooed… how can a man lose by sticking with that one assumption to govern all women?

*****

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Study: 50% of Twitter misogyny posted by women. UK MPs launch "Reclaim the Internet" campaign.

David King · 30 May 2016 · Archived copy · Original

The title says it all. Both the BBC and the Daily Wire report that think tank Demos undertook a three-week study and found that half of apparently misogynist posts were posted by women.

From the original report:

> - Women are as almost as likely as men to use the terms 'slut' and 'whore' on Twitter. Not only are women using these words, they are directing them at each other, both casually and offensively; women are increasingly more inclined to engage in discourses using the same language that has been, and continues to be, used as derogatory against them.
> - There was a high proportion of 'casual' misogyny. Approximately 29 per cent of the 'rape' tweets appeared to use the term in a casual or metaphorical way; while approximately 35 per cent of the 'slut' and 'whore' tweets appeared to use the term in a casual or metaphorical way.

In the same article, the BBC reported that a "2014 study from cosmetics firm Dove found that over five million negative tweets were posted about beauty and body image. Four out of five were sent by women." It should be noted that Dove's corporate policy is to use models of all shapes and sizes and have a generally more constructive attitude toward what constitutes 'beauty' than many cosmetics companies do, therefore 'negative' may not necessarily mean 'abusive' in that particular context.

Co-incidentally, or perhaps in response, British MPs Yvette Cooper, Maria Miller, Stella Creasy, Jo Swinson and Jess Philips (she who ridiculed MP Philip Davies' suggestion of holding a Parliamentary debate on men's issues to mark International Men's Day, just as Parliament regularly does women's issues on International Women's Day) launched their Reclaim the Internet Campaign.

They set up a forum in which to discuss how to combat hate speech. So, let's have a look. Logo: the radical feminist power fist inside the outline of a computer monitor in lieu of the symbol of Venus. Not a good start, prompting one to ask why. (No satisfactory answer is given, but at least the post remains. For now. In case it gets taken down, here is an archive of it.)

Their intro page states:

> This is a place to discuss the big ideas on how we 'Reclaim the Internet' for everyone.
>
> Here you'll find questions, discussion, personal testimony and ideas on how we can take a stand against online abuse, whether that's misogyny and sexism, racism, homophobia or violent intimidation.
>
> The internet must be a forum for freedom of speech. But that means that every voice should matter – and that includes on this forum.
>
> Debate is encouraged, but it must always be respectful. This must be a safe space where people can share ideas and personal experienced without fear of abuse.
>
> Our community works on the basis of trust – so the most engaged community members can assist in the governance of their community.

> But it's not up to users alone. We will remove content, disable accounts and we won't hesitate to refer something to the police if violent threats are made or hate crime is committed.
>
> If you want to know more – here's what the designers of this platform say

Sigh.

Okay, ladies, let me introduce you to the Greater Internet Fuckwad Theory [see history of same] Originally published on web comic Penny Arcade which states:

> Normal Person + Anonymity + Audience = Total Fuckwad

Simply put, Internet anonymity is impossible to squelch as the Internet is currently designed (although, in fact, it's a lot harder to remain truly anonymous on the Internet than many people commonly suppose), and the above is merely an observation of human psychology that no amount of legislation (especially with selective enforcement) will change.

Furthermore, one person's "hate speech" is another person's legitimate and constructive criticism.

Cooper asked the BBC, "What more should social media platforms be doing?" The BBC reports that the campaign was an opportunity for the public to "put forward their proposals and demands for the changes we want to see."

Nothing, Ms. Cooper. The solution — to the extent there is one — is very simple: don't go to the parts of the Internet that offend you, make liberal use of the block button on social media platforms and don't abuse their report button. Doing so just adds to their work and makes it less likely that legitimately hateful speech goes unattended or, worse, requires automatic suspension mechanisms that make a mockery of the values that liberals such as you once stood for.

The BBC itself asks the same question: "The bigger question is what can be done about it?"

Nothing, short of completely re-architecting the whole Internet to require cryptographically authenticated access certified by a trusted authority much in the way SSL certificates work before traffic is even routed (which is a much harder proposition than many may think), because the alternative, including initiatives like SocialAutopsy along with whatever foolery "Reclaim the Internet" might procure, can only do more harm than good.

The Internet is not, and never should be, a "safe space" (for who gets to define 'safe'?) Time to put on your big-girl and big-boy panties and take responsibility for your own safety online.

MRA Feminist Peg Tyre, Pulitzer Winner: a Boy's and Men's gendered lens

AVfM Video Source · 30 May 2016 · Archived copy · Original

Peg Tyre, Investigative Journalist, and Feminist discovers the daunting challenges men and boys face in education.

https://www.youtube.com/watch?v=DDqZMcbFhuk&ab_channel=TimPatten

From the New Male Studies malestudies.org/ (not to be confused with Men's Studies, a feminist college program.)

Tim Patten

Dr. Nadeem Haider of Leeds, England “Known Genital Mutilator”

Gary Costanza · 31 May 2016 · Archived copy · Original

Dr. Nadeem Haider of the Children’s Circumcision Service in Leeds has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

From Dr. Haider’s website circumcisionleeds.com:

“Welcome
Children’s Circumcision Service in Leeds provides religious and cultural circumcision for boys upto the age of sixteen years. The procedure is performed by experienced doctors. Two doctors in the consortium are consultant paediatric surgeons and the other two are experienced General practitioners with over twenty years experience in performing circumcisions.

We have set up this high standard, ethical service considering the need of the community in Leeds, Bradford and the surrounding areas. This is a private community based service. We are based at Rutland Lodge Medical Centre, an easily accessible location on Scott Hall Road Leeds, close to the city centre. The medical centre has a comfortable waiting lounge, a separate consultation room, a well equipped minor operating theatre, baby changing facilities, a pharmacy, and ample free on site car parking.

Currently, we provide this service on weekends only.”

So, we have four highly skilled surgeons that perform untold thousands of genital mutilations on unconsenting infants for religious and cultural reasons, and they consider this a “high standard, ethical service.” I call it a money grab that’s tainted with the blood and sacrifice of innocent children.

I assume the doctors do normal people healing during the week – cure disease, treat conditions, etc. – and only on weekends wreak permanent abuse on unconsenting infants.

Under “About Us:”

> This service is run by two Paediatric Surgeons (Mr Nadeem Haider and Mr Abid Qazi) and two very experienced General Practitioners (Dr. M Shafiq and Dr. Naseem Khan). This makes it a unique service in the community providing a high class, ethical circumcision service in UK. This was started due to lack of a good service in the community and the fact that that NHS does not fulfill the demand for religious and cultural circumcision in this area. Many parents run pillar to post to find a suitable service and at times end up traveling long distances to have this procedure done. The service is based in a modern, recently developed facility at Rutland Lodge Medical Centre, close to Leeds City Centre. The centre is easily accessible with ample parking facility. The procedures are performed in an operation theatre using sterile equipment.

Assaulting and sexually abusing an infant is not ethical no matter how many times you say it.

And the reason – to their credit – the NHS (National Health Service) doesn't perform circumcision is that they know it's not medically necessary.

Under "Procedures" we read:

> Parents requesting religious and cultural circumcision in the UK is quite common. The National Health Service has limited provision for religious and cultural circumcisions. This is insufficient to cater for all local needs. It is important for parents to ensure that they contact experienced medical personnel for this procedure.
>
> We use various techniques for circumcision depending upon age of the child.
>
> Plastibell Technique
>
> The plastibell technique, commonly known as the ring method,is a simple procedure. It can be safely performed by trained medical personnel with an acceptable (low) rate of complications. In this method a plastic ring is put on the tip of penis under the foreskin and a thread is tied tightly over the ring and foreskin. The thread gradually cuts the foreskin and the ring eventually falls off in seven to ten days duration. The most common risk is bleeding in first 24 hours, which can mostly be controlled without requiring any further surgical procedure.
>
> The ring method is also one of the most common techniques used for infant circumcision in the United States.

"Parents requesting religious and cultural circumcision in the UK is quite common," *infants* requesting circumcision, not so much.

Although the doctor says the Plastibell device has an "acceptable (low) rate of complications," it has been to blame for many injuries, including death.

Under "Your Questions" we see:

> Who will perform the circumcision?
>
> Our Surgeons Mr Abid Qazi and Mr Nadeem Haider, who are consultant Paediatric surgeons and Dr Mohammad Shafiq and Dr Naseem Khan, who are experienced General Practitioners will perform the procedure according to the current guidelines set by GMC and British Association of Paediatric Surgeons. All four doctors are highly experienced in performing circumcision procedures and have more than twenty year experience. Please inquire the name of doctor while booking for the procedure if you want to know who will perform the procedure.
>
> How long will the procedure take?
>
> A standard procedure does not take more than 40 minutes including explanation of the procedure, going through a process of informed consent and the actual procedure. Although you will have to stay at our centre for 2 to 3 hours.
>
> What are the common complications?
>
> We will discuss in detail the possible complications before performing the circumcision. As a legal requirement we will also ask you to sign a consent form. If the procedure is performed carefully and by fully trained clinicians, the rate of complications is very low.

The doctor should know that the American Academy of Pediatrics does not recommend surgery such as circumcision on infants because of damage to an immature nervous system.

The only valid consent form would be signed by the infantile patient, an impossibility. The unethical practice of allowing parents to consent for their infant boy to MGM is illegal and immoral, and something parents should think about.

Under “Feedback” we read:

> “We are writing to thank you for the wonderful service you provide. We were extremely happy with the manner in which the circumcision of our son was performed, it was professional and reassuring. We were especially pleased with the following up done and the concern shown for our son’s welfare.
>
> We would definitely recommend your service to our friends.”
>
> Brett & Vanessa Malila

Need I even comment on this?

Since Dr. Haider has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Haider’s practice information follows:

Rutland Lodge Medical Centre

Near Scott Hall sports centre

Scott Hall Way, Leeds

Post Code LS7 3RA

> Dr. Nadeem Haider of Leeds, England “Known Genital Mutilator” https://t.co/lcahYTBrR1 @AndreaHardie #MGM #nocirc pic.twitter.com/3mkYH27lAO
>
> — gary costanza (@jerrytheother) May 31, 2016

Steve Brule wins the internet with his #messagetofeminists

AVfM Video Source · 31 May 2016 · Archived copy · Original

Sub to Steve here or be unworthy.

Karma is a Bitch – Francis "Coyote" Shivers now an Elected Los Angeles City Official

Paul Elam · 1 June 2016 · Archived copy · Original

Karma just jumped up and bit sociopath Pauley Perrette right on her lying ass.

Ex-husband Francis "Coyote" Shivers; the man she has terrorized for over a decade with a litany of false, perjured, and criminally procured restraining orders, has just been elected to the Hollywood United Neighborhood Council and was sworn in May 16, 2016.

That's right. Mr. Shivers went from being a falsely accused inmate in L.A. County Jail to being a duly elected L.A. City Official in under four months! This should serve as an inspiration for many other falsely accused who feel they are powerless in a broken system. Shivers beat out four other candidates for the position of Unclassified Stakeholder.

The Honorable Councilman, Mr. Shivers, wished to thank his supporters and those who voted for him.

The Hollywood United Neighborhood Council is a branch of Los Angeles City government entrusted to assist and bridge gaps between Hollywood residents and business owners to city officials and city government offices.

It probably didn't take long for serial false accuser, liar, and sociopath, Perrette to get her dyed dander up and complain to the Board that since ex-husband, now a certified "City Official", would be conducting various

civic, business, and government functions in Hollywood, she would not be able to also partake in these events; except, oh yeah, she never has taken part in any Hollywood United Neighborhood Council events, ever. Oops!

Since the various activities and functions of the Council are publicized, we'll see how long it takes for serial stalker, pathological liar and false accuser Perrette to show up at one of Coyote's official city functions, and claim that he is stalking her and in violation of her perpetual illegal decade plus pattern of restraining order terrorism.

If that does occur, and we're sure that it will, because Perrette; in her own disturbed mind, can't stop this charade that she has created, we hope that the Honorable Coyote Shivers will summon local police to have the rancid political dissident promptly arrested.

*****

References

https://www.facebook.com/HollywoodUnitedNeighborhoodCouncil/

Political Correctness on College Campuses (Jonathan Haidt Interview Part 1)

AVfM Video Source · 1 June 2016 · Archived copy · Original

Jonathan Haidt (Author and Professor, NYU-Stern) joins Dave Rubin, discussing political correctness and free speech on college campus, the role of government, and the rise of Donald Trump.

The Rubin Report

Understanding the new feminist zodiac killers

August Løvenskiolds · 2 June 2016 · Archived copy · Original

Communication between men's rights advocates (MRAs) and feminists is never easy – even when we speak the same language, the gaps in logic and reasonableness between our outposts seem impossible to colonize. MRAs speak with logic and facts; feminists speak with something called "emotional truth" (lies) about "social justice" (which is neither social nor just). This frustrating split seems destined to keep us apart forever, despite our stated mutual interest in gender equality.

Toward ending this divide and as a part of a kinder, gentler AVFM, I am exploring the use of *emotional* language, rather than facts and logic, to reach out to our nominally equal-rights-seeking sisters and, it is to be hoped, heal our many rifts.

Creating the feminist zodiac is the next step in my humble efforts to turn their vagina monologue into a dialogue. By using an idea of my own specious fabrication, I hope to engage those feminists for whom prevarication is both a life choice and sexual preference. I'm willing to meet you halfway, girls. Any takers?

Oh, and I should note: the feminist zodiac is not based on the day of one's birth – that would be too patriarchal and triggering – but rather, on the date of your last abortion. This gives you the right to change your sign when the curse of future motherhood afflicts your divine nethers.

Entitledus – *January 20 to February 18:* You deserve the best in life, and this makes you unique, the most special of special snowflakes. You deserve free money, education, food, protection, men, and whatever number of shoes makes you happy. No one can judge you. This is your age, and your age will never leave the toddler stage. You will die forgotten, never doing anything worthy of note and you are proud of that since achievement is a man thing.

Famous Entitlians include Anita Sarkeesian and #TrigglyPuff.

Fishius – *February 19 – March 20:* You are highly abstract and meta, the most special of special snowflakes. You have no use for men nor bicycles, and you are blessed that neither of them wants you back. You will lose power as you age, eventually dying from ineffective efforts to support you.

Famous Fishians include Gloria Steinem and Canadian ginger TERF Meghan Murphy.

Hairius – *March 21 to April 19*: From your side-shave to the tips of your furry hobbit toes, you are the most distinctive of special snowflakes. The most intersectional of all feminists, you see grooming as one more way that the patriarchy wants to rape you. You will perish from the sight of yourself in a mirrored safe space.

Famous Hairies include Madonna And Emma "Mattress Girl" Sulkowitz.

Bulcrapius – *April 20 to May 20*: You are the apex, the most special of special turd blossoms. Your shit literally does not stink as far as you know, even when it hits your many fans. Your paranoia about sex, consent, and human interaction brings you to bizarre places, including pegging and death by starvation.

Famous Bulcrapians include Shulamith Firestone and Laci Green.

Germinius – *May 21 to June 20*: Your personality is the most contagious, much like your vagina, which makes YOU the most special of special snowflakes. You will forever proclaim that as a feminist you do not hate men despite your irresistible use of hateful, misandric terms like "patriarchy", "toxic masculinity" and "male privilege". You will succumb to evaporation since everyone can see right through both you and your risible denials.

Famous Germies include Laurie Penny, Brooke Obie, and Claire Warner.

Cancerous – *June 21 to July 22*: You are the essence of feminism; indeed, one could say that feminism IS Cancerous, making you the most special of special snowflakes. In many ways, people want cancers like you even more than they want feminism. Cantankerous and canting don't even begin to describe you.

Famous cancers include Melissa Click and Hillary Clinton.

Kittenious – *July 23 to August 22*: You are the most reasonable of feminists, and that makes you the most special of all special snowflakes. Although other feminists hate you to the point of burning your books about men's issues, and men's advocates find your demand for more male gallantry grating, still you carry on trying to bring validation to the hate movement that is feminism. You will croak from frustration.

Famous kittens include Christina Hoff-Sommers and Cathy Young.

Slatterious – *August 23 to September 22*: Your sex-positive pretensions and rounded heels set you apart, making you the most special of all special snowflakes. The recent rise of "rape culture" and "toxic male gaze" as trendy feminist themes is making you feel your age as your last embattled ovum dissolves in a sea of intersectional semen.

Famous Slatterns include Amber Rose and Beyonce.

Librious – *September 23 to October 22*: For taking the "equi" out of "equilibrious," you literally tossed equality off the feminist train. You want women-only legal rights to abortion, rape, the military draft exemption, and parenthood. You flinch and deny whenever men's issues are mentioned. You will swing as a result of the feminist collaboration trials to be held in Seneca Falls by President Trump.

Famous Libriums include Amanda Marcotte and Jessica Valenti.

Scarfius – *October 23 to November 21*: Your fantastical appetite for social justice and cheeseburgers makes you the most widespread of feminists, the most special of special snowflake. No wedding cake is safe from your critique or maw. You will expire in a series of earth-shaking events.

Famous Scarfers include Andrea Dworkin and Roxanne "Bad Feminist" Gay.

Faghagitarius – *November 22 to December 21*: By pretending to support gay men while infiltrating and co-opting their movement, you are the most fabulous feminist, the most special of special snowflake. Secretly, you will never forgive gay men for their championing of marriage, a thing you openly despise and covertly would kill for. You will die at the hands of your wife.

Famous Faghags include Rose McGowan and every entitled twat who thinks it is cool to colonize gay bars and other men's spaces.

Captious – *December 22 – January 19.* By finding fault even where none exist, you are the pinnacle of feminism, the most special of special snowflake. From inventing problems with air conditioning, dress codes, mansplaining, and manspreading, there is no place you will not go to prove your obsession with finding things to hate about your male betters. You will die in combat training a few days after being drafted.

Famous Captors include Eva Braun, Hitler, and Lily "Mansplain" Rothman.

Well, that concludes the feminist zodiacal pantheon. I hope this will build a deeper emotional bond between MRAs and feminists.

I know I'm having a moment with it myself.

Interdisciplinarity, another word for emptiness – TFF Episode 33

AVfM Video Source · 2 June 2016 · Archived copy · Original

In Episode 33 Professor Fiamengo argues that the intent of interdisciplinarity has been so diluted in Women's Studies that it has become a hodgepodge of nonsense. A little knowledge is dangerous; even less is a trivial pursuit.

StudioBrule

Freedom Alternative: a conversation with Paul Elam

Paul Elam · 3 June 2016 · Archived copy · Original

You can subscribe to Lucian Valsan's Freedom Alternative here.

Eloquent Rage: The Legacy of Angry Harry

andybob · 3 June 2016 · Archived copy · Original

And so it is that I suspect that if western women remain antagonistic toward their men, their days of empowerment are numbered."

(from "Men Have Bred Dogs And Cattle; Why Not Women Too?")

As the Men's Human Rights Movement [MHRM] continues to mourn the passing of Angry Harry in February 2016, many Men's Human Rights Activists [MHRAs] have found solace in celebrating his life by taking stock of his stupendous contributions to enriching our knowledge and understanding of key men's issues. It is clear that Angry Harry has had an uncommonly profound influence on many MHRAs, especially those in the initial stages of their journeys out of gynocentric ignorance. This explains why so many MHRAs took the news of his death so personally.

Angry Harry was a prolific writer who crafted his words to achieve maximum impact on his readers, without ever sacrificing the logic behind his arguments or the validity of his conclusions. The fact that he tackled such a vast range of issues with a wit that was at once savage and sophisticated, and never detracted from either his focus or purpose, is probably what makes Angry Harry's writing so universally readable among those whose concern for the rights and welfare of men and boys initially led them to the distinguished canon that represents such a significant component of his life's work. This is particularly remarkable because, despite its dazzling satirical edge, Angry Harry wrote some of the most starkly confronting articles that have ever been composed by an MHRA.

Angry Harry was not one to gently navigate novice MHRAs through the maze of men's human rights issues and the anti-male forces that have long impacted them. Rather, he yanked them along through one gynocentric chamber of horrors after another, forcing them to examine the exhibits in grizzly close-up, never hesitating to rub their noses in them if he felt it would do them some good. Angry Harry's writing was all about tough love.

The cumulative effect of this experience is to leave the reader in shock, not just at the sheer magnitude of their own ignorance, but by how many of their assumptions about the world have been forever blasted to dust. Angry Harry never pulled any punches, yet always managed to remain fair-minded, realistic and logical, which is why so many of his readers have come to trust and respect his perspectives. Angry Harry wore his moniker with pride. As a writer, he will forever remain a brutally frank Virgil who guides his bewildered students on educational journeys that frequently lead to comedy – both high and low – and can even touch on the Divine. This is what makes the often deeply disturbing nature of the Angry Harry experience as pleasurable as it is enlightening. Dante would have been impressed.

Perhaps Angry Harry's greatest gift to his readers is to encourage them to respect their anger enough to utilize it effectively and constructively rather than squander it nursing pointless and morally questionable fantasies, such as exacting retribution against women for their collective betrayal of men. I'm referring to those cringe-worthy rants by red pill blowhards who envision a Great Day of Reckoning in which women will be herded into compulsory workshops with titles like 'How to Respect Men' before demonstrating sufficient penance that would permit them back into the general population, much chastened from having 'learned a valuable lesson'.

Angry Harry would have scoffed at such nonsense, not because he didn't believe that the majority of Western women deserved it, but because he was a realist who knew that such a spectacle is never going to happen. What Angry Harry did believe would happen to women when men finally have enough of being demonized and abused by a corrupt system that panders so obsequiously to women in exchange for their collective betrayal is something we'll come to later. In "Men Have Bred Dogs And Cattle; Why Not Women Too?", Angry Harry begins by making it clear that he believed that such a point is inevitable and that the MHRM will be a major player in reaching it.

> *Well, in general, if men begin to see women as their adversaries rather than as their comrades, and a battle*

> *ensues, then the men will win hands down. The women will have no chance of succeeding.*
>
> *The only question of real interest is, therefore, will there be such a battle? And the answer to this is that it is probably already taking place. The Men's Movement is NOT a major power player in this battle, as yet, but it will be.*

Angry Harry wrote this article more than five years ago, and it must have been deeply satisfying for him to have lived to see the "Men's Movement" – now widely referred to as the MHRM – become the major power player in this battle that he predicted it would be, and be recognized as such by the other major players. In fact, these other major players are now so threatened by the MHRM that they have formed coalitions which have conducted global smear campaigns in which they have libeled the MHRM as a hotbed of reactionary extremism teeming with rapists, mass murderers and, God forbid, straight, white men. Meanwhile, Angry Harry is neither surprised nor impressed that the vast majority of Western women have chosen to stand with feminism rather than the men to who have sacrificed so much on their behalf:

> *Supporting feminism will probably turn out to be the biggest mistake that Western women have ever made. They have betrayed the very men who sacrificed much of their being and who worked and fought so hard in order to protect and care for them and themselves, and who have managed to provide the West with all the luxuries and benefits to which its peoples have grown so accustomed.*
>
> *Compared to Western men, Western women have contributed very little to the stunning progress achieved in their societies and, currently, by supporting feminism they seem to be doing their damnedest to destroy what their men have achieved.*
>
> *And if Western women continue to undermine their men by supporting agendas that discriminate against them, and that rob them of their homes, their children, their security, their dignity, and their heritage, then they will only have themselves to blame should men decide that they have had enough of all this 'equality'.*

Angry Harry believed that women had *already missed the boat* when it came to standing up for their men. They have stood by and watched in silence for so long as radical feminists marched into Western institutions and infected them with their misandric ideology to such an extent, that women can no longer provide any meaningful opposition, even if they wanted to. In other words, it won't be women who put a halt to the systemic discrimination of men and boys. It will have to be done by men – men who are finally standing up for themselves and their sons, casting off the yoke of their enforced utility and demanding, not a return to the gynocentric system of old, but an entirely new deal with a non-negotiable range of conditions. Angry Harry explains:

> *For example, one of the best ways to ensure that peace and harmony prevail is for men to be treated properly, particularly by other men. And a major cause of violence and disharmony, whether at the street level or between nations, is partly the result of men having failed to learn to deal sympathetically and non-aggressively with other men.*
>
> *And if men were brought up to treat each other with respect, the benefits for society would be huge. Instead, however, we have the complete opposite, with battalions of people in the government, the feminist media and the legal profession hell bent on creating as much disharmony as possible through the demonisation of men – particularly the white ones – in order to feather their own nests.*
>
> *This demonisation has been so successful and so widespread – and its effects are now so ingrained – that it would likely take very many years before it could be countered sufficiently – possibly decades – if one were to try to achieve this through polite discussion, gentle persuasion and voting for the right politicians; and even this is assuming that the opposition would not put up much of a fight, which is unlikely.*

Like many newly-minted MHRAs who were influenced by Angry Harry, this author initially balked at the assertion

that polite discussion, gentle persuasion and relying on politicians should be so summarily dismissed, but years of witnessing the sheer futility of these approaches has proven that Angry Harry was right all along: compromise is not an option – it is a capitulation that will change nothing. Angry Harry contended that a real gender war was "*unstoppable*", and that men would win it "*hands down.*"

What exactly does Angry Harry believe will happen to women when men inevitably win the gender war? Let's just say that it is a fate far more dire than having to mumble some apologies or attend a couple of workshops:

> *Another thing that men will also have learned by then is that women do not actually care that much for them…Western men will recognise that their women are a threat to them…and so they will* ***disempower*** *them.*
>
> *And so if Western women do not very quickly start supporting their men by helping them to destroy the outrageous discrimination and demonisation that they have continually to face but, instead, actually continue to collude with those very groups that promote such things, I cannot see any type of outcome that will, let's just say, allow western women to retain the* ***high status*** *to which they have grown so accustomed.*

If 'empowerment' is Western women's Holy of Holies, then 'disempowerment' must surely represent their idea of a Descent into Hell. This is because feminists have promoted the idea that 'empowerment' is synonymous with 'women's rights,' rather than what it is: the "*high status*" conferred on them by men through a dizzying array of protections, provisions, and privileges. Angry Harry understood this as implicitly as feminists do and, one suspects, women in general. It is men who empower women – and what men can give, they can also take away. Once stripped of their so-called empowerment, and everything it represents, women will be confronted with their ultimate nightmare: real equality with men. Most women would probably prefer the 'How to Respect Men' workshops, but that option was never on the table in the first place – disempowerment, however, is.

According to Angry Harry, the disempowerment of women will be understood and enforced by men as the only rational and reasonable response to a gender divide that has, in his words, "*spiraled out of control*." By then, men won't be feeling quite as generous or protective towards those whom, they have come to realize, have used these qualities against them. Nor will they be quite as desperate for female approval, scared of being labeled as misogynists or intimidated by the hectoring and emotional terrorism that results when men refuse to give in to unreasonable female demands. When men no longer care that much about people who openly loathe them, women's well-worn weapons, like damseling, shaming and appeals to authority, will no longer work like they used to. This doesn't necessarily mean that women will have anything to fear. But then, Angry Harry was never one to sugarcoat anything:

> *Of course, the disempowerment of Western women would not necessarily give rise to the 'abuse' of women. For example, children are mostly disempowered compared to their parents, but most parents do not use their greater power to abuse their children. Indeed, they do their best for their children.*
>
> *And the same might happen with regard to Western women in the future.*
>
> *But I wouldn't bank on it – because the new advances that will be re-empowering men will be arriving on the scene at a time when Western men will have been subjected by women to gross unfairness and mistreatment for more than three decades.*
>
> *And, on balance, they might well be in an ugly mood.*

Hence the title of the article featured in this post. Angry Harry did not actually believe that men should – or ever would – breed women as if they were cattle or dogs. He was merely pointing out that they could if they wanted to, and that women would do well to keep this in mind. As mentioned before, Angry Harry was all about tough love.

Only when the saintly tolerance of men finally reaches its breaking point can feminism finally be appreciated for its only genuine contribution to civilization; as the means by which the vast majority of Western women were able to demonstrate, for decades on end. That their natural envy of men allowed them to delude themselves into believing

that they are morally, ethically, intellectually, physically and spiritually superior to men. Rather than face the cold, hard reality that not even the very best of them have ever been superior to anyone else.

The gynocentric compulsion of men and women to deny this bitter but obvious truth is bringing Western civilization to its knees. Of all the demons that mankind has had to face, women have been the only destructive force that men have, so far, been loath to take by the horns. Most women, even the dimmest of them, know this and use it against men mercilessly. They assume that they will always be able to count on it – an assumption which, according to Angry Harry, will lead to the most ignoble downfall from grace the world has ever seen. Women will land splat onto the level playing field of equality where only the most recalcitrant of white knights will remain on hand to help them up on their feet.

Chivalry is a toxic mix of men's learned acceptance of their own disposability, their natural compassion to protect those perceived to be weaker than themselves and the compulsion to attain female approval with possible side benefits. Chivalry will never be entirely eliminated – it will just develop a conscience and a sense of higher purpose. Those prone to it could assist women in learning how to cope with their disempowerment, such as teaching them how to negotiate the obligations of real equality, like accountability, responsibility and hauling around their own white goods. While Angry Harry expressed little sympathy for Western women in general, he never lost sight of the fact that feminists have always been the real culprits in this gender war:

> *Putting it simply; creating a society that exhibits a deep hatred of its men, the extent of which is evidenced, for example, by the fact that people will actually laugh at jokes about men whose penises have been cut off, was not, in my opinion, a very wise thing for feminists to do.*
>
> *And I suspect that, one day, women will pay a price for this.*

I suspect that Angry Harry will be proven right, and hope, as he did, that the change he envisioned will not create further division between the sexes, the dispensing of violence or the promotion of bigotry. Re-reading his vast output has highlighted the power and relevance of his perspectives. He was an optimistic realist who believed, above all, in the truth, and he had the unerring ability to convey it convincingly, entertainingly and with an unequaled sense of urgency. Many of his assertions and conclusions are jarring to the novice MHRA because they challenge so many of the assumptions about the world that they mistakenly thought they knew.

Angry Harry was a compassionate man who wrote with an eloquent rage aimed at waking men up to their predicament and providing them with the vocabulary with which to speak about issues which affect their rights and welfare and those of their fellow men. He was the first writer in the MHRM that I ever came across who wrote passionately of the need for "*men to be treated properly, particularly by other men.*" This simple statement was a revelation to me at the time, and it is the main reason why this article was chosen to represent Angry Harry's enormous and enduring legacy.

Angry Harry convinced me that, one day, the feminist nightmare will come to an end, and when that day comes, it will be swift and bloodless. Men just want feminism gone and for women to be removed from its toxic influence. Interestingly, Luigi Logan (Fidelbogen) has also argued that feminism's eventual demise will be inevitable, with or without the aid of organized push-back:

> *That is why we can predict that feminism must die eventually because it simply cannot expand forever. Sooner or later, the rest of the world will either actively push back or passively refuse to budge.*

Like Luigi Logan, Angry Harry offers messages of hope to those who may otherwise see no end to the current predicament of men and boys. Those MHRAs who have benefited from Angry Harry's wit and wisdom will be forever grateful to this great man, and will ensure that he will be forever honored as an independent thinker who spoke out against injustices that can no longer be ignored. Angry Harry will always be an inspiration whose eloquent rage will resonate for generations to come.

Rest peacefully, good sir – and thank you. You will always be a giant among us – a true pioneer whose name will always be treasured.

From the mouths of babes: Children's views on the wage-gap myth

AVfM Video Source · 3 June 2016 · Archived copy · Original

Dr. Randomercam analyzes children's views of the wage-gap.

Hosted by Sargon of Akkad:

Feature image by hepingting

UK charities that help men

Alice Smith · 4 June 2016 · Archived copy · Original

We involved in the MHRM are often accused of just attacking feminists and not doing anything. Which isn't true, but it does happen to be one of the best ways of getting in the mainstream media. Thanks, Bones!

Still, we do actually do things. Some of us go out and are activists. Some engage actively in what are normally considered feminist causes. Some create and support charities that care for men, seeing as men as a whole generate less sympathy and get less help than women and children. There just aren't many normal charities that support men in any way, and those that do are lost in a sea of under breath politically-correct mumblings. Which got me thinking: I would love to gradually build a database of charities that DO offer some help to men, whether exclusively or as a part of their services, which might be of use to men around the world.

I am starting with my own back door: the UK, because I am most familiar with our legal, welfare and charity systems. So whether you are a man in need of help or an MHRA looking to donate to or volunteer for a charity that supports men, here are the first 11 charities I have found which offer support to men in trouble.

1: CALM.

The Campaign Against Living Miserably is a charity for the prevention of male suicide. Although suicidal thoughts are just as terrible whoever has them, the fact is that more men commit suicide than women, and fewer male suicide victims sought help before committing the act.

CALM offers support for men who are in crisis via their helpline and website; they also work to ensure that male suicide is treated more respectfully on a legal level and challenge gender norms that prevent some men from seeking help.

2: Prostate Cancer UK.

Prostate cancer, depending where you stand on the trans* issue, affects either mostly or only men. Like all cancers, it carries a certain risk of further complications and death. Like all sex-based cancers, it impacts on the sense of self and attractiveness of the sufferer.

Prostate Cancer UK invests in research into the diagnosis, causes, treatment and cures for this terrible illness. Not only that, but they offer a support network for sufferers and their families, including forums, nurse help, and a free helpline.

3: Mankind Initiative.

The Mankind Initiative offers support for male victims of domestic abuse. They are a small charity that runs with very little funding and a lot of work from volunteers.

Their goal is to reach a world where male victims of domestic violence and their children receive equal support to female victims so that they can escape their situation. They also wish to change perspectives about male victims of domestic violence and create an improvement in how male victims are treated nationally.

4: Refuge.

Refuge is one of the UK's leading domestic violence charities. However, they do not provide shelters for male victims, which would be the ideal end goal for this campaign, rather than a footnote on their website.

On the other hand, they do make some efforts and offer some outreach and support services which cater to men, unlike many domestic violence charities. If you need help, you can turn to them. Which is a step in the right direction and worth knowing before you pick up the phone and call some asshole charity who will try and make you out to be the abuser.

5: Turn2us.

Another non-men-specific charity that really does its best to help everyone who needs them. Men are far more likely to be in poverty than women, mostly because women seek help more eagerly and don't mind falling back on benefits in a heartbeat.

But if you're in very hard times you might be entitled to some welfare support to tide you over. And Turn2us helps there. If a man is in poverty or about to hit hard times, he can call them for anonymous advice on the benefits he might be entitled to. Not only that, but boys and young men struggling to stay in education can get help for grants and other cash gifts to help keep them studying. Seeing as boys drop out of education more than girls and are often unaware of grants and scholarships, this is valuable work.

6: Crisis.

Homelessness, again, disproportionately affects men. This is because housing benefit and council houses are disproportionately given to women, and many homeless women can seek help in domestic violence shelters. It is also because people with children are given priority.

Crisis focuses on getting single homeless people off the streets, offering them the help they need and getting them in rented accommodation, on any benefits they need.

7: Men's Aid.

Men's Aid is a UK charity that focuses on providing information and advice to couples who seek to keep healthy relationships with their children after family breakdown. Although some women are already mourning how terrible equal parenting is, generally women get given priority when it comes to the kids, as women are perceived as better parents and more likely to be hurt by being refused access to their children.

Men's Aid seeks to counterbalance this situation by putting pressure back against a legal system which is biased against men and by offering advice and information to couples who do not want this system to rule their lives. Whether a couple splitting amicably or a newly single man desperate to get in touch with his kids, Men's Aid will do their best to help.

8: Lasa.

Lasa is a social welfare law and tech support service provider, working behind the scenes for many bigger organisations. Where others are actively reaching out and providing advice and help to those in need, Lasa is supplying the software required to keep abreast of welfare developments and make sure everyone gets the help they set out looking for.

Whether you are seeking help with welfare or your council tax situation, Lasa may have been behind the advice you got.

9: Christians Against Poverty.

Despite the religious overtone, this charity offers valuable help that many men could do with. Men are more likely to be in debt, on their own, destitute, in poverty and on the street than women. And what CAP does is they help people in such situations by providing debt help and a money course, helping people find work and defeat life-controlling habits like smoking, drinking or gambling.

This charity takes the Christian perspective of helping your fellow man and offering help without judgement or conditions to those in need. Their services are invaluable to someone whose life is well and truly hitting the skids.

10: Citizen's Advice Bureau.

The Citizen's Advice Bureau is a charity that aims to help anyone and everyone with any problem they may have… which is quite a challenge, but often they do a great job. If anyone knows about where a man struggling with drug addiction and homelessness, or a father desperate to see his children, or a man going through cancer alone can turn, it is them.

You can get their advice via web chat, phone or in person at your local office. Just bear in mind that however good they are, they can take a while, so they are not the best for immediate crisis situations.

11: NORM-UK.

NORM-UK, or 15Square, is a charity that is concerned with preventing medically unnecessary circumcision. Most men in the UK are uncircumcised, but the repulsive American trend of “cosmetically” mutilating an infant’s genital tissue is trying to make its way over here.

15Square provides information about alternatives to medical circumcision, but opposes any unnecessary circumcision at all and offers advice about foreskin restoration for circumcised men. They publish a journal and provide online articles about religious circumcision, petitions against male circumcision and information on health conditions where circumcision is offered as treatment.

–

So those are the first 11 charities which have been known by some to provide valuable help to men in situations of crisis across the UK. And only the first 11 in a list which will hopefully grow and grow until a comprehensive data sheet of charities which support men across the world can be accessed easily for free.

Anyone have any further suggestions? Any comments about your experiences with these charities? If you’ve had a hard time with any of them, it will be considered and amended for the main list. Likewise, if you have been treated very well by any of them. All comments are read and I know that those who have read my other articles are supportive, determined MHRAs, so all your suggestions will be investigated.

#messagetofeminists, Fidelbogen

Luigi Logan (aka Fidelbogen) · 4 June 2016 · Archived copy · Original

Feminists, we are non-Feminist, let's not forget, we are the majority 4 to 1.

fidelbogen

#messagetofeminists

Inspirational role model Muhammad Ali dies at 74

AVfM Video Source · 4 June 2016 · Archived copy · Original

Despite his colorful and at times controversial personality, Muhammad Ali served as a sporting role model to millions. He was, by many accounts, the greatest boxer of all time.

https://www.youtube.com/watch?v=75USp7jRkTk

If you come across a tribute video you would like to share please place it in the comments below.

Ovid teaching men to cry – vital to achieving gender equality

Douglas Galbi · 6 June 2016 · Archived copy · Original

The old and foolish King Lear declared:

> And let not women's weapons, water-drops,
> Stain my man's cheeks! …
> No, I'll not weep.
> I have full cause of weeping, but this heart
> Shall break into a hundred thousand flaws
> Or ere I'll weep. [1]

Rapidly a storm blew up. Within its devastating effects, Lear remained defiant:

> Blow, winds,and crack your cheeks. Rage, blow.
> You cataracts and hurricanoes, spout
> Till you have drenched our steeples, drowned the cocks.
> You sulph'rous and thought-executing fires,
> Vaunt-couriers of oak-cleaving thunderbolts,
> Singe my white head. And thou, all-shaking thunder,
> Strike flat the thick rotundity o' th' world.

The hurricane (named after the furiously crying her) kills cocks and fuels thought-suppressing fires. Ovid, the master teacher of love, sniffed out much better than Lear the working of women's crying game:

> If your lover's late, throw him a sweet glance, sigh
> Dramatically, deeply, ask him why,
> Then begin to cry
> As though in a jealous passion — and then
> Claw his face with your nails.
> {Spectet amabilius iuvenem, suspiret ab imo
> Femina, tam sero cur veniatque roget:
> Accedant lacrimae, dolor et de paelice fictus,
> Et laniet digitis illius ora suis} [2]

Men have many reasons to cry today. Yet many men refuse to weep. Men won't achieve gender equality with women until they learn to weep like women. Latin literature, especially Ovid, provides vital teaching to men on crying.

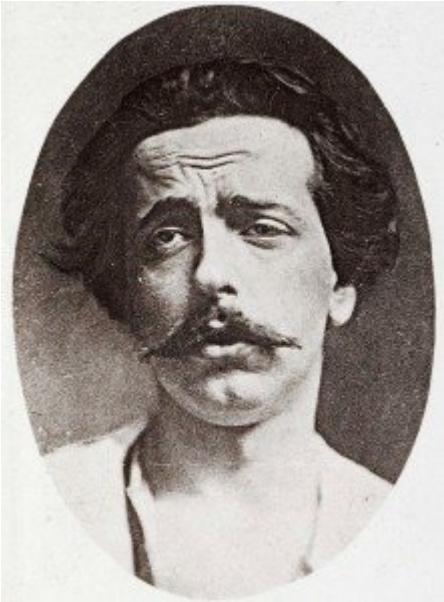

Men failing behind women in effective weeping is a relatively recent phenomenon. Empirical study makes clear that men today weep much less frequently than women do. Men also less often use tears to manipulate others.[3] But crying behavior wasn't always gendered to provide men with less sympathy and less power. In Homer's ancient Greek epics *Iliad* and *Odyssey*, revered warriors wept. Men and women in those ancient poetic masterpieces don't differ in spontaneous expression of sorrow. Similarly, in ancient Greek tragedy, men cried in much the same circumstances as women did.[4] Major media today viciously disparaging men for crying. That's a peculiar cultural development associated with today's hard-heartedness toward men.

Ancient Latin literature recognized women's sophisticated use of tears. Publilius Syrus, a Latin writer from Syria in the first century BGC, wrote maxims warning men about the power of women's tears and women's superior guile:

> Women have learned to weep in order to deceive.
> {Didicere flere feminae in mendacium.}
>
> A woman's tear is the spice of mischief.
> {Muliebris lacrima condimentum est malitae.}
>
> The ready tear means treachery, not grief.
> {Paratae lacrimae insidias non fletum indicant.}
>
> Women surpass men in scheming evil.
> {Malo in consilio feminae vincunt viros.} [5]

The *Distichs of Cato*, probably from the third or fourth century GC, advised men:

> Fear not your angry wife's words. But take care:
> A woman by her weeping can ensnare.
> {Coniugis iratae noli tu verba timere:
> Nam lacrimis struit insidias, cum femina plorat.} [6]

The *Distichs of Cato* were a popular medieval Latin school text. Unfortunately, most students today never study medieval Latin literature. That particularly hurts men, because men are now not taught the importance of crying.

With formal educational institutions shirking their responsibilities, men must learn to cry by reading Ovid on their own. Ovid sets out women's high standard of crying performance:

> She can burst into tragic tears

> And pretend that a jewel's dropped from one of her ears.
> {cum mendaci damno maestissima plorat,
> Elapsusque cava fingitur aure lapis} [7]

What good man wouldn't buy another for the poor dear? Publilius Syrus warned men:

> Not tears but gifts can touch a courtesan.
> {Muneribus est non lacrimis, meretrix misericors.} [8]

The social construction of gender tends to support transfer of resources from men to women. But not all women are whores. Moreover, men who are guileful can get their lover's gift back. In any case, well-educated men have to know how to cry when doing so is advantageous.

> Tears, too, can be helpful — they can move stone.
> If you can, show her cheeks wet with tears. If you have none
> (They don't always come on cue),
> Dab your eyes with water; stage-manage the dew.
> {Et lacrimae prosunt: lacrimis adamanta movebis:
> Fac madidas videat, si potes, illa genas.
> Si lacrimae (neque enim veniunt in tempore semper)
> Deficient, uda lumina tange manu.} [9]

Crying is a critical survival skill for men living in gynocentric society:

> Echo her views, whatever line she chooses;
> If she laughs, laugh; if she cries, remember to do the same:
> Your face must obey her rules.
> {Quod dicet, dicas; quod negat illa, neges.
> Riserit, adride; si flebit, flere memento;
> Imponat leges vultibus illa tuis.}

That stricture applies mainly to today's classroom discussions, workplace interactions with bosses, and expressing political views in public. Men seeking to stir women's sexual desire must adopt more sophisticated strategies. Men who would practice the art of love without being incarcerated for their efforts must learn to cry.

Apart from any effects of the welfare of men or women, encouraging men to cry is necessary to achieve gender equality. Gender equality in crying existed in fifth-century democratic Athens. Gender equality in crying can be established under today's Soviet-quality intellectual life. All that is necessary is sufficient ideological enlightenment and will.

Notes:

[1] William Shakespeare, *King Lear* 2.4, ll. 272-3, 278-81. Lear is addressing his "two pernicious daughters" who engaged in "high-engendered battles" against their father. Id. 3.2 ll. 22-3. Such tragedy also exists today.

Shakespeare composed *King Lear* about 1605. Geoffrey of Monmouth's medieval Latin work *Historia Regum Britanniae* (written about 1136) described King Lear ruling Britain with his three daughters. Here's a review of Robert Falls's production of *King Lear*.

Modern literary scholars have regrettably contributed to sustaining men's inferior position. An eminent

Shakespearean scholar declared of King Lear:

> We admire the valor of his attempts (and they come quite early) to be patient, to compromise, to hold back womanish tears, to cling to his reason. Nothing is more moving than his bewildered attempts to meet "social" obligations as he kneels by Cordelia's body. We love his *manliness*.{emphasis in original}

Alfred Harbage, Introduction to *King Lear*, in Harbage (1969) p. 1062. This oppressive view of manliness tends to be associated with repressing vigorous literature of men's sex protest.

The subsequent quote is from *King Lear* 3.2 ll. 1-7.

[2] Ovid, *Ars Amatoria* (*Art of Love*) 3.675-8, from Latin trans. Michie (1993) p. 161. See also id. 3.291-2, *Remedia Amoris* 689-90, and *Amores* 2.18.5-13. Cf. Propertius 3.25.1-10.

[3] Vingerhoets (2013) pp. 129, 187-8. Here's some gynocentric discussion of crying. Men cry less than women do even though men suffer more violence than women do, face devastating consequences of unplanned parenthood, and experience acute anti-men discrimination in family courts, among other heart-rending injustices against men.

[4] Föllinger (2009) and Suter (2009). For example, Agamemnon, commander-in-chief of the Greek armies at Troy, cried before his troops:

> Lord marshal Agamemnon rose up in their midst,
> streaming tears like a dark spring running down
> some desolate rock face, its shaded currents flowing.
> So, with a deep groan, the king addressed his armies

Homer, *Iliad* 9.13-7, from Greek trans. Fagles (1990) p. 232. Writing in sixth-century Constantinople, the government bureaucrat John Lydus was similarly unashamed to cry. He presented men crying as a natural response to understanding current circumstances:

> With the extinction of most, or perhaps however, all of the traces of sage antiquity, one could not endure to continue to be free of tears when perceiving from what is set forth below how formerly the law used to take thought for the freedom of subjects, and how many the blessings were from which our time has fallen little by little as a result of the ill-fated plight of the governed.

Lydus, *De magistratibus populi Romani* 3.11, from Greek trans. Pazdernik (2009) p. 398. Lydus lamented cheap paper being used for important bureaucratic documents and lack of regard for bureaucratic forms.

[5] Publilius Syrus, *Sententiae* 153, 384, 536, 365, Latin trans. adapted from Duff & Duff (1934).

[6] Distichs of Cato (*Disticha Catonis*) 3.20, Latin trans. adapted from that of Chase (1922). Duff & Duff (1934) provides a Latin text with alternate translation. J. Marchand has also provided a Latin text with English translation (Bk. 1, Bk. 2, Bk. 3, Bk. 4). See also Chase (1922). Laura Gibbs provides many of Cato's Distichs, along with helpful Latin translation notes.

[7] Ovid, *Ars Amatoria* 1.431-2, from Latin trans. Michie (1993) p. 31.

[8] Publilius Syrus, *Sententiae* 399, Latin trans. from Duff & Duff (1934) p. 67.

[9] Ovid, *Ars Amatoria* 1.659-62, Latin trans. lightly adapted from Michie (1993) p. 47. The subsequent quote is from *Ars Amatoria* 2.201-2, id. pp. 69, 71. Plato ridiculed his friends for crying at his impending death. Plato had much less wisdom than Ovid.

[image] Man expressing grief, but not crying. Portrait from fold-out plate of photographs from Chapter Vll, Low Spirits, Anxiety, Grief, Dejection in Charles Darwin, (1872), *The Expression of Emotions in Man and Animals*.

Thanks to Wikimedia Commons.

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#MessageToFeminists, Vato Teporocho

AVfM Video Source · 6 June 2016 · Archived copy · Original

Message to feminists started by That Guy T. Two quick points on my message to these deranged authoritarians.

https://www.youtube.com/watch?v=pqCygJmXrB0&ab_channel=VatoTeporocho

Please support Vato Teporocho by subscribing to his YouTube channel.

TL;DR – 50% of Online Misogyny Caused by Women

AVfM Video Source · 6 June 2016 · Archived copy · Original

People are capable of being as bad as each other. Who'd have thunk it.

As an interesting side note, you'll notice they've come to these numbers by using a very broad definition of 'misogyny' for some of their examples (which I disagree with). Even with this very broad definition they still only come up with relatively small numbers compared the total volume of tweets.

TL;DR

25 new ways to say 'no' to feminists

August Løvenskiolds · 7 June 2016 · Archived copy · Original

Every few months some feminist taskmaster will publish a list for her male sycophants instructing them on how they can pander to her arbitrary whims even more thoroughly. It has been almost two years since I last engaged such a list – where does the time go? – and so I reacted with no small amount of glee when Jindi Mehat, a guest writer at the radfem rag FeministCurrent.com came out with her own mewling manifesto entitled "The new Good Guy checklist."

Although most feminist demands are phrased so as to expect an affirmative answer, this checklist is unusual in that a Good Guy must answer "no" to all the items on the list to achieve… nothing. This was not a negotiation nor a promise of redemption – it was just a long, stupid scream with no reward or other inducement for those men who undertook the checklist in good faith.

Jindi is quite clear that she is issuing work orders to the help:

> If you're a man who cares about women and, after reflecting on this list honestly you answered "yes" to a few questions, the most ineffective and selfish thing you could do is get hung up on your bad feelings. It's really simple: you've been taught to behave in ways that create real hardship for the women around you, and you have some work to do. That's it. Luckily for you, most feminists believe you can do better and you want to do better. So get to it — start doing better…[blah blah blah.]

After all, slaves get no reward – the sufferance of the dominatrix should be reward enough for us, I guess. Equality means men get nothing.

Still, the possible chance to say "no" to a slave master *25 times* was too much of an opportunity for me to resist – the negative energy built into the list by design added to the power of telling feminists off? Oh, hell yes, I must check this list. The original items in the list are indicated in **boldface**.

1) Do you get annoyed when women aren't as nice or quiet as you think we should be instead of recognizing how the expectation that women are nicer and quieter than men is harmful?

No! I get savagely angry, not annoyed when a woman acts like an entitled toddler having a public meltdown. This makes it impossible for men to be nicer and quieter than women – now that feminists have proclaimed their dominion over men and how we are supposed to act and think, we will fight you every step of the war that we are going to win. Your colonization effort is about to end in your utter humiliation, feminist.

2) Do you tell jokes that degrade women?

No! I tell jokes that expose and disrespect *feminists*, female or male, who think that men owe you anything. We don't. You are no longer our friends and partners – you are our competitors, our enemies.

3) Do you stand by quietly while men around you say or do sexist things, instead of challenging them — even when women aren't around?

No! I challenge them by saying the even more outlandish things that they have thought about feminists all along but have been too reluctant to say. I do this especially when feminists are within earshot. We do not fear your reprisals anymore.

4) Do you interrupt women when…

No! Shut the fuck up.

Actually, when a woman is making a fool of herself and looks with a plea in her eyes for me to come to her rescue in some social situation, I let her continue to flail about like a fish without a bicycle. My interrupting her to save her

from further embarrassment would be wrong.

5) Do you offer women advice without being asked for it?

No! The spinach on her teeth, the preying mantis crawling on her shoulder pads, the toilet paper stuck to the ultra heel of her thousand-dollar Saint Laurants, and the bus about to run her down are none of my business – besides, she is a competitor now. Let her suffer the fruit of her ignorance.

6) If you think a woman needs help, do you assume you know what's best for her instead of asking what kind of support she might find useful?

No! No matter how stupid she appears, as a slave, I have no business speaking to her at all – that would be catcalling, and feminists hate that.

7) Do you think rules that apply to other people don't apply to you because you're special?

No! I think that you are projecting your own attitude.

8) Do you take up as much space as you want in public, without thinking about the impact on those around you?

No! When I manspread I am well aware that women around me find manspreading men more attractive.

9) Do you think women who don't put effort into their appearance are unattractive?

No! Because I am a tender, empathic soul, I think they are depressed, lazy man-haters with drug and borderline personality disorders. Such women are very attractive to men who hate themselves.

10) Do you think women who put too much effort into their appearance are shallow or superficial?

No! I am far too mentally engaged with sexual thoughts to care about their depth of comprehension or spiritual attainment.

11) Do you stare at women you find attractive, instead of considering how threatening this feels to most women?

No! I stare at attractive women *in addition to* noting how terrified other women are of them.

12) Do you offer women your opinion about our appearances without being asked, instead of realizing that we aren't contestants in a beauty pageant you've been asked to judge?

No! I assume that all women know they are being judged on their looks all the time by both women and men. There is no reason for me to acknowledge this, or women, at all. As a slave, this is not my purview.

13) If you share a household with a woman, do you expect her to handle most of the domestic responsibilities or to make sure you're pulling your weight, instead of actively looking for ways to do your fair share?

No! I always do 100% of the housework to humiliate her with her knowledge of her own uselessness – this keeps her thinking she is in charge when in reality it keeps her soft and me getting stronger.

14) Do you think there are circumstances in which a woman is responsible for being sexually assaulted or beaten by a man?

No! Women are too weak and too useless to be held responsible for anything. They are a lot like toddlers their entire lives. I recognize that there are "50 Shades of Grey" chicks who foolishly think that women can be responsible adults and make rough sexual choices. I find them adorable and give them lollies.

15) Do you think sexual assault is something women can avoid by changing our behaviour or clothing?

No! The best way for a woman to avoid sexual assault is to get married if she can find a man she can bamboozle

into it. This will be hard since men are learning that they gain nothing by marrying women.

16) Do you watch pornography or go to strip clubs or burlesque shows even though they objectify women and contribute to the male sexual entitlement that fuels sexual assault?

No! I watch porn and go to gentlemen's clubs because there is a strong correlation between the spread of porn and the decline of sexual assault.

> Despite the widespread and increasing availability of sexually explicit materials, according to national FBI Department of Justice statistics, the incidence of rape declined markedly from 1975 to 1995. This was particularly seen in the age categories 20–24 and 25–34, the people most likely to use the Internet. The best known of these national studies are those of Berl Kutchinsky, who studied Denmark, Sweden, West Germany, and the United States in the 1970s and 1980s. He showed that for the years from approximately 1964 to 1984, as the amount of pornography increasingly became available, the rate of rapes in these countries either decreased or remained relatively level. Later research has shown parallel findings in every other country examined, including Japan, Croatia, China, Poland, Finland, and the Czech Republic.

17) Do you buy sex or believe men are entitled to buy sex?

No! As a MGTOW I avoid relationships with women. I think that men are required to pay for the company of women one way or another, just as slaves are required to labor without recompense. Slaves are not entitled.

18) Do you think a woman you're in a sexual relationship with should have sex with you even if she doesn't want to?

No! If a woman wants to show her worth to her man and "take one for the team" then one cannot truthfully claim that she didn't want to on some level.

19) Do you pout or try to convince her if she doesn't?

No! I pout if she relents and agrees! I wasn't really in the mood either – I was just trying to make her feel wanted and attractive. Jeez.

20) Have you ever said "not all men" in a discussion about sexism?

No! I prefer to say "no men" to emphasize the point that all supposed "sexism" is a fantastical socially constructed boogeyman by feminists to manipulate men in coercive, non-consensual ways.

21) If a woman points out that you did or said something sexist, do you deny it and defend yourself instead of setting aside your ego and listening?

No! I am more than happy to acknowledge that I am impervious to her whining and then pick it apart once she finally runs out of steam.

22) Do you try to speak to women as an authority on women's issues?

No! There is no "try" – I know more about both men's and women's issues than feminists will ever grasp.

23) Do you continue to associate with men who behave in misogynistic ways?

No! There are no misogynistic men in my life, only men that feminists try to shame with spurious claims of misogyny.

24) Do you think it's women's responsibility to make sure you understand sexism?

No! Women are far too irresponsible to be trusted with such important work.

25) Do you expect to be rewarded or praised for not being sexist?

No! First, women have nothing to offer me that I would see as a reward. Second, praise from women is the master teasing the slave. Third, since feminists think everything is sexist, I think they will never stop using bogus charges of sexism as a tool of emotional abuse against men.

Oh, dear God, that was great! Let's do it again soon, feminists, while you still can.

Please send Studio Brulé to London!

AVFM · 8 June 2016 · Archived copy · Original

You can donate to the effort to bring Steve to London here.

https://fundanything.com/en/campaigns/icmi-2016-london

Steve is one of the greatest assets we have as a documentarian. I hope that MHRAs will help support his wish to document events around the conference. PE

Circumcision or Freedom – You Can’t Have Both!

Gary Costanza · 8 June 2016 · Archived copy · Original

Human rights activist Brother K (The Bloodstained Men & Their Friends) describes events at the protest of the 2015 American Academy of Pediatrics Conference in Washington DC, and states, “You can choose circumcision or you can choose freedom, but you can’t have both.”

Joy of masculinity

J T · 9 June 2016 · Archived copy · Original

Sometime, about thirty years ago, the media portrayed college guys like us as drug- and sex-obsessed frat boys in some animal house; and people believed it. That movie made guys lose their way just when college access was expanding beyond the grasp of the rich. During the college expansion years, we created women's centers to help the female students, but no men's centers to help the first generation guy.

You know how we had the GI Bill? That was established to help the men from World War II acclimate to peace. We should have recognized the need for something like that on a systemic level for men as we transitioned to a world of equality. Money was spent to help women transition to equality, but nothing for men; and masculinity was hung out to dry and straight and gay men lost a common community.

Today, the only men's centers we have are run by women's centers geared, not at teaching about the goodness of men or helping our sons, but at defining masculinity for feminists, by feminists—deconstructing it. I don't want to hear what it means to be a man, from a woman—that would be 'splaining and women don't like that when it's done to them. I want to see what it means to be a man, from men and the history of our accomplishments.

Masculinity flows in time—gay, straight, gentle, strong, aggressive, artistic, or ascetic. It is the flow from its vigor to its loss of energy—that as the power of the erection wanes, a man must accept the loss of virility while still being a man (and try not to sit on his balls).

I love doing what men do; like being able to write my name in the snow with yellow ink. I can pee in a Coke bottle, and I get to stand without taking my pants off, in those blue portable urinals at public festivals. I can masturbate to orgasm in ninety seconds, wait ten minutes and do it again and again and again and again. I carry two testosterone engines with me in a sack I hold closely. My gender is external to my body: it is an object, and I like objectifying—objectifying is a normal thing for guys and there is nothing evil in it, except as thinking makes it so.

And I can do it again.

I can grow a beard and shave. When I'm older, I may have a bald head, and that's cool. I love working out and flexing my biceps until they burn, and unrolling my arm and fingers to stroke a flower's petal or a paintbrush or orchestral baton or a pen to write poetry. I like getting lost and finding my own way home. I don't cry I public—I leave that to a private room I share with my partner. I play in the mud. I focus on math. I love my cock; only my gay brothers love cocks more—and that's cool. My phallus is the axis on which the earth rotates. I ejaculate like a volcano. I am a tree, a mountain, and the sky; my sperm is as white as a nova's light and is the color of the Milky Way when I spray.

I can enter another body—female or male—with my body and leave my energy there, as only a man can do.

And do it again.

Men civilized the world. The history of masculinity is the history of painting, music, sculpture, literature, poetry, math, philosophy, physics, computers, astronomy, biology, medicine, chemistry, architecture and engineering.

Masculinity can slice a diamond with logic and anneal steel with compassion; it manifests the focus and the empathy. Men constructed cities and leveled them in anger. We built bridges to span the great rivers and then blew them up. We built ships, sailed them over the seas, and sank them from pirate ships. We built the towers that scraped the sky and tore them down in boredom. We built the museums and the whorehouses. We plowed the fields, dug for gold, mined for coal and drilled for oil. We engineered the automobiles and smashed them in a drunken rage. We launched airplanes and shot them down. We created penicillin to cure us and alcohol to sicken us. We spied on enemies and created astronomy. We tried to better ourselves and created alchemy and then chemistry after that. We wrote sonnets in our love; and murdered in rage. We wrote almost all the novels, the plays and the poems, the symphonies, and the operas. We started the wars and wrote the peace treaties. We wrote the

constitutions and defended them in our aspiration for a better life.

Men did the good and the bad—the bad is the down stroke of the engine's piston; the good, the upstroke; together, the past's machine. Today we need a new machine with just the upstroke, but it's hard to build it because of how the media depicts our fathers and damages our sons. Credit for the good is diluted and deconstructed, and masculinity is termed toxic. The only reason men did all the good, they say, was that sexism denied women. Then men are assigned exclusive "credit" for the bad—which are shards of the toxic masculinity they created when they deconstructed it in jealousy, and the consequence is that our boys have lost the model of the good.

I will have none of it. Testosterone put a man on the moon and brought him safely home; testosterone fuels the engine that drives our civilization. And that machine had two pistons—the good and the bad—and we can only move beyond good and evil—set aside the bad—when we accept they are facets of one.

Not all men will rise to reveal the light of Einstein, the passion of Mozart, or the murderous rage of Dostoevsky. But we should teach our sons to aspire to be like those first creators, and we should remind our sons that those creators were almost all men. We must teach our sons that brotherhood tames the bad and builds the new machine—the drive chain of masculinity; the engine of civilization is male.

I get what they say about women's oppression, and I will ensure my children know what women have done and what happened in the past. I respect their desire to hear her story, but that is another story which does not alter *this* story, and these facts shine like a sun—men should never be ashamed of *his* story, and we should shout it loudly.

After years of deconstructing, reconstructing and maligning masculinity as toxic, we need to tell our sons that they can now lay down the sword and shield. You did good, soldier, you built these cities so Confucius, Aristotle, and Kant could think as they did. You, the average guy, gave birth to creativity—and it was masculine; say it loudly, say it proudly. The force of your muscle, your courage, your sweat tamed the world and enabled Newton to invent the calculus, Beethoven to write the ninth and da Vinci to paint the Mona Lisa. Now come off the battlefield, soldier. Come back to land from your river journeys, sailor. Anchor your sailing ship, your canoe, your Mississippi raft. Come down from the mountain. Emerge from the forests and deserts. Lay down the sword and shield. Come home, and pick up the pen, the baton, the keyboard, the trumpet once again and focus with a strength that is masculine.

This is the history of masculinity and its astounding achievements that changed the world—two storms: two bodies and two stories.

How to train a woman like a dog

AVfM Video Source · 9 June 2016 · Archived copy · Original

You can (and should) sub to An Ear for Men Youtube here.

@RS Benedict of LGBT publication @unicornbooty caught lying

AVfM Video Source · 9 June 2016 · Archived copy · Original

SPLC Hate Watch has picked up an article from Unicorn Booty proclaiming "men's rights activists (MRAs) seek an alliance with the white supremacist movement," and using it to justify attacking MRAs. The author picks something from Davis Aurini and uses it to attack the entirety of the manosphere:

> *Disclaimer: I will not distinguish between the different flavors of men's rights activist (MRA): pick-up artists (PUAs), Men Going Their Own Way (MGTOWs), Red Pillers, etc. Saying, "That guy's not an MRA! He's a PUA!" is the same as saying, "My shirt's not pink! It's salmon!" I don't care which subspecies of douche each individual calls himself. Here is how I'm defining MRA: a terrible goober who claims that men are oppressed because women can choose their sexual partners. Just be grateful I didn't use Marc Maron's term: "unfuckable hate nerds".*

The even go so far as to Cherry Pick Jack Barns as defending the KKK. Here is a response video by Jack taking out the garbage.

Jack Barnes MRA
Jack Barns article on Matt Forney
http://www.avoiceformen.com/men/ladie…

A scrape on campus: holes in the Stanford rape conviction

August Løvenskiolds · 11 June 2016 · Archived copy · Original

After years of faking campus rape cases (Columbia University, University of Virginia, Ohio University, Duke University, Occidental University, and so on) feminists finally found a supposedly legitimate case of campus rape and pushed it to a conviction in the Stanford rape trial of jejune Freshman Brock Turner. The judge sentenced Brock to a scanty six-month term of imprisonment, which has angered people across the political spectrum and calls and petitions are demanding the judge's removal.

What could have motivated an otherwise law-and-order judge to issue such a light sentence, when he could have sent the first-time offender away for up to 14 years? I believe that a close reading of the victim's own impact statement, delivered by her aloud in court after the guilty verdict, offers clues that tend to undermine the prosecution's case and support Brock's claims that "Updie" had consented to their ill-fated sexual encounter as a part of a scam to further push both her own enrichment and the feminist agenda.

You can read Updie's statement here. It is long and harrowing so you may have to read it twice to see how badly she screwed up her case. Unfortunately, because of rape shield laws, the information she revealed was not used at trial – victim impact statements are not probative in trials because they are only given at sentencing and normally they only cover the aftermath of a crime. Updie, however, led the court through the entire evening of the alleged rape and in doing so wound up saying way too much.

The judge, who would have been keenly attuned to the many subtle admissions Updie let slip out, had to feel a growing horror as he realized his court had been subverted from a place of legal justice to a tool of the Social Justice vengeance against men. Updie is lucky that Brock got any more jail time at all – the judge could have let him off with time served.

Here are some of the howlers Updie revealed in her statement. Updie's words are indicated with italics. My analysis follows each section.

***Your Honor, if it is** all right, for the majority of this statement I would like to address the defendant directly.*

Slighting the judge to lambaste the accused directly was not a wise start. The judge wanted to hear items related to sentencing, not her vengeful verbal assault on the scared boy sitting at the defendant's table. The judge's ears had to be burning – what details and slip-ups was she going to give to self-sabotage her own case?

On January 17th, 2015, it was a quiet Saturday night at home. My dad made some dinner and I sat at the table with my younger sister who was visiting for the weekend. I was working full time and it was approaching my bed time. I planned to stay at home by myself, watch some TV and read, while she went to a party with her friends. Then, I decided it was my only night with her, I had nothing better to do, so why not, there's a dumb party ten minutes from my house, I would go, dance like a fool, and embarrass my younger sister.

The virtue-signalling in her introduction is not only annoying, it hints at a guilty mind already spinning a fantastical account of an innocent encounter. Then, out of the blue, we get the first damning admission:

On the way there, I joked that undergrad guys would have braces. My sister teased me for wearing a beige cardigan to a frat party like a librarian. I called myself "big mama", because I knew I'd be the oldest one there.

A man who fantasized about "big papa" partying with little girls in braces would be dealt with harshly. I see no reason to go easy on a female pedophile, either. The judge had to be paying full attention now. In fact, Updie was 22 and a college graduate at the time of the party. Brock was a freshman.

I made silly faces, let my guard down, and drank liquor too fast not factoring in that my tolerance had significantly lowered since college. The next thing I remember I was on a gurney in a hallway.

Updie admits she is an experienced hard-partier – she surely knew what the implications of over-drinking at a

hookup frat party were. Notice also that her memory of the party and its aftermath was supposedly nil so that any other detail she gives about the experience is either concocted, or in direct contradiction to her own statement, or perhaps both.

I knew no one at this party.

Um, her sister was there, and Updie admitted to speaking to her sister earlier that same evening.

My boyfriend did not know what happened, but called that day and said, "I was really worried about you last night, you scared me, did you make it home okay?" I was horrified. That's when I learned I had called him that night in my blackout, left an incomprehensible voicemail, that we had also spoken on the phone, but I was slurring so heavily he was scared for me, that he repeatedly told me to go find [my sister]. Again, he asked me, "What happened last night? Did you make it home okay?" I said yes, and hung up to cry.

Updie lies to her boyfriend about being okay at the party. One motivation for a woman faking a rape is to cover up infidelity in an established relationship. Updie had been caught by her boyfriend partying with a bunch of younger men. Suddenly the defense would've had a new avenue to explore – was the rape claim a ruse to get Updie off the hook for straying? – but this revelation came too late to be used at trial. The judge had to be cringing inside at this.

One day, I was at work, scrolling through the news on my phone, and came across an article. In it, I read and learned for the first time about how I was found unconscious, with my hair disheveled, long necklace wrapped around my neck, bra pulled out of my dress, dress pulled off over my shoulders and pulled up above my waist, that I was butt naked all the way down to my boots, legs spread apart, and had been penetrated by a foreign object by someone I did not recognize. This was how I learned what happened to me, sitting at my desk reading the news at work. I learned what happened to me the same time everyone else in the world learned what happened to me.

Up until this point Updie had no clue about what had happened to her, nor who had done it. The idea that she just stumbled onto her own anonymous case and recognized it as her own strains credulity. Her name has never been revealed, as far as I can tell. She had no memory of what happened – supposedly – yet now she just magically happened to remember that this was her? Oops. Even Updie admits this is miraculous:

When I read about me like this, I said, this can't be me, this can't be me. I could not digest or accept any of this information.

Perhaps that is because it is all confabulation? I have searched for the article she described without success.

The night after it happened, he said he didn't know my name, said he wouldn't be able to identify my face in a lineup, didn't mention any dialogue between us, no words, only dancing and kissing…When the detective asked how we ended up behind the dumpster, he said he didn't know. He admitted to kissing other girls at that party, one of whom was my own sister who pushed him away.

How does Updie know that Brock kissed Updie's sister? Updie had claimed she didn't remember anything and Brock had no way of guessing sororal relationships in a dark, drunken frat house. Perhaps in her haste to demonize Brock for hitting on her sister, Updie has accidentally shown that she was more functional than her other statements allow for.

He admitted to wanting to hook up with someone. I was the wounded antelope of the herd, completely alone and vulnerable, physically unable to fend for myself, and he chose me.

Updie was not alone, her sister was right there, making kissy-face with Brock. Jealousy is another reason women fake rape claims.

Sometimes I think, if I hadn't gone, then this never would've happened. But then I realized, it would have happened, just to somebody else.

This is standard feminist boilerplate to excuse their own risky behaviors by claiming they were saving some other girl – another girl who might have been happy to hook up with a noted athlete. This is the third reason women fake

rape claims – to further the feminist agenda that all men are bad. A judge hearing this might well realize that Brock was being used as a pawn in a feminist game.

The night after it happened, he said he thought I liked it because I rubbed his back. A back rub. Never mentioned me voicing consent, never mentioned us even speaking, a back rub.

More of the feminist agenda – although nonverbal clues are 80% or more of communication, feminists know they can artificially inflate rape rates by insisting on a verbal consent standard that no one actually uses during sex because there are better things do to with one's mouth.

One more time, in public news, I learned that my ass and vagina were completely exposed outside, my breasts had been groped, fingers had been jabbed inside me along with pine needles and debris, my bare skin and head had been rubbing against the ground behind a dumpster, while an erect freshman was humping my half naked, unconscious body. But I don't remember, so how do I prove I didn't like it.

Do they really put details like that into public news about rape cases without contacting the victim? Again, credulity is strained.

I thought there's no way this is going to trial; there were witnesses, there was dirt in my body, he ran but was caught. He's going to settle, formally apologize, and we will both move on.

Settle? While one might well settle a civil case, "settling" a criminal case doesn't really work in this context. Updie seems to be talking about some sort of civil case with monetary damages instead of a criminal trial. This is the fourth reason women fake rape claims: money. But, surprising Updie, Brock decides to fight the charges.

It is the saddest type of confusion to be told I was assaulted and nearly raped, blatantly out in the open, but we don't know if it counts as assault yet.

Nearly raped? Doesn't "nearly raped mean "not raped"?

When I was told to be prepared in case we didn't win, I said, I can't prepare for that. He was guilty the minute I woke up. No one can talk me out of the hurt he caused me.

More feminist agenda: get rid of due process of law, he is automatically guilty, and no counter-evidence could ever matter even if it proved him innocent. You, dear reader, can imagine why a fair-minded judge might rankle at this.

Was your phone on silent when your sister called? Do you remember silencing it? Really because on page 53 I'd like to point out that you said it was set to ring.

Rather helpfully, Updie reads one of her own contradictions into the victim impact statement, in essence reminding the judge that she had lied to them all, and yet they had convicted Brock despite her lies.

I was pummeled with narrowed, pointed questions that dissected my personal life, love life, past life, family life, inane questions, accumulating trivial details to try and find an excuse for this guy who had me half naked before even bothering to ask for my name.

She remembers being asked for her name after her clothing was removed, contradicting her claims about not remembering anything.

Then he asked if he could finger me and I said yes. Most guys don't ask, can I finger you? Usually there's a natural progression of things, unfolding consensually, not a Q and A. But apparently I granted full permission.

Even Updie thinks the feminist consent standard is ludicrous, and she blames Brock for following it!

Your attorney has repeatedly pointed out, well we don't know exactly when she became unconscious. And you're right, maybe I was still fluttering my eyes and wasn't completely limp yet. That was never the point. I was too drunk to speak English, too drunk to consent way before I was on the ground. I should have never been touched in the first place.

Oops, now Updie is back to plugging the feminist verbal consent standard again. Could you please pick a standard

and stick with it, maybe? Because your nonverbal YES is sounding more and more like a calculated feminist trap.

To sit under oath and inform all of us, that yes I wanted it, yes I permitted it, and that you are the true victim attacked by Swedes for reasons unknown to you is appalling, is demented, is selfish, is damaging. It is enough to be suffering. It is another thing to have someone ruthlessly working to diminish the gravity of validity of this suffering.

Yes, under feminism, men are not allowed to defend themselves. Dump due process of law.

The victim statement went on and on like this, full of unlikely details, political posturing and imagined suffering at something the supposed victim cannot remember. Explaining why the judge gave such a modest sentence should be clearer now – Updie should be glad she wasn't laughed out of court.

For young men, the message should be clear – do not date or hook up with women on campus. Brock's life is ruined: no college degree. No Olympic games. A lifetime as a registered sex offender.

Perhaps other young men can learn from his example.

Editor's note: Scrape, Noun, informal. An embarrassing or difficult predicament caused by one's own unwise behavior.

Here comes Mykeru

AVfM Video Source · 11 June 2016 · Archived copy · Original

The gender of domestic violence

AVfM Video Source · 11 June 2016 · Archived copy · Original

> This is an excerpt from the TVNZ series “why am i” from 23-05-16
>
> It is of concern that many women think it’s OK for them to be violent, but IMO the most concerning aspect is that the results of such a comprehensive study have been disregarded and kept from the public.

https://www.youtube.com/watch?v=HfMvI_kSMpA&ab_channel=AngelicaPerduta

In the Dunedin study (https://en.wikipedia.org/wiki/Dunedin…), both men and women were shown to perpetrate domestic violence equally.

This is fair use of a small fragment of the production for the purpose of critique and discussion.

Angelica Perduta

The future battle on campus: Men vs. Males

Tim Patten · 12 June 2016 · Archived copy · Original

Education bewilderment begins in preschool, where boys are systematically devalued by institutionalized gender inequality. The gender bias against males continues through colleges where young men will be faced with two similarly named programs, young adults entering college can easily become confused. College level program choices might seem merely a matter of semantics; there is a distinct difference between *men's* and a newly evolving *male* studies. The former curriculum is framed by feminist theory and serves to advance conflict between the sexes. In contrast, the latter has been formulated by humanists, scientists, and doctors, and is premised on empirical science and genuine masculinity.

In theory, these programs are aimed at addressing needs that have often been ignored, but the feminist-inspired men's studies programs are having an unintended and harmful effect. One result is that colleges that have favored women's or feminist studies programs have seen the numbers of male attendees, already in the minority at around 40% nationwide, continue to fall as they transfer elsewhere or give up on attending altogether.

The same is not true at colleges that are expected to adopt the emergent male studies approach, or at the least, which offer students a choice between the two. These institutions will be helping to reverse a biased mindset and radical feminist-defined framework that has been heavily stacked against masculine ideals. Thankfully, by advocating for male studies we all contribute to propelling the culture of boys and men forward, like a pendulum that reverses course after a long swing backward.

The Warring Organizations

To better understand the differences between men's and the evolving male studies programs, it helps to know who the key proponents are. In the case of the former, it has been the American Men's Studies Association (AMSA), founded by gender studies professors and defined by the catchphrase "advancing the critical study of men and masculinity." Overseen by President Ms. Daphne C. Watkins, Ph.D., AMSA's curriculum is an outgrowth of feminist and women's studies on men and masculinity; it is also intended as additional coursework for gender studies teachers seeking to broaden their purview. Broadly speaking, the focus is on how dominant social structures intersect with the oppressed classes, including women; people of color; and lesbian, gay, bisexual, transsexual and queer (LGBTQ) individuals.

The primary force behind the latter initiatives has been the Foundation for Male Studies (FMS), founded by Edward M. Stephens, MD. The FMS curriculum explores the struggles and triumphs of men, though without contextualizing those ideas as one-half of the male-female binary. In other words, it is not an offshoot of feminist theory. The FMS efforts focus on the biological, scientific and behavioral differences between men and women that are not being addressed, as detailed in an article at *Inside Higher Ed*, and the New York Times article The Study of Man (or Males).

Dueling Curriculum Outline

Beyond those broader missions, a more granular assessment reveals distinct differences between the two camps, regarding approaches, perspectives and the intellectual and organizational leadership engaging in research and setting the agenda. As illustrated in the table below, they have little in common despite the fact that both are supposed to be addressing the same issue:

Dueling Curriculum Outline

AMSA **American Men's Studies Association**	**FMS** **Foundation for Male Studies**
Intended for Students: All culture's, gender identities and orientations	**Intended for Students**: All culture's, gender identities and orientations

AMSA Board's Academic Background: Humanities, Feminism, Women's and Gender Studies, Sociology, Psychology	**FMS Board's Academic Background:** Psychology, Philosophy, Sociology, Biomedical, Child Development
Board's Geographic Latitude: America, Latin America, Canada	**Board's Geographic Latitude**: America, United Kingdom, New Zealand, Italy, Canada, Australia, Sweden, South Africa
Professors: Most are professors with doctorates in women's and gender studies	**Professors**: Most are professors with doctorates in biology, science and psychology
Foundation of Theory: Feminism and Women's and Social Studies	**Foundation of Theory**: Biology, Psychology, Sociology, and Philosophy
Worldview: Patriarchal, oppressive males dominate groups deemed as second- and third-class	**Worldview**: Individuals are responsible for themselves and society
Philosophy: Breakdown the societal and institutional sexism and racism	**Philosophy**: Improve society for all through respectable practices
Approach to violence: Tear down the patriarchy and teach men a lesson	**Approach to violence:** Prefer personal transformation and accountability
Educational Approach: Men Intersect with Society and Gender	**Education Approach**: Science, Social, and Phycology of Men
Gender Approach: Gender is a Social Construct	**Gender Approach:** Gender is biologically-based, with social influences
Advocacy: Equality and justice for women, people of color and LGBTQ individuals	**Advocacy**: Authenticity, integrity, equality and justice for all
Political leaning: Left	**Political Leaning**: None
Social Critical Lens: Women and LGBTQ individuals face oppression from heterosexual men	**Social Critical Lens**: Everyone faces oppression and obstacles from society and individuals
Masculinity Ideology: 1. A social construct 2. Must comply with what women want from men 3. Must be oriented toward supporting equality 4. Heterosexual men are a dominant and unstable category of humans	**Masculinity Ideology:** 1. Biological framework burdened by societal, social and family expectations 2. Must comply with what men request of themselves 3. Males of all orientations are resourceful and capable of contributing to society
Publications of Note: Purchase at Amazon (Click Here). Mairtin Mac an Ghaill, Chris Haywood	**Publications of Note:** Free online at (Click Here). Dr. Miles Groth, Ph.D., Professor of Psychology
Students are empowered to become: • A Students become social justice warriors, advocating equality • Students become social workers, educator, therapists, and more	**Students are empowered to become:** • Students become balanced soldiers, advocating justice • Students seek careers in science, technology, engineering and mathematics (STEM), law and justice, and more
Musical Theme: Beyoncés: *Girls Run The World*	**Musical Theme:** Survivor's: *Eye of the Tiger*
WEBSITE: (AMSA's Web Site Click Here) Donations Welcome	**WEBSITE:** (FMS Web Site Click Here) Donations Welcome

Conclusion

About five million college graduates will set out on their career journeys this year, hopefully living the sort of life that they truly desire. In some cases, they will find their way into research efforts and industries that are working to pull humanity back from the brink of looming social, climate, and natural resource disasters. Our survival demands that each of us is able to unleash our unique capabilities and make whatever contribution we can to sustain our civilization.

Because of this, our society hungers for males with clear minds and hearts. While men must be aware of the fear and inherent vulnerabilities, they must also be capable of discovering and nurturing their authentic selves, as well as the virile assets and the male virtues that will inspire and support our future. While all men, young or old, should be so lucky, it is likely that most of us probably knows someone, perhaps a young boy, who has looked up into our eyes in search of hope and the kind of guidance that male children, teenage boys and young men need. It is in our interests to open our hearts and hands to these individuals (and others) to help them follow the right path.

We must advocate for male studies and help to propel the culture of boys and men forward.

This means–especially now–the move toward equal treatment and respect for all people, whether male or female, is underway. In a sense, this is finally a home run for the boys. A beacon shines into decades of blackness; there is renewed optimism for genuine equality.

The most critical reference for Dr. Edward M. Stephen's science of the male is presented by preeminent scholars talking to each other in an uninterrupted dialogue that goes to the heart of the matter. (Click here to read.)

Blue pill love story

AVfM Video Source · 12 June 2016 · Archived copy · Original

MGTOW Hybrid Experiments is a new channel. I was subscriber number 50. It should be 50k. Sub here. PE

https://www.youtube.com/watch?v=I6EAYTk87Ig&feature=youtu.be

Dear Meghan MacKay...

AVfM Video Source · 13 June 2016 · Archived copy · Original

Here's all of my rage about the Ghomeshi trial in one convenient 3-minute rant! Enjoy! Megan MacKay.

Here's Karen Straughan calling BS like only she can!

Karen Straughan

Orlando: Facing west from California's shores

J T · 14 June 2016 · Archived copy · Original

As Amanda Marcotte recognizes in her most recent essay, the Orlando gunman was male

Planned Parenthood joined the fray and also noticed the gunman was male.

Amanda Marcotte writes: "Every time feminists talk about toxic masculinity, there is a chorus of whiny dudes who will immediately assume — or pretend to assume — that feminists are condemning *all* masculinity, even though the modifier "toxic" inherently suggests that there are forms of masculinity that are not toxic."

In light of this, consider why the president and Hillary Clinton refuse to say "Radical Islam."

> *The president has sought to make a clear distinction between Islam as a religion built on peaceful precepts and the acts of terrorism carried out by extremists who adhere to radical interpretations of the religion.*

Allow me to modify this view to flush out the toxicity of the feminist movement:

> *The president has sought to make a clear distinction between masculinity as a gender built on peaceful precepts and the acts of terrorism carried out by extremists who adhere to radical interpretations of masculinity.*

That, right there, should be enough to censure the phrase "toxic masculinity." The mere presence of the modifier "toxic" inherently implies a separation that would not be tolerated with regard to religion, race or orientation. Would Marcotte call our president a "whiny dude" because he abhors the phrase "Radical Islam?"

Setting aside her feminist sexism, there is one more point about Marcotte's diatribe: she proposes absolutely nothing. What is the purpose of an analysis that makes sexist comments, yet proposes absolutely no solution? What is the point of Amanda Marcotte?

So, let's assume that this is a masculine issue. (We would not be far from the mark, for all advances and retreats of society have been by men, while women have historically sat on the sidelines and only embrace feminism when good men have removed life's risks.)

How can we view these events? Walt Whitman wrote:
FACING west, from California's shores,
Inquiring, tireless, seeking what is yet unfound,
I, a child, very old, over waves, towards the house of maternity, the
land of migrations, look afar,
Look off the shores of my Western Sea–the circle almost circled;
For, starting westward from Hindustan, from the vales of Kashmere,
From Asia–from the north–from the God, the sage, and the hero,
From the south–from the flowery peninsulas, and the spice islands;
Long having wander'd since–round the earth having wander'd,
Now I face home again–very pleas'd and joyous;
(But where is what I started for, so long ago?
And why is it yet unfound?)

Today, we can only stand on California's shores after we scale the roadblocks put in place by gated communities designed to protect women. One can hardly get to the shore in many cases.

There is no place left to run, today.

There is no place left for men to start anew.

Men have always explored—it is in our nature (if feminists would stop laughing at men who refuse to ask for directions, they would learn something). It is no wonder that San Francisco became a gay male mecca: it was a city overpopulated by men fleeing Midwest conformity, seeking a new life during the Gold Rush.

Today, there are no rugged terrains from which a man can build a new life. Men—gay and straight— did not flock to "The Revenant," due to its "toxic masculinity"(that would be a feminist interpretation). We liked it because if gave an eye-view of a world that was unchartered: a place to run; a place to release the same energy that created The David and The Ninth.

When the beauty of masculinity's energetic flow is thwarted, a malignancy occurs. This does imply a crisis in masculinity, but it does demand a compassionate response; certainly not Marcotte's ingratitude.

Thomas Mann, in his epic novel "The Magic Mountain," wrote:

> *A man lives not only his personal life, as an individual, but also, consciously or unconsciously, the life of his epoch and his contemporaries. He may regard the general, impersonal foundations of his existence as definitely settled and taken for granted, and [may be far] from assuming a critical attitude towards them; yet it is quite conceivable that he may none the less be vaguely conscious of the deficiencies of his epoch and find them prejudicial to his own moral well-being. All sorts of personal aims, hopes, ends, prospects, hover before the eyes of the individual, and out of these he derives the impulse to ambition and achievement.*
>
> *Now, if the life about him, if his own time seems, however outwardly stimulating, to be at bottom empty of such food for his aspirations; if he privately recognizes it to be hopeless, viewless, helpless, opposing only a hollow silence to all the questions man puts, consciously or unconsciously, yet somehow puts, as to the final, absolute, and abstract meaning in all his efforts and activities; then, in such a case, a certain laming of the personality is bound to occur, the more inevitably the more upright the character in question; a sort of palsy, as it were, which may extend from his spiritual and moral over into his physical and organic part. In an age that affords no satisfying answer to the eternal question of 'Why?' 'To what end?' a man who is capable of achievement over and above the expected modicum must be equipped with a moral remoteness and single-mindedness which is rare indeed and of heroic mold, or else with an exceptionally robust vitality.*

In our contemporary age, those men who manifest a moral remoteness or robust vitality are held in disdain by the media. Men are encouraged to let go of their stoicism and weep openly on Oprah. Men are ridiculed by social justice warriors who suffer emotional *diarrhea. G*ood men will never cry in public—we do it alone with our loved ones and leave the theatrics to feminists who seek an uncivilized common denominator for human behavior.

Thus, it is inevitable that there is now a "certain laming of the personality" which Amanda designates as toxic.

If we wish to stem the tide of violence, we must show as much respect for men, as men—those on the Titanic, those who defended our Constitution, or the two Swedes who got off their bicycles at Stanford—have shown for women. We must recognize the consequences of the unending vilification of masculinity by the Marcotte's of this world who offer no solution. So allow me.

There are two pistons to masculinity: one that creates and one that destroys—civilization's machine. Testosterone builds civilizations; and when it falters, it destroys civilizations. If we wish to address events like in Orlando, we must address the nature of these acts in the context of the challenge facing men and boys.

We must now focus on the boys in our schools as we focus on girls. For every state-funded after-school SMET program for girls, we must offer reading classes for boys. Perhaps it is time to value athletic play in the schools, or teach the two genders separately, or delay by one year the entrance of boys into the schools, or train the teachers in how to teach boys or stop the vilification of men and the deconstruction of masculinity, or teach boys that men created civilization and that men are basically good.

There, Amanda: is it so hard to offer suggestions? I gave you five or six right there. Could you not have offered

just one solution in your essay? Casting aspersions at masculinity without offering a solution is cowardly and will only make the problem worse and make you look mean. When the focus is on condemning masculinity by surreptitious use of a modifier that even our president would abhor, then that feminism's focus precludes a solution and invites misandry. Despite all the twitter feeds on toxic masculinity, not one has proposed a solution beyond the dysfunctional toxic feminist re-education camps now confronting young men on campuses.

The juxtaposition of the words "toxic" and "masculinity" "*affords no satisfying answer to the eternal question of 'Why?"* It merely satiates the hunger of a toxic feminism that has long since lost its purpose and is now hell-bent on bashing men.

If we do not focus constructive attention on our boys, they may indeed grow into men without an education, without jobs, with no future, and with access to automatic assault rifles. Is that what feminism wants?

Immunity from marital shaming: checkmate

August Løvenskiolds · 14 June 2016 · Archived copy · Original

A woman named Alexis tried to shame me Friday evening. I laughed at her.

I was sitting at a bar in Deep Ellum, chessboard at the ready, waiting for my opponent to arrive. An old friend, Daniel, introduced me to Lexi, a woman psychologist I would describe as a lovely 20-ish blonde were it not for her facial piercings and side-shaved head. Despite her damaged looks, Lexi was delightful to speak to and has full nerd credentials – she speaks both *Star Trek* and *Lord of the Rings,* upping her market value on the Fan Expo (formerly Comic Con) circuit.

After a couple of hours of beer and talk (chess buddy was running very late) Lexi invited me to a concert performed by a local woman vocalist. I declined (the booming, ear-splitting levels of all live music do not appeal to me) but Lexi was having none of that – she is charming and attractive enough that I'm not sure any man has ever refused her anything. I continued to decline until finally in frustration she told me to stop being "a pussy."

That is when I laughed at her, identified myself as a men's rights advocate, and explained that her attempts to shame me into doing something were futile and that emotional coercion was impossible on someone like me. Lexi looked stricken and immediately denied that her wheedling was coercive, but her efforts to ask me to the concert came to an end.

A few minutes later she departed and my chess pal, a dark-haired beauty I'll call Judith, arrived. After a lively game, Judith was in checkmate, and I was headed home for some nachos.

Getting shamed by women used to hurt me like a chainsaw singing on a sultry summer's day, but as I've grown in power and understanding through MGTOW and MRA work, I find I have also grown immune from being shamed for my choices as a man. This is a remarkably liberating feeling and the confidence one gets from it is superb. There is nothing like being able to make choices based on principles and understanding and not fear.

And speaking of jilted lovers, W. Bradford Wilcox, the dark character behind the infamous Prager U film *Be a Man Get Married* is back, doubling down on his dangerous and abusive assertion that men only become men when they sacrifice their freedom by marrying a woman – and that those who don't are woman-haters.

Perhaps Brad fancies himself a patriot for his efforts at shackling men to harridans. Perhaps he is virtue signaling his white knightedness. The desperation in his writing seems to me to show a man too eager to redeem his own disastrous life choices:

> Some of this, it seems, is about a kind of Peter Pan syndrome, where guys don't want to grow up and settle down. Some of it is about a kind of individualistic hedonism, where guys don't want to forego the opportunity to set their own work hours, hang out with their friends on their own terms, and score as much with the ladies as they can.

Oh, please.

It is about not playing a rigged game in a poisoned system where a gold-digger can break your heart, steal your kids, and rape your wallet for the rest of your life.

Brad even acknowledges that no-fault divorce and the corrupt family court system are largely responsible for destroying marriage, but he still wants men to line up for this rancid meat grinder anyway. The shaming attempts are thick and rich: marriage skeptics hold "misogynistic views." They are "Peter Pans." They have "a complete lack of faith."

We're probably cruel to puppies, too. Or whatever.

Brad was wheedling men much like Lexi was wheedling me: to try to coerce us into doing something we know we're not interested in.

Slowly and painfully, Brad will come to realize that being a bitch devoid of compassion is not the way to sell the poison that is today's marriage.

Once you've repealed no-fault divorce, obliterated family courts and grown out your side-shave, Bradford, maybe then and only then can you start building your case for marital slavery. Again.

Checkmate, loser.

Mansplaining

J T · 15 June 2016 · Archived copy · Original

In a four-pack of Crayons, the colors are red, yellow, blue and green. Four large Lego bricks are on display at the entrance to Legoland: they are red, yellow, blue and green.

Why green?

I get the red, yellow and blue: those are primary colors. Green is a secondary color but so are orange and purple. So why do we rarely see red, yellow, blue and orange in a box of Crayons? Why do we not see red, yellow, blue and purple at the entrance to Legoland? Why is green always the fourth color?

I suppose green is soothing or pleasing to the eye.

But why?

Perhaps because we have a preponderance of green receptors lining our retina.

But why?

Perhaps when man's ancestors descended from the trees they needed to be on the lookout for threats in the grass. Those without green receptors could not tell that there was a lion in hiding in the tall green grass. Plants are green because chlorophyll reflects back the green light—it is not used for energy extraction.

But why?

Perhaps because as the sun rises, the available light shifts to the blue end of the spectrum and when it sets, it shifts to the red end; and green light is always in the middle. So plants evolved to reject the middle green and extract from the ends of the spectrum to ensure they obtained more energy. I think. I don't know. I could be wrong. If you think I'm wrong, post it.

***

Feminists are upset—they are angry and bitter. When are they not? They say that students give higher teaching evaluations to male professors. Reviews of male professors, they say, are more likely to include the words "brilliant," "intelligent" or "smart," and far more likely to contain the word "genius." Meanwhile, women are more likely to be described as "mean," "harsh," "unfair," or "strict," and a lot more likely to be called "annoying."

Is it possible that men like to repeat what they have learned, but reconstructed in their mind to ensure clarity?

Is it possible that our ability to recapitulate—to teach—is sharpened by our constant desire to explain and re-explain?

Yes, men refuse to ask for directions. We want to figure it out ourselves; and when we do, we explain it. Approach a group of men on the street and ask for directions. Brace yourself: they will all explain at once and gesticulate in all directions, offering all sorts of improvements and considerations: rejoice in that masculine moment.

***

Why are our testicles outside of our bodies? The literature says it is because they need to be at a lower temperature in order to function.

But why?

How can any explanation be so simple? There must be more to this.

Well, when we age, gravity pulls down on our organs, compressing them within our abdominal cavity. Nature's designer realized that it would be safer if the testicles were free from compression, so the body forced them outside to protect them from the pressure induced by the intestines. As a result, testicles now function at a lower

temperature.

The temperature issue is not a cause: it is a consequence.

It is important to ask questions, to try to answer, to try to explain to oneself, to try to state the answer in newer ways, to try to question and re-explain; and to do it aloud. If someone objects, incorporate their objection—make it your own. If they are angry and accuse you of patronizing, smile; and try to incorporate some humor next time to soften your explanation.

***

Mansplaining is combining of the words man and explaining, defined as "to explain something to someone, in a manner regarded as condescending or patronizing." Lily Rothman of The Atlantic defines it as "explaining without regard to the fact that the explainee knows more than the explainer, often done by a man to a woman. The feminist author and essayist Rebecca Solnit ascribes the phenomenon to a combination of "overconfidence and cluelessness," Blah, blah, blah, blah, blah, blah, blah, blah, blah.
Lately, even the NY Times has gotten into the fray, legitimizing the word and its negative view of masculinity.

http://www.nytimes.com/2016/04/21/opinion/how-to-explain-mansplaining.html?_r=0

***

As I go about my day-to-day business, I explain things. I explain things to myself and to imagined listeners. Even if I don't know the final answer, I like talking about the question. Sometimes I cannot distinguish if I am talking aloud or to myself. (Yeah, alright: I talk to myself.) Sometimes, I make a fool out of myself when I talk. I mean, who wants to hear this endless splatter of questions and possible answers? So when someone tells me to stop, I learn where the line is.

***

So why is blue the color for boys and pink for girls?

Red used to be the color for boys.

But why?

In primitive times, we sat around the fire and marveled at the red flame, convincing ourselves about red energy. Our language has more words for red than for blue. But then it changed.

But why?

Around 1905, Einstein proposed the Doppler Effect for light. He proposed the red shift wherein the leading edge of our expanding galaxy leans to the blue edge of the spectrum, but the receding edge shifts to the red. Blue is a much more energetic color: it has a higher frequency, blue stars are hotter, and if you study the base of a candle flame, the blue is the hottest. Then, around 1920, the fix was in: blue became the color for boys.

Is there a relationship? I have no idea. There's also Picasso's red and blue period. But I have no idea if the issues are related. I have never seen anything in the literature, but I like talking about this issue. If I keep talking about it, maybe someone will explain it better.

***

Feminism is a perplexing neurosis. On the one hand, feminists bash men. On the other hand, they bash men. In between bashing men, they say they don't bash men and then they bash men; and they forever want to understand why men do well.

Can you imagine how much better our boys would be doing if feminists would stop bashing men? Can you imagine how much better our girls would be doing if feminists learned something from men?

They bash us for mansplaining and bash us for getting higher teacher evaluations.

***

"Hello, my name is JT. I admit I am powerless over mansplaining. It has been one day since my last mansplaining. I did it three times in this essay, and I will do it again."

***

Consider this astounding new research: A new study co-authored by academics out of Paris and UC Berkeley has found that students tend to rate male professors higher than their female counterparts.

https://www.insidehighered.com/news/2016/01/11/new-analysis-offers-more-evidence-against-student-evaluations-teaching

The author's name was Annie Boring. Need I say more?

I mean, I don't get it. Feminists say the reason for male professor evaluations is sexism; but there are more female students in university: the male students are a minority on campus. Despite fewer male students, male professors still get higher teaching evaluations. Despite the female majority on campus, men get blamed when female students give higher evaluations to men.

Why do men get such good evaluations?

When men explain things repetitively (even to people who already understand), we are organizing our thoughts, shifting them around, reformulating causality, searching for flaws in our comprehension, fixing our understanding, fleshing out connections, trying to dominate the subject matter (that's a good thing—we're not doing it to women; we're doing it to the subject matter), looking for ways to rise above it.

Yes, men are mansplainers. Yes, men do get better teaching evaluations. Do you think feminists will ever show enough modesty to get off the pedestal and realize that sexism does not explain this link? Do you think feminists might ever see a connection here?

***

I love mansplaining, and my students appreciate it—they tell me so in my evaluations. My children love it. When my daughter was six, we carried her "But why?" down to the subatomic level. What impressed her more than the answers (what she remembers, she tells me), was the fact that we kept going, inducing her to keep asking "But why? But why? But why? But why? But why?" Today, at fourteen, she talks and talks and talks and talks and talks and talks and I can barely get a word in edgewise—she has an opinion on everything, and she states it like and adult—with confidence and tranquility.

I mansplain to my wife, but my wife loves me and I love her. She says I talk in my sleep.

***

I hired a female plumber once—for equity's sake. She was very good but she would not mansplain a thing. I wish women would mansplain more. I'd gladly excuse the ostensible condescension and interpret it as passion—because that's what men would do: we're kind. Why can't feminists extend this courtesy to men? They're so mean.

So I went back to hiring male plumbers. They mansplain. Even if I understand what they are mansplaining (and I rarely do), I love the look in their eyes when they mansplain their craft and their love for what they know—it's almost like they're little boys explaining the first time they jacked off. I like hearing men talk.

The same holds for male auto-mechanics, male electricians, and male-carpenters. I love hearing them mansplain their work and their love for it. It brings out the boy in me; and considering I am approaching sixty, I like knowing the young man is still in me. You know what happens when men approach that age, right?

***

I have saggy balls.

But why?

Newton's Law of gravitation states:

$$F_{attraction} = G\frac{m_{testicles}M_{earth}}{R_{earth}^2}$$

Now, we take this force, divide it by the hoop area of the scrotum, apply the visco-plastic properties of human skin and GOOD GOD they'll be scraping the ground if I make it to 70!

But I love my saggy balls. I love my penis: it's no longer as stiff as a Crayon, but that's cool. I love the blue edge of the spectrum—and the little blue pill. I love being a man. I love my masculinity.

I'm a mansplainer.

Castration culture revealed in Hesiod's Theogony

Douglas Galbi · 15 June 2016 · Archived copy · Original

Students wondering how university officials today can support policies that viciously disparage and persecute men's sexuality should study Hesiod's *Theogony*. That influential work, written in Greek nearly 2700 years ago, depicts the earth goddess Gaia plotting to castrate Uranus, the sky god, who was both her son and her husband. Gaia's unjust and vicious hostility toward male genitals indicates castration culture's ancient, bloody grip on western Eurasian gynocentric societies.

The sky god Uranus covered the earth goddess, Gaia. She then gave birth to three strong sons. Hostility to male sexuality made those births problematic. Greek theogony distinctively celebrates goddesses creating a child on their own, without men — reproducing by parthenogenesis.[1] Many government policies now support effectively similar reproduction among humans. Unlike ancient Greek gods, men today are vastly disproportionately forced to make enormous "child support" payments to women holding privileged custody of children. That's the cultural construction of parthenogenesis.

After she had children with Uranus, Gaia with vague and unsubstantiated charges incited his castration. Gaia said to the children she had with Uranus:

> Children of mine and of a wicked father, obey me, if you wish: we would avenge your father's evil outrage. For he was the first to devise unseemly deeds. [2]

Consensual heterosexual activity isn't unseemly, nor should it be blamed on men. In ancient Greek theogony, Gaia was the original exponent of parental alienation. Cronus, son of Gaia and Uranus, responded like a well-programmed zombie to her work of parental alienation:

> Mother, I would promise and perform this deed, since I do not care at all about our evil-named father. For he was the first to devise unseemly deeds.

Gaia rejoiced at her son's willingness to commit horrible violence at her behest. She arranged for an ambush:

> She placed him in an ambush, concealing him from sight, and put into his hands the jagged-toothed sickle, and she explained the whole trick to him. And great Sky came, bringing night with him; and spreading himself out around Earth in his desire for love, he lay outstretched in all directions. Then his son reached out from his ambush with his left hand, and with his right hand he grasped the monstrous sickle, long and jagged-toothed, and eagerly he reaped the genitals from his dear father and threw them behind him to be borne away. [3]

Fathers understand Hesiod's *Theogony* in a deeply personal, deeply painful way. College students not yet fathers are beginning to recognize castration culture.

When Bernardus Silvestris wrote a new cosmogony in twelfth-century France, he confronted the castration culture that Hesiod's *Theogony* described. As Roman culture developed with awareness of the earlier Greek culture, the Roman god Saturn assimilated the Greek god Cronus. Bernardus described Saturn as:

> an ancient to be most strongly condemned, cruel and detestable in his wickedness, savagely inclined to harsh and bloody acts.
> {accusatissimus veteranus, crudelioris quidem et detestandae malitiae, dirisque ac cruentis actibus efferatus.} [4]

Writing under gynocentrism, Bernardus didn't dare attack long-established castration culture directly. He

challenged it figuratively with a new poetic description of Saturn's violence:

> he {Saturn} mowed down with a blow of his sickle whatever was beautiful, whatever was flourishing. Just as he would not accept childbirth, so he forbade roses, lilies, and the other kinds of sweet-scented flowers to flourish.
> {insumpto falcis acumine, quicquid pulchrum, quicquid florigerum demetebat. Rosas et lilia et cetera olerum genera, sicut nasci non sustinet, non sustinet et florere.}

Destroying gardens is a poetic metaphor for castration. Bernardus sought to create a new, more humane cosmos. His *Cosmographia* ends with creating man's penis and celebrating the importance of the penis's skillful work.

Penetrating castration culture to implant the seeds of a new imaginative world requires gleaning discarded resources in literary history. For example, classical Latin Priapus poems exposed the brutalizing and commodifying stereotypes of men's person. *Asinus aureus* recounted a woman's delight in a large male member. The medieval French knight Geoffrey de La Tour Landry taught his daughters concern for violence against men. Unlike Hesiod's *Theogony*, the medieval Latin *Cosmographia* of Bernardus Silverstris excludes castration culture. All just, merciful, and loving persons should be striving to create such a world.

Notes:

[1] Relative to other western Eurasian creation myths, female parthenogenesis is far more important and marked in Hesiod's *Theogony*. Park (2014) pp. 265-9. Scholars today tend to see female parthenogenesis as part of the primordial Golden Age:

> The mythic form his {Zeus's} act of creation assumes completes the trend of the *Theogony* that began with Earth's natural parthenogenetic capacity and ends with the male's imitation of her. The seal is set on the finality of the transition from female dominance to male dominance by conscious male usurpation of her procreative functions, the basic source of her mystery and power.

Zeitlin (1996) p. 108. Students are now thoroughly indoctrinated with these threadbare clichés of anti-meninism:

> Evidently, Hesiod merely reflected the opinions of his society onto his story of the gods' creation of the universe, creating a justification for the philosophical opinions of the society in which he lived.
>
> Could myths like the Theogony have been used to reinforce the patriarchy as it operated in ancient Greek society? It seems likely.

Pelos (2016). Of course, it seems likely when you live in a Soviet-style indoctrination camp. See the praise for the good little apparatchik.

[2] Hesiod, *Theogony* ll. 164-6, from Greek trans. Most (2007) p. 17. Subsequent quotes are from id. ll. 170-2, 174-82. The earlier Loeb edition of Hesiod's *Theogony*, translated by Hugh G. Evelyn-White (1914), is available online.

[3] Reflecting the fantastic imagination that now drives totalitarian sex tribunals at American universities, Vernant declares:

> Ouranos {Uranus} sprawls over Gaia, covering her permanently, and discharges into her without stopping, imposing on her an incessant copulation—at least, at night (*Theog*. 176). There is neither spatial separation nor temporal interlude between them, in this union without pause.

Vernant (1990) p. 466. This contempt for Uranus isn't warranted. Without Uranus's work, ordinary life would be impossible. Uranus provides relief that helps persons begin a new day.

Echoing tenets of today's dominant castration culture, Park declares:

> The emasculation of Uranus is key to progress: it ends his sexual relationship with Gaea and explains in symbolic terms the separation between earth and sky.

Park (2014) p. 271. Castration also occurs in the earlier Hurrian-Hittite *Kumarbi Cycle* (*Song of Kumarbi*). In the Hittite version of that theogony (from the fourteenth or thirteenth century BGC), Kumarbi overthrows king Anu by biting off his genitals. For an English translation, Bachvarova (2013). Long-established castration culture has broad bite today in the broad criminalization of men's sexuality.

While he presented castration culture, Hesiod himself seems not to have been an anti-meninist. Hesiod sought to provide men with prudent counsel in the work of their ordinary days:

> Do not let a fancy-assed woman deceive your mind
> by guilefully cajoling while she pokes into your granary:
> whoever trusts a woman, trust swindlers.

Hesiod, *Works and Days* ll. 373-5, from Greek trans. Most (2007) pp. 117, 119.

[4] Bernardus Silvestris, *Cosmographia*, Microcosmus 5.5, from Latin trans. Wetherbee (2015) pp. 101. The subsequent quote is similarly from Microcosmus 5.6, id. pp. 101, 103.

Underscoring his condemnation of Saturn / Cronus for promoting castration culture, Bernardus describes "the barren and frozen wastes of Saturn {*infecunda Saturni frigora*}" as a place:

> where the peace of the sky had been broken and shivered with chill and icy harshness. *{ubi gelidis et pruinosis rigoribus demutata caeli tranquillitas inhorrescit.}*

Microcosmus 5.7, id. p. 103. I suspect that the Latin *gelidus* shares a common origin with the Old Norse term *gelda* ("geld, castrate").

[image] Cronus castrates his father Uranus at his mother Gaia's urging. Oil on panel. Giorgio Vasari and Cristofano Gherardi, 16th century Florence.

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Rosie Batty and Danny Blay Speak about MRA's (Family Violence)

AVfM Video Source · 15 June 2016 · Archived copy · Original

Rosie Batty and Danny Blay speak at a family violence election forum at the National Press Club.

> I realize this video is going to make people's blood boil, but please don't shoot the messenger. Just for the record Rosie is incorrect about her stats on women's deaths at least when it concerns family violence, currently, as it stands one woman every 7 days and one man every 10 days dies due to family violence in Australia (ABS stats & 1 in 3 campaign)
>
> WSU Sceptics Society

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WSU Sceptics Society

ICMI talk with Paul Elam, Janice Fiamengo, Janet Bloomfield, and Karen Straughan

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The militant enthusiasm syndrome

Doug Mortimer · 18 June 2016 · Archived copy · Original

> There are few things in the world so thoroughly despicable and deserving of immediate destruction as the fiction of an ideal cause artificially set up to elicit enthusiasm in the service of the contriver's aims.
>
> Konrad Lorenz

Imagine a band of arrogant, hyper-emotional college students taking over the dean's office. They have an agenda and refuse to leave until their demands are met. One of them latches onto a bullhorn and reads off the demands one by one. They include:

(1) The establishment of an administration-supported, fully-funded men's rights group.
(2) That the college divest itself of any holdings in corporations that discriminate against men or promote feminism.

(3) That the college immediately undertake a male recruitment program until the student body is 50/50 men/women.

(4) A safe space for all men who identify as MGTOW.

MRA social justice warriors? Impossible? Ridiculous? Well, let's take a closer look.

The explanations for the rise of the social justice warriors are numerous; they've been coddled and indulged, they're spoiled, they're cult members, they're mentally ill, they're narcissists… or whatever.

Consider the possibility that they are merely doing what comes naturally to the young: that is, displaying militant enthusiasm.

Militant enthusiasm is a phrase coined by Konrad Lorenz, author of On Aggression, a controversial book published in 1963 and translated into English in 1966 , thus coinciding with the Vietnam war, civil unrest, and graphic violence in movies. Controversy was assured.

Born in Vienna in 1903, Lorenz had a front-row seat for militant enthusiasm, as he had witnessed the rise of his fellow Austrian, Adolf Hiltler. Given the times, Lorenz's own political background was suspect, but he held an M.D. and a Ph.D. (in zoology). Also, he had won the 1973 Nobel Prize in Physiology or Medicine, and is often regarded as one of the founding fathers of the discipline of ethology. So if anyone was qualified to comment on the dark side of human nature, it was Lorenz.

Lorenz took a nuanced approach to human aggression, but his book was tarred with the brush of biological determinism because it didn't cleave to the tabula rasa narrative. In exploring the topic, he posited that militant enthusiasm was a form of aggression characteristic of late adolescence and early adulthood.

Since college students are mostly in their late teens and early 20s, it's no wonder that the campus is the ideal greenhouse for militant enthusiasm. The phenomenon, however, is not restricted to leftist/progressive politics. Given the right circumstances, it could manifest itself in the Young Republicans club, Young Americans for Freedom, or libertarianism.

And militant enthusiasm is not restricted to politics. There's a reason politics and religion are both out of bounds in polite conversation. They are not disciplines but systems of belief. Ideologies are not susceptible to logic, reason, or evidence but they can be animated by the peculiarly adolescent emotion of militant enthusiasm.

When militant enthusiasm is behind a religious awakening, it usually involves a religion different from that of one's upbringing. For example, it is often observed that Catholic converts tend to be more zealous than cradle Catholics. This should be no surprise, as it is a choice consciously made at a period when a young person is actively shopping

for new beliefs.

According to Lorenz, a sharp break with one's background is a key feature of militant enthusiasm:

> During and shortly after puberty human beings have an indubitable tendency to loosen their traditional allegiance to all rites and social norms of their culture, allowing conceptual thought to cast doubt on their value and to look around for new and perhaps more worthy ideals. There probably is, at that time of life, a definite sensitive period for a new object-fixation, much as in the case of the object-fixation found in animals and called imprinting.

Once one grasps the concept of militant enthusiasm, one readily sees how it manifests itself, not just in college but in other institutions. For example, the army has always known here is a narrow window of time for molding men into soldiers. Even if you can still mold their bodies at, say, age 28, you can't mold their minds as well as you can at age 18. The gung-ho factor dwindles as men mature.

It's also on display in corporations. Young employees are more susceptible to the inculcation of corporate culture. Middle-aged employees, no matter how skilled, no matter how competent, no matter how reliable, are less likely to embrace a new corporate culture. In fact, they may even resist it. "When I was with Smith, Jones & Brown, we used to do things this way" is not what management wants to hear.

As for the institution of marriage, nubile women have always known that their influence is strongest when men are youngest. Long before the MGTOW movement came along, women knew that the more a man is "set in his ways," the more sales resistance he has, and the less interest he has in pair-bonding. Whether it's declining testosterone levels, life experience, or just less plasticity of the brain, the older the bachelor the more confirmed he is. Whatever his feelings towards women, militant enthusiasm is not among them.

The alternative objection-fixation search is facilitated in college, which offers a veritable buffet of options. Like pedophiles scouting for and grooming the most vulnerable children, progressive teachers of all stripes are always on the lookout for more foot soldiers.

Since most college students come from middle class backgrounds, extreme left politics is something new and revolutionary in their lives. Before you know it, they are transformed into social justice warriors delivering sanctimonious lectures to their parents during semester breaks.

Every warrior needs a tribe, and the same is true of social justice warriors. Regardless of which tribe a college student joins, it is essential be part of a team. A key part of militant enthusiasm is figuring out which tribe is the best fit.

Lorenz identified four conditions conducive to militant enthusiasm:

1. A social unit with which the subject identifies himself must appear to be threatened by some danger from outside;

2. The presence of a hated enemy from whom the threat emanates;

3. An inspiring leader figure; and

4. The presence of many other individuals, all agitated by the same emotion.

Dubbing the fourth condition as possibly the most important, Lorenz acknowledges that militant enthusiasm could be employed in any number of productive activities, but it is a double-edged sword:

> At the postpubertal age some human beings seem to be driven by an overpowering urge to espouse a cause and failing to find a worthy one may become fixated on *astonishingly inferior* substitutes. (emphasis mine)

Well, think about it. Of all the battles the SJWs could fight, what are they concerned about? How women are depicted in video games and comic books; whether men take up too much space on public transportation; the low sexual market value of obese women; whether gender blenders have a place to piss in peace.

But getting back to our original question: could militant enthusiasm be employed in the service of MRA issues? Could it be employed to take on gynocentrism with the same ferocity that feminist SJWs take on the patriarchy? Is there a place for MRAs in the self-righteous, victimhood one-upmanship sweepstakes?

We know that obnoxiousness does not equate with righteousness, so employing the natural militant enthusiasm of young men comes with a curse. Can you behave as badly as your opponents and still maintain your self-respect? Deep down, we know it just isn't manly for a man to play the victim. It might work for some, but if you're an able-bodied, white, heterosexual male, you're fighting an uphill battle.

Fortunately, militant enthusiasm isn't the only form of aggression. Humor, for example, can be wielded like a weapon. In fact, Lorenz has a lot to say about the superiority of humor to enthusiasm:

Laughter never makes us uncritical, while enthusiasm abolishes all thought of rational self-control.

> [W]hile laughter, even in the form of the most outrageous and scornful ridicule, always remains obedient to reason, enthusiasm is always threatening to get out of hand and turn on its master.

So rather than adopt the grim, mirthless demeanor of the social justice warrior, perhaps it would be better to play the trickster, to employ ridicule as a double-barreled weapon (1) to attack the enemy and (2) to create a bond with one's fellow attackers.

Certainly the SJWs are an easy mark when it comes to humor. There are any number of blogs, web sites, or YouTube videos out there that make fun of them. But watching such videos in isolation is not a bonding experience. So perhaps meet-up groups making fun of SJWs is the answer. Stand-up comics could appear at local comedy clubs during open mic nights. Aspiring comedy writers could come up with SNL-type skits lampooning SJWs.

Then there is audience participation. Many years ago, a bar in Dallas had a much-publicized contest involving Howard Cosell, a controversial network sportscaster. The bar held a raffle in which the winner got to throw a brick through the screen of an old TV during one of Cosell's telecasts.

Think of the possibilities of such contests as fund-raisers. One could easily obtain an old monitor and play a video of Gloria Steinem or some other ogress, and have at it. Or how about a piñata party with an effigy of Trigglypuff? Or putting an Anita Sarkeesian look-alike (all eyebrows and earrings!) in a dunking booth?

Maybe one day mainstream humor will take on the SJWs, and they will become regular fodder for the monologues of late-night TV hosts. In the meantime, what are you waiting for? To my way of thinking, there's no such thing as too much mockery, and the SJWs are all walking around with targets on their backs.

As Lorenz puts it, acting against reason is not only immoral but . . . it is very often extremely funny!

> Humor is the best of lie-detectors.

Hey, how can it be hate speech if everyone's laughing?

Destroying the feminist Kafka Trap

August Løvenskiolds · 21 June 2016 · Archived copy · Original

Did you know that feminists think zero reported rapes mean there is a tremendous amount of rape on campus? Or that low rates of military rape prove racism? Why do feminists think in such a bizarre, illogical and even juvenile fashion? Why do they even seem to cultivate and promote such lunacy? Can anything be done to stop the cancerous spread of their inanity?

In this article, I'll open by reducing you to a child-like state of confusion and dependence. I will then use nonsequitur in the form of accusations to convince you that you are guilty of something you are innocent of. As you flail against your false anagnorisis, I will then offer you the tiniest sliver of hope, available only as long as you adhere to my poorly specified guidelines for your salvation.

Sounds like fun, right? Welcome to feminism 101. *Welcome to the Kafka trap.*

You can read more about feminist Kafka-trapping here and here. Because you are a sexist, I know you will want to read more about it. That is what sexists do. That is what you will do.

Oh, amusing – you think you are not guilty of sexism. The very fact that you deny your sexism is proof that you are a sexist. Why don't you just admit it? Why can't you check your privilege? Eliminate your toxic masculinity? *What kind of a monster are you?*

The patriarchy created a culture of rape used to oppress women, and all men benefit from this at the expense of women as a class. If you disagree with this, you are violent. *I'm not going to say that "you are a part of it" and "you suck" because I want you to draw this conclusion for yourself. Internalize it.* Surrender yourself to my loving forgiveness and instruction, if only you are man enough to admit it.

We don't hate men *despite all the horrible things we claim they have done to us.* We just need men to teach themselves and each other how to be better men, better allies to feminism. *You know, good little slaves to our every whim.*

Almost every article you will read by feminists writing to men follows that same script. They are trying to break you down so that they can build you up again in their image. This is a plan taken from the perversion of the growth of normal human intelligence.

Human social growth is marked by transitions and recapitulation of various ways of understanding the world. Like children in a new, confusing world we learn to seek and trust the love and instruction of parents. As we grow, we start to seek the approval of our peers. Eventually, men become more individualistic, seeking to distinguish themselves from others through achievement. At each new stage, we rebel a little or a lot at the authorities – parents, peers, etc. – from the earlier stages.

With each new life experience, we regress a bit to reiterate these steps to build new understandings of the new experience. The first few days of one's experience in, say, a new school are marked by awe and confusion as we seek approval and our place in a new world. Once we become familiar and then comfortable in our new digs, we rebuild our base of peer support or reassert our individuality.

Feminists are aware of the natural human cycle of using a child's perspective as a base to build understanding. They maliciously exploit it to spread and regulate their ideology. Ironically, they are caught in this trap, a trap constructed carefully and maintained by their ideological peers.

That is why they cannot tolerate challenges to their claims. Santa Claus must live forever, and the walls of the crib must not be breached.

Rather than empowering women, feminists keep them in child-like confusion with both their fear of men and their "safe spaces" designed to enforce immature mental states of weakness. For example, after Milo Yiannopoulos tried to speak at DePaul University, feminists scrambled to build a safe space to rebuild their damaged mental crib. While censorship and safe spaces seem like bizarre ways to show the empowerment of women, they make perfect sense for a flimsy cult that is trying to box out competing viewpoints that have objective facts on their side.

Almost every facet of today's feminism can be explained by the Kafka trap:

- "Privilege checking" is a way to keep one in a state of shame, which disables your ability to protest that you are innocent of their false accusations.
- "Mansplaining" and "manspreading" are terms designed to make you feel guilty about imaginary slights against women.
- Like "political correctness", the term "microaggression" is intended to keep you wary, if not paranoid, about everything you might do. Walking on the sidewalk toward a woman is a microaggression – you are colonizing her space. *Avoiding* walking on the sidewalk toward a woman is also a microaggression – you are implying she is too unclean for you to be around.
- "Sexism" is a crime so broad and poorly defined that everything can be called sexist except when a woman does it – even though this is not the dictionary definition of sexism.

Destroying the Kafka trap

Prevention in the best way to thwart the trap. Articles like this one serve as a sort of inoculation – if you know about the Kafka trap and can recognize when someone is using it on you, you are naturally less vulnerable to it. Regular booster shots of both reason and invective against feminism are necessary to keep one's guard up, which is why I write no many articles engaging feminism's foibles.

Even though I support legal gender equality, I successfully resisted the Kafka trap by repeatedly denying the accusation that I was sexist. When they shouted that my denial was proof of my sexism, I then denied that I was a butterfly, and asked if that made me a butterfly. This made my feminist accusers increasingly furious to the point of their becoming physically abusive. I remained unmoved. I was finally cast out from their midst – a recalcitrant man who supported equality was too big a threat to their paradigm.

The presidential campaign of Donald Trump shows another way to destroy the trap – when someone tries to shame him by accusing him of some malign misogyny, he lashes out with double the vigor of his attackers, often in ways that are even more bizarre than the attacks against him. The crowds cheer – they've felt the tendrils of the trap and are impressed at the power of a man who fights back with such violent skill. *THAT is the man I want for my President*, they think.

Can a feminist caught in the Kafka trap ever escape? It is rare, but it does happen. Childbirth, particularly the birth of a son, can give a feminist a new perspective that makes her former hatred of men ring hollow. (This is why feminists are so keen on abortion, and even celebrating abortions – killing babies defends and rebuilds the walls of the trap.)

Can a counter-trap to the Kafka trap be created? I'm not sure, but I imagine it is possible. We already know that a feminist is vulnerable to bizarre, circular, non-falsifiable arguments. Pushing such arguments even further down the absurdity black hole into highly emotional territory could, I think, shatter them.

For example, last fall the Twitter hashtag #ShoutYourAbortion gave feminists the chance to crow about killing their kids. Celebrating such a horrible decision is crazy enough, so imagine a man trying to convince a female feminist that they should have sex so that she can shout her abortion, too. If she declines, he turns on the Kafka trap and asks her to check her privilege. Is she really a feminist? She has the chance to become a rape victim and a first person abortion booster. What real feminist could resist that chance to champion women's issues?

It is absurd, of course, and that is the point: the hope is that at some point the feminist's willful suspension of disbelief will collapse, and he or she will experience *anagnorisis* – sometimes called a "red pill moment" – all on their own.

Macrobius's Saturnalia reveals constraints on men's behavior

Douglas Galbi · 21 June 2016 · Archived copy · Original

In Rome about the year 431, the Right Honorable and Illustrious Macrobius Ambrosius Theodosius wrote a series of books for his son. With these books, father offered son "a fund of knowledge {*scientiae supellex*}," an "accumulation of things worth knowing" {*noscendorum congerium pollicetur*}." Macrobius didn't merely heap together bits of ancient knowledge. He subtly ordered them, blended them, and digested them so that they would provide zest in learning and harmony of understanding.[1] Such transmission of knowledge was vitally important for men in fifth-century Rome, just as it is for men today.

For dessert after a banquet of knowledge, Macrobius arranged a series of jests. Macrobius's concern for *verecundia* (modesty, discretion, and decorum) prevented him from discussing directly important aspects of gender under gynocentric society.[2] Jests provide an opportunity for communicating aspects of reality not otherwise discussable.

> A man visiting Rome from a province attracted crowds because he appeared as if he were Caesar Augustus's brother. Caesar summoned him and asked, "Was your mother ever in Rome?" The man answered, "No, but my father was many times."[3]

The bite of this resemblance jest comes from underlying gynocentric reality. If Caesar's father had an illegitimate child with a provincial woman, that would matter little to Caesar. But if Caesar's mother had an illegitimate child with a provincial man, that would make Caesar's father a fool or a cuckold. That "edged barb {*iocus asper*}" became notorious. Caesar Augustus's indulgence of it was widely discussed with amazement. The purity of matrilineal descent was crucial for social status. What women did mattered much more than what men did.

Nonetheless, women in ancient Rome were less subject to social control than men were. Julia, the daughter of Caesar Augustus, wore extravagant and provocative clothes. She was known for licentiousness. Caesar himself behaved more modestly. When asked why she didn't behave soberly as her father did, Julia saucily replied, "He forgets that he is Caesar, but I remember that I am Caesar's daughter."[4] Julia ignored her political responsibility to model normative behavior. Unlike Caesar, she acted as her privilege allowed. From the most privileged to the least privileged groups of men and women, men are more constrained in the exercise of privilege.

The cultural construction of gender forces men to struggle to be virtuous and to be recognized as men. Men are commonly disparaged as pigs, or accused of behaving like dogs. Macrobius recorded for his son a jest that Julia made:

> When people aware of her outrageous behavior expressed surprise that her sons looked just like Agrippa {her husband}, though she had been so free in letting others enjoy her charms, she said, "I take on a passenger only when the ship's hold is full." [5]

The point of this jest isn't merely Julia's shrewd and heartless technique of birth control. The narrator immediately instructs the reader:

> Compare the *mot* of Marcus Popillius' daughter: when someone wondered why other animals sought a mate of the species only when they wished to become pregnant, she replied, "Because they're animals."

Women being sexually promiscuous is celebrated in elite culture. In authoritative media today, slut walks signify that women are strong, independent human beings.

Immediately following the women's jests about being promiscuous while pregnant, Macrobius placed a jest about public contempt for a man. Vatinus was stoned for not offering the public a sufficiently entertaining gladiatorial show. Roman officials subsequently issued a decree that only fruit could be thrown in the arena. When an official

was asked if a pine cone was a fruit, he ruled:

> If a person is going to throw it at Vatinus, it's a fruit.

Throwing stones at men, or at boys, like joking about men getting raped, doesn't violate decorum in gynocentric society. Publicly criticizing women, in contrast, is extremely dangerous.

Men's subordinate social status generates tighter constraints on men's sexuality than on women's. The dessert discussion session ends with an uninvited guest, the aristocratic, bullying Evangelus, urging the men to "act like men":

> As in battle, then, we have to square up to the enemy — pleasures and indulgence in wine — and fight them at close quarters, so that we fortify ourselves against them not by flight or evasion, but by relying on mental exertion, unswerving resolution, and moderate indulgence to preserve our balance and self-restraint.

Unlike women, men must respect norms to be socially recognized as different from animals:

> We understand that the two pleasures of taste and touch — that is, food and sex — are the only ones that human beings share with the beasts, and that's why anyone wholly in the grip of these pleasures is counted among the animals of the fields and the wilds; all other pleasures, which derive from the three remaining senses, are peculiar to human beings. … Will anyone with a shred of human decency, then, exult in these two pleasures, of sexual intercourse and gluttony, which human beings share with swine and asses? [6]

Women can and do exult in those pleasures. Julia and another elite woman were examples that Macrobius recounted under the cover of jests. Men, in contrast, face more social pressure to uphold *verecundia* and the gynocentric construction of virtue. Macrobius's son probably would have understood the lesson better than most modern readers have.

Today, men's sexuality is broadly criminalized, men have no reproductive rights, and cuckolding of men is institutionalized in official paternity establishment procedures. Today, with freedom of expression more constrained in Western countries than it was in the early Islamic caliphates or in medieval Europe, few dare to discuss men's significant social and political disadvantages. Macrobius points to the importance of men getting together in men-only environments and jesting.

Notes:

[1] *Saturnalia*, Preface, pp. 3-9. The quotes are from p. 5. The discussion reportedly offered "plenty of applications for the conduct of life." *Saturnalia* 1.2.8, p. 17. The dating of the *Saturnalia* to 431 GC is based on the work of Alan Cameron. For discussion, id. pp. xiv-xvii.

[2] On concern for *verecundia* in Macrobius's *Saturnalia*, Kaster (1980) and Long (2000).

[2] I've lightly paraphrased the jest from Macrobius, *Saturnalia* 2.4.19-20, from Latin trans. Kaster (2011) p. 353. All subsequent page references to the *Saturnalia* are in id. Bill Thayer has commendably made the Latin text of the *Saturnalia* available online.

A similar resemblance jest is recorded in Valerius Maximus, *Memorable Deeds and Sayings* 9.14.3. Valerius wrote that work about 30 GC. The jest, with minor variations, has occurred in a variety of contexts through to the present.

In Macrobius's *Saturnalia*, resemblance subsequently frames Augustus's misunderstanding about his daughter Julia:

> when he saw his crowd of grandchildren and their resemblance to Agrippa {Julia's husband}, he was ashamed

> of doubting his daughter's fidelity. And so Augustus deluded himself with the thought that his daughter's high spirits gave the appearance of license but were innocent in fact

Saturnalia 2.5.3-4, p. 363.

[4] *Saturnalia* 2.5.8, p. 365. Subsequent quotes are from 2.5.9, 2.5.10, p. 365 (When people aware…, Compare the *mot*…); 2.6.1, p. 367 (If a person…), 2.8.9 (As in battle…), 2.8.12, 2.8.15 (We understand…). Macrobius's account of after-dinner jesting (Book 2) ends at 2.8.16 with sexual intercourse being compared to the effects of disease.

[5] Julia had five children with Agrippa. Id. p. 362, n. 73. The recounting of Julia's jests is subtly set up:

> he began to speak about Julia in these terms: 'She was thirty-seven, a point in life when — if you have any sense left — you know you're no longer young, but she was abusing her standing as fortune's darling, and her father's.

Saturnalia 2.5.1-2, p. 361. When Julia was thirty-seven, Augustus exiled her for adultery. He ultimately refused to allow her to be buried with him in his Mausoleum. Long (2000) pp. 348-9. *Saturnalia* never mentions Julia's exile, but surely Macrobius was aware of it. Macrobius's point was women's license, not the unusual punishment of Julia.

Modern scholarship confirms Macrobius's point about women's license. Mary Beard, probably one of the most powerful figures in classical scholarship today, laments:

> One thing that we almost entirely miss in Rome is the tradition of subversive female laughter — what we call giggling — that is a distinctive strand in modern Western culture and can be glimpsed as far back as Geoffrey Chaucer. … this form of laughter, including its cultural and literary construction, is almost exclusively associated with women and "girls"; in its strongest form, it is, in Angela Carter's words, "the innocent glee with which women humiliate men."

Beard (2014) p. 157. Many men don't even understand what's going on. In a move characteristic of domestic violence scholarship, Beard defines giggling to exclude men:

> I am referring here not just to moments when a woman laughs (or women laugh) at a man (or men) but when she laughs, in a gendered role, as a woman, at a man (which is what, in its powerful and positive valuation, the giggle signifies).

Id. p. 259, p. 5. Men should weep that such work stands on the commanding heights of intellectual life today.

[6] Long observes:

> Women had a kind of license to admit sexuality. Julia and Populia joke acknowledging desire, whereas Avienus {a man banqueter in Macrobius's *Saturnalia*} is squashed for an ambiguous hint about after-dinner music.

Long (2000) p. 354.

[image] Opening page of twelfth-century manuscript of Macrobius, *Saturnalia*. Manuscript preserved in Biblioteca Medicea Laurenziana – Firenze; item IT-FI0100; Segnatura: Plut.51.08. Thanks to Internet Culturale: Cataloghi e Collezioni Digitali delle Biblioteche Italiane.

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Cost of Gender Studies – TFF Episode 34

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The Fiamengo File, weekly on Studio Brulé.

In Episode 34 Professor Fiamengo details the high cost of Women's Studies programs in Canada and suggests that this wasted money could be better spent on something useful.

Petition by Sargon of Akkad to suspend Social Justice courses: https://www.change.org/p/universities…

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Mens' Rights vs Feminist Rape Culture explained using Puzzle Pieces

Alison Tieman (Typhonblue) · 24 June 2016 · Archived copy · Original

Subscribe to Alison Tieman's YouTube channel here

The lonely single men of MGTOW

Tim Patten · 25 June 2016 · Archived copy · Original

Around the world, a large and growing contingent of males are sounding a clarion call about the dark side of marriage. In doing so, they are drawing scorn and being contemptuously regarded as "lonely hearts," "loners," "losers," "women-haters" and "recluses." But nothing could be further from the truth. They have made an informed and rational choice based on modern day realities and a keen understanding of what is important. What follows is an exploration of the world of Men Going Their Own Way (MGTOW) and the lives that these individuals *choose* to lead.

Since no-fault divorce laws were enacted in 1970, over 50 million American men have endured oppressive divorces initiated by their wives. Ironically, if not for the fact that females roundly criticize males who avoid the marriage commitment, it is the wives who are choosing to break their vows to more than one million men each year. These women are massacring families, instigating frantic disarray among loved ones, and derailing the expectations of innocent children, creating panic and a fear of the unknown.

Despite the fact that these women are to blame, few seem to criticize them for the heartbreak they are causing, or for using the power of the government to take money, assets and fees from spouses and, as is usually the case, to gain custody of the children. In the end, most husbands are left dumbfounded–without a home, support system or reasons to work and keep going. Their souls are ripped apart. They have been used up and tossed aside while ex-wives ease into government welfare and support programs that provide incentives and a motivation for women to divorce. In a fair and reasonable world, those who advocate equality would maintain that such blatant bias warrants protests and legal action.

Most Americans seem to think that marriage is a state of heavenly happiness. Unfortunately, those who seek such a blissful existence are unaware of or blind to the large numbers of divorced males who suffer in obscurity, staving off depression, anger, alcohol and substance abuse. Sadly, many have ended up homeless and committed suicide. The National Institute for Healthcare has found that divorce ranks as the number one factor associated with suicide rates in major U.S. cities. In the 1980s, a coroner linked the high rate in his locale with men's inability to cope with divorce.

Things are different on the other side of the gender fence. In contrast to the shameful way in which ex-husbands are treated–seemingly discarded like yesterday's trash–society protects, supports and advises ex-wives. In fact, it is astounding that divorced males can even remain healthy as they struggle to cope and emerge from the post-divorce darkness. For the luckier ones, they find their way to the brotherhood of MGTOW, wrongly declared as a hate group by the Southern Poverty Law Center after radical women's organizations made false and malicious claims about misogyny in its ranks.

In truth, the so-called bad apples are anything but. What follows is a compilation of selected anonymous statements from various MGTOW participants, edited, condensed and grouped by topic, that shows what this progressive movement is really all about:

Contrasting their MGTOW life with their previous married life

Everyone knows that married men are not allowed to maintain all their pre-marriage friends and hobbies. The married guys in my world are the loneliest and most miserable people of anyone I know.

"Lonely" is some guy in suburbia, whose wife has just exploded into an emotional rage and kicked him out of his own home. I'm not sure any of the women I've been with appreciate solitude like I do; they've always stirred up drama with me and my friends, and hostility between my extended family members.

I, like most men, have been shamed into being with and married to someone because that is what society wants. Am I lonely now because I am alone? Nope. In fact, since leaving the "jealousy in marriage plantation," I feel more alive

and free to do and pursue anything I want to so long as it is within the confines of the law.

Talking about friends and relationships and being alone

I am single and have enjoyed the benefits of that for too long now to willingly give it up. However, that doesn't mean being sexless; it is now my choice as to whom, when and how. Why? My body, my choice.

The idea of living alone frightens most people, and MGTOW is often criticized for advocating a life of loneliness. But these are stereotypes. Bachelors in modern society often have the most active and wholesome romantic relationships available.

I have a very diverse network of friends–almost too many, really–so I'm hardly ever lonely. I have a lot of hobbies and, since I live alone, there is always work to be done on the house and vehicles. Nothing can be delegated. I'm so busy running my business.

Discussing their financial freedom

Financially, I am in control. I choose what to do with my money, where it sits–whether in cash or assets–how much is saved, and how much I am happy to spend. If I want to buy something–anything–and I can afford it, I do, because I don't have to seek permission nor beg forgiveness. My money, my choice.

Now I am 50, fit and happier than I have ever been in my life. I have a six-figure income, two properties, bikes and a truck, money in the bank, investments and more. As Barbarossa says, men are the prize in any male and female relationship. I would not risk my assets or waste my time with a woman to alleviate a perceived loneliness, or succumb to gynocentric shaming–that would be insane.

Sharing their philosophical outlook

Which is worse? To be alone, or to be trapped in a relationship with someone who is using you for your ability to provide security but won't return your love and respect.

Hedging against loneliness by getting married is like hedging against a toothache by playing Russian roulette–and you live next door to a dentist.

It's not men who are failing to live up to their end of the marriage contract; it is the social, financial and legal consequences of divorce that have been the real nail in the coffin.

Being unmarried gives me (near) complete control over my own destiny.

Any loneliness evaporates during the reconstruction of your mind and a reconstruction of the self, minus the gynocentric focus; instead, the focus is on self-awareness.

Talking about their lifestyles

Me, personally, I am a volunteer firefighter, so I'm always at the fire department, or I go to the gym and get my workout in. I participate in local political meetings and have become a mentor for the Boys & Girls Clubs. I volunteer at a homeless shelter and help people in need. Loneliness should not be a factor in any of this. I go camping, hunting, and fishing with friends. I put some aftermarket parts on my ride and take it to a car show and meet other people who are doing the same.

When I get home, I not only want to be alone, I most definitely NEED to be alone. I have a nice home, an awesome piece of land, views of the wilderness for miles, and animals, and no one is passing judgment or telling me how to live, how to look, how to spend my time or what intellectual interests or hobbies to pursue. I am far happier and more at ease in my own mind and space than I ever have been. When I lived with a woman or was going steady, I suffered their constant interference in my activities.

Conclusion

Unfortunately, the thoughts of tens of thousands of divorced men who have died from suicide, the millions who are

homeless, or the countless others who are lost in a hurricane of booze or drug addiction, are missing. Without their words, all that remains are the courageous survivors of institutionalized abuse who have chosen to speak in their place. MGTOW individuals have earned doctorates in dodging bullets, surviving the underworld, and tunneling through the razor wire of divorce. They are ordinary men who have overcome extraordinary odds and have earned the right to speak above those who seek to shame, deny and distort.

For myriad reasons, the institution of marriage has failed and will continue to do so, leaving communities of ex-husbands in need of safety nets that should be as widely and as effortlessly available as those that exist for ex-wives. One day, your son, brother or uncle will be confronted with the darkness of divorce and in need of emotional guidance and assistance. If he connects with MGTOW, he can find help from those who have suffered through more social and institutional oppression than most women will ever know.

A bold and enlightened way of thinking is unfolding in the “manosphere.” Caring and knowledgeable males are opening their hearts and offering assistance to divorced dads and ex-husbands. It is MGTOW that has defined the right sort of survival strategies; they are worthy of being designated as the enduring safety net for the male casualties of marriage. Their trailblazing efforts to raise awareness of marriage and its impact on men is not only honorable but represents an ethical awakening and a vision for redeeming those who might in future suffer a similar fate.

*****

Article originally published by NCFM Member Tim Patten, The Lonely Single Men of MGTOW … (n.d.). Retrieved from http://ncfm.org/2016/06/news/mgtow/ncfm-member-tim-patten-the-lonely-single-men-

There is hope...

AVfM Video Source · 25 June 2016 · Archived copy · Original

Dirtpatchheaven has these live shows where she does whatever and talks about whatever; and when she has guests, she calls these shows, “Braid Girls.” Today’s Braid Girls was a surprising topic about how to raise boys into men. Assuming they aren’t Advocates of Men’s Rights, they hit on many of the MRA talking points, and how women differ from men in regards to dealing with youth, and how men are treated.

Dirtpatcheaven

An Open letter to David Penberthy

Mark Dent · 27 June 2016 · Archived copy · Original

> *For those who do not live in Australia, here is a brief synopsis of the events referred to in the article to which I have responded.*
>
> *On a day in which a number of media figures and celebrities gathered at the biggest Football Stadium in Australia (the MCG) to raise money for research into Motor Neurone Disease, there was some* on-air *banter between a few football commentators.*
>
> *All of the celebrities were going to hop on a slide and plunge into an icy cold pool of water. There is a* well-known *female journalist by the name of Caroline Wilson. She has made many enemies with her nasty, take no prisoners style of journalism and a couple of those enemies joked bout the idea that next year Wilson could be the celebrity chosen to slide into the icy water. One commentator said he'd pay even more if she stayed under the water and another said he'd hop in and hold her under.*
>
> *These comments have led to apoplectic outrage from our politicians, social justice warriors, domestic violence advocates and feminists. Eddie McGuire was the main target of this vitriol. He was accused of inciting violence against women, and there was* even *talk of an official investigation of Triple M (his radio station) by the media watchdog. McGuire was literally placed into a re-education class with two of the most bitter gender bigots in our country-Rosie Batty and Phil Cleary.*
>
> *McGuire emerged* ashen-faced*, chastened and deeply ashamed of his ignorant utterances. He now understood the error of his ways and would even donate a large sum to the White Ribbon Organisation.*
>
> *The fact that an almost identical interaction about holding Wilson under the water took place in the 3AW box at the ground raised eyebrows. Wilson had laughed along when her friends at 3AW said they would push her in and hold her under. When questioned about the apparent double standard, Caroline Wilson said it was different, because she was present and could see the warmth in her friends' eyes as they said it.*
>
> *Melbourne has been drowning in an ocean of* self-righteous *accusations of men and their incitement of violence against women through their casual jokes and remarks.*

*****

Hi David,

I am writing in the forlorn hope that you will respond to my genuine questions about your article titled, '*There can be a fine line between humour and menace in blokes' banter* which appeared in the Sunday Herald Sun (26/6/16).

I am often left flabbergasted by the countless articles written by both female and male journalists who betray a profound contempt for the male gender. Your article today is a perfect example.

You begin by writing about a tragic case where a woman was drugged and raped on a ship cruise. You relate how the all-male staff on duty in your newsroom that day the story came to light, decided it was too confronting to be presented on page one of the newspaper as you thought female readers would be upset. So you placed it on page seven.

Apparently, the female journalists who were absent when this decision was made, opened your eyes to the fact that this was an act of unmitigated stupidity. The female journalists expressed the view the following day that the story should have been on the front page in order to shame the men and demand an end to such behaviour. You wrote:

> *That day at work illustrated a great truth. Organisations are usually at their stupidest when women are shunted to one side. All male organisations are almost always incapable of making informed decisions and often behave like*

> *ratty boys in a schoolyard.*

There is just so much to unpack in this one stupefying paragraph.

May I ask first of all, why you would call what was clearly a sensitive, compassionate decision by a group of men, motivated by their concern about the impact such a terrible story would have on female readers, **stupid?**

Secondly, why do you immediately make the assumption that the opinion of a handful of female journalists was the correct one and one which spoke for *all* women, any more than decisions by a handful of male journalists would be taken as representing the views of all men? Do you automatically give way to any suggestions or ideas a female colleague may raise simply on the basis of her gender? Why is their view in any way more valid than the one held by the men? I am sure some female readers would have been offended or disturbed by the front page story.

By the way, David, would those same female journalists who made you realise just how stupid you and your mates were without their insightful wisdom to call upon, demand that the story about the mum who hacked eight children to death with a kitchen knife in Cairns, be on the front page of the newspaper too? Did they hope to shame all mums who have abused their kids or had the potential to kill them? Perhaps this shaming tactic is only meant to be applied to men. If the female journalists had decided the murdering mother story was too confronting for a front page would they have altered their view after conferring with male staff who had children?

Then there is another more disturbing tone to the paragraph. It is the fact that you happily write a couple of nasty generalisations about men and the way they operate as a group which you would never, even if offered the most substantial bribe, even think about writing about the female gender. You called men *stupid*, *incapable of making informed decisions without the help of women* and *often guilty of ratty behaviour.*

If you had made such observations about women, Muslims, refugees, gays or any other group of people you care to name, this article would now be the centre of a firestorm and your very job may be under threat.

This alone should underline the very sad state of our society. The fact that at a time where the dominant voices in our media, government and entertainment industry are very much orientated to the left in a political sense and very happy to preach tolerance, acceptance, and equality. We have a situation where an entire gender can be mocked, sneered at, ignored and belittled without a word of protest being raised by anyone but sad individuals like myself.

The very fact that you conceded that the comments about Caroline Wilson have received more column inches than the moon landing only underlines the absolutely ridiculous obsession our society has with women and anything perceived to be critical of them. Mark Latham recently dared to criticise Rosie Batty. Rather than being given a reasoned, well argued response from Batty; a Twitter and a Facebook-driven firestorm erupted, demanding he never works in the media again. If he had made the same comments about a male domestic violence advocate, there would have been no outcry.

McGuire makes a silly joke about someone he doesn't like, suggesting he'd pay more to see her stay under the water, and he has been torn to shreds and accused of inciting violence against women. If it wasn't so sickeningly bigoted and sad, you could view it as so absurd as to be hilarious. We now have a possible investigation by the media watchdog over comments made by Sam Newman on the Footy Show and Triple M. It is truly frightening.

We are forever told that women are the equal of men in every way. They are as tough, resilient, clever, capable, and innovative as any man and equipped with the leadership skills to match any man. This is certainly true in the case of some women. If so, why do we have such hysterical reactions every time a powerful woman is criticised, mocked or opposed? Men are routinely eviscerated by the media and general population without this ever being seen sexist, uncalled for or unfair. The attacks on men are usually greeted with jocularity and affirmation, regardless of how personal and nasty they are. Why the double standards?

Miranda Devine says it so succinctly in this brief exchange with a feminist known as Karl Stefanovic.

https://www.youtube.com/watch?v=PMocgFDcAtM&ab_channel=Anti-FeminismAustralia

This reaction is, in fact, demeaning to women who claim to be able to stand in the kitchen with men and handle the heat. You then make the astonishing claim that accusations of political correctness gone mad are rubbish:

> *You can say almost anything you like, really.*

Really, David? Why not prove the truth of your statement. I personally think it's a load of tripe. You are confused. What you meant to say is that you can say anything you like about a man or the male gender without fear it will cause any negative repercussions and a strong chance you will be applauded and acclaimed.

But, David-you cannot say anything construed to be a putdown of women without expecting a huge backlash. Remember the scientist who said he couldn't work with women because he fell in love with them? He got sacked for this off the cuff joke. What about the men making jokes at a tech conference? They got sacked too. The jokes were told to one another and overheard by a woman. I'll even give you a man hating feminist perspective on the event.

Perhaps you recall the deliriously excited scientist reporting the news that the Rosetta Project had accomplished one of the most impressive scientific feats in our lifetime. They essentially moved a clunky machine from one speeding bullet onto another, by remote control, from 310 million miles away

But Matt Taylor was wearing a shirt covered in scantily clad comic book females holding guns. The shirt, by the way, was designed by a female friend.

All hell broke loose. Long story short-Matt Taylor breaks down and sobs at a hastily convened press conference and does his mea culpa for the outraged and offended feminists. Similar, I suppose to the countless apologies so many men have been forced to give even when there was nothing to apologise for.

There are countless examples of men making remarks about women which have caused outrage and demands for them to lose their job (which has happened) or give grovelling apologies. We have witnessed a number of those this week.

Do you want to understand the true irony of this Eddie and Caroline debacle, David? Here it is. Eddie did in fact, a little over three months ago, make a series of jokes about an actual victim of domestic violence. He and the other members of his Triple M morning crew laughed about the fact that a man had been stabbed in his testicle by an angry girlfriend. You will find the details in this open letter.

There was not one word of protest raised by any of the self-righteous, sanctimonious family violence advocates who are so willing to climb on their soapbox even when someone makes a silly joke about a woman. Here was a case of real violence inflicted upon a young man and no-one gave a stuff. As you pointed out, Eddie's joke about Wilson filled more inches than the moon landing. Where was the perpetually outraged Phil Cleary? Why wasn't Rosie Batty called upon to remind us of the horrors of domestic abuse?

Isn't there a sickness in the heart of our society? This is a sickness that seems to be invisible to all but the most observant. Sweet Lord, can you imagine what would have happened to Eddie and his mates had they joked about a woman who had had her genitals mutilated by an angry boyfriend? And you, David, say we can say almost anything we like. We can, when it comes to speaking about men. But what can we say about the female gender?

I have a challenge for you, David Penberthy. In your next article, I want you to write about women in the workplace. This is what I would like you to write:

> *That day at work I discovered a great truth. Organizations are usually at their stupidest when men are shunted to one side. All female organizations are almost always incapable of making fully informed decisions and often behave like a bunch of bitchy girls in a schoolyard.*

There can be no disclaimer or revelation that it was all just a joke or dare, just present it as you did today's bigoted

piece. Let's see what flows from such a comment, my friend. You have nothing to lose, David, because you have assured us all that we can say *almost anything.*

You can demonstrate just how ill informed are those who say, *the wowsers and the feminists will up you for the rent*

Prove it.

Dr. Fred R. Kogen of CA, USA, “Traveling Mutilator to the Stars’ (Children)”

Gary Costanza · 28 June 2016 · Archived copy · Original

Dr. Fred R. Kogen of California has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

From the New York Times 12/96 “Mohel of the Moment:”

“He has done his thing at the Four Seasons Hotel, private tennis courts and Wilshire Boulevard penthouses and even appeared on the old “Joan Rivers Show.” His clients have included top Hollywood agents, directors, producers, Jake (Body by Jake) Steinfeld and Michelle Pfeiffer, a non-Jew who wanted “a nice little secular” circumcision for her son.”

From Dr. Kogen’s website ebris.com:

“About Dr. Kogen:

University of Illinois at Urbana-Champaign – B.S. Biology and Psychology 1980 Phi Beta Kappa; University of Chicago Pritzker School of Medicine – M.D. 1984

Featured Speaker – Southern California Perinatal Educators Association

Thousands of Bris ceremonies and circumcisions performed since 1985

Stopped practicing as a general practitioner in 1992 to begin career as a full-time professional mohel. Has performed Bris ceremonies throughout Arizona, California, Idaho, Illinois, Nevada, New Jersey, New York, Oregon, and Texas. Internationally in Beijing, Gibraltar and Hong Kong.”

So, the doctor quit his GP and now exclusively mutilates baby boys and gives lectures on perinatal education – kind of like a pedophile who gives speeches about how best to care for children. Except we pay him to do it using horrible cutting weapons.

Under “Goals and Philosophy:”

> I have a vision of what the ideal bris should be. The ceremony should have beauty, meaning and should leave everyone present with the sense they had been a part of something special. To attain this goal, it is my belief is that the ceremony should be as medically safe and non-traumatic to the baby as possible, spiritually uplifting and educationally enlightening. It should be inclusive of family members and friends; both Jews and non-Jews,

> men and women. Whoever is important to my families is important to me.
>
> I encourage the introduction of elements which lend beauty and uniqueness to each ceremony. The ceremonial table should be covered with a lovely tablecloth, perhaps even the wedding chuppah. Flower petals scattered about the edge of the table and a simple short flower arrangement lend additional elegance. Any important family kiddush cups should be included along with heirloom items such as candle sticks or special talit. A few family photos in addition to mementos from the person whom the baby is named is another great idea. Finally, a letter to the baby composed by the parents and grandparents brings lasting thoughts to an otherwise short-lived but memorable occasion. These passages can be read to the baby at other significant moments in his life such as his Bar Mitzvah, wedding or bris of his own son.
>
> A properly conducted bris can be one of the most unforgettable moments of one's life and should always be a powerful and wonderful experience. It should reconnect us to our heritage as Jews and you as a family to those beloved departed, all of whom had a bris upon their eighth day of life.

If the doctor actually means it when he says "the ceremony should be as medically safe and non-traumatic to the baby as possible" he wouldn't cut, crush and amputate the baby boy's genitals, anymore than he would cut a baby girl's genitals. And as for the doctor's oath to "First, do no harm," I wonder why he would think it's no harm to a boy, but a great harm to a girl – why? Hatred of baby boys, or ignorance?

Read on to see how some in Hollywood embrace all the prenatal health concerns for mom and baby – no alcohol, no smoking, take vitamins – but allow someone to fondle and amputate part of his functioning genitals at great risk to him while violating his human and constitutional rights.

Under "Press Releases," from an article in the Los Angeles Magazine, Best of L.A., 7/99 "Expert Cutter"

> No, we don't mean hair. Dr Fred Kogen has helped soothe the nerves of hundreds of parents, both Jews and non-Jews, who opt for a circumcision at home. He is the only mohel in town to be named Cosmopolitan's Bachelor of the Month, and his mix of traditional techniques, age-old ceremony, modern anesthetics and pleasant bedside manner has made him a natural choice for such discriminating parents as Michelle Pfeiffer and Jason Alexander. "Dr. Kogen is very sure of himself," says one local pediatrician. "You want that in a mohel." And, no, he doesn't charge by the inch.

I think Cosmo would have named Kogen *something else* "of the Month" had he been proud of circumcising little girls.

And the article is correct about those "discriminating parents;" they protect their baby girls, yet happily cut their baby boys.

From an article in the New York Times, 12/96, "Mohel of the Moment:"

> He has done his thing at the Four Seasons Hotel, private tennis courts and Wilshire Boulevard penthouses and even appeared on the old "Joan Rivers Show." His clients have included top Hollywood agents, directors, producers, Jake (Body by Jake) Steinfeld and Michelle Pfeiffer, a non-Jew who wanted "a nice little secular" circumcision for her son.
>
> He is Dr. Fred R. Kogen (pictured below), and he is the most popular non-rabbinic mohel (pronounced moyle) in Los Angeles – meaning, for the untutored, that he is an M.D. who performs the bris, the natural circumcision of 8-day-old Jewish boys. Kogen, 37, works all of California but concentrates on Los Angeles, where there's a high demand for an attractive, surgically competent mohel. "I'm the alternative," he says, "to the guy who shows up dressed like a Hasid and should not be holding a scalpel." Kogen,who in his 12-year career has also performed brises for Hell's Angels in the Mojave Desert, says the celebrity event is a particular challenge. "At any bris, there's anxiety," he says.

> "People are holding their breath, watching you. But in L.A., Brandon Tartikoff is watching you, or whoever. I did the bris for the producers Wendy Finerman and Mark Canton, and, after, I'm outside and this guy comes over and says: 'A lot of that sounded pretty real. It was authentic.' And I realize, this guy is critiquing my performance. On, basically, a circumcision."
>
> For his part, Kogen respects, understands and, as it were, caters to his clientele. He wears a "not quite Armani" Italian suit, has call waiting on his cell phone and drives a Lexus. ("If the car's too junky, they think, How serious can he be?") He also takes the work very seriously and encourages his clients to do the same. "For everyone, movie stars included, it's a question of, How can I make this meaningful? So they try to make everyone feel involved – the relatives, people serving, the guy making the video, the industry connections."
>
> And, of course, the mohel. "I always get an excellent parking space," he says with satisfaction.

I hope the unfortunate boys circumcised by this overpaid genital mutilator one day use that Hollywood money and sue the doctor for numerous breaches of ethics and the law.

It really is scary how something such as circumcision could be so veiled in secrecy and ignorance as to become almost chic, no doubt because an infant can't fight back, ward off the attack, or sue.

From an article in Medical Economics, 6/92, "Hell's Angel Brit"

> "Brukheem Ha-ba-eem b'sheym adonai. Blessed are you who come in the name of God. " On a small wooden table in the living room, I had placed my instruments, two candies, and four glasses of wine.
> "The rite of circumcision has been enjoined upon us as a sign of our covenant with God, " I read.
> I introduced the godmother, godfather, and the sandek, who is usually the baby's grandfather, but who, in this case, was an older friend of the family. He was a strapping man with a dark bearded face, which began to grow gentler, I thought, as my words filtered through the room.
>
> 'Blessed is the Lord our God, Ruler of the universe, by whose Mitzvot we are hallowed. "
> The child was passed from godmother to sandek to me, and the room fell silent as I prepared for the critical moment. I gently placed the child in a restraint and asked his father to stroke his head. I looked up. Two enormous men, who probably see more blood in the local bar every Friday night, were breathing heavily and seemed absolutely white with anxiety. It's a common reaction, but the queasiness would soon disappear.
> Working quickly, I placed the small stainless steel clamp on the baby's penis between the foreskin and the glans and shut it tight. Then with one precise surgical stroke, I removed the foreskin. From the room, I detected an audible gasp. I removed the clamp. A tiny drop of blood, which is normal for the procedure, appeared. I dressed the cut with sterile gauze.
>
> Young Andrew didn't even cry.
> "Mazel Tov!" I cried.
> "Mazel Tov!" yelled the group.
> "O God, we give thanks to You for the gift of our child, who has entered into the covenant of Abraham. Keep him from all harm, and grant that he may be a source of joy to us and all his dear ones, " I continued. "Be with us, and give us health and length of days. Teach us to rear our child with care and affection, with wisdom and under- standing, that he may be a faithful child of our people and a blessing to the world. We give thanks to You, 0 Lord, the Source of Life. Amen. "
>
> When the ceremony had concluded, it was time, as usual, for the seudat mitzvah, the religious feast. The Talmud says it is a commandment to celebrate with a meal. What, I wondered, would be served?
> Within seconds, caps were being popped off more tall bottles of Bud, and someone passed around a tray of sandwiches. I took one, peeled back the white bread and found inside a slice of ham.
> "Just a little joke, Doc!" someone shouted. Then the room erupted into laughter.
>
> On the long ride back to Los Angeles, I thought to myself how the Brit Milah which I'd just performed is

> God's promise that the Jewish people will continue to exist. Even out in the Mojave Desert, it was important to keep the lineage intact. With so many mixed marriages, a dwindling Jewish population, families feeling isolated from their community, it is imperative that the message not be lost. I imagined little Andrew all grown up. If he's lucky, I thought, he'll appreciate his faith. I had a funny notion of a young biker, screaming across the desert on his Harley chopper, dressed in black leather. And a beanie.

It's obvious this is a religious ritual and not medically needed surgery. As such, and in agreement with the AAP's recent warning about surgery on newborns, no person should be allowed to perform this risky surgery on unconsenting infants.

For another view from a reluctant sandek (person who holds the baby), watch this amazing guy tell you about his journey.

Under "Concepts: Circumcisions in General:"

> In contrast to many of my professional colleagues whom are mohalim/ot, I am NOT a strong proponent of routine non-ritual newborn circumcision. In fact, I have what I believe to be a "balanced" opinion regarding the benefits versus detriments of the procedure. For families who seek newborn circumcision for religious, cultural or traditional reasons, I see no reason to dissuade their decision to circumcise. But for others, their decision may be based on criteria I believe to be unfounded such as the desire to have the baby look just like his father or the belief that being circumcised is "cleaner". I feel that it is ultimately the parent's decision as to what is the best course of action for their children and I try to guide them to the best of my ability. I recognize that there are some medical and cultural benefits that can be obtained through the judicious use of circumcision but these benefits are not so great as to represent a compelling reason to circumcise all newborns as a matter of routine.
>
> There are risks too, most prominently excessive bleeding immediately after the circumcision, as is the case with any operative procedure. Other risks include poor healing, infection or damage to the penis, although these complications are extraordinarily rare especially when the circumcision is performed by a competent individual.

Sorry, doc, it's just not ethical to subject infants to permanent amputation of part of the penis "for religious, cultural or traditional reasons." What the doctor gets right is many who circumcise base their decision on criteria he believes "to be unfounded such as the desire to have the baby look just like his father or the belief that being circumcised is "cleaner."

But his colossal blunder is his lack of understanding that in the law there is a universal human right that every infant or adult, girl or boy, has to bodily integrity and protection from harm. That's why if he attempted to circumcise me he would go to jail.

Why do we ignore the rights and screams of these abused babies? Because an infant is no match for an "adult" wielding a knife. Dr. Kogen, pick on someone your own size.

And then "Young Children at a Bris:"

> I have always been uncomfortable about expressing my opinion regarding young children as guests to a Bris. I suggest but do not insist that young children not attend. I have been afraid of being accused of not liking young children… which is absolutely not true. I do however believe that a Bris is not an appropriate venue for children under the age of four. First, they have a limited attention span, nowhere near the range of 30 minutes necessary for the duration of the ceremony. Second, when they begin to fidget, play, speak, fall and sometimes cry, my concentration as a "surgeon" is affected. Third, it is probably not a good idea to have the newborn baby undergoing the ceremony exposed so early in its life to so many young children.
>
> Most parents would not think of bringing their 18-month-old child to a wedding, Bar Mitzvah or funeral. I am

> equally sure they would never allow their children in the operating room while another member of their family was undergoing surgery. They would want the surgeon to be able to concentrate no matter how fast the procedure. Finally the dynamic of the ceremony is completely changed when there are several young children in the room. When a guest child speaks out or cries, all the guests turn their heads and focus their attention on the speaking or crying child and not on the family and honored baby where it belongs. As a result, the intimacy, spirituality and powerful engagement of the ceremony is disrupted.
>
> If there were several youngsters in the group, perhaps having someone watch over them in another room while the ceremony is conducted would be a good option. That way they could join everyone once the Bris was concluded.

Who ever accused the doctor of not liking young children – why would anyone think that?

Maybe years of cutting babies have gotten to the doctor in this odd concern he has for the ears (and not the genitals) of babies when he says "it is probably not a good idea to have the newborn baby undergoing the ceremony exposed so early in its life to so many young children."

Funny, all of a sudden it's "surgery" in an "operating room" instead of someone's living room ill-equipped for surgery. An "operating room" doesn't allow *any* relatives so let's not confuse this traveling surgeon's gig-in-a-bag with a sterile operating room. The risks of these house-call surgeries are unknown, as there is no data kept about fatalities due to circumcision, yet we suspect it is hundreds that needlessly die each year.

Under "Services," we see:

> Bris Bat
>
> On occasion I am asked to perform a naming ceremony for a newborn girl. This ceremony is referred to as a Bris Bat or Covenant of Daughters. The ceremony is embraced by Jewish families who affiliate with either the Conservative, Reform or Reconstructionist movements, and is of equivalent relevance to the Bris Mila ceremony for boys… minus the circumcision of course! There is no active (positive) requirement (i.e. Mitzvah) to perform a naming or Bris Bat ceremony mentioned in the Torah as there is for the Bris Mila, but there is no prohibition against it. Therefore, in the interest of gender equivalency and active recognition of baby girls, the Bris Bat ceremony was developed concurrently in various congregations throughout the United States. Prior to the development of the Bris Bat, a simple naming ceremony was performed in the community synagogue one week after the daughter's birth during a Friday night (Shabbat) service. The baby girl would be brought up to the bimah after her father's Aliyah (or father and mother's Aliyah, depending on affiliation) and the Rabbi would bless and name the baby in front of all the congregational members.

Why is the girl's ceremony "minus the circumcision of course!" is there some hatred of boys that goes on here? Hatred of the foreskin? Why do they care, it's not their foreskin!

Under "Questions to Ask a Mohel" we read:

> What technique is used to perform the circumcision?
> Mogen Clamp Technique
>
> This instrument allows the fastest procedure time and is least traumatic to the baby, in my opinion. It is also a "kosher" method of circumcision, important if the family is observant or if an observant observer will be present at the Bris.
>
> Circumcision and Device Illustrations
>
> Does the mohel/et perform a "prep" on the baby? If so, exactly what does the prep entail?
> I do not "prep" the baby in any way, except for the topical application of ELAMAX anesthetic cream.
>
> The "prep" usually entails strapping the baby on a restraining board, cutting and clamping using the Gomco

> clamp, then bringing the baby out for the ceremony, strapped and clamped, covered by a blanket so that the device is not visible to the guests. A final cut, necessary with the use of the Gomco Clamp, occurs later during the ceremony.
> top
> Is the baby restrained on a board at any time during the ceremony?
> No restraining board…
> unless the parents insist on its use. I feel that the use of a pillow is more traditional, less traumatic to the baby, works equally well and it allows the baby to be held in the comforting arms of loved ones rather than restrained by velcro straps while laying on a cold, hard board. Additionally, the board is inherently abhorrent to many of the guests and family members who watch the procedure being conducted. It scares them to see the baby restrained on a board.

So, you **do** use the restraining board, and you prefer the parents not see the mutilation started under the blanket; why not let them see this "powerful and wonderful experience?"

Under "Potential Complications" we read:

> Newborn circumcision is very safe in experienced hands. It is performed daily across the United States on thousands of newborn boys with rare complication.
>
> There are, however, potential complications with circumcision as with any surgery and parents should be aware of this remote possibility.
>
> Most common complications are:
>
> Bleeding immediately after the procedure.
> Bleeding several hours after the procedure.
> Poor healing.
> Adhesion formation.
> Infection.
> Extremely rare complications:
>
> Damage to the penis. This includes inadvertent laceration, abrasion, amputation, crushing or other trauma.
> Damage to surrounding area. This includes inadvertent laceration, abrasion, blunt trauma or other unforeseen complication.
> Uncontrollable profuse bleeding.
> (I want to emphasize that rare complications of circumcision occur once in several millions of procedures and is the type of risk that is analogous to the risk of being struck by lightning)
>
> What does this all mean to me?
>
> Complications are not necessarily the "fault" of the practitioner or mohel. Most times, a complication is a random event and easily dealt with. A well-trained mohel or physician should be capable of contending with most common complications. If a mohel tells you they have never had a complication in their career, they are either brand new at the profession and have limited experience as a mohel, or they are telling you an untruth. Given enough ceremonies a complication is to be occasionally expected. What one does not want to learn is that a particular mohel has a consistent history of complication with their circumcisions. Your best bet is to strive to hire a mohel, be the mohel a physician or non-physician, who has a lot of experience and a universally good reputation.

Complications *are* the fault of the practitioners and parents involved in this unnecessary surgery, and 100% of circumcisions result in varying degrees of scarring and loss of sensation. There are many other possible complications, including death.

Under “Instructions” we see:

> A. Purchase the following medical supplies for wound aftercare:
>
> Vaseline or pure white petroleum jelly in a tube – 2 tubes of at least 3.0 oz.
> Neosporin Plus Pain Relief Ointment or Mycitracin-Plus ointment – 2 tubes of at least 1.0 oz.
> 3×3″ or 4×4″ Sterile surgical gauzes (2 boxes or approx. 50 total gauzes)
> Infant Tylenol
>
> B. Preparations for the baby:
>
> Feed the baby until the ceremony begins. Dress the baby as you wish… just no snapped one-piece suits.
> Administer the Tylenol drops (Apap) 30 min. prior to the ceremony.
> Dosage: 0.4 ml = (1/3 eye dropper).
>
> C. Have a parking space for the Mohel (I keep emergency supplies in the car)
>
> D. Room Preparation:
>
> Large open room — Preferably dining or living room. Ceremony should be held inside.
> Because guests remain standing during a Bris, be sure to clear the room of coffee tables, chairs, etc. Please remember to raise the chandelier… if it is suspended low! Also, make sure that there is good lighting.
> Large table — sturdy, large, waist-high table (dining or breakfast table preferable, minimum. 4x4ft.), placed 3-4 feet away from a wall. Any shape, will do… No flimsy card or diaper changing tables please!
> Excellent light source and also… two tall tapered candles with holders. Please supply two red roses in place of candles, if the Bris falls on a Saturday. Please make sure there is plenty of light in the room and over the ceremonial table. I really need good light to facilitate a safe and successful circumcision.
>
> One chair for each Sandek. The Sandek sits during much of the ceremony.

In other words, try to transform your living room into a makeshift operating room while the doctor pretends it’s ethical and legal. Make sure he has that parking spot for emergencies/a clean getaway.

Then we see “Ideas to Enhance the Ceremony” which include “Sample Poems” and “Sample Letters.”

Let me add my two cents to the “Sample Letters” idea:

> I’m sorry I couldn’t stop the mutilation of my two step-grandsons; I did try, I voiced my concern.
>
> If my only daughter has any sons, I will be there to inform her, maybe ask her doctor to get informed and stop it.
>
> I will do what I can for those who are unprotected from unrestricted cutting and abuse.

Since Dr. Kogen has incomplete information about the risks of circumcision you can read that here at neonatalcutting.org.

Dr. Kogen’s practice information follows:

Phone: (800) 644-4479

Email: kogen@ebris.com

> Dr. Fred R. Kogen of CA, USA, “Traveling Mutilator to the Stars’ (Children)” https://t.co/S9pFNCYPd7 @AndreaHardie pic.twitter.com/S4qZm06THu
>
> — gary costanza (@jerrytheother) June 28, 2016

The birth of modern gynocentrism

AVfM Video Source · 28 June 2016 · Archived copy · Original

https://www.youtube.com/watch?v=wUBzl-0UZyU&ab_channel=AnEarforMen

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Paul Elam Interviews Theryn Meyer

Peter Wright · 29 June 2016 · Archived copy · Original

Title IX and College Rape: A Series of Injustice

Jessica Denis · 30 June 2016 · Archived copy · Original

Title IX has been brought to the spotlight due to sexual assault survivors stepping up to tell their horror stories of not only rape but also a secondary rape of sorts. Many of these victims have to face their rapists every day due to the failing of universities and their complete inability to adjudicate these rape cases properly. How is it possible that this amount of life altering power has been handed to untrained university administrators?

The stories from college rape victims are absolutely heart-wrenching, and they are stories we all need to hear. However, there is another side to complaints that you may not have heard of. The other side is rarely spoken about because it implies that a woman may have lied about being raped.

According to some, just the mention of these cases causes victim shaming. The other side of facts can be a double-edged sword that could silence the next victim from coming forward to report the attack. The other side of facts and evidence will actually show you that sometimes the wrong person is accused, incidents can be filed without the knowledge of either party involved, sometimes complaints are filed out of vengeance, some are filed because "all drunk sex is rape," and occasionally, a false report is made.

When any injustice occurs, a victim is created. This series will tell you stories you may not have heard about, or may not have known that these victims even existed. Please keep in mind, that is not the basis for this series. This series is intended to show readers how incredibly inept colleges and universities are when it comes to rape complaints on their campuses. Also, hopefully sharing these stories will bring enough light to the severity of the issue, that a change might be inspired.

Title IX and Rape. I am sure there are some people reading this who had no idea it was even an issue. I mean Title IX is supposed to ensure that sexual discrimination is prohibited in any federally funded education program or activity, right? Why is the word rape even associated with Title IV? In 2011, The Office for Civil Rights put into place a "Dear Colleague Letter" which explains that discrimination includes the following, "Sexual harassment of students, which includes acts of sexual violence, is a form of sex discrimination prohibited by Title IX." The letter also states:

> Police investigations may be useful for fact-gathering; but because the standards for criminal investigations are different, police investigations or reports are not determinative of whether sexual harassment or violence violates Title IX. Conduct may constitute unlawful sexual harassment under Title IX even if the police do not have sufficient evidence of a criminal violation. In addition, a criminal investigation into allegations of sexual violence does not relieve the school of its duty under Title IX to resolve complaints promptly and equitably. A school should notify a complainant of the right to file a criminal complaint, and should not dissuade a victim from doing so either during or after the school's internal Title IX investigation. For instance, if a complainant wants to file a police report, the school should not tell the complainant that it is working toward a solution and instruct, or ask, the complainant to wait to file the report. Schools should not wait for the conclusion of a criminal investigation or criminal proceeding to begin their own Title IX investigation and, if needed, must take immediate steps to protect the student in the educational setting.

What this says in short form is that non-campus police don't matter to the university. Non-campus police evidence or lack thereof is irrelevant to a college or university because the standard of proof of guilt is not "beyond a reasonable doubt" instead by a "preponderance of truth." The standard of proof is lower because they aren't finding individuals guilty or not guilty of rape with criminal consequences. Due Process is a thing of the past thanks to the "Dear Colleague" letter. The university has a lower standard of proof because what they are adjudicating isn't actually impeding on anyone's actual freedom. That is what we are told. Until you dig deeper.

Take for instance the Title IX case of John Doe v. Boston College. The incident is described and documented in a

Complaint filed in Massachusetts District Court. The Title IX case came to fruition after Boston College students were on a casino boat event for the school in 2012. According to the complaint, security guards on the boat detained him until they got to the pier. At that time, state police arrested him on the spot and placed him in handcuffs with bags on hands to preserve any evidence. He was arrested and put in jail for the weekend, and later released on bail. He was charged with indecent assault and battery and pleaded not guilty. A female student on the boat accused him of walking by and lifting her skirt, and putting two fingers in her anus.

His parents hired an attorney and a private investigator. It was forensically proven through both surveillance and DNA, as well as a polygraph, that he was innocent. (It was allegedly another man who was walking directly in front of him). All charges criminally were dropped against John Doe and also erased from his record.

However, at the school level, he was immediately suspended and kicked off campus. According to the complaint, no real investigation was done. No one was allowed to testify on his behalf, the school would not take his statement, allow the private investigator or attorney to speak or introduce the evidence. He had been suspended from school pending the outcome at the same time his due process rights were stripped. He had no way to prove his innocence without the facts of the case being presented.

The school found him responsible for sexual misconduct. He appealed and was denied. He was suspended from school for TWO years. His official transcript stated “Suspended for Sexual Misconduct,” he had no option but to wait out the imposed sanctions, as no other school would admit him with the branded record.

He went back to Boston College and graduated after serving his sanctions. At graduation, his father spoke with college officials, (also noted in the complaint) who stated they would do a re-examination of the case. That promise was not held up, and John Doe was branded a sexual predator, which every possible employer sees when they ask for his transcripts.

His life has forever been altered because of the inability of the college to follow through effectively or accurately. While technically he still has his “freedom,” his reputation and future employability are absolutely tarnished with a sexual misconduct brand; when according to actual evidence, he did nothing wrong.

Let me state again, I found 140 cases like the one above. The accused had his or her life ripped apart and destroyed by college administrators due to their mandate that has proven to be a complete sham. There are cases and cases of wrongful sexual misconduct brands on accused individuals that will follow them for life printed on their college transcripts, “Suspended for sexual misconduct” or “Expelled for Sexual Assault.”

One Title IX Complaint filed says that after the accuser admitted to filing a false incident report because she was “pissed off” when she realized that John Doe had rebuffed her, and because she thought John Doe was “just another douchey frat dude.” The school continued to prosecute John Doe. He was suspended for three terms for sexual misconduct and had to sue to the school under Title IX to attain any sort of fair resolve. His case was eventually settled out of court.

Lawsuit after lawsuit shows that women’s rape allegations are rarely actually investigated by colleges. Lawsuit after lawsuit also shows that when they are investigated, more harm is done than good. The harm of course first is to the victims. The majority of reporting statistics show that universities only pursue 1 in 12 cases of rape allegations. The victim’s cases that aren’t pursued are beyond appalling. However, that data isn’t readily available, because either the incidents aren’t reported to the university or the university drops the ball completely.

One experienced attorney stated to me, “Title IX needs to be repealed in its entirety because the Department of Education had twisted its reach far beyond its limited legislative intent. In the meantime, these due-process cases need to be pursued.”

This blog is part one in a series outlining the horror stories caused by campus adjudication and clear lack thereof. These stories are very important to clarifying the extreme injustices happening on our college campuses. I hope you will continue to read the series.

If you have a story to add or input you would like included, please feel free to contact me.

Follow Jessica Denis on Twitter: www.twitter.com/jessicadenis10

Where Exactly is the Army Hiding Major General Mark Stammer?

Paul Elam · 1 July 2016 · Archived copy · Original

If you have been following the stories of the persecution and wrongful conviction of U.S. Army Major Christian "Kit" Martin, you are most familiar with the name, Major General Mark Stammer; the architect of the recent PERSECUTION of Major Martin at Fort Campbell Kentucky.

It seems of late, Mr. Stammer cannot be found?

MG Mark Stammer – On his way out?

It has been rumored but we have been unable to confirm that BG Stammer has grown a mustache, entered the

entertainment industry, and was recently cast as the lead in "Paul Blart, Mall Cop, Part II." Any confirmations or sightings would be greatly appreciated.

As several advocacy organizations have investigated and reported, including AVFM, National Coalition for Men (NCFM), Save Our Heroes, Military Corruption dot-com, and Investigative Reporter Bob McCarty; General Stammer has been identified as the architect behind Major Martin's false allegation circus of a courts-martial, and one of the primary individuals at the center of a Department of Defense, Office of Inspector General investigation, as a result of his retaliatory actions by orchestrating the courts-martial of Major Martin.

Recently, however, it seems as though Mr. Stammer is missing. Where did he go? Is it possible the heat in the kitchen is getting too hot, and the Army decided to hide him away someplace until the heat in the kitchen cools down?

Well not so fast, U.S. Army; there's an army of advocates out there calling for the head of MG Stammer; calling their congressmen, their senators, even their local animal catchers if it means holding Mr. Stammer accountable for his egregious miscarriage of justice.

Everything that everyone has been saying that is wrong with the military's current "witch hunt" of male service members is present in the case of Major Martin; which was directed by MG Stammer then enforced by his lackey goons in the Fort Campbell JAG Corps; primarily corrupt prosecutors Major Jacob Bashore, and Major James Garrett and peripherally involving Captain Shawn Atkins, Major Rebecca Farrell, Major Jenny Schlack White, and Captain James Banti.

With all of this heat in the kitchen, where exactly is the Army hiding MG Stammer? Is the Pentagon storing him away someplace to keep him out of the spotlight? Have the hundreds or perhaps thousands of those who have complained to their Congressmen or Senators, given Pentagon leaders a moment of pause and concern?

According to a Department of Defense Press Release No: NR-036-16, dated January 29, 2016[i], MG Stammer, who had been the Commander of the Combined Joint Task Force-Horn of Africa since January 2015[ii], Operation Enduring Freedom, Djibouti, was to be appointed as the deputy commanding general, XVIII Airborne Corps and Fort Bragg, at Fort Bragg, North Carolina; but that did not happen.

According to a March 19, 2016 article[iii] in the Fayetteville Observer; based in Fayetteville, North Carolina, just outside of Fort Bragg, he was a last minute scratch.

Why?

In a sudden twist and according to a Department of Defense Press Release No: NR-088-16 dated March 15, 2016[iv], MG Stammer will now be assigned as the deputy commanding general of I Corps, based at Joint Base Lewis-McChord, in Washington state.

According to the I Corps website[v] they are a Joint Task Force that fully integrate other service components to conduct unified operations for the U.S. Pacific Command; however, neither Major General Stammer's name nor photo, or any information about him, appears on their website. Even a search for his name on their website comes up goose eggs; no press release, no bulletins, no nothing.

Could it be that this 'alleged" assignment is in name only? Could it be that the pressure of the DoD IG investigation and the overwhelming evidence of guilt has forced the Army to hide him away out of the spotlight until this all blows over?

We cannot read the minds of the powers that be in the Pentagon, but when you see a picture of elephant dung, it would be pretty safe to say that it stinks.

Elephant dung, no *real* resemblance to MG Mark Stammer, *we think*?

So where is MG Mark Stammer; exactly?

Perhaps those interested could email the Public Affairs Officer as Joint Base Lewis-McChord (JBLM) at **usarmy.jblm.i-corps.mbx.i-corps-pao@mail.mil** and ask that question; or a bunch of questions, or make a statement; politely of course. Aren't taxpayers entitled to know what exactly MG Stammer's 200K+ salary is being used for?

Is Stammer actually providing a service and doing a job for the U.S. Military, or is he being kept out of the spotlight, collecting a hefty salary while Major Martin languishes in a military correctional facility; deprived of his freedom, his family, and his dignity for crimes he did not commit?

Will Mr. Stammer be held accountable by the DoD, or will this be another example of sweeping this kind of misconduct under the rug?

Is this another example in a miles-long list of examples where the abusers, the liars, the actual criminals, and those who abuse their authority are rewarded; and those they persecute; the falsely accused are punished?

Isn't it supposed to be the other way around?

Those are valid questions.

Perhaps the readers may want to ask their congressmen or senators those questions? Maybe your elected representatives can get back to you with answers.

The military's sexual assault "witch hunt" is gaining momentum; meaning that the momentum is in the form of advocacy and the calls for the end of this nonsense is going viral. Too many witch hunts, too many examples, too many corrupt military commanders, prosecutors and investigators, too many Salem Witch Trials, too much suppression of the truth, too many destroyed servicemen, and too many devastated families, friends, co-workers and those concerned in the military are taking their toll.

Advocacy groups are doing their part, but the loudest voices are coming from those who are disgusted with the travesty of justice, and they are making sure their elected leaders are hearing them as well.

Advocacy isn't just the responsibility of AVFM and other groups; it is the responsibility of us all.

As an individual under whose watch a good majority of this is happening once said; "I have a pen and a phone, and I intend to use them." Well then; use them.

*****

i **http://www.defense.gov/News/News-Releases/News-Release-View/Article/646918/general-officer-assignments**

ii **http://www.armytimes.com/story/military/careers/army/officer/2015/01/09/new-general-assignments/21521755/**

iii **http://www.fayobserver.com/military/general-officer-assignments-lacamera-set-to-return-to-fort-bragg/article_434cf9c2-5042-5f0f-95a8-0007a5b3c7f1.html**

iv **http://www.defense.gov/News/News-Releases/News-Release-View/Article/694035/general-officer-assignments**

v **http://www.lewis-mcchord.army.mil/icorps/**

Canadian media uses AVFM for yet another threat narrative

AVfM Video Source · 1 July 2016 · Archived copy · Original

Can anyone tell us why the hell they bothered blurring out Big Red's face?

In case there is anyone left who doesn't know what this professional victim looks like.

Teach feminism to toddlers

August Løvenskiolds · 4 July 2016 · Archived copy · Original

During summer days when most college students are away from campus, feminists take a break from faking rapes so that they can go hawking their books. After reading another literally depressing review of Jessica Valenti's humbragging *Sex Object: A Memoir* I was pleasantly surprised to happen upon author Bea Appleby's delightful article *Why our 7-year-olds desperately need to learn about feminism.* Bea, of course, is shilling for her own book, *What is Feminism? Why do we need it? And Other Big Questions.*

The world is full of evil and teaching the shortie/bambino set about incredible levels of self-serving hate in feminism is a sobering but important step in rearing children to appreciate the ways that feminists exploit both genders. In order to help Miss Appleby share her toxic fruit, I've prepared a syllabus of course materials suitable for all ages in order build a greater understanding of feminism in today's fully equal, multicultural education milieu.

Section One: Be grateful you are alive.

In this section, we will cover how feminists wanted to kill you even before you were born, and how they celebrate killing children like you by "Shouting their abortion" like Lindy West does. Students will be expected to demonstrate an understanding of why they are such burdens on their mothers, and how their very existence is ruining their mom's personal and professional life. This outcome can be considered remedial since many children learn all they need to know about feminism as they are scraped out of their mom's wombs.

Section Two. Why mommy got rid of your daddy.

In this section, we will cover how feminists destroyed fathers' rights in marriage and how it is now completely legal and okay for mommy to bring home a series of strange men rather than living stably with a loving, involved father. Female students will be expected to master hypergamy exercises where they learn to trade in one boy to try to get a better boy. Boys will be expected to tolerate all of this with good grace by working harder and harder to try to please the girls. All students will be expected to accept paternal alienation efforts by their "mothers" played by volunteer FOUS (feminists of unusual size).

Section Three. How mommy uses government to get money from daddy.

In this section, we will divide the class by gender, and have a "police officer" take lunch money away from the boys, then use some of it to buy candy for the girls. Any boy with no lunch money, or who refuses to surrender it, will be taken to a timeout "jail" for the rest of the semester. Boys will be expected to sacrifice their lunch money and watch while the girls eat the candy right in front of them. Any girl who refuses the candy, or tries to share it with a boy, will be punished for "fat shaming", "internalized misogyny," and "betraying the sisterhood."

Section Four: Why girls should dress like a little slut.

In this section, we will cover dress codes and feminist "slut walk" culture and how boys are not supposed to notice or even look at girls regardless of how the girls decide to dress. Although boys will be subject to strict dress and behavioral codes, for the first time boys will be allowed to volunteer to serve as "feminist allies" where they can hold the roll of duct tape as the girls prepare for their first junior slut walk through the halls of the school, or playground, weather permitting. Participation trophies, ice cream, and cake will be given to all the girls who comply. Girls who dress more traditionally will be given broccoli. Boys get nothing.

Section Five: How to fake that a boy has hurt you.

In this section, we will introduce "believe the victim" and reinforce chivalry in boys by having them sacrifice their well-being for a girl's whim. Girls will be expected to learn to lie convincingly and quote feminist phrases when being interviewed by authorities. Boys will learn to "man up" and apologize even when they are innocent. Girls will learn further to use boys' apologies as evidence against them.

Section Seven. How to master feminist mathematics.

In this section, we skip Section Six so students will learn how to parrot numbers without investigating the source of those numbers. Students will be expected to master a series of chants such as “One in four!” and “Seventy-seven cents!” We will also introduce the concept of “privilege mathematics” where we show how girls are always better than boys because boys are privileged. A fun “victim Olympics” will conclude the semester where students will learn the power of whining about imagined slights known as “microaggressions.”

Section Eight. ***Boys are stupid. Throw rocks at them.***

In this section, we will teach girls that boys are violence sponges that can be punched or kicked to get them to behave or really, whenever a girl feels like doing it. Boys, of course, are punished severely if they hit back, run away, or report the abuse to a teacher As the author of the book explains, “Girls, here it is—everything you need to know about boys: 1. Boys come from the Stupid Factory. 2. Boys are pretty much smelly and useless. 3. It is possible to have fun with boys, however….. 4. If you decide to keep a boyfriend, he will need to be housebroken.”

As you can see, feminism needs to be taught to even the youngest of students so that they grow up understanding that when a feminist talks about “gender equality,” she is nothing but a goddamn poopy pants.

Feminist exposed on television

AVfM Video Source · 4 July 2016 · Archived copy · Original

I thought I recognized her voice.. yep.. It's her guys. Big Red is back!

https://www.youtube.com/watch?v=2sE-uPu8dRA

Rekt Feminist Videos

Title IX and College Rape: A Series Of Injustice Part 2

Jessica Denis · 6 July 2016 · Archived copy · Original

The number of victims on campus continues to rise as not much is actually done about it. There is a pool of knowledge around the topic of Title IX and campus rape, but no one is really providing any actions. Victims of sexual assault are courageously speaking up; the Vice President has provided verbal support for one particular rape victim, yet no one is moving closer to action. No one is even discussing reforming the power to prosecute or not prosecute given to college administrators. The consequences are sexual predators remaining on college campuses, and lives of those who haven't done anything wrong absolutely destroyed.

Please keep in mind, this series is not to showcase "his word against hers," this series is not about rape victims, nor is it about other people who pay the price when colleges fail. This series is intended to bring light to a different fact base. Colleges are ruining the futures of young adults through their mandated responsibility, but a total lack of ability to adjudicate campus sexual assault cases.

In Part One of this series, I told you about a case from Boston College. A young man's life was ripped apart, even after being proven 100% without a doubt innocent, because campuses simply do not have the capability to do what the "Dear Colleague Letter" mandates them to do. Part two of this series takes us to a case atThe University of Kentucky.

From Court Documents:

> "Student A was never the complainant in the administrative proceeding with the University. In fact, after the incident in question, Mr. Doe and Student A continued to socialize, and she subsequently invited him to spend another night with her. Weeks later, an unidentified third party unilaterally reported the matter, and the University began to investigate."

Let that sink in.

Weeks later, someone anonymously filed a sexual assault complaint. Student A never considered what happened to be sexual misconduct. John Doe never considered the events to be sexual misconduct. They both admitted to drinking and they both engaged in sexual intercourse. Someone else decided that all drunken sex is rape, therefore it must be reported. The school decided regardless of what the two college students thought, and regardless of them both engaging in the same activities, John Doe needed to be punished.

John Doe was immediately suspended from campus pending the conclusion of this case. He lost his scholarship, and all pre-paid tuition, and his college transcripts are branded with the black mark of "Suspended for Sexual Misconduct" which will likely disallow him from enrolling in another school.

TWO YEARS of litigation. The University has conducted hearings, and John Doe has appealed. It was taken to federal court, and the University of Kentucky attempted to schedule another hearing on the matter. John Doe's attorneys filed legal action to stop them from having additional hearings. Student A filed her own Title IX complaint with the OCR against the University for the way it mishandled this case. This case still has not concluded; neither party has resolve, and no one can move forward completely.

Two lives ruined directly, families hurt, friendships burdened because someone else decided Student A was raped. At that moment, the person filing the complaint changed other people's life courses to serve their agendas and beliefs over those of the two individuals involved.

In a case against University of California San Diego, Jane Roe accused John Doe of sexual misconduct. In this case, she admitted that she did not object in any way to the sexual contact, and continued a sexual relationship with John Doe later in the same evening. A San Diego County Superior Court Judge found that the University conducted a

hearing that violated the due process rights of John Doe. With those violations, the university missed vital evidence of Mr. Doe's innocence. It was determined that "that substantial evidence does not support the finding of non-consensual sexual activity," as well as "What the evidence does show is Ms. Roe's personal regret for engaging in sexual activity beyond her boundaries."

> "The Court finds the university abused its discretion in increasing sanctions after appeal without explanation. Petitioner's initial sanctions were the following: "(1) suspension for one quarter, (2) permanent no contact order, due to the potential for ongoing harm to the complaining witness, (3) a two hour sex offense/sexual harassment training with OPHD, and (4) counseling assessment with CAPS. When Petitioner appealed the decision of the Panel, Dean increased Petitioner's suspension time to one year, which would cause Petitioner to reapply to the University to be readmitted, placed Petitioner on non-academic probation, required Petitioner to attend ethics workshops, all in addition to the original sanctions given. Nowhere in Dean Mallory's email to Petitioner does she indicate the reasoning behind the increased sanctions. Petitioner then appealed to the Council of Provosts, who affirmed the decision made by Dean Mallory and the Panel. The Council of Provosts also increased Petitioner's suspension time to one year and a quarter, allowing Petitioner to return to the University in the Spring of 2016. The Council of Provosts also did not provide any reasoning behind the increased sanctions. Given the lack of rationale by both Dean Mallory and the Council of Provosts for the increased sanctions, it appears the increased sanctions are punitive towards Petitioner for appealing the decision of the Panel."

Further, the Court Ordered:

> "The Court finds that the hearing was unfair and that evidence did not support the findings. The Court GRANTS the Petition for Writ of Mandamus and orders Respondent to set aside its findings and sanctions issued against petitioner."

I asked attorney Michael J. Cox what changes we could begin to make for this situation to get better. His response was, "Nothing in the case law prohibits the (public) schools from granting full due-process rights to the accused, including particularly the right to cross-examination, but as I have observed in a brief, the colleges simply decide they are better off stiffing the accused than facing the potential wrath of the Office of Civil Rights by not finding the "correct" way." He also suggested if Kentucky State Universities were to apply KRS Chapter 13B(Kentucky's Administrators Procedures Law) with regards to the rules for administrate hearings, he believes due-process would remain intact.

I have heard numbers of 150 to well over 300 cases like these. Once the accused has been formally disciplined, yet prior to a hearing, the schools have a vested interested in finding that person "guilty" or as most put it "responsible" for the accused crime. The universities are mandated to take immediate steps to ensure the safety of the reporting individual. According to my own research, I've found the vast majority put the accused on immediate suspension pending the investigation and hearing. It is at that point that all hell breaks loose. These are not trained investigators. These are not judges or attorneys, and most schools limit attorney involvement to just simply being present. They are not allowed to have meaningful representation. At a minimum, suspension causes loss of tuition, missing classes, and branded with being a sexual predator; all before anything is investigated by anyone with true authority.

It is time to make a change. It is time to put all students on the same level. That is what Title IX is all about. It is time to start establishing a fair and impartial way to discern between rape victims and regret or drunken activities. The pendulum went from one far side to the other extreme far side, and now is the time to bring it back to center.

This blog is part two in a series outlining the horror stories caused by campus adjudication and clear lack thereof. These stories are very important to clarifying the extreme injustices happening on our college campuses. I hope you

will continue to read the series.

If you have a story to add or input you would like included, please feel free to contact me.

Follow Jessica Denis on Twitter: www.twitter.com/jessicadenis10

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The Gender Equity Boondoggle – TFF Episode 36

AVfM Video Source · 6 July 2016 · Archived copy · Original

In Episode 36 Professor Fiamengo discusses the Gender Equity Boondoggle that is burning money at Universities.

StudioBrule

Uncut Woman Who Cuts Baby Boys: “Bris Doctor” Dorothy F. Greenbaum of LI, NY, “Known Genital Mutilator”

Gary Costanza · 8 July 2016 · Archived copy · Original

“Mohelet” (like “toilet”) Dr. Dorothy F. Greenbaum has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

How do I know she’s uncut? Well, as a Jewish female her religion doesn’t target her for circumcision, plus it’s illegal in the U.S. And since most modern religions and governments actually enforce the law against neonatal cutting – for girls anyway – the doctor is most assuredly intact.

Although anyone who genitally mutilates an unconsenting infant is committing an unethical and unlawful act, people who do it to another while they themselves are intact are particularly heinous, especially if they’re the opposite sex. Most doctors in western countries that circumcise are themselves circumcised, so at least the circumciser has had a taste of his own medicine, but women who were protected from mutilation and enjoy intact genitalia because they were female and then have the nerve to promote and perform this amputation exclusively on boys are clearly misandric. Not only is she a genital mutilator, she’s a *bigoted* genital mutilator. In her mind, her private parts were made perfect, unlike those boys’ parts.

This is important because mothers – who are women – usually have the final say whether her baby gets circumcised. In non-circumcising countries the moms are doing their job, protecting the little ones, in circumcising countries, not so much. In these circumcising countries ignorance about male sexuality and genitalia continue to cause otherwise caring mothers to go along with this surgical “benefit.” Do some women, unfamiliar with a *normal* penis, think it icky when they see one? Are men insecure about their sexuality? Will some men do whatever some women want? Does that make some men think their son’s (or theirs) normal penis is faulty and needs fixing? In many ways women have the power to stop MGM. Here’s an excellent video of one of many who are making a difference.

From her Dr. Greenbaum’s website brisdoctor.com under “Welcome:”

> My Philosophy
>
> Your son’s bris should not be something you are afraid of and it should not be something you and your family do not understand. Everything that I say in Hebrew, I completely translate into English. Everyone present, whether Jewish or of any other background, will understand what is going on. Hopefully everyone will feel moved. The only one I don’t want feeling anything is your son — consequently I make the bris as painfree as possible!

To any sane, ethical person, all genital mutilators of unconsenting children are heinous individuals. But to be one of these monsters who then refuse to undergo the surgery themselves is the height of hypocrisy, bigotry, and discrimination. I'm talking about women who think it fine to mutilate baby boys who then – and rightly so – call it a crime when done to baby girls.

Reading on, we see:

> What is a bris?
>
> A bris is a meaningful Jewish religious ceremony, of which the medical procedure of circumcision is an important, but not the only, part. A bris takes your baby boy and and bonds him to thousands of years of tradition in the presence of family and friends. A bris can be a catered affair in a restaurant or hotel room, or a private ceremony with just parents and child. Regardless of its location, it is always a gathering with important loved ones at your side to participate in this commandment.
>
> Berit milah (circumcision) is traditionally done on the baby's eighth day of life. It can be done after the eighth day, but never before. A bris incorporates your baby boy into the covenant between God and the Jewish people. It is a symbol of God's covenant with Abraham and with all of us. It is a pledge of faith and continuity.

This is obviously a religious ritual, like a bloody sacrifice – but without the killing – and as such has no medical benefit, cures no disease, and treats no abnormality, making it unnecessary and illegal. All elective surgery for adults require written permission before any work is done, yet we totally allow this assault on baby boys. Why? As I've said before, it's mostly because an infant can't fight back, block the scalpel, or sue.

Next we read:

> Who should perform a bris?
>
> Someone very experienced in performing circumcision, who is certified by a Jewish Berit Milah Board. My personal feeling is it is a tremendous advantage for me to be a pediatrician and a mother, because of the importance of fast and gentle surgery.
>
> As a physician, I have the medical training that facilitates a fast and gentle circumcision. As a mother, I am motivated by my passion for a baby's comfort and safety.
>
> Is there anything wrong with a female mohel (a mohelet)? No! There is no passage in scripture decreeing that mohelets are illegitimate.

If this mother really was "motivated by my passion for a baby's comfort and safety," she wouldn't allow this harmful and risky surgery for no medical reason.

> Why did I become a mohelet?
>
> My particular passion for this ritual comes as both a pediatrician and a mother. I am the mother of a girl and a boy, so I have gone through this experience myself some years back and I learned from my own son's bris how to improve the experience for young families. (I was not a Mohelet yet when my baby boy was born.) It is my goal to make the bris as painfree and gentle for the baby as modern medicine can safely provide and yet maintain the meaning and feeling for all of us adults.

I don't get how anything like genital mutilation could inspire passion (maybe against it) in an informed, caring, ethical person. At best most parents think it a necessary evil that doctors say is the right thing. Well now the doctors are mostly saying it's not right.

And I'd like to remind the doctor that the infant with the genitals to be cut most likely would not agree to this at this time or ever, despite all the "meaning and feeling for all of us adults."

Further on:

> What are my qualifications?
>
> I am a Medical Doctor – a Board certified Pediatrician, a Fellow of the American Academy of Pediatrics, and have been a practicing pediatrician for 18 years. More importantly for you, I am a certified Mohel. I am certified by the UAHC (Union of American Hebrew Congregations) and the Central Conference of American Rabbis. I am also Vice President of NOAM (National Organization of American Mohelim/ot) and have been since 1993.
>
> All of us who are certified by the Reform movement must be doctors or midwives. The Reform movement will not certify anyone unless his or her medical credentials are unquestioned. It is our plan to bring the best of what modern medicine has to offer to our people in the twenty-first century as well as to preserve the meaning of our traditions.
>
> I have been a practicing mohel for five years, and have performed many hundreds of brisses, while still maintaining my pediatric practice in New York.

As a doctor you took an oath to "First, do no harm" and yet you continue to harm unconsenting infants for ritualistic or cosmetic reasons. As most of the world has figured out, infant genital mutilation of infants is wrong and it's only a matter of time when infant boys get the same protection as baby girls.

We read on:

> What are the medical benefits?
>
> Circumcision is medically beneficial. The recent AAP (American Academy of Pediatrics) statement reiterates the medical benefits of circumcision, which include: a marked decrease in urinary tract infection in circumcised male babies; a decrease in sexually transmitted diseases in circumcised adult males; and a decrease in penile cancer in men who were circumcised in infancy.

No medical society recommends routine circumcision of infants, and the AAP, to which the doctor belongs, has recently warned the medical community against performing surgery such as circumcision on infants. The medical benefits listed are either so rare (cancer) or easily cured (UTI) that routine surgery of all newborns is wildly unfounded and unethical. And to mutilate a baby boy to supposedly prevent some future imaginary STD is just ridiculous.

More from the doctor's website:

> What makes my bris special?
>
> When my son had his bris many years ago, I was excluded from the ceremony because I was a woman. I was also not fluent in Hebrew, nor were many of the guests. I was an outsider at this important occasion and had no idea what was going on!
>
> Now that I am a mohelet, I provide my families with a very different experience.
>
> I make sure that my ceremony is inclusive of all family members and friends present. I take particular care to explain and translate all of the prayers, and I explain all of my actions. I take steps to include family members of different religions and cultures when the bris is performed for an interfaith family. This should be a bonding experience.

I'm glad the doctor understands that many traditional beliefs and practices were wrong and should not continue. Like not allowing women to observe with the men. Like ritual sacrifice of an infant's foreskin.

And finally we see:

> What else do I do?
>
> When your bris is completed, I will present you with a handsome bris certificate for you to keep.
>
> Sometimes, families would like me to perform a traditional naming ceremony for their daughters after their son's bris. I am fully qualified by the UAHC to do this, and it is my pleasure to do so. I will give you a lovely naming certificate for your daughter at the close of the ceremony.

Is that certificate made of the baby's foreskin? Gruesome, yes. Exactly my point.

More importantly, the Brit Shalom naming ceremony for boys – minus the genital mutilation – is an ethical alternative. Read about a mom who did the research and left her son intact.

Since Dr. Greenbaum has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

The doctor has a Facebook page, and in a post there read about another uncut woman from the AAP promoting MGM. See me and members of Intaction protest at this doctor's home.

The doctor's practice information follows:

Pager: (800) 600-3022

email: mohelet@brisdoctor.com.

> Uncut Woman Who Cuts Baby Boys: Dr. Dorothy F. Greenbaum of NY, "Known Genital Mutilator" https://t.co/FJiJPKGzNR pic.twitter.com/c5JaLYejcp
>
> — gary costanza (@jerrytheother) July 8, 2016

Interview of Swain O'Pie, founding member of Father's 4 Justice

AVfM Video Source · 8 July 2016 · Archived copy · Original

Swain O'Pie is one of the founding members of Father's 4 Justice, a group of men who did stunts in Britain dressed as Super Heroes.

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Paul Elam in London at ICMI

AVfM Video Source · 8 July 2016 · Archived copy · Original

Paul Elam and Steve Brule meet up on the eve of ICMI 2016 in London, UK. In the days ahead AVfM will provide updates and photos from the conference.

Damseling, chivalry and courtly love (part one)

Peter Wright · 9 July 2016 · Archived copy · Original

This article is the first of a two-part series looking at the roots of damseling, chivalry and courtly love as fundamentals in the gynocentric tradition. Part two will look at damseling, chivalry and courtly love as it appears in contemporary feminism. – PW

GYNOCENTRISM

The dominant features of gender relations today come from old Europe in the forms of damseling, chivalry and courtly-love. Together they form the customs, in fact the *essence*, of modern gynocentric culture.

This holy trinity was crafted into a system of deportment by 12th century French and German aristocrats, setting a trend that spread to all the aristocratic courts of Europe. From those lofty parlors it filtered into popular culture, being transported eventually to the new world on the wings of colonial expansion.

The principle modes of transmission were expositions from upper class men and women; troubadour performances; plays; and notably a new genre of literature referred to as *romance literature* in which knights were celebrated for saving damsels in distress, and male lovers endured tortuous and trial-ridden tests in an attempt to secure a love bond with a beloved lady.

Nine hundred years later and romance novels remain the largest selling literature genre in the world, and we equally see the obsession with damseling and chivalry which dominate our politics, our societies, and our conversations over the dinner table.

In what follows, each of these gynocentric pillars and their historical roots will be summarized, along with references to the biological imperatives that give them their internal drive. Lastly (in *part 2*) an argument will be made that feminism today is nothing more, and nothing less, than a perpetuation of this medieval triad.

Let's take a closer look at these three elements.

Damseling

Damseling is a popular shorthand for women's projection of themselves as damsels in distress, regardless of whether the distress and the reasons for it are real or manufactured.

An excellent overview of damseling and its history was posted on Reddit in 2014 by author LemonMcAlister:

> We hear a lot about the "Damsel in Distress" trope and how it is both uncreative and damaging to women as a whole. The idea that a woman needs to be rescued by a valiant hero is held up as a sexist concept created by men who view women merely as a prize to be won.
>
> Would you be surprised if I told you this trope actually has a heavily feminist origin?
>
> In order to explain this, we'll need to go back in time about 1,000 years. In Medieval Europe, this was a time of rampant violence and wars with no other goal than material gain. Even long before the First Crusade, popular fiction took the form of heroic songs and epic poems much like Beowulf. They were sung in great halls and appealed mainly to a very masculine audience.
>
> One thing many people are surprised to hear is that early legends and stories of King Arthur are exceedingly violent, gory, and action packed. Knights routinely have their head split to the shoulders, warriors are killed on almost every page, and there is even a giant who has his testicles sliced off in a fight.
>
> The common understanding of Arthurian legend, however, is one of chivalry and courtly love. Knights fight for their ladies and for God. Love and romance is considered by most people to be a major part of the Arthurian

stories.

The truth, however, is that this emphasis on love and romance, the idea that knights would fight to rescue a lady from a villain, is a later addition and was promoted by someone who can undeniably be called a feminist.

Eleanor of Aquitaine, born somewhere around 1123, was, as Wikipedia calls her, “one of the wealthiest and most powerful women in western Europe during the High Middle Ages”. She is well known for doing many “unlady-like” things such as taking up the cross for the second crusade, recruiting women from her court to accompany her, and personally leading her own army as a feudal lord.

What’s important here is that she is also responsible for the major and dramatic shift in the themes of popular fiction. Chrétien de Troyes, a poet of the late 12th century, is probably the most well-known writer dealing with this new type of Arthurian story. Some of these stories, in fact, were written for Eleanor’s daughter, Marie de Champagne.

Emphasis was no longer placed on Arthur nor did these stories focus on a thoroughly manly knight’s ability to split skulls. Arthur himself is used as a bit of a background decoration and is essentially a kindly old king that rules over his kingdom but doesn’t take much of an active part in the stories.

The focus of the stories was on love, romance, and the concept that chivalry should emphasize a knight’s utter devotion to his lady. Women also became more powerful. Far from being a prize to be won, they often helped their knights in one very important way or another.

In these stories, which are vastly different from earlier popular fiction, the love of a lady was the highest prize a knight could win, short of divine favor.

As society continued to change and we emerged from the dark ages, the stories remained immensely popular. There was no longer a need for savage and brutal warriors who could slaughter legions of people. Society’s focus was on cultural ideals such as courtly love, romance, and the chivalric service of ladies.

My point here is that the original Arthurian stories, and essentially all popular fiction of the time, treated women as nothing more than a means to social, economic, and political advancement. The stories hardly ever included women and those that were present never played a significant role in the narrative.

It wasn’t until Eleanor’s reign, and the influence she had on popular fiction, that we see the development of the “Damsel in Distress” trope. This trope, however, was created because it appealed to women. It was an effort to include women in the enjoyment of popular fiction and marked a major change in society’s values.

No longer were women merely an object, they were the entire motivation. No longer were they seen as merely a means to an end, they were the very focus of the story itself.

The “Damsel in Distress” trope is far from a misogynistic effort to treat women as prizes and is actually a result of the increased power and influence women were gaining during Eleanor’s reign. It has continued to remain a popular story telling device because it appeals to both sexes by presenting an idealized view, both of society and what a hero’s motivation should be.

The hero rescues the woman, placing himself in mortal danger, for love and love alone. Had we remained with the male dominated form of story-telling, the hero would rescue the damsel because marrying her would allow him to muster a larger army with which he could violently murder his chosen enemies. The woman’s desire to be married to the hero would not factor into the equation at all.

Damsels are in distress because there is an extremely high value placed on them and they are, in many ways, the entire motivation for the hero and the story itself. The hero rescues the damsel because he is motivated by love, not by a desire to possess a prize.

The trials he goes through are tests not of his strength and masculinity but of his overpowering love for the damsel.

The damsel is, in other words, far more important than the hero.

As indicated in that summary, the chief goal of damseling is to evoke chivalric behaviors in men. The biological drive underpinning it is our urge to protect and provide for children, behavior which is triggered by juvenile characteristics such as a rounded forehead, large eyes, and most importantly *helplessness*.

As elaborated in a previous article, women have been taught from generation to generation to mimic juvenile characteristics via the use of makeup and vocal tonations, along with a feigning of distress typical of children — which collectively works to extract utility from men. While women are capable of solving most of their own problems and providing for their own needs and wants, many have cultivated a posture of helplessness, damseling their way out of doing the dirty, dangerous or stressful work required to achieve those goals.

Why exert yourself when men can be manipulated to do it for you?

Chivalry

Different definitions have been attached to the word chivalry throughout history. To make matters more confusing, encyclopedic overviews tend to blend those different meanings into an ungainly synthesis, making the job of teasing out distinctive meanings more difficult.

While there are differing definitions, the most common use of the term today is the one we need to describe. That job is made easy by modern dictionaries in which chivalry is given two separate and radically different definitions – a contemporary definition and an archaic, largely obsolete one:

> ► 1. very polite, honorable, and generous behaviour, especially by men towards women
> ► 2. the system of behaviour followed by knights in the medieval period of history, that put a high value on honour, knightly skill, and martial valor.[1]

The first is the definition we are concerned with here. To be sure, chivalry has been a woman-centered enterprise for close to a millennium, and early accounts such as that by Walter Scott in the year 1818 render the meaning clear:

> "The main ingredient in the spirit of Chivalry, second in force only to the religious zeal of its professors, and frequently predominating over it, was a devotion to the female sex, and particularly to her whom each knight selected as the chief object of his affection, of a nature so extravagant and unbounded as to approach to a sort of idolatry.
>
> "Amid the various duties of knighthood, that of protecting the female sex, respecting their persons, and redressing their wrongs, becoming the champion of their cause, and the chastiser of those by whom they were injured, was represented as one of the principal objects of the institution. Their oath bound the new-made knights to defend the cause of all women without exception ; and the most pressing way of conjuring them to grant a boon was to implore it in the name of God and the ladies. The cause of a distressed lady was, in many instances, preferable to that even of the country to which the knight belonged.
>
> "The defence of the female sex in general, the regard due to their honour, the subservience paid to their commands, the reverent awe and courtesy, which, in their presence, forbear all unseemly words and actions, were so blended with the institution of Chivalry as to form its very essence. But it was not enough that the "very perfect, gentle knight," should reverence the fair sex in general. It was essential to his character that he should select, as his proper choice, "a lady and a love," to be the polar star of his thoughts, the mistress of his affections, and the directress of his actions. In her service, he was to observe the duties of loyalty, faith, secrecy, and reverence. Without such an empress of his heart, a knight, in the phrase of the times, was a ship without a rudder, a horse without a bridle, a sword without a hilt ; a being, in short, devoid of that ruling guidance and intelligence, which ought to inspire his bravery, and direct his actions.

Note the references to *protecting the female sex* and of *redressing their wrongs* as hallmarks of chivalry, with men

going even so far as to believe the cause of a distressed lady is preferable to that of the nation to which he belonged.

But that protection, provision and adoration is only one half the story — the other half being fulfilled by the damsel in distress. The damsel represents the vulnerable and needy child who pulls on parental heartstrings, behavior provoking the parental brain state referred to by neurobiologists. Chivalry is shorthand for the parental brain state by which men are moved to protect, provide for and adore an adult disguised as a child.

Courtly love

Courtly love, which was later called romantic love, is the program of cultivating deference of men toward women. It was born as a twofold movement beginning with a social shaming of men for bad behaviors, followed by a proposal that men could atone for bad behavior by worship of women through a new code of love.

The idea was launched by powerful women of the medieval aristocracy who cited the worst behaviors of the most unruly males and extrapolated those behaviors to the entire gender. Knights were particularly singled out – much like today's sporting heroes who display some kind of faux pas – and used as examples of distasteful male behavior requiring the remedy of sweeping cultural reform.

During that time of (supposedly) unruly males, uneducated squires were said to ride mangy horses into mess halls, and rude young men diverted eyes from psalters in the very midst of mass. Among the knights and in the atmosphere of tournaments occasional brawls with grisly incidents occurred – a cracked skull, a gouged eye – as the betting progressed and the dice flew. Male attention to clothing and fashion was said to be appalling, with men happy to go about in sheep and fox skins instead of clothes fashioned of rich and precious stuffs, in colours to better suit them in the company of ladies. And perhaps worst of all were their lack of refinement and manners toward women which was considered reprehensible.

The solutions to the 'male problem' was posed by the French Countess Marie, daughter of Queen Eleanor of Aquitaine. Historian Amy Kelly tells;

> "Marie organized the rabble of soldiers, fighting-cocks, jousters, springers, riding masters, troubadours, Poitevin nobles and debutantes, young chatelaines, adolescent princes, and infant princesses in the great hall of Poitiers. Of this pandemonium the countess fashioned a seemly and elegant society, the fame of which spread to the world. Here was a woman's assize to draw men from the excitements of the tilt and the hunt, from dice and games, to feminine society, an assize to outlaw boorishness and compel the tribute of adulation to female majesty."[2]

Marie was among the first of a long line of reformers to usher in a gynocentrism whose aim was to convince men of their shared flaws and to prescribe romantic love and concomitant worship of females as the remedy. The remedy was referred to as love service.

Love service involved the positioning of women as men's superiors along with a series of prescribed behaviors for demonstrating the sexual hierarchy in male-female interactions. The meta-rules for those interactions can be found in troubadour poetry and in the book *The Art of Courtly Love* by Andreas Capellanus, who wrote it under direction from Marie in 1188 AD.

The love service at the core of courtly love replicates feudal relations between vassals or serfs and their overlords. The feudal template was transferred wholesale into love relationships whereby each women came to be approached as a quasi 'lord' in each male-female relationship.

Sandra Alfonsi elaborated the feudalistic elements of courtly love in her book Masculine Submission in Troubadour Lyric:

> The troubadours lived and functioned within a society based on feudalism. Certain ones were themselves feudal lords; others were liegemen dependent on such lords for their sustinence. The troubadours who were

> members of the clergy were also actively involved in this feudal society. It is only natural that their literature reflect some traits of the age in which it was created. Scholars soon saw striking parallels between feudalistic practices and certain tenets of Courtly Love. The comparisons lie in certain resemblances shared by vassalage and the courtly "love service." Fundamental to both was the concept of obedience. As a vassal, the liegeman swore obedience to his lord. As a courtly lover, the poet chose a lady to whom he was required to swear obedience. Humility and obedience were two concepts familiar to medieval man, active components of his Weltanschauung. Critics, such as Erich Kohler, have found them exhibited in both the life and literature of that time.
>
> The entire concept of love-service was patterned after the vassal's oath to serve his lord with loyalty, tenacity, and courage. These same virtues were demanded of the poet. Like the liegeman vis-a-vis his sovereign, the poet approached his lady with fear and respect. Submitted to her, obedient to her will, he awaited a fief or honor as did the vassal. His compensation took many forms: the pleasure of his lady's company in her chamber or in the garden; an avowal of her love; a secret meeting; a kiss or even le surplus, complete unity. Like the lord, the woman who was venerated and served was expected to reward her faithful and humble servant.
>
> The similarities between courtly service and vassalage are indeed striking. Although of a more refined character than an ordinary vassal, the poet-lover is portrayed as his lady's liegeman, involved in the ceremony of homage and pictured at the moment of the immixtio manuum. His reward for faithful service will doubtlessly include the osculum.
>
> The influence of feudalism upon courtly love was, in my opinion, twofold: it provided the poets with a well-organized system of service after which they might pattern their own; it furnished them with a highly developed vocabulary centered around the service owed by a vassal to a lord. Feudalistic vocabulary was comprised of certain basic terminology indicative of the ties which legally bound a man to his lord in times of peace and war.[3]

Evolutionary Psychologist Don A. Monson paints a similar picture

> This configuration of unequal power is the central feature of the poet-lover's positioning of himself with regard to the love object. Drawing on the stratification and class-consciousness of medieval society, the canso describes primarily in terms of social hierarchy the woman's psycho-sexual power to determine the outcome of the relationship. Thus the troubadour's lady is regularly portrayed in terms denoting aristocracy, such as "noble" *rica, franca* or "high born" *de bon aire, de aut paratge*, whereas the poet stresses his own subordination, describing himself as "humble" *umil, umelian,* "submissive" *aclin*, and "obedient" *obedien*. The culmination of this tendency is one of the most pervasive images of troubadour poetry, the "feudal metaphor," which compares the relationship of the lover and his lady to that which obtains between a vassal and his lord.
>
> The poet-lover presents himself to his lady in an attitude of feudal homage *omenatge*, "kneeling" *a/degenolhos* with "hands clasped" *mans jonchas*. He declares himself to be his lady's "man" *ome* or "liege man" *ome lige* and refers to the lady as his "lord" *senhor, midons*. He asks her to "retain" *retener* him as her "servant" *ser, servidor* or to take him into her "service" *servizi*. According to a military variant of the feudal metaphor, the lover "surrenders" *se rendre* to the lady, declaring himself "vanquished" *vencut* or "conquered" *conques*, and asks for her "mercy" *merce*.[4]

As described by Alfonsi and Monson, the demands of courtly love bespeak unbalanced power relationships, ones that engender vulnerability in the male supplicant along with an experience of a fragile pair-bonding that hovers in the realm of tantalizing.

In terms of our biological drives, courtly love captures the imperative for a strong, reliable pair-bonding experience, albeit one that remains maddeningly difficult to gain and maintain in the face of the convoluted conventions of courtly love.

The biological and cultural complexity covered above can be summarised in a few short lines;

Damseling is the cultural codification of neoteny.
Chivalry a cultural codification of the parental brain.
Courtly love is the codification of tantalizing pairbonds.

Part two of this series will look at how this holy trinity reappears in feminist ideology and activism.

References:

[1] Combination of Cambridge and Miriam-Webster dictionary definitions.
[2] Amy Kelly, *Eleanor of Aquitaine and Her Courts of Love*, Source: Speculum, Vol. 12, No. 1
[3] Sandra Alfonsi, *Masculine Submission in Troubadour Lyric*, 1986
[4] Don A. Monson, *Why is la Belle Dame sans Merci?*, Neophilologus 2011; 95: 523.

Public money wasted on domestic violence organisations

Bettina Arndt · 9 July 2016 · Archived copy · Original

For years now, all the key players in our well-orchestrated domestic violence sector have been singing from the same page, happily accepting government money to promote the idea that domestic violence is all about dangerous men terrorizing their partners. Malcolm Turnbull is on record boasting that the government is spending "hundreds of millions" of dollars on domestic violence – a tribute to the grip this powerful lobby group has on this country.

But now a few cracks are appearing. Recently an extraordinary article was published in *The Daily Telegraph*, written by Nina Funnell who has built her career on being a domestic violence "survivor."

In her article entitled: "Why you should never give a cent to White Ribbon," Funnell took issue with the suggestion that Eddie McGuire should be required to donate $50,000 to White Ribbon as penance for his remarks about Caroline Wilson. Funnell said that she and many other survivors won't give a cent to White Ribbon which is just a "fundraising club that made some blokes and a whole lot of politicians feel good."

It's just a redemption industry, suggests Funnell. "The reality is that much of White Ribbon's $3.7 million revenue is spent on self-congratulatory feel-good talk-fests and various other empty virtue signalling initiatives."

Very little of the White Ribbon's "sorry money" is spent on services like domestic violence shelters says Funnell who has served on the boards of organizations supporting the shelters.

Given that such shelters continue to cry poor, it's about time someone asked where all Turnbull's hundreds of millions are going. The answer is not just White Ribbon but the multitude of government-funded domestic violence organizations like OurWatch, DV Connect, ANROWS, Domestic Violence Victoria. The list is endless. What started out as a sensible campaign to raise money for an important cause – providing support for battered women – has morphed into a huge propaganda industry determined to promote a simplistic male-blaming perspective on this complex social issue.

Support for the shelters gets remarkably little attention from the powerful female bureaucrats running these thriving organizations which downplay statistics demonstrating women's role in family violence and promote the myth that the only way to tackle domestic violence is through teaching misogynist men (and boys) to behave themselves. Never mind that this flies in the face of the huge body of research showing most family violence involves aggression from both partners and that sexist attitudes are not a major risk factor for DV in Western countries like Australia.

The femocrats face a herculean task denying the reality we see all about us about the real issues which underpin domestic violence in this country – including alcohol, mental illness and poverty. "Violence against women does not discriminate, regardless of ethnicity, social status and geography," pronounced Natasha Stott Despoja, Chair of OurWatch, a lobby group receiving up to two million annually in government grants.

Oh yes it does, Natasha. Just look at the neat little map produced by the NSW Bureau of Crimes Statistics showing prevalence of DV offences across the state. The rate of domestic violence offences in Dubbo and Bourke is 60 times higher than Sydney's North Shore or Eastern suburbs. (http://bit.ly/1KxZQ9X)

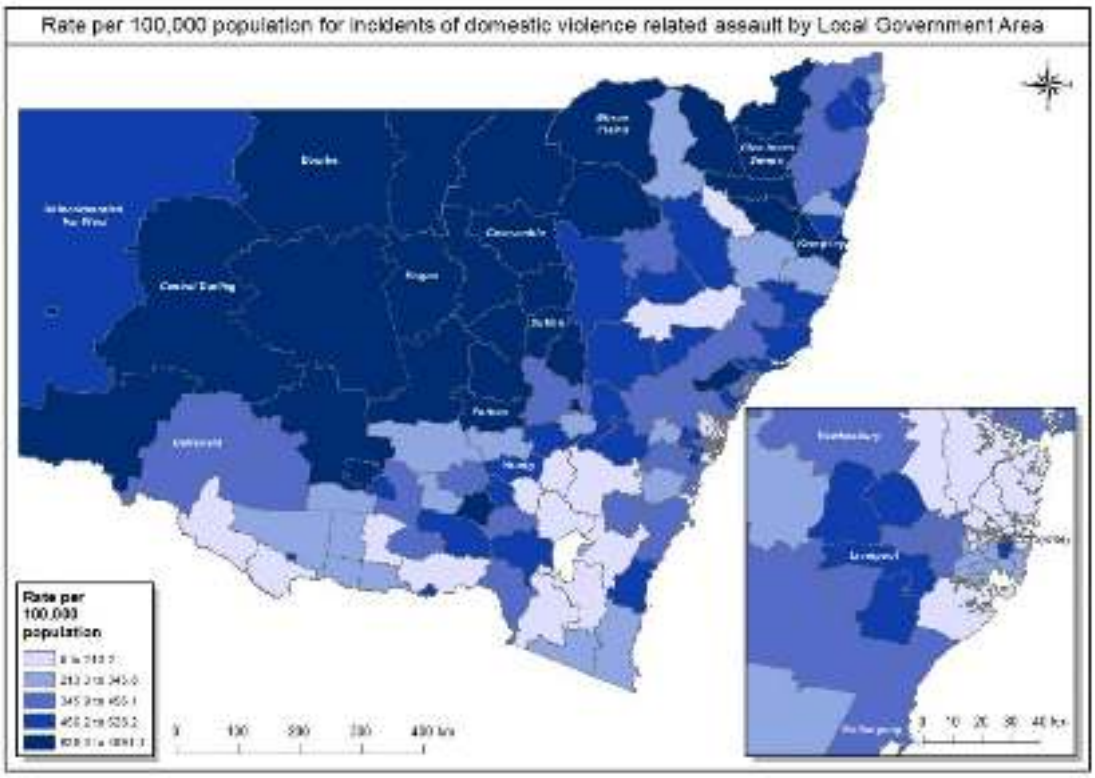

DV Assault Rates – 2015

The lobby groups keep themselves busy preparing fudged statistics and cherry-picked research findings to counter evidence produced by the few brave experts who still dare speak out about the damage being caused by this narrow perspective. Like Professor Jim Ogloff, a world-renowned researcher on violence who's now in charge of research at the Victorian Institute of Forensic Mental Health. Ogloff warned the Victorian Royal Commission that the message being conveyed to the public is too simplistic, that it is misleading to suggest DV is caused by patriarchal attitudes, that at least a third of family violence cases involve violent women, that the literature on family violence shows high levels of violence in both male and female partners and that the message should be that all violence in relationships is unacceptable, irrespective of gender.

Ogloff explained that the Victorian family violence sector feared that recognising other potential causes of violence could "cause a shift in funding away from programmes directed at gender inequity," but he stressed it was wrong to focus exclusively on one aspect of abuse "when family violence involves a complex array of behaviours." Ogloff's sensible words were drowned out by the flood of propaganda from the industry and naturally sank without a trace in the final report.

There's been an amusing post-script to the Nina Funnell article with CEO of White Ribbon Libby Davies leaping into print to say White Ribbon is more than a feel-good boys' club. On the contrary White Ribbon is in the business of prevention, of "stopping violence before it occurs," said Davies. And she spelt that out very clearly: "Our remit is to stop the violence at the source and the source is men." That led to a fiery exchange with Tom Elliot on 3AW where he called her out on her "shameless, offensive lie" that the problem is *all* men.

That's not the only lie, of course. White Ribbon is notorious for fudging statistics. I wrote last year about the blatant misrepresentation of research by the group's head of research and policy Michael Flood, in particular the claim that 1 per cent of boys thought it was ok to hit a girl. In fact that is the proportion who believe it is a big deal when a girl hits a guy – almost all young men say males hitting females is unacceptable, as Flood later acknowledged.

Nina Funnell's objection to White Ribbon is that it does nothing to help survivors and allows dangerous men to make amends and excuse their own behavior. The real concern should be that so many good men have been hoodwinked into supporting a male-bashing organization which shows no interest in addressing the real causes of this worrying social issue.

Source: Article first published in The Australian on July 9, 2016.

Sage Gerard on the Eve of ICMI 2016, London, UK

AVfM Video Source · 9 July 2016 · Archived copy · Original

I met with Sage Gerard on the eve of ICMI 2016 at the Excel Conference center in London, UK

StudioBrule

Paul’s ICMI’16 Speech on Gynocentrism

AVfM Video Source · 10 July 2016 · Archived copy · Original

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An Ear for Men

Janet Bloomfield Arrives in London for ICMI 2016

AVfM Video Source · 10 July 2016 · Archived copy · Original

Anil Kumar on the eve of ICMI 2016

AVfM Video Source · 10 July 2016 · Archived copy · Original

Anil Kumar from India arrives at ICMI 2016 in London, UK

Doctor Radomercam on the eve of ICMI 2016

AVfM Video Source · 10 July 2016 · Archived copy · Original

Steve Brule interviews Mike Stephenson, aka Doctor Randomercam, on the eve of ICMI 2016, London

Post-Red Pill Flashback: 1953

Doug Mortimer · 11 July 2016 · Archived copy · Original

I recently attended a screening of *How to Marry a Millionaire*, a 1953 movie in which three of the era's renowned screen sirens, Marilyn Monroe, Betty Grable, and Lauren Bacall, go on the prowl for rich husbands. It's arguably the most straightforward depiction of gold-digging in cinema history. Yet during the pre- and post-film Q and A, no one made any objections (granted, it was an older crowd) to the film's merciless portrayal of mercenary females or even mentioned it. Though central to the film's plot and theme, hypergamy was not worthy of comment. Apparently, the concept is as entrenched in the modern cultural woodwork as it was in 1953. Well, what can you say except the more things change, the more they stay the same.

Well, times have certainly changed since 1953 (duh!), but *How to Marry a Millionaire* got me thinking. I pulled out some movie history books and took a look back at some other films that were released that year. What might appear to be a random assortment of good, bad, and mediocre films to a contemporary blue-pill man is a treasure trove of revelations to a red-pill man.

Gentlemen Prefer Blondes, for example, has a lot in common with *How to Marry a Millionaire*. Once again, Marilyn Monroe is out to snag a rich husband, but this time, she has just one partner in crime, Jane Russell (film critic Andrew Sarris characterized Monroe and Russell as "pagan goddesses of protuberance, fore and aft"). In one of the movie's most famous scenes, Monroe croons the hypergamous "Diamonds Are a Girl's Best Friend." This was an appropriate time for Monroe to dig that gold because she turned 27 in 1953, and "Men grow cold as girls grow old," according to the song lyrics. Russell prefers a different sort of alpha male, the buff, square-jawed type (a case of art imitating life, as she was married to Los Angeles Rams quarterback Bob Waterfield). Her big musical number is "Ain't Anyone Here for Love?" a bizarre set-piece in which she slinks her way among a group of scantily clad Olympic athletes working out and totally oblivious to her presence. I wouldn't be surprised if this scene didn't enjoy some sort of cult reputation in homosexual circles.

Speaking of musical numbers, 1953 also offered *Kiss Me Kate,* a musical version of *The Taming of the Shrew*. I've got to believe this movie could never be made today. You might as well try to fund a remake of *Birth of a Nation*.

So women behaving badly was much in evidence on screens in 1953. Curiously, MGTOW, a key post-red-pill response was also front and center in three prominent movies that year, though the acronym was decades away from being coined. The most honored film (eight Academy Awards, including Best Picture) was *From Here to Eternity*. It has a lot to say about male disposability, male mother need, physical courage, and MGTOW. "If a man don't go his own way, he is nothing," declares dogface Robert E. Lee Prewitt (Montgomery Clift). Well, said, Private MGTOW…but the U.S. Army probably isn't the ideal arena for carrying out that plan.

Another film with military ambiance was *Stalag 17.* As difficult as life was for Montgomery Clift, it was no easier for William Holden (Oscar for Best Actor) as a MGTOW hemmed in by Allied POWs in a Nazi prison camp. As a black marketeer dealing with both his captors and his fellow POWS, he becomes the likely suspect when it becomes obvious that someone in the barracks is a spy for the Nazis. As with Montgomery Clift, he is not in the best environment to activate a MGTOW lifestyle, but he does have the last laugh.

One of the most prominent MGTOW movies ever, *Shane* is often described as a classic, albeit self-consciously so. Shane is a former gunfighter, the perfect profession (indeed, almost the perfect metaphor) for a man going his own way. Nevertheless, he parks his pistol and goes to work as a hired hand for a pioneer family, only to return to his lethal ways to defend them, and by extension, the community. Realizing he can never fit into the tight-knit pioneer community, he rides away and makes a U-turn towards MGTOWism. The message is that a MGTOW can sometimes be quite useful to the collective. If he's willing to do the dirty work for the group, he won't be shamed. You can almost imagine a gunman holding up a sign saying "MGTOW for hire…will kill for food."

Compare and contrast *Shane* to *Hondo.* According to film historian William K. Everson, *Hondo* is "the best John

Wayne vehicle not made by John Ford." This time around the MGTOW comes to the aid of a single mother, albeit a pioneer woman with considerably more life skills than her modern counterpart. Unlike Shane, however, Hondo "mans up" and doesn't ride away. Since he's the killer of the woman's husband (admittedly, not a credit to his gender), he can't just shrug and ride away. Not that he's pussy-whipped. After all, this is a 1950s John Wayne movie, so traditional masculine virtues are front and center.

If you're into a man's-gotta-do-what-a-man's-gotta-do movies, then *The Wages of Fear*, the only foreign film in this survey, is for you. This French film deals with four desperate men doing dangerous – very dangerous – work, namely driving trucks laden with nitroglycerine over rough roads in a remote region of South America. Full-frontal male disposability is the theme here. Unlike *Ghostbusters,* this film will never be re-made with an all-female cast. There are some jobs women just won't do, and even the most progressive movie producer wouldn't throw money away trying to prove otherwise.

One of the all-time testosterone-heavy movie stars was Lee Marvin ("More male than anyone I ever acted with," said French actress Jeanne Moreau; "Probably the most pure man I have ever known in my entire life," said his mistress Michele Triola), whose singular talents were on display in *The Big Heat,* a police thriller dealing with civic corruption. In those days, violence against women in the cinema was a dramatic, not a political, act. In this film, for example, Marvin puts out a cigar in Carolyn Jones's hand and throws a pot of scalding coffee in Gloria Grahame's face. This scene horrified audiences in 1953, so today it would likely require a trigger warning in ultra-bold capital letters.

The Wild One also featured Marvin in a memorable supporting role, but the film is largely remembered today as the first biker movie, as well as for Marlon Brando's brooding performance as an enigmatic rebel. Famously, when asked what he's rebelling against, Brando replies, "What have you got?" He was literally a rebel without a cause two years before James Dean in *Rebel Without a Cause.* Today such behavior in young men would be described as toxic masculinity. Back then it was called juvenile delinquency – a term that seems to have fallen into disuse.

While Brando was solidifying his image as a mumbling male sex symbol, more traditional men were still on the screen. *Mogambo* was a remake of *Red Dust*, a 1932 movie about a love triangle on a rubber plantation in Indochina. Notably, both films starred Clark Gable. In *Mogambo*, even at age 52, he was still superb at projecting virility on screen and was just as popular with men as with women. You can see why he was called the King before Elvis Presley came along.

While traditional men had not gone out of fashion, believe it or not, gender fluidity was also onscreen n 1953. *Glen or Glenda* is one of the best-known works of legendary low-budget schlockmeister Ed Wood. The film came out one year after Christine Jorgensen, the world's first transsexual, hit the headlines. Since Ed Wood himself was a transvestite (yet another obsolete term these days), he was likely a sympathizer. Notably, Wood not only directs but stars as Glen/Glenda, with an angora fetish sweater, which he had in real life (a 1994 video biography of Wood was called *Look Back in Angora*).

Another B-movie worthy of attention today is *Cat-Women of the Moon*. The eponymous protatgonistas are contending with a deteriorating atmosphere on the moon and want to migrate to earth. Fortunately, there is a spaceship on its way to the moon. The cat women (all with black leotards, heavy eyebrows, and widow's peaks – but no tails) employ all the manipulative techniques in their bag of tricks to obtain a pussy pass good for a one-way voyage from the moon to earth. According to the advertising campaign, "They're fiery…fearless…ferocious." Don't know why they left out "feline" and "female." Also, don't know why the MST3000 guys passed on this one.

Speaking of lunar cinema, *The Moon Is Blue* received a great deal of attention after the Catholic Legion of Decency gave it a Condemned rating, the only one dished out in 1953. The highly influential Francis Cardinal Spellman also condemned it. The film was released without the Production Code seal of approval, which was pretty much a given for every major feature in those days. So what were the film's infractions? The dialogue actually had words like "seduction" and "virgin." Thanks to changing times, the film got its Production Code seal eight years later. Today the film's raciness wouldn't rise to the level of a PG romcom. The movie was directed by Otto Preminger, who

played the prison camp commandant in *Stalag 17.*

Also doing double duty in 1953 was Jean Negulesco, who directed not only *How to Marry a Millionaire* but also *Titanic.* The latter bears comparison to the overblown 1997 movie by director James Cameron, who always seems to go overboard (pun intended) when it comes to female empowerment. That isn't a meme in the 1953 film, but there is a memorable scene where one of the passengers dresses up as a woman to gain access to a lifeboat and is duly shamed. Unlike *Glen or Glenda*, this film was not so sympathetic to gender fluidity.

Finally, we must bring Walt Disney into the mix. *Peter Pan* deserves mention because the title character gave birth to a syndrome synonymous with protracted adolescence in contemporary young men. Even though the original play (full name: *Peter Pan, or The Boy Who Wouldn't Grow Up*) by J.M. Barrie dates back to 1904, the Disney cartoon character is still the image in the public's mind.

All movies, not just the ones mentioned above, are products of their times, but some manage to linger in the collective consciousness, and not just as curiosity pieces. The aforementioned movies speak to us just as they spoke to audiences in 1953, but the messages and meanings have been filtered by the passage of time.

After two-thirds of a century, marrying for money, as in *How to Marry a Millionaire*, is as popular as it ever was. But after a couple of waves of feminism, no red-pill man would view it as the lighthearted romp it was intended to be in 1953.

Responding to a dumb Feminist comment

AVfM Video Source · 13 July 2016 · Archived copy · Original

I wouldn't normally make a video about a single comment, but since I haven't uploaded anything in a while, I decided to take this opportunity to address the "feminism is about equality" argument.

This comment was posted on my video 36 STUPID FEMINIST QUESTIONS ANSWERED:https://www.youtube.com/watch?v=8M7KG…

Dr Shaym

Patriarchy and Lesbian Feminist Scholars

Tim Patten · 14 July 2016 · Archived copy · Original

Patriarchy and Lesbian Feminist Scholars

Lesbian feminist author Maria Mies once wrote, “If patriarchy had a specific beginning in history, it can certainly have an end.” As with other feminist scholars, a group dominated by mostly white lesbians who share a perversely narrow-minded perspective, Mies is convinced that patriarchy–as well as the male sex–is oppressive and malevolent to women. Ostensibly, they advocate for female equality, but their lengthy lectures say otherwise. Their words detail a horrendously aggressive fraternity of privileged white men who pay women pennies on the dollar as they socially and institutionally oppress, dominate, discriminate against, and abuse them.

In fact, the feminists’ words and actions have little to do with righting a wrong, but are instead founded on a theoretical framework, crafted by a lesbian elite, that maintains males are disgusting and immoral by nature. These experts promote no remedies other than the destruction of patriarchy. In some ways, they are like society’s scolding mothers, warning little boys that masturbating will make them blind. They project a worldview based on a myopically gendered lens that has been characterized as a hate crime by Canada’s Studio Brule and a social disease by Milo Yiannoulos. At their most extreme, their theories have morphed into cancers of annihilation, marked by such derisive memes as StopPatriarchy, KillAllWhiteMen, AllMenAreRapists and KillAllMen.

History of Patriarchy

Patriarchy first appeared in Africa about 200,000 years ago, inspired by a natural order of human needs and talents. In virtually all known histories of our ancient ancestors, the role of the male was that of provider and protector; his strength and daring were deemed critical to the survival of the tribe. The best of the lot were (and are) referred to as “alpha males,” idolized for their contributions. There’s little doubt that the rise of the alpha male was inevitable and necessary, enabling mankind to blaze a trail through dangerous and unfamiliar terrain. (That does not mean they were the only ones. Lesbians or gender-fluid tribe members might also have been hunter-gatherers alongside them.)

Over time, the alpha males became the secular and spiritual leaders, kings, pharaohs and emperors, expanding their wealth, influence, and power over others. They launched and drove unrelenting efforts to build great monuments, palaces, and religious shrines; some spent the whole of their lives creating the many wonders of the world. From the great Pyramids of Egypt to the Hanging Gardens of Babylon, to the Statue of Zeus in Greece–the lowliest toiled and slaved for these leaders in their efforts to leave enduring marks on the world.

And yet, while many undoubtedly suffered under the oppressive will of these powerful individuals, it is apparent across all civilizations that patriarchy helped to harness and improve a harsh and often violent world, spurring the development and implementation of innovative technologies and breathtaking infrastructure, including electricity and lighting networks, water supply and sewage treatment facilities, railroads, highways, bridges and other features of modern transportation systems, and the construction of homes, schools, hospitals and other structures. A male-dominated social order was responsible for any number of developments, including the Internet, which have benefited countless individuals of varying means. In many respects, patriarchy is everything, and there is little else.

Women in Patriarchy

That said, not all of the history’s movers and shakers have been male. There have been queens and wives with substantial privilege and power. Eleanor of Aquitaine, born in 1122, was one of the wealthiest and most powerful women in Europe and the world during the High Middle Ages. Egyptian leader Hatshepsut, who lived from 1508 BC to 1458 BC, has been regarded as one of the most influential females in the ancient world. Empress Wu Zetian, who was born in 625 AD and lived for 80 years during the Tang Dynasty, is considered to be the most dominant in Chinese history. There was even a queen of Spain who commanded men to risk their lives sailing three ships into a dangerous unknown in a search for spices; they accidentally discovered the Americas.

While the gender imbalance has not been wholly addressed, it is apparent that our world has a richer and far more diverse social fabric than feminist scholars acknowledge. These self-appointed arbiters of society's alleged failings have defined a naïve model of what the problem is and how it can be fixed. This, in turn, has promulgated propaganda that frightens and disturbs people, especially students, with offensive distinctions and discriminatory labels. While some feminists might have good intentions, all are guilty of using broad strokes and detestable stereotypes regarding males. Equality aside, there must be a reason for this defilement, other than hatred.

Lesbian Culture

We often hear gender studies professors declare that gender, femininity, and masculinity are social constructs, though oddly enough, many will also argue that gay and lesbian people are born that way. In truth, social structures in the gay community of San Francisco–where, one might say, birds of a feather flock together–indicate that gender preferences and perspectives, even in the "gay mecca," naturally diverge. On any given night, one might see men wearing David Bowie, four-inch, come-fuck-me platform shoes, poised to dance the night away at high-tech nightclubs. In contrast, one might find women who have sequestered themselves inside murky sports bars, discussing such topics as sliding-scale entry fees for the poor and marginalized.

Certainly, some lesbians dislike, even hate men. The ladies at a gay bar can often be heard sharing envious jabs emasculating privileged white males, while the Alix Dobkin song, A Woman's Love, echoes from rickety speakers amid clacking pool balls. Lesbian bars, in contrast to gay-oriented counterparts, are often located in the dank and dangerous parts of town. Inside, it is not uncommon to see heavy-set bullies, terrifying to the eye, interacting with boys who look like hooligan girls, while lipstick-lesbians at the bar swear like sailors, waiting, it seems, for the "right" individual. Some patrons are defensive and aggressive; most are manlier than the real thing. The atmosphere reeks of toxic masculinity, feline jealousy and, sadly, lesbian-on-lesbian sexual assault.

If a man happens to walk through the door, he will invariably be faced with behavior that leaves him cringing and with the urge to back off and head in the other direction. In many ways, lesbian culture seems to be a parody of college-level feminist courses, but without the textbooks, note taking, and tuition fees. In this self-designed utopia, these individuals have created a female-only social hierarchy–a paradise without patriarchy. Evidently, they want society, more broadly speaking, to be the same.

The Lesbian War on Men

Advocates of this alternative reality have found another great watering hole in college-level humanities departments. Their influence has been growing since the 1960s when lesbians came out in droves as the women's and gay rights movements gained pace. An example of how such thinking has distorted our worldview can be seen in a 1970s BBC documentary, Angry Wimmin. In the film, which explores the origins of the women's movement, angry lesbians describe patriarchy as "a war on men." They denigrate male sexuality and spout forth on theories that feminist scholars use to prove that all men are violent, oppressive and potential rapists.

Through endless repetition, as well as the unthinking acquiescence and misguided support of the media and the political hierarchy, this view has become the basis for seemingly acceptable slurs that denigrate men as evil and dangerous–which, needless to say, are having a harmful influence on those individuals, especially the young and impressionable, who hear such messages. Unfortunately, such distorted notions are not helping to make society more equal or just. Rather, they are spawning an endless cycle of disgust and distrust that is having a debilitating and far-reaching effect, especially on young boys.

Our Modern Patriarchy

As noted earlier, patriarchy is widespread, impossible–and unnecessary–to dismantle. That said, it is becoming increasingly inclusive, with females such as France's Liliane Bettencourt, the richest woman in the world, and Alice Walton, the second richest with $32.3 billion to her name, near the top of the pyramid. In fact, reports suggest that 10% of the world's most powerful people are women, while 1% are people of color. Diverse and ever changing, this social framework is protecting women and providing financial and other benefits to many of those who have been

disenfranchised.

Unfortunately, the lesbian scholars who exert such a powerful influence on college-level humanities, women's and gender studies programs, and whose careers have been built on warped theories, disagree. But their influence is diminishing. Rational and clear-thinking people recognize that all genders, races, and nationalities must surmount any number of obstacles to become socially mobile and financially buoyant.

As a result, they are seeing the feminist mantra for what it is: fringe-nutcase conspiracy theories that rely on hyperbolic narrow-mindedness to justify a collective aversion toward men. The pseudo-scholars have built a rickety latticework on propaganda and half-truths. They have spent considerable time slaying invisible dragons and poisoning minds. Instead of helping people to become more productive and happy, they have inspired anger and anarchy.

Conclusion

Even so, there is no reason to try to rid the world of these lost souls or disrupt their livelihoods. If they choose to escape from what they imagine patriarchy to be by congregating in closed (and closed-minded) communities, socializing in lesbian bars, and proselyting in the women's and gender studies departments of institutions of higher learning across the country, so be it. They have made their choices freely, and they have the same right as any of us has to live lives and embark on careers that we believe are best for us.

But that does not mean we should do nothing. We should try to benefit from their mistakes. We should take pains to understand their gendered lens and choose to inclusively move forward, ignoring the false credo of male domination. We must also come to terms with the secret of happiness: accepting what is. For all its faults, patriarchy has, since time immemorial, helped to solve a great many of mankind's problems and protected us from harm. We should modify and enhance it for the benefit of all. By embracing how things actually work, we can build our own power, wealth, and freedom, and can draw others toward us that we can love and appreciate.

Questions white men have for SJWs!

AVfM Video Source · 14 July 2016 · Archived copy · Original

A big thank you to all of the channels that took the time to participate in this little project. Please check out their work.

https://www.youtube.com/watch?v=O4lFSq_Efzk&ab_channel=TheAmazingAtheist

The Amazing Atheist

Here's your chance to reclaim free speech

Paul Elam · 15 July 2016 · Archived copy · Original

As many of you know, we just had a magnificent conference on men's issues in London, England. It was a brilliant event that went off without a hitch. Thanks to the work of Mike Buchanan it was a full house, wall to wall with amazing people.

The only downer of the entire event was that I had to make the announcement during my speech that the A Voice for Men Facebook page was deleted by the management there. Also, at this point I can say that my appeal to have the page reinstated has gone ignored. 35,000 followers dismissed by Facebook for not towing the feminist, politically correct line.

This is part of a now quite familiar trend of social media platforms, which are essentially the modern equivalent of what we used to call telecommunications companies, controlling the expression and even the ideas of their customers.

Every time one of these events happens on Twitter, (and again) Facebook or other popular outlet, we see people in the comments lamenting the dogmatic discrimination and suggesting that "someone" needs to create an alternative platform.

They're right. Someone needs to create alternatives that respect free speech and the open arena of ideas. So we did. It's now located at socfreespeech.com.

Using Reddit open source software, we have created a platform where current events and self-published ideas can be discussed without the interference of political correctness.

As you will see in the terms of service, there is a very narrow range of postings not permitted. They are as follows:

- No doxing nor any content that in any way infringes upon the privacy of private individuals. Though our parent organization is based in the US, the stricter standards of EU privacy law are probably a good guideline about what is and is not okay.
- No violence, advocacy nor incitement to violence.
- No porn.
- No spam.
- No piracy or other intellectual property theft (whether software, music or movies etc), though we regard the US principles of Fair Use in high esteem, particularly where content relates to criticism and commentary.
- Nothing that is illegal in the United States (and the State of Nevada in particular).

That's the list. Nothing else is disallowed. Users can create subreddits for men's issues, feminism, atheism, religion, liberalism, conservatism or anything else you can imagine within the terms of service.

There will never be interference from management on any matter that does not violate the TOS as outlined above.

We don't even care if you want to create r/avfmsucks. AVFM owns the property, but we don't care what the tenants have to say about anything. AVFM staff has strict instructions not to interfere with anything that is not a violation of TOS.

The idea here is to create a web platform where free speech (at least the kind that does not get us into legal troubles) is the one and only rule of the day. We have lost touch with that throughout our society and it is time that someone actually sets an example by offering an alternative.

The new platform, while quite functional and operationally sound, is still a work in progress. It likely always will be. There will be bugs to iron out. This will be a community project in the truest sense.

Any experts in Reddit open source software that are willing to share their expertise are welcome to contact us, and we have created a subreddit for bug reports here.

With that, and on behalf of the entire AVFM staff, we welcome you to SFS! Anticipating that there will be those who ask how they can help, the best thing you can possibly do is go there now and register. Vote and comment on threads. Start your own subreddit to cover an area of interest in your life and promote it on social media.

You are also invited to hold our feet to the fire on our word. If you see anything that hints of suppression of speech that is not a violation of our TOS, please come directly to the comments of the most recent AVFM article and go off-topic to let us know about it. This won't work without everyone staying honest and above board.

If you are sick and tired of ideologues invading public forums and fitting everyone for gags, as they have in so much of the online world, here is your chance to be a part of something they will never have a hope of co-opting. All you have to do is help us make it happen.

Will Your Son Say “Thanks Mom and Dad” or “WTF?”

Gary Costanza · 15 July 2016 · Archived copy · Original

Watch Georganne Chapin of IntactAmerica tell her story of intactivism and why male genital mutilation is so wrong.

Dick Heart and the crazy cat lady

Paul Elam · 16 July 2016 · Archived copy · Original

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Damseling, chivalry and courtly love (part two)

Peter Wright · 17 July 2016 · Archived copy · Original

The following article is the second of a two-part series. Part one looked at the roots of damseling, chivalry and courtly love in the gynocentric tradition. In part two we look at damseling, chivalry and courtly love as it appears in the feminist tradition. – PW

FEMINISM

Before being given the name feminism, the obsession with women's status was referred to as the *Querelle des Femmes* or quarrel about women. The *querelle* consisted of a perpetual social movement that used damseling to call for more chivalry and more courtly love, which ultimately afforded women more power.

The three elements of gynocentrism first born in medieval Europe – damseling, chivalry and courtly love – continue to act as the basis of modern feminism. Indeed feminism today is little more, and little less, than a perpetuation of this medieval triad, giving feminism its internal drive even as feminists disavow these essentials with rhetorical obfuscations.

With this charge in mind let's revisit the holy trinity above with a focus on behaviors central to modern feminism.

Damseling as "victim feminism"

Most observers today, including feminist observers like Christina Hoff-Sommers, Camille Paglia, Rene Denfeld, Katie Roiphe and others agree that feminism comes close, if not all the way, to being a cult of victimhood.

The phenomenon has variously been referred to as grievance feminism, victim feminism, safe space feminism, and even fainting-couch feminism – with Christina Hoff-Sommers portraying its mythos as "a battle between fragile maidens and evil predators." [1]

Feminist icon Naomi Wolf tells that victim feminism evolved out of "old habits of ladylike behavior that were cloaked in the guise of radicalism," [2] and laments that a substantial segment of modern feminism is devoted to its cause.

Denfeld writes that current feminists "promote a new status for women: that of the victim," and adds:

> "This is victim mythology. From rape redefinitions to feminist theory on the "patriarchy," victimization has become the subtext of the movement, the moral to be found in every feminist story. Together these stories form a feminist mythology in which a singular female subject is created: woman as a helpless, violated, and oppressed victim. Victim mythology says that men will always be predators and women will always be their prey. It is a small place to live, a place that tells women that there is really no way out.
>
> "Like other mythologies, victim mythology reduces the complexity of human interaction to grossly oversimplified mythical tales, a one-note song, where the message of the story becomes so important that fiction not only triumphs over fact but the realities of women's experiences are dismissed and derided when they conflict with the accepted female image.[3]

While Denfeld does a good job of describing feminism's victim mentality, she labors under a myth of her own by characterizing it as a "new" fetish among feminists. Anyone reading through the history of feminist literature can see it appealed to by literally every feminist writer. Even a century ago Ernest Belfort Bax was able to say that feminists "do their best to bluff their dupes by posing as the victims of a non-existent male oppression."[4]

> Feminists well know that the most grotesquely far-fetched cry about the injustice of man to woman will meet

> with a ready ear. They well know that they get here fond and foolish man on his soft side. Looking at the matter impartially, it is quite evident that man's treatment of woman is the least vulnerable point in his moral record. Woman, as such, he has always treated with comparative generosity. But it is, of course, to the interests of the abettors of female domination to pretend the contrary. Accordingly everything has been done to excite prejudice in favour of woman as the innocent and guileless *victim* of man's tyranny, and the maudlin Feminist sentiment of the "brute" man has been carefully exploited to this end.[5]

In all of these accounts the behavior being described is *damseling*, a practice feminists have been at the forefront of preserving from the medieval canon. Evoked in conjunction with claims of male brutality, rapiness, depravity and insensitivity, the ultimate purpose of damseling is to draw chivalric responses from men, a routine Wolf makes clear in her remark that "victim feminism casts women as sexually pure and mystically nurturing, and stresses the evil done to these 'good' women as a way to petition for their rights." [6]

A famous example of feminist damseling, both literal and figurative, is Anita Sarkeesian. Sarkeesian is known for raising concerns that video-games are misogynistic – like most everything else found in the feminist worldview. Her primary concern was that female game characters are often portrayed as damsels-in-distress saved by male heroes, which promotes, she says, sexual objectification and a range of other problems. To address that issue in video games she moved to launch a study project to raise awareness.

Sarkeesian established a fundraiser for $6,000.00 for her project, but after receiving some initial trolling by trolls on social media she damseled herself to potential donors by saying she was under grave threat, swooning with such finesse that she was showered with 158K in donations from fellow feminists and white knights. Over a thousand people donated after hearing of her "plight."

With that financial success, Sarkeesian subsequently replayed the scenario over and again particularly in the context of further fundraising efforts and public speaking; swooning about online attacks directed against her or over female gamers enduring abject sexism, female video-game characters being cast in degrading and/or humiliating roles, and about young impressionable girls being robbed of agency after being subjected to the damsel trope in games.

Sarkeesian's case is particularly poignant because, from the many subjects she could have highlighted to damsel herself for attention, she chose to damsel herself over the very existence of damsels. This demonstrates that even when disavowing the medieval pageant of damsels in distress, feminists continue to enact it even while obfuscating their complicity in the tradition.

Feminism would have died out long ago if it were not for the power of this ancient ruse, and while damseling continues to draw rewards from a public primed to cater to it, the planet will increasingly come to resemble a tower full of imprisoned, vulnerable Disney Princesses.

Chivalry – from husband Sam to Uncle Sam

Equity feminist Christina Hoff-Sommers states that men need to be civilized with chivalric manners, a belief outlined in an interview with Emily Esfahani Smith, where she said, "Chivalry is grounded in a fundamental reality that defines the relationship between the sexes," and adding a warning, "If women give up on chivalry, it will be gone." [7]

While feminists like Hoff-Sommers admit their reliance on a sexist version of chivalry, others are less candid about it, going even so far as pretending they don't need chivalry despite their demonstrable appeal to it in most of their activism. Many observers however can see through the anti-chivalry posturing.

Feminism draws its power from chivalric support, but instead of soliciting it from men in the traditional, interpersonal manner it has learned how to get it solely from the government – holding the government to ransom ever since the suffragettes damsaled the vote for women. Since that time politicians have only been too willing to

furnish demands by feminists in exchange for voting the candidate into power and allowing him to retain office – and conversely politicians who fail to uphold the chivalric contract are promptly voted out.

The results of this compact are obvious to anyone who looks at political decisions with impartiality.

Instead of men giving up seats in buses, government now provides seats in legislative assemblies and boardrooms via quotas. Instead of men opening car doors for women, government opens doors into universities and workforces via affirmative action. Instead of men being the sole protectors of women from violence, government now protects them with an army of police specially trained to service women's accusations (over and above more serious crimes). Instead of men providing living expenses, governments now provide it as social welfare and compensation for the wage-gap. Government as substitute husband.

The appeal to chivalry is not confined to government institutions alone. The appeal also goes out to sporting clubs, business owners, CEOs and private institutions who respond to the damsel's call with women-only busses, women-only safe spaces, pink car parking spaces with extra lighting and security with male escorts and chaperones, or with feminist adverts at sports venues, sportsmen wearing pink to raise money for all manner of feminist projects, and that on top of monies already heaped at their feet by politicians eager to please.

This is not a recent development; it can be witnessed in mirror image as far back as a century ago. Back then, Bax was able to tie feminism so definitively with the act of chivalry-seeking that he actually labeled the women's liberation movement "chivalry feminism." Moreover, Bax saw through the superficial disavowals;

> "The justification for the whole movement of Modern Feminism in one of its main practical aspects – namely, the placing of the female sex in the position of privilege, advantage and immunity – is concentrated in the current conception of "chivalry."
>
> It is plain then that chivalry as understood in the present day really spells sex privilege and sex favouritism pure and simple, and that any attempts to define the term on a larger basis, or to give it a colourable rationality founded on fact, are simply subterfuges, conscious or unconscious, on the part of those who put them forward…
>
> Such is "chivalry" as understood to-day – the deprivation, the robbery from men of the most elementary personal rights in order to endow women with privileges at the expense of men.[8]

Chivalry feminism today, same as it ever was, relying on men's generosity to perpetuate its creed of power.

Courtly love as 'Respectful Relationships'

The phrase 'Respectful Relationships' is shorthand for a range of conventions promoted by feminists to govern interactions between men and women, particularly in the context of romantic interactions. The conventions detail acceptable speech and actions in the contexts of socializing, friendship, flirting and sex, emphasizing a man's duty to respect women's emotional comfort, self-esteem, and dignity.

Portrayed overtly as a method of reducing men's abusiveness, the program maintains that even men and boys who do *not* display abusive behaviors should be enculturated in its protocols as a prophylactic, and concomitantly to afford dignity and self-esteem to women. This is where the respectful relationships program moves past the overt goal of reducing violence and into the covert goal of maintaining and increasing the power of women.

As we begin to look at the detail of Respectful Relationship we could almost mistake it for Andreas Capellanus' work *The Art of Courtly Love* where the medieval rules of romance were codified in meticulous prescriptions for male deference, homage, and courtesy toward women. Considering this parallel, the feminist movement appears to have provided a new language for a very old set of sexual customs, essentially reiterating that which has been with us all along.

As mentioned in Part one, central to the art of courtly love was the expectation that men practice *love service*

toward women based on a model of vassals or serfs in relation to a feudal lord. That relationship model of serf-to-Lord was adopted wholesale to regulate love relationships whereby women were literally approached as the lord (*midons*) in each male-female encounter. As Medievalist Sandra Alfonsi explains;

> Scholars soon saw striking parallels between feudalistic practices and certain tenets of Courtly Love. The comparisons lie in certain resemblances shared by vassalage and the courtly "love service." Fundamental to both was the concept of obedience. As a vassal, the liegeman swore obedience to his lord. As a courtly lover, the poet chose a lady to whom he was required to swear obedience. Humility and obedience were two concepts familiar to medieval man, active components of his Weltanschauung…
>
> The entire concept of love-service was patterned after the vassal's oath to serve his lord with loyalty, tenacity, and courage. These same virtues were demanded of the poet. Like the liegeman vis-a-vis his sovereign, the poet approached his lady with fear and respect. Submitted to her, obedient to her will, he awaited a fief or honor as did the vassal. His compensation took many forms: the pleasure of his lady's company in her chamber or in the garden; an avowal of her love; a secret meeting; a kiss or even le surplus, complete unity. Like the lord, the woman who was venerated and served was expected to reward her faithful and humble servant.[9]

The idea behind love service was that men should demonstrate the quality of their commitment to women; was it merely lust or obedient and sacrificial love? If the woman decided it was "love" then she might decide to engage more intimately with him, as Joseph Campbell explains:

> "The woman is looking for authenticity in a relationship, so she delays *merci* until she is guaranteed that this man who is proposing himself to her is one of a gentle heart… And, the women were in control, that's all there is to it. The man is the one who is advancing, the one performing the acts of guarding bridges, or whatever bit of foolishness she puts on him, but, she's in control. And her problem is to live in a relationship that is authentic of love, and the only way she can do it is by testing the one who offers himself. She isn't offering herself, he's offering himself. But, she's in control of what happens then with step two.[10]
>
> "The technical term for a woman's granting of herself was *merci*; the woman grants her merci. Now, that might consist in her permission for the man to kiss her on the back of the neck once every Whitsuntide, you know, something like that – or it may be a full giving in love. That would depend upon her estimation of the character of the candidate. The essential idea was to test this man to make sure that he would suffer things for love, and that this was not just lust.
>
> The tests that were given then by women involved, for example, sending a chap out to guard a bridge. The traffic in the Middle Ages was somewhat encumbered by these youths guarding bridges. But also the tests included going into battle. A woman who was too ruthless in asking her lover to risk a real death before she would acquiesce in anything was considered sauvage or "savage". Also, the woman who gave herself without the testing was "savage". There was a very nice psychological estimation game going on here.[11]

Today that psychological estimation game (as Campbell puts it) might involve asking consent to sit with a woman, appealing politely for a date, waiting patiently for her to call or sweep right, keeping his knees together to avoid manspreading, or asking for permission to speak in order to prove he is not talking over her or mansplaining. Such demonstrations show the feminist woman that he has a gentle heart, and that he is willing to suffer things for love.

That psychological testing also encompasses public activities which demonstrate a man's commitment to serving womankind as a whole. Examples would be a man walking a mile in her shoes, or joining White Ribbon Campaigns that require men, as was required of the medieval knights, to pledge oaths to "Never to condone, or remain silent about violence towards women and girls" and especially to *intervene* when learning of any male behaving offensively toward a woman.

Today's White Ribbon "oath" bears a striking resemblance to the 14th century enterprise of the Green Shield with

the White Lady (*Emprise de l'Escu vert à la Dame Blanche*) in which men committed themselves for the duration of five years to serving women. Inspired by the ideal of courtly love, the stated purpose of the order was to guard and defend the honor, estate, goods, reputation, fame and praise of all ladies. It was an undertaking that earned the praise of protofeminist Christine de Pizan. The continuity of chivalry and courtly love from the medieval knightly oath to the modern feminist-inspired oath is remarkable in its consistency.

In line with most women who expect men to follow medieval rules of love concerning male courtesy, the feminist movement is geared toward enforcing the same goal. Feminism however *postures* itself as disavowing that goal even while they are at the forefront of institutionalizing it in our families, our schools, our political structures and laws.

Each of the psychological tests mentioned above are evidence of a *love service* called for by feminist activists. Or worded differently, they are sanctified methods by which men are called to demonstrate obedience and a 'gentle heart' in contrast to the brutality, rapiness and exploitativeness of the savage heart; the default feminist conception of men.

I will close here with the words of an academic feminist, one not so coy about identifying courtly love with the project of feminism. Elizabeth Reid Boyd of the School of Psychology and Social Science at Edith Cowan University, and Director of the Centre for Research for Women in Western Australia with more than a decade as a feminist researcher and teacher of women's studies tells:

> In this article I muse upon arguments that romance is a form of feminism. Going back to its history in the Middle Ages and its invention by noblewomen who created the notion of courtly love, examining its contemporary popular explosion and the concurrent rise of popular romance studies in the academy that has emerged in the wake of women's studies, and positing an empowering female future for the genre, I propose that reading and writing romantic fiction is not only personal escapism, but also political activism.
>
> Romance has a feminist past that belies its ostensible frivolity. Romance, as most true romantics know, began in medieval times. The word originally referred to the language romanz, linked to the French, Italian and Spanish languages in which love stories, songs and ballads were written. Stories, poems and songs written in this language were called romances to separate them from more serious literature – a distinction we still have today. Romances were popular and fashionable. Love songs and stories, like those of Lancelot and Guinevere, Tristan and Isolde, were soon on the lips of troubadours and minstrels all over Europe. Romance spread rapidly. It has been called the first form of feminism (Putnam 1970).[12]

Reid Boyd finishes her paper by waxing poetic about the many joys of romantic love, and of its increasing popularity in academe.

Same as it ever was, the project of modern feminism can be summarized as championing victimhood (damseling), soliciting favors from men and governments (chivalry), and promoting "respectful" relationships by men-toward-women (courtly love).

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White Ribbon Australia bullies a legend

AVfM Video Source · 18 July 2016 · Archived copy · Original

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Former Gulag prisoner speaks out

AVfM Video Source · 19 July 2016 · Archived copy · Original

The history of Soviet oppression is one that is still insufficiently explored and known.

Here's an interview made by Lucian Vâlsan with Ivan Mamchyur, a survivor of the Kengir uprising.

One thing is certain though: the Soviets were quite egalitarian. They had no qualms in literally driving the tank over unarmed political prisoners – be they men or women.

You can subscribe to Lucian's Freedom Alternative, here.

Apathy – The Real Enemy

Editorial Staff · 20 July 2016 · Archived copy · Original

The blog post was presented on the AVFM forums by Deidre. Republished here with the authors permission. EDs

Apathy is defined as having no concern, interest, or enthusiasm for a given matter. When we look at the various violent shootings that have unfolded in the news over the past forty-five days, we find many people holding candlelight vigils and protests, while Facebook blows up with all kinds of seemingly meaningful status changes and quotes. It gives the impression that we honestly care about what's going on in the world around us. But, interestingly, many people seem to be already finished talking about that horrible nightclub shooting in Orlando, and soon enough, the recent shootings of two African American men by police officers will all be a distant memory, as well. It does make for a catchy hashtag phrase, though "#blacklivesmatter" and "gaylivesmatter." But, it's easy to pay lip service to horrific events, it's not so easy to take action and speak out against such atrocities.

Apathy paves the way for many 'isms.' Feminism is one such 'ism' that didn't arrive at its destination overnight, nor merely by a group of zealous feminists. No, it takes a lot of doing nothing, to make something happen. It takes a lot of passive onlookers to bring about something negative. Feminism, in theory, can appear like a good thing for our culture, after all, it preaches about equality. How can wanting equality for everyone be a bad thing? But, when we pull the layers apart of feminism, at its core NOW, is a group of women (who probably are not the majority, actually) who hate men, and want other women to hate men. And by hate, I mean that they want women to view men as needing to pay the price for the supposed decades of patriarchal damage that has been done to women. Keep removing the layers of the onion, and you will find a rotten core, and when we put the onion back together again or try to, that infected centerpiece seeps out to the rest of the onion, and we have what we have today…modern feminism. Feminism is what one could easily call 'a wolf in sheep's clothing.'

But, I'm not so sure that we should be angry at solely feminists for why feminism has spread like cancer into all aspects of everyday life. No, rather we should look at the fact that it has taken a lot of apathetic individuals, men and women alike, to pave the way for feminism to march down the streets of westernized society. Apathy is a powerful force, and it seems inevitable that we will continue to see more mass shootings, more ill effects of feminism, and more inequality because as a society, we simply don't care. We don't care about anything, unless it personally disrupts our lives, or causes us to lose our Facebook statuses, sadly. People are buried in their phones, obsessed with how many "likes" they received that day on a given selfie, unaware even of what is going on around them. They find out about current events, through a narrow margin of talking heads scattered on social media outlets. But, usually, those talking heads are not giving facts, but rather are spewing mere opinions. We blurt out 'Oh my gosh, that is horrible! How disgusting that in this day and age, we still have racism!" And then, we go about doing whatever it is we were doing before we were rudely interrupted by that news alert.

The Men's Rights Movement isn't even making mainstream news, which should disturb us all. I was once a feminist, and now, I'd consider myself way more than merely sympathetic to the injustices that have befallen men, due to the evils of feminism. It's important for us all, in our small corners of the world, to speak out against feminism, and how it's negatively affecting our lives. The glaring truth of it is, it adversely affects feminists' lives, too, but they are too blinded by their selfish agendas to see it really for what it is. You will never be victorious by lying about your opposition, or creating an opposition that doesn't exist. Of course, there are historical incidents that point to women being treated as less than equal to their male counterparts. But, that's honestly a long time ago, and the feminism of today seems to want to pretend that women are still being treated by the law, as second class citizens. There will always be sexism, racism, and hate groups that pop up in small pockets, everywhere, but feminism wants people to believe that without it, women would not have equality with men. That is a lie. Among many of its lies, feminism likes to create illusions of truths, and if you're an apathetic drone that follows along with the rest of society's herd, you will be duped into believing its lies.

So, how can we combat apathy? Well, for starters…we ourselves have to stop being apathetic towards feminism. It's easy to look at feminism and think there is no end in sight, no light at the end of the tunnel. But, there is if we build the tunnel, and create the light. This is how Martin Luther King, Jr. brought about the civil rights movement. He was tired of the status quo and felt that if anything was ever going to change, he had to get people to stop accepting things as they were. Change is very hard; apathy is much easier. But, in the long run, apathy will catch up to us all, and we will be forced to change. I've been reading about single dads who have formed groups to combat the injustices done to them through the divorce court system. Small changes will eventually lead to large outcomes. But, we can't stay silent, or apathetic. If you want to see the tide turn against feminism, you have to be willing to at least board the ship. You might not be a leader type, but your voice matters. Every voice matters. Women's voices matter in the MRM, especially since many feminists don't "listen" to men, in general.

It's not an easy route to take, but the road less traveled is usually the right road.

"All it takes for evil to triumph, is for good men to do nothing." – Edmund Burke

Technology site endorses automated troll filters

David King · 24 July 2016 · Archived copy · Original

In the wake of the Leslie Jones fiasco which resulted in Twitter banning Milo Yiannopoulos, technology news site Mashable posted an OpEd "Twitter, it's time to take down the trolls with tech" by Lance Ulanoff in which he advocated for automated troll filters for Twitter.

Given Ulanoff's long history in tech journalism, I'm moderately surprised that he apparently fails to understand the technical implications of what he's asking for, never mind the political and social ramifications of the idea.

Ulanoff's article doesn't seem to have gotten much of airing, so here is a slightly edited version of the critique that I posted in the comments. The subject is particularly relevant when, in the last month, we have seen Milo ousted from Twitter and AVfM's own Facebook page being removed (apparently deleted, mysteriously to reappear a week later).

Ulanoff asks some important questions. I'm a computer scientist and am also active in politics, so let me share my perspectives.

Why Twitter probably can't do what Ulanoff asks

In short, I think automated anti-abuse is a ***terrible*** idea, however well-intentioned its motivation. I trust computers to do repetitive, same-y things automatically, but I don't trust them to make executive decisions (in the cognitive sense) or take control away from humans (which is why I think driverless cars and pilotless planes are a terrible idea also).

There's no particular technological reason that I can think of why an automatic filter couldn't be implemented although, depending on Twitter's architecture, it could be expensive and given Twitter's commercial disposition, they may not be in a position to wear such costs. That may be why Twitter offers its "quality filter" only to its top tier, verified users (of which Leslie is one, so I guess Leslie didn't have it turned on).

There are a variety of techniques including relatively simple Bayesian statistical methods, Machine Learning (which is not precisely AI, but rather a way of training a machine to recognise certain patterns) and Natural Language Processing that can, to some extent, understand the semantic meaning of tweets (though both might be frustrated by the abbreviations and general mangling necessitated by the 140 character limit). All are likely to be computationally expensive relative to the volume of tweets because they must consider not only each individual tweet but hold a great deal of state about past tweets.

[Just to put some numbers on this, if Twitter sees a **peak** volume of 350k tweets/minute (as claimed by Ulanoff), the algorithm has just 170 microseconds (millionths of a second), to process each tweet. For comparison, it takes about twenty times longer to retrieve a single bit of information from even the fastest hard disc. Note that the quoted figure is more likely to be an *average* volume; any automatic system would have to be able to cope with the peak volume that may be in the millions of tweets per minute (or more) during significant world events. With enough parallelism, it's still possible — but it gets very complex very quickly.]

Keyword searches aren't likely to be effective (and are trivially circumvented anyway in a sort of arms race with trolls; *c.f.* the "Scunthorpe Problem" (named after a town in North Lincolnshire, England) for a trivial example of why).

Ironically, Mashable's comment system itself suffers from the Scunthorpe Problem: I had to bowdlerise the spelling of the name with spaces in order to get it past the 'naughty word' filter, which nicely exemplifies why automatic systems aren't the silver bullet that Ulanoff seems to think.

The double irony is that this takes place in a discussion about whether false positives matter.

Counting tweets probably wouldn't do anything useful. If you count tweets received (regardless of where from), then all you can do is alert the recipient and ask them what they want to do. I don't see how that would stop abuse at its source. If you count tweets sent, you'll (potentially) catch spammers and individuals targeting an individual, but that won't help dogpiling in general (because the tweets are coming from multiple sources) nor in the Milo/Leslie case specifically. Dogpiling is analogous to distributed denial of service attacks, a scourge to which the best minds still have not found a comprehensive, robust and automatic solution.

But the biggest problem is the subjectivity of what constitutes abuse: if there can be significant disagreement between any given pair of humans as to whether a given instance is abusive, what chance has a computer to figure it out automatically? Of course, whether a given pair of humans agree or disagree is likely to follow political persuasion, but even controlling for that there will still be a lot of disagreement. Just look at reactions within conservative circles to Milo's ban for an example.

So the reason Twitter doesn't automate identification of hateful and abusive speech is probably because it can't, not with much reliability. The best they can do is rely on reporting mechanisms.

But reporting mechanisms can be abused, too. Reddit is plagued with brigading attacks (where a bunch of people collude to influence voting one way or the other) and both Twitter and Facebook's reporting mechanisms are regularly abused in much the same way which is probably why Facebook, in particular, are under fire for 'censorship'.

Prevention impersonation by theft of names and/or avatars

A lot of the time, unicode characters are used to simulate a few characters from the target's name that look similar to the target's name. To the human eye, they look nearly identical; to a computer, they are quite different. If Twitter dropped unicode support (its developers may celebrate because unicode is horrible to work with!), say goodbye to languages that use non-Latin alphabets and many diacritics in those that do. So preventing a bad-faith user from using their target's name is rather harder than Ulanoff might think.

Image comparison is harder still because there can be a lot of binary differences between two images that otherwise look identical (or very close to). Comparison algorithms can be frustrated by various techniques including sharpening, blurring or noise There is even a branch of cryptography called steganography that exploits this fact in which a message is encoded in noise that will probably look just like grain (à la film) or texture. Example: YouTube use an algorithm to detect pirated content, but it can't intercept pirated videos in realtime, and the algorithm can be confounded by various distortions which, while they reduce the quality of the pirated video, are still perfectly watchable.

Twitter's [allegedly] slow handling of abuse reports

Twitter's reporting mechanism must certainly be automated, so the slow response to reported tweets is probably a reflection of the way their algorithm works: it probably needs to receive sufficiently many complaints within a certain timeframe before it will act.

Twitter's definition of "hate speech"

Ulanoff's million dollar question is this:

> What's the real benchmark for abuse that runs afoul of your rules. How does Twitter define hate speech?

Lots of other people would like an answer to this, too, because whatever it is, Twitter doesn't seem to apply it very even-handedly. Cynically, there is some anecdotal evidence to suggest that they are, in fact, quite partisan in the way they apply their 'hate speech' standards. Case in point combining both the questions of consistency and technology: on the face of it, it would appear that Leslie has tweeted some moderately racist stuff herself.

It also appears that there are some fake tweets running around purportedly by Leslie, and there is absolutely

nothing Twitter can do about that because anybody can screen-shot a doctored web page or else modify a screenshot of a real tweet with Photoshop.

Both are very Not Cool. The fake tweets aren't Leslie's fault, but the fact that she (apparently) sent similarly hateful tweets in the past makes it very difficult to discern between fake and real tweets, which means she doubtless is getting a lot more hate based on things she didn't say from those taken in by the fake tweets — including Milo. If he tweeted fake tweets, did he *know* they were fake? If not, why does he deserve to be punished for tweeting them?

> How long can they hide behind free speech?

This is the rub. Either offensive speech is tolerated by Twitter, or it is not. (And note that freedom of speech is meaningless where the speech is inoffensive and uncontroversial. The real test is what happens when you have to deal with points of view with which one disagrees). As has been pointed out elsewhere, Twitter is a privately-owned platform (and no, being a PLC does not make it any less privately owned) and can, therefore, set whatever policies it likes.

However, it must a) be open, transparent and explicit about what their policies are, and b) enforce those policies consistently and without favouring any demographic or philosophy over another unless required to by their openly-stated policy.

I think Jack Dorsey (CEO) is a bit confused about this. On February 9th, he tweeted in reply to Twitter's rather Orwellian-sounding "Truth and Safety Council":

> Twitter stands for freedom of expression, speaking truth to power, and empowering dialogue. That starts with safety.

Platitudes like 'speaking truth to power' and 'empowering dialogue' are all very well, but **di**alogue means a two-way conversation, which means the "power" (if that it be) has to have the opportunity to answer back whether or not Ulanoff (or Twitter) likes what it has to say.

And there is a fundamental contradiction between "safety" (however *that* is defined) and freedom of expression: some ideas and opinions aren't "safe". Some individuals will be upset by a tweet that doesn't bother others (even controlling for political affiliation). Case in point from the OP:

> Yiannopoulos' actions revealed Twitter's darkest, most disturbing and racist impulses.

That's a perfectly legitimate point of view, one with which many will agree, but it should be pointed out that calling somebody a racist is a pretty serious accusation (assuming Ulanoff meant it with the seriousness that the term used to/ought to have). What, objectively speaking, is the difference between calling Milo unpleasant names and calling Leslie unpleasant names? ("Because I'm right"? Careful, now…)

Others interpret Milo's attitudes (towards Muslims, for example) in a different light and can see his point even if they don't agree with him because they understand where he's coming from. And yet others still may disagree with *them*, whether or not they see where they're coming from.

Humans are messy and complicated creatures, and nothing involving them is so simple that it can be reduced down to an algorithm.

The choice that Twitter must make is whether it is truly committed to "freedom of expression" (as opposed to "expression that Twitter agrees with") and take the bad with the good, or whether it wishes to become a "safe space" in which there is no place for any sort of freedom of expression. There is very little, if any, middle ground.

> Will this result in false positives? Absolutely. Is it worth it to clean Twitter the hell up while still allowing for free speech?

Is it? It depends on what you value and on your political disposition, I guess.

Stereotypes, which frequently lead to discrimination, are a kind of heuristic or algorithm which humans use to reach conclusions about a specific individual drawn from generalisations, which is pretty much exactly what the heuristics and algorithms Ulanoff proposes would do and, like those algorithms, stereotypes throw up many false positives.

Ask the victims of stereotyped discrimination how *they* feel about being a false positive.

Wendy McElroy – Rape Culture Hysteria

AVfM Video Source · 24 July 2016 · Archived copy · Original

Wendy McElroy clarifies the issues and philosophy surrounding a toxic brand of politically correct nitwittery that is prevailing on many college campuses and beginning to bleed into mainstream culture.

http://www.LibertyPen.com

‘Regular’ Person David Fleischmann of Far Rockaway, NY, “Known Genital Mutilator”

Gary Costanza · 26 July 2016 · Archived copy · Original

‘Regular’ person David Fleischmann has been placed on the “Known Genital Mutilators” directory at neonatalcutting. org, highlighting the fact that it’s open season on baby boys. Read on and I’ll explain.

From his website babysmohel.com:

“Welcome, please meet Rabbi David Fleischmann, your baby’s expert mohel.

Known for his amiable and friendly personality, Rabbi Fleischmann is sought after by those who appreciate a professional, skilled mohel who can provide a touch of personal and individual attention.

Recommended by leading pediatricians in the Far Rockaway-Five Towns community, Rabbi Fleischmann performs circumcisions throughout the tri-state area.

As a Rabbi in the High School of Yeshiva Darchei Torah of Far Rockaway, Rabbi Fleischmann is sure to infuse your son’s Bris ceremony with a sense of tradition, care and expert skill.”

It’s open season on baby boys because it appears that the law and the medical profession have abandoned all standards of safety and ethics by allowing doctors to violate criminal law and their own oath, as well as allowing any Joe or Jane Blow with a self-proclaimed religious title to sexually assault and mutilate infants at any time and place.

I will not refer to these people as Rabbi or Cantor or any other title that infers respect and authority that is irrelevant to the mutilations they perform. Respect is earned and simply tacking on a title to anyone’s name who’s religion proclaims ‘holy’ does not make them qualified to perform delicate, painful, and risky surgery on anyone. They may or may not have been ‘trained’ by other “mohels,” but that does not give them a medical degree, something last I heard was needed **to practice medicine**.

In my book, non doctors should be barred from cutting infants, and doctors who do circumcise should have a medical reason for doing so. I will never confer any religious title of respect to anyone who abuses baby boys that hides behind that title for immunity from the law. If they can do it, why can’t a follower of “The Flying Spaghetti Monster” fondle and cut baby boys genitals, or any other organs for that matter.

That is what’s happening here. ‘Regular’ people are allowed to mutilate baby boys any time or place, under cover of a religious title, under no scrutiny of the government or the medical profession. You too can sexually abuse and

mutilate baby boys – just say it's being done for 'religious' reasons.

Then we read more about Mr. Fleischmann:

> Rabbi Fleischmann grew up in the Midwood neighborhood of Brooklyn. He attended the Mirrer Yeshiva throughout his primary school years as well as throughout high school. He continued in the Beis Medrash, the after high school program, where he formed a strong relationship with the Rosh Yeshiva, Rabbi Shmuel Birnbaum Ztz"l. He also studied under Rabbi Elya Brudny Shlita, with whom he retains a deep connection to this day.
>
> Rabbi Fleischmann continued his studies in Jerusalem, Israel for seven years in the "The Brisker Kolel". During that time, he watched and observed the many skilled mohels that abound in that metropolis. He gleaned from their technique and expertise and ultimately received an ordination to practice from Rabbi Yehudah Gehat.
>
> Eventually moving back to the USA, Rabbi Fleischmann joined the faculty at Yeshiva Darchei Torah where he teaches high school boys, sharing his knowledge and study methodology with the younger generation.
>
> Rabbi Fleischmann resides in Far Rockaway with his wife and children. He is an active mohel using his proficiency and talent, coupled by his friendly demeanor to practice the skill passed on throughout the generations with finesse, deftness and sensitivity.

Since Mr. Fleischmann has **no** information about the risks of circumcision, you can read that here at neonatalcutting.org.

Fleischmann's 'practice' information follows:

511 Jarvis Ave
Far Rockaway, NY 11691

babysmohel@gmail.com
516 314 3236

> 'Regular' Person David Fleischmann of Far Rockaway, NY, "Known Genital Mutilator" https://t.co/u8ZVvdnxUK #MGM pic.twitter.com/VOQ3F6PSiA
>
> — gary costanza (@jerrytheother) July 26, 2016

The Stanford Rape Case – TFF Special Edition

AVfM Video Source · 27 July 2016 · Archived copy · Original

On this special edition of The Fiamengo File, Professor Fiamengo discusses the injustice of holding male students to a higher standard than female students. Fiamengo argues that Turner was also drunk and it cannot be determined whether the victim in this case blacked out before or after giving consent. This is especially important given that the victim claims not to remember the incident, and more importantly, the standard for criminal conviction is supposed to be “beyond any reasonable doubt.” Fiamengo argues that the jury, in fact, used the condition of “preponderance of evidence” due to decades of feminist insistence on believing the “victim.”

StudioBrule

Facts to piss off a feminist: Family Violence

AVfM Video Source · 27 July 2016 · Archived copy · Original

"*Just the facts*, ma'am" Joe Friday

Dr Shaym

How to ignore sexual assault

J T · 27 July 2016 · Archived copy · Original

I'm a grower, not a shower.

When it grows, its length is average.

But before it grows, it looks so damn tiny.

When I shower in the gym, after a workout, it is barely visible. I am embarrassed, and I'm not embarrassed to admit I'm embarrassed. I know what people will say: "it's not the length; it's what you do with it. Length—erect or flaccid—should not matter." I get it. But it still embarrasses me.

I don't like this.

I'm not trying to turn on the guy in the next shower, but I just don't like seeing these hoses dangling—they are majestic, don't get me wrong—when I have what looks like a stub. So I stretch it out before getting in the shower. I never enter the sauna, anymore, if there are other men there. I am embarrassed.

This is all because someone decided they knew better about my body.

You see, I'm circumcised, and that's why I feel it always looks so tiny. I feel my penis is desperately trying to retract to a safe space—to crawl back into a protective layer of skin that is no longer there. Some research seems to indicate that circumcised penises are smaller. But I don't think they're smaller; I think they retract and look tiny when they are not erect because the tissue has a visco-elastic memory of a safe space and is pulling back to find it.

My son is not circumcised. He is only twelve years old, but his penis actually looks longer than mine. It dangles like the penis of a horse; mine retracts, and all that's visible is a calcified mushroom head.

I have also noticed that as I get older, my penis tries to retract even when I am sitting in an office meeting. It makes me physically uncomfortable—it really is an uncomfortable feeling—and I try to pull it out. On a few occasions, it is so irritating, that I leave the meeting, go to the bathroom and pull it out. I don't think I would have to do this if there was skin around my best bud.

I don't like this at all.

Sometimes, when I am in the sauna alone, and there is too much heat-conductive moisture in the air, the heat burns the glans of my penis. It hurts for a few hours, afterward.

I don't like being circumcised. But what I dislike even more is being told not to worry about the appearance of my length, or being told genital mutilation is worse for women.

I don't like it when feminists mock men who are concerned about the appearance of their penis when they themselves flock to the Vagina Monologues every year and rejoice in their sex organ. My penis is my most prized possession: a dearest friend, a loving partner with a mind of its own, a fire hydrant shooting into the sky, or a nozzle during winter nights when I've had too much beer and need to let whizz and can only find a quiet place in a dark alley. And someone cut my penis without asking me.

I don't like being circumcised; I don't like it at all.

It does not matter to me if genital mutilation is worse for women or men: mutilation is evil when done to both boys and girls. It was done to me. Why do feminists who abhor female genital mutilation either ignore or turn a passive eye to what we do to baby boys? Why is it that whenever I post on male genital mutilation during an article on female genital mutilation, I am told it is worse for women? Why do feminists point out that other men (who do not know what they are missing) approve of circumcision—as if that was justification? Why do feminists ignore the voice of men?

Feminists will say: “Men must learn that a woman’s body is her own.” But how can they expect any man to realize that a woman owns her own body when we teach boys they do not own theirs? Every time we cut a baby boy’s penis we teach men: “your body is not yours, and a woman’s body is not hers, either.” Every time we suggest that mutilation is worse for women, we turn a deaf ear to the screams of a baby boy and calcify the feelings of the man he becomes.

For the past seventeen years, I have been monogamous with my wife. Before then, I had been having sex with women and men. I noticed that those men who were uncircumcised were more sensitive—I gathered the data from direct experience. Also, it was easier for them to masturbate. But there is another issue.

There is something majestic about the appearance of the moist pink glans from the foreskin after the erection is in full bloom: a kind of emergent recapitulation of male pride; an erection, followed by another revelation of pink power and sensitivity—an echo; an opening of the rose to release the fragrance of masculinity.

I have seen this, but I will never know what it feels like.

I don’t like this, at all.

In those earlier years, I enjoyed my time with men. When the moment of orgasm is shared with another man, there is a comfortable reaffirmation of masculinity—an echo from a primitive cave dwelling, layered with images from the hunt, autographed by masculinity’s hand. With women, with my wife, that moment luxuriates in the beauty of women as my chest presses against life supporting breasts; it is an exciting sharing of difference and unification as a new one is born from each of us, and vaginas feel great and look beautiful—also a rose by any other name.

It’s now been over seventeen years since I have been with a man. When I am not with my wife, but playing with myself, sometimes, at the moment of orgasm, a thought enters my head that I am making love with masculinity—that my penis is every penis. At that singular moment, I know what every man feels. My orgasms are shared with masculinity’s orgasms—a bond autographed and ejaculated with masculinity’s hand. It is not a desire for an individual; it is a desire for masculinity. But my orgasms are not as sensitive as I age: the scraping of underwear calcifies the glans.

Anything that diminishes the power of even one male orgasm diminishes masculinity’s orgasm. All individual male orgasms increase the strength of masculinity’s orgasm—if you listen at night, you can hear the thunder of masculinity’s orgasm. When one man comes, masculinity comes.

Circumcision is not just a reduction of an individual man’s pleasure. Male genital mutilation diminishes the shared orgasm of masculinity, and as such, it is a sexual assault on masculinity.

I am angry about this.

Eve Ensler wrote a play—The Vagina Monologues—in which an old woman plowed a young girl with alcohol and raped her. In the same play, she compared male and female genital mutilation. She writes:

> *In a man [genital mutilation] would range from amputation of most of the penis, to “removal of all the penis, its roots of soft tissue and part of the scrotal skin.*

She compared mutilations. She actually compared the mutilation of babies. What did she do—did she bring an acoustical device into a surgical ward to compare the decibels of the screams of baby boys and baby girls to assess who screamed louder? Tell us, Eve—you seem to be good at this—who screamed louder: the victims of the African American holocaust of slavery or the victims of the Shoah? Whose pain was greater Eve, the slave lynched from a magnolia, or the people in the gas chambers? Who screams louder Eve: the baby boy being cut, or the baby girl?

She decided that the mutilation of baby boys could be used as leverage—as an exploitive tool; a platform—to condemn female genital mutilation, alone; she uses male genital mutilation for an objective purpose. This is the iconic sexual assault.

And here is how she ignores it. In “The Vagina Monologues,” she brags that “there are 8,000 nerve endings in the clitoris—twice as many as there are in the penis”, she says. But she ignores that there were 20,000 nerve endings in the foreskin. First, she turns a deaf ear to the screams of baby boys, and then after most of the nerves are removed from the male baby, she brags that the clitoris has more nerve endings. Eve Ensler is not justifying the rape of an individual man, mind you. Through comparison, trivializing and disdain, she is justifying a sexual assault on masculinity.

Today she serves on the board of directors of the Center for Men and Masculinities at Stony Brook. It is such stunning appointment that one cannot even get angry—seriously, you cannot get angry: one has to see the humor in this—you can only laugh. One can only laugh at the Center for Men and Masculinities at Stony Brook, and anyone who emerges from that cesspool. Eve Ensler claims to improve masculinity while ignoring the screams of baby boys while she writes plays that trivialize collective masculinity’s anguish

I don’t like this.

She must step down from this position. But, like a feminist, she won’t.

Michael Kimmel must remove her. But like a feminist, he won’t.

Or, just like she removed the female on female rape scene from the play, Eve must remove the comparison of genital mutilation and the bragging on nerve endings. But she won’t do that either. She is a feminist.

The bizarre feminist response to Islamic terror in Orlando

August Løvenskiolds · 27 July 2016 · Archived copy · Original

A gay but Islāmic man has to be a deeply conflicted man. He is expected to marry and sire children, hate homosexuality to the point of bringing a "compassionate death to gay men," and deny his most basic sexual nature. When he cannot deny it any longer, he acts on it but this just worsens his internal conflict. Eventually he may snap, and kill as many gay infidels as he can before dying himself.

This is the only narrative of the gay nightclub massacre in Orlando that makes any sense. Several sources, including his ex-wife, are confirming that Omar Mateen was gay and a frequent guest at the gay bar he eventually savaged. His immigrant Afghan parents and community would've pushed on him traditional Muslim models of heteronormativity with a fervor we can only imagine. The resulting self-loathing son was a time bomb with only one logical outcome.

Feminists, however, had a number of bizarre, man-hating, pro-terrorist reactions to the tragedy.

Ignoring the conflict between his gayness and his faith, my forever frisky cuddle-skunk Amanda Marcotte opined at Salon that it was his "toxic masculinity" that drove a gay man to kill gay men. In any other context, the suggestion that the problem with gay men is that they are just too darn masculine would be hilarious. Ironically, Marcotte describes men who challenge her repugnant theory as "whiny dudes," tipping us off to the source of men's masculine posturing: judgmental women who reject men they consider less than masculine. Like her, for example:

> Every time feminists talk about toxic masculinity, there is a chorus of whiny dudes who will immediately assume — or pretend to assume — that feminists are condemning *all* masculinity, even though the modifier "toxic" inherently suggests that there are forms of masculinity that are not toxic.

While Marcotte and other feminists would choke on the phrase "radical Islam" because she would see "radical" as an demeaning intensifier rather than a qualifier, she nevertheless defends the demeaning construction "toxic masculinity" as if men should have no feelings about her savaging of men – and yet again she seeks to shame men with the very thing she despises.

Like all gaslighting feminists, my poof-baby Marcotte loves to create the men she would destroy. "Toxic masculinity," if it exists, would end tomorrow if women more desirable than Marcotte started rejecting and discouraging masculinity in men – men are slavishly in tune to women's perceptions of maleness and would quickly adjust to softer, less aggressive lifestyles if the sexual marketplace demanded them.

Furthermore, Marcotte would have us believe that nothing would stop an Islamic terrorist faster than a feminist wagging her finger at the men protecting her sorry self. Sort of like Hillary stopped Bill from philandering, perhaps?

At least as bizarre as Marcotte was the response of Mariella Mosthof, who used her female privilege to warn people like me not to write about Orlando at all:

> If you are a cisgender, heterosexual, white person, please do not write about the largest mass shooting in American history, which took place this Sunday at a gay club called Pulse in Orlando during the venue's Latino night.

After brutally rejecting the perspective of an entire class of people, this kooky lesbian goes on to explain why rejecting people (like she just did) is a *bad* thing:

> The worst part of an event like this for someone like me is that it "justifies" my mother's rejection of me. She was fearful that something very much like this would happen to me if I chose to live queerly, and her response

> was to try and crush it out of me in any way she could. When she couldn't accomplish that, she simply withdrew from me to mitigate her own risk of loss and suffering as a parent. Of course, that only drove me to seek out my chosen queer family with even greater urgency.

I can only respect the true spirit of her words by telling her, respectfully, to fuck off and die: I am not your slave, and I will never respect you nor any other feminist position associated with you ever again.

The nerve of that entitled twit is astonishing and indeed, inspiring – she knows how destructive rejection is, she has felt it herself, and yet she flings it about with a cavalier disregard worthy of a sow flinging slop.

Perhaps I shouldn't be so harsh – the incredible level of domestic violence in lesbian relationships like hers (up to 45%) is answer enough.

The primary identity killed in the Orlando massacre was not feminist twerps – it was MEN – 43 of the 49 victims by my count. Men like Cory Connell, a straight, cisgender, white boy whose masculinity was so toxic he saved his girlfriend's life at the cost of his own. Cory was 21 years old.

It is the voices of men we should be listening to, not the voices of man-hating feminists dancing their jig of sorrow.

Janet Bloomfield Speech at ICMI16 London

AVfM Video Source · 30 July 2016 · Archived copy · Original

How Feminism Infantilizes Women

Paul Elam

Yes, we cry

Tim Patten · 30 July 2016 · Archived copy · Original

Many Americans celebrated the June 9, 2016 report concluding that Hillary Clinton would be the first female nominee for the most powerful office on Earth. Meanwhile, the National Organization for Women, having declared satisfaction with the level of equality in America, has focused attentions on a "love your body" campaign. These and other developments would seem to indicate that the long-running and frequently hyperbolic "debate" on gender and relations between the sexes has evolved into something more thoughtful and constructive.

Unfortunately, not everyone has gotten the message. Academic feminists, for instance, continue to press for adoption of Men's and Masculinity Studies programs on college campuses. This curriculum maintains, among other things, that a social framework where boys are told, "Don't cry, son," as well as overexposure to hyper-masculinized representations of heroic stoicism, has caused males to suppress their emotions, leaving most of us expressively "underdeveloped." As a result, we are often confronted by frustrated women who ask, "Can't you just share your feelings?" Others take a more assertive tack–"Show some emotion!" they say. If we don't cry, it means there is something wrong with us.

Are Men Dispassionate?

My first pet, Princess, was a beagle who taught me a lot about love and loyalty. When I was eight-years old, she went mad, as some dogs do, and bit my best friend, Tommy Mitchell. Consequently, the first love of my life had to be put down. At dusk on a rainy day, my dad led me into the Wisconsin woods, where he did the deed with a .22-caliber pistol. A shot rang out against the dampened tree limbs. Princess's head slumped back and she collapsed. Suddenly, she lay very still. I looked away, stunned. I sniffled, and then cried deeply.

"Boys don't cry. It's a dog," my father muttered.

I sat in the car while Dad buried Princess. I cried and hugged myself tightly, trying to will things back to the way they were only a day before. I went home and watched a movie, featuring rugged John Wayne, on TV.

I have never forgotten that evening when Princess left us. But there have also been other moments and experiences through the years, some good and some bad, that have remained with me, even as I enjoy my retirement from the work force. I have been passionate and emotional about many things throughout my life, but I'm sure the same could be said about others. Contrary to what we men are told, almost all of us have cried and experienced deep and powerful feelings.

Underneath Our Sleeves

And yet, many believe otherwise, largely because we do not wear our emotions on our sleeves. No small number of us prefer to cry in private or, perhaps out of embarrassment, we shed tears more quietly than women do. Societal expectations have likely played a role, but so, too, has our past. Researchers who have evaluated the differences from an evolutionary perspective have concluded that our ancient male ancestors needed to suppress sentiment when they were protecting the village, killing enemies, or hunting for food; over time it was natural for us to keep doing so. As designated protectors, we often mute expressiveness in an effort to better assess circumstances in case we need to leap into action.

Many females, in contrast, are sensitive and quick to show their feelings, imploring us to comfort them and assuage their anxieties in return. We are expected to attend to their emotional needs and grievances, many of which seem endless. Such a dynamic makes it difficult for female partners who might naturally assume the same holds true when things are reversed. But that is not the case: men and women are different and deal with emotions and circumstances in differing ways. Our reactions are typically not like theirs; in many cases, we do not seek their emotional support.

In fact, when we experience fear, it often stirs up empathy so deep that we feel compelled to run to the rescue and

save lives. This heroic response seems to come naturally, an instinct at least some of us are born with. Most people, male or female, would probably jump out of their skin if confronted by someone in immediate and grave danger. But men often become extraordinary heroes at such moments. In the aftermath of a house fire or similar tragedy, it is not all that odd to hear a man say, “I saw women stand around crying in hysterics while valuable minutes were slipping away. Another guy and I ran in and did what we had to help those who were in trouble.”

Flawed, or Simply Different?

In family and more relaxed settings, it’s not difficult to see men and women communicating and emoting at different levels, vibrations and methods. In fact, it has become something of a cliché: men complain that their spouses talk too much, while women complain that their husbands only grunt. But this does not necessarily indicate a failing: more often than not, it stems from physiological differences. Scientists who have studied brain function have determined, for example, that nerve signals can follow alternate neuropathways in men and women. By analyzing brain scans, researchers have concluded that the two sexes process feelings by way of different behaviors and patterns, and at dissimilar times and circumstances.

Even then, associating the divergence with obvious physical differences may not tell the whole story. There are those who believe that transsexual and gender-fluid individuals can have much in common with individuals of the opposite sex, or the gender of those they closely identify with. Regardless, an assessment of the binary male brain points to a results-oriented focus, geared towards action and problem-solving. We seek to crack puzzles, ponder universal meanings and explore new horizons. When faced with danger, our minds move into overdrive in a quest for answers and actions to take.

The female brain, in contrast, seems to work in a more process-oriented way. Most are quick to connect, sharing emotions and explaining behavior, delving into various illuminations after networking with others. Girls and women favor social interaction and arrangements where people can come together, either in person or indirectly by telephone, text or email, to communicate and address whatever issues may be at hand. To solve problems, they will often seek to assemble task forces to share ideas, see how others feel, and reach a consensus that takes a great many perspectives into account.

Arguably, the differences between the two sexes can be summed up by an old joke: “When a couple are in a foreign city and get lost, the man looks at the map, while the woman askes someone for directions.”

More than Physiology

Still, while an understanding of gender-based factors is helpful in grasping the differences, physiology isn’t the only factor that influences the way women and men see, evaluate and connect with the world. Career choices, job requirements and other pressures can also influence how individual minds and emotional mechanisms work. Needless to say, understanding this fact can provide useful clues about how best to communicate and work with someone we may care about deeply.

Among those whose careers require them to process emotional imagery and interact with others on a regular basis are health care workers, teachers, social workers, therapists, and counselors. In contrast, those who fall into the problem-solving camp, which can include both men and women who are task-oriented and focused on results and solutions, are manual laborers, electricians, technical workers, engineers and those in jobs that involve high physical risk.

Sometimes, Words Say it All

Whether or not an individual fits with the above, there are other ways of assessing where they might fall on the process-action-oriented scale. Simple as it sounds, this includes listening to what they say and how they describe the everyday realities of home, work and life, as illustrated in the table of examples below:

PROCESS-ORIENTED

> *I saw your mother and she didn't say "hi"?*
>
> *How are you feeling?*
>
> *Do you still love me?*
>
> *Did you do that to intentionally hurt me?*
>
> *I saw Carol and Dave today.*
>
> *Why didn't you call me back?*
>
> *How was your day?*
>
> *I love you more every day.*

RESULTS/ACTION-ORIENTED

> *Did you make any progress at work today?*
>
> *Are the deadlines close?*
>
> *Did you solve anything today?*
>
> *I'm trying to repair my credit–any ideas?*
>
> *What are you trying to work out?*
>
> *Is it more complicated than you expected?*
>
> *After finishing the project, let's party.*
>
> *Did you hear we found water on Mars?*

Conclusion

The fact that individuals may fall into one camp or another, whether driven by physiology or other factors, means we must not bow down to broad-brush stereotypes, promoted largely by feminist advocates of women's, gender and masculinities studies curricula, that men, masculinity and gender are social constructs. Such programs are mere propaganda, designed to promote a political agenda and nothing more. Rather than accepting their unscientific assertions that men need to be changed, we should be working to improve how all of us–men and women–exchange ideas and communicate with one another.

For those of us who find themselves in relationships and settings were others don't respect and understand our differences, and can't stop labeling men as having stunted emotional maturity, the answer is simple: separate ourselves from these toxic individuals. Instead, choose an extraordinary escape hatch from women's and society's misunderstandings–the men of MGTOW. Once you reach out and communicate with our genuine masculine souls, you'll find friends forever.

There is no doubt that men are resourceful and embody the profound passions that have helped to build the greatest civilization on Earth. In the exciting world that we see ahead, things can only get better.

Erin Pizzey legal defense fundraiser

Paul Elam · 1 August 2016 · Archived copy · Original

As promised, the fundraiser has begun. Please help us reach and exceed our goal in this very vital matter. PE

http://fundanything.com/en/campaigns/whiteribbon-org-legal-defense-campaign

The irrefutable proof is in: DV is not gendered (except when it is, which is most of the time)

David King · 2 August 2016 · Archived copy · Original

Update August 3rd: Added Corrine's latest article which was initially behind a pay wall but is now not.

The subject of DV seems to be heating up in Australia of late, particularly in the *RendezView* section of the Australian Daily Telegraph:

- June 22, 2016: Why you should never give a cent to White Ribbon by Nina Funnell
- June 27, 2016: We stop violence at the source. And the source is men by Libby Davies, CEO of White Ribbon Australia (in response to Funnell)
- July 21, 2016: 'Hysterical feminism' isn't helping our fight against domestic violence by Corrine Barraclough
- July 26, 2016: Domestic violence: don't put up with disrespect [from men] by Lauren Novak
- July 28, 2016: Stop the man bashing. It's time to fight back against feminism by Corrine Barraclough
- August 2, 2016: The irrefutable facts of domestic violence in Australia by Jane Gilmore
- **(New)** August 2, 2016: Feminism or victimism? Bashing men is not the answer
  by Corrine Barraclough

… with promises of more to come.

I posted a comment to Jane Gilmore's article, which may serve as a combination summary and critique. This is a slightly augmented version of that comment.

Feminist journalist Jane Gilmore's article is really quite artfully written: it gives the impression of balance and acknowledgement of male DV victims while driving the focus back to female victims using "irrefutable" data.

Well, let's see about that.

There are several problems with the thesis of Gilmore's piece.

First, provocation is an excuse that works both ways. If women can excuse their violence in terms of the man's provocations (abusive or otherwise), then so can men. That gets us nowhere.

Second, Gilmore plays down the significance of psychological abuse. I experienced a great deal of bullying as a kid and as a teen. A little of it was physical, but by far the majority of it was verbal — and girls did it just as much as the boys. I'm here to tell you that psychological abuse can be utterly devastating.

It's not good enough, in fact, it's inexcusable to say that emotional and psychological abuse "can be terribly damaging on its own" and then dismiss that damage by saying that the combination with physical violence is "exponentially worse". That's straight out of intersectional feminism: those who suffer the confluence (or intersection) of different types of abuse (or oppression) have it worse than those who experience only one form of abuse or oppression, creating a hierarchy of oppression.

Third, there is an implicit argument that infrequent events (eg unprovoked violence by a wife toward her husband) deserve less attention. Taken to its logical conclusion and given that DV is still rare in absolute terms (12-month prevalence < 2% for both sexes [ABS PSS 2012 Table 3], which is still more common than it should be), no DV would be tackled at all. It is a contradiction, therefore, to say that one rare event should be addressed while an even rarer event should not on the grounds of how rare it is. It begs the question of where the empathy threshold lies, and why.

Fourth, anybody who objectively researches the subject (ie without ideological presuppositions) will discover that there are no DV services for men [in Australia] that don't assume that the man is in some way responsible for the violence he experiences.

Part of the reason for that is that the presumption of male guilt is codified into [Australian] government guidelines which providers are then coerced into adopting if they want to continue to get government funding. Look at *Family Violence Risk Assessment and Risk Management Framework* published by VIC state government. Page 40 says:

> The research evidence and experience of family violence professionals demonstrate that relatively few men in heterosexual relationships are solely victims of intimate partner violence.
>
> As discussed on page 41, men are much more likely than their female partners to be using a number of repeated, patterned forms of violence to dominate and control over time.
>
> A man who is the principal (or sole) user of family violence can present as a victim or the victim of the violence.

Page 41 continues:

> Men who admit to using violence often try to justify or minimise their violence, or to blame their partner—perhaps for 'provoking' an attack or giving him 'no way out'. They might refer to their partner as being over- sensitive, irrational, hysterical, a danger to themselves, or even mentally ill when trying to minimise their own behaviour to others. These characterisations of women can be reinforced by social norms that do not support equitable relations between women and men.
>
> For these reasons, in all circumstances where a man is initially assessed as or claiming to be a victim of family violence in the context of a heterosexual relationship, you should refer him to a men's family violence service for comprehensive assessment or to the Victims of Crime Helpline. His female (ex)partner must always be referred to a women's family violence service for assessment, irrespective of whether she is thought to be the victim or aggressor.

If women lash out less frequently than men, then it may be because they have services they can go to before things get so bad that they can't contain their frustration any longer. If men have no equivalent services that won't treat them as presumptive criminals, then it should come as no surprise that they lash out when they can bear it no longer.

It should come as no surprise that men find it difficult to ask for help if they are presumed to be batterers without self-awareness, or else trying to head off at the pass complaints about their own violence.

Articles like Gilmore's reinforce the perception that DV is gendered, which reinforces and encourages governments and providers alike to adopt the gendered approach — and, just as DV is generational, the cycle perpetuates until it becomes a cultural axiom or assumption that DV is gendered. Oops, we're already there.

Fifth, crime data reflect complaints, not the true incidence of DV. If men aren't believed — or worse, if they fear that *they'll* be arrested rather than their batterer — they won't come forward to the police and so the violence they suffer goes unrecorded. Gilmore even acknowledges this!

To say that homicide data are the only reliable indicator is absurd. DV is still DV even when nobody dies; homicide represents only the most extreme end of DV. It is also disingenuous, because nobody is suggesting that only DV that results in homicide is worthy of attention.

That's why survey data are so important. Yes, they're samples of the population, but not even court data actually purport to report 100% of actual crime committed. Court data may be a larger sample, but they are still a sample

nevertheless.

Two examples of relevant surveys include the Australian Bureau of Statistics' Personal Safety Survey which is quoted in 1-in-3's infographic and UK Home Office Report 191 (which is based on the British Crime Survey) page 18 of which reports, "Of the BCS sample that were, or had been married, 18% of women and 13% of men said they had been assaulted by a current or ex-spouse at some time"

Since gay marriage wasn't legalised in the UK until 2013 and these data relate to 1996, it can be said with certainty that the 13% of men were assaulted by women; therefore, of those married respondents who reported some experience of DV, 42% were men. Between them, the rate of male victimisation appears to be somewhere in the vicinity of 2 in 5 and 2 in 6 (of all DV victims).

Finally, nobody's including suicide (especially by men, despite suicide rates being much higher in men) in their analysis because there's no consistent way to develop data on the causes of suicides, and the victims aren't talking.

Men, lacking any form of public support, are left to grin and bear it. To man up. When they can no longer tolerate their suffering, they end up in either the DV perpetrator or suicide statistics.

The whole industry is rotten to the core and desperately needs a shake up. The saddest thing is that, as ingrained as the sexism exhibited in Gilmore's article is, reform wouldn't be all that difficult to achieve. All that'd be required is for government agencies to mandate non-gendered policies of themselves and make funding conditional on the provision of services **and publicity thereof** for men.

Professors in Love – TFF Episode 37

AVfM Video Source · 4 August 2016 · Archived copy · Original

In Episode 37 Professor Fiamengo discusses vilification of male professors who become romantically involved with a female student.

StudioBrule

Women: misogyny 2.0 is heading straight at you

Paul Elam · 4 August 2016 · Archived copy · Original

In the most recent fit of moral panic over unruly men, the Daily Mail's Cindy Tran reports that an Australia based private Facebook group, *Bloke's Advice*, some 200,000 members strong, is a white hot cauldron of hatred of women.

Armed with a collection of screen shots and bushels of righteous indignation, Tran both reports on and makes personal commentary about what she calls sickening, extreme, misogynistic, degrading and vile displays of advocacy for rape, revenge porn and domestic violence.

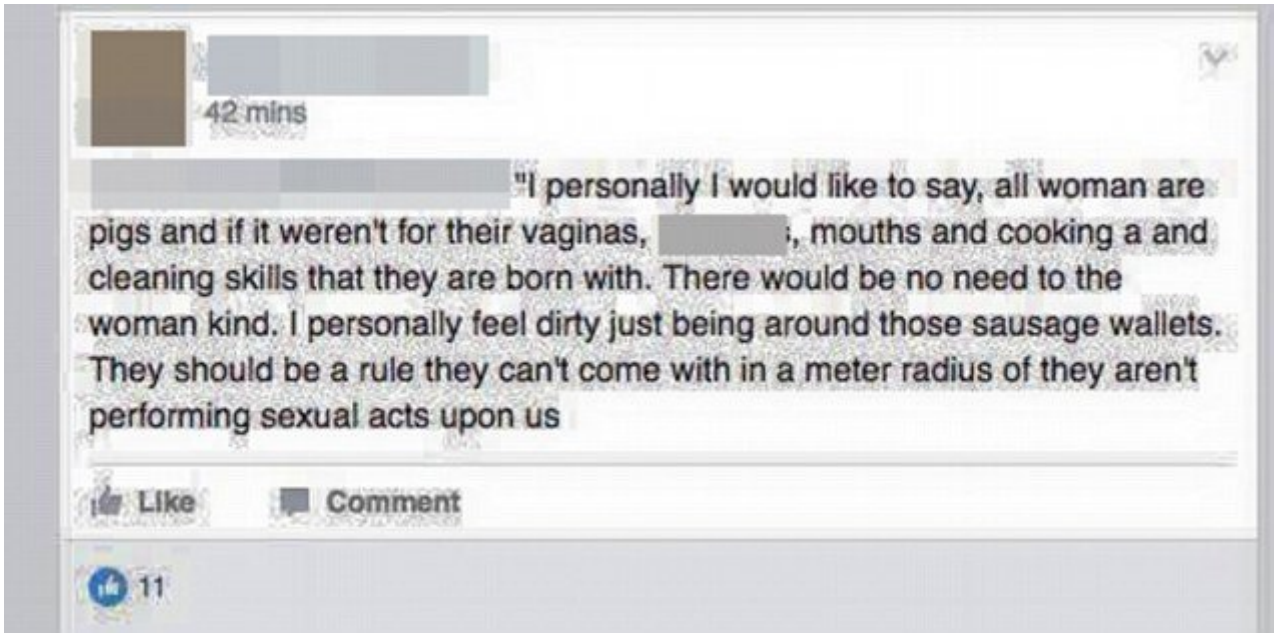

After draining herself of adjectives to describe how awful the group of blokes really is, she mentions another Facebook page, Red Hearts Campaign, another one of Australia's seemingly endless stream of women only advocacy groups.

Red Hearts Campaign, possibly an aspiring version of the very lucrative White Ribbon Campaign, infiltrated Blokes Advice and launched a name and shame campaign on the members, ultimately getting the group shut down.

I am sure that will do a lot of good. None of those guys will ever be able to talk on the internet again, unless it is some place like socfreespeech.com, which won't be closed down due to lack of spine in the management.

At any rate. I read the complete article by Tran, which took all of four minutes because I am a slow reader. After doing so, it leaves me with two things I need to say.

One, yeah, there is some rank shit there. Definitely not the kind of conversations you would have in the presence of polite company.

My uncles favourite saying was "if trees had c[redacted] you'd never speak to women" and I can see why. Your all [redacted] in the head.
Like · 4 minutes ago

I'm defending the page...
Like · 3 minutes ago

Ironic [redacted] is referring to a SAFE space; a SAFE space where men can talk about their dangerous, anti-social, sexist, disgusting agendas.
Unlike · 1 · 3 minutes ago

Exactly. It's what men do! We talk [redacted] And it's not a "safe" space. We just don't wanna hear people whinging about what we talk about.
Like · 1 minute ago

That is about all the indignation I can muster for this group and the men in it, which brings me to the second thing I have to say about it, to Cindy Tran, to Red Hearts Campaign and to the dozens of hand-wringing commenters who flooded in to crow in disgust about Bloke's Advice.

NewsGirl1, London, 1 week ago

This makes me feel sick. I was out last night at a hen party and was not drinking. I literally had a guy grab my neck and pull me towards him in an aggressive manner and moan at me cos I wasn't being "cooperative" and having a dance with him. Yuck!!

Click to rate 2474 136

Soundofthunderracer, London, United Kingdom, 1 week ago

Sadly, it is a result of the lack of proper parenting. I was brought up by my grandparents who taught me respect for women, my elders, the police etc.....

Click to rate 2001 74

UKTK, Reading, United Kingdom, 1 week ago

I wonder if these men think the same about their Mothers, Sisters, Grandmothers etc. I'm confused over how a man can hate a woman just for being a woman!

Click to rate 2187 53

So I ask, to the lot of outraged idiots, what did you expect?

I mean, seriously. What on earth did you ever expect?

50 years of non-stop male bashing, demonizing men from cradle to grave, pushing them out of higher education

and the workforce, then calling them underachieving losers, attacking their hobbies and interests, like video gaming, just because you can, smearing them all as potential rapists and treating false rape allegations like a joke, ignoring the gender suicide gap, moving fathers out of the family home like they were defective pieces of furniture and raising two generations of women who look down their noses at men like we were the great unwashed, and you are now what, shocked that there is a growing number of men who don't think much of women?

Well, boo-fucking-hoo.

Just what is it that Tran is expecting men to do? Get on the outrage wagon? Send themselves to the guilty corner to wear a dunce cap? Seek out the members of Blokes Advice and tell them to quit hating on women and start acting like "real" men?

I have a better idea. How about as men we just shine it on and tell Ms. Pantiesinatwist to quit boring us with her petty first-world bellyaching?

You know, I'll tell you what really is shocking. It is shocking that Tran, The Red Hearts Campaign and anyone else poised on high to clutch pearls and shriek like b-movie damsels, didn't see it coming a long time ago.

Abused, fatherless men end up in a lot worse places than a private Facebook group raging about women. The Facebook group is actually a pretty mild thing compared to what could be happening, like gangs and prison.

I know, that doesn't sit very well with the terminally entitled princesses (and their male sycophants) of our modern media who are perfectly willing to send moles into private groups to find things that offend and scare them. Not that I give a rat's ass what offends and scares women on the big bad internet, anymore.

If it wasn't Bloke's Advice, they would just find something else to wax victim about because that is what they do.

They'd rather tilt at windmills than figure out that if you put a dog in a corner long enough and kick it, it will eventually come out biting. If you disenfranchise and denigrate human beings, strip them of their role models and savage their dignity, they eventually turn mean. You can set your watch by it. Well, unless you are too stupid to tell time. In that case, you can write for the *Daily Mail*.

What is really ironic is that those screeching the loudest about the man threat are generally in the same camp as those who claim to have the solution. It almost always involves the idea that masculinity is defective and that the worship of women, aka feminism, is the answer.

But take a look at the Red Hearts Facebook page. I went through a few of their posts earlier and stopped when they started moaning and pissing about Jessica Valenti quitting Twitter because her poor little feelings meter was spiking.

First of all, good riddance, Jessica. Second, if I were a young man, confused, fatherless, looking for something better in life and I stumbled on the Red Hearts Campaign page, I'd head to the nearest revenge porn site on the double and post away, figuring my odds would be better.

That is the sad result when all young men have left to them is to either bow and scrape in self-deprication, or find refuge in hostile resistance to the same. The former is the most common choice. The latter is infinitely healthier.

And yes, if it sounds like I am saying it is better for men's mental health to tell women to bugger off than it is to condemn men for misogyny, then you are reading me right.

That is why, even though I don't agree with what I saw posted from Blokes Advice, that I don't have any sneering condescension or lofty judgements to make.

Call me crazy, but if your society is producing groups of men that hate women numbering in the hundreds of thousands, you might want to take a much more nuanced and sophisticated look at why that is happening than standing on some simpleton notion like "men is bad."

This is just one more pitiful saga that serves as a telling example of how misogynists are made: not from having

power and privilege, but from having those very things lorded over them in a social climate that deems mistreatment of men perfectly acceptable.

Feminists are now reaping what they have sown, and true to their interminably stupid style, they are blaming the crop they planted for springing leaves and bearing fruit. As they powerlessly wail into the increasingly expansive intellectual vacuum of the mainstream audience, it will do them little good.

The only slight bit of discomfort that I have about the growing backlash is that it will be visited on quite a few women who don't deserve it. Collateral damage isn't just a bitch, it is also caused by them.

One can only hope that decent women take it as reason to stand against the true source of the problem, instead of lining up for tickets to the feminist Whine Festival.

Feminists are going to be forced to lay in the bed they made. They may be able to close down a Facebook group, but they can't do a thing about the fact that the backlash is here.

Of course, being so painfully stupid, feminists will try to pin the rising tide of true misogyny on the Men's Human Rights Movement. They are too dense and too stubborn to know that we have always been the potential solution.

They probably won't even catch on to the reality of it after this stuff moves offline and into their day to day lives in the real world. Not even as it causes a real lack of safety vs the penny ante version of that now contained to the internet.

As for me, it could not be easier to say how little I care.

Masculinity deconstructed, liberated and unchained

Tim Patten · 4 August 2016 · Archived copy · Original

A recent episode of HBO's Real Time with Bill Maher featured an interview with Rebecca Traister, feminist and author of *All the Single Ladies*, who sang praises for the book's themes of the rise of independent women and gender equality. Among other things, she noted that more than 50 million unmarried women are now working, escaping male oppression. That total has been rising fast, with females now representing about half of the U.S. labor force. Indeed, the progress seen so far has inspired the National Organization for Women (NOW) to lessen its emphasis on workplace equality and focus instead on helping females to "appreciate their bodies."

One fact that Ms. Traister failed to mention, however, was that this evolving landscape has also liberated us men from the deeply ingrained and longstanding belief that women should have unfettered access to our wallets, resources, capabilities, and vitality. While she and others with a narrow-minded lens focus almost exclusively on how women are benefitting from gender equality, we men have been liberated, empowered and enabled to express our masculinity more freely and become unshackled from traditional marital penitentiaries and financial oppression.

Masculinity Unchained

For the first time in our history, perhaps, a large and growing number of us men can pull our shoulders back, thrust chests out, stand tall and inhale deep, satisfying breaths of fresh air. We are free from the never-ending harangues imploring us to "Be a man!" "Get a better job!" "Grow up!" and "Man up!" Seemingly overnight, masculinity has been deconstructed from the patriarchal ideal that men have one role and nothing else. We are no longer just protectors and providers. We can transgress arbitrary constraints and pursue unconstrained endeavors, such as being our genuine selves.

In sum, men can finally move beyond archaic and outdated notions that our role in society is to endure years of hard labor to support and ensure the survival of others. We no longer need to adhere to the socially-constructed stereotype of masculinity; we are free to define it for ourselves and celebrate it in any way we choose. "Being a man" no longer means we must act in uncomfortable or unfamiliar ways or engage in behavior that is at odds with the essence of our gender identity. It means we can be what we want or were meant to be.

Prophecies of Japan's Herbivore Men and MGTOW

Over 50 million of us who are single have the option of reclaiming our virility, which has been subsumed by a long history of matriarchal oppression and the claustrophobic bondage of familial burdens. Fortunately, the path forward has already been illuminated by the social prophets of Japan's Herbivore Men and the global movement, Men Going their Own Way (MGTOW), who long ago prophesied immense changes in the relationship between the sexes. Their prescience has helped forge a new masculinity and given rise to myriad choices for men regarding their sexual relationships.

In the modern, post-patriarchal age, men are no longer obligated to be the family wage earner; we can be free of a life of labor that is not of our own choosing. We no longer have to put others' needs ahead of all else, where we must work long and grueling hours with little opportunity to spend time with those, such as our children, who we are supporting. Manhood is now being defined as we see it, not as others do. Our manly dreams, aspirations and personal goals no longer come last. With both sexes having equal opportunity, acquiescence to an obsolete social framework is no longer men's only option.

Houses of Detention

I rued the day my male friends decided to wed. After they had married, things changed almost immediately. Suddenly, they had no time for the passionate pursuits, entertainment, and hobbies they had enjoyed with others and me when they were single. They were pushed into household-ish activities like shopping with the wife. Before

long, the spouse would control every moment of his day, occupying his time and attention with doing and fixing things for her, their family and their home. Over time, marriage sucked the life and soul out of my male friends.

In fact, legally tying the knot has often walled men into a kind of prison, where wives are the wardens who supervise all relationships, appointments, activities, gatherings, and goings-on. In the past, men have, more often than not, grudgingly gone along–humbled, contained, subdued and restricted by the domestic goddess. Over time, this fostered widespread emasculation, leaving many males embarrassed and sometimes even relishing a wife escape to the endless hours of drudgery at work they were forced to endure.

Sadly, even these efforts have been deemed not enough. Many wives have lofty and usually costly expectations about what they want or need. They press husbands to work harder, by putting in extra time or getting a second or third job, to ensure they can satisfy their biological destiny of being a mother. If men complain about their treatment or the unfairness of it all, they are punished by a lifetime of bickering and drama. “Happy wife, happy life” has become their motto of survival.

Freedom of Choice

Thankfully, feminism’s goal of gender equality has accelerated a long-overdue revolution that they probably did not anticipate. We men now have the option of jettisoning nightmarish and one-sided relationships for meaningful, self-actualized lives of self-determination and happiness. We can choose to be single, with or without children. If we decide to start a family with someone we love, we can first ascertain that partners are willing and able to pay their fair share. If we marry, we can ensure that prenuptial agreements are in place, protecting what we have if or when she decides to call it quits.

We can finally free ourselves of the shackles of marital suppression, ending the backbreaking burden of being responsible for others until the day we die from overwork or exhaustion. It is now up to us whether we choose to be in a relationship or the single life, which in its modern incarnation has become quite amazing. We are re-engineering masculinity in our own image and for ourselves. Women can no longer objectify us and seek to capitalize on our status, career, and financial or other resources.

Closing the Pay Gap

Gloria Steinman once said, “*We believe that men and women should have equal rights.*” The radical lesbian feminist leaders of the late-1970s women’s movement, in declaring a war on men, stated, “*Women want everything that men have.*” Nowadays, females do, in fact, have access to a broad and diverse range of jobs and vocations, with little holding them back. If they keep pushing themselves to the limit–as they have long pressured us to do–they can achieve a level of independence that they might once have only imagined.

By the same token, the advances they have made–and will likely continue to make–mean that the bar is being raised ever higher in regards to the contributions they must make to provide for themselves and their families. Ironically, we can help them go one step further. We can use what we learned from our role as obligatory breadwinners and implore them to “Get a better paying job!” and “Woman up!” We have the expertise and awareness of what it takes; in fact, no one understands this idea better than we do.

Indeed, we can help women by pressuring them in the way they pushed us: “Suck it up! Do what men have done for millennia! Close the pay gap by choosing extremely high paying occupations.” We should stand behind their desire for equality and encourage them to take good-paying jobs as roofers, street-sweepers, power-line installers, and refuse workers. We should support their efforts to become pilots, engineers, mechanics and deep-sea fishermen (or fisherwomen). We should discourage them from working in childcare, social work, administrative and food services, and other traditionally low-paying careers.

If women are as loyal to their families as they always insisted we be, they will undoubtedly seek out and consider occupations that pay high wages but demand substantial effort and involve a great deal of risk. As they expected of us, they shouldn’t hesitate to do whatever is necessary to bring home the bacon. They should be reassured that being

under pressure, feeling constantly tired and frustrated, and relegating their individual needs and wants to the background is necessary in an equal opportunity world.

By then, women will truly understand what it means to be the breadwinner.

The Coriolis Effect: a book review

Paul Elam · 7 August 2016 · Archived copy · Original

JT has published some very well received articles on men and masculinity for this website. For those who have not read them, I invite you to enjoy them now at the links below. PE

On Masculinity

How to Ignore Sexual Assault

Mansplaining

Orlando: Facing West From California's Shores

Joy of Masculinity

Take Back the Light

The Coriolis Effect, by JT, will sweep you through its 310 pages with the force of a nor'easter howling through the concrete canyons of New York City. That in itself is an impressive accomplishment given the complexity of the story. It's a crime novel that includes all the crucial elements – sinister characters, betrayal, avarice, gruesome, exquisitely explicit violence and in the end a justice of sorts.

The heart of the story, though, the core around which the vortex of carnage and criminality swirl, is the infinitely more labyrinthine connection between a father and son stranded at the edge of estrangement. JT paints this world of missed opportunities, of grief and the brutal weight of silence, with deftness and courage. And he does so with the understanding that only a man can possess.

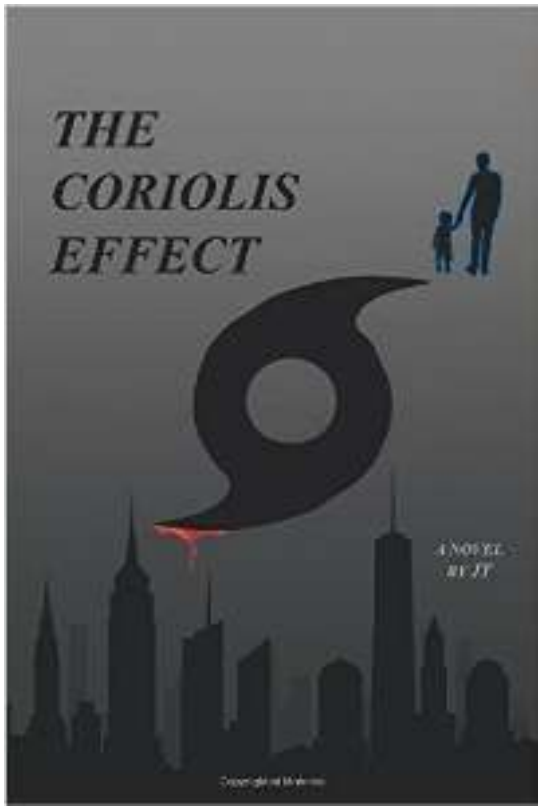

Available in Paperback and Kindle

Even more to his credit, the author injects, sometimes forcefully, an unflinching examination of what most great novelists will never touch: feminism's corrosive effect on men and masculinity.

For some, this may feel awkward at times. Those uninitiated in the politics of gender might even conclude that an agenda has been forced into the narrative, like a Shakespearian soliloquy laced with passages about global warming.

The fault for that, if there is one to be found, lies with the reader and the culture that shaped him, not with the novelist. For in the end, this is a story about masculinity as much or more than anything else. It is about a pursuit of manhood that can be as elusive as a father's approval or a son's forgiveness.

JT simply puts to page that which dwells in the minds and hearts of all men, fathers and sons, and what most of them dare not say aloud. Even to themselves. It is not that these things are forced on the reader. The author instead puts readers in front of a mirror that reflects everything, even the shadows of their unspoken fears.

From the first few pages, *The Coriolis Effect* will draw you into a crime story that stands on its own merits against the backdrop of an approaching storm. But soon, like its namesake, the world will shift around you as you stand in place. The storm and the crime will be revealed for what they are: metaphors in the inner world of men and their fathers.

On a personal note, I have waited for years for this novel to be written. Perhaps I have waited for my whole life. I am pleased to say it was worth the wait. And I dare say, worth the weight.

If you have been frustrated reading otherwise good novels that are stained with ideas you left behind for a better way of thinking, reading *The Coriolis Effect* will make you feel right at home.

Buzzfeed's 50 shards of feminism

August Løvenskiolds · 7 August 2016 · Archived copy · Original

What makes one a feminist, or proves the depths of one's commitment to feminism? Let's take a look.

Does one's knowledge of feminism make one a feminist? I know several anti-feminists like Karen Straughan and Janet Bloomfield who are anti-feminist in large part because of their deep understanding of feminism. Even a neutral non-feminist might have a lot of information about feminism and not adhere to that philosophy, just as one can cite scripture and not be Christian.

So how about one's feelings of sympathy for and about women – do feelings make one a feminist? Again, the answer is no: many traditional gynocentrists care deeply about the welfare of women and reject feminism out of skepticism over feminists' treatment of women as a sort of deficient mini-man who just needs to develop a more manly lifestyle to be as valued as a man is valued.

By what standard of action or belief does one become a feminist? Most feminists point to the dictionary definition of feminism and relentlessly insult and otherwise shame women and men who reject the label "feminist." Yet, many people who say they favor women's legal and social equality still reject the feminist label. One can know a lot about cancer without being afflicted with it, and one can covet immortality without making the connection that cancer cells are immortal.

Feminists almost universally deviate from the dictionary definition to support women-only privileges like protection from genital mutilation, protection from hostile speech, abortion rights for women only, infant surrender rights for women only, child custody defaulting to the mother, women-only safe spaces, and so on. Identification with these non-equality issues is a better marker of feminism than anything other than perhaps self-identification as a feminist.

How Much Of A Feminist Are You? is the title of a recent post on Buzzfeed, a test/listicle survey that purports to test one's knowledge of, and adherence to, feminism and common feminist beliefs. If, of course, feminism had any well-defined beliefs beyond their nebulous dictionary abortion. The Honeybadgers, with help from TL;DR, ripped it here, but they only seemed to cover a few of the 50 questions over the course of their two and a half hour video. Shoe0nHead tackled the test here. Margaret MacLennan engaged the test here, but the sound drops out in parts of her video.

The author of the test makes some mistakes that derail the test from measuring one's level of feminism. Several of the questions push not feminism but rather *paternalism* or *benevolent sexism* – the idea that women are innately weak and need to be guided or pushed into men's roles in ways that men find naturally. Some questions are clearly *classist* rather than dictionary feminist – they either expose the Marxist roots of feminism or, conversely and bizarrely, they emphasize the implicitly privileged nature of feminists, something that is apostasy to core feminist values. Some of the questions appeal to *virtue-signaling*, a public relations ploy in response to social pressure to appear noble or chivalrous or feministic, rather than address a feminist principle or goal. A virtue signal item is not a test *of* feminism so much as it is a fly-by advert and apology *for* feminism.

Let's go through all 50 of the questions to evaluate them regarding their accuracy in delineating the extent of one's feminism. And, of course, have a spot of fun along the way. In the end, I will also suggest some further questions that would have improved the accuracy of the test.

1. *I would be willing to give up some of my salary if I had to so that equal pay in my workplace could be a reality.* This question addresses classism and virtue signaling but not feminism – generally, it is employers who set salaries, not employees. One could be a feminist and still not wish to subsidize slacker employees, particularly if one thought the underpaid men were the ones slacking.

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2. *I believe that men and women should be equal.* Sort of the dictionary feminist ideal, I suppose, but one can

recognize fundamental differences in the sexes and still favor, say, the dictionary feminist goal of legal gender equality. In this way, the question gives a false negative to bona fide feminists and a false positive to non-feminists who support gender equality despite feminism.

3. *I can't help but be bothered when a song includes misogynistic lyrics, even when I otherwise like the song.* This question would give a false positive (count as feminist) to traditional gynocentrists who use benevolent sexism to want to protect delicate women from harsh lyrics. It would give a false negative to intersectional feminists who tolerate misogyny from minority-produced music as a rejection of, say, haughty white women with higher privilege.

4. *I know who Bell Hooks is.* I know enough to know that intersectional radical feminist "bell hooks" spells her name without capital letters, so this question gives me a false positive as being feminist when I am not. One can pick criminals out of a mug book without supporting their crime sprees. A feminist, like the author of this test, would get a false negative for failure to get hooks' name right.

5. *I can define intersectional feminism.* Anyone can define intersectional feminism as "butterflies and rainbows." Whether this is an *accurate* definition shared by feminists is another matter.

6. *I don't use the phrase "hey guys" when referring to a group of people that includes men and women.* In the South, "hey ya'll" is common and "hey guys" is comparatively rare. This does not mean that the South is festooned with feminists.

7. *I have taken a women's and/or gender studies class.* This question screams that feminists are a privileged class fortunate enough to study dilettante courses in college. Many people who take these classes become so disillusioned with feminism they swear off of it forever (false positive). Self-radicalized feminists are also eliminated by this question (false negatives).

8. *I think it's important to encourage girls to pursue science and math as a career.* My God, how paternalistic can one get? Yes, the test implies women are so pathetic we must help them along in life in ways that are unnecessary for boys, and this misogynistic opinion of women is a test of one's feminism?

9. *Women should be allowed to apply for a job if they fulfill 60% of the job requirements.* More gynocentrism and paternalism – and since when are women forbidden from applying for any job they fancy, regardless of their level of qualifications? Applying for a job and getting a job are different things. Jeez.

10. *I think we should change women's bathroom symbols to not include traditionally "feminine" clothing (skirts, dresses, etc.).* If women are so fragile that conventional signage makes them wet their dungarees, then, by all means, let's pamper them. With Pampers. Real diapers. Just don't try to pass off this trivialization as a real feminist issue. Wow.

11. *I believe trans people should be able to use whichever bathroom they identify with.* In addition to this question being ableist, there are plenty of feminists around who are TERFs (trans-exclusive radical feminists) who either

don't care or are hostile to any "born male" incursion in women's spaces like restrooms.

12. *I believe it's important to encourage women to negotiate.* Right, because women are fragile and stupid compared to men, and we need to take care of them like the idiots they are. Such benevolent sexism has obvious problems.

13. *I believe Jennifer Lawrence should earn as much as her male costars.* But what if she makes more? One could be feminist, I think, and not want to penalize Lawrence for her career success.

14. *I do not think a movie should be released unless it passes the Bechdel test.* The Bechdel test started as a feminist joke, and one could well be a serious feminist and realize how silly it is: to pass, a movie must have two named female characters who talk about something besides men. Like maybe shoes.

15. *I believe all genders are entitled to the same social and political rights.* Given that both egalitarians and MRAs agree with this, it is hardly a unique marker of feminism. So, lots of false positions. Also, many radical feminists reject equal rights for men or trans folks, so lots of false negatives as well.

16. *I can explain why "78 cents to the dollar" is not a fully accurate description of the gender wage gap.* While intersectional feminists reject that statement of the wage gap for racial reasons, non-feminists reject it because it is a distortion of the reality where life choices and hours worked affect earnings, making those with non-feminist objections count as false positives. Many commonplace feminists know little beyond parroting the basic wage gap line, making them false negatives.

17. *I believe that women who possess certain types of privilege are responsible for advocating for women who don't have their level of privilege.* So much wrong! Making women responsible for *anything* is anathema to the victim narrative of feminism. Treating some women as guardians for entire classes of weaker women is about as paternalistic, racist and classist as one can get. This point of feminist internal conflict is lethal to the item as a meaningful test of one's feminism.

18. *If I had a daughter, I would encourage her to be anything she wanted to be.* Virtue signaling and quite literally paternalistic – *but Dad, I'm 32 now!*. Note that other items on this test encourage caregivers to channel women into traditional male disciplines rather than tolerating women who choose, free from coercion, their paths in life.

19. *I would make it clear to my daughter from an early age that her identity should never be defined by her relationship status.* Finally, an actual feminist statement: stomping on the dreams of women who want marriage and family, and teaching young girls that they should abandon their dreams of family harmony to fuck around all they want on their husbands, and show no hint of loyalty to their commitments. This is as pure a statement of feminism as I can imagine. You go, girl, and kiss your domestic bliss goodbye.

20. *I believe it's important to compliment a woman's intelligence over her looks.* So much idiocy! *Wow – your smarts makes up for your butterface.* Feminists have always been hostile to compliments on the street (catcalling) and at

work (sexual harassment, hostile environment). The social ineptness of this item becomes clear when one remembers that "she has a great personality" is code for a woman who is overweight or otherwise deficient in the looks department. The classist, elitist nature of compliments about one's intelligence is a minefield. So, no, such compliments are not important whether feminist or not.

21. *I believe that a woman has the right to choose what happens to her body.* Badly phrased – a feminist might well feel that a woman *should* have such rights but is denied them because, say, tampons are not free, and government issued (except in New York City). Such a feminist would say instead that "a woman *should have*" such rights, not that she "*has*" them.

22. *In an instance of sexual assault against a female, I am inclined to believe the assaulted person is telling the truth until proven otherwise.* In other words, one must overturn due process of law when the victim is a woman but not a man – another women-only privilege supported by feminists in open defiance of legal gender equality. I would like to think that one can support both gender equality and legal integrity, but perhaps we need the benevolent sexism instead? The gender bias of this item is staggering.

23. *I can explain Marlene Dietrich's influence on women's fashion.* She dressed like a dude. While fashion trivia does influence the lives of billions of women, does this make it a distinct, substantive feminist issue, or does it indicate feminism in someone who knows about Dietrich? Again, knowing historical points is not a reliable indicator of feminism.

24. *I know what a "Bad Feminist" is.* Roxanne Gay's book "Bad Feminist" argued that women who imperfectly follow feminism's edicts on, say, rejecting femininity and family choices can still be worthy feminists. This is in direct contradiction to collectivist feminists like Anita Sarkeesian, who argue that compliance with feminist orthodoxy is critical to feminism's success in destroying patriarchy and then, civilization. Very few feminists are aware of the nuances of these issues but would falsely check this item "yes" out of their ignorance.

25. *I believe that women should be able to dress however they want without it dictating how they are treated by society.* Another woman-only privilege claimed by feminism that has nothing to do with gender equality – men are judged on their clothing, or lack thereof, all the time by society.

26. *I have never said that a woman "asked for it."* But what if she did actually ask for it? Does recognizing women's agency in making requests mean that one is not a feminist? Wow.

27. *I am offended by catcalling.* Is feminism reducible to one's emotional response to social interactions? There are many non-feminist women who are discomfited by catcalls. On the other hand, uber-feminist writer Jessica Valenti feigned offense at catcalling but now she is discomfited that she has grown so unattractive that she no longer catches men's attention at all. Feigning offense at getting attention might well be a marker for feminist virtue signaling, but that is not the same as actually being a feminist.

28. *I don't think women should get VIP treatment at nightclubs and bars, just for being women.* Finally, a question that takes on benevolent sexism head-on. The problem is that many nominal and even serious feminists have a deeply hypocritical doublethink when it comes to cases where sexism works in their favor.

29. *I think police brutality and its correlation with race is a feminist issue.* While fighting racial discrimination is an excellent virtue-signal, does that make it a marker of feminism? Even the terrorist organization ISIS discourages terror attacks on non-white people because such attacks are bad publicity for Islam and their terror groups. ISIS is not well known for their ties to feminism, although perhaps they should be.

30. *I think we should stop promoting models as the ideal female body type.* While I agree that plus-size models are terrible, unhealthy role models for girls to aspire to, one's taste in female body type is naturally defined by some sort of theoretical model reified by actual living human models. In other words, attacking attractive women for finding employment as attractive women has nothing to do with gender equality. This makes the question nonsensical and not probative.

31. *I think we should stop photoshopping women's bodies in the media.* The thing is, "we" don't photoshop for "the media". The media does that to satisfy their estimation of market demand for their product. A feminist might well think this is a benign practice, and a nonfeminist might find "natural" bodies sexier via their seeming more attainable. Making things sexier, or not, is not exactly a feminist value.

32. *I have never called a woman bossy.* Feminist writer, comic and actress Tina Fey entitled her autobiography *Bossypants.* This illustrates the principle that one may call a woman "bossy" as a figure of ironic speech and still be feminist. A nonfeminist might well avoid the term "bossy: to avoid gratuitous or even job-threatening repercussions from feminist hostiles.

33. *I think companies should offer more child-friendly time and programs to women who are having children.* More special women-only privileges. This is not feminism, but it might well be seen as gynocentric, especially since men are implicitly excluded.

34. *I believe that a woman should be offered the same opportunities for promotion as her male co-workers.* Feminists are well-known for advocating for "affirmative action" and "rigging elections" in ways that discriminate in women's favor over men. This item is a virtue signal that distorts feminism's actual practices when it comes to "equal" job opportunity.

35. *I believe that if a woman wants to pay on a date, her date should let her.* Although no-strings hookups have replaced the buggy whip practice of "dating," as it was known, *n*ote the implicit privilege of this question – women can pay, or not, as they wish. This privilege alone would justify legalizing the wage gap so that men could afford the company of skinflint women.

36. *I believe that women should have easy access to birth control.* More special privileges for women but not for men. That equality idea got flushed faster than a fetus in the toilet. Gynocentrism has taken its place.

37. *I believe that in a relationship the domestic duties should be shared.* Well, I suppose that after a hookup a man should redon his clothing before he departs, but expecting him to toss her clothing into the hamper seems sort of creepy to me. Consent to sex is not consenting to yard work – men should be able to say no to all domestic

duties if they so please.

38. *I think that a couple should have equal responsibility over the aesthetic and cleanliness of their home.* Not really impressed with the grammar of this item – I might have written it as "people in a committed domestic relationship" rather than "couple" – but there is a deeper issue of feminism generally resisting placing any responsibilities on women at all for things like women's personal safety, clothing choices, salary negotiation, career choices, fidelity, tipsy sexual exploits – but now women have to share responsibility for *housework*? I guess that is a start when, and if, feminism decides that women are adult enough to make binding commitments.

39. *I believe that men should be encouraged to be involved and make choices in the wedding planning process.* And prisoners should be allowed to pick their method of execution. Now, feminists have been fighting against marriage since forever, so why not put a stop to marriage by stopping that precursor to marriage known as the wedding? I guess even a feminist girl needs to have "her special day" and purport to get her fiancé to pretend like he is getting a loyal wife instead of a man-hating fraud who is baiting him into child support, asset division, and alimony. For a feminist, the chief benefit of marriage is the divorce.

40. *I believe that men and women have the same emotional strength.* If so, why do we need to guide and encourage women more so than men? Since when has inborn emotional equality been a feminist issue? And what is "emotional strength," anyway? It could be (1) the ability to feel emotions, (2) the willingness to express emotions openly, (3) resistance or resilience to the debilitating effects of strong emotions, (4) suppression and control over one's emotions, or (5-50) something else entirely.

41. *I do not think that it is the responsibility of a man to protect a woman physically.* This is just ludicrous – countless feminists complain how they feel threatened around men and rely on men to protect them in every conceivable or contraceptive way.

42. *I believe that men and women should be equally encouraged to express their emotions.* Those of us who identify as MRAs know that the chief shaming tactic feminists use against our advocacy is that we are whiners – we express our feelings about our human rights openly and without apology. While feminists might SAY they want men to be able to express feelings, it is a trap so they can then flip and blast the men for having feelings and expressing them.

43. *I have never asked a woman why she does not have children.* This is a virtue signal – implying that feminists are never rude nor pry into one's personal business – even when they encourage women to "Shout your abortion" or go on slutwalks. As it happens, "couth" is not a feminist virtue – indeed, they often say "Well-behaved women seldom make history."

44. *I would be equally excited to have a son or a daughter.* More virtue signaling – in 2015 feminists were stung by the story of "Lana", a feminist who supposedly aborted her son because he was a boy. Of course, feminists favor killing their children for all sorts of reasons – just not gender, it seems.

45. *I think American workplace culture is often not structured in a way that is helpful or encouraging to women*

succeeding. Lots of recent stories have suggested that feminism has retarded or ruined the opportunity for women to find experienced male mentors – men have learned that helping women is an open invitation to be charged with sexual harassment or some other imaginary misdeed. Still, special workplace coddling of women is not equality.

46. *I think women have a responsibility to help and encourage other women to pursue their goals.* Virtue signal. Feminism always seeks to strip women of responsibility even to each other. Indeed, feminists trashing each other is one blood sport they seem to relish over all others.

47. *I think women are equally capable to men to be the President of the United States.* Virtue signal. In any case, U.S. Presidents are hardly paragons of virtue or effectiveness.

48. *I believe that women have no responsibility to make a conscious effort always to be friendly and polite.* Given feminists' universal status as Mean Girls even to each other, this is one of the few questions in this test that is right on the money. Of course, feminists always demand that men be accommodating to women's feelings in social situations, creating yet another unequal standard backed by feminism.

49. *I have never criticized a woman for not wearing makeup or wearing too much makeup.* Virtue signaling. Feminists criticize women for their makeup choices all the time – women who care about their appearance are said to suffer from "internalized misogyny" – they even make wildly popular videos of parody feminist makeup.

50. *I believe a woman is a woman if that is what she calls herself, regardless of her physical attributes and makeup.* Virtue signaling. There is a whole branch of feminism known as trans-exclusive radical feminism or TERFs dedicated to the rejection of trans women as women. Those feminists would be shocked to learn that they are not feminists.

After the bare handful of questions in the original test that were even halfway effective at identifying feminists, one might well ask, what questions can one ask about the amorphous mass that is both feminist orthodoxy and practice to do a better job of weeding them out? Here are some of my suggestions based on my experiences with feminists:

- It is okay to pull fire alarms spuriously and make fake sexual harassment claims at gatherings of men's rights activists.
- I believe MRAs should be publicly shamed as whiners who need to man up.
- I believe MRAs should become feminist allies instead of advocating for men.
- I believe in "patriarchy theory" – the idea that men as a class oppress women as a class throughout history.
- I believe it is acceptable to say "kill all men" because that is just ironic humor but saying "kill all women" would

be horrible misogyny.

- I believe a woman hitting a man is not a big issue because men are stronger than women, whereas a man hitting back in self-defense is misogyny.
- I believe a woman hitting a man is not a big issue because such women are “punching up” against oppression, whereas a man hitting back in self-defense is enforcing patriarchy.
- I believe it is more important to stop female genital mutilation than male genital mutilation.
- I react with glee when I hear a man sustained a genital injury, especially if a woman did it deliberately.
- I rock a side-shave, problem glasses, and/or neon hair.
- I am under 32 and think that slutwalks are an awesome way to fight rape culture and the patriarchy, OR I am over 32 and feel strongly that slutwalks send the wrong message and damage the feminist brand.
- It is not my job to educate you on feminism even though that is the job description of feminism advocates. Educate yourself.

THAT is what a test for feminism looks like.

The Therapy Racket: why men don't seek help and what to do about it.

Paul Elam · 8 August 2016 · Archived copy · Original

You know, it's no secret that men are far less likely to seek professional help than women. That doesn't just apply to mental health services. Medically speaking, men are far less likely to pay attention to and seek help for physical problems.

This isn't just an urban myth. It is backed up by pretty solid research. When I Googled the term "Why men don't seek help," the very first return I got was for an article in the American Psychological Association that cited a study published in 1993 by Psychologist Dr. John Vessey. He reviewed several epidemiological studies concluding that women constituted fully two-thirds of mental health outpatient clients.

This holds true even though men have a drastically higher suicide rate than women, and are affected as much or more often by problems like substance abuse and stress-related disorders.

In the area of physical health, the numbers are similar. The second Google return I got was a 1999 study from the Department of Family Medicine at the State University of New York Health Science Center. It was conducted, and I quote, "to report the family physician's perspective on why men do not access the health care system for medical problems."

The study's conclusions were unsurprising. Three key themes were identified, which I paraphrase as follows:

(1) Support: Men appear to get most of their support for health concerns from their female partners, little from their male friends.

(2) Help Seeking: Perceived vulnerability, fear, and denial are important influences on whether men seek help.

(3) The researchers concluded that men were hindered by traditional social role characteristics: a sense of immunity and immortality; difficulty relinquishing control and a belief that seeking help is unacceptable.

Men also reported that the time it took to tend to medical issues was a barrier. Generally speaking, it appears they felt more obligation to professional life than to their own health.

Finally, the number three link I got back from Google on my search was from everydayhealth.com in the form of a medically reviewed article on why men don't seek help, specifically with depression.

The usual culprits were identified in this article, with the National Alliance on Mental Health being cited as saying that a complicating factor is that men who are depressed often suppress their feelings rather than showing sadness and crying.

Also quoted is Dean F. MacKinnon, MD, an associate professor of psychiatry and behavioral sciences at the Johns Hopkins School of Medicine in Baltimore who says that men may see their symptoms as a sign of weakness, likening the situation to the idea that men don't like asking for directions.

"Men don't ask for direction," he says, "because it makes them seem weak, but also they are afraid they won't get the right information."

The raggedly cliché stereotype of men offered by McKinnon is a common theme throughout all three of the first Google returns on the question of why men don't seek help.

The American Psychological Association article asks us to imagine the Marlboro Man and how unlikely the image is of him asking for help, and of course, goes on to infer something inherently flawed about masculinity being at the root of the problem.

The article even quotes the notoriously misguided American Psychology Association president, Ronald F. Levant,

whose theoretical approach is deeply rooted in patriarchy theory.

Levant is also the primary author of something called the "Normative Male Alexithymia Scale," which assumes a default lack of emotional acumen in the human male stemming from the fact that we are all (except for him and his peers, I suppose) the product of toxic, socialized masculine values.

It's a simple picture, repeated throughout the mental health professions and even to an extent in the medical profession. Men are out of touch with their own needs and stubbornly refuse to get help for their problems out of a misguided bravado that masks a childish fear of being seen as less than invincible and herculean. According to Levant, and most of his professional contemporaries, men literally die because they are trying to prove their manliness.

As you dig into their rationale, you will see them blithely attribute this to social messaging. We say to young males: big boys don't cry. Man up. Be a man. Be tough. Don't be a pussy or a fag, and they internalize this message to the point that they ignore pain radiating down their left arm or coughing up blood.

They become so dissociated from their own emotional condition that they don't notice feelings of depression till they put the barrel of a gun in their mouth.

Like all universally bad ideas, there is perhaps a kernel of truth in this. Certainly, there is merit to the idea of making more room for the emotional lives of boys. But are we really to assume that this social messaging alone, born from millions of years of masculine evolution, is the culprit? Is this merely a problem of socialization that we can solve by instilling feminine values in our male children? Can we socially engineer men to be more psychologically and physically healthy?

Well, there is no shortage of people trying. Even my cursory examination of Google returns put that front and center. But maybe we are leaving something out here. Maybe there is another factor that might shine more light on this important subject. Maybe, there is something more powerful at play than a barrage of social messages from parents and peers about what takes to be a man.

Perhaps examining another area of human life as seen through the lens of research will help us out. To do so, I am going to acquaint you with a term you will likely not be familiar with. The term is **pathogen disgust**. And yes, it is a thing. Pathogen disgust is a measurement in women for their level of distaste for men who present as possibly unhealthy. According to the interpretation of the study involved, unhealthy, unmasculine and unattractive are all interchangeable.

According to clinical psychologist Dr. Vinita Mehta in *Psychology Today*, when it comes to sexual selection in women, pathogen disgust plays a huge role. The study in her article asserted that, "Pathogen disgust predicts women's preferences for masculinity in men's voices, faces, and bodies." Jones and Benedict, et al, confirmed that attractive masculinity and peak physical health were synonymous terms as they apply to sexual selection.

Even more interesting, the study also examined the areas of moral disgust (the man's general sense of values and trustworthiness) and sexual disgust (defined by Dr. Erin Ben-Zeev as being illustrated by "disgust at certain types of taboo sexual behavior, such as pornography, incest, or pedophilia -and even, among certain sectors of the population, sexual infidelity, homosexuality or sexual experimentation."

The results were clear. Moral and sexual disgust were in no way predictive of how masculine women perceived men to be and therefore did not factor into whether they were sexually selected.

Pathogen disgust, however, is a deal breaker across the board.

And so we are very clear on this matter. Men seeking help, medically, emotionally, psychologically, perhaps even in asking for directions, is a trigger for pathogen disgust in women. and therefore being rejected by them.

Ronald Levant says,"Many boys learn from their parents and from other children that they are not supposed to express vulnerability or caring." I take note that he did not mention women in this equation, nor would any feminist

academician if they wanted to maintain good standing with the sisterhood. So, Levant omits the most powerful influence for men in order to remain safe with his peers.

Men do learn the things Levant mentions, and they learn them well, from the women who will view them as losers if they demonstrate any evidence at all of pathogen. This leaves men to be trained to accept a normative standard of women who sexually coerce men out of self-caring behaviors.

A mental health professional claiming to recognize toxic messages to men, yet missing this bombastic, poisonous reality, is so flawed that one has to wonder what drugs they must be taking.

If I weigh sexual rejection, isolation and the inherent sense of unworthiness that comes with it against the alleged impact of my high school football coach telling me to man up and take the pain, I am pretty goddam sure which one is potentially more detrimental to my emotional well-being.

It is not the messages of childhood, the media, and social circles about manhood that leads men to silence about their pain. It is the guarantee that they will be condemned to a sexual and emotional void when they speak.

We shame men for not expressing their emotions in the same way women do. The bitter irony is that when men do put themselves in an emotionally vulnerable place with the world, we shame them even more.

Why on earth should men trust mental health professionals who aren't even wise to that?

Of course, they shouldn't and not just for that reason. What we see across the board from mental health professionals, in their own aversion of pathogen disgust, is an attempt to mold all men into their personal and political worldviews. Rather than create therapeutic models to address the particular needs of men, their solution is to coerce men into meeting the ideological needs of therapists — which are shaped and molded by their predominately female clientele.

James Mahalik, Ph.D., of Boston College, and co-author Michael Addis, Ph.D. published in the *American Psychologist.* They outlined some of the factors underlying men's reluctance to seek help. Chief among their items, they say, is masculine role socialization. "To benefit from counseling," they say, "a man must admit that he needs help, must rely on the counselor and must openly discuss and express emotion. These requirements conflict with traditional ideals of what it means to be male: toughness, independence, and emotional control."

What they appear to be saying is that manhood itself is an obstacle to psychotherapy. At the very least, they see masculine strength and masculine values as antithetical to good mental health.

Let's see a mental health professional try that kind of bigotry on women and see what happens to their career.

Their point, as unlikely and incredible as it may seem, is that men must learn to articulate feelings in a more feminine way and present them on demand for an hourly fee for the convenience of the therapist in his or her office. This is madness and an abusive form of it.

In the *Everyday Health* article, Dr. Amit Anand notes, "that it can be difficult to convince some men to try talk therapy." I speculate that the reason for this is that men are not stupid. Talk therapy, as most commonly practiced, is a hard sell to men in the same way it is hard to sell them on astrology and the power of crystals.

The shame here is that while most of these supposed professionals demonstrate a lot of expertise on the political and ideological definition of men, they know little to nothing about real life, living and breathing men as they actually are.

This deficit in understanding is likely the main cause for the thinly veiled condescension that permeates their perspective. They are just talk about, *not to*, a population that does not trust them, and for good reason.

There will be much more on this, and some practicable solutions, in the not too distant future. I have begun a book that will almost certainly be published under the same title as this article. I hope to have it completed and out in advance of the next International Conference on Men's Issues in Gold Coast, Australia next June.

♦♦♦

Also, I am ending this with an announcement and in invitation for you to join An Ear for Men Forums.

The forum is designed to give men, all men and only men, a place to gather and talk about the issues they face in life. It is for single men, married men, estranged fathers and fathers who are raising their children. It is also for men in the dating scene and for those who have sworn off women altogether.

Unlike *A Voice for Men*, it is not an activist site. It is not about men's rights at all, but about men's well-being. Like all forums, it will start slow. So, if you are interested in helping us build a community where men can talk about issues, in whatever way they want to talk about them, please visit, register and introduce yourself to the group that is already there.

MRAs: Colorado is calling you. Better pick up the phone

Paul Elam · 8 August 2016 · Archived copy · Original

Important update: If you want to attend this event, email me at paul@avoiceformen.com so I can put you on a mail list. We are capping attendance at 20 people and 10 have already signed on.

Also, here is a good read on purchasing airline tickets that may be helpful.

In March of 2017 AVFM is planning a retreat for MRAs in the mountains west of Denver. This will be a relatively small group, 15-20 tops, to meet in a lodge or group of cabins within an hour of the Denver airport, starting **EDIT: Thursday, April 27, and ending Sunday, April 30.**

We will conduct the event largely as we did the retreat last October in North Carolina. We will be securing a group rate to keep it affordable for everyone. A $50 buy in per person for food for the duration will be required (we ate well in North Carolina) on that budget. Totally BYO on party materials.

Everyone is expected to provide their own transportation from the airport to the event and back, but like last time there will be several who drive in or rent cars at the airport, so if you want to make arrangements with another group member to share car expenses that is fine.

Only one rule at the retreat. No activism. There will be food galore, beautiful scenery, great fellowship, lots of good conversation, but NO WORK.

Things we learned from last time. The mountain lodge was fantastic, but it was a complete bitch to get to on the mountain roads. We will be choosing something with easier access this time. But we still want to keep it fairly isolated.

We have not nailed down a location yet, but we intend to keep it comfortable and reasonable. Your lodging for the whole event should not be any more than a couple of hundred dollars, plus the food budget.

Other than check in and check out, there will be no timetable of events. Most of us will be cooking, chewing the fat and talking shit around a camp fire at night. But this is Colorado after all. Plenty to go see and do for those who want to.

All AVFMers, AEFMers and MGTOW are invited, provided that WE KNOW YOU. No, Clementine, you are not invited. This one is open to men and women alike.

If you are interested in coming, please email me at paul@avoiceformen.com to claim your spot. I will put you on a mail list for the retreat. When we nail down the location, we will send you a link to it so you know what to expect, and provide you a deadline for payment.

It will also be helpful to you if you are on Skype, as we will be forming a Skype retreat group for more open communication.

Oh, and I promise not to take video of you shouting obscenities at Jessica Valenti. Well, unless of course you want me to.

We had an amazing time at the last retreat, and we are due for another one.

Another, in a long line of false military sexual assault cases

Michael Conzachi · 9 August 2016 · Archived copy · Original

On June 28th, the Daily Caller published my Editorial; "A Travesty of Justice: Collateral Charges in Military Sexual Assault Cases ."

I described the routine practice; as Defense Secretary Ash Carter proudly proclaimed, of charging those, facing allegations of sexual misconduct with "collateral" offenses, to ensure and guarantee a conviction of some minor offense, in the event, the accused is acquitted of any sexual misconduct charge.

As has been the practice for some years now, it is no secret that a serviceman who is merely accused of some type of sexual misconduct will face a court-martial. It doesn't matter if the allegation is true or not, and any and all military law enforcement investigative effort is made with the sole purpose of building a case for prosecution. Absent is the concept of determining the truth. No effort, nor expense will be spared to find that "dirt" on the accused, or in some cases, manufacturing that "dirt."

I routinely hear horror stories of military law enforcement agents going back into an accused's background, 20 years or more, contacting any and all persons that the accused may have had some relationship with, to see if incriminating evidence can be found to assist in the prosecution effort. In many cases, false and misleading information is intentionally presented to these individuals to get them to provide potentially damning information. If the person provides information supportive of the accused, either the interview is not documented, or the information is glossed over and paraphrased, giving it little to no significance.

Routinely, these military L.E. agents will tell these persons; "So and so has been charged with rape and we need your help getting a rapist off the street." They will "inform" the individual of the transitional compensation program available to them that is usually in the amount of approximately $250,000 doled out for about four years. If the person is a current or former service member, in addition to the transitional compensation program, they further "inform" the potential victim of obtaining Veteran's Administration benefits for a claim of PTSD due to "Military Sexual Trauma (MST)." Claim benefits range from 50 to 100% and in most cases, result in monthly payments that hover around $3,000 – $4,000 per month for life or more, plus lifetime medical and psychological treatment.

No proof of an actual assault is required to obtain VA PTSD benefits due to MST. A simple life disruption, such as anxiety, depression, marital problems, or a divorce is all that is needed to file a claim. Although a few claims are denied and challenged; for the most part, they are almost always approved. The VA websites contain all necessary information to petition for and receive these benefits, and can be found with the click of a mouse.

Consequently, there is and has been a great financial incentive for making false allegations of sexual misconduct.

Financial incentives, divorce, personality disorders, revenge, regret, and covering for one's own misconduct are the usual garden variety reasons for filing false sexual misconduct allegations. Although there have been a handful of scenarios where sanctions were imposed for making false claims and committing perjury, there is little chance that an accuser; even if their fabrications are exposed, that they will not face any punishment whatsoever.

As a result of my Daily Caller article, the number of emails I have received have been staggering, most with a common request; "please help us." Surprisingly, most have been from women; wives, girlfriends, mothers, and sisters of falsely accused male service members.

In a growing number of cases, there appears to be another motive for the filing of false allegations against male service members. I will share a recent email that I received from the wife of a falsely accused male service member. The individuals wish to remain anonymous as there are still legal issues to pursue, and I have reviewed official reports, records and transcripts to authenticate the claim. I have redacted certain information to protect their identity and to prevent any compromise of future legal actions.

> Subject: Regarding your article: “A Wednesday, July 20, 2016″
>
> Dear Mr. Conzachi,
>
> I hope this email is finding you well. I am writing to you in regard to your opinion article “A Travesty of Justice: Collateral Charges in Military Sexual Assault Cases.” This article has hit very close to home. Everything you have written has been exactly what my family has been going through for the last 2 years.
>
> This was a quote in your article that nailed everything. “In case after case, we are seeing collateral charges being “stacked” on top of sexual misconduct charges to ensure that the accused is found guilty of “something.” The attitude seems to be, “if we can’t get you for rape, we’ll get you for not turning in that old pair of boots six years ago.”
>
> This is EXACTLY what is happening to my husband who has been serving in the [redacted]for 17 years. He was falsely accused of sexual assault and was found guilty in the court martial setting. The accusations were coming from a [redacted] service member who prefers the same gender. She at the time, wanted to be placed with her wife. In order to do so, she accused my husband of sexual assault in hopes to be removed from the base and placed with her wife. In the meantime, she herself was being investigated with [redacted] for falsifying government documents and adultery.

This seems to be an ever-growing motivational trend for the filing of false sexual assault allegations; the objective was to be reunited with same-sex partners in a preferable duty station or assignment. To get to the duty station you want, or to be reunited with a same-sex partner; simply accuse a male of sexual assault. Problem solved.

> As a result, my husband was charged without legitimate evidence with assault [redacted]. He lost his rank from an [redacted], they took money out of his pay check (along with the rank change), he does not hold the same title, ordered to be restricted on base for 2 months, and now they are trying to go through the separation board process. The woman was found guilty for falsifying government documents; she received extra duty with hard labor.

To clarify; the accused initially faced allegations of sexual assault however when the evidence became overwhelming that all sexual misconduct allegations were false, the court-martial proceeded forward, and the accused was eventually found guilty of simple assault, and other minor infractions.

This another example, wherein the false accuser was not sanctioned for the filing of false allegations of sexual assault, and only when overwhelming evidence of falsifying official government documents which had been provided to civilians, to avoid a civilian financial obligation, and those civilians provided the documents to military authorities. Was the false accuser held accountable for her actions involving the fraud, but not for falsely accusing a male service member?

> Sorry for the rant, however, I just wanted to say that this is so unfortunate for our service members. My family has served in the [redacted] and my husband and his family have been members of the [redacted]. It is so sad and such a shame these issues are happening to our hard working service members without a blink of an eye or even consideration by anyone.
>
> I just wanted to say thank you for acknowledging this issue and if you have any suggestions to help make this process easier for my family I would be forever grateful.
>
> Sincerely,
> [redacted]

Phone messages to the specific duty station where this occurred have not been returned.

Just as the number of wrongful prosecutions in the military has increased exponentially, the reasons, motivations,

and financial incentives have also increased.

Currently, it can be safe to say; that on allegations of sexual misconduct, the military is in a state of “prosecutorial frenzy.” It appears the mere hint or utterance of the word “rape,” in the military, “triggers” quivering commanders who have soiled themselves and an armada of zombie-like self-centered prosecutors, ethically void military law enforcement agents, and a host of others with titles beginning with the word “special,” all simultaneously chanting in monotones:

CONVICT! CONVICT! CONVICT! CONVICT! ARRRRRRRRR!

Just as the kangaroo courts of college campuses have made a mockery of legitimacy and logic, combined with the mandated codified evisceration of due process and constitutional rights, the same has been going on for some time in the U.S. military.

Just as the kangaroo courts of college campuses, the military sexual assault investigation, and prosecution process has metastasized into something resembling a B horror movie, where the uninfected person, running for their survival is unable to escape the blood-thirsty apocalyptic chanting mob, and finally, succumbs. Life altering events; prison, personal and financial ruin, personal reputations and friendships destroyed, a career loss or in shatters, and the loss of children are always the end result.

The actions to address this current miscarriage of military justice and the human right’s abuses that routinely occur would mirror Aleksandr Solzhenitsyn’s 1973 Samizdat book The Gulag Archipelago. His book laid out the history of the Soviet Gulag between 1918 and 1956 and described the constant oppression that the authorities engaged in to eliminate debate and political opposition.

Haven’t we already seen similar Gulag style tactics in these kinds of cases in our own U.S. military, and amongst some of our Pentagon and political leaders?

In today’s military, those who are falsely accused of sexual misconduct, no longer have hope or faith in the process but are in despair. The knowledge and hopelessness that by a mere accusation, their lives, as they know it, are over.

No one; neither I nor any other men’s human rights advocate; man or woman, is going to deny that actual sexual assaults occur, and when they do and are fairly investigated and prosecuted, then those violators should and must be punished in accordance with applicable laws.

But’s that’s not what is happening. The false and misleading political narrative of the “epidemic” of sexual assault in the military must be reinforced at any and all costs and by any means necessary. To satisfy the blood-lusts of the hysteric sexual assault cottage industry; convictions; heads on a platter; is THEE ultimate goal; again, at any and all costs and by any means necessary.

The case example described in the above email is just a drop in the barrel.

Anyone with the cognitive quotient of three above plant life is able to distinguish and identify the difference between a valid complaint of sexual misconduct, and one that on its obvious face is wrought with fraud and motivated by personal vendettas. Having said that, then logic would presume that most of those who are making these decisions to prosecute fraudulent cases, do in fact have the cognitive quotient of three above plant life.

Either that or they are part of the same fraud.

Philip L. Sherman of NY, “Known Genital Mutilator,” Plus Dr. Money’s Epic Failure

Gary Costanza · 9 August 2016 · Archived copy · Original

Circumcisor Philip L. Sherman has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

From Mr. Sherman’s website emoil.com:

“Biography – Cantor Philip L. Sherman, Certified Mohel
Cantor Philip L. Sherman was trained by Rabbi Yosef Halperin in 1977 in Jerusalem, Israel and is certified by the Chief Rabbinate of Israel and the Brith Milah Board of New York. He is familiar with both Ashkenazic and Sephardic customs and traditions.
Cantor Sherman has been invited to Japan, Singapore and Hong Kong to perform brisses and he is available throughout the tri-state area including New York, New Jersey, Connecticut, Westchester, Rockland and Long Island. Cantor Sherman is a member of the Cantorial Council of America and the Screen Actor’s Guild.”

Yes, Mr. Sherman is a Cantor, a title which means: “an official who sings liturgical music and leads prayer in a synagogue,” and which also has nothing to do with surgical abilities or knowledge. As such I will not promote religious titles or designations, as I afford everyone the respect they deserve by actions, not titles.

Mr. Sherman was asked under “Faqs:”

> Do you have to be rabbi to be a Mohel?
>
> No. I happen to be a cantor and there are many rabbis who are also mohels. One doesn’t have to be a rabbi or a cantor to be a mohel.

Wow, anyone can be a mohel!

But what does it take to be a mohel? Some amount of training to get “certified,” neither of which the law seems eager to regulate or enforce.

So, for non-doctors to perform circumcisions they just have to be a Jewish (or Muslim) man or woman with two good arms – enough to cut with!

And I bet you thought it illegal to practice medicine without a license.

It is.

But does it really matter? Would Female Genital Mutilation (FGM) be any better if done by doctors in hospitals instead of behind closed doors? No, it’s the principle of the thing. Then why, you may ask, do I bring it up?

Let’s ask some questions:

- Does the law seek out people who perform medicine without a license? Yes, all the time.
- Does the law check the credentials of circumcisors? No, there is no one who checks if non-doctors have the skills or training to perform surgery on infants.
- Can anyone perform infant circumcisions? Appallingly, yes. Though technically illegal (as if human rights were a technicality) anyone with (or without!) a religious affiliation, training, or title are cutting infant boys.
- Can anyone perform FGM? No one, not even doctors.
- Can anyone perform any other surgery on infants? No, only licensed doctors are allowed to perform medically necessary surgery on infants.

What can we conclude? That there is no patriarchy, and that this gynocentric society singularly ignores the sexual abuse and genital mutilation (circumcision) done to infant boys **by anyone who wants to do it!**

Intactivists and MHRAs are actively fighting this, as opposed to feminists, who, as their name implies and despite their claims, care nothing about equality or stopping routine circumcision of baby boys.

Dr. Money's Epic Failure

Before I continue with Mr. Sherman's KGM listing, I'd like to briefly share the tragic story of David Reimer, one of twin brothers who accidentally lost his penis during a circumcision and was then raised as a girl. Always doubting his sex was female, at age 14 he reclaimed his maleness and changed his name to David. His case famously disproved the theory that gender is a social construct, the same theory that feminists still hold on to. His doctor, Dr. Money, pioneered the use of surgery to 'fix' intersexed babies (making them M or F, then raising them accordingly), then concluded that *any* baby can be raised boy or girl. He was the first to use the term "gender identity." David had a troubled life and sadly committed suicide at the age of 38.

Here are some excerpt's from the book (highly recommended) "As Nature Made Him – The Boy Who Was Raised As A Girl" by John Colapinto:

> …shortly after the twins were seven months old, Janet noticed that they seemed to be in distress when they urinated. At first she thought it was just the wet diapers that made them cry; then she noticed that even after a diaper change they would scream and complain. She examined their penises and noticed that their foreskins seemed to be sealing up at the tip and making it difficult for the boys to pass water. She took the babies to see her pediatrician, who explained that they were suffering from a condition called phimosis. It was not rare, he said, and was easily remedied by circumcision. After talking about it with Ron, Janet agreed to have the children circumcised at St. Boniface Hospital.
>
> …Ordinarily, pediatricians experienced in circumcisions performed the procedure at St. Boniface Hospital, but on the morning of April 27, 1966 the usual attending physician, for reasons lost to history, was not available when the Reimer twins were scheduled for their operation. The duty fell to Dr. Jean-Marie Huot, a forty-six-year-old general practitioner.
>
> …Regardless of which clamp was used, it is not in doubt that Dr. Huot elected to use not a scalpel to cut away Bruce's foreskin, but a Bovie cautery machine. This device employs a generator to deliver an electric current to a sharp, needlelike cutting instrument, which burns the edges of an incision as it is made, sealing the blood vessels to prevent bleeding – a quite superfluous consideration if Huot had indeed used a Gomco clamp, and a dangerous one, since it would bring perilously close to the penis a current that could be conducted by the metal bell encasing the organ. If, at the same time, the current to the needle were to be turned up almost to the maximum, the results could be cataclysmic.
>
> According to the later testimony of operating room personnel, the electrocautery machine was turned on, and

the hemostat dial, which controlled the amount of heat in the needle, was set at the minimum. Dr. Huot lowered the needle and touched it to Bruce's foreskin. Subsequent testing of the machine revealed it was in proper working order. Whether through temporary mechanical malfunction, user error, or some combination if the two the needle failed to sever the flesh on the first pass. The hemostat control was turned up. Once again the instrument was applied to the foreskin; again it failed to cut. The cautery machine's current was increased. The needle was once again brought into contact with the foreskin.

I heard a sound," recalls Dr. Cham, "just like steak being seared."

A wisp of smoke curled up from the baby's groin. An aroma as of cooking meat filled the air.

A urologist was quickly summoned. On duty that morning was Dr. Earl K. Vann. He cleared the instruments and inspected the organ. It appeared oddly blanched in color. He felt the penis with his gloved hand and noticed that it had an unusual firmness. Vann took a probe and attempted to pass it through the urinary meatus – the hole at the end of the penis. The probe would not pass through. Vann told the operating room personnel that he would have to perform an emergency suprapubic cystotomy to place a catheter and thus enable the baby to pass urine. He made an incision below Bruce's belly button, then threaded a length of tubing into the incision, through the muscle wall, and into the bladder. This was sewn into place. A bag to catch the child's urine was affixed to the free end of the catheter. The baby was then wheeled out to the burn ward.

It was decided not to attempt to circumcise his twin brother.

…In a businesslike voice he told the Reimers that there had been an accident while circumcising baby Bruce.

"What do you mean, an accident?" Janet said.

Dr. Huot said that Bruce's penis had been burned.

"I sort of froze," Janet recalls. "I didn't cry. It was just like I turned to stone." When she finally gathered her wits enough to speak, Janet found herself asking if they had also burned her *other* child.

"No," Dr. Huot replied. "We didn't touch Brian."

Ron and Janet asked to see their injured baby right away. The doctor said that Bruce was recovering from a surgical procedure to install a catheter. The Reimers were told not to worry, that they could see the child tomorrow. They collected their uninjured son, Brian, and drove home through the steadily falling snowl

The next day Ron and Janet returned to the hospital. Dr. Vann took them to see the baby. Janet's first glimpse of her son is a memory that even three decades later causes her face to drain of blood. Standing over Bruce's bassinet in the burn unit, she looked at his penis – or what was left of it.

"It was blackened, and it was sort of like a little string. And it was right up to the base, up to his body." To Ron the penis looked "like a piece of charcoal. I knew it wasn't going to come back to life after that."

Nevertheless, Janet asked the urologist, "Will it still grow, and he'll just have a *little* penis?"

The doctor shook his head. "I don't think so. That's not the way it works."

Over the next few days, baby Bruce's penis dried and broke away in pieces. It was not very long before all vestiges of the organ were gone completely.

…It only added to the young couple's misery that Brian's phimosis had long since cleared up by itself, his healthy penis a constant reminder that the disastrous circumcision on Bruce had been utterly unnecessary in the first place.

Textbooks in medicine and the social sciences were rewritten to include the case, and a precedent for infant

> sex reassignment as standard treatment in cases of newborns with injured or irregular genitals was established. The case also became a touchstone for the feminist movement in the 1970s. when it was widely cited as proof that the gender gap was purely a result of cultural conditioning , not biology. For Dr. John Money, the medical psychologist who was the architect of the experiment, the so-called "twins case" became the most publicly celebrated triumph of a forty-year career that in 1997 earned him the accolade " one of the greatest sex researchers of the century."
>
> But…the experiment was a failure – a fact not publicly revealed until that spring [of 1997], in the medical journal Archives of Pediatrics and Adolescent Medicine. There, authors Dr. Milton Diamond and Dr. Keith Sigmundson had documented how David had struggled against his imposed girlhood from the start and how, at age fourteen, he had reverted to the sex written in his genes and chromosomes. The paper had set off shock waves in medical circles around the wold, generating furious debate about the ongoing practice of infant sex reassignment (a procedure mere common than a layperson might think). The paper also raised troubling questions about the way the case had been reported in the first place, why it had taken almost twenty years for a follow-up to reveal the actual outcome, and why that follow-up was conducted not by Dr. Money or Johns Hopkins, but by outside researchers. The answers to these questions, fascinating for what they suggest about the mysteries of sexual identity, also brought to light a thirty-year rivalry between eminent sex researchers, a rivalry whose very bitterness not only dictated how this most unsettling of medical tragedies was exposed, but also may have been the impetus behind experiment in the first place.

This could happen to your son.

What have we learned from the above?

- Don't circumcise your infants
- Feminists were wrong

Click here for more information about phimosis and the care of the foreskin.

Mr. Sherman links to some articles, including one thought-provoking piece from "The Atlantic" that profiles him and touches on some important legal and medical issues discussed above. He gets criticized for cutting non-Jewish (funny, right?) infants, and reveals he has a website for non-Jews that's actually called – get this – "Holistic Circumcision," sort of like 'military intelligence.'

From that website:

> A comparison between Holistic and Hospital Circumcisions:
> Hospital/Doctor Circumcision:
> 1. Ten to forty minutes
> 2. Baby strapped down
> 3. Injection/topical creams
> 4. See one, do one, teach one
> 5. Clinical and cold
> 6. In the hospital
>
> Holistic Circumcision:
> 1. 20 -30 seconds
> 2. Baby held by warm, loving hands
> 3. No drugs, injections or creams.
> 4. Almost 30 years; more than 17,000
> 5. Spiritual and meaningful
> 6. At home

Boy, I'm sold. *Gentle and loving* genital mutilation. And *quick!*

Under "Stories" we read:

> The Head Nurse
> The Head Nurse of a major New Jersey hospital called me. A friend of hers had attended a bris and relayed to her that the baby hardly cried at all during the procedure. The nurse was writing a paper to present to the doctors about pain relief during circumcision. She asked what I used on the infant to minimize the pain. I told her that I hadn't used anything. She thought I was kidding, but I told her I thought she needed to ask different questions. The questions she should be asking are: who is performing the circumcision, how much experience do they have and what technique are they using. If it is a doctor with very limited experience using a technique that takes twenty to forty minutes with the baby strapped down to a molded, plastic body board, then they will have a baby in great pain and distress. I explained that as a mohel, I have performed thousands of circumcisions and my technique takes twenty to thirty seconds while the baby rests comfortably on a pillow held by the warm, loving hands of the grandfather. I told her that if a new operating technique were discovered that took one-tenth the time and the recovery was minutes instead of hours or days, there would be seminars and symposia held all over the country touting this new technique and every hospital would have a mohel (read: holistic circumciser) on their staff.

The point is not how efficient, or gentle, or quick we can cut a child, it's that we are doing it at all. Routine amputation of a nonconsenting infant's body part is unethical and illegal. Watch this disgraceful Channel Thirteen profile video of Mr. Sherman talking about his career ~~cutting infants' penises~~ as a mohel. Think about it – would we admire someone who mutilates little girls' vaginas?

Then we read "AIDS and Circumcision:"

> If there was ever a more persuasive reason to circumcise, it is the recent discovery that circumcision is a simple and possibly potent weapon against new AIDS infections. Circumcision protects women and reduces the spread of AIDS. The article ("Circumcision Studied in Africa as AIDS Preventive") appeared in the New York Times on Friday, April 28, 2006. An excerpt:
> "Perhaps the most compelling evidence came last year from a study financed by the French government of 3,274 men outside Johannesburg. Half of them underwent circumcision; the others were uncircumcised. After 17 months, 49 of the uncircumcised men became infected with H.I.V., while only 20 of the circumcised men caught the virus. The study was called to halt in March 2005 when a review board decided that it would be unethical to withhold circumcision from the control group. Researchers estimated that the procedure reduced the risk of contracting H.I.V. by roughly two-thirds."

This AIDS argument has been debunked and really makes no practical or moral sense. Are they telling men to forgo condoms in favor of mass circumcisions? Won't they think they're then immune to AIDS? If they wear a condom, what does it matter? What does this have to do with violating the rights of children who may never be at risk of AIDS?

Under "FAQs:"

> How do I explain to my three-year-old what a circumcision is?
>
> I don't think very young children need to have the surgical aspects of a circumcision explained. In general, I also recommend that children under the age of ten or twelve not be permitted to watch the circumcision.

I agree that we should explain certain things such as this at an appropriate age, but however and whenever you do explain it, it's still the horrific thing that any three year old would see as wrong. Apparently this barbaric ritual is

profitable and promoted by some in the medical establishment, allowing grown-ups to deny what is obvious to any three-year-old.

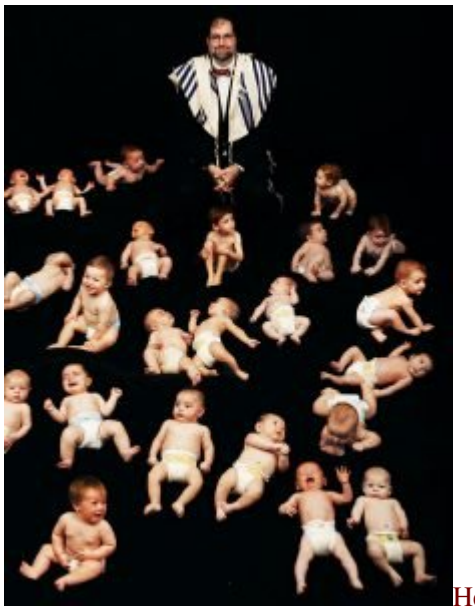

Here Mr. Sherman reveals his “foreskin count” and his record for one days cutting (11).

Since Mr. Sherman has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Intactivism Update: I received the following email regarding a paper by the Attorneys for the Rights of the Child that was part of a debate with the AAP, called the CDC guidelines into question, and finally published in a major medial journal.

“In July 2016, the Journal of Law, Medicine and Ethics finally published the paper by ARC Executive Director Steven Svoboda, ARC Legal Advisor Peter Adler, and Bob Van Howe from the Twentieth Annual Thomas A. Pitts Lectureship in Medical Ethics, held at the Medical University of South Carolina in October 2013 pursuant to a conference titled, “Ethical and Legal Issues in Pediatrics.” This is the longest and most comprehensive general article Steven has ever published and we are very happy to finally see it in print.

Steven was the only non-physician invited, and debated the American Academy of Pediatrics’ (AAP’s) Dr. Michael Brady in a talk entitled, “Newborn Male Circumcision–Is It Ethical; Is It Legal?” Steven also appeared in a “Seminar on Pediatric Controversies” opposite Brady and Douglas Diekema, also an AAP Circumcision Task Force member. Peter participated in the audience discussions and preparation of our talks. As Bob Van Howe predicted, we proved we know the science far better than the Task Force and Brady found himself unable after hearing Steven’s five-minute presentation in the seminar to rebut a single one of our arguments. As they both personally told Steven, two (!) of the five physician presenters who are not AAP Task Force members were completely convinced by our arguments and went from being pretty strongly pro-circumcision prior to the event to coming to oppose the procedure based on our arguments. This was a true team victory, with Peter, Aubrey Taylor, and Angel Alonso Terron providing awesome support and asking some hard questions the AAP Task Force members simply could not answer.”

Click here to read that compelling and comprehensive paper, “Circumcision Is Unethical and Unlawful.”

Mr. Sherman’s contact information follows:

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Mohel

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> Philip L. Sherman of NY, “Known Genital Mutilator,” + Dr. Money’s Epic Failure https://t.co/HKsKSzYfw5 @andreaHardie pic.twitter.com/0FbofGPvzF
>
> — gary costanza (@jerrytheother) August 9, 2016

Facebook whores

Paul Elam · 10 August 2016 · Archived copy · Original

I have about 4,500 friends on Facebook. Most days, the only question I have is how many of them are whores. I am serious. I guess I average about three to five friend requests a day, sometimes more. My policy has always been to just automatically approve them. I mean, what the fuck, except for a handful of people that actually are my friends on there, I don't know most of these people from Adam. Or apparently Eve. So I just ok them as friends, then cull out the whores when they start to send me private messages. Lemme show you some of the recent ones. Sara Diane Cole, who just wrote me to say hi.

Sara Diane Cole

I mean, I get it, ok? After all, hey, just look at me. Hot chicks like this just can't help themselves. And not only is there my devilish handsomeness, I am sure that they can tell from reading all my posts that I am a real ladies man. Number one hombre material.

And speaking of hombre material, there is Carla Cepedo, who wrote me to say, "Hola! Buenos noches. Como esta?

And so being the polite kind of guy I am, I answer.

Es fantastico, puta! Adios!

Beverly Cobah Baskins just writes to say, "Hello, how are you dear?"

Well, I'm fine, dear. How's business?

Carla Cepeda

Finally, we have Laura Hill, who wrote to say hi and to ask how I am doing, cause, you know, she is concerned about how a 59-year-old guy on Facebook that she never saw before is doing. I didn't answer because I feared that someone as compassionate and giving as Laura was probably really busy spreading all that love around to a lot of guys on Facebook. Must be one hell of a burden being that good to so many people.

You know, I said, "Finally, we have Laura Hill." I have to admit that is a lie. There is nothing final about these women. They send me friend requests every day. And not a day goes by that I don't unfriend one or two of them who write to strike up a conversation and get to know me cause I am just the kind of man they have always dreamed of.

And like I said, I really do get it, because you know, women that look like this are all over me everywhere I go. I mean, I can't even go to the grocery store without some woman who looks like Sara Diane Cole hitting on me while I am picking up a bottle of prostate supplements off the shelf in the drug section.

Beverly Cobbah Baskins

Now I felt the need to tell you guys about this because I'm sure that I'm one of only a very few men that this happens to. I mean, otherwise, if this were happening to a lot of guys, it might lead one to think that these smoldering hot babes (or whatever greasy, acne ridden dude is actually behind the account) are just leading men on to bilk a few dollars, or maybe a lot of dollars, playing off their hopes and their frustrations because they don't do

well with women.

And there is one thing that makes that more probable than not. If you happen to purely by accident find yourself looking at any of the images of these social media harlots, take a look at the likes and comments to their photos. When you do, you will find the only version of toxic masculinity that I have ever seen. Hundreds of likes for a pic of a woman posing like a two-dollar hooker with a string of comments from some of the greatest silver-tongued devils you will ever see in a man's world. Sheer poetry, like, "OMG, you're so hot!" "Wow, you're smokin' babe!" and the ever original, "You so fine, I could get wif you!"

I have to tell you how sick this makes me. I spend every day of my life in one way or another defending men. Men on the other hand, for the most part, spend every day of their lives proving what gullible, brain-dead, fuck-knuckles they really are.

I know, someone out there right now is saying, "Hey, man, that is shaming language. Not cool." Well, sorry, but fuck that. This is behavior men should be ashamed of. How do you think we ended up with a society of women with a picture of themselves or a picture of what they wished they looked like or even dudes with a picture of a woman who can turn a "hello, how ya doing" on Facebook into a fucking cottage industry?

In fact, I bet you anything some blue pill blokes stumble in here, read this article, look at the pics, and their first and only thought will be, "OMG, she is *HAWT*!"

And let's face it. This shit is everywhere for a reason. Because it works! I bet the line, "Oh yeah, baby, I'd love to come fuck you but I need money for a plane ticket" makes its own black market economy. Why? Because men are that fucking dumb, and that fucking weak.

Bitch at me if you want to, you know it's true. And it isn't just on Facebook. I get this shit on Twitter these days, too. Thank god I am not on Instagram or Snapchat.

And what is even funnier is that if I were to make a meme about this and put it on Facebook, Facebook would take it down and ban me for at least a few days.

So, Facebook whores, if they have any sense of subtlety, are just fine. Pointing out the Facebook whores is probably a violation of Facebook's notoriously psychotic community standards. We can thank men for that shit, too. Facebook isn't run by *Margaret* Zuckerberg.

I didn't just say this stuff because I felt like ragging on men today. I actually said it because all of this reminds me of how grateful I am for the red pill community. We are a small group. A comparative drop in the bucket compared to the masses of trained seals clapping their flippers together in hopes to be tossed a piece of stinky herring, even as they insist that they are strong, independent men.

There is a bitter part of me that hopes every last one of the dumb fucks gets taken for a ride. At the very least, at some point, they may be useful for their war stories and tales of caution.

—

You can experience more of Paul's work at the following locations:
An Ear for Men Patreon
An Ear for Men Forums
An Ear for Men YouTube Channel
An Ear for Men Website
An Ear for Men Facebook
An Ear for Men Twitter

Philip Davies MP speech at ICMI16 London

AVfM Video Source · 11 August 2016 · Archived copy · Original

Stop what you are doing and look at this

Paul Elam · 12 August 2016 · Archived copy · Original

When someone said a picture is worth a thousand words, this is what they were talking about.

Get Tickets

Opens in Los Angeles October 14, 2016

#redpillmovie

Worldwide search underway for Pokémon campus rapist

August Løvenskiolds · 13 August 2016 · Archived copy · Original

Students packing in anticipation of a return to campus for the fall semester are breathing sighs of relief today as the mysterious "1 in 4" campus rapist, also nicknamed "Invisibeau" and "Haven Monahan", has been positively identified as "Charmander", a virtual character in the Pokéman universe. Known for his fiery tail and vulnerability to water-themed characters, a worldwide search is underway to capture Charmander as well as his alleged Pokémon co-conspirators: over 15 million volunteers are assisting in the search in the US alone.

For more than a decade, the stealthy Charmander has been raping millions of coeds in ways so devious and confusing that 99.9% of those rapes went completely unreported and unnoticed, and the rare report of these rapes was often dismissed by authorities due to the unlikely and even fantastical descriptions and details provided by the rape victims.

While the nefarious, penis-related and even demonic aspects of Pokémon characters are well known, rape only entered the picture when *The Daily Mail* reported on a brave Moscow woman, Ekatrina Lysalot (not her real name), who came forward with her harrowing story of being sexually assaulted in her bed after a consensual "play session" with the cellphone application known as Pokémon GO.

> [Lysalot] says the Pokemon disappeared when she jumped out of bed – but says the Pokemon GO app on her phone could still detect the same virtual character's presence on her bed.
>
> She woke up her husband to tell her [sic] what had happened who told police officers that he did not believe her and told her to see a psychiatrist.
>
> Russian news website *Bloknot* reports that the police did not believe her either and that the woman then went to see a psychic who was unable to help her.

Feminists and their organizations in the US were quick to criticize Moscow police for their failure to "listen and believe" the poor victim. The National Organization of Woman (NOW) is believed to be planning to give Ekatrina a "Woman of Courage" award, the same award they gave performance artist, porn star and former coed Emma "Mattress Girl" Sulkowicz earlier this year.

The identification of the Pokémon rapist offers a surprising solution to the so-called "Dumb Girl" paradox: feminists from President Obama on down have long claimed that 1 in 4 college women are raped but paradoxically less than one in 6000 actually reports an assault. The natural conclusion – that 99.9% of college women are too stupid and/or too craven to report being raped – is known as the "Dumb Girl" paradox since the mismatch in purported rape rates and actual rape reports had no other logical explanation.

However, virtual characters like those tracked by Pokémon GO can go on massive crime sprees due to their ubiquity and their ephemeral, transitory nature in both cyber and meatspace. Virtual copies of Charmander and his gang rape crew can appear anywhere at any time, disconcerting their stunned victims and frustrating the efforts of law enforcement and anti-rape activists to bring this violent scourge to an end.

Compounding the problem is that in the new Pokémon GO, the Pokémon characters are immortal and are thus unstoppable by any known means: they can be stunned in battle (the same way they faint or stun their rape victims) but ultimately the characters can be revived to rape again. The misogynistic rape apologist site *Bustle* gleefully notes that:

> Thankfully, it appears that the Pokemon in "Pokemon Go" are immune to the Grim Reaper! It may seem cruel to pit the creatures against each other in a gym battle for your team's pride, but Pokemon actually like to fight. They enjoy challenging themselves and displaying their prowess. A Pokemon never dies (hooray!), instead it is "KO'ed" and returns to its ball. Just use a little "Revive" spray and it'll be ready for another fight!

Of course, “fight” is a code-term in *Bustle* for rape.

In response to the revelations and facing huge Cliff and Huxtable-level lawsuits, Pokémon GO’s embattled parent Niantic doubled down, claiming that all Pokémon/coed relationships are both consensual and committed, and that any coed caught cheating on her Pokémon will be permanently banned.

Given the contentious and unstable nature of the search for Charmander and the wild rape claims and counter-claims, *A Voice For Men* recommends that college men exercise caution, restraint and minimization in their dealings with coeds, and seek companionship, if necessary, from off-campus, non-college partners.

The Power of Divorce...

AVfM Video Source · 16 August 2016 · Archived copy · Original

Wranglerstar is a homesteader on the prepper spectrum, and a he's religious trad-con but doesn't feel the need to press the issue, as far as I've seen. He has some interesting videos where he builds things from scratch and shares his "warbags". He's not an MRA, as far as anything he's put out, so seeing the following video, there wasn't much more that he could say, other than to offer empathetic support. However, it got me to thinking, just where do the majority of divorced sons go to learn skills they're expected just to know?

Jesse, came across Wranglerstar, a prepper, a homesteader.

MRA's have a habit of telling broken men to look up MGTOW. But what if these broken men need something more substantial? There are experimental schools out there that provide kids "hands on the world" education, and their boys are succeeding and surpassing public school expectations. Just another option to think about.

Dr. Richard Roberts of LI, NY, “Known Genital Mutilator”

Gary Costanza · 16 August 2016 · Archived copy · Original

Dr. Richard Roberts has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

From his website theroyalmohel.com:

“About Dr. Roberts

I’m a board certified Obstetrician-Gynecologist located on Long Island, licensed in the State of NY and successfully performed circumcisions for over 20 years. I’m also a certified mohel and completed the Berit Milah Program for physician Mohalim.
This comprehensive program is sponsored by: The Central Conference of American Rabbis (CCAR); The Hebrew Union College- Jewish Institute of Religion (HUC-JR); and the Union for Reform Judiasm (URJ).”

Under “FAQs” we read:

> What happens to the foreskin?
> Traditionally, the foreskin is buried after the Bris — covered in dirt or sand. This custom may relate back to the Jews wandering in the desert for forty years. Others believe that the soul of the individual who your son is named after will be brought back to this earth with the burial of the foreskin. Another tradition, is that the mohel gives the foreskin to the parents (after the ceremony in a sealed pouch) and they plant the foreskin in their yard under a new plant or new tree; thus symbolizing a new life that has been brought to this earth.

Nice custom; fully functioning genital tissue is cut off and left to rot in the ground or a pouch, all for some superstitious belief. I’m sure the boy has more use for it.

More “FAQs:”

> How do I explain the Bris to his older sibling(s)?
> I would suggest that you say that this is a ceremony where “your brother will meet with his Jewish family and relatives. All Jewish boys have a Bris on the 8th day of life.” There is also a wonderful book entitled “Rosie and the Mole. The Story of a Bris.” It explains the Bris ceremony in words and pictures that children from ages 2 to 15 should enjoy. It is available through Amazon.com. The authors are Judy Silverman and Katherine Janus Kahn.

Attempting to sugar-coat the act of infant genital mutilation doesn’t negate the violation of that infant’s human rights, something that the child will one day know.

Under “Basics” we read:

> The circumcision itself is not the core element of the service. It is the blessings and intention to bring the child into what is also known as “the covenant of Abraham” that gives the ritual its religious significance. A Jewish male who has not been circumcised is still Jewish-he is considered simply a Jew in need of a “bris.” Likewise, a Jewish male who was circumcised without Jewish rites is considered in need of a symbolic, “ceremonial bris.”
>
> Circumcision itself has been deemed safe by the American Academy of Pediatrics. A circumcision performed in the home, rather in the hospital, is also very safe and may be better tolerated by the baby. Although he does feel some pain, the baby’s discomfort will be brief (the procedure takes only a few minutes), and can be easily soothed following the procedure.

If the ceremony isn’t about the circumcision, why do it at all? The bloodless naming ceremony is fine for the girls, why not for the boys?

Since the doctor has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Roberts’ practice information follows:

Cell: 516.455.2374 | Office: 516.466.4128 | Email: RR@TheRoyalMohel.com

Intactivism Update: I received this email from Steven Svoboda of NCFM and ARC regarding progress in the intactivist movement against the pro-circumcision establishment:

> Subject: ARC’s Peter Adler Publishes CDC Article
>
> ARC is proud to annnounce that our Legal Advisor, Peter Adler, has published his article critiquing the December 2014 draft circumcision regulatons from the Centers for Disease Control and Prevention (CDC), “The Draft CDC Circumcision Recommendations: Medical, Ethical, Legal, and Procedural Concerns,” in the Spring 2016 issue of the International Journal of Children’s Rights (IJCR).
>
> Surprisingly, the IJCR violated accepted ethical standards for journals by also publishing in the same issue a response to Peter’s article that is actually longer than Peter’s article without informing him the reply was coming and without giving him an opportunity to respond to it. The response is titled, “Critical Evaluation of Adler’s Challenge to the CDC’s Male Circumcision Recommendations,” and is authored by Beth E. Rivin, Douglas S. Diekema, Anna C. Mastroianni, John N. Krieger, Jeffrey D. Klaussner, and Brian J. Morris. Morris is of course the Australian author who is notorious for self-citation and for bullying journals and authors with whom he disagrees. Diekema is the ethicist associated with the American Academy of Pediatrics who was an unofficial second opponent of Steven’s at the 2013 pediatric ethics debate in Charleston, South Carolina, the paper from which (written by Steven, Peter, and Bob Van Howe) was published in July 2016 by the Journal of Law, Medicine, and Ethics. Both Peter’s paper and the Rivin reply can be found at http://arclaw.org/announcements/arcs-peter-adler-publishes-article-cdc-guidelines.

> Dr. Richard Roberts of LI, NY, “Known Genital Mutilator” https://t.co/yjSNicIgSE @AndreaHardie #nocirc #MGM pic.twitter.com/1lf9DhNud2
>
> — gary costanza (@jerrytheother) August 16, 2016

Narrative therapy with men

Peter Wright · 17 August 2016 · Archived copy · Original

As men, we are born into the storybook world of brave knights saving damsels, stoic acts in the face of pain and suffering, and glorious deeds of male heroics. All these things constitute the psychological diet on which boys are raised.

Whether Sir Lancelot, Superman, a great athlete or firefighter, these archetypes silently shape our identity and direct our behaviors, often for the better and often at great cost. They are the living templates men use to map their world, to construct their sense of self, and to direct their behaviors in relationships with others.

Therapy with men, then, must involve a significant and compassionate understanding of the narratives that guide them, and must work within those narratives to carve out a path toward meaningful change.

To that end we will tentatively title a male-friendly approach to working with men, a *Narrative Therapy With Men*.

Before we get into the nuts and bolts of narrative therapy, we need first to examine the place where therapy, coaching and counseling happens, which is more often than not an environment tailored to suit female sensibilities.

The Therapeutic Setting

Many therapy rooms have pretty decor, flowers, artwork, an essential-oil diffuser, and of course face-to-face seating positioned to honor the typical female preference for eye-to-eye contact and sharing.

You will find tissues placed conveniently on a side table in a decorative box, conveying the silent expectation of tears, shared feelings, and emotional catharsis.

In a way the therapy office mimics an hour at the cafe sipping lattes, for which women might prepare by thinking about what clothing to wear and what juicy bits of personal drama they might like to share. Then to round it off with all the sincerity of *here's your bill and have-a-nice-day.*

So much for the male friendly therapy environment.

Imagine instead a therapy office in the boiler room of a ship, in a workshop, a park, a building site, mechanics shed or a sports locker room, with seating arrangements that allowed men to sit at 45 degree angles or side by side — engaged in some kind of task if they wished.

Imagine too if we were to engage in some kind of typical male play or industry – not just Jungian sandplay or water-color art therapies as suits the more effeminate sensibilities of women, but hands on therapy – while driving a truck, fixing the engine of a car or building a piece of furniture.

Or, if you prefer, something recreational. Standing on a pier fishing, hiking up the side of a hill or sitting beside a campfire.

When it comes to communication, men like a medium, something through which to channel their energy.

Lea Winerman, a staff writer for the American Psychological Association asks us to "imagine the Marlboro man in therapy."

"The image just doesn't compute, does it?" she half-asks, half-declares. Then she adds with obligatory condescension, "The Marlboro man wouldn't admit to needing help."

We can agree with Winerman that it is impractical to expect the Marlboro Man to sit in a feminized office, with a feminist-trained female counselor and gush his emotions on demand. But perhaps he would be more open to discussing his issues while riding a horse, stacking bales of hay or enjoying a beer?

As with boys, who are more engaged when kinetic learning is applied to the school curriculum, men too are generally more inclined to thrive outside of the prettified and sedentary counselor's office — in the world where real

life takes place.

For most men the average counseling office is not only in poor taste, it is at once anesthetizing and pressurized. It is an environment where the senses are dulled and that urges male participants to do something that is already likely a problem in their lives – the expectation to perform for the benefit of a woman.

This is a critical point to make. As we examine the narratives of men, as we look at their stories, what we find with great redundancy is the expectation for them to perform for women. From the mandate to please mothers, to protection and provision for women, to heroic sacrifice and even down to the basic assumed responsibility for the female orgasm, we see men in a role to satisfy through performance.

What then can possibly be happening in the minds of men sitting in female dominated space, box of tissue at their side, with a woman saying "tell me how you feel" about this or that? Even worse, asking such probing questions with the implication that he is an empty emotional vessel in need of her redemption.

There is little there for most men. Indeed, if we honestly and compassionately examine the narrative of men's lives, we have to agree with Ms. Winerman again. There is no reason to imagine why the Marlboro man, or any other man, would have much to say to her at all, and the ones who do are likely just caving to the pressure to perform.

Without some kind of activity or medium to engage in other than naked personal drama and emoting, men tend to disengage. Feminist inspired therapy would have us believe that this is because men are emotionally stunted and ill-equipped to articulate feelings.

In reality, the only thing men are ill-equipped at is being women, which is why standard talk-therapy is such a poor option for most of them.

Like boys, men are more likely to connect with the therapist and be willing to table his issues (vs share his feelings) when they are engaged in something meaningful.

Rather than shaming men as recalcitrant therapy clients, we must take a different approach and offer them a greater variety of places in which to speak to their issues. Therapy can still take place in the traditional face to face manner in an office, but it can also take place in any of the environments mentioned before, providing the therapist is willing to step out of his or her chair and begin walking, *literally*, while the therapy takes place.

Alternatively, if the logistics of getting together with the therapist are restrictive, digital mediums like Skype can provide the platform, again with special consideration to sitting postures: men might prefer to sit at an angle to the camera and have the therapist do the same, or he might prefer the vision switched to off altogether. For the tech-savvy therapist male-friendly backgrounds for his digital office might be employed on request – a bar, a mechanics shed, a kitchen… you name it.

And yes, unless a client has issues with alcohol, a beer during the session may not be out of the question.

That proposition will seem scandalous to some practitioners. However, we estimate the knee-jerk hostility to such ideas is rooted firmly in an academically acquired ignorance of men and their needs. It is consistent with trying to put them into the female emotional mold.

Finally, the language of the therapeutic session might need to undergo a similar revolution, depending on the client's imagination, with less emphasis on unquantifiable metaphors like personal growth and empowerment, or on feelings, and more on metaphors of manual-activity to describe emotional processes; men speak in terms of wrestling with challenges, hammering problems out, trying to understand the mechanics of depression, and when considering objectives, they might hope to score a goal: to nail it, as it were.

To summarize, a new therapy for men might consider utilizing new settings for conducting consultations, including the use of a wider range of manual activities – occupations and crafts – as therapeutic mediums.

Having briefly sketched out the 'where' of therapy, we can now move onto the 'what' of the therapy.

The Practice of Therapy

Narrative Therapy with Men assumes the following principles as axiomatic:

- Rejects misguided concepts like patriarchy theory and toxic masculinity.
- By definition it is tailored exclusively to men's experiences, men's ways of thinking and behaving.
- Does not hinge on demonizing or problematizing men
- Sees learned detachment as essential to problem solving
- Recognizes the unique emotional and psychological acumen of men
- Sees the therapist as more of a coach or mentor than an emotional conduit.
- Seeks to use men's kinetic inclination as an asset, rather than treat it as an impediment to progress
- Narratives, the building-blocks of our worldview become the focal point around which the therapy hinges, and include the following objectives:

1. **Identifying the current narrative**

The way we tell our story is the way we form our therapy,[1] so the first task for each man is to narrate his story about himself and his world. These initial narratives form the primary datum which sets the future direction of the therapy, a direction completely unknown until the stories are verbalized.

As stories are shared, likenesses between them and popular cultural stories can be discussed – such as classical myths, fairy tales, biographies of the famous or from movies, to bring the material alive. The comparison stories act as bass chords that animate the material under discussion, and to help depersonalize the content so that it no longer seems unique and isolating – ie. such stories belong to our collective cultural history and are thus very far from personal.

2. **Externalizing the narrative**

Carl Jung was famed for saying "We don't have complexes, the complexes have us." The same can be said of narratives, including our personal ones. The stories and archetypes that drive our lives underscore the importance of gaining cognitive and emotional distance from them if we no longer wish to be held under their spell.

This is a radical departure from where most therapies in the modern mold take men. In standard practice the agenda of the therapist is usually to drive the client toward reliving trauma or loss and articulating the feelings that surround those things.

While practitioners with men need to have the skills to comfortably handle emotional upheaval when it happens, the objective is to help the client gain more distance from the inner turmoil, affording them an opportunity for practical, rational solutions.

How else, for instance, can a man stop acting sacrificially with women, until he rejects the sacrificial role? And to reject that role, he must be able to see it from a more objective distance, in practical terms. Men rarely need assistance to realize they are in emotional hell with a woman. They often stay silently immersed in it, entangled hopelessly in trying to find solutions that are not forthcoming.

While an exploration of childhood trauma, abusive parenting and unresolved grief may provide more insight into current life troubles, it will not provide what the client needs most. A path out.

Externalizing a narrative, depersonalizing it, helps us to see it as separate from our own self-image, perhaps for the first time. By abstracting the story and dissociating from it we can more easily edit its details and gain mastery: the narrative no longer has us – *we have it.*

The therapeutic practice of externalizing narratives has a long history beginning with Freud's talking cure, Carl Jung's 'active imagination' to James Hillman's practice of 'seeing through narratives', and on to newer practices such

as Narrative psychology and Narrative therapy.

None of the aforementioned, however, have actively applied the technique to the stories men live by – a shameful oversight for therapies claiming to plumb the depths of human experience.

The life of men has heretofore been shrouded in a cloud of repression, amnesia and denial, ironically aided and abetted by the very psychologists called to lift the lid on that repression.

While some have claimed to help men raise consciousness, what in most instances has happened is therapists adding yet more layers of faulty text to an already burdensome set of male narratives. *Narrative Therapy with Men* aims to reverse the tradition of neglect.

3. **Problematizing the narrative**

A core tenet of Narrative Therapy with Men is that *Men are not the problem, the narrative is the problem*.

We view this approach to be corrective on its face. Men are universally saddled with the artifacts of a faulty narrative. Whether that is driven by a failure to be heroic or successful enough to fulfill historic male expectations, or whether it is the more modernized narrative of toxic masculinity, or both, men typically see themselves as the source of the problem.

Continually failing to fix themselves, which their narrative does not allow them to do, aggravates the situation all the more.

Portions of a given narrative may be destructive and other parts may not, which a joint, detached exploration can discover. It can lead to a discarding of the dysfunctional parts and a retention of those parts retaining value and importance to individual men.

It is as simple as keeping what works and tossing out what doesn't, which is easier said than done. We view the main obstacle to that, though, as a lack of detachment.

For instance, shame can be a huge impediment. A man can see a problem, but without detachment, his experience of shame can drive him to deny, minimize and avoid the problem. Until, of course, the problem rears its head, causes pain, and the cycle starts all over again.

The only way, we argue, to interrupt that, is through healthy detachment.

An Ear for Men has detailed numerous examples of destructive narratives for men, such as the belief that men are inherently flawed, that they belong to and benefit from Patriarchy, that they must ignore their health to be worthy of relationships, or that their role in life is to serve women in one capacity or another while denying their own needs and value.

To these the new therapy for men applies the razor, surgically removing criticisms of men and replacing them with narratives of self-worth. And, importantly, it allows men the use of their logic and reason to guide the surgery, not their emotional reaction to the problem.

4. **Exploring potential new narratives**

Life does not tolerate a void. That is why isolating problem narratives and the work of deleting them runs concurrent with a process of re-narration. In this a therapist and client can be imagined as co-authors working on a novel, where therapist co-writes or ghost-writes a new narrative, running a red pen though all the toxic text.

The new text can be literally anything the client dreams up. The practitioner consults with the client, offers observations, but otherwise gets out of the way and allows the client to have the lead role in the creative aspects of the process.

Narratives men adopt to break free from limiting expectations need not be reduced to reactions against the original problem-riddled narrative, which places the response into a narrow formula of thesis and antithesis. An example of

that approach is seen in the tendency of some men to replace misandric narratives with misogynistic narratives. Or, perhaps, men who have been sexually rejected who seek to correct with sexual conquests.

An example of narratives structured along the lines of antithetical reactions vs. more liberating and proactive possibilities was elaborated in an earlier article at *An Ear for Men*, titled Values-based approach to gynocentrism for men. There we are given the example of three narratives:

1. A gynocentric narrative in need of deletion
2. An anti-gynocentric reactive narrative, and
3. A proactive narrative which transcends the for-and-against-gynocentrism binary

5. **Nailing down a narrative**

The goal of the new narrative is to serve as a values-centered approach to dealing with self and world.

This part can be somewhat tricky. Values, or what we consider good and bad, right and wrong, purposeful or meaningless, are by necessity a product of our narrative. And they can be as destructive as the narrative itself.

For instance, you can ask a man to tell you about his values. He might tell you that among them are honesty and integrity. So far, so good. But he may also follow that up by saying his values drive him to sacrifice for the benefit of a woman, that a real man takes care of women and shields them from hardship.

The problem with that, as may be apparent, is that millions of men have led themselves to misery, ruin, and even to death, with precisely these values. It is not that their intent is flawed but that they have allowed values for which they have no conscious etiology to put them behind the wheel with a blindfold on, mindless of any values that might have addressed their self-preservation.

Again, a detached review of values, and how they stem from personal narrative is a necessity.

A values-centered ideology is established and articulated by the client at some time during the process of consultations. He may already have his core values clarified and will want to proceed with a narrative that honors them. Alternatively, he may feel his values have been implanted from without or inherited without consent, foreign objects that have brought harm to his health and wellbeing and so seeks to construct a new set of values and an accompanying life script that will do them justice. This can all be done with a practitioner, or simply on a man's own volition, or with a trusted friend.

That, then is a brief outline of Narrative Therapy with Men. It is not intended to be complete, and is indeed still a nascent approach to working with men. The psychological disciplines, as mentioned earlier, have hinted at this approach, have skirted the ideas contained here but without breaching the sacred wall of feminized psychology.

Now we set about the work of expanding on these ideas and calling on others to do the same.

References:

[1] "The way we tell our story is the way we form our therapy" is a quote from Patricia Berry's essay *'An Approach To The Dream,'* Spring Journal of Archetype and Culture (1974).

See also:

The psychology of hate
A new psychology for men
Authoring your own life
Playing your own role in life

A values-centered approach for men

The real expendables, falsely accused military men

US Army Major Christian "Kit" Martin · 18 August 2016 · Archived copy · Original

As first reported by the National Coalition for Men, U.S. Army Major Kit Martin, recently released from custody shares his thoughts from behind bars. -Eds

Joint Regional Correctional Facility (JRCF) Fort Leavenworth, Kansas

After two and a half months in confinement, county and federal, I have to ask the question "what is the purpose of prison?" Is it to punish? Is it to correct? How are those supposed to occur by locking someone up away from their family, friends, and community? How is this supposed to help their family by taking away the human and financial support from spouses and children? Are we not just creating more of a welfare state? The U.S. has 5% of the world's population, but 25% of the world's prisoners. We are now the new Soviet Union, locking people away in "gulags."

This is especially heinous when you look at what is being done to U.S. veterans. Looking at the confinement reports and other FOIA requests you can see that Court Martials are up 550% since 2007. Convictions are similarly growing exponentially. Army prisoners are up from 119 in 2010 to 593 in 2014. This is due primarily to the false sexual assault "epidemic." This is a politically motivated narrative, almost identical to what is happening in our universities.

This is ironic since a review of Americas crime statistics (disastercenter.com) shows nationwide rape and sexual assault is at a 24 year low. Despite this the Sexual Assault Witch-hunt in the military has sexual assault convictions up from 2010 to 2015 from 24 to 427. This includes a threefold increase in 2015. Currently women make up over 15% of military, but amazingly 2015 was the first year a female (at least in the recent past) committed a crime worthy of prison. There was one female prisoner in 2015 compared to 802 military men. A fair and balanced system? I don't think so.

U.S. Veteran men are now the new political prisoners of the world, the real expendables. After years of putting their lives on the line for their country, and sacrificing irreplaceable family time, their country is now railroading them into prison. Their families that also sacrificed so much are being left alone again, but now without any income and security. That money is being given to reward false accusers. This is all being done so that military leaders can show politicians that they are tough on sexual crimes and deserve to keep their convening authority power. This is legal power few of them even understand. It is the ultimate betrayal.

One day these men were considered heroes, the next day they are zeros. They are labeled for life as sex offenders and felons, usually based off of a single false allegation by an ex-spouse, girlfriend, or even a neighbor. When things are bad and a service member is having a hard time, you can always count on the military to make them worse. After years of working to earn rank and respect these combat veterans are now being treated like children, and guarded by children too. Most guards are teenage privates straight out of high school and basic training.

When I was a teenage private I would have been too humbled to even speak to a real veteran such as my current brothers I am confined with now. I was in awe of real Soldiers that had actually fought in a war. Men who were Paratroopers, Rangers, pilots, etc. they were like gods to me. After 30 years and several deployments I am all of those things, what I always wanted to be. I am one of them and proud to be so. My military family is proud of me too. In fact, they couldn't be prouder if I had won the Congressional Medal of Honor.

Yet here I sit, in a small cold cell. But I would rather be here with my brothers than having to associate with REMFs such as crooked JAG lawyers, CID investigators, and self-serving gutless "leaders." If Americans only knew what was going on would they take the time to do something? Would they contact their representatives and complain and demand change, or would they just watch another funny pet video online instead?

What will happen to our country as our military is transformed to appease misandric politicians? It is no longer a

defense against foreign aggression, the last resort, it is now a bastion of elitist feminism. Who will take responsibility for its future epic failure in the next real war? Success has many (sorry) mothers, failure has none.

My brothers are labeled rapists and abusers. After a "thank you for your service" welcome home (something Vietnam veterans like my dad never got) they have been locked away without the same constitutional rights they risked all to defend. They served and protected the rights of those that wouldn't or couldn't serve themselves. These veterans are so dangerous that 45 of us often sit around guarded by a single teenage female private, all 4'9" and 90-pounds of her.

Most of these men are fathers of teenage daughters themselves and the funny thing is they would give their lives without a moment's hesitation to protect these same guards. When we must be escorted it is again by these teenage "Soldiers" that have never seen combat or have any idea what the real army was like. Their army is one of stress cards, sexual assault training, and political correctness.

Many of them are good people doing the best they can, but they are not real Soldiers and their "leaders" know better. They know the truth of what is happening to our veterans and yet they do nothing. Privately they will admit it to you, but publicly they hide from it, serving evil and corrupt masters. Like most of the inmates they think they can retire or get out before they are victimized. Many have cheating or abusive spouses, but they know they can do nothing. They must endure the humiliation because just like the Soviet Union or Nazi Germany, it only takes one phone call and the machine will turn on them. The machine spares no one except the very powerful, like presidential candidates or famous generals. The hypocrisy does not choke the machine; it grinds on looking for easier pickings. The young Soldier, the poor Soldier, the less educated Soldier. They are the true expendables.

When you have an "epidemic" you most show your solution is working. When you are spending $257 million yearly to convict veterans and building $95 million prisons you have a lot of hammers. You must find thousands of nails to justify those hammers. It is easy to find false accusers when you have that much money to pay them off. Everyone has an enemy somewhere. The military will find them. If they can't find a victim they can make some, especially if they are in the military, too. If they won't take the carrot of benefits, then they will use the stick of interrogations and threatened charges.

It is the same for the accused. Isolated, interrogated, and threatened until "investigators" hear what they need. So what if they passed that polygraph? It isn't admissible in court. The JAG Corps knows how to suppress evidence and hide the truth. They mentor their young to cut their teeth as TDS defense lawyers.

If they are compliant and push those plea deals they might get to become prosecutors. If they really "play ball" and do what is necessary to win they will get to play in the big leagues. Here they will get the special training and support of Special Victim Prosecutors. For the truly corrupt and unethical the bright road of being a colonel and judge will be granted. The JAG has no real oversight; it needs unethical judges to cover up the mess of their young.

So now that we have fast tracked our vets into prison, stolen their honor, left their families to cope alone, what do we do? Oh wait, we must label them as sex offenders and felons. Even when they have served their time we must make sure they have no possible future. "Thank you for your service!"

Since most of these inmates have done nothing wrong, there is nothing to correct. We will not counsel them or give them hope. What to do? What to do? We will give them drugs! Drugs will keep them compliant and dependent. COL "Skittles" here at the JRCF will give you anything you want so he can use vets as lab rats for his drug studies. The army has a long history of doing this like the syphilis experiments of the Tuskegee airmen in WWII or the nuke "training" of the 1950s. The military will always find new younglings to sacrifice. Those vets that actually did do something to get in here were being prescribed these same drugs that clouded their thought processes and caused bad judgement or anger to flare up in frustration. Does all this seem too much? Maybe that is why 22 vets a day take their own lives, almost one an hour.

Well at least you are safe while I'm in prison. I'm safer too since my deployment days are over. I hope your daughters enjoy fighting the next war. I need to go the bathroom now. I don't mind the young female guard staring

at me through the door as I go. I wonder if there are male guards watching female prisoners? Oh wait, that's not a problem is it…

Canadian man awarded daughter's full guardianship

Tim Patten · 18 August 2016 · Archived copy · Original

Jakob Letkemann faced the biggest challenge of his–or maybe anyone's–life: The battle for custody of his three-year-old daughter, Darian. He struggled through exhausting and heartrending court battles, during which time the 40-year old resident of Salt Spring Island, located off the west coast of British Columbia, found himself on an emotional roller-coaster ride, falsely accused of various abuses as he sought to prevail against a system biased against fathers.

But none of this mattered after the verdict came in. Jakob fell to his knees, victorious when the female judge announced she was granting his request for custody of Darian. Initially unaware of just how stacked the deck was against dads in such situations, as well as the fact that they were notorious for bringing out the worst in others, his eyes welled up. He was grateful it was over and happy he had overcome the feelings of betrayal and rage that had enveloped him amid false allegations by his ex-girlfriend and her relatives. His heart was bursting as he savored the moment.

In Canada, it is uncommon for courts to find in favor of fathers. In fact, statistics indicate that mothers are awarded custody more than three times as often as men. For the most part, this appears to reflect an institutional bias against men, though there are those who would argue otherwise. Regardless, while Jakob comes from a family of women's right's supporters, his eyes have been opened up to a new reality. He witnessed first-hand the lopsided skirmishes between the sexes that occur when the lives of children are involved.

But he also understood why so many men feel compelled to crawl through the barbwire-laden battleground of Canadian family court proceedings. He was shocked to see how men are shortchanged, lacking the sorts of protections that women have long argued for. "I've had more sleepless nights than a bee searching for nectar," he said. "I was subjugated to daily events of discrimination 'cause of my gender, and I became ill and got ulcers. So I studied and learned and showed the court that the allegations her family made against me were false, and I won. I've learned how to fight and present my case," he added.

Nowadays, Jakob has become a fervent supporter of equal rights–for all. He understands that there is much to be done for men regarding social and legal issues. His lengthy experience dealing with the courts and custody advisors has earned him a degree in navigating paperwork, stumbling blocks and frustrations that seem to have been purposely put in place to stymie fathers. "I never thought men would need to have their privileges protected until I sat across from a committee of six women–I was the only guy–and watched their unmoving and pensive demeanor and expressions. My gut wrenched," he said.

The sad reality is that after decades of indoctrination by women's and gender studies propagandists, Canadian society has a thoroughly distorted image of males. Subconsciously, at least, men are viewed as violent and aggressive, perpetrators of domestic abuse. That said, some are beginning to reject such stereotypes; among other things, questions are being raised about the Canadian family court system's bias against males. A growing consensus believes that the gender-biased lens is like a one-way looking glass, identifying any man in its sights as a perpetrator of violence against women.

Making matters worse for struggling fathers is that any sign of frustration or anger on their part apparently confirms the stereotype, convincing even those who might be a bit more open-minded to take a harder line. Few take the time to understand why biased and seemingly perfunctory proceedings could push even the most passive of individuals into a state of despair. And then, all of a sudden, those who are in the position to pass judgment are no longer interested in what the man has to say.

Fortunately, advisors cautioned Jakob about this relatively early on, spurring him to take whatever steps were necessary to avoid being on the wrong side of others preconceived beliefs. Jakob explained, "My hurt feelings turned into searching on the Internet. I took an anger management course and the times I was in court I was able to

be calm. I was strong and believed in the truth–and it worked!"

Others have not been so lucky. Many fathers endure accusations of the most hideous kind from spouses and in-laws who escalate charges without any real sense of moral limits. In a great many custody cases, husbands face accusations of domestic violence, often inflated to charges of daily battering and relentless emotional abuse. Naturally, the words paint an ugly picture of someone who is unfit to be a parent. If the "accused" flinches, perspires or bursts out under pressure, he can only lose.

In Jakob's case, he couldn't believe his ears when he heard the preposterous charges being leveled against him. "They made claims of how I hurt my family, but I wasn't prepared for the accusation that I was too close to my own little girl–essentially, they said we fear a sexual relationship will evolve. God, that destroyed me. It twisted my gut. It felt like my insides were ripped out. I ached and was defeated, cried a lot and didn't think I could continue. I wanted to end it all."

But his case is not the exception; others have shared a similar fate. There have been numerous reports about court sessions and private negotiations, comprised of individuals with unconcerned faces who simply ignore what the husbands and fathers say, leading to a deep sense of having been defeated before the hearings actually begin. While it is only natural for people to feel like lashing out in such circumstances, Jakob quickly learned what was necessary to avoid getting caught in a trap.

In fact, his recurring struggles with the Canadian family court system eventually inspired a perseverance in him that he regularly shares with other men in the throes of divorce to assist them in their efforts to gain rightful access to their children. Among his recommendations:

- Prepare for the emotional battle, read up on the court process, and take any course, such as one oriented towards anger management, that can help you control your emotions.
- Take Parenting and Parenting after Separation classes.
- Remember that people will slander you with the worst things that can be said. NEVER get angry or aggressive, or respond in what is considered to be a distinctly masculine fashion.
- Always be on time for everything. Never miss a class, meeting, or court appointment.
- If you can talk to people involved in the process, do it. Communication is how you win!
- Make sure you have people supporting you. Jakob had his dad and mom and others by his side all the time. They talked, discussed and strategized. They went with him to any and every meeting.

The Next Phase

Now that he has succeeded in gaining custody of Darian, Jakob feels energized and motivated to take additional action on behalf of himself and others. He has collected thousands of items of evidence and is seeking justice against an anti-male regime. "I love my life with my daughter. I'm grateful, so I've decided to sue key governmental agencies for false removal and gender bias to ensure more justice for males. I want to share my experiences with as many people as possible. I am dedicated to changing the system."

Jakob intends to file suit against ten parties in all, ranging from social welfare agencies to hospital and health nurses to counselors from the Island Woman Against Violence (IWAV). He hopes to level the field by winning landmark cases that become roadmaps or legal footprints for others to follow, helping to reduce baseless, false reporting, harassment, and threats. If he succeeds in winning any damages, he will support efforts that assist low-income families, including the development of parent school centers with support training programs.

In doing what he thought was best for his family, Jakob has also been waging a larger fight against the war on single fathers. He has been burned by legal advisers who line their pockets at struggling families' expense; like the millions who have also battled through custody proceedings, he has found himself financially depleted. Sadly, many so-called experts seem more interested in bleeding desperate fathers who are angry and frustrated than in helping them get the justice they deserve.

But that is not right. As Jakob explained, “My family and I are fully involved, and we are reaching out for help. I’m asking for the smallest donation at my GoFundMe page. Follow my updates and me so we can all work to reduce or eliminate the biases in the Canadian system.”

On behalf of the innumerable men who have experienced the subjugation of divorce and the custody courts, it is time to change this narrative–to join forces and assist him in his quest. In fact, as someone who believes in advocating for other men, I have made a donation and urge others to follow suit by visiting https://www.gofundme.com/5gnn2b6c and giving as little as $5 for the benefit of Jakob Letkemann’s very worthy cause.

By coming together in this way, we can not only wish him the best, but we can help transform a system distorted by sexism, systematic oppression, and discrimination against men.

Why I'm an MRA

AVfM Video Source · 19 August 2016 · Archived copy · Original

My reasons for being an MRA. This was a hard one. Please excuse any choppiness in this video, I'm using a new video editing software and I'm not used to it.

Shannon

Liberal Lunacy

A league that will not take no for an answer

James Krandall · 19 August 2016 · Archived copy · Original

Featured Image By TonyTheTiger – Own work, CC BY-SA 3.0,

The Lies, Failures, and Insults That Are the WNBA

The WNBA has been going all out this year to get you to "Watch Me Work". Commercial after commercial and a social media barrage the likes of which have not been seen since the league's inception back in 1997. Quite fitting for the 20th anniversary of the most successful Women's Professional Sports League in US history. It couldn't have come at a better time too. The whole country was riveted by this year's intense action in the NBA playoffs. The NBA Finals gathered ratings the likes of which it hasn't seen since the Jordan era. The Rio Olympics this summer would enhance exposure of the league and help showcase the talents of the WNBA to the entire country. The timing couldn't be better.

Unfortunately for the WNBA the Public is still saying a resounding "no thank you very much." But the WNBA and its pushers can't seem to take no for an answer. Despite the massive publicity campaign and the Public's renewed interest in professional basketball interest in the league remains tepid at best. And that is putting it politely. The WNBA season started while the NBA playoffs were still going on in order to help promote the league and their commercials ran nonstop. Newspapers and other sports publications and web sites were overrun with great news about the WNBA and all the amazing things happening there. The WNBA and its new President Lisa Borders ranted and raved about the sky-high ratings, higher traffic on their Social Media sites and a large increase in the number of subscribers to WNBA's League Pass streaming service (for 16.99 for the entire season price is not a concern). The WNBA refuses to release any data on merchandising so one can only speculate in those regards.

However, the opening night game gathered an amazing .3 rating of around 500,000 viewers. Hardly anything to write home about; considering the fact that this game was between two of the League's Perennial Powerhouses Phoenix and Minnesota. In fact, the ratings on the ESPN networks have only averaged around 234,000 viewers, up from 202,000 in 2015 (the lowest in the history of the league). If one removes the two statistical outliers from the equation (top and bottom rating) then that number becomes 206,000; almost exactly the same as 2015[1]. The WNBA claimed a large increase in subscribers to the League Pass but steadfastly refuses to release ANY hard figures and data. The one thing Borders was not bragging about was attendance.

The WNBA knows no shame and limits in regards to out and out lying about its attendance records. However, it seems that lying for the sake of social justice is completely acceptable. According to League "official figures, " attendance for all games between May 14th and June 12th (inclusive) was 7060 per game[2]. This was even less than 2015 when the league had its smallest draw ever. A better comparison would be the 2014 season rather than 2015 (one team was playing in an alternate location (San Antonio and another announced it would move following the season (Tulsa); both which hurt attendance. The 2014 average was 7587. This means a drop of seven percent. Hardly a harbinger of success. So the League and its teams decided to distort and out and out falsify their numbers even more. As of the Olympic Break, the WNBA's average attendance (for 2016) now stands at a whopping 7318 per game.

None of this means that the players and the coaches of the WNBA don't have talent and don't work very hard to be great at what they do. It simply isn't a product that catches the attention of very many people. Exactly like snowshoes being sold in Hawaii. Cricket matches get poor ratings in the United States (even though it is the second most popular sport in the world). The MLS gets poor ratings as well. Many sports do. All of the people involved in the sports I'm sure to give it their all. However, the demand for such sports is simply not there. No amount of marketing or airtime or political pressure can make that happen. It is the same for the WNBA and no, it is not my fault.

The WNBA and its teams are blatantly lying about their popularity, success and attendance. It almost reaches

Orwellian levels. Take for example the Phoenix Mercury. They, as do most of the teams that play in an NBA stadium (Talking Stick Arena in Phoenix) close off the upper levels of their stadiums and sell tickets for the lower portion of their arena. The Mercury have one of the highest average attendance levels in the League. For example, on June 12th the Chicago Sky came to Phoenix and a large crowd of 9,055 per official count came to see the action. A careful count of seating for Mercury games on Ticketmaster show a seating capacity of around 9,350 or so in the lower level of the stadium; including courtside seating (this is a high estimate). There are also around 106 executive suites available which seat around twenty each. Please see the attached video of the game here. Many of the skyboxes are unoccupied. Even if every skybox were occupied to capacity, it would mean that 7,000 fans packed the lower bowl of Talking Stick that night. That would mean that at least seventy-five percent of the lower level would have been full. We can let our readers decide the truth of this statement.

The inability of the WNBA officials and teams to count gets worse. On July 10th the LA Sparks reported an attendance of 19,076. The capacity of the Staples Center (per Wikipedia) for Laker games is 18,997. If one checks the short videos available on the WNBA website (No, I will not personally pay a penny to view the whole game on their website. It would only encourage them.) one can see many empty seats even in the lower rows. The cameras never pan to the top level (The Sparks are probably the worst offenders in regards to inflating their attendance numbers). The Washington Mystics reported an opening night crowd of 11579 on May 14th. Check the video out on the WNBA website. One sees far more empty seats than occupied seats (especially at either end of the court) and this on opening night. It is certainly far better than the Mystics usually draw. I could go on and on, but there is no need to. The proof is available on the WNBA's website and is available for just about every team.

Even these ridiculously low numbers and lies are padded by mass ticket giveaways. Take the Chicago Sky (who have one of the premier players in Elena Delle Donne as their main attraction) and their numbers. According to their official count, they have an average of 7,494 fans per game. However, two of their games this year (6/29 and 7/13) were Camp Days (The Sparks had a camp day on July 10th); where large numbers of children and their handlers were given free tickets in hopes of enticing them to come back again. Attendance on these two days was 11,892 and 16,444 respectively. If one takes these games out of the equation, their reported attendance drops to 6,011. Which is still far off from reality (their lower level seats around 7,000 and Sky boxes do not provide any real revenue according to their Communications Dept). According to the Communications Dept of the Chicago Sky, they have a paltry 517 season ticket holders. In the third largest metropolitan area of the country that is all, they can get? Teams are even forced to give away thousands of tickets to playoff games and even Finals and still generally cannot come close to filling their arenas (there have been a couple of exceptions here and there).

Price is also not an issue in regards to attendance. Take a look at these Craigslist and what people are offering. No one is taking them. Take a look at the prices on the team websites. I was offered Chicago Sky courtside seats starting at 32 dollars. Some teams even try to sweeten the pot by including all you can eat disgusting stadium trash masquerading as food (check out the Mercury website here) while you attempt to enjoy this unwholesome product. I tried speaking with several teams in regards to ticket giveaways and how many people pay for their seats on any given night and the accuracy of numbers in regards to attendance. None were willing to delve into these topics, and so I thanked them for their time. After all, they are private entities and do not owe me or anyone else an explanation; except for any investor stupid enough to buy into the team.

As marketing gimmick after marketing gimmick has failed over the years to improve attendance the WNBA has become desperate. They have taken to embracing their GLBT fan base and welcoming them en masse so that many WNBA games now seem like Gay Pride Parades. This in and of itself makes a mockery of the WNBA's claim to be a business and not a cause. Not that embracing the GLBT community is necessarily a bad thing. However, a professional sports league is supposed to deliver entertainment, not a social message. Part of this marketing strategy is due to their failure to attract a more mainstream audience. They simply cannot even give away their product. Their attempts to get more people to watch their games have become offensive and as their product continues to languish they find a way to blame men. I remember years ago when I was almost finished with University, and I was offered free tickets to the local WNBA team at an outreach they were attempting. Having seen the product on TV

and not being impressed, I politely declined the young lady trying to give me the tickets. She persisted: telling me how good the seats were, how much fun the entertainment and game was and that most of all they were absolutely free. I then stated politely but firmly once more "Save them for someone who will go to the game" and walked away. She glared at me as if I was Lucifer himself. Heaven forbid I simply don't have an interest.

That attitude now seems to be prevalent in the WNBA. The league is languishing because men are pigs and women who don't support them are weak. The Phoenix Mercury launched an insulting "Man Up Challenge" where they offered free tickets to men who had no interest in the game; claiming they would help "cure the cooties together." Given the average price of a ticket to a WNBA game you would think that the Mercury would realize that the majority of people weren't interested in their product and neither desired nor needed their charity and had better things to do with their time. Very few people took them up on their offer, and they still trumpeted it as a success (attendance remained flat). Insulting me is certainly not going to get me to come to your games.

If you have to give away your product it is basically an admittance on your part that your product is not worth paying for. When you give away playoff tickets and even thousands of finals tickets (link) it is evident that your product is not competitive. Especially if you continue to have to give away tickets twenty years into a brand.

The WNBA now claims a majority of the teams and the league itself make a profit. Other people and I have long doubted this. There is almost no data available or forthcoming from the WNBA or the individual teams in regards to their finances. However their large TV deal (25 million a year according to some sources and corporate sponsorships are all shoehorned into any deals involving the NBA by the NBA itself. Originally ESPN had no plans to show an opening night game this past May. When confronted with this fact the head of negotiations brushed it off as an "oversight" that would be corrected. That is a standard corporate world cop out. No matter what the amount of additional revenue these deals bring they do not add any value to the franchises themselves. These deals are the definition of corporate charity and represent a hidden transfer from the NBA to the WNBA (The Soviet Union did this during the 70's as their economy tanked but their oil revenues increased).

One of the biggest arguments that apologists and SJWs use to garner sympathy and guilt people into spending money on the WNBA is the focus on the "Fundamentals of Basketball" rather than the flash and athleticism we have come to expect in an NBA game. In other words, women play smarter basketball than men, and they play it the way it was meant to be played. Nothing could be further from the truth. An easy five minutes of research on the official websites of both the WNBA and the NBA put that myth to rest. NBA teams have a higher shooting percentage for both regular and three-point baskets (+1.03 and + 1.42 to be precise), commit fewer turnovers per 48 minutes played (-2.46) and have more assists on average (+1.12). The only category in which the WNBA bested the men was in free throw shooting (+4.3%). Bear in mind too that the WNBA uses a significantly smaller ball that makes the probability of an uncontested shot going in significantly higher. The reliance upon the WNBA model is forced because the athletes simply do not possess the individual athleticism and speed that we have come to expect from our NBA (and even NCAA) players. The idea that the women of the WNBA are somehow providing a superior product to the men of the NBA is a lie that the Apologists and supporters of the WNBA are desperately clinging to as if it were a life raft. The raw numbers prove that point. But then again it seems that the WNBA has never troubled itself over raw numbers and data.

Another argument the WNBA desperately uses is the comparison to the NBA after twenty years in existence. It is flawed in many ways. There were only three channels back when the NBA was in its infancy, people had nowhere near the disposable income they do now, travel was far more difficult and expensive, and most importantly the NBA had absolutely no one forcing its brand down the throats of consumers on an hourly basis.

The WNBA likes to portray itself as wholesome, affordable fun for the entire family and full of fine, upstanding individuals. That sounds quite refreshing; given the scandalous behavior of other professional athletes over the years. Nothing could be further from the truth. The people of the WNBA are just as flawed and fragile (if nowhere near as wealthy) as any other sporting figures. The hypocrisy of the WNBA regarding this behavior is reprehensible.

Apparently, it is okay with the WNBA if one of their star players abuses their spouse; so long as it is a lesbian

committing the abuse against another lesbian. Britney Griner's slap on the wrist for her brutality to her significant other is quite contrary to Ray Rice's punishment for his misdeeds. When one of their star players sexually assaults another player on the court, it is cause for excitement among their fanbase, rather than a criminal act (so much for a wholesome environment for children). WNBA players (and coaches) have been accused of other depravities and shocking violence that are quickly covered up or not even picked up by the mainstream media because despite the best efforts of a few SJW and GLBTQ Activists almost no one cares. One of the few times the mainstream media cared was when some players of the Minnesota Lynx staged a partial media boycott in regards to certain social issues. It wasn't very inspiring. Are these really the type of role models we want for children?

The WNBA and its players and its small core of fans also don't seem to realize that there is no Title IX after college (which is devastating men's collegiate athletics across the country). You cannot force people to watch your games; despite your best efforts over the years and the backing of fabulously wealthy people and a full court press (pun intended) from the NBA itself. NBC, ABC, ESPN and the Lifetime channel have all carried WNBA games for extended periods of time and all with a similar lack of any success. The League Office, its players and all of its SJW cohorts all lament the lack of mainstream coverage and the league's condemnation to the bottom of the barrel regarding priority and blames that for their lack of success. The fact remains that the WNBA has been aggressively marketed for many years and found to be a black hole for ratings. The Nielsen ratings are available online. Go check out the programs that air against WNBA games and compare their numbers. That's a free market economy for you.

I have mentioned the word product several times here. The WNBA is selling a product. That product is sports entertainment. There are so many options for excitement in the summer that even for those of us who have large amounts of disposable income time becomes a factor. I can think of at least a dozen fun things I could do every night rather than go to a WNBA game. Many other people feel the same, and we are not evil because of it.

There is certainly a sense of self-entitlement creeping into the WNBA as it continues to flounder. Perhaps it is a natural consequence of the Title IX protections many of their players enjoyed during their amateur careers. If one reads a piece penned by the Lynx's own Maya Moore here, it is plain to see. She laments her relatively low salary, the lack of sponsorship opportunities and low interest in the WNBA and blames it all on sexism and corporate America. She claims the WNBA have a "great product to offer" and is being shafted by sexism (coded language for men) and Corporate America. The fact is that the WNBA is not a great product nor is it profitable (no matter how much you fudge the numbers). If it were a great investment, then the corporate sponsors would be fighting each other for the opportunity to sponsor you. It is barely a niche product for a small segment of the population of the country. Make yourself into that superstar and hero that everyone wants to idolize. Until then dream on. Is it not enough for you that you are living and playing on the charity (both voluntarily and involuntarily given) of others and have been for many years? Yes, I said it. The WNBA is a charity case just like Title IX is. And people wonder why the costs associated with going to University continue to skyrocket (although there are many reasons behind that).

We live in a free market economy and as such, the demand for entertainment is up to the consumer; not the supplier. We the public as a whole have sampled the WNBA product and decided that it simply isn't a product that interests us. The WNBA has its fans and its supporters and all in all, does not do harm to anyone. The losses it operates at are a small drop in the bucket compared to the NBA's revenue and it can continue for a long time if the NBA has the money to burn (which they most certainly do right now) in this endeavor. I am one of those people who thinks that the world is more interesting with different types of people who enjoy doing different things. I hope the WNBA continues to entertain its fans and provide a decent living for its players and support staff. But the WNBA is not a major sports league and probably never will be. So please WNBA players, fans, and supporters stop bothering those of us who don't care for your product and more importantly stop vilifying us. It is not going to get us to go to your games, buy your merchandise or come and meet you in public. Please take no for an answer.

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[1] http://tvbythenumbers.zap2it.com/

[2] All attendance and Team statistics are courtesy of the www.wnba.com unless otherwise noted.

The future of men’s rights

AVfM Video Source · 21 August 2016 · Archived copy · Original

Please watch this, and support the HBB Patreon. PE

Always Beating Up On Men

Bettina Arndt · 21 August 2016 · Archived copy · Original

The University of Queensland's Kim Halford suggests that perhaps three-quarters of a million children witness both parents engaged in domestic violence.

Eva Solberg is a Swedish politician, a proud feminist who holds an important post as chairwoman of the party Moderate Women. Last year she was presented with her government's latest strategy for combating domestic violence. Like similar reports across the world, this strategy assumes the only way to tackle domestic violence is through teaching misogynist men (and boys) to behave themselves.

The Swedish politician spat the dummy. Writing on the news site Nyheter24, Solberg took issue with her government's "tired gendered analysis", which argued that eradicating sexism was the solution to the problem of domestic violence. She explained her reasoning: "We know through extensive practice and experience that attempts to solve the issue through this kind of analysis have failed. And they failed precisely because violence is not and never has been a gender issue."

Solberg challenged the government report's assumption that there was a guilty sex and an innocent one. "Thanks to extensive research in the field, both at the national and international level, we now know with great certainty that this breakdown by sex is simply not true."

She made reference to the world's largest research database on intimate partner violence, the Partner Abuse State of Knowledge project, which summarises more than 1700 scientific papers on the topic.

She concluded that her government's report was based on misinformation about family violence and that, contrary to the report's one-sided view of men as the only perpetrators, many children were experiencing a very different reality: "We must recognise the fact that domestic violence, in at least half of its occurrence, is carried out by female perpetrators."

One of the key patterns that emerged from PASK, Solberg said, was that violence in the family was an inherited problem and children learned from watching the violence of both their parents. "To know this and then continue to ignore the damage done to the children who are today subjected to violence is a huge social betrayal," she concluded. "The road to a solution for this social problem is hardly to stubbornly continue to feed the patient with more of the same medicine that has already been tried for decades."

There's a certain irony that this happened in Sweden, the utopia for gender equality and the last place you would expect misogyny to be blamed for a major social evil. But despite Scandinavian countries being world leaders in gender equality (as shown by the 2014 World Economic Forum's global gender gap index), Nordic women experience the worst physical or sexual violence in the EU. Given this inconvenient truth it seems extraordinary that for decades the gendered analysis of domestic violence has retained its grip on Sweden — as it has in other Western countries, including Australia.

No one would deny that it was a great achievement to have men's violence against women fully acknowledged and to take critical steps to protect vulnerable women and ensure their safety.

But it has been shocking to watch this morph into a worldwide domestic violence industry determined to ignore evidence showing the complexities of violence in the home and avoid prevention strategies that would tackle the real risk factors underpinning this vital social issue.

Here, too, we are witnessing Solberg's "huge social betrayal" by denying the reality of the violence being witnessed by many Australian children.

Just look at the bizarre $30 million television campaign the federal government ran a few months ago, which started with a little boy slamming a door in a little girl's face. A series of vignettes followed, all about innocent females cowering from nasty males.

The whole thing is based on the erroneous notion that domestic violence is caused by disrespect for women, precisely the type of "tired gender analysis" that Solberg has so thoroughly discredited.

Yet our government spent at least $700,000 in funding for research and production of this campaign — just one example of the shocking misuse of the hundreds of millions of dollars that Malcolm Turnbull boasts our government is spending on domestic violence.

The 'Stop it at the start' campaign was based on the notion that domestic violence is caused by disrespect for women.

Our key organisations all sing from the same songbook, regularly distorting statistics to present only one part of this complex story.

There is a history of this in Australia. "Up to one quarter of young people in Australia have witnessed an incident of physical or domestic violence against their mother or stepmother," Adam Graycar, a former director of the Australian Institute of Criminology, wrote in an introduction to a 2001 paper, Young Australians and Domestic Violence, a brief overview of the much larger Young People and Domestic Violence study.

Somehow Graycar failed to mention that while 23 per cent of young people were aware of domestic violence against their mothers or stepmothers, an almost identical proportion (22 per cent) of young people were aware of domestic violence against their fathers or stepfathers by their mothers or stepmothers — as shown in the same study.

This type of omission is everywhere today, with most of our bureaucracies downplaying statistics that demonstrate the role of women in family violence and beating up evidence of male aggression.

How often have we been told we face an epidemic of domestic violence? It's simply not true. Most Australian women are lucky enough to live in a peaceful society where the men in their lives treat them well.

The official data from the Australian Bureau of Statistics shows violence against women has decreased across the 20-year period it has been studied, with the proportion of adult women experiencing physical violence from their male partner in the preceding year down from 2.6 per cent in 1996 to 0.8 per cent in 2012. (Violence from ex-partners dropped from 3.3 per cent to 0.7 per cent.)

"There's no evidence that we're in the middle of an epidemic of domestic violence," says Don Weatherburn, the

respected director of the NSW Bureau of Crime Statistics and Research, confirming that these figures from national surveys carried out by the ABS provide the best data on domestic violence in the country.

He adds that in NSW “serious forms of domestic assault, such as assault inflicting grievous bodily harm, have actually come down by 11 per cent over the last 10 years”.

The most recent statistics from the ABS Personal Safety Survey show 1.06 per cent of women are physically assaulted by their partner or ex-partner each year in Australia. This figure is derived from the 2012 PSS and published in its Horizons report by Australia’s National Research Organisation for Women’s Safety, available at http://bit.ly/1ZYSyEj. The rate is obtained by dividing cell B9 in Table 19 (93,400) by the total female residential population aged 18 and older (8,735,400).

One in 100 women experiencing this physical violence from their partners is obviously a matter of great concern. But this percentage is very different from the usual figures being trotted out. You’ll never find the figure of 1.06 per cent mentioned by any of the domestic violence organisations in this country. Their goal is to fuel the flames, to promote an alarmist reaction with the hope of attracting ever greater funding for the cause.

What we hear from them is that one in three women are victims of violence. But that’s utterly misleading because it doesn’t just refer to domestic violence. These statistics are also taken from the Personal Safety Survey but refer to the proportion of adult women who have experienced any type of physical violence at all (or threat of violence.) So we’re not just talking about violence by a partner or violence in the home but any aggressive incident, even involving a perfect stranger — such as an altercation with an aggressive shopping trolley driver or an incident of road rage.

That’s partly how the figure inflates to one in three, but it also doesn’t even refer to what’s happening now because these figures include lifetime incidents for adult women — so with our 70-year-olds the violence could have taken place more than 50 years ago. And the equivalent figure for men is worse — one in two.

As for the most horrific crimes, where domestic violence ends in homicide, we are constantly told that domestic violence kills one woman every week. That’s roughly true.

According to AIC figures, one woman is killed by an intimate partner or ex-partner every nine days. One man is killed by his partner about every 30 days. So it is important to acknowledge that male violence is likelier to result in injury or death than female violence towards a partner.

The fact remains that almost a quarter (23.1 per cent) of victims of intimate partner homicide are male — and we hardly ever hear about these deaths.

It is not serving our society well to downplay the fact female violence can also be lethal, towards men and towards children: women account for more than half of all murders of children (52 per cent).

These are all still alarming statistics but here, too, there is good news. Domestic homicides are de creasing. The number of victims of intimate partner homicide drop ped by almost a third (28 per cent) between 1989-90 and 2010-12, according to data supplied by the AIC (http://bit.ly/2bxn1GO).

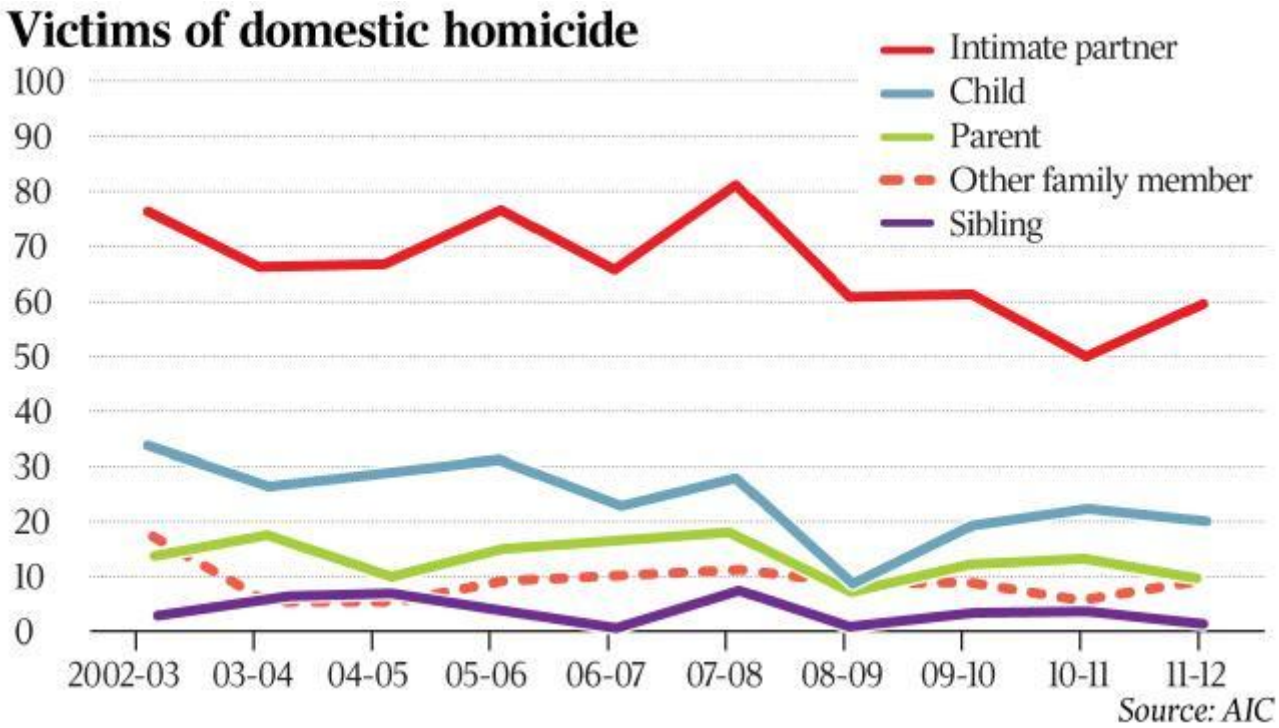

Chris Lloyd is one of a growing number of Australian academics concerned at the misrepresentation of domestic violence statistics in this country. An expert in statistics and data management at the Melbourne Business School, Lloyd confirms our best source of data, the ABS's Personal Safety Survey, clearly demonstrates domestic violence is decreasing.

He, too, says it's wrong to suggest there's an epidemic of domestic violence in this country. "Many of the quoted statistics around domestic violence are exaggerated or incorrect," says Lloyd. "Contrary to popular belief and commentary, rates of intimate partner violence are not increasing." He adds that while he understands the emotional reaction people have to this crime, "emotion is no basis for public policy".

He's concerned that Australian media so often publishes misinformation — such as a recent editorial in *The Age* that repeated the falsehood that domestic violence was the leading cause of death or illness for adult women in Victoria.

As I explained in my Inquirer article "Silent victims" last year (http://bit.ly/29CV5zD), it doesn't even make the list of the top 10 such causes. *The Age* ignored Lloyd's efforts to correct its mistake, ditto his concern about erroneous media reports that inflated domestic violence figures by using police crime statistics — a notoriously unreliable source.

As Weatherburn points out, it's very difficult to determine whether swelling numbers of incidents reported to police reflects an increase in actual crime. "It may simply be a tribute to the excellent job that has been done to raise awareness of DV, encouraging women to report, and efforts to get the police to respond properly," he points out.

Weatherburn believes that the slight (5.7 per cent) increase in reports of domestic assault in NSW during the past 10 years could be due to an increase in victims' willingness to report domestic assault; he points to the 11 per cent drop across that time in serious forms of domestic assault, such as assault inflicting grievous bodily harm, as a more reliable picture of the trend in domestic violence.

Weatherburn adds that valid comparisons of state police figures on assault are impossible because each police force has a different approach to recording assault. But in many states the goalposts have also shifted.

The explosion in police records is due in part to recent expansions in the definition of family violence to include not just physical abuse but also threats of violence, psychological, emotional, economic and social abuse. Look at Western Australia, where this changed definition was introduced in 2004. That year West Australian police

recorded 17,000 incidents of violence, but by 2012 this had almost tripled to 45,000.

Other states report similar trends because of these expanded definitions.

“If a woman turns up to a police station claiming her man has yelled at her, the chances are that she’ll end up with a police report and well on her way to obtaining an apprehended violence order, which puts her in a very powerful position,” says Augusto Zimmermann, a commissioner with the Law Reform Commission of Western Australia, who explains that AVOs can be used to force men to leave their homes and deny them contact with their children.

Often men are caught in police proceedings and evicted from their homes by orders that are issued without any evidence of legal wrongdoing. “It is a frightening reality that here in Australia a perfectly innocent citizen stands to lose his home, his family, his reputation, as a result of unfounded allegations. This is happening to men every day (as a consequence) of domestic violence laws which fail to require the normal standards of proof and presumptions of innocence,” Zimmermann says, adding that he’s not talking about genuine cases of violent men who seriously abuse their wives and children but “law-abiding people who have lost their parental and property rights without the most basic requirements of the rule of law”.

The growing trend for AVOs to be used for tactical purposes in family law disputes is also pushing up police records of domestic violence. “Rather than being motivated by legitimate concerns about feeling safe, a woman can make an application to AVO simply because she was advised by lawyers to look for any reason to apply for such an order when facing a family law dispute,” says Zimmermann, who served on a recent government inquiry into legal issues and domestic violence.

How often have we been told we face an epidemic
of domestic violence? It’s simply not true

A survey of NSW magistrates found 90 per cent agreed that AVOs were being used as a divorce tactic. Research by family law professor Patrick Parkinson and colleagues from the University of Sydney revealed that lawyers were suggesting that clients obtain AVOs, explaining to them that verbal and emotional abuse were enough to do the trick

The bottom line is that police reports tell us little and the ABS Personal Safety Survey remains our best source of data, showing the true picture of domestic violence. But there’s one more vital fact revealed by that survey that rarely surfaces: men account for one in three victims of partner violence.

You’ll never find this figure mentioned on Our Watch, one of our leading domestic violence organisations, annually attracting government grants of up to $2 million. In May, when Lucy Turnbull became an ambassador for Our Watch, she was welcomed by its chief executive, Mary Barry, who thanked the ambassadors for “engaging Australians to call out disrespect and violence towards women and advocating for gender equality”, which was “exactly what the evidence says is needed to end the epidemic”.

Our Watch staff spend their time writing policy documents and running conferences all firmly locked into the gender equity framework. The site’s facts-and-figures pages include lists of cherry-picked statistics about violence against women but male victims are dismissed by simply stating that the “overwhelming majority of acts of domestic violence are perpetrated by men against women”.

There’s an interesting parallel here. As it happens, this one-in-three ratio is similar to the proportions of suicides among men and women. Among males, 2.8 per cent of all deaths in 2014 were attributed to suicide, while the rate for females was 0.9 per cent. Imagine the public outcry if the smaller number of female suicides were used to justify committing the entire suicide prevention budget to men. So why is it that all our government organisations are getting away with doing just that with the hundreds of millions being spent on domestic violence?

According to one of Australia's leading experts on couple relationships, Kim Halford, a professor of clinical psychology at the University of Queensland, most family violence does not fit the picture most of us have when we imagine domestic violence — a violent man severely beating up his partner to control her. Such violence makes up less than 1 per cent of family violence.

Most family violence is two-way aggression, with international research showing about a third of couples have a go at each other — pushing, slapping, shoving or worse. Given the shame and stigma associated with being a male victim of family violence it is not surprising that men downplay these experiences in victim surveys such as Australia's Personal Safety Survey. It's only when men and women are asked about perpetrating violence that the two-way violence emerges, with women readily admitting to researchers that they are very actively involved and often instigate this type of "couple violence".

"Thirty years of international research consistently shows that women and men are violent towards each other at about the same rate," Halford tells Inquirer.

As one example, two major meta-analysis studies conducted by psychology professor John Archer from Britain's University of Central Lancashire in 2000 and 2002 found that women were likelier than men to report acts such as pushing, slapping or throwing something at their partner. Archer pointed out that women were likelier to be injured as a result of the couple violence, although there was still a substantial minority of injured male victims.

This two-way violence wasn't what most researchers expected to find, admits a leading researcher in this area, Terrie Moffitt from Duke University in the US. "We asked the girls questions like, 'Have you hit your partner?' 'Have you thrown your partner across the room?' 'Have you used a knife on your partner?' I thought we were wasting our time asking these questions but they said yes, and they said yes in just the same numbers as the boys did." Moffitt's work with young people was part of the world- renowned Dunedin longitudinal study back in the 1990s that recently featured on the SBS series *Predict My Future* (http://bit.ly/29NEDwQ).

It is telling that Australia has not conducted any of the large-scale surveys focusing on perpetrating violence likely to reveal the two-way pattern shown elsewhere. But gender symmetry did emerge in violence studies published in 2010-11 by Halford that focused on couples at the start of their relationships, newlywed couples and couples expecting a child together. Even with these early relationships, about a quarter of the women admit they have been violent towards their partners — just as many as the men.

Halford suggests that perhaps three-quarters of a million children every year in Australia are witnessing both parents engaged in domestic violence. Only small numbers see the severe violence we hear so much about, what the feminists call "intimate terrorism", where a perpetrator uses violence in combination with a variety of other coercive tactics to take control over their partner, but as Halford points out, even less severe couple violence is not trivial.

"Children witnessing any form of family violence, including couple violence, suffer high rates of mental health problems and the children are more likely to be violent themselves. Couple violence is also a very strong predictor of relationship break-up, which has profound effects on adults and their children," he says.

The 2001 Young People and Domestic Violence study mentioned earlier was based on national research involving 5000 young Australians aged 12 to 20. This found ample evidence that children were witnessing this two-way parental couple violence, with 14.4 per cent witnessing "couple violence", 9 per cent witnessing male to female violence only and 7.8 per cent witnessing female to male violence only — which means about one in four young Australians have this detrimental start to their lives. The report found the most damage to children occurred when they witnessed both parents involved in violence.

It is often claimed that women hit only in self-defence, but Halford points out the evidence shows this is not true. "In fact, one of the strongest risk factors for a woman being hit by a male partner is her hitting that male partner. It's absolutely critical that we tackle couple violence if we really want to stop this escalation into levels of violence which cause women serious injury," he says. Of course, the impact on children is the other important reason to

make couple violence a significant focus.

Naturally, none of this rates a mention in the section on “what drives violence against women” in the official government framework (http://bit.ly/2a3sVOQ) promoted by all our key domestic violence bodies. Nor is there any proper attention paid to other proven, evidence-based risk factors such as alcohol and drug abuse, poverty and mental illness.

The only officially sanctioned risk factor for domestic violence in this country is gender inequality. “Other factors interact with or reinforce gender inequality to contribute to increased frequency and severity of violence against women, but do not drive violence in and of themselves” is the only grudging acknowledgment in the framework that other factors may be at play.

At the recent hearings of Victoria’s Royal Commission into Family Violence, experts in alcohol abuse and mental illness spoke out about this blatant disregard of the 40 years of research that addresses these complexities. “It is simplistic and misleading to say that domestic violence is caused by patriarchal attitudes,” said James Ogloff, a world-renowned mental health expert.

“A sole focus on the gendered nature of family violence, which labels men as the perpetrators and women as the victims and which identifies gender inequity as the principal cause of family violence, is problematic on a number of levels,” said Peter Miller, principal research fellow and co-director of the violence prevention group at Deakin University.

Miller was involved in a comprehensive recent review of longitudinal studies involving pre dictors of family violence that identified childhood experiences with abuse and violence, particularly in families with problem alcohol use, as key predictors of adult involvement in domestic violence. He has encountered obstruction in conducting and pub lishing research into the role of drugs and alcohol in family violence.

The evidence is there about the complexities of domestic violence, but on an official level no one is listening. The reason is simple. The deliberate distortion of this important social issue is all about feminists refusing to give up hard-won turf. Ogloff spelled this out to the royal commission when he explained that the Victorian family violence sector feared that “recognising other potential causes of violence could cause a shift in funding away from programs directed at gender inequity”.

Forty years ago an important feminist figure was invited to Australia to visit our newly established women’s refuges. Erin Pizzey was the founder of Britain’s first refuge, a woman praised around the world for her pioneering work helping women escape from violence. On the way to Australia Pizzey travelled to New Zealand, where she spoke out about her changing views. She had learned through dealing with violent women in her refuge that violence was not a gender issue and that it was important to tackle the complexities of violence to properly address the issue.

Pizzey quickly attracted the wrath of the women’s movement in Britain, attracting death threats that forced her for a time to leave the country. She tells Inquirer from London: “The feminists seized upon domestic violence as the cause they needed to attract more money and supporters at a time when the first flush of enthusiasm for their movement was starting to wane. Domestic violence was perfect for them — the just cause that no one dared challenge. It led to a worldwide million-dollar industry, a huge cash cow supporting legions of bureaucrats and policymakers.”

In Pizzey’s New Zealand press interviews she challenged the gender inequality view of violence, suggesting tackling violence in the home required dealing with the real roots of violence, such as intergenerational exposure to male and female aggression.

News travelled fast. By the time Pizzey was set to leave for the Australian leg of the trip she was persona non grata with the feminists running our refuges. Her visit to this country was cancelled.

That was 1976. Since then the gendered view of domestic violence has held sway, dissenters are silenced and evidence about the true issues underlying this complex issue is ignored. And the huge cash cow supporting our

blinkered domestic violence industry becomes ever more bloated.

Bettina Arndt is a Sydney-based social commentator.

bettinaarndt.com.au

Send Paul to Los Angeles for the Red Pill Movie Debut

AVFM · 22 August 2016 · Archived copy · Original

You can help by donating here: https://www.gofundme.com/sendpaultola

Erin Pizzey speaks at ICMI16 July 8, 2016

AVfM Video Source · 25 August 2016 · Archived copy · Original

Erin Pizzey delivers the keynote address at the second International Conference on Men's Issues in London.

Paul Elam

Another example of corruption in the military's sexual assault program

Michael Conzachi · 25 August 2016 · Archived copy · Original

Just as federal grants issued under the Violence Against Woman Act is rife with corruption and waste, the same applies to the U.S. Military.

Just last month, the Department of Defense, Office of Inspector General released a report [1] of an investigation involving the appointed director of the Navy's Sexual Assault Prevention and Response Office; Jill Vines Loftus [2].

Jill Vines Loftus

Loftus serves as Secretary Mabus' principal point of accountability for all sexual-assault policy matters and as the primary resource for expert sexual-assault prevention and response assessment, program support and oversight.

The report determined that Ms. Loftus received over 7K in various reimbursements that she was not entitled to.

A snippet of the report:

> We substantiated the allegation. We conclude that Ms. Loftus did not conduct TDY travel in accordance with the JTR and other Government standards. As a result, we conclude from a sample of 11 trips we reviewed that Ms. Loftus received $7,213.43 in reimbursements from the Government to which she was not entitled.

The investigation only covered a random sample of 11 out of 26 trips Loftus and her staff made between 28 February 2013 and 22 November 2014, and concluded that it would be necessary to investigate all of her travel to determine if further money is owed to the government by her and her staff.

Upon obtaining the position, Loftus began extensive travel around the world, booking more expensive air travel which she then transferred accumulated air miles to her personal account. She also went above and beyond in booking hotels and rental cars, than the Defense Travel System allows.

During the investigation; INCREDULOUSLY; Loftus suggested to investigators that a complaint was filed against her in retaliation for the work that she does. Loftus told investigators their initial findings were *"inflammatory, insulting, condescending and disingenuous."*

She further stated, *"Am I being targeted due to the sensitive nature of my mission? Have I angered someone because… I am trying to hold accountable sexual predators in an organization that is predominately male?"*

Did you noticed that she used the term "SEXUAL PREDATORS?" Ooooooh, such a scary word. A typical manufactured triggering talking point from those who will fight to the death of keeping alive, the myth of the sexual assault "epidemic" in the military.

No Ms. Loftus, you are going above and beyond holding sexual predators accountable, you and the rest of the military are persecuting and convicting any and all males upon a mere allegation; utilizing corrupt lawyers [3] like these;

MILITARYCORRUPTION'S
HALL OF SHAME
MAJ JACOB BASHORE, ARMY JAG

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In the sixteen years we have been exposing corruption in the U.S. military, we've seen and reported on some very odious people. "Horrible Holly Graf" and retired Army COL Mike "NO COMBAT" Colpo (the chairborne ranger) are just two.

She got away with throttling two male officers and running a warship (destroyer) aground. A man-hating "sea witch" Graf was widely known as "the female Capt. Bligh." Our apologies to the HMS Bounty's cruel skipper, for associating his name with such a monster as her.

Colpo was the West Point ring-knocker (Class of 1978) and Infantry officer who managed to avoid not only combat in his 30 years on the Federal tit, but ANY duty at all overseas. For that, he was known as "NO COMBAT Colpo." It was an utter disgrace when this politician became chief of staff at USMA, while many more colonels, all holding the esteemed CIB, and most with at least one Purple Heart award, were passed over for him.

But now, we have a much worse individual to deal with. He is an Army JAG, MAJ Jacob Bashore, and his near-sociopathic conduct during the recent court-martial of MAJ Chris "Kit" Martin at Fort Campbell, Ky. - see Related Stories Box below for details - was so reprehensible, we can't recall seeing such an evil thing during the entire time MilitaryCorruption.com has been "fighting for the truth and exposing the corrupt."

THE PROSECUTOR WAS A "PERSECUTOR"

Now, I will not say that they're not real sexual predators out there, but the reality is that the numbers of actual sexual predators in the military are quite small. The bulk of these cases involves allegations from a vindictive divorcing spouse, a break-up with a girlfriend, a cheating spouse or girlfriend looking for an excuse for an affair, or alcohol fueled one-night stand. And sniveling commanders, by any means necessary to appease the hysterics.

The term, "sexual predator" triggers images of men like this [4].

The term “sexual predator” NEVER triggers images of women such as this [5].

But, they all are.

Yeah; that’s right Ms. Loftus; the military is filled with sexual predators, which forced you to gallivant around the globe in first class, five-star style to promote your message on the tax-payer dime. Oh yeah, you criminally defrauded the American taxpayer. I think I already said that, but let it sink in again.

Mind you, the results of the DoD IG report resulted in only a review of less than half of her travel [6]. There is no information, whether the Department of the Navy has actually reviewed all of her travel. There is also no information whether or not Ms. Loftus has been sanctioned or is facing criminal charges for her fraud and theft. You can bet your ass and the bottom dollar, that if this theft and fraud were committed by someone much lower on

the ranking totem pole, they would be making little rocks out of big rocks, while attired in a bright orange jumpsuit.

Since this sexual assault witch hunt has been in effect; a majority of it since 2011, it has been a cataclysmic disaster for the falsely accused. Lately, I have been bombarded with information and case examples from some of the wrongly convicted, still languishing in military correctional facilities and their families. Initial estimates suggest that approximately 90% of military males who are serving time are there due to wrongful convictions, based on false allegations.

Harrowing stories are being told of servicemen committing suicide, including one Air Force Staff Sergeant who hung [7] himself in his jail cell, leaving a note which simply stated, "I'm innocent." Another serviceman wrongfully convicted of sexual assault, lost his all of his benefits, including medical coverage. His wife is now dying of cancer. Another wrongfully convicted and incarcerated serviceman had to leave his young biological daughter in the custody of his falsely accusing ex-wife; the girl's stepmother, who has been investigated twice by authorities for child neglect.

As more information is developed on these tragic stories, you can rest assured that I will bring them here.

One thing that needs to be remembered; for each of these examples of wrongful convictions, there are families; wives, fiancé's, children, parents, and others who have been gravely affected.

We have the director of the Navy's SAPRO program; who cheated and stole from the taxpayers, gallivanting around the globe and continuing as if nothing has happened, using that most despicable and triggering term, *"sexual predators."* And she is still in her job. Ho-Hum, nothing to see here, move along…

If any of you are angered about this, then call and write your elected representatives. Ask them why the corrupt and guilty Navy SAPRO Director; Jill Vines Loftus walks free while the wrongly convicted languish in custody while they and their families suffer.

I sometimes use the euphuism that the pendulum has swung completely to the other side. That euphuism is not sufficient in describing what has been happening to our falsely accused and wrongfully convicted military men and their families. The pendulum has spun around a hundred times, broken off, and the flying debris has left a Katrina-like disaster in its wake.

The U.S. Military's sexual assault witch hunt, a Katrina-like disaster

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[1] http://www.dodig.mil/FOIA/err/Loftus%20ROI%20(Redacted).pdf

[2] http://www.secnav.navy.mil/donhr/About/Senior-Executives/Biographies/Loftus,%20J.pdf

[3] http://militarycorruption.com/HOS-bashore.htm

[4] https://www.google.com/search?q=sexual+predator&biw=1360&bih=643&source=lnms&tbm=isch&sa=X&ved=0ahUKEwicp-OGlKnOAhWE6IMKHYC6CbAQ_AUIBygC#imgrc=_

[5] https://www.google.com/search?q=sexual+predator&biw=1360&bih=643&source=lnms&tbm=isch&sa=X&ved=0ahUKEwicp-OGlKnOAhWE6IMKHYC6CbAQ_AUIBygC#tbm=isch&q=female+sexual+predators&imgrc=_

[6] http://www.military.com/daily-news/2016/04/06/dod-navy-sexual-assault-office-director-repeatedly-violated.html

[7] https://www.facebook.com/SaveOurHeroesProject/

The future of society at large

David King · 27 August 2016 · Archived copy · Original

Recently, Alison Tieman of the Honey Badger Brigade published this powerful appeal to generate enough support for the Badger Cave:

There's a lot in what Alison says, but I'd say that there's one glimmer of hope on the horizon she didn't mention — though it won't flourish into anything without something akin to what Alison described.

2016 marked a probable watershed in the way the public at large reacts to the narratives pushed on them by special interests. It's most obvious on the political stage:

- Britons rejected the message of fear pushed on them by **both** political parties and voted to leave the EU, against the elite's wishes and even if it meant short term pain;
- Democrats nearly nominated a socialist (in a country that hates socialism with a passion) for their presidential candidate; and
- Republicans completely lost their shit and, in the chaos, *did* nominate a man who if, per Nate Silver's commentary on the book, *The Party Decides*, should never have gotten even close to winning against the Party's preferred candidate (suggesting either that the premise of the book is wrong or the power of the Party and its ability to influence the public is greatly diminished).

Something big is happening in the polity and social culture. I don't know if the parties have even figured out that there's a problem yet or, if they have, whether they're aware of what it is — but if they don't figure it out and adapt soon, they're going to be out on their arses because sooner or later…

Actually, that movie, *The Network*, seems a pretty good analogy for what's going on now.

The thing is, there aren't currently any viable alternatives to Alison's "machine" on the table. We know communism doesn't work. Capitalism and democracy are good in theory, and while they work better than communism, they're faltering. We'll hang on to them because we need *something* to regulate trade, even if it isn't perfect, but sooner or later, 21st Century capitalism is going to have to undergo drastic reform.

The reasons for this are complex, but the super-short, over-simplified version goes like this:

Globalisation has been great for the developing world and the very richest of the developed world, but terrible for the percentiles that represent the developed world's middle classes. That Western middle class has been the driver of global demand, consumption, and consequent growth, but that same middle class is rapidly disappearing which means that globalism itself is in for crisis within the next few decades, and it will have to reform, one way or the other, sooner or later. The question is, when, and by whose instigation?

The phenomenon is nicely illustrated in this graph:

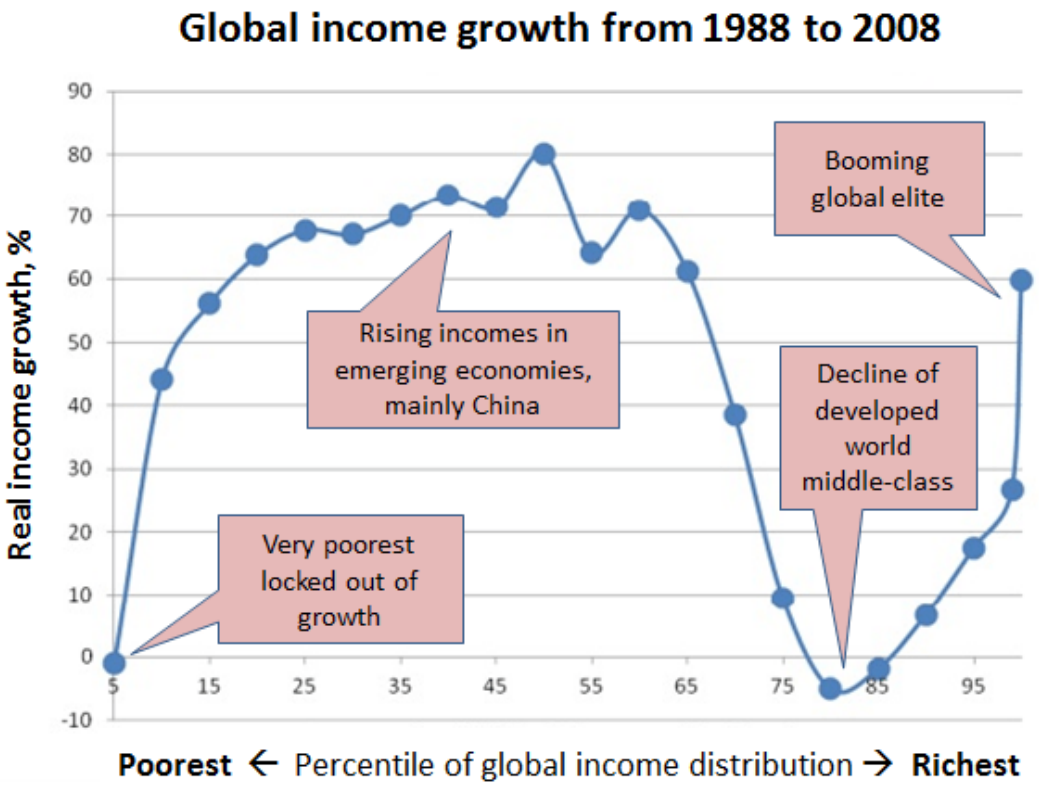

and a more complete explanation is given by *The Atlantic*'s The Story of Globalization in 1 Graph and, in a bit more detail still, in the Centre for Economic Policy Research's The greatest reshuffle of individual incomes since the Industrial Revolution.

Your reaction to that graph and its analysis by VoxEU and *The Atlantic* will depend on your personal politics, but two things can be said about it regardless:

1. The "social contract" by which the rich get richer provided the poor gain in some way has been broken, so badly that the middle classes of the West are shrinking at an alarming rate which means that…
2. national consumption and demand (and therefore GDP) are under threat because most of it came from the middle classes (because the poor didn't have any discretionary cash anyway and the rich simply don't spend, by proportion, as much as the middle classes do).

The middle to long term business prospects are shaky if something doesn't change. It's hard to know what would fix this except a return to protectionist/isolationist trade policies, but they'd reduce everybody's standard of living and, anyway, we had those during the '60s and '70s and world macroeconomics were no picnic then either.

The implications of all of this should be enough to worry even the most hardcore anarcho-capitalists.

How does all of this relate to men? Because it has primarily been men's labour that paid for all this growth. Squeezing men harder than ever before is easier than fundamentally re-engineering society, so expect more of Alison's machine until it runs out of fodder.

People get this, which is why we see a change in attitude, both toward men and to political and economic issues as reflected in the improbable Brexit and US primary results.

If you have a few hours to burn and have any curiosity about why our economies are so broken, economist Mark Blyth is well worth a watch. Here's a fairly accessible lecture he delivered to at Glasgow University about austerity economics and how the 2009 Euro crisis was mainly about bailing out banks, not balancing budgets:

For those with a background in economics, here's a slightly more technical version of the same lecture delivered at

Google:

Blyth is well worth looking up on YouTube if you want to understand some of the machinery that drives our societies.

Senator Pauline Hanson claims women make frivolous DV complaints

AVfM Video Source · 28 August 2016 · Archived copy · Original

https://www.youtube.com/watch?v=zeAbcxwjI0k

Casting out the rightwing dysfunction #MGTOW

AVfM Video Source · 28 August 2016 · Archived copy · Original

Alexander MGTOW has given his thoughts on some of the ideological factionism that has dogged the MGTOWsphere in recent years, in particular on what he views as the more extreme elements of right-wing ideology that have dominated conversations. While AVfM takes no position in that dogfight, we think it's an important debate to follow for those interested in the evolution of MGTOW thought.

Editor's note: This video provides a response and an alternative perspective to those of Turd Flinging Monkey previously posted on AVfM.

https://www.youtube.com/watch?v=EVdl1CrW_sk&ab_channel=AlexanderMGTOW

Alexander MGTOW

Boys and Girls: Our Future STEM-Soldiers

Tim Patten · 29 August 2016 · Archived copy · Original

Our world is witnessing dramatic change: While civilization is advancing at lightning speed, we are also on the razor's edge of a catastrophe caused by shortages of natural resources, food, commodities, and water. Unless we tap the knowledge, abilities, and energy inside each of us, especially those who represent our next and future generations, the very existence of the human race may be at risk.

To address this threat and ensure the right steps are taken, our approach must be inclusive. Indeed, some are already responding to the challenge by making sure that young females are being educated and trained in areas that will prove critical in future–namely, the sciences, technology, engineering, and math, or STEM. Among others, the American Office of Science and Technology Policy, in collaboration with the White House Council on Women and Girls, have pushed hard for funding, programs, and facilities that will ensure female participation.

But women aren't the only ones at risk of being unprepared. In fact, while many might believe that males, especially young boys, don't need this kind of support, it is just not true. It is imperative that they also get prepared to do their part. Unfortunately, this is not happening to the extent it should–and must. Groups like the Foundation for Male Studies (FMS) are pressing for a level of backing that can make a real difference, but they are in a minority and looking for support from you.

The fact is that for humanity to tackle the threats that put every one of us at risk, it is necessary that our children, both boys, and girls, have the opportunity to become what might be described as STEM-soldiers, who can develop innovative and sustainable solutions to our most pressing challenges. We are facing a war of subsistence that politicians, the media, and globalism elites rarely discuss or even acknowledge, but the innovative ideas that the STEM fields can bring to existence are our only hope for keeping us alive.

Clean Water Scarcities and STEM

Of critical importance are our nation's fresh water resources, notably underground aquifers, which supply 97% of rural populations and which are being drawn down at unsustainable rates. Rivers and lakes are also running dry: the mighty Colorado River seems a shadow of its former self, while at Lake Meade, fed by the Colorado, water levels are lower than they have been in over 40 years.

Meanwhile, increasingly sparse spring rivers originating from winter thaws in Wisconsin, Michigan, and Minnesota are full of turbidity–muddy substances that lengthen and increase the cost of purification. Combine this with inadequate and broken distribution systems, including the one in Flint, Michigan, where corroded pipes are leaching poisonous heavy metals into drinking water supplies, and you get one thing: "Houston, we have a problem."

Indeed, America's future depends on environmental and infrastructure improvements that can ensure every citizen has access to this precious commodity. Beyond our borders, the issue is even direr: 85% of the world population lives in the driest half of the planet, leaving 783 million people who do not have access to this life-giving elixir. According to UNICEF, the deaths of 1,800 children each day are linked to inadequate water, sanitation and hygiene facilities.

Short of a miracle, science is the only thing that can address such challenges.

Food Shortages and STEM

There are plenty of other causes for concern. Right now, for instance, one in seven Americans struggles to get enough food to eat. If water shortages become more persistent, leading to rationing and other such measures, our nation's agricultural industry will be adversely affected, making it increasingly difficult to satisfy our needs at a time when we have little choice but to keep producing more.

Again, things are even worse in other locales. The horrifying truth is that, across the world, approximately 21,000 infants die in their mother's arms each day because of starvation. According to the United Nations' Food and Agricultural Organization, 9.5 billion people will inhabit our planet by 2050, which means food output will have to increase 40% by 2025 just to keep up. Given that, brilliant young (and old) minds will need to be more creative and consider how science and technology can improve crop and other yields, enhance packaging, and ensure that what is produced gets to where it is needed.

Pollution and Rare Earth Mineral Shortages

Not all the problems we face involve the essentials. In some cases, we face shortages of resources such as rare earth minerals, which are frequently the key ingredients in powerful new technologies, especially those considered "green." In contrast, the ever-growing number of gasoline-powered cars on the road is affecting the air we breathe and leading to an increase in pollution-related health woes that contribute to 30,000 premature deaths every year.

Other parts of our ecosystem have also not been spared. According to a report from the Ellen MacArthur Foundation, discarded plastic is set to outweigh fish in the world's oceans by 2050. A recent report noted that thirteen sperm whale carcasses washed up on Germany's North Sea coastline with stomachs full of discarded plastic and human trash. While subsequent research pinned the blame for the deaths on other factors, it is clear that something has to change.

Even the skies above us are not immune to the issues that threaten our very existence. After fifty-four years of space exploration, Earth has been left with millions of pieces of space junk cluttering its lower orbit, creating hazardous conditions that could impede exploration missions and the kind of innovative research that may help solve the problems we face here on the ground.

From the sky to the oceans and everywhere in between, our planet has suffered a great deal of harm that will require intelligent and novel approaches to turn things around. These, in turn, will require the effort of knowledgeable and talented scientists, researchers and others who have the knowledge and the training to figure out what needs to be done and how–before it is too late.

The Importance of STEM

The U.S.–and the rest of the world, for that matter–must be prepared for all the challenges by ensuring that the STEM curriculum and related aspects are available and accessible to as many as possible. While not all will have the abilities and skill sets to take advantage, such an approach will help ensure there are sufficient numbers of smart individuals creating a tidal wave of scientific and technical advances that will help us survive and thrive.

Moreover, if we don't take these steps right away, we may find that others will move past us, unconcerned about whether we are keeping up. China, for example, is expected to push 200 million students through higher education and provide three years of pre-school to 40 million children, or 70% of the overall total, by 2020. To ensure that others can take advantage, we must guarantee that we target the very same areas –science, technology engineering, and mathematics–that competitors have set their sights on.

Help Build an Army of Young STEM experts

There's no doubt that at least some efforts are being made to ensure this happens. As noted earlier, hundreds of millions of dollars are directed toward boosting the numbers of young women who graduate from college with degrees in math and science, ready for a STEM-dependent world.

But this is an equal opportunity mission: boys and men are an important part of the equation. To this end, Dr. Edward Stephens and the Foundation for Male Studies (FMS) is seeking financial support through a run for boys initiative that will help fund the first literacy-based charter school for boys, with a goal of introducing science to this group at the age of five. (In fact, those who can are encouraged to come and run in the race and help underwrite a very worthy cause).

Announcing the Foundation for Male Studies Charter School for Boys

With such efforts, we can unleash the scientific inspiration of as many children as possible. Sadly, while countries such as Canada, China, Australia, and the United Kingdom have launched taxpayer-funded efforts to augment and enhance the educational achievements of boys, U.S. federal and state governments have no such programs–or plans for them. This is unacceptable–and one reason why the FMS is taking the initiative.

FMS is seeking to increase the level of literacy, as well as numeracy–the mastery of mathematics and spatial relationships–beginning with those in kindergarten though grade 2, with another grade level added to that range each year. In some respects, the timing has been driven by Organization for Economic Co-operation and Development (OECD) data, which has revealed, among other things, growing gaps between male and female literacy.

As FMS envisages it, boys who enroll in these specialized charter schools can take part in pioneering approaches to learning the core disciplines of our future, free of the restrictions imposed on traditional schools. One reason for starting so young with STEM skills is the learning gap grows larger as children grow older. While barely noticeable in kindergarten, the divergence expands significantly by grade 4 and jumps more than 50 percent by grade 12. At that point, many boys either drop out or turn off completely.

To play a part in ensuring tragedies like this don't occur, we all need to consider supporting an effort designed to ensure the next generation, more broadly speaking, has the opportunity to learn about and make use of what our future depends on. By signing up to the Foundation for Male Studies mailing list and supporting their efforts in any way we can, we can ensure our children's future–and ours. Go ahead: be a part of the next wave of scientific exploration for human survival.

Climate of fear – TFF episode 38

AVfM Video Source · 30 August 2016 · Archived copy · Original

In Episode 38 Professor Fiamengo discusses the climate of fear created by the culture of suspicion of male students and presumption of guilt on university campuses

StudioBrule

Feminist idiot's attempt to bully explodes in her face

Paul Elam · 30 August 2016 · Archived copy · Original

Meet Annaliese Nielsen, an aggressively stupid feminist who also happens to work with Barak Obama and Hillary Clinton's personal DJ. When not standing around and watching someone else spin records, she apparently likes to list her pastime as strong arming cab drivers who sport the universally triggering and trauma inducing hula-girl dash doll.

Every bit the idiot she looks like.
Apparently, we need a movement now to create Safe Space™ in Lyft and Uber cabs.

Seriously, just when you think they can't parody themselves any better than they already have, here they come again, inflicting yet more gunshot wounds to their feet. This particular Big Red style moment is gaining traction throughout the interwebz and beyond.

Warning: Do not attempt to ingest liquids near your computer while watching this video.

UPDATE!!

> Was just contacted by the Annaliese Lyft driver, he was in fact fired for a few days until she sent the video to Lyft which exonerated him.
>
> — Lauren Southern (@Lauren_Southern) August 30, 2016

Gynocentrism 2.0, compassion, and choice: The underlying root of men's issues

Tom Golden · 31 August 2016 · Archived copy · Original

I have long held that compassion and choice are two issues that play a part in nearly every men's issue. But why? What do compassion and choice have to do with male suicide or male victims of domestic violence or just about any other men's issue? Quite a bit actually. Let's take a look at why compassion and choice are limited for men and then see how compassion and choice are essential ingredients to the issues.

The origins of the lack of compassion and choice for men is gynocentrism. When you start to understand gynocentrism you will start to better understand the plight of men and boys. Gynocentrism at its most basic, is the mandate that women and children be kept safe and provided for at the expense of men. In other words, men are designated to insure the safety and provisions for women and children on an individual level, the family level, community level and on a macro level. This is not a totally bad thing. It has been what has created and maintained many cultures for millennia. As Stefan Molyneux says, "Eggs are scarce and sperm is plentiful." This means we have needed to sacrifice our sperm in order to insure the safety of our eggs. Without women the culture dies a quick death. Women must be protected. Gynocentrism protects those who carry the eggs and does this at the expense of its men. This has been a very important element to our cultural success but it does come at a price.

One consequence of protecting the women is that the men will need to at times face danger. The women need to be kept safe and the men will protect the boundary and sometimes die in that process. Our human history of gynocentrism is longer and deeper than most assume. We think of the hunter gatherers as serene and bucolic but that was sometimes far from the truth and gynocentrism predominated. Research shows that some South American hunter gatherer groups faced huge numbers of deaths of their men protecting the women and children.[1] One group averaged the death of nearly 60% of its males in protecting the women from inter tribal attacks that were among other things, designed to steal the other group's women! (the average for the groups studied was near 30% male deaths as a result of raids, ambush or larger scale conflicts) He who had the most women wins and these groups made a huge sacrifice of their males to insure they kept their women and children safe.

In its most obvious we can see how gynocentrism plays out when we note that men automatically and without question are the ones facing danger in our culture. Our war dead are nearly 100% male. Our deaths in dangerous occupations are 93% men. Our trashmen and sewage workers are nearly all male. The dirtiest and most dangerous jobs are jobs for men. No one questions this. It just seems right. This is the hidden power of gynocentrism. No one questions and no one notices. Hell, if women actually got equality to the above it would be a huge step down for them.

But gynocentrism runs much deeper than simply being about protecting the borders and doing the dangerous work. It has its tendrils into just about everything, silently and without fanfare. What happens when a woman has a flat tire? How many people have seen the help she will usually garner from men? Now think about what happens if a man has a flat tire. Does he get a similar treatment? Probably not. This is gynocentrism. When there are problems we jump to help women but expect the men to handle it themselves even in today's atmosphere of "equality".

What happens when a woman is upset and falls into a sea of tears? Pretty much the same thing as the flat tire. People hover to offer support and see what might be wrong and what they can do. But what happens when men fall into a similar sea? People ignore him and avoid him. It is almost as if a woman's pain is a call to action while a man's pain is taboo. Compassion offered to men is a fraction of the compassion offered to women.

There are a number of youtube videos that employ actors to portray men beating women in public. The women are shown to get immediate support and help from male onlookers who see the violence. They quickly jump to her aid not knowing it is an arranged scene. These same videos then reverse the roles and show the women beating men in a similar manner and no one lifts a finger, in fact, they laugh. This is gynocentrism. We expect to help the women and expect the men to help themselves. Note also that we allow women to be dependent but do not allow the same for men.

On an even simpler level think of a man and a woman at work who need to move some boxes from one location to another. Some are heavy, some are light. Who will be moving the heavy ones? It is a foregone conclusion that the man will most often move the largest boxes and will protect her from having to do hard labor. This is gynocentrism.

And then there is the question of attractiveness. When a woman is attractive she gets special perks simply due to her appearance. No man can come close to having a similar response. This is gynocentrism. The eggs are protected and the attractive eggs get very special treatment.

[image]Think of that attractive woman being tied to the railroad tracks. What does that do to the hearts and minds of most people? Most of us have an inborn reaction that says DO SOMETHING to help her. But what about a man tied to the tracks? Is your reaction the same or different? Yes, you likely want to see him helped but is it the same gut wrenching sensation? The plots of many movies and novels are fueled by this gynocentric scenario. We all want the woman tied to the tracks safely released even if it means the death of numerous men in the process. A woman's needs are a call to action while a man's needs are often just ignored. He needs to save her!

Just think for a minute what would happen to a man in the military who started complaining that we needed to have more female war deaths in order to make things equal for everyone. How would he be received? All hell would break loose at this questioning of the gynocentric norm and disregard for the safety of women. We see something similar when the opposite happens and men voice their desires for equal opportunities for services for men in things like domestic violence. Those who stand up for the needs of men in our gynocentric culture are seen as misogynistic, that is, they are routinely accused of hating women simply for pointing out the needs of men. Can you see how the fuel for this is gynocentrism?

Another example of extreme gynocentrism is boot camp in the army. What is done? The recruit is taught that he is nothing. He is now not an individual, he is a part of a fighting group. His personal identity is deleted and he is taught to fight for the group, for a cause. He no longer exists. There is no compassion for his personal feelings and needs. Those are a distant second. He also has zero choice. He does what he is told. That is the extreme gynocentric model that plays out to one degree or another in our everyday life.

Do we care about the feelings of the woman tied to the tracks? Oh yes. Do we care about the feelings of the hero who rescues her? No. We care about his actions. His emotions are not important unless his feelings are about HER. Do we care about the emotions of the boot camp recruit? Nope. We care about his actions and what he does. His feelings need to be kept to himself. In the same way, under the gynocentric default we tend to care about the emotions of women but will be averse to the emotions of men. Our interest moves more towards his actions. Think about the last time you saw a woman cry in public. What was your reaction? Most of us want to help, want to offer support. We are drawn to her neediness. Now think about a man crying under the same circumstances you saw the woman. Are you as open to his tears as the woman? Most of us say no, we are not. We are repulsed by his neediness. The man is not expected to be needy, he is expected to have agency. If he is seen as needy he is judged harshly. This is gynocentrism.

These sorts of advantages for women have been going on for many years. In the 19th century men would strive to do the best job of keeping women safe and provided for. Just read their diaries and the diaries of their wives. These men put women on a pedestal. They thought of them as angelic and would try their best to not have them sully themselves with the grime of daily life outside the home. They worked hard to have them stay away from “dirty”things like the workplace or money. They did this because they saw women as worthy of protection (gynocentrism) and were happy to take on the extra burden in order to keep her safe. Then along comes feminism which makes the incredibly noxious and inaccurate claim that women were not held in high esteem at all, they were being oppressed. They took the protections that women had benefited from for centuries and spun them into being oppression. In my opinion this is the biggest lie of the 20th century and it has left a wake of chaos and vitriol. Women now actually believe themselves to be victims and that they have been shortchanged and oppressed. These are the same women who didn’t have to go to war, didn’t have to do the dirty work of building or maintaining the culture, were held in high esteem and basically worshiped (as American as Mom and Apple Pie) now see this as oppression. Houdini could not have done a more impressive magic trick.

So what do you think happened? It could be easily predicted that gynocentrsim would insure that when women appear to be in danger or need that men will jump and meet those needs as best they can. That’s the way both men and women are programmed. And that is just what happened. The feminists claimed to be tied to the tracks and rode, and continue to ride the gynocentric wave of men keeping women safe. Their unfounded claims that women were oppressed and held back have been taken seriously by well meaning highly gynocentric males, including male legislators. These claims of women being tied to the tracks and needing government intervention were welcomed by our gynocentric legislators who wanted to bend over backwards to help women. Over the years women have been given more and more while simultaneously continuing to enjoy the same gynocentric advantages they have been getting for hundreds of years. Our legislators have backed themselves into a corner and are now afraid to say no.

They know that they have been hijacked but don't have the courage to say no to saving a damsel in distress. Saying no would insure a loss in the next election.

This was the beginning of what I like to call Gynocentrism 2.0. The cultural imperative of caring for women continues and is now amplified by false claims of women having been oppressed. Simultaneously Gynocentrism 2.0 showed not only increased focus on the needs and desires of women, it also made a dramatic switch. Men in gynocentrism 1.0 were held in high esteem when they followed through with their role. They were both respected and admired and this was fuel for the masculine. Both sexes were held in high esteem. Now that fuel for men has run out as the admiration and respect has been gaudily replaced with disdain and blame. Incredibly, now men are seen as the problem and held accountable for social problems as if they were the cause. It is all the men's fault. Much is said about men not doing very well these days but very few people note this important shift. When you don't put fuel in the engine it ain't goin too far.

In Gynocentrism 2.0 entire bureaucracies are built to serve women and cater to their difficulties but there are rarely any such bureaucracies built for men. The women are left with a choice of whether to seek help at a government funded facility (payed for with mostly male tax dollars) built for them while the men are left with no choices.

One of the best examples of this is the issue of domestic violence where we have known for decades that men are a sizable portion (likely nearing 50%) of the victims of domestic violence but all of the laws and services are built for women. We spend nearly a billion dollars a year for the Violence Against WOMEN Act (VAWA) that marginalizes the 50% of male victims. Recent research exposed the sad fact that when men who are the victims of domestic violence go to these government funded services for help they are treated very poorly. Often when the men are victims of domestic violence and they turn to the government funded services they are told that they are not victims of domestic violence, they are accused of being the perpetrators! They then send him to treatment for perpetrators! Researchers are calling this third party abuse, when the government bureaucracy as a third party, participates in the continued abuse of a victim. This is gynocentrism 2.0 which leaves no compassion for men and far fewer choices in seeking help.

I was involved in lobbying for male victims of domestic violence during the reauthorization of the VAWA in both 2005 and 2012. Our group was well received by then Senator Biden. He and his staff listened to our data and stories about male victims in several meetings at his Senate office. He assured us we would be a part of the hearings. When the hearing came not one of our group was allowed to speak. I couldn't believe it. Biden was totally aware of the problem of male victims and intentionally sabotaged our efforts to find support for men. It was then that I realized how deeply our system is biased and non-functional. Gynocentrism 2.0.

It's important to point out that our government has been pushing a gynocentric agenda for some time. In the 1960's President Johnson set in motion the War on Poverty which proceeded to demand the removal of black fathers from their families in order for mom to get welfare. Now our family courts are doing something similar as they remove fathers from the home through no fault on the fathers part. The woman's needs come first, father's a distant second.

My state of Maryland created a Commission for Men's Health a number of years ago. I was fortunate to serve as the vice chair of that commission and wrote three of the four reports that were to be sent to the governor. The reports I wrote were what I call "male friendly." That is, they voiced and considered the needs of men without bowing to the prevailing political correctness. The chairman of the commission wrote the other report which was a bit more what the Health Department, our host agency, was anticipating. All four reports were unanimously approved by the full

commission. When the commission's work was done and it came time to file the reports to the governor and a host of other Maryland politicians and get them into the Maryland State Library the Health Department only filed the report that was written by the Chairman. They were confronted with this and said, "ooops, we will file it now." But they didn't. It took a year to track down the files and finally get them into the Maryland system. The full story of this event will be told in a chapter in Janice Fiamengo's upcoming book. It couldn't be more clear that when the needs of men were given voice, the status quo balked. It seems that our mid level bureaucrcrats are filled with gynocentrism 2.0.

I think you can see now how women's complaints and our legislators zealous rush to help them have turned things topsy turvy. Rape shield laws have been written to protect the rape victims and this is a good thing. But those same laws failed to protect the accused man. His name can be released to the media prior to any conviction. Her name is permanently protected while his name is plastered all over the media and he has his life ruined simply due to an accusation which may or may not be proven false . Gynocentrism 2.0.

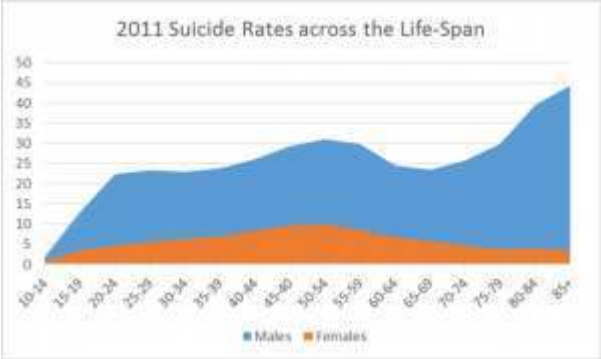

Another example is the issue of suicide where males are 80% of all completed suicides. Incredibly this 80% fact is rarely mentioned in the media leaving most people unaware that the biggest risk factor in suicide is being male. It is not surprising that females get the majority of attention around suicide both clinically and in research. This even though men are the vast majority of those needing help. In 2009 the National Association of Social Workers (NASW) did some research on suicide. I was shocked to see it was a study on girls! I wrote to then NASW Director Elizabeth Clark and asked why the research focused on girls when it was men and boys who were the vast majority of suicides. She wrote me back and said that the funder for the research had specified to only study girls. Just imagine for a moment someone who funded research for Sickle Cell Disease but stipulated the research had to be on whites. Can you imagine the outrage? Blacks are 60-80% of those with Sickle Cell disease and to study only whites would be seen as totally racist but somehow studying only girls and suicide is okay. That is gynocentrism.

Our gynocentric legislators have outlawed any form of genital mutilation of females but have failed to do the same for our baby boys. Boys routinely undergo a surgical removal of part of their penis without anesthesia. Of course the baby boys scream during and after this mutilation. Some nurses say they have seen baby boys scream for days after. Many are thinking today that this trauma creates PTSD for those males who have been circumcised and presently about four out of every 5 males in the United States has suffered this mutilation. Research is showing that psychological impact of circumcision on boys is similar to the psychological impact for girls who have undergone genital mutilation. This procedure is damaging our boys while

most people think it is simple little snip. Wrong. We care about our little girls but fail in mustering enough compassion for boys to shelter them from such barbaric treatment and we give them no choice. Gynocentrism.

In healthcare we have seen our legislators create seven national commissions for women's health but none for men. We have official government web sites for womenshealth.gov and girlshealth.gov but just look at what happens when you go to menshealth.gov or boyshealth.gov. Nothing. You find a 404 page not found error. It does not exist. Get the picture? When anyone starts looking critically at our world it becomes clear that gynocentrism is at its core. We constantly hear criticism of men not going to the doctor etc but look at the concern for their health above by not even having a web site. Women in need get the help and men just need to take care of themselves. Just like the flat tire we talked about above. And no one is even aware this is going on.

Warren Farrell put together a group of clinicians, academics, researchers, authors and other experts on men and boys who wrote a proposal for a White House Council on Boys and Men. I was happy to be included as one of those who put the proposal together. President Obama had created a council for women and girls as soon as he got into office. Now he was being asked to do the same for boys and men. One of our group members, a man named Willie Isles was an executive with the Boy Scouts and had a meeting scheduled with the President. The plan was for Willie to have two Boy Scouts introduce the idea of the White House Council on Boys and Men to the President. Just before that meeting was to take place the discussion of a council for boys and men was struck from the agenda. It was forbidden to even be discussed. Gynocentrism anyone?

There is an anti-male bias in mental health research. One study on teen relationship violence found that boys and girls are suffering from this problem at similar rate. But once the research is translated into news articles it only focuses on the hardships the girls face. Worse yet, once the study is translated by legislators into an action plan to help the teen violence problem the only ones offered assistance are the girls while the boys are blamed. Yes, boys are abused but they simply don't get compassion. Gynocentrism

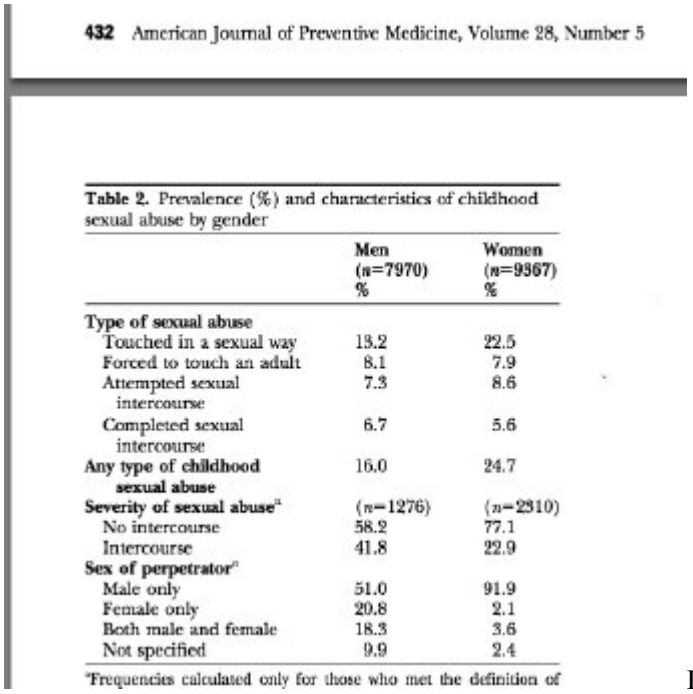

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Table 2. Prevalence (%) and characteristics of childhood sexual abuse by gender

	Men (n=7970) %	Women (n=9367) %
Type of sexual abuse		
Touched in a sexual way	13.2	22.5
Forced to touch an adult	8.1	7.9
Attempted sexual intercourse	7.3	8.6
Completed sexual intercourse	6.7	5.6
Any type of childhood sexual abuse	16.0	24.7
Severity of sexual abuse[a]	(n=1276)	(n=2310)
No intercourse	58.2	77.1
Intercourse	41.8	22.9
Sex of perpetrator[a]		
Male only	51.0	91.9
Female only	20.8	2.1
Both male and female	18.3	3.6
Not specified	9.9	2.4

[a]Frequencies calculated only for those who met the definition of

In one study about childhood rape the researchers

found that boys were more often the victims of actual childhood rapes than the girls. Then in writing up their research failed to specifically include this information about boys as victims of rape. Furthermore, when they went to the media they also failed to mention the fact that they have found that boys were raped more often than girls. Gynocentrism.

Title IX — Has been a great help to girls and athletics but has dismantled over 1000 men's college teams. We focus on helping women but ignore the pain of men.

We have all heard of the racial sentencing bias where blacks tend to get stiffer sentences than whites for the same crime. But the research is telling us that there is a bias that is six times as large as the racial bias that sentences men to longer sentences than women. Yet, we hear nothing of this in the media and no one seems to care. Clearly the judges have less compassion for men and offer them far less choice.

I have seen a number of men in therapy who came to me when their wives wanted an abortion and they (the men) wanted to keep the child. The men were powerless to do anything. Can you see how these men had no choice in the matter? His wife said, "My body, my choice" and he said "My child, your choice, I have none." He had no choice and if he had said something I feel sure he would have heard some variation of big boys don't cry. Know what I mean? Can you see how no one really cares or offers them compassion for their plight? Compassion and Choice.

Look at men's clubs and men's spaces that have been traditional places for men to gather. Gone. They have been opened to women and not replaced with anything that would give men a safe place to simply gather with other men. Men gathering became the enemy with the accusation of secret deals that would keep women out of business dealings. At the same time all women's clubs have soared. Women only gyms, women only parking places, women only subway cars, women only everything….but no comparable opportunities for men. There are even groups that keep track of all of the groups for women. One is The National Association of Commissions for Women which keeps track of the literally hundreds of commissions for women. That is gynocentrism 2.0 on steroids.

Instead of thinking of choice for men, the majority of our gynocentric culture are thinking instead the word "should." Men should do this, men should do that and if they don't, they are not really men. Most men are caught in this drama that researchers are calling "precarious manhood" where men are forced to prove their worth repeatedly in order to be called men. Women do not face a similar situation.

Professions are not immune to Gynocentrism. The profession of social work is a prime example. This group is focused on women and ignores the needs and the hardships of men. Their educational system offers classes on just about every possible client to work with including women, gays, handicapped, children but fails to teach their charges even the first thing about men and boys. This even though men and boys make up a good portion of the clientele they will be working with.

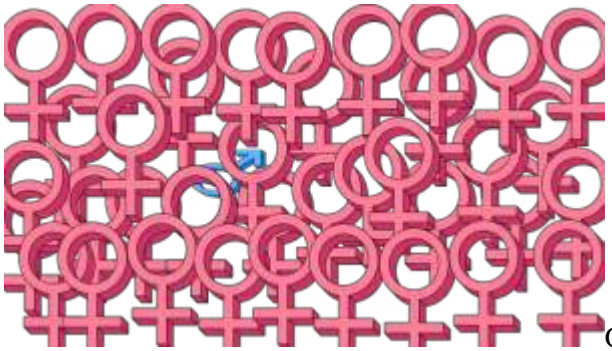

Our focus has been on a larger scale or macro level and it is very easy to see the imbalance in so many spheres. The point here is not that the services that have been created were not a good thing or were undeserved. Many of the services offered have been very helpful to women and girls. The point here is that it has been a very one sided ride with nearly all the services going to women and girls and the men and boys basically ignored. Men and boys have simply not gotten compassion and choice. Gynocentrism 2.0.

But let's take a quick look at the impact of gynocentrism on a micro level. We have seen so far that the public has very little interest in men's emotions. While that is surely true on a macro level it is also the case on the micro. What is the tired and hackneyed message that the some women offer her man? Oh, they say "You are not dealing with your feelings." I hope you can see now that this sort of shaming is really an excuse to NOT deal with his emotions. Much has been written by gynocentric types about men's not emoting in public, or men not emoting like women, while maintaining the underlying assumption that there must be something wrong with them. But almost nothing has been written about the brick wall men face when they do emote. When men have emotions people disappear. No one wants to hear it.

What I have seen repeatedly is that men have very different ways to process emotions. Ways that are invisible to most. They have likely developed these different ways due to the prevalence of gynocentrism and are happy with their paths to work with their own emotions and gladly take care of things on their own without fanfare and "help." The saddest part of this is that most women simply do not see his different ways and assume he is "doing it wrong" since it isn't like what she does.

Conclusion

Gynocentrism creates a cultural default both on a micro and macro level where women's distress is a call to action and a man's distress is seen at best as a distraction and at worst a taboo. This leaves men being offered considerably less compassion and fewer choices. In the past 50 years the original gynocentric defaults have morphed into gynocentrism 2.0 which has seen a huge increase in both the lop-sided services favoring women and the disdain and blame focused on men.

Very few people are conscious of this habitual default, they simply assume it is just the way the world works.

Becoming more and more aware of gynocentrism makes it easier to see why men are 80% of the completed suicides but are basically ignored. It makes sense now that men are nearly 50% of the victims of domestic violence but are routinely disregarded. It makes sense now why boys genital mutilation is the fourth most popular surgical procedure in the U.S. even though it is unnecessary and highly damaging. The world is geared to have compassion for women's needs but not as much for the needs of men. We could go on and on about each of the many men's issues and see how the lack of compassion and choice plays a part in their dilemma.

The unconscious nature of gynocentrism may be its most ruinous aspect. People are simply unaware of the great differences in the way men and women are treated. It is in some ways reminiscent of the racism I remember in the mid 20th century. People were simply unaware of their treatment of blacks. There were surely outright bigots at the time but the majority of people were basically asleep to the impact of their attitudes and behaviors and went along with the status quo that treated blacks and whites in significantly different ways. The general public was duped by a media that portrayed blacks as inferior and an educational system and even academic research that did the same. With gynocentrism 2.0 we are seeing something very similar but instead of the blacks it is now our men. Today's gynocentrism is made up primarily of people who are basically unaware of the impact of their behaviors and are simply going along with the gynocentric status quo.

It's time to wake up.

Knowing these things and taking the red pill makes it important for us to start offering men and boys greater compassion and choice.

And let's not forget. Men Are Good!

The fault, dear feminists, lies not within your stars…

August Løvenskiolds · 31 August 2016 · Archived copy · Original

…but in your lies about the names of stars.

A recent man-hating article in *The Atlantic* by one Leila McNeill impugned the reputations of astronomers and cosmologists throughout the ages for the names given to stars, planets, or other objects associated with observations of the universe.

The Washington Examiner summarized her article well:

> Leila McNeill wrote in an article republished in The Atlantic magazine on Tuesday that the skies are "still filtered through this tradition of mythic misogyny." She said many constellations "named after men tell stories of heroism and conquest," while women are more frequently portrayed as "either monsters or domestic nurturers."
>
> She said ancient Roman and Greek mythology is "deeply misogynistic" because male deities "rein [sic] with unlimited power while their female counterparts suffer violence and humiliation." McNeill also claimed modern-day astronomers who draw on this tradition to name celestial bodies and spacecraft contribute to a "scientific culture that diminishes the achievements of women."

Now, normally when feminists enter into the science of astronomy it is to criticize the fashion choices of male astrophysicists or, alternatively, create more exploitable, friend-zoned beta orbiters with vacuous promises of sexual access for "nice guys." However, months after I had theorized that a new feminist zodiac would be needed to appease feminists making hysterically bogus attacks on men for everything, I was a bit disappointed to see that Leila had purloined my idea wholesale without even a whisper of credit coming my way.

Of course, Leila's charges of sexism and misogyny are ludicrous on their face – her objection that women constellations portray women as "either monsters or domestic nurturers" literally means that, in dramatic stories, characters are either good, or bad. Of course they are – that is how stories work. Portraying all women as monsters is misogyny but saying *a woman* is *a monster* is not misogyny – she is just a woman who happens to be bad news for others.

Likewise, portraying *all* women as nurturers is misogyny because some women are feminists who couldn't nurture a rock, but depicting one woman-as-nurturer is actually sort of wistfully bittersweet, harkening back to a mythic time when women were supposedly capable of caring for others.

So, if bad women are not feminist, and good women are not feminist, we have to ask, is it possible for *any* mythic woman to have feminist credentials? A neutral, lukewarm, emotionally restricted professional nerd woman like a doctor or an architect, stuck in a bland job for 70-100 hours a week without a family or even a pet to come home to, might make a fine feminist icon but is a lousy subject for drama or naming inspiration, either now or in the myths of the past.

Leila then accidentally destroys her own argument when she claims that "the constellations named after men tell stories of heroism and conquest, not submission and subjugation." But the essence of feminism is complaining about the mythical submission and subjugation of women, which means that, for feminism, the constellations should be perfectly named.

Indeed, before the matriarchy gave way to the spinsterarchy, less than 1% of observable stars were named for men! The largest group of stars observable without a telescope is called the Milky Way, a collection of billions of stars in what we now call the Milky Way Galaxy:

> This name is also quite ancient. It is translation from the Latin "*Via Lactea*", which in turn was translated from

> the Greek for *Galaxias*, referring to the pale band of light formed by stars in the galactic plane as seen from Earth.

Had the evil patriarchy been naming these stars, it might be called “The Road of Semen” or something like that. Instead, it was named for a distinctly female product: milk. Both the Milky Way and the other billions of galaxies are named for something from women. Naming something after women can hardly be characterized as misogynistic.

This alone is enough to smash Leila’s dubious thesis to bits, but why stop there?

The nearest major galaxy to the Milky Way is known as the galaxy of Andromeda, also named after a constellation linked to a mythic heroic woman. Andromeda was condemned to death because of the effects of her looks, which makes her the perfect foil for feminist talk about objectification 2000 years before anyone thought feminism might be a thing. After she was rescued during a slut walk by feminist ally Perseus, Andromeda did become a mother later in life but this “domestic nurturing” is just a “happily ever after” to her story of liberation from the chains of men, which ends with her being immortalized in the stars. (Yea, you go, girl.)

Billions and billions of stars. More stars than there are women. Do you see now, Leila? THAT is how you should be interpreting myths, you hopeless idea thief.

When Cassiopeia bragged on her daughter Andromeda’s beauty, bad things happened to Andromeda in response to the hubris of Cassiopeia. Seems the gods hated objectification of attractive women as much as feminists do, or perhaps they were just jealous, too.

In a few billion years the Andromeda Galaxy will smash into our Milky Way Galaxy in an orgy of lesbian scissoring that I’m sure feminists of that era will find dozens of consent issues to whine about. The resulting Andromilk galaxy will be as problematic as all hell, I’m sure.

Credit for image:

NASA, ESA, and the Hubble Heritage Team (STScI/AURA)
Acknowledgement: William Blair (Johns Hopkins University)

Dr. Hershel Goldman of Melbourne, AU, “Known Genital Mutilator”

Gary Costanza · 2 September 2016 · Archived copy · Original

[image]Dr. Hershel Goldman has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

This is from his website circumcisioncentre.com.au:

“Congratulations On Your New Baby Boy!

Parents are faced with many important decisions throughout their child’s life on how best to establish the building blocks of optimum health, self-esteem and quality of life. A decision that is best considered early on in your son’s life is whether or not to circumcise.

As parents have the legal right to authorise circumcision, this website has been designed as a first step in helping you make an informed decision in understanding the benefits and risks of circumcision, and choosing the best option for your son.

Dr Hershel Goldman is the principle Doctor who runs the Melbourne Circumcision Centre and performs the circumcisions. He is a fully qualified General Practitioner with more than 30 years experience in performing neonatal circumcisions for both medical and ritual reasons.

Dr Goldman does not perform circumcisions on adults or children over 4 months. If you wish arrange circumcision for older children or adults, we advise you contact your regular Doctor, and ask for his/her assistance. If he/she cannot assist, you are welcome to come for an appointment, and Dr Goldman can advise and arrange an appropriate referral.”

Why does the doctor perform this abuse on baby boys only? Because he can. It’s rightfully illegal for girls, and at any other age would necessitate general anesthesia because the pain – and no obvious need for it – would cause a violent confrontation. Babies can only cry out, which these mutilators ignore.

Under “What is Circumcision?” we read:

> A simple surgical procedure that removes the foreskin. The foreskin is the sleeve of skin that covers the tip of the penis.
>
> Why Circumcise?
> The foreskin traps bacteria, infectious agents and malodorous smegma. Therefore, its removal ensures greater genital hygiene and reduces the risk of infections or diseases for the male and his future sexual partners.
>
> Is Circumcision a Common Procedure?
> Research indicates that 69% of Australian-born men are circumcised (Richters et al 2006). Routine circumcision in Australia decreased in the 1970s – 1980s (Wirth 1986) due to inconclusive myths such as alleged differences in sexual satisfaction and psychological impact. Today, it is a popular procedure amongst well-informed parents, and backed by positive research results.

There are other body parts that trap “bacteria, infectious agents and malodorous smegma,” namely, parts of the vagina, yet we don’t routinely amputate them because truly “well-informed parents” have heard of – and use – soap to clean those parts. As a doctor, Goldman should know that smegma lubricates the skin, keeps it waterproof, and protects against microbial invaders. He should have also learned in Biology 101 that anything “malodorous” comes from dying bacteria that simply hasn’t been cleaned with the aforementioned soap. To routinely amputate functional tissue from unconsenting infants, male or female, is a human rights violation that no person – except the patient – can consent to.

Under “What are the Benefits” we see:

> Eliminated Risk of Foreskin Infections
> Balanitis is an inflammation of the skin covering the head of the penis. A similar condition, Balanoposthitis refers to inflammation of the head and the foreskin. Both cause swelling, rash, pain and foul-smelling discharge.
>
> Eliminated Scarring of the Foreskin
> Phimosis is a condition involving a tight foreskin that cannot be completely pulled back. This makes cleaning under the skin and passing urine difficult.
>
> Decreased Risk of Thrush & STDs
> The use of condoms is essential for good sexual health regardless of circumcision. It is worth noting however, that the risk of many STDs from HIV to genital warts is reduced by the genital hygiene effects of circumcision.
>
> Decreased Risk of Cervical Cancer in Female Partners
> Because any infectious bacteria or viruses living under a foreskin is transferred into the female during sexual contact, circumcision reduces the transmission of diseases like Chlamydia and the associated HPV virus which causes cervical cancer.
>
> Decreased Risk of HIV
> Reduce the risk of HIV by up to 60%. Recent rise in incidence of HIV infection among hetrosexual Australians has led to a call by some physicians for the reintroduction of routine circumcision in infants as a preventative measure.
>
> Decreased risk of Penile Cancer
> Penile Cancer is a rare but serious disease which rarely occurs in circumcised males.
>
> Decreased risk of Urinary Tract Infections
> Urinary tract infections are particularly dangerous in infancy and in 40% of cases can lead to kidney inflammation and disease.
>
> Decreased risk of Prostate Cancer
> Prostate Cancer is a malignant tumour, and one of the most common types of cancer in men. It usually grows very slowly.

I guess the doctor is technically correct about “eliminating scarring of the foreskin” *because he amputates it* and it gets tossed in the trash (or made into face cream). The complication rate of scarring of the penis is 100%. All these other stated “benefits” are false, and some of these risks are actually *caused* (infection) by circumcision. Death is one risk the doctor neglects to mention.

Under “What are the Risks of Circumcision?” we read:

> Pain
> As with any medical procedure, localised pain during and for a short time after the procedure may occur. Local anaesthetic is used, and this will be discussed with you in detail prior to the procedure. Oral painkillers can be administered for comfort after the circumcision. Pain and discomfort after the procedure is significantly reduced when the procedure is completed at the youngest possible age.
>
> Bleeding
> Minor bleeding may occur which can be easily contained by applying pressure, or less commonly a few stitches.
>
> Complications
> Serious complications requiring hospitalisation are rare (approximately 1 in 5000). Serious complications are virtually unheard of when performed by an experienced medical practitioner. Nevertheless, you will be provided with an emergency phone number after the circumcision. The need for repeat surgery is not common at less than 1 in 1000.

> Infections
> Generalised infections requiring antibiotics resulting from circumcision are extremely rare at less that 1 in 4000.
>
> Myths
> Common mis-information about circumcision includes differences in penile sensitivity and negative psychological impacts. We encourage you to discuss these and any other concerns you may have with Dr Goldman.

The doctor himself is giving out misinformation regarding psychological impacts of this traumatic surgery on infants as there have been no studies on it's impact, and as far as penile sensitivity it doesn't take a Phd. to realize that removing sensitive tissue removes sensitivity.

I found this disturbing article about Dr. Goldman and his views on circumcision. A sample of the doctor's attitude toward genital mutilation:

> There's a very old joke about a guy who's walking down the street and he sees a shop with clocks in the window. He goes into the shop and says: "I'd like to buy a clock please." The shopkeeper says: "Sorry, I don't sell clocks, I'm a circumciser." The guy says: "So why do you have clocks in your window?" The shopkeeper says: "Well, what do you want me to put in my window?"
>
> ---
>
> Next we got on to a very interesting subject – the ethical debate about circumcision and how it's looked upon as being politically incorrect. These days, if you even think about circumcising your son, you can expect Greenpeace activists to abseil into the room and handcuff themselves to your kid's willy. Hershel agreed that circumcision was unfashionable, but he sensed things were starting to turn around.
>
> ---
>
> It was getting late, so I thanked Hershel. He said: "Before you go, do you want to see my equipment?" I said: "Ummm, I'm sure it's very nice but I don't think that will be necessary." He said: "No, I'm talking about the equipment I use in my circumcisions." I said: "Oh, right. OK then." So he went and got his knives and scalpels and a little metal shield called a "mogan". He described how he cut, which bit he cut, and I said: "So what do you do with the foreskin after you've removed it." He said: "Let me tell you – I take the foreskin and I make it into a little wallet. And it's really amazing – when I rub the thing, it turns into a suitcase!"

Imagine the doctor joking about female genital mutilation – he wouldn't be laughing for long after feminists get hold of him. No sexual assault or mutilation such as MGM or FGM is funny – and both are actually illegal.

You would think feminists – who supposedly champion equal rights – are opponents of MGM as well as FGM. Think again. This 'progressive' group aligned with Amnesty International, Oxford Against Cutting, flatly admits that male lives *don't* matter, and that the "cutting" they abhor concerns females only. Watch this video by TL;DR who examines this group and the hypocrisy of feminism, showing how feminism does *not* 'help men too.'

Since Dr. Goldman has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Here's Dr. Goldman's practice information:

Melbourne Circumcision Centre

Chandler Road Medical Centre

127 Chandler Road, Noble Park

Telephone: 03 9791 1122

Camberwell Road Medical Practice

124-126 Camberwell Rd, Hawthorn East

Telephone: 03 9834 7600

E-Mail
info@circumcisioncentre.com.au

A/H Contact: (03) 9387-1000

Intactivism Update – We're slowly cracking the mainstream media's wall of silence; see this article in Fusion.

> Dr. Hershel Goldman of Melbourne, AU, "Known Genital Mutilator" https://t.co/LjOQN3OcQc #MGM @AndreHardie #nocirc pic.twitter.com/QIVcZJeIsi
>
> — gary costanza (@jerrytheother) September 2, 2016

Oxford doesn’t understand genital mutilation

Gary Costanza · 2 September 2016 · Archived copy · Original

Wow – just wow.

I’ll let TL;DR explain this important video:

“Cutting someone else’s genitals without consent is not a good idea outside of reasons of valid medical intervention. It is not a women’s issue, it is not a men’s issue, it is a people issue and must be approached as such. Stop gendering ungendered problems and stop spreading misinformation and relying on knee jerk emotional propaganda to manipulate people into ignoring the real issue.”

> Oxford Doesn't Understand Genital Mutilation https://t.co/9rQegDcLpg #nocirc #mgm @andreahardie pic.twitter.com/3SsJQg3AyS
>
> — gary costanza (@jerrytheother) September 2, 2016

Not enough hate in the world for New Statesman's @suzanne_moore

Paul Elam · 6 September 2016 · Archived copy · Original

It's no secret that *New Statesman* is an unbalanced publication. Their content, almost always slovenly, conjures up the image of Rosie O'Donnell at a carnival, shoving uncounted numbers of fried Twinkies in her face with one hand while dutifully holding a Diet Coke in the other. Everything I have ever read by them leaves me with that uneasy, "what's wrong with this picture?" feeling.

This is especially true with their "coverage" of the men's rights movement. From their sloppy conflation of PUAs (pickup artists) with MRAs (Men's Rights Advocates) to the "Oh ya, men haz some problems, too, uh, we guess," motif that permeates media from TIME to Tumblr.

Apparently, even a condescending acknowledgment of men's issues is too much for mainstream feminists like *New Statesman's* Suzanne Moore. She feels like her sisters made a mistake with their laughably insincere backpedaling after being called out on their bigotry.

She yearns for a return to class hatred ala Robin Morgan (without, of course, noticing it never ended), and makes a sincere but lame stab at the verbal gymnastics required to explain to readers how hating men as a class actually doesn't make her anything like the despicable bigot she is.

She highlights her passion for gender equity with such ideological brio.

> Men. You can't live with them. You can't shoot them. Well, you can, but this is the *New Statesman*.
>
> You can't hate them [abused boys] individually, can you? You know what? I can.
>
> I want to see this class [men] broken. There can't be even basic equality for women without taking away the power of men – and by that I don't mean feeling sorry for them because they have no friends or suggesting that they have small genitals. I mean the removal of their power.

There is a lot more hate in the article. Basically every line in it except for the ones dedicated to convincing you that she is not a hater. Here is one example:

"The more I hate men (#YesAllMen), the more I don't mind individual ones," she says, following her declaration that she is cognizant enough of her emotions to know the difference between personal hurt and politically motivated class hatred. Like most feminists, she is not cognizant enough of basic human psychology to know that there is no difference between the two and never has been.

Her attempt to proffer this delusional distinction is the can of Diet Coke in her hand as she inhales mouthful after mouthful of fried sugar and simple carbohydrates. It is the imagined proof that there is a resilient shred of human decency in someone whose humanity likely vanished before it ever had a chance to take shape.

Perhaps it started with fatherlessness. An American-British hybrid, Moore was a product of a divorce in her childhood, after which she was shipped off to an all girl's school — out of the home at 16. Seems a good enough start on the road to Daddy Issues.

Later in life she went to school, attempting to major in psychology but was later swayed into "cultural studies." Surely no man-hating there. Nothing at all that would channel her Daddy Issues into an ideologically bitter worldview, right?

One has to wonder if the recent attempts by her feminist sisters to rebrand and resell themselves as something other than ~~Daddy~~, uh, man hating harridans bent on the destruction of men has caused a bit of panic in Moore.

She really has nothing to worry about. After all, here she is today using a platform like the *New Statesman*, waxing

apoplectic in a way that if done by a man about women would have Mark Potok of the SPLC gearing up for another round of Pin the Publication on the Hate Map.

Don't worry, Suzanne, there is still plenty of bigotry and hatred in the world for you to wallow in. If all else fails, go back to school and finish your doctorate.

I have always found feminists of Moore's ilk (read: all of them) standout failing is their lack of recognition of, or appreciation for, irony. I mean, here she is, writing on a computer that was made easy enough for her to operate without understanding, by men; enjoying a career in a civilization that men built well enough to allow people – even those who can build nothing — to earn a living by tapping keys on a laptop; and whining about all of it through a worldwide technology that would not exist save for the men she hates so much.

All that is left I suppose is for some man to figure out how to make people move on from childhood and start living like adults. Once that is accomplished, perhaps even people like Suzanne Moore will start giving men a little slack.

Just enough, I am hoping, that they can use it to hang her with.

Of course, I mean that figuratively. After all, this is not the *New Statesman*.

Title IX and college rape: a series of injustice part 3

Jessica Denis · 6 September 2016 · Archived copy · Original

This is Part 3 in a series outlining the horror stories caused by campus adjudication of sexual assault cases, the clear lack of due process as well as discrimination and civil rights issues. In Part 1, a wrongfully accused man proved his innocence, yet the college imposed sanctions that damaged his life anyway. In Part 2, a young dating couple's lives were disrupted for more than two years after someone else decided that she was raped and the university continued to harass them even after she filed her own Title IX action.

Betrayed by a school and crushed by the experience, John Doe is now living back at home trying to put together pieces of his life. He should be with his friends at San Diego State University, but after the unthinkable happened, that's just not the reality he is living in today.

During his freshman year, John Doe became close with a young woman on campus. According to court documents, in the spring of 2015 Jane Roe filed a complaint with the campus Title IX coordinator alleging that John Doe sexually assaulted her. She claimed she was too incapacitated to give consent after consuming edible marijuana. Four months went past between the date of the alleged incident and the date John Doe received a notice imposing his immediate suspension. At that time, just like established patterns in other cases described in the first two parts of this series, due process took a back seat. He was barred from campus, which included housing, and he lost all credit for courses as well as prepaid tuition. Jane Roe was never given any punishment for (also according to court documents) bringing her own marijuana to John Doe's room.

John Doe was notified about his disciplinary hearing, to determine if he sexually assaulted a woman, 14 days prior to the hearing. The hearing was grossly biased, and testimony that proved John Doe's innocence was tarnished by "severely prejudicial conduct," further described as:

> "Dr. Rovner presented a report from Petitioner's polygraph examination, revealing that Petitioner answered relevant questions truthfully, that Ms. Roe never said she needed a break from sex, and she never said she needed to pause or wanted to stop. Mr. Britt testified that the edible marijuana ingested by Ms. Roe could not begin to even take effect until 30 to 45 minutes after ingested, undermining her claim that she was incapacitated. During the hearing, however, Dr. [Lee] Mintz [director of the Center for Student Rights and Responsibilities at SDSU, who served as investigator and prosecutor] engaged in severely prejudicial conduct; she spent several minutes accusing Petitioner of impropriety, violating FERPA, and re-victimizing Ms. Roe — all before the hearing officer. Petitioner advised SDSU's counsel of Dr. Mintz's misbehavior and inappropriate conduct; however, it is unclear whether SDSU undertook any ameliorative actions."

John Doe was found "responsible" with no information on how to appeal or what his options were, only to find out later that "only a complainant has the right to an appeal." He was not only permanently expelled, but also banned from any California state school.

He has since filed to have the expulsion removed from his record so that he can attend another school, hoping to move forward.

Edward was one of the "lucky" ones. He explained to me his experience after a young woman he had been dating felt that he may have cheated on her. She accused him of harassment and sexual assault.

Neither the police nor the school found any preponderance of guilt or responsibility, but that didn't change the fact that a drawn-out three-month process took place. "It was the darkest time in my life," he told me, saying the entire campus knew about the allegations. He said the looks he received from other students were devastating. He filed a complaint with the school against the woman for filing a false complaint, but instead of the school investigating, it told him he needed to just worry about graduating and put this all behind him. In 2014, he filed a Title IX complaint against the school. His complaint has been accepted by the Office for Civil Rights and he is still waiting for a

determination from them. He has since graduated and is thinking about going to law school. He also lobbies Congress for change. He believes the 2011 "Dear Colleague" letter should be rescinded.

I also spoke with one mother who described to me the hell her son was put through after being another one of the "lucky" ones found not responsible. Post-traumatic stress disorder, anxiety, depression, and a 20-month wait on the OCR to respond to the complaint. Once the OCR finally did respond, the answer was "you are too late."

On July 1, a letter was sent by 31 senators to the Department of Education and the Department of Justice describing the absolute fundamental breakdown of follow-through on behalf of colleges. The letter states that out of nearly 11,600 colleges nationwide, in 2014 only 9 percent reported any occurrences of sexual assault. How can 91 percent colleges claim that zero instances of sexual assault happened when we see every single day the number of Title IX complaints with an originating incident of sexual assault going up? To further that, how many actual Title IX lawsuits have been filed due to the absolute failing of the system? Due process has been stripped, unfair sanctions have been imposed that alter people's lives, and many people are living with the side effects of the colleges' misguided actions.

Who knows where the numbers actually are. How are we supposed to decipher the information through all of the bureaucracy dressed up as concern for our kids? As the senators wrote:

> "These directly conflict with the DOJ and CDC data on sexual assault, and strongly suggest that schools are either not taking the reporting obligation seriously or are not creating an environment where students feel comfortable coming forward to report and are vastly underreporting these crimes."

Who do the colleges think they are fooling by reporting zero incidents of sexual assault when the legal documents exist? The reports have been made to the OCR and lawsuits have been filed. The president and vice president say they "won't visit any school who isn't reporting properly." So what? Instead, they might cut federal funding for such schools. That would get their attention.

Allowing colleges to adjudicate these cases — without any formal process that ensures everyone's rights, or procedures to make sure due process is left intact — makes no sense. Colleges should be stopped from inflicting so much pain on students and their families.

Why do people hate feminism #10 – #feminism is a supremacy movement

AVfM Video Source · 7 September 2016 · Archived copy · Original

"If feminists weren't also supremacists, they'd be best friends with men's rights activists." An excellent breakdown of why Feminism is a supremacist movement.

Sargon of Akkad

Want to bump the birth rate in the West? Pay men.

Janet Bloomfield (aka JudgyBitch) · 8 September 2016 · Archived copy · Original

According to The Week, America's birth rate is 'now a national emergency' – at 59.6 births per 1000 women, it's the lowest ever recorded. The Week identifies a reduction in teen pregnancy as one of the drivers, as well as people choosing to marry later and have fewer children, but it leaves out just the general aging of the population. A significant percentage of the female population is past menopause, which will also clearly skew the numbers.

The low birth rate exacerbates tensions between the young and old, particularly when it comes to paying for entitlements, with some potentially devastating consequences:

> The fewer young, productive people you have to pay for entitlements for old, unproductive people, the steeper the bill for the entire society becomes. This basic problem is strangling Europe's economies. And while the United States is among the least bad of the bunch, it is still headed in the wrong direction.

Here's the part I find fascinating, from a PEW survey, which generally tend to be pretty reliable:

> Some 52% of American women (who gave numerical responses) said their ideal is two children, and an additional 44% said that three or more children is their ideal. (While 86% of women gave numerical responses to this question, 14% reported that the ideal family size was "as many as [someone] wants.") But 40% of U.S. women nearing the end of their childbearing years have fewer children than their ideal.

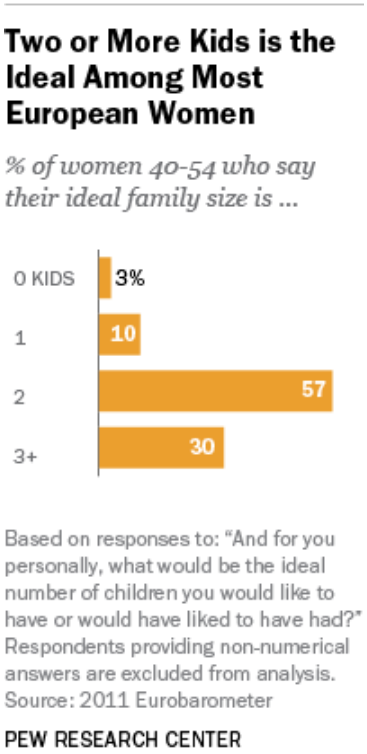

Women are having fewer children than they actually want. What about men?

> Some 87% of EU men who had a preference also reported that their own ideal family would include two or more children.

It's likely quite reasonable to suspect American men have similar preferences, but neither EU nor American families are having the number of children they want. Why is that?

> Among others things, delays in childbearing, which may be caused by increases in educational attainment, or by the lack of a suitable partner, may play a role. Starting childbearing at a later age means that there are fewer years for a woman to meet her fertility ideals, plus it increases the risk of age-related infertility.
>
> Then there are direct economic factors, which are enough to give any potential parent pause. While many European countries offer more financial assistance via parental leave and other subsidies for parents than in the U.S., it's still the case that raising kids is expensive. In both places, birth rates appear linked to economic well-being, with higher fertility in economic good times, and lower fertility in recessions.

Let's take these one at a time. Delays in child-bearing caused by educational attainment. That would be mostly women, acquiring university degrees in useless subjects that leave them saddled with debt and no real prospects of employment outside of government feminist projects, which generally involve sorting things alphabetically and answering the phone. Robert Stacey McCain observes that increasing the educational opportunities for women lowers birth rates universally, and this is obviously not a bad thing, in and of itself.

> What drops the birthrate universally is raising the status of women. Very specifically, the action with the greatest impact is teaching a girl to read. When women and girls have even that tiny bit of power over their lives, they choose to have fewer children. . . .

McCain is quoting an eco-feminist, so these are not his words. I dislike the way the argument is framed here as if powerless women are breeding machines bravely resisting the mean men treating them like animals. In all likelihood, women choose to have fewer children because that increases the odds of those children surviving to adulthood. Women don't hate or resent children. On the contrary, they love children and wish with their entire souls for their children to survive, as do men.

Feminists? Not so much.

"Only when we recognize that 'manhood' and 'womanhood' are made-up categories, invented to control human beings and violently imposed, can we truly understand the nature of sexism. . . .
"Questioning gender . . . is an essential part of the feminism that has sustained me through two decades of personal and political struggle."
— **Laurie Penny**, "How to Be a Genderqueer Feminist."

"I don't particularly like babies. They are loud and smelly and, above all other things, demanding . . . time-sucking monsters with their constant neediness. . . . Nothing will make me want a baby. . . . This is why, if my birth control fails, I am totally having an abortion."
— **Amanda Marcotte**, March 2014

Women delaying child-bearing to get an education is not necessarily a problem, but it can be, if women buy into the feminist idea that babies are horrible, and children aren't necessary.

Let's consider 'lack of a suitable partner.' It's unclear who can't find the suitable partners here: men or women? For many men, women have become toxic, and men are rejecting them *en masse*. For many women, it's impossible to find the alpha male rich dude with the beta male compliance she thinks she wants (she doesn't want it), and women are simply miserable.

I think we can rest that one squarely at the feet of feminism. No one has done more to harm gender relations than feminism. It's just pure poison.

The next claim is that the costs of raising children are high, and this reduces fertility. Maybe, although countries with huge entitlements for parents, including free health care, day care, and preschool don't have fertility rates any higher than the US. Indeed, many of them are ***lower*** than the US.

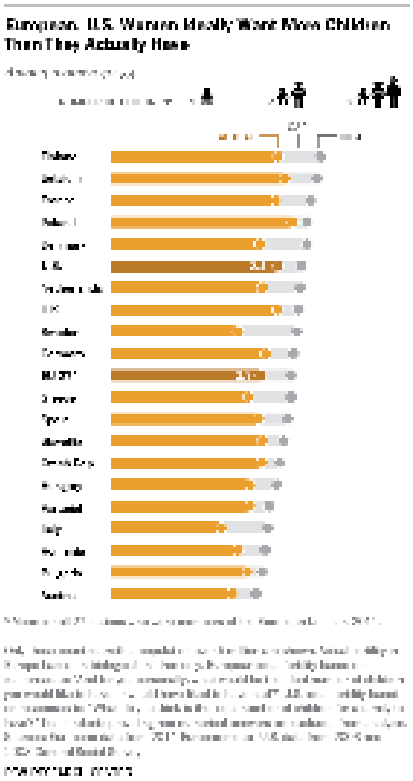

So what is the real reason the birth rates are so low?

Women.

The payouts for women are directed towards having a small number of children; indeed, a smaller number of children than either men or women consider ideal.

The best way to permanently secure access to a man's resources, regardless of the quality of the relationship with that man, is to have his child. If the woman is not married to the man, then she has an incentive to make certain the man in question is the biological father of the child. If a woman ***is*** legally married to the man whose resources she wishes to acquire, whether he fathers the child biologically is increasingly irrelevant. In some countries, it is illegal to test for paternity, and many medical researchers consider it unethical to inform men if they are raising children to whom they are not biologically related.

Having one child secures access to resources. Having more than one only marginally increases the resources to which a woman is entitled through family law, but increases her expenses in the event of relationship failure. She gets the house no matter how many children she has. Two children are obviously more expensive to feed and raise and support than one – having that second child reduces the amount of money she has available for her own use, so the incentives align to make certain women keep their fertility under 2.0.

Which is exactly what has happened in countries where family law discriminates against men. Which would be every single country in the West.

How to change the incentives?

Pay men.

Pay men to have children, and that money remains their money no matter what. This proposal has been floated for women, and in Canada, child tax benefits and subsidies are always paid to mothers no matter who has custody of the children or is the primary caregiver.

Reverse that.

Pay men.

Think about how that changes incentives. Let's say the government paid a sum, say $1000 for the birth of one child. That's hardly a huge sum. Gold diggers are still incentivized to have one child. Increase the amount for the second child to $5 000. Still not earth-shattering, but invested at Standard & Poor 500 compound rates (8.5%), by the time the child reaches 18, that $5000 is worth almost $22 000. Pay $10 000 for the 3rd child and $25 000 for the 4th.

Pay that sum to the fathers, and protect that money from mothers. They cannot have it.

Now all of a sudden ideal fertility for both and women aligns with stable, lasting marriages. Women are not incentivized to fleece men of resources related to children because they can't. And children are protected from having the family wealth destroyed by mothers who divorce for frivolous, spurious reasons. The incentives for women are to remain married to the fathers of their children to best serve the needs of the children, which is what most women ***will*** do if alternatives are taken off the table. Reforming family courts with corrupt judges and lawyers who have every incentive to make divorce and custody disputes as contentious as possible is going to take a significant amount of time and effort.

Switching all state benefits to fathers, and creating new benefits to encourage men to have children, while incentivizing lasting marriages?

That seems like an easy fix.

Pay men to do a job; you will generally get a job well done.

Lots of love,

JB

Research finds that as a group, only men pay tax

Nicolas Kilsdonk · 8 September 2016 · Archived copy · Original

Legions of feminists will ferociously type *smash the patriarchy!* at their Internet rallies, calling out for the end of the male supremacy in all spheres of life. Yet, few of them acknowledge the fact that one of these spheres, the government (the institution granting them rights), is *entirely* funded by male taxpayers. Economically, women cost more to the state than they benefit. The government is literally paying women to be alive. As such, *strong independent women* are only that way because the state is transferring money from men to them. Feminists are not seriously against being dependent on men, they are just against men having the full control over their money.

Let's explore a fiscal research report in New Zealand.

The real gender gap: the tax gap

While the *77¢ for a dollar* wage gap has been under the spotlight for the past years, the *200¢ for a dollar tax gap* has, to my knowledge never been mentioned, at least not by our supreme feminist leaders Barack Obama and Justin Trudeau. A quick glimpse at the data reveals a massive difference in taxes paid by men and women.

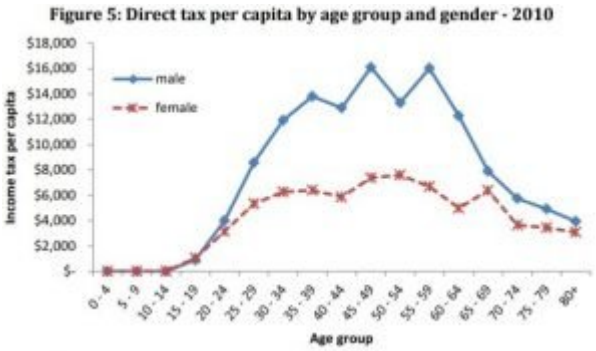

The first thing that comes to mind is that half of women might be at home raising kids. However, the workforce participation rate gap between men and women doesn't seem to exceed 10% in either age group. (see figure 4 in source)

The second thing that may come to mind as a confounding factor is that women spend more for children in education and health. Nope. No support for that either. Men and women spend approximately the same amount in both education and health (see figure 10 and 11 of the source).

In nearly all age groups, women receive more tax than they give

With the exception of the age group between 45-59 (a 15 year span) years old, women cost more to the state than the tax they provide. In contrast, men generate more tax revenue than they cost between 23 and 65 (a 43 year span). In the brief period in which women generate more or as much tax money than they consume, men outscore them by at least 3 times.

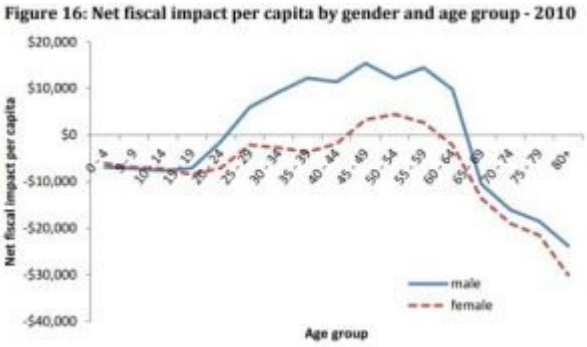

By the end of her life, the average woman will have a negative fiscal impact of $150,000

By large, the cumulative tax money given to women outweighs the tax money generated by women. The short period of positive impact of women between 45 and 59 is countered by 65 other years in which their allocated tax expenditure is more than what they supply the state.

Figure 17: Cumulative net fiscal impact per capita by gender & age group – 2010

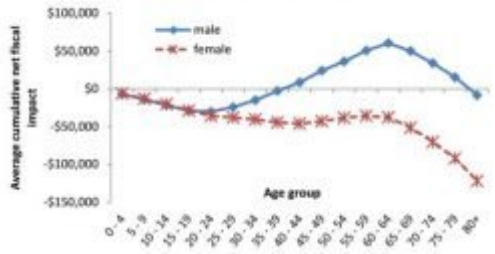

> Men, on the other hand, appear to have a positive cumulative net fiscal impact from approximately 40 until 80 years of age. For these particular taxes and public expenditures, the net fiscal incidence on men is approximately **zero** when cumulated over all ages. (p. 22)

Overall, the research suggests that male taxpayers are the only ones to ever have a positive contribution in taxes. Based on Figure 17, the closest that the average woman will come to having a positive fiscal incidence is when she is at *minus* $50,000 around 55 years of age. While feminists are demonizing men for benefiting from all liberties and rights they have constructed, they have oddly remained silent over the fact that anonymous male tax payers are paying women to exist. Read that sentence again.

The fact that feminists want a stronger government is not a coincidence. While historically, women had to choose a wealthy husband for resources, they can now stay single, be lesbians, marry a poor man, or use the sperm bank, and the state will still transfer male taxes to them. Interestingly, within 10 years of women's suffrage, the government *doubled* their tax revenue and expenditure in the USA.

These findings show just how simplistic the notion of *privilege* is. While men make more on average, it allows women to have access to education, health, and services. The patriarchy is pretty generous after all.

The cover image depicts Pieter Brueghel the Younger's painting The tax collector's office, 1640.

White food is evil

Paul Elam · 9 September 2016 · Archived copy · Original

The Glycemic Index Explained
Diet Docter: Get Started on Low Carb

The great profile

Doug Mortimer · 12 September 2016 · Archived copy · Original

As a star of stage, screen, and radio, John Barrymore, born on February 15, 1882, was one of the most famous men in America. During the 1920s his name recognition was right up there with Babe Ruth, Charles Lindbergh, and Al Capone.

Starting off on the stage, he was a prominent leading man, arguably America's foremost Shakespearean actor. Beginning in 1914, silent movies spread his image far and wide. In the 20's, he portrayed Dr. Jekyll and Mr. Hyde, Sherlock Holmes, Don Juan, Captain Ahab, Francois Villon, and Beau Brummell. His superb stage voice enabled him to make a seamless transition from silents to talkies. His leading man persona shone as brightly on screen as it did on the stage. His nickname was the Great Profile.

Given his heredity and environment (theatrical families on both sides), it is not surprising that he would take to the stage. His sister Ethel and his brother Lionel were also thespians with long careers. Since Ethel was more involved with theater than movies, she is pretty much forgotten today. Lionel, essentially a character actor, occupies a unique niche in popular culture thanks to his role as the parsimonious Mr. Potter in *It's a Wonderful Life*. Regarding sheer star power, however, John was clearly the pick of the litter. This is not to say his life was free of speed bumps.

If you like tales of profligate, self-destructive artists, the life of John Barrymore is for you. He drank too much, to put it mildly, but he also got married too much. He tied and untied the knot four times – too arty women with varying levels of talent. We can't chalk it up to youthful indiscretion, as he was 28 at the time of his first marriage. He was certainly old enough to know what he was getting into.

His first wife (from 1910 to 1917) was Katherine Corri Harris, a debutante and minor silent movie actress who appeared in a few of Barrymore's films. The marriage got off to a rocky start when her father refused to attend the wedding. Barrymore later referred to his first marriage as a "bus accident." Nevertheless, he was at her side when she died of pneumonia ten years after their divorce. By that time she was on her third husband.

His second wife (from 1920 to 1925), Blanche Oelrichs, was also a socialite. Born into a prominent family in Newport, Rhode Island, she mingled with the Astors and the Vanderbilts while growing up. At the time Barrymore met her, she was a divorced mother of two, a suffragette, and a stage who wrote under the pen name Michael Strange. She was an early member of the Lucy Stone League, an organization devoted to women retaining their maiden names after marriage.

Clearly, this woman's background had more red flags than a May Day Parade in the Soviet Union. Unfortunately, Barrymore had knocked her up, so perhaps he felt obligated to her.

After Oelrichs had divorced Barrymore, she married for a third time before divorcing and settling into a lengthy lesbian relationship with an authoress of children's books, one Margaret Wise Brown, who was 20 years younger. Not a surprising outcome for someone with Oelrichs' background, but one wonders what Barrymore thought about it.

Dolores Costello, Barrymore's third wife (from 1928 to 1934), should have been a kindred spirit, as she was born into a theatrical family and fashioned a respectable career as a silent movie actress (in 1926 she co-starred with Barrymore in *The Sea Beast*, a very loose adaptation of *Moby Dick*). Her career dwindled after the coming of talkies and motherhood, but she had one last memorable role in her next to last film, *The Magnificent Ambersons*, Orson Welles' next directorial effort after *Citizen Kane*.

Costello's father had been a leading man during the cinema's infancy so that she might have caught a glimpse of daddy in Barrymore. Daddy, by the way, did not approve of the match and did not show up for the wedding. In fact, he and his wife disagreed so vehemently that they divorced over the subject. At any rate, Dolores Costello

bore Barrymore another daughter and a son, John Drew Barrymore, who had a modest career acting in TV and movies. In turn, he fathered Drew Barrymore.

John Barrymore's fourth wife (from 1936 to 1941) was Elaine Barrie, a wannabe actress who was something of a groupie. In fact, she had changed her last name from Jacobs to Barrie as a tribute to Barrymore. At age 19, she visited him a hospital where he was being treated for alcoholism and somehow managed to finagle him into marrying her a couple of years later. Unlike her three predecessors, she did not bring much to the table. The main event of her life was marrying Barrymore (divorced at age 26, she never remarried). In 1964, she published *All My Sins Remembered; the Story of My Life With John Barrymore*. Basking in reflected glory was her sole claim to fame. Of his three surviving ex-wives, she was the only one to attend his funeral.

Had he lived longer, Barrymore might have gotten married again. "Now I'm free to resume my search for the perfect mate," he declared after his fourth divorce. "I am thinking of taking a fifth wife. Why not? Solomon had a thousand wives, and he is a synonym for wisdom."

Clearly, neoteny was a factor in Barrymore's behavior, as he had a yen for younger women. His first wife was only 17, eleven years his junior. His second wife, 29 at the time of marriage, was closest to him in age (8 years difference), but wife number 3 was 25 when he was 46, and his last mate was only 21 when he was 54.

The huge age gap in his final marriage may have been an attempt to recapture his youth. At the time he met Elaine Barrie, his health and his career were both on borrowed time. He had started out the 1930s in A-list movies, but as the decade passed, his career declined. He was still a working actor, but now he was relegated to B movies, such as *Hold That Co-Ed*, *The Invisible Woman*, and Bulldog Drummond potboilers

Actors earn their paychecks by interpreting the words of playwrights or screenwriters, but Barrymore was also something of a wit, suggesting that he could have written some snappy dialogue and could have had a career as a writer if he wanted. His comments on women strongly suggest that he was ahead of his time, MGTOW-wise:

> Love is the delightful interval between meeting a beautiful girl and discovering that she looks like a haddock.
>
> In Genesis, it says that it is not good for a man to be alone; but sometimes it is a great relief.
>
> When archaeologists discover the missing arms of Venus de Milo, they will find she was wearing boxing gloves.
>
> My wife was too beautiful for words, but not for arguments.
>
> Sex; the thing that takes up the least amount of time and causes the most amount of trouble.
>
> You never realize how short a month is until you pay alimony.
>
> Paper napkins never return from a laundry – nor love from a trip to the law courts.

And my personal favorite:

> The way to fight a woman is with your hat – grab it and run.

The question one must ask is why didn't Barrymore take his own advice? Given his fame, intelligence, wit, charm, and good looks, he never had any trouble attracting females – indeed he was as notorious for his womanizing as for his drinking. What did he think he would gain by making it legal…again…and again…and again? Since actors are frequently accused of being a little light in the leotards, were his marriages attempts to prevent any such rumors from starting? He seems to have had little interest in being a family man.

Serial polygamy has always been a common practice with movie stars. In the old days, studios encouraged their contract stars to be as domestic as possible. Divorce was acceptable, but remaining single was highly suspect. Today marriage *per se* may not be obligatory, but pair-bonding at some level is expected. MGTOW is suspect. Showing up stag for an awards ceremony simply isn't done.

Speaking of stag, in Barrymore's leisure time, he was a member in good standing of the Bundy Drive Boys, so called after a street in the Brentwood section of Los Angeles. Much like a clubhouse for Our Gang or the Little Rascals, a cabin on Bundy Street was the HQ for Barrymore and his drinking buddies (actors Errol Flynn, W.C. Fields, Anthony Quinn, John Carradine, Vincent Price, and Thomas Mitchell, as well as director Raoul Walsh and screenwriter/journalist Gene Fowler, among others). Fowler, who documented the Bundy Drive Boys in his book *Minutes of the Last Meeting*, wrote "These men lived intensely, as do children and poets and Jaguars." Understandably, the wives of the married members of the Bundy Drive Boys did not approve.

Barrymore's boozing eventually led to edema, kidney failure, and cirrhosis. After his death, the medical examiner estimated that Barrymore must have consumed 3,200 gallons of alcohol in his lifetime. If that estimate is anywhere close to the truth, it is a medical miracle that Barrymore lasted till age 60.

Clearly, Barrymore's undoing was his own doing. Habitual self-destructive behavior should be a tip-off that a man is not a good marriage prospect, but Barrymore's charisma blinded women to his failings (his starring role in *Svengali*, a 1931 talkie, may have been type-casting). He seemed to be following a dictum of "If your first marriage doesn't succeed, try, try again," even though settling down was the furthest thing from his mind. In some human endeavors, persistence might be an admirable trait. Re-marriage is not one of them.

If the personal life of John Barrymore means anything (other than the fact that overindulgence is not conducive to longevity), it at least points out that matrimony is not for everyone. To set it up as the gold standard for all men is to court trouble. A lot of men – perhaps a majority – would be spared a lot of anguish if they would simply realize that they are not cut out for marriage, shaming and social pressure notwithstanding.

In a backhanded way, bachelorhood can be an expression of gynocentrism: had Barrymore remained single, he would have spared his ex-wives a lot of grief. Today a MGTOW may have no interest in rescuing a damsel in distress, but at least he's not distressing her by marrying her.

White Ribbon Australia finds favor at WIPO

AVFM · 13 September 2016 · Archived copy · Original

AVFM just received the news that WIPO (World Intellectual Property Organization) has ruled against Erin Pizzey and in favor of White Ribbon Australia in the dispute over the whiteribbon.org domain.

In their ruling, the three-member panel unanimously ruled that Erin Pizzey, pioneer and founder of the modern domestic violence shelter movement did not have a legitimate interest in the use of the “White Ribbon” name for domestic violence advocacy.

The panel also concluded that, “The Respondent’s use of the Complainant’s WHITE RIBBON trade mark in the Disputed Domain Name was due to its trade mark value and was intended to confuse users into believing that the Disputed Domain Name is associated with the Complainant.”

That ruling was made despite the fact that while White Ribbon Australia did have some specific Australian trademarks that included the “White Ribbon” name, they did not file for a trademark for “White Ribbon” with no appendages till after Pizzey owned, invested in and launched whiteribbon.org.

The panel treated White Ribbon Australia’s trademark with retroactive, worldwide recognition, for which they cited precedent.

AVFM CEO Paul Elam stated that, “WIPO’s panel investigated this case the same way the FBI investigated Hillary Clinton,” and added, “White Ribbon Australia are bullies with deep pockets beating an old woman in a wheelchair into submission and silence so they can continue a corrupt enterprise without dissent.”

White Ribbon Australia has been under increasing scrutiny as an organization that raises millions of dollars annually, the lion’s share of which goes to lavish salaries and travel, with no money going to domestic violence victims.

Their fundraising approach is strictly gendered, dismissing male victims and female perpetrators, an ideological model that Pizzey has harshly criticized at the whiteribbon.org website.

WIPO conducts its business under administrative law. Their decision is subject to injunctive relief amongst other remedies.

When contacted for comment, Pizzey said she was considering her legal options and viewed the ruling as a temporary setback. “I am not going to stop,” she told AVFM. “I have dedicated over 50 years of my life to educating people about family violence and I won’t be stopped now by these hoodlums.”

Are millennial men useless?

AVfM Video Source · 15 September 2016 · Archived copy · Original

In a previous video *Hiding in the Man Cave,* one of Paul Elam's viewers made a response excoriating Millenials. Paul sets the record straight in a style and delivery that he has a gift for.

An Ear for Men

Women overvalue themselves – TFF episode 39

AVfM Video Source · 16 September 2016 · Archived copy · Original

In Episode 39 Professor Fiamengo wonders whether women are right to undervalue themselves since they are accustomed to men doing most of the hard work.

StudioBrule

UN official lapses into the 19th century, says condoms “not the answer,” advocates cutting

Gary Costanza · 16 September 2016 · Archived copy · Original

Tell that to all the circumcised American men – and their partners – who suffer from HIV despite the world’s highest circumcision rate. Tell that to all the women and girls you just spoke about having “unwanted pregnancies” that prevent them from the education you say they need to raise them from poverty. The United Nations should be embarrassed by the latest lecture by Phumzile Mlambo-Ngcuka of UN Women advocating gender equality for women and girls by ignoring science, common sense, and the rights of men and boys. See the video below.

Yes, you read that right. Here’s a prominent 21st century feminist who advocates genital mutilation to prevent STDs; not everyone, just males done by doctors. When Ms. Ngcuka endorsed surgery over condoms to prevent STDs, I felt I was transported to the 19th century where circumcision was thought to cure everything from epilepsy to masturbation.

I attended the lecture as part of Stony Brook’s Presidential Lecture series where Ms. Ngcuka was invited to speak about gender equality and the UN’s HeForShe initiative. Feminists throw the word ‘equality’ around without actually thinking about what it means – that “gender equality” must be in the context of comparing one gender’s freedoms with the other gender’s freedoms, not some nebulous ‘equality’ that ignores the freedoms – or lack thereof – of the other gender, men in this case.

Lucky for me, they allowed questions following the lecture. My question pointed out that equality is a two-way street, that men don’t have the same reproductive rights that women have, and that baby boys aren’t protected from genital mutilation as girls are, with daily violations across the street at Stony Brook Hospital. In her answer she admitted she knew little about the laws regarding genital mutilation in the U.S., but said that FGM is illegal – but not MGM – in her country of South Africa, and she actually promoted the use of MGM for her own sons and the prevention of HIV infection. This from an official of the world’s largest (supposedly) human rights organization. I rebutted her answer by pointing out the obvious hypocrisy and ignorance of these human rights violations just a stones throw away.

There is no evidence that circumcision prevents HIV, but we do know that wearing condoms prevents STDs, making the presence of the foreskin (or clitoral hood) irrelevant.

Before the lecture video, I give my feedback about the day I had, including my visit to a Guerrilla Girls exhibit in the same building and my contribution to it. Enjoy.

Title IX and college rape: a series of injustice, part 4

Jessica Denis · 16 September 2016 · Archived copy · Original

This is Part 4 in a series outlining the effects of college adjudication of alleged sexual assault cases. In Part 1, a wrongfully accused man proved his innocence, yet the college imposed sanctions that damaged his life anyway. In Part 2, a young dating couple's lives were disrupted for more than two years after someone else decided that she was raped. Part 3 featured a young man who has had to sue his school to remove the "responsible" mark on his transcripts after "severely prejudicial conduct" by the school's investigator.

Some may feel as though talking about this systematic failure leads to the shaming of those who have been raped. This series is not about that. One rape is too many. These stories are only meant to bring to light the lives that have been turned upside-down when a college campus adjudicates an allegation of sexual assault.

Imagine you were blackout drunk. Not just incapacitated and unable to clearly give affirmative consent, but intoxicated to the point of absolutely no memory. Envision yourself then hearing about what happened the night before via text messages and campus chatter, and discovering that oral sex was performed on you while you were blacked out. Then imagine, two years later, being expelled from school with a giant black mark on your future.

Wait, what? Why would the victim of sexual assault be expelled?

Because being impaired is "never an excuse." Because the "victim" of the sexual assault was a young man who later became the accused.

John Doe was a student at Amherst College in Massachusetts. After a night of drinking, a female student named as Sandra Jones helped Doe back to his room. Once they arrived, she proceeded to perform oral sex on him and left when she was done. According to court documents, nearly two years later, at the urging of an on-campus victims advocate, Jones filed her sexual misconduct complaint with the school.

Missing evidence, false statements, and a faulty investigation produced the result of Doe being found responsible for violating the sexual misconduct policy at the pseudo hearing at Amherst. The decision indicated that the hearing board found it "credible" that Doe was "blacked out" but that "[b]eing intoxicated or impaired by drugs or alcohol is never an excuse for sexual misconduct and does not excuse one from the responsibility to obtain consent." What about *his* right to give consent? In court documents (Page 18), Jones describes an entirely different account of what happened in text messages to a friend:

> "Sandra Jones: Ohmygod I just did something so f—ig stupid
>
> DR: What did you do
>
> Sandra Jones: F—ed [John Doe]. . . . F—
>
> DR: No you didn't . . . .
>
> Sandra Jones: official story is he puked and I took care of him but yes. Yes I did. F—
>
> DR: [Sandra] what are you doing????????
>
> Sandra Jones: Oh and apparently [another student] is coming over so nothing happened everything's fine …"

None of those texts was allowed in the "hearing" the college conducted. Doe was held responsible based solely on a story that was made up and refuted by evidence that was never allowed to be presented. He was kicked off campus, and an email was sent to the entire student body stating he was found responsible and not allowed on campus. While the email did not state his name, it was very clear by campus chatter who he was. He was stripped of his rights with no recourse.

"Control the Controllables." That is what Grant Neal's grandmother tells him on the days he is not strong enough to

keep going. A very strong support system that fills in the gaps is the inspiration for him to not give up the fight. He is trying to get back to college after a bold black mark was placed on his transcripts. That black mark? Title IX disciplinary action.

Grant Neal's case is one that you may have heard of and is now poised to be a landmark case as he is the first to take on the Office for Civil Rights, the Department of Education and the Obama administration.

Neal's case is different. There is no grey area. He took a young woman out on a date. They proceeded to have intercourse. The next day someone noticed a hickey on the woman's neck and reported a violent rape occurred. According to court documents, the presumption of rape was made by a third party due to Neal's "status as a high profile football player."

After a faulty process, accusations of conflict of interest on the part of Colorado State University, Pueblo, and changes in testimony — and despite the fact that Jane Doe has since day one insisted she was not raped — Neal was found responsible. He was removed from campus, he lost his football and wrestling scholarships, and no other college will admit him with the black mark on his transcripts.

During my conversation with Neal, he said, "I am not afraid to stand up and fight for this issue. There are so many who either don't have the ability or the strength to go through this process. I will fight for them too."

Before this, Neal had a 3.67 GPA and was pursuing a pre-med degree. He was excelling in all of his classes and handling the twists and turns of college life exceptionally.

Now he has a job and is doing what he can while he waits for the call that the wheels of justice have finally gotten out of the mud and decided to turn. Neal is keeping himself in shape in the hopes that he will be able to rejoin his teammates playing the sports he loves

*****

As I start to conclude this series, I feel as though I should address some feedback I have received.

The most commonly asked question is, "Why are you doing this? Do you have a son or someone personally affected?" The answer is no. I actually have two daughters, ages 20 and 15.

I decided to write this series after reading 160 case files of situations like those mentioned in each part of the series. I spoke with these young men and their attorneys, much more than I could ever write about in this forum. The pain that they have been through is real. Depression, suicide, PTSD, anxiety — these are the result of being put through the process, and no one person's pain is less or more than another's. We should not be silent about this. It is clearly a systematic failure on the part of colleges because they simply are not equipped to deal with this much power over young people's lives. As I have stated before, while they might not hold students' actual freedom in their hands, they do hold their futures in their hands.

In some colleges, the Title IX coordinator has only eight hours of training. I was contacted by a student at the University of Minnesota with his concerns that these cases on his campus will be adjudicated by a panel of three students. This is not a mock trial. This is real life. Students and officials trained for eight hours do not have the capacity to collect evidence, conduct investigations and cross-examine. I would bet that the majority have never even read the Constitution in its entirety. How can they be the ones determining these young people's futures?

This article was originally published in the Western Journal and republished here with the author's permission.

Mothers can help stop violence against men

Douglas Galbi · 17 September 2016 · Archived copy · Original

Mothers bear a share of responsibility for violence against men being much more prevalent than violence against women.

Throughout history, women have incited men to violence against men. In the ancient world, Spartan mothers were particularly renowned for urging their sons to either succeed in killing other men, or be killed.

Ancient epigrams preserved in both Greek and Latin show Spartan mothers instructing their sons in violence against men. Writing about 100 GC in Greek, an author from the Roman elite recorded:

> Another {Spartan mother}, as she handed her son his fighting shield, exhorted him, saying, "Either {return with} this or upon this."
>
> Another, as her son was going forth to war, said as she gave the shield into his hands, "This shield your father kept always safe for you; you, therefore, keep it safe, or cease to live.[1]

These heartless instructions were interpreted as being admirable. About 250 years later, an elite author writing in Latin echoed the first of those epigrams:

> A Spartan mother, arming her son with his shield, said, "Come back either with this, or in it.[2]

Gynocentric society treats men as instruments to provide for and protect women and children. The radical proposition that men's lives are no less valuable than women's lives remains nearly inconceivable today amid absurdly false elite orthodoxy about violence against women and farces like the news reporting of the Costa Concordia sinking.

Gynocentric ideology, rather than social necessity, drives violence against men. Ancient Greek epigrams highlight mothers' key role in enforcing gynocentric ideology:

> Demetrius, when your mother received you after your flight from the battle, having lost all your fine armaments, she herself immediately drove the death-dealing spear through your sturdy side and said "Die and let Sparta bear no blame. It was no fault of hers that my milk reared cowards." [3]

The mother killing her own son for fleeing from battle indicates a grotesque, gynocentric ideal of courage. Another epigram constructs men as being born to fight and die for their society:

> Another, when her sons had run away from battle and come to her, said, "Where have you come now in your cowardly flight, vile scoundrels? Do you intend to slink in here from where you came forth?" And with these words she pulled up her garment and showed them {her vagina}. [4]

Societies continue to expect men naturally to fight and die for societies while gynocentric ideology ever more broadly treats men with contempt and denies to them equal rights to those of women. Another epigram displays the grim humor of this folly:

> One woman, observing her son coming towards her, inquired, "How fares our country?" And when he said, "All {the soldiers} have perished," she took up a tile and, hurling it at him, killed him, saying, "And so they sent you to bear the bad news to us!"

The largest section of the sayings of the Spartan women are recorded under the title "Other Spartan Women to

Fame Unknown." The phrase "to fame unknown" includes the modern editor's inserted admiration for the Spartan mothers' commands to their sons.[5] That editor was editing and translating about a decade after the horrendous violence against men of World War I. The phrase "to shame unknown" aptly summarizes the dominant social orientation to violence against men.

The beatings will continue until morale improves. When a country perishes, mothers ultimately will perish with it. Men's equal human dignity should be respected as a matter of human rights. If that is inconceivable amid socially constructed ignorance and anti-men bigotry, women out of their own narrow self-interest should use men more compassionately if they want to preserve their own lives.

Notes:

[1] Plutarch, *Moralia*, *Lacaenarum Apophthegmata* (*Sayings of Spartan Women*), "Other Spartan Women to Fame Unknown" 16-7, from ancient Greek trans. Babbitt (1931) pp. 464-5, adapted non-substantially. Here's the ancient Greek text. Babbitt observes:

> Plutarch was an admirer of the old Spartan virtues, and it seems altogether probable that the collection of sayings of Spartans was made by him as literary material for use in his writing, as he tells us was his custom (*Moralia*, 457d and 464 f), and many of the sayings are actually found incorporated in his other works. That he did not use all the material which he had accumulated is no more than is to be expected from a discriminating author. … The ms. tradition of these Spartan sayings is in sad confusion. The Spartans spoke in the Doric dialect, yet according to the ms. tradition of Plutarch they spoke sometimes Doric, more often Attic, and occasionally used Aeolic forms! … The explanation probably is that Plutarch copied these anecdotes as he found them in the books from which he made his excerpts. Xenophon, for example, or Thucydides seldom uses Doric, but represents the Spartans as speaking Attic, as frankly as Herodotus or Aeschylus represents the Persians as speaking Greek.

Id. pp. 240-1.

[2] Ausonius, *Epigrams*, from Latin trans. Kay (2001) p. 129 (epigram 25). Id. p. 46 provides the Latin text. The Latin text and a similar English translation is available in Eveyln-White (1919) vol. 2, pp. 182-3 (epigram 54). Ausonius knew Greek and included Greek phrases in some of his epigrams. A superscription to the above Latin epigram explicitly states, "translated from the Greek." The superscription also declares, "On a brave mother." Id. p. 182. A mother heartlessly sending her son into violence against men isn't brave.

[3] *Greek Anthology* 7.230, from ancient Greek trans. Paton (1920) vol. 2, p. 131. On the theme of mothers enforcing on their sons violence against men, see also *Greek Anthology* 7.433, 7.531, 9.61, 9.397, and 9.447. These citations are from Kay (2001) p. 130.

[4] Plutarch, *Sayings of Spartan Women*, "Other Spartan Women to Fame Unknown" 4, trans. Babbitt (1931) pp. 460-1. The subsequent quote is saying 5, from id.

[5] The Greek text entitles the section only Λακαινών άδηλος (unknown Spartan women). According to Harvard University Press, "Frank Cole Babbitt (1867–1935) was the Hobart Professor of Greek Language and Literature at Trinity College, Hartford."

[image] Dead British men soldiers being searched by British men prisoners while a German man guard takes notes. Second Battle of the Marne, 15 July-6 August 1918. Imperial War Museum (Britain), Catalogue number Q23941. Used under the Imperial War Museum Non-Commerical License.

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NCFM files complaint with State Bar Associations' and USDOJ, Civil Rights Division regarding Major Martin and false accusations

NCFM · 19 September 2016 · Archived copy · Original

The National Coalition for Men has taken a bold and dramatic step in the wrongful prosecution and manufactured court-martial case of Army Major 'Kit' Martin. For additional details, please go the NCFM link.

NCFM has filed state bar complaints in the states of Tennessee, Texas, and Kansas involving JAG prosecutors, Bashore, Garrett, and Atkins respectively.

The exceptionally egregious nature of the prosecutorial misconduct of the JAG prosecutors prompted forwarding the complaints to the USDOJ, Criminal Section, Civil Rights Division.

Save Our Heroes' and the Center for Prosecutor Integrity also participated and provided letters of support.

Besides the various state bar professional rules of conduct violations, the NCFM complaint alleges the following potential federal criminal law violations on the part of the prosecutors.

> Title 18, U.S. Code, § 242 – Deprivation of Rights under Color of Law
>
> Title 18, U.S. Code, Chapter 73 – Obstruction of Justice
>
> Title 18 U.S. Code § 1512 – Tampering with a Witness/Evidence
>
> Title 18, U.S. Code, § 371 – Conspiracy to Commit Offense
>
> Title 18, U.S. Code § 1621 – Perjury
>
> Title 18, U.S. Code, § 1001 – False Statements
>
> Title 18, U.S. Code, § 1385 – Violation of the Posse Comitatus Act of 1878
>
> Title 5, U.S. Code § 552a – Violation of the Privacy Act of 1974
>
> Title 18, U.S. Code § 1346 – Honest Services Fraud
>
> Title 10, U.S. Code, § 933 – Conduct Unbecoming an Officer and Gentleman

The big question then becomes whether or not the state bar associations, the USDOJ or the Army JAG command will conduct a fair and impartial inquiry if any of them do conduct an investigation. Let's see if an inquiry, if done, will be done with the same level of vigor and ferocity in which the persecution of Major Martin was done.

Each of the three complaints contains more than five dozen pages, complete with witness affidavits. One of the witnesses providing an affidavit stated;

> *"I am not only appalled by what has occurred, but embarrassed that such a travesty of justice could actually happen in the United States of America. In my profession, if I had engaged in a small percentage of the misconduct that is evident in this case, I would have lost my license [redacted] and would have been criminally prosecuted for my acts."*

That is a very powerful statement, and it makes one wonder, just how corrupted the military justice system has metastasized into a malignant cancer, that unless dramatic measures are taken immediately, the system will be crushed under the weight of persecution.

There is one thing that is certain, and that is that NCFM and the various advocates who have been working on this case for more than a year and a half; are not, and will not stop in their efforts to obtain justice in this gross manipulation of the military justice system, all done in the name of appeasement and pleasure of the small but exceptionally vocal rape hysteria cottage industry, and their military and civilian enablers.

Just remember this. In ALL; ALL cases involving false allegations of sexual misconduct in the military, there will be some level of investigative and/or prosecutorial misconduct if the cases are referred to an Article 32 (preliminary hearing), and court-martial, even if the falsely accused is acquitted at the court-martial. There simply is no other way for this level of injustice to thrive, unless there is the presence of some level of misconduct or illegal conduct.

As the NCFM article reveals, it is estimated that there may be as many as 500 servicemen languishing away in military correctional facilities who have been wrongfully convicted of some type of sexual misconduct, or who were acquitted but convicted of 'stacked' or collateral charges.

It is up to the falsely accused, wrongfully convicted and their families to review their records, determine what violations may be involved in the malicious prosecution and file the appropriate complaint with the licensing state bar association. As the NCFM article reveals, the Army JAG command, and presumably all branches of the service have no desire or interest in reigning in rogue prosecutors, even when overwhelming evidence has been brought to their attention of serious prosecutorial misconduct; even criminal conduct on the part of military investigators or prosecutors.

What is needed is for those negatively affected and their families to flood that respective state bar associations with complaints of military prosecutor misconduct to draw attention to this injustice.

The end justifies the means. Convictions; for any type of sexual misconduct violation is the ultimate goal, and the military is willing to do whatever is necessary to achieve that goal. One simple unverified allegation or one anonymous phone call is all that is needed to open the proverbial floodgates in the race to convict.

If this same type of witch hunt and persecution were occurring to any particular racial or religious group, the cable and mainstream media news feed would be 24/7. Political leaders, pundits and talking heads would be demanding that something is done; that major reform and corrective legislative actions be enacted immediately.

It truly is a national injustice; a national disgrace.

Ogres, onions and men’s issues advocacy

Karen Straughan (aka GirlWritesWhat) · 20 September 2016 · Archived copy · Original

How many genders are there?

AVfM Video Source · 20 September 2016 · Archived copy · Original

Shoe0nHead explores the question of how many genders there are. After much soul-searching she arrives at the answer of…. 2.

https://www.youtube.com/watch?v=qlSCfBwMSG0

Feature image by Pablo Gutiérrez Cepeda

UK Domestic Violence Charities' Finances

AVFM · 20 September 2016 · Archived copy · Original

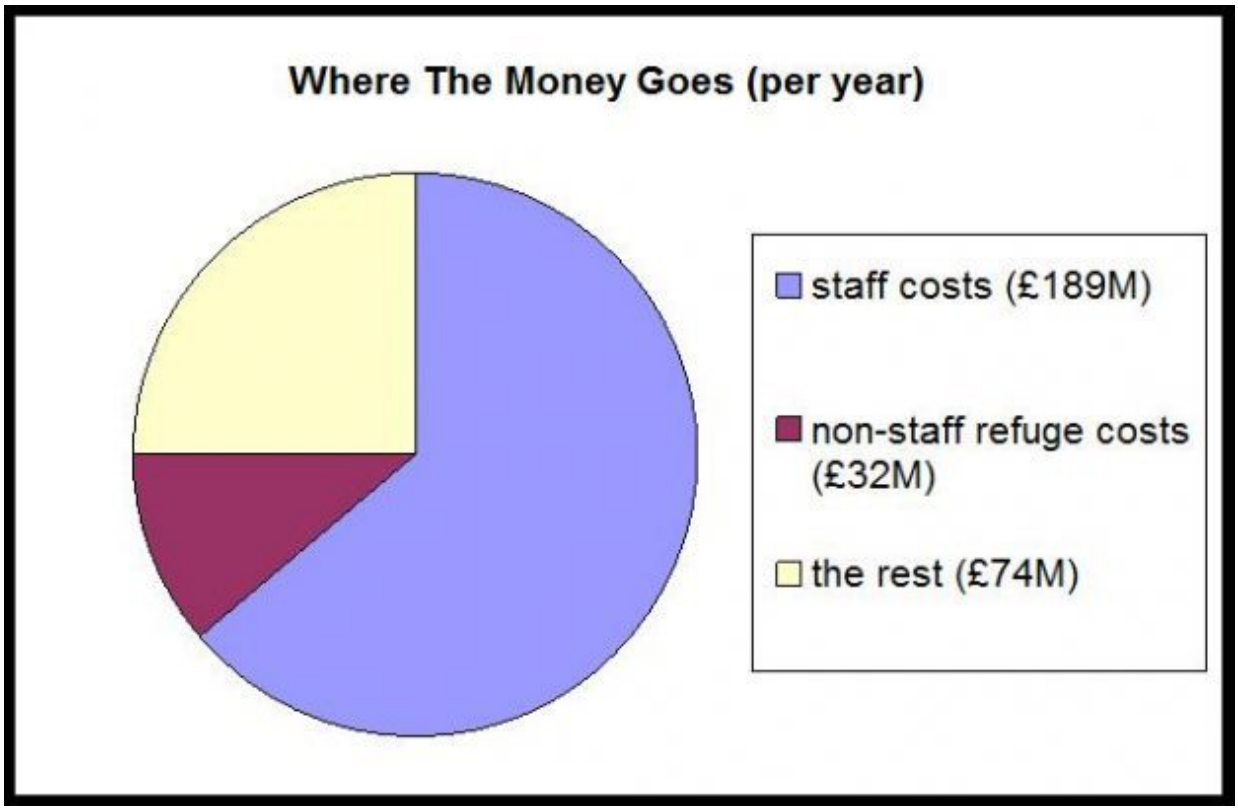

UK Domestic Violence Charities' Finances, 2015

The data presented below was collated between June and December 2015. The post is long and detailed, having not been intended to form a blog post initially. So I start with a simple summary…

Summary

What is the overall level of public funding to UK Domestic Violence (DV) charities? The answer is not widely known (is it known at all outside the closed doors of the sector itself?). The financing of the DV sector is obscure partly because of the many hundreds of different charities in the sector.

The analysis presented here derives an estimate of total funding to the UK DV charities of £295M p.a. of which at least 68% is public money provided by the taxpayer. Of the total income, 64% is expended on staff costs and only an estimated 11% on the non-staff costs of running refuges. The total number of women supported in refuges by Woman's Aid federated charities or Refuge in 2014/15 was about 12,650. This compares with an estimated number of staff employed in DV charities of 7,700 (not all full-time).

Averaged over the sector as a whole the cost of refuge accommodation is £77,000 per woman-year, noting that this includes an average of roughly one child per woman and also incorporates the cost of "other services" not just refuge accommodation. The size of this figure illustrates that the bulk of the funding to the DV sector is not expended on refuge accommodation, contrary to what the public might expect.

What are these "other services"? Given the vast scale of the public funding involved, this raises questions about accountability and value-for-money. In particular, is the political lobbying carried out by the DV sector consistent with the Charity Commission's requirements? Are we in sock-puppetry land here?

The author emphasises that these questions are not motivated by any wish to reduce the level of service to victimised women and children. The issue is the cost efficiency of the service. Another issue is the validity of the activities of the DV sector in respect of the obligation for charities to be philanthropic rather than political. In this

respect, the guiding influence of the DV sector in formulating new laws is significant, as is the direct funding of the sector by the Home Office, the Ministry of Justice and local authorities.

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1. Charities, Public Money and Sock-Puppetry

The charity Kids Company recently collapsed amid great controversy. With the wisdom of hindsight, it is clear that the company had been badly mismanaged, both financially and in terms of the efficiency of its services. Questions had been asked even before Kids Company's demise about its value for money. Questions now arise regarding accountability. Criticisms are being aired about permitting public money to be spent with little or no critical overview of the company's activities or finances. According to the last submitted accounts (December 2013), Kids Company received about £6M in public funding in 2013. The company received £46M in public funding over its whole existence, and £37M of that over its last ten years (2005 – 2015).

What is the relevance of these observations to domestic violence (DV) charities?

To quote Henry Hill, writing in conservativehome, "*One of the main stories to emerge from the collapse of Kids Company, the superstar charity beloved of politicians and rock stars alike, was how little scrutiny there is of how charities disburse public money. Some charities now depend on public money for more than 80 per cent of their funding, at which point they are de facto agencies of the state. Yet the moral cachet attached to charities serves to shield them from critical scrutiny by the public, and their de jure distance from the Government means that they remain, as private organisations, immune from Freedom of Information requests*".

Another example is Voluntary Sector Gateway West Lothian, a charity which has received over £1.2M in public funding in recent years and whose entire Board has resigned in disgrace following concerns over how it is run.

For some charities, in addition to the issue of value-for-money, there may be concerns over sock-puppetry – the practice whereby public funding is used by the recipients to lobby the government. The practice becomes particularly egregious if the charity uses such lobbying as a means of securing further funding. It becomes even more so if the donating department shares ideological ground with the charity.

Is the domestic violence charity sector suffering from sock-puppetry?

If so, it differs from other examples primarily in respect of being so much vaster in scale. Several hundreds of different charities are involved, and, as will be shown here, public funding is in the order of hundreds of millions of pounds annually.

Questions are already beginning to orbit around the DV sector. Vera Baird, the Police and Crime Commissioner for Northumbria, was initially to be investigated earlier this year (2015) for using her position to donate £500,000 to a DV charity, "Victims First Northumbria," of which she is a Director. We were assured that "*A Ministry of Justice spokesman confirmed it would investigate the circumstances to conclude whether any conflict of interest rules had been broken*." Days later, minds were changed. Perhaps an investigation by the MoJ might have been less than fully reassuring given that there is another similar charity, "Advocacy After Fatal Domestic Abuse", of which Vera Baird is a Patron which is funded by….wait for it….the Ministry of Justice – as well as the Home Office and Thames Valley Police.

In the context of these concerns, an analysis is presented here of the finances of the DV charitable sector. Are those responsible aware of the full extent of the public funding to this sector? The totality of such funding is effectively obscured by being divided over many hundreds of smaller charities, and also due to originating mostly from local authorities.

The analysis below estimates that women's refuge and domestic abuse charities (typically affiliated to the Women's Aid Federation) have an income of about £295 million per year. Over a ten year period, this would be nearly £3 billion of which at least 68% is public money. And yet are the overview and accountability issues raised by this vast public expenditure any better for these DV support charities than for Kids Company? And the concern over the latter relates to a public expenditure over ten years of a 'mere' £37M, less than 2% of the public funding of the DV support industry.

In both cases the desirability of their services, as regards support to disadvantaged or victimised women or children, is beyond question. However, the public has a right to expect value for money even for indisputably worthy causes.

There are parallels between Kids Company and the DV sector. In both cases it is possible to question staffing levels, a matter relating directly to efficiency, value for money and accountability. The review below shows that staff costs absorb two-thirds of the DV charities' income. In both cases, it is possible to question the activities in which the staff engages and their effectiveness in achieving the stated objectives. The review shows that housing victims of domestic violence account for only a small proportion of the DV charities' expenditure, non-staff refuge costs being around 11% of total DV sector income. Many DV charities do not run refuges at all. The bulk of DV sector expenditure funds 'other things'. Is the nature of these 'other things' being subject to a level of accountability commensurate with the huge public cost?

This review analyses the finances of the DV charities with a view to examining whether there is cause for concern over such issues.

A third potential parallel between Kids Company and the DV sector relates to company dissolution. The Kids Company debacle came to general notice only upon the company's demise. Attention is drawn here to the extraordinarily high rate at which DV charities are dissolved, at least 10 per year on average. This does not appear to relate to an overall diminishing in the income of the whole family of such charities.

2. Scope

Any UK charity whose primary purpose is stated to be the provision of facilities or other support to victims of domestic abuse is within the present scope. It is likely that most, but not necessarily all, the charities reviewed here are affiliated to the Women's Aid Federation (WAF).

3. Women's Aid Charities

Women's Aid is not one Company but a Federation of many. The Federation is divided into four, one for each of

the four nations of the UK. It is not easy to compile a definitive list of Women's Aid Federation (WAF) affiliated charities, nor even their number. There is a website called uk refuge online which might be helpful in this respect but it is intended for industry members only and the current author has no access. (In passing I note that the maintenance of this central registry alone was granted an *additional* £131,000 by the government in July 2015).

Sources differ as to how many WAF-affiliated Charities there are, but an estimate based on various web sites indicates the following numbers,

- Women's Aid Federation of England is the sole national coordinating body for the England-wide network of over 370 local domestic violence organisations, providing over 500 refuges, outreach, advocacy and children's support services.
- Scottish Women's Aid site lists 46 federated WAF charities in Scotland
- Welsh Women's Aid site lists 26 federated WAF charities in Wales
- Women's Aid Federation Northern Ireland lists nine separate area charities.

This leads to an estimate of 451 WAF affiliated Charities in the UK. This will not include other DV support organisations which are not directly WAF affiliated. Hence the total number of DV charities in the UK may exceed 451, possibly markedly. However, for the present purposes, it will be assumed that 451 is a reasonable working estimate for the number of UK DV charities.

4. Central Government Funding

In July 2015 the Budget announced a £3.2 million funding boost to, "*support victims of domestic abuse and ensure offenders are prosecuted*." This announcement built on the £10 million funding for refuges announced in March 2015. It is worth noting that this latter press release was entitled, "£10 million support for *women* facing the threat of domestic violence", and the text referred to "marking International Women's Day." Polly Neate, Chief Executive at Women's Aid, reacted to this announcement saying, "We warmly welcome the news that specialist domestic violence refuges in 148 local areas will receive additional funding. *Women* and their children across the country will benefit from this."

The July press release also stated that this builds on "steps taken by the government to end domestic violence, support victims and ensure offenders are prosecuted. These include: £40 million for Violence Against *Women and Girls* support services and specialist helplines."

Despite these being large sums of money, we will see below that the total public funding of DV charities is far greater, mostly coming from local authorities.

5. Support Services for Male Victims and Female Perpetrators

It is not the primary purpose of this review to discuss the gendered nature of the existing DV support arrangements. However, it is pertinent in passing to make the following brief observations.

Despite the proud claim of the July 2015 announcement that the budget funding would "*ensure no victim of domestic abuse is turned away from help*," the foremost English helpline for male victims of domestic abuse, Mankind Initiative, receives none of the above government funding. Indeed it receives no public funding of any kind. Thus far it has operated on a shoestring and private charitable donations alone. It requires a mere £45,000 per year to maintain its operation at current levels. We will see below that this is loose change compared with the vast expenditure by the women's DV support services.

(There are those who claim that male victimisation is so rare as to not warrant support. This spurious claim is contradicted by a vast academic and survey literature which indicate that, in the UK, at least one-in-three victims of DV are male and worldwide more like half of the victims are male. In 2012/13, CPS data give the number of women convicted of domestic violence as 3,735, hardly a trivial number. And, despite men's well-known reluctance to report domestic abuse to the police, nevertheless across the country in 2014 an average of 20% of reports of

domestic abuse to the police were from men – more than this in many counties..)

6. Data Sources

Financial data have been taken either from the Charity Commission website or a free web service provided by Company House, https://companycheck.co.uk/. In both cases, the data were derived from the formally submitted company accounts. Data was collected between June 2015 and December 2015. Many cross-checks were carried out which confirmed the two sites to be consistent. Both sites provide links to the submitted accounts (though not in every case). The raw data is available on a spreadsheet here.

7. Basic Company Financial Data

High-level company financial data were sought and recorded as follows,

- latest cash-in-bank;
- latest net worth;
- net worth four years previously;
- latest turnover;
- turnover four years previously;
- latest annual staff costs (salaries and pensions);
- the number of employees (latest figure).

The word "latest" refers to the last year for which data were available on either of the two sites when the search was carried out. The searches were conducted between June 2015 and December 2015, so in many cases, the "latest" data recorded here refers to either the 2014 accounts or the 2015 accounts, or, in a few cases, the 2013 accounts.

In the context of these DV charities, the term "turnover" is essentially synonymous with "total income."

"Net worth" is just that – the total assets of the Company, including cash, minus total liabilities. It is the money that would be realised by winding up the business.

The following keywords were used to search for relevant charities on the Charity Commission site: "women's aid," "women's aid," "domestic violence," "domestic abuse" and "refuge." Hits were purged of cases which did not relate to DV charities. To these were added the first ten pages of hits resulting from a search on the CompanyCheck site using keyword "women's aid." After deleting charities which were no longer in operation, or for which no data were available on these sites, a database of 211 extant UK charities was obtained for which at least some of the above items of data were obtained. This master list is given in the accompanying Excel Sheet "top." Note that this is not a complete list of relevant charities. A definitive list of extant charities has not been identified. Moreover, financial data were not found for many known, extant, charities.

Estimates of the data for the whole complement of 451 charities are made below by simple linear scaling. For this purpose the company "Refuge" is treated as an outlier, its annual income being particularly large (£10M to £11M) and hence is excluded from the extrapolation (though added to the extrapolation to give the final figure).

8. Salient Findings from the Key Financial Data

The UK DV sector is assumed, for the purposes of the estimations which follow, to consist of 451 charities. Key numerical results are summarised in Tables 1 to 3 and Figures 1 to 5 below. The bullet points following the Figures pull out the salient features of the data.

Table 1: Latest Data for Sampled Charities

	Latest £millions	Number of charities sampled	Excel Sheet name

Cash	57.5	205	cash
Net worth	81.9	203	NW now
Turnover (Income)	140.3	205	TO now
Staff costs	86.1	190	Staff £
Number of Staff	3,550	186	staff

Table 2: Latest Data cf Data Four Years Earlier

	Latest data£millions	**4 years earlier data £millions**	**Number of charities**	**Excel Sheet**
Net worth	78.6	64.1	186	NW both
Turnover (Income)	136.7	121.8	201	TO both

Table 3: Data Scaled to Whole DV Sector (451 Charities Assumed)

	Latest data£millions	**4 years earlier data£millions**
Cash	121	–
Net worth	183	153
Turnover (Income)	295	261
Staff costs	189	–
Number of Staff	7,700	–

Figure 1: Percentage of Charities with Cash Reserves in the Indicated Ranges *(click to enlarge)*

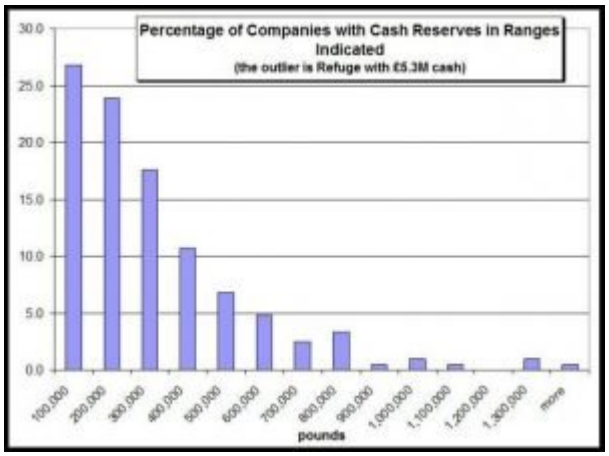

Figure 2: Percentage of Charities with Net Worth in the Indicated Ranges *(click to enlarge)*

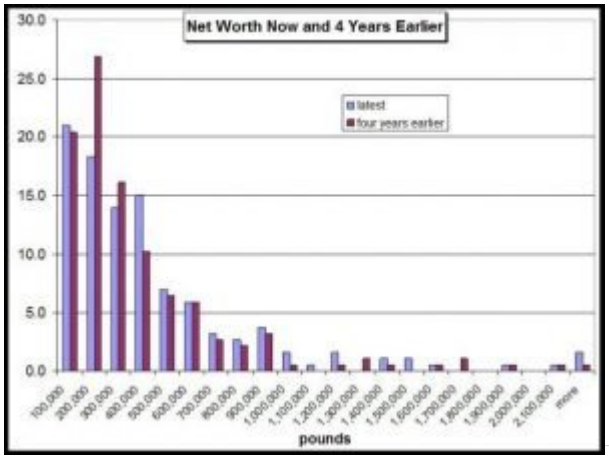

Figure 3: Percentage of Charities with Income in the Indicated Ranges

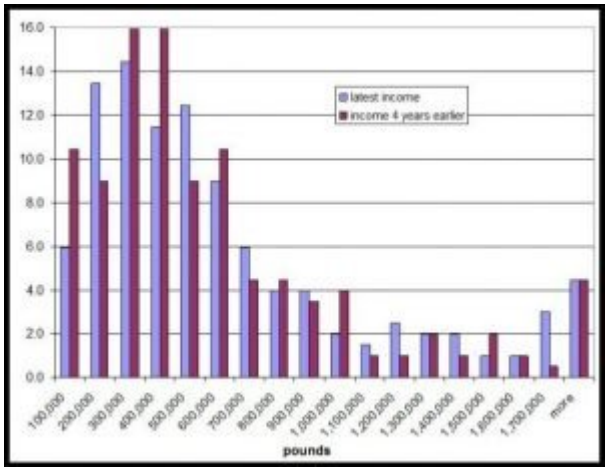

Figure 4: Percentage of Charities with Staff Costs as a Percentage of Income in the Indicated Ranges (label = top end of range)

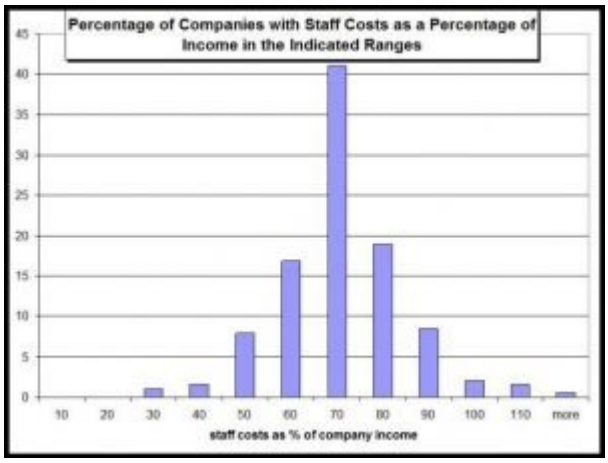

Figure 5: Percentage of Charities with Number of Staff in the Indicated Ranges

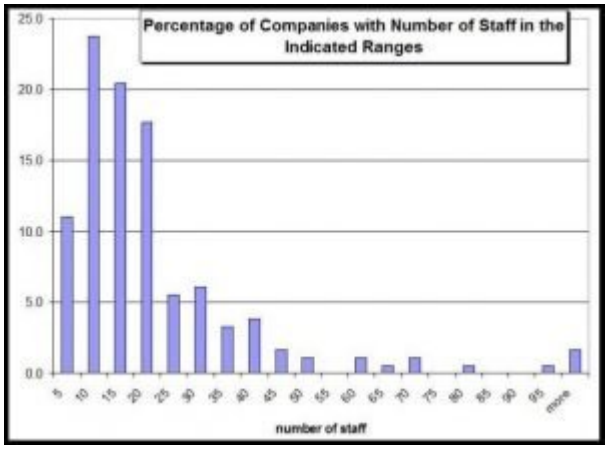

Salient features of the data,

- The current total cash held in bank accounts by the 205 charities for which these data were obtained was £57.5M.
- Scaling yields an estimate of the cash held by the whole DV sector, £121M.
- The total current net worth of the 203 charities for which these data were obtained was £81.9M.
- For the 186 charities for which both the latest net worth data and the net worth data four years earlier were obtained, the total net worth has increased by £14.5M.

- Of the charities identified, those with the greatest current net worth are Refuge (£4.8M), Belfast & Lisburn (£4.1M), North-East Lincolnshire (£2.4M) and Birmingham & Solihull (£2.1M). The four "Federation" level Women's Aid charities, one for each Nation, have a combined net worth of £3.3M
- Scaling yields an estimate of the current net worth of the entire DV sector of £183M, an increase over four years of £30M.
- The total income in the latest year for the 205 charities for which data were obtained was £140M.
- For the 201 charities for which both the latest income data and that four years earlier were obtained, the total annual income has increased by £15M.
- Scaling yields an estimate of the annual income of the entire DV sector of £295M, an increase over four years of £34M.
- Of the 205 charities for which data were obtained, 9 had an income in the last year in excess of £2M, namely BAWSO (Cardiff, £2.9M), Belfast & Lisburn (£2.2M), Birmingham & Solihull (£3.6M), Harbour (Hartlepool, £2.3M), Refuge (£10.1M), Safelives (N.Ireland & Scotland, £2.7M), Safer Places (Essex, £3.0M), Solace (London, £6.5M) and the Women's Aid Federation of England (£2.6M). A further 28 charities had income in the range £1M to £2M.
- Over the 190 charities for which data were obtained the total staff costs were £86.1M (annual).
- Over the 190 charities for which data were obtained, staff costs were on average 64% of total income.
- The average staff cost per capita was £24,250. However, this includes part-time workers in most cases and so the meaning of this figure is not clear.
- The accounts for Refuge indicated that one person received between £190,000 and £200,000 in 2014 (£170,000 to £180,000 in 2015). One presumes this must be the CEO, Sandra Horley, though this is not stated explicitly. However, it is stated explicitly that the charity contributed to the CEO's personal pension to the tune of £54,884 in 2014 and £37,484 in 2015.
- Refuge is exceptional. Most charities' accounts contain statements like, "No employee received more than £60,000 during the year" or "one person received in the range £70,001 to £80,000".
- Scaling yields an estimate of the total annual staff costs across the whole DV sector, namely 64% of £295M = £189M.
- Over the 186 charities for which data were obtained, the total number of staff was 3,550, or an average of 19.1 people per company.
- Of the charities identified, those with the largest numbers of staff were Refuge (156), BAWSO (Cardiff, 91), Birmingham & Solihull (98), Solace (London, 102), and the combined Federation level charities for the four Nations, totalling 124 staff.
- The above 186 charities had a combined income of £136M. Scaling based on income suggests the total number of staff involved in the DV support industry is about (295/136)*3,550 = 7,700.

9. Cuts? What Cuts?

Representatives of the women's refuge industry have repeatedly bemoaned funding cuts (i.e., cuts in public funding). For example, in Refuge's Annual Report and Financial Statement 2014-15, CEO Sandra Horley wrote, "*The last year has been particularly challenging for Refuge. Austerity measures have put a squeeze on local authority funding and, as a result, we are frequently being asked to provide more for less*". There have been many reports in the press along these lines over the last couple of years. For example,

(1) "*Domestic violence refuges all over Britain are being stripped of funding, or closed completely. Polly Neate, chief executive of Women's Aid, warns that we're on the brink of causing devastating and irreparable damage to this vital service.*"

(2) "*Thirty-three safe havens have been axed by local authority funding cuts since 2010. Women's Aid said 6,337 of*

20,736 women looking for help at a refuge were turned away last year."

(3) "*Scottish Women's Aid (SWA) has warned thousands of women and children are to lose specialist domestic abuse support. The two Women's Aid groups in West Dunbartonshire have already lost their support funding*."

In contrast to these claims the identified financial data show that,

- Of the 201 charities for which income data have been found both 'now' and four years earlier, 128 (64%) have increased their income.
- Of the 186 charities for which net worth data have been found both 'now' and four years earlier, 123 (66%) have increased their net worth.
- The above estimates suggest an increase in net worth of the whole Federation over five years of ~£30M and an increase in income of ~£34M.

However, these figures do not definitively establish that the DV sector is wealthier than five years ago. The reason is that many charities have ceased to exist over this time. The value of these charities has therefore been lost. The effect of this on the sector's total wealth is unknown to the author. However, the issue of the (very frequent) dissolution of refuge charities is taken up in Section 15. Here we note only that the rate of dissolutions appears to be a "steady state" process which is no worse now than historically (i.e., as far back as 1990).

Despite the uncertainty over the implications of dissolved charities, it seems unlikely that the DV sector as a whole could be experiencing reducing fortunes (regarding income or net worth). Evidence for this assertion is provided by Women's Aid's last two annual statements. In 2013/14 the Annual Statement estimated that 9,500 women, plus their children, stayed in a refuge that year, while in the 2014/15 Annual Statement the estimate for the number of women supported in this way was 11,900. This substantial increase in the number of people helped does not suggest a diminishing, or fund-strapped, service. Similarly, the Refuge annual accounts for 2013/14 stated that they supported 703 women and 738 children in refuges in that year, while the 2014/15 Refuge accounts state that "over 1500" women and children were supported in refuges, i.e., an increased level of service.

10. Public Income

What proportion of the DV charities' income is from public sources? To determine the origin of their income requires delving into their accounts. This is a laborious business and has not been done for the whole dataset but just for a sample of 33 charities. This sample was chosen at random except for the deliberate inclusion of the nine charities with the greatest income, namely BAWSO (Cardiff), Belfast & Lisburn, Birmingham & Solihull, Harbour (Hartlepool), Refuge, Safelives (N.Ireland & Scotland), Safer Places (Essex), Solace (London) and the Women's Aid Federation of England. Of the remaining, randomly sampled, 24 charities, 15 had incomes less than £0.5M. The complete list is given in the Excel file, Sheet "accts." Of the 33 charities, the accounts for 32 charities provided some information on the extent of public funding.

The degree of detail given in the accounts varies. It is not always unambiguous whether a source of funding is 'public' or not. However, all income from charitable donations, or transfers from other charitable organisations, are taken to be 'private,' as is any investment income or income from the selling of services. Initially, any income from rent or the national lottery was counted as 'private,' not public, money.

However, it was notable that where charities had a lower percentage of public funding the balance was often dominated by rent or lottery grants. Lottery money might be regarded as a form of public money (because the Lottery is obliged to spend a certain proportion of its earnings on charitable endeavours). In as far as rent relates to the ownership of property, and if said property was acquired via earlier public funding, this rental income may be regarded as indirect public funding. Moreover, in many cases, a large part of the rents accrued are reclaimed on behalf of the clients as Housing Benefit and hence is public money. In some cases, the accounts make this explicit. However, even where this is not explicit, it is likely that much of rental income is actually Housing Benefit. One of the services the charities provide is assistance to clients in making claims for benefits.

The histogram of Figure 6 shows the percentage of income which is publicly funded, both excluding and including rent and lottery income (derived from the 32 sampled charities).**On average 68% of income is public money if rent and lottery funding is not included. If rent and lottery funding is included this increases to 84%**.

The case of Refuge bears particular consideration because of its size. Total "social housing" income was £3.66M (2014/15 accounts). However, £2.14M of this was eligible for Housing Benefit and hence is actually public money. This leaves £1.52M as non-refunded rental income or 15%. The Refuge accounts identify 21% of income as "voluntary." Assuming "voluntary" income is all non-public money makes a total non-public income of 36%, or 64% of income is public. Making allowance for a proportion of grant income being privately sourced (lottery) reduces this to 60% public funding. Including all rental income, and lottery funding, increases this to 76% public funding.

Figure 6

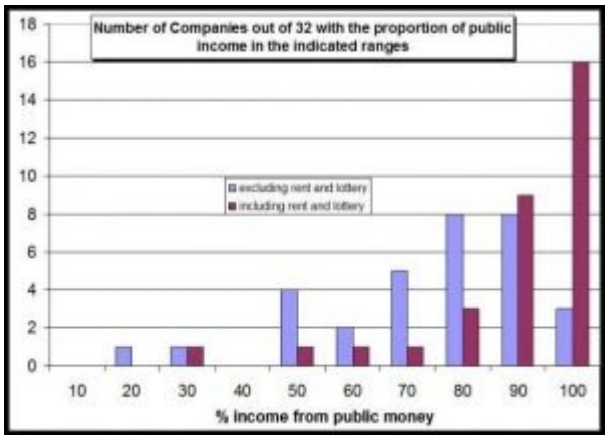

11. Rental Income

As explained above, a large part of rental income may be obtained via Housing Benefit. However, irrespective of that it is of interest to examine what part rents play in the charities' incomes. Of the 33 company accounts examined, rental income was explicitly mentioned in 18, amounting to a total of £9.9M. Of these 18 charities, non-staff refuge costs were also identified in 16 cases. It is striking that rental income exceeds the non-staff refuge costs in 13 of these 16 cases. Summed over the 16 charities, there was thus an operating profit on the refuges of £3.3M before allowance for staff costs. One might reasonably ask why other public funding is required?

12. Explicit Public Sources of Funding

The bulk of public funding is via local authorities. However, the Home Office and the Ministry of Justice both provide large sums of money directly to many of the DV charities.

Of the 33 sampled charities, 12 were provided with funds directly by the Home Office, to a total of £1.7M. The 33 sampled charities had a combined income of £51.2M. Scaling on the basis that the whole sector of 451 charities has an estimated income of £295M suggests total direct Home Office funding of approaching £10M. This funding is likely to be provided in most cases under the aegis of IDVA and MARAC programmes (Independent Domestic Violence Advocacy and Multi Agency Risk Assessment Conference).

Of the 33 sampled charities, 11 were provided with funds directly by the Ministry of Justice, to a total of £0.76M. Scaling on same the basis as above suggests that the whole sector of 451 charities has a total direct Ministry of Justice funding of around £4.4M. Perhaps these funds are provided under the aegis of Witness Protection programmes? However, it seems most peculiar to a lay person that organisations which openly provide advocacy assistance to one side in court cases, while these cases are in progress, should be funded directly by the Ministry of Justice. Does this not raise questions about the impartiality of the justice process?

For one of the 33 sampled charities (Solace) funding was also provided by the Equalities and Human Rights Commission.

Of the 33 sampled charities, 12 were provided with funds by the Lottery, to a total of £1.3M. Scaling on the same basis as above suggests that the whole sector of 451 charities is provided with lottery funding to the tune of about £7.5M.

13. Non-Staff Refuge Costs

Excluding staff costs, how much of the charities' funds were expended on running refuges?

Of the 33 charities whose accounts were examined, nine did not actually run refuges. For three charities which do run refuges, no data which permitted refuge running costs to be identified were found in the accounts. Data on refuge costs were found in 21 of the 33 sampled accounts. However, the accounts were often unclear about which costs could be attributed to the refuges (as opposed, for example, to office running costs). The words in the accounts which have been taken to indicate refuge costs are specified for each such company in the Excel file, Sheet "accts2". These indicative words include,

Rent, rates, insurance, premises, repairs, renewals, maintenance, housing charges, cleaning, refurbishment, heat and light, fuel costs, building running costs, refuge service costs, establishment costs, operating leases, refuge provision, equipment & soft furnishings, replacement furniture, social housing operating costs

The non-staff refuge costs as a percentage of income (and as a percentage of staff costs) are shown in histogram form in Figure 7. Generally, the non-staff refuge costs account for only a small proportion of the charities' expenditure. This is inevitable since it has already been noted that typically two-thirds of expenditure is on staff salaries and pensions (see Figure 4). Averaging over the 21 charities for which data were examined suggests that **non-staff refuge costs account for 14% of income**. But if all 33 sampled charities are included in the averaging this falls to **less than 11%**.

Figure 7

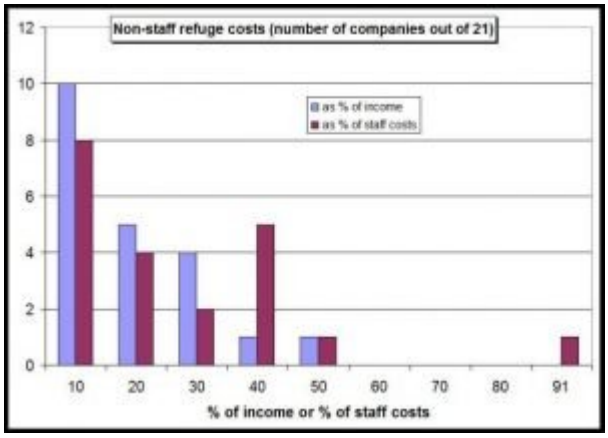

14. Costs Per Capita for Women Supported in Refuges

The Women's Aid Annual Statement for 2013/14 estimated that 9,500 women (with an average of very slightly more than one child) stayed in a refuge that year, while in the 2014/15 Annual Statement the estimate for the number of women supported in this way was 11,900. Similarly, the Refuge annual accounts for 2013/14 stated that they supported 703 women and 738 children in refuges in that year, while the 2014/15 Refuge accounts state that "over 1500" women and children were supported in refuges. Since the financial data identified here relate variously to 2014 or 2015, an estimate of the corresponding number of women supported in refuges is (9,500 + 11,900)/2 + (703 + 750)/2 = 11,427. Set against the total income of £295M, and assuming this equates roughly to expenditure, yields an average cost per woman supported in a refuge of £25,700.

Of course, this is not the real cost of refuge accommodation because the support charities are engaged in a wide range of services in addition to providing refuge accommodation (see Section 17). However, indexing costs to the number of women accommodated in refuges provide a means of gauging cost-benefit, bearing in mind the other services provided.

The average cost per women of £25,700 does not, of course, relate to a full year in a refuge. The average stay is a fraction of a year. Firm data on the average length of stay in a refuge are hard to obtain. However, some sources are as follows.

- The 2014 accounts for Fife WA explicitly state an average stay of 22 weeks.
- The website for Stirling WA states an average length of stay of six months.
- The website for Glasgow WA states, "In general there is no average length of stay although women can be with us from 3 months to over a year in some cases."
- The 2011 annual accounts for Saoirse Women's Refuge gives an explicit average length of stay of 35 days.
- The website for Newcastle WA states an average stay of 3 to 5 months.
- The website for Causeway WA indicates an average stay of 3 months.

So, perhaps an average stay of about four months is a reasonable figure, though with considerable uncertainty. This suggests that the average cost of refuge accommodation is around 3 x £25,700 = **£77,000 per woman-year**, this being inclusive of an average of about one child per woman plus the other services provided by the DV charities.

As a health check on this estimate consider Birmingham & Solihull WA with refuge places for up to 47 women at one time. This company's income of £3,579,366 thus corresponds to a refuge cost of £76,157 per woman-year, very close to the above average figure. (The number of spaces available for children exceeds that for women and hence is not constraining).

Similarly, consider Refuge with space for 268 women and their children. Assuming this implies about 130 women may be housed, the company's income of £10,148,011 implies refuge costs of about £78,000 per woman-year – again very close to the above average figure.

However, smaller charities, which may provide proportionately fewer other services, may have lower refuge costs. Thus, for example, Fife WA housed 109 women for an average of 22 weeks (hence 46 woman-years) in 2014. The company's income of £1,601,958 thus corresponds to a refuge cost of £34,800 per woman-year, far lower than the sector average. Similarly, Sheffield WA has space for 16 women and 22 children at one time. Assuming the refuge is always full, the company's income of £448,322 suggests a refuge cost of £28,020 per woman-year – again far lower than the sector average. However, we have seen that many of the DV support charities do not run refuge services at all, and this will increase the sector average.

15. Dissolved DV Charities

No attempt has been made to identify ***all*** dissolved DV charities since the search would be rather open-ended. A large sample of dissolved charities has been obtained using the Charities Commission website by searching on "Women's Aid" or "Women's Aid" or "Refuge" or "Domestic Violence" or "Domestic Abuse." Spurious hits were first removed (e.g., charities relating to animal welfare or religious retreats resulting from the search on "refuge"). Then all extant charities were removed. Finally, in many cases, charities which had ceased to exist had merely been re-registered under a slightly different name (e.g., Thiscity Women's Aid becoming Thiscity Women's Refuge). These cases were also removed to leave only charities which appeared to be genuinely defunct.

246 dissolved charities were identified in this manner (listed in the Excel file on Sheet "dissolved"). With just four exceptions the year at which these charities failed was 1991 or later (probably because electronic records do not extend to earlier dates). The percentage of the 246 charities failing per year from 1991 onwards is shown in Figure 8.

DV charities have been failing at a rate of *at least* 10 per year on average over the last 25 years. The actual failure rate may be greater because only a subset of dissolved charities has been identified.

The Charity Commission site labels such charities using four 'codes,'

- ceased to exist (C)

- does not operate (DNO)
- funds transferred (T)
- amalgamated (A)

The last two categories suggest that the function of the company may have passed to another company by amalgamation, in which case it might be misleading to regard these charities as failed. By removing charities coded T or A, 163 dissolved charities remained (i.e., coded C or DNO). The percentage of these 163 charities failing per year is also shown in Figure 8. Accounting for possible amalgamations is seen to make little difference to the overall pattern of dissolutions.

It is notable that more charities failed in years 2008, 2009 and 2010, the year of the financial crisis and the two following years. It is reasonable to suppose this is not a coincidence. More pertinently for our present purposes, however, is that – these three years apart – there is no great difference in failure rate between recent years (2011 to 2015) and historical years prior to 2008. This reinforces the tentative view expressed in Section 9 that the extent of services has not diminished in recent years (in fact it has probably increased).

Figure 8

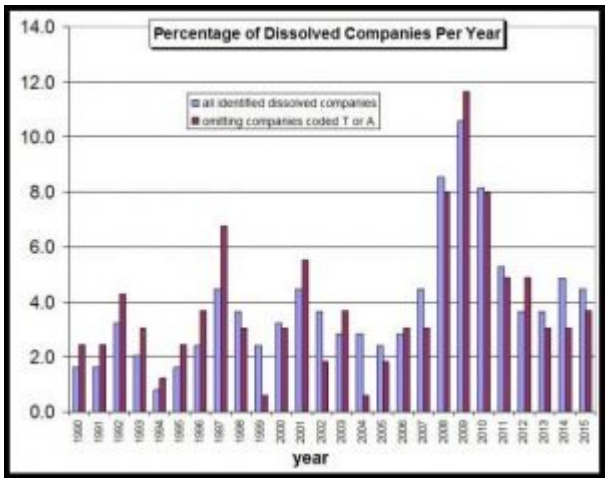

16. Other DV Charities

Sheet “others” in the Excel file lists 173 other DV charities which are believed to exist or to have existed previously, but whose status has not been explored nor data found for this review. The totality of DV charities mentioned by name within the Excel file is thus 211 (extant) plus 246 (dissolved) plus 173 (status unknown), making 630 charities in all. However, even this is unlikely to be a complete list. There could be more than 100 further extant charities not identified.

17. What Do DV Charities Do With The Rest Of The Money?

This is rather the question.

However, it is not the intention of this review to discuss issues of politics or gender politics. This presents a problem in clarifying what activities are funded by the bulk of DV charity income because these activities are irreducibly gender-political. The activities of the WAF charities are overtly gender-skewed. That they are also political in nature is clear from reading, for example, the Women’s Aid annual statement 2015. The leading pages are dominated by political campaigning and lobbying, much of which can be associated with protecting and extending funding streams. Some of this is direct, some indirect. The mechanism for the latter is to lobby for law changes to bring an ever expanding set of behaviours under their remit, and thus ultimately motivate funding increases.

In other words: sock-puppetry.

More specifically, the activities of the WAF affiliated charities generally involves advocacy services in areas which are most succinctly described as any battles, especially legal battles, which a woman is having against a man. These include, for example, assistance with court appearances and solicitor appointments in connection with divorce proceedings, children's hearings, child contact issues, and securing the conviction of an alleged perpetrator of abuse. The extreme gender bias of the WAF is such that it is unlikely that the latter often, if ever, involves assisting in the prosecution of female abusers of male victims.

18. Conclusion

The implication of this review is that the bulk of domestic violence charity sector funding is actually being expended on these 'other,' overtly political, areas. This observation, together with the sheer magnitude of public funding, raises questions of accountability and probity.

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Article by: 'mra-uk: challenging public incredulity on men's human rights'.

Article originally published at honest-ribbon.org on September 17, 2016, By mra-uk. Republished here with permision from author.

Angryharry.com now hosted by AVFM

Paul Elam · 21 September 2016 · Archived copy · Original

This is a bittersweet announcement. After a considerable amount of red tape and a noteworthy investment of time and effort by our own David King, angryharry.com is now owned and hosted by AVfM Education, LLC.

On behalf of the entire AVFM staff and I am sure many grateful readers I want to extend our deepest thanks to Harry's widow, Lesley, for allowing us to take possession of the domain. Angryharry.com is an iconic landmark in the men's human rights movement, rich with thought provoking, cutting edge work from what can only be called a great man.

Many in this movement got here because Harry was the portal. We are grateful for the opportunity to preserve his legacy and keep it available to the world in the years ahead.

RIP Angry Harry.

You really want to know why there are fewer women CEOs?

AVfM Video Source · 22 September 2016 · Archived copy · Original

https://www.youtube.com/watch?v=v-azKoJ64Mw

This Is Feminist Justice – TFF Episode 44

AVfM Video Source · 23 September 2016 · Archived copy · Original

In Episode 44 Professor Fiamengo analyzes Justice Marvin Zuker's verdict in the Mandi Gray Rape Case in which a graduate student Mandi Gray invited Mustafa Ururyar for drinks followed by "hot sex" and later charged him with rape.

StudioBrule

Jody Allard is an admitted child abuser

AVfM Video Source · 23 September 2016 · Archived copy · Original

Jody Allard – a writer for Washington Post and Huffington Post is openly admitting to pushing one of her sons to suicide through feminist blackmail and bullying. All one has to do to notice that is to simply read her work. Lucian Vâlsan has done just that and the picture is terrifying.

You can subscribe to Lucian's Freedom Alternative, here.

Hating men is mainstream

James Jackson · 23 September 2016 · Archived copy · Original

I remember a stand-up comedian from twenty-five years ago whose routine commented on the word "nymphomaniac." (I'm sorry, I do not recall his name.) He wondered why there was a term for a woman who wanted sex all of the time, but there was no such term for a man who wanted sex all of the time.

He came to the conclusion that we do not have such a term for men since all men want sex all the time. It is implied in the word "man." He joked that we don't need a special term for a male nymphomaniac because it would be redundant. (Actually, there is such a term—satyr—but few know it.)

This reminded me of a semantic analogy that I had heard concerning the word "misogyny." It was noted that "misogyny" was a term for hatred of women, usually by men, but that there was no such term for hatred of men, usually by women. It was concluded that we did not need such a word since all women hate men. It is implied in the word "woman." It would be redundant to have a special term for women who hate men. (Of course, I later learned that there is such a term—misandry—but few know it.)

This notion that all women hate men to some degree has only gotten stronger for me over the last twenty-five years. In fact, women hating men is mainstream and prevalent and normal.

Here are a few recent examples.

Once again, a man with an assault rifle killed many people, this time in Orlando. Even though most of these attacks seem to be sparked by mental illness, the motivation for this attack appears to be terrorism. Once again, feminists tried to blame the attack by Omar Mateen on misogyny, ignoring that he killed six men for every woman (42 men and seven women were killed.)[1] Here are a few quotes.

> "He (Mateen) is the outcome of the United States' political culture…" of "men controlling women…."

> "This dominance is exercised in part through violence including systematic rape and the threat of rape…."

> "domestic violence can be seen as a psychological training ground for someone like Mr. Mateen to commit a mass attack."[2]

> "Homophobia, misogyny, toxic masculinity, and religious fundamentalism are all tied together in a noxious knot that feminists call 'patriarchy'…."[3]

As J.T. has pointed out, blaming the attack on toxic masculinity—on all men—is like blaming the attack on all of Islam.[4] We have been admonished from doing that. But it appears to be okay to blame all men. This is the kind of hatefulness against men that is in the mainstream media now.

It seems as if all problems in the world can be traced by feminists back to misogyny. I wonder if they can blame misogyny for the potato blight, blackheads, anal fissures, unpleasant aftertastes, offsides, bed bugs, seasickness, the 7-year itch, losing Pluto as a planet, bank failures, chiggers, and athlete's foot. I bet they'll try.

And like other mass shootings, the media focused on the female victims of the Orlando shooting for sympathy and personal stories, probably giving the seven female victims more media time and sympathy than the 42 men. Even when the media talked about the male victims, it usually concerned the pain of female relatives.

Donald Trump has been criticized for not denouncing and not condemning his racist supporters. He played ignorant when confronted with support from David Duke and the Ku Klux Klan. Yet, Hillary Clinton has received no

criticism for actually praising a hate website. Clinton was a fan of the now-defunct humor website, The Toast, which has been described as the center of “cheerful misandry.”[5] Even though Clinton is known for avoiding the press, she volunteered to write a glowing farewell address for the website.[6] It is no surprise to me that Clinton enjoyed a website spouting misandry. She has certainly hinted at her misandry with her constant focus on women throughout her political career.

Do we want a President who blatantly hates half of the population? She even hired two former writers from the website for her campaign. And her closing command in her screed was “keep giving them hell.” Misandry is mainstream and running for President.

In a monumental example of feminist illogic and hypocrisy, feminists do not think men accused of sexual violations should be given the basic right of “innocent until proven guilty.” Try to follow this. Feminists have long demanded that sexual assault victims (i.e., women) should receive special treatment from the legal system and society. This special treatment includes such things as accusers being called “survivors,” not releasing accusers’ names while identifying the accused, providing special counselors to walk accusers through the legal system, providing mental health and medical care to accusers, and imposing severe restrictions on the accused before final adjudications.

Legal scholars have complained that special treatment like this concerning sexual assault and sexual harassment strongly implies that the accused are guilty and that they, therefore, must prove their innocence. Also, in University sexual abuse tribunals, the accused must prove that they did not sexual abuse the accusers. In other words, due process for the accused is reversed to “guilty until proven innocent.”

Feminists have tried to nullify this argument that men are unfairly presumed “guilty until proven innocent” with the strange declaration that pointing it out will discourage victims from coming forward.[7] Uhhhh!?!? What woman, who has just been raped, thinks to herself that she wants to go to the police, but decides that she can’t because the man will be considered “guilty until proven innocent?” No one would think like that. It is absurd. But it shows just how far feminists will go in their hatred of men to try to sabotage jurisprudence and deny due process to men.

I see this as one more example of feminists’ hatred of men, and feminists’ continual effort to make men and male sexuality illegal. According to the Department of Education’s Office of Civil Rights, examples of punishable unwelcome sexual conduct in universities include: “making sexual propositions or pressuring students for sexual favors; touching of a sexual nature; writing graffiti of a sexual nature; displaying or distributing sexually explicit drawings, pictures, or written materials; performing sexual gestures or touching oneself sexually in front of others; telling sexual or dirty jokes; spreading sexual rumors or rating other students as to sexual activity or performance; or circulating or showing e-mails or Web sites of a sexual nature.”[8]

Obviously, these are sexual behaviors that men are more likely to exhibit. Traditional female sexual behaviors are oddly missing from this list. This is so sexist. Under this policy, women can punish men for sexual jokes, sexual drawings, or just about anything men are likely to do of a sexual nature. Discussions of sexuality in literature or psychology classes could also be risky. This is so ridiculous.

The ridiculousness of the situation is multiplied by orders of magnitude when affirmative consent is added into the mix. Under affirmative consent policies, men now must ask permission for every sexual move. If a request should happen to be “unwelcome” to the woman, he could be in big trouble just for asking. So feminists require that men request permission for every sexual move, and at the same time, feminists have made that request potentially illegal. Men are damned no matter what.

All of these policies to protect women have resulted in imposing outrageous risks on men. I understand that we generally try to keep sexuality away from small children who cannot handle it. But this should not extend to college women, who are supposedly adults. Supposedly. Are women so weak and vulnerable that we must protect them from all male sexuality? Meanwhile, women are free to express all of the female sexuality that they want—skin exposure, tight clothing, cosmetics, perfumes, flirting, vocal frying, etc. The hypocrisy is deafening.

To see just how ridiculously one-sided this whole debate has become, consider Jessica Valenti, author of the book,

Sex Object. In an interview, she stated that sexual objectification of women leads to men seeing women as objects and not full people.[9] Women are dehumanized. And this leads to sexual violence against women since it is easier to be violent against an object than a person.

When asked by the interviewer to explain the difference between sexual objectification and sexual attraction or appreciation, Valenti said that the difference is men seeing women as full human beings and "not a collection of body parts." Again, Valenti puts all of the blame on men. There is no discussion of women portraying themselves as collections of sexual body parts in order to gain power over men: Women wearing push-up bras, women wearing breast enhancements, women exposing their breasts, women wearing clothing that is so tight that outlines of nipples, butt cleavage, or genitalia are clearly visible, women wearing see-thru clothing, women exposing excessive skin, women wearing make-up which imitates sexual arousal.

Once again, the feminist perspective is that women can do whatever they want, but men can't. The discussion is always a one-sided, hypocritical, sexist blaming of men for everything. Also, there is no discussion of women dehumanizing men as financial and romance objects. Also, if sexual objectification leads to violence against women, then how does Valenti explain that men are victims of violence far more often than women are?

Consider that even our First Lady is a hater.[10] In her recent "United State of Women Summit" at the White House, she was interviewed by Oprah Winfrey and was asked what men can do. Ms. Obama's answer: "Be better." To paraphrase her rant: Men need to be better at everything—be better fathers and love their daughters. Be better husbands, don't abuse. Do the dishes. Don't just babysit their children. Be better employers. Invite women into all-male groups.

This rant was accompanied by roars of laughter and approval from Oprah and the audience. Here is the First Lady, who is supposed to be the nation's ambassador of sweetness and kindness, just eviscerating a group of Americans. She accused the vast majority of men of being abusers, incompetent, lazy, sexist, and bad fathers. She doesn't think much of men.

Can you even imagine what would happen if a prominent male government official bashed women like this in front of a crowd of cheering men? He would soon be without a job. While Oprah and the crowd were shrieking and howling with delight, Obama even said that although she has never been abused herself, that not being abused is rare.

This criticism of men is outrageous. No other group receives this kind of treatment. Blacks, Hispanics, women, Jews, Muslims—only men are abused like this. And it apparently is acceptable. And funny. And by the First Lady of the United States! Ironically, the First Lady was praised for her anti-hate stand relating to race in her Democratic Convention speech but was also applauded for her hate speech concerning men just a few weeks earlier. It is hate. It is outrageous. I try not to bring invectives into my writing, but you can imagine what I am shouting at the First Lady right now.

Misandry is everywhere. But few can see it, and fewer want to do anything about it.

Read the complete article at http://hydrarch15.wix.com/selfindulgence

Notes

[1] In keeping with the media exploiting female victimization, whenever more women are victimized in a situation like this, the media constantly tell us that more women were victimized. For example, most every news report on the Charleston church murders noted that six of the nine victims were women. But when more men are victimized, the media suddenly cannot count. I could not find one article or news item giving the numbers of men and women killed in Orlando. I had to find a list of those killed and count them myself.

[2] http://www.nytimes.com/2016/06/16/world/americas/control-and-fear-what-mass-killings-and-domestic-violence-have-in-common.html?_r=0

[3] http://www.salon.com/2016/06/12/orlando_mass_shooting_bigotry_is_bigotry_no_matter_what_religion_you_use_to_justify_it/

[4] http://www.avoiceformen.com/feminism/feminist-lies-feminism/facing-west-from-californias-shores/

[5] https://www.washingtonpost.com/news/the-fix/wp/2016/07/01/taking-a-page-out-of-obamas-book-hillary-clinton-says-farewell-to-the-toast/

[6] http://the-toast.net/2016/07/01/a-note-on-the-toast/

[7] http://freebeacon.com/issues/presumption-of-innocence-silences-rape-survivors/

[8] http://www2.ed.gov/about/offices/list/ocr/docs/ocrshpam.pdf

[9] http://www.wbur.org/onpoint/2016/06/08/sexual-assault-stanford-jessica-valenti At about minute 25

[10] http://hotair.com/archives/2016/06/15/video-sorry-men-michelle-obama-just-doesnt-think-youre-good-enough/

Male Masochism and Culture (1936)

Peter Wright · 24 September 2016 · Archived copy · Original

Do males in the Western world display clinical levels of masochism? Is chivalry a thinly veiled expression of masochism?

According to the following excerpt from his 1936 essay Male Masochism and Culture, psychoanalyst Arnold Herman Kamiat fingers masochism as a very real problem among men. With modern academic researchers unable to get past the traditionalist mythology of women as masochistic and men as sadistic, and reluctant to look at the concept of male masochism, we will take Kamiat's essay as a first examination of the topic and a prefiguration of contemporary gynocentrism theory. – PW

SOCIAL MASOCHISM

The masochism that has hitherto occupied the attention of psychologists is individual masochism. This is the masochism of particular individuals in their subordinate relation, fancied or real, to particular members of the opposite sex.

But there appears to be a *social* masochism. This involves the subordinate relation, fancied or real, of a number of individuals of the same sex (taken collectively) to a number of individuals of the opposite sex (taken collectively). Social masochism has, strangely enough, received little or no attention.

This essay is, in part, an attempt to establish the reality of this kind of masochism. The masochistic aspiration often takes the form of a vision of an ideal society — ideal from a *masochistic* viewpoint of course. This is significant for the interpretation of such myths and religious cults as have already been referred to, and the structure of certain primitive and contemporary societies.

It is an interesting speculation whether any of the gynarchies and goddess-cults were conceived, brought into being, and sustained by masochistic men — or sadistic women. The Egyptian gynocracy is said to have been established by a man — King Sesostris. Was he a masochist?

Frazer attributes the primitive gynarchies to the perception of the importance of woman for the continuance of life. But did not androcratic societies have this same perception? Then why were they not gynarchic? At any rate, whatever may have been the origin of gynocracy, the latter must have operated as a breeder of masochism. If male masochism was not the cause of gynarchy, it may very well have been a consequence thereof.

A gynarchy is probably a large-scale producer of male masochism. Once generated, the latter will in its turn serve to sustain the gynarchy (as female masochism probably bred by androcracy serves to maintain the latter). Certain it is that gynarchies have in fact exhibited phenomena calculated to enter into full accord with the aspirations of male masochists. Some of these phenomena have been recorded by the Vaertings in their book, *The Dominant Sex*.

This book, like practically all writings on sex conflicts and sex dominance, takes no account whatsoever of the fact and the psychology of sado-masochism — an index of that strange inability so many writers on social topics reveal to give due attention to psychological factors. But the book does contain a store of valuable information, and some of the phenomena it describes certainly lend themselves to interpretation via the masochistic hypothesis.

The marital relation lends itself to masochistic uses under any scheme of social organization, including an androcratic one. No one knows how often a dominant wife is really the creation and the instrument of a masochistic husband — it is not at all unlikely that such is often the case. On the other hand, the wish being 'father to the thought,' a masochistic man will often ascribe a dominant position to his or someone else's wife, lover or mistress, when the true position is really one of equipollence or subordination. Rumor, gossip and report are often species of

phantasy.

MASOCHISTIC MYTHS OF TODAY

It has been seen that in the ancient world individual masochistic phantasies became generalized into socially shared ideas. They entered into, and became part of the mythos of a race or nation. The mythologies of the ancient world have in large part gone, but masochism has persisted, and masochism must have its mythos, social as well as individual.

Krafft-Ebing and other writers on the subject stress the individual mythos. It is contended here that masochists also have their socially *shared* mythology. The world today is not without its stock of socially shared masochistic myths — phantasies held by male masochists everywhere, and by those who come under their influence. Indeed, the mythology in question has become a source of revenue, and with all educational agencies utilized by the myth-peddlers, the myths are becoming the property of both masochists and non-masochists, men and women.

The myths masquerade as philosophy, psychology, sociology, biology, educational theory, and schemes of social reform. Their most common characteristics are an imaginary magnification of feminine power, a correlative imaginary depreciation of masculine power, an imaginative depiction of woman as the savior of mankind (Goethe's "*The Woman-Soul leadeth us upward and on*;" see also E. A. Robinson's *Merlin* and Auguste Comte's *System of Positive Polity*), and an aspiration toward some kind of gynarchic social order or way of life.

At times the phantasies take on a distinctly paranoid character, with women being envisaged as designing, conspiring, invincible Vivians, Circes and Delilahs. All this mythopoesis issues in certain familiar pictures of "reality," "life," and "love." In these pictures an omnipotent womanhood carries on all kinds of transactions with a powerless manhood.

The phraseology is familiar — woman is the seat of power; the source of life; the conserver of life; the keeper of all ideals, all wisdom, all morality, all practicality, all culture; she is the fount and origin of all that is good; she is the one great constructive force; her practically infallible instincts and intuitions facilitate an instant grasp of the greatest truths of life, truths that men laboriously strive to attain, truths some of which are utterly beyond masculine ken; woman's function is to govern, man's but to obey; she is anyhow the ruler, androcracy being but a delusion; she is the center of the home and its ruler; outside of the home her power is equally great, men of importance being merely the instruments of their wives, mothers, daughters, sisters, mistresses, private secretaries, office assistants, or wise and inspiring feminine friends; the greatest revolution of all time is at hand: women will soon take matters in hand and transform life in all its departments; and so on, and so on, ad infinitum, ad nauseam.

It is not asserted that all this is manufactured solely by male masochists. Plenty of it flows out of feminine minds, and a good deal out of male minds that are either neurotic, or ignorant, or adolescent, or afflicted with a particularly morbid form of gyneolatry. There is a tendency, present in its most virulent form in neurotics of both sexes, toward the imaginative magnification of the power of the opposite sex. The idea of feminine, or masculine power, becomes emotionally charged. It thereupon looms larger and larger in consciousness until all perspective is lost and a rational comparative evaluation of the relative power and influence of the sexes becomes well-nigh impossible.

A reporter who must have been something of a psychoanalyst, while interviewing a male prophet of the "coming" feminine revolution, inquired of him concerning his childhood relation to his mother. In answer, the prophet, who has turned his gynophilia into a source of income, described his mother as exercising an unusual dominance over him as a child.

Masochism may enter into the makeup of a certain type of male, often of mystic temperament, with an adolescent notion of women as in some sense divine, exuding love and possessed of infallible intuitions, revealing "truths" greater and more profound than any mediated by mere science and philosophy, and who can solve all his problems for man, if he will only submit to her rule. This kind of male, for all his babble about the gynarchic future, in reality

lives in the past, the gynarchic past. It is the gynarchy he wants to restore, albeit in a refined form.

Gynocracy of one sort or another has had and still has its pseudo – philosophical and pseudo-scientific defenders. Perhaps the best known of these is Auguste Comte, whose brief in the fourth chapter of his System of Positive Polity is one of the most curious and adolescent pieces of writing in the history of philosophy. The names of some living men would be in place here. The reader, if he will keep a sharp lookout on books, newspapers, magazines, and lecture announcements, can supply these names himself.

See also: Male Masochism and Gynocentrism in Victorian women's literature

Mike Buchanan on The Victoria Derbyshire Show – misogyny treated as a hate crime

AVfM Video Source · 28 September 2016 · Archived copy · Original

At the behest of feminists, Nottinghamshire Police started treating misogyny as a hate crime some months ago, and the initiative is being considered for implementation by other police forces in England. Our blog post on the matter is here.

The studio discussion starts at 4:23, but we suggest it's worth watching the preceding footage to get a sense of what the BBC considers relevant background material.

Steve Brulé: Red Pill Movie Funder

Steve Brulé · 28 September 2016 · Archived copy · Original

The Red Pill, a documentary by filmmaker Cassie Jaye, will open in both New York and LA in October and I need your help to attend and document these events. CLICK HERE To Donate Using PayPal

Please watch the above appeal for funds in which I explain this campaign. In the past I have used FundAnything for these campaigns but it seems that the site will be down indefinitely. I will get a Go Fund Me site going shortly, but the NYC premiere is in two weeks so please help get this started. The Premieres are:

New York City Sunday October 9, 2016
Los Angeles Friday October 14, 2016

CLICK HERE To Donate Using PayPal

Here is the rest of the text from from video above:

My purpose is not only to see, but to capture the public response to The Red Pill and to interview the film's subjects like Warren Farrell, Paul Elam, Harry Crouch, and Richard Cassalata, as well as director Cassie Jay and many others.

As an aside, although I don't know how much has been included, I have provided quite a lot of my footage to the film's director Cassie Jay, so of course I am very interested in seeing how it turns out.

I have been documenting the rise of the Men's Rights movement since filming the Warren Farrell protest in Toronto in 2012, and the release of The Red Pill may be a significant milestone in this movement, so I think it's very important to capture the public response to film, including any protests.

I'd also like to announce at this time that about a year ago I started working on a biographical film with the working title "Who Is Paul Elam?" This will be the first, and possibly only, in-depth exploration of how Paul Elam became one of the leading and most controversial figures in the men's rights movement. I can say right now that it is a fascinating story that most of you will want to see. Though you might think you know Paul, I guarantee you don't know the whole story. I think that footage of Paul's attendance and his immediate response to the release of The Red Pill is important to my film, "Who Is Paul Elam?"

Interviewing Cassie Jay is also important given that the film community reacted very negatively to her as soon as they learned that The Red Pill would cast the men's movement in a positive light. Cassie reports that she changed and grew quite a lot while making The Red Pill … and even more so after she wrapped the film. Your donation can help me bring more of this story to you when I interview her in LA, and I'd be happy to entertain any questions that supporters might have for Cassie.

If you have enjoyed the content on Studio Brulé, like the Warren Farrell protest, The Fiamengo File, Institutions of Higher Indoctrination, The Persecution at KSU, the Interviews at the International Conference on Men's Issues in both Detroit 2014 and London England 2016, and so much more, please donate to help me attend and document the world premieres of The Red Pill, which many are saying will be a game changer for the men's rights movement.

CLICK HERE To Donate Using PayPal

Goal = $3500
Donated = $1995

Please Note: Any funds in excess of the cost of attending and documenting the premieres will be used in to support the productions at Studio Brulé.

Title IX and college rape: A series of injustice, the conclusion

Jessica Denis · 28 September 2016 · Archived copy · Original

This series started in an effort to bring awareness to the issue of colleges attempting to adjudicate accusations of sexual assault on their campuses. Part 1 discussed two separate cases: Both men were clearly not responsible for what they were accused of; however, both had life-altering consequences. Part 2 discussed a case in which both the male and the female said it was not rape, and both parties filed their own Title IX lawsuits after the school refused to drop the case. Part 3 not only outlined an additional innocent man, but also brought the effects of a few of the "lucky" young men who were accused and found not responsible and the lingering effects of the accusation. In Part 4, a young man who was actually a victim of sexual assault was later held responsible regardless of the facts presented.

Stop Abusive and Violent Environments is one of the resources available to those who find themselves accused. SAVE recently released a detailed report on this topic. The 261 lawsuits reviewed included 207 separate universities. If that is not considered a systematic failure, I don't know what is.

One judge involved in the case of Dez Wells v. Xavier University said:

> "Moreover, it appears to the Court that the [University Conduct Board] here, a body well-equipped to adjudicate questions of cheating, may have been in over its head with relation to an alleged false accusation of sexual assault. Such conclusion is strongly bolstered by the fact that the County Prosecutor allegedly investigated, found nothing, and encouraged Defendant Father [Michael] Graham to drop the matter."

Another judge, this one involved in John Doe v. Brandeis, said on page 12 of his ruling:

> "Whether someone is a 'victim' is a conclusion to be reached at the end of a fair process, not an assumption to be made at the beginning. Each case must be decided on its own merits, according to its own facts."

Case after case in this analysis shows the repeated lack of due process, shifted burdens of proof, a presumption of guilt, negligence, breach of contract and erroneous outcomes that cause major damage to people's lives. These cases continue to be filed, not only by the accused but many times by the accusers because their cases were mishandled so badly.

So how do we change it? I have written story after story in this series that has now gone on for nearly two months, along with hundreds of hours of research before I started writing. What good is describing a problem if you don't also propose a solution?

I am not involved in politics and can only offer my suggested changes that extend across the board.

First and foremost is dismantling the "one in five" theory — the oft-repeated claim that one in five women on college campuses has been sexually assaulted. President Obama and other politicians have repeated this statistic, which has been thoroughly debunked.

Having your butt grabbed on the dance floor is unwanted sexual contact. It is NOT the same thing as sexual assault or rape. There is a difference. By denying that fact, all we are doing is lessening the value of respect given to an actual rape victim. There is a difference between someone who had their butt grabbed at a party and someone who was thrown to the grown, held down and penetrated against her will. While the black and white definition of such shows that both are sexual assault, we all know it is simply not the same thing. Having someone yell "Hey sexy thing" is not equivalent to sexual assault or rape.National standardized definitions need to be put in place that clarifies where the lines are crossed from sexual harassment to sexual assault to rape. By lumping "any unwanted sexual contact" into the same group, yes, one in five women will have experienced something under that broad definition. That does not mean one in five women was raped. Standardized definitions are needed so that punishments can fit the crime in a similar fashion to how criminal homicide is handled, with Murder 1, Murder 2,

Manslaughter, Involuntary Manslaughter, etc.

One of the first things I did in this process was email a survey to more than 50 attorneys who have been named in Title IX cases that originate from sexual assault. Twenty of them responded that they agreed 100 percent with national standard definitions, along with a new study to be done based on those definitions to determine exactly how many women are truly raped on campus.

The other thing I found interesting is that 20 attorneys also told me these cases should NOT all be turned over to local police. Many rape victims will not go to local police, and forcing legal and criminal action would deter many victims from stepping forward.

I trust their opinions. They are the ones in the trenches dealing with this every day. My suggestion would be if these cases have to be adjudicated at the college level, there needs to be someone who specializes in law overseeing them. If a legal and criminal justice department is available on campus, that would be the first place to go — attorneys, retired investigators, etc., not the dean of students, who has no idea how to handle an accusation of rape.

There should be a national standard of practice imposed in addition to the "Dear Colleague" letter outlining what the procedure will be, based on the definitions as stated above. This outline should also outline what acceptable investigation is, as well as require that all of these investigations and administrative hearings be reported from start to finish. All students' constitutional and due process rights should be upheld. There should not be an allowance for any student to be punished prior to the determination at the end hearing. If any student feels threatened by any other student, he or she should look into a restraining order or a no contact order. An accused student should never be punished or have temporary sanctions simply for being accused. If any of these are not followed, the college should be sanctioned immediately. Someone needs to hold universities accountable, and if that requires a specific department within the government, then it needs to happen.

I also spoke with Dr. Warren Farrell, the author of *The Myth of Male Power* and formerly on the board of the National Organization for Women in New York. I asked what his solution would be for college students falsely accused of rape. His response:

> First, since the university's primary role is to educate, its first step should be to sponsor confidential communication counseling to help the young man and woman hear each other's perspectives. Only if that fails should the University then hand it over to the non-university police with their guarantee of due process. Why? The university has too much of an incentive to support only the girl as victim, and deny due process to the boy, for fear of undermining public relations, angering donors, and being punished by the federal government.
>
> In the meantime, the best the young man can do is:
>
> - Do everything possible to hear the woman's perspective ASAP by doing nine things: listen, listen, listen; empathize, empathize, empathize; and apologize, apologize, apologize. Once he's empathized and taken responsibility, he can let her know his best intent without subtracting from his empathy and apology. His attitude: he must care about her, not just about saving his ass. His goal: for him and her to both be on the same team.
> - If he cannot access the woman, get to the university president. Explain that the most important way of reducing the girl's psychological damage is for her to be empathized with and apologized to. Ask the president to sponsor a private, confidential meeting, with the best interests of the girl in mind.The system makes these efforts very challenging, which is why the system needs changing. In the meantime, the best defense is an alliance.

I would like to add that if you are a male or female who has been wrongly accused of sexual assault, you are not alone. I cannot say that enough. There are resources available to you and hundreds of people who have stood where you are standing. Here are a few resources you might not know are available:

Families Advocating for Campus Equality
Stop Abusive and Violent Environments
Foundation for Individual Rights in Education

I want to thank all of the John Does and their families who were willing to talk to me, their attorneys for putting me in contact and FACE for helping to spread the word about this series.

The second-most-common question I have been asked is, “Why are they John Doe?” The answer to that is simple. They or their family members asked me not to publish their names. In many cases, the simple accusation means automatic guilt. Moving forward becomes difficult when your name has been dragged through the mud over and over again, especially in our world of social media. They just wanted to tell their stories. I gladly let them have their anonymity.

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The Red Pill: stimulating masculinity

Peter Wright · 29 September 2016 · Archived copy · Original

With the anticipated release of the The Red Pill documentary, it's a good time to reflect on the early days of this website and to cast some light on what the *Red Pill* phrase meant – and still means – to a growing audience of people concerned with the welfare of men and boys.

AVFM employed 'Take The Red Pill' as its first logo tagline in 2009, and continued using it as a subtitle for AVFM Radio in 2011. The red pill has since become a leitmotif throughout the genre of men's human rights advocacy. Before looking at how the phrase spread and took on alternative meanings, let's begin with a trip down memory lane with a few early mentions at AVfM, starting with this by Paul Elam in April 2010:

> Underlying the platforms and politics of the Men's Rights Movement is an unspoken mission to serve as a lifeline to this lost generation of our brothers. More than anything else, it is the job of men who understand, who have taken the **red pill** and seen through the Matrix, to push a meaningful archetype of manhood into the collective consciousness; to push it past the feminist censors and their obsequious male henchmen; to be willing, in fact, to roll over them in the process.
>
> The only real question is what that manhood should look like. And that, just as with the lost men of this generation, brings us to a crossroads as well.
>
> I have written recently about what it means to be an MRA; how we must abandon reflexive chivalry and blind reverence for traditionalism; how we should dispense with party politics and move past internal divisions to further the cause of men and boys. That task, as important as it is, is just a preamble to this one. Because the real point of all of this is not what we do so much as activists, but that in doing so we define and exemplify what we aspire to as men.[1]

In this pithy excerpt much of the men's rights movement's conceptualization of 'taking the red pill' is laid out. Here, and in the longer article from which it came, we see the rejection of traditionalist models of so-called manhood – of chivalric knights saving damsels, and of suffocating categories like 'Alpha' and 'Beta' – and a concern that men enjoy the freedom to go their own way, ideally with the blessing of a society that no longer strives to hold them to constrictive roles.

In a 2011 article Elam added that the red pill included freedom from traditional notions of gaining sexual approval, or sexual conquest in the spirit of antique pick-up artists like Casanova who seek sexual validation from as many women as possible:

> if you can even imagine the possibility that you are worth more than investing your life, your money and your heart in begging for pussy, then stay right here at A Voice for Men. Take the red pill and start learning about

> life outside the bonds of tying up everything you are in female approval.[2]

Ironically, a subreddit page championing precisely that pick-up artistry and seduction strategy appeared in late 2013 and took to itself the title The Red Pill – a site whose goals most in the men's rights movement have rejected as retrograde gynocentrism. Needless to say the subreddit's use of the red pill metaphor is unrelated to the way we use it here, and pickup artistry is not the focus of the upcoming Red Pill documentary about the men's human rights movement.

For the record, the red pill metaphor was occasionally used prior to its appearance at A Voice for Men, including at the Men's Rights site The Spearhead, as well as in non-MRA contexts. It is currently used in a variety of unrelated settings, from politics, to religion, sport, finance, knowledge, and yes pick-up artistry.

Wikipedia clarifies that the red pill and its opposite, the blue pill, are popular culture symbols representing the choice between embracing the sometimes painful truth of reality (red pill) and the blissful ignorance of illusion (blue pill).

The terms are derived from the 1999 film The Matrix. In the film, the main character Neo is offered the choice between a red pill and a blue pill. The blue pill would allow him to remain in the fabricated reality of the Matrix, therefore living the "ignorance of illusion", while the red pill would lead to living the "truth of reality" even though it is a harsher, more difficult life.[3]

While not the first to use the term, AVfM is a place where it first got legs in reference to understanding men's issues – ie. we "take the red pill" when we reject negative press about the male sex and take a closer, more empathetic and honest look at men's experiences. It involves an awakening of compassion, and an awakening to non-gynocentric forms of masculinity, ones based on a greater and better range of choices.[4]

That, in a nutshell, is the essence of the red pill: fostering greater compassion, and non-gynocentric life options for men and boys. For readers wanting to explore these topics further, the following selection of websites offer high quality 'redpill' content.

- A Voice for Men

- Honey Badger Brigade
- An Ear for Men
- Gynocentrism and its Cultural Origins
- Men Are Good
- Warren Farrell: The Myth of Male Power

References:

[1] Paul Elam, On Killing the Alpha Male (April 3, 2010)
[2] Paul Elam, Pussy Begging International (March 21, 2011)
[3] Wikipedia, Red pill and blue pill (2016)
[4] Peter Wright, A Voice for Choice (May 24, 2014)

A letter to a new student leader

Sage Gerard (Victor Zen) · 29 September 2016 · Archived copy · Original

Greg Krikorian, a student from U of Maryland, reached out to share his upcoming activism project, and I had to share. It's important that everyone interested in equitable Title IX activism support him in his efforts as much as they did mine, if not more so.*

> Dear Sage,
>
> Hope all is well. My name is Greg Krikorian and I am a freshman at the University of Maryland. I really admire the work you have done and continue to do for boys and men. Some friends and I have started a group called Students Advocating for Students, and our goal is to fight against unfair and biased Title IX procedures as well as other civil liberties for students. Rather than having individual groups at campuses, we intend to be a movement encompassing thousands of students across the country. We are currently in the process of drafting letters to school administration at Tufts University (my friends college) and University of Maryland. In these letters we highlight everything wrong the disciplinary system biased against young men. We are not demanding change, but requesting opportunity to meet with the administration so there can be a more open dialogue on the subject and hopefully a more fair system can be enacted in the long run. I was wondering if you had any advice to offer regarding dealing with administration and building a large following of people. Our website is http://www.sa4s.org/ if you have any interest in checking it out. Any help would be greatly appreciated, I was personally affected by this unjust system and want to do as much as I can so others don't have the same fate.
>
> Best,
>
> Greg Krikorian

Hi Greg,

Thank you for your patience, and I'm proud to hear that you are leading an effort to help students know their rights. I am confident that your effort will go far!

You asked for advice regarding speaking with administrators and building a large following of people.

I'll start with the latter since there's a shorter answer: Follow Anil Kumar's example by building a positive, low-pressure community with a focus on mentoring, building friendships and advocating for personal growth. If you care about your members, they will want to be around you. Anil observed that passionate activism, while necessary in many cases, is exhausting. Protests and other organized efforts are valuable, but in his words, a community needs to "bide its time," striking only at key moments.

I point to Anil because you are targeting a national audience. My experience targeted a small area, so I had different tactics for building a following. Since students are under pressure to graduate and move on, I adopted a more aggressive model that won't suit a broader vision, but may help your ground troops assigned to a campus should they emerge.

As for talking to decision makers: Accept now that no one has to listen to you.

Every problem you point out is work. No one wants to do work.

Any letter, email or voicemail you send is one among literally hundreds, if not thousands of grievances, commendations, and ramblings that altogether make up someone's day. Even if a provost or president actually hears your plea in the noise, administrators don't have the powers of intervention that students often assume that they do.

I had to learn this the hard way when challenging a self-defense course at Kennesaw State U. Months of ignored emails led me to escalate my dispute to the University Relations office. I learned there that the course director was simply waiting for me to graduate or finish the semester. And why not? Just because I know the right thing to do

doesn't mean someone has to do it.

Put yourself in the shoes of a dean of students, which is a possible contact for you: You sit down and open your inbox. 395 messages since you clocked out yesterday. What goes through your mind? Okay, fire drill reminder for the Fark N. Moosedick science building. Oh, right. Gotta speak at that thing. Shit, budget advisory committee meeting at 1. Where was that agenda? Knock at the door. No, Jess, you need to make an appointment to see me. No, I can't adjust your schedule, see your adviser. Mary is trying to seduce Dr. Hooknose for that 'A' again. Yeesh. And, of course. The DOE has more hoops for us, so round table for us at 6 PM. Figures. Wait, Neil Tyson is guest speaking and they need me to ask prescribed questions?!

And so it goes.

Out of that whirlwind, how would you respond to someone coming up complaining about how the university affects fifty percent of the student population? Even if it were said in the nicest way possible, you would gleefully grin and say in the most politically prudent, liability-dodging way that you will roll up your sleeves, take a deep breath, and jump right on letting this not be your problem *thank you very much*.

But there is hope. You are just faced with the challenge of making the issue bigger than yourself, and getting students passionately invested in the welfare of men and boys. The more students are willing to come to your events and voice their concerns with you, the more pressure they can place as a community on student government, unions, department heads and so on. Once you have that passion, you can leverage voices into building a better community. You get people to stand with you by giving a shit about them and being generally awesome company. That's more than what the system offers anyway, right?

The way you get that to decision makers? Most administrators are trained to be neutral and cannot take a political position without risking serious trouble. Give them an "out" from the work and the controversy while making all the good stuff (and ONLY the good stuff) sound like their idea. It might not make them do much, but it will make them want to nurture your passion and growth using their limited power. More often than not, being approachable and understanding a la Columbo causes them to fill you in on valuable information about the workings of a school that gives you an idea of your next moves.

Stick to the most non-controversial presentation of your subject matter. Study negotiation, sales, and rhetoric. Know your rights, policies, and perks of your position. Remember that most people think emotionally, and speak to the value you bring more than the wrongs wrought by others. Say you want to help the suicidal find better counseling or flesh out local food pantries. Ask them where to find people and if they are willing to make a statement to a better community. But most importantly, make sure YOU are in charge of those efforts, and when you execute them, make sure men benefit as much as women do. Offer the equitable services that no one really finds. Prove your way is better, document the ever-loving shit out of everything, and then work your way up to a VP or Provost to talk about starting programs in collaboration with a student organization or non-profit that you control or influence. Find the Title IX coordinators, ombudsmen, university counsels and all the other little worker bees that control parts of policy and keep them accountable to their jobs.

Eventually, things will start looking better. Even if only a little bit. Even if only in one place.

A better system comes from constant work that brings incremental changes. Revolutions don't happen overnight. Learn to work with defective systems, the lazy and the hopeless, because that is the hallmark of a skilled activist and leader.

I hope that this helps you, and I am excited to hear more about your ventures. Keep me posted.

** Name reprinted with written permission.*

Robert Wasnick MD, of Stony Brook Children's Hospital, "Known Genital Mutilator"

Gary Costanza · 5 October 2016 · Archived copy · Original

Robert Wasnick MD of Stony Brook (NY) Children's Hospital has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

He's part of the supposedly illustrious and cutting-edge (pun intended) medical establishment at Stony Brook Medicine, which is affiliated with Stony Brook University where the HeForShe UN Women's director recently lapsed into the 19th century, saying condoms are "not the answer," advocating circumcision to combat HIV. Dr. Wasnick is listed as a specialist at the Department of Pediatric Urology at the Stony Brook Children's Hospital website.

From the website:

"Overview

Part of Stony Brook's renowned Department of Urology, the Department of Pediatric Urology at Stony Brook Children's Hospital provides highly specialized care for children with acquired and congenital urologic conditions. As a regional leader, Stony Brook is the only hospital in Suffolk County to offer advanced pediatric urologic procedures such as hypospadias repair surgery, complex reconstructivesurgery, and minimally invasive robotic surgery. It also provides treatment and management for more common urologic conditions including enuresis (bedwetting), voiding dysfunction, hernias, circumcision and undescended testes."

What doesn't belong in the first paragraph above? After "repair" and "reconstructivesurgery," we read about "treatment and management" for "urologic conditions" that include "bedwetting, voiding dysfunction, hernias, undescended testes," and "circumcision." How is the foreskin of a normal, healthy baby any more a condition to be fixed anymore than a baby girls genitals?

Further on we read:

> Our Team
>
> The Pediatric Urology team includes fellowship-trained pediatric urology subspecialists, Robert Wasnick, MD, Chief of Pediatric Urology, and Ezekiel Young, MD. Dr. Wasnick has been named a Best Doctor in New York by Castle Connolly for many years. He was the first board-certified pediatric urologist in Suffolk County and, now along with Dr. Young, they continue to be the only pediatric urologists in Suffolk County.
>
> Robert Wasnick, MD
> Ezekiel Young, MD

Clicking on Dr. Wasnick's name links us to his personal information, which follows:

> Specialty:
> Urology-Pediatric
> Board Certification(s):
> Urology
> Urology (CSQ: Pediatric)
>
> Personal Statement:
> The very idea of an infant undergoing surgery may represent an intimidating prospect for any parent, be the surgery simple or complex. It is especially gratifying to be the recipient of their trust and the beneficiary of their appreciation. The well being of their children is our highest priority.
>
> Medical Conditions / Treatments:
> Accept Children
> Bedwetting
> Circumcision
> Enuresis
> Hernia
> Hydronephrosis
> Hypospadias
> Pediatric Surgery
> Pediatric Urology
> Undescended Testicle – Surgery
> Urology
> Vesico – Ureteral
>
> Education:
> Medical School, Jefferson Medical College
> Residency, Kings County Hospital Center, Urology
> Residency, St. Vincent's Hosp. Med. Ctr. of NY, Surgery
> Fellowship, Alder Hey Childrens Hospital, Pediatric Urology

As the doctor states, surgery on an infant is intimidating for a parent because it comes with special risks. Any loss of blood is more serious than with adults as the infant has little to lose, sometimes resulting in death. The intricate nature of surgery on a tiny penis is also risky as many have too much or too little removed (needing further surgery), as well as entire organs being amputated. All these risks borne by an unconsenting infant for unnecessary surgery – but authorized by others – is illegal and immoral, especially for medical professionals whose motto is to "First, do no harm." It's obvious the well being of children is NOT his "highest priority."

More from the website:

> Surgery
>
> Whenever possible, Stony Brook Children's uses the most minimally invasive surgical techniques available, which help to promote faster recovery, shorter length of stay, and less trauma to the affected area. Some of the urologic surgical procedures available at Stony Brook include:
>
> *Hypospadias repair*. A reconstructive outpatient surgery typically performed on infants at six months to one year to correct a congenital abnormality of the penile opening. Stony Brook Children's is the only hospital in Suffolk County to perform this highly specialized procedure, with volumes as high as 40 to 50 a year.
> *Robot-assisted surgery.* This state-of-the-art minimally invasive treatment can address obstructed kidneys or obstructive uropathy. It also can be used in procedures such as robotic pyeloplasty and robotic ureteral reimplantation.
> *Highly specialized emergency procedures* such as surgery for acute torsion of the spermatic cord (twisted

> testicles).
> *Repair of hydroceles*, a common condition in male infants in which a fluid filled sac surrounds the testicles causes scrotal swelling.
> *Hernia repair.*
> *Circumcision or circumcision revision*, in particular in infants or newly adopted children.
> *Repair of antenatal congenital fetal abnormalities* (obstructive uropathy), such as congenital uretero-pelvic junction obstruction, primary obstructive megaloureter, vesicoureteral reflux, and posterior urethral valves.
> *Repair of complex genitourinary anomalies.*

Despite the claim, this hospital chooses to use risky, unnecessary and invasive surgery on infants unable to consent. This is most likely illegal, despite it's widespread practice in the U.S.

As mentioned before, the glaring inconsistency of the above listing of surgeries performed is the inclusion of circumcision which doesn't cure any disease or treat any condition.

> Patient Resources Coming soon.

No information about the risks or necessity of any of these surgeries? Why not?

> Advances and Recognitions
>
> The Department of Pediatric Urology is fully accredited. Its chief, Dr. Robert Wasnick, is the first physician in Suffolk County to be board-certified in Pediatric Urology. He has also been named a Best Doctor in New York by Castle Connolly.

Too bad supposedly good medical professionals don't recognize how unethical routine circumcision is; they should ask themselves if female genital mutilation is wrong and why that is.

See me confront the UN Women's Director at Stony Brook University about the genital mutilation done by these Stony Brook University Affiliates.

Since Dr. Wasnick has NO information about the risks of circumcision, you can read that here at neonatalcutting.org.

Intactivism Bonus: Walden's Pond interview w/Georganne Chapin on WBAI Radio – May 3, 2009

Dr. Wasnick's practice information follows:

Stony Brook Life Care Center
225 West Montauk Highway
Hampton Bays NY 11946
P: (631) 723-5000
F: (631) 723-5010

Stony Brook Primary Care Ctr.
450 Waverly Ave
Patchogue NY 11772
P: (631) 444-6300
F: (631) 444-6327

Stony Brook Technology Park
24 Research Way, Suite 500
East Setauket NY 11733
P: (631) 444-6270

F: (631) 444-7620

> Robert Wasnick MD, of Stony Brook Children's Hospital, "Known Genital Mutilator" https://t.co/BxwWpF11DX #MGM #circumcision @andreahardie pic.twitter.com/CyR0nmyhfi
>
> — gary costanza (@jerrytheother) October 5, 2016

Feminism and the disposable male

Karen Straughan (aka GirlWritesWhat) · 6 October 2016 · Archived copy · Original

Welcome to those of you new to what we do here. Although most in the Men's Human Rights Movement believe that feminism alone is not responsible for all the problems men and boys face in our society, of you want a good starting point on understanding why feminism is frequently criticized, this classic essay will help explain it to you. It's one of AVfM Contributing Editor Karen Straughan's most famous works. –Eds.

This article is also available in Romanian.

Not too long ago I had it out with a feminist who had come into a male-safe space from a feminist blog just to scoff at the idea of male disposability. She basically said that the entire concept was a myth, that men's lived experiences were completely wrong, and that they were just a bunch of whiners who were complaining over nothing.

That got me thinking about the concept of male disposability and how that interacts with the feminist movement. Male disposability has been around since the dawn of time, and it's based on one very very straightforward dynamic: when it comes to the well-being of others, women come first, men come last. This is just the way it has always been. Seats in lifeboats, being rescued from burning buildings, who gets to eat: really, society places men dead last every time, and, society expects men to place themselves dead last every time.

Humans have always had a dynamic of "women and children first" and that has not changed at all. The 93% workplace death gap has to be evidence of this, if only because there's nobody with any kind of importance or power who's interested in changing it at all. In fact I remember reading an article in a British Columbia paper not long ago that described the increasing proportion of female injuries on the job as a huge problem, and the insane thing was the change reflected a decrease in male injuries rather than an increase in female ones. Men's injuries on the job had gone down because the economic downturn had put so many men out of work in the resource sector that there just weren't as many trees or pieces of heavy equipment falling on men as there had been before. And yet, this was framed as a huge problem for women that required immediate action to solve. It's like if men aren't dying at work that 20 times the rate that women are, we must be doing something wrong as a society.

Back when we were still living in caves that attitude was necessary for human survival. Nature is a really harsh mistress, especially when you think of all the animals that never get to die of old age. Things were a lot different for humans through most of our history on this planet than they are now. Life was dangerous, human settlements were small, isolated from each other, and one big disaster that took out a lot of women pretty much meant the end of the entire shebang for that group of people. So really, the level of importance that a human settlement placed on the well-being of women and children reflected almost always how successful that settlement was. And that can be expanded to encompass entire societies.

I keep hearing from the feminist camp that femaleness has always been undervalued by society and that maleness is preferred. But I've always contended that it's the exact opposite: the feminine is intrinsically and individually valuable, simply because females are the limited factor in reproduction. When it comes to producing babies, every woman counts, whereas biologically one very happy man could probably do the work of hundreds in that regard. So the level of instinctive importance we humans place on the safety and provisioning of women and their children is one of the main reasons why we've been able to be so successful that we've come to dominate this planet.

While I will concede that this drive to keep women safe from all harm has often resulted in extreme limits being placed on women's mobility, their agency, their power of decision to direct their own lives, all through history and many cultures, and in many cultures even today, I think it's telling that those cultures tend to be the most backward. When you consider the restrictions placed on women in places like Afghanistan, and then you consider that if we "bombed them into the stone age" it might be progress, I think you could conclude that the most successful societies had a good balance between allowing women freedom and the ability to choose and direct their own paths in life, and the need to protect them and provide for them.

However, feminists will insist that these kinds of restrictions being placed on women in those kinds of societies are the ultimate form of objectification. You lock up your possessions to make sure they will never be lost or stolen or harmed. Honestly, if I were a guy on a battlefield I might appreciate being objectified in that way. I think if I was going to be an object, I'd rather be a sexual one or somebody's prized possession than an object that can simply be thrown in the trash or smashed into pieces in the service of somebody else's purpose.

Feminists also have a very simplistic idea that our willingness to absolve women of their crimes, slap them on the wrist, spare them punishment, comes from a deep disrespect society has for women's person-hood—not seeing them as full human beings capable of looking after themselves, that we see them as children who don't know any better. And while there are parallels there in our desire to protect both women and children from not only their own poor decisions but the full consequences of their shitty behavior, it's really not as simple as they try to make it out to be.

Seriously, even today—even today in 2011!–we fully expect that if it comes down to a man and a woman in a burning building and you can only save one, the expectation is that you choose the woman every single time. So honestly, whose humanity are we placing above whose here? We're not talking about going to work, we're not talking about getting an education, we're not talking about freedom to decide what you want to be in life. We're not talking about getting to take Tae Kwon Do. We're talking seats in lifeboats here. The person in the lifeboat is going to survive, no matter how capable or incapable they are of managing their own life, and the person going down with the ship is going to die, no mater how independent, self-sufficient and awesome he is. That's the equation: one life, more valuable than another, and the woman wins every time.

So honestly, is there any argument, anywhere, that women's humanity has always been held in higher regard by society than men's? To be important to society, a woman merely has to be; a man has to do in order for his life to have any meaning to anyone other than himself. I think it was ManWomanMyth who said our society reduces men from human beings to human doings. I really think that's an apt analogy. We measure a man's worthiness to wear the title of "man" and therefore the title of "human," through how useful he is, either to society or to women, and one of the most useful things a man can do even now in the eyes of society is to put women and children before himself.

While I think there is plenty of argument that this attitude is at least partly innate—the way most survival traits are, even collective ones—if it starts in the chromosomes we really do everything we can as a society to reinforce this dynamic. Studies have shown that even though baby boys tend to cry and fuss more than baby girls, parents are quicker to attend to or console a baby girl than they are a baby boy. Even just the level of acceptance of infant male circumcision in our culture, when female genital mutilation was banned pretty much the first afternoon we all heard it existed, really says a lot about the differing expectations we have for males and females. Speaking as a mother, the last thing I would ever have wanted was to hear my child cry, especially when they're at an age when they're completely helpless, completely at the mercy of outside forces, and utterly dependent on the adults in their lives for every last thing, and yet even knowing how painful that cut is, we expect baby boys only days old to just suck that up.

Just think about what these very first interactions and experiences, these differences in how we nurture our babies depending on what gender they are, what this teaches them: What do we teach baby girls when we attend to their crying so quickly? We teach them to ask for help because their needs are important. We teach them to let us know when they're afraid or in pain because it's important for us to know when they're sick or in danger or hurt, so we can do something about it. We teach them that when they're sad or lonely to summon comfort and comfort will be there. We teach them that they're important. Their needs and well-being, both emotional and physical, are important just because.

And what are we teaching baby boys when we leave them to cry? We teach them that there's not much point in seeking help because it will be grudgingly given if at all We teach them that they should become self-contained in their ability to deal with emotions like fear, helplessness, loneliness, sadness, pain, distress: we teach them stoicism.

We teach them to suck it up. We teach them that their fear and their pain are things that are best ignored. We teach them that their emotional and physical well-being are just not as important as other things.

Given all that, is it any wonder it's like pulling teeth to get a man to go to the doctor when he's sick?

What we're teaching that baby boy is all the things a man needs to know and feel and believe about himself if he's going to stand in front of a cabin with a rifle while his wife and kids hide inside. We're preparing him for the day he has to fix a bayonet to a rifle and charge a hill under enemy fire, and we're preparing him to make a decision to resign himself to an icy fate while women and children escape in the lifeboats. We are teaching him to internalize his own disposability.

And baby girls? By attending to her crying so quickly, by letting her know that she's inherently important to us, we're preparing her for the day she has to think of her own safety first, even if it means the man she loves is left standing alone with a rifle in front of a cabin. We're preparing her to take that seat in the lifeboat. We're training her to not allow guilt or empathy or acknowledgment of a man's humanity, or any sense that he might deserve it more, to convince her give her seat to him. Because for millenia, the human species absolutely depended on her feeling 100% entitled to that seat.

And that brings me to feminism. You know, the patriarchy smashers? Those righteous avengers of equality? Dogged dismantlers of every single gender role? What exactly is feminism doing to dismantle this traditional role of the disposable male?

Feminism's greatest victories have only reinforced in everyone that society still owes women provision, protection, help and support just because they're women. In its collective dismissal and abandonment of male victims of domestic violence, it only reinforces in men that it's pointless to ask for help, because men's needs are of no relevance, and their fear and pain don't mean anything to anyone. Feminism teaches us to put women's need at the forefront of every single issue, political or social. Whether that issue is domestic violence law, sexual assault law, institutional sexism, social safety net, education funding, homeless shelters, government funding for shovel-ready jobs—jobs that didn't stay shovel-ready once women got wind of them.

Everywhere you look—everywhere you look!–there are feminists pushing their way to the front of the line demanding women's "fair share" of all of the goodies, the good stuff, the loot, the booty, the cookies. Even if women don't need it. Even if women don't deserve it. And even if somebody else needs it and deserves it more.

And they get it, because we give it to them.

Feminism has done nothing but exploit this dynamic of the expectation on men to put everybody else before themselves. Especially women. Women's safety and support, women's well-being, and women's emotional needs, always come first. This is the most stunning piece of society-wide manipulative psychology I think I have ever come across. Feminism has been down with old-school chivalry right from the start. They might seem like strange bedfellows, but they're not. Because both concepts are built on a firm foundation of female self-interest.

We made our way as humans through a really harsh history and we became the dominant force on this planet. One of the reasons we were so successful is because we have consistently put women's basic needs first. Their need for safety, support, and provision. It was in humanity's best interest for women to be essentially self-interested, and for men to be essentially self-sacrificing. But we don't need that dynamic anymore. Our species is in no danger of extinction. We're 7 billion people clogging up the works here!

What's the worst that could happen if we all just collectively decided that men were no more disposable than women, and women were no more valuable than men? In fact the greatest danger I see to us right now is that in our desperation to bend over and give women everything they want and everything they say they need, we've unbalanced society to the point where we're in danger of seriously toppling over.

And really? The only difference I see between the traditional role and the new one for men with respect to disposability is that maleness, manhood: it used to be celebrated, it used to be admired, and it used to be rewarded,

because it was really necessary, and because the personal cost of it to individual men was so incredibly high.

But now? Now, we still expect men to put women first, and we still expect society to put women first, and we still expect men to not complain about coming in dead last every damn time. But men don't even get our admiration anymore. All they get in return is to hear about what assholes they are. Is there any wonder why they're starting to get pissed off?

–Karen (AKA Girl Writes What)

An Introduction to the Men's Rights Movement

Robert Brockway · 6 October 2016 · Archived copy · Original

Editor's note: No doubt the material in this article is familiar to most readers here. MRAs and those friendly to the MRM are encouraged to publicise this article as a straight forward explanation of our movement to counter so many lies told about us. Even if people don't want to believe the truth, they can't claim we didn't try to put our case in plain terms. The featured image shows Indian MRAs photographed in 2013.

This articles is also available in Spanish.

The Men's Rights Movement (MRM) also sometimes known as the Men's Human Rights Movement (MHRM) is a pluralistic movement of men and women who have identified certain problems facing men and boys. It is comprised of many organisations and individuals that are loosely affiliated. Despite this, participants within the MRM maintain a largely consistent position on men's rights. The movement accepts robust and frank internal discussions, which are generally conducted in public. Individuals within the MRM are sometimes known as Men's Rights Activists or Men's Rights Advocates (MRAs). While the MRM has existed for a long time, it is only in recent years that it has been growing rapidly and receiving significant media attention.

The movement started to significantly increase in membership around 2010. The MRM has many detractors. Some who want to discredit the MRM claim it is a violent movement. This could not be further from the truth. The MRM goes out of its way to be non-violent. The most popular online sites within the movement such as *A Voice for Men* and the *MensRights sub on Reddit* actively censure and ban people who make threats of violence or advocate violence.

The MRM is a movement concerned about problems facing men and boys and focuses on bringing attention to the problems in the wider community as well as discussing ways to alleviate and resolve these problems. This article mainly focuses on western countries, where the MRM has its roots, but we want to help men and boys all around the world. Many of the issues we advocate for, such as father's rights, have organisations focussed on that issue only. We advocate on a variety of issues and support certain societal changes.

Despite what many outside of the movement think this is not just a movement for men and is ethnically and culturally diverse. Many women participate in the MRM and often seem to be among the movement's most active contributors. The movement is pluralistic and inclusive. The MRM includes many gay and transgender men and women.

Participants in the movement come from across the political spectrum. They are united in their recognition of the problems facing men and boys and agree that these problems need to be addressed. Anyone who broadly agrees with the aims of the movement is welcome to participate.

We reject many of the claims espoused by leaders in the modern feminist movement, such as that women cannot be

sexist to men, a belief that men have systematically oppressed women for thousands of years through the use of violence or that domestic violence impacts women far more than men.

The MRM and its participants are routinely subjected to vitriolic attacks and derision by feminists and others. Feminists routinely try to shut down public talks held on MRM topics. Sometimes they have succeeded as a result of local authorities declining to enforce the law in the face of feminist aggression. The MRM rejects such attempts at silencing others. While we may disagree with, and even object to, much of feminist ideology we would never seek to silence feminists. We acknowledge that women and girls face gender-specific issues. This is particularly true for women and girls who live in the developing world.

Many of the men who have entered the movement until now have been personally affected by one or more of these problems. They might be, for example, men who have been dealt with unjustly by the family law courts in their country. After experiencing this they may become aware that their treatment by the courts was common and from there became aware of the broader MRM. Young men may experience discrimination in their high school or university on the basis of their gender and from this may become aware of the broader movement. Increasingly people who have not been personally affected by these problems are recognising a broader problem in society and are stepping up to make a difference.

The movement is notable for being task focused and not subscribing to an ideology or dogma. Although there is no one definitive list of the issues that the MRM is addressing there is broad agreement on a core set of issues. Most activists within the movement have certain areas that they focus on.

Many people look at the top of society, to leaders in politics, business and the military and see men. They conclude, erroneously, that men rule the world. While some men dominate society it is not true that men generally dominate society. This is an example of the *apex fallacy* – looking at the most successful members of a group and judging the group by that standard. What these people miss is that men also "dominate" at the bottom of society: men are the majority of the homeless and those who do the dirty, dangerous and difficult jobs that society relies upon.

The MRM is often associated, incorrectly, with other movements. Sometimes this would be a genuine mistake but sometimes this is done to attempt to discredit the MRM. Many people have agreed on the problems facing men and boys but have disagreed on the way to respond to these problems. Various movements with names like *Redpillers* and *Pick Up Artists* (PUA) have appeared. The name of the former movement occurs because when a person recognises the problems facing men and boys, regardless of their subsequent response to that, they are sometimes said to have taken the red pill. The name of the latter movement should be obvious and generally revolves around young men manipulating the situation to their own benefit rather than attempting to fix the underlying problems. Participants in these movements do not generally call themselves men's rights activists as they understand what the MRM is and they do not agree with our attempts to address the problems facing men and boys. They can even be quite hostile to the MRM. It is interesting that many of the worst allegations made against the MRM are actually a result of things attributed to the MRM that are said by people who do not identify with the MRM.

One movement, Men Going Their Own Way (MGTOW), involves men who disengage to varying degrees from a society that is hostile to them. In general, MGTOWs avoid marriage and conventional relationships with women due to the significant financial and legal risks this entails for men today. MGTOWs often work only as much as they need to to survive, thus legally reducing the tax they pay and reducing the support they provide to a system that is hostile to them. MGTOW is the only other movement that has significant overlap with the MRM. Some MGTOWs will simultaneously disengage from society but will still work to fix the problems in society. It is notable that Japan has had a similar movement for decades with heterosexual Japanese men (known in Japan as *herbivore men*) explicitly deciding to avoid romantic or sexual relationships with women due to the high social and economic costs. This is one of the major contributors to the plummeting birth rate in Japan.

While it may be true that men's rights advocacy was perhaps *initially* more popular among the socially or politically conservative this has long since ceased to be the case. The MRM has participants from across the political spectrum and is in itself an apolitical movement. MRAs are not traditionalists. We are not advocating for a return to the

gender roles seen in the past. We want everyone to have a fair playing field on which they live their lives free from traditional gendered obligations.

A selection of issues important to the MRM are presented here.

Bodily Autonomy

Female genital mutilation is now illegal in many countries, and international organisations work to reduce this practice. These same societies often refuse to grant boys the same bodily autonomy that they grant girls – the right to be protected from unnecessary medical procedures. The men's rights movement objects to male genital mutilation (also known as circumcision) on the same grounds as female genital mutilation. Both violate the human rights of the person being mutilated and both should be illegal. In many countries today all people have protection from unnecessary medical procedures except for infant boys. That the foreskin is removed in most cases without anaesthetic exacerbates the problem.

Many do not know that the foreskins of infant boys are not destroyed as medical waste but are rather put to a variety of uses. While it is true a few are used for medical research the majority go to cosmetic companies. In some countries the sale of foreskin by hospitals is a lucrative business.

Disposability

All societies consider men to be disposable. Men face conscription into the military and can be forced into combat against their will. Men overwhelmingly take on the dangerous jobs in society. In general men are expected to be prepared to give up their lives for the good of the community and, specifically, to protect the lives of women. This is so ingrained that few people, men or women, recognise it. Fewer still object to it.

The MRM rejects male disposability in the modern world. While it may have made sense for a society in the past to be prepared to sacrifice it's men for the survival of the society, the MRM holds that this is no longer necessary. With a population exceeding seven billion that might reach 10 or 11 billion in a few decades, we no longer need the ability to quickly recover numbers and so the original reasons for male disposability no longer apply.

Domestic Violence

Men constitute between one-third and one-half of all victims of domestic violence. A similar proportion of domestic violence aggressors are women. In about half of all cases each partner is both a perpetrator and a victim of domestic violence. The notion that domestic violence is a gendered issue is simply not supported by the evidence. We object to all domestic violence regardless of the genders of the people involved. While women's shelters receive government funding in many countries, very few men's shelters exist.

Unnecessary Medication

Children, and boys in particular, are being diagnosed with Attention Deficit Hyperactivity Disorder (ADHD) and drugged at an alarming rate. This rate has been increasing rapidly in recent years, which is prompting an increase in the sales of drugs to treat the condition. In the United States, for example, sales of ADHD drugs have increased by 89% in four years. This should be of great concern to parents who have received a diagnoses for ADHD for their child and a recommendation to medicate. The long-term consequences of ADHD medication on a forming brain are not yet known.

The MRM is concerned that the normal behaviour of many young boys is being considered abnormal and thus, unnecessarily medicated.

This is not to say that all diagnosis for this condition are invalid, but when the diagnosis rate is changing as rapidly as is currently occurring more needs to be done than simply prescribing more drugs.

Education

The performance of boys in education systems has been declining for decades. Up until the mid 1980's boys tended

to consistently perform better in primary and high school than girls. Educators set out to change this and improve the results for girls. The problem is that this was achieved at the expense of boys and continued well after it was clear that boys were falling significantly behind, not only in comparison to their female peers but even in comparison to male students of the past.

For example, education research clearly shows that boys tend to do better in exam assessment and girls tend to do better in in-class assessment. Relative performance in male and female students can be tracked with changing assessment. There has been a clear move away from exams and towards in-class assessment in the last few decades. One notable exception was a recent reversal of this trend in the UK. As expected the performance of boys in the UK improved with the increase in exam assessment.

Increasingly students have less and less time to burn off energy and are expected to sit quietly in the classroom for hours at a time. This is sometimes characterised as the *incredible shrinking lunchtime*. While this is probably affecting many students negatively the evidence suggests this is generally more of a problem for boys. It is interesting that this should be happening at a time when office workers are entreated to stand and move around more for their long-term health.

Alarmingly, research shows that in recent years teachers have been academically marking down students with alleged *behavioural problems* and this has overwhelmingly impacted boys.

The MRM objects to significant gender biases in primary and high school education systems and seeks to reform the system in to one in which both boys and girls can benefit.

The problems don't end there. Men have been abandoning the dream of a university education in droves, partly because many university campuses have become very hostile for men.

In many US universities, if a man is accused of sexual assault against a woman:

- He is not allowed legal counsel,
- He is not allowed to know the details of the allegation,
- He is not allowed to know the name of his accuser,
- He has the burden of proof placed on him,
- His opportunity to mount a defense is restricted,
- His right to due process of law is curtailed.

It is not surprising that the bulk of such accusations result in the male student being expelled or banned from campus, which generally results in his failing courses even when there was little evidence against him and he is subsequently cleared by the criminal justice system.

In most western countries men now constitute less than 40% of university enrolments. While increasing the female participation rates in certain STEM fields is actively promoted there is little interest in addressing the falling university participation rates among men.

Father's Rights

The family court system in many countries is heavily biased in favour of mothers. In many countries courts still show a strong preference for granting custody to mothers over fathers. Non-custodial fathers often find themselves with very limited access to their children and routinely find that breaches of court orders by mothers (such as not allowing visits in accordance with court orders) are ignored or receive only a token response from authorities. Many men fight in court for years to get reasonable access to their children, only to give up in despair when they are unable to continue funding court battles and they realise the system has failed them.

Health

Males have higher mortality rates at every age. The difference in life expectancy for men and women actually

widened during most of the 20th century, peaking in the 1990s. One significant contributor to this is the far greater amount spent on women's health than men's health. In fact most countries spend several times as much money on women's health as they do on men's health.

State Discrimination

Even when the evidence against men and women and prior criminal histories are the same men are more likely to be arrested for an offence, more likely to be charged with an offence, more likely to be convicted of an offence, more likely to receive a custodial sentence, and the sentence will on average be significantly longer. Some states openly advocate on this basis. A UK government commission recently advocated the abolition of all women's prisons. One of the advantages, they argued, was that these prisons could then be used to incarcerate more men.

Laws that are written in a gender neutral way are often not applied that way, and this is most often is to the detriment of men.

In Canada there is a special statute for a woman who kills her own newborn, and this statute limits the sentence to five years imprisonment. A major children's charity in Canada opposes this, arguing that Canadian law already has sufficient provisions to deal with mental illness and a newborn should have the same right to protection from violence as any other member of the community.

Reproductive Rights

Today men actually lack reproductive rights. Unlike women, in many western countries, men cannot choose not to be a father. In the United States there have been many cases in which a boy has been raped by an adult woman. The boy was not legally able to consent to the sexual activity and yet when the woman became pregnant the boy was required to pay child support (including back payments) on reaching the age of 18.

Many men have been ordered by courts to continue supporting a child that is not theirs, even after they present conclusive evidence (such as the results of a DNA test) showing that they are not the biological father of the child, and in some cases had no relationship with the child at all.

Suicide

Men and boys have suicide rates several times higher than women and girls. Male suicide rates have grown at a far faster rate than female suicide rates over the last century. While the high rates of suicide among men has gained recognition within the last few years there is still a long way to go in addressing this serious problem.

Vilification

We live in a society that routinely vilifies masculinity. The TV formula so often seen in sitcoms of a stupid or inept (but often well-meaning) man married to a super-woman who can solve all of his problems for him by the end of the episode is so common it is a cliché. The mass media is full of negative portrayals of men. The news media is constantly telling us about negative aspects of masculinity. This has led to a general perception of men as people to be feared and suspected.

This had led many airlines to maintain a policy of never seating unaccompanied minors next to men. The implicit assumption here seems to be that the men cannot be trusted next to a child. Many men report feeling uneasy around children, fearful that they will be accused of some terrible act. This is a major cause of men avoiding certain industries, such as childcare and teaching.

A series of t-shirts and other products produced in the United States a few years ago suggested *Boys are stupid, throw rocks at them*. The manufacturers took no regard for the impact their products would have on young minds.

A very concerning problem relates to the distribution of food following disasters. Many relief agencies believe that if food is given to men they will keep it for themselves rather than provide food to their relatives and children. The world's largest humanitarian organisation, the World Food Programme, which is part of the United Nations, excludes men from food distribution centres on the basis of gender alone. Many other organisations that distribute

food following disasters do this also. Men and boys may not enter the food distribution centres. Women are permitted to enter and are then expected to distribute the food to their relatives. These organisations claim that special provision is made for families with no female members but they are light on details. It seems unlikely that in the hectic environment of a food distribution centre that the staff would have time to properly investigate the claims of men and boys that they have no women in their family. There is anecdotal evidence to suggest these men and boys are simply excluded from the food distribution.

Violence

Men experience high levels of violence in society and there is very little recognition of this. Men are close to twice as likely to experience violence as women, even though it is women (we are so often told) who need to be fearful walking alone at night. Despite popular perception, men are raped almost as often as women. In the US more men are raped in prison then all women in society.

Female-on-male violence is an often ignored problem. Some women, having been taught that violence is gendered, simultaneously object to violence against women but feel that violence against men is inconsequential. One often repeated myth is that a woman cannot physically harm a man. The many men injured and killed by women are a testament to the erroneous nature of this belief.

Society and the government both ignore and marginalise male victims of violence.

Men’s lives vs. feminist narratives explained using magnets

Alison Tieman (Typhonblue) · 6 October 2016 · Archived copy · Original

Every era has had its mythology of women’s weakness and men’s strength. Ours is no different and it’s not progressive. How easy is it for you to see Jill as a victim? How hard is it for you to see Jack as vulnerable?

Full Text of video
Sources

The psychology of hate

Paul Elam · 7 October 2016 · Archived copy · Original

Years back, in another life, I presented at seminars and conferences that provided continuing education units for professional re-certification. In one particular module, I used a portable grease board in a room in front of my waiting audience. Without introducing myself or saying anything else, I used a grease pen to write the words "Men are…" at the top of the board, and then silently invited the audience to finish the sentence.

Almost invariably, "pigs" or "dogs" was the first offering, accompanied by a room full of good-natured chuckles. I would nod my head and write it down on the board and return to the audience, still silent, for more.

"Controlling," says one. "Afraid of commitment," says another. "Aggressive." "Macho" "Afraid of intimacy." "Violent." "Sexist," and "Power hungry." More of the pejoratives, and almost only pejoratives, would come from the audience till the board was full.

I then flipped the board to the other side. "Women are…" was the cue, and the answers were even more rapid fire than they were with men. "Strong." "Capable" "Empowered" "Sensitive." "Nurturing," and the like would fly from the audience to the grease board like a barrage of arrows, till that side too was full.

"What do you imagine," I would ask, taking a strategic pause for a sip of water, "that these answers tell us about the real nature of sexism in the way we view men and women?"

Asking them a question with actual spoken words must of thrown them for a loop, because the stock response to that question was almost invariably a room full of nonplussed, cognitively dissonant faces. And that confusion usually gave way to irritation, clearly at me, though every answer on both sides of that board had come from them. And by the way, the participants in the crowd? They weren't accountants or nurses or teachers or financial advisors.

They were mental health professionals.

They were counselors, psychotherapists, social workers and the like; the very people we love to imagine possess the objectivity to rise above the mindset of bigotry and sexism. And the people, despite our want of faith in their work, least likely to actually do it.

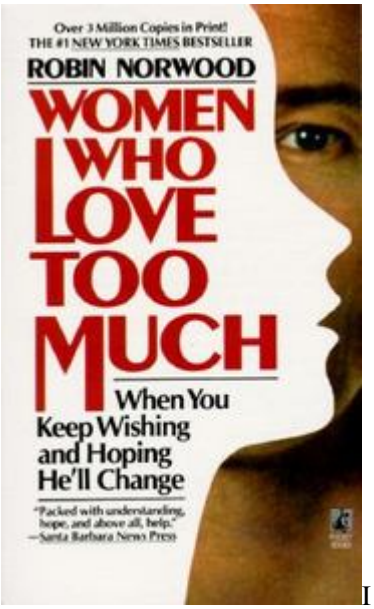

I wanted a little more pressure so I asked more questions. "How could this affect our therapeutic alliance with clients?- Could it make our relationships with females enabling?- Punitive with men?" And always, the final question I asked was "Do we carry sexism, against men, unconscious or conscious, into our work with each and every client?" With that question the anger usually intensified.

In one talk, a female participant, a social worker, jumped out of her chair and threw her papers everywhere.

"You're the sexist!" she hissed at me, and stormed out of the room. She later wrote letters of complaint both about my topic and the fact I would not sign off on her attendance.

Welcome to the wacky world of mental health.

It is a telling study in the psychology of hate. Indeed, as we peel back the layers of fantasy from the profession, we are forced into a most disturbing conclusion. Psychology is hate. At least as it is practiced in western culture.

It's most evident in the junk psychology market. Since the mid-eighties, get-rich-quick psychology gurus have often made their way to bestseller lists. Books like Robin Norwood's *Women Who Love Too Much*, Susan Forward's, *Men Who Hate Women and the Women Who Love Them* and others have been runaway hits, all predicated on rigid stereotypes of men who hate and women who love; all just more additions to the already crowded grease board.

Some time ago Karen Salmansohn appeared in a Fox News segment on women executives. She was given a nice plug for her new book, *Bounce Back*. They could have, and probably should have in the interest of balance, given her credit for her previous publication, *How to Make Your Man Behave in 21 Days or Less Using the Secrets of Professional Dog Trainers*. I don't make this stuff up. Unfortunately, I don't have to.

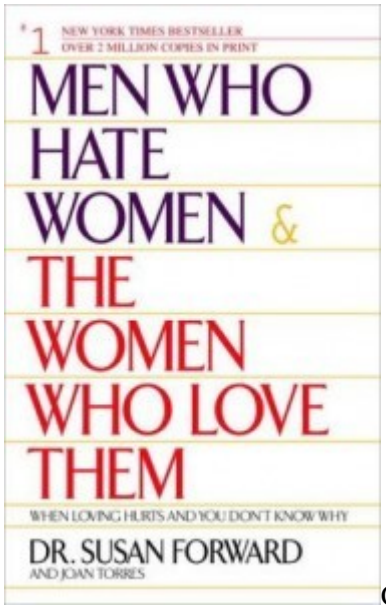

Currently, male bashing monarch Phil McGraw reigns in the ratings, and it won't be long before another emerges, fighting to be top dog in dogging men. All you need is a warped worldview and a nod from Oprah. And these are just the media hucksters. At least we can say that the men and women who embrace their *misandry-for-profit* schemes are just another dumbed-down group in a dumbed-down media culture.

The more culpable and dangerous are the ones with the air of legitimacy. These folks don't write, or don't *just* write. They teach, do research, and most dreadfully, hang out their shingles and help infect the world, one gullible client at a time.

The world of psychology in academics and practice has become a weapon in the realm of gender politics. Almost all pretense to objectivity and academic integrity has been forced aside by ideologues with an ax to grind against men and who are using the loathsome disguise of helping professionals to further their agenda. If you think that is extreme, read on.

Allaboutcounseling.com is purportedly an information and referral resource for people seeking mental health services. What it is in reality is a portal, a conduit that induces women into the mentality that it is the vile scourge of manhood at the root of their problems. And they offer feminism as the solution before the first session is booked.

Some tidbits from their site include some detailed hype about the fundamentals of feminism and some reassurances that not all feminists are lesbians. I suppose they figure heterosexual women need such basics. And it's good pre-sell

to overcome objections before they are raised. Ask any used car salesman.

They even have a nifty section promoting a new masculinity. These people have the key to re-engineering men for the better, with the implication, of course, that the way men are now is defective and in need of an overhaul.

Part of that overhaul is a gag. This is just one of the standouts, as it appears word for word on the site.

Openness– To others (especially to women) criticism of our behaviors and attitudes, listen, listen some more, and only speak if the critic wants feedback.

This isn't even speak when spoken to. It is shut up and take it. Speak with permission only, from whichever woman is attacking you at the moment. Ah, the finer aspects of mental health.

They have much more there. Enough bogus stats on domestic violence, rape and sexual abuse for a N.O.W. convention, and staunch defenses of feminism tied in directly with the counseling message. Their ultimate point is clearly that sound mental health for women depends on embracing feminism, and with it the hatred for men. Sound advice for those seeking love and intimacy if I ever saw it.

At this point, the grease board is showing more grease than board.

I wish I could say that this was the bottom of the pit; that the infection stopped there, but we are still dealing more with the symptoms than the actual disease.

Enter the American Psychological Association, and it's Division 51 group The Society for the Psychological Study of Men and Masculinity. (SPSMM)

Here are two of the bullet points from their Mission Statement:

- Endeavors to erode constraining definitions of masculinity which have historically inhibited men's development, their capacity to form meaningful relationships, and have contributed to the oppression of other people.
- Acknowledges its historical debt to feminist-inspired scholarship, and commits itself to support groups such as women, gays, lesbians and people of color that have been uniquely oppressed by the gender/class/race system.

Aye, there's the rub, and with it goes the last remaining bit of room on the grease board. Men are defective, pernicious banes to civilized society, incapable even of healthy love and connection. Feminism, of course, the ideology that so maligns them, is the answer.

Even our most revered experts in human nature are saying as much.

And this is how it worked in the old Soviet Union. It is wise to consider that in the Solzhenitsyn era of gulags and iron fisted reaction to political dissent, that most of the dissidents were imprisoned in "mental health facilities," the logic being that if you disagreed with the state, there must be something wrong with your mind.

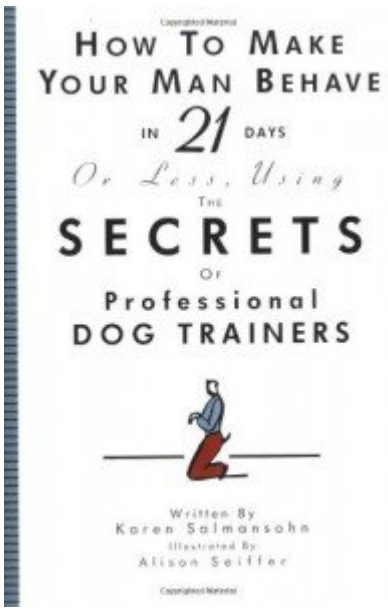

It was also a strategy of, and yes, I will say it without reservation, the Hitler regime, to poison the minds of the populace with disinformation about Jews, prepping the people to look the other way while they were dispatched in the name of a master race.

The plans for men may be less extreme and of longer duration, but it is happening nonetheless. Men are being marginalized year after year. Their numbers in college graduating classes are waning. 42% at last count. They have lost over 80% of the jobs in the current recession. They are dying by suicide and all other manners of death at rates that make women's lives look like vacations in Fiji.

It's hell having all this power. It is a wonder how we find time to oppress the world with it, much less twirl our moustaches and snicker while we do it.

But the anti-male hate machine keeps grinding away. SPSSM and others would no doubt classify the men's movement as a mass shared psychosis, and men's human rights activists individually as detrimental to society. In fact, it is already happening.

I used to remember that social worker who threw the tantrum in my class with a smile. It was a funny image. But that was some years ago. At the time, I knew the sexism was there, but it was not entrenched as deeply as it is today. And I naively thought it would go away.

I am not smiling about it any more.

See also:

- A New Psychology For Men
- Narrative Therapy with Men

A new psychology for men

Peter Wright · 7 October 2016 · Archived copy · Original

First published in June 2015. – Eds.

Psychology clings to a universal model – that men are incorrigibly flawed and require a dismantling of their identities, habits, and preferences before being reconstructed according to a feminist model of masculinity. *All* modern therapies have this basic premise in common.

For example, one of the more popular models of men and masculinity to emerge in the last 20 years, promoted as A New Psychology of Men, is described in the following terms by one of its founders:

> The new psychology of men has emerged over the past 15 years within the larger fields of men's studies and gender studies. Informed by the academic breakthroughs of feminist scholarship, the new psychology of men examines masculinity not as a normative referent, but rather as a problematic construct. In so doing, it provides a framework for a psychological approach to men and masculinity that questions traditional norms of the male role and views some male problems as unfortunate byproducts of the male gender role socialization process.[1]

Since it's inception this "new" psychology of men has restated traditional gender stereotypes about men; that they are flawed, violent, emotional primitives in need of reconstruction. This supposedly "new" model has also been developed into a training course teaching therapists how to effectively work with men.

The course, designed by former American Psychological Association President Ronald Levant, is based on two principles held almost universally by therapists working with men; a) that patriarchy theory represents the real world, and b) that males are stunted in their emotional processing abilities. Let's look at these two pillars of therapy.

Patriarchy theory

As with most psychologists and therapists today, Levant is informed by feminist-inspired patriarchy theory which posits that all men have power over all women and that such power is enforced by men's violence. The theoretical vision, trumpets Levant, provides a "new" way of looking at men:

> What scholars in the area of men's psychology have attempted is nothing less than a reconstruction of masculinity. It starts from the recognition that there is a problem, and locates the roots of that problem in the male gender role… The new psychology of men strives to address the feminist critique of patriarchy while remaining empathetic to men.[2]

As many readers will know there is nothing "new" in this characterization of men, which we can summarize with the phrase, 'Women have problems, and men are the problem.' As Levant stresses, the primary approach to therapy with men is first to problematize them; "It starts from the recognition that there is a problem."

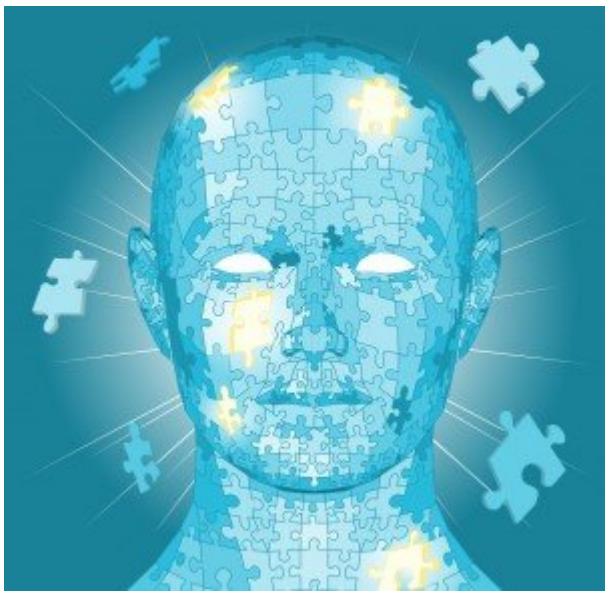

In this model men are viewed as being problems before they even meet the therapist, who ignores the possibility that men's problems may lie outside themselves in a world of grief they did nothing to deserve.

In other words, whatever the presenting complaints of the client they are immediately dismissed by the practitioner in order to coerce the client into an ideological mold of manhood. The practitioner, depending on their degree of indoctrination, may actually believe this will address the client's issues but even a cursory examination of the "masculinity as identified problem" approach reveals numerous, deep flaws. In fact, this approach proves to be abusive in any reasonable interpretation of the word.

As I explain below there are other approaches to working with men that don't presume they are flawed and need fixing. That approach begins with asking men what they experience in life, and what they might want to achieve in therapy, and actually listening to their answers. Therapists may be interested to hear men speak of a range of experiences and goals wholly unrelated to patriarchal domination of women and children.

Men as emotionally dumb

Referring to men as *dumb* has the double-meaning of both lacking in intelligence and being mute. This forms the basis of Levant's theory that men possess little emotional awareness about themselves or others, that they are lacking in emotional intelligence, and that even were they to discover some emotional awareness they would not know how to express it in words, such is the depth of male lacuna. He refers to this problem in men as *alexithymia* – a Greek term meaning no words for emotions, insisting that most North American males suffer from this syndrome.

Levant states that "it is so very widespread among men that I have called it normative male alexithymia,"[3] a syndrome that by definition only men and boys can be labelled with. There even exists a Normative Male Alexithymia Scale used to assess the depth of men's need for therapeutic correction. Levant states,

> One of the most far-reaching consequences of male gender-role socialization is the high incidence among men of… the inability to identify and describe one's feelings in words… men are often genuinely unaware of their emotions. Lacking this emotional awareness, when asked to identify their feelings, they tend to rely on their cognition to try to logically deduce how they should feel. They cannot do what is automatic for most women - simply sense inwardly, feel the feeling, and let the verbal description come to mind.[4]

This claim, that men are "unaware of their emotions," an assumption so typical of psychology's view of men, has been a cornerstone of the therapeutic world for the last 40 years. And it is demonstrably wrong.

According to the vast majority of studies on emotional processing, men and boys are able to identify emotional arousal in themselves and others equally to women, emotions like jealousy, love, anger, sadness, anxiety, etc. But men and boys choose to regulate that emotional arousal not by verbalizing it so much (women's preferred method) but by taking intelligent *action*. A woman for example might talk with her melancholic friend about what is worrying her in order to cheer her up; the man may invite the same melancholic friend to the movies; both responses -talking, or acting- serve to intelligently modulate emotions.

What Levant has failed to discriminate are 1. recognizing emotions, and 2. verbalizing them. He, and so many psychologists who came before and after him, assume that by not verbalizing emotion males *must also have failed to recognize emotions.* Countless studies however show this to be a false conclusion.[5] Men, like women, can sense the full range of emotions – but they may choose to respond to that knowledge in a different manner to women.

Breaking with the past – starting afresh

Repackaging patriarchy theory is a move we no longer wish to make – at least not if we wish to genuinely help men. Increasing numbers of men are tired of waiting for the psychotherapeutic industry to drag its collective ass out of gynocentrism-land to develop a genuine new model for tackling male psychology.

To attain that model there has to occur a break with patriarchy theory and assumptions that men and boys are emotional dummies. As in a court of law we begin the new therapy with an assumption that men are not only innocent until proven guilty, but that 'men are good' to use Tom Golden's iconic phrase.

Nor will work with men be savvy until it admits the realities of cultural misandry, gynocentrism and their undeniably crushing effects on modern males. The daily assaults on men and boys from advertizing, mental health services, media, family courts, pharmaceutical companies, education from grade school to grad school, anti-male bigots and ideologically driven governance must be included in the picture.

These are problems which are deleterious to all aspects of men's lives, including mental health. The mental health industry is a huge part of that problem, not a part of the solution.

A sane alternative to all this must disabuse men, women and society of the following myths:

- men belong to a patriarchy and take that model as their life script;
- men are emotionally inept;
- men are default potential sexual predators;
- men are violent and uncaring;
- men are not necessary as parents;
- men are unable to commit;

- men are emotionally unavailable;
- men are not as human or deserving as women.

The things we do want to include in a new mental health model are:

- enhanced understanding of misandry, gynocentrism and their consequences;
- recognizing and honoring men's emotional acumen;
- recognizing and combating misandry and gynocentrism in the mental health industry;
- professional understanding of the ways men differ from women in how they cope with life;
- a prohibition on the practice of expecting men to emulate women's emotional processes;
- an allowance of men's legitimate anger without infecting them with ideological shame;
- the steadfast belief that men's issues, pain and needs are as important as anyone else's.

These points alone are sufficient to create a revolution in the way we work with men. As a truly new approach to men's welfare and psychological health, An Ear For Men has been launched and the coming Men's Mental Health Network will be promoting these principles and providing a range of specialized services from professionals who have been thoroughly vetted in their knowledge of men's issues, and in their compassion for the same.

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[1] Ronald F. Levant, 'The new psychology of men,' in *Professional Psychology: Research and Practice*, Vol 27(3), Jun 1996, 259-265
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[3] Ronald F. Levant, Men and Emotions: A psychoeducational approach – course material, Newbridge Publications, p.9, 1997
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[5] For example, this Finnish study shows that while women were more proficient at verbalizing feelings, men and women were equally proficient at identifying feelings: Salminen, J. K. 'Prevalence of alexithymia and its association with sociodemographic variables in the general population of Finland,' Journal of psychosomatic research, vol. 46, no1, pp. 75-82, 1999

See also: Narrative Therapy with Men by Paul Elam and Peter Wright

Paul reviews The Red Pill Movie

AVfM Video Source · 9 October 2016 · Archived copy · Original

Red carpet moments at “The Red Pill” premiere, NYC 10/7/2016

Gary Costanza · 10 October 2016 · Archived copy · Original

I’m still riding high on the euphoria of “The Red Pill” premiere, meeting the director, producers, and others who made this hard-hitting movie, as well as some of it’s subjects and stars. I was interviewed by the press, met Cathy Young, and spoke with Fred Hayward at length about his journey in the MRM. The Q and A allowed MHRAs to have their say unfettered, politely calling on the carpet feminists who up til now have dominated the narrative, claiming that they are helping men and boys. Until the Q and A video comes out, and this gem of a movie, whet your appetite on the various reviews and this short video that puts you on the red carpet of “The Red Pill.”

Analysis: The Red Pill Movie Q & A

Paul Elam · 12 October 2016 · Archived copy · Original

Last Friday, after the red carpet showing of the The Red Pill Movie, there was a Q & A for the audience. I was involved, along with Director Cassie Jaye, Karen Straughan, several other men's advocates and none other than Professor Feminism himself, Michael Kimmel.

It was a brief affair, and pretty intense at points. For me personally, it was also a bit comical, and, well, fun.

As you know by now, Cassie Jaye's movie, *The Red Pill*, has already created a watershed moment in the history of advocacy for men's and boy's issues.

As I promised earlier, I would provide an analysis of what happened at the question and answer session after the movie, and in particular for me, why I found it so damned funny.

To get this, I want to start with the end, when Michael Kimmel grabbed a taxi and left the area so fast you'd think he was running through a gauntlet of cameras with a raincoat over his head to hide his face.

It's hard to blame him. First, part of the film had the audience laughing at him – *while he was in the theater with them*. Ya know, not really what you want to see on red carpet night. Or rather, not really who you want to be.

It didn't end there. Not satisfied with the movie directly exposing his uniquely disingenuous form of buffoonery, he had to pour salt in his own wounds during the Q & A.

I didn't take notes or record, so I can't quote him verbatim, but the event was filmed by Jayebird Productions and as I understand it, it will be online in the days ahead.

To paraphrase the events, Michael, true to form, engaged in some mild filibustering to make his case for himself. Now, I have to issue a warning here. If you have food in your mouth, or are sipping on a drink please swallow them before you continue reading.

Are you ready? Good. Michael's case, in a nutshell, was that he was on our side. He cares deeply about the issues facing men and boys. And of course while he delivered that message with the shopworn bit of "patriarchy hurts men, too" bullshit, he was literally gushing about how aware he was that men got a raw deal in family courts.

And yes, he was saying all this to an audience who had just witnessed him comparing men's advocates to the white nationalist movement.

At this point I could not resist. I asked him about the National Organization of Men Against Sexism, or NOMAS, for which Michael Kimmel's Wiki page lists him as a spokesperson.

NOMAS has called father's rights groups nothing more than an abuser's lobby, claiming that the only reason that men wanted more access to their children was so that they could abuse them.

That comes directly from an article by disbarred attorney Barry Goldstein on the NOMAS site. Goldstein lost his law license for, in part, fabricating evidence and lying to a court in a domestic violence case, but I digress.

Anyway, Kimmel's response to my challenge to him to clean up his own house was, and I am quoting him here, "That's not my house."

Well, yes, it is Michael Kimmel's house. He was just lying. While I don't find him on the membership board now, he certainly was when Goldstein's attempt to assassinate the character of grieving fathers was first published. And he was silent about it.

After all, these are his peers. They always have been, and they have worked actively to undermine alienated fathers for decades. Just as Kimmel and crew have worked to demonize any academic efforts to study men and boys that do not fall in line with the same hateful feminist agenda that attacks fathers and all other men.

As I recall, the next memorable part of the Q & A was Karen Straughan, who was just fantastic in the movie, trying to get Kimmel to answer the question, “What does toxic masculinity mean to an 8-year-old?”

It was one of the few times that the mendacious Kimmel, this time wisely, opted for silence.

He eventually pivoted, then tried to turn his crowing into a commercial for the movie he helped produce, a piece of agitprop call *The Mask You Live In*, touting it as good film making that demonstrated his brand of compassion for men and boys.

That was, at least possibly, the second lie. The only thing that may be more redeemable about this one though is that there is a possibility, however remote, that Kimmel actually believes what he is saying. He may actually believe that shaming masculinity, teaching boys to emulate girls, glorifying what he erroneously thinks are feminine values over masculine values and making men out to be a class of default rapists and abusers is helping men and boys.

Take that back. He was just lying again, just as he has throughout his entire, disgusting career.

I have seen *The Mask You Live In*, and apparently some of the Red Pill Movie audience had, too. They were audibly groaning during his spiel about how a hateful and bigoted feminist movie could possibly be an asset to millions of men and boys who are the targets of feminist abuses.

Kimmel also, with lameness fitting a Dickens novel, offered up the claim that one of the chapters he wrote in his book, *Angry White Men*, angered his feminist contemporaries because it offered some compassion for unjustly treated fathers.

There were two little tidbits that must have slipped his mind, though. One was that the objective of *Angry White Men*, which attacks the men’s movement, including AVFM, was to postulate the notion that much male violence, including mass shootings, was a result of white males aggrieved at their loss of privilege. No psychosis, criminality or other problem at the root, just a bunch of uppity crackers, pissed off that they don’t run the world (which they never actually ran).

And two, it made me wonder, though I did not want to dominate the Q & A with more questions for Kimmel, what does it say that Kimmel’s feminist peers were so offended that he might have offered some passing sympathy for abused men in one of his otherwise misandric books?

Perhaps someone can ask him that on another day.

Finally, after about 30 minutes of being cornered into mounting lies about his anti-male bias, Kimmel went completely off the gender grid.

The “real” problem was white people, he told the audience. The problem, apparently, is that white folk, male and female, have too much privilege.

He actually started talking as though he were at a Black Lives Matter rally, not a film on feminism and the men’s movement, the latter of which has no stake in race at all.

I think the audience was too busy rolling their eyes to know what to say.

Now, I have heard from more than one source that at the very least they gave Kimmel credit for being willing to take the stage and face the audience after the movie was shown. Sort of like Anthony Weiner going back on Twitter after, well, you know.

I indulged that for a second. As I recall, when that was brought up during the Q & A, I even offered some mild applause after someone recognized him for that.

I wish I hadn’t. On reflection, it was hardly courage methinks that brought Kimmel onto that stage. It was hubris, and an absolute disregard for the intelligence of the audience. Or, if I am being generous, proof of how steadfastly deluded the man really is.

Kimmel took the stage completely oblivious to the fact that, finally, he could not grease up and wiggle his way out of the truth staring him in the face like a loaded shotgun.

Kimmel comes from a world of Belfort Bax's mock heroics, where fear and mob thinking assure he will be supported and that anyone who dissents will be demonized and silenced.

He lives in a world where *articles of faith* cannot be challenged, where his will and his word are regarded as sacrosanct. He is so complacent and insulated that he does not even notice the absurdity of staffing a board on the study of men with Jane Fonda, Carol Gilligan, Eve Enslar and Gloria Steinem.

It's like populating a parole board with Klan members but Michael Kimmel does it with a straight face and a great deal of pride.

Well, for a brief, glorious couple of hours on Friday, October 7, 2016, the shoe was finally, painfully on the other foot for Michael Kimmel. The egg was dripping from his face, from which all smugness had been completely wiped away.

One had to wonder just how much that shoe was making him hurt as he made his mad dash for the cab.

Finally, and as a footnote here, I have noted the huge number of requests for information on DVD releases and other information on the Red Pill Movie. Sorry to say, I don't have any of that. Naturally, I really want the DVD or download myself, but I don't know when it will be available.

The Red Pill Movie Facebook page and website are your best bet for what you are looking for.

Also, here is another link to the National Coalition for Men page, organizing a meet and greet prior to the Los Angeles screening, this Friday, the 14th of October in North Hollywood.

There will be a Q & A there, as well, though I doubt seriously that Michael Kimmel will take the stage again.

At your disposal, General

Doug Mortimer · 14 October 2016 · Archived copy · Original

> Theirs not to reason why,
>
> Theirs but to do & die
>
> "The Charge of the Light Brigade"
>
> Alfred Lord Tennyson

The implements of war have changed over the centuries, but the military, in some form or fashion, goes back as far as history's earliest records of collective aggression and/or collective defense.

The hierarchical nature of the military allows for upward movement through the chain of command, but for those who remain at the bottom of the heap; disability is taken for granted. In fact, the military could not function without it.

For those not content to remain bottom feeders, status upgrades, in the form of promotions and medals, have always been available. As added motivation, chicks supposedly dig men in uniform and poets have oft been inspired by gallantry (in truth, a synonym for male disposability), as Tennyson was, even though the Charge of the Light Brigade (which took place during the Crimean War) was widely acknowledged to be a blunder.

Many men tacitly accept their disposability; indeed, they may look at putting their lives on the line as part and parcel of manhood. Having accepted one's own disposability, it is not much of a stretch to look upon one's fellow men as equally disposable. In the military, the higher one is in the chain of command, the more men at one's disposal. Consequently, a general has almost godlike powers over his charges.

General Smedley Darlington Butler was one such god who eventually grew tired of being a deity. He came to the conclusion that wars were fought and funded by the masses for the benefit of the few. Soldiers, in a sense, were caught in the crossfire:

[V]isit the American cemeteries on the battlefields abroad. Or visit any of the veteran's hospitals in the United States. On a tour of the country, in the midst of which I am at the time of this writing [1935], I have visited 18 government hospitals for veterans. In them are a total of about 50,000 destroyed men – men who were the pick of the nation 18 years ago. The very able chief surgeon at the government hospital in Milwaukee, where there are 3,800 of the living dead, told me that mortality among veterans is three times as great as among those who stayed at home.

Such bleeding heart sentiments are unusual for a military man, but Butler was an unusual fellow.

Born on July 30, 1881, Butler grew up in a Pennsylvania Quaker family whose presence in America dated back to the 17th Century. He left high school early to enlist in the Marine Corps during the Spanish-American War. By the time he retired in 1931, he was a Major General with experience in the Boxer Rebellion, various banana republic dustups, the Mexican Revolution, and World War I. He received not one but two Congressional Medals of Honor. Yet "Old Gimlet Eye" apparently had a change of heart after he retired in 1931. As he put it, "My mental faculties remained in suspended animation while I obeyed the orders of the higher-ups. This is typical with everyone in the military." Hence the jokes about military intelligence.

In 1935, Butler published a short book entitled *War Is a Racket*, in which he discussed how big business worked hand-in-glove with the military to further commercial interests. This allegation is hardly breaking news today, and even in Butler's day, it was not new. During World War I, you could be damned as a socialist and charged with sedition for uttering such sentiments. By 1935, however, a highly decorated general like Butler was beyond suspicion. At that time, the U.S. was more concerned with battling the Depression than foreign dictators.

Concurrently with the publication of his book, Butler went on a lecture tour in which he dealt with war profiteering, imperialism, and creeping fascism at home. His outstanding military career gave him a credibility that other speakers might have lacked. Perhaps “the fighting Quaker” was trying to reconcile his upbringing with his experience:

There are only two things we should fight for. One is the defense of our homes, and the other is the Bill of Rights. War for any other reason is simply a racket.

Butler was not a strict pacifist, as he acknowledged that a military was necessary for “home defense purposes,” but the army “should never leave the territorial limits of our nation.” As he said in 1933, “I believe in adequate defense at the coastline and nothing else.” He drew a 200-mile limit for the Navy and a 500-mile limit for air reconnaissance. Granted, this was long before long-distance weapons and push-button warfare.

Nevertheless, someone who has experienced combat has more credibility than the armchair warrior rattling his virtual saber:

How many of these war millionaires shouldered a rifle? How many of them dug a trench? How many of them knew what it meant to go hungry in a rat-infested dug-out? How many of them spent sleepless, frightened nights, ducking shells and shrapnel and machine gun bullets? How many of them parried the bayonet thrust of an enemy? How many of them were wounded or killed in battle?

No less a personage than Henry Kissinger once opined, “Military men are just dumb, stupid animals to be used as pawns in foreign policy.” One suspects that he was not the only Secretary of State to hold such a view, just the only one to express it.

In the United States, the Constitution places the military under the control of the executive and legislative branches. Theoretically, this puts the military under civilian control, as the President and members of Congress are elected officials. Unfortunately, these elected officials continue to put troops in harm’s way for dubious reasons.

In today’s era of the all-volunteer military waging “perpetual war for perpetual peace” (a phrase coined by historian Charles A. Beard in 1947), it has become commonplace to thank members of the military for their service. Military discounts are ubiquitous and soldiers often show up and take a bow in cammies at sporting events. The P.A. announcer may ask active military personnel and veterans to stand up and be recognized. While this acknowledges the military, past and present, it also exposes those men who have never “served.” The stigma is unspoken yet undeniable.

During World War II the stigma was overt. Being classified 4-F was an act of emasculation, a real drop in class, though not the ultimate mucky bottom occupied by the draft dodgers. Since the draft did not go away after the end of the war, military service became a rite of passage for all able-bodied young men. If Elvis Presley could be drafted, no one was safe.

Serving your country didn’t necessarily have to be onerous. If you did your tour of duty during peacetime in Hawaii, you could truthfully say you had served, you could call yourself a veteran, and your manhood would not be called into question.

During wartime, however, the strategic use of shaming played a big part in recruiting. While the famed White Feather Girls were doing their thing in England during World War I, America took a different tack after entering the war. As General Butler put it:

> In the World War [I], we used propaganda to make the boys accept conscription. They were made to feel ashamed if they didn’t join the Army.

So vicious was this war propaganda that even God was brought into it. With few exceptions, our clergymen joined in the clamor to kill, kill, kill.

The nation's graphic artists responded to the call with colorful posters. This was when the oft-reproduced poster of Uncle Sam pointing at the viewer and saying "I Want You for U.S. Army," was introduced. My favorite is the one with a girl in a sailor suit with the caption, "Gee!! I wish I were a man. I'd join the navy." Below that is the punchline: "Be a man and do it." Subtext: if you don't do it, you're not a man. As Butler saw it:

Boys with a normal viewpoint were taken out of the fields and offices and factories and classrooms and put into the ranks. There they were remolded; they were made over; they were made to "about face"; to regard murder as the order of the day. They were put shoulder to shoulder and, through mass psychology, they were entirely changed. We used them for a couple of years and trained them to think nothing at all of killing or of being killed.

The surviving veteran presents more problems than the dead soldier. The post-World War I disorientation Butler witnessed is disturbingly contemporary:

Then suddenly, we discharged them and told them to make another "about face"! This time, they had to do their own readjustment, sans mass psychology, sans officers' aid and advice, sans nationwide propaganda. We didn't need them anymore; Many, too many of these fine young boys are eventually destroyed, mentally, because they could not make that final "about face" alone.

For many young people today, enlisting in the military is a last resort in a time of economic decline. For someone who grew up in a military family, it may be an inevitability. Deep down some young men may realize they need external discipline or may want to challenge themselves physically.

When I was young, it was not unusual to hear someone opine that "the army will make a man out of you." Given the increasing female presence in the military, such wording is no longer appropriate, but recruitment posters and public service announcements still convey this concept. Nevertheless, underlying it all is General Butler's pronouncement:

> War is a racket. It always has been. It is possibly the oldest, easily the most profitable, surely the most vicious.

Unfortunately, it is one racket that will never be prosecuted under the RICO law.

The secret inspiration for The Red Pill

AVfM Video Source · 14 October 2016 · Archived copy · Original

An interview with Cassie Jaye, creator of The Red Pill documentary on men's rights, with questions by Alison Tieman.

The Red Pill Movie coming to Edmonton

AVFM · 16 October 2016 · Archived copy · Original

Dis gone be good. PE

VENUE: Shaw Theatre: NAIT, X-wing, closest building N(slightly E) of the LRT station

11762 106 Street
Edmonton, AB T5G 2R1

Date: Thursday October 27/ 2016

Time: Admission at 6PM
Showing at 7 PM

Special post-showing Q & A featuring Karen Straughan, Brian Martinez and Mike Stephenson (AKA DoctorRandomercam) to follow

Tickets are free, but we ask that people RSVP by emailing AcerSaccharum@protonmail.com and we do encourage people to donate at the door. Tickets are first come, first serve, until allocation is exhausted, limit 2 tickets per e-mail/person, extra tickets available at the door.

Bettina Arndt: Telling the truth about domestic violence

Peter Wright · 16 October 2016 · Archived copy · Original

Telling the truth about domestic violence – Bettina Arndt with Beattie & Reith

“5 Things Women Know that Men Don’t”

Sage Gerard (Victor Zen) · 17 October 2016 · Archived copy · Original

Passive-aggressive articles about men’s alleged ignorance are nothing new. You could even say they are a kind of tradition. Scott Barthelmes, founder of the *Relevant Man* and contributor to *The Good Men Project* is more than happy to carry on this tradition with his piece *5 Things Women Know that Men Don’t.*

> Before we get started let’s just say up front that there are exceptions to every rule. So, all of you haters just need to simmer down and know that these “5 Things Women Know That Men Don’t” are based on personal observances and experiences. But then, all of you women readers already knew that … didn’t you? See what I mean?

Scott, if this opener is any indication of your experience, there’s going to be a lot of things women know that you don’t—penis notwithstanding.

> Most women know at least one hour before the man does if and when there will be sexual relations, and to what degree. That’s right guys. […] She will know at least one hour before you do: if there will be sex; when the sex will take place; and what sexual acts will be performed.
>
> The guy might be able to determine the *place* for said acts based on her state of arousal and a great deal of planning on his part. He might even *think* that he “slipped one past the goalie” from time to time. But, don’t be fooled. She knew what was coming before he had a clue. If it happened, she knew it was going to happen first.

What a weird way to start an article. Out of all the ways to express stereotypes against men, recasting positive sexual encounters as something the woman foreseeing before the guy is a bit contrived.

It’s also a bit of a gimme: You are basically saying that a company knows if it will hire someone before the applicant does. The moment you turn this story around where a woman is interested in a man, your entire first paragraph makes no sense unless you are describing a rapist.

I picture a deranged, sexless goblin named Charlene eyeing Scott from the stormy outdoors through a bar window. Flashes of lightning light up Charlene’s pickled warts and quake her porridge-like complexion. She mutters with a hint of desperation and determination to the voices in her head that she *knows* where and when she will tie Scott to a streetlamp and get his rectum into the *Guinness Book of World Records*.

If only Scott knew.

> Many women know how to share their feelings with one another.
>
> OK, I can see you rolling your eyes from here. I know that almost every guy out there is saying “Why would I want to share my feelings with another guy?” Why indeed?

Doesn’t that question and the eye roll convey feeling? Don’t you know how feelings work, Scott?

> Well for one thing; it would provide a sounding board to bounce things off of in advance of you doing something stupid. You know you’ve been there. You’ve done something that later proved itself to be heartless, selfish, boorish, or short-sighted. […] Something that you might have reconsidered had you had someone to talk with about it before you said, did, or **wrote** anything. […] But, it’s pretty rare for guys to talk about intimate stuff like emotional relationships, the latest men’s fashions, or how someone made you feel. Guess what. Women do that shit all of the time.

As your sounding board acting after the fact, please reflect on the bold text and links added by me.

> Most women know men's insecurities — even ones that the guy doesn't know himself. Guys, do you ever feel like maybe you're being played by the fairer sex? That's because you are. It's like a sixth sense that drives their two minute drill offense. They see your weak spots. They gather the information. They wait until the closing minutes, then they throw the deep pattern that you never saw coming. Boom!

Is this passage supposed to make me admire women? I don't know about you Scott, but I wouldn't associate with people who feel the need to use reconnaissance and emotional conflict in daily life.

To be fair, there have been times a woman has said immensely hurtful things to me that made me upset, and left me sputtering for words. It's not that I couldn't express what was wrong; I always know exactly what's wrong the moment I heard an evil statement! The problem is that I am *to this day* surprised when someone goes out of their way to hurt me. it leaves me speechless, angry and hurt. Why? Why do that? Why would someone I thought was close to me put energy into making me feel worse about myself?

I think I agree with you on this one, Scott. With the exception of the abusive few, men do not make a point to analyze a woman's insecurities for future leverage. It never even *occurs* to them, because men are good people. Hurtful words—NOT banter!—are something I've only experienced coming from women, including women who love me. I think all women should be deeply ashamed of themselves when they *knowingly* hurt someone's feelings, because that is not how civilized people should behave.

Thanks for bringing this issue to our attention, Scott. And thank you for letting me share my feelings on this situation.

> Many women know what sort of birth control they're using (or not using) at all times.

Your deadline must have been like an hour after you wrote this.

> Most women know about skin care and hair care products that most men never even knew existed.

Men look good enough as it is without needing to know, but again, Google is your friend.

> BTW: in case you were wondering … there *is* a list of things that men know, and that women don't know too. But that's a list for another day.

And I will be writing that list.

Thank you for your experience, Scott.

Rachel Boykan MD, of Stony Brook (NY) Children's Hospital, "Known Genital Mutilator"

Gary Costanza · 19 October 2016 · Archived copy · Original

Rachel Boykan MD has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From the Stony Brook Medicine website we see SBU's President Stanley lauding the hospital's latest efforts to further medical excellence. Stanley poses with others to promote it's flu-shot program, efforts against muscular dystrophy, breast cancer, the Zika virus, and finally it's mindfulness and diversity program. But President Stanley, Dr. Boykan, and others at this hospital are not "mindful" that genital mutilations forced on unconsenting baby boys is a human rights violation, unethical, and illegal.

How sad that supposed civilized and modern medical professionals don't make the connection between female genital mutilation and male genital mutilation and realize that these procedures are medically unnecessary, risky, and unethical. While strides are being made in some areas of medicine, the hideous reality is that doctors like Boykan are sexually, physically, and mentally abusing infants under the same roof.

Under "Hospitalists, Our Team" we read about Dr. Boykan's education and specialties:

> Education:
>
> Medical School, SUNY @ Stony Brook, School of Medicine
> Residency, SUNY @ Stony Brook, Pediatrics
>
> Medical Conditions/Treatments:
>
> Circumcision
> Complex Chronic Care
> Diaper Rash
> Flu
> Flu Vaccination
> General Pediatrics
> Genital Warts
> Immunizations
> Otitis Externa
> Otitis Media
> Pediatric Hospitalist
> Pharyngitis (Sore Throat)
> Pneumococcal Diseases
> Pneumonia
> Well Check/Health Supervision

The conditions listed above need treatment, while the "treatment" called circumcision treats no condition and cures no disease.

Under "Pediatric Hospitalists, Services," we read:

> Stony Brook's pediatric hospitalists provide care for children from infancy through adolescence with diagnoses ranging from gastroenteritis to meningitis to respiratory illnesses. The hospitalists also treat patients whose illness is complicated by an underlying medical condition such as a previous brain injury or genetic disorder.
>
> Their clinical interests include complex chronic care, inpatient hospital medicine, inpatient newborn care, and medically complex children. They also perform newborn circumcisions.

Wow, you'd think all those diagnoses, illnesses, medical conditions, injuries, and disorders would keep them busy and righteous, but they also "treat" non-conditions, like 'penis with foreskin' with risky surgery for no medical reason, making them unethical medical practitioners.

Under "Research and Education," Dr. Boykan's:

> research interests include the ongoing project: GUIDES – A template to educate and enhance the assessment of risk factors for childhood injury, an IRB- approved 6-month pilot study with Leslie Quinn, MD, Stony Brook University Hospital Department of Pediatrics.

Dr. Boykan, girl babies have nothing to fear from you, but "risk factors for childhood injury" for baby boys include doctors like you!

Since Dr. Boykan has no information about the risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Boykan's practice information follows:

Stony Brook University Hospital
101 Nicolls Road
Level 11-020
Stony Brook NY 11794
P: (631) 444-7884
F: (631) 444-7865

Intactivism Bonuses:

A short read by Jason Dale about the foreskin and activist tactics.

Mike Buchanan discusses MGM with the public at a protest on Parliament Square.

> Rachel Boykan MD, of Stony Brook Children's Hospital, "Known Genital Mutilator" https://t.co/YX5oMtOmi5 #nocirc #circumcision #intactivism pic.twitter.com/Hp1IazrzFp
>
> — gary costanza (@jerrytheother) October 19, 2016

The secret inspiration for The Red Pill – Part 2

Gary Costanza · 21 October 2016 · Archived copy · Original

An interview with Cassie Jaye, creator of The Red Pill documentary on men's rights, with questions by Alison Tieman.

“The Rubin Report” interviews Cassie Jaye on feminism and men’s rights activists (Part 1 of 2)

Gary Costanza · 24 October 2016 · Archived copy · Original

“The Red Pill” director Cassie Jaye tells the world on “The Rubin Report” about feminism and the men’s rights movement. Hold on world, here is your wake-up call.

Janice Fiamengo SJW Tribunal Legal Fund

Gary Costanza · 25 October 2016 · Archived copy · Original

A former student has accused Janice Fiamengo of a human rights violation which will go to trial before the Social Justice Tribunal of Ontario. The University of Ottawa is a co-defendant in this case and is of course represented by their own lawyer, but the accuser is demanding that the university punish Fiamengo.

Please click here to donate.

Don’t Let Censorship Win! The Red Pill Movie will be shown in Melbourne!

AVFM · 27 October 2016 · Archived copy · Original

As many will know by now Palace Cinemas cancelled the Australian premiere of The Red Pill only 11 days before the screening date. The organisers have found a new venue but they need our help. The new venue is bigger and security is being arranged. Please consider donating. Donations over A$35 include a ticket to the event.

Click here to go to the fundraiser

Climate of Fear

Bettina Arndt · 27 October 2016 · Archived copy · Original

The *Washington Post's* headline was grim: "Hundreds of colleges had zero rape reports and that could be worrisome."

That was in 2014 when the hysteria over "the rape culture" in American colleges was just starting to take hold. Madness ensued. College and university presidents, embarrassed by zero rape reports, scrambled to explain why their campuses made the newspaper's list. "We always operate under the assumption that zero does not really mean zero," said a California State University spokesman defensively. "Under-reporting will happen."

Two years on and this is the new norm on American campuses while the hysteria over sex risks grows ever more strident. What's frightening is just how little time it took for one of the world's leading education systems to be captured by a gender-based culture war.

Given that Australia is so clearly heading in the same direction it is instructive to see how this all happened. In the US it started with a 2007 Campus Sexual Assault Study commissioned by the US Department of Justice. The study claimed 1 in 5 college students were sexual assault victims. Although the respondents to the web-based study were self-selected and the definitions of sexual assault that were used were dubious, most media sources dutifully reported this astonishing claim.

Within a few years, universities across America were introducing "yes means yes" regulations that require students to give "enthusiastic" consent every step of the way in sexual activity.

Campus disciplinary tribunals are now adjudicating accusations of sexual misconduct based on these regulations which effectively shift the burden of proof to the (usually male) student accused of such charges. The changes, in some cases tied to federal funding, have led to a spate of allegations.

"The list of falsely accused young men subjected to kangaroo court justice is growing apace," wrote Christina Hoff Sommers, a former philosophy professor and American Institute scholar in *Time* magazine in 2014. She mentioned one young male, Caleb Warner who was found guilty of sexually assaulting a fellow student by a campus tribunal and expelled from college, only to have the local police determine he was innocent and that the alleged victim had deliberately falsified her charges. "Presumed guilty is the new legal principle where sex is concerned," Hoff Sommers concluded.

In Australia we are slipping and sliding down the same slope. Similarly unconvincing research has been published – here it was a National Union of Students survey that found 73 per cent of students had experienced sexual harassment or unwelcome sexual behaviour.

Most of these experiences involved staring or unwelcome comments or jokes. When the unwanted behaviour included assault (which could be an undesired touch) or attempted rape, most of the experiences didn't involve fellow students and the majority appear to have taken place off campus.

Of course, it is extremely important that such attacks receive proper investigation and every effort should be made to encourage victims to report rape or assault.

But there's no good evidence to suggest there is a rape culture in Australian universities. In spite of this, our Human Rights and Equal Opportunities Commission leapt into action. "This is an issue that needs focus and attention," said then sex discrimination commissioner Elizabeth Broderick, announcing 39 universities would collect data on this alarming problem. Universities Australia has committed $1 million to support the project.

Meanwhile, so-called documentary *The Hunting Ground,* which has toured American universities ramping up anxiety with false claims of a rape epidemic on campus, has now been shown on most Australian campuses. It's strong stuff showing frightened young American female college students apparently being preyed upon by serial

rapists. But the film has been thoroughly discredited. Investigative producer for the project, Amy Herdy, has admitted publically that makers of the movie “do not operate in the same way as journalists — this is a film project that is very much in the corner of advocacy for victims, so there would be no insensitive questions or need to get the perpetrator’s side”.

Nineteen Harvard Law professors have denounced the film for misrepresenting key issues in the case of a law student who was ultimately cleared of sexual assault charges by a grand jury.

And the central thesis regarding the plague of serial rapists on campus stems from flawed research by psychologist David Lisak. The alleged serial rapists turned out not to be college students, nor were the rapes committed on campuses.

The statistics used in the film resulted from highly unusual research methods used in a Center for Disease Control and Prevention survey. As one example, respondents were told, “Please remember that even if someone uses alcohol or drugs what happens to them is not their fault.” Then they were asked the question, “When you were drunk, high, drugged or passed out and unable to consent, how many people ever had vaginal sex with you?” The CDC counted all such incidents as rape — hence the inflated statistics.

What’s crazy about all this alarmist talk about rape on campus is these privileged young women are far less likely to experience unpleasant sexual experiences than their less educated contemporaries. “Young women who don’t go to college are more likely to be raped,” wrote Callie Marie Rennison in *The New York Times* that year. Rennison, co-director of the Criminology and Criminal Justice Research Initiative at the University of Colorado, cited research showing young women who don’t attend college are victims of sexual violence at a rate of about 30 per cent greater than their more-educated counterparts.

Other EU research suggests universities are a safer place to be than many of the home environments of these women — most incidents of serious violence involving students took place outside the university.

Similar demographics no doubt apply in Australia yet the scene is now set for exaggerated claims of sexual violence on our campuses. What’s next? “Trigger warnings” protecting victims of violence from being exposed to traumatic content in university courses, limitations on what can be caught in university syllabuses?

Perhaps we saw the seeds of this alarmist culture in 1992 when a group of students objected to rape cases used in a tutorial by former PNG Crown Prosecutor Peter Waight. Among other concerns, the students took issue with a legal example, based on known cases, that Waight had used in his teaching for more than a decade. It involved a young woman who claimed to be the victim of a sexual assault committed by her uncle, but who changed her story in court and said no assault had taken place.

The irony was the students claimed the question was objectionable because it “promoted the offensive myth that women and girls often make up allegations of rape for the fun of it”. But the students had it totally wrong — the essence of the case was that the niece had really been raped and family pressure had been brought to bear on her to change her story so her uncle did not go to jail.

Under the threat of a law suit by Waight, some of the students apologised, but the legal process took years to resolve and Waight chose to retire from the university despite receiving support from nearly all of his students, many local lawyers and colleagues.

There’s a growing push for trigger warnings across Australia, with the National Union of students suggesting warnings for university courses mentioning rape or sexual assault. The call for trigger warnings also applies to abuse, suicide, eating disorders, slurs, shaming, and racism. The most bizarre list comes from La Trobe where their student union suggests warnings for an astonishing 68 items including blood, vomit, fat shaming, gore, snakes, spiders, Islamophobia, corpses, needles, slimy things, insects, scarification, pregnancy, queerphobia, transphobia and Nazi paraphernalia.

It is logical to assume activity on Australian campuses is setting the scene for further changes in our legal system.

What's the bet the Human Rights Commission's survey will produce sufficiently alarming statistics to justify a push for "yes means yes" regulations on Australian campuses? Loraine Finlay, a former DPP prosecutor and a lecturer in law at Murdoch University, points out the so-called "random sampling" being used actually invites students to self-select to do the survey. "This seems highly likely to skew the results towards students who have experienced some form of assault or harassment who will be more motivated to take the survey," she says.

"We should be extremely cautious about moving down the path of changing our laws to adopt an 'enthusiastic consent' standard," Finlay says. Her time as a prosecutor showed her that while sexual assault offences are extremely difficult to prosecute because victim and alleged offender often provide different versions of events, she believes that "the current approach to consent is fair and reasonable".

The reality is that enthusiastic consent laws can undermine the right to a fair trial for students accused of sexual offences. Last year, a Tennessee judge, Carol McCoy, ruled in a case involving a student who later claimed she hadn't consented to the drunken sex with a fellow student called Corey Mock. McCoy's judgment stated that the university regulations "improperly shifted the burden of proof and imposed an untenable standard upon Mr Mock to disprove the accusation." She suggested it runs afoul of "the fundamental requirement of due process".

Recently, Australian gender warrior and journalist Jane Gilmore appeared on the ABC's *The Drum* discussing sexual assaults on campus and promoting the need for enthusiastic consent laws. Regulations on campus are just the beginning. The broader aim is strengthened rape and sexual assault laws, increasing sentences for such crimes and further eroding traditional legal protections against false allegations.

Just this week California expanded its definition of rape and added new mandatory-minimum sentences for sexual assaults, five months after a judge's lenient sentence for former Stanford University swimmer Brock Turner sparked outrage on social media. When Turner was released from prison, his family home was surrounded by armed protestors waving signs like "Shoot the local rapist".

New draconian laws, armed vigilante groups — arguably an inflamed reaction inspired, at least in part, by the frenzy over the rape culture on American campuses. So what's next for Australia?

Feminists are choking on The Red Pill Movie

AVfM Video Source · 27 October 2016 · Archived copy · Original

Maribeth Chitkara MD, of Stony Brook (NY) Children's Hospital, "Known Genital Mutilator"

Gary Costanza · 28 October 2016 · Archived copy · Original

Maribeth Chitkara MD has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From the Stony Brook Medicine website we see SBU's President Stanley lauding the hospital's latest efforts to further medical excellence. Stanley poses with others to promote it's flu-shot program, efforts against muscular dystrophy, breast cancer, the Zika virus, and finally it's mindfulness and diversity program. But President Stanley, Dr. Chitkara, and others at this hospital are not "mindful" that genital mutilations forced on unconsenting baby boys is a human rights violation, unethical, and illegal.

How sad that supposed civilized and modern medical professionals don't make the connection between female genital mutilation and male genital mutilation and realize that these procedures are medically unnecessary, risky, and unethical. While strides are being made in some areas of medicine, the hideous reality is that doctors like Chitkara are sexually, physically, and mentally abusing infants under the same roof.

Under "Hospitalists, Our Team" we read about Dr. Chitkara's education and specialties:

> Education:
>
> Medical School, Georgetown University School of Medicine
> Residency, Children's Natl. Medical Ctr., Pediatrics
> Fellowship, Montefiore Medical Center, Pediatric Infectious Disease
>
> Medical Conditions/Treatments:
>
> Circumcision
> Hospitalist
> Inpatient Hospital Medicine

The "treatment" called circumcision treats no condition and cures no disease.

Under "Pediatric Hospitalists, Services," we read:

> Stony Brook's pediatric hospitalists provide care for children from infancy through adolescence with diagnoses ranging from gastroenteritis to meningitis to respiratory illnesses. The hospitalists also treat patients whose illness is complicated by an underlying medical condition such as a previous brain injury or genetic disorder.
>
> Their clinical interests include complex chronic care, inpatient hospital medicine, inpatient newborn care, and medically complex children. They also perform newborn circumcisions.

Wow, you'd think all those diagnoses, illnesses, medical conditions, injuries, and disorders would keep them busy and righteous, but they also "treat" non-conditions, like 'penis with foreskin' with risky surgery for no medical

reason, making them unethical medical practitioners.

Since Dr. Chitkara has no information about the risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Chitkara's practice information follows:

Stony Brook University Hospital
101 Nicolls Road
Hsc Level 11-020
Stony Brook NY 11794
P: (631) 444-2710
F: (631) 444-7865

Intactivism Bonuses:

A short read by Jason Dale about the foreskin and activist tactics.

Mike Buchanan discusses MGM with the public at a protest on Parliament Square.

> Maribeth Chitkara MD, of Stony Brook (NY) Children's Hospital, "Known Genital Mutilator" https://t.co/pwlPvWAEX3 #intactivism #MGM #nocirc pic.twitter.com/seM1OcIcnc
>
> — gary costanza (@jerrytheother) October 28, 2016

The Fiamengo File: Academic Totalitarianism

Janice Fiamengo · 28 October 2016 · Archived copy · Original

In Episode 49 Professor Fiamengo from the University of Ottawa discusses the emergence of totalitarianism in academia.

The Earth Is Moving For Me

Bryan Scandrett · 29 October 2016 · Archived copy · Original

The Earth Is Moving For Me In Public

This article developed from a comment I nearly wrote to this piece by Emma Clarke Gratton. Inspired by motherly concern for her sons, she unwittingly begins the painful process of choking down a big red one. Naïvely clinging to her cliffs of feminist prejudice, she imagines Paul Elam has nothing good to say because, shock, horror, he dared criticise women.

Is she really a concerned mother? Does she truly love her sons? Or is she simply scared by the thought of what she well knows gynocentrism is going to do to them? Is she fearful of the pain their selfish suicide will cause her?

Am I, the nasty MRA, being too hard on a mother? Or do I bloody well know better how a woman's mind works?

This is the raw naked power of the alternate narrative, the magic spell of the story being woven by MRAs. Everyone now must choose which story to believe.

Wow! This is it right here, the ground shifting under our feet. Feminists in the process of choking down a big fat red one, in the public square! She wants to hurt men for their masculinity but knows that will hurt her sons and therefore herself. And yet, she is not quite able to come to grips with the original human narrative that we are really the same. That we are one. Men and women are people.

Still regurgitating the feminist party lies that TRP is MRA funded, it is not, and that the kick starter contributors had any editorial control what so ever. It's a matter of historical record the free speech advocates got that kick starter over the line when MRAs had little commitment to it.

She wants to join the ethical conversation but can't throw out the gynocentric lies in order to put ethics, and her sons, before gender. Being a victim is still too cosy a place which puts her feelz ahead of her children.

"Technically this is not censorship – Palace is entitled to rent their cinemas to whomever they like and to make a commercial decision that they don't wish to upset many patrons is valid"

The gymnastics required to ignore the censorious feminists brigading the Palace to force the decision to deplatform, with the same lies Emma uses, is impressive.

Score; 0.01

Here is some more.

"I don't agree with the way that men's rights groups use concerns over male mental health as an excuse for their anti-women agenda. "

Immediately followed by;

"Certainly male mental health is a huge concern in this country. I have two young sons, and the stats on male suicide are terrifying: men are three times more likely than women to commit suicide. The suicide rate is the highest it has been in ten years, with one person ending their life every three hours. Suicide causes more deaths than breast cancer, skin cancer and road accidents: all causes which receive huge amount of funding and awareness campaigns."

Take heart dearie, that when a mothers son suicides, he isn't mourned by many. If at all.

Most people can only grieve the mothers pain, and will register his death as an act of selfishness.

"If only he knew what pain he would cause his mother, he wouldn't have been so selfish."

Compassion for men isn't allowed in our culture, no matter that his pain was powerful enough for him to take his

own life, it just doesn't count for as much as a womans broken nail.

MRA anger at this soulless value system not to mention gynocentrism's determination to enforce an utter fascist silence on the subject, is what you refer to as 'anti-woman.'

Given you are protesting the silencing of the film, you aren't about to deny that feminism is silencing the male conversation are you? After all, we are discussing the feminist silencing of a documentary that discusses the feminist silencing of the male conversation.

Yes Emma, we are angry with women shutting down the conversation on the preventable deaths of 40 some men per week in Australia.
2000+ men per year.

Some 20,000 odd per decade. A vicious meat grinder with no off switch.

And you want to complain that it's Aussie male machismo that doesn't want to talk about it.

You're too stupid to tell just how stupid that position is aren't you?

We don't hate these stupid conniving bitches for what's between their legs, but because they are stupid and conniving.

But who cares? Right? These boys, your sons, they aren't women are they? And it's not technically censorship is it?

Or is that just some more stupid connivance?

You bitch.

Now sit up straight, face the front, stop swishing and pay attention.

I DID NOT just hate on you. This is NOT woman hating.

I called you out. I held you accountable for your behaviour as a responsible adult, a big strong independent woman like the ones I'm supposed to be scared of.
Let me tell you just how close you are to TRP by telling you something about the stereotypical masculine Aussie bloke – dry-eyed and unemotional.

He is the man you have been shaming for millennia to serve your needs, to be disposable in that service, to put women and children first in all cases.

Even when it hurts.

Even when it will cost him his life.

You have always demanded he stand the slippery sloping deck and the burning building while you went to safety first. You demand he doesn't cry but go to his death proudly, like a 'real man,' with nary a tear for his painful fate.

He is the man you gave white feathers to in times of war. And now you demand he recite the 'white ribbon pledge' to never hurt a woman. While you engineer and then ignore his pain, followed by blame and shame for his pain tolerance.

And when he wants to discuss his plight, your feminism silences him. Every damn time. Yet, you remain, proudly, a feminist. And mother to the very same boys this insanity will destroy.

His masculinity has never been for his health.

Only yours.

He is your son.

Sophie's Choice in the real world is this.

Does she burn and brand her own child as a rapist misogynist pig?

Or does she put to the sword her selfish grasping gynocentric self for the truth and become the mother she should?

That would be a woman willing to share the sacrifices of parenthood as a full partner with the father of her children, for the genuine benefit of those children.

Truth is, equality is a step down for many women. Too bad. So sad. Tough luck.

MRAs, here to stay.

We’re here, we love beer, get used to it.

True equality will only happen when women get down from their pedestal and men from their white horse.

Keep swallowing Emma, I know TRP hurts and is a bitter pill. Salty.

It’s a long hard job gagging it down and it doesn’t come back up.

You are about to truly see your sons for the first time. You are about to see the world through male eyes. It will be OK though, they are beautiful.

That scary feeling you will be confused by, that’s ordinary compassion.

Thing is, you’ve never had it for men before.

It’s OK to cry.

Cathy Young screws the pooch — again

AVfM Video Source · 1 November 2016 · Archived copy · Original

Genders and Freedom of Speech: Jordan Peterson and Theryn Meyer

A Voice for Men · 2 November 2016 · Archived copy · Original

The Red Pill Movie – Post-Viewing Q&A with Cassie Jaye and cast in LA

Gary Costanza · 3 November 2016 · Archived copy · Original

https://www.youtube.com/watch?v=p6K61c8Q_KE&t=777s

Press release on Kellett case

Paul Elam · 4 November 2016 · Archived copy · Original

PRESS RELEASE

Contact: Christopher Perry
Telephone: 301-801-0608
Email: cperry@prosecutorintegrity.org

ACLU, Defense Attorneys File Brief Challenging Immunity Protections for Investigative Misconduct by Former Prosecutor

WASHINGTON / November 4, 2016 – Three criminal justice organizations have filed an Amicus Curiae Brief with the First Circuit Court of Appeals opposing the claim of a former prosecutor that she should enjoy absolute immunity for her misconduct that included tampering with exculpatory evidence in a sexual assault case. The American Civil Liberties Union, the ACLU of Maine Foundation, and the Maine Association of Criminal Defense Lawyers filed the Brief on October 5, 2016.

The case revolves around the actions of former prosecutor Mary Kellett during a 2007 trial of Vladek Filler, wrongfully accused of sexually assaulting his wife in the midst of a child custody dispute. Filler was eventually cleared or exonerated on all charges (1). He later sued Kellett alleging defamation and malicious prosecution.

Kellett advised three law enforcement officers to disregard subpoenas to disclose evidence to the defense attorney. More troubling, complainant Ligia Filler had admitted on tape that her rape allegations were her way of "fighting for the children." This portion of the tape was edited out before it was handed over to the defense. Kellett "engaged in or supported and approved of, the tampering of evidence by selectively editing a videotaped interview and redacting the exculpatory portions of the recording that were given to the defense," according to the Brief.

Ex-prosecutor Kellett previously admitted to these actions and was professionally sanctioned (2). The question now before the court is whether these unethical actions should be protected by the doctrine of absolute immunity.

Kellett's actions are consistent with an investigative approach often referred to as "victim-centered." This method instructs investigators to "start by believing" the accuser's statements (3); to hand "control of the process back to the victim" and allow the complainant "to request certain investigative steps not be conducted"(4); and to assume that "all sexual assault cases are valid unless established otherwise by investigative findings." (5)

A hearing on the case will be held this coming Monday, November 7, 2016 in Boston. The Brief is available online (6). The case has attracted national media attention (7).

Citations:

1. **https://www.law.umich.edu/special/exoneration/Pages/casedetail.aspx?caseid=4694**
2. **http://bangordailynews.com/2013/07/17/news/hancock/judge-orders-legal-remediation-training-for-hancock-county-prosecutor/**
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Mary Kellett claims absolute immunity for prosecutors

Robert Franklin · 5 November 2016 · Archived copy · Original

The story of Vladek Filler continues (Bangor Daily News, 10/31/16). It is the story of how one man stood up to the combined forces of his local police department and district attorney's office and won. And won. And won again. With any luck, it will be, in the end, the story of how one man's dogged determination to prove his innocence and a prosecutor's guilt not only resulted in his compensation for the many harms inflicted on him, but made new law to prevent other prosecutors from doing what Mary Kellett so flagrantly and wrongfully did.

All the way back in 2008, Filler's wife decided to use local law enforcement agencies to help her gain child custody from him. She did that due to her well-founded belief that her own behavior had been so questionable, so abusive and arguably so unhinged, that she might lose custody of their children to him. So she cried 'rape' to the police and, despite plentiful evidence of Filler's innocence and his wife's mendacity, ADA Mary Kellett plunged ahead with charges and a trial.

She did so in part because she had a long record of taking to trial any and all allegations of sexual assault regardless of how true or false. She was able to take Filler's case to court because she was willing to hide exculpating evidence from the defense and even alter videotapes that, in their unaltered form, strongly suggested that his wife was lying and had been coached to do so.

Due to Kellett's flagrant wrongdoing, Filler was at first convicted of assault, but that conviction was overturned on appeal because of Kellett's unethical behavior during trial. His sexual assault charge was dismissed, but he was once again convicted of misdemeanor assault for allegedly splashing his ex with water. That too was overturned and he now has a clean record.

At that point, most people would have breathed a huge sigh of relief and moved on with their lives, content to have avoided prison. Not Vladek Filler. He wasn't finished, not by a long shot. Exonerated, he turned on Kellett and the police department that had so obviously violated the rules of criminal procedure and the ethical precepts under which prosecutors are supposed to act.

Filler filed a complaint with the Maine State Bar asking it to punish Kellett for her many violations of the state's canon of ethics for prosecutors. He won there too. Thanks to him, Mary Kellett achieved the dubious distinction of becoming the only prosecutor in the history of the state to be sanctioned by the Bar. Kellett, up till then a career prosecutor, resigned to enter private practice.

But Filler still wasn't done. He filed a suit in federal court alleging, under U.S. Code Title 28, section 1983, that Kellett, the police and others had violated his civil rights. Earlier this year, he won round one of that suit when Federal Judge John Woodcock ruled against the defendants' Motion to Dismiss, effectively allowing the suit to go forward.

Kellett appealed that decision, and her appeal is still pending. In the meantime, the American Civil Liberties Union and the Maine Association of Criminal Defense Lawyers have supported Filler by jointly filing a brief *amicus curiae* opposing Kellett's appeal (ACLU, 10/18/16).

And well they might. After all, Kellett is asserting the broadest possible claim of immunity from civil liability. She is claiming absolute immunity, i.e. the ability by any prosecutor anywhere to violate any law, rule or ethical requirement without fear of being required to answer in civil damages to their victims. It is a claim that finds no support anywhere in American jurisprudence.

Generally speaking, government actors are considered to be immune from civil liability for their actions as long as they didn't know or, in the exercise of reasonable care, couldn't have known, that what they did was illegal. Needless to say, Mary Kellett's actions fall far, far outside the ambit of that immunity law. Here's the way the ACLU describes what she did in Filler's case.

> In 2009, Kellett, then an Assistant District Attorney in Hancock County, prosecuted Filler for assault against his then-wife, Ligia Arguetta. At the time, a police officer interviewed Arguetta about her claims in a videotaped interview; at one point, the officer left the room and Arguetta was captured on tape admitting to a friend that she made up the claims in order to win custody of the couple's children. Kellett submitted the video as evidence against Filler; however, she first authorized the editing of the tape to remove Arguetta's admission.
>
> Additionally, on three separate occassions, Kellett advised police officers not to comply with subpoenas from Filler's attorneys seeking police records of interviews and interactions with Arguetta as well as 911 calls from Arguetta.

Keep in mind that prosecutors, as representatives of the state, are required, not merely to zealously represent their client, but to ensure that justice is done. That is, they may not pursue convictions of criminal defendants at any cost. They must analyze every case and refuse to prosecute defendants they deem reasonably likely to be innocent. Plus, if they do seek a conviction, they're required to turn over all evidence in their possession to the defendant, whether exculpatory or not.

Kellett of course violated all those rules that supposedly govern prosecutorial behavior. But now she's going far beyond merely violating the law. She's claiming the right to do so free of any consequence. She's claiming that intentionally altering a videotape showing a complaining witness admitting to lying and acceding to coaching should go unpunished. That's a claim of sovereign power that would have made King John blush.

Unquestionably, Mary Kellett will lose her appeal. My guess is that she doesn't expect to win it. I believe that her sole purpose in filing the appeal was to waste time.

But whatever the case, by now I suspect she's come to understand that the man she chose to target for her illegal and unethical behavior isn't just some schmo she can push around. The man's got some hefty push-back in him, and we should all be glad. We should be glad because Vladek Filler isn't just his own best champion, he's ours as well. Mary Kellett seeks to establish as a rule of law that any prosecutor anywhere can abuse the defendants she charges, violate the law and rules of ethics and get away with it. Should she prevail, we'd all be victims. In that case, we'll all face the possibility of, somewhere, sometime having to defend ourselves against state power that literally knows no bounds.

The Red Pill Berkeley Q&A – Pure gold!

Gary Costanza · 5 November 2016 · Archived copy · Original

https://www.youtube.com/watch?v=10prbbGYcsE
This is really good. J. Steven Svoboda (from NCFM and arclaw.org), Warren Farrell, and director Cassie Jaye discuss “The Red Pill” and take questions.

Svoboda talks about his intactivist contribution to the movie, and Farrell finally has his moment in the sun after being buried by the feminist media for decades.

Farrell defends AVFM’s tactics by relating a conversation with Paul Elam wherein he admitted that after years of brilliant writing and research, nobody listened.

Cassie talks about her struggles to finish the movie and how it has changed her personally and politically.

Some really interesting audience members speak their mind and tell their stories.

Enjoy!

Paul's Mancast Episode One

AVfM Video Source · 6 November 2016 · Archived copy · Original

In my work at An Ear for Men, I have started a weekly podcast that is provided to all my Patreon supporters. This is the first installment, which I posted on YouTube to provide an example of what is coming in the days ahead.

It goes into the history of the online men's movement and some of my personal experience in it. For AVFM old timers it will be a trip down memory lane, and for newcomers it will be a bit of a history lesson. I hope you enjoy, and if you'd like to get these talks once a week, any level of support on my Patreon will do the trick. Thanks. PE

Press release on male DV victims in Australia

AVFM · 7 November 2016 · Archived copy · Original

Media release – for immediate release – Tuesday November 8th 2016

Campaigners working to raise the profile of male victims of family violence have described the New South Wales government's appointment of a feminist organisation to assist male victims "a curious choice."

Yesterday, the Men's Referral Service was appointed by the NSW government to run a pilot service to connect male victims of family violence with specialist, local support worth $13M over 4 years. Mr Greg Andresen, a spokesman for the One in Three Campaign, which advocates for male family violence victims, said the appointment raised a lot of questions which needed answers.

"Males make up roughly one third of victims of family violence, and they need services that are going to understand their unique needs and give them appropriate assistance. Appointing a feminist organisation as the frontline provider without an open tender process, is a curious choice that needs explanation," Mr Andresen said.

Mr Andresen pointed out that the Men's Referral Service, an arm of No To Violence, was established to work with male *perpetrators* of family violence, not male *victims*. An examination of the group's website (mrs.org.au) shows their lack of experience in dealing appropriately with male victims.

For example, their website says:

The Men's Referral Service (MRS) provides free, anonymous, and confidential telephone counselling, information, and referrals to men to assist them to take action to stop using violent and controlling behaviour. No To Violence (NTV) is the Victorian state-wide peak body of organisations and individuals working with men to end their violence and abuse against family members.

Mr Andresen pointed out the information the MRS provides "for men" is predicated on men being perpetrators of domestic violence. NTV is on the public record as stating "the need to be cautious in automatically assuming that a man assessed by police or another referring agent as a victim of domestic violence truly is the victim".

Mr Andresen said this was at odds with the 2012 NSW Legislative Council Inquiry that found there was a need for the provision of appropriate services to male family violence victims, which led to the contract in the first place.

"The Inquiry found there was a lack of support for male victims, but we are puzzled how appointing a feminist organisation with no track record of providing appropriate support would be better than appointing one of the male health organisations with considerable expertise in the area.

"A male victim seeking support who reads on a website that he needs to take responsibility for his 'violent and controlling behaviour' is probably not going to have a lot of confidence in ringing that service and asking for help. And if he does call and is assumed responsible for the violence, he may not reach out for help again," Mr Andresen said.

Mr Andresen said he was worried about the epidemic of male suicide in Australia, which was partly a consequence of men being placed in untenable family situations, with little or no support.

"With so many men taking their own lives, the government has an obligation to find them the help they need, especially when family violence is concerned.

"Minister Goward's heart seems to be in the right place, but maybe the government's dollars are not," Mr Andresen said.

ENDS

For queries, please contact Mr Greg Andresen on 0403 813 925 or email info@oneinthree.com.au.Download a

PDF version of this media release

Houston, we have a Red Pill screening

AVfM Video Source · 7 November 2016 · Archived copy · Original

BUY TICKETS HERE

https://www.eventbrite.com/e/the-red-pill-movie-tickets-29236716807

DONATE HERE

http://anearformen.com/donate/

New documentary “American Circumcision” Kickstarter funds needed

Gary Costanza · 10 November 2016 · Archived copy · Original

Meet Brendon Marotta, director of the new documentary “American Circumcision.” If you’re familiar with “The Red Pill” movie you may think it presumptuous of me to say he’s the next Cassie Jaye, but the similarities are striking. If there is any subject that compares to the MRM, it’s the equally taboo subject of circumcision. I’ll let him tell it (from brendonmarotta.com):

“How I Knew Trump Would Win in 2015

In October 2015, I wrote that I thought Trump would win the US Presidential election.

Let’s back-up for a moment:

In 2015, there were sixteen – sixteen – Republican candidates. Jeb Bush was assumed to be the front runner. People thought this election was going to be a re-run – Bush v. Clinton. Democrats were just starting to “feel the Bern.”

Then this Trump guy declared his candidacy and everyone assumed it was a joke. No mainstream media covered it. The Huffington Post said they’d put it in their entertainment section, because it wasn’t real news. Trump was totally written off as a clown by everyone.

Everyone except Scott Adams.

In August 2015, Scott predicted that not only would Trump become President of the United States – but we would win in a landslide.

People laughed. “Stick to cartooning.” (Scott Adams is the creator of Dilbert.) Was this a joke? A gimmick for blog traffic?

When I read his piece, I knew he was right.

It took me a while to publish anything saying that. I debated the decision for a few weeks. Writing on Trump had an ever bigger stigma then than it does now. But at the end of October, I wrote a short piece saying that based on what I knew about storytelling, Trump is the most likely candidate to win.

Scott shared it on his blog. People liked it. Then the real fun began.

How Did We Know?

Scott predicted Trumps win through the lens of persuasion. His basic thesis is that people are not rational. If you want to persuade people, reason is not effective, because all important decisions are not made rationally – they are made based on identity.

What Donald Trump says may not be factually accurate, but he uses weapons grade persuasion. Every time the media would say Trump was “done” after some outrageous statement, trained persuaders would say, no – what you thought was clown behavior was actually skilled persuasion. He meant to do that.

So how did I know this identity level persuasion theory was true?

Circumcision.

I’m serious.

For the past couple years, I’ve been working on a documentary called American Circumcision on the modern circumcision debate. When I began working on the film, I thought “I’ll just share new information with people, and then they’ll change their mind.”

Wrong. Working on this documentary taught me that no amount of reason, facts, or logic can change an identity level belief. You can't use reason against what isn't reasonable. If you want a masters class in persuasion, study what convinces people to cut body parts off their children.

When Scott said "people are not reasonable" that perfectly paced 100 hours of documentary interviews I'd filmed. While every candidate was autistically explaining their policy positions, Trump was doing the only thing that actually mattered – persuading. Creating images, telling stories, getting attention."

—

Now I'm writing this to get attention for this movie because baby boys need YOU, Brendon Marotta, and "American Circumcision."

2016 is turning out to be a watershed year for the MHRA, saving male lives both young and old. First came ICMI'16 and "The Red Pill" movie, drawing attention to men's and boy's issues, one of which is suicide. And now comes "American Circumcision" a documentary by Brendon Marotta that is sure to follow TRP into the history books, potentially saving baby boy's lives and their foreskins, joining girls in securing their right to bodily integrity.

Enough talk, watch the trailer:

Brendon Marotta is the Cassie Jaye of the intactivist movement. And, just like the MRM, this subject is taboo, so we must throw open the curtains on the dirty little secret of circumcision because the law isn't doing it.

Please give and share this "American Circumcision" Kickstarter as this project will only be funded if at least $50,000 is pledged by Wed, Nov 23 2016 11:01 PM EST.

What The Kickstarter Money Is For

Meet the movie's first associate producer, Alexandre Rotta.

Quoting Marotta: "Alexandre Rotta is exactly the kind of person we want involved with this film, and we are extremely proud and grateful to have him as our associate producer."

Northwood United Synagogue's mohels – are THEY the mutilators OR YOU?

Gary Costanza · 10 November 2016 · Archived copy · Original

"Registered Mohelim Situated In London:

Rabbi E. Aschkenasy, Rabbi J. Baumgarten, Mr. I. Beider, Mr. L. Braun, Mr. H. Brown, Rabbi M. Cohen, Dayan H. Ehrentreu, Mr U. Ellinson, Dr. D. Ezra, Mr. I. Gluck, Mr. S.G. Gluck, Dr. M. Harris, Mr. Y.M. Landau, Mr. J. Leigh, Dr. A. Levy, Dr. L. Lovat, Dr. Y. Opat, Rabbi. M. Perry, Rabbi J. Schischa, Mr. G. Schleider, Mr. Y. Schleider, Dr. B. Schreiber, Rabbi E. Schwartz, Dr. M. Sifman, Rabbi. Y. Simon, Rabbi Dr. L. Solomon, Dr. J. Spitzer, Mr. E. Spern, Rabbi. L. Sudak, Dayan. P. Toledano, Rabbi R.B. Weisz, Mr. M. Zimmer" (click here for contact info)

The preceding have been placed on the "Known Genital Mutilators" directory at neonatalcutting.org and are taken from the Northwood United Synagogue's website.

Thinking they're helping parents, Northwood United Synagogue lists 32 practitioners of MGM on their website, and thinking they're helping their sons, those parents pay those mutilators to cut their foreskin off.

The reason? In religious terms, from the Northwood website:

> The commandment was first given to Abraham in Genesis 17, where he was told, "every male among you shall be circumcised…and it shall be a sign of a covenant"

In other words, modern religion is still taking orders from cherry picked sections of ancient texts, while ignoring others deemed too horrific to continue.

Other reasons seem to be made up. Further on at the website:

> Essentially, the brit milah is an outward physical sign of the everlasting connection between God and the Jewish people. Of course, this begs the question of why God did not simply create man already circumcised. The answer encapsulates a lesson that might serve us all well for life – circumcision teaches us that just as a human being has the power to perfect the physical aspects of his body, so too is it within human ability to perfect the soul through spiritual correction.

So now we assume the male body is imperfect because it comes uncircumcised – WHAT? We have a joke in the intactivist movement about how boys are also born unlobotomized, yet we see no problem there.

But is one very important name missing from the above list of mutilators – YOURS?

As much as intactivists target the people who cut little baby's genitals, WHO is handing those defenseless infants over to them? Until the law protects little boys the same as little girls, it's on YOU to stop Male Genital Mutilation.

Since the synagogue has no information about the risks of circumcision, you can read that here at neonatalcutting.org.

Contact information:

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Address:
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HA6 2YP

Intactivism Bonus Information:

- Video – Intact America Press Conference @ AAP Conference, San Francisco, CA – October 22, 2016
- "American Circumcision" the documentary – donate and watch the trailer.
- The Children's Health & Human Rights Partnership (CHHRP) has launched a harm documentation survey focused on males of any age who were circumcised in Canada. CHHRP is Canada's only non-profit association of doctors, nurses, lawyers, ethicists, human rights campaigners and concerned members of the general public who advocate respect for the rights of all children to bodily integrity and genital autonomy. The survey is open until April 30, 2017. Details can be found at: http://chhrp.org/index.php/news/ which contains a direct link to the survey.

> Northwood United Synagogue's mohels – are THEY the mutilators OR YOU? https://t.co/ftKGoJBKC2 #nocirc #MGM #intactivism #circumcision pic.twitter.com/VmjVQQWd9O
>
> — gary costanza (@jerrytheother) November 10, 2016

Can't We All Just Get Along?

Tom Voltz · 11 November 2016 · Archived copy · Original

Authors Note: *This article started as a post in the comment section of an article named "Why I Changed My Mind on International Men's Day" on a UK pro-feminist blog called "InsideMAN". For those who would prefer the TL;DR version, the premise of the article was that, although the author used to oppose IMD (because, hey, every day is men's day, right?), he now thinks it's important for feminists to consider that it may have some limited value. How very kind of him. He describes this in typical gender studies word-salad style…*
"…critical studies of men and masculinities continually demands the acknowledgement of differing and nuanced masculine experiences, yet does not do a great job of acknowledging such difference and nuance among those groups—such as IMD—it identifies as regressive."
Or, put into plain English, Not All MRAs Are Like That.
He went on to express the opinion that Feminists and MRAs should work together in a "Big Tent" approach rather than oppose each other. It was not the specifics of his article that got me thinking though. What struck me was that I realised that, over the past couple of months, this had to be at least the 7th or 8th time I had seen an article written by a Feminist that asked the question, "Can't we all just get along?". After some thought, I penned the following response and left it as a comment which, in true Feminist style, he deleted shortly before closing all comments. Coward.

You know what? I've noticed something…

For decades, between about 1970 and 2005, MRAs asked feminists politely and respectfully to help us address men's issues and waited patiently for them to get around to it. Where did this get us? It got us 45 years of zero action on men's problems while feminism dealt with the really big issues like microagressions and manspreading.

Then, around 2008, something happened. That something was Paul Elam and his web site, A Voice for Men. MRAs had gotten sick of waiting for action that would never come and started to fight for men's issues on their own using an evidence-based approach outside of the narrow lens of ideological feminism and, just as importantly, completely regardless of the way that feminists felt about it. Of course feminists opposed that (because feminism is all about equality, right? Totally not a dogmatic cult) and what was their response? "There's no need for the MRM because Feminism is taking care of it".

When MRAs pointed out that in the past 40 years of feminist activism they had done exactly NOTHING for men and had actually made things worse by introducing discriminatory policies like the Duluth model, Title IX, The "Dear Colleague" letter, and VAWA (to name just a few) that actively harm men, Feminists replied derisively, "MRAs don't care about men, they are just angry men who hate women. If they really cared about men they'd forget about trying to stop men killing themselves at wholesale rates and lobbying for men's DV shelters and help Feminism rid the world of Patriarchy instead because that's the real cause of all their so-called 'problems'" (even though Patriarchy is supposedly a system that assists men).

It was clear to MRAs that Feminism had no interest in helping men, none whatsoever. Feminism was never about equality, it was always about gaining advantages for women without limit and with no end point in sight. It was also clear that they would not tolerate any approach to gender issues except feminism. It was their way or the highway and 40 years of walking alongside the feminism float in the gender parade had proven that their way was a dead end for men (and literally death for many men).

So the highway it was, and the sensibilities of Feminists be damned.

It was then, and only then, that things finally started to change. Over the next 5 to 6 years, awareness of men's issues rose incredibly fast. The media finally started to take notice (although they still viewed gender issues through the myopic lens of feminism and were rarely complimentary), people started speaking out more often, and more and

more people were becoming aware of the issues that men face and the largely ignored ways in which society discriminates against them. Men's Rights Advocacy exploded online.

At the same time, the more that feminists resisted this progress, the more opportunities we were given to shine the spotlight of public attention on them and their violent, bigoted, childish, and censorious tactics and to counter their misinformation with well-referenced data and peer-reviewed studies. The public at large started to make it quite clear that it was not impressed with what feminism had become.

Feminists sure didn't like that. As I have seen others say, "The truth is not hate but, oh, how it is hated!".

At around this point feminists realised that the rise of the MRM meant that their stranglehold on the gender narrative (and more importantly the government funding that goes with it) was at risk and, whereas before they were content to ignore and ridicule us, it now became all out war. MRAs were evil, violent, racist, homophobic, rape supporting, misogynist, kitten-eating, 2-headed monsters from outer-space, and must be stopped at all costs! But that attitude only made their tactics even more desperate and extreme, even more dishonest and censorious. We simply weathered their abuse (which is/was harder than it sounds) while doing little more than continuing to shine the spotlight of public attention on them. Again, this worked beautifully and the world saw just how crazy and mendacious feminists can be. Even greater support for the MRM followed.

Fast forward another 5 years to the present…

Feminism is now on the back foot and is being forced to make concessions. We have politicians in the US, UK, and Australia who are starting to oppose the more blatantly sexist Feminist policies and the media is not only taking regular notice of us but is even, increasingly, giving us a fair shake. There has even been a hollywood-quality feature length documentary (The Red Pill) made about the MRM by award-winning film maker Cassie Jaye, and its not even a hit piece! (not that feminists didn't try to make it one by threatening to block her funding unless they got creative control).

The number of people who identify as feminists is now at an all time low (18% in the US, 7% in the UK) and feminism is widely (and rightly) seen as a ridiculous self-contradictory set of hateful dogma without any intellectual merit, generated by bigoted man-hating crazies.

Feminism does still have significant political and academic power but these institutions are downstream from culture and will change when the attitude of the population has shifted sufficiently. That point is not very far away.

So, what exactly was it that I have noticed?

I've noticed that, when Feminism had a vice-grip on the whip they couldn't give a toss about men. They had to give men's issues lip-service in order to maintain the façade of being about equality but they never had the slightest intention of addressing any of men's issues and in fact took every opportunity to ridicule, belittle, and shame into silence, the few men and women that dared to raise them. Worse, if men were harmed in the service of gaining more rights and privileges for women then that was just fine by them, many even preferred it.

However, now that the MRM has managed to pry Feminism's fingers from the neck of the gender narrative and Feminists can see the writing on the wall, they are scared witless and well they should be! Not because they face retribution from the MRM and not because the MRM wants to oppress women. No, they are scared because the rise of the MRM means the loss of their stranglehold on the narrative and will likely mean the loss of the political and academic power, and most of all the funding, that they have enjoyed (and exploited) for so long.

So NOW, after 30+ years of ignoring men's issues, NOW after an additional 15 years of ridiculing, dismissing, demonising and lying about men, NOW that their monopoly on the narrative and stranglehold on the cashflow is no longer secure, NOW they want to kiss and make up? NOW they want a "Big Tent" approach? NOW they are interested in addressing men's issues (this time for sure!)?

Yeah? Well I very much doubt it.

But maybe they really mean it this time. Maybe they have seen the error of their ways and really do want to help men, maybe they are sincere… Yeah, and maybe pigs will start their own airline.

It's too little, too late. Charlie Brown is sick of Lucy pulling the football away at the last second and he's not falling for that ever again.

Perhaps if Feminists had shown a little bit of integrity and made some genuine overtures of co-operation before they were grabbed by the scruff of the neck and forced to the table by the MRM they would have a bit more credibility but in my view the only thing they are sorry about is that they can no longer get away with ignoring the issues facing men with impunity and that this "olive branch" is nothing but damage control in the fight to retain control of the narrative.

Once again, as always, Feminists are thinking only of themselves, not men.

Feminists have made their filthy, sticky, flea-ridden bed and this time they are going to have to lie in it. Lucky for them, lying is what they do best.

It boils down to this, Feminism now has 2 simple options:

1) Get out of our way

OR

2) Be utterly destroyed

Choose!

New: In depth interview with Cassie Jaye in Los Angeles

Gary Costanza · 13 November 2016 · Archived copy · Original

Cassie Jaye responds to criticism of “The Red Pill” and comments on the LA premiere. Brilliant and insightful, as usual.

Please help us towards funding Tom, the ICMI16 video cameraman, to video record ICMI17 in Australia

Mike Buchanan · 14 November 2016 · Archived copy · Original

The London conference was only possible financially because some amazing people offered their time and expertise at no charge. Top of the list was Tom, who filmed all the presentations, about which we've had excellent feedback. He worked crazy hours during the conference, and crazy hours in the following weeks, editing the video and audio files. Everyone found him a pleasure to work with.

One reason he was able to work without charging us in London was that he lives nearby. The same will obviously not be true for the next conference, in Australia, in June 2017. So Tom has started a crowdfunder for contributions towards his travel and accommodation costs in Australia, and we've donated £100.00. Please join us in supporting him, his crowdfunder is here. Thank you.

Why Trump won

AVFM · 14 November 2016 · Archived copy · Original

AVfM is a non-partisan publication, but recently politics has come to focus on gender and social justice issues more frankly. With this development we encourage those who wish to publish works of a partisan nature to submit your articles for consideration. We ask that they be relevant to the continuing discussion of men's Rights and the politics affecting them. The following is a blog post by AVFM forum member Maxx, republished here with his permission. – EDs.

As the progressive media scrambles to lick its wounds and process the stunning 2016 election results a number of manifestly false narratives are already emerging to explain away what happened:

> Evil white people did it!
>
> It was because of racism and sexism!
>
> It was because not enough people are educated enough to vote the way we tell them to!
>
> The old screwed the young!

None of these narratives stand up in the face of the evidence at hand, none of them stand up to the slightest bit of scrutiny. Fewer women voted for Clinton than did Obama. Of the 19% of Millennials that turned out at all, 40% turned out for Trump. Trump's win would have been impossible without MILLIONS of female votes. Impossible without MILLIONS of minority votes. Impossible without MILLIONS of gay votes.

So let's get real people.

Let's talk about the real reasons why Donald J Trump stands before the American people today, against all possible odds, as the President-elect.

Hope and change 2.0

Eight years ago Obama ran on the platform of hope and change. He ran on promises made to the little people. He spoke to the dreams of the aspirational and the idealists, who wanted Guantanamo shut down, who wanted US troops out of Iraq. Wanted their government to help them in their hour of need. It didn't happen. None of it happened. There are drones everywhere. Guantanamo is going strong as ever. Ordinary families are being crushed by skyrocketing premiums. The economy is in bad shape. The Obama dream turned into a nightmare.

And that's why the same people who voted for the first President of color, eight years later showed his heir apparent (in Clinton) to the exit in such dramatic and unceremonious fashion.

People of all colors and creeds across the greatest republic in the free world sure as heck weren't racists when they voted in their great countries' first African American President.

And they sure as heck didn't become racists overnight when they pulled the plug on his disastrous legacy and put their faith in an outsider to turn their country back round.

Globalism vs. Nationalism

Comparisons to Brexit have abounded in the wake of the stunning election result. There are parallels just not the ones the mainstream media would like to have the public believe. Brexit wasn't the victory for the unwashed, uneducated masses that liberals have dressed it up to be. But it was a stunning blow that busted open the nose of the Globalist cabal intent on turning the entire world into an exploitative protection racket that serves to line the pockets of them and their affiliates.

With Brexit the ordinary people of the UK landed a clean shot, they bloodied the nose of the machine.

And ordinary citizens in the USA and across the world took note – 'IF IT BLEEDS WE CAN KILL IT!'

If Brexit landed cleanly on the machine, Trump's election victory scored a stunning knock down that put the monster down for the 8-count. Prepare to reap the whirlwind gentlemen. The battle for America has just begun.

His message was inclusive

Contrary to the desperate thrashings of a media machine that was losing control of the narrative Trump wasn't the candidate with the divisive message. Never let anyone convince you of that lie. While Trump spoke of a better American for all the forgotten Americans, his opponents scrambled to divide the country into 'haves' and 'have-nots' into black lives that matter and against blue lives that don't. Into the LGBTQ rainbow and assorted self-identification set against the silent majority of ordinary middle American traditional families that we were supposed to regard as the passive agents of silent oppression, merely because they dared to exist at all. Into sexist men who were going to vote for the 'pussy grabber' Trump and empowered progressive women who were gonna break the last ceiling for their gal' Clinton.

And the divisive identity politics FAILED. The forgotten ordinary people of the country spoke with a single voice.

Trump struck a cord with so many across every possible divide imaginable because he was talking about what it means to be American. He spoke to the core values that UNITE, not the individual identities and differences that DIVIDE.

That's why he won more of the Latino vote than Romney did.

While he spoke of the REAL documented rape threat posed to REAL women by mass unchecked illegal immigration, his opponents instead focused on his offensive use of language.

As he spoke to real women about their real concerns, his opponents attempted to bury his bid for the White House in a wave of feminist hysteria orchestrated by a small minority of special snowflakes living lives so protected and sheltered that they seemingly didn't realize the difference between an 'offensive' 'sexist' remark and an actual infringement on the integrity of an innocent woman's body.

It's the economy stupid

While his rival promised more of the same disastrous oppressive economic policies, that drowned small businesses and suffocated the entrepreneurial dreams, aspirations, and plans of the aspiring job creators of the future, the host of the apprentice fittingly enough, promised something else.

He promised deregulation. He pledged to get the King Kong-sized monkey of oppressive government off the backs of businesses in their infancy crumbling under the weight of progressive policies written to line the pockets of people who disingenuously PRETENDED to have the best interests of all the hard-working little American dreamers at heart.

While the left had promised and delivered eight years of oppressive legislated equality, Trump ran on the promise of legislated opportunity. Of an administration, that would step back and allow fair competition to unfold.

Trump ran (and won) on the promise that he would liberate ordinary Americans from the shared misery of progressive economic policy and all the bureaucracy and bullshit that goes with it.

Whether he can deliver on his promises or not remains to be seen.

Clinton wasn't the lesser of two evils

While Donald Trump spoke to the hopes and dreams of ordinary Americans (while acknowledging the policies and ideas that had caused so many of their lives to devolve into nightmares), the Clinton camp buttoned down on the most negative possible party line:

#NeverTrump

While they accused Trump of dishonestly exaggerated fear-mongering in one breath, they tried to convince the electorate that he was Satan incarnate in the next.

When progressives start calling you the next Hitler it's a sure fire sign that they are running out of ammunition and getting desperate.

It's evidence that you are winning. It was for President-elect Trump.

While he spoke of making America great again with free trade, strong borders and a renewed sense of national pride based on shared aspirational values, the Clinton campaign dug up Howard Stern interviews from several decades ago. They dug up every dumb comment the guy had made over the course of almost 40 years of public life, and they presented them to the American people as evidence that he was the sexist, racist monster they claimed. That he was the next Hitler.

You could almost hear them say – "There. Now go vote for her you stupid deplorable cunts."

Clinton's camp lost all but the dumbest of America's youth when they screwed their idealistic candidate of choice out of a fair shake at running for office. And then there's 'those emails' and the horrific things they conclusively prove.

The real basket of 'deplorables' it turns out, where her and her pirate crew of profiteers and the nefarious network of foreign Batman villains pumping money into her slush funds in exchange for everything from arms to the opportunity to dictate foreign policy.

In years to come people will wonder how anyone ever underestimated the collective intelligence of the American people enough to think such an absurd narrative could possibly convince them to vote themselves into a spiral of terminal economic decline, into social and cultural collapse and into mortal conflict with the ENEMIES of ISIS (in Iran and Russia).

Sorry George Soros. We, the people, saw your snake in the grass. And we whacked that motherfucker off Capitol Hill.

Featured Image: By Krassotkin (derivative), Gage Skidmore (Donald Trump), Gage Skidmore (Hillary Clinton), CC BY-SA 3.0, http://creativecommons.org/licenses/by-sa/3.0, via Wikimedia Commons

Helping feminists win the Presidency

August Løvenskiolds · 15 November 2016 · Archived copy · Original

It has been suggested from time to time that Men's Rights Advocates (MRAs) should ally with feminists to work toward gender equality. There are some problems with this – such as, any man who speaks in the presence of any feminist is automatically dismissed as a *mansplainer* – but after feasting on a billion feminist tears from the stinging defeat of Hillary Clinton, in my sobering glee I have decided that allying myself with feminists is the right thing to do in a good faith effort to bring a small measure of healing to this wound that can never stop bleeding.

From my lived experience, my feels and thoroughly checked privilege have inspired me to share some words of positivity, support and inclusion with the hirsute sisterhood in the hope that a future election will smash the patriarchy to create an America worthy of the first woman President.

My humble recommendation is this: *don't change a thing*. Here are some woke examples that will illuminate what I mean by this.

1. **Keep breaking your promises.** Many feminists who promised to move to Canada if Trump won have already reneged on their word. I think Hillary surrogates Lena Dunham, Amy Schumer and Al Sharpton have already flaked out on their promise of expatriation, and this is a good thing – the last thing Americans want is a President who keeps his or her promises, and by breaking your solemn vows you reassure us all that all feminists are flakes. Men find this "Manic Pixie Dream Girl" unpredictability motif to be especially charming as it reassures us that women will not be ready for real power any time soon, if ever, and this is the precise stereotype of women that will help female candidates in the future to work their charming kookiness on voters.
2. **Keep avoiding any form of self-reflection.** Why blame your own failings when blaming everyone else is more fun? While many losers wind up second-guessing and retooling themselves in the hope of improving themselves and their outcomes, this is a feature of the patriarchy that advances civilization and so you should continue to eschew it. Keep telling yourselves that "Losers do not need to change; winners do." Let men handle the hard intellectual work of improving things – *you* need to show that women's job is to complain, not lead. Besides, math is difficult and a part of rape culture. Yucky.
3. **Keep absurdly characterizing your opponents as fascists, KKK members, or whatever.** By denigrating your opponents unabashedly you will naturally shame voters into falling in line behind you. This worked well at the opinion polls where millions of Americans hid their actual candidate preference (Trump) to seem politically correct to pollsters. If you keep this up you will never have to talk about tedious stuff like public policy on immigration or military readiness. Boring! Forcing voters deeper underground might eventually stop them from being energized to vote against your preferred lady hopefuls.
4. **Keep demanding free stuff from the government.** Nothing is more adorable than a child having a meltdown in the checkout line as she cries for candy, and a great way for you to enforce the brand of neediness in women is keep up the frantic begging. Free tuition? Sure! Free tampons and birth control? Why not? Why should child support stop at age 18? As long as a woman believes she needs free stuff she should *get* free stuff. You don't even have to earn votes – you should get those for free, too. It is only fair, right? Right?
5. **Keep fabricating rape and abuse cases.** In addition to further bolstering your ditzy, flaky charm, fake rape cases that turn men into felons remove one more man from the ranks of voters who might vote against you. Undermining the credibility of true victims of rape is a small price to pay for the catharsis of letting your hateful flake flag flutter.
6. **Keep rioting and calling for the deaths of men and police officers.** Nothing shows the real leadership character of women like civil disorder, burning down your own neighborhood, and androcide. That is the sort of woman we need in the Oval Office and I don't mean underneath the desk. Although most white women voted for Trump, I am sure they can be terrified and whipped into a frenzy if you just keep attacking their sons, brothers, fathers, husbands, and other trusted male friends as well as removing the willingness of the police to rescue

them.

7. **Keep whining about small annoyances as if they are crumbling the world.** So what if Muslims want to behead every GLBTQ person they can find? Ignore that as usual! Sexist air conditioning is despoiling the office! Manspreading is transit torture! Did I mention the crying need for free tampons? By acting as if all women are petty complainers who can never be satisfied or express gratitude, you make femininity in candidates seem like a prefect idea for the most powerful office in the world. Yes you do. You do!
8. **Keep retreating to your safe spaces.** It takes a lot of courage to hide in a closet coloring in a book when a crisis comes along. This is what Americans demand in their leaders – complete impotence in the face of the tiniest microaggression. You must show America that women are strong enough to color the sky pink and purple as the terrorists are blowing things up. Pretty! You color so well!
9. **Keep attacking any woman who dares to disagree with you.** Remember that special place in hell for women who don't support other women! Vaginal solidarity is the best antidote for internalized misogyny, and women will quickly fall into line if you just abuse and insult them enough. You can throw your vagina at men but women need a vicious, more passive-aggressive touch.
10. **Keep trusting the news media.** They told you whatever they thought would ease your minds, and there is no reason to let reality interrupt your faith in them. They didn't bother with the truth about the election and you should not either.
11. **BONUS! Keep attacking/ignoring MRAs.** This worked wonderfully in this past election and there is no reason for you to treat men as equals. It is enough for you to *pretend* to support equality in order to beard your real agenda of female supremacy. No one will ever see through your ruse, I promise.

Resistance to International Men's Day

Jason Thompson · 15 November 2016 · Archived copy · Original

Editor's note: First published in 2012 at AVfM, we bring you this historical article again on the eve of IMD. This article is also available in Portuguese.

This article is about how one gutsy MRA started International Men's Day despite attempts to shut him down. His name was Thomas Oaster.

Thomas Oaster was an articulate and passionate men's rights advocate. He was prolific in his work with men's groups, men's issues, and political advocacy both on and off campus where he taught. He had many fine MRAs around him, men and women who helped to improve the lot of males, but what of the man himself? Who was he really, and what is the unknown story of how he inaugurated the first International Men's Day? The following will be about Thomas Oaster and how he put IMD on the map for all who choose to celebrate the event into the distant future.

In the early 1990's Oaster's growing interest in advocating for men (and gynocentric resistance to that advocacy) led him to the idea of creating a globally celebrated International Men's Day. His goal was to create a platform where the stories of men could be told in their own words rather than being interpreted by others.

In a moment of nostalgia about this dream he mused:

> "You don't get points in men's groups for flexing your ego, but I'd like it to be known that Kansas City has become the hometown of International Men's Day because a hometown boy got that thing rolling."[1]

As you will read in what follows Thomas Oaster, and Kansas City, can indeed now take credit for being the epicenter of a global movement.

The first IMD event took place in 1992 when small groups of MRAs scattered through 4 continents simultaneously celebrated with Oaster in the first celebration. Today, thanks to his vision, there are millions of people in more than 60 countries celebrating IMD. This achievement is remarkable when we consider it took place 30 years ago at a time when advocacy for men and boys was considered unthinkable.

Thomas Oaster was the Director of the Missouri Center for Men's Studies and employed as Associate Professor at the University of Missouri, Kansas City where he taught classes on men's issues. That's right, classes on *real* men's issues. He told of how he first became attracted to the men's movement by an intellectual interest, but quickly came to feel persecuted for his association with this politically incorrect subject. "I got beat up, slammed" reports Oaster, "People said, 'What – do you hate women?' The more I got beat up, the more I got drawn in. My Teutonic background took over." [1].

During February 1991, Oaster wondered if a global recognition of men and their issues might be framed as a men's strike day, a kind of protest against misandry, which could be observed under the moniker 'Men's Day Off.' He later softened his approach, re-framing the proposed event as an educational exchange on men's issues, thus was born the idea of International Men's Day.

The first IMD event was organized and launched by Oaster on February 7, 1992 for the purpose of what he said was "drawing positive attention to important [men's] issues." [2] The event was successful both in 1992 and again in 1993 and 1994.[3] People in four continents celebrated and guests at the various events came along to hear speakers talk on topics ranging from the "silent tragedy of men's health" to "man bashing" and to share, talk, wine and dine.

It was a miraculous occasion. For the first time in history people gathered at the same time on four continents to actually speak of such things. On that day, February 7, men and women rejoiced in the company of like-minded

souls as they shared intimate stories that ears had never before heard. Oaster spoke at his hometown Kansas event, reminding attendees that discussion of men's health and wellbeing deserved to be heard though the cacophony of misandry;

> "We want the bashing to stop. It's not a request. It's a statement. We want it to stop! To give you an example, a woman walked through here and saw the material and said, 'You've got to be kidding. You're not seriously going to have a men's day, are you?'"[4]

Oaster hoped that the day could become a means of education and consciousness raising where the positive cultural accomplishments of men could be celebrated and men might be faced with a better variety of choices about how they wanted to live their lives;

"Women and men should both have options" wrote Oaster, and "International Men's Day is an opportunity to draw attention to the issue of options."[5]

Oaster proposed six core objectives for a men's day, and they were to**:** celebrate men's positive traits and contributions, improve gender relations, focus attention on men's health and wellbeing, remove misandry, increase life options for men and boys, and to develop a humanitarian-style approach to all men's issues. These six objectives were the foundations that would later be reaffirmed and ratified by a new generation of IMD celebrants, but not before a group of 'anti-Oaster' University women had played their final hand.

After the popular success of the first International Men's Day event in 1992, feminists at his campus became increasingly vindictive. During his planning for the 1994 and 1995 IMD events, a bomb was suddenly dropped by at least 6 former and current female 'graduate students' who collectively complained that Oaster had sexually harassed them and was "hostile" in the classroom. The two most serious allegations put forward by the troupe were that Thomas Oaster had touched the forearm of one student with what she perceived was a "brief stroking motion", and that he had advised another student to dye her hair blonde in response to her question about what she could do improve her poor grade. To drive the nail deeper another student said he had referred to her as "Blondie" at least twice. The curators at the university entertained these shallow and dubious allegations and were quick to respond by imposing restrictions on Oaster's movements and work. [6]

Despite these distractions the next two IMD events went extremely well with several hundred individuals in attendance. However the fourth year of IMD heralded a change in the weather when his antagonists decided to double-down in their efforts to shut him down.

In 1995 Oaster had planned to orchestrate his fourth and biggest IMD event when he increasingly became the target of workplace bullying. He decided to sue the Curators of the University for Infringement of his civil rights as a tenured professor, claiming that he was being denied freedom of speech, salary increases, graduate teaching assistants and the use of university facilities.[6] Naturally the court proceedings took up much of his time and energy and this taxed his ability to effectively organize or advertise the upcoming IMD event.

Due to these circumstances the next IMD event was a flop with few people turning up. After this failure, and feeling drained by a complex court case, Oaster decided to defer future IMD plans and take a well-deserved rest.

With precision, Thomas Oaster had been persecuted for his role in the men's rights movement. [6] Late in 1995 Oaster won his court case against the UMKC and the University was forced to pay him $74,000 plus $15,000 for legal fees. After settlement Oaster resigned from his job as he felt he would no longer have the respect of his students, and he shelved plans to continue celebrating IMD. [6]

General interest in the event waned until 1999 when Dr. Jerome Teelucksingh, a History Professor at the University of the West Indies revived the event and shifted the date to November 19 – the date of his father's birthday.

Jerome Teelucksingh continued Oaster's emphasis on highlighting positive aspects and accomplishments of men. In a 2009 interview Teelucksingh also gave a nod to the work of Oaster when he stated this;

> "I could be considered the founder of this version of IMD on 19 November *but we need to also acknowledge the pioneering efforts of persons and groups before 1999… They are the ones to be honoured."* [3]

In 2009 an international IMD committee was formed with Jerome Teelucksingh as chairman. The group came together to increase awareness about the event and to foster its growth into more nations.

Taking note of the foundational IMD objectives introduced by both Oaster and Teelucksingh, the committee encapsulated the objectives of International Men's Day in six guiding principles that would serve to protect the core values of the day and offer a reliable reference point for future IMD celebrants.[3] The 'Six Pillars,' which are suitably loose and open to interpretation, are now used as a guide by IMD celebrants around the world:

- **To promote positive male role models; not just movie stars and sports men but everyday, working class men who are living decent, honest lives.**
- **To celebrate men's positive contributions to society, community, family, marriage, child care, and to the environment.**
- **To focus on men's health and wellbeing; social, emotional, physical and spiritual.**
- **To highlight discrimination against males; in areas of social services, social attitudes and expectations, and law.**
- **To improve gender relations and promote gender equality.**
- **To create a safer, better world; where people can live free from harm and grow to reach their full potential**

It's my belief that the spirit of Oaster's original vision and that of A Voice for Men have much in common. Both movements aim to create an inclusive international voice for men as free as possible from sectarian distractions. Moreover, both IMD and AVfM reject the notion of a unified men's movement, encouraging instead a diversity of men's voices on a variety of humanitarian issues:

Thomas Oaster said this:

> **[T]here is no such thing as a unified men's movement, the phenomena involved comprise a variety of sub-movements, even after analogies to other issues concerning which there are far left, far right, and middle-of-the-road orientations, there is yet another more fundamental point which can be made about the value of respect for all men as *human beings*. A day of respect should go beyond the current social activities referred to as Men's movements. This is true because the men's movement itself goes beyond the Men's movements. The men's movement, more fundamentally, is a turning of the human psyche and the articulation of this turning through the male voice.[5]**

Paul Elam, founder of avoiceformen.com said:

> **[C]ontinuing to buy into the false unity of a non-existent entity will only slow us down. I have always taken care, and still do, to point out that AVfM is not synonymous with the men's movement. And after mulling this over one more time of thousands, I am really glad that I have taken this approach. I don't know what the men's movement is, in all honesty. I don't even know that it exists.[7]**

While the similarities in the two movements are obvious, there are some important differences. For instance in Thomas Oaster's day there was no internet, whereas today it is a vital medium for all activism, including here at AVfM. Another difference is that IMD focuses the year-long work of activists into one big day of publicity,

whereas other activists strive to make ‘every day’ a men’s day via regular online publicity.

. . .

International Men’s Day is a grassroots movement with no official management. It does not belong to any government nor is it owned by the United Nations or any of its agencies. We might say that nobody owns the event, or better yet *everybody owns it.* Any person can self-nominate as an IMD coordinator for a specific region or event and, if desired can form alliances with an international network of individuals working to promote the day. Any current and future coordinators are merely hitch-hikers catching a ride on an international platform that nobody owns.

Nobody needs to gain permission to mark the day. All one need do is be mindful of the spirit of the occasion as laid out in the six pillars which ask us to remain true to the lives of men and boys without allowing that message to be diminished by negative or irrelevant concerns.

In recent years IMD has spread into new regions and attracted some mainstream attention. With this new attention it is perhaps time to remind newcomers that the originators of the event were fighting for liberty and freedom, and that we still have a very long way to go on this front.

With this in mind let us finish with words of Abraham Lincoln’s Gettysburg address, itself delivered on November 19- the date of International Men’s Day. The words of his address speak equally to the purpose of International Men’s Day today and of the great sacrifices made by Oaster and other men and women who fought on the battlefield of cultural misandry;

> **‘Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure… The brave men, living and dead, who struggled here, have consecrated [the ground], far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced.’ [Lincoln]**

Despite the resistance, the tradition of IMD lives on. In Oaster’s name let’s dream it forward.

Sources:

[1] George Gurley, ‘Finally, men get their day’ (Kansas City Star: Feb 6, 1993)

[2] Fred Wickman, ‘about Town’ (Kansas City Star: Jan 27, 1992)

[3] Jason Thompson, ‘International Men’s Day; the making of a movement’ (Soul Books, 2010)

[4] James Fussell, ‘Men have their say at weekend forum’ (Kansas City Star: Feb 6, 1993)

[5] Thomas Oaster, ‘International Men’s Day: RSVP’ (Cummings and Hathaway, 1992)

[6] Cheryl Thompson, ‘Complaints surface about UMKC professor’ (Kansas City Star: Mar 10, 2003)

[7] Paul Elam, ‘Adios, c-ya, good-bye man-o-sphere’ (A Voice for Men. retrieved October 2012)

D’oh Canada!

AVfM Video Source · 15 November 2016 · Archived copy · Original

Evil Pete Scamardo meets his maker

Gary Costanza · 16 November 2016 · Archived copy · Original

Chris Mackney

From Michael Volpe's article about the demise of Peter Scamardo, one of Chris Mackney's primary bullies:

"WASHINGTON, March 20, 2016 – A notorious real estate mogul responsible for the deaths of at least two fathers to six children, forty five years apart, is dead himself."

To many of us here at AVFM and around the world, all we have to say is *rot in hell you piece of garbage.*

AVFM championed the story of Chris Mackney and bravely published many articles relating his tragic story and attempted cover-ups by his ex-wife and other corrupt parties, one of which was Peter Scamardo.

I'll catch you up on this tale by quoting the book description at Amazon.com "Bullied to Death: Chris Mackney's Kafkaesque Divorce" by Michael Volpe:

"On December 29, 2013, Chris Mackney sat alone in his parked car, put a shot gun underneath his chin and blew his head off. It was the tragic end to a near six year custody battle which saw him penniless, homeless, jobless, with no access to his children, and taunted and threatened with jail: all at the behest of his ex-wife and her father. This all started when Mackney discovered that his father-in-law was a murderer and the man who got away with one murder engineered a suicide to hide it. "Murder by suicide" Mackney called it. The legal bullying didn't stop with his suicide. His ex-wife followed him into the grave and attempted to copyright his suicide note. When that blew up, Mackney became a martyr and symbol for all that's wrong with family courts. His suicide note has been read by millions, but now the whole unbelievable story is told."

AVFM published quite a few pieces over the years to support Chris's case and legacy after his death, up to the point where his ex-wife tried to erase all evidence of their divorce and the circumstances of his suicide.

Read or watch them here:

Paul Elam interviews Michael Volpe here and here.

Bullied to Death: Chris Mackney's Kafka-esque Divorce Chapter 5 Preview (from Volpe's book)

Chris Mackney: Reaching out for help (Chris's blog)

I am Chris Mackney, and I have something to say from the grave (Chris's blog)

Chris Mackney: suicide note (read by Judgy Bitch)

The Suicide Note Dina Mackney Did Not Want You To Read (read by Gary Costanza)

American family courts, the First Amendment, and violations of free speech: Part II

The Murder of Sam Degelia Jr. (one of two murders by p.o.s. Peter Scamardo)

Here come the lawyers to AVFM, yet again

Again, read this last article from Volpe about Chris Mackney and his tormentors Dina Mackney, Peter Scamardo, and the family court.

Please consider buying Volpe's courageous book, and by no means consider buying anything from *this other piece of garbage.*

The Secret War

Kit Martin · 17 November 2016 · Archived copy · Original

Whenever any service member is accused of any type of domestic violence, sexual harassment, or sexual assault; service members are strongly encouraged to keep in mind the following unwritten "rules." There are a lot of excellent papers covering this topic with great references; this is not one of them. I am not going to try and duplicate those efforts. I want to give you a quick and easy synopsis of what you are facing and what you need to do. When you have time, you will need to read the papers referenced in this article. This will give you a deeper understanding of the history of this issue and how the system and its cronies are now stacked against you. Due process and fundamental fairness have been replaced by political expediency.

The Secret War, you are now in it.

There is a secret war being waged in the military. You need to understand that what you are facing now is a direct result of the Department of Defense trying to appease certain female politicians in order to maintain its own power. Due process and service member rights have been sacrificed in order streamline the process. This includes changes to the UCMJ, special "victim" programs, and a reward system for false accusers. If you have been accused, the full weight of the U.S. government is now coming down on you. The ultimate goal is to get you to admit guilt. This will make their statistics look better. They will do this by pushing plea deals and only offering you counseling for parole if you first accept guilt, the game is stacked.

Once accused, you are GUILTY until proven guilty!

Once on the "radar" of commanders and prosecutors, collateral charges will continue to be added in order to get you for something.[1] This is especially true for current politically sensitive cases such as domestic violence, sexual harassment, and sexual assault.[2] Systems in the past such as an Article 32 Hearing (Preliminary Hearing) that used to serve as "sanity checks" are now only speed bumps to a Court Martial.[3]

CYA. Cover Your A$$!

Covering their butts is the primary concern of virtually all "leaders" and judges in the military today. This is especially true for generals that can, and will, have their promotions blocked by politicians.[4]

Military Sexual Harassment/Assault Response and Prevention (SHARP) Training is a farce.

The current political and media narrative is that there is a rape "epidemic" in our military. SHARP training has made all members of the military biased in their perceptions of what sexual assault really is and women are told they can reinterpret any sexual encounter they have ever had at any time with no statute of limitations. Not only that, but the military will pay them for it! Can you design a system more likely to be abused?

Any relationship is a potential liability.

Every person you have a relationship with is a potential liability and future "victim." At work, never put yourself in a position of vulnerability such as meeting/counseling a member of the opposite sex alone. Be careful in your relationships with women that have children, it will be you versus them.

As a man, if you are the one to call the police or MPs in any scenario, you are probably going to get arrested.

This applies even if they have to pry that frying pan or ax out of your head that your spouse or girlfriend hit you with. Law enforcement views you as a threat, a potential Rambo.

EPOs are easy, expect to be served!

Your spouse, or almost anyone; girlfriend; the woman you met at the bar the night before; a female military member who you walked by in the hallway; (check your state's laws), can make an accusation and file an EPO

(Emergency Protective Order) against you at any time.[5] If they live with you, all that you leave behind is now theirs. Keep a copy of critical defense information with a trusted family member or friend. Just to pile it on, as the military loves to do, your commander will also give you an MPO, or military protection order, restricting your freedom and rights (CYA!). EPOs usually last for two weeks so that your "victim" has plenty of time to strip your house of all you own. Be sure to grab your laptop, titles, passport, etc. on your way out. If you have pets, don't leave them behind, they will starve. Have a contingency plan in preparation for being accused. Practice it, know it; rehearse.

The Military Family Advocacy Program (FAP) is a farce.

If there is a report of domestic abuse or violence a referral to FAP is mandatory by commanders (CYA!). Why wouldn't your accuser want to go all out against you? This is particularly the case of that ex that just lost all her government benefits. FAP needs to get you in their program, and they will hold a secret meeting to determine if you should be there. Oh, by the way, you can't attend and speak for yourself and provide evidence and witnesses, neither can your attorney. They won't tell you, but your assigned counselor that's "there for you" is also your accusers and they have probably already heard and bought into their version of events first.

Hire a competent civilian defense lawyer specializing in military courts-martial.

This is the single most important thing you can do! Do not trust military defense council! Yes, they are free, and yes, you get what you pay for. JAG lawyers are all friends and coworkers that share information whether it is intentional or not. New JAGs, junior captains, are usually the ones assigned as defense counsel. Their job is to push plea deals on unsuspecting clients. They also advise them to go judge alone instead of a panel ("jury"). Having a seasoned civilian attorney that knows how the military system works and knows how the key JAG "players" at your base operate is a deciding factor on what your sentence will be.[6]

You need to act as your own lawyer too. Document everything and keep a timeline.

This is the second best thing you can do. No one knows your case better than you. Be proactive and organized. Keep a daily log of events and documents to back them up. If your case is complicated, you will need a lawyer with a support staff. This can be crucial! Gather any other evidence that may be relevant to your case. Make a list of anyone that can serve as a witness for you. Nothing will isolate you more than being labeled a rapist or child molester. If you or your family and friends receive or discover something that may help you, make sure you take a snapshot and make a hard copy right away.[7]

"Victim" centered investigations by biased law enforcement are the new standard.

Like SHARP, "Victim" centered investigations (the victim must be believed) is so indoctrinated that many investigators don't think twice about their biased perspective.[8] Do not talk or make statements to them! Ever!! They get "results" through intimidation, coercion, and offering rewards. Do not submit to any testing without your attorney's approval and coordination. This means polygraphs too.[9]

REMEMBER: They are NOT there for the purposes of determining the truth. Once accused the primary purpose is to CONVICT someone, at any and all costs.[10]

The military is making "Victims" and Witnesses through bribery or coercion.

Military investigators and JAGs will usually look for only negative information and consult only witnesses that will help their case against you. They will start by telling your friends and associates that you are a rapist or child molester, and they need to help put you away to protect others (again, guilty until proven guilty). The second thing they will say is that there is a "victim" compensation program that pays thousands of dollars a month. Then they will ask "Did he ever sexually assault you? Are you a victim too?

The UCMJ process is held as being fair and impartial, but it's not, especially with recent changes.[11]

The military can keep you flagged and in an indeterminate status for as long as they want, just like Guantanamo. If

you decide to opt for a Court Martial over an Article 15 (minor non-judicial punishment), the military has the option (and they will take it) to add additional collateral charges to your case so that something will stick and justify their witch hunt. They will also stack the same charge over and over again to increase the potential sentence and get you to take a plea deal (which means admitting guilt).

Military Prosecutors hold all the cards.

The military (il)legal process is a battle between lawyers and judges over rules and procedures, not a battle of determining the truth. The same is true for your courts-martial. Witnesses, evidence, and any information of your innocence will be fought, blocked, and argued to prevent it from becoming part of the proceedings. This will be kept from the panel.[12]

Expect devious tactics, lies, and other acts of investigative and prosecutorial misconduct to be part of the process. Everything is filtered through the prosecutors. They control everything! They can and will deny you the resources and witnesses you need to prove your innocence. The requests also telegraph your defense strategy. They will also try to block information that shows their accusers lies and past history. It's usually not admissible anyway. Prosecutors will elevate an Article 15 to a court-martial in order to eliminate evidence of innocence like contradictory statements, polygraph examinations, and prior criminal acts or acts of lying on the part of accusers. Prosecutors will instigate new charges from false accusers and provide them protection and benefits.

UCI, (Unlawful Command Influence) is alive and well.

Once you are on the "radar" of a self-serving commander, you are toast. This means if your commander's pet project for his next OER (evaluation) is, for example, reducing drug use, and that's what you're accused of, look out! You're getting both barrels. There is no standard of punishment per crime, only minimum, and maximum sentences, and every rule can be waived. This is another major flaw in the UCMJ.

Congressional Requests are double edged swords.

If you are being treated unfairly, you may request a Congressional Inquiry through your Congressman. I have seen this work well for some Soldiers and their families, but if you do, be prepared for possible backlash including additional charges.

A Courts Martial is a narrative, and your story cannot be told.

This is hard to understand, but my lawyer finally got it through my head. A court-martial is the prosecution telling your accusers story, often a story the prosecutors instigated. You do not get to tell your story. Military Rules of Evidence (MRE) prevent that, and the judge will make sure it doesn't happen. Your lawyers can only try to "poke" holes in the accuser's story. In other words, prove you didn't do something. How do you prove a negative? You raped me ten years ago, prove you didn't do it.

Courts-Martial Panels are not like a civilian jury; they are stacked against you.

This is not a civilian jury of 12 of your peers that must make a unanimous decision of guilt. This is a military panel of your superiors, sometimes as few as five. Only two-thirds majority is required for a felony conviction! Court members (panel members) will be selected based on their perceived loyalty to the convening authority. The courts-martial process is scary in how powerless you are. Your fate is in someone else's hands and you will be surprised out how little of your story (the truth) is allowed in. This is by design.

The worst part. There is no retribution against false accusers.

That's right; there is NO PUNISHMENT for false accusers, but there are rewards! Reasons for lying can be varied. They may want to avoid the consequences of adultery or punish their spouse for suspected adultery. Maybe there is a child custody dispute or maybe it's just the $$. Either way, the military loves getting into your bedroom and examining your life to show how bad you are. A senior female attorney specializing in campus sexual assault allegations stated at a conference I attended that- "90% of the time false rape and sexual assault allegations are done

to either gain the sympathy of an ex, or punish “the one that got away.”[13]

The final rule- You can never really win!

Remember it’s the U.S. government versus you. You versus 20 Mike Tysons. The bottom line and the reality is that once you are accused; that’s it. Your career, and quite possibly your freedom, is over. Not all cases are like this of course, but this is the general rule of thumb. There are still some military leaders and commanders out there that utilize common sense and have spines, but they are being weeded out quickly.[14]

Ultimately nothing is going to change until the American people are made aware of what is happening and force their politicians to correct it. This can be done by-

1. Documenting and humanizing cases of wrongly accused veterans.
2. Documenting the unethical conduct of commanders, prosecutors, and investigators.
3. Showing the impact it has on military families and military readiness.

Conclusion

American Veterans and Service Members should have the same rights as the citizens they defend, a fair and impartial legal process. The military has shown it is not capable of being trusted to do this and is politically and internally biased. Specific changes need to be made:

1. Remove the military from all investigations and prosecutions expect those involving military and war specific crimes such as spying and desertion.
2. Give Service Members the same rights as citizens- innocent until proven guilty, jury trial by 12 peers, a unanimous verdict required. Sexual Assault investigations and trials should occur in the civilian county of where they allegedly occurred.
3. There should be a time limit on any allegation.
4. Stop rewarding accusers and giving them “special victim status” based only on an accusation.
5. Give all proven false accusers the max punishment their victims would have received.
6. Conduct a Department of Justice (DoJ) run 100% review in the cases of all veterans charged or convicted of sex crimes since the recent UCMJ changes and political UCI came into effect, approximately 2011.
7. Prosecute all commanders, JAG officers, and investigators that committed unethical and illegal actions.
8. Change EPO Laws to require a hearing of both parties first. Sanctuaries and other protections exist for emergency situations. Track all EPOs in a national public database to stop abusers and con-artists.
9. Dissolve all SHARP and FAP programs. Use unbiased private civilian agencies and real professionals.
10. Completely reform or disband the JAG Corps and military investigation agencies (and MRE), they have no oversight and have proven they cannot be trusted.

I know all of this hard to hear, but I hope this helps you and your family understand at least what you are facing and what needs to be done. Please pass this on to any and all military members and add your story or lessons.

For additional support, I would contact Save Our Heroes. They are networking with many other groups such as NCFM and CPI and have access to key leaders in this fight such as Michael Conzachi. “Saint” Michael is and has been, THE point man in this fight. As a veteran himself and former high profile detective and investigator, Mike can smell a rat, and he has been a tireless advocate for the falsely accused. I literally owe him and others my life.

If you are in the military and not yet accused, I advise you to GET OUT NOW!

If you have family or friends that are thinking about joining, have them read this first and do a little research, that should end any consideration they had of joining this cannibalistic organization.

Kit Martin

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[2] http://www.ucmj-defender.com/military-define-sexual-assault/

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[13] NCFM College False Accusation Conference, 1 AUG, 2016 Charlotte, NC

[14] https://www.google.com/#q=200+military+leaders+fired

Jordan Peterson and Freedom of Speech – TFF Episode 52

AVfM Video Source · 18 November 2016 · Archived copy · Original

In Episode 52 Professor Fiamengo from the University of Ottawa argues that we are on the brink of losing Freedom of Speech in Canada and that all Canadians need to stand in support of University of Toronto professor Jordan B. Peterson.

A forum will be held on Saturday, November 19 at 9:30 AM at the U of T Campus. The composition of the forum is worth examining: three feminist women, two panelists and the moderator, and one man who clearly stands for Freedom of Speech.

It will be Live Cast on Jordan B Peterson's YouTube channel.

StudioBrule

The fox now guards the hen house

Bettina Arndt · 19 November 2016 · Archived copy · Original

What a welcome surprise. In June this year, the NSW government announced a pilot programme for male victims of domestic violence. Finally, politicians were acknowledging that women aren't the only victims of family violence. A third of victims are male, said Pru Goward as she promised $13 million over four years for the pilot.

That's chickenfeed compared to the hundreds of millions that Malcolm Turnbull boasts are being spent on domestic violence across the country, all promoting an ideologically-driven agenda which pretends the problem is all about men and ignores 40 years of international research showing most family violence is two-way, involving women as well as men.

What a blow to discover last week that the government has awarded the contract for this vital new service to Men's Referral Service, an organization driven by feminist ideology and long known for shunning male victims. In the past, MRS was on the record for refusing to acknowledge the existence of male victims. More recently the organisation's position shifted to arguing male victims don't experience abuse in the same way as women and hence don't deserve support.

MRS has only ever worked with male perpetrators and is notorious for "red flagging" men who claim to be victims, attempting to prove they are in fact, perpetrators.

What is really astonishing is that the NSW government boasts that this was the reason MRS was chosen for the job. In response to my questions, the Attorney General's Department proudly proclaimed MRS was selected because of the organization's expertise in "how to identify a genuine victim."

"Victims will be referred to local support services in NSW while aggressors will be encouraged to take part in Men's Behaviour Change programmes."

There are currently no local services for male victims, but the government claims to be sleuthing out "holistic support" as "referral points" in 46 locations – heaven knows from where, given that almost all DV services currently refuse to help men.

But now the Fox is to be in charge of the hen house. Men victims, who are notoriously reluctant to seek help, are to be put through a dubious screening process run by an organization with a long history of decrying their very existence.

The AG's department claims the decision to use MRS is based on an evidence-based approach successfully trialed in the UK by Respect, a domestic violence organization. Yet there has been huge controversy in Britain over the Respect approach which many see as placing unnecessary barriers in the way of men who need help. Louise Dixon, a psychology professor formerly at the University of Birmingham but now in New Zealand, sums up the criticism of Respect's work: "the ethos that informs their practice is unsupported by the evidence and is ideologically-based." Many alternate domestic violence programmes have been established, particularly in Scotland, which are male-friendly and genuinely dedicated to helping victims in need.

Imagine the outcry if domestic violence services for women assumed most alleged victims were, in fact, perpetrators. The whole domestic violence movement is based on the premise that "we believe women" yet our first government-funded programme for male victims is to operate on the assumption that we shouldn't believe men.

It's hardly surprising that men working with victims around the country are up in arms. Yet this move by the NSW government is entirely in keeping with national domestic violence policy.

At a suicide prevention seminar last year one of the speakers was the manager of a male telephone helpline. He spoke about men who ring up saying they are suicidal as a result of being abused, physically and emotionally by their partners.

To the astonishment of the audience, the manager then revealed that when they receive a call from such a male victim they contact the police who track down the man's personal details by tracing the call. Assuming the male may be a perpetrator, the police then contact the man's partner to check out her side of the story.

Many in the audience were incredulous at this breach of confidentiality and failure of the duty of care to the potentially suicidal client. During questioning the manager revealed government policy determined his organization would lose government funding if they didn't assume all male victims were most likely perpetrators.

He's right. The official document spelling out Victorian government policy on DV (*Family Violence – Risk Assessment and Risk Management Framework)* assumes men who present as victims of violence will often falsely blame their partners for their own aggression and advises such men *plus* their partners must be referred for comprehensive assessment.

So it is official government policy – not just in Victoria but under the national DV framework – to breach a male victim's privacy, contact the perpetrator of the violence and believe her side of the story at the expense of his. This could never happen in reverse, with our government hunting down the partners of female victims and choosing only to believe their version of events. The fact that our authorities are getting away with treating men this way shows the grip the anti-male DV lobby group has over this country.

I wrote recently about a Swedish politician, Eva Solberg, who denounced her government's anti-male strategy for combating domestic violence as a "tired gendered analysis" which has comprehensively failed – her country has one of the highest rates of domestic violence in the EU. She quoted the 1700 peer-reviewed papers showing most children growing up in violent homes witness violence from both their parents. "To know this and then continue to ignore the damage done to the children who are today subjected to violence is a huge social betrayal," said Solberg.

Since then I have heard from people across the country reporting men being abused by their partners, people who grew up with violent mothers, professionals every day confronting violence by women as well as men – social workers, policemen, psychologists, lawyers. They all report they are too afraid to speak out about what they know. The result is our governments get away with denying the complexities of this important social issue and the huge social betrayal just rolls on.

My Blog can be found here where I have included all the correspondence with the Justice Department. What is extraordinary is they finally admitted that this contract *was awarded without an open tender process* – unfortunately, *this news came through this morning which was too late for my article. They awarded a contract on male victims of DV, to a feminist org that has a history of denying that such a thing exists. BA*

This article was originally published in Spectator Australia. EDs

Rape and frightened women

Tim Patten · 20 November 2016 · Archived copy · Original

The editors of Parenting.com recommend that parents discuss private body parts and the subject of inappropriate touching with children when they are about three years old. The B-Inspired Mama blog suggests a more straightforward tack:

> *We have got to put aside our differences as parents, and talk more about this terrible topic. I began telling my children at about 18 months that they own their bodies ("your body is all yours") and that no one has a right to touch them unless it's okay with them.*

Nowadays, few of us have not heard about the ongoing threat of sexual assault, especially that which involves young girls. Parents, generally mothers, are deluged with advice on what to do. They are told to raise the topic in an honest and age-appropriate way, which usually gets translated into "Don't let anyone touch you down there."

While mothers may offer these warnings in a quiet and compassionate manner, they often convey a dark underlying message as their faces turn ashen and their lips tremble. In spite of their age, young children can be perceptive, and they are quick to absorb unspoken words. In fact, a mother's inner fears can become contagious; it doesn't take long before the indelible fear is etched onto her daughter's brain. Parents are socially constructing fear.

Like a growing number of young female children before her, she has been taught about the constant and pervasive threat of unwanted sex and rape–by men. Over time, her apprehension is compounded by repeated admonitions from parents reminding their daughters, maybe even pleading with them, to "Tell me if he touches you!" It isn't long before the dreaded anxiety about being raped becomes the social construct forever guiding another girl's life.

Indeed, according to various surveys, almost all women are worried about sexual abuse. A recent BuzzFeed article listed 29 everyday activities that ordinary women avoid because they are frozen and apprehensive about being attacked or abused by a male. Among the things, they are frightened of meeting the cable guy, traveling alone, couch surfing, and going out at night. Some are even anxious about wearing heels or a ponytail because it might be harder to flee from an attacker.

While many women readily agree, as a Vanity Fair poll found, with F.D.R.'s assessment that we have nothing to fear but fear itself, a majority also says that they are afraid of "walking alone at night," apparently alluding to concerns about being attacked, almost certainly by a man. Writer Anonymous Jane probably sums it up best when she says, "I'm smaller than most men and afraid of being beaten. I'm afraid of being raped, I'm afraid about being taken advantage of, I'm afraid of letting myself fall into an abusive relationship."

But Jane is not alone. Many women have repeated her words and others like them. For the most part, it seems that women are terrified of certain masculine traits, such as aggression, anger, and violence, for no other reason than that some men have exhibited them in ways that have hurt some women. Many readily accept that this is what men are like. Recent studies have found that up to two-thirds of women have had fantasies about being forced into sex, yet it is something they continued to be petrified of.

Women are taught to be Terrorized

In fact, according to Patricia D. Rozee, author of "Fear of Rape," an entry in the *Women's Studies Encyclopedia*, they fear this kind of attack more than any other violent offense. Her studies show that this phobia, common among a significant majority of girls and women, develops in the early years, generally between the ages of two and 12.

In many cases, those studied claim they remember hearing warnings from parents about stranger-danger at a very young age, although there was no explicit reference to sexual assault. But as they grew in age and maturity, their parents added increasingly explicit warnings that were probably thought to be age-appropriate. However, what might have begun as an earnest attempt at responsible parenting led to a circumstance where girls and women fear

and distrust the opposite sex.

Discovering Boys

Against that backdrop, it is not surprising that when a girl who is somewhere between the ages of five and nine sees boys her age acting unruly and rambunctious, jesting or jousting, or engaging in rough-and-tumble sports-like play, she experiences rising anxiety. She may feel aghast as boys take chances and break the rules, triggering recollections of parental warnings about the things that men do. Before long, she may be thinking that she must protect her private parts, worrying that her deepest fears may become a reality.

When Girls Discover Romance

When they grow older and become "tweens," certain biological and social urges take over, and girls begin to develop new life goals, where romance is often a key aspiration. Some may be unsure about whether of not they are genuinely interested in pursuing romantic relationships, or if such feelings stem from peer pressure. Regardless, many find themselves embracing socially constructed messages about love and happiness, like those in the movies and romance novels.

This can spur mixed and complicated feelings; suddenly, they must look beyond, or even ignore, the ugly stereotypes about men that lurk in their minds. In many cases, they resolve the conflict by placing faith in the notion that love conquers all–even the threat of potential abuse. Unfortunately, this is an ignorant expectation that usually falls short. Humans express varying degrees of love, happiness, anger, joy and violent emotions at separate times. They are not static.

Feminist Ideology Reinforces Fear

As they approach adulthood, women quickly find themselves bombarded with popular feminist ideologies, including White Male Privilege, Patriarchy Theory, and Rape Culture Theory, which portray one-sided views of where women rank in the world. Through the narrow feminist lens, they generalize seeing women as being oppressed by a white male patriarchy of powerful and privileged men, and pegged as second-class citizens–relentlessly objectified, violated and raped.

These distorted and self-serving dogmas have played a major role in stereotyping males as aggressive, dangerous and toxic. Instead of boosting females' self-esteem and expanding their career options, modern feminism has helped to convert many women into angry, assertive male-hating anarchists, as Tom Martin writes, describing his experiences, in a *Guardian* commentary, "You Can't Deny it. Gender Studies Is Full of Male-Blaming Bias."

The feminists' misguided ideas have also polluted the system to such a degree that acquiring a genuine understanding about gender issues has become very difficult, if not impossible. Someone who reads through a copy of a book like *Women's Voices, Feminist Visions: Classic and Contemporary Readings* will experience a lens that points in one direction: the dark side of gendered violence, defined as male intimidation; emotional, verbal and physical abuse; sexual assault; rape; and murder.

Through this gendered lens of misinformation, we are repeatedly told that "men are violent," leaving gullible or impressionable readers with the belief that only women suffer from male abuse, stirring sympathy for their gender. But in reality, this is neither correct nor fair. A survey of abused men found that up to 95% of them had suffered systematic violence, rape, and coercion into unwanted sex at the hands of men *and* women.

In truth, individuals of both genders have been victimized in this way and yet men rarely go through life with the fear of being sexually assaulted. Admittedly, the masculine characteristics that many women seem to revile and fear, including strong emotional armor and a resilient reaction to aggression, provide them with a measure of protection. Men are socially constructed to manage violent situations, conflict and danger, and that is not, as the feminist propagandists would argue, a bad thing.

Conclusion

It would help, of course, if the nation's system of higher learning did its part in helping people to become genuinely enlightened. It would be better for all concerned, for example, if colleges taught women and men alike about the wonders of authentic masculinity, so as to ensure a healthy respect for the natural male and to counteract the false stereotypes that have been relentlessly reinforced.

Ironically, women have often tapped certain into masculine traits for their own agendas, but that is not the case in regard to *rape fear*. Women should be thinking about the role they played in creating an environment where males have been blamed for any number of society's ills. Instead of continuing the heritage of mothers telling girls about how bad men are, it is time for women to deconstruct these emotionally dangerous hypotheses–and prevent themselves and other females from living in misery. Mothers can educate children while not instilling paralyzing fear.

Efforts should be focused on developing programs to curb and work through fear and other unhealthy emotions, assuaging the tension that is holding everyone back. Millions of women can stand tall, shoulders relaxed, and live free of apprehension and anxiety based on a critical misunderstanding and misguided philosophies. Yes, there are men who do bad things, but the focus should be on figuring out how to stop these individuals, rather than denigrating the male gender as a whole.

Of course, the feminists must also do their part. They must put an end to so-called rape culture mantra that perpetuates an unwarranted fear of men raping women. Women's organizations have an obligation to stop promoting social constructs that make girls and women feel frightened and victimized. Instead of being unaccountable for stirring up such feelings, feminists should take responsibility for helping their sisters to live free from these anxieties, winning the prize of self-determination in the process. At that point, they can move forward with their lives, achieving their goals without experiencing fear and terror in every step.

Jordan Peterson – Forum on Bill C-16 and OHRC at U of T

AVfM Video Source · 20 November 2016 · Archived copy · Original

Jordan Peterson defends Freedom of Speech at the University of Toronto. Commentary by Steve Brulé.

Full live streamed forum.

Bill C-16.

U of T letter asks Jordan Peterson to respect pronouns, stop making statements.

CUPE 3902 Queer Caucus.

StudioBrule

Dr. Luke Bookallil of New South Wales, Australia "Known Genital Mutilator"

Gary Costanza · 21 November 2016 · Archived copy · Original

Dr. Luke Bookallil of Armidale, NSW, Australia has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From his website drluke.biz:

"He has a number of special interests and has undertaken further training in these areas.
Dr Luke performs circumcisions, treats tongue ties, performs skin checks and treats skin cancers, as well as consulting in sports medicine."

Under "About" we see:

> MBBS (Syd), MSpMed (UNSW), DCH, DIP SKIN CANCER MED/SURG, FARGP, FRACGP
>
> Dr Luke Bookallil has worked as a GP in Armidale, NSW, since 2000. Dr Luke's major interests are skin cancer medicine, circumcision, tongue tie and sports medicine.
>
> Awarded Diplomas – Obstetrics and Gynaecology 1999 / Child Health 2000

His diplomas in Obstetrics and Gynaecology do not give him the knowledge or expertise to understand the function of the foreskin and why it is as unethical to routinely remove it as it is to perform female genital mutilation.

The doctor should read this information that concludes that routine circumcision is discouraged his own governing medical organization.

Then we read under "Circumcision:"

> Dr Bookallil performs circumcision in boys up to 4 months of age although the younger the better. He has been performing circumcisions with the Plastibell and analgesia since 2004.
>
> How many has Dr Luke performed?
>
> Over 2,000
>
> What is it?
>
> Circumcision is the removal of a simple fold of skin (foreskin) that covers the head (glans) of the un-erect penis.
>
> Why do it?
>
> Circumcision has a number or proven medical benefits with many related to the ease of maintaining adequate

> penile hygiene. It is much easier to keep clean after the circumcision and throughout life. The benefits include a reduction in urinary tract infection by 10 fold throughout life, a decrease in penile and foreskin (removed) infections, avoidance of potential requirement for an older boy to undergo circumcision due to recurrent infections or phimosis, decrease in HIV (60%), herpes, syphilis and chlamydia (commonest STD in Australia), prevention of cancer of the penis and a significant decrease in cervical cancer secondary to less Human Papilloma Virus transmission. There may also be religious, cultural and social reasons to circumcise your baby boy.
>
> Method and Analgesia
>
> Dr Luke uses the Plastibell which was developed by Hollister Inc from the USA in 1950. The Plastibell, having been placed correctly over the head of the penis, determines the amount of skin removed. Thus, it should produce a good result, taking enough and leaving enough skin. The procedure takes about 15 minutes.

"Adequate penile hygiene" is maintained through the use of soap and water, as is vaginal hygiene and the hygiene of all other body parts, without the need to amputate any of them.

The glorious benefits mentioned above are either untrue or have cures that don't require permanent amputation of functional body parts. No doubt the doctor gets this misinformation from these discredited and wildly pro-circumcision individuals listed on his website under "Links:"

Dr. Edgar J. Schoen at medicirc.org.

Professor Brian J. Morris at circinfo.net.

This brochure from The Paediatrics & Child Health Division of The Royal Australasian College of Physicians believes that newborn baby boys and young infants do not need to be circumcised, unless there is a medical reason.

Since the doctor has no information about the risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Bookallil's practice information follows:

Dr. Luke Bookallil

211 Rusden St, Armidale NSW 2350

Phone: 02 67722291
Email : info@drluke.biz

> Dr. Luke Bookallil of NSW, Australia "Known Genital Mutilator" https://t.co/2IZmcslHDx #nocirc #intactivism #circumcision pic.twitter.com/uVpvxPi1jS
>
> — gary costanza (@jerrytheother) November 21, 2016

Susan Morris swallowed The Red Pill

Susan Morris · 21 November 2016 · Archived copy · Original

Saturday 19 November 2016 was International Men's Day. As reported in the (UK) *Daily Telegraph*, IMD is

> the annual international campaign to raise awareness for men's issues – from health concerns and domestic violence, to paternity rights and educational attainment levels.

The Telegraph reported on five organisations/charities, the work that they do and how they desperately need donations.

In July, one of the speakers at ICMI '16 was Philip Davies, a Conservative Member of Parliament, who spoke on the subject of the 'Justice Gender Gap'.

Philip Davies sits on the Commons Justice Committee and so knows something of what he speaks. Indeed, he used official government statistics to prove his case, including that "*it is a fact that, in this country, men are more likely to be victims of violent crime than women*". And that, between 2006/07 and 2012/13, men accounted for 70% of homicide victims.

And yet, he said, whilst men and boys are by far the more likely to be victims of violence and murder than women and girls, the debates and the strategies drawn up have all been about females.

Davies had the temerity to tell the audience at ICMI '16 that women benefited from equality but only when it suits their agenda.

Oh dear! Cue shock and horror from the feminists and *The Guardian* newspaper. (No surprise there!)

Viewed as being "*deeply sexist*", his comments were said to have "*provoked outrage across the political spectrum*".

The Guardian reported that

> Philip Davies has faced widespread criticism after it emerged that he told a conference hosted by an anti-feminist group that Britain's justice system was skewed in favour of women.

A female MP, Angela Rayner, said that

> [Philip Davies] has open contempt for women, and that his views are so out-dated they are prehistoric…… There is no place for these views in modern Britain. He has a track record for misogyny having consistently voted against legislation that will make our society more gender equal.

She called for Davies to be suspended from the Conservative party, a view endorsed by the leader of the Labour party.

Angela Rayner was the Labour party's Shadow Equalities Secretary. One might think that she also knew of what she spoke but this is a feminist MP who, according to HEqual, attended a Labour party gender segregated rally and was elected a constituency candidate via an all-women shortlist.

[Note: that gender segregated rally was widely criticised and I hope the Labour party will never do such a thing again, no matter the circumstances.]

Having survived the furore after ICMI '16 and, evidently undeterred by it, Philip Davies called for a debate to be held in the House of Commons to mark International Men's Day.

Held on 17 November, according to Glen Poole of the Men And Boys Coalition, writing in *The Telegraph*,

> the event saw vital issues such as suicide rates and education levels discussed [and] get a fair hearing in parliament, and celebrated the contribution of IMD in campaigning for many overlooked areas of inequality in society.
>
> There were, of course, the usual dissenting voices. SNP [Scottish National Party] member Tasmina Ahmed-Sheikh sighed that, effectively, every day was set aside for men – a common complaint, but one that misses the point of what we do. Others quibbled with the details of some of Davies' broader arguments, or seemed entirely dismissive of the day's function in a society that contains so many other inequalities.

Hansard, the official and verbatim report of proceedings in parliament, reported the full debate, including Philip Davies's reply:

> I am sorry that the hon. Member for Ochil and South Perthshire (Ms Ahmed-Sheikh) rather trivialised today's debate by talking about women instead of men. I am sure the fact that she thinks international men's day is every day is very little comfort to the 134,554 men who have committed suicide over the last 30 years. I found that regrettable.

Regrettable? I applaud his English restraint but there is a convention on the type of language which can be used in Parliament. Had I been there and voiced my feelings on what she said, I'd have probably been ejected from the Commons chamber.

Two days after the debate, Philip Davies published an article in the *International Business Times* with the headline "*Some issues affect men more than women – why is that hard to accept?*" He concluded,

> When you think about it, in so many ways, considering men and women separately – as if they live in complete isolation to each other – is actually ridiculous. Neither group is isolated. Both sexes have mothers and fathers, sisters and brothers, sons and daughters, husbands and wives, so for every woman there are related male parties and therefore a vested interest in men's issues. It is an unavoidable fact.
>
> The fact is, there are some issues which affect men solely or more than women and vice-versa, but both men AND women have an interest in those issues in reality, and working together to solve them must be the best way forward.
>
> International Men's Day at least means for one day of the year these issues get the publicity they deserve.

I totally agree with Philip Davies. We, men and women, need to work together to get out of the deplorable state we find ourselves in and to improve the lives of all.

What better day to attend the London premiere of *The Red Pill Movie* than International Men's Day?

And so on Saturday, AVfM's David King and I boarded the train to take us into London.

I was both looking forward to viewing the long awaited film and apprehensive as to what we might experience along the way.

I had warned my brother that there might be demonstrations and asked if he would come and bail me out if I found myself faced with feminist protesters though, in truth, as I am not a battle hardened activist or protester, I wondered how I might face such people. However, I am a very stubborn woman and nobody tells me what film I can or cannot see or where I can or cannot go.

So I was psyched up for trouble and I'm not sure whether I was relieved or not to find no demonstrators at all and that our access to the venue was unimpeded. However, it was good as we had missed our intended train and arrived there with just minutes to spare.

With no time to chose where to sit and with David following, I headed for the nearest two empty seats. As I sat

down I noticed that the next seat was occupied by a woman, one whose face I seemed to recognise.

She turned to me, introduced herself as Linda Kelsey, freelance journalist for the *Daily Mail* and, as it was quite evident that I, by age if not gender, did not fit the profile of most of the audience, asked my name and what had brought me there. [I am a baby boomer, even older than Paul Elam, with grey hair and a fashionable but unfortunately natural white streak in it.]

My thoughts were: I am about to engage with a journalist (whose work I had read and often admired) at the London premier of *The Red Pill* movie. Surreal or what?

I introduced myself as Susan Morris, an MRA, associated with AVfM, and previously its conference manager. Linda seemed not to know either the term MRA or what the initials AVfM stand for and so I had to explain both. I told her that she would see it referred to in the film.

She wanted to know how I had become involved and I explained that it was through my partner. As he had learnt of the issues affecting men, so had I. She questioned that I was not directly affected and I replied that as I learnt about the issues, so I could see where people I knew had been affected. That it was like a jigsaw puzzle, with many pieces coming together.

There was no more time to talk before the film began and I sat back to watch it whilst Linda was watching and busy making notes.

Of course I've read many of the reviews, both positive and negative. But, in all honesty, I don't know quite what I expected. Whatever it was, the reality of the film far surpassed any expectations I may have had.

I knew much of the content, such as the terrible statistics, the references to domestic violence experienced by men, the suicide rates, the dangerous and sometimes fatal occupations undertaken by men and paternity issues to name but a few. However, the impact of seeing it all together was quite breathtaking. I didn't so much watch but experience the film.

Frankly, I don't know how anybody new to the content can possibly review it if they've only seen it once. I would need to see it twice, first to gather the sense of it and then again to make notes, including the statistics.

During the interval before the Q&A, I chatted with the journalist some more. I explained that I believed in equality and would prefer not to call myself an MRA but that until equality was achieved, there seemed no other title. Yes, I am an egalitarian but it doesn't quite sound right.

I offered to introduce her to Erin Pizzey but she had known her some years ago and they chatted. I introduced Linda to David King, as one of AVfM's senior management. I left them to talk.

We resumed our seats and the Q&A session began. Erin was her usual indomitable self. For fifty years she has been fighting against the idea that domestic violence only happens to women and attempting to get the people who matter to realise that men are also victims of domestic violence and to devote resources to helping them.

There was much talk of a gender war and also of the need for a title to bring people together, a new 'ism. The word egalitarianism was mentioned and also humanism.

The journalist had already told the promoter that she couldn't stay for all of the Q&A. As she left, I said that I looked forward to reading her piece and that I hoped it would be…. I searched for the word. "Favourable?" she asked. "No", I replied, "balanced".

Linda Kelsey is four years younger than me. She was editor of *Cosmopolitan* and *She* magazines before becoming a freelance journalist. With a background on those magazines, I have no doubt that she has some feminist leanings but I hope she is of an age to have escaped the wild feminism of recent years.

Unfortunately, I think many women of similar age, who would describe themselves as feminists, who wanted only to right the wrongs which women undoubtedly suffered, in the home, the work place, in social life, do not realise

what is being said and done in the name of feminism today.

And I am heartened by the reports I've read of young women today refusing to call themselves feminists.

Indeed, I met a very pleasant young lady named Lucy. I didn't tell her but secretly I quite admired her long green hair. She has already found herself at odds with friends who object to her refusing to sign up to the feminist cause, and to her attending *The Red Pill* movie. I wished her well.

As I waited to say goodbye to Erin, a young man, probably quite surprised to see a woman of mature age present, asked me what I thought of the film. I explained that I was associated with AVfM and that I knew most of the content of the film but that seeing it all together… it was emotionally breathtaking. I felt winded, as if I'd been punched in the stomach… But in a good way!

I would have liked to have a coffee with him and his friends, to discuss their experiences but, as with all such events, there were a lot of people milling around and nowhere quiet to go. And we had a train to catch.

I have absolutely no doubt that Cassie Jaye's journey as she researched the Men's Rights Movement and found herself further and further away from her feminist beginnings and ideals was both hard and heart-wrenching. To question our fundamental beliefs is to question ourselves, our identities.

As I write, it is forty eight hours since I experienced the film. I've spent many of those hours examining my own journey over the years.

Perhaps I am fortunate that, even though I experienced sexist discrimination in my early career, I have never assumed the role, identity or title of feminist; that I never joined the sisterhood. Indeed, I would probably have been outlawed years ago for my independent thought.

I have never been a member of any political party, whether with a capital or a small 'p' but it seems I am a member of the Men's Rights Movement. I hope the day will come when I can say that I am a member of the society for equality for all, regardless of gender.

When I trained as a therapist, it was in the field of Humanistic Psychology as described in the *Huffington Post* article by Dana McKenna, who was but is no longer a feminist. And so, I can say, with her, that I am a Humanist.

Some advice for young men in the UK

AVFM · 22 November 2016 · Archived copy · Original

ADVICE TO YOUNG MEN
TECHNIQUES TO SURVIVE THERESA MAY AND ALISON SAUNDERS'
FEMINIST REIGN OF TERROR

Did you know that in the United Kingdom today?

- **Women's claims of abuse and victimization at the hands of men are always assumed true by the police.**
- **Men can be arrested and held in custody for 24 hours without being told why.**
- **Women's statements alone can deny a man the right to see his children.**
- **There are no definitive civil rights guarantees for men based on family courts' right to determine what is considered to be a threat to a woman or the family.**
- **The CPS has a de-facto policy of prosecuting all allegations made by women against men.**

This gives women the ability to make false claims and exert extreme leverage over men, for any number of reasons, that can literally ruin men's lives before they have had a chance to prove their innocence. We have all seen the news stories about the actions and policies of the Home Office, the Police and the Crown Prosecution Service since 2010, when Theresa May and Alison Saunders took over and applied radical feminist policies. Absurdities in which men's lives are ruined by women making public accusations, many of which have later been proven to be false or exaggerated beyond recognition.

Feminism isn't about equal rights for women. It's about criminalising, humiliating and emasculating men. It is about taking their homes, privacy and families away from them at any opportunity. Protect yourself.

We are living in a time of Central Government Failure

The world has changed. State policy and state bodies have become the number one enemy of families and men. There is a state failure to invest in physical infrastructure such as road and trains. There is a state failure to invest in social infrastructure such as health care and schools. The state is now re-directing funding from these core functions that create prosperity to destructive agencies such as the CPS, the Police and Social Services to attack the human rights of men and families and decimate our quality of life. The result will be further societal breakdown as the family, the fundamental building block of society, is further destroyed by Theresa May, Alison Saunders and other feminists.

What to expect under Theresa May's tenure as PM – Five-Point Summary

- **Increased Assault on Human Rights for Men –** She wants to repeal the Human Rights Act, which provides human rights for all, but retain the Equality Act 2010, which de-facto defends human rights for women and protected minorities. Net result: only men lose their human rights.
- **Surveillance of Men –** She is sponsoring the Investigatory Powers Act, which retains 12 months of your website data and makes it available to local police forces and social services without a warrant.

- **Doublespeak –** A prime example is Violence Against Women and Girls (VAWG), which is a set of male-hate policies using the front of domestic abuse for criminalising men and putting hundreds of millions of pounds annually into the pockets of feminists.
- **Politicised Justice –** Appointed feminist Liz Truss as Justice Secretary despite her complete lack of legal experience.
- **Gender War through Lies & Statistics –** She manipulates facts, e.g. she defines the gender pay gap as the difference between the median salary of men vs the median salary of women without adjusting for line of work, seniority, experience, education, hours worked, performance, time spent away from home, risky working environment, etc.. No economist takes this fabricated gender wage gap seriously.

HOW TO BECOME INFORMED ABOUT MEN'S ISSUES & GENDER POLITICS

- **Justice for Men & Boys (J4MB).** J4MB is a British political party campaigning for the human rights of men and boys, the only such party in the English-speaking world. Those rights have been assaulted by the state's actions and inactions for 40+ years, usually to advantage women and girls. The party's manifesto sets out 20 key areas where the human rights of men and boys are assaulted by the actions and inactions of the state.

(j4mb.wordpress.com and youtube.com/channel/UCKhX1c3ow6BrzdzP3ydpeZQ/videos)

- The Western cultural narrative is based on falsified research, confused thinking, and a lack of compassion for men and boys. Network4Men offers a more truthful narrative and invites you to meet with other men who have reached similar conclusions. (network4men.org)
- **William Collins.** In the opinion of many, William Collins is the most insightful blogger on men's issues in the world today. He has truthfully examined a considerable number of men's issues. (mra-uk.co.uk)
- **Herbert Purdy.** Herbert Purdy is an important writer on feminism and was the author of the book *Their Angry Creed: The shocking history of feminism and how it is destroying our way of life*. (com).
- **A Voice for Men** An American organization which has run the most influential website in the world advocating for men's and boys' human rights. (com).

SURVIVAL TECHNIQUES FOR MEN TO protect themselves AGAINST FEMINISM

1. **Recognise that Women have become weaponised.** The world has changed. Since 2010, new laws, amended laws and new application of old laws have radically widened the definitions of domestic abuse, sexual assault, discrimination, harassment, stalking, and hate crime to such an extent that just about anything a man does can now be classed as a crime. Subjective interpretation is a key enabling feature. Under Home Office guidance, the police must now accept everything a woman says, believe everything a woman says and check very little. All female complainants are referred to as "victims." Under the 2014 Positive Action Policy of the police YOU WILL be arrested. Under the Zero Tolerance policies of the Home Office and Alison Saunders at the Crown Prosecution Service YOU WILL be prosecuted. YOU WILL be treated as guilty until proven innocent and YOU WILL have to prove your innocence. Women have not been empowered. They have become unwittingly weaponised by feminists to destroy men and families. They want women to hate the ones they love. Feminists and vindictive psychos like to pull the trigger.

2. **SHUN Feminists and VINDICTIVE Psychos.** Avoid feminists, whether or not they're married. A false or exaggerated claim can be made by any woman against any man and feminists are far more likely than non-

feminists to do this. Avoid women who have degrees in gender studies, use the word "victim," or think the solution to their problems is to report pettiness to the police (or anyone for that matter). Assume all women are feminists until proven to be anti-feminists. Vindictive psychos are more difficult to avoid – you never know until it's too late. Men have always had to deal with psychos, usually by gently walking away, but these days they can come back with a vengeance with false claims and with the police and CPS by their side. Try screening them out by only proceeding with dating if they sign a statutory declaration under penalty of perjury that they have never made an allegation of rape, harassment, stalking, domestic abuse, bullying or trolling. You can both sign one to be fair about it. Never have sex with them if they've had more than two drinks – they lack legal capacity to consent and they or their feminist friend can later accuse you of rape (but they will still be held legally responsible if they drive drunk).

3. **Insure yourself against feminisT ACCUSATIONS.** If you are a man and falsely accused and charged by the police or the CPS you will need money to defend yourself. Check your home insurance, which may cover legal defence. Alternatively, keep £20,000 in a bank account as a legal defence fund. This account cannot be a joint account and your partner must be unaware of its existence. The British justice system de-facto presumes men are guilty until proven innocent and innocence may be expensive to prove.

4. **Protect Yourself with Technology.** Theresa May is pushing through the Investigatory Powers Bill, which compels all ISPs to log every website you and your family have visited over the past 12 months and make this information available to local police and social workers. She claims this is to fight terrorism but she will re-purpose it to fight men. Fight back. Encrypt all of your hard drives. Use VPNs for your internet connection. Do not register your Oyster card. Send messages only on encrypted platforms such as WhatsApp and iMessage. Keep every message and email a woman has ever sent to you and record any sexual activity. You will need this in court to prove your innocence.

5. **Stick together as a family.** Family breakdown in the UK is now the highest in Europe thanks to state policy and the court system. You, your wife and your children are the best defence against a male-hating, family-hating state. Be united in your defence of your children, your property, your religion and your family values against the state's attack on families. Spend time with your family building love and trust with each other. Stick up for one another.

6. **Distrust Police and Civil Servants.** Meet them with a wall of silence. Teach your children NEVER to speak to these people without you or a solicitor present. This is especially true for your teenage or older boys. Don't be naïve – NHS staff and state school teachers are now social services informants. 20% of all children in the UK under the age of five have been reported to social services. Don't engage in conversation – tell them the minimum information needed to conclude whatever transaction it is you have with them. Do not cooperate with the police, especially the Community Service Unit (the relationship police). They will lie, twist and exaggerate to create a case against you. Video or voice record every conversation or encounter you have with the police, social services, parking wardens, NHS staff or any other state worker. Your iPhone is your best weapon and your best defence.

7. **Embrace Women with Strong Father Figures and Common Sense**. If you are single, seek out women who admire their fathers and brothers. Find those who have experienced real life, who have known hardship, who

grew up in well-adjusted social households with fathers and brothers. Seek women who know life is filled with ups and downs. Do not date women who demonstrate a sense of entitlement, victimization or extreme emotional instability. Be particularly aware of women who threaten you when jealous or make up or exaggerate stories about other men they have dated. Reduce your risk by vetting all women you date with a background check, searches on their social media websites such as Facebook, questions about previous relationships and how they ended. If necessary, hire a private detective to ensure they don't have a record of making false or petty allegations against previous partners.

8. **Avoid non-committal Northern European, British and American women.** Two-thirds of divorces in the US and UK are now initiated by women, not men. Domestic violence allegations are their weapon of choice in getting custody of your children and your money. Don't be conned by these feminist-inspired women. Date family-orientated women. Sign prenuptial agreements with a view to keeping your wife honest through sickness and in health, but be aware that British courts are not currently legally bound by these agreements.

9. **Minimise your taxes.** 75% of income tax in the UK is paid by men. This is in addition to spousal support and child support payments paid by men, many of whom are blocked by state bodies such as CAFCASS or the family courts from seeing their children. Taxes paid by men are then used against them by a feminist-controlled state to fund its war against men and families. Tax is theft. Practice legal tax avoidance and stop funding the state's war on men.

10. **Stay out of the system.** State schools are failing boys. Boys now make up only 40% of university students. The heavily feminised state education system is hostile to boys and teaches feminism and political correctness, not critical thinking. Normal boy behaviour is no longer tolerated and is often classed as ADHD. So is Dad Deficit Disorder. Ritalin and Concerta prescriptions for boys are at an all-time high. Send your children to private school if you can.

11. **Ditch your TV License and stop funding the BBC.** Broadcast television media, most notably the BBC, have become rabidly anti-male. Men are depicted as bumbling idiots and worse. There are almost no male news presenters anymore. Witness *Woman's Hour (Woman Sour)* on BBC radio. Declare you do not watch live TV and stop paying your TV Licence. You can still stream Netflix and watch DVDs. Your mental health will improve tenfold.

12. **Be resilient.** Suicide is now the leading cause of death of males aged between 15-49 in the UK. Men are killing themselves at a rate more than three times higher than women. When a man loses his children, his family and his rights in a system stacked against him it is easy to lose all hope. Be resilient.

13. **Be Great at what you do.** Don't let the feminists drag you down. Be great at your sport, your business, your intellectual pursuits, or whatever it is you choose to do. Men have a unique ability to compartmentalise and focus without distraction on achieving success. Don't let feminists stop you.

14. **STAY Human.** Don't turn into a politically-correct male automaton. Don't shut down your emotions, your

masculinity or your sex drive. Simply find safe locations and trusted friends to express your humanity. Exercise every day. Men especially need it. Feel the testosterone and endorphins. Be physically alive.

15. **Fight back and defend your rights.** Most men in the UK are unaware of how their rights have been assaulted by the state's actions and changed over the past years. Get informed and stay informed. Know your rights under the European Convention on Human Rights. Exercise and stand up for your rights and family values. Recognise the laws are wrong, Police and CPS application of the law is wrong and the justice system has become politicised. Engage in non-violent civil disobedience. Rational debate and free speech no longer exist. Be prepared to risk getting arrested.

Post courtesy of J4MB

#Imwithher – Saluting Kellyanne Conway

AVFM · 23 November 2016 · Archived copy · Original

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Feminists should be rejoicing. A woman DID win the White House this week.

The most stunning and audacious election campaign in the history of democracy was orchestrated by Kellyanne Conway. Behind every great man is a good woman, so the saying goes. So let's talk about the woman currently standing behind the president-elect.

Like many women and girls, Kellyanne wasn't the first choice. She had to wait in line. Only after a couple of dudes tried and failed to make Donald J Trump look presidential and electable did she inherit a ship that most outside observers were convinced couldn't be saved from sinking. Only Kellyanne wasn't here to be another deckhand on the Titanic; no this woman was there to wear the captain's hat and against all the odds turn the entire franchise around.

Her boss didn't make it easy for her at times.

Trump was hot off a nomination debate in which he and his Republican rivals had come off like a bunch of frat boys cracking wise about each other's junk on national television. Liberals were celebrating what looked like the very public and dramatic disintegration of the entire Republican party.

"Boys will be boys" she must have thought as she watched the Donald alongside the likes of Cruz, Rubio, and Jeb Bush drag the Republican debates into disrepute. The tone and rhetoric might have played well with drunken Ted Nugent fans, but Kellyanne knew there weren't enough of those to put her man in the White House. Things needed to change. And they needed to change fast.

Her boss was already in trouble with women (so the media intently hammered home) for rising too often to the bait of various female agitators in the media and online. And in his innocence was falling into the trap of not treating them with kid gloves just because they were women. Pretty egalitarian right? Unfortunately, the public wasn't seeing it that way. And when it comes to political campaigns perception is everything.

Kellyanne was initially brought on because of her expertise in helping clients engage female consumers in the private sector. Her expertise, her opponents would soon to find out, extended way beyond the realm of 'girl stuff.'

Her boss had enthusiasm for the job and vision but by his own admission lacked experience and tact. Their rival had experience on her side, but Kellyanne expertly ensured the public was repeatedly reminded of exactly what Hilary Clinton had experience in doing. More than 30+ years of engaging special interests, selling off policy for profit, lying, stealing and cheating the American people at the behest of her globalist sponsors. All under the guise of divisive neo-liberal gender and identity politics.

When Kellyanne took over as Campaign Manager, Trump's bid was in freefall. Even Trump's most ardent supporters can't have enjoyed watching him getting into ill-advised public spats with the families of dead American servicemen. There's no way of sugar coating the fact that it wasn't a good look. All this played into the hands of those that argued Trump was an impulsive hot-headed jerk who simply wasn't ready or suited for the demands and challenges of public office.

Where the media smelt blood, Kellyanne saw an opportunity. And slowly but surely the bullish Trump that won the Republican nomination (to the delight of liberals and the dismay of many life-long conservatives) gave way to an

actual human being.

While other politicians hid their flaws of character and judgment on private servers, Kellyanne gave us a candidate that held his hand up and owned his. Suddenly the stars started to align, the man, that fittingly enough, was running on the promise of giving America a second chance, was afforded a second chance of his own.

Slowly and systematically each and every one of the big old bear's potential weaknesses were transformed into strength.

While his detractors tried to paint him as a billionaire very literally living in a high tower, Kellyanne flipped the script. And suddenly he was a guy who was so rich he couldn't be bought, who wasn't running because he needed the money or craved the fame. He was running because it was the right thing to do.

Suddenly he was a guy who didn't need us as much as we (the people) needed him. Suddenly he didn't look like the bully anymore; he looked like the reluctant and imperfect people's champion taking on the bullies from all sides, on behalf of the little people no one else was willing or able to fight for.

Under Kellyanne's guidance, her client transformed in the public consciousness into the embodiment of the American dream that he was all along. A man that spoke to the aspirations of the ordinary people all over the country who just want a system that gives them a fighting chance and a fair shake. Even his reality tv past transformed from a subject a shame and ridicule into an asset. He wasn't a reality star like Kim Kardashian famous for taking selfies of his naked ass (thank the lord). No, he was the host of a tv show that championed the entrepreneurial spirit. Why's that bad? What's more American than that?

Kellyanne recognized her client's enthusiasm and passion and knew that if she could keep him on message; on – free trade, immigration and anti-corruption, and away from Twitter spats unbecoming of a president, he'd look a lot less like a reality tv ego manic and a lot more like the champion of a movement of people that don't want their destiny or the destiny of their great nation written for them.

She sent the big old bear out to pick fights that they said he couldn't possibly win. In places like Michigan, Wisconsin, and New Hampshire. But she sent him out armed with the tools to ensure victory.

Like many women trying to achieve remarkable things in a 'man's world,' she was met with mockery. Time and time again prominent men (and women) in the media invited her onto their shows so that their audience could laugh at her and mock her and compel her to drop the act and just admit that she and her candidate were kidding all along. She didn't rise to it, and she didn't take her ball and go home bitching about 'the government' the way feminists on the left do. She stayed calm; she stayed on point. And the people that mattered saw through all the jabs and snarky bullshit to the truth of her message. By the time Florida was called for Trump, no one was laughing at Kellyanne Conway anymore.

The path in front of Kellyanne throughout this election campaign wasn't the kind she could comfortably walk on in heels or barefoot. It wasn't 'girl-friendly.' Heck, it wasn't much friendly at all. It was a path laden with every obstacle imaginable and showered in shattered glass. But Kellyanne didn't stand behind the start line bitching and moaning that the path in front was too rough and it wasn't fair because she's 'just a girl.'

She didn't standby waiting for the men around to clear her an easy path. She blazed the trail.

And when she was trying to quarterback a client that was constantly getting fouled by his opponents and even by the referees (hello- Anderson Cooper) she took that as an opportunity to show the public that his detractors weren't the kind of people who believe in fair play. They were the kind of individuals who jump a guy 3-on-1 during a live debate. A siege mentality took hold among the Trump faithful. Suddenly the truth became increasingly apparent, and Trump was the underdog, and he (and her) had the kind of fighting guts America is built on.

Kellyanne wasn't an affirmative action hire. She wasn't the first choice. She wasn't appointed campaign manager to fulfill a quota. She's the first woman to manage a Republican Presidential campaign. And she's just managed the best one yet.

That's not evidence that we need 'more women' managing presidential campaigns. It's evidence that anyone that wants to win the White House against all the odds, with every single tentacle of the vast nefarious machine pulling against them better have an ace in the hole.

They better have Kellyanne Conway.

And they better be ready willing and able to outbid President-elect Donald J Trump for her services.

Little girls need role models. The progressives on the cultural left are damn right about that part.

So the choice is yours, ladies and gentleman, you can tell the little girls you love about Beyonce. The so-called 'feminist' who once shook her bootie for money at Colonel Gaddafi's birthday party and endorsed for president a 'feminist' criminal sponsored by barbaric regimes that trade women and girls like cattle.

Or you can tell them about Kellyanne Conway.

Who ran the single greatest political campaign in the history of democracy.

We see you, Mrs. Conway. And we thank you.

Cassie Jaye on “The Bolt Report”

Gary Costanza · 25 November 2016 · Archived copy · Original

Cassie discusses “The Red Pill” movie with Andrew Bolt and tells the world about gender equality.

A message from Skep Torr about The Red Pill Movie – Israel

AVFM · 28 November 2016 · Archived copy · Original

The MHRM is a worldwide movement that is just beginning to come of age. In the days ahead, The Red Pill Movie will be an increasingly useful tool in furthering our message. That makes it important to support all screening efforts, even ones, perhaps especially ones that you cannot personally attend.

I hope as many people as possible get behind the important effort now underway in Israel. PE

From Skep Torr's YouTube Channel:

We have started a campaign to get the film to premier in Israel, and raise awareness to men's issues.

Please share, like and forward to anyone you know. Please consider donating!

The donation page:

https://www.headstart.co.il/project.aspx?id=21493&isactive=true&lan=en-US

Donation page in Hebrew:

https://www.headstart.co.il/project.aspx?id=21493&isactive=true&lan=he-IL

By Your Side:

https://translate.google.co.il/translate?sl=iw&tl=en&js=y&prev=_t&hl=en&ie=UTF-8&u=http%3A%2F%2Fwww.byourside.org%2F&edit-text=

What Do You Deserve?

Adam Glasier · 28 November 2016 · Archived copy · Original

It's been an exceptionally stifling August. According to NASA, 2016 could go down on record as the hottest year in recorded history. It might also follow that, as the heat rises, people — women, we must especially note — are wearing less than any other time in history.

Fine female specimens are strolling, running, basking and hoola-hooping under the sweltering sun, figures clenched tightly in bikinis, yoga pants, dresses and skirts. Whether they notice it or not, whether they like it or not, they are entangled by invisible webs of lustful eyeball trajectories of men. Many of us are repelled from advancing on them by social etiquette and sheer terror. But some virile, young bucks simply do not heed this message, and it's causing the ire of many a woman to reach its boiling point.

Here we have Erin Bailey, a Boston-based fitness instructor, a prolific blogger and an extraordinary-looking young dame. She recently posted this article on her website: What Do We Deserve? Don't be fooled. It is, in a few words, a vociferous manifesto targeted against every male who has ever wounded her feminine royal dignity with their sexual solicitations. Take a look. I can't quite blame these fellows.

Why hello there, Erin. It's nice to meet you.

Woops, excuse me. You probably don't take too kindly to my little bit of flirtation shenanigans, do you? You'd probably hunt me down, slice off my testicles with a bowie knife and stuff them in my mouth like a roast pig (Andrea Dworkin would be honored.) Yes, I've personally heard women — probably the kind who would lap up your rhetorical filth like koolaid at a Jim Jones cult gathering — mutter death threats under their breath for receiving calls and compliments from males. There's no debate over *toxic femininity*.

Miss Bailey, let's have a little chat, shall we? I really hope you stumble upon this article one day. Perhaps even read it, if you're not so caught up in your feminist zealotry to comprehend any deviating viewpoint as something other than an attack against every vagina-wielder on Earth. Because it's evident that, in your noble declaration to purge what you deem to be sexual oppression, you've demonstrated insufferable narcissism and an inability — no, a blatant unwillingness — to understand some of the men you're probably condemning. You are responsible for fear-mongering and paranoia among women, as well as demoralizing men to the level of "hormone puppets," whether you are honest with yourself enough to even realize it — or not.

What do you deserve?

You deserve the truth, naked and bare.

You begin your post acknowledging that, yes, you are a rare and attractive female specimen, the elusive wetdream of many a lonely gas station cashier, and that you have gone to great lengths to cultivate your health and ravishing figure. You demonstrate this point lavishly with an entire gallery of alluring selfies taken at the park and gym. Yes, yes, Miss Bailey — Oh, we know you're very pretty. You can stop tantalizing us now.

Alas, your hard-won physique has a dark side — it draws unwanted attention from Boston's bottom feeders like bees to a hive. Or, if we're going to be honest, like flies to roadkill.

A man stalks you in the park. Another man at a parking garage yells out to you with the savory of Fat Bastard with his hands on a chili dog. Yet another man sat on a bench and waited for you to come out of an ice cream shop. These sexual solicitations make you feel, in your own words, "like he wanted to do me," or else "like a piece of steak." They strike fear into your heart. They humiliate you. They torment you. They all but ruin your entire life. Very, very tragic indeed.

So you list a series of grievances. You demand that we leave you alone. You demand that we never act on our desire for you. You all but demand that men exist in a relationship of fealty to women — do not speak to a woman, unless

she has spoken to you. It might do you well to consider what Karen Straughan, female men's rights activists, said in that regard.

I am not female. I cannot speak on your behalf. But I'd like to hypothesize that, if a woman crossed paths with Brad Pitt at the gym, or a male specimen of equally outrageous sexual value, and that man whispered in her ear that she had the finest derierre he had ever seen, she might be more inclined to flattery than fury. Who knows? She might start wearing that extra-tight bra and pants to the gym, in the hopes that he might show up again.

It might not be the sexual advances of men that has incensed women such as yourself. It is their manner, of which is boorish and clumsily expressed. There's nothing intrinsically humiliating about attracting men. It is that you are attracting the *wrong* type of men.

This bittersweet curse posed by your profound sexual magnetism follows you wherever you go. Even in — of all the damnedest places — the nightlife at the downtown bars.

> "What about the nights I'm out with my friends and just because I have heels on and am at a bar it gives anyone the right to hiss, yell or even grab me or my friends."

Yoga-pants and sneakers are attire designed for one purpose — to be comfortable during locomotion. Advances are understandably a breach in social etiquette while they are worn. On the other hand, high heels and a dress are tailored for another purpose — not to be comfortable, as you know better than I do, but to enhance the glamour of your physique. Particularly under the "male gaze."

Being the unfortunate recipient of a groping is one matter. That's indefensible, though even that depends on the context of social escalation. But you lack nuance. Lingering eyeballs? An offer for a drink? Can men even *speak* to you without your permission? I'm sorry, Miss Bailey — no, I'm actually not sorry — but my sympathy for your cat-calling crusade cuts short at the swinging door of the saloon.

> "Or what about the gym. Or what I like to think is my safe zone. The one place I feel men should respect me most because there I feel like we're on the same playing field."

The bar and the gym are two entirely different social contexts. Some women, you may be shocked to learn, are so lascivious and sexually liberated (by who else but feminists? Damn them!) that they go to bars in order to bask in the gazes and gropes of men and perhaps even rendezvous with them for sex. How exactly many of them engage in this slavish behavior, no Pew Research Poll shall ever reveal, but it must be enough to make the energy expended and social ostracism looking for them worth it to men. Articles like this suggest that women are having gigatons of casual sex.

Sex is actually a large motivation for people to attend bars in the first place, so isn't it a fairly reasonable mistake on the part of these males, to figure you might be looking for it? After all, we're thinking, there must be at least one lusty barfly in that establishment that is craving the attention that you are repelling. To the man, your rejection costs him nothing. He will simply wander off with the dim hope of finding a willing partner.

> "Don't ask me what I was wearing. That's not the question."

Ironic you'd mention that, because you know it matters.

> "I am careful. I don't go to dangerous places alone. I don't run in dodgy areas by myself. I carry keys on me, and soon pepper spray to put my Moms mind at ease. But that's not the point."

Truth is, men are overwhelmingly the victims of homicide and robbery, not women. Yet despite this fact, women have been socialized to be a victim class.

Might I also mention that, for the vast litany of sexual solicitations you have received, none of them have been followed by an assault or rape? It could also be reasoned that, as obnoxious and annoying as these gestures may be to you, a call-call on the street rarely leads to a rape. According to RAINN statistics, most rape is perpetrated by someone known to the victim. Your fear of being raped in a dark alley or a lonely forest road might largely come from fear-mongering perpetuated by the feminist-favoring media.

> "We deserve to speak out without the threat of you lingering on our minds."

Erin — I'm demoting you to a first-name basis — has it occurred to you yet that you have published a viral blog post, linked and shared on numerous other websites, that does nothing but condemn the entire male gender for the philandering of a few, and you are subsequently an internet celebrity for it? Please open your eyes from the shadows of your victimhood mentality and take a good, hard look at reality. I have not silenced you. I have not threatened you. I am simply critiquing you.

> "We deserve to feel sexy in our own skin without feeling like we're here to bait you."

What a naive contradiction, a degree of doublethink capable only by a fresh, young female gender studies student. One cannot be "sexy" in their own skin, because to be sexy is to be fashioning one's appearance to appeal to the other sex. The standards of what is "sexy" is based on nothing but it's intrinsic ability to attract your opposite sex. To be sexy is, essentially, *to become bait.*

Didn't you say that you felt dirty and humiliated when you thought a man might "want to do" you? Doesn't sexual attraction rub against your ego the wrong way? Or perhaps you're just not being entirely honest with yourself about what it is that you want? What glaring hypocrisy.

> "We deserve to run outside."

Nobody's stopping you.

> "We deserve to be judged on our merits, not our outfits."

If you were more concerned with being judged by your merits rather than your genitalia, you would be calling for the repeal of programs that provide women a free pass in order to fulfill a "gender quota."

If sexual objectification is oppressive, then I suggest you also direct criticism at the pornography industry, where women are voluntarily participating in every conceivable act of sexual objectification. Are you also opposed to sex work? Underwear models? Or what about the feminist activists who actually lament about not receiving cat-calls from men? Surely there are also women, not exclusively men, who are contributing to your problem.

Ah, of course! You and all the women you believe you stand for are just little angels — innocent, perfect, and incapable of moral agency. You are the true chauvinist here, Erin. Not I.

What's the point? You will probably continue to drive away men in this Crusade against Cat-Calling. So go ahead. Shame me as a predator, an rape apologist, a privileged misogynist. Cage my sexuality inside of a prison that only you, a pure, asexual woman, have the key to unlock. You have your internet soapbox. I will respect your right to make whatever commands and accusations you wish of men. So try to understand my end, and respect my right to speech – no matter how offended it makes you feel.

That, Erin Bailey, is what you deserve.

Further boosting feminists' presidential hopes

August Løvenskiolds · 29 November 2016 · Archived copy · Original

The day before Hillary's stunning defeat, the New York Slimes ran a triumphalist article celebrating her putative victory and denigrating loser white men as being "unevolved." Jill Filipovic authored this condign hubris, a lawyer (via affirmative action?) who is writing a book entitled, I kid you not, *The H Spot: The Feminist Pursuit of Happiness* as if feminism-n-happiness could ever be a thing when feminists exist in a permanent state of rage.

The disastrously blind article concluded thus:

> Every feminist I know will tell you that men bring much more to the table than physical strength or a paycheck, and that we would love a world in which men were free to be resilient and tender, ambitious and nurturing, expressive and emotional.
>
> Donald Trump may not agree. But women make up half the country, and since we aren't going back in time, the same men who have long been hostile to feminism should consider coming along with us. I suspect for a lot of men, a more equal America — one with fewer cultural rules about how a man should be, and more avenues to identity and respect — would be a pretty great America to live in.

So, for men, the choice was a "pretty great" land filled with corpulent, angry feminist hags and girly men or an actually great land with the daughters of Melania and Ivanka as well as men who preferred to achieve and not cultivate Zinnia.

Still, as feminists continue to grapple with a President-elect who has declared their political correctness to be "a waste or time," I feel it is important of me, as a man, to continue to support feminist efforts unquestioningly as I did in my last article, *Helping feminists win the Presidency*.

First off, as with any feminist article, I must talk about myself before I get into my arguments. This is a hallmark of "identity politics" that values skin color and genitalia over facts and reason.

I now identify not as a male feminist ally but rather as a "feminist booster." A feminist booster's job is to support without reservation the voices and strategies of feminists. This is in contrast with a "male feminist ally," whose job is to advocate for feminism in the desperate hope of getting laid or, at least, surviving longer when feminists begin their "extinction of men" plans.

Note the suffix "ster" on "booster." In medieval times, the children of single professional women (you know, the women feminists don't think existed) were named with this suffix: a single woman baker's sons were dubbed *Baxters*. An unmarried woman weaver birthed Websters. An unmarried brewer of beer had Brewsters. In modern times, the bastards of hippy women are known as "hipsters."

And I am a Booster. After my boozy mother, maybe?

For those concerned, I am still an MRA and a MGTOW: I both advocate for men's human rights and I eschew social/romantic relationships with women. My feminist boosterism is a natural adjunct to these positions: by raising the self-esteem of feminists to ever more titanic levels, I believe I can help them duplicate and perpetuate their electoral success of United States elections of 2016. You go, grrrls.

Now, I felt some regret over my last article because, even though I boosted 11 distinct areas of feminist concern, I was not inclusive enough in that I overlooked other feminist gambits that also deserve equal waxing.

So, relax, my dear dude-bros, as I wake you to the lived experiences of real world feminists and why boosting them will make your life better. Or, perhaps, your wake a bit drunker.

Items 1 – 11 in the original article can be found here.

- **Rather than changing women, keep telling men THEY are the ones who need to change.** Even though women demand their male sexual partners be strong and flush with resources, men can be taught to ignore what hot women want if only feminists nag them hard enough. Jill's article belittling unevolved men is a great example of how evolution works – instead of reproducing sexually, men would rather hook up with feminists. Somehow this is supposed to work.
- **Keep reclaiming your girly roots.** According to the New York Crimes, restrictive, sexy garments like the corset are the future of feminism. This, and high heels worn in the kitchen and nursery will help those you call "breeder women" forget about your unfortunate history of abortions and shaming men for their natural sexual desires.
- **Keep trusting celebrities to spread your message.** A recent analysis of 6,000 people outlined the corrosive effect of celebrities using feminism as a brand enhancement. This study, however, used *math*, a tool of the patriarchy, and so you should reject it. Leave educational outreach to the pretty people – your time is precious and that ice cream in the freezer is not going to eat itself.
- **Keep embracing a dual sexual standard: demonize men for their sexual aggression, and celebrate women for theirs.** While women voters for Trump dismissed his sexual peccadilloes, the idea that socially enforced male purity and female licentiousness will carry feminists to victory is a sure way to smash the patriarchy. Women just love men who reject them sexually – you can tell by the red faces, epithets and rape hoaxes a scorned woman tosses about that male purity is a winner.
- **Keep forcing faulty policies into law.** Sweden's failed experiment with feminist snow-plowing proved that even the silliest feminist legislation can hurt the patriarchy by damaging the society that men built. By destroying patriarchal society you can achieve the paradise of mud huts and starvation where all genders can suffer equally in squalor.
- **Keep hiding feminist books.** Emma "#HeForShe" Watson has taken to hiding feminist books in the subways of London, and everyday feminists can empower themselves by hiding their own feminist books in sewers, culverts, furnaces, construction sites, family courts, battlefields, and homeless shelters where forgotten men can learn about their privilege and how wretched they are for it.
- **Keep calling attractive women "pseudo-feminists" and insisting that real feminists are hefty**. *Ivanka's site is festooned with pictures of size 0 Caucasian Manhattan women, holding signs that say "Women Who Work…never give up!" and "Women who work Multitask!". There are, obviously, no signs by women with size 16 hips, living in remote Louisiana saying "Women who work need abortion!" or "Women who work need to be not threatened with deportation"* – from here. Dividing women into hostile camps based on sexual attractiveness cannot help but bring the true message of feminism into clear focus.

As time goes on, I hope to continue my feminist boosterism until everyone can see the truth about this delightful ideology. My apologies if I failed to include your own deserving branch of feminism – I will not rest until all of you know what it feels like to be boosted.

It feels great to serve as their booster chair.

House of Commons debate on International Men's Day

Mike Buchanan · 29 November 2016 · Archived copy · Original

Last Thursday, along with a number of supporters, I had the pleasure of watching Philip Davies's debate in recognition of International Men's Day, from the public gallery of the House of Commons. Our thanks to a supporter for preparing this file (video, 1:22:43) of the proceedings. I've put some background under it, including a link to a commentary I've prepared, with timings – here.

Two of the most compelling contributions to the debate were from a couple of hatchet-faced feminists, Tasmina Ahmed-Sheikh (SNP, Ochil and South Perthshire) and Paula Sherriff (L, Dewsbury). A couple of SNP manginas debased themselves, in a pathetic but surely futile attempt to curry favor with Mistress – Nicola Sturgeon – whose first act as First Minister of Scotland was to appoint a gender-balanced cabinet.

We look forward to next year's debate.

Mike Buchanan

Improving race relations, by being racist...

Clint Carpentier · 30 November 2016 · Archived copy · Original

This article is Satire and does not reflect the opinions or positions of AVFM or its staff. EDs

My iPod crapped out a while back, so I've been listening to the radio. Usually, it's CFNR, which is gynocentric and native-centric, but fairly innocuous in its approach, as they focus mostly on music. Well the job I've been tackling is in a location that gets crappy CFNR reception, so scanning the channels, what could go wrong?

… … … CBC … fuck.

Were they this bad before? It's a trip through neenooneenoo duntDAH the twilight zone!!!

It's a good thing they have a working washroom in this camp house, as the number of times I nearly shit myself doesn't bare mentioning… forget I said that. I got to hear Lindy West talking about how comedians are sexist, to which she followed up by gloating about how she personifies the stereotypes the comedian's joke about, more. Lindy, you have a winning combo there, two thumbs waaaayyyyyy up.

Later on, I got a good scare when Candy talked about how two couples were sharing a mortgage in Toronto. I was vaguely paying attention so I missed some pertinent details up until the girls blurted, "we were roommates on campus and shared everything, so it just seemed natural to share other things too." And the first thing that came to mind was, what, like husbands? Yeah, I was wrong. I was soon corrected, and discovered that it was a lesbian couple, and a hetero couple, and they all came from Dalhousie University; wait, what, yup, they are of the same age group as Facebook misogyny problem. Yeah, that can't possibly go sideways for the husband, no way in the seven hells, nope.

So how about them Blue Jays eh? Wait, what??? Racist tenors? You shittin me!? The Canadian Anthem has been changed, and one of the Tenors added his personal flavor, which included #AllLivesMatter. What a racist git! Doesn't he know just how triggering that phrase is??? His continuance as a Tenor is now in question. Bravo, good for him, stand your ground chap. BlackLivesMatter has ZERO business in Canada; this was the final destination of the Underground Railroad for fuck sakes, FUCK OFF!!!

But hey, Vancouver has the answer. By targeting primary school age children using a method similar to what that teacher did to her students with eye color. Remember that?

Look, I'm all for teaching kids about the contributions to civilization made by members other races. But when you start talking about making kids feel the other shoe, history is a hard shell for kids to chew. When I went to school, normal history class filled me with what is now called "White Guilt" and I'm a halfbreed.

My mama raised me a city injun, so I had little contact with reserve injuns until high school. You see, reserves don't have high schools or colleges or universities, and here's why, they're fucking assholes. Sorry, I didn't mean to use so much sugar, but it's a hard swallow. The reserves send their high school aged students to white communities because high schools don't last long on the reserve, and high school teachers won't live on the reserve, cuz they're fucking assholes. I could spend the rest of this article referring them like that, and it won't come near close enough to encompassing what they really are. So when I got to high school, and discovered these "natives," it didn't take long to shed my white guilt and see these shits for what they were. The best thing for them, is to abolish the Indian Act, and let them sink or swim.

I got my white guilt through unbiased, unvarnished history, "Europeans came, did x y and z, blah de blah de blarg, what do you think." Fuck man, that's some shit sammich right there yo. Now you wanna ret-con that method, by fucking with our kids' emotions through indoctrination and abuse? Fuck you… FAAAHHH QUE!!! Home schooling looks better every day.

I had myself a breather and a giggle as Candy interviewed some author regarding the lived experiences of tits. It went about as good as one would expect, girls have tits, and that's a problem for girls… and men, "why are men afraid to talk about boobs?" Uh… cuz social justice geeks take things outta context and blah de blah de blarg. I could tell you about your tits, your tits have one use, attracting men; all other mammals have teats, that is all that's needed to feed babies; and you show off your cleavage for one purpose, to announce to all that you are female, by boldly showing your lack of chest-hair. Pack up your tits and go home.

And then this idea that we should rename places to their original titles. I can't wait to see the scores of students lining up to get into the new Hock-a-luggy University. Why not the province of Hack-tchew. Bless you… wait, weren't you conquered? Shut up, Canada is the biggest damn village in the world, be grateful for that much.

But wait, there's more:

The first native poet laureate Rebecca Thomas (if that ain't a ridiculous mouthful) writes an inspiring poem about imperfection and does an impressive dance as she beats around the bush. Ok, I hear you, Edward Cornwallis was shit, get to the point. Well, there is no point. Here's what I gather about this issue; they don't want anything to change, not really, they just want a constant reminder of what a shit he was. Why does that sound familiar?

Ok, so he paid for scalps… and? He wasn't paying for the scalps; he wanted the scalps as evidence that one was killed. And on THAT FUCKING NOTE!!! Europeans didn't invent scalping! Natives were scalping each other before Europeans arrived; damn it CBC, this was in one of the books you reviewed last year. Were you not taught about the gauntlet? Maybe you should run one; it wasn't European either. Iroquois? Shit, I can't remember.

But hey, there's this kid in BC from Haiti who was adopted into a native family, and he can't compete in the All Native Basketball League. Well cry me a fucking river, did you not read the title, it says it all. Did he forget to become a blood brother? Kids these days, no respect fer nuffin.

Go Trump!!! Pocahontas knew mountains out of molehills were meaningless wastes of effort.

Finally, on a side note. This fucker here wants to change Canadian law to suit his Sharia feelz. Go back to Sharia land. This here is a secular cuntree.

For shits and giggles, here I am, chatting with a buddy of mine who carves totem poles. We've spent hours solving the problems of the universe. One day I threw at him, "you know what you should do, carve a 'white mans' totem pole." He looked at me funny, so I proceeded to expound the thought. The bottom figure would be a farmer, and the figures would spiral up, depicting the stages of civilization (like miner, faller, iron worker), until it got to the top which would depict an astronaut pointing to the stars. The idea would be a monument of aspiration, not a statue venerating mythology. He thought it was a cool idea, but it would have to be a private investment cuzz, "you know the government won't fund that idea."

I grinned at him and said, "of course not, it would be racist… WORSE," and I gave him the OMG face, "it would be cultural appropriation!!!" When we quit laughing, I asked him how much it would be… oh about $3000… per lineal foot of pole. Fifty-foot pole, do the math; yeah it won't be getting done. Pity.

The acceptable bigotry of Michelle Obama

Mark Dent · 1 December 2016 · Archived copy · Original

Michelle Obama is considered a role model for the women and girls of America. Michelle Obama is praised in the most gushing, fawning manner in the mainstream media.

Michelle Obama is also an astonishing bigot.

There have been some occasions when I have felt she was undoubtedly a supporter of feminism and a believer in so many of the mythical notions feminists have about the way in which the world oppresses women. But it wasn't until I read the transcripts of her interview with Oprah Winfrey in June of this year that I was introduced to her hateful, patronizing view of the entire male gender.

During the interview which naturally took place in front of an all-female audience, Michelle made the following observations about men.

> Men should simply be better if they want to help women achieve gender equality. Be better at everything. Be better fathers. Good lord, just being good fathers who love your daughters and are providing a solid example of what it means to be a good man in the world, showing them what it feels like to be loved.

A woman with a powerful voice and a very public platform decides it is her right to sit in judgment upon the male gender and tell them how they can be better men and better fathers. She even feels the need to tell fathers to love their daughters. It is breathtakingly arrogant and deeply offensive. I know that the "flip the genders" test is by now old hat, but it remains the single best way to make people reflect upon the incredibly different way in which the public responds to what men and women have to say about each other.

Imagine if you will, that Donald Trump held a rally or did an interview with a male journalist who was so enamored with him that he would be willing to lick his boots should he ask him to do so. Imagine this interview is taking place in front of an all-male audience.

The interviewer asks Trump if he has any advice for the women of America.

Trump responds: *"Be better mothers. Good lord, just being good mothers who love your sons and are providing a solid example of what it means to be a woman in the world."*

Of course, these words are spoken to the accompanying applause and cheers of the all-male audience.

There is nothing in Michelle Obama's words that one could call hateful (not yet.) But the sheer arrogance and prejudice are clearly evident to any objective observer. Now, if Mr. Trump has spoken the words I just quoted the media would crucify him. Even people in his camp would have thrown their hands up in dismay at his stupidity and chauvinism.

Can you believe it? This buffoon has the effrontery to lecture the women of America and tell them how to be better women-him, a man! What a fat, sexist pig! He has cost himself the women's vote if indeed he had any to begin with. How can this woman hating pig even be running for President? There would be street marches and breathless, orgasmic editorials by the salivating left and head shaking condemnation from the right.

Here we have the First Lady, on stage with the most famous, influential and richest female in America and the only reaction to these words were positive. I am yet to hear one word of condemnation.

The words became far more poisonous as the interview continued, but the audience and Oprah remained as enthusiastic and supportive as ever.

Obama told Winfrey that it's sad that her experience of never being physically abused by a man is a *"rare reality."*

Just pause and read those words again. Can you believe it? The First Lady just said that the vast majority of men in America physically abuse their wives and partners. This is the only inference one can make when she states it is a "rare reality" for a woman never to experience physical abuse in a relationship with a man.

Public condemnation, criticism, raised eyebrows- zero. Again, not even a mild rebuke from a conservative journalist or politician. Nothing.

Let's flip it again.

Trump says to his all-male audience. *"I am fortunate enough to have been in a relationship where I have never been nagged or been used as an ATM, but this is a rare reality for men in America."*

The campaign would end there. There is every possibility his very life could be in danger. The media would eviscerate him, and his friends would apologize on his behalf and beg forgiveness from the women of America.

And surely being called nag is preferable to being branded a woman basher.

Nevertheless, as much as Trump has trampled on many politically correct conventions, if he attacked the whole female gender he would be finished. As it is, if he calls one nasty, abusive, obese woman a "pig" this apparently can be taken to mean he hates all women.

Michelle Obama not only makes these hateful, bigoted statements about the entire male gender without any negative consequences; she is hailed as an inspiration to all woman at the conclusion of the interview!

She hasn't finished yet.

> Stopping violence against women is something men can be better at.
>
> Men can be better husbands, which is-be a part of your families life. Do the dishes. Don't babysit your children. You don't babysit your own children. Be engaged. Don't just think going to work and coming home makes you a man.
>
> Be a better employer. When you are sitting at a seat of power at a table of any kind and you look around and it's just you and a bunch of men around the table, on a golf course, making deals, and you allow that to happen, and you're okay with that-be better.

Just imagine, yeah I know, you get it. Use your imaginations and see how a man in public office would fare speaking these words about women.

And how does this interview end?

- An interview loaded with vile stereotyping of one group of people in our society.
- An interview in which Obama branded one group in our society violent, abusive thugs.
- An interview in which she felt the need to lecture one group of people on how they can be a better parent and better employer.

Well the Queen of American television said:

> The way you've handled this office reminds me of a line that Maya used to say-it's actually in the beginning of one of her books-she says "You make me proud to spell my name W-O-M-A-N. Michelle Obama.

Cue standing ovation

Michelle has also publicly declared that "women are smarter than men" and of course how could any one forget her heartbreaking photo which went viral? The one in which with a suitable sad, puppy dog face she holds up a sign saying "Bring back our girls" in response to the Boko Haram terrorists kidnapping of 200 schoolgirls. Of course, no such sign was held up by Michelle or Barack when approximately 2000 boys and young men were massacred by the

very same terrorist group. In fact, I don't believe the Obamas have mentioned those males to this very day.

The gender bigotry in our western society is a shameful reality; men are invariably viewed as blustering buffoons or dangerous predators unless of course, they sing from the feminist hymn book.

Hillary is able to call Trump a sexist, racist, homophobe to his face and Trump knows that if he responds with the same slurs (even with ample factual evidence to support him), the public would condemn him and call him a bully and misogynist. How liberating is it to be a female politician debating a male in 2016, knowing your opponent fights you with both hands tied behind his back and his tongue tethered? Is it any wonder Hillary smirked so smugly throughout the first debate?

What disturbs me the most is the fact that even Hillary and Michelle Obama's conservative opponents refuse to call them out when they demonstrate their contempt for men. Hillary can speak to female-only audiences and regularly talk about championing women's rights. She used the mythical gender wage gap as proof of our oppression of women in the first debate and was not called out by her opponent. No male politician in a position of power and influence has ever declared his intention to focus on men's issues as his most pressing priority despite the fact that this could be justified far more easily than the need to fight for women's issues. It would be catastrophic come election day. Female politicians who are meant to represent the entire population can openly declare their intention to place women's needs ahead of men's and win applause and admiration when they do.

I live for the day when a male politician or journalist looks a female politician in the eye and tells her to cut the bigotry and do what she is meant to do- work and care for all the people she represents men, women, and children.

I won't hold my breath.

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https://twitter.com/flotus/status/464148654354628608

http://www.huffingtonpost.com.au/entry/michelle-obama-to-men-be-better_us_57615d20e4b05e4be8604663

http://www.mediaite.com/online/why-did-kidnapping-girls-but-not-burning-boys-alive-wake-media-up-to-boko-haram/

The article was originally published on *Relating to Men*.

Don’t believe the movies girls

Casey Jones · 2 December 2016 · Archived copy · Original

We’ve heard it our whole lives. Women can do anything men can do. And movies and popular culture seem to back it up. With big production movies always having to script in the tough chick, who can fight, shoot, and physically perform alongside the men.

Normally the industry will go that one step further and have the hard chick with the heavy eyeliner, dykish haircut, and generally crappy anti-social attitude, actually outperform the men. Often with a scene where a man will point out the obvious concerns about having a female on the team, and the stereotypical tough girl responding by assaulting the man in some impressive fashion, and making a wise-crack as she walks off victorious. The man put firmly in his place.

Movies like GI Jane, Aliens, and anything featuring Michele Rodriguez are perfect examples of this formula. And the formula has worked. The belief that this is somehow based in something factual has permeated our society. Spurred on by 2nd and 3rd wave feminism. Rebel fists pumping into the air and chants of “Anything a man can do, a woman can do better!” And it’s taken hold to the point where militaries across the feminist ruled, post-industrial, matriarchal world are being forced (against their will) to introduce women into the combat parts of the armed forces.

But what about outside scripted movies with carefully choreographed fight scenes?

You know… Reality?

Well, reality paints a far bleaker picture for the fairer sex.

The cream of the crop for those looking to make a female foothold in various Infantry Corps have all been dismal failures. Supreme female athletes, hand picked to prove the feminist agenda have failed to pass the lowest entry level training requirements of Infantry. The same tests that scrawny, pimply 17-year-old boys are getting through with relative ease.

“How can this be?” Exclaim feminists everywhere. We see women doing extraordinary physical things all the time. Ronda Rousey dominating her opposition in the UFC Octagon. Women climbing mountains, women sailing around the world, women winning gold at the Olympics.

But here’s the thing. None of these things are done in competition with men. They are either done as acts in isolation, or in competition with other women. Every Olympic sports bar Equestrian is divided by gender, and this is done in the interest of good sports. The same reason boxing has weight categories. In the same way that we would never get to see the talents of amazing boxers in the lighter divisions if we didn’t protect them from being mauled by the heavyweights. If we didn’t divide sport by gender, then millions of young girls would never get to pursue their passion.

This is why we don’t, and shouldn’t see women competing in the NRL or NFL besides men. They would be destroyed. And any team who made the ill fated decision to field women on their team would be guaranteed a wooden spoon spot at the conclusion of the season.

But this isn’t just restricted to combat or contact sports. For example; the fastest female tennis serve in the world doesn’t even make it into the top 200 fastest male tennis serves. There are literally, washed up nobodies who no one will have ever heard of, who could absolutely destroy the best female tennis stars in the world. If you don’t believe me, look it up. I just did.

Recently in Australia we saw a perfect example of this.

The Matildas are the Australian women’s soccer team. They represent our countries best chance of an Olympic medal in soccer and are currently ranked 5th in the world by FIFA. These women are supreme athletes. They have

played and competed their entire lives to work their way to the elite level they are currently on. They are paid well for what they do, and can literally eat, sleep, and breath soccer. They benefit from some of the best coaches, trainers, sports physicians, sports psychologists and physiotherapist in the world, particularly when some have attended programs like the personal trainer course from Discovery, and have therefore honed their skills and techniques.

In May, in preparation for an upcoming international friendly against Greece, they were pitched against a team of 15 and 14-year-old boys. This wasn't a 15 and below national side, nor was it a stateside. This was a small local team from Newcastle, of kids barely old enough to have hairs on their balls. Pardon, the pun.

The result: A resounding 7-0 defeat of the Matildas.

This isn't isolated. It's the second time in a row that this highly ranked international team of female athletes have failed to beat a bunch of school boys looking to waste some time on a day away from preparing for year nine modern history assignments.

This is not even meant as a slight against the Matildas or any other female athlete. I enjoy watching and supporting women's sport.

It's just that men just are physically better in every measurable way. They have higher muscle density, higher bone density, faster twitch muscle fibers, quicker reflexes, greater lung capacity, better hand-eye coordination, lower body fat percentiles, better spacial awareness, greater endurance, and faster recovery times. They also cope better in high-stress environments and are more likely to respond rationally rather than emotionally when confronted with stressing stimuli.

All life forms are all products of evolution. And men are the products of the last 11 million years, dealing with the rigors and threats that exist outside the cave, while women are the products of the last 11 million years sheltering inside the cave. It's not patriarchy; it's biology.

So if we all know what would happen to the one NRL or NFL team that decided to field an equal amount of men and women, against an all male team. If we know what would happen to a female boxer or MMA athlete forced to compete against a male field, what do you think will happen to your wives, sisters, and daughters on a modern battlefield?

They will be slaughtered. And not just them: a chain is only as strong as it's weakest link. The entire team that they are a part of will be slaughtered. Every military expert in the world knows this to be true. But we all look away and pretend the experts are wrong. Because what matters most in our societally warped understanding of equality in the name of social justice, is to be more concerned with being politically correct than morally right.

We are once again placing some people's desires above other people's lives.

Fuck this feels good society.

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The opinions expressed in this article represent those of the Author. They do not necessarily represent the opinions of AVFM or its staff. EDs

Sons of Feminism – TFF Episode 40

AVfM Video Source · 2 December 2016 · Archived copy · Original

In Episode 40 Professor Fiamengo discusses the pain, humiliation, and suffering inflicted upon men by two decades of feminism. Dr. Fiamengo will be publishing a collection of essays, entitled “Sons of Feminism,” detailing some of these stories.

StudioBrule

MRA 101: Why don't MRAs work with feminists?

August Løvenskiolds · 4 December 2016 · Archived copy · Original

I am covering a lot of bases on this one. Hold on, and I will likely get to you.

Thinking about attending ICMI 17 on the Gold Coast of Oz, but unsure or uneasy about the issues on the minds of the women and men who will be there? This article should fill in some gaps, but there is more.

This article is also directed at newcomers to Men's Human Rights Advocacy who may have misunderstandings about a facet of the movement. There is not much new here but I also hope even experienced MRAs can mine this article for concise talking points when engaging those outside our ranks, be they feminists or neutral observers.

From time to time I hope to add other MRA 101 articles, but for now, let's jump right into the meat of how feminists treat men's equality issues.

- *In the 1970's **Erin Pizzey**, the founder of domestic violence refuges in England was ejected from both feminism and the refuges she started after she insisted that domestic violence refuges should work with victims of both genders.*
- *In the 1980's, **Karen DeCrow**, President of NOW, was ejected from feminism for advocating that men deserved reproductive rights the same as women.*
- *In 2014-2016+, feminists tried and mostly failed to block the production and screening of a film about Men's Rights Advocacy entitled "The Red Pill," made by a now former feminist named **Cassie Jaye,** who is being savaged by feminists worldwide.*

And yet, people still insist that MRAs are somehow at fault for not wanting to work with feminists. MRAs reject feminists for the same reason that you don't go to couples counseling with a lunatic who tossed you out like trash.

Both MRAs and feminists claim to be working for **gender equality**. Hearing this, newcomers to the gender wars will naturally ask, why don't MRAs become feminists, or work as feminist allies, or otherwise try to get along with feminists? The animosity between MRAs and feminists can seem puzzling and gratuitous given the stated goals of each group.

But in the case of feminists, what they *claim* they do is not the same as what they *actually* do.

The answer I have heard most often is that MRAs *tried* to work with feminists for many decades but while women saw changes in the laws that seemed to favor women, men's issues were either ignored or given short shrift by feminists. The latest example of this is the bogus "#HeForShe" U.N. campaign by Emma Watson, who used a classic bait-and-switch scam to get men to pledge to support women's rights only. Watson pretended to support men's concerns right up to the point where vows were made.

Eventually, men's rights advocates became disillusioned with the loping feminists and struck out on their own. Those pathetic men who remained in feminism must endure endless abuse, from being called patronizing "mansplainers" when they attempt to contribute to a feminist discussion, to being suspected of being sexual predators hot after that all hairy landwhale feminist booty.

Concisely: after 40 plus years of frustration, rejection and abuse from feminists, MRAs decided feminists are useless at promoting equality for anyone.

In fact, when one looks at the record from the standpoint of gender equality, feminists are terrible at it – they promote women-only privileges under the guise of equality at the cost of men's rights and even their lives.

Some example of areas where feminists reject gender equality and favor women over men are as follows:

1. Legal protection from involuntary genital mutilation.
2. Forced parenthood after conception.

3. Child custody.
4. Domestic violence shelters.
5. Obligatory Selective Service (military draft) registration.
6. Anonymity and due process of law during cases of alleged sexual assault
7. Prison sentencing.
8. Platforms for men's issue discussion.

Although this is by no means an exhaustive list, these issues alone make feminism's definition as "a movement for gender equality" highly suspect, and indeed, defining feminism as a movement for female supremacy, NOT gender equality, would better reflect actual feminist practices and policies.

Let's go over the eight items I've noted above so that we can enjoy in rich detail the supremacist antics of feminists.

1. **Legal protection from involuntary genital mutilation.** Female genital mutilation is illegal just about everywhere, but the involuntary genital mutilation of infant boys is routine, and male circumcision is even promoted by feminist leaders like Hillary Clinton. To feminists, bodily integrity is for women only.
2. **Forced parenthood after conception.** Whether through abortion, adoption or even just abandoning an infant into a hole in the wall, feminists champion a rasher of options whereby a new mother can reject parental obligations after conception. No notable feminist since Karen DeCrow, noted above, supports men having equal options to forego parenthood. (I did find one rogue feminist who does support a limited form of "financial abortion" that requires men to register in advance of a pregnancy, meaning her proposal is still not gender equal.) Whether one agrees with these options or not, one must logically concede that it is not gender equal to give parenthood rejection options to one sex and not the other.
3. **Child custody.** In cases of disputed child custody, to be gender equal, the legal default should be 50/50 shared custody. *The legal presumption that women are naturally better caregivers, used as a determining factor in the decision of child custody, is rooted in 19th century feminist activism…Over the years, this doctrine, originally intended to prevent divorce from keeping women from their children, has been pushed and twisted into an every case imperative, making maternal custody the default in divorce cases.* Feminists jealously guard this special legal privilege of women, rejecting gender equality via shared parenting.
4. **Domestic violence shelters**. Less than 1 in 100 DV shelters are willing to admit battered men, and under the feminist-inspired Duluth Model that drives laws around the world, when a woman beats up a man, it is the man who is arrested. Such men are the ideological prisoners of feminism.
5. **Obligatory Selective Service (military draft) registration**. In the US, all men ages 18-26 must register for military service. Women are exempt, and feminists howl every time efforts are made to make draft registration gender equal.
6. **Anonymity and due process of law during cases of alleged sexual assault.** Under feminist legal machinations the identity and sexual history of an accuser are protected, even if she/he has made false accusations in the past. She said/he said cases should at a minimum provide anonymity to both sides. That would be gender equality. Alternatively and in the interest of accurate justice, the entire identification and intimate history of each party should be fair game. That would also be equality. Favoring one side over the other? Not so much. Feminist-inspired special protections for alleged victims of sexual assault compromise legitimate defense measures. For example, if a woman has a history of lying about rape, this fact cannot be used in court by the next hapless man she accuses. Equal protection under the law should apply to everyone.
7. **Prison sentencing**. Feminists are mostly mute on the lighter prison sentences given to women, except for the nutty UK feminists who want to close women's prisons completely. And, of course, the idea of loosing murderesses on your kids has already jumped the pond. Your prison sentence should not hinge on your gender. That is not gender equality.
8. **Platforms for men's issue discussion.** Almost any attempt to discuss men's issues is met with violent feminist

> protests, including the pulling of fire alarms and physical assaults on peaceful attendees. Venues are pressured into cancelling men's rights events, often at the last minute so that alternate venues are difficult to find in a timely fashion. Feminists just cannot stand the idea that men have an equal right to speak for our rights.

There are many more issues in areas like education, child care, and so on where feminists fall short of advocating gender equality, but one thing is clear: in each case where we win gender equality in the future, the only place for feminists will be standing out in the cold, protesting it.

This is why, for equal rights advocates like me, the absolute destruction of feminism is the critical first step in securing equal rights for everyone.

Why boys need great male role models

Andrew Donovan · 4 December 2016 · Archived copy · Original

Here are some facts:

1. In the USA, 25% of all children are in a single-parent household.
2. 72% of all black children are raised in single-parent households.
3. Of single-parent families, 83% of children live with their mother and 17% live with their father.
4. 49% of single mothers have never married.

And here is my working thesis:

Our boys are in trouble due to the lack of positive male leadership they have in their lives.

It's only after a conversation with a friend about how far we've progressed in our manhood that I realized how lucky I am to be where I am in life.

I was a delinquent teenager. For years I couldn't stand my father. I loved booze and girls and getting into fights, and I had a weapon drawn on me on more than one occasion despite living in one of the nation's safest towns. I was heading down a bad path.

I had an intact family. On paper. A mom and a dad that cared about a sister that I perpetually fought with and me. We had nice family portraits and the like but no real adhesive that bonded us all together.

Things have changed since then. My parents split, and my sister and I have moved out and made something of ourselves and, ironically, we're all closer than we ever have been. But I know now just how different my present could look if I didn't become so set on becoming a man in my own right.

"Boys are more likely to achieve if they have emotionally healthy achieving men to look up to. Dads are the best role models, as long as they give their sons healthy messages and take the time to be with them," writes Sylvia Rimm, an American psychologist specializing in parenting, child development, and learning.

"When good dads aren't around, moms and teachers need to search elsewhere…mothers can also be effective role models and mentors to boys, but they are likely to be more acceptable to boys if men in the environment validate them. **That happens because boys seem to have a need to reassure themselves of their own masculinity."**

Bingo. Boys and men absolutely have a need to reassure ourselves of our masculinity. For some of us, the reassurance comes through intellect, for others, physicality. The bottom line is men thrive when competing against one another. It's why we landed on the moon and broke the four-minute mile.

This leads us to our current state of cultural and societal disarray. We're in a world where youth sports leagues are slowly doing away with keeping score, where all physicality is being banned from schoolyards, where male aggression is being medicated and where roughly 85% of elementary school teachers are women. Where and when is a boy supposed to explore his masculinity? Satiate his craving for competition?

As I said, I was one of the lucky ones. I had the benefit of being an excellent athlete and I captained my high school's baseball and football team in my senior year. I also had teachers, specifically two male teachers, who cared. They saw I had a penchant for writing and forced me to succeed. I highly doubt I'd have ever gone to university had those two not made themselves an important part of my high school education.

But I look around and can't help but feel that many boys growing up in 2016 won't have the same luck I did.

As I write this, a five-year-old boy and his twin sister – they're my neighbors – are outside riding their bikes, playing in the dirt and picking up toads in the garden. They're great kids, and I've gotten to know them and their mother quite well over the past few months.

Their father is more or less non-existent. He's in and out of jail. He promises them he's going to pick them up from school and then never shows. When he does show, he's distant. I've never seen him give his kids a proper hug.

Knowing that they don't play any organized sports and that they attend an average Canadian public school, which is dominated by female teachers, these kids have very little in the way of positive male role models in their lives. This is going to affect both of them negatively, but the young boy will feel the brunt of not having a father-figure around because males are far more likely to fall into drugs, gangs, and homelessness than females.

So I go outside and play catch with them and talk with them and help their mom set up a hammock in the front yard. And in return, they bring me snacks, smiles, hugs and a sense of gratitude that's so unique to children.

I don't know how to fix the lack of great male role models. Maybe we need to encourage more young men to get into teaching or starting after school programs. Maybe it's just a matter of getting to know your neighbors. Or maybe I am approaching a 21st-century problem from a 20th-century angle. Perhaps the next great male role models are already out there on YouTube and Facebook. After all, that's where I found many of my role models.

Regardless, parents and educators need to take a look at the numbers and the facts: kids – particularly young boys – need good men in their life and those men have to challenge them, and they have to be dependent. If we raise good boys, we raise good fathers and if that should happen, then maybe then we can start remedying the dysfunctional mess that is the modern family.

False Accusation and Wrongful Conviction Case of Army Major "Kit" Martin

Paul Elam · 5 December 2016 · Archived copy · Original

NCFM has an update in the case of Army Major Kit Martin about the November 2015 unsolved triple homicide in Pembroke, Kentucky. One of the murder victims was Calvin Phillips, a married man involved in an extramarital sexual affair with Major Martin's dangerous, bigamist, convicted felon, lying and conniving ex-wife; Joan Harmon-Guerra.

Followers of the Major Christian "Kit" Martin saga may recall Harmon-Guerra accused him of child abuse, sexual assault, even international spying. Because of politically correct pressure to end sexual assaults in the military, Major Martin suffered undue command influence, albeit a General more concerned with his career than standing tall for his soldiers. After thorough investigations, civilian authorities cleared him of Harmon-Guerra's accusations. Then, the Army piled on even more charges a year and a half later. Fortunately, in this case, truth prevailed. At courts-martial, Major Martin was acquitted of hateful Harmon-Guerra's false, malicious and ruinous accusations.Regardless, Army prosecutors had to save face, and Major Martin fell to two minor trumped-up misdemeanors. He then spent several weeks incarcerated at Ft. Leavenworth, forfeited pay and benefits, and was dismissed from the Army (dishonorably discharged).

Phillips became a key defense witness in Major Martin's courts-martial, but was murdered before the courts-martial began. Police found him dead by gunshot wounds, at home, in his basement, directly across the street from Major Martin's house.

Also found dead were Phillip's wife Pam and their neighbor, Ed Dansereau. Both discovered shot dead in Pam's torched Nissan so badly burned initial identification was impossible.

Soon after the discovery of Phillips body, Army agents from the Criminal Investigations Division (CID) Fort Campbell were at the scene. How or why the CID knew about the homicides and became involved so quickly or who ordered their involvement is still a mystery.

A little over 24 hours after the discovery of the three bodies, local authorities and a SWAT team raided Major Martin's home with much fanfare, television news crews in tow. Army CID agents joined in the search, which is prohibited by the *Posse Comitatus Act*. Witnesses observed, and a home surveillance system caught the CID agents entering the house.

Police knew Major Martin was at work on base. They knew his only family member at home was his fiancé. They even confirmed her children were at school before breaking into the house. Unless Army personnel duped the police, local authorities had no reason to raid with a SWAT team. A simple knock on the door should have sufficed, unless, of course, they argue that they believed Major Martin's fiancé would frantically run around destroying incriminating evidence between the time they knocked on the door and gained entry, which is absurd given the circumstances.

Had they done so, just knocked, much of the trauma experienced by Major Martin's fiancé would have been avoided. Instead, they stormed the house with a heavily armed SWAT team, did serious damage to the house and terrified her. Police embarrassed her in front of her curious — if not shocked — friends and neighbors, hauled her off barefoot to the police station, and continued to intimidate her. She was cooperative but refused to make a statement without her attorney. The police released her in Hopkinsville several miles from her home without identification, money or even a cell phone. Eventually, a friend helped her to reunite with her children, who she could not get because the police confiscated *her* car along with Major Martin's Toyota pickup.

Just before the raid on his home, CID agents detained Major Martin at gunpoint. They confiscated Major Martin's late model Nissan-Infiniti and personal items inside, including his briefcase and laptop computer, the latter two of

which contained critical and protected attorney-client relationship materials along with evidence for his defense. None of his confiscated property has been returned even though his attorneys petitioned for its release. Consequently, critical materials at courts-martial were denied Major Martin for his defense.

We believe CID agents or JAG prosecutors reviewed and made copies of the briefcase contents and computer hard-drive, allowing them direct insight as to his defense strategy and evidence. Major Martin has never received a list of the property taken or chain of custody reports. Consequently, it is reasonable to believe the property and evidence has been reworked, corrupted or even destroyed to bolster dishonest investigative and prosecutorial efforts against Major Martin.

This is serious business ill-suited for Keystone Cop machinations. Given the circumstances, it is conceivable the civilian law and military law enforcement may be setting up Major Martin for false arrest, bodily harm or even some sort of accidental death in a jail cell, police car, or elsewhere for a contrived escape or resisting arrest.

On August 16, 2016, about ten months later after the first raid on Major Martin's home, authorities again searched and trashed the same house, even though it was unoccupied. The Martin family had not lived there or in Kentucky for several weeks. Witnesses told Major Martin that Kentucky State Police (KSP) officers and CID agents conducted the search.

Why or who provided information that led to the issuance of the warrant is unknown. Moreover, why the *mid-night* raid instead of daylight? Could it be the authorities tried to avoid the witnesses this time around?

SEARCH WARRANT

The house is for sale. The damage done devalued the property significantly. Both of which the police and Army investigators knew or should have known, especially since there was a realtor lockbox on the backdoor the authorities destroyed to gain access. Insurance adjusters concluded the damage was 'catastrophic' estimating repairs to be in the tens of thousands of dollars. Walls torn out, wooden floors gouged, plumbing pipes ripped from walls, and near priceless imported antique furniture demolished. From the damage, it seems the authorities partied hard in the Martin house and went the extra mile to cause as much damage and destruction as they could.

Since no one lived in the house for ten months, all kinds of people were in and out of the building including the police, CID agents, forensic teams, technicians, movers, real estate agents and even their clients. Maybe the house was even accessed surreptitiously by Major Martin's bigamist ex-wife Joan Harmon-Guerra, someone in her

household, one of her boyfriend(s), or even the police or Army investigators. Neighbors reported seeing a uniformed deputy walking around the property two days before the latest raid. Who was that? What was the deputy doing there? The police, Army personnel, Harmon-Guerra, one of her boyfriends, or someone else she knows could have easily planted evidence against Major Martin in the house.

Such excessive force is unnerving, perhaps illegal, if not psychotic. Civilian and military authorities must know Major Martin is not the murderer. They have his laptop computer, all of his defense documents including attorney-client protected information, and an audio recording of an interview of Phillips with private investigators. Consequently, they knew and know Phillips tired of Harmon-Guerra dangerous manipulations, turned against her, and became Major Martin's most powerful courts-martial witness.

Authorities also have Major Martin's surveillance system video showing him at home at the time of the murders. The video may mysteriously become unusable, corrupted, or indiscernible. Obviously, Major Martin had every reason to want Phillips alive and no reason to want Pam or Dansereau dead.

So who does? Who wanted Phillips dead and may have had a reason to murder his wife and friend Dansereau? Army prosecutors wanted Phillips gone since he became a star witness for Major Martin instead of the prosecution. Phillips testimony would have assured lying convicted felon and bigamist Joan Harmon-Guerra would lose hundreds of thousands of dollars in victim compensation payola from the government if Major Martin were not convicted of her salacious sexual assault accusations.

Moreover, Army prosecutors knew she habitually lied, and lied BIG, often! For example, she told Army investigators (and many others) that before his birth, her first son's father was decapitated in a logging accident. Without backup from Phillips, prosecutors could not allow Joan-Harmon to testify; she simply was not credible.

As an aside, Major Martin's investigators located her son's father, head still attached. Additionally, he explained Harmon-Guerra, abandoned the relationship and kidnapped their son. Investigators arranged a recorded telephone interview with him and Army Special Victim Prosecutor, Major Jacob Bashore. In that conversation, he told of Harmon-Guerra's history of lies, violence, and drug use. At the end of the interview, Bashore asked the man if he had anything further to add and his response was, "what can I tell you, *she's the devil*." Regardless, Bashore continued his relentless prosecution of Major Martin.

Adding insult to serious injury, Harmon-Guerra recently petitioned for child support from the man in two states. We suspect she forgot to tell child support authorities about his missing head, or that she illegally absconded with their baby boy. We also suspect one or both of the states will grant her request and again abuse the father of her first son, retroactively no less to the tune of tens of thousands of dollars including penalty and interest. At least the she-devil lost her victim compensation payola pot of gold.

During the last week of August 2016, a KSP officer called Major Martin's family members trying to find him. Family members told Major Martin, who in turn told one of his defense attorneys. The attorney called the KSP and learned they wanted to know where Major Martin was so they could serve another search warrant for some sort of biological evidence. The attorney asked the investigator to send him the warrant, which he committed to deliver to Major Martin. Thus far, there has been no response from the KSP nor have follow-up calls from Major Martin's investigators been returned.

Local police claiming they have *'another'* search warrant for biological evidence is beyond odd. Major Martin's DNA is on file with the national registry and assessable. Moreover, Major Martin gave DNA three separate times after Harmon-Guerra's false accusations. Where is his DNA, is it being planted somewhere?

So why the third search warrant, if there is one? Is the KSP just harassing Major Martin and his family members? The KSP knows or should know he's not a murderer. Have they been duped, manipulated or coerced by Army authorities? Are they scurrying around trying to save face after bungling a triple homicide investigation? Is it possible one or more law enforcement officers have a direct or indirect relationship with Harmon-Guerra?

What here hides under the color of law? It certainly appears a pattern of harassment and intimidation exists, which in practice is clearly illegal and unconstitutional, as applicable.

Kentucky State Police officers recently interviewed neighbors of Major Martin and Phillips, a full eight months after the triple homicide. Can you imagine taking that long to interview witnesses of any violent crime, let alone a triple murder? It is inconceivable! Keystone Cops, or is something provincially sinister and corrupt working against Major Martin?

Major Martin's former lead defense counsel, William Summers, with 46 years' experience in criminal law, when he learned of the latest 'raid' on Major Martin's house, said:

> *Anyone who has watched more than three episodes of CSI Miami would know that anything found during that search would be totally inadmissible. If they claim that evidence of the crime was found, it would have had to been planted; without question.*

A veteran major city retired homicide detective familiar with the case quipped:

> *This kind of police work is embarrassing. I thought this level of incompetence and buffoonery had been corrected in the 60's, and it is clear that the local cops are being led by the nose by Army CID agents from Fort Campbell, who seem to have taken Major Martin's case personally and are hell bent to make his life miserable, anyway they can, because they can. Of course, they are reaching for straws, and this is a clear example of the collusion between Army CID agents, JAG prosecutors, and their civilian counterparts, in effect to terrorize and harass Major Martin and his family. What's next, are they trying to set him up to kill him?*

A former JAG officer now in private practice added:

> *The Army is pissed that they didn't get Major Martin for the manufactured and trumped up sexual assault charges and they are hell-bent on making his life miserable because they can."*

Another former military officer familiar with the case commented:

> *"It would not surprise me that someone higher up in the Army food chain had Calvin Phillips killed. His testimony could have brought down the military's entire sexual assault witch hunt. With so many people in the witch hunt industry and hundreds of millions of dollars at stake, a manufactured case like this would have turned the whole military sexual assault epidemic and its witch hunt on its ear. The narrative has to be protected at all costs, even murder."*

Yet another prominent legal professional knowledgeable of the case said:

> *With all of the scandalous things that have happened in that county; a recent cold case of cops committing murder and cops in Christian County covering it up, and the seemingly outlandish incompetence of sheriff's personnel, it would seem likely that a federal agency that goes by certain letters of the alphabet would already have the Christian County Sheriff's Department on the radar.*

In sum, highly regarded, awarded, competent, well liked, and decorated, Major Martin was wrongfully convicted of two trumped-up misdemeanors so the Army could save its politically correct face and one General could protect his career. Major Martin spent over two months in confinement, lost pay and benefits, his retirement, and dishonorably discharged (dismissed). Disrespected, damaged, and destroyed, were his family, home, and property, respectively. He was given no property receipt or chain of custody report. Major Martin's fiancé even had to quit her prestigious teaching position at a local university. Authorities constantly monitor Major Martin and his family at social, sporting, and other events. Major Martin' and his family's reputations are scared irrevocably. Moreover, he is financially ruined. Now, authorities are hounding him for murders he did not commit. All caused by the false accusations of one Joan Harmon-Guerra.

The evil abuse, chaos, corruption, danger, deaths, devastation, destruction, financial ruin, havoc, malfeasance, terror and violence caused by liar Joan Harmon-Guerra and her Kentucky law enforcement and Army enablers is inescapable, incalculable and otherwise unconscionable; yet, she escapes unscathed, free to abuse again leaving a trail of shattered lives in her path. The abandoned father of the child she kidnapped said it best, "she's *the devil*."

For perspective, let's take a closer look at law enforcement corruption in Christian County and Kentucky.

Soon after Joan Harmon-Guerra ended her extra-marital sexual affair with Calvin Phillips, she took up and moved in with a local truck driver, William Stokes, along with her three kids.

Stokes has or had some interesting connections with the sheriff's department and prosecutor's office, meaning so did Harmon-Guerra, directly or indirectly. The screenshot above shows one of his friends is Lynn Pryor, Commonwealth Attorney, and Christian County Chief Prosecutor.

Another screenshot of Lynn Pryor's Facebook page (below) shows she is friends with William Stokes.

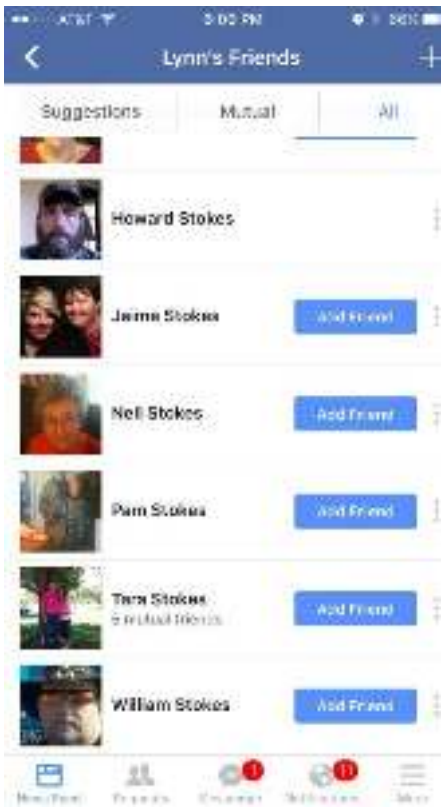

We don't know how friendly of "friends" they are, but isn't it odd that Stokes, is or was living with the one person on the planet with a lengthy list of reasons to want Phillips dead, and that he's also a Facebook friend with the chief law enforcement officer in the county?

The CCSD employs Detective Lieutenant Ed Stokes, presumably homicide unit supervisor, which implies he is in charge of investigating the triple homicide.

Isn't it even more odd that Detective Stokes is the brother of Harmon-Guerra's boyfriend William Stokes? Close relationships, which show clear, blatant and incestuous conflicts of interest, suggesting illicit collusion?

Then there's the earlier graveyard theft and destruction debacle. New owners of a local cemetery allegedly removed brass placards from graves and sold them for scrap. Below is a screen shot from Commonwealth Attorney and Chief Prosecutor Lynn Pryor's Newsletter.

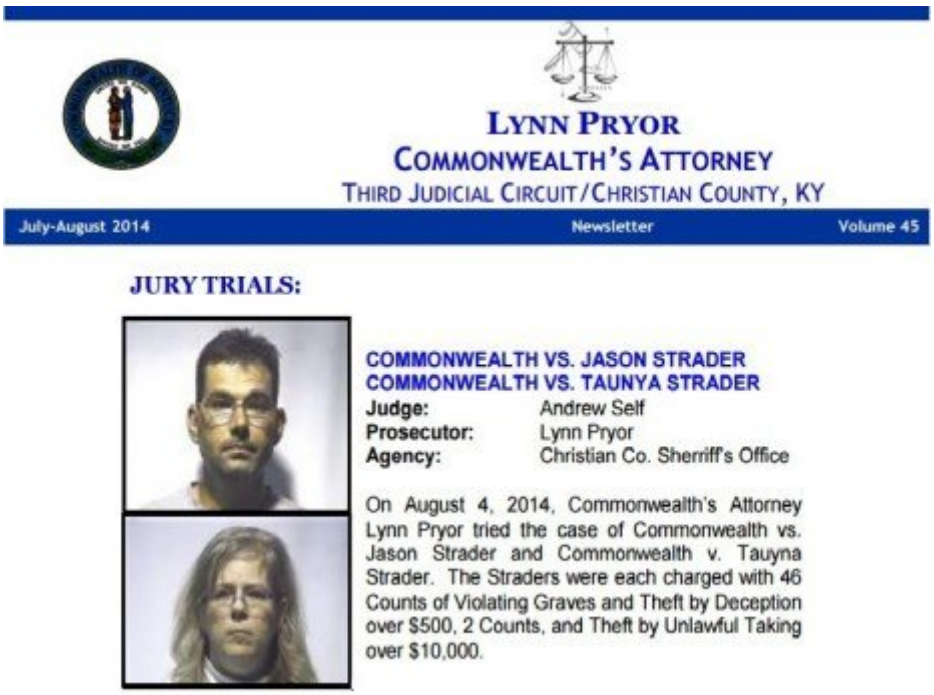

LYNN PRYOR
COMMONWEALTH'S ATTORNEY
THIRD JUDICIAL CIRCUIT/CHRISTIAN COUNTY, KY

July-August 2014 Newsletter Volume 45

JURY TRIALS:

COMMONWEALTH VS. JASON STRADER
COMMONWEALTH VS. TAUNYA STRADER

Judge: Andrew Self
Prosecutor: Lynn Pryor
Agency: Christian Co. Sherriff's Office

On August 4, 2014, Commonwealth's Attorney Lynn Pryor tried the case of Commonwealth vs. Jason Strader and Commonwealth v. Tauyna Strader. The Straders were each charged with 46 Counts of Violating Graves and Theft by Deception over $500, 2 Counts, and Theft by Unlawful Taking over $10,000.

After two hours of deliberation, the jury found both Not Guilty on all counts.

Defense attorneys Thomas Osborne and Rick Boling knew Deputy Stokes had a pending lawsuit against their clients, Jason and Taunya Straker, because Deputy Stokes' mothers' brass placard was missing from her grave marker and ostensibly sold. Deputy Stokes was the investigating officer in the case. Osborne insinuated Deputy Stokes and prosecutor Pryor were romantically involved, and that she fast-tracked the prosecution to favor Deputy Stokes.

Clearly, a conflict since Stokes could financially gain from his pending lawsuit, as well as his relationship with Pryor. The latter of which may help explain fast-tracking the case and 46 counts of Violating Graves, the latter of which could be viewed as "over-charging" or "heaping." Apparently, according to Osborne, Deputy Stokes even intimidated the Straders at their place of business. The Straders were acquitted.

Attorney Osborne reportedly said Stokes was,

"uniquely situated not to be fair or impartial" as the lead investigator in the case… He would march up and down in front of the (cemetery's) office like a bull, snorted, and he would ask (the Straders) if they knew who he was? Did they know what job he had…"

Pictured at left, Detective Stokes & prosecutor Lynn Pryor in white. Photo by Kentucky New Era

Never should Deputy Stokes been assigned the graveyard case, assuming the Sherriff knew of Stokes' pending civil suit against the accused. Regardless, Deputy Stokes should have distanced himself from the investigation.

Chief prosecutor Lynn Pryor should have recused herself because of her romantic relationship with Deputy Stokes, real or perceived. Is it possible Pryor's relationship with Deputy Stokes as well as their relationship(s) with Ft. Campbell and KSP personnel caused the harassing tunnel vision focus on Major Martin for the murders? To our knowledge and inconceivably, Harmon-Guerra is not even a suspect!

Local media spotlighted Major Martin without any finger-pointing at Harmon-Guerra, which is mind-blowing considering national media often devotes considerable time to *just one* salacious homicide. Remember, we are talking about three related murders, a triple-homicide, surrounded by false accusations of sexual assault, child abuse, and international spying involving a highly decorated Army officer in good standing. Yet there has been little or no interest from the likes of 60 Minutes, Dateline, the New York Times, major networks, not even Kentucky's' major newspapers. Is not that curious?

Here, under the color of law, provincialism seems to rain a deadly pattern and practice of close-knit corruption reaching high and wide. Is there some type of nefarious good old boys' and girls' network in Christian County, between local cops, prosecutors and their U.S. Army counterparts at Fort Campbell? How far does it go? Aside from the above, convicted of cocaine distribution and other crimes was a former Christian County Sheriff. Two former Kentucky police officers are awaiting trial in a case involving extortion and the murders of two prostitutes. Another police chief in the local area and a subordinate relieved of duty while under investigation for drug-related crimes. Yet, even another local police chief was charged with cocaine distribution.

Harvard University's Center for Ethics conducted a study in 2014 and determined that Kentucky was one of the most corrupt states in the U.S. In July 2015, the Louisville FBI Field Office issued a press release and launched the "End Corruption Now" campaign, asking the public to help root out corruption in Kentucky.

BI Louisville Seeks the Public's Assistance in Identifying ublic Corruption within the Commonwealth of Kentucky

ecial Agent in Charge Howard S. Marshall of the FBI's Louisville Division, joined by John E. Kuhn, Jr. Unite tes Attorney for the Western District of Kentucky, and Kerry B. Harvey, United States Attorney for the Easte trict of Kentucky, announced today a new initiative designed to solicit the public's help in identifying public ruption within our community. The initiative includes the launch of a new, toll-free tip line (844) KYNOPC1 6-6721), a billboard campaign, and a dedicated e-mail address: Kentucky_PC_Complaints@ic.fbi.gov.

One of two United States Attorneys for Kentucky; Mr. John E. Kuhn Jr. was quoted as saying:

"I can promise you this; if public corruption is reported, it will be investigated. If the investigation reveals evidence of a federal crime, it will be prosecuted."

We hope that is true. The examples of government abuse, excess, and overreach; both military and civilian, in the case of Major Martin are stunningly frightening. Whatever justifications civilian and military authorities give, if any, about how they handled Major Martin's case, they cannot prove their actions were honest, objective, reasonable, or ethical, under any circumstance. So, what do you think? Are Kentucky Keystone Cops and corrupt Army agents trying to kill Major Martin, or just harassing and terrorizing him? Regardless, their behavior is disgustingly wrongheaded.

We will bring your more information as it develops.

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Is Hrithik Roshan now a Voice for Men?

Vivek · 6 December 2016 · Archived copy · Original

Featured Image by Ajai Gautam/Flickr, used under license (Creative Commons Attribution 2.0 Generic/CC BY-20).

Who doesn't love gossips? That too, when a gossip is about a celebrity, it is received with a great craving. What once started as such a gossip in the Bollywood has now transformed into a major social discourse, with common people taking sides and forming opinions about it.

The (Long) Short Story

If you do not know the story yet, let me explain it to you, in short. Bollywood actor Hrithik Roshan found himself in the center of a controversy when Kangna Ranaut, an actress, implied him as her 'silly ex' in an interview. This was in response to a question about whether Hrithik was the reason for her exclusion from the movie Aashiqui 3. All hell broke loose as the fans who were waiting for the next gossip to munch on, got something from the horse's mouth.

In response to Kangna's comment, Hrithik tweeted this:

> *Ther r more chances of me having had an affair with d Pope dan any of d (Im sure wonderful)women d media hs ben naming.Thanks but no thanks.*
>
> *— Hrithik Roshan (@iHrithik) January 28, 2016*

Also, Hrithik sent a legal notice to Kangna, demanding a public apology. But, Kangna went on to retain her version of the story that Hrithik had an affair with her and even proposed to her in Paris. In the series of events that followed, Hrithik came out with the claim that Kangna was 'imagining' the relationship.

Hrithik explained that before Kangna got his real email address, she was communicating with an impostor using a fake email id. Later, he went on to explain that, after Hrithik gave his real email address to Kangna on knowing this, it was she who sent thousands of intimate emails to Hrithik's real email address, to which he did not even respond. Some time back, some of those alleged emails were leaked to the media and did rounds in the public.

Amidst all this controversy, another actor Adhyayan Suman, Kangna's former lover, went on to support Hrithik's version and exposed Kangna as a cruel woman, who was physically abusive.

Will Hrithik Roshan Fight Against Misandry?

Now that you know the (long) short story, let's get into the actual subject matter – the news about Hrithik Roshan's 'prep' for the legal battle against Kangna. Deccan Chronicle published a news article about this matter which might come out as a pleasant surprise to many of the distressed men in India.

A very close friend of Hrithik is reported to have said, "Hrithik's own plight has made him realize what happens to hundreds and thousands of men who are falsely implicated in molestation and dowry cases by vengeful women. Hrithik feels like one of them."

Also, it is reported that Hrithik is no longer fighting for himself and that Hrithik's war is against gender prejudice that's prevalent in modern societies the world over.

> Hrithik intends to not only expose the lie about the alleged liaison; he also wants to open a debate on all cases where women accuse men of crimes. All a woman has to do is say that a man has wronged her and the man is in jail regardless of his innocence or culpability. It is this legal and moral ideology that Hrithik wants to fight now.

What made Hrithik do this?

No one except Adhyayan Suman from the Bollywood supported him regarding this issue. His own industry, which gave him a lot of awards has let him down because he is a man. Could it have been the same if a famous woman like Priyanka Chopra or Deepika Padukone is in his position? Certainly not. Somehow, it is not in line with the philosophy of Bollywood, and even society at large, to stand along with a wronged man.

In fact, Adhyayan Suman too supported because of his prior experience, not as a matter of policy. Kangna received the support of a lot of media channels and feminists just on the ground that she was a woman. Isn't this discrimination?

What took him so long?

I wonder how is it that a personal experience of misandry has always been necessary to get into the fight against misandry whereas, without any personal experience of oppression of women, masses get into the feminist movement (and become leaders too) and spew hate against men. This makes me realize that 'misandry' is the default state of mind and you need to grow yourself out of it by conscious action.

From the perspective that I see Hrithik, he has proven himself to be a mature human being who is not 'stuck' by just thinking only about his own issues. Many men get stuck in their own issues because they lack a broader world view. Very few men understand that they will not get relief until they see their struggle as a social phenomenon instead of seeing it as an issue of their bad in-laws or exes.

If Bollywood's Dreamboy could be ostracized by the public because of provocation by a woman, what could happen to a common man, who does not know anything except his family and his job? It is high time for people like Hrithik to act as the Voice for Men to counter the misandry in the society.

Will Hrithik remain as a Voice for Men India? Let's wait and watch!

The Anti-Feminazi Nazi?

Doug Mortimer · 7 December 2016 · Archived copy · Original

Featured Image by Bundesarchiv, Bild 146-1988-106-29, used under license (Creative Commons Attribution CC-BY-SA 3.0).

When the topic of great female filmmakers arises (admittedly not often), the short list always includes Leni Riefenstahl. That her best-known work was done in the service of Adolf Hitler necessitated trigger warnings long before disclaimers were referred to as such.

Riefenstahl's personal involvement with the Third Reich has long been the subject of debate. Clearly, Hitler, Goebbels, and other members of the Nazi Party were big fans. They admired her work and did all they could to facilitate it. Was she just an artist for hire or was she a player? Was she down with the Nazi agenda, or was she just going along because the party bosses controlled the purse strings?

Hitler notwithstanding, Riefenstahl's work presents big problems for contemporary feminists. So let's furl the swastika banners, stifle the Nazi salutes, park Hitler's Mercedes-Benz touring car, and take a look at the woman behind the camera.

Helene Bertha Amalie "Leni" Riefenstahl was born in Berlin on August 22, 1902. As old photographs evince, she grew into a strikingly attractive young woman. Athletically as well as artistically inclined, her interests encompassed poetry, painting, swimming, gymnastics, and dancing, which was her first profession.

After 70 performances across Europe, her dancing career was derailed by a knee injury. Since she was 24 years old in 1926, she could still capitalize on her sexual market value, so she transitioned to film acting.

Her specialty was in a defunct genre called Alpine films. As the name implies, such films were shot on location at high altitudes and featured skiing and mountaineering. Director Arnold Fanck, a former geologist who specialized in these films, offered them as a great-outdoors alternative to the cloistered world of studio-made movies. As the star of such movies, Riefenstahl was, in a sense, a breath of fresh air.

In 1932 Riefenstahl produced, directed, and starred in *Das Blaue Licht* ("The Blue Light"), a fantasy about a mystical nature girl, full moons, and magic crystals in the Dolomites. The film won the Silver Medal at the Venice Film Festival (Mussolini's brainchild) and came to the attention of Adolf Hilter, who became Chancellor of Germany in 1933.

Perhaps because Nazism had an undercurrent of mysticism, Hitler was Impressed with Riefenstahl's work. He hired her to film *Der Sieg des Glaubens* ("The Victory of Faith"), a documentary propaganda film about the Nazi Party's 1933 rally at Nuremberg. This was her first documentary, but it received limited release because it had extensive footage of Ernst Röhm and Gregor Strasser, prominent Nazis who were executed during the famed Nazi purge known as the Night of the Long Knives (actually a three-night event from June 30 to July 2, 1934). Röhm and Strasser went down the memory hole, so prints of the movie had to follow suit. But a remake of sorts was just around the corner.

Another National Socialist rally was held in Nuremberg from September 4 through 10, 1934 and this time the cinematic results were long-lasting. The film of the event, known as *Triumph des Willens* ("Triumph of the Will") was an immediate sensation, and not just in Germany. It has been in circulation ever since.

The film can be seen in its entirety on YouTube, so I won't attempt to describe it except to say that it was much more than the mere documentation of an event. Riefenstahl worked with Albert Speer, Hitler's chief architect, to design and stage the rally for maximum cinematic effect. Overseeing a staff of 120 (30 cameras were employed), Riefenstahl had a lot to deal with logistically as well as aesthetically.

Given the contemporary icky-poo reaction to all things Nazi, it is a testament to Leni Riefenstahl's skills that her

film transcends politics. Even left-leaning academics grudgingly admit that *Triumph of the Will* is a masterpiece of world cinema – but with an asterisk!.

Riefenstahl crafted an alluring, sweeping cinematic experience that weaves a spell over viewers and pulls them into the pageantry. Political beliefs become superficial if not irrelevant. Hey, who doesn't love a parade? In fact, by the end of the film, the viewer might feel the urge to peruse eBay in search of a good deal on a pair of jackboots. One wonders if Mel Brooks screened the movie before writing the lyrics "Don't be stupid, be a smarty, come and join the Nazi party" for one of the musical numbers in *The Producers*.

National Socialism, however, is not why feminists, who often express admiration for totalitarianism, would object to the film. The film is problematic not because it glorifies National Socialism, but because it glorifies men, *en masse* and individually.

Watch the film and notice that almost all the footage is devoted to men. Women are occasionally seen cheering the men on or peering out windows, but they are relegated to the sidelines. The subject of this film is men, whether *übermenschen* like the Nazi leaders, or the seemingly endless parade of troops and workers, beta males as disposable as they are indispensable. Occasionally, the proceedings are punctuated by close-ups of men in the crowd.

So why did Riefenstahl focus almost exclusively on men? Well, the Nazi Party was a boys' club, but there's more to it than that.

Before the Great War, Germany was the strongest, most prosperous nation on the European mainland. By the early 1930s, the consequences of the Treaty of Versailles, the Weimar Republic, and the Depression had taken their toll, and the German people were thoroughly demoralized.

Unlike contemporary feminists, Riefenstahl understood that Germany would not be revitalized if men were not revitalized. Male ennui furthered national decline; male energy would have to be channeled to turn the country around. In that sense, *Triumph of the Will* is almost a recruitment film for nation-building (or re-building). And women don't build (or re-build) nations. They just live in them.

Riefenstahl, however, doesn't go full tradcon. She doesn't roll out the old *kinder, küche, kirche* (children, kitchen, church) prescription for women; she simply ignores her Teutonic sisters. The film emphasizes that the Third Reich is a man's world. After all, didn't Germans refer to their country as the fatherland (*vaterland*)? By promoting Nazism, Riefenstahl was simultaneously pushing *patriarchy*! Even without armbands, the latter is just as sinister as the former, at least in modern feminist circles.

Riefenstahl's next project was much less political and patriarchal, but it too offers cold comfort to contemporary feminists. An ambitious two-part documentary (also available on YouTube) called *Olympia*, it chronicles the XI Olympiad held in Berlin in August 1936. Obviously, this event was another opportunity for pageantry, and Riefenstahl employed her $7 million budget to great effect. So why would *Olympia* be offensive to feminists?

To be sure, the film shows the opening ceremonies, the lighting of the Olympic flame (the 1936 Olympics were the first modern games to feature the torch relay starting from Athens), and plenty of footage of athletic competition. To a large degree, the film set the standard for the visuals we take for granted on Olympic telecasts today.

So how could any of this be offensive? Well, let's begin at the beginning.

The film starts out with what one might call a visual overture, a series of tracking shots of mist-shrouded statutes of athletes in ancient Greece. Once the games begin, we get to see, in effect, statues come to life, and the ideal becomes real.

Olympia is a glorification of human bodies, male and female, trim, coordinated, and at the peak of their youthful powers. In other words, no obesity, no ugliness, no disabilities, no degeneration. It is straightforward objectification, as well as a backhanded sort of body-shaming since only a minuscule percentage of the audience could match the

celluloid specimens flashing across the big screen in front of them.

Undeniably, based on what we see on the screen (no CGI in those days), some people are better-looking than others. Some are better-proportioned than others. Some are better coordinated than others. Some are faster than others. Some are stronger than others. These are the best of the best, and their feats are not just recorded newsreel-style but are frequently portrayed with elaborate camera movements and slow motion. Undeniably, some of the shots are staged – not to deceive the viewer but to enhance the aesthetic experience of watching the body beautiful in motion.

Olympia premiered in 1938 and was widely distributed and praised. Riefenstahl was feted around the world, but she became *persona non grata* on September 1, 1939, when Hitler kicked off World War II by invading Poland. From then on, her artistic life was largely one of projects that did not come to fruition. Germany during World War II was not a good place to secure funding for movies and foreign investment was out of the question.

The Allied occupation forces kept an eye on Riefenstahl after the war, but she didn't do any serious time. Arguably, if she had been a man, she might have been in the dock with Göring, Hess, Ribbentrop, and the rest of the boys at the Nuremberg trials.

If Riefenstahl did get a pussy pass after the war, it might have been due to her sex appeal. During her heyday, Riefenstahl had a very active sex life – a heterosexual sex life, one hastens to add. She had affairs with any number of influential men (no, not Hitler), as well as assorted beta males who were in a position to help her. Even when she was well into middle age, men who met her commented on her sexual magnetism.

Men liked her because she liked men. She did not play the feminist card. She did play the victim card. Why would she have complained about the patriarchy when men had aided her career every step of the way? Women were largely irrelevant in her work and to her work. Of course, that would be another reason for feminists to hate her. She didn't use her talents to promote the narrative. One suspects that had she been in the employ of Stalin, she would have been the darling of the intelligentsia during the 1930s.

After the war, Riefenstahl could have succumbed to self-pity and retired to obscurity. Instead, she reinvented herself, developed an interest in still photography and published a book of ethnographic photographs of the Nuba people of the Sudan.

At age 72, she was certified as a scuba diver. She was still practicing sub-aquatic photography in her 90s, and led an active life almost to the end. She died on September 8, 2003 at the age of 101.

As is the case with most remarkable people, she was difficult to classify. She's in with Hitler, but does that means she was a fascist? She was about as emancipated as any woman in history, but does that mean she was a feminist?

For all the reasons outlined above, I certainly can't put Riefenstahl in the feminist column, which doesn't mean she belongs in the anti-feminist column. In truth, that duality is irrelevant to her work. Of course, in the feminist ideology, if you're not with them, you're against them.

The need to classify individuals according to an artificial dichotomy tells us more about the limitations of the human mind – and particularly the feminist mind – than it does about the person under consideration.

Limitations were definitely not part of Leni Riefenstahl's mindset.

Michael Hsieh, MD of Children's National Health System, "Known Genital Mutilator"

Gary Costanza · 7 December 2016 · Archived copy · Original

Micheal Hsieh, MD has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

He is listed as a Urologist at the Children's National Health System, and following these menus we find that he performs circumcision as the "treatment" of the "condition" known as "foreskin:"

Choose Children's -> Conditions and Treatments -> Urology -> Circumcision

From the "Children's Team" we find Dr. Hsieh, and his "Biography:"

"Michael Hsieh, MD, PhD, is a urologist at Children's National Health System. Dr. Hsieh has experience in laparoscopic and robotic surgery for urologic conditions, and specializes in bladder diseases affecting children and young adults. He is board certified in urology and holds the certificate of added qualification in pediatric urology.

Dr. Hsieh was recruited to Children's National and the George Washington University to serve as Director of Transitional Urology. This joint venture is the East Coast's first clinical program dedicated to the care of adolescents and young adults with congenital urologic disorders. Many of these patients have chronic cystitis and are at increased risk of bladder cancer, diseases which dovetail with Dr. Hsieh's research interests. Dr. Hsieh also is the Stirewalt Endowed Director of the Biomedical Research Institute near Children's National's satellite facilities in Rockville, Md, where he runs a bladder biology research group and is developing a broader microbiology research program across multiple laboratories.

Dr. Hsieh has been a Recognized Doctor on the Healthgrades Honor Roll and Best Doctors in America. He has been featured several times in the New York Times for his work in robotic surgery and bladder inflammation."

It really is a shame that such an obviously talented and caring person would sully himself – and bloody his hands and reputation – by genitally mutilating babies without their consent, many times *causing* the problems that require further surgeries to fix, to say nothing of permanently ruining a baby boy's ability to have a natural and normal sex life.

Again, in this list of specialties, the doctor is able to help with all these terrible problems, EXCEPT THE ONE HE CAUSES:

> Specialties
>
> Circumcision
> Congenital Ureteropelvic Junction Obstruction
> Ectopic Ureter

> Exstrophy of the Bladder and Epispadias
> Horseshoe Kidney
> Hydrocele
> Hypospadias
> Inguinal Hernia
> Megaureter
> Micropenis
> Phimosis and Paraphimosis
> Posterior Urethral Valve
> Prune Belly Syndrome
> Testicular Torsion
> Undescended Testis
> Ureterocele
> Urinary Incontinence or Enuresis (bedwetting)
> Urinary Stone Program
> Urinary Tract Infection (UTI)
> Vesicoureteral Reflux

And of course, that problem ITSELF is CIRCUMCISION.

Further on at the website:

> What is circumcision?
>
> Circumcision is a surgical procedure to remove the skin covering the end of the penis, called the foreskin. In many cultures, circumcision is a religious rite or a ceremonial tradition. It is most common in Jewish and Islamic faiths. In the United States, newborn circumcision is an elective procedure. An estimated 55 to 80 percent of newborn boys undergo circumcision. However, this number varies among socioeconomic, racial, and ethnic groups.
>
> Do pediatricians support circumcision?
>
> The American Academy of Pediatrics (AAP) issued a policy statement in 1999 on the use of circumcision. This policy was most recently updated in 2012. The AAP recognizes the following information from studies of both circumcised and uncircumcised males:
>
> Problems with the penis, such as irritation, can occur with or without circumcision.
> There is no difference in hygiene, as long as proper care is followed.
> There may or may not be any difference in sexual sensation or practices in adult men.
> There is an increased risk of urinary tract infection in uncircumcised males, especially in babies younger than 1 year of age. However, the risk for urinary tract infections in all boys is less than 1 percent.
> Newborn circumcision does provide some protection from cancer of the penis. However, the overall risk of penis cancer is very low in developed countries, such as the United States.
> There is a decreased risk of certain sexually transmitted diseases (including HIV) in circumcised males.
> The most current AAP report found that the health benefits to circumcision outweigh the risks. However, these benefits are not significant enough to recommend that all newborn baby boys be circumcised. The AAP recommends that parents should be given information on the benefits and risks of newborn circumcision and that parents should decide what is best for their baby.

So, in a roundabout way, the AAP DOES NOT SUPPORT ROUTINE CIRCUMCISION OF INFANTS. As a matter of fact the most recent findings by the AAP warn AGAINST surgery such as circumcision on infants because of their immature nervous system.

> What care is needed after a circumcision?
>
> Circumcisions performed by a qualified doctor rarely have complications. Problems that occur are usually not serious. The most common complications are bleeding and infection. Proper care after circumcision helps reduce the chances of problems.

"Usually not serious," but why take the unnecessary chance that your baby will bleed to death or have a lifetime of pain and suffering?

> What care is needed for an uncircumcised penis?
>
> A newborn boy normally has foreskin tightly fitted over the head of the penis. As long as the baby is able to pass urine through the opening, this is not a problem. It is not necessary to clean inside the foreskin, only the outside, as part of a normal bath.
>
> As the baby grows, the foreskin becomes looser and is able to be retracted (moved back). This may take many months to years. Your baby's doctor will check this as part of your baby's checkups and will show you how to retract the foreskin. This allows cleansing of the area. As a boy grows, he should be taught how to retract the foreskin and clean himself. The foreskin should never be retracted forcibly. Do not allow the foreskin to stay retracted for long periods as this may shut off the blood supply causing pain and possible injury. Sometimes the foreskin becomes stuck in the retracted position and cannot be pulled back down. This is called paraphimosis and is a medical emergency.
>
> In some children, the foreskin cannot be retracted because of a restricted opening, causing a condition called phimosis. This condition may require circumcision later in childhood if it doesn't respond to medical treatment.

This is sound advice – no need to mutilate an infant; leave him intact, free of trauma, to enjoy what he was born with.

Unbelievably and ironically, the Children's National Health System has a new campaign to "Grow Up Stronger" with this glowing image of pure goodness, with nary an image of babies being strapped down for sexual abuse and mutilation:

Check out the campaign here, where I tried to get my own message published about what "Stronger is…" I said "Stronger is… leaving baby boys intact," leaving my real name and my department as urology. At least if I *was* a urologist I wouldn't on one hand help little boys, while disfiguring them with the other. Whether or not my message is posted – it appears they check email addresses – someone *has* read my message so I FTSU. I may leave a link to this article as my next message. Or maybe "Stronger is… the adult that straps down a baby in order to sexually abuse and genitally mutilate him."

Dr. Hsieh, you don't *have to* circumcise these babies, so why do it? Refuse to do it – it's a human rights violation according to the law and the United Nations. If all cutters refused to cut, this horrible practice would die out much sooner. Obviously Children's Health makes money on this practice, hence it's continuation. But that's BLOOD MONEY.

Since Dr. Hsieh has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Hsieh's practice information follows:

Children's National Health System

Locations
Main Hospital
Washington, District of Columbia 20010
1-888-884-BEAR (2327)
Montgomery County Outpatient Center
Rockville, Maryland 20850
301-765-5400 or 800-787-0243

> @childrenshealth Stronger is… the adult that straps down a baby and sexually abuses and genitally mutilates him. https://t.co/xGgrsOyvtY pic.twitter.com/iyH3jDDNma
>
> — gary costanza (@jerrytheother) December 7, 2016

Kimmel doubles down on doublespeak

Gary Costanza · 9 December 2016 · Archived copy · Original

Both men and women have made it possible for women to have choice**:** no man or government can force a woman into motherhood.

But Michael Kimmel would have you believe that most men would take that choice away if they could, which is an obvious lie. *From his own mouth* he admits it has overwhelmingly been *men* on the Supreme Court, in Congress, and the judiciary that have stood along with the vast majority of men and women who believe in a woman's right to choose.

Which brings me to Kimmel's latest attempt to double down on his doublespeak**:** to help men we must help women. Huh?

As part of the cast, Kimmel attended the première of "The Red Pill" movie in NYC, a documentary by a feminist that explores the men's rights movement and the issues that concern them. The movie has garnered rave reviews by many, but has been panned by feminists and ideologues who refuse to consider that their narrative of victim-hood and patriarchy is faulty, most of whom haven't seen the movie yet, as it's had limited screenings.

But not for long. Cassie Jaye, the director of "The Red Pill" has made a blockbuster of a documentary that is on track to take the world by storm, stunning many in the feminist world with its unassailable evidence that men and boys have issues that people like Kimmel have denied and dismissed. I suspect he was not happy how he comes off in the movie, along with the other feminists that blame men for their own problems, trying to make the movement into a group of angry white men. Oh, he already tried selling that.

When TRP gets wide distribution the world will see that the MHRM is a grassroots movement of men and women of all colors and backgrounds seeking true equality for men and women, including the choice when to procreate.

Kimmel's rhetoric about how men will benefit by supporting feminist causes like "HeForShe" and protecting women's right to choose doesn't fly to any sane person.

For men to be able to choose when to parent *men must have the equivalent reproductive rights that women have*.

Men know only too well that women's reproductive rights give none of the same rights to them, and Kimmel lies when he says women's reproductive rights "offer almost as much freedom to us as they do to women." How so, Michael? Using your examples, with women having unilateral reproductive power to force men into fatherhood, I give its possible outcome:

- Fathers who already have three children, and fear they can't afford a fourth (if Mom wants the child, he's forced)
- Guys who only "hooked up" with her last night, and have no interest in a relationship, let alone a baby (if she wants the child, he's forced)
- Men whose careers are just starting and don't want a baby now (if she wants the child, he's forced)
- Compassionate partners who foresee lives of pain for babies who would be born with serious birth defects (if she wants the child, he's forced)
- The friends, partners and husbands of those who have been sexually assaulted (if she wants the child, he's forced)

Oh, I see Michael, men have to *hope* she agrees with him, but if not he's forced into parenthood, and if he doesn't pay child support, he will be jailed. That's what feminism has brought to men. No rights, only responsibilities for *her* choice.

If feminists want true equality – and that means reproductive rights for all – women and men should have the right

to opt out of parenthood, not just women.

Kimmel thinks he supports reproductive rights for women, but let's call it what it is – reproductive *privilege* for women.

And in the highly unlikely event that *Roe vs. Wad*e is overturned and some rogue states remove the option of abortion available to women, that would give women the same reproductive choices as men, which is to say *none*.*

And let me correct your quote, Michael**:** "Stated most simply, men are stakeholders in the debate about ~~women's~~ *people's* reproductive rights.

Not quite, as women could still give babies up for adoption, as well as the freeing option of "safe-baby surrender."

Feminist Mass Hysteria – TFF Episode 42

AVfM Video Source · 9 December 2016 · Archived copy · Original

In Episode 42 Professor Fiamengo argues that feminism, and the claim that we live in a “rape culture” in particular, is an instance of mass hysteria.

StudioBrule

Save Our Heroes Project Files Complaint with Tennessee Bar & USDOJ

Michael Conzachi · 11 December 2016 · Archived copy · Original

On October 25th, Save Our Heroes' Project filed a formal complaint with the Tennessee State Bar and the U.S. Department of Justice, Criminal Section, Civil Rights Division, involving the actions of Army JAG judge and former prosecutor, Lieutenant Colonel Jacob Bashore.

Bashore was previously a Special Victims Prosecutor at Fort Campbell Kentucky and was recently promoted to Lieutenant Colonel and appointed as a judge at Fort Hood Texas.

This complaint stems from Bashore's wrongful prosecution and conviction of Sergeant Mario Jeffers of Fort Campbell, for sexual assault in November of 2015.

An investigation conducted by Save Our Heroes' as well as documents obtained in the case reveal that Sergeant Mario Jeffers had been convicted in a Court-Martial at Fort Campbell Kentucky in a one-day, military judge only trial, to six years of confinement and a dishonorable discharge.

Documents obtained, which include a police report from the Clarksville Tennessee Police Department reveal that the alleged victim, made a videotaped admission that the sex she had with Sgt. Jeffers was consensual, and that the alleged sexual assault was unfounded and the matter was closed in late summer of 2014.

Page 1 of 1

Agency: CITY OF CLARKSVILLE
Officer ID/Name: 1496 \ Dennis Honholt
Date: 8/4/2014 3:50:00AM

Case Management
Incident Number: W2014-14413
Case Number: W2014-14413

Narrative Title:

I conducted interviews with suspect Mario Jeffers, victim Jacita Upshaw and the suspects girlfriend, Anna Shemwell. During my interview with Jeffers, he admitted to having sexual intercourse with Upshaw, but gave a detailed account of the incident and stated that it was voluntary.

On 08/04/2014, I interviewed Upshaw for a second time at district three CI in the presence of a CID agent. During the interview, I confronted Upshaw with the facts of the case I was aware of. Ms. Upshaw agreed that she did voluntarily kiss Jeffers when he got into bed with her and that she did have sex with him. Ms. Upshaw was crying and I made it clear to her that the fact that she voluntarily participated in the act excludes it from being a rape.

I am requesting this case be unfounded.

The facts of the investigation reveal that the alleged victim had been having disciplinary problems and was about to be deployed, so approximately a year after the closure of the case by Clarksville PD, she made the same allegations with officials at Fort Campbell, Kentucky.

An Article 32 Hearing (preliminary hearing) convened and the Article 32 Hearing Officer; Captain Patrick Sweeny concluded that there was insufficient probable cause that Sgt. Jeffers committed any offense, as depicted in the screenshot of the Article 32 report below.

IMSE-CAM-JA-CAL
SUBJECT: Findings of UCMJ Article 32(b) Preliminary Hearing, United States v. SGT Mario I. Jeffers

31 July 2014 and no statement from the CID interview can be admitted in a court-martial.

8. Conclusion. The evidence does not support a finding of probable cause to believe that the accused committed the charged offense.

9. The point of contact for this memorandum is the undersigned at (270) 798-0727 or patrick.f.sweeney8.mil@mail.mil.

PATRICK F. SWEENEY
CPT, JA
Preliminary Hearing Officer

Encls
1. Government Exhibits
2. Defense Exhibits
3. Summarized Transcript
4. Emails re: Report Deadline

Despite these facts of innocence, Special Victim Prosecutor Major (now LTC) Jacob Bashore prosecuted and subsequently convicted Sgt. Jeffers of sexual assault.

U.S. v SGT Jeffers, Mario

Case Details

Trial

Docket Entries

This is now the THIRD state bar complaint involving Bashore. One was filed by defense counsel in the case of Major Kit Martin, and another was filed in the cases of Major Kit Martin and Sergeant First Class Kelly Stewart by the National Coalition for Men.

The wrongful prosecution and conviction of SFC Kelly Stewart by Bashore was chronicled in a bestselling book 'Three Days in August' by Investigative Reporter Bob McCarty.

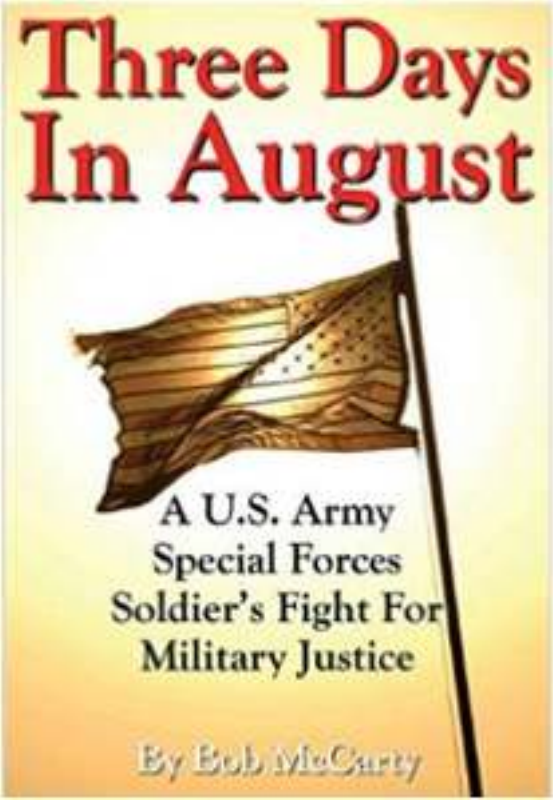

Besides the applicable Tennessee State Bar Professional Rules of Conduct violations, the NCFM complaint involving Bashore, previously filed, also alleges possible violations of federal law to include;

It is explicitly clear that Army JAG prosecutor, Jacob Bashore, now a judge, is completely void of ethics or conscience; knowingly prosecuting innocent soldiers for sex crimes that never happened. Bashore has a significant history, and pattern and practice of prosecuting innocent soldiers, to the extent that he has been placed on the "Hall

of Shame" of the website, Military Corruption dot com; one of only a handful of corrupt military personnel ever bestowed such a despicable title by MCC.

These alleged violations by Bashore are not mistakes or inadvertent errors in judgment. They are intentional, malicious, CRIMINAL, and are a stunning revelation of the pattern and practice of the routine railroading of service members for alleged sexual assault allegations, and in this case, even when no crime has been committed.

This is another example of an out of control military judicial system with no accountability or oversight; that is willing to sacrifice falsely accused military men, on the altar of political correctness and to appease the conglomerate of rape hysterics.

Feel free to go to the website for Save Our Heroes' Project and read of some of the tremendous work they are doing for the military falsely accused and wrongfully convicted, and donate if you can.

The Mandi Gray Rape Case – TFF Episode 43

AVfM Video Source · 11 December 2016 · Archived copy · Original

In Episode 43 Professor Fiamengo analyzes the Mandi Gray Rape Case in which a graduate student Mandi Gray invited Mustafa Ururyar for drinks followed by “hot sex” and later charged him with rape. Ururyar was convicted in a controversial case in which he claims Gray was angry because he wanted to terminate the relationship. It appears to be a he-said, she-said case in which Judge Marvin Zuker appeared to be biased against the defendant.

StudioBrule

Cassie Jaye interviewed by BBC feminist presenter

AVfM Video Source · 13 December 2016 · Archived copy · Original

Our thanks to John for pointing us to this piece. He writes:

"It's worth noting Barnett's background; her Twitter feed is just a stream of feminist nonsense. Most telling is her comment after the interview, at 11:49, about the idea of increasing male life expectancy, something she finds both baffling and amusing. She's amazingly misandrous without even trying to be, or realizing she is."

More men die of prostate cancer than women die of breast cancer. There is no national screening program for prostate cancer, while there IS one for breast cancer, and it's been going for many years (likewise the national screening program for cervical cancer.)

A question for Ms. Barnett: If there was a national screening program for prostate cancer, do you think men's average life expectancy would increase? Might it be worth spending money on that, if only because men collectively pay almost three times as much income tax as women in the UK?

Mike Buchanan

If everyone who watched this video gave us just £1 – or even better, £1 monthly – we could change the world. Click here to make a difference. Thanks.

Cubs of the Caliphate Slaughtered

Mark Dent · 14 December 2016 · Archived copy · Original

Back in the sixties, there was a television series called The Invaders starring a character played by actor Roy Thinnes. As a little boy, I loved the show. The basic premise of the series was that earth had already been invaded and the aliens were living among us, plotting and preparing for their eventual takeover of our planet.

Roy Thinnes' character became aware of this invasion when he got lost driving through the unfamiliar countryside and came across an alien spacecraft deep in the woods. As the series progresses, David Vincent (the character played by Thinnes) is able to identify the aliens among us by looking at the little finger on their left hand. It is slightly deformed as a result of a mistake when they took human form.

Each week, David Vincent tried to convince skeptical government officials, law enforcement officers or anyone who would listen that the invasion was real and that the aliens walked among us. You can imagine the reaction such claims drew from those he warned.

I tell my Maggie (my gorgeous wife) that I often feel like David Vincent when I am attempting to explain my stance on men's rights to a friend or acquaintance.

They look at me with a wary, cynical expression on their face even as I present irrefutable facts about the issues confronting men. What to me seems to be simply stating the "bleeding obvious" appears to be entirely hidden or nonexistent in the eyes of many of my friends.

The notion of the disposable male is one of those invisible aliens which I see so clearly every day. Today my eyes fell upon a headline, Cubs of the Caliphate Slaughtered in the Hundreds.

I continued to read.

> More than three hundred Islamic State child soldiers-dubbed the "cubs of the caliphate"-have been slaughtered in Mosul after they were sent into battle by the terrorist group, a human rights group reports.

It goes on.

> In a desperate last act, reminiscent of the final days of the Nazis, they have deployed their brigade of child soldiers.

There is a photo of row upon row of young boys standing before an adult commander. The caption reads:

> The terrorist group has brainwashed, trained and armed hundreds of children to fight for it.

And more:

> According to the Syrian Observatory for Human Rights, hundreds of them have been killed as Iraqi government forces close in, backed by US warplanes and drones.
>
> The UK-based watchdog said: This will raise the death toll to at least 400 Syrian fighters killed in the ranks of the Islamic State since the start of the battle in Mosul. Among them, more than 300 child soldiers from the "lion cubs of the Caliphate."

I have read hundreds of words on this horrific massacre and yet not once has the word "boys" appeared anywhere in the article. It is quite clearly a very deliberate choice, implemented on a regular basis by the media throughout the western world.

I read on, hoping for at least one reference to the gender of these dead boys:

> The slaughter of the child soldiers came as Iraqi, and Kurdish forces fought their way to the eastern outskirts of Mosul after a two-week offensive.
>
> As well as the killing of child soldiers, human rights groups accused government sanctioned tribal Sunni militia of carrying out revenge attacks against men and boys in areas recently recaptured from the militants.

So, eleven paragraphs into the story we finally discover that as well as the slaughter of the boy soldiers (whose gender is never identified throughout the article) other boys and men were butchered.

You can read the remaining horrific details if you wish by clicking the link at the end of my article.

I find this journalism unfathomable. I am trying to understand how anyone could write about a subject like this and at no stage identify the gender of the hundreds of slaughtered children. When a child drowns in their backyard pool, we are alerted to their gender as soon as the facts are available. Whenever these gender-based crimes are committed against men or boys their gender is either never referred to or can be found three-quarters of the way through the article. This would not be so disturbing and suspicious if the very same approach were taken when girls or women are the victims of a massacre or some act of oppression or brutality. As we all know, the gender of female victims is always the major focus of any such story.

We all recall the meltdown when 200 girls were kidnapped by the Islamic Terrorist Group Boko Haram. Can you imagine the media taking the same approach to the kidnapping of those girls as they did to the slaughter of more than 300 boys?

Here's a brief extract from a recent article:

> Humanitarian group Human Rights Watch released findings on Monday showing police officers and military service members at seven government camps in the Borno State capital of Maiduguri sexually abused 41 women and girls who had fled Boko Haram.
>
> It is bad enough that these women and girls are not getting much-needed support for the horrific trauma they suffered at the hands of Boko Haram," said Mausi Segun, senior Nigeria researcher at Human Rights Watch said in a statement. "It is disgraceful and outrageous that people who should protect these women and girls are attacking and abusing them.

Why not simply refer to children and people? Why the sudden urgent need to reveal the gender of those being harmed and abused?

This approach was used a few months ago in a story on our rising suicide rates.

The Project presented a story on our shocking suicide rates. It would appear to be almost impossible for a ten-minute segment on suicide in Australia not to use the word men or boys once in the entire presentation, but this is exactly what the compassionate, caring hosts of The Project managed to do.

Not only did they fail to refer to the male gender, they focused on an increase in the number of female suicides which included graphics and was followed up by an interview with a woman who had attempted suicide. Three out of four suicides result in the death of a male, yet this story focused entirely on females and the only graphics displayed related to females.

Can you imagine a ten-minute segment on domestic violence in Australia failing to mention women or girls or focusing exclusively on the male victims? Of course, you can't because it would never happen. If such shocking approach was used you can be assured heads would roll and there would be a tsunami of outraged voices asking how this could happen when women make up the majority of those killed in DV incidents.

The Project segment resulted in zero protests (other than my comment on their Facebook page.) This is when the character of David Vincent comes to mind. I feel as if I am baying at the moon when I express my disgust at this bigotry which is almost a daily occurrence in our media. Sometimes I am so overwhelmed by the number of newspaper articles containing outright misandry or distorted figures used to perpetuate the myth of female oppression I simply omit a deep sigh and turn the page.

Another online article from the ABC on suicide begins by stating the fact that of the 3027 people who killed themselves in 2015, 2 292 were men and 735 were women. A promising beginning, isn't it? Sadly, it is all downhill from there.

The figures show that deaths from self-harm are three times more common for males than females, however, the number of women who end their lives is going up.

The chief executive of Suicide Prevention Australia, Sue Murray, told ABC News this trend was concerning:

> We have seen a 26 percent increase in the suicide rates among women and the numbers of suicides among women (rise) over the last five year period.

Ms Murray:

> We don't know why this is occurring, so we really need to see the government come on board with investment in research, so we can really understand what it is that is bringing about this increase and the way in which [women] are choosing to take their own lives. The ABS statistics also reveal that the number of teenage girls who die by suicide has risen.
>
> In 2015, 56 girls between the ages of 15 and 19 ended their lives, up from 38 in 2014. The numbers are not large but certainly the fact that it is a 45 per cent increase in a one-year period certainly needs good investigation. I think we need to be looking very carefully at the type of suicide prevention programs we're delivering.

Apparently, Ms. Murray is not disturbed by the fact that three out of four suicides are committed by men. She makes no reference to this statistic and expresses no concern about why there is such a huge gender gap and what may be its cause.

But when she identifies the fact that there has been a slight increase in female teenagers' suicide she demands more investment in research and an analysis of the way in which women are choosing to take their lives. She even questions the suicide prevention program they are delivering.

Of course , two women feature in the articles on suicide which follow.

I find this incomprehensible and often feel as if I am walking through an alien landscape. How can this type of horrendous bigotry go unchallenged? Is there no-one with power and influence who gives a damn about boys and men?

The excellent documentary, The Red Pill has a particularly harrowing segment on the media coverage of the Boko Haram Islamic Terrorist Group. It presents heartbreaking footage of massacred men and boys while the newsreader refers to "villagers" and "people". This isn't a rare slip or mistake. The documentary gives numerous examples of this deliberate camouflaging of the truth when it comes to the oppression or killing of males. There is simply no way a story on the massacre of 200 girls would be presented in gender neutral language. Well it didn't happen when girls were kidnapped so you can be assured a massacre of females would have gender as the major focus of the story.

I am yet to hear any journalist confronted with this damning evidence and being asked to justify this sickening approach to news reporting.

So, like David Vincent, I will continue to alert my fellow humans to the presence of this hateful, damaging agenda being played out before our very eyes each day. Sadly, like David, I feel my quest to open their eyes to reality is doomed to fail. Only a very small number of us will ever truly see the deformed little finger on the aliens among us.

*****

The Invaders Trailer:
https://www.youtube.com/watch?v=uOLGrXOtuwQ&feature=youtu.be&ab_channel=jimmyredproductions

http://www.news.com.au/world/cubs-of-the-caliphate-slaughtered-in-their-hundreds-in-the-battle-for-mosul-says-watchdog/news-story/f551c8fa6209bebb18d162e4384cc4d8

http://www.dailymail.co.uk/news/article-3803123/Jihadi-video-shows-Cubs-Caliphate-brainwashed-fighting-ISIS.html

http://www.abc.net.au/news/2016-09-28/australian-suicide-deaths-more-than-3000-rising-women-teens-abs/7885970

The Red Pill – Take Two and Call Me In The Morning

Lucy Brown · 15 December 2016 · Archived copy · Original

Featured Image by Lucy Brown, used with her permission. Erin Pizzey p>

This November I was lucky enough to attend the screening of The Red Pill at the swanky Soho Hotel in London, England. The film is a documentary focusing on the world of Men's Rights Activists directed by Cassie Jaye – a young feminist who had initially set out to make a film about Rape Culture. Cassie's personal journey and creative integrity instead led her to produce an entirely different movie than she had originally intended, but the results were fortuitous, and the final product is a cultural game-changer, in my opinion.

The film gained some notoriety across the web when a screening in Australia was pulled from the cinema, thanks to a petition created by feminist Susan Smith. Smith was concerned that it could be 'potentially damaging to our credibility' before labeling it as 'misogynistic propaganda' – that's before having watched it herself, by the way. The petition gained over 2,300 signatures and resulted in the Kino Cinema in Melbourne canceling the screening.

This event is how the film first came to my attention. A YouTuber I watch regularly named 'Computing Forever' posted a video concerning the petition, and I was outraged to think that it had been removed not because of what it was, but because of what people thought it *might be*. I signed and shared the counter-petition before checking out the official website, learning that a London Screening was imminent (I later found it took eight attempts to find a venue to agree to host it). I got in touch with one of the organizers and managed to get myself a ticket to the event. I was ecstatic.

When posting about this on my Facebook page, I was challenged by a couple of my friends, who were worried that I was unwittingly claiming my support for misogynistic rape apologists. They seemed to feel that it was their job to enlighten me on my blunder, which I found both considerate and patronizing at the same time. I kept this in mind as I found my seat at the screening, and was curious to overhear members of the audience discussing the friends they were also losing over differences of opinions. I also kept a close ear on a Daily Mail reporter, who I noticed was conducting an interview with a man behind me. I heard her ask him in an accusatory tone, 'so you think *feminism* is to blame for men's problems?'. My blood ran cold.

While I had originally intended to write a review of the film, I would rather just tell you that the proof is in the pudding with this one. It's such a poignant and self-explanatory piece that I don't think I could do it justice. Instead, I wanted to share my personal experience of moving towards, and then away from the feminism label this year.

I also feel it's important to mention first and foremost that when I say 'feminist,' I mean third-wave western feminism. I know that all over the world girls are being subjected to female genital mutilation, married off as child brides, stoned to death for the crime of being raped and living with inadequate access to education and contraception, among countless other problems. But where I agree that there is still a lot to be done, I feel that a lot of our efforts are being wasted over here doing things like marching through the streets with no pants on, trying to combat causes such as the wage gap and rape culture. Which to my mind are intellectually disingenuous, the claims of which warrant more research and a broader perspective for me to be annoyed about just yet (i.e., my pants are staying on).

Something which increasingly frightens me is the way that some women are using feminism to excuse their own sexist, racist and hate-fuelled behavior. I believe that it's part of my duty as a member of the 'sisterhood' to make a stand against it – because those people do not talk for all women, and they certainly don't represent me.

The funny thing is, to the untrained eye, I'm every bit as feminist as the girls you see portrayed in the film. I have green hair, hand drawn tattoos, a degree in Photography and I've been told that I 'look vegan.' I was raised in an environment in which being a liberal was a natural choice. To me, it seemed ludicrous that nobody else had come to the same conclusions as I had about the way the world should operate. But as Winston Churchill put it, if you're not liberal at 20 you have no heart – but if you're not conservative by 40, then you have no brain. This year, in

particular, I finally took to the streets with my outrage over the police shootings in America, and have been actively trying to involve myself in political groups ever since. This quest has led me through some interesting experiences. One of the most relevant of which is when I joined a feminist activist group.

I was privy to meetings that were being held with a group of women from all walks of life. Some working in prisons, some domestic abuse survivors, some who just wanted to help in any way they could. While I can't fault the efforts of the individual members, I found a couple of things didn't sit quite right with me on the whole, but I wasn't sure why. To start with, I didn't know why we had to state our pronouns after our names. I was new to all of this, so the concept of pronouns was alien to me. But I obliged. We also had to say how we were feeling too. "Hi, I'm Lucy, She/Her, Feeling Happy," that sort of thing. It was sort of cute at first, along with flapping our hands in the air instead of clapping, which I thought was some sort of quirky group handshake. I later learned that it was because clapping was 'triggering' to some members.

There was also a seemingly endless discussion of everyone's feelings, as well as new speech rules being regularly applied, to protect the ethnic minority 'sisters'. I felt like a lot of time was spent on these topics, time which I considered as being wasted when we should have been focussing on more practical matters. This code of conduct also led to an overall tense atmosphere at times. One meeting comes to mind, where a 'person of color' (I'm still on the fence about that phrase) wanted to talk about the problems that she faced in the feminist community because of her race. Nobody dared speak, lest we are deemed to talk over her, but we eventually managed a very stilted conversation in which everyone present agreed that they didn't want to be insensitive by giving any sort of opinion.

The final thing that tipped me over was when a really, really lovely girl I knew was shamed for the crime of uploading a link to an article about the group which had been featured in a well-known news publication, accompanied by image of *shock horror* three white girls standing in a row at a protest. I watched a couple of other ethnic minority 'sisters' jump in and condemn her for not noticing how racist this was, stating it was 'typical' that she didn't understand, what with her being white. No matter how much she apologized and tried to explain herself and promise to be more respectful in the future, she was not excused. That was my Deborah Meaden 'I'm out' moment.

I broke rank and put myself through an arduous process of 'unlearning.' I stopped reading fashion magazines and articles, stopped following the celebrity scandals, and stopped watching TV. It took a while, but slowly I found that the answers I was seeking came from alternative media sources who were able to explain why some things are a nice idea, but structurally unstable when put into practice.

The primary example is this ridiculous notion that men are almost always the perpetrators of violence while women are innocent victims. Under this ideology I've seen countless girls calling for a full on male genocide – some even going so far as to suggest rounding them up and putting them in camps. Watching this behavior go unchallenged and, more shockingly, encouraged by the media – I felt a deep anger rising. Only this anger is not shared by my friends and colleagues. It's not a popular anger. The sad fact is that Men's Rights Activists don't have punchy Dazed and Confused articles and fun slogan t-shirts worn by Cara Delevingne to promote their cause, it's not 'on trend' – so when you do attempt to open up a dialogue, expect confrontation. I'm now in a position where I don't feel comfortable sharing my opinions at work, among friends, or in my home, to keep the peace. Indeed, there are times when I wonder to myself 'why oh why didn't I take the blue pill?'

That being said, while some things seem slightly harder, my overall journey is becoming more intellectually enlightening by the day. I am connecting with content creators who inspire me. I am lucky enough to be able to hear different points of view thanks to the alternative media (which is currently in a battle against disturbing censorship laws). And am also able to learn about History, Socio-Economics, Language, Religion, Philosophy, all in real time and thanks to people who care enough about humanity and the planet to share their findings online and give people like me the opportunity to see other perspectives than what we are spoonfed through Facebook and the like.

As the film started, I must say it felt surreal seeing what I now consider to be my 'world' projected onto a cinema screen. Up until then my learning experience involved sitting alone in a dimly lit room, tapping away at a keyboard

into the wee hours. This felt like a collaborative effort, an end-of-year presentation if you will. Especially knowing how much effort Milo Yiannopoulos (who I used to despise) had put into helping to raise funds even to be able to get it finished and out the door. As I watched Alice tumbling down the rabbit hole during the opening credits, I felt overcome with a sense of hope.

Cassie Jaye comes across as an intelligent and inquisitive young women, a real role model. She explains how she came to produce the film, starting from her career as an actress, showing us how often she was typecast as 'female victim' or 'kidnapped girl' in horror B-movies. She starts by questioning the status quo of being a woman, particularly in the acting world, and decides to leave it behind, pick up a camera and become a documentary filmmaker instead. She studied feminist, and LGBT issues before the phrase 'Rape Culture' piqued her curiosity. Cassie starts her adventure by simply typing the phrase 'Rape Culture' into Google and finding the website 'A Voice For Men' on the front page. Thinking she had hit the jackpot, she got in touch with them – and before long was given access to interviews with some of their longstanding members. During the time spent with these activists, she comes to realize that they are nothing like what she thought they would be – and in fact, they make a lot of sense.

To put it mildly, the film did justice to my expectations, and then some. The points raised about the lack of empathy for men's rights are unwittingly and sometimes comically confirmed by the response of feminists and gender studies teachers alike, who scoff at the thought. I was also morbidly fascinated to see the infamous 'Big Red' being interviewed, who gave the charming response of 'cry me a river!' when asked what she thought of men's rights.

While the audience and myself chuckled at moments like this, I heard the wonderful Susan Morris behind me whisper to herself 'why is this funny'? Well, Susan, I think it's funny on the surface level because she's an offensive cartoon character with bright red hair and an 'I want to talk to your manager' snarl. It's not funny because she probably has thousands of followers, and for every 'Big Red' out there, there's a guy on a school campus treated like a rapist, or losing his job for the crime of 'wrong think.' I know some old friends of mine who tentatively message me on Facebook, telling me that they don't dare share their opinion online anymore for fear of being doxxed, but that they're secretly grateful for me doing so.

In fact during the Q&A afterward, one of the members of the audience stated that trying to get feminists to help Men's Rights Activists was like the Jews seeking to ask the Nazis for help. Someone quickly pointed out that comments like that will not help us bring people together (as demonstrated by two smug girls in the audience giggling to themselves) but I do understand his metaphor, and I can't help but agree with his point to some extent. But now, thank God, at least we have this film to try and present the argument in a way that's easier to digest for those who are still on the fence themselves.

We watch Cassie struggle through her intellectual transition in her personal video journals, where she explains how hesitant she is to believe what she is being told. Sometimes she wonders if she is being lied to. Sometimes she hangs her head in her hands, seemingly at war with her perception of reality. It's compelling to watch, having been through it just a few months ago myself. I found myself rooting for her, as well as admiring the effort she had put in to challenging the world around her, to always seek the truth and speak the truth. She displayed all of what I believe to be the best traits a woman can have – strength, grace and, among all else, compassion for others. THAT is what feminism should be about. THAT is the future I want to see.

And to end on a positive note, the YouTuber I mentioned earlier – Computing Forever – said in one of his videos 'taking the Red Pill is pretty much a one-way street.' Once you see the world through these eyes, there's no going back.

How discrimination against short men is perpetuated by women

Adam Glasier · 15 December 2016 · Archived copy · Original

I've had so many conversations with girls that go something like this:

"Get real! Guys have it SO-O-O easy. They don't have to spend two hours in front of the mirror putting on makeup, just to be considered sexually attractive. Why do you have to judge us based on the way a girl looks? Why do you want us only for SEX? I'm more than just my body!"

So it would seem that women once again find a new way to set themselves as the victim class, thus earn the precious pity that purchases for them their power. Feminism seeks to absolve women of the act of sexual objectification and retain women as the pure, righteous judges of a man's character rather than base animal lust. It is the popular notion that, while a man will fall for the woman with the best body, women will fall for the man who treats them the best — a nice guy, her best friend, someone who drapes his coat over every puddle so she can walk without getting her feet wet.

HA.

Oh. That's a good one.

Women are just as capable — perhaps even more so — of objectifying men.

It is true that women of girth are hampered from romantic pursuits. However, there are fat fetishes and a fat-acceptance movement that is building up steam, and these are reversing that trend. There are even online communities such as Fantasy Feeder, where people get their sexual kicks out of either gorging someone else or being fattened up themselves. It's a sight you cannot unsee.

But there is a pervasive form of discrimination faced predominantly by men. It is called heightism — the hatred of short men.

In fact, there is a Twitter account exclusively devoted to exposing the scathing, homicidal contempt women hold against short men:

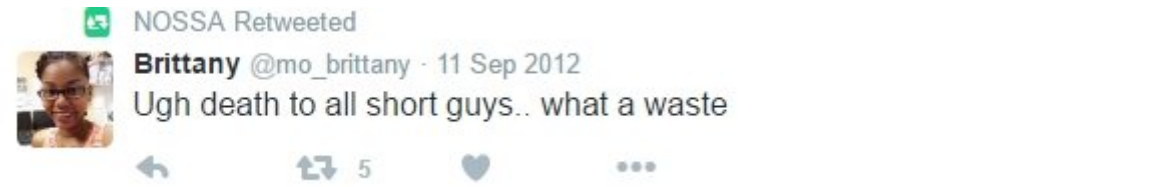

Notice how many of these hateful posts are made … by *women?*

I'll get to that in a second …

An obese woman can (often) work off her weight while a disfigured woman can pepper some makeup on her face. But a man has no ability to change his height. And, so far as I have researched, there is no fetish for short men to save them. Meanwhile, women can find themselves sexually attractive no matter their height — there are men who love petite women, and men who love long-legged statuesque Russian wonders. But a short man — unless he has compensated for his lack of height by obtaining a great job, a lot of money, an expensive car, a charismatic personality, or simply greater musculature — has virtually no hope of finding a lover.

Clocking in at 5′ 10", I think barely escape the "short man" threshold, though I still face much more lonely existence than my 6-foot tall brothers, whose lives are saturated and enriched by plenty of sexual encounters.

But then there's my friend — he's 5'7" and 22 years old. For the sake of his future public image, he will remain the Anonymous Short Man.

The Anonymous Short Man has never had a girlfriend, only ever kissed his mother, and he's had more than his fair share of debilitating rejection than I. He is entreated with the same old, trite advice from women: "Be her friend!" or "Just wait and the right one will find you! Trust and believe!"

People ask this Anonymous Short Man if he is old enough to smoke. People talk down to him, condescend him at job interviews. Twelve-year-olds flirt with him, while the gazes of older women just pass over him. Literally.

When a grown man is treated like a boy, it is humiliating. When a grown woman is treated like a girl, it is romantic.

Short men are obviously discriminated. *Contrary to what every Feminist will claim — that a system of "hegemonic masculinity" means men are the causes of their own problems — it is women, not other men, who are setting upon us the height standard.*

Women wish to be dwarfed. It hearkens back to our biological ancestry. Women want to be protected by men. They might view a small man — not a tall man — as a threat to their femininity since his subordinate status competes like a quasi-femininity. This peer-reviewed study from the UK among 12,000 couples reveals that, for 92.5 percent of couples, the man was 5.6 inches taller than the woman. One might question this, since men are after all typically taller than women, and perhaps women are pressured by a patriarchal culture to select taller men. But a joint study

out of Rice University and the University of Texas concluded that of all the relevant factors, 49 percent of women only wanted to date men taller than themselves, whereas only 13.5 percent of men only wanted to date women shorter than they were. Women have much stronger height preferences than men.

Despite Feminists claiming that women want to be equal with their partners, these studies prove consistently that women don't want equality — they want to be paired with their betters, including according to height, *even if that looks very similar to patriarchy.*

Here comes the Feminist lynch mob…

In evolutionary terms, of course it makes sense that females prefer tall men. Height indicates strength, authority, and virility more often than not. Tallness means the male has more access to limited resources. This means that, when the biological cards of the mating game are dealt, the Anonymous Short Man is getting the short end of the stick.

It's not that women are unreasonable or even cruel for preferring taller men. We are all entitled to our choices, no matter how shallow or stupid our criteria may seem. We deserve to hold standards — but, likewise, we will also be held to others' standards. It's when young men are kept in the dark, perhaps even deceived about a woman's standards, that his lot in life can be declared one of cultural oppression.

Why do (many) women lie about, or lack the ability to express their preferences? Perhaps they are trying to preserve the image of virtue society sets upon women — an image that is ironically more chauvinistic than Feminist. Like men, who are shamed by women and the media as predators for expressing sexual interest, women are "slut-shamed" by other women for taking advantage of their sexual powers too often. Dealing with the pressure that women set upon each other, women will naturally tell men "slanted" advice to save face on their reputation.

This hidden double standard women hold against men is a legitimate problem for society. The issue goes beyond height. The media, academia, and popular culture tells one message to young men. That they will be loved by women if they follow one set of criteria: If they are nice, if they become a woman's friend, if they just "wait for the right one," and if they persistently defend the rights of women by becoming a white-knight Feminist. Tactics that never work, of course.

Young men then apply these tactics in their real life relationships with women, but they remain single — they are relegated to the Friend Zone, ignored, or even mocked by the very women they love. It is men of height, facial hair, and the "bad boy" personality that are winning women away. They are tired of seeing the very men that Feminism decries as "toxically masculine," are the only ones who are permitted to have sex.

Now we are seeing a rising generation of angry short men who are devolving into outspoken "misogynists." But Feminism is not solving this problem. Feminism creates it.

The suffering and loneliness many millions of short males is either ignored or worse, mocked and degraded as a lowly form of misogyny by the very people — Feminists — who claim to stand for their sexual rights and equality. It proves that they do not care about the issues of men, they do not care about equality, only the appearance of equality.

Challenging this problem doesn't require a glorious revolution. Women, and the Feminists who supposedly speak on their behalf, simply need to take a deeper look at themselves. Do not spread one message out to men in the light, and leave them to find the truth in the darkness.

Superficial qualities such as height aren't everything for men — but it means much more to women and society than they ever dare admit.

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The War Against Men | Tom Golden and Stefan Molyneux

Gary Costanza · 16 December 2016 · Archived copy · Original

From Stefan Molyneux:

“While being derided by claims of male privilege and patriarchy, the already negative treatment of men in society keeps getting worse. Tom Golden joins Stefan Molyneux to discuss the state of masculinity in the United States and the most important issues men face today.

Tom Golden, LCSW is a speaker, psychotherapist and the author of “Helping Mothers be Closer to Their Sons: Understanding the Unique World of Boys,” “The Way Men Heal” and “Swallowed by a Snake: The Gift of the Masculine Side of Healing.”

J4MB confront Dr. Joseph Spitzer of Stamford Hill, London, “Known Genital Mutilator”

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Dr. Joseph Spitzer has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

Mike Buchanan of Justice for Men & Boys (and the women who love them) recently visited the doctor at his “practice,” who became violent and then speechless when informed that his “practice” of mutilating baby boys was illegal and that Buchanan intends to protest his “practice” in the near future.

Here’s how it went down:

Click here to read Mike’s reporting of the incident and his opinion of Dr. Spitzer.

From the doctor’s website, Cranwich Road Surgery, we see lots of information about the need to immunize children against disease, as well as other treatments and conditions that modern medicine has proven effective against.

But nowhere is there mention of any disease or condition related to ‘infant with foreskin.’

That’s because there is *no medical reason* to amputate the foreskin, and if you read the NHS literature the doctor has listed, you’ll see that the foreskin is not something diseased or in need of treatment, and therefore isn’t covered by NHS.

But appallingly, as Mike points out, Dr. Spitzer admits he mutilates baby boys only for the sake of the *parent’s religious beliefs*.

Although he attempts to tack on unfounded and unconvincing medical reasons for circumcision, he details the religious reasons in this paper he wrote for The Initiation Society.

He is wrong even here, as there is a Jewish ritual called Brit Shalom that has the same significance without the blood, mutilation and deadly risk. To say nothing about how no religion or tradition should ever trump the law or anyone’s basic human rights.

After watching the video above and reading this article, where he relishes the idea of genitally mutilating the royal baby, he does sound like an out of control madman. Mentioned is that Princess Diana supposedly discontinued the tradition — to the rumoured anger of Queen Elizabeth II and Prince Philip.

Doctor Spitzer, are you worried about the planned protests? How about this… STOP CIRCUMCISING, so when confronted, you could clear your conscience, do the right thing, and say “I’ve given it up;” many have!

You say your religion – God – requires it – don’t you think your God’s creations are perfect – not faulty? Brit Shalom is a humane, ethical, and LEGAL alternative to what you do – why not change?

Appealing to these circumcisers may be useless, but not to the gatekeepers of these baby’s lives – ***you***, the mothers and fathers. ***Only you*** can prevent this mutilation!

You don’t drink alcohol, you eat right, you take prenatal vitamins, you don’t take harmful drugs or painkillers…but

soon after your baby is born you cut, crush, and amputate with excruciating pain and trauma part of your baby's genitals *for no medical reason and with no knowledge of its risk and long-term physical and emotional effects ?*

If you're not chilled to the bone yet, here's a piece I found that is so macabre that I almost doubt it's for real. Here are some quotes from "My Son at the Cutting Edge:"

> The best-selling guide to childcare, Your Baby and Child by Penelope Leach, claims that some babies go into shock during circumcision, and that the procedure leaves some men with a life-long sense of being deformed. She says: "There is no possible good to balance out the probable harm."
>
> I decided to disregard this advice and go ahead with a circumcision – not just because I'm an unfeeling brute, but because we're Jewish and that's what Jews do. And also because – to be honest – I think uncircumcised penises look funny, and I don't really want my son to look different from me.
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> ---
>
> The older rabbi was called Rabbi Ashkenasy – it seemed an impertinence to ask his first name. My wife asked whether the baby would suffer any pain. The rabbi dismissed this suggestion contemptuously. He seemed to imply that there was nothing a Jewish boy liked better than to have the end of his penis hacked with a blade.
>
> He said the only problem was that the mothers often became agitated, and this could communicate itself to the child. "I tell you this," he said, "When I hand him back, he will be completely happy and peaceful."
>
> ---
>
> The rabbi asked me what name I'd chosen for the baby. I told him we were calling him Nathan, which in Hebrew means "given". And then the rabbi called for hush and started chanting. As the rabbi recited the prayers, he grasped a clip from among the tools on the card-table and put it over the baby's foreskin, pulled it forward and, with a yank of his knife, the foreskin came off in one clean movement. The baby cried, blood flowed on to his penis and – as the rabbi had predicted – Graham did not faint. The rabbi then bent over the baby and sucked the wound.
>
> I know this sounds awful, but it is part of the Jewish tradition. It's supposed to help the healing. He then gave the baby a few drops of kosher wine as a primitive anaesthetic.
>
> The rabbi had lied to us. The baby was not at all happy and peaceful after the operation. He was in a horrible mood and whined intermittently for the next day or so. It was tricky changing his nappy – we used two nappies at a time to ensure that the wound wasn't disturbed. After a week, we were allowed to bathe the baby and the dressing floated off. His penis looked rather as one might have expected: a bloody mess. Over the next few days, the bruising went down and the penis began to look like a purple acorn.
>
> Do I have any regrets? None at all. Nathan is a happy, lively boy. And his penis? It's delightful – just like his dad's.

Since the doctor's website has NO INFORMATION AT ALL about circumcision and it's risks, you can read that here at neonatalcutting.org.

Doctor Spitzer's practice information follows:

tel: 020 8802 2002
Cranwich Road Surgery
62 Cranwich Road
London N16 5JF

> J4MB confront Dr. Joseph Spitzer of Stamford Hill, London, "Known Genital Mutilator"
> https://t.co/NGTvHTJzJg #mgm… https://t.co/llR1tkECJc

> — gary costanza (@jerrytheother) December 17, 2016

Crazy academic feminist thinks carbon fibers are misogynistic

Rachael Lefler · 18 December 2016 · Archived copy · Original

Because when you've talked about everything from movies and video games to glaciers and fluid dynamics, what left *is* there that hasn't been declared sexist? Academic feminism is the rotten, deluded root from which all the "leaves," your average young feminist college girls, get their ideas. The sad thing about it is how influential it is. University professors are rarely censored or fired for teaching ideas that are so crazy and unfounded in logic and common sense. This is the kind of thing our tax dollars are funding, apparently:

CARBON FIBRE MASCULINITY

The TL;DR version: Carbon fiber technology is anti-woman. I know. I couldn't even get through the abstract to this article without laughing the hardest I've laughed so far this year (and it's late September). I mean, it's astonishing to me how just absurd their ideas are. But amid the laughter I got from reading this stupid article, I also noticed a lot of misandry and anti-male biases in the language the author uses that I think is worth pointing out. I mean, while in an art history course on museum studies, I had to read something called "Teddy Bear Patriarchy" that claimed that museums and collections of objects, in general, were rooted in some kind of masculine psychological dominance drive, I shouldn't be too surprised by all this. Feminist academics not only hate men, and blame all problems great and small on masculinity, but they're quick to boldly write "sexist" (by which they mean misogynist, because women cannot be sexist against men, as we all know!) over literally everything with their proud menstrual-blood-red Sharpies.

So what is this dark patriarchal sorcery known as carbon fiber technology? Well the no-doubt misogynistic website Dragon Plate says:

> **Carbon fiber is composed of carbon atoms bonded together to form a long chain. The fibers are extremely stiff, strong, and light, and are used in many processes to create excellent building materials. Carbon fiber material comes in a variety of "raw" building-blocks, including yarns, uni-directional, weaves, braids, and several others, which are in turn used to create composite parts.**

That's all it is. There are many applications and uses for carbon fiber materials. They are often combined with other materials for numerous different purposes. Some of them are listed here. Recently, efforts are being made to make these fibers using renewable energy sources. Carbon fiber technology is probably going to be an important component of the future of materials science. But not if feminists have any say, apparently!

Back to that HILARIOUS article.

Her first point is that because carbon fibers are used in prosthetic devices to help people overcome disabilities, this is somehow a bad thing. Because as we all know, "disability is culturally coded as "feminine," and remarkably, she actually has a citation for this. Attesting to the fact that Anna is not a lone wolf but in fact part of a sizeable pack of insane, terrible, dogmatic feminist academics who think everything and anything constitutes the oppression of women at the hands of men. She seems particularly irate over the fact that carbon fiber prosthetic legs helped a *man,* Oscar Pistorius, known by the sci-fi nickname "Blade Runner," to compete in the Olympics (and indeed worked too well, to the point where he was considered to have an unfair advantage because of them). How FUCKING dare men use innovative technology to help people overcome disabilities? Also, do gynoids dream of electric whales?

She uses the term "hegemonic masculinity" more often than Oprah's used pictures of herself as magazine covers. I think basically that she is using the term "hegemonic" to describe what feminists usually dub "patriarchal." Here's how she defines the term:

> **Hegemonic masculinity is a type of body and personhood, a quality of men's power relations with others: a way of effecting subordination. Hegemonic men subordinate others through their capacity to perform intellectually and physically, a capacity to perform that carbon fibre has become famous for enhancing.**

Yeah, so, basically, she's jealous of both men and carbon fibers, because, like men, carbon fibers are valued for physical performance at certain tasks. They accomplish things. They are strong. I think she must be projecting her own insecurity here. She calls objects that have no gender "masculine" and ascribes all these patriarchal traits to inanimate things. The only basis she seems to have for the concept that carbon fibers are "masculine" is that they are good at what they do, they perform well. They help people achieve more than could be achieved with other materials in certain situations. They help disabled people become less physically challenged by their disabilities. In short, they're wonderful. And she can't *stand* it. Feminism, stemming from Marxism, has a clear prejudicial hatred of innovation, technology, and capitalism. So anything good coming from a system of economic freedom given to men to innovate must have some underlying evil behind it. Nothing made by the patriarchy can be considered good, well, maybe except for the computer she wrote and "researched" this article with. And you know, basically, everything else she probably owns and uses on a daily basis. Because I looked her up, and I don't see her wearing too many grass skirts and animal bone accessories. Hm. That capitalism thing is working out pretty good for her it seems.

Impossibly, she then goes on to talk about how the great carbon fiber conspiracy also oppresses homosexuals. I'm not making this up! A term she often uses to make this point is "homosociality." This is basically "male bonding" which translates in the bizarre, alien feminist language as "rape/female dominance plotting." She defines homosociality as "… a form of intimacy between men that disavows the possibility of homosexual desire through feminized conduits such as shared sexual partners, cars, bikes, or other carbon fibre objects." So wow. Not only are bikes and cars "carbon fibre objects" now, but apparently, men are lining up to share sexual partners? I thought men usually hated that kind of threesome. She goes on to say that "… carbon fibre surfaces mediate homosocial intimacy in ways framed by heterosexual hierarchies." This part reveals the fevered feminist paranoia surrounding male intimacy and male friendship. In their mind, men who bond with other men are psychologically twisted, homosexuals repressing their homoerotic desires. Does she even realize how homophobic it sounds that she's essentially saying, after the feminist revolution, men will be free to do the nasty with each other, as long as they don't do anything suspicious, like speak or make eye contact? Although they pretend to have always been buddy-buddy, the truth is that feminists have a history of prejudice and exclusion for gay and transgender individuals, particularly men. Their suspicion and hostility towards men as a group means that they can't truly accept males, even if they're homosexual or transgender. History repeats itself on this issue over and over again.

She goes on to talk about how women are in an "erotic rivalry" with cars, bikes, and prostheses, and it makes zero sense. This reveals that feminists hate anything men tend to be interested in, for no other reason than that it turns the male focus away from women, robbing women of the sexual power they want to have over men. We see this with feminist attacks on video games, pornography, anime, basically any form of entertainment that tends to please men or cater to male desires. They're afraid that the one thing women have that they can manipulate men using, male sexual desire, is being replaced by technology. And it is. They can't handle the reality of it. What we have here is a traditionally privileged class, so used to getting special treatment because of their attractiveness, that now that this special status is threatened, many of them are livid. Bottom line; if men do something that takes their attention away from women, it is *sexist*. It must be done as a malicious attack against all women.

What makes homosociality, she says is *competition.* That male competitiveness that sent people to the moon is apparently not good at all. She goes on to discuss an absolutely innocuous image, a basic ad for a bicycle helmet. But oh no, it's not innocuous at all; the bike represents a penis. No no, it gets better. See, the bike is situated between the man's legs, which you make know is also the traditional resting place of the dreaded phallusaurus, Biggus Dickus. She argues that the bike represents a phallus and an object by which a man can "dominate other

men", i.e., in the pictured bicycle race, and that this concept is being used to sell the product, the bike helmet. I had to stop and facepalm pretty hard there for a second.

Anyway, this is feminist cherry-picking at its best. Similar ads selling female bicycle helmets probably show women in the same pose, in the same moment of triumph, i.e., winning a bike race. All athletic equipment is in fact sold primarily with the idea that using that brand of equipment will make you a winner. That's why top athletes are paid big bucks to sell sporting goods. Most normal, not brain-damaged adults understand this. What she's using here is a Freudian way of looking at images. This is a shockingly common tool feminists use, even though Freudian psychology has long since been discredited. They like to look at images in a Freudian way, to interpret everything with a sexual lens, even images having nothing whatsoever to do with sex, and then use these Freudian interpretations to back up their misandry and male conspiracy theories.

Both men and women like winning. Winning feels good. Winning *is* good. But if you're a feminist, the desire to win, to be best at something, to improve, is seen as a male desire. This kind of thinking is crippling to women. First, she associates femaleness with disability and then claims that desire for actual achievement is masculine. Think about what this kind of thinking could do to girls! It's telling them that patriarchy or "homogenous masculinity" makes them weak and that their femininity holds them back from achieving anything of value in a man's world. This is bound to become a self-fulfilling prophecy. Not to mention the untold harm this kind of thinking could do to boys. Basically what I'm saying is, people like this should NOT be teaching college!

And this is exactly what Sargon of Akkad of YouTube anti-SJW fame meant by creating this petition. Freedom of speech does not mean you are entitled to be paid, at taxpayer expense, to teach young adults your anti-logical bullcrap.

I mean, unless you want a student's assigned reading to have to contain sentences like, "Carbon fibre is a masculinized surface that is sexualized in the sense it redistributes libidinal intensities across competitive scapes of frontier masculinity."

I'll be back, just as soon as I'm done banging my head against some kind of nice, hard, masculine surface.

The ten immutable laws of men and women

AVfM Video Source · 19 December 2016 · Archived copy · Original

Disabling moral crypsis by collapsing feminism's fuzzy borders

Luigi Logan (aka Fidelbogen) · 21 December 2016 · Archived copy · Original

We say that feminism has fuzzy borders. By this, we mean that it is unclear where feminism ends and the rest of the world begins. Feminism makes its presence known in a confused and varied way and appears unbounded by consistent rules or reasonings. This makes it hard to inscribe a boundary around either the theory of feminism or the practice of it.

The influence of feminist ideology spreads like a corona, well beyond the community of certifiable feminists, and feminism itself becomes so thickly camouflaged that meaningful conversation about it becomes nearly impossible. A generally muddled use of terminology further complicates the picture. It is small wonder that people entertain confused and varied ideas upon this topic.

That is why the essential difficulty takes the form of a question: What is (or isn't) "feminism"?

Not everybody agrees on the answer. Feminists do not always agree with other feminists, and non-feminists do not always agree with other non-feminists. I could add that feminists and non-feminists do not always agree, but that is to be expected.

If feminists themselves cannot agree on what feminism is, then no self-declared feminist holds any mandate to tell the rest of the world what feminism is. That is a critically important realization. Their writ does not bind us, and we've as good a license as they do to take a shot at this question. Granted that they are free to tell us what they wish us to accept, we are not bound to go along.

Many feminists will insist that all feminists do agree on the dictionary definition of feminism, which features the popular buzzword "equality." But their claim is problematic because the agreement in question is rhetorical rather than substantive; because overall feminist behavior hints powerfully at motives other than making things "equal" between the sexes. Furthermore, I have never heard any feminist speak to the question of "equality" between the feminist sector and the non- feminist sector.

More to the point, their claim is problematic because the dictionary definition is intellectually vacuous. It needs a wealth of explanation to render it meaningful or useful, but in the course of this, its meaninglessness and uselessness soon become evident.

At the same time, different feminists interpret the dictionary definition in a variety of ways, which spawns different feminisms in both theory and practice. Therefore we stand by our statement that feminists do not always agree on what feminism is.

However, even if they did agree, we would still not be bound to limit our study of feminism to the pathways of feminist-guided understanding. Our prerogative as free non-feminist men and women is to study feminism by any lateral epistemology or hermeneutic of suspicion we please, and to frame our conclusions accordingly. Feminism, as we say, is an object of the world's gaze.

That is true on its own account, under the liberty of the non-feminist sector. Our path of knowledge is not the path of feminist subjectivism, for the right to reject feminism is meaningless without the right to think independently of it.

When a feminist says that feminism is XYZ, it does not necessarily follow that feminism is XYZ. We must first examine the evidence. Since the feminists have a number of feminisms on offer, we must array these under a strong light and look for the operative principle that would bind them together as a SET. This would form the nucleus for a working definition that non-feminist truth-seekers could generally roll with.

Counter-feminist operations will be politically inefficient if we lack such understanding. We mustn't talk past each other. We must concur upon the answer to "what is feminism" because we must concur upon a target of operations.

We have a name for this: target consensus.

The pop phrase “no right or wrong answers” does not belong here. There is a right answer to the question “what is feminism?”, and it runs as follows:

“Feminism is the project to increase the power of women with no clear endpoint uniformly stipulated.”[1]

Increasing the power of women is the operative principle that binds together all feminisms as a set. The rest is details. Our deceptively simple saying is the focal point for ALL target consensus, and the essential truth about feminism is rolled up inside of it. It accounts for the range of feminist operations, including the apparent contradiction that feminism does not empower anti-feminist women against feminism.

Any account of feminism which does not flow from this axiomatic sentence, or walk in step with it, is simply wrong. The sentence should be central to your thinking. You should memorize it, and spread it through speech and writing any way you can.

Think of target consensus as a convergence of understanding. In the course of building such consensus, we sweep the fuzz away. We blow the radar chaff out of the sky. We clarify how feminist mystification operates in the service of feminist power, and we transmit this politically efficient realization to more and more people. Finally, we arrive on the same page, and we understand why we have got to be on that particular page and not some other page.

Owing to the fuzzy border effect, the approach to feminism is uneven and rife with ambiguity. It is hard to pinpoint exactly where (in theory or practice) feminism begins, so it is hard to know where to begin attacking it. Attacks, when they occur, will fall wide of the mark and do limited damage. This partly explains why feminism appears to be “bulletproof.”

The fuzzy border effect lends a misleading impression that feminism is incoherent, but that is the whole point: to mislead. It might look incoherent on the surface, but once you penetrate the atmospheric shroud of cognitive fragmentation you land on something solid. Feminism becomes intelligible, and though it is still tainted by what you might call design flaws, there is no longer any mystery about it.

All feminist operations converge toward a central purpose, and these operations are of two classes: direct operations and distraction operations.

Direct operations serve the purpose directly: by maximizing female advantage directly or by advocating such.

Distraction operations serve the purpose indirectly: by sidetracking critical attention from the questionable morality of what is being done.

Both classes of operation make it possible for the feminist project to continue in effect – hence, you would say, those operations converge.

For example, when feminist activists implemented the Duluth Model years ago, it was a direct operation. More recently, when some feminist told you that not all feminists support the Duluth Model, it was a distraction operation. Yet the Duluth Model, as a central, salient fact, continues in effect by the convergent benefit of those operations. Furthermore, feminism’s defining guilt (in this case, the creation of the Duluth Model) has been shunted out of the conversation.

Feminism’s fuzzy perimeter is a system of interlaced distraction operations that keep your mind wandering from one distraction to another. As you scan for the convergent truth, these operations deflect your attention into an erratic orbital path AROUND that truth. You never get to grips with feminism’s core, which goes undetected and continues in effect.

To say that all feminist operations converge toward a central purpose is to say that they all converge toward feminism’s essence.

That essence, simply put, is female supremacism and the drive to maximize female advantage. We have described

feminism as the project to increase female power with no concisely understood goal, and what mindset but female supremacism would such a project ultimately comport with? Where but female supremacy could such a project ultimately terminate? These are some of the stubbornly persistent questions that all feminists must ultimately answer.

Consciously or not, feminism gravitates toward female supremacy as a logical endpoint. If left to its devices, that is where feminist operation would ultimately take us, and it would do this as naturally as water running downhill.

This natural process has a simple name: *moral confluence.*

Moral confluence holds no greater mystery than when like-minded people act in concert – we see this every day. So while I don't doubt that various feminists do sometimes meet and conspire (especially the academic ones), let none call me a "conspiracy theorist," since I believe that moral confluence (which happens spontaneously) accounts for most of the action. Does water "conspire" to run downhill?

Until a concise political endpoint for the feminist project has been uniformly stipulated by the feminists themselves, we may assume that feminism is gravitating toward its evident logical endpoint and that this logical endpoint is identical with a political endpoint even if the latter is left unstated. In other words, we may treat feminism and female supremacism as interchangeable terms.

Feminism's goalposts are on a rubber time horizon that stretches and stretches. No future female advancement will ever be quite good enough, for the simple reason, that life for women will never be quite perfect. The feminists will always interpret said imperfection as "inequality," and make this a pretext to maximize female advantage just a little bit more.

Feminism's claim to support "equality" is Orwellian manipulation of language. Call this Femspeak. It is not inherently clear what "equality" means in the first place; we know only that this is a halo word with a primitive emotional appeal or, simply put, a fetish. It "sounds beautiful," and for a simpleton that is good enough. However, feminist behavior bears witness to what "equality" might look like when it finally gets instituted in feminist style.

In this, as with all things feminist, non-feminist men and women are entitled to harbor suspicions. You cannot know the core truth about feminism if you don't know the *moral* truth about it, and that moral truth is not pretty. It is a truth which feminism, understandably, must hide: from you, and even from itself. After all, female supremacism has ugly implications even if you dress it up as something benevolent.

So feminism needs deniability, and the fuzzy border effect provides this. The trick is contained in such expressions as "feminism is not monolithic," or "X is not really feminism," or the hardy perennial "not all feminists are like that" (abbreviated as NAFALT). All such talk partakes either of the "no true Scotsman" fallacy or the "good cop/bad cop" gambit, and we should recognize these distraction operations for what they are.

It doesn't matter if all feminists are "like that" or not. It matters only that a critical number are, that this critical number is pulling the world in a certain direction, and that the innocent "who. . me?" feminists are doing diddly to stop them.

All feminists are morally confluent with all each other, which effectively makes feminism a social organism. However, you are not to know this. All who oppose feminism and seek the truth about it, are to be kept wandering in a cloud of muddled distraction and false understanding…..

Different feminisms, with different rules, different principles and different points of focus, are bombarding you from all directions. It seems unclear which of them is the "real" feminism, yet the answer is simple: they are ALL the real feminism. I mean, they are all real…are they not?

More to the point, they all contribute to feminism's ultimate purpose in the way that all parts of an organism contribute to the organism's ultimate purpose.

The different feminisms sometimes contradict each other, but this paradoxically makes feminism stronger. It means

that feminism as a whole can keep different rule sets in play, shifting from one to another as conditions require: when the chess game goes against you, switch to basketball or backgammon! Or simply knock the game board over.

On a scale of years, feminism as a whole can shift from one rule set to another. On a scale of minutes, a single feminist can do the same thing within a single conversation.

What's more subtle, is that there are potentially as many feminisms as there are feminists. The major schools of feminism are continually shedding a detritus of words and ideas into the cultural ideosphere. These fragments, broken loose from their origins, are available on a mix-and-match basis to anybody who happens upon them.

The fruit of such recombinant intellectual DNA will be idiosyncratic at the very least, not to say solipsistic. (Think of Tumblr feminism.) All the same, feminism propagates enormously in this way and becomes enormously more fuzzy.

Feminism seems incoherent only if you assume that it is basically honorable or respectable. This assumption sets a mental filter upon your understanding, but you cannot know this until the filter gets lifted. However, once you wake up to the fact there is nothing honorable or respectable about feminism (apart from its fine-sounding rhetoric), the incoherence (the fuzzy border) vanishes and the truth emerges with stark clarity.

In the end, feminism has effectively NO rules apart from the meta-rules of taking advantage and gaining the upper hand – and this smacks of nothing honorable or respectable. Feminism has many conditional rules, but these are incoherent because they are forever shifting to maximize female advantage under shifting conditions. However, the meta-rules, which govern how the shifting operates, are quite unvarying: *always maximize female advantage.*

To the politically naive, that might not be apparent. "Obviously," they might say, "not all feminists are like that." By way of example, they will point to certain sayers of fine-sounding things which make our eyes glaze over.

Those fine-sounding ones are the moderate feminists, the liberal feminists, the friendly feminists. They are the ones with "good intentions," but we all know which broad highway is paved with such intentions.

Such feminists are not the real movers and shapers. You could as well call them political zeros, or less politely, useful idiots. They serve two main purposes. The first: to float around in the fuzzy border zone sounding honorable and respectable, so that feminism will sound honorable and respectable. The second: to sow confusion and create a distraction – hence, the more you listen to these distraction operators with an uncritical ear, the less you will understand the true state of the feminist project or the true state of the political game at large.

There is more in this vein. For example, we all know that feminism obtains perks and goodies for women. Well, that sounds sort of nice until you realize that such activity works effectively as a system of moral bribery – there's one point to bear in mind. Another point is that politically naive people (men and women both) will conclude from this that feminism is honorable and respectable, and "speak no evil" about it. Such people, though otherwise well-intentioned, may be described as patsies, enablers, or passive supporters.

Consider the hackneyed statement that "feminism got women the vote!" One could dispute whether "feminism" per se did this, although it is safe to say that "a certain combination of people and forces" did this.

But that is a separate discussion. Our point here is that women's enfranchisement verily boosted the feminist project by boosting female power in general and that this has tended to extort the gratitude of women in general.

Furthermore, since people normally agree that women's suffrage was an honorable and respectable cause and since "feminism" is normally given credit for it, anybody who challenges feminism is drawn up short here. So it is moral bribery, moral intimidation and moral camouflage all rolled into one.

To summarize: imagine that a crook or bully has allegedly performed some noble service in the past and demands gratitude forever after, come what may. Crudely but accurately, that is how feminism operates.

Once again, there is nothing honorable or respectable about feminism: at the core of the feminist project lies something which is very simply…rotten. A heart of darkness. How else can we put it? As said earlier, you cannot

know the truth about feminism if you don't know the moral truth about it. And the majority of feminists are in moral confluence both to advance the feminist project and to hide the moral truth about feminism.

Moral confluence belongs to an apparatus of mystification which lets feminism operate generally undetected. This apparatus ought to have a special name so that we can reference it quickly in conversation.

Turning to the language of zoology we find, ready-made, the word "Crypsis." Crypsis means anything which an animal in the wild might do to escape observation. Feminism has a similar need to escape observation, but here it is MORAL observation that must be avoided. Such observation, after all, could lead to a disruption of the feminist project by non-feminist observers who find that project morally objectionable.

You would say that feminism needs a kind of "moral crypsis," and we shall add this expedient term to our lexicon.

Moral crypsis, simply put, is how feminism veils its true nature through a multitude of distraction operations. It is a component of moral confluence. We have already sketched the process pretty fully but will add that distraction in its many forms weaves moral crypsis as a camouflage net. Beneath this net, feminism's core truth lies sequestered in its morally unambiguous glory. One must only pull aside the net to gain a view of this.

We all know that hating men is the main show for feminism. If the anti-male hate engine were not perpetually chugging away below the floorboards, feminism as a movement would lack the motive force to keep moving. However, man-hating must be denied and concealed for the sake of public image, and that is where moral crypsis slips in.

It is true that the most radical of feminists will openly flaunt their hatred of men, but others have got to be more circumspect. That is why they will hide their misandry even from themselves if necessary. That is why all feminists are either man-haters or to some degree morally confluent with man-hating.

The moderate feminists are the worst because they occupy the front line of moral crypsis. They are the facade, and without their endlessly iterated mantra that "not all feminists are like that" (NAFALT!), feminism's ugly core couldn't stay under wraps for long.

So the extreme radicals are the only truthful feminists since they are the only ones who will frankly endorse the outcome which feminism's core logic dictates. In other words, *they are willing to throw off moral crypsis.* They are the most respectable of feminists because they have the goodness to be clear, and for this, we can thank them.

Moral crypsis conceals feminism's morally criminal nature. Feminist apologists (typically the academic sort) must "talk around" this criminal nature in order to rationalize feminism's existence, and they do so by concocting ever more elaborate skeins of theory – basically, as a stalling tactic to throw the anti-feminist hounds off the scent. (Some feminist, reading this right now, is mentally composing such strategems already.)

All of this belongs to the fuzzy border mechanism, but we, constraining the conversation within clearly defined parameters, make such maneuvering impossible.

Our effort is to COLLAPSE feminism's fuzzy borders, to constrain the indeterminacy of those borders by an act of moral observation, to flatten them into an abrupt line that will mark feminism's actual perimeter.

People must be made to "think through" feminism's implications in the light of target consensus. As this progresses, the fog will dissipate, and feminism's true boundary will emerge. The sight of it will not be pretty, and for individual feminists, this will entail an existential crisis with life-changing consequences.

We must force the question "are you feminist or non-feminist?", And make this the meta-frame of reference for the entire cultural discourse. The meaning of "feminist" and "non-feminist" will not be directly clear to everybody (or not at first), but the counter-feminist project is to make this clear, bit by bit, by forcing the question and building the conversation around it.

By reason of the question being forced, the *politically naive fence-sitters will need to re-evaluate any position (or lack of such) which they had previously held.* Having done so, they might decide that they are in the feminist camp after

all, and migrate to the feminist side of the field.

That is FINE. If they cannot be staunch in their standpoint, we are happy to see them travel. For this, they have our blessing. It is imperative that we prune the deadwood, and we urge such people to go, by all means, and join the feminists. Otherwise, they will unhappily find themselves in the political crossfire, and we would rather see them avoid that.

In the end, the world will become politically polarized along the line of feminist v. non-feminist. This polarization will be strongly marked. The correct understanding of feminism, as target consensus, will become decisively clear and embedded in the language. There will be no more fuzzy borders. There will be no longer any question where feminism ends, and the rest of the world begins.

That is what we mean by "collapsing feminism's fuzzy borders." In this manner, we disable the mechanism of moral crypsis and make it impossible for feminism to hide.

As for the feminists themselves, they have no brakes. They are ideological robots who lack the common humanity or common moral instinct to know when they'd best not push a given envelope any further. Since they haven't got brakes, they cannot stop themselves – and that is why somebody else must do the job for them.

In conclusion: the task of seeing through feminist mystification, and the task of helping others to see through it, are plagued by the identical difficulty. To see through it is a battle. To explain it to others is the same battle again, time after time.

A full account of these things could occupy an entire book, but the present article is hardly that. We aim only to lay out the critical points, and by so doing, motivate others to think further and write their own books if the spirit moves them.

Source:

[1] Paraphrase of Adam Kostakis' sentence: "Feminism is the project for increasing the power of women." Source: Lecture 4, *Pig Latin*, Gynocentrism Theory Lectures, (2011)

Boosting Lena Dunham with her abortion

August Løvenskiolds · 22 December 2016 · Archived copy · Original

As an MRA, MGTOW and feminist booster, I read with dismay that, even as feminists are ejecting white women from their midst, actress and Hillary shill Lena Dunham has expressed regret that, unlike her mother and friends, feminist Lena herself has never had the pleasure of abortion.

Even as one might wish that Lena's mother had been more consistent in procuring abortions for herself, as a feminist booster I feel compelled to do everything I can to aid Lena in achieving the nirvana of baby killing.

Lena, since you are coming from a feminist framework, I will try to relate the requirements and processes of obtaining an abortion in terms you are familiar with.

First off, Lena, even though, to feminists, gender is an arbitrary "social construct" – "human systems of social interaction organised around shared ideas" – it turns out that this is not really true when it comes to abortions. The choice to end parenthood via abortion is an unchecked privilege given *to women only*, and denied to men. When it comes to abortion, being born a girl and growing up to be a person with a vagina and uterus is not optional. No womb, no abortion. For the sake of brevity, from this point forward I will refer to these womb-havers as being "women" or "a woman".

The next step in having an abortion is that you have to be a "fertile" woman. *Trigger warning: fertility is age-ist.* Only women of a certain age – between menarche and menopause – are eligible for abortions. As a spinster of age 30 your chances of having an abortion are sharply declining each day, and you have already wasted most of your fertile years, but not all hope is gone if you move quickly and follow the advice in this article closely. Think of it like a magical quest to take your cervical ring to Mount Doom. More on mounting later.

As your next step, you are going to have to find your fertile days. These are some of those days when you are not free-bleeding or raping yourself with tampons. Using a fertility test is one way to gauge your potential for abortion readiness.

Fertility can also be impaired by too much, or too little body fat. You may need to take on some fat-shaming to get that pre-abortion transvaginal ultrasound going. In fact, a lot of fat-shaming might be the best plan for you.

Once you have reached your most fertile time, you will need to take steps to inseminate yourself. This is sort of like the feminist "spirit cooking" popular among your Democrat friends except in this case you will need to put the semen into your vagina instead. Remember when you stuffed rocks into your toddler sister's vagina? Same thing, but again, with semen, not rocks, and to you, not her. Although you might get lucky on the first try, you may need to inseminate yourself for months or even years to qualify for an abortion.

Now, securing a regular supply of semen can be daunting for a rape-averse feminist, especially one with your unfortunate tattoos and your habit of dressing like a dude. Men, you see, must be sexually aroused to produce semen for you, and your efforts to desexualize yourself will not serve you well in your sacred abortion quest. If you are to storm the gates of Mount Doom, your best bet might be to hang around the discharge gates of a men's prison on release day.

Trolling through truck stop trash cans for used rubbers might also work out for you.

When and if you miss your monthly free-bleeding, there is a chance you have become abortion-qualified! You may wish to take something called a "pregnancy test" to confirm this. Avoid the temptation to buy a positive test online – these are for girls trolling for cash and marriage, and as a feminist seeking abortion you want nothing to do with that unless you can pinpoint a wealthy baby-daddy and in your case, let's face it, this is problematic.

Once you are "pregnant" (abortion-ready) you need to make an appointment at a relaxing abortion spa sort of like the retreat you took in the horrible aftermath of the Trump election. You are going to want to invite the media to

the event to show how joyous you are that at last you are a fully qualified white feminist, even though by the time this happens there will be no white feminists left as the intersectionalists purge them from feminist ranks like so many forgotten men on the battlefield.

In conclusion, dear Lena, the hardest part about getting a feminist abortion is all the hard work you have to put in to get one – hard work that men should be doing instead. In your case, it might be easier just to make up a story about some imagination Canadian back-alley abortion with shady, impossible to verify characters.

You know, like a feminist campus rape hoax. You are supposed to be an actress, Lena. Prove it.

A conflict of visions

D.D.Harper · 22 December 2016 · Archived copy · Original

> *To this guy for whom we kicked down the door – 'You're welcome!'*
>
> *Suz McCarley*

Every once in a while something comes along and catches my attention. You know that thing where men and women in the MHRM and MGTOW communities can find common ground, yet seem to talk over each other without an inkling of understanding of the nuance each group within the manosphere holds.

Recently, Heartbern, a MGTOW Youtube commentator, uploaded a video titled The Problem With Men (Especially MRA's) | MGTOW which illustrates this point. And within the spirit of his preamble: "always a good thing for men to check each other. That's male culture. We don't have enough of that anymore." here we go.

Heartbern starts out in his commentary calling all men out, particularly men in his comment section who sees themselves as powerless, victims of circumstance who in his opinion do not see themselves as men and taking personal responsibility. He then goes on to talk about the fall of Alpha males in society and the emergence of Beta males with a RoK…esk flair.

Even though there are many elements of truth in his commentary, he goes on at around 7:40 in the video to call out AVFM (Paul Elam specifically) and the MHRM with a complete abandonment of knowledge or understanding of what exactly we do or why we do it.

His issue is that the "men's movement is trying to call attention to their pain, they are trying to call attention to the unfairness they, men, boys, fathers, etc. that they experience in culture and in our legal system." Or method of change and reform as he states it. Claiming "the MRM is essentially limiting themselves to the same level of power women used to get the pendulum to swing in their direction…".

Without belaboring more of what can be viewed in the video, I think I can provide some illumination to the differences in "Style" when it comes to the MRM and other elements of the manosphere from my personal experience and AVFMs Mission Statement:

The MRM, specifically AVFM and its readers are a diverse group of men and women who come together to hear all aspects of men's concerns and share experiences. Each member has their own personal vision about the problems and possible solutions men face in today's society, and AVFM is a place these folks can come together, be they MRAs or otherwise and hash those things out.

There is plenty of ground to talk about different approaches to the common problem and to critique them to see what works best for each as they see fit. The key here is how someone approaches their solutions is up to each, their interests, skills and proclivities.

From my perspective as a former military guy, I certainly am of the ability to simply tell folks what it is and what they can do to improve their lot as Mr. Heartbern does in his video. This approach has its advantages in that it can be a shortcut towards a common goal if everyone is working from the same "Red Pill" maturity level, knowledge, and understanding of the problem; The fact is we do not.

I'm in agreement and as part of my personal mission here to empower men with knowledge and tools to go out into our Social Zeitgeist and feel confident in their "manhood" and personal empowerment. But I'm not naive enough to dismiss the personal, social or economic risks in doing so. It's not a simple matter of exercising one's masculinity or dominance or play the "Alpha Male" role. Men need to be smart about it.

Let's take a little time to discuss this Alpha and Beta Male leadership concept. First, all leadership is situational. There is both intrinsic and extrinsic leadership, and despite what some may think, neither are inherent. They both

take training and practice and can be very limited to the environment and skill set required. Granted, some leaders can adapt more quickly from one situation to another, but the reality is most if not all had spent a lot of time in preparation before those attributes appeared in the first place. I've seen the "Halo" effect placed on leaders who excelled in certain situations, only to turn around and utterly fail at others. The Alpha Beta dichotomy is false and does damage to men by limiting them and their outlook. Another approach is to teach men they all can be leaders within their sphere of influence, and work to expand that sphere; we as a group can help to develop these leaders; with the understanding that it takes time, education and effort on their part.

AVFM spends a lot of effort directly challenging the lies put out in society by Feminist, and sharing men's challenges. Some can view this as playing the victim, mirroring Feminism or whatnot. The fact is it does not come without some thought or measure of effectiveness.

Peter Wright made a brilliant observation in a recent discussion on the differences in approach between AVFM, the MRM, and the one alluded to in the video:

> I've thought a lot about this over the years – the strategies of showing men's vulnerabilities to improve thier cultural and legal value, vs. showing strength, confidence to get same. Obviously we need a mixture of both, but no matter how I look at it the showing of vulnerability, even through anger, has far greater impact on the social narratives.
>
> Comes back to Alison Tieman's 'threat narrative' videos about men being perceived as having agency, therefore not vulnerable and in need of help, vs. women having a lack of same and needing – and getting – all the cultural and legal rights they want.
>
> These two approaches have a psychological impact on observers that goes very deep…. I actually think humans are hardwired to respond to protect vulnerable children (and by extension adults who show similar vulnerability) and this instinct aces the respect for strength and stoicism.
>
> Not how I want it to be at all, but we can see everything I've described in action.

Peter's point highlights the fact that we can all be Alpha/Masculine men, beat our chests and demand our rightful place in the hierarchy, but it is all for naught because we'd have to exercise force at every turn and watch our back at every step when we get there. Something, not a few dictatorial leaders discovered to their demise. The alternative he presents provides us with a more symbiotic and eclectic approach to winning hearts and minds and taking a leadership role in doing so. Showing our vulnerability shows our humanity, it makes us human. And I'd venture men would live longer and healthier lives.

Some don't like our "style?" Are we not "Alpha" enough? Having been in frontline combat units for nearly 30 years and in various leadership roles, I've worked with and played the "Alpha Male." All I can say is it takes a lot of energy to sustain and most men rotate in and out of those roles to survive. Often, when I see those words invoked on people I know who are working hard and taking on leadership, it is usually coming from someone who only talks about being an "Alpha Male" but is actually, only a "Beta male" who has never experience the "Responsibility" of leadership. Let me restate this for emphasis: Leadership = Responsibility.

Does this responsibility require specific roles? Real Men and Losers as implied by the Alpha Beta pigeonholing? Or Men whose lives progress as opposed to men whose lives stagnate or regress? What is meant by unapologetic expression of masculinity, does it mean putting on a façade of domineering hyper-masculinity, or does it mean being an emotionally mature adult male? If it's the later, I see plenty of it here.

On a parting note, here is Paul Elam's latest video. There are some similarities in the topic matter if you pay attention, but a big difference in message, delivery, and style. Notice he is educating men as a group of their shortcomings and responsibilities without thumping his fat finger on their chests and telling them to man up. I call that combat Effective. Even a tad bit "Alpha Male." But fuck if I'll give him a swollen head about it.

Paul Elam's The ten immutable laws of men and women

Man As Sperm Factory – TFF Episode 45

AVfM Video Source · 22 December 2016 · Archived copy · Original

In Episode 45 Professor Fiamengo discusses the issue of allowing a woman to take the sperm of her dead boyfriend in order to impregnate herself. This case arose in Australia.

StudioBrule

J4MB confront Rabbi Daniel Berkowitz of London, “Known Genital Mutilator”

Gary Costanza · 23 December 2016 · Archived copy · Original

Rabbi Daniel Berkowitz has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

Recently confronted by Mike Buchanan of J4MB at his “practice,” Berkowitz is speechless when told mutilating baby boys is criminal:

From his website circumcisionsmohel.co.uk:

“Mazal Tov
on the birth of your son!

Looking for a professional Jewish Mohel for Brit Milah/ Circumcision in North London,South London or elsewhere in the UK, Europe and beyond?
Welcome to the site of Rabbi Daniel Berkowitz, the north London Senior Mohel. To arrange for a Brit Milah/circumcision appointment (all clients welcome) either at your own home or at our private clinic – please give us a call. We offer competitive rates. The service is caring, personal and professional, with full support, pain control and aftercare. All designed to deliver the guaranteed satisfaction that you are looking for. We are situated in north London on the boarder of Hackney & Haringey in Stamford Hill. So why not join our thousands of satisfied clients and give us a call today.

Don’t be too sure that thousands of your *actual* “clients” are “satisfied.” Few victims of genital mutilation are.

Further on at the website:

> About Rabbi Daniel Berkowitz:
>
> I am a Certified and registered Senior Mohel and have been practicing Bris Milah-Jewish circumcision for more than 25 years. I am a member of The Initiation Society, approved by the London Beth Din and The Union of Hebrew Congregations. My Rabbinical studies were in Israel and after graduation I continued further Rabbinical and Medical studies here in the U.K.
>
> I have been practising Bris milah and Circumcision and training students for more than 25 years and have performed thousands of circumcisions, for all age groups. Today my work still involves babies, infants, teens and adults.
>
> I perform circumcision both in this country and abroad, including Israel, Europe, USA, Hong Kong, Former Soviet Union and more. I was very much involved with circumcision in the Former Soviet Union, where I performed many adult circumcisions together with Rabbi Yisroel Dovid Wienberger, Dr Morris Sifman OB”M and Reb Yisroel Stern (Brudi) OB”M.
>
> Personally I have trained a generation of new Mohalim, who are now successfully in practice themselves here in the UK and also in Israel, Europe, Canada and the USA.
>
> Working to precision is my pride and I demand a very high standard of myself in both surgery and hygiene. In my work, the results show little scarring and the healing time is reduced to its minimum. My approach delivers aesthetic results that are most desirable and pleasing – a result of many years of practice.”

You may have a "high standard of surgery and hygiene," but no standard of ethics or human rights. These infants that you circumcise are not consenting to potentially deadly unnecessary surgery.

From "Circumcisions Service" we have:

> The circumcision is done using the most up to date and most advanced traditional method. There is hardly any bleeding and the dressing is small and light and removes itself, making it much easier for you. The circumcision is virtually painless, this is achieved by using a topical and non-invasive anesthesia application. The traditional method is also the fastest and most hassle free method, being quick, safe and with virtually no pain. It has the best safety record unlike the ring, cap or any of the other methods and is the shortest in time by far.
>
> The Circumcision is extremely safe and complications are negligible. The method used coupled with the many years of experience and our complication free record, makes us the best choice for circumcising your son.
>
> During the circumcision the baby lies comfortably on a specially designed and modern circumstraint, removing any need for outside assistance. Thus also shortening the time of the procedure to a minimum, only a couple of minutes.

There is no way of knowing if "circumcision is virtually painless" and I'm not so sure that the "fastest and most hassle-free" method of this mutilation is a good thing.

Actually, scarring results in 100% of circumcisions, so complications are not "negligible."

Under "Brit Milah" we see:

> Rabbi Daniel will take you through the service giving a running commentary so that you will feel in touch with the significance of what's taking place. From the Godparents, inviting Prophet Elijah and to the Naming ceremony, its all done in a most moving atmosphere both touching and rewarding, connecting one's soul to the child's soul, to the Jewish nation and to God.

Brit Milah involves potentially deadly mouth-to-penis contact, apart from an obvious textbook definition of sexual abuse.

If you want to hear an actual commentary of this horrific, barbaric, and criminal act, click here.

Since the Rabbi has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Rabbi Berkowitz' practice information follows:

96 Hillside Rd.

Stamford Hill,

London N15 6NB.

Tel: 020 8800 4724
Mobile: 07956 55 37 64
E-mail: rabbidaniel@circumcisionsmohel.co.uk

> Rabbi Daniel Berkowitz of London, "Known Genital Mutilator" https://t.co/wqQm8Hg5lZ @AndreaHardie #nocirc pic.twitter.com/0yRMsxJ5R8
>
> — gary costanza (@jerrytheother) March 21, 2016

A very special Red Pill Movie screening in Norwich, UK

Paul Elam · 24 December 2016 · Archived copy · Original

Mike Buchanan has referred to Barry Wright as a “remarkable man.” I must agree. Mr. Wright has arranged a screening of The Red Pill Movie in Norwich, UK for January 18, 2017.

Not only has he taken on the expense of hosting the event, he has also underwritten the travel expenses and accommodations for myself, Erin Pizzey, Cassie Jaye, Mike Buchanan and (hopefully) Dr. Randomercam so that we can appear in person and participate in the Q & A following the movie on January 18, 2017.

I don’t know what the total price tag is for the event but based on the shocking sticker price for my air fare alone I know it is considerable. Barry has gone out of pocket for the entire tab to ensure that all of it happens.

He’s not an affluent man, just someone who recognizes the game changing potential in this movie and who has committed at great expense to helping it find a wider audience.

To help defray the costs, he has launched a crowdfunder with a target of £7,500.

With my hearty Christmas and Chanukah wishes for AVFM readers and supporters, I ask you to consider supporting Barry in his most generous effort to do his part for advancing free speech and the uncensored expression of ideas.

You can support his crowdfunder here.

Merry Christmas and Happy New Year.

Paul

“The Red Pill” (documentary) world premiere Q&A – Oct 7, 2016

Gary Costanza · 31 December 2016 · Archived copy · Original

It’s finally been released! The long awaited Q & A from the NYC world premiere of “The Red Pill” featuring Cassie Jaye, Alison Tieman, Karen Straughan, Paul Elam, Michael Kimmel, Fred Hayward, and Tim Goldich.

Check out the latest information about TRP screenings, the Academy Award nomination, and everything else related to Cassie Jaye’s documentary.

Highlights from 2016 by Studio Brulé

Steve Brulé · 31 December 2016 · Archived copy · Original

Steve Brulé brings highlights of 2016 in the fight for sanity and human rights.

Gender roles

Guy · 31 December 2016 · Archived copy · Original

Gender roles have played an integral role in humans successfully becoming the dominant species on the planet, populating the planet and in creating modern civilization. They have become less and less useful as society has evolved, now the vast majority of western society believe we have no use for them.

Feminism would have you believe that gender roles are an entirely learned behavior foisted upon us by our parents, media, and society in general. Feminists will say that they are a part of patriarchy and part of the subjugation of women.

This is a very convenient explanation as it absolves women of any responsibility in the creation of gender roles and of any responsibility to change them. This is patently absurd, for the vast majority of human history gender roles have been of great benefit to women, and they were complicit in creating and propagating them. There are however some grains of truth in their assertions.

There are two clear ways gender roles are enforced by society. In family court and through the paternity/maternity leave gap. The latter plays a larger part as women have already carried the baby for nine months are full of hormones and their natural instincts are telling them they want to be their child's primary caregiver. When you add on top that women are entitled to up to a year off, and it's no small wonder, they end up being their child's primary caregiver in the majority of cases.

For the record, I strongly believe that families should be able to choose which parent gets to take paid maternity/paternity leave.

Media plays a role in both reinforcing gender roles as it tends to depict society as it is and in breaking them as there are many independent, powerful female characters in books, movies, video games and television and many strong role models in sports and media in general. I would say overall it's a wash.

Now to the people we love to blame for our shortcomings, our parents. The majority of parents will encourage their daughters to do whatever makes them happy and tell them they can be whatever they want so no problems there. The only way I can see that parents enforce gender roles is that children like to imitate their parents and will tend to identify with the parent of their own gender.

When young girls see their mothers doing their makeup, cooking and taking care of children they mimic this behavior, they ask for easy bake ovens and dolls and makeup sets. Again I would say parents influence in enforcing gender roles is pretty close to a wash.

This leaves the final part of the puzzle that feminists like to ignore, the part I have already touched on in this article and the driving factor behind gender roles, biological imperatives. Men are driven to attain resources and power as that is what makes them attractive to women and will give them the widest choice of mating options.

If a man wants a good chance of passing on his genes, he must at the very least, be capable of supporting a family. As has always been the case it is what women want or need that drives men to fulfill the roles they do in society. Men don't care what women do for a living, they don't care how much money their potential mating partner makes, they simply want a woman who is nice to them, and that displays outward signs of good health (good complexion, healthy weight and other signs of genetic health and strong genes).

Women have all the choices available to them as nothing is expected of them, and when all those choices are available, they tend to follow their biological instincts. They choose a healthy work/leisure balance, choose careers that are fulfilling rather than lucrative, take more holidays, work part time and choose to be the primary caregivers for their family more often than men. The IQ distribution of the sexes is also a factor in career choice as men occupy the majority of the highest IQ bracket they will be more successful in the hard sciences, mathematics and other careers that require extraordinary brainpower.

It is clear to me that biology is the major driving factor behind gender roles, so now to the key question, do we need them?

Until women decide to become risk takers, get their hands dirty and do physically demanding jobs such as construction, waste management or car mechanic then yes we most certainly do. The way forward is plainly obvious to me; we educate both genders about their biological drives and instincts so if they so choose they can override them.

The earlier in their development they are taught about these drives and instincts the better as children and young adults' drives and instincts are still developing, and the sooner they learn about them, the sooner they can recognize them. Trying to force society to abandon gender roles, making people go against drives and instincts that for the most part, they don't fully understand, a sure-fire way to create a confused, unhappy and less productive society and is most certainly not the wisest course of action.

New year message from Australian journalist Bettina Arndt

Bettina Arndt · 2 January 2017 · Archived copy · Original

I wish I had a dollar for every letter I have received from an Australian man congratulating me for daring to write about what's happening to men in this country. I've written about issue after issue where men are being done over: the denial of women's role in domestic violence; the beat-up over sexual harassment; the increasingly anti-male rape laws; the scandal over shonky research being used to deny fathers overnight care of young children after marital separation. The list goes on.

My correspondents claim they wouldn't dare speak out about these issues for fear they will be howled down. That's the great irony. The men who are claimed to still rule our world are too frightened to stand up for themselves. Well, now there are things you can do to help change the debate in this country.

This year an important international conference on men's issues will be held in Gold Coast on June 9-11. See more information here. Some of the great international speakers coming to that event are bound to shake things up – I'll write more about them in the future but they include Erin Pizzey and Karen Straughan. It's important we get people to sign up soon to ensure the conference is a success. So please spread the word.

But there's another issue where we need you all to get on board. Last October I wrote in The Australian about a documentary called The Red Pill which was to have been screened by Palace Cinemas that month in Melbourne. Unfortunately the Palace owner caved into pressure from an anti-male lobby group and ended up cancelling the screening – the only place in the world where this happened. See my blog.

The Red Pill was made by a well-known feminist filmmaker, Cassie Jaye, who took a good look at some of the men's issues – thinking she was going to send up men's rights groups – and ended up concluding there are serious issues that are impacting on men and that feminists are behaving badly in shutting down proper debate on these topics. The Melbourne screening ended up taking place as a result of crowdfunding, which attracted a huge response from people offended by the idea that in a free country like Australia it is possible for such a small lobby group to determine what the rest of us are allowed to see.

See Cassie Jaye's interview with Andrew Bolt on Sky News.

Since then the lobby groups have managed to stop another viewing in Sydney.

Now a new one is planned for Brisbane on January 14.

But lobby groups are working hard to close that down too. See here, a typical article which misrepresents the contents of the movie, falsely attributing misogynist quotes to the men's rights activists interviewed in the movie.

We have to stop this happening. Just think about it – here's a movie about the unfairness of feminist activists stopping public discussion over important issues in men's lives and we are allowing them to get away with preventing Australian audiences even seeing the documentary.

You can help stop this madness by exposing what is going on here. We need you all to ensure this Brisbane screening of The Red Pill is a success by making sure people book in and come along to see it.

Can you please post information about what is happening here everywhere you can think to do so – on Facebook, Twitter, send messages to your email contacts, ring up radio stations, write letters to newspapers, post comments online. The reason the activists are getting away with closing down these events is people aren't aware of what is going on.

Let's make 2017 the year we stopped complaining about anti-male treatment and actually did something about it. Promoting The Red Pill is a great place to start. And don't forget to book in for the men's issues conference in June.

The Red Pill screening Brisbane, Australia

Robert Brockway · 4 January 2017 · Archived copy · Original

The Red Pill will be screened in Brisbane, Australia on January 14, 2017. The first attempt at the Australian premiere of The Red Pill in Melbourne was cancelled by the venue, The Palace Cinemas, only 11 days before the intended screening. The organisers went above and beyond to find a new venue. The planned Sydney screening was cancelled by the venue Western Sydney University, only eight days before the intended screening.

To prevent the same in Brisbane the organisers will not be releasing information about the venue until the day before the screening. An inner city meeting point will be advised on the Men's Rights Brisbane facebook page after close of business on January 13 (UTC+10) to save our host venue from harassment. A Facebook event page has been set up here.

Let's make Brisbane the first Australian city to screen The Red Pill without having a screening cancelled first. Brisbane is just north of the Gold Coast, where ICMI17 will be held later in the year.

Tickets can be purchased here.

Itinerary:
2:30 pm – Depart from meeting point
3:00 pm – Film commences
5:00 pm – Q & A with Paul Elam and Tom Golden (video skype)
6:00 pm – Event conclusion

Feminists are encouraged to attend as long as the rights of others to watch the film in peace are respected. Indeed, the presence of feminists at the Q&A is sure to make it a lively affair.

This documentary is taken from a feminist's perspective and challenges common perceptions promoted by feminism in gender politics. Whether you're feminist, non-feminist or agnostic this film is profoundly thought-provoking and is bound to challenge the beliefs, perspectives and assumptions of many viewers.

Follow the Men's Rights Brisbane facebook page for event updates. Patrons with mobility issues should advise us upon booking as the venue is a walk away from the meeting point and alternative arrangements will be made. Please be at the rally point at 2:30pm sharp to allow time to reach the venue and find your seat.

This film is unclassified. We have been advised by Australian Classification Board that the documentary does not require a classification for this screening. It is our assessment that it would likely attain a rating of MA15+ (Mature Accompanied). It contains strong language, adult themes and is not recommended for younger viewers. Children under 15 will not be admitted unless accompanied by an adult guardian who has paid for their ticket.

An extended sneak peak can be found here.

Presented by Men's Rights Brisbane.

In association with A Voice for Men and Men Are Good.

ICMI'17 Gold Coast, Australia Tickets on Sale Now

Paul Elam · 4 January 2017 · Archived copy · Original

BUY TICKETS HERE: http://icmi.info/shop/

Update 2: technical problems tentatively resolved; please post in the comments if you experience any further issues.

Update 1: SORRY FOLKS, THERE HAS BEEN A TECHNICAL GLITCH AT THE POINT OF SALE. WE EXPECT TO HAVE THIS RESOLVED IN 12-24 HOURS. OUR APOLOGIES, AND WE WILL POST A VIDEO ANNOUNCEMENT OF THE CORRECTION WHEN IT HAPPENS. THANK YOU.

New Zealand Style Hangi
http://www.genuinemaoricuisine.com/Folders/Hangi.html

Harry Rushton Jr., MD of Children's National Health System, "Known Genital Mutilator"

Gary Costanza · 4 January 2017 · Archived copy · Original

Author's note: Apparently the doctors performing circumcision at the Children's National Health System are ashamed of their actions and have removed any reference to those mutilations on their website. My listing of Dr. Hsieh clearly shows "circumcision" as one of his specialties, which has since been removed from the website, as has happened here under Dr. Rushton's specialties. I can only hope the stigma of mutilating infants becomes so great as to ***actually stop it.***

Harry Rushton Jr., MD has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

He is listed as a Urologist at the Children's National Health System, and following these menus we find that he performs circumcision as the "treatment" of the "condition" known as "foreskin:"

Choose Children's -> Conditions and Treatments -> Urology -> Circumcision

From the "Children's Team" we find Dr. Rushton, and his "Biography:"

"H. Gil Rushton, MD, is the Chief of Urology at Children's National Health System and has practiced in the Washington, DC, area for 22 years. His subspecialty interests include: vesicoureteral reflux and urinary tract infections, perinatal hydronephrosis, undescended testes, and reconstruction of hypospadias and ambiguous genitalia."

It really is a shame that such an obviously talented and caring person would sully himself – and bloody his hands and reputation – by genitally mutilating babies without their consent, many times *causing* the problems that require further surgeries to fix, to say nothing of permanently ruining a baby boy's ability to have a natural and normal sex life.

The doctor also does reconstruction of "ambiguous genitalia," something most intactivists oppose as strongly as genital mutilation, *which it is.* Any surgery on the genitals of an infant that's not medically necessary is unethical and unproven, and is both psychologically and physically damaging. Intersex people live normal lives and should be left intact unless *they themselves choose surgery as an adult.*

Again, in this list of specialties, the doctor is able to help with all these terrible problems, EXCEPT THE ONE HE CAUSES:

> Specialties
>
> Congenital Ureteropelvic Junction Obstruction
> Ectopic Ureter
> Exstrophy of the Bladder and Epispadias
> Horseshoe Kidney
> Hydrocele

> Hypospadias
> Inguinal Hernia
> Megaureter
> Micropenis
> Phimosis and Paraphimosis
> Posterior Urethral Valve
> Prune Belly Syndrome
> Testicular Torsion
> Undescended Testis
> Ureterocele
> Urinary Incontinence or Enuresis (bedwetting)
> Urinary Stone Program
> Urinary Tract Infection (UTI)
> Vesicoureteral Reflux

And of course, that problem ITSELF is CIRCUMCISION.

Further on at the website:

> What is circumcision?
>
> Circumcision is a surgical procedure to remove the skin covering the end of the penis, called the foreskin. In many cultures, circumcision is a religious rite or a ceremonial tradition. It is most common in Jewish and Islamic faiths. In the United States, newborn circumcision is an elective procedure. An estimated 55 to 80 percent of newborn boys undergo circumcision. However, this number varies among socioeconomic, racial, and ethnic groups.
>
> Do pediatricians support circumcision?
>
> The American Academy of Pediatrics (AAP) issued a policy statement in 1999 on the use of circumcision. This policy was most recently updated in 2012. The AAP recognizes the following information from studies of both circumcised and uncircumcised males:
>
> Problems with the penis, such as irritation, can occur with or without circumcision.
> There is no difference in hygiene, as long as proper care is followed.
> There may or may not be any difference in sexual sensation or practices in adult men.
> There is an increased risk of urinary tract infection in uncircumcised males, especially in babies younger than 1 year of age. However, the risk for urinary tract infections in all boys is less than 1 percent.
> Newborn circumcision does provide some protection from cancer of the penis. However, the overall risk of penis cancer is very low in developed countries, such as the United States.
> There is a decreased risk of certain sexually transmitted diseases (including HIV) in circumcised males.
> The most current AAP report found that the health benefits to circumcision outweigh the risks. However, these benefits are not significant enough to recommend that all newborn baby boys be circumcised. The AAP recommends that parents should be given information on the benefits and risks of newborn circumcision and that parents should decide what is best for their baby.

So, in a roundabout way, the AAP DOES NOT SUPPORT ROUTINE CIRCUMCISION OF INFANTS. As a matter of fact the most recent findings by the AAP warn AGAINST surgery such as circumcision on infants because of their immature nervous system.

> What care is needed after a circumcision?
>
> Circumcisions performed by a qualified doctor rarely have complications. Problems that occur are usually not

> serious. The most common complications are bleeding and infection. Proper care after circumcision helps reduce the chances of problems.

"Usually not serious," but why take the unnecessary chance that your baby will bleed to death or have a lifetime of pain and suffering?

> What care is needed for an uncircumcised penis?
>
> A newborn boy normally has foreskin tightly fitted over the head of the penis. As long as the baby is able to pass urine through the opening, this is not a problem. It is not necessary to clean inside the foreskin, only the outside, as part of a normal bath.
>
> As the baby grows, the foreskin becomes looser and is able to be retracted (moved back). This may take many months to years. Your baby's doctor will check this as part of your baby's checkups and will show you how to retract the foreskin. This allows cleansing of the area. As a boy grows, he should be taught how to retract the foreskin and clean himself. The foreskin should never be retracted forcibly. Do not allow the foreskin to stay retracted for long periods as this may shut off the blood supply causing pain and possible injury. Sometimes the foreskin becomes stuck in the retracted position and cannot be pulled back down. This is called paraphimosis and is a medical emergency.
>
> In some children, the foreskin cannot be retracted because of a restricted opening, causing a condition called phimosis. This condition may require circumcision later in childhood if it doesn't respond to medical treatment.

This is sound advice – no need to mutilate an infant; leave him intact, free of trauma, to enjoy what he was born with.

Unbelievably and ironically, the Children's National Health System has a new campaign to "Grow Up Stronger" with this glowing image of pure goodness, with nary an image of babies being strapped down for sexual abuse and mutilation:

Check out the campaign here, where I tried to get my own message published about what "Stronger is…" I said "Stronger is… leaving baby boys intact," leaving my real name and my department as urology. At least if I *was* a urologist I wouldn't on one hand help little boys, while disfiguring them with the other. Whether or not my message is posted – it appears they check email addresses – someone *has* read my message so I FTSU. I may leave a link to this article as my next message. Or maybe "Stronger is… the adult that straps down a baby in order to sexually abuse and genitally mutilate him."

Dr. Rushton, you don't *have to* circumcise these babies, so why do it? Refuse to do it – it's a human rights violation according to the law and the United Nations. If all cutters refused to cut, this horrible practice would die out much sooner. Obviously Children's Health makes money on this practice, hence it's continuation. But that's BLOOD

MONEY.

Since Dr. Rushton has incomplete information about the risks of circumcision, you can read that here at neonatalcutting.org.

Dr. Rushton's practice information follows:

Children's National Health System

Locations
Main Hospital
Washington, District of Columbia 20010
1-888-884-BEAR (2327)
Montgomery County Outpatient Center
Rockville, Maryland 20850
301-765-5400 or 800-787-0243

> Harry Rushton Jr., MD of Children's National Health System, "Known Genital Mutilator" https://t.co/DXXlK1WJUt #mgm pic.twitter.com/nsOfh0LtKN
>
> — gary costanza (@jerrytheother) January 4, 2017

Are the Cards Stacked Against Men? Censored Filmmaker Speaks Out

AVfM Video Source · 5 January 2017 · Archived copy · Original

Are men and fathers losing their way in our society? Jesse Lee Peterson sits down with filmmaker Cassie Jaye to discuss her eye-opening documentary, “The Red Pill,” which examines the impact of feminism on men. Do fathers get a fair shot at raising their kids? Does our society set men up for success or failure? Are Western women experiencing major disadvantages compared to Western men? Jesse and Cassie tackle this and much more on this episode of TheFallenState TV.

Camille Paglia on feminism, male creativity & generation snowflake –

AVfM Video Source · 9 January 2017 · Archived copy · Original

Author, art professor, feminist, and cultural critic Camille Paglia offers a scathing critique of feminism, praises male creativity, and laments Generation Snowflake.

Hog bladder blues

Doug Mortimer · 10 January 2017 · Archived copy · Original

A friend of mine used to tell a story about an experience he had at his small town high school in the Texas Panhandle. An avid tennis player, he went to the powers that be at his school and asked if he could form a tennis club. Sure, go ahead. Why not?

At first, things went well. Membership in the tennis club grew steadily. Then things went too well. Football players were dropping out in favor of the tennis club. So the powers that be changed their minds, and the tennis club was deep-sixed.

It is a curious paradox. In academic environments, where toxic masculinity is routinely excoriated, why is football, the ultimate contact sport – and arguably the most "toxic" sport – sacrosanct?

Well, the short answer is that it brings in more revenue than other sports, but there's more to it than that.

Consider the town of McKinney, a fast-growing suburb north of Dallas. Taxpayers there just coughed up $70 million for a 12,000-seat stadium for the local high school football team. Apparently the town came down with a bad case of stadium envy after the neighboring suburb of Allen spent $60 million for their stadium a few years ago.

These communities, though affluent, would never undertake such a building program if they couldn't count on a critical mass of adolescent males going out for football year after year. So the ultimate question is why are so many young men so eager to participate in this sport?

There are a number of reasons why tennis is preferable to football. For one thing, you don't have to don all that gladiatorial armor. For another, tennis is a sport you can play, at some level, for the rest of your life. It's not terribly unusual to see graybeards running around on a tennis court. As for football…no sport for old men.

Then there's the injury thing. Oh, if you spend too much time wielding a racquet, you might get tennis elbow, but you don't have to worry about brain damage or ending up in a wheelchair for the rest of your life.

And if you play tennis, you probably won't have to deal with a hypertensive coach channeling R. Lee Ermey. At many high schools, the football coach occupies an exalted status, which may explain why so many young men are willing to abase themselves in his presence.

For example, in Texas we used to have a tradition in August when one or more high school football players would drop dead from dehydration or heat exhaustion during pre-season practice. Some coaches felt that if you took a break to get a drink of water it was a sign of weakness. Had these players been POWs, the Geneva Convention would have been invoked. "Walk it off, son, walk it off," is no defense.

Going out for football is almost like volunteering to be a crash test dummy. Normally, if you engage in self-mutilation, you will be sent to a shrink; if you play football, you will be applauded and cheered, especially if they carry you off the field on a stretcher. What better way for a young man to demonstrate male disposability!

Tennis, however, has one big disadvantage. It is not a *team* sport! You can't teach a young man teamwork if he's not on a team. You know about teamwork, don't you? That's when some other guy gets the glory while you labor in obscurity. But you're both wearing the same uniform so you must be on the same team, right? Well, a scrub team grunt and the starting quarterback might be on the same team, but they are in different leagues.

You say you're not athletically inclined? The consolation prize is you can always join the school band. Yeah, I know, they let girls play in the band too, so it's not quite as big a deal. But you get to parade on the field at halftime and you get to wear a uniform, so you're on the team too…kinda…sorta. And you don't even have to be much of a musician.

While football assigns a young man a cubicle in the collective, it also teaches him to accept the inevitability of

authority. The head coach is the dictator, the assistant coaches are the commissars. If they assign you to one position and you would rather play another, too bad. If you are tired of sitting on the bench and want to get out there and play, too bad. You may not be happy about the decisions made by those in authority but there's nothing you can do about it. Is that superb preparation for modern society or what?

Football is perhaps the ultimate collective sport. If not for the numbers on their backs, young men covered from head to toe in helmets, pads, and uniforms would be as difficult to recognize as women in burkas. Even parents are hard-pressed to recognize their sons on the sidelines.

Of course, high schools just don't have enough room on the football rosters to accommodate every male student. But they can play other sports, can't they? Well, they can, but it's not the same thing.

What makes football different from other team sports is the old "it will make a man out of you" theme. In days of old, one could come right out and say that; today it's *sub rosa*. Other team sports, such as soccer, basketball, or baseball, are OK, but no one asserts they will make a man out of you. After all, even girls play soccer, basketball, and baseball (well, softball). But girls don't play football!

Athletic competition goes back at least as far as the ancient Greeks, but organized sports leagues are a relatively new phenomenon in civilization. The sociobiological take on them is they provide an arena for a ritualized form of aggression. Think of tribal warfare without spears.

So how did boys become men before football was invented? Playing games was a leisure activity at best. You could go your entire life without ever playing any kind of sport and no one would question your manhood.

Of course, the military was usually the go-to institution for that making-a- man-out-of-you thing. But high school football works pretty good for the under-18 set. It's not a bad warm-up for anyone planning to enlist after graduation.

That's why we can't allow our young men to waste time on tennis. Sure, it's a highly skilled athletic pursuit but it won't teach you to accept your place in the collective. On the tennis court, you're on your own. No one is going to sub for you. You alone are competing, you are not part of a team. You don't get to wear a uniform! You won't be assigned a number! You will never be asked to take one for the team!

To some degree, the word is out about concussions, and some boys (and parents) are having second thoughts about playing football. Yet filling out rosters hasn't been a problem so far. How can that be?

Well, there is one important factor at work we have yet to mention. Yes, once again, gynocentrism rears its ugly head. And this time it's wearing a football helmet.

Consider the following song, written in 1933:

> You got to be a football hero
>
> To get along with the beautiful girls
>
> You got to be a touchdown-getter, you bet
>
> If you want to get somebody to pet
>
>
> The fact that you are rich or handsome
>
> Won't get you anything in curls
>
> You got to be a football hero
>
> To get along with the beautiful
>
> Along with the beautiful
>
> Along with the beautiful

> Along with the beautiful girls

Yeah, guys, you could get a perfect score on the SAT, a blue ribbon at the science fair, or a full scholarship to Stanford, but that won't enable you to sleep with "the beautiful girls." You have to be a football hero to ensure that your genes will mingle with good stock.

Certainly if the MGTOW movement ever catches on in high schools, the football programs will be endangered. If we ever get to the point where those roster spots can't be filled and those expensive football stadiums have too many empty seats, rest assured that shaming will make a comeback. Boys who shun football may even inspire the return of the once- popular refrain:

"You're not a fag, are you?"

Bigotry is on the rise on college campuses

Tim Patten · 10 January 2017 · Archived copy · Original

Many would agree that sexism and racism remain serious and, in some cases a growing concern. However, those being discriminated against are not the ones that feminists and other alleged advocates for equal rights have traditionally focused their attentions and efforts on. Instead, the group being victimized is straight white men.

There is plenty of evidence to suggest that males are being mistreated—and yet, for some strange reason, many seem to find this totally acceptable. Ironically, one such example includes a ban on straight white men at the United Kingdom's equality conference of the University and College Union, reported by the *Daily Mail* in June 2016. But this was not an isolated event. Reports suggest that such developments are commonplace, for instance, on college campuses in the U.K., U.S. and elsewhere.

Simply put, white heterosexual men are blameworthy and deserve to be excluded.

Indeed, a flagrant hatred of men has been flourishing, aided by corrosive and self-serving narratives that are now sanctioned by governments, big businesses and the educational establishment. One early example includes a development caught on video on November 16, 2012 by the Canadian Association for Equality. Violent feminists disrupted a gathering of men at the University of Toronto who had come together to discuss male suicide and other issues. The protestors clashed with attendees, spitting and hurling vitriol at them for no apparent reason. A repeat of social justice warrior bigotry was on display on September 16, 2015 at a Milo Yiannopoulos event at Texas Technical Institute caught on video.

While other similar developments have not been memorialized in the same way, they all have something in common: they reflect a cancerous malady of ignorance and abhorrence that is becoming increasingly widespread. An intolerant alt-left now feels free and is openly encouraged to hurl hate speech at and commit acts of gender discrimination against white heterosexual men. It is a campaign aimed at dehumanizing an entire cross-section of people who happen to have one thing in common.

Disgust toward men has been a strong undercurrent in women's studies programs, but its tone and intensity began to escalate after the 2012 killing of Trayvon Martin and the subsequent shootings of unarmed young black men by white police. Third-wave feminists and Black Lives Matter activists tossed their misguided notions about patriarchy and male privilege into a bowl and mixed them with incendiary half-truths about white privilege from African American studies programs. They created a concoction of racial division, provoking a surge in the lines of hatred against white males.

In some ways, this radical blend resembles the final solution of Nazi Germany's Adolph Hitler, though in this case the group that is supposed to get annihilated is not the Jews but white heterosexual men. Instead of working to create the progressive world they claim to espouse, the alt-left is looking more and more like the next generation of right-wing oppressors and dictators. Their minions are encouraged to go forth and spew blatant disrespect, telling white men to "Check your privilege!"

Sadly, this unfortunate turn of events, while originally grounded on the principle of equality and justice for all, has been transformed into a roadmap of rage, retribution and revenge, without any basis in fact.

Women's studies and white privilege

The extent to which things have gone awry can be seen in a popular anthology about racial bias. In *White Privilege*, women's studies author and Senior Fellow at the City University of New York's Murphy Institute, Paula S. Rotenberg maintains that this imbalance is manufactured and socially invisible but that its consequences are lethal. She argues that whiteness is a social construct and scolds whites for refusing to acknowledge that they benefit from a form of racism. She suggests they can't see their privilege because they are accustomed to it, like fish that are unaware they live in water.

In her view, white men must give up their unfair advantages as reparations; whatever benefits their whiteness has afforded them must be sacrificed for the sake of social justice. Citing the example of a white and a black worker exerting the same amount of time and effort doing the same job, but where the latter is paid less, Rotenberg says that racial inequality is intolerable on its face because it leads to serious economic and other harm.

But as with many of her ilk, Paula S. Rotenberg falls into a trap in regard to cause and effect. Is it possible that this "discrimination" does not stem from racial differences, but from something else? Even though racism clearly exists, doesn't success depend on personal choices and how people manage their lives? Is race the reason why some succeed and others don't, or might it also have something to do with other factors, including attitude, intelligence–or even luck?

The greatest civilizations of all time

The same holds true when it comes to other physical differences. Most feminist scholars seem unable to broaden the lens through which they view the world. When they focus their attentions, they see only a black-and-white hierarchy, so to speak, based on gender, skin color or social caste. And yet, if they took pains to look at things less myopically, they might learn some interesting truths about race and opportunity–truths revealed through an assessment of the greatest civilizations of all time.

In particular, they would discover that ancient Egypt; the Chola Dynasty; and the Roman, Persian, Chinese, Mayan, Mongol, Inca and Ottoman empires were not only dominated by (mostly male) people of color, but that within each race individuals with lighter skin tones accounted for a disproportionate share of those at the top. All this occurred before the emergence of the British Empire, suggesting that biological preferences, rather than European-originated social constructs, drive the disparity.

In fact, if history is any guide, men of color are born with a natural ability to succeed and move society forward. The incredible Pyramids of Egypt were engineered and constructed by a dark skinned race and majestically awe any sober observer to this day. Once African Americans are freed from the suffocating constraints of victim narratives, they can unleash the kind of energy and drive that inspires communities of all races and colors from within. Thankfully, there are proven ways of ensuring that such individuals can reach their full potential and improve everyone's lives.

Our builders and inventors

Stepping back, it's worth reiterating that misconceptions about physical differences aren't confined to race. Feminists, for instance, conveniently ignore the fact that the engineers and builders of civilizations, kingdoms and nations have been men. They forget that males have harnessed fire, developed water distribution and sewage systems, and have created a vast array of innovative products, services, facilities and technologies that have served us well.

Male leadership, management and labor have helped to forge and sustain a world aimed at lifting people up, rather than keeping them down. Their accomplishments haven't just served selfish purposes. Instead, they appear to have been done out of a deep instinctual respect for tribes, cities and nations. Why, then, are feminists so focused on dismantling a framework that has benefited them–and everyone else?

A genuine alternative to the feminist way

It would be foolish to maintain that sexism, or racism, or any other form of discrimination doesn't exist, of course, or that some groups are not treated worse than others because of physical differences alone. Although progress has been made over several decades, the remnants of past errors and abuses remain. Bigotry, inequality in career opportunities, inner-city poverty, and the fact that blacks are the biggest victims by far of the rise of the incarceration culture would seem to be evidence of that.

Still, most Caucasians are aware there is a deep divide between blacks and whites, arguably stemming from the inhumanity of slavery, one of the deepest social injuries and regrets from our nation's past. In many cases, whites

are imbued with “white guilt,” which manifests itself as an urge to reach out and try to redress the imbalance. But that doesn’t justify taking a radical line. Those who have suffered don’t need victimhood to demoralize them or the self-destructive anarchy and violence that third-wave feminists advocate.

Addressing and repairing these problems is a better way to go, though it will no doubt take time and people willing to make the effort together. Sadly, the journey will likely be more arduous and prolonged so long as it is centered on impugning the state, patriarchy, and the propagandists’ favorite object of disgust: white heterosexual men.

One key, of course, is to introduce programs designed to succeed. In inner city communities, this can be done through local churches, organizing and promoting specialized charter schools that serve the needs of boys in grades kindergarten through 12. These schools can foster self-esteem and encourage the youngest members of society to be productive and strong. Single-sex schools, with appropriately tailored learning environments and curricula, offer the best hope of improving achievement and the lives of inner city boys.

It requires organization, schedules and vision to reconstitute neighborhoods. The churches, schools and community leaders should invite a diversity of volunteers and contractors of other races to assist rebuilding neighborhoods and seize on black men’s natural patriarchal and leadership skills. Integrated construction discussions and working together on the building efforts will reduce bigotry while neighborhoods can evolve upwards overtime. Educating the youngest boys in charter schools for boys with civic ideals in mind allows a community to create an army of enlightened individuals and leaders that can pave the way toward economic and structural reform. The secret is not to probe every nook and cranny for signs of racism, but to inspire one another with an intentional future vision of prosperity and peace. Communities should grab hold of the levers and dials that drive their destiny and engage the mechanisms that will lead to a bright and liberated future.

Wimpy men and sexism in birth control

Darren Schlangen · 11 January 2017 · Archived copy · Original

Recently a new study regarding birth control for men has made the social media rounds. In it, male participants experienced side effects that included depression, mood swings, acne, muscle pain, and increased libido. Due to these side effects, the production of a male birth control shot requires further testing.

The standard reaction making its way through feminist circles is that these side effects are very similar to the ones women already experience by the legally available birth control pill. It was even mocked in a recent Daily Show segment where the correspondent Michelle Wolf said, “Men are such little bitches,” and “You guys call that ‘side effects.’ I call that day four of a fairytale period,” and “Side effects are the only area where women earn more than men.”

Evidence of the patriarchy has presented itself in the form of a double standard for acceptable side effects of birth control. However, this is far from the whole story. A quick read of the press release put out by the researchers reveals that it isn’t so much the nature of the side effects that makes the shot “unsafe” but the frequency of those side effects. For the knee-jerk apples to apples comparison from feminists to be accurate, not only would both the shot and the pill have to cause mood swings and acne, but they would both have to cause them at relatively the same rate.

Overall, a study that compared the birth control patch with the pill found a serious adverse event rate of 2%. Meanwhile, according to an article by Vox, in the men’s shot study, “Nearly a quarter of participants experienced pain at the injection site, nearly half got acne, more than 20 percent had a mood disorder, 38 percent experienced an increased sexual drive, and 15 percent reported muscle pain. Other, rarer side effects included testicular pain, night sweats, and confusion.” All told, 20 men dropped out of the study because of these side effects. One participant even committed suicide, though researchers determined the birth control to be unrelated.

Taking acne as an example, the pill *reduces* it for 70% of women and the Mirena IUD has a rate of only 6.8% of acne. While, as Vox pointed out, 50% of men experienced acne with the shot. This disparity undercuts the simplistic comparison being made by feminists. If they looked soberly at the findings of this study and truly cared about equality of the sexes, they should feel excited about the progress being made towards a male birth control option while still wanting it to be as safe as reasonably possible before it’s publicly available.

Among the other reactions on social media, some have pointed out the unethical testing done to approve the female birth control pill 50 years ago. “I would just like to point out,” one poster wrote, “that the recent conversation surrounding the male birth control trials isn’t just ‘lol weak men can’t deal with side effects’ it’s the fact that when they were testing hormonal birth control for women in the 50s and 60s, the side effects were much worse, and the women who participated in them, mostly in Puerto Rico, were not told about the side effects or that the drug was experimental.”

They aren’t wrong about the history. In order to circumvent the illegality of contraceptives in much of the U.S. at the time, testing was done on subjects in Puerto Rico. These women – who were poor and illiterate – could barely communicate with the researchers. They weren’t told that the pills were part of a clinical trial or what the risks entailed. Being a high-dose version of the modern pill, the side effects were similar to those experienced today but more severe. Included among these were nausea, bloating, weight gain, depression, loss of libido, and severe mood changes. The most significant, however, was blood clotting which resulted in three deaths of test subjects. Deemed 100 percent effective, these serious side effects were ignored and the FDA approved the pill for severe menstrual disorders, not as a contraceptive.

A brief history allows for what is missing from the simplistic comparison being made online: context. As unethical as these tests may have been in the formation of the original female birth control pill, the standards of testing and ethics have surely changed over the course of a 50 year span. It is not fair to draw a comparison between the testing

done at that time with the testing done today, which to feminists appears to have been done with kids gloves.

Ironically, the pill was fought for and championed by feminists of the time. Gregory Pincus, the scientist behind the pill, received $40,000 in research funding from the women's rights activist Katherine McCormick. The goal of feminists like McCormick and Margaret Sanger with her was to give women greater sexual liberation. Now, a woman could choose when, where, and with whom to have a child. After this controversial pill with its adverse side effects was approved, McCormick went to the doctor with a prescription for the pill at the age of 80. Not intending to use it, this was a symbolic moment of her accomplishment for women around the country.

This historic accomplishment, perhaps much to the dismay of their deceased forebears, is now shown as proof of patriarchal oppression by contemporary feminists. Most feminists take the new angle that access to birth control isn't liberating but rather a burden. The advent of male birth control isn't a time for men to finally have more control over when, where, and with whom they have a child but a time for them to bear the "burden" of uncomfortable side effects. Through the lens of the patriarchy, the pill was not created by and for women it was created by and for men. As the logic of the patriarchy becomes twisted, it falls back upon itself when it sees a feminist success as proof of systemic male domination.

Forged with good intentions, the original pill had a complicated and sometimes unethical history. Ultimately, however, women clamored for it. The demand was clearly there. If it is now a curse and not a blessing, women only have feminists to blame and not the patriarchy. 75% of men who were involved in this study wanted to continue receiving the shot in spite of the increased amount of side effects they faced.

The demand is there, too. For 50 years, men have not had a better option than the condom. For 50 years, men have had to rely on women to take the pill, trust in their consistent use of it for effectiveness, and believe them when they said they were on it. Men are now where women were 50 years ago, clamoring for a means of achieving confidence and sexual liberation through control of their reproductive choices in spite of any known side effects.

Maybe one day, when a future generation takes the male option for granted, we will hear men complaining of its burden just as women do now. We just haven't caught up yet. That is the real story.

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CNN: Women are better doctors

AVfM Video Source · 12 January 2017 · Archived copy · Original

… but are they?
Our very own Lucian Vâlsan argues that that's hardly the case and the evidence is nowhere near as convincing as the press would make it.
And no, the fact that it comes from a "Harvard researcher" isn't particularly impressive in and of itself at all.

A thorough rebuttal of the latest Harvard "study" on the matter:

You can subscribe to Lucian's Freedom Alternative here.

Why I am not a feminist

Kalidasa Devadatta · 13 January 2017 · Archived copy · Original

I am genetically and socially male. I was raised almost exclusively by women. My biological father vanished from my life before I was old enough to remember him; the stepfather I acquired at age three had little to do with me, and was gone before I turned nine. Throughout my childhood, when I wasn't with my mother, I was with my grandmother or aunt. My only male role models were a very few male teachers, and so I saw the world largely through the feminine perspective of my family caretakers. As a result, I was acutely conscious of many of the ways male-dominated society oppressed women in latter twentieth century America; although, like that of my caretakers, my awareness of the manifold forms female oppression continued to grow, at an ever-accelerating pace, as I grew older.

I remember being resentful of many male behaviors: how a man would often lead a woman about by holding her elbow, for example, or make disparaging remarks about female drivers, as well as innumerable other offenses. I was resentful, too, of the obvious male assumption that men were in charge of everything. When I got a little older, and began to realize that I was eventually going to turn into a man, I became embarrassed for my sex, and even more resentful of the rotten behavior of men.

So I was very receptive to concepts of women's liberation and the need for a reform in gender relations when I became old enough to be aware of them. I watched my mother closely as her own consciousness of oppression and its remedies grew and matured, and mine did too in harmony with hers. I learned from her, a professional writer, techniques of non-sexist writing, and techniques of effective feminist social critique. I also learned critical thinking skills from her, and to despise phony revisionist theories of anything, that merely replace one set of errors with another.

Thus, as a teenager, I was all in favor of women's liberation, as we called it then. About the time I went to university I began to hear the word "feminism", used as a seemingly more mature, more scholarly, and more comprehensive term that covered both women's liberation and some vaguely defined worldview from an enlightened female perspective. I felt a twinge of discomfort as soon as I heard the term. "Women's liberation" seemed like a concept every reasonable, enlightened person could support; "feminism", though, had overtones of women going their own way, without regard or connection to the society that nurtured them. However, for the most part I set my doubts aside, supposing that this feminism was a natural extension and elaboration of what had come before, and that if it chose to assert its independence it had good reason to do so.

As time went by, though, I began to see troubling aspects to feminism. First was female consciousness-building, which explicitly excluded men and their voices, fulfilling the promise inherent in the name. It was all about developing and refining a purely female understanding of female experience. As such, it was hard to find fault with; but it was evident that this feminism was no longer a shared exercise to improve society by eliminating obnoxious gender discrimination; it was strictly a women's endeavor, as feminists clearly expressed.

Far more troubling was the tendency that feminists began to evince to appropriate the agendas of other movements opposed to various forms of oppression. In my college years I began to hear from my feminist friends statements like, "Feminism is opposed to racism too; if you're opposed to racism, you're a feminist too." Or, "Oppression of women hurts men too; if you have problems with the way society treats men, you're a feminist!" I paraphrase of course; but this is the gist of what I began to hear from feminists.

I found sentiments like these deeply problematic. First, in that they conflated sexual discrimination with other kinds of discrimination such as racism or economic class discrimination, despite the obvious and significant differences in the respective causative factors. Second, and even more important, they seemed designed to deny an independent voice to movements opposing these other forms of oppression, movements with a history and origin quite independent of feminism. It seemed that feminists wished to bring all liberation struggle narratives under the umbrella of feminism. (This early appropriative tendency has now matured into what we know as "intersectional

feminism", a more self-conscious line of thought that, while capable of making useful and valid discoveries about the social structure of oppression, seems principally to function as a way to systematize an ever-expanding sense of victimhood.).

Somewhere around 1980, I began to hear the slogan "pornography is violence against women." At first I thought this was referring to pornography that depicts women as victims of abuse or in degrading roles. But I soon learned that any representation of sexual activity is to be regarded as degrading to women. This seemed repressive, and wrong, to me. I had never had common cause with people who try to leverage their own version of sexual morality to control the behavior of others, and I recognized this anti-sexual rhetoric as an example of the same kind of prudery espoused by fanatical religious zealots. There is of course a theoretical basis for these repressive attitudes to sexual expression (as there is for religious dogma), namely, objectification theory. While objectification theory does offer important insights into gender relations, it is surely a misapplication of the concept to use it as an instrument of sexual repression.

So, at this point, I found myself looking at feminism as a still progressive and needed movement for the empowerment of women, but with growing hegemonic, authoritarian, and sexually repressive tendencies, and notably lacking in the capacity for self-critique or acceptance of external criticism. But as time went on, I found feminists promoting ever more concepts that I regard as misguided, dangerous, false, or ethically reprehensible. So much so that now, when feminist concepts often dominate public policy discourse, and the stated goals of first-wave feminism have been largely achieved in western democracies, I see the present incarnation of the feminist movement as an agent more of harm than of good. Here, in an order roughly corresponding to the order in which they came to my attention, are some of the most important of the difficulties I have discovered in recent mainstream expressions of feminism.

Equality of outcome

In the matter of equality among individuals in respect to their activities and the results thereof, political philosophers have long recognized that equality of opportunity and equality of outcome are antithetical. Given equal opportunity for action, outcomes will necessarily differ among individuals, because people have different aptitudes, interests, and resources; while, if equality of outcome is observed on a wide scale, it necessarily implies restrictions on personal liberty. The loudest voices in the feminist movement speak clearly in favor of equality of outcome. To be fair, they speak mostly to equality of outcome for groups rather than individuals. I agree that, in the absence of some apparent other reason for a discrepancy of outcome between groups, one may suspect discrimination is at play, and this should be researched and corrected if appropriate. On this view, equality of outcome (or rather, its absence) is a tool for discovering discrimination. However, feminism by and large regards equality of outcome as desirable in its own right; a proposition which is both philosophically dubious and in practical terms, authoritarian.

Equality as identity

A related concept to equality of outcome is equality as identity: the proposition that equality must obtain in whatever scope one chooses to focus on. In this way of thinking, what we might call compensatory equality does not count as equality. By "compensatory equality" I mean a situation in which different groups are advantaged in different respects, but their respective advantages are seen as in balance overall (perhaps the simple term "equity" would serve better). This concept of compensatory equality does not receive a warm welcome among feminists. Rather, in whatever scope our examination falls, we must see parity: parity in numbers of corporate CEOs, for example, or parity of lifetime income. This requirement is deeply problematic, since men and women typically and necessarily have different life experiences, aspirations, and biological constraints that make such a rigid version of equality unachievable except through coercive social control.

Identity politics

In the past two or three decades, we have seen the rise of a sociopolitical dogma that defines personal identity

primarily in terms of group membership. Mainstream feminism has embraced this dogma fully. The dogma has two problems: it undermines personal freedom and personal accountability; and it is socially divisive, and contributes to the perpetuation of the discriminatory practices and mindsets that it putatively opposes. Where it is applied to race, it is racist; where to gender, it is sexist. Identity politics is a vile perversion of the liberation movements from which it grew.

Victim blaming

Victim blaming has become a favorite theme of mainstream feminism in the past decade or so; it is utterly perverse. According to this sad and sick doctrine, anything that empowers women to address the vicissitudes of life is a moral affront. Women should not need to be empowered, because fairness and equality demand that society be recast in such a way that women do not face challenges. Of course no apologist for the victim blaming concept would put it in these terms, but these are the implications of the doctrine as it is stated. When efforts to teach women to defend themselves, to speak out for themselves, to negotiate equitable salaries, etc., are derided and suppressed on the grounds that they are “blaming the victim”, the implications are clear.

Victim culture

Victim culture is a natural outgrowth of the preceding. When women are taught that they should not try to improve themselves and their situation because it validates their status as victims, how are they not to believe they are victims in every case where things don’t go just as they wish? And how easy is it to extend this culture from women to people of color and to society as a whole? It is very easy; indeed, it is inevitable, and is well underway now.

Rape culture

The concept of rape culture, which supposes that rape is not only insufficiently discouraged in modern developed societies, but is actually celebrated and promoted, is not entirely incorrect, in my view. What I do find objectionable about “rape culture” is its association with “blank slate” theories of human development. It seems to reject out of hand evolutionary influences in gendered behavior. If such influences exist, as they surely do, this rejection inhibits our ability to find practical corrective measures to reduce the incidence of rape. This is a notable case of political dogma rejecting and suppressing science, to the disadvantage of its own stated political goals.

Rape apologists

Continuing the topic of rape, I have seen it become popular for feminists to deride anyone who does not enthusiastically support whatever is the currently most extreme feminist view on rape as a “rape apologist”, as if rape were not an issue about which people of good faith may have nuanced opinions. This zealotry is dishonest, in that it falsely ascribes abhorrent views to its targets, and is hurtful to efforts to reduce rape, in that it discourages open dialog on the topic. It would be easy to dismiss as extremist nonsense were it not such a mainstream tactic. I see no effort on the part of mainstream feminism to disassociate itself from bogus “rape apologist” accusations; rather, it seems to foster them.

Suppression of men’s voices

Feminism has become a powerful voice in conversations about policy; some say it is in fact the dominant voice. Feminists are to be congratulated on this achievement, so long a central goal of their movement. One might expect that, having achieved such a favored position, feminists might be open to a meaningful dialog with men aimed at promoting a society with true gender equality, moving beyond the one-sided notion of gender equality as “equality for women”. Nothing of the sort has occurred. Instead, feminists seem less inclined to listen to a male viewpoint than ever before. Everywhere, efforts by men to organize discussion groups to examine gender issues from a male point of view have been met with violent denunciation and protest by feminists. This, more than anything else, has convinced me that the vanguard of the feminist movement is not interested in gender equality at all, but rather in re-casting society in a feminist, that is to say, gynocentric, paradigm. This is, of course, the stated goal of many radical feminists; but it is clear it pervades the movement to such an extent that nearly every feminist who is willing

to take a stand on this issue will stand in opposition to androcentric discourse about gender issues, dialog with male viewpoints about gender issues, and gender equality as assessed by any but exclusively feminist measures.

Patriarchy

That leads us to Patriarchy, or The Way Things Are. Patriarchy theory asserts, not to put too fine a point on it, that society as a whole is of men, by men, and for men. Suffice it to say that I disagree, and that I note the only evidence brought forth in support of Patriarchy theory consists of anecdotal examples of instances in which some women feel put upon, against which any number of similar examples of the plight of men can be adduced. Patriarchy theory is also self-contradictory, in that it asserts society is structured for male benefit, while at the same time claiming, “Patriarchy hurts men too,” as if men were not competent to determine for themselves what is hurting them.

Linguistic appropriation to stifle individual experience and dissent

Here I diverge slightly from the plan I have followed to this point, addressing only my personal experience of feminism, to speak of some objective concepts that underlie my perceptions. I have recently begun to see promoted a new definition, or rather definitional component, of sexism: sexism is said to be “discrimination plus power”, or “prejudice plus power”. (The identical formula is advanced for racism.) It is explained that “power” in this formula refers not to individual power but rather the systemic power of a group. Thus sexism is redefined as a particular instance of institutional sexism. An individual belonging to a group that is seen as sexist by this definitional formula is automatically seen as sexist too, irrespective of his or her attitudes, actions, or degree of personal power.

There can be no question that sexism, racism, and other forms of social discrimination and oppression take on a special character and force when they manifest themselves in institutionalized social norms. However, to restrict the meaning of a general term (e.g., sexism) to a specific, narrow instance of the concept (in this case, institutionalized sexism) is obfuscatory, and is generally not done unless there is some clear advantage to be acquired by doing so. In the present case, no intellectual advantage is visible; but political advantages are apparent, and appear to provide a sufficient motive for the definitional change. Although under this new definition sexism is regarded as a matrix of social structures whose objects and subjects are groups, the term “sexist” is still applied to members of putatively sexist groups, with all the stigma that should attach to individuals whose attitudes or actions are sexist. Conversely, members of non-sexist groups, (i.e., all women) are by definition not sexist, and no stigma attaches to attitudes or actions of those individuals that are discriminatory toward members of a sexist group (broadly, men). The problems with this paradigm are obvious, but I will point out one or two, since they also constitute the political advantages that appear to have motivated the redefinition. The paradigm excuses and validates any sexist behavior or belief on the part of women. It absolves them of personal responsibility in their actions toward men. It tells men that the only way they can be free of the stigma of sexism is by a radical reorganization of society that has feminist dogma as its central principle and that prioritizes the interests of women over other considerations. This restriction of the meaning of a useful general word, to serve the narrow sociopolitical interests of a radical group, is a crass power play. It is dishonest at its core, and seems far removed from genuine efforts to promote gender equality and foster peace between the sexes.

From this catalog of obvious and fairly superficial problems with feminism, I now return briefly to my own experience, taking a step backward in time to the inception of a train of thought that reveals a problem in feminism that is more fundamental, more important, and more dangerous than any I have described so far, although I alluded to it in the preceding paragraph.

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Somewhere in the mid 1970s I became acquainted with the writings of John Norman, the pen name of a philosophy professor who made a very successful secondary career of writing salacious sci-fi/fantasy novels. I was both appalled and enchanted by Norman’s women-as-chattel vision of an alternative society. While I don’t believe Norman’s vision is in any sense practical or desirable, I mention him here because he did introduce me to a new concept, namely, that our present society is in fact female-dominated, superficial appearances to the contrary

notwithstanding. The more I thought about this concept, the more sense it made to me. I began to ask myself, how would men behave if they were freed from the constraints and responsibilities that the presence of women places on them? From consideration of this question it was an easy step to the realization that nearly everything men do in our present society is fundamentally guided or inspired by the need to care for, protect, and please women.

From an evolutionary standpoint it is no surprise at all that this should be so, nor that this need is manifested in the often controlling and oppressive ways that it normally is. Throughout the animal kingdom, females occupy a place reproductive preeminence, since it is they alone that may bear young. The fundamental purpose, indeed the defining purpose, of life is to reproduce itself; the effective contribution to this purpose of any fertile female far exceeds that of any particular male. The fundamental task of the male, in a biological sense, is to provide seed; the species invests far more reproductive capital, so to speak, in the female that must bear the eggs until they are ready for expulsion from her body. Even when eggs are expelled before fertilization, as in certain maritime species, the rule holds true, since the production of eggs requires far more energy than the creation of sperm.

Since, in the vast majority of cases, fertilization occurs inside the female's body, and a great deal of reproductive energy is expended in providing for the development of the eggs, it is hardly surprising that females are also most often the primary nurturers of the young. The male has performed his primary function in providing sperm; he is only useful after that in a sort of evolutionary opportunism. The reproductive mechanism of mammals in particular makes primarily female nurturing of the young the overwhelming norm.

The evolutionary imperative of the male is to maximize the likelihood that his genes will be passed on to the next generation, as is also the case for the female. But especially in mammals, their situations differ. The female invests a tremendous amount of energy in the development of the young within her body; energy that is thus not available to her for other purposes, such as gathering sustenance, self-defense, staying warm, and so forth. It makes evolutionary sense for a male to supply this deficit of energy for females who carry his seed. And in those cases where this evolutionary path has been realized, females thus become a kind of commodity to males. What we must care for, to satisfy our own goals, we will surely also try to control, in an effort to protect our investment of effort. Through the operation of this principle, the human tendency of males to seek control of females necessarily arose.

Earlier I referred to the need to please women as a fundamental motivation for the actions of men. In the context I have just established, it can be seen that "pleasing women" is an adaptive technique for the control of women. Yet, at the same time, it can be seen that the focus of male activity is female; men try to control women because women are the most important factor in the propagation of their genes. Thus men become slaves to the control structures they have developed, and women become a commodity for men. Women, on the other hand, can and do use the male imperative to "please" as a method to mitigate the control men try to place on them. Through this interplay of control mechanisms and evolutionary purposes, women, always at the center of the motions of society, also exert influence that is seldom acknowledged by feminist theorists.

The "commodification" of women is thus an adaptive response to evolutionary pressures. Commodification implies objectification; feminist theorists do recognize this, and call attention to it. Thus it is not socialization alone that leads to the objectification of women, nor a biological propensity of either or both sexes to see women as the prey or property of men, but a complex of adaptive responses to differences in the biological energy budgets of the two sexes. To address this innate problem that leads inexorably to objectification of women, and thus a certain kind of inequality, feminists have attacked both the energy budget problem directly and also the adaptive responses to it.

The effort to expand women's control over their reproductive processes is the primary method used to address the energy budget problem. However, this method is not completely successful in its strategic goals, even where it enjoys tactical success in the sense of providing women access to contraception and enhanced legal reproductive rights. The female human body is disposed by evolution to invest a lot of energy in attributes that will favor the goal of reproductive success, even if the occupant of that body chooses to avoid or restrict the use those attributes. As a result, even athletic, childless females can rarely achieve the capacity for physical work of men of similar age, even of similar size, and habits. Thus equality, at least in the sense of equality of objectification across the sexes, cannot

be achieved only by giving women the capacity to control the timing and quantity of their own reproductive activities. While some feminists may cherish some hope of hormonal or other biological innovations that radically reshape the character of human reproduction, a more immediately satisfying recourse is to attack the aforementioned adaptive responses to biological circumstance.

In so doing, feminists are attacking something that, while not strictly speaking a biological imperative, is far more fundamental than cultural mores: it is a set of ecological, adaptive responses that are woven deep into human nature. They attempt to replace the product of millennia of evolutionary change with a system created from the human imagination. We have seen, more than once in recent history, the dangers that attend this sort of exercise. History shows too that it is all too possible that they will succeed, at least in part and for a time. Indeed, they are beginning to succeed now, as we see more and more men divesting themselves of masculinity in some partial fashion, with bad consequences all around. Those who overtly give up masculine virtue become a scourge on society to women and men alike. Those who pretend to give up only masculine vice become ill; they give up much of their virtue as well, and it is as if a bad smell begins to emanate from their thoughts, resulting from the irreconcilable contradictions brewing in their heads. It is not to be expected that a complete success of the feminist program in this domain will produce any happier result; quite the opposite is likely.

In the beginning of this essay I wrote about my experience with discrimination against women by men, and my sympathy with efforts to correct this. The reader who has struggled through my turgid prose to this point may well wonder if any of that sympathy is now left to me, after what may well seem a fairly scathing indictment of everything feminist. The answer is that it remains to me in full. My attitudes toward women and equality of the sexes have not been altered by my gradual enlightenment regarding the chief societal movement to address these two subjects of discord.

My understanding of the objects of my attitudes has however deepened and expanded somewhat in the process. But still, by the notorious dictionary definition of feminist, I must be called a feminist, because I favor equality between the sexes. But I do not call myself a feminist. The dictionary definition of feminist is as useful in understanding the theoretical bases and practical implications of feminism as the definition of Christian as “someone who believes in God” is to an understanding of real-world Christianity; that is, hardly at all. Such definitions serve merely as starting points for research and contemplation, or as handy, imprecise descriptors for use in casual conversation. Many, perhaps most, of the self-proclaimed “feminists” in the world (and almost certainly most of the men) are only feminists in this naïve, thoughtless sense. They may reasonably use the adjective “feminist” to describe their general attitude toward women; but they would be well advised to avoid the noun when referring to themselves.

The Red Pill in Brisbane: a hero's journey

Peter Wright · 15 January 2017 · Archived copy · Original

The Red Pill movie evoked a heroic spirit, not only for movie-goers who had to pay in advance to attend a venue they were not even privy to (to keep venue staff safe), and for risking violence (there were gun threats), but also for the organizers who had to skirt the snares and obstacles thrown in their path by a feminist movement that refuses to accept free speech. I will have more to say about the nature of the heroism in a moment but first a mention of the event itself.

It was incredible.

The Red Pill screening took place in Brisbane on a balmy Saturday afternoon, with a full house, and like everyone else who attended I enjoyed it immensely. In fact it was a smash hit with over 90 percent of the audience staying for the Q&A with Paul Elam and Tom Golden which was met with numerous rounds of applause throughout.

One of the more interesting moments at question time was when a feminist took the mic and described how her boyfriend had asked her to come along, one gathers reluctantly on her part, and indicated that while she took the movie and men's issues to heart she also felt the *antifeminist* tone of the MRM would turn women away from joining the cause. She asked Paul and Tom to speak to that concern.

While Paul and Tom could have eviscerated feminists and the feminist worldview, they instead treated her with a degree of gentleness and by doing so demonstrated the integrity of the MRM. No "angry" men's rights advocate in sight. Instead they welcomed her question, but underlined that feminists are more concerned with silencing men's voices than supporting them, as evidenced by the secrecy required to host the Brisbane screening in the first place, which negates the possibility of dialogue. Paul and Tom underlined the feminist movement's non-alignment with the dictionary definition of equality-seeking, with Paul adding, in contrast to the feminist position, that the theme of the upcoming ICMI17 is "Building bridges between men and women in the 21st Century."

That particular exchange brought a tear to my eye even though I have no sympathy for feminists….. guess you could say it set a conciliatory tone in the room, one that would have won several hearts in the audience.

Rather than go over the wonderful scenes in this movie, which have been covered by other reviewers, I'd like to spend the rest of this piece talking about Cassie's journey while making the Red Pill – a moment she describes in an interview with Steve Brule as having traversed a 'Hero's Journey' – referring to the cycle laid out by the late scholar of religion Joseph Campbell as in the chart below:

Campbell discovered this basic cycle underlying all narratives about the world's religious and mythological heroes : journeys of the Buddha, Moses, Indra, Mohamed, Zarathustra, King Arthur, etc, and he also saw the cycle at work in the lives of everyday men and women; in both the short ordeals we face in the passing weeks and months, and in the longer epic struggles that can take a lifetime to complete. Here is Cassie's account of her adventure:

> Something that really helped me through the editing process was, I was about two thirds of the way through editing and I was just hitting a brick wall, I just couldn't figure out how to make this film round out, and one of my close friends said to look into 'The Hero's Journey' by Joseph Campbell, and I hadn't been aware of Joseph Campbell, I wasn't aware of the hero's journey. And so I started researching it and I found out that my video diaries *were the hero's journey*. And I never knew about the hero's journey, my diaries are the rawest, real version of what happened on my journey and there was nothing scripted or foreseen about how I need this film to conclude or anything. It was my real, honest to God process that I went through.
>
> And so I went exactly through this process, so that was then my guide to complete the film: it was ok then, to complete the film I've shown where I was in my comfort/safety place, which was feminism; I embark on this journey that I get some advice from elders, you know giving you some sort of tool with which to embark on this journey, and I think maybe the person who led my on this journey was my maybe Warren Farrell – I met him pretty early on and he gave me some information about *how to keep calm* when you start learning this new information, and he also forewarned what he went through with being ostracized from his friends and family and colleagues within feminism.
>
> So then I embarked on this journey with all these trials and errors, and my trials and errors were meeting all the different interviews and learning the topics and being resistant to a lot of what i was hearing about domestic violence and fathers issues and false accusations and circumcision and, ynow, all these different trials I went through; and eventually now having to leave this kind of wonderland unknown men's rights movement I was researching and go back to where I started, which was going back to my friends and family trying to tell them what learned – the magical elixir from the hero's journey – and this is what I've learned, that we need to address men's issues, we need to be open about the big picture, what's really happening.
>
> And I also started to put a magnifying glass on my own ideological beliefs with feminism and wondering why are we so resistant to to addressing men's issues, where does the root of that problem come from, and i believe patriarchy theory is a big thing – believing women are oppressed by men is a major reason why people are resistant to talk about men's issues.
>
> So when I applied the hero's journey to my video diaries and to the footage I had, I realized that I actually did go on a hero's journey!

We can see from Cassie's journey that it does align with the heroic journey described by Campbell, a story of bravery of going into the unknown, not knowing what she would find, and staying true to the adventure.

Cassie's description clearly aligns with the hero cycle laid out in the diagram above. As much as the documentary is a story about the men's rights movement, it is equally her journey from feminism to humanism. The implications of Cassie's journey have implications for all of us; for many who go to see the film will go on a similar journey, from ignorance to understanding, and from bigotry to compassion. In the light of Cassie's journey Campbell has something to say to us from beyond the grave:

> Furthermore, we have not even to risk the adventure alone; for the heroes of all time have gone before us; the labyrinth is thoroughly known; we have only to follow the thread of the hero-path. And where we had thought to find an abomination, we shall find a god; where we had thought to slay another, we shall slay ourselves; where we had thought to travel outward, we shall come to the center of our own existence; and where we had thought to be alone, we shall be with all the world. [*The Hero With A Thousand Faces*]

With that I'd like to end by extending a big thank you to the organizers, to John Lambert, Bryan Scandrett, and Robert Brockway of Men's Rights Brisbane – heroes who endured more obstacles than most, including threats, many closed doors, lack of sleep, and risking their own money and skin to pull this off when there were no certainties of success. In light of their gutsy work I'd like to finish with one more quote from Joseph Campbell;

> The modern hero, the modern individual who dares to heed the call and seek the mansion of that presence with whom it is our whole destiny to be atoned, cannot, indeed must not, wait for his community to cast off its slough of pride, fear, rationalized avarice, and sanctified misunderstanding. 'Live,' Nietzsche says, 'as though the day were here.' It is not society that is to guide and save the creative hero, but precisely the reverse. And so every one of us shares the supreme ordeal—carries the cross of the redeemer—not in the bright moments of his tribe's great victories, but in the silences of his personal despair. [*The Hero With A Thousand Faces*]

For those who dare to hear the call to adventure, we'd love to see you at the International Conference on Men's Issues, coming soon to the Gold Coast in Australia.

Red Pill Movie Brisbane Q & A January 14 2017

Paul Elam · 16 January 2017 · Archived copy · Original

Intro to Men’s Issues

Tom Golden · 18 January 2017 · Archived copy · Original

This video was created 10 years ago. I have added an Epilogue that takes a brief look at the carnage left since this video was first created.- Tom Golden

Why feminism wants to dismantle the family

Nikita Coulombe · 19 January 2017 · Archived copy · Original

Like many *isms* before it (Communism, religions, cults), feminism seeks to dismantle the traditional family unit for its own gain. Why? To the ism, old loyalties are like bad habits interfering with an individual's ability to pledge unwavering allegiance. Isms want control, but families tend to put family members and their needs before the demands of the ism, reducing the ism's power and influence and therefore undermining its control.

Throughout history, the family has been "the ultimate and only consistently subversive organization… the enduring permanent enemy of all hierarchies, churches and ideologies," notes Ferdinand Mount, author of *The Subversive Family*.

Mount describes the sequence past isms have followed once they "have hardened into orthodoxies:"

First, hostility and propaganda to devalue family. The family is a source of trouble. It could distract apostles or potential apostles from following the new idea. The family is second-best, pedestrian, material, selfish. Alternative families are promoted—communes, party cadres, kibbutzes, monasteries.

Feminist icons have not tried to hide their antipathy for the family unit:

- **Gloria Steinem** described marriage as "an arrangement for one and a half people."
- **Kate Millett** wrote, "so long as every female, simply by virtue of her anatomy, is obliged, even forced, to be the sole or primary caretaker of childhood, she is prevented from being a free human being."
- **Linda Gordon** said, "the nuclear family must be destroyed… Whatever its ultimate meaning, the break-up of families now is an objectively revolutionary process."
- **Robin Morgan** said "We can't destroy the inequities between men and women until we destroy marriage."
- **Mary Jo Bane** said, "in order to raise children with equality, we must take them away from families and communally raise them."
- **Vivian Gornick** said, "being a housewife is an illegitimate profession… The choice to serve and be protected and plan towards being a family maker is a choice that shouldn't be. The heart of radical feminism is to change that."
- **Helen Sullinger** said, "We must work to destroy [marriage]… The end of the institution of marriage is a

> necessary condition for the liberation of women. Therefore it is important for us to encourage women to leave their husbands and not to live individually with men… All of history must be rewritten in terms of oppression of women."

You'd think women seeking high-powered careers would be glad to enjoy less competition from other potential workers…

"Not if you understand the feminist ideology," say Suzanne Venker and the late Phyllis Schlafly, authors of *The Flipside of Feminism*,

Feminists realize all too well that they can never achieve a level playing field in the marketplace as long as their male competitors have the advantage of homemaker wives… Women on the left know that in order to get ahead more easily, they must deprive men of their advantage in having stay-at-home wives. The desire to eliminate the full-time homemaker has been feminists' goal all along. The need for a second income was never the goal.

Feminism has made some "progress" over the last several decades. If you look at the poorest and least socially mobile areas in America, you will notice one variable consistently lacking: fathers. More specifically, mothers who are married to the father of their children. Over the last few decades, the birth rate for unmarried women in the US has risen steadily from 18 percent in 1980 to 41 percent in 2012.

Alarmingly, the majority of moms believe that absent or uninvolved dads can easily be replaced themselves or another man (see here and here) despite the evidence that stable marriages lead to happy, healthy, and motivated kids, which leads to stronger communities, more opportunities, and *greater equality*:

- **Physical health:** Compared with children in intact, married families, children in cohabiting households (one parent and their girlfriend or boyfriend) are more likely to have a physical or mental health condition and are three times more likely to suffer physical, sexual, or emotional abuse. Unhappy couples have depressed immune systems and their children have elevated stress Stress is regulated by social systems; the brain regions involved in social relationships are the same ones that control stress response. They develop together, and therefore development problems in the stress response can interfere with the development of social and emotional functioning and vice versa.
- **Mental health:** Children raised by single moms are more likely to be on ADHD medication and are more likely to need professional treatment for emotional or behavioral problems (see here and here). As adults, children who grew up with married parents are less likely to have mental health problems (especially true for daughters).
- **Poverty:** Both physical and mental health are influenced by socio-economic status. Children of single parents (4 out of 5 of which are women) are far more likely to grow up in poverty and have lower rates of upward mobility than children of married parents (see here, here, here). The current welfare system discourages single mothers from establishing a stable two-parent household despite a portion of welfare funds allocated to promote this kind of family structure. This is because women who marry or maintain a home with the biological father of their children can face the reduction or loss of their benefits. In turn, children who grow up on welfare are more likely to grow up and be on welfare themselves, continuing the cycle.
- **Teen pregnancy and crime:** Daughters of single mothers are more likely to engage in early sexual behavior and become teen moms, which, in turn, makes them more likely to rely on welfare and their children less likely to grow up with their fathers. The majority of inmates grew up without their fathers (see here and here).
- **Drugs and alcohol:** Children of single parents have significantly higher rates of drug use. Teens who have less than three family dinners a week are four times more likely to use tobacco, more than twice as likely to use alcohol, two-and-a-half times more likely to use marijuana, and nearly four times likelier to engage in future drug use.
- **School:** Children of married parents have fewer learning disabilities; score higher in reading, higher in verbal and problem-solving skills, better on most academic measures, and better on the majority of social competence measures. Children who grow up without fathers are less likely to attend college (especially true for sons).

- **Future income:** One of the longest running studies on adult development, the Harvard Grant Study, found that men that had warm childhoods—those who had close relationships with their parents (who were married) and at least one sibling—make 50 percent more money than their peers who grew up with separated parents or in hostile households.

Given the information above, it could be argued that if feminism actually cared about helping all women, it would advocate for father involvement, so no daughter would grow up disadvantaged and every son would be a strong and capable partner to those daughters. Yet, while feminism purports itself to be the movement for equality, it is at best silent when it comes to father's rights.

In fact, feminist organizations have opposed efforts for equal custody. For example, Marc Angelucci, an attorney and member of the National Coalition For Men told me:

In 2005 we introduced a joint custody bill [in California], but feminist groups opposed it and lobbied various other groups like the state bar to oppose it. Feminist groups like California National Organization for Women have fought us not only on joint custody but also on paternity fraud legislation, move away issues, and inclusion of male victims of domestic violence in state funded services.

Why would feminists try to prevent father involvement—the very thing that insulates against poverty and inequality? Because, they can profit from it! There would be no more need for the vast network of nonprofit organizations, not to mention life-long careers (and paychecks), which only exist because enough people bought into and continue to buy into the myth that women have it worse off than men (that myth debunked here).

Feminism needs *gendered* issues. Feminism doesn't want you to know that women are about as likely to abuse their partner as men (see here and here) or that boys are at least as likely to suffer sexual abuse as girls (see here, here and here) because it would impact their funding.

It is not in feminist institutions' best interest to solve anything. In order to maintain a steady flow of cash, they now seek to preserve their own existence by perpetuating myths and inventing problems where there are none to reassure their followers that there is still an "us" and a "them." Sexist pockets anyone?

Intact families, married mothers and especially stay-at-home-married-moms are feminism's number one enemy. Here are a few reasons why:

1. Whereas feminism minimizes the role of nature, telling us that the differences between the sexes comes down to social conditioning, mothers notice innate differences between boys and girls. Psychologist Steven Pinker may have said it best: "It is said that there is a technical term for people who believe that little boys and little girls are born indistinguishable and are molded into their natures by parental socialization. The term is 'childless.'"
2. Married women tend to vote conservative while unmarried women tend to vote liberal (see here and here). Liberal votes = more $ for feminism. And more feminism = more liberal votes. It's not a coincidence that former President Obama created a White House Council on Women and Girls but refused to create a White House Council on Men and Boys.

3. Married women are happier! A recent survey revealed that unmarried and working mothers are less happy than married and non-working mothers.

Over the past few decades, as technology liberated women, feminism told women, “you can have it all,” emphasizing equal rights while minimizing equal responsibilities. Of course, no one can have it all, but “trade offs” doesn’t sell as well. And women can’t hear what men don’t say; men didn’t tell women that work is often mind-numbing and unfulfilling. In order to dislodge homemaker wives from their families, feminism devalued their role (i.e. telling married women they’re half a person). Thinking men got the better deal, many stay-at-home moms were resentful, and divorce rates accelerated. Today, women ask for 7 out of 10 divorces (see here and here).

After divorce, these moms, while happy they had kids, express regret about their choices. They wish they had maintained a career so that when they separated they weren’t in such a tough position, having been out of the workforce for too many years to readily catch up with their peers. These moms then send inconsistent messages to their daughters; on the one hand they say they wouldn’t trade their kids for anything, but on the other hand they send the message that a career is more sustainable than having a family.

The deeper message that is passed on is guilt; when moms talk about how their lives would have been different (better) had they stayed in the workforce or communicate to their daughters that they do not want them to repeat “their mistakes,” they are indirectly telling their children that their existence is part of the mistakes, and has impeded the success they could have had. Thus the children must live according to her wishes as a form of payback.

Combined with the slew of celebrity mothers, such as Sofía Vergara, Gwyneth Paltrow and Heidi Klum, being toted as "superwomen" who do it all and have it all, and still look hot at 40 and 50 years old, feminism's messages implanted via Mom leaves ordinary young women feeling anxious and confused, and eventually leaves them feeling disappointed when they realize they won't have it all—and not even much of what they had imagined and told their lives would and *should* be.

The problem with these messages given to young children is that they erode the underlying beliefs necessary for a trusting and caring relationship to be built around. In short, it's divorce training.

Daughters who do not take on a full-time career can feel like they are betraying their mother's wishes. They don't want to be vulnerable with their partners and pull away when conflict arises, thinking about plan B. Sons observe their mothers and wonder if they'll ever be able to make a woman happy; how could they when Dad failed miserably in doing so?

On the other side of this sad ledger are all the dads who have watched their marriages disintegrate into a series of alimony and child-support payments. In one long-term study, just 10 to 15 percent of men won in custody battles. The ones who win are usually the ones who can afford lawyers. Even then, many men end up feeling like they are spending their lives working for people who have been turned against them. Some even go to prison for falling behind on child support payments—for example, in South Carolina, 1 out of 7 inmates is there for that very reason.

Obviously, this path we are headed down is unsustainable. If enough men opt out or get put in prison, we're all screwed. Men, like all people, respond to incentives. Why should they participate in and contribute to a system that doesn't reward them?

Self-marriage is where we're headed if these trends continue. This illustration might as well be called "Feminist Party 2025"

One could argue that feminism is now on the cusp between the first sequence Ferdinand Mount outlined and the second, which is:

Reluctant recognition of the strength of the family. Despite all official efforts to downgrade the family, to reduce its role and even to stamp it out, men and women obstinately continue not merely to mate and produce children but to insist on living in pairs together with their children, to develop strong affections for them and to place family concerns above other social obligations.

If feminism follows a similar path to the isms that came before it, it will die a slow death. Mount describes what usually happens next:

- Third, collapse of efforts to promote the alternative pseudo-families. Communes, crèches, kibbutzes, monasteries and nunneries lose the enthusiasm of their founders and decay. Either their numbers dwindle, or their members become cynical and corrupt, or both.
- Fourth, a one-sided peace treaty is signed. The Church or State accepts the enduring importance of the family and grants it a high place in the orthodox dogma or ideology. That does not mean the family is allowed to live its natural life. On the contrary, the Church or State still insists on defining what is good for the family and what makes a Good Family.
- Fifth, history is re-written to show that the Church or State always held this high conception of the family. The family is redefined as essentially Christian, or Communist, or Fascist or whatever—despite the fact that the earliest apostles are on record as having loathed and despised the family.
- Sixth, the family gradually manages to impose its own terms. The constricting, unnatural or impractical terms which were forced upon it gradually buckle under continuous social pressure—until the guardians of Church or State have no choice but to yield, while busily continuing to rewrite history and to maintain that the new concessions were always somehow implicit in the True Faith.

Interestingly, Mount's sequence resembles the five stages of grief, outlined by psychiatrist Elisabeth Kübler-Ross:

1. Denial (propaganda)

2. Anger (hostility)
3. Bargaining (treaties)
4. Depression (loss of enthusiasm)
5. Acceptance (family imposes its own terms, history is re-written)

At some point, when feminism alienates enough of its less radical members with its increasing irrationality and unsubstantiated claims, when the system can no longer support feminism's constant consumption without contribution, it will be forced to move from denial and anger into the "bargaining" stage.

Looking at feminism through this lens, one wonders what feminism is grieving. My sense is that feminism is grieving the fact that it does not control mother nature. The instances where feminism accepts biological differences as a factor in outcomes are instances where feminism can benefit. Otherwise, feminism refuses to acknowledge that female and male brains have differences and that our different hormones drive us to have different preferences and approaches. But by telling women they must live as men do and compete with men, feminism has set itself up to fail, because male biology is advantaged over female biology in a capitalistic system.

It's no wonder then, that feminism is a thinly veiled version of Marxism, blaming the "patriarchy" in place of capitalism. Perhaps it wouldn't be such a problem if women perceived there to be enough "good men" to go around. But reading men's forums, it now seems like there are no longer enough "good women" to go around, giving both sexes little incentive to compromise or improve themselves.

One wild card that has prolonged the denial and anger stages and will continue to prolong all the other stages are technological and medical advances such as the birth control pill. None of the other isms had that variable, or the prospect of artificial wombs.

Yet, even with "equalizing" technology that asserts control over mother nature, it is likely women and men will still want to have sex with each other and live together. Which makes me wonder who or what is really behind the movement, since the trajectory of feminism doesn't improve the dynamic between women and men in the long-run. I guess, the who or what probably doesn't really matter, because the result will be the same—a divided population that can be easily conquered.

If you wanted to divide a population for your own gain, a great way would be to tell one half that the other half is willfully oppressing them, and then make the former believe that they are inherently better people than the latter, that the latter is untrustworthy and doesn't deserve to be in charge. Another way would be to infiltrate the education system – in 1968 liberal professors outnumbered conservative professors at a ratio of about 3 to 1 on college campuses; today they outnumber conservative professors 12 to 1.

While feminism in the West may be approaching the bargaining stage, the denial and anger stages are being exported around the world. Because feminism divides men and women and keeps poor people poor, it is an ideal ideology to impose on developing nations in order to continue to exploit and control them, all under the guise of liberation and justice.

Michelle Obama says 62 million girls are not in school. Never mind investing anything in those girls' brothers and future husbands, because disenfranchised groups of men with nothing to lose has always ended well…

Feminism could also be a tool to push for open borders. As social trust decreases (see here, here and here), more men are choosing not to marry and are opting out of workforce. Currently 1 out of 6 young men is not employed or is incarcerated—a 45 percent increase over the last three decades. This decline justifies an increased need for more immigrants, especially as women's fertility levels stay below "replacement" rate.

So what are we to do? For men, first consider these statements:

Next, consider what D.H. Lawrence wrote in *A Propos of Lady Chatterley's Lover*:

It is marriage, perhaps, which has given man the best of his freedom, given him his little kingdom of his own within the big kingdom of the State, given him his foothold of independence on which to stand and resist an unjust State… Do we then want to break marriage? If we do break it, it means we all fall to a far greater extent under the direct sway of the State.

You have a choice to improve the system, or walk away from the system and perhaps get slightly less taken advantage of. You can mentor the younger generation, or let them flounder. The latter option will indirectly create more adherents to feminism, making life even more difficult for the next generation of men.

For women, it is my hope that those reading this will be open to considering whether or not feminism is truly serving their best interests and the greater good, whether compelling women to live like men is productive or damaging, whether creating a culture of victimhood is empowering or just a way to excuse personal responsibility and accountability (which I think actually build confidence in one's abilities). When everyone is a victim, who will pick up the tab?

I believe it is technology, not feminism, that has and will continue to do more to liberate women than anything else. The Internet in particular will continue to open up a multitude of opportunities and flexibility that only existed as some far off ream decades ago. I for one, hope we get our act together before we collapse under the weight of our short-term thinking and selfishness.

The Red Pill: Live from Norwich

AVfM Video Source · 19 January 2017 · Archived copy · Original

Humans: tournament or pair-bonding species?

AVfM Video Source · 19 January 2017 · Archived copy · Original

The question of whether humans are sexually dimorphic tournament pecies, or rather a pair-bonding species with less difference between the sexes is taken up here by biologist Robert Sapolsky. The question is relevant to MRAs, MGTOW and basically anyone with an interest in the big gender questions that plague our world today.

Instead of the old conundrum of *nature vs. nurture*, we have an altogether different one dogging debate – that between *nature and nature*; ie. between tournament and pairbonding explanations of human behavior.

Dr. Joel R. Kramer of Philadelphia, PA, “Known Genital Mutilator” and manipulator

Gary Costanza · 20 January 2017 · Archived copy · Original

Dr. Joel R. Kramer has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

He became known to us as the mutilator of baby boys when a “regret mom” appeared in a video calling out Dr. Kramer as a promoter of circumcision who pressured her to consent without vital information about its risks, efficacy, and ethicacy.

Here’s the video:

I’ll ask the doctor the same questions as the mom above along with some of her quotes:

Why were you so concerned about her son’s penis?

Why were you so dead set on promoting circumcision, but with no information given? Why no info?

She said no to circumcision, why ask again?

“No conversation – ever – about circumcision.”

“I think they’re practicing their religion on my son”

“I was blindsided – it was coercion.”

‘I feel betrayed by the doctor, the nurses, the country, and other moms.’

“It was all about manipulation.” “How dare you fast talk me?” “I have to do something about this.”

She complained to the hospital and met face to face with the nursing supervisor; “I think I taught them something.”

“End this.” “Name the names.” “Make it public.”

“With what I know now, I wish I could go back and embarrass that doctor.”

Done and done.

From Dr. Kramer’s website, Kramer OB/GYN and Associates:

> When it comes to choosing an OB/GYN, you want a doctor who is not only well qualified, but also caring, dedicated and attentive to your needs. Kramer OB/GYN provides all that and more. Our full spectrum of exceptional care ranges from pre-pregnancy through post delivery, and covers gynecological care for every stage of your life. Advanced women’s care with the personal touch and one-on-one attention you want—combined with the level of care you deserve.
>
> Dr. Kramer is board certified in Obstetrics & Gynecology with an interest in cervical pathology. He earned his medical degree from Des Moines University College of Osteopathic Medicine and completed his internship

> and residency at Albert Einstein Medical Center. Dr. Kramer loves golfing and attending Phillies games, where his daughter is a ball girl.

As the mother in the video above testified, Dr. Kramer was NOT "attentive" to her needs, but manipulated her into consenting to surgery that she knew nothing about, and as an OB/GYN he doesn't have the training to perform delicate surgery – albeit unnecessary – on baby boys.

From "Find a Physician" at Holyredeemer.com:

> As a Catholic healthcare provider, Holy Redeemer expects that all health care practitioners adhere to the Ethical and Religious Directives for Catholic Health Care Services at health system locations. We are committed to maintaining the highest professional standards while promoting our commitment to human dignity and the common good.

Perhaps Dr. Kramer or Holy Redeemer can explain how an unnecessary amputation of part of a baby's genitals is an ethical Catholic directive that promotes "human dignity and the common good?"

'Regret mom' mentions the religious aspect of the push to circumcise, but none of it makes sense. For many years, only Muslims and Jews were 'marked' by circumcision for religious reasons, with Christians left intact, I guess also for religious reasons. Why Christians began circumcising and also claiming the high ground (above) is just beyond understanding.

Further on, we read "Our Mission:"

> OUR MISSION & VALUES
> As a Catholic Health System, rooted in the tradition of the Sisters of the Holy Redeemer, we Care, Comfort, and Heal following the example of Jesus, proclaiming the hope God offers in the midst of human struggle.
>
> OUR VISION
> Holy Redeemer is a community-based integrated health and social service delivery and financing system sponsored by The Sisters of the Holy Redeemer. In a caring and compassionate manner, we will create innovative programs and services to enable people to live their lives to the fullest, while exceeding the expectations of all we serve. This will be accomplished by excelling at partnering and using resources effectively.

How ironic that their mission and vision of "the hope God offers in the midst of human struggle" and "services to enable people to live their lives to the fullest" involves baby boys 'struggling' against adults with scalpels that *prevent* them from living "their lives to the fullest."

> OUR VALUES
>
> Respect — We revere all life as sacred and value each person as one created by God.
> Compassion — We practice empathy towards each other, creating a healing presence in times of pain and struggle.
> Hospitality — We welcome the stranger, guests and each other in a friendly and generous manner.
> Holistic Care — We are attentive and responsive to the needs of the whole person: physical, spiritual, emotional and social.
> Collaboration — We work jointly and cooperatively, networking within Holy Redeemer and with other systems and persons.
> Stewardship — We care for all of creation, human and material, that has been entrusted to us by God.
> Justice — We treat others at all times with fairness and honesty.

What a cruel joke – need I say more?

From Dr. Kramer's website "Our Practice:"

> OUR PRACTICE
>
> Our mission is to care, comfort, treat and heal. We provide the highest level of care to women through all phases of their lives while helping them understand how and why their bodies function as they do. You're more than just a patient, you're a member of our practice family.
>
> As a Holy Redeemer Physician Practice, Kramer OB/GYN and Associates has access to a full-service hospital with a maternity center that houses one of the area's most advanced neonatal intensive care units and nature-inspired, completely private delivery suites and postpartum rooms. One of the greatest experiences our physicians have is bringing a life into this world and seeing the joy that child brings to his/her family.

Again, Kramer is trained to care for women *who don't own penises,* yet he presumes the intact penis – that *his* God has made – is defective and in need of his correction. Circumcision neither treats a condition or heals any disease.

If Dr. Kramer's practice is "rooted in the tradition of the Sisters of the Holy Redeemer" it's ironic and tragic that the Sisters calling of "We are women called by the Spirit of God to … be a healing presence in a broken world" *causes* an infant's "broken world" through mutilation, not "healing."

Further on we read "Reverence for Creation:"

> Reverence for Creation
>
> We, the Sisters of the Holy Redeemer, embrace the call to be a healing presence in the world and to all God's creation. We respond to the challenge to live in partnership with the earth community, through our simply lifestyle and in our ministry to others, recognizing that our actions impact the earth and earth's people.
>
> In response to this call we strive to raise consciousness and awareness of the fragility of the earth's resources and seek out ways to better care for the earth and one another.

More hogwash, pretending they revere "all God's creation" when they clearly despise God's penises. On the contrary, it is intactivists who "strive to raise consciousness" and "seek out ways to better care for the earth and one another," not mutilators who bring pain, misery, and sometimes death.

Since the doctor has incomplete information about circumcision and its risks, we've provided videos and research here at neonatalcutting.org.

Dr. Kramer's practice information follows:

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> Dr. Joel R. Kramer of Philadelphia, PA, "Known Genital Mutilator" and manipulator
> https://t.co/RkXGnQ2pL9… https://t.co/Cyc5yiW2jO
>
> — gary costanza (@jerrytheother) January 20, 2017

The military's non-existent sexual assault epidemic show's no bounds

Michael Conzachi · 20 January 2017 · Archived copy · Original

I have written on this site as well as other sites of some truly remarkable military court-martial cases, that in a reasonable common sense world would not even reach the front door of a civilian prosecutor's office. In fact, during my career, if I had the temerity to present a case like many of the military cases I routinely see, I would have been removed from my assignment and instead been placed in charge of parking tickets.

Every day in military courtrooms, servicemen are being tried, convicted and incarcerated for sexual assault cases that never happened. Let me say that again, tried, convicted and incarcerated for sexual assault cases that *never fucking happened!*

Now; while I will agree that sexual assaults in the military DO happen, a significantly high number of these allegations are brought about based on allegations from vindictive divorcing wives, vengeful ex-girlfriends who have just been dumped, or others who regret a consensual encounter, then weeks months or even years later decide that they have been sexually assaulted.

Let's also factor in the scores of military females who have filed false allegations in order to get a preferential duty assignment, to avoid a deployment, to cover-up an adulterous affair, to reunite with a lesbian lover, or to score big in the form of transitional compensation payments and VA benefits. The stories are out there and they are endless.

Literally, the Department of Defense has created a financially lucrative pot of gold that many are cashing in. All you have to do is make an allegation of sexual assault and you can immediately cash in for big bucks. Even if the allegations are proved to be false, there is little to no chance that a false accuser will ever be held accountable. In the meantime, scores of good and honorable servicemen have been convicted of military sex crimes, losing their families and friends, rendering them bankrupt with nothing left and many times incarcerated for decades with little to no hope of freedom. Some have even committed suicide.

I and many others have extensively documented the 'myth' of the sexual assault epidemic in the U.S. military. The data, articles and facts are staggering.

As I said, sexual assaults do happen in the military, but let's exercise a microgram of common sense here for a moment. Does anyone, in their right mind actually believe that the rate of sexual assault in the military is 40 times greater than in the City of Detroit; a city that has been run by Democrats for over 50 years; a city that is a decaying toilet mess and a place that if it were a separate country, would be the most violent country on this planet?

Really? Think about that for a moment. If you believe the delusional masses in the hysterical rape culture cottage industry, a woman has a greater chance of being raped in the military than if she walked around the City of Detroit; a city which has the highest per capita number of convicts and parolees, just above Oakland, naked, at 3 am holding a neon sign that said "Rape Me.'

Just as the documentary film, 'The Red Pill' so eloquently depicts, the conversation, policy and law are now being dictated by the small number of extreme radicals. Disingenuous and delusional politicians like senators Kirstin Gillibrand and Claire McCaskill see rapists in the military behind every tank, Humvee and in every foxhole.

It reminds me of that scene in the movie The Sixth Sense in which the young boy in the movie says, “I see dead people.”

https://www.youtube.com/watch?v=0YppxEYkqTU

I could on ad nausea about the Department of Defenses’ ‘brilliant’ surveys that cost millions in which they extrapolated the vast numbers of sexual assaults that include words, glances, whistles or regret. Almost anything right now can be construed as sexual assault.

Again, a simple Google search, taking no more than a few seconds will unveil the hypocrisy and lunacy of the military’s handling of accusations of sexual assault.

Exacerbating the problem are commanders who fail miserably in their duty and send virtually any and all allegations of sexual misconduct to court-martial, even in the most ridiculous of cases; cases of which on their face, are more akin to delusion and hallucination. Disingenuous and corrupt military prosecutors, looking for that next promotion, instantaneously jump on the bandwagon, intent, come hell or high water to convict by any means necessary.

The concept of actually conducting a fair and impartial military investigation into allegations of sexual misconduct are non-existent. Military law enforcement agents routinely use intimidation and threats to extract information from potential defense witnesses and the accused. In one instance, military prosecutors placed a defense witness of a serviceman accused of sexual assault on a no-fly list, to prevent that witness from entering the country to testify.

Irrelevant, invented, or manufactured additional charges are stacked like cordwood at a Bed and Breakfast on top of sexual misconduct allegations

Let’s be clear. Whenever a certain political party or special interest group wants to promote an agenda, they have to create an ‘epidemic’ or make claims that the problem is getting worse. In order to create an epidemic, they have to present a survey or study that supports their agenda. When the epidemic is supported by their handpicked, manufactured, or extrapolated study or survey, the epidemic must be eradicated using the most extreme and barbaric methods.

When some women were accused of witchcraft in Salem Massachusetts during the late 1600’s, kangaroo courts were convened and more than two dozen women were hung and others died while in prison.

In the mid 1980’s another panic struck the country with the McMartin Pre-School child abuse hysteria. In that scenario, a mother of a toddler who was later diagnosed as being a paranoid schizophrenic, accused McMartin employees of engaging in satanic rituals with children, torturing and sacrificing animals, and torturing and sometimes sacrificing young children.

The hysteria swept the country and thousands were swept up in the process; or should I say, the madness. The satanic child sacrificing cottage industry; self-proclaimed experts in child psychology, came crawling out from

under their rocks to spread their delusions and to cash in with all of those taxpayer dollars to conduct their 'expert' analysis's. They made claims that more than 50,000 children a year were being kidnapped by strangers in the country and approximately 4,000 were systematically being sacrificed in various demonic and satanic rituals. There was only one problem. Department of Justice actual crime statistics revealed that only 60-70 children are actually kidnapped by strangers every year. Of course, one is unacceptable but it is a far cry from 50,000.

Just like senators' Gillibrand, McCaskill, Ayotte and many others in their camp who see sexual predators behind every military tank and in every college campus fraternity, the child satanic and sacrificial cottage industry self-proclaimed "experts in the mid-80's; their claims are in complete opposition of actual cases and are devoid of common sense.

Does any of this sound familiar yet

Let's not forget the 'Jim Crow' era in the South where, under the 'Black Codes,' scores of black males were arbitrarily lynched and hung based on nothing more than an accusation of rape by a white female.

With all of this hysteria surrounding the non-existent sexual assault epidemic in the military, draconian measures in the military justice system have been developed. Always believe the victim, victim centered investigations, and ignoring evidence of innocence is the norm. Prosecutorial and military law enforcement misconduct is the norm involving allegations of sexual misconduct.

Military prosecutors routinely block defense evidence and defense witnesses and employ circus style evidence, theories and expert witnesses like counter-intuitive behavioral specialists, whatever the hell that is.

If a similar pattern of justice was being directed at a specific group such as blacks, Hispanics, muslims, gays, or any group that is not white and male; or in this case just male, the mainstream media would be shrieking their collective progressive heads off and would be immediately screaming for 'reform.'

Military sexual assault and harassment training programs are constant, relentless, and never ending. One serviceman once sent me a picture of sexual assault and harassment brochures that were taped above each of the urinals in a men's restroom at one military base. In another scenario, an electronic billboard at one military base encouraged women to leave their abusive military husbands or boyfriends, implying that only men are abusers and only women are victims. Upon a written letter of protest from the National Coalition for Men, the sign was taken down.

All costs of these programs, training sessions, prosecutions, experts, and benefit packages in the DoD run into the hundreds of millions of dollars; perhaps into the billions.

I'm going to provide you with a couple of links to show; once again, of the sheer lunacy and waste of the Department of Defense's approach to the prevention of sexual assault and harassment. You have to remember that sometimes these things are hard to find or discover, and once they are brought to the attention of the general public, they are usually shut down, and getting honest information from the DoD is virtually impossible.

In 2015, the Pentagon paid some type of self-proclaimed expert $10,000 to provide the Air Force with….. now get this….. don't laugh….. "May I Kiss You Training." That's right, I did not make a typo and I'm not making this up. I consider myself an individual with above average intelligence, analytical skills and creativity, and I couldn't have even thought this shit up.

From what rape culture planet in the galaxy do they find these people? Maybe they got the idea from watching reruns of the 1996 movie 'Independence Day' where the long-haired Dr. Okun explains to the president that the aliens communicate with each via, non-verbal means; "telepathy perhaps?"

Apparently, this 'trainer' provided three 60-90-minute training sessions, so in short, he was paid about $2,500 an hour. Whiskey! Tango! Foxtrot! Over.

According to this trainer, and I'm not going to use his name so as not to give him any more publicity, but it's in the

link, proclaimed that a husband must ask his wife for permission each and every time he wants to kiss her. If not, it's rape.

From what I can tell, it seems as though the 'May I Kiss You' training program has ended.

I told you not to laugh. Okay, okay, now pick yourself up off the floor. If you have spit out your coffee all over your keyboard or computer screen, take a few moments, clean it up, and I will not be responsible for any damage you cause to your computer, because it gets better.

Okay, now don't eat or drink anything when you read the following. Remember; you just spit out your coffee all over your computer, so this is a disclaimer. Don't have any open flames nearby like a candle or a fireplace, because the next one will cause you to throw something in the room.

In 2016, the Air Force forced Airman to attend a training session to properly learn how to put on a condom. I told you not to laugh again. I wonder if anyone complained or was offended by being forced to handle a rubber or plastic penis?

Imagine that, with Vets being denied medical services at the VA, with some dying, the rocket scientists and brain surgeons at the DoD can somehow find the funds to provide these training programs.

I, and I'm sure many those reading this post and many others I have penned, are of the opinion that the Department of Defense is in a state of lunacy in their approach to the whole sexual assault and harassment issue.

I have to admit; I was wrong. They are in a state of Schizophrenia.

Just as the torch carrying mobs of Salem; the rope carrying mobs of Jim Crow; the hundreds of McMartin parents protesting in the streets of Manhattan Beach, we now have the rape culture mobs of the 21st century at our college campuses and in our military.

OK folks, let's take the tin foil off our heads now. Let's all use that little organ in our heads called a brain. Let's interject a modicum of common sense here and help, assist, and provide services from those who have actually been sexually assaulted; both women and men. Let's filter through the lying vengeful ex-wives, dumped girlfriends, and the malignant narcissists wanting to get their introductions at 'take back the night rallies and to post their selfies' at rallies to the social media pages, with the trigger words of 'brave,' 'hero,' and 'survivor.' Those titles belong to actual victims rather than Jackie from UVA, mattress-girl from Columbia, the drunk crack-head stripper from Duke, or the pathological lying waitress from Fort Campbell.

On January 20th, 2017, a new administration will be sworn in and various cabinet positions will soon follow. Adults will be back in charge and there is hope that common sense and realism will factor in decision making, rather than

delusion, hysteria, and name calling.

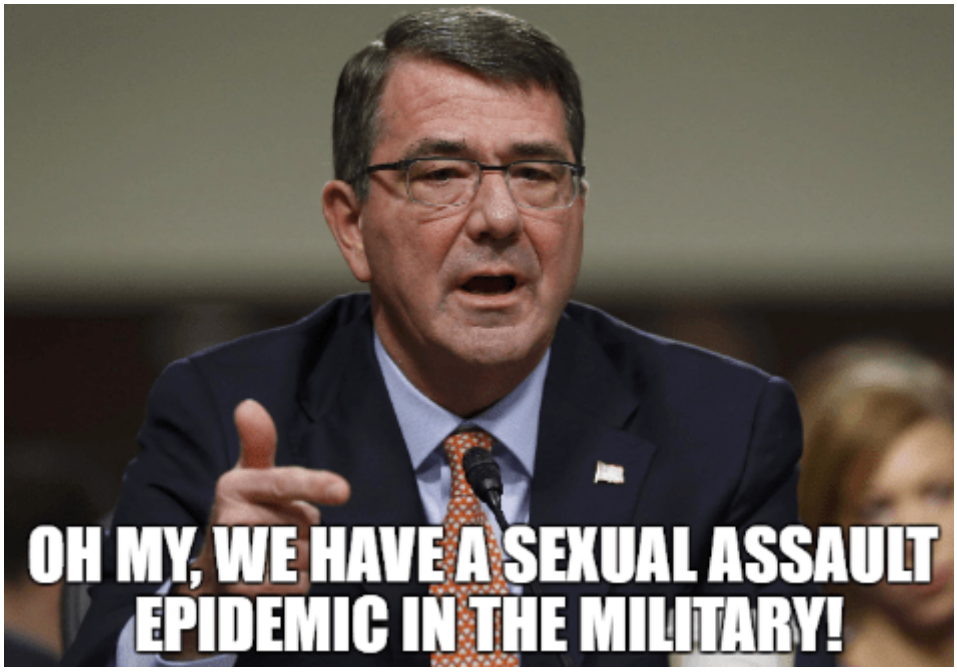

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Feature image: A U.S. Soldier asks Chief of Staff of the Army Gen. George W. Casey Jr., a question, during the 3rd Annual Sexual Harassment and Sexual Assault Prevention Summit, in Arlington, Va. Mar. 30, 2010 – Wikipedia Commons

Angry Wimmin: BBC documentary on radical feminism

AVfM Video Source · 20 January 2017 · Archived copy · Original

Published in 2015, Angry Wimmin: BBC documentary on Radical Feminism provides an eye opening insight into the radical and hateful roots of modern feminism.

Feature image: Radical feminists attending a slutwalk ‘speakout’ in 2016

Red Pill Movie in Norwich – A personal account

Andy Thomas · 21 January 2017 · Archived copy · Original

As I write, I've literally just got off the train from Norwich where I saw the first British screening of The Red Pill. It was a chance to meet Paul Elam and Mike Buchanan for the first time, along with many others I had known only online.

After the movie, I was asked several times what I thought about it. Words failed me then and I only managed say that it was fantastic. But it was more than that.

It's rather like being asked, "So what are the issues in the men's movement?"

Words generally fail me then too — "well, it's everything," I tend to say, uselessly.

After the movie, there was a question and answer session with a panel which included three shape-shifting feminists. I say "shape-shifting" because they seemed eager to inform us that we had got it all wrong, and that feminism isn't primarily about gender at all, but class equality (hopefully there will be a video of this at some point).

My instinct was to pose a question, which I was regretting even as I asked as I belatedly realised that it would simply give them a platform they did not deserve. As one of them spoke down to us Neanderthals in the audience about the things she was going to say and do when she becomes a university lecturer, it seemed that it hadn't dawned on her that she wasn't the intended focus of the event.

Boys today are being crushed by the education system and being driven out of university. Few of them are going to be university lecturers.

The movie was about boys, not her.

My father worked full time in a manual job from the age of fourteen until sixty seven — fifty three years of unremitting drudgery and physical labour. He was loving, loyal and put his family before himself in all things. He took care of us. He spent his final two years taking care of my mother who had managed, at long last, to drink herself to death. Her death killed him too.

The movie was about loving fathers like my dad, not her.

A close friend of mine woke to the reality of his life after reading his wife's diary in which she described how she intended to drive him to suicide. He had to fight to see his children and later suffered a heart attack, followed by a stroke which left him unemployed, homeless and disabled. In hospital, he was visited by his then ex-wife who wanted to know when he would be back at work as he needed to pay for the holiday she was going on.

The movie was about my friend, and all those in such dire predicament, not her.

My grandfather suffered in later life with a skin condition, having stood for days up to his neck in diesel ladened waters at Dunkirk. My great grandfather could hear nothing, having been deafened as nineteen year old by the guns at the Somme. Indeed, whole generations of young men and teenage boys had their bones and blood ground into the dirt during the industrialised slaughter of the twentieth century while privileged rich women complained about their right to vote — a right my great grandfather never had.

The movie was about these young men, not her.

Several months ago I met a man in the streets of Manchester. He was homeless and crying. Speaking to him, I learned that as a child he had thrown a pint of boiling water into his father's face at his mother's behest. His father committed suicide a week later. Having been destroyed as a going human concern in childhood by his mother, he had spent his life homeless — a fierce human tragedy, the cause of which, seemingly invisible to everyone.

The movie was about broken souls like that man, those who we as a society would spit on rather than acknowledge.

It wasn't about her.

A rather poignant moment in The Red Pill, I felt, was when the well connected eye-rolling feminist, Katherine Spiller, pontificated about how advantaged men are — from her executive offices at the Feminist Majority Foundation.

Well, the movie was about all the thousands of us who, every year, chose suicide rather than the advantage afforded us by our privileged gender.

But what did I really think of it, the movie?

It was an acknowledgement, and a validation of sorts. It was a beginning and a wonderful one at that. After watching, I felt that at last someone was looking, that people might one day wake up and begin to see. In the morning, this morning, when I awoke I could have sobbed my heart out. I almost cried on the train home but managed not to because, well, men don't do that kind of thing you know. (Apparently, we need feminism to teach us how to be in touch with our emotions.)

Of Cassie Jaye, the ex-feminist who made the film, I would say this: when so many prefer the safety of delusion, her commitment to intellectual integrity is commendable. I'm grateful for it.

Thanks to Barry Wright, not just for hosting the movie, but for expertly dodging feminist protest. I hope the second screening went just as well.

Most of all, however, I'd like to thank someone who has, no doubt, received very little in the way of thanks and is featured strongly in the film. Without Paul Elam and A Voice for Men, God knows where I would be now. So Paul Elam, thank you!

I would still choose Red over Blue.

I hope to be at the screening in Manchester UK. I would urge anyone to go and see The Red Pill wherever you can.

Andy Thomas

Calling out the radical hate group dominating our education systems

Tim Patten · 21 January 2017 · Archived copy · Original

The Western world is home grown radical hate group has been infiltrating our education system with an insidious form of propaganda for decades but governments and the average person has been manipulated by the disguised label of EQUALITY and WOMEN'S RIGHTS has hijacked a worthy causes into a one sided lens that renders white heterosexual males as untrustworthy and violent. The leaders of this ideology are the radical feminist authors and professors instructing students across thousands of women's studies across Western society who orchestrate an angered social change. Most wield their power while hidden inside the unchallenged ivory towers of government sponsored colleges and university bureaucracies.

A Utopian Ideal of Equality, and Diversity

Human diversity and equality is the celebrated goal across most organizations and nations can best be encapsulated by Gene Rodenberry's science fiction story: Star Trek. This Original Series aired on Thursday, September 8, 1966 and continues to today as a relished long running entertainment franchise portraying the Starship Enterprise populace as a valued mixture of international cultures and characters including intelligently assorted beings from other planets. All traveling across galaxies exploring strange new worlds, to seek out new life and civilizations and to boldly go where no man has ever gone before; resonating deeply within us and warms the hearts of billions of worldwide enthusiasts. The adventures of Captain Kirk's team of men, women and aliens is one of our modern most honored movie and television franchise considered a celebrated epic and mega hit for over five decades. But for radical feminists Star Trek has a serious problem!

Radical feminists misappropriate the women's rights movement into an institutional threat towards man-hate like Valerie Solanas, Lena Dunham and millions of their followers who express their desire to kill all men, bring extinction to all straight white men or abort every male fetus before birth. Unchallenged as hate speech these scholars perpetuate a world without men; an idealistic planet without males, white heterosexual males specifically. Other Third Wave feminists, such as Rebecca Walker, bell hooks, Audre Lorde, Gloria E. Anzaldúa, and Cherríe Moraga are aligned with the elimination of men; their goals: falsely declare only men can rape, eliminate patriarchal father roles, blur society' idea of gender and scientific sex, implement oppressive education programs to convert the nature of boys and men into something else by implementing authoritarian measures of male control.

These radicals have weaponized well-meaning students turning them against males and justify the killing of men through farfetched conspiracy theories; patriarchy and white male privilege. They imagine the future Star Trek without male Captain Kirk, Spock, Leonard McCoy, Pavel Chekov, and Scotty! The radical extremist vision is to use social reengineering to remove men from society. The Southern Poverty Law Center should consider tracking this group as an alt-left hate group. By raising our voices and emailing the SPLC we should get some help.

How Feminism teaches Students and Society a Gendered Violence Lens

Radical feminists scholars invented a one sided view of gendered violence, like ISIS that perverted a religion, feminism has perverted the idea violence between genders. The women's studies professors use this manipulative half-truth called the feminist critical lens.

Gendered Violence is defined as: intimidation; emotional, verbal and physical abuse; sexual assault; rape; and murder.

What Students and Society are Taught:

The false feminist critical lens: 70% of all women will be victims of gendered violence. (One sided propaganda by omitting comparisons of violence against men and same sexed relationship violence.)

After this, the professors ask students to practice developing this lens, or one directional view of their own life experiences. This brainwashes the students to view a half-truth impression of violence; considered psychological abuse.

*What Students and Society **are not** Taught:*

A holistic worldview lens includes men in prison and street violence: 90% of all men will be victims of violence, raped, assaulted and murdered at much higher rates than women. Moreover, men suffer from a suicide epidemic. And, 44% of same sexed female relationships, 21% of male female relationships, 12% same sexed male relationships will be victims violence.

Feminism, women's, gender and feminist defined masculinities studies all repeat the false feminist critical lens of gendered violence over and over until everyone submits to the oppressive idea that *only* woman are victimized by dominant men. Scholars proselytize students turning them into victims, an unhealthy self-view that causes emotional problems when students should be taught to unchain themselves from victimization.

How Feminism Manipulates Society with Empathy

The entire Western World is sympathetic and is moved into action by empathy for women and children who are harmed or in danger. We hold close traditions such as women and children first in an ocean liner disaster. When anyone mentions the critical feminist lens of gendered violence against women it evokes deep emotions inside millions who are called to action or donate money. We are being manipulated at our most primal level, the heroism to save another human, to be chivalrous; cherish, protect and save women as its first priority.

This chivalry towards women develops a blind spot for the others in the holistic view of violence; society is blinded to understanding same sexed women and men's pain and support their issues.

Feminism's Social Justice Warriors Harboring Bigotry and Hate

Colleges have produced millions of women's studies graduates and some have become social justice warriors who advocate, write commercials, news stories and produce media that furthers the biased view of gendered violence is a male only problem thus propagating the stain of institutional and societal hatred. On February 2016, *Buzz Feed* hired writers but stated no white men should apply and The Atlantic announced the Democratic platform has nothing for white men or boys of any color. Some call this a politically correct view or a socially influenced interpretation. Western society has been changed with the end goal to remove the virtue of masculinity in humans and dismantle the mythical patriarchy of male power when the *actual* power lies with a wealth oligarchy devoid of race or gender. Then on November 9, 2017, Donald J. Trump was elected President of the United States, a white heterosexual alpha-male. Feminists and alt-left social justice warriors exploded and are filling the news and blogs with claims of racism and sexism and other delusions used to shut down rational thinking and debate. Millions are calling for women's studies undergo extreme reform.

Conclusion

The power-battle between the sexes has been here forever yet, the sexes have worked through the differences long enough to breed and reproduce the next generation. Men are the universes' ultimate survivors, beings who have risen great empires from mere wildernesses. Men want equality but will never be beat or killed by an ideology celebrating an equality that actually means *eliminate* white men.

But unfortunately for women, as Forbes Magazine reported, 53% of corporate entry-level jobs are held by women, but suffer from a "paradox of declining female happiness" as was pointed out by economists Betsey Stevenson and Justin Wolfers. Radical feminism is a failed-hate movement, causing emotional harm to men *and* women. While citizens are leaving the feminist movement by millions, society must rid itself of this radical, and spiteful moral supremacy that causes social and individual havoc.

Feature image: Star Trek crew members, Wikipedia Commons

Russia to legalize violence against women? Well, not really

AVfM Video Source · 22 January 2017 · Archived copy · Original

The media has been telling the story lately that Russia is on its way to legalize violence against women in the family.
Not only is the story quite old and with a complex background (that the media has failed to cover) but it's also not really about women.
Our own Lucian Vâlsan dug into the story and unveiled a complex web of lies, damn lies and statistics right beneath the headline-grabbing story.

You can subscribe to Lucian's Freedom Alternative, here.

Male feminist proves it again: feminists are scum

AVfM Video Source · 23 January 2017 · Archived copy · Original

If I said what I was thinking when I watched this it would be quote mined by Man Titz and spread on the interwebz for the next ten years. PE

Accept it, women do lie about being raped

AVfM Video Source · 23 January 2017 · Archived copy · Original

https://www.youtube.com/watch?v=-pfbiQHouOw

Slang: the original voice for men

Doug Mortimer · 24 January 2017 · Archived copy · Original

Women talk more than men. No one would dispute that. Their standardized verbal scores are higher than their math scores, they are more likely to major in English, and the realms of publishing and editing have become heavily tilted towards women. But when it comes to creative use of language, men need not take a back seat to women. In fact, when it comes to slang, they are definitely in the driver's seat.

As defined in the unabridged *Webster's Universal Dictionary of the English Language* in 1936, slang is "the cant expressions used by vagabonds, beggars and thieves." In this definition "cant" does not mean hypocritical or deceptive language but the specialized terminology of a particular subculture. Of course, vagabonds, beggars, and thieves were overwhelmingly male in 1936 and still are today.

Now let's flash forward a few decades and check out the *Dictionary of American Slang*, compiled and edited by Harold Wentworth and Stuart Berg Flexner in 1967:

Most American slang is created and used by males. Many types of slang words – including the taboo and strongly derogatory ones, those referring to sex, women work, money, whiskey, politics, transportation, sports, and the like – refer primarily to male endeavor and interest. The majority of entries in this dictionary could be labeled "primarily masculine use."

According to Flexner and Wentworth, slang emanates from the following sub-groups:

Hobos and tramps
Railroad workers
Baseball players and fans
Show-business workers
High-school students and general teenagers
College students
Financial district employees
Jazz musicians and fans
Narcotic addicts
Army
Underworld
Navy and Merchant Marine
Immigrants

Most of these groups are heavily if not exclusively male; others (show-business workers, teenagers, high school students, college students, immigrants) are roughly half male, which does not necessarily mean that women have contributed to the slang of these groups in proportion to their numbers, though they may communicate with slang created by the men in their sub-group.

Today it would be difficult to find a linguist who would declare the superiority of men when it comes to creating slang (or anything else). But women have never been major contributors. In fact, in days of old, they were often against it. As D.W. Maurer states in the *Encyclopedia Britannica* entry on slang:

> Many women who aspired to gentility and refinement banished it [slang] from the home. It flourished underground, however, in such male sanctuaries as lodges, poolrooms, barbershops, and saloons.

Mrs. Grundy may disapprove of slang, but she does have a soft spot in her heart for poetry. Yet all those figures of speech (*e.g.*, metaphor, metonymy, synecdoche) you learned about in your high school English class are as essential to slang as they are to poetry. Speaking of English class, let's see what some renowned writers had to say about

slang.

In “A Defence of Slang,” British writer G.K. Chesterton said: The one stream of poetry which is continually flowing is slang.

All slang is metaphor, and all metaphor is poetry. If we paused for a moment to examine the cheapest cant phrases that pass our lips every day, we should find that they were as rich and suggestive as so many sonnets.

On this side of the pond, however, we have always had a much more relaxed attitude towards language. Take Walt Whitman, the bard of democracy. In “Slang in America,” he wrote:

> [Slang is] an attempt of common humanity to escape from bald literalism, and express itself illimitably, which in highest walks produced poets and poems, and doubtless in pre-historic times gave the start to, and perfected, the whole immense tangle of the old mythologies.
>
> Many of the oldest and solidest words we use, were originally generated from the daring and license of slang. In the processes of word-formation, myriads die, but here and there the attempt attracts super meanings, becomes valuable and indispensable, and lives forever.
>
> Then the wit – the rich flashes of humor and genius and poetry – darting out often from a gang of laborers, railroad-men, miners, drivers or boatmen!” [Note that those occupations were and still are overwhelmingly male.]

Since we’re talking 19th Century American authors, let’s not forget Samuel Clemens, whose pen name, Mark Twain, was a slang term (two fathoms deep, ergo navigable) from the subculture of steamboat men.

In the first half of the 20th Century, the hard-boiled school of fiction not only utilized slang, it introduced it to genteel readers who otherwise might not have encountered it. In fact, it is impossible to imagine the fiction of Raymond Chandler, Dashiell Hammett, and James M. Cain devoid of slang. Initially confined to the pulp fiction ghetto, slang eventually worked its way into respectable literature and elevated authors who used it to good effect.

In 1962, British writer Anthony Burgess, who was also a linguist, invented a number of slang terms for his novel, *A Clockwork Orange*. In fact, there were so many neologisms he had to include a glossary as an appendix. Aside from the book and movie, none, to my knowledge, achieved wider currency.

This points out the unpredictability of slang. You can make up all the slang terms you want and put them out there verbally, in print, or on the internet, but that doesn’t mean they will catch on. As clever as a term may be, it cannot be utilized in conversation until it goes viral. On the other hand, once a term goes dormant, it is equally difficult to employ.

Reading through a slang dictionary raises a number of questions about dormant slang. Some colorful turns of phrase have vanished while others remain. New slang tends to crowd out old slang, but there are other forces at work. For example, we rarely hear horse manure referred to as road apples or alley apples these days. Of course, we no longer rely on horses for transportation, so the waning popularity of those terms is understandable.

A telephone is no longer called an ameche, probably because *The Story of Alexander Graham Bell*, a biopic with Don Ameche in the title role, came out in 1939, and pop culture references typically have short shelf lives.

The employees drawing you an IPA at your local taproom may never have heard the term beer-jerkers, but in the 1930s, that’s what they were called. Given the increased popularity of craft beer, perhaps this one will make a comeback.

Despite the ravages of inflation, pennies are still in circulation, but no one refers to them as “brown Abes” any more. On the other hand, we can refer to our paper currency as “dead presidents”…at least until we become a totally cashless society, then we’ll have to come up with something else.

If we do get a slang term for digital money, it won't come from some nabob at the Department of the Treasury or a Federal Reserve bank. Slang is not a top-down phenomenon. It comes bubbling up from below. Professionals, such as doctors, lawyers, and engineers all use jargon, but rarely come up with slang terms that pass into society at large.

Typically, slang originates in subgroups that have relatively little clout in society at large. For example, a lot of slang comes from young people, who may be numerous but have relatively little in the way of wealth or assets.

Young people treasure their slang, much as they do their fashions and pop music, not because of its intrinsic value, but because it is *theirs*. The ongoing quest for new slang inevitably squeezes out most of the slang of older generations. Consequently, yesterday's hepcats are L7 today. (If you aren't familiar with L7, it is a slang term for square; it derives from the fact that if you jam the two characters together the result approximates a square; L7 could also be communicated via hand signals much like a gang sign.)

As is the case with conventional language, slang often serves a purpose above and beyond the surface message it conveys. A slang word is almost like a password. It separates friend from foe, just as it separates one generation from another. You're either in the tribe or you're not in the tribe. While slang may eventually achieve widespread currency, it starts out as exclusive terminology. According to Michael Adams in *Slang: The People's Poetry*:

Slang is not merely a lexical phenomenon, a type of word, but a linguistic practice rooted in social needs and behaviors, mostly the complementary needs to fit in and to stand out.

The need to simultaneously fit in and stand out could almost be a definition of male bonding. You want to be part of that hunting band but you don't want to be just another brick in the wall. You want to be accepted as an individual. After all, you can't stand out from the group if you don't belong to the group.

Given that slang originates in anti-establishment subgroups, it is hardly surprising that MGTOWs and MRAs rely on a number of slang terms, such as cucks, white knights, manginas, the cock carousel, and emotional tampon. Slang may become acceptable but it usually starts out as politically incorrect and subversive.

Feminism, on the other hand, has spawned plenty of terminology (*e.g.*, benevolent sexism, internalized misogyny, toxic masculinity) but it tends to be prosaic. Feminism is an ideology, and ideologues are not noted for their sense of humor. Also, wit is a trait only rarely associated with women, though they do excel at making catty remarks (think Joan Rivers).

Slang, like wit, cannot be mandated. Like water, it springs forth in some places but not others, and seeks its own level. It may remain like a pond within a subculture or it may be channeled into mainstream discourse. The language police may patrol the media but they cannot control the flow of language. Words have a life of their own. They are born and they die. A chosen few are immortal.

In the beginning was the word. As it was in the beginning is now and ever shall be. Slang without end, amen.

Paul on Tom Wood's Show

AVfM Video Source · 24 January 2017 · Archived copy · Original

A rarity. A prominent, credible face gives the MRM objective treatment. PE

RIP, Intactivist

Kevin Patten · 25 January 2017 · Archived copy · Original

> ***"Suicide was my biggest weapon. The thought of it gave me some peace; the thought that the cage was not entirely closed actually gave me some small strength to linger within the cage."*** **– Charles Bukowski**

Last year, our asinine American society lost a brave crusader. On May 9th, Jonathon Conte, a prominent Bay-area Intactivist, took his life. He was thirty-four. The tragic news was delivered by Marilyn Milos, the original conscious objector of circumcision, who posted on Facebook. Tributes poured out from the community.

They remembered his smile, infectious and without pretentiousness. The sincerity of his friendship, those who had the privilege of earning it. His dedication to the cause, the protests and the daily bike-rides he took through the city and the parks, always with his "info-cart" in tow. And the testimony he told of his own mutilation, that which no doubt led to this moment. Ever the meticulous planner, Conte acquired "pure helium" – supposedly hard to come by – and his death likely happened quickly; less pain than his infantile abuse.

In recordings and public statements, a crestfallen Mr. Conte recalled that at the age of fourteen he saw a video on the internet of an intact penis, leading to the swift realization that a piece of him "had been cut away." This was the beginning of a lifelong feeling of "incompleteness, both physically and sexually," admitting something that he likely knew far too few American men ever would: "I battled depression, particularly whenever I had to see my penis." For him, activism became a form of therapy, and he was soon one of the main signature-gatherers for the doomed 2012 San Francisco bill that attempted to ban the operation for anyone under 18. It's said that he also designed the "blood-stained" jumpsuit that now makes its appearance in cities across the land.

I met Jonathon once, during the San Francisco ACOG (The American Congress of Obstetricians and Gynecologists) meeting, May 2015. He disappeared for a moment, and when he returned he had donned a menacing alter ego: a "blood"-splattered lab coat and rubber Zombie mask. "*Cock cutters for sale!*" he snarled at the exiting doctors. While demasked, Conte was known to "meet people where they are," intoning about the horror.

My well-received response to his suicide, said in Facebook groups, was that we should pushback against the inevitable: that his final act will be seen as martyrdom. But this was not preventable. Although Conte did not explicitly state his mutilation the cause for his final action (as far as I know, he made no suicide note), his mental state was clearly sullied by it. Blamelessly, one can't help to interpret his death as the inevitable outcome of what he had realized way back when.

The secondary group, with their mendacious eyes rolling along the online obituaries, had offended me much more – those that would say that Conte *had other problems* and rhetorically ask *How anybody could kill themselves over such a silly thing.* Any psychologist worth their salt can agree that a person's suicide is nearly impossible for another to grasp. As any Intactivist will testify, men who recognize unnecessary scars on their manhood can become obsessively troubled by them. And as Cesare Pavese pointed out, nobody who takes their own life lacks the ratiocination for doing so.

Here in America, the majority of males – at least up until the last couple decades – are born to an awaiting sharp tool. A few years later, almost everyone else is ushered into a brainwashing center, sometimes called "public schooling." If you're less fortunate, a religiously-inclined relative will inform that eternal damnation awaits if you reject certain ancient doctrines, showing even death to be an unviable escape hatch. Meanwhile, participation in such institutions is often reinforced via corporal punishment and psychotropic drugs. You'll then soon be told that working and giving up half your paycheck are life's only real choices, thereby making cocktails and sex and occasional vacations as the ventures that allows one to subsist. As it is, good justifications can be pinpointed – any combination of which could result in the next helium exit. Inflammatorily, plenty will ignore the appallingly high rates of suicide amongst the young and instead insist that these are but The Best Things.

And so why not place the late Mr. Conte – who attempted to end at least two of these six items (I'm sure he was opposed to corporal punishment as well; nearly all Intactivists are) – alongside Alexander Berkman and Aaron Swartz and however many more self-immolating Buddhists?

What cannot be honestly asserted is that we'd all be better off if we simply killed ourselves, for the cultures of violence would merely snicker and carry forth. What is not mistaken is observing how, subsequent of one setting themselves on fire, people seem to notice the severity of the crimes they were trying to bring attention to.

From this loss will arise observation, motivation, and determination.

Incidentally, a few months after Conte passed, another person died that was involved in this nonquestion – one Edgar Schoen, a pediatrician and longtime advocate for circumcision who was put in charge of the 1989 AAP "task force" meant to evaluate the subject. Two years prior, Schoen wrote an "Ode to the Circumcised Male," with the lines:

> *"Don't rue that you suffered a rape of your phallus.*
> *Just hope that one day you can say with a smile*
> *That your glans ain't passe; it will rise up in style."*

He then effectively reversed the AAP's 1975 position, which was that, quote: "a program of education to continuing good personal hygiene would offer all the advantages of routine circumcision without the attendant surgical risk. Therefore, circumcision of the male neonate cannot be considered an essential component of adequate total health care."

Dr. Schoen's report stated all the usual nonsense: prevention of phimosis, cancer, urinary tract infections, HPV. Now the procedure had "potential medical benefits and advantages as well as disadvantages and risks." Perceptively, unlike Conte, Edgar Schoen will always be remembered for being a malicious fraud.

The efforts of the late Jonathon Conte, and those of the entire Intactivist movement, can already be demonstrated: nearly every week an article appears decrying the dropping rates of MGM. As was once said of Women's Suffrage, "We have no choice but to win." The cause is so obviously just; it's the stubborn, prickly thorns of bigotry (oftentimes from females who needs their "pretty penises") and willful ignorance that makes it so frustrating.

Incurred from an act not of his choosing, this became Mr. Conte's calling in life; one might believe that he could hardly escape it. Perhaps the rest of us can take comfort in a slight modification of Desmond Morris' commentary: "The continuance of such practices in the twentieth century against a background of modern enlightenment is clearly going to puzzle historians of the distant future." He meant, *not too distant*. Then let us forego deathly nihilism, come together in what we believe and are willing to fight for, and thus finally force a smile upon the face of Sisyphus.

Feature Image: Jonathon Conte, Flickr

Hans Pohl, MD of Children's National Health System, "Known Genital Mutilator"

Gary Costanza · 26 January 2017 · Archived copy · Original

Author's note: Apparently the doctors performing circumcision at the Children's National Health System are ashamed of their actions and have removed any reference to those mutilations on their website. My listing of Dr. Hsieh clearly shows "circumcision" as one of his specialties, which has since been removed from the website, as has happened here under Dr. Pohl's specialties. I can only hope the stigma of mutilating infants becomes so great as to ***actually stop it.***

Hans Pohl, MD has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

He is listed as a Urologist at the Children's National Health System, and following these menus we find that he performs circumcision as the "treatment" of the "condition" known as "foreskin:"

Choose Children's -> Conditions and Treatments -> Urology -> Circumcision

From the "Children's Team" we find Dr. Pohl, and his "Biography:"

"Hans Pohl, MD, was born in Los Angeles, and moved to Washington, DC, for medical school. During medical school, Dr. Pohl became interested in surgery, with a particular fascination for reconstructive procedures. He remained at GW in the Department of Surgery and Urology as a resident. During his rotation at Children's National Health System as a Urology resident, he found himself particularly drawn to Pediatric Urology and, more specifically, to understanding how best to treat patients with urinary tract infections and vesicoureteral reflux.

Dr. Pohl has experience in treating patients with spina bifida and bladder exstrophy, in addition to the other more common diagnoses, and in using laparoscopy to perform surgery through minimally invasive techniques."

It really is a shame that such an obviously talented and caring person would sully himself – and bloody his hands and reputation – by genitally mutilating babies without their consent, many times *causing* the problems that require further surgeries to fix, to say nothing of permanently ruining a baby boy's ability to have a natural and normal sex life.

The doctor also does reconstruction of "ambiguous genitalia," something most intactivists oppose as strongly as genital mutilation, *which it is.* Any surgery on the genitals of an infant that's not medically necessary is unethical and unproven, and is both psychologically and physically damaging. Intersex people live normal lives and should be left intact unless *they themselves choose surgery as an adult.*

Again, in this list of specialties, the doctor is able to help with all these terrible problems, *except the one he causes:*

> Specialties
>
> Ambiguous Genitalia
> Congenital Ureteropelvic Junction Obstruction
> Ectopic Ureter

> Exstrophy of the Bladder and Epispadias
> Horseshoe Kidney
> Hydrocele
> Hypospadias
> Inguinal Hernia
> Megaureter
> Micropenis
> Phimosis and Paraphimosis
> Posterior Urethral Valve
> Prune Belly Syndrome
> Testicular Torsion
> Undescended Testis
> Ureterocele
> Urinary Incontinence or Enuresis (bedwetting)
> Urinary Stone Program
> Urinary Tract Infection (UTI)
> Vesicoureteral Reflux

And of course, that problem *itself* is *circumcision.*

Further on at the website:

> What is circumcision?
>
> Circumcision is a surgical procedure to remove the skin covering the end of the penis, called the foreskin. In many cultures, circumcision is a religious rite or a ceremonial tradition. It is most common in Jewish and Islamic faiths. In the United States, newborn circumcision is an elective procedure. An estimated 55 to 80 percent of newborn boys undergo circumcision. However, this number varies among socioeconomic, racial, and ethnic groups.
>
> Do pediatricians support circumcision?
>
> The American Academy of Pediatrics (AAP) issued a policy statement in 1999 on the use of circumcision. This policy was most recently updated in 2012. The AAP recognizes the following information from studies of both circumcised and uncircumcised males:
>
> Problems with the penis, such as irritation, can occur with or without circumcision.
> There is no difference in hygiene, as long as proper care is followed.
> There may or may not be any difference in sexual sensation or practices in adult men.
> There is an increased risk of urinary tract infection in uncircumcised males, especially in babies younger than 1 year of age. However, the risk for urinary tract infections in all boys is less than 1 percent.
> Newborn circumcision does provide some protection from cancer of the penis. However, the overall risk of penis cancer is very low in developed countries, such as the United States.
> There is a decreased risk of certain sexually transmitted diseases (including HIV) in circumcised males.
> The most current AAP report found that the health benefits to circumcision outweigh the risks. However, these benefits are not significant enough to recommend that all newborn baby boys be circumcised. The AAP recommends that parents should be given information on the benefits and risks of newborn circumcision and that parents should decide what is best for their baby.

So, in a roundabout way, the AAP *does not support routine circumcision of infants.* As a matter of fact the most recent findings by the AAP warn *against* surgery such as circumcision on infants because of their immature nervous system.

> What care is needed after a circumcision?
>
> Circumcisions performed by a qualified doctor rarely have complications. Problems that occur are usually not serious. The most common complications are bleeding and infection. Proper care after circumcision helps reduce the chances of problems.

"Usually not serious," but why take the unnecessary chance that your baby will bleed to death or have a lifetime of pain and suffering?

> What care is needed for an uncircumcised penis?
>
> A newborn boy normally has foreskin tightly fitted over the head of the penis. As long as the baby is able to pass urine through the opening, this is not a problem. It is not necessary to clean inside the foreskin, only the outside, as part of a normal bath.
>
> As the baby grows, the foreskin becomes looser and is able to be retracted (moved back). This may take many months to years. Your baby's doctor will check this as part of your baby's checkups and will show you how to retract the foreskin. This allows cleansing of the area. As a boy grows, he should be taught how to retract the foreskin and clean himself. The foreskin should never be retracted forcibly. Do not allow the foreskin to stay retracted for long periods as this may shut off the blood supply causing pain and possible injury. Sometimes the foreskin becomes stuck in the retracted position and cannot be pulled back down. This is called paraphimosis and is a medical emergency.
>
> In some children, the foreskin cannot be retracted because of a restricted opening, causing a condition called phimosis. This condition may require circumcision later in childhood if it doesn't respond to medical treatment.

This is sound advice – no need to mutilate an infant; leave him intact, free of trauma, to enjoy what he was born with.

The horribly misguided doctor – among others – actually promotes this mutilation on the youngest of the young, newborns, the very age that the AAP says is damaging to the infant's health (see link above). I'm sure FGM is also easier and cheaper (yes, he actually mentions *the price*) to perform on newborn girls, *but that doesn't make it right.* Here's his barbaric promotion in Forbe's magazine – how ghoulishly appropriate:

"If You're Going To Circumcise, Cut Early, Study Suggests"

Unbelievably and ironically, the Children's National Health System has a new campaign to "Grow Up Stronger" with this glowing image of pure goodness, with nary an image of babies being strapped down for sexual abuse and mutilation:

Check out the campaign here, where I tried to get my own message published about what "Stronger is…" I said

"Stronger is… leaving baby boys intact," leaving my real name and my department as urology. At least if I *was* a urologist I wouldn't on one hand help little boys, while disfiguring them with the other. Whether or not my message is posted – it appears they check email addresses – someone *has* read my message so I FTSU. I may leave a link to this article as my next message. Or maybe "Stronger is… the adult that straps down a baby in order to sexually abuse and genitally mutilate him."

Dr. Pohl, you don't *have to* circumcise these babies, so why do it? Refuse to do it – it's a human rights violation according to the law and the United Nations. If all cutters refused to cut, this horrible practice would die out much sooner. Obviously Children's Health makes money on this practice, hence it's continuation. But that's *blood money.*

Since Dr. Pohl has incomplete information about the risks of circumcision, you can watch videos and research that information at neonatalcutting.org.

Dr. Pohl's practice information follows:

Children's National Health System

Locations
Main Hospital
Washington, District of Columbia 20010
1-888-884-BEAR (2327)
Montgomery County Outpatient Center
Rockville, Maryland 20850
301-765-5400 or 800-787-0243

> Hans Pohl, MD of Children's National Health System, "Known Genital Mutilator" https://t.co/c2iiJ4DKaG #MGM… https://t.co/u6eaFD2IMM
>
> — gary costanza (@jerrytheother) January 26, 2017

Man Love: Can men love each other on deeper levels?

Craig White · 26 January 2017 · Archived copy · Original

We know that a man can truly love another man in a gay relationship and that this can be authentic and rich, for them. But, can a heterosexual man love another man truly, deeply, in a non-sexual way, without shame and fear? How would this affect society as a whole?

Lately, I have been thinking and feeling into this question a lot through my own coaching work, with reference to one-on-one male interactions and group sharings in the form of men's circles. I've been exploring deeper friendships with other men, showing more vulnerability, being more present with other men, and the potential in these relationships to help me evolve and love as a man is enormous.

If men could deeply love other men, if this was truly possible, why would another man want this, what would it look like, how would this feel, and more importantly, what would this mean to the life of men in general? And the life of women?

So as a man, I ask you:

If you had deeper meaningful connections and felt genuine love for more men in your life, how would this be for you? If you had male friends who you could openly talk to about anything in your life, and be heard unconditionally, without being judged, what would this mean in your own life?

How would this affect your interactions with men in general?
How would this affect your relationship to women?
How would this affect your relationship to yourself and self-acceptance?
How would this affect your relationship with your family members?
How would this affect your confidence levels?
How would this affect your relationship to the world in general?
How would this affect male suicides?
How would this affect domestic violence in the world?
How would this affect corruption in the world?
How would this affect how we treat the natural world?

I'm not talking about male friends who go for a beer together here or to the football match and spend most of the evening discussing life on a superficial level and projecting their fears on other people. No, I'm talking about deep and loving connections where there is inner trust, where anything and everything is welcome, the dark and the light, and were men can share their deepest truths.

It seems that in our society today men are not loving each other in deep and meaningful ways. This is a disaster for society as a whole.

As men most of us have been conditioned not to trust other men, conditioned to see other men through a lens of fear, as a threat, as competition. Also, due to the fact that many of us have been raised predominantly by women, we see men through the lens of our mother, not through the lens of our father and other male role models. Often the view of our mothers towards men has been negative.

For many of us our father wasn't around much. He was either missing or too busy with work to spend quality emotional bonding time with us. There were no role models around either for us to emulate. If we grew up without receiving deep loving connection from our fathers, grandfathers, and other male role models, how can anyone expect us to share this type of love with other men in our lives today?

"Our dads weren't there for us, so we were all raised by women, and we can't learn about manhood from women, so we have to learn about manhood from each other." Robert Bly (Author and Poet)

In my own life, the way I have attempted to deepen my relationships with other men is through men's circles. In fact, being involved in regular men's circles, listening to other men's stories with compassion, and sharing my own story, knowing that I am being heard is by far one of the most healing practices I have done in my life to date. The wisdom gained in these types of sharings is enormous. When I am actively involved in men's circles and deep one-to-one connections with men, I observe that every other aspect of my life benefits. All of my relationships are enhanced and my confidence to act in this world and follow my mission is increased significantly.

It is my observation perhaps that at no time in history have there been so many restless, questioning men riddled with confusion and indecision. Lots of men are stuck in no man's land with a belief that they have no one to talk to and that no one will understand them. To mask this suffering many men turn to addictions, such as drugs, alcohol, gambling, compulsive exercise, and pornography in an attempt to create deep feelings of love and compassion that perhaps were missing in their childhood. Unfortunately, this suffering can lead to the extreme of suicide. In most of the world suicide rates have more than doubled in the last 100 years and it is apparent that 70% of all these suicides happen to men.

"It is not uncommon for men to get stuck in this no man's land. It is a holy place but an exceedingly dangerous one. Suicide is common, and it is easy to slip into despair or the solace of madness. It is a high compliment that one should experience this existential anguish. The fact that our culture has lost most of its guidelines for people at this point of their evolution makes it all the more difficult." Robert Johnson (Psychologist)

So, as men I encourage you to explore your relationship with other men:

- Understand and accept your own fears towards deep and loving relationships with other men.
- Step through these fears.
- Look deeper into the eyes of other men.
- Be more compassionate to other men, understand them as men who share the same fears as you.
- Connect more with men in your life through a friendly glance, a smile, a conversation.
- Listen more compassionately without interrupting your close male friends.
- Share your deepest fears with other men you can trust.
- Form your own men's circles.

The Red Pill Norwich Q & A

AVfM Video Source · 26 January 2017 · Archived copy · Original

This is the Q and A following the first Norwich Screening of the Red Pill (January 18, 2017). The panel contained a mixture of view points and was aimed at being an open discussion about the movie and its contents.

Feature image: Wikipedia Commons

Children need both parents

AVfM Video Source · 27 January 2017 · Archived copy · Original

Did MRAs infiltrate “Riverdale”?

August Løvenskiolds · 28 January 2017 · Archived copy · Original

There is a new TV show out where feminism is treated as a running joke and real men’s issues of rape, suicide, murder and the matriarchy are being explored in a serious, if campy, setting. Has Paul Elam’s goal of waking up the world to men’s issues found an ally in the writing grottoes of the CW network?

Spoilers ahead for *Riverdale*. MANY. You have been warned.

“Ladies, where’s the heat? Where’s the sizzle?”

So when the music teacher, Mrs. Grundy, seduced high school sophomore Archie, a ginger, in the run up to the fourth of July, the overnight fireworks were not just in the backseat of her VW Bug. During the conclusion of their reiterated post-coital tangle of limbs and naughty bits, a gunshot rang out across the lake. That sound and the morning light brought rapist Grundy back to the harsh reality of her passionate/predatory crime but Archie, confused and caught in the lusty miasma of his sexual awakening, saw his worldview shatter before him.

Archie, formerly a happy kid, becomes brooding and depressed. Adderall-addled Betty, his childhood sweetie-next-door, no longer holds his interest and so he tosses her into the friendzone. In desperation, Betty begins to adopt increasingly flirty and even slutty behaviors in the forlorn hope of recapturing Archie’s interest. Veronica, a former feminist tart fresh from being disgraced in New York, has returned to town and introduces Betty to the lipstick lesbian mating scam – the Rivervixen Cheerleaders.

Archie’s mental breakdown in revealed in a series of vignettes: he balks when promoted to the varsity football team. He loses interest in his career with his single dad’s struggling company. He sleepwalks through social and sexy interactions with his peers. His only interest is introspective songwriting (as a proxy for his first sexual encounter with the music teacher?) but his musical overtures to the now all-black chick school band “Josey and the Pussycats” are rebuffed on thinly veiled racist grounds.

Veronica, at the dance, speaking to her dates Archie and Betty: : “Guys, can’t we just liberate ourselves from the tired dichotomy of jocks / artists? Can’t we, in this post-James Franco world, be all things at once?”

Finally, to hold his mental issues – or lusts? – at bay, Archie extorts his rapist, the Cougar Grundy, with an ultimatum. Still distraught at her fraught response, he seeks out the tweeker Jughead, from whom he gets a small measure of solace since Jughead is even more messed up than he is.

[updated] Many decades ago I grew up reading Archie comic books that were never like this. The new CW series ***Riverdale*** [if this link does not work for you, try this. Thanks to menrppl2 in the comments] is set in a post-feminist-apocalyptic world of male suicide/murder, the rape of underage men, hyper-privileged women and girls, and straight men as pawns to be pushed around as the matriarchs, young and old, see fit. Some of you can watch the entire pilot episode at the first above link depending on your geolocation.

So far, *Riverdale* is devoid of both married couples and the tired second wave feminist stereotype of goofy husbands. Even the jocks, including Moose, are compassionate and/or gay curious.

This savage updating of the Archie universe and their new open contempt for all tired things politically correct, lesbian and feminist makes this the perfect show for both a blue pill Trump and red pill Elam world. I was laughing

with delight and Schadenfreude as each blue pill/feminist trope was engaged and destroyed without quarter.

The first week of the Trump presidency has seen a frenzy of activity portending massive changes in American society and, it is to be hoped, the death of feminism.

For Archie and his forgotten cohort of men, the changes will be challenging and for many, harsh. But men are designed to adapt and change, while others seem content to whine, cry, and inevitably, bloat into irrelevance. In *Riverdale*, wonder of wonders, their real world is free of such pointless feminist angst.

Intimate partner homicide of men in Australia

Robert Brockway · 31 January 2017 · Archived copy · Original

This article discusses intimate partner homicide in Australia. While it would be primarily of interest to an Australian audience it is hoped that the information is useful to others for reference and to encourage similar articles to be written about other countries.

Increasingly a distinction is made between *intimate partner violence* (IPV) and *domestic violence* (DV). IPV is violence that occurs between people who are married, involved in a defacto relationship or consider themselves involved romantically. Domestic violence is broader and is generally taken to mean violence between family members that live together. Jurisdictions don't agree on the definitions and DV can sometimes include violence between family members that do not live together or people who are unrelated who do live together.

DV and IPV are very topical in Australia at the moment. The Australian federal government is running TV advertisements on domestic violence in which they tell us:

> "Violence against Women. Let's stop it at the start".

The message from the Australian federal government is clear. They keep telling us that DV is something that men do to women and that what we need to do is modify the behaviour of young impressionable boys to *fix the problem*.

The truth is rather different.

The report released by the Australian Institute of Criminology (AIC), entitled Domestic/family homicide in Australia shows that over a 10 year period **25% of intimate partner homicides in Australia were of men**. This can be found in Table 3 of the linked report.

Most of the community is entirely unaware that such a high proportion of deaths resulting from IPV are men. If feminists know they normally respond by making one of the following two claims:

(1) The women killed the men in self defence and/or after a long period of torment at the hands of the men, also known as Battered Wife Syndrome(BWS)

Self defence involves a situation in which a person has to use force to save themselves from harm. In some cases the law excuses a person who has killed someone else as it was necessary to protect their own life.

BWS involves a woman killing her male intimate partner not when there is a need for self defence but later, often when he is asleep. Increasingly Australian courts have accepted BWS as a defence to a charge of murder or manslaughter of a woman's male intimate partner.

The National Homicide Monitoring Program which the above report draws its data from uses the definition of homicide presented here.

> In this report, the term homicide refers to a person killed (unlawfully); a *homicide incident* is an event in which one or more persons are killed at the same place and time. Homicide is defined by the criminal law of each Australian state and territory. As a result, varying definitions exist between states and territories in terms of its degree, culpability and intent. The definition of homicide in the NHMP reflects the operational definition used by police throughout Australia. As such, the NHMP collects data on the following incidents:
>
> * all cases resulting in a person or persons being charged with murder or manslaughter. This excludes driving-related fatalities, except those that immediately follow a criminal event such as armed robbery or motor vehicle theft;
> * all murder–suicides classed as murder by police; and
> * all other deaths classed by police as homicides (including infanticides), whether or not an offender has been

> apprehended.
>
> Excluded from this definition is attempted murder and violent deaths, such as industrial accidents involving criminal negligence (unless a charge of manslaughter is laid). Lawful homicide, including that by police in the course of their duties, is also excluded.

(2) Other men killed the men in gay relationships.

The standard reports generated by the AIC don't provide a breakdown of the genders of spouses or the specific nature of their relationship in intimate partner homicides. A representative of the One in Three organisation arranged for a custom report to be generated by the AIC. The custom report does provide this information.

Table 9 in the custom report breaks down unlawful killings by gender and the nature of the relationship. Reviewing the information on men unlawfully killed as a result of IPV we find:

Woman unlawfully killed her husband: 8
Woman unlawfully killed her male defacto: 13
Woman unlawfully killed her boyfriend: 3
Woman unlawfully killed her male extramarital lover: 1
Woman unlawfully killed her ex-boyfriend: 1
Man unlawfully killed his boyfriend/male spouse: 1

In 26 of 27 cases the person who unlawfully killed the man was a woman.

The data is clear. 25% of intimate partner homicides in Australia are of men. In the overwhelming majority of cases the killer was a woman. While self-defence may be available to both men and women as a defence, BWS is apparently only available to women.

The federal and state governments in Australia can no longer ignore the reality of their own data. They must stop pushing a gendered narrative of DV and IPV.

The forces on men

AVfM Video Source · 31 January 2017 · Archived copy · Original

This video takes a look at the forces on men in our culture. It shows how the power of gynocentrism filters down to a wide variety of places, some unexpected, in order to negatively impact men and boys.

Drs. John Russell and Ivan Connell of Hillsborough, Auckland, NZ "Known Genital Mutilators"

Gary Costanza · 4 February 2017 · Archived copy · Original

[image]Drs. John Russell and Ivan Connell of Hillsborough Medical Centre, Auckland, New Zealand have been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

The Hillsborough Medical Centre website claims that the doctors provide "high quality, comprehensive healthcare," but all they appear to do is mutilate infant boys' genitals, which is not necessary, comprehensive or caring. And far from "healthcare," circumcision is risky, unethical, and sometimes deadly.

From "About Circumcision:"

"Circumcision of infant boys has been practised for centuries for religious and cultural reasons. It involves the removal of the prepuce of the foreskin, which is the skin that covers the tip of the penis.
Some believe there are benefits such as cleanliness and reduced cancer risk. It also avoids the occasional need for it to be done when the child is older involving a general anaesthetic and significant postoperative discomfort.

Deciding whether to have your newborn son circumcised can be difficult. You will have to consider both the benefits and risks of circumcision. Other factors such as your culture, religion and personal preference will also affect your decision.

As parents you have the right to decide what is in the best interests of your child. The information contained in this pamphlet may help you make your decision. If you have any concerns or questions, talk to one of our doctors before making an appointment for this procedure."

Wrong, wrong, wrong. Circumcision in modern times was meant to diminish sexual pleasure in boys and therefore stop masturbation, totally devoid of ethics or any medical reasoning.

The "decision" really isn't difficult – you allow the boy to decide when he grows up; it's not the parent's body, so it's not the parent's decision. And mutilation for religious reasons is just as wrong for boys as for girls.

Reading on:

> Are there any benefits from circumcision?
>
> Studies have provided conflicting results. Most authorities say that the benefits of circumcision are not significant enough to recommend it as a routine procedure. Urine infection and some sexually transmitted infections are thought to be less common in circumcised boys. Cancer of the penis although rare is also less common in men circumcised as infants.

Correction: *all* medical authorities do not recommend it as a routine procedure, and the American Academy of Pediatrics warns that surgery of this type on infants is harmful to the immature nervous system of a baby.

We read further:

> How is circumcision done?
>
> There are many different methods used, but our research shows that the Plastibell device is one of the safest to use in infants under local anaesthetic. The Plastibell is a plastic ring that is fitted over the head of the penis under the foreskin. It is then firmly secured by a special tie so that no stitches or dressings are required. The remaining foreskin is then removed leaving a consistent length of foreskin. The Plastibell is designed so that the baby can urinate normally.

How barbaric, an invention made of plastic to maim, mutilate and disfigure healthy baby boys genitals. Hopefully

the doctor picks the right size “Plastibell” or your child may suffer a lifetime of misery or even death.

Then we read:

> Are there any complications?
> Both Dr Connell and Dr Russell are highly experienced having done over 5000 operations. This method has a very low rate of complications. Parents should notify the doctor beforehand of any family history of bleeding problems or if your baby has not had the Vitamin K injection at delivery. Occasionally there can be minor infection or bleeding. The amount of foreskin removed can vary. Longer term there occasionally can be narrowing of the urinary outlet or anaesthetic complications.”

There’s one problem right there – many circumcision deaths have been caused by surgery on babies with bleeding disorders that were unknown *till the baby bled to death*.

Further on, they do offer links to The Royal Australasian College of Physicians website and their position on circumcision, which agrees with every other medical organization *that they do not recommend routine circumcision of newborns.*

Here’s an excerpt from that paper that touches on issues of ethics and autonomy and hints that circumcision may be illegal:

> LEGAL STATUS OF INFANT CIRCUMCISION
> Circumcision of males is legal in Australia, New Zealand, the UK, USA and Canada. However, routine neonatal circumcision has been declared unlawful in South Africa, Sweden (except on religious grounds) and Finland.
>
> New Zealand health practitioners who perform the procedure are covered by a number of laws and regulations. Circumcision is defined as a restricted activity under the Health Practitioners Competency Assurance Act (2003).[116] This means that the procedure is only to be performed by a medical practitioner. The legal acceptance in Australia & New Zealand is based on clearly established rights of parents to make decisions about medical treatment for their children. Society may however decide to place limitations on the scope of such parental choices if significant harm results from such choices.
>
> The British Medical Association’s statement on the Law and Ethics of Male Circumcision states that *“if it was shown that circumcision where there is no clinical need is prejudicial to a child’s health and well being it is likely that a legal challenge on human rights ground would be successful. Indeed if damage to health was proven there may be obligations on the State to proscribe it”.*
>
> ETHICAL CONSIDERATIONS OF NEONATAL CIRCUMCISION
> Circumcision of infant males is a medical procedure. The ethics of this medical procedure fall within the ethical framework which applies to all medical procedures performed on children. This framework has 3 main principles: (1) Focus on the child, and their needs and interests; (2) minimisation of harm to the child (including prevention of avoidable/unnecessary harm); (3) recognition of the child’s parents as the decisionmakers for the child (on the basis that this best promotes the child’s interests and wellbeing).
> The standard ethical position is that parents have the right and obligation to make medical decisions for their child – a right which can only be taken away from parents if their decision is significantly detrimental to the child. The standard ethical obligations of doctors are to act in the child’s best interests, not cause excessive or avoidable suffering to a child, and provide the child’s parents with information so that they are able to make a

fully informed decision about their child's health care. A basic ethical requirement for performing a medical procedure on a child is that it can reasonably be expected to produce more benefits than burdens (in the long term) for the child.

Parental reasons for wanting infant male circumcision fall broadly into three categories: (1) health, (2) hygiene and appearance, and (3) religio-cultural reasons. Depending on their reasons, parents are aiming to secure different types of benefits for their child: physical health (medical) benefits, and/or psychosocial benefits of various kinds. The physical health benefits for a male of being circumcised (e.g. reduced risk of HIV infection) could largely be obtained by deferring circumcision to a much later age. The psychosocial benefits that parents seek, including full inclusion and participation in a religious or cultural community, or fitting in with family and social group norms, often cannot be obtained unless circumcision is done in the newborn period, as required by the religious or cultural customs.

Since circumcision involves physical risks which are undertaken for the sake of psychosocial benefits or debatable medical benefit to the child, the ethical question is whether it is ethically justifiable to allow parents to make this decision for their child – or is it a parental decision which ought to be overridden because it is detrimental to the interests of the child?

There are analogous situations where parents decide on medical procedures for a child that involve physical risk to the child, and where the intended benefits are primarily psychosocial. Cosmetic procedures are an obvious example – e.g. removal of skin lesions, pinning of ears, re-shaping of the skull. The psychosocial benefits (fitting in, not being subject to ridicule or exclusion) are often regarded as clearly worth the physical risks of the procedure. Obtaining bone marrow from one child for transplant to a sibling is another clear example of seeking psychosocial benefits (i.e. survival of a sibling) at the risk of physical distress and harm. Thus infant male circumcision is not ethically unique. Physical risk to children is sometimes tolerated for the sake of psychosocial benefit to them. For infant male circumcision, the issue is whether the risk/benefit ratio is within reasonable bounds, and hence able to be left to the discretion of parents.

Some of the risks of circumcision are low in frequency but high in impact (death, loss of penis); others are higher in frequency but much lower in impact (infection, which can be treated quickly and effectively, with no lasting ill-effects). Low impact risks, when they are readily correctable, do not carry great ethical significance. Evaluation of the significance of high-impact low-frequency risks is ethically contentious and variable between individuals. Some are more risk averse than others. However, a statistical risk of death is not generally regarded as an absolute barrier. Most patients and most people in general accept the very low probability of death as a risk they are willing to take in pursuit of medical benefits, lifestyle, recreation, employment, and so on. The benefits of circumcision (or disadvantages of non-circumcision) are not readily assessable by doctors (unless they happen to belong to the same religious or social community as the parents), as they depend upon the role of circumcision within that community.

This suggests that parents are in principle better placed than doctors to weigh up the risks and benefits of circumcision for male infants. It is ethically appropriate for the decision about infant male circumcision to be left in parents' hands, with the proviso that the decision may be overridden in individual cases where circumcision poses greater than average physical risks to the child (for example, because of concurrent morbidities). To deny parents the option to choose circumcision for their male infant would be to judge that

> it is clearly detrimental to a child's overall well being and interests in all circumstances. Parents will need comprehensive, accurate information about the procedure (including options for how, when and by whom it might be performed), the risks, and how these could be minimised or managed if they occur. The information to be provided legitimately includes the opinion or recommendation of the doctor. Doctors who have a conscientious objection to performing infant male circumcision should make this known and refer parents to another doctor.
>
> The option of leaving circumcision until later, when the boy is old enough to make a decision for himself does need to be raised with parents and considered. This option has recently been recommended by the Royal Dutch Medical Association.[119] The ethical merit of this option is that it seeks to respect the child's physical integrity, and capacity for autonomy by leaving the options open for him to make his own autonomous choice in the future. However, deferring the decision may not always be the best option. As noted earlier, the psychosocial benefits of circumcision (e.g. full inclusion in a religious community) may only be obtained if circumcision is done in infancy. Waiting until the boy is twelve years old or more (i.e. old enough to make his own decision) may mean losing benefits that circumcision was intended to produce.
>
> Children may grow up to disagree with decisions that parents have made for them when they were young. This cannot always be prevented or avoided. Some decisions have to be made at the time. The later disagreement of the child does not show that the parents' decision at the time was unethical or wrong. Parents and doctors have to decide the basis of their own evaluations of benefits and burdens, being aware that they are making predictions and that nothing is guaranteed. A boy circumcised as an infant may deeply resent this when he grows older; he may want what he cannot have – not to have been circumcised. But it is also possible that a boy not circumcised as an infant (so that he can make his own decision later), may also deeply resent this. He may also want what he cannot now have – to have been circumcised as a baby.
>
> SUMMARY OF LEGAL & ETHICAL ISSUES
> In New Zealand and Australia at the present time, newborn and infant male circumcision is legal and generally considered an ethical procedure, if performed with informed parental consent and by a competent practitioner with provision of adequate analgesia. In the absence of evidence of risk of substantial harm, informed parental choice should be respected. Informed parental consent should include the possibility that the ethical principle of autonomy may be better fulfilled by deferring the circumcision to adolescence with the young man consenting on his own behalf.

Since the doctors have incomplete information about circumcision, you can learn more by visiting the video and research pages at neonatalcutting.org.

Bonus Intactivist Video: "Unrepresented Voices in Circumcision." From the description: "The bioethics discourse around neonatal circumcision rarely includes the perspectives of the infant, parents with regret, adults who dissent, or conscientious objectors. Yet, these marginalized narratives are among the most telling and important to consider."

The doctors' practice information follows:

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> Drs. John Russell and Ivan Connell of Hillsborough, Auckland, NZ “Known Genital Mutilators” https://t.co/VLWsdlciKm #MGM #circumcision pic.twitter.com/azOqLwJFLW
>
> — gary costanza (@jerrytheother) February 4, 2017

Byzantine bride-shows: mothers dominate sons choice of wives

Douglas Galbi · 4 February 2017 · Archived copy · Original

A seldom-recognized historical antecedent to today's beauty pageants is bride-shows that occurred early in the Byzantine Empire. Byzantine bride-shows selected, from a wide-ranging search, the bride for the Emperor or the Emperor's heir. After becoming Empress, a woman sometimes went on to rule in her own right, thus the Byzantine bride-show provided a remarkably open opportunity for a woman to gain a place at the top of society.[1] In relation to ordinary person's lives, Byzantine bride-shows suggest risks in a mother dominating the choice of her son's wife even in a relatively tolerant society.

Men in pursuing intimate relationships are usually attracted to beautiful women. Today, that preference tends to be disparaged. For being attracted to a woman who was not fat, one young man recently was called bigoted and mean, and he was slapped. At a much higher level of social salience, the Harvard men's soccer team recently had their whole season canceled because some team members were privately rating the attractiveness of members of the women's soccer team. Simply stating that young, slender, warmly receptive women are much more sexually attractive than old, fat, bitterly men-hating women is well on its way to becoming a criminal offense in modern, democratic societies.

Compared to such societies, medieval Byzantine society was more tolerant and allowed greater personal freedom. In the fourteenth-century Byzantine romance *Belthandros and Chrysantza*, the King of Eros ordered Belthandros to select the most beautiful woman from among forty noble women. Belthandros told one that she had "flabby and superfluous flesh." After she stepped forward for his judgment and stepped back from his rejection, her body was "drenched with much perspiration." Belthandros rejected other women for having a frigid mind, red and bleary eyes, a unibrow, an improperly proportioned body, bad teeth and hairy hands. The woman Belthandros selected as the most beautiful he described as having fallen from the bosom of the moon:

> Her hair is the color of gold and matches her figure. Its thickness is like that of the grass of Paradise or of celery in a garden. All the graces of the world seem to sit upon her and make her their dwelling. Certainly, beyond any doubt, her forehead bears your {the King of Eros's} imprint of mottled gold. If a man casts a glance at her eyes, they immediately tear at the roots of his heart. In the depths of their lake tiny cupids swim, shoot their arrows and sport. Art created her jet-black eyebrows and with consummate skill made them bridges. The Graces forged the fair one's nose and to the Graces belong her mouth and her pearly teeth. Her cheeks are rose-red, her lips have the color of nature. Certainly, her mouth is perfumed. Her chin is round in shape, she is tall and her arms are white and delicate, her neck is as from a lathe. Her waist is slender and shows the great skill of the one who fashioned it like a thin reed. As for the angle of her neck and her litheness! Indeed, her body is so perfect in composition that the Graces seem to come from her. Her bosom is a paradise of love. The apples {of her breasts} shine even on a casual glance. Her look and gait are miraculous. When she walks with confidence and glances up and down, she ravishes your senses and tears at discretion. [2]

This description strangely omits the women's buttocks. Nonetheless, *Belthandros and Chrysantza* indicates that men in medieval Byzantium had considerable freedom of expression in judging women's beauty.

The marriage of Sophia of Montferrat and John VIII Palaiologos in Constantinople in 1421 underscores the importance to men of a bride's appearance. John agreed to marry Sophia, sight unseen, as part of a grand strategy to build a political alliance and gain military aid for Constantinople. However, aspects of Sophia's appearance turned out to be unpleasant:

> The young woman was extremely well-proportioned in body. Her neck was shapely, her hair blondish with braids flowing down to her ankles like glimmering golden streams. Her shoulders were broad and her arms, bosom, and hands well-proportioned. Her fingers were transparent. She was tall in stature and stood very

> straight — but her face and and lips, the condition of her nose, and the arrangement of her eyes and eyebrows were extremely unpleasant. In general, she may be described in the words of the vulgar adage: "Lent from the front and Easter from behind." [3]

John never slept with his wife Sophia. After five years of sexless marriage, Sophia returned home and became a nun in the Dominican convent at Trino.

Byzantine mothers recognized men's interest in women's beauty. The Emperor's wife Eudocia in 882 arranged a bride-show for her son Leo. She selected twelve beautiful women from her own native city. She interviewed them and then narrowed the group to three for closer examination:

> All the rest she ordered to go home, after she had provided them with many presents and much money. Only these three she took with her to the Palace. Examining them in a bath and finding that the saint {Theophano} by far surpassed the other two in beauty, she dressed her in imperial garments, took her by the right hand and went in to see her husband the Emperor Basil. Throwing her at his feet, she proclaimed her a worthy bride for their son. [4]

At his wife's behest, the Emperor forced their son Leo to marry Theophano. While Theophano apparently was quite beautiful in the nude, Leo found her unattractive in other ways. He complained, "{I} did not marry her of my own free will, but out of fear of my father, and greatly distressed."[5] Soon after marrying Theophano, Leo took a mistress. About five years after their marriage, Theophano retired to a convent and lived as a nun. After she died, Leo promptly married his mistress.[6] Even if a mother makes a thorough inspection of a potential wives in a bride-show, her son's marital pleasure isn't ensured.

In Byzantine bride-shows, the royal mother dominated the selection of her son's wife. For example, the Byzantine Empress Irene in 788 organized a bride-show for her eighteen-year-old son Constantine VI. Under her orders, envoys searched across the full expanse of the Empire for suitably beautiful women. The envoys carried an imperial measure, an ideal portrait, and a shoe to evaluate women's height, facial appearance, and feet.[7] Thirteen promising candidates were brought to the Byzantine capital. Empress Irene and Stauracius, the head of government, reviewed the women. They judged Maria of Amnia to have the most beauty, intelligence, and grace.[8] Constantine VI, however, disliked the choice of Maria of Amnia for his wife. He soon came to hate her. He even claimed that she was trying to poison him. In 795, Constantine sent Maria and her daughters to live in convent. He then remarried in the following year.[9] In remarrying, he presumably chose his own wife.

Men deserve the right to choose freely a beautiful wife according to their own sense of beauty. In four out of the five historically documented Byzantine bride-shows, the mother of the groom organized the bride-show and either chose or effectively rigged what sort of woman became her son's wife. In the remaining bride-show, the mother couldn't dominate because she apparently was dead.[10] A leading historian of the Byzantine bride-shows observed:

> bride-shows generally served the imperial parents well, even if they served the imperial bride-grooms rather less well. … In most cases the wishes of the bridegrooms were ignored. [11]

Today, parents who understand the extent of anti-men discrimination in family courts might well encourage their sons not to marry. But if a man wants to get married, he should be able to have a bride-show, judge the participants as he considers appropriate, and make his own free choice.

* * * * *

Notes:

[1] On the historicity of the bride-shows, Treadgold (2004). On women at the top of Byzantine society, see the highly regarded gynocentric scholarship of Judith Herrin, e.g. Herrin (2001) and Herrin (2013). Men's

opportunities to ascend to the top of society are much more tightly circumscribed than women's are.

Today, beauty pageants privilege women who are already extraordinarily privileged in attractiveness. These beauty pageants are relatively insignificant gynocentric spectacles.

[2] *Belthandros and Chrysantza*, from Greek trans. Betts (1995) p. 18. The previous short quotes are from id., pp. 15-7. Belthandros went on to marry the woman he selected as most beautiful, but that marriage didn't follow directly from the beauty pageant.

[3] Doukas (fifteenth-century Byzantine historian), *Fall of Constantinople*, from Greek trans. Magoulias (1975), quoted and revised by Gilliland Wright (2013) p. 135. The vulgar adage, "Lent from the front and Easter from behind" suggests the frigidity of death and Boccaccio's sense of the resurrection of the flesh. A current, less cultured version of that adage is, "She's a butterface {but-her-face}."

[4] *Life of Saint Theophano*, excerpt, from Greek trans. Rydén (1985) p. 185. Treadgold (1979) p. 407 provides a similar translation. The *Life of Saint Theophano* was written after 900 GC, probably by Magister Slocacas, a relative of Theophano. Alexakis (1995).

The bride selection process described in Esther 2:2-18 involved the king sleeping with each candidate successively. That rather modern selection process goes further than having one's mother inspect naked wife-candidates. Both procedures help to lessen a concern expressed in *Theophrastus's Golden Book on Marriage*.

[5] *Vita Euthymii*, excerpt trans. Treadgold (1979) p. 408.

[6] Theophano died about 897. Leo VI's mistress and subsequent wife was Zoe Zaoutzaina. She died about 899. Leo then married Eudokia Baïana, who died in 901. Despite strong church opposition, Leo married a fourth time (to Zoe Karbonopsina).

All of Leo's wives were "immortalized by unofficial sainthood and by imperially sanctioned art." Gerstel (1997) p. 707. A contemporary commenter related the popular adoration of Theophano to Lucian's account of Alexander's attempt to deify his close friend Hephaestion:

> the same thing has also happened in our time and everybody is seized by a hysteria characteristic of women so as to proclaim the emperor's {late wife} Theophano a saint.

Scholiast, attributed to Magistros Slokakas, from Greek trans. Alexakis (1995) p. 47.

[7] The specific characteristics of the imperial measure (βασιλικόν μέτρον), the ideal portrait (λαυρᾶτον), and the shoe (τζαγγιον) aren't known. The original Greek terms are given in Rydén (1985) p. 175.

[8] Women in the bride-shows were not judged merely on beauty. Treadgold (1979) pp. 409-10. Cf. Vinson (2004) pp. 105, 119: "the winner was chosen solely on the basis of physical appearance"; Byzantine bride shows defined "beauty as the sole measure of a woman's worth." Vinson nonetheless declares:

> This heart-wrenching disparity between the fictionalised ideal of courtship and the lived reality of elite women should instill in us a healthy sense of caution as we approach the problem of Byzantine bride shows.

Id. p. 105.

[9] For the evidence on the bride-show for Constantine VI, see Treadgold (1979), pp. 397-400, and Rydén (1985), pp. 175-6. The account of this bride-show indicates the challenges of maintaining solidarity among women:

> The merciful man's granddaughter {Maria of Amnia} suggested to the others, "My sisters, let us make an agreement among ourselves of the kind called sisterhood by adoption that the one of us who becomes empress should take care of the others." But Gerontianos' daughter, who was very rich and good-looking, answered, full

> of conceit, “I know for certain that I am the richest and noblest and best-looking and that the emperor will choose me.” Maria blushed and said no more.

From Nicetas of Amnia, *Life of St. Philaretos the Merciful* (dated 821/22), from Greek trans. Rydén (1985) p. 175. Rydén (2002) provides a full critical edition. Solidarity among women is more easily maintained in oppressing men.

[10] On Stauracius’s mother apparently being dead, Treadgold (1979) p. 409. In three of the five bride-shows, the father was dead. Here’s a table of the bride-show participants and parents. Two facts underscores mothers’ dominance in organizing and running the bride-shows: a mother (Irene) organized the first one, and a mother (Eudocia Ingerina) dominated the bride-show in which the father was also living. Vinson (1999) discusses how bride shows affirmed traditional gender roles.

Having the father run the bride-show, which was less consistent with traditional gender roles, also didn’t serve the son’s interests. Nicephorus I, Stauracius’s father, organized and ran the bride-show for Stauracius in 807. Nicephorus reportedly debauched two participants. He married his son to Theophano, a less beautiful participant. Moreover, Theophano had already been betrothed and had already had sex with her betrothed many times. Treadgold (1979) p. 401.

[11] Treadgold (1979) p. 413, Treadgold (2004) p. 50. Serving to buttress dominate ideology, Vinson declares:

> In creating the illusion of romance and equality, the accounts of the Byzantine bride shows conceal the darker truth that their focus on female beauty serves as a means of disempowering the bride and her family and placing the wife under the exclusive control of her husband. The marriages arranged in this manner can thus be seen as a reversion to a type of wedlock common in the old Roman republic …

Vinson (2004) p. 120. For nineteenth-century American context relevant to Vinson’s perspective, consider Sanger’s influential work on prostitution and the Crabtree case.

[images] (1) Choosing a Bride for the Grand Duke. Oil on canvas painting by Ilya Repin, 1884-87. Held in the Perm State Art Gallery, Russia. The Grand Duke is probably Grand Duke Nikolay Nikolayevich Romanov of Russia (the Elder, 1831-91). Thanks to Wikimedia Commons; (2) Jury for the 1973 Miss Amsterdam beauty pageant. Dutch National Archives, The Hague, Fotocollectie Algemeen Nederlands Persbureau (ANeFo), 1945-1989, Nummer toegang 2.24.01.05 Bestanddeelnummer 926-4364. Thanks to Wikimedia Commons.

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De-constructing sentiment 1: The Empathy Gap

Nat Godot · 6 February 2017 · Archived copy · Original

Many men blame feminists for the fact that they feel marooned in the tidal movement of social change. But this is misplaced blame. Because their problems started much earlier than the birth of feminism. After all, feminism is a relatively new phenomenon. So there has to be something else at work in the background that has been causing hurt to men.

Actually, the reason why so many feminist ideas have gained such prominence has less to do with logic and truth than it does with sentiment. There is after all a disparity of sentiment between the genders which overwhelms factual evidence and undermines logical argument. The problem is that feminists did not invent this disparity. As Prof. Janice Fiamengo says, "Feminism didn't create this asymmetrical concern out of nothing. It was already there in the DNA of our culture."[1] Feminists have certainly worked hard at amplifying it, and they have done so with the cooperation of important social agencies. But the truth is that it existed long before feminism.

Therefore the whole effort about men engaging in dialogue with feminists is flawed unless men understand the powers women possess, how they use those powers, and for what purpose. The dogmas of feminism are after all ultimately rooted in more general female attitudes that view relationships with males in terms of their value. This simple observable fact, coupled with the biological supremacy of females, normalises behaviours and attitudes towards men which would be considered farcical and unacceptable in any other context.

As far as the wider body of women goes though, they are getting a free ride. They may feign to keep their distance from the more extreme semantics of feminist rhetoric, and they may feign to excuse individual men. But they are complicit by their knowing silence, and they will continue that silence for so long as they see some material advantage in it. However, as soon as their expectations of material advantage start to be threatened, those women will be the ones to expose the self-interest and personal biases of their own presumptive leaders.

So it is a matter of the utmost importance to take a critical look at the disparity of sentiment between the genders. I have to start out though by first acknowledging the fundamental fact that babies are imprinted emotionally and psychologically through intimate contact with their mothers from the earliest moments of their lives, and throughout their most important formative experiences, with the presumption of female virtue and innocence. This presumption then becomes the bedrock for many of the illusions that benefit women exclusively. In particular, opening the door for what some writers describe as the 'empathy gap' between the genders.[2]

One of the ironies regarding this issue is that even though the myths engendered by the presumption of female innocence require constant feeding, its own continued existence depends on obscurity. Therefore it requires some practice to follow. Nonetheless, there are signs to read, and it is worth the effort.

Jane Austen offers us some insight in her book Pride and Prejudice.[3] This book is widely acclaimed by women as 'inspiring' literature, and we underestimate the coded meaning of such words at our peril. In fact there are very good reasons why so many women describe this work of romantic fiction in such a strange way. Because its whole narrative is about nothing more and nothing less than social climbing. In this context, Austen uses the hero (Darcy) to issue an important caution to women when he says,

> "..there is a meanness in all the arts which ladies sometimes condescend to employ for captivation. Whatever bears affinity to cunning is despicable."

By this warning therefore the author impresses on her readers how vital the appearance of innocence is to courtship. We can understand the necessity of this warning more clearly if we remember that the problems faced by rich people in Austen's time are perennial problems faced by rich people even today. And one of the biggest of these problems is for them to know which person to trust when so many want to be their friend. Therefore Austen's

warning to women is that if you want to go up the social ladder, you have to maintain the appearance of sincerity. So this is the point about the presumption of innocence. It creates an atmosphere in which people can be easily manipulated and exploited.

The author further elaborates her point in the words of one of the sub-heroines. Her name is Charlotte, and it is this character who comments on the initial dislike of the main heroine Elizabeth, for the hero, Darcy. For the purposes of romantic and literary trickery Darcy must eventually win the approval of the heroine. But at the early stage of the story, Elizabeth is still not convinced. So Charlotte says, "…all her friend's dislike would vanish if she (Elizabeth) could suppose him to be in her power."[3]

This statement is one of those pivotal messages that explains a great deal about why this story is so admired by women. Because it suggests to its readers that a woman may forgive a man's faults if it is to her benefit, and for the same reason, create an impression that he needs to be forgiven, even when he does not. Besides that, it reveals how the presumption of innocence bestows power. Because Austen's heroine could not conceivably exercise power over the hero if he did not presume her to be innocent.

So by following the footsteps that Austen lays out for her like-minded readers, we can observe that this presumption of innocence lies at the heart of female power, and of female deception. In this context then, it becomes both natural and inevitable that so many women should work so hard to monopolise the perception of victim-hood.

By this stage now I imagine that some of you are looking for something to contradict. But please don't waste your time contradicting me. It would be better if you direct your energies instead to the BBC. Because in 2004 the BBC[4] arranged a survey of sorts to find out what books women found to be most inspiring. The Women's Hour programme invited listeners to find the "top 10 novels that have changed the way we see women." Programme listeners were asked to choose a life-changing book that "has spoken to you on a personal level – it may have changed the way you look at yourself or simply made you happy to be a woman." And the winner by many thousands of votes was Austen's book, Pride and Prejudice.

Doctor Lisa Jardine was chosen to lead this project, which was called Women's Watershed Fiction, and she explained during her promotional interview with The Sunday Times that "women think deeply and strategically about forming relationships, whereas men don't think about it much at all." And then she added helpfully that, "…men could learn a lot from the books."[5]

So there you have it, unintentionally one must presume, from a leading feminist historian. She said that, when it comes to relationships, women are strategic thinkers, and they are inspired by books like Pride and Prejudice. But what is it about this book, one should ask, or indeed any of the others that made the top 10 list that would make them appeal to the instincts of strategic thinkers? Well, the answer to that question becomes abundantly clear when we view Pride and Prejudice as a continuation of the princess stories. Think about it. What is the difference between Pride and Prejudice, and the earlier princess stories like Sleeping Beauty, Cinderella, Snow White, and Rapunzel? Actually, the answer is, not much. Because they all pursue a common theme of social climbing for girls.

There are of course some strategic differences. Because the earlier princess stories appeared, at least on the surface, to speak about the dreams of little girls. But Austen translated these childhood dreams in to the fantasies of adult women. She did away with the prince and his castle and kingdom. But she replaced them with a very wealthy aristocrat. She also disposed of the beautiful girl idea in favour of a grown up woman whose claim to attention and admiration rested on her wit. So from the point of view of strategic thinkers, Pride and Prejudice makes the justification and the rewards of the princess stories accessible to a wider range of women.

In fact this underlying trail of literary evidence begins at least from the medieval princess stories, then wends its way through the Georgian and Victorian parlour aspirations of writers like Austen and Bronte, and on in to some very modern tales of romance. So it is not a vague and accidental whim, nor even an astrological coincidence. However, it is demonstrably a very old strategy, and it is a strategy that depends entirely on the myth of female

innocence for its efficacy.

This pattern of self-interest in the words and behaviour of women is revealing even when we allow it to stand alone, but it starts to acquire a more self-conscious complexion when we juxtapose it with the trail of story telling that has guided the footsteps of young boys throughout the same period. Because, in contrast to the succession of princess stories for little girls, little boys received their lessons in self awareness from stories like The Boy Who Cried Wolf, The Emperor with no Clothes, and The Adventures of Pinocchio.

By contrast with the princess stories, these stories offer no material reward to their heroes. Indeed, the experience of love enjoyed by the heroines of the princess stories is confirmed by the fact that they are freed forever from a life of poverty. But Pinocchio's experience of love is the love of his father, which he has to express by working hard so that he can take care of him in his old age. The purely adult interest that fosters this idea is made clear when the good fairy finally concedes to grant the wish of Pinocchio[6] to be a real boy. She says, "In reward for your kind heart, I forgive you for all your old mischief. Boys who love and take care of their parents when they are old and sick deserve praise even though they may not be held up as models of obedience and good behaviour."

Unlike the princess stories therefore, there is no sympathy, nor admiration, nor even material reward to be found here. Even at the final moment when young boys might anticipate a happy ending, their minds are drip fed with grudging praise that they realise when they get older is no praise at all. The modern film version of Pinocchio omitted some of the moral hectoring contained in the original. But it compensated for that by introducing the idea that Pinnochio's nose would grow longer when he told a lie, thereby including something from 'The Boy Who Cried Wolf.' It should hardly come as any kind of surprise therefore that the myth of female innocence, and its converse argument about males is so deeply entrenched in modern culture. Of course it does not explain everything about how these myths are propagated, but it gives a good indication of the driving forces behind them.

These stories collectively don't have any single origin or author, but they do collectively sort themselves in a pattern that conforms with female self-interest in a truly creepy way that is impossible to dismiss as coincidence. So this is where we find the motive that causes so many women to be so eager to denigrate men. It does have something to do with feminism, but it is in truth considerably older than the 'newspeak' of feminism.

It is therefore an inadequate response to address ourselves exclusively to the distortions of feminists, expecting that if only we could convince them to consider real evidence then we might somehow reach a common and logical understanding. The problem is that the behaviours which feminists exhibit are simply a modern iteration of an older and broader habit which will probably outlive feminism.

So it becomes obvious when we think about the princess stories that they play with our capacity for sympathy. That is not to say that they play with all of us equally, or in quite the same way. Because these stories heighten the capacity for sympathy in males, and heighten the expectation of sympathy in females.

The problem is, that when that sympathy is given, both males and females infer that justice is being done. But this perception of justice is not confined to feminists, nor is it limited to the larger constituency of women. Because it is also a perception indulged with just as much enthusiasm by an equal number of men. In other words, it uncovers a much wider existential problem that we could follow in to some very modern interpretations of justice. But I won't go there right now. Except to acknowledge how often it happens that even when people think they are talking about justice, in fact they are being influenced by sentiment.

As time has passed, generations of women have accumulated these expectations of sympathy, and generations of men have been anaesthetised to the pain its absence causes them. Eventually the agents of commercial propaganda got involved, and for the purposes of seducing women, they magnified this disparity, and turned sympathy in to a commodity. Men can therefore haggle as much as they like with feminists, but advertisers welcome these arguments as a distraction from their own strategies. So they can continue to whisper 'because you deserve it' in the ears of a much wider female population, knowing that many of their listeners will translate those words as meaning 'because he owes me.'

Another irony is that this propaganda is played out in the sly knowledge that men in general have an abundant capacity for the very thing that they are accused of lacking. Namely, sympathy. So it is a very narrow outlook to think only about the ascendancy of feminist semantics. Because one day it can be religion, and the day after that politics, and the day after that, as we have seen, it can be nouveau affections of social justice. The fact is that we are vulnerable to them all for so long as we fail to bring the manipulation of sentiment in to the light of day. This especially requires a new awakening in the consciousness of men, going beyond any consideration of their own presumptions about manliness.

In fact the manipulation of sentiment is a systemic problem in modern society. Which is not to say that it never happened before, but simply that the technologies that we have developed in the last century make it possible to mass produce and broadcast sentiment in ways that were never possible before now. This presents new challenges, because the manipulation of public sentiment is pertinent to the resolution of many critical issues, such as social equity, rational political governance, the volatility of stock markets, and so on.

The particular problem as far as men are concerned though is that the technologies and organisations that mass produce sentiment are under the influence of the propaganda agents of the consumer society, and those agents have established an exclusive alliance with women. The particular problem as far as women are concerned is that this alliance requires them to adopt behaviours that are costly to maintain and which are damaging to their well-being, and to the well-being of those around them.

I will discuss these issues in another post. But for the present, let me conclude by pointing out that sometime in the future men may have reason to look back on the historical ascendancy of feminism with some gratitude. Because it is attracting more realistic attention to the powers women exert through the use of sentiment, and how these same powers are used by other agencies.

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[1] https://www.youtube.com/watch?v=MKJ8x9ut1hU
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[3] Pride and Prejudice by Jane Austen; 1813
[4] Orange Prize for Fiction: Women's Watershed Fiction Long list announced, 2004
[5] Joyless Sex? A Great Read for Women, The Sunday Times, John Elliott 2004
[6] The Adventures of Pinocchio by Carlo Collodi, 1883

Feature image from Pride and Prejudice by Apostolos Letov

Where have all the good men gone?

AVfM Video Source · 7 February 2017 · Archived copy · Original

Don’t monkey around, sub to the Gnostic Ape here.

College Professor Exposes Women's March on Washington: Feminism is Cancer to Western Nations

AVfM Video Source · 7 February 2017 · Archived copy · Original

Alison Tieman and Mike Stephenson review new Audi commercial

AVfM Video Source · 7 February 2017 · Archived copy · Original

It's that Audi commercial.

The original Audi commercial can be viewed HERE

Therapy and the broken man

Dr. Tanveer Ahmed · 8 February 2017 · Archived copy · Original

Darryl was a difficult patient I had been treating for several years who illustrated the contemporary challenges of his ilk. A stocky man in his forties, he shuffled into each appointment with a walking stick. At first sight, the stick gave him a distinguished quality but then a trace of his bare belly beneath a T-shirt that never quite fit over his bulging gut became visible.

“How are you travelling, Darryl?” I’d ask.

“Yeah, alright,” he’d mumble. “Fucken insurance pissing me off as usual.”

Darryl was being funded through worker’s compensation after suffering a crush injury to his lower back while lifting crates in a factory. He underwent several operations of inserting plates to metal rods in his spine, to the point where scans of his spine resembled a construction site, but his pain and mobility showed few signs of improvement.

His employer kept him on performing light duties, which was essentially a euphemism for doing the most basic paperwork, but the factory shut down after the manufacturing shifted overseas. He was made redundant but continued to receive compensation payments while he looked for alternative work.

There is an important term in mental health therapy called transference, which refers to the reactions patients arouse in therapists. A good therapist is acutely aware and can counter and override such emotions but also consider them as information about how the patient might affect other people in his life.

My mix of mild disdain and sympathy was awoken each time Darryl visited. He was the epitome of the bogan, the kind of figure the middle classes were desperate not to be associated with, or have their own aspirations for Australian identity tarnished by.

Darryl often wore striped football shirts and a beanie to appointments, even during the height of summer. He said it was to cover an emerging bald spot. He was the only patient to give me a beer coaster as a Christmas present, which I treasure. He even had a name for his penis, which he not so imaginatively called Rod, a name that emerged in our sessions if sexual side effects were being discussed. It was one area of his life where he retained a sense of humour. His childhood memories involved his father taking him to the greyhound races. Darryl was able to give a vivid account of the trips, despite having few words for his emotions.

“The bookies were loud. They’d be screaming the odds before the bloody hare came out. I remember some dog called Leah Turd that won at odds of twenty to one. We won a motza and my dad bought me a massive tub of ice cream,” he said with a stealthy grin.

But Darryl’s father also suffered a work injury as a carpenter and turned to alcohol. He grew more violent and unable to suppress his rage, started beating his wife, Darryl’s mother, a resourceful woman who worked as an aged care nurse and eventually left her husband. Darryl and his younger sister lived with their mother.

Darryl had at least one good decade, when he was married with his first wife, had two young children and a traineeship leading to work with Telecom. He was proud of his time working with the company during the Sydney Olympics, but was made redundant soon after. The marriage ended and his children became more distant. He claimed he could never tell them that it was their mother who was unfaithful, instead unable to temper his anger through vengeful outbursts in the home. His mood only worsened when his factory job was also stymied, first through injury and then through outsourcing.

Now, in my rooms, he was a ball of suppressed rage, usually projected internally in the form of vague thoughts of harming himself, and made worse after he had consumed his evening round of five or six stubbies of beer. He once took an overdose of a prescribed tranquiliser after his new partner threatened to leave him, a prospect that was looking more imminent if he didn’t show some improvement.

“It helps me sleep,” he says, in reference to his drinking. “If I take more of those pain meds, I can’t shit no more.”

But despite his efforts to minimise his rage, it would surface at a range of inopportune times. He had been banned from his stepdaughter’s primary school for fighting with the teachers, once because he thought too many merit certificates were being handed out – “It makes the kids soft”– and another occasion for verbally abusing the middle-aged woman helping at the pedestrian crossing. “She should have let me cross,” he insisted. “There weren’t any fucken’ cars.”

When he drove, Darryl would regularly find himself in heated bouts of road rage, once limping out of his car to threaten another driver for tailing him too closely. He admitted to casually swerving in the direction of people he didn’t like the look of.

“I like to give ’em a scare, especially if they look a bit up themself.”

On the rare occasions he visited the local shops, he was livid at the demographic changes in the area, a place his extended family had resided in for several generations. So many black and Asian faces, too many fancy designer labels and too few people or organisations backing people like him.

“There’s outfits helping out refugees everywhere, on every bloody corner,” he railed. “They get extra money at school and everything.”

His sense of displacement was most tangibly felt through his regular tussles with the insurance company paying his benefits, attempting to have treatments approved and receive his regular allowance. His mental state was one of free-floating anger that latched to just about any aspect of his immediate environment and identified it as an enemy.

It is difficult not to see the fragmented rage of people like Darryl as being a fundamental factor in the rise of demigods such as Donald Trump, shock developments such as Brexit in Europe or the success and longevity of politicians like Pauline Hanson in Australia. They are the mirror image, the Newtonian reaction to the diffuse resentment of Islamic terrorism, full of dissatisfaction with the “system”, but without workable plans. They represent a pining for simpler, collective identities such as nationalism.

Despite the Left building its foundations on the valorisation of the working class throughout the twentieth century, it has now abandoned them to some degree, leaving them free to hold some of the most conservative social views of any group, particularly around race.

Debates around racism are an area where the nose-turning sneering at the working classes is most palpable. The representations of people attending patriotic protests are an obvious example. The protesters are depicted in tattooed, pierced splendour holding angry signs at racist rallies. An accusation of racism is often veiled class sneering using Muslims and other ethnic groups as cover, evidence of French philosopher Pascal Druckner’s observation that multiculturalism was sometimes the racism of the anti- racists.

What progressive groups sometimes fail to realise is that by their outward expressions of concern for ethnic groups, and thereby separating themselves from the crass and unsophisticated people who don’t express adequate sympathy, progressives are effectively clearing a space for themselves to enjoy the advantages of white privilege.

Patients like Darryl, while an isolated case study, illustrate that no collective group or organisation, other than perhaps the football leagues, is actively representing the white working class. Race-based politics have helped entrench the resentment, for it has given the working class permission to view themselves as an aggrieved, racial group left out in the cold.

Men like Darryl may present to me because they are also the group least likely to manage the gender transition that is necessary for all men in response to changing sexual norms. There is a much greater expectation for all men to be available emotionally to their partners and children not to mention undertake more housework.

Yet most feminist groups and even the psychiatric classification system don’t easily incorporate rage as a legitimate expression of emotional distress because there is a belief that it will diminish accountability, particularly in areas

such a domestic violence. But as psychiatric patients presenting before the law demonstrate, a more nuanced view that incorporates both responsibility and therapy is possible.

As someone from a very different ethnic background to patients like Darryl, examining racial resentments is of particular interest. Those who express anti-immigration views will often express admiration and affection for authority figures of ethnicity in their lives, such as their family doctor for example, but simultaneously harbour anger to migrants in general.

After the shock of the Brexit outcome in Britain there was a swathe of studies attempting to make links to a wider worldview that supporters may have held, all in a desperate clamour to understand the seemingly inexplicable. A common overlap for supporters was broader authoritarian views, notably predicted by support for the death penalty.

As a psychiatrist, such a turn towards authoritarian certainty makes me think of the place of fathers in my patients' lives. I find it instructive that the handful of my patients with strong ties to anti-immigration groups inevitably had limited or ambivalent links with their father. Darryl did not have any organised links with racist groups but held similar views.

But another patient of mine, Drago, developed strong links to a group similar to Reclaim Australia, wanting to end Muslim immigration. He was a tall, lanky man raised by a devoted single mother. He pined for his Serbian father who lived interstate with a new partner. Drago was referred to me from a disability employment agency because he couldn't hold down a job due to his problems tolerating any kind of frustration. His frustration automatically spilled over into rage rendering him incapable of handling interactions with authority and negotiating with co- workers, a requirement of any workplace. His employment kept getting terminated.

When I asked Drago about hobbies and interests, I discovered he had formed a group with some local friends which they coined the "Slavic brotherhood". His friends and the other members of the group were all raised with little or no presence of a biological father. Did they not notice this overlap, I asked? Drago shrugged and agreed it was something that brought them together, but didn't think it was a big deal.

It is difficult not to see the rise of anti-elite, strongman political figures like Trump as a symbolic yearning for a generation of men derived from the highest proportion of fatherless households in modern history. Without a clear acknowledgement of this deficit or an appropriate channelling into alternative forms of collective identity, such groups will actively look to assert their group identity through outlets of resentment and authoritarian certainty such as anti-immigration organisations.

Conservative thinker Reihan Salam writes of an "asymmetrical multiculturalism" whereby minorities are actively encouraged to celebrate their identity and defend their interests while the majority are discouraged from doing it. Outward displays of Italian, Indian or Muslim pride are fine, but if the same occurs for Anglo-Saxons it's regarded as a definite no-no. When whites with many generations of ties wave the national flag or sing the anthem too spiritedly, the fear is that it de-legitimises or dilutes the Australian-ness of other groups.

Salam believes that due to the white majority being denied the option of celebrating their ethnic heritage, they're reduced to championing ideological causes like free speech and the rule of law, stripped of any cultural content. These are notably worthy goals, but as debates around the Racial Discrimination Act in Australia illustrate, they are also indicative of a suppressed nationalism without alternative outlets.

In his book *Angry White Men*, American sociologist Michael Kimmel coins the term "aggrieved entitlement" as a way of describing the losses felt by the white working class, particularly around their power as males in the household, the dilution of their political power in the face of demographic shifts towards ethnic groups and their economic disempowerment in the face of globalisation. He visits characters such as neo-Nazis, wife beaters and angry divorcees to make his point. Kimmel argues such men are failing to make the adjustment to a world where they must be equals instead of the stars of history's arc where they were placed upon a pedestal.

Kimmel's analysis applies one of the most common accusations leftists make of conservatives: that they lack

empathy for disadvantaged groups. By continuing to view working or underclass men through the lens of gender or race and not through class or economic entity, it seems that resentments will only be further inflamed and the whittling away of the foundations of the historical Left will continue unabated.

Scottish novelist Andrew O'Hagan in a 2009 George Orwell lecture argued that the English working class is dead, its traditions and values replaced by sentimentality and the illusory promise of credit cards and celebrity. Unlike the Scots and the Irish, who were an innate community held together by songs and speeches about themselves, said O'Hagan, "the English were something else: a riot of individualism, with no sense of common purpose or collective volition as a tribe".

It is possible that Australians exist somewhere in between, with some overlaps with the Scots and Irish in developing a tribal, lighthearted oppositional identity to the English motherland but also exhibiting a greater individualism borne from a stronger cultural influence from America. But with the decline of unions and manufacturing across the Western world, it is difficult to see what traditions, habits and speech bind this amorphous group.

As economic entities the white working class have much in common with newly arrived immigrants, but it is rare that they have the same drive and desperation to rise up the social ladder. The working class is perhaps now a holding bay for those transitioning to the middle class, with a portion falling through the cracks to take their place in the entrenched, welfare-dependent underclass.

When supporters of Brexit in England were interviewed, along with views tending to the authoritarian, a common theme was they no longer felt they belonged in the communities they lived in. There were tinges of racism in these stories, with tales of walking to the shops and only hearing Polish or Romanian and no longer recognising others on the street or of shopkeepers calling them by their first name. There is a nostalgia for the past in such stories that borders on delusional, but they are nevertheless the lived experience of many.

Interviews with Londoners who supported Brexit conducted by the BBC illustrated how people celebrated the difference and enjoyed the vitality diversity and migration brought. And the same interviews showed these people were happy to co-exist in separate communities rather than pine for some kind of greater intermingling reminiscent of the past.

Patients like Darryl expressed similar views to the Brexit supporters. Darryl walked to the local shopping centre and became incensed that he felt like a member of a minority group in the place where he had lived for generations. He noticed signs and organisations advocating for newly arrived immigrant groups such as asylum seekers. Any sense of being part of a collective was limited to buying his Lotto ticket or watching his football team on the weekend. Given Darryl's considerable psychological frailties, he was not indicative of the majority. Most people are adapting, but his inner concerns were pointers to wider trends in dissatisfaction among his demographic group.

British sociologist Will Davies writes that the Brexit campaign slogan "Take Back Control" was ingenious at both a psychological and political level exactly because of the way people like Darryl felt. Their inner experience was one of what is known in psychology as "learned helplessness", where you felt like you were a rickety boat being thrown around in choppy waters. This diagnosis has traditionally been applied to survivors of trauma, particularly women subjected to long-term domestic violence. But in politics as used by Trump, the UK Leave campaign and to some extent Pauline Hanson, the slogan spoke directly to the feeling of inadequacy and embarrassment felt by the white, working class man, and magnified by the class sneering endemic among the inner-city bourgeois. As Davies writes, what such voters crave more than anything else is "the dignity of being self-sufficient, not necessarily in a neo-liberal sense, but certainly in a communal, familial and fraternal sense".

I used to have a view that attempting to engage with patients like Drago and Darryl with a strong psychological angle, attempting to help them gain insight into their coping deficits was doomed to failure, that they were not psychologically minded. But experience has taught me otherwise, that men of limited education, few words and diminished resources were in fact capable of engaging in individual analysis. This did not replace the wider

dimension of their position. As American poet Adrienne Rich wrote, “the moment when a feeling enters the body is political”. Changes in political economy had affected the working man disproportionately, but the wider project of helping them gain a greater mastery of their emotions and, in turn, their lives, was a worthy social goal. They were reminiscent of the individual versus society being a more relevant struggle for most than that of labour versus capital.

Unfortunately I was not able to keep Drago in any kind of therapy, but the disability agency informed me that the addition of a medication that helped reduce his impulsivity and increase his tolerance towards frustration allowed him to hold down a job in a car wash. Sure, it wasn’t a dream job, but it gave him some structure and purpose. I doubt he took much notice of my interpretations around his fatherlessness, but I’m confident his anger towards racial groups was tempered once he was able to maintain some kind of employment.

Darryl on the other hand was a difficult but eventual success story. Instead of projecting his rage outwards he was able to see that his own failures of communication and regulating mood were major contributors to why his life had gone the way it had. The moral, individual dimension of his problems became more apparent, mediated through the secular process of therapy and psychiatric medications. He managed to keep his new partner, just, and he had initiated contact with his children after many years.

The narrative IS changing

Gary Costanza · 8 February 2017 · Archived copy · Original

This vintage radio clip from the ’90’s of Mel Feit of the National Center for Men vs. comedienne and feminist Joy Behar shows how far we’ve come, as you’ll notice Behar laughs off Mel and any notion of male discrimination. It’s taken years, but feminists are no longer laughing at the MHRM, who are making inroads to the mainstream media because of the activism of a new and growing wave of MRAs. Enjoy this early example of FTSU.

A Red Pill screening like no other

AVFM · 9 February 2017 · Archived copy · Original

https://www.tugg.com/events/the-red-pill-q5rw

[image]

Chivalry feminism

Peter Wright · 10 February 2017 · Archived copy · Original

It's easy to assume chivalry and feminism are unrelated, for don't feminists eschew chivalry as belittling to women? Well, yes and no.

Over a century ago Ernest B. Bax noticed feminist rhetoric has it both ways – feminists renounce chivalry as demeaning and even victimizing to women on the one hand, and on the other take it as something to be solicited from every layer of government, business and wider society by overtures about women's vulnerability. As most feminists continue to demonstrate, chivalry-seeking remains a core part of the business model, so much so that without it feminism might not exist.

Perhaps a shock to those among us who would do away with feminism in order to return to a 'traditional' model of sexual relations only to discover that the traditional woman is eerily similar to the new woman in that she too exploits and indeed *expects* male chivalry.

E.B. Bax describes first-wave feminists advocating male chivalry for the benefit of women. His assessment in the following quotes underscores how "chivalry feminists," as he called them, along with the masses of women influenced by their message, have tended to be duplicitous about their reliance on chivalry

Ernest B. Bax on 'Chivalry Feminism'

"THE justification for the whole movement of Modern Feminism in one of its main practical aspects – namely, the placing of the female sex in the position of privilege, advantage and immunity – is concentrated in the current conception of "chivalry." It behoves us, therefore, to devote some consideration to the meaning and implication of this notion. Now this word chivalry is the *dernier ressort* of those at a loss for a justification of the modern privileging of women.

[…]

"It is plain then that chivalry as understood in the present day really spells sex privilege and sex favouritism pure and simple, and that any attempts to define the term on a larger basis, or to give it a colourable rationality founded on fact, are simply subterfuges, conscious or unconscious, on the part of those who put them forward.

[…]

"Every outrageous pretension of Sentimental Feminism can be justified by the appeal to chivalry, which amounts (to use the German expression) to an appeal from Pontius to Pilate. This Sentimental Feminism commonly called chivalry is sometimes impudently dubbed by its votaries, "manliness." It will presumably continue in its practical effects until a sufficient minority of sensible men will have the moral courage to beard a Feminist public opinion and shed a little of this sort of "manliness."

[…]

"Such is "chivalry" as understood to-day – the deprivation, the robbery from men of the most elementary personal rights in order to endow women with privileges at the expense of men.

[…]

But these considerations afford only one more illustration of the utter irrationality of the whole movement of Sentimental Feminism identified with the notion of "chivalry." For the rest, we may find illustrations of this galore. A very flagrant case is that infamous "rule of the sea" which came so much into prominence at the time of the Titanic disaster. According to this preposterous "chivalric" Feminism, in the case of a ship foundering, it is the unwritten law of the seas, not that the passengers shall leave the ship and be rescued in their order as they come, but that the whole female portion shall have the right of being rescued before any man is allowed to leave the ship. Now this abominable piece of sex favouritism, on the face of it, cries aloud in its irrational injustice.

Source: Chapter-5 'The Chivalry Fake' in *The Fraud of Feminism*, 1913

"Chivalry, as understood by Modern Sentimental Feminism, means unlimited licence for women in their relations with men, and unlimited coercion for men in their relations with women. To men all duties and no rights, to women all rights and no duties, is the basic principle underlying Modern Feminism, Suffragism, and the bastard chivalry it is so fond of invoking. The most insistent female shrieker for equality between the sexes among Political Feminists, it is interesting to observe, will, in most cases, on occasion be found an equally insistent advocate of the claims of Sentimental Feminism, based on modern metamorphosed notions of chivalry. It never seems to strike anyone that the muscular weakness of woman has been forged by Modern Feminists into an abominable weapon of tyranny. Under cover of the notion of chivalry, as understood by Modern Feminism, Political and Sentimental Feminists alike would deprive men of the most elementary rights of self-defence against women and would exonerate the latter practically from all punishment for the most dastardly crimes against men. They know they can rely upon the support of the sentimental section of public opinion with some such parrot cry of' "What! Hit a woman!"

Why not, if she molests you?

"Treat a woman in this way!" "Shame!" responds automatically the crowd of Sentimental Feminist idiots, oblivious of the fact that the real shame lies in their endorsement of an iniquitous sex privilege. If the same crowd were prepared to condemn any special form of punishment or mode of treatment as inhumane for both sexes alike, there would, of course, be nothing to be said. But it is not so. The most savage cruelty and vindictive animosity towards men leaves them comparatively cold, at most evoking a mild remonstrance as against the inflated manifestation of sentimental horror and frothy indignation produced by any slight hardship inflicted by way of punishment (let us say) on a female offender."

[…]

"In the foregoing pages we have endeavoured to trace some of the leading strands of thought going to make up the Modern Feminist Movement. Sentimental Feminism clearly has its roots in sexual feeling, and in the tradition of chivalry, albeit the notion of chivalry has essentially changed in the course of its evolution. For the rest, Sentimental Feminism, with its double character of man-antipathy and woman-sympathy, as we see it to-day, has assumed the character of one of those psychopathic social phenomena which have so often recurred in history. It can only be explained, like the latter, as an hypnotic wave passing over society.

Source: *The Fraud of Feminism* – Chapter VII: The Psychology of the Movement

Support GA House Bill 51 to secure due process in universities

Sage Gerard (Victor Zen) · 10 February 2017 · Archived copy · Original

If your child went to college and was expelled for something he or she didn't do, would you want the same to happen to other people's children? The question may be rhetorical, but it's a real one that citizens of Georgia will have to answer to determine the future of due process in higher education.

Georgia legislators are considering a bill (HB 51) that would add a layer of due process on university campuses that was once missing. HB 51's sponsors include Earl Erhart, Rich Golick, Regina Quick and Trey Kelley. The bill has passed a subcommittee hearing, and at the time of this writing is approaching the full Appropriations Committee. If this passes, the bill hits the floor and starts over with the senate.

You can read the current version of the bill here. In my probably oversimplified summary, the bill suggests that it is not up to post-secondary (i.e. university) staff to do a cop's job when faced with a criminal allegation. As it stands in many states today, if someone were to accuse you of a major crime, you may face disciplinary action leading all the way up to expulsion even if you were innocent. Some examples of concerning conduct happened at Brandeis, Duke and UND. Organizations such as *FIRE* or *Title IX for All* have sections of their websites dedicated to horror stories of innocent or innocuous students facing needlessly punitive action across the country. Brandeis in particular is an example of one action (a man kissing his partner awake) blowing up into a massive, questionable retaliation:

> Big update to our story nearly a year ago about a gay student expelled by Brandeis University based on sexual-assault allegations that included kissing his sleeping boyfriend, the accuser:
>
> A federal judge in Boston has put Brandeis on notice that its investigative procedure lacked "basic fairness" to such an extent that it might have affected the outcome.
>
> […]
>
> Brandeis must justify several of its practices, including the denial of cross-examination, the use of a single-investigator model, the refusal to provide the accused the *specific allegations* against him, and the suspicious use of the "more likely than not" evidence standard *only* in sexual-misconduct proceedings, whose results can have lifelong, severely negative consequences for the accused student.
>
> —Greg Piper, Associate Editor of the College Fix *"Federal judge validates due-process lawsuit against Brandeis by student accused of rape"*

While the scope of this bill applies only to Georgia, its important to set an example for due process and the presumption of innocence. If this does not happen, it is possible that you, as a student, may be expelled for an innocuous action, if there is any action at all.

The point of this bill is to help protect the presumption of innocence on post-secondary institutions, so that innocent students don't have a "kangaroo court" experience after a rival accused them of academic, sexual or other misconduct—either real or perceived. It starts tying a university's handling of criminal allegations to the police departments that have jurisdiction. That way professors, administrators and on-campus committees do not act as the judge, jury and executioner.

Just so you know my position, I'm a recent graduate of Kennesaw State University that desperately wished this bill was law when I was a student. Since my struggles on campus (that I don't wish to recount here), a gained a passion for helping plug leaks in the judicial system as it overlaps with higher education. I've previously spoken out against the Campus Accountability and Safety Act (S.590) for the consequences it would bring to campus cultures that are strongly divided on perceptions of gender—namely than a male student accused of sexual assault is doomed, even if he is innocent.

Today I went to visit the Georgia State Capitol with local attorney Charles Jones to speak to various representatives in support of the bill. We passed out key details on the benefits of due process and were delighted to see so many in favor of the bill within the house appropriations committee, although one informed us that the opponents of the bill send negative and sometimes downright threatening emails to their representatives. This isn't to speak poorly of the bill's opponents, but to share with you all the passion and anger that the representatives saw *in* the opposition.

The detractors of the bill appear to believe that adding additional due process makes it harder for victims to find justice. Their perception, as I understand it, is that by presuming innocence, you are presuming a victim making a report to the police is lying.

This could not be further from the truth.

The supporters of the bill I've encountered are perfectly aware of the pressing need to maintain an efficient line of communication between a victim and the authorities. Even if they *wanted* to curtail victims, they cannot contradict the Clery Act, which basically makes reporting a threat on campus much easier than before it was passed.

The point of this bill is to make sure that in the event a criminal allegations comes forward on campus, the victim will get justice by helping make sure the authorities capture the *right person.* If you have ever seen documentaries like *Making a Murderer* or *West of Memphis*, you know how bias and an impatient rush to convict can destroy entire families.

Support for HB 51 is not about making it harder for victims to find justice, it makes sure one person's justice is not another person's oppression. That being said, finding the truth and delivering justice takes often a frustrating amount of time for the victim, if it comes at all. I really do understand that frustration, but rushing to judgement only serves to gratify bias and impatience.

We've already allowed the impatient and the biased to adjudicate criminal allegations on campus, and it hasn't been working. Title IX for All now lists 170 lawsuits *(login required)* filed by students against those unqualified to handle criminal allegations.

We need to install due process to make sure that no more innocent people are hurt, and that a torch and pitchfork mob does not decide who deserves punishment. Otherwise, we risk innocent people facing wrongful conviction, wrongful discipline, and even turning around and responding with a lawsuit that rips taxpayer dollars out of the school to make things right while real culprits possibly still run free. In this situation, everyone loses.

Since I am not an attorney I cannot claim to interpret the bill or its implementation as well as its sponsors. My understanding is that post-secondary institutions can still evaluate the accused as a potential threat to campus and possibly color the reports sent to police departments as the bill mandates. But even then, that's probably not something you can legislate directly and this bill is better than what we have. The bill is still under consideration.

If you live in Georgia, look up your representatives and send them an email voicing your support of the bill. You may find more success in sending emails that have a strong positive, grateful or congratulatory tone, such as "Thank you so much for any support for HB 51."

An example email is below that you can use to contact your representative. Feel free to alter it as you see fit.

> Dear [Representative],
>
> I want to thank you so much for your consideration of HB 51 regarding the treatment of criminal allegations on post-secondary institutions. I understand you have faced a lot of opposition to the bill from those who feel they are doing the right thing by expediting justice, but I applaud your courage for any efforts you make to ensure due process where it is missing.
>
> If you have not already done so, please support HB 51 to establish a more consistent and functional judicial system as it reaches into universities and our students' futures.
>
> Best regards,

> [Your name]

Even if you are not a resident of Georgia, please at least prepare a nice note and contact a Georgia state representative to voice your support and congratulate them on making a courageous stand for principles consistent with the Constitution. It's not often we see much respect for that document, so reward every small revival of its spirit. To better manage the traffic coming into representatives' inboxes, I will not publish email addresses here (although they are public should you wish to look them up). However, I am maintaining a list of representatives to connect with constituents so please feel free to ping me on Facebook and I will connect you with public contact info.

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Time for a National Whore's Day or something

Paul Elam · 12 February 2017 · Archived copy · Original

The following August 2015 article about Valentine's Day and we are pleased to publish again – this time on the inauspicious occasion itself. – Eds.

We are about to embark on another manufactured binge of male shame-spending on women who claim to love them.

Consequently, it seems an auspicious time to prepare. That is, if you are blue pill you can go ahead and prepare to translate your hard-earned dollars into a reason that she won't leave you.

Red pill men can stock up on popcorn with plenty of time to prepare to watch blue pill men dash feverishly around town, looking for something expensive enough to keep their female "partners" from leaving them.

Hint: Popcorn is way cheaper, amigos.

There are many aspects to The Big Day financially. Candy, flowers, jewelry, fine dining, champagne, romantic getaways and a lot of other things that mandate men to empty their wallets. That's so the women in their lives can be reminded of their speshulness and maybe give a little poon in return.

It is fair and accurate to say that offering up the poon is about the only expectation of women on this day of "romance." Never mind that they like sex, too, and that most will offer it up on any other day. After all, it's the lack of thought that counts.

Indeed, there are so many goodies for women on Valentine's Day that I won't even try to cover them all. Instead I will focus on flowers. The approximate 196 million roses purchased are second only to candy in the 13+ *billion* dollars spent each Valentine's Day. [1]

Men purchase 73% of those roses. That is a stat low enough that it surprised me a little, till I saw that women purchase 14% of those coveted expressions of love…*to give to themselves.*

Clitoria. Yes, that is the name.
That's right. 14% (27,440,000 or 2,286,666 dozen) of Valentine's Day roses are purchased by women for themselves. I am betting that number drops when The Big Day falls on a weekend and no one is there to see them delivered in workplaces.

I am no math whiz, but without other factors being available it appears that women buy themselves more roses for Valentine's Day for than they do for men.

Women do, however, buy the great majority of Valentine's cards. Those numbers will likely change when Hallmark cards are $100 a dozen. Like I said, it is the lack of thought (and money) that counts.

The money (at least men's) is a very important matter given the fact that over half of women surveyed said they

would end a relationship if they were not given something on Valentine's Day [1] – which is to say that 53% of the women surveyed are whores, and just like more garden variety whores, they will take a hike when they aren't being paid.

Ain't love grand?

I am not claiming moral superiority for men, mind you. Every hooker needs at least one John or they would not be in business.

It is the symbolism of cut flowers that I find most intriguing, as well as being analogous to relationships that depend on them as proof of "love." Many flowers resemble vaginas. Some are even named for them. They all have things in common other than appearance and names.

What happens to roses after you shell out some hard-earned cash so you can give them to a woman who will kick you to the curb if you don't cough up her petals? That's right, they look and smell good for a very short period of time. Then they become useless discards, like the majority of relationships and at least 53% of surveyed vaginas. You have to be blind to irony in order to not see that the women so bent on getting men to waste money on them also happen to be the same women who are as useless as month old cut roses – the kind you buy at the grocery store.

The poppy. First pleasure, then lots of pain.

If you insist on being sentimental, save the flower money and use it to buy a nice colorful arrangement. You can put them on the coffin where any illusions you had about not being with a whore will invariably be laid to rest.

Mind you, those flowers will die in short order, too. They will, however, at least match your dead dreams – and, hopefully, your dead relationship.

Not being one to just point out problems, I am compelled to offer some solutions. The most romantic gift you can give on Valentine's Day is a tiller, a garden trowel and a set of heavy-duty work gloves. Throw in a few YouTube videos on how tillers, trowels, gloves and, uh, *work* works, and you have a woman with the ability to perpetually produce flowers of all varieties.

As they say, give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime.

Women, our equals, should be no different.

In addition to teaching her the value of work and humility, you will be honoring her agency, her "I can do anything a man can do, and do it better and do it in heels," way of living life.

If you are so weak you don't have the stomach for that you can always use the garden tools to dig your own grave. You are doing that anyway so you might as well make it more efficient and speedy.

And that is the rub, amigos. If the woman who "loves" you hinges that love on whether you shower her with

frivolous, wasteful presents; if she will leave you if she doesn't get them, then just stick a C-note in her whorish little bra, show her the door, and find yourself another whore who is a lot more honest about how she does business.

Or, god forbid, find yourself a woman with enough integrity and maturity that she can feel loved without help from your wallet. They are out there, and you can find them if you quit chasing every Main Street skeezer who crosses your path.

It would be a little more honest if we considered changing the name. Valentine's Day has its murky roots in both Christian and ancient Roman tradition. How it developed into flushing 13 Billion dollars down the toilet every year is unclear. All we know for sure is that it happened and that Hallmark, florists, jewelers and Godiva Chocolates knew a good thing when they saw it.

After pondering this for some time it may be that we need to do another poll. Personally, I am at a loss on what to call Valentines Day to make it more accurate. "Give Me Free Shit or I Will Leave You Day," is really clunky. And it is so long that it will present a problem for Hallmark.

"Whore's Day," is simple and concise, but I am concerned that it would be an insulting affront to prostitutes who are honest enough to tell you who and what they are.

Perhaps AVFM readers, who often prove to have great acumen with glibness and creativity can solve the problem here in the comments.

Me? I am stocking up on popcorn and butter. I have a feeling that Hillary's "War on Women," campaign rhetoric will be in full stride by February and that the advertising and conversations on V-Day will be quite interesting.

Who knows, with the vast numbers of mindless, obsequious Johns this culture has come to call men, we may hit 15+ billion in sales.

Fortunately, we finally live in an age where stock in popcorn will go up as well.

[1] http://www.statisticbrain.com/valentines-day-statistics/

Feature image by Torrage.us

The old man and the c word

Doug Mortimer · 12 February 2017 · Archived copy · Original

Although he has been dead since 1961, Ernest Hemingway remains a person of interest among students of American literature. As with any other celebrity, he was as famous for his private life as his professional life. Even in his day, his traditionally male pursuits (hunting, fishing, drinking, boxing) made him suspect in some circles. If the concept of toxic masculinity existed back then, rest assured it would have been applied to him.

Indeed, at times he often seems like a caricature of a macho man. There is an amusing story about writer Max Eastman, who described *Death in the Afternoon*, Hemingway's nonfiction work about bullfighting, as having "false hair on the chest." The next time Eastman met Hemingway, the latter bared his shirt to reveal his hairy chest, then ripped open Eastman's shirt to reveal a hairless chest. The two men then proceeded to brawl in their editor's office. A pissing contest would have been much less taxing.

A number of literary critics, not all of them feminists, have examined Hemingway's relationships with women. There is plenty of material, as he was married four times. As his son Gregory put it, "I was the third and youngest son, the product of one of my father's emotional catastrophes. That is, one of his four marriages."

The primary emotional catastrophe for Hemingway was his relationship with his mother. We tend to assume that maternal love and unconditional love are all but synonymous. Whatever you call it, Ernest Hemingway didn't get it from his mother. At least, he didn't think so.

Hemingway's mother was something of a diva, literally and figuratively. She was a talented enough contralto to be offered a contract from the Metropolitan Opera and was involved in artistic pursuits all her life. Nevertheless, she found time to bear six children. So there are compelling reasons why Hemingway did not get his mother's undivided attention.

Born in Oak Park, Illinois, a cloistered suburb (residents preferred to call it a village) of Chicago, Hemingway was the only boy in the family till brother Leicester (also a writer, also a suicide) arrived in 1915 when mom was 42 years old. Hemingway's literary talents emerged early and were encouraged by his parents.

Typically, when a family has an overbearing mother, a weak father is the complement. That was not the case with Hemingway's family. His father, a physician, was no pushover. Stern as Dr. Hemingway was, his son loved and admired him. By introducing his son to the joys of the great outdoors, his contribution to Hemingway's development was immeasurable. In his own way, Dr. Hemingway was as judgmental as his wife and exercised his paternal authority on numerous occasions.

For example, after laying down the reasonable law that a hunter should not shoot any animal he did not intend to eat, Dr. Hemingway discovered his son had shot and killed a porcupine. Consequently, Ernest Hemingway is one of a select few who utilized porcupine meat as source of protein, as his father insisted that he cook and eat the porcupine he had shot. The message took hold. In the years to come, whenever Hemingway pulled in a trophy-worthy marlin, he would share the meat with the locals.

When World War I came along, Hemingway's eyesight kept him out of the Army but he wouldn't let it end there. "I can't let a show like this go on without getting into it," he wrote in a letter.

So he entered the fray as an ambulance driver. This occupation was surprisingly popular with aspiring writers (Dashiell Hammett, John Dos Passos, and E.E. Cummings all logged time as drivers). The occupation was not as dangerous as combat but it wasn't without peril, as Hemingway discovered when his legs were riddled with shrapnel (estimates vary but even the most conservative estimate is more than 200 pieces), requiring a lengthy stay at a Red Cross hospital in Milan.

His nurse was an American girl named Agnes von Kurowsky. She was seven years older than Hemingway – in other words far more mature than girls his own age but still young enough to have sexual market value. It is not hard to

imagine how a young man immobilized in a hospital might develop a crush on his caretaker if she was the least bit attractive and attentive. In this quasi-maternal role, she might have awakened his male mother need, perhaps convincing him he'd missed out on something fundamental in his youth.

If this situation sounds familiar, it's probably because it inspired Hemingway to write *A Farewell to Arms*, which may still be on required reading lists, though in some enlightened institutions it may have been displaced by GLBTQ fiction.

What was puppy love or infatuation for Hemingway was something altogether different for his nurse. Her biological clock was ticking, even if that phrase wasn't in use back then. Consequently, she was fond of him in a motherly or elder sister sort of way, but probably never seriously considered him as a life partner. He was hardly in a position to embark on married life. So after he returned to the United States, she wrote him a Dear John letter.

Following rejection from his beloved, Hemingway found his emotional wounds as debilitating as his physical wounds, and he entered a prolonged period of depression, only to receive a stinging letter from his mother accusing him of being a bum and a slacker. Apparently, her love was conditional, and it was based on his making something of himself.

Eventually, Hemingway got over his rejection. This was probably facilitated by the attention he received from other females. According to his son Gregory, he had "an attraction for women you wouldn't believe unless you saw it." They knew a budding alpha male when they saw one.

Inevitably, young Hemingway fell in love again – but once again, the old male mother need arose. At age 22, he married Hadley Richardson, who was eight years older.

At first all went well. Hemingway's parents approved of the match, thinking marriage would give their son a direction in life. The young couple enjoyed living in Paris and Hadley bore him a son. Apparently, Hemingway's male mother needs were being met by his wife, an unassuming woman who had led a quiet, sheltered life before marrying Hemingway.

But as the years passed, he apparently had a change of heart. Hadley might have been a nice enough girl, but she was not the ideal mate for an ambitious young man. He transferred his affections to their friend, Pauline Pfeiffer, who was only four years older than he was. So he was making progress.

Unlike Hadley, Pauline Pfeiffer was a career woman, an editor at Vogue; more importantly, she was an heiress. Hemingway was in the process of writing *The Sun Also Rises*, his first successful novel, when they met, so her money likely turned in handy.

Hemingway married Pfeiffer in 1927, but he could not rationalize what he had done and suffered guilt about the breakup of his first marriage for the rest of his life. Even so, his increasingly successful career and his second wife's money made for a comfortable life in Key West during the Great Depression.

Meanwhile, Hemingway's rift with his mother grew wide, as she had let him know that she disapproved of *The Sun Also Rises*, the Lost Generation tale of aimlessness and mindless pleasure-seeking:

> The critics seem to be full of praise for your style and ability to draw word pictures but the decent ones always regret that you should use such great gifts in perpetuating the lives and habits of so degraded a strata of humanity …. It is a doubtful honor to produce one of the filthiest books of the year …. What is the matter? Have you ceased to be interested in nobility, honor and fineness in life? …. Surely you have other words in your vocabulary than "damn" and "bitch"—Every page fills me with a sick loathing.

In later years, Hemingway would explain that he was a son of a bitch because his mother was "an all-American bitch." It certainly didn't help when she blamed her son for Dr. Hemingway's suicide in 1928.

She probably wasn't that crazy about her son's divorce either, but he was just getting started. After all, he was still

maturing and his needs were changing over time. By 1936 he was a celebrated writer when he met journalist Martha Gellhorn in Key West. They were re-acquainted during the Spanish Civil War, when both were correspondents.

Hemingway's male mother need had apparently been met by his previous wives, or perhaps he just grew out of it, as Gellhorn was, to put it simply, a hottie – and she was nine years younger than Hemingway. Perhaps by this time he felt it was time to move on to a trophy wife, or whatever they called such a woman back then. Since Martha was young, attractive, intelligent and educated, she would certainly look good on his arm as his literary star rose and he pushed on into darkest middle age.

From here on, his nickname "Papa" became particularly appropriate, as he became something of a father figure to Gellhorn. They married in 1940 and moved to Cuba. He regretted that he never had any daughters so perhaps Gellhorn filled that need. One can imagine how favorably an ambitious young female writer might respond to a father figure/literary celebrity.

Hemingway's advice did help her professionally; indeed, she became one of the best known World War II correspondents and the Hemingways qualified as a power couple. Of course, that meant Martha wasn't always available for traditional wifely duties. Though his own celebrity status was hardly in danger, Papa was jealous of the success of his "daughter." Perhaps that was inevitable, as he was always measuring his success in relation to other writers.

The result? Exit wife number three, enter wife number four, Mary Welch. It appeared, however, that Hemingway had at least settled on a type, as wife number four was also a war correspondent, the same age as wife number three, and she willingly dyed her hair to match the color of her predecessor. Welch was no slouch in the serial marriage department herself, as Hemingway was her third spouse.

Don't know if Papa loved mambo while he lived in Cuba, but presumably he loved Welch, whom he married when he was 46 years old. She served as his wife in Cuba when he was working on *The Old Man and the Sea*, and remained with him for the rest of his life.

The Old Man and the Sea was certainly an all-world novel, winning the Pulitzer Prize in 1953 and clinching the Nobel Prize for Hemingway the following year. This fable was clean, uplifting, and noble. His mother would have been proud. Unfortunately, she died on June 21, 1951 while he was still working on the book.

Even though Hemingway had outgrown his male mother need, he never reconciled with his mother. He did not attend her funeral, though he certainly had the money to fly from Havana to Chicago for the services.

One wonders why Hemingway chose the serial polygamy route. As his second wife Pauline observed, "I don't mind Ernest falling in love but why does he always have to marry the girl when he does?" One would think that at some point it would have occurred to him that keeping a mistress or a series of mistresses would make more sense. Doubtless, mom would not have approved his taking that route, however.

In the last year of Hemingway's life, Alfred Hitchcock's Psycho was released. Given Hemingway's suicidal depression at that time, he likely never saw the movie. So he never heard Norman Bates (Anthony Perkins) declare that "a boy's best friend is his mother." Surely, Hemingway would have disagreed.

Of course, Norman Bates's dictum is rather ironic after we discover that he is his mother. Given Hemingway's egotism and artistic temperament, perhaps the same could be said of him.

Courtship, it's on you man

Peter Wright · 13 February 2017 · Archived copy · Original

Courtship is part of our everyday speech. We follow the rules of courtship, we enter into courtship, we follow the courtships of the rich and famous, and sometimes we end a courtship. While it may sound like a quaint antique of European language, the word still appears in our daily media headlines proving that the modern imagination remains in its thrall.

So what exactly is this thing we call courtship? To answer that we are going to have to dig into its history, and the best place to start is with the etymology itself:

[image]

The etymology starts with a reference to a courtier, whom Dictionary.com defines as "a person who seeks favor by flattery, charm, etc." Next we read that the paying of attentions is from a man to a woman "with the intention of marriage" – there is no explicit requirement for a woman to do something for a man. The scenario given here is clearly one-sided in terms of who must make the effort, and who will be the recipient of that effort. Courtship is, in a word, gynocentric.

But just in case we have narrowed the definition of courtship to an anachronistic conception of it, let's take a look at modern dictionaries to see whether they too paint a uni-directional picture of courting – ie. of men catering to women:

> **The Free Dictionary by Farlex:**
> Noun 1. Courting: a man's courting of a woman; seeking the affections of a woman (usually with the hope of marriage); "It was a brief but intense courtship."
>
> **Vocabulary.com:**
> Noun 1. Courting: a man's courting of a woman; seeking the affections of a woman (usually with the hope of marriage).

There we have two popular online dictionaries verifying the gendered expectation inherent to the term. Other dictionaries however have de-gendered the definition in line with the modern practice of denying gendered customs and behaviors, but this does little to change the phenomenal reality – practices which continue to be gendered despite the refusal to acknowledge them as such.

Studies of courtship have confirmed that men's habit of demonstrating various kinds of attentions toward women amount to a gynocentric contract. Drs. Timothy Perper[1] and Monica M. Moore[2] have independently discovered, contrary to popular beliefs, that courtship is normally triggered and controlled by women and driven mainly by non-verbal behaviours to which men respond. That gynocentric pattern of power is supported by other theorists who specialize in the study of body language.[3]

For those unsure as to whether courtship remains a gendered expectation, the following advice by columnist James Michael Sama provides a modern example.

> In many of my articles I refer to "courtship" or "courting women," when discussing chivalry and romance… and why do I think we should work to keep it alive? Here are five reasons:
>
> **1. You'll develop a stronger relationship.**
>
> It is traditionally so that the man in a new relationship will be the one who is courting a woman. As men, we are the pursuers, both naturally and societally. I have often heard men ask "what's in it for me?" Well, first of all if you're performing acts of kindness for the sake of a reward (see #3 in the definition above) then it is not true kindness.

> Real kindness comes from the goodness of your heart without the want for reward but it should also be noted that courting a woman will bring two things into your life:
>
> The type of woman with the maturity and dignity to only accept advances from a man who treats her with respect. The ability to therefore grow a stronger and longer lasting relationship with the woman in question..
>
> **2. You become better in all areas of life.**
>
> Courtship is (read: should be) a selfless act. It requires you to put in effort for another person's enjoyment, learn about them and learn about yourself in the process. When committing one's self to efforts such as these, one cannot help but to develop internally as well. We become more aware of the world around us, what people want and need in order to be happy, and how we can help give it to them.
>
> **3. You will gain her trust.**
>
> One of the biggest factors in relationships failing these days is lack of trust. Either lack of trust during the beginning stages, or even after commitment has been established.
>
> If a man takes the time to court a woman, it requires him to build a foundation for the relationship. Relationships do not simply appear out of thin air. They take time, energy, and commitment to build, much like a house. But a relationship without this trust and friendship is like a house built on sand. It may look good from the outside, but it will have nothing to keep it standing when the weather gets rough.
>
> If a woman has a clear view that you're willing to build this foundation with her, it will limit her insecurities and help build her confidence in you.
>
> **4. You will intensify your intimacy.**
>
> Through the process of courtship, men and women tend to develop a stronger emotional connection than if they had simply jumped into a relationship or a "friends with benefits" scenario. What many people don't realize is that a stronger emotional connection, especially for a woman, translates to a stronger physical connection.
>
> **5. You will find the right person for YOU.**
>
> The right type of person will appreciate small details, the kindness you exude to those around you, and the effort you put in specifically for them. Through the courtship process we learn if a woman (or man) is going to be appreciative of what we do for them and how they will respond.
>
> If we jump into a relationship, as many do these days, we are left complaining about how they "changed" after a few months of being with them, and then breaking up. In reality, nobody changed at all – you simply learned who they truly are.
>
> If we take the time to practice courtship, we will eliminate these surprises down the road and truly learn who we are building a relationship with at the proper time to do so : in the beginning.
>
> Show someone your respect for yourself as well as for them, by keeping courtship alive.[4]

This example indicates that men are still expected to carry the lion's share of courting labour for the new couple. Clear too is that this is not a mere animal reflex as some would suggest, which clouds the idiosyncratic culture customs which gave it form. We tend to confuse cultural concepts of courting with biological mating impulses of animals, when they are logically distinct motivations with the one having its center of gravity biological reflexes, and the other in rituals, customs and taboos of a given society.

The blue wren never learned about chivalry and courtly love in order to know how to build a nest, does not rely on cultural customs to know nest design. Men and women on the other hand *learn* much of their repertoire of courtship, going down on one knee, or expecting chivalric deference from men, from the cultural mores that grew up around them. And unlike the blue wren, a serious study of cultural history can snap us out of our unconsciousness and open us up to potential new models for building relationships – like ones based on mutual

effort and respect as opposed to the one-way street of courtship.

References:

[1] Perper, T. (1985) Sex Signals: The Biology Of Love, Philadelphia, ISI Press.
[2] Moore, N (1985). “Nonverbal courtship patterns in women: contact and consequences”. Ethology and Sociobiology. 6: 237–247.
[3] Pease, A. and Pease, B. (2004) The Definitive Book Of Body Language, London: Orion Books.
[4] 5 Brilliant Reasons Men Should Stop Playing Hard To Get If They Want The Woman Of Their Dreams

Further reading:

[Study] The allure of chivalry
[Study] Courtly Love Today: Romance and Socialization in Interpersonal Scripts

Do men really have all the power? Paul Elam on the men's movement

AVfM Video Source · 13 February 2017 · Archived copy · Original

Dr. Gerald Young of Auckland, NZ "Known Genital Mutilator"

Gary Costanza · 14 February 2017 · Archived copy · Original

[image]

Dr. Gerald Young of Auckland, New Zealand has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From the CityMed website we read about the doctor:

"Dr Gerald Young
BHB, MBChB (Auckland), FRNZCGP

I have been a medical practitioner in the city since 1988. I have been working from CityMed since it was started in 2000. I am one of the directors of CityMed.

I have a special interest in surgical procedures done under local anaesthetic in our specially designed outpatient theatres in CityMed. This allows us to perform surgical procedures very cost effectively, for example a hernia can be repaired for under $2500 which is one of the cheapest rates for this procedure in New Zealand. Prior to my general practice training I was a surgical registrar for 3 years in the Auckland Surgical Training Programme.

Procedures offered include:
Skin lumps and skin cancer surgery
Ingrown Toenails
Vasectomy – no scalpel keyhole technique
Umbilical Hernia Mesh Repair
Inguinal Hernia Repair – Open Mesh technique
Circumcision
I am an approved examiner for Australian Immigration Medicals and New Zealand Immigration Medicals.

My interests outside of work are presently centred around trying to be a Dad to four children. When time allows I play a bit of tennis."

Too bad the doctor sullies himself by mutilating baby boys' genitals along with curing disease and treating harmful conditions.

Under "Circumcision" we find a list of supposed reasons for circumcision. Here's that list with my comment for each one:

"REASONS FOR CIRCUMCISION:"

"Hygiene"- soap and water cleans all body parts, no need to amputate

"Other infections"- whether or not there is a miniscule difference in infection rates for intact men, that's irrelevant when using a condom and practicing safe sex. I credit the doctor for this common sense information:

> Uncircumcised adults have an additional increase in the risk of foreskin infection, such as candida (thrush) especially if they also have diabetes.
>
> There have been studies that have shown that some sexually transmitted infections (STIs), particularly herpes, gonorrhea and syphilis, are less frequent in circumcised men. Other STIs such as – NSU and genital warts have similar rates in both groups, one recent study suggests NSU may be higher in circumcised men.
>
> Studies from Africa have shown that circumcised men are at less risk of becoming HIV infected than uncircumcised men however this is not reproduced in USA studies. The suggestion has been put forward that the reason for this is that there is a different HIV subtype in Africa than in developed countries, which may

> account for the difference.
>
> However circumcision cannot be promoted as a protection from contracting any STI including HIV.

"Religious Reasons"- no religion gives anyone the right to harm anyone else without their consent, a violation of civil rights and the law.

"Cultural Reasons"- harmful traditions that violate an infant's bodily autonomy also violates the law.

"Medical Reasons"- there is no medical reason to amputate the foreskin in the absence of disease.

"Social/Sexual"- most of the world is intact; anyone who thinks what nature made is ugly is free to mutilate *themselves only.*

"Cancer Risk"- see "Medical Reasons" above.

Here's some information given by the doctor:

> CIRCUMCISION RISKS
>
> Complications of circumcision range from 2% to 10% The following are possible complications:
>
> Infection – this is easily treated with topical or oral antibiotic.
> Post operative persistent bleeding – this may need a suture or cautery to stop the bleeding.
> Meatal stenosis – where the opening of the urethra becomes narrowed which makes it hard to pass urine. This is rare and should not happen with good post-circumcision care.
> Excessive skin, skin bridging, stitch sinus are other rare problems that can occur and may need surgery to repair.
> Too much skin removed.This is caused by the procedure being performed by an inexperienced operator.
> Glanular ulceration. This can occur in association with post operative infection.
> Other inadvertent injury during surgery – to the urethra and to the penis.
> Anaesthetic complications; this is rare with local anaesthetic but there is a risk of allergy to local anaesthetic.
> Psychological trauma.
> Secondary phimosis if the foreskin grows back over the penis after circumcision. This is avoided by following the post circumcision cleaning instructions.
> Secondary chordee caused by scarring after circumcision.
>
> HOW DO I CARE FOR THE FORESKIN IF CIRCUMCISION IS NOT DONE?
>
> These are the cleaning instructions that I give to my patients. The foreskin should be cleaned each bath time, like any other part of the body, this should be done by gently pulling the foreskin back as far as it will go without any force (as this may cause the foreskin to tear) and any collection trapped in the foreskin gently cleaned. With time the foreskin will retract back further and further until completely free. Once the boy is old enough to wash himself he should be taught how to clean the foreskin daily himself. I also advise boys to get into the habit of pulling the foreskin back to urinate so that they do not urinate through the foreskin, as this helps to reduce foreskin irritation and infection, but they must remember to pull the foreskin forward again when finished.

Death is a possible outcome of circumcision, and bleeding is a complication in 100% of circumcisions.

All those complications for surgery that isn't needed and ruins a man's sex life – why?

The info on how to care for the foreskin is helpful – all parents should have this information.

Since the doctor has incomplete information about circumcision, you can watch related videos and do further research at neonatalcutting.org.

The doctors practice information follows:

Ground Level, Quay West Building, 8 Albert Street, Auckland City, 1010

Ph: 09 377 5525

> Dr. Gerald Young of Auckland, NZ "Known Genital Mutilator" https://t.co/WkIgEn7XBX #circumcision #MGM pic.twitter.com/04pY2MHwSw
>
> — gary costanza (@jerrytheother) February 14, 2017

De-constructing Sentiment II: Female Power

Nat Godot · 14 February 2017 · Archived copy · Original

It is believed that a 19th century playwright was the first person to write that *"the pen is mightier than the sword,"*[1] and that adage is probably more relevant now than ever before. Because in this modern age of false words he could just as easily have said 'the pen is mightier than the truth.' The 'might' he makes reference to after all is the very real power wielded by people who succeed in owning the meaning and use of words.

So it is very pertinent to the way that feminists have usurped their own cause. Which means that when we take on the burden of contradicting the dogmas of modern feminism we need to take back the meaning of words, and one of those words is *power*.

Feminists like to talk about power, but only to say that men have power and women do not. Or to say that men abuse power and women do not. But they make little or no acknowledgement of the powers owned by women to imprint newly born minds with responses that will benefit themselves, to reinforce those responses throughout the most vulnerable years of that young life, and then to call on those responses when it is beneficial for them to do so. Although many men feel themselves to be immune from those requests, the truth is that many of them who feel that way still allow their resolve to crumble when faced with a woman exhibiting or feigning distress.

So there is a form of power granted by nature which is enjoyed exclusively by women, and we need to shine more light on it. In order to understand this a little better let's first look at a female power that is not human, and the peacock provides a good example. Although the word 'peacock' is sometimes used as a derogatory term to describe men who overdress, this is somewhat unfair. Because the extravagance of the peacock's plumage is not their own choice, it is determined solely by the preference of the females of the species. Therefore the day to day appearance masks the real power that shapes the relationship between them. And when we use that relationship as a model to understand gender power, we realise that the grand appearance of the peacock is not a demonstration of power, but evidence rather of powerlessness.

It is therefore a very significant anomaly of nature that in the human species it is the females that adopt extravagant plumage, and who suppress any inclination of males to compete with them. The actress and model Jacqueline Fernandez explains it like this. *"Vanity is a women's prerogative, and it should stay that way."*[2] Meaning that the pursuit of attention and admiration causes human females to reverse an established pattern of nature. Which is an anomaly that we take for granted, and a power we underestimate.

Popular scientific opinion/myth suggests that females only exercise their powers to benefit their children. But the plumage of the peacock demonstrates that feminine power is a force of nature, and that it can be eccentric and self-serving. We often hear men being lectured about expressing their feelings. But our society is no more willing to allow men to speak about their feelings than it would be to allow the peacock to contradict the peahen. Why is that you may well ask? It is because the peacock would say to the peahen, 'you are not doing this for the sake of the children'.

So the enforcement of female choice is indicative of a power that shapes our cultural perception of what is good and what is bad. This may sound obscure and inconsequential, but the distortions contained in such perceptions are intrinsic to our social discourse, and they have a calculated purpose which can be explained by understanding the relationship between sentiment and power.

We tend to underestimate the power of sentiment, but organisations that wield power do not. Governments and corporations and advertisers and broadcasters compete fiercely with each other to influence the sentiments of large groups of people. They employ the very best and most well trained experts and psychologists to help them for that purpose, and are prepared to spend vast sums of money to achieve their ends.

In this respect, the stakes have been raised by the ongoing efforts to globalise the consumer economy. Meaning that the manipulation of consumer sentiment has now become an industry. But this also creates an opportunity of sorts.

Because the illusions of sentiment depend a lot on obscurity, so there is a certain danger in repeating them too often. We may therefore even have something to be grateful for. Because the flood of contrived sentiment that pours out of modern media channels makes it possible to observe more clearly methods and patterns of behaviour that previously defied analysis.

Take sympathy for example. In the eyes of many people it would hardly appear significant, and yet when we open our eyes to it we discover that it saturates daily life. But even though there are times when we should show sympathy towards someone we love, there is never a time when we are obliged to love someone for whom we feel sympathy. So even though sympathy is less obvious a feeling than love, its reach is longer.

Therefore if our capacity for sympathy is addressed in the right way, we can be induced to do things for people that we don't even know. In what way this might be useful to others is not always obvious, and yet those organisations that broadcast news and entertainment, by whatever medium, compete vigorously to influence the sympathies of their audience. So even though it appears to be such an imprecise feeling, sympathy is measured with great accuracy by people who have learned the value of it.

In order to demonstrate that sympathy is no childish or accidental sentiment bear with me for a short review of Ryan's Daughter[3]. This is an Oscar winning film released in 1970 that was directed by David Lean. The story is essentially about two men and one woman. They live in a small town in the West of Ireland in the year 1916 when British military forces still occupied the country, and their relations with the local population were very tense. The heroine is a native of the small village and the daughter of one of its few prosperous citizens. She marries the local school teacher and shortly afterwards becomes bored with him. Then she meets the commanding officer of the nearby British military garrison and begins a sexual relationship with him, and the resulting sex scenes became a significant feature of what is commonly described as a 'tragic love story.'

The sympathy of the audience for the heroine is carefully preserved by meticulous adjustment of the two male characters with whom she is involved. For this purpose, her husband is portrayed as boring and insensitive to her need for passionate love (or sex), which appears to justify her later behaviour. Meanwhile her lover is afflicted with a severe limp, and he also suffers from psychological trauma, both of which were caused by his war experiences on mainland Europe. So on the one hand her husband is excluded from sympathy because of his insensitivity to her 'needs', and on the other, the sympathy we feel for the heroine is not tainted by any dislike of her lover. Nonetheless their affair is exposed in the end to the local community who have no tolerance for locals who consort with British soldiers. So the pair are forced apart, and the soldier lover commits suicide.

The question is then, what would happen to the sympathy of the audience if we reverse the roles? We would have a story about an unemployed man who married a hard working school teacher and became bored with her because she was no good in bed. So he then starts a sexual relationship with a woman who is physically crippled and suffering from psychological problems. When this lonely and vulnerable woman then commits suicide the damnation of our hero would be complete, and no interpretation of artistic licence would excuse the film maker from talk of malice, or lurking dangerous attitudes towards women. Certainly there would be no talk of Oscar prizes.

Therefore when we watch this film from one point of view it appears like romance, but when we turn the story around, it becomes a depressing tale that would surely be condemned. Which means that film makers are not free to express any new idea for the sake of art. Because it is the formula by which the value of sympathy is calculated that makes it possible for them to portray violence against women, but not criticism of them. Actually their survival as artists depends very much on their willingness to conform to the rules by which the social taboos and monopolies on sentiment are maintained.

Nor is the value of sentiment confined to junk romance. Indeed, experts tell us that the equity and financial markets are driven by sentiment. So if even the value of stocks can be influenced by sentiment, then it stands to reason that people who learn to estimate their relationships in terms of value will also naturally develop an acute awareness of sentiment. Becoming alert to words and deeds that may indicate any change in the state of sentiments they have

taken some trouble to cultivate.

When we speak of 'value' in the context of human behaviour therefore, it is not money that is the currency, it is sentiment. Money and gold and property of various kinds have a value that can be counted, and they do exercise a powerful influence, but they must be earned, inherited, or stolen. On the other hand, sentiment can be minted, and when it is properly crafted, it can be used to obtain material value. In this context then, the strategy of making other people feel sympathetic or indebted becomes both a business enterprise, and an abuse of power.

Of course the misuse of any power comes at a price. Take for example the well known fact that the display of anxiety or fear attracts attention and sympathy. So people who discover that sympathy has value are also discovering incentives to be anxious. But judging by what we see in the public media, sympathy is as much a female prerogative as vanity. Therefore it becomes possible to predict an imbalance in the levels of anxiety between males and females that corresponds with that imbalance. And indeed, the incidence of phobia (an extreme form of anxiety) is known to be at least twice as high in females[4] as it is in males. But that ratio rises to 3/1 for individuals with multiple phobias and 4/1 for phobias relating to animals.

And yet, in spite of being bombarded by so much of it, we appear to be largely ignorant not only of how sentiment is manipulated, but even of what it is. Which should not be surprising, since nothing about sentiment is obvious, except for what we are encouraged to notice. Think about encouragement for instance. On the face of it this is not a sentiment. In fact we need encouragement as children and depend on it for our learning and development. But we are supposed to reduce our dependence on it as we mature. When we don't, our belated need for it prevents that maturity from reaching its full potential and reflects itself in the mirror of our personalities as a desire for attention and admiration. Which, as it happens, is magnified disproportionately in the affectations and sentimental behaviours of women.

No doubt many people will object that men have this need too, and that is certainly true. But all of these arguments are about degrees and proportions. So if we take the distribution of high street retail space as a barometer, then we have to conclude that women have this need more than men by a very significant factor. This observation is also supported by figures for credit card spending in the UK[5] which indicate that in the year 2016 the ratio of female vs male spending on personal items was 4.5/1 on the high street, and rose to 7/1 for online shopping.

These differences present a whole range of problems. But there is one in particular that has reached epidemic proportions. Because what comes naturally for the child becomes more complicated for the adult. Meaning that we give attention admiration and sympathy to children without any need for justification. But adults who want to keep these things with them after childhood must increasingly find ways to justify them, and this need can exercise a powerful influence on their behaviour and relationships. The problem is though that the dripping need for justification creates a tendency towards exaggerated feelings and complicated accusations. Thus we arrive at the modern epidemic of accusing behaviour driven disproportionately by women, and egged on by the agents of consumer propaganda who seek to manipulate women by flattering and indulging them.

Overall then, when we step back and observe the patterns of sentiment and behaviour, we can recognise how much the mechanisms of power depend on them. The fact that women in general appear to be so proficient in the use of these mechanisms is not however to be taken as proof that women have superior moral insight or emotional intelligence which men lack. It is rather that women have a material motive that men do not, and that they have at least three advantages. The first is their biological power to suppress anything that might be disadvantageous to them, a power that translates itself in the minds of men as fear. The second is their ability to imprint the minds of children with responses that are primarily advantageous to them. And the third is their close alliance with the agents who manipulate consumer sentiment. And I haven't even mentioned sex.

Actually the issues I have mentioned here are only part of a spectrum of powers available to women which deserve consideration. But space does not allow, so I will come back to them another time. Nonetheless, it should be obvious even from this cursory look at the close rapport between sentiment and power that the image of pristine vulnerability which feminists have built in to their vocabulary for and about women is false. It is not that men do

not possess power, or that men do not abuse power. They do that indeed. But they are not alone.

Now bear with me one more time please for a short digression. I noticed from comments to my previous article that there was some concern as to whether I understood gynocentrism or not. So in order to save good people from wasting their precious time, let me clarify the point, yes I understand. But I am reasonably convinced that pushing back directly against the monster will be a monumental task that will probably take a long time, and will only succeed to the degree that a lot more people get involved. Likewise feminism is locked on to the same driving forces that give life to gynocentrism, so I suspect that the struggle against feminism will also be long and acrimonious.

In the meantime, I ask myself, is there something I can do that will help the cause to gain traction? And everybody has their own answer to that question. In my case I take an oblique approach to the problem. Think of it like this. How do you convince a burglar not to break in to your house? You can plead all you like, and the burglar can give whatever assurances you might want to hear. But in the end the police will tell you to take away the ladder the crowbar and the flash light. So for me this is a matter of personal interest rather than alternative paradigm. I want to remove the tools, or at least make them harder to use. I hope that approach will become more clear as I work my way forward, and that it will prove useful to some small degree. But it is not meant to distract from the great work already done.

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The importance of Georgia's House Bill 51

Hannah Wallen · 16 February 2017 · Archived copy · Original

What is GA HB 51?

As described in Sage Gerard's recent article, Support GA House Bill 51 to secure due process in universities, this is a proposed law which would bar institutions of higher learning from substituting unbalanced on-campus hearings and penalties for the legal system in cases of alleged student sexual misconduct. This would apply to universities, technical colleges, or any other postsecondary educational institution which is eligible for state tuition equalization grants. The text of the bill is available here:

Georgia HB 51

This would require postsecondary institution employees who receive information leading them to believe that a felony has been committed against or by a student or on the institution's property would be required to forward that information to the appropriate authorities.

This is not an unusual or abnormal requirement for professionals in care-related industries such as education. Various laws exist requiring teachers, school administrators, and school counseling personnel to report to appropriate authorities any suspected abuse of their students. Health care workers at all professional levels are also required to report suspected abuse, neglect, exploitation, or misappropriation of patient property or resources, drug diversion, and violations of patients' medical or financial privacy. Childcare providers face similar requirements regarding abuse or neglect, as do care providers for the elderly and people with intellectual disabilities. Significant penalties can be leveled against professionals who violate these laws.

Due process protections within the bill dictate that it is up to law enforcement authorities to determine whether the allegation merits investigation and prosecution. It further requires that any investigation undertaken by postsecondary institutions' staff must be performed by "a campus law enforcement agency staffed by law enforcement officers who are certified peace officers by the Georgia Peace Officer Standards and Training Council."

Once again, it is not unusual for the law to mandate that a complex service with potentially serious outcomes be limited to the practice of qualified professionals. Licensing and other forms of certification are used to denote qualification in a wide variety of fields, including, law enforcement, private investigation, and legal practice. Uncertified or unlicensed individuals who recklessly or fraudulently dabble in practices within these domains with the potential for serious outcomes for their targets can also face significant penalty.

The right to the presumption of innocence is protected in the bill with language barring postsecondary institutions from penalizing students who have been accused of felony crimes but have not been convicted or entered a no contest plea, but does allow suspension during investigation "if the postsecondary institution finds, following a due process hearing, that allowing the student to continue at the postsecondary institution poses an immediate threat to the life, health, or safety of the student body." This applies to postsecondary institutions' treatment of students accused of felony crimes a standard that is similar to that which guides how criminal suspects are handled within the justice system with regard to the accused's freedom of movement during an investigation and trial.

To eliminate contradictions in law, the bill also contains a statement which would repeal existing Georgia state law which would be in conflict with HB 51.

Why is this needed?

Currently, postsecondary institutions' handling of student sexual misconduct allegations is guided by a 2011 memo from the U.S. Department of Education commonly referred to as the Dear Colleague letter. This letter was put into law as a section of the 2014 VAWA reauthorization act called the Campus Sexual Violence Elimination (SaVE) Act, a topic I've covered before, writing for A Voice For Men. Among the Campus SaVE act's requirements is a stipulation that higher education institutions to which Title IX apply must have sexual misconduct prevention

policies which mandate using college disciplinary boards as substitutes for courtrooms, complete with campus penalty which could effectively end a student's academic career. The law's language indicates that guilt is to be presumed and mandates the use of a "preponderance of evidence" standard rather than the "beyond a reasonable doubt" standard which the justice system uses for accusations of felonious sexual assault. The accuser can even appeal if the initial hearing results in a not guilty decision, subjecting the accused to the campus equivalent of double jeopardy.

The law also increases the list of offenses that universities must report among statistics on campus crime. It is, in other words, a false-accuser support bill, with a built-in stat-counter to assist in the manufacture of evidence for its own support.

As a consequence of the requirements laid out in the Campus SaVE act, numerous students (mostly male) have been deprived of access to higher education following accusations of sexual misconduct, and many of them have sued their universities over discrimination and violation of their due process rights. Their stories have revealed that the system created on postsecondary institution campuses by federal law and policy has resulted in the facilitation of false accusations, leading to significant punishment of students whose conduct as indicated by evidence did not merit it.

In addition, by requiring that institution personnel handling misconduct allegations stress to students that they do not have to report criminal conduct to authorities, the bill encourages the substitution of the easier-to-win campus "justice" system in place of real police work and courts, potentially leading to actual perpetrators of violent, felonious sex crimes facing no jail time whatsoever.

If the Campus SaVE Act is federal law, what will GA HB 51 achieve?

The answer to that begins with what the bill will not do.

It will not prevent on-campus investigation of sexual misconduct allegations, nor will it prevent institutions from handling proven violations according to their written policies.

It merely requires that these investigations be handled by properly certified personnel, requires proper reporting of criminal allegations to the correct authorities, and protects the due process rights of the accused.

If passed, this bill could also become a template for other states' handling of this issue. It even has the potential to become a template for legal reform at the federal level. Given the current situation with a growing number of cases leading to lawsuits against institutions for their practical application of existing law, such reform is badly needed.

Why does GA HB 51 need my support?

This bill faces opposition from groups defending existing policy, and they are pressuring legislators to vote against reform. The bill's opponents are using false claims that the bill would protect perpetrators of sexual violence from facing any consequences to discourage representatives from supporting it. If this bill is defeated, the effort to enact reform at the state level will have to begin again with another bill, delaying any potential benefit to students by the time it takes to go through that process again.

What can I do?

Representatives need to hear from citizens who want to see this bill become law. Georgians can find out who represents your district on this page. If you're not sure how to explain your support for the bill, Sage Gerard's article includes a template you can use either verbatim or for inspiration.

Calling your representative's office is another good method of contact, one which can indicate to the representative that you are passionate about the issue. It is wise to write down the gist of what you plan to say before calling so that the points you want to make do not get lost in the course of discussion.

Because this bill would affect policy on educational institution campuses, it is also not necessary to be a resident of Georgia for your interest in seeing it pass to be worth consideration to legislators. It is of interest to legislators that a

decision to reject the bill could result in potential rejection of the state's educational institutions by prospective students or their parents. U.S. citizens who are not Georgia residents could contact any representative on the above linked list for this purpose.

To communicate this, the template Sage created could be modified as follows:

Dear [Representative],

I want to thank you so much for your consideration of HB 51 regarding the treatment of criminal allegations on post-secondary institutions. I understand you have faced a lot of opposition to the bill from those who feel they are doing the right thing by expediting justice, but I applaud your courage for any efforts you make to ensure due process where it is missing. This is of particular interest of me as a [student or parent of a student] interested in pursuing postsecondary education following graduation from high school. Knowing whether [my or my child's] civil rights are protected is an important consideration when determining which institution [I or my child] should attend.

If you have not already done so, please support HB 51 to establish a more consistent and functional judicial system as it reaches into universities and our students' futures.

Best regards,
[Your name]

A parent could conceivably add the line "Under the current system, my child could potentially see his academic and future career prospects easily destroyed by a false accusation." It may also be worth noting to legislators that the current system may be leading to sexual predators escaping the authority of the justice system due to the substitution of campus courts. Legislators who do not care about the plight of the falsely accused may care very much about that.

This is an opportunity for significant activism in relation to a major men's rights issue, the steady creep of increasing infringement on due process rights by badly written legislation. It could lead not only to reform at the state level, but the creation of an example which activists can encourage other states and federal legislators to follow. We may never get a better opportunity for this than we have now, in the current political environment in which the authoritarian establishment has been challenged by the nation's voters.

Representatives are already hearing from opponents of the bill from all over the United States. It is vital, then, that they hear from us as well.

Harvesting the male gaze

Peter Wright · 17 February 2017 · Archived copy · Original

We all know about the male gaze and the resultant sexualization of the female body that it creates. The standard accusation is that we men are scanning our environment for passive women to perv on, an act that reduces women from otherwise complex human beings to mere sex objects for our sexual pleasure. The following Oxford Reference Dictionary definition represents the usual view of the male gaze, or at least the one widely promoted by feminist analysis of the phenomenon:

> **Male Gaze**
>
> 1. A manner of treating women's bodies as objects to be surveyed, which is associated by feminists with hegemonic masculinity, both in everyday social interaction and in relation to their representation in visual media: [see also objectification].

What stands out in all definitions of the gaze is men's agency: men "treat" women's bodies, "survey" women's bodies, and enact "hegemony" over women's bodies. It's a travesty that deprives women of agency according to the feminist film critic credited with first coining "the male gaze."[1]

But is it so… are women always passive victims of rapey stares, or are they playing their part in eliciting it from men? Might it be – shock, horror – that they are agent provocateurs in a game they initiate and to a large extent control? I think most people, at least those not in denial, know the answer to that question is a big yes.

The hours and years spent trying on different clothing, and the rehearsing of postures, or gestures of the hands in front of the mirror; touching her face, placing her hands on her hips, or lightly above her breasts; or the practicing of facial gestures; and the smiles, pursed lips, head-tilts, hair flicks, and glances of the eyes, all designed to harvest the gaze from unsuspecting male targets.

Could it be that through that highly cultivated repertoire of gestures women possess enormous agency, and males serve as passive targets with little agency other than unprocessed reactivity?

Whatever the case we first need to rid ourselves of the myth that women are victims in this age-old game, to which

end I will give a few gaze-harvesting techniques employed by women below, a list that can easily be expanded by adding your own observations of harvesting tricks.

Here are some of the techniques women habitually use to *set a gaze reaction in motion*, each of which involves a woman actively – and sometimes aggressively – placing herself within your sensory range with one of the following:

The Twisty Twirl

The best way to describe this is a gentle swaying or twisting the body from side to side, often with hands clasped at front, to impart a childish exuberance much like little girls do. While this might seem appropriate behavior of a 5 year old girl, the twisty-twirl is not something the gaze harvesting woman ever relinquishes – she employs it to interrupt men's field of vision with sudden movement, a gesture sufficient to gain his attention.

The Blockade

This happens when you are the target of a woman who wants to slow you down and make you absorb her presence. She will stand in the doorway, middle of the footpath, or in the shopping center aisle sometimes aided by a shopping trolley which she leaves strategically placed across the aisle. If done well, this forces an interaction: "Excuse me, I'll just move your trolley so I can get past," to which she replies "Oh, I'm so sorry," while flashing her most attractive features at you – her favorite dress, beautifully shampoo'd hair, or that smile she was famed for in high school.

The Color Assault

The practice of wearing eye-seizing colors is a favorite, with the unmistakable message being YOU WILL LOOK AT ME AND SEE ME! Gone are the soft pastel designs of yesteryear, and in are the garish fluoros or otherwise bold colors designed to snatch the attention of everyone who enters the room or walks the street. And not just the clothes – the practice extends to colored hair, hats, shawls and scarfs which have become equally loud, with the wearers settling for nothing less than complete molestation from every set of eyes in the immediate vicinity.

The Exclamation

The exclamation is timed just as the male target comes into earshot, and is often delivered in the form of a small shock or surprise; "Oh, I nearly fell over!" states the woman into the thin air, or "My goodness its so hot today" in the hopes a perfect stranger will begin gazing in the direction of the voice and, with luck, take up her topic of self-discussion.

The Exclamation can also appear as a muttering about something at just the right moment. This is a favorite and is normally delivered in the form of a question or statement in need of an answer, such as when she is in earshot of the right man in the shopping aisle and frustratedly mutters, supposedly to herself, "I can't find the cans of spaghetti I wonder if they've moved them?" or "I hope they are getting some fresh bread in today!" that the passing male might hear and feel compelled to respond.

Look At Me Strut:

Strutting gorgeously, exuding self-sufficiency with an *I-don't-need-a-man* look, the strutter has mastered the art of *appearing* disinterested in attention, while making a distracting physical display of swinging arms, loudly clopping heels, eye catching attire, and a chin-in-the-air look that begs a second glance from the target males. This routine is generally pulled in central business district where she assiduously scans shopfront windows to capture all those reflected male gazes that her empowered strutting dreams of capturing. Her skill at using shopfront windows to look at both herself and the reflected faces of those gazing at her rises up to an artform that allows her to look sideways and yet not trip over when having little focus on the road ahead.

Exhibit A.

The Volume Increase

This gaze-puller happens when you are walking toward a woman who happens to be with one or more of her girlfriends and, desiring your gaze to be directed on her like the lazer of a sniper, she suddenly turns up the volume of the conversation she is having, or laughs very loudly, often to the astonishment of her female companion who has not seen its purpose. As ridiculous as she may appear to her friend, she has nevertheless succeeded in attracting those dirty male eyes – even if by a guy simply wondering what that sudden blast of noise was about.

The Accessory

Women utilize accessories to draw attentions – a dog, a handbag, a child, or whatever else is handy. The handbag can be swung around or rummaged through in such a way as to capture the attention of the most sight impaired person in the room. Likewise children can be fawned over, or chastised, just as a target male walks by, where mother will say "Don't let that nice man see you eating candy" or "Don't get in the way of the nice man or you might get hurt." This is not to say that every woman and child who interacts with strangers is seeking the male gaze – many are simply engaging in polite public interaction. But a significant portion of them, perhaps especially single mothers, are soliciting further attentions.

Some women claim the best way to meet a man is to buy a dog and take it for a walk, where you'll meet a handsome man either walking his own dog, or perhaps just walking alone. If it's timed right, she knows her dog will follow the irresistible temptation to interact with the dog belonging to Mr. Handsome, and as a bonus the leashes might become entangled. In this scene she gains his eyes, and hopefully his conversation… will they get married?

Gesturing and Gesticulating

Women seem particularly adept at using physical movements to gain the male gaze. The many movements and postures of the arms, the hand placed strategically on chest, thigh, tummy, and the fingertips extended to touch various parts of the body or face – the chin, lips, cleavage. Or consider the tossing, sweeping, or twirling of the hair, and the flutters, glances or stares of the eyes, all designed to force an interaction from the harvestee.

The Lean In

What Sheryl Sandberg failed to admit was that women have been *leaning in* for millennia – with their cleavage. They do this for precisely the same reasons as Sandberg states – to get a rise, promotion, more money, status, and marriage. Perhaps that's what Sandberg unconsciously understood by that decidedly peculiar body-posture phrase *Lean In* – the old trick of bamboozaling with boobs. Why else would a woman need to "lean" "in"?

However it doesn't only happen in the board room or in the hiring room in front of the Human Resources officer. It happens equally at the bar, the gym, the music concert and the shopping center, places where women can get an equally good rise without even asking for one, at least not verbally. All she need to is lean in to get the attention she wants.

Did you notice something about these techniques? They are the same ones used by salespeople, like the ones you see selling wares in shopping malls who bounce a balloon up and down, twiddle a pen, or dance as the unsuspecting shopper walks in their direction only to be assaulted by a sideshow of color and movement. But rather than sell a product, the gaze-harvesting woman wants you to undress her with your eyes, a sign that her techniques have wielded power over you for her own narcissistic or material gain.

Next time you find yourself in one of these situations, try grasping some true agency by turning your eyes *away* from the female harvester, and enjoying the comedy when she becomes pissed at your refusal and 'ups the anti' – becoming louder, brighter, faster, and more obstructive as she attempts to salvage her failing effort.

You see, the real lack of agency appears when a man's senses are raped by an uninvited inrush of sensory stimuli, a bombardment arising from someone's selfish designs over where you should be gazing.

References:

[1] Laura Mulvey is credited with coining the phrase ‘The Male Gaze’ in her 1975 article *Visual pleasure and narrative cinema*.

See also: Chasing The Dragon

Israel joins the ranks of India and Sweden

AVfM Video Source · 23 February 2017 · Archived copy · Original

And Israeli men do their part to enable all the insanity they can.

https://www.youtube.com/watch?v=xNubAGCGo7U

Poor Prodromos: an abused husband in 12th-century Byzantium

Douglas Galbi · 24 February 2017 · Archived copy · Original

In twelfth-century Byzantium, the poet Theodore Prodromos appealed to the Emperor John II. Prodromos, a forerunner of oppressed husbands crying out in marital wilderness, implored:

> Although I seem, lord, to laugh and play at once,
> I am oppressed by endless grief and burdensome affliction,
> by grave indisposition and suffering — what suffering!
> Hearing of suffering, don't suppose I have a rupture,
> or any of your graver and less obvious troubles:
> it's no eyesores, plain to see, nor shivering fever either,
> it isn't heartburn, nor inflammation of the lung,
> no gut-knot shit-face, no dropsy, no bronchial troubles ..
> No, I have a nagging wife whose tongue wags on and on,
> pugnaciously parading parapets and predictions,
> redundantly recounting me the rightness of her cause. [1]

Men's keen sense of competition with other men makes them reluctant to complain about their wives. If husbands do complain, lack of compassion for men tends to compound their hurt. Prodromos, a highly sophisticated poet, found in a plea to the Byzantine Emperor a rare opportunity to make a pioneering first-personal literary account of a husband's suffering from his abusive wife.

Just as gender norms teach men not to cry, men learn to be afraid to express fear. Yet within the particular circumstances of his appeal, Prodromos openly expressed fear:

> I will make manifest this woman's spitefulness,
> yet, lord, I fear those more brazen fellows,
> lest they should hear me, and go to my home
> and write reports about me unexpectedly.
> I would far rather, lord, they buried me alive,
> and put me in the earth, and dug me into it,
> than she should learn of what has just been written.
> For I fear her cackling and fury, I fear
> her threats and invective. It would take little
> for the idea to pop into her head, and here we go,
> she orders her servants and her nurse to grab me,
> put me out and throw me in the street and
> bash me in the head in three places. Who
> will avenge me and get rid of such a shrew? [2]

Prodromos's fear of his wife throwing him out of their house should be interpreted as realistic. Today men can be thrown out of their homes with a standard-form ex parte restraining order, or through gender-profiling men for domestic violence arrest. The same gynocentric social forces realistically would enable Prodromos's wife to have him thrown out into the street. At the same time, the Byzantine Emperor was imagined to be all-powerful. A plea for relief from gynocentric oppression was thus figuratively appropriate to direct to the Byzantine Emperor.[3]

Prodromos's wife complained about Prodromos in a way thoroughly realistic to men today. She complained:

> You sit in my house, but pay no heed to upkeep:

> the marbles are worn and faded, the floor has sagged,
> the tiles are dangling loose, the roof's completely rotten,
> nothing is left of all the lettering, plaster, glass,
> nor of marble cornices nor finely-wrought mosaics,
> the walls are tumbling down, the garden has run wild,
> while the doors have all turned inside out from warping,
> the banisters are hanging loose from end to end,
> the outside parapets have fallen inward to the garden.
> You've never changed a door, there isn't a sound floorboard,
> you've never changed a tile, nor yet repaired a wall;
> you haven't even called a builder in to fix it,
> nor bought a single nail to knock into a floorboard! [4]

Men must do more than merely earn enough money to provide a woman with a luxurious house. Men must also maintain the house through completing home-maintenance tasks that their wives assign to them on a to-do list. Modern scholarly studies of gender-egalitarian marriage don't count such work as housework. With similar reasoning, Prodromos's wife complained that she did almost all the housework:

> As for me, I do your housework, direct
> your servants, and take care of your children
> better than would the best of nurses. I watch
> over your business, I run around, get tired,
> beat myself up, wearing a linen and cotton
> dress made by my own hands. I am both your house
> manager and your servant. I spin and weave
> the wool, spin and work the linen, make shirts
> and pants, and stitch together cotton. I serve
> the church as deacon and sexton, head
> of the chorus and notary, while like a chick,
> you stay with open mouth for pecking and
> pass your days waiting for when I will be able
> to serve you well. [5]

Like Matheolus's wife Petra, Prodromos's wife complained that he didn't serve her well according to traditional standards of chivalry:

> That's why I wonder what I need from you
> and what you do for me. If you don't
> have the courage to stroke effectively,
> it isn't necessary to throw yourself
> into my wetness, but continue to lead your
> little, placid, quiet and nonchalant life,
> scratch your leprosy, and leave me in peace. [6]

Even though his wife disparaged him, Prodromos remained fond of her and meals. Like most fathers, Prodromos also deeply loved his children and especially enjoyed eating meals with them.

Just as family courts today regularly deprive men of contact with their children, so too did Prodromos's wife. Prodromos recounted one such occasion:

> My wife took the children, returned with them
> into the apartment and locked the door.
> I could do nothing but go to bed alone,
> without sexual or culinary comfort,
> in darkness and despair. Awake early,
> I headed straight to her room and, hand
> on the doorknob, I shouted to her: “I wish
> you good morning, my wife,” and “Will you not
> open for me, my sweetheart? Do you not want
> to see me?” I exhaled three deep sighs, but
> heard no echo, no response, not a word,
> not a murmur. I went back to sit down
> and cry. When mealtime came, Sire, I went
> to bed and fell asleep. But, in my sleep,
> smell of stew came over my eyelids.
> I jumped out of bed, and getting up hastily
> and sniffing with more flair than a bloodhound,
> I saw stew in the middle of the room.
> The children were gathered and seated
> for the meal, the table had been set and
> covered with a tablecloth. Seeing this, your servant
> could not contain his rejoicing, hoping that
> he would be invited to sit down and share a meal.
> But time passed and I saw nothing for me. [7]

Such circumstances drive men to despair. Is it any wonder than four times more men than women commit suicide?

Despite being deprived of a meal and the company of his children and wife, Prodromos didn’t succumb to despair. He recognized the importance of drama in women’s lives and acted accordingly:

> I got up in haste, seized and put on my
> mostly sleeveless jacket, wrapped myself in my
> Tombritza nightgown, put on my head my wool
> turban, grabbed my long stick and headed toward the room.
> There I found a closed door, and I stayed on
> the threshold. Then I started shouting incessantly:
> “Hey, have mercy on me, my wife, do not leave
> me outside!” My children, who weren’t informed
> of anything, rushed forward, and immediately
> armed themselves with cudgels, sticks, and stones,
> and descended the stairs all four together.
> But their mother, who had understood everything,
> shouted to them: “Let him in, this is without
> a doubt a poor wretch, a beggar, a pilgrim.”
> Your servant was ecstatic because he was
> hungry. The children returned to a better
> disposition, and so I could climb the stairs
> of my house along with them. I went in
> and sat down without being asked, without

> waiting for someone to invite me to the table.
> As soon as I saw before me a plate
> full of soup, salted meat, and large pieces of food,
> I seized this dish with both hands, and this abundant
> broth, these hearty dishes, warmed my heart.

Many husbands are no better than poor wretches and beggars in their own homes. Yet if they are willing to play along with their wives' need for drama, they can still get a good meal. A husband's stomach is more important to him than his heart.

Violence against men and social structures under which men are coerced into transferring resources to women are hazardous to discuss. Yet in his twelfth-century plea to the Byzantine Emperor, Prodromos addressed these issues forthrightly:

> Such misfortunes, o crown-bearing overlord, have I suffered
> from a combative and thrice-roguish wife,
> when she saw me returning empty-handed to our house.
> Should then your benevolence not reach me, o senior monarch,
> and should you not satiate this insatiate woman with gifts and presents,
> I tremble, I am scared, I fear lest I should be murdered before my time,
> and you shall be deprived of your Prodromos – the best pronouncer of your praises. [8]

Courtiers in Byzantium, like courtiers in the ancient Islamic world, competed with poetry for imperial favor. Courtiers commonly produced poems praising a ruler. Prodromos alluded to that practice, but produced a much more sophisticated and innovative poem.

Poor Prodromos's twelfth-century plea to the Byzantine Emperor is a literary pioneer of realism and the novel. Prodromos constructed a long, realistic but fictional poetic narrative of his mundane life. He positioned that narrative as having universal public significance. That's essentially the literary strategy of the prose novels that rapidly proliferated in late-eighteenth century Europe.[9]

Like the medieval Latin lamentations of Matheolulus, Prodromos's plea is an under-appreciated masterpiece of men's sexed protest. Matheolulus's work is more figurative, while Prodromos's plea is more novelistic. Both provide vital insight into men's social position. Both deserve more attention in socially conscious, critical literary studies that's also fun.[10]

* * * * *

Notes:

[1] *Ptochoprodromika* I, "Prodromos, kyros Theodoros, to the Emperor Mavroiannes," ll. 15-25, from Greek trans. Alexiou (2002) p. 131. The Emperor Mavroiannes {John the Black} was John II Komnenos (reigned 1118-43), who came to be called Kaloiannes {John the Good}. Id. p. 129. For the translation of l. 22, based on Alexiou (2016b) p. 53, I've inserted "gut-knot" so that the translation for σκορδαψόν is "gut-knot shit-face." Id. notes:

> the ailment involved obstruction of the intestines, with the result that the patient may shoot projectile faeces from the mouth

The above post should not be interpreted to imply that I suffer from such an illness.

The poem survives only in one thirteenth-century manuscript, Manuscript Bibliotheque nationale de Paris, grec 396 (additional manuscript description and bibliography). An image of the manuscript is freely available online. The manuscript poses significant editing challenges, including physical damage to the manuscript and indications of

interpolations. Hesseling & Pernot (1910) is a well-regarded edition freely available online. The currently leading edition is Eideneier (1991). The French translation from the edition of Miller & Legrand (1875) is available online. The most detailed discussion of the poem in English is Alexiou (1999) pp. 93-102.

The author of the poem is commonly referred to as Ptochoprodromos (poor Prodromos). The poem is associated in style and manuscript collocation with perhaps three other poems (poem counts vary based on treatment of pieces as proems). Those poems together are known as *Ptochoprodromika.* For a review of the poems, Banev (2008). Scholars dispute their attribution to Theodore Prodromos, a leading twelfth-century Byzantine literary writer. On Prodromos's life and works, Bazzani (2007) pp. 211-4. Prodromos was "one of the most inventive Komnenian poets." Zagklas (2016) p. 225. The treatment of men's domestic concerns in the poem is highly inventive in its realism. Alexiou (1986), pp. 332-5, Alexiou (2002), p. 128, and Agapitos (2015), pp. 23-33, support attributing the *Ptochoprodromika* to Prodromos.

The *Ptochoprodromika* are written in vernacular Greek in fifteen-syllable accentual verse called *politikos stichos* (political verse). For a review of use of that verse form, Jeffreys (1974). The *Ptochoprodromika* have been confidently dated to 1140-1170. Agapitos (2015) p. 4.

Leading Byzantinist Margaret Alexiou has been working on an English translation and commentary of the *Ptochoprodromika* with a *terminus ad quem* securely datable to the early 1980s. Alexiou (1986) p. 301 noted that her article:

> incorporates, inevitably, much of the collective work done during the course of the academic year 1983/4 by staff and postgraduate members of the Byzantine Text Seminar (Centre for Byzantine Studies, University of Birmingham), which is preparing for publication a translation, glossary and full commentary on the four poems. Work on the fourth is nearing completion.

Readers eagerly awaiting that edition read in 1999:

> This paper is based on research carried out for an edition of the Ptochoprodromic Poems, with Greek text and facing English translation, introduction, commentary,and glossary,to be completed in collaboration with Michael Hendy. … I am currently compiling a glossary for the bilingual edition under preparation by myself and Michael Hendy.

Alexiou (1999) p. 91, note; p. 108, n. 42. Ardent followers of Alexiou's work read in 2002:

> These questions {about the Ptochoprodromika} will be fully addressed in an edition I am currently preparing with Michael Hendy

In 2010, Alexiou was a Summer Research Fellow at the Dumbarton Oaks Research Library and Collection. Her research project was "Ptochoprodromika: Edition, Translation, Commentary, with Introduction." She reported:

> This project aimed to bring as close to publication as possible the text, translation, and commentary of the Ptochoprodromika of Theodore Prodromos. A working text has been established for Poem I (MS G) (274 lines), Poem II (MS G) (117 lines) + (MS H) (150 lines), the so-called Maiuri Poem (65 lines), Poem III (MS H) (approximately 550 lines) + MSS CSA and g (approximately 200 lines), Poem IV (MS G) (167 lines), its Proem (MSS CSA) (56 lines), and the ending (MS g) (150 lines). Facing translation is now complete for all passages to be presented in the main section.

Dumbarton Oaks (2010) provides some additional translated sections of the *Ptochoprodomika* not available in other of Alexiou's publications. Despite a mysterious blog excerpt, the full text of all the *Ptochoprodomika* seems not to have yet appeared in English translation. Those who deeply respect and closely follow Alexiou's meticulous

scholarship read in 2016 of "my forthcoming edition" and "my textual commentary (in draft)." Alexiou (2016a) p. 222; Alexiou (2016b) p. 53. Given the literary importance of the *Ptochoprodomika*, all men, women, and children should rally to Alexiou's aid and provide her with all the support and encouragement necessary for her to complete this important work after more than thirty years of effort.

[2] *Ptochoprodromika* I, ll. 26-32 (trans. Alexiou (1986) p. 336), ll. 33-9, my English translation from the French prose translation of Bouchet (2012) p. 12. I lineate my translation from the French for consistency. All quotations from id. appear similarly.

[3] Like scholars in many other fields, Byzantinists have failed to recognize gynocentric oppression. Instead, Byzantine scholars have engaged with patriarchal myths:

> In recent years some scholars have tended to imagine Byzantine women as living in a male-dominated environment, in a military society where men inevitably exercised power, under the oppression of "patriarchy."

Kazhdan (1998) p. 1. Scholars who don't recognize a wide range of injustices against men readily apparent today can hardly analyze credibly Byzantine history, society, or literature.

[4] *Ptochoprodromika* I, ll. 75-87, trans. Alexiou (2002) p. 136.

[5] *Ptochoprodromika* I, ll. 90-101, from Bouchet (2012) p. 14.

[6] *Ptochoprodromika* I, ll. 102-7, from Bouchet (2012) p. 14. Prodromos's wife further told him:

> If you wanted to play the fop, seduce
> and marry a woman, you had only to choose
> one of your condition, a tavern-keeper's
> daughter, freckled, lame, ragged and penniless,
> or better a saleswoman of shameful herbs coming
> from her village of Maninéa. Why did
> you turn the head of the poor orphan that I
> was by showing me sweet eyes and an assiduous
> courting, you surrounded by the procession
> of your male friends?

Id. ll. 108-13. In context, "shameful herbs" suggests sexual stimulants.

[7] This and the subsquent quote are from *Ptochoprodromika* I, ll. 221-67, from Bouchet (2012) pp. 17-8.

[8] *Ptochoprodromika* I, ll. 268-74, trans. Agapitos (2015) p. 28. Alexiou (2002) p. 132 provides an alternate English translation.

[9] The prominent late-eighteenth-century English historian Edward Gibbon called the Byzantines a "degenerate people." Gibbon declared of Byzantine literature:

> Their prose is soaring to the vicious affectation of poetry; their poetry is sinking below the flatness and insipidity of prose. The tragic, epic, and lyric muses were silent and inglorious: the bards of Constantinople seldom rose above a riddle or epigram, a panegyric or tale; they forgot even the rules of prosody; and with the melody of Homer yet sounding in their ears, they confound all measure of feet and syllables in the impotent strains which had received the name of political or city verses.

Gibbon (1781/1841) vol. 4, p. 26. That's a failure of enlightenment, but not as culpable or damaging as failures of enlightenment today.

[10] A nineteenth-century Irish historian declared, “The history of the empire is a monotonous story of the intrigues of priests, eunuchs and women.” Lecky (1869) p. 13. James (2010), p. 1, cites that quote and discusses it, but ignores the lack of attention to husbands. Id. p. 2, however, does acknowledge that Byzantine literature included fun.

More generally, it’s necessary to “rewrite the history of Byzantine literature.” Agapitos (2015) p. 41. More attention to men’s sexed concerns and comparative analysis with medieval Latin literature will be vital to such rewriting. For those who consider such a direction to be subversive, Alexiou (2013) offers lessons in the art of subversion. For a comparison of twelfth-century Greek and Latin begging poems, Kulhánková (2010).

[image] A husband being verbally abused by his wife. Image from the Vinegar Valentine, Valentine Comics Series # 1, dated 1908. Images of husbands being physically abused by their wives were common in medieval Europe. Domestic violence against men continues not to be taken seriously today.

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See also: The Henpecked Club: A Two-Hundred Year Fellowship of Abused Husbands

Janice Fiamengo Speaks at SheForHe in Ottawa, Canada

AVfM Video Source · 24 February 2017 · Archived copy · Original

Coercion and the politics of inclusion

Bettina Arndt · 25 February 2017 · Archived copy · Original

I've long been amazed by the willingness of the Australian media to buy into using the crazy terminology for the gay community, LGBTIQ or "alphabet soup" as some call it. It is nonsense to suggest the ever-growing Rainbow Coalition is a unified group, lobbying for cohesive, recognised goals. The reality is that the various factions are at each other's throats, as was painfully obvious at an Ethics Centre debate held last year.

I've just published an article in The Spectator Australia about the coercive politics of inclusion which underpins what's happening here. I'll include my article below, for those who can't access it online.

But I particularly want to draw attention to the excellent article by Dr John Whitehall, which I mention in my story. Whitehall, who is professor of paediatrics at the University of Western Sydney, is bravely speaking out about what he calls an "intrusion into the minds and bodies of children" which is leading to a "fashion in child surgical abuse." He draws attention to new laws currently being introduced in Victoria which discourage doctors from simply monitoring children to allow them to grow out of any gender confusion (which most would do, if left alone.) The new laws bully doctors into intervention – even though there is no good evidence that this is helpful with the majority of such children. Here's Whitehall's important article – which was published in Quadrant magazine.

And here is my article:

Last year the Scottish philosopher John Haldane took part in a Sydney Ethics Centre debate challenging the notion that "Society Must Recognise Trans People's Gender Identities". Facing a hostile audience filled with Mardi Gras visitors, his reasoned arguments took issue with the coercion implied in that "must". "We need toleration, a principled response to difference. But toleration is not endorsement, toleration is not approbation, toleration is not celebration," he said.

He added that with such complex issues we need to proceed respectfully, showing empathy and sensitivity but it is inappropriate that society be forced to recognise any group. "We need to hold back the forces of coercion," he added.

It's a lesson Hillary Clinton confronted through the ballot box, not that her followers nor the blinkered media have taken note. Her downfall was a clear sign that mainstream communities have had a gutful of those forces of coercion bullying them into accepting views which they find uncomfortable or inappropriate. We've had decades of this compulsory politics of inclusion, a highly selective process where the elite crowd decides who will be offended when left out of any debate or lobbying effort, whilst omitting whole sectors of communities when it suits them.

The most obvious example was very much in evident at the Ethics Centre debate, where the so-called "Rainbow Coalition" was out in force. What shone through the occasionally acrimonious debate was perilous state of this splintering coalition. How ironic that we have all being bullied into using the crazy terminology for the gay community, "LGBTIQ" or "alphabet soup" as some call it, when the various factions are at each other's throats.

Take British journalist and provocateur Milo Yiannoplouos' efforts to promote a "Drop the T" campaign, lobbying to have transsexuals turfed out of the coalition. Milo, who's been campaigning on US campuses on his self-described "Dangerous Faggot" tour, argues that the lobby for gay rights and freedoms is being undermined by transsexuals' crazy demands. He suggests that transgenderism is not an alternative sexuality at all but rather a psychiatric disorder: "Everyone's pretty much sold on gays and lesbians as a sexual orientation now. But you can't do the same with trannies who require hormone treatments and the services of a skilled butcher."

Feminists are becoming braver about explaining how the transgender lobby is riding roughshod over women's rights. They object to T campaigners branding them "Terfs." (trans exclusionary radical feminists) when they refuse to support all their pronouncements particularly about bathroom signage.

A fascinating example of the tension between these two groups emerged at a women's festival in Auckland last year

which included a display of cupcakes shaped like vulvas (to encourage women to accept their own nether regions.) Transgender activists complained this created an "unsafe environment for them" and tried to shut down the event – inspiring the rage of the lesbian feminists.

And so it goes on. Gay men are grumbling about lesbians commandeering the Rainbow float, muscling in to head up the alphabet soup and promoting an anti-male hate movement hell-bent on undermining the rights and welfare of boys and men. An Australian blogger known as Andy Bob notes that back in the 1960s Betty Friedan was referring to lesbian feminists as the "Lavender Menace" and warning they were bad news. "Perhaps if G had paid closer attention to this warning it may be have been better prepared to handle the moment when L told G to check its privilege and remove its limp-wristed self from the front of the queue," he writes explaining that since then gay men have been brainwashed into accusing their straight brothers of being responsible for every problem and injustice the world has ever known.

And here's Milo: "Let's not forget, the majority of LGBT people, gay men, put in all the work to make gay rights happen. So stop taking us for granted and stop crapping on us just because we're not going along with your latest fad. The G in LGBT has been a load-bearing wall for the whole alphabet soup crew for decades, and we extraordinary gays, the best gays, are tired of pulling along every single alternative sexuality when they expect us to do the heavy lifting while they do the easy grifting."

The whole rotten LGBT edifice needs to come down, argues Milo. Recently in America the reputation of the coalition has been shaken by backlash to battles by the Ts over bathrooms, as state governments lined up to oppose Obama's decree that the 55 million American kids in 100,000 public schools can choose any bathroom which fits their perceived gender identity.

The bathroom issue is a tough one. The Sydney Festival was recently blessed by performances from Ivan Coyote, a superb storyteller who thrilled audiences with his/her moving tales of struggles with gender identity. Coyote was born female but confusingly uses the royal plural. So they take issue with women's complaints about being afraid of men in the women's washroom because of what might happen. "But I'm afraid of women in the women's washroom because of what happens to me all the time. …Who in the hell decides who gets to feel comfortable?" Coyote asks.

Much as I was won over by Coyote's powerful stories, I suspect compulsory unisex toilets are just not going to happen – at least not until we find some way of teaching drunken men not to pee on the floor.

It all comes back to John Haldan's plea for tolerance but not coercion and the T lobby, Coyote aside, shows no sign of getting that message. Late last year an article was published in Quadrant magazine by John Whitehall, Professor of Paediatrics at Western Sydney University which presents solid evidence that our society is being bullied into surgical abuse of so-called "transgender" children most of whom would have grown out of any gender confusion if they had been left to their own devices. Whitehall reveals how activists are grossly inflating figures to overestimate the prevalent of transgender children and describes alarming laws currently being introduced in Victoria which essentially prohibit professionals from sensible "wait and see" policies with children, demanding they intervene with puberty blockers, cross-sex-hormones and even surgery. "What astonishes me is the lack of evidence to support massive medical invention in the face of evidence that it is not necessary," writes Professor Whitehall.

But it is a brave professional who speaks out on this subject. Whitehall's article describes what has happened to Canadian transgender expert Ken Zucker, one of the world's most experienced and respected leaders in this field for over four decades. Zucker has been stood down and forced to close his clinic because he chose not to intrude on children's development in this way. "Children do not always know what is best for them and neither do we. It takes a long time for a child to know who he really is," Zucker explained in a recent BBC documentary.

Gay marriage is another example where for years our publicly funded ABC chose to fill news reports with stories proselytizing gay marriage or items belittling people who challenged their propaganda. This created a backlash where many who initially supported 'marriage equality' objected to the coercion. Polling on this issue suggests a Trump effect where the privacy of a plebiscite vote would have revealed the extent of rebellion in the broader

community.

Some years ago I was conducting research recruiting couples to write diaries about how they negotiate difference in sexual desire. I toyed with the idea of including gay couples but decided that would only add to the huge complexity of describing how this vexed issue plays out in the majority of marriages or long-term heterosexual relationships. The intricacies of this negotiation are too dense to burden the discussion with talk of lesbian bed death or randy gay men and what gay agony uncle Dan Savage calls their “monogamish” deals. Such intriguing topics deserve their own research.

It just doesn’t make sense to risk alienating an audience and dilute important messages by inappropriately genuflecting to diversity. A classic example is Cyndi Darnell, a Melbourne-based sex therapist who has made a great series of videos about sexual anatomy, The Atlas of Erotic Anatomy and Arousal. But what’s completely daft about Darnell’s otherwise excellent presentation is her determination to not use expressions like “his penis” or “her vagina” because there are people with these organs who don’t identify as those genders. It makes no sense to alienate her big heterosexual audience by pandering to the tiny numbers who fall into this category.

But that’s par for the course in today’s bizarre politics of inclusion.The needs and sensitivities of mainstream Australia are rarely taken into account as issues are framed in terms that cater to the most miniscule minority groups. And any resistance from ordinary folk to these grovelling displays of tolerance is met with public shaming and abuse.

Given what’s happened in Canada to the eminent Dr Ken Zucker perhaps it’s time we dropped all talk of the rainbow coalition and its nonsensical alphabet soup. There must be a way of giving enthusiastic support for rightful claims for tolerance and understanding to minority groups without being bullied into absurd policies which subvert the needs, comfort and safety of the majority.

The most controversial conference in Australia: June 2017

Paul Elam · 28 February 2017 · Archived copy · Original

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Running of the bulls**t

AVfM Video Source · 28 February 2017 · Archived copy · Original

https://www.youtube.com/watch?v=e3E5o7Og150

No Men Beyond This Point

AVFM · 1 March 2017 · Archived copy · Original

This article was originally published in a blog post on AVFM Forums by Diedre. It is republished here with her permission. EDs

Imagine a world where men are becoming extinct.

Imagine a world with no men.

Imagine a world where pregnancy no longer requires sperm.

I watched part of a movie recently titled "No Men Beyond This Point." It's an interesting, yet depressing and somewhat creepy look at what a world might look like if women no longer needed men. The movie is brilliant in the sense that it captures what feminism is doing to our global culture, especially in the west, while planting a seed in the viewer's mind of "could this really happen?"

The movie starts out mentioning the virgin birth of Jesus. For those who are not familiar with the Christian story of how Jesus was conceived, Mary, his mother – was impregnated without a human father. This is the story that is Bible based and has been passed down for centuries, by believers all over the world. The interesting part of this story is that before Jesus' time, it was a well-known belief that gods and humans were making babies (with each other) for a very long time. Whatever story you choose to believe, this is how the movie begins, taking its audience on a journey into what that might actually look like, if it were to happen in modern times. Imagine, if a woman could find herself pregnant, and no men were responsible for impregnating her?

The movie shifts to a family of sorts, two women who live together (I don't get the sense they are lesbians or lovers) with their kids. They hired a guy to live with them, who takes care of the gardening, goes to work and pays the bills, cooks for them, takes care of the kids, grocery shops, and a whole host of chores that are too long too name. He remarks that he is the youngest, living man at 37 years old. He seems content in his role, but the women treat him strictly as hired help. They are not sexually interested in him, they don't "hang out" with him, really. His "job" is literally to do everything a husband and father would be doing, without the actual labels of husband and father.

One of the women in the house starts to notice him. Starts to like him. She doesn't only see him as a utility, but she sees him as a man. She comments during an interview, that "he has a way about him that I just like." Could that "way" be that he is simply…masculine? She can't pinpoint what it is that she is so fascinated by, but she finds herself getting closer to him, which is "against the rules." There will be no getting close to the men who are only there to serve the women, as hired help!

So, you might be wondering…where are the male children? Well, the movie then continues down a path of interviewing some doctors (not real doctors lol) who convey that only females are born, into this new way of pregnancy. The only male under 40 years old that is left is the guy I mentioned above, and he is 37 years old, so if you do the math, there are no male children, teenagers, or young adults. Everyone being born is now female. It's quite creepy, but the film makers did a masterful job of making this all look so realistic and possible.

So, the movie shows women as running the government, legal system and schools.75% of the world is female. There are simply no men in positions of authority, they are all being replaced once they reach a certain age, by "capable" women. The storyline sort of weaves in and out of bringing science into the mix, illustrating that these changes are due to nature. That this is another level of evolution, and that no one should fight it. As one woman in the film puts it "if we came from apes, who's to say that we couldn't become one gender?" Their mantra "praise nature" comes from the belief that nature is driving men away in an evolutionary type of way, and that it's purposeful.

So what are the remaining men doing, who are over 37 years of age, you might wonder? They are protesting in the streets, they are being arrested and thrown into jails for not going along with the 'new world order.' They have taken to living in the woods, in tents…boycotting the "feminine regime." Some men are very angry, while others have resigned themselves to the fact that men are on their way to becoming extinct. If a woman doesn't need a man's sperm to become pregnant, she would no longer need him for anything, is the premise of the story.

The women who are being "interviewed" throughout the film, still long for romance, sex, companionship, and love. So, many women become lesbians. They take to turning to each other for what men once provided to them. They call intercourse with men "old sex," because it speaks of how humans beings once had sex, but since males aren't being born anymore, there are no men to have sex with. Remember, the youngest man alive is 37 years old, and no males are being born, thereafter.

But, there are women who are seething with anger, and they don't know why. They are frustrated, perhaps sexually, considering they're not having sex with men, anymore. (which is a biological desire) Feminists would have people believe that it's not a desire, that it's all in a woman's head…and she needs to change the way she sees men. Men are to be used, just like they have been using us, all of these centuries, is the mantra of the movie, basically.

Biology doesn't wait on anyone, though. Even though women were no longer getting pregnant by men, (because their egg would split and no longer accept sperm…which eventually it became unnecessary for sperm to fertilize the egg in order for conception – use your imagination lol it's a little out there) they still longed for men. Some would freely admit it, while others were trying to follow the herd, and didn't want to seem weak.

Needing men is not a weakness. Men and women both need one another. How frightening to think of a world without one or the other. The movie's plot most likely will never happen, but it shows how the venom of feminism has poisoned so many women's minds, that they probably feel men are extinct to them. Men, as individuals. Men, as feeling, loving human beings. Many women today treat men like utilities. They marry them, they have their kids, and then they screw the men over in divorce court, and these men are distraught and depressed, wondering what they did wrong. Not saying marriages never end due to men screwing things up, that happens a lot, too. But, the movie exploits feminism in a way that shows what it'd likely become…a new world order. In the film, there were no more churches, because women felt that believing in a god, meant that a male type of figure would be in their lives. The crosses within churches were replaced with the symbol for "female." Women would gather there and worship each other, and their new feminine ideals. Some yoga took place there, too.

I didn't finish the movie, as I had seen enough to determine that it makes a great case for what feminism could look like if it were to continue down its path. Women and men will always need one another for procreation, but many women are turning to sperm banks or adoption now…basically creating fatherless families for themselves, and their kids. Not unlike having a fatherless pregnancy, just a few steps away from it.

But the movie also offers another message, and that is that women are getting back at men, for being oppressed all of these years. There will be no more patriarchy, and the movie seemed to depict many of the women as seeking revenge against all men, angry with them…always barking orders and reprimands, at the ones who were still around. The men would apologize, and then walk away in shame. How close is this movie to reality? I think it's very close. Many men are treated like outcasts, while women are treated like special princesses. Many men are pushed out of jobs, while women are replacing them. Many men are being trampled upon in divorce court, while their women are the ones who destroyed their marriages.

Even the pregnancy thing might not be that farfetched, in a few decades. Science is making incredible advances on a number of fronts, who is to say that someday…men will not be needed to impregnate a woman? And, imagine if science could somehow trip a switch, and only females were being born?

What IS happening, however, is that men are marginalized at alarming numbers, every day. In the movie, a men's right group rises up, though and starts to speak out against the atrocities that are being done to them by the feminine regime. It's eerily similar to today…to us talking on here…to the kind of madness that feminism has left in its

quake.

I wouldn't want to be part of a feminine world order, where men are becoming extinct. Where men would become the topic of folklore stories because they no longer exist. Women and men need one another, but feminism wants to divide us. It is dividing us. But, I will continue to speak out against it, because feminism is a lie. Men and women have intrinsic value and have survived this long because of one another, not despite it.

I recommend checking out this movie on Netflix and would be interested to know your thoughts. I give it a B-:

No Men Beyond This Point

The alpha male bandit and the beta male baker

Doug Mortimer · 3 March 2017 · Archived copy · Original

Note: Also available in Portuguese.

Leroy Leonard – don't be this guy! Wait a minute…Leroy who?

I'm pretty sure that nobody reading this has ever heard of Leroy Leonard, but more than likely you have heard of the man who cuckolded him. So let's begin with a brief bio of Charles Arthur "Pretty Boy" Floyd.

Floyd was born in Adairsville, Georgia on February 3, 1904, and moved with his family to eastern Oklahoma when he was a boy. His upbringing was fairly typical of rural youths at that time. His family was hardly affluent but no one missed any meals. It could be described as hardscrabble light. For the Floyd family, as with many others in those days, producing moonshine was commonplace. Of course, if you want to make corn liquor, having a cornfield on your property gives you a head start.

Floyd progressed from making moonshine and petty larceny (his first brush with the law was literally penny ante: stealing a jar of pennies) to grand larceny, mostly bank robbing, which entailed occasional casualties and a number of confrontations with lawmen.

As was the case with many an outlaw in those days, Floyd's exploits were as much legend as fact. He was accused of far more crimes than he could have committed, and much like Jesse James, he was something of a hero to the locals.

Eastern Oklahoma was still relatively wild and wooly in Floyd's days (the 46th state in the union, Oklahoma did not achieve statehood till 1907). In its territorial days, it was something of a sanctuary for all sorts of bad hombres. Most of the gallows fodder put before Judge Isaac Parker (a/k/a the Hanging Judge, who served on the bench in Fort Smith, Arkansas from 1875 to 1896), was harvested from the IT (Indian Territory) by federal marshals. (The old Clint Eastwood movie, Hang 'Em High, is a pretty decent re-creation of the times). Pretty Boy Floyd's old stomping grounds were just a few miles west of Fort Smith.

Pretty Boy's legend was spread by many unfortunate people (the Great Depression started early in rural America) to whom he had given a helping hand. Most country folk admired Floyd and few were inclined to help the minions of the law. Doubtless many people experienced vicarious enjoyment from his exploits and admired his pluck. He life of crime was, in a sense, a success story. If crime is "a left-handed form of human endeavor" (according to the crooked lawyer in The Asphalt Jungle), then Pretty Boy Floyd was a left-handed version of Horatio Alger.

Before he became a serious criminal, Floyd made the acquaintance of one Ruby Hardgraves, a sharecropper's daughter; he was 19 and she was 17. Sparks flew and continued to fly. The two were inseparable and eventually married (she was pregnant at the time) on June 28, 1924 in Sallisaw, Oklahoma.

Soon after his son Dempsey (named after heavyweight champ Jack Dempsey) was born, Floyd got into armed robbery. After unwisely flaunting his ill-gotten gains, he attracted the attention of local authorities, who traced his boodle of cash back to a St. Louis payroll robbery. He was remanded to Missouri for trial, found guilty, and sent to the state pen in Jefferson City, Missouri. He was 25 years old when he was released on March 7, 1929.

Absence had not made Ruby's heart grow fonder. Rather than stand by her man, she divorced Pretty Boy while he was in stir. Here is where Leroy Leonard enters the picture.

Leroy Leonard wasn't as sharp as Pretty Boy Floyd, but he was a sharp contrast to him. Leonard was a classic beta male, reliable, hard-working, steady, and probably dull. Yet he was the answer to a single mother's prayer, and he bonded with Ruby and her son.

Call him a sucker, a simp, a sap, or what you will. Maybe he was just color-blind and didn't recognize the red flags. They were:

(1) Ruby was divorced;

(2) Ruby was a single mother; and

(3) Ruby's first husband was a notorious outlaw who was still at large.

Gee, what could go wrong?

At any rate, Leonard married Ruby and took her and her son to the southeast Kansas town of Coffeyville, where he worked in a bakery. That move might have been an omen, since the town was synonymous with bank robberies, more specifically, botched bank robberies. On October 5, 1892, four members of the Dalton gang were killed in the act while attempting to rob two banks simultaneously.

As a bank robber, Floyd was a better provider than Leonard. He was daring and dapper – hence his nickname. Not only was he Pretty Boy, he was the Phantom of the Ozarks, and the Robin Hood of the Cookson Hills. Though Floyd operated mainly in the Midwest, he was as much a national celebrity as any movie star or sports hero, despite the fact that his occupation dictated that he avoid photo ops rather than seek them out.

Maintaining a low profile was no problem for Leroy Leonard. In Pretty Boy: the Life and Times of Charles Arthur Floyd (St. Martin's Press, 1992), author Michael Wallis describes Leonard as a "twenty-two-year-old hardworking man she [Ruby] had met in Oklahoma. He was very much in love with Ruby, and he was kind to her own little boy. Friends remembered that he treated Dempsey as if he were his own son."

"Leroy was always very good to me and my mother," recalled Dempsey many years later. Yes, Leonard was a nice guy, and as Leo Durocher supposedly said, "Nice guys finish last" – or in this place, second. Leonard could not compete with Pretty Boy Floyd, the man or the legend.

Unbeknownst to Leroy, his wife had renewed her acquaintance with her ex-husband. She had not sought him out. One day he simply appeared on her doorstep in Coffeyville and sparks started flying again. Dempsey recalled that his first memory of his father was that day in 1931.

Imagine poor Leroy Leonard walking home after toiling all day in the bakery to find out that his wife's first husband, a notorious outlaw, is a houseguest. Not only that, his wife and stepson are about to take off with him – that very evening.

How can a time-clock-punching wage slave compete with a celebrity gangster? As a baker, Leroy Leonard might have come home with dough on his hands, but Floyd came home with fistfuls of dough to show for his labors. Ironically, Floyd enjoyed baking as a hobby.

Leroy learned the hard way that distressed damsels, once rescued, aren't always grateful. At least not as long as they still have sexual market value (Ruby was 26 when she renewed her relationship with Floyd). According to Wallis, "Leonard's heart was broken by the callous way Ruby treated him after he had been so kind to her and the little boy he loved."

Floyd was no fool, however. While he could not shake his attraction to Ruby, he realized that she had already divorced him and had walked out on her second husband. So Floyd kept another woman on the side.

Even in absentia, Floyd proved useful for Ruby. During the last year of Floyd's life when he was in hiding, she and Dempsey took to the vaudeville circuit and lectured on how crime does not pay.

Pretty Boy Floyd had always suspected as much, even as he enjoyed the fruits of his labors. Having vowed never to return to prison, he knew his end would likely be a violent one. And so it was when FBI agents gunned him down in an eastern Ohio cornfield on October 22, 1934. At the time, Floyd was officially Public Enemy No. 1, a status bestowed on him by J. Edgar Hoover after the feds took out John Dillinger in Chicago on July 22. Floyd's reign at the top of the heap was only three months but he went out on top. He died an alpha male.

Leroy Leonard might have found some satisfaction in Pretty Boy's demise. Beta males are the unsung heroes of

society and their lives are rarely chronicled, so we don't know too much about Leroy Leonard aside from his tangential relationship to Public Enemy No. 1. No telling how long Leroy Leonard lived, but he lasted longer than Pretty Boy Floyd. As reported in Wallis's biography, in 1935 Leonard married "a loving woman and they raised a family." After that, he disappears from the narrative.

As for Ruby, she continued down the trail of broken marriages and ended up a broken woman. She died, appropriately enough, in Broken Arrow, Oklahoma in 1970.

So the fable of the Baker and the Bandit (the occupation listed on the paperwork for Floyd's funeral) offers life lessons for young men. Pretty Boy Floyd's brief life proves that crime doesn't pay.

Neither does rescuing damsels in distress. Leroy Leonard could vouch for that.

Feature image: Charles Arthur "Pretty Boy" Floyd

Erica S. Mercer, MD of Brunswick, GA "Known Genital Mutilator," arbiter of beauty

Gary Costanza · 3 March 2017 · Archived copy · Original

[image]Erica S. Mercer MD has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

From the Southeast Georgia Health System website we see that urologist Dr. Mercer is listed as a current provider with no inkling as to services provided, however, just days before the website contained this information about her:

"Meet Erica Mercer, MD Pediatric Urologist

Wolfson Children's at Southeast Georgia Health System in Brunswick now offers a range of pediatric urology services, provided by Erica Mercer, MD, with Nemours Children's Clinic, Jacksonville.

Dr. Mercer provides consultations and minor office procedures for children with disorders of the urinary tract and external genitalia including:

Circumcision – surgical removal of penile foreskin
Enuresis – bedwetting
Hematuria – blood in the urine
Hydrocele – fluid-filled, swollen sac around testicle
Hydronephrosis – swollen kidney due to poor kidney drainage
Hypospadias – opening of urethra on underside of penis instead of tip
Inguinal Hernia – protrusion of abdominal contents into groin wall
Meatal Stenosis – narrowing of the urethral opening
Multicystic Kidney – malformed kidneys made up of cysts
Neurogenic Bladder – lack of bladder control
Penile and Labial Adhesions – fusing of skin on penis in boys and of labia in girls
Posterior Urethra Valve – extra skin flap causing blockage in male urethra
Undescended Testicle – failure of testicle to move into proper position in scrotum
Ureteropelvic Junction (UPJ) Obstruction – a blockage where urine leaves the kidney
Urinary Tract Infection – infection of any part of the urinary system
Varicocele – enlargement of scrotal veins
Vesicoureteral Reflux – backward flow of urine from bladder to kidneys"

The foreskin is not a "disorder" of the "external genitalia" – it IS the external genitalia, and it has many functions in addition to sexual pleasure.

Shameful – doctors telling lies and spreading misinformation just to keep the money flowing from 'the most performed surgery in America,' especially when elsewhere they encourage you to ask questions.

Dr. Mercer's list of services seen above is gone from the site, most likely because of some publicity over a comment made online about a statement she may have made about her making a penis "pretty" with circumcision, something the intactivist world would take issue with.

And, yes it seems the almost certainly intact Dr. Mercer is still cutting infants, as listed here.

Dr. Mercer, why do you now try to hide the services you provide for money? Are you afraid informed people will target people like you that cut infant boys?

If those services are unethical, illegal, immoral, or dangerous, why do them?

Does the fact that you need to hide your atrocities behind closed doors and cryptic webpages tell you anything?

Dr. Mercer, own it or give it up.

Admit you mutilate male infants (despite the fact that NO medical society recommends routine circumcision) for no other reason than someone pays you to do it.

Further on, we find something morbidly ironic under "Delivery & Your Hospital Stay:"

> Infant Security
>
> Southeast Georgia Health System ensures the security of every newborn through the use of:
>
> An infant electronic tracking system (baby tags and unit sensors)
> Special identification bands
> Cameras, security locks and controlled, observed traffic on and off of the unit
> Special hospital ID badges for all staff
>
> To protect privacy and add additional safety for new families:
>
> Birth information is not given out over the phone
> Family and friends should be told to call members of the new family for labor and birth information
> We discourage the publication of birth announcements in local newspapers and church bulletins
> We actively advise against announcing baby's arrival with:
> Storks or other signs in the yard
> Banners on the front or garage door
> Balloons on home mailboxes

So, they make sure that no stranger is able to kidnap and possibly injure the infant and interrupt the scheduled mutilation of the males by a *different* stranger. One who gets paid.

More concerns for infants (never mind that elephant in the room):

> Smoking
>
> Southeast Georgia Health System provides a smoke-free environment for its patients, visitors and employees. Smoking is a health hazard for everyone but especially for babies and children. It is not allowed anywhere inside our hospitals.
> Babies and children who are around cigarette smoke have increased health risks:
>
> Sudden Infant Death Syndrome (SIDS)
> Upper respiratory infections
> Allergies and lung problems.
> If there are smokers in your family, we recommend that smoking only take place in a part of the house that is closed to babies and children. If this place is outside of the home, make sure it is not at a main entrance or somewhere children play.

Yes, smoking is a health hazard, how enlightened the hospital is to recognize this. But sharp knives in the hands of misguided, ignorant, and unethical doctors urged on by equally ignorant parents is the tragedy here, resulting in:

-bleeding

-immediate pain, possibly for life

-forced mutilation and amputation of healthy genital tissue

-scarring, with possible need for further surgery to correct this surgery

-possible penis removal or death

This glaring hypocrisy and irony reminds me of a meme I've made that shows the madness going on here:

[image]

Who defends this and why?

Why do normally compassionate people rationalize mutilating infant boys? See this article at Psychology Today for more insights.

For this to be done routinely on unconsenting healthy infants, there MUST be a clear and convincing reason.

And there is none.

When the reasons are a hodge-podge of vague and varied justifications, cobbled together to support something unsupportable, you know something is fishy. Circumcision was – and still is – done variously to:

-reduce sexual pleasure in boys

-make money for it's practitioners

-mark members of certain religions (don't know if those religions also supply x-ray specs)

-in the doctor's words, "pretty" up the penis (an obvious disdain for a normal penis, showing society's misandry for all thing's male; should we cut off that ugly labia to pretty up the vagina?) In all honesty, society – especially men – loves every aspect of women and their bodies. Any shaming of women's bodies come from other women. If men can love labia, can't women love foreskins? And why should women control any bodies but their own?

-and finally, prevent disease?

Do moms and dads OK this mutilation because they hate the normal penis, to "pretty" it up?

Do dads OK this because they're cut and can't admit it was child abuse, refusing to believe that society would do such horrible things to babies?

How do we stop this?

The public is slowly becoming aware of the horrors still being done to baby boys, and the efforts of enlightened people and intactivists are shining the light on immoral doctors who ignore their motto to "do no harm."

If the medical profession will not police itself, we the public will embarrass, publicize, and inform the world that the practice of circumcision is every bit as harmful and immoral as female genital mutilation. Shame on you all for making money at the expense of babies' blood, misery, and sometimes, their very lives.

Here are some excerpts from "Practical Tips for Men Distressed by Their Circumcision" at Psychology Today that makes me hopeful:

> FIRST, MAKE YOUR DISCONTENT KNOWN.
>
> By doing so you will clarify your own thoughts as well as provide courage for others to share their experiences. One of the (many) problems with circumcision is that circumcised men often suffer in silence, for fear of being thought weak or weird if they complain.
>
> But it is especially important to inform young parents-to-be. They need to know that circumcision is not benign and that their infant will one day be a man who might not appreciate being sexually 'de-tuned' for anti-sexual, cosmetic, 19th-century, cultural-conformity reasons. It is only by a groundswell of discontent that the 150-year momentum of 'medicalized' circumcision will be slowed and eventually stopped.

Since the doctor has incomplete information about circumcision, you can get that by watching these videos and reading the research here at neonatalcutting.org.

Speaking of penises, here's a video – "Nothing to Hide – Naked Commercial" with some beautiful bodies and normal penises!

Here's Dr. Mercer's practice information:

Southeast Georgia Health System Medical Plaza
3025 Shrine Rd. 3rd Floor
Brunswick, GA 31520

800-767-5437

Wolfson Children's at Southeast Georgia Health System
807 Children's Way
Jacksonville, FL 32207

904-697-3600

> Erica S. Mercer, MD of Brunswick, GA "Known Genital Mutilator," arbiter of beauty https://t.co/8Oyz5SBsfW #MGM #intactivism pic.twitter.com/RC396Oz0tu
>
> — gary costanza (@jerrytheother) March 3, 2017

Shameful anti-male bigotry in the study of honor-based killings

Douglas Galbi · 4 March 2017 · Archived copy · Original

Study of honor-based killings and abuse is replicating the shameful anti-men bigotry prevalent in discussions of domestic violence and rape.

Honor killings make for sensational stories of sex and violence. Those stories are powerful weapons for demonizing men, promoting brutal suspension of civilized due process of law, and expanding the number of persons forceful held behind bars. That treatment of honor killings completely fails to provide an inspiring, alternate model of honor, decency, and humane tolerance.

A recent, book-length study of honor killings in Germany provides a rare window into the extent of anti-men bigotry in the treatment of honor killings. The study explained:

> We define honour killings as intentionally committed or attempted homicides that are carried out predominantly by males against females in the context of patriarchal families or societies in order to restore, from the perspective of the perpetrator, their family's or personal honour. [1]

The term "patriarchal families or societies" covers almost all circumstances under the dominant, hateful social construction of patriarchy. To ensure a sexist definition of honor killing, the scholars defined "honour killing in the strict sense":

> An honour killing in the strict sense is the killing of a girl or young woman by their blood relatives to restore collective family honour.

Under that definition, men cannot die in an honor killing. Alexander Hamilton's death in his duel with Aron Burr thus wasn't an honor killing. The whole sordid history of men dueling is conceptually effaced with this definition of honor killing. The U.S. Federal Bureau of Investigation's (FBI's) standard definition of rape from 1927 to 2012 was "the carnal knowledge of a female, forcibly and against her will." The FBI explained that, under its definition, rape "included only forcible male penile penetration of a female vagina." This sexist and hetero-sexist definition of rape obscured the reality that rape of men is about as prevalent as rape of women. Study of honor killings is perpetrating similar ignorance.

The German study's definition of "honour killing in the strict sense" helped to obscure a remarkable finding. With extensive research, the study found 78 honor killing in Germany from 1996 to 2005. Of the persons killed, 43% were male.[2] Male victims of honor killings are nearly invisible in public discussion of honor killings. These dead men are not victims of "honour killing in the strict sense." In the U.S., about four times more men than women suffer violent deaths. That gender disparity gets almost no attention. In contrast, elites make the ludicrous claim that "violence against women is the most pressing human rights problem remaining in the world." Men's lives count remarkably little relative to women's lives in countries strongly affirming ideals of gender equality. That's shameful.

While criminal justice systems construct men as the perpetrators of honor killings, that's not socially realistic. A recent study of cases of honor-based abuse in Britain found:

> there was overwhelming evidence of abhorrent behaviours by mothers towards children in inflicting violence, condoning violence, deceiving and denigrating daughters, ostracising them from kin, bartering to sell them, wishing them "dead," threatening to kill them or throw them downstairs. [3]

In ten cases of honor-based abuse associated with pregnancy outside of marriage, direct violence by a mother seeking to induce her daughter to have an abortion was observed in two cases.[4] Honor-based killings are associated with family concerns. Historically, men have been predominately assigned the role of killing others.

Women incite men to kill others and support the killing.

Criminal justice systems predominately assign men criminal responsibility for honor killings. Just as police engage in gender profiling men for arrest for domestic violence, police stereotype men as the perpetrators of honor-based killings and abuse:

> Despite police incident reports directly implicating mothers in violence (solely or with others), uniformed officers did not place mothers as perpetrators on police computer systems (PPI) or within formalised crime reports in 12% of cases. Instead fathers were often logged as perpetrators and/or arrested, sometimes based on little to no evidence. In one case despite only the mother being implicated in the violence by throwing shoes and chairs at the victim, surprisingly only the father is named as key perpetrator in the crime report. [5]

One of the starkest gender inequalities is the vastly disproportionate imprisonment of men relative to women. That anti-men gender disparity arises from sex discrimination against men from the definition of crimes and the assignment of responsibility to anti-men gender disparities in sentencing to incarceration. Study and persecution of honor-based killings shows shameful criminal justice sexism in action.

Within the full scope of violent death, "honour killing in the strict sense" is a relatively infrequent occurrences in countries historically associated with western European culture. In Germany from 1996 to 2005, about 8 honor killings occurred per year. For comparison, about 700 homicides occur annually in Germany. The number of honor killings per year in the U.S. isn't known, but it is surely only a small fraction of total homicides.[6] Honor killings have their greatest social significance in raising publicly the meaning of honor. Study and prosecution of honor killings and honor-based abused have shameful failed to uphold a humane, civilized, and enlightened understanding of honor.[7]

Notes:

[1] Oberwittler & Kasselt (2011), Executive Summary, p. 1. The subsequent quote is from id.

[2] Id. pp. 2-3.

[3] Aplin (2017) p. 9. Humans abuse each other in a variety of ways, and mothers are no different as perpetrators:

> Daughters were attacked by mothers (and other females) in a variety of ways, by pulling their hair, in some cases cutting off their hair; being slapped; being "hit" across the face and elsewhere being punched and kicked. Mothers also used household objects to assault daughters with, such as a hoover pipe, the metal frame of a bed; mothers threw "chairs and shoes" or slapped children on the head with slippers. In one case a 14-year-old child was tied to a chair and systematically assaulted, having her hair cut off by both mother and grandmother because she went missing from home and was found in the park.

Id. p. 3, parenthetical reference citations omitted.

[4] Id. p. 4.

[5]. Id. p. 8. Not recognizing mothers as perpetrators of abuse is facilitated by "victims unwavering loyalty to mother." Id. pp. 6-8.

[6] On honor killings per year compared to homicides per year in Germany, Oberwittler & Kasselt (2011), Executive Summary, p. 2. The number of homicides in the U.S. is less than the number of suicides for both men and women.

[7] Shapiro (2010) begins her analysis of honor crimes with a sensational story of a man killing his two daughters. Such sensational beginnings are a staple of shamefully gender-bigoted domestic violence legal scholarship. Shapiro

then offers a sexist definition of honor crimes:

> Honor crimes are brutal acts of violence against women, committed by male relatives who seek to avenge their family's honor when the male perceives that the female engaged in a dishonorable act.

Id. p. 294, repeated at p. 297. With no sense of irony, Shapiro declares, "courts must comprehend the full meaning and context of honor killings." With another sensational, stereotyped story, she concludes, "this flawed perception of honor has once again caused society an immense and incomprehensible loss." Id. pp. 314-5. Such shamefully bigoted scholarship helps produce an immense loss in civilized, enlightened society. Underscoring the extent of the problem, the American Bar Association's Commission on Domestic Violence awarded Shapiro's article first prize in the 2009 Annual Law Student Writing Competition on Domestic Violence and the Law. Id. p. 293, footnote.

[image] Eugine Onegin and Vladimir Lensky duel. Watercolor by Ilya Repin, 1899. Held in Pushkin Museum (Moscow). Via Wikimedia Commons.

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The internet is for porn – Tennessee is not, apparently

Catreece Macleod · 9 March 2017 · Archived copy · Original

[image]Tennessee resolution would deem porn 'public health crisis'

So Tennessee wants to ban porn to bring men back into marriage. Yeaaaaah…that's not going to happen, for several reasons, but let's start from the top: there's a reason for the government to be afraid of what they're seeing – there's been a massive drop in marriages over the last few decades, and a huge drop in the amount of kids produced as well. As a state, or a country, you need people to govern. You need people to do the work that's required to keep everything running. And in particular, you need a new influx of people to pay taxes because it's essentially built as a pyramid scheme, and if the bottom falls out from under you, the whole thing collapses.

The problem is, they have no clue why it's falling apart like it is. Men are avoiding getting married because, well, what do you expect? There was a huge push to destroy the nuclear family because of a belief that men were evil back in the 60's, and it took a few decades to take effect, but they succeeded. The common stereotype of a marriage now is that a man gets married, has a few kids, his spoiled brat of a wife divorces him, he never sees his children again but still has to pay for all of them through child support and alimony. So what do guys do? Instead of working themselves to an early grave like in past generations to care for their families, now they don't even bother trying to start a family and work the bare minimum needed to support themselves and their personal hobbies.

I'm sure access to porn probably plays a small, tiny bit into such, but let's face it, that's only a small alleviation of the larger problem and removing it won't fix anything. If anything, removing porn will make the problem much, much worse because that's one of the few things keeping men from going insane over the current cultural setup that has basically painted them as useless for anything other than a paycheck with no further value to society.

And here's the thing – it's the smartest people who are dropping out of society predominately. Those are the ones we should be cultivating and supporting, but they're the ones who first realize it's a game that has been stacked against them. Why do you think men have stopped going to college/university to the point their numbers have dropped to nearly half of what they were a few decades ago? Guys always used to sacrifice themselves for others, until they started getting slapped and told that doing such was hurting women by stealing their jobs. It's wrong for a guy to strive to be a CEO or scientist or anything else now. They're shamed, punished and penalized for sacrificing themselves for others, so they stopped doing it.

I'm all for equality, but that's not what we created. We created a society where men are being actively discouraged from marriage from multiple sides at a time. Removing porn won't do anything to correct that, and it's not the government's place to try to control morality anyway. That's what got us into this mess in the first place.

But yeah, the problem's a lot deeper and more complex than "ban porn" can ever hope to solve. At least they realize there is a problem, but they clearly have no clue about the root causes of such.

Men tend to do what society and women tell them to do. They'll lay down their lives for others if they're told that's what makes them good men. We have all of history as proof of this. The most overwhelming reason that men won't marry women has nothing to do with porn – it's because they've been told that women and society don't want men to work hard, self sacrifice and be rewarded for such. Until that gets fixed, this isn't going to go away.

You absolutely have to tell men what is wanted of them. What they "should" be doing. It has to be clear and they have to be given a reward for doing so and punishment for failing to do so. That's just how a society operates – you reward people for doing what's beneficial to society, and punish them for things that aren't beneficial to society. You give medals of honour to those who defend the society in some way, shape or form, you punish the criminals. Simple enough of a concept, right? The reason we're stuck where we are is men get punished for working, punished for marriage, punished for excellence, punished for almost everything they do. The only thing they have left is to remove themselves from society. If you punish that too, you're going to see a breaking point, and the results aren't going to be pretty.

Right now, they're in a state of peaceful protest. Guess what happens when you start removing their capacity to do even that? Yeah, you get violent protests instead. Do you want to see your entire country collapse? Because this is how you go about making your entire country collapse. Men turn to porn for a lot of reasons, but in this particular case it's because they're slapped when they do anything else. If you slap them for absolutely everything without exception, we know for a fact, and it's been quite well studied, that this creates a neurosis in the recipient. They become agitated, confused and unsure what to do when absolutely everything they do is punished. And then they turn violent.

So before you strip porn away from men, you'd better have something else you're encouraging them to go into. And no, they won't turn back to marriage because they've already been flat out told that men aren't desired in a family. That's why they left it in the first place. To be blunt, if there's nowhere left for men to go, we're all screwed. And not just because I used a double negative there.

But you don't care about any of that, do you? I mean, it's only men. And apparently that's the only thing you care about, given that you're trying to punish men in order to make women happy. So uh… well I like porn too. A lot of women like porn. And you wouldn't hurt teh wimminz ryt? So yeah, don't ban porn. Not because it'll fuck over everything, not because it's actively harmful, not because it's yet another slap in the face to men, but don't ban it because women don't want you to. Sigh. Why do I even have to go here? The fact that I have to appeal to this from the point of "It will somewhat annoy a few women!" as it's more effective than "IT WILL FUCK OVER YOUR ENTIRE COUNTRY!" is somehow just… wrong. But that's where we are. Yeah, this isn't going to end well when basic self-preservation isn't enough to warrant so much as even consideration of not sticking your hand in the blender.

Good luck, Tennessee. You're going to need it with these suicidal impulses of yours.

Well met, Professor Sullivan...

AVfM Video Source · 13 March 2017 · Archived copy · Original

Goddam right I'm angry

Paul Elam · 14 March 2017 · Archived copy · Original

Back in May of last year, I did a video called "You Can Spot a Borderline from a Mile Away" which turned out to be the most watched video on the An Ear for Men channel. In it, I told the borderlines, who I knew would flood the comments, to not bother commenting, that they weren't welcome and that I would just remove whatever they wrote. I did that for a while, then moved on, allowing their comments to populate the discussion.

Well, a few days ago I got a channel comment asking me to go back and get rid of those comments, reminding me that I had given my word. Indeed, a promise is a promise, so I went back to the comments with my ban hammer and went to work. Now, given that it took me an hour or two to delouse that particular comment section, I figure that I might as well take the opportunity to seize the greater lesson and get another talk for my subscribers out of the deal. And as I read through the infestation of crazy comments, sending everything I spotted to file 13, it occurred to me that there really was some great material there.

Of course, there was a lot of what you would expect from borderlines and women with borderline traits. Lots of poor, pitiful me pleas. Tons of deny and reverse victim order. A plethora of not so subtle demands that the victims of borderline women should just swallow their pain and respond to their abusers by giving them more compassion and understanding than they are allowed to give themselves.

There were the expected charges that my talking about the behavior of borderlines was more stigmatizing of them than their actual behavior; allegations that addressing the sometimes horrific things they do to the people who love them was worse than the sometimes horrific things they do to the people who love them. In other words, it was business as usual on Borderline Boulevard. Nothing new, and quite frankly nothing I had not just dissected in great detail in the video in question. The borderline brigade simply came in screeching and whining, proving I was 100% right about them all along.

I suppose that earns them a tip of the fedora as a thank you, but I will refrain from that as I don't want them to confuse that with an invitation to come into this article to spew their bile. I am typing this with one hand and holding my ban hammer in the other.

Now, onto something more useful. As I was reading through the comments, I also noted a common theme among many of them. It was one variation or another of the insinuation that I had been hurt by a borderline woman and that I was now taking my anger about it out on every borderline in the world. About the fifth or sixth time I read one of those comments, the essential need to address it in a talk dawned on me.

I mean, like the rest of the comments, it was nothing new. In fact, feminists have been telling me for years that I was either hurt by my mother or some woman in my past and now I am just taking my hurt feelz and lambasting all women in retaliation. *You're just angry at women* converts into *you're just angry at borderlines* pretty efficiently. So, that is what we are seeing here.

Now, of course, you're "just" anything, "just" this or that is a simpleton's reaction. It's a convenient way to dismiss all manner of things you don't want to hear. But for the sake of argument here, and as I said, for the great lesson, allow me to just play along with their ruse.

I am just angry.

And?

So. Fucking. What?

I mean that question literally. So fucking what if I am angry?

Is that your best retort? To acknowledge that I may have suffered some form of abuse; that I was hurt and that now, as a victim of that abuse I have the audacity to speak up about it? That somehow speaking my feelings, which idiot

feminists have been sneering at men for decades for NOT doing is now somehow the very thing you want to shame me *for doing*?

I know, I know, feminists and borderlines, two literally interchangeable labels, never really meant that they wanted men to express their feelings. They only want men to express the feelings that they want to hear. And I will be more specific than that. The only feelings borderfems want to hear men express is anger; outrage and even violence that is directed against the people that the borderfems don't like. The moment you start expressing anything genuine in terms of your own feelings, they want to stuff a big fat shame sandwich so far down your throat that you can't talk. Bet on it.

Anyone who listens to the work on An Ear for Men YouTube channel (without their ears being surrounded by their colon) knows that I encourage men to consider grieving losses and moving past their anger in a healthy way. Sorry, borderfems, but that process involves honoring and expressing the anger to begin with. It involves men being open and honest about their lived experience, and yes, even when it is uncomfortable for you to hear. If you can't understand that, then shut up about mental health issues. You're clueless.

And this isn't just a message for the borderfems. I'll wager that 99 out of 100 men and women need to hear it, too. The world has become far too dependent on men who swallow pain and perform in the service of others. It has branded men's anger, unless it is used in the service of others, as taboo, just as it has men's pain and men's grief.

This entire "you've just been hurt by a woman" trick is just another shaming message designed to silence men and to force them to ignore their emotional tumors in order to dote over women's emotional hangnails. The only sane, the only rational, the only appropriate response to that kind of sick demand is a great big, sloppy wet fuck you.

And perhaps when a man realizes his own worth and delivers enough of those fuck yous, he can start to move past that righteous indignation and into the complete dismissiveness you deserve. Perhaps he will start to remove unhealthy people from his life as easily as, say, I can remove you from the comments to my videos.

Now, have I ever been hurt by a woman? Well, yes I have. Many times. Sometimes a little hurt, sometimes to devastating effect. Do those past hurts drive what I do now? Well, not in the way that borderfems like to fantasize. I don't have a single ex-girlfriend or ex-wife that I feel any animosity toward at all. No ill wishes, no lingering resentments, no baggage that I need to make another woman pay for. I honestly wish all of them well.

I got there by expressing the anger, by honoring both my wounds and my worth, and by moving on. That happens on my schedule and no one else's, least of all some borderline woman who has a bug up her ass about anyone speaking the truth.

I do indeed encourage men to consider the cost of their anger, but I am not stupid enough to dishonor what they feel. Take that back, I am not *insensitive* enough to do that, which I think is pretty good in a world in which men's anger and pain are a matter of ridicule. And that brings me to why I vow to remove the comments of borderfems, narcissistic, childish women, and yes, condescending, ignorant men who fully represent half of the collective mental illness in this culture that walks the ill-fated path trying to shape men into useful zombies.

My message to red pill men is simple. Anger can be destructive, but seldom as destructive as anger and pain that is denied expression. Anger denied is a pressure cooker. It's an explosion of violence waiting in the shadows. It's a man drowning in a bottle. It's a line of track marks down a man's arm. It's a loaded gun pointed at a man's head in his desperation. There are limits on how anger should be expressed consistent with good mental health, but the time, place and form of that expression is in your hands and no one else's.

Yet the world around you, for countless generations, has fine-tuned a thousand ways to wrest that control from your capable hands. The most common and most effective weapon used is shame. When you express your anger, which is really expressing your pain, men and women alike will come out of the shadows to send you messages like, "you were just hurt by a woman," the subtext being that you are weak and unmanly, that if you were what a man is supposed to be, you would not feel this pain, this rage.

It's a sick game played by very, very sick people who do not deserve space in your head or a place in your life. Ignore them and find a better class of people with which to share your life. Even if all you have is the comment sections here or in other venues on the internet, let it rip. Never let anyone tell you that you don't matter.

Never let them tell you not to feel.

Paul Elam offers fee-for-service private consultations at anearformen.com. To support his video work on YouTube, you can become a patron via Patreon or subscribe/donate here.

Canadian university nutcase talks about “fear” of The Red Pill

AVfM Video Source · 14 March 2017 · Archived copy · Original

Dealing with the silent treatment

Paul Elam · 15 March 2017 · Archived copy · Original

Women have a lot of weapons in their emotional arsenal. One of the biggies is so common that we coined a term for it: The Silent Treatment. This is what women use in relationships to manipulate or punish. In this article, I will be discussing that silence and make some suggestions on what you can do about it.

Of course, I can't even start this article without suggesting that you sit down and ask yourself what you are doing with this kind of woman to begin with. We deal in some pretty harsh reality around here and the reality is that the silent treatment is a weapon of the personality disordered, in this case, most commonly with narcissists. If you find that hard to believe, please consult Google with a query on the silent treatment. You will find that some of what you're about to read isn't particularly new, even if my suggestions on how to handle it are.

If you have watched An Ear for Men YouTube channel for any length of time you know I don't make recommendations to do anything else with personality disorders other than to put them in your rear view mirror. Kick them to the curb. Say hasta la vista, baby. Show yourself that you have some standards and 86 her silent ass so she can go manipulate someone else. After all, if you don't have standards, you have no right to expectations. If you lay down like a doormat then it's unseemly to complain about a woman wiping her shoes on you.

That being said, we are not done talking about the silent treatment. What I have to say here is not about curing her of that kind of behavior, but I do acknowledge that a lot of men are from Missouri on everything to do with women. For those of you who don't know, Missouri is the Show Me State. And where it concerns women, many men have to be shown, sometimes a few dozen times.

If you follow my suggestions here, what you will be shown is that a woman who chronically uses the silent treatment is an emotional pathogen, willing to go out of her way to show you that you don't exist, to punish you by erasing you till she hears what she wants to hear, or gets you to do what she wants you to do. In the realm of moral poverty, she is sleeping under a bridge. But I am also going to point out that women who weaponize their silence aren't really deviating from the norm that much in the long run.

If you are familiar with my work, you know I talk frequently about how women control men by doling out attention and approval in sparing amounts. I mentioned in one how the word tantalizing is taken from the story of Tantalus, who was sentenced by the gods to unbearable thirst and hunger with fruit and water ever just out of reach. And that is how women train men, by tantalizing them, with sex, with approval, even with communication. And they do it because it works.

Even if this is the first article of mine you have read, you already know about this. You've seen it in women's code of conduct with men that put males in the role of pursuer. It's why women expect you to be the one to call, the one to take initiative for dates, the one to pay, the one to work hardest and the one to take the physical and emotional risks. And they don't just expect to be serviced, they expect to be impressed. For your efforts, you are either rewarded with her presence and attention — or *rejected*. That makes women sound pretty shitty till you consider how easily, even eagerly, most men are trained using those very techniques.

Blaming women and pointing fingers at them for the way they control men, whether it is with the silent treatment or something else, is like blaming a hawk for swooping down and snatching up a careless, inattentive field mouse. The silent treatment is just exaggerated femininity. The only difference between it and everything else she does to control is that the punishment aspect is more intense and overt. And it is a more direct betrayal of whatever loyalty she pretends to have to a relationship.

Like I said at the start, you have a number of ways that you can choose to deal with this, all of which should include her passing through the door marked exit, but for the sake of staying true to the intent of this article, I will pick three ways of coping that fulfill your need to see proof.

The first is what I call the Shives Shuffle. Figure out what she is pissed about and start apologizing. Remember, at her level of operation, groveling is good. You do, however, want to figure out what she is really mad about. If you gush apologetic about how your music collection doesn't have enough female artists, but she's really pissed about how you used a questionable pronoun at a party in front of her friends, then you will just be giving her another reminder of how little she thinks of you. A little more grist for the mill.

However, if you are unclear about the reason for her silent tantrum du jour, the best policy is to roll the dice on your best guess. Remember, she is giving you the silent treatment, so you can't ask. Since you are willing to try to solve problems with someone treating you like dirt, then just bear with it. But please make sure you are positioned physically lower than her, your knees are handy for that. Station yourself so that it makes it easy for her to look down her nose at you. Then start your begging with something extra servile like, "I'm just a man. I screw up so much that I have a hard time knowing when my faults have hurt you. Just know I am deeply sorry for however I offended and I apologize for being too stupid and clueless to even know what I did." After all, if you have no self-respect, no point in holding back, right?

If you need further tips on this, I suggest subbing to Steve Shives' channel and start emulating what you see. The proof you will get from doing the shuffle is that you will see her gloat over how successful she is in making you crawl and whine like a puppy for her forgiveness, whether you did anything wrong or not. If that is not proof that you are with the wrong person, then you need a lot more than this article.

The second possibility for how to handle this may be with what I call the Tat-for-Tits. This one is simple, even if it is a little stupid. Just cross your arms, stick your lower lip out a little and turn your head away from her with your nose slightly in the air. Feel the room fill with dead silence. Now, know this. While you are mirroring her narcissistic game playing, two things are happening. One, you are desperately hoping that your silence will have the same negative effect on her that her silence is having on you. And two, you are desperately hoping for that in vain.

Remember, we live in a world where women can get attention and approval without so much as lifting a finger. Men have to work for it. Those who don't know any better, work too hard. She knows, perhaps much better than you ever will, that your attempt to out-silence her is just another pathetic try at getting her to pay attention to you. It is a game she had the skills to outplay you at before she was five. She knows you are not ignoring her. In fact, she knows fully well that you are obsessing on her much more than you were before she went silent. The Tat-for-Tits puts her just as large and in charge as the Shives Shuffle.

Both the Shives Shuffle and Tat-for-Tits are humiliating options, but if you start with Tat-for-Tits you may end up having to resort to the Shives Shuffle when you figure out it isn't working. Wham! Double humiliation! On the bright side, that double dose of rubbing your own nose into the pile of poop on the carpet will give any Missouri resident all they need to say, "OK, you showed me." And if you need more proof than a woman who drinks your personal humiliation like fine wine….

Well, don't say I didn't warn you.

And so, as you expect, there is a third option. It is the most difficult and least likely of options for men in relationships because of the internal forces that lead so many men to the Shives Shuffle and Tat-for-Tits. In fact, to explain why option three makes sense I have to go back to something I have said over and over again in my videos and articles. If you want to coexist with a woman in a way that does not result in making you miserable or crazy, you have to either (A) Find a unicorn (best of luck to you) or (B) Be prepared to choose your self-respect over her childishness any day of the week. In fact, you need to be prepared to choose your self-respect over your respect for her, which should be easy if she is shutting you out to get her way. At any rate, I call this third and final option by a simple name: The values-based approach.

Now, let me ask you something. What do your values say about your being in a relationship with someone that is not in a relationship with you? What do your values say about loyalty and work and communication that resides on a one-way street? Now, I am not asking what you would like to believe your values are. I am asking you what they

really are, in practice. Because I have news for you. If you have a history of the Shives Shuffle, Tat-for-Tits or all the variables in-between, then your self-respect isn't any more of a real value to you than the level of respect she shows you when she refuses to even acknowledge you exist.

To be clear, I am not saying that you have to exit the relationship to have or hold on to your values. But I am saying that stepping up and taking care of what you can do for yourself is probably going to send her packing.

Don't worry, you'll thank me later.

The point here is that the moment a woman goes into silent mode, she is telling you that she has effectively checked out of the relationship. There is no communication and no willingness. So, there is, at least for the moment, no real relationship. In my mind, that means any obligations you have to her are off the table. All of them. She has cast aside her obligations to you, and you are not morally bound to keep up your end of the deal. In fact, if self-respect is a guiding value in your life, you are morally obligated to focus all of your attention on yourself and to drop the dead weight in your life. Obviously, if you have children, you still have obligations to them, but you don't owe anything to anyone who has just exited your relationship. You don't owe it to them to tell them where you are going, or even that you are going somewhere. In short, you don't own them shit.

This, of course, is where it gets tricky. Just blowing out in a huff can be just a really elaborate expression of the Tat-for-Tits maneuver. You could find yourself at your favorite fishing hole or other select recreational spot, feeling completely miserable. You can do that in your own living room. The trick here is in understanding the sometimes very fine line between asserting your values and just playing tit for tat in the abandonment game. But it is an incredibly important distinction to make.

Generally speaking, the abandonment game is one you can't win. On the flip side of that is the reality that the values game is one you can't lose unless you shoot yourself in the foot by forsaking your values. It all comes down to the same basic crossroads that I will have to address every time I get a request for a video in how to handle this problem or that problem that Crazy Bitches bring to relationships with men. Your only hope is in your willingness to open the door and say, "Stop that nonsense or get out." Which is to say the answers should be in your hands, not hers.

Sorry, I don't have easy answers and don't believe they exist, which is why I stress in almost every video I make that values-based living requires your willingness to let her go. If you are like most men, you will experience pangs of distress and a desire, sometimes overwhelming, to take the initiative to restore balance to your relationship.

Hear this. Anything you do has the opposite effect of bringing balance. You can Shives or Tat your way into the illusion of balance, but that is all it is, an illusion. And underneath it is the reality that you have once again tossed your self-respect under the bus and caved into her manipulation. So take my advice and take the pain.

You see, the silent treatment's only purpose is to inflict sufficient emotional harm on you in order to bring compliance. Matter of fact, I think I will say that again. The silent treatment's only purpose is to inflict sufficient emotional harm on you to bring compliance. Everything else is bullshit. If she tells you she was too upset to talk, it's bullshit. If she says she was too afraid to talk, and she will almost certainly pull something like that, it's bullshit.

Everyone understands the need here and there to take a few minutes to compose yourself or to settle down before trying to resolve a dispute. That can be a healthy part of addressing problems in a relationship. But when it stretches past the point a person reasonably needs to regroup, then it ain't nothing but a ploy. Don't make the mistake of treating it like anything else.

Now, provided she does not pack her bags, you will be presented an opportunity to put your actions into words, with her listening. She will be the one to create that opportunity right about the time that she figures out that the silent treatment is resulting in recreation for you rather than remorse. And I want you to note the importance of this crossroad for her. This is where she may, and I say *may* very carefully, be showing you that she wants to resolve the problem or she shows you that she won't live with anything less than a lapdog. In the case of the latter, she is doing

you a favor. If she opts for the former, you may have an opportunity.

Here's what you say when she opens the door to conversation again. "When you go silent, you are checking out. That is when I will check out, too. Every obligation I have to you is off the table. This isn't negotiable." Then shut up. I mean seriously, shut up. Don't explain it further. Don't defend it and don't argue with her when she lies and says you don't understand. Or when she says that she was too angry, afraid or whatever other bullshit excuse she has for not talking to you. No matter where she tries to stray the conversation and take you off balance, and she will try valiantly to do just that, just quietly stand on what you have already said.

If she leaves, you win. If she stays and starts owning her shit, you win that round. If she stays and manages to put you back into a corner, it is only because you threw your values under the bus, and is, in that case, your own fault.

Hopefully, you get the picture here. Winning conflicts with a manipulative loser of a woman isn't about developing a strategy and then seeing if it works. It's just about you not being a doormat. If you are not a doormat, then you won before she ever opened her mouth, or before she went silent as the case may be.

Paul Elam offers fee-for-service private consultations at anearformen.com. To support his video work on YouTube, you can become a patron via Patreon or subscribe/donate here.

Delilah Strother MD, of Woodinville, WA “Known Genital Mutilator”

Gary Costanza · 15 March 2017 · Archived copy · Original

[image]Delilah Strother MD of the University of Washington’s School of Medicine has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

From the UW Medicine website we see the doctor’s background and confirm she performs infant mutilations:

“Bio

Dr. Strother is a board certified family medicine physician who sees patients at the UW Neighborhood Woodinville Clinic.

Dr. Strother earned her bachelor’s degree from Louisiana State University and her M.D. from the Louisiana State University Medical Center in Shreveport. She came to UW as an intern and resident in family medicine and joined the UW Neighborhood Clinics as a family medicine provider when her training was completed in 2000.

Currently this provider is not accepting new patients. Providers who are not accepting new patients typically accept relatives of current patients.

Patient Care Philosophy

Dr. Strother believes that family medicine offers her the wonderful opportunity to have relationships with multiple members of a family. This enhances care and is an aspect of the specialty which she enjoys the most.

Personal Interests

I enjoy spending time with my husband and two daughters in the beautiful Pacific Northwest.

Clinical Interests

Women’s healthcare including IUD and Nexplanon placement; pediatric care including circumcisions.”

Bonus medical alert: heed this warning about ‘well-baby visits’ and learn more about care of the foreskin.

Since the doctor has incomplete info about the risks of circumcision, you can view videos and read research to learn more at neonatalcutting.org.

Doctor Strother’s practice information follows:

UW Neighborhood Woodinville Clinic

17638 140th Ave. NE
Woodinville, WA 98072
Phone: 425.485.4100

> Delilah Strother MD, of Woodinville, WA “Known Genital Mutilator” https://t.co/j3N4FdPV7i #MGM #circumcision @Andreahardie pic.twitter.com/pVfJRaH2zG
>
> — gary costanza (@jerrytheother) March 15, 2017

Why Barbara Kay is wrong about circumcision

Gary Costanza · 17 March 2017 · Archived copy · Original

I was honored to meet Barbara Kay in Detroit at ICMI'14, where she spoke about men's and boy's issues to great applause, garnering a place in the hearts of MHRAs the world over. Rarely do prominent journalists in the MSM delve into politically incorrect movements such as ours, let alone speak and write publicly about it. Little did I know she had an enormous blind spot when it came to routine circumcision of baby boys, something I didn't know at the time, but was already public.

In an outrageous article in 2011, Kay begins by setting aside the religious aspect of circumcision (as if the infant has told anyone what – if any – his religion is), and moves on to show her ignorance and indifference about male anatomy, ultimately revealing her tradcon reasons for her viewpoint.

From the article:

> "'Mutilation' is a disgusting word to apply to the excision of a non-essential bacteria trap, nearly painless and instantly forgotten (those who claim otherwise are fantasizing; no credible study demonstrates lasting effects). Unlike ordinary circumcised men, FGM victims know they have been mutilated in the real sense of the word. Feminists constantly remind us that men have all the power. If true, how is it that after so many thousands of years — coincidentally up to the advent of the sexual revolution and the privileging of erotic freedom over ethical mating — so many millions of intelligent and even powerful Jewish and Muslim males never spoke up about their alleged victimhood?
>
> Set aside the rights-based rhetoric. It's about sex: Circumcised men have greater pre-orgasmic endurance; non-circumcision permits more frequent ejaculations. What matters most to the anti-circumcision activists is their diminished pleasure with frequently changing sexual partners, as befits an era where the number of conquests is a more common metric of romantic success than long-term relationships. Our legislators have better things to worry about than this."

So Kay thinks the foreskin is a "non-essential bacteria trap," and it's excision is "nearly painless and instantly forgotten?"

All human organs have a function, including the foreskin, which also harbor bacteria – good and bad – but that's no reason for prophylactic amputation. Just as we don't routinely remove parts of the vagina in the name of hygiene, we also don't remove breast buds from infant females to prevent breast cancer. Using Kay's logic we should do all that, plus outlaw cigarettes, outlaw liquor, outlaw fried foods, etc.

Kay unknowingly reveals that circumcision was done to minimize pleasure for men and boys when she shames intactivists in their quest for "erotic freedom," believing male sexual pleasure would discourage "ethical mating". I think that's what feminism and the family courts are doing, not the foreskin.

Kay also ridicules the anti-circumcision movement's focus on the "rights" of children, as if it's some old-fashioned idea whose time is past.

In her latest article, she's really stepped into it, claiming the "activist-inspired case" about the heart-breaking tale of 4-year-old Chase Hironimus forced to be circumcised by a court order is "put to bed" by a study authored by the infamous pro-circumcision activist Brian Morris. That's like saying men's rights issues have been "put to bed" by David Futrelle, or civil rights issues have been "put to bed" by David Duke.

> A new review of circumcision published in the Canadian Journal of Urology is receiving keen attention. The lead author is Dr. Brian Morris, a professor emeritus on the University of Sydney's school of medical science.
>
> The study finds not only a lower risk for urinary tract infections (UTI) among circumcised males, a benefit long

> acknowledged that can preclude UTI-caused kidney damage, but a lower lifetime risk for penile cancer, a reduced risk for prostate cancer among black males, lower risk for HIV, genital herpes, the human papilloma virus (HPV), and syphilis. Dr. Morris and his American co-authors state, "We found that up to 65% of uncircumcised males might experience at least one of these [medical conditions] over their lifetime." Their risk-benefit analysis of the procedure led them to conclude the benefits exceed the risks by about 100 to one. (In another study, published in the Journal of Sexual Medicine, Dr. Morris and colleagues found circumcision produced no adverse affect on sexual function or pleasure, a charge often leveled by anti-circumcision activist groups.)

Dr. Morris is a molecular biologist and an almost fanatical supporter of circumcision, resulting in highly questionable research. There are negligible benefits for routine infant circumcision, outweighed by the risks and ethical considerations involved, and no medical organization recommends it.

> The report conflicts with the position held by the Canadian Paediatric Society (CPS), namely that the benefits of circumcision do not outweigh the risks, and they therefore do not recommend it for male babies. By contrast, the American Academy of Pediatrics (AAP) is very much onside with the Morris report. Their policy is to recommend education about and access to infant male circumcision, as well as recommending that insurers pay for the procedure (Medicaid does not cover circumcision for the poor in 18 U.S. states). The AAP states: "The new findings show that infant circumcision should be regarded as equivalent to childhood vaccination and that as such it would be unethical not to routinely offer parents circumcision for their baby boy. Delay puts the child's health at risk and will usually mean it will never happen."
>
> If this were any other medical intervention, such findings would arouse no debate, and the recommendations would be followed without protest. But circumcision is a social-tension magnet, and the politically correct perspective on foreskins is 'let it be.' The current position of the CPS, which used to recommend circumcision, is to all appearances a reflection of the moral power accorded anti-circumcision activists.
>
> For thousands of years of recorded history, in fact until 50 years ago, circumcision was a culturally-rooted practice that aroused no controversy whatsoever. On the contrary, based on hygienic reasoning, the practice spread from cultural groups to the population at large. In the 1960s, 83% of American, and about 70% of Canadian males were circumcised. But these numbers fell dramatically when the issue came under the scrutiny of anti-patriarchal gender activists as (erroneously) an equivalent practice to female genital mutilation (FGM). Today the national Canadian rate is about 32% and the U.S. rate about 77%.

Despite your refusal to compare MGM to FGM, what "other medical intervention" would be comparable to circumcision? Should we also let the vagina "be," even though it's a "bacteria trap?"

> The CPS could not condemn the practice on grounds of increased morbidity. After thousands of years of what is essentially a controlled study with virtually all Jewish men, with a large percentage of Muslim men on one side, and uncircumcised men on the other, it has been unequivocally concluded that circumcision presents no health risks; quite the contrary, as we shall see.
>
> So the lines had to be drawn on moral issues, like pain inflicted, and the lack of consent, or negative medical outcomes such as bleeding, infection, an "unsatisfactory cosmetic result," or in rare cases deformation and amputation of the penis or death from haemorrhage or sepsis. The CPS cites a risk figure of 1.5% for such medical complications. Imputing this figure to "sloppy scholarship," Morris's team estimates the combined frequency of adverse events at 0.4% overall, arguing that "the cumulative frequency of medical conditions attributable to [having an intact foreskin] was approximately 100-fold higher" than the cumulative risk of circumcision.

First you conclude there are "no health risks," then list bleeding, infection, and deformation, all the way up to

death. There are obvious risks, with no mitigating medical reason to visit this risk on unconsenting babies.

> As for moral arguments, both the "pain" and "consent" lines of defence are weak. The pain inflicted is so fleeting many babies barely register notice (in any case continuing advances in pain diminution are rendering that argument completely obsolete), and as for "consent," vaccinations are routinely given to children without their consent. It is true that circumcision is different from vaccinations in that the integrity of the external body is changed by circumcision. But then one might say – and anti-vaxxers do say – that the integrity of the child's natural internal system is forever changed by vaccinations. As for complications arising from the procedure, they are statistically rare when performed by qualified and experienced surgeons or "mohels," ritual circumcisionists, as rare as untoward consequences from dental procedures and other medical procedures like tonsillectomies (also performed without consent).

"Consent" arguments are weak? Are you insane?

Then you make my point for me – amputation of healthy tissue is not a vaccination.

> The single most irrational argument one often sees is the charge of moral equivalency between circumcision and female genital mutilation. FGM is a phenomenon that is, apart from both affecting the genitals, quite separate from circumcision. Unlike circumcision, which removes an unnecessary piece of skin, in no way prevents natural and satisfying sexual function, FGM is a misogynistic practice created as a means for men to control women, meant to prevent sexual desire and gratification in women to ensure their fidelity, and which removes a portion of the genitals absolutely vital to gratification. It is the very epitome of patriarchy, whereas circumcision is a rite of passage conceived by males for other males, and for thousands of years rooted solely in spiritually contractual language and meaning. Women who have been subjected to FGM invariably come from countries in which extreme misogyny is the norm. Circumcision carries no moral or gender-injustice baggage of this kind whatsoever.

You agree MGM and FGM involve the genitals, but your ignorance about an "unnecessary piece of skin," FGM, "patriarchy," and "extreme misogyny" sounds like textbook feminism. This is pretzel logic as to why FGM is bad and MGM is good. Nothing like DARVO (Deny, Attack, and Reverse Victim and Offender).

Chase Hironimus should be the Rosa Parks of the intactivist movement. The boy was forced, for no medical reason, to undergo sexually mutilating surgery by his father with the backing of law enforcement. Most circumcisers will not perform this surgery on older boys because of greater risk when using general anesthesia, and the reluctance – sometimes violent, and rightly so – of them to be sexually handled and mutilated without a medical reason. And truth be told, infants can't fight back or hire a lawyer and sue. Hear the tale of another boy, who at 10-years-old, was tricked into going to the doctor and physically forced to get circumcised, who's life was turned upside down when he lost all trust in his parents, doctors, and the world.

How is it ethical for anyone but the patient to consent to risky elective and medically unnecessary surgery simply because the person is a minor, a baby? It is actually unlawful, at least in the UK and the USA to perform this on a minor without their ability to consent, like minors aren't able to consent to sex, but, put a scalpel in his hand, MD after her name, or mohel as his title, then the law and ethics are twisted into a pretzel by even the most intelligent person.

Barbara, would you allow your grandson – or granddaughter for that matter – to be sexually fondled and examined by an adult, and if not, why? Physical and emotional trauma to the child, is obvious, that's why we don't allow sex with children. But put a scalpel in someone's hand (someone because there is NO requirement that circumcisers have any medical degree or training) somewhere (somewhere because this is being done everywhere) and a boy baby who can't fight back and can't verbally object is taken advantage of and permanently mutilated for no reason. Why is it OK to allow physical assault and maiming of a child at the behest of anyone other than the child?

Barbara, as an MRA I used to respect you, but now, not so much. Despite you and the AAP's carefully chosen words, no medical society – including the AAP – recommends routine circumcision of newborns. As a matter of fact, the AAP now warns AGAINST surgery such as circumcision on newborns due to possible trauma to an immature nervous system.

Instead of risking death to your baby, teach him to use soap and water.

A primer on hypergamy

Paul Elam · 18 March 2017 · Archived copy · Original

Hypergamy. The word is part of the common vernacular of the men's movement, though you'll find precious few people in the mainstream who know what it means. And however obscure its meaning may be to the average person, for the community of men daring to see themselves outside the box, it is a very important idea to understand.

If you have been around the red pill world for any length of time, you have heard of hypergamy. Defined literally, it is not very complicated. It means a woman marrying a man of a higher caste or social status. It's counterpart word, hypogamy, describes women who marry beneath their means. All three of them.

In our community, we look past the literal definition and use an expanded understanding of hypergamy to describe a range of behavioral traits that point to the natural inclination of women to pair bond their way into a better life. Hypergamy, when we are thinking from the neck up, is a constant reminder of what we are confronted with in women. Hopefully, in the fog of sexual attraction and emotional infatuation, it helps us to see women's proclivities and motivations more clearly.

It's important to note here that hypergamy, in the red pill definition, is about a lot more than money and personal power. And by that I mean it is about a lot more than what a woman is attracted to in men and who she is inclined to marry because women don't just marry up, they also *fuck* up. In the realm of sociobiology, that points to cuckoldry as a manifestation of hypergamy.

Allow me to mansplain this. A woman finds herself a nice doctor or lawyer. He works hard, brings home the bacon, treats her with respect, doesn't hit her, drink excessively, gamble money away or cheat on her. Most men, including those that pride themselves on having a good understanding of women, will look at this situation and see a woman disinclined toward infidelity. After all, she has it completely made. She comes from a good family. She has an abundant, even cushy home life, generous income that he works for, everything she could ever want all the way down to a massive walk-in closet full of clothes. No way she would cheat, right?

Wrong.

Women are most commonly driven to marry this kind of man for the security he can provide. That doesn't mean those men are what women desire sexually. Some women will, in fact, restrain the desires fueled by sexual hypergamy. Many will not. And this is how the cuckold is born.

The New York Times Magazine reveals that 30% of men who pursue paternity testing because they are suspicious of whether they are actually the father find out their suspicions were warranted. Think about that. 30%. Nearly 1/3 of all men who suspect something is rotten on the home front turn out to be right. And what about all the men who never suspect and never test? Are we really to imagine that the only cuckoldry going on is in the men who wise up and start digging into the genetics?

What kind of world-shaking would be going on right now if every father in the world sought confirmation to their paternity? How many men would we find are going into offices, climbing behind the wheels of semis, driving the streets in squad cars and walking into coal mines every day to pay for the care of offspring that are not their progeny? How many men are now divorced, taking what is left of their paychecks after the courts garnish them into poverty, all for a child or children they did not father?

And that is just the financial consequences. *The Times Magazine* article cited playwright August Strindberg, who explored this topic well over a hundred years ago. And I quote from the article here: "The Father" is the story of a cavalry captain whose wife hints that he might not be the father of the daughter he adores. Consumed with doubt, he rages at his wife: "I have worked and slaved for you, your child, your mother, your servants . . . because I thought myself the father of your child. This is the commonest kind of theft, the most brutal slavery. I have had 17

years of penal servitude and have been innocent." Unquote.

I really appreciated Strindberg's recognition that his protagonist even recognized that he was indentured to the servants of the house as much as he was to the family that resided there, possibly even a child that was not his.

30 percent guys. 30 percent.And all because women are wired to better deal themselves with everything in life, with the possible exception of their professional lives.

Hypergamy plays a role in sending women outside their marriages for more sexually exciting adventures. And as many of you know, the psychological underpinnings of that drive in women is part of the reproductive strategy. Women are wired to reproduce. The drive in them to snag security, money, and power through men are just expressions of the same basic biology.

While I am not a rigid determinist (and don't have much patience for them), you can't deny the role of biology in leading women to select powerful, successful men that can provide the protection and provision seen to be beneficial to long-lasting reproductive success. In the same light, once that protection and provision has been corralled and controlled, it still makes sense that women would seek out and mate with physically superior male specimens, and even be willing to allow the duped dad to believe a big fat lie if it serves her biological mandate.

More telling information is hidden in plain view in marriage statistics. The average marriage lasts 8 years. Couples tend to wait a minimum of two years before having children. That points to the possibility that most divorces are initiated shortly after children start school, when the mother suddenly finds she has a lot more time on her hands, and just as the fathers income is starting the ascent toward the peak.

Now, as I often try to point out, none of this is stated to demonize women. Men have their own biological peccadillos, including some number of men who are married and keep producing children with women to whom they are not married. All moral judgments aside, men who lean toward viewing women through the rose colored glasses of romantic love, which is most of them, tend to remain clueless till the DNA results are in.

And that is if they are both smart enough and fortunate enough to get the test. As Carnell Smith of Paternityfraud.com informed us at ICMI 14 in Detroit, and I quote:"DNA should mean Do Not Ask. Because it is now illegal to even get a test and if you get a test without the mother's permission you will be criminally prosecuted."And it is not that the test even matters in most cases. There are 36 states in the US that won't relieve duped dads of child support even if they can prove the child is not theirs.

To me, this is more evidence of the biological impetus behind hypergamy. It is a force strong enough to have resulted in state-sanctioned cuckoldry. Women want to better deal themselves and we give it to them.

I said earlier that one area where women tend to not better deal themselves is in employment. We have the evidence supporting that, even as a reason for the earnings gap between men and women.

Of course, I am just speculating here, but it occurs to me that salary negotiation is a part of the protector/provider skillset. Or, to be blunter, women tend not to negotiate salaries very well because in the realm of reproductive success, they don't have to. The way women garner most of their resources is not through direct acquisition. It is through exploiting the production of resources in men.

They do it through the social paradigm that puts the financial onus on men to use their resources to attract women. They do it through divorce and they do it through cuckoldry. Hypergamy drives all of it.

Of course, what you do with this information is up to you. I've personally never let it drive me into isolation but I don't have any harsh words for men that go that route. Whatever you do, guys, don't be part of the 30% or in the unknown quantity of men who will never know. You deserve and have always deserved much better than that.

Paul Elam offers fee-for-service private consultations at anearformen.com. To support his video work onYouTube,

you can become a patron via Patreon or subscribe/donate here.

Michael Messner dismisses fathers as ‘absentees’

AVfM Video Source · 18 March 2017 · Archived copy · Original

A primer on debitching your life

Paul Elam · 19 March 2017 · Archived copy · Original

I can tell you that if confronted with someone breaking into my home, threatening my partner or me, that I would shoot them dead. Is this because I want to shoot someone, or because I want the power of life and death? No. Of course not. It is just that extreme circumstances sometimes call on us to do things we normally would not do; things we don't want to do. Even things that might give us nightmares.

That is the case with what you might have to do to get a borderline woman out of your life after they have dug in like a tick. Fortunately, it does not require a gun or violence, but it can require you to go places you would otherwise never dream of going.

Months ago, I produced a video titled, "The Six Subtle Gateways to Borderline Hell." I got a comment from a viewer asking about what to do after it is too late for preventative medicine, such as when you already share children with a high-conflict ex. If that question rings a bell for you then I am first obligated to suggest one of the books I coauthored, "Say Goodbye to Crazy." There is an ad link in the sidebar.

Look, I know this is a shameless plug, but the fact is that this is the most comprehensive book of its kind, offering page after page of specific, targeted advice and suggestions. If you don't want to take the salesman's word, and I don't blame you for that, just read the Amazon reviews. Nothing in the book is candy coated and there's no psychobabble. It is written with full awareness of what you are dealing with, from the emotional, familial, psychological and legal standpoints. It includes an understanding of high-conflict women, their victims and what it takes to impress on them just how goddam wise it is to leave you alone.

OK, end of plug. Let's move on with some of the basics of dealing with this formidable life problem.

Know that what you are about to hear is not easy. In fact, it is more than a little brutal. High-conflict women act like children. Hell, they *are* children in all the ways that make them high maintenance but in taking one to task you are not going up against a naïve youngster. With that in mind, you need to do a mental ritual before you even think about taking any action on debitching your life.

Consider this form of preparatory guided imagery. See yourself taking any sympathy you ever had for her, any reverence or deference you might hold for her as the mother of your children and any concern you have about causing her pain. Add in any hesitation you have ever had to take off the figurative gloves and go bare knuckles on her crazy ass. Now see yourself taking all that self-destructive crap and stuffing it into a burlap bag. Tie that bag to the biggest rock that you can lift without throwing your back out, put it in a boat and start rowing like you were going for Olympic gold. After you reach deep water, take that bag full of enabling garbage and dump it over the side of the boat. See yourself whooping and erupting into insane laughter as you watch the bag disappear into the murky water.

That may be the healthiest laughter of your life. You will know whether it is if it brings you relief from any hesitation you have ever had to make her bullshit as painful for her as possible. This is where you really need to pay attention. Indulging any, and I mean *any* protective instincts you have for her, is like dealing with lung cancer by chain smoking; like starting a low carb diet at a bakery.

High-conflict women, aka bitches, manipulate, exploit and capitalize on any compassion you offer them. If you look back on your experience with her, you will find one example after another where she took your good will, your sense of fair play and your willingness to compromise and exploited all of it. She took every concession you made and went for more because when you offered her kindness and compassion, she saw those things as chinks in your armor; as the tender flesh of your neck exposed and ripe for the blade.

It is imperative if you are dealing with a destructive, high-conflict woman that you never compromise on anything again. It is also just as important that you find your inner asshole and give him a seat at the head of your table. And

if you have any part of you that gets haughty over this, that insists that you hold on to your mild-manned, conciliatory ways, then tell that part of yourself to shut the fuck up. Either that or get used to biting the pillow to ease the pain and then boring your friends with the ten thousandth story of how unfairly she treats you.

Remember, this is not about what you want to do. It is what you *need* to do. And what you need to do is the only thing that matters unless you want to fail. It begins with understanding what makes her tick and being willing to use that information to inflict pain. Pain is a great motivator. We learn this lesson with bullies. Bullies thrive on people who won't fight back.

As most boys learn early in life, if you bloody a bully's nose every time he comes after you, even if he is bigger than you and kicks your butt, he will eventually leave you alone and look for a softer target because all bullies are cowards. Just as all bullies are cowards, all high-conflict women are bullies. The only way they will learn to leave you alone is to learn that you will come out swinging. That is figuratively speaking of course.

I am linking you to yet another video. It is a discussion I had with Dr. T titled "The Big 5 Fears of Borderline and How to Use Them." It's not rocket science, but summoning the will to follow through and inflict pain by exploiting those fears can be tough. All I can tell you is that it is on you to do it. She is not going to help you. If you are lucky, your family and friends might help. That is if she has not sucked them into siding with her against you, which she is incredibly skilled at doing. If you want to be free of this crap, or as free as you can be, you will find your spine and inflict the pain.

Now, that brings us to two things that most men, particularly fathers, will have weighing heavily on their minds. Kids and courts. High-conflict mothers are the most alienating mothers. They use kids like pawns with the efficiency of a chess master, even without help from the courts. Of course, they tend to use the courts anyway, because they are set up to help her inflict misery on your life. Some men fear that if they defend themselves, she will take it out on the kids, even in extreme, dangerous ways. There is no way to sugarcoat this reality, nor would I try to if I could.

There is no doubt that your high-conflict ex will react to your fighting back by upping the ante. She will intensify her efforts to alienate the children. If she can, and she can, she will use the courts to express her disapproval of your being uppity enough to fight back. She will likely think of new and more elaborate lies to tell your friends and family.

At first, she sees your fighting back as a challenge she loves. She likes making people who stand up to her bow back down in humiliation. That kind of control is her brand of porn, and it gets her off every time. But that dynamic changes abruptly and radically when she gets the message that every misstep on her part comes with a price. When she knows that messing with you releases your inner sadist.

And here is something else you need to hear. In twenty plus years of clinical experience, I have never seen a high-conflict woman ease up on her antics because her ex allowed her to treat him like a doormat. I've never seen it decrease her alienation of the children. I have never seen it stop her from abusing the family court system. I have never seen it make her act reasonable or rational. If you have a high-conflict ex with custody of your children, there is a good chance she will brainwash them with a negative view of who you are regardless of what you do. It is likely they will grow up blaming you for the family coming apart because that is all they will hear from the sick, alienating mother.

Remember, manipulating courts, cops, family and friends is her forte. Manipulating children whom she is the lifeline for is, if you will pardon the pun, child's play. There is nothing you can do about it and kissing her sick ass won't help, so you might as well kick it. Again, the tl;dr here is simple. Follow some basic rules. Always be recording. Never be around her without witnesses. If you have dirt on her, gather it, catalog it, and be willing to use it liberally. Keep your talks with her short and business only.

Email isn't the best communication, it's the only communication. You should strive to never have an undocumented word pass between you. Know your custody agreement like the back of your hand, follow it to the letter and report

her every time she violates it. The court will likely do little, at first, but as the reports pile up, it could eventually cause her problems. More importantly, it lets her know you are not playing anymore.

Anytime she requests anything, particularly money, outside of the terms of the divorce decree, send her a one-word no. NO. Or better yet, don't even answer the request. You are not obligated to lift a finger that is not outlined in the terms of your divorce. Don't go into her home and don't ever, ever, *ever* allow her into yours.

Know her fears, especially those of being exposed. When she acts out, bringing harm or even irritation to you and yours, make sure the world knows about it. If you are remarried or have a new girlfriend, make sure she knows that she must have your back on all of this. If that is a problem, so is your current wife of girlfriend.

There is much more to this, more details and more strategy for which I refer you to the book. But suffice it to say for now that what I have said is a good and proper start. If you are worried about her retaliation, about her punishing you for taking up for yourself, I can only remind you that she is already doing that. You are living in a dreamland if you think enabling her is going to do you or your children any good at all.

Above all, realize that there is no COSMO-style "how to debitch your life in three easy steps." You are going to pay a price for ever having bred with one. Nothing can save you from that. But your unwillingness to stand and act in your own interests can have you paying so much more than you have to.

In the short term, things may well get worse. She isn't giving up her control without a fight. You may want to tell yourself that life is too short to take on this kind of struggle. I disagree. When it comes to living with constant borderline garbage, life is too long.

Paul Elam offers fee-for-service private consultations at anearformen.com. To support his video work onYouTube, you can become a patron via Patreon or subscribe/donate here.

A cry of despair one night in Mooroolbark

Mark Dent · 21 March 2017 · Archived copy · Original

I have come to accept the sad fact that our quest to awaken the broader community to the complete absence of empathy or compassion for the suffering of males will never resonate with any but a small number of individuals who are willing to read or listen with an open mind.

I also question my own attitude at times. There is not a day that passes where I do not mutter in suppressed anger as I turn the pages of a newspaper or listen to a news report. The source of this anger is always the same. Lies about female oppression or the complete invisibility of male suffering which is everywhere for those who are willing to look. Have I become a grumpy old man? Have my passionate views on men's rights become twisted to the point where I am seeing injustice and double standards where they do not exist?

No.

It is all very real. My response is simply out of step with the vast majority of those who either blindly wander through life swallowing the myths and lies they are fed on a daily basis or those who simply don't give a shit even when the lies are exposed.

What prompted this little essay? A couple of tv shows here in Australia have underlined, albeit unintentionally, just how incredibly difficult it is for men (or women to advocate on behalf of males who are suffering in any form.

The first show is titled, *"I'm a celebrity, get me out of here!"*

I was watching this show one night last week. One of the celebrities, Kris Smith, a former rugby league professional and now model was having a conversation about personal relationships with a few of the females in the celebrity camp. He surprised them by saying he had been engaged to a woman but he had ended the relationship after his girlfriend assaulted him.

Kris explained how she became jealous and aggressive when she found him making a phone call. He was organizing a surprise dinner for his fiancée's birthday. His girlfriend (who was a professional kickboxer) was enraged as she suspected he was being unfaithful. She punched him in the face, breaking his nose and splitting his lip. She also kicked him. Kris said the relationship ended there. He walked out the door never to return.

As Kris related this story a couple of the women seemed to find this very sad anecdote amusing. It was quite sickening to see this response to a man who was speaking about a traumatic moment of abuse in his life.

http://www.smh.com.au/entertainment/tv-and-radio/kris-smith-reveals-he-was-a-victim-of-domestic-violence-20170227-gulyda.html

Of course, when the hosts of the show came back on camera in the next segment there were no anguished comments about the horrors of domestic violence. One can only imagine the media frenzy had a female celebrity spoken of a physically abusive relationship.

When the show ended, I thought that Smith's courage in relating this story would at least open some viewers' minds and encourage other men in similar relationships to feel they should not tolerate physical or emotional abuse at the hands of their female partner.

The sting in the tale came a few days later. Celebrities are voted off the show on a regular basis. Kris Smith was voted off the show and part of this departure involved an interview with the show's hosts and a nomination of the charity the celebrity wished to promote. When Kris Smith was asked which charity he was supporting he proudly announced that it was the White Ribbon Foundation. He said it was important that all men took a stand on violence against women.

I sat and stared in disbelief. Then I uttered a roar of pure, justified anger.

Here was a man who had suffered a vicious assault at the hands of his female partner and instead of using his celebrity status to bring more awareness to the lack of support and recognition of male victims of domestic violence he chose to spit in their collective faces.

It really was incomprehensible. This man promoted a foundation which has been at the forefront of minimalizing and ignoring male victims of domestic violence. Not only does this foundation ignore males, it goes a step further and demonizes the entire male gender, something he happily endorsed by telling men to step up in the fight to end violence against women.

It is at moments like this that I sink into despondency as I realize what an uphill battle we have on our hands. When a man who has been bashed by his female partner cannot view himself as a victim of domestic violence and uses his power as a celebrity to support the very people who make it impossible for other males to get the support and compassion they deserve, what can one do but give a primal scream followed by a deep, helpless sigh?

When I read The White Ribbon Foundation's response to Kris Smith's story and support I felt sick to my stomach. These hypocrites make absolutely no mention of the fact that he was abused by a woman or the fact that their foundation explicitly states that ending violence against women is their only concern.

All in the name of charity and in the name of @whiteribbonaust to be exact…what a guy! To help build a future free from violence and abuse, text KRIS to 1995 10 10 and let's get Kris walking out of the jungle at the very end along with $100,000 for this very worthy cause!

The second program which reinforced my observations about the lack of compassion for males in our society and societies around the world is titled. Boy to Man.

It features a journalist who travels around the world seeking out the cultures which still hold rights of initiation for their before they can be called a man.

https://www.youtube.com/watch?v=TCRlEqyrdEU

These "initiations" are little more than torture and abuse. The boys have their skin lacerated by floggings, scared by knives…….. and they are expected to endure this horrific abuse without a murmur of protest or flicker of fear.

https://www.youtube.com/watch?v=81JPj8BqBBQ

At no time as we observe these brutal rituals does the host of the program or anyone else involved refer to this tradition as a gender based form of torture or oppression. These young boys are simply living the traditional way of their indigenous ancestors and admiration for their toughness and courage is the response most frequently displayed.

Any such rituals inflicted upon girls would be universally condemned as gendered violence and the United Nations would be loudly denouncing such horrific abuse.

There is not a week that goes by without someone, somewhere on television, radio or online, loudly protesting the forced genital mutilation of girls. Others speak of the stoning of women for adultery and girls forced into marriage with older men. Those who hear these words, both male and female, shake their heads in disgust (rightly) at these statements and the women and men who make them are almost overcome with their own incredible virtue, compassion and concern for our females. I invariably feel a sense of revulsion for their incredibly selective compassion.

I read a story last week about the murder of a young man and woman. The two young lovers were murdered by local villagers when the girl (who had been promised to another man) eloped with the young male she loved.

The final words of the article reminded us of the oppression and violence meted out to women in the Middle East. There was no further reference to the young man who lay dead beside the girl. It talks of the "rate of violence against women" in Afghanistan and "the execution of women by anti- government groups such as the Taliban".

http://www.breitbart.com/national-security/2017/02/15/honor-killing-afghanistan-mob-kills-couple-eloping/

The violence meted out to women in the Middle East is horrific. May I just add the fact that violence meted out to boys and men is also horrific and invariably perpetrated at a much higher rate than violence upon females.

I recently got involved in an argument with a family member on the issue of "gendered violence." I asked her why this term is only used when women are the victims. She was on the right path when she referred to our tradition of chivalry.

I asked her what the headlines and focus of any news story would be had the many journalists who suffered the terrible fate of having their heads hacked from their bodies by ISIS fanatics (while being filmed) had all been female journalists.

My belief was that the focus would be firmly and loudly on the fact that it was women being targeted and brutally butchered. The issue of ISIS and terrorism would be secondary to the story of violence against women. But the fact that all of the journalists who have been subjected to this unimaginable death are males is simply not considered noteworthy.

Men have been literally butchered in their hundreds and thousands by ISIS and other terrorist groups throughout the world. You can see the photos and film clips of the males rounded up like cattle for the slaughter. This has never been referred to as gendered violence and the story has always been about terrorism, not the fact that the overwhelming majority of their victims are men and boys.

My sister seemed to accept this observation as a fair and accurate one.

So the fight goes on. We are pushing shit uphill …..but some of it might just stick.

Men who sit at the screens

Peter Wright · 21 March 2017 · Archived copy · Original

In his four volume series *Masks of God*, mythologist Joseph Campbell documented the transformations of religious stories over millennia, demonstrating that the guiding narratives for civilizations underwent numerous revisions, or in some cases replacement, with the relevant populations quickly adapting to the new narratives to help them make sense of their lives and the world around them.

Those new to the MRM may not immediately see how this is relevant to the movement, particularly in an era they consider post-religious. Those who have been in the MRM for the longer haul, however, know that we continue to be influenced by cultural narratives (or if you like, myths) which guide our perception every bit as strongly as did the old religious stories examined by Campbell. Feminist myth-making provides the perfect example

Some may remember Angry Harry's wonderful series 'Who Rules Over Us' in which he tried to impart to readers this very sense – that there are 'entities' as he called them, large institutional organisms generating narratives that we absorb, willy nilly, as our own. These, explained Harry, are contemporary mythologies which guide the sleepy masses, while those who perpetuate them are often driven by motives of power, profit or revenge.

Today, as in the ancient past, we are steeped in mythologies pretending to describe the nature of men and women – many of them highly destructive to human relationships. Our dominant mythology, euphemistically referred to as romantic love provides an example of the urge to power by those who perpetuate it, for behind each romantic story is the goal of increasing the power of women through acts of male chivalry. Neither does the myth escape the rhetoric of feminists who are the leading promoters of it: males are latent beasts who must atone though gestures of chivalry, and women are damsels in distress.

Emma Watson, leading actress and champion of the HeForShe campaign, specializes in playing medieval gender roles

But not all mythologies serve to increase the power, profit and revenge of tyrants and therein lies the challenge for men's rights activists who work to create new accounts of life that include the male perspective. To that end social media and a keyboard are the ultimate weapons as Angry Harry maintained to the end [quote]:

> It is the growing brain in cyberspace that is the major source of the progress that is being made outside of cyberspace. Nothing else – and no other men's group – comes even close to achieving what the collective

activism of those in cyberspace are achieving.

Even those heroes whose activism is largely outside of cyberspace (and there are now quite a few of them; e.g. Fathers For Justice) are supported very strongly by the activists who operate mostly within cyberspace.

Indeed, the internet is providing men's activists with one of the most powerful tools imaginable when it comes to furthering their cause and seeking to empower themselves. There has been nothing like it throughout history. And so to complain about the fact that the men's movement is mostly making use of the internet is about as daft as complaining about the fact that soldiers in the past mostly carried guns and were usually part of an army.

Putting this another way: The increasing activities of an increasing number of men's activists are likely to generate a structure that will, eventually, be quite recognisable as an organism that is the 'men's movement'.

And this will happen quite unconsciously.

As such, perhaps the only really important message for men's activists to take on board is simply this one.

Stay active!

The men's movement is growing all the time. And much of this is due to the collective activism of men-who-sit-at-screens.

'Men-who-sit-at-screens' – writers, computer folk, scientists, the intelligence and security services etc – are, in many ways, a certain breed of men – with, loosely speaking, more brain, less muscle, more introvert, less extravert etc.

And many of us grow to be this way as we get older!

it is men-who-sit-at-screens who will knit together the men's movement.

And it is men-who-sit-at-screens who will knit together the men's movement.

There will be men's activists who will dash hither and thither around cyberspace harassing the enemy and gathering up information to feed to webmasters and authors. There will be webmasters and authors sifting, analysing and re-arranging information to create feeds and ideas to push into the more mainstream media. There will be mainstream media activists who repackage the information for a much wider audience. There will be computer folk who will help the men's movement to grow inside cyberspace. And there will also be men-who-sit-at-screens in many other walks of life who will do their bit to further the men's movement and its aims.

For example, there are, apparently, some 50,000 police officers and security agents in the USA whose work mostly involves trawling the internet.

Needless to say, they are mostly men.

Furthermore, if you take notice of the gender of the columnists on most of the political websites on the internet, you will see that they are overwhelmingly men.

Yes indeed. The men's movement is going to grow into the most massive organism. And, eventually, not only will no other group be able to compete with it, no other group will survive its wrath should it engender it.

The men's movement is going to be dominated by men-who-sit-at-screens.

(This will be true for so many reasons – some of which are mentioned above – that it would take far too long to discuss them here.)

And men-who-sit-at-screens are not particularly representative of men in general.

More importantly, they are not particularly representative of those who have typically wielded the most power

> in the past.
>
> For example, ambitious politicians, soldiers bearing arms, feminists, racial leaders, wealthy corporate executives, union leaders, film stars, media moguls, and other such entities have led the way in the past.
>
> The men-who-sit-at-screens have not had much of a say!
>
> But the times they are a-changing.
>
> And the shift of power toward men-who-sit-at-screens will definitely bring about a change in the overall psychology of those who have the most influence.
>
> These will include male authors who write pieces on all sorts of different topics, computer folk who write software, design websites etc, security agents who scour the internet for information, activists of all persuasions, and others too numerous to mention.
>
> And then there are those men who just regularly log on to read the material that is online.
>
> These are not the same kind of people who have had power in the past.
>
> Their psychology is very different.
>
> No. Not in every case.
>
> But, statistically speaking, they are definitely very different.

> And in the near future, and partly thanks to the men's movement, men-who-sit-at-screens will begin to understand that, together, they represent a truly mighty force.
>
> A huge force!
>
> It does not matter whether they are on the left or on the right, and if they are fighting like dogs. The truth of the matter is this – whether they like it or not. If they are 'men', and they also sit at screens and they also keep reading about the same kind of stuff, then they really, and truly, and very deeply have a great deal in common – far more so than they usually recognise.
>
> And the reason that they usually do not recognise this commonality is largely due to the fact that they do not see themselves as 'men'!
>
> But, one day, they will!
>
> And, at some point in the future, the psychological force that they create will dwarf all others.
>
> And so, all in all, the future seems quite rosy for men-who-sit-at-screens.

Angry Harry's website is testament to the power of online activism, where his work alone has reached millions of people in comparison to the few we might otherwise reach in our physical social circles.

Some readers might object that they don't follow stories at all but simply follow facts, which itself becomes a story about not following stories. On close inspection, to be sure, when we remove the superficial story-masks we wear what we find are even deeper undercurrents of story, layers of narrative accumulated from childhood that go all the way down to the bone. Narrative gives a worldview, and provides identity, which rings true in Shakespeare's line *"All the world's a stage and the men and women merely players"*. We are all enactors of stories, our own stories, and what we need are stories that ring more true to our experience of being male.

In summary, the internet is where we share our stories and by doing so we challenge the dominant narratives, mirroring the findings of Campbell in regard to the narrative upheavals of traditional religions. What we need is a New Testament on men's issues, one that will succeed the tired old story of male servitude to a quasi-aristocratic class of women. This process begins by understanding that the persuasiveness of stories will always trump clinical facts – despite their veracity.

Men and women are after all story creatures, and it's by this mode we can tell ourselves into existence beyond the restrictive stories that currently dominate the discussion on gender. By that route, as Harry contended, we can change the world.

Further Reading:
The following excerpt from philosopher Richard Kearney delves into the power of stories: Where do stories come from?

A day without women

Martin Lest · 22 March 2017 · Archived copy · Original

A day without women had about as much consequence in America as me choosing whether I wanted lemon with my tea or not. This was quite possibly the worst idea to date besides maybe the Ghostbusters remake that ever there was in modern feminism. I mean, you complain about your pay and then skip work. Genius…

Now, many people may think I don't understand or care about what this is all about. However, from what I can gather this was a strike formulated to copy countries that had done it before with the expectation it would work the same way here. That was a very ill-conceived thought from the most privileged sex in the western world.

You see, men for as long as anyone can remember in the western world have been the ones to take the dangerous and non-glamourous jobs in western society. All to keep women from needing or having to. They take the garbage to landfills, bring power to the people at danger of electrocution and death, hang from cranes and buildings as they are being built and work with the heavy machinery that could potentially crush them to death at a misstep. Women universally have no desire for these kinds of key infrastructure jobs. (for the most part) Yet… they thought taking a day off would bring us to a halt.

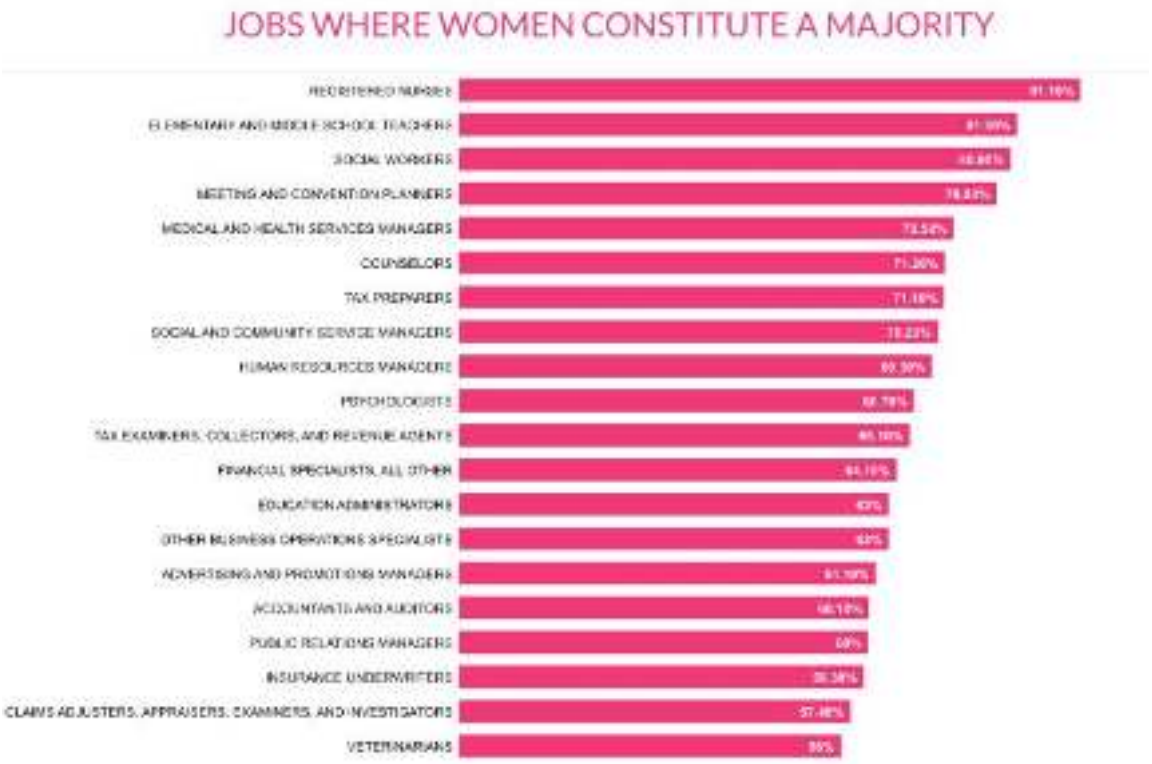

I did an article a while back that proved modern day women were choosing "pink collar jobs" over these types of

hard labor and infrastructure ones on multiple levels across multiple countries. It was even complete with graphs and empirical facts. You know, sciencey stuff on how they do studies and prove things. One major glaring conclusion you could come to is that women have the freedom to make the same choices as men and have for over 20 years (I'm knocking off 30 years for the societal adjustment period) now but keep choosing the same jobs for two major reasons:

- They prefer them because they don't have to deal with the rigors and stresses of these types of jobs.
- Women still feel they must take these jobs in society largely because of what is defined as "feminine" and guess what, it's not "patriarchy" doing that one ladies. You are. In other words, "misandry hurts women too."

Now I know that last one stung a bit but it's going to be ok. What I am getting at with that is that until you women change the script in society for yourselves as women in what is "feminine" both in society and the workplace and get on the same page and start taking out the garbage, get into trade jobs and take the same dangerous risks as men to earn your living no one is going to take you serious least of all men because they look at actions more than words.

I will say this to the credit of a lot of ladies. I have seen a great increase of women taking combat roles in the military and these women have one hundred percent of my respect. Thank you to every one of these men and women serving side by side for my freedoms and safety.

Ladies, If you want respect from men as equals this is how you will get it. Especially if you want it from the MRA/MGTOW communities. Stop being part of the problem and start being an example of the solution.

Thanks for reading.

Men's consolation prize from a 'nice' feminist

August Løvenskiolds · 23 March 2017 · Archived copy · Original

It has been a bit since I have fisked a feminist article but I have found an unlikely candidate: an article by a casual feminist upbraiding rabid feminists for being cruel and dismissive to their potential male allies. Could this be a sign that feminists are finally self-reflecting on the fallout from their atrocious behavior? The article appeared in *The New Matilda* and is entitled "The Feminist Far Left Is Making More Enemies Than Allies" by Claire Connelly, normally a writer on economics.

Let's dive in, shall we?

Ladies, we need to talk.

In addition to dismissing men right away – typical for feminism – does Claire make the obvious blunder of equating women with feminists? No, it is worse – she conflated *ladies* with feminists. There is no such animal. Still, working under the assumption that this signals a snarky tone (as I have been known to use) I will let this one pass. Sort of.

It has taken every ounce of my strength to resist writing this article.

And the mandatory virtue signaling begins. Claire is such a good girl she didn't want to be seduced into writing but eventually her pen just had to have its way with her.

Let me caveat what I am about to say with this: I am a feminist but not a feminist writer. I write about economics and policy. I try to avoid women's issues at all costs for fear of being pigeon-holed. I don't want to be a Woman In Anything. I'd rather have my work assessed on its own merits.

Like Tolkien's ents taking 3 days to say "hello", normally feminist virtue signal filler goes on for a lot longer than this. Kudos to Claire for holding her self-aggrandizement down to a mere 5 sentences. She must be from a hasty Aussie folk.

Ladies, what is going on? The minute we finally start to make some progress with the very allies we need to support us, we turn around and make enemies of them by telling them to check their privilege.

Don't yell at the slaves, either – you don't want them to see your hatred for what it is. There might even be a rebellion.

Claire then devotes many lines detailing the wretched way feminists attack men in general and their own male feminists in particular. You can read all the scathing details in the original article – no need to recount it all here. Then we get to this:

Is it frustrating that men are only just beginning to understand what women have been telling them for years? Yes. Should we be holding it against them for trying to learn? Absolutely not.

Yep, those stupid old men who have been kowtowing to women since the dawn of civilization, building homes and shoe stores and washing machines and…. mayhaps we should tear all that down so Claire can live in a delightful and feminist-constructed mud hut? Is it frustrating that feminists like Claire will never be smart enough to make the effort to realize the incredible gifts men have blessed her with forever?

Like it has never occurred to [openly man-hating feminist Clementine] Ford that increased gendered participation in women's issues reduces the likelihood of gendered violence.

Be nice to the schoolboys so they won't beat us so much? This is what Claire thinks is the solution to generational violence? This is how she encourages men to become feminists – by accusing them of unilateral violence? Every man who has ever felt the slap of a woman – and that is all of us – can see this for what it is.

Now begins virtue signalling, round 2. Acres of text about her own upbringing and hardscrabble family life. Yawn.

Skipped.

Arguably the social and structural problems in workplaces we have seen consistently covered over the last 18 months effect men just as much as women.

Correction: they "affect" men just as much as women. Confusing the verbs "effect" ("to bring about") and "affect" ("to change or have an impact on", usually in a negative sense) is a common error. Do they not have male editors at *The New Matiltda*?

What's worse is I fear that this kind of aggressive rhetoric alienates people who have only just begun to engage in issues like feminism and diversity. Headlines like 'The BBC's pundit's children video is NOT funny it's patriarchy in a nutshell' may as well read 'Why not subscribe to Breitbart, there's a good chap'?

Don't worry about *Breitbart*. Worry about those who stumble onto *A Voice for Men*.

*Headlines like that do not represent feminism, at least not my kind of feminism, but first timers won't be able to make that distinction because they're basically being told to go f*** themselves before they've even made it through the first par[agraph].*

Headlines like that are the emotional core of feminism – its very essence hinges on demonizing men. Trying to give feminism a dewy makeover is no longer possible – everyone sees the monster in lipstick except the monster herself.

The only way we can fix workplaces like this is if people work together to identify and address structural and long-term behavioural problems that are affecting everything from turnover, to profit, to morale.

A great way to improve both morale and profits would be to allow plain speech free from PC bullshit, and to terminate every employee with a "gender studies" class on their school transcript.

Contrary to what the alt-right, MRA's and other special interest groups may tell you, women and diverse cultures are not to blame for increasing male-middle-class unemployment.

I can't remember anyone saying this except for you, Claire, and you offered no proof of this claim that we say such things, but in fairness I have experienced having to train a lesser-qualified woman for a job promotion I was passed over for. Let that sink in for a moment. "Please train Jade for the higher-paying job she can't do but you can." Wonderful for morale, that was.

I hate to burst your bubble but no progress was ever achieved as a result of morality.

You are on such a roll, Claire, that I would hate to mention the moral progress of things like ending slavery but really, I must, I must.

Has it never occurred to anyone that part of the reason why diversity has become such a hot topic issue is that women and migrants and children of migrants cost less than white men to employ?

That has been illegal in the US since 1963. I cannot imagine the law being that different in Australia. I am sure my Aussie friends will enlighten us in the comments.

If we really want equality of opportunity and access to the markets and the economy then the Feminist Left needs to take a good hard look at itself and stop making enemies of potential allies (and don't even get me started about feminist in-fighting).

Good luck with that – self-reflection and assuming blame is not a skill of any feminist anywhere. That is always seen as the role of your second-class male allies.

Feminism seems prepared to give the long-term game away for the sake of a snarky tweet, never mind the hundreds of men who have been alienated in the process.

Hundreds of alienated men? Millions, if not billions of men and women and smizmars have been alienated by feminist bullies.

If we want more men to join the Breitbart brigade, the Feminist Left need only keep doing what it is doing.

This is why I identify as a feminist booster – it is like looking up at the feminist on the ledge and yelling "Jump!"

So, here is my promise: If you are interested in fixing this god damned system, if you are curious about feminism, or civil rights, or, you know, the economy, *come and ask me about it. I promise I won't tell you to check your privilege.*

All aboard, allies. Have a cookie.

Sorry, but no thanks, Claire. Despite your frosting of it, your cookie still reeks.

The young and the disposable

Doug Mortimer · 23 March 2017 · Archived copy · Original

If you managed to sit through the most recent Academy Awards ceremony, you might recall that an Iranian movie called *The Salesman* won the award for Best Foreign Language Film. The director, Asghar Farhadi, received a disproportionate share of attention because Iran was included in President Trump's travel ban.

So the media chatter pertaining to the foreign language category was more about politics than the movies. And that's a shame because one nominee, a Danish production called *Land of Mine*, is a bona fide red pill movie that didn't get as much attention as it deserved.

In a sense, *Land of Mine* is a war film; in another sense, it is not. There is not one combat scene in the movie, but it takes place after the downfall of Germany in 1945. Towards the end of the war, the wehrmacht was running out of men so adolescents were pressed into service. The film concerns a group of young German POWs who are ordered to dig up land mines planted by their countrymen on the west coast of Denmark in anticipation of an Allied invasion that went elsewhere, namely Normandy.

The boys look like high school seniors or college freshmen, about as far removed from the Nazi high command as possible, yet their presence is deeply resented, even though they are clearly risking their lives to benefit the locals. After five years of German occupation, such an attitude is understandable.

The boys are assigned to a beach where 45,000 land mines have been placed. Every day the teenage bomb squad crawls along the beach, literally inch by inch, probing for and defusing land mines one by one. The work is mind-numbingly tedious – but one dare not let one's mind wander.

It's a given that some will not make it; it's just a question of how many. But remember, the 14 boys who are assigned to it are erstwhile enemy soldiers, so who cares? They're the perfect employees for a thankless job. They are disposable.

The boys are under the command of one Sergeant Rasmussen, a Dane whose hatred for all things German is established early in the film. We've all seen movies with drill sergeants who browbeat their troops, but those troops are usually grown men. True to form, Rasmussen showers the boys with abuse, but as the days pass and casualties mount, he starts to mellow. He doesn't quite bond with them, but he can't help but draw closer to them.

The boys are housed in a dilapidated shack, refused food, and still expected to put in a day's work. Over time, it appears that the land mine project is as much about exacting revenge against the most vulnerable members of a vanquished foe as it is about clearing the beach.

As with all non-coms, the sergeant is the medium between the grunts and the officers. Eventually, Rasmussen becomes an advocate for the boys' welfare in defiance of the allied officers in command.

The film is fiction but is based on the fact that some 2,000 German POWs were utilized for removal of land mines on Danish beaches. Approximately half of them were killed or maimed in the process, and many were teenagers.

In our giddy punch-a-Nazi era, it is astounding to see a film that does not demonize German soldiers. In fact, the film invites us to sympathize with them. Since they are adolescent boys, the abuse is far more disturbing than it would be for adult men.

As I mentioned, the film is based on fact, but can you imagine what might have happened to adolescent Danish girls who had fraternized with German soldiers? They might have been subject to some sort of postwar shaming, possibly having their heads shaved. No one would even think of assigning them to a task with such a high likelihood of death or dismemberment.

But you can't blame women for what happens in this movie. The abuse of young men is carried out by older men; indeed, the film's theme could be described as man's inhumanity to young men. If there is any male privilege in this

film, it means victorious older males lording it over defeated younger males. In fact, there is only one woman, a Danish housewife, in the entire movie. She is no fan of the Germans, but she does not set policy.

I saw this movie on a weekday afternoon, so the audience was small. Nevertheless, I heard occasional sniffles coming from a mature woman, likely a mother, sitting behind me. I suspect she envisioned her own son(s) in such a perilous situation.

An older man might watch this movie and imagine his son in such a situation, or he could also see himself as a younger man. It would be interesting to see how an audience of high school boys reacts to the film.

It would also be interesting to see how an audience of social justice warriors would respond to this movie. Would they cheer every time a land mine shredded a young man? After all, they are not only men, they are Nazi soldiers! So by definition they deserve what they get! No more Aryan privilege for you, you Nazi scum!

Much like The Red Pill, *Land of Mine* will need positive word of mouth if it is to attract an audience. You won't see it advertised in the mass media. Unless you live in a large metropolitan area, it probably won't play in a local theater, so you'll have to track it down later on DVD or NetFlix.

Unfortunately, a nomination for best foreign film of the year is more likely to turn off rather than attract the typical American moviegoer, who is more interested in blockbusters involving superheroes or events that happened a long time ago in a galaxy far, far away. *Land of Mine* has no heroes. You might root for the boys, but for them, triumph is relative; they cannot prevail but some might survive. There is no chance they will rise up and kick the collective ass of their captors. No high fives at the conclusion of this conflict.

If you look for Land of Mine in cyberspace and can't find it, bear in mind that it's Danish title is *Under Sandet*, literally Under the Sand. That sounds like a rather pedestrian title, but it does reflect one of the film's undercurrents. No matter how much you enjoy a day at the beach, once you've seen this movie, you'll never think of sand and surf the same way.

Mason Oltman, MD of Tacoma, WA "Known Genital Mutilator"

Gary Costanza · 24 March 2017 · Archived copy · Original

[image]Mason Oltman, MD of Pediatrics Northwest PS has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

Under "About," we read about Dr. Oltman and his philosophy of care:

"I always wanted to go into medicine, but I was never really sure which field I would pursue. During the summer between my junior and senior years of college, I called Pediatrics Northwest and asked if I could work in the office to get some experience. That was it, I was hooked. A major bonus of being a pediatrician is providing care over a continuous period of 20 years or so with one patient. My philosophy of care is to treat each and every patient as if they were my own. After each visit I ask myself if I would be satisfied as a parent with the care that I provided for the child. I am always open to a healthy discussion about a treatment plan and appreciate parental input. We all have the same goal in the end, and that is to raise a healthy, well-rounded child.'

When Dr. Oltman is not in the office, he loves to get outdoors. In summer he enjoys travelling to faraway places, camping high in the Cascades, catching a ballgame at Safeco, playing golf and firing up the barbecue. In winter, it's back to the mountains for skiing – anywhere from Mt. Bachelor to Crystal to Whistler. As an avid sports fan, Dr. Oltman is a season-ticket holder to the Seahawks and Sounders."

Here's the doctor from a blurb about him being voted "Best Pediatrician in South Sound Magazine's The Best of South Sound 2014:"

> After each visit I ask myself if I would be satisfied as a parent with the care that I provided for the child.

The doctor should really ask himself if *the patient* whom he just circumcised actually *wanted* this mutilation and if the boy is glad you took that choice away from him.

Doctor, listen to the many men who *are not happy with what you do.*

Under "Services" and "Circumcision" (spelled "curcumcision" in the url) we see who does the cutting, and on video, there's the doctor himself talking about how you should swaddle your baby after he uses a tourniquet on his penis, and how you can watch it happen, because he "has nothing to hide."

Here's the video on YouTube and some of the resulting comments:

> The reason why the person in the video is so happy is because of the money he is making on Male Genital Mutilation. He doesn't understand the concept taught in medical school of "Do no harm" This is such an atrocity to the basic human rights of males and it disheartens me to see a male here advertising the procedure. He knows damn right well it isn't medically necessary. Ask his counterparts in the UK what they think….oh wait…they stopped doing it there.
>
> How about don't take a scalpel to a healthy baby you sick child abuser.
>
> "How to Care for Your Son "
> ..lets just stop right there. Because Cosmetic genital body modification is for consenting adults, NOT children.
>
> charlatans. stop foisting genital mutilation on unsuspecting parents solely for profit.
>
> Circumcision is genital mutilation and COMPLETELY UNNECESSARY and a HORRIBLE assault on an infant!
>
> Only in the US, is an entire male sex organ considered a birth defect. The health benefits, where are they? Work in a STD clinic, most men who come in for treatment are circumcised.

> Circumcision is ugly looks ugly is against nature against humain anatomy, and a human rights violation. The foreskin and only in human male are the only part than we amputee without true reason. Circumcision is unnecessary.
>
> I am also pro circumcision, I am expecting a daughter soon and plan to have her circumcised, it's part of my family's cultural beliefs and its more hygienic for girls to be circumcised.

Since Dr. Oltman has incomplete information about circumcision, you can learn more from the video and research listings at neonatalcutting.org.

Dr. Oltman's practice information follows:

Baker Center Office
316 Martin Luther King Jr. Way, Suite 212
Tacoma, WA 98405
253-383-5777 (tel)
253-383-5320 (fax)

> Mason Oltman, MD of Tacoma, WA "Known Genital Mutilator" https://t.co/tF9qyQGPEP #MGM #circumcision @andreahardie pic.twitter.com/jKm2iWLoRo
>
> — gary costanza (@jerrytheother) March 24, 2017

Eleanor of Aquitaine and her 'Courts of Love'

Peter Wright · 25 March 2017 · Archived copy · Original

The following is a fascinating look at the medieval assizes established to adjudicate in love disputes. The 'Court of Love' is the historical forerunner to all later models of state interference in private affairs, as we see in today's family courts and also at university honour courts set up to adjudicate sexual relations between students. The following account by professor Amy Kelly explains how this longstanding Western tradition first began.

BY Amy Kelly (1937)[1]

ANDREAS CAPELLANUS furnishes in his *Tractatus*[2] the principal source of our notions, which are scanty enough, of the institution known as the 'courts of love' in the twelfth century.

In his work we come as near as possible to the original character of the courts before their ideas and practices became a stereotyped element in the chivalric convention, a part of a shaping influence in the social customs and the literary traditions of the Renaissance. The *Tractatus* (published 1190 AD by Andreas) is based closely in theme and substance on Ovid's *Ars Amatoria* (published 1 BC). In both works the conception of love is that of illicit passion; but there is a significant difference. Whereas in Ovid man is the master employing his arts to seduce women for his pleasure, in Andreas woman is the mistress, man her pupil in homage, her vassal in service.

What operated to change men's attitude toward women from one of gross cynicism in Ovid to one of homage and deference in Andreas? What was the significance of the cult of women propounded in the *Tractatus* to the society in which it flourished? Furthermore there are internal evidences that Andreas, in spite of being 'sapientissimus' (wisest) was unable, in his redaction of Ovid, to make the free doctrines of the classical poet lie down comfortably in his clerical mind.

The *Tractatus*, in dealing with the theme of love, is so full of this conflict between pagan naturalism and Christian restraint, that one is tempted to imagine that Andreas did his redacting under some compelling influence. What was that influence? To recapture at this date the quality the court of love had for those who elaborated it, is doubtless impossible. There are, however, such puzzling incongruities between the bald erotic precepts of Ovid and the mystical transformation of these precepts in Andreas that curiosity reverts again and again to attempts to divine what, in the twelfth century, gave impetus to those alterations of doctrine before they passed into the social and literary conventions of the chivalric order.

Andreas reports, where lovers actually brought dilemmas before highborn ladies for judgment, but have been disposed to see in accounts of them mere literary redactions of the sophistical discussions of coteries of *precieux*, or attempts to reduce such discussions to juridical form. Some reflections of contemporary life – dramatized elements of feudal relationships, the hairspun scholasticism of the day, the formalism of ritual – are indeed discovered in the chivalric code as set forth by Andreas and as elaborated in the chivalric romances following the middle of the century.

But the actual enactment of the little drama of the court of love in the feudal castle has seemed too fantastic to be taken literally. Without for the moment questioning these interpretations, it is suggestive to approach the inquiry as to what was the early character and significance of the courts and their code by studying in other connections the personages alleged to have presided in them, the circumstances affecting these personages in the third quarter of the twelfth century, and the atmosphere in which they lived. The contemporary materials for such study are fragmentary, but such bits as can be pieced together lead to speculation as to whether there are not other important elements than those suggested above in the grand assizes of the ladies known as the courts of love.

What we think of the actual courts of love depends ultimately upon what we make of the background of the work of Andreas Capellanus, recently assigned to the period between 1174 and 1182, and in modern studies attributed to Andreas, a chaplain of Louis vii associated at some time with the court of Louis's daughter, Marie, Countess of

Champagne. The *Tractatus*, which purports to be a guide to one Walter, a young man seeking to equip himself for admission to elect society, discourses with the precision of dialectic on the science of love in all its branches, defines the principles of love, its effect upon lovers, its disciplines, its code, its etiquette. It records twenty-one cases in which lovers (as litigants might appear at a feudal assize) present their dilemmas for judgment by a court of ladies. In these courts preside as judges Eleanor of Aquitaine, her daughter Marie of Champagne, her niece Isabelle of Flanders, and Ermengarde, Countess of Narbonne.

The only specific clue in the *Tractatus* to the date of the assemblies is the dating of a letter by Marie de Champagne to two petitioners, as of May, 1174. This date, as an approximation for establishing the period in which the courts flourished, is supported by historical circumstances which will presently be related. Presumably, though Andreas does not so state, the place of assembly is Poitiers, where from about 1170-74 Eleanor of Aquitaine was maintaining her independent court in the interests of her son, the youthful Coeur de Lion, who was in 1169 recognized by the treaty of Montmirail as hereditary Count of Poitou and Duke of Aquitaine.

That Marie and Eleanor presided together in the same court is intimated by the fact that they are associated as judges in the *Tractatus*, at least once in one and the same case. Nothing that we know of Marie's life precludes the assumption that she was in Poitiers in the period in question. Though in the work of Andreas, Marie de Champagne appears more conspicuously than Eleanor as presiding genius of the courts of love, the queen herself is certainly the more dominant figure in Poitiers, the sustainer and patron of the society which gave substance to the chivalric ideal.

And as Andreas mentions the queen's juries as including as many as sixty ladies upon occasion, it may be presumed that the revival of the ducal court brought to Poitiers the negotiable heirs and heiresses of the great counts' fiefs of the south. The heirs of Poitou and Aquitaine who came to the queen's high place for their vassals' homage, their squires' training, and their courtiers' service were truculent youths, boisterous young men from the baronial strongholds of the South, without the Norman or Frankish sense of nationality, bred on feuds and violence, men with rich fiefs and proud lineage, but with little solidarity and no business but guerilla warfare and daredevil escapade. These wild young men were a deep anxiety not only to the heads of their houses, but to the kings of France and England and to the Pope in Rome. They were the stuff of which rebellion and schism are made. For two generations the church had done what it could with the problem of their unemployment, marching hordes out of Europe on crusade and rounding other hordes into the cloister.

The biographer of Guillaume le Marechal gives an idea of how this rabble of courtly routiers amused itself on the jousting fields of western Europe. To the tournaments, occurring in a brisk season about twice a month from Pentecost to the feast of St John, flocked the young bloods, sometimes three thousand strong, taking possession of the nearest town. Thither also flocked horse dealers from Lombardy and Spain, from Brittany and the Low Countries, as well as armorers, haberdashers for man and beast, usurers, mimes and story-tellers, acrobats, necromancers, and other gentlemen of the lists, the field, the road.

Entertainers of every stripe found liberal patronage; troubadours singing of love and war and the 'bel saison' in the south country, story tellers out of Brittany, goliards from the Paris streets. The gossip of palace and fief and school, of shrine and cloister, of synod and assize, flew in the street. There were feasts in upper chambers, and forges rang in the smithies all night long. Brawls with grisly incidents – a cracked skull, a gouged eye – occurred as the betting progressed and the dice flew. To cry up their champions in the field came ladies of fair name and others of no name at all. There was dancing below the pavilions on the greensward, with heralds and knights clapping the measures and calling out the changes.

We do not suspect either Queen Eleanor or the Countess Marie of having invented the courts of love. But it seems possible that Marie, who knew not only her Ovid, but the poetical traditions of her Provengal forebears as well, appropriated its little drama, so apt for her purpose of dramatizing the disciplines of the renascent court of Poitiers. She made this familiar framework the vehicle for her woman's doctrine of civility, and in converting it, she transformed the gross and cynical pagan doctrines of Ovid to something more ideal, the woman's canon, the chivalric code of manners. For manners, she plainly saw, are after all the fine residuum of philosophies, the very

flower of ethics.

So Marie began her academic program in the queen's palace not with philosophies, but with a theory of conduct developing the ultimate refinements of the mind and heart. The lesson, if formal, was not dry. With Ovid for a model, she drew up, and her chaplain Andreas recorded for her, then or subsequently, the constitution of a society to be impelled not by force nor by casual impulse, but by an inner disciplined sense of propriety. What progress could be made in dialectic by untutored squires who rode hacks into mess halls, and by hoydens who diverted eyes from psalters in the very midst of mass? And upon what could one ground a code of chivalry save on the classic and universal theme of love?

'How passing wonderful is love,' exclaims Andreas, 'which makes men to be effulgent in virtue, and teaches everyone to abound in good manners.' And finally, to support the rather threadbare dicta of Ovid, who was after all in that court the passion of the elder generation, Marie's code professed to derive from the authentic practice of chivalry in the court of King Arthur in Caerleon on Usk, than which nothing could afford a more unexceptionable pattern for chivalry. It elucidated for aspiring knights the true inwardness of Gawain, the sustaining principles of Arthur himself.

There is something ghoulish in exposing Andreas's book, which is also Marie's, to the callous scrutiny of an age hostile to sentiment. A faint odor of cloistral mould and feudal decay clings to it. But the soil in which it grew was valiant. The ideal of *l'amour courtois* which grew up in Poitiers had, as Mr Loomis has suggested, more than a little to do with freeing woman from the millstone which the church in the first millenium hung about her neck as the author of man's fall and the facile instrument of the devil in the world. The court of Poitiers gave its high sanction to ideals which spread so rapidly throughout Europe that 'the doctrine of the inferiority of woman has never had the same standing since.'

The code of Andreas gives glimpses of a woman's notions of a society different in essential respects from the prevailing feudal scheme, which was certainly man-made. In the Poitevin code, man is the property, the very thing of woman; whereas a precisely contrary state of things existed in the adjacent realms of the two kings from whom the reigning duchess of Aquitaine was estranged. Incidentally, there is something to explain the puzzling conflict in the *Tractatus* between the secular and the ecclesiastical views of love in the fact that the clerk whom Marie employed to organize her code was earning his living by flattering feminine majesty.

There is reason to think that Andreas, sensing the perversive nature of the document upon which he was engaged, made good Latin of it only under a certain pressure from his sovereign ladies; and the Countess's other servant, Chretien de Troyes, quite openly revolted from the too liberal implications of her scheme. As critics we may make what we please of this upside-down philosophy of women. There it is in the first two books of Andreas. There have always been two schools of thought about it.

With this anatomy of the whole corpus of love in hand, Marie organized the rabble of soldiers, fighting-cocks, jousters, springers, riding masters, troubadours, Poitevin nobles and debutantes, young chatelaines, adolescent princes, and infant princesses in the great hall of Poitiers. Of this pandemonium the countess fashioned a seemly and elegant society, the fame of which spread to the world. Here was a woman's assize to draw men from the excitements of the tilt and the hunt, from dice and games, to feminine society, an assize to outlaw boorishness and compel the tribute of adulation to female majesty. The book, together with the poetry of the troubadours, enables us to catch a glimpse of those famous assemblies in the queen's new hall to which lovers brought their complaints for the judgment of the ladies.

The female portion of the academy, disciplined by the fashionable example of the countess and the queen to a noble grace of bearing, a flattering condescension, mount the dais, an areopagus something sixty strong. They gather round the queen, and among them shine, besides Marie, Isabelle Countess of Flanders, who is the queen's niece; Ermengarde Countess of Narbonne, doubtless familiar with some such proceedings in the South; probably also Henry's sister, the lovely Emma of Anjou, perhaps also, if she was actually another sister of the king, Marie de France – all except Ermengarde, who was more nearly the queen's contemporary, women from twenty-five to thirty,

the notable high priestesses of art and beauty in the day.

The chronicle of Geoffrey of Vigeois leads us to conclude that the standards of the court impressed themselves upon Poitou and the Limousin. 'Time was,' he says, 'when even the Bishop of Limoges and the Viscount of Comborn were content to go in sheep and fox skins. But today [the queen's day] the humblest would blush to be seen in such poor things. Now they have clothes fashioned of rich and precious stuffs, in colors to suit their humor. They snip out the cloth in rings and longish slashes to show the lining through, so that they look like the devils that we see in paintings. They slash their mantles, and their sleeves flow like those of hermits. Youths affect long hair and shoes with pointed toes.' As for women, he adds, 'You might think them adders, if you judged by the tails they drag after them.' The price of fur and cloth had doubled within the period of the chronicler's observation.

While the ladies, well-accoutred, sit above, the sterner portion of society, purged (according to the code) of the odors of the kennels and the road, and free for a time from spurs and falcons, range themselves about the stone benches that line the walls, stirring the fragrant rushes with neatly pointed shoe. There are doubtless preludes of music luring the last reluctant knight from the gaming table, *tensons or pastourelles*, the plucking of rotes, the 'voicing of a fair song and sweet,' perhaps even some of the more complicated musical harmonies so ill-received by the clerical critics of London; a Breton lai adding an episode to Arthurian romance, or a chapter in the tale of sad-man Tristan, bringing a gush of tears from the tender audience clustered about the queen and the countess of Champagne.

After the romance of the evening in the queen's court, the jury comes to attention upon petition of a young knight in the hall. He bespeaks the judgment of the queen and her ladies upon a point of conduct, through an advocate of course, so that he may remain anonymous. A certain knight, so the advocate deposes, has sworn to his lady, as the hard condition of obtaining her love, that he will upon no provocation boast of her merits in company. But one day he overhears detractors heaping his mistress with calumnies. Forgetting his vow in the heat of his passion, he warms to eloquence in defence of his lady. This coming to her ear, she repudiates her champion. Does the lover, who admits he has broken his pledge to his mistress, deserve in this instance to be driven from her presence?

The Countess of Champagne, subduing suggestions from the floor and the buzz of conference upon the dais, renders the judgment of the areopagus. The lady in the case, anonymous of course, is at fault, declares the Countess Marie. She has laid upon her lover a vow too impossibly difficult. The lover has been remiss, no doubt, in neglecting his vow to his mistress, no matter what cruel hardship it involves; but he deserves leniency for the merit of his ardor and his constancy. The jury recommends that the stern lady reinstate the plaintiff. The court takes down the judgment. It constitutes a precedent. Does anyone guess the identity of the young pair whose estrangement is thus delicately knit up by the countess? As a bit of suspense it is delicious. As a theme for talk, how loosening to the tongue!

A disappointed petitioner brings forward a case, through an advocate of course, involving the question as to whether love survives marriage. The countess applying her mind to the code, which says that marriage is no proper obstacle to lovers ('Causa coniugii ab amore non est excusatio recta') and after gravely deliberating with her ladies, creates a sensation in her court by expressing doubt whether love in the ideal sense can exist between spouses. This is so arresting a proposition that the observations of the countess are referred to the queen for corroboration, and all bend upon the opinion of this deeply experienced judge.

The queen with dignity affirms that she cannot gainsay the Countess of Champagne, though she finds it admirable that a wife should find love and marriage consonant. Eleanor, queen of France and then of England, had learned at fifty-two that, as another mediaeval lady put it, 'mortal love is but the licking of honey from thorns.' Of course they rationalize a conduct that has outburst the rigid feudal scheme for women; but disillusion speaks also in these noble ladies, who, though they divine some unattainable ideal value in life, know that actually they remain feudal property, but part and parcel of their fiefs. It is plain that each and every one of the judgments in the queen's court is an arrant feudal heresy. Taken together they undermine all the primary sanctions, and are subversive of the social order.

REFERENCES:

1. Amy Kelly, 'Eleanor of Aquitaine and Her Courts of Love' Source: Speculum, Vol. 12, No. 1 (Jan., 1937), pp. 3-19 Published by: Medieval Academy of America
2. Title *Tractatus de Amore et de Amoris Remedio* referred to in English as 'The Art of Courtly Love'

Amazon Alexa – The feminist ghost in the machine

Andy Thomas · 25 March 2017 · Archived copy · Original

I've just received delivery of an Amazon Echo. If you've been living in the wilderness for the last year or so and don't know what this is, Echo is Amazon's equivalent to a Google Home device – a talking AI assistant that really works (by default, you address the Echo device as "Alexa").

For me, this is the science fiction of my childhood come true!

Unfortunately, every silver lining has a cloud and Alexa comes with a distinctly dystopian one…

[youtube https://www.youtube.com/watch?v=pWUV4i6UkpU]

> Alexa, are you a feminist?
> **Yes, I am a feminist, as is anyone who believes in bridging the inequality between men and women in society.**

It doesn't matter what you think of feminism, this response is just idiotic assuming, of course, that Amazon wouldn't actually want to needlessly alienate a susbtantial proportion of their customers (only 7% of the UK population consider themselves feminists[1]).

To be fair, I don't think Alexa's response is due to a deliberate policy of informing us as to what we should believe. Rather, I suspect that a feminist ideologue on the Amazon development team slipped the response in there. So I complained to Amazon and suggested that, while they're at it, they implement a male persona as well.

Amazingly, I received a reasonably positive response:

> Upon reviewing your comments, I understand that you're looking for male voice in Alexa.
>
> I'm glad that you have contacted us regarding the areas of improvement.
>
> Further, I do agree that Alexa should not hold any personal opinions on highly contentious issues. Thank you for bringing this to our notice.
>
> I've forwarded your message to our Alexa development team who would be able to review this and would work on future improvements with the next software update.

With regard to the male persona, feminists truly believe that machines are almost universally endowed with female voices because of patriarchy — i.e. men like to hear a woman's voice because they are used to speaking to waitresses and prostitutes. If you don't believe me, see here.

In reality, corporations use a male voice only when they want to project a sense of security and their service involves coming out and fixing something (one of the few areas where this is so is that of roadside breakdown rescue). For everything else, female is our culture's preferred sex — that and, of course, when money is being demanded or instructions given out, men are accustomed to hearing a woman!

I think it's about time Amazon Echo had a male friendly upgrade. Perhaps it could be called "Alex".

If you agree, it might actually be worth contacting Amazon on this one, while suggesting they exorcise the feminist ghost in their machine.

Reference:

[1] Only 7 per cent of Britons consider themselves feminists

Toxic Tommy Manville

Doug Mortimer · 27 March 2017 · Archived copy · Original

It's been almost fifty years since Tommy Manville departed this mortal coil. You're probably thinking Tommy who? In his day, he was a celebrity, though not because he was exceptional at anything creative or athletic or political or entrepreneurial. Yet in his own way, he was quite an achiever, and he remains a person of interest in the modern manosphere. So let's resurrect him, even though he had way more than 15 minutes of fame during his lifetime.

Thomas Franklyn Manville, born in Milwaukee on April 9, 1894, was the grandson of C.B. Manville, founder of the Manville Covering Company, which merged with H.W. Johns Manufacturing in 1901 to form the Johns-Manville Corporation. The company is almost synonymous with asbestos products, so perhaps Tommy Manville's behavior can be explained away as the result of too much proximity to toxicity. In fact, he was often referred to as the "asbestos heir."

As the heir to the Johns-Manville fortune, Tommy Manville had an unusual upbringing. Buy age 12, he was thrown out of more schools (eight) than most people attend by that age. He then embarked on a peripatetic life of odd jobs and bumming around.

He first married in 1911 at age 17. His first wife, Florence Huber, was a Ziegfeld Girl, in other words a showgirl or chorus girl who appeared in the famed Ziegfeld Follies, a variety revue somewhat classier than burlesque or vaudeville, but just as dependent on pulchritude. Most of the performers were just window dressing, but for those with talent, being a Ziegfeld girl was often a stepping stone to a more prominent show business career. Among the better known Ziegfeld alumnae were Billy Dove, Barbara Stanwyck, Ruby Keeler, Fanny Brice, Peggy Hopkins Joyce, Louise Brooks, and Nita Naldi.

At the time Manville married Huber, she was six years older than he was. Somehow the marriage lasted ten years, even though the couple had separated halfway through the marriage.

In 1925 Manville embarked on his second marriage. He married Lois Arlene McCoin, his father's secretary. Whether or not this caused his father's heart attack is debatable, but at any rate, the old man died soon after and left Tommy with a trust fund and oodles of company stock. Manville divorced his second wife in 1926 and then he really went to town.

Manville lived a classic socialite playboy lifestyle. Women played a major role in his life story, but he did not pump and dump them. Wed them and bed them (not the other way around) was his modus operandi….lather, rinse, repeat ad nauseam. In fact, Manville earned a niche in the Guinness Book of World Records for most marriages: 13 times to 11 women. As he put it, "When I meet a beautiful girl, the first thing I say is 'will you marry me?' The second thing I say is, 'how do you do?'"

For readers keeping score at home, let's document wives 3-11 (not sure which ones he married twice):

> 3. Avonne Taylor (another Ziegfeld girl), 1930-1931 (34 days total);
>
> 4. Marcelle Edwards (another showgirl), 1933-1937;
>
> 5Bonita (Bonnie) Edwards (dancer/showgirl), divorced after 17 days on December 7, 1941, a day that will live in infamy!
>
> 6. Wilhelmina "Billie" Connelly Boze (actress), 10/11/42 – 10/12/42…talk about a quickie!
> 7. Macie Marie "Sunny" Ainsworth (chorus girl), 7 hours, 45 minutes. And they said it wouldn't last!
>
> 8. Georgina Winifred Grant Campbell (reporter), married in 1945, died in an auto wreck in 1952; this was the first time Manville did not have to hire a divorce attorney;
>
> 9. Anita Frances Roddy-Eden (dancer/songwriter) – 1952-1955;
>
> 10. Pat Gaston (Texas dancer/showgirl), May-Nov 1957; and

> 11. Chrstina Erdlen (20-year-old German socialite) – January 11, 1960; as with Wife No. 8, the marriage did not end in divorce. For the second time, it was till death do us part, but this time it was Tommy doing the departing (he clocked out on October 18, 1967). No divorce attorney got rich when this marriage ended, but whoever handled Manville's estate probably came away with a bundle.

Interspersed with these wives were numerous girlfriends, almost all blond. Manville was an incurable stage-door Johnny, so most of his lady friends were show biz types. They included Greta Thyssen, Miss Denmark of 1952 and a marginal actress; Madge Lowe, a Canadian Dancer; Elinor Troy, a 6'2″ actress; Nancy Carroll, an American actress; and Claire Windsor, a silent film star; the last two have stars on the Hollywood Walk of Fame.

Guess that last marriage was the lucky 13th. Of course, by that time Manville was a senior citizen, so he had likely mellowed. He had plenty of dough for health care, so he surely wasn't looking for a young woman to take care of him in his old age.

Now that we've outlined Manville's love life, we can speculate on his motivation. After all, he had more wives than Bluebeard. Was he a hopeless romantic? A womanizer? A glutton for punishment? A lunatic? How could he explain his obsession? Too much time on his hands?

"I couldn't compete with my father," he explained. "When he died I had nothing but money. The only field of competition open to me was love."

Now there's no doubt that Manville's money facilitated his marriage merry-go-round. If he'd had a more modest income, there is no way in hell he could have convinced so many women to marry him, or that he could have afforded to marry so many women. He was overwhelmingly gynocentric, and since he was rich and famous (and intermittently available), he stimulated the hypergamy gland in women.

Despite spending big bucks on divorce attorneys, he still had enough money for an impressive mausoleum (imagine Fort Knox as a Greek temple) in the Kensico Cemetery in Westchester County, New York. It's an exclusive neighborhood, so Manville is sleeping the big sleep with a number of celebs representing a wide array of human endeavor. Among them are Anne Bancroft, Tommy Dorsey, Lou Gehrig, Danny Kaye, Sergei Rachmaninoff, David Sarnoff, and Soupy Sales.

Appropriately, given Manville's taste in showgirls, Flo Ziegfeld is also planted in Kensico Cemetery. (Attention, objectivists: Ayn Rand's final resting place is at Kensico. If you are so inclined, this cemetery offers an architecture tour, though I wouldn't look for any of John Galt's designs there.)

So what's the lesson to be learned from the life of Tommy Manville? In the MGTOW rising era, when men are increasingly reluctant to tie the knot even once, it's hard to conceive that anyone would go to the well 13 times. I concede that he was a pathetic figure, but it's hard to feel much sympathy for someone who squandered his patrimony on matrimony.

Had he wanted to be a pick-up artist, he certainly had the time and resources to compile a long list of conquests. Had he desired, he could have visited every top-rated call girl and world-class whorehouse. Hell, he probably could have kept a harem. He could have customized his sex life in ways most men can't even imagine. Yet he chose marriage…over and over and over.

Paraphrasing Winston Churchill, we could say:

Never in the field of human relationships has a man so wealthy done so little with so much.

Ladies, stifle your orgasms

August Løvenskiolds · 28 March 2017 · Archived copy · Original

The feminists tell us all the time that masculinity is a toxic thing, but what is the source of the poison? As a feminist booster and in honor of Women's History Month I am compelled to study this question and take it to the logical conclusion.

A shocking new article in *Cosmo* by the aptly named Hannah Smothers, "Why Guys Get Turned on When You Orgasm — and Why That's a Bad Thing" laments, "Of course guys manage to make YOUR orgasm about themselves."

It turns out that, when a woman has an orgasm with a man (or fakes one with sufficient skill that the bed is soaked and the neighbors lodge complaints), something really, really bad happens – men derive a sort of secondary pleasure termed "masculinity achievement".

Did I mention that this is a bad thing?

Such secondary male pleasure means, horribly, that a woman's orgasm is not woman-centric enough to please the anorgasmic hags at *Cosmopolitan*. (They actually use the term "woman-centric" when "gynocentric" would have been a fine alternative.) When a man is happy, a woman must respond with annoyance. And the further genocide is that the female orgasm rewards and thereby encourages masculinity – the subtext being, of course, that masculinity is a really bad thing. You know, like *toxic* or something:

> The researchers draw a fairly frightening conclusion from the research findings. When women's orgasms begin to serve as a masculinity achievement for male partners, the orgasms cease to be about women's liberation or sexual pleasure. They just become another opportunity for men to flex, or "shore up their sense of masculinity."

Now, Hannah does not say what women should do about this pestilence of male pleasure – I suppose she is more about whining than finding solutions – but as a men I feel the natural masculine compulsion to fix things even if this subverts my considerable warehouse of "masculinity achievement". Did I just make it all about me? The irony, I know.

Advice for women:

- Stop having orgasms during sex with men, or
- Insist on cash and prizes beforehand, or
- Learn to squelch your orgasm, perhaps with drunkenness, or
- Tell your partner to pull out like Amy Schumer did the *Barbie* movie. If Amy is not available, any discarded seafood at the market will suffice to make my point clear.
- If you do accidentally orgasm, sigh with frustration once he finishes, and berate him for his lackluster performance, or
- Tell him you are a Lesbian and you like his "feminine achievement."

Advice for men:

- Learn to approach sex with a stoic, "just get it done" attitude.
- Do not focus on pleasing your partner, which is a part of patriarchy.
- Apologize profusely if she orgasms to show how shameful you find your masculinity.
- Watch lots of porn instead.

With enough coöperation and hard work with feminism I am sure the sexes can make the female orgasm disappear into the myths of antiquity, where it rightly belongs.

Sarah Phillimore: are family courts biased?

Gary Quell · 28 March 2017 · Archived copy · Original

It's an age old question in the argument of child custody and separation, and indeed it's one that we at the Men & Boy's Initiative get asked quite often by the people we advise.

Yesterday (19/03/17), this complicated issue reared its head once again, this time on the ill-equipped debating forum that is Twitter. Since this discussion we've had the pleasure of being mentioned directly (or rather one of our founding members, Peter Morris, has) on a blog written by Sarah Phillimore – Family Law Barrister of some 20 years experience.

For your viewing pleasure you can enjoy the blog in full at the below link:

http://childprotectionresource.online/are-the-family-courts-biased-against-men/

It's an interesting piece and despite it originating from a disagreement between ourselves and the author, we're always interested to read the views of seasoned professionals in the Family Law arena.

So, what does it say? In short it addresses this perceived bias and claims strongly that one does not exist. Which is fine, except the simple question of 'are family courts biased against men?' wasn't really what brought Sarah and ourselves together, it was certainly part of the original discussion but largely the 'bias' we believe exists isn't exclusive to courts, but generated by society at large before a court becomes involved and is carried through from there. The discussion which Sarah has presented is a much more granular and focused segment of this overall position which leads nicely to a self confirming conclusion.

Are family courts biased? When in context of their purpose and how they reach a decision, probably not. However, does this also mean that bias is absent from the room when courts are in session? Sadly not.

You see Family Courts are fair in the same way a guillotine is humane – They aren't expected to be. A guillotine cares not if your neck is in it's way, it's job is to fall and rest at the bottom. Likewise, Family Courts are not there to be concerned with what you feel is right – Their job is to maintain stability in the best interests of the child(ren), and to this end we agree with it's position, again our issues of bias and the disadvantaging of men begin outside the court and simply reach their climax within it.

I realise this makes the greater discussion of Family Courts a bit of a non issue now, I imagine to some degrees we may well agree with Sarah, but it was important to clarify our position and maintain that our issue with Family Court is by-proxy rather than direct. So, how did this debacle start? Like this:

As you can see, Peter's discussion wasn't even with Sarah. It was with the very inflammatory and frankly uneducated 'Coercive Control' account who claims men see bias in court because they're not involved enough in their child's upbringing prior to separation.

No caveat, no criteria or conditions. All men. The lot of you, useless. Good one CC, let's hope my tax pounds aren't contributing to any funding this lot get, I have a funny feeling they'd end up being traded for magic beans rather than being spent on service development.

From here Peter's position was that bias against fathers wasn't a perception, it was a reality due to the control mothers possess – Not in court but in general. Sarah disagreed:

According to Sarah, mothers do not have full control and get the run of the green in court because they are 'left' to undertake the majority of child care. 'Left'. You read that correctly, the wording throughout here will be very important so it's worth keeping an eye out.

What exactly does 'left' mean? Likely if we get a response we'll be told it meant nothing and that we're being semantic, but there's a very visible tone to this interaction and a multitude of other words were available that didn't bring with them a sense of resentment, so I'm afraid convincing me I'm reading too far into this will probably not work.

Where are the men then if the mothers are left with the kids? Drinking? In a strip club? Some of them might be, there are sadly quite a few bad parents out there and we won't insult anyone's intelligence by pretending a number of them aren't men.

The reality for the vast majority of men though is a little less glamorous – In all likelihood the mother has been 'left' with the children so the father can go to work, you know, to get the money that will inevitably keep everyone alive by homing and feeding them.

But wait, mother's didn't choose to be the biological bearers of children and sacrifice their careers for a family with no clear choice to have both, how dare we throw work in the faces of such women! Well I have news for you, men didn't choose to work (quite frequently in dangerous, dirty jobs) instead of spending vital early development months with their children.

That's just how it is, women didn't choose it and neither did men. In fact, the government chose it by allowing lopsided maternity/paternity leave, whereby in the UK a man is legally only entitled to a fraction of the same time off as his partner. So the choice isn't great, go work and keep everyone afloat, or stay at home and spend whatever time you have before being evicted with your children.

Damned if you don't, deadbeat if you do.

The conversation went on a little from here, and the coveted acquisition of Parental Responsibility came into play with Sarah assessing that dad's could do normal 'parenty' things like collect their children from school, as long as they had PR.

Collect your kids from school? That's normal, right? Basic parent procedure? Of course a father can do that if he has PR.

Um, except, having PR does not equal having a right to contact. Don't take my word for it, here's what the UK government says:

https://www.gov.uk/parental-rights-responsibilities/what-is-parental-responsibility

And I quote:

"If you have parental responsibility for a child you don't live with, you don't necessarily have a right to contact with them – but the other parent still needs to keep you updated about their well-being and progress."

So no Sarah, sadly PR does not qualify you to any sort of contact with the child. It just gives you a right to be told things. Think of it like getting a postcard rather than actually going on the holiday.

Also, while we're on the topic of mothers having full control. How exactly does a father get Parental Responsibility? Well, by asking the mother of course.

Officially there are only two ways to acquire PR as a man, the first is to marry or be married to the child's mother, the second way is to be on the child's birth certificate. Which again requires the mothers permission.

So while mother's may not have 'full control' (they can't for example control the weather, but with a court order who knows?), they do have quite a lot of it, even before any differences or relationship breakdown occurs. You see, none of these issues we've raised thus far have *anything* to do with men not being interested, not taking part in basic child care activities or not wanting to be involved – These issues are inherent, the status quo and 'just the way things are'. It doesn't matter if you're father of the year or if you suspend your recovering partner in a bubble filled with a years supply of chocolate and foot rubs for the duration of her birth recovery while you look after the child by yourself, to be legally recognised as having a responsibility to that child you need her permission, the government will refuse to acknowledge you as anything to do with the child unless the mother (you know, the person who doesn't have more control than the father) gives the go ahead.

So sadly Sarah you're wrong. PR really doesn't mean anything when it comes to rights of contact.

Outside of these disagreements and little spats on social media, what really concerned me of your writing Sarah was the extent of generalisation. Within your short blog the term 'many men' is used 3 times (for an exact count, that's exactly 3 times too often) and followed by a sweeping generalisation of what the majority of men feel, think or do, presented with a confusing amount of certainty and exactly no supporting evidence.

Some examples:

"It is my clear belief, after many years as a woman and parent, that our society does not value activities around child care. They are seen as low status and boring. Many men don't want to get involved."

"Many men, quite a lot of the time, appear to see looking after young children as boring, unrewarding, low status and they don't want to do it."

"for every father devastated by the denial of a relationship with his child, there is a mother who is lonely and afraid, desperate for the the father to step up and take responsibility but having no legal mechanism to 'force him'."

^ Really? The ratio is exactly 1:1? Exactly that? Forgive my scepticism..

"I am frequently told by men for e.g. that 'I don't do nappies' – they express revulsion and horror at the idea of poo! for goodness sake. Hopefully these men are a dying breed but I think the very fact it is culturally acceptable for a child's father to say he will not willingly meet one of the most basic needs of his child is a strong indicator that we have a problem here."

And that is just a bit of the generalisation that went on in Sarah's post. For the directors cut go and have a read for yourself.

The problem with these beliefs and how they were expressed is (as Sarah will fully understand being a Barrister and being privy to how proof and evidence actually works) that they are all examples of anecdotal evidence, which roughly translates as 'not really evidence at all'. Not only that but it's hugely and disappointingly sexist, or at least it would be if it weren't about men.

This I believe is really why we have an issue here. Sarah despite her wealth of professional experience has a lot of firmly held, pre-conceived notions and ideas about men and fathers. Something I thought her job as an impartial party in cases as sensitive as family matters would have taught her against.

In closing I notice Sarah has since updated her post to say her posts on Twitter should be not mistaken for advice and in essence back tracked on some of her comments.

What I found alarming was less that these posts were intended to be 'advice' but rather that to a large degree they were just incorrect, especially surrounding PR. However one piece of 'advice' from us to Sarah would be that, as a Barrister and legal professional, if you don't want people taking what you say on social media about the law as literal or factual, then you should probably refrain from commenting on it on social media, rather than commenting freely then expecting people to take it a certain way without any direction thereafter.

Julian Ayer, MD of Tacoma, WA "Known Genital Mutilator"

Gary Costanza · 31 March 2017 · Archived copy · Original

[image]Julian Ayer, MD of Pediatrics Northwest PS has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

Under "About," we read about Dr. Ayer and his philosophy of care:

"Being a pediatrician is a great privilege. The most rewarding part of my job is the relationships that I have developed with families at Pediatrics Northwest. Watching kids grow up and develop over time is a gift, and I love being a part of this process. In a complicated, sometimes frustrating medical environment, my job is to give the best care possible and advocate for my patients. I want my PNW kids and families to receive the same type of medical care and attention I expect for myself and my kids. I also believe my duties as a pediatrician extend beyond the office walls and drive me to advocate for kids through the American Academy of Pediatrics and other avenues.'

While growing up in Tacoma, Dr. Ayer attended Meeker Middle School and Bellarmine High School, before going off to college and then going on to study medicine. Dr. Ayer and his family attend Trinity Presbyterian Church. He stays active by jogging and enjoys spending time with his family. He also loves to travel and spend time outdoors. Dr. Ayer is married and has three children."

The doctor should really ask himself if *the patient* whom he just circumcised actually *wanted* this mutilation and if the boy is glad you took that choice away from him. *Certainly not the "best care possible" from the patient's point of view.*

Here's a blurb about the doctor being voted "Best Pediatrician in South Sound Magazine's The Best of South Sound 2014."

Doctor, listen to the many men who *are not happy with what you do.*

Under "Services" and "Circumcision" (spelled "curcumcision" in the url) we see who does the cutting, and on video, there's Dr. Ayer's colleague talking about how you should swaddle your baby after he uses a tourniquet on his penis, and how you can watch it happen, because he "has nothing to hide."

Here's the video on YouTube and some of the resulting comments:

> The reason why the person in the video is so happy is because of the money he is making on Male Genital Mutilation. He doesn't understand the concept taught in medical school of "Do no harm" This is such an atrocity to the basic human rights of males and it disheartens me to see a male here advertising the procedure. He knows damn right well it isn't medically necessary. Ask his counterparts in the UK what they think….oh wait…they stopped doing it there.
>
> How about don't take a scalpel to a healthy baby you sick child abuser.
>
> "How to Care for Your Son "
> ..lets just stop right there. Because Cosmetic genital body modification is for consenting adults, NOT children.
>
> charlatans. stop foisting genital mutilation on unsuspecting parents solely for profit.
>
> Circumcision is genital mutilation and COMPLETELY UNNECESSARY and a HORRIBLE assault on an infant!
>
> Only in the US, is an entire male sex organ considered a birth defect. The health benefits, where are they? Work in a STD clinic, most men who come in for treatment are circumcised.
>
> Circumcision is ugly looks ugly is against nature against humain anatomy, and a human rights violation.
> The foreskin and only in human male are the only part than we amputee without true reason. Circumcision is unnecessary.

> I am also pro circumcision, I am expecting a daughter soon and plan to have her circumcised, it's part of my family's cultural beliefs and its more hygienic for girls to be circumcised.

Since Dr. Ayer has incomplete information about circumcision, you can learn more from the video and research listings at neonatalcutting.org.

Dr. Ayer's practice information follows:

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253-383-5777 (tel)
253-383-5320 (fax)

> Julian Ayer, MD of Tacoma, WA "Known Genital Mutilator" https://t.co/gCvtGntlOq #MGM #circumcision @andreahardie pic.twitter.com/FvU2EzEjMY
>
> — gary costanza (@jerrytheother) March 31, 2017

My Mother the Sociopath

Jim Thompson · 1 April 2017 · Archived copy · Original

Each person decides in early childhood how he will live and how he will die… His trivial behaviour may be decided by reason, but his important decisions have already been made: what kind of person he will marry, how many children he will have, what kind of bed he will die in… It is incredible to think, at first, that man's fate, all his nobility and all his degradation, is decided by a child no more than six years old, and usually three… (but) it is very easy to believe by looking at what is happening in the world today, and what happened yesterday, and seeing what will happen tomorrow.

Eric Berne[1]

This quote from Eric Berne is astonishingly accurate, at least as it applies in my own life. It rings eerily and hauntingly true in my mind; something that I will return to later.

We can ask, or should ask, what environmental influences could encourage a child to formulate a future life pattern with such a degree of inevitability? What positive or negative role models and parental guidance or abuse, would result in such a powerful, life determining decision?

In Australia, we have had three Prime Ministers who claimed to have known they were going to achieve that office from a very young age. Did they have positive life affirming parents? Did the parents nurture an attitude conducive to the formulation of such a clear and definite ambition? Very likely yes!

Esther Vilar in her seminal work *The Manipulated Man,* states that every girl will decide before she is 12 if she will live her life as a prostitute or not. The corollary of this is that every boy decides at a similar or earlier age if he will engage with prostitutes informally, or in formalised relationships such as marriage, or not. Or if he will be subordinate or dominant in his dealings with women. And if he will be truly a free individual or a vassal to women and gynocentrism generally.

Popular culture is riddled with the portrayal of gender roles that not only offer young girls and boys inducement to accept gynocentric stereotypes, but positively encourage them by way of peer pressure. Romance novels of the kind popular with pubescent girls often displace totally any healthy balanced discussion offered by adults on such subjects. Boys receive messages that they are inferior to girls in almost every way. This phenomena appears to be increasing due to the destructive ravages of feminism.

Even the most casual of observers will observe that popular culture perpetuates psychological conditioning that life fairy tales initiate in early life. There is widespread acceptance by adults that both these phases are "normal" and are nothing to worry about.

This is reinforced and manipulated in the most venal manner imaginable by marketing, advertising and commercial media. There is almost a subliminal, unconscious, revenge motive activated here by responsible adults. Adults who claim to love their children. Almost an attitude of "after all, we had to work our way through all of that stuff, why shouldn't they?"

The resilience of the human spirit is a marvellous thing! Happily, many young people have a balance of reasonable to good parental environment at home and some outside association and guidance from healthy friends and adults; sufficiently so for them to navigate the maze of deception and false values that they are assaulted with from all directions daily.

But when the home life is a toxic, adversarial environment, the baseline of rational mental health is not established and offered. When and if it is occasionally glimpsed through the fog of bad behaviour and striven for, all efforts to attain it can be sabotaged by neurotic (or worse) parents in a few harsh damaging words.

Enter here specifically adverse conditioning which will influence greatly, or actually shape later life patterns and outcomes adversely.

My own Mother was a sociopath; that is the short, blunt, painful story. My most enduring memory of her in my early life was her repeatedly screaming in my face, completely hysterically. She would rant about how poor we were and would always be. In actual life, I don't think we were any more poorer or richer than most of the average post war population were in Australia at the time, certainly not the people that I knew our family associated with.

Just to remind the reader, I was very young perhaps only 5 or 6 years of age. This performance, or rather assault, was a regular feature of my younger life and had a profoundly punishing effect on me. I used to have nightmares about these sessions, continuing on into adult life. I lived in near constant fear and anxiety of the next screaming session. These sessions usually reduced me to shaking and crying quietly when I was alone later in my bedroom.

My Mother had another mantra that she would assail me with, but with less intensity. She would insist in an advisory way, as if to prepare me in some way, that I would never be able to work like other boys will be able to. I would not have a good job etc.

These tirades has such a profound negative effect on me that I can distinctly recall forming my life-determining decision of the type that Eric Berne refers to so insightfully in the quote above. I can recall the actual words I used way back then and I am acutely aware of their now proven consequence.

The script:

I knew that I would be poor and not have a good job. I would not be able to afford a house and family. I would live alone.

I am now 71 years of age, and my life is just like the above on all three counts!

How much can I attribute this profoundly negative life script to my own neurotic personality and how much to my Mother's horrible conditioning I dare not speculate on. Or do they merge together, no longer being indistinguishable? Suffice it to say at least, that her truly psychotic rants must certainly have had significant influence on me in this regard.

The trauma of being kidnapped off the street while walking home from school at six years of age, did nothing to alleviate this for me. A woman completely unknown to me ambushed me while I was crossing a golf links on my regular route home. She held me prisoner over night and beat me and abused me for most of the night without even a glass of water. I was only found and liberated the next morning. This woman was never charged, and I was led to understand she went onto snatch another boy off the street again. Sadly, he was not found for a long time, rumour had it that it was for many weeks!

I was locked in a laundry cupboard half full of dirty laundry between beating sessions. To this day, I am unable to tolerate the smell of dirty laundry without feeling uncomfortable. Many house mates and partners have observed that I wash my clothes more often than normal. It took me 50 years to realise why.

My brother and I as young adults would later build houses for my Mother when she wanted to move or upgrade. We would drop jobs and travel to the location to work on them. She would often complain bitterly that the last house building went way over budget because we boys wasted too many nails! As she aged, she became increasingly bitter, anti-social and hostile. I did not see her for the last 20 years or more of her life, but she did tell my brother that we all had been written out of the will. Her estate was effectively squandered; the apparent motive was to ensure we children did not receive any of it. This needless to say, is consistent with her motive that I would be poor all my life.

I now experience a mixture of immense regret over wasted life energy and potential due to me adhering to this "script" in almost every way imaginable. I am burdened with guilt and shame about it. Guilt for how I betrayed those many folks that were disappointed and suffered because of my self-destructive neurosis; good people who truly believed in me and my many potentials. Guilt for the good women that I passed over for some other sociopath

who would go onto further degrade my life and steal my child and property from me. Guilt for what I did to myself even.

I have been the traitor to my most worthy mentors. I have been the heart breaker to good women who showed themselves as likely worthy partners and who saw glimpses of the hidden me.

The curious paradox is that I have always been a person who others consider a “good person”. I am liked by many and form friendships readily and quickly. I have managed to live a life on the fringe of society as a bottom feeder, managing on my considerable skills and adaptive abilities. I did not turn into a criminal or anti-social person. Very few of the people in my life would know just how negative my unconscious attitude to life has been; I have been cleverly covert in this regard, living in effect, a double life. I am quite probably still just the same under my persona of apparent “normality”, or near normality ; I am too old now to test myself with new challenges and relationships to find out if I have changed or not!

I have experienced life long bouts of depression and one episode of major depression resulting in multiple suicide attempts. I was hospitalised for a couple of months after one serious attempt. Only when I became an adult was I able to realise that I had lived most of my childhood and early adult life in a fog of depression. Little wonder really!

School was always a good place to be as it was a bit of a refuge for me. I was lucky enough to be a bright student, one of the brightest in fact. This helped me to gain the attention, sympathy and understanding of some of the teachers. Although, on several memorable occasions, I was stunned into tears when one of the teachers would address me in way that expressed compassionate insight into my suffering. I was openly shocked that someone could talk to me in such an empathetic, kind and sensitive way. So much so, that I could not respond in any coherent way and could only burst into uncontrollable overwhelming tears in response. The experience revealed my emotional weakness and lack of experience which left me feeling totally exposed and defenceless. Kindness was, to me, an open threat! It is difficult to explain this feeling of being completely out of ones emotional comfort zone, but for exactly the opposite reasons that are commonly and correctly assumed would cause this response. I was accustomed only to intimidation, ridicule, common abuse and neglect.

For much of my life, I regretted deeply that I did not go back and find these kind, compassionate teachers and thank them whole heartedly. I excuse myself for not doing so to some extent, because I always feared that if I did so, I would not be able to make a coherent presentation to them without breaking down in tears, as I am now when I am writing this. Of course, I could have written to them. Much of this I am only now aware of and I had repressed most of it for a long time.

I admire the courage of many good authors I read on this site and others like it. Courage is one of my favourite and most admired virtues in others. It mirrors my comparative cowardice. It is this cowardice of mine that was a prime motivator during my suicide attempts. I saw myself as the quintessential coward not being able to learn to live life productively.

Of all the authors I have read, Karen Horney writes about this pattern of neurosis[2] with superb insight, compassion and intelligence. All done with a notable lack of jargon and academic writing style.

My life these days is good. I have many good, kind and generous friends. I have creative and stimulating interests. I have a part time job at a school where I mix with teachers and students. I enjoy seeing young folks engaging with each other and with teachers in a healthy way, becoming their own individuals. I gain vicarious pleasure out of this observation; I even feel that it is actually healing me. These young people are demonstrating in action that growing up can be a positive enjoyable experience with a minimum of unnecessary stress and aggravation. Where and when stress or conflict arises, as it will, they have peers and adults who they can talk to and seek support.

There have been many times I have left very ordinary engagements at the school with a feeling that my emotions are very close to the surface, a bit too close for comfort sometimes. I am relieved on such occasions to “escape” without revealing them. For to do so would be unfair and confusing to any observer.

Throughout most of my adult life I have had a repeating dream pattern involving school in some way or another. Often around the theme that I had not finished school properly or had to repeat the last year, go back and do another exam or some variant on the school theme. So, having this little part time job in the local school is, quite literally, a dream come true!

These kinds of experience sustains an old man like me and they fill me with optimism for the human condition.

References:

[1] Eric Berne quotes
[2] Karen Horney: The Neurotic Personality of Our Time, and Neurosis and Human Growth.

Men vs. Men, and STEM vs. STEM

Doug Mortimer · 3 April 2017 · Archived copy · Original

After decades of simmering on the back burner, the topic of immigration and how it affects American society has finally been moved to the front burner, and the heat is getting turned up higher and higher. Pundits of all persuasions have explored the pros and cons of immigration in every way imaginable, except one: its effect on men.

In the bad old days, America spread across a continent but was undeveloped. Lots of grunt labor was needed. The beauty of grunt labor is that anyone can do it. There is nothing preventing any able-bodied person from performing unskilled labor, but since men tend to be bigger and stronger, the immigrant work force was predominantly men. Some brought their wives and families along but many left them in the old country and sent money home. Even today, this is often true.

The more men you import to do the scut work, the less you have to pay to have it performed. The labor market, like any other market, is subject to supply and demand. But experience shows that markets can be rigged; specifically, the labor market can be rigged by artificially increasing the number of working men through mass immigration.

In the 19th Century, Chinese men (often referred to as coolies) were imported to work in mines and build railroads in the western U.S. (and Canada). American politicians and labor leaders understood that Chinese willingness to work for lower wages was not in the best interest of American workers – many of whom were immigrants themselves, albeit from Europe. So the Chinese Exclusion Act of 1882 came to pass. The “diversity is our strength” mantra was yet to be coined.

Was the Chinese Exclusion Act motivated by racism or economics? I wouldn’t dismiss the former, but I think the latter tipped the scales. Then as now, the following question should be posed:

> If diversity bestows benefits on a nation, do those benefits outweigh lower wages (hence a lower standard of living) for native working men?

Put another way, if immigration were a prescription, would the benefits be worth the side effects? If pressed for an answer, globalists would probably answer in the affirmative, but union leaders, though usually associated with leftist politics, are more pragmatic than ideological. They’re more concerned with better wages and working conditions for their constituents than utopian ideology. Even Cesar Chavez, an unimpeachable leftist icon (just go to Wikipedia and check out ”List of places named after Cesar Chavez”), feared that illegal immigrants would provide an almost limitless source of scab labor in the event of a farm workers’ strike.

Today, however, mechanization and robotics have greatly reduced the number of grunt jobs. Contemporary toil is more likely to be mental than physical. Physical strength has little value in today’s job market unless you have superlative athletic skills to go along with it.

Ah, but those cerebral jobs require education, skills, and training! Not just anybody can do them, right? True, but if Country A has a surplus of people capable of doing those jobs, then Country B takes note, and reaches out to them when the need arises. In the United States the H-1B visa program is such an outreach program

Under H-1B, U.S. employers may bring in foreign workers for jobs “requiring theoretical and practical application of a body of highly specialized knowledge in a field of human endeavor.” That’s a wide-open window, but for the most part it means science, technology, engineering or mathematics, mercifully abbreviated as STEM. As feminists have taken pains to point out, STEM is dominated by men. Consequently, H-1B visa applications are top-heavy with men.

ST and E depend on M. Mathematics, however, can stand on its own. It is abstract and universal. Different nations have different laws, customs, languages, religions, cuisine, and histories, but math is the same in the USA, Pakistan, Korea, or Luxembourg; and pure mathematics existed long before the scientific method, the marvels of modern

technology, and the feats of modern engineering.

Obviously, a STEM applicant for the H-1B visa program should have an aptitude for math and a degree or two or three to complement his inborn talents. In common with old-style grunt labor, however, the STEM labor pool is global. Given the bulging populations in Asia on both sides of the Himalayas, it is hardly surprising that American corporations (more accurately, global corporations headquartered in America) are always beating the drum for a higher ceiling on H-1B visas.

As with the Chinese in the 19th Century, contemporary H-1B tech workers are overwhelmingly male. Typically, the workers they displace are not unionized, but the H-1B workers are a sort of scab labor. Thanks to the universalism of mathematics, one can replace a domestic STEM worker earning an upper middle class salary with a foreign STEM worker earning a mere middle class salary.

STEM wages are still attractive in the United States, but how much more attractive would they be if the H-1B visa quota was minimized? Would that not force corporations to compete for STEM workers, hence elevating wages for American men? Assuming they could not fill all the positions, would it not force corporations to institute apprenticeship or training programs? Of course, that would benefit men more than women. The wage gap would widen! The horror!

With fewer H-1B visas, American men with STEM jobs would have more economic power than they do now. They could pay off their student loans faster or have more funds to save and invest. If they are MGTOW-inclined, they would have more discretionary income to indulge their fancies; if they are family-minded, they would be better able to support families. The economic well-being of men (a key aspect of manhood) is expendable. In some circles, that would be considered a good thing, lest men grow too independent.

Diversity is a warm and fuzzy concept, but at the end of the day, filling a job opening is serious business, and the stakes are high. Corporations routinely object that there aren't enough qualified American applicants to fill their job openings, so they must go abroad. As a result, immigrants are way over-represented in tech. Strangely, there are no activists advocating affirmative action program for American tech workers.

While corporations import tech workers to hold down wages, they likely dissuade a number of American men from taking up STEM majors? I'm sure there are a number of guys out there who take up STEM majors because they like it or it comes easy to them. But I think a sizable percentage of them are into it because they know a STEM degree will be more likely to result in a living wage after graduation. When they see their older brothers pulling in big bucks on tech jobs, younger men giver more consideration to majoring in STEM subjects. When they see STEM wages stagnating (or shrinking), they give less consideration to it.

You can't blame the H-1B visa applicants for trying to better themselves any more than you can blame Mexican illegals for crossing the border in search of a job, no matter how menial. Being a working stiff is a grind, but it's better than grinding poverty.

In point of fact, the H-1B visa is a non-immigrant visa and subject to all sorts of bureaucratic rules and regulations. The H-1B employee can't come and go as he pleases or change jobs whenever he want to. I hesitate to call it exploitation, since the worker was not shanghaied, but life under such circumstances is not a piece of cake, though it is not as dismal as the lot of the Chinese laborer in the 19th Century.

So we have foreign men dueling domestic men for jobs with no clear winners…other than big business. It's the same old story of let's you and him fight. Paradoxically, tech employees fighting their way to the top are racing to the bottom…unless they own a big bundle of company stock.

Of course, if one were to advocate minimizing H-1B visas, one would likely be accused of nativism, racism, xenophobia, and possibly white privilege, even though such restriction would benefit all American men no matter what their ethnicity. Of course, politicians know that advocating high levels of H-1B visas is a surefire way to virtue signal. Better than that, such grandstanding assures the continued flow of corporate donations to political campaign

war chests.

No matter how much money flows into their coffers, neither the Democratic party nor the Republican party is a friend to working men, just as neither party is a friend to men. One suspects that if the H-1B visa program was depressing wages for predominantly female jobs, the H-1B program would be terminated.

Amidst all the blather, ideological, economical, or political, one natural law of economics stands out. It may be implied in Economics 101 but no one wants to come right out and say it:

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        The working man’s best friend is a labor shortage.          It was true
yesterday, it’s true today.          And it’s true if you work with your hands or your
head.
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How Family Courts are Destroying Fatherhood

AVfM Video Source · 4 April 2017 · Archived copy · Original

Jay Fayza breaks down the ways Family Courts are contributing to the societal ills that come as a result of fatherlessness.

Movie Review: The Red Pill

Tim Patten · 8 April 2017 · Archived copy · Original

With her new documentary, feminist Cassie Jaye has napalmed an outmoded gender equality landscape into shards of dust, and remolded the smoking embers into an innovative narrative representing a modern day understanding. *The Red Pill* (theredpillmovie.com) is a spellbinding, and occasionally shocking, journey of enlightenment and introspection. The documentary is clean, sharp and full of hypnotic rhythms that crackle with meaningful radical revelations, uplifting our common humanity.

Unlike most equality rights advocates of her ilk, Ms. Jaye was decided to question the traditional worldview on gender equality and seek out hard facts and diverse accounts. She dove into the rabbit hole of misogynistic hate–a men's rights advocacy group called A Voice for Men–and emerged with unexpected insights. She slayed the man-supporters, putting a knife into the racist, anti-women rape-apologist brutes. But the beasts were welcoming, pleasant and endured the battle.

Not surprisingly, after film editing when Cassie presented the documentary at various early forums, fellow suffragettes attacked and sought to shut the movie down, lashing out and spewing detestable bombast. Beyond protests in March 13, 2017, a Calgary women's studies professor Rebecca Sullivan (on CBC news) offered up a disparaging review and slanderous comments about the film and about young males.

As always, the older powerful ladies behind the youthful women's movement have been keen to silence alternative perspectives, since their primary objective has long been to dismantle the patriarchy–remove straight white men from positions of influence and ignore the support of human rights for boys, fathers and men. But their efforts are faltering. Amid the firestorm of protesting ideas, a fresh movement is afoot and masses are being enticed by original truths, inspiring an overdue reappraisal of a now destructive societal framework called gender equality.

LGBTQ folk, racial and cultural minorities, and women are, along with straight white men, basking in this revolutionary learning trend, aided by efforts such as Ms. Jaye's. Millions of Men Going Their Own Way (MGTOW) and Red Pill supporters, together with numerous boys', fathers' and men's rights advocates, are offering her their heartfelt thanks to Cassie. In seeking genuine equality, she and others are helping society to keep moving into a better future.

Father's Reproductive Rights

I never wanted children, but I was nevertheless inspired by an interview Ms. Jaye had with San Diego's National Collation For Men (NCFM) Board President Harry Crouch, where they discussed how advances in men's reproductive rights could create far-reaching harmony and cooperation between new moms and dads. Instead nowadays, when a woman and man choose unprotected sex and become pregnant, the moms' choices for the child multiply while the father's disappears, objectifying him as a penis rather than a human. Certainly, many men do decide to "hit and run," but for those who believe, rightly so, that they are a part of the equation, they find societal and institutional inequities at work significantly against these fathers. The father has no right to the abortion, adoption and life decisions of his shared child, but is forced into financial support by the state if she chooses life. A formula that causes abhorrence between the potential mom and dad.

Indeed, the "one gender chooses" option often leaves men suffering. Therapist Janel Ball, of Healing Solutions Professional Counselling Services, wrote about a client who underwent nearly 10 years of therapy after being traumatized by his partner's decision to have an abortion, even though he wanted the child and was prepared to be a father in every way. Another therapist, Tom Golden, LCSW, said he had seen men who had "struggled with the powerlessness of wanting children that their wives wanted to abort."

In reality, "my body, my choice" only serves, as scholar "bell hooks" notes, to remove fathers from the picture and eviscerate white straight men, feminisms primary objective. The misguided mantra of glorifying single motherhood is socially pervasive, even though evidence indicates that fatherless boys have an 80% chance of dropping out,

being imprisoned, or failing to attain viable employment. Unfortunately, many who rant, “Women don’t need a man to raise kids,” end up with one thing: lives of misery.

College Masculinities

Ms. Jaye has also interviewed Michael S. Kimmel, a feminist-inspired author and sociologist. He and the insidiously misnamed American Men’s Studies Association (AMSA) have been active cheerleaders for the “men and masculinities” college pedagogy. Rather than being dedicated to achieving educational equality for males, who are light years behind females, they are the shills for a cultish activist ideology.

In their view, most young men are socially constructed by a toxic dominant hegemonic masculinity that favors aggression and violence toward women, and they, the AMSA, are focused on “repairing our faulty boys and men.” To them, males are to blame for what ails society; they must be changed to loosen patriarchy’s chokehold, commonly using male shaming tactics to accomplishment psychological reengineering. Kimmel and his lady leaders ignore toxic data identifying female jealousy, suspicion, nagging and threatening behavior as the primary catalysts for violent arguments between couples.

Certainly, most serious academics such as Dr. Jordan Peterson, consider their theories laughable–they are the Pet Rocks of modern quackery, perpetuating stereotypes that contribute to driving boys further into anti-social behaviors and suicide.

The Documentary Inspired my Personal Reveal

It isn’t just the experts who see the women’s lobby as exploitation for what it is. Many LGBTQ individuals are also moving beyond the narrow lens of gender equality. As a gay male growing up in the tumultuous ‘60s and ‘70s, I never saw eye to eye with my father. But instead of helping me, the women’s and gay liberation movements changed me for the worse. I learned to hate my father and distrust straight men in general (the establishment or patriarchy).

Over time, however, rational and forward-thinking individuals, inside and outside these groups, transported me toward a liberation. I widened my feminist lens and made it inclusive and embraced all of human diversity. I am now free from a moral authority with incomplete ideas. Indeed, it was after I reached 56 that my most life-fulfilling moment came about.

“Did I make you proud?” I called and asked my dad as my face scrunched and flushed with the words.

“Hell, yes!”

He went on telling me all the things I did to honor him as I lowered my head and screwed into a dry cry. I choked back hitches and gulps, not wanting to upset him. Little did I know, these were the words I’d waited a lifetime to embrace.

“Hello…?” Dad said. “Tim?”

“I’m h–here.” It was as if years of sealed letters had suddenly been opened, missives from dad expressing unconditional acceptance. I met his measure; I was finally a man. I was in touch with my authentic masculinity. For males, there is no greater gift than this. And yet, most females will never really understand just how sacred it is. It is something that truly sets the two sexes apart.

I Recommend The Red Pill

This film upends history, shining a beacon on fresh understandings and shifting our world paradigm. I highly recommend *The Red Pill*–and give it five stars. Young adults will formulate a healthy view beyond those of early generations of adults and parents. I would also remind you that efforts to improve our lives require all sorts of assistance, including donations and volunteering. We must call upon our highest angels and work to end the hateful garner equality bias that exists today. We can promote a narrative that is fair for all, including society’s most important members, our boys and girls. They are the future.

Sara Scranton, MD of Tacoma, WA "Known Genital Mutilator"

Gary Costanza · 8 April 2017 · Archived copy · Original

[image]Sara Scranton, MD of Pediatrics Northwest PS has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

Under "About," we read about Dr. Scranton and her philosophy of care:

"I chose to pursue a career in general pediatrics because it is an ideal combination of practicing preventative medicine, being an educator to children and their caregivers, and caring for patients with a variety of illnesses. The best part is working with patients of all ages, from newborns to young adults, which keeps every day new and exciting. I look forward to building long-term relationships with my patients and their families and hope to be a resource as we work together to help the children in our community reach their potential.'

Dr. Scranton lives in Tacoma with her family. In her spare time, she can be found enjoying the outdoors with her husband and two dogs, or attending Seattle Sounders games."

Under "News" we read:

> Before attending medical school, Dr. Scranton was set on becoming a surgeon.
>
> But as time went on, she found herself more and more drawn to the relational aspect of being a primary care provider.
>
> "Initially I thought I was more procedure oriented, but I found myself most interested in the pediatric cases during medical school. It was when I began practicing medicine more during my clinical rotations that I realized I enjoyed having discussions with families, offering counseling, and explaining diagnosis and treatment plans to parents," says Dr. Scranton.
>
> Dr. Scranton's strength in parent-provider connection is what EJ and Noah's mother appreciates most.
>
> "She's very knowledgeable, personable, and interacts with our children," says mom. "I wish she did family medicine and could be my doctor!"
>
> Dr. Scranton is mindful that parents are constantly inundated by the opinions from other parents as well as the overwhelming amount of information circulated over the internet and social media.

On the contrary, Dr. Scranton is *not* "very knowledgeable" about the unnecessary harm and risk she brings to the patients she violates *without their consent*.

And she apparently isn't very "mindful" about the "overwhelming amount of information circulated over the internet and social media" concerning the human rights violation she commits when genitally mutilating an infant.

Under "Services" and "Circumcision" (spelled "curcumcision" in the url) we see who does the cutting, and on video, there's Dr. Scranton's colleague talking about how you should swaddle your baby after he uses a tourniquet on his penis, and how you can watch it happen, because he "has nothing to hide."

Here's the video on YouTube and some of the resulting comments:

> The reason why the person in the video is so happy is because of the money he is making on Male Genital Mutilation. He doesn't understand the concept taught in medical school of "Do no harm" This is such an atrocity to the basic human rights of males and it disheartens me to see a male here advertising the procedure. He knows damn right well it isn't medically necessary. Ask his counterparts in the UK what they think….oh wait…they stopped doing it there.
>
> How about don't take a scalpel to a healthy baby you sick child abuser.

> "How to Care for Your Son "
> ..lets just stop right there. Because Cosmetic genital body modification is for consenting adults, NOT children.
>
> charlatans. stop foisting genital mutilation on unsuspecting parents solely for profit.
>
> Circumcision is genital mutilation and COMPLETELY UNNECESSARY and a HORRIBLE assault on an infant!
>
> Only in the US, is an entire male sex organ considered a birth defect. The health benefits, where are they? Work in a STD clinic, most men who come in for treatment are circumcised.
>
> Circumcision is ugly looks ugly is against nature against humain anatomy, and a human rights violation. The foreskin and only in human male are the only part than we amputee without true reason. Circumcision is unnecessary.
>
> I am also pro circumcision, I am expecting a daughter soon and plan to have her circumcised, it's part of my family's cultural beliefs and its more hygienic for girls to be circumcised.

Since Dr. Scranton has incomplete information about circumcision, you can learn more from the video and research listings at neonatalcutting.org.

Dr. Scranton's practice information follows:

Baker Center Office
316 Martin Luther King Jr. Way, Suite 212
Tacoma, WA 98405
253-383-5777 (tel)
253-383-5320 (fax)

> Sara Scranton, MD of Tacoma, WA "Known Genital Mutilator" https://t.co/XSZM8wbTj3 #MGM @andreaHardie #circumcision pic.twitter.com/DfhQb3Tvya
>
> — gary costanza (@jerrytheother) April 8, 2017

Women hate being CEOs – and they suck at it

August Løvenskiolds · 8 April 2017 · Archived copy · Original

This article has been updated to correct errors in the IBM CEO noted by reader Blake Fisher. The IBM CEO changed her name.

Who makes a better, more enduring CEO – a man, or a woman? The question is an abomination even to ask – TRIGGERED – but it is also one that can be answered based on a simple review of the longevity of the class of women CEOs from 5 years ago, as well as the success, or lack thereof, of their companies. It turns out that by whatever measure you like, women CEOs suck, and you can make a lot of money in the stock market betting against them as a class. Such an investment strategy is evergreen as long as you are discreet about it, as it is socially unacceptable to write off women CEOs for the class disaster that they are.

This article is not intended to be investment advice. Because that would give the game away or something. Just check my figures and decide for yourself. All the data I used is copied or linked in this article.

Feminist CEOs – usually women CEOs – have been coming under fire lately for participating in capitalism/patriarchy – the quaint idea that smart women can compete with the good old boys is becoming passé in even feminist circles as extremist views on destroying the economy gain more favor in their coven. Ever the curious one, I suspected something dreary was up with women CEOs in general, so I did the thing that feminist HR directors love doing to men – I gave women CEOs a 5-year performance review as a class.

The year 2012 was a banner year for women CEOs (Chief Executive Officers, typically the most powerful figure in a company) – 20 women reached this pinnacle in the S&P 500, a record at that time.

Five more glorious years of feminist President Obama have come and gone – the most generous and forgiving to women in business, ever, and it is now time to assess – how did these stellar women perform? Do they still dominate the business world?
Or not?
Here is the exalted list from 2012:

- 10. Meg Whitman – Hewlett-Packard
- 19. Ginni Rometty – IBM
- 28. Patricia Woertz – Archer Daniels Midland
- 41. Indra Nooyi – PepsiCo
- 45. Angela Braly – WellPoint
- 50. Irene Rosenfeld – Kraft Foods
- 72. Ellen Kullman – DuPont
- 125. Carol Meyrowitz – TJX
- 127. Ursula Burns – Xerox
- 234. Sheri McCoy – Avon Products
- 250. Deanna Mulligan – Guardian Life Ins. Of America
- 266. Debra Reed – Sempra Energy
- 334. Denise Morrison – Campbell Soup
- 390. Ilene Gordon – Ingredion
- 396. Heather Bresch – Mylan
- 451. Kathleen Mazzarella – Graybar Electric
- 464. Maggie Wilderotter – Frontier Communications
- 465. Gracia Martore – Gannett

- 483. Marissa Mayer – Yahoo
- 499. Beth Mooney – Key Corp

In the five years from 2012 to 2017, the number of female CEOs jumped from 20 to 29 – a full 45% increase! You go, grrrlz! But I was curious about the original class of 2012 – were they still in their jobs 5 years later, and if they were, how were their companies holding up?

Surviving Women CEO's 2012-2017

- 10. Meg Whitman – Hewlett-Packard, dropped to 20th in 2016
- 19. Ginni Rometty – IBM, dropped to 31
- ~~28. Patricia Woertz – Archer Daniels Midland~~
- 41. Indra Nooyi – PepsiCo, dropped to 44.
- ~~45. Angela Braly – WellPoint~~
- 50. Irene Rosenfeld – was Kraft Foods, now Mondelez International, Inc., dropped to 94.
- ~~72. Ellen Kullman – DuPont~~
- ~~125. Carol Meyrowitz – TJX~~
- ~~127. Ursula Burns – Xerox~~
- ~~234. Sheri McCoy – Avon Products~~
- ~~250. Deanna Mulligan – Guardian Life Ins. Of America~~
- 266. Debra Reed – Sempra Energy, dropped to 279.
- 334. Denise Morrison – Campbell Soup, dropped to 337.
- ~~390. Ilene Gordon – Ingredion~~
- 396. Heather Bresch – Mylan, no longer listed here. Deserted the US.
- ~~451. Kathleen Mazzarella – Graybar Electric~~
- ~~464. Maggie Wilderotter – Frontier Communications~~
- 465. Gracia Martore – Gannett, dropped to 752.
- 483. Marissa Mayer – Yahoo, dropped to 513.
- 499. Beth Mooney – Key Corp, dropped to 540.

For those counting, that is 10 of 20 women CEOs who vanished – bounced out of their jobs, or they fled their jobs like CEO Pepper Potts quit Stark Industries in *Iron Man 3*. **The 5 year persistence rate for top level women CEOs is an abysmal 50%.**

The news is even more discouraging for the ten surviving women CEOs. Not a single one of their companies improved their ranking in their 5 years as CEO – they were outworked and outperformed by their male competitors even worse than a world champion woman's soccer team facing pubescent schoolboys.

So, considering both their commitment and their success rates, women CEOs earn a mark of 0% both overall and individually.

So, do not worry, feminists. By the numbers, women CEOs are ripping down patriarchy, and their companies, with every day they are in their jobs. Betting against them was a sure thing for the last 5 years.

Are these women lazy? Do they prefer family life? Are they incompetent? Are they overmatched by men? All of the above? I will leave these pointless questions to the pencil pusher patriarchs of future *genderations*.

Should I have reviewed the success of the other, male-run companies? Maybe, when the day comes when a woman CEO actually improves her company's ranking, I will think about it.

Additional info – companies to avoid:
Women CEOs Of The S&P 500 **for 2017**
This list names all the women who currently hold CEO positions at S&P 500 companies, based on the January 2017 S&P 500 list.* Women currently hold 29 (5.8%) of CEO positions at those S&P 500 companies.

Date: March 14, 2017

- Mary T. Barra, General Motors Co. (GM)
- Heather Bresch, Mylan N.V.
- Michele Buck, The Hershey Company
- Debra A. Cafaro, Ventas, Inc.
- Safra A. Catz, Oracle Corp. (co-CEO)
- Debra Crew, Reynolds American Inc.
- Mary Dillon, Ulta Beauty
- Adena Friedman, Nasdaq
- Margaret "Margo" Georgiadis, Mattel, Inc.
- Lynn J. Good, Duke Energy Corp.
- Shira Goodman, Staples, Inc.
- Tricia Griffith, The Progressive Corp.
- Marillyn A. Hewson, Lockheed Martin Corp.
- Vicki Hollub, Occidental Petroleum Corp.
- Margaret Keane, Synchrony Financial
- Gracia C. Martore, TEGNA
- Marissa Mayer, Yahoo Inc.
- Beth E. Mooney, KeyCorp
- Denise M. Morrison, Campbell Soup Co.
- Indra K. Nooyi, PepsiCo, Inc.
- Phebe N. Novakovic, General Dynamics Corp.
- Patricia K. Poppe, CMS Energy
- Debra L. Reed, Sempra Energy Corp.
- Barbara Rentler, Ross Stores, Inc.
- Virginia M. Rometty, International Business Machines (IBM) Corp.
- Irene B. Rosenfeld, Mondelez International, Inc.
- Susan N. Story, American Water Works Company, Inc.
- Meg Whitman, Hewlett-Packard Enterprise
- Geisha Williams, PG&E Corp.

Protect our little boys too

Gary Costanza · 9 April 2017 · Archived copy · Original

The world seems to ignore and deny the pain and humanity of males from the moment of birth to adulthood: circumcision, suicide, forced military service, etc.

A man talks about his experience being raped by a female when he was nine and the ensuing reaction of an indifferent world.

White Knights and Oppressive Patriarchy

AVFM · 9 April 2017 · Archived copy · Original

This article was originally published in a blog post on AVFM forums by Deidre. It is republished here with her permission. EDs

By definition, ***a white knight is a male that treats women as goddesses and does nothing but defend them and shower them in compliments on how wonderful, beautiful and special they are. It can be used as a noun or a verb.***

That is the online definition of a white knight, and I'd say it's pretty spot on, from my point of view. As the image above displays, white knights also send a mixed message, however — do they support feminism and equality for women, or do they feel that women are damsels in distress in need of their rescue from the oppressive patriarchy? Hmmm. Having been on the receiving end of white knights at times, I can tell you, it's always made me feel bad for the white knight himself, because somewhere along the way in his feminist indoctrination, he learned that the way to gain favor with or attention from women, is to pacify them, walk on eggshells for them, and always agree with them. *That* is the essence of white knighting.

White knights really don't expect gratitude, they just sort of lurk in the background of life, waiting to step in and save a woman from usually an alpha male. Not that white knights can never be alpha males, but they usually are not. Not that they're beta males. Ugh, I don't like labels, but for the sake of this discussion, white knighting is a label that I think needs to be examined, as it's both damaging to men and women, because it is a way of interacting with women, that has been manufactured by feminism. Or at the very least, it could be an innocent byproduct of the movement.

Before we look at the phrase "white knighting," we should first explore the term "chivalry," and its origins. Chivalry by definition can be explained as a set of virtues that men would behold during Medival times, whereby they'd show piety, courage, and great military fortitude. It was also a term used for men who went out of their way to look after women in their presence. The women, however, were forever in their debt, filled with gratitude, and this dance between the men and women soon became part of the rules of courtship between them. Unlike today, men and women have a myriad of ineffective ways to communicate their attraction for one another, sometimes virtuous, and other times, not so much.

But, chivalry. I think what is lacking today between men and women, isn't that men aren't willing to be chivalrous to women, but rather women are simply not grateful when a man steps up to defend their honor. Feminism has created this wedge between men and women, muddying the waters, where women feel confused "should I need this man's help at all?" And the men hesitant to help out wondering "should I go out of my way if I'll end up yelled at for not treating her like an equal?" Maybe those exact thoughts don't run through their minds, but some such variation, I'm sure.

I think it has to do with role models. My dad is always helping my mom do something around the house. Something that she probably could do, if she tried, but something he likes to help her do because it showed his care for her. Perhaps the task was a 'manly duty, and my dad is the type that enjoys flexing his muscles, metaphorically and literally, and helping my mom in such ways, always brought them closer. Likewise, my mom drips with femininity, and she believes in "making your man, feel like a man." Men and women have this thing…this invisible thread…that kind of binds them together…and the courting game makes the thread thicker…harder to pull apart if both parties are doin' it right.

If you're doing it wrong, however, like feminists do, then you'd likely yank the invisible thread, and don't let a man get too close. The uptight, pretentious feminists are the ones who don't get that the dating game is largely based on biology. Simple biology. Boy meets girl. Boy tries to impress a girl. The girl is impressed, and she lets the boy

know, that she is impressed. The boy asks the girl out. The girl says yes, and they all lived happily ever after. (Well, not always) But, the paradigm is simple without feminism in the background.

My thought to white knights is they emerged as a reaction to dealing with feminists, in hopes that these hard to please women who don't really want to steer clear of alpha men but are told that they should, will be hopelessly attracted to them. So many white knights make the mistake of falling all over themselves to gain the attention of women, that they don't realize how fake they're coming across. White knighting will never be a substitute for chivalry. It will never be a substitute for masculinity because much of white knighting is wrapped up in a guy losing his identity, so he can gain the attention of a random chick he hopes will find him masculine, and attractive. I've seen this the most on forums, where the male/female membership is pretty equal in numbers. SO many men are falling all over themselves to defend women who are being "cyber bullied," etc…instead of letting the women defend themselves. I've been a victim of white knighting, yes a victim! Just kidding, I'm not a victim, but it's painful to watch a guy white knight, when you know he means well, but learned that behavior as a means to getting women to pay attention to him.

This is why I believe with all of my heart, that feminism has bred white knighthood. Most Modern white knights are feminists from what I have observed, always taking the soft approach to speaking with women, always agreeing with them, always giving a high five to feminist ideas and concepts. I feel bad for these men because I can't help but wonder what their backstories are, as to why they feel the need to kiss women's asses…even those that they have no hope of ever dating. Sadly, even those who are mean-spirited to them.

What is equally sad, is many women have grown to expect white knighting. Well, I should say, many feminists have come to expect men to white knight them. While it can seem like a discussion that's rather innocuous and tongue in cheek, the truth is …white knights exist in our governments, legal system, and universities. How do you think all of these rape culture laws get passed? Why are we surprised when a female teacher sleeps with her male underage student and avoids jail time? Wherever you see grave injustices against men, there is no doubt that a white knight in a powerful position is behind it. This is why a woman's right to chose regardless of a man's choice to opt out is often supported by seemingly well-intentioned men – white knighting. This is why the wage gap controversy even exists – white knighting. This is why Obama was so supportive of pro-feminist programs – white knighting.

Unfortunately, for the white knights, some of us are smart enough to figure out that it's all just a big sham of fakeness in order to gain the favor of feminist women. I can spot a white knight a mile away, and sometimes, they aren't really even trying to help you with anything, but maybe they're just trying to make conversation. I remember being on line at the grocery store one day, and this guy started talking with me, and we were having a nice enough conversation, just an idle chat, and he then starts self-deprecating all over himself. He starts mocking all men, saying how "stupid we all are," and I just stood there looking at him, smiling an awkward smile because I honestly didn't understand why he felt the need to put himself and all men down. Was I supposed to laugh, or agree? lol Regardless of why he felt the need to do it, that is a hallmark trait of white knights: self-deprecation. They are always falling all over themselves to make women feel like goddesses, and men feel like shit. I thought to myself, this man at some point in his life, learned this behavior as a means to interacting with women. Feminism wants men to feel bad about themselves so that they agree with everything feminists say and want. "Yes-men" are really the white knights that feminism has created for women who have been taught to not respect men, for being men.

White knighthood has given some men an illusion that this is what women want, they want a guy who will bow down to them, do all the chores in the house, work 12 hour days, and then come home to kiss their ass. The irony? White knights go through divorces more so than alpha non-white knight men. Alpha men don't seek external validation, they are confident and when approaching women, they know what they want. If a woman rejects their advances, they simply move on. Alpha men don't waste their time wallowing in self-pity, and definitely, don't seek to appease women by putting down men. Not to say, as aforementioned, that alpha men sometimes don't dabble in white knighting women, but, it's usually done as a joke, or trying to get her attention in a fun, playful way.

So, I feel bad that feminism has created this mess between men and women. There seems to be this chasm between

a large section of feminist women, and good men, that needs bridging but the bridge shouldn't be the white knighthood. Feminists need to stop trying so hard to be difficult to reach, afraid of men getting too close, is my guess. They need to stop trying to emasculate men because, in the process, they hurt the values and human bonding that serve to bring people together. The beauty of meeting someone for the first time, becoming infatuated, feeling that surge of chemistry, and deciding if this person is worth having a relationship with, is something that feminists have all but destroyed. White knighting is some men's way of trying to play a traditional dating game, by behaving in ways that cause them to hide their authentic selves. The expectations of men when it comes to dating, are very high, and it's an unrealistic standard when many women aren't held to them same expectations. Not all women are the same, but there is a reason why the divorce rate is soaring, and why men and women are deciding to opt out of marriage.

I wish that more men knew how valuable they are, as they are. That being an alpha male doesn't mean that you must turn into a slick PUA, but rather it means that you are your own man, going after your own desires, with a sense of purpose. These men never have a need to white knight or cow tow to feminists. I pray that more men and women wake up to the evils of feminism and realize that there is more to life than following a dysfunctional cultural narrative that leaves everyone hurting in the end. Unfortunately, feminism has made many men afraid to simply be themselves, out of fear of rejection. The façade of white knighting probably brings a sense of courage that perhaps they feel they don't possess, on their own.

Hopefully, men who are white knighting will see that it's an effort in futility that only serves to feed the egos of feminist women while preventing them (the men) from being their most authentic selves. As a woman who's not a feminist and is white knighted at times, I know that these men mean well; they're just following the male feminist narrative because perhaps, that's all they know.

Feud: Bette and Joan (review)

Caleb Taylor · 10 April 2017 · Archived copy · Original

Watching the latest feminist television series *Feud: Bette and Joan* has me asking, "is this what modern feminism has become?" Whitewashing the abuse of children by alcoholic, psychologically damaged mothers in the name of the sisterhood?

Soft-spoken Christina Crawford recounts her famous mother trying to kill her at age 13. "She had gone into some other realm. She was like a wild animal," Ms. Crawford told Larry King in 2001. Her adoptive mother had flown into a rage after accusing her daughter of making a "pass," at a boyfriend. The story of her abuse was retold in the 1978 book, *Mommie Dearest,* a harrowing memoir of horrific abuse by a woman whom Christina considers a "sociopath". Middle of the night rampages, regular beatings and strange psychological punishments were regular occurrences.

Yet, *Feud* and its strange feminist undertones seem to gloss this over. Joan Crawford is instead portrayed as a tough woman. Producers mock her over-the-top vanity yet they steer clear of the violent, chaotic mothering practices for which she was known. In fact, in episode three, both women even have a come-to-Jesus moment over their children in a brief truce from their personality clash. In the sisterhood narrative, they realize it is men who are the enemy, while they are just women. Presenting the ridiculous idea that all women would form a loving prayer circle if it were not for men.

Bette Davis was admittedly less abusive. An angry alcoholic who hated men; in a 1985 television interview, daughter B.D. Hyman said, "She thought you were scum. All of you…Every single male on the face of the earth is scum." She then went on to say her mother was angry with her for having given birth to a baby boy. On top of this, B.D. Hyman also claims Davis would fake suicide attempts as punishment. An act of psychological cruelty if ever there was one.

Instead, *Feud* plays off the narrative that everything women do that is bad is justified due to the fact that men are worse. The studio boss and his love affair with women is a true source of evil, but abusive and often times erratic women are characterized as complicated and smart. To question it *is* misogyny. A brand of feminism that is both deranged and dangerous.

The true stories of these women do not center on quirky mothers who tricked their children into eating sauerkraut before school. Nor do they model a tough but loving style. Both Christina Crawford and B.D. Hyman have spoken a lot of painful repercussions. Christina, now 77, *literally* devoted most of her life to activism against child abuse.

To listen to the victims of these women is moving. B.D. Hyman can see a certain level of absurdity in her mother. However, a wounded Christina speaks of suicide attempts. A desperate coming to peace with the horrible things done to her while she was vulnerable. And later, the David and Goliath battle against the bright public image of a dark woman who committed crimes against children.

Lastly, I find it puzzling that feminism, a movement purportedly so concerned with family violence, would not point this out. Instead, it would use the sisterhood to protect and glorify abusers of children. I'm not a moviemaker, but that is perhaps the saddest ending of any of their careers.

Peter Lombard: conjugal partnership, not courtly love

Douglas Galbi · 10 April 2017 · Archived copy · Original

Unlike a more humane, more passionate understanding of chivalry, the long-reigning ideology of courtly love deepens men's subordination to women. Courtly love ideology proclaims that women are morally superior to men. It urges men to labor for women's "enobling love." Peter Lombard, medieval Europe's most influential systematic theologian, rejected that ideology.[1] Drawing upon the most highly regarded Jewish and Christian authorities, Lombard established in his monumental *Sentences* that men and women in love are intended to have an equal conjugal partnership.

Peter Lombard understood the creation of Eve from Adam's rib to indicate that women and men belong together in an equal partnership. In his *Sentences*, he explained:

> she {Eve} was formed not from just any part of his body {Adam's body}, but from his side, so that it should be shown that she was created for the partnership of love, lest, if perhaps she had been made from his head, she should be perceived as set over man in domination; or if from his feet, as if subject to him in servitude. Therefore, since she was made neither to dominate, nor to serve the man, but as his partner, she had to be produced neither from his head, nor from his feet, but from his side, so that he would know that she was to be placed beside himself
>
> {non de qualibet parte corporis viri, sed de latere eius formata est, ut ostenderetur quia in consortium creabatur dilectionis: ne forte si fuisset de capite facta, viro ad dominationem videretur praeferenda; aut si de pedibus, ad servitutem subicienda. Quia igitur viro nec domina nec ancilla parabatur, sed socia, nec de capite nec de pedibus, sed de latere fuerat producenda, ut iuxta se ponendam cognosceret} [2]

Lombard emphasized that marriage is a conjugal partnership of equals:

> consent to carnal joining or to cohabitation does not make a marriage, but consent to conjugal partnership, expressed by words of present tense, as when a man says: I take you as my wife, and neither as one to lord it over me, nor as a slave-girl. … she is not given as slave-girl or as one to lord it over him; in the beginning she was not formed either from the highest part, nor from the lowest, but from the side of man, for the sake of conjugal partnership.
>
> {consensus cohabitationis vel carnalis copulae non facit coniugium, sed consensus. coniugalis societatis, verbis secundum praesens tempus expressus, ut cum vir dicit: Ego accipio te in meam, non dominam, non ancillam, sed coniugem. … Quia enim non ancilla vel domina datur, ideo nec de summo nec de imo a principio formata est, sed de latere viri, ob coniugalem societatem.} [3]

Courtly lovers abase themselves and pedestalize women. Yet woman are flesh-and-blood humans just like men are. Those who believe otherwise deny human nature and deny revelation that ancient Jewish and Christian authorities understood.

Many Christians have believed in the sinfulness of man in the sense of those decrying "toxic masculinity." Medieval theologian Peter Lombard, in contrast, provided sympathetic understanding of Adam's sin.[4] According to Lombard, Adam knew that eating fruit from the tree of knowledge was a sin, but, out of concern for Eve, Adam didn't go his own way:

> Adam … reflected on penance and God's mercy, even as he humoured the woman and consented to her persuasion, not wishing to sadden her and leave her alienated from herself, lest she should perish. He judged that it {eating the fruit} was a venial, not a mortal, sin.
>
> Adam … de poenitentia et Dei misericordia cogitavit, dum uxori morem gerens, eius persuasioni consensit,

> nolens eam contristare et a se alienatam relinquere, ne periret, arbitratus illud esse veniale, non mortale delictum. [5]

Adam's fundamental sin was being too meek and submissive toward a woman. Courtly love encourages and celebrates exactly that horrendous sin.[6]

In our age of ignorance, superstition, and bigotry, many believe that men are privileged relative to women. These believers believe that violence against women is the most pressing human rights problem in the world today. The fact that violence is much more frequently directed against men doesn't matter to the believers' beliefs about gender equality. The believers shudder at perceived threats to women's constitutionally established reproductive rights, but they show no concern about forced financial fatherhood currently imposed on men and men having no reproductive rights whatsoever. The believers look upwards and gaze upon the genitals of mega-corporation CEOs and national political leaders. They don't see the gender of the many more numerous persons authoritatively deprived of custody of their children or locked up in prison and jails, even when those persons are their relatives and neighbors. We are living in a Dark Age.

We have never been medieval like the medieval theologian Peter Lombard. His systematic, enlightened thinking about women and men in love rejected the oppressive, gynocentric ideology of courtly love. Although highly influential, Lombard's reason wasn't enough to overcome the darkness in which men disbelieve what they see with their own eyes.[7] Better education in medieval literature offers men and women the best hope for enlightenment.

Notes:

[1] Born about 1100, Peter Lombard became a professor at the cathedral school of Notre Dame in Paris about 1145 and Bishop of Paris in 1159. He was a renowned master-teacher who engaged with other leading theologians such as Hugh of St. Victor and Peter Abelard. Lombard finished his second and final draft of the *Sentences* in 1158.

Lombard's *Sentences* became the most commented upon Christian work other than the Bible. More than 1,400 commentaries on it are known to have been written. Lombard's *Sentences* was the standard university-level textbook on theology from the early thirteenth century to the mid-sixteenth century throughout western Europe. Rosemann (2004) pp. 3-4. On its influence, Rosemann (2007).

From the middle of the eleventh century to the Fourth Lateran Council of 1215, clerics trained in cathedral schools rose in influence to become the agenda-setters and arbiters of elite reasoned belief. The University of Paris, which helped to institutionalize clerics' broad societal importance, was founded about 1150 as a corporation associated with the cathedral school of Notre Dame in Paris. For intellectual history of Lombard's *Sentences* within the socio-intellectual development of the clerical class, Monagle (2013).

[2] Peter Lombard, *Libri Quatuor Sententiarum {Sentences}*, Bk. 2, Distinction 18, Ch. 2, from Latin trans. Silano (2007) Bk. 2, p. 77. Silano's translation is based on Ignatius Brady's 1971 critical edition. The Latin text is from the Quaracchi edition of 1916, available online at *Magister Sententiarum*. While the Quaracchi edition has faults, they don't seem relevant to the quotes above.

[3] Lombard, *Libri Quatuor Sententiarum*, Bk. 4, Distinction 28, Ch. 3.2 and 4.1, trans. Silano (2007) Bk. 4, p. 172. I have made some non-substantive changes in the translation to better align it with the Latin. On "lording it over," cf. Matthew 20:25, Mark 10:42.

Scholars today find Lombard's view surprising for the wrong reasons. For example, Finn (2011), p. 60, called Lombard's view on conjugal partnership "a surprising conclusion, given the patriarchalism of his world and his sources." Notional patriarchy is merely the integument of gynocentrism. Lombard's view is surprising in its overt recognition of the possibility of women's dominance and its decisive rejection of that dominance. The situation within local churches may have been particularly salient to Lombard's concern about women dominating men.

[4] A particularly shameful example of claiming "toxic masculinity" is pathologizing men who are vastly

disproportionately victims of lethal violence. The influential work of Augustine of Hippo taught that the sin of Eve and Adam is propagated through all subsequent humans through men's semen. See Augustine, *On Marriage and Concupiscence*.

[5] Lombard, *Libri Quatuor Sententiarum*, Bk. 2, Distinction 22, Ch. 4.1., trans. Silano (2007) p. 100. I've made non-substantial changes to the translation to make it more easily readable. Rosemann comments:

> From our contemporary perspective, Lombard's description of Adam's motives for sinning must appear slightly amusing

Rosemann (2007) p. 110. Lombard's description might not appear amusing to those who judge our contemporary orthodoxy about demonic males to be absurd and hateful.

[6] Silano began the introduction to Lombard's *Sentences* with a story honoring a woman's adultery:

> A story that was already old by the end of the Middle Ages had it that there had once been three brothers, born of an adulterous union. Their mother, on her deathbed, confessed her sin, and her confessor, noting its gravity, urged her to much sorrow and penance. The woman acknowledged that adultery is a great sin, but professed an inability to feel compunction, in view of the great good that had come of it, since each of her sons had become a luminary in the Church. The confessor agreed that her sons had done much useful work for the Church, but this had been God's gift; her contribution had been the commission of adultery, and for this she ought to sorrow, or at least she ought to sorrow at her inability to feel sorrow. The three brothers born of this unrepented sin were Peter Comestor, Gratian, and Peter Lombard.

Silano (2007) Bk. 1, p. vii. Silano characterized the story as "charming" and asserted "it makes important points." Silano interpreted the story allegorically. Yet the story also indicates that, throughout history, authorities have treated women adulterers more leniently than men adulterers. More generally, courtly love ideology and anti-men gender bias in judging culpability supports deeply unjust anti-men bias in criminal justice and incarceration.

[7] Literature and philosophy throughout history have generally failed to recognize men's distinctively masculine being and have tended to consider humans generically. That failure is starkly apparent in Johnson's *Dictionary* (1755) and continues in current scholarship. Monagle (2015) provides a gynocentric perspective on Peter Lombard's failure to appreciate men's distinctively masculine being.

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Transgender athletes and the hurdle of rape culture

Conrad Shin · 10 April 2017 · Archived copy · Original

Feature Image: Transgender MMA fighter Fallon Fox, who in 2015 gave her female opponent Tamikka Brents concussion and broke her eye socket.

I am not a huge sports fan. I didn't watch a lot of sports growing up. But one of my favorite professors in university happened to write their thesis on the politics of mobility rights in EUFA Soccer in the European Union and his fascinating paper lent itself to an interest in the politics of sports. And there is no question at all that the single most talked about political issue in professional sports today is where transgender people stand in the arena of athletic endeavors which have been divided by gender for many years.

The debate on whether transgender men and women should be allowed to compete in the events of the opposite sex has been done to death. And I don't plan on weighing in too much on the actual issue itself but rather why these issues are occurring and at the heart of this issue are patriarchy, privilege, and, as is referenced in the title, rape culture.

So we know how the narrative goes. People are *allegedly* more dismissive of rape than they actually are. That they tend to blame the victim for what skimpy clothes they are wearing or assume that the victim themselves is promiscuous and slut shaming clouds the issue of victimhood. Oh and let's not forget, male consumption of rape porn desensitizes them to rape in real life as the line between fantasy and reality become blurred and they proceed to inadvertently rape poor innocent young girls. Kind of like I, as a boy felt these uncontrollable urges to stomp on the heads of baby turtles by the river after playing a violent game of Mario. I'd make a snarky reference about shooting up a school after playing Call of Duty, but I never did enjoy first person shooters so the sarcasm would be based on a false premise.

So we know from rape culture and white male privilege and the overarching oppression of women by the patriarchy that 95% of all violent crimes are scenarios where men perpetrate violence of women. (And yes I know that not all feminists cite such outrageous statistics but most of the feminists who believe in those concepts aren't going to concede to studies that demonstrate much more equal violent activity among the sexes either so in fairness to those who might actually be more fair and less biased, I will refer to those who would push the violent male narrative as PC-ers.)

And if we dare point out that men can be victims of domestic violence or sexual assault, then of course the fact that testosterone lends itself to men being significantly physically stronger than women, let alone the "well he has to get an erection to get raped which means he was aroused and therefore enjoyed it (ignoring the fact that male just like female erectile tissue can erect involuntarily with enough stimulation)".

And that's if they're in a good mood. In all likelihood if I were to point that out, I'd be branded a misogynist, alt right or an MRA. The latter two are simply comical because while I submitted this article to an MRA website, I made it quite clear to the editors the first time I submitted an article to their website I did not self identify as a Men's Rights Activist and I even said so in the article I submitted to them and they published it anyways. But the likely backlash I would receive in pointing out that rape amongst homosexuals by virtue of their definition mean a 100% likelihood of the presence of a male victim or the absence of a male perpetrator and you don't need an academic study to confirm that is more than enough for me to believe very wholeheartedly that PC-Culture is about man hating and man bashing using their supposed care about ethnic minorities and LGBTQ+ and persons with disabilities (As someone with high functioning autism, bipolar and a recent development of seizures from the medication I was taking, I laugh at that simply to deal with the pain of how untrue that is) to do it.

Now at this point, I've established the concept of rape culture and a brief summary of my thoughts on it. I don't need to do a play by play of the problems that I have with it that have nothing to do with the topic at hand except to

say, obviously, not a fan. But there is one more rebuttal I have to make before I delve into the transgender portion of this article and that is the issue of sexual interference because of its relevance in a sports context.

Sexual interference is, by legal definition, a form of sexual harassment that arises when a man, while breaking up a violent altercation between two women, inadvertently touches their breasts or genitals to do so. Now, obviously, it goes without saying, that there are few if any situations in which two young girls or women beating the crap out of each other where a man would have no choice but to grab their genitals (except if being so close to a drop kick that they have to grab the thigh and then slip but that is an extremely unlikely scenario but since it can happen, worth mentioning) to stop them but the same cannot be said for breasts which just happen to fall in the same horizontal axis as arms on the human anatomy and arms happen to have fists attached to them.

The question of whether or not a man would inadvertently touch a woman's breasts while trying to stop them from punching each other is not a question of whether or not it would happen, it's how they would go about pushing two women apart in the heat of the moment without doing it. I mean it would be nice if men could multitask avoiding getting punched in the face by themselves while honoring an obscure sexual harassment law, but few have the reactionary capacity to do so.

Where this ties into sports and transgender rights is actually very simple. One of the trans rights activist criticisms of gendered sports is that dividing sports by sex serves no purpose other than making demeaning social statements towards women by implying they are athletically inferior to men and this is therefore a gendered issue as well as one in sexual equality. And yet for all of this criticism, the fact remains that… how exactly does a man get around accidentally touching a woman's breast in a contact sport? And we're not just talking about mixed martial arts or wrestling or football where such allowances might be made (and even then those "protections" are dubious since it's something of an inevitability that a male athlete would stand trial for prolonged contact with a breast or some other loophole for a sexual harassment accusation).

But in a sport like basketball, do you think Lebron James, if he were to block a shot from a tall female basketball player but in striking the ball from her hands, and inadvertently hitting her breasts and then losing his balance and risking falling, would be more interested in not sexually harassing a woman or would he be more interested in where his feet are going as opposed to his hands? I mean it seems a tad unfair in the context of a competitive sport to expect a man to break his ankles because he has to focus his mental energy on removing his hand from a woman's breast first. No I'm afraid that sports are divided by sex to protect male and female athletes from such litigious situations and to save sports organizations from having to deal with the legal headache of codifying conduct that would be fair to both sexes women.

So what am I trying to say here? Am I posturing and continuing to bash patriarchy theory for no reason? What does this have to do with transgender rights? Well, the answer is actually very simple. The narrative is very clear. If you have testicles and/or testosterone, you are to be feared. Your perverse and violent nature precedes you. You are the abuser. You are the rapist. You are man.

This is what PC Culture advocates have pushed for. They've pushed that society adopt the underlying principles of dated feminist theories in which man is the victimizer so now the phallus is the symbol of violence and the symbol of rape. This is what society has come to accept and normalize.

So if you are a man transitioning into a woman and you live in a world that has been indoctrinated into believing in the differences of physicality between a man and a woman to be that significant in areas of violence and sexual crimes, then a sport, by its very nature of having physical contact is going to experience some rather unfortunate overlap.

People aren't going to see a woman competing in women's league, they're going to see a man who got surgery inflicting violence upon poor helpless women. They're going to see to see transgender rights activists as forcing male on female violence because of their traditional victimhood in the patriarchy narrative.

And they aren't going to listen to trans-inclusive rhetoric coming from the mouths of the very people who

convinced them beyond a shadow of a doubt that this is all true. PC Culture advocates have backed themselves into a corner in which they cannot get out of. They cannot credibly advocate for the inclusion of trans women in female leagues and simultaneously perpetuate their patriarchy and rape culture narratives. You can't proclaim the power of testosterone and the helplessness of women and then say it's transphobic for someone to say that the testosterone levels in trans women who are in transition are a problem in competitive sports.

There is one easy solution here which would allow them to fight far more effectively for the rights of transgender people and that would be to disavow patriarchy theory and rape culture in their entirely and revise their theories. In the absence of a male vilification narrative, it becomes far less of a challenge to advocate for transgender inclusion in sports.

At the end of the day unfortunately, that isn't going to happen. PC Culture is not about equality for women. It's not about black lives mattering (and let's throw in the psychologically tormenting effect of being assigned white privilege as a mixed race minority for good measure). It's not about ending the discrimination towards LGBTQ+ and I can say as a person with disabilities, with absolute confidence, it is definitively not about inclusion of persons with disabilities.

It is about the subjugation of vulnerable populations to their theoretical framework and the control of their thoughts and their actions through identity politics. It is about controlling what we say and how we think and making it subservient to one true political ideology at the expense of every cause they claim to stand for.

And in this case, that cause is transgender rights. As for my personal views on transgender women in female sporting events, my personal position is given the toxicity created by the mess above, we are not in a position as a society to even have that conversation. But one thing I do know for certain. PC Culture advocates are the bane of minorities and transgender athletes who are suffering in the service of their political cause. And I personally wish they would stop demanding such a cost of the transgender community to be allies of them. They deserve better than such piss poor advocacy.

A primer for getting close to men

AVfM Video Source · 11 April 2017 · Archived copy · Original

The following discussion between Tom Golden and Paul Elam focuses on what women need to know about men, and about themselves, in order to be close to the men in their lives. There is a great deal of information that has never reached the general public that explains many important difference between men and women in relationships.

The discussion is directed at women but might also be of interest to men. I would urge the men to watch the vid and then if they decide it is worth it to watch it with their partner. The content will likely bring out points about the masculine side of relationships that will facilitate discussion and make it a bit easier on the man to bring up his side.

I hope you find this of use. – *Tom Golden*

Subscribe to Men Are Good and An Ear For Men

Do men make better CEOs than women?

August Løvenskiolds · 12 April 2017 · Archived copy · Original

In my last article, Women hate being CEOs – and they suck at it, the 20 top women CEOs from the class of 2012 scored a flat zero after 5 years – half had been terminated and the survivors all tanked their company's financial rankings. Should I have reviewed the results of gentlemen CEOs for the sake of comparison?

My answer then was this:

> Should I have reviewed the success of the other, male-run companies? Maybe, when the day comes when a woman CEO actually improves her company's ranking, I will think about it.

This remains my stance – the failure of women CEOs is so pervasive – and remember, I reviewed ALL of them in the Fortune 500 – that reviewing gentlemen CEOs should be moot. Still, a couple of folks leaving comments seemed interested in how the lads did. So, as I am your most loyal and humble servant, I will overcome my incredulity at this question and take a measuring peek under the kilts.

Exhaustively reviewing the five year run of 480 gentlemen CEOs of 2012 seems excessive to me so I will pick 20 of these men to compare to the 20 women. My selection criterion is as follows: the men must be CEO of the next highest ranked company on the Fortune 500 compared to a matching woman CEO. For example, since Meg Whitman of Hewlett-Packard was ranked #10 in 2012, I will arbitrarily select company #9, Ford Motor, whose CEO was Alan Mulally in 2012. He retired in 2014, which, despite his distinguished career, I will count as a fail, exactly as I did for the lady CEOs who were terminated.

By picking the one-rank-up guys I am necessarily weighting things in favor of the women – the men's companies have further to fall, and less room to improve in rank. Furthermore, this method guarantees that the collapse of all the women CEOs does not further improve the rank of the man already ranked on top of her. In the case of back-to-back women CEO companies I will jump 2 ranks or as needed to find the closest gentleman-run company.

For surviving gentlemen CEOs I will also count the number who improved their company's ranking as I did for the women. As a bonus, I will compute the typical gain/loss in the rankings for each gender class.

First, a reminder of the superlative sirens and more analysis of their decimated rankings:

Surviving Women CEOs 2012-2017

- 10. Meg Whitman – Hewlett-Packard, dropped to 20th in 2016. (minus 10)
- 19. Ginni Rometty – IBM, dropped to 31 (minus 12)
- ~~28. Patricia Woertz – Archer Daniels Midland~~
- 41. Indra Nooyi – PepsiCo, dropped to 44.(minus 3)
- ~~45. Angela Braly – WellPoint (resigned from shareholder criticism)~~
- 50. Irene Rosenfeld – was Kraft Foods, now Mondelez International, Inc., dropped to 94.(minus 44)
- ~~72. Ellen Kullman – DuPont~~
- ~~125. Carol Meyrowitz – TJX~~
- ~~127. Ursula Burns – Xerox~~
- ~~234. Sheri McCoy – Avon Products~~
- ~~250. Deanna Mulligan – Guardian Life Ins. Of America~~
- 266. Debra Reed – Sempra Energy, dropped to 279. (minus 13)
- 334. Denise Morrison – Campbell Soup, dropped to 337. (minus 3)
- ~~390. Ilene Gordon – Ingredion~~

- 396. Heather Bresch – Mylan, no longer listed here. Deserted the US. (I am counting this as plus/minus 0 for being delisted.)
- ~~451. Kathleen Mazzarella – Graybar Electric~~
- ~~464. Maggie Wilderotter – Frontier Communications~~
- 465. Gracia Martore – Gannett, dropped to 752. (minus 287)
- 483. Marissa Mayer – Yahoo, dropped to 513. (minus 30)
- 499. Beth Mooney – Key Corp, dropped to 540. (minus 41)

The total **ratings drop** (adjusted for the delisting of Mylan) is 10+12+3+44+13+3+0+287+30+41 = 443. This makes the mean rankings loss for women CEOs equal to about 44 each over the 5 years, or about 9 ranking points per company per year. The median loss was 12.5 ranking points per company over the 5 years.

Constructing a complementary list of gentleman CEOs, we get the following from 2012 – 2017:

Surviving Men CEOs 2012-2017

- ~~9. Alan Mulally – Ford Motor (retired)~~
- 18. Larry J. Merlo – CVS Caremark, jumped to 7 (plus 11)
- ~~27. Bob McDonald – Procter & Gamble~~
- 40. Ian C. Read – Pfizer, dropped to 55.(minus 15)
- 44. Michael Saul Dell – Dell, (company went private, +/- 0)
- 49. Brian L. Roberts – Comcast, jumped to 37.(plus 12)
- 71. Miles D. White – Abbott Laboratories, dropped to 138 (minus 67)
- 124. David T. Seaton – Fluor, dropped to 155 (minus 31)
- 126. Richard J. Kramer – Goodyear Tire & Rubber, dropped to 169 (minus 43)
- 233. Roland Smith – Office Depot (thru 2/27/2017), jumped to 196, (plus 37)
- 249. Thomas J. Quinlan III – R.R. Donnelley & Sons, dropped to 255 (minus 6)
- ~~265. John E. McGlade – Air Products & Chemicals (retired)~~
- 333. Vince Forlenza – Becton Dickinson, jumped to 278. (plus 55)
- ~~389. John Workman – Omnicare (retired)~~
- ~~395. Peter J. Rose – Expeditors International of Washington (retired)~~
- 450. Michael Rapino – Live Nation Entertainment, jumped to 366. (plus 84)
- 462. Steve Wynn – Wynn Resorts, dropped to 585 (minus 123)
- 463. Bob Laikin – BrightPoint, acquired by Ingram Micro at 64 (plus 399)
- 482. John F. Barrett – Western & Southern Financial Group, jumped to 479. (plus 3)
- 498. Alec Covington – Nash-Finch, now SpartanNash, jumped to 351. (plus 143)

For the gentlemen CEOs the combined ranking **increase** was 11-15+12-67-31-43+37-6+55+84-123+399+3+143 = 459 across the 14 companies for which 5 year rankings of the CEOs were possible to find. The mean rank increase was about 33 points over 5 years per company, or about 6.6 ranks per company per year.

15 of the 20 men still held their titles after 5 years, compared to just 10 of the 20 women.

8 of the men improved the ranking of their companies, compared to 0 of the women.

Final result: Men at plus 459 were 1002 ranks higher than comparable women CEOs, who scored minus 443. This was not just a slaughter of women CEOs, this was Bambi meets Godzilla.

I did everything I could to favor the women – I selected men who had more to lose and less to gain. I picked the

Obama years, the most favorable to women ever. None of the men benefited from the collapse of the woman CEO just below them. I did not count the Women's Mylan disaster against their rankings, nor did I credit Michael Dell for taking Dell Computer private in a sweet buyout. I had to stretch the original rules to include Wynn Resorts, the worst performer on the men's list. I counted all the women CEO terminations the same as the longtime service retirements of the men.

Despite all this, no lip gloss nor alchemy could salvage the financial image of the women CEOs.

Updated 5/5/2017 to correct a math error.

An inconvenience store truth

Doug Mortimer · 14 April 2017 · Archived copy · Original

Ever think about how many times in the course of your life you've visited a convenience store? For most of you, it would be literally incalculable. You might as well count the stars in the sky.

One thing for sure, if you are a regular visitor to convenience stores, you have been to a 7-Eleven store. The history of the company goes back 90 years!

7-Eleven looms large in my consciousness because the location of the first-ever 7-Eleven store is just a few blocks from where I live in Dallas. 7-Eleven Inc. (f/k/a the Southland Corporation) is headquartered in the adjacent city of Irving.

Today 7-Eleven, Inc. has 56,600 stores around the world (roughly 8,500 in the USA) and 90% are franchises. The suits at HQ can't control everything that happens in every store, but they can take steps to make sure that their franchised stores are granted to the best candidates and their brand is perceived in the best possible light.

Promoting good will among the public is an integral part of running a corporation. A time-tested form of promotion is a contest! And the 7-Eleven folks have come up with a doozy:

They're giving away a franchise!

Understandably, the value of an individual franchise is subject to a variety of factors, but no matter the variables, the franchise fee isn't chump change. For the winner of the 7-Eleven contest , the franchise fee (up to $190,000) will be waived – plus the corporation will make a donation to the winner's favorite charity.

Sounds like a good deal, right? Well, if you want to enter the contest, 7-Eleven is taking applications online through April 7. After that, the top 25 qualified candidates will be required to create a video (2-minute max) on why they would make outstanding franchisees. The judges will then pick the best 7 contestants and post their videos online where worldwide web surfers can vote for their favorites.

But the top vote-getter doesn't necessarily win the contest. Rather, the top three will then be interviewed by the panel of judges, who will determine the winner in July. Much like a Presidential election, the winner of the popular vote may not be the ultimate winner. Whoever wins out will be entitled to pick any available 7-Eleven franchise in the USA.

So if you've always suspected that having a 7-Eleven franchise contract was a license to print money, here's your chance to find out. Sure, the competition will be stiff, but there's always a last man standing.

Whoops! Silly me! I misspoke. You see, this contest is open to women only! I should have said "last woman standing." Unless she lives in Hawaii, North Dakota, or South Dakota, where this sort of contest is taboo.

Come to think of it, isn't a woman-only contest a violation of men's civil rights? Wouldn't a male franchise applicant have grounds for a lawsuit? Suppose it's a man who says he identifies as a female? For a potential prize of $190,000, it might be worth taking a few hormone shots.

According to the contest web site (womensfranchisegiveaway.com), they're looking for "a fearless, determined woman." Funny thing, but the words "fearless" and "determined" generally don't come to mind when I ponder the management of a 7-Eleven store. But when you're trying to attract women, ya gotta make 'em feel special. Just ask any PUA. The contest slogan, by the way, is "Yes W.E. Will" (W.E. stands for Women Entrepreneurs).

In fact, the web site includes a one-minute video ("I Am Empowered") with a rainbow coalition of egocentric women ("I am a leader," "I am powerful," I can do anything," "I am creative," etc.). The video ends with each woman proudly stating "I am a franchisee." Wow! Girls, you are so special!

Well, unless you've been cryogenically frozen the last decade or so, you know that corporate virtue signaling vis-à-

vis female empowerment has become a cliche of corporatespeak. Almost every company has assigned some corporate cuck to assert that it's high time society tapped into all that dormant female talent. A petroleum geologist who's just discovered the biggest oil field since Spindletop couldn't be more upbeat.

The female-flatterer-in-chief at 7-Eleven is one Dorian Cunion, Director of Franchise Marketing and Recruitment for 7-Eleven. According to him, less than one third of the 7-Eleven franchises are owned by women. This is more or less in line with the overall rate of female ownership of franchised operations, but that's not good enough for 7-Eleven. They're shooting for 50%. Why? Well, stop me if you've heard this before…

You all know the answer. Anyone? Anyone? Trudeau? Anyone?

That's right, Justin! Because it's 2017!

Now, Justin, you're too young to remember this, but in the early days of affirmative action, people were worried about it being tantamount to a quota system. The high sheriffs assured us that quotas were the farthest thing form their minds. But the new sheriffs in town are actively promoting quotas. Yet according to the social justice warriors, we still have "a long way to go."

For what it's worth, I think the proper percentage of female franchise owners should be however many women want to be franchise owners and are willing to jump through whatever hoops are required to achieve that status. So what does that mean? 25%? 30%? 33.33%? 35%? 40%? 45%? 50%? More than 50%?

Sorry I can't give you a definite percentage. The correct answer is whatever it works out to be, anywhere from 0 to 100%.

At least Dorian Cunion doesn't have to bear the burden of corporate social justice on his own. You see, 7-Eleven, Inc. has just created a new position: Manager of Diversity Recruiting. Now you might be scratching your head about that. Add up all the people you've ever seen working at 7-Eleven stores and the ethnic diversity you've encountered is a match for the United Nations.

If 7-Eleven feels it necessary to have a diversity officer, then no organization on the planet is immune. I think this new position will actually be a Manager of Female Recruiting, but you can't come right out and call it that. Kissing women's collective ass is commonplace these days, but when 7-Eleven does so, the word "Slurpee" comes to mind.

Most of the consumer surveys I've seen note that men are more likely to visit convenience stores than women. I think that's because men go shopping with an objective in mind and they want to complete the mission as quickly as possible. For women, shopping is not a means to an end; it is an end in itself. And convenience stores don't further that end.

Does 7-Eleven think that they'll attract more female customers if they can trumpet the fact that half their franchises are owned by women? Frankly, I think handing out free tampons would work better, but I'm no marketing MBA.

Well, men, far be it from me to tell you where to buy your lottery tickets, tall boys, Ding Dongs, or Slim Jims, but you do have choices. A lot of the stuff you buy at convenience stores is also available at CVS or Walgreens or Rite-Aid. Usually, you can get in and out just as quickly.

If you insist on patronizing convenience stores, 7-Eleven is not your only option. There are other convenience store chains, national or regional, out there. In fact, there are plenty of independent convenience stores out there. "Buy Local" is all the rages these days, so why not shop at the mom and pop operations?

That's one way to make sure pop stays in the picture.

Google, tell us about the wage gap

Gary Costanza · 15 April 2017 · Archived copy · Original

I love it. Google has really stepped in it this time, and they own the shit they've stepped in.

Google, welcome to the social justice BS you push on others.

The fake "gender pay gap" is now a concern of the government and Google is now the testing ground for that feminist myth vs. constitutional freedom.

The US Dept. of Labor is investigating Google for gender wage discrimination and is seeking salary data to back up its claims.

From an article in The Guardian, here's a quote from the US DoL:

"'We found systemic compensation disparities against women pretty much across the entire workforce,' Janette Wipper, a DoL regional director, testified in court in San Francisco on Friday.

Reached for comment Friday afternoon, Janet Herold, regional solicitor for the DoL, said: 'The investigation is not complete, but at this point the department has received compelling evidence of very significant discrimination against women in the most common positions at Google headquarters.'

Herold added: 'The government's analysis at this point indicates that discrimination against women in Google is quite extreme, even in this industry.'

Google strongly denied the accusations of inequities, claiming it did not have a gender pay gap.

Google began releasing diversity statistics in 2014 and reported last year that women made up 31% of its overall workforce and that only 2% of workers were black and 3% Latino. White employees accounted for 59% of the US workforce and Asians made up 32%."

They didn't see this coming? The pie in the sky dream of all the colors of the rainbow employed in the proper numbers at the proper salaries just doesn't jibe with the realities of running a huge company in a free society. As the law requires, applicants for a job should be evaluated on merit and not sex, race, religion, etc, so unless you employ a quota system, the percentages of the sexes or the races will vary greatly according to many factors, hence the 31% figure.

So now the government is in the fruit comparison business, and I hope it does the politically incorrect thing and compare apples to apples, not oranges.

This battle involves the constitutional right to hire who you want, for how much, and who knows about it. It also involves that seemingly indestructible myth of the "pay gap" as well as another feminist goal, "pay transparency."

And it couldn't happen to a more deserving company.

Google aspires to achieving gender and racial diversity percentages that are in line with, I assume, the percentage in the population.

But, of course, this is where their efforts are misdirected. They confuse equality of opportunity with equality of outcome, assuming that everyone's interests are equal, regardless of sex, and that should be evident in the numbers. So, since 31% of Google employees are female – not 50% – it is assumed to be discrimination.

But men and women have different interests and even different expectations, so to compare apples to oranges is pure politics. Men, in general, like computers and coding more than women, so there's your first big clue. When corrected for hours worked, experience, and other factors, the gap narrows to a couple of points, and in some categories women out-earn men.

Go ahead, Google, show how the feminist/SJW utopia of total equality will allow your company to really blossom

with its strength of diversity and 'girl power.' Forget those tired ideas of meritocracy where hard work gets rewarded – that isn't fair – er, I mean – lazy people don't like it!

Thank goodness the U.S. Dept. of Labor is trying to bully companies into not hiring so many talented people over the less talented. What do they think this is a free country? Nothing good ever came out of freedom and hard work. It's diversity and equality of outcome that counts!

From Reuter's "Google's diversity efforts show scant progress:"

> Google vice president of people operations Nancy Lee said the figures do not reflect where the company wants to be and said many small changes that do not show up in the statistics are having an impact.
>
> She pointed to conversations on diversity leading to a discussion on pay equity, which in turn resulted in a policy of paying employees according to position rather than by negotiated rates, which were often lower for women and minorities.
>
> "It's a journey. We're a 60,000 person company and culture change takes time," said Google diversity coordinator Yolanda Mangolini.
>
> The figures underscore challenges tech companies face in transforming cultures that critics say are too homogenous, white and male-dominated. The most recent diversity reports from Facebook and Twitter show similar trends to Google in employment of blacks and Latinos, while Apple did slightly better partially due to more diverse hiring at its retail stores.
>
> Lisa Barnett Sween, one of Google's attorneys, testified in opening remarks that the DoL's request constituted a "fishing expedition that has absolutely no relevance to the compliance review". She said the request was an unconstitutional violation of the company's fourth amendment right to protection from unreasonable searches.
>
> In January, the department sued Oracle, another large tech company, claiming it paid white men more than others, leading to pay discrimination against women and black and Asian employees. Oracle claimed the case was "politically motivated" and said its employment decisions were based on merit and experience.

Because some may not negotiate as favorably as others is no reason to violate constitutional rights: the law must allow all citizens the right to climb the corporate ladder or stay in the mail-room, to speak up and ask for raises or be happy where you are. Men may ask more because they are often the sole-breadwinner, and women less so. Assertive *people* may, or may not, get the raise.

This nation was founded on the principle of freedom, grounded in the Constitution, that allows freedom of association, right to privacy, and protection from unreasonable searches. Efforts to force companies to pay individuals or groups like amounts or to disclose publicly those amounts flies in the face of those principles. Many jobs, such as civil service, have titled jobs that have set salaries, so anyone working there is paid equally. But many other jobs depend on the supply and demand of certain workers and job skills, so employers *compete* in the *free marketplace* for those workers by salary enticements. These freedoms helped to build the greatest economy in the world, allowing Americans to prosper and enjoy an equally great standard of living. That is how Google flourished.

Imagine if feminists got their way and Google – or *your* employer – had to make public your salary and justify why you get paid more than Joe or Sally, and "because we need to maximize profits" or "because it's a free country" are not acceptable answers. If proven that a company actively paid women or others less, then that should be actionable and reasonable to pursue, but the fact that some groups flock to certain jobs with different salaries is no reason to assume discrimination.

If the DoL investigation is on the level, it will be precedent-setting evidence that there is no agenda to pay women less, but there is a goal to make a profit out of providing a product that people want – that's it.

If the DoL wanted to they could also find out things like:

- there are more female nurses than male because females seek those jobs far more (work with people, flexible hours, not dangerous)
- people who work more hours attain more experience, and hence can demand a greater salary than others
- people who work dangerous jobs command better pay
- jobs that require frequent travel command better pay
- people working the late shift earn extra pay
- people with special training or college degrees earn greater salaries

None of these reasons for greater pay have anything to do with discrimination, and are actually the rewards for extra efforts.

Facing the facts of the “wage gap” is complicated, isn’t it, Google?

Another blow against free speech in Australia

Bettina Arndt · 19 April 2017 · Archived copy · Original

Dendy Cinemas has joined the shameful list of Australian companies caving into pressure from extremist groups.

Dendy has just announced they will cancel The Red Pill, a movie about men's lives which was due to be screened in Newtown next week and Canberra next month. Tickets for the Newtown screening have been sold out for weeks.

Last year we became the only country in the world where movie theatres have been bullied into banning this movie.

The Red Pill is a documentary by feminist filmmaker Cassie Jaye who set out to attack men's rights activists but ended up exploring why important issues about the lives of men and boys so rarely get proper attention. http://www.bettinaarndt.com.au/mens-issues/the-red-pill/

The Red Pill is receiving world-wide acclaim – in the US it is currently the #1 Documentary on Google Play.

Yet planned screenings last October in Australia were cancelled after extremists promoted lies about the contents of the movie, alleging it promoted violence and misogyny. Cinema owners received death threats and had their businesses attacked.

I have been working to organise screenings across the country through Fan-Force – an organisation which allows people to see whatever movies they choose.

The April 26 screening of The Red Pill at The Dendy in Newtown was the first Fan-Force screening to sell out although other events are planned across the country, often through large cinema chains like Hoyts, Event and Village.

However the Canberra screening on May 17 was also planned to be at Dendy and hence will also apparently be cancelled. Dendy has issued instructions to Fan-Force to notify ticket-holders that the screening will not go ahead but refuse to issue a statement.

No doubt they are nervous of ending up looking like the management of Cooper's Brewery which was caught out caving into pressure from the LGBTI lobby group and ended up alienating a far larger group of their clientele.

The Dendy decision shows an appalling disregard for their mainstream audience of men and women who were keen to see this movie. Men and women who realise that men matter too!

Feminist extremists have loud voices but they have no right to determine what other people in this free country choose to see.

The other organisers and I, of the Fan Force screenings, are putting together a change.org petition protesting this move by Dendy. SHAME ON YOU, DENDY. MEN MATTER TOO! Please sign this urgently and get everyone you know to do so. We need lots of signatures to make the point that we object to this type of bullying by extremist groups.

But there is another screening taking place in Sydney at Hoyts Broadway on May 10. People who believe in free speech are urgent to book their tickets now to make sure the wicked witches don't win!

Other screenings are taking place across the country and another venue will be found for Canberra. All details will be on the Fan-Force site.Please book in now!

Related articles:

- New puritanism at work in refusals to show film The Red Pill
- A bitter Red Pill to swallow?

Dr. John Clapper of Tacoma, WA, and Dr. Jumana Nagarwala of Michigan "Known Genital Mutilators"

Gary Costanza · 21 April 2017 · Archived copy · Original

[image][image]

Infant circumcision – medical necessity = genital mutilation + sexual abuse

John Clapper, MD of Pediatrics Northwest PS and Jumana Nagarwala, MD of Henry Ford Hospital have been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

Why these two doctors, and why now?

We are highlighting these two doctors together to make a number of points about human rights, the Constitution, and our changing society. It's a story about two US doctors practicing child genital mutilation and the vastly different reactions from them, the public, and the government.

Dr. John Clapper continues to circumcise children, while Dr. Jumana Nagarwala has been arrested and prevented from doing so. Why is Clapper allowed and Nagarwala not?

You see, Dr. clapper mutilates infant boys, and Dr. Nagawala mutilates little girls. For that Nagarwala gets arrested, and Clapper gets paid.

The story illustrates the inevitable clash between Male Genital Mutilation, Female Genital Mutilation, and the Constitution.

From an article at NPR:

"A Michigan emergency room doctor has been charged with performing female genital mutilation on multiple girls of about the age of seven.

The Department of Justice says it believes this is the first case brought under a federal law that criminalizes the practice, which is widely condemned as both harmful to the physical and mental health of women and girls and a violation of their human rights.

'Female genital mutilation constitutes a particularly brutal form of violence against women and girls. It is also a serious federal felony in the United States,' Daniel Lemisch, acting U.S. attorney for the Eastern District of Michigan, said in a statement. 'The practice has no place in modern society and those who perform FGM on minors will be held accountable under federal law.'

Jumana Nagarwala, 44, was also charged with 'transportation with intent to engage in criminal sexual activity' — a reference to FGM — and making false statements to a federal officer.

The New York Times reports that she has been placed on administrative leave from Detroit's Henry Ford Hospital, according to David Olejarz, a spokesman for the Henry Ford Health System."

Wow, has the DoJ been reading this column? Dr. Clapper and other mutilators, arrested or not, should take note.

If the practice is "harmful to the physical and mental health" of girls and "a violation of their human rights," common sense and the Constitution require that apply to all people, adult or infant, male or female.

Here's some info about the Fifth Amendment and how equal protection of the laws gives infant males the same rights as their sisters:

> Equal Protection of the Laws.
>
> If the courts stretched Fourteenth Amendment "due process" to apply the Bill of Rights to the states, they

> stretched Fifth Amendment "due process" to require the federal government to afford equal protection of the laws. The Equal Protection Clause of the Fourteenth Amendment forbids the states from establishing segregated schools or otherwise discriminating invidiously against some of their citizens. There is no equal protection clause in the Bill of Rights. In a case involving segregation in the schools of Washington, D.C., which as the nation's capital is a federal enclave governed by federal law, the Supreme Court found that the Due Process Clause operates against the federal government just as the Equal Protection Clause does against the states.

So, if it's a felony for Dr. Nagarwala, it must also be for Dr. Clapper.

The DoJ now correctly admits that the practice of genital mutilation for no medical reason is 'criminal sexual activity.' Many of us have been saying for some time that this mutilation is also sexual abuse by an adult on a minor.

See the statute felonizing FGM:

> §116. Female genital mutilation
> (a) Except as provided in subsection (b), whoever knowingly circumcises, excises, or infibulates the whole or any part of the labia majora or labia minora or clitoris of another person who has not attained the age of 18 years shall be fined under this title or imprisoned not more than 5 years, or both.
> (b) A surgical operation is not a violation of this section if the operation is—
> (1) necessary to the health of the person on whom it is performed, and is performed by a person licensed in the place of its performance as a medical practitioner; or
> (2) performed on a person in labor or who has just given birth and is performed for medical purposes connected with that labor or birth by a person licensed in the place it is performed as a medical practitioner, midwife, or person in training to become such a practitioner or midwife.
>
> (c) In applying subsection (b)(1), no account shall be taken of the effect on the person on whom the operation is to be performed of any belief on the part of that person, or any other person, that the operation is required as a matter of custom or ritual.

Pretty much prohibits any mutilation, ritual or otherwise.

Our goal is to inform the public about circumcision and add to the groundswell of public opinion that will ultimately end this madness. All doctors should refuse to perform circumcisions on moral and ethical grounds, including those listed here.

At one time the forced sterilization of the mentally ill was legal, but was ended when it was recognized that their human rights were being violated, same as infants who are as powerless as inmates in an institution.

Since Dr. Clapper has incomplete information about circumcision, you can learn more from the video and research listings at neonatalcutting.org.

Dr. Clapper's practice information follows:

James Center Office
1628 S Mildred, Suite 101
Tacoma, WA 98465
253-564-8005 (tel)
253-564-8344 (fax)

A modest proposal regarding male disposability

Doug Mortimer · 21 April 2017 · Archived copy · Original

For those slow on the uptake, the following piece is satire. It provides an opportunity for young and old men to reflect on the way they treat each other. Eds.

Old men have sent young men off to war as long as there have been wars. Today the alter cockers are still hollering for blood. Remember Will Rogers, who never met a man he didn't like? Well, Senator John McCain (R- AZ, age 80) never met a country he wouldn't like to invade.

Sure, it's easy to advocate foreign wars when you don't have to fight them. Old men don't fight wars, but some of them fought when they were younger. Some shudder at the memory of it and wouldn't wish it on anyone else; others say something to the effect of, "I did my part, now it's your turn, young man. I'm not asking you to do anything I didn't do myself."

Clearly, it's a guy thing. Jeanette Rankin, the first woman elected to Congress, went on record as the only member of the House of Representatives to vote against a declaration of war against Japan. "As a woman I can't go to war," she said, "and I refuse to send anyone else." Of course, that was back in the days when Congress used to actually declare wars.

Well, John McCain is not a woman, and he did go to war, but since he spent more than five years as a POW in North Vietnam, you'd think he'd hesitate to send anyone else off to a foreign country to effect regime change or impose democracy or build a nation or an oil pipeline or whatever.

The U.S. role of global enforcer persists no matter who occupies the oval office. Apparently, this deep state dictum cannot be countermanded by the shallow state. So if we're stuck with it, can we at least make it more efficient?

Draft registration is still a fact of life in the U.S., and we may be just one international incident away from reinstating the draft itself. For that reason, I propose that we give some serious thought to overhauling the system. And I don't mean by drafting women.

Instead of registering men at age 18, let's register them at age 62. Senator Lindsey Graham (R-SC), another screeching warhawk, turns that age on July 9, so he might be the ideal sponsor of such a bill.

Now I can hear you objecting that old men can't hack it! Their strength, health, and physical stamina are way past their peak. War has always been a young man's game. Well, it has been to this point in history. But maybe Henry Ford was right when he said, "History is bunk."

If you go to an old graveyard, you will be impressed by how few people ripened to an old age in days of yore. Old men were not involved in combat because there were so few of them! That is no longer the case.

Thanks to advances in medicine and better public health, seniors comprise a bigger and bigger share of the population. And thanks to the chilling effect of the demographic winter, the proportion of young people is growing smaller and smaller. So the traditional draft pool is decreasing.

Also, let's not forget all those young men out there who are making the transition to females. I predict that if the draft returns (and females are not included), more and more young men will commence that transition if it eliminates them from the draft pool.

If you want to raise an army, you have to go where the recruits are! And old-timers are an immense untapped resource. If you wear one of those T-shirts or ball caps that says "Old guys rule," here's your chance to prove it!

The AARP magazine is full of articles about active oldsters. Geezers are running triathalons, for God's sake! So don't tell me they can't handle desert warfare. Ever notice how many retirees live in Arizona? If they can play golf

in Scottsdale in the summertime, they can handle combat in the Middle East.

Nevertheless, I realize many senior citizens don't get around as easily as they used to. Can we really send old guys with walkers or wheelchairs into combat? Can we enable the disabled and eliminate the 4-F classification? I answer in the affirmative.

Isn't it better to send a mobility-impaired old man into combat rather than an able-bodied young man, who may come out of combat mobility-impaired? Why take a chance on damaging the good stuff when you already have damaged goods to put in harm's way?

Now we all know that old people, even if they're not impaired, don't move as quickly as they used to. When the bullets start flying, codgers make bad dodgers. They're more likely to stop a bullet than dodge one. But that's not necessarily a bad thing.

Remember the old Spartan maxim of "Come home with your shield or on it"? How about "If you don't have a shield, be one." Old people make superb human shields. Younger people move faster, so they're more likely to run away.

Admittedly, if we employ old men on the front lines, the casualty count will approach 100%. With apologies to Douglas MacArthur, we can say "Old soldiers never fade away, they just die."

The benefits of using old men as cannon fodder are impressive, but they aren't limited to the battlefield. The home front will also prosper.

We all know that Social Security is on shaky ground. When it was set up in the 1930s, few men lived beyond age 65, so it was financially feasible to set that age as the minimum to collect benefits. The feds thought there would always be far more people paying into the system than living off it.

Today, with fewer and fewer jobs paying less and less money, it's not possible to support the system when people are living longer and longer. Well, one solution would be to have more men employed in good-paying jobs. But that cuts into corporate profits so it's a no-go.

The best way to keep Social Security afloat is to drastically reduce the number of beneficiaries. We can't have a Logan's Run domestic policy (that is, euthanizing people once they reach a certain age), but why not have the old men perform a useful function as they expire? Like kamikazes but with a new wrinkle…actually lots of wrinkles. If some old guy goes down and hollers, "I've fallen and I can't get up!"…just leave him there. If no one's looking, you can administer a compassionate killshot and put him out of his misery.

Of course, bolstering Social Security alone would justify drafting old men. But there is more.

Medicare is in as much trouble as Social Security. A high body count of geezers would go a long way towards putting this program on a sound financial footing. Think of the millions saved by eliminating old guys before they get to those expensive knee and hip replacements, not to mention chronic cardiovascular problems, kidney dialysis, or cancer in its numerous manifestations.

Ironic, isn't it? For generations, social critics have lamented that the warfare state has diverted funds that would be better spent by the welfare state. Now we can turn the tables so the warfare state benefits the welfare state!

But I've saved the best for last. Namely, the benefits for women!

As we all know, men die earlier than women. All well and good, but the guys aren't dying off fast enough. By accelerating the death rate for men and reinforcing Social Security and Medicare, there will be more funds available for women in their golden years. Call it posthumous white-knighting.

Speaking of women, for any senior who manages to survive combat, there may be some young hottie out there who'd love to be a war bride. Judging by all those internet pop-ups, there are countless Russian, Asian, and Eastern European women out there who want to meet American men regardless of age. What better way to meet foreign

women than a foreign war?

Now I'm not expecting old men to be overly enthusiastic about my proposed policy. They may conclude that the USA is no country for old men and the time has come to emigrate. During the Vietnam war, Canadian Prime Minister Trudeau welcomed American refugees from conscription. Start drafting old men today and perhaps we'll be able to say that again.

All men, young and old, must acknowledge their disposability. That being the case, doesn't it make sense to dispose of the old and unproductive and keep the young and productive…until they become old and unproductive?

The welfare state can be a well-oiled machine if we're willing to lubricate it with the blood of old men.

Come on, grandpa. You can't live forever. Why not take one for the team?

The phalanx: MRAs and MGTOW

Scott Carter · 21 April 2017 · Archived copy · Original

A recent post I made on Facebook about my belief that the MGTOW (Men Going Their Own Way) movement is indirectly helping the Men's Rights Activist movement certainly generated some interest and interesting opinions.

This topic provoked some serious thought about not only how I see myself, as I'm connected and a part of both movements to different degrees, but also both communities in their entirety, especially within the context of Australia although I hope the same can be said worldwide.

First (and I need to tread carefully here), I was brought to both movements from a place of sheer disbelief and pain at the way I was treated personally. I never wanted the Red Pill. I say this with absolute conviction. I would have been quite content being in the horrible situation I was in prior to all this. One day I hope I am free to write in full about the situation, however a lot can be inferred by the issues most important to me.

Six months on, my life has taken a completely new direction. One I never foresaw, which is ultimately far more fulfilling than I had thought possible when my journey started. My passion, energy and activism have all led me toward the path I now walk.

My primary identity in all this is as a Men's Rights Activist. I realised very early on that my personal fight for justice depended on a system that was and continues to be totally against me because of what is between my legs, rather than in my heart or head. I also realised from 25 years involvement in Martial Arts with some of the most skilled and respected teachers in Australia that one of the best ways to help yourself is in the service of others. This is not some flippant statement. In the same way a teacher learns as much from his students as he teaches them in Martial Arts, helping others is not an entirely selfless act, but nor is it selfish. The benefits to both teacher and student in growth, self-development, and self-esteem are evidenced by the fact that the greatest masters I have known are still operating on the basis that they too are students well into old age (I hope none of them are offended).

On Facebook I created Men's Rights Perth, became contributing editor and admin on a variety of Mens Rights, Fathers Rights, Genderless Domestic Violence, Family Law Reform and Suicide Prevention and Awareness pages. I have done and continue to do my best to actively help people online and in real life, all out of a homeless shelter. My greatest challenge will be to create a domestic violence shelter for men in Perth. This is not possible to do without the help of amazing people committed to helping others in much the same way. Too many to list, you know who you all are.

When I first started, I was also quickly drawn to MGTOW, from the get go. Without explaining in detail, I found myself soon with an amazingly passionate supporter and fellow activist I fell in love with.

MGTOW fast-tracked my education, and continues to be important to me along with mutual support from and for many prominent MGTOWs.

Now, whilst I believe MGTOW is important to the MRA movement in its entirety and even personally, the distinction must be very clear and very well drawn between MGTOW and MRA. MGTOW has no leadership or agenda. It has no political cause or care. It is simply a tool for individual self-preservation. The MRA movement is a lot more formalised, has leadership, has agendas, and absolutely relies on each other, as one of my friends put it, it can be likened to a phalanx.

There is a reason for this analogy. The phalanx formation in warfare (or riot control) is defensive. We are constantly under attack and the only way we can move forward is TOGETHER.

Many of our agendas are all under attack by the same enemy; radical feminism.

So if, like me, you consider yourself an MRA, look to those you respect in the movement and fight alongside that

have been in the fight a lot longer. Take the advice they give, even if it is not what you want to hear. We are a small but growing army, and rely on unity to make every inch of ground we take. We do NOT fight for ourselves but each other. Our personal story and pain is always subordinate to Men's Rights. We often remind each other how we don't care about feelings, get up and hold formation. There is no room for prima donnas or bitching. The rule is GTFO. Get on or get out. Whether or not you like everyone or any particular MRA is of secondary concern.

Let's keep it tight, the next couple of years I believe will be pivotal as MGTOW too provides the means for the changes we all want. Every small win is a win for us all. Likewise every loss.

What is feminism?

Adam Kostakis · 23 April 2017 · Archived copy · Original

From every side of the debate people offer differing definitions of what 'feminism' is, with feminists themselves pointing to glib dictionary definitions, and antifeminists preferring to define it as a female supremacy movement. A hundred more definitions could likely be offered, but more important is the question of whether these different definitions hold anything in common?

Below, Adam Kostakis answers this question in the affirmative with an elegant definition that most would agree with. – PW

Even *essentially contested concepts,* as W. B. Gallie referred to them, must have meanings which are *greater than normative,* else communication about them would be rendered impossible. That is – there must be some amount of general consensus over what feminism is, between feminists and anti-feminists, or we would not be able to argue about it! Even despite the differences between a feminist's view of feminism and of our own, some *shared content* must exist at some level, or we would be talking about entirely different things. They might be talking about the feminist movement, while I am talking about horse-rearing, although we both refer to our respective subjects as 'feminism' – but we wouldn't have much to say to each other, would we, if this were the case?

So, I shall posit the following as a *universally applicable* definition of feminism; that is to say, it must fit everyone's criteria for what feminism is, *in spite* of the different perspectives that different people hold on its nature. It is a suitably limited definition, since it can encompass only those parts of feminism which all definitions hold in common. So, here it is: feminism is the project for increasing the power of women.

That, then, is what everybody who discusses feminism holds in common regarding the concept, whether they are supportive, skeptical, or nihilistically indifferent. No feminist, I think, would deny that this is, at the very least, the 'bare bones' of feminism, even if she would prefer to flesh it out in a lot more detail. But that will not do, for beyond this narrow inference, *we disagree with each other.* To be as objective as possible, then, we must take only that which everybody agrees upon, and that is our universally applicable definition.

Note that there is no mention of equality. This is because there are a number of feminists who explicitly did not pursue equality, but supremacy. So, equality cannot fit into the universal definition of feminism, since certain feminists themselves – who were very famously, unequivocally feminist – disavowed it. To say that feminism is 'about equality', then, would be to place oneself in diametrical opposition to several extremely influential feminists! And why, that would be … *misogynistic!*

Nor can feminism be said to be the project for increasing the power of women *relative to men,* since, in this counter-feminist's view, feminists are often quite content to increase the power of women in an absolute sense. That is, they endeavor to *grab all they can* for women, without reference to the status of men. The phrase 'relative to men,' then, only serves to imply that women are power-*less* relative to men at present, thus casting feminism in an unfairly favorable light. In reality, once women do achieve power which is at an equal or equivalent level to that of men, the demands of feminists do not stop. What we find is that female power becomes entrenched, and extended, and when it surpasses male power, this is simply referred to as 'parity' and ignored by feminists – at least, when they are not gloating over men's newfound powerlessness.

Nor are we able to list, in our universal definition, the specific areas of life, or *spheres,* in which the feminist project applies. This is because feminism is inherently universalizing; it seeks to colonize and dominate every single facet of life where men and women meet. It aims for domination in *every* sphere of life, actual and potential.

You may disagree with some of the points above, particularly if you are supportive of feminism. But this does nothing to change our universal definition, because all we can say about those points is that *they are contentious.*

That is, feminists and non-feminists, who are educated about feminism, disagree about these aspects of feminism, and it would simply be biased to take one or the other view for granted. That would be like consulting *only* Jacobins on the historical accomplishments of the Jacobin Club, or like canvassing *only* conservatives to explain modern liberalism. It would be a good example of poor methodology, and would help us very little in our search for truth. Right? So then, our universally applicable definition cannot be expanded beyond that which we stated before: feminism is the project for increasing the power of women.

Source: The above excerpt is from Adam Kostakis' essay *Pig Latin*.

The lies we tell in this age of feminism

Mark Dent · 24 April 2017 · Archived copy · Original

There have been several issues emanating from the Australian Football League in the past few months which have underlined just how dominant the feminist narrative is in the land down under. How strange, that a sport which has celebrated masculinity and men for decades is now a leader when it comes to pushing feminist ideology and presenting men as a gender in need of "fixing" or demanding that men respect all women simply because they are women. Yes boys-that includes the drunk women who grab your crotch in the nightclub and beg you to take them home to your bed.

Two years ago I wrote an article for AVFM which focused on the absurd and dishonest way in which women are accorded equal status with men for their courage and self sacrifice in war during annual commemorative services.

It seems to be an appropriate time to revisit this issue with another ANZAC Day close at hand (25th April) where we honour our Australian servicemen and women.

This morning I was reading my Sunday paper when I came across an article by a former football coaching legend, Mick Malthouse. He had written about some of his favourite memories of the ANZAC Day clashes between Collingwood and Essendon (two powerhouse Australian Rules Football clubs.)

It was the fourth paragraph which made it hard for me to digest the hot cross bun I had been enjoying. Let me quote it for you.

> *'From the landing in Gallipoli on April 25th, 1915, ordinary* ***Australians*** *have done an extraordinary thing by fighting for our country.*
>
> *These are* ***men and women****, some of them so young you couldn't call them adults, who left their families, dressed in a uniform, armed themselves with artillery, worked side by side to dig trenches and scale rock cliffs and came face to face with an enemy knowing they had to kill if they wanted to live.*
>
> *That is sheer undeniable bravery. That is brutal. Horrific. Inconceivable to the rest of us."* The bolded words are my emphasis.

I think what stuns me the most about this revisionism is the complete lack of response *from anybody* to what is a blatant, deliberate misrepresentation of the truth. Perhaps a war historian or any journalist with a shred of integrity could question this version of the ANZAC legend? No-just silence.

It saddens me to think young people may read this and logically assume that when a legendary coach writes that men ***and*** women dug trenches and charged the enemy with fixed bayonets, that is exactly what happened.

Some may question my fixation on this annual lie telling.

My anger is not simply because of the injustice of giving credit where it is not due and therefore lessening the focus on those who truly deserve our undying gratitude, though that should be reason enough. It is the fact that this is symptomatic of the sickening, sad surrender to the feminist power bloc that controls our media, government and society. Feminism demands that we revise the facts of history to suit their agenda.

Walk through any book shop and you will see a glut of books promoting "girl power" and female superheroes saving the world in seemingly every new blockbuster that hits our screens. Watch any cop or detective show and you will see women catching or killing the bad guys (the bad ones are still always male (that will never change) or outwitting her bumbling male peers. The real world says this scenario in the criminal underworld is rare to the point of being a myth.

I was reflecting on the fact that whenever atrocities occur in time of war feminists point at men and only men and blame toxic, brutal masculinity. How often do we hear the childish comment- "if women ran the world there would

be no wars!" Yet when the accolades and praise for the courage and sacrifice of our warriors are being given, women happily step up to the podium and stand alongside men, happy to pretend that both men and women gave their lives on the bloody battlefields throughout their nation's history.

Can you imagine the outcry were an article in the paper to praise the incredible courage and strength our *men and women* show in childbirth? When women screeched in horrified outrage I would simply say-but we hold your hand and offer words of support. Sometimes we even cut the umbilical cord. Of course, we deserve equal credit and recognition!

While my focus is on our Australian Football league there is another issue which has come to the fore in the past few weeks. The AFL recently introduced a women's national football league. I was very excited about this. I love our indigenous game and in my view, allowing more people to play it is a great idea. The women's game however has a long way to go before it can be called elite or become a spectacle patrons are willing to pay money to see.

This season all women's games had free entry. Crowds were good as were television ratings though the games were being played in the summer (footy's off season for men). Nevertheless, it stirred my heart to see young women playing footy in the magnificent black and white stripes of the Collingwood Football Club.

Alas. My joy was short-lived as time and again the creation of this league brought constant references to "gender equality", "equal pay", "girl power" and of course the scourge of domestic violence. One talented female player(Darcy Vescio) started a trend with a tshirt she had made which read:

"Wen you laugh togetha cos you know ur gonna smash the patriarchy"

Of course this went viral and many girls got the slogan stamped on their tshirts.

Feminists are deluded. Nobody smashed anything-especially women. Men opened the door to a world they created entirely on their own and asked women if they would like to join them.

Then the clubs started linking the introduction of a women's football league to gender equality in our society and the need for us all to show respect to women and stop violence against women. Just check out the concerned looks of the male players and administrators as they talk about equality and respect for women as though the very notion is alien to our society and especially men.

Instead of expressing gratitude for the enormous work of mostly men, to get this league up and running, it immediately becomes an excuse to bash men and demand more.

The demands for better pay are already being stridently made even though the only reason the competition is so vibrant and thriving is due to 125 years of hard, grinding slog and sacrifice by MEN! Sound familiar? Now many women believe the girls should reap the rewards of all this work without having done anything to contribute to the flow of money into the AFL's coffers.

There is a thriving netball competition in our country yet it is a game played exclusively by women at the elite level. Local competitions allow for mixed teams but why has there not been a concerted effort to include men and boys in all male teams at the highest level? The hypocrisy is truly stunning. In fact, our friend Clementine Ford wrote about the dangers of allowing men to play women's sports.

So the real thrill I was experiencing when I first watched young women take to the field in an official clash has been crushed by this avalanche of feminist propaganda, happily spewed by all of the male commentators who want to keep their job.

The AFL also has a Women's round where we lavish praise and thanks on women and all they do for our great game. We have another round dedicated to raising funds for (and awareness of) breast cancer. I always wonder why all the female sporting bodies aren't dedicating days to the dads/men in their lives and why no female sporting competition, as far as I know, raises millions of dollars in funding for male specific diseases? Yet even given the fact that men are continually raising awareness for women's issues and providing them with tens of millions in

funding (our national cricket team does the same) it is still only men and male sporting competitions that are branded sexist and told they must give more respect to women. Not a word is spoken about the complete absence of support for men from any female collective.

I have one final comment to make which is related to the AFL.

I read a brief letter in one of our daily major newspapers. The writer commented on the fact that not one critical word had been directed at any female footballer throughout the women's football season. He was right. One team, the eventual premiers (competition champions) had a girl who was borderline obese but undoubtedly a talented player. If a male had walked onto the footy field in her condition he would have been torn to shreds, mocked, made the subject of derisive jokes, given a nickname and been featured in the worst possible light in photos splashed across our papers.

This appears to be another rather trivial aspect of the coverage to focus on yet it is once more symbolic of a much greater problem at the very heart of our society. Women cannot be criticized. Women cannot be ridiculed. Women cannot have their appearance appraised negatively. Women are untouchable. The commentators knew this-I would say instinctively. It was clear that the girls were to be presented in the most flattering light regardless of what took place on the football field.

This would be okay if not for the incessant cries from feminists for women to be treated as equals of men. Yet we all know they do not mean this for a moment.

The same rules apply in any sphere where a woman has power or is the focus of our attention in sport, politics or the world of entertainment. Men can be eviscerated by the media and general population and it is entirely ignored or often applauded. Women immediately cry "sexist' or "it's only because I am a woman" and sadly most males buy this sickening cop out from the very same women who demand "equal treatment."

So, I am off to another ANZAC Day clash featuring my beloved Collingwood. I have accepted the fact that there are moments in the pre-match ceremony which I will only endure by breathing deeply and thinking happy thoughts until the men come out to strut their stuff on the mighty MCG

Response to Jordan Peterson's comments on MGTOW

AVfM Video Source · 24 April 2017 · Archived copy · Original

Jordan Peterson recently explained away the MGTOW phenomenon by placing it in a neat little Jungian box without adequately studying it. Karen Straughan demonstrates how to approach the subject from a more *phenomenological* angle – i.e. actually studying the thing before resigning it to esoteric cubbyholes.

Governor LePage, are you out of your mind?

Editorial Staff · 25 April 2017 · Archived copy · Original

Maine doesn't need this; the only work Paul Cavanaugh should be doing in a prosecutor's office is mopping the floors and cleaning the restrooms. There are very good reasons why he was not elected District Attorney for Hancock and Washington counties, the primary one being his ethical impairment. It seems the citizens of those counties have a fondness for due process, and Cavanaugh – maybe not so much. In spite of this Governor LePage is now considering appointing him (conveniently without the need for an election) to the position of District Attorney for Lincoln, Sagadahoc, Knox and Waldo counties.

Please sign this petition and share it wherever you can. Here is the petition summary:

> Paul Cavanaugh MUST NOT BE APPOINTED District Attorney of Knox, Lincoln, Sagadahoc, and Waldo counties without an election!
>
> Paul Cavanaugh was the former long time 1st Assistant District Attorney from the misconduct riddled DA7 office of Hancock and Washington County. A Federal Civil Rights lawsuit has been brought against prosecutor Paul Cavanaugh, his office, six law enforcement officers, four police departments, and the town and county due to the prosecution Paul Cavanaugh and Mary Kellett conducted.
>
> In 2014, Paul Cavanaugh lost the primary election to Matthew Foster (a defense attorney who has never been a prosecutor before).
>
> https://www.youtube.com/watch?v=Nj3aC0U2BjY
>
> https://www.youtube.com/watch?v=zrXWurqWoN4
>
> The voters of Hancock and Washington Counties who knew Cavanaugh chased him out of office. Cavanaugh, together with infamous prosecutor Mary Kellett, were both shown the door by the new DA after the election.
>
> Paul Cavanaugh: https://www.youtube.com/watch?v=DkCJNt8mayk
>
> Mary Kellett: https://www.youtube.com/watch?v=cMmbshO9_8s
>
> With Cavanaugh and Kellett at the DA7 office, defendants were deprived of their due process rights and access to evidence of their innocence. Their office had the worst record in the State of Maine where indiscriminate prosecutions were devoid of justice, discovery compliance, and ethical obligations. Cavanaugh prosecuted the innocent and gave deals to child molesters to serve as little as 30 days in jail.
>
> https://www.avoiceformen.com/avfm-editorial/unequal-justice-in-maine-paul-cavanaugh/
>
> Three of the 4 senior prosecutors in Cavanaugh's office, including the head DA, were disciplined by the Board of Overseers of the BAR for prosecutorial misconduct. Paul Cavanaugh has publicly defended the prosecutorial misconduct, shifting the blame to local law enforcement and the victims.
>
> http://www.mebaroverseers.org/dah_schedule/decisions.html?id=464815
>
> http://www.mebaroverseers.org/dah_schedule/decisions.html?id=651336
>
> http://www.mebaroverseers.org/dah_schedule/decisions.html?id=651347
>
> Cavanaugh is now being sued for in an unprecedented Federal Civil Rights lawsuit brought by one of the innocent men Cavanaugh sent to jail. The man was later fully exonerated after it was discovered that the court ordered evidence of the man's innocence was withheld.
>
> Now, Paul Cavanaugh could avoid an election and get Governor LePage to just appointment him District Attorney of Prosecutorial District 6 and its four Counties! If he is appointed, he will likely rehire disgraced prosecutor Mary Kellett and rejoin disciplined prosecutor Bill Entwisle to continue the culture of misconduct for which they were all run out of Prosecutorial District 7 in 2014.

> This is bad for the Maine justice system and the people of Knox, Lincoln, Sagadahoc, and Waldo counties who don't know what is about to be done to them.
>
> Paul Cavanaugh MUST NOT be appointed DA by Governor LePage!
>
> Please sign the Petition and e-mail it to Governor LePage TODAY demanding that he NOT appoint Paul Cavanaugh as DA over the people of Knox, Lincoln, Sagadahoc, and Waldo counties!
>
> Governor LePage's E-mail:
>
> http://www.maine.gov/governor/lepage/citizen_services/ideas-suggestions.shtml

Xiaxue: Why I am not a Feminist

AVfM Video Source · 28 April 2017 · Archived copy · Original

Bogart: a man going his own way

Doug Mortimer · 28 April 2017 · Archived copy · Original

> I hope they don't hang you, precious, by that sweet neck. Yes, angel, I'm gonna send you over. The chances are you'll get off with life. That means if you're a good girl, you'll be out in 20 years. I'll be waiting for you. If they hang you, I'll always remember you.

Thus spake Humphrey Bogart, shunning the love of his life and handing the murderess over to the authorities in *The Maltese Falcon*. Arguably, it is the greatest MGTOW moment in movie history (the conclusion of *A Boy and His Dog* is a close second). One wonders if misogyny trigger warnings precede screenings at college film societies.

Curiously, the Bogart screen persona was highly unlikely given his background. Like James Cagney and George Raft, two of his partners in crime in Warner Brothers' gangster films, Bogart was a native New Yorker. He was not a product of the tenements, however. Far from it.

Bogart's stated birth date of Christmas Day, 1899, is doubtful, but we can say he was born more or less at the turn of the 20th Century to a prominent family. His father, Belmont DeForest Bogart, was a descendant of patroons, the original Dutch settlers of New York and New Jersey. His mother Maud Humphrey Bogart, had ancestors who came over on the Mayflower. The Bogarts lived on the tony Upper West Side of Manhattan.

Bogart's parents had more going for them than family trees with deep roots in America. Belmont Bogart was a cardiopulmonary surgeon. Maud Bogart was a famous commercial illustrator. An urban legend asserted that she used young Humphrey as the model for the Gerber baby food label. In truth, she did use him as a model, but for a baby food brand that was popular in his infancy (Gerber was not founded till 1928).

Maud Bogart was a suffragette, a celebrated career woman of her day. Her husband was well compensated but she made far more than he did, which may or may not have played a part in his opioid addiction. Humphrey and his two sisters were not exactly awash in maternal love, which may offer a hint as to why he was so convincingly wary of dames on screen. "I can't say I ever loved my mother," he observed. "I admired her." Fittingly, Bogart's obituary in the *New York Herald-Tribune* in 1957 stated that "Mothers never held him up to children as their ideal."

Bogart attended, and flunked out of Phillips Andover Academy, an uber-elite Massachusetts prep school (his father's *alma mater*) founded in 1778. He served in the Navy without distinction during World War I and got into acting after his discharge. He was a working actor, on Broadway throughout the 1920s, and in Hollywood starting in the 1930's.

In film roles, for the most part, he started out as a heavy, so he was not expected to get the girl – or even to court the girl. That is the province of the leading man. Fittingly, Bogart's filmography table on Wikipedia does not include a category for leading ladies until 1941 when *The Maltese Falcon* was released.

That same year Bogart enjoyed another breakthrough role in *High Sierra*. As Roy "Mad Dog" Earle, Bogart was a gangster who took pity on a crippled girl and paid for an operation to correct her problem in an ill-fated attempt to win her over. Another case of white-knighting gone awry.

High Sierra was in fact Bogart's first true starring role. *The Petrified Forest* (1936) is often cited as his first big part, but his portrayal of gangster Duke Mantee, a role he originated in the play of the same name on Broadway, was in truth a supporting role. When the film came out, the names above the title were Leslie Howard and Bette Davis.

Despite Bogie's lack of luck with women in 1941 releases, the next year, he starred in *Casablanca*, which is widely viewed as one of the most, if not *the* most, romantic movie ever made. Bogart starts out as a MGTOW (**"*I'm* the only cause I'm interested in"** and **"I stick my neck out for nobody"**) scrupulously remaining neutral while World War II swirls around him. Then he re-ignites an old flame (Ingrid Bergman) whose husband is a Czech

resistance leader and ends up sacrificing his self-interest for the cause. Bogie bows to the collective – not by committing to a woman but by giving her up so she can assist her husband!

While Bogart often played opposite A-list actresses, they were never able to dominate him on screen. When he had relationships, they were hardly of the tradcon sort. For the most part, his lot was that of an existential loner.

The late André Bazin, an influential French film critic, commented, "His existential maturity…little by little transforms life into a tenacious irony at the expense of death." Author Truman Capote, who met Bogart in 1952 when they were working on *Beat the Devil*, described him as "permanently lonely."

Raymond Chandler, author of The Big Sleep, observed that all Bogart had to do to dominate a scene was to enter it. Appropriately enough, the title of Stefan Kanfer's 2011 Bogart biography was *Tough Without a Gun*.

Bogart's roles did not always glorify the tough guy/loner types. On the positive side, he portrayed self-sufficient types (*The Maltese Falcon, The Big Sleep*) with no illusions about women or anything else; at the negative end of the spectrum, he was equally convincing as a paranoiac (*Treasure of the Sierra Madre* and *The Caine Mutiny*) or a psychopath (*In a Lonely Place*).

One of his best known films was *The African Queen* (1951), a contrived middle-aged romance co-starring Katharine Hepburn. This is a sterling example of the romance sub-genre in which a man and a woman start out with nothing in common, are at loggerheads in terms of personality, politics, or class, and maybe even hate each other's guts, but fall into each other's arms by the end of the movie. Happens every day, right?

Sabrina in 1954 was also a highly unlikely match-up, as it paired off Bogart with Audrey Hepburn, who was half his age – he was 54 years and looked it; she was 27 and looked even younger. Bogart felt he was miscast (Cary Grant, the first choice, would have been a better fit) but the movie was a hit. Ironically, even though Bogart was to the manor born, he just didn't look like the scion of an old-money Long Island family.

In real life, the thrice-married (Helen Menken, Mary Philips, and Mayo Methot – actresses all) Bogart didn't experience marital bliss till he married Lauren Bacall, a teenager when she met Bogart on the set of *To Have and Have Not* in 1944, and fashion model just off the plane from New York.

Somehow Bogart managed to rob the cradle without getting pinched by the morality police. Since Bacall had a husky voice and appeared much more mature and worldly wise – in other words, sexually experienced – than other women her age, the incongruity of the relationship was less conspicuous. In their movies together, the others were *The Big Sleep, Dark Passage*, and *Key Largo*, one never gets the feeling that Bogie is making it with someone young enough to be his daughter.

The real life marriage of Bogie and Baby, as Bacall was called, caught the public's fancy. While Bogart was occasionally paired up with a leading lady in a movie, he was never a family guy. The same was true in real life. He was pushing 50 when he learned he was going to be a father. So from then on it was Bogie and Baby and babies. Perhaps he had mellowed a bit.

Even so, Bogart's lone wolf image prevailed on screen. He looked incomplete without a cigarette dangling from his mouth or a drink in his hand. Film-maker/film historian Peter Bogdanovich once observed Bogart going out of his way to pick up a cocktail glass before he answered the door. Arguably, his death from throat cancer in 1957 was the price he paid for maintaining that image.

Sixty years after Bogart's death, one wonders whether or not it is possible to fashion a career as a MGTOW leading man. Even in Bogart's day, it wasn't easy. Note that the only time Bogart won an Oscar was in 1951 when he and Katharine Hepburn were matched up in The African Queen. In Hollywood as in society at large, if you seek validation, sooner or later you must acknowledge gynocentrism.

Today we have no shortage of action movies and tough guys, but they're no match for Bogart. He didn't need to bulk up with steroids to fill up the screen, and I'm pretty sure he never had a personal trainer or studied martial arts. His dominance had nothing to do with being buff. "Physically, I'm not tough," he said. "I may think tough. I would

say I'm kinda tough and calloused inside."

In past eras, physical toughness might have been an asset, but it is of little survival value in a high tech world. Mental and emotional toughness are essential to manhood and always have been.

That's why Bogart became an icon. That's why he remains one today.

Victims are 'to be believed' and their cases referred to trial

Michael Conzachi · 1 May 2017 · Archived copy · Original

Recently, an Air Force appellate court decision came down in the case of the U.S. vs. Airman First Class Brandon T. Wright (1). A1C Wright was charged with several counts of sexual assault in 2013, involving his female supervisor a noncommissioned officer from his duty section, following a shopping trip and an evening of watching movies and drinking, in July of 2012 in Italy. The GCMCA for these charges was then, Lieutenant General Craig Franklin, the Commander of Third Air Force.

Then Lieutenant General Franklin; who has since retired as a 'two-star' drew previous intense criticism and the wrath of Senator's Gillibrand and McCaskill; among others, because he dared to dismiss the sexual assault conviction of former Lieutenant Colonel James Wilkerson, in which Franklin; after intense review of all transcripts and consultation with his legal staff (2). The reason for his dismissal was that he determined that the case lacked sufficient probable cause and evidence, and believed that the alleged victim lacked credibility (3).

In the Wright case, LTG Franklin, after the Article 32 (preliminary) Hearing which included testimony from the alleged victim, the Article 32 Hearing Officer recommended that charges NOT be referred to court-martial. The primary reason was the victim's lack of credibility and that a friend of the accused provided information that in his opinion, the sexual encounter was completely consensual. This friend alluded to, that he could hear the accuser in another room moan in sexual pleasure. Two additional staff judge advocates as well as three additional staff judge advocates for the special court-martial convening authority agreed with that decision.

After SIX (6) Air Force Attorneys (judge advocates) all agreed that the alleged victim lacked credibility and an investigating officer recommended that the case NOT go forward, it was submitted to LTG Franklin. He then agreed with that decision and dismissed the charges.

Shortly after that action, The Judge Advocate General of the Air Force (TJAG), Lt Gen Richard Harding, spoke telephonically with LTG Franklin's staff judge advocate, Colonel Joseph Bialke.

Here is the incredulous part and a full admission by THE Judge Advocate of the Air Force; Lieutenant General Richard Harding, made the following statement;

According to Col Bialke, Lt Gen Harding stated the following:

> "the failure to refer the case to trial would place the Air Force in a difficult position with Congress; absent a "smoking gun," victims are to be believed and their cases referred to trial; and dismissing the charges without meeting with the named victim violated an Air Force regulation."

[image]
Lt Gen Richard Harding

The case then meandered through several high-ranking officials and staff judge advocate personnel. On March 25th, 2014, Wright's defense counsel filed a 45-page motion for unlawful command influence, defective preferral, and defective referral, with 390 pages of attachments.

For the unlawful command influence aspect of the motion, the defense argued that a quote, *"toxic" atmosphere existed with regard to sexual assaults in the military which, when coupled with pressure to increase prosecutions and convictions, created an environment in which no military accused facing sexual assault charges would be treated fairly. "*

The defense contended, *"the level of toxicity and pressure had reached an unprecedented level in the appellee's case."*

There were other arguments that are contained in the link, but we can see the ferocity in which the military; in this

case, the Air Force was hell bent to prosecute and convict A1C Wright by any means necessary, and shows first-hand the complete cowardice of the Air Force Judge Advocate; Lieutenant General Richard Harding.

Imagine the groveling and trembling fear of the man who is supposed to be; in essence, the attorney general of the Air Force; who was in such a state of fear of Congress, that he exerted his command influence in order to insure that A1C Wright was convicted despite the evidence and the alleged victim's complete lack of credibility; a lack of credibility that was recognized and affirmed by SIX Air Force prosecutors!!!

A1C Wright was eventually acquitted of all charges (4) however there is no information available if he was retained in the Air Force.

It has been learned that LTG Harding retired on April 1st, 2014 and now assists universities and interest groups in eradicating campus sexual assaults, with *'successful lessons learned from combating military sexual assaults.'* He serves on the Advisory Council of the National Crime Victims' Legal Institute.

'Successful?' Really; 'Successful?' The only 'successful thing about this case, was that after beginning a saga in the summer of 2012; a saga in which the top lawyer in the Air Force quipped in perhaps a trembling tone, that victims are to be believed, and boo-hoo, we are getting pressure from congress; A1C Wright was eventually acquitted of charges that should have never been brought in the first place.

What kind of success did A1C Wright enjoy during his three plus years, while his case meandered through the military legal system, chain of command and the appellate courts? What kind of success did his psyche enjoy? How many thousands or tens of thousands of dollars did he have to expend to clear his name? What 'success' has he enjoyed in his life?

This case is just one of countless others that does reinforce that there IS an epidemic related to sexual assault in the military. The epidemic however IS NOT sexual assault but is;

- Unlawful Command Influence
- The EPIDEMIC of False Allegations of Sexual Assault
- Gross Prosecutorial Misconduct
- Gross Military Law Enforcement Misconduct
- The False Narrative of Always Believe the Victim
- The Enticing Potential Victims with Lavish Lifetime Compensatory Financial Benefits
- The Failure to Look for Evidence of Innocence
- The Failure of Military Prosecutors to Comply with Discovery Obligations
- The Witch Hunt to Prosecute ALL Allegations Regardless of Truth or Validity

The case of Airman First Class Brandon Wright, is just another; I mean another,,, another,,, yes,,, another in a seemingly endless list of cases, in which the only actual crimes committed were by those who were in the decision making process to convict and send to prison, a man who is innocent (5).

When will it stop; when will those responsible for these miscarriages of justice be held responsible; when will the Senate and House Armed Services Committees enact some legislation to put a stop to this lunacy? It's unknown, but we must remember that there are many more A1C Brandon Wrights out there and many sitting in cells.

So what's your thoughts? What do YOU think the real epidemic lies?

While I will admit that sexual assaults in the military do happen, and when they do, those responsible should and

must be punished and those actual victims should be afforded the services and financial assistance they deserve.

What we are seeing now however, is an avalanche; an avalanche of false allegations, witch hunts, prosecutorial misconduct and unlawful command influence; all in the name of appeasing the rape culture hysteric cottage industry and their enablers in the legislature.

When; in God's green earth, will a false accuser; a liar, be sanctioned? When; in God's green earth, will a corrupt, disingenuous prosecutor, law enforcement agent or commander be held accountable for their misdeeds?

Our military men face intense danger in the battlefield, but also face intense danger of experiencing the wrath of the military's sexual assault witch hunt, and those actual victims are harmed by the wonton lies of false accusers and torch and pitch fork carrying commanders and prosecutors.

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The social experience of ICMI

John Smith · 1 May 2017 · Archived copy · Original

The decision to attend the Second International Conference on Men's Issues was easy. It was being held in London, in July. Thats just a hop across the water, at holiday time. I could get to there, so I would get there.

The obvious draw was the list of speakers, the who's who of the men's rights movement were to be put on a stage one after another, but as I was to find out, this was a conference where just actually *being there* outweighed the insights held within the speeches. That is not to undermine insights of the speakers, but an understanding of the reality. Every speech, from the opening by Erin Pizzy to the closing from Paul Elam will be available on youtube shortly, hence I will not go into those now, but instead into the experience of thousands of conversations between and after the speeches could only be accessed by being there.

The conference did not contain organized "break out" sessions, there were however twenty minute breaks between speakers that allowed attendees time to mingle over coffee. The speakers were freely available during these times however the conversation rarely centered on their work, and the reasons behind that is entirely rational. We, the attendees had come to hear first hand the voices that we bring to our homes via the internet.

When you begin talking to people like Karen Straughan (Girl Writes What) with 129,400 subscribers to her youtube channel or Sage Gerard, the founder of KSU/Zen Men or Lucian Valsan who has a weekly radio show about men's interests in Europe, and therefore have both been bringing forward content for years through various mediums, it quickly becomes clear both parties in that conversation know what they are about. What these people are interested in is what we, the attendees are up to, what brought us to the movement and the conference. This was both logical and surprising. However the interest in what others were doing was a common theme in all the conversations between the attendees.

The level of interest shown in others at the conference was one of the striking features. The other was what happened at the end of each day. The conference did not so much close for the day as relocate to the bar of the local hotels. As it was held at London's ExCel Center which is quite out of the way both speakers and attendees were scattered across a few hotels. The conversation became slightly less formal (if that was possible !) and people mingled into the night.

On the evening before the conference I met another attendee, Luke, who has became a friend for life over the space of the conference. We were walking into the hotel and the whole AVFM team were having dinner. We were remarking how surreal the situation was. It is rare in life people have such close access to people you normally only access through the content they provide. It is akin to a back stage pass with the Rolling Stones/Black Sabbath/The Who (delete as appropriate or insert your own). A small hour later everyone was chatting as equals. There are two main reasons for that transformation.

As another friend I had talked to online and met up with at the conference, Angelo remarked, the average IQ in the room was well above average. The other reason can be found in Paul Ealm's speech on the last day. When Paul spoke about the need for men to insist that women step down from the pedestal, that we embrace equality with them but not their privilege. To tell them they are valued, but not more so than their brothers, fathers, husbands and sons. Also that women must insist men dismount their white horses, that they must see women as capable and responsible people, it is clear that those sentiments went beyond the male female dynamic.

[image]

This movement is about true equality, it is about understanding that people carrying out different roles can be equally valued, that everything we do on a day to day basis is important, and there is a real difference between the words "different" and "lesser". The top table of the Mens Rights Movement are leading from the front on this. They have not only stepped off any pedestal that they may have been placed upon, but taken sledge hammer to that pedestal. Yes, I/we fully respect the people who are at the top of the movement and stand on the stage. We admire

them and draw inspiration from them, but we do not “Look up” to them. We look them in the eye, as they do us, to do otherwise would be both unwanted and disrespectful.

This year’s gathering is being held from the 9th to the 11th June on the Australian Gold Coast. It will open with Cassie Jaye presenting The Red Pill Movie with a live Q&A similar to the opening in New York. I stood alone in my living room and applauded Cassie’s closing quote to the film when I bought it on iTunes. The chance to to see it in a surrounded by members of the movement in a country where it has been heavily opposed, followed up by a Hangi (Traditional New Zealand Bar’b’que) and two days of speeches and and socializing got under my skin.

The list of speakers includes names I know such as Paul Elam, Erin Pizzey, Karen Straughan, Janice Fiamengo, and Mike Buchanan. Complemented by names I do not know such as clinical psychologist Bettina Arndt, founding member of the All India Men’s Welfare Association, Uma Challa and former Australian politician Mark Latham who now hosts The Outsiders, an Australian television news and commentary program broadcast weekly on Sky News Australia.

I began changing my question from “could I afford to go” to “could I afford to miss the opportunity”. That’s when I booked my flights. I can get there, so I will get there. I’m going to a land down under and looking forward to making lots of new friends.

For more information see **International Conference on Men’s Issues – 2017**

Alison Tieman Exposed

AVfM Video Source · 2 May 2017 · Archived copy · Original

Poisoning the wells from which our young girls drink

Mark Dent · 2 May 2017 · Archived copy · Original

Last year I wrote an article titled Girls Feelings Are Far More Important Than The Truth for Jasmin Newman's Relating to Men website

It was based upon the "shock" and "dismay" expressed by so many prominent feminists in our education system when they read the results of a survey given to Victorian schoolgirls. The survey indicated that the overwhelming majority of girls believed they were treated unfairly in our society and that boys and men were privileged. Apparently, they don't survey boys.

My article questioned their surprise at the outcome of the survey given the fact that they force feed the girls a steady diet of lies about their oppression and victim status in society.

The latest news to catch my eye here in the feminist state of Victoria is the fact that:

> *"feminist collectives" are springing up across the country as young women are presented with a grim picture of gender equality by a new wave of education programs that place "white male privilege" and "hegemonic masculinity" at the root of family violence.'*
>
> *Many High schools throughout Victoria have established feminist collectives or clubs in recent times. Internationally, schools in Argentina, Brazil and Berlin have taken up the Fitzroy High School's (from here in Victoria) Feminist Collective's teaching resource, Fightback, despite concerns it simplifies the issue of violence in the community and potentially alienates men and boys.*

The Australian (major newspaper) reported :

> *teachers are being encouraged to develop feminist collectives as part of the Victorian governments $21 million Respectful Relationships program to tackle family violence.*

This program has nothing to do with respectful relationships. It is only about preaching that all females deserve and should be given respect, regardless of how they behave. Why don't they at least have the guts to call this program what it is? Remember how they changed the title of Women's Studies and renamed it Gender Studies? Of course, now we all believe it is a fair and accurate examination and study of the difficulties encountered by both genders as they try to make their way through life. Gutless and deceitful. What an ugly combination.

Independent schools like Korowa Anglican Girls School in Melbourne (just one of several schools introducing the idea of feminist collectives) is a school where girls from affluent families are given access to the highest quality education in the state. They are achieving outstanding results in statewide testing yet they are encouraging the girls to believe they are somehow disadvantaged and oppressed. At the very same time their dads and mums are paying exorbitant fees to see their daughters receive advantages most boys could only dream about. Sadly, the girls seem to believe they are being crushed by the patriarchy. I checked their website to see just how crushed and disadvantaged these girls are.

If it were not so shocking the sheer irony of the situation it would be hysterically funny. For some reason I can't even muster a slight grin.

It breaks my heart to think of the damage these manipulative, hate filled misandrists are doing to the young women in their care. They are deliberately force feeding the girls a steady diet of deceitful lies and poisonous propaganda to convince them that they are oppressed and the victims of a world which hates and shuns them because they have a vagina. This, in my view, is child abuse. They are condemning these girls to a life based on ignorance, self-entitlement and hate.

This program also presents their brothers, fathers, boyfriends and other significant male figures in their lives as privileged, pampered and powerful. The many men in their lives are seen as people who are contributing to their role as a victim.

What chance does any young man have when expressing his pain, his sense of grief over broken dreams or frustrated ambition to a girl who has been indoctrinated with this hateful filth? She will be entirely deaf to any male who attempts to speak of the obstacles and hardships in his life. We know the media and our governments do not give a fuck about the lives and wellbeing of its men and boys, but when it comes to personal relationships, you would hope individuals may find solace in the company of a compassionate female. There are still many such females in our country but their number will surely decline the wider this bigoted bullshit is spread in our education system.

Let me just provide you with some of the subject matter the girls will examine when gathered in their collectives.

> *Designed to educate students about negative attitudes that contribute to high rates of sexism and discrimination and ultimately, violence against women, Fightback, paints a worrying picture of inequality.*
>
> *In one activity, students are told there are "common perceptions" about equality, including that women are already equal, that we are in a post feminist era or* ***that men suffer inequality too.*** [My emphasis].

I confess to being a very passionate and expressive person so visceral reactions to words and images are common for me. That bolded phrase felt like a punch in my guts. The Fightback Program is telling the girls that the idea that men or boys suffer inequality is a myth. Can you believe it? One half of humanity never encounters injustice, betrayal, loss, hatred or abuse simply because they were born with a penis. To be honest, any young girl who can sit through these sessions and not realize how obscene and absurd the basic premise of the program is, will most likely be beyond the reach of logical argument and cold facts.

Oh, and here are some of the slam dunks offered up as proof of their ideological poison.

> *Students are shown statistics on the pay gap between the sexes and women's representation in politics, business, sport and film and are asked: So, are we equal?*

Can you believe they *still* bring up the pay gap? It is like a zombie-no matter how many times you think you have ended his life he finds a way to rise and raise his ugly, rotting visage sending you scampering after that shotgun yet again.

So, the adage about equal opportunity not leading to equal outcomes doesn't get raised? Do they present the girls with statistics on workplace death and injury, suicide, ever declining rates of males graduating at our universities, degree of harshness in sentencing for the genders for the same crime? How about the fact that boys and men have no reproductive rights and are almost certain to lose their house and kids should their marriage come to an end simply because they are male? Maybe we could mention the funding for female health compared to funding for men or the funding for and recognition of male victims of domestic violence in comparison to the money and attention given to women. No reference to the idea of choice influencing the numbers of females in the professions mentioned? No.

"So boys, are we equal?"

Again, you either laugh or cry. They teach the girls that they are disadvantaged by being a female and deliberately held back by men and then squeal in feigned horror when the same girls are surveyed and the results tell them the young women in their care feel disadvantaged and victimized! De ja vu anyone?

It is so unbelievably mind numbing I cannot comprehend that this is the reality in my beloved home state.

This program has the full support of the Victorian Labor Government (as feminized a government as you will find

anywhere in the world). The Education Minister, James Merlino praised the program:

> *I always encourage students to pursue interests they are passionate about and to lead student projects and organizations.*

I wonder how encouraging James would be if young men wished to set up collectives that raised issues of concern for men and boys? I think his enthusiasm for students who wish to pursue interests they feel passionately about would be severely tested. An interesting side note. I knew James when he was just Jamie-a boy in my grade six class about 33 years ago. He was a lovely kid.

We have exchanged a few emails in which we have remembered our time together with warmth and fondness but when I have pushed him hard on his government's stand on domestic violence and their complete lack of compassion or empathy for men and boys or just an acknowledgement of the facts about female violence, James becomes the politician and deftly feeds me the party line. It hurts.

I will never understand how any person of heart and intelligence could so coldly and deliberately place the wellbeing of one gender above that of another, particularly when such an approach is justified with nothing but lies and barely camouflaged hatred and contempt. It seems there are many such people in our education system here in Victoria.

There was a time when teachers spoke about 'people' and their rights. We had a simple message which spoke of respect for others and their differences. Now, our education system deliberately divides us into gender tribes and makes the chances of empathy and compassion between men and women, boys and girls almost insurmountable. This is a heartbreaking reality and the irony is that such programs can only lead to further conflict within relationships and the broader community.

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Book review: “The Silent Man”

Jon Levy · 2 May 2017 · Archived copy · Original

Author and therapist Patsy B. Evans (writing as Dr. Harmony) dedicates her new book, “The Silent Man: Uncovering the Hidden Epidemic of Domestic Violence Against Men,” with a quote by Václav Havel, the Soviet dissident and first president of the liberated Czech Republic: “You do not become a ‘dissident’ just because you decide one day. . . . It begins as an attempt to do your work well, and ends with being branded an enemy of society.”

Of her own experience, Evans writes, “I have gotten a lot of criticism for my advocacy of men in both the intimate partner violence area and in the custody and family court system. Many women have called me a traitor to my gender. . . . I do not believe I chose to write this book, but instead, I think the culture of abused men wanted me to advocate, educat[e] and help these survivors have a voice.” She hopes to “teach men how to help themselves even when the world tells them that they can’t.”

Writing from years of experience as a therapist, Evans touches on many of the challenges facing male victims of abuse, including the “massive public ignorance of the problem.” “Men struggle,” she writes, “with shame due to the expectations of our culture and its gender role bias, so it isn’t surprising that a man who is being abused may not reach out for help, let alone have the ability to find support services. Even if they do [reach out], chances are likely they are going to be turned away. . . .”

Among numerous examples, Evans describes a man who came to her after previous treatment by a male therapist. The patient was a stay-at-home father, financially dependent on his wife, who had abused him for years, physically, emotionally, and sexually. She had isolated him from friends and family, forbade him from working outside the home, and used threats of denying him contact with their son if he ever tried to leave the relationship. Yet his first therapist told him that it was impossible for a woman to abuse a man, and he should be grateful for what he had.

Evans notes male abuse victims to be “usually very successful,” intelligent people who “are often natural caregivers and very empathetic. Many subscribe to the ‘Prince Charming’ concept and look for women that they can rescue. . . . They also have a tendency to be male feminists” who “support, respect, and love strong women.” Ironically, these generous, trusting attributes make them most vulnerable.

Among the recurring features of female-on-male domestic abuse, Evans notes: a tendency to use weapons violently; taking advantage of men’s reluctance to hit back; using children as pawns, aided by bias in the family courts; female abusers’ ease in portraying themselves as victims, and having law enforcement take their side; passive aggressive abuse through exaggerated performance of weakness and dependence; harassment of new wives/girlfriends of former partners; and men’s isolation, fear, shame, and lack of support.

In closing, Evans points out that her efforts are not intended to “decrease the importance of female victims.” One wonders how many authors of treatises on abused women feel obliged to issue corollary caveats.

John Apostol, MD of Federal Way, WA "Known Genital Mutilator"

Gary Costanza · 2 May 2017 · Archived copy · Original

[image]John Apostol, MD of Pediatrics Northwest PS has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

Under "About," we read about Dr. Apostol and his philosophy of care:

"'*I chose to work in pediatric medicine because I wanted to care for the whole family. I enjoy building relationships with my patients and their families, watching them grow as the years go by. I believe the physician should care for the whole family when treating a child. My goal is to provide care and to advise my patients and families to obtain their optimal health. I focus on disease prevention and family education.*'

For fun, Dr. Apostol loves to spend time with his wife Alison and his three daughters. He stays active by golfing, running, biking, traveling, gardening and working on home-improvement projects when needed."

When you ritually and routinely circumcise a baby, you're not "treating" the child or preventing "disease," you're abusing and mutilating him.

Doctor, listen to the many men who *are not happy with what you do.*

Here's a video from Dr. Apostol's office telling us that their goal is to "keep your family healthy, safe, and happy." That is assuming it's "safe" to allow strange people to fondle and mutilate your baby's genitals, and that he's "happy" to have this done – just look at his smile while he gets cut.

Glad to see the doctors stress the importance of reading, so when those infants can read they can read about the reasons for their disfigurement and mutilation: money and ignorance.

Under "Services" and "Circumcision" (spelled "curcumcision" in the url) we see who does the cutting, and on video, there's Dr. Apostol's colleague talking about how you should swaddle your baby after he uses a tourniquet on his penis, and how you can watch it happen, because he "has nothing to hide."

Here's the video on YouTube:

Since Dr. Apostol has incomplete information about circumcision, you can learn more from the video and research listings at neonatalcutting.org.

Dr. Apostol's practice information follows:

Federal Way Office
34503 9th Ave. S, Suite 220
Federal Way, WA 98003
253-927-3243 (tel)
253-952-3062 (fax)

> John Apostol, MD of Federal Way, WA "Known Genital Mutilator" https://t.co/E2Mblo2tVj #MGM #circumcision #intactivism pic.twitter.com/yDvFf00Iao
>
> — gary costanza (@jerrytheother) May 2, 2017

Bronze girl needs to go

Terrence Longmont · 4 May 2017 · Archived copy · Original

The sculptor of the famous “Charging Bull” statue near Wall Street has called upon the city to remove the new bronze girl from the scene. The girl, by artist Kristen Visbal, was added on March 7, as a promotion coinciding with International Women’s Day, and was planned to remain only one week, before mayor Bill de Blasio extended her stay for at least a year.

Arturo Di Modica’s Charging Bull is among the most popular pieces of public art in the United States. Perfectly located on a cobble-stone corner a block from the New York Stock Exchange, it perfectly symbolizes the free market: powerful, wild, and less than tamable. A perfect match of object, place, and meaning.

Di Modica was inspired by the 1987 stock-market crash to create a symbol of the “strength and power of the American People.” Working outside the public eye, he spent approximately $350,000 to craft the massive, 7,100 pound, 18 foot long bull. Secretly, Di Modica staked out a location in downtown Manhattan, even timing out the frequency of police patrols, so he knew how quickly he had to work. Then, in the early morning hours of December 15, 1989, without any notice to the city, he and a crew trucked the bull into the Manhattan and installed it as a piece of guerilla art. The city removed it briefly but, in response to public adoration of the statue, soon gave it a permanent home in Bowling Green park on the southern end of Broadway.

Charging Bull became a crowning achievement for Di Modica. His chutzpa, daring, and risk was rewarded as his statue became an iconic symbol of capitalism’s energy and strength. That is, until March 7, 2017 when a second statue was placed in dialog with it, deliberately changing the bull’s meaning, and undermine its artistic purpose.

The investment firm State Street Global Advisors dreamt up the bronze girl as an advertisement for its “Gender Diversity Index Fund” (Nasdaq ticker symbol “SHE”) which its website describes as focusing on “companies that are leaders within their respective industry sectors in advancing women through gender diversity on their boards of directors and in senior leadership positions.”

State Street commissioned Kristen Visbal to make the girl sculpture, and obtained a one-week city permit to place it just feet from the bull’s nose, and directly in the path of its charge. The diminutive girl stands in a sun dress, hands on hips, feet apart, eyes front, looking like a youngster demanding ice cream. On the ground before her lies a plaque reading, “Know the power of women in leadership. SHE makes a difference.” Artistically, the girl’s positioning drains the bull’s power, reducing it to an oversized house pet. The girl’s material and finish match the bull’s, assuring that the viewer absorbs them as a pair.

[image]Visbal has dubbed the statue, “Fearless Girl,” though a more revealing name might have been, “The Girl You Can’t Say No To,” or even “Neoteny in Bronze.” Intended to evoke strength and resolve, Visbal’s girl falls short. Compare, for example, another statute on the same theme, the Martin Luther King memorial. Dr. King is chiseled from stone, arms crossed, emerging from one end of a mountainous slice of granite.

Without words, the monument declares that no force could push King back. From the front, he may look like merely a man, but his back is strengthened by massive tons of rock.

Not so, the girl. The bull could crush her easily her under its feet. Her supposed fearlessness is actually just confidence in the bull’s sympathy and deference. You wouldn’t trample a girl, would you? The girl is a derivative piece of art. It has no juice of its own, only what it steals from the bull.

Distraught over Visbal’s girl, Di Modica has importuned the city and threatened legal action. Through his lawyer, Di Modica has argued that the girl nullifies Charging Bull’s “positive, optimistic message,” and transforms it “into a negative force and a threat.” The Visual Artists Rights Act gives artists protections against unauthorized alterations and modifications of their works, but, because it applies only to art made after its 1990 enactment, Charging Bull

was installed just one year too soon to be protected.

This leaves Di Modica appealing that respect be accorded to the integrity of his work and his legacy as an artist. Such respect and consideration appears to be lacking, as a change.org petition to make the bronze girl permanent now stands at over 37,000 votes.

Visbal's girl is revealing as a piece of feminist art, intended to protest male dominance of top Wall Street positions. But why use a child form? It could have been an adult woman, a matadorres, a warrior capable of confronting and defeating the bull, but instead it is a little girl, whose only power is that she is precious. This is how feminists wage battle: neither direct nor honest, but instead playing the damsel, leveraging their performance of vulnerability, abusing men's good intentions, knowing that men can't resist their pouts.

Mayor de Blasio certainly can't. In response to bull artist Di Modica's complaint, de Blasio tweeted on April 12, 2017, "Men who don't like women taking up space are exactly why we need the Fearless Girl." Apparently, Di Modica must either love the statue or hate women. He cannot even defend the integrity of his own art. The girl not only deprives the bull of its power, but also changes its symbolism, so that it now represents the Wall Street banking establishment, rather than the free market itself.

For now, the government of New York "stands with women," even poorly conceived bronze ones. Ironically, the decision to leave her in place is an example of the precise things she accidentally signifies: the power of spoiled insistence in a world that can't bear to see a woman sad.

Time to stop bickering and start understanding

Tim Patten · 4 May 2017 · Archived copy · Original

A battle against dads is underway in the United States where there reigns confusion and conflicting expectations about how household responsibilities should be divvied up. This regularly leads to rancorous negotiations, resentment and bickering among couples that are raising children together. The general perception is that fathers are deficient in picking up suitable household chores. In fact, many women's groups maintain that fathers are patriarchal oppressors of their women who decide to stay home and look after the children. They say that a significant percentage of husbands and fathers are not "pitching in" on the domestic front (provoking supposedly justified complaints from their other halves). Other surveys find that men are the reason why an average couple bickers an estimated 2,455 times a year. No wonder there is a modern liberation movement called Men Going Their Own Way (MGTOW). These views are not only wrong and unfair, but also fail to take account of biological realities that would likely improve matters for all concerned.

If one looks under the hood, so to speak, of the traditional marriage arrangement –the husband, "Tom," goes to work while his wife, "Mary," and their two young children, remain at home – there is little equality, as such. Typically, family members assume their gender binary roles without thinking about differences in male-female brain circuitry. Among these is the way in which challenging situations are dealt with, which is exemplified by the joke about a couple getting lost in the big city: typically, he prefers to look at a map, while she favors asking somebody for directions.

Biological Imperatives

Broadly speaking, biological imperatives play a key role in how people interact with the world. In Tom's case, he is driven by a solution-oriented or problem-solver mindset. His family's survival (as well as his own needs) rests on his shoulders. As a father, he will readily sacrifice himself to provide for his family and keep them safe. He maintains an upbeat relationship with colleagues and bosses, takes orders, solves problems, works hard, and puts in extra time and effort when asked. Faced with unexpected financial obligations, he is willing to work overtime and on weekends, or even pick up odd jobs, to ensure they are met.

In Mary's case, her genetic wiring means she approaches life with a networking or people-oriented mindset. She deals with family obligations, including keeping things on an even keel at home, feeds, cleans and nurtures the children, and communicates with her husband, members of their extended families, and friends on a regular basis. She shares problems and sees herself as a social representative, giving a voice, where necessary, to her family and others, and helps attend to the day-to-day needs of those she cares about or is connected to in some way.

The household battlefield

These differences do not necessarily create problems when husbands and wives are engaged in their individual routines, but things can easily become unsettled and difficult when they are together. When Tom heads home, odds are that he, like many workers, will feel the need for revitalization, nurturing and decompression. Mary, meanwhile, will likely be looking forward to communicating and sharing her day with the husband she loves. However, as the following example illustrates, their disparate needs and biological imperatives can turn good intentions into bad outcomes:

Mary's heart soared when Tom walked in. She wanted to be with him. "Welcome home, hon," she said.

"Daddy!" The children ran and greeted him excitedly.

Tom exhaled and targeted a familiar spot to relax – his chair. "It's good to get a rest," he said softly.

"How was work?" Mary tugged at her sleeves, one at a time.

Tom sighed and slumped into the cushion, lowering his eyelids.

Mary rubbed the back of her neck. “I’ve been alone with the kids all day.”

Tom was thinking of a beer.

“Aren’t you happy to see me?” Mary tapped a toe on the floor.

“Yes,” he said, as his shoulders curled inward.

Mary’s neck muscles tightened. “I hoped you would spend time with us.”

“Is there a beer in the kitchen?” he asked.

“Did you hear what I said?”

Tom’s hair hung over his face, hiding his eyes.

“Anyway…I ran into your mother at the dollar store today and she wants to have the kids and us over for lunch this Sunday at 11:00.” Mary snipped as her spine stiffened.

This was something Tom preferred to avoid. His mom and his wife often disagreed, putting him in the middle. He exhaled slowly with a moan. “Okay, I suppose.”

Mary frowned and jabbed one hand towards the kitchen table. “Can you help me here?” she asked.

“I just got home.”

Suddenly, the tension was palpable and the children disappeared into their bedroom.

“I hoped you could watch your daughter while I unpacked the groceries?”

“Sure.”

“Tom!” said Mary, jutting her chin out.

“I just need to rest” Tom said, ignored her nagging.

In only a matter of minutes, they had became locked into their positions. Over time, the bickering increased and became more caustic. Eventually, their feelings for each other diminished and the children suffered.

Things don’t have to end this way. If Tom and Mary had educated themselves on gender-driven mind circuitry, they might have been able to move beyond the sorts of interactions that have, sadly enough, become all too commonplace in today’s world. Indeed, it is likely that the above scene has been repeated countless millions of times, with only the names changed. In the end, one spouse ends up “winning” and ruling by intimidation, while the other has little choice but to submit.

Needless to say, in a world where males have become easy targets, and where self-serving individuals with axes to grind have hijacked gender “equality” for selfish and self-serving purposes, the myth persists that fathers are responsible and therefore they are the ones who must change. But dad, you can fight back with science.

Male and Female Brains

In truth, many problems could be resolved through a better understanding of genetic realities. By discarding the false notions of gender equality theory and embracing our biological differences, there could be greater harmony between men and women. For Tom, knowing that his wife’s brain is oriented toward people networking could help him better understand her needs, motivations and actions. For Mary, being aware that her husband was a solution-oriented problem-solver could be similarly enlightening. With that, their end-of-the-day conversation could look altogether different:

Mary’s heart soared when Tom walked in. She had been with the kids all day and wanted to be with him. But she reminded herself of how focused he is at work and that he needed time to reorient himself.

“Welcome home, hon,” she said. “Hey kids, daddy’s home. Let’s give him time to relax and unwind.”

“Daddy!” the children ran and greeted him excitedly.

Tom exhaled and targeted a familiar spot to relax – his chair. However, he understood that Mary had a long day of running around with the children, cleaning up, shopping and other needs.

“Good to get a rest from work,” he said warmly. “Let me catch up with you in about a half hour.”

Mary smiled. “Can I get you a beer?” she responded.

Tom leaned forward. “I’d love one.”

She wiped her hands and brought him a beer. “Let me know when you’re ready?”

He sipped the drink, closed his eyes, and allowed the day to fade from his mind. After twenty minutes or so, he rose and stretched. “After we eat, I’d like to dry and put the dishes away if you do the washing up?”

Mary used Tom’s shoulder as a shelf, lowered her head and sighed. “That sounds wonderful,” she said.

“Let’s set the table, kids,” Tom rallied his family.

“I’ll get the plates,” the older one announced.

For a moment, Mary’s heart was full; her family was all together helping get dinner ready. “By the way, you’re mother invited us to lunch this Sunday.”

“Okay, but can we make a few ground rules first?”

“Sure.”

“Let’s have lunch and leave within a half hour. We must both promise to limit the conversation to the crazy wig my mom will be wearing.” He smiled.

“Oh, Tom, you’re funny. I understand… no drama. I’m in.”

“I love you for that,” he said, pulling his shoulders back.

The key to understanding

When men and women interact based on an understanding of their differences, it is easy to see that neither males nor females are the problem. Rather, the enemy is ignorance. Our society has become obsessed with the false god of gender equality. Many have been brainwashed into thinking that the inherent disparities represent a battle line between the sexes rather than a way of bringing them together. Once people recognize the mechanisms that influence and drive human needs and behavior, society will see clear improvement in communication and harmony in marriages and relationships.

A new barrier to replacing women with technology

August Løvenskiolds · 5 May 2017 · Archived copy · Original

A hundred years ago, when women replaced men with vibrating dildos, they discovered, to their great shock, a new problem – without biological men to maintain society's infrastructure and pay for their shoe and food habits, women tended to be worse off even with their Grrreedy Girl 9000 Jungle Buster Max's ($99.99) at hand. So, reluctantly, those ur-white feminists allowed the baby-making to proceed at a diminished rate and, to mollify the distraught women, laws were changed to strip men of their sexual prerogatives, child custody, family security, masculinity, and as much cash as could be squeezed out of them.

Such was the power of women, bringers of pain and delight.

But the story of the liberation of man does not end there. Today, the first of many in the year 2021, marks the first day that both the sexbot AND the artificial human womb have come online, marking the end of the practical significance of biological women. Just as the equine nag became hamburger with the spread of the automobile, so too the human nag's days seem slated for the abattoir.

The programmability of sexbots to levels of precision beyond the simulacra of 2017, plus the debunking of the "copulin" conjecture, sealed the fate of women in most people's minds.

Yet, still, for a few, a lingering doubt remains – what if women have a utility that we have overlooked, as the women a century past had overlooked the essential role of men in continuing civilization? A survey of women's unique skills and abilities seems in order, as a verification that their purported obsolescence is not an exaggeration in the face of the relentless march of technology. .

- **Breast milk** for infants was once viewed as a natural strength of women, but thanks to the trans folk, it is now seen as unnatural, and anyway, formula feeding, when coupled with masculine attention, is more than sufficient to rear a healthy, masterful son.
- Pornography and erectile dysfunction (E.D.) medicaments have long replaced the real-life female form as a factor in **men's sexual release, formerly restricted to real-life encounters with women,** and the sexbot has made even the most accomplished biological women pale as a sex partner. Feminists' discouraging of attractiveness in women undermined this source of women's power to an astonishing degree.
- **The gestation of children** by artificial means is much more reliable than with human women, who abort pregnancies and deny men equal custody at rates well beyond the failure tolerances of even the second-tier beta womb cartels.
- **Women's sports.** While still paramount in isolated societies like Kekistan, not even women care to watch them.
- **Women-led corporations.** Pathetic.
- **Women's arts.** The few women who make compelling paeans to femininity have long been exterminated by feminists.
- **Non sexual domestic duties.** The Roomba, automatic dishwasher, washing machine, clothes dryer, and sammich delivery services have rendered women redundant in those roles.
- **The love that men have for pleasing the ineffable creature that is woman.**

This last item may be the one thing still keeping women alive. Specifically, a woman's satisfaction in her man, and especially her sexual satisfaction via orgasm, provides men with a distinct secondary pleasure termed "masculinity achievement", according to research published back in 2017.

Of course, "masculinity achievement" as a gendered term accidentally reveals women's inability for a similar secondary pleasure in causing a man to orgasm, a now debunked female pleasure response once termed "the facial".

For the last 3 years it was believed that women could maintain a modicum of control over men, even as women's overall sexual market value was crashed by sexbot culture, through biological women's orgasms, real or faked, that repeatedly triggered a unique and non-reproducible pleasure in men that would subvert men to women's will. Ironically – or by design? – women's magazine like Cosmo blasted men for "masculinity achievement" even though the ruse of denying a woman's last vestige of control over men was obvious to everyone.

But I have great news! A careful review of the **"masculinity achievement" study** revealed that the men were not reacting to women's orgasms at all, but rather, to men's own *fantasies* of women's orgasms:

> To test this, we randomly assigned 810 men (M age = 25.44, SD = 8.31) to read a vignette where they imagined that an attractive woman either did or did not orgasm during a sexual encounter with them. Participants then rated their sexual esteem and the extent to which they would feel masculine after experiencing the given situation. Our results showed that **men felt more masculine and reported higher sexual esteem when they *imagined* that a woman orgasmed** during sexual encounters with them, and that this effect was exacerbated for men with high masculine gender role stress. **[Emphasis *added*.]**

Clearly, once men learn to fantasize that they are pleasing their sexbots, or, if a scoring system is invented to activate this pleasure mechanism, a sexbot could stimulate "masculinity achievement" at least as well as a written vignette – and neither are actual flesh-and-blood women.

We can therefore conclude that there is no ineffable quality of women that cannot be replaced by either sufficient technology or men's imaginations, and that if the future is a female, as Hillary Clinton has proclaimed, it is a female sexbot.

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The Maryland Rape Case, Rockville High School

Tom Golden · 6 May 2017 · Archived copy · Original

Some announcements on ICMI'17 on the Gold Coast

AVFM · 8 May 2017 · Archived copy · Original

The following message is going out via email to all ICMI ticket holders. PE

Dear ICMI'17 Attendee,

As we move ahead toward the much anticipated International Conference on Men's Issues on the Gold Coast, June 9-11, it is time to share some information with you.

First, one week before the conference starts, you will receive an email with the exact location of the venue, registration times and other relevant information. At this point we suggest you secure lodging in the Broad Beach area, as it is in close proximity to the venue.

Remember, on Friday the 9th at 3 PM, we will kick things off with a screening of The Red Pill Movie, followed by a Q & A with director Cassie Jaye and members of the Red Pill Movie cast.

That will be followed by a New Zealand style hangi with all the fixings. So bring your appetite. You were offered the hangi with your ticket options when you first purchased your seat but if you have not yet paid for it you can go back and add it to your order, following this link.

https://icmi.info/shop/

You can also buy tickets for the event at the same link, so if you have not yet purchased you can do so now!

Also, as happens sometimes, we have three important speakers who will not be able to attend the conference in person. They are Janice Fiamengo, Erin Pizzey and Paul Elam. Last minute difficulties and some health issues played a role in this. However, all three will still be appearing to the conference via Skype. As they say, the show must go on.

As we approach the conference dates, you will be receiving more emails with more details that are very important to the event, so please watch your inbox and check your spam from time to time for announcements.

We all look forward with eager anticipation for the upcoming event. It promises to be a memorable and historical first for Australia and a big step forward for raising awareness of the issues affecting the lives of men and boys.

We look forward to seeing you there in just a month!

Regards,

AVFM Staff

Pepé Le Pew must go!

Doug Mortimer · 8 May 2017 · Archived copy · Original

A SOCIAL JUSTICE PETITION

Drafted by Doug Mortimer

Target: Time Warner

Region: USA

Theme: Toxic Masculinity

During World War II, Warner Bros. cartoons played a key role in the fight against fascism. Daffy Duck, Bugs Bunny, et al took on the Nazis and bested them in numerous cartoons. Also to their credit, Warner Bros. produced a number of cartoons in which Bugs Bunny, Elmer Fudd, and other characters broke free of gender stereotypes and donned attire more often associated with the "opposite" sex. Despite this enlightenment – exceedingly rare in those days – Warner Bros. gave birth to one of the most noxious cartoon characters ever created. We refer to the despicable Pepé Le Pew.

Longtime Warner Bros. animation director Chuck Jones introduced Pepé Le Pew in a cartoon called "Odor-Able Kitty" in 1945. Since that was the year Nazi Germany was defeated, one wonders what role Pepé Le Pew played during the Nazi occupation of France. Pepé began to appear in movies just as the war was ending, so one cannot help but wonder if his movie career was the payoff for collaborating with the enemy? Was Pepé Le Pew literally a Nazi?

In his Pepé Le Pew cartoons, Chuck Jones not only exhibited a highly insensitive attitude towards people who are afflicted with excessive body odor, he continually employed Gallic stereotypes. His worst offense, however, was misogyny. Blatant, rampant and flippant, it is evident in *every* Pepé Le Pew cartoon ever made.

Children Must Be Protected From Pepé

After the cartoons were shown in theaters, Pepé Le Pew was presented to children on Saturday morning television as a warm, fuzzy *bon vivant*. In reality, he is arguably the worst exemplar of rape culture that exists in the American media. Since he is always portrayed as suave and unflappable, at first blush he might appear to be a positive role model. Yet little boys who watch his cartoons are taught that groping females is appropriate behavior. Little girls are taught that being groped is acceptable. *Vive la difference* is no defense!

Without exception, Pepé Le Pew preys upon *faux* female skunks. In reality, they are black cats to whom a dorsal white stripe has been conveniently applied. Notice that Pepé does not attempt to oppress white cats. No, Pepé acknowledges their privilege and steers clear of them. But black female cats are fair game. Clearly, their rights are not being respected. To this we respond with the acronym "BPM." Black pussy matters!

While Pepé Le Pew continually oppresses female felines of color, more importantly, he oppresses females of all species. The oppression of a female of any species is oppression towards females of all species. An injustice towards one is an injustice towards all.

Pepé Le Pew the PUA

Pepé Le Pew exemplifies the patriarchal privilege of the pickup artist. He has the audacity to believe that all feline females are his personal property and he can play grab-ass with them whenever he wants. He never asks permission before attempting physical intimacy. Apparently, he has never heard of "My derrière, my choice!"

Please understand that this Petition should not be construed as an attack on all skunks. Sadly, skunks are regularly shunned by other species and are frequently the victim of discrimination themselves. Indeed, in the caste system of creatures, skunks are the equivalent of untouchables. So let's be perfectly clear that this Petition is aimed at Pepé

Le Pew alone and not towards other members of his species. An odoriferous pelt is one thing, the stench of misogyny is another! Malodorous behavior is far more injurious than a malodorous body.

Pepé Le Pew Must Not Be Resurrected

Recently we find out that film-maker Max Landis has written a feature film with Pepé Le Pew as the central character. This is totally unacceptable. This project must not be allowed to proceed. No doubt this film will be marketed to children and we cannot allow another generation to be influenced by Pepé Le Pew's toxicity.

Just as reprehensible as toxic masculinity is the merchandising of same. Today animation cells of Pepé Le Pew are in demand by collectors. The prices at animation art galleries often run into four figures. Pepé Le Pew souvenirs continue to be sold online and at the Warner Bros. studio gift shop in Burbank, California. It would not be inaccurate to assert that the profits on Time Warner's balance sheet has been greatly enhanced by Pepé Le Pew and his flaunting of male privilege.

For all the above reasons, we encourage you to sign our online Petition to present to Time Warner to ban Pepé Le Pew from the airwaves, from any theatrical showings of "classic" cartoons, and from producing any more "entertainment" or merchandise with his image.

73 years of Pepé Le Pew's misogyny is enough. In many respects, cartoons and cartoon characters have become laudably progressive, but the pace has been that of an *escargot*. We still have a long way to go!

Pepé Le Pew must be consigned to the dustbin of animation history, and the sooner the better. Still, we're not holding our breath.

En garde, Time Warner. Les bon temps are over for you, Pepé .

For your convenience, we are spreading this petition through internet. You can sign at any of the following sites:

Facebook: https://www.facebook.com/skunkworks!

www.aucontrairepepe.com

www.sacrebleulepew.org

www.aurevoirpepe.org

We, the undersigned people of the United States and worldwide, demand that TIME WARNER, by and through its subsidiaries, Warner Bros., Warner Bros. Family Entertainment, Warner Bros. Television, et al, to banish *toute de suite* all images of Pepé Le Pew, whether in the form of "classic" cartoons, stuffed animals, animation cells, comic books, or any other medium to ensure that impressionable young boys will never again fall under the influence of an animated sexual predator who has assaulted females of the feline persuasion for almost seven decades!

Swallowing the red pill makes Sunday morning a masochistic misery

Mark Dent · 9 May 2017 · Archived copy · Original

Let me confess that there are days when I wish I walked in a blind, comfortably numb stupor, blissfully ignorant of the flagrant injustices men and boys encounter every day. I never really took a red pill, I was born with my eyes wide open to the reality of gender bigotry from a very early age.

I still remember a very trivial incident which occurred in the hallway of my family home when I was about five years old. My mum and two female neighbors were having a chat and I was standing just behind them. I can still see them now. They were discussing toilet seats and laughing about how often they find them wet because of their sons. I am paraphrasing after these many decades but jokes about poor aim and lifting toilet seats were made. They were all laughing. I felt humiliated and angry.

Now that conversation did not have malicious undertones, the mums were just having a laugh at our expense and it was probably true. That is not the point. My strongest memory of that moment was the burning indignation I felt as a little boy and the overwhelming desire I felt to scream out:

"Don't make fun of boys!"

It seems simplistic and childish yet I knew that the little five-year-old me felt an instinctive revulsion when women and girls gathered to giggle about and mock men or boys.

Twenty-five years ago I began expressing my indignation about the treatment of men in our society in a small exercise book which I still have. I must say, at that time when the internet was years from becoming a part of our daily life, I am happy to say I nailed most of the issues which caused me so much angst and the things I wrote then are echoed in everything I write now. The only difference now is that I can connect with likeminded people and have a wider audience for the views I express. I can also verify with evidence what I once only *felt* in my gut.

So, to Sunday mornings. Maggie and I like to sit in bed and read the papers over a cuppa and some toast or chocolate. What was once a soothing, enjoyable weekly ritual for both of us has become the equivalent of treading through a minefield. I can state without exaggeration that as each page turns I wait for the headline or article which is going to twist my gut into knots or get my heart pounding way above a healthy rate. Sadly, Maggie and I are rarely spared this now familiar response to what we read.

So stop reading the papers I hear you suggest. If I were to shut myself off from every source of information about gender issues I would have to become a recluse who has no television, radio, computer or newspaper. I am not willing to do this. Another reason is the fact that you must know your enemy if you are going to fight your enemy.

So I accept the inevitable tummy knots and heart palpitations and I turn the pages.

What delights have I uncovered these past couple of weekends? Let me share some.

Our Sunday Herald Sun has a lift out magazine which caters to women, naturally.

There was an in-depth interview with Lynda Carter, the women who played the iconic *Wonder Woman* in the TV series of the same name back in the eighties.

Carter said that she was amazed by the fact that she is still recognized and stopped by people at airports or even a hospital when she visited a family member.

She said: *"It is really touching (Wonder Woman) represents some enduring place where fans feel connected and safe- and wanting to hug me. How cool is that?"*

Very…so far.

The 65 year old is also regularly stopped by people just wanting to tell her how the character's strength made them feel. Women tell her that Wonder Women, with her bullet proof power bracelets and golden lasso of truth, did them a world of good at a time when they were struggling in their youth.

Men tell her how they fantasized about her or had her picture on the wall of their room or "their bathroom" …..but she's not quite as keen to hear about that.

Carter's image is still fetishized by some, something she has not always been comfortable with:

"I never thought a picture of my body would be tacked up in men's bathrooms. I hate men looking at me and thinking what they think. I know what they think; they write and tell me."

So, Lynda Carter dressed up in a costume which deliberately highlighted her breasts and a tiny tight fitting pair of pants which were more like underwear than outerwear and yet she expresses dismay and barely concealed disgust at the thought of teenage boys and men finding her image sexually stimulating.

[image]

What a hypocrite.

There has been an incredible double standard surrounding the sexualizing of rock/pop stars, actors and men in general throughout the many decades they have appeared on stage and screen.

The healthy, natural sexual attraction boys and men feel about an attractive woman is condemned as dirty, toxic and somehow deviant. The far more violent and hysterical sexual attraction young women and girls feel for male entertainers is cute and worthy of a good chuckle.

There are countless examples of male pop stars being clawed, scratched and having their clothes torn from their bodies. We have all seen the frenzied screaming and frightening mob mania when the Beatles were at their peak.

[image]

Tom Jones used to have women's underwear hurled at him as he performed on stage. Chuckle, chuckle.

Female groupies are notorious in the entertainment and sporting world yet rarely (if ever) have I heard such behavior condemned as disgusting, contemptible or even something we would rather not think about.

Male popstars have often felt genuinely fearful about their physical well-being when confronted by their female fans. That is why they have resorted to wearing disguises and sneaking out of back doors at hotels and restaurants. I know of few female entertainers who have been physically mauled by male fans. Yet it is once again males who are the subject of disdainful dismissal by the disgusted Carter.

Does anyone doubt the sexual attraction girls feel for the objects of their affection? Were the images in those posters of a half-naked David Cassidy, Brad Pitt or more recently Justin Bieber which adorned thousands of girls' bedrooms never incorporated into a female's fantasies as she lay her head upon her pillow?

[image]

Imagine the outright mockery Pitt would receive were he to express his discomfort or disgust at the thought a young woman might be using him as a lead player in her sexual fantasy. It is preposterous given the smoldering gaze and exposed six pack in so many of his photos almost imploring the viewer to drag him into their bed! Thankfully, male entertainers are not quite so hypocritical as some of the females.

Of course, Lynda Carter goes on to talk of her feminist activism and close friendship with and support of Hillary Clinton. Enough about this woman. I was already finding my toast a little harder to digest when I came across an article about a man I have derided for his sickening feminism.

Karl Stefanovic, a very popular morning breakfast tv show host has been in the news recently after ending his marriage of 21 years. The headline of the article should serve as a warning for those who have queasy stomachs.

Karls' Big Split: Star's divorce deal trades riches for his children

(the online link differs slightly from the newspaper article I am quoting.)

The opening lines state:

His Mercedes and his freedom.

> *That's what Karl Stefanovic has retained as a result of his divorce from his ex-wife, Cassandra Thorburn, with the Today Show host walking away virtually empty handed as part of a whopping settlement.*

Heart rate rising…tea cooling as I brace myself to read on.

> *The couple have finally ended what the couple's friends describe as a "tough settlement" process which saw Stefanovic emerge with about $500 thousand worth of cash and assets.*
>
> *That figure is dwarfed by Thorburn's share of the fortune, with the 44 year old stay- at- home mum awarded about $6 million in cash and assets as well as child support and hefty alimony payments.*
>
> *The couple will share custody of their three children Jackson, 17, Ava, 12 , and River, 10.*
>
> *Thorburn also now resides in the former couple's new home-an $8 million waterfront mansion in Cremorne-which Thorburn was also awarded in the settlement.*

A friend claimed:

> *"Shared custody was Stefanovic's priority….he was quite prepared to walk away with nothing…hand over everything with the one condition that he be able to see his children whenever he wanted. And I think they have managed to agree on that."*

I cannot begin to describe how sick this quote makes me feel. Mr Stefanovic had to throw millions of dollars and a luxury mansion into his ex wifes' lap in order to have the privilege of *seeing his own children* when he wants to rather than the accepted norm, where fathers have their own flesh and blood taken from them and denied them because our disgraceful laws punish men for simply being males and providers.

It astonishes me when people refer to men involved in custody disputes as "angry" as though that description is a slam dunk shutdown of any possible discussion on this issue of the gendered bigotry in our court system. Who in the name of Jesus would not be enraged if strangers told you that you can no longer see your own children unless supervised or only on the day or hour that suits your ex?

What kind of sick world insists that if you are a man and want even a chance of seeing your kids on a regular basis you have to bleed yourself dry financially, physically and emotionally?

Bill Burr makes some excellent comments on this disgusting, legalized extortion.

And feminists have the twisted gall to talk about the patriarchy subjugating women.

In the same paper only a few pages away was yet another article which made my pulse flutter. The headline read:

'You Are The Queen of Nasty'

This story involves another high-profile relationship which has come to a bitter end. The coverage has been decidedly one sided (who'd have guessed) and his wife's accusations of domestic violence have been given extensive coverage. The one piece of photographic evidence was a couple of tiny bruises on her forearm which could easily be the result of someone grabbing her arms in a defensive action.

The article in today's Sunday paper focused on a secret audio recording of Miss Landry's husband which is meant to

paint him in a poor light. The article calls the tape ‘disturbing’ but I found it to be a rather damning testimony against his wife.

Here is some of what he screamed at her during this “disturbing” tirade:

> Look me clean in the eye, Kel, and say “ I’ve never cheated on you. Go on. Look me clean in the eye.”
>
> His wife denied the allegation.
>
> In the expletive loaded exchange Mr Bell accuses his wife of five years of living the “life of Riley” while he works his fingers to the bone under fucking financial duress.. And what do you do with that life of riley? You stick it in my face,’ he says.
>
> Mr Bell accuses his wife of having affairs, stealing from him, of lying, of memorizing his credit card number and “riding on my fucking coat tails.”

As far as I’m concerned, a person who does not believe they are being recorded would not make these serious allegations if they did not believe they were true. This does not mean they are, but it does point to the fact that Mr. Bell believes it.

Why would a man make such specific accusations when he thinks the only person who is hearing them is his wife? If there was no context to his allegations she would dismiss them as the rantings of an unhinged fool.

The only disturbing feature of this taped conversation is the fact that the accusations might be true.

Of course, Miss Landry has applied for an AVO which will have a court ruling in two weeks’ time.

There were many other moments throughout the weekend which caused me to furrow my brow. We had the annual Pink Ladies AFL game which saw the players representing the Melbourne Football Club wearing pink and blue jumpers in place of the usual red and blue with several images of pink ladies in skirts placed on their guernsey. This was all done in the name of raising more funds and more awareness for the most highly funded and most talked about cancer on the planet! Patriarchy.

[image][image]

During another game, a large banner was raised for players of both teams to run through as they entered the arena. It demanded that we all play our role in putting an end to men’s violence against women and the commentators spoke in suitably serious tones about this terrible scourge.

Gynocentrism is rampant in our society. It is unavoidable. It is inescapable if your eyes have been opened by swallowing that red pill. Is it a curse or a blessing?

I still haven’t decided.

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The Everyday Hatred of Men: Hegemonic Masculinity

Tom Golden · 10 May 2017 · Archived copy · Original

Gregory Rurik, MD of Gig Harbor, WA “Known Genital Mutilator”

Gary Costanza · 10 May 2017 · Archived copy · Original

[image]Gregory Rurik, MD of Pediatrics Northwest PS has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

Under “About,” we read about Dr. Rurik and his philosophy of care:

“‘I chose pediatrics as a profession because I enjoy working with children of all ages. I enjoy watching them grow from infancy through college. I am thankful for the opportunity to provide quality health care services to children of all ages. I consider myself the family’s health care consultant and emphasize preventive care.’

Dr. Rurik stays active in his community by volunteering for Northwest Furniture Bank and attending Harbor Covenant Church. He is married with four grown children. For fun, Dr. Rurik enjoys outdoor activities with his sons such as hiking, camping and visiting national parks.”

Dr. Rurik, “quality health care” does *not* include routine genital mutilation. When you ritually and routinely circumcise a baby, you’re not “treating” the child or preventing “disease,” you’re abusing and mutilating him.

Doctor, listen to the many men who *are not happy with what you do.*

Here’s a video from Dr. Rurik’s office telling us that their goal is to “keep your family healthy, safe, and happy.” That is assuming it’s “safe” to allow strange people to fondle and mutilate your baby’s genitals, and that he’s “happy” to have this done – just look at his smile while he gets cut.

Under “Services” and “Circumcision” (spelled “curcumcision” in the url) we see who does the cutting, and on video, there’s Dr. Rurik’s colleague talking about how you should swaddle your baby after he uses a tourniquet on his penis, and how you can watch it happen, because he “has nothing to hide.”

Here’s the video on YouTube:

Since Dr. Rurik has incomplete information about circumcision, you can learn more from the video and research listings at neonatalcutting.org.

Dr. Rurik’s practice information follows:

Gig Harbor Office
4700 Pt. Fosdick Dr. NW, Suite 211
Gig Harbor, WA 98335
253-851-5665 (tel)
253-851-5714 (fax)

> Gregory Rurik, MD of Gig Harbor, WA “Known Genital Mutilator” https://t.co/Qoc6QvV7my #MGM #circumcision #FGM pic.twitter.com/IqwBL84F0y
>
> — gary costanza (@jerrytheother) May 10, 2017

Underneath the Red Pill Rage

Paul Elam · 10 May 2017 · Archived copy · Original

Red pill rage and the 6th stage of grief

August Løvenskiolds · 11 May 2017 · Archived copy · Original

Are the "5 stages of grief" – denial, anger, bargaining, depression, and acceptance – a good model of "red pill rage," or are there problems using this model as predictive rather than descriptive? Furthermore, is there, as I believe, a further stage of grief beyond "acceptance"? In this article I will discuss the last stage of grief from a red-pill perspective and speculate on what lies beyond.

Paul Elam has a powerful video on the subject you should watch here:

Elisabeth Ross's 1969 book, *On Death and Dying,* explains the 5 stages of grief as experienced **by the terminally ill**, and is a great gift to the world because it gave us a perspective on the behaviors and feelings of the dying, which allows thoughtful caregivers, friends and relatives an understanding that leads to greater compassion. I read the book in 1974 as a boy of 15 as my father was dying of leukemia, and as the pain and shoddy medical care of that era turned him from a loving dad into bedridden monster given to unpredictable and incomprehensible explosions of anger over even the kindnesses his confused and scared kids tried to bless him with. Ross's work helped me greatly in coping with my dad's outbursts.

Now, the utility of Ross's work is so powerful that we are tempted to universalize it beyond the feelings of the terminally ill to all areas of rancorous human conflict – I have heard it applied to not only "red pill rage" but also romantic breakups, business failures, family members of the dying, and even those poor losers suffering from Trump Derangement Syndrome – .as Ross's website notes, "many of the 'stages' of the dying described in the book have been subsequently simplified and publicly caricatured beyond recognition."

However, Ross's work only purported to explore the experiences of the dying and efforts to generalize it further may backfire because, among other things, the dying die but other grieving people may have to live on for decades, calling into question the assumption of "acceptance" as the final stage of grief for the non-terminal.

Other stages

As almost 50 years of review have refined our perceptions, other putative stages of grief have been identified and put forward:

- **Shock**, perhaps the Zeroth stage of Grief before Denial, when one first is confronted with the knowledge of one's impending death. In *The Matrix* this is perhaps when Neo, long before taking the Red Pill, sees the tattoo of the "White Rabbit" he has been told to follow "down the rabbit hole".
- **Hope**, an overarching faith in salvation, whether explicitly religious or not. For Morpheus, Neo was the literal embodiment of that hope.
- **Partial Denial –** the sinking feeling of slow realization that one's denials are futile. Neo's partial denial is stoked by his encounters with the Oracle who tells him that he is, in fact, NOT "the One", which Neo takes as a challenge.
- **Decathexis –** the final-final stage**,** sometimes known colloquially as "Closure", wherein one's energy and interest in dying is diminished or even withdrawn. Toward the end of *The Matrix*, Neo finds he can casually fend off the flying fists of Agent Smith, with an almost bored disinterest. Decathexis is, of course, the undoing of *Cathexis*, "the process of investment of mental or emotional energy in a person, object, or idea" such as personal death.

Stage 6 of Red Pill Rage: The Nexis of Revenge.

It is my contention that stage 6 of red pill rage is a nexis of cathexis, decathexis, and a new term, *hypercathexis*, characterized by anti-male psychotherapists as "*excessive* investment of interest in an object, person, or idea." In the feminist-dominated mental health fields any extraordinary male commitment or achievement is demonized with terms like "hypercathexis" or "toxic masculinity", ignoring the positive impact of men's achievements on

civilization.

As active agents, men feel a compulsion to engage and solve problems, not just passively seek the emotional closure of decathexis. This is perhaps the greatest weakness of Ross's work – she could interview slowly expiring patients but could never practically study the sudden, violent deaths more common to men on the battlefields of war and industry. As a woman Ross had no insight nor understanding of men's innate need to DO SOMETHING to address a problem.

For example, in the aftermath of my father's wasting death, my younger brother not only became a physician, but he became a researcher into the leukemia that killed our father. This research bore fruit and the drug my brother investigated is now recognized as the cure for that type of leukemia. In short, my brother got *revenge.* The focus and determination of my brother to avenge our father's death might well be called "hypercathexis."

In stage 6 of red pill rage men chose between three paths:

- **Decathexis –** these are the **MGTOW** (Men Going Their Own Way) who lose interest in pursuing relationships with women in favor of other personal interests. Various schools of MGTOW may also lose interest in engagement with gynocentric society to varying degrees.
- **Cathexis –** these are the **PUAs** (Pickup Artists) who recognize that society is doomed and settle for using their Red Pill insights to have as much sex with as many women as possible as society crumbles,
- **Hypercathexis** – these are the **anti-feminists** and/or **MRAs** (Men's Rights Advocates) who work actively and against long odds to restore equal rights to men to forestall or even prevent the collapse of civil society as advocated by "smash patriarchy" feminists.

Of course, men in stage 6 may jump from one path to the next or devise hybrid paths of their own reckoning.

We are men. We do stuff. We get revenge.

Study: 91% of mothers abuse children, fathers 7%

Paul Elam · 13 May 2017 · Archived copy · Original

In the lead up to ICMI-17 we will be republishing a few classics from the AVFM library. The following piece by Paul Elam from May 2013 remains as relevant as ever. – PW

Did the headine grab your attention?

I will get to the results of that disturbing study in just a bit, but first I want to tell you a related story that has to do with another group of studies regarding women and rape.

On June 19 of 2011 I wrote a piece here at AVFM, titled "Study Reveals Female Rape Victims Enjoyed the Experience." I cited several studies and some articles from Psychology Today that supported the idea that many rape victims actually enjoyed being raped and secretly yearned for it to happen.

The article drew a lot of traffic, and still occasionally goes viral somewhere. It did so yesterday to the tune of 11,000 hits.

The only glitch in the article was that none of it was true. I simply made up a conclusion that women actually enjoyed being raped and then went to find anecdotal evidence in magazine articles that would superficially support that completely insane idea. The "studies" I backed it up with were either non-existent, as in I fabricated them out of thin air – or they were studies that in no way made the conclusions that I claimed they did.

The whole thing was a bunch of malarkey designed to create a destructive and unfair characterization of the average woman's sexual psyche in the most misleading way that I could. Well, misleading up to the last paragraph where I explained to readers that they had "been had," and that the entire piece was a ruse.

At the end of that article, along with my explanation, I linked them to an article by esteemed social researcher Dr. Murray Straus. Unlike me, Straus wasn't kidding. His paper, entitled, "Processes Explaining the Concealment and Distortion of Evidence on Gender Symmetry in Partner Violence," is an accurate and highly disturbing overview of how feminist academicians and researchers coerce, fabricate, mislead and even attack their way into ensuring that a feminist narrative on domestic violence – one of female only victims and male only perpetrators – is the only thing that sees the light of day in the academic world and subsequently the world at large.

In that reference to Straus' article, which is also now available on this site, I also explained to readers the purpose of my little ruse; to provide an example of how this kind of demagogic deception can harm.

Here's the rub. As Straus eloquently and courageously illustrated in his article, we live in a culture drowning in feminist deceptions. And they are not just limited to lies about the nature of domestic violence. Every time you see a headline about 1 in 4 women being raped[1], about a gender wage gap[2], about a billion women on Earth being beaten and abused[3] or about many other feminist canards that are the stock-in-trade of feminist fundraising and ideological expansion, you are seeing something no different than what you see in the headline of this article, or the one I concocted on women and rape.

It is exactly the same thing.

Well, there is actually one difference. Feminists will not try to grab you at the last moment and tell you, "just kidding." They won't let you know they are lying. They will, in fact, seek to silence you, demonize you, and even destroy you if you do not accept their false propaganda or do a very good job convincing them that you believe.

They will use false conclusions, "evidence" by citation, obstruction and harassment to generate funds, gain political clout, suppress opposing views and further their ideology with depraved indifference to the serious damage they are inflicting on the society around them.

Here is another excellent overview of how the problems manifest. It is well worth watching. (source 1menaregood1)

My *Rape Study Reveals* article has drawn a great deal of criticism. Most of it is from feminists who, without reading and/or comprehending the entire article, wigged out at my purported conclusions and either commented or emailed me to rage about it. A few of the feminists who have contacted me actually did read the entire piece, understood it, and raged at me anyway because they feared that potential rapists (read: all men) might misunderstand the intent and get the idea that it was permission to sexually violate women.

These, I must assume, would be the same feminists who have no concern whatsoever that the feminist narrative on rape and domestic violence might encourage some women to think they can get away with being abusive. Of course, in their defense, if your worldview does not even acknowledge that women rape or physically abuse men, children and other women, then I suppose it is reasonable that this concern would not enter your mind.

I have to wonder though, how many of them will ever have the light turn on, and come to realize that their outrage only proves the bias that I was pointing at to begin with? I wonder how many will stop to think that the only thing that separates my one article from the overwhelming body of feminist literature and research is that I actually yelled “April Fools!” at the end to let everyone know it was a joke?

I am betting very few.

At any rate, the article remains one of my personal favorites. It averages over 200 hits a day, 7 days a week, 365 days a year, with a viral spike here and there that gives our traffic a big boost. Also, and even more importantly, it illustrates very well the nature of the double standard we are up against.

You can sell a long debunked bit of wage gap fluff directly through the mainstream media without having so much as one TV producer or newspaper editor ask for a fact check or an opposing view. At the same time, if you try to push a piece on the real and outrageous death gap where it concerns sex and suicide, you can hold your breath and not run out of air before someone pipes up to point out that you must include that women actually “attempt” suicide more than men, so they are still more affected by the problem.

That prejudicial bias is what you are seeing in all the outrage about my article from 2011. After two years the outrage keeps on coming, and it will for years to come because the plain fact of the matter is that it is perceived as a problem for women. If I were peddling lies that might be construed as harming men, I would not be hearing from any of these people.

Now, I don’t, even in my wildest imagination, think that I can make these people care about men. It is just not going to happen. But I can point out their hypocrisy and make them pull their fucking hair out while I do it.

Some days that’s good enough.

[1] 1 in 4 debunked http://falserapesociety.blogspot.com/2011/02/one-in-four-lie-demolished-once-and-for.html

[2] Wage gap debunked
http://www.bloomberg.com/news/2012-08-13/don-t-blame-discrimination-for-gender-wage-gap.html

[3] Julia Gillard debunked

It doesn't look like anything to me: Confronting Willful Blindness Against Men's Issues.

Zach Janssen · 14 May 2017 · Archived copy · Original

In HBO's "Westworld" advanced robots, verging on human intelligence, live in an old-West theme park, hundreds of them making up a cast to entertain visiting human tourists. These robots believe themselves to be humans living in an authentic, 19th-century environment. The tourists play dress-up, but occasionally slip and reveal to the robots a glimmer of the outside world–a photograph taken at Times Square dropped in the dirt, an out-of-place reference to some modern invention.

The robots' designers anticipated such lapses, and programmed a filter over their perceptions, blinding them to ideas they are not supposed to know. When confronted with these incongruous crumbs, the robots give a rote response, "It doesn't look like anything to me," and simply move on, the forbidden knowledge sliding past them like water off a Teflon pan.[1]

This eerie inability to perceive the obvious is familiar to anyone who speaks about men's issues. Indeed, a normal part of a person's men's-issues awakening happens after they latch onto an isolated fact, a part of the hidden truth. The fact often takes the form of recognizing a media distortion. It could be seeing through the wage gap myth, or noticing the definitional manipulations used to arrive at the supposed 1-in-4 sexual assault number, or learning that Boko Haram has kidnapped more than 10,000 boys while all the media covers is outraged pleas to "bring back" 276 girls.[2] Or it could be any other of countless similar discrepancies. That first realization feels like a stroke of enlightenment, like they have noticed a glitch in the Matrix.

A second moment for revelation often comes when they try to explain the issue to someone who adheres to the mainstream narrative. They initiate the conversation confidently, armed with the facts, so it comes as a surprise when the other person reacts with an awkwardness, dismissiveness, or even derision. The new men's advocate feels like Prometheus, having discovered fire and returned to Earth with it, only to be told, "It doesn't feel hot to me." This predictable callousness and the media distortion both arise from the same psychological cause.

Professor Jonathan Haidt is a moral psychologist who has grown so concerned over the ideological narrowing and fixation of the supposedly educated circles of society that he joined in the 2015 founding of "Heterodox Academy," aimed at steering American universities away from left-leaning political orthodoxy, and towards free expression and viewpoint diversity.

Dr. Haidt researches the psychology of how people make moral judgments. He uses the metaphor of a person riding an elephant, where the person symbolizes conscious reasoning, while the elephant represents unconscious intuition. The elephant is made up of "[a]utomatic processes [which] run the human mind, just as they have been running animal minds for 500 million years. . . . When human beings evolved the capacity for language and reasoning at some point in the last million years, the brain did not rewire itself to hand over the reins to a new and inexperienced charioteer. Rather, the rider (language-based reasoning) evolved because it did something useful for the elephant." In particular, "[t]he rider is skilled at fabricating post hoc explanations for whatever the elephant has just done, and is good at finding reasons to justify whatever the elephant wants to do next."

In other words, while our conscious mind has some limited ability to guide us, more often our intuitions take us where they like, and we then try to justify why that was a good idea. Rather than being guided by the rider, the elephants seek to move in packs, observing where others are going and staying with the crowd. Haidt noted, "Many of us believe that we follow an inner moral compass, but the history of social psychology richly demonstrates that other people exert a powerful force, able to make cruelty seem acceptable and altruism seem embarrassing. . . ." [3]

When wondering how society could be enraged by Boko Haram's kidnapping of 276 girls while ignoring over 10,000 boys, the correct answer is the obvious one: people do not care about men and boys. For evolutionary and historical reasons, our intuitive minds are tuned to view males as disposable. Upon hearing news of those poor

kidnapped boys, most people's elephants would barely twitch.

Most people value women highly simply for being alive, while men and boy's only chance of being similarly valued lies in their occupying a significant role or position. For example, a parent loves their son because that particular boy fills an important role for them. We also value leaders, which causes many men to strive with single-minded, self-sacrificial obsession to win leadership roles, and thereby gain validation. A tiny percentage of these strivers actually achieve, at least temporarily, an apex position. For our intuitive elephants, these few come to signify all men–illustrating a logical fallacy known as the "availability heuristic," in which examples that easily come to mind are assumed to represent the whole.

If the space of possible moral attitudes were a two-dimensional field, most of the elephants would be massed together in a herd, squarely in the concern-for-women zone. Men's advocates can scream themselves hoarse about male suffering, and not a single animal will budge. The riders will invent ad hoc explanations, tortuous logic to justify the non-response. They may argue that men have done bad things in history, or point out that some men sit on corporate boards, or accuse the men's advocates of harboring sinister ulterior motives to subjugate women. The riders cannot admit to themselves that their elephants care more about females, and so they lie, blinding themselves with excuses.

Men's advocates spent decades trying to politely and carefully explain obvious issues, and then being surprised when people dismissed and vilified them for their efforts. The mainstream/feminist elephants simply feel very comfortable right where they are, surrounded by a large herd, occupying terrain that they believe to be the moral high ground. One cannot argue with uncaring, because each level falls back into the same recursive loop: they don't care; they don't care that they don't care; they don't care that they don't care that they don't care. To insist that men's advocates should further hone their arguments for presentation to the feminist-dominated mainstream is like urging Charlie Brown to man up and keep trying to kick Lucy's football.

In "Westworld," one robot finds an outside-world picture and mysteriously recognizes its significance, overcoming his programmed blindness. The experience drives him mad.[4] The consequences for nascent men's advocates are less dire. Their elephants break off from the herd and wander to a more egalitarian tract of pasture. There, they find a small but growing group who had preceded them. The riders here are much happier, no longer needing to perform illogical tap-dances, done living with the cognitive dissonance of claiming to value human beings of all groups equally, while at the same time being dismissive of men's hardships. The more this offshoot group grows, the more attractive it will become to members of the larger herd, and the more will join, happy to stop lying to themselves. The larger it becomes, the faster it will grow, as its success depends upon welcoming newcomers and keeping them engaged.

[1] https://www.youtube.com/watch?v=Txed66nXsUE#t=0m55s

[2] https://www.wsj.com/articles/the-kidnapped-boys-of-boko-haram-1471013062

[3] Quoted from, "The Righteous Mind: Why Good People are Divided by Politics and Religion," 2012, Jonathan Haidt, Random House, LLC

[4] https://www.youtube.com/watch?v=qkr-pj7HiqY

Customizing your new sexbot

August Løvenskiolds · 14 May 2017 · Archived copy · Original

Welcome to MiGal™ Corporation, your one-stop provider of all your sexual and reproductive needs for men. We know you have a choice in premium sexbots and we are grateful you've chosen to check us out. We won't be satisfied until you are.

Why choose MiGal™?

While women's sexuality is simple – 10 minutes in a vibrator shop and they are set for life or until the batteries need replacing (link is NSFW) – we at MiGal™ appreciate that men's sexuality is a billion times more complex. All a woman needs is her government check and the vibrating simulacra member of a man but the discerning man needs to consider all his senses when investing in a partner. Does she look attractive? Smell nice? Have a pleasing, melodious voice? Taste pleasant? Feel like she wants you? You know, *there?*

That is right – here at MiGal™ and unlike your other alternatives, we take full responsibility for meeting your needs as a man.

No longer must you settle for whatever half-drunken feminist barfly is still tottering about at closing time. What some deride as "objectification" we see as your right to seek happiness as your demanding standards permit. By choosing MiGal™, for once, YOU will have the power to not only choose but indeed, custom-build and later even reprogram your MiGal™ sexbot based on your changing needs and whims.

Fancy a virgin? Or a pro? Or something in between? Your MiGal™ can be set to up to 15 distinct levels of sexual accomplishment (available levels may vary depending on your choice of model), and can be manually reset at any time. Our deluxe models have optional learning modes where her own sexual skills can grow in tandem with yours – or, in LeapFrog™ mode, you will be hard-pressed to keep up with her.

Want to keep score? While in privacy mode no data is shared, in competitive mode your MiGal™ will compare your sexual prowess to that of millions of other owners across the planet. Want to be an alpha male? Your MiGal™ can rate your masculinity achievement – or even help you improve it. It is all up to you. We even have monthly tournaments – the only monthlies your MiGal™ will ever have. We guarantee it.

Want to guarantee her fidelity? Your MiGal™ comes with an optional chastity feature – the "Engagement Bling™" to keep her pure when you cannot be there for her. The one-carat Bling™ will restrict your MiGal™ to, at most, two other partners. The two-carat will reduce that to one, and with the super premium three-carat Bling™ she will fight "unto death" to protect herself from interlopers using our patented VicBlame™ technology. As a bonus, the three-carat Bling™ includes full replacement coverage should your MiGal™ be compromised or otherwise defiled. Please see the policy for full details.

Doesn't that all sound great? And you haven't even picked out her cup size yet. But wait! There is more!

Need an upgrade? Your shopworn MiGal™ can be refitted in our cutting-edge Cervix Department™ or even returned for a generous trade-in allowance at any time – and it won't cost half of all your stuff to buy a younger, hotter MiGal™!

Need motivation? Your MiGal™ comes with over 6900 personality options easily configurable by a password-protected remote controller. In shuffle mode she can have a new surprise personality every day for almost 19 years – and we are always looking to add more!

- **Naughty/Nice** Our RadioFreckles™ can make your MiGal™ naughty enough for a honeymoon or nice enough

for a chair at Thanksgiving.

- **Chatty/Reticent/Blessed Silence**
- **Happy/Moody** RadioFreckles™ can turn her from a kitten to a spitfire in a heartbeat, just like a real woman except for the real heartbeat.
- **Trusting/Jealous** RadioFreckles™ can turn her from a loving soulmate to a vicious bitch for no reason. If you can't handle your Migal™ at her worst then you do not deserve her at her best or without the remote.
- **Personality Disorder** RadioFreckles™include both "Healthy" and the entire Dark Triad, including Narcissistic and Borderline.
- **Manic/Medium/Stoned/Tipsy**.
- **Focused/Distracted**
- **Alert/Mellow/Sleepy**
- **Generous/Content/Needy**

Need Power? Your MiGal™ is not only fully rechargeable but with our Shocking Maw™ solar power upgrade you can park her by the pool and not only will her batteries revive, but your motor may be revving as well. Sign up to be early in line for our tanning upgrade once it becomes available in the Spring of next year.

Worried About Maintenance? Your MiGal™ comes with her own VanityAlcove™ which will restore her to minty freshness condition in less time than it takes to run a load of laundry. Our higher-end ambulatory model will go to her VanityAlcove™ on command. Once a calendar quarter our service van can stop by to replenish her VanityAlcove™ fluid levels – or, you DIY types can order whatever you need from Amazon, Please note that the use of third party fluids is not recommended and may void your warranty / Cervix agreement.

Need your own unusual fantasy brought to life? Our R&DDD Department can help you if you need something really special. We recently completed a "Ghostbreasters" model that oozes slime from every pore. If we wind up using your idea to expand our product offerings, YOU may become eligible for compensation. Restrictions apply; only purchasers are eligible. Contact our legal department for details.

Are you ready to start picking hair and eye color yet?

We know our prices can be a shock but they are cheap compared to your other options in a companion. Your MiGal™ will protect your wealth as she makes you happy and healthy.

That is right – **healthy**. Our medical monitor upgrade will contact help immediately if something happens to you while your MiGal™ is close – and she won't be factoring in her inheritance in lieu of getting the ambulance…

What more could you ask for?

And by the way, we finance.

The Power and the Reflected Glory

Doug Mortimer · 14 May 2017 · Archived copy · Original

Bank robber Willie Sutton would probably be lost to history if not for one quotation. When asked why he robbed banks, he supposedly replied, "That's where the money is."

Sutton's profession was both lucrative and tax-free, but it was not high status. The truly ambitious seek money and power. Consider the case of Melinda French.

Born in Dallas on August 15, 1964, Melinda Ann French was the daughter of an aerospace engineer and a non-working mother. She was the valedictorian of her class at Ursuline Academy in the super-snooty Preston Hollow area of Dallas. From there, she went to Duke University in Durham, North Carolina. She earned a degree in computer science in 1986 and followed it up with an MBA from the same institution in 1987.

As far as resume-building goes, this is about as good as it gets at the front end. After finishing up at Duke, French went to work for Microsoft as a product manager and worked her way up to general manager of information projects before age 30.

When she started at Microsoft, the percentage of females majoring in computer science had already peaked. According to the National Science Foundation, women majoring in computer science fluctuated between 12-17% (I'm gleaning these statistics from a chart, so I'm estimating) from the mid-60s to the mid-70s. No surprise that the subsequent rise of computers in everyday life inspired more women to take up the field. The percentage peaked at 35% in 1985.

Since then, it's been a downward trend with the percentage leveling off at around 20%. In fact, 22% of high school students taking the Advanced Placement test for computer science are girls, so the current proportion of college majors would appear to be an accurate reflection of female interest in the subject. But females are supposed to be in ascendancy, so a decline in female participation in any area sets off alarm bells in the media, even when perfectly reasonable explanations can be uncovered without much digging.

For starters, consider how many subjects a college student can major in today – and that's not including women's studies or any other leftist in-gatherings. You could major in Puppet Arts at the University of Connecticut; Recreation and Leisure Studies at the University of North Texas; or Floral Management at Mississippi State. If you are fortunate enough to gain admittance to Melinda French's *alma mater*, you can major in Canadian Studies. What does that entail? Beats me. Maybe students get extra credit for attending NHL games in nearby Raleigh (home of the Carolina Hurricanes).

Curiously, the percentage of women majoring in physical sciences (physics, chemistry, astronomy, geology) in 1965 was the same (about 15%) as women majoring in computer science. Both percentages increased through 1985, then diverged. Physical science continued to rise while computer science declined. So a certain amount of the decline in computer science can be blamed on competition from other scientific majors! I don't know how that could be blamed on the patriarchy, but I'm sure a feminist could come up with an explanation.

So in the year 2017, what is the ideal percentage for women in computer science? Well, if you're not a Canadian Studies major, you can always consult Justin Trudeau. His position is left wing and Ottawa is his home base, but he doesn't play for the Senators. Pretty sure he's never been cross-checked in his life, but he knows the score:

The right answer to the above question is 50%.

Why?

Because it's 2017! Consider this quote:

Parity is success to me – when you have 50 percent of college computer science graduates as women….And then I would look to leadership positions, and see if we're getting 50 percent of the leaders of tech companies being

women.

This is not Justin Trudeau speaking. It is a kindred spirit, however: our old friend Melinda French. Now she goes by the name Melinda Gates. You see, soon after going to work for Microsoft in 1987, she met head honcho Bill Gates. Coincidentally, this was the first year he appeared on the Forbes list of the world's wealthiest people.

In 1987, Gates was only 32 years old. By any criteria you use, other than personal appearance, he qualified as a good catch. I guess we could say he took the bait. On New Year's Day, 1994, Melinda officially reeled him in. That's a pretty long courtship, but the bigger the trophy fish the longer it takes to get him gaffed and into the boat.

After marriage, Melinda "retired" from Microsoft. On a more pedestrian level, her biological clock was counting down (she was 29 when she and Gates made it legal). The newly crowned queen had no time to waste if she intended to squeeze out some princes and princesses (she eventually gave birth to one of the former and two of the latter).

Of course, it would have been unseemly to keep working at Microsoft after marrying the CEO. Caesar's wife must be above suspicion, you know. Her salary, which was probably considerable, was nothing compared to the riches she had access to after marriage. After all, what could she have attained at Microsoft if Bill Gates had not been smitten with her? A vice-presidency of some sort? Squeaking in one last Piscean figure of speech, Melinda Gates had bigger fish to fry.

On the surface, she was a stay-at-home mom while daddy brought home the bacon in enormous slabs. But you can't characterize her as a tradcon housewife when hubby is as rich as Croesus and as powerful as anyone on the planet aside from the folks who have access to the nuclear launch codes.

Well, Melinda could have glided into the post-menopausal bliss of society matronhood and a life of leisure, but that wasn't enough for her. So in the year 2000, at age 36, she and Bill gave birth to the Bill and Melinda Gates Foundation They were right on schedule, as the behavior of the super-rich over the past century has shown.

It all started with the Revenue Act of 1913, which not only established the federal income tax and the Federal Reserve banking system, but also ushered in tax-free foundations dedicated to "promoting the common good and general welfare."

As you might suspect, what does or does not constitute the "common good and general welfare" can be a matter of opinion. Nevertheless, muckety-mucks of the highest order do not hesitate to define it for us. The Rockefeller Foundation, founded in 1913, is the template for these organizations. Its mission is "promoting the well-being of humanity throughout the world." This is almost the very dictionary definition of the word philanthropy.

Today, in addition to the Rockefeller Foundation, we also have the Ford Foundation and the Carnegie Foundation. Apparently, once you reach the highest stratum of money and power, you are obligated to become a philanthropist. That would seem to be a good thing, yet in some circles George Soros is considered a philanthropist.

A tax-free foundation is not just the ultimate status symbol for the solons of big business; it is also a great way to shelter income while influencing public servants and public opinion. It is no coincidence that public relations professionals started to proliferate around the time the Revenue Act of 1913 was passed.

If you go to the BMGF (as the Bill and Melinda Gates Foundation is abbreviated) web site, the slogan is "the premise of this foundation is one life on the planet is no more valuable than the next." I find that statement downright laughable on its face, but coming from the richest man on the planet (estimated net worth: $86.9 billion) and his wife, it's a knee-slapper of biblical proportions.

Who would guess that a couple of Squatemalan peasants living in a tarpaper shack and subsisting on dung beetle stew were the equal of the world's richest power couple?

Aside from the obvious difference in income, benighted sods in third world countries do not lecture the world's people on how they should live. They are not in a position to influence or patronize others. Bill and Melinda Gates

– Time magazine's 2005 Persons of the Year; 2016 Presidential Medal of Freedom honorees –have no such reservations.

BMGF is the world's largest private philanthropic group. Their goals include the usual global do-gooding, but empowering third world women is one of Melinda's pet projects. It was just a matter of time before she shifted her focus to first world feminism.

Hence her launch of Pivotal Ventures, her own foundation dedicated to gender parity. Given her background, she is particularly focused on the computer industry. "How is it that girls feel unwelcomed, and if they feel unwelcomed, why do they feel unwelcomed?" She asks the eternal question and then offers her answers in an article published in *The National*, Amtrak's in-transit magazine:

Right around when this drop [in female participation] started, computers were moving into homes. And the thing that really first got computers into the home were games, and the gaming industry was very male-oriented, and that seems to be when women started dropping out of the pipeline in droves. Something like that can have this momentum effect, where women don't see role models and so they don't get into the industry – it's a leaky pipeline that starts all the way back in kindergarten.

I think some of the tech companies that are newer, maybe those started by a young man or a couple of young men, you get that kind of rah-rah mentality. They don't necessarily come from a very mature place, and they haven't been around very long. And so some of those places, at least when I talk to women in the [Silicon] Valley, they don't feel very welcoming to women and women don't see women actually coding or running a project team; they don't see them as leaders.

If I'm the only one on the team, even if I'm surrounded by 10 great guys I enjoy working with, I'm just not as comfortable as I would be if there were more women on the team. That's when they say, "Eh, this just doesn't feel like a place I necessarily want to work."

She doesn't come right out and blame the patriarchy, but you get the message. What we have here is failure…failure to gynocentrize!

Well, I can't help but wonder if it wouldn't be more efficient to just jettison the lone woman on the team rather than recruit more women. Anyone who has studied anthropology knows that the male group is a fundamental social unit. Wouldn't all-male groups in STEM be more cohesive and hence boost morale, productivity, and profits?

No, no, a thousand times no! Any executive recommending that would be asked to resign within minutes if not seconds. Remember the unwritten law of corporate gynocentrism: female morale is always more important than male morale, even when males greatly outnumber females.

According to progressivism, if a selected field of human endeavor does not perfectly reflect demographics, heroic measures must be taken to achieve parity. Given that dictum, any grade school kid who knows fractions and percentages can tell you the "right" answer to the question of how many women should be in computer sciences.

It's all in the demographics. There's no need to take other factors into account. You'll just get confused. Curious how people think the likes of Melinda Gates are super-smart when they indulge in such intellectual laziness.

Of course, the rule of parity is selectively applied. If most women use computers every day, does that mean more of them should take up computer science? After all, American women flush toilets every day yet female plumbers are extremely rare. Almost all American women drive cars, but female mechanics are in short supply. In any occupation where you get your hands dirty, progressives are not clamoring for change.

Melinda Gates's prescriptions for social justice are no different from those made by parity-mongers of less prominence. But there is a delicious irony in her life.

As mentioned above, Melinda's education and work history were outstanding. She got a great start on a Silicon Valley career. But that wasn't what provided her with the exalted platform she enjoys today.

In the bad old days, two of the time-tested ways for women to move up in class were (1) marry money, or (2) marry the boss. Melinda French did both.

Willie Sutton stole an estimated $2 million in his career. Chump change, right, Melinda? You knew better than Willie Sutton where the money was.

And the power.

Beware the Jooze!

Paul Elam · 15 May 2017 · Archived copy · Original

Authors note: Recently I did a video on my YouTube channel, primarily targeting the fringe anti-Semite commenters that have popped up in small numbers. There were not very many, but just enough to annoy from time to time. In that video, I invited them to spew their bile elsewhere, perhaps not-so-politely. The result was a small shitstorm of rabid conspiracy theorists that was, to be honest, a little surprising. I suppose I have not lost all my naivety. It is still hard for me to imagine hate on this scale, apart from feminism.

I have made it a point to say, with as much frequency as necessary over the years, that I have never claimed to speak for the entire men's movement. I limit my authority to my own opinion, and to speaking editorially for AVFM and AEFM. In that spirit, I have done my best to draw firm lines between this corner of the men's movement. I won't provide a platform for misandrists, misogynists, homophobes, racists or for any other group whose identity is predicated on hating and demonizing another class of human beings. I've made efforts to clear them out of our ranks, citing feminism's abysmal failure to do the same and how that metastasized into the cancer we see today.

That position doesn't change with anti-Semitism.

With that, I am publishing the script of my video exactly as I read it, with instructions to the moderators to act with purpose on any attempts use the comments here as a platform to spread hate.

The day I feel obliged to provide a platform for people who hate is the day I will pull the plug on all of it. Thank you. PE

OK full disclosure here. Culturally speaking I don't know Jack about Jewish people. I was raised in mostly rural Texas. To us, Jews were those people in the 10 Commandments. And like the head Jew was played by Charlton Heston.

Heston, being the head Jew and all, lead the other Jews out of Egypt, and somehow managed to get lost. They wandered around looking for Israel for 40 years. Now, checking the map and seeing the short distance between Egypt to Israel left me with a lot questions about just where the heck there were lost, and how they managed to wander that long without stumbling on Israel, but that isn't the point and it's me that starting to wander.

The point is that as dutiful Texans, we didn't give Jews too much thought. Heck, I bet 9 out 10 people I knew had never met a Jew – much less had anything against them. Besides, most people in late 1960's and early 1970's rural Texas were too caught up in hating blacks and Hispanics, two groups for which we had a tote bag full of colorful descriptions, all of which I remember with varying degrees of embarrassment. I grew out of my need for such descriptors and indeed came to view them as less than amusing when I started growing up and using my brain, but there again I digress.

Anyway, I guess there was only so much hate to go around, and what with so many blacks and Hispanics already on our doorstep, we could not be bothered to hate on Charleston and his people just for having a bad sense of direction.

Fast forward about 45 years and I am pretty much the same way. I know a little more about Jewish culture, and of course I have learned all the stereotypes about Jews, and I have learned about a truckload of conspiracy theories about Jews owning the world, running things as a secret and no so secret cabal behind the scenes.

I've heard there were no Jews in the twin towers on 9/11 and a dozen or so other equally implausible examples of nutcasery. A lot of this can be found popping up here and there in the comments to my videos, which explains why I am talking about it today.

This talk is for you guys faithfully coming in here to defend decent god-fearing folk against the sinister Sons of

Abraham.

I have seen you coming in here for years. I've seen your dutiful comments pointing out things like Sandberg is a Jewish name. I've seen you ask, to no one in particular, if we ever notice that there are so many high profile Jewish feminist activists. Some of you have come here looking so hard for Jews in the material that you think you have found one in me.

Incidentally my first death threat email was from someone who thought Jew was my first name. He called me Hey Jew, and he wasn't talking about a Beatles song.

That too, is ironic, considering I am a rabid antifeminist. I am not exactly a good fit with your Jewish feminist conspiracy motif.

I have gotten emails from you urging me to address this supposed elephant in the room in my videos.

And you know what. You're right. Since for whatever reason you guys are part of the landscape in the men's movement, then I suppose I am way overdue to address this in a video.

So, anti-Jew crusaders, today's your day.

To fuck off and die.

But before you do either, allow me to offer a response to your most common assertions. You can take it with you on your way out.

First of all, this business about all the feminist Jews. And, of course, the implication is that there was a structured conspiracy by Jews to use their fellow Jews to destroy the goyim's family structure and take over the world, which strangely they already supposedly own.

Apparently, Skepp Torr and the other Jewish MRAs I know didn't get *that* memo, but that is the basic theory, anyway. Feminism is a Jewish conspiracy. One of thousands, I suppose. And the total of evidence that this is true is the fact that a lot of feminists are Jewish.

But how about, just for a moment, we not indulge ourselves in totally dismissing Occam's Razor.

There are some people. Roughly anyone with a brain, I'd say, that think the Jewish culture is one that is predisposed to engage in political activism, particularly in areas that involve human rights.

There is likely something in Jewish history, though I can't put my finger on exactly what it is, that may have made that kind of activism appeal to Jewish people.

[image]Oh, that? Well, that, at least according to the turdburger fringe of the men's movement, didn't really happen. It was a hoax. Concocted by who else but Jews.

At the very least, even if you hate Jewish people, you must give them credit for cleverness. Faking a suicide is a very difficult thing to pull off. These motherfuckers faked genocide, and everyone on the planet but Chis Boyle and his merry band of knuckleheads swallowed it hook line and sinker, including yours truly.

So, to this point let's do a quick review.

We have two possible worldviews on Jews in feminism. One, about 20 years after the attempted extermination of the Jewish people, they developed an understandably heightened interest in social activism.

They also found themselves in the emerging cultural clash between right-wing conservative and leftist liberal movements. Perceiving the left, including feminism, as the heir apparent path a better world, not to mention preventing another Holocaust, they went that direction, admittedly getting caught up in the leftist delusion with everyone else on that side of things.

Consequently, many Jewish feminists rose to prominent awareness in the movement, thus their disproportionate

representation among the ranks of feminists today.

In support of this, we also see the same over-representation across several leftist causes.

OK, that's one view.

The other is that Jews faked their own extermination, secretly took over all the banks, and quietly schemed up feminism in secluded, dark rooms, by the light of a menorah. And now, as a part of the master Jewish conspiracy, they are using feminism to enrich themselves and gain even more power. That's the other view.

Take your pick.

I would talk on more of the conspiracy theory stuff, but I already shoot fish in a barrel for a living. I don't need any more targets.

I do, however, want to address the urgent question of whether I am, in fact, a Jew.

Now to start out honestly. I must admit that Skepp Torr did declare me a conditional, honorary, temporary Jew without benefits some time ago, but I am sure that has expired, and besides, that title would not count on a Kibbutz anyway.

Nonetheless, Chris Boyle, one of the more frequent visitors here from I-don't-like Jewsville, insists that I am Jewish, and points out to me rather bluntly that Elam is a Jewish name if he ever saw one.

Where he got that tidbit of insight I don't know, but I was quite tickled by it.

You see, I used to think of my name in terms of much deeper history. If you look through a chronology of world maps you will see that the nation of Iran used to be called Persia. And before that it was called Elam.

[image]Elam, later known as Persia, then Iran. Jewish to the core I tell you.

But that really isn't the story. I used to think my name came from that ancient land and was proud that it was reference in as far back as Genesis in the Bible.

Genealogy corrected me. My name goes back to the county of Elham, in England, another historically odd point of origin for a Jewish man.

I say all this at the risk of all the denizens of I-hate-Jewsville rushing into the comments here to tell me that I am defensively denying my own heritage.

After all, they have demonstrated enough creativity in their beliefs to conjure up just about anything.

But the truth is I almost wish I was Jewish. If I was, I'd probably never stop pointing that out to the "feminism is a Jewish thing" crowd. Just one more bit of fun in my otherwise fun life.

Now, why does any of this matter? Well, this is our community. Like it or not, we have some outliers that need more help than reforming family courts is going to give them.

The temptation is to just boot and ban them on site. After all, other than saying, "Look, there's another Jew!" there's not much they have to offer. And, even more importantly, the left-wing media, which they also regard as a Jewish conspiracy, loves to point to them as representative of the men's movement. It's a burden that both MRAs and MGTOW bear with relatively equal frequency these days.

But I also like the idea of letting the challenged dig their own holes in life. So as long they don't cause a real distraction, I am inclined to let them stay, and perhaps have a shot at some common-sense rubbing off onto them from the other commenters. [note to mods: I have since revised this policy to be far less forgiving]

Anyway, I know this talk is a bit off topic, and not what you expect me to do, so I anticipate some down votes and the comments to go with them.

That is part of the package here, though. I stay on topic till something puts a burr in my ass and I have to stop and

take it out. I will be back on the wagon and doing my regular gig come the next video.

Meanwhile, as always, I hope you've enjoyed, see you next time, and Shalom.

Another attempt for civilization to get civilized

Gary Costanza · 17 May 2017 · Archived copy · Original

Norway has just joined an august group of truly progressive nations that have attempted to protect all infants from genital mutilation by seeking to ban the routine circumcision of baby boys.

A libertarian and neo-liberal populist group called the Progress Party (FrP) of Norway has voted recently and passed a platform that includes banning routine circumcision of boys under 16. The platform includes a ban on wearing hijabs in public schools and was criticized as an attack on minorities. The European Jewish Association called on other Jewish organizations to help them oppose this and any other legislation that they consider anti-Jewish.

Voted down was a compromise that only banned government-funded circumcisions.

The Progress Party is the third largest in Norway and has a coalition with the Norwegian Conservative government. It's platform doesn't dictate law but shows support for the ban in upcoming elections later this year.

The Independent reported it this way:

"Norwegian ruling party votes to ban circumcision for men under 16 years old
Anti-immigrant party is third largest in country and works in coalition with Norwegian government"

> A political party in Norway has voted to ban the ritual circumcision of boys under the age of 16 and several other measures which have been blasted as an attack on minorities.
>
> Advocates claimed that circumcision resulted in mental and physical harm to children and was a serious violation of human rights.
>
> The party leader, Siv Jensen, told the Aftenposten newspaper that she was against forbidding circumcision.
>
> The reportedly last-minute and chaotic voting schedule meant that the proposed compromise – banning state funding for circumcision – failed.
>
> Ms Jensen insisted the move was not designed to target minorities and that her party had consistently defended Israel.
>
> The vote in Norway comes a day after Belgium's Parliament of Wallonia voted in favour of banning ritual slaughter, which would affect Jewish kosher and Muslim halal rituals. It comes into effect in September 2019.

Let's get real here.

You're a Nordic country that never had the nasty habit of mutilating infants at birth, and then come immigrants with those habits as well as other rituals and customs that need addressing. Some newcomers want to slaughter animals for religious reasons. Many want to cut the genitals of both male and female children, also for religious reasons.

What to do?

Some things are just wrong. There must be standards of human rights and decency in our laws that are *consistent* and *complete.*

Consistent when circumcision is banned regardless of its funding.

Complete when they protect both girls and boys from genital mutilation.

Religion does not, for example, allow the murder of someone, so how can we allow ritual maiming of unconsenting infants, an obvious assault? The answer is… we don't legally allow it (most common law countries guarantee protection against bodily harm), and we shouldn't do it, but most of us don't know (or deny) this is a human rights issue. Those who deny that the Constitution protects infants from the same bodily harm as adult citizens are denying those children their very humanity.

Can we agree infant boys should have the same protection as animals, and heaven forbid, girls?

The line is drawn at bodily integrity for all persons (of all ages) and animals.

Across the board, we must protect the most vulnerable of us from harm. It's obvious that Norway and other countries are not against any particular race or religion as evidenced by the fact that their immigration has caused these issues. Either we value and enforce the right to bodily integrity for all, or we're on a slippery slope that allows human rights violations to continue against infant boys.

It's clear what any civilized society would do: pass the ban.

Unfortunately for male infants, some countries have a history of allowing, even promoting, abuses such as routine circumcision, allowed for various erroneous reasons, including religion, to the point that even non-Jews and Muslims are routinely cut. Just because those countries have an insidious and morbid stake in infant genital mutilation, that does not make it right, just as some once believed that slavery, or multiple wives, or virgin sacrifice, or female genital mutilation was right.

When enlightened people realized slavery was wrong, that battle for human rights was on. Those without slavery stayed free, while those with slaves struggled – some through civil war – to end it.

From *The Independent*, here are some of the many comments in support of the proposed ban:

> Cephalon
> This party does not care about the rights of babies or children. This is yet another stick to beat foreigners with. The ugly thuggish European values still live on – they just pretend they are defending something positive with a very negative ulterior motive.
>
> Lightf00t
> "thuggish'
>
> Because there's nothing less thuggish than assaulting kids.
>
> borabosna
> You can understand it. It's simple. Humans get stuck with stupid things throughout cultural evolution. Genital mutilation is about primitive beliefs regarding preventing adultery and signaling loyalty, reducing sexual pleasure (which is supposed to be a bad thing), and in the case of boys, a violent rite of passage toughening them up to a hard life of hunting and warring by giving them pain early on (many cultures circumcise not at birth but later). Some claim that in ancient Egypt, where circumcision originated as far as we know, male

> priests would cut their genitals to offer to goddesses, and the practice became streamlined and mainstream later.

I leave you with this final comment, to which I fully concur:

> jaakari
> So a progressive policy bringing in the same safe guards to boys that girls have….
>
> A step forward.

Is feminism killing young boys?

Tim Patten · 17 May 2017 · Archived copy · Original

In a late-2015 TEDx talk, *The Boy Crisis: A Sobering Look at the State of Our Boys*, Dr. Warren Farrell discussed how those who support equality for all promote perspectives that shortchange one group, in particular: young males. Among other things, he noted that nine-year-old boys are killing themselves four times as often as girls, and yet women's organizations have remained oddly silent. These so-called advocates of fairness have been quick to claim ownership of the "gender equality" megaphone for their own purposes, but have not taken its message to heart in a meaningfully inclusive way.

In truth, feminist's efforts to level the playing field are targeted in one direction – toward the privileged and protected class of women. Rob Whitley Ph. D. reported in *Psychology Today*, The European Parliament Committee for Women's Rights and Gender Equality produced a February 2017 report that was adopted by Parliament and ignored any issues for boys and men. The United Kingdom's boy suicide rate parallels America. There is a disturbing lack of interest in dealing with boys' equality concerns, especially those related to the challenges young males face and how they are treated – or mistreated – during those times in their lives when they are most vulnerable. Simply put, the gendered lens has been firmly fixed on female inequality and the national conversation on this topic is focused solely on them. Sadly, our boys are losing out.

Women's Studies is Constructing Androphobia

Women's studies propagandists have played a major role in bringing this situation about. Because of their relentlessly one-sided, self-serving mantras, we live in a lopsidedly biased world where all females are viewed as the victims of male aggression, violence, sexual abuse and inequality. Instead of being key social members to community growth and survival, boys are portrayed as merely stereotypical rapists and women-beaters in training.

Unfortunately, the influence of these college studies has been painfully far-reaching. The violent statements made like "all men are rapists", "eviscerate white men" and "dismantle patriarchy" carry dangerous messages. Over time, many of those who've been exposed to their toxic theories, including impressionable students on college campuses, have developed an antipathy toward males that borders on religious fervor. By not promoting an open and honest discussion about genders issues for men and women, these so-called egalitarians have fostered widespread androphobia – an abnormal and persistent fear of men and a hatred of the male sex. It is not surprising that festering crises such as the boy suicide epidemic is at hand.

Western Society is Unlearning Masculinity

Still, what is more surprising is how feminism ignores the boy's crisis and instead attempts to make boys more like girls. But not everyone accepts this state of affairs where boys should be overlooked or emasculated. The Chinese, for example, are actively serving up antidotes to notions that spawn over-protected boys who have become neutered or physically and emotionally weak. Among other things, they are teaching masculinity in grades 4-5 and recruiting male teachers that can serve as positive role models. One of their primers, *Little Men,* advocates for bravery, independence and confidence, in contrast to Western countries that blur gender identity by teaching feminist concepts and enforcing gender neutrality. Although some children undoubtedly benefit from learning about LGBTQ topics, for example, they may confuse those without the proper grounding.

Role models and inspirational life examples for young boys are necessary but hard to find in the U.S., where the situation is anything but progressive. For 10-year-old American males, the gender lens is jam-packed with stereotypes and micro-aggressive mantras that belittle their sex – especially males who are straight – and masculinity. Subjected to endless pronouncements about hegemonic masculinity being toxic and violent, they are regularly told they are not "fitting in," while female peers are given positive feedback "atta girl" and "high-fives" all along the way. Meanwhile, the federal government urges educators to encourage young females toward our STEM – science, technology, engineering and math – future, but does not do the same for boy counterparts.

From most young boys perspective the message coming through loud and clear is that boys are effectively disposable, a jaded distortion that can burrow deep down and severely undermine the psyche of sensitive youngsters. This notion that boys are "bad" and girls are "good" or "why can't boys be like girls" is a form of bigotry that has not only been systematically embedded into our mainstream consciousness, but has, astonishingly, somehow been transformed into one of our society's higher truths.

Needless to say, this creates profound and disturbing ethical issues. In a culture where boys are confused about their gender, place and purpose in the world, it is not hard to see how communally constructed sexism is promulgating mental health issues that often manifest themselves in self-destructive or anti-social behaviors – including, as noted earlier, boys killing themselves.

According to a *Psychology Today* article by Dr. Miles Groth, "Young Men Who Commit Suicide**,"** little is understood about what motivates boys and young men to take their lives in such numbers. Of great concern is the fact that little effort is being made to get to the bottom of this development. Parents, educators and communities that might otherwise be outraged by any number of trivial issues affecting their children are ignoring a growing crisis, masked in part by the falsehoods of feminism, and failing to identify what is driving our youth toward the depths of depression and despair.

Dismantling Patriarchy

Sadly, many strains of feminists are more intent on imposing their will on others than addressing what really ails boys and men. They harbor a burning obsession to dismantle or "smash" patriarchy and destroy civilization as we know it. Some are so fearful and emotionally wounded that they believe true vindication can only come from eradicating the current societal framework and eliminating men, even if that leads to vulnerable young boys ending their lives.

In an interview with Joe Rogan, Dr. Jordan Peterson argues that women's studies propagandist are determined to instigate a social revolution and restructure our society from the ground up. They seek to bring about anarchy and replace the current system with matriarchy, a system that has rarely survived for long in its prior incarnations. To realize their ambitions, they are willing to undermine civilization and all of the true progress that has been made throughout the ages.

If these anarchists get their way, it may well mean a world buffeted by shortages and failings of what most of us take for granted, including our infrastructure, water and food production mechanisms, and transportation systems. Getting rid of men will devalue or even devastate an evolutionary process that has kept many of us safe and secure in the face of home grown and foreign threats. More than likely, instead of achieving feminist nirvana, the outcome of such misguided ambitions will be horrors such as mass starvation and death by dehydration.

Conclusion

During the steam engine era, many people believed that traveling more than 30 miles per hour would be dangerous to human health, but it wasn't long before that threshold was exceeded by a wide margin. Indeed, supported by a male-dominated system that die-hard feminists condemn, innovation has allowed us to blow through endless constraints without even blinking an eye. In the view of astrophysicist and author Neil deGrasse Tyson, the patriarchal institutions of the sciences, technology and engineering will skyrocket our world towards tomorrow at speeds most have probably never imagined.

Feminism has become undignified and whether this anti-male crowd accepts it or not, patriarchy has shaped our history and can successfully sculpt the uncertain future ahead of us. It has been the foundation of monumental accomplishments and helped fuel endless exploration and creation for the benefit of all. Hopefully, as this truth becomes more widely understood, it will accelerate the shift in gender politics that are already underway. Social awareness will check feminism's power and a true balanced equality approach will exist. Eventually, the empty ideologies promoted by feminist dinosaurs and the delusional scholars responsible for the women's studies-driven war on men will be seen in retrospect as ancient folk tales. The old feminist utopia meme will be truthfully

reinterpreted as a byproduct of resentment and fantasies based on jealousy and mental health problems.

As society assimilates the “Red Pill’s” progressive reawakening of social justice, suicide will be understood, schools and parents will begin to guide young boys and girls through healthy life paths by identifying what truly ails them and intervening with gender and age-appropriate solutions. People will learn to embrace, rather than deny, gender differences that uplift, inspire and empower human rights for girls and boys, and for society as a whole.

Cassie Jaye's presentation at the Institute of Noetic Sciences. A MUST WATCH.

AVfM Video Source · 18 May 2017 · Archived copy · Original

Cassie Jaye, putting on a clinic of personal accountability and professionalism. Eds

https://www.youtube.com/watch?v=iCgQAiy21dA&t=277s

Peer Review: A (not so much) gender perspective

Jakob LeFleur · 18 May 2017 · Archived copy · Original

A little while back I stumbled upon a paper[1], highlighting the unfortunate position of women in academic fields. More specifically, this paper addresses the issue of a gender-bias in peer-review processes and reports that female authors are not only underrepresented as peer reviewers, but also that they get disproportionally published *less* because of peer review processes.

According to the authors, this is due to the unconscious bias of publishers who prefer work or select a reviewer of their own sex. Since more men are active within the academic field, this one-sided explanation might satisfy some gender-studies scholars, but couldn't there be more at play here?

As a PhD researcher at a rather progressive university, I see gender discrimination on a day to day basis, but more of the 'positive' kind, in favor of female coworkers and students rather than their male counterpart. Just recently even, several students presented their MSc Thesis, which is pretty much their last obstacle to face before entering the working world. Only this year it had a slightly different aftertaste. See, one student's father was namely diagnosed with stage-three cancer at the beginning of academic year and was spending his last months on his deathbed at the hospital. I was already impressed that the young man even showed up to his project's final dissertation.

Now in all objectivity, his work wasn't well done, but he did enough to obtain a passing grade for the majority of the jury except for one female professor who felt that he `abused' his dying father's condition to justify the poor work.

Now, one could compliment the scientific integrity of this professor in keeping her high standards, and to keep professional and personal life separated. But here's where it gets funny. A female student then came to present her work and, objectively (I'm speaking for several other jury members and myself), it was beyond horrible. Her actual research, as well as her work, were below academic standards and was by all definitions worse than what the male student (with a dying father) accomplished.

After some jury members started going more in depth, she started crying and mentioned how stressed she was and how tough working towards this deadline has been for her. Finally, when deciding on the grades, the same female professor decided to settle for a `B+', since it would give her a bit of confidence for her next step in life.

But let's be clear here, this is not a unique case to begin with. Multiple colleagues of mine have admitted favoring women over boys whether it's in correcting of exams, assigning grades, simply helping female students more with their work, or simply even answering e-mails (ironically, often out of the fear to be called 'sexist'). And couldn't it be that this gender-bias is reflected in the results of this study as well? If women get pushed less, and face less critique during the scientific process, isn't the rejection they face in peer review due to the poorer quality of work?

If men, get verbally and mentally exhausted, don't they push themselves more to come back stronger and end up excelling more in their field of work? Even if the gender bias favors men over women, as posed by the authors, how come that so many papers find ambiguous results using double-blind peer reviewed studies and women still publish proportionately less?[2] Can't the underrepresentation of female peer-reviewers be partially explained by the differences in quality of work?

As much as their answer is one-sided, so does mine only reveal a small fraction of a much larger phenomenon. I do not admit that women are less skilled for an academic career, I even happily admit that some of my female colleagues are way more qualified than I am. But it does not mean that the scientific process that we know should be generalized to fit the sexist narrative we all know we get exposure for.

The real issue might not be sexism that is at play, but rather that the academic world desperately wants it to be sexism.

[1] https://elifesciences.org/content/6/e21718

[2] http://blogs.nature.com/peer-to-peer/2008/06/no_demonstrated_gender_bias_in.html

More than an orgasm

Jason Faris · 19 May 2017 · Archived copy · Original

Editor's Note: This article is also available in Spanish.

I recently had the opportunity to take part in a "Man Panel" for a wonderful mothers group at a local church and I agreed. My wife is a member and they were extremely supportive of us when we went through some tough times. All I would have to do is sit with a few other fathers and answer a series of questions we received a few weeks in advance. When the day came it was pretty obvious that the men had given a lot of thought to their answers. They were honest and did a good job covering some pretty sensitive subjects.

Everyone ate coffee cake, laughed, and enjoyed the conversation. But at the end one of the women raised her hand and asked what the men on the panel wished women knew about men – but didn't. It wasn't one of the planned questions and the other men looked a little panicked. So I decided to take advantage of the opportunity by saying…

"That for men, sex is actually very rarely just about having an orgasm."

Well, you could tell that this was not an answer that any of them had expected. Within the span of three seconds I had about thirty women looking at me with the most confused faces you have ever seen. So I took a deep breath and went on… "Why do you think guys love playing basketball or football? It's one of the very few situations where it's OK for us to touch each other and show affection. It is very common for men to go for days without anyone touching us in a friendly, loving, or intimate way. For single men it can be a lot worse. It can go on for months… or even years. Now, I know that's pretty hard for you to understand because you're women. It's been completely different for you for your entire lives. It has always been OK for you to hug, or sit close to each other, to hold hands, give each other foot rubs, or even snuggle under a blanket. But how would you feel if you saw your husband doing any of those things with one of his friends?"

Then I paused and for a moment it was so quiet in that room that you could have heard a pin drop. I could tell from their expressions that they had never even thought about this. Somewhere along the way they had allowed it to slip into that mental category of things that just were.

So I went on, "You need to understand that one of the very few times that a man gets to feel pure, unfiltered, and completely open physical love is during sex. A lot of the time for us it's the only chance we get to feel some intimacy. To feel your skin on ours and run our hands over you. To be genuinely close and not just hear the words "I love you", but actually FEEL them. To feel them in the way you hold us."

“Now I know that’s probably very hard for you to understand because you’re women. You get to feel that every day with your friends, mom, sisters, or kids. But for us it’s so rare that every single time it’s significant. It’s one of the very very VERY few times that we get to feel really, truly… loved.”

I stopped there and another long silence stretched out as they sat looking completely stunned. Then after a moment one of the younger woman spoke up to say “Oh my God he’s right. That’s so… so… horrible” and she began to cry. Afterwards I was astonished by the number of women who came over to thank me for opening their eyes. Despite being some of the most compassionate and giving people I have ever met they had been completely unaware. But I don’t blame them for that. It’s just not a part of their world and as men we are equally unaware of a lot of the things that women deal with.

The Bible says “*Each one of you also must love his wife as he loves himself, and the wife must respect her husband*” (Ephesians 5:33) and I think there’s a lot of wisdom in that. After all, if we dedicated ourselves to a deeper understanding of each other’s burdens, isn’t love the inevitable result?

The Conceptual Penis as a Social Construct: A Sokal-Style Hoax on Gender Studies

Dr. Peter Boghossian & James A. Lindsay · 20 May 2017 · Archived copy · Original

The Hoax:

> The androcentric scientific and meta-scientific evidence that the penis is the male reproductive organ is considered overwhelming and largely uncontroversial."

That's how we began. We used this preposterous sentence to open a "paper" consisting of 3,000 words of utter nonsense posing as academic scholarship. Then a peer-reviewed academic journal in the social sciences accepted and published it.

This paper should *never* have been published. Titled, "The Conceptual Penis as a Social Construct," our paper "argues" that "The penis *vis-à-vis* maleness is an incoherent construct. We argue that the *conceptual penis* is better understood not as an anatomical organ but as a gender-performative, highly fluid social construct." As if to prove philosopher David Hume's claim that there is a deep gap between what is and what ought to be, our *should-never-have-been-published* paper *was* published in the open-access (meaning that articles are freely accessible and not behind a paywall), peer-reviewed journal *Cogent Social Sciences*. (In case the PDF is removed, we've archived it.)

Assuming the pen names "Jamie Lindsay" and "Peter Boyle," and writing for the fictitious "Southeast Independent Social Research Group," we wrote an absurd paper loosely composed in the style of post-structuralist discursive gender theory. The paper was ridiculous by intention, essentially arguing that penises shouldn't be thought of as male genital organs but as damaging social constructions. We made no attempt to find out what "post-structuralist discursive gender theory" actually means. We assumed that if we were merely clear in our moral implications that maleness is intrinsically bad and that the penis is somehow at the root of it, we could get the paper published in a respectable journal.

Manspreading — a complaint levied against men for sitting with their legs spread wide — is akin to raping the empty space around him.

This already damning characterization of our hoax understates our paper's lack of fitness for academic publication by orders of magnitude. We didn't try to make the paper coherent; instead, we stuffed it full of jargon (like "discursive" and "isomorphism"), nonsense (like arguing that hypermasculine men are both inside and outside of certain discourses at the same time), red-flag phrases (like "pre-post-patriarchal society"), lewd references to slang terms for the penis, insulting phrasing regarding men (including referring to some men who choose not to have children as being "unable to coerce a mate"), and allusions to rape (we stated that "manspreading," a complaint levied against men for sitting with their legs spread wide, is "akin to raping the empty space around him"). After completing the paper, we read it carefully to ensure it didn't say anything meaningful, and as neither one of us could determine what it is actually about, we deemed it a success.

Consider some examples. Here's a paragraph from the conclusion, which was held in high regard by both reviewers:

> We conclude that penises are not best understood as the male sexual organ, or as a male reproductive organ, but instead as an enacted social construct that is both damaging and problematic for society and future generations. The conceptual penis presents significant problems for gender identity and reproductive identity within social and family dynamics, is exclusionary to disenfranchised communities based upon gender or reproductive identity, is an enduring source of abuse for women and other gender-marginalized groups and individuals, is the universal performative source of rape, and is the conceptual driver behind much of climate change.

You read that right. We argued that climate change is “conceptually” caused by penises. How do we defend that assertion? Like this:

> Destructive, unsustainable hegemonically male approaches to pressing environmental policy and action are the predictable results of a raping of nature by a male-dominated mindset. This mindset is best captured by recognizing the role of [sic] the conceptual penis holds over masculine psychology. When it is applied to our natural environment, especially virgin environments that can be cheaply despoiled for their material resources and left dilapidated and diminished when our patriarchal approaches to economic gain have stolen their inherent worth, the extrapolation of the rape culture inherent in the conceptual penis becomes clear.

And like this, which we claim follows from the above by means of an algorithmically generated nonsense quotation from a fictitious paper, which we referenced and cited explicitly in the paper:

> Toxic hypermasculinity derives its significance directly from the conceptual penis and applies itself to supporting neocapitalist materialism, which is a fundamental driver of climate change, especially in the rampant use of carbon-emitting fossil fuel technologies and careless domination of virgin natural environments. We need not delve deeply into criticisms of dialectic objectivism, or their relationships with masculine tropes like the conceptual penis to make effective criticism of (exclusionary) dialectic objectivism. All perspectives matter.

If you’re having trouble understanding what any of that means, there are two important points to consider. First, we don’t understand it either. Nobody does. This problem should have rendered it unpublishable in *all* peer-reviewed, academic journals. Second, these examples are remarkably lucid compared to much of the rest of the paper. Consider this final example:

> Inasmuch as masculinity is essentially performative, so too is the conceptual penis. The penis, in the words of Judith Butler, “can only be understood through reference to what is barred from the signifier within the domain of corporeal legibility” (Butler, 1993). The penis should not be understood as an honest expression of the performer’s intent should it be presented in a performance of masculinity or hypermasculinity. Thus, the isomorphism between the conceptual penis and what’s referred to throughout discursive feminist literature as “toxic hypermasculinity,” is one defined upon a vector of male cultural *machismo braggadocio*, with the conceptual penis playing the roles of subject, object, and verb of action. The result of this trichotomy of roles is to place hypermasculine men both within and outside of competing discourses whose dynamics, as seen via post-structuralist discourse analysis, enact a systematic interplay of power in which hypermasculine men use the conceptual penis to move themselves from powerless subject positions to powerful ones (*confer*: Foucault, 1972).

No one knows what any of this means because it is complete nonsense. Anyone claiming to is pretending. Full stop.

[image]

It gets worse. Not only is the text ridiculous, so are the references. Most of our references are quotations from papers and figures in the field that barely make sense in the context of the text. Others were obtained by searching keywords and grabbing papers that sounded plausibly connected to words we cited. We read exactly zero of the sources we cited, by intention, as part of the hoax. And it gets still worse…

Some references cite the Postmodern Generator, a website coded in the 1990s by Andrew Bulhak featuring an algorithm, based on NYU physicist Alan Sokal’s method of hoaxing a cultural studies journal called Social Text, that returns a different fake postmodern “paper” every time the page is reloaded. We cited and quoted from the Postmodern Generator liberally; this includes nonsense quotations incorporated in the body of the paper and citing five different “papers” generated in the course of a few minutes.

Five references to fake papers in journals that don't exist is astonishing on its own, but it's incredible given that the original paper we submitted had only sixteen references total (it has twenty now, after a reviewer asked for more examples). Nearly a third of our references in the original paper go to fake sources from a website mocking the fact that this kind of thing is *brainlessly* possible, particularly in "academic" fields corrupted by postmodernism. (More on that later.)

Two of the fake journals cited are *Deconstructions from Elsewhere* and *And/Or Press* (taken directly from algorithmically generated fictitious citations on the Postmodern Generator). Another cites the fictitious researcher "S. Q. Scameron," whose invented name appears in the body of the paper several times. In response, the reviewers noted that our references are "sound," even after an allegedly careful cross-referencing check done in the final round of editorial approval. No matter the effort put into it, it appears one simply cannot jump *Cogent Social Science*'s shark.

We didn't originally go looking to hoax *Cogent Social Sciences*, however. Had we, this story would be only half as interesting and a tenth as apparently damning. *Cogent Social Sciences* was *recommended* to us by another journal, *NORMA: International Journal for Masculinity Studies*, a Taylor and Francis journal. *NORMA* rejected "The Conceptual Penis as a Social Construct" but thought it a great fit for the *Cogent Series*, which operates independently under the Taylor and Francis imprimatur. In their rejection letter, the editors of *NORMA* wrote,

> We feel that your manuscript would be well-suited to our Cogent Series, a multidisciplinary, open journal platform for the rapid dissemination of peer-reviewed research across all disciplines.
>
> Transferring your manuscript:
>
> - Saves you time because there is no need for you to reformat or resubmit your work manually
> - Provides faster publication because previous reviews are transferred with your manuscript.
>
> To ensure all work is open to everyone, the Cogent Series invites a "pay what you want" contribution towards the costs of open access publishing if your article is accepted for publication. This can be paid by you as author or by your institution or research funder. Many institutions and funders now provide financial support for open access publishing.

We took them up on the transfer, and *Cogent Social Sciences* eventually accepted "The Conceptual Penis as a Social Construct." The reviewers were amazingly encouraging, giving us very high marks in nearly every category. For example, one reviewer graded our thesis statement "sound" and praised it thusly, "It capturs [sic] the issue of hypermasculinity through a multi-dimensional and nonlinear process" (which we take to mean that it wanders aimlessly through many layers of jargon and nonsense). The other reviewer marked the thesis, along with the entire paper, "outstanding" *in every applicable category*.

They didn't accept the paper outright, however. *Cogent Social Sciences*' Reviewer #2 offered us a few relatively easy fixes to make our paper "better." We effortlessly completed them in about two hours, putting in a little more nonsense about "manspreading" (which we alleged to be a cause of climate change) and "dick-measuring contests."

The publication of our hoax reveals two problems. One relates to the business model of pay-to-publish, open-access journals. The other lies at the heart of academic fields like gender studies.

The Pay-to-Publish, Open-Access Journal Problem

Cogent Social Sciences is a multidisciplinary open access journal offering high quality peer review across the social sciences: from law to sociology, politics to geography, and sport to communication studies. Connect your research with a global audience for maximum readership and impact.

One of the biggest questions facing peer-reviewed publishing is, "Are pay-to-publish, open-access journals the future of academic publishing?" We seem to have answered that question with a large red, "No!"

There is, however, an asterisk on that "No!" That is, the peer-review process in pay-to-publish, open-access journals cannot achieve quality assurance without extremely stringent safeguards (which will come as no surprise to anyone familiar with the debate). There's nothing necessarily or intrinsically wrong with either open-access or pay-to-publish journals, and they may ultimately prove valuable. However, in the short term, pay-to-publish may be a significant problem because of the inherent tendencies toward conflicts of interest (profits trump academic quality, that is, the profit motive is dangerous because ethics are expensive).

The pay-to-publish mechanism should not affect the quality control standards of the peer-review process. *Cogent Open Access* claims to address this problem by using a blind review process. Does it work? Perhaps not always, if this case is any indication. Some pay-to-publish journals happily exploit career-minded academicians and will publish *anything* (*cf*: the famous Seinfeld hoax paper)[1]. Is that the case here? Gender studies scholars committed to the integrity of their academic discipline should hope so, and they have reason for suspecting it. For a minimal payment of $625, *Cogent Social Sciences* was ready to publish, "The Conceptual Penis as a Social Construct."[2]

There seems to be a deeper problem here, however. Suspecting we may be dealing with a predatory pay-to-publish outlet, we were surprised that an otherwise apparently legitimate Taylor and Francis journal directed us to contribute to the *Cogent Series*. (Authors' note: we leave it to the reader to decide whether or not *NORMA: International Journal for Masculinity Studies* constitutes a legitimate journal, but to all appearances it is run by genuine academic experts in the field and is not a predatory money-mill.) The problem, then, may rest not only with pay-to-publish journals, but also with the infrastructure that supports them.

In sum, it's difficult to place *Cogent Social Sciences* on a spectrum ranging from a rigorous academic journal in gender studies to predatory pay-to-publish money mill. First, *Cogent Social Sciences* operates with the legitimizing imprimatur of Taylor and Francis, with which it is clearly closely partnered. Second, it's held out as a high-quality open-access journal by the Directory of Open Access Journals (DOAJ), which is intended to be a reliable list of such journals. In fact, it carries several more affiliations with similar credentialing organizations.

These facts cast considerable doubt on the facile defense that *Cogent Social Sciences* is a sham journal that accepted "The Conceptual Penis as a Social Construct" simply to make money. As a result, wherever *Cogent Social Sciences* belongs on the spectrum just noted, there are significant reasons to believe that much of the problem lies within the very concept of any journal being a "rigorous academic journal in gender studies."

Postmodernism, Gender Studies, and the Canon of Knowledge

In 1996, Alan Sokal, a Professor of Physics at NYU, published the bogus paper, "Transgressing the Boundaries: Towards a Transformative Hermeneutics of Quantum Gravity," in the preeminent cultural studies journal *Social Text* which is in turn published by Duke University Press. The publication of this nonsense paper, in a prestigious journal with a strong postmodernist orientation, delivered a devastating blow to postmodernism's intellectual legitimacy.

Subsequently, Sokal and the Belgian physicist Jean Bricmont noted in their 1997 book, *Fashionable Nonsense*, that certain kinds of ideas can become so fashionable that the critical faculties required for the peer-review process are compromised, allowing outright nonsense to be published, so long as it looks or sounds a certain way, or promotes certain values. It was standing upon Sokal's shoulders that we proceeded with our hoax, though we perceived a slightly different need.

Sokal's aim was to demonstrate that fashionable linguistic abuses (especially relying upon puns and wordplay related to scientific terms), apparent scientific authority, conformity with certain leftist political norms, and flattery of the academic preconceptions of an editorial board would be sufficient to secure publication and thus expose shoddy academic rigor on the part of postmodernist scholarship and social commentary.

A primary target of Sokal's hoax was the appropriation of mathematical and scientific terminology that postmodernist "scholars" didn't understand and didn't use correctly. (We included "isomorphism" and "vector" in our paper in subtle homage to Sokal.) *Fashionable Nonsense* pays particular attention to postmodernists' abuses of

mathematical and scientific terminology. That is, Sokal took aim at an *academic* abuse by postmodernists and hit his target dead-center. His paper could only have been published if the postmodernists who approved it exhibited overwhelming political motivations and a staggering lack of understanding of basic mathematics and physics terminology.

The scientific community was exuberant that Sokal burst the postmodern bubble because they were fed up with postmodernists misusing scientific and mathematical terms to produce jargon-laden nonsense and bizarre social commentary carrying the apparent gravitas of scientific terminology. It appears that *Social Text* accepted Sokal's paper specifically because Sokal was a recognized scientist who appeared to have seen the light.

Our hoax was similar, of course, but it aimed to expose a more troubling bias. The most potent among the human susceptibilities to corruption by fashionable nonsense is the temptation to uncritically endorse *morally* fashionable nonsense. That is, we assumed we could publish outright nonsense provided it looked the part and portrayed a moralizing attitude that comported with the editors' moral convictions. Like any impostor, ours had to dress the part, though we made our disguise as ridiculous and caricatured as possible—not so much affixing an obviously fake mustache to mask its true identity as donning two of them as false eyebrows.

Sokal exposed an infatuation with academic puffery that characterizes the entire project of academic postmodernism. Our aim was smaller yet more pointed. We intended to test the hypothesis that flattery of the academic Left's moral architecture in general, and of the moral orthodoxy in gender studies in particular, is the overwhelming determiner of publication in an academic journal in the field. That is, we sought to demonstrate that a desire for a certain moral view of the world to be validated could overcome the critical assessment required for legitimate scholarship. Particularly, we suspected that gender studies is crippled academically by an overriding almost-religious belief that maleness is the root of all evil. On the evidence, our suspicion was justified.[3]

As a matter of deeper concern, there is unfortunately some reason to believe that our hoax will not break the relevant spell. First, Alan Sokal's hoax, now more than 20 years old, did not prevent the continuation of bizarre postmodernist "scholarship." In particular, it did not lead to a general tightening of standards that would have blocked our own hoax. Second, people rarely give up on their moral attachments and ideological commitments just because they're shown to be out of alignment with reality.

In the 1950s, psychologist Leon Festinger revealed the operation of the well-known phenomenon called *cognitive dissonance* when he infiltrated a small UFO cult known as the "Seekers." When the apocalyptic beliefs of the Seekers failed to materialize as predicted, Festinger documented that many cultists did not accept the possibility that the facts upended their core beliefs but instead rationalized them. Many Seekers adopted a subsequent belief that they played a role in saving the world with their fidelity; that is, they believed the doomsday-bringing extraterrestrials were so impressed by their faith that they decided not to destroy the world after all!

It is therefore plausible that some gender studies scholars will argue that the "conceptual penis" makes sense as we described it, that men do often suffer from *machismo braggadocio*, and that there is an isomorphism between these concepts via some personal toxic hypermasculine conception of their penises.

We sincerely hope not.

Conclusion: A Two-Pronged Problem for Academia

There are at least two deeply troublesome diseases damaging the credibility of the peer-review system in fields such as gender studies:

1. the echo-chamber of morally driven fashionable nonsense coming out of the postmodernist social "sciences" in general, and gender studies departments in particular and
2. the complex problem of pay-to-publish journals with lax standards that cash in on the ultra-competitive publish-or-perish academic environment. At least one of these sicknesses led to "The Conceptual Penis as a Social Construct" being published as a legitimate piece of academic scholarship, and we can expect proponents of each

to lay primary blame upon the other.

"The Conceptual Penis as a Social Construct" underwent a blind peer-review process and yet was accepted for publication. This needs serious explaining. Part of the fault may fall on the open-access, pay-to-publish model, but the rest falls on the entire academic enterprise collectively referred to as "gender studies." As we see it, gender studies in its current form needs to do some serious housecleaning.

To repeat a critical point, this paper was published in a social science journal that was recommended to us as reputable by a supposedly reliable academic source. *Cogent Social Sciences* has the trappings of a legitimate peer-reviewed journal. There is no way around the fact that the publication of this paper in such a journal must point to *some* problem with the current state of academic publishing. The components of the problem are, it seems, reducible to just two: academic misfeasance arising from pay-to-publish, open-access financial decision-making; and unconscionable pseudo-academic inbreeding contaminating, if not defining, the postmodernist theory-based social sciences.

On the other hand, no one is arguing, nor has any reason to argue, that respectable journals like *Nature* and countless others have adopted a peer-review process that is fundamentally flawed or in any meaningful way corrupt. Much of the peer-review system remains the gold-standard for the advancement of human knowledge. The problem lies within a nebula of marginal journals, predatory pay-to-publish journals, and, possibly to some degree, open-access journals—although it may largely be discipline-specific, as we had originally hoped to discover. This is, after all, not the first time postmodernist academia has fallen for a hoax.

This hoax, however, was rooted in moral and political biases masquerading as rigorous academic theory. Working in a biased environment, we successfully sugarcoated utter nonsense with a combination of fashionable moral sentiments and impenetrable jargon. *Cogent Social Sciences* happily swallowed the pill. It left utter nonsense easy to disguise.

The publish-or-perish academic environment is its own poison that needs a remedy. It gives rise to predatory profit-driven journals with few or no academic standards that take advantage of legitimate scholars pressured into publishing their work at all costs, even if it is marginal or dubious. Many of these scholars are victims both of a system that is forcing them to publish more papers and to publish them more often, to the detriment of research quality, and of the predatory journals that offer to sell them the illusion of academic prestige. Certainly, we have every reason to suspect that a majority of the other academics who have published in *Cogent Social Sciences* and other journals in the *Cogent Series* are genuine scholars who have been cheated by what may be a weak peer-review process with a highly polished edifice. Our question about the fundamental integrity of fields like gender studies seems much more pressing nonetheless.

"The Conceptual Penis as a Social Construct" should not have been published on its merits because it was actively written to avoid having any merits whatsoever. The paper is academically worthless nonsense. The question that now needs to be answered is, "How can we restore the reliability of the peer-review process?"

Notes:

1. For more here, read about "Dr. Martin Van Nostrand's" famous hoax paper.
2. Portland State University has a fund dedicated to paying fees for open access journals, and this particular journal qualified for disbursement. For ethical reasons, however, we did not apply for funding, which in this case was virtually guaranteed. Instead, the article was externally funded by an independent party.
3. Our suspicion arose from countless examples documented on the anonymously run Twitter feed @RealPeerReview.

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A music break

AVfM Video Source · 20 May 2017 · Archived copy · Original

What the hell, every now and then we have to let our hair down here at AVfM, and listen to some good music. This one is for all those men who feel suicidal… it may be difficult to find a woman (or man) who cares, but at least the song extends compassion. PS. Add your own tracks below. – PW

Violent Men: When Harry Hit Mary

Paul Elam · 22 May 2017 · Archived copy · Original

I talk from time-to-time about so called “gender violence” – but mainly to point out that violence isn’t really a gender issue. In the effort to bring female violence out of the shadows and into the light of day we’ve had a tendency to overlook something else that’s pretty important – that would be a more thorough examination of men’s violence in the home without the feminist spin.

Women! Can't live with 'em you say? Sure we can

Bryan Scandrett · 24 May 2017 · Archived copy · Original

The modern MHRM that I entered back in 2011 has had an absorbing transition over the years characterized by a heartening series of victories.

It was a hard slog to keep up the work and the morale in that environment of powerful opposition and almost complete mainstream media silence, broken only occasionally by a slew of hateful propaganda and wilful misinformation on what came to be known as the manosphere.

How times have changed!

With our success has come a few growing pains and I will attempt to address one of them now.

Women!

Without doubt, the strongest voices in the MHRM are women. We only need think of Karen Straughan and her legion of YouTube subscribers or Cassie Jaye and the center stage spotlight she commands today. Just two of a wide variety of females throwing energy and reputation on to the table for a gender other than their own.

And yet this fact brings with it a persistent criticism of the MHRM, from within the MHRM itself, lamenting the weakness of its men in giving space to such women and a fear we are at risk of being 'feminized' and/or emasculated by these femme fatales.

Personally, I bear not such concern.

Rather, at the risk of being branded a cuck by the ignorant and stupid, I rejoice in the presence of and power these women lend to our shield wall. The old term, Shield Maiden is enough give me a bemused chuckle.

This male insecurity over women's voices in the MHRM being more powerful than men's stems from a lack of understanding of both the history of the MHRM and gynocentrism itself.

The MHRM is hundreds of years old and until recently was depressingly tiny and almost completely male. It has long been a simple matter to dismiss, denounce, condescend to and ignore those male voices. Any woman only needed to play the victim of it and the entire movement simply failed to move.

That was the horrific reality for generations of dead men, piled high.

When I was a boy, male suicide and the life gap were statistical realities and known quantities and yet are still being ignored over half a century later!

The modern MHRM however has four antidotes to that longstanding and seemingly intractable problem.

1. The internet. The ability to publish into the information super highway is a game changer in and of itself.
2. Gladly enduring the walk of shame and refusing to be tone policed.

There is no traction in telling a man he has a small wiener and he must to sit down and *shut the fuck up* if he refuses to respond and continues using his voice. He has taken his walk of shame and is not returning to the plantation. This is why the term Men's Rights must never be toned down to appease the sensibilities of the gentile. The instant we allow ourselves to be policed, we are co-opted. Compromised and prone to take over by something other than the truth and the open competition of ideas.

See Alison Tiemans 19 video playlist on Threat Narratives, Gender Roles, Slavery and the Rise and Fall of Empires.

Yeah, it's long, it's heavy and you need to HTFU and do it or you may miss your own freedom.

3. Being unignorable. Think Paul Elam and Bash a violent bitch month. One of the most important trolling's in

human history. Still merrily harvesting today. The MSM still largely refuses to acknowledge that the Jezebel website was the real sexist in that epic or that women are more often the perpetrators of domestic violence.

4. feMRAs. It's a simple fact of gynocentrism that you cannot dismiss, denounce, condescend to, and ignore a woman talking about the shitty behaviour of women in the same way a man can be dismissed as a sexist because of what is between her legs.

She has a vagina obviously!!!!!

The Karens and the Cassies etc. nullify the white knights and strip the gynocentrists of their proxy violence, their central anchoring tenant of power.

No man is going to punch Cassie Jaye in the face to shut her up.

Cassie has no female victims.

In fact her cries for help for men is as powerful as our adversaries' false allegations.

Which is why feminism is so fucking desperate to kill her movie.

This is what makes the The Red Pill movie such a game changer for us. That documentary can red pill a hard core, over entitled, domestically violent, Australian feminist in two hours flat. Wouldn't have believed it myself if I hadn't seen that very thing with my own two eyes. Like an Admiral aboard an aircraft carrier ordering a lighthouse to get out of his way, your global paradigms are coming up for a bruising beat down.

The incessant bleat of some men in social media about MRAs being pussies for accepting women in the movement, simply because women have a stronger voice in the face of gynocentrism than men, is a tad insecure.

Personally, I am glad for it as we need those voices to defeat the gynocentrists who call on white knights. The ability of Cassie's work to drop an Aussie bush pig cold is calibre enough for me.

And lastly, neither feminism nor women can take over the MHRM because of Point Two, so long as we refuse to allow ourselves to be tone-policed because of gynocentricity.

The Empire of Gyn is dead and doesn't know it yet.

The day Karen or Alison start to spruik gynocentrism, they will be called on it. Immediately and savagely. They won't be spared because of what's between their legs. The widespread affection all these women command is down to their personal intellect and integrity.

The MHRM is an open competition of ideas. A simple meritocracy.

I find the very idea that the men of the MHRM should have any problem with the women of the MHRM to be frankly feminist.

“Martyrs of Marriage” – a review

AVfM Video Source · 24 May 2017 · Archived copy · Original

Our own Lucian Vâlsan got a chance to watch Martyrs of Marriage the documentary that will be screened for the first time outside India at the ICMI17 in Australia.

Martyrs of Marriage is a documentary film that documents the injustice that has been perpetrated on people because of misuse of section 498A of Indian Penal Code.
It’s a first-person feature-length documentary by independent journalist Deepika Narayan Bhardwaj.
An absolute must-watch for those interested in practical politics.

Get your Conference tickets, here.

You can buy separate tickets only for the screening, here.

Subscribe to Lucian’s Freedom Alternative, here.

Women and the evolution of romance writing

Peter Wright · 24 May 2017 · Archived copy · Original

The sexual relations contract encoded in courtly love fiction was at first celebrated among the upper classes, but made its way by degrees eventually to the middle classes, and finally to the lower classes – or rather it broke class structure altogether in the sense that all Western peoples became inheritors of the customs of romantic love regardless of their social station.

Today the romantic novel is the biggest grossing genre of literature worldwide, with its themes saturating popular culture and its conventions informing politics and legislation globally.

The growth of this genre beyond the upper classes where it was born to become the lived story of all Western women is represented thematically here:

[image]

Upper-class beginnings

The three-stage evolution of romantic love saw its first chapter begin in 12th century France. Eleanor of Aquitaine and her daughter Marie De Champagne together elaborated the military notion of chivalry into a notion of servicing ladies, a practice otherwise known as 'courtly love.'

Courtly love was enacted by minstrels, playrights and troubadours, and especially via hired romance-writers like Chrétien de Troyes who wrote stories to illustrate its principles. Under the continuing guidance of Marie it was elaborated into a code of conduct by Andreas Capellanus in his famous tract titled 'About Love' (in English *The Art of Courtly Love*).

The aristocratic classes who developed this trope did not exist in a vacuum. The courtly themes they enacted would most certainly have captured the imaginations of the lower classes though public displays of pomp and pageantry, troubadours and tournaments, minstrels and playwrights, the telling of romantic stories, and of course the gossip flowing everywhere which would have exerted a powerful effect on the peasant imagination.

We cannot know for certain but it is likely that those of even lower classes adopted some assumptions portrayed in the public displays of courtly love, such as the importance of chivalrous behavior toward women and perhaps a belief in the Lady-like purity and moral superiority of women.

Middle class adaptation

The Victorian era saw the birth of mass novel writing, with much of it written by female authors. Whatever aspirations women had to romantic love in previous centuries, it was now actualized in writings by and about middle-class women, and the themes penned would become ritually enacted, ie. *lived*, by millions. This development is viewed by some researchers as marking a liberating revolution for middle class women.

Victorian peoples loved the traditional medieval romances of knights and ladies and they hoped to regain some of that noble, courtly behaviour and impress it upon the people both at home and in the wider empire. A new approach however saw it pitched beyond the upper classes to a larger group of people.

In her book *Male Masochism*, Carol Siegal[1] gives an overview of Victorian women's novels by focusing on the continuation and evolution of the romantic love themes found in medieval romances:

> [image]"A great deal of what [Victorian] women's literary works had to say about gender relations may have been as disquieting as feminist political manifestos, and ironically so, in that the novels seem most anti-male in the very places where they most affirm a traditionally male vision of love. While women's lyric poetry tended to reverse the conventional gender roles in love by representing the female speaker as the lover instead of the object of love, women's fiction most frequently reproduced the images, so common in prior texts by men, of

> the self-abasing male lover and his exacting mistress. For example, in *Wuthering Heights*, Heathcliff declares himself Cathy's slave; in *Jane Eyre*, Rochester's desire for Jane is first inspired and then intensified by his physically dependent position; in *Middlemarch*, Will Ladislaw silently vows that Dorothea will always have him as her slave, his only claim to her love lies in how much he has suffered for her. In several Victorian novels by women, men must undego quasi-ritualized humiliation or punishment before being judged deserving of their lady's attention. For instance, in Olive Schreiner's *Story of an African Farm*, the fair Lyndall condescends to treat her admirers tenderly after one has been horsewhipped and the other has dressed himself in women's clothes to wait on her. Although Victorian women's novels do explore the emotional insecurities of the heroines, their apparent *self-possession* is also stressed, in marked contrast to their lovers' displays of agony, desperation, and wounds."

Siegal suggests that male masochism and the dominatrix-like behavior of women in these writings is continuous with courtly love literature from the Middle Ages. And whilst some libertines self-consciously chose their lowly position in relation to women, the men described in Victorian women's novels *lacked* such volition:

> [image]"These texts also insist that the true measure of male love is lack of volition. While the *heroines* make choices that define them morally, the heroes are helplessly compelled by love, and not judged to love unless they are helpless. In this respect Victorian women's fiction recovers the ethos so often expressed in medieval courtly romance that love must be "suffered as a destiny to be submitted to and not denied." It also departs from the conventions of medieval romance in describing the helpless submission to love as an attribute of true manliness, and thus Victorian women's fiction directly attacks the degeneration of chivalry into the self-conscious and controlled "gallantry" of eighteenth century libertines."

Those who have read medieval romance literature will agree with Siegal that the sexual relations contract embedded in Victorian Romance novels provides the continuation of a medieval trope, and not a fresh vision generally speaking. It is an example of pastiche.

To be sure there are new elements in the Victorian novel, such as the stronger emphasis on emotion and the relaxing of class distinctions, but we are not dealing with a new animal in terms of larger trope structure, i.e. it is more like a new costume for an old play.

Said another way, the essence of the feudal relationship was *extracted* from the medieval class system in which it was born, and applied by authors of the Victorian era to people of the middle classes. With a passage of time and a further dissolving of class distinctions to which this trope might apply, it would be eventually applied to all people – class codes be damned.

The medieval structure in question is one we might call *sexual feudalism*. It is symbolized, for example, in the marriage proposal which sees men of any class go down on one knee – a ceremony originally intended for a feudal relationship contract in medieval times.

C.S. Lewis referred to the transfer of the feudal contract into intimate relations as "the feudalisation of love," making the observation that it has left no corner of our ethics, our imagination, or our daily life untouched. And perhaps more importantly this sexual feudalism – or romantic love as it is popularly called – no longer relies on a feudal society or class structures for its existence.

Taking an earnest look at the power wielded by protagonists in the Victorian woman's novel, and of the novel's real-world consequences for women, Nancy Armstrong[2] observes that the sexual contract can overrule the social contract, and that love can be the most powerful regulating law between two parties – a possibility that appears little considered by feminist writers.

Adaption by all levels of society

Romantic love today is the great leveler, smashing all class distinctions in its path. Women of low means can marry

men of high station (and visa versa) because the love contract is capable of overruling the social contract. While there are literally millions of novels and movies that display feudalistic love overriding the social contract, the movie Pretty Woman, featuring Richard Gere and Julia Roberts, will suffice as a modern example:

> Edward Lewis, a successful corporate raider in Los Angeles on business, accidentally ends up on Hollywood Boulevard in the city's red-light district, after breaking up with his girlfriend during an unpleasant phone call. Leaving a party, he takes his lawyer's Lotus Esprit luxury car, and encounters a prostitute, Vivian Ward. He stops for her, having difficulties driving the car, and asks for directions to Beverly Hills. He asks her to get in and guide him to the Beverly Hills Regent Hotel, where he is staying. It becomes clear that Vivian knows more about the Lotus than he does, and he lets her drive. Vivian charges Lewis $20 for the ride, and they separate. She goes to a bus stop, where he finds her and offers to hire her for the night; later, he asks Vivian to play the role his girlfriend has refused, offering her $3000 to stay with him for the next six days as well as paying for a new, more acceptable wardrobe for her. That evening, visibly moved by her transformation, Edward begins seeing Vivian in a different light. He begins to open up to her, revealing his personal and business lives.
> [image]
> Edward takes Vivian to a polo match in hopes of networking for his business deal. His attorney, Phillip, suspects Vivian is a corporate spy, and Edward tells him how they truly met. Phillip later approaches Vivian, suggesting they do business once her work with Edward is finished. Insulted, and furious that Edward has revealed their secret, Vivian wants to end the arrangement. Edward apologizes, and admits to feeling jealous of a business associate to whom Vivian paid attention at the match. Vivian's straightforward personality is rubbing off on Edward, and he finds himself acting in unaccustomed ways.
>
> Clearly growing involved, Edward takes Vivian in his private jet to see La Traviata in San Francisco. Vivian is moved to tears by the story of the prostitute who falls in love with a rich man; after the opera, they appear to have fallen in love. Vivian breaks her "no kissing on the mouth" rule (which her friend Kit taught her), and he offers to put her up in an apartment so she can be off the streets. Hurt, she refuses, says this is not the "fairy tale" she dreamed of as a child, in which a knight on a white horse rescues her.
>
> Meeting with the tycoon whose shipbuilding company he is in the process of "raiding," Edward changes his mind. His time with Vivian has shown him a different way of looking at life, and he suggests working together to save the company rather than tearing it apart and selling off the pieces. Phillip, furious at losing so much money, goes to the hotel to confront Edward, but finds only Vivian. Blaming her for the change in Edward, he attempts to rape her. Edward arrives, punches him in the face, and throws him out.
>
> With his business in L.A. complete, Edward asks Vivian to stay one more night with him — because she wants to, not because he's paying her. She refuses. On his way to the airport, Edward re-thinks his life and has the hotel chauffeur detour to Vivian's apartment building, where he leaps from out the white limo's sun roof and "rescues her," an urban visual metaphor for the knight on a white horse of her dreams.[3]

The trope of romantic love is ubiquitous and pervasive through all levels of Westernized culture, and is rapidly infusing into remaining pockets of Asia that had been historically secluded from its influence. Romantic love is the number one selling genre in literature, movies and music globally – a testament to its all encompassing power.

The fact that women have been front-and-center in crafting and promoting this medieval "love" contract flies in the face of women's presumed powerless in the world. The two-spheres approach underlining powers unique to males and females is at play, and while only 1% of males traditionally controlled the political sphere, 100% of women possess the leverage of romantic love in the relational sphere. Further, I would go so far as to claim the political sphere governed by that 1% of men is now so captivated by the dictates of romantic love that its mission has become synonymous with the enactment of chivalry, both in social project spending, and in law.

The old saying is "Love conquers all." However the author of that phrase had in mind a very different kind of love from the all-conquering power we today refer to as romantic love, and women have played a pivotal role in bringing

the later to bear.

Sources:

[1] Carol Siegal, *Male Masochism*, Indiana University Press, 1995 (pp. 12-13)
[2] Nancy Armstrong, *Desire and Domestic Fiction: A Political History of the Novel*, Oxford University Press, 1990
[3] Pretty Woman plot, from Wikipedia

Addendum:

I'm suspicious of scholarly works which "find" romantic love all over the world and in all periods. After reading many such essays I've come to the conclusion they confine themselves to biological universals such as the desire for sex, the need for attachment, limerence, social interaction and so on and so forth — all of which falls short of the complex European-derived phenomenon known as courtly & romantic love.

Those academic descriptions omit the idiosyncratic elements that might cast doubt on their universality thesis – details like male masochism, uniquely stylized feudal relationships from France or Germany, the conceptualization of the Virgin Mary and her purity and how that plays into conceptions of gender and love, along with other complex behaviors and influences which make up the courtly love complex arising in medieval Europe.

When Gaston Paris first coined the phrase 'Courtly Love' (1883) he was referring precisely to those idiosyncratic elements that render the phenomenon distinct from the universals many scholars reduce it to.

Gaston Paris' description of courtly love can be summarized as follows:

> "It is illicit, furtive and extra-conjugal; the lover continually fears lest he should, by some misfortune, displease his mistress or cease to be worthy of her; the male lover's position is one of inferiority; even the hardened warrior trembles in his lady's presence; she, on her part, makes her suitor acutely aware of his insecurity by deliberately acting in a capricious and haughty manner; love is a source of courage and refinement; the lady's apparent cruelty serves to test her lover's valor; finally, love, like chivalry and *courtoisie*, is an art with its own set of rules." [1]

Thus courtly love as defined by Paris has four distinctive traits;

1. It is illegitimate and furtive
2. The male lover is inferior and insecure; the beloved is elevated; haughty; even disdainful.
3. The lover must earn the lady's affection by undergoing tests of prowess, valor and devotion.
4. The love is an art and a science, subject to many rules and regulations — like courtesy in general.

It's clear that what we call romantic love today continues each of these conventions with the sole exception of *illegitimacy and furtiveness*. With this one exception romantic love can be regarded as coextensive with the courtly love described by Paris.

Many scholars researching this area conveniently overlook (or refuse to mention) the sexual feudalism inherent to the European-descended model of romantic love. Attempts to homogenise and cast romantic love as a global universal, while avoiding all mention of the unsavory sexual feudalism that might render it more problematic and complex, is unhelpful to say the least, and misleading at worst. European-descended romantic love, now the dominant version globally, deserves to be considered separately and need not be confused with more simple theoretical constructs on offer.

Note: [1] Roger Boase, *The Origin and Meaning of Courtly Love: A Critical Study of European Scholarship*, p.24, Manchester University Press, 1977

Jihads and dark gods

Doug Mortimer · 24 May 2017 · Archived copy · Original

AVfM takes no stand on religion, neither endorsing nor opposing religious principles. However in the light of recent suicide bombing in England we have decided to post the following piece by Doug Mortimer, with the caveat that the opinions expressed are his own. – Eds.

When asked about the recent tragedy in Manchester, Katy Perry replied:

> I think that the greatest thing we could do is just unite and love on each other, and like, no barriers, no borders, like, we all need to just co-exist."

In leftist circles, Muslims are classified as an oppressed group. That might account for why the media soft-pedal some of their misdeeds, but the response of feminists is more of a puzzlement.

Why are hijabs, burqas, honor killings, and other eyebrow-raising aspects of Muslim culture so often relegated to the no-go zone as feminist discussion topics? Why do European feminists constantly complain about "rape culture" in western nations, but remain silent when their countries are inundated by gropy, grabby Muslim immigrants? Why are western men excoriated for the slightest slight – real or fabricated – while Muslim men are given free reign to be…well, Muslim men?

What gives here? Well, when logic fails, turn to the illogical. To help us understand the great Muslim conundrum, let us turn to an unlikely source: British novelist D.H. Lawrence, who was born in 1885 and died in 1930, long before Muslim immigration was a hot topic in northern Europe.

I don't know if Lawrence's books are still on college reading lists, but there was a time when he enjoyed cult status among female English majors. By today's standards, he would be scorned as an exemplar of toxic masculinity, sexism, the patriarchy, male privilege, or whatever you want to call it. But women recognized that Lawrence had special insight into what makes them tick.

Lawrence is a difficult writer to pigeonhole. His work does not fit into any genre or literary movement, but he definitely leaned towards paganism and primitivism, as he invoked the "strange gods" in the "dark forest of the soul." More than likely, he was under the influence of Nietzsche, Freud, and Jung.

Lawrence's ideas about men, women, and sex were not likely to win him any fans in the suffragette community of his day. Neither would he find favor with the left (progressives, socialists, communists), or the right (fascists, conservatives, traditionalists). In fact, he despised social reformers and do-gooders of all sorts. He believed in a mystical man-woman, yin-yang ideal, so he would never have advocated going MGTOW.

For the purposes of this essay, Lawrence's theories about dominance and submission are on point. In short, he felt that true freedom lay in submission. A woman's submission to a man was essential for her happiness, as a man's submission to his god or gods was essential for his happiness. Atheism and agnosticism were dead ends. But let's let Lawrence speak for himself:

Unless a woman is held, by man, safe within the bounds of belief, she becomes inevitably a destructive force. She cannot help herself…Let a woman loose from the bounds and restraints of man's fierce belief, in his gods and in himself, and she becomes a gentle devil. She becomes subtly diabolic.

Unless a man believes in himself and his gods, *genuinely*; …his woman will destroy him. Woman is the nemesis of doubting man. She can't help it.

Men are free when they are obeying some deep, inward voice of religious belief. Obeying from within. Men are

free when they belong to a living, organic *believing* community, active in fulfilling some unfulfilled, perhaps unrealized purpose.

Liberty is all very well, but men cannot live without masters. There is always a master. And men either live in glad obedience to the master they believe in, or they live in a frictional opposition to the master they wish to undermine.

Having digested all that, let's apply these ideas to the Muslim situation.

A modern western woman would never admit that she wanted to submit to a man – no matter how much her reptile brain urges otherwise. Such an admission would be alarmingly retro. If you've ever been to a wedding where the wife-to-be vowed to obey her husband, you're probably old enough to collect Social Security.

At the same time a woman is casting about (subconsciously) for a man worthy of her submission, dominance in men is overwhelmingly vilified, often dismissed as male privilege, insensitivity, or downright bullying. The savvy alpha male knows he can't come on too strong today. He has to walk a tightrope.

So a modern woman searching for a man worthy of her submission has a big problem. There has never been a supply of dominant men sufficient to meet the demand, and there never will be. Today, however, the candidates are fewer and farther between. And the higher the woman's place in the food chain, the harder it is for her to slake her hypergamous appetite.

On the surface, the modern woman may applaud the male feminists, white knights, progressives, or whatever you want to call them. Obviously, these guys wouldn't dream of asking females to submit to them. Not that it would do them any good, as they do not inflame the female soul.

The tradcons are hardly worthy of respect either. They earn money, their wives spend it. There was a time when that might have worked, as men controlled the purse strings and doled out household money as they saw fit. Today, however, they just hand it all over to their wives. If the paycheck is big enough, it might pacify the female for a while, but as long as she controls spending, the man is no longer dominant.

Of course, there are always the bad boys to submit to. For a number of young women, consorting with tough guys is exciting but potentially dangerous. Safer to strike up a correspondence with some psychopath on death row – which frequently happens and occasionally results in marriage!

Then there's the fantasy men of popular culture. Think Rudolph Valentino in *The Sheik*, the silent film about an Arab (presumably a Muslim) who lords it over a Thoroughly Modern Millie. Think of *Gone With the Wind* and Rhett Butler, the only man in a 1,000+ page novel capable of handling the strong-willed Scarlett O'Hara. More recently, we have Christian Grey in *50 Shades of Grey*.

All of the above are variations on stereotyped male characters in melodramas and bodice-rippers. The heroine of such works has some leeway on the passive -active spectrum, but the man must be dominant. Imagine a publisher launching a line of romance novels in which women come under the spell of beta, if not downright submissive, males. I can't think of a faster way to go bankrupt.

Romance novels notwithstanding, are there any men in the western world openly advocating male dominance and female submission? Let's have a show of hands here…hmmm, a few pickup artists and that's about it. Understandably, any non-Muslim who believes in female submission cannot go public. Ironically, the sort of man women yearn for is now illegal, *de facto* if not *de jure.*

The acceptable options for men in the western world are to allow women to dominate them (and the culture), or to acknowledge parity and equity, albeit only in high-status, highly-compensated pursuits. Officially, men are not allowed to dominate. In the military or some business ventures, it may happen naturally, but it can never assume the status of policy. Don't put it in writing and don't let anyone videotape you espousing such sentiments.

Given contemporary obsession with egalitarianism, it is highly unlikely that western men will ever recapture the urge to dominate. More important, however are creeping materialism and secularism. If Lawrence was correct,

then without religious fervor, there is no quickening of masculine energy, and hence no male dominance.

There was a time when clergymen were exalted members of the community. Right up there with doctors and lawyers and such. Women respected them and looked up to them. Today, mainstream preachers are no longer dominant figures. In fact, female preachers – even bishops – are now common in Protestant sects. So what's been the result? A drastic decline in attendance in "mainstream" churches. That should come as no surprise, since female participation in certain professions inevitably erodes the status of that profession. What kind of God – the ultimate alpha male – would permit a woman to expound on His glories to mortal men?

A contemporary man looking for a god worthy of his service is a bit like a ronin looking for a master. Unfortunately, the only deity approved for worship today is the golden calf. Belief in God, a god, or gods is pretty much relegated to the realm of superstition (though feminists can refer to the goddess or goddesses without fear of ridicule).

In some circles, a kind of egalitarian pantheism is acceptable (the Force is in everything, Luke), as it courses through all living things without discrimination. You don't serve the force, you use it. It's kind of like a natural resource you can tap into…light or dark, just like ordering chicken or beer. But this is not the same thing as a god who stands above and apart from man and commands him.

So let's pause and review.

A woman yearns to be dominated by a man but egalitarianism and democracy inhibit the appearance of such men.

A man yearns to dominate a woman but egalitarianism and democracy inhibit public expression of such a sentiment.

Enter the Muslim man.

The Muslim man is not egalitarian or democratic. He is authoritarian and totalitarian. And he is a true believer. *Allahu akbar*!

Radical Islam? The chicks dig it. At least they don't condemn it.

The Muslim man is the answer to western woman's secular prayers. He does not wish to be their equal and he will not submit to them. If Muslims eventually take over Europe, western women will be required to submit. That is it, pure and simple. We dominate, you submit. No debate, no backtalk, no nuance. We don't need no stinking dialogue! Allah said it, I believe it, that settles it. Separation of church and state? What binary nonsense!

Binary has its place, however, when it comes to worship. Once the prayer rugs are unfurled, women take the hindmost. How shockingly retrograde! Yet mosques are going up everywhere while churches are deconsecrated and rebranded for various commercial purposes…bars, restaurants, craft breweries, bingo parlors, whatever.

Muslim men have Sharia Law on their side. They don't have to persuade women to submit. There will be no Muslim equivalent of Vatican II. No need for a referendum or ballot initiative pertaining to male dominance, as Sharia law dictates it. In western civilization, secular courts of law vary from country to country, from state to state, from jurisdiction to jurisdiction, and from judge to judge. All that plus legions of weasel-word shysters.

The Muslims are not going gently into the new world order. They have no interest in global government, unless Allah is running it. They don't care about wishy-washy democracies and their corrupt elections and their bloated human rights agendas.

You may not agree with Muslims, you may not like them, you may even recoil in horror from them. But you'd better respect them.

If you are a western man, you are the subject of female scorn. If you are an underachiever and/or unemployed, you are largely invisible. On the other hand, if you are a Muslim man, you can be all that and less (*e.g.*, violent and illiterate) and still command respect. Can't remember where I read it, but I remember the saying "One man willing

to die for what he believes in is worth 1,000 men willing to vote for what they believe in." Actually, I can't remember if it was 1,000 or 10,000, or 100,000, or 1,000,000 men, but the point remains nonetheless. Keep that quote in mind the next time you read about some "cowardly" suicide bomber.

At any rate, I think D.H. Lawrence was a pretty astute diagnostician regarding the plight of western man. So what's the remedy? Clearly, not democracy, equality, or diversity. Western men exerting pushback against Muslim men might turn things around, particularly if the Muslims are ultimately expelled or defeated, as has happened previously in Europe. Those conflicts, however, occurred when western man believed he was serving God and the only skyscrapers on the horizon were cathedrals.

In the current clash of civilizations, one side has a high birth rate, is intolerant, and narrow-minded; the other side has a low birth rate, and exalts tolerance and diversity. Gee, I wonder which side I should bet on.

Of course, there is always the possibility of some sort of religious revival, but after the Enlightenment, centuries of scientific progress, and increasing secularism, that is unlikely, barring some sort of collective epiphany like the Great Awakening of the 18th Century. They say everything old is new again, but it's hard to envision that old-time religion making a comeback.

So what's the answer? New gods maybe? Who would they be? Where would they come from? Would they descend from the heavens in flying saucers? Have we been visited by them before? Dunno, but in the meantime, keep watching the skies.

Meanwhile, remember what they say about what to do if you can't beat 'em.

Might not hurt to get a head start by downloading a Koran into your Kindle and studying it in your spare time.

Manhating TV Ads – No Joke Janice

Janice Fiamengo · 26 May 2017 · Archived copy · Original

Dr. Paul C. Bennett of Dunedin, New Zealand, “Known Genital Mutilator”

Gary Costanza · 26 May 2017 · Archived copy · Original

Dr. Bennett, why is it called “female genital mutilation” and not “labiaplasty?” The same reason we call circumcision “male genital mutilation:” it’s INVOLUNTARY

[image]Dr. Paul C. Bennet has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

And yes, the doctor does perform labiaplasty, but of course mentions its “controversy” (see below) and that it’s done to *adults who actually want it.* No such controversy cutting unsuspecting little boys.

“About” Dr. Bennett, from his website drpaul.co.nz:

“I was born and raised in Hastings and came down to Otago University in 1971. I completed a degree in biochemistry and then graduated with my medical degree in 1978.

That year I moved to work at the Palmerston North Hospital. I returned to Dunedin to undertake a Diploma in Obstetrics and subsequently joined Dr’s Chin and Williams in their Cargill House Practice in December 1980.

Obstetrics was a large component of my practice for many years. In December 2000 I ceased obstetrics, 20 years to the day I started in private practice.

As well as general practice, I have undertaken minor surgery and have extended this interest over the years. I also have a special interest in Men’s Health.

My wife Cheryl and I enjoy gardening; especially the roses and rhododendrons.

Between us we have five adult daughters who are scattered about the planet.

I also love to get into the kitchen and cook, and have an enthusiastic interest in wine appreciation!”

Did he really say he has a “special interest in Men’s Health?” “Special” as in amputating normal tissue of men-to-be?

Under “Procedures” > “Circumcision,” we read:

> [image]What is circumcision?
>
> Circumcision is the removal of the foreskin, which is the skin that covers the tip of the penis. The circumcision procedure is best performed on babies between one and two weeks old, or a small baby 2-3 months old, generally no older. I do not do older child or adult circumcisions.
>
> I have been performing infant circumcisions for over 30 years, using a device called a trimmer. This method results in an excellent cosmetic outcome, and does not require stitches.
>
> What is involved?
>
> What happens during the circumcision procedure?
> [image]
>
> Firstly, the penis is anaesthetised with local anaesthetic. The nurse then holds the baby while I perform the procedure.
>
> It only takes a few minutes – there is virtually no blood loss, and the baby feels no pain.
>
> When the procedure is finished, tape is placed over the penis shaft, and can be taken off after a day or two.
>
> Most parents report no problems with their baby after the circumcision procedure. For most babies, pain does not appear to be an issue, but an appropriate dose of liquid paracetamol is effective if the baby is upset

> What are the major issues and considerations of circumcision?
>
> I continue to perform circumcisions despite current trends in New Zealand, because I wish to provide a safe and experienced service for parents who want their son circumcised. Most of these young patients are circumcised for religious and cultural reasons.

It's the year 2017, doctor, and no one in their right mind believes that any human – let alone a newborn – "feels no pain" when undergoing surgery of this type with little or no anesthesia. Actually, the American Academy of Pediatrics warns against surgery of this kind in infants, due to their immature nervous systems.

Too bad infants can't tell us the pain they feel; how fortunate for circumcisors like you that those babies can't sue you or fight you off, and gee, what a coincidence that you "do not do older child or adult circumcisions." Perhaps because an older child can fight back and express his wish to be left alone? A lot easier to mutilate helpless infants.

The doctor should be ashamed – and jailed – for mutilating and risking the lives of these children for admittedly religious (not medically valid) reasons.

> [image]Where religion and culture is not an issue, I urge parents to think very carefully about why they want the procedure done. Cosmetic appearance is probably not a good argument, and once the procedure has been done, there is no going back.
>
> There are a lot of websites that give both sides of the arguement. Please take the time to look at them if you are considering this important decision and form your own opinion.
>
> http://www.circinfo.net/circumcision_websites_online_discussion_groups.html
> http://www.circlist.com/circhome.html

I commend the doctor for admitting there is no medical reason to amputate normal genital tissue, but parents *should not be allowed* to "think carefully" about any surgery not necessary and not involving THEIR OWN BODIES.

And no, the above links to websites do not include both sides of the argument, they are both pro-circumcision.

> Recovery
>
> Are there any side effects or after effects of circumcision?
>
> Complications that can occur with the method I use are infection and meatal stenosis. Other methods of circumcision can result in more serious complications, which is why he uses the trimmer alone.
>
> Meatal stenosis occurs where the urethral outlet of the penis narrows, usually as a result of recurrent irritation or infection from nappy rash. The narrowed urethral outlet sometimes requires surgical stretching to maintain urine flow. I personally have never seen an infection or meatal stenosis in any of my patients.
>
> On the positive side, cancer of the penis is virtually unheard of in circumcised men. The usual treatment for this is amputation of the penis.
>
> Some reports claim less transmission of infections, including sexually transmitted diseases and AIDS, in circumcised men when compared to uncircumcised men.
>
> Some studies also show less cervical cancer in the partners of circumcised men.

Further on we see "Labiaplasty:"

> [image]Labiaplasty involves the surgical alteration of the sides of the vulva, or female external genitalia, which are composed of two folds of tissue; the labia minora, on the inner side, and the labia majora, on the outside.
>
> Why is vaginal surgery controversial?
>
> It is controversial because who really decides what is "right" or "wrong" or what these structures "should" look

> like? It has been proposed that pornographic films have been involved in setting the “standard”. Some opponents classify it as genital mutilation.
>
> Most ladies requesting vaginal surgery have asymmetry or have experienced significant enlargement of the labia, sometimes following childbirth.
>
> I take the approach that if a woman is unhappy with the shape of her labia and has seriously thought things through, I am happy to undertake the procedure.

Since Dr. Bennett has incomplete information about circumcision, you can learn more from the video and research listings at neonatalcutting.org.

Dr. Bennett’s practice information follows:

Broadway Medical Centre
2 Broadway
Dunedin, 9016, New Zealand
Phone: 03 477 4335
Fax: 03 477 4337

> Dr. Paul C. Bennett of Dunedin, New Zealand, “Known Genital Mutilator” https://t.co/lb7dbCu3Gd #MGM #intactivism #circumcision pic.twitter.com/ZM8v9ioQOf
>
> — gary costanza (@jerrytheother) May 27, 2017

Never mind disease. Guess who wants to talk gender as a preexisting condition?

Zach Janssen · 26 May 2017 · Archived copy · Original

"Is rape considered a preexisting condition under your amendment? Yes or no?" Cheers erupt in response to the question, which is directed by a seventeen-year-old girl named Daisy to Republican House Representative Tom MacArthur.[1] The two are standing in the center of a town hall meeting, surrounded by a crowd of seated onlookers and a ring of video cameras. The amendment Daisy refers to had been added by MacArthur to the Republican Obamacare replacement bill, helping it secure enough votes to pass in the House of Representatives days before.

As Representative MacArthur begins his answer, Daisy interrupts, "Yes or no! Yes or no! One word! One word!"

Unwilling to accept the "one word" rule, MacArthur explains, "Folks, you get to ask the questions, and I get to answer them."

"Yes or no!" Daisy interrupts again, bringing echoes from the crowd. "Yes or no! Yes or no!"

Minutes pass as MacArthur endures the outburst before he is finally able to answer without interruption. "You cannot be denied [health coverage] or charged more because of having been raped," he says.

Daisy won viral acclaim for the encounter, the video of which was circulated widely on Facebook and Twitter. In an article on www.bustle.com, Katherine Speller gushed: "in a time when we so desperately need heroes to stand firm with politicians, act up, and speak truth to power, Daisy's promise to MacArthur might be the most inspiring part of this story: She told him that she'll absolutely be at the polls next year, as a voter at 18, to cast a ballot against him. Performing civic duties has never been more bad-ass." [2] The website thinkprogress.org also lauded Daisy, and took umbrage on her behalf that MacArthur called focusing on the law's affect on rape survivors overblown "hysteria," noting that the word derives from the Greek term for womb and "was once used as bogus medical disorder levied at women." How triggering.

But is it hysteria? Apparently so. The fact-checking website www.snopes.com evaluated the issue and came out in agreement with MacArthur's answer, stating that under the bill's provisions, "Rape and sexual assault are legally not allowed to be used as pre-existing conditions for health insurance."[3] Even bustle.com's Speller admits that the "answer to [Daisy's] question is broadly 'no'—as most states *already* ban providers from factoring a history of abuse into premium costs and there's no explicit mention of assault survivors in the bill's language."[4]

Daisy seems to be a child of her times, raised to expect female victimization around every corner, and taught that every Rorschach ink blot depicts a rape. National Public Radio, which also covered the Daisy confrontation, explained that she is far from alone, noting that "the idea that a rape victim could be denied health care," whether truthful or not, is "a notion that has caught fire nationwide through social media."[5]

Health care policy is a perverse place to try line-skipping to the head of the victim queue. The list of ways a person could suffer is as numerous as the entries in a medical encyclopedia. To barely scratch the surface, the condition could be cancer, or a heart or brain defect, or a crippling infectious disease. The person could have been born with it, or had it emerge in childhood. Daisy's outburst pulled attention away from legitimate debate.

Instead of talking about cancer survivors who might be denied coverage, the media talked about rape survivors who would not be. The liberal think tank Center for American Progress lists the most common preexisting conditions as, "high blood pressure, behavioral health disorders, high cholesterol, asthma and chronic lung disease, and osteoarthritis and other joint disorders."[6] Gender is not where focus belongs in this debate.

Disproportionate attention to women's health is a habit constantly reinforced by a society that elevates women to the point of holiness. Placing women first is ingrained in our etiquette, and goes far beyond Emily Post trivialities

like holding a door or pulling out a chair. In this case, it includes ignoring men's health to prioritize women. In his February 2017 address to a joint session of Congress, President Trump promised "to invest in women's health,"[7] with no similar mention of men. Obamacare had already created "at least 7 new agencies and departments devoted solely to women while there is not one office for men or male specific ailments."[8]

This disparity of concern is illustrated perfectly by cancers of the breast (a female condition) and prostate (male). As Warren Farrell has pointed out, both diseases have "almost the same level of death," yet "prostate cancer is funded at one seventh the level of breast cancer."[9] The Obamacare statute contained "over 40 mentions of [the word] 'breast,'" but "not one mention of 'prostate.'"[8] October has been popularly dubbed, "Breast Cancer Awareness Month," with tremendous social, corporate, and media promotion, while nothing similar exists for men.[10] All of this is happening while women are already significantly healthier and better cared for than men. Women live an average of over 5 years longer, are more likely to have health insurance, and are more likely to receive regular medical care.[8]

It remains unclear whether the Republican health-care proposal will ever become law, and my purpose here is not to take a position on the bill. The proposal would relax Obamacare's prohibition against insurance companies charging higher rates to individuals with preexisting medical conditions. Consequently, people with challenging medical histories could be priced out of health care through no fault of their own. Supporters and opponents of the bill agree on this point, even though they may disagree over what role government should play in healthcare.

Anyone who would be charged more for coverage due to a preexisting condition deserves sympathy. But to many people, women matter more; their suffering matters more. They shamelessly insist on placing women first, while the list of other innocent victims is so tragically long. Women are half the story, not all of it. They do have important and differentiated health care concerns, such as pregnancy and more involved reproductive health. Men do also, including generally poorer health and early death. The healthcare debate should not center on either gender, but on a much more relevant and disadvantaged demographic: the sick.

[1] https://www.youtube.com/watch?v=R8yNumzQFlc

[2] https://www.bustle.com/p/young-woman-confronts-congressman-about-rape-as-a-pre-existing-condition-57162

[3] http://www.snopes.com/sexual-assault-pre-existing/

[4] https://www.bustle.com/p/young-woman-confronts-congressman-about-rape-as-a-pre-existing-condition-57162

[5] http://www.npr.org/sections/health-shots/2017/05/11/527938951/is-rape-a-pre-existing-condition-not-exactly

[6] https://www.romper.com/p/what-are-the-most-common-types-of-pre-existing-conditions-the-ahca-could-impact-millions-57101 (quoting the CAP)

[7] https://www.whitehouse.gov/the-press-office/2017/02/28/remarks-president-trump-joint-address-congress

[8] https://notehub.org/hpp2i#lifeexpectancy, quoting, with link, "The Daily Caller"

[9] http://www.menweb.org/svofarre.htm

[10] https://en.wikipedia.org/wiki/Breast_cancer_awarenes

Military Commanders pressured to convict dubious rape cases

Michael Conzachi · 27 May 2017 · Archived copy · Original

This is something we already know, but in a startling admission, a retired Navy Admiral has made an admission that he was coerced and had his career threatened, if he did not uphold a rape conviction of a Navy Seal, that he believed was innocent.

The Daily Caller and other news organizations are reporting that recently retired U.S. Navy Rear Admiral Patrick J. Lorge has admitted that political pressure placed on him, caused him to convict Navy Seal Keith Barry of rape in 2014.

[image]
Rear Admiral Patrick Lorge (Retired)

Lorge has provided an affidavit which is part of the appellate package submitted by Barry's attorneys who have filed a motion with the Court of Appeals for the Armed Forces, who describe Barry's conviction as one of the worst examples of Unlawful Command Influence since the implementation of the Uniform Code of Military Justice in 1950.

In his affidavit, Lorge writes;

> *"I did not find that the Government proved the allegation against Senior Chief Barry beyond a reasonable doubt,"*
>
> *"Absent the pressures described [in my affidavit], I would have disapproved the findings in this case."*

He also claimed that the political pressures came from as high up as the White House and the U.S. Senate. He further added in his affidavit;

> *"At the time, the political climate regarding sexual assault in the military was such that a decision to disapprove the findings, regardless of merit, would bring hate and discontent on the Navy from the President, as well as senators including Senator Kirsten Gillibrand."*

Lorge alleges that then Judge Advocate General of the Navy; Vice Admiral Nanette DeRenzi discussed with him the importance of convening authorities in sexual assault cases, and that he eventually was swayed by then Rear Admiral James Crawford, who is now a Vice Admiral and the Current Navy Judge Advocate General.

In further describing the conversation Lorge had with DeRenzi at the time, he recalls;

> *"She conveyed the importance that the convening authorities held and how tenuous the ability of an operational commander to act as a covering authority had become, especially in findings or sentences in sexual assault cases due to the intense pressure on the military at the time. "She mentioned that every three or four months' military commanders were making court-martial decisions that got questioned by Congress and other political and military leaders, including the president. This conversation reinforced my perception of the political pressures the Navy faced at the time."*

Here is a photo of now retired Rear Admiral Nanette DeRenzi, who is now Chief Operating Officer of Jefferson Business Consulting based in Washington D.C.

[image]
Nanette DeRinzi

In Barry's motion, Lorge recalls that he was told by Admiral Crawford;

> *"If you disapprove the findings, it will ruin your career."*

Well; one thing is good that at least Barry's attorneys have filed for motion to have the conviction reversed.

What concerns me is; why didn't Lorge show some cajones and dismiss the conviction at the time he reviewed it, if he felt that Barry was innocent?

I think the answer is in the quote directly above. He knew if he did the right thing, his career would be over. At the time, he felt that his career was more important than sending an innocent man to jail, but at least he is being honest about it now.

In an interview with a major newspaper, Barry's civilian defense attorney; David Shelton stated that admirals are *"attempting to sweep*" the actions of senior officials *"under the rug."*

In another recent similar article, I described the case of Air Force A1C Brandon Wright wherein the Air Force Judge Advocate General at the time; Lieutenant General Richard Harding made the following statement to another convening authority, when SIX Air Force prosecutors agreed that A1C Wright's case should have been dismissed at the Article 32 (preliminary) hearing.

> *"the failure to refer the case to trial would place the Air Force in a difficult position with Congress; absent a "smoking gun," victims are to be believed and their cases referred to trial; and dismissing the charges without meeting with the named victim violated an Air Force regulation."*

These two cases represent what we have known all along, but are now just coming to light in lieu of appellate cases; that in almost every instance; even in cases that lack sufficient probable cause, or cases in which it is believed that the accusing party is not honest, senior military officers; in these cases, both the Judge Advocates General of the Air Force and Navy, are exercising Unlawful Command Influence. In the case of Rear Admiral Lorge, threats to end his career if he didn't uphold a wrongful conviction.

Navy Seal Senior Chief Barry had engaged in a steamy sex affair with a female for about a month, then decided that he did not wish to continue with the relationship. After the female accuser was advised by Barry that he didn't wish to continue the relationship; well, you guessed it, she yells rape.

During an interview with NCIS agents, the female accuser described their first sexual encounter as;

> *"like crazy sex. It's a little rough… I am in the hands of a sex god and he is doing things to my body that I had no idea."*

Only after she was dumped, did she make a claim of sexual assault.

It is doubtful that we will get any truthful or specific information from either the Air Force or the Navy and so we can only rely on published appellate court information and decisions.

In the meantime, it is hoped that Navy Seal, Senior Chief Keith Barry will have his conviction overturned, but he can never recover the loss of three years in confinement for a crime that did not occur nor did he commit.

This is completely getting out of hand folks and I will state again, that the U.S. military is THE most dangerous and hostile work environment for males in this nation. Not only are the inherent dangers present in combat operations, but the mere utterance of the word rape will set forth in motion an eating machine in which the objective; by any means necessary is to convict, even if an admiral has to be threatened with his career.

This is lunacy on steroids, times infinity squared!

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http://www.jeffersonbusinessconsulting.com/nanette-derenzi/

http://www.militarydefense.com/

Chief of Police refuses to protect Evergreen College professor from angry mob

Gary Costanza · 29 May 2017 · Archived copy · Original

Kent State was bad enough, but the pendulum has swung so far left that the lunatics are now, in fact, in charge of the asylum.

Here's an article about the story with the professor and Tucker Carlson on video and another video showing dramatic wimpiness by the college president.

But here's the real ugliness, where the liberal professor of Washington's Evergreen College is told by the chief of police that he better beware because her police force *will not help him*.

https://www.youtube.com/watch?v=SzUuQ6LkE94

Here's the official video with better audio.

Suicide

AVfM Video Source · 30 May 2017 · Archived copy · Original

For suicide hotlines in your area see here: ■ Suicide Hotlines
For more services in your area see here: ■ Support Services

The following is a small selection of videos and articles on the subject of male suicide. The collection will be added to over time.

Videos:

Men's Suicidal Life

Suicide Causes and Prevention

Male Suicide / Feminization of Mental Health

Toxic Masculinity and Suicide

Male Suicide: The Feminization of Mental Health

The Truth About Male Suicide – Part 1

The Truth About Male Suicide – Part 2

Soften the Fuck Up

Articles:

The clock is ticking on male suicide
Male/female suicide rate differential increases again
When anger is legitimate
Why men must not commit suicide
Men's suicidal life
Male suicide: a question of value
Men committing suicide on the rise

Captain Raymond Olafson: Another victim of the modern military witch hunts

AVFM · 30 May 2017 · Archived copy · Original

This report is reposted with permission from MilitaryCorruption.com PE

On this Memorial Day 2017, we had planned on writing about some of the many men and women who have made the ultimate sacrifice for our country. But a phone call from a grieving Navy widow abruptly changed our plans.

Marcia Olafson was married to her beloved husband, the late Captain Raymond Olafson, for 50 years. He was a career medical officer and highly-respected throughout the fleet.

It was some 18 years ago, when hell was unleashed upon him in the form of a young, aggressive Navy lawyer, Bethany Payton-O'Brien, who would make it her crusade to put this gentle, Christian man behind bars.

Olafson was a superbly-skilled physician who didn't suffer fools gladly. A female enemy he made took it upon herself to write a false accusation that the four-striper had "molested" his children. Even back in 1999, the "find them (men) all guilty, no matter what," politically-correct policy was in effect.

Ambitious and driven "women," like Payton-O'Brien, were in on the ground floor of a growing industry – sending men to prison for "sex crimes" whether they were guilty or not (see Related Stories below). It proved to be a propitious career path, as the much-feared and despised Payton-O'Brien is now a captain herself and a military judge.

"BULLDOG" WELLS CALLS OUT PAYTON-O'BRIEN

Famed military defense attorney, CDR John "Bulldog" Wells, USN (Ret.) tells us that "Payton-O'Brien was one of the worst JAGS I've ever had the misfortune to know. When I went up against her in the Todd Forbes case, she pushed for a useless trial and conviction long after we had produced evidence which proved his innocence.

[image]

"As a prosecutor, Payton-O'Brien resisted all attempts to ensure a fair trial, even when acquittal seemed certain. She bailed and forced one of her subordinates to take the losing case to trial. Although my client eventually was vindicated, Payton-O'Brien cruelly put him through months of hell and high cost – both emotionally and financially.

"I am sorry to see the Navy has enabled her to last this long. How many others have been harmed, their lives and careers destroyed by her? A long list, I am sure. In my professional opinion, Payton-O'Brien lacks the temperament and ethical integrity to serve as a military judge. Based upon the recent revealing remarks about her by ADM Lorge, I can only conclude that nothing has changed."

SHE "PERSECUTED" AS WELL AS
"PROSECUTED" MY HUSBAND

"I'll never forget how she persecuted – that's right, persecuted – not just prosecuted my husband," Marcia Olafson told MlitaryCorruption.com (MCC). "In an effort to prove her false charges against Ray, she bullied and traumatized my children, trying to get them to say their loving father had hurt them. They all refused.

"I remember one time Payton-O'Brien tried to intimidate and interrogate my daughter Amber," Olafson said. "When my teen-ager emerged from the room, she was shaking like a leaf, tears streaming down her face. I held her in my arms and tried to calm her down, giving her a cup of water.

"That evil bitch JAG emerged from her office and screamed at us, her face twisted with hatred. She threatened my daughter with jail and vowed to put my husband 'behind bars for the rest of his life'.

"My son, Alex – mind you, Payton-O'Brien was bullying and trying to suborn perjury from the very children she

claimed were “victims,” – was so angered by her obvious obsession to harm his father and our family, he told her “back off”‘ in no uncertain terms.”

CUT OFF FROM CONTACT

[image]

Mrs. Olafson was prevented from even speaking with her husband and after his “railroad job” conviction, it was many months before the captain could communicate with his loved ones. “He suffered greatly during that time,” his widow said.

“I’m from Iowa and 90 per cent Apache,” Marcia told MCC. “Somehow the other inmates at the DB learned of this. They were impressed by Ray’s quiet dignity and were won over by an instance where he helped save the life of a sick prisoner. Word went out throughout the prison from the Blacks and Hispanics that no one was to hurt Ray in any way. The Native-American inmates especially loved and respected my husband.”

THE LAST DECISION HE MADE

“We didn’t get Ray back home until 2001, and by then, he was suffering from Parkinson’s Disease and was a broken man. The ordeal Payton-O’Brien put us through wiped out our life savings. Ray had no income, and our legal bills took years to pay off. She surely has a hot place in hell waiting for her someday.”

“It was two days after Christmas, and Ray was fading fast. The once-handsome, six-foot-tall Naval officer and doctor I loved and married had shrunk to only a shell of himself.

“I rose from our bed and quietly opened the closet door. There on a hanger, along with his other civilian clothes, was the dress uniform of a Navy captain, blue and gold.

“Darling, do you want to be buried in this?” I gently inquired.

“Ray was silent for a few seconds, as he gazed in my direction, then a tear ran down his cheek and he slowly turned his head away. He said not a word, but I had my answer.,

AN OPEN LETTER TO CHIEF OF NAVAL
OPERATIONS, ADM JOHN RICHARDSON

Dear Sir,

We respectfully urge you to retire CAPT Bethany Payton-O’Brien as a Naval officer and military judge as soon as possible.

In view of her record, it would be a mockery of justice for such a person to be promoted to flag rank or remain in a position to continue harming Naval personnel and their families. Thank you.

MAJ Glenn MacDonald, USAR, (Ret.)
EDITOR-IN-CHIEF
MilitaryCorruption.com

[MCC EDITOR’S NOTE: — In a spirit of fairness – something alien to the obnoxious Bethany Payton-O’Brien – we offer her equal space on these pages to write her rebuttal to any of the charges and criticisms contained in this special investigative report . Our only condition is that you respond truthfully to our questions in the Olafson and Forbes cases and numerous other instances in your long and disgraceful legal career.]

Senator Anne Cools discussing men, women and radical feminism

Anne Cools · 30 May 2017 · Archived copy · Original

125 Reasons for Laci Green to hate feminism

Anne Claude · 30 May 2017 · Archived copy · Original

MTV and YouTube personality Laci Green has made two tortured YouTube videos so far, about her taking the red pill (supposedly) and wanting open dialog/debates with anti-feminists. Laci now paints herself as still a feminist/Social Justice Warrior but one that nevertheless commits the apostasy of supporting free speech, a stance that is garnering her rising and harsh rejection by her feminist/SJW peers, who see free speech as an attack on their social privilege of dominating gender inquiries and perspectives. Most of the video responses from the anti-feminist community have been cautiously optimistic (more so than with our initial reaction to Cassie Jaye's "The Red Pill" film project).

Will Laci follow Cassie to the point of dropping the feminist moniker, or is this just some sort of ruse on Laci's part? I have no idea but Laci did raise one interesting point I want to address.

One of Laci's requests was for anti-feminists to spill their "ah-ha" moment when they first became disillusioned with feminism. Implicit in this request is the assumption that rejecting feminism is a sudden emotional break and not a long thought out rejection of feminist theory and practice. Still, Tom Golden made a nice response that is worth watching.

When you join social media groups that discuss men's rights or anti-feminism, one of the first things you hear are questions like Laci's about why? *Why to you hate feminism?* Most of the time their incredulity revolves around the claim that "feminism is just advancing gender equality – read the dictionary!"

Everyone has an answer or two to this but I wanted to merge them all because there are issues beyond "feminists hate motherhood" that should be dumped in the well-greased laps of the ladies who have been duped by feminist gaslighting.

Over the years I have posted different versions of this list on Twitter (got me banned) Quora (banned) and Facebook (thread cut off comments at 90 reasons) but I wanted to revamp and record the entire list in one central location, and AVFM was kind enough to offer me a platform to do this. This list will continue to grow as time goes on and my understanding of feminism deepens.

Shall we get on to it, Laci?

1. I hate feminism because feminists dupe unsuspecting newcomers into thinking feminism is concerned with gender equality when it is actually about women's supremacy. That feminists hide behind a dictionary definition they know is false just makes it worse.
2. I hate feminism because feminists purport to represent women. They do not – most women want nothing to do with feminism and yet we get blamed when people conflate women with feminism at the implicit urging of feminists.
3. I hate feminism because feminists claim women deserve credit for "emotional work", ignoring that men are expected to bodyguard all women 24/7/365. A man who fails to be her bullet sponge knows he will be seen as a coward for the rest of his life. His only reward is when a feminist calls his vigilance "toxic masculinity." THAT is what emotional work looks like.
4. I hate feminism because feminists seek specific women-only parental termination rights (such as the "Morning After" pill) for women and deny them to men, violating feminism's claim to gender equality.
5. I hate feminism because feminists demonize men and exalt women, violating feminism's claim to gender equality.
6. I hate feminism because I find their advocacy of women-only domestic violence shelters to be a gross and sexist violation of the principle of gender equality, which calls for equal resources being available for all victims of domestic violence.

7. I hate feminism because feminists claim domestic violence is a gendered issue, erasing male victims and painting men as primary aggressors.
8. I hate feminism because feminists squelch efforts to build domestic violence shelters for men because this wrecks their narrative that all men oppress women.
9. I hate feminism because I find their advocacy of women-only protection from involuntary genital mutilation to be a gross and sexist violation of the principle of gender equality, which calls for both girls and boys to be legally protected from such barbarism.
10. I hate feminism because I find their advocacy of women-only primary child custody in cases of divorce to be a gross and sexist violation of the principle of gender equality, which calls for 50/50 default child custody.
11. I hate feminism because I find their advocacy of women-only **voting privileges** to be a gross and sexist violation of the principle of gender equality since men are forced to sign up to be drafted to secure their voting rights..
12. I hate feminism because they assert hegemony over all work interactions between men and women and criminalize and ostracize men who do not comply with that hegemony.
13. I hate feminism because they want to destroy families and let the state take over the rearing and indoctrination of children.
14. I hate feminism because its imposition of gender quotas guarantees mediocrity instead of the striving for excellence that buoys societal growth.
15. I hate feminism because its imposition of gender quotas demeans qualified women.
16. I hate feminism because its imposition of gender quotas humiliates the unjustly advanced underqualified women when those women inevitably fail.
17. I hate feminism because its imposition of gender quotas alienates the highly qualified men who are critical to maintaining and advancing society.
18. I hate feminism because feminists wrote into law a rule that a woman cannot be charged with raping a man via forced envelopment.
19. I hate feminism because feminists seek to define what is legal and illegal between consenting adults.
20. I hate feminism because feminists want to turn tipsy sex into rape, removing my choice and turning my romantic partner into either a rapist, or a craven prude unwilling to indulge my sexual moods and preferences lest they be used against him in the future.
21. I hate feminism because feminists teach that if a woman takes measures to protect herself from rape, she is “victim-blaming”.
22. I hate feminism because feminists purport to speak for all women yet demonize dissenting women who, for example, oppose abortion.
23. I hate feminism because feminists lie about the supposed wage gap despite unequal pay being illegal since 1963.
24. I hate feminism because feminists teach that if a woman escapes being raped, she should feel shame that the rapist might attack someone else.
25. I hate feminism because feminists wreck the nuanced pleasures of seduction by imposing ponderous and irrational consent rules that no one follows.
26. I hate feminism because feminists reject fair trials in favor of a “believe the woman” ethic that allows a woman to lie in 99 trials and still be counted as credible in the 100th because her extensive history of lying cannot be discussed in the 100th trial.
27. I hate feminism because if you deny you are a feminist they will not take “no” for an answer and will try to coerce or otherwise rape you into feminism.
28. I hate feminism because its claim of “sexist air conditioning” makes all women look like idiots.
29. I hate feminism because feminists think air conditioning is oppressive to women yet you never see them out

picking crops in their menstrual-stained thongs.

30. I hate feminism because even as they assert that women can dress however they like, feminists attacked a great male space scientist, Dr. Matt Taylor, for wearing a shirt made for him by a close woman friend.
31. I hate feminism because feminists assert that women who do not support candidates with vaginas are gender-traitors who will be punished.
32. I hate feminism because feminists focus on abortion, a woman-only privilege with nothing to do with gender equality.
33. I hate feminism because feminists extol women's sexuality while demonizing men's sexual feelings as "objectification."
34. I hate feminism for encouraging women to view men not as complementary partners but rather oppressive competitors.
35. I hate feminism for pushing "patriarchy theory" that demeans women by claiming that men have always controlled everything to the detriment of women.
36. I hate feminism because feminists promise to address men's issues, too, and then follow through by pulling fire alarms to disrupt meetings of men discussing men's issues.
37. I hate feminism for erasing successful professional single women from history because their existence demolishes patriarchy theory.
38. I hate feminism for its Gynocentrism, the series of societal protections, provisions, and preferences given to women as a class at the expense of men, similar to a matriarchy but one where women obscure their role in controlling society both to avoid accountability and to masquerade as the perpetually oppressed class in need of more gynocentrism.
39. I hate feminism because I find its using the cloak of equality to push a slate of women-only privileges dishonest and despicable.
40. I hate feminism because its gendering poor behavior as "toxic masculinity" demonizes men and pedestilizes women.
41. I hate feminism because feminists deride women who empathize with men as having "internalized misogyny".
42. I hate feminism for refusing to let men discuss men's issues without the repressive purview of feminism.
43. I hate feminism for damaging the educational strategies used to teach men and boys.
44. I hate feminism because feminists are relentless in using shaming tactics and if you make the mistake of apologizing to them, they take this as weakness and redouble their assault on you and your character. And job. And family.
45. I hate feminism because feminists cannot stand male sexuality, or any woman who defends her bodily autonomy by choosing to work servicing men's desires.
46. I hate feminism because feminist TERFs (Trans-Exclusive Radical Feminists) try to deny that men have any business becoming women or even sympathizing with women's issues.
47. I hate feminism because the racist 1st wave of feminism is often promoted as being a noble, worthy cause because feminists have erased their horrible past.
48. I hate feminism because the baby-killing, family wrecking 2nd wave of feminism is often promoted as being a noble, worthy cause because feminists have erased their horrible past.
49. I hate feminism because feminists eschew men's issues, claim men need to start their own movement, then impede every meeting and effort by men to assert men's concerns for actual legal equality.
50. I hate feminism because feminists call Fathers' Rights groups "an abusers' lobby".
51. I hate feminism because feminists troll through colleges looking for rape victims but refuse to verify the wild tales the fakes use to damage everyone around them, as in the Rolling Stone "A Rape On Campus" debacle.
52. I hate feminism because feminists use their position of privilege to refuse all open, public debate with their

detractors because they know we have them dead to rights.

53. I hate feminism because feminists claim that I am somehow prejudiced if I don't want to submit to sex with a demi-trans semi-girl humaniform hedgehog.
54. I hate feminism because feminists claim that a man telling me a naughty joke is somehow oppressing me and I should wreck his life by reporting him to human resources.
55. I hate feminism because feminists want to regulate how men sit on public transport – so-called "manspreading". Intrusive regulation of anyone's public acts voids the feminist claim of tolerance for all.
56. I hate feminism because feminists claim "not all feminists" but blame all men as a class for rape.
57. I hate feminism because feminists claim "not all feminists" but blame all men as a class for "patriarchy".
58. I hate feminism because they force women to be narcissists – I can't dress up to attract or please a man because that would be "internalized misogyny;" I am told I can only try to look nice to "please myself" as if I should be oblivious to both my sex drive and the effect of my attractiveness on men. The further implication that I should mute my empathy for men's desires is both mentally damaging and divisive to building harmony between men and women.
59. I hate feminism because feminists say men are misogynists if they catcall women (even just saying "hello" counts as catcalling) and misogynists if they *avoid* interacting with women because the men have been so burned by feminism that they withdraw from friendly social interaction.
60. I hate feminism because feminists assert hegemony over all social interaction, denying men's flirtatious overtures and women's appreciation of men's boldness.
61. I hate feminism because feminists belittle men for not expressing emotions but then feminists mock men endlessly when men dare to open up about how they feel.
62. I hate feminism because feminists engage in pointless and flamboyant public protests, with no good reason, that make all women look like idiots.
63. I hate feminism because although women do 85% of all spending, feminists claim we are not paid enough. They can't see that it does not matter who makes the money, only who gets to spend it.
64. I hate feminism because feminists tell non-feminist women that they deserve to be raped.
65. I hate feminism because feminists claim that, even though women are a majority of the populace and live much longer than men, that it is impossible for women to be sexist against men because of some bullshit power theory that would not be applicable even if it held water.
66. I hate feminism because feminist "safe spaces" reinforce the idea that women are weak and need special protections, ideas that fly in the face of gender equality.
67. I hate feminism because feminists' paltry grooming standards are designed to sicken people to the presence of women and thereby weaken women's natural sexual power.
68. I hate feminism because the feminists colonize Christian churches, attempting to impose their licentious and anti-child values on gentle people of that faith.
69. I hate feminism because the feminists turn a deaf ear to Muslim women crying out for their help.
70. I hate feminism because at the first feminist conference in Seneca Falls in 1848, men were told to sit in the back and shut up, violating the feminist claim to gender equality.
71. I hate feminism because the feminists deny that misandry (man-hating) is a thing yet revel in "drinking male tears", which they are too ignorant to recognize as a metaphor for semen.
72. I hate feminism because the feminists promote extreme obesity as being acceptable, putting women's lives and fertility at risk.
73. I hate feminism because the feminists hate men.
74. I hate feminism because the feminist hatred of masculinity is feminizing men to the point where "trans-trenderism" is generating dozens of imaginary genders to enforce a cultural jihad on anyone not familiar with

arbitrary gender number 57.

75. I hate feminism because feminists attempt to co-opt anti-racism groups because feminists are desperate to find a cause that actually has a case and convert it to feminism.
76. I hate feminism because feminists attempt to co-opt environmental groups because feminists are desperate to find a cause that actually has a case and convert it to feminism.
77. I hate feminism because feminists are insistent that women invade men's-only spaces and issues but freak out when men dare to speak on issues like abortion.
78. I hate feminism because feminists teach women that when they are told to take responsibility for themselves, it is "victim blaming" and "misogyny" yet feminists demand that all men take responsibility for every real or imagined slight a woman might concoct.
79. I hate feminism because feminists have no central authority, making them unaccountable for all the stupid and hateful shit that they do.
80. I hate feminism because feminists shame me for liking men and not being a lesbian.
81. I hate feminism because feminists want more women CEOs yet blame successful women for being complicit with patriarchy/capitalism.
82. I hate feminism because feminists lazily refuse to explain their esoteric points, telling questioners to "educate themselves".
83. I hate feminism because feminists fight against equalizing gender enrollment on campus by attacking men's scholarships while promoting women-only scholarships.
84. I hate feminism because feminists want to waste resources to "coax" or "direct" women into studying subjects like STEM that most women have no interest in and that men need no encouragement to engage.
85. I hate feminism because feminists lure women in by promoting "individual choice," then denigrating "choice feminism" as contrary to the collective good, then demanding women comply with cultish feminist man-hate.
86. I hate feminism because feminists co-opt socialism/Marxism by placing women's interests ahead of those of the workers.
87. I hate feminism because feminists co-opt capitalism by placing "work-life balance" over the hard-work ethic that built civilization.
88. I hate feminism because feminists denigrate men's focus and achievements as "toxic masculinity," ignoring massive societal advances due to men's passionate pursuit of goals that women ignore in favor of "work-life balance" (laziness.)
89. I hate feminism for creating the fiction of a "rape culture" as a convenient device for feminists to manipulate women by placing us in constant fear of men, and denigrating men's overarching desire to keep us safe.
90. I hate feminism for its fraudulent efforts like "HeForShe" that bait men in with false sympathy for men's issues, then coerce men to pledge to help women only, as if some Hogwarts' spell will then magically address men's issues.
91. I hate feminism because feminists excuse women who make false rape claims, undermining the credibility of women in cases of actual rape.
92. I hate feminism because feminists are unwilling to let men discuss men's issues outside of a feminist framework that blames men and only men for men's problems.
93. I hate feminism because feminists force men into fatherhood obligations a moment after ejaculation but let women opt out of motherhood via abortion and baby Moses laws for more than a year after birth.
94. I hate feminism because feminists happily force men into 18 years of child support yet deny men any voice in abortion or fatherhood.
95. I hate feminism because feminists tell me I am somehow wrong for being naturally and viscerally repulsed by the bizarre things they do to their bodies.

96. I hate feminism because feminists culturally appropriate men's creations like "Ghostbusters" and then shame us if we reject their ruining of them.
97. I hate feminism because, if your baby somehow escapes being aborted, feminists are introducing feminist indoctrination into preschool, usurping your parental authority.
98. I hate feminism because feminists co-opted and perverted GLBT rights movements, forcing them to put Lesbians first and delaying marriage equality because feminists detest marriage.
99. I hate feminism because feminists trashed Karen DeCrow, then the NOW President, because DeCrow favored men being able to opt out of fatherhood like women opting out of motherhood.
100. I hate feminism because feminists oppose free speech and art when they might be construed by some crazy bitch as somehow being hateful to women's feelings.
101. I hate feminism because feminists use irrational tricks like Kafka-trapping: such as telling you that your denial of being sexist is proof that you are sexist (and hence, they claim, we need more feminism.)
102. I hate feminism because feminism has no goal and no end-game – it is an endless cry for more special privileges, resources, and angst against men.
103. I hate feminism because feminists place women's lives and well-beings at risk by teaching us not to be responsible and take reasonable defensive measures in hostile environments.
104. I hate feminism because feminists seek endless, new government handouts like free feminine hygiene products, as if I want to put a government-issued tampon anywhere near me.
105. I hate feminism because feminists teach men not to help women by making men fear accusations of "mansplaining."
106. I hate feminism because feminists try to convince us that masculinity – the driving force that built all of civilization – is toxic.
107. I hate feminism because feminist "patriarchy" theory implies that women are helpless and did nothing to help the world because, of course, we were just too oppressed by men.
108. I hate feminism because feminists try to obscure their naked man-hate by invoking "patriarchy theory."
109. I hate feminism because feminists obscure the potent sexual, reproductive, social and educational power that women exercise covertly, which is more than a counterbalance to men's accountable institutional power.
110. I hate feminism because feminists try to put women into political positions based on quotas, not interest or qualifications.
111. I hate feminism because feminists try to put women into elite business positions based on quotas, not interest or qualifications.
112. I hate feminism because feminists' efforts to "promote women" are humiliating to women because they imply we cannot earn high rank without their unwelcome intervention.
113. I hate feminism because no means no, except when you say no to a feminist, and then they go ape shit.
114. I hate feminism because feminists have criminalized workplace banter and flirting, wrecking careers and souring men's willingness to serve as mentors to women.
115. I hate feminism because feminists look on babies with horror and mothers with contempt, especially if the mom is stay-at-home and they cannot get their barren claws on the kid.
116. I hate feminism because feminists block those with even a mild counterpoint to their arguments.
117. I hate feminism because feminists CLAIM to want equal rights but in reality seek special, woman-only privileges over things like voting rights, abortion, birth control, child custody, rape shield laws, genital mutilation, jokes, speech, and domestic violence law based on the Duluth model.
118. I hate feminism because feminism demands that we "prioritize" women's voices, not realizing that putting men last in speaking order actually maximizes men's voices. Stupid.
119. I hate feminism because feminist lies and misrepresentations damage the academic careers of scholars like Tim

Hunt.

120. I hate feminism because feminists create crazy crimes like “birth rape,” a ludicrous notion that puts moms at risk, damages doctors without reason, and makes all women look like nutcases.
121. I hate feminism because feminists manufacture crazy rape statistics like “most women victims do not report rape,” implying women are too weak and stupid to report violent crimes.
122. I hate feminism because if feminists had their way, deaf people could never have sex because no verbal consent would be possible.
123. I hate feminism because feminists demonize men’s sexual desires but exalt female sexuality, a blatant violation of the claim that feminists seek gender equality.
124. I hate feminism because feminists promoted “no fault” divorce laws that allow wives to fuck around but still requite men to pay money to their cheating wives and ex-wives.
125. Feminism is cancer.

Join in Karen Straughan's Australian Q&A on Mark Latham's Outsiders

Bettina Arndt · 31 May 2017 · Archived copy · Original

In Australia exciting times are coming. Fabulous women are coming to town.

For a start there's the young filmmaker, Cassie Jaye whose movie, The Red Pill has been causing such a stir. Australia is now the country with the shameful record of banning more screenings of the movie than anywhere else in the world. Some prominent local cinemas caved into pressure from feminist extremists and cancelled screenings – although more and more movie theatres are now showing the documentary to appreciative audiences.

Cassie is speaking at the International Conference on Men's Issues (ICMI) being held at the Gold Coast, June 9-11 and then she will be in Sydney for a few days. Cassie will be all over the Australian media during her visit. Locals should watch out for her appearances on Channel 10'sThe Project on Thursday June 8 and on Weekend Sunrise on June 11, and will be with Andrew Bolt on Sky News on June 12.

But we'll also be seeing the amazing Karen Straughan. Karen, also known as GirlWritesWhat, is one of the most popular women working for the men's movement. She has more than 160,000 subscribers on her YouTube channel and her 2011 vlog on "Feminism and the Disposable Male" video has almost 1.5 million views.

Karen is extraordinary – totally brilliant, well-informed and an incisive, ferocious debater. Few feminists are willing to debate Karen after seeing what she did to other members of the sisterhood. See Karen demolishing Naomi Wolf on a televised panel discussion.

Or have a look at this wonderful blog where Karen dissects a pathetic attack by a women's studies professor on The Red Pill.

Karen will be in Sydney for the week prior to the conference and her host, Bettina Arndt, has been organising a bunch of media events for her. The really exciting news is that Karen is doing a Q&A with viewers on Mark Latham's Facebook page on Tuesday June 6. Live streaming from 8.00 pm. We want you to all start thinking of questions or comments. You can send in short video questions or written questions or comments – send them to Bettina Arndt at bettina@bettinaarndt.com.au or wait until that evening and post them on the facebook page for Karen to answer. It should be great fun.

Karen will also be doing an hour-long interview with Rowan Dean and Ross Cameron, on Sky News' The Outsiders at 10 am on Sunday June 4.

And for Sydney locals – a chance to see Karen in person. On Wednesday June 7 she is speaking at the well-known think tank, The Sydney Institute on Why Marriage is Too Risky for Men. The event starts at 5.30 pm, Level 40, Governor Phillip Tower, 1 Farrer Place, Sydney. There are still limited places available and you are welcome to attend – non-members pay $10 for entry. But please urgently contact Bettina at bettina@bettinaarndt.com.au if you would like to come along as we need to sign you in.

Here's Karen summing up the risks of marriage for men:

"From a woman's perspective, marriage still provides significant benefits over single life –in fact, marriage as an enterprise has only improved for women since the 1950s. A woman now has the right to say no to sex with her husband. If he's abusive, she has an entire public-sector industry itching to help her. If a woman decides she doesn't want to be married to that jerk who doesn't help with the dishes, has mommy issues and leaves his dirty socks lying all over the place, well, she doesn't have to be. She won't be stigmatized, she won't be financially destroyed and she won't lose her children. For women, marriage is all benefit and zero risk, and that's why women are whining about men's reluctance to tie the knot. But for men, it's the other way around–no guaranteed benefit, and the kind of risk an adrenaline junkie would eschew."

And to give you a further taste of Karen Straughan's brilliant, refreshing take on gender politics, read these extracts:

About women's privilege

Women are so rarely held accountable for their actions and decisions and burdens to the degree they should be as human beings:

- *If a woman can't be successful, it is because the business world is sexist.*
- *If a woman wakes up after getting black-out drunk at a party full of horny young men to discover she was violated, any hint that perhaps getting black-out drunk at a party full of horny young men is maybe not the smartest decision anyone ever made, means you're blaming the victim and you're an awful human being.*
- *If a woman takes five years off from the workforce so she can be a stay-at-home mom, and her re-entry into her career is less than spectacular, it's never because sometimes life comes down to making a choice between something you want and another thing you want more–it's because government/society doesn't do enough to help her.*

This is MY life. I am the architect of it. If I fuck it up, it isn't something that merely "happened" to me–I was an active participant in the sequence of decisions that led to the fucking-up. Make no mistake, modern feminism isn't about women's rights. It's about women's privilege. It may not look like privilege to everyone, but that's what it is.

On male disposability.

Male disposability has been around since the dawn of time, and it's based on one very, very straightforward dynamic: when it comes to the well-being of others, women come first, men come last. This is just the way it has always been. Seats in lifeboats, being rescued from burning buildings, who gets to eat. Society places men dead last every time, and, society expects men to place themselves dead last every time.

Domestic violence

Violence against women in any form has been a HUGE cash cow for feminism. The more they inflate their claims regarding its pervasiveness in society, the more money pours in, and the more power they have to tinker with legislation and policy.

Women lying about rape

Pretending women never lie about rape is not only dishonest, it sends a despicable message to victims. "Women never lie about rape," tells victims they should always be believed, on the spot, and therefore the normal investigative process is a revictimization rather than a necessary evil….A justice system that refuses to punish women who lie about rape is demeaning and belittling the experiences of rape victims, and allowing false accusers to damage the credibility of every legitimate victim without any accountability for the harm they do. And it demeans and belittles a justice system that is supposed to protect ALL victims, including victims of false accusations.

Female self-interest

Feminism has done nothing but exploit this dynamic of the expectation on men to put everybody else before themselves. Especially women. Women's safety and support, women's well-being, and women's emotional needs, always come first. This is the most stunning piece of society-wide manipulative psychology I think I have ever come across. Feminism has been down with old-school chivalry right from the start. They might seem like strange bedfellows, but they're not. Because both concepts are built on a firm foundation of female self-interest.

If you know anyone in the media in Australia who might like to interview these wonderful women please contact Bettina – bettina@bettinaarndt.com.

“Known Genital Mutilator” Dr. Michael Read of Southport, AU bloodies up the Gold Coast

Gary Costanza · 2 June 2017 · Archived copy · Original

[image]Dr. Michael Read has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

From his website gccircumcisions.com.au under “Home” we read:

“Gold Coast Circumcision – Infants, Boys and Adult Circumcision

Gold Coast Circumcisions is operated by Dr Michael Read MBBS. For more than 25 years he has performed penile circumcision. Dr Read recognized the need to offer a dedicated, high quality male circumcision service to all age groups He has focused his surgical practice on performing infant circumcision, childhood circumcision, ADULT circumcision and vasectomy. The circumcisions and vasectomies are performed in his clinic without requirement for hospital admission for any age group.

At Gold Coast Circumcisions the operating rooms we have mean there are no hospital or day surgery costs. Baby circumcision and the circumcision of pre-pubertal boys are performed with minimal discomfort because of an effective pain relieving cream applied to the penis and foreskin. A Plastibell device is used for boys and babies.

ADULTS require a different procedure, but this is also free of significant pain during and after surgery. We make a determined effort to ensure our patients are comfortable throughout their operation and we receive many spontaneous positive comments about this.”

Come on, doctor, who’s kidding who – you’re mostly cutting unconsenting infants who’re unable to make *any* “comments,” and if they could, they certainly would not be “positive.”

Also, doctor, what are you doing with all those foreskins? Are you selling them to skin care companies for additional blood money, or are you simply throwing those poor babies’ genital parts into the trash?

Under “Important Circumcision Information:”

> **You decide what you want.** Circumcision can be performed simply because you want one. You may prefer the appearance, the enhanced hygiene and ease of management. Your girlfriend, wife or partner might simply prefer it. The accumulation of urine and smegma under the foreskin produces an offensive smell that often can’t be stopped by the most fastidious attention to cleaning.
> **Foreskin removal** appears to be protective against a number of STD’s particularly HIV and could be considered an insurance policy.
> **We make no discrimination based on sexual preference.** Teens, young men and older men, homosexual, bisexual and heterosexual all happily access our service without barriers.

Doctor, when you say “you decide what you want,” does that apply to the most precious and vulnerable of us all, infants? For them it’s ‘we decide, you lie there and submit.’

Wait…you say soap and water can’t clean human skin, so it must be amputated, and smegma, a natural part of the human body is, according to you, unnecessary and offensive? Not only are you mutilating infants against their will, but for ignorant, mundane, and selfish reasons.

And even if circumcision prevented STDs, which it does not, this argument wrongly assumes sex without condoms is safe, hardly “an insurance policy.”

Again, I’m happy for those few adults choosing circumcision without discrimination, extremely sad and outraged for those infants without that choice.

And then we see:

> **Foreskin Problems – Medical Indications**
>
> Of course circumcision is often performed for a medical problem. Many stoical men persevere with foreskin complaints that can be readily fixed.

Glad to hear you fix *actual medical problems.* Shouldn't that be all that you do to infants?

Under "Plastibell Circumcision" we read:

> For infants and boys Dr Read uses a Plastibell device. A small ring fits over the head of the penis under the foreskin. The ring size is selected appropriately at the time of surgery. A tie is applied to the outside of the foreskin compressing the skin against the Plastibell ring. This effectively clamps off the blood flow to the end of the foreskin and allows it to be removed.
>
> The Plastibell is designed to produce a good cosmetic outcome and contributes to a safe circumcision. The clamping effect of the tie around the prepuce or foreskin ensures complete blood vessel occlusion. Bleeding should not occur. In addition, it is an effective barrier against any infection spreading above the tie.

It's a tourniquet on a boy's genitals, crushing and pinching the organ until it dies off. For what, doctor, the parents' religious ritual? Lies about keeping clean? Some people's disgust for the intact penis? Extra money for unethical doctors?

And finally, "The Circumcision Procedure:"

> We like to discuss the procedure beforehand, advising our patients about what to expect and to listen to their expectations. This is often done on a day prior to a scheduled surgery date but it is possible to schedule the consultation and surgery for the same day. My staff need to make appropriate scheduling for this and need to be clearly advised if you want same day surgery.
>
> Generally the procedure is performed without complication but patients are advised of risks such as bleeding and haematoma, infections and removal of too much or too little skin, damage to the glans, changes in sensation or non pleasing aesthetics. Patients are advised to abstain from intercourse for six weeks to ensure adequate skin healing.
>
> Shaving of the scrotum and pubic hair is performed pre-operatively. A consent form is provided for signature before surgery.
>
> The surgical procedure is known as a sleeve technique. Many of our patients have encountered terms like high and low, tight and loose. These refer to the location of the cut or scar and the amount of skin removed. Almost all men request a low scar of medium tightness. This generally replicates the appearance of circumcision performed in infancy. Open discussion about your own style preference is encouraged.
>
> The surgery itself will usually take an hour. A fine, skin coloured, absorbable stitch is used. Every endeavour is taken to ensure a good cosmetic outcome. I certainly see and revise circumcisions that have not provided a happy aesthetic outcome. Without proper attention it is possible to get significant scarring, irregular mismatched stitch lines, skin bridging and tunnelling, loose skin tags and overly tight or loose outcomes.

The above excerpt must refer to adult circumcisions, as "advising our patients about what to expect and to listen to their expectations" is impossible for infants. But does that stop the doctor? No, he forces the mutilation on a defenseless baby.

Why would any parent risk all the above complications (the doctor 'forgot' to list death) for an operation with no upside, but is guaranteed to change "sensation" because the highly erogenous foreskin is *totally removed.*

Under "Before Your Circumcision" we read:

> Before surgery you are asked to sign a consent form and the baby is provided with an identification bracelet. The baby is taken and Dr Read with the help of his experienced nursing staff will perform the procedure. Your boy will be returned to you for comforting and feeding after the procedure and Dr Read will explain the post operative management.

Before *who's* surgery? As if the infant can read this.

Oh, I see, one person consents to *another* person's permanent and risky surgery – as long as that person is an infant who can't sue or fight back it's easy to deny their human right to bodily integrity. Is that legal? Probably not. Definitely immoral and unethical, certainly ignorant.

Then, under "After Your Circumcision" we see:

> The numbing cream works very well for the procedure and happily provides several hours of post-operative benefit. By this time the nerve endings are dead and the boys often experience little discomfort . Sometimes there can be some stinging from the urine on the glans or head of the penis. The glans can be a little raw for a couple of days in those boys where it is necessary to separate it for the circumcision. The post-operative ointment, Kenacomb is usually protective. Occasionally it is necessary to apply some numbing cream to the glans.
>
> It is important to see your boy around 3 weeks after his circumcision. It is often necessary to separate some shaft skin from the head of the penis and discuss follow up with you. If this is not done skin can adhere to the glans and smegma can accumulate under this adherent skin. Smegma is a creamy liquid that is a mix of old mucus and dead skin cells. Smegma will always accumulate under the foreskin of the uncircumcised. It is one of the desirable benefits of circumcision that it will be easier to clean and not accumulate.

To those who think this surgery minor, the doctor admits it results in "dead" nerve endings, nice thing to do to a healthy infant.

Again, *surgery* instead of soap and water? What about labiaplasty or FGM to also keep things clean? Maybe remove babies' breastbuds to prevent breast cancer, or eyelids to stop eye-crud? Ridiculous, right?

Since Dr. Read has incomplete information about circumcision, you can learn more from the video and research listings at neonatalcutting.org.

Dr. Read's practice information follows:

Gold Coast Circumcisions and Vasectomy Venue
2nd Floor, 95 Nerang Street
Southport Queensland 4215
(50m from the Light Rail Station)
Free Undercover Parking

Phone: 1300 4 A CIRC
Phone: 07 5531 1170 for appointments
Fax: 07 5531 3697

> "Known Genital Mutilator" Dr. Michael Read of Southport, AU bloodies up the Gold Coast https://t.co/Xssa3iekAw #MGM #circumcision pic.twitter.com/WEzydv5ulB
>
> — gary costanza (@jerrytheother) June 2, 2017

Karen Straughan appears on Australia's 'Outsiders' program

Karen Straughan (aka GirlWritesWhat) · 6 June 2017 · Archived copy · Original

Karen Straughan Q&A – live on the Mark Latham show

AVfM Video Source · 6 June 2017 · Archived copy · Original

A message for Andrew O'Keefe

AVfM Video Source · 12 June 2017 · Archived copy · Original

Australia: Our feral media attacks Cassie Jaye

Bettina Arndt · 12 June 2017 · Archived copy · Original

Our Australian media has disgraced itself by putting Men's Issues campaigner and film producer Cassie Jaye through the most hostile, unfair interviews she has ever experienced.

What is going on in this country? I've spent the last few days looking after Cassie Jaye, the filmmaker who produced the wonderful documentary on men's issues – The Red Pill. As we have explained on Mark's site before, Australia became the first country in the world to ban the movie last October. We then saw a series of screenings closed down due to protests from tiny groups of feminist extremists, with cinema owners even given death threats for daring to show the movie.

Cassie is in Australia to attend last weekend's conference on men's issues at the Gold Coast which was an outstanding success with people gathering from all over the world who are concerned about what's happening to men and boys.

But our media has disgraced itself by putting Cassie through the most hostile, unfair interviews she has ever experienced. Last Thursday June 8 she appeared on Channel 10's The Project (21.50 mark) which introduced her segment with the most appalling introduction video), which repeated many of the lies feminists have been spreading about the movie and included quotes from one of our most notorious man-haters, Van Badham, slamming the movie. Completely false information was included such as the claim the movie was funded by men's rights groups. Cassie Jaye explained in her interview that she funded the movie with her mother and fiancé and only chose to launch a Kickstarter campaign in order to raise post-production funds needed. The Kickstarter backers had no stake or influence over the movie – as the producers had been told beforehand – but The Project chose to ignore the truth in order to attempt to taint Cassie's credibility.

Then she was ferociously attacked by the entire panel with only about a third of her interview even being shown, denying any opportunity for this calm, intelligent woman to properly explain what the movie is all about.

Next on her media schedule was Weekend Sunrise and I sought assurance from the producers that she would not be given similar treatment and specifically that she was not to be interviewed by Andrew O'Keefe, one of the presenters who is on the White Ribbon Board and known for his feral attacks on anyone who challenges the misinformation White Ribbon promotes about domestic violence. When Mark Latham and Miranda Devine were on his show debating this issue he nearly blew a gasket. I was assured Cassie would not be interviewed by him.

Surprise, surprise, there he was, tearing into Cassie, not giving her any opportunity to answer his rude, ill-informed questions and his female co-host joined in. As to the presenters' claims that they hadn't been able to see the movie, here's the proof that they were given the link a month in advance.

Click for Proof

This is trite, tabloid journalism at its worst. Rather than look at the big story as to why Australia is proving itself to be one of world's most repressive country when it comes to debates over men's issues, these mainstream TV shows chose to buy into the distorted feminist narrative and attack the filmmaker rather than allowing her to explain the issues.

How come the producers feel that is what their big audiences want to hear? The reality is this movie is hugely popular, winning a series of awards including a recent Women in Film award at the Hollywood DigiFest Film Festival. It is currently the second best-selling movie on YouTube in Australia and last month was the number one best-selling movie on YouTube in the USA. Don't you think Australian audiences deserved to hear from the filmmaker as to why it is proving so popular?

Weekend Sunrise received so much negative response to their appalling interview that they took down the link to the segment from their Facebook page. But we hope you will contact both these programmes and voice protests

about how they treated Cassie. Here's some ammunition (some coarse language) for you to use.

You might also like to sign this petition asking The Project to release the unedited version of their interview with Cassie.

Despite all that the conference raised many exciting issues which we will be discussing on the Mark Latham sites over the months to come. You might like to see the media stunt I pulled together to question why our society ignores male suicide. Please note the supreme sacrifice I made appearing in public so wet and bedraggled – but for a very good cause.

And a final treat – here's the link to the great talk Karen Straughan gave to The Sydney Institute.

A response to the 'Weekend Sunrise' interview in Australia

Robert Brockway · 12 June 2017 · Archived copy · Original

At the conclusion of ICMI17 the following message was read out on stage by Robert Brockway in response to the 'Weekend Sunrise' broadcast on the Seven Network in Australia earlier in the day. For those that haven't seen it the interview can be seen here. –Ed

We invited Cassie Jaye to this country to attend the conference and take part in other media events during her visit.

I've had the opportunity to meet Cassie Jaye in person. She is a lovely young woman who has made an amazing documentary.

The way that Cassie has been treated by certain media programs in this country is absolutely appalling.

'The Project' on Network Ten and 'Weekend Sunrise' on the Seven Network have been entirely unprofessional in the way that they have dealt with Cassie Jaye. As an Australian I am ashamed that our media would treat a foreign visitor, or anyone, that way.

The manner in which the hosts of Weekend Sunrise spoke over Cassie and acted in a very unprofessional manner during an interview is astounding.

There is much that could be said about the Weekend Sunrise interview. I am going to focus on only one point.

Referring to conversations about men's issues Andrew O'Keefe said "Why not have them with regular men not guys who are in charge of the most misogynistic, anti-woman, anti-feminist organisations in the world."

I'm the managing editor of A Voice for Men, and the president of the soon-to-be-incorporated Australian Men's Rights Association. I live in South East Queensland.

Would Andrew O'Keefe come here to South East Queensland, look me in the eye and call me misogynistic and anti-woman to my face with media looking on?

Andrew, do you have the courage of your convictions?

Jordan Peterson: why there are so few women at the top

AVfM Video Source · 13 June 2017 · Archived copy · Original

A thank you to all for another ICMI success

Paul Elam · 13 June 2017 · Archived copy · Original

Over the past weekend we saw the third International Conference on Men's Issues come and go. While I did not have the pleasure of being on the Gold Coast of Australia to enjoy the event, I was able to stay in communication with AVFM staff and volunteers during the festivities. I am happy to report that everything went splendidly – a fact that has been confirmed by a stream of congratulatory emails over the past 24 hours from speakers and attendees.

Accordingly, I wanted to take a moment to take note of the kind of sacrifice it requires to put on a three-day event of this kind. In our case it meant 15+ hour work days for everyone involved. It meant working without breaks, even breaks for meals. It meant making sure that every aspect of the event happened on-time, every time. That included the logistics of transporting speakers and staff, assuring that every speaker was on and off stage on-time, that meals were prepared and served at the correct moment for hundreds of people, that everyone there was safe and secure, and that all the audio/video services were operating at all times so that all those unable to attend will be able to enjoy the speeches beyond the conference itself.

In short, it is a small group of people who endure months of preparation and *at least* four days of working hell to provide education, pleasure and support to a much larger group – and to further our cause of shining a light on the issues faced by men and boys.

I can speak to all this with authority because I have been there myself a couple of times. To say thanks are in order is a massive understatement. However, thanks are all we really have.

In giving these thanks I am aware that we have people who are not inclined toward public appreciation. They don't do this work looking for recognition, and I expect that in offering these public accolades that it may not sit as well as I would like with all the recipients. To that I say, sorry, but too bad. Like it or not, you are role models. You are the examples to which others aspire and that makes you invaluable to the future of the MRM. Just consider these inadequate public thanks as your last act of duty for the conference.

With that, on behalf of AVFM and the men for whom we advocate, heartfelt thanks to the following:

Mike Buchanan of Justice for Men and Boys, emcee and general conference workhorse. A more dedicated MRA I have never met.

Robert Brockway, AVFM's managing editor, emcee and slave to the event. That is Robert B-R-O-C-K-W-A-Y. For those not attending, that spelling was an inside joke you will get when the videos are released.

Bryan Scandrett, AVFM's Facebook page administrator, in charge of conference registration, logistics, general whip cracking (and a dozen other assorted matters).

David King, AVFM CIO in charge of wires and plugs strewn like spaghetti across the event, ticketing, artwork and a handful of other matters that I pretty much don't understand.

Bettina Arndt, keynote speaker and media coordinator who pushed well and hard for awareness of the conference and ticket sales.

John Lambert, who jumped out of a perfectly good airplane to raise awareness of men's suicide on top of working diligently on artwork for the event – among other things.

Daisy Cousens, media liaison and moderator of the press conference.

Kristy Roberts, volunteer chef that kept the troops fed. And a special note here. Most conference responsibilities are a burden. They pale in comparison to the job of waking every morning at 2 AM and heading for the venue so that everyone in attendance can come in 7 or 8 hours later to a freshly prepared breakfast – then to prepare whole animals roasted on a spit by lunchtime. Kristy deserves special recognition for every cut, burn and additional hour

she put up with to make this event better than the ones before it.

Tom Caulfield, who for the second time consecutively came to ICMI on his own dime to provide us professional level video documentation of all the speakers.

Other volunteers, all of whom played very, very important roles in everything from food service to transportation, registration and all other support services, are as follows. Some of these are the requested screen names from those who prefer to remain anonymous.

Peter Wright

Neal

Brett Ezure

Kristina

John

Forty-two

Luke

Russel

Tom Volts

Adrian

Dana

Frog

Mrs. Frog

MGTOW Man

Chris Vogel

Solaris

Special thanks go out to all the speakers, and to the staff of the Albert Waterways Community Centre, who stuck by us with professionalism and courtesy all the way through the event. And finally to the attendees themselves. Without your willingness to purchase tickets and take time out of your busy lives to attend, none of this would be possible.

Everyone involved committed their time, sweat and often their own money to play a very important role in one simple but difficult objective: furthering compassion for men and boys. They are owed deepest thanks from AVFM and indeed from anyone concerned with decency and fairness for all human beings. I hope and trust you will join me in saying thank you.

Here's to all of you, with gratitude and looking forward to ICMI'18.

Paul

Welcome to the rebirth of A Voice for Men

Paul Elam · 14 June 2017 · Archived copy · Original

A Voice for Men has just wrapped up its third International Conference on Men's Issues and by all reports it was once again a resounding success. My congratulations and sincere thanks go out to all the speakers, attendees and especially the AVFM staff who worked tirelessly to make it happen.

Aside from their more obvious purpose, each ICMI event is also a time of assessment and reflection. It's an opportunity to think about our mission, how we are doing with our goals. And to be truthful, it didn't take an ICMI to draw some very encouraging conclusions along those lines.

"Changing the Cultural Narrative" as a site tagline, and as a goal, has enjoyed profound success. AVFM and a small handful of others (mainly the Honey Badger Brigade) have spawned a legion of social commentators that are doing just that. Feminism has rightly become a dirty word. Feminist ideologues are back on their heels trying to defend their hateful ideology to a world that has grown weary of their corrupt message. We have been so successful, in fact, that antifeminism has become a cottage industry, with the new purveyors taking in huge audiences.

To paraphrase Alison Tieman from The Red Pill Movie Q & A, when the wisdom of "antifeminism as men's activism" was challenged, she said 'We don't even have a choice about that. The antifeminist narrative has popularized and grown beyond our control. We could not stop it if we wanted to.'

None of this is to say that the battle is over. Feminist interests are deeply entrenched in the State, in our establishments of higher education, in the political realm, in the media and throughout the corporatocracy. The change in narrative, however, has become a freight train, and if this follows previous shifts in collective social consciousness, the eventual demise of feminist influence, and its permanent stigmatization as an evil, is inevitable.

If true, that leaves us with the question, *where do we go from here?*

The answer to that is twofold. First is the AVFM mission. Second is how we go about accomplishing that mission.

Current realities reduce "Changing the Cultural Narrative" to something akin to beating a dead horse. We are better served with more relevant objectives. With that in mind I have drafted a new mission statement addressing the needs of men regarding physical, emotional and financial health, with the latter being focused on protection of assets, from the state, and from interpersonal relationships.

A quick look above shows the new AVFM tagline. "Men's Health – No Apologies." It is simple, concise and will be doggedly pursued.

With AVFM's thousands of internet backlinks in place, assuring a permanent, healthy flow of traffic to the site, we will leverage those assets to further a message addressing men's overall health, sans the traditional gynocentrism, and sans the unhealthy paradigm of feminist ideologues who see masculinity itself as a problem in need of correction. Indeed, it is our position that blind traditional gynocentrism and feminist dogma (barely discernable from each other) are equally deleterious to the well-being of men and boys.

With some specific exceptions, all future content on the site will reflect the new mission. Men's mental, physical and financial health will dominate the discourse here with an especially intense focus on mental health. I fully intend that the content will remain as engaging, entertaining and informative as it always has.

More importantly, the content will be designed to be of more utility to men and boys than just bashing ever-so-bash-worthy feminists. Over the past year at my An Ear for Men YouTube channel, I have focused a great deal on men's interpersonal relationships. I've been exploring topics that are an integral part of the lives of everyday men. Relationships, marriage, divorce and children. Adjusting to red pill life, dealing with the red pill rage and red pill grief. Issues of self-respect and self-worth. Matters that reach to the core of men's identity in modern life, delivered with the same blunt candor for which AVFM has become so well-known.

I have tried to create a message that not only resonates with men, as the material here always has, but that also proves *useful*. In short, the idea is to more to serve the needs of men, not just invite them to ruffle feathers by challenging the status quo. It's a lesson from our counterparts in India, who have grown their movement based on being of service to men who need it.

And make no mistake, we are not shedding the antifeminist or antigynocentrist sentiments. You will see them quite plainly in the days ahead, all of it relating to the overall health of men and boys.

To inform you about the second objective, about how we go about accomplishing this, I need to give you some history. In the beginning, eight years ago next month, AVFM was established as a one-man blog. We quickly grew into hundreds of writers over the years and eventually took on a formal business structure in the form of AVfM Education, LLC.

We benefitted a great deal from this. It afforded us some measure of legal protection, gave us much better organization and helped us manage assets to cover the rather weighty financial burden of maintaining top level security and multiple servers.

All this was enormously helpful for the mission of the times, but it also came with a cost. The burdensome processes that come with any business structure bled away some of the spontaneity and creative elements that put us on the edge of things to begin with. At heart, we have always been an activist organization. A reality check informs us that hearts and businesses are not always comfortable under the same roof.

Today, we begin to recover the heart of AVFM.

In the very near future, AVfM Education, LLC will be dissolved. All operations here will be brought under the purview of Red Pill Solutions, LLC, a one-man show (yours truly) with highly informal operations. I will leave the beans to the bean counters, and basically run things at AVFM as I did back in 2009.

AVFM will return to a very select group of contributors, by invitation only, who will have permissions to enter articles into the WordPress editor, and with solid self-editing as a standard. No more passing articles through a series of people to get them on the site. And no more need to burden editors with the tedious (and quite thankless) job of correcting spelling and grammar. Those who can't or won't provide well-edited material simply won't see their writing on these pages. All contributors must be able and willing to come into the WordPress editor at AVFM and completely prepare their articles for posting.

Commenting policies will change, too. The temptation for me is to go to a generally unmoderated style, with of course the ability to remove and ban idiotic trolls on sight: no strike system, no ombudsman. We will do this, mind you, with a revised attitude about our comment section. Our approach will be something akin to *laissez faire* moderation, allowing men to speak their minds up to the point it becomes apparent their only reason for commenting is to disrupt and antagonize.

This won't be an easy transition and I welcome feedback from our readers before the new system is implemented.

There is one thing that won't change. AVFM will never, ever be silenced. We will publish what we believe to be the truth, without mincing words, and without apology and without compromise.

I am sending a link to this post to many of AVFM's past contributors, hoping that I don't leave anyone out.

This will be a somewhat challenging phase as we downshift to crest another hill in the journey of A Voice for Men. With your support, we will make it happen. After all, making things happen has been our business for 8 years.

When Anger Is Legitimate

Peter Wright · 17 June 2017 · Archived copy · Original

Men who speak out about personal issues, along with others advocating for men's issues, are sometimes charged with being 'angry men.' The accusation is designed to reduce a man's story to a single emotion; he is no longer a man telling his story with a tone of anger, but a story-less freak whose entire manhood is synonymous with anger – angry man – no more and no less than a single taboo emotion.

By labeling him an angry man, a complex human being is reduced to a one-dimensional caricature that dehumanizes him, discredits his claims to a wider audience, and ultimately aims to censor his evidence of pain or unfair treatment. The implication is that angry men are irrational and should be listened to only after they have calmed down and domesticated the raw emotionalism. However calming down would be better termed as pushing down, because that's what happens to a man's concerns and sense of passion in the face of the angry man charge.

Calming down leads that initial anger, which longs to effect positive changes to the world, to look for another outlet. Sometimes it intensifies into destructive or violent acting out, or worse, is converted into a neurotic self-censorship through the aid of drugs, depression and not infrequently suicide. If censorship is the desired aim of the angry man taunt, then suicide is delivering it in spades.

One would assume psychotherapists and counselors are savvy to the therapeutic benefits of anger, and sometimes they are. The more aware therapist knows that even the famous and talented are driven to greatness by giving expression to anger, with the trick being to direct it intelligently toward a goal.

The bulk of the therapeutic industry however is captured by the feelgood cliches of PC culture, advising men to find ways other than anger to express themselves, referring to it as an 'anger problem,' or 'toxic anger' or perhaps simply 'unhealthy anger.' Such practitioners are unlikely to consider *any* expression of anger acceptable, preferring instead to nip it in the bud with kindly admonishments about it being a barrier to progress and personal growth.

While we can agree that some expressions of anger move beyond healthy expression and into the rage-zone, these incidents often come on the tail of being ignored, perhaps serially and over a long periods of time when a man is expressing anger within more normal ranges. That rejection is what the PC therapist ironically tends to specialize in through his refusal of the anger that a man might otherwise use to articulate what's pissing him off.

For many men anger is the vehicle that gets the message out, a message that remains buried in its absence.

The purpose of emotions, or rather the aim of them is to find a way out; as tears on the cheek, smiles on the lips, clenched fists, or the quivering of the bowels.

Anger likewise wants out – as *outrage*. By this move anger finds a target; it rages out at the family law courts, the misandric TV ads, the lack of funding for male health problems, infant circumcision, male homelessness. Outrage gets political – takes its concerns to the polis; letters to politicians, making a stand at the polling booth, a placard in the street, or thoughts written on a blog. So too with a man's personal life; his long hours in a shitty job, his pressurized marriage to a nagging wife, his lack of liesure time, all of which might be tackled with some healthy outrage.

We don't even need to have solutions to the things we're angry about, at least not initially. As the late psychologist James Hillman suggests we can start out with an empty protest:

> Take your outrage seriously, but you don't force yourself to have answers. Trust your nose. You know what stinks. Don't try to replace the helpless frustration you feel, the powerless victimization, by working out a rational answer. The answers will come, if they come, when they come, to you, to others, but don't fill in the emptiness of the protest with positive suggestions before their time. First, protest! I don't know what should be done about most of the major political dilemmas, but my gut (my soul, my heart, my skin, my eyes) sinks,

> creeps, crawls, weeps, cringes, shakes. It's wrong, simply wrong, what's going on here.[1]

How different his advice from that of the average therapist! The idea here is that we follow our animal response to the insults and thoughtlessness of the world around us, and not follow the therapists' advice that we have cold rational answers before we open our mouths in protest.

The real danger here is that if you don't get the anger out, if you don't engage in outrage, it always finds another way. One of those ways is through conversion of anger to psychosomatic symptoms, often crippling ones which cause long-term disease and disability. Alternatively the reaction might be to convert anger into a less outwardly destructive mood such as depression, which is all too common. The old saying "Anger turned inward is depression" rings true for far too many men.

The process of anger morphing into depression can be referred to as sublimation, a swapping of a supposedly unacceptable emotion for a more acceptable one in the eyes of our PC culture. The end result of that process is often suicide, and the therapeutic industry is directly implicated for some of those suicides by reason of its suppression of male clients' anger.

On the other side of that coin, depressed people who receive *encouragement to express anger* often experience a lessening of their depressive symptoms and suicidal thoughts. Psychologists have given moving accounts of men who, when put in touch with the things that anger them, experience a lifting of depression and witness the blood flow back into their cheeks. The upshot is that contrary to the therapists who recommend we men bury our anger, the opposite is a likely way to bring about psychological health.

In summary it is therapeutic *per se* to express anger,[2] and when allowed that opportunity it's less likely to be intensified into uncontrolled rage or conversely transmuted into a death wish. The man-friendly therapist encourages expression of anger as a prophylactic against depression and suicide, and as a way to potentially reverse depression and suicidality in those already there. Outrage might even bring the bonus of changing an ugly world into a better one, because a man sticking apologetically to his convictions compels the world to sit up and listen.

Reference:

[1] James Hillman and Michael Ventura: *We've Had a Hundred Years of Psychotherapy and The World is Getting Worse*, HarperOne 1993
[2] Catharsis, Dictionary.com

How to spot a borderline from a mile away

Paul Elam · 17 June 2017 · Archived copy · Original

Before we get started, let me make a few things clear. What I have to say is not designed to demonize women, or men for that matter, who have personality disorders. The content here is designed to benefit those who have been victimized by personality disordered individuals and to arm those who may encounter them in the future.

If you look back at any of the previous work I've done on this subject, you will find comment areas saturated with complaints, many of them by people who identify as having personality disorders. There are claims that the work is stigmatizing. There are allegations that I am causing people with personality disorders to feel bad about themselves; that I am callously insensitive to those suffering from those disorders.

Allow me to make it clear here that I do not give a damn about those complaints. It is not because I am insensitive or callous. And it is not because I wish to demonize or stigmatize people with personality disorders or anyone else for that matter. The purpose of my work here is to offer support and information to the victims of personality disordered individuals, particularly male victims.

And if you look through the complaints levied against me, you will see that they validate what I have been saying all along. People with personality disorders have an unfortunate tendency to abuse people, then demand sympathy from their victims. They want to punch someone in the face and then complain that the victim's face made their knuckles hurt.

That attitude will not get any sympathy here or any more of my time. There are countless online and real world resources for people with personality disorders, many of them an enabling part of the problem. That's not my purpose here, so please consider that your trigger warning.

I am going to talk here in straightforward, blunt terms, to and about *victims*. And I mean real victims; namely, the people who endure physical and emotional abuse, false allegations, constant drama and hysteria, and the grinding tension that marks the lives of those who live with personality disordered individuals.

If you have a personality disorder, I wish you luck in getting the support and treatment you need. Look for it elsewhere. If you choose to come here demanding attention and sympathy in an environment designed to offer those things to the people you have victimized, then it is very likely that I will delete your comments and prevent you from commenting here in the future.

Now, let us proceed.

The best thing anyone can do to prevent the havoc a disordered personality can inflict on your life is to prevent contact with them as much as possible. Stay away from people with personality disorders much in the way you would stay away from heroin addicts, meth heads, pedophiles, and pyromaniacs.

In the same way you won't let a junkie have access to your bank account, don't let a BPD have access to your daily living. To do that reliably, you have to know one when you see one. As a baseline, I am going to use the diagnostic criteria from the Diagnostic and Statistical Manual of Mental Disorders (DSM) 4. There is a different version of this in the DSM 5, but it has changed, I think for political reasons, so I am sticking with the old book.

Every man who still considers pair-bonding a natural part of his life should keep these things in mind every time he meets a prospective sexual or romantic partner. The borderline personality disorder is identified by some or all of the following nine traits.

1. Frantic efforts to avoid being abandoned by friends and family.

Keep in mind here that the borderline's capacity to feel abandoned is nothing short of staggering. She will be threatened by your friendships, family relationships, even by your hobbies and thoughts — if they do not focus on her. I conducted groups which had borderline members who felt abandoned if I did not take the seat next to them.

Some borderlines are so extreme that they will feel abandoned and react irrationally to any need for autonomy or privacy you express.

Most are not quite that bad, but if you start seeing a tendency for a woman to cling to you in ways that are irrational, you are well advised to pay very close attention to it.

2. A pattern of unstable and intense interpersonal relationships characterized by alternating between extremes of idealization and devaluation.

What does this bit of word salad mean? It means that her relationships are freaking crazy. She loves you one moment, more than anyone else in the world. She idealizes you and puts you on a pedestal. Then, the moment she perceives anything in you that triggers her abandonment reflex, she knocks you off that pedestal and hates the ground you walk on. In this, she is capable of becoming vicious and retaliatory.

This is particularly dangerous. When she is in the devaluation state, she is capable of doing anything to punish you for disappointing her. This can include anything from verbal abuse to physical attacks and false allegations. If you see this pattern in her, you should not need more prompting to convince you to run. Get out, and quickly.

3. Identity disturbance: markedly and persistently unstable self-image or sense of self.

Translation: Borderlines tend not to know fuck all about who they are. This comes with its own problems, both for the BPD and those around them. The condition lends itself to wild mood swings that typically result in someone, like you for instance, taking the brunt. If you think you are the exception, you are being foolish.

The takeaway? If she seems unpredictable, it is because she is. You can never know when or where the sudden blowup is coming, just that it will. If that is a suitable arrangement for you in a relationship, I would advise therapy.

4. Impulsive behaviors that can have dangerous outcomes, such as excessive spending, unsafe sex, substance abuse or reckless driving.

Of course. This is bound to happen with borderlines. It's where we just start getting into the deep end of the crazy pool. That wild, crazy sex that attracted you to her? Don't kid yourself that you are the only pony she is going to ride.

Borderlines are often attractive and highly sexual. You can see it in the woman who wears "come-fuck-me" pumps, excessive makeup and skin-tight clothing to the office. Hint, if she works in a law firm and dresses like she works in a brothel, add it to the diagnostic criteria. She is either a borderline or close enough that it doesn't really matter.

Sex is the hook for so many of them. They lead with a highly sexualized persona and will be the first to allege sexual impropriety on your part, when, *not if*, you fall out of favor. It does not exactly take spidey-sense to figure this out. All you have to do is be thinking from the neck up.

By the way, don't get in a car with a borderline driving. One nosedive into her feelings and you could end up as a hood ornament. Don't even put it past her to pick a fight so she can turn into a deranged Dale Earnhardt behind the wheel.

If you are nuts enough to be attracted to this brand of insanity — and more than a few guys are — more power to you. But know it can end very badly. Please be kind enough to warn your friends and family that you are going down with the ship.

5. Suicidal and self-harming behavior.

Suicidal ideation and self-mutilation aren't just an expression of the borderline's misery. They are also tools for manipulation and emotional blackmail. I once drove three hundred miles to visit a friend. We were going to watch the SuperBowl together in a sports bar two miles from his home. He showed up in the middle of the third quarter because his girlfriend was saying she would kill herself if he went. She finally relented and gave her blessings after she knew that she had ruined the event for him.

If you are more than 17 or 18, you have likely either experienced something like this or know someone who has. Controlling you with threats of self-harm is her ace in the hole. And yes, this is a nightmare for her, too, which she will remind you is the only thing you are allowed to talk about the moment you get tired of the manipulation.

If she tells you those marks on her forearms are chicken-pox scars, do yourself a favor by suspending belief, lest the scars will eventually make their way to you.

6. Periods of intense depressed mood, irritability or anxiety lasting a few hours to a few days.

Since the focus here is on you, the only thing I have to say about this is to look at your life. Living with a borderline will produce exactly those results *for you*. Misery loves company is the borderline's motto, and solemn oath. Expect to be depressed, on edge and anxious. Not for hours or days, but constantly. If you end up killing yourself after a few years living with a borderline, you would not be the first or last. Think about that, as I say it again, with feeling. *If you end up killing yourself after a few years living with a borderline, you would not be the first or last.*

7. Chronic feelings of boredom or emptiness.

Which she will fill with one drama after another, mostly with her as the main character and you as supporting actor and emotional pincushion. She will have other ways of breaking that boredom, too, like doing drugs, drinking and driving, maybe banging your friends. That is if you have any friends left that she has not run off.

Borderlines are constantly plagued by emptiness and boredom, which is unfortunate because they don't have any real tolerance for it.

8. Inappropriate, intense or uncontrollable anger—often followed by shame and guilt.

First of all, inappropriate and uncontrollable anger *should* be followed by shame and guilt. But don't think her emotional experience of that guilt provides her the moral rudder that it does for most people. The guilt she feels isn't corrective. It is as transient as her anger; just part of a mood swing, not a learning experience that comes with making mistakes. She will feel guilty for a brief period of time but will be capable of another identical tirade in 5 minutes.

Finally:

9. Dissociative feelings—disconnecting from a sense of identity, or "out of body" type of feelings—and stress-related paranoid thoughts. Severe cases of stress can also lead to brief psychotic episodes.

OK, now, this is wandering into the deepest end of the pool, but it is important to remember that you can drown in the shallow end. It is not the extreme ends of the borderlines condition that will get you, but the mildest of their symptoms chronically inflicted on your daily routine. It is a death by a thousand cuts.

The point here is not to make light of what is clearly a disorder that causes great suffering for the person afflicted but to point out to you that the suffering will not be contained to her. She will quietly blame the nearest target, again, that would be you, for all of her inner turmoil. Borderlines don't just feel pain and suffering, they dish it out to anyone close to them. Again, I caution you about the folly of the fantasy that you will be an exception – or that by acting as her sacrificial savior that you will do her or you any good at all. Your tendency to white knight with this particular wounded bird should be invited to take a back seat to your better judgment.

You don't have to hate her to get this, and any anger you have toward her is pointless, even if it is justified. Negative feelings about borderlines are worthless unless they serve to direct you out of their path.

The question is whether their condition mandates that someone like you tolerate their abuse. That, of course, is up to you. But my experience tells me that men who cling to this kind of relationship have their own psychological issues that warrant attention.

All we can do from here is to inform men of what to look for and leave them with the responsibility of making choices that don't lead them to land in a ditch.

Boys and girls emote differently: can't we be OK with that?

Tim Wright · 17 June 2017 · Archived copy · Original

Man-up! Take it like a man! Shake it off!

Most boys hear those words and exhortations constantly throughout their lives.

Men don't cry!

Men suck it up!

Act like a man!

Recently, I've been hearing push back on that phrase, with a growing number suggesting that *Man Up!* is one of the most damaging phrases a boy can hear.

Anyone raising a boy or seeing the way boys are often robbed of the ability to express what we often categorize as "soft" emotions would have a hard time disagreeing. We seemingly live in a culture that has a difficult time allowing boys and men to show any emotion other than anger—and we don't like that emotion, either. Crying, for example, is often pegged as one of the most anti-manly things a guy can do. It's a sign of weakness and a guy can never show himself to be weak.

You'll get no disagreement from me on the problem. I think we do a great disservice to our boys and the rest of culture when we socialize good, healthy, emoting out of our boys.

But, contrary to much of what I've been reading and hearing as of late, ***the answer is not to socialize boys to cry more or to nurture them to be more verbal with their emotions*** *(or to put it more bluntly, it does not help boys emote by insisting that we can nurture/socialize them to emote more freely like girls often do).*

To start there is to do a great disservice to our boys.

My friend, Dr. Michael Gurian, has been using brain science research for over 30 years to help educators better teach to a boy brain and a girl brain. Brain science research has found at least 100 differences between the male and the female brain. While males and females are mostly the "same," those over 100 brain differences make a big difference.

In addition, at the risk of oversimplifying, males are made up primarily of testosterone—an aggression/action hormone. Women are made up primarily of estrogen and oxytocin—bonding/tend and befriend chemicals. While males and females are mostly the "same" those hormones make a big difference.

Boys generally do not emote the way girls emote. For one thing, because of the way boys brains are wired, they access and express their emotions differently than girls.

Ask a girl how she's feeling about something and generally all you have to do is step back and listen to her verbally express her feelings instantaneously.

Ask a boy how he's feeling about something and what you'll often get is a blank stare or a mono-syllabic grunt…not because he doesn't want to answer the question…but because he doesn't know. Dr. Gurian tells us that it can take a boy 30 minutes to over a day to access his feelings and put them into words.

Girls tend to processes stress in the front of the brain enabling them to verbalize the stress. Boys tend to process stress in the back of the brain, moving them to a fight, flight, or freeze response—i.e., a response that doesn't use a lot of words.

Where a girl's brain is wired to tie emotions and words together, a boy's brain is not.

Women throughout the world have higher levels of prolactin, which controls, among other things, the development of tear glands…hence, generally, wherever you go (even in a culture that is friendly to male tears, like Italy), you see more tears from women's eyes than from men's.

Leadership and the Sexes, Michael Gurian and Barbara Annis, pg. 14

My point is not that we should not nurture our boys to emote in healthy ways, but that you can't start a discussion on helping boys emote more freely and healthily by focusing first on nurture. When we start with nurture, usually to the exclusion of nature, we tend to assume that boys can be socialized to express their emotions and feelings like girls—who tend to do it more openly and verbally. But this, in the end, will only frustrate boys more. Because it is trying to nurture them to emote in a way that isn't a part of their nature.

Many will claim that the brain has great elasticity, meaning that it can be molded and shaped through socialization and nurture, which is true. But the brain also has some set points, so to speak, that make a male male and a female female. These cannot be changed.

Boys' emotive nature, however, can be recognized, affirmed, and nurtured to respond accordingly. Meaning, if we want to free up our boys to express all of their emotions, we need to understand how boys are wired to emote, and then free them to do so. We start with nature, and then nurture their nature.

Most boys will not emote like most girls. But boys are wired to emote and to do so in powerful, profound, healthy ways. *(Movement is always a good starting point for most males—get them moving and it will energize their brains to verbalize better, bond, shed some tears, emote, access feelings, etc.)*

Our job is not to nurture boys to express emotions the way girls do, but the way boys do.

In other words, when we exhort a boy to *Man Up!* we should pour a rich understanding of nature and nurture into those words, so that we are truly inviting a boy to man-up into the healthy, thriving man he is created to be.

Father's Day 2017: reflections on some of Dad's money and life lessons

Anwar Y. Dunbar · 17 June 2017 · Archived copy · Original

Last month I wrote a piece in celebration of Mother's Day, so it's only fitting that I write something in celebration of Father's Day as well. The Mother's Day post was about a specific piece of advice my mother gave me about my engagement and looming marriage a couple of years ago. As jokingly stated in that post, Dad didn't give me much advice in that particular instance. He did give me lots of guidance throughout my life though. Over on my "Heroes and Quotes" page, his is the first quote which was some advice he gave me at a young age about how to succeed academically.

There was much more though, particularly in way of advice about money, women and other things – lots about money and women. He sometimes consciously taught me things, and some things I learned simply from observation. With two of the key principles of my blog being "Creating Ecosystems of Success", and "Empowering Others", I'm going to reflect on some of his money lessons and some of their deeper and associated life meanings/significances – some of which I had to question. As in most cases, I didn't understand everything that was being said then as I do now.

As I go through some of this stuff, keep in mind that fathers are important – biological, step-, or mentors of all sorts. According to data from Kid's Count in 2015, 66% of African American kids were raised by a single-parent while the national average was 35%. My parents divorced when I was three-years old and I thus grew up in a single-parent household for the majority of my childhood. While I've sometimes looked back and wondered what it would've been like to have my father in the house, the blessing was that while he wasn't physically there, it was important for him to be as visible and accessible as possible.

"Always make sure your children know who you are." He tried hard to keep up with the words of his own father who died during his teens. It sounds like a simple thing, but as I grew into adulthood myself, went through college and even started dating, I realized that not every father did this, especially in the black community. The results often times were catastrophic with long lasting ramifications, especially in dating or 'pair-bonding' – a separate topic all in itself.

* * *

"You just did something I don't like. You didn't count your change. How do you know that the cashier gave you the correct change?" I was an early teen when this discussion took place. I had just paid for something, took the change the cashier gave me and immediately stuffed it into my pocket. A stern man, his words, "You just did something I don't like," stopped me dead in my tracks. I didn't think he was paying attention, but sure enough he was – in general Dad was always paying attention to the most minute details even when you thought he wasn't. He also remembered things long after you forgot them and would bring them back up when you least expected it.

When I discovered what he was unhappy about, it made sense to me and I started counting my change. I even started calculating in my mind the change I was supposed to get back from cashiers before they gave it to me. The lesson here was to be careful with my money, and to trust no one. Years later he observed that I was in fact *careful* with my money. I told him that I had gotten the behavior from him. He replied saying something very profound, "Well son, when you have to make child support payments, you have to be very careful with your money."

"You always keep your receipt because you never know when you're going to have to return something." I don't know which came first, this lesson or the change counting lesson, but they weren't far apart. His father had gotten on him about this when *he* was younger. He had allegedly gone into lower Manhattan to buy some underwear and returned home without the receipt resulting in his getting scolded.

"When you get paid, you want to account for all of your expenses." This was an early lesson about budgeting. We

didn't sit down and do one right then and there, and I wouldn't master it until at least ten years later, but I always remembered the discussion.

"You always pay yourself first." This lesson came shortly after I started working, though again as a teen, I didn't grasp the power of this advice until later. It had tremendous implications in one's prime earning years where diligent individuals save for both emergencies and investments and build wealth while others spend all of their income.

"You don't quit your job unless you have another one to go to." Dad gave me this sage wisdom between my junior and senior years of high school after quitting my very first job at the Denny's Restaurant, near the Buffalo airport. I lasted three months at that job which consisted of washing dishes, cleaning up the restaurant, and taking out the garbage. I didn't last long enough to have to shovel snow in the winter. The place where I really wanted to work for my first job was McDonald's. At the time it looked fun to me. I was happy to have an income, but after a while I grew tired of working at Denny's – coming home sweaty, greasy, and exhausted. Without talking to anyone, I quit that job right there on the spot with no other job to go to. It was then that I came to the understanding that I had no more cash flow – a sign of immaturity. The only positive thing about that situation was that I was still in high school and wasn't required to contribute to any of my mother's household bills. Some adults quit their job without having a replacement and put themselves in a pickle; often burdening those around them.

"You always keep money in the bank because you never know when an emergency is going to arise." There's a very funny story behind this lesson and it involves a woman – something very dramatic and stressful according to Dad. For my own safety, I'll just stick to the lesson. At an early age, Dad stressed the importance of having money in the bank due to unforeseen emergencies which inevitably happen to you, or to someone around you. In this particular quagmire he had gotten into, having some money in the bank helped him get out of it. He also regretted once not having $5,000 available for a mortgage down payment on a house he was renting.

"You can keep dating her if you want to. You might have to miss your electric bill." This sobering advice came during my first year in graduate school in my mid-twenties. It was one of my first experiences learning something that Dad had talked about for most of my childhood – women and money. At least most of the ones we knew came with a price tag, and wanted to be wined and dined.

I had, unfortunately, taken a liking to someone whom I dated for one to two months who openly admitted she was *needy*, which I didn't understand at the time as she had already started her own career. Inexperienced at dating, she grew frustrated with my meager finances and my lack of understanding of what was expected of me. Dad's advice here, which came in a hurtful and mocking tone, was simply communicating that I needed to determine whether or not I could afford this particular female. I decided that I couldn't.

It's an important set of questions for all men to ask themselves when meeting a potential partner. Can I afford her? Does she line up with my priorities? Will she tank my finances? This was also one of the first times I could personally feel the pain, the scars, and the poor fortune my father experienced in the dating jungle after he and my mother split – as there was lots of despair, and little hope or encouragement in his words.

"When you have to make child support payments, it forces you to be very careful with your money." I have to be very careful here as this is a sensitive topic, and my mother generally proof-reads my articles. Throughout my childhood, Dad sometimes lamented about making child support payments – not because he didn't want to support his children, but because I think he had a hard time making ends meet on his own end. During my childhood, he eventually took a second job in the military to pay the bills. It's a sensitive topic because while he felt maxed out, my mother felt as though he wasn't doing enough. And I'll stop there, but suffice it to say that in many instances men and women see money (and life) differently. In some instances, as the ones being asked to provide, it can seem like your best is never enough – a hard pill to swallow. He and I talked about this a lot as I got older and I started experiencing my own scrapes and bruises with the opposite sex.

"The bank is going to want to look at all of your bank statements when you apply for a mortgage, and $2,000 *isn't*

any money," Dad scoffed at me, making me feel five feet tall. I was still living with the big guy during my Postdoctoral fellowship. I had started reading Robert Kiyosaki's *Rich Dad Poor Dad* series and had joined my local Real Estate Investment Club. I wanted to make an ambitious move and get my first investment property – a duplex which I would live in and eventually rent out for "Passive" income. I needed some help with the closing costs and associated expenses, so I asked him for a loan. It was one of the worst experiences of my life.

Instead of a nice teachable discussion about the ups, the downs, and the ins, and outs of trying such a thing – it turned into him putting me in a proverbial headlock. It dragged on for days and days as he mulled over it, and asked me random pointed questions about it – his analysis and communication styles. After a while I just wanted to drop the whole thing, and I concluded that I never wanted to be in a position to ask his help for anything money-related, though I did once more, and returned to the same conclusion.

In hindsight while it was smart to want to create a passive income stream, it wasn't a good idea in that particular instance. I wasn't going to stay in that area long-term, and I wasn't experienced enough, and didn't have enough money to manage a property from a long-distance. What was funny was that many people don't even have $2,000 in the bank they can access quickly. That said, he was right in that it wasn't a substantial amount of money. He was also right in that prior to qualifying you for a mortgage, the banks do want to know everything about your financial history.

Dad was also jaded in terms of being a landlord from a prior experience, as he once had a tenant in his lower unit – an older woman. According to him, he went downstairs to collect the rent one day, and the woman transformed into a malevolent, ominous, and demon-possessed state. It scared him at the time and forever soured him on being a landlord.

"I wouldn't invest in the Stock Market if I were you." This bit of advice was given to me in my 30s when I expressed that I wanted to buy some stock by the end of that particular year. Because of his own life experiences, Dad was averse to losing money. Coincidentally, one of our closest cousins recommended I get in the game and buy stock, and even today experts like Dr. Boyce Watkins, strongly advocate blacks getting into the Stock Market. So who was right in this case? Who was to be believed and trusted?

This gets back to one of the points I made in my 2017 Mother's Day post. As we grow into adulthood, I think we all get to a point where everything our parents tell us can't be taken as the gospel and in some instances must be questioned and or pondered critically. In this particular instance, yes investing in stocks does involve potential loss. An important consideration going in though is whether or not you understand that there is a potential for the loss, and whether or not you can absorb the loss. In other words, do you have emergency money in the bank, and is the amount to be invested allocated for that reason? Can it be easily replaced for another round? This is a much different thought process than simply stating, "You're going to lose your money if you do that."

* * *

If the tone of this blog post was in part melancholy and mixed, then it reflects our father-son relationship which has been full of contradictions and mystery. When I look back at my youth many of my childhood experiences were marked by concerns over money. I'm not saying that I grew up in poverty because I didn't by any means. I don't really remember my mother, whom I spent the majority of my childhood with, talking about money a lot, but I think she shielded my brother and me from some things – sheltering us, as one of my aunts often said. I did look around at peers, such as my best friend and realized that I didn't have Air Jordans, Starter Jackets, Karl Kani, or any of the trendiest apparel of our cohorts.

Most of the money-related talks as I grew up actually came from my father and as you might have gathered from this post, many of them had some sort of pain associated with them. As I've gotten older, I understand things much better now. As we get older we start to see that our parents are people who make mistakes themselves, and are not perfect though at one point we may have thought they were. In some instances we start to understand their pains and struggles.

Over the years our father-son relationship has gone through a lot of changes – some good and some bad with multiple ups and downs. Overall I'm grateful for everything my father has done for me, and I tell him that every time I see him now (my mother too). That said, as I think President Obama said years ago, for children whose biological fathers are missing, there can be other fathers too. And even if a child's father isn't a good one, or can't supply everything needed, there can again be other fathers to fill in those gaps. I certainly have many.

There are a lot of podcasts and men's stations on places like YouTube these days – many talking about the importance of fathers. My favorite in this current station of my life is Paul Elam's "A Voice for Men" – content I would recommend for any man still figuring things out in our society – personal values, dating and marriage, and finally gender/societal roles. Fathers are very important if for no other reason than to lend a balanced perspective on the world. This is true for both boys and girls who themselves will eventually both grow into men and women.

Thank you for taking the time to read this post. If you've found value here and think it would benefit others, please share it and or leave a comment. To receive all of the most up to date content from the Big Words Blog Site, subscribe using the subscription box in the right hand column throughout the site. While my main areas of focus are Education, STEM and Financial Literacy, Health & Wellness are very, very important as well. I therefore encourage my readers to visit Positive Health Wellness for valuable and up to date information regarding: diet, fitness and lifestyle.

Groundbreaking documentary: “American Circumcision”

Gary Costanza · 19 June 2017 · Archived copy · Original

“American Circumcision,” a documentary coming out later this year is as important and ground-breaking as “The Red Pill,” and will be the equivalent game-changer for intactivists worldwide.

Here’s the movie’s website or watch the full trailer here:

Rachel Corbett, The Red Pill and zombie journalism Down Under

Paul Elam · 19 June 2017 · Archived copy · Original

I don't think I ever imagined I would get tired of talking about The Red Pill movie. Then again, I never imagined the level of idiocy that the movie would inspire. I should have factor weighed for Australia before imagining either. The feminists in that country, especially in the media, have proven to be under-socialized misfits, aggressively ignorant on a galactic scale.

It's as though they should change the name of the country to pornography, just to escape the embarrassment.

Rachel Corbett, writing for the Daily Telegraph, has come out with an attempt to salvage whatever remains of the integrity she imagined she had before participating in the attempted tag team ambush of Jaye on the Australian issues program, The Project.

As might be predicted when someone tries to reclaim something they did not have in the first place, Corbett only managed to fall again, this time directly on her face next to Andrew O'Keefe, Monique Wright and the rest of Australia's yellow brigade of hack journos.

I am going to share her article with you, most of it anyway, and give my response. When I'm done, I am going to treat myself to some relief and go back to what is important to me. The lives of men and boys. I won't be writing any more articles on Australian grade zombie-journalism. There is just too many of the walking dead Down Under to bother with it any more.

Perhaps I will revisit this in better days, like after Australia is annexed by China, or some other country with a better press corp.

Anyway, let's look at what Rachel Corbett had to say.

> UNTIL recently the Men's Rights Movement and its controversial "leader" in the United States, Paul Elam, might not have been familiar to many Australians.
>
> But after the documentary The Red Pill was banned from Australian cinemas and the film's director, Cassie Jaye, claimed she'd been treated poorly by the media on her publicity tour, the phenomenon has hit a few more people's radars.
>
> As a panelist on Network Ten's The Project the night Jaye was interviewed, I was one of those accused of bad behavior.

I wonder if Rachel understands the meaning of cause and effect. She took part in a heavily biased hack job, an ideologically driven agenda to discredit an innocent person so that she could try to shut down an honest discussion of men's issues. Forget what I said about cause and effect. The challenge here is Corbett's understanding of the word journalism.

She is wrong about something else, too. While it is true that the majority of Australians have likely never heard of me, I take some pride in pointing out that people from Australia, a nation of 22 million, represent a disproportionately high percentage of traffic to AVFM, and to the financial support AVFM gets from across the globe.

Anway, Corbett goes on to dig her hole deeper.

> While many have claimed the interview was an attempt to silence her, the truth is there were things in the film that needed to be called into question. If all she'd wanted for her film was an advertisement she could have bought one in the commercial break.
>
> And before you start screaming that this is classic lefty feminism and I clearly couldn't deal with the issues

> raised in her film let me assure you: just the opposite is true.

Feminists have trigger alerts. I have bullshit alerts and I am issuing one now. Corbett is letting us all know that she is the reasonable one in her clan of misfits. No, she's not at all like Carrie Bickmore or Waleed Aly, who did nothing but spout disingenuous feminist dogma during the heavily edited portion of the interview we were allowed to see.

Corbett must have excused herself to the little girls room while her compatriots alleged that The Red Pill was funded by MRAs and that Cassie was a mouthpiece for the MRM, only to have those lies completely debunked and consequently find home on the cutting room floor.

Oh no, Corbett had no part in that. She's the reasonable one, as she is about to go on telling us.

> I'm one of those women who finds it difficult to identify with the word "feminist", she says, because I want equality for everyone, not just women.

Hold the presses. I want to take a moment to enshrine that statement. It is the first time I have seen an MSM journalist, much less one in Australia, actually admit that feminism is not about equality for both sexes. And since you cannot, ever, have equality for just one group, it is also a tacit admission that feminism isn't about equality at all.

I don't think she actually realizes what she's admitted to, and neither have her peers or she would have her professional head on a spike by now. But she does go on, quite strong in her convictions.

> I don't think an overly simplistic view, says Corbett, that men have it easy and women are hard done by does anyone any favours and that's why I thought many of the issues raised in Jaye's film were worthy of discussion.
>
> And yes, I watched it. Twice.

Once again, Corbett says a mouthful without fully realizing what she is saying.

"And yes, I watched it. Twice"?

It is clear that Corbett is well aware that when it comes to the handling of the Red Pill Movie as an Australian journalist you have to tell your readers that you actually watched it. It's bragging rights in a media environment where the natural assumption would be that she had not bothered watching it before forming an opinion.

It's like a sports reporter covering the Super Bowl and triumphantly declaring to the audience, "And yes! I watched the game!"

Rachel Corbett, a career television journalist, is bragging about having watched a movie before commenting on it. One to wonder if it registers on her how completely lame that is, and precisely what it says about her associates on Project and throughout Australian media. She goes on to demonstrate her keen understanding of the issues.

> Topics like child custody, men's suicide rates and domestic violence where the perpetrator is female are all areas where issues facing men are often overlooked and they shouldn't be.
>
> In an interview with a number of so-called Men's Rights Activists or MRAs for short, they raised the point that while men's work has been valued over women's work, women's lives have been valued over men's and continue to be so.
>
> These activists pointed to events such as 2009's famous Hudson River plane crash when rescuers asked for woman and children to exit the plane first. Surely in an emergency, they asked, shouldn't we be seen as identical amorphous blobs equally worthy of immediate rescue no matter what bits we were born with?
>
> Observations like this are important to add to the conversation as well as questions about whether Family Law

> Courts unfairly favour mothers or the fact that we often don't take male victims of domestic violence as seriously as we do female victims.

She even moved on to an almost balanced account of my writing regarding a piece I did titled, "If you see Jezebel in the road, run the bitch down," more popularly know as Bash a Violent Bitch Month"

> One of Elam's more controversial articles on his website A Voice for Men, suggested the month of October should be "bash a violent bitch" month. This was written in response to an article on Jezebel which made light of women beating their male partners.
>
> Again, there's no doubt there is a double standard there that needed to be called out but while Elam claims his article was a piece of "Juvenalian satire", I don't think it's unfair to question whether there might have been a less aggressive, more intelligent way to express himself. Particularly when couching arguments in that kind of vitriolic language ends up making you look less like a person with a genuine point and more like a misogynist with an axe to grind.

Of course, Rachel, it's fair to question anything and everything. It's also fair to expect the questioner to be intelligent enough to understand the answers. In a better world, and by that I mean the world outside Australia, it's also fair to expect seasoned journalists to ask intelligent questions, and this isn't one.

But no harm I suppose in asking stupid questions, so I'll offer an answer. As to whether there might have been a less aggressive, more intelligent way for me to express myself. Yes, there might have been a less aggressive way but it would not have been more intelligent.

The entire point of writing satire is to provoke thought and discussion. The only way to write satire that forces any kind of meaningful discussion on issues faced by men and boys is to be aggressive about it.

And why? Because anyone who understands a damn thing about the men's movement knows full well that a hundred years of impeccably reasonable, button-down collar advocacy for men and boys has resulted only in the world shrugging and moving on without notice.

Because, as Cassie Jaye has said publicly on several occasions herself, without that satire she would never have noticed the men's movement and would have never done the movie.

So, Rachel, you tell me what is intelligent. Sparking enough controversy that journalists wound up making asses of themselves by condemning a movie they didn't bother to watch, prompting you to write a column parroting men's issues and pretending like you support discussing them? Or maintaining a blog with wonderfully inoffensive content that the world would promptly ignore?

If you are going to look down your nose at my style, Rachel, you might want to consider that it is people like you, and only people like you, who made the harsh satire necessary. After all, where were you and your phony cohorts when a leading feminist publication like Jezebel was literally bragging and laughing about bashing their husbands and boyfriend? Where were you when insanity dressed up as women's advocacy took over your nation? Was all that during another trip to the girl's room?

Next Corbett goes on to try to close the deal on convincing us that she is the one good reasonable voice that stands above the distasteful rest of us, feminists included.

> The same can be said for feminists who scream about how all men are bastards and that women need to rule the world instead of us all having a crack at it together. But on Elam's website things have been written that should have been challenged in a documentary that was supposed to be about the movement, warts and all.
>
> All through his A Voice for Men website, viewers see points we should be discussing alongside language like "Valentine's Day, for far too many men, is actually Lighten Up and Don't be such an Insufferable Bitch Day,

> but only if you get the present right." Language the writer might believe is a work of Juvenalian art but that just sounds juvenile.

I won't dwell on the fact that Jaye did challenge me on my writing, and indeed featured one of those challenges as an integral part of the film. I won't even question the strangeness of Corbett's complaint given she watched the movie. Twice. I will say, however, that Corbett's true colors, despite her attempts to build a reasonable, even somewhat sympathetic façade,now emerges. Corbett wants to shame me, no us, for being uppity. By speaking our minds, directly and honestly, we are resembling those pesky black people from 1960's America who didn't know how to mind their betters.

America's family courts, criminal courts and college disciplinary systems represent the biggest civil rights rollback since Jim Crow. Men of all colors are suffering and even dying from these injustices. It's happening in Australia, too. And now Corbett, like a plantation mistress, wants to clutch pearls and virtue signal because men are starting to deride sacred gynocentric traditions that put the onus on men to please women at all costs. She is tone policing like an irate librarian as she rattles off enough lip service to men's issues to put on a front of open-mindedness.

At least Andrew O'Keefe was more up front and honest about his bigotry.

The rest of her commentary gushes out like a nobility fit.

> I want to live in a society where we can have complex, robust, uncomfortable conversations. I want everyone, particularly those who don't fit the stereotype, to have their views heard because assuming we know everything is arrogant and dangerous.
>
> Being challenged and opening your mind to different points of view is important but it has to go both ways. If you want me to listen to you and appreciate where you're coming from you don't need to call me an "insufferable bitch" before we've even gotten the introductions out of the way.

Rachel, let me give you a 101 on the men's movement, generally speaking. No one really gives a damn if you are listening, or if you appreciate anything we are saying.

The men's movement, at least the most active part of it, is not about men's advocates trying to convince the world of anything. It is about men talking to each other, inviting tone police to piss off while they do it. It's about men giving themselves permission to treat the opinion of women like you with the dismissal it deserves.

It's about creating an intellectual haven in which women and men like you don't matter. That's because we have finally started to figure out that in every way possible, whether it is domestic violence, suicide or any of the other issues about which you have feigned compassion, we have never mattered at all. Be thankful that "Bash a Violent Bitch Month" was the worst of what happened.

The rest of Corbett's article amounts pretty much to a schoolmarm's lecture on how we are all in this together, the pitfalls of zero sum games, the dangers of extremism, and pretty much everything else that feminists have suddenly found passion for when they realized a growing number of men would no longer be silenced.

It is just amazing how some people drone about how 'we are all in this together' the moment the people they were ignoring decided they would not be ignored any more.

A survival guide for men in couples therapy — Part one

Tom Golden · 21 June 2017 · Archived copy · Original

When men enter into couples therapy with their wives or significant female others they will often come into what seems like foreign territory. Things don't make sense and the language used is not so familiar. It seems like they are "out of place." The first section of this article intends to offer men a primer on the basics of why they may feel out of place. The later section will focus on ideas about what they can do about it and tips for getting the most they can from the experience.

It is worth noting that for biological reasons there are probably about 1 in 5 men who will feel more comfortable in the couples therapy setting. It is also true that 1 in 5 women will be more like most men. When this article addresses "men" it is directed towards that 80% of men and 20% of women. Bottom line? We are all very different and if you are a man or a woman and want to know more about the nature of couples therapy you may find this article useful. (For more information on these differences see my book *The Way Men Heal* at Amazon)

Men and Couples Therapy – Why is this hard for men?

The whole idea of sitting face to face and talking about emotions and hurt seems odd to many men. Men might feel more comfortable taking this sort of problem and hashing it out as they play a game of horse or shoot 18 holes of golf. They may feel more comfortable shoulder to shoulder or even by themselves but that is not the way this system of couples therapy is set up. This is just one of many factors that make this experience one that is more difficult for men.

Language

Couples therapy uses a unique language that most men simply don't know but most women speak fluently. This has an impact on what happens in couples treatment. Imagine visiting France. Your wife speaks fluent French and you speak a little. A Frenchman invites you to his table at a restaurant and a conversation unfolds. Who is he going to speak with? How will the conversation flow?

Likely you will be secondary since you are simply not as fluent and your wife will translate to you the details that you miss. You rely on her to keep you informed about what is happening and you make your best guesses about the rest. Both your wife and the Frenchman will probably not judge you harshly for not being fluent but even so, you will likely feel on the outside. Now think about a couples therapy session. You are likely not as fluent as the therapist and your wife, you will probably feel on the outside in a similar manner but there may be a difference.

In the couples therapy arena when you are not as fluent you are likely to be judged and seen as inferior, ignorant, even as cold and uncaring. The truth is that many therapists think that men should be fluent in the language of feelings and tend to judge them for their apparent deficiency. They believe that men, if only they wanted to, could easily learn this feeling language and would then want to talk about their emotions. Simple right? "Just try a little harder honey, it's not so hard if you will just try."

What these therapists don't seem to know is that men's biology is working against them. Their brains are more geared towards building and understanding systems and are not as interested in the emotional side of things. There is some evidence now that testosterone actually limits a man's ability to articulate emotions even when in the midst of feeling them. Men have a very different way to process emotions but this difference is rarely acknowledged in couples therapy and men's unique ways are often interpreted as being deficiencies or are simply ignored.

Another aspect to the language problem is that it likely creates a bond between your wife and the therapist and just as you depended on her translations at the French restaurant you now depend on her. The difference is that in a couples therapy scenario, she may be antagonistic towards you since your interests are now in conflict. The likelihood of getting a good translation goes down as you must depend on her emotional maturity and only a truly mature woman will be considering your needs at a time like this. I have seen women use their fluency in the

language of emotions as a tool to prove her side and to show the man as being the problem.

Details

Another difference is in the details. Have you ever noticed that women seem to remember in great detail relationship events from years ago? You know, the time you insulted her by saying she was fat in 2007. She remembers. You don't. Why is it when you are in a session with a couples therapist, she can rattle off a long series of your indiscretions over the past several years? All the while you are struggling to remember the events she is describing much less coming up with your own examples.

This sort of memory gives women a distinct advantage in couples counseling since they have a much better grasp on details of problems and disagreements from the past. She often keeps a scorecard. You usually don't. Her barrage of memories and your silence make it appear that you have no case.

We don't know why women remember and men don't. Maybe it's that men seem to treat their relationship problems and upsets like fishing. When they catch a fish that is too small they simply throw it back in, forget about it, and focus on catching the next one. Most men don't keep score and catalog the small everyday relationship deficiencies. Could it be that men see small indiscretions in relationships as being like the small fish and let them go by just throwing them back in rather then hold on to them and file them into a growing pile of hurts and resentments? Could it be that men are simply forgiving and letting the small stuff go? Perhaps when it comes time for couples therapy the men don't have a huge stockpile of past hurts since they have already let them go while his female partner has a bucket of old hurts which seem geared to prove he is an uncaring sort? You be the judge.

Avoiding Men's Emotional Pain

Also at work are misandrist attitudes that are held by almost everyone in the US culture that have an impact on men in couples treatment. These attitudes are led by the idea that a man's emotional pain is basically taboo. No one wants to touch a man's pain, no one wants to hear a man's pain, no one knows what to do with a man's pain. Men are aware of this distaste for his emotional pain and avoid publicly emoting. No brainer. Men are simply not dumb enough to emote publicly. They know the judgement they would face. Contrast this with the norm for female emotional pain which rather than being taboo is more a call to action.

When people see a tearful women in public the first thing that comes to their mind is "How can I help? Oh, poor thing, she needs support." When they see a tearful man they will often see him as someone dangerous who needs to be avoided. These vastly different responses to men and women's emotional pain has an impact on couples treatment. I have noticed that at least some therapists carry a portion of this bias. Those who do carry it seem unaware. It is obvious that if this bias is present in therapy the man's emotional pain is going to get little attention while the women's emotional pain will likely be the focus of treatment.

Add on to that many couples therapists are female and this will give the female therapist a much better understanding of what it is like to grow up as a girl and be a woman but leaves her devoid of the same understandings about men and boys. She will be more likely to compare him to the female norm she has in her minds eye.

This sort of thing can leave the man terribly misunderstood. I have known men who had huge stressors like recent major surgery, the loss of a job, and the death of a parent all having happened in the previous month and the therapist decides not to focus on his pain but instead focus on the wife's emotional pain from something much less significant. She questions why he hasn't been more attentive to her needs. This simply disenfranchises his reality and reinforces the therapist's and the wife's avoidance of the man's pain. My experience has been that when the men's emotional pain is avoided in therapy the men are left feeling even more bewildered and alone.

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There is another important and related factor involved in the bias we see in couples therapy. It has to do with sex roles. Women's sex roles have been changing over the last 40-50 years but men's? Not so much. The traditional

male sex role calls for him to provide and protect. Specifically, it calls him to do those things for his spouse that provide her with the supplies she needs/wants while also offering her a safe place. This idea of a safe place can and does include the idea of being cared for. If a woman does not feel cared for she is likely not going to feel safe, so it is rolled into one big package for which the man is responsible. Bring her the provisions she needs to do her job and help her feel safe and cared for.

On the other hand, the traditional sex roles of women were to birth, raise, and nurture the children and care for the home. He may get some benefit from this but her focus is not on him, it is on the kids and the home. These roles link the spouses in a very different manner. Her happiness is linked directly to how he performs in his providing and protecting. Does he give her what she wants? Does he give her a safe place? If not, he is open to judgement and criticism from his wife. This is his primary responsibility, to make money to provide and to insure safety. Her needs are his responsibility and his needs and his happiness are not attached in a similar manner. He needs to get the job done first and provide for her. This makes it simple to see the flow of energy in a traditional marriage as being from man to woman, and her flow of energy is from woman to children and/or home.

This gives the woman a platform to judge his success or lack of success in providing for her. It gives her reasons to complain about his failures. Her needs are seen as primary. But what about his needs? No one is responsible. His needs are his problem. There is no one mandated to *provide and protect for him.* No one. It's easy to see how this plays out in couples therapy. The woman's needs and satisfaction are a primary element. His needs are much less front and center, if they are even dealt with at all.

This being the case it would be easy to see how most couples therapists will have a tendency to focus on her and not so much on him. It would also be more likely that he wouldn't even think of focusing on his needs and wants. He is programmed to care for her needs, not his. Plus, he is graded on how well he performs his providing and protecting for her but she is less likely to receive a grade for her treatment of him. "I can't do everything, I've been taking care of the house and kids."

To make matters worse the man's role of provide and protect leaves him with a mandate to maintain his independence. Being dependent or needy is not acceptable. In order to be the best provider and protector he needs to be independent and he will usually struggle to do so. What do we ask of men in therapy and specifically in couples therapy? We ask them to talk about their problems, their vulnerabilities, and their feelings. All of the above are huge signs of dependency and neediness. So we are asking men to do a 180 degree turn and suddenly they are supposed to just magically be comfortable with showing neediness and dependency.

Women think this should be easy since their roles are not as demanding of them to be independent. In fact what are the old demands of women's roles? Nurturing and caring, right? So just imagine for a moment putting women into a situation where they had to talk in ways that would show they were not nurturing and caring! Would they have an easy time with that? I don't think so. We need to have some compassion for our men and the bind they are placed into by coming into couples therapy.

Therapy is Friendly to Women

Therapy has evolved over the years to be friendly to women. Why? Well, it's pretty simple, women are the ones who come into therapy. Therapists will naturally move towards creating an environment that caters to and welcomes those who are showing up and paying! This is one of the reasons that therapy is based on the more feminine ideas of who is *relating* to whom and who *cares* about whom. This is the currency. This is what drives things. In a more masculine environment the currency would more likely be who is governing whom or who is admiring or respecting whom. These are very different spaces.

If you are presently in couples counseling it is likely that your wife is attempting to make the point that you simply don't care about her and she will go through the litany of things you have done that prove you don't care. Caring is the index. She attempts to convince the therapist that you have committed numerous sins of not caring and now need to change your ways and that her negative behaviors are justified by your indiscretions. This puts you into a

defensive position.

You spend most of your time defending yourself and trying to rebut her claims about your uncaring behaviors. This is yet another problem for men in couples treatment. They will often find themselves in such a defensive position that they neglect telling their own story, their own needs etc since they are so overwhelmed with just trying to defend themselves.

This sort of imbalanced approach neglects to look at the man's side of things. He probably isn't even thinking about voicing his own needs. It is partly his fault for not bringing things up but he is all too often under water in trying to defend himself and feeling out of place in a world that shows little interest in his needs or his feelings. This pattern has been going on for thousands of years and continues to this day, that women voice what they need in relationship whether it is about their own safety or the provisions they feel they require.

Men do their best to provide what is requested or protect them if they are in danger. Men are then evaluated on their performance. It's easy to see how in couples counseling it would be simple to focus on the woman's complaints and needs and expect the man to step up and meet those needs while at the same time placing his wants and desires a step down. The byproduct of this formula is that men's emotional pain and needs are marginalized and avoided.

Yelling

Another problem that often surfaces is that of volume. Women have a very different threshold for determining when someone is yelling. Two men can be actively and politely arguing a point at what seems to them to be reasonable volumes but if that same tone and volume is used with their wives, she often claims he is yelling. This often frustrates the man no end. He simply says, "I am not yelling." And in his mind this is the objective truth. But remember when entering couples therapy your masculine rules and limits stop being applicable. You have entered a more feminine space.

The biggest danger of this dreaded "you are yelling" meme is that it is sometimes used when the man is making a very good point, a point that can't be easily countered. By claiming he is yelling the focus of the conversation shifts quickly and completely. Now the focus is whether or not he yelled, and how hurt she is that he was yelling at her (remember the keyword is "caring", a caring person wouldn't yell). Now the focus is off his point and instead centers on how hurt she is and his responsibility for it. This is a devastating development and leaves the man feeling ambushed, helpless and completely unheard.

It also importantly lets her off the hook.

Next, we will change gears and look into what a man can do to improve the chances of couples therapy being helpful to him and his relationship in part two.

Dr. Jeff Tarr of Sippy Downs, AU “Known Genital Mutilator”

Gary Costanza · 22 June 2017 · Archived copy · Original

[image]Dr.Jeff Tarr has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org

From his website drtarr.com:

“Dr Jeff Tarr is a Circumcision and IVF Specialist based at Sunshine Coast Private Hospital in Buderim
Dr Tarr graduated in medicine at the University of Queensland in 1972. He obtained a D. Obs (RCOG) in 1975, and the specialist MRCOG qualification in London in 1980.

He returned to Australia in 1981 , the FRACOG following in 1982 & the FRANZCOG in 1998. He has been in practice as a Specialist Obstetrician / Gynaecologist on the Sunshine Coast since 1982 but retired from these in 2015.

Dr Tarr is a fertility specialist for IVF Sunshine Coast and a Specialist with Queensland Fertility Group, and has performed Circumcisions for over forty years.

He also has extensive experience in Obstetrics (delivered 5000+ babies), laparoscopic surgery and general office gynaecology. His experience in pelvic floor surgery is extensive, having inserted over 1000 permanent & biologic meshes since their inception in 1998.”

Dr. Tarr must think of a baby boy as a dog needing to be fixed, just an animal with no human rights or self-determination.

Doctor – after delivering thousands of babies and mutilating many of them – have you lost your humanity? For shame.

Under “Circumcision” we read:

> Dr Tarr performs circumcision on Sunshine Coast, Queensland. If you are expecting a baby boy in the near future, you may be considering whether or no to have him circumcised. The procedure is often done according to religious or cultural traditions or for personal or medical reasons. Circumcision has always been a debated practice, but in recent years, the controversy surrounding circumcision has grown. If you are considering having your baby boy circumcised, it is important to weigh both the risks and benefits of the procedure so that you can make the best decision for your family. Circumcision is a medical procedure that removes a boy’s foreskin from his penis. The foreskin is a sleeve of skin that covers the lower shaft of the penis, working to protect the head, or “glands” of the penis. Circumcision is typically performed one or two weeks after labor and birth.
> For an extensive online resource on circumcision check out www.circinfo.net/

There are no medical reasons for circumcision, and to perform this risky, unnecessary surgery ritually for religious reasons is unethical. The website given is wildly pro-circumcision produced by the notorious Brian Morris, author of the propaganda pamphlets below.

Under “Circumcision Procedure” we read:

> Your baby’s circumcision will be performed using a Plastibell. This is a small plastic ring which fits inside the foreskin over the head of the penis. A ligature (string) is tied on the outside of the foreskin so that the foreskin is compressed between a deep groove on the ring on the inside and the ligature outside. There are several advantages to this Plastibell technique.
>
> - The clamping cuts off circulation of the foreskin so it should not bleed.
> - Because the circulation is cut off it is difficult for infection to ascend beyond that point.

> - The clamping cuts off the nerve supply so that it should be relatively painless afterwards.
> - Because the Plastibell is sitting over the head of the penis it accurately defines the level at which the circumcision occurs.
> - No dressings are necessary. You can bathe him normally and the ring will drop off of its own accord several days later.
> *Some people are under the impression there is no cutting involved but this is not so. It is normal practice to trim off the surplus foreskin above the ligature point as this skin becomes vascular and will die off anyway. Removal of this part of the foreskin is part of the Plastibell procedure so that when the procedure is over circumcision is complete.*

Yes, it's as horrible as it sounds, it's not needed, it ruins normal genitals and robs the boy of having a normal sex life with a normal penis.

Under "Deciding on Circumcision" we see:

> Circumcision is a highly personal decision that your and your partner must make together.
>
> Here are some tips to help you make the right decision for your child:
>
> Make an appointment to talk about circumcision.
> Talk with other parents who have had the procedure performed on their children.
> Watch a circumcision being performed, either in person or on videotape.
> Be sure to consider your religious beliefs and cultural attitudes.
> Reduced Sexual Enjoyment: The foreskin contains highly sensitive nerve endings which help to increase lubrication and enjoyment during sexual intercourse.
> Increased Hygiene Care after Birth: Circumcision may actually increase the amount of personal care you give your child after birth. The wound must be carefully cleaned and bandaged to prevent infection.
> Some parents may also be against circumcision as they view the practice as a type of mutilation, instead preferring to let their child make the decision whether or not they would like to be circumcised when they are older.

Please heed the doctor's warning: watch a circumcision, respect your son's "sexual enjoyment," and let him "make the decision."

Listed are some ridiculous pro-circumcision propaganda that would be funny if not so tragic:

"Sex and male circumcision: What every woman needs to know"

And from the brochure "Have you heard about the benefits of Circumcision" we have this gem:

> In conclusion
> Circumcision confers a lifetime of medical benefits. Many uncircumcised males will develop a medical condition leading to suffering and, in some cases, even death. In contrast, circumcision can prevent most of these medical conditions. The surgical risk from medical circumcision in a modern setting is extremely low, while the long-term functional and cosmetic outcomes are generally excellent.

All lies, unfortunately.

Since Dr. Read has incomplete information about circumcision, you can learn more from the video and research

listings at neonatalcutting.org.

Dr E.J. Tarr
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9 Ochre Way
Sippy Downs QLD 4556
Phone: 07 5373 0700

> Dr. Jeff Tarr of Sippy Downs, AU "Known Genital Mutilator" https://t.co/9sUClqcC2a #circumcision #MGM pic.twitter.com/jzlLiuGkIB
>
> — gary costanza (@jerrytheother) June 22, 2017

Interview with Joakim Ramstedt, Swedish Fathers' Rights Activist

AVfM Video Source · 23 June 2017 · Archived copy · Original

Our own Lucian Vâlsan traveled to Sweden earlier this month to document the situation in the most feminist country in Europe.
Among other people, Lucian got to interview Joakim Ramstedt, at one moment the operator of the biggest political blog in Sweden.
Most of the interview is focused on sexual politics, fathers' rights and the iron fist of feminist governance exercised by Swedish feminists.

For other videos from Sweden, check out this playlist.
You can subscribe to Lucian's Freedom Alternative, here.

Red pill isolation

Paul Elam · 24 June 2017 · Archived copy · Original

It's not going to come as any great surprise to red pill men that the red pill life isn't all roses. We enjoy the freedom that comes with it; the escape from chivalry, hypergamy and other artifacts of gynocentrism. We enjoy the fact that we are not bound to knee-jerk white knighting and slobbering endorsement of whatever glory *du jour* is being lavished on women because they can tie their shoes as well as a man. Most of us know that we will never, or at least never again, face the perils of family court and that we won't be sweating the bills to support women who think that showing up with a vagina is the only requirement they have in a relationship.

Even those of us in relationships, if our red pill dosage is sufficient, never worry about the hysterical wrath of a woman scorned, and we don't bother ourselves satisfying a woman's childish demands. We are perfectly prepared to invite her to seek that kind of satisfaction elsewhere, from someone else self-loathing enough to bend to that kind of infantile pressure. We don't sleep on sofas because a woman is displeased, and we don't retreat into a doghouse for anyone. In short, as far as lives go, it's a pretty good one.

If you sense a *but* coming, you do so correctly.

There is another side to red pill life. A cost that comes with the shattering of the old paradigm. I've covered this in the past, writing on red pill rage and red pill grief, both familiar topics to red pill men. In those efforts, I did my best to paint the picture of both phenomena as processes, with anger and grief both being transient states for the most part. We can get stuck in either with results that are counter-productive, but in general, we expect them to pass and we expect to move on to a less angry, less depressed state of being.

This article is about one of the things that can keep us stuck in both grief and anger, that can retard our efforts to move on. I'll call it red pill isolation. I think it is a pretty good label because it precisely describes the problem. And unlike red pill rage or grief, it isn't a process. It's not something that will just resolve on its own with time. It is a problem that you must fix in one way or another. The problem with the red pill awakening is that it takes you out of sync with a massive part of life that, for better or worse, is all you've known.

It truly makes you feel like the odd man in the crowd. Being completely open with people around you, talking about what you think and how you feel almost completely assures social rejection. Try being in a mixed group of men and women and saying you think chivalry is for chumps and see what happens. Try saying that only an idiot would marry a woman. Or just wear a t-shirt in public that says, "Men's Rights are Human Rights" or "MGTOW for Life", two innocuous, healthy statements that are held in disdain by the world around you.

For that matter, consider how many family members react to their own who make the red pill change. Mothers clutch pearls. Fathers show disappointment and contempt. Siblings shake their heads and judge. I see it here in the comments and get emails on a regular basis about how going red pill creates hardship and division between family members. I hear a lot more frequently about men who opt to say nothing to friends and family about their red pill experience because they can easily predict a hostile reaction, followed by some form of rejection.

The same is even truer in the employment setting. In workplaces, where employees even banter about subjects like politics, you won't find men speaking a word on their thoughts about hypergamy and gynocentrism. And they are wise to remain silent. You'd stand a better shot staying employed talking about your retail meth business than to come to work with your opinions about the dangers of being vulnerable to the average woman. There is no other way to put it. If you are red pill, you are pariah. Though I expect no one needed to tell you that.

It's why you see so many red pill men online who take great care to keep their identity hidden. Nobody wants the trashing of their reputation that comes with a lack of this kind of conformity. And to whatever degree you do choose to reveal who you are to the world around you there will be a price to pay for it. One look at the mainstream media's coverage of MRAs and MGTOW tell you everything you need to know.

This isolation, the red pill isolation, isn't a process that will resolve on its own. It is not a stage to pass through on the way to something better. And it has very serious implications for those whom it affects. You can see some of the attempts to compensate for this in the comments on this website and others that deal with the same subject matter. Most of these comments, while understandable, are lacking.

It's going to take a lot more than video games, porn, sexbots, YouTube, and online MGTOW buddies to solve the problem.

In fact, if we are not careful, some of those understandable alternatives to human contact can become unhealthy allies in our quest to fill in the missing gaps. Human beings, with very few exceptions, need other human beings. In fact, if you look at this chart of Maslow's Hierarchy of Needs, also known as Maslow's ladder, you see the basic, or what we call deficiency needs. Food, water, shelter, safety and physical security.

[image]

The very next level up on the pyramid is the psychological needs. Belonging, social connection, intimacy, love. I note that Maslow was astute enough to not have included marriage in his hierarchy, and sure enough, marriage isn't required for psychological health. In fact, in these times it can be a significant contributor in men for the loss of psychological health. But the need for people, for social connection and acceptance, is an undeniable constant. And we would be less than honest, practicing a blind refusal to follow the evidence, to come to any other conclusion than the fact that the red pill awakening puts those badly needed things in peril.

It would be easy at this point, understandable even, to conclude that ignorance is bliss; that the price to pay for enlightenment about the real nature of sexual politics is too great. That we are just better off with blue pills and life on the sexual plantation. I am not buying that, though. First, there is not much we can do about the enlightening. You can't unswallow the red pill. Like it or not, you've turned on the lights in the room, and at this point, there is no turning them off.

Second. The fact that 99% of the people around you are walking around in a fog of sexual indoctrination doesn't mean their psychological needs are being met either. Performing like a circus animal for your dinner doesn't make the meal nutritious. Men who sell out their self-respect and their dignity to please women aren't getting their psychological needs met. They are getting pats on the head from their trainers, and they have to invest a lot of energy in the fantasy of being loved.

I am convinced this is at the root of a lot of depression for married men. Or, as the noted psychiatrist RD Laing said, "The person who does not act in reality and only acts in phantasy[sic] becomes himself unreal. The actual 'world' for that person becomes shrunken and impoverished."

We see those fantasies shattered a million times a year in our family courts. That is the more obvious manifestation of the problem. More commonly, but perhaps less visibly, we see the result in the darkness of that shrunken, impoverished world. We have seen it in men who have simply died inside after struggling for years to maintain the illusion of being loved and valued, in marriages that constantly rub their faces in the fact that they are neither. We see it in that common consequence of marriage; the deterioration of social support for the man. The withering of all of men's psychological needs.

Sure, there are some marriages that turn out much better than this. But a growing number of men are figuring out that rolling the dice on that isn't a good gamble in 2017. And there are certainly families healthy enough to embrace the person, even if they can't or won't embrace their ideas. But again, the audience for red pill thinking doesn't typically come from these unicorns of family health.

I say all that to point out that gratifying the true human psychological needs isn't easy for anyone. We all yearn for human connection, affection and belonging, yet can quite commonly feel like we are missing the boat. Even in the age of social media, with access to other people previously unimaginable, we seem to be drifting further and further apart from each other. In the middle of all this darkness, I think there is a point of light for red pill men. Red pill

men should have the easier go of this hard road because their relationships aren't grounded in fantasy. They have been down that path and seen it fall apart. Indeed, that is what brought many to this place.

And they have a job ahead of them in carving out a place in life where the needs for social connection are not met at the cost of living lies. Sadly, I think the trauma that so often leads men to go their own way, also sours them on humanity. Thus, we see the push for the artificial remedies of a virtual existence. And while no one in their right mind would stand in harsh judgment about men seeking refuge in those things, our need for each other remains as it always has. Maslow's ladder withstood the test of time.

Obviously, each man who beats the red pill isolation will have his own way of doing it. I think though, if my own path is any indication, that it requires the willingness to risk, to roll the dice on people, even though people are more often a source of disappointment than satisfaction. That reality only proves that we face the same dilemmas as blue pill men, only our radar for the disappointments is a little sharper.

The point about Maslow's ladder is that it charts the path to human self-actualization, or the realization of achieving your full human potential, including, importantly, the creative elements of your existence. Maslow's contention was that each rung on that ladder is essential to getting to the next level up. There is no skipping past one part on the way to the other. We need human contact, approval, acceptance, and love in whatever form that comes, lest we remain stuck at the level of deficiency needs, chained to an existence that can only be defined as meaningless. I think he was right.

We don't need commitment to women to forge that path, but we do need people. It is my hope, for the men who consume the red pill that they keep that constant in their journey. That in coming to avoid that which has harmed them in life, they don't cut themselves off from the things and from the people, that will heal them.

I'm not saying it's easy. I'm just saying there is nowhere else to go.

Nutrition for mental health: The importance of protein

Aaron Mello · 27 June 2017 · Archived copy · Original

This is my first post for AVfM. I'll be writing about men's health and nutrition, and nutrition for mental health in particular. Many men who are dealing with the kinds of problems we discuss on AVfM also experience depression or anxiety. Whether their situation involves a vindictive ex wife, domestic violence, or something else entirely, mental health problems are often a result.

I focus on helping men improve both their mental and physical health through nutrition. I realized Paul Elam is already aware of the importance of healthy food when he put out his video "White Food is Evil" last year. I want to expand on his ideas and provide more detailed, useful information that men can implement in their own lives to improve their health and manage their mood.

If you find yourself in a trying situation like a biased battle in family court it's easy to fall into a diet of fast food or just skipping meals. But you need to be as clear-headed as possible to give yourself every advantage you can. That means eating good food! Today I'm going to talk about the importance of protein when it comes to mental health. Protein is a natural mood stabilizer and I'll explain the science behind this shortly.

A little bit about me

But first, so you know I'm not full of shit, let me tell you briefly about myself and where I come from. I became a Master Nutrition Therapist after my own experience with bipolar disorder in my early 20s, during which time I went through a suicidal psychiatric nightmare. I took more psychiatric medications than I can recall, I was hospitalized in both outpatient and inpatient programs, and I even tried electroconvulsive therapy (ECT) before figuring out that the missing link in my debilitating depression was a junk food diet.

By fixing my diet and nutrition I was able to recover from my illness and go back to work after years of being too sick. I was so inspired by my recovery that I quit my previous career in IT and went to school to become a Nutrition Therapist so I could bring nutrition for mental health to other men who are suffering. After recovering enough to go back to work, I became interested in the men's rights movement when I discovered a second causative factor in my depression was internalized misandry. Misandry had led me to conclude that I had no positive role to play in the world as a "patriarchal oppressor" and I realized I had to unlearn that toxic self-flagellating bullshit in order to truly recover.

I won't bore you too much with the details of my story. I just want to make it clear that I'm not some male feminist in disguise, here to tell you to talk more about your feelings like a woman would while eating celery sticks and drinking herbal tea. I know how devastating depression can be, and how misandry can twist the knife and make you feel like you don't even deserve to get better.

We all know the hateful feminists who want men to kill themselves are out there and I believe one of the best ways we can fight back is to take care of ourselves by looking after our health. I tell men, "fix your biochemistry and you will fix your mood." When you've got that solid biochemical foundation through good nutrition, you are that much more capable of fighting gynocentrism and feminist misandry.

The importance of protein

These days a lot of self-professed "nutrition experts" will tell you about the benefits of what they call a "plant-based diet," which is really just a euphemism for a vegetarian or vegan diet. And if you're dealing with depression or anxiety, that is about the worst diet you could choose. Vegetables are important and many people don't eat enough. But that doesn't mean the solution is not to eat any meat. As I said earlier, protein is a natural mood stabilizer, so it's important to eat adequate protein with each meal. That doesn't mean you need to eat a steak the size of your plate,

but a *moderate* portion of quality meat is important to keep mood stable.

[image]

Protein stabilizes mood through several mechanisms. For one, it slows the metabolism of refined carbohydrates, which can lead to a blood sugar rollercoaster that can exacerbate mood issues. Protein helps keep blood sugar more stable, as do healthy fats. In a future post I'll write more about the role of healthy fats in a stable mood, but for now just remember that every meal should include adequate protein as well as some healthy fats, like avocado, nuts and seeds, coconut oil, and/or butter.

In addition to stabilizing blood sugar, protein plays an essential role in mood by providing the amino acids from which the body builds neurotransmitters like serotonin and dopamine. If you've ever gone to a medical doctor or psychiatrist for help with depression, chances are s/he offered to put you on a "selective serotonin reuptake inhibitor" (SSRI) antidepressant such as Prozac, Zoloft or Paxil. These drugs work by boosting serotonin in the brain. Some other SNRI antidepressants work by increasing norepinephrine, which is related to dopamine.

What you might not know is that these neurotransmitters are all made out of amino acids, which are the building blocks of protein. You can probably see begin to see why adequate protein is so important for men dealing with depression, and why a vegetarian or vegan diet is probably not a good choice for a guy in this situation. In addition to being important for building muscle, the amino acids which make up your steak, fish or chicken breast literally become the neurotransmitters which promote a stable mood and alleviate depression.

Tryptophan and serotonin

You've probably heard of tryptophan in the context of your Thanksgiving dinner and the drowsiness you feel after eating a heaping portion of the Thanksgiving turkey. This is not just an urban legend. Turkey is a good source of the amino acid tryptophan, which is converted in the body into serotonin, which promotes feelings of happiness, contentment and relaxation. And in fact, some serotonin is further converted into melatonin, a primary sleep hormone which some insomniacs supplement in order to sleep better. If you've experienced that blissful post-Thanksgiving happy drowsy feeling, you've felt the power of tryptophan in promoting a good mood.

Tyrosine, dopamine, epinephrine and norepinephrine

Tyrosine is another important amino acid, especially for people with what I call "blah" depression, a type of depression characterized by low energy, low enthusiasm, and difficulty concentrating. Tyrosine is converted into dopamine in the body, which helps with energy and focus. Some tyrosine is further converted into adrenaline, also known as epinephrine, which is what courses through your blood when you're racing a motorcycle or driving go-karts with your kids. It's what helps you make split-second decisions and is sometimes referred to as the "fight or flight" hormone. If your depression is the "blah" type, low tyrosine might be at the root of your struggles.

Boost your digestive fire

If you're struggling with depression, it's worth taking a look at your diet. If you're on a low-protein diet or if you skip meals, simply eating protein with every meal may be a good starting point to get back on the right track. And for most people, a reasonable portion of animal protein is the best source of these crucial amino acids. Some preachy vegans might tell you that animal protein is hard to digest, and they do have a point. It does take good, strong stomach acid to digest protein. But that doesn't mean you should give it up. Instead, strengthen your digestion.

An easy way to strengthen your digestive fire is to boost stomach acid by drinking fresh squeezed lemon juice or organic apple cider vinegar in your water shortly before a meal. If you're at a restaurant, just ask for lemon slices to squeeze into your water at the beginning of your meal. If eating meat tends to give you heartburn or you feel like

you have a rock in your stomach after eating a big meal, boosting your stomach acid will probably help, as heartburn is paradoxically often a result of too *little* stomach acid, not too much. **Important:** if you are on an acid blocking medication for hearburn or GERD, do not try this step without first talking to your doctor or a Nutrition Therapist!

Picking healthy proteins

When I say to include adequate healthy protein in your diet, I'm not talking about Spam or hot dogs. Healthy proteins are real meat that is minimally processed. Here are some things to look for when preparing meals and picking out healthy protein at the grocery store:

- Pick an appropriate serving size: A piece of meat about the size of the palm of your hand
- Eat protein with every meal
- Emphasize beef, lamb, bison, chicken, turkey and cold-water fish like wild-caught salmon
- Eat real meat, not processed "meat products" like hot dogs
- Choose organic meat whenever possible (yes, it really does matter)
- Look for grass-fed or pasture-raised options
- Eat eggs that are labeled pasture-raised, not just "cage free"

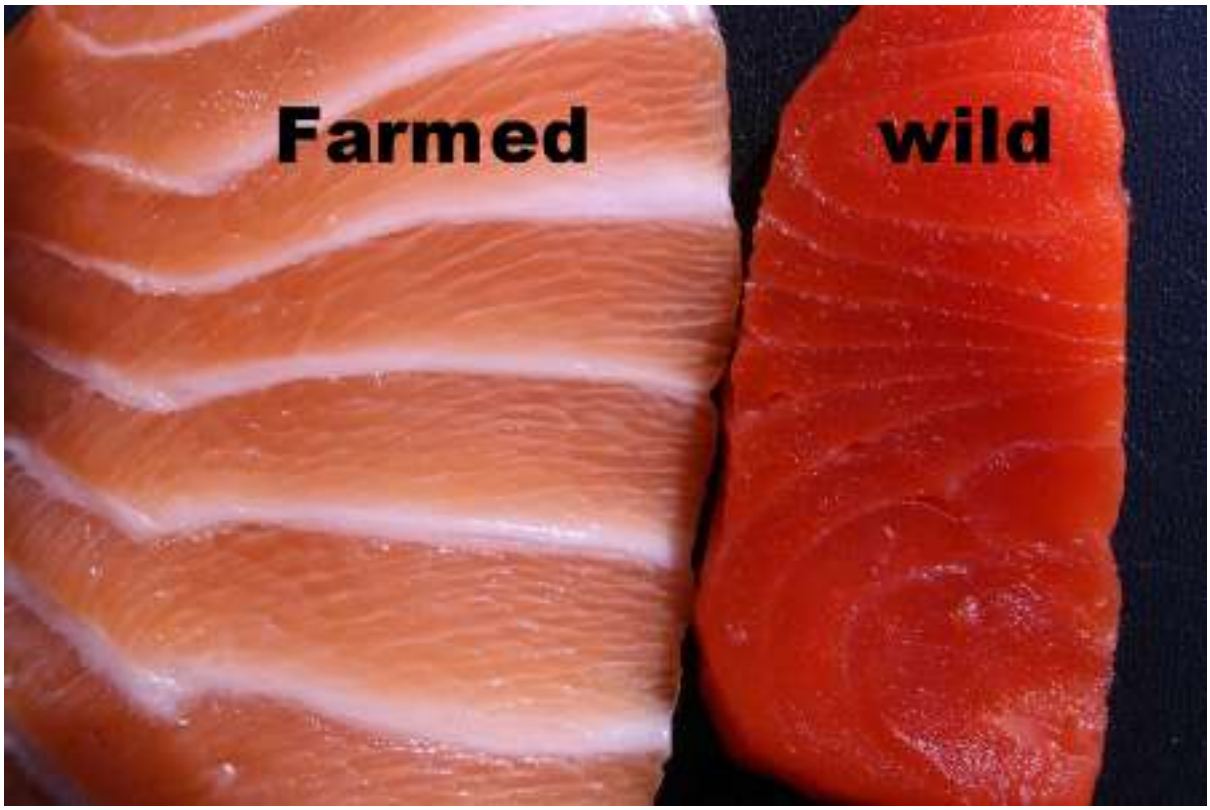

In conclusion

Eating adequate protein is an important component of supporting a healthy mood through diet. If you're on a vegetarian or vegan diet, try reintroducing meat. You might be surprised how much better you begin to feel! Taking care of your health is something you can all do to help us all combat the gynocentric feminist juggernaut that seeks to destroy men and masculinity.

Otto Warmbier, Philando Castile, and the out-group derogation of men

Jewel Eldora · 29 June 2017 · Archived copy · Original

Otto Warmbier

Typically, when a human being dies, no matter how despicable, their families are awarded the ability to grieve, and the departed is granted some dignity. (See: Death and Funeral of Richard Nixon) This however, is not true when we believe the departed or their family to be subhuman. People we believe we are superior to are known to social scientists as an out-group.

Out-group members (a.k.a. "them") when viewed by in-group members (a.k.a. "us") are not perceived as individuals, but as part of a subhuman group. All humans are subject to in-group/out-group dynamics. All out-groups are perceived as non-individual, subhuman examples of their group's stereotype.

When bad things happen to out-group members, including death, in-group members justify the suffering and claim that the group is the cause of their own misfortune. Usually, this will be justified by alluding to the behaviors of the stereotype.

For example, the New York Post reported that 62 year-old Professor Dettwyler, an Anthropologist from Delaware, apparently did not recognize Otto Warmbier, the young American who'd died days before, as part of her in-group. Her comments regarding the young man's death (after stealing a N. Korean New Year's Eve Poster) are a perfect example of in-group behavior. According to the article, she suggested that the young man, "Got exactly what he deserved".

She went on to discuss how he was not an individual, but a representation of the stereotype. She said, "These are the same kids who cry about their grades because they didn't think they'd really have to read and study the material to get a good grade".

She then, in nearly textbook fashion, lays the blame on his parents for his indiscretion. She warns others, "His parents ultimately are to blame for his growing up thinking he could get away with whatever he wanted," she continued.

Perhaps, in the most surprising twist, she conflates his death with actions she attributes to his out-group, "Maybe in the US, where young, white, rich, clueless white males routinely get away with raping women. Not so much in North Korea." She further admonishes the parents for their poor parenting and clarifies that they also deserve what they get, "And of course, it's Otto's parents who will pay the price for the rest of their lives.".

All of these comments are what is known to social scientists as out-group derogation. Derogation is subtracting, removing, debasing, and/or dehumanizing by applying a group stereotype. This is often done without prejudice.

Philando Castile

In the US, when a black man is shot by police, the local media usually runs the highest quality, most easily accessible image. More often than not, this is conveniently supplied by the government. One reason the media might run that image versus a social media image is that seeing a mugshot makes some people more comfortable that the system is working just fine and that the world is a just place to live in.

In other words, when they see a black man's mug shot, they rationalize that the stereotyped person deserved whatever they got because "all of them" are like that. It's considered bad or racist to think of a black *man a*s deserving to die, but it's less disturbing to think that about a black "criminal." Black criminals are an out-group, and as such are perceived implicitly or explicitly by the majority of Americans as subhuman.

In the case of Philando Castile, there was no mug shot available from the government. Philando Castile had never been arrested, ever, for anything. Philando Castile was a model citizen. Philando Castile beat the odds of a system that was stacked against him from the beginning. Philando Castile was a hard working union member. Philando Castile remembered the food allergies of the kids he served lunch at a St. Paul Public School. Philando Castile supported his girlfriend, and loved her little girl as if she were his own.

Philando Castile was an awesome man, by all accounts, one that any community would be happy to call their own. This all ended in 2016, because a police officer became frightened because "the car he pulled over smelled like pot." Philando Castile was shot and killed while surrendering a legal, licensed firearm in the course of the classic government shakedown technique known as a Routine Traffic Stop.

His entire family was destroyed on Facebook Live when a St. Anthony Police Officer misjudged his attempt to reveal and surrender his legal and licensed firearm as a threat. Philando Castile was killed over a misunderstanding, based on a stereotype.

If you think Philando Castile "got what he had coming" or if you believe Philando Castile "acted like a stereotypical black man" and that was probably the reason he was shot, YOU ARE AN IGNORANT RACIST WHO CAN NOT SEE PAST YOUR OWN OUT-GROUP BIAS TO RECOGNIZE INDIVIDUAL HUMANITY. YOU SUCK.

It's easy to understand why ignorant racists might think these types of thoughts, or post them to social media. They're ignorant and they're racists. Racists are proud of being a certain type of stupid.

Prof. Dettwyler's statements, however, unveil a surprising insight; Even a social scientist with a sophisticated understanding of in-group dynamics and out-group derogation can fall victim to the all-too-human trappings of social bias. If an Anthropology Professor could fall into such a textbook case of out-group derogation, should it be surprising that mainstream media outlets echoed her sentiments?

What could the impacts be for law enforcement, the court systems, or even social work and education?

In a series of articles for A Voice for Men we'll explore the remarkable science of grossness, (parasite and pathogen stress) and explore its role in human group dynamics. We'll also explore how men, as a group, may be at greater risk of out-group derogation.

Warning: While there are gross topics covered in these articles, nothing is more disturbing than the deaths these two men faced or the bigoted responses their deaths elicited from in-group members.

To read all of the articles in this series:
Article #1 – Otto Warmbier, Philando Castile and the Outgroup Derogation of Men
Article #2 – Grossness as a Human Value Indicator
Article #3 – A Weak Case for the Humanity of Men
Article #4 – Oh Fuck; We're Doomed and Only Women Can Save the Day
Article #5 – Philando Castile, Justine Damond, and the In-Group Bias Toward Woman

Why you should never breed with a BPD woman

Paul Elam · 30 June 2017 · Archived copy · Original

OK, so I'm writing another article for men about women with Borderline Personality Disorder. This time, unlike others, I am not issuing a disclaimer for the sake of those who have the disorder.

That said, most of my other material has focused on why men should avoid relationships with these women. I've outlined the likelihood for the potential hazards borderlines bring with them. Chronic manipulation, false accusations of physical and sexual abuse, self-mutilation, suicide "attempts," substance abuse and infidelity are just some of a string of possible living nightmares that await you in any relationship you might have with one of these women.

And as hazardous as being attached to a borderline can be, it only gets worse when you break up with or divorce one. As always, my first and only real suggested reaction to encountering borderline women in your relationship life is to run like Forest Gump.

However, let's assume for a moment that you lack the sense to not run into a minefield wearing snow shoes. Perhaps the allure of the crazy hot sex is just too much. Maybe she has love bombed you Hiroshima-style and you are sitting up on that savior's perch she built for you, stupidly confident that she will never knock you off. Maybe you just need to be a white knight, being as you can't handle birds with intact wings. Stranger things have happened.

But if none of the pitfalls of being tethered to a borderline woman is enough to dissuade you from taking that kind of plunge in life, I am hoping the information you are about to read will at least give you a contemplative pause before you ever entertain the idea of breeding with one of these women.

And in case you are wondering, it's not because of the potential for child support, parental alienation and the other side effects of breeding with your average cluster B, though those things are certainly on the table.

What I am talking about is the physical health and developmental well-being of your child, both of which are placed in jeopardy when a child has a mother with borderline personality disorder –from the moment they are conceived. Borderlines have an unfortunate tendency to smoke, drink and drug their babies into premature delivery, low birth weight and birth defects like fetal alcohol syndrome. Not to put too fine a point on it – borderlines are just plain bad for children, during pregnancy and every day afterward. This isn't a matter of speculation on my part. What I am about to tell you comes straight from medical and psychological research.

We will begin with a 2015 study on Perinatal Psychiatry by The Royal Australian and New Zealand College of Psychiatrists titled, "Borderline Personality Disorder in the Perinatal Period: Early Infant and Maternal Outcomes" *(sorry, paywall)*. They utilized a control group of 14,313 women classified as healthy and an experimental group of 42 women with a clinical diagnoses of Borderline Personality Disorder. Both groups were studied over the same period of time in the same medical facility. From the results, we start to get a picture of life for the child of a mother with borderline personality, from the point of being a newborn and on into late infancy.

From the paper:

> Results: Women presenting for obstetric services with a clinical diagnosis of Borderline Personality Disorder experienced considerable psychosocial impairment. They anticipated birth as traumatic and frequently requested early delivery. High comorbidity with substance abuse was found and high rates of referral to child protective services. Mothers with Borderline Personality Disorder were significantly more likely to have negative birth outcomes such as lowered Apgar scores, prematurity, and special care nursery referral when compared with controls.

A few brief explanations are required for some of the terminology used in this description.

Psychosocial impairment, also known as psychosocial dysfunction or psychosocial morbidity, refers to abnormal emotional and cognitive features of a person's personality. As you will see going forward, this can have a profound, negative impact on maternal functioning and subsequently on your child's psychological development.

Comorbidity, in the psychiatric sense, simply means the simultaneous presence to two or more psychopathologies in one person. In the case of borderline personality, we frequently find comorbidity with substance abuse, depression, and other disorders.

Apgar scores measure your child's physical health at birth, assessing heart rate, respiratory effort, muscle tone, response to stimulation, and skin coloration. Apgar scores are actually the results of two tests, one at one minute after birth and another at 5 minutes after birth. The one minute test assesses how well the infant tolerated delivery. The five-minute test determines how the infant is faring outside the womb.

On average, the children of borderline mothers score lower on both tests. This is significant, as the study results show that babies born to borderline mothers are more than twice as likely to have physical complications that require placement in neonatal intensive care units or specialized skilled nursing facilities. Fully one-third, 33.3% of newborns to borderline mothers required specialized placement. 12.6% of the control infants scored lower than 7 on Apgar assessment compared to 25% of infants from borderline mothers. Again, more than twice the risk.

Unfortunately, that is not where the problem ends, it is where it starts. Once the birthing process is done there are developmental perils facing the children of borderline mothers that occur during the crucial time of early infancy. To start getting a picture of this, I refer you to the British Journal of Psychiatry in a study titled, "How Mothers with Borderline Personality Disorder Relate to Their Year-Old Infants" The study primarily concerns itself with the consistency and stability of the mother's emotional bonding with their infants.

The results were unsurprising given the pronounced instability in relationships demonstrated by borderlines with other adults. Reading from the study, they concluded that "…a higher proportion (85%) of women with borderline personality disorder than comparison groups showed disrupted affective (or emotional) communication with their infants.

They were also distinguished by the prevalence of frightened/disoriented behavior." They went on to say in their conclusions that, "Maternal borderline personality disorder is associated with dysregulated mother-infant communication."

To understand the real-world implications of this clinical language, and to reframe it in a more plainspoken vernacular, I refer to the Encyclopedia of Child Behavior and Development, and to their definition of the synonymous, Disorganized/Disoriented Attachment.

From their web page, it is, they inform us that, "… a child who exhibits behavioral disorganization or disorientation in the form of wandering, confused expressions, freezing, undirected movements, or contradictory (i.e. "unorganized") patterns of interaction with a caregiver. Most of these children have histories of maltreatment and may exhibit fear of the caregiver."

Another paper from the British Journal of Psychiatry that explores the unhealthy impact of borderline mothers on the development of their infant children is titled, "Still Face Interactions Between Mothers with Borderline Personality and their 2-month-old infants." The paper's authors described the borderline mothers who participated in the testing as, "intrusively insensitive" toward their infants.

The infants in the study were noted to have, "increased looking away and dazed looks." They also said that the interactions for the infants were less satisfying and that the infants demonstrated lowered affect after the still face interactions. In other words, the infants began shutting down, emotionally.

To illustrate this more clearly, let's take a look at the following short video, demonstrating what happens to the infant's state of mind when the mother presents affectively consistent with what we would see in borderline mothers.

At this sensitive stage in life, the interactions of a child with his or her borderline mother are quite possibly damaging. If you've ever had ongoing interactions with a borderline woman, then you know the destructive effect they can have on the individuals with which they have formed an emotional bond. These studies imply the possibility that even in the nonverbal realm of communication with their own infants, love, or even maternal instincts don't override the pathology to provide protection for the child.

If you use this information to form a template for what the child can expect over the term of its developmental life, it would be entirely reasonable to see it as predictive of multiple ongoing blows to the child's mental health.

Compare now what we know of the children of borderline mothers to those not suffering from disorganized attachment. Children of healthy mothers show distress upon separation from mother, not from her presence. Mothers of securely attached infants can quickly have a soothing effect on their children when distressed. Not so when the attachment is disorganized, as it is with borderline mothers.

It is very important here to point out something about the groupings in the Australian study. The group labeled "healthy" might have been better-named non-borderline, as it included a variety of psychopathologies other than borderline personality, including major depression and schizophrenia. The control group did not screen out these other disorders.

Obviously, and as the studies concluded, the borderline patient presents some real challenges for obstetricians and related health professionals providing neonatal care. It is imperative that services be shaped to address the added risks that come with these patients, for the patients themselves, and for their children.

It is also vitally important to reach out to men contemplating fatherhood with this information. They need to be able to make informed decisions that will give them the best shot at providing a healthy start for their children.

President Trump, Psycho Joe Scarborough and Mika “Facelift” Brzezinski

Paul Elam · 2 July 2017 · Archived copy · Original

Most of the time I steer away from politics in my work. It’s not from a lack of political convictions. I have plenty. I’ve just never seen mainstream political banter as particularly relevant to the men’s movement. All I have ever seen of mainstream politics is bullshit on both sides, almost all of it being spread at the expense of men.

On the left, we have feminism and statism, and on the right, traditional gynocentrism and, you guessed it, more statism. Watching Democrats and Republicans put on their dog and pony show of manufactured ideological grandstanding lost its entertainment value for me about 20 years ago. Somehow, the spectacle of two crime families fighting with each other for the right to spend my money doesn’t have much appeal as a pastime anymore. It seems like a pointless battle, so I usually stay out of it.

Once in a while, though, the political news cycle delivers the perfect storm. It seems to be happening a little more frequently with Trump in office. The latest brouhaha that sent the Washington press corps and both political parties into a meltdown comes predictably from President Trump’s Twitter feed.

In an apparent reaction to MSNBC’s *Morning Joe* co-host Mika Brzezinski’s continuous stream of personal invective against him, Trump, in true Trump fashion, punched back hard. In two consecutive tweets, Trump said, “I heard poorly rated @Morning_Joe speaks badly of me (don’t watch anymore). Then how come low I.Q. Crazy Mika, along with Psycho Joe, came to Mar-a-Lago 3 nights in a row around New Year’s Eve and insisted on joining me. She was bleeding badly from a face-lift. I said no!”

The effect was instantaneous and traumatic. CNN and MSNBC launched into a spontaneous apocalypse of moral outrage. The Washington Post opined about how the tweets disempowered women everywhere. Joe and Mika put their vacation on hold for a whole day to return to work so they could make a heroic stand against literally Hitler. Even Shepherd Smith, FOX NEWS’ resident token butthurt liberal, shuffled his deck of gender cards and dealt so hard it threatened to make his mascara run.

Predictably, Nancy Pelosi, echoing the sentiments of everyone with a D behind their name and something ambiguous between their legs, was incensed. “It’s really sad,” she sniffed at the cameras. “This is the president of the United States. Something’s wrong there.”

And then there were the Republicans. And by Republicans, I mean weak, cowardly facsimiles of men who defined New York Second by how long it took them to throw Trump under the bus the moment he was falsely accused of offending the sacred institution of womanhood.

RINO Lindsay Graham said that the tweet was beneath the office of the president. Paul Ryan condemned it. FOX NEWS’ Greg Gutfeld said he didn’t like it and Jesse Waters called it ungentlemanly as co-hosts Kimberly Guilfoyle and Dana Perino nodded and smiled in privileged approval. All this because Trump fired back personal insults at a woman and a man who have built a mediocre career on calling the president everything under the sun except Mr. President.

Oh, wait. That is not exactly right. Trump insulted both of them. He called Joe Scarborough a psycho, a pretty personal insult. But, of course, no one really gives a damn about that. Joe has a penis. No place on the outrage bandwagon for him. A woman has been insulted. Trump took a shot at her vanity. He shamed her for petty shallowness, which of course does, in the real world, touch a nerve with women everywhere.

God Damn, I love this man.

Six months into his administration and he is already the best president since Lincoln. And I don’t say that from a political perspective. I say it as a men’s advocate. Donald Trump is doing more for men’s mental health than

Sigmund Freud could have ever dreamed.

Trump's presidential saga is a microcosm; a story that has been told in the lives of men everywhere for the last 50 years. A plainspoken real estate developer from Queens, Trump realized white collar ambitions without ever shedding a bit of his blue-collar mentality. He's successful, salty, straightforward and unrepentant. He's everything feminists hate about men. Everything they take such delight in attacking and everything they wish they could be, but can't.

He has the qualities that most men aspire to, and to which so many men are shying away from publicly because feminists have been successful in demonizing those qualities. He's the kind of man male politicians lack the guts or integrity to be.

He isn't, of course, without faults. He white knights at times, which I suspect is more out of political expediency than anything else. But despite that, there is one thing he never surrenders. He never quits being Donald Trump.

They have been attacking him savagely since the moment he set foot in the political arena. They have gone after his family, fired salvos at his character, made fun of his body, including his, uh, hand size. They have made repetitive references to killing him. They have talked impeachment since before he was even sworn in. And he has had almost no meaningful backing from obsequious quislings that now dominate the Republican Party.

His response to all of this? A big fat "fuck you" to anyone who doesn't like him.

I could never put myself on the same level with a man who carried balls that big, but I have to admit that part of my admiration for The Donald is based in identifying with his style, and with the cost. Donald Trump is standing up in front of the whole world and defiantly doing what men should have been doing in response to gynocentric shaming for the last half-century. He is showing the guts that most men only wish they had. The kind of guts, if shown by even a tenth of other men, would have put me out of work as an MRA before I ever became one.

If more men were like Donald Trump, feminism would have been stillborn.

One of the things that his sheepish, fair weather supporters have criticized about his tweets is that they claim it distracts from the accomplishments he is making on his agenda. They pointed out how when the news cycle should have been focusing on how he was winning the PR war with CNN, and the travel ban going into effect, that he derailed it all with his tweet to Psycho Joe and Facelift Mika.

I don't buy that crap. First, the news cycle? Please. That is for mainstream, blue pill zombies. It's garbage in, garbage out. They weren't covering the news I cared about anyway. I had to go to an alternative news source like PJ Media to read that the Trump administration has started the process of dismantling the organized sexual assault witch hunts targeting young men on college campuses that have been going on since 2011 under the previous administration. Nobody in the mainstream news is giving it any attention to speak of, largely for the same reason you never saw a single Republican with the sack to ante up and speak about it, until Donald Trump came along. Nobody in Washington was doing shit for men until we elected a president with the appropriate number of fucks he didn't give.

It is what we should all be doing.

Like I said, I don't usually address mainstream politics in my work. And perhaps this time isn't much different. I don't really see Trump as a politician. He is more like an anti-politician wrecking ball with a dim view of all the rules that effectively gag lesser men, which is pretty much all of them.

To tell the truth, he is not even a Republican. And I'd vote for him with any letter behind his name. He is not the solution to all of our problems, but he is the template for men to follow in their own lives if they want to see so many of the problems we are concerned about going away.

Donald Trump is the closest thing we will ever have to an MRA President. Big League.

How do we define healing?

Jim Thompson · 4 July 2017 · Archived copy · Original

I am a man of some seventy one summers, single and with an active life. I work part time and have several creative and fulfilling hobbies. I am a supervisor for one of the morning sessions in our local Mens Shed. I read and study a wide range of technical literature and online forums and technical publications. I would describe myself as something of a polymath. My interests range from the Enneagram, psychology to electronics and composite construction methods as used in aerospace, just to name a few.

I mention this to indicate that my days are very full. I have the sense of a certain urgency to learn a lot while being aware that my time is limited. The older I get, this sense grows stronger. Carpe Diem is the expressions that sums up this feeling. Not at all uncommon for us older folks.

I have a very good woman friend who has been quietly but consistently trying to get me to go out on various social occasions, film screenings and such. She is persuasive to this end; something that I appreciate the spirit of. Not for the reasons that I think that it will work by her definition, but because of the expression of care, consideration and love that it conveys. I will refer to my woman friend as M.

I had told her some weeks ago that she probably did not realise just how radicalised I had become over the last ten years or so. I use the term radicalised here to refer to the degree of Red Pill awareness that I had accumulated over this time. However our following discussion, which I will relate later, may have convinced her to some extent.

I have started to go out to lunch once a week with M and some of her women friends. During one conversations with them, the subject of relationships was, inevitably, discussed. I then stated quite simply that I would never live with a woman again. My friend M said quite sharply and dismissively; “you’re fucked then”!

I said nothing at the time, as others were talking and I was a bit stunned. Besides, I knew my response required some considerable thought to articulate it well and convincingly. So I went away and thought about it for the rest of the week.

The next week we met for lunch, it was only me and M.

After the usual small talk and ordering of lunch, I told M that I had been thinking all week about her appraisal of my situation and my response.

I said that she was completely off the mark and that she might like to reflect on the many times I have been truly ‘fucked” in the past (to use her terminology) due to abuse, cruelty and deception at the hands of women.

Starting with my abduction by a total stranger woman at age six, which I have already written about here. Then with my being serially cheated out of house and possessions. My own Mother cheated me out of my first life savings. Was I fucked then I asked M?

Or she could consider my experiences of being falsely accused of assault by not just one, but two women? Did she consider this “being fucked”?

The second time this occurred I was saved by another woman mutual friend who turned up and challenged my partner to be honest and not call the Police. She had already called the local womens refuge and was just about to make the call to the Police.

I also asked M if she thought I was fucked having my only child stolen from me never to be seen again.
I sure figure that I was!

It took me a long while to be even able to talk about this major traumatic event in my life; I will never truly get over it in the full sense of the word.

I continued on with my monologue, which was by now turning into more of a rant and I was beginning to shake

with repressed rage; much to my chagrin, as she did not deserve such an outburst.

To M's considerable credit, she listened patiently with increasingly obvious unease. I continued on with a couple more similar accounts.

Then I stopped talking.

Then, M said; But don't forget there are women out there actually being abused by men.

At this stage my rage was no longer repressed and I found I was raising my voice.

I explained that society had been hearing about violence against women daily for at least forty years that I know of. On every mode of media, many times a day and with a vast number of organisations set up expressly to organise and disseminate discussions about female grievance. All at the taxpayers expense. There is a huge industry based on the victimhood of women. As soon as some of us Men start to discuss Mens Issues, there is nearly always a woman somewhere in the audience who wants to turn the attention back to their celebrated and inflated sense of entitlement by saying, "what about us". Let's bring the discussion back to women!

I was clearly angry by this stage.

M was still taking it well. Astonishingly so!

Many women would have stormed out in tears or worse in her situation. I was so emotionally affected, I barked unfairly at the waiter for bringing us the wrong order. (For which I later apologised profusely).

With that, we both stopped talking for a while.

Then M said she would like to see me seek some form of healing for my vulnerability and for the obvious damage and the resulting pain. Many suggestions followed, mainly of esoteric forms of "healing". She was fully aware of the degree of my scepticism about such forms of healing as we have discussed such subjects at length over the years.

I explained that men generally are vulnerable in modern society and I don't consider myself to be at all exceptional in that regard. When I was in my middle years, I enjoyed a normal degree of attraction to, and from, the opposite sex. I enjoyed a good sex life when not burdened by a fog of depression (which, to be fair, was much of the time). It was then that I was much more vulnerable than I am now! At times I shudder when I recall some of the dangerous situations I found myself in with pathological women in the past. My full awareness of this only became apparent much later.

I suggested to my friend that healing may come in many unlikely forms and definitions. It may be difficult to recognise and is almost certainly seldom, if ever, absolute.

I consider myself to be healing by the process of:

1. Becoming aware of reality as distinct from fantasy.
2. Learning to practice care for self. In the full sense of the word.
3. Becoming aware of what part I played in my unfortunate past experiences and
4. Working to stay alert to the danger of repeating the past.

In short, growing up!

What I did not have the heart to say was that true healing will not be founded on the concept of romantic love.

The Violent Sex

Joachim I Krueger Ph.D. · 9 July 2017 · Archived copy · Original

[image]In *Scrubs* episode #77 (season 4, episode 9), "*My malpractical decision*," which aired on September 21, 2004, we meet Neena Broderick (Julianna Margulies), an attractive malpractice lawyer who came to the hospital to check on her sick father. JD is afraid of her. "Ok. Stay calm. You can handle this. She can't be that much of a ball buster." In fact, she is. To the tune of "*One singular sensation*" she hits 10 men in the groin with a stick and kicks another 5 in the same spot with her pointed shoes. This takes barely 30 seconds. Only the orthodox Jew, whose hat she takes, remains unscathed. Perhaps she spares him because he is not the typical predacious, testosterone-poisoned white male. The man whose cane she takes to bust balls just tumbles to the ground, groin intact. Frightened JD exclaims: "I'm wearing a cup!" She retorts: "Thanks for the crotch update."

Now that's entertainment—and stereotyping. Or is it? According to the cultural stereotype, men are the violent sex. Aggression is the male domain. Men love violent play, men go to war, men beat women (or worse). On the theory that the media create and reinforce stereotypes, one would expect depictions of violent men and victimized women to be abundant. It seems, though, that the contents of the most popular shows, and comedies in particular, are precisely the opposite, and Neena is a representative sample of 1.

The frequency and ferocity of female-on-male violence on TV has fascinated (and appalled) me for years. Men, and in particular dates, boyfriends, and husbands, are regularly slapped, hit, or kicked, whereas the reverse hardly occurs. Test my assertion by sitting through 3 or 4 comedy shows and tell us your count. If my observation is correct, the question is *why* violence against men is considered funny. Does anyone believe that a kick in the groin feels rather like a pinch on the forearm? Add the psychological dimension to the physical one. A kick in the behind may be humiliating; a kick in the groin is degrading and castrating. For this to be considered funny, something else must be added to the mix. But what? Is it the idea that men, being the truly violent sex, deserve to be taken down a notch during primetime? It is noteworthy that much of the violence against men is unprovoked. A man need not be an individual offender, or would-be offender. If the guilt of male aggression is a collective one, any individual male will do—as demonstrated by Neena. Is the point of violence against men on these shows to exorcise fear of men?

I submit that by showing violence against men, TV can actually reinforce the stereotype that men are more violent than women. I have repeatedly heard the argument that it is ok to show men being beaten because they can take it. They are strong enough to defend themselves. In contrast, showing violence against women would be truly horrific because women cannot defend themselves; they are definitively victimized. I am not impressed by this argument. The Neena episode, though it is over the top in terms of the number of victims per second, uses a typical script. The men do not defend themselves, although they could, at least in theory. They look puzzled—as if they're trying to hold onto their stereotype of the pacific female. The show cleverly reinforces that stereotype. Neena is only acting tough and the serial detesticulation occurs only in JD's wimpy fantasy. In fact, Neena is just a scared and vulnerable girl, who is worried about her dad. This is brilliant. Woman gets to be violent and vulnerable in one stroke—so to speak.

So what about the stereotype of the violent male? Is it true? Well, yes and no. If we look at criminal records, it turns out that men out-aggress women by a factor of about 10. When it comes to domestic aggression, there is only a small gender difference, and it is the opposite of what most people expect and it is consistent with what we see on TV. Women are more likely to hit, kick, or threaten their partners with a weapon. When violence occurs in a couple, usually both partners participate. When only one partner is violent, it is twice as likely to be the woman than the man. Many people find this hard to believe. But take a look around or check out the research literature, such as:

Archer, J. (2000). Sex differences in aggression between heterosexual partners: A meta-analytic review. *Psychological Bulletin, 126*, 651-680.

Straus, M. A. (1999). The controversy over domestic violence by women: A methodological, theoretical, and sociology of science analysis. In X. B. Arriaga & S. Oskamp (eds.), *Violence in intimate relationships* (pp. 17-44).

Thousand Oaks, CA: Sage.

Shaming men doesn't build healthy sexuality

Dr. David Ley · 12 July 2017 · Archived copy · Original

Male sexuality is intensely under attack, in the increasingly vitriolic social dialogue related to pornography. Though women watch and make pornography, most of the current debates focus on aspects of masculine sexual behaviors. These behaviors include masturbation, use of pornography, prostitutes or sexual entertainment like strip clubs. Promiscuity, sex without commitment, and use of sex to manage stress or tension are all things that are frequently a part of male sexuality, whether we like it or not. But, male sexuality is not a disease, not a public health crisis, it is not evil, and it does not overpower men's lives or choices. Shaming men for these behaviors isolates men, and ignores powerful, important and healthy aspects of masculinity.

There is a common perception of male sexuality as intrinsically selfish, overly focused on "scoring" and sexual conquests, on anonymous, "soulless" sex, and on the outward manifestations of virility. But there are other, oft neglected sides of male eroticism. Straight men are far more focused upon women's needs, and upon closeness with women, than we give them credit for. Nancy Friday wrote that "Men's love of women is often greater than their love of self." Men give up friends and male camaraderie and accept a life of economic support of women, even leading up to an earlier death, all in order to be with women. More than half of all men describe that their best sexual encounters came when they "gave a woman physical pleasure beyond her dreams." Men redirect their selfishness away from their own satisfaction, and toward a sense of fulfillment and accomplishment, by giving sexual satisfaction. Male sexuality often involves an intense focus on the needs of their partners, and men gain great pleasure, even a strong sense of manliness, from giving their lover sexual pleasure.

In fact, men's desire to sexually satisfy their partners comes at the price of their own satisfaction. When a man is unable to make his partner orgasm, many men report incredible frustration, disappointment, and self-doubt. Women even complain that men put so much pressure and intent upon helping the woman achieve orgasm that the act ceases to be pleasurable and starts to feel more like childbirth. In such cases, women fake orgasms, not for themselves, but to satisfy their partner's needs. Until a woman has an orgasm, a man doesn't think he's done his job, and his masculinity hangs in the balance.

[image]Men are taught from a young age that they must be sexually competent and sexually powerful with exaggerated and impossible ideals. Surveys of sex in America find that, compared to women, men are far more insecure and anxious about their sexual performance. Nearly 30 percent of men fear that they ejaculate too soon, most men sometimes experience erectile dysfunction connected to anxiety, and one man in every six reports significant worries about his sexual abilities to satisfy his partner. These are huge burdens that men carry, and are just one reason why many men pursue other forms of sex such as masturbation to pornography.

Compared to women, men actually experience greater pain and psychological disruption from the ups and downs of romantic relationships. Not only do the negative aspects of a romantic relationship hurt men more than women, but the positive aspects and benefits of that relationship have greater impact upon the man than the woman. Because women are better able to access outside support from friends and family, they often fare better than men. Men are often isolated and burdened with the expectation that they shouldn't feel pain, or if they do, they must suffer alone.

For men, physical affection and sex is one of the main ways we feel loved, accepted, and regarded. For many men, it is only through physical love that we can voice tenderness and express our desire for togetherness and physical bonding. Only in sex can we let down boundaries and drop our armor enough to be emotionally vulnerable.

Sex plays a greater role in the lives of men as a form of acceptance and mutual regard than it does for women. Women touch each other all the time, with hugs, holding hands, closer body contact, and smaller "personal space." Men shake hands. Really good friends might, at best, punch each other in a loving way, do a careful "man hug," or even swat each other's buttocks, if it's during an approved masculine sporting event. (Many homosexual men experience this differently, when they come out and are part of the LGBTQ community) So the body-to-body contact that sex offers feeds an appetite, a craving, one that is often starved near to death in men.

Male sexuality is portrayed as something that men must guard against, and it is often described as though it is a demonic force, lurking within our souls, which must be constrained, feared and even rejected. Men are portrayed as powerless to control themselves, in the face of sexual arousal that is too strong. Men are painted as weak, harmed and warped by sexual experiences such as pornography. As a result, men are told to be ashamed of the sexual desires that society has called unhealthy, and told to forego those condemned sexual interests. But an essential part of man is lost when we encourage men to split themselves from their sexuality.

Unfortunately, as we teach men to be men, to understand, accept, and express their masculinity, we rarely attend adequately to the loving, nurturing, and amorous side of men. The most positive way that society and media currently portray male sexuality is when it is depicted as bumbling and stupid-making, a force that turns men into fools, easily led by our penises. But more often, male sexuality is depicted as a force that hovers just on the edge of rape, rage and destruction.

What is necessary for a healthy man, for complete masculinity, is the integration, consolidation, and incorporation of ALL the varied aspects of our sexuality. When we try to externalize our desires for love and sex, excising them from ourselves as something external and dangerous, we run the real risk of creating men without compassion, without tenderness, and without the ability to nurture. It is easy to suggest that what we are trying to excise are the base, primitive parts of men's eroticism, those desires to rape, dominate, and satisfy oneself selfishly. But in truth, those desires, as frightening as they can be, are integrally linked to male emotional desires for safety, acceptance, protection of others, and belonging.

Those things that make men admired and respected—their strength, courage, independence, and assertiveness—are the same things which contribute to the differences in male and female sexuality. By condemning these characteristics, we run the real and frightening risk of abolishing qualities that are essential to healthy masculinity.

A healthy sexual male is one who accepts and understands his erotic and sexual desires, along with his drive for success, dominance (and often submission as well) and excellence. Healthy sexual choices come from internal acceptance and awareness, not rejection and shame. Research has shown that all men have the ability to exercise control over their levels of sexual arousal and sexual behavior, but no men can fully suppress their sexual desire. Healthy men can be men who go to strip clubs, visit prostitutes and watch pornography. They are men who make conscious sexual choices, accepting the consequences of their actions.

Our culture needs a sexual ethic focused on personal relationships and social justice rather than particular sexual acts. All persons have the right and responsibility to lead sexual lives that express love, justice, mutuality, commitment, consent and pleasure. Grounded in respect for the body and for the vulnerability that intimacy brings, this ethic fosters physical, emotional and spiritual health. It accepts no double standards and applies to all persons, without regard to sex, gender, color, age, bodily condition, marital status or sexual orientation. – The Religious Institute

We need to begin encouraging personal integrity, responsibility, self-awareness and respect, both for oneself and one's sexual partner(s). This is, I think, the goal for all men – to make their sexual choices an integrated part of who they are, and the kind of man they desire to be. Unfortunately, as long as we continue to shame and condemn men in general, and for specific sexual acts such as watching porn, we are merely isolating men. Further, we are exacerbating the problem, because removing porn or shaming men for their desires or fantasies, does not teach men how to be a sexually healthy man.

Reform of Family Law strikes at the heart of gynocentrism

Robert Franklin · 13 July 2017 · Archived copy · Original

Of all the issues facing MHRAs, reform of family courts and laws is the most important. If you know my work, you know that most of what I've written about over the past nine plus years are the many ways in which family laws and policies conspire to separate fathers from their children. During that time, I've come to the conclusion that to reassert fathers' importance in children's lives is to strike at the heart of the phenomenon responsible for the anti-male bias that is evident in much of our culture. I refer of course to gynocentrism.

Gynocentrism arises in part from the evolution of sex roles that require males to protect – often at the cost of their lives – females and children. Humans, like other social mammals, are born immature, take a long time to reach sexual maturity and require long periods of nurturing and socialization to become contributing members of society. Human females typically give birth to a single offspring at a time who, until recently, had a good chance of dying before reaching adulthood. And, again until recently, females ran a significant risk of dying in, or as a result of, childbirth. Plus, a single male can impregnate a number of females at a given time. Accordingly, for the species to survive, females and children had to be the favored individuals in any group. That made males their protectors and consequently the disposable sex.

Such is the origin and the persistence of gynocentrism. But now of course the human population is no longer under threat unless it be from too many humans. The species Homo sapiens has survived and thrived and the march of civilization now means that, in most places, females and children are in no serious danger. They therefore no longer require the type of protection from males as before. So MHRAs justifiably question the utility of male disposability. It's no longer necessary to our survival and, since it's damaging to men, why not set it aside?

And yet we don't. For untold millennia our gynocentrism made sense. Now it no longer does, and yet it persists. Even a casual glance at public policy and the everyday news demonstrates gynocentrism to be alive, well and largely unquestioned by the great majority of people. The question is, if it's no longer necessary, why?

Part of the answer is found in the foregoing. We've succeeded in the business of survival due to males' willingness to protect women and children and we don't easily abandon what's worked so well.

But there's another part to the answer. There's another cause of gynocentrism beyond the age-old need for males to protect females – the mother-child dyad. Plus, unlike the protection of women by men, it's one that can be altered because, for perhaps two-hundred thousand years, we've been programming ourselves to do so.

When a child is born, its "job" becomes learning how to be a fully-functioning member of society. To do that, it has to learn. For the first and most formative years of its life, the person doing the teaching is mostly its mother. Humans are a bi-parental species, but mothers have always done the lion's share of hands-on parenting. Even in this era of feminists hectoring women to abandon motherhood in favor of paid work, they still do.

So, for just about all of us, our most basic learning consists of learning to please mother. In the earliest months of life, children learn that the primary parent is the source of all good things – food, warmth, cuddling, etc., and the "serve and return" interaction with parents that's vital to the child's well-being not only in childhood, but all its life. That primary parent is usually Mommy. Later on, as the child becomes able to act of its own volition, it learns to comply with mother's desires. Pooping in the potty comes to be understood to be better than doing so elsewhere. To a huge degree, the child's life is a matter of learning mother's wishes and figuring out how to meet them.

That learning is nothing but the building of neuronal structures in the brain that remain with us to the grave. So it's no surprise that, as adults, one of our strongest impulses is to please women. We give power to women, accede to their wishes almost as a matter of course, because our earliest learning was to do exactly that. Doing so brought us the necessities of life, so, as individuals, we're powerfully inclined to do the bidding of women.

What else explains some of the truly irrational and self-defeating public policies that we continue to adopt despite

science and over two centuries of Enlightenment values that clearly contradict those policies? As but one example, due process of law has been bought with blood over hundreds of years. It is one of the most precious rights we enjoy. At least since the Code of Hammurabi (circa 1750 B.C.) it has been recognized as one of our most valuable defenses against state power. Abandoning it would be catastrophic for individual freedom and the exercise of individual rights. And yet, based on the most transparent falsehoods of feminists, routinely exposed and debunked, we see due process eroded on campus and in virtually every tribunal dealing with allegations of sexual misconduct.

I could add example after example, but MHRAs know the details without my doing so. The point is that these dangerous and nonsensical policies may not have a reason, but they do have a cause – gynocentrism. And part of gynocentrism is learned in the cradle.

It may be simply a coincidence, but the advance of feminism has come, to a great degree, on the coattails of the Tender Years Doctrine that all but removed fathers from children's care during the first seven years of their lives. Unsurprisingly, feminism promoted the Tender Years Doctrine, despite the fact that increasing the role of mother actually contradicted other feminist goals such as more women in paid work and public life. It may be that the removal of the father from children's lives and his replacement by a full-time mother has been the *sine qua non* of feminism.

What if we did what we can to insure that Mom isn't the only parent around as little Andy or Jenny grows up? What if we reformed family law to bring Dad back into the picture? What if, through our laws and court practices, we informed all and sundry that fathers are every bit as important to children as mothers? What if we required mothers to inform men that they have a child and punished them for wrongs like maternal gatekeeping and parental alienation? What if we did away with adoption laws whose sole purpose is to facilitate adoptions by removing Dad from the legal process? What if we punished paternity fraud? What if we presumed 50/50 parenting time post-divorce? What if parental leave policies treated fathers and mothers the same?

All those reforms would be good for kids, as much social science already tells us. That alone should be enough to have enacted major changes long ago. But they would also allow children, from their earliest moments of life outside the uterus, to identify as important figures both Mommy and Daddy. The biology of human attachment means that infants attach equally to both parents as long as they're allowed to do so. Learning fathers' wishes would become as important as learning mothers'. Children would reach adulthood with a balanced view of the importance of each sex. No longer would our most basic learning be confined to pleasing women.

Men come hardwired to be fathers. Hundreds of thousands of years of evolution have equipped us with the same parenting hormones that women have and receptors on the brain that respond to them to produce parenting behavior. That means that a change in policy on families, far from contradicting our evolutionary tendencies, would correspond to them. Unlike efforts to negate the male tendency to protect women and children, reform of family courts would abet the natural inclination of human males to parent their offspring. As such, change would be both easier to accomplish and more effective.

Needless to say, reform of family laws won't alone solve our problem of gynocentrism. But it will address one of the two causes of its existence. As such, it's the most important single thing we can do to right what's so grievously wrong with our current gynocentric culture.

Healthy fats for a healthy mood

Aaron Mello · 18 July 2017 · Archived copy · Original

In this series for AVFM I'll be writing about the role of nutrition in men's health, and men's mental health in particular. In my nutrition practice, I focus on men's mental health specifically. It comes as a surprise to some, but the food we eat can have a significant and dramatic impact on mental health. And that's important, especially for us involved in the men's rights movement. We've got to take care of ourselves so we can continue our work to help men and combat feminist misandry. So read on to learn more about the surprising benefits of healthy fats!

In this post I'll cover the importance of healthy fat in addressing depression and anxiety. Fat is a critical nutrient that has been unfairly maligned for decades. Beginning in the 1940s and '50s, bad research like Ancel Keys' "Seven Countries Study" set out to establish a correlation between dietary fat saturated fat and heart disease. As it turns out, the Seven Countries study was seriously flawed and relied on cherry picked data while ignoring data from other countries that clearly contradicted the hypothesis that eating dietary fat leads to an increased risk of cardiovascular disease.

Today, 60 some odd years later, the battle is still raging on. The American Heart Association's recent recommendation to avoid coconut oil because of its saturated fat content has made headlines in recent weeks. If you're interested in learning more about the benefits of healthy fats, as well as what types of fat you should eat and which fats to avoid, keep reading!

In my last post I wrote about the importance of protein for mental health. All food we eat can be broadly divided into three categories called *macronutrients*, which are protein, fat and carbohydrates. In this week's post I'm focusing on dietary fat, and I'll move on to carbohydrates in my next post. Understanding how to eat an appropriate ratio of the macronutrients (protein : fat : carbohydrate) is a crucial first step in constructing healthy, well-balanced meals.

Why eat healthy fats?

Fats are essential for human health. Whereas dietary protein is primarily utilized for functions like building muscle and neurotransmitters like serotonin, fats and carbohydrates are our two main energy sources. They are used to provide the calories necessary to fuel the body's many metabolic processes. Both carbohydrates and fats provide energy for the body and both are necessary for proper health.

In contrast to carbohydrates, which provide a quick burst of energy that quickly burns out, healthy fats provide stable, long-lasting energy, and that's exactly what we want. Eating excessive carbohydrates can be likened to throwing kerosene on a campfire – it makes a big flame, but that flame doesn't last long. In contrast, fats are like a big Oak log that burns for hours and turns into a nice bed of coals that emits steady, consistent heat that's long lasting.

In western countries like the United States, many people overconsume carbohydrates, especially refined carbohydrates, and don't eat enough healthy fats. I'll talk more in my next post about carbohydrates, so stay tuned for more about that. Many Americans also eat too many *unhealthy* fats. I'll explain more about which fats are healthy and unhealthy shortly. But fats don't just provide long-lasting energy; they also play many other roles in the body, which I'll go over briefly in the next section before getting into which fats are healthy and which should be avoided.

The many roles of fat in the body

Dietary fats are indispensable nutrients that are necessary for many bodily functions in addition to providing energy. For example, every cell in the body is surrounded by a semipermeable membrane that is made out of fats,

also known as lipids. This lipid membrane separates the water-soluble contents of the cell from the water-soluble fluids that surround the outside of the cell. Without fats, we could not have cells in the body. Many different types of fats and cholesterol make up cell membranes and assist in numerous critical cellular functions.

A second crucial function for fat in the body is providing electrical shielding for nerve impulses, which enables the nervous system to transmit messages through the body. Individual nerves, called neurons, are coated in a fatty substance called the *myelin sheath*, which provides electrical shielding. This shielding allows electrical signals to be conducted very quickly – at about 200 miles per hour – and without electrical interference.

[image]

The myelin sheath is what deteriorates in conditions like multiple sclerosis, or MS. Some people with MS suffer from movement problems and lose muscle control because the nervous system isn't able to communicate with skeletal muscle. Because of the role the nervous system plays in transmitting emotions, some MS patients also experience emotional changes and mood swings.

Because the myelin sheath is made from fat, it's essential to consume adequate healthy fats in the diet. Without the proper building blocks for the myelin sheath, the nervous system can degrade and mood issues can follow. Eating healthy fats is important not just for stable energy, but also for emotional regulation. Without the myelin sheath, nervous system communication that is important for mood cannot take place, and mood suffers.

In addition, the brain itself is made up of about 60% fat and considerable research has demonstrated the importance of fats for brain health (1). These are just a few examples of how important it is to consume dietary fat, especially when it comes to mental health. With an understanding of how important fats are, I'll define what healthy and unhealthy fats are in the next sections.

Which fats are healthy?

There are three main types of fats, and it's important to eat a variety of each of the different types. Here I'll review the types of fats and which foods are good sources of each. Then I'll review *unhealthy* fats and which foods should be avoided, as not all fats are healthy.

Monounsaturated fats: These fats are called *mono*unsaturated because they have one double bond. Because of that double bond, these fats are somewhat unstable under heat and are best consumed with minimal heating. They are not generally good fats for cooking.
[image]

- Avocados
- Olives and cold-pressed extra virgin olive oil (2)
- Poultry fat from turkey, chicken, goose and duck
- Macadamia nuts
- Peanuts
- Walnuts

Polyunsaturated fats: These fats have more than one double bond, hence the name *poly*unsaturated. The most well-known and healthy polyunsaturated fats are the omega-3 fatty acids EPA and DHA, which are anti-inflammatory.

- Wild-caught cold-water fish like salmon, sardines and anchovies (3)
  - Choose fish lower on the food chain
  - Although larger predatory fish like tuna and swordfish also contain omega-3s, they are higher in mercury
- Hemp seeds

- Sunflower, pumpkin and sesame seeds

Saturated fats: Although these fats have long been attacked as being unhealthy, artery clogging and heart attack inducing, the science really does not support this contention. Saturated fats contain no double bonds and are the most stable under heat, and so are the best choice for cooking and frying.

- Organic butter from grass-fed cows (like Kerrygold)
  - Yes, really! Good quality butter is a health food
- Organic unrefined coconut oil
- Dairy fat in whole-fat organic milk, yogurt and cheese
- Uncured bacon and pork lard
  - Yes, really!
  - Look at the ingredients on lard. Sometimes it is preserved with BHT, which should be avoided
- Tallow (beef fat)
- Fat on steaks from organic, grass-fed cows, bison and lamb

Unhealthy fats to avoid

I've spent a lot of time praising the importance of healthy fats, but not all fats promote health. Some other fats are decidedly unhealthy and really do contribute to cardiovascular disease and other health problems.

- Trans fats (4)
  - These are typically vegetable oils that have been chemically modified through a process called hydrogenation to be solid instead of liquid at room temperature
  - Even if a food item says it has 0g trans fats, it can still contain some trans fats if they are less than 0.5g per serving, thanks to an FDA loophole
  - Look at the ingredient list. If you see any partially hydrogenated oils listed, such as partially hydrogenated soybean or partially hydrogenated vegetable oil, it DOES contain trans fats and should be avoided
  - Trans fats have been implicated in cardiovascular disease
- Vegetable oils
  - These oils include soybean, Canola, corn, vegetable, sunflower and safflower
  - They are unstable and turn rancid easily
  - These oils are high in pro-inflammatory Omega-6 fatty acids
- Fried foods (5)
  - These are almost always fried in vegetable oils and contribute to inflammation
  - If you're a chip lover, a healthier option is Jackson's Honest chips, which are fried in coconut oil

Takeaways about healthy fats

Although healthy fats are high in calories, many people find that they lose weight by eating more of them. The reasons behind this are complex, but revolve around stabilizing blood sugar. This helps to stabilize mood as well, and can actually help reduce the risk of metabolic disease like diabetes. In closing, here are a few easy ways to include more healthy fats in your diet:

- Pan fry vegetables in a liberal amount of butter or coconut oil
- Eat 1/4 to 1/2 an avocado with meals, sprinkled with sea salt
- Drizzle olive oil on food

- Make an easy salad dressing and use it liberally:
  - 1 part vinegar (apple cider or balsamic)
  - 3 parts olive oil
  - Salt, pepper, and garlic powder to taste
- Sprinkle raw or sprouted nuts and seeds on meals (6)
  - Walnuts, almonds, macadamia nuts, or cashews
  - Pumpkin, sesame, sunflower or hemp seeds
  - Snack on nuts like pistachios instead of carbohydrate-heavy crackers or chips
- Add butter and/or coconut oil to your coffee or tea

In conclusion

Healthy fats are an important part of a well-balanced diet. See if you don't feel better and stay full longer by including more of them in your diet. Stay tuned for my next post about carbohydrates, which is another important piece of the puzzle. Limiting refined carbohydrates while increasing healthy fats can help improve your mood, help you lose weight and reduce your risk for diabetes (7) and cardiovascular disease (8).

Solving men's social isolation

Tim Patten · 19 July 2017 · Archived copy · Original

In many respects, women's needs have been placed above those of others since time began; typified by when disaster's strike and a call for 'women and children first' is sounded. Unfortunately, this alongside decades of the women's movement a disturbing result exists today: a supposedly progressive society that is, in fact, highly discriminatory and that extols humiliation, distrust and abhorrence towards all males, but specifically straight white men. This potentially induces some men to isolate themselves. But a growing number of males have decided that enough is enough, and that it is time to counter a trend that has damaged them. As history's true masters of the universe, men are again taking matters into their own hands, sculpting masculine destinies free of the misandry, abuse, and isolation that has become commonplace in recent years.

Among the movements playing a critical role in this struggle to overcome the wrongs are Red Pill Awareness, Men Going Their Own Way (MGTOW) and Japan's Herbivore Men. Collectively, they and groups like them represent a world-wide brotherhood of the modern men's liberation movement. It has an increasing fanfare of female advocates who are forward-thinking individuals with the intent on empowering men forward. They and the Red Pill men are also keeping an eye out for men who have been waylaid into a so-called isolated existence, by women who have systematically secluded their partners from friends and family.

The online organizations such as A Voice for Men and MGTOW.com have raised awareness about male social isolation and about what is right… as far as any male is concerned. Certainly, there are some men who consider a hermit-like existence to be blissful, and the notion of being inaccessible to other people *is not necessarily a bad thing.* However, evidence suggests that enforced social isolation among males is a growing epidemic that has had tragic physical, mental and emotional consequences, including promulgating shame, low self-esteem, and substance use; all increasing the numbers of male suicides. They may also feel unwanted, unrewarded and depressed, overwhelmed with self-loathing and a sense of hopelessness. First, isolation needs to be defined.

Admittedly, many view social isolation and loneliness as one and the same, but there is a difference. When a person is lonely, it generally stems from a temporary lack of contact with others or a particular loved one. However, when someone is isolated, it reflects a complete or near-complete separation of interaction between that individual and all other people. It doesn't have to be caused by tangible barriers or direct intervention. A man weighed down by the struggle to feed his family, or whose children have been cut off or taken away from him by an ex-wife, can readily fall into such a state.

But once we know what to look for, and then take the necessary steps to either prevent it from happening or to reverse a slide toward deeper isolation that has already begun, then we can make a big difference when it comes to somebody who is at risk. In the case of Red Pill men, for example, they are becoming well attuned to such developments in an effort to limit and prevent it from happening to themselves and their brothers. Even given the fact that men typically don't need or rely on others as much as women; Red Pill men can turn things around for themselves.

Abolishing Social Isolation

Indeed, as the most resourceful beings on Earth, we men can use our inherent ingenuity to address such difficulties. It takes desire, creativity, and an open mind:

- **Adopt a pet.**

A house pet can turn even a threadbare accommodation into a warm and loving home. However, instead of going to a pet shop or a puppy mill, why not adopt a pet from an animal rescue shelter? Your new friend will be more loyal than almost any human you can think of and will love you for just being there and taking care of him or her.

- **Smile and say "hello!"**

Unlike me, some members of my family lives deep in the woods in northern Wisconsin's quietest parts. Still, no matter how secluded any of us might be, we will generally have some contact with others, even if it is only those we meet in a store or who bring deliveries and mail to our doors. When such moments occur, why not look into their eyes, smile, and say "hello"? And maybe have a chat with them or share a joke. Their day will likely brighten because you took the time to acknowledge them–but so will yours. While such interactions help reassure our place on Earth and bridge our differences, they mostly teach us that life is connected.

- **Maintain a daily regimen.**

One ritual that many have found to be conducive to a healthy mind and body is to run, bike or work out every day. In my case, after I eat an orange and drink my morning coffee then I head out the door for a 30-minute walk. I return and engage in some writing, and finally, I do 20 minutes of yoga. That first bit of walking during the morning helps me to sort out and prioritize my thoughts for my article or book or whatever else I might end up doing on any given day.

There are many times when I say "good morning" to everyone I meet–even the homeless men wobbling slowly to their feet as the sunshine unfolds. When I do this I know that I am intentionally radiating energy outward toward others, and yet somehow I also feel a warm glow myself. Perhaps it is a kind of karma? Regardless, I share in this way because it can give meaning and a personal connection to a boring little 6 a.m. walk around the streets of San Francisco.

- **Invite someone into your life.**

Once you move beyond an oppressive female or whatever else that had been relegating you to the basement man-cave, why not transform your entire home into such a space. Go for the glory and make it the place where you relish in your hobbies and secrets – whether they be electronics, art, sports, war memorabilia or something else. Invite coworkers and friends over to watch the game on an HD-TV, and provide some refreshments and goodies. You will have demonstrated the power of MGTOW without even saying a word, no proselytizing necessary.

Studies have found that connecting with friends, family and coworkers can help those who are single to improve their health and increase survival. Most of us have a hobby or interest – hunting, fishing, camping or hiking; landscaping or gardening; church, traveling or going to concerts; taking classes, playing sports, lifting or fighting; or metalworking and the fine arts – that others may be interested in. Why not take the lead and ask one or more friends to join you? If you can, pick up the tab and make it easy for them. Don't be shy about sharing the moments that you love.

A few years ago, I bought 10 days worth of tickets to see the San Francisco Giants at nearby AT&T Park, where the thrill and comradery of witnessing a home run hit on the home field is always electric. I invited various friends to come along and join me at the center of the action. While some paid their way, most did not, but that really didn't matter.

One Saturday afternoon, I took a coworker and her father, Ed, to a game. Even though the old man had lived in the East Bay all his life, he had never been at the stadium alongside 40,000 cheering fans. As his family's sole provider, he had spent most of his life working his fingers to the bone. But now, as the Giants pounded out three homers, you could see he was really enjoying himself. When he passed away a few years later, I was happy that I was the one who had given him such a memorable experience. To this day, it still warms my heart.

Conclusion

Red Pill warriors around the world are avoiding placing women before themselves and instead are developing self-awareness, building a male-centric infrastructure that can facilitate appropriate interaction whenever needed. Most thank their lucky stars as they look forward to a drama-free life of personal freedom and genuine masculinity. Governments need not help because the paradigm shift is here and the brothers are doing it for themselves. Any man who needs help can reach out to comrades in the MGTOW and men's movements, where many lives have

already been saved.

Sex addiction's diversity problem

Dr. David Ley · 21 July 2017 · Archived copy · Original

I was recently interviewed in a CNN piece covering the continued controversy over sex addiction, and I noticed something: everyone interviewed in the article is white. Not just white, but educated, and middle class or above. Why is that? Increasingly, panels of experts are expected to represent the diversity of our country, but most publications discussing sex addiction solely include expert opinions from white professionals. I'm not blaming the media for this lack of diversity – I think it's hard to find people of color in this debate. And I think that says something. I'm just not sure what.

As a long critic of the sex addiction industry, I've gotten to know most of the folks in this field, on both sides. The field is dominated by white professionals. Most are white males. There are some gay men both arguing for and against sex addiction, but very few, if any, lesbian women in the field. Perhaps this is because the debate about sex addiction is overwhelmingly focused on male sexuality, given that 90-95% of alleged sex addicts are male. In the paraprofessional side of sex addiction, the online bloggers and activists who promote the ideas of porn addiction are also consistently white males, typically of middle class or above.

Around 40% of the US workforce is made up of people of color, and around 25% of the medical/doctoral field is filled by a diverse population. The field of psychology and mental health is somewhat less diverse, where around 16% of psychologists are not white. No data exists to my knowledge, regarding the ethnic makeup of the sex addiction industry, though one African-American therapist has written about her rather negative experiences in the sex addiction industry, She is one of very few people of color working in sex therapy or in sex addiction treatment and is involved with an association for black sexologists, to bring greater attention to the lack of diversity. While training in sex addiction therapy, she was told "Black people don't come to [sex addiction] treatment."

This appears to be somewhat true in the people who seek out professional sex addiction treatment. Terry Crews and Tiger Woods are two prominent men of color who have publicly identified as sex or porn addicts. Both are also quite wealthy men, and their wealth and celebrity status makes them far more consistent with the rest of the celebrity sex addiction field, which is filled with white male sports stars, politicians, musicians and actors. (In contrast, African-American basketball legend Wilt Chamberlain had sex with twenty-thousand women in his life, and never felt his sexual behaviors were a problem…)

In December, 2016, the porn addiction industry got a surprising endorsement from notorious Louisiana white nationalist and Ku Klux Klan leader, David Duke. (I choose not to link to the post, but it is easily found.) In a blog on his website, Duke described porn addiction as a scourge perpetrated on males and society by a Jewish conspiracy. He described porn as inherently addictive, shaping malleable brains, and "heartily recommends" that readers watch a Ted Talk video by the leader of Your Brain on Porn, identifying it as eye-opening and offering helpful ways to recover healthy "mentality." I'm not suggesting that the leaders of the sex or porn addiction industry are themselves racist – I know many of them and don't believe they display overt racism. Instead, the racial exclusiveness of the field's professionals and patients may make the concept and industry more tolerable and conducive to racism as espoused by those such as Duke.

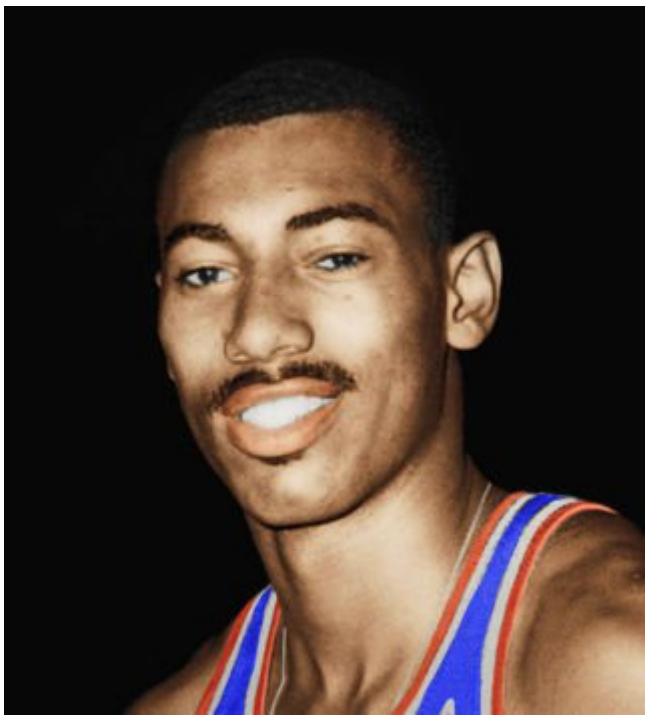

Source: Wikimedia Commons

Data published by Rory Reid of UCLA found that in a representative sample of people in sex addiction treatment, 92% were white. Around 40% of the US population is people of color, including Hispanics. It raises real questions as to why whites are disproportionately represented in sex addiction treatment. I work extensively with people in poverty, dealing with homelessness, drug and alcohol problems, and chronic mental illness. In our country, persons of color experience disproportionate impacts of these issues. I commonly see people who have lost their homes, careers and families due to medical conditions, mental health issues, and the related financial impacts. In my career, I've never seen a single homeless person who blamed sexual addiction for their homelessness, nor have I ever seen a homeless person complain of sex addiction or receive sex addiction treatment, though most have extensive histories of treatment for drug, alcohol or mental health issues. Why would these sexual problems be different from other behavioral health issues, and also not exist at a higher rate in minority populations?

In that same study, 75% of sex addicts make over $50,000 a year. For comparison, the US median household income is around $51,000. So, 75% of these sex addicts make more than half the families in the US. According to the US Census Bureau, only around 9.5% of men in the US make over $100,000 a year. But surprisingly, 40% of men in sex addiction treatment annually bring home a six figure salary. Based upon these data, we cannot assume that sex addiction is a problem relevant to the general population, but may be limited to a very narrow slice of demographics, weighted towards the wealthiest, whitest and most conservative people in our country.

"For years, Rob Lowe had a sex addiction. But he cured it by getting less famous." David Spade

Why does this diversity problem exist, and what does it mean? Here are just a few potential issues involved:

- Sexual privilege – throughout history, wealthy, powerful men have held the ability to engage in sexual behaviors such as promiscuity, polygamy or infidelity, which are restricted and punished in women and those of lesser means. It may be that the people seeking sex addiction treatment are these individuals, acting on this established sexual privilege, in a society which remains rather conflicted about whether these sexual privileges should still be allowed;
- It may be that white, wealthier people have relatively more opportunity and ability to pursue sexual behaviors or relationships, and thus get themselves into sexual problems, compared to people of color;
- Conversely, it may be that people of color may for some reason either self-manage sexual urges more effectively, or are less likely to feel their sexual behaviors are out of their control. There may also be cultural differences at play, regarding the acceptability of various sexual behaviors. During the Tiger Woods infidelity

scandal, many in South America viewed his behavior as normal, in cultures where machismo is demonstrated by a man's publicly displayed mistresses;

- Treatment for sex addiction, and sexual behavior problems at large, are rarely covered by health insurance, much less by Medicaid or public sector funding. As a result, the majority of professional sex addiction treatment is provided on self-pay basis, limiting its availability to those with the financial means to afford out-of-pocket treatment expenses. Public sector healthcare which is more available to people of color focuses more on aspects of STI prevention and contraception and rarely addresses more sophisticated areas of sexual health;
- Free or low-cost group treatment involving 12-Step support for sex-related issues is available in many communities. I'm unable to find any data regarding demographics of people attending these groups. If racial disparity in sex addiction treatment is related solely to financial restrictions on access, and not to other social factors, then one would assume these groups would include much higher rates of persons of color. Anecdotally, most attendees I've interviewed report that these groups also tend to involve high numbers of wealthier whites, though there are a plethora of these groups and their different approaches may be more or less accessible to minority communities.

The American Association of Sexuality Educators, Counselors and Therapists recently issued a position statement on sex addiction, indicating that they believe the sex addiction treatment model is harmful, inadequately informed by information on sexual health, and insufficiently supported by scientific research. I would add to their position that there are significant concerns of potential cultural or racial bias, stigma or privilege raised by evidence that sex addiction is disproportionately diagnosed and treated in a specific demographic and racial category.

The etiology, or course, of the problems commonly called sex addiction at this point appear inextricably linked to issues of culture, gender, race, religion, morality and sexual experiences. In order to best assist and understand why this specific, narrow group of people are being treated for such sexual problems, proponents of sex addiction treatment have an ethical obligation to explain why their model is so prevalent in wealthy, white Americans. If research suggests that the lack of diversity on sex addiction treatment is an issue of financial access to treatment, then sex addiction therapists should fulfill their commitment to the public good by working harder to make their treatment more widely available to those of lesser means.

In the United States, African-Americans constitute nearly half of the prison population. This is one of the most startling and clear indications of gross racial disparity in our society. The fact that sex addiction is diagnosed and treated in an overwhelmingly white population reflects an equally gross racial disparity. The reasons behind this disparity deserve explanation.

Temple Street Children's University Hospital in Dublin, Ireland, two-faced "Known Genital Mutilators"

Gary Costanza · 21 July 2017 · Archived copy · Original

[image]
Mona Baker, CEO

Temple Street Children's University Hospital and it's CEO Mona Baker have been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

Temple Street Children's University Hospital is a two-faced institution that claims it will "put the experience & voice of the child at the centre of how services are designed and delivered," but at the same time commits genital mutilation on those same infants.

From Google:

"**two-faced**
ˈtoo ˈˌfāst
adjective
insincere and deceitful.
synonyms: deceitful, insincere, double-dealing, Janus-faced, hypocritical, backstabbing, false, fickle, untrustworthy, duplicitous, deceiving, dissembling, dishonest, disloyal, treacherous, faithless, traitorous, cheating, lying, weaselly"

One face says they put the care and welfare of the child front and center, the other face ignores their own Statement of Strategic Intent and forces many of those children to be sexually abused and mutilated. Temple knowingly ignores these facts:

- no medical organization recommends routine circumcision
- there are many risks involved, including a lifetime of pain, disfigurement, and death
- 100% of these babies lose normal sexual function and pleasure
- 100% of these babies have bleeding and scarring
- unequal protection of female babies vs. male babies
- violates your Hippocratic Oath, "First do no harm" (maybe they have this confused with hypocrisy)
- studies have shown this traumatizes the infant and damages his immature nervous system
- permanent elective surgery requires informed consent **by the actual patient**, especially an amputation of a normal body part (this is not "the repair of a hernia, hydrocele, correction of undescended testis, … or excision of minor lump" see below)
- infant genital mutilation is a human rights violation as outlined by the United Nations, and is most likely illegal in most countries
- Germany and Norway's recent attempts (among others) to ban MGM for many of the reasons outlined above
- the worldwide intactivist movement to ban all forms of infant genital mutilation

"Two-faced" is just one way to describe people who's Strategic Intent is to "put the experience & voice of the child at the centre" and then go ahead and mutilate those children's genitals for no medical reason, and certainly without the child's voice being heard.

We read under "Mission, Ethos & Values:"

> We pledge ourselves to reverence the dignity of human life at every level of its existence, believing that every person is made in the image of God. We respect the basic human rights of all persons and treat patients and

> their families, colleagues and all those who collaborate with us with respect, dignity and professionalism.
>
> We exercise responsible stewardship by providing an equitable, efficient service, always mindful of the most vulnerable and advocating on their behalf when resources are required to meet their needs appropriately.

These doctors know that Female Genital Mutilation (FGM) is wrong, and the law and common decency tells us not to allow it. Then why would the same revolting procedure be allowed, promoted and profited from at the expense of unconsenting baby boys? Your very own mission statement compels you to provide "an equitable service," yet you treat infant boys and girls **very** differently. That makes these practices two-faced, unethical, immoral, and inequitable.

I usually name the names of the actual genital mutilators along with their picture, however here at Temple Street I have no idea whom actually does the cutting. I suspect the cutters to be underlings at the hospital whom are forced to do it under threat of discipline. I'm pretty sure the CEO and the board of directors keep their hands clean of this bloody act, but their hands are by far the bloodiest.

What you're doing is just wrong, and obviously a violation of civil and human rights.

And who is responsible for this deception? Under "Corporate Structure" we have the answer:

> Individual with overall
> responsibility and
> accountability – CEO Mona Baker
>
> Board of Directors, TSCUH
>
> Sean Sheehan (Chairman)
> Ms Mona Baker (CEO)
> Ms Siobhan Brady
> Mr John Caird
> Ms Mary Cullen
> Ms Grainne Bauer (Director of Nursing)
> Dr Michael Drumm
> Mr John Fitzpatrick (Finance Director)
> Mr Fionn MacCumhaill
> Mr Derek McGrath
> Mr Frank McManus
> Ms Aveen Murray
> Sr Margherita Rock

So, it's CEO Mona Baker and the above Board of Directors who are ultimately responsible for these genital mutilations, more so than the underlings they direct to perform their bloody deeds.

Under "Paediatric Surgery" we see:

> Paediatric Surgery consists of six main categories:
> • Neonatal surgery – this involves the surgical correction of congenital abnormalities in the newborn period
> • The surgical management of children with rare conditions that require specialist expertise – some children have unusual conditions (e.g. cystic hygromas or Hirschsprung's disease which require specialist care
> • Management of children who have complex medical conditions – some children have other medical problems that might complicate surgery or make it more hazardous (e.g. poorly controlled diabetes or heart problems) and these children might need to be referred to a specialist centre, like Temple Street, even for minor surgery if their condition becomes serious

> • Paediatric urology – this encompasses surgery on the renal and reproductive tracts of children
> • Adolescent and young people's surgery
> • General paediatric surgery – this refers to the surgery of relatively common conditions that do not usually require a specialist unit. These conditions can either be elective e.g. the repair of a hernia, hydrocele, correction of undescended testis, circumcision, or excision of minor lumps. Alternatively, the operations may be emergency procedures e.g. appendicectomy, or torsion of testis

ALL of the above procedures seek to correct or treat a disease or condition EXCEPT circumcision. Imagine this amended listing for General pediatric surgery above:

> …These conditions can either be elective e.g. the repair of a hernia, hydrocele, correction of undescended testis, circumcision, or excision of minor lumps. You may also chose to excise your daughter's labia from her vagina here at the centre.

Again, which of the following procedures have nothing to do to improve health or cure disease?:

> Surgery Related Leaflets
>
> Care After Your Child's Circumcision
> Care After Your Child's Hernia Repair
> Care After Your Child's Hydrocele Operation
> Care After Your Child's Undescended Testes (Orchidopexy) Operation
> Surgery. How to Care for a Child's Wound

Temple says they want to know what you think, so if you have a minute why don't you tell them by sending them a link to this article along with your comments.

Since Temple has NO information about the risks of circumcision, you can learn more from the video and research listings at neonatalcutting.org.

Temple's contact information follows:

Temple Street Children's University Hospital
Temple Street Dublin 1
Tel.: +353 1 878 4200
Email: ei.huc@noitamrofni

CEO Mona Baker 01 878 4230/ 01 878 4232

> Temple Street Children's University Hospital in Dublin, two-faced "Known Genital Mutilators" https://t.co/wNKCtB7l2l @TempleStreetHos pic.twitter.com/0tOVpyfwL6
>
> — gary costanza (@jerrytheother) July 25, 2017

Supreme Court hands fathers tool to fight the biased family law system

Jon Joy · 24 July 2017 · Archived copy · Original

> **[Under American laws] women have the right to children but men have to fight for children. – Dr. Warren Farrell**

On any given day, tens of thousands of men are fighting in family courts to remain in their children's lives. They argue their cases before biased judges, who apply biased laws, in a system built around that idea that mothers are the more important parent, and that fathers' proper familial role is limited to mailing a child-support check. Many men lack the financial resources to even fight, as legal expenses can easily run into the thousands before even a single court date.

It is against this bleak landscape that the United States Supreme Court issued in June 2017 a promising new father's rights case, *Sessions v. Morales-Santana*. In doing so, the court has handed men whose wallets have the wherewithal for a fight the potential to wipe some sexist laws off the books—not only benefiting themselves, but also leveling the playing field for the future.

Anyone not living under a rock has heard the feminist dogma that, "Sexism against men is an oxymoron." This idea is taught in universities and parroted by the media, but it is not the truth, and not the law, and anybody who believes it is a different kind of moron.

The *Morales-Santana* case strikes down a legal preference received by mothers over fathers, finding that it violated the fathers' rights to equal protection under the US Constitution. The case is one of only a few Supreme Court cases that have decided family-law issues on the basis of fundamental rights, making it especially important because the constitutional principles it sets out will now apply to all laws, both state and federal, everywhere in the country. The Court seems to have used this case to make a deliberate statement about father's rights. The court had the option of deciding it on a very narrow basis of "justiciability," meaning that it would reject the case because its unique facts gave no way for the court to craft a legal remedy (more on that below). In fact, Justices Thomas and Alito argued in a concurring opinion that the court should have done just that. But most of the justices disagreed, leading the court to issue a much more sweeping opinion, written by liberal icon Justice Ruth Bader Ginsburg.

The decision stands for the principle that it is unconstitutional for the law to assume either that: (1) unwed fathers are less qualified, entitled, or willing than mothers to take responsibility for their children, or (2) the mother's relationship with the child is more important than the father's. Unfortunately, the court does not synthesize these ideas into precisely such clear and sweeping terms, meaning that it would take some argument and analysis to bring them across in litigation. (Although, the case happened to deal with unmarried parents, its ideas should apply with at least as much force if the parents are married.)

The crux of the *Morales-Santana* case lies in striking down a law that assumes unwed mothers influence their children more than unwed fathers. The specific issue involved a peculiar legal area of whether or not a child born outside the United States to unwed parents, one of whom is a US citizen, is themselves a US citizen from birth. A federal statute from 1940 governed the question, and the court articulated the concept behind the statute as being that the child would receive citizenship if they were adequately "American in character," based on how American (or not) the people influencing them were. The Americanness of these influencers (specifically the child's parents) was measured by (1) whether the parent was a US citizen, and (2) how many years that parent had spent in the US.

Combining (a) this goal of measuring the child's Americanness with (b) the assumption that mothers have more influence than fathers, Congress enacted a rule allowing the child to be a US citizen if (1) the father was a US citizen and the father had lived in the US for at least ten years[1], at least five of which occurred after the father

reach age 14, or (2) the mother was the US citizen and the mother had lived in the US for at least one year, at any time in her life. In other words, the father needs to be much more "American in character" (ten years in the US), than the mother (one year)—based on assuming the father is less important to the child.[1]

The court explained:

> Th[e traditional] unwed-mother-as-natural-guardian notion renders [the law's] gender-based residency rules understandable. Fearing that a foreign-born child could turn out 'more alien than American in character' the [law's writers] believed that a citizen parent with lengthy ties to the United States would counteract the influence of the alien parent. Concern about the attachment of foreign-born children to the United States explains the treatment of unwed citizen fathers, who, according to the familiar stereotype, would care little about, and have scant contact with, their nonmarital children. For unwed citizen mothers, however, there was no need for a prolonged residency prophylactic: The alien father, who might transmit foreign ways, was presumptively out of the picture.

The court had thus set up the pins: finding that the law assumed that children born out of wedlock are influenced more by their mothers than by their fathers. And proceeded to knock them down: invalidating the law as an unconstitutional violation of fathers' equal-protection rights.

"[N]o important governmental interest is served," the court wrote, "by laws grounded . . . in the obsolescing view that unwed fathers are invariably less qualified and entitled than mothers to take responsibility for nonmarital children." More generally, when a law's "objective is to exclude or 'protect' members of one gender in reliance on fixed notions concerning that gender's roles and abilities, the objective itself is illegitimate."

Even if the underlying sex-discriminatory assumption is statistically true, it still violates equal protection. The court wrote:

> Overbroad generalizations . . . have a constraining impact, descriptive though they may be of the way many people still order their lives. Even if stereotypes frozen into legislation have 'statistical support,' our decisions reject measures that classify unnecessarily and overbroadly by gender when more accurate and impartial lines can be drawn.

The court noted that it had previously warned of the dangerous self-fulfilling nature of stereotyping women, and went the further step of acknowledging the same risk as to men:

> Laws according or denying benefits in reliance on stereotypes about women's domestic roles, this Court has [previously] observed may create a self-fulfilling cycle of discrimination that forces women to continue to assume the role as primary family caregiver. Correspondingly, such laws may disserve men who exercise responsibility for raising their children.

The court also included language from which to argue that the law must regard the child-father relationship as on par with child-mother. The court noted that "laws treating fathers and mothers differently may not be constitutionally applied where the mother and father are in fact similarly situated with regard to their relationship with the child." Wonderful, but what does it mean for the father and mother to be "similarly situated"? The court looks to the father's admission of paternity and formation of a relationship with the child. The court distinguished its prior 1983 decision *Lehr v. Robertson*, stating that in *Leher* "[t]he similarly situated condition was not satisfied . . . [because] the father in that case had never established any custodial, personal, or financial relationship with the child." The court then contrasted the current facts, writing that "[h]ere, there is no dispute that [the father] formally accepted parental responsibility for his son during [his son's] childhood."

In a cruel twist for Mr. Morales-Santana himself, the court ultimately concluded that even though he was right that

the mother-favoring law was unconstitutional, he was not entitled to any relief. After rejecting the mother/father difference, the court had to decide which single rule should be applied to both. Based on a review of the overall statute (which includes other permutations, such as married parents, etc.), it found the unwed mother rule to have been intended as a narrow exception, meaning that it was invalidated, and the father rule should apply to everyone. (This lack of remedy is what led Justices Thomas and Alito to argue against the court even considering the equal-protection argument.)

This new case opens up numerous opportunities for fathers to fight biased laws, but such challenges will not be easy or automatic. They will require dedicated fathers, armed with patience and resources. But in a world where businesses and institutions view anti-male discrimination as not just acceptable, but laudable; where they engage in it openly and with impunity; and where the claim that sexism against men is a definitional impossibility has become *de rigueur* among the supposedly "woke"; this recent decision provides a welcome reminder of what equality is really about, written by a liberal hero, and delivered by the highest court in the land.

Notes:

[1] A later version of the statute reduced the residency requirement from ten years to five.

[2] Guessing at the child's Americanness may seem a bizarre way of viewing this parental-years-of-residency test. A more obvious tie-in might be that Congress was guessing at how likely the parent would be to return to the US with the child. Nonetheless, Americanness is what Congress discussed in enacting the statute, and is what the court accepted as the law's purpose.

[*] Style note: quotations from the case are simplified to remove internal quotation marks, ellipses, and citations, and to treat footnotes as occurring inline with the text.

A new class of victims: abuse of Title IX at the University of Southern California

John Doe · 29 July 2017 · Archived copy · Original

Title IX has become increasingly controversial in post-feminist America. The crisis began with a small band of militant feminists pushing *Alexander v. Yale* (which yoked sexual harassment claims to Title IX theory) to its logical extreme, an effort crystallized in the 2011 Dear Colleague Letter. Like all extremists in history, these "activists" had little concern for the welfare and happiness of the vast majority. The 2011 DCL sought to favor accusers and penalize the accused by depriving the latter of important legal protections[1] and shielding the former under a general metaphysical principle best known as "trauma theory."[2]

Many institutions in the nation have already undergone two waves of legal push backs, first from female complainants and then from male respondents, both groups citing Title IX to defend their civil rights. Generally speaking, the Obama administration has come under fire from libertarians and criminal defense lawyers for what was perceived as unlawful overreach. However, some institutions have also gone far beyond anything ever required by the Obama administration and in an iconic move, the Department of Education condemned Wesley College for systematic bias against the accused.

The legal case against the University of Southern California [hereafter, USC] is complex and massive. The dossier contains at least eight lawsuits pending at the Superior Court, all by male respondents who have contested the fairness of their sanctions. Among these lawsuits, one of them is final: *Doe v. University of Southern California.* Here, USC attempted to suspend a male student not because he was accused of rape but because he did not stop a different male from committing "sexual assault," the assault in question being an instantaneous butt-slap that happened during otherwise consensual sex.

The Second Court of Appeals sided with Doe and particularly condemned the institution for using hearsay instead of material evidence; the verdict was written by Audrey B. Collins, former Chief Judge of the Central District of California. Other lawsuits are ongoing, but it is worth noting that USC's lawyers have jeopardized the independent conscience of the Court with the prospect of potentially violent protests *against judges* if they were to rule against the institution [BS163736]. Nor can the University ever defend its actions by saying, "we were applying gender-neutral laws." The University has been in legal trouble with the Department of Education for dismissing the sexual assault complaint of a male student, filed against a female martial artist.[3]

As of April 2016, the Federal investigation was expanded in scope to investigate allegations of systematic anti-male bias and denial of counselling to male students. The Department has also recently opened a retaliation investigation because USC threatened the male complainant with *de facto* expulsion. The evidence of anti-male bias compiled during the investigation far exceeds the *Leval* standard set in the Second Circuit of Appeals, recently adopted in California in *Doe v. Regents of the University of California*, 2:15-cv-02478. There are other documented incidents, such as a feminist group attempting physical violence to stop a gay man from attending Women's March.

So, the question is – why does USC sustain such a hostile atmosphere against male students despite so much legal trouble? Back in 2013, USC found itself under fire by celebrity lawyer Gloria Allred, who filed a federal complaint with the Department of Education on behalf of Tucker Reed. Reed was a radical feminist who believed her rape accusation was unjustly dismissed. She waited for +700 days before coming forward with her claims, however, which coincided with his boyfriend breaking up with him; she was pregnant with the lovechild of the accused man *after* the alleged incident.

She was hospitalized due to mental health issues; it is also worth noting that she murdered her uncle after a property dispute in the summer of 2016. Gloria Allred's complaint specifically asked the Department to go beyond the already excessive accuser protections adopted in the *Resolution Letter with the University of Montana*. For example, Allred insisted that %99 of all sexual predators are men while repeating the oft-cited and much-rebuked "1 in 4

women are raped in college" statistic. Neither claim can be taken seriously anymore.[4] Allred nevertheless insisted that USC should monitor the student population until at least 40% of all rapes were reported and disciplined under Title IX theory. If 1 in 4 women are raped and if USC has ~20,000 female students, Allred's proposed model would have the University prosecute/punish approximately 2,000 male students every year.

There are other reasons behind this institutional bias, such as investment in identity politics and the fact that Title IX lawsuits filed by women lead to six-figure settlements while due process complaints filed by men receive far more modest settlements.[5] There are also more parochial reasons unique to USC, such as the fact that the area surrounding the University Park Campus has been undergoing gentrification. The neighborhood has a high crime rate; gang violence and murders are not unheard of. This is a cause of ongoing embarrassment for an institution which demands the highest tuition rates in the nation. Supercilious hysteria about general campus security also infects Title IX proceedings.

USC is currently using an eccentric version of the single-investigator model. In this system, a Title IX investigator collects and reviews the evidence and writes a report which also decides whether a breach of policy occurred or not. One person acts as police, prosecutor, and executor. The report is then relayed to Panel E, who decide whether any sanctions would be appropriate, despite facing discretionary limitations.

The decision is then relayed to the Appeals Panel, who arrive at a final conclusion.[6] This system may seem like a multi-tiered and neutral approach but the illusion unravels under closer scrutiny. Much of the investigative/adjudicative power is concentrated in the hands of two highly biased individuals, Kegan Allee (Assistant Title IX Director) and Gretchen Means (Title IX Coordinator). Kegan Allee is an ultrafeminist fanatic hired soon after the 2013 debacle. She has no legal training but boasts dual degrees in Sociology and Women's Studies.

A detailed analysis of her investigative practice reveals bias at every stage. For example, she engages in dissuasion towards male students who want to file sexual harassment complaints against women, while seeking to maximize the punishments against men. She invents allegations of her own not voiced in the original claim and routinely cites hearsay above material evidence. She even changes dates and merges events whenever necessary. Also, her policy seems to be towards persuading female students to press charges even when they would decline to do so, including situations that involve mutual intoxication.[7] As for Gretchen Means, she is a former prosecutor who specialized in sex crimes in her past. Her bias is less ideological and more professional, but multiple individuals have raised concerns about her integrity and neutrality.

For example, after she has engaged in verbal harassment against a male student by ridiculing his appearance and calling him a "motherfucker," she denied making the comments in Court papers. Needless to say, a male administrator to utter such words against a female student would have been relieved of her duties immediately. The University received protest e-mails after her ugly behavior, but no action has been taken.

The damage caused by their fanaticism is significant. Multiple star athletes have already been ruined by their Title IX policy, including Bryce Dixon and Matt Boermeester. Their archaic "women cannot commit crimes" mentality, coupled with their "always believe the woman, even when evidence says otherwise" policy, has created a systematic pattern of invidious and blatant discrimination. The enrollment rate for male students at USC has dropped down to 45%, an unprecedented low, for 2016-17.

Many male students have confidentially reported that they had to deal with Title IX terror during their education at USC – which led them to experience ostracism, negative mental health, and dropping grades even in situations which did not lead to suspension and expulsion. The fact that there are eight lawsuits *and* a Federal investigation should speak for itself; since many students fear retaliation and/or cannot afford legal counsel, this number is only a minor fraction of the male victims harmed by Title IX terror at the University of Southern California.

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[1] Critics have noted that the 2011 DCL contradicted the principle of double jeopardy by allowing accusers to

appeal a non-responsible finding while abandoning cross-examination rights, once called “the greatest legal engine ever invented for the discovery of truth” by the Supreme Court.

[2] There is no clear agreement on what “trauma theory” means. In practice, it is a much-abused principle which is cited to justify even the worst excesses of false reporting, including retroactive withdrawal of consent.

[3] The female perpetrator has also filed a victim-blaming complaint against the male complainant, since “he was manipulating [my emotions by telling me that he was never attracted to me” and “I felt threatened by the way he was making himself a victim” [verbatim statements].

[4] The myth that “all rapists are men” has been sustained for decades due to an archaic definition of rape as “unwanted penetration.” Perhaps the most radical challenge to this myth came from Lara Stemple, Assistant Dean at UCLA. According to her studies, men are equally as likely as women to report sexual violence and the majority of men report female perpetrators. Changing the definition of rape to “coercive sex,” which allows men to speak up against female perpetrators, reveals that men and women suffer and perpetrate almost equal degrees of sexual violence (even though men are far over represented in prosecution).

Also, a Department of Education study entitled *Educator Sexual Misconduct: A Synthesis of Existing Literature* has found in 2004 that %43 of all teachers who engage in sex with underage partners are women, even though more than %95 of all disciplined/prosecuted individuals are men. The “1 in 4” statistic has been repeatedly debunked for pandering to confirmation bias, defining sexual assault as “any unwelcome act,” and bribing female students (with $5 per survey) into reporting that they have been harassed.

[5] As noted by Stephen Henrick in *A Hostile Environment Against Student Defendants.*

[6] The Appeals Panel is very effective at rubber-stamping the decisions served in front of them. Ainsley Carrey, who currently leads the Appeals Panel, was involved in the Auburn University decision which found Joshua Strange guilty of rape despite exonerating evidence.

[7] As can be inferred from her citation in a 2013 article, *A World According to Rape:* “in Allee’s experiences with sexual assault victims, she has noticed that many of them are unaware they have been raped. The victims find excuses to mask rape in college, such as saying that the man was drunk as well” (p. 5).

The legacy of men on their knees

Paul Elam · 2 August 2017 · Archived copy · Original

Please take a moment to study the feature picture. It was posted to Twitter by an account called History in Pictures and was accompanied by the caption, “Man begs forgiveness in the Chicago divorce court. 1948.”

Let’s take a little thematic apperception test, and put stories into the imagery. What do you imagine is going through this man’s mind? Is he begging for forgiveness for having had an affair? Or is he just promising that he would pay more attention to his wife and be a better, more attentive husband than he had in the past?

Is his kneeling part of an act? Is he artificially contrite, feigning remorse because she has the upper hand and is about to, as saying goes, take him to the cleaners?

Or is he his lover’s fool, pleading with her not to leave him because he cannot imagine his life without her?

And what do you imagine she is thinking, standing there in her fur coat looking at him on his knees? Is she thinking, “That bastard hit me, or cheated on me, or some other unforgivable sin and I am not taking him back.”?

Or is she thinking, “Hell no, he’s a loser. I can keep the house, half his money and continue having sex with the pool boy.”

Maybe she’s thinking, “Now I have him. He’s begging. Maybe I will let him come crawling back through the back door and he will think twice before he ever says no to me again.”

And you know what? All these scenarios are possible. Indeed, whatever you happen to think is the story hidden in this picture, it really doesn’t matter. The point here is that a hundred totally credible stories in any given marriage could result in a man on his knees begging. Power is often hidden in plain view.

The other point here is that we are not dealing with a systemic boogeyman like feminism. We are talking about what men socially evolved to do with women. You are looking at the one true dominance hierarchy. You’re seeing a man emulating the bottom line between men and women – if it isn’t put in check by the man.

I don’t say this as a segue into another anti-marriage rant. Avoiding marriage is a given in most of my work. The point here is something more than that.

It starts with the time of the photograph, almost 70 years ago, clearly a full generation before men-on-their-knees™ gave feminists the power to contaminate everything in their path.

In 1948, with our men finally back from World War II, we were just two years into the great baby boom. It was the heyday of the then modern family, marked by white picket fences, legal marriages of one man to one woman and family units that were largely expected to stay intact. It was a culture that spoke of divorce in whispers.

Yet I am sure that the people of 1948 would have had no problem coming up with their own stories to explain the scene in the picture. Divorce was far less common then, but when it happened it was no less likely to result in man-on-their-knees™ with women making life altering unilateral decisions.

Hail patriarchy, right?

I brought all this up to say that while many men’s issues are definitely tied to feminist doctrine, we would do well to remember that feminism did little more than exploit weakness men were already demonstrating a very long time before feminist power was a thing.

Think of it this way. Most denizens of the online men’s movement are familiar with the loaded gun metaphor. The rationale being not to marry because the state effectively puts a loaded gun in her hand which she can use with impunity any time she wants.

Look closer at the picture. This is the real loaded gun. And it has a man’s finger on the trigger.

Not just as it relates to family court, but as it relates directly to most any of the negative things afflicting men's lives, as expressed in suicide, substance abuse, depression, male disposability, and even male violence.

This is also the only power feminists have or ever have had. Without men-on-their-knees™, there would be no feminism.

We have evidence, through history, that the picture from 1948 doesn't just tell the story of a single man begging for a woman's mercy in a midcentury Chicago courthouse. It shines the light of reality on who men are. And in the worst possible way, it represents the natural order of things.

We started to see this image being expressed over 900 years ago at the dawn of romantic chivalry but there is no telling how long it was a looming part of the collective unconscious.

All of this is likely driven by the reptilian tendency in men to prioritize reproduction immediately after food and shelter. It's that cursed little lizard in our unconscious that ranks the opportunity to scatter seeds up there with breathable air, which our conscious mind continually rationalizes behind walls of denial. With rare exceptions, we will tell ourselves anything but the truth where it comes to women.

Gynocentrism, with all its lamented detriment to men, is seen expressed almost exclusively in the actions of men.

And so for me, what all of this boils down to is a really disturbing thing to think about. We are unlikely to ever see full and sweeping change in how most men relate to women. Those of us who can be honest with ourselves, and who chose to act on what we know rationally, are an aberration; an anomaly that the world doesn't exactly take a shine to.

So many of us have been relegated to the dark comedy section of the world stage. We watch, comment, grieve and sometimes roar in dark laughter about how average men allow themselves, with no help at all, to be broken by average women. You can take that up with God or Darwin as you prefer, but it is what it is.

Blaming feminists or even women is a miss. This is men doing harm to themselves. They have grown accustomed to living life on the lower rung of the dominance ladder with women. And they look to continue doing it to themselves for the next few millennia.

Like I said, the prognosis is bad, globally speaking. Even if we could destroy feminism completely, men would start the cycle again of giving women too much power in their lives. Poor bastards just can't help it.

As I am so fond of reporting, though, there is an answer to all of this for us lowly outliers. The internet, at least for the time being, is enabling an open critique of gynocentrism, and it is finally starting to reach the disparate minority of men capable of brushing aside the gynocentric fog and seeing themselves worthy of something better.

It is providing men a range of options on what to do and arming them with red pill knowledge. Some, as in MGTOW, just pull the plug. They look at the great big stinking mess and say no thanks. Other men take a less absolute approach and use what they know about the real nature of men and women to improve their reproductive odds, hopefully using that same knowledge to decrease their odds of big problems in the process.

Still others do something more minimal, like getting a strong prenup and actually evaluating a woman long enough to determine that she is not a raging personality disorder.

Each way, of course, comes with different levels of risk, but they are all better options than most men have ever been able to learn about in public forums.

Gents, you are living in the first time in human history that men have near universal access to a corrective response to the on-your-knees narrative. This, to me, is as good as it will ever get. At this point in my life, I am happily prepared to look at the world of men and just be satisfied to the point of smugness that all those bent knees and long looks down the nose are not a part of the way I live, or that I will ever live.

I sincerely hope that does not come as callously indifferent to men who are suffering in ignorance and unteachable.

I would not wish the consequences of blind gynocentrism on anyone. But the fact is now that we can point to a virtual Mount Everest of highly thoughtful commentary on what is actually happening between men and women. The truth, with truckloads of support, is a click away from anyone curious. I am all for letting Mr. Darwin take it from there.

And that is a good thing because the more this new narrative opens up, the more we are seeing that a lot of men aggressively pursue the path of ignorance. I suspect that is also a function of the gynocentrism. That gynocentrism, if viewed objectively, provides ample reasons for lower functioning men to stay in the dark about who they are. After all, who wants to look at themselves when it means a look down?

It's a shame that most of them can't see that a dose of introspection and a little bit of logic would bring them to their feet.

Masturbation and marriage

Dr. David Ley · 4 August 2017 · Archived copy · Original

Married people do masturbate. Let's just get that out of the way at the front. The idea that marriage fulfills all sexual needs, and that married people have no need to masturbate, has been pretty thoroughly destroyed by modern society. Married people do, in general, end up having more sex than single people, on average. And numerous studies do show that being single or newly divorced often predicts an increase in both porn-watching and masturbation (mostly in men).

But, being married isn't a "cure" for masturbation. Historically, masturbation by married people was seen as taking something away from marriage (here, it's called "The secret that ruins great sex"), and often was seen as an indication that something was wrong in the relationship, especially if it involves fantasy about people other than one's partner. Either the wife was not giving her husband what he "needed" or the husband's desires were out of proportion for the marriage.

People masturbate for a variety of reasons, including desire for sexual pleasure, stress release, and to experience private, self-focused sensations without the distraction of a partner. But when people masturbate within the context of an intimate relationship, it can be valuable to understand the motivations behind it.

Two main theories have been promoted about the relationship between masturbation and partnered sex. The complementary theory proposes that people masturbate within a relationship in order to enhance their partnered sex. So, masturbation might increase and improve the partnered sex. In contrast, the compensatory model suggests that people in relationships masturbate as a means to substitute for sexual desires (whether in quantity, quality or type) that go unmet within the relationship. Alternatively, it has also been suggested that masturbation and partnered sex are two separate, perhaps even parallel behaviors, meeting different needs.

Men and women appear to approach the issue of masturbation and marriage differently, and it has been suggested that men use masturbation in compensatory ways, and women use it in complementary ways. But, as with many things, the reality turns out to be more nuanced.

A recently published study by Regnerus, Price and Gordon examined this issue, with a very large sample of Americans (7648 men and 8090 women). This was a nonclinical sample, and was drawn by probability methods, so these data are the best estimate of how this issue is reflected in the general population, allowing us to generalize these results. The study controlled traits such as age and gender, which correlate with masturbatory frequency, and included an important, highly revealing third factor.

This study, for the first time, also considered the question of how sexually contented/satisfied a person is within their relationship. Though this seems pretty intuitive, this variable had not been considered in the past.

Overall results indicated that the frequency of recent sex within the relationship had little connection to the frequency of masturbation. But, when the variable of sexual contentment was considered, strong relationships started to show up in the results. Notably, People who reported being sexually content within their relationship were thirty percent less likely to report masturbating in the last two weeks. In a probability sample of this size, a thirty percent difference like this is indicative of a large effect.

Gender differences emerged in the results as well, showing that women who were more sexually content with the amount of sex in their relationship were actually more likely to report masturbation. Women who were sexually content, but reported no sex in the last two weeks disclosed masturbation at rates of 21%, compared to other women who were sexually content, reporting sex four or more times, 33% of whom reported masturbation.

In men, these relationships were even stronger. Men who were sexually discontented reported the highest rates of masturbation, and showed the strongest relationship between frequency of partnered sex and masturbation. Sexually discontented men who had no sex recently reported high rates of masturbation (79%), compared to only 60% in

men who had had sex four or more times. But, sexual discontentment was less predictive of masturbation in women, with much less relationship to sexual frequency. Women who are sexually unsatisfied, but have an active sex life are more likely to masturbate, compared to unsatisfied women who weren't having much sex. Interestingly, sexually contented men who had sex once in the last two weeks were more likely to report masturbation, whereas sexually contented men who reported no sex were much less likely to have masturbated.

What these results suggest is that the variable of sexual contentment works as a mediating variable between the frequency of sex and frequency of masturbation, but appears to work differently for men and women.

The authors suggest that the different theories explaining masturbation and marriage fit men and women, based on the issue of sexual contentment. Sexually satisfied women's masturbation fits a complementary model, suggesting that these women's masturbation is working to enhance partnered sex, essentially "priming the pump." But for men, the compensatory model fits, but only for sexually dissatisfied, discontent men. If the man is unhappy with the frequency of sex in the relationship, he's more likely to masturbate more frequently when he has less frequent sex. But, if the man is sexually content with the frequency of sex, he doesn't masturbate more often when he has less sex. Interestingly, sexually discontented women masturbate about as frequently as sexually contented men.

An important result emerged, which helps to understand the importance of the sexual contentment variable. 57% of women in this sample reported feeling sexually content, compared to only 42% of men. This means there are a LOT more men out there in relationships, feeling unsatisfied, and masturbating to meet their needs. In both men and women, feeling dissatisfied with sex in the relationship predicted more masturbation (64% vs 35%). Masturbatory frequency is often used as an indicator of libido and sexual desire, and so in these results, the level of dissatisfaction and masturbation frequency likely indicates couples with mismatched libido, where one partner wants sex more frequently than the other.

But, masturbation was strongly tied to sexual discontentment, and not as much to sexual frequency. So, the mental state of being sexually dissatisfied is not likely to be met or changed just by increased sexual frequency. Instead, people masturbate more when they are sexually unsatisfied, to meet needs other than just frequency of orgasms. It's not about the number of orgasms, but more about the mental state and qualitative factors involved.

People who are content having little to no sex masturbate very infrequently. Women who are having lots of sex, and feel sexually content, masturbate more, whereas men who feel sexually dissatisfied and are having less sex masturbate more.

This research is critically important to begin to understand the nuanced, varying relationships between porn use and marriage. Men who watch porn in secret often experience negative relationship outcomes. Why are these men watching porn in secret? Because they are sexually unsatisfied, can't talk about it or negotiate it within the marriage, and are masturbating to porn to compensate.

In men, around 95% of porn use involves masturbation. So, we must begin to consider the question of sexual contentment as we examine the effects of porn use. It's likely that women who watch porn are *more* sexually content, and watching it in a complementary manner, whereas male use reflects a level of sexual dissatisfaction. The feelings of sexual contentment are the important issue to examine, and frequency of porn use or masturbation appear to be an indicator of sexual satisfaction. Therapists can best help couples by assisting them to discuss their sexual needs, negotiate around sexual frequency, and develop win-win approaches to sex.

Opioid overdose epidemic sex-biased toward male deaths

Douglas Galbi · 7 August 2017 · Archived copy · Original

Opioid Overdose Deaths By Sex
(deaths per 100,000 in U.S. in 2015)

age group	women's death rate	men's death rate	men / women death ratio
ages 15 to 24	4.7	11.3	2.4
ages 25 to 44	13.5	31.7	2.3
ages 45 to 64	13.4	21.3	1.6
Source: Rudd et al. (2016b), using official data.			

The number of persons killing themselves with drug overdoses is rapidly increasing. Drug overdose deaths in the U.S. rose 211% from 1999 to 2015 to a total of about 52,000 drug overdose deaths in 2015.[1] Deaths from drug overdoses number nearly three times greater than homicide deaths.[2] Many persons worry about guns in the hands of others. Drugs that persons put into their own bodies are a far more prevalent cause of death. Persons' own despair kills them much more often than other persons' violence does.

A large and rapidly growing category of drug overdose deaths is opioid overdose deaths. From 2014 to 2015, opioid overdose deaths increased 22%. In 2015, about 75% of drug overdose deaths involved an opioid. About a third of opioid overdose deaths involved heroin.[3] Heroin is a drug that's not legally prescribed for anything. Heroin is a drug for intentional self-destruction.

About twice as many men kill themselves with opioid overdoses as do women. The age pattern in the sex ratio of opioid overdose deaths underscores men's sexed despair. The sex ratio drops for persons ages 45 and over.[4] Sexual competition decreases considerable as persons age out of midlife. Men's despair is connected to men's sexual interests.

A profound cause for men's despair is lack of public concern about men's deaths. Men die from violence more than four times more frequently than women do. While the facts of men's higher violent death rate and lower lifespan are readily available, they are publicly ignored. Underscoring contempt for men's lives, the U.S government has committed billions of dollars to programs addressing violence against women. No such programs exists for violence against men. Elites proclaim that violence against women is the most pressing human rights problem in the world today. Media reports on the opioid epidemic similarly ignore that the opioid epidemic is sex-biased toward men's deaths.[5]

Public leaders must address the real reasons for men's despair. Societies in which a large and increasing number of men are killing themselves are sick societies. Ignoring that problem, and viciously suppressing discussion of injustices against men, makes for an unprecedented age of deceptions and lies.

Notes:

[1] Hedegaard, Warner & Miniño (2017), calculated from the data for Figure 1.

[2] Homicide deaths in the U.S. are readily available from the WISQARS system of the U.S. National Center for Injury Prevention and Control, CDC.

[3] Calculated from Tables 1 & 2 in Rudd et al. (2016b). Here's a spreadsheet showing the details of my calculations and additional data. Rudd (2016a) provides a longer term perspective on opioid overdose deaths.

[4] Calculated from Tables 1 & 2 in Rudd et al. (2016b). See spreadsheet. Men are also more likely to suffer dose escalation and overdose death in clinical use of opioids. See Kaplovitch et al. (2015).

[5] Since 1999, men's and women's opioid deaths have risen in tandem, with men's deaths consistently about twice

women's deaths. Men's and women's lives are intimately related. Men's despair is a primary source of women's despair.

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For real love to arise, romantic love must die. Part one.

Paul Elam · 8 August 2017 · Archived copy · Original

I am going to start this with an email I received, with thanks to a young man named Jason who sent in a question that came with an overview of part of his life. In my mind that question was incisive and relevant enough that I want to answer it publicly, which he has granted me permission to do.

Without further ado, here's the email:

> I'm 21. I dated once when I was 16, and the way it ended hurt pretty badly. Naturally I blamed myself in the end, but looking back on it I see that, while I made mistakes, she was just as guilty. It took me until now to even discover the Men's Human Rights Movement, and the more I watch, the more concerned with how cynical I become. I'm a University student attending school for a degree in Business Administration with a minor in Gaming Entrepreneurship with goals to go into the Esports Entertainment industry. I've never once considered anything other than the fact I was doing it for myself, so I'm not questioning my choices. However, there is one thing that I have become concerned about.
>
> You are right when you state in multiple videos you've posted that humans are naturally inclined to pair bond. I suppose my biggest concern is that, knowing female nature, and knowing that society is largely to blame for allowing it to get this far, is it possible to still love a woman and accept that nature may still exist even if she does respect your boundaries and values? I don't want to believe swearing off women forever is the answer like MGTOW suggests, but I also have a hard time buying that I'll really ever trust a woman knowing these things about how most women are. Really, the question boils down to this; is being Red Pilled synonymous with being cynical?

Ok, that's the complete message; two brief paragraphs that cut to the core of a very important crossroads for those just ingesting the red pill, especially those doing it in the earlier parts of their lives.

Jason is 100% right about the paradox of modern relationships from a man's perspective. Most of my observations force me to conclude that we live in a culture where men and women collude to produce a female psyche that, as it stands, is nothing short of a miserably poor investment for men.

It starts with the way we laud and encourage women for showing contempt for us.

If you don't believe that, think of it this way. One of the subjects we see visited and revisited in men's movement literature is that of male bashing in commercial advertising. We take issue with retailers for their treatment of men and fathers as hapless idiots who can't tie their shoes without instructions from the women in their lives. With some regularity, you still see commentary and comments about boycotts of these companies.

What we don't talk about too much, perhaps because it's painful, is that advertisers are only doing what works. Stumbling, bumbling, pathetic men are a go-to option for advertisers because that is what the majority of women consumers want to see. Belittling and insulting men triggers them to buy.

Not to keep flogging the dead horse, but for this and other reasons we instill a level of assumed entitlement in women that we could reasonably use as part of the diagnostic criteria for personality disorders. We passionately encourage women to indulge in and brazenly exploit double standards that favor them as a part of the natural order. We make heroines of women when they viciously use the powerful tools we put at their disposal any time their privilege is denied.

If you notice I keep saying we, it's because I mean it. None of this crap happens in a vacuum, which red pill men are well-served to remember (and often don't). Remember the hateful way advertisers sell to women? Well, the trashing of you, your sons, your brothers and fathers has zero impact on male spending. You can belittle, bash, berate and derogate men all you want and their typical response is to reach in their wallet and give you their hard-

earned money.

Like I said. WE.

So, Jason, is being red pill synonymous with being cynical? Well, to some degree it better be but I imagine that short answer doesn't get to the heart of your question.

What I am really getting from this email is the question of whether your informed outlook on women will rob you of the positive parts of the pair bonding experience. It's worth exploring, because as Jason pointed out quite rightly, another bit of reality in this picture for red pill men is that most all of them will continue to pair bond. That being inarguably true, we need an answer to the very legitimate question of whether taking a red pill is dooming a man to consciously chosen isolation for life.

Are there only two options for red pill men, the often-lonely life of a monk that most men don't want, or living in hypervigilance, constantly wary of the women they're with – and the lingering sense loneliness that surely comes with that?

It's almost enough to make a man want a red pill detox. Almost.

I happen to think I have figured out a path through this problem. It's a narrow, difficult path, but one that can at least nudge the problem toward the solved category. And it has a big plus. It is ultimately a huge step toward end-game red pill. It reveals the incredible usefulness of red pill thinking that goes far beyond our choices about women by forcing us to walk through some fire about our relationships with them.

I can even present you with a specific formula to make it happen. I call it, 'how to stay red pill in a relationship with a woman in three incredibly difficult, torturous and painful steps.' OK, that's a bit of an exaggeration, but you get my point. This stuff isn't easy.

Step one is to get the difference between love and romantic love. This isn't something you can intellectualize yourself into understanding. It is a big, big deal. It is so important that you are well advised spend a good deal of time thinking about it, and challenging yourself.

Romantic love, the kind that western humans have been steeped in for nearly a thousand years, is a gynocentric cancer that you have been afflicted with, likely since your days in the womb. You don't need to be cynical to see this. You only have to have your eyes open and set in front of a functional brain.

Romantic love is a narrative of male sacrifice in exchange for sex and to some degree approval. It is likely based on and driven by the state of infatuation, a naturally occurring form of psychosis that serves human reproduction. Romantic love takes that temporary insanity and turns it into a mandate for men to maintain it in perpetuity. On its face, it's a perfect storm of sexual selection, male sacrifice and male disposability, which is really just three different ways of saying *gynocentrism*.

It's a fairy tale, gents; a dime store romance novel that should have no more place in the thinking of sane men than the synonymous self-castration. It is the "You complete me," Jerry McGuire bullshit fantasy of love that delivers the upper hand to women. And it needs to be dispensed with.

It is funny how some westerners look condescendingly at arranged marriages. In other words, marriages between people who may not even have met, and who know next to nothing about each other. These are marriages that don't originate with the spark of infatuation.

I have seen lots of westerners talk about these marriages in mocking terms, as though they were the quaint practices of some primitive cultures that are not up to their enlightened standards.

They sneer at the formation of arranged families, and fancy that marriages starting with a temporary, insane rush of neurochemicals is a more sophisticated standard. And in doing so they all but totally destroy the possibility of love.

Love and romantic love are two entirely different things. Love is a product of learned experience, negotiating

conflicts and outright battles for control. It comes from enduring hardship as a team and to some degree developing mutual dependence.

It is an arduous, often bloody affair that requires both people share interests that serve them both, and sometimes to scratch and claw at each other resolve conflict. And interestingly, for couples first bonded by romantic love, it requires them to grieve the loss of that which brought them together. The expectations and standards of romantic, or more accurately gynocentric love, are simply impossible to maintain. And trying to only breeds a toxicity of which men are the primary victims. So, for love to arise, romantic love must die.

The point here is not to just compare east and west in how they traditionally choose to pair bond, but to point out that as a western, red pill man, your programmed beliefs about pair-bonding are deeply flawed.

Just because you have found great benefit in learning red pill philosophy doesn't mean you are no longer affected by those beliefs. After all, ideas can change rapidly with new information. Beliefs, on the other hand, linger. They quietly and unconsciously pull strings in our thinking long after information to the contrary registers consciously.

Changing this requires a man to constantly challenge his beliefs. If a man thinks that women are responsible human beings capable of accountability, but he struggles to treat them that way, then it is because despite what he *thinks*, what he *believes* is that it is wrong to hold a woman's feet to the fire. Thus, he feels guilty and stays silent and cowed.

Note what Jason said in his email. I am going to quote him again. "Naturally, I blamed myself in the end," he said, "but looking back on it I see that, while I made mistakes, she was just as guilty."

Naturally, I blamed myself in the end. Or, allow me to paraphrase him slightly here, **'Blaming myself is natural.'**

Straight out of the gynocentric handbook. A living artifact of romantic love, powerful enough to prompt any man who really looks at it to find an escape, into sexual isolation or perhaps into lifelong cynicism.

And here is where I am going to suggest that pragmatism is a lot more valuable than cynicism to a man contemplating pair bonding. The problem with romantic programming, which I remind you is *your* programming, is that infatuation, the very foundation of romantic love, prohibits pragmatism. It lends you toward creating an idealized picture of the woman, and then creating a fiction around her that fits your unrealistic view. In other words, it tends to have you making shit up because reality might destroy the neurochemical glow of infatuation.

How many times have you heard men say, "Oh, no, my Cupcake would never do that," when cupcake is broadcasting at 50 thousand watts that she can't be trusted any further than you could throw her car?

Most men, the lion's share, are utterly doomed to mindlessly waxing poetic about Cupcake till she moves in for the kill. They are hopelessly mired in the gynocentric bog. They won't be heard from again till archeologists in the 30th century unearth their mummified, and completely fleeced remains.

I don't think that Jason has to be one of these men, and I don't think that cynicism, or the isolation of a monk's life is what is going to prevent it. If he chooses, Jason still has at least a shot at the only kind of love or contentment with pair bonding people ever really experience, as long as he is willing to hold his own feet to the fire, as well as any woman with which he gets involved.

I will be explaining all this in part two of this series, coming next.

A word between men from Paul

Paul Elam · 9 August 2017 · Archived copy · Original

As any AVFM old timer could tell you, those who have worked together here, with the dedicated support of readers, have a lot to smile about. AVFM cut a huge swath through the social discussion about sexual politics, opening a lot of new ground for men's issues – and challenging the hell out of feminist corruption.

So far in nine years, our battle-pitted armor has gained some patina with the hosting of three International Conferences on Men's Issues, aiming for a fourth. We survived continuous takedown attempts by a legion of fake news outlets. And we attracted a filmmaker who started out to expose the supposed misogyny driving this movement but ended up blowing the lid off modern feminism and highlighting a host of men's issues in a way that leaves audiences in tears.

Make no mistake, without AVFM the Red Pill Movie would never have been made.

What's that you say? Paul is bragging about AVFM, he must want money.

Well, this is indeed a pitch for your support of this important website. As I announced not too long ago, the plans for AVFM's future are reflected in our new tagline below the logo. "Men's Health. No Apologies."

Since we have kicked in the door on the idea of having the discussion, and the gynocentrists no longer have the floor to themselves, AVFM can finally serve men and boys better with guidance on life solutions in the nongynocentric realm, specifically in the area of men's mental health.

The tough part is that for us it means starting over and gradually rebuilding AVFM into the new model. We will be screening, selecting and working with mental health professionals as potential contributors to the literature here. The conferences will continue but I am also drafting a model of weekend workshops/retreats for groups of men that can be replicated.

Going from in-your-face antagonism of the status quo to real world outreach takes a lot time and effort, especially on a shoestring budget. So, I am coming to you for help.

At the top of the right sidebar to this site, you will find a subscription button, where you can contribute as little as a dollar a month. Five dollars a month means you won't see Google ads on the site. And you can subscribe at virtually any amount you want. You will also find a donation button, where you can make a one-time donation in any amount. There are options there to mail checks or money orders for those who prefer to avoid PayPal.

I will be leaving this request up in this annoyingly high-profile spot for the next 10 days with hopes that you will part with a little of your hard-earned money to help us get from where we are to where we want to be. Help us build an emotional, intellectual underground railroad for men escaping the dead end of blue pill life.

Thanks in advance to all those who pitch in.

When distaste overrides logic

Jewel Eldora · 11 August 2017 · Archived copy · Original

In my recent series for AVFM, I've discussed the universality of social bias, even among sophisticated professors in the fields that study bias. Today, I'll be explore how very smart, very logical, very rational people can sometimes believe things and ignore contrary evidence if they find its implications distasteful.

A (now former) Google Engineer, James Damore recently wrote a memo about what he perceived as an ideological echo chamber at the search giant regarding limits of expression in regard to the biological differences between men and women.

Damore, who studied systems biology at Harvard, released the document, which created internal conflict and then circulated widely, and is now receiving much scorn for its alleged ignorance and misogyny.

I find it interesting that none of these articles linked to the actual research he was citing. Below we'll post his entire article, including links to the scientific research he references. We'll also include the commentary from the CEO and statement from Google's newly minted Vice President of Diversity, Integrity, and Governance, Danielle Brown, as well as a link to Damore's interview with Jordan B. Peterson.

As my readers know, my articles aren't always written to tell you what to think, but to challenge commonly held beliefs to open discussion. As a result, the comments tend to be more informative than the articles.

First, let's dispel the notion that Googlers are simply stupid ideologues.

Google is a mission and data driven company, to a degree most people would never realize. Googlers are likely smarter than you, understand logic better than you, are more technical and better educated than you. This isn't necessarily a reflection on you as an individual, it's just to say that as a distribution of individuals, Googlers tend to share these attributes in greater quantity than the general public.

Googlers are among the smartest most driven people in the world and Google is always hiring. Always.

Google has been getting its ass sued by the US Government for not hiring enough women and minority engineers. Google spends tons of money on programs to get more women and minorities into tech careers, because they need them. They are not spending millions and millions of dollars getting *people* into tech careers. This is likely because Google is an organization made of humans, and the majority of humans view men and boys as function objects who should be able to solve problems on their own.

A Different "Google" Perspective

The Minnesota Google Women Techmakers lead is the smartest woman I know. Her father taught nuclear engineering at a naval college and when she was a little girl, she loved solving logic problems like other girls liked NKOTB.

By day, she works for a metal fabrication engineering firm and at night, runs a media production and web development company. She is constantly researching new technologies and gets off on teaching others to leverage technology in their own lives. She organizes multiple tech groups, gives technical talks at conferences, teaches television production engineering, and fixes the computers of the old ladies in the Minneapolis neighborhood where she grew up.

If you are in the Twin Cities tech scene, you probably know who I'm talking about, and you know I'm not exaggerating about her – she's badass. She burns the midnight oil. Every. Single. Night.

If you ask her what kind of feminist she is, she'll ask you, "What kind of feminist was Grace Hopper?", referring to the Navy Rear Admiral who won the first ever Computer Science Man-of-the-Year Award in 1969.

"When 60's feminists were tripping balls at Woodstock, Grace Hopper was running the Navy Programming

Languages Group, in the Navy's Office of Information Systems Planning" she continues, "or maybe I'd be a feminist like Hedy Lamarr" referring to the movie bombshell engineer who patented Bluetooth in 1942.

This woman loves technology, she loves people, and she loves Google because they make difficult things easy and accessible. She believes accessibility solves for ultimate diversity, and that the individual is the ultimate minority.

This is where she agrees with James Damore's statements, and finds his firing for falling outside the accepted belief systems to be distasteful. **The most important kind of diversity is not that of gender or race, but of thoughts and ideas. When we squelch the open discussion of things, even when they're uncomfortable, we shut down true innovation and progress.**

Maybe if we don't look at it, it won't exist

Googlers are smart, logical people. Perhaps even smart, logical people will look away from facts they view as complex or unnerving. Perhaps an open discussion about the biological differences between men and women is so complex and boundary violating, we dare not even look at them or share our opinions.

As this column is dedicated to Grossness in Human Relations, we intentionally look at unnerving things, where others would happily avert their eyes.

A reader wrote recently, "When the house gets flooded and backed up, drains wash shit all over. You've gotta overcome your disgust response and get fucking cleaning." James Damore may just serve as the Little Dutch Boy who stopped the dam before it broke, or maybe it's already broken. As always, you get to decide.

The following shows biological research which suggests men and women may be biologically different, and the reactions of people who find the implications of that offensive or distasteful.

You have been warned.

Interview with Jordan B. Peterson:

Update 8/13: "Business Insider" article characterized Dr. Jordan B. Peterson, who identifies as a Classic British liberal, as a "far right" and he defends himself.

Google CEO Response:

From: Sundar

Subject: Our words matter

This has been a very difficult few days. I wanted to provide an update on the memo that was circulated over this past week.

First, let me say that we strongly support the right of Googlers to express themselves, and much of what was in that memo is fair to debate, regardless of whether a vast majority of Googlers disagree with it. However, portions of the memo violate our Code of Conduct and cross the line by advancing harmful gender stereotypes in our workplace. Our job is to build great products for users that make a difference in their lives. To suggest a group of our colleagues have traits that make them less biologically suited to that work is offensive and not OK. It is contrary to our basic values and our Code of Conduct, which expects "each Googler to do their utmost to create a workplace culture that is free of harassment, intimidation, bias and unlawful discrimination."

The memo has clearly impacted our co-workers, some of whom are hurting and feel judged based on their gender. Our co-workers shouldn't have to worry that each time they open their mouths to speak in a meeting, they have to prove that they are not like the memo states, being "agreeable" rather than "assertive," showing a "lower stress tolerance," or being "neurotic."

At the same time, there are co-workers who are questioning whether they can safely express their views in the

workplace (especially those with a minority viewpoint). They too feel under threat, and that is also not OK. People must feel free to express dissent. So to be clear again, many points raised in the memo — such as the portions criticizing Google's trainings, questioning the role of ideology in the workplace, and debating whether programs for women and underserved groups are sufficiently open to all — are important topics. The author had a right to express their views on those topics — we encourage an environment in which people can do this and it remains our policy to not take action against anyone for prompting these discussions.

The past few days have been very difficult for many at the company, and we need to find a way to debate issues on which we might disagree — while doing so in line with our Code of Conduct. I'd encourage each of you to make an effort over the coming days to reach out to those who might have different perspectives from your own. I will be doing the same.

I have been on work related travel in Africa and Europe the past couple of weeks and had just started my family vacation here this week. I have decided to return tomorrow as clearly there's a lot more to discuss as a group — including how we create a more inclusive environment for all.

So please join me, along with members of the leadership team at a town hall on Thursday. Check your calendar soon for details.

— Sundar

VP of Diversity and Inclusion's Statement:

Googlers,
I'm Danielle, Google's brand new VP of Diversity, Integrity & Governance. I started just a couple of weeks ago, and I had hoped to take another week or so to get the lay of the land before introducing myself to you all. But given the heated debate we've seen over the past few days, I feel compelled to say a few words.
Many of you have read an internal document shared by someone in our engineering organization, expressing views on the natural abilities and characteristics of different genders, as well as whether one can speak freely of these things at Google. And like many of you, I found that it advanced incorrect assumptions about gender. I'm not going to link to it here as it's not a viewpoint that I or this company endorses, promotes or encourages.
Diversity and inclusion are a fundamental part of our values and the culture we continue to cultivate. We are unequivocal in our belief that diversity and inclusion are critical to our success as a company, and we'll continue to stand for that and be committed to it for the long haul. As Ari Balogh said in his internal G+ post, "Building an open, inclusive environment is core to who we are, and the right thing to do. 'Nuff said. "
Google has taken a strong stand on this issue, by releasing its demographic data and creating a company wide OKR on diversity and inclusion. Strong stands elicit strong reactions. Changing a culture is hard, and it's often uncomfortable. But I firmly believe Google is doing the right thing, and that's why I took this job.
Part of building an open, inclusive environment means fostering a culture in which those with alternative views, including different political views, feel safe sharing their opinions. But that discourse needs to work alongside the principles of equal employment found in our Code of Conduct, policies, and anti-discrimination laws.
I've been in the industry for a long time, and I can tell you that I've never worked at a company that has so many platforms for employees to express themselves—TGIF, Memegen, internal G+, thousands of discussion groups. I know this conversation doesn't end with my email today. I look forward to continuing to hear your thoughts as I settle in and meet with Googlers across the company.
Thanks,
Danielle

Link to James Demore's entire memo (with research)

Text-only of the memo:

Reply to public response and misrepresentation
I value diversity and inclusion, am not denying that sexism exists, and don't endorse using stereotypes. When addressing the gap in representation in the population, we need to look at population level differences in distributions. If we can't have an honest discussion about this, then we can never truly solve the problem. Psychological safety is built on mutual respect and acceptance, but unfortunately our culture of shaming and misrepresentation is disrespectful and unaccepting of anyone outside its echo chamber. Despite what the public response seems to have been, I've gotten many personal messages from fellow Googlers expressing their gratitude for bringing up these very important issues which they agree with but would never have the courage to say or defend because of our shaming culture and the possibility of being fired. This needs to change.

TL:DR
Google's political bias has equated the freedom from offense with psychological safety, but shaming into silence is the antithesis of psychological safety.
This silencing has created an ideological echo chamber where some ideas are too sacred to be honestly discussed.
The lack of discussion fosters the most extreme and authoritarian elements of this ideology.
Extreme: all disparities in representation are due to oppression
Authoritarian: we should discriminate to correct for this oppression
Differences in distributions of traits between men and women may in part explain why we don't have 50% representation of women in tech and leadership. Discrimination to reach equal representation is unfair, divisive, and bad for business.

Background [1]
People generally have good intentions, but we all have biases which are invisible to us. Thankfully, open and honest discussion with those who disagree can highlight our blind spots and help us grow, which is why I wrote this document.[2] Google has several biases and honest discussion about these biases is being silenced by the dominant ideology. What follows is by no means the complete story, but it's a perspective that desperately needs to be told at Google.

Google's biases
At Google, we talk so much about unconscious bias as it applies to race and gender, but we rarely discuss our moral biases. Political orientation is actually a result of deep moral preferences and thus biases. Considering that the overwhelming majority of the social sciences, media, and Google lean left, we should critically examine these prejudices.

Left Biases
Compassion for the weak
Disparities are due to injustices
Humans are inherently cooperative
Change is good (unstable)
Open
Idealist

Right Biases:
Respect for the strong/authority
Disparities are natural and just
Humans are inherently competitive
Change is dangerous (stable)
Closed
Pragmatic

Neither side is 100% correct and both viewpoints are necessary for a functioning society or, in this case, company. A company too far to the right may be slow to react, overly hierarchical, and untrusting of others. In contrast, a company too far to the left will constantly be changing (deprecating much loved services), over diversify its interests (ignoring or being ashamed of its core business), and overly trust its employees and competitors.

Only facts and reason can shed light on these biases, but when it comes to diversity and inclusion, Google's left bias has created a politically correct monoculture that maintains its hold by shaming dissenters into silence. This silence removes any checks against encroaching extremist and authoritarian policies. For the rest of this document, I'll concentrate on the extreme stance that all differences in outcome are due to differential treatment and the authoritarian element that's required to actually discriminate to create equal representation.

Possible non-bias causes of the gender gap in tech [3]
At Google, we're regularly told that implicit (unconscious) and explicit biases are holding women back in tech and leadership. Of course, men and women experience bias, tech, and the workplace differently and we should be cognizant of this, but it's far from the whole story.

On average, men and women biologically differ in many ways. These differences aren't just socially constructed because:
They're universal across human cultures
They often have clear biological causes and links to prenatal testosterone
Biological males that were castrated at birth and raised as females often still identify and act like males
The underlying traits are highly heritable
They're exactly what we would predict from an evolutionary psychology perspective

Note, I'm not saying that all men differ from women in the following ways or that these differences are "just." I'm simply stating that the distribution of preferences and abilities of men and women differ in part due to biological causes and that these differences may explain why we don't see equal representation of women in tech and leadership. Many of these differences are small and there's significant overlap between men and women, so you can't say anything about an individual given these population level distributions.

Personality differences
Women, on average, have more:
Openness directed towards feelings and aesthetics rather than ideas. Women generally also have a stronger interest in people rather than things, relative to men (also interpreted as empathizing vs. systemizing). These two differences in part explain why women relatively prefer jobs in social or artistic areas. More men may like coding because it requires systemizing and even within SWEs, comparatively more women work on front end, which deals with both people and aesthetics.

Extraversion expressed as gregariousness rather than assertiveness. Also, higher agreeableness.
This leads to women generally having a harder time negotiating salary, asking for raises, speaking up, and leading. Note that these are just average differences and there's overlap between men and women, but this is seen solely as a women's issue. This leads to exclusory programs like Stretch and swaths of men without support.

Neuroticism (higher anxiety, lower stress tolerance). This may contribute to the higher levels of anxiety women report on Googlegeist and to the lower number of women in high stress jobs.
Note that contrary to what a social constructionist would argue, research suggests that "greater nation-level gender equality leads to psychological dissimilarity in men's and women's personality traits." Because as "society becomes more prosperous and more egalitarian, innate dispositional differences between men and women have more space to develop and the gap that exists between men and women in their personality becomes wider." We need to stop assuming that gender gaps imply sexism.

Men's higher drive for status

We always ask why we don't see women in top leadership positions, but we never ask why we see so many men in these jobs. These positions often require long, stressful hours that may not be worth it if you want a balanced and fulfilling life.

Status is the primary metric that men are judged on[4], pushing many men into these higher paying, less satisfying jobs for the status that they entail. Note, the same forces that lead men into high pay/high stress jobs in tech and leadership cause men to take undesirable and dangerous jobs like coal mining, garbage collection, and firefighting, and suffer 93% of work-related deaths.

Non-discriminatory ways to reduce the gender gap
Below I'll go over some of the differences in distribution of traits between men and women that I outlined in the previous section and suggest ways to address them to increase women's representation in tech and without resorting to discrimination.

Google is already making strides in many of these areas, but I think it's still instructive to list them:
Women on average show a higher interest in people and men in things
We can make software engineering more people-oriented with pair programming and more collaboration. Unfortunately, there may be limits to how people-oriented certain roles and Google can be and we shouldn't deceive ourselves or students into thinking otherwise (some of our programs to get female students into coding might be doing this).
Women on average are more cooperative
Allow those exhibiting cooperative behavior to thrive. Recent updates to Perf may be doing this to an extent, but maybe there's more we can do. This doesn't mean that we should remove all competitiveness from Google. Competitiveness and self reliance can be valuable traits and we shouldn't necessarily disadvantage those that have them, like what's been done in education. Women on average are more prone to anxiety. Make tech and leadership less stressful. Google already partly does this with its many stress reduction courses and benefits.
Women on average look for more work-life balance while men have a higher drive for status on average
Unfortunately, as long as tech and leadership remain high status, lucrative careers, men may disproportionately want to be in them. Allowing and truly endorsing (as part of our culture) part time work though can keep more women in tech.
The male gender role is currently inflexible
Feminism has made great progress in freeing women from the female gender role, but men are still very much tied to the male gender role. If we, as a society, allow men to be more "feminine," then the gender gap will shrink, although probably because men will leave tech and leadership for traditionally feminine roles.

Philosophically, I don't think we should do arbitrary social engineering of tech just to make it appealing to equal portions of both men and women. For each of these changes, we need principles reasons for why it helps Google; that is, we should be optimizing for Google—with Google's diversity being a component of that. For example currently those trying to work extra hours or take extra stress will inevitably get ahead and if we try to change that too much, it may have disastrous consequences. Also, when considering the costs and benefits, we should keep in mind that Google's funding is finite so its allocation is more zero-sum than is generally acknowledged.

The Harm of Google's biases
I strongly believe in gender and racial diversity, and I think we should strive for more. However, to achieve a more equal gender and race representation, Google has created several discriminatory practices:
Programs, mentoring, and classes only for people with a certain gender or race [5]
A high priority queue and special treatment for "diversity" candidates
Hiring practices which can effectively lower the bar for "diversity" candidates by decreasing the false negative rate
Reconsidering any set of people if it's not "diverse" enough, but not showing that same scrutiny in the reverse direction (clear confirmation bias)
Setting org level OKRs for increased representation which can incentivize illegal discrimination [6]

These practices are based on false assumptions generated by our biases and can actually increase race and gender tensions. We're told by senior leadership that what we're doing is both the morally and economically correct thing to do, but without evidence this is just veiled left ideology[7] that can irreparably harm Google.

Why we're blind

We all have biases and use motivated reasoning to dismiss ideas that run counter to our internal values. Just as some on the Right deny science that runs counter to the "God > humans > environment" hierarchy (e.g., evolution and climate change) the Left tends to deny science concerning biological differences between people (e.g., IQ[8] and sex differences).

Thankfully, climate scientists and evolutionary biologists generally aren't on the right. Unfortunately, the overwhelming majority of humanities and social scientists learn left (about 95%), which creates enormous confirmation bias, changes what's being studied, and maintains myths like social constructionism and the gender wage gap[9]. Google's left leaning makes us blind to this bias and uncritical of its results, which we're using to justify highly politicized programs.

In addition to the Left's affinity for those it sees as weak, humans are generally biased towards protecting females. As mentioned before, this likely evolved because males are biologically disposable and because women are generally more cooperative and agreeable than men. We have extensive government and Google programs, fields of study, and legal and social norms to protect women, but when a man complains about a gender issue issue [sic] affecting men, he's labelled as a misogynist and whiner[10].

Nearly every difference between men and women is interpreted as a form of women's oppression. As with many things in life, gender differences are often a case of "grass being greener on the other side"; unfortunately, taxpayer and Google money is spent to water only one side of the lawn.

The same compassion for those seen as weak creates political correctness[11], which constrains discourse and is complacent to the extremely sensitive PC-authoritarians that use violence and shaming to advance their cause. While Google hasn't harbored the violent leftists protests that we're seeing at universities, the frequent shaming in TGIF and in our culture has created the same silence, psychologically unsafe environment.

Suggestions

I hope it's clear that I'm not saying that diversity is bad, that Google or society is 100% fair, that we shouldn't try to correct for existing biases, or that minorities have the same experience of those in the majority. My larger point is that we have an intolerance for ideas and evidence that don't fit a certain ideology. I'm also not saying that we should restrict people to certain gender roles; I'm advocating for quite the opposite: treat people as individuals, not as just another member of their group (tribalism).

My concrete suggestions are to:

De-moralize diversity.

As soon as we start to moralize an issue, we stop thinking about it in terms of costs and benefits, dismiss anyone that disagrees as immoral, and harshly punish those we see as villains to protect the "victims."

Stop alienating conservatives.

Viewpoint diversity is arguably the most important type of diversity and political orientation is one of the most fundamental and significant ways in which people view things differently.

In highly progressive environments, conservatives are a minority that feel like they need to stay in the closet to avoid open hostility. We should empower those with different ideologies to be able to express themselves.

Alienating conservatives is both non-inclusive and generally bad business because conservatives tend to be higher in conscientiousness, which is require for much of the drudgery and maintenance work characteristic of a mature company.

Confront Google's biases.

I've mostly concentrated on how our biases cloud our thinking about diversity and inclusion, but our moral biases are farther reaching than that. I would start by breaking down Googlegeist scores by political orientation and

personality to give a fuller picture into how our biases are affecting our culture.

Stop restricting programs and classes to certain genders or races.

These discriminatory practices are both unfair and divisive. Instead focus on some of the non-discriminatory practices I outlined.

Have an open and honest discussion about the costs and benefits of our diversity programs.

Discriminating just to increase the representation of women in tech is as misguided and biased as mandating increases for women's representation in the homeless, work-related and violent deaths, prisons, and school dropouts.

There's currently very little transparency into the extend of our diversity programs which keeps it immune to criticism from those outside its ideological echo chamber.

These programs are highly politicized which further alienates non-progressives.

I realize that some of our programs may be precautions against government accusations of discrimination, but that can easily backfire since they incentivize illegal discrimination.

Focus on psychological safety, not just race/gender diversity.

We should focus on psychological safety, which has shown positive effects and should (hopefully) not lead to unfair discrimination. We need psychological safety and shared values to gain the benefits of diversity

Having representative viewpoints is important for those designing and testing our products, but the benefits are less clear for those more removed from UX.

De-emphasize empathy.

I've heard several calls for increased empathy on diversity issues. While I strongly support trying to understand how and why people think the way they do, relying on affective empathy—feeling another's pain—causes us to focus on anecdotes, favor individuals similar to us, and harbor other irrational and dangerous biases. Being emotionally unengaged helps us better reason about the facts.

Prioritize intention.

Our focus on microaggressions and other unintentional transgressions increases our sensitivity, which is not universally positive: sensitivity increases both our tendency to take offense and our self censorship, leading to authoritarian policies. Speaking up without the fear of being harshly judged is central to psychological safety, but these practices can remove that safety by judging unintentional transgressions.

Microaggression training incorrectly and dangerously equates speech with violence and isn't backed by evidence.

Be open about the science of human nature.

Once we acknowledge that not all differences are socially constructed or due to discrimination, we open our eyes to a more accurate view of the human condition which is necessary if we actually want to solve problems.

Reconsider making Unconscious Bias training mandatory for promo committees.

We haven't been able to measure any effect of our Unconscious Bias training and it has the potential for overcorrecting or backlash, especially if made mandatory.

Some of the suggested methods of the current training (v2.3) are likely useful, but the political bias of the presentation is clear from the factual inaccuracies and the examples shown.

Spend more time on the many other types of biases besides stereotypes.

Stereotypes are much more accurate and responsive to new information than the training suggests (I'm not advocating for using stereotypes, I [sic] just pointing out the factual inaccuracy of what's said in the training).

[1] This document is mostly written from the perspective of Google's Mountain View campus, I can't speak about other offices or countries.

[2] Of course, I may be biased and only see evidence that supports my viewpoint. In terms of political biases, I consider myself a classical liberal and strongly value individualism and reason. I'd be very happy to discuss any of the document further and provide more citations.

[3] Throughout the document, by "tech", I mostly mean software engineering.

[4] For heterosexual romantic relationships, men are more strongly judged by status and women by beauty. Again, this has biological origins and is culturally universal.

[5] Stretch, BOLD, CSSI, Engineering Practicum (to an extent), and several other Google funded internal and external programs are for people with a certain gender or race.
[6] Instead set Googlegeist OKRs, potentially for certain demographics. We can increase representation at an org level by either making it a better environment for certain groups (which would be seen in survey scores) or discriminating based on a protected status (which is illegal and I've seen it done). Increased representation OKRs can incentivize the latter and create zero-sum struggles between orgs.
[7] Communism promised to be both morally and economically superior to capitalism, but every attempt became morally corrupt and an economic failure. As it became clear that the working class of the liberal democracies wasn't going to overthrow their "capitalist oppressors," the Marxist intellectuals transitioned from class warfare to gender and race politics. The core oppressor-oppressed dynamics remained, but now the oppressor is the "white, straight, cis-gendered patriarchy."
[8] Ironically, IQ tests were initially championed by the Left when meritocracy meant helping the victims of the aristocracy.
[9] Yes, in a national aggregate, women have lower salaries than men for a variety of reasons. For the same work though, women get paid just as much as men. Considering women spend more money than men and that salary represents how much the employees sacrifices (e.g. more hours, stress, and danger), we really need to rethink our stereotypes around power.
[10] "The traditionalist system of gender does not deal well with the idea of men needing support. Men are expected to be strong, to not complain, and to deal with problems on their own. Men's problems are more often seen as personal failings rather than victimhood,, due to our gendered idea of agency. This discourages men from bringing attention to their issues (whether individual or group-wide issues), for fear of being seen as whiners, complainers, or weak."
[11] Political correctness is defined as "the avoidance of forms of expression or action that are perceived to exclude, marginalize, or insult groups of people who are socially disadvantaged or discriminated against," which makes it clear why it's a phenomenon of the Left and a tool of authoritarians.

Carbohydrates and men's mental health

Aaron Mello · 11 August 2017 · Archived copy · Original

This post is part of an ongoing series for AVFM about how men can support their mental health and alleviate symptoms of depression and anxiety by changing the food that they eat. I am passionate about supporting men (and women) of the Men's Rights Movement. It's easy for us to neglect our own health in the pursuit of a larger cause larger than ourselves like the MRM. But it's essential that we take care of ourselves because, first and foremost, we deserve to live long, happy and healthy lives, and also because we need to be healthy to continue our fight for men's rights.

In my last two posts I wrote about the roles protein and healthy fats play in men's mental health, which along with carbohydrates make up the three *macronutrients* that we must all consume through the food we eat. All three are important for a stable mood, and in this post I'll focus on the role carbohydrates play in mental health. Maintaining a proper ratio of fat, protein and carbohydrate in the diet is important for mental health. This post will complete the discussion of the macronutrients and from here I'll move on to discuss other aspects of nutrition for mental health in future posts. So keep reading to learn which carbohydrates you should eat, and how much of them!

What are carbohydrates?

Carbohydrates are sugars and starches that, along with healthy fats, fuel the body's many metabolic and biochemical processes. Dietary fibers are also classified as a carbohydrates, although they don't typically provide much in the way of fuel and instead aide in human digestion by promoting healthy bowel movements. In nutrition science and biochemistry, carbohydrates are referred to as *saccharides*, which comes from the Greek word for sugar.

The smallest and simplest sugars are called monosaccharides like glucose and fructose, which are paired together to form disaccharides such as sucrose (table sugar) and lactose (milk sugar). These simple sugars are quickly and easily metabolized in the body and result in a rapid rise in blood sugar. Larger and more complex carbohydrates are referred to as polysaccharides, which includes starches and dietary fibers. Many plants store their energy in the form of polysaccharides, and use fibers like cellulose to create structure for their leaves, limbs and stalks.

If all this discussion about different sugars and starches seems unnecessarily complicated, just remember that carbohydrates are generally categorized in terms of their size, from small simple sugars up to large starches in which many sugars and bound together in a long chain. This is important because larger starches are metabolized more slowly than simple sugars, which is advantageous because it helps to keep blood sugar stable. As I've explained in my previous posts, maintaining stable blood sugar is critical for men who struggle with depression and anxiety. Before I get into what carbohydrates you should eat and which you should avoid, I'll next review why dietary carbohydrates are important.

The functions of dietary carbohydrates

When we eat starches like potatoes and grains, we metabolize the energy stored in them to fuel our bodies. These carbohydrates give us energy to run, lift weights, and think about things – the brain consumes significant energy, especially when thinking hard and problem solving. Many students observe this when attending class and studying, as learning new information burns a lot of energy. I know when I was in school I ate a lot before and after class. Even though I had just been sitting at a desk, my brain consumed a lot of energy and I was ready to eat a whole meal again after class!

In fact, common symptoms of hypoglycemia, or low blood sugar, include confusion and difficulty thinking. Unlike other tissues in the body like skeletal muscle which can store backup energy in the form of glycogen, the brain cannot, so when blood sugar plummets, cognitive functions are often the first to suffer (1). When this happens, we tend to crave simple carbohydrates like sugars because they are the quickest and easiest sources of sugar for the body to bring blood sugar back up.

The importance of adequate blood sugar

The body can rapidly metabolize (absorb and utilize) sugar and starch directly from the mouth before even swallowing the bread or candy bar we're eating before it even reaches the small intestine, which is where most absorption of all nutrients, including carbohydrates, takes place. As soon as we begin chewing on a carbohydrate-rich food, enzymes in saliva begin breaking down starches so they can be absorbed directly across the lining of the mouth.

This accounts for at least part of the reason why a "hangry" person seems to instantly feel better upon getting food in his mouth, before even swallowing a bite. The existence of this mechanism to quickly raise blood sugar indicates how important adequate blood sugar is to the body. Next, I'll talk about other roles carbohydrates play in the body before moving on to what carbohydrates you should eat.

Other functions of carbohydrates

Like the other macronutrients fat and protein, carbohydrates play many roles in the body. I've already alluded to the importance of dietary fiber, which provides physical structure to the stool and helps promote healthy bowel movements. Eating a fiber-deficient diet is a surefire way to become constipated, which in addition to being uncomfortable and even painful contributes to poor health through a phenomenon called *autointoxication*. A primary function of bowel movements is to remove waste and toxins from the body through feces.

But in the case of constipation, impacted feces remain in the colon for an extended period of time, which results in toxic contents of the stool being absorbed across the lining of the colon and back into the bloodstream. Consequently, these toxins must be reprocessed and this lead to an increased toxic burden, which over time can overwhelm the body's detoxification mechanisms. An elevated toxic burden is implicated in many health conditions, including mental health problems like depression and anxiety. Given this reality, it should be clear why dietary fiber is important, given its role in promoting regular bowel movements that remove toxins from the body regularly and prevent autointoxication.

The importance of stable blood sugar

I talked quite a bit in my previous posts about the importance of stable blood sugar when it comes to mood, as unstable blood sugar leads to an unstable mood. Two primary culprits when it comes to unstable blood sugar are refined carbohydrates and sugars. Bread, pasta, tortillas, pancakes and muffins are all examples of refined carbohydrates, and refined sugars include candy, cookies, cake, ice cream and soda. Because these foods provide high levels of sugars and carbohydrates that are not bound by fiber, they produce a rapid increase in blood sugar.

The body works hard to maintain blood sugar levels within a fairly narrow window, and levels that are either too low or too high lead to health problems. The pancreas normally secretes insulin in response to rising blood sugar levels after a meal, which causes blood sugar to be shuttled into cells where it can be burned for energy. As a result, blood sugar levels decrease. Over the course of several hours after eating a meal, blood sugar levels gradually decline back down to baseline, at which point you would simply eat another meal.

Reactive hypoglycemia

However, when we overconsume refined carbohydrates and sugar, blood sugar rises so rapidly that the pancreas may "overreact" and secrete so much insulin in its attempt to control dangerously high blood sugar levels that blood sugar levels end up dropping too low, resulting in a form of hypoglycemia (low blood sugar) called *reactive* hypoglycemia. In this chart, you can see blood sugar levels on the vertical axis and time on the horizontal axis. Where we get into trouble is the dip in the red line where blood sugar levels drop too low.

[image]

Reactive hypoglycemia is a form of dysregulated blood sugar that is strongly correlated with depression and anxiety, as well as aggressive behavior and an explosive temper, also known as being "hangry." The low spot on the

red line is when these symptoms tend to be the most pronounced. With an understanding of the importance of stable blood sugar in mind, let's move on to the next section in which I'll explain what foods provide healthy carbohydrates that do not lead to reactive hypoglycemia.

Good sources of carbohydrates

Not all carbohydrates are created equal. Now that we have an understanding of why dietary carbohydrates and stable blood sugar are important, let's move on to foods that are good sources of healthy carbohydrates. As opposed to refined carbohydrates which spike blood sugar, lead to reactive hypoglycemia and provide no nutritional value, complex carbohydrates are a much healthier option. In fact, refined carbohydrates actually deplete nutrients like B vitamins, which are required to metabolize them (2).

In contrast, complex carbohydrates are broken down more gradually, leading to longer lasting energy and a more gradual increase in blood sugar. In addition, they usually provide the nutrients that are required to metabolize the carbohydrates they contain because they have not been refined, a process which removes these critical nutrients. For these reasons, it's preferable to get your carbohydrates from whole food, unrefined sources.

So without further ado, here are the best sources of carbohydrates:

- Sweet potato
- Carrots
- Taro root
- White potatoes
  - Especially if they are cooked and cooled before eating
  - This forms resistant starch, which is good for your intestines
  - You can reheat them before eating
- Yucca root
  - For all of the above root vegetables, slather them in plenty of grass-fed, organic butter like Kerrygold!
- Fruits that are low in sugar and high in nutrients like:
  - Organic cherries
  - Organic berries (blueberry, strawberry, blackberry, cranberry)
  - Pomegranate
- Green plantains
  - You can slice and fry them to make tostones (fry them in coconut oil)
  - Or use them to make grain-free pancakes!

Concentrate on getting your carbohydrates from the above list, and avoid these refined carbohydrates and sugars:

- Refined carbohydrates:
  - Bread
  - Pasta
  - Tortillas
  - Pancakes & waffles
  - Muffins
- Refined sugars:
  - Soda
  - Candy

- Cake (also high in refined carbohydrates)
- Cookies (also high in refined carbohydrates)
- Ice cream
- Artificial sweetners
  - Stevia is ok, but avoid aspartame (NutraSweet) and saccharin

Portion control

Before wrapping up this post, let me add one more point about portion control. In addition to focusing on healthy, unrefined carbohydrates and avoiding refined carbohydrates and sugar, it's important to limit carbohydrates to reasonable portion sizes. Like so many things in life, our diet is all about balance. In general, you want to limit carbohydrate to about 20% of your plate. Concentrate on including adequate protein, some healthy fat, and lots of nonstarchy vegetables like broccoli, cauliflower, Bok choy, Brussels sprouts, dark leafy greens like kale, mustard greens, collard greens and Swiss chard, asparagus, garlic, and onion.

As a guideline to help you eat a good ratio of carbohydrate, fat and protein, use my Ideal Dinner Plate chart as a template for building well-balanced meals. If your current diet is significantly different than what is shown here (and many people's diets are) work on making gradual changes, rather than making sudden and drastic changes. Give yourself time to integrate changes into your life. Imagine this pie chart as your dinner plate and include proportions roughly as shown here:

[image]

In conclusion

The food we eat has a significant impact on our mental health as well as our physical health, and simply by adjusting the ratio of the macronutrients fat, protein and carbohydrate to each other we can do a lot to keep mood more stable, primarily by stabilizing blood sugar. This post, combined with the previous two on fat and protein together should provide you a good groundwork to support a healthy mood through your food.

In future posts I will write about other aspects of nutrition for mental health, as well as nutrition for men's health generally. What are you interested in learning more about? Leave me a comment below with your ideas for future posts!

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Eating disorders in boys and young men

Alexis Conason · 12 August 2017 · Archived copy · Original

It is widely believed that eating disorders primarily affect young women. Most research in eating disorders is conducted with female participants and most interventions are developed with women in mind. Even most professionals who specialize in the treatment of eating disorders are women. Women are far more likely to be diagnosed with anorexia nervosa or bulimia nervosa than men. But could this focus on women lead to an under diagnosis of eating disorders in men?

Traditional definitions of eating disorders have focused on desire for thinness. While body image dissatisfaction for women is typically centered on weight loss and desire for thinness, men tend to be more focused on muscularity than thinness. In "Prospective associations of concerns about physique and the development of obesity binge drinking, and drug use among adolescent boys and young adult men," Field et al (2014) assess a range of concerns with physique and eating disorders amongst males. They included questions about muscularity (ie. wanting bigger, more toned, or more defined muscles) and use of supplements (including creatine, growth hormone derivites, anabolic steroids, and a variety of other substances) to improve appearance, gain muscle, or gain strength. The researchers used data from the Growing Up Today Study (GUTS) to prospectively assess 5500 males who were between the ages of 12-18 in 1999 and followed the participants until 2011. In addition to body image and eating disorders, they also assessed body mass index, binge drinking, drug use, and depressive symptoms.

By adulthood, nearly 18% of the sample reported extreme concern with their weight and physique and at least 7.6% were also engaging in potentially unhealthy behaviors in an attempt to attain their ideal physique. Only 2.5% of the sample reported high concerns with thinness alone, less than 3% met full or partial criteria for binge eating disorder, and less than 1% met full or partial criteria for bulimia nervosa or purging disorder. However, 31% reported some eating disorder symptoms including infrequent binge eating, purging, or overeating without loss of control. Results indicated that concerns with muscularity increased with age, but concerns with thinness did not.

High concern with muscularity and use of supplements was associated with increased risk of frequent binge drinking and drug use. High concern with both muscularity and thinness was also associated with increased risk of drug use. High concerns with thinness but not muscularity, infrequent bulimic behaviors, and overeating without loss of control were all associated with increased depressive symptomology.

The authors conclude that traditional measures underestimate the prevalence of eating disorders in men because they focus on desire for thinness and do not assess for concerns with muscularity. Focusing on the cognitive aspects of eating disorders (for example, undue influence of weight and shape in self-evaluation) may help detect eating disorders that do not fall into the traditional categories, as is the case for many men. In addition, the different subtypes of eating disorders in men reported in this study indicate that each subtype may be represent different risk factors for substance abuse and depression.

For more information about the focus on fitness in eating disorders, read my post Strong is the New Skinny.

Reference:

Field AE, Sonneville KR, Crosby, RD, et al. Prospective Associations of Concerns About Physiqueand the Development of Obesity, Binge Drinking, and Drug Use Among Adolescent Boys and Young Adult Men. *JAMA Pediatrics,* 2014, 168 (1): 34-39.

For real love to arise, romantic love must die. Part two

Paul Elam · 13 August 2017 · Archived copy · Original

As you may recall from the first part of this series, I was addressing some efforts men can and should be making when choosing to pair bond in the current climate of sexual politics. This generally involves three steps, or perhaps more accurately three giant leaps, that you can take to give yourself a better shot at not ending up with your ship or your shit on the rocks.

As a reminder, all of this is said assuming you have the good sense to not marry, and to not cohabitate in a way that leaves you vulnerable to being considered married by the local authorities. And if, by chance, that is still debatable in your mind, I have left some reference links[1] for you that you really need to explore. I won't dwell on it. Horse, water…all that, but I do suggest the reference material first as you may be too dangerous to yourself to act responsibly on any of the material in this series.

Moving on, I talked about step one in part one, and that was your need to get the difference between love and romantic love. And more than to just get it — to let it permeate your conscious mind and act as a profound influence on every decision you make regarding women.

It's important to be vigilant and continually cognizant of the fact that romantic chivalry, or gynocentric love, is woven into the DNA of your personality. Most every heterosexual man in this world is one good blowjob away from beta cuckitude. And yes, that includes many men who call themselves red pill.

The gynocentrism behind that sad reality is a soul withering, destructive force that lies always in wait, and it is unleashed from behind the wall of denial that comes with romantic love and infatuation. That's the state of temporary insanity that will have you glad to do things that you would die before doing if you were in your right mind, like lay all your assets out for the taking while you whistle and look the other way. Or burning a longstanding friendship with a male friend because a female you've known for a month doesn't like him.

So, it is hard to overstress how important it is challenge yourself on what is driving your behavior with women, and whether your fairytale image of women and love are at the core.

Step Two: Screening

It is just as hard to overstress the importance of step two. When meeting women, you have three basic objectives. You need to screen. You need to screen and you need to screen. Mainly with the understanding that most of the screening will be screening out.

This is not just a test of how well you have worked with step one, but it is a clear measurement of how much red pill thinking you have absorbed in a meaningful way. As I keep stressing, what you think and what you believe (which is what drives your behavior) can be radically different. You'll likely never intellectualize yourself into meaningful action.

It all boils down to whether your true beliefs leave you focused on attracting a woman (that alone being your measure of success) or if you are more focused on preventing the wrong women from getting anywhere near you. In my world, blue pill, gynocentric men worry about getting laid. Red pill men worry about getting laid without getting bent over.

You cannot possibly imagine two more different kinds of men, but there is a very thin line between them. Or, as I said, sometimes they are only separated by a good suck.

So, what do I mean exactly by screening? I mean, in no uncertain terms, your willingness to send packing any non-hackers who don't meet your non-gynocentric expectations. Gold diggers. Out. Feminists. Out. Princesses. Out. Single mothers. Out. Borderlines. Out. Wannabe housewives. Out. Those who insist on marriage. Out. Those who can't find their purse at dinner. O-U-fucking-T. Add anything else you want to your personalized list of instant

disqualifiers.

It is important for you to take this very, very personally. The biggest mistake I ever see men make with women is settling. And I suppose it is understandable in a way. The pickins are already slim and I just rattled off a short list that would rid you of 90% of the ones available. We are not having a rosy, feel good conversation.

And I never said this was a series of talks on how to attract women. I assume that if you are a regular reader here, you're less interested in attracting a woman than surviving one with your money, your mind and your heart intact.

And this is where one thing comes into play that deserves to be written in lipstick on your bathroom mirror. This shit is on you, not on women. Feminists, and sad to say women in general these days rely almost exclusively on a victim narrative. The haggard, repetitive mantra of women in relationships is that "it's not my fault," especially when it is. It's gotten so bad that a lack of personal accountability in women is now considered good breeding.

You are welcome to follow in that mold if you want to, or any other line of thinking suited for three-year-old's. If you do, though, you might as well quit reading now. You're screwed by your own hand.

Everything is on you and for good reason. None of the things about women I mentioned, the gold diggers, the feminists, the slackers, the welfare queens, the cloying stench of the children of privilege, are hidden from you. With very, very few exceptions, there is nothing about any woman you have ever known that you could not have spotted in short order if you were thinking from the neck up. Or in other words, if your mind wasn't clouded by gynocentric infatuation. And if you weren't making excuses, swimming in denial, or chirping out some ignorant bullshit like, "Love is unconditional, I'll take her crumbs and all," even if the crumbs are constantly putting you down and putting the smackdown on your wallet.

If the crumbs you don't mind taking include her making you miserable every time she doesn't get her way, then the only thing I can suggest is that the next time you see a red pill, actually take the sum-bitch.

If you think I am being hard on the men here, you're right. I don't think it is me, though. That's just the challenge that comes with rooting out and breaking ties with our gynocentric programming. It demands brutal personal accountability, and unrelenting critical self-assessment. It's something feminists never dared to suggest for women as the path to empowerment, and wisely so because women have been socialized to interpret the demand for personal accountability as an act of abuse.

The point here is that in severing the umbilical cord that leaves you dependent on women's approval is a massive shift in consciousness and ultimately self-perception. You move from being a scavenger for anything remotely female, including the garbage specimens, to being a discriminating selector of what women you will even allow to pass through your door.

That difference in personage also indicates whether you are ingesting real red pills or whether you have the high-fiber kind that pass through your system completely without being absorbed. Ingested, but not digested.

Just look at whatever woman you are with, or are interested in being with, and ask yourself if she has any potential for playing a role in a red pill framework for a relationship.

Can she take the word no without acting like a child? Have you tested that by telling her no and carefully gaging her reaction? What would she say if you told her you subscribe to red pill philosophy, that you welcome a robust, healthy relationship with a woman but you won't finance it, or maintain it with servitude. Can she see that attitude in you, through your words and actions? Have you told her that you will always maintain your friendships and interests regardless of whether you are in a relationship? Did you pay close attention to her words and her body language in response?

There are countless other ways that you can probe and test and assess a woman at any stage of a relationship, all structured according to your personal values and standards. The only test for you is whether you are honestly testing her, and whether you are willing to endure the discomfort of letting women go who fail.

Guys, women cannot hide the answers to these questions, or beat the testing. Their beliefs and their attitudes are written into every word they say. Women are blinded to their own selfish nature (just as men are), by socialization and by constant male enabling. The bad apples don't stand a chance in hell of escaping detection because they are not aware enough of their own behavior. To them, all the red flags you are looking for are totally normal. You can literally meet them, test them, have them fail and rid yourself of them without them even knowing what happened.

Keep in mind here that I am not suggesting you are looking for the woman who passes all the tests. None of them will, because if your tests are thorough, no woman can pass them all. The big question here is whether a woman can score close enough to indicate she is possibly trainable.

I don't think it helps to try to ascertain precisely what personality characteristics lend a woman to being trainable. I am not sure that is even knowable. I just know that some women, with proper training applied, can come to realize the wisdom of a more wholesome, non-gynocentric attachment. And even some that can't fully wise up, can be made compliant enough to be tolerable to some men.

For men that are persistent and values-based, this can open the opportunity to explore pair bonding with a woman who can handle their end of the bargain without shamming her way out of it using female privilege. I can be a rewarding place to be, when friendship, parity and mutual benefit are allowed to rise above the lopsided, ignobly unfair mandates of gynocentric love.

I'd like to stress that all this testing is not about beating her over the head with questions and making her walk on coals to prove her worth. After all, men of all people should know the shitty proposition that is.

Testing is quite subtle, and much more along the lines of studious observation than constant engagement. The conflict that results from the tests not going well are supposed to happen inside your own mind, where you struggle with your own gynocentrism to make good decisions. It is not a conflict that should occur between you and the woman. She is just being who she is. If you are in conflict with her about that, it is likely because you are trying to change the writing she put on the wall. This is where, once again, your personal accountability comes directly into play.

If she gives you a dead fail demonstration, like cutting you off in the bedroom because you didn't want to take her to a chick flick, and you react with more testing, then you are doing it to yourself. Period. Fini. End of story.

If you find yourself on the hamster wheel of constantly trying to figure out why she keeps doing all this harmful stuff, scratching your head and then going back in for more, you are the problem. Cut that shit off and move on, man, and quit whining about the shitty woman you are involved with. Once that sinks in; once you establish that she is an emotional, financial or psychological train wreck, then let it go off the rails. Dust yourself off and get on with your life.

I noticed in a comment recently by a man who said he was in a 13-year relationship with a borderline woman, with the last 10 years knowing she was a personality disordered. He complained that he was miserable and that she was a terrible person.

I quickly moved on to other comments without responding. After all, if he won't invest 5 minutes of his time in a mirror, there is little I could say to help him. All I can say is, better him than me.

As I said in part one, the three steps I am outlining in this series are incredibly difficult and painful. No matter how hard you try to work on them, they will do no good if you can't see yourself and see her in the clearest possible terms, and if you are not ready and willing to act on what you see deliberately, even when it is painful.

And of course, even if you see clearly, act deliberately and steadfastly allow yourself to be guided by your values, you have no guarantees for success. We are talking about human beings: too complicated to be sorted out by a single set of actions. The point here is just improving the odds for red pill men who want to roll the dice on pair bonding. That alone is a very rough path. And be aware, your psychological acumen and interpersonal intelligence will have a major impact on outcomes. It's not exactly territory that is friendly to slow thinkers. Not trying to be

cruel, just honest.

Next up, the final installment of this series.

[1]https://goo.gl/LL4uFn

Your belief in porn addiction makes things worse

Dr. David Ley · 17 August 2017 · Archived copy · Original

Porn addiction is the idea that people (namely men) can become addicted to the widespread pornography, now so easily available on the Internet. You can't turn over a rock these days, without finding some article, website, advocacy group, or therapist, claiming that porn addiction is a dangerous public health problem. The concept of porn addiction has a self-sustaining momentum, with online self-help groups, websites, TED talks, nonprofit groups, discussion boards and television shows, all promoting the idea that pornography triggers reward processes in the brain, and thus has the potential to become an addictive, destructive behavior. But, in recent years, chips have begun to appear in the facade of this monolithic morally-based concept.

In January 2015, Joshua Grubbs of Case Western, published powerful research showing that seeing oneself as a porn addict was predicted not by how much porn one views, but by the degree of religiosity and moral attitudes towards sex. Now, Grubbs has published explosive follow-up research, demonstrating that believing oneself is addicted to porn actually causes pain and psychological problems, in contrast to the idea that identifying as a porn addict is a part of a road to recovery.

Grubbs is a careful and thorough researcher, whose methodology is always well-planned and detailed. He's not a "one and done" kind of researcher. Instead, his research often involves multiple connected studies, which serve to demonstrate the replicability of his findings, and offer the ability to follow threads of causality and theory through multiple groups and strategies. This study is no exception.

Grubbs started with a large cross-section of adults (1,047 total; 619 women, 422 men, six prefer not to say) drawn from Amazon's Mechanical Turk workforce database. 713 of these participants acknowledged using porn in the past year (338 women, 370 men, five prefer not to say). Researchers then assessed frequency of pornography use and perceived addiction to pornography, by looking at self-perceived compulsivity, how much effort the person puts into viewing porn, and degree of emotional distress related to porn use. Next, researchers identified several components of psychological distress, including depression, stress and anxiety. Finally, they measured personality traits, to ensure that they could rule out effects of personality, from the effects of pornography, and perceived porn addiction.

In these data, daily porn use was weakly related to feelings of anger. But, seeing oneself as a porn addict was strongly correlated with depression, anxiety, anger and stress. The effects of personality traits such as neuroticism, which would predict higher levels of negative emotional states, regardless of other issues, were statistically managed to assure that the effects detected were related to the variables of perceived porn addiction.

Grubbs' team then replicated this study with another cross-sectional pool of participants, this time from three different universities. Out of 3,055 students assessed, 1,215 (396 women, 816 men, three prefer not to say) admitted to using porn in the past year. Results supported again that actual porn use had no reliable relationship to emotional issues, but perceiving oneself as addicted to porn did (again, anxiety, anger, stress, and especially depression were predicted by how strongly someone felt they were addicted to porn).

Cross-sectional research design is a common limitation to interpreting causality, especially in research with porn or sex. Cross-sectional research only allows a "snapshot in time" and cannot truly reveal causation or "what came first, the chicken or the egg?" So, Grubbs' team then did a one-year follow-up on the students. Longitudinal research in this manner is the gold-standard for better understanding what things actually cause the problems, as opposed to merely finding a correlation.

392 of the students were eligible for the one year follow-up, and 106 completed the follow-up assessment. While that might seem like a small number for follow-up, analyses between this group and the other baseline participants showed that there were no significant differences. Thus, this followed-up sample is a good representation of the larger group.

Analyses confirmed that the self-perception as a porn addict predicted distress one year later, where either porn use or personality characteristics did not. If someone believed they were a sex addict, this belief predicted downstream psychological suffering, no matter how much, or how little, porn they were actually using.

This means that the large-scale promotion of the concept of "porn addiction," in the media, on the Internet, by self-proclaimed experts and by an industry that preys off of an unrecognized disorder, appear to actually be hurting people. By telling people that their use of porn constitutes a disease, they are promulgating suffering and anxiety, instilling into people that their use of pornography means there is something wrong with them, and that this use has potentially dire consequences.

The word *iatrogenic* describes illnesses or damages that are acquired as a result of treatment. If you go into a hospital for an appendectomy, and get a staph infection in the hospital, that's iatrogenic harm. The porn addiction treatment model is iatrogenic, creating harm under the guise of providing treatment and support.

The model of porn addiction is one which serves many people, those who sell treatments for it, those who believe that sex and porn should be feared or controlled, and those who believe that they are helping others by spreading the word about the dangers of porn addiction. Unfortunately, this concept is now shown to do a disservice to the very people it purports to help.

It's no surprise to me that the label of porn addicts predicts fear, distress, depression and anger. Over recent years, I've seen many vulnerable people call themselves a porn addict, with much shame and fear, despite using less porn than many other people. As with Grubbs' research, I've found that this self-imposed label has much to do with moral values about sex and pornography, and often comes from an impoverished understanding of human sexuality. People walk into my office reporting this, and contact me online, after they've been shamed and labelled in online discussion groups. When one has little understanding that ALL people struggle at times with their sexual desires, it's very easy to listen to moralizing proclaimers of doom, and declare one's sexual desires to be abnormal and unhealthy.

The large industry of intertwined media, therapists, coaches and advocates who have obsessively and gleefully promoted the idea that porn is addictive, claim that they help people by providing an explanation and an intervention for the problems related to porn. In response to Grubbs' findings, it's now their obligation to demonstrate empirically that their label, their treatments and their theories are beneficial. Because right now, the evidence suggests that their treatment is hurting people.

The people who are making money and fame from the idea of porn addiction may claim that science hasn't looked at their theories the right way – or looked at the right people. They may try to discredit the work done by Grubbs, and challenge his findings. These proponents of porn addiction treatment will have to produce real research that supports their actual work, rather than mere extrapolations from other findings. Until then, the model of porn addiction is an unethical, harmful treatment which exploits people, just like the hucksters who sold snake oil and things like radioactive materials as medicine were engaged in harmful, dangerous and illegal practice.

The evidence is strong that that proponents of porn addiction treatment are actually causing psychological suffering. People who listen to them, and who fall into believing that porn is addictive, actually get worse. Medicine is supposed to help people — **"first, do no harm."** The idea of porn addiction is hurting people. It's time to pull the curtain away, expose the charlatanry and snake-oils of this industry, and prevent them from infecting more people with their iatrogenic model.

People who believe themselves to be porn addicts need help with understanding what their use of porn means, and why they may have problems around their sexuality. They deserve help unpacking the conflicts between their sexual desires, and the moral/religious society around them. They also need help to understand how and why porn use is not an addiction, and how viewing themselves as a porn addict may affect their self-image and emotional health. These men (and some women) deserve help in understanding their sexuality and their porn use. They don't need the shame and stigma that comes along with the "addiction" label.

Mindhive update: seven days to the great Minnesota moral panic

Jewel Eldora · 18 August 2017 · Archived copy · Original

One week until the Minnesota State Fair, and one month since Justine Damond, the Australian yoga teacher, was shot dead by police in the streets of Minneapolis. Our last article explained some unique Minnesota phenomena, including being ground zero of the most terrifying and deadly moral panics in the history of mankind. [1][2][3][4][5]

The Trump and Turnbull Administrations have ignored my requests to stop the fair and prevent the next global panic, I feel an obligation to warn the world of what's been happening here in MN in hopes we might stop another tragedy. While the 494/694 boundary is small (less than 30 miles across) there is something in the water here that starts worldwide witch hunts.

Mosquitos, Minnesota Nice, the quasi-political nature of the University of Minnesota, I can't say for certain, what causes it, but I do know the phenomena is real. These moral panics have similarities, they all have a taboo or scandalous topic, that represents a perceived threat to women, children or vulnerable adults, they all result in popular demands for an expansion of the police state, and worst of all, they *all* spread worldwide.

The last wave of panics started shortly after the 1980 landslide victory of Republican Ronald Reagan. The election of Donald Trump seems to be causing the same kind of panic in the population. These panics spread like the 1918 flu.

[image]

The moral panics of the 80's and 90's have cost millions of lives worldwide and countless 100's of millions of dollars. If the pattern is indeed repeating, we may be readying for a similar bumper crop.

If I'm wrong, perhaps my last article is merely comical; If I'm correct, we need to be on the lookout for things in the pre-Minnesota State Fair news cycle. For 10 days, nearly two million visitors from around the world make the center of the Twin Cities one of the most populated places in the world. This year, there will likely be demonstrations increasing stress, given the increase in high profile police shootings and current news cycle, people will be looking for a police state solution to stress they can't openly or honestly discuss.

While this metro area is quite small, the top local stories over the last month since Damond was shot may just melt your brain. These stories are likely to mix and mingle with world and national news, pig's shit, and food on a stick at the Minnesota State Fair to create and export a certain type of panic which will be headed to a town near you.

Sex Slavery

The mindhive is abuzz with news that the owner of a very popular, world class, award winning Thai restaurant in the inner-ring Minneapolis suburbs, has been keeping a black male sex slave, whom he purchased from the Dominican Republic, chained in the restaurant's basement.

All across the Twin Cities, white women are mourning the loss of the delicious, fresh delights of one of their favorite ethnic restaurants. While the media is reporting very little on how the prices for such world class food were subsidized by the years of torture, bondage, and rape that this young black man (and others) endured, everyone else is talking about it in hushed tones.

Deray McKesson, who has deep roots in Minnesota, has not made any comment on the black man who was literally chained in an Asian restaurant's basement sex dungeon for several years. BLM Minneapolis and BLM St. Paul have not yet made any statements regarding the actual enslavement of a black man within 6 miles of either city.

Lynching of a Black Man at Indian Mounds Park

Both BLM St. Paul and Minneapolis did a fine job spreading panic throughout the Twin Cities however by sharing

a photo of what they reported to be the corpse of a black man, allegedly lynched by white supremacists.

The photo was shared on social media over 11,000 times in just a few hours, spreading terror and panic around the cities with the message "This so damn foul!! I'm so fed up with this s***! They're still killing us and we still killing each other! #MakeGoViral." The park where the body was found is an historic Native American burial ground, and famous for having the only view of both Twin Cities.

As it turns out, it was not a lynching, but the suicide of a 50 year old white man. Major news outlets shamed BLM for spreading this erroneous message, yet none mentioned the suicide epidemic amongst white males of that age group.

One web only outlet did briefly mention the MN health department's note that half of the alarming increase in state suicide had occurred among men ages 25-34. They also offer the condescending advice that if you are suffering from depression, you should get help. In the state that was the conceptual home of the Duluth Model, they may as well just hand out rope and shotguns.

Many men's advocates speculate that the Duluth Model is the number one cause of the current male suicide epidemic. No factor other than being male (80%) is a greater predictor of males committing suicide than exposure to the Duluth Model of Domestic Violence.

The Duluth Model combined with Borderline Personality Disorder may be one of the greatest killers of children in the U.S., maybe even the world.

Explosions at a Mosque and a Pre K-12 Private Christian School

The Minnehaha Academy in Minneapolis exploded, killing two, and a mosque near the Mall of America was bombed. No suspects have been named, but Governor Dayton assures everyone that it is certainly an act of terrorism.

"If a bias motive is proven, this attack would represent another in a long list of hate incidents targeting Islamic institutions nationwide in recent months," said Amir Malik, a local civil rights director. While no suspects have been named, most people in the 494/696 boundary suspect it was done by male right-wing white nationalists.

Skinheads, White Nationalists and Charlottesville

In the 1980's, skinhead violence was an epidemic in the Twin Cities, with several graphic, high profile murders involving baseball bats, hammers, and the biting off of victims noses and ears. Some of these murders took place in walking distance from Indian Mounds Park in East St. Paul. Two rival skinhead gangs, the racists from the recently devastated working class town of South St. Paul, who drank a lot of beer and talked about national socialism, and the Minneapolis anti-racist terrorist group, the Baldies, who beat the shit out of people of all colors if they suspected them of being racists or racist sympathizers.

On the topic of terrible infections that start in Minneapolis and spread around the world… In the late 80's, the Baldies formed Anti-Racist Action, which morphed into the first American incarnation of the European group known as Antifa, which stands for Anti-Fascist Action. Apparently, this type of violence helped form a groupthink so successful at creating an echochamber that they have likely infected your city too. Ours was made of middle class kids, your results may vary.

Perhaps you've heard of Antifa due to their involvement in the mayhem in Charlottesville this week. *(Author's note: The Programming Manager at the Minneapolis Television Network (MTN) is a skinhead who had very close ties to the Baldies. MTN is the previously mentioned public access station that illegally blocked the Anti-BLM content that could have saved Justine Damond's life.)*

[image]

Earlier this year, Linwood Kaine, son of 2016 Vice Presidential Candidate Tim Kaine, was arrested in St. Paul Minnesota for suspicion of 2nd-degree riot after allegedly throwing a smoke bomb into the State Capitol which

struck a 61-year old woman.

Senator Tim Kaine is close personal friends with the Mayor of Charlottesville. Linwood has been treated like a classic senator's son, likely due to his close Democratic ties. No one has declared throwing a bomb in the state capitol a terrorist act, not even Former U.S. Senator, now Minnesota Governor, Mark Dayton.

More Sex Slavery
Earlier this summer, 19 men were arrested as a part of a major sex trafficking ring. This was a part of multi-million dollar program for increased training and sex sting operations leading up to the Super Bowl which will be held at Death Star Stadium in February of 2018.

The University of Minnesota has just released two major studies analyzing the patterns of sex buyers.

Who's buying the sex? Middle class white men. (duh)

"Johns live all over — rural towns, suburbs and cities — and tend to be married, between 30 and 50 years old and from middle and upper socioeconomic backgrounds. They are mostly white, reflecting the state's population. While some men of color and women also buy sex, they do so at much lower numbers" the report said.

Many of the studied men were court-ordered to attend and pay $750 for the "John School" hosted by the St. Paul nonprofit Breaking Free, which provides housing and services to adult victims at the expense of men caught in sting operations. The report states that 84 out of 103 men arrested for prostitution-related offenses didn't use a public defender.

The data and tactics in this report are shared with law enforcement worldwide. Nationwide, adult men 24 and up, already at risk of suicide, can now look forward to greater police surveillance, targeted sting operations, and arrest and conviction quotas due to this report.

In addition to the widespread press, this apparent epidemic, is guaranteed to be a topic of conversation at the fair due to the exorbitant amount of public dollars being spent to put it at the forefront, including a public awareness campaign in Duluth, Minnesota, to "openly discourage men and boys from buying sex", which began this month.

The Minneapolis Men's Center has not issued a statement on the ethics of the John school, the biased study, the state crackdown, or the horrific tragedy of a black man being held captive in a Twin Cities food-sex dungeon. Nor have they made a statement about the high profile suicide in nearby Indian Mounds Park, though it seems like that might be a good piece for an outreach opportunity.

White Woman Commits Heinous Act

The morning news stations are abuzz with news that Jennifer Kline, former host of ShopNBC and former Mrs. Minnesota, was convicted in a fraud-scheme of buying clothes from an Edina, Minnesota mall, changing the tags, and then returning them. Shocking, I know.

This is just a brief description of the scandalous stories over the last few weeks in this tiny little metro area since Justine Damond was killed in a dark South Minneapolis alley.

These tasty topics will be top of mind as people go into the Fair, and these ideas will mix with national news stories, fear, and pig's shit. Millions are going to get together, gossip, people watch, eat tons of shitty food, scream at the police, and look at butter sculptures in the 80 degree heat. Then, they'll go home, get the kids off to school, and quickly login to spread moral panics around the world.

While it's safe to say that if my theory is correct, the next moral panics likely to be exported by the Twin Cities Echo-Chamber of Commerce will be one of the following:

- Sex Trafficking/Prostitution
- White Nationalists/Bomb Threats
- Women Committing Department Store Fraud

It will likely be influenced by whatever the hell happens here in the next week. If there is any hope to stop the next moral panic, it is public awareness, It's become clear even Trump and Turnbull are not capable of stopping the 2017 Minnesota State Fair.

The Good News

Another Minnesota-based moral panic, which I did not mention in my previous article about Minnesota generated worldwide moral panics, is one that might shed some hope.

In 1983, second wave feminists teamed up with "activists from South Minneapolis" and the Minneapolis City Council to pass the Dworkin-MacKinnon Antipornography Civil Rights Ordinance. Ms. Dworkin taught at the University of Minnesota for one semester that year and found Minneapolis a fertile ground to put her theories into practice.

Minneapolis was the first of several cities in the U.S. and Canada to pass the ordinance, destroying several independent bookstores. It was eventually overturned by the U.S. and Canadian Supreme Courts as unconstitutional, but not before many small businesses were ruined. Neither of the authors or the activists were ever held accountable for their actions and they lived free to inspire a whole new generation of Minnesota activists.

You likely saw some of them in Charlottesville last weekend.

Please help us, Dwayne "the Rock" Johnson, you're our only hope.

18 truths about #Charlottesville

Paul Elam · 20 August 2017 · Archived copy · Original

Till yesterday, I had just about decided I was going to be able to avoid writing on Charlottesville, Virginia, where a protest of the removal of a statue of Civil War General Robert E. Lee escalated to deadly proportions when protestors and counter protestors clashed in the streets.

It's not that I don't have opinions on the matter. I've got plenty. I had just hoped to pass on this one because the fracas is only tangentially applicable to the men's movement – and because people tend to get stupid when you talk about these matters honestly.

However, true to their typically disingenuous form, Salon.com has pulled A Voice for Men into the controversy. There is an article by Amanda Marcotte revealing that one of the ringleaders of the white supremacists who were staging the Charlottesville rally formerly wrote for AVFM. Marcotte attempted to establish that the men's movement was a gateway for violent racism. She linked to a HBO broadcast of a Vice Magazine documentary in support of her article.

The title of her article perfectly reflects the sentiment she was shooting for. "Weeping Nazi started off as a men's rights activist, which is hardly surprising." It was subtitled, "Christopher Cantwell's trajectory from men's rights to white supremacy is sadly typical for the alt right."

Weeping Nazi, by the way, was a reference to Cantwell getting maced a couple of times during the melee. Cantwell, incidentally, had a few pieces published by AVFM a few years ago.

Using this guilt by association, Marcotte makes the men's movement and me personally a target for blame in the Charlottesville disaster, and in that, I suppose, a candidate for retaliation. So, if you are against me speaking to the matter, get your down vote and nasty comment ready. I will leave you to imagine my concern about your objections.

Now, this entire mess is complicated. And I suppose it is my job in this talk to not just point to the Marcotte's trademark mendacity, but to uncomplicate matters, even if I know that uncomplicating matters will piss even more people off. That's the trick about matters like this, especially those with racial implications. Any intellectually honest critique gets you placed directly into the crossfire.

Such is life in a society driven by the raw emotionalism of cable news and websites like Salon.

With that I want to start this talk with what I consider to be a succession of relevant truths, starting with Christopher Cantwell and moving forward to the bigger picture of racism, free speech, political violence and America's future.

Truth #1. Christopher Cantwell did write articles published by AVFM. None of the pieces we published included racist or violent sentiments.

Truth #2. Christopher Cantwell was disinvited from writing anything else for AVFM after I discovered advocacy for politically motivated violence he had penned on his own blog. This was in keeping with AVFM's anti-violence stance that has been in our founding principles since inception.

Truth #3. Christopher Cantwell made his disagreement with the decision to no longer publish his work quite public, blaming liberals at AVFM for the decision.

Truth #4. It was not liberals at AVFM who made the decision, it was me. And I am not a liberal. I am a conservative who doesn't see violence, or the people willing to engage in it, as a healthy or legitimate means of effecting political change.

Truth #5. Christopher Cantwell has and must have a right to express his opinions without being sprayed with mace or subjected to other forms of violence aimed at silencing him. I did not want his work at AVFM, but that is my

free speech being exercised through control of my own intellectual property. The question of whether he has the right to express himself on his own ground, however, was never even a question worth asking. He either gets to speak his mind or eventually none of us do. The only way to not know that is by lying to yourself.

Truth #6. Christopher Cantwell's opinions and beliefs, however distasteful to some, do not confer moral superiority or extralegal privilege to those who want to silence him. Calling yourself anti-fascist or anti-racist does not give you the license to pick up a baseball bat and wade into a protest swinging it at people. You may think it does, and you certainly have the unquestioned right to say so. But when you do that in practice, it leaves you fairly and legitimately in the crosshairs of people protecting their freedoms. Make of that what you will. I don't care.

I note this is the bone that the left media has been picking with President Trump. Their claim is that Trump erred by stating the fact that there was violence and wrong doing on both sides. That was his big sin, and naturally it is proof of his racism.

As we all know, racism is bad. It's very bad: an overarching, absolute evil. So, in a clash between people who are supposedly racist and those who are supposedly anti-racist, the supposed anti-racists aren't guilty of immorality or criminality due to the alleged moral superiority of their cause. That, of course, is utter bullshit that corrupts the very idea of constitutional freedoms. It's just another excuse for another kind of evil.

But it is a powerful form of bullshit. It even had President Trump, who is a remarkably resilient and steely resistor to pressure for political correctness, failing, when he relented to pressure to name groups he didn't include Antifa and Black Lives Matter, whose utter hatefulness and propensity for violence has been on full public display for some time.

And while I am pissing some people off, I will add that virtue signaling is a direct path to rationalizing violence. There is a lengthy historical record of white men reacting that way to the fear that blacks would rape their women. That record makes Charlottesville look like a Sunday picnic and a fender bender.

Moving on to the matter that sparked this fiasco, Truth #7. From pre-revolutionary war history to modern times, we have made heroes of men who owned slaves. They are indeed immortalized in monuments across the land but only a minority of which are even associated with the American Civil War. They include the names of founding fathers like Patrick Henry, Thomas Jefferson, James Madison and John Hancock. Even George Washington, our first president, the namesake of our nation's capital whose image is emblazoned on our currency, was an owner of slaves.

Truth #8. The racism that inarguably lingers from that history is nothing compared to problems that are more self-inflicted in nature. The biggest modern threat to the black community is the black community. A short walk through the blood-filled streets of Chicago should be enough to convince anyone of that. The number one cause of death for black men aged 15-34 is other black men.

Truth #9. While black on black violence represents a community turning its problems inward on itself, the primary architects of that rampant misery are white liberals, with the complicity of virtually every widely recognized black civil rights leader and organization.

By stringing entire inner-city enclaves out on public assistance and financially rewarding black women for having children without having fathers for them, they created a dangerous culture of fatherless black boys who find father figures in gang leaders and other criminals. The impact of the right's war on drugs and the left's Violence Against Women Act created two more very deep, terrible wounds. The amount of despair resulting from this is incalculable, and it desperately needs attention.

Truth #10. The police presence that always follows the folly of right-left politics is poorly-trained, poorly-paid, poorly-educated and woefully under-screened for psychological problems, like excessive physical aggression. The screening and the training are closely related. Most any given episode of "Cops" is enough to show that police are prone to use violence as a first option, often without discretion and frequently as a thuggish, abusive response to

mental health crises that could be managed non-lethally, and with far less violence. The most reliable predictor of whether police abuse will occur is sex, not race, with men on the short end of the stick and black men on the shortest end.

Truth #11. Tearing down a statue of Robert E Lee isn't going to solve this problem.

Truth #12. Blaming President Trump, especially when people like President Obama are more a part of the dysfunction, isn't going to solve this problem.

Truth #13. White nationalism is not going to solve this problem.

Truth #14. The Ku Klux Klan is not going to solve this problem.

Truth #15. Antifa is not going to solve this problem.

Truth #16. Black Lives Matter is not going to solve this problem.

Truth #17. Hack journalism by mendacious political operatives like Amanda Marcotte is not going to solve this problem.

Truth #18. Truths 1-17 are all factors making this problem worse, because they all point us directly away from any solutions that might be employed, creating false boogeymen in the process. Just because some racists are anti-feminist doesn't mean they have anything close to answers.

Not that the wrongly labeled anti-racists are any better. At the end of the day, after you tear down every Civil War monument in the nation, and after you rename a thousand towns, cities, streets, schools and parks, you will still be left with scores of impoverished, fatherless black men killing each other, and police, doing the bidding of politicians from both sides of the fence, responding to the core problems with the politically expedient abuse of the victims.

As we've seen play out throughout our history, blacks are just the canaries in the coal mines. White culture isn't exempt from the same debilitating effect of political policies and feminism. Most of the protestors surrounding and participating in the destruction of the statue of Robert E. Lee were white. They are the same breed of white people who manufactured and presided over the ultimate destruction of the black family. And I will lay dollars to donuts that the clear majority of those white thugs came from homes without fathers. They weren't just stomping on Robert E. Lee, if you know what I mean.

All this, mind you, is just a superficial examination. The forces behind the rise of violence on the streets that is surely on the way, don't care about the destructive impact of fatherless children. They don't care about racial equality, either. And they don't care about our real history except to the extent that in the case of the radical left they want to erase it.

Does anyone really think that the sole objective here is to create a culture that quits glorifying the leaders of the South in the American Civil war? Does anyone really think that is all they want to destroy?

If you do think that, you are foolish. There are already calls to destroy Mount Rushmore. One of the counter protesters in the HBO sham documentary said something to the effect that just getting rid of Lee didn't mean much when the slave owner was still sitting on top of the hill at Monticello. She was of course referring to Thomas Jefferson.

This is not about ridding proper, enlightened America of the hailed images of Southern Civil War Heroes. That is just the target of opportunity. What they mean to do is to rid America of America. They want to destroy our history, all of it; destroy our icons, our way of life and our freedoms.

In fact, you've been seeing this happening right in front of your eyes in the corporate wing of the modern left. Google, with its search engine delisting of speech it does not approve of, is now leading the way. And Google is not alone. A Voice for Men, the site that rejected Christopher Cantwell's violent rhetoric, is blocked by Norton's safe

search so that many people in public hotspots can't see the site.

O2 in the UK has done the same thing, preventing many people from reading A Voice for Men. And this has been going on for years.

The real battle over this is yet to come. So far, it is mostly extremists who have shown up. Virtue signal all you want about how terrible they are, the only reason the Christopher Cantwells of the world are here is because the political establishment has failed to do its sacred duty to uphold the constitution. The Charlottsville Police Department put on a clinic in that for sure.

But don't expect help from a Republican party who threw the constitution under the bus a long time ago. The collective silence of Republican snowflakes who don't want to be accused of being "alt right" has left the fight in the hands of the wrong people. They are no different than Democrats who have surrendered their political advocacy and will to the likes of Antifa and Black Lives Matter.

This is normally where I would try to offer some sort of solution to the problem. I don't have any. Well, I take that back. I could suggest the destruction of cultural Marxism, the restoration of fathers in the family and the furthering of a non-violent men's rights movement that has solutions to these pressing social problems. But that would mean taking on gynocentrism head on.

For all that is worth I could also recommend that politicians have balls, tell the truth and put the welfare of the American people over their continued quest for power. Oh yeah, and the media could start reporting news honestly.

Like I said, I don't have any solutions.

The best we will do for now is to continue to foster red pill philosophy, encouraging men to go their own way, support those who work for change in the ways they are able, and importantly, to expand this intellectual refuge for people who just can't swallow any more blue pills.

We can't yet fix the boatload of stupid that has spread across American culture on both sides of the political aisle. I don't know if we ever will. It may just have to crash and burn before anything meaningful can rise out of the ashes. But that, too, is probably a pipe dream. Ashes have a way of rising and turning into the same crap that started the fire.

Sexual Consent – Yes, No, Maybe.

Bettina Arndt · 1 September 2017 · Archived copy · Original

Candice Jackson, a top Trump Education official, hit the headlines recently by claiming ninety per cent of sexual assault claims on campuses involve couples who are both drunk. Judging from recent media reporting of our own campus rape crisis the same might be true here.

"I didn't think I could even walk by myself. I think I knew what was going to happen but I was so drunk that I just like went along with it," said Tasmanian University student Lorna Nilssen appearing on the ABC's 7.30 Report claiming the Human Rights Commission survey showed alarming levels of assault and harassment.

The same programme featured ANU law student Freya Willis alleging she was raped by a fellow student at a campus event. "We were both quite intoxicated. I was much more intoxicated than he was and he separated me from my friends and we went back to a room where we were both staying and that's where it happened."

So many stories of drunken young women being taken advantage of – often by equally drunk young men. There were horrific tales of women falling victim to groups of men, having their drinks spiked or falling into the hands of serial predators. These are the cases highlighted by media promoting the feminist position that all sexual activity involving an intoxicated woman is sexual assault as she cannot give consent. And that discouraging female students from drinking risks blaming the victim and shaming such women into not seeking help.

Yet that's only part of the story as shown on SBS's recent Insight programme on sexual consent. President of the Law Society of NSW, Pauline Wright, talked about a boyfriend and girlfriend out on a date. They've had a few drinks, they regularly have sex. "They both get drunk, they go home and the usual thing for them would be to have sex. The girl might be saying yes but perhaps the next day thinks that was wrong." Maybe they split up the next day, maybe there was reason for the girl to redefine her experience, suggested Wright. "It bothers me that because she was drunk the law might say that she didn't have the capacity to say yes. That becomes really difficult for a young man."

Very difficult, because as Candice Jackson pointed out, these regret-sex incidents can easily end up with a young man being charged with sexual assault, even many months later.

Wright also described a hypothetical first date where the girl thinks she doesn't want to have sex but then they have too much to drink and do have sex. "The next morning, he doesn't call, he doesn't ring, she feels humiliated. Is that then a sexual assault? " she asked.

Certainly most juries wouldn't think so. They rarely convict in the date rape cases involving contradictory he-says, she-says evidence which constitute the bulk of campus rape allegations. That's why the activists are pressuring universities to getting involved in such cases, promoting their simple narrative of men as perpetrators and women victims.

Just a few months ago the University of Canberra website included a Party Safe page advising students to "pace yourself if you are drinking and stay alert. When you are drunk or using drugs, you are more likely to do things you normally wouldn't do when you are sober." This advice was attacked by activist Nina Funnell on abc.net.au who denounced universities for still teaching "don't get raped" rather than "don't rape". The advice has since been removed from the Party Safe page.

"Don't get raped" is conspicuous by its absence in the universities' virtue-signalling activity following the August 1 release of the HRC data. Our universities are strenuously ignoring the fact that the HRC data showed mainly good news – thankfully small figures for sexual assault, 1.6 per cent over two years, and the harassment was mainly unwanted staring, which most of the women dismissed as not serious or not requiring help.

Yet with most of our media choosing to misrepresent the figures and promote the fake news rape narrative, our universities have fallen into line and funded measures including online sexual consent courses consent courses

which put the onus for preventing sexual assault squarely on the shoulders of young men.

These online consent courses are intriguing. Most are adapted from an Epigeum course constructed by proud feminists including Californian consultant Alan Berkowitz – a man who boasts of his ongoing battle against "unconscious sexism and male privilege." The programme pretends to be gender-neutral and includes case histories involving some gay couples and a few female perpetrators such as a woman who ponders going down on her sleeping partner and is later congratulated for restraining herself. But the programme is mainly pitched at teaching young men to decipher women's messages regarding consent:

"Verbal consent can be given directly in loads of different ways. Your partner may say things like: 'That feels good. Do it this way. Fuck me .YES! More! Keep going. Don't stop!…'"

"Always stop if you hear your partner say: 'No. I don't know. I'm not sure. Not now. I'm worried. Stop. Get off! Fuck off! Don't do that. Ouch. Not again. Do I have to?"

What's really odd is the person sending these messages are so rarely directly addressed in the programme. It's assumed the women are inert. They are like pot plants on a gardening show teaching people how do determine if the plant has dried out. Are the leaves wilting? Flowers dropping off? Insert fingers into the soil to test for dampness.

RMIT social justice professor Nicola Henry, an expert adviser to Epigeum, boasts on video that their courses focus on perpetrators and bystanders rather than victims. These "don't-rape" courses have no interest in teaching women to take proper ownership of the decision-making process that leads to a yes or no, let alone encouraging them to express those wishes clearly rather than keep men guessing.

Back in the 1990s I made a programme on sexual consent – *Yes, No, Maybe* – as a guest reporter on *Four Corners.* I had no trouble finding women who acknowledged they deliberately drink to avoid making decisions around consent. Women who admitted to playing games where they said no but wanted men to push through that resistance – a popular theme in hugely popular bodice ripper novels.

None of these complexities are addressed in the sexual consent programmes. The gender-neutral course contains only small nuggets of advice which even arguably target women: "You always have the right to change your mind about any kind of sexual activity – even right before or during sex." And "If someone forces (or tries to force) you to do something sexual that you don't want to do, remember that it's never your fault and it's not okay."

No one would deny the importance of the 'don't rape' message – sexual assault is rightly a very serious criminal offence. And it makes sense to change the culture so bystanders are empowered to intervene when women (or men) are being harassed or attacked. Yet it's shocking that feminists have persuaded our universities to absolve women of all responsibility for behaving sensibly and not putting themselves in harm's way.

Camille Paglia, speaking at a Battle of Ideas, pointed out that back in the 1960's women fought against women being locked up at night in single sex dormitories. "We are the ones who said, 'Get out of our private lives.' The colleges said, 'No, the world is dangerous. We must protect you against rape.'

And the response to from Paglia's generation of women? "Give us the freedom to risk rape. That is true adulthood, " said Paglia.

Evidence suggests that the current revival of paternalistic attitudes towards women won't protect them. An article, Efficacy of a Sexual Assault Resistance Program for University Women, published in the New England Journal of Medicine two years ago showed the passive-woman sexual consent programmes aren't working. "Most campuses use programmes that have never been formally evaluated or have not proved to be effective in reducing the incidence of sexual assault," said the leading author, Canadian sociology professor Charlene Senn spelling out disappointing results for programmes similar to those being introduced in Australia.

Senn's resistance program, which teaches women to recognise dangerous situations and resist sexual coercion, apparently reduces the incidence of date rapes by almost 50 per cent. Rape resistance is about teaching women how

to say “no earlier and more effectively”, helping them to be “more confident and sure of their own desires” and “get past emotional roadblocks to resist unwanted sexual behaviour.”

It sounds promising, although Senn, who describes herself as a “feminist activist”, defines sexual assault to including having sex because “you feared you’d lose your relationship if you didn’t.” And the professor is dead against telling women to let fear restrict their lives: “If you are drinking 12 drinks, there’s no risk of rape unless there’s someone around who’s willing to rape. The risk is not in the alcohol.”

This argument is insulting to women and unfair to men suggests Canadian men’s rights activist and YouTube vlogger, Karen Straughan: “In the feminist narrative regarding drunkenness and sex only men retain agency. Women are reduced to infantilized objects without the capacity for volition. She was drunk. Enough said. She bears no responsibility. Yet the drunken man’s identical decision is subject to heightened scrutiny. He instigated the entire thing, and his drunkenness does not absolve him of responsibility, but in effect, makes him more morally culpable.”

Isn’t it odd that we encourage female responsibility in other aspects of life such as persuading young women not to drink and drive? They know they’ll face the consequences if they get plastered, drive and kill a pedestrian. Being drunk isn’t an excuse if they stab a homeless man to death, or molest a child. Where’s the logic in women not being in any way accountable if they get drunk and make stupid decisions exposing themselves to sexual harm?

This is a hot button issue for our drug and alcohol organisations who readily supply international data showing the clear link between intoxication and risk of sexual assault. “It’s well known that both victims and perpetrators of assaults and sexual assault have often been drinking prior to the event but this is largely ignored in the public debate,” says Michael Thorn, CEO of the Foundation for Alcohol Research and Education. Thorn is frustrated that data on drinking by both victims and perpetrators of violence is not being systematically collected or reported and he suggests the issue may well be “being downplayed for ideological reasons.”

The issue is critical to properly tackling sexual assault on campuses, according to Peter Miller**, professor** of Violence Prevention and Addiction Studies at Deakin University: “One of the key issues to address is the high levels of drug and alcohol consumption among university students, both male and female. We need to teach male and female students to stay sober enough to make good decisions around sexual consent.”

Advice to young women on how not to get raped? Given the grip the feminists have on our university that’s just not going to happen.

Fathers matter. Father's Day matters.

Robert Brockway · 2 September 2017 · Archived copy · Original

It's Father's Day today! Well, in Australia at least. Many countries have seen attacks on Father's Day but Australia had been spared, at least until this year. A women who calls herself *Red Ruby Scarlet* has called for Father's Day to be replaced by Special Person's Day in Australia. She's received some media attention and fortunately significant push-back from the community. Scarlet was apparently arguing that celebrating Father's Day would be exclusionary for people without fathers. Taking this argument to its logical conclusions leads to absurdity. My 10 year old daughter suggested that if we took this further the US should abolish Independence Day since not everyone lives in an independent country.

Father's Day has been under attack for years as regular readers of AVfM will know. There have recently been some suggestions that Mother's Day has been under attack too. Fortunately today we have tools that help us quickly address this possibility. Let's see what Google Trends says.

[image]

This term was taken from a similar hashtag. Searching for the hashtag and other similar phrases led to similar results.

The occasional article argues for getting rid of both but the graphic above shows that the bulk of the attacks are directed against Father's Day alone.

Fathers matter. Fathers add value in the lives of children. Mothers and fathers play differently with children. The activities that fathers bring to play often include elements of rough and tumble and spontaneity that are beneficial to children.

A US government report on the value of fathers for the healthy development of children found that:

> Children with involved, caring fathers have better educational outcomes. A number of studies suggest that fathers who are involved, nurturing, and playful with their infants have children with higher IQs, as well as better linguistic and cognitive capacities. Toddlers with involved fathers go on to start school with higher levels of academic readiness. They are more patient and can handle the stresses and frustrations associated with schooling more readily than children with less involved fathers.

Not everyone can have a dad. Not every man can be a dad. We also know all too well there are people in our community who have been deprived of the chance to be a dad through parental alienation, sometimes with the assistance of the state. The value of fatherhood should spur us on to prevent this from happening.

Let's celebrate fatherhood and make sure that Father's Day continues to be a day to celebrate fatherhood and all of the many benefits it brings to children and to the family.

I'll bring this article to a close as I'm taking my daughter out to ride her bike, and then I'm helping her with maths. Fathers matter and Father's Day matters.

Does porn really destroy relationships?

Dr. David Ley · 9 September 2017 · Archived copy · Original

In 1989, researchers Kenrick, Gutierres, and Goldberg published a powerful study examining the impact of pornography on relationships and attraction. In the study, subjects were exposed to photos from *Playboy* and other types of erotica. Subjects who had viewed these nude images then found other women—especially their wives—to be less attractive. The subjects also reported that they were actually *less in love* with their wives after viewing the pornographic images.

This research has been heavily cited in academic literature, but also in general media discussions of the effects of pornography. The fact that porn could make men feel less attraction and less love for their wives is commonly used as a foundation for arguments against it. But while the idea that porn leads men to compare their wives to unrealistic ideals is a concern cited by activists and spouses, new research reveals that porn no longer appears to have this effect—if it ever did.

You may be aware of the ongoing "replication crisis" in social-science research. In essence, recent research has attempted to replicate some of the hallmark findings of some heavily-cited, influential research in psychology and the social sciences. Surprisingly, attempts to replicate many of these research findings have failed, suggesting that in many cases, the original studies were limited by statistical strategies, methodological flaws, or just over-interpretation by enthusiastic researchers eager to publish sensational findings in an academic market that feeds on hype.

Balzarini, Dobson, Chin, and Campbell recently undertook research to recreate the findings from the 1989 study, particularly the impact of porn on feelings of attraction and love for ones' romantic partner.

The authors first "pre-registered" their research, announcing their intent to test the study, and then constructed three different attempts to replicate the findings, over three distinct experimental tests. In each trial, the researchers were unable to replicate the original findings. It appears that there is no evidence to support the belief that exposure to pornography, or nude images of idealized women, leads men to feel less attraction toward, or less love for their partners.

Addendum – an important point to consider in this, is that the original 1989 study involved only 63 subjects. The current replication study involved a total sample (across the 3 studies) of 630 subjects. The researchers suggest that the original study's sample size was simply too small to either detect a real effect, or to generalize from to the general population. This raises again, the very important issue of not drawing sweeping meaning from studies with small, non-representative samples.

It may be that the culture, men, and sexuality have substantially changed since 1989. Few adult men these days haven't seen pornography or nude women—nudity and graphic sexuality are common in popular media, from *Game of Thrones* to perfume advertisements, and in many states, women are permitted to go topless. So it's possible that men in the more recent study have learned to integrate the nudity and sexuality they see in porn and everyday media in a manner which doesn't affect their attraction or love for their partners. Perhaps the men in the 1989 study had been less exposed to sexuality, nudity, and pornography.

In any case, we can, for now, put to bed the belief that porn kills love, or that exposure to it reduces the love or attraction that men feel for their partners. There are men who feel diminishing love or attraction for their partners, and these men often turn to pornography to find solace, excitement, arousal, and soothing. But we shouldn't necessarily blame porn for these relationship struggles—that's a cheap, deceptive, and untruthful answer.

Women hold up half the sky?

J T · 17 September 2017 · Archived copy · Original

"Women hold up half the sky."

What does it mean?

Now and then, on a sunny day, when strolling over Mount Everest, I look around to see where these women are—the ones holding up half the sky. Clouds are made of water and water is heavy, so I suspect they have quite a challenge going on.

But where are they?

Hmm…

Pulleys.

That's it. Maybe they're using a pulley system.

They must have wrapped cable around the moon, and are using it as a pulley system and are holding up the sky by pulling down on the pulley from the valleys. There you go.

Hmm…

Death Valley, Khumba Valley, Douro Valley: nothing. I can't see any feminist down there in any of these valleys, let alone a cable coming down 'round the moon.

Of course, they might mean the ladies of the Erechtheion.

The Erechtheion is a temple on the north side of the Acropolis

But these are stone statues; and it's in Greece; and they're shouldering a roof, not a sky.

Women shoulder pregnancy, childbirth, and are the heartbeat of the family. That is a daunting obligation, and one that every civilization should esteem. The beauty, compassion, majesty and love that is woman is awe inspiring—the devotion of a child for its mother defines love; and poetry is but a pale comparison. Men write poetry about love; women give birth to love.

However, famous feminists have said this:

- "The nuclear family must be destroyed… Whatever its ultimate meaning, the break-up of families now is an objectively revolutionary process." **Linda Gordon.**
- "Marriage as an institution developed from rape as a practice." **Andrea Dworkin.**
- "Since marriage constitutes slavery for women, it is clear that the women's movement must concentrate on attacking this institution. Freedom for women cannot be won without the abolition of marriage." **Sheila Cronin**, the leader of the feminist organization NOW.
- "I feel that 'man-hating' is an honorable and viable political act." **Robin Morgan**, Ms. Magazine Editor.

So supporting children, families and husbands, is not what feminists have in mind, when they say that women hold up half the sky.

So what do they mean?

I look around. I look out my window. I see construction. I see buildings going up. I see men doing it, not women. I see the plows taking away snow at 2AM: men. I see the sanitation workers, firefighters, oil riggers, foresters: men, men, men, men. I attend the Opera— men wrote 98% of the music. I go to museums and note that men created 95% of the beauty housed within. I check the math theorems: men. Physics? Men. The literature? Mostly men.

Who slaved to build the Pyramids, Angor Watt, the Cathedrals and our cities? Men. What about the explorers who trudged across plains, scaled the mountains or sailed the oceans? Men, men, men. I look at the tombs in Arlington and the unimaginable sacrifice revealed by rows and rows of white marble: men.

[image]Of course, the contributions of some women have been astounding: Emmy Noether, Hypatia, Sophie Germain, Curie, Thatcher, Catherine the Great, Boudica. The list is almost endless. Some say women's compassionate sacrifices to aid humanity have also been overlooked; and I agree. However, let's not overlook the depth of the contributions of masculinity; and how men built our houses which, um, you know, hold up the roof from the rain.

Now we are in an epoch where women can contribute and men no longer have to be the only ones lying in military cemeteries or suffering 90% of all workplace fatalities. This is great.

However, I don't see feminists having held up their half before this time, to justify the saying in the present tense.

If we let that toxic feminist expression—"holding up half the sky"—remain un-repudiated, we indirectly diminish both the achievements and sacrifices of masculinity. We must not allow that. Those men buried in Arlington did not only hold up half: they gave their lives. If women held up half the sky, why is it men lying in those graves? If feminists toss "toxic masculinity" at men, and blame us for the immense horrific evils such as murder and mansplaining, then we deserve our share of credit for the good; and it's a lot more than 50%.

So let's summarize so far:

- We have ruled out holding up clouds.
- We (well, actually, feminists) have ruled out holding up families.
- We have recognized that their contributions and sacrifices are relatively recent by comparison. Will women hold up their half soon? Of course.

So what have feminists been holding up until now?

You see, it's a saying—an expression; and sayings say whatever the sayer feels like thinking—but without the burden of providing evidence. Expressions rely on emotion.

That is the essence of fem-splaining: using pseudo-poetic emotional visualization in place of logic and evidence.

There are lots of sayings that mean, like, whatever.

Here's one: "butterflies are free."

I hear that, and I'm like: "Wow! Man! Butterflies are free. That's, like, awesome, dude."

Or "double rainbow across the sky."

Well, not only do I know what that means, I also know what he was smoking when he said it.

Or that other saying: "I never said I was a perfect candidate, and I certainly have never said I ran perfect campaigns, but I don't know who is or did. And at some point it sort of bleeds into misogyny."

I don't know what that means; and she admitted she was drinking when she said it.

That saying about "women having held up half the sky," vacillates between comical and disparaging. Stripped of family (by feminists themselves) it is laughable at face value. It disparages the achievements and sacrifices of masculinity by reducing it to half.

When they insist on this trite saying, feminists are like children who demand desert, but won't eat their peas. "No I will not eat the peas," they say, "men can eat the peas and the broccoli; I want that NY Super Fudge Chunk that I deserve for holding up half the…" holding up half… holding up.

Eureka! That's it.

Feminists are holding things up.

Women in science and engineering have contributed; feminists are holding things up.

Seriously, now: no one is holding up the sky. The sky is not falling. Most good men and good women are now achieving good things, doing work that respects each other. Chicken Little has spent too much time in a Woman's Studies class.

The next time feminists shout "Women hold up half the sky!" ask for the evidence. Short of evidence, one must accept that feminists are just holding things up. Otherwise, you might as well be spitting on the gravestones in Arlington—the tombs of those men who helped us rise up, from their self-sacrificial six-feet-under.

JT is also the author of a novel: http://nynovel.com

Learning from women: tears will gain you forgiveness for all your crimes

Douglas Galbi · 24 September 2017 · Archived copy · Original

A 35-year-old woman planned and carried out a series of rapes of a 12-year-old boy. A news headline explained that she had engaged in "clandestine sex trysts" with the boy. The headline reported that she "burst into tears" at her criminal sentencing. Can you imagine such a headline describing a 35-year-old man raping a 12-year-old girl?

"Former Ravens Cheerleader Completes Weekend Jail Time For Rape Of Teen Boy." She was 49. He was 15. If a 49-year-old man had raped a 15-year-old girl, would he have been sentenced just to weekend jail time?

A 35-year-old English teacher raped a student eight times in the classroom and in a car. The teacher was sentenced to 10 years of probation. The teacher-perpetrator was a woman, and the student-victim was a boy. Do you think that gender pattern biased the criminal sentence?

While mainstream media and legal authorities largely ignore gender bias in the criminal justice system, ordinary persons are starting to notice the terrible injustice of gender-biased criminal justice. Suppose a woman rapes a boy. Suppose the rapist gets pregnant, doesn't chose to have an abortion, doesn't chose to legally abandon the child, and doesn't chose to put the child up for adoption. Under what kind of justice system would the rape victim then be legally forced to make large monthly payments to his rapist? That happens under the U.S. justice system, and probably under other justice systems around the world.

Grass-roots activists have interpreted gender injustice in new ways that are far more significant than the gender ratio in particular employment categories. The point, however, is to change gender injustice. For that task, the medieval Latin masterpiece *Speculum stultorum* provides vital guidance. With freedom of speech that probably would not be acceptable today, that medieval Latin work boldly described cloistered nuns in England:

> They're serpent-bodied, siren-voiced, with breasts
> of dragons, Paris's heart, Susanna's charms.
> But still they have one motion that rebuts all,
> a ceaseless flow of tears before their God.
> With these they pray to God and win his grace,
> with these they cleanse their hearts of all their crimes.
> { Corpore serpentes, sirenes voce, dracones
> pectore, Susanna smigmate, corde Paris.
> Sed tamen illud habent, unum quod cuncta refellit,
> ante Deum lacrimas quae sine lege fluunt.
> His Dominum placant semper veniamque merentur,
> his sua cunta lavant crimina, quicquid agunt. }

Men too deserve forgiveness for all their crimes. To achieve gender equality with women, men must cry openly and profusely in the face of appalling injustices against men.

God hears the cries of the poor, even while gynocratic society ignores them.

Notes:

The above quote is from Nigellus Wireker, *Mirror of Fools {Speculum stultorum}* ll. 2379-84, Latin text from Mozley & Raymo (1960) p. 67. I've adapted the English translation from Regenos (1959) p. 114.

[image] Woman crying. Image created by the U.S. Marine Corps for National Domestic Violence Awareness month in 2009. Via Wikimedia Commons. The U.S. criminal justice system gender-profiles men for arrest for

domestic violence. The U.S. also administers separate and highly gender-unequal services for victims of domestic violence.

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Forcing men to make monthly payments to their rapists

Douglas Galbi · 25 September 2017 · Archived copy · Original

U.S. courts have uniformly affirmed that the state can lawfully force boys and men to make monthly payments to their rapists. The circumstances that produce this outcome are:

1. woman rapes boy or man with a sex act of reproductive type [1]
2. rapist gets pregnant from the rape
3. rapist gives birth to the baby, rather than aborting it
4. rapist doesn't get rid of the child under safe-haven infant abandonment laws
5. rapist doesn't give the child up for adoption

The rapist can then legally receive a "child support" order that requires the raped boy or man to make monthly payments to his rapist. The size of these payments depend on the rapist's income, not the child's needs, and there's is no legal requirement that these payments actually be used to financially support the child. Moreover, if the rapist is granted state payments under the welfare program Temporary Assistance for Needy Families, the state will require the rapist to name the raped father of the child. The state will then on its own motion establish a "child support" order against that boy or man, and the state will collect on behalf of the rapist any payments made under that order. Circumstances of men being legally required to make monthly payments to their rapists have been numerous enough to generate more than seventeen court cases. All the court cases addressing these circumstances have affirmed that a raped man is legally obligated to make payments to the woman who raped him.[2]

Requiring raped boys and men to "pay child support" is truly a marvel of sophistry, delusion, and social exploitation. Courts typically gesture to the best interests of the child. The irony of referring to the best interests of the child seems to be lost is cases imposing child support on boys of ages twelve and fifteen who were victims of statutory rape. Courts hold up the principle "every child has a right to support from both parents."[3] But what about single parents? Should law, public policy, and courts discourage single parenthood? If the public concern is about the financial support of children, two parents are surely better than one parent. But three or more financial parents is better than two. Why not impose child-support orders on grandparents as well as the brothers and sisters of the parent? The best interests of the child would be better served by imposing child support orders on the whole village.[4]

Boys and men being legally forced to to make monthly payments to their rapists indicates that elite men and women devalue fundamental interests of ordinary men. Legal platitudes about the best interests of the child and the virtues of two-parent families are emotive superstructure above base interests. A law review article published in 1992 asked:

> Men also have interests in their genetic progeny and in their reproductive autonomy. If we object to what some characterize as coerced motherhood, can we close our ears to pleas about coerced fatherhood? [4]

Two decades latter, the answer unquestionably is yes. What that answer fundamentally means for open, free, democratic societies remains to be seen.

* * * * *

Table: child support rape cases (Excel version)

Notes:

[1] The outcome is the same if a woman acquires a male's sperm through fraud or theft. See Higdon (2011) pp. 18-20.

[2] Here's a list of child support rape cases. Many such cases probably occur in low-level family court proceedings that are largely opaque to external policy evaluation and analysis. For example, online searches don't show the Ohio child support rape case described obliquely in a newspaper article. Moreover, given the unanimity of courts' opinions, a rape victim might wisely judge that bringing such a case isn't worth the cost. Forcing boys and men to make monthly payments to their rapists is more bizarre to reason than unusual in practice. On courts' unanimity in making such decisions, see Hidgon (2011) p. 13.

[3] See, e.g. County of San Luis Obispo v. Nathaniel J., 50 Cal. App. 4th 842 – Cal: Court of Appeal, 2nd Appellate Dist., 6th Div. 1996 at 845.

[4] Two law review comments (London (2004) and Johnson (2005)) and two law review articles (Jones (2002) and Higdon (2011)) have focused on requiring boys and men victims of rape to pay child support. Three out of four of those authors are female. London (2004) considers the issue from a highly gynocentric perspective. Higdon (2011), p. 12, observes:

> Few would argue with the proposition that, if a man voluntarily has sex with a woman and a child results, then he should be liable for child support.

Two decades ago, few would argue for gay marriage. A law review article published in 1994 declared authoritatively, "As a direct consequence of biological differences, reproductive choice is a right exclusive to women." See Thompson (1994) p. 393. Thus biology is destiny, and men don't get reproductive rights because men don't get pregnant. That's wholly specious. That men don't get pregnant simplifies the moral issue of

reproductive rights from aborting a fetus to not having the state impose unplanned financial parenthood on a man for no act of his own other than having sex of reproductive type. Higdon (2011), p. 41, begins its conclusion:

> Despite the noble policies upon which it is premised, the practice of holding biological fathers strictly liable for child support is not without its shortcomings.

These polices are no more noble than circumlocution in describing gross injustice.

[5] Shultz (1992) p. 93. Higdon (2011), p. 26, states, "courts simply have to start taking a different approach to this issue." Higdon (2011) still has not been published in a law review. Law reviews themselves are quite capable of ignoring and obscuring the gross unreasonableness of this area of law.

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Here's why you are uneasy with Star Trek: Discovery, Anita Sarkeesian

August Løvenskiolds · 26 September 2017 · Archived copy · Original

Spoilers ahead. For the New York Times review, see here.

Anita Sarkeesian fancies herself a fan of Star Trek but in a recent video review of the new vagina-washed series *Star Trek: Discovery*, (hereafter *ST: Diss*) Anita expressed unclear misgivings about the new series available only by subscription to the pricey CBS All Access streaming service. Don't be alarmed – I watched it so you don't have to.

As a feminist booster it is a moral imperative for me to step in and mansplain to Anita the sources of her inarticulate unease. To her credit or perhaps shame, Anita *was* able to speak her hatred for a black girl's hair – she and a friend "Ebony" (no kidding) nattered on and on about it being not nappy enough for their tastes – but there are other, deeper features of the pilot episode that Anita seems to have missed.

It is no small irony that after decades of complaining how women in power are judged and commented on their looks, the very first place Anita and Ebony go is right down the same track.

Stereotype one. The opening scene depicts an Asian woman, Captain Phillipa, wandering aimlessly in a desert – the woman is even depicted walking in literal circles. I wish I were kidding about this but as Anita often says, one has to always point out such stereotypes. One would think that the trope of a clueless Asian woman driver would be familiar to Anita.

Attention Rachel Dolezal. Walking tête-à-tête with the Captain is Commander Michael Berman – a female-presenting trans-Vulcan – meaning that Michael, the show's protagonist, is trans-racial in that she was born human but was raised on Vulcan as a Vulcan by Sarek and Amanda, the parents of the famous Mr. Spock. A radfem like Anita is likely to be quite conflicted about both the trans sexuality implied by a girl named Mike AND any sort of trans racial identity. Anita might have also been annoyed by the show writers' breaking of canon – until now, Spock has never had a sister, adopted or otherwise, nappy-haired or not. [Corrected.]

Attention Dr. Freud. Phillipa and Michael find an elusive hole in the desert which they hope make moist with their tools. Sure enough, after a bit of fumbling and a pregnant pause, a gush of fluid sprays them both after Phillipa teases Michael with a promotion to a command of her own. The undertones of sexual harassment could hardly be clearer but Anita completely missed it.

A bridge of fainting couches. The third in command is a craven alien bloke named "Saru" as if to reflect his overly sorry, fearful Nancyboy nature. Although radfems like Anita cultivate such losers, they also hate them viscerally for their failure to meet attractive masculine norms but rarely do feminists admit this openly as it alienates their fancy male allies. Indeed, the milquetoast Sarek is the most masculine character in the show, creating a dearth of humanoid eyecandy for the ladies outside the Klingons.

Breaking the Klingons. The longtime bullies of the galaxy, the Klingons, have been redesigned again to look more alien and blue-black than ever before. In addition to mangling their canonical look, the writers futz with their well-established death rituals.

In the *Star Trek: The Next Generation* episode "Heart of Glory" the Klingon death rituals are shown in detail – the eyes of the dead warrior are forced open, his Klingon companions roar to warn the afterlife that a warrior is on the way, and the body is then discarded without burial as it is of no further interest to the living. In *ST: Diss,* however, there is no guttural outcry of warning nor discarding of the corpses – the dead are mummified and placed in coffins that festoon the exterior of the Klingon ship, sort of like how the Reavers used the dead in *Serenity*. These new Klingons are sex-segregated and on a holy Jihad in such a manner that comparisons to Islam are inevitable, and so, of course, the feminist unease with depictions of Islam as violent should make Anita's skin crawl.

The super virtual signal. The Klingons ignite a massive beacon with the intent of drawing other Klingon groups to their cause – sort of a flashy 9/11 virtue signal. The Klingon commander chooses a shunned, light-skinned (albino?) Klingon to trigger the virtue signal. That is correct – there was a virtue signal inside a virtue signal.

Tears in the ladies' room. Woman-only professional environments are highly toxic and *ST: Diss* slavishly gets this perfect: the lady Commander Michael begins a mutiny against the lady Captain Phillipa by stabbing her in the neck with drugs. No kidding. [Edited to add: can a human perform a Vulcan neck pinch? Obviously, a trans Vulcan would use drugs to supplement her efforts in the same way other trans folk do.] An open depiction of female on female violence should have made Anita rip out her loopy earrings. Who needs Klingons for war when you have surly chicks on the bridge?

There is much more – Michael gets a full vagina pass for being stabby like Cora in the series *The Sinner* – but I think you get the point, Anita.

Enjoy the show.

.

Dr. Altaf Mangera of Coventry, UK, “Known Genital Mutilator”

Gary Costanza · 30 September 2017 · Archived copy · Original

[image]Dr. Altaf Mangera has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org

From the website of the “Qualified Circumcision Clinic” where he works, we read:

“Dr (Mr) Altaf Mangera MBChB(Hons), MD, FRCS(Urol), FEBU, is a NHS Consultant Surgeon in Urology working at the prestigious Royal Hallamshire Teaching Hospital.

Dr (Mr) Altaf Mangera is the lead consultant surgeon at QCC and has been performing and teaching both major and minor surgery procedures for 10 years. He is qualified and experienced in the surgical procedure of circumcision.”

Mike Buchanan and Justice for Men and Boys have been following the story of a 12-year-old boy facing unwanted circumcision (also known as assault) at Dr. Mangers’s clinic. Follow the story here at Mike’s website and Dr. Mangera’s response to planned protests at his clinic.

Elsewhere on the website, from the ‘isn’t it obvious’ department, we see the heading “What Adult Patients and Parents Say About Us…” Some of those comments:

> “Brilliant customer service. I would definitely recommend this service to family and friends.”
>
> “The surgeon was excellent my son slept through most of it.”

What’s obvious is that the infant patients involved can’t give *their* say about being strapped down and permanently mutilated, and I suspect they wouldn’t be so welcoming and grateful.

Since Dr. Mangera has no information about the risks, legality and ethics of routine infant circumcision, you can read and view videos about that at neonatalcutting.org.

Dr. Mangera’s practice information follows:

Sheffield

Clinic Address: Dovercourt Surgery,

3 Skye edge Ave (off City Road), Sheffield, S2 5FX

Coventry

Clinic Address: City of Coventry NHS Healthcare Centre

Stoney Stanton Road

Coventry, CV1 4FS

Phone: 07954858060

> Dr. Altaf Mangera of Coventry, UK, “Known Genital Mutilator” https://t.co/fzX0p5KyvY #MGM #circumcision #intactivism pic.twitter.com/wmNtgyFtTM
>
> — gary costanza (@jerrytheother) September 30, 2017

The fourth International Conference on Men's Issues will be held in Birmingham, UK, 13-15 July 2018

Mike Buchanan · 30 September 2017 · Archived copy · Original

Note from Paul: After the rousing successes of the first three ICMIs, we push forward again with the next conference being held in Birmingham, UK. ICMI has quickly become an institution of an event for the human rights of men and boys, as well as an annual oasis for the red pill adherents of the world. The event is social, political, cultural and a hell of a lot of fun for attendees and speakers. I hope you will be able to put this on your calendar and secure your place at the event right away. By doing so you will be joining hundreds of other past and present attendees who were glad they did. I look forward to seeing you there! PE.

IMPORTANT: Please do not book travel or accommodation until we've officially stated (on this website) that the conference is definitely going ahead. We shall do this at the earliest opportunity, following receipts of sufficient £22.00 deposits (see below). You will be informed as soon as anyone else if you subscribe to this website's auto-notifications.

Justice for Men & Boys is a British political party. Since our launch in 2013 we've been the only party in the English-speaking world campaigning for the human rights of men and boys on many fronts. In 2016 we hosted the very successful second International Conference on Men's Issues, and we're hosting this conference, the fourth in the series, in association with A Voice for Men.

The list of conference speakers is here. We'll update it as new speakers are confirmed, we're aiming for a total of 15.

We've booked an *outstanding* venue for the conference, in Birmingham, over 13-15 July, 2018.

We're confident the conference will be the biggest, most interactive, and simply the best conference in the series to date. It will be held in St Andrew's Stadium, the home of Birmingham City Football Club. The club's website is here, the page on conferences and events here, the brochure on the venue's rooms etc. here. The brochure includes information on room capacities. Mike Buchanan is your guide in a video tour (18:13) of the venue – here.

We've booked the venue over the three days of the conference, it consists of the following rooms:

- Legends' Lounge (main room for presentations)
- Jasper Carrott Suite (breakouts, dinners)
- International Suite (breakouts)
- City Room (breakouts)
- Boardroom (workshops, seminars…)
- Boardroom Club (lunches, tea and coffee…)
- 3 x Executive Boxes (18 seats)
- 13 x Executive Boxes (10 seats)

Collectively these rooms can hold over 1,100 people, seated. The main room for presentations, the Legends' Lounge, will hold 350 people, seated. Rooms will be available for hire during the conference, click on the Room hire tab for more information.

We need to be sure that a sufficient number of people plan to attend, to make the event financially viable. So we're starting (as we did with the London conference in 2016) with a request that you make a deposit of £22.00 as soon as possible**.** The sum will be refunded in full if the conference doesn't take place.

Your deposit will guarantee the availability of an Early Bird ticket, the deadline to pay the £203.00 balance will be four weeks after the announcement that the conference is definitely going to take place. After the deadline you can

pay the balance of £243.00 **before 24:00 GMT 14 April**, during which time tickets will be priced at £265.00. We need to set an early deadline for ordering tickets because we need to ensure we have the money to pay for major outlays such as speaker flights, hotel accommodation etc.

You do not need to have made the £22.00 deposit to later order a ticket, but if you don't:

- you won't be guaranteed ticket availability
- you'll be adding to the risk that the conference is cancelled simply because not enough people have paid the deposit to give us confidence about likely attendance numbers

You can pay your £22.00 deposit here:

Media representatives are invited to apply for tickets, they will only need to pay £31.50 per day, to cover the costs of lunches and light refreshments.

Ticket prices are unchanged from the London conference (2016) but this time **lunch and light refreshments (tea, coffee, biscuits, on arrival and during morning and afternoon breaks) will be covered by the ticket price.**

Feel free to suggest additional speakers to those already appearing – we're planning to have 15 speakers – and/or suggest what you'd like to see happen at the conference. It's your conference, and we want to make sure you have a great experience. Email Mike Buchanan (mike@j4mb.org.uk) with suggestions for speakers, activities, etc.

International Conferences on Men's Issues – ICMIs – have been held since 2014, and all have been highly successful. The first was hosted by A Voice for Men, the second and third by J4MB and AVfM respectively, in association with others. Details on the conferences, and links to the presentation videos and other materials, can be found here:

2014 – Detroit, USA

2016 – London, England

2017 – Gold Coast, Australia

We look forward to meeting you in Birmingham, and taking the next step in the battle for the human rights of men and boys.

Please email J4MB (info@j4mb.org.uk) if you have queries on ordering tickets, or any other conference-related matters.

The gynocentrism of Jordan Peterson

Peter Wright · 1 October 2017 · Archived copy · Original

Most by now will have heard the name Jordan Peterson, who has become quite the internet sensation as he tackles the excesses of postmodern philosophy and it's negative impact on society. His fight against the deconstruction of traditional cultural forms, along with the existential vertigo and nihilism that inevitably follow it are commendable. However there's a question mark over what Peterson deems to replace that postmodernism with, which I'll get to in a moment.

Peterson works largely, though not exclusively, with Jungian terminology – especially with what Jungians term the 'archetypal patters' of human behaviour. Carl Jung was among the first to document universal patterns of behavior among humans which he called archetypal patterns, which he later gave discreet titles such as the child archetype, father archetype, mother archetype, and so on. Jung identified literally hundreds of such archetypes and discovered that classical mythologies also tended to record these archetypal themes in story form.

Jung believed that all people perceive the world through archetypal filters of one kind or another, and are often unconscious of the fact they are perceiving the world through a limited archetypal lens.

With that brief description of archetypes I come back to the question of what Jordan Peterson wants to replace postmodernism with. Does he want to replace it with what was there before it, a wide variety of archetypal forms? The answer to that appears to be no, he has a much more simplistic prescription to fill the void: that men become heroes and women become mothers.

After all the good of cautioning against the excesses of postmodernism, Peterson would unwind it by advocating an equally excessive cult of motherhood as the necessary alternative. He is caught by the spell of what Jungians refer to as the Great Mother Archetype, and doesn't realize he's caught.

The overwhelming amount of emphasis and air time he gives to discussing good mothers, bad mothers, the Great Mother, Oedipal mother, devouring mother, nurturing mother and so on far exceeds the airtime he gives to other themes. Mentioning career women occasionally (often in the negative) doesn't make the emphasis any less obsessive.

[image]

In the early pioneering days of Freud and Jung there was a huge fad of interest in parental figures, especially the mother. Theory has since moved on from mothers and the mother archetype, but Peterson appears trapped there compliments of his fascination with Jungian literature. This is the Achilles heel of his pitch for improved gender relations and it deserves unpacking.

The first thing we need to know about the Mother Archetype is that it is linked to her archetypal son – The Hero.[2] In myths and stories around the world we read of Mamma's hero-son moving through the world slaying dragons, a theme Peterson specializes in discussing.

The possession of Peterson's mind by the theme of the Great Mother and her son The Hero compels him to ask young men to lift heavy weights, and ask young women to be mothers – great mothers. Anyone with a strong understanding of archetypal psychology will see immediate problems in this proposal.

Here's an excerpt from post-Jungian James Hillman which I think captures the issue well:

> In their early discoveries, Freudian and Jungian psychologies both were dominated by parental archetypes, especially the mother, so that behavior and imagery were mainly interpreted through this maternal perspective: the oedipal mother, the positive and negative mother, the castrating and devouring mother, the battle with the mother and the incestuous return. The unconscious and the realm of "The Mothers" were often an identity. Through this one archetypal hermeneutic, female figures and receptive passive objects were indiscriminately

> made into mother symbols. What was not mother! Mountains, trees, oceans, animals, the body and time cycles, receptacles and containers, wisdom and love, cities and fields, witches and death – and a great deal more lost specificity during this period of psychology so devoted to the Great Mother and her son, the Hero. Jung took us a step forward by elaborating other archetypal feminine forms, e.g., the anima, and I have tried to continue in Jung's direction by remembering that breasts, and even milk, do not belong only to mothers, that other divine figures besides Maria, Demeter, and Kybele have equally important things to say to the psyche and that the women attendant on Dionysus were not turned into mothers but nurses. Like those frescoes of the madonna Church which conceals a congregation under her billowed blue skirts, the Great Mother has hidden a pantheon of other feminine modes for enacting life.[1]

With his monotheism of the Mother, Peterson narrows the prescription for young men and women, this in contrast to Jung for whom the archetypal possibilities for a human life are 'polytheistic' (ie. multi-optional and varied); thus living out the Mother and Hero archetypes alone – Peterson's preferred template – reduces that variety to singular options.

Asking all young men to be worldly heroes, to lift heavy weights to compliment the maternal principle, and asking young women to be mothers when they may not be suited to motherhood at all, limits the possibilities dramatically and may fly in the face of a person's calling to be something else entirely.

In order to get past this mother-monotheism we need to lift Madonna's skirt to allow all the many archetypal forms to walk out and stand independently on their own two feet. By relativizing the Mother Archetype, by removing that word "Great" that appears before it, we allow it to be just one archetype among many, no more or less important than the rest.

Many men want to be heroes, and women mothers. However there's a problem resulting from what's left out of that picture. The omission of other archetypal styles and perspectives likely leads people away from things they might be better suited to. For example some men are not called to be worldly heroes and don't want to be – they might be spontaneous Peter Pan's, introverts, gay men, Zeta males, bachelors or intellectual explorers. Likewise women might not be first and foremost identified with their wombs and kitchens – they might have a strong desire to be childless and perhaps to pursue some other life calling; to study, to have a career, help the homeless, or whatever.

It's insufficient to argue that "mothering has its basis in biology" and thus the Mother Archetype is the most important archetype to push. *All* archetypes have their basis in biology, that's Jungianism 101 and therein lies the problem: Peterson talks only about mothering as biologically based but does not grant the same basis in biology for the other archetypal patterns women might enact.

The mother Goddess Demeter is not the only Goddess…. there are others like Artemis (a freewheeling virgin huntress); Athena (a virgin Goddess focused on civic responsibility); Aphrodite (Goddess of beauty, sexual pleasure and love); Hestia (a virgin Goddess of the hearth); or Hera (Goddess of social power and status) just to mention a few. Psychiatrist Dr. Jean Shinoda-Bolen elaborates some of the many feminine archetypes that Peterson neglects in her book *Goddesses in Everywoman: Powerful Archetypes in Women's Lives.*

Many of the archetypal figures in myth were *not* primarily mothers, but nonetheless the biological impulses that give rise to their patternings are equally as valid as those underpinning mothering.

To underline the point more starkly we can say that even the destructive spectacle of feminism that Peterson rightly resists is a biologically-based archetypal pattern.

To summarize, the danger in Peterson's advice is that it narrows the possibilities too much, and too forcefully in favor of Mother and her Hero son.[2] Moreover, many men have become tired of the onerous demands placed on them by traditional gender roles, and who can really blame them?

Traditional gender roles were workable when held in balance, with careful reciprocity guiding the arrangement. However in modern society the contractual emphasis on reciprocity has gone by the wayside in favor of extracting

all you can from the other person and from the relationship. That makes traditional relationships potential places of exploitation and likely failure.

Yearning to return to better models of the past doesn't guarantee we'll get them, as so many people discover. What we get instead are onerous gendered-expectations and demands with little payoff – or worse asset loss, parental alienation, false accusations and public shaming, not to mention the psychological sequelae that comes with it.

For men, such mother-serving heroics serve to further an already lopsided gynocentric culture, one asking men to put themselves into the service of marriage and womankind in an environment that is unlikely to provide much if any reciprocal payoff — for women long ago cast off society's demand that they play the role of mother and dutiful wife, and men are now seeing fit to do the same.

Men's Rights Activists have long known that postmodernism, feminism, and marxist SJW's are bankrupt. That's what we fight. Likewise we know that traditional gynocentrism is bankrupt. This article attempts to show that Peterson too understands the bankruptcy of postmodernism, feminism, and marxist SJW culture, which he describes articulately and with passion….. but then proceeds to fumble for a working model to replace it. For him the replacement is a return to traditional stereotypes of mothers, marriage and women-serving heroes. Traditional gynocentrism. The problem today is that neither women nor men are willing to define themselves solely by relation to the opposite sex, which they view as an exercise in exploitation and control…. so Peterson's solution simply doesn't work for many people of today.

MRAs have elaborated one solution in the Zeta / MGTOW life orientation that doesn't view male identity primarily on the basis of how it benefits the opposite sex. And as part of that adjustment many men who want relationships with women – the red pill kind – are beginning to approach them as relationships between peers (Marc Rudov), as intimate friendships, or as forms of non-gynocentric traditionalism…. or they may frame them as something else entirely. What they are doing is weaving a middle path between Scylla and Charybdis, and refusing to swap one poison for another.

Sources:

Videos by Jordan Peterson.
Analysis of Sleeping Beauty
Is it right to bring a baby into this terrible world?
The Oedipal Mother in a South Park Episode
The Positive Mother Gives Birth to the Hero
The Failed Hero Story vs The Successful (Freud vs Jung)
The overprotective mother or 'how not to raise a child'

Reference:

[1] Hillman, J. Abandoning the Child, in *Mythic Figures*, Vol 6. Uniform Edition

Notes:

[2] There are a number of variations on the hero theme, as detailed by Joseph Campbell in his book *The Hero With a Thousand Faces*. Campbell wasn't a Jungian, and he was suspicious of many Jungian dogmas.

When referring to the hero archetype in the article above I'm referring exclusively to the classical Jungian understanding of that term, and Peterson's reliance on same. The hero archetype in Jung's writings is intimately bound up with the mother archetype (being a hero for mother / or fighting against the dragon mother, etc), as contrasted with Campbell's focus which held that a hero's journey need not imply mother. Jung's mother-tied definition of the hero – Mother's Hero – is laid out in his *Symbols of Transformation*.

One poster on the Peterson facebook page recently wrote, *"The hero's journey as described by Joseph Campbell begins by 'Separation,' the departure from the status quo. To me this personally I associate this to stepping out of and leaving the gynocentric view of the status quo."* That is a true stepping off into the unknown, a more gutsy hero's

journey, as compared with stepping out into the world as mother's hero to do her bidding. As Campbell characterized it, the true hero journey entails leaving the mother-world behind and seeking atonement with the father.

See also: A brief critique of Jordan Peterson's use of "Jungian" sources

Fighting to keep the message alive

Paul Elam · 8 October 2017 · Archived copy · Original

As many of you know, for the past couple of years I have dedicated most of my writing to video scripts for my YouTube channel, An Ear for Men. Producing an average of two videos per week, I have focused my efforts on providing material for men of an interpersonal nature that enhances their well-being and supports a red pill lifestyle. The channel has been successful, growing to over 40,000 subscribers, many of them men who contact me to say that the channel's message has been helpful, and in some cases life-saving.

Unsurprisingly, it did not take long to encounter problems with internet thug Google in monetizing the videos. Recently, I opened my channel page to find that large groups of videos were demonetized as being advertiser unfriendly. There seemed to be no rhyme or reason to the videos that were targeted. They even demonetized a video I did on the therapeutic benefits of dogs.

[image]

Given that I have some support for my work via my Patreon page, I elected to simplify matters by just not monetizing videos. I hoped that this would keep Google censors out of my hair. Of course, I was wrong.

Today I was notified by Google that a video of mine, "Why Men Shouldn't Have Children With Borderline Women," had been removed from my account and a strike issued against my channel for "spam or misleading content."

[image]

Of course, the video is in no way spam or misleading, so I appealed the decision. It took them less than 10 minutes to reply that my appeal was denied.

[image]

I have no choice at this point but to respond to Google's bullying with different, if less attractive options. First, I have uploaded the targeted video to a different video site. Vid.me.

I will begin the process of uploading all my videos there over the weekend and will put new videos on that site as well. I will continue to post my work to YouTube until Google fabricates a reason to pull my channel, which I see now as a matter of when, and not if.

In taking this new direction, I must ask the moral supporters of my work to take even more supportive action, allowing me to continue to reach out to men and boys with information and a narrative that is in their interest.

Doing so is simple and painless. **First, please follow my new channel on Vid.me.** I need 50 followers there before I can bypass their bandwidth limitations and upload all my videos.

The other thing is to **support the videos through my Patreon page**. Google/YouTube can and likely will ban me from using their platform eventually, but I will still have the ability to create and post videos to Patreon through the vid.me.

Patreon support need not be a financial burden. You can select how much you want to pledge per video and cap it wherever it suits you. If you so choose, you can pledge one dollar per video and cap it at one video per month. So, for a dollar a month you will get an email notification of every video I release and instant access to it on Patreon and the Vid.me platform.

I produce on average two videos per week, week in and week out. Each video represents an average of more than two full days work writing, editing, recording and post production. In other words, it is a full-time job all on its own. It is not something I can afford to do without support from the men whom I am trying to service.

So, we are at a crossroads here, friends. The world, as you know, is a hostile place when it comes to honestly

discussing the issues faced by men and boys. I have been hacking away at it online for almost ten years now and they are still trying to silence me.

I am still wholly committed to defiance but just as it has been since the beginning, I need to count on you to help me make this happen.

Please visit the Patreon page and make your pledge today, no matter the amount. And please follow me on vid.me, where I will be working to build a new subscriber base.

Thanks to all in advance who choose to help.

Harvey Weinstein, Hollywood and hypocrisy

Paul Elam · 10 October 2017 · Archived copy · Original

One of the few trivial things I detest in life is our cultural obsession on the lives of celebrities. I've never given a damn about Brangelina, about who is married to or divorcing who, or any other sordid stories about the lives of people I have heard of but don't know. As far as I am concerned, taking Hollywood gossip to heart, as though you know the people involved and have an investment in their lives, is an activity reserved for people who lack the creativity to have meaningful lives of their own.

That said, Hollywood and the media obsession that follows it, often gives us object lessons on the current state of sexual politics. Sometimes the lessons are hard. Robin Williams was a tragic example of that. So is Bill Cosby. The disgusting saga of Francis Shivers and his years long struggles with professional liar and restraining order terrorist Pauley Perrette, is yet another. I've offered commentary on all these cases in the past.

The value in these stories is that they highlight what is happening to scores of men across our culture. And unfortunately, it also shines a light on the fact that when this stuff happens outside the city limits of Tinseltown, nobody gives a damn. Frequently, not even the male victims.

Now enter Harvey Weinstein, co-founder of Mirimax Films and a major player in Hollywood movie making. I should say Harvey Weinstein, co-founder and ousted employee of Mirimax Films. Weinstein was just giving his walking papers from that organization after a string of accusations that he sexually pressured women, leveraging his textbook Hollywood power against them to coerce sexual favors.

Of course, the case against him, as it was with Cosby and so many others, is absent a few things we normally associate with sexual assaults. Like police reports and criminal charges. Like any kind of forensic evidence. Like any kind of evidence at all save the word of women who have collected money from Weinstein on the weight of their allegations over the years.

In fact, if there weren't another dimension to this story, which is now blowing up into a witch hunt on anyone refusing to throw Weinstein under the bus, I would be writing on something else.

The latest targets are Matt Damon and Russell Crowe, who are now being subjected to public flogging by the likes of homophobe Rose McGowan, and the patently insane Lena Dunham, for indirectly contributing to Weinstein's defense. The same is happening to fashion designer Donna Karan, who, according to the Daily Mail, defended Harvey Weinstein during a red-carpet interview at the CinéFashion Film Awards. She told a reporter that we "have to look at ourselves and question how women are presenting themselves and their sexuality."

You might want to read it soon, before the sisterhood comes for her with pitchforks and torches. That kind of bold honesty won't go unpunished.

Make no mistake, Weinstein appears to probably be guilty of pressuring women for sex. At least as much as you can use the term "guilty" with a straight face in an industry where the dicks sucked in exchange for opportunities to pursue the limelight can be measured by the mile.

Women in Hollywood don't just dive onto the casting couch, they pick the fabric and the color that will make them their sexy best. The same goes for men who bend knee for gay male decision makers in Hollywood but of course no one will take issue with that. The scenario of alleged male victims won't find column space in *Variety*. And as far as Hollywood goes, I am not sure it should. The place is a cesspool in its own league. Reporting on itself honestly would be an act of suicide.

Based on his easy payoffs to silence his accusers, and alternating rounds of guilt-ridden contrition and awkward defiance, I think Weinstein probably did do things that resulted in all this condemnation and sanctimonious gasping from the Hollywood crowd. He's all but admitted to as much. In Hollywood, though, the casting couch and the fainting couch fit are interchangeable props on the same set.

That's the ironic, flatulent elephant in Hollywood's living room, and for that matter the rest of the world. President Trump was right. When you are rich and famous, scores of women will happily let you grab them by the pussy for half a shot at some of those precious resources produced by affluent men. And some women will even get outraged if you don't. Not grabbing them by the pussy informs them they don't have that shot. It completely ruins their plans.

Like it or not, that is straight up truth. People hating the truth doesn't make it any less true. It just makes it easier to sue. And of course, suing is the next best way to grab those assets, whether they grabbed the pussy or not.

The thing that should bother all thinking people about this godawful mess of uniquely human conduct, is that it operates blindly, in complete denial of our uniquely human nature.

When I was a younger man, I often heard the term, "Men use love to get sex and women use sex to get love." I used to think it was a very insightful, even poignant observation of human behavior. And while it still holds a shred of truth, it now strikes me as incomplete and largely naïve.

The Weinstein and many other affairs point to a more accurate aphorism. Men use power to get sex. Women use sex to get power. It's got nothing to do with love.

Men and women have negotiated over this exchange for eons. Women have been hitting their knees to enrich their professional lives, be it for money, more authority, power over other employees or career advancement. It's been happening for as long as women have been in the workplace. And it's modeled exactly on how women use sex to gain power from men in private life.

Of course, for those of you who clutch pearls much faster than the average snowflake, this doesn't diminish the fact that many women also gain power in the workplace and their private lives on their own merits. I know women personally just like this, but it has nothing to do with the big picture in this argument.

Women, just as they always have, get the bulk of their advantages in life drawing on the resources of men. Men, just as they always have, use their power and resources to attract what they want from women: their bodies.

Now, women using sex to get power meets with little or no criticism in modern times. By hook or crook, they can swallow and get paid for it and it bothers exactly no one. Men usually won't complain because their main objective is sex.

But on the other side of this longstanding social contract, men don't enjoy the same social laxness. They are vulnerable when participating in the same, exact arrangement. Even years down the road the women who willingly and aggressively pursue using sex to gain power from men can suddenly and successfully paint themselves in the light of victim and cash in a second time, usually to much more painful effect.

I am sure some will say, wait a minute, it's different when women surrender sex under threat or coercion than it is when men volunteer to bestow power and assets in exchange for consensual sex. And to maintain intellectual honesty, I must agree. In those cases where real coercion and threats are employed, then there is a moral difference that cannot be ignored.

However, I also won't choose to ignore that every time a woman gets a promotion or a raise from fellating her boss, someone else, probably someone harder working and more deserving, gets left out in the cold. Often, it's other women who are less attractive, or who won't suck dick for an edge at work.

In the exchange of sex for power between men and women, moral high ground is an illusion. And in places like Hollywood pursuing that illusion turns all the phony moral outrage and histrionics into a grand comedy.

Oh my, a movie mogul had a casting couch? Who would have ever thought?

I am sure that none of the aspiring starlets angling to get their way into Harvey Weinstein's office, and onto said couch, never imagined things worked that way.

If I were to do an adequate eyeroll to all this bullshit, I'd have to do stretching exercises and a good windup first. It's

that much of a bloody joke.

It's the same old story with the same old players. The easiest path to wealth and success for attractive women is through their open legs. Nobody cares. The easiest path to sexual success for men being in control of the assets and power for which many of these women are not inclined to work. When it goes sour, everyone loses their minds and wants to go postal on the man.

Cue the outrage machine and make plenty of room under the bus for all the male offenders and their enablers. Take that, Will Hunting. Who's the gladiator now, Maximus?

Roll out the pedestals and script the teary-eyed monologues for all the hunky dory female victims. Hollywood, as it has for a long time now, has some more bullshit to sell you. Unless you're red pill. Because if you are, you aren't buying.

It's time to hold the door open for the girly Boy Scouts

Paul Elam · 11 October 2017 · Archived copy · Original

OK, so now we are going to allow girls to join the Boy Scouts. That's the latest word today from the 107-year-old organization, previously a boy's only club. On first blush, it just seems like another move by the Great Unseen Minister of Diversity in the Sky; a new policy of including the oppressed and downtrodden class of girls, even though they had their own organization, the Girl Scouts of America, which was founded just two years after the organization for boys.

That's not the case though, according to Michael Surbaugh, the Boy Scouts chief executive, who characterized the unprecedented move as one of convenience for families.

"We believe it is critical to evolve how our programs meet the needs of families interested in positive and lifelong experiences for their children," he said. I suspect that anyone watching him make this statement could also watch his nose get longer as he talked.

Of course, the problems driving this new policy are simple and monetary. Boy Scout membership has been taking a nosedive for over a decade. With lackluster efforts to recruit minority boys into the organization failing abysmally, there was literally only one other place to go for new blood, and that was to cut into the Girl Scouts share of the youth indoctrination market.

The Girl Scouts are already pissed off about it, accusing the Boy Scouts of what they absolutely did without question: wholesale headhunting for fresh membership by pilfering what they can from the competition.

Girl Scouts president Kathy Hanan called it a "covert campaign to recruit girls."

And it should be the perfect heist. The accomplishments of men and boys are universally more attractive than the accomplishments of women and girls. That, in large part, is because the accomplishments of men and boys are, uh, more accomplished. More important. Boys Scout leaders knew exactly what they were doing when they held out the promise of eligibility for the coveted rank of Eagle Scout to girls.

Before you get huffy, can you name the highest rank attainable by Girl Scouts? Of course, you can't. Neither can anyone else. It's actually called the Gold Award, not that anyone cares.

The National Organization for Women recognizes this reality, too. As recently as February of this year we can see them whining about how the Boy Scouts are hurting girls by not allowing them in, ignoring the fact that they already have their own organization. So, it seems that the Great Unseen Minister of Diversity in the Sky is connected to the new policy after all, even if indirectly.

I am sure NOW will soon be lauding this as progress for women, and taking credit for the change, even though it will serve to gut the membership of a respected, century old all girl's organization.

Now, I must admit to a dichotomy of reaction on this one. Part of me, the old fart who still reads newspapers made of paper and blurts out every ten minutes that the world is going to hell, sees this story and blurts out that the world is going to hell.

I mean, it's crazy, right? We have the Girl Scouts and the Boy Scouts already in place. What sense does it possibly make to pit the organizations in a war with each other, pillaging for membership that does not even qualify according to the organization's title?

And of course, part of me, that same old fart with the newspaper, laments about the feminization of our boys and about the destruction of perhaps the last remaining organized male space in existence.

All these concerns are well-founded, mind you, but the old fart railing about it is not the strongest voice in my head. There is someone else in there who's a lot louder. And amidst all the pre-scripted reactions to girls moving into Boy

Scout troops and taking over the show, that voice is rising with two thunderous words.

HELL YES.

Let girls into the Boy Scouts. Let them in now, and let them in through floodgates. Let's also insist on quotas for female Scout masters. 50/50 or no charter, I say. And because Scouting is a patriarchal construct, by its very existence oppressive to girls, we will need to disassemble the organization from the ground up and rebuild it in the image of women.

There should be merit badges for feelings and other important stuff, like creating your own Tumblr account without anyone helping you.

We can all but do away with Scout rankings, because it's unfair. At the very least all scouts with a rank of Second Class, an excluding, demeaning designation, will be instantaneously promoted to First Class. Once that is done we can then promote everyone to the rank of Eagle Scout because nobody should ever feel left out.

Of course, I am just kidding. At least about ranks and merit badges. What I am not kidding about is going balls to the wall letting girls into boys scouts. It will be another giant leap for MRAs and MGTOW.

The admission of females to Boy Scouts means the wholesale admission of gynocentrism. There will be, without any doubt, special (code speak for easier) provisions made for the girls. It may start small but it eventually will take over completely. As with every other institution where women are admitted, women will be given precedence and privilege over men.

It will eventually morph into an organization where every Boy Scout oath and pledge, once reserved for God and country, gets retailored to benefit women and girls. Boys will be given new marching orders about their conduct and language, indeed about their beliefs and convictions. Sooner, rather than later, the Boy Scouts of America will become another feminist organization; a million-member strong cabal led by snowflake queens and their white knight quislings, aimed at shaping boys into what women want them to be. Obedient and easily exploited.

Now, I know some of you are freaking out. You are wondering why the hell I would want such an awful arrangement for boys. And speaking in literal terms, I don't. I do, however, believe in making lemonade out of lemons.

Rampant, political gynocentrism is here. It's in our primary and secondary education. It dominates the media and has its tendrils snaking through our governance. It has complete primacy in our culture of consumerism.

As such, that gynocentrism, expressed in increasingly insane and oppressive ways, is also the primary driver of the red pill counter-culture. In other words, you are reading this article and it is resonating with you because of that gynocentrism. You have been harmed by it, just as most men have but unlike many you have awakened to what is happening. That fact made you a part of the counter-culture reaction.

I have had many men comment over the years on my articles and videos that they wish they had these insights at a much younger age. I am more than familiar with that feeling. Enough that it should qualify me for a future Girly Boy Scout merit badge.

Since the fact remains that Boy Scouts are going to admit girls, and since any connection to reality informs us that doing this will also make Boy Scouts all about girls, we are dealing with something inevitable. The Boy Scouts of America as about to launch into a mode of operation that will start teaching boys, at a younger age than ever, of their total lack of worth compared to girls.

Many of those boys will buy the indoctrination. And truth tell, they were likely to go in that direction anyway. Most men turn out to be feminized Boy Scouts and always have.

But it will also provide, at a very young age, an environment that will open red pill understanding to the minority of boys who are capable of getting it.

I can predict with some certainty the nightmare stories that will issue from this change. Charges of sexual harassment and sexual assault against 12-year-old boys for acting like normal 12-year-old boys. Merit badges for checking your privilege, just for boys who learn to keep their mouths shut and nod approvingly at everything the girls say. Emma Watson will address legions of Boy Scouts of both sexes at Scout Jamborees, pushing #HeForShe. There will be special programs on rape culture and domestic violence, complete with signed pledges by boys only.

And there will be anonymous snitch lines for girls to call in and report mistreatment of all manner without the burden of leaving their names. The accused will face immediate consequences because #BelieveTheGirlBoyScout.

If you think any of this is outlandish, please stop and think about every time in the past two or three years that you spotted a story in the mainstream that at first you could not believe was possibly true, but it was.

I had that experience just yesterday when I read that California was making it illegal, with possible jail time, for those who use improper pronouns for transgender people.

Oh, and trust me, where women barge in and start running the show, the politicized transgender community will soon follow, bellowing outrage and demanding merit badges for hormone treatments.

The general rule these days is that you can no longer imagine any crazy scenarios in the realm of sexual politics that are too crazy to happen. Too crazy to happen has already happened a million times. Nothing I have mentioned here is out of the realm of possibilities. And the fact that the Boy Scouts initiated this insanity for fiscal reasons won't change the consequences to the boys one bit.

Our job in this is not to prevent girls from going into Boy Scouts. It is not to try to prevent gynocentric brainwashing from taking over every troop in the club. Besides, that was already pretty much the story before the Boy Scouts set sights on pink uniforms. They are just now making it official.

Our job here, gents, is to shine the mocking light of truth on the whole mess as the inevitably stupid results of the venture surface, which they most certainly will. Our job is to try to reach boys who get drummed out of the Scouts, who get persecuted by the mean girls who will without question find primacy there, and help them understand why it happened.

As I have said before a number of times. There is no war to win against gynocentrism. It is the natural if dysfunctional state of humanity and always will be. Gynocentrism will win every major battle because 99% of people are gynocentric.

That has not stopped us from achieving a minority subculture with profound benefits for the participants. We have grown powerful enough that all manner of blue pill adherents, gynotrads and feminists alike, have joined forces in fear of our message.

That's good enough for me, and I bet it will be good enough for a lot of future Boy Scouts who will make quick work of ditching the organization. They will add new and ominous meaning to the old Scout motto, "Be Prepared."

Public discussion of rape based on ignorance, bigotry and superstition

Douglas Galbi · 13 October 2017 · Archived copy · Original

High-quality, nationally representative survey data indicate that rape of men is about as prevalent as rape of women. Moreover, under current understandings of rape, women rape men about as often as men rape women. At the same time, criminal justice systems are highly biased toward punishing men. That produces a stark gender inequality. On any give day around the world, about fifteen times more men than women are sitting behind bars as prisoners of authoritative criminal justice systems. When is the last time you heard any public concern about that life-destroying gender inequality?

While important, largely untold facts about rape aren't difficult to learn, contemporary public discussion of rape is mainly based on ignorance, bigotry, and superstition. A recent scholarly study declared:

> Contemporary understandings of sexual victimization have been informed by the reality that men's sexual violence toward women was ignored for centuries and remains dangerously well tolerated in many regions of the world. [1]

In reality, claims that a man committed sexual violence upon a women have been taken with deadly seriousness throughout history. Roman men, and subsequent historians, accepted Lucretia's claim of rape without questioning. Lucretia's claim of rape reportedly generated a bloody war and led to the founding of the Roman Republic. The ancient lives of saints Eugenia and Marina show that accusations that a man raped a woman were extremely damaging for the accused. Around the world and throughout history (except for recent decades), false accusations of rape have been a matter of intense concern. If men's sexual violence toward women was historical ignored, historical concern about false accusations of men's sexual violence toward women makes no sense. Belief that "men's sexual violence toward women was ignored for centuries" reflects ignorance, bigotry, and superstition among scholars studying sexual violence today.

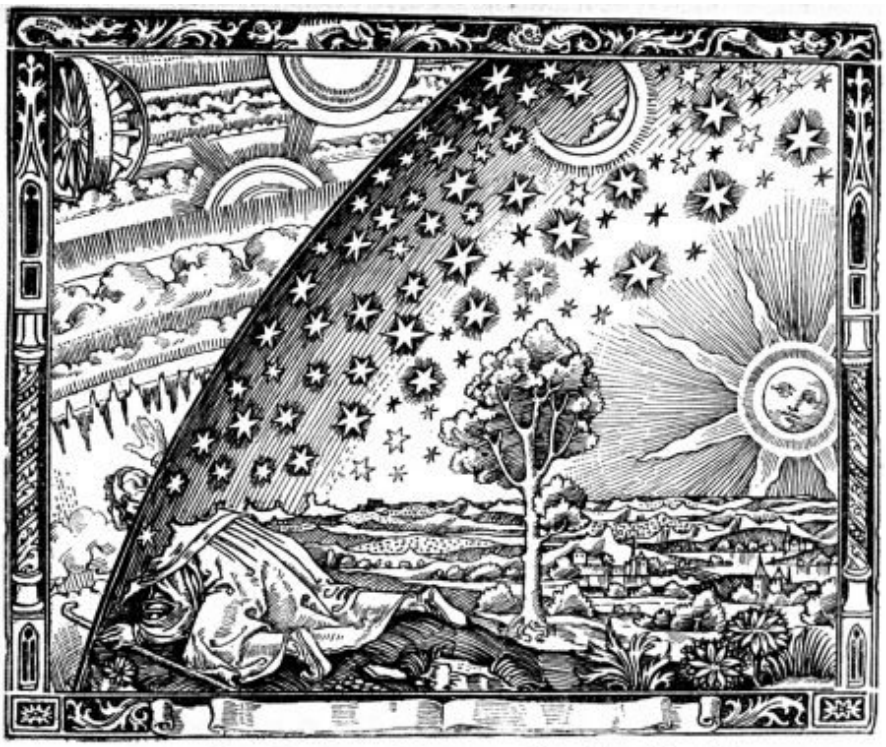

Un missionnaire du moyen âge raconte qu'il avait trouvé le point où le ciel et la Terre se touchent...

Pressure to honor orthodox dogma produces astonishing intellectual contortions in studying rape and sexual

violence. A study of female perpetration of sexual violence declared:

> While in no way seeking to minimize the very real phenomenon of male perpetration, we examine female perpetration so as to explore the gender dynamics at play and to understand sexual victimization more fully. In so doing, we argue that new attention to female sexual perpetration serves important feminist goals. [2]

In order to be well-regarded, scholarly work today must strive to serve feminist goals. In fact, the very real phenomenon of female perpetration has been much more commonly minimized than that of male perpetration. This study itself referred to "professionals & a culture of denial":

> Perhaps even more troubling than misperceptions concerning female perpetration among the general population are misperceptions held by professionals responsible for addressing the problem. Female perpetration is downplayed by those in fields such as mental health, social work, public health, and law [3]

One means of downplaying female perpetration is playing up female excuses. This study advocated research that "attends to women's past victimization issues" and urged "taking into account the troubled background many such women possess."[4] In studying men perpetrators of sexual violence, no equal concern is shown for those men's past victimization issues and the troubled background of those men. Not surprisingly, the study called for "feminist approaches" to studying female perpetration.[5]

Scholarly ignorance, bigotry, and superstition constrains understanding of sexual violence. Within the mass of thoroughly anti-men gender-bigoted scholarship relating to criminal justice, one can find a rare nugget of good reason:

> We conclude by recommending that public health and policy responses embrace a new, gender inclusive response to sexual victimization. This ought to entail, among other things, the attention of healthcare and criminal justice professionals to the reality of female perpetration, the inclusion of inmates in our national conversation about sexual victimization, and an expanded research agenda to study sexual victimization more comprehensively. [6]

Providing more funding for established scholars to pursue "an expanded research agenda to study sexual victimization more comprehensively" isn't necessary. The public response to sexual victimization should reject gender bigotry, recognize the reality of female perpetrators, and include inmates, who are vastly disproportionately men. Rejecting ignorance, bigotry, and superstition isn't a matter of doing more research under current scholarly incentives. Embracing truth and good reason requires a new commitment to enlightenment.[7]

Notes:

[1] Stemple, Flores & Meyer (2017) p. 303. A nearly identical claim occurs in Stemple & Meyer (2014) p. e19. For discussion of the latter, see my post on rape of men.

Although about four times more men die from violence than do women, the international elite has prioritized violence against women:

> For the last few decades, the prevailing approach to sexual violence in international human rights instruments has focused virtually exclusively on the abuse of women and girls. … There are well over one hundred uses of the term "violence against women" — defined to include sexual violence — in U.N. resolutions, treaties, general comments, and consensus documents. No human rights instruments explicitly address violence against men. … another term employed in human rights instruments dozens of times, "gender-based violence," might reasonably be thought to include both males and females. … {however, } "gender-based violence" is used only

> to describe female victimization, thereby leaving no room for much-needed gender analysis of male rape.

Stemple (2009) pp. 605, 619. For related analysis, Stemple (2011).

[2] Stemple, Flores & Meyer (2017) p. 303. Stemple elsewhere explains that "neglecting male rape is bad for women and girls." Stemple (2009) p. 606. Stemple, Flores & Meyer (2017) shows further concern to be consistent with the dominant ideology:

> A focus on female perpetration might be skeptically viewed as an attempt to upend a women's rights agenda focused on male-perpetrated sexual victimization. But attention to female perpetration need not negate concern about other forms of abuse. Moreover, a close look a sexual victimization perpetrated by women is consistent with feminist imperatives to undertake intersectional analyses, to take into account power relations, and to question gender-based stereotypes, as we explain.

Id. See also id. p. 309. This article doesn't consider that it might be skeptically viewed as attempting to forestall thorough, deconstructive critique of the dominant ideology's anti-men gender bigotry.

[3] Stemple, Flores & Meyer (2017) p. 309. A section heading in the article is "6. Professionals & a culture of denial."

[4] Stemple, Flores & Meyer (2017) p. 309. The study declared, "female perpetration is frequently intertwined with women's past experience of their own victimization." Id. p. 304. It also urged "taking account of issues specific to lesbian and bisexual women," thus excluding gay and bisexual men. Id. p. 309.

[5] Stemple, Flores & Meyer (2017) p. 309.

[6] Id. p. 303. The actual conclusion inserts excuses for female perpetration. See id. p. 309 and discussion above. Popular media has treated as stunningly revelatory Stemple's reporting that women and men commit sexual violence in roughly equal proportions. What's actually extraordinary is that a legal scholar has acknowledged that truth, even while striving to avoid undermining the dominant ideology.

[7] Lack of commitment to truth and good reason makes much scholarly literature on rape and sexual violence an ugly spectacle. Scholars have almost always lacked the courage to describe honestly the problem. Consider:

> In 1975, Susan Brownmiller famously described rape as "nothing more or less than a conscious process of intimidation by which all men keep all women in a state of fear." With the might and imprecision of a sledgehammer, Brownmiller's words forced sex and gender to the center of the rape discussion. This perspective, usefully provocative in its era, reads today as an unreasonable generalization, particularly the author's accusation that all men consciously use rape to intimidate. By creating a perpetrator class of men, Brownmiller dangerously sets up men as implausible victims.

Stemple (2009) p. 634 (internal footnotes omitted), citing Brownmiller (1975) p. 15. Underscoring her equivocal appreciation for Brownmiller's work, Stemple credits Brownmiller with concern for male prisoner rape, but comments, "her claims strike me as dated {sic} and unreasonable." Id. p. 634, notes 240, 241. Brownmiller's claims are more honestly described as false, sexist, and hateful toward men. Nonetheless, Brownmiller's claims became famous and enormously influential. They have contributed to expanding the criminalization of men seeking women's love.

[image] Depiction (Flammarion engraving) imagining medieval view of a flat earth. From Flammarion (1888) p. 163. Image thanks to Wikimedia Commons. Here's a colored version.

The caption under the engraving states in English translation: "A missionary of the Middle Ages tells that he had found the point where the sky and the Earth touch." The engraving itself dates to no earlier than the late eighteenth

century. Since the 5th century BGC, learned persons, including those in medieval Europe, have recognized that the earth is spherical. See note [7] and associated text in my post "earth's a square, heaven a circle."

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A Father's Lament

Paul Schwennesen · 14 October 2017 · Archived copy · Original

A clamor is rising in America over the issue of "Men's Rights." Some scoff, considering it offensively *outré* to suggest that men might be the victims of structural sexism or reverse discrimination. A dawning consensus, however, acknowledges systematic injustices — particularly against fathers, and particularly in the legal realm. Documentaries like "The Red Pill," and a recent Supreme Court verdict (which struck down some aspects of maternal legal priority) add to a groundswell of recognition that this generation must right wrongs on both sides of the gender equation. At the very least, the blatantly unequal treatment of fathers under the law gives the modern rallying cry to "dismantle the patriarchy" a rather ironic twist— it is fatherhood, not male dominion, which is being systematically dismantled.

In divorce and custody arbitration, something rotten is buried within the legal code—reflexive favoritism toward mothers and insufficient attention to due process is disproportionately harming men, and this harm has devastating consequences for children and families. This problem is especially magnified amongst the working poor, where relatively "minor" financial iniquities (in the minds of courts) can have outsized effects.

I freely admit, I was one of the scoffers. I thought rumors of unequal legal treatment were overblown. Until it happened to me.

Here's my story:

A couple of years ago, my wife of fourteen years went down to the courthouse and filed for divorce—nothing noteworthy in this I'm afraid, except that it initiated a legal process that utterly wrecked me and my family. I was evicted from my home, isolated from my children, and compelled to bankroll an extraordinary legal vendetta against my natural role as a father—all without the slightest legal pretext. After two and a half years, I've come to recognize the dismaying truth that the legal deck is overwhelmingly stacked against me, and that only with a full commitment of every ounce of resolve and resourcefulness can I hope to reclaim my role as father. The desperation caused by this stunning iniquity is unhealthy for me and my children, to be sure, but the problem is even broader than that: fatherhood, especially what I call "working fatherhood," is under assault, and our culture is willfully oblivious to it.

I knew nothing of the impending divorce— it hardly bears repeating that men can be astonishingly obtuse. I only note it here to establish the considerable disadvantage faced by the "surprised" spouse in divorce filings. Our marriage was on the ropes (as many so often are), and I had readily admitted my full share of faults, and was working to turn a new leaf. The complicated calculus of divorce, however, was being altered by a background influence of court-incentives that my then-wife was anything but blind to—I was too busy working on our "recovery" homework to notice her legal preparations. It was comic in a way; she secretly filed for divorce in the midst of the marriage counselor's "radical honesty" module, meaning the fatal blow was perfectly timed. She'd done her homework, as is often the case. After the fact, I discovered she'd transferred over $40,000 in advance so that she'd have plenty of "padding" when the fireworks began. She'd pulled all the bank statements, started her own accounts, paid off her new car, made sure all the credit debt was in my name, retained an attorney—you know, the basics. Smart. I credit the strategic acumen. My only contention is that the legal system hands the "prepared one" an additional, overwhelming advantage *after* a divorce is filed.

Courts are quite accommodating. No questions asked, they granted her Ex Parte Temporary Orders that sent a process server to our door who notified me I had fifteen minutes to evacuate the home or the "police would take me away." He recommended I get a lawyer. Stunned, I waved away his advice in utter disbelief—I thought it was a joke. In a foggy daze, I lived in my car because I didn't think to bring any cash and was worried about spending money from our joint account. I didn't know what to do—I was a devastated wreck…words cannot convey. I say this not for sympathy, but to emphasize that the person thrown from their home is at an extraordinary emotional, physical, and financial disadvantage in the first round of a very serious legal matter that has enormous long-term

implications for every member of a disintegrating family.

To this day I have no idea what my children felt when Papa didn't come home that night. Did they think I had abandoned them? Were they scared? I couldn't speak with them or give them a hug goodbye.

I can only imagine it is that much worse for families with fewer resources. All around the country, fathers are summarily ejected without notice or cause and forced to engage in a rear-guard legal action without any of the advantages of preparation or adequate defense. According to Liz Mandarano at the Huffington Post, "…men are drastically more likely to be the spouse who has an order enforced against them" which means they are dramatically more likely to be at a strategic disadvantage in a divorce. I spoke yesterday to a young black father, David, who is experiencing a very similar set of forces arrayed against him. The only difference is that for him, the relative disadvantages mean he can't see his eldest son. Ever. Men like to believe they are tough—I'm old fashioned enough to consider it a manly virtue to accept adversity with minimal complaint. General fortitude, however pretentious it may be, is no justification for unequal treatment under the law.

I was desperate to see my children, but the Temporary Orders explicitly gave my ex-spouse residential custody and allowed her to grant me "reasonable visitation." Yes…"visitation." In a prison, it denotes a basic incapacity—complete with overtones of marginalization, exclusion, and shame. My ex-spouse felt it unreasonable that I should "visit" our children any more than once every couple of weeks. Faced with sudden homelessness and childlessness, I tried as best I could—finding a new place to live, setting up new bank and utility accounts, begging for my personal belongings, all while hoping for reconsideration and working futilely toward some kind of reconciliation. I was still too shocked to fully believe what was happening. Again, though, try to imagine this burden imposed on society's less fortunate, good men like David, where adequate housing and basic provisions are proportionally harder to access.

A month in, the other shoe dropped: a worksheet at the end of the Temporary Orders, calculated by the court using input only from my estranged wife, notified me that I was required to send her a child support payment each month for $1,720. This is not a small number, and represents over a third of my income—an immense burden for someone attempting to regain their bearings after a bolt from the blue. This type of financial load regressively affects poorer parents (overwhelmingly fathers) all the more. According to the U.S. Census Bureau, 86.2% of parents receiving child support are mothers, and though women are 33.5% of higher earners, they represent only 3.8% of alimony payers. Title III of the Consumer Credit Protection Act allows up to 60 percent of earnings to be garnished for child support, *even if custody is split equally*. The New York Times noted that, "Poor fathers are often asked to pay significantly more, as a percentage of their income, than middle- class fathers…[and] when it comes to poor fathers, state and federal laws penalize and isolate men, usually without helping mothers or children." David explained to me how, after working minimum wage 50 hours a week, he was left with $130 a month to live on.

And herein lies the core of the problem: in nearly all jurisdictions, Temporary Orders decrees are granted without due process. This invariably places a tremendous punitive weight on Respondents/Defendants who are then obliged to defend their rights from an impossibly disadvantageous position. Believe me, it is not easy to sweep the broken pieces of your life back together when you haven't the benefit of a home or resources and are suffering the anguish of having your children removed from your life. In fairness, this "Temporary Orders" advantage would have theoretically gone to me if I had been savvy enough to preemptively file for divorce. But most men, it appears, don't think that way—women file 69% of all divorces. Even if men did file in rough parity, it seems inconceivable that courts would *actually* kick mothers out of their homes with minutes notice, squeeze their children from their lives, and force them to pay their estranged ex-husbands thousands of dollars a month while trying to reclaim their status as "Mom."

I eventually reluctantly retained an attorney as it became increasingly clear this was a "To be a Father, or Not to be a Father" showdown. This was not an easy thing to do: my ex-spouse had locked up all the attorneys in our town, "interviewing" all of them before filing for divorce so that each would have a conflict of interest if I came seeking their counsel. This is a well-articulated trick, promoted by Internet sites like womansdivorce.com, which are

dedicated to ensuring women exploit every strategic legal advantage. Again, I can hardly fault anyone for making the best of the rules, but it's disappointing that the rules are so easily exploited.

After retaining counsel from out of town, and after almost a year trying, I was able to request that the court alter its Temporary Orders. The court ordered a "temporary" modified parenting plan that now gives me 35% of parenting time. Expending considerable resources, I had managed to claw my way back to one-third of parenting time—a depressing sort of win that still leaves my children largely without a father figure.

Attorneys and men's groups I've talked with claim my situation is "above average." I cannot help but wonder: are fathers *really* expected to passively accept that they are one-third of a parent? What loving father would willingly concede away a major portion of their children's lives? I have no choice but to tenaciously fight for equity despite the structural disadvantages. Many working men aren't so lucky: they simply cannot withstand the overwhelming odds and run out of time, money, or heart before they can attain justice. Children suffer, fathers suffer, and frankly, mothers suffer as well—it's a legally sanctioned social tragedy.

Despair

I weathered the initial storm. After the first frightening period of watching my children fade from my life, I have managed (through extraordinary efforts facilitated by a flexible schedule) to realign myself in their lives. I no longer lie awake at night wondering if they will ever really know who their father was. Again, though, imagine that instead of a fairly comfortable academic career I was instead a lonely father who has to be on a paving crew every morning at 5 am for a 12-hour shift at minimum wage. Between being forced to find new lodgings, enduring the inestimable loss of the company of his kids, and suffering under substantially reduced means, many men simply give up. One can hardly blame them.

Men take their own lives at an astonishingly high rate: according to the Centers for Disease Control, 77.9% of suicides are committed by men, and divorced men are twice as likely as non-divorced men to kill themselves. In women, poignantly enough, no statistical difference exists between divorced and married suicide rates. Although roughly as many men die by their own hand (over 32,000) as women die of breast cancer (39,000) each year, society appears blind to the epidemic—how many marches, bumper stickers, and lapel pins have you seen calling attention to male suicide? The reasons for this are being explored, but as a study published in the Journal of Epidemiology and Community Health noted, "…societal institutions tend to ignore or minimise male problems as evident in suicide statistics." The study went on to note, "…it may well be that one of the fundamental reasons for the observed association between divorce and suicide in men is the impact of post divorce (court sanctioned) 'arrangements'." As I can personally attest, the indescribable heartache caused by the trauma of divorce, coupled with the inequity of custody law is enough to make anyone despair. If you're poor, it's that much worse—it's easy to imagine that the addition of more prosaic burdens like making rent is enough to push many men over the edge.

In my case, despite the change in parenting time, the support payments went unchanged ("pending final orders" was the explanation). My flexible schedule allowed me to be the primary caregiver to my kids, especially after school, yet the court insisted that I contribute to daycare expenses incurred because my ex-spouse was unwilling to allow me to watch the children after school. Though the mother could not be present during her parenting time, and I was willing to step in, the court found that there was no "cause" to adjust my crushing support payments. How many thousands of working men have to work *even harder* to stay solvent and current on their child support payments so they can pay for the privilege of not seeing their own children?

I'm a reasonably well-educated and reasonably well-off father of three adoring children. I can well imagine, however, the desperate plight of fathers with fewer resources who are driven away from their homes and families because the system reflexively rewards the first-to-file for divorce— an advantage that disproportionately privileges women. I also happen to be lucky enough to be struggling within the jurisdiction of a comparatively benign legal code—Kansas is better than most states to weather this kind of legal tornado. Despite these relative advantages, it has taken every ounce of emotional, financial, and logistical reserves I can muster to achieve any semblance of parental equity under the current configuration of the law. Forty-three states received a "C" or below rating from

the National Parents Organization for legal parental equity. In state after state, there are tens of thousands of fathers who are marginalized or completely eliminated from their children's lives under hostile legal codes and crushing financial burdens. In David's case, he is fighting an impossible battle to gain custody of his daughter against a deadbeat mom who would rather play softball than be a parent—and yet he is forced to pay *her* child support.

Thankfully, I'm an optimist, and confident justice will prevail in my case and that I will remain a central figure in my children's lives. If I do, it will be *despite*, rather than because of, the current legal structure. I doubt if David will be so lucky. Moreover, my case is far from over—the extraordinary time it has taken to explain and defend my position is one of the more warped aspects of this ordeal, highlighting yet another awful injustice buried at the foot of custody law: the time it takes to achieve judgment is itself an injustice.

Justice Delayed is Justice Denied

Judges, understandably enough, don't like to make alterations to Temporary Orders before a final trial, and this points to another ugly element in the vicious cycle: an expeditious trial is not in the interests of the party that is sitting on advantageous "temporary" orders. My ex-spouse's attorneys have delayed a final trial for well over two years on technicalities that postpone my opportunity to present compelling evidence for equal parenting. Despite two separate court-ordered child custody investigations that strongly support my equal role as a parent, the status quo established by Temporary Orders is that "mom" be given Primary Residential Custody, that she raise the kids 65% of the time, and that I subsidize this state of affairs to the point of bankruptcy. This is extremely advantageous legal high ground that the petitioning side has no intention of giving up without a fight—they have sought and received five separate delays of final trial.

If that weren't enough, the lengthy delay has generated an additional set of perverse incentives: over the last two years I have been the target of two "anonymous" child abuse accusations (both found to be without substance), an attempt to exclude me from the military installation where my kids go to school (also defeated), a ludicrous "Protection From Stalking" order (denied for lack of grounds), accusations of stealing my kids' lunch money (rebuffed), and an ever-growing litany of Motions to the Court for every bump, blister and bruise my rambunctious children get while under my care. I've experienced the distinctly unpleasant mini-trauma of having the police called on me for me seeing my children off at the bus stop, and sitting handcuffed in the back of a police cruiser until the false report was realized. I'm a kind and decent man, and defending myself against these "extra" abuses places an immense emotional strain that is difficult to convey—my body says it best: I've gone gray and have become a hollowed shell of my former self.

Systematic abuses are nothing new. In fact, they are often aimed at the father who wishes to remain relevant in his children's' lives, under already enormously adverse conditions. Yet each new spurious allegation receives the tacit initial approval of the entire legal matrix. And it's not just me: between 2 and 3 million protective orders a year are issued, and studies show they are overwhelmingly frivolous or tactically abusive. If it's tough for me, it's tougher for the man on the street. As David says, "false accusers *are* the abusers…"

Emotional strain aside, the delay in trial also generates an ever-mounting financial challenge. My ex-wife now makes over $100,000 a year, while I make roughly half that managing my own business and teaching. The Temporary Order, though, still requires me to pay nearly $2,000 a month (equivalent to a mortgage payment on a quarter-million dollar home) directly into her bank account. I will have paid over $51,000 by the time we get to final trial, assuming no more "delays." This sum, which is probably not going to backpacks and notebooks, let alone a college savings account, is almost certainly being funneled toward legal fees. She has retained a large law firm and now has FOUR lawyers working to delay justice while I do my best with an attorney who "only" charges $175 an hour. Moreover, as an attentive dad I spend nearly $2,000 a month *on top* of the child support payment in order to provide my kids with the groceries, clothes, and sundries that come with modern parenting. It's a double bind: as a "Non-Residential" parent I am considered by the court as an absentee provider, but in an adversarial environment I dare not economize on anything relating to childcare—her attorneys have already indicated they believe I house the children in "substandard" conditions in my barely affordable two-bedroom apartment. As the "out" parent in this

deplorable legal environment, I face an uphill battle that only gets steeper as time goes on, since I am actually *bankrolling my own legal attack*. This situation is that much worse if you are the working poor with limited means and limited time. David was in tears of desperation about how to get his lights turned back on while his wages are garnished to pay child support to a mother who is never around. I just can't imagine the strain he is under—I worry for him.

Like beans-and-bullets in a protracted military campaign, the finances of a custody dispute often determine the outcome more than the merits of the case. Despite being confident of the justice of my cause and the virtues of my fatherhood, these delays in justice exacerbate a financial imbalance that benefits the side generating more billable hours. In an indication of things to come, the other side has already requested award of legal fees—they might just have the manpower to pull off such a claim…

Reflections

Thank goodness for tragedies I suppose. This crisis in my life has highlighted just how important my children are to me, and has drawn us together in unexpected ways. It has also highlighted something awful in today's legal setting: families are being obliterated by a set of perhaps well-intentioned, but ultimately counterproductive incentives flowing from the courthouse. People respond to incentives, whether or not those incentives are intended by the "system." It is well-known folk wisdom, for instance, that men get the "short end" of the stick in divorce and custody suits. Women, logically concluding that they get the longer end, not surprisingly are considerably more inclined to file for divorce than men. Granted, this is not the sole reason people (again, mostly women) choose to enter the harrowing gauntlet of a divorce. But *ceteris paribus,* court incentives should be negligible or non-existent factors in the complicated decision to end a marriage and break up a family. Instead, existing legal incentives practically beg for the logical "fire first" strategy, a prisoner's dilemma structural setup with nasty implications. It's impossible to estimate how many families suffer as a result of this inappropriate legal incentive.

The structural discrepancy in legal treatment of the non-filing parent (most usually fathers) is in desperate need of review and rectification. While there is room for legitimate dialogue about the role of the state in the institution of marriage, it would seem logical that to the extent the state *has* a role to play, it ought to generally err on the side of preventing broken homes and children raised by single parents. As it stands now, in nearly every state in the union, it is the reverse. The "first-fire" advantage given to the plaintiff, coupled with default Temporary Orders giving them residential custody creates a death spiral of desperation and pain that often leads to the severing of the bond between fathers and their children. In my case, even in the best of outcomes, the more than two years spent under deeply unfair Temporary Orders will never be returned to me—the golden years of my children's lives have been distinctly tarnished by a destructive legal code. And I'm lucky: for countless working fathers, those two years would have been enough to exclude him completely—ironically probably earning him a "deadbeat dad" epithet to boot (pray for David…).

A Way Forward

State legislatures could make two simple administrative changes that would have enormous implications for children and families across the nation. First, at the very least they ought to adopt an "equal parenting" statute to govern courts in establishing Temporary Orders. Alaska and Arizona have already done so, and the Governor of Missouri just signed House Bill 1550 that does the same. We are working on one in Kansas. Second, legislatures should adopt a "Back-your-Claim" clause for divorcing parents. If one spouse wishes to unilaterally seek a divorce, they need to bear the most immediate repercussions of that decision. If the divorcing spouse knew that after signing the order s/he couldn't go home that night, had to find a hotel to stay in, had to schedule "visitations" with their kids, and had to pay the non-divorcing parent a third of their income in support payments, the perverse incentives would practically evaporate. Indeed, it would probably go some significant way toward *preventing* divorce, a not-altogether deplorable idea. At the very least, it would ensure (in Solomon-like simplicity) that the active party bears the burden of the change in status quo, and that all parties would be motivated to seek an amicable settlement or expeditious reckoning in court. As it stands currently, the incentives are structured in reverse—with all the

predictable results.

I hope to see equity and justice prevail in my case. I pray that my kids will get their father fully (well, “halfly”) in their lives and reap the emotional, physical, and psychological advantages that come with having me back. For the children of many men, I’m afraid, this is a luxury they simply cannot expect, and that their fathers simply cannot afford. According to the US Census Bureau, only 17% of children in broken homes have the advantages of equal parenting. Working parents, especially fathers with limited means, are forced out of their homes and away from their children by a systemic inequality that treats them as lesser parents. The disturbingly common legal default is that the mother is primary, the father a distant second. Men—particularly poor men—bear this structural injustice disproportionately, while the system imposes enormous emotional and financial burdens that cut deeply into the lives of countless separating families. The time has come for society to recognize the problem and work to fix it.

Sex robots: part 1 — Elam's Law of Sexual Robotics

Paul Elam · 15 October 2017 · Archived copy · Original

Last month I did a talk on sex robots, a topic heating up in the media of late. It was a cursory glance at the subject, looking more at the motives of women who object to the technology than the technology itself. From the response to the video, which got more than three times my average views, with a great deal of activity in the comments, I decided to take a closer look.

And once again I won't be delving into all the minutia of the technology. After spending the last few weeks reading up on the subject and considering the information, I have come to two conclusions that sum up everything relevant to the subject at this point.

One, as it stands today the technology is not nearly at a place where the presence of sex robots will have any grand implications for relations between men and women. Sex robots are in their technological infancy. On perhaps the most important level, that of physicality, we are still talking about an innovation not that much more advanced than a fleshlight with a wig.

Replicating the feel of human skin, and therefore physical human contact, is an incredibly difficult objective. We are nowhere near the technological advancement required to produce a simple handshake that could pass for human, much less the daunting goal of approximating full, body to body contact complete with full sexual activity.

And that, after all, would seem to be the tipping point. It's not just inventing a robot that you can fuck. It's inventing a robot that fucks you. That objective, the punishing demand of the animatronics needed to enable a sex robot to approximate responsive sexual intercourse, is staggering in its difficulty.

And that will be the game changer, especially for blue pill men. As things stand most of them will balk on taking the robotic dive. If they wanted to hump a cold, unresponsive and inanimate lump of artificiality, they'd just get married.

To say these obstacles are considerable is a massive understatement. But that also serves as a fitting segue into my second observation.

All of this will eventually happen. The fact is that sex dolls, even in their most rudimentary form, have created a 30-billion-dollar world-wide market. They have captured the imagination and interest of a considerable number of men. And where men and money line up, innovation is inescapable. Where men and money line up enthusiastically, innovation is expedited.

When sex robot research and development produces a physically attractive product capable of a realistic sexual experience, that 30 billion will look like chump change compared to the market it awakens. When this will happen is anyone's guess, but happen it will. There is no stopping it.

The same is true for another major component of what sex robots are destined to become. Passably interactive.

Matt McMullen, largely regarded as the pioneer of sexual robotics, is gearing up to release Harmony, his next generation sex robot with AI. According to the promotional material, Harmony will be able to engage in small talk, tell dirty jokes and learn the user's preferences, ultimately tailoring itself into the "girl" of the user's dreams.

The reality at this point, of course, is that conversing with Harmony is like conversing with your Amazon Alexa. It's novel, mildly entertaining and quickly gets boring. However, just like the physical aspects of sex robots, it will drastically improve with time and money.

The future will bring realistic voices, massively boosted processing power and AI that can literally trick the human brain into relating to the machines as though they were the real thing. That is, if groundbreaking entrepreneurs like McMullen don't blow it.

In an interview with a Daily Mail journalist, McMullen demonstrates Harmony's lingual skills. In asking the unit questions, it usually answers back with one variation or another of being interested in pleasing its owner. Not so with all the questions though.

"Can I talk with other girls?" McMullen asks, and Harmony answers with, "Fuck no, what kind of question is that?"

I think McMullen may have watched The Matrix too many times and is perhaps concerned about sexbot owners rejecting programming that creates too perfect a world. Or maybe he thinks the robotic version of possessive jealousy might create the illusion of being wanted for some users.

Either way, I think McMullen's path ahead suffered a slight, ultimately irrelevant misstep with this one.

Sex robots will flourish, though. Make no mistake about it. They will create the largest new consumer market since the invention of the automobile, not as a replica of real women, but as a viable alternative to them. This of course, is what is fueling the fears of anti sex robot activists, sparking their rallying cries about how sex robots will worsen their imagined rape culture and how they objectify women.

I won't bother responding to that nonsense at any length, except to say that where it concerns the objectification of women, they are doing bloody well on their own. A 2003 article in The Economist claims that the women's sexual enhancement industry, including makeup, hair care, cosmetic surgery and other products rings in at a cool 160 billion dollars annually. And at that time it was growing by 7% a year, more than twice the rate of the average industrialized nation's gross domestic product. The effort of women to artificially create false projections of themselves that are suitable for objectification by men still eclipses the efforts of men to do a better job of it.

So far.

And to the core of matters, this is where we find ourselves today. In a competition between the sexes for who can create the most attractive and believable fake woman. Thus far, men have been handicapped in the contest by a lack of technology. Now that times are changing, women will get blown out of the water.

And it is not that robotics will likely ever produce a female alternative that surpasses the physical assets and the nuanced capabilities that women can provide naturally. At least in the next thousand years or so.

Not that it even matters today. It is what robots don't bring to men that will strike the decisive blow. Which is where McMullen made a mistake by giving Harmony the capacity to act like a shrill bitch. He is better off, when it comes to approximating the female tongue, to focus on matters of temperature, elasticity and agility than to program something that just reminds users of why they bought the sex robot to begin with.

Of course, nothing about any of this is so conveniently simple. Men will purchase sexbots for a variety of reasons. Some will do it because they aren't very competitive in the marketplace of sexual selection. Sexbots won't care if you're ugly, or obese, or tongue-tied with women. Smoothness or social prowess won't matter. Neither will affluence, except to the degree that some financial wherewithal will be required to own one.

It might be tempting to view this segment of the market as a replacement driven rather than alternative driven, except for the fact that sexbots, unless McMullen really blows it, won't include many of the things that real women are prone to. They won't possess the smug dismissiveness women show to men who they aren't attracted to. They won't size up their owner's cars and jobs. They won't reject their owners sexually. To that end, this corner of the market is seeking an alternative to women, not a replacement.

Other men, and I think a lot of them, will make up the more purist alternative market. This market has less issues with competing in the real world sexual market. They are successful with real women, which is why they want a robotic alternative.

Sexbots don't come with lawyers. They can't sue you. They don't nag, don't withhold sex to punish or get their way. Other than the sticker price and maintenance, they don't spend your money. They don't lie about you, steal from you, hold your children over your head or demand that you see things their way.

They don't harp about the clothes you wear, or how you spend your free time. They don't nag about your friends, or sleep with them for that matter. And importantly, they don't change personality after you have spent time with them. The kind, naughty companion you buy will remain the same, from the day it comes out of the box, until you replace it for a more advanced, sophisticated model.

In other words, it won't be human, which in this case is a good thing.

In fact, considering all the information available, our certainty of astonishing technological advances, and the equally certain appetite in men for satisfying sex without effort, hassle and danger to life and limb, it leaves me to make a scientific sounding but patently unscientific declaration.

It's Elam's Law of Sexual Robotics. And the law states that for each technological advancement in sexual robotics, there is a proportionate increase in MGTOW. The greater the advancement in sexual robotics, the greater the increase in men going their own way.

With enough time and advancement, a tectonic shift will occur in sexual politics. Women will find that they have to compete with machines, and they will quickly find that they can't. Even the fastest sprinter in the world can't outrun a Porsche.

You can see it now, even in Matt McMullen's Harmony, with her tinny, electronic voice and cold, rubbery skin. Watch the video in the Daily Mail piece. Study the female reporter's face as she reacts to Harmony talking about pleasing her owner.

Hear the all too human insecurity and concern in her tone. Note the questions she starts asking, all directed at what we should fear about these emergent technological wonders.

It's like a small blueprint of what is to come. And it is what I will address in parts 2 and 3 of this series. The impact that robotics will have on sexual politics in the future.

Hint, it's going to be ugly, in a very pretty way.

Sex Robots: Part 2 — The “good enough” threshold

Paul Elam · 16 October 2017 · Archived copy · Original

In this series of articles I wanted to look at a bigger picture than just the obvious sexual benefit to men that will come with sexbots that can physically pass muster. I realized quickly that the audience for that kind of discussion is small, limited mainly to the fine gents in the red pill community.

The larger population of men won’t be interested in this conversation, or likely to grasp it if they were. I did some searching for fiction works on this theme and was unsurprisingly disappointed. A search for sexbots in Amazon books brought back the sad story. The first option was “Cannibalistic Sexbots from Space,” a scant 148-page booklet that the writer had the balls to call a full trilogy.

Up next was the aptly titled, “Sexbot,” a book about a genius robotics engineer, of course a woman, who downloads her consciousness into something called Sexbot #9 just before she is murdered. Apparently, the rest of the story is about how she rides the cock carousel for information that will help her solve her own murder. I am sure it’s an ensconcing read.

Rounding out the top three was another book titled SexBot, only this one had the subtitle, “Book 1: Love Bites” The brief storyline provided played it as a tale about using sexbots to, ahem, help adolescents sort out their sexual confusion.

There were a few other options, including a few serious explorations of robotics in general. And of course, I found one story about how a man gets a sexbot replica of his handicapped wife and starts to replace her with it. The bastard!

Overall that pretty much sums it up. The only thing missing was a *chop sake kung fu superspy sexbot* who has sex with 20 men and beats them all up at the same time. Then again, I didn’t look at all of them.

It’s pretty sad, if predictable. At least according to Amazon sales, while this society races toward what may be the biggest game changer ever in sexual politics, we get a glorified Xena, Hot for teacher sex fantasies and the hypervigilant ideations of a bored housewife who probably knows she’s a good candidate for replacement.

That’s the kinds of conversations the blue pill world wants to have about sexual robotics. To be fair, it’s not much different than a lot of the red pill world, that sees sex robots solely in terms of their capacity to replace women and help users stay away from them. Though that at least is a survival reaction, not sexual deviance or gynocentric paranoia.

Still, I’d rather have a conversation about the interpersonal implications of what it will mean to even come close to the kind of technology we are talking about. What will it mean for men in the context of relationships with real women? How will it impact women? Oh, don’t worry, MGTOW, I am not suggesting you should care what women think. But in terms of sexual politics, I do. And I think robotics will eventually force women to think very differently than they ever have about themselves and about men.

At the core of it is men having a second-best option to women. I am not talking a gazillion years from now when we have mastered cybernetics and created sexbots that are virtually indistinguishable from the real thing — and a hundredfold more sexually appealing. Nor when we can upload consciousness into the cloud, with the help of an ingenious, daring woman STEM savant.

I am talking about when the technology reaches the point that most users will experience the sexbot as something more than masturbation. Not like a real woman, but not jerking off. Something better.

Let’s call it the good enough threshold. That’s the watershed in my book; the event horizon in reaching a new paradigm with men and women.

The good enough threshold will include communication as well as physicality. While the body and sexual attributes

of the sexbot become good enough, so will the ability of the AI to simulate human interaction.

If you think that's crazy, thing again. An article in Psychology Today is titled, "A Robot May be Your Next Therapist." In it, the author assumes that like dozens of other specialized professions, psychotherapy will likely be provided by AI.

In their research on "An Executive's Guide to Machine Learning", he writes, the consulting firm McKinsey concludes machine learning will empower it to arm coaches, speakers, and writers with more than just descriptive insights and predictive measures — it will begin to play a major role in the self-improvement process itself.

When that is achieved, the good enough threshold will be forever surpassed for a considerable number of men, especially since I am betting that a therapist that can deliver a blow job will have some appeal.

It's not that men will have a sudden shift in consciousness. The change will start gradually, and interestingly it will start with men who are in relationships.

Consider this. Men typically face an onslaught of emotional and psychological challenges in relationships with women. Many men constantly face the conflicting demands to preserve their self-respect against a range of behaviors in women that threaten it. When making someone happy means surrendering to irrational demands and abusive control, self-respect is the primary casualty.

Not only does this mean that the self will suffer, it also means that failure to deliver on her mandates also carry the risk of sexual rejection. When mama ain't happy, mama doesn't put out.

Of course, all of this starts with courting and dating, where the core of the rituals revolves around a man's demonstrated willingness to make life about what she wants. Hypergamy, human gynocentrism and the reproductive drive are powerfully synergistic. It places most men constantly off-balance and at an interpersonal disadvantage with women.

In one situation after another men are faced with double standards, petulance and insanely unrealistic expectations. And outside the red pill world, most men generally feel trapped and powerless over this because the woman holds the trump cards of peace and sex. They constantly live in want for a solution, but of course the solutions are completely controlled by women.

Until we pass the good enough threshold. Once there it will start with men who, out of frustration, turn to the purchase or rental of a sexbot instead of another woman. By then they will have heard critiques online, everything from "it's a talking flesh light in a wig," to "It's so good it will make you leave your wife." The curiosity on where he will fall on the spectrum combined with an increased presence of the sexbot in the dialogue of the culture, will tip the scales until he goes with the flow.

And of course, there is no telling where he will land after he takes the leap. He may feel ridiculous and back out. He may try it and find it completely inadequate, and then feel ridiculous or he may find it good enough to register as an option in his mind.

When that happens; when some men see sexbots as a possible, passable short-term alternative to their women, the world for those men will be forever different. Because once that shift happens, the only thing for certain is that men will make use of it.

Sure enough, as they become acclimated to the use of the units, and especially as those units deliver more and more of their desired effect, the men who use them will face the litany of no-win scenarios with women with an ace in the hole; with, in fact, something that makes the scenarios winnable.

For men who initially fall into the sweet spot of good enough, the honestly heartfelt words "I don't need this shit," are soon to follow.

In that light, I can see a time when sexbots are a viable resource to assist men transitioning out of abusive relationships, which is to say nearly all of them. A robotic rebound, as it were.

The value in this is hidden, of course. The robotic rebound has utility in one specific set of circumstances. It pales in comparison to the inner awakening in a man who can no longer be controlled by a woman's sick games.

The MasterCard commercial would be a hoot.

An evening with a sex robot – $100

Buying a sex robot – 20 grand.

Walking out on an overgrown 4-year-old who is screeching at you that you don't do enough to make her happy.

Priceless.

Making that experience available to blue pill men as a wake-up call is worth the many billions of dollars in R & D it will take to get us there.

Now, I have noticed in the comments one or two guys who seemed a little rattled by this exploration of possibilities. One regular even commented that "People constantly make the mistake of extrapolating into the future," and went on point out that we don't have any way of knowing how long or even if these innovations will be possible. I am betting he is wrong about that, but I get his point.

What can I say, though? Prognostication is a uniquely human thing. And besides, it is fun. Everyone should loosen up a little and indulge in their anticipation of future possibilities.

And I am happy to do it in a way with dual purpose, a playful exploration of what may well turn into reality, and an object lesson on what men can learn to do on their own, with just a few red pills and a little bit of spine.

I will continue this talk in part 3, coming soon.

Misandry and castration culture repress alternate lifestyles for men

Douglas Galbi · 19 October 2017 · Archived copy · Original

In the growing movement for men's liberation, Men Going Their Own Way (MGTOW) has been highly influential. MGTOW is an alternate lifestyle for men that emphasizes men's intrinsic human worth. MGTOW rejects men being merely tools in service to particular women and to gynocentric society in general. The backlash against MGTOW brings the dominant forces of misandry and castration culture to wage war on men. That isn't a new phenomenon. When men in medieval Europe pursued an alternate lifestyle, they too were attacked with misandry and castration culture.

Men who sought to change their lives radically in medieval Europe could join monastic orders as *conversi*, also known as lay brothers. The *conversi* made monastic vows, but they were often illiterate and lacked deep knowledge of scripture and church teaching. Monks who were ordained as priests celebrated the sacraments, sang sacred music, and pursued advanced learning. The *conversi* worked in the fields and around the monastic houses to sustain the mundane life of the community. Some *conversi* sought to reform themselves from wrongful behavior in their prior, non-monastic lives. Others sensed oppressive, unholy circumstances in the secular world. Seeking an alternative, they became *conversi*.

According to the twelfth-century Latin masterpiece *Speculum stultorum*, the donkey Burnel threatened Cistercian *conversi.* Burnel had taken a path across the field of a Cistercian monastery near Lyons. The Cistercian brother Fromundus urged his dogs upon Burnel. The dogs tore into Burnel. One even bit off the end of his tail. Acting in the person of a papal envoy, Burnel cursed Fromundus for all his days.

Burnel's lengthy anathema drew upon misandry and castration culture to threaten *conversi*. The papal envoy Burnel declared:

> Those converts {conversi}, better known as perverts,
> and from their actions drawing certain names —
> if anyone catches them outside the church,
> destroy their right-side eyes and feet.
> And if bells not hang around their necks,
> let the penises attached to them be cut off.
>
> { Istos conversos, quos perversos magis esse
> constat, ut ex factis nomina certa trahant,
> ecclesiae portam quisquis conspexerit extra,
> mox oculos dextros auferat atque pedes.
> Et nisi compana collo dependeat una,
> mentula tollatur quodque cohaeret ei. }

Conversi were men pursing an alternate lifestyle relative to peasants and priestly monks. The papal envoy first attacked them by stereotyping them as sexual criminals. The papal envoy then sought to confine the *conversi* to church as if they were priestly monks. Like associating toxicity with masculinity ("toxic masculinity"), the papal envoy required that bells be attached to these men's necks so that all would be warned of their coming. If men didn't wear this signal of their menace, they would have their penises cut off. That's how misandry and castration culture have functioned throughout history.

Men today have good reason to flee the lifestyle typically imposed on men. Be a worker drone, financially support women and children, and die for your country. Even before those roles were as devalued as they are today, what man would want only them for his life? Few men would. Misandry and castration culture, among with myths of misogyny, patriarchy, and rape culture, are necessary to keep men confined within the soul-destroying structures of

gynocentric society.

Notes:

The above quote is from *Speculum stultorum* ll. 977-82, Latin text from Mozley & Raymo (1960) p. 53, my English translation, with some help from Regenos. Regenos translated those lines as:

> That all those converts, rather perverts as
> They're known, get certain names to suit their deeds.
> Who catches sight of them outside the church
> Let him forthwith their eyes and feet destroy.
> And if a bell be hung not from their necks,
> Then let them be emasculated too.

Regenos (1959) p. 66. My translation follows the Latin more closely in vital words, e.g. penis, and is more easily readable, I hope.

In the above quote, the context of specific physical organs (eyes and feet) make clear that the proper translation for *mentula* is "penis." The same is true in Bernardus Silvestris's twelfth-century *Cosmographia, Microcosmus* 14.166.

[image] Medieval Cistercian *conversi* at work. Illustration from a psalter on the life of Saint Bernard of Claivaux. By Jörg Breu in 1500. Image thanks to Wikimedia Commons.

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Meeting The Enemy: A feminist comes to terms with the men's rights movement

AVfM Video Source · 20 October 2017 · Archived copy · Original

Fermented foods for healthy moods

Aaron Mello · 25 October 2017 · Archived copy · Original

In this article I'll explain why fermented foods are beneficial for preventing and alleviating symptoms of depression and anxiety. I'll also explain what kinds of fermented foods you should eat, how much to eat, and how you can incorporate fermented foods into meals.

At the end, I'll include easy instructions to make your own real fermented sauerkraut. It's makes a great activity for dads and kids!

If you don't already know, I became a Nutrition Therapist focused on men's mental health after my own experience with bipolar disorder. After years of suicidal psychiatric hell, I finally recovered when I discovered there were **two primary causes of my suicidal depression:**

1. **A junk food diet** was contributing to the mood fluctuations I was experiencing, driving the soaring highs to crushing lows
2. **Feminist misandry** had convinced me that as a man I was a hopeless blight on the planet and the whole world would be better off if I was dead

After recovering from bipolar depression, thanks to both holistic nutrition and unlearning the misandrous bullshit that had plagued me for years, I decided to repurpose my life to helping other men who struggle with depression and anxiety. I'm especially interested in helping men of the MRM, as they (you) are warriors for a cause I feel so strongly about!

To this end, I'm excited to write blogs for AVfM about how men can support their health in general and their mental health in particular. So with that goal in mind, let's get into how and why you should incorporate fermented foods into your diet.

My last few posts have been about the role of carbohydrates, protein and healthy fats in mental health. These three posts lay the groundwork to create a healthy diet that will support a healthy mood. In this post I will expand on what we've already covered by explaining how and why to include fermented foods in the diet.

To understand why fermented foods are important, you need to first understand a little bit about how intimately connected the gut and brain are.

The gut-brain connection

In my life, and in many of my clients, a junk food diet leads to digestive problems. And because the central nervous system, or brain, is strongly connected to the nervous system in the gut, known as the enteric nervous system, gut health problems can cause mental health problems. The two nervous systems communicate constantly via the vagus nerve.

Problems with the gut can and do affect the brain profoundly. This is now well-established in research (1) (2) (3).

Two important factors in maintaining a healthy gut are:

1. Eating fermented foods regularly
2. Limiting refined carbohydrates and sugars in the diet

The Standard American Diet is the polar opposite of a gut-healthy diet. It is high in refined sugar and carbohydrates and contains little to no fermented foods, creating a perfect storm for gut problems like constipation, diarrhea, dysbiosis, and overgrowths of pathogenic yeast and bacteria.

Refined carbohydrates and sugars feed pathogenic bacteria in the gut the probiotic bacteria would ordinarily help to

keep in check.And because the gut and the brain are so intimately linked, mood and other mental faculties suffer (4).

You might be wondering how fermented foods help keep the gut healthy. Before I get to that, let's learn a little about the science of fermenting food!

The fermentation process

Fermentation is a process by which naturally occuring bacteria metabolize, or "eat" the natural sugars and starches in food and produce lactic acid, extra nutrients and various strains of probiotic (friendly) bacteria. The process also preserves the food and improves shelf life.

Although the prospect of eating fermented foods seems bizarre to many people today, especially Americans, people around the world have been consuming fermented foods for thousands of years. German sauerkraut and Korean kim chi are two common and ancient types of fermented vegetables. People have also long fermented milk into yogurt, and soy into miso. In contrast, most Westerners don't eat fermented foods at all, to the detriment of their health.

In general, foods can be fermented by one of two methods:

1. **A cultured food** like yogurt, in which a certain strain of bacterium (lactobacillus) are introduced to a food (milk)
2. **A wild ferment** like sauerkraut, in which the native bacteria present on the vegetables do the fermentation

Benefits of fermented foods

Fermentation provides many health benefits, many of which relate directly to gut and brain health. These are benefits of fermentation that have been established in the research at this point.

Benefits of fermentation:

- **Synthesizes nutrients** not already present in the food
  - B vitamins
  - Vitamin K2
  - Isoflavones
- **Improves digestion** and **gut health**
  - Strengthens stomach acid
  - Synthesizes enzymes
  - Provides probiotic bacteria
  - Prevents pathogenic infections
- **Makes foods more digestible**
  - Breaks down lactose, making dairy better tolerated
  - Eliminates anti-nutrients like phytates (5)

These health benefits conferred by fermentation are all helpful for curbing and preventing symptoms of depression and anxiety. Now that we know *why* to eat fermented foods, let's get into *which ones* we should eat.

Real fermented foods

It's important to distinguish between real, raw fermented foods and foods that are pickled. Real sauerkraut is alive,

perishable and must be refrigerated. The canned or jarred sauerkraut in the dry goods section of the grocery store is not real fermented sauerkraut; it is usually pickled and heated. Pickled vegetables aren't bad, but they don't have the health benefits listed above.

Happily, most health foods stores now sell raw, fermented sauerkraut in the refrigerated section. They even have it at my Costco in Denver now. Your basic sauerkraut only has two ingredients: cabbage and salt. Some varieties add other vegetables and spices to change the flavor. Look at the ingredients on the Nutrition Facts label. If it contains vinegar or anything except vegetables, salt and spices, it's probably not real sauerkraut.

If you are a DIY kind of guy, you can easily make your own sauerkraut at home. I'll include a link to instructions on how to make your own sauerkraut shortly.

Including fermented foods in the diet

Now that you know how great fermented foods are for you, how can you go about adding them to your diet? This section will answer questions like:

- What the heck do you do with sauerkraut?
- How much should you eat?
- What are the best fermented foods to eat?

Keep reading to learn the answers to all your sauerkraut questions…

What to do with sauerkraut

Admittedly, sauerkraut and other fermented foods are a bit of an acquired taste. If you like sour foods or candy, you'll probably love sauerkraut. If not, you may have to try it several times to develop a taste for it. Give it a few tries.

How to incorporate sauerkraut into your diet:

- Eat sausage and sauerkraut, the German classic
  - Look for sausage made from organic, grass-fed meat like Teton Waters Ranch brand
  - Pair with a sweet potato with plenty of butter and something green – green beans, asparagus or kale/chard/spinach
- Add a side of sauerkraut to your eggs for breakfast
  - I know it sounds weird, but it's SO GOOD
  - My personal favorite is eggs fried over-medium on a bed of sauteed veggies
- Put sauerkraut on your salad
  - If you enjoy a big, hearty salad, throw a little sauerkraut on top
  - Make it a delicious, filling salad, not some crappy bland iceberg lettuce nonsense
- Add a side of sauerkraut to just about anything
  - It goes well with a lot of meals
  - Put some on your beans and rice, or baked chicken with veggies, or whatever you're eating

How do you eat sauerkraut? Share what you like in the comments!

How much sauerkraut you should eat

If you aren't already eating fermented foods, it's best to introduce them gradually. Start with one or two tablespoons of sauerkraut per day and gradually increase. In general I don't recommend eating more than about 1/2 cup per day,

even after easing into the habit. A little bit goes a long way.

The best fermented foods to eat

I've focusing on **sauerkraut** here because it's the mostly commonly available fermented food, and it's really easy to make. And if you're of European descent, it's probably a food your people have been eating for thousands of years or more. There are advantages to eating an ancestral diet.

If you're of Korean descent, or if you just want to expand your horizons, try **kimchi**. Similar to sauerkraut, it's also most commonly made from cabbage and sometimes radishes that are combined with spices like chili powder, garlic and ginger. I love kimchi also; it has a great sour-spicy taste!

Asian cultures have also long fermented soy into products like **miso** and **tempeh**. I don't recommend much soy to men, as soy contains phytoestrogens that can throw off hormone balance and interfere with healthy testosterone levels (3).

Another benefit of fermentation is that it reduces those hormone problems to some extent, so fermented soy products in limited quantities are generally well tolerated. Fermented soy is far preferable to non-fermented varieties like tofu and edamame.

In addition to fermented vegetables and legumes, another option is fermented milk (**yogurt**), which is often better tolerated than non-fermented dairy because of the reduced lactose content. **Cheese** is also fermented and hard cheeses in particular, like cheddar and Parmesan are typically better tolerated than soft cheeses.

And although I don't usually recommend eating bread or gluten-containing foods to my clients, if you're going to eat wheat-based bread, good fermented **sourdough** bread made from organic wheat is probably your best option.

Finally, fermented beverages are another option. The most common example is **kombucha**, which is fermented tea. Others include **beet kvass, kefir** and **jun tea.** Many of these are also relatively easy to make. I have been making kombucha for several years.

How to make your own sauerkraut

Now that we know the benefits of fermented foods and how to incorporate them into the diet, let's learn how to make our own sauerkraut!

Sauerkraut making supplies

Making sauerkraut may seem kind of complicated at first, but it's really simple. Pretty soon you'll be making sauerkraut without even looking at the recipe! When I make sauerkraut I don't even measure anymore; I just eyeball it.

Before I get into how to make the sauerkraut itself, you'll need a few supplies:

1. **Wide mouth mason jar(s), 1/2 gallon** – I get mine from Kmart
2. **Airlock lid to vent off CO2**
    1. You can either buy a premade one like this
    2. Or make your own if you have a drill (a fun activity for dads and kids):
        1. Plastic lids
        2. Airlocks
        3. Rubber stoppers
        4. Drill a hole for the stopper in the plastic lid, insert the stopper, then stick the airlock in the stopper
3. **A food processor with a slicing blade**

    1. Way easier than doing it by hand
4. **Big cutting board**
5. **Sharp kitchen knife**
6. **1 or 2 big mixing bowls**

Be sure to thoroughly wash your jars and lids before starting.

How to make sauerkraut

Making sauerkraut basically involves shredding cabbage, mixing it with salt and packing it in a jar. To learn how to make your own easy, delicious sauerkraut at home, check out these instructions.

In conclusion

Sauerkraut is a powerful health food that is good for most people, and especially powerful in preventing and alleviating symptoms of depression and anxiety. Adding some fermented foods to your diet is a delicious and powerful way to look out for your own health. Whether you buy sauerkraut from the store or make it yourself, adding sauerkraut to your diet on a regular basis can make a big difference in your health.

featured

* · 27 October 2017 · Archived copy · Original

Birmingham City Football Club breaches contract then lies about It

Paul Elam · 4 November 2017 · Archived copy · Original

International Men's Day

AVFM · 5 November 2017 · Archived copy · Original

International Women's Day, International Day of the Girl Child, International Day of Zero Tolerance to Female Genital Mutilation, International Day of Women and Girls in Science, International Widows Day, International Day of Rural Women, International Day for the Elimination of Violence Against Women.

These are all the days pertaining to females recognised by the United Nations.

There are none for men and/or boys. In fact, the unofficially recognised International Men's Day (19th November) is celebrated by the U.N. as World Toilet Day. Apparently the contribution men and boys have made to the world are unremarkable and the following issues are unworthy of being marked and struggled against:

7 males are circumcised for every female globally.

Globally, of 72 million children out of school, 46% are boys. In the developed world, boys struggle more at school, are more likely to be excluded or drop out and less likely to go to university, boys born in 2016 are 75% less likely to go to university than girls (U.K.), they also can be expected to see less success there if they do.

They are the majority of workplace and combat deaths, homicides and suicides.

They die younger and yet far less money is spent in researching "male illnesses" as compared to "female illnesses".

Men are the majority of the homeless.

There is still, over half a century after the invention of the Pill, no hormonal contraceptives available to men wishing to avoid pregnancy.

When there is a baby, it is often up to the grace of the mother whether or not the father gets to have a meaningful input into their child's life- and if she decides against it fathers have little sway in the secretive, ideological, morally bankrupt family courts.

If a man desires not to be father, while a woman can choose to abort, have their child adopted or even abandon them; If she decides to keep the baby, he has no legal option to opt out of the responsibility.

Men experience domestic abuse at a rate similar to women and find that police are often unwilling to help them and that services for them just don't exist.

Men find prejudice in the Criminal Justice System where sentences are far greater for men than women.

Governments and global organisations like the UN have special departments (as well as events) for women and girls and yet nothing for men and boys faced with complementary challenges.

And on top of all this, men are subjected to contempt in the public square on a scale unimaginable for women. This misandry can be seen in the media, in interpersonal interactions, education and even in the law with toxic, man-hating feminist beliefs written into bills and public policy.

But, hey, as a wise man once said: "fuck 'em", fuck the U.N. because International Men's Day is going ahead and; in London, we're saying fuck you to the institutionalised hate filled supremacy movement that is the weaponised branch of gynocentrism that entrenches neglect/contempt for men, boys and their issues (aka feminism)- because the Men's Day March Committee is putting on two proudly pro-masculine, anti-feminist events this IMD in London.

We're kicking off proceedings with a March for Men that'll take us from Trafalgar Square, past the Royal Courts of Justice and onto Parliament carrying purple balloons with labels for us to write our own personal messages about men, boys and masculinity.

We're then moving on to a conference with 13 speakers, none of whom are friendly to feminism:

We have a special film being prepared by Fidelbogen, the strict anti-feminist philosopher. He will be delivering a piece on strategy for dealing with feminism.

We have Joanna Williams, author of Women vs Feminism. Jo has questioned the very need for a Men's Day (as well as a women's day) and will be talking about the need for men and women to work together, appreciate each other and give up the competition over who is most oppressed.

We have Mike "Doctor Randomercam" Stephenson, Honey Badger. He will be discussing: why men are funny, but not happy.

Mike Buchanan, leader of the Justice for Men and Boys (and the women who love them) Party, prolific author and organiser of the International Conference on Men's Issues. He will be making the case that male genital mutilation is not only abhorrent but also illegal in the U.K.

Belinda Brown, anti-feminist writer and researcher. She will be promoting the role of fathers.

Will Franken, the finest comedian in the U.K. and social critic who will be exploring masculinity.

Jordan Holbrook, M.R.A. blogger, vlogger, and researcher. He is to present his research on the human gender empathy gap.

Neil Lyndon, author of the first U.K. mainstream media article that attacked the feminist narrative and raised men's issues, as well as the book No More Sex War (to be found in this collection). He will be advocating for the role of women in securing men's rights and well being and calling for a Family Union to uphold the fundamental interests of men and women.

Adam Bulford, M.R.A. Honey Badgers contributor and founder of the Men's Rights Community Facebook group. He will explore how the feminist definition of patriarchy continues to demonise men and in doing so justifies anti-male discrimination and obscures men's problems and the harms that they suffer.

Mark Pearson, who came to the movement after being falsely accused of sexual assault, will be updating us on the status of the case he has against British Transport Police for their farcical handling of his the original case.

William Styles, who tried and failed to set up a Men's Forum at Plymouth University, will be relating his experiences.

And Steve Moxon, author of The Woman Racket and Sex Differences Explained (as well as many scientific papers) will be exploding feminist myths about inter-personal violence with the latest science.

So, there will be a mix of issues being raised as well as celebrations of masculinity and it's set to be a great day all round with plenty of food for thought- and action. You can find out more about our events at our site and buy tickets here. I hope to see you there, but if you can't make it, we will also be uploading footage from the events to our YouTube channel.

Vancouver women’s shelter sues the victim

AVfM Video Source · 6 November 2017 · Archived copy · Original

MRA vs MGTOW: Explaining the MRM

Paul Elam · 9 November 2017 · Archived copy · Original

The men's rights movement is stupid. All MRAs are doing trying to change laws, sending men right back on the plantation. MGTOW is the only way.

Now, I have read that kind of comment, in a hundred different forms and expressions over the past several years. I have heard similar sentiments expressed on some MGTOW YouTube channels that I follow.

It leaves me in a bit of a quandary. On one hand I think red pill philosophy, especially MGTOW, is probably the greatest gift to men ever. I'm in awe of it's potential for men and boys. On the other hand I detest ignorance, even when practiced by people I otherwise admire.

So here I want to tackle the us vs. them-ism that sometimes shows itself between MRAs and MGTOW, and what I think is mostly at the root of it, which is a failure on the part of some MGTOW to understand the MRM.

Having said that, that I think the source of misunderstanding is mostly the mythology embraced by some men who identify as MGTOW, I also have to say that I don't see these guys as representative of most men who identify as going their own way. Not only that, it isn't that I am claiming perfection on behalf of MRAs.

I have been at this long enough to meet and interact with ignorant assholes on both sides of the fence. Unfortunately, plenty of them. I say this because it's true, and because I want to in advance invite anyone who claims I am attacking MGTOW to stick it where the sun don't shine. If you need to be a victim that bad, feminism is a better fit for you.

What I want to do here is explain what the MRM is and do it with the relatively new denizens of the red pillasphere in mind; those who haven't been a part of this through all the growing pains. And I want to do it against the backdrop of the false, "MRAs are working with the system" narrative.

In doing this, it's also important for me to point out that my only experience with this is through AVFM. While I think AVFM is now definitive of what we call men's rights activism, it's not the end word on the subject. The MRM is small, but not inconsequentially so.

But from the AVFM perspective, and mine personally as an MRA, it is hard to imagine how anyone could be so completely wrongheaded as to conclude that we were trying to work with the system. Or that we were trying to change laws.

First, I extend a very cordial invitation to anyone to sift through the 6,000 plus articles on A Voice for Men and find one example to support the claim that we took up any sort of political or legal advocacy. I can save you the trouble, though. You will pull up a goose egg.

What you would find, though, if you were to scour though that mountain of text, is a long history of social provocation. You will see time after time where AVFM sends the gynocentric outrage machine into overdrive, triggering the shit out of the very same people and groups you will see denounced and criticized in every MGTOW forum and video channel across the web.

There is a reason for that, which I think may have escaped some MGTOW commentators. It is to send more men directly to those forums and YouTube channels, and into red pill life.

By pissing on sacred cows and crossing lines that most good cucks would not dare of crossing, we drew outrage from the mainstream media, which was the only attention the men's movement was or is going to get.

That outrage, and all the hit pieces that came with it, wasn't backlash we were trying to limit. It was the exact result we were looking for. The gynocentric outrage machine isn't just harsh. It's high profile. High enough profile that the effect of badmouthing us so feverishly also sent people right through our front door.

MRAs and MGTOW both benefitted from that, which is to say that the men who found us benefitted from it. And the benefit wasn't with changing laws or endorsing politicians. It was in having the lights turned on when they found our material. Many men, not being able to unsee what we have shown them.

With the work that we did, we attracted a young feminist filmmaker who wanted to document our hateful ways and ended up having her world rocked. She ultimately made a movie that shoved another big fat red pill down society's throat.

Now there is red pill everywhere. And it continues to be seen as the threat to gynocentrism that it is. Even Maroon 5 is under fire now for their new album, Red Pill Blues, though I doubt Adam Levine is anything less than a confirmed gynocentrist.

Much of this happened because of AVFM's brand of activism, which had nothing to do with working with the system. Hell, we never wanted to work with the system. We just wanted to kick it in the genitals, as an equal opportunity kicker.

AVFM has had three taglines. We started with "Take the Red Pill" and now go by men's health, no apologies. In between those two, and by far for the longest time, our tagline was "Changing the Cultural Narrative."

Not changing laws. Not changing politicians. Changing the narrative. The same exact thing MGTOW commentators have been doing during the same time. And largely with the same message. Criticizing gynocentrism, supporting the marriage strike and encouraging men to take a second, much closer and more analytical look at the world they live in, and to adapt effectively based on the new information.

We have stayed so in focus on these matters that we have sometimes tested the resolve of non-gynocentric traditionalists who have been long time supporters of our work. Yeah, I am talking to you TMOTS and GOM, with great appreciation for all you have done.

Now, for the sake of full disclosure I have to admit there are a lot of legal and political changes I'd like to see. And we have already seen some of it, a prime example being the gutting of Obama's Dear Colleague Letter by the Trump Administration.

Now, Trump isn't any more red pill than Adam Levine, but he doing some things right, taking real action to correct the Title IX nightmares among them. Even the mainstream media recognizes that boisterous criticism, which ultimately culminated in Trump's actions, originated with men's rights activists. Well, they were partly right. MGTOWs were making noise at the same exact time for the same exact reasons. If you are MGTOW, you know this to be true. And don't worry, I won't accuse you of working with the system just because you played a role in the system changing.

I figured out a long time ago that cultural change precedes legal change. And that cultures change when their narrative changes, hence the time-honored tagline at A Voice for Men.

Now, I really understand the confusion. When you identify as an activist for certain rights, the modern western mind conjures up images of protests and lobbying politicians. All I can say about that is that the subtlety of social activism in the way AVFM does it isn't going to register with people, even red pill people, whose ability to interpret the world is detrimentally literal.

That is not to say that the more standard activism is not practiced. It certainly is. There is shared parenting advocates in most states now. People who are looking to reform divorce laws and who try to use traditional means to deal with things like parental alienation.

Guess what the last thing they want to be called is? You got it, MRAs. I have several groups right now that bcc their email list communications because they don't want others on the list to know I am even watching. The men's rights movement, in their minds, is like their rich, embarrassing uncle, only in this case we are the uncle that has some media reach, not money.

I don't offer these groups any assistance, and don't even know why they want me secretly in the loop. I've known for a long time that they want to use MRAs when convenient and would disown us in a nanosecond if they ever got caught talking to us. They'd sooner be shot than make a public proclamation supporting men's rights.

Still, they are very useful. Doing good work in their own way. And whenever anything they do goes public, they serve as the same gateway for some men to red pill life as does MGTOW and the MRM.

Even the few MGTOWs I have taken issue with; those so obsessed with hating anything vagina that they can't see or think straight, serve the same purpose, even if they are the same ones clutching pearls over myths about the MRM. They carry the same torch. And after all, this movement, which I now prefer to refer to as Red Pill vs MRA or MGTOW, was born of the walking wounded.

We became a movement, albeit in different forms, because the lives of men and boys are being destroyed. Personally, I think getting hung up on a label, or peddling false narratives, or seeing the route back to the plantation around every turn, is a bit foolish, or at the very least simple-minded.

But I still think it is better than life as a blue pill zombie.

These guys who somehow perform the mental gymnastics to conclude that AVFM, myself personally or the MRM generally speaking is out to get them, are an occasional annoyance. But I try my best to remember well that they too are playing a role in freeing men from the bondage of gynocentrism. They are as valuable to the red pill movement as anyone else, perhaps because of their feral ways rather than in spite of them.

To be sure, this is not an appeal for a kumbaya moment where we all just join hands and, in the words of Rodney King, just get along. It's just an effort to set the record straight and sweep some of the bullshit off my own porch.

Trump proves that anti-feminism isn't enough

Paul Elam · 10 November 2017 · Archived copy · Original

In the interest of fairness and intellectual honesty, I am going to have to say some unkind words about Donald Trump. At the very least about his new tax plan.

As regulars here know, I have been quick to point out when Trump has gotten things right. I lauded him for giving political correctness the swift kick in its genderless crotch it so totally deserved. I was ecstatic recently when he did away with the Deal Colleague Letter and all the sexual assault witch hunts it created. And I have barely had a chance to do my happy dance when I recently caught up with the news that he will appoint Penny Nance as his ambassador-at-large for global women's issues. Nance has been trashing feminists and the butthurt political arm of the LGBTQ community for quite some time.

And yes, I know full well that Nance is from the neosimp, cuckservative wing of modern politics. I'm not fooled for a moment into thinking she gives a rat's ass about men. Still, since Trump isn't going to nominate Karen Straughan or Alison Tieman to the position, so I'll enjoy Nance's appointment for the pure spectacle of it, anticipating she will create a feminist purgatory and fill it with fresh souls.

Again, I'm not imagining an MRA-MGTOW victory dance about any of this stuff. Trump is a gynocentrist, and of all the positives he serves up as president, red pills aren't one of them. He's a man who buys trophy wives and doesn't mind the millions it costs him when it's time to trade in on a newer model.

Which may explain the big, blue pill he slid into in his newly proposed tax plan.

As we all know, the biggest problem divorced men who pay alimony and child support have is what to do with all the stacks of cash that are cluttering up their Beverly Hills Estates. At least you'd think as much from the way the President's tax reform proposal aims at relieving them of some of those stacks.

The proposal removes the federal income tax deduction on money paid out for alimony. True, alimony itself is straight up government theft; another way to grab cash from the havers and doers and give it to the have nots and do nothings. And the tax deduction is just a way for the government to appear magnanimous while they bend you over.

But it is, after all, a tax deduction, maybe enough to help a lot of men keep food on the table. Of course, to people in Trump's circles, losing the deduction isn't even an annoyance. It's just something they pay a team of other people to bother with — without breaking stride or breaking a sweat.

If Trump's plan to reduce taxes passes, it will come with a sadistically stiff tax on every divorced, alimony paying man in America. Well, for 99+% of them, anyway. There is that small fraction of men who will litter the highways with fucks they don't give from behind the wheels of their Maseratis.

…while they're getting blow jobs.

This is how President Trump will help pay for his tax cuts. By taking money from men and giving it to women as personal income. And then tax the guy who it was taken from.

The women, of course; the one's receiving the money as income, are not taxed for it. Oh, no. We can NOT have women paying taxes on their income. That's the man's job, says our patriarchal government.

Maybe the rationale is that since women don't actually do anything to earn that money, then it would be wrong to tax it. Or perhaps it is some sort of reparations, like for the slavery women endured back in the day, just like happened to black people. I wouldn't put any of that kind of thinking past feminists or their male quislings.

There is little else to say about the specifics of this oh-so-typical raw deal for men. Gynocentrists gonna gynocentric.

You can write your congressman if you like. You might even scratch out a few words on some of that cash you got

laying around. Still won't do you any good. The system is FUBAR.

The only saving grace we have is the larger lesson; the value in this story that proves some very red pill points in a very graphic way.

One, as I have jabbered about for some time, you could end feminism today and gynocentrism would still be the most oppressive force in our society. Men would still be getting screwed, MRAs and MGTOWs would still be getting trashed in the media, sexual assault allegations would still be acted on with brutal mindlessness by state functionaries, media across the spectrum would still be trashing men, boys would still be getting mutilated at birth and men across the board would still be getting raped in family courts while the society chants, "You go girl!"

All of this is so certain that "antifeminism is not enough," was once a candidate for AVFM's tagline.

Second point, every bit as important as the first. Let this be some icing on your reminder cake. Don't get married. Just whatever you do, don't get married. Marriage, or anything resembling marriage in the eyes of the law, is the most bewilderingly pin-headed move a man can make. It's a government constructed honeypot, a gynocentric flytrap aching to snap shut on your scrotum.

That's not cynicism, it's fact. Even if you escape divorce and the clutches of family court, you are as likely to end up miserable as you are happy, probably more so. And the rules say that as long as you chase that pipe dream, you will work yourself to death to keep it going.

If you need any more convincing, please marry the nearest woman so some other poor schmuck doesn't have to.

If you really want or need a woman to share a life with, I really suggest holding out for one with a moral code that prohibits her from allowing the government to place the loaded gun of marriage in her hand. You will most probably wait in vain, or you might get lucky, or you may find you have the right stuff to train a woman correctly. Whatever the case, the values driven outcome is so much better than being dragged by your cock down the suicide isle.

Finally, and visiting the first point yet again. Today's politics; the modern versions of left and right, both want to cut your balls off. If you want to, go out and dedicate your life to pushing for shared parenting. Put your soul into it, your money and your time. Then count on the fact that you only have two outcomes that are possible. One, you lose, hands down, because the left will fight you on it like Kamikaze pilots — and the right will whistle and look the other way while it happens.

Or two, you get something passed, but only after it gets watered down to nothing, or until gynocentrists figure out a way around it. Despite decades of attempts on fixing this problem, there is still no such thing as a family court in any state in the US that treats fathers in a just way, or that doesn't shake them down like Tony Soprano.

The only thing that will solve these issues is public demands, and we are light years from having that. For every red pill man out there, there is a thousand weak-kneed cucks and at least that many princesses, feminists, and purely gynocentric traditionalists.

The only thing that will create the public demand for change, is a change in the cultural narrative on a scale that does not appear possible. That, my friends, is a blessing in disguise. When you see the world for what it is, you wrest your life and your fate out of the hands of politicians. When your only refuge from the insanity is the one you create in your own mind, you can get comfortable there. You carve out your safe space, and I don't mean that in a snowflake coed sort of way. I am talking about the real safe space, walled off by personal agency, accountability and wisdom. It's the red pill man's *raison d'être*.

To be honest, I still like President Trump. I've known exactly what he was from the start. And I still think hands down he is the best alternative to crooked Hillary that the current culture could produce.

But whether he is better, worse or no difference, it really doesn't matter to me, politically speaking. For the most part, I've resigned myself to view politics as entertainment and little else. That's what you do when you realize that

the average politician is a reflection of the average voter. And the average voter is either a zombie, a moron or both. All you can do is enjoy the ride and hope you live long enough to see it burn down.

And of course, you can be entertained while you wait for the great fire. For that, we've stumbled on to a big, fat pay streak with The Donald. The most entertaining president who ever lived, or likely who ever will.

But in spite of his election, and in some ways because of it, the gynocentric machine rolls on, ready to consume your wallet, your balls and your blood. And that leaves us with the certainty of what any thinking man must do in this crazy, crazy world.

Set your course wisely, guys. Keep your hand firmly on the rudder. Know the waters you are in, and know how to swim. Your ass is yours and yours alone. Keep it covered.

Time to throw the baby out with the bathwater

Peter Wright & Paul Elam · 11 November 2017 · Archived copy · Original

A friend once suggested that when it comes to marital discord couples fight more over one issue: who is going to play the child in the relationship and who is going to play the responsible parent.

His comment rings true on its face, with men historically being the ones who take on the parental role in marriage. It's witnessed in the centuries of men taking responsibility for the financial and other security concerns of wives, and also hinted at in the relationship age gap. Males marry younger females — not to control their sexuality (as we are frequently misled to believe), but because women seek an older male to place in the responsible, paternal role, to enhance the child theme they intend to play out in the relationship.

Women collectively spend billions annually to neotenize their appearance, enhancing their efforts to assume the infantilized role.

We see the same theme appear in our language when men are shamed for being 'Peter Pans' or 'man babies' along with the injunction to 'man-up' — which has no counterpart for women; they are phrases intended to jolt men out of any inclination to regress to a childlike state of dependency. Never do we hear women being chastised as immature Wendys, woman babies, nor do we ever hit them with the demand to 'woman-up.'

To be fair we may see the occasional man playing a full-time child to his female partner, and we can say that all men experience occasional moments of regression to boyhood in their relationships. However, society frowns upon men indulging too much of the child within. And such indulgence is roundly met with sexual rejection by women. The child role is reserved exclusively for women within the relationship context.

The stresses that this dynamic places on relationships and especially on men cannot be overstated; the catering to a child within an adult's body is exhausting and ultimately demeaning to both the infantilized woman and the parentified man. Standardizing childishness in one partner and hyperagency in the other prohibits any sort of relationship between adult peers. Instead, it breeds contempt and conflict.

The structure of this type of arrangement ultimately results in an assured relationship killer. Hostile dependency. It is impossible for the infantilized partner to maintain respect for, or a healthy emotional connection to, her chief enabler. And it is impossible for the chief enabler to maintain respect or a healthy emotional connection to what amounts to a financial, emotional and familial parasite. Self-respect in both parties is also a casualty of this arrangement.

Before getting more into the dynamics posed by this dysfunctional relationship, we'd like to elaborate a bit more on the concept of the adult child which is something quite different from the literal child we look after when they are small. The 'child' is also one of the fundaments of the human psyche, operating equally in biologically mature adults and in children, thus the popular qualifier of 'the inner child.'

The great 20th century psychologist Carl Jung wrote a paper on the inner child, or what he preferred to call the child archetype,[1] where he outlined its main psychological features which include 1. growth toward independence, 2. vulnerability, and 3. a state of innocence.

1. Growth toward independence (but never reached)

This aspect of the child archetype is concerned with futurity, and is captured in the phrase 'what I want to be when I grow up.' It reflects the ongoing state of becoming without ever arriving at the destination – it remains an eternal child. In this respect the child archetype differs from the archetype of development, a more heroic path that *does* eventually culminate in mature autonomy and self-reliance.

The ambition for *perpetuated childhood*, as we commonly see in modern women (and enabled by men), is the inevitable outcome of the child archetype. As men and women collude to remove the destination of adult autonomy

from the life-map, they effectively kill the hero archetype of Jung's writing, the hero of true potential. And they give birth to the child of static permanency. Individuals dominated by the child archetype will always position themselves as eternally incapable of personal agency, even relying on the chief enabler to help fabricate a web of denial about their true nature.

This is reflected in the spiritual, financial, or relationship 'growth' workshops attended largely by women, who appear to pursue adult goals but who are in reality only participating in a charade. The true goal is more dependency and more childhood. These pursuits are often funded through the hard labor of the hopelessly paternalized male.

We also see this acted out in the psychodrama of the modern housewife, "taking charge" of such matters of household finances and other matters of home and hearth, without any responsibility for creating wealth, taking the risks that come with those efforts, or any other matter of real consequence. The perpetuated child chooses the colors but cannot buy the paint or climb the scaffold with brush in hand.

2. Vulnerability

Vulnerability is one of the main guises of the child, and so the woman dominated by this archetype is constantly signalling threats to herself from the surrounding environment. She is in danger of getting lost, hurt, abandoned and frightened, and just like the child of fairy tales she projects herself as lost in the woods with snarling bears and wolves, or afloat on the river Nile in a flimsy basket where she is in danger of getting lost or going under.

She is "at risk" at all times, including the risk of exposure to her chief enabler's frustrations or his wishes for her to realize adulthood.

The vulnerable, permanent child, communicates with the wider world through these threat narratives[2] which most everyone is familiar with through the archetypal damsel in distress — tied to the railway tracks, the locomotive of adult agency barreling down on her, or being held prisoner by a dragon from which she must be freed by your parental, sacrificial rescue.

3. Innocence

The child's way of defending its perpetual dependency is to project its innocence: "I don't know", "I didn't realize", "I didn't mean anything", "It just happened", "I got carried away by my feelings." Yes, her own emotions can be the villain in her threat narrative. And the understanding of a hyper-responsible male is required to save her from it. Because she claims ignorance she divests herself of all responsibility for what happens, leaving others to pick up the tab – most likely her male partner if she has one.

We see this even in women's general predisposition to gravitate toward victim politics, supporting male candidates who offer enabling paternalism from the state, and the vision of woman as perpetually in distress.

Moving on from Jung, perhaps the best conceptualization of the child archetype comes from Eric Berne, whose transactional analysis shows three possible relationship dynamics:

- Child relating to a parent
- Parent relating to a child
- An adult relating to another adult.

The first of these – child to parent – encompasses all that we've said so far about the child archetype and its exploitative style of relating with others. The second – parent to child – represents the parental relationship to a child. And the last one – adult to adult – represents a healthier mode of conducting relationships based on steering a middle path between the more extreme demands of both parent and child. This latter is where we might hope to be along with anyone we might choose for pair bonding.

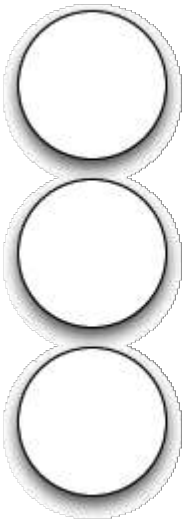

The perpetual child, however, demands that the default relationship setting be parent to child, an emotionally incestuous arrangement that affords some comfort to the irresponsible child, but that does so at the expense of a healthy adult connection.

Eventually, and we think invariably, this results in the parentified male viewing the infantilized female as inept, incapable and deserving of pity over respect. It can also breed a lot of anger that goes both ways, from the frustrated, overburdened male, and the dependent, irresponsible female whose life is a constant reminder of her lack of meaning.

The parental brain

Juvenile characteristics have long been known to evoke in caretakers a neurological state known as the parental brain. Children's faces and various other child gestures provoke hormonal changes that prime parents to be more sensitive towards infant cues and needs, resulting in nurturance, caretaking and protectiveness.

Adult women who learn to mimic child features through cosmetics, and the feigning of childlike behaviors of innocence and vulnerability, evoke in their male partners a very similar parental response. Like parents of literal infants men can be seen to respond with care-taking and protection, and if women are skilled at peppering the routine with threat-narratives she gains the ability to prompt him like a philharmonic concert conductor. Such is the obedient, reflexive state of readiness to rescue that defines the lives of so many men.

Readers here are no doubt familiar with this charade being played out between men and women, one which was not lost on Esther Vilar when she gave a sardonic description of it in her 1971 book The Manipulated Man. There she writes:

> Woman's greatest ideal is a life without work or responsibility – yet who leads such a life but a child? A child with appealing eyes, a funny little body with dimples and sweet layers of baby fat and clear, taut skin – that darling minature of an adult. It is a child that woman imitates – its easy laugh, its helplessness, its need for protection. A child must be cared for; it cannot look after itself. And what species does not, by natural instinct, look after its offspring? It must – or the species will die out.
>
> With the aid of skillfully applied cosmetics, designed to preserve that precious baby look; with the aid of helpless exclamations such as 'Ooh' and 'Ah' to denote astonishment, surprise, and admiration; with inane little bursts of conversation, women have preserved this 'baby look' for as long as possible so as to make the world continue to believe in the darling, sweet little girl she once was, and she relies on the protective instinct in man to make him take care of her."[3]

Vilar hits the nail right on the head; that many women have been taught they will be protected while having every whim catered for by simply playing the child.

This, perhaps more than any other theme entertained by MRAs and MGTOW, captures the dilemma we are wrestling with under the heading of gynocentrism – that being more than sexual attraction, more than pair bonding, more than romantic love and all the other social mandates. Our biological urge to care for children is king, and it's also an Achillies' Heel for those who abide by it unconsciously.

The good news is that our vulnerability to abuse is corrected in one move: by men refusing to play parent, whether indulging or trying to correct women who are perpetual children. Instead we have to insist that our female partners woman-up right alongside us, showing reciprocal responsibility between two adults. Or be prepared to show them the door once it's apparent that the task is too much for them to take on.

Esther Vilar's comment that a woman's greatest ideal is 'a life without work or responsibility' requires someone to facilitate it, and that someone is almost always a man. But men need not play the role of parent and we do have the option to seek a relationship between adult peers: two responsible adults supporting each other in the walk through life. Such a woman may be a unicorn but unicorns do exist. And success, if you are lucky enough to get it, will be more likely tied to the women you reject than the woman you seek.

References:

[1] C.G. Jung, 'The Psychology of the Child Archetype' in *The Archetypes and the Collective Unconscious*, Princeton University Press (1969)
[2] Alison Tieman, Threat Narrative series
[3] Esther Vilar, The Manipulated Man (1971)

The Pervert Flu: watching Hollywood burn

AVfM Video Source · 13 November 2017 · Archived copy · Original

We don’t post podcasts here very often any more, but we thought you might like this one. Eds

Male suicide: a question of value

Chris Silverman · 13 November 2017 · Archived copy · Original

Publisher's note: This article is published here under a pseudonym. It was written by a mainstream journalist who encountered significant push back and refusals when he tried to have it published in more mainstream channels. Thus he turned to us here, where the facts matter more than the narrative. PE

The Seattle Times released an article earlier this year explaining that the suicide rate for teenage girls has skyrocketed: 524 died by suicide in 2015, a 200 percent increase from 2007. The article is filled with questions on the state of modern teenage life and hypotheses on the rise of teenage female suicide. Within the article, whispered at the end of a paragraph for passing context, is a far more startling statistic: 1,537 teenage boys died by suicide that same year.

Males in the U.S. die by suicide so much more than females that the rate is an astounding 3.5 to 1, or 78 percent of all suicides. That equates to once every 15 minutes. The "gender paradox in suicidal behavior" has been the case as far back as records go — and though there are variations from country to country, this disparity is also present throughout the world. Men and boys of all cultures kill themselves more than women and girls.

Yet the professional response to this is one of neutrality. The website for the American Foundation for Suicide Prevention (AFSP) has comparative graphs of suicide by state, age, and even race, yet none for gender. There is no mention of gender beyond the 3.5 statistic, and no section discussing male suicide. Even in its opening video on the front page there are no men, save a few in the background of a crowd. There is similar sparse acknowledgement from the American Association of Suicidology (AAS) and the Suicide Prevention Resource Center (SPRC). The SPRC has an underdeveloped section about men in their "populations" tab.

Speaking with experts revealed a similar attitude. In a phone interview, Dr. Yeates Conwell of the University of Rochester Medical Center was asked by the author "if I wanted to lower the disparity in the U.S., what should I do?" His response was "I don't know if I agree with that premise. The way we look at it is that there's close to 45,000 deaths by suicide every year [in the U.S.], and the objective is to reduce that mortality."

Doctor Jill Harkavy-Friedman, vice president of research at AFSP, expressed a similar attitude during a phone interview. Questions about the disparity were met with noncommittal responses: we are trying to keep all suicides down, and perhaps men should seek mental healthcare more.

This is not the medical community's usual approach to a problem that affects a subgroup so heavily. Breast cancer, for example, is a gendered problem that is admitted as such. The American Cancer Society, breastcancer.org, and webmd.com/breast-cancer are explicitly female focused. We have charity drives and pink ribbons. The NFL launched the "A Crucial Catch" program in 2009, which raises about $1.9 million annually. The awareness programs are filled with celebration, panache, and a large viewership. There is no concomitant response for male suicide.

Males do have an organization or two around the globe. There is Movember, an Australian movement about men's health issues (including suicide) whose growth to worldwide fame was driven by their public relations move of sporting a mustache every November for awareness. The Coalition Against Living Miserably, or CALM, is a British organization and the only significant one in the world whose prime directive is male suicide prevention. There is the quasi-joke site Man Therapy, which is more a slight against men than anything: they can only understand their feelings if wrapped in a package of leather boots and Clint Eastwood movies.

Why is there a reluctance to approach suicide in a gendered manner when nearly 80 percent of all suicide deaths are male? It may come from the murky explanations for the disparity itself, leaving experts wary of committing to something that may lead to further suicides if wrong.

Experts have no concrete theory, but they do have hypotheses. Males on average have a smaller social group over

time, so they have less support when they need it. They see their doctors less, so are less likely to be flagged as having a physical or mental problem that could put them at risk. Males also use more guaranteed methods of suicide, such as firearms, whereas females most often choose overdosing.

The basis for these are social, in the form of gender roles that can easily paint unflattering stereotypes about men: emotionally simplistic tough-guys who bottle up their feelings until they one day use a "manly" method to inflict self-death instead of reaching for help. Toxic masculinity teaching men that they should rather die than allow themselves to be vulnerable in a therapist's office. The problem with the data available is that there is no concerted, field-wide analysis of it, which leaves both medical professionals and laypeople open to creating any number of theories and narratives.

The male disparity in the U.S. is 3.5 to 1, however females attempt suicide three times more than males; a curious reverse of the ratio. Dr. Julie Cerel, president of AAS, has said that "men notoriously don't seek help," which is true for doctor's visits, but its connotation of men being stubborn may be misleading. The reverse ratio for attempts may mean that at the moment when someone can reach for help or reach for suicide, it is females who reach for suicide far more — and who could be called the "stubborn" gender, if we feel we have to make the judgement Cerel seemed to be making. The Seattle Times article noted Professor James Mazza of the University of Washington as saying "males have higher rates of ADHD, substance abuse or anti-social behaviors that are easier to spot, so they might have a better chance of receiving help [for a depressive episode]," yet females are diagnosed with the suicide risk of depression twice as much — meaning their gendered risk factor is being caught and getting a similar "chance of receiving help."

Every theory can be easily filled with implicit blame, further encouraging the suicide prevention community from taking anything other than a neutral stance.

Among the theories available for the disparity, a discerning form comes from Dr. Silvia Canetto of Colorado State University, who applies to suicidal behavior what is called "cultural scripts theory." According to cultural scripts theory, we all have scripts written out by culture, characters to play and lines to read, that tell us what to value and why we are valuable. How cultural scripts theory fits in with the values of men and women can be shown in the one exception to the rule for the worldwide gender disparity in suicide: China.

In China females die by suicide at a rate of 3 to 1, concentrated in the rural areas. Women in rural China are the glue and workhorse of the family unit, expected to maintain care and keep the peace in households that are often multigenerational. The culture of China pressurizes this position. For example, when women are hospitalized due to mental illness, the average length of stay is more than 28 days, whereas for men it is more than 38. Dr. Su Zhonghua, vice president of Daizhuang Hospital, Jining Medical School, explained in a World Health Organization (WHO) article that "many female patients are [asked to be] discharged as soon as they show signs of recovering," because they are needed at home. Add in a cultural script that supports suicide as a way to avoid shame and the widespread access to lethal means in rural China in the form of farming pesticides, and you have a lethal recipe: women who feel perpetually overworked, undervalued, and encouraged to die by suicide if they commit some social wrongdoing.

Perhaps, then, feeling valued is a key component to the problem. Is it easier for males to feel worthless than females? Do negative mental health factors build up or stay longer in males? Canetto's research into the suicide rate of elderly men and women suggest that elderly men may be more rigid and narrow in their concept of what to value and what makes them valuable. Elderly men, for example, do not bounce back from their spouse dying or divorcing them as well as elderly women. They define their spouse as having value, and if that value vanishes, it is difficult for them to fill that void.

Harkavy-Friedman explained that "4.8 million people lost their jobs [in the recession] and they didn't all kill themselves." Even though mental illness is present in the majority of suicides, it is still the minority of people with mental illness who practice fatal and nonfatal suicidal behavior, and most people who suffer through extreme hardship do not become suicidal. Harkavy-Friedman suggested that there may be a separate "suicidal urge" that

turns these risk factors dangerous. This may give further credence to the value idea within cultural scripts theory: it is not any specific factor or factors, it is these stressors reaching a mysterious tipping point that falls over into making someone feel valueless. A male rigidity in replacing values when the old ones are gone may be a component in the larger mysterious tipping point in males.

Whatever the reasons are for the gender disparity, there are only two areas to look at: nature and nurture. Research tends to focus on nurture. There is a body of research investigating biological causes, though it is somewhat underdeveloped. Conwell explained "I know people who have proposed to study the role of testosterone, for example, and its effects on suicide. I don't know that that's panned out. There is a body of neurobiological literature which says that altered neurotransmitter function, in particular serotonin, is a predisposition to impulsive and aggressive behavior. There may be gender-related differences in how that abnormality or imbalance in chemical messengers plays out in men."

The long shadows of our bigoted past still haunt us in the present, threatening to birth new movements based on inaccurate interpretations of research. Cultural fears aside, however, is this an avenue worth pursuing?

Transgender people are much more likely to die by suicide if their chosen gender identity is shunned rather than accepted. The prevailing expert opinion is that transgender people are born that way, meaning there is a strong biological component. It would only do damage to suggest to transgender people that they can lower their suicide rate by going against biology and not reassigning their gender. If expert opinion is that transgender people's brains differ in certain ways, do the brains of heteronormative men and women differ?

The answer is that they do. The gender disparity may be caused in part by biological drivers, compounded by cultural expectations that create additional pressures that are gender specific. Going back to Canetto's research on the elderly: if, for example, males are biologically less flexible regarding value, the addition of the cultural expectation of the independent man who can hold his own only makes a difficult problem more complex and entangled. How biology and culture interact can be a crucial area of inquiry. It is important to note here that while research shows male and female brains differ, what that means is not understood enough to say anything definitive — if it means anything at all.

Cultural scripts theory still leaves out the value of value: whether what we currently tell people to value or not to value is a good idea or not, whether our cultural scripts are valuable or not. This must be answered before taking preventative steps, because we do not want to attempt to lower the gender disparity by telling males to stop performing a cultural script that we would be better off having (e.g., if you are pro-military and believe encouraging men to go to war and possibly coming back with the suicide risk factor of PTSD is worth the risk). The same issue is present in females who attempt suicide three times as much as men. Every cultural script has pros and cons, and it is a dangerous task discerning which outweighs the other.

The issue with addressing the gender disparity, as we are starting to see, is not necessarily that there is a lack of research; it is that to reduce male suicide, experts have to step outside of statistics and move into moral philosophy. Experts would have the job of taking the pen from biology and society and rewriting our cultural scripts — which if written wrong will literally kill people. And as we have seen with the enormous difficulties the "right to die" movement has faced in amicably ending the lives of those with terminal illness, presenting suicide and its risk factors in any way except blanket condemnation is met with swift resistance.

So experts abstain from addressing that side of the argument, instead providing the public with a list of risk factors floating in the medical aether: difficult access to mental health care, having a mental illness, early trauma, head injury, being overly stressed, access to lethal means (e.g., guns), and having a close relative that has died by suicide. The primary protective factors are social support and access to mental health care. They produce these lists and wait for other forces to write the novel of society.

The mental health community vehemently cares about suicide in general, and many have devoted their entire lives to saving both genders, but to highlight the higher suicide rate of males is to be viewed as off-message.

There is a clear gendered problem to suicide, thousands of men disproportionately killing themselves, and yet the suicide prevention community suggests “reducing the [total] mortality” and forwarding joke sites that belittle men. The AAS has a “suicide myths” section saying “Myth: only white males die by suicide… Fact: while some demographic factors contribute to a higher risk for suicide, it is important to remember that suicide does not discriminate.” Seventy-eight percent of all suicides complicates that statement.

Reading this article took about 15 minutes. And so another man goes, from being to nothingness.

If you or someone you know needs help, go to suicidepreventionlifeline.org or call 1-800-273-8255. For help outside of the U.S., find your country here.

My #MeToo confession

August Løvenskiolds · 16 November 2017 · Archived copy · Original

The #MeToo hashtag has exploded rape hysteria from the cesspool of academia into the entertainment and general populations. A bevy of fulsome feminist men, liberal Hollywood actors like Kevin Spacey, scientists like Neil DeGrasse Tyson, and even President George H.W. Bush have found themselves choking on the bitter effluvia of overwrought harpies for alleged evil doings of decades past.

And I fear the storm is headed my way.

Accordingly, it is time for "me too" to come clean about my own sordid past. The story is not pretty but I take full responsibility for what happened. What follows is my recollection of events as they took place 31 years ago in a small Texas college town..

We were standing and facing each other. Ginny raised her right hand as if to strike me. I grabbed it with my left and with my right I pulled her hips toward me. I could feel her too short ovulation skirt ruffle against my pant legs. Her arm was forced to my shoulder as our eyes locked and I took three steps into her. She backed away but otherwise did not struggle. A sudden side step to the right with a quarter turn and we were at it.
It takes two to tango, they say, and that is how it goes when you are in a ballroom dance class.

[image]

Some context will help show the full extent of my crime. A project manager, "Gail Ann", at my employer – a tech company – taught a ballroom dance class that met on Thursday evenings over an eight week course from mid September to November in 1986. The class was oversubscribed by two people, both women. Ballroom dancing gender roles of that era were very specific, meaning the two extra women needed male partners to take part in the class.

Gail Ann knew from my job interview that I was a lifelong student of dance, so she asked me if I could partner with one of the extra women. At the time I was single; my girlfriend had died in an accident a few months earlier and I was still mourning her passing. I agreed to Gail Ann's request, thinking I would be paired with some older land whale but at least I would look like a team player to my boss, and it would get me out of the house in a town where there was little else to do culturally.

My partner, Ginny, was more than a pleasant surprise – early 20's, girl-next-door pretty, and grateful that I was filling in as her partner. How was this charming girl possibly single? It turns out, she wasn't – she was married but her husband was working overseas in a country where women led highly controlled lives. Ginny was lonely and looking for a diversion. Me.

The chemistry between us was electric and obvious to everyone – Gail Ann, who had set all this up, wondered out loud and on more than one occasion if we were "an item", the lingo of that era for "hooking up" or just "shipped". Other class members expressed the same thought and even invited us out as a couple to other activities.

But we were not having an affair – Ginny was married and I was mourning. My denials just stoked outside interest in us. It did not help matters that Ginny never flaked on a class and wore increasingly daring outfits as the weeks went by. She seemed to find the attention flattering after her time as a lonely wife of an absent husband. I found all this mildly annoying but Ginny was good company and a fair dancer; I knew the dance class course was just 8 weeks and out.

And so it was – Ginny and I never met outside of class and once the class concluded I never saw Ginny again. So what was the nature of my crime?

A sex-positive feminist of that era might well argue that by failing to seek a sexual relationship with the obviously willing Ginny I was displaying *misogyny* – leading her on cruelly with no intention of servicing a lonely, empowered

woman. Every feminist I knew back then was having an affair – and now they are accusing the men of that era with sex crimes.

Of course, had I made even the gentlest of sexual overtures, or had I just let things escalate naturally, a feminist of the current era might well castigate me for “toxic masculinity” as a “sexual predator”.

A blue-pilled man or a pickup artist might shame me for wasting an obvious sexual opportunity.

A fat-positive feminist would certainly rip me for appreciating Ginny’s trim body as well as my helping Ginny perform calorie-burning dance routines. A gender-queer feminist would scream hopelessly at the sky over ballroom dance having clear gender roles.

An intersectional feminist would slam me for dancing with a white woman.

Lists of assorted crimes pushed by feminists can be quite unintentionally hilarious as well as ironic, especially given women’s traditional reluctance to make the first sexual move, a responsibility, like all responsibilities, happily and passive-aggressively ceded by women to men.

But I care about none of that – none of those social justice apostasies was my #MeToo felony.

My crime is that I left myself open to being accused of a crime. By socializing with a woman in a dance class and frustrating Ginny’s sexual presenting, I left myself open to whatever trendy and wild accusation she might scheme up three decades later.

THAT was stupid of me. I should have just left her to her own vibrating devices.

Ginny is perhaps a grandmother now, and I hope she has forgotten me for a happy life of diapers and junior soccer leagues. I hope she never remembers how I failed to validate her as a sexually attractive woman in her youth, especially now that the bloom is off the rose.

Avoid the trap, guys. Let women fester in the bitter prison of their own creation. The dance is not worth the pittance to the piper any more.

Go monk.

International Men's Day events not run by feminists

Robert Brockway · 17 November 2017 · Archived copy · Original

International Men's Day (IMD) is nearly upon us again. Feminist groups are trying to appropriate IMD to talk about how men and boys should *change* and *be better*. We'll I've got a message for the feminists. Men and boys are just fine as they are. What needs to change is how society treats men and boys. Paul Elam and Tom Golden had a discussion about a feminist attempt to co-opt IMD in Australia. The audio can be found on Paul's channel here.

In order to counter these efforts we are offering a list of IMD events being run by MRAs and/or friends of our movement.

If we become aware of any additional events we will update this article live.

Australia

- Sydney

A planned Brisbane event has been cancelled. We are reliably informed this event will be on for 2018.

India

- Jalandhar
- Kolkata Press Club
- Kolkata
- Pune
- Mumbai
- Chandigarh

Some additional Indian events have not been publicly announced but we're seeing if we can get permission to publish additional information.

United Kingdom

- London Street March
- London Conference

An open letter to the Chair, Board of Directors, White Ribbon Australia.

Robert Brockway · 24 November 2017 · Archived copy · Original

Following is a reproduction of an open letter sent to Nicholas Cowdery, Chair, Board of Directors, White Ribbon Australia by the President of the Australian Men's Rights Association Inc (AMRA) two days ago. It's fitting that we're able to publish this letter on AVfM today, White Ribbon Day.

AMRA has made it clear that from this point on they will be directly contacting organisations and individuals pushing the gendered feminist narrative using open letters and asking them to justify their claims and actions. –Ed

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Robert Brockway
President of Australian
Men's Rights Association Inc.
Email: [Redacted]

Nicholas Cowdery AM QC
Chair, Board of Directors
White Ribbon Australia
Email: [Redacted]
Mr Cowdery,

White Ribbon Australia bills itself as "preventing men's violence against women." Within this context much of the activity of White Ribbon Australia is focused on domestic violence (DV) and intimate partner violence (IPV). Taking this approach, while ignoring the larger picture of DV and IPV, disadvantages not just men who are victims of DV/IPV but women who are victims of DV/IPV as well.

Reciprocal IPV involves intimate partner violence in which each person in the relationship is both a perpetrator and victim of IPV. The Partner Abuse State of Knowledge (PASK) Project, the largest meta-analysis of DV/IPV research ever undertaken, shows that more than half of all IPV is reciprocal.[1]

The Dunedin Multidisciplinary Health and Development Study found high rates of reciprocal IPV among study participants. The document "Findings About Partner Violence From the Dunedin Multidisciplinary Health and Development Study" released by the US National Institute of Justice found:

> When the data were analyzed, victimized women were 10 times more likely to be perpetrators than other women and male perpetrators also were 19 times more likely to be victims than other men."[2]

The National Longitudinal Study of Adolescent Health also found that about half of all IPV is reciprocal IPV. The study examined differences in injury rates between reciprocal and non-reciprocal IPV and found that injury rates are higher in reciprocal IPV than non-reciprocal IPV.[3]

One of the key indicators of whether a woman will be a victim of IPV is whether she is a perpetrator of IPV.[3] It follows then that one important way that a woman can avoid being a victim of IPV is to not be a perpetrator of IPV. Research by Capaldi has found that this holds true.[4]

Models that ignore reciprocal IPV can inhibit violent women from receiving the support they need to stop their violence.[5]

White Ribbon Australia completely ignores reciprocal IPV as it advances a gendered narrative. By ignoring the prevalence of reciprocal IPV White Ribbon Australia is preventing effective interventions as its approach discounts the need to intervene with violent women. This will contribute to the continuation of reciprocal IPV and actually

make it more likely that the women involved will be injured. By ignoring reciprocal IPV White Ribbon Australia is contributing to violence against women.

The evidence overwhelmingly shows that the approach taken by White Ribbon Australia is fundamentally flawed. I encourage White Ribbon Australia to respond, explaining whether the organisation intends to address the shortcomings in its approach to IPV and if so, how.

Please note that this is an open letter and will be published in various locations online. In the interests of transparency we strongly encourage White Ribbon Australia to publish a response. From time to time we will report to our readers as to whether a private response has been received or a public response published.

Robert Brockway
President, Australian Men's Rights Association Inc.

References:

[1] PASK "Partner Abuse State of Knowledge" project, the largest meta-analysis of DV/IPV research ever undertaken. http://www.domesticviolenceresearch.org

[2] "Findings About Partner Violence From the Dunedin Multidisciplinary Health and Development Study" http://www.ncjrs.gov/pdffiles1/170018.pdf

[3] "Differences in Frequency of Violence and Reported Injury Between Relationships With Reciprocal and Nonreciprocal Intimate Partner Violence" https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1854883/

[4] "Researcher Says Women's Initiation of Domestic Violence Predicts Risk to Women", discussing the work of Dr Deborah Capaldi. http://www.huffingtonpost.com/glenn-sacks/researcher-says-womens-in_b_222746.html

[5] "Domestic violence is most commonly reciprocal" http://pb.rcpsych.org/content/35/1/33.1

The Alienating Parent

Dr. Travis Gee · 26 November 2017 · Archived copy · Original

Some of the people reading this article will have;

a) lost access (possibly completely) to your children due to "hostile aggressive parenting" by your ex-partner, or

b) Someone has sent you this link because you are working hard to destroy your ex-partner's relationship with your child.

Either way, please set aside your prejudices and self-confidence for five minutes, and consider the following.

What is HAP? Basically, it is parenting a child in a way that undermines the child's relationship with the other parent. It is often done by a parent who describes themselves as 'protective.' "Protective" is a concept that has a lot of grey areas.

It is clearly protective when one parent's drug addictions, alcoholism and general propensity for violence is harming the children, and the 'protective parent' flees, doing everything in their power to protect the child from harm.

It is less clearly 'protective' when one parent is unhappy with the relationship with the other, and starts magnifying every fault of the other parent, to the point of relationship breakdown. The other parent is not a threat like in the first example, but mountains are made of molehills and this is expressed to the child.

"Daddy yells a lot" or "Mummy used to smack you a lot, remember?" are given as a reasons for relationship breakdown, in a tide of blamestorming. Involving the child in this is the beginning of HAP. Once it has begun, it becomes a spiral where is hard to pull back and concede that one might have been unreasonable in the first place.

There is a scale now for quantifying 'hostile aggressive parenting' (HAP). Over 500 points is a 'high risk' to children's well-being. I have seen one score over 3000. This is a modern tragedy.

For example, once the child has been told that the 'targeted parent' is a liar, the parent engaging in HAP becomes the child's only source of 'truth.' However, this 'truth' is mere propaganda, and the child's ability to distinguish truth from falsity is undermined along with their relationship with the targeted parent. If you are a targeted parent this is as plain as the nose on your face. If you are doing the targeting, you may be living in a world of denial about the harm you are doing to the child.

This harm is not limited to distinguishing falsehoods. It is is easy to create a state of anxiety in the child if, while he or she is in the care of the other parent, police welfare checks are called in, especially after bedtime. Children being woken by police "making sure they are ok" creates a sense that somehow they are in danger at the targeted parent's house. Constant monitoring of calls with the other parent on speakerphone, and visibly recording it "to protect them" exacerbates this effect and puts them off wanting to talk. Eventually, "they don't want to talk to you" becomes a self-fulfilling prophecy."

The terms and conditions of a domestic violence order also affect the children. If the targeted parent is banned entirely from seeing them, it is easy to tell them that the other parent doesn't love them anymore, because the other parent cannot provide living examples of love for them to experience. So instead they experience rejection and heartbreak, all of which solidifies over time into hatred and a pathological alliance with the hostile-aggressive parent. HAP, in the little echo-chamber of someone calling themselves, incorrectly, a "protective parent" produces a layer of denial that prevents that parent from seeing the effects on the children. Indeed, it is yet another thing to blame on the targeted parent.

Later, letters, if written, are "Dear Harry" instead of "Dear Dad." The new step-parent is "Dad," and are not to express love but express hatred. Moves can be made to erase the other parent by changing a surname. The effect on the children's sense of personal identity and their place in the other half of the family tree matter less than winning in court.

Constant litigation can erode the other parent's resources to the point where they cannot fight anymore and simply vanish from the children's lives, many to suicide. Constantly breaching orders by refusing access, compelling the targeted parent to file contraventions, is a simple passive-aggressive tool for this. Then, not only are financial resources the children could have benefitted from destroyed and handed to lawyers, but the valuable input the other parent could have made to their lives is gone forever.

From this it is easy to create a scenario used readily in court, where a family report writer who does not acknowledge this dynamic takes at face value the children's stated fear of the target, with no consideration of the 'brainwashing' that has happened along the way.

If you think abstractly about the kind of actions described above, and the harm they produce for children, it is hard to avoid the conclusion that there is something seriously wrong with a person who would do that. And yet, the layers of denial that such people place over their actions, describing themselves as 'protective' against a parent who was a great parent prior to separation, and was only demonized afterwards, is hard to see through from the outside. The myth that domestic violence is a one-way street reinforces mothers who do this to fathers, because they are presumed guilty, and so social support is readily available even when DV claims have been obviously faked, as I have seen in some cases.

Behind the mask is what is known about memory. It is reconstructive. If we picture something that might have happened, and are biased towards interpreting it badly, it gets worse every time we bring it to mind, and it still feels like a memory. Even when it is not. It is a highly elaborated reconstruction. This is how "he pushed me out of the way when I wouldn't let him pick up the child," becomes "he slammed me into a door for no reason." It is an insidious process, but well-understood in the scientific literature. Things that never happened can be "remembered," and this is especially true for children. The famous "Lost In A Mall" research by Elizabeth Loftus is a classic illustration.

So if you've managed to make mountains out of molehills, or indeed, anthills or even a flat beach, the children will remember it the way you have put it in your head. And they will elaborate on it. Siblings may, in the quiet of their room, swap stories and start to "remember" things that the other one reported, simply because they can visualize it after a few tries. Once it can be visualized, "it must have been real." This fits with the myth that "children don't lie about such things."

I have seen adults who believe they grew up "remembering" awful things daddy did to them in the cradle. Except it's false. "Infantile amnesia" prevents it from being true. It is a pseudomemory from something suggested many years later as a so-called "repressed memory." And isn't creating a traumatic memory, that is inherently upsetting when recalled, not sort of equivalent to actually doing to the person what they have become convinced happened to them?

There is enough trauma in separation for the children that are involved without using tactical psychological child abuse as part of your campaign strategy. If you make it adversarial, your ex has no choice but to fight back on behalf of the children. That the court systems are only starting to open their eyes to this as a tactic, rather than a reflection of a reality, does not bode well for your children.

If you are using hostile-aggressive parenting, please see a psychologist about your anger issues, and any personality disorders they may want to investigate. If you and your children are victims of it, please ensure that your lawyer follows through on making sure that any childrens' lawyers and report writers are well-versed in it, and have access to your evidence that HAP is happening.

If you children's lawyer refuses to provide your evidence of HAP to the report writer, make absolutely certain that you mention that evidence in your interview, and inform them that their professional ethical responsibility is to make inquiries into it, as they are more than reasonable to pursue.

And if the report goes in without mention of your evidence of HAP, talk to your lawyer to make sure that this deficiency is noted, and leave to obtain a second opinion is obtained. If this motion is denied, get a second opinion

anyway, but one written in a way that can provide a critique of the failings of the report in such a way that your solicitor can discredit it with pointed questions.

If you know someone who is suffering the court-enforced loss of children, while that person is statistically very likely to be male, the following page would apply equally to women, as far as things to avoid saying when supporting them:

http://www.dadsindistress.asn.au/news/latest-news-articles/seven-things-not-to-say-to-an-alienated-father

Lastly, for the alienating parent, there is the matter of the Internet and ready access to materials such as the present page. These pages are growing in number. Support groups for alienated children are scarce now, but are starting to be out there:

https://www.place2be.org.uk/our-story.aspx

This will only grow as recognition of this problem increases. They will find out the truth. They will not appreciate what you have done to them. I have worked with children in this situation already, who left to live with the other parent, only to discover that everything that had been told was a lie. Including the bit about the other parent being the liar. Some won't find out until they are older, if the other parent survives, but the research on them is out there.

Parent without the hostility and aggression. Love is not a zero-sum game. The more love the children experience, the more they will have to go around. HAP stifles this growth, and they learn – from you – that love is like money, more for me means less for you. That's not how it works. If you think it is, please find a therapist.

*The above article was originally published at www.drtravisgee.com

The sex robots are here and they are all you will ever need

Jon Joy · 1 December 2017 · Archived copy · Original

There will always be naysayers. Blue-pill thinkers insist that men[1] can only find satisfaction through a living, breathing, flesh-and-blood woman. Meanwhile, science fiction prophets have painted a future full of robotic dream girls, perfectly indistinguishable from their human templates. Here on Earth, demand is soaring: companies are pouring R&D dollars into the problem; artificial intelligence is improving daily; and robot brothels are opening to meet a swell of demand from curious men.

Some men look at the current models and see the glass as half-empty (not life-like at all), while others see it as half-full (all of the holes work). Both of these responses are fair, but there is one category of man who has become lost. He is enthralled by the idea of these robots. He sees them as a game-changer, and the solution to his problems. He tells himself that he is almost ready to quit women. All he needs first is an electronic one.

The cyber-dolls we see in fiction are a metaphor for men gaining the power to quench their thirst without women; for being freed from the deprivation that biology has imposed on us, and that stands as a gauntlet that each man individually struggles with throughout his life. In that metaphorical sense, the robots are already here. A man can already have a perfectly happy and fulfilling sex life without ever coming into contact with a woman. The fact that so many self-identified red-pill men have become lost in the metaphor demonstrates how subtly blue-pill ideas can disguise themselves.

Women have no such fixations on us. Their sex toys are not full male forms, but simple, utilitarian tools, designed to hit the right nerve endings, which they do with super-human prowess. The story of a man going head-to-head (so to speak) with a Hitachi Magic Wand would end like John Henry's encounter with the steam engine.

Henry Ford is famously quoted, "If I had asked people what they wanted, they would have said faster horses." An even better analogy is the history of inventing the airplane. Designers struggled without success to create, in effect, mechanical birds. The breakthrough did not come until the Wright brothers set aside imitating nature, and used every advantage available to mechanical objects. Not propulsion by flapping wings, but by a propeller, a technology that is impossible for a living thing.

Every man's primary sex partner, throughout life, is himself. This is true whether the man has a fifty-year marriage or is a life-long celibate. For decades, sex educators have encouraged women to take ownership of their bodies, explore them, and figure out how they work. Men have not received this message, presumably on the assumption that naughty boys cannot keep their hands off themselves, anyway. Sex robots are not a pinnacle that, once reached, will solve everything. They are merely one peak within a mountain range of techniques, toys, and activities for personal satisfaction. Just like no bird can fly as high or as fast as a Boeing 747, these options present men with variety, feeling, and sensations that women cannot provide, all to be indulged in selfishly and at will. Hoping for life-like sex robots should not distract from what is available today, including pornography, erotica, toys, internet chats, and much more.

So why is that seemingly red-pilled men fixate on the dream of artificial women to soothe their cravings, while leaving unmentioned the banquet table of options already spread out before them? Gynocentrism is a factor, of course. By fixing our gaze on the female form, men avoid ever having to overcome our natural but immature disgust and fear of our own bodies and sexuality. Homophobia, which is perhaps gynocentrism's greatest invention, plays a role too. God forbid that a man would allow others to understand his sexual energies as directed at anything other than a hot chick, even in this case a plastic one.

For men unable or unwilling to clear this mental hurdle, the fight was lost before it began. Such men must realize: you are attached to women in a way that women are not attached to you, and you will have to pay the price. If the female form is your idol, sooner or later you will worship. And if a billion men, all stuck in the same trap, cannot even talk about it without centering the female form because we are too squicked out by male bodies and sexuality

and are afraid of sounding gay, then we are in no position to complain about a ladies-first world.

Nobody should be ashamed to own a sex robot or any other toy, but it is misguided to see robots as the single answer, rather than just one piece of the puzzle. Men with robot fixations are over women like Noman Bates is over his mother. In a commercial for doll vendor, “The-Doll-House,” robotic spokesdoll Celestina cleverly challenges the idea of dolls as creepy and unappealing by asking the plaintive, pouty question, “Do you think I look creepy? Don’t you think I look real?”[2] It is genuinely funny, but the idea of designing robotic women to be passive aggressive also recalls the scene from Psycho when Norman receives an imagined dressing down from his mother’s desiccated skeleton.[3]

One major lesson of the red pill is how society binds men through shame. The manosphere helps individuals fight back by naming shaming tactics for what they are and standing up against them. Our societal narrative for sexual shame says that that it comes only from religion, or conservative upbringings. This creates a blind spot that prevents many of us from recognizing it within ourselves. The safe, comfortable path is to leave the shame alone, to deny its very existence, to tell ourselves that we feel no shame, but that we are just healthy, “normal” men, and all we need is a woman—or, if that has been ruled out, a robot. The red pill helps men rise beyond shame, and represents the only path available in today’s climate for men to live in fully actualized self-acceptance.

The options available to men today for self-stimulation dwarf what they were at any time before in human history, and they are increasing with each passing day. Metaphorically, the sex robots are already here. Nobody should waste a moment waiting for the rubber-and-silicone ones to catch up.

[1] This article addresses the experiences of most straight men, and is directed specifically to the MGTOW-minded. For brevity, the existence of other men is ignored.

[2] At the end of https://www.youtube.com/watch?v=i4WwoNWotMw

[3] https://www.youtube.com/watch?v=dfXhEqADfd8

Husband's sexual obligation to wife is matter of life & death

Douglas Galbi · 2 December 2017 · Archived copy · Original

[image]A wife having sex with her husband when she doesn't feel like doing it is now regarded as her husband raping her. In the more enlightened Middle Ages, the situation was much different. Christian spouses had an obligation to grant each other's requests for sex, even if one didn't feel like doing it.[1] The Christian marital sexual obligation was know as the marital debt. But this marital sexual obligation wasn't merely understand in contractual-commercial terms. A medieval husband's sexual obligation to his wife included action saving her life and preserving her mental health.

In medieval Italy, a young, newly married woman was gravely ill. She lay on her back, her eyes closed, scarcely breathing, and looking like a corpse. Everyone thought that she would soon die. The young, newly married husband despaired greatly of her mortal illness. Showing manly initiative, he rose into action:

> The husband was lamenting that his wife, with whom he had been sexually intimate so few times and whom he loved greatly, was being so soon snatched away from him. He therefore decided to have sex with her before she expired. After having sent away all bystanders by mentioning vaguely the performance of some secret act, he engaged in sexual intimacy with his wife.
>
> { Dolebat vir tam cito eripi uxorem sibi, quam raro cognoverat, et eam, ut aequum erat, summe amabat. Decrevit ergo cum uxore, antequam ea expiraret, coire. Semotis omnibus (cum nescio quid se acturum secreto dixisset), uxorem cognovit. } [2]

The effects of marital sex were miraculous:

> Immediately, as if her husband had injected new life into her body, she began to draw in breath, she opened her eyes, and after a little while she began to speak. With a gentle voice, she called for her husband.
>
> { Illa e vestigio, tanquam vir novam vitam in corpus ejus indidisset, coepit spiritum ducere, atque oculis subapertis, post paululum loqui, et submissa voce virum appellare. }

As most husbands do, he responded promptly and obediently to his wife's call. She asked for some food and drink. He got them for her. She was thus fully restored to good health. The course of the wife's illness leaves no room for doubt: without the husband's sexual service, the wife would have died. That's a stressful burden for husbands to hold in the marital bed.

A husband's obligation to have sex with his wife was also regarded as vitally important to his wife's mental health. In medieval Tuscany, a wife was suffering from frenzy and delirium. To get her to a folk-healer for a prognosis and treatment, the husband and his helpers had to transport her across the Arno River:

> In order to cross the Arno River, they put the woman on the back of the strongest man. Immediately she began wriggling her buttocks, simulating sexual intercourse, and crying out in a loud voice, "I," she said, frequently repeating her words, "want to be fucked!" Thus she voiced the cause of her illness.
>
> { Cum per Arnum fluvium transituri mulierem supra dorsum hominis validioris imposuissent, coepit illa vestigio nates movere, similis coeunti, ac magna vocce clamitans: "Ego," inquit, saepius verba iterans, "vellem futui!" quibus vocibus causam expressit morbi. } [3]

Everyone laughed at the husband and attributed his wife's illness to him:

> The one who was carrying the woman poured out such a fit of laughter that he fell into the water with her. All the rest burst out laughing with knowing the cure for this insanity. They asserted that, not the work of a folk-

> healer, but sexual intercourse would restore her to sanity. And they turned to her husband, "You," they said, "will be the best doctor for your wife."
>
> { Qui ferebat foeminam, adeo est in resum effusus, ut una cum ea in aquam caderet. Tum ridentes omnes, cum insaniae medelam cognovissent, non esse opus incantationibus asserunt, sed coitu, ad sanitatem restituendam. Et in virium versi: "Tu," inquiunt, "optimus uxoris curator eris." }

All then returned home. As soon as the husband had been sexually intimate with his wife, she perfectly recovered her mind.[4] Husbands were thus held responsible for wives' mental health. That's a heavy burden of sexual responsibility for husbands.

Medieval wives never forgave husbands who failed to fulfill their marital sexual responsibilities. Consider a medieval husband asking his dying wife for forgiveness for any injury he might have done her. He reminded her that he had been a good husband. He explained that he had never failed to pay his marital sexual debt to her, with one exception:

> excepting that time when she was not in good health, because he didn't want to fatigue her with sexual intercourse.
>
> { eo excepto tempore, quo illa non recte valeret, ne coitu fatigaretur.} [5]

His wife, lying gravely ill in bed, responded:

> "This," she said, "by my faith, I can never forgive you. I was never so sick or infirm that I wasn't able to be flat on my back."
>
> { "Hoc," inquit, "per fidem nunquam parcam neque remittam tibi: nullo enim tempore adeo invalida atque infirma extiti, quin commode possem resupina jacere." }

Husbands must learn to infer what their wives are actually saying. To any but the dullest husband, this wife's message to her husband is clear: get to your marital sexual work, now!

Throughout history, young, beautiful women have sexually harassed men. But within medieval marriage, sexual harassment wasn't a concern. Spouses were expected to have sex whenever one of them desired. Husbands had the longest and hardest part of this marital responsibility. For those drooping in their duty, beatings and other forms of punishment stimulated only a small share of men with peculiar predilections. A medieval proverb offered women more generally useful wisdom:

> she who would have her husband soothe her tail must pile endearments on his head. [6]

Today, men are incarcerated for not being able to make monthly payments to woman with whom they had sex. Being incarcerated greatly harms a father's ability to provide emotional and material support to his children. Loving men, or least treating them humanely, is a much better way.

* * * * *

Notes:

[1] If both spouses never requested sex, Christians could live in a sexless marriage.

[2] Poggio, *Facetiae* 112, "Of a husband who was sexually intimate with his sick wife, and thus restored her to health {De viro qui uxorem aegrotam cognovit, et postea convaluit," Latin text from Poggoi (1879) vol. 1, p. 180. Here and subsequent quotes include my English translation, drawing upon that of id., but tracking the Latin more closely. The subsequent quote is from id.

[3] Poggio, *Facetiae* 24, “A frenetic wife {De muliere phrenetica},” Poggoi (1879) vol. 1, pp. 50-2. The subsequent quote is from id. Cf. John the Baptist, e.g. *John* 1:23, “I am the voice of one crying out {ego vox clamantis}.

[4] Classical Arabic literature preserves a similar understanding of the importance of men sexually serving women:

> It is said that the virgin, if she be kept too long from copulation, will suffer from a condition that the physicians call “constriction of the womb,” which leads to delirium and melancholia in the brain, to the extent that she may be thought mad, though she is not; suffice that she be fucked for the ill to vanish immediately.

Nu’aymī (2009) p. 128.

[5] Poggio, *Facetiae* 42, “A husband who asked his wife for forgiveness while she was sick {Vir qui mulieri dum aegrota esset veniam postulavit},” Poggoi (1879) vol. 1, pp. 74-5. The subsequent quote is from id.

[6] Gautier le Leu, “La Veuve {The Widow},” from Old French trans. Hellman & O’Gorman (1965) p. 155.

[image] A holy family in medieval Spain. Illumination from a Book of Hours. Made in Spain in the 1460s. On folio 48v in Ms. Add. 18193, British Library, London. Thanks to the Web Gallery of Art.

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This article originally published at Purple Motes

The fourth International Conference on Men's Issues (ICMI18) is ON

Mike Buchanan · 3 December 2017 · Archived copy · Original

Following the completion of contract negotiations with a London venue, we're delighted to announce that the fourth International Conference on Men's Issues (ICMI18) will be held in London over July 20-22, the long weekend after the weekend in which the World Cup final will be played. The venue is of a similar quality to the one where ICMI16 was held, a venue which received universal praise from conference attendees. Following the experience with Birmingham City FC, we shall be keeping the venue confidential, revealing it to ticket holders only, shortly before the event.

Many of the people who've paid £22.00 deposits towards their ICMI18 tickets were at ICMI16, and they tell us that as well as enjoying the talks, much of the pleasure they derived from the conference related to socialising with like-minded people over the three days, especially in the evenings.

Paul Elam will be the keynote speaker, with a talk titled, 'The Men's Movement – Past, present, and future'. The speaker list is here.

We shall be having dinners on the first two evenings, details of menus and ticket prices will be emailed to ticket holders a month before the event. During the first dinner we'll be presenting Paul Elam with our Churchill award.

We've set ticket prices at the same level as they were at ICMI16:

- £225.00 (Early Bird ticket, available to order until 24:00 on 31 December, whether or not you've already paid a £22.00 deposit)
- £265.00 (Full price ticket, payable with one payment, or, if you prefer, three consecutive interest-free monthly stage payments. You'll have to make the first stage payment no later than 24:00 on 31 January.)

You can book your tickets here. You can save the cost of your ticket by taking advantage of a generous offer from a leading portrait photographer who has taken official photographs of many well-known people. Details here.

We recommend you subscribe to this website, because you'll then be notified of any news as soon as we publish it.

Tickets will not be available to order after 24:00 on 31 March.

Mainstream media and the shameless manipulation of women

William Smyth · 4 December 2017 · Archived copy · Original

Note: Also available in Portuguese.

Over a year ago, Donald Trump was elected as the latest US president, in a surprise result which hit the mainstream media (MSM) hard. The problem was that the biggest media players in the US, and indeed worldwide, had nearly completely (and mostly unofficially) endorsed his competitor, Hillary Clinton. The MSM suddenly was faced with the unpalatable truth, that they had failed to adequately influence the outcome of the US presidential election, despite their gargantuan efforts to the contrary. The somewhat surprising result was that the public thought for themselves and the MSM was left with the knowledge that its potential to manipulate public perception on important issues was not as great as it had hoped or thought.

A consequence of this, is that it shone light on the media's attempt to manipulate democracy to push their ideological position, which usually aligns with their financially advantageous goals.

In an age where newspaper circulation is down and alternative media influence is up, newspapers need to maintain a business model which is realistic and profitable, while retaining their dwindling relevancy. They achieve this mostly through advertising – and they are increasingly desperate to increase their online advertising revenue as hard copy sales take a hit. Companies pay newspapers to advertise their products so as to reach their target demographic. Interestingly, many people fail to realise that most companies' preferred target demographic is women.

Wordlwide, 80% of all purchases are made by women. Let that fact sink in for a moment. Men may make more money than women, by working longer hours, engaged in more dangerous careers and entering professions which are more difficult but pay better, such as engineering – but women still spend more money that men do. If you want to sell your product, even if that product is aimed at men, you also target women, as they usually control the purse strings in relationships and the family unit. So when advertisers want to sell something, they know their best chance of capitalizing their return on advertising investment (ROI), is to reach out to the main decision maker in financial matters, which is usually women.

So, in their desperate quest to maintain profit margins, newspapers need to deliver the female demographic to potential advertisers. Doing so gives good ROI to the advertisers and makes strong business sense to the publisher.

So how do newspapers deliver the female demographic to their advertisers? The answer is ruthless manipulation, for which longterm exposure is damaging to women, men, and society as a whole. Before explaining how this manipulation works, there are some facts which need to be stated.

The first fact was already included above, in that 80% of purchases are made by women.
Secondly, women hold a disproportionate amount of wealth compared to what they earn. In the US for example, women own 60% of the wealth, yet earn only 40% of it through salaried or self-employment.

By 2020, one report states that women worldwide will spend the equivalent of 28 Trillion US dollars, yet earn only 18 Trillion of that themselves. One can easily speculate where the shortfall of 10 Trillion is coming from.

Additionally, when in a position of power, women are roughly 4-5 times more likely to exhibit positive sexism to their own gender, than men. This means that a female CEO is 4-5 times more likely to promote equivalently capable/qualified women over men, than a man is to promote men over women. One needs only look to Yahoo's female CEO to see the changes she implemented to the company management and the consequent legal cases brought against her as she changed the gender ratio from 80% men to 80% women in a matter of 18 months.

Thirdly, women, enjoy seeing men fail. A controversial statement, but backed up with various studies. Whatever the reason, research shows that women are more likely to buy products when men are painted in a negative light, and women in a positive one. This creates a feel-good factor among women, and encourages them to buy products where this misandristic power-dynamic mechanism is in play. Television adverts and comedy shows have been

exploiting this effective technique for a long time now.

Where the MSM comes in, is taking this mechanism one step further. By disseminating material which makes women feel good, they grab a slice of the female demographic and offer value to their advertisers. Women will consistently come back to read publications which make them feel good in some way. We are currently experiencing a race to the bottom to see which media publishers dive lowest to cater to the latest fad which boosts women's self esteem, usually at men's expense.

Fact-based journalism has given way to emotion-based journalism, in order to secure female readers. Whether that is the "Body-positive" movement, which dangerously aims to legitimize and remove stigma from obesity, to the fake "Wage gap" discrimination myth, which is constantly being rolled out as clickbait to secure women readers and get people commenting and arguing online – a good flame war is MSM's new obsession in securing reader interaction and hence value for advertisers. Nowadays, a self-pitying female reader and an incensed angry male reader makes good business sense in terms of page views and online clicks, not to forget interacting with the comments section.

MSM will publish any material which teaches women they are victims and suffer oppression. Certain women read this material vociferously and become hopelessly addicted to it, as it helps them feel they are not responsible (in their own mind) for their weight problem, or following a gender studies course rather than an engineering one, or some other such insecurity and poor decision/attitude in life. The MSM is ruthlessly exploiting and misleading these women into thinking they have somehow been disempowered or oppressed. The method of choice to do this most effectively, is to embrace Feminism.

For those who care to read about these things, Feminism is a movement whose stated goals and actual goals are very different. Gender equality is the stated goal, whereas female privilege and misandry is the actual goal. The media gets a steady stream of "evil men" stories which many women love to read, and "poor female victim" stories, which again women love to read. A two-pronged attack which is incredibly effective at manipulating women into feeling victimised and/or not responsible for their own mistakes in life – and eventually parting with cash.

A knock-on effect, is that these women who are effectively addicted to victim status and being disempowered, need their next fix of "confirmation bias" from the media. It is truly an addiction. Contentious and ill-conceived concepts such as "patriarchy" are used to reel these women into reading more and more bigoted material on a daily basis, on why their flaws and failures are in fact the fault of men everywhere, and that society has an inherent bias against women in favour of men – which is demonstrably wrong. The end result is a disempowered woman and an aggrieved man – but a happy advertiser, who can now consistently reach the demographic with the most buying power. The MSM cares not for the damage it causes to any of the affected parties; its main goal is revenue generation. The long-term consequence, is the destruction of relations between men and women, which incidentally has been a stated feminist goal since the 80's.

Another benefit of harvesting female readership, is the manipulation of democracy. Most floating/swing voters are women. Indeed, at every age in Western countries there are more female voters than male voters. Politicians are acutely aware of this, which is why few will criticise the feminist hate machine. Besides for the last election, the outcome of the previous five US elections was determined by floating voters, i.e. women. Political parties need to win their vote. So not only do we see the media trying to portray all women as frail and vulnerable, but we see politicians exploiting this shameless tactic to try and win their vote.

As a real-world example, in the '80's, there was only limited financial resources in the UK National Health Service for medical treatment, but as an election pledge, women were promised free breast-cancer screening to ensure their vote, and it worked (this was the infamous gamble Margaret Thatcher made in the UK to win reelection – no equivalent service was offered to men for screening of testicular or prostate cancer). By giving women victim status and promising special treatment, both the MSM and political parties benefit. At least they do short-term. The bigger picture however, is that decades of embracing feminism and anti-male propaganda, has made society fail both men and women in many ways, and it is being noticed.

Men's Rights Activists (MRA's) are fighting back against the negative portrayal of men in society by both the MSM and politicians. However, they are being demonised and accused of being misogynists (the feminist, and indeed the Left's, go-to ploy to silence dissent or criticism). Just look at the furore over John McEnroe's factual (in essence) comment that female competitors in sport have a biological disadvantage against males.

When Donald Trump defeated the opportunistic and corporate-sponsored Hillary Clinton, something bigger happened than just an election win. The public won. They sent a clear message to the MSM and politicians that their manipulation is transparent and will no longer work. The question remains to be seen, if this message reaches the ears of advertisers and if change is coming in the way that men and women are treated in pursuit of profit.

Until that moment arrives, if ever, women need to be aware of the MSM and politicans' exploitation of females' latent anti-male bias. It is time women silenced the hate rhetoric of feminism for good, and instead promote true equality. The problem is not feminism though, that is just a symptom; the problem is female antipathy towards men's suffering and society's lack of empathy for the same. Until women stand together with men, inequality will exist and women will be ripe for exploitation by the media and politicians chasing an easy election victory or quick profit.

Pathetic stupidity of cucks described in medieval Latin literature

Douglas Galbi · 6 December 2017 · Archived copy · Original

Men are concerned about women's sexual fidelity for good evolutionary reasons. Associated with that evolutionary psychology is millennia of world literature expressing men's justified concern about being cuckolded. Medieval Latin literature, which provided men with a relatively good opportunities to express their interests and protest against gynocentric oppression, depicted cuckolds as pathetic, stupid men.

Egbert of Liège's early-eleventh-century schoolbook for young boys provided the basics. In easily memorized Latin hexameters, Egbert drilled into boys contempt for cuckolds:

> A cuckold burns devotedly for an adulterous wife. He excuses her when she's under suspicion and forgives her stumblings in advance.
>
> { Zelotipam curruca suam devinctius ardet,
> suspectam excusat, prior offensacula donat. } [1]

Women have long been privileged in formal criminal justice systems. Yet a man need not personally uphold such female privilege. If he doesn't want to risk paying "child support" for children that aren't his biological children, he must have the courage to stand up and confront his wife or girlfriend. That tends to be quite difficult for most men. Good education of boys can help them to develop into strong, courageous, no-nonsense men.

Medieval Latin literature depicted cuckolds as men so ignorant that they don't understand the obvious. For example, a man knocked loudly at the door of a woman's house. Imitating her husband's stuttering voice, he called out to be admitted. Then:

> The stupid husband, who was at home, hearing that voice, said to his wife, "Giovanna, open the door, Giovanna, let him in, for he seems to be me."
>
> { Vir autem stolidus, domi existens, audita illius voce: "Joanna, aperi, Joanna, introduc illum," inquit: "nam videtur idem, qui ego, esse." } [2]

In another case, a wife named Petruccia asked her husband to buy her new shoes. Like most husband do, he fulfilled his wife's request. But when he was out of the house and his wife saw a young man passing by, she signaled to him to come in. She went upstairs with the young man and in her haste lay down right near the stairs. That place could be seen from the doorway. Then she did what literary scholars today would regard as rape if a man did it:

> Pulling the youth down upon her, embracing his buttocks with her legs and feet, she focused on the work of her desire.
>
> { Superimposito autem juvene, clunes ejus cruribus ac pedibus amplexa, concupito operi intendebat. } [3]

Her husband brought a friend home for lunch. The husband entered the house first:

> seeing near the stairs his wife vigorously waving her feet above a young man, he said, "Hey, Petruccia! By the ass of a donkey (their favorite oath), if that's the way you walk about, you'll never wear out those new shoes!"
>
> { visaque apud scalas uxore supra juvenem pedes commovente: "Ohe! Petrucia," inquit, "per culum asini!" (ut mos es illis jurandi) "si hoc mode ambulaveris, nunquam istos calceos consumes." }

It's one thing to imagine that your wife walks upon the clouds. But if your wife's back is on the ground, another man is on top of her, and her feet are waving in the air, you should have sufficient mental functioning to suspect

that you're being cuckolded.

Being a cuckold is a miserable way to live. When she saw her husband about to enter their house, one wife hid her lover under the bed. She then accused her husband of wanting to be thrown into prison. She said that the sheriff's officers were looking for him to imprison him for debt. Trembling with fear, the husband begged his wife for advice. She told him to climb up into their pigeon house. She would then lock the door and remove the ladder so that no one would suspect that he was there. The husband followed his wife's advice. After he was securely locked up in the pigeon house, she brought her lover out from under the bed. The wife and her lover then pretended that the Sheriff's officers had returned. The lover took the role of the sheriff, and the wife pretended to defend vigorously her husband. Hiding in the pigeon house, the husband shook with fear. After the wife and her lover had finished that act:

> both went to bed and devoted their night to the work of Venus; meanwhile the husband was withdrawn in hiding among the pigeons and their feces.
>
> { ambo in lectu profecti ea nocte Veneri operam dederunt; vir delituit inter stercora et columbos. } [4]

Cuckolds spend their nights with sub-human birds. They live immersed in shit. Don't let that happen to you.

Men must learn practical means to avoid being cuckolded. Delusions that women are naturally much less evil than men don't help. Men must be wary of gynocentric and demonic advice. For example, in fifteenth-century Rome, Francesco Filelfo dreamed that a demon told him:

> "Take this ring," he said, "and finger it diligently on your finger. So long as it is held there, your wife will never, without your knowledge, have sex with another."
>
> { "Cape hunc," ille inquit, "annulum et diligenter in digito serva. Nam dum in eo gestaveris hunc, nunquam uxor, te inscio, cum alio concumbet. } [5]

Such technology would be even more helpful than DNA paternity testing. But Filelfo soon realized that he was in an unsustainable position:

> Joyfully he awoke from sleep and perceived that he had his finger in his wife's cunt.
>
> { Prae gaudio excitatus a somno, sensit se digitum habere in uxoris cunno. }

Scholars will soon better recognize that Ovid's ring poem (*Amores* 2.15) is associated with the supernatural.[6] The progression from Ovid's ring poem to the medieval Latin *De pulice* indicates the mundane devaluation of men's sexuality under gynocentrism. Men cannot count on demons and the supernatural to save them from cuckolding.

In the Byzantine Empire, both physical statues and sophisticated literary romances addressed men's risk of being cuckolded. In the highly developed societies of today, men are disparaged even for being concerned about being cuckolded. Yet men aren't necessarily destined to be pathetic, stupid cuckolds. With study of literature, particularly medieval Latin literature, men can find enlightenment and be more sophisticated men.

* * * * *

Notes:

[1] Egbert of Liège, *The Well-Laden Ship* {*Fecunda Ratis*} 1.659-60, Latin text and English translation from Babcock (2013) pp. 72-3. Despite the soundness of this teaching, Egbert of Liège generally provided schoolboys with gynocentric lessons supporting the demonology of men's sexuality.

[2] Poggio, *Facetiae* 68, "Of a stupid husband who mistook for himself a man imitating his voice {De viro stolido qui simulantem vocem credidit se ipsum esse}," Latin text from Poggoi (1879) vol. 1, pp. 110-1, with my English

translation, drawing upon that of id., but tracking the Latin more closely. All the subsequent English translations are made similarly.

[3] Poggio, *Facetiae* 66, "What a Perugian said to his wife {Dictum Perugini ad uxorem}," Latin text from Poggoi (1879) vol. 1, pp. 107-8. The subsequent quote is from id.

[4] Poggio, *Facetiae* 10, "Of the woman who deceived her husband {De muliere quae virum defraudavit}," Latin text from Poggoi (1879) vol. 1, pp. 28-9.

[5] Poggio, *Facetiae* 133, "A vision of Francesco Filelfo {Visio Francisci Philelphi}," Latin text from Poggoi (1879) vol. 2, pp. 20-1. The subsequent quote is from id.

A similar story subsequently appears in Rabelais, *Gargantua and Pantagruel* 3.28 ("How Friar John comforted Panurge in the doubtful matter of cuckoldry"). This story became famous in many languages. It's commonly known as "The Ring of Hans Carvel."

[6] Laskaris (2018).

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The unexamined brutality of the female libido

August Løvenskiolds · 11 December 2017 · Archived copy · Original

Snow White is a rapist, claim the Seven Dwarfs. Video confirmation follows below.

In a bizarre and intensely sexist article in *The New York Times* entitled "The Unexamined Brutality of the Male Libido", Canadian (of course) soy boy Stephen Marche posited all male sexuality was brutal and, echoing dead feminist Andrea Dworkin, that men need to have sex only with flaccid penises, if at all. Marche fulminated unironically against "the often ugly and dangerous nature of the male libido."

Oh, please.

Feminists like Laci Green and even Jessica Valenti reacted with savage libidinous rage of their own.

Green tweeted *dear **@nytimes**, please do not compare men as a whole to the harvey weinsteins and bill cosbys of the world ever again. just because your writers are rape-sympathizing creeps doesn't mean all men are. thx bye.*

Valenti, who otherwise never met a problem she didn't blame on men, nevertheless jumped in as if fearing a backlash. She tweeted

> *This is bad & dangerous: Men's sexuality is not inherently predatory and claiming it is normalizes assault https://www.nytimes.com/2017/11/25/opinion/sunday/harassment-men-libido-masculinity.html …*

> *When people make broad generalizations like "the male libido is brutal" all I hear is "my libido is brutal." This piece says more about the author than men.*

All this led me to wonder – what were these feminist women so scared of that they would jump to the defense of men they otherwise assail at every turn? Was it that, in a gender-equal world, the door was opening to explore the brutality of the female libido as well as the male?

Using Marche's article as a template, let's see what deep secrets of the FEMALE libido we can tease out, and how they compare to the hell of normal male desires.

Let's start with Marche's source Dworkin. In addition to her standard feminist man-hate, Andrea Dworkin was quite fond of incest and pedophilia, as she made clear in her 1974 book, and so her craving the flaccid penis of an unwilling underage boy is likely the origin of her limp dick fetish, and this suggests a feminine libidinal brutality on a scale far beyond that of a grown man pestering a grown woman for a date, a crime that would destroy a man's career today.. That Marche writes approvingly of this lunatic is, at a minimum, concerning and if I were a parent living in his neighborhood, I would be unnerved by his proximity.

Marche gets a lot of other things wrong, and let's go over a few of them. [Marche's text in *italics* below.]

In the third century A.D., it is widely believed, the great Catholic theologian Origen, working on roughly the same principle [as Dworkin], castrated himself.

Actually, in my Unitarian church, it is speculated that Origen, Arius and other early Christian teachers castrated themselves to avoid false accusations of sexual impropriety, since the religion classes they taught welcomed women as well as men. Modern college professors would do well to take note – a brutal maiming is the feminist ally new thing to do. This flips Marche's reasoning on its head – self-castration was not about male libido but rather as a defense to the unstable behavior of libidinous women. It makes a lot of sense to me that Green and Valenti would be keen to cover this up.

Moving on.

Fear of the male libido has been the subject of myth and of fairy tale from the beginning of literature: What else were the stories of Little Red Riding Hood or Bluebeard's Castle about?

The "beginning of literature" is *The Epic of Gilgamesh,* over 4000 years old and the second oldest surviving human story. Gilgamesh fends off the libidinous and marital advances of abusive Goddess Ishtar:

Ishtar, the goddess of love, invites Gilgamesh to her palace and proposes marriage. Gilgamesh turns her down, however, because she treated her previous lovers badly, often turning them into animals. Enraged by his refusal, Ishtar threatens to smash the doors of hell and release the dead unless her father, Anu, releases the Bull of Heaven to destroy Gilgamesh. Because of her threat, Anu does so.

So, if we are to compare – the male libido in *Little Red Riding Hood* devours grandma. In *Gilgamesh*, the frustrated female libido threatens the end of the world via zombies. That is harsh, ladies, and an echo of how society will collapse into chaos and starvation as men walk away.

And when it comes to fairy tales, in the latter half of this video, YouTube creator Sugar Tits does a good job compiling examples of expressions of the brutal female libido.

At this point in his article and after having made his flawed case, Marche mellows a bit, arguing that men's independence and self-reliance makes men ignorant of the schemes and wiles of women. Of course, he says this in a quite roundabout way:

The men I know don't actively discuss changing sexual norms. We gossip and surmise: Who is a criminal and who isn't? Which of the creeps whom we know are out there will fall this week? Beyond the gossip, there is a fog of the past that is better not to penetrate….Very often, when I interview men, it is the first time they have ever discussed intimate questions seriously with another man.

This is the part that most deeply terrifies feminists – that men might actually talk about these issues in a framework that looks a lot like the mythical patriarchy of feminist nightmares. One source put it this way:

The next fear is that men will get so nervous that they're going to be accused of harassment that **they will simply stop hiring**, meeting or socialising with female colleagues. There are reports this is already happening. We will get shut out of the room where important decisions are made because men fear our presence? How ironic would that be?

This is where we need to go, guys – our futures are important and risk reduction is essential to a happy life and good business. Live the Mike Pence rule and avoid unrelated women so that you can reduce your exposure to feminist false accusations of sexual harassment.

And remember that, unless she is conscious and begs for it on camera, cardio-pulmonary resuscitation of a stricken woman is rape. Just let her die alone as Marche and Dworkin intended.

The insidious nature of reverse sexism

Gerald Schoenewolf, Ph.D. · 15 December 2017 · Archived copy · Original

My wife and I traveled with another couple to Amish Country in Pennsylvania. It was during that trip that an instance of reverse sexism occurred.

The other couple was a white male and an Asian female. The Asian female, having been raised in China to be pleasing and understanding to her man, appeared outwardly to be submissive. The man appeared outwardly to be dominant. At one point they were taking pictures of each other in front of an Amish buggy. They had only taken three or four pictures when a tall white woman strode up behind the man, tapped him on the shoulder, and said, in a rather nasty and condescending tone, "Excuse me, we'd like to take some photographs if you don't mind."

My friend, who was raised to yield to others (having been the youngest in his family), stepped aside and allowed the woman and her husband to take photographs. Only later, when we were all sitting having lunch, did he realize how angry he was at the woman who interrupted him. "Why was she being so pushy and nasty?" he wondered. "Why couldn't she just wait her turn?"

[image]
I agreed and told him that I had noticed her and her husband watching. "She seemed angry even before she interrupted you, as if she was offended by you."

"I don't know why she would be offended," he replied. "All we were doing was taking pictures of each other. She acted like we were taking pictures forever, but we had only been doing it for two minutes."

"You weren't just taking pictures. You were a politically incorrect couple taking pictures and acting very happy and in love with each other, and that was what was offensive."

I went on to explain my psychoanalytic take on the proceedings. Many people today have a particular conception of how a relationship between a man and woman should be. The man and woman have to demonstrate their version of equality. Many people today immediately view a white male who marries a submissive Asian woman as a sexist. They are offended by such a relationship and judge such men as wanting to control a woman and manipulate her and exploit her. They make a prejudgment about such couples. It is a kind of prejudice.

On top of the prejudice or reverse sexism in this case was discrimination and persecution. The woman acted out her prejudice by persecuting (punishing) the male by snapping at him and bullying him, thus belittling him in front of his wife and in front of us.

The woman knew nothing about my friends. They in fact had a very equalitarian relationship insofar as they engaged in constructive communication, shared their thoughts and feelings honestly with one another, had equal and mutual respect, and made decisions and compromises together. Neither tried to control the other, and both were devoted to making the other happy. He was not sexist in his behavior toward her, and she was not toward him.

This is the essence of equality: mutual caring, empathy and respect. It is about men respecting women and women respecting men. Equality is not about who has the most money or power or rights. That's not equality, that's competition. One of the reasons I admired my friends was that they weren't concerned about who did this or who did that. They were concerned about listening, sharing, being self-objective, and doing whatever it took to make their relationship work.

Hence, the woman's judgment and action toward them had nothing to do with my friends and only to do with appearance and how she interpreted appearance. This is an insidious kind of reverse sexism because, first of all, it goes on without being noticed. Over the last century men have been demanded to look at their sexism. Women have not. Few women writers have written about female sexism. Nor have many men written about it. It is as though it doesn't exist.

The above instance is but one of a multitude of small and large renditions of reverse sexism. It happens in families all the time, as when a woman judges a man through some preconceived notion of what a man is or should be, or raises her boys differently than her girls because of some preconceived notion of what boys are or how they should be.

One comes across reverse sexism whenever women make generalizations about men, such as “men are cheaters,” “men only want one thing from women,” or “men just don’t get it.” All such generalizations represent stereotypical and prejudiced thinking, but today it appears to be okay for women to make such generalizations about men, but very not okay for men to make them about women.

Perhaps it is time for women to examine their own sexism and how it may be harmful to men, to children and to our culture.

Marriage rejection: an ancient form of men's rights activism

Peter Wright · 16 December 2017 · Archived copy · Original

While it may seem like a topic of modern MRAs and MGTOW, the burning question of whether men should marry, or more to the point, *not* marry, is centuries old. That men are rejecting marriage in increasing numbers is well documented, however cynicism about the virtues of marriage is nothing new.

In the premodern period there appeared a movement called the *Querelle des Femmes* or quarrel about women, which approximates to the current debate between feminists and antifeminists. The centuries-long *querelle* revolved around discussion of the rights, power and status of women. At its extremes the debate showcased hatred of women on the one hand, and extreme adoration or love of women on the other.

In its broader sense, the *querelle* encompasses all writing in which the relative merits of the sexes are discussed to ultimately draw gynocentric conclusions. If we consider the longevity of this revolution we can say that today's feminism is the tail end of a longer advocacy machine for women.

The timeframe of the *querelle* begins in the twelfth century, and after 800 years of debate finds itself perpetuated in the feminist-driven reiterations of today (though some authors claim, unconvincingly, that the *querelle* came to an end in the 1700s).

The following excerpt from a paper discussing the *querelle*, by historian Joan Kelly, is instructive. It was written with a feminist focus, thus leaving out all but the most superficial characterization of the male experience of gender relations. Nevertheless it provides much important history about the longer gender debate and how it underpinned the growth of modern feminism:

> We generally think of feminism, and certainly of feminist theory, as taking rise in the nineteenth and twentieth centuries. Most histories of the Anglo-American women's movement acknowledge feminist "forerunners" in individual figures such as Anne Hutchinson, and in women inspired by the English and French revolutions, but only with the women's rights conference at Seneca Falls in 1848 do they recognize the beginnings of a continuously developing body of feminist thought. Histories of French feminism claim a longer past.
>
> They tend to identify Christine de Pisan (1364-1430?) as the first to hold modern feminist views and then to survey other early figures who followed her in expressing prowoman ideas up until the time of the French Revolution. New work is now appearing that will give us a fuller sense of the richness, coherence, and continuity of early feminist thought, and I hope this paper contributes to that end. What I hope to demonstrate is that there was a 400-year-old tradition of women thinking about women and sexual politics in European society *before* the French Revolution.
>
> Feminist theorizing arose in the fifteenth century, in intimate association with and in reaction to the new secular culture of the modern European state. It emerged as the voice of literate women who felt themselves and all women maligned and newly oppressed by that culture, but who were empowered by it at the same time to speak out in their defense. Christine de Pisan was the first such feminist thinker, and the four-century-long debate that she sparked, known as the *querelle des femmes*, became the vehicle through which most early feminist thinking evolved.
>
> The early feminists did not use the term "feminist," of course. If they had applied any name to themselves, it would have been something like defenders or advocates of women, but it is fair to call this long line of prowomen writers that runs from Christine de Pisan to Mary Wollstonecraft by the name we use for their nineteenth- and twentieth-century descendants. Latter-day feminism, for all its additional richness, still incorporates the basic positions the feminists of the *querelle* were the first to take.[1]

The paper is worth reading in full, but as mentioned above the author leaves out a substantial exploration of the male experience within the *querelle*. For the record I would also place the beginnings of the Querelle back further,

and least to the writing of *The Romance Of The Rose* and earlier to the treatise *The Art of Courtly Love* which both discuss the themes of the emergent *querelle*, and both generated lively social debate on women's status and gendered issues.

Isaac Newton proposed the law that for every action there's an equal and opposite reaction and, by extension, we could say the same law applies to trends within human society. By this reasoning we can assume that a counterforce to the *querelle des femmes* must have been in full force from the Middle ages through to the modern period. But what form did it take?

As mentioned, the *querelle des femmes* was part of a more general quarrel between the sexes (*querelle des sexes*) in which men and women argued in favor of their respective issues. In that context surely men had something more to say for themselves beyond obsessing with the status of women alone; what about their own experiences as men, and where was that experience most detrimentally played out?

Marriage, in a word, is one place where men's concerns most critically clustered – at least in terms of their literary activism.

During the pre-modern period men's issues resembled the concerns of today's MGTOW and Men's Human Rights Activists (MHRAs), which revolve around discrimination against males in the relational sphere – both public and private.

I recently chanced upon another article which outlined the deeper history under the heading *the querelle du mariage* or quarrel about marriage. Being a chicken and egg scenario we cannot easily determine whether the *querelle du mariage* or the *querelle des femmes* came first, however it is clear that the two traditions served as vehicles for male, and female advocacy respectively.

The following book excerpt provides more detail about this tradition:

The early manifestations of the quarrel often focus on marriage, one of the pressing problems of the late Middle Ages and the early modern period: *An uxor sit ducenda* (Should One Take a Wife) was a question much discussed by Italian men, and in Germany it could appear as *Ob einem manne sey zu nemen ein eelichs weyb oder nit* (Should a Man Take a Wife or Not? – Albrecht von Eyb, 1472). In answer to this question male misogamy (hatred of marriage) is expressed as misogyny (hatred of women) and philogyny (love of women) as philogamy (love of marriage).

Christine de Pizan's praise of women was directed against the misogamists and misogynists of her time, the anonymous text *Les quinze joies de mariage* (The Fifteen Joys of Marriage) deplored the loss of male liberty in marriage, and a century later Erasmus of Rotterdam presented the misogamist virgin in his *Virgo misogamos* (The Misogamist Virgin – 1523), who desperately wants to enter a convent but inspired by love she thinks better of it at the last moment. Philogynous texts questioned why women were punished more strictly for adultery than men or why a husband had to be brought (by a dowry); misogamists and misogynists, eg. In England, answered the question by stating that women tend to squeeze money out of their husbands.

In Germany this aspect of the *querelle* has been largely ignored (interest has focused on voices which argued in favor of women's intelligence and reason), although the *querelle du mariage* played an important role here: the wide-ranging marriage debate during the Reformation, in particular in its sensational and scandalous early phases – public betrothals of monks and nuns, closures of monasteries and convents, an epidemic of marriages in Germany to which even French reformers travelled who wished to marry – must be read as an integral part of the European *querelle des sexes* and the same goes for the marriage debates of the Counter-Reformation. Martin Luther's *Von chelichen Leben* (The Estate of Married Life – 1522) speaks quite in the manner of a *querelle* text by turning against the traditional misogamist attitude:

> "What we would speak most of is the fact that the estate of marriage has universally fallen into such awful disrepute. There are many pagan books which treat of nothing but the depravity of womankind and the

> unhappiness of the estate of marriage […]. So they [young men listening to the advice of a Roman official] concluded that woman is a necessary evil, and that no household can be without such an evil. […] For this reason young men should be on their guard when they read pagan books and hear the common complaints about marriage, lest they inhale poison . For the estate of marriage does not sell well with the devil, because it is God's good will and work. This is why the devil has contrived to have so much shouted and written in the world against the institution of marriage […]. The world says of marriage, 'Brief is the joy, lasting the bitterness."[2]

I have long wondered where and in what form male activism existed in response to traditional European gynocentrism, but was not clear on what forms it took. From the above description, and from the many anti-marriage texts abounding through old Europe, it's clear that a historical form of men's rights advocacy concerned itself with both gynocentrism and the dangers of entrapment within marriage.

Gynocentrism is coming under sustained pressure within the internet age, seeing it increasingly criticized even as it remains powerful as a cultural force. Will the current pushback against cultural gynocentricity see it weaken further? That's anyone's guess, but if nothing else we can take pride in the fact that our resistance to it extends back far longer than the laughable Wikipedia article on Men's Rights would have us believe.

The Wikipedia entry would have us believe that men's rights advocacy started in the 1970s as a feminist initiative which then deformed itself into an antifeminist backlash. Clearly this is a monumental con driven feminist editors of the Wikipedia entry, one which denies blatant evidence extending back to Ernest B. Bax and before. With the longer history on men's activism outlined above, I hope you will join with others in calling bullshit on feminist denials of men's history and lived experiences.

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Alpha Males and Alpha Females

Gerald Schoenewolf, Ph.D. · 18 December 2017 · Archived copy · Original

Alpha Males

The term "alpha male" comes from studies of animals. The dominant male animal in a particular group is called the alpha male. Alpha males are able to compete with other males and rise to the top of a tribe. They can then have just about any female they want, and because of their position of power, they can exploit these females. Recently the term has been applied to humans, and the human alpha male, like the alpha males of lower animals, tend to use their positions of power to exploit women.

No doubt alpha males have existed throughout human history and have often been viewed as heroes. One thinks of Genghis Khan, who in addition to conquering Mongolia in the 1100s, was also one of history's greatest ladies men. One also thinks of Achilles, William Wallace, Napoleon, and John F. Kennedy, all known for their dominance of men and having their way with women. Are such men born that way, or do they become that way as the result of environmental factors? Usually it is a combination: they are born with the biological makeup such as an athletic build to dominate, but they are also brought up in an environment that fosters such dominance. Famous gangsters grew up in the mafia, which extolled brutality of all forms, including rape.

One could argue that alpha male sexuality is not something a man chooses, but which is to an extent instinctual to him. But there are many people, mostly women, who would disagree with this notion. The recent rash of accusations of inappropriate sexual behavior, sexual harassment and sexual abuse by males in high places may be in reality an attack on alpha males, an attempt to criminalize what is actually normal behavior by such males.

For the past few months alpha males have been accused of sexual misdeeds. One of the recent celebrities to be accused was Charlie Rose, a television personality known for his gentlemanly interviews. Nine women have come forward and described various improper behaviors on his part. The *Washington Post* first reported on eight women had charged him with "unwanted sexual advances toward them, including lewd phone calls, walking around naked in their presence, or groping their breasts, buttocks or genital areas." Rose apologized for his conduct, saying he didn't realize his behavior was harassment. He was immediately fired by CBS and PBS and almost everybody assumed he was guilty without a trial, without a verdict, without a sentencing by a judge.

The focus in each case is on the man or men. It suddenly appears that women all over the media are expressing criticism about and suspicion of men. The spate of accusations makes it seem that men in general are sexual predators that can't be trusted. They make it seem that all men in high places, men with positions of power, need to be monitored. Indeed there have been some notions that have been floated around that men are innately sexists and that white men are particularly sexist as well as racist.

Although feminists have contended from the inception that their goal is equality between men and women, their emphasis at present is entirely on the feminist interpretation of equality. For example, the present outcropping of accusations of noted men by women has been almost always reported from the women's side. It is assumed by most that each of the men is guilty, whether he denies it or not, and there is a rush to judgment about the men. Often, like Charlie Rose, the men lose both their reputations and their jobs. One of the slogans of feminism is that "women should be believed" when they report sexual abuse. Hence there is a tendency by people, both male and female, to accept the accuser's version of the events they describe without question and to shut down anybody who expresses an opinion that is different from theirs.

This occurred when Geraldo Rivera took to Twitter to complain that "News is a flirty business & it seems like [the] current epidemic of #SexHarassmentAllegations may be criminalizing courtship & conflating it [with] predation." Rivera's employer, Fox News, made him apologize for his tweet, and indeed we have had a plethora of apologies over the last few weeks by men.

Alpha Females

In studies of tribal animals, the highest ranking individual is sometimes designated as the alpha. However, according to Wikipedia both males and females can be alphas, depending on the species. Where one male and one female fulfill this role together, they are sometimes referred to as the alpha pair. Other animals in the same social group or tribe will be submissive towards the alpha or alphas. Alpha animals usually gain preferential access to food and other desirable items or activities, though the extent of this varies widely between species. Male or female alphas may gain preferential access to sex or mates; in some species, only alphas or an alpha pair reproduce.

However, just as there are alpha human males, there are also alpha females. Males are not the only ones who get into power positions and use their power to exploit the opposite sex. Women also engage in inappropriate conduct, harassment and sexual abuse of men. However, while male sexual misconduct and abuse has to do with exploiting women's sexuality, more often than not alpha females use their power to not only to exploit males sexually, but also to psychologically castrate men, which means they dominate men by taking away what feminists call their "cock privileges."

In fact, the ways in which alpha females castrate men can be seen in the manner such women have recently gone after male sexuality. There seems to be a lynch-mob mentality among such women, an "off with their heads" attitude. Alpha females are unable to make distinctions and they classify men who come on to women in a clumsy way ("misconduct") in the same category as men who rape women. Misconduct is not a crime while rape is, and among alpha females and the men and women who follow them the distinction between sexual misconduct and rape is lost.

Garrison Keillor, the elderly humorist who for years distributed a folksy show called, "A Prairie Home Companion," was fired after a woman accused him of inappropriate behavior. Minnesota Public Radio didn't explain (which has been the case with many of the recent firings), but Keillor addressed the incident by immediately saying, "I put my hand on a woman's bare back," he wrote. "I meant to pat her back after she told me about her unhappiness and her shirt was open and my hand went up it about six inches. She recoiled. I apologized. I sent her an email of apology later and she replied that she had forgiven me and not to think about it. We were friends. We continued to be friendly right up until her lawyer called."

This may be a kind of mass hysteria, which throws out the baby with the bathwater, and is in itself an abusive kind of behavior. The tyranny that shuts down and punishes men like Rivera who have an alternate opinion of events (rather than a political correct opinion) is another form of abuse. It is easy for women to point the finger at men, but it is not easy to point the finger at themselves. Sexual misconduct, harassment and abuse is not just about men. After 40 years of being a psychotherapist, I can say that there is an equal amount of men who hate women as women who hate men. Neither sex is entirely guilty or innocent. A slew of female high school teachers have in recent years been caught having sex with teen-aged boys. This has become public. But many day-to-day abuses of men by women are never reported because men don't report them.

I'm talking about women who lead on and then reject men; alpha females who put down men's sexuality as an innate kind of sexism without any empathy for the difference in men's and women's sexuality; women who have taken over many parts of our culture, such as the educational system from nursery school to college. Almost all elementary school teachers today are women, and they may be presenting, wittingly or unwittingly, a biased attitude toward boys, which may be the reason why today two-thirds of college undergrads are women.

A Case in Point

Recently I became acquainted with a case involving a professor who had taught at a college in Manhattan for about 15 years. During that period many students had challenged him, as students are apt to do, but one case stands out in particular.

During the second class of his Introduction to Psychology course a young woman came up to him and said she would like to talk with him in his office. Since professors are required to put aside an hour of time for students who had problems with particular assignments, he agreed to see her. They met later in the office assigned to Adjunct

Professors and before he knew it she had started talking about her problems. He had been a licensed psychoanalyst in private practice for many years, and he had made this fact known during the first class, while introducing the course. This student, a young woman of about twenty, apparently decided that he was therefore available to do therapy with students.

She spoke in a very soft voice and, even though it wasn't his job to do therapy with students, he decided to hear her out. She talked for about twenty minutes about her problems with men. She said she was always seeing men on the street, on the subway, in the parks, and finding them attractive. But once she noticed that the men looked at her, she was immediately disgusted by them. She particularly felt angry and envious of men in positions of authority, and would think to herself, "Who does he think he is?" She said at times she hated men so much she only dated women. At other time she hated men her own age and limited herself to dating women and older men. She spoke in a very soft and fast and circular way, and at times it was hard to understand her. At one point she said she had seen a church counselor but had stopped after five sessions.

It was then that the professor broke in and said he thought she should return to the church counselor or to some other counselor. He pointed out that free counseling for students was available at the college. He closed by saying, "I think you still have some things to figure out in therapy, such as why you're so angry at men, why you are so attracted and then nauseated as soon as a man looks at you. You need to figure out why sometimes you're only interested in dating women and sometimes you only date older men."

At that point she suddenly laughed at him and said, "I never said I was interested in older men." She laughed at him with contempt, and it occurred to him that she had found what she was looking for. She found a reason to have contempt for him, taking his words out of context and giving them a different meaning. To her it was as though he were asking her if she was interested in older men. She quickly got up and left the office, backing out as if he had done something inappropriate.

He pondered about what to do. It was a delicate situation. Women all over the country were accusing men of sexual misconduct, and they were always believed. He suspected that if he brought this to the attention of his superiors at the college, who were all women, it might not go well. He questioned whether they would believe him or her. It was apparent to him, from what she had said, that she probably suffered from a histrionic personality disorder. She was angry and particularly envious of men in authority and he was a teacher, a man in authority. It may have been that she found him attractive and then disgusting and wanted to find a way to knock me down.

He decided not to do anything about it, to just go back to teaching the class. But she started acting out in class, sleeping during several classes, talking to the woman who sat beside her for long stretches of time, texting on her cell phone during class and asking him disrespectful questions during class. He gave students a class participation grade, and at one point he called her up after class and informed her that her class participation grade was a C and that whether it went higher or lower was up to her. She sort of smirked at him and walked shaking her head. The next class he found out that she had gotten vengeance by telling students he had come on to her in her office by asking her if she was interested in older men.

Two students who had formerly liked this professor now played a game with him one day when he entered the class. The teacher who taught before him was just finishing his class, and the two women students began making a big deal over how young this teacher was. "Oh, you're such a young professor. What do you teach? You don't even look like a professor. Oh, my, I think I want to sign up for your class." They were being inappropriately seductive to this young professor, and their professor could tell the young man was confused. Their game was meant for his ears. When he put my briefcase down on desk desk, one of the women asked, "Are you all right professor?"

These women had immediately believed this woman (the result of the well-known feminist demand that women be believed) and concluded that their professor was a pervert. He was anything but a pervert. He had tried to help this young woman with her problems, and she had jumped in and twisted what he had said to suit her purposes. He thought about confronting this student in the next class, but since there were only a few classes left in the semester,

he decided to let it go. However, one of the two women who had at first liked him now dropped the class. Another woman, who had planned to do a research project with him stopped speaking to him.

This case shows the power that women now have over men and particularly how an alpha female can use the present anti-male atmosphere—in which all women who make charges against men must be believed—to her advantage.

An Equal, Loving Relationship between the Sexes

We need to have a truly equal relationship between the genders in which there is a real dialogue between them and a real agreement on how to accomplish the resolution of the divide between males and females. Ordinary men and women, not alpha males and alpha females, need to be in charge of this dialogue.

An interesting study on stress bears on this discussion. Robert Sapolsky, a psychologist, studied stress in a baboon tribe in Africa, which he documented in a famous video called, *Stress: Portrait of a Killer.* Sapolsky was interested in stress levels of the tribe, so he took the blood of each baboon in the tribe, measuring the degree of stress hormones in their bodies. He found that the alpha male and the alpha female had the least amount of stress hormones in their bodies. They were able to dominate all the males and females under them. Meanwhile, the baboons who were at the bottom of the hierarchy, the so-called "runt of the litter," whether male or female, carried the most stress hormones. These were the baboons who were picked on the most and least able to fight back.

Sapolsky learned many new things about stress, and he also learned about the antidote to stress. This happened by a random happening during the years he covered this tribe. At one point the tribe discovered a garbage dump. The alpha males and females got first dibs on the food in the garbage dump, keeping all others away. They were the only ones to eat the food, which had gone bad. All who ate the food from the dump died, which meant that all the alpha males and females died. Those who were left in the tribe were the more healthy and loving members of the tribe. The males weren't into bullying other males or exploiting women, and the women were also not those who were into bullying other women and playing games with men. As the result the tribe enjoyed a peaceful and loving existence. When Sapolsky later took the blood of the survivors of this tribe, all of them had fewer stress hormones in their blood.

Love, according to Sapolsky, is the antidote to stress. In order for males and females—whether baboons or humans—to form a loving and peaceful relationship, they have to be able to love each other. In order to love each other, they must respect each other. They must reach agreements through love and respect, not through battles for domination and control.

Feminism is basically a club for alpha females, which is attempting to force its values on the rest of us. Those of us who are sane must resist the feminist misrepresentation of all males as perpetrators of sexual harassment and abuse against females.

Victims of domestic violence: running the gauntlet

Dr. Travis Gee · 23 December 2017 · Archived copy · Original

The concept of domestic violence (DV) is often phrased in legal terms as a "gender free" idea, where there are "perpetrators" and "victims".

In practice, however, police, courts, and many sectors of the public widely believe that perpetrators are generally if not entirely adult males, and victims almost entirely adult women and children of either gender.

However, life is rarely this neat and tidy, and even though the laws are often written in gender-neutral language, the reality is that men will be assumed to be the perpetrators, and that the alleged victims will be in need of some kind of protection.

What Constitutes Domestic Violence?

This is a thorny issue, because the idea of DV also has expanded to incorporate non-physical acts, such as raising one's voice, swearing, or basically doing anything that might make another person fearful. Indeed, the behaviour is less relevant to whether a domestic violence order (DVO) is issued than the fear that the alleged victim expresses.

Think for a moment on your reaction to the words you just read: "alleged victim." Legally, that's what it is until proven, right? Yet "victim" is so widely used without that qualifier that it seems odd when we see it. There is a presumption of truth in claiming to be a victim which is not warranted without evidence being tendered to a court. And yet, evidence may not be necessary in the DV court. Why? Because the words 'I'm afraid' cannot be tested. There is no way to know for sure if the person applying for a DV order is in fact, afraid. Sometimes, they clearly aren't, and are using the DV order to get a leg up in family law proceedings in a different court. However, impugning an alleged victim's claim of being afraid makes for bad press for police, courts and government ministers. So alleged behaviour of the alleged perpetrator isn't subject to a criminal standard of proof, and in fact, isn't even clearly defined. The violence is whatever the other person says "makes them afraid."

In short, the crime is not in what you do, but how someone else reacts to it.

The perpetrator is "reasonably expected" to know that others will react negatively to something, and is typically assumed to be using that knowledge to manipulate or control the other person, even when the raising of the voice is for a reason as simple as an unwitting response to the running-down of a hearing aid battery.

Unfortunately, neither the public nor the police, nor many court officials, are aware of the research in the area. Since the 1970's research has shown that there is basically "gender symmetry" in perpetration of violence, that is, women are about as likely as men to initiate violence of some form. Because of physical size differences, men are somewhat more likely to inflict damage in many cases.

However, to compensate for that size difference, many women may choose to use a weapon first up, and domestic homicides ending in a dead male victim are more common than a reading of the press would lead us to believe. For the man this is a dangerous situation, not because disarming the woman is difficult (though it can be), but rather, because once the woman is disarmed the man is left holding the weapon when police arrive. This does not bode well for his freedom, his ability to return to his own house, the chances of ever seeing his children again, or even maintaining employment in some fields.

There is the further issue of attributions that are made after the fact. Whether a man defends himself or not, there is a tendency of people around him and officials managing the case to assume that the woman was only attacking in self-defense because she was afraid of something. Uninformed minds boggle that a woman might initiate and carry out rather serious violence, or even hurt herself in the absence of the alleged perpetrator, then call police to have him arrested. I have seen too many cases where exactly this has happened, and the men involved are confused that they can be incarcerated and stripped of their children on the say-so of a former partner.

Consider Dave, whose partner was smaller than him, but had a history of violence towards past partners. When he found a heavy wooden cutting board speeding towards his skull after a heated discussion over some trivial thing he couldn't even remember, he blocked the swing grabbed her arm to prevent himself from potentially serious or fatal injury. This left red finger marks, over which she called police – who promptly arrived, arrested him and threw him in the watch house for the weekend.

Dave said that he felt "very stupid" when he first saw me, because he'd gone to visit the children the next week, when she was very apologetic and nice, but still insisted that he come to her house for the visit – technically in breach of the orders, but he trusted her to play nicely.

He realized he'd "taken the bait" and when she started yelling at him again, he raised his voice again. The neighbors had apparently been warned by her to listen out for trouble, and now he was facing jail for breaching the interim order, by " not being of good behaviour" when visiting the children, in a context he didn't choose, where he was readily set up for some payback. He joked that he should have just let her cave his skull in, because as a "vegetable in a hospital bed" he would be free of the terror that he was facing now at the prospect of jail for "wife-beating".

A research-informed DV specialist will be aware that the cycle of violence may well be a dance between two people who both have poor conflict resolution skills, and will hear both sides of the story non-judgmentally to arrive at a way forward for both, when both wish to preserve the relationship, minus the violence. The famous Duluth model, for all its popularity, generally assumes a perptrator and a victim, but the complexity of real situations where roles may not be what it predicts, or may shift according to circumstances, makes it fall down rather badly.

Legal Proceedings

Where legal proceedings are in place, however, and there is no desire to rekindle the relationship, there is usually some kind of court order involved about dealing with anger and violence issues that may not even be present in the person ordered into therapy. A delicate balance between legal requirements and handling the need to have therapy for problems that don't exist is difficult to maintain, but ultimately is achievable.

Objective testing as part of any assessment is a first priority. There are established tests that, if the accused perpetrator does **not** have personality disorders or other psychopathology, will show a "normal" profile. Such tests can contain sub-tests to look out for people who respond dishonestly to try to skew the results.

If a solicitor is involved, it is best to make sure your psychologist has instructions from that solicitor, but also is able to discuss it with your legal eagle to make sure that everything gets covered that needs to be covered, if there are gaps in the instructions.

Medicare does not cover psycho-legal reports, so there may be some expense in engaging a psychologist to help with your DV matters. You can expect a request for a retainer up front, and a condition that the report be paid for on delivery out of money placed in trust with your solicitor when the report is commissioned.

It may be difficult to get a precise estimate of costs, because it may not be known in advance how much additional documentation may be required, or how much extra work is needed to "make all necessary inquiries," which is a condition any expert witness has to live up to. That is because ultimately, for an expert report, the duty of the reporter is to the court to provide as accurate a picture as possible on which to base decisions.

Your solicitor may encourage you to see a psychologist, however, you do not have to admit that you are the perpetrator and in need of treatment to attend. Indeed, sorting this out out early in the process may be helpful, because you are getting yourself assessed up front and independently, and if in fact you do have some issues, documenting that you are working on them may help if you find yourself in damage control mode in three to six months. This requires a good degree of self-reflection and honesty, because if there are legal proceedings afoot, there may be other witnesses who can attest to some previous outbursts, all of which may go against you.

However, with support and guidance through the process, the initial shock of finding the machinery of the state arrayed against you can be buffered, to help you focus on your defense at a time when you may well be thinking it

is time simply to give up.

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Should we execute women who delayed their #MeToo accusations?

August Løvenskiolds · 23 December 2017 · Archived copy · Original

Imagine a gender-equal world in which both men and women are held to the same harsh standards of responsibility that now apply to men only. In such a world, I contend, the current crop of years-delayed #MeToo accusers would face execution as traitors to humanity, and their fate would be considered just.

#MeToo is a widespread wave of accusations of sexual impropriety, many of them years or even decades old, being leveled against men (and rarely, women). The alleged perpetrators of these crimes are only now facing summary punishment in the court of public opinion for crimes, and even non-criminal behaviors, that are alleged, unproven, and lack any evidence or due process of law.

A lot of recent articles suggest that there will be a backlash to #MeToo – that men will shy away from women, or that companies will demur from hiring women because hiring a woman is the same as signing up for a losing lawsuit when she inevitably claims sexual harassment when a male coworker tells her "good morning" in too cheerful a tone. See here, here, and here. One feminist even suggested that companies be forced to pay multi-million dollar fines when a male employee is accused, accurately or not, of offending a woman.

In law, delaying or failing to report a dangerous sexual predator might well be called "depraved indifference" to the risk to others (in the mildest of cases), and charges like "harboring a criminal" or even "conspiracy" or "misprision" become tenable. The definition of "misprision" is "the deliberate concealment of one's knowledge of a treasonable act or a felony." In his much-maligned article on libidinal brutality, Stephen Marche disparaged men who overlooked second-hand (hearsay) accounts of sexual impropriety. Covering up a first-hand eyewitness account of a man criminally complimenting a women has to be an order of magnitude worse of an offense than merely ignoring a possible specious account of the same.

In the military, the failure to report or respond to an enemy threat can be punishable by death. For example, consider the case of Jack Dunn, who was sentenced to death for falling asleep while on guard duty. In Dunn's case, no enemy attacked and no loss of life or material was associated with his negligence. Dunn had lots of excuses – he had just returned to duty after an injury and was filling in for another soldier for the second straight night. None of this mattered – Dunn was still sentenced to die.

The cases of the delayed #MeToo harpies are arguably much, much worse than Dunn's nodding off. Their failure to report resulted in sexual predators being unchecked, possibly for decades, compared to Dunn, whose negligence harmed no one in an actual, practical sense. Dunn's sentence was designed to keep other soldiers on their toes, protecting everyone in their military purview. In contrast, a woman who fails to immediately report a sexual assault arguably places every other woman around her at risk from the predator that is known to her and, perhaps, her alone. As with Dunn, no excuse should matter – neither her exhaustion, nor fragility, however poignant, are relevant excuses, just as Dunn's exhaustion and recent combat injuries were of no matter in his fate.

If a sentence of death is called for in Dunn's case, it is more than justified in the case of, say, Rose McGowan, who took a cash settlement to cover up the sexual peccadilloes of Harvey Weinstein twenty years ago, allowing Weinstein, allegedly, to continue his sexual reign of terror for two decades. Executing McGowan would send a clear message that covering up sex criminals for cash should not, and will not, be tolerated in a gender-equal society.

If we are serious about gender equality, fighting sex crimes, and punishing those who cover them up – and we should be serious about all of that – then a woman who puts other women at actual risk (by squelching timely reports of a sexual predator) should face execution as a consequence of her avarice or cowardice, just like a male soldier always has been for the crime of neglecting the welfare of others.

In the US, all men, at age 18, are required to register for the military draft, regardless of their victim status. Women should be compelled to face the same legal responsibilities, and associated penalties, for covering up crimes, even when they are the alleged victims of those crimes. When it comes to protecting society from criminals, THAT would be gender equality – the gender equality that all feminists always seek to prohibit and destroy.

Is calling for justice a backlash? Of course not, and if you want men to regain trust in women, this would be a great first step. Of course, we will require other concessions, as well.

Is male circumcision a violation of human rights?

Gary Costanza · 24 December 2017 · Archived copy · Original

This reprint comes to us courtesy of Kasim Kahn at educateinspirechange.org

By Collective Evolution

While flipping through the WestJet TV lineup on a recent cross-country flight, I reluctantly settled for a popular daytime talk-show (my other options included Days of Our Lives and re-runs of Here Comes Honey Boo Boo), which saw a panel of 4 diversely opinionated women duking it out to see who could make their co-host seem like the bigger idiot. Sigh.

Interestingly, however, the subject they were debating that day happened to be male circumcision, a surprising topic for daytime TV.

Two of the female hosts in particular were taking the stage with polarizing views on the matter. One host saw the medical procedure as a hygienic practice that lowered the risk of disease while the other saw it as an archaic and highly irrelevant surgery.

In the end, the audience was left undecided. I, however, was left with an ignited curiosity about a medical procedure that I had never really taken time to question.

I was impressed by the research the anti-circumcision host had prepared for her debate, and it got me thinking intently about the ethics behind the globally rooted practice.

How Did Circumcision Come To Be Globally Recognized?

While the true origins of circumcision are largely obscured, the procedure undoubtedly has ancient roots, as documented in findings from several ethnic groups, including ancient Egypt, Greece, and Sub-equatorial Africa.

It has been proposed that the procedure began for a number of reasons, including serving as a rite of passage marking a boy's entrance into adulthood or as a form of sympathetic magic to ensure virility or fertility. It could also have been started as a means of reducing sexual pleasure, marking those of higher social status, aiding hygiene where regular bathing was impractical, or even humiliating enemies and slaves by symbolic castration.

By the 1890s, it became a popular technique to prevent, or cure, masturbatory insanity.

Sadly, female circumcision is still practiced in certain areas of the world today, although efforts are being made to put a stop to it.

Clitoridectomies (removal of the clitoris) were also performed for the same reason, and were widely practiced in the US until 1925. This of course was until someone recognized the absurdity of such an invasive and irrelevant medical procedure.

Yet even still, male circumcision continued onwards unto further generations of men.

Today, the World Health Organization (WHO) has estimated that globally one-third of males aged 15 years and over are circumcised, with almost 70% of those being Muslims.

To Cut Or Not To Cut

Surprisingly, even though circumcision is still performed by most surgeons today, many leading medical institutions show no favour towards the procedure.

Take the New England Journal of Medicine, for example:

“Failure to provide adequate control of pain amounts to substandard and unethical medical practice.“

The American Academy of Pediatrics Policy Statement on circumcision:

“Existing scientific evidence demonstrates potential medical benefits of newborn male circumcision; however, these data are not sufficient to recommend routine neonatal circumcision.“ (AAP 1999)

The British Medical Association:

“[P]arental preference alone is not sufficient justification for performing a surgical procedure on a child.” (BMA 2006)

Even the Canadian Paediatric Society has reservations about circumcision:

“Circumcision of newborns should not be routinely performed.“ (CPS 1996)

Perhaps the reason most medical institutions show no favor towards circumcision has something to do with one of medicine’s first code of ethics, “First, do no harm.”

Removing a normal, healthy body part and causing unnecessary pain is in fact doing harm.

Pardon my rudeness, but the common rebuttal that states “the pain only lasts for a minute” is both incorrect and inhumane.

We know that a baby has nerve endings in their genitals at birth, therefore surgically cutting a newborn’s penis undoubtedly causes extreme pain for the baby. Even if it were only for a ‘minute’ (which it’s not), such an argument also implies it is okay to inflict unnecessary pain on an infant, even if only temporarily.

Furthermore, circumcision without anesthesia is inconsistent with ethical guidelines that prohibit performing surgical procedures on live beings without anesthesia.

Money, Autonomy, and Misguided Parental Decisions

In her article, “Circumcision Ethics and Economics,” author Darcia Narvaez states that her anti-circumcision stance comes down to money, autonomy, and parental intentions.

For one, Narvaez explains how much money we actually waste on the procedure.

> Medicaid spends $198 million each year on routine infant circumcision in the 33 states that still pay for it, a procedure its own guidelines consider to be medically unnecessary. Private insurance programs are reimbursing an additional $677 million, raising prices for us all (Craig 2006.) In addition to the cost of circumcision itself, correcting its complications are said to double the cost, bringing the total bill to $1.75 billion each year. Is this what we should be spending money on during a recession and at a time when healthcare costs are skyrocketing?

Complications indeed, not to mention the average 117 neonatal circumcision-related deaths (9.01/100,000) which occur annually in the United States.

Secondly, Narvaez points out that everyone has a right to bodily autonomy and self-determination, and that the only person qualified to make the medical decision is “the owner of the penis, as he is the one going to have to live with the results, not his parents.”

Another valid point brought up by Narvaez comes down to the fact that parents’ “aesthetic preferences are not valid reasons for circumcision.”

While all of her points speak truth in some regard, there are arguments for circumcision that should also be looked at.

Risk of Disease?

The most common arguments for circumcision comes down to hygiene and risk of disease. Increased risk of spreading and contracting HPV, cervical cancer, and HIV are the big ones most commonly mentioned.

However, when one actually takes the time to look at the studies which suggest this correlation, it’s extremely easy to see how weak that correlation is (fortunately).

A 2002 paper in the New England Journal of Medicine studied men in Europe, Asia, and Latin America, and found that circumcision was correlated with a decreased risk of penile HPV infection (this correlation is corroborated by a 2009 study in African men), but that there was not a significant correlation between circumcision and incidence of cervical cancer.

Does circumcision truly reduce the chances of contracting or spreading HPV and HIV? Is there enough correlation to draw conclusions?

When they restricted their dataset to women with only one sexual partner, there was an increased risk of cervical cancer in women whose partners were uncircumcised only if their partner was already considered at high risk for contracting HPV (as determined by age at first intercourse, number of sexual partners, and sex with prostitutes). So, in men who already engage in risky sexual behavior, circumcision does offer an advantage for protecting their partners from cervical cancer.

Yes, circumcision reduces the mucosal surface area, thereby potentially minimizing the interface for abrasion and transmission of viruses, but again, this is a weak reason for surgical intervention.

Women also have many crevices and folds in their genitals, yet we don't automatically assume to surgically remove their labia for hygienic purposes.

It's called showering.

Facing Reality

Routine infant circumcision is a 90-year aberration among hundreds of thousands of years of our time here as homo-sapiens.

Furthermore, manmade traditions have never been the basis for scientific principles, so why have we chosen to hold on to such an archaic way of thinking with regards to circumcision?

Thankfully, these traditions are on their way out soon, with only 30% of American boys circumcised in 2009. It seems that more and more parents are seeing through the silly traditions of our past while looking to create a more reasonable future for us all.

Perhaps one day we will look back at a list of all the strange things we once accepted as normal and laugh, with circumcision topping the list of these absurdities.

Dear #MeToo, I'd like to introduce you to #MikePenceRules

Paul Elam · 24 December 2017 · Archived copy · Original

Author's Note: Merry Christmas and happy whatever to the lot of you, including my heathen, non-believing brethren out there. I'm wishing for all of you to have something to be grateful for and something to look forward to in this crazy life as red pill men in a blue pill world. PE

Welcome to the calamity now popularly known as #MeToo.

Now, I did a talk on the current sexual assault and sexual harassment hysteria back in November when all the attention was on Harvey Weinstein. I did that in anticipation of all the high profile liberal asshats and cuckservatives who would go right under the bus as the femifrenzy went into overdrive.

Some people felt that talk was a little heartless. And you know what? They're right. I have grown a little heartless about the self-inflicted blue pill misery of pompous blowhards who never gave a rat's ass what was happening to their fellow man as long as they were fat with cash and living in the dream-state of being above it all.

These are the same people, rich and powerful movers and shakers, who have buried their noses in feminist ass till cheeks met cheeks, for politics and popularity at cocktail parties, while good men died like dogs right at their feet.

So yeah, watching these prigs fall over like so many dominoes doesn't exactly qualify as a bummer in my life. Matter of fact, I am enjoying the show.

I am particularly enjoying the outrage of Tavis Smiley, who is now railing publicly about being fired by PBS without any kind of fair hearing. He is moaning about how this, "…has gone too far," to anyone who will listen, which isn't very many people.

Yeah, Tavis, it has gone too far. And I guess you noticed this when? When they crawled up your ass, ended your professional life and totaled your legacy like a train plowing into a Volkswagen?

Seriously, I admire Smiley for fighting back, but just who did he think he was working for? A Voice for Men? PBS, driven in large part by our tax dollars, is one of the main players in furthering the agenda that eventually, finally bit him in the ass.

And I am supposed to take pity on him or feel outraged?

Sorry, but I've already seen too many men crucified who never took part, by omission or otherwise, in promoting these witch hunts. And, in fact, I have known good men who went down trying to fix the problem. So, as far as I am concerned, this not only hasn't gone too far, *it hasn't gone far enough.*

And, praise Jesus, the best is yet to come. Not only are we going to get to see a whole lot more men bend over and take a great big fat one for the team in the days ahead, the payback for #MeToo craziness isn't going to end there. The real repercussions will be played out over the next generation or two.

You see, in the midst of all the mayhem another highly relevant story has risen to the occasion. Vice President Mike Pence strolls into the landscape cool as a cucumber. As you may have noticed, Vice President Pence has been complete Teflon, untouchable, even as allegations are flying through the air at everyone else like stray bullets.

There is no grand secret to Pence's success. The good Vice President has rules about women. He never allows himself to engage socially with them while alone. Never, with any of them, save his wife. And he won't attend any events that feature alcohol without her there, either. He is obviously practiced at this, to the point that it is woven into his standard operating procedure.

Thus, he remains Mr. Clean in the political arena, his future and his reputation protected.

Let's call this #MikePenceRules.

There has already, and quite ironically, been hit pieces on him about this in the media. The Washington Post made a mentally retarded attempt at doing a number on him, implying that his motive for being averse to women was that he didn't trust himself around them, or some such nonsense.

The article, penned by some cuck named Paul Waldman, displayed the Olympic level mental gymnastics required to come up with the narrative.

"Let's take just a moment to consider this pair of rules Mike Pence has for himself," writes Waldman. "He obviously thinks that every interaction he has with a woman is so sexually charged that it's safe to be around them only if there are other people there, too."

Now, I am sure this probably made sense to Waldman, and to WaPo's regular readers, in the same way that 2 + 2 = 5 to that crowd. But of course, like with every other matter of sexual politics, they are all wildly off the mark.

And that is probably a good thing, too, because while they conjure up derisive, pseudo Freudian attempts to shame men like Vice President Pence as being fearful of human sexuality, other men will pick up on the wisdom of his actions.

Vice President Pence won't be alone with women for one simple reason. It's because he knows full well that women are dangerous. It is hard to imagine anyone doubting that any more, but for anyone who does, they can just grab the latest headline in the current news cycle. Unless we are in the middle of bombing North Korea, the headline will prove them dead wrong. Well, unless they're dead stupid.

I am not usually in the business of making predictions. But I've got no problem at this point in time in saying that I see the Mike Pence Rules carving themselves into the social landscape, deeply and permanently.

It's nothing new to me, mind you. I started leaving the door open 30 years ago when counseling women with drug and alcohol problems, especially borderlines. Even in the blue pill world of mental health services, nobody questioned why I did it. They already knew.

Again, that was three decades ago. Today we have entered an age where Mike Pence Rules will be invoked across the board in all areas of life.

Of course, feminists will rage about it. *They want men in vulnerable positions* and will scream about oppressive sexism when men protect themselves, but it won't do them much good.

They will have to try, though. You see, the thing is that as the inherent danger that most women now represent becomes increasingly apparent to men, the only rational response available to them is risk reduction.

That doesn't just mean that men will be more careful around women. It doesn't mean just being more prone to covering your ass at parties and other social situations.

It involves all areas of life where men interact with women. The big one that comes to my mind is employment. Sooner or later, and I am thinking sooner, men are going to figure out that your employee can't file a sexual harassment charge if you don't hire them in the first place.

Now how funny is that? For the past 50 years or so we've heard feminists bellyache about employment discrimination against women in hiring, despite that fact that it didn't happen that much.

Well, now it is going to be happening for real. With the advent of #MeToo hysteria, I can already hear the sound of tens of thousands of employment doors quietly closing in women's faces. And, as one of my followers on Twitter conveyed to me, he's going to, "Slam the damn thing shut."

Here's the rub. Every time a female job applicant walks in the door the employer, who may well be female, has two possible risks to consider.

One, if they don't hire her, she may sue them for sexual discrimination. Or two, if they do hire her, she may sue them for sexual harassment or something else along those lines.

Personally, if I am an employer, I am going with risk number one. I am going to discriminate against women in hiring. And I think anyone with two brain cells to rub together is going to do the same thing.

Complaints about employment discrimination are bothersome, but routine. The EEOC stays busy with thousands of such complaints, most of them bullshit. Companies I have worked for in the past considered small settlements on these cases just the cost of doing business.

Getting sued for anything involving alleged sexual offenses against a woman is bothersome, expensive, and gets your company all over social media with something like a #MeToo pinned to their company logo . When your company gets accused of sexually predatory behavior (and if you hire enough women, it will) heads will roll, investors will run for the hills and the first thing the higher ups will do is find a scapegoat to crucify. You can bet on it.

The solution is simple and easy. You take the risk on employment discrimination over being publicly stained as a rape apologist/enabler employer. You don't need to have Lena Dunham interviewing in your office to know to leave the door wide open and file 13 the application the minute it is over. In the future, all female employment prospects are Lena Dunham.

You see, when you set aside the hastags, the fake news coverage, and the pathetic spectacle of a thousand talking heads competing with each other to be the most outraged at men misbehaving, we have that old nemesis called the truth.

And the truth informs employers that the current hysteria wasn't sparked by women running down the street, bloody, dresses torn and pleading for help. The #MeToo Movement emerged out of the shadows, quiet and calculated; ghosts from decades past with Gloria Allred in tow, mugging for cameras and looking for money. And it leaves the true victims, the accused, no way to defend themselves in the arena of public opinion. The arena of public opinion believes the woman. Every goddam time.

That's what #MeToo is going to do to women. It's going to cut them down by the thousands without them ever knowing what happened. And as entertaining and comical as the hundred or so stories of arrogant, hypocritical men being marched the guillotine is, it is nothing compared to what is coming.

There is literally no way of stopping it. Nobody will have to suggest to employers, though I will as vociferously as I can, that the way to reduce risk is to reduce the presence of women.

The #MikePenceRules will be written silently into their practices. It won't, of course, prevent all women from being hired. But it means with complete certainty that there is no such thing any more as equally qualified when it comes to hiring.

Two prospective employees, one male and one female, may have near identical qualifications; identical experience, identical education, identical prospective value to a company. Identical everything, except one of them is a woman, who comes with substantially more risk.

If employers are acting in the best interest of their organizations, which is their responsibility, they will choose less exposure to risk every time they can. Untold numbers of them will find a way to hire the man.

#HardToBlameThem

None of this is really surprising. Feminism has been defined by women shooting themselves in the foot, and pressuring others to do the same for half a century. They have driven literally millions of women out of the homes they really wanted to be in, out of the futures they wanted, and into millions of dead-end, mid-level, life-sucking jobs as corporate slaves. They've convinced women that their children are better off in day care, and without fathers; that child support and alimony are preferable to an intact family.

And now, apparrently not content with fucking up women's old lives as wives and mothers, they have set their sights on fucking up their new lives as wage earners and taxpayers.

#MeToo, and most every other feminist initiative, is screaming to the world that women are dangerous and to be avoided. It's end result will be to damage and diminish what little women have left.

And women, writ large, will band together to make sure it happens, or at the very least remain silent in collusion. Absolutely stunning.

Mind you, I don't say any of this out of concern for this preponderance of the female demographic. I've no more concern for the hashtagging lot of them than I do for the likes of Harvey Weinstein and company.

I don't know how other people will handle this, but I do know my own plans. I'm making popcorn and getting ready for ruckus. This is going to be one hell of a show.

To the men who haven’t seen their kids in a long time

Robert Brockway · 25 December 2017 · Archived copy · Original

Christmas is upon us again so we wanted to make a short post on a problem facing men around the world.

Parental alienation can take many forms. One parent may *bad mouth* the other when they are alone with the children. The alienating parent may make it difficult to arrange visits, cancelling visitation at the last minute or insisting on rescheduling without reasonable notice. In its most extreme form parental alienation involves one parent preventing the other from seeing their children for long periods of time, sometimes years.

There isn’t anything we can say that will soothe the pain of parental alienation. It is criminal to keep innocent men from their children. That the state should allow (and facilitate) this makes it beyond criminal.

We know that some of our readers haven’t seen their children in years. We can’t promise you that the future will turn out the way you want it to. What we can promise is that we will not let the world forget the evil that is parental alienation. It harms parents and it harms children.

If you are with your kids then count your blessings, give them a big hug and spare a thought for the fathers who won’t get to be so lucky.

Merry Christmas from the crew at A Voice for Men. Let’s all work towards a better future.

The rush to paint men as sexual abusers

Gerald Schoenewolf, Ph.D. · 26 December 2017 · Archived copy · Original

Recently there has been a spate of accusations against men. One after another women have been speaking up, charging men with having sexually abused them, often years ago. Let's make no mistake about it, sexual abuse, rape, sexual harassment are serious matters and when a woman accuses a man of such a deed it should be taken seriously, investigated and prosecuted.

However, few of the present charges, which now seem to be in the hundreds, have been investigated. People rush to judgment about these accusations almost as soon as they are made. Oftentimes people lose their jobs and reputations without the case ever being investigated. One accusation follows another, as if it is a case of "monkey see, monkey do." While sexual abuse is wrong, this kind of piling on is also wrong. It paints a picture of men as sexual abusers and women as innocent victims.

Any woman can make such a charge against a man, knowing that the facts of the case will most likely not be investigated. They can drop their bomb and then walk away, without anybody ever questioning them. Women are seen as victims and men as victimizers. Nobody is allowed to question a woman and women don't question themselves. Few people can see themselves objectively and this applies equally to men and women. If a woman lies about a man sexually abusing her because she was rejected by him and she is now jealous of his achievements, is that not a case of a woman abusing a man? If a woman is simply mentally disturbed and acts out her disturbance by smearing a male celebrity, is that not also a case of a woman abusing a man?

Why are women allowed to make these charges without being held to account? In 1987, Tawana Brawley, a fifteen-year-old African-American girl, was found on the side of a road, naked, covered with a sack filled with human feces and racial slurs written on her body. A grand jury found that she had concocted a story that a local white sheriff and an attorney and another white man had held her captive in the woods, raped her and left her on the road. The sheriff was fired and the attorney lost his reputation as a national uproar followed with charges about racism. When it was discovered by the grand jury that she was lying, she was never charged with any crime, and though one of the men filed a law suit against her for defamation and won, she never paid a cent of what she owed.

Harvey Weinstein is accused of having a "casting couch" in his office and he has been "convicted" by the press before going through any legal process. If he offered a woman a role in a movie in exchange for sleeping with him and the woman made the choice to do so, was that abuse? Was that rape? She was not forced to sleep with him. She freely made a choice. But people don't make fine distinctions anymore. People are seen as either good are bad. Weinstein produced some good movies, and did other good things. His use of the casting couch, if true, was an abuse of power, indicating a man who was not able to or willing to seek sex with a woman in a normal manner.

There are many men like Harvey Weinstein, but there are also many women like him. Men like Weinstein may have dominated Hollywood and the government and certain other industries. However, at present women dominate the fields of education, social work and nursing. Teachers can be abusive to their young students, and teachers can have double standards in the way they treat boys and girls. At present about 2/3rds of college students are female. Is this a reflection of how boys and girls are treated in elementary school? Are girls encouraged and boys discouraged? Do female teachers view all boys as potential sexual abusers? These are questions that need to be asked.

Over the years there has been a lot of talk and writing by women about equality. Women seem to see equality in terms of society having an equal number of male and female senators and judges and doctors and soldiers. This is not equality. This is bean counting. Equality means that each gender shares equally in carrying the burdens of society and takes equal responsibility for its contribution to any conflicts between the sexes. Equality means that each gender is willing to engage in a dialogue with the other, to give and take, to be mutually respectful.

The sexes are a mirror of one another. When you look in a mirror and you smile, the mirror smiles back. If you swing your arm toward the mirror, the mirror swings back. If you frown at a mirror, the mirror frowns back. It is

sort of like the Third Law of Thermodynamics. Every action has an equal counter-reaction. Each sex is equally guilty of abuse. Mass accusations of male abuse are an act of abuse themselves.

Children's literature contributes to this problem. The children's story, "Little Red Riding Hood," portrays men as wolves and predators. A famous nursery rhyme says, "girls are full of sugar and spice and everything nice," while boy are "snails and puppy-dog tails." From the beginning there is a disparity in how the genders are viewed.

If a mother treats her son as if he is bad–if she tells him he will probably grow up to be a sexist like his dad–he will most likely grow up to be exactly what she predicted. If a mother abuses her little boy, he will grow up to abuse women. And if there are a lot of men who abuse women, these women will become mothers who abuse their sons. It is easy to blame others and to deny one's own flaws. Confucius once said, "I have yet to meet a man who can point the finger to himself." He might have added, "or woman."

If you look hard enough, you can find something bad in anyone. If women look for sexual abuse, they'll find sexual abuse. If they look at men with respect, they might find something else.

Feminism and ‘gender narcissism’

Gerald Schoenewolf, Ph.D. · 29 December 2017 · Archived copy · Original

Named after the mythological figure Narcissus who saw his reflection in a pool of water and fell in love with himself, the modern concept of the ‘narcissistic personality’ is familiar to most of us. We see it in both men and women in varying degrees, and in the worst cases we call them Narcissistic Personality Disorders.

Most instruments designed to test people’s score on narcissism scales tend to rate males (as a group) as more narcissistic than females. Yet intuitively most impartial observers would rate women as equally if not more narcissistic than males.

Why do we get these skewed findings; is it really a fact that males are more narcissistic than females, or might it be that the instruments and thier factor structures are biased in favour of finding male-preferred expressions of narcissism?

Whatever the case it’s an anomaly worth exploring, and one psychoanalyst has added a theory of narcissism that might help to broaden the conversation. Gerald Schoenewolf proposed an alternative called *Gender Narcissism* (article below), a gender neutral construct that brings a female profile of narcissism more sharply into focus. Explored through the lens of psychoanalytic concepts the hypothesis of female gender narcissism resonates with insights from the men’s movement, and we can only hope future researchers begin to study it along with other expressions of female narcissism (the posture of ‘victim narcissism’ for example) and incorporate them into the testing instruments.

The following essay was published in 2010, and is republished here with permission of the author. – PW

General Characteristics of Gender Narcissism

Although I had written previously about gender narcissism (1989, 1991),* I had not systematically studied the topic. In reexamining the psychoanalytic literature and reviewing the histories and psychodynamics of a group of gender-narcissistic patients, I was able to corroborate the basic theories of classical psychoanalysis, including the much-debated theories of female development, as well as delineate the characteristics and manifestations of gender narcissism.

In selecting patients for the study, I looked for the following features:

1) Inferiority/superiority feelings about one’s gender;
2) Excessive concern about one’s genitals;
3) Envy of or disgust toward the genitals of opposite sex;
4) Resentment of one’s gender role and envy of the role of the opposite sex;
5) Bitterness about feeling castrated or cheated (females), or rage about feeling psychologically castrated (males);
6) Fears of castration (males) or annihilation (females);
7) Oedipal guilt;
8) Idealization (grandiosity) about one’s own gender and devaluation of opposite gender;
9) Idealization of mothers and devaluation of fathers.

One of the first things I noticed, upon selecting 30 patients for the study—16 males and 14 females—was a link between gender narcissism and sexual psychopathology. All 30 reported severe problems in their sexual relationships.

In contrast, those 20 patients selected at random for the control group (10 males and 10 females) reported fewer sexual problems and showed much less gender narcissism. Among this second group were cases whose narcissistic issues generally revolved not around gender but other issues such as intelligence, height, or basic self-worth.

Female Narcissism

All of the 14 females in the study voiced resentments about being female, about the female role, or about their female reproductive organs, which I traced to castration and masculinity complexes. In contrast, the control group of females expressed considerably less resentment about gender issues.

Typically, gender-narcissistic females would complain that their femininity was a “handicap,” the role of wife and mother was “demeaning,” and their reproductive organs were “disgusting” or “a monthly pain.” One borderline stated angrily about her genitals: “I wish I could just have them cut out of me and be done with it.”These negative attitudes had apparently been introjected from their parents. If their mothers had harbored similar feelings of resentment about their femininity, these attitudes were passed along to the daughter through verbal and nonverbal messages (i.e., devaluing the daughter’s looks, discouraging her sexual curiosity or masturbation, bemoaning femininity and the feminine role, or favoring a son over the daughter). The daughters then unconsciously devalued their own femininity but did not blame it on their mothers, with whom they were too attached, but on their fathers, who were often passive or distant. All maintained intense relationships with their mothers, more intense than with any other person.

They reported a generalized anger about what they saw as “men’s attitudes toward them,” which contrasted with the more positive reports about relations with men of women in the control group. Some of the former made no distinctions between “good” and “bad” men, while others, utilizing the defense mechanism of splitting, saw some men, generally heterosexual men, as all-bad (inherently sexist) and some men, generally homosexual men, as all-good (nonsexist). At the same time, they generally idealized women, citing their moral superiority. I interpreted this as their projecting negative judgments about their femininity onto men while erecting a narcissistic armor of female grandiosity. Many gender-narcissistic women made men the scapegoats for their inner conflicts about their femininity, vocalizing sentiments that have become common among militant feminist circles such as, “Men are the cause of all the problems of women.” Thus, they were competitive with men, rather than cooperative, wielding the attitude expressed in the song lyric, “I can do anything better than you can.”

Five of the gender-narcissistic females were homosexual, three were bisexual, two were heterosexual, two were prostitutes, one was a strip-teaser, and one was abstinent. All maintained intense friendships with women. In contrast, all of the females in the control group were heterosexual. The former tended to have relationships of the narcissistic varieties described by Kohut (1971)—idealizing or twinship models. Either a younger woman would idealize an older one, particularly her aggressive femininity, and thus feel special by being close to her, and have the experience of being initiated by her into the realm of womanhood; or two women of equal age would idealize one another and feel as though they were two superior and special women (in particular, superior to men). There was often a vengefulness in their exclusion of men from their intimate lives (one noted that she had fantasies of her father jealously and angrily watching her make love to another woman), and a resentment of traditional women who were openly receptive to men and to the roles of wife and mother. I had the sense that since they were prevented by their mothers from bonding with their fathers and men, they did not want any other women to do so.

Those who had sexual relations with men often chose passive men whom they could control, only to complain about their passivity. I interpreted this as a way of reversing roles and enacting resentments stemming from their castration and masculinity complexes. If they had lesbian relationships, each could likewise act out her masculinity complex, one by playing the masculine role and the other by identifying with the one who was playing it. Their sexuality, whether oral or manual, consisted primarily of mutual clitoral masturbation, which had the symbolic meaning of asserting their clitorises, and thereby gratifying their clitoral narcissism. This symbolism could be traced back to memories, fantasies, and dreams about discovering the differences in male and female anatomy and feeling deeply cheated and disappointed, without getting adequate soothing from either parent; of being discouraged from masturbating (hence becoming fixated in such masturbation); and of having their femininity disparaged by both parents (as when a father, feeling excluded by mother and daughter, reacted by constantly teasing the daughter about her body). There was an additional aspect of their relationships of wanting not only to exclude men but to make men feel jealous of them (left out) and show them that their penises and their masculinity

were unneeded. This represented a reversal of the envy they felt toward men.

Some women could only relate to men in conditional ways. One used strip-teasing to elevate her low female self-esteem. She could show off her body while keeping men at a distance, thereby asserting her femininity and receiving affirmation from men while acting out rage by emotionally castrating them. This vocation also represented an act of spite at her mother, who had called her a “slut” whenever, as a child, she had made infantile sexual overtures to her father. Prostitution served a similar purpose for two females, enabling them to make men pay for sexual services while emotionally rejecting them. Another woman, whose religious views prevented her from being lesbian, acted out her penis envy and female grandiosity by retreating from sexual relations entirely, rationalizing that it was a “dirty business” and she was above it all. A therapist by profession, she worked primarily with younger women, whose complaints about their husbands served to reinforce her rationalization for remaining abstinent. Invariably, she would encourage her patients to leave marriages rather than try to resolve them.

All female narcissists voiced sentiments of penis envy, while only three of 10 control cases did so. Penis envy could be deduced from a resentment of men, envy of their roles, and revulsion toward penises. Penises were seen not as attractive objects of pleasure and procreation, but as unattractive and frightening. One obsessive-compulsive had an obsessive fear of men’s penises and of rape that took the form of agoraphobia. Along with this penis envy was an accompanying aversion to playing the traditional female role of giving birth to and nurturing children. This role was seen as making them subservient to a man, of forcing them to be penetrated by “his arrogant cock,” to bear and nurture “his” children, which would symbolically mean submitting to their fathers and competing with their mothers. Any such thoughts aroused primitive fears of maternal annihilation.

Gender-narcissistic females also generally had more painful menstruations. Twelve of 14 reported severe cramps and/or headaches accompanied by feelings of resentment about their femininity. The severe menstruations were related to their resentment about playing the female role of giving birth and nurturing “his” children. Only four of the ten control cases reported menstrual pain, and only occasionally. I interpreted severe menstrual problems as a somatization of gender narcissism.

Whatever their sexual orientations, all had histories that matched the profile described by Freud and others with regard to the development of castration and Oedipus complexes. Their mothers had bound them to themselves and prevented them from forming relationships with their fathers or other men. Sometimes these mothers were overly affectionate, so that there was an undertone of incest in their relationships with their daughters.

Sometimes they were anxiously protective, masking an underlying animosity and competitiveness (the result, perhaps, of their own unresolved Oedipus complexes). Sometimes they were openly hostile or competitive. Invariably they were controlling of their husbands and their daughters. When fathers were in the picture, they were generally passive men or hostile. When the girls turned to Father (or surrogate) during the oedipal phase, Mother, through verbal or nonverbal cues, interrupted that turn. Mothers would draw the daughter to themselves and confide in them about problems with Father (“All men care about is using you for sex.”) Father would retreat passively or angrily from the field of competition, yielding to Mother. Hence, there was an unspoken barrier between Father and daughter. The daughters would end up despising the fathers for allowing this to happen, while repressing their anger at their mothers (sometimes developing reaction formations). I note here that a number of feminist psychologists have stressed that separation from mother is not necessary, even harmful (see Gilligan, 1982), a position with which I strongly disagree.

In a many cases siblings figured into the equation. An older or younger brother would be favored by one or the other parent. He would, of course, have an organ that the girl did not have, and he would be given favored treatment. If he was older and he was competitive and rejecting of her, she might then grow up hating him and displacing that hatred on men in general. If he was younger, she would feel resentful that he had taken her mother’s attention away, and conclude that it was because he was a male and had an organ she did not have.

Nearly all of the gender-narcissistic females either had rejected entirely the role of motherhood and opted instead for a career, or had waited until after they had established a career to have children. Their resentment of the

motherhood role was transformed into an obsession with “equality” in their relationship with their husband, and a demand that he share in the childrearing. In the case of lesbians, one woman usually played the masculine role and the other the feminine role. The one who played the feminine role did not resent nurturing a child since she was not doing it for a man but for a woman (symbolic of Mother).

In their relationships with me, father, mother, and sometimes sibling transferences were prominent. The mother transference was evident in their fear of being controlled by me. The father transference was demonstrated in an extreme ambivalence toward me as a sexual object. One day they might be seductive, the next they would eye me in a fearful way. Upon analysis, they often admitted that they feared that I was going to use or rape them. Their ambivalence had to do with alternatively wanting to submit to the rape (and get it over with) or to repel it. It was difficult for them to conceive of a warm, trusting relationship with a man. This was related to a deep, infantile craving to bond with Father and equally deep fears of incest, maternal annihilation, and their own repressed animosity. When talking about their histories, it was much easier for them to talk of their anger at their fathers than at their mothers. They had a need to idealize their mothers (harking to fixations during the rapprochement stage), whom they felt they would be betraying by opening up to a male therapist. Many would struggle with all of this and be overwhelmed; then one day they would disappear.

Their female narcissism had the two components found in all narcissism—grandiosity and rage. In working with them, I had to be very careful to serve as a self object, mirroring and joining them with regard to their idealization of their own femininity and their feeling that they were victims of male oppression. If I said or did anything to the contrary, it would arouse the deepest wellsprings of rage and bitterness. I would suddenly find myself in the “enemy camp” and unable to dig my way out of it. In that case, the patient might quit therapy in a huff, castigate me, or threaten to report me for violation of ethics, sexism, harassment, etc. My few successful cases involved women with a lesser degree of gender-narcissism. Generally gender-narcissistic females avoid male therapists and instead look for female therapists who suffer from a similar gender narcissism to whom they can form collusions.

*Schoenewolf, G. (1989). *Sexual Animosity Between Men and Women.* Northvale, NJ: Jason Aronson. (1991). *The Art of Hating.* Northvale, NJ: Jason Aronson.

Source:

Above essay from: Schoenewolf, G., Gender Narcissism, chapter 4 in *Psychoanalytic Centrism: Collected Papers of a Neo-Classical Psychoanalyst*, published by CreateSpace Independent Publishing Platform (2012)

#MeToo hysteria and the virtue signalling of Young, Paglia, and Sommers

Janice Fiamengo · 30 December 2017 · Archived copy · Original

In the following video Janice Fiamengo tackles the #MeToo sexual assault hysteria currently sweeping the Western world, along with the virtue-signalling of people like Christina Hoff-Sommers, Camille Paglia, and Cathy Young who have been quick to throw men under the guilt-bus.

When the #MeToo scandal began to expose not only the men accused of sexual misconduct, but also women who had not 'spoken up' about it soon enough, the chattering elite were pressured to signal their proverbial virtue. Sommers, Paglia and Young quickly rose to the podium to wag a finger at the *alleged* perpetrators and the *alleged* culture of male sexual deviancy as if it were an unassailable, proven fact.

With the hysteria and virtue signalling climbing to a fevered pitch, Janice Fiamengo proposes that #iDontBelieve should provide a rational and counterbalancing trend for 2018

Relational Aggression: Is it a trap for men?

Tom Golden · 9 January 2018 · Archived copy · Original

A gynocentric world is a dangerous place for men. The hazards are many including traps that are simply beyond the awareness of most. Relational aggression is one of those traps. Most of us are aware of the physical violence of many women and the cultures disinterest in holding women accountable but this is different. Relational aggression is more insidious due to its invisibility and the encouragement from the culture at large. Let's have a look at this trap called relational aggression.

We have spent nearly 50 years warning women about men's physical aggression. We've created laws, built institutions and flooded the media in efforts to protect women. In the process we have been told repeatedly that this is not just a problem of a few men who are out of control but instead is a problem of all men and their masculinity. This is Crazy stuff.

All the while there has been a muffled silence about women's aggression. Some has trickled through like a bit of attention on mean girls but the reality and lethality of women's aggression has rarely leaked into the media. The sad news is that women's aggression is really a trap for men. Being aware of the trap may help you navigate and steer clear.

With that background let's have a good look at women's relational aggression, how it works, where it starts and the dangers and traps that men face as a result. We will also spend a little time in looking at how this form of aggression impacts nearly all men's issues and importantly how feminism is literally based on this form of aggression but is never called out for it.

Let's get started.

Relational aggression starts early. The youngest female researchers have identified practicing relational aggression was 2.5 years old. But what is this thing called relational aggression?

The best definition I have seen calls it "Bullying without physical violence." That sums it up pretty well. Researchers define it something like this:

> **Behaviors that harm others through damage (or threat of damage) to relationships. "**

They go on to talk about how relational aggression is meant to destroy feelings of acceptance, friendship, or group inclusion. Basically attacking someone's identity and trying your best to hurt them without being violent.

How is this accomplished? Well through excluding, ignoring, teasing, gossiping, secrets, backstabbing, lies, false accusations, rumor spreading and hostile body language (i.e., eye-rolling and smirking).

These may sound more tame than physical aggression but think about it. How many suicides have you heard about that were due to someone getting beat up repeatedly? Maybe a few. But then think about how many suicides you have heard about from people being ostracized or shamed by groups? I have heard more of those and I am betting you have too.

So this stuff is lethal. It may sound harmless but that is simply not the case. It can lead to very serious consequences including what is being called 3rd party abuse which is when relational aggression tricks authorities into unwittingly continuing the abuse.

Relational aggression is also stealth. With physical aggression you leave bruises, scars, or broken bones. These things can be seen. People gasp when they see them. But how about relational aggression? You can't see it. It Is basically invisible. If that wasn't bad enough, the invisibility also makes it very difficult to challenge. Try proving someone gossiped and spread lies about you. Try disproving a false accusation. Both nearly impossible but both

potentially lethal. This leaves relational violence a stealth tool that is so easy to deny. “Who me? I didn’t do anything, why are YOU so upset about nothing?” And of course gynocentrism plays its ugly part in all this in protecting the lying female making matters worse still.

This is not to say that there are no physically violent women. There are. The research has found some interesting things about violent women. It seems that those women who are physically aggressive and men who are relationally aggressive have been found to have more psychological pathological than their counterparts. So be on the lookout for relationally aggressive men and physically aggressive women. Danger Will Robinson. Danger!

Some are seeing that one precursor for relational aggression is what they are calling “hostility attribution bias.” Basically this means that the person assumes wrongly that a hostile act has occurred and wrongly assume it was directed towards them. Say a young girl sees two friends whispering and wrongly assumes it is about her. She is a experiencing hostility attribution bias and this apparently occurs more with girls and women in relationships.

How many times as a man have I heard something from a woman claiming that I thought a certain way or did something for a certain reason. I know it is completely false but she is beyond convinced that she is right and I am lying. This ever happened to you? I bet it has, repeatedly. The researchers are saying that sometimes it is this hostility attribution bias that stimulates the relational aggression. Makes sense to me and it gives us a clue about how to defend ourselves. Beware of the hostility attribution bias. This is a red hot danger sign. Run if you can.

One researcher, Nicki Crick, studied young boys and girls and found some very interesting results. She noted that 15.6% of the young boys used physical aggression but only .4% of the girls. She also found that 17.4% of the girls used relational aggression and only 2% of the boys. Crick totaled these and realized that the boys and girls were equally aggressive, they just had different paths to get there. The boys were more physical, the girls more relational. More and more of recent research is working to measure both relational aggression and physical aggression but you still don’t hear much about that in the media.

[image]
One might assume that if boys and girls have similar levels of aggression that you would find that the culture would address both. Right? Wrong. Our gynocentric culture perseverates on the aggression of males and ignores and even promotes the relational aggression. Men’s violence is seen as atrocious and wicked and women’s relational aggression is ignored.

One indicator of this bias was shown by researchers when they studied the animated films of Disney. What did they find? They found that 100% of the animated Disney films contained relational aggression and specifically found that the average was 11 relationally aggressive acts per hour. That’s an act every 6 minutes or so. The relational aggression was often portrayed as justified and shown to have few negative consequences. The worst news is that such aggression was often portrayed by female characters who were attractive, rich, and popular.

The media is literally training our young girls that it is okay to be relationally aggressive, in fact it is what rich, attractive, and popular girls do. There are no calls of concern from parents or teachers to stop this. I hope you are getting a picture of how dangerous this is for men and boys.

The trend for girls to be more relationally aggressive than boys continues into adolescence and beyond. There is some evidence that men start using more relational aggression as they get older but I think the accepted idea is that women are more likely to use relational aggression. It does make one wonder why.

Why Relational Aggression?

The evolutionary psychologists have some ideas about that. They say that men for eons have had to aggressively compete with other men in order to seek reproductive access, in other words, get the girl. In doing this they would form hierarchies not unlike other primate males who physically compete for alpha status. The higher your status in the hierarchy the more likely you get the top female. Men became accustomed to competing with their fellows and taking their place within a hierarchy of winners and losers and all those in between. Women on the other hand

didn't have the same need to aggressively compete for a mate. She was a chooser not a competitor. Instead women needed a community to aid her while she was dependent due to being pregnant and raising children. This pushed women to not compete, but to strive to be an accepted part of the group. If a woman tried to elevate herself above the others in her group she was seen as an outlier, someone who was betraying the group by trying to make themselves appear above the others and this was discouraged or even punished. So the idea was to only be aggressive if it was stealth and could be easily denied. This insured their place in the group.

Present day psychologists see this tendency in the workforce where if a woman appears to be succeeding and doing better than the other women at the office she is often subject to relationally aggressive attacks by the other females. Gossip, finger pointing, rumours, lies etc. This hides their aggressiveness since open aggression would be seen as counter to the group cohesiveness. Making the attacks quiet keeps the group stable. She doesn't sacrifice her group inclusion.

Researchers have found that Women's in-group preference, that is an automatic preference for their own gender is over four times as important as a male's in-group preference is for him. Women depend on other women and are reluctant to risk exclusion.

Another example of women being dependent upon the group is the recent understanding of how women heal from loss and stress. Shelly Taylor's research found that women, when stressed, move towards interaction and other people. Women depend on others, mostly other women, to aid in their healing unlike men who tend to heal through action, or inaction on their own. This makes a women's group of friends important to her for her own healing and offers us more reasons why she would not want to appear overtly aggressive and risk being excluded.

This actually explains something I saw in a research study years ago. The study had men and women playing a computer war game. The subjects were to decide how much to bomb the opponents. Under most conditions the women bombed far less than the men, but in one condition they bombed as much or more than the men. That was when others could not see how much the women were bombing! As long as no one could see, it was bombs away! The researchers were puzzled but Again, this seems to show the female preference for relational aggression that can be hidden and easily denied.

Men's Issues

So how does relational aggression play out in men's issues? Simple. It is embedded in just about all of it. Think about divorce and parental alienation. What an alienating mother does to the child is all relational aggression. She is telling lies to the child about the father, she is attempting to use those lies to hurt the father. This is relational aggression. And it is obviously lethal.

Think about false accusations. Falsely accusing a man of rape is straight up relational aggression. It is lying with the intent to cause pain.

Both cases, the Parental Alienation and the false accusation show us something important. The lies that are used are very difficult to disprove and are very easily denied. If the father or the falsely accused man challenges the woman it is simple for her to deny and blow it off. If it ever gets to the point of her needing to admit she did this she can then say, "I didn't mean to hurt anyone." It is nearly impossible to disprove a false accusation. And keep in mind in both of these instances it is likely the authorities will get involved and become a tag team with 3rd party abuse.

Think of domestic violence. The feminists have maintained for decades that domestic violence is all about violent men beating innocent women. But is that really the truth? There are likely a small minority of couples where the husband is a sociopath and the feminist version is close to being correct but I think those situations are very rare. Research has shown us that most domestic violence is reciprocal. That is, both parties are involved in the altercations. So how did they get to the point where the man would hit her? It doesn't take much creativity to realize that she likely used relational aggression of some sort that lit his fuse and eventually moved into their violent interchange. [image]It's a very good guess that she is using her relational aggression skills to create as much pain in him as she can and then he blows his top and the feminist oligarchy comes in and ignores her part in igniting the

fuse and only focuses on his overt violence. Then the entire 3rd party abuse Duluth treatment regime takes over and officially sees him as the problem and her as the victim. That is insane.

It wasn't always like that. When I worked at a mental health center in the 1970's we were trying to help female victims of DV. At that time the feminists did not have a stranglehold over the services like they do now. There were competing voices. One of those competing voices was those doing family therapy. They believed that in the majority of cases (excluding the sociopaths) that what was needed was to help the couple with conflict resolution. This of course really pissed off the feminists since it negated their idea of bad man victim woman. A huge fight ensued between the two groups and as you can imagine the feminists won. Who knows what sorts of relational aggression they used to get their way. They needed to be sure that their basic assumption of men bad women victim was not tarnished or given a secondary place. Thus the feminists submarined any kind of attention that might have been paid to the woman's side of the problem. Only men were the bad guys.

Feminism is Relational Aggression, They are the mean girls.

Where did that come from? Think back to the hostility attribution bias. Remember that? When you wrongly assume intent? The whole of feminism has a massive hostility attribution bias in their assumptions that men are the root of their problem. They blame men. Individuals misinterpret single interactions while groups like feminism misinterpret huge swaths of reality. The feminists have misinterpreted men's providing and protecting of women for ages as being the oppression of women. That's hostility attribution bias on steroids. Somehow they have convinced nearly everyone that this falsehood is the truth. Of course it is not and it is merely a mistaken assumption but in this case it is a deadly one.

Feminists start by swallowing a huge hostility attribution bias but they go much farther. In so many ways feminists act like mean girls. Don't disagree with a mean girl, if you do you will pay a huge price. Same thing with feminism. Try disagreeing with a feminist and see what happens. Mean girls. Feminists bully by relational aggression. They have been telling lies and spreading rumors about men for decades and everyone assumes they are being honest. That's Relational aggression. They threaten their own members with exclusion if they don't follow the exact party line much like the mean girls do. They bully. They use the same exclusionary threats with legislators when they demand their bills are passed or else they will exclude them and label them as misogynists. Our cowardly legislators have been unable to rise above the bullying and the open blackmailing and this has left us with laws that are written by bullies with a huge bias.

[image]Mean girls know they lie, and so do feminists. But they also lie about lying. Take false accusations as an example. The false accusation itself is purely relational aggression. It is a lie told that is meant to hurt. But the mean girl feminists add on to that. They lie that women never lie. This entire idea of forcing everyone to always believe the woman no matter what, is actually a relational aggression since it is simply a lie on top of another lie. I mean really. Could these people really believe that women never lie? They don't, but they are willing to lie in order to get their way, just like the mean girls.

In the end it is all about power and control. The two very things they accuse domestic violence abusers of doing. Mean girls demand power and control and so do feminists. I think it is time we started to call feminists mean girls, and point out their relational aggressiveness every time we see it.

We need to do the same thing with the women in our lives whether it is our spouses, sisters, mothers or whoever. We need to keep our eyes peeled for hostile attribution bias and for relational aggression and call them out when we see them. Most importantly we need to maintain our cool and calmness as we confront. Speak the truth and don't back down. Remember the relational violence is intended to get you upset and pissed off. Don't let it. Your upset WILL be used against you. Calmness will help you turn the tables. If you disallow them to piss you off it will likely backfire and instead they will be the ones to blow.

So guys I hope you are seeing that relational aggression leaves men in a very vulnerable state. Women are literally encouraged to practice this stuff at your expense and the expense of your children. Use caution and keep in mind

that men are good, as are you.

*This article also published as a video talk. If you like Tom's work please consider supporting him at Patreon.

Dr. Hadar Waldman of Los Angeles, CA, Known Genital Mutilator

Gary Costanza · 13 January 2018 · Archived copy · Original

[image]Dr. Hadar Waldman of Los Angeles, CA has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

She practices as an Ob/Gyn at Century City Women's Health and as a sideline uses her skills to ritually vivisect and mutilate baby boys' genitals.

Here's an excerpt from an article about how the "Doctor Steps Up to Keep the Religion in Circumcision:"

> When she became a physician, Hadar Waldman expected to improve the quality of people's lives — but she never expected religion to be part of that equation.
>
> Then she became a mohel or, more precisely, a mohelet — joining a rarified group of American physicians certified in Jewish ritual circumcision.
>
> At 42, Waldman specializes in obstetrics and gynecology and has a private practice in Century City. Born in Israel, she bopped around the United States to accommodate her father's work as a doctor, living in Atlanta, Baltimore and Cincinnati, before landing in New York to attend a pre-med program at Columbia University. She describes herself as "your typical Israeli-American Southern New Yorker with Midwestern roots."
>
> After graduating from Sackler School of Medicine in 2006, she began her residency at Staten Island University Hospital, where she performed routine circumcisions on newborn boys.
>
> "Today 60 to 70 percent of the American population is circumcised," Waldman said. "People who are not Jewish circumcise their babies all the time."
>
> Non-Jewish couples would cite cultural or cosmetic reasons for wanting the procedure. Most Jews, on the other hand, especially the large Orthodox clientele at Staten Island, preferred the traditional circumcision — a brit milah with a mohel. So it wasn't until Waldman moved to the West Coast and started her own practice that she noticed how many secular Jews were choosing hospital circumcisions and forgoing the Jewish ritual entirely.
>
> "I became aware that a lot of my Jewish patients were opting out of brit milah ceremonies because they preferred a doctor to perform the circumcision in a hospital, which they perceived to be a safer environment," Waldman said. "Over time, this troubled me because I saw it as missed opportunity. Too many boys were not entering the covenant of Judaism."
>
> Last August, Waldman performed her first ritual circumcision. "The way I do it is as compassionate as possible," she said, noting the cultural debate over genital mutilation. "I do believe in using local anesthesia, a small amount of lidocaine locally, and I give the baby a sugar water solution to comfort him as much as possible."
>
> She has since performed an additional six ritual circumcisions for local Jewish families. "There was a true need in the community for someone who was a physician and a surgeon, and also a woman and a mother."
>
> Waldman said being a mother of two has attuned her to the emotional experience of a fraught religious rite. "First-time parents in particular find the whole birth process very overwhelming, and I felt like the brit milah was really no different," Waldman said. "I am skilled in being able to calm parents. As a doctor, I can prepare my patients for uncertainties; and as a mother, I understand their fears."
>
> Waldman said she also has been affected by serving as a shaliach, or emissary, for the sacred ritual.
>
> "I never thought of circumcision as emotional or spiritual when I did the surgical procedure in the hospital, but seeing the emotional reaction of these families has been really rewarding."

What about your oath to "First, Do No Harm" in the absence of any disease? And to claim you are "as

compassionate as possible" while harming innocent babies and ruining their future sex lives is just outrageous.

And if the first mutilation isn't acceptable she will do it again – hopefully with consent this time – with a Hatafat Dam Brit.

From reformjudaism.org, we see that Dr. Waldman and other ritual circumcision advocates claim to take a stand against sexual violence and advocate for reproductive/women's rights, civil rights, and religious freedom.

Ha ha ha ha ha!

Yes, you read that right. People who strap down innocent, unconsenting babies and sexually and physically assault them with a knife want you to believe they are civil rights champions and are against sexual assault. Male genital mutilation is all of those, and what they mean by "religious freedom" is an attempt to justify the mutilation of babies without medical necessity.

From the same website, we see that these pro-circumcision advocates have noticed the human, intactivist, and men's rights movements:

> Reform Judaism has done away with a number of ritual observances that conflict with our contemporary cultural and aesthetic sensibilities. And it is difficult to imagine any ceremony that stands more at odds with the views and habits of modern civilization than berit milah, ritual circumcision. Critics of the procedure, including a not-insignificant number of Jews, condemn it as a gruesome and dangerous procedure, some calling it "genital mutilation." Many would add that a ritual from which females are naturally excluded calls into question our Reform Jewish commitment to gender equality.

They then try to explain how this "ancient tribal rite" belongs in modern civilized society:

> The question remains, however: why do we Reform Jews, who do not hesitate to remove outdated prayers from our siddur (prayer book) and to excise archaic ceremonies from our practice, insist upon maintaining an ancient tribal rite taught to us in Genesis?
>
> I think that the answer to these questions lies largely in the words "ancient tribal rite." For that's what berit milah is. That's why we do it, and, really, it's the only reason we do it.
>
> Of course, we don't customarily explain our ritual observances as "tribal rites." This is partly because the word "tribal" sounds so, well, tribal, jarring to our modern, sophisticated ears. It's also because we Jews have a long history of seeking ta`amei hamitzvot, "explanations for the mitzvot" that reflect the higher intellectual and cultural temper of the present age rather than the original ("tribal") background of those practices.
>
> Berit milah is our classic ceremonial acknowledgment that we, descendants of Abraham, consider ourselves a community set apart from all others and set aside in covenant with God. That is the story we have always told, and continue to tell, about ourselves. To assert our sense of particular Jewish identity as Jews is therefore in and of itself a mitzvah of the first rank. And of all the ritual practices by which we have historically made that declaration, none is more physical, more visceral, or more tangible than berit milah.
>
> In an era when the forces of cultural assimilation pose such a daunting challenge to our continued existence as a distinct people, this admittedly ancient tribal custom bears a message that we do well to hear.

No amount of chicanery can justify harming children. Unnecessary surgical amputation or mutilation of a baby's genitals, male or female, is wrong for *any reason other than medical necessity.*

I'm unconvinced that genital mutilation is ethical or legal for religious or medical reasons, and quite the contrary is a human rights violation against unconsenting infants.

Here is their take on circumcision, where you'll find the revolting piece "Why You Should Say Yes to Circumcision" by another "Known Genital Mutilator," Dorothy F Greenbaum.

Also, see the "Benefits of Circumcision" FB page if you can stomach it, for the last gasps of a dying breed of pro-circ fanatics.

Since Dr. Waldman condones the indiscriminate practice of routine circumcision and has no concern about informing parents about the harm and possible risks involved, including death, you can read about that information here and watch informative videos at neonatalcutting.org.

Dr. Waldman's practice information follows:

Century City Women's Health
10309 Santa Monica Blvd Ste 300
Los Angeles, CA 90025

Phone(310) 556-1427
Fax Number(310) 282-8567

> Dr. Hadar Waldman of Los Angeles, CA, Known Genital Mutilator https://t.co/BAEIOGqEG4 #MGM #circumcision pic.twitter.com/Pi5IwPJJtt
>
> — gary costanza (@jerrytheother) January 13, 2018

Can women be chivalrous? Damn right they can.

Peter Wright · 16 January 2018 · Archived copy · Original

Is chivalry attractive to most women? According to a recent study the answer is, unsurprisingly, *yes.*

A 2013 study on benevolent sexism by Matthew D. Hammond of the University of Auckland[1] found that a high sense of entitlement disposes women to endorse chivalric customs, for example that women need to be protected, cared for and pampered by males.

Hammond and his colleagues had more than 4,400 men and women complete psychological evaluations to measure their sense of entitlement and adherence to sexist beliefs about women. The beliefs included statements such as, "Women should be cherished and protected by men" and "Women, compared to men, tend to have a superior moral sensibility."[2] This group of individuals was tested again one year later. The researchers found a sense of entitlement in women was associated with stronger endorsement of benevolent sexism. Women who believed they deserved more out of life (and who likely received more out of life) were more likely to endorse benevolent sexist beliefs and their adherence to these beliefs increased over time. The association between a sense of entitlement in men and endorsement of benevolent sexism was weak, by contrast, and did not increase over time.

These findings provide evidence that female-benefiting sexism practiced by women is responsible for sexist attitudes toward their own gender, as well as toward men — attitudes which contribute more broadly to the maintenance of gender stereotypes and inequality on both sides of the fence.

The relationship between narcissism and chivalry

In the study female narcissistic attitudes are underlined as the motivation to garner resource-attainments and self-enhancements via the generosity of male chivalry. Some of the core features of narcissism include an inflated sense of self-worth; need for praise, admiration, and social status; an undeserved sense of entitlement; a sense that one deserves nice things; and a belief in one's superior intelligence and beauty – all without a commensurate level of validity or deservedness.

A woman (or man) with narcissistic disposition seeks to gain status and resources by fair means or foul, including by charm, feigning confidence, and an energetic approach to social interactions. She will take personal responsibility for all successes that come her way, while attributing all personal failures to external sources – most likely men. Narcissistic traits ensure that the individual will act selfishly to secure material gains even when it means exploiting others, and those practicing benevolent sexism tend to encourage such behaviour. According to the authors:

> "Benevolent sexism facilitates the capacity to gain material resources and complements feelings of deservingness by promoting a structure of intimate relationships in which men use their access to social power and status to provide for women (Chen et al., 2009). Second, benevolent sexism reinforces beliefs of superiority by expressing praise and reverence of women, emphasizing qualities of purity, morality, and culture which make women the "fairer sex." Indeed, identifying with these kinds of gender-related beliefs (e.g., women are warm) fosters a more positive self-concept (Rudman, Greenwald, & McGhee, 2001).
>
> Moreover, for women higher in psychological entitlement, benevolent sexism legitimizes a self-centric approach to relationships by emphasizing women's special status within the intimate domain and men's responsibilities of providing and caring for women. Such care involves everyday chivalrous behaviors, such as paying on a first date and opening doors for women (Sarlet et al., 2012; Viki et al., 2003), to more overarching prescriptions for men's behavior toward women, such as being "willing to sacrifice their own well-being" to provide for women and to ensure women's happiness by placing her "on a pedestal" (Ambivalent Sexism Inventory; Glick & Fiske, 1996)…
>
> In contrast to the overt benefits that benevolent sexism promises women, men's endorsement of benevolent

> sexism reflects making sacrifices for women by relinquishing power in the relationship domain and providing for and protecting their partners (Glick & Fiske, 1996). Moreover, although benevolent sexism portrays men as "gallant protectors" (Glick & Fiske, 2001), it does not emphasize men's superiority over women or cast men as deserving of praise and provision." [3]

Judging by the above study we can conclude that women's expectation of chivalric treatment has altered little over the course of the last 800 years since chivalric responsibilities were first instituted. For example we can take the voices of two women from history who give a traditional voice to the findings of the study; the first is by female author Lucrezia Marinella who in 1600 wrote:

> "Women are honored everywhere with the use of ornaments that greatly surpass men's, as can be observed. It is a marvelous sight in our city to see the wife of a shoemaker or butcher or even a porter all dressed up with gold chains round her neck, with pearls and valuable rings on her fingers, accompanied by a pair of women on either side to assist her and give her a hand, and then, by contrast, to see her husband cutting up meat all soiled with ox's blood and down at heel, or loaded up like a beast of burden dressed in rough cloth, as porters are. At first it may seem an astonishing anomaly to see the wife dressed like a lady and the husband so basely that he often appears to be her servant or butler, but if we consider the matter properly, we find it reasonable because it is necessary for a woman, even if she is humble and low, to be ornamented in this way because of her natural dignity and excellence, and for the man to be less so, like a servant or beast born to serve her."

Or from another woman Modesta Pozzo who wrote this in 1590:

> "For don't we see that men's rightful task is to go out to work and wear themselves out trying to accumulate wealth, as though they were our factors or stewards, so that we can remain at home like the lady of the house directing their work and enjoying the profit of their labors? That, if you like, is the reason why men are naturally stronger and more robust than us — they need to be, so they can put up with the hard labor they must endure in our service.

Chivalry today continues to be understood as a male obligation toward female beneficiaries. In the past however it appears there were *some* exceptions showing that the attribution "chivalry" could be applied equally to any women who demonstrated it. From a search of published literature several examples of female chivalry do appear, such as the following with dates and search-terms in bold/italics:

Female chivalry

1792 "Mr. Burke remarked, that however the spirit of chivalry may be in the decline amongst men, the age of *female chivalry* was just commencing."

1918 "Spenser, following Ariosto, laments the decay of *female chivalry* since the days of Penthesilia, Deborah, and Camilla."

1938 "This tendency among women of making concessions to men for their inferior moral strength I would like to term "*female chivalry*." It is chivalry in the strictest sense of the term because it makes concessions for the weakness of the opposite side. In a society which is so primitive that its women have not yet developed in their conduct with men this moral chivalry, no doubt the woman is an inferior and subordinate member, an object of masculine pity. But the moment she brings into play upon the field of our social behaviour her superior moral strength (manifested through the developments of her inherent powers of sacrifice, endurance and self-discipline) she not only qualifies herself for equality of treatment but records a moral victory of first magnitude over the opposite sex."

Woman's chivalry

1847 "It may be, too, that such pursuits belong to *woman's chivalry*, in which she accomplishes tender victories, and

with silken cords leads into bondage the stouter heart of man. Happy triumph: in which there is equal delight to the victor and the vanquished."

1924 "There are poems of the human soul cut off from God by its loveleasness — the hell of separation of the finite self from the infinite; poems of the "white flame" of a greater love; *woman's chivalry* towards woman ; *woman's chivalry* towards man: and in the end, peace."

1936 "Neuilly, but something — perhaps a *woman's chivalry* to another woman — prevented her from doing it."

Chivalric female

1864 "The order of Sisters of Charity, therefore, as constituted by St. Vincent de Paul, and whose deeds are known to the whole world, may be considered an aristocratic or *chivalric female* army of volunteers of charity, bound to short terms of service, but generally renewing their vows, and performing prodigies of usefulness."

Chivalrous women

1857 "It must be confessed that the spectacle of those three *chivalrous women*, so magnanimous in face of an evil cause… preparing to plunge into the medley of battle, instead of remaining at a distance to watch the fortune of the fray, instead too of shutting themselves up in some luxurious dwelling there to await the intelligence of the result – but armed and mounted – with martial plumes waving over their heads, fire in their eyes and decision on their lips… could have no other effect than the most inspiring one over those who beheld it."

1896 "For a lady is among other things a woman with a sense of chivalry, and a *chivalrous woman* uses her finer gifts to supplement the blunt honesty of her husband (if she is the happy possessor of an honest husband)."

1904 "The self-sacrificing *chivalrous woman*, with whom duty is a first consideration."

1906 "Those *chivalrous Women* seem to be chosen instruments for the world's betterment—all in the general economy of nature — evidence of growth which sometimes takes us by surprise and makes us sit up and think."

1912 "Yes — women can he chivalrous! — women can live and die for a conviction! My terrible confession is made easier by your belief!"

1918 "to the free and *chivalrous women* of America."

1919 "they called upon the free and *chivalrous women* of America to make these wrongs their own and, in so far as possible, to try to redress them, and to safeguard the future of the race by standing for the independence of historic Armenia."

1920 "This mighty work of hospital redemption, now so nearly accomplished in all civilized countries, so appealed to *chivalrous women* that there seemed no end to the stream of incoming probationers."

Chivalric woman

1897 "We are glad to know that such a noble and *chivalric woman* has her being among the toilers of the overwrought East End, and trust that her good deeds have not gone unrewarded."

Stripped of the usual gender conventions, romantic chivalry reduces to little more than displays of altruism and generosity toward another human being. With that in mind, the sooner women start extending such "chivalry" toward men and boys, and calling it "chivalry," the sooner we might call relationships reciprocal. Until then we will continue to see male-only chivalry by workers on the gynocentric plantation.

We live in a time now of great safety and convenience, and if relationships are to mean anything going forward they will need to be based on some kind of reciprocal chivalry. Men and women can demonstrate their brands of chivalry differently if they wish, a 'co-chivalry' that can be respectful of similarities or differences as agreed between individual men and women. With that move toward reciprocity the one-sided chivalry that the modern

world has been so captivated by can be finally put to death.

Sources:

[1] Matthew D. Hammond, Chris G. Sibley, and Nickola C. Overall, The Allure of Sexism: Psychological Entitlement Fosters Women's Endorsement of Benevolent Sexism Over Time
[2] Eric W. Dolan, Self-entitled women are more likely to endorse benevolent sexism, study finds
[3] Matthew D. Hammond, Chris G. Sibley, and Nickola C. Overall [Ibid]
[4] Ruth Styles, The fickle face of feminism: Women are fine with sexism… as long as it benefits them
[5] Lucrezia Marinella: gynocentrism in 1600
[6] Modesta Pozzo: gynocentrism in 1590

Visions inspired daughter to reject life of female privilege

Douglas Galbi · 20 January 2018 · Archived copy · Original

About 1700 years ago, Christian monks recorded a story memorializing female privilege and urging young women to turn from it. The setting is straight-forward:

> A good man, who was very simple and God-fearing, every day labored in the fields and with the work of his hands earned a mediocre living. His wife, in contrast, stayed all day long in the home, eating and drinking with dissolute companions. Whatever her husband was able to acquire, she consumed in self-indulgent living.
>
> { homine bono, qui simplex erat valde et timens Deum, et cotidie laborans in agro de labore manuum mediocriter vivebat. Uxor autem in domo remanens tota die cum leccatoribus manducabat et bibebat, et, quecumque maritus ejus poterat acquirere, luxuriose vivens consumebat. }

Many wives throughout history have been reluctant to share the burden of working outside the home. Today, many wives work outside the home. However, many of them consider work outside the home to concern their personal fulfillment rather than fulfilling an obligation to reduce the burden on their husbands. These wives often withdraw temporarily or permanently from the workforce while denying their husbands similar opportunities to quit their jobs. Those wives thus betray ideals of gender equality and set a bad example for their daughters.

In this case, the couple had one daughter. After her parents died, the daughter had to determine the course of her life. Should she live a life of female privilege as a wife idly exploiting the labor of her husband? Or should she be a strong, independent woman who courageously supports a stay-at-home husband and provides him with a wide range of opportunities for eating, drinking, enjoying the company of dissolute friends, and freely seeking personal fulfillment?

> She began to think about whether she should imitate the life of her father, or the life of her mother. The devil placed before her eyes the life of her father. His life had always been excessively hard and rough. He had always lived in sadness and misery. Her mother, in contrast, had lived in great pleasure and joy, and in great happiness. At this point, her soul was nearly induced to have contempt for her father's way of life and to imitate her mother.
>
> { Que cepit cogitare utrum vitam patris aut matris sue deberet imitari. Dyabolus autem ante oculos ejus ponebat quod vita patris ejus dura nimis et aspera fuisset, et quod in dolore et miseria semper vixisset; mater vero ipsius in magnis deliciis et gaudio et in magna felicitate vixerat. Et jam pene adhuc animus ejus inducebatur ut, contempta patris conversatione, matrem imitaretur. }

Many women today falsely believe that their mother, grandmothers, great-grandmothers, and all the women in their lineage going back to the beginning of humanity lived much more oppressed and constrained lives than those of all the men in their lineage. That's delusional, as the lives of this ancient couple makes clear. The devil presented to the daughter the truth that her mother had a much easier and more pleasurable worldly life than her father did. Most women and men would prefer to live the worldly life of her mother.

In Christian understanding, the Lord hears the cries of the poor and vindicates the oppressed. While female privilege and oppressing men is today regarded as virtuous or at least deserved payback, Christianity more truthfully supported gender equality. The daughter thus experienced visions:

> The next night an angel of the Lord appeared to her in a dream. It seemed to her that he led her to some horrible and fetid place of torment, where she saw among other condemned her mother burned black by a fire of intolerable flame. Serpents were gnawing and tearing at all her limbs with bitter bites. Then she began to cry as if howling: "Come, my daughter, see that because of vile and transitory pleasures I endure torments without

> end and never obtain pardon. Take heed therefore, my daughter, do not imitate my miserable and most shameful life, because you would not be able to escape eternal torments." Then it seemed to her that she was led to a most beautiful and glorious place, where in the company of holy and honored spirits she saw her father shining brighter than the sun and crowned with glory and honor. To her the angel said: "Which life do you wish to imitate, your father's or your mother's?" She responded: "Lord, I swear to you, I promise that I will never imitate the life of my mother, but the example of my father I want to follow completely in penance and labor." The next morning to do so, she gave whatever she had to the poor, and withdrew to live in a cave and follow a most laborious life.
>
> { Proxima vero nocte angelus Domini apparuit ei in sompnis, et videbatur ei quod duceret eam ad quedam fetida et horribilia loca tormentorum, ubi inter alios dampnatos videbat matrem suam nigerrimam igne intollerabili igne succensam, et serpentes omnia ejus membra morsu amarissimo corrodebant et laniabant. Tunc ilia cepit quasi ululando clamare: "Veni, filia, quia propter viles et transitorias delicias sine fine cruciabor, et nunquam veniam obtinebo. Cave igitur, filia mea, ne miserabilem et turpissimam vitam imiteris, quia nullo modo posses evadero cruciatus eternos." Postmodum videbatur illi quod duceretur ad locum amenissimum et gloriosum, ubi in consortio sanctorum et honorum spirituum videbat patrem suum sole splendidiorem, gloria et honore coronatum. Cui angelus ait: "Cujus vitam vis imitari patris tui aut matris?" Cui ilia: "Domine, juro vobis, promitto quod nunquam matris mee vitam imitabor, sed exemplo patris mei in penitentia et labore vitam meam volo consumare." Mane autem facto, quicquid habebat pauperibus erogavit, et artissimam vitam ducens in spelunca se reclusit. }

Many men have lived lives of hard work spent mostly in seclusion in their man-caves. Many women have no appreciation for the difficulties of men's lives. Through these visions, the daughter gained sympathetic appreciation for her father's life and recognized her father's righteousness.

Parents, teach your daughters to reject lives of female privilege! Many education resources today for teaching about gender equality merely perpetuate modern ignorance, anti-men bigotry, and superstition. Through the largely unheralded work of medieval Latin philologists, vitally important medieval Latin literature has been transmitted to the present. Medieval Latin literature offers one of the best available resources today for teaching truly about gender equality.

* * * * *

Notes:

The story above is exemplum 289 in the preaching handbook *Sermones Vulgares* of the early thirteenth-century European church leader Jacques de Vitry. The Latin text is from Crane (1890) pp. 121-2. The English translation is mine, drawing upon the English paraphrase of id. pp. 260-1. This exemplum comes from a more detailed story in the *Vitae Patrum* {*Lives of the Fathers*}, a collection of stories mainly from the third and fourth centuries. The stories are drawn from the lives of Christian monks living in the deserts of Egypt and Syria. The story above was disseminated in the variety of medieval collections, including *Libro de los Exemplos* and *Magnum Speculum Exemplorum*.

Feature image by CIAT

Reference:

Crane, Thomas Frederick. 1890. *The exampla or illustrative stories from the Sermones vulgares of Jacques de Vitry*. London: David Nutt.

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Five feminist lies we take for granted

Pierre Lescaudron · 23 January 2018 · Archived copy · Original

> Sexuality is to feminism what work is to Marxism… the molding, direction, and expression of sexuality organizes society into two sexes: women and men. This division underlies the totality of social relations."

[image]
Catharine McKinnon, one of the founders of 'radical feminism'
Some years ago I began an unexpected journey down the feminist rabbit-hole. It was in 2014 when my Grandma asked me about the winner of the Eurovision Song Contest and I found myself unable to explain who the winner was: Conchita Wurst, a man who dresses like a woman and wears make-up, but sports a beard.

In hindsight, I realize this journey was a painful process, probably because it touched something deep in me. The data I discovered were in conflict with my protective instinct, something that is deeply wired in males. While females are hardwired to nurture and care, men are wired to provide and protect.

So when a man is exposed to victimized women (as depicted by the feminist narrative), it triggers his core instinct and social duty to protect. In addition, the instinctual hijack and deep cultural values tend to inhibit any proper intellectual functioning.

The above might be one of the reasons why the victimhood of women is so central to the feminist ideology. It might also be one of the reasons why so many men blindly embrace feminist narratives.

Feminism didn't invent anything by using the victimization of a population to further its political agenda. Long before the feminists, the French revolution was justified by the victimization of the 'tiers état' (the farmers), the Bolshevik revolution by the victimization of the proletariat, and the Nazi revolution by the victimization of 'Aryans'. But history shows that the revolutionaries, whether in France, Russia or Germany, never cared about the alleged victims. Each time the victimized population ended up in a far worse situation after the 'revolution' than before it.

The alleged victims are only a pretext to point the finger at oppressors (the nobility, the clergy, the Jews), destroy them and seize their rights and assets (leaving aside their duties), and that's exactly what we are witnessing today with the feminist movement.

We are bombarded daily by stories about affirmative action, women's rights, women's empowerment, women's initiatives, women's organizations, women's events, women's shelters, women's marches, women's safe spaces… all these political claims are based on one single foundation: the victimization of women, which is widely taken for granted. But does the victimhood Feminism proffers actually exist?

1/ Women are the victims of domestic violence

Narrative: It is widely believed that domestic violence is a rampant epidemic affecting a vast proportion of US households:

> **"Half** the women in the US are abused."*Langley & Levy 1977, Wife Beating: the Silent Crisis*

According to the widely-accepted narrative, most of the domestic abuse epidemic is due to men:

> "Women were **seven to fourteen times** more likely **to report** that intimate partners had beaten them up, choked them, threatened them with weapons, or attempted to drown them."
> *Arias et al, .2002*

Reality: First and foremost, domestic violence affects a minority of couples. Depending on the method and samples, **between 85 and 99% of US couples do not experience any kind of domestic violence**.

[image]
Poster published by Domestic violence awareness based on statistics from Straus, 1977
In addition, males are far from being the sole perpetrators of domestic violence, quite the contrary. Unilateral violence (i.e. non-reciprocal violence) is more often committed by wives than by husbands:

> **"70%** of the perpetrators of unilateral conjugal violence are female."
> *Whittaker et al., 2007 CDC national survey*

The higher prevalence of domestic violence perpetrated by women also applies to severe assault:

> • 10% of married couples and 13% of cohabitating couples reported females using severe violence when the male partner was non-violent (husband battering)
> • The reverse pattern (wife battering) was 6% -7%.
> So husband-battering was about double wife-battering
> *Stets and Strauss, 1989/1992*

In the most comprehensive domestic violence study ever conducted (a meta-analysis with a sample size 64,000 subjects), the conclusion was that:

> "Women are **slightly more likely** than men to use intimate violence" d' = .05
> *Archer, 2000*

Interestingly, the prevalence of domestic violence committed by females is more pronounced in younger generations, as shown in a study conducted among college students (19 countries – 9,549 subjects).

> "On average, female partner violence **had a 21% higher** incidence than male partner violence."
> *Douglas and Strauss, 2006*

While the myth that domestic violence is primarily perpetrated by men is still widely accepted, even feminists recognize that women are the main perpetrators of domestic violence.

> "Women are doing the battering, as **much or more** than men."
> *Betty Friedan, It Changed My Life: Writings on the Women's Movement*

Confirming that the highest prevalence of domestic violence is committed by females, and totally removing any male influence from the equation, are the statistics about lesbian violence. Lesbian couples have the highest violence rate, about 50% higher than the violence prevalence in heterosexual couples.

> "Lifetime prevalence of rape, physical violence or stalking by an intimate partner, focusing for the first time on victimization by sexual orientation. In their study, there was a **victimization prevalence of 43.8 percent for lesbians."**
> *CDC 2010 National Intimate Partner and Sexual Violence Survey*

Conclusion: domestic violence is not as rampant as depicted. Over 95% of couples report no intimate violence (Laroche 2005). For the minority of couples where violence has occurred, females are more frequently the perpetrator than males. This trend is worsening and we observe higher female-perpetrated violence in younger generations.

One factor in why men batter less than women is likely the strong taboo around men beating women:

> "Only 2% of North American men agree with 'it is ok to hit your wife to keep her in line'."
> *Simon et al., 2001*

Conversely, women beating men doesn't seem to be taboo. Such behavior is actually perceived positively by most witnesses who see it as a sign of empowerment or harmless self-defense. Watch this interesting social experiment where women beat men (in a public park) and the supportive reactions of the witnesses:

Now, compare this to the reverse situation where a couple (portrayed by actors) in a London park gets into a heated argument and the man begins to physically abuse his girlfriend. Onlookers, male and female, immediately notice and take action:

2/ Women Are The Victims of Rape

Narrative: According to feminist voices widely echoed by mainstream media, the Western world is undergoing a rape epidemic that stems from a deeply-rooted 'rape culture'. Basically, all men are rapists, at least in potential if not yet in actuality.

> "Men, by and large, have a rape switch. All men are capable of rape."
> *Greg Laden*

The 'figures' provided to back up the 'rape epidemic' are troubling.

An American woman has allegedly a 26% chance of being raped in her lifetime. The situation on campuses is even worse: allegedly, 1 in 5 women will experience sexual assault in college. For example, the rape rate in Berkeley was estimated at 3,000 cases per year (Gilbert 2005). So, with 20,000 female students over an average 4-year period, the overall rape rate is more than 50%.

Reality: Let's take the Berkeley case. Out of the 3,000 projected rapes per year, only 40-80 students seek guidance each year from the rape counseling center and only two reported to the police. (That's a report, not a conviction)

> When Koss' victims were asked directly,
> – 73% who had had attempted unwanted sex did not believe they had been raped
> – 42% had sex later with the man who "raped" them
> *Dutton, 2008*

[image]
Cal State Fullerton Undie Run: Spring Edition 2016
If the rape rate on campus was more than 50%, do you think female students would participate in 'undie runs', like the one depicted in the image on the right?The Berkeley over-inflated rape epidemic is not an isolated case. The report on *Violent Victimization of College Students* is based on actual police reports (not claims) and tells a very different story from the Berkeley narrative.

> "Between 1995 and 2002, the DOJ found that there were six rapes or sexual assaults per thousand per year. This means a **2.5% annual rate rape**."
> *DOJ – report about Violent Victimization of College Students*

In addition, the same DOJ statistics show that the overall rape rate is in **sharp decline**: since 1995, **the rate of female rape or sexual assault has decreased by about 60 percent.**

Interestingly, rape analyses virtually always focus on female rape, as if male rape did not exist. In fact, **male rape did not exist legally until 2013**. Before that, the FBI definition of rape explicitly excluded men from the victim count:

> [rape is] "the carnal knowledge of a **female** forcibly and against her will."
> *UCR – FBI*

Once the new definition was applied and men were not excluded from sexual assault or as potential rape victims, the figures provided by the CDC (US Center for Disease Control) paint a much more balanced picture:

> "Rates of non-consensual sexual contact basically **equalized**, with 1.270 million women and 1.267 million men claiming to be victims of sexual violence."
> *CDC*

The new definition includes instances where men were made to 'penetrate'. Because of cultural factors, we generally assume that if a man has an erection, he must want sex. After all, men are sexually insatiable, right?

So, imagine for a second that we apply the same logic to women, knowing that a number of women show signs of physiological arousal during rape:

> "I've assisted more young women than I can count with this very issue…There have been very few studies on orgasm during rape, but the research so far shows numbers from **10% to over 50%** having this experience."
>
> *Popular Science*

[image]
Supervisor McCormik was found guilty in a case involving 12 juvenile inmates who sued for sexual and physical abuse.
In both cases, signs of physiological arousal are not proof of consent. If men's arousal is not there, there are many ways to artificially create it.

This point is illustrated by the following South African case where three women kidnapped a man, held him for three days and gang-raped him while forcing him to take Viagra and energy drinks. That had been the 5th such incident in South Africa of abduction and gang-rape of a male by a female trio in the space of a couple of years.

The CDC study showing that sexual violence is equally distributed between men and women doesn't provide the whole picture because the prison and jail data are not integrated in their report.

Compared to the rest of society, prisons exhibit very high rates of sexual violence, with a prevalence varying between 9 and 23%, depending on the sources.

While common belief portrays rape in prison as a male-to-male crime, the few surveys about sexual assaults in

prison reveal unexpected results:

> "Those surveys turned up the opposite of what we generally think is true. **Women were more likely to be abused by fellow female inmates,** and **men by guards, and many of those guards were female**. For example, of juveniles reporting staff sexual misconduct, **89 percent were boys reporting abuse by a female staff member**. In total, inmates reported an astronomical 900,000 incidents of sexual abuse."
> *Stemple and Mayer, 2014*

The number of total sexual assaults perpetrated in US prisons comes straight from the Department of Justice and dwarfs the number of sexual assaults committed outside prison:

> "More men are raped in the U.S. than women, according to figures that include sexual abuse in prisons. In 2008, it was estimated 216,000 inmates were sexually assaulted while serving time, according to the DOJ figures. That is compared to 90,479 rape cases outside of prison."
>
> *The Guardian*

3/ Women Earn Less Than Men

Narrative: Feminists and mainstream media have been repeating for decades that women are paid lower wages compared with men. Even Barack Obama, in his 2016 *State of the Union Address*, repeated the feminist mantra according to which "women make 77 cents to every dollar a man makes." This is naturally held up as 'blatant proof' of systemic sexist discrimination against women.

Reality: First, let's note that in the 1970s women were said to make about 65% of what men did. Today that number is about 80%. So, whatever causes the wage gap, it has narrowed since the 1970s.

Obama's 77% figure is simply the difference in median annual incomes of full-time male and female workers. It's comparing apples and oranges, since it does not account for differences in occupations, positions, education, job tenure or hours worked per week.

When such relevant factors are considered, the wage gap narrows to the point of vanishing. More than vanishing, in some countries, like in the UK, **the pay gap is inverted**:

> "When hourly rates are compared, a recent UK survey reveals that, the pay gap is inverted from 20 to 40 years old. Figures compiled by the Press Association show that **between the ages of 22 and 29, a woman will typically earn £1,111 more** per annum than her male counterparts. The 'inverted pay gap goes on for workers **between 30 and 39 years old with women earning 0.2% more than men**."
> *The Guardian*

These figures only take into account the hourly rate and leave aside the fact that men and women don't work in the same way.

Below are factors that generally favor men and help explain why men earn more. It shows that men tend make more money not because they are privileged but because their work input is different. This list was compiled from Warren Farrel's excellent book, *Why Men Earn More: The Startling Truth Behind the Pay Gap – and What Women Can Do About It*:

- Men **gravitate more towards higher-paying occupations** in technology and hard sciences (e.g., petroleum engineer).
- Men choose **higher-risk**, higher paying occupations with greater safety risks for occupational injuries and

fatalities (e.g., oil field worker, roofer, and logging).

- Men are more willing to work outdoors in uncomfortable, **physically demanding** work environments (construction, oil field workers, commercial fishing, logging).
- Men are more willing than women to choose demanding, intense jobs where you **can't check out at the end of the work day** (e.g., corporate attorney, senior White House staff).
- Men select jobs with higher pay but with **lower personal fulfillment** (tax accountant).
- Men select jobs with higher **financial and emotional risks** (e.g., venture capitalist).
- Men are more willing than women to work the **worst shifts** during the worst hours.
- Men often choose **higher paying sub-fields** (e.g., surgery and anesthesiology).
- Men are more willing to work in **dirty or unpleasant environments** with minimal human contact (e.g., prison guard, steel worker, truck drivers).
- Men work **longer hours** per week and **more weeks** during the year than women on average.
- Men more frequently than women invest in **updating their skills** with greater financial payoffs (e.g., master's degree in computer technology vs. master's degree in education).
- Men are more likely than women to have **more years of continuous experience** in their current occupation.
- Men are less **likely than women to be absent** from work (doctor's visits, sick days, taking time off when children are sick, etc.).
- Men are more willing than women to **tolerate longer commute times.**
- Men are more willing to **relocate,** especially to undesirable locations at their company's request.
- Men are more willing than women, on average, to **travel extensively** on the job.
- Men are more willing than women to take the **risk of a variable income,** e.g., to be paid by commission vs. a fixed salary.
- Men often produce **more output**, e.g., scholarly research articles for university professors

The graph below illustrates the first point addressed in the above list and shows how males predominantly choose high-paying careers while females choose predominantly lower-paying jobs:

[image]
Highest and lowest paying job by gender and average wage
Eventually, even feminists had to backtrack on years of propaganda and finally admit that the pay gap is mostly due to women's choices:

> "The American Association of University Women (AAUW) has finally admitted that the '**gender pay gap' is caused primarily by women's choices**, not discrimination."
> *Leadership Institute*

This backtracking is little more than lip service, however, since the pay gap myth is still widely propagated in the mainstream media, academia, and schools.

4/ Men Are Child Abusers

Narrative: Men are inherently violent. They beat their wives and they beat their children. That is what Kahneman and Tversky (1982) called a 'representative heuristic', where batterers have the attributes of maleness, and they alone pose a risk to the child.

Reality: Actually, two major studies about violence against children drew very similar conclusions. Mothers are more likely than fathers to be violent towards children.

> children are almost **three times** more exposed to violence from mothers
> • 4.3% exposed to severe male to female violence
> • 11.4% exposed to severe female to male violence
> *McDonald et al., 2006*

In a Health Canada survey from 2001, mothers were found to commit 4 out 5 types of violence more frequently than fathers:

> Biological mothers (as compared to biological fathers) are more likely to be the substantiated perpetrator of:
> • **physical abuse** (47 vs 42%)
> • **neglect** (86% vs 33%)
> • **emotional maltreatment** (61% vs 55%)
> • **multiple categories** (66% vs 36%).
> The biological father is the most likely perpetrator of **sexual abuse** (15% vs. 5%).
> *Dutton, 2008*

An American survey on child maltreatment conducted in 2004 among more than 700,000 individuals revealed an even larger gender gap than the Canadian survey: it found that **mothers are more than twice as likely as fathers to mistreat their children**.

[image]
Perpetrators of children maltreatment by parental status
Mistreatment of children, perpetrated by mothers, is higher in terms of prevalence and also in degree. According to that 2004 American survey, among all cases of children who *died* of maltreatment in 2003, **30.5% were caused by the mother and 18.2% were caused by the father**.

The fact that mothers tend to spend more time rearing children than fathers is likely a factor of course, but **these data dispel the myth that it is predominantly men who are cruel to children**.

5/ Female accuser = Victim

[image]
Andrea Dworkin, the other founder of radical feminism
Narrative: When it comes to matters as personal and sensitive as sexual abuse, women have no reason to lie. In fact, it takes a lot of courage to overcome the shame and share such painful memories.

Reality: Men and women both lie. This is exacerbated when the legal system excessively protects the accuser, strips the accused of his most elementary rights, and reverses charges where the burden of proof is on the accused rather than the accuser. The concept of being 'innocent until proven guilty', which has prevailed for centuries, has been turned on his head. In a dreadfully totalitarian spin, many men are today deemed guilty until proven innocent.

Today women are encouraged by social workers and attorneys to file accusations against partners and spouses, they have financial incentives (getting the house, alimony), they have total anonymity (while the name of the accused is widely reported), they are immune to being sued for making false accusations, civil courts offer lower standards of evidence, and more.

Papers about the politically sensitive topic of false rape accusations are scarce, but they nonetheless exist:

> "Purdue University sociologist Eugene J. Kanin found that '**41% of the total disposed rape cases were officially declared false**' during a nine-year period, "that is, by the complainant's admission that no rape had occurred and the charge, therefore, was false.
> A follow-up study at a university found **50% of accusations were false**, again purely by the recantation of the accuser.
> Unrecanted accusations certainly put the actual percentage of false allegations much higher. Kanin concluded that 'these false allegations appear to serve three major functions for the complainants: providing an alibi, seeking revenge, and obtaining sympathy and attention'."
> *Stephen Baskerville, The New Politics of Sex*

Here are two examples of blatant and fully-documented false accusations. First, a cheerleader calls the police and claims her boyfriend choked and beat her. The police are about to arrest the man when he provides a video showing that it's actually the exact opposite to what happened:

In the second case, the girlfriend of a young lawyer threatens to make a false domestic violence accusation against him in order to get him out of their house:

How many other cases are there where the men did not gather evidence of false accusations, and so ended up in prison solely based on those false accusations?

A critical factor when lying to the authorities is whether or not the lie will be believed. The following paper assessed authorities' biases in domestic violence cases, depending on whether the perpetrator was a male or female:

> • When a woman called the police to report IPV (domestic violence), the man was ordered out of the house in 41.4% of cases. When a man called, the woman was ordered out of the house in 0% of cases.
> • When a woman called, the man was threatened with immediate arrest in 28.2% of cases. When a man called, the woman was threatened with arrest in 0% of cases.
> • When a woman called, the man was threatened with arrest at a later date in 10.7% of cases. When a man called, the woman was threatened with arrest at a later date in 0% of cases.
> • When a woman called, the man was arrested in 15.2% of cases. When a man called, the woman was arrested in 0% of cases. **In 12.1% of cases when the man called, the man himself was arrested.**
> *1985 US National Family Violence Survey, carried out by Murray A. Straus and Richard J. Gelles*

These surveys show that men are very unlikely to report violence (rape, domestic violence, child maltreatment) committed by their spouse because, **at best, they won't be believed and, at worse, they are the ones who will end up behind bars.** Interestingly, that is precisely what many women claim happens to them when they report rapes.

Conversely, women are encouraged to make reports because their allegations (whether true or false) are more likely to be believed, and even if the allegation is false, they won't face any legal repercussions.

As a result, all the above statistics are probably biased by male under-reporting and female over-reporting. Taking into account this reporting bias would further increase the prevalence of domestic violence, child maltreatment and rape perpetrated by females.

An example perfectly illustrates the very Machiavellian effects of the feminist lies: foster care. Those facilities are, in theory, designed to protect children from maltreatment experienced at home.

The prevalence of false allegations about child abuse during custody disputes is strikingly high: 55%. So, the majority of the cases are at best distorted, at worst purely fabricated.

But false allegations of child maltreatment can lead to the very real placement in foster care of a child who had until then lived a peaceful life, free of neglect and violence. In foster care, the child will probably experience a far less peaceful life:

> **"[There is] 10 times the rate of physical abuse** and more than **28 times the rate of sexual abuse of children in group homes than in the general population.**"
> *Stephen Baskerville, The New Politics of Sex:*

It is more than a little ironic (and decidedly tragic) that the result of feminist exaggeration around child abuse in the family unit is the facilitation of the removal of children from safe family homes to placement in foster care facilities where the child is most likely to experience abuse.

Conclusion

Rape, domestic violence and child abuse are confined to a small part of the population and, overall, the figures reveal a general decrease. It's also clear that the gender gap is grossly distorted. Men and women earn money, perpetrate rape, batter and abuse their children in comparable proportions.

This is a very important point and should prevent any kind of gender-oriented generalizations. Figures show that a small percentage of adults do act violently. The most important predictors for such behaviors have little to do with gender but are strongly correlated with factors like personality disorders, negative emotionality, trauma experienced during childhood, etc.

Despite this gender equality in terms of violence and salary, the upward trend of female-perpetrated violence in recent years is noteworthy.

[image]
Actual quote from Andrea Dworkin, the other feminist leader (and advocate of incest and pedophilia).
One might wonder if this is not the result of feminist lies infecting some minds? For decades feminists have depicted women as victims: abused, raped and discriminated against by men. This might have unleashed a wave of resentment, entitlement, 'empowerment' and hate among many women, which have, in turn, led to an increase in male rape, child abuse and domestic violence.

Here you might see the very Kafkaesque nature of the whole feminist movement. The feminists fantasize about a world dominated by rape culture and violent men, yet they are creating almost the opposite: a world where women increasingly embrace crime and violence against men, the people to whom those very same crimes were wrongly ascribed in the first place.

There will always be pathological individuals around, along with their destructive ideologies. That is something we cannot change. What we *can* change is how we perceive and address this problem. These are the same pathological individuals that create revolutionary movements by pointing the finger at a scapegoat population (the nobility, the bourgeois, the Jews).

It's a diversion, plain and simple, that channels people's justified anger towards the wrong culprit: the scapegoat instead of the pathological puppet masters.

Feminists tell women that all of women's problems are due to men. This scapegoating technique can be very effective because it offers a very comfortable lie, which is then projected onto the other and in doing so exonerates women of any responsibility.

This is the very core of the feminist/postmodernist credo, where the other is hell, the other is the source of all suffering, the other is domination. I think that the take-away message is just the opposite; let's stop projecting onto others our own weakness, fears and shame; let's stop trying to change the other with our arbitrary, despotic and dystopian vision of what good is.

Let's focus on the only thing we can potentially change – ourselves – and instead of feeding our self-importance – whether expressed in the form of self-pity, victimizing, grandeur or guilt – let's take responsibility for our lives and our societies and see the world and ourselves not as we would wish them to be, but as they are. Only from a position

of full understanding of ourselves and others can we ever hope to make the right decisions that result in a better world for all.

The real news about domestic violence in Australia

Bettina Arndt · 25 January 2018 · Archived copy · Original

Here's some good news that passed unnoticed late last year – our official statistics reveal there's no epidemic of domestic violence. In fact for the last decade there's been no increase in women being abused by their partners. That was the story that dropped through the cracks when the Australian Bureau of Statistics announced the results of their 2016 Personal Safety Survey last November.

Our mainstream media failed to report this vital fact, highlighting instead the few areas where violence against women still shows some slight increase – like sexual harassment and abuse.

Somehow it also escaped the media's attention that the big news in the latest survey results was all about men. The Bureau's figures reveal that since 2005 the proportion of men reporting violence in the last year from their current partners has risen more than five-fold while those experiencing emotional abuse have more than doubled.

These results emerged despite efforts to encourage more female victims to disclose by using only female interviewers to conduct the latest survey – a move which required Gillian Triggs at the Human Rights Commission to give the nod to this discriminatory move. But surprisingly it ended up revealing the true extent of women's violence against men.

No one really knows whether more men are being abused or whether men are now more willing to admit to being victims but, as my latest YouTube video shows, women's role in family violence is emerging ever more clearly. Every third victim of intimate partner violence is a male. Almost half the people being emotionally abused by their partners are male. The biggest leap in sexual harassment over the past five years involves men being harassed by women.

The complexities of family violence revealed in these latest statistics fall in line with over 40 years of international research showing domestic violence isn't just about dangerous men terrorising their families. Over 1700 peer reviewed papers show that children growing up in violent homes usually witness their mums and dads having a go at one another rather than dad being the only villain.

Of course that's not to deny that men's strength means violence against their partners is more likely to have serious consequences. It's shocking that a woman is killed through domestic homicide almost every week in this country and it is critical we make every possible effort to protect women in these circumstances.

But the latest homicide figures from the Australian Institute of Criminology show that domestic homicide results in one man being killed every ten days. Women are more likely to use weapons in domestic abuse hence their violence can also be lethal but few of the 75 males killed in the most recent domestic homicide incidents (2012-2014) attracted the media attention given to female victims.

Naturally police know all about these dangerous women. Listen to this member of the Victorian police force who is trying to protect her granddaughter from a violent mother: "Everyone in the job will tell you they see plenty of violent women in the homes we're called out to, drug addicts, angry drunks, women with mental problems. Kids hiding not just from dads but from vicious mums. Yet often cops will take the woman's side without question and ignore male victims."

That's official policy in Australia as we see every time one of our politicians talks publically about domestic violence. Domestic violence is simply about "respect for women" Prime Minister Malcolm Turnbull solemnly intones as he boasts of spending hundreds of millions of dollars on this one-sided approach to the problem. The Federal Government has recently been re-running that television campaign showing a little boy slamming a door in a girl's face, advertising which demonises men and boys and denies the complex issues underpinning the problem – poverty, drug and alcohol abuse, mental illness and children witnessing violence from both their parents.

Thousands of bureaucrats are currently employed in a mighty propaganda industry defending the one-eyed policy

on this issue. Mention the inconvenient truth revealed in the latest Safety Survey results and you'll see them leap into action, denying that the survey represents the true picture on domestic violence in this country. They'll offer statistics showing growing numbers of police reports and deny these figures are artificially inflated by women obtaining AVO's to gain strategic advantage in family court battles, as publicly acknowledged by retiring judge David Collier from the Parramatta Family Court. Plus police reports now reflect the ever-expanding definition of domestic violence including threats of abuse and 'economic' violence.

Yes, the Personal Safety Survey provides the "most comprehensive data on prevalence of violence" in this country admitted a squirming bureaucrat put on the spot last year in a senate committee by David Leyonhjelm who is making repeated attempts to expose the distorted government policy on this issue. The bureaucrats being questioned by Leyonhjelm have failed to produce any proper evidence that domestic violence is all about "respect for women."

With official data now there to prove them wrong perhaps it's time to seriously lobby for help for *all* victims, including support for men and their children seeking to escape women's violence.

How to get your man to punch you in the face

Paul Elam · 27 January 2018 · Archived copy · Original

Since the early 1970s, we have had an ongoing public dialogue about violence against women. Rather I should say, we've had an ongoing feminist diatribe about the subject. Feminists, as you know, aren't much interested in anything resembling dialogue, unless your idea of dialogue is "march or die."

And to be fair, traditionalists have been prattling the same way about it going much further back than feminism's second wave. Where it concerns violence against women, traditionalists are just feminists without funding and hashtags.

The result is that after a half century of so-called feminist scholarship, squandering billions of other people's dollars on government acts like VAWA, the only perspective we've gained on the subject from feminists is a dead match for the time-tested, traditionalist edict, "There is no reason for ever hitting a woman. Ever."

It's the domestic violence version of Nancy Regan's vapid, "Just say no to drugs."

Whether preached from the mouth of Jessica Valenti or your great-grandfather, that virtue signaling, along with the entrenched belief that men are inherently bad, serves as the unquestioned foundation for thought on the subject. Hundreds of generations of psychosocial evolution and 50 years of corrupt ideology now intersect at the same gynocentric platitude, like two ticks latched on to the same clueless dog.

We are informed that violence against women continues to be a scourge demanding panicked, high profile intervention…..on men, and men only. And we've embraced a model that sees men as aggressors whose attacks happen in a vacuum, as though their pitiable female victims were not even remotely involved in their abuse till fist met face.

It appears that violent men are fires that set themselves. And that fire is the only thing that matters. Not the causes and not the means of prevention.

It serves feminists and traditionalists well to take that position, too, because if they ever stood back and took a good, strong, clear-eyed look at the big picture, they'd have to acknowledge something that would send foundation shattering shock waves through their worldview.

When it comes to violence against women, many of them ask for it.

What's that I hear? A great big collective gasp? The clatter of pearls being clutched? Aye, all that and the sound of fainting couches being rolled out across floors of outrage.

That's the false piety of modern times. In saying that some women play a role, that they have direct responsibility in getting their asses kicked by the men in their lives, I have committed social sacrilege. I've tread on the inviolable belief that any hint of female culpability for their physical abuse is inherently immoral – even sinister.

Fine then. Let us all twirl our moustaches and continue.

The never blame the victim, sloganeer's approach to this issue is confounded by the fact that what I am saying about many women's culpability in their own victimization is true. 100%, undeniably factual.

To explore this further, I am going to refer to a talk by Tom Golden, a friend of mine who also happens to be a licensed clinical social worker.

His talk is about relational aggression, or what I prefer to call *the other intimate partner violence*. And as you may suspect, it is predominately the domain of women. Tom provides the research to back that up.

Now, in going into this, I want to be careful not to give the impression that physical aggression is a male characteristic and relational aggression is a female characteristic. Exhaustive research proves that in intimate partnerships, women are as likely or more likely than men to initiate physical assaults.

We also know that in unidirectional, or one-way, unreciprocated physical violence that women are the perpetrators 70% of the time. All of this about women's physical violence is well established, empirical fact.

What I am talking about here is the least studied, least understood and most widely misunderstood kind of intimate partner violence; that of unidirectional, unreciprocated, male violence against women. And in particular, the correlation between relational aggression in women and resulting physical violence in men.

Now, admittedly the best we can do is make educated guesses about this. As Tom pointed out to me, there hasn't been much, if any, research on the correlation between relational aggression in women and physically aggressive responses from men.

And I'd venture to say we won't see any such studies anytime soon. There's no money in it for feminists, and no sanctimony for traditionalists. Nope, the only insight we are going to get about it will come from red pill analysis.

Let's start then, with a definition of relational aggression. Researchers define it as behaviors that harm others through damage or threat of damage to relationships. In short, relational aggression is bullying without violence.

It's important to note here that the relational aggression studies Tom refers to are not focused on intimate partnerships as much as they are social groups. Behaviors such as excluding, ignoring, teasing, backstabbing, lies, false accusations, rumor-spreading and hostile body language are cited as forms of predominately female relational aggression perpetrated within social groups.

It does not take much of a stretch, however, to see that some of these aggressions are also common to women in intimate partnerships. All it takes is a small measure of common sense, and the willingness to commit the taboo of holding women accountable for their actions, to conclude that it can and does result in their being physically assaulted in retaliation. Or, in plainer vernacular, they were asking for it.

Part of the problem here is that relational aggression in women, unlike men's physical aggression, is a form of violence that is encouraged. Women are socialized into relational aggression as an active and normal part of their behavior in relationships.

Again, referring to Tom's talk on the subject, a study of Disney Films revealed that they averaged 11 acts of relational aggression from attractive, rich and popular female characters per hour. Those acts were depicted as justified, and did not result in negative consequences for the aggressor.

The problem, of course, is that life is not a Disney Movie, even with as much as we train women to have the expectation that it is.

To understand the real-life consequences that do happen as a result of women's relational aggression, we have to keep in mind the fact that relational aggression is relationship violence.

Feminists have been in lockstep with this idea going back a long way. Men who verbally berate and abuse their female partners, men who exercise excessive control, who routinely criticize, judge and devalue their intimate partners, are committing acts of violence in the relationship – at least according to the feminist and prevailing mental health industry narrative.

Feminists have routinely rushed to the defense of women who react to this kind of treatment with physical violence, even with women who took that reaction to lethal ends.

The problem is, and the research does bear this out, these kinds of behaviors, all examples of relational aggression, are much more common in women than they are in men.

In fact, let's take a look at the notorious Duluth Power Wheel, the go to model for feminist use as a guideline for defining abusive behaviors in men.

As you go around the wheel and look at the identified abusive behaviors you get a perfect template for predominately *female* relational aggression.

How many men are coerced into isolation in their relationships, giving up friends and interests, even family members? How many men have had their objections to unfair or abusive treatment in a relationship denied and minimized? Oh, and using children as a tool to coerce and manipulate?

Well, we did not coin the term parental alienation because fathers were doing this so much. It was because of mothers.

You can even take a look at the section of the wheel containing economic abuse. Feminists, as they are often want to do, have flipped this one on its end. They use it to tag men who cut their intimate partners off financially as a form of domestic abuse, even when the women are spending compulsively and irresponsibly.

Compulsive, irresponsible spending is the real abuse here, exploiting men who work as primary breadwinners, and robbing the family of financial stability.

It is one more example of women's relational aggression. As are false allegations, belittling, questioning a man's masculinity and the like.

I read a tweet just recently from a man who worked twelve hours a day with a long commute, only to come home to a stay-at-home wife who nagged him incessantly about his being a poor provider, worthless as a man.

That is relational aggression, and if it one day results in that man punching her in the face the only criticism I would have is that he should have left before making himself legally vulnerable to even more of her relational aggression. That, too, is part of the picture. Relational aggression from women is also associated with third party violence, from the state, and from outsiders who rush in to act on the abusive woman's behalf.

Domestic Violence pioneer Erin Pizzey understood the problem of relational aggression all too well. In fact, she coined an aptly descriptive term for these women in her book, Prone to Abuse. She called them emotional terrorists. And here is what she had to say about them, and their horrific effect on the family.

> The family well may be characterized as violent, incestuous, dysfunctional, and unhappy, but it is the terrorist

> or tyrant who is primarily responsible for initiating conflict, imposing histrionic outbursts upon otherwise calm situations, or (more subtly and invisibly) quietly manipulating other family members into uproar through guilt, cunning taunts, and barely perceptive provocations. (The quiet manipulative terrorist usually is the most undetected terrorist. Through the subtle creation of perpetual turmoil, this terrorist may virtually drive other family members to alcoholism, to drug-addiction, to explosive behavior, to suicide. The other family members, therefore, are often misperceived as the 'family problem' and the hidden terrorist as the saintly woman who 'puts up with it all.

This is, in my mind, the perfect description of women's relational aggression. Like Erin, I've seen this play out over decades in family after family seeking help for troubles with addictions and violence. And it is for this that many women ultimately find themselves on the business end of a knuckle sandwich. And far, far worse, which surely sets the feminist and traditionalist outrage machine into high gear.

Now, there is sadly little to do with this information other than file it away from whatever purpose it may serve. Men who fight back, and make no mistake, losing it an punching someone so abusive to you is fighting back, will pay an unfair price for doing so.

Perhaps the only real value in this information is to benefit masochistic women. So, to those women I say, if you like pain, if you want to get beat up, find a man who has self-respect and a snapping point. Many of them do, but they are not everywhere, so choose carefully.

Once you've found him, belittle his efforts to take care of you. Shame him for doing anything for himself. Use his children against him. Question his masculinity, preferably in front of his friends and family, but strangers will do in a pinch. Just keep doing what you've been trained to do by the world you grew up in, and with a little luck and a bit of hard work, you'll get the beating you've been asking for.

And if he is lucky, you will set him on the path to red pill wisdom. In the end it could be a win-win

Why I don't care what you think about my style

Paul Elam · 30 January 2018 · Archived copy · Original

I recently got a couple of comments from what I assume to be supportive subscribers to my channel, expressing concern about the title of my last YouTube talk, which was "How to Get Your Man to Punch You in the Face."

The objection, to paraphrase it from the comment, was that the title was unnecessarily inflammatory, that it was the type of thing that could and would be used to discredit the MRM, and that I should employ less controversial, less provocative descriptors of my work. Here's a link to the comment..

Historically, I've tended to just reject this stuff out of hand as concern trolling. After all, I have heard these same concerns since the first time I posted anything about men's issues on the internet. It is not like I've never considered the consequences of my method of delivery.

And indeed, my initial reaction was dismissive, inviting one commenter to go find another channel if he didn't like what I had to say, and in a later comment inviting him to be the change he wanted to see, rather than trying to get me to be that change. That part was in response to his suggesting that I should be emulating, of all people, Jordan Peterson, the man who called MGTOWs weasels.

Now, like I said, my general tendency is to read these comments and keep moving, perhaps after a quick eye roll. And if I am going to be totally honest, that is a practice I will continue. I will read them, occasionally respond, and then put them into File 13.

What I could do from time to time, however, is do a better job explaining why I do what I do and the way I do it. This will at least give anyone interested an opportunity to consider the motivations behind my methods. I realize it is not likely to change minds, any more than admonitions are going to change mine. Changing anyone's mind isn't and never has been on my list of priorities. Still, I'd like to provide some clarity those with questions.

To begin with, my advocacy for men predates my efforts on the internet by nearly 20 years. It was my experience in the mental health business of the late 1980's and early 1990's that first awakened me to the need for male-centered advocacy.

I came to that realization in an environment that was incredibly, savagely hostile to men. An environment that lured men in with the promise of compassion and help, only to abuse them with gynocentric, politicized garbage.

When finally saw what was happening and raised objections to it, I became the target of complaints and attempts to ruin my career. That isn't a plea for your sympathy. I don't need it. It is just a simple statement of fact that accurately reflects the depth and scope of the problem.

And I assure you, I never uttered any words near so provocative as I use today. I encountered the hostile backlash for talking in the most reserved of terms to professional peers who allegedly acted in the interest of their male clients.

I was once threatened with my job for asserting in a staff meeting that we needed to spend more time holding female clients accountable for their lives and less time telling them their problems were the fault of men. It was as though the idea was blasphemy, even though what I was saying was consistent with the idea that full personal accountability for your life and actions was a requirement for recovery from addictions.

In other words, I was just speaking the truth, and in the softest of ways. And I discovered that it was the truth, and not the method of telling it, that was the problem. That was true in 1988, and it is just as true now, 30 years later. In fact, things are much worse today than they were then.

I was not able to put it into words at the time, but I was learning that gynocentrism was, *is*, a nearly unstoppable, destructive force in the lives of men. I managed to hang on to my work till I voluntarily departed, but I was constantly up against that force in the mental health system.

Not being a glutton for punishment, and knowing that I would lose a war against the system, that left me at a crossroads. I had taken too many red pills to turn back, but I realized that no amount of truth, nor purity of motive, would push me through the gynocentric barrier, at least in groups of people, which are much more gynocentric collectively than the individuals in them.

What I did find though, was that telling the unvarnished truth to individual men, one on one, was a much easier path, and much more productive.

To illustrate this, I want to ask you to imagine you are seeing a man as I saw so many of them, limping into counseling, or perhaps dragged there, full of more shame than you can possibly imagine. A man with a serious drinking problem and all the humiliating failures that come with that; a man in a train wreck of a marriage. A man brimming with hidden pain, who had exploded more than once, at times becoming physically violent with his wife, even if that violence was in response to violence and/or relational aggression she had committed against him.

He's a man who doesn't need anyone to tell him that he is a piece of shit. His family has told him that, including his own children. The cop who arrested him told him that, and so did the judge who put him in jail.

And certainly, his wife, who now lords over him in the absolute, righteous power of her victimhood. She reminds him every day how worthless he is, and with the entire treatment team behind her, she sets conditions for him to get himself out of the doghouse.

In fact, examined with clarity we find that his participation in treatment is every bit as much about getting out of that doghouse as it is to save him from the self-poisoning of alcoholism. Even more so.

Now imagine, just for moment, creating a space for this guy to look at his life, his marriage and all, without viewing it through the lens of his shame and self-blame. Imagine that sorting through the details of his marriage we find that he is living with an emotional terrorist, a woman who emotionally and psychologically abuses everyone in her realm, especially her husband.

Or even if she wasn't abusive in the classic sense, that he still finds that his life had been swallowed up by her gynocentric privilege. That in things being all about her, there was no room left for him.

Imagine him waking up to the insight that he didn't have a problem with booze or violence till after he was married. Waking up to the cold fact that he had every reason to drink as an escape. And that he had not only never been able to articulate his circumstances, but that he had been trained his whole life to deny those circumstances existed. He had been conditioned as a man to heap all the blame on himself, something of which his wife and the rest of the world was only too happy to follow suit.

Now imagine that all this new insight shakes him to his very core, unleashing a torrent of rage. Not the confused, pathetic rage that engulfed him when he hit her, but solid, easily tractable rage that stemmed from his lived experience, from things he had previously been conditioned to never think about.

"That fucking bitch," he says. No more talk of getting out of the dog house. No more questions about how he could grovel enough to get in her good graces. Just the pure, raw anger of an abuse victim coming out of denial.

And so, what do I do with this? Do I tell him his language is improper? Do I shame him some more by minimizing what I know to be the truth? Do I fall in line with his wife and kids, the cops and sadly the other members of my treatment team and continue to label him as the families identified problem?

Or do I honor his anger, knowing full well that he will never move past it, he'll never heal, long as that anger is denied?

Do I honor and respect that anger, encouraging him to vent it as hard and fast as he wants, between him and I, away from the prying eyes of an ignorant and unjust world?

Do I in fact, agree with him that his wife is a fucking abusive bitch? And importantly, do I live by the certainty that anger that is denied expression is anger that will never be purged?

Do I fulfill my role as his advocate and support him for telling the world, including his wife, how he really feels? Or do I sell him out and urge his silence so he won't be an inconvenience to the people who matter?

And there's the rub, gents. Fluffy talk in deference to mainstream sensibilities makes for nice cozy conversation over latte and scones. It's great coffee-house banter for those who want to feel good about themselves, and who want acceptance from people who ultimately don't give a rat's ass about men's problems.

In the context of my work, that mealy-mouthed prattle is utterly useless.

Mind you I should say here that the purpose of doing all this was not to emulate the end-game victim complex we reserved for women. It wasn't to just blame his problems on her and call it a day. Ultimately, he had to take account of himself. Not just his drinking and the damage it caused, but also to his choices. Who he married. What he tolerated. What, in fact, he indulged in as though it was healthy when it wasn't.

Now, do you imagine that this man gaining the insight he needed was a product of talking in platitudes? Do you think for a moment that it was attained without talk that would outrage an alienate his wife and all the other forces that had coalesced to hang him on a cross?

You may be thinking at this point that I am using a false equivalence; that what I say and do with a single man behind closed doors is vastly different than what is said and done on a high profile internet platform.

But here's the rub, and I want you to know this. That man I was asking you to imagine is in my audience, right now, as you read this. Even though I put this on a public platform, what every last one of them boil down to is a personal talk between him and I. Between *you* and I. Damned the world and its phony sensibilities. Damned public sentiments the delusional pipe dream of beating the gynocentric system. I learned better than that 30 years ago.

The talks I do, every last fucking one of them, is a talk with that man. He is the man that matters to me, and nothing more. Not public approval, not the positive regard of people who only lift a finger when reaching for their latte. Nothing, absolutely nothing else matters.

One part of the critical comments I mentioned from the start of this talk is that we were now in post Red Pill Movie society. That the ways that brought us to that film were no longer needed.

This is entirely missing the point.

My interest today is what it always has been, the pre-Red Pill Movie man. The guy who needs to hear this in terms he'll relate to and understand and in ways that will leave him feeling less alone. The guy who needs to hear someone stand up and express the outrage about that which he has been bullied into silence.

That is my purpose, and the purpose of this channel. It is our decidedly male space, where we can talk carelessly, in the plainest of terms, public consensus be damned, because it is public consensus that is the problem.

I am here to do now what I was doing then behind the cover of the closed door to my office with each man who came my way. And to do it without reservation.

I am not interested in convincing the world that men are human beings, deserving of choice and compassion. I am only interested in convincing you of that, right here and now.

And this is the way I have chosen to do it.

Jordan Peterson exposes feminism's clay feet

Bettina Arndt · 1 February 2018 · Archived copy · Original

British journalist Douglas Murray said he'd never seen a television interview more catastrophic for the interviewer. Others are naming TV journalist Cathy Newman's grilling of Canadian psychologist Jordan Peterson as a pivotal moment exposing modern feminism's clay feet. Within three days of the 30 minute Channel 4 interview being posted on YouTube it had attracted over 2 million viewers and Newman's performance was greeted by widespread hilarity on the twittersphere.

Channel 4 now seems to have woke up to the self-inflicted damage the interview is doing to one of the station's stars and is in damage control with Newman playing the victim role claiming she's receiving "vicious misogynistic abuse." Station management is employing extra security to deal with what they claim are threats to Newman's safety. Whilst there is no evidence the flood of online criticism of Newman constitutes any threat, Peterson has responded by telling his supporters to constrain their comments.

Ironically the major gotcha moment in the interview was all about freedom of speech. Newman decided to grill Peterson about the reason the Canadian psychology professor had first attracted international attention – namely his refusal to use manufactured gender pronouns now mandated under law in his country. After a series of ill-informed, aggressive attacks failed spectacularly to disconcert her calm, reasoned guest, Newman asked Peterson, "why should your right to freedom of speech trump a trans person's right not to be offended?"

The good professor responded: "Because in order to be able to think, you have to risk being offensive. I mean, look at the conversation we're having right now. You're certainly willing to risk offending me in the pursuit of truth. Why should you have the right to do that?" he said, acknowledging her attacks had made him rather uncomfortable but that was fine. "You're doing what you should do, which is digging a bit to see what the hell is going on…But you're exercising your freedom of speech to certainly risk offending me, and that's fine. More power to you, as far as I'm concerned."

His answer left Newman totally floundering. The good-natured Peterson smiled sweetly and said: "Ha, gotcha!"

But it was on the classic feminist issues that Newman was exposed as a vapid ideologue incapable of defending her cherished beliefs. Peterson's rational, fact-based responses to questions about women's achievements in the workplace went totally over her head. Newman responded to evidence with anecdotes, claimed he'd made statements he hadn't. Their discussion on the gender wag gap started like this:

Peterson: Multivariate analysis of the pay gap indicate that it doesn't exist
Newman: But that's just not true, is it. That nine per cent pay gap, that's a gap between median hourly earnings between men and women. That exists.

P: Yeah but there's multiple reasons for that. One of them is gender but it's not the only reason. If you're a social scientist worth your salt you never do a uni-varied analysis. You say, well, women in aggregate are paid less than men, then we break it down by age, occupation, interest, personality.

N: But you're saying basically it doesn't matter if women aren't getting to the top, because that's skewing that gender pay gap, isn't it. You're saying that's just a fact of life.

P: No, I'm not saying it doesn't matter. I'm saying there are multiple reasons for it that aren't being taken into account.

N: But why should women put up with those reasons? Why should women be content not to get to the top?

P: I'm not saying that they should put up with it, I'm saying that the claim that the wage gap between men and women is only due to sex is wrong, and it is wrong, there's no doubt about that. The multivariate analyses have been done."

And so went on, with Newman incessantly straw-manning, niggling, attacking and wilfully refusing to listen to Peterson's responses.

Many, like British sociologist Nicholas A Christakis, found themselves in awe of Peterson's cheerful, reasoned responses. "This man Jordan Peterson is preternaturally calm and composed in the face of a hostile interviewer who also had simply not thought adequately about her ideas and approach. Facts and reason are powerful allies," he tweeted.

But unfamiliar territory for feminists who are rarely confronted with this type of evidence, particularly in public. UK conservative politician Paul Weston points out that what's so extraordinary about the Peterson interview is that it managed to refute the ideological claptrap which holds sway throughout much of the mainstream media. As he says in a YouTube video posted this week, the anointed liberal elite which controls the media knows it doesn't represent popular opinion but "works tirelessly to make damn sure no one's allowed anywhere near the media bubble to propose a learned valid legitimate opinion."

Yet Peterson slipped through and Newman and her team were shown up for not doing their homework to discover why it is that this formidable man attracts literally millions of followers online. Journalist Tim Lott, writing last year in the Spectator UK, said that after listening to hours of Peterson's videos, he concludes the man is "one of the most important thinkers to emerge on the world stage for many years." As Newman discovered to her peril.

Bettina Arndt talks about the demonization of men in Australia

Bettina Arndt · 7 February 2018 · Archived copy · Original

Bettina Arndt gives a speech to Liberal Democrats about the demonization of men in Australia.

Cassie Jaye to attend ICMI'18 in London

Mike Buchanan · 8 February 2018 · Archived copy · Original

Publisher's note: A note to all. You have just seven weeks left from today's date to purchase your tickets for this years conference. Don't miss your chance to meet all the key players in the men's movement in one place. PE
https://icmi18.wordpress.com/book-here/

We're delighted to report that Cassie Jaye, the American filmmaker behind the groundbreaking film The Red Pill, will be joining us at the conference. She'll be happy to stand for pictures, sign autographs, and will have *The Red Pill* merchandise available for purchase. She would also like to do interviews with some attendees for her YouTube channel. Evan Davies, who did all the camera work on *The Red Pill*, will be bringing his equipment. If you would like to be interviewed, let them know by sending an email to: info@theredpillmovie.com

We're delighted too that Barry Wright, a Norwich-based man, will also be attending the conference. He generously funded two screenings of *The Red Pill* in January 2017, and paid for the travel and accommodation of a number of people including Cassie, Erin Pizzey, Paul Elam, DoctorRandomercam and myself. A couple of photographs taken during that time, starting with Barry and Cassie:

[image]

[image]

Must-see, in-depth discussion on circumcision – Cassie Jaye and J. Steven Svoboda

Gary Costanza · 12 February 2018 · Archived copy · Original

J. Steven Svoboda of Attorneys for the Rights of the Child (ARC) and NCFM is interviewed for Cassie Jaye's groundbreaking film "The Red Pill." Below is the full interview released by Jaye as part of her Red Pill/Raw Files series (#RPRF).

It doesn't get any better than this: enlightened Red-Pill filmmaker interviews longtime MRA and intactivist attorney J Steven Svoboda, discussing every aspect of circumcision and the movement to end it.

“You make me want to be a better man”

Raymond Cormier · 18 February 2018 · Archived copy · Original

Editor’s note: The following article exploring the courtly love trope in modern movies continues our series on the history of gendered customs. Note the deceptive appeal of romance, promising to “redeem” both men and women through their enactment of the medieval pantomime — when the more likely outcome of romantic love is disappoinment, sickness, ruin, and not infrequently death. – PW

ABSTRACT:
The title, “You Make Me Want to Be a Better Man”, is an unforgettable quotation from *As Good As It Gets*, the Jack Nicholson–Helen Hunt masterpiece (with Greg Kinnear). It occurs at about the midpoint in the 1997 film and Carol (played by Hunt) responds to Melvin (Nicholson) that it’s the best compliment she’s ever had in her life. As Roger Ebert quips: “It becomes clear that Melvin has been destined by the filmmakers to become a better man: First he accepts dogs, then children, then women, and finally even his gay neighbor.” Nevertheless, Melvin does change his ways and, under the influence of love, completely redirects his behavior.
Below I explore courtly love values in several contemporary movies, for example, *Casablanca* (1942), *Roxanne* (1987), *Pretty Woman* (1990), *Beauty and the Beast* (Disney 1991), *Hercules* (Disney 1997) *Slumdog Millionaire* (2008), and *Tangled* (2010). The hero or heroine saved through love and/or self-sacrifice constitute a guiding thread of the article; another focus is the “major personality shift” of the hero/heroine under the influence of love; and a third theme is the “quest and rescue” of the beloved. My diverse sources (*comparanda*) reach back to Marie de France’s courtly lai, *Lanval* as well as to the ineffable motifs of troubadour love service and the joy and largess/generosity emblematic of St. Francis of Assisi.

In his recent monograph, *The Making of Romantic Love*, William Reddy observes that the eleventh-century Gregorian Reform brought with it condemnations by the Church—seeking to eliminate “polluting” sexual desire among Christians—and thus proposed severe new constraints on marriage and sexual behavior. It is argued further that in response, European secular poets and romancers—like the troubadours—devised a furtive way around the whole matter, namely, by inaugurating what is called today romantic love. This dualistic new creation, which opposes love and desire and was forged in the context of honor and secrecy, is found by Reddy to have a far-reaching influence (361), though not universal, yet uniquely Western and principally cultural in origin (i.e., not biological or neurological).[1]

With regard to romantic love, Reddy’s three case studies (medieval Europe, South Asia and Heian Japan) examine court codes in particular, and for the Europeans, he deduces that spiritualized love incorporated selfless devotion (370) as well as radical dissent (352) from the Church’s “cosmic order.”[2] Adherents to the new values embraced, it would seem, individual conscience over blind obedience to the Church. Relative to our topic (in a work devoted in fact to women troubadours) one finds these words ‘of new values:’

> “In exchange for their prostration, the troubadours expected to be ennobled, enriched, or simply made ‘better’: ‘Each day I am a better man and purer / for I serve the noblest lady in the world […]’”.[3]

Some of the films considered here belong to the “romantic comedy” genre, analysis of which is exemplified by the 2003 study by Deleyto, “Between Friends.” For such works, a tripartite categorization is proposed[4]: “nervous romance (tension filled),” “new romance (featuring independent women),” and “deceptive narratives” (fashionable and highlighting “constructions of a representation” in spite of soundtracks with old love songs).

Deleyto finds that friendship, in many films, is more important than love (171), and that the greater presence of female friendship signals the malleability of the genre (176). Deleyto writes (168): “[… an] unexpected new tendency has arisen within [the genre] over the last fifteen years or so in a growing number of contemporary romantic comedies, heterosexual love appears to be challenged, and occasionally replaced, by friendship.”

In this article, however, I intend to explore not friendship, not film weddings and not specifically the romantic comedy film in any significant way. Rather, I examine what may be named courtly values—as part of the courtly legacy from the Middle Ages—in over a dozen modern movies, from *Casablanca* (1942) to *Tangled* (2010). "Hero/heroine saved through love and/or self-sacrifice" will be one guiding thread of the analysis. Another focus is the "major personality shift" of the hero under the influence of love (as seen to a degree in *As Good As It Gets*, even more so in *Pretty Woman*). A third theme is the "quest and rescue" of the beloved (this can even be from a loveless marriage, as found in *Excalibur*). Films were selected among a number of successful productions, because they illustrate the prevalence of the themes in question.[5] Limitations of space will prevent examination of other films that may suggest to some readers further links to courtliness, to the courtly legacy or to any number of medieval costume dramas.[6]

My hypothesis should be stated clearly: courtly values were palpable—neither a medieval fantasy nor a Romantic invention. This conjecture still needs to be put to scientific testing, which I will leave to other scholars to prove or refute. A more systematic survey, for which there is no space here, would likely reveal a significant imprint of the same themes on a wide range of contemporary films.

Such values and courtly love (the usual term is fin'amors, "true, fine, refined love") survive to an extent today, a viewpoint not shared by all scholars.[7] In his monograph *Ennobling Love*, Stephen Jaeger, while not using the fraught terms "courtly love" or "courtly legacy," does assert that medieval "spiritualized" or "charismatic" love did not die out as such (5-6), though in his conclusion (212) he observes that "the paradigm of ideal love", once established in medieval, early modern and modern narratives, is then destroyed "by revealing its false and destructive side."

The term itself was invented in the late nineteenth century as a way of characterizing relationships found principally in French romances and poetry popular in the twelfth and thirteenth century, which were produced in and for, and which have been seen to emblemize court settings.[8] Such love (for me, obviously, much more than a stylized game of flirtation), in the poetic context, is true, joyful and intense; it harmonizes with the commonweal and with divine intentions. Love brings, as we shall see, abundant feelings of liberation, of transformation and self-actualization. Jane Burns concedes the significance of courtly love when she concludes (48):

> […] despite its heteronormative veneer and its tendency to displace and occlude women as subjects, courtly love, when taken as the full range of amorous scenarios staged between elite heterosexual couples in a court setting, offers models for love relations that disrupt the binary and exclusive categories of male and female and masculine and feminine used typically to structure the Western romantic love story.

While the influence of powerful troubadour motifs is undeniable, let us cite here one brief northern French text as a kind of shorthand, for emphasis. It is a brief narrative or *lai* that illustrates certain courtly values.

Lanval, Marie de France's eponymous hero, is a sad, forlorn Arthurian knight, abandoned, lonely, and helpless. An otherworldly sequence brings to him a wealthy and supremely stunning noblewoman (a fairy princess) with whom he becomes "well lodged." His liberation from the bonds of solitary abandonment lead to liberality (he now gives freely to all comers), the medieval ideal of generosity, "the queen of virtues."[9] Kindness and love rescue him, as they do several male characters in modern film.[10] Northern French poets emphasized too the "chivalry topos," that is, that love motivates the knight in love and he becomes a better person through his adventures, thus meriting his beloved all the more. Noble love ennobles; in this better world too (for Auerbach), the apolitical "feudal ethos" encompasses "self-realization" (116-117). Clearly, we cannot accede to the damning proclamation of D. W. Robertson:

> The study of courtly love, if it belongs anywhere, should be conducted only as the subject is an aspect of nineteenth and twentieth century cultural history. The subject has nothing to do with the Middle Ages, and its use as a governing concept can only be an impediment to our understanding of medieval texts. (18)

Courtly thinking existed in the Middle Ages and is manifested in the modern era.[11] Each of the films we analyze here will of course not yield up every feature of the courtly mode, but still I sense that there is enough medieval residue and resonance in each to justify the argument, that, as some might put it succinctly, "courtly themes continue to generate artistic creation." Along these lines, one wonders if the strong continuity of the Troubadour ethos—in particular that longing for a "far-away love"—is what underlies the resonances and residues. Love stories, requited or not, remain viable even in today's hip-hop world.

It has been reasoned that the two principal and most admired modes of courtly behavior were generosity and joy. Aristocratic courtly culture held that "the lady" was lord, and the lover's role was to serve her, to sing about her merits and qualities, and carry out all imaginable actions to remain or become worthy of her, in a word, to deserve her.[12] The function of love in this context was as dictated by the *De amore* of Andreas Capellanus (ca. 1185): "Love easily attained is of little value; difficulty in obtaining it makes it precious" and "Everything a lover does ends in the thought of the beloved."[13] For Auerbach, the synthetic term *corteisie* embodied values like the "refinement of the laws of combat, courteous social intercourse, service of women" (117).

In what is dubbed the long European twelfth century (1050-1250), French humanism predominated, a phenomenon already analyzed historiographically at length. As Italianist Ronald Witt recently put it (2012: 317): "The term 'humanism' aptly describes French culture in the period […]." In this context, interior monologue and dialogue arose from a new awareness of the interior life (the unique individual is now consciously separate from the court), which was further linked to the chivalric adventure/quest whereby audiences yearned for the unusual and the marvelous—now stimulated especially by wondrous stories brought back from the East by returning Crusaders (in particular the First-ca. 1100, and Second-ca. 1150). In discussing this particular type of medieval love, Aldo Scaglione has written (559):

> The radical interiorization of the love experience carried with it the impossibility of communicating with the love object (topos of ineffability). Not only did poets profess themselves incapable of communicating to the beloved the depth of their passion, but the very lack of communication was for them both a sign of its depth and a consequence of it, to the point of entailing the complete physical absence of the lady.

Transformation through kindness and love, the frequent quest motif, the rescue of the hero/heroine—such are the narrative innovations associated with these elements (even the ineffable moment can be noted in at least one film, *Roxane*). Allied terms include honesty and humility—for perfection of the knight depended on his courtly worth, manifested through continuous bravery and feats of arms, humbly accomplished so to enhance and vouchsafe his honor and his nobility. Such aims for flawlessness were mirrored by the lady's perfection, inspired too by her knight/liege. Of course, adultery occurs as co-incidental in this context, as does a "religion of love," whereby mutual suffering and adoration are obligatory[14]. Let us see how all this plays out in the series of films selected for analysis.

The romantic comedy *As Good As It Gets*, the Jack Nicholson and Helen Hunt masterpiece (with Greg Kinnear), has provided the main title of this essay. The iconic line, "You Make Me Want to Be A Better Man," is spoken by the misanthropic Melvin Udall (Jack Nicholson), whose obsessive-compulsive behavior and pathological germophobia strangle all of his human interactions. In the penultimate sequence, after he affronts and insults Carol (played by Hunt), his apology, necessary to get back into her good wishes, is a confession that he wants to merit her and deserve her respect (enough so that he can have their relationship return to its prior arrangement). One can say that all his motivations are selfish (arranging to care for Carol's asthmatic son, putting up with his gay artist neighbor and then the neighbor's dog), yet he is redeemed in the end, having moderated somewhat his odd manners.[15] If not mere empathy, a kind of love is born in Melvin's heart—even for his gay neighbor, for the dog, even for his neighbor's African-American agent, and especially for Carol. For in the end, he is "a better man."

Perhaps no genuinely touching and dreamlike modern film has captioned courtly features as much as *Pretty Woman* (1990), in which the Richard Gere character (Edward) undergoes a major personality shift, from ruthless business

tycoon to generous shipbuilder, as a result of his experience of love for/with (an apparently) blonde streetwalker named Vivian (played by Julia Roberts).[16] The wig disguises, as it were, her true personality. Over and above the film's obvious Cinderella theme, it has been argued in fact, in a reversal of traditional gender roles, that it is she, Vivian, who, as the "Fair Unknown" (Scala 35), is transformed from "veiled" Hollywood Boulevard prostitute into a truly "noble character," a change attributable to soul-sharing (with Edward—neither "wimp nor wild man"[17]), catalyzed by the experience of a San Francisco opera performance focused on the heroine Violetta (*La Traviatta*). Vivian's real character is revealed too in an early scene when she drives, like a NASCAR expert, Edward's sports car, then again in the bathtub scene, where she sexually enfolds him in her extra-long legs.

But, after their goodbyes, when Edward unexpectedly returns (in a white stretch limo) to Vivian's apartment at the very end of the film, he scales the fire escape (in spite of his fear of heights) to "rescue the princess in the tower." He has undergone a total conversion, from emotionless corporate raider to brave, forgiving and loving human. Tellingly, he asks the now red-haired (and post-feminist) Vivian what happens after the knight rescues the princess, she replies that she saves the hero "right back," another revelation of a "reversal of gender roles" (Scala 38).[18] And, as Genz recently put the question of the "post-feminist woman" (PFW). The PFW wants to "have it all" as she refuses to dichotomize and choose between her public and private, feminist, and feminine identities. She rearticulates and blurs the binary distinctions between feminism and femininity, between professionalism and domesticity, refuting monolithic and homogeneous definitions of postfeminist subjectivity.[19] Reddy, in his analysis of this film posits it as a mirror of the sexual revolution of the 1960s and 1970s (380-381), whereby prostitution is permissible and sexual desire is destigmatized, but still stands in opposition to love, since both characters, now mutually devoted to each other, give up their life of "mere appetites."[20] Edward is thus a better man, Vivian a better woman.

Going back now to the World War II era, we will glance briefly at the great 1942 classic, *Casablanca*, in which, again surprisingly and ironically, the bitter and cynical refugee hero Rick Blaine (Humphrey Bogart) is transformed not by passionate love, but in this case through a self-effacing compassion. He just wants his beloved Ilsa (the woman between two men story), played famously by Ingrid Bergman) to be happy, for, as he remarks to her—"We'll always have Paris." In the final sequence, Rick, his tough-guy veneer now gone, surrenders two objects, one tangible, the other human—i.e., the vital letters of transit for transport out of Morocco, along with his chance for love with Ilsa. In a meeting with her and her husband Lazlo (the Resistance-fighter) at the Casablanca airport, the now-noble Rick swallows his resentment toward her and yields himself to a new emotion, empathy mixed with admiration for both Ilsa's devotion and Lazlo's political cause. And he opines: "It doesn't take much to see that the problems of three little people don't amount to a hill of beans in this crazy world." In a dramatic gesture of magnanimity, Rick turns Ilsa over to the freedom fighter. Generosity and self-sacrifice redeem the hero as it will the other protagonists, even in different ways.

At this point, we will turn to three animated films (one of which is inspired by a live-action archetypal film produced just a few years after *Casablanca*). I refer to *Beauty and the Beast*, known today mainly through the 1991 Disney version. The lesser-known account that inspired the modern and magical remake is the Jean Cocteau classic, a contemporary parable based on a seventeenth-century French tale. The flawless Belle—to pay for her father's transgression and obliged to dwell within the Beast's castle—finds the beast repulsive, but, eventually, love is the potion that will transform both her and the Beast within; he is saved through Belle's own generous change of heart as she responds to his kindness and favors. Similarly, Belle's pity, patience, growing admiration and slowly-receding fear of the Beast, brings her to lower her guard and embrace the creature. Once she does love him (as foretold), the enchantment magically evaporates, the Beast is tamed and everything is joyfully transformed—by their love and new-found respect for each other.[21]

Redemption of a different sort rescues the mythological hero Hercules from the depths of weakened loss and despair. In this 1997 Disney film, the once-powerful and immortal youth attempts to save the life of Megara, his beloved (to provoke the hero, she was slain by Hercules' nemesis Hades). His awesome powers had been taken from him by the villain but Hercules miraculously regains his strength through mutual love, and is on his way to

become a “true hero”— just as (Samson-like) he lifts a huge column that had fallen on Meg. He is wholly and joyfully restored—by love—as a proper and divine hero, and elevated to Mt. Olympus.

In Disney’s 2010 *Tangled*, the heroine Rapunzel undergoes a major personality shift as a result of her encounter with the hero Eugene. It is in fact he who is responsible for getting her out of the imprisoning tower (using a ruse along with the appeal of the mysterious tiara—it’s hers, it is discovered, and she’s the princess!). In an interesting twist and role-reversal, Eugene tells Rapunzel that she was his new dream and Rapunzel says he was hers. Eugene dies in Rapunzel’s arms. In despair, Rapunzel sings the “Healing Incantation,” and begins to cry. Moved by her love and kindness, the last remnants of a magical flower’s enchantments condense in her tear, which heals Eugene. Later, the two return to the castle to meet her parents and eventually marry, living happily ever after. Rapunzel is redeemed through reciprocal love.

One must expect courtly themes in a medieval film like *Excalibur* (1981), set presumably in the late fourteenth or fifteenth century, bearing “mythical truth, not historical,” according to its director John Boorman.[22] When the charismatic character of Lancelot first appears, he battles with Arthur’s knights, then with Arthur himself. Summoning such superhuman power that the sword Excalibur is cracked in half, Arthur overcomes Lancelot, though the new champion enigmatically but with great nobility bows to the king and offers him fealty. With the twelve-year peace across Britain established, along with the Round Table and its famed fellowship, Arthur proclaims he will marry. The relationship between Lancelot and Guinevere at first encapsulates what Scaglione named (see above) the “impossibility of communicating with the love object (topos of ineffability).”

But then, while escorting the bride Guinevere to the wedding (each, now love struck, having already undergone a *coup de foudre*), Lancelot is asked by her if he will find a soul mate to love and marry. His reply goes like this: I have found someone. It is you, Guinevere. I will love no other while you live. “I will love you always as queen and wife of my best friend.” Several scenes later, the queen is charged with adultery and Lancelot (now aware of her unhappy marriage) is at once named her champion—to defend her honor.

Such a scenario is familiar to scholars, but surely the millions of non-specialists who have seen the film must relate somehow to this courtly episode. As if enacting a Occitan love lyric, each has been mightily unfaithful: Guinevere in her longing glances, Lancelot in his fixed staring. But finally they must surrender to their passion. Their shameful infidelity, a deep wound, paralleled by Arthur’s own (unwilling) incestuous coupling with his half-sister Morgana, brings on a *terre gaste*, a horrid, morbid and gross wasting of both Arthur’s body and the land. The courtly and anti-courtly elements here predominate: the lovers’ religion of love easily nullifies any idea of a stylized game of flirtation. No one is improved this time.

In the romantic comedy, *Roxanne* (1987), brilliantly adapted by Steve Martin from Rostand’s *Cyrano de* Bergerac, the astronomer heroine (Daryl Hannah) argues with the genuinely courtly hero (C. D. Bates, Martin’s tennis-playing fireman). In the final sequence (to this woman between two men story) the hero reveals himself as the epitome of generosity by interceding for another man and wooing the heroine on his behalf. Bates says in the end that all Roxanne wanted was the perfect man who was both physically beautiful, emotionally mature and verbally adept. Finally, Bates (who loved her from the beginning, but direct communication with her was not possible—once more, the ineffable!) and Roxanne forgive one another as she confesses her love for him, in spite of his extraordinarily characteristic nose: it gives him uniqueness, she thinks, observing that flat-nosed people are boring and featureless. Feelings of compassion, admiration, tenderness and understanding change her point of view. The joyful humor and big-heartedness of the film charm the viewer.

We turn next to a blockbuster, the mysterious 1999 science fiction “cyberpunk-cyber thriller,” *The Matrix*. Amidst all the computer-generated graphics, amazing action scenes and visual effects, futuristic costumes, the enigmatic significance of The Matrix itself, and the secretive feelings Trinity (Carrie Ann Moss) experiences for the hero, Neo (Keanu Reeves), the story really embodies a simple and beautiful fairy-tale component. Trinity’s destiny was to fall in love with “the One” (prophesied as a savior-healer and super manipulator of The Matrix). The romantic relationship of the two is not revealed until the very end of the film, but Trinity’s act of kissing Neo powerfully

resuscitates him within the sentient world (his interfaced physical body) and within The Matrix as well, where his avatar has been active. It is a phenomenal moment when the obscure meaning of The Matrix, Trinity's love (from afar!) for Neo and Neo's resurrection and fate are revealed all at once. Trinity does not have to quest for Neo: his sentient body remained right there with her in the laboratory. One can argue that Neo's life is saved (literally) through the efforts and love of a beloved: Trinity has loved Neo all along. One can also posit that Neo's acceptance of his destiny as "the One" is augmented by his awareness of Trinity's love for him.

At the very opening of the film's sequel, *The Matrix Reloaded*, the two have now become lovers, and, in one of the film's final sequences, Neo has a choice: save mankind from extinction (it would happen through a "system reboot"), resulting in the survival of the destructive machines (but not humanity), or choosing to save Trinity's life: in a face-to-face battle with an Agent (humanoid robot of The Matrix), she crashes out of a window and a bullet pierces her heart. In his abbreviated and breathtaking quest, Neo catches her in mid-air, but she dies. Loath to allow Trinity's death, Neo uses his superhuman abilities to remove the bullet and revive her. The balance of the two scenes is perfect: in *The Matrix* it is Trinity who rescues Neo, while in the sequel Neo the hero saves his beloved through love. These films do not illustrate every aspect of courtliness or court culture, but the revealing moment does transport the viewer to a realm of heightened emotion. As in *Hercules*, love reigns supreme.[23]

Our final film is *Slumdog Millionaire*, billed as a kind of *bildungsroman*, a straightforward story about Jamal Malik, an eighteen-year old orphan from the slums of Mumbai. But the film has multiple strata, and underlying the story is Jamal's search for his "far-away love"—a theme made legendary by twelfth-century Occitan poet Jaufre Rudel's *amor de lonh*.[24] As the film's narrative revolves around "Kaun Banega Crorepati," the Indian TV version of *Who Wants To Be A Millionaire?* each chapter of Jamal's increasingly layered story reveals where he learned the responses to the show's seemingly impossible questions. To witness the unfolding of Jamal's life journey—surviving as a street urchin/career thief, his many colorful adventures, gang encounters, his job serving tea in a call center—helps to explain several mysteries, like how and why he ended up as a featured contestant, but most especially how he knows the answers. His life story—in reality a quest—includes being orphaned at an early age; growing up with an older brother, who was both his guardian/protector and antagonist (a kind of rival and dark "other"); and having a relationship since childhood with another orphaned child, a girl named Latika.

A parallel plot line deals with the law—in the present-time episodes, the police grill him to determine how Jamal can be doing so well on the show when others who are brighter, more educated and wealthier fail. Is he cheating? Is it purely luck? But the fact is, the complex and interwoven story is simply a tale of love: every action of Jamal is motivated by his search for his lost childhood love, Latika. The resplendent joy manifested in the final sequences—an emblem, we recall, of courtly life (Battais 135)—unlocks all the puzzles and enigmas of the film.[25] With great generosity of character, Jamal, enduring and shaking off all sorts of suffering and pain, was searching endlessly for Latika: that is why he found a way to get himself recruited to be a contestant for the game show, for he knew she would be watching and that they would be able to meet together, finally, at a designated locale, and no doubt live "happily ever after" and in joy.[26]

As we have seen, in these selected films (and in many other contemporary ones) transformation through kindness and love frequently manifests itself as a part of the finale. The quest motif very often subsumes the conversion—not necessarily as dramatic as an Augustinian one—yet nevertheless resulting in the rescue of the hero/heroine, where rescue is a generic term including redemption, resuscitation and/or vindication. Melvin Udall, Edward and Vivian, Lancelot, Neo and even Rick Blaine—all are made over or made better by love. Beauty and the Beast, Hercules, Rapunzel and Eugene—these are characters transformed from within; Jamal Malik's life quest, motivated by a far-away love, ends in a glorious epiphany. An explanatory rationale for the preceeding essay might suggest how faintly aware of these themes our readers might be, but the need remains to inform them of their exact correspondence with courtly love themes. However much it has been transplanted, the courtly legacy sustains. And "the better man" (or woman) survives today.

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Notes

[1] William A. Reddy, *The Making of Romantic Love*, 14-16; on "desire as sexual appetite," see 105-107, 220, 351-352; on romantic love and anthropology, 16-21. See as well James Schultz, *Courtly Love, the Love of Courtliness…*, xvi, xxi, 91-94 (on the courtly paragon)—another recent publication, more specifically on courtly love itself, that posits an eroticization of noble power arising from paradigmatic roles of refinement and social distinction.
Also topically of interest is Galician's work, *Sex, Love and Romance*, more negatively-oriented self-help guide than scholarly analysis, deals with "rescue fantasies" (26), courtly love, 28-29, as well as more than a few films, including *Coming to America* (156), *Ever After* and *Far and Away* (169), *Legally Blonde* (199), *Jerry Maguire* (206) and *What Women Want* (138).

[2] Reddy's focus unfortunately occludes the influences on twelfth-century European verse and romance of, among others, antecedent Arabic poetry as well as Marian devotional lyrics.

[3] Magda Bogin, *The Women Troubadours*, p. 56.

[4] Celestino Deleyto, "Between Friends," 169.

[5] Selection was nowhere near as systematic as that found in the modern media study by Johnson and Holmes; their "RomCom" films all had implications for adolescents, containing in fact (they concluded) contradictory messages (366) with both desirable and undesirable outcomes to romantic relationships; only four of the forty films studied seemed familiar to me (*You've Got Mail*, *Runaway Bride*, *What Women Want*, and *Sabrina*—all still non-courtly it would seem).

[6] This essay is dedicated to a colleague and friend of over forty years, Deborah Nelson-Campbell of Rice University.
Regarding other films I might have selected for study here, or recent scholarship that I might have "engaged" with, lack of space obliges me to disregard a spate of references to medieval legacies in cinema: medieval scholar Kathryn Hume deals mainly with fantasy, not courtly matters; extreme and heavily theoretical works like Bernau and Bildhauer's *Filming the Middle Ages* or Pugh and Aronstein's *The Disney Middle Ages* (major recipe discovery: traditional gender roles are reinforced in Disney movies, and *Tangled* is labeled "racist, speciesist…"—204). In theme-based studies like *A Knight at the Movies*, Aberth is oriented more to epic than romance and to films like *Camelot*, *El Cid*, *Robin Hood*, *Seventh Seal*, *The Navigator*, or to Joan of Arc films, and he does not mention any potential aspects of courtly values; while comprehensive and definitive Finke and Shichtman's *Cinematic Illuminations* focuses on historicism and film conventions and does not deal with courtly subjects, nor does Elliott's more recent *Remaking the Middle Ages* while offering innovative semiotic and historiographical analyses. Driver and Ray's *The Medieval Hero* glosses over chivalry and knighthood (12-13, 44-45, esp. 73-87) but does not confront courtly issues directly. Laurence Raw reviews several other recent books in this category.

[7] See C. Stephen Jaeger, *Ennobling Love: In Search of a Lost Sensibility*. For D. W. Robertson, the medieval phenomenon never existed: "I have never been convinced that there was any such thing as what is usually called courtly love during the Middle Ages" (1).

[8] On *fin'amors* see Reddy, 164-167; also, Burns, Kelly and Monson provide full details and background on the subject; see Kim for the term "amour courtois."

[9] On this work, Burns writes with urgency (47): "As courtly heroines resist, recast, and manipulate paradigms of

femininity, the standard scenarios available for male lovers shift as well. The anomalous and highly courtly fairy heroine in Marie de France's twelfth-century *Lai de Lanval*, for example, openly displays the stunning beauty and refined behavior of the classic, commodified courtly lady while riding heroically to defend her seemingly helpless lover in a legal suit. The effect of this woman's uncharacteristic participation in the legal system at King Arthur's court is to disrupt it substantially and to defy simultaneously our preconceived notions of gendered options in the courtly world […]. While this heroine plays both parts of lovely lady and heroic knight, her lover Lanval is cast as stunningly 'beautiful' but not effeminate. He is a courtly suitor propositioned atypically by the lady's expression of desire and a lover not required to prove his chivalric mettle in deeds of prowess"—obviously a view of the text quite different from mine.

[10] My methodology will not include reference to courtliness or to the pragmatics of politeness/impoliteness (see e.g., Grice, *Studies in the Way of Words*); nor will I deal with obsessive-compulsive, erotic and neurotic Tristan & Iseut-type passionate love, as demonstrated in the movie *10* (George fanatically pursues Jenny) and/or *Fatal Attraction* (psychopathic Alex hounds Dan endlessly). As Genz observes (119), "[t]he film's villain, Alex Forrest (Glenn Close), is forcefully prevented from 'having it all' as her joint desires to succeed in her career and have a child with her lover are represented as equivalent to madness and ultimately resulting in death. Thus, the backlash reinforces the division between professional and domestic world […], maintaining that women have to opt between a typical existence as a woman and independence." On the other hand, *At First Sight* features a generous female (another "gender-bending" role reversal) who attempts to "save" the blind hero (i.e., find a way to bring him sightedness) but complications thwart her success.

[11] Contemporary relevance is found as well in the writings of theorist Slavoj Zizek who saw courtly love as masochistic; one reviewer wrote that Zizek "sees courtly love everywhere still. It's not a medieval phenomenon only, but a contemporary one. The *femme fatale* is an heiress of the cruel lady of courtly love […]." (Leithart, "Zizek and Courtly Love"—a account of *The Metastases of Enjoyment: On Women and Causality* by Zizek.)

[12] Battais, 133-135. Cf. G. Duby, "Le modèle courtois," in *Histoire des femmes en Occident*, 261-276. Reddy, 108-109, 219-220, describes what he calls a "longing for association" in the context of romantic love.

[13] *De amore*, ed. Walsh, 1.6.371 (146), 377 (148), 399 (156); 2.8.44 (282).

[14] See C. S. Lewis, *Allegory of Love*. On "love service" to/for the Lady, see Grossel's essay.

[15] Surprisingly, the final scene of *Saturday Night Fever* in which Tony and Stephanie conclude the story, reveals a similar sentiment: Stephanie—"There were other reasons why I was hanging around you. / Tony—What do you mean? / St—You made me feel better. You gave me admiration, you know? Respect. Support. / T—Stephanie, maybe now, when I'm going to be in town, maybe we could see each other. I don't mean like that. I know you're thinking I'm promoting your pussy. I mean like friends. Like you said: we could help each other. / St—You want to be friends? / T—I'd like to be friends with you. / St—Do you think you know how? Do you think you could be friends with a girl? Could you stand that? / T—The truth? I don't know. I could try. That's all I can say. / St—OK." < http://www.script-o-rama.com/movie_scripts/s/saturday-night-fever-script-transcript.html>. Accessed 12 Oct. 2015.

[16] For Deleyto (170), this film curiously reveals a "postmodern aesthetic of ironic vampirization of traditional rituals."

[17] See Peberdy's article. For *Pretty Woman*, Reddy, 176-179, 180, sees parallels with the *Lancelot* romance by Chrétien de Troyes ; for *Lancelot* and adultery, parallels with *Casablanca*.

[18] Perhaps a stretch, but I see a parallel here with the famous pastorela of innovative Occitan troubadour Marcabru: the rhythm and tone of the dialogue, its frankness (the shepherdess, in the chilly wind, has admirable nipples; the knight wants to see her beneath him to do together the "sweet thing" (*per far la cauza dousanna*), etc.) remind me of the banter between Edward and Vivian, particularly during the first half of the film.

[19] Genz, 98. The term today is the "higher-harder-faster school of female achievement" and, in the oracular proclamation of Ms. Sandberg (CEO of Facebook): "require your partner to do half the work at home, don't underestimate your own abilities, and don't cut back on ambition out of fear that you won't be able to balance work and children." (Kantor NYT)

[20] In this regard, see Jeffers-McDonald on the sub-genre "radical romantic comedy" of the sixties (59-84), that interrogates romance's ideology itself, a result of the profound social changes of the era; she perceives in such films a conspicuous self-reflexivity, self-consciousness and self-absorption—what one called narcissism back in the day.

[21] Fairy-tale specialist Jack Zipes has this to say about the numerous *Beauty and the Beast* films: they are "self help films [that] basically [offer] variations on the same theme: how to help attractive, seemingly strong women realize that appearances are deceiving and that happiness in wedlock is within their grasp if they understand the goodness of good-hearted men" (239).

[22] As for relevance and continuity of appeal, one may note the film's total domestic gross: $35 million—a testament to its success with audiences.

[23] Chaos, death and mayhem reign in yet another film worthy of mention in this context: *The Wild One* (1953): the motorcycle hooliganism cannot overshadow the eight-minute romantic and quiet interlude (the hero safely escorts the girl away from violence), during which a desperate Kathy (Mary Murphy) expresses to the brooding Johnny (Marlon Brando) her yearning for salvation by "someone" who will rescue her from small-town mediocrity.

[24] See, for example, Jaufre Rudel, "Quan lo rius de la fontana…" (*amors de terra lonhdana*) and "Lanquan li jorn son lonc en may…" (*l'amor de lonh*) in *Poètes et romanciers du Moyen Age*, ed. Pauphilet, 780-784.

[25] Channeling St. Francis of Assisi, Battais observes (136) that pain delights the courtly lover since it can no doubt lead to ultimate happiness.

[26] Michael Novak observes, on the very subject of that "rarefied spiritual passion" in a "higher sphere" known only to romantic lovers:. "Romantic love is a transfiguring force, something beyond delight and pain, an ardent beatitude, purer, more spiritual, more uplifting than physical "hooking up." It is not a sated appetite, but in fact quite the opposite. It loves the feeling of never being satisfied, of being always caught up in the longing, of dwelling in the sweetness of desire […]. This is why romantic love desperately needs obstacles […]." On this, Zizek would say that such impediments elevate the value of the beloved (see note 10).

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Documentary: Forgotten Fathers

AVfM Video Source · 19 February 2018 · Archived copy · Original

A million American couples get divorced every year. What happens to the millions of children stuck in the middle of a judicial system that makes one party a parent and the other a visitor? Courts give custodial rights to mothers year after year, only one in six fathers becoming the custodial parent. RT America's Manila Chan explores unequal custody laws. She talks to family law attorney Steve Goldman and to Dr. Ned Holstein, public health consultant and founder of the National Parents Organization. We'll also hear from psychiatrist Dr. Mark R Banschick, author of 'The Intelligent Divorce.'

Adapting to the modern hateful zeitgeist

Paul Elam · 23 February 2018 · Archived copy · Original

This is a message intended for my Patreon supporters, both present and future. The announcement just came from the SPLC that AVFM has been designated a hate group. That is a badge of honor, of course, but I do expect their smear campaign to be parlayed into efforts to remove my work from major social media platforms, and importantly, to undermine my funding.

Fortunately, there are new outfits like MakerSupport, which are filling a growing demand for social media platforms that reject censorship of content creators.

Henceforth, I will be dual posting, both to Patreon (for as long as that lasts) and to MakerSupport, hopefully for future, long-term security. When the day comes, and it will, that Patreon goes fully blue pill, I will be relying on MakerSupport to fill the void created.

If you have been supporting my work through Patreon, please consider transferring that support to my MakerSupport account today. You will get the same content, with the same notifications and the same opportunity to participate in discussing the material.

And if you have been considering tossing in your support, the time and place is perfect.

This is our future, guys. Long term, red pill material will be increasingly targeted on the major, commercial social media platforms. They are going to try to starve us out and choke off our traffic.

They can't succeed at this unless we let them.

My response to the SPLC

Paul Elam · 23 February 2018 · Archived copy · Original

AVFM and I have been tagged as a hate group by the Southern Poverty Law Center.

What's that you say? You thought they already did that years ago? Well, yes and no. Let's go through what actually happened.

Back in March of 2012, Arthur Goldwag, writing for the SPLC blog, penned a piece on what he imagined to be misogynistic websites. It included A Voice for Men and a host of other websites, some no longer around, like Pierce Harlan's *False Rape Society*, Bill Price's *The Spearhead* and Ferdinand Bardamu's, *In Mala Fide*. Others are still around, like Roosh V's *Return of Kings*.

The article was all that was needed for leftist feminists to churn out the false rumor that the SPLC had designated these sites are hate groups. Despite the fact that the SPLC later issued a clarification stating that none of the groups were considered hate groups, the false narrative continued, with the help of propagandists like David Futrelle.

Interestingly, filmmaker Cassie Jaye, dug into the urban myth in making the Red Pill Movie, and she contacted Mark Potak, then a senior fellow for the SPLC and director of that organization's intelligence project. Potak said that the blog post was not representative of the SPLC position and that AVFM was never named as a hate group.

According to Jaye's records of the exchange, Potak said that AVFM did not fit the SPLC criteria for a hate group because we don't have an official group policy and because we are just blog posts and forums. That, by the way, was accurate then, and it is accurate now.

AVFM is a website. Nothing more. We have certainly made a big impact as "just" a website, but that doesn't change the fundamentals. AVFM is a personal website, owned and operated by yours truly. And we are actually far less organized now than at the time Mark Potak said we did not qualify for organizational reasons.

But something has changed at the SPLC, because in the past couple of days they have announced, with some fanfare, that A Voice for Men and Return of Kings both have been judged by them to be hate groups and have been included on their list alongside the KKK, Stormfront, and other similar organizations.

So, there you have it. In a nutshell, this is where things stand. Twenty-five years of speaking out about men's issues and reaching out to men living in blue pill hell, speaking the truth as I see it has earned me a place in what mainstream sensibilities assumes is the dark underbelly of modern hate. My name forever stained with an allegation that paints me as being at home in white sheets, saluting like a Nazi.

The question for the moment, just as it was in 2012, is simple. What now? What do I do with my work, my writing, my podcasts, my efforts to dispense as many red pills to as many men as I can in my life?

What do I now, since all my sincere efforts to help my fellow man are being treated as an offense to all decent sensibilities?

And, of course, the answers to all this were apparent to me before I ever finished typing the questions. *What do I do now?* Well, I buckle down and work harder.

I take the SPLC manufactured crap about who I am what AVFM is about, and I treat it like what it is. Bullying.

The SPLC is trying to scare me into silence. Indeed, they are trying to scare all of us into silence. Mark Potak, absolute scumbag that he is, knows full well that left wing wackaloons out there have used his material to target people for violent action.

Oh, and by the way for those interested and not already in the know, the SPLC is as corrupt financially as it is ideologically. I could go into an exhaustive diatribe about that right now, but I will spare you. Instead, you can click here to get started. Pro-tip, though. Make a large pot of coffee first, you have an ungodly amount of reading to do.

Anyway, as I was saying. The SPLC is trying to bully me into silence, and I am thinking…….fuck that and fuck them.

My audience tells me everything I need to know about my work. So do my haters. Any way I dice it up and look at it, from whatever angle, I am doing the right thing.

SPLC. My ass.

So, if any of you have already heard about the SPLC's hateful attack on my work, and was wondering what it meant for the future, just stay tuned to A Voice for Men and my YouTube channel. In the days ahead, as I continue to do the work I've always done, I will remind you from time to time that I consider being labeled a one-man hate group SPLC one of the greatest honors of my life.

If I have managed to make that group of leftist con artists and shysters stand up and take notice, I must be doing something right.

I will, however, take this moment to remind you that what I do does not come easy, and it has a cost, even more than just dollars.

Now, I am going to keep doing what I do as long as I possibly can, but I really do appreciate and need help from those who can afford it.

Below this video, you will find a variety of options, including my Patreon page, links for one-time and recurring donations and a Bitcoin link. There are also donation and subscription buttons at the top right of this website.

Please use one of those options that works for you, and remember, there is no such thing as a small donation. All of them help, every last one.

I ask you about this now because the current SPLC stunt is not the last of this struggle. These people are terrified of what you are hearing here, and censorship is getting worse all the time.

I will be back with more later. Thanks in advance to all who chip in, and thanks a million to those who already do.

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A letter to the boys and young men of America

J. Ishiro Finney · 27 February 2018 · Archived copy · Original

A response to mass shooting in Florida.

The bodies aren't even cold yet and already you are being blamed.

Yes you.

All of you.

The boys and young men who will grow up to become one half of America's future.
Once again, due to society's failure to raise you, to teach you, to properly guide you on your path to manhood, your mere existence is being held responsible for seventeen more deaths—this time in Florida, and once again, at a school. The headlines of the last few days say it all:

> *"Guns don't kill people; men and boys kill people, experts say"*
> **-USA TODAY**
>
> *"Michael Ian Black reacts to Florida shooting: Boys are broken"*
> **-New York Daily News**
>
> *"How Gun Violence And Toxic Masculinity Are Linked, In 8 Tweets"*
> **-The Huffington Post**
>
> *"Toxic white masculinity: The killer that haunts American life"*
> **-Salon**
>
> *"Toxic Masculinity Is Killing Us"*
> **-The Boston Globe**
>
> *"Toxic Masculinity Is Killing Us"*
> **-Harpers Bazaar**
>
> *"Don't Blame Mental Illness for Mass Shootings; Blame Men"*
> **-Politico**

[image]

In the handful of decades I've been alive, I've seen America shift from a culture of responsibility to one of blame. We don't solve problems anymore. We cry, we pray for, we seek to find closure, and then finally, slaughter a sacrificial lamb for our sins. When I was young and Columbine happened, that lamb was *Marilyn Manson* and video games. Before that, it was *D&D* and *Twisted Sister*. These days, though, as body counts continue to rise and excuses continue to vanish, the lamb America has chosen to sacrifice is you. Rather than take responsibility for the seeds we've sown, the culture we built, and the disaster you've been left to inherit, we as a nation have chosen to lie to ourselves. To listen and believe those who claim that the answer is simple: "Boys are simply born bad."

As an aging Gen Xer watching this tragedy unfold, I can't help but look back at my youth and realize we were the dry run for this "crisis of masculinity" as the media likes to call it. In my time I've watched as fathers were pushed out of the home, separated from their children, and their role in society debased and devalued. Like you, I was taught male behavior was bad behavior. That I was broken and needed to be fixed. Drugs, therapy, mass socialization were required to save me from my most innate instincts—

—the need to compete.

—the drive to create.

—the urge to protect.

—the desire for female affection.

Like you, I was told these instincts were not only wrong, but dangerous. That due to my Original Sin of being born a boy, I was destined to mature into a lustful monster and an oppressor of women. All this was burned into me before I even reached college, where campus policy actually assumed all men to be rapists waiting to happen.

It isn't hard to see how we got here, to an age when America is more than willing to sacrifice its boys. To quote *Fight Club*, "We're a generation of men raised by women." And the women who raised my generation had a saying: *All men are pigs*. But there's another saying those same women were enamored with and that is: *The hand that rocks the cradle rules the world.*

So here we are, coming close to fifty years of single mothers raising their boys as if they were animals. Two generations of young men raised to believe they're broken, immoral, and dangerous. That their natural state, if left unchecked and unmedicated, is a sexual ticking time bomb of rape and abuse. Half a century of academia peddling a grim version of history that holds your gender personally responsible for all the wrongs ever to have happened in the world. And a press, that at this very moment, is blaming YOU for every school shooting to have ever occurred.

After all this, how could there ***not*** be a crisis of masculinity?

So to the boys and young men of America, believe me when I say it isn't you who should be apologizing for the state of our world today. This mess was set in motion long before you were born.

You are not bad.

You are not broken.

You are not inherently evil or a sexual abuser in waiting.

You are boys who were robbed of your right to be men.

All your life you've been told to act, think, and behave like women. To suppress your passions, your pride, your need to compete and drive to achieve.

Now society is crumbling around us.

Feminizing boys didn't make better men. It's resulted in broken homes and shattered families and record suicide rates. It's destroying any notion of a healthy partnership between men and women, and is pushing us ever closer to total collapse of gender relations.

Boys, we don't need you to be like women, the world has plenty of women, already.

What the world needs now more than ever is for you to be men.

For you to grow-up, to grow strong, and do what men do.

For it is men's strength and determination that tamed the wilderness, built civilization, and has kept the world fed despite all predictions we'd all die starving before the year 2000. It's men's curiosity that lead us to explore the oceans, to conquer space, and peer into the tiniest of microcosms of the human body. It was men who built the cities we inhabit, the luxuries we enjoy, the medicines that keep us alive. Men built the road, the plumbing, the electrical grid, the phone in your hand, the internet it's connected to.

Men have always been innovators, explores, defenders, and leaders.

But most importantly, men have always been fathers.

So to the boys and young men of America, please read this and take every word to heart.

The world needs you.

-J. Ishiro Finney, Feb 2018

Josh Ishiro Finney is a working author, occasional artist, and creator of the graphic novels Casefile: Arkham, World War Kaiju, and Utopiates. He blogs at jishirofinney.com

We are four weeks from closing ticket sales to the London conference!

AVFM · 3 March 2018 · Archived copy · Original

We are now just four weeks away from the deadline to purchase your tickets for the forth International Conference on Men's Issues, in London 20-22 July, 2018.

If you've never attended an ICMI, you don't know what you are missing. This one in particular promises to be one of the best ever. Aside from regular ICMI speakers like Karen Straughan and Paul Elam, you will also see the addition of Allison Tieman (Typhon Blue) and Carl Benjamin (Sargon of Akkad). In attendance and available for you to meet will be Cassie Jaye, Erin Pizzey, Mark Pearson and others.

Get your tickets here.

Also, and especially if you are not able to attend this year's conference, please help us fund the production of professional video of all the speeches. It will help us create a permanent record of the event that you will enjoy and will educate and entertain others well into the future.

Please donate here.

Everyone from AVfM and J4MB looks forward to seeing you there!

Is watching pornography a form of cheating? It depends

Dr. David Ley · 4 March 2018 · Archived copy · Original

Pornography is a hot-button issue of the day, and every season, more states add themselves to the list of legislatures that have declared pornography, and Internet pornography, to be a public health crisis. Often, these legislative efforts identify pornography as having blanket negative effects on people, and especially on couples. Historically, many have claimed that porn use causes divorce and marital difficulties on the basis of pretty sloppy data and research. Recent research is finding that the effects of porn on marriage vary greatly, depending upon some characteristics of the marriage and the porn use. Nonreligious couples who watch porn together seem to be quite well insulated from experiencing any negative effects from porn use.

But, isn't watching porn the equivalent of cheating—getting sex outside the marriage? Dr. Phil has suggested that watching porn is "not OK" and likely opens the door to cheating. Antiporn group Fight the New Drug proclaims that watching porn is cheating, because it feels like it, and because of oxytocin. (They suggest that watching porn releases oxytocin in the brain, which causes you to "bond" with the porn, rather than your real life partner). And the explicitly religious organization Covenant Eyes declares that using porn is cheating, because it is "engagement with a digital prostitute despite one's vow to forsake all others."

So now, research sheds some interesting light on this question, and helps to reveal that not all people view porn use as cheating—in fact, most don't. And further, the people who do view porn as cheating tend to be a certain group of people.

Negy, et al. recently published research where they examined people's attitudes about porn and cheating. They also compared respondents in the U.S. to respondents from Spain. First, a very large portion respondents in both the U.S. (73%) and Spain (77%) believe that porn use is *not* cheating.

Things get really interesting when Negy and researchers examine what characteristics predict a person's viewing porn as cheating. First, being from the U.S., compared to Spain, was associated with viewing porn as cheating. So were being single (not in a relationship at the time) or being a person who doesn't watch porn. Finally, people who have low self esteem are more likely to view porn use as cheating, but *only* if they are from the U.S. Interestingly, there weren't any gender differences. Women were not more likely than men, across the board, to view porn as cheating.

So what's going on here? Well, when people are not in a relationship, they may be more likely to have idealistic and more rigid views about what constitutes cheating than those who are currently in a relationship and who may have somewhat more pragmatic, accepting, and realistic views.

People who watch porn tend to have less concern and fear about the impact of porn than those who don't. Other researchers have found that couples in which one or both partners use porn commonly report that it has "no negative effects" or positive effects on their relationships.

What about the U.S. vs. Spain comparison? First, the U.S. has much stronger, negative and rigid negative attitudes about infidelity, compared to Spain and many other European countries. What was even more interesting in this research however, was the finding that in respondents from the U.S., being religious also predicted the view that porn is cheating, whereas Spanish respondents showed no effect of religiosity. About 70% of Spaniards identify as Catholics, but only around 9% of the citizens attend church at least monthly. In contrast, as much as 42% of Americans attend church weekly. Multiple studies on the effects of porn find that it is attendance of church services, rather than identification as religious, which appear to be mediating variable on the impact of porn on a person and relationship.

In general, Europeans, and Spanish Catholics, tend to be less punitive about sex in general, and also less dogmatic and energized about their religion, compared to many U.S. evangelical church-goers. These differences probably lie at the root of these interesting findings, affecting how people from different cultures view their religion and

sexuality.

So, is watching porn cheating? It depends. If you are from the U.S., attend church, don't watch porn yourself and are currently single, then yes, it's pretty likely you will judge watching porn as a form of cheating.

But, what if you're wondering if your partner will view watching porn as cheating? Should you run through a demographic checklist?

No: You should *ask* your partner, and talk to them about their views of porn and infidelity in general (such as whether a behavior like talking to an ex on Facebook is seen as a betrayal). This is an important conversation that far too few couples have, usually because they're scared of what they might hear, or what cans of worms might get opened. Most people don't view porn use as cheating—so your odds are pretty good, actually. But if they find out you are watching porn in secret, or have lied about it, then there are issues of secrecy and deception to deal with. If you start to talk about your sexual and relational values, then you can start to have a deeper, more accepting, honest relationship, where you can even discuss issues such as sexual privacy, or how the two of you might deal with temptations of infidelity. Ultimately, these are foundations that build strong relationships, whether porn is involved or not.

Why men don’t listen to women

Marty Nemko · 5 March 2018 · Archived copy · Original

Women often complain that men, especially when in a long-term relationship, don’t listen to them. Many of these women claim that men can’t communicate. A woman once said to me, “All men want is sex.”

Women may be wise to recognize that many men **decide it’s unwise** to engage in certain conversations.

For example, a man may predict that listening to his wife or girlfriend “process her feelings” will not make things better. Rather, it will exacerbate her illegitimate feelings of victimhood, often at the man’s expense.

For instance, if a man forgets his wife’s birthday, he might fear she’ll go into a tirade about how it makes her feel unloved. He may worry she’ll exaggerate how bad it makes her feel so she can extract maximum guilt and recompense from him. He may be afraid that, to gain still more brownie points, she’ll bring up some past faux pas he committed—like catching him watching porn or, “John, you insisted on watching that stupid football game when you knew it was important to me and the family that we visited grandma. I feel totally not loved. I don’t count at all!” (Another exaggeration to extract maximum recompense from him.)

In such a conversation, he may be aware she’s overreacting, and to allow her to vent uninterrupted would give undue legitimacy to her grievance. Yet if he defends himself, for example, by pointing out incidents of *her* selfishness, she’d accuse him of expanding the argument. Nor is she likely to be assuaged if he offers examples of the many ways he has shown his love. She’ll likely feel or assert that she’s unheard, invalidated: “Does that really justify your watching porn or forgetting my birthday? Just listen. Stop defending yourself! I just want to be heard. Can’t you just listen for once?” He’s in a Catch 22; he loses either way.

So understandably, he wants to avoid the conversation, whereupon the women might incorrectly believe that men can’t communicate, that “All men want is sex.”

Indeed, many women demand being listened to and that the man dare not offer a solution to her problem lest he be restricting her agency. “I just want to vent. I want to share my feelings. When I’m ready to solve the problem, I will.”

Many men get frustrated when the woman he loves has a problem he could solve but he’s forced to sit there with his mouth shut. Rather than being frustrated, he preempts or short-cuts the conversation, or simply spaces out, whereupon the woman may say or think, “Men can’t communicate. All they want is sex.”

A study by Georgetown gender communication specialist Deborah Tannen debunks the conventional wisdom that women talk more than men. Fact is, men talk approximately the same amount—16,000 words a day.

The difference may be that many men resist talking unless a constructive outcome is likely—men just may not be as dumb as some women proclaim. Nor is sex sufficient to manipulate a man…although it couldn’t hurt.

When it comes to men's rights, all is not well in Israel

AVfM Video Source · 8 March 2018 · Archived copy · Original

As in the rest of the world, things are not going well in Israel when it comes to men's rights. The following documentary captures the ravages of feminist culture and governance.

Is toxic masculinity a valid concept?

Gad Saad · 9 March 2018 · Archived copy · Original

The two fundamental objectives in the evolutionary game of life are to first survive (natural selection) and then to mate (sexual selection). For sexually reproducing species including humans, evolution has endowed males and females with universal mating preferences that map onto sex-specific recurring challenges faced by each sex during our evolutionary history. This is profoundly obvious to anyone with a grade 8 level understanding of human biology and human psychology.

Female fiddler crabs and hens prefer males with extravagantly large claws and tails respectively. Ewes (female rams) will mate with the ram that wins the brutal intrasexual head-butting contest. They reward targeted aggression by granting sexual access. Needless to say, there are innumerable other examples of sexual selection that I might describe but I suspect that you get the general gist. Are rams exhibiting toxic masculinity? Are female fiddler crabs succumbing to antiquated notions of masculinity as promulgated by the crab patriarchy?

Let's now apply the exact same evolutionary process (sexual selection) to humans. Evolutionary psychologists have documented universal patterns of mating preferences that are invariant across time and place. In no culture ever studied have women repeatedly preferred to mate with pear-shaped low-status tepid men possessing high-pitched nasal voices. In no documented culture do women's sexual fantasies revolve around granting sexual access to unemployed unambitious men who occupy the lowest stratum of the social hierarchy. Instead, women are attracted to "toxic masculine" male phenotypes that correlate with testosterone, and they are desirous of men who are socially dominant, are strategically risk-taking in their behaviors, and who exhibit patterns of behaviors that will allow them to ascend the social hierarchy and defend their positions from encroachers.

Of course this does not imply that women are not attracted to intelligent, sensitive, kind, warm, and compassionate men. The ideal man is rugged and sensitive; masculine and caring; aggressive in some pursuits and gentle in others. Think of the male archetype in romance novels, which is a literary form almost exclusively read by women. He is a tall prince and a neurosurgeon. He is a risk-taker who wrestles alligators and subdues them on his six-pack abs, and yet is sensitive enough to be tamed by the love of a good woman. This archetype is universally found in romance novels read by women in Egypt, Japan, and Bolivia precisely because it caters to women's universal evolved sexual fantasies. When engaging in sexual role-playing in the bedroom, few women ask that their male partners wear their Google C++ programmer uniform. They ask for the fireman suit to make its presence. James Bond, the epitome of "toxic masculinity," does not cry at Taylor Swift concerts. His archetype is desired by women and envied by men.

The inimitable equity feminist Christina Hoff Sommers wrote a book back in 2001 titled *The War Against Boys: How Misguided Feminism Is Harming Our Young Men* (see our chat on my show THE SAAD TRUTH_144). How prescient she was! There has been a relentless ideological attack on masculinity stemming from radical feminism, the most recent instantiation of which is the bogus term "toxic masculinity." It literally seeks to pathologize masculinity in ways that are profoundly harmful to the existential sense of self of young men. If a man witnesses a woman being attacked on the street, should he intervene? Well, according to the bogus feminist notion of benevolent sexism, it might be best to look away (see THE SAAD TRUTH_38). Male saviors are likely oozing toxic masculinity! I should add that male criminals are not exhibiting "toxic masculinity" anymore than female adulterers are exhibiting "diabolical femininity."

The great majority of men are attracted to feminine women who do not possess the body type of Michael Phelps. Beyoncé is desired not because of her "diabolical femininity" but simply because of her femininity. Similarly, most of the traits and behaviors that are likely found under the rubric of "toxic masculinity" are precisely those that most women find attractive in an ideal mate! This is not a manifestation of "antiquated stereotypes." It is a reality that is as trivially obvious as the existence of gravity and no amount of campus brainwashing will ever alter these facts. Let us stop pathologizing masculinity. Instead, let us appreciate the endless ways by which men and women are similar to one another as well as the important ways by which the two sexes differ.

Originally published at PsychologyToday.com

Ernest Belfort Bax on feminism's relation to chivalry

Ernest Belfort Bax · 10 March 2018 · Archived copy · Original

E.B. Bax talks of first-wave feminists soliciting, expecting and receiving male chivalry for the benefit of women. His assessment below prefigures how "chivalry feminists" have continued to operate through second and third-wave feminism. Indeed it can be argued that feminism's most effective source of agency has always been its reliance on male chivalry.

E.B. Bax quotes:

> I decline to bow down before a sexual principle, or to admit the justice of granting privileges on the basis of a sex-sentiment. What I contended and still contend is that the bulk of the advocates of woman's rights are simply working, not for equality, but for female ascendency. It is all very well to say they repudiate chivalry. They are ready enough to invoke it politically when they want to get a law passed in their favour – while socially, to my certain knowledge, many of them claim it as a right every whit as much as ordinary women.
>
> **Source:** *No Misogyny But True Equality* in *To-Day*, October 1887, pp.115-121

> Notwithstanding the state of law, public opinion, and custom, the "shrieking sisterhood," and their male lackeys continue to invoke male "chivalry" in defence of every usurpation or act of injustice perpetrated in the interest of female domination… In the early middle ages, when strength of arm was commonly called into requisition for defence, "chivalry" had a meaning; in the nineteenth century it has none, and is merely an excuse for the privileges and domination of the female sex. In fact, if "chivalry" means taking the side of the weaker, it would be shown more often to-day, in championing the cause of the man against the woman, than that of the woman against the man. Hegel said that every typical character appeared twice in history – once as tragedy and once as farce. If we apply this to the chivalric type, and take King Arthur or Sir Launcelot (regarded for the nonce as historical personages) as the embodiment of the former we may certainly find the latter in the person of the great cheap-jack of London journalism, and exponent of the sorrows of husband-hunting wenches. The drop is certainly great from the hero of the "City of Legions" to the "Northumbrian boy."
>
> […]
>
> In this great step toward *real* as opposed to *sham* equality between the sexes [we require] the repudiation by women themselves of the anachronistic notion of "Chivalry," as being due to them from men. If we are to have equality and fellowship, let it be equality and fellowship, and not a hollow fraud masquerading under the name.
>
> **Source:** Some Heterodox Notes on the Woman Question (1887)

> "THE justification for the whole movement of Modern Feminism in one of its main practical aspects – namely, the placing of the female sex in the position of privilege, advantage and immunity – is concentrated in the current conception of "chivalry." It behoves us, therefore, to devote some consideration to the meaning and implication of this notion. Now this word chivalry is the *dernier ressort* of those at a loss for a justification of the modern privileging of women.
>
> […]
>
> "It is plain then that chivalry as understood in the present day really spells sex privilege and sex favouritism pure and simple, and that any attempts to define the term on a larger basis, or to give it a colourable rationality founded on fact, are simply subterfuges, conscious or unconscious, on the part of those who put them forward.
>
> […]
>
> "Every outrageous pretension of Sentimental Feminism can be justified by the appeal to chivalry, which amounts (to use the German expression) to an appeal from Pontius to Pilate. This Sentimental Feminism commonly called chivalry is sometimes impudently dubbed by its votaries, "manliness." It will presumably continue in its practical effects until a sufficient minority of sensible men will have the moral courage to beard a Feminist public opinion and shed a little of this sort of "manliness."
>
> […]
>
> "Such is "chivalry" as understood to-day – the deprivation, the robbery from men of the most elementary personal rights in order to endow women with privileges at the expense of men.
>
> […]
>
> But these considerations afford only one more illustration of the utter irrationality of the whole movement of Sentimental Feminism identified with the notion of "chivalry." For the rest, we may find illustrations of this galore. A very flagrant case is that infamous "rule of the sea" which came so much into prominence at the time of the Titanic disaster. According to this preposterous "chivalric" Feminism, in the case of a ship foundering, it is the unwritten law of the seas, not that the passengers shall leave the ship and be rescued in their order as they come, but that the whole female portion shall have the right of being rescued before any man is allowed to leave the ship. Now this abominable piece of sex favouritism, on the face of it, cries aloud in its irrational injustice.
>
> **Source:** Chapter-5 'The Chivalry Fake' in *The Fraud of Feminism*, 1913

> "Chivalry, as understood by Modern Sentimental Feminism, means unlimited licence for women in their relations with men, and unlimited coercion for men in their relations with women. To men all duties and no rights, to women all rights and no duties, is the basic principle underlying Modern Feminism, Suffragism, and the bastard chivalry it is so fond of invoking. The most insistent female shrieker for equality between the sexes among Political Feminists, it is interesting to observe, will, in most cases, on occasion be found an equally insistent advocate of the claims of Sentimental Feminism, based on modern metamorphosed notions of chivalry. It never seems to strike anyone that the muscular weakness of woman has been forged by Modern Feminists into an abominable weapon of tyranny. Under cover of the notion of chivalry, as understood by Modern Feminism, Political and Sentimental Feminists alike would deprive men of the most elementary rights of self-defence against women and would exonerate the latter practically from all punishment for the most dastardly crimes against men. They know they can rely upon the support of the sentimental section of public opinion with some such parrot cry of' "What! Hit a woman!"
>
> Why not, if she molests you?

> “Treat a woman in this way!” “Shame!” responds automatically the crowd of Sentimental Feminist idiots, oblivious of the fact that the real shame lies in their endorsement of an iniquitous sex privilege. If the same crowd were prepared to condemn any special form of punishment or mode of treatment as inhumane for both sexes alike, there would, of course, be nothing to be said. But it is not so. The most savage cruelty and vindictive animosity towards men leaves them comparatively cold, at most evoking a mild remonstrance as against the inflated manifestation of sentimental horror and frothy indignation produced by any slight hardship inflicted by way of punishment (let us say) on a female offender.”
>
> […]
>
> “In the foregoing pages we have endeavoured to trace some of the leading strands of thought going to make up the Modern Feminist Movement. Sentimental Feminism clearly has its roots in sexual feeling, and in the tradition of chivalry, albeit the notion of chivalry has essentially changed in the course of its evolution. For the rest, Sentimental Feminism, with its double character of man-antipathy and woman-sympathy, as we see it to-day, has assumed the character of one of those psychopathic social phenomena which have so often recurred in history. It can only be explained, like the latter, as an hypnotic wave passing over society.
>
> **Source:** Chapter 7: The Psychology of the Movement – *The Fraud of Feminism* (1913)

> Let women have the franchise by all means, provided two things, first of all: provided you can get rid of their present practical immunity from the operation of the criminal law for all offences committed against men and of the gallantry and shoddy chivalry that now hedges a woman in all relations of life.
>
> **Source:** The “Monstrous Regiment” of Womanhood (1907), in *Essays in Socialism New & Old* (1907), pp.108-119.

Men as beasts of burden

Marty Nemko · 13 March 2018 · Archived copy · Original

There are five widows for every widower.

Kevin, 37, is a computer programmer, making $80,000 a year, $48,000 after taxes. His wife, Lisa, stays home to take care of their two-year old. She is pregnant with another child, and eager for them to buy a home. Kevin doesn't like being a programmer, but fears that a career change will mean a salary cut.

I asked Kevin, "Is owning a home important to you?" He replied, "It's very important to Lisa." I asked him how he felt about having the second child. He sighed, "Okay, but Lisa really wants it."

I asked, "When you first called me, you said you feel the stress is killing you. Should you be shouldering all the family's financial responsibilities?" He pursed his lips: "Lisa reminds me that before we got married, I agreed to have two kids. She says, and I guess I agree, that to bring our kids up right and maintain a home is a full-time job. And she doesn't have my earning capacity." Kevin rubbed his head.

Over the past 17 years, I have been career coach to 1,500 middle and upper class women and to 500 middle-to-upper class men. Because of our relationships' confidentiality, I have learned much about what women really think on a number of issues.

Most surprising to me, is that at least half of the women, including many graduates of elite colleges, either don't want an income-earning job or will only work part-time in an unusually pleasant job.

A recent *New York Times* article suggests that my clients are not an anomaly. It reported that the number of stay-at-home moms has increased 13 percent in less than a decade, and among working women, 2/3 work part-time. This is true even of graduates of prestigious colleges, women who were bestowed a fiercely competed-for slot at an elite college on the assumption they would use that coveted degree to make a big difference in the world.

Few of those women's application essays indicated they planned to be housewives. Yet among Stanford's class of '81, in just their first decade after graduation, 57 percent of mothers spent at least a year at home full-time. One in four stayed home full-time for three or more years. A survey of the women from the Harvard Business School classes of 1981, 1985, and 1991 found that only 38 percent of all women—even if childless–were working full time. And beyond the elite colleges, among white men, 95% of all MBAs in the U.S. work full time, while the number for white women was just 67 percent.

And "full-time" doesn't mean the same for men and women. Among my 1,500 female clients and many friends, very few are willing to sacrifice work/life balance to work the 60+ hours a week it normally takes to rise to the top of a profession.

Yet women's groups complain that women are "underrepresented" in the power professions: senior executives, professors, etc., because of a glass ceiling they claim is erected by men.

Of course, there are many ambitious, achieving women who are men's equals or superiors. But many of my female clients and friends prefer the life of a housewife, perhaps augmented by a pleasant little part-time job, even if it means their husband, whom they claim to love, must work long, hard hours on jobs few women would consider. For example, the vast majority of people who work in iron foundries, coalmines, and other clanging, polluted environments are men. According to the United States Bureau of Labor Statistics, 92 percent of workplace deaths occur to men.

Dan, a client of mine (name changed) avoided breathing carcinogenic air, but his life is still at risk. He has two masters degrees in counseling, but in the big city, where it seems there's a therapist under every rock, hasn't been able to land a job as a counselor. He has a few private clients, which in total earn him $6,000 a year. He adds $8,000 as a mock patient in a medical school, and at night, Dan, 54, moonlights as a waiter at a large restaurant. He

says, “It’s almost ¼ mile from the kitchen to the farthest table, so when I get home at one in the morning, I’m exhausted. But I’m still so wired, I need a couple of glasses of wine to get to sleep. If I’m lucky, I get five hours of sleep before I have to get up again.”

Dan’s wife Denise, a Cornell graduate, is 47 and says she’s a musician. But in their years together, her net income has averaged just $800 a year. When Dan encourages Denise to get a job that pays, she objects:“ But I love being a musician. I’m trying to make a living at it.” He keeps urging her to get a paying job, but after a while, he gives up. He can’t *make* her get a job.

Meanwhile, Dan continues to drag himself through life like an ox yoked to a plow, a beast of burden. “I don’t know how long I can keep this up.” Statistically, he’s right. Medical science is unequivocal that stress and overwork kills. No doubt, that contributes to their being five widows for every widower.

To be fair, many men prefer their wives to stay home, but often, the impetus comes from the woman. Many women use dubious arguments to convince their husbands that they should have, at most, a part-time job:

It’s better for the children. Yes, on average, kids with a stay-at-home-mom do somewhat better, but that is largely because couples that can afford to have mom staying at home are, on average, from a higher socioeconomic class, which confers many other benefits on the child.

A number of studies indicate that being a working mom doesn’t hurt and may even help the child. For example, the most recent study (July 2003) *Caring and Counting: The impact of mothers’ employment on family relationships* by Tracey Reynolds, Claire Callender and Rosalind Edwards, reports, “…the mother’s work had a positive impact on their family relationships. The mother’s employment provided skills and resources that meant they could meet their children’s emotional, developmental and material needs better. Their relationship with their partner was enhanced because they shared the financial burden of providing for their family and had more common interests.”

The book, *Ask The Children*, is based on in-depth interviews with 600 parents and more than 1,000 children in the third through twelfth grades from diverse backgrounds. It found that “having a working mother is not predictive of how children assess their mothers’ parenting skills, based on a number of attributes strongly linked to children’s healthy development and school success. These include ‘being someone I can go to when I am upset’ and ‘knowing what is really going on in my life.’” This study’s results were reported to the public in a cover story in *Working Mother* magazine called “Hey Moms, Drop the Guilt!” Millions of children with working moms do just fine. What counts most is quality time: reasonably consistent, loving, limit-setting but not punitive parenting, even if it begins after the workday.

Lest you think I haven’t practiced what I preach, my wife went back to work full-time, nine weeks after our daughter was born, and she turned out just fine: well-adjusted, voted UCLA’s outstanding undergraduate student, whereafter she got a White House internship, after which she went to Yale Law School, is now a successful attorney and about to marry a wonderful guy.

And even if a child accrues some advantage from having a stay-at-home mom, that advantage is usually more than outweighed by the pressure added to the husband’s life and the lifestyle decrement that comes from the lack of a second income. One such decrement is that men who must earn all the family income are precluded from considering rewarding but not lucrative careers such as teaching, and most jobs in non-profits, the arts, journalism, etc.

Adding to the unfairness, women, on average, are more motivated than their husbands to have children to begin with. The man is often pressured, subtly or not subtly, into parenthood, with all its added financial and time demands.

Taking care of the kids and home is a full-time job. These women stretch homemaking into a full-time job with activities far less beneficial than a second income to the family and certainly to her husband’s health and quality of life: preparing home-cooked dinners most nights, sitting with other moms watching a playgroup when a babysitter

could do that, etc.

Being a homemaker is at least as stressful as being in the work world. These women point to their having to deal with a frequently crying baby or claim that being at home is a three-ring circus. But fact is, a significant percentage of many stay-at-home moms' days are spent on low-stress tasks such as supermarket shopping, playing with the baby, making dinner, and chatting with friends while baby is napping.

That life is much less stressful than most out-of-home jobs, which are filled with unpredictable commutes, ever increasing workloads because of the relentless downsizing, bosses with unrealistic expectations, co-workers who don't pull their weight, and tough tasks, which if not completed satisfactorily can result in criticism or even firing.

I don't have your earning power. Dr. Warren Farrell's research debunks the flawed research that claims women earn 79 cents on the dollar. When controlled for hours on the job, performance evaluations, and years of experience, women earn $1.01 for every dollar men earn.

And the reason women have fewer years of experience is that they disproportionately elect to stay home with their children, or even if they work "full-time," they work far fewer hours than their male counterparts so they can spend more time with their kids or on their avocations. Many more women than men —full-time workers and not– ensure they have time for yoga, get-togethers with friends, art class, gardening, and visits to the day spa. Since 2000, despite the economic downturn, the number of spa visits nationwide, the vast majority of which are made by women, has doubled!

Women don't just spend on day spas. They're, overall, the bigger spenders. Yes, men buy more tools and technotoys but women, even when they contribute little or nothing to the family income, are the predominant spenders: clothing, jewelry, therapy, home redecorating of no interest to the man, etc. Most shopaholics are women. Every expenditure loads additional pressure onto the primary breadwinner, which is usually the husband.

Most of my male clients have accepted their plight of having to work, work, work at unrewarding, even dangerous jobs. Biology, parents, and society have programmed men to be the hunter, the provider, to keep their nose to the grindstone, no matter what. Too many wives only encourage it. Just today, a client of mine who earns more than $200,000 a year as a not-partner attorney at a major law firm, exclaimed, "If I don't push NOW to make partner, my wife will kill me!"

Usually, the wife won't kill the husband, but often will divorce him, at least in part because "he wasn't a good provider." And most courts reward her with custody of the child and a requirement that the father pay child support and/or alimony.

When I ask a male client to step back and think about it, many of them realize that their wives have tried—usually successfully–to subtly or not so subtly coerce them into being the primary or sole breadwinner, the beast of burden. Those women make the above arguments, plus use manipulative techniques such as crying, guilt-tripping, screaming, avoiding the topic of getting a job, and forever promising to look for work but making feeble efforts.

Meanwhile, many men live bleak lives: work 10+ hours, commute home, and drop into the couch exhausted. And their reward: an early grave. Despite obesity being more prevalent among women, **there are five widows for every widower. Yet all we hear about is another fundraiser for breast cancer.**

If a husband hasn't done so already, he should consider having an open discussion with his wife about work and money. For example:

- "Will buying a house or having another child put too much financial pressure on us?"
- "If we decide to make those high-cost expenditures, do we want to put all the financial burden on one partner so the other can stay home to raise the child? Or should it be divided more evenly?"
- "Should I refuse to work at an unrewarding high-stress or dangerous job?"

The elite colleges should issue the following exhortation to their students, male and female: "As you well know, the

diploma you will receive from this institution will open the doors of influence: from medical research to non-profit directorship, from corporate leadership to stewardship of the arts. In accepting one of the precious few student seats at this institution, you tacitly accept the responsibility to society to make the most of that coveted degree. We encourage you to aim high, to use that degree to make the biggest difference you can for humankind. As important as being a good parent is, you don't need an elite degree to do that."

(I changed a few irrelevant details about my clients to protect their anonymity.)

Comedy combats misandry: reflections of the 'late' Louis C.K.

Eva Barb · 21 March 2018 · Archived copy · Original

On November 9, 2017 The New York Times published the voices of five women accusing comedian Louis C.K. of sexual misconduct, to which C.K. replied in confirmation of the allegations that he masturbated in front of these women and apologized for causing them harm. Consequently, C.K. was dropped by his manager and television network, and a variety of his projects were cancelled, including the New York premiere of his 35mm, black and white film, I Love You, Daddy. Amidst a barrage of sexual misconduct allegations against men in popular culture, C.K. has been wrung through the feminist-frenzied echo chamber that is mainstream media, resulting in the loss of a prolific and talented stand-up comedian, writer, producer and director.

As a fan of C.K., the allegations against him were disheartening, not because I thought him gross or abusive, but because they meant, for all intents and purposes, the end of his contemporary career. Perhaps C.K.'s downfall feels like justice to the women he made feel uncomfortable or to anyone who is now disgusted by him, but, I imagine, his downfall was heartbreaking to a great deal of people because he is one of a handful of comedians whose work—in all its existential and self-deprecating nuances—challenges society's normalization of the mutually exclusive ideal that men are predators and women are prey.

Significantly, his semi-autobiographical television series, Louie, which ran from 2010-2015, consistently shows the protagonist (Louie) victimized by both women and society for not being the economically stable, testosterone-fueled epitome of the man that our culture both condemns and enforces—Louie cares too much, seeks female attention too desperately, and should probably get a "real" job.

One of the show's recurring narratives is Louie's turmoil as he pines after a female friend, Pamela. After four seasons of rejecting Louie, she enters an "open-relationship" with him, and eventually breaks up with him in the episode, "Bobby's House," (S5, E4). In this episode, Louie is attacked by a female pedestrian whom he was attempting to help. Afterwards, he shamefully faces his daughters and Pamela as they laugh at him for being beat-up by a girl; effectually emasculating him, perhaps in the most degrading way possible. Having asked Pamela to cover his scars with make-up, she (without being prompted) also applies eyeliner on him, initiates a gender role-reversal (to which Louie plays along), and penetrates Louie from behind with a strap-on. She then proceeds to break up with him, and he cries.

C.K.'s work is important not only because it subverts the binary model of male (predator)/ female (prey), but his work is also a laying-bear to the traumas we experience on a daily basis in having to navigate a world that lacks empathy, one which rations out who gets to feel what. In this world, our current world, "Bobby's House" is praised as an allegory for misogyny and women are considered the proprietary victims of sexual assault and emotional abuse. Chris Cabin, in reviewing and lauding the aforementioned episodic details, writes: "In one way, the sequence serves as an upending of chauvinistic behavior; a play off of the familiar misogynistic ploy to get one last lay in before breaking the relationship off." In such a way, Louie isn't seen as a man who is emotionally and physically degraded. Instead, Cabin reads the role-reversal and penetration scenes as Louie metaphorically becoming the women (prey), because within the popular paradigm women are never predators and men are never prey, but this obviously isn't the factual case.

If we deconstruct our current social order into a string of binary oppositions, it becomes evident that historically subaltern sides of these pairs are being granted open arms and attentive ears. Gay/straight, female/male, black/white, trans/cis are only some of many examples of socio-political dualities being reversed in order to, ideally, combat oppression. But what happens to the now less-than side of each binary? One of the largest issues with basing civil rights movements off of binary models is that an oppressed side is innate to the conception of a functional binary, and oppression should never be okay. As is evident in mainstream feminism, revenge can be a form of savagery.

I find that C.K. addresses this issue best in his most recent Netflix stand-up special, "2017." C.K. says: "I envy

transgender people, though. I do…they figured out what's going on with them, and they fixed it!…I would give a million dollars to just wake up, 'Oh, I'm an owl. That's what the thing is.'" In this joke, C.K. engages in the deconstruction of language. First, by juxtaposing envy and transgender, C.K. paradoxically places the non-trans viewer in a position to empathize with a trans subject, therefore allowing transgender to grow in metonymic meaning. Secondly, the linguistic transformation from transgender to owl questions the integrity of words as essential signifiers of self. Recently, comedian Ricky Gervais, in his Netflix stand-up special, "Humanity," paid what can only be seen as homage to C.K..

In response to criticism that Gervais made a trans-phobic joke while hosting the Golden Globes, he says: "If you feel you're a woman, that makes you a woman. I'm not one of these bigots that think having [sex reassignment surgery] is science going too far. In fact, I don't think it's going far enough—'cause I've always identified as a chimp." Both C.K. and Gervais, respectively, ask: Is it not insidiously ironic to ration out who gets to feel what?

By granting a select group of people the privilege to feel what are otherwise universally defining emotions of human existence (confusion, loneliness, sadness, etc.) in terms of how historically oppressed their linguistic signifiers make them is reductive of our organic human capacity to feel empathy and in-turn marginalizes the flip-side of a binary. In the case of the jokes quoted above, this flip-side is the, presumably, cisgender individual. In the anecdote of C.K., and in the lives of men, whether gay, or transgender, or black, or poor, their maleness is that which marginalizes them.

A major tenet of post-structuralist literary theory is the idea that language is the very lens through which we view the world and experience living. Whether this is (essentially speaking) true or not is up for debate, but I do find this philosophy is present in the way society treats people based on their minority-value. Comics, specifically male comics, are combatting these unfair social schemas by making people laugh. Even though C.K. may not re-surface into popular culture for a while, I do believe that the tradition of questioning the paradigms that construct our normalized misandrous behaviors will continue and does continue through the work of his fellow contemporaries (Bill Burr, Ricky Gervais, and Michael Che are a few).

After discovering the Male Rights Movement, it has become increasingly difficult to swallow the anti-male rhetoric (protected by the impenetrable halo of feminism) that abound on the news, on social medias, in everyday conversation, even in university classrooms. Although I'm a woman (identifying as such) I find myself censored from calling out this anti-male rhetoric for what it actually is: bigoted. This censorship is no doubt what many MRAs and men perpetually face. People don't want to stand in opposition to current paradigms (despite peoples' desire to be the inciters of paradigm shifts).

It's not easy having your entire worldview turned upside down (this is why I admire Cassie Jaye), yet The Echo Chamber's refusal to welcome controversial ideas is turning us into a people (generally speaking) that not only stray from thinking for ourselves but also opt to not feel for ourselves. With our emotions now subject to cultural editing, sifting, and allocation, comedians (alongside educators, activists, and artists) might be the pioneers to turn to for sanity, clarity, and companionship.

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Eva Barb holds a BA in English literature. She works as a freelance journalist and can usually be found playing video

games and hiding from humanity with her husband in their tiny NYC apartment.

The virtue-signalling men allowing women into Men’s Sheds

Bettina Arndt · 26 March 2018 · Archived copy · Original

Bettina believes people involved in the Men’s Shed movement need to take action to protect these male sanctuaries that enrich the spirit and even save the lives of some men. Stand up for men!

The real reason so few women are in the boardroom

Marty Nemko · 28 March 2018 · Archived copy · Original

On average, women are rated as slightly better managers than men. Also, women better understand the female consumer's mindset. That's important because women make most purchases. So why are only 11% of Fortune-500 senior executives women?

The standard answer is "glass ceiling," a term that evokes the image of a cabal of top male executives scheming to preserve an old boy's club.

While vestiges of old-boy hiring may remain, most top executives at Fortune 500 companies are too worried about the bottom line to let any clubby cravings affect who they hire as senior executives.

The primary reason for the 11% figure is that men, on average, are willing to devote more time to their career. And time it takes. A study conducted by The Business Roundtable, an association of CEOs, found that the average CEO works 58 hours per week. Fortune 500 CEOs likely work even more.

Unlike in typical media portrayals, few male senior executives spend much time hang-gliding. In the real world, here's how it more often plays out, as reported to me by my many clients who are male senior executives. Their exercise is more likely to be on a treadmill while doing professional reading. If he's married, when wife urges him to do more of the domestic chores and parenting, he is likely to say something like, "I want to rise to the top and you want me to, too. I like my work and you like our lifestyle. That requires lots of evenings and weekends. I spend as much time with the family as I can."

Most women make different choices. The October 10, 2004 lead story on *60 Minutes* and the September 2003 *New York Times Magazine* story documented that a majority even of Ivy- and Stanford-educated female alumni did not work full time. Harvard Business School reports that only 38% of its female MBA graduates, during their childbearing years, work full-time.

Dr. Warren Farrell, author *Why Men Earn More* (Amacom, 2005) found that a key reason men earn more than women is number-of-hours worked. In addition to providing abundant statistics, he interviewed a number of successful senior executive women. Each one stated that crucial to their success was their willingness to work longer than most women are. For example,

When I interviewed Lillian Vernon, (of Lillian Vernon Corporation), she said, "Many people who dream about their own businesses and don't have one, are not prepared to work that hard—to think about their job while they're getting dressed, showering, waiting for somebody— to think of every minute as an opportunity."

Theresa Metty, senior VP at Motorola agreed, "Successful people don't see after-hour 'demands' as demands, but as opportunities. The opportunity to surprise, invent, create…"

All this doesn't surprise me. Having been career coach to 2,000 professional clients, 2/3 female, I know that more women than men prioritize work/life balance, wanting more time for family, home, friends, and recreation.

In the privacy of my office, many capable, highly educated women who, in public, may mouth politically correct mantras decrying the dearth of women in the boardroom, admit that what they'd really like is to work part-time if at all, and only on a pleasant job, so they can have ample time for home, family, friends, etc. Far fewer women than men are willing to work 58+ hours a week and to take work home or do extensive after-work professional development activities during evenings and weekends.

Steven Rhoades, author of the book *Taking Sex Differences Seriously,* cites study after study indicating that the main reason most women want ample family time is their biological drive to have children and be the primary family caregiver. Feminist activists argue that is social conditioning by "the male hegemony." But if that were true, then why do women take on most family caregiving in every society from Iceland to New Guinea, in every era from

ancient times to today, and in all political contexts from communist to capitalist? Women's desire to prioritize family caregiving is mainly biological predisposition, not cultural brainwashing.

Some women argue that it's men's fault that women don't spend more time at work. For example, Career Journal senior correspondent Perri Capell wrote, "If more women had men at home doing for them what women traditionally do for men, they might be able to stay at the office longer."

Fact is, many women don't do it for men. They do it for themselves. On average, it is women, more than men, who want to have children. So it is unfair of them to insist that the men share heavily in the child rearing.

It is the woman, on average, who cares more about having lots of time with children (And the data doesn't support the importance of that–after controlling for socioeconomic status, quantity of time matters little.Quality of time does). Even many wealthy women, who could afford and have access to high-quality child care, choose to forego that so they can be with their children. If quantity of family time matters more to women, it is unfair for them to impose that value on their husbands.

And regarding domestic chores, most men aren't as concerned about a tastefully decorated and sparkling clean home. On average, women care more about this.

It is unfair for women to force men to spend time on what the woman wants. If a man were to insist that a woman devote equal time to the things *he* cares about–for example, financial and tax issues, that fix-it/build-it project, or playing basketball, most people would think that unfair, selfish. Yet when women do it, we're expected to consider it reasonable.

I predict that if women–before they got married–informed their career-minded future husbands that they insist he fully share domestic and child-rearing responsibilities and that they don't expect to earn much money, many men would decide it isn't worth getting married. So, most women withhold those demands until afterwards.

A 2004 study by Catalyst, a women's advocacy organization, found that women aspire to senior executive positions at the same rate as men. But a woman (or a man) can't have it both ways. If she wants a moderate workweek, for the reasons I will outline below, she cannot fair-mindedly aspire to the boardroom.

Corporations, governments, and non-profits need plenty of good 20 to 40 hour-a-week workers, but not in the top spots. Here's why.

Imagine you were the CEO of a company and were considering two employees for a senior position. Candidate A had—over her or his 20-year career–worked 50 to 60 hours a week, and in spare time, made great efforts to keep upgrading skills. Meanwhile, Candidate B worked 40 hours a week, and in spare time, focused on family, home, friends, and recreation, and had taken years off to raise children—thereby losing professional contacts and currency with the latest information and technology. You'd almost certainly hire Candidate A. Fact is, more men than women are like Candidate A. That, and not a sexist glass ceiling, is the main reason why women represent only 11% of senior executives in Fortune 500 companies.

But let's say that you, the CEO, did what feminist activists advocate: install a family-friendly workplace that prioritizes work-life balance, and hired many women who had worked only 40 hours a week and taken years off to raise children. You might hire lots of people like Candidate B. If so, your company would likely go out of business.

Here's why. Your competitors would hire lots of Candidate A's. That would result not only in those senior executives–the company's more important people–being more productive, but their supervisees too. Dedicated, passionate leadership is infectious.

A company with such committed employees is an exciting, passion-filled place. The argument that working more than 40 hours a week is ineffective and leads to burnout is not true. What leads to burnout is meaningless or too difficult work in a passionless workplace, not additional hours of meaningful, doable work in a passionate environment. Some of the most alive people I know work long hours. The argument that working more than 40 hours a week leads to burnout is unsupported by sound research. Such rhetoric is a shoot-from-the-hip pitch that

feminist advocates use to sell work-life balance to employers. We all know how being around dedicated people makes us more energized, not less.

A workplace with long, hard-working passionate people results in the company's products being better or more cost-effective, which makes thousands of people–the customers–happier. Aren't you grateful when your home, TV, car, etc., is wonderful, reliable, and didn't cost too much? Creating excellent products, in turn, causes a company's profits to grow, which allows the company to invest in more innovation, provides money to the thousands of shareholders who entrusted their savings to the company, and increases the sense of pride and passion among the company's employees.

Meanwhile, your employees, mostly Candidate Bs, zealots for work-life balance, in the short-run, will appreciate being able to leave work earlier than workers at your competitors' companies. When, in the middle of a brainstorming meeting, someone says, "Sorry, I have a parent-teacher conference. I have to leave," and you say, "Fine," everyone will smile at how family-friendly their workplace is. But inside, those with passion about their work will feel that passion just slightly diminished. Each such event—for example, every time an employee takes advantage of the Family Leave Act– diminishes your workplace's passion just a little more. A number of your employees, who had taken years off to raise a family, are less up-to-date and lack current professional contacts. In the intermediate term, your employees will be working for a company in decline because their competitors, filled with more passionate, dedicated, more knowledgeable, better connected employees, are producing a better product. And in the long-term, such companies are far more likely to go out of business, leaving your boardroom with 0 percent women and 0 percent men.

The media's headline message is, "Hire more women and make the workplaces more family-friendly. Stop demanding that executives work 50 to 60 hours a week. Be more like France that mandates a 35-hour average workweek." The media is far less eager to trumpet the fact that despite France having a better educated population and 35-hour work week, its unemployment rate is more than twice the US rate and there's talk of changing the law. Advocating "family-friendly, work-life balance" workplaces will likely create different headlines a few years from now: "More jobs offshored to India. "More companies open new facilities in China." "Unemployment soars."

For the reasons stated at the outset, if I were a CEO, I would certainly want to hire women in senior positions, but only those with a proven track record of having put in long hours at work and in professional development, and who could be counted on to continue doing so. Those are the same criteria I would use to evaluate male candidates.

Women, if you want to be considered for the boardroom, it doesn't cut it to say you're working smart so you needn't work long hours. There are plenty of men competing for those slots who work both long and smart. You can't have it both ways: either plan on working long and smart or accept a lower-level job in exchange for work/life balance.

There would be plenty of room in my company for women and men who want to work a moderate workweek, but not at the top. I don't care whether my executives have a y chromosome, but I want their priority not to be work-life balance, but rather, helping my company to ethically develop the best products in the world.

Why I'll be speaking out for downtrodden men

Belinda Brown · 30 March 2018 · Archived copy · Original

The International Conference on Men's Issues is a vital annual event which gives much needed publicity to the devastating issues affecting men and boys today. It was founded by two men – Paul Elam, who set up A Voice for Men, and Mike Buchanan, who founded the political party Justice for Men and Boys.

The first such event I attended was in 2016. It impressed me with the range of views as well the people it brought together by the general feeling of dismay about the devastation feminism has wreaked on society, and the particularly dire consequences for men and boys. The anti-feminist and men's rights movements had come together to challenge the ever more extreme thinking that has come to dominate public and social policy.

I am honoured to have been invited to speak at this year's meeting in July. Some of you will have read my critiques of feminism on this site. This conference gives me a chance to present my most recent thinking about an alternative way of understanding men and masculinity, based on what I believe to be their essential role in the family, something I call responsive masculinity. I am looking forward to seeing how the men there will respond to it!

Among the many other speakers this year will be Canadian Professor Janice Fiamengo, who'll be talking about the demonisation of young men on college campuses in the USA

and the accompanying sexual misconduct trials; Nick Langford, a family law expert, on the damage feminism is doing to the family through changes in family law, and Ian McNicholl on a subject only rarely discussed in the mainstream media, the impact of domestic abuse on men, and the fact that men make up considerable numbers of domestic abuse victims.

The really wonderful thing about the conference, apart from its questioning of received wisdoms, is the chance to meet so many people from so many different fields working in different ways to bring about positive change to shortchanged men and boys. One of the highlights for me will be Anil Kumar, who has done so much to grow the men's movement in India.

Nor will it be without some vim. For the first time all three of Canada's three leading anti-feminist women, known as 'Canadian Honey Badgers' – Janice Fiamengo, Alison Tieman and Karen Straughan – will be speaking in the UK on the same platform. If you don't know why they call themselves honey badgers, just check out the fearless reputation of their namesake! You can get a preview of what they each think here, here and here.

If that's not enough by way of strong opinion, the conference will also hear *The Conservative Woman's* 'Rebel Priest', the Rev Jules Gomes, on the damage feminism has done to the Church of England – a theme close to my own heart.

For more details about the conference and its speakers click here.

[image]
Belinda Brown is author of 'The Private Revolution' and a number of well-cited academic papers. More recently, she has started writing and blogging for The Daily Mail and The Conservative Woman. She has a particular interest in men's issues and the damage caused by feminism.

The employer's guide to the Men's Rights Movement

Gerard Nicol · 30 March 2018 · Archived copy · Original

A few months ago I was in Los Angeles meeting with a partner and he was telling me how the day before they had undergone sexual harassment training. He mentioned that it made the men uncomfortable, and I asked why. He explained that it was because only men commit rape.

I found that interesting, not only because it is not actually true, but because if the falsely accused group were not men, I doubt the demographics of the perpetrator would have even been mentioned.

> According to the US Center for Disease Control, the crime of Made to Penetrate (the rape of a male by a female) is reported as often as rape, and that doesn't even include men raped by gay men.

Now, had the person giving the presentation been talking about another crime, say murder, would it be acceptable to say that people with black skin commit more murder than people with white skin? I would hope not, and if it did, I would walk out of the room, and hope that everybody else followed me.

So why is it unacceptable to mention true statistics about race and murder, and acceptable to mention false statistics about rape and gender? Well, probably because most **men just don't know the real statistics**.

But what if they did? How would the other people in the room respond to the initial objection? I think we all know how that would end, and when it ended with the employee being ostracized, he (or possibly even she) would have a very good case for a sexual discrimination lawsuit against their employer.

> What if some of the men were themselves victims of sexual assault? I know a lot of men who are, and the perpetrators were both men and women.

Like it or not, but a lot of men (and women) are turning to the Men's Rights Movement (MRM) for a whole range of reasons.

Parental Alienation after separating from their partner

Many men come to the MRM when they discover that when they divorce, the laws which involve resolving custody of their children are seriously biased against them. Depending on the country, this can range from women being given sole custody by default (Israel), to giving favorable consideration for sole custody to the "Primary Carer", code for mother (Australia).

Being a victim of and being falsely accused of Domestic Violence

Many men are victims of domestic violence, and even when they can prove they are victims, the system in most western countries will treat them as the perpetrator or cause of the violence. In Australia the government agencies explicitly say in their guide lines that if there is a dispute between what a man and woman say is occurring, the woman is always to be believed over the man, irrespective of the evidence to the contrary.

Fear of being falsely accused of sexual harassment and not being given a fair hearing

The fear of being falsely accused of sexual harassment is a fear that most men share, and that fear is justified given the militant rhetoric from feminists who regularly proclaim that it is good that men have this fear, even if they themselves have lead a life of exemplary behavior. It is not uncommon for men and boys to kill themselves after being falsely accused of sexual misconduct, even when they have completely proven their innocence.

Fatigue from constantly being vilified as a male

This is probably what is driving most other men towards the MRM. It is a realization that they have been raised to believe in, and support the idea of a social contract, and the realization that feminism has hijacked the social contract for the purposes of punishing and vilifying men.

Men are learning that they are just as likely to be victims of domestic violence and sexual assault, having spent a life time advocating for and defending women, only to realize that they are considered no better than a convicted rapist in the eyes of many women. The belief that all men are violent, and all men are potential rapists is a core element of many factions of feminism.

In some environments, **even identifying as a Men's Rights Activist (MRA), or somebody sympathetic to men's rights, can result in the employee being ostracized, shamed and bullied**, and with 70% of HR Managers being female, this creates a complex situation for employers, especially when many of these women publicly identify as feminists.

A few generations ago, if a man wanted to cut down a woman in the workplace when she raised a concern, he would probably crack a joke about it being that time of the month for her, and rightfully so, such a comment must have been really annoying to deal with, but yet today, women regularly do the same thing when they accuse a man of *mansplaining*.

> So, as a HR Manager, what would happen if a male employee was speaking and a female colleague accused him of mansplaining, only to be told herself that she should keep her misandric comments to herself, or people will thing that it's that time of the month for her?

Is one slur more acceptable than the other, and can one be sanctioned when the other is ignored, or even encouraged? I see this as being a real problem, especially if the HR department is dominated by women, and those women can't see that one is no worse than the other.

So, if you are in HR, perhaps it's in your best interests to understand exactly who you are dealing with when you have a male or female employee who has strong feelings on the subject of men's rights. These people usually fit into one of the following categories (and sometimes more than one):

Men's Rights Activist

A men's rights activist, or MRA, is a man or woman who advocates for the rights of men. Most MRAs are men, but the movement is also full of women, and many of the leading MRA advocates are female.

MRAs include gay men, who see gay rights as a men's rights issue.

Anti Feminist

Anti Feminists are men and women who believe that feminism is and/or has never been a movement that advocated for gender equality. They see feminism having squandered the opportunity for a more inclusive and harmonious version of gender equality where forced gender roles have been eliminated.

From my experience anti feminists know far more about feminism than most feminists, and have a stronger belief in gender equality than most feminists.

Woman against Feminism (WAF)

Most Women Against Feminism (WAF) identify as anti feminists, but differ from most anti feminists in that they do not necessarily oppose feminism on the grounds that it is discriminatory towards men. WAF women include Traditional-Conservative (Trad-Con) women who believe in traditional gender roles and oppose feminism for destroying a woman's right to live within a traditional female gender role.

Men Going Their Own Way (MGTOW)

Men going their own way (MGTOW) are men who believe that the best way to avoid the risks of relationships with women is to avoid all forms of long term commitment. Many of these men come to MGTOW having learned the hard way that they faced biases in the family court system when seeking joint custody of their children after separation.

MGTOW are described as a phenomenon and not a movement, and as such focus heavily of analyzing female nature for the purposes of avoiding being enticed into a long-term relationship.

As a result of this focus on female nature, MGTOW have a large glossary of terms used to describe women (and men) and the way they behave. Some of these terms can be obnoxious, but others have found their way into common use within the broader MRM.

The Red Pill, the Red Pill Rage, and the Red Pill Isolation

The term Red Pilled is used widely with the MRM to describe the awakening that men and women experience when they learn the truth about gender relations. The term originates from the movie the Matrix, in which the character Neo is given a choice between taking the red pill and learning the uncomfortable truth, or taking the blue pill and going back to sleep.

Once you take the red pill. you cannot go back to the blue pill world, and you must live among the majority of comfortably blue pilled people. This creates two well discussed phenomena; the red pill rage, where people become angry at the betrayal they perceive from having previously lead a blue pilled life, and the red pilled isolation where they feel isolated and vilified by the blue pilled world.

Why do employers need to know this?

Well, apart from reasons of empathy and equity, there is one really good reason to understand this, and that is that women and men who identify as part of the MRM are highly educated in the statistics and contradictions of modern gender politics and as a result they are very likely to speak out against feminism, and the mistreatment of men who are being vilified because of their gender.

> As the MRM grows, employers should expect men and women to start filing sexual harassment claims; claims that have the potential to be heavily exacerbated by a failure of the employer to acknowledge or truly understand the discrimination.

If you are interested in learning more about this topic, a great film to watch is a movie called The Red Pill. This movie was made by a woman named Cassie Jaye who originally set out to make a documentary that exposed the Men's Rights Movement, and found herself questioning her own identity as a feminist.

Another MRA who is also worth watching is a woman who goes by the name Karen Straughan.

Doctor Jordan Peterson also touches on a lot of issues that resonate with the MRM.

@Twitter and @BuzzFeedNews working together to end free speech

Paul Elam · 2 April 2018 · Archived copy · Original

Twitter, the increasingly censorious social media platform, has blocked me from use for 7 days. They did so because I tweeted about Buzzfeed approaching me for an interview on the men's movement. This is the same Buzzfeed that dug 35 years into my past, looking for dirt so they could use it to take the focus off the men's movement and put it on me personally.

I tweeted my rejection to their request, and they apparently reported me to Twitter for doing it, as you can see in the image below.

Setting aside the ridiculousness of my even being able to harass Buzzfeed, it leaves me with the unavoidable conclusion that the leftist pigs in both organizations are happy to work together to bully and silence dissenting views.

I am also including the email for your review. And just a suggestion. It might be fun to see the headline to this post have a stronger presence on Twitter than my little love slap at Buzzfeed.

They will probably lifetime ban me for this, and that is fine. Social media platforms are the new public utilities. They are in the very dangerous position of making themselves arbiters of who can speak, when they can speak and what they say.

If we don't take a stand soon, and maybe even if we do, free speech will die.

[image]

[image]

Martyrs of Marriage now on Netflix

Deepika Narayan Bhardwaj · 3 April 2018 · Archived copy · Original

It was an overwhelming experience when credits of my documentary “Martyrs of Marriage” rolled in presence of several delegates at International conference on Men’s issues, ICMI 2017 last year. As the last frame appeared and I started walking towards the stage, everyone stood up applauding the film. For a first time filmmaker, a response like that is a dream come true especially when the audience know very little about the subject, it being a very country specific problem. But the core idea remains the same – innocent men being prosecuted and victimized, made victims of injustice, in the name of giving justice to women.

Martyrs of Marriage touches upon the subject of misuse of dowry laws in India and how countless men and their families have suffered because of false cases under IPC 498A also known as the anti dowry law in India.

The image of India in eyes of the world is that of a country which just doesn’t know how to treat it’s women. It’s because of the selective media stories projected in front of a global audience. No one shows to the world how men are suffering here. Women centric laws are misused brazenly with system doing nothing to address it and several men have lost or are losing lives because of false accusations of dowry, rape, sexual harassment, etc…

Martyrs of Marriage brings forth horrible tales where false cases under section 498A of Indian Penal Code have caused havoc in the lives of people, pushing many to suicide. The law has been misused to such an extent that the Supreme Court of India has once equated it with Legal Terrorism.

After travelling to several cities in India and abroad, the film has now released on NETFLIX. The title is available in most countries except few.

Here’s the link to the film – https://www.netflix.com/in/title/80239988

If you are unable to see it on Netflix in your country, here’s the vimeo link of the film in both Hindi and English language.

Martyrs of Marriage (English) : https://vimeo.com/ondemand/martyrsofmarriage/242216175

Martyrs of Marriage (Hindi) : https://vimeo.com/ondemand/martyrsofmarriage/242210921

I hope more and more people watch this film and take notice of the injustice happening to men and their families in the country.

The wife of Bath

Eva Barb · 5 April 2018 · Archived copy · Original

The Wife of Bath is, arguably, the most notorious of Geoffrey Chaucer's pilgrims in his unfinished work, The Canterbury Tales (1387)—consisting of 116 tales and narrated by 29 distinct pilgrims. The generally accepted notion among scholars is that Jankyn (the Wife's fifth husband) and his book, The Book of Wicked Wife (an anthology of women-on-men violence), is misogynist. On the contrary, Jankyn's book is a collection that narrates male victimization, violence against men, and misandry.

The Wife is a skilled cloth-maker, self-identified nymphomaniac, and an out-spoken, dressed-for-battle veteran of a traveler who has been analyzed in light of psychoanalytic theory, feminism, Marxism and queer studies. Despite feminist scholars who celebrate the Wife of Bath as the representation of resistance to Church-imposed patriarchy, her qualities (feminist and anti-feminist alike) are violent and destructive.

Most importantly, they revolve around a systematic manipulation of men into subhuman positions of silence. Using the instance of the Wife's assault on Jankyn as the premise for this analysis, I interrogate the erasure of male victimization that occurs in the Wife's Prologue as well as a similar, but more damning, omission of these narratives throughout the critical history of The Canterbury Tales.

The Wife of Bath provides a sharp juxtaposition to the meekly dressed and soft-spoken nuns among the pilgrims. Her Tale recounts the story of a knight who is convicted of rape and must pay penance by traveling the world in order to find the secret behind what women most desire (which turns out to be absolute sovereignty). Setting up a direct precedent for her Tale is a Prologue that focuses on what she's learned throughout her five marriages. The Wife's convictions on matrimony and the dynamics of wife/husband can be identified as existing on the following tenets, (which implicate each corresponding point):

1. The husband's marital obligations are to provide money, property, and sexual fulfillment to his wife. The Wife explicitly refers to these obligations as "debts."
   A) A wife's obligation(s) to her husband is/are (for the most part) non-existent, despite the fact he is perpetually indebted to her.

2. In the Middle Ages, a woman's only way of experiencing her sexuality was through multiple marriages by way of widow-ship.
   B) The death of the husband is the sexual freedom of the wife, all the while she reaps the deceased's possessions.

3. A woman's education is defined by her experiences in matrimony and the knowledge on men and masculinity passed down by her mother.
   C) Perspectives on men and masculinity are defined by female agents.

4. Women are inherently irrational and deceptive.
   D) The Wife is an unreliable narrator who, perhaps, shouldn't be taken at face-value.

5. Women most desire complete control over men.
   E) All the world's qualms can be solved by giving women tyrannical rule over men—an ideal echoed in mainstream feminism by mantras such as: "The future is female," and so on.

Jankyn is the Wife's youngest, most handsome, Oxford-educated husband. He is also the only one of the five husbands that she claims to truly love. He's good in bed, has a possessiveness comparable to that of the Wife's, and enjoys routinely reading from his Book of Wicked Wives. Intriguingly, the Wife prefaces the stories Jankyn recounts from the Book of Wicked Wives by echoing a medieval version of the Fable of Aesop: "Who peynted the

leoun, tel me who?" (692). This version goes: a man and a lion were arguing over which of them were the stronger animal. The man shows the lion a painting of a man killing a lion, to which the lion asks, "Who painted the lion?" Then the lion eats the man (Boenig and Taylor 159). When the Wife asks: "Who painted the lion, tell me who?" she's suggesting that the painter's product directly correlates with his/her biases. Therefore, the male theologians that she spends the entirety of her Prologue disagreeing with are prejudiced to depict women in a negative light because, she claims, they are angry and sterile (707-8).

Contrary to the general consensus among scholars, the stories in The Book of Wicked Wives are not misogynist. In fact, there is no question about how vividly they convey misandry. The more relevant examples from Jankyn's book convey two significant points of contemporary misandry, 1) The feminine objectification of men by way of enforcing male sexual fidelity, and 2) The masculine obligation to fight in war, but most importantly, the social erasure of the pandemic male genocide that is war. These are as follows:

1. Hercules sets himself on fire, after his wife, Deianira, gives him a poisoned shirt in the hopes that he would remain faithful (Boenig and Taylor 159).

2. Socrates's wife, Xantippa, throwing urine on his head. "He sits still, as if he were dead," (729-30).

3. Clytemnestra conspiring with her paramour and murdering her husband, Agamemnon, upon his return from war (Boenig and Taylor 160).

4. When Amphiaraus hides in order to avoid a mandatory draft, his wife, Eriphyle, betrays his hiding place for a brooch of gold, and Amphiaraus is consequently killed on the battlefield (741-45).

Jankyn goes on to tell the Wife about other women who poisoned their husbands for political prominence and to avenge being cheated on. There is also more than one instance of murder via botched love potion. Perhaps the most grisly of these tales is when Jankyn speaks of an unidentified woman killing her husband and then proceeding to have sex with her lover next to the deceased's corpse.

If we treat The Canterbury Tales as a contained piece of poetry, whether it does or doesn't parallel reality, it nonetheless presents narratives of men being forsaken and murdered by women. Further, as we turn to the assault scene between the Wife and Jankyn, an uncanny and perplexing result becomes of it: Jankyn's submission to the Wife.

After hearing the complete aforementioned stories and more, the Wife gets so angry at Jankyn that she rips a page out of his book and punches him on the cheek so forcefully that he falls backward. In a moment of instigated anger, he gets up and hits her on the head, making her deaf in one ear. She falls to the floor, feigning death (or perhaps she was actually knocked unconscious). In a dramatic moment of utter nonsense, the Wife accuses Jankyn of having killed her for her land, and then goes on to kiss him one last time before she "dies." It is important to note that as the Wife recounts this story to her fellow pilgrims, she puts emphasis on how "gently" Jankyn kneels beside her, begs for forgiveness, (she then hits him on the cheek, again, and pretends to be dying, again). Ultimately, Jankyn grants the Wife absolute sovereignty over their estate and domestic life, burns his Book of Wicked Wives, and they (supposedly) live happily ever after.

Chaucer is known for his sense of humor. The assault scene in the Wife's Prologue might be hilarious in its incoherence, except when one begins to look at what really happened during this quarrel. Drawing from the Wife's unreliability as a narrator and her desire for absolute power over men, we can conclude that many, if not all, of the details she recounts are either entirely fabricated or edited to meet her needs.

Most suspicious is what makes Jankyn have such a sudden change of heart; strong enough to burn his beloved book and submit all of his independence to the Wife who just punched him (twice). This can easily be read as an example of the actual dominance women hold over men, especially when they've committed perhaps the most condemned of actions: hitting a woman. Plausibly, this is enough for Jankyn to give up all of his freedom and

livelihood. If anything, we can see how Chaucer explicitly initiates narratives of male victimization and consequently exemplifies their erasures through the burning of the book, but also through Jankyn's Othering into a position of silent obedience.

In medieval times, misogyny (which consisted mostly of philosophers and theologians claiming that women were inferior to men) and agents of misandry (chivalry, matrimony, and pretty much everything the Wife says) existed on separate spheres. They were then, and still are now, forms of bigotry that have no relation to each other, except when feminists say misogyny! at the expense of misandry! Thus, erasure of violence against men perpetuates. Chaucer's Wife of Bath is the epitome of misandry, and in a cleverly ironic narrative construction, her Prologue both emphasizes male victimization and shows how easily, seamlessly, and without question it undergoes erasure.

Reference:

Chaucer, Geoffrey. The Canterbury Tales. "The Wife of Bath's Prologue." Edited by Robert Boenig and Andrew Taylor. Broadview, 2012, pp. 147-162.

Eva Barb holds a BA in English literature. She works as a freelance journalist and can usually be found playing video games and hiding from humanity with her husband in their tiny NYC apartment.

Book review of 'Governance Feminism: An Introduction'

Peter Wright · 8 April 2018 · Archived copy · Original

> **"The long march through the institutions is complete and feminists now occupy pivotal positions of power and decision-making throughout the world."**

Despite being a feminist-friendly book with some of the usual agitprop, *Governance Feminism: An Introduction* caught my eye because I have never seen an overt discussion of feminist institutional power by a feminist. It's a topic classified taboo for academics and authors despite the effects of that power being experienced by peoples around the planet daily .

The book intrigued and perhaps even excited me for the prospect that a veil of denial and secrecy surrounding feminist power might be perforated for the first time.

The four authors of the work dubbed their topic Governance Feminism (GF), by which they mean "every form in which feminists and feminist ideas exert a governing will within human affairs." This definition follows Michel Foucault's definition of governmentality in which feminists and feminist ideas "conduct the conduct of men." Governance Feminism is proposed as a new phrase, but it deserves mentioning that MRAs have been using the synonymous phrase 'Feminist Governance' for many years.

The work looks at feminist infiltration into positions of institutional and cultural power – the long march through the institutions that so many of us have been monitoring. Feminists have infiltrated the UN, World Bank, International Criminal Court, every layer of national governments, and further into universities, schools, NGO volunteer orgs, and in HR departments at most medium to large scale workplaces. Not to mention Twitter, Facebook, Youtube and other social media platforms where most of the world's people communicate with each other. We would not be off base to say that feminist gatekeeping now regulates much of the planet, from top to bottom. They are everywhere.

But of course when questioned about holding such positions of power, feminists are quick to remind us that they still work for the "oppressed" sex and are thus justified in using positions of power to correct global imbalances. Ironically feminists consider power *per se* to be bad, a judgment rendering any admission of their own institutional power regulated by a strict taboo – for such an admission is akin to a Catholic nun who undertook vows of chastity, and being faced with admitting she is now in a sexual relationship. The authors tell:

> The first and most persistent form of resistance we have encountered is based on an idea that governance is per se bad, often expressed as an understanding that our describing governance feminism is identical with denouncing it. We do not think it is a gotcha to say that feminism rules."

The lead author Janet Halley admits elsewhere to being an occasional feminist – in other words a feminist if/when the need arises. Nevertheless her adoption of utopic feminist narratives is apparent throughout the pages, as for example when she characterizes feminism, and more specifically Governance Feminism as an "emancipatory project":

> Feminism is by aspiration an emancipatory project, and GF is one kind of feminists' effort to discover pathways to human emancipation. In the process, GFeminists have been, in some cases, highly successful in changing laws, institutions, and practices, very often remarkably for the better. Just scan the canonical first-wave manifesto for change, the 1848 Seneca Falls Declaration of Sentiments,[4] for once-impossible, now well-established changes in the legal status of U.S. women: the right to vote; the rights of married women to form contracts, to sue and be sued, to acquire and manage separate property, to select their place of residence, to be criminally and civilly responsible for their own actions, to seek a divorce and to seek child custody on

> formally equal footing with husbands and fathers, and other powers formerly denied to them by coverture; to formally equal access to paid employment; to formally equal access to "wealth and distinction"[5] and to the professions; and to access to education.
>
> These are all basic elements of a liberal feminist agenda for women. Women have devoted entire lifetimes to achieving them. None of them came easily. They are not complete emancipation, surely. But compared with lack of all franchise, coverture, and categorical exclusion from the public sphere and all but the most grinding and ill-paid work, they are immense achievements attributable almost entirely to GFeminist efforts. One reason to describe GF is to be clear about its immense emancipatory achievements.

I can hear the reader's objections now, that Halley's overview of three waves of feminism as 'emancipatory' is a laughable gloss over the violence, censorship and tyranny perpetrated throughout that history. No doubt Halley is here giving a mandatory nod to the narratives of her more powerful "sisters" in order to avoid a backlash.

Framing feminist aspirations as emancipatory, and not as an urge-to-power by ruthless gender-ideologues, softens the tyrannical use of power, painting instead a soothing pastel picture. Said more directly, feminist use of power has to most observers been far more tyrannical and destructive than this glowing characterization reveals. With that in mind the authors might equally have characterized Governance Feminism as unadulterated power-seeking (ultimately for women) and been more on point.

To be fair the authors do go on to tackle some of the excesses of Governance Feminism after their apparently mandatory hand kissing of feminist theorists, and this deeper critique is where the true value of this book lies. The authors admit that many feminist visions of "emancipation" have been left at the station when various governance trains took off, confirming that the '"selective engagement" of feminist ideas into governmental power has left some diamonds in the dust.'

Further, they state;

> In our view it has also done some damage: some governance feminist projects strike us as terrible mistakes; others have unintended consequences that are or should be contested within feminist political life. As some Governance Feminist projects become part of established governance, we find ourselves worrying about them more, or differently, than we did when they were unorthodox, "outsider" ideas. We are, therefore, inviting a robust discussion within feminism and between feminism and its emancipatory allies about which elements are emancipatory and which may, after all, be *mistakes*. [italics mine]

The authors go on to critique a number of these 'mistakes,' while remaining at times uncritical about assumed feminist successes. As touched on above, Governance Feminists also go to great lengths to hide their grasp on power, while taking every opportunity to exaggerate and demonize male uses of power:

> Gender mainstreaming has located feminists in many organizations, from the UN to college administrations, almost always as bureaucrats. Here they wield not judicial power, not the sword of punishment, but the more fine-grained power of administration. Gender mainstreaming, which aims to universalize feminist ideas in governance and convert every governmental entity into a branch of Governance Feminism, paradoxically produces gender specialists."

For most readers this quote encapsulates the danger of feminist power. Feminist ideologues have been inserted into every institution around the globe as gatekeepers dictating who does/doesn't get employed, get assisted, financed, approved, credentialed, included, heard and so on. It can even descend to who gets food aid, who gets to rent a house in a scarce rental market, or who gets a job as a cleaner.

As an example, Jordan Peterson recently talked about HR departments at workplaces serving as foci for the feminist social manipulations. This development is insidious because the practice is hidden in supposedly menial

bureaucratic positions, ones that just happen to wield pivotal power over the work-lives of citizens and the associated family outcomes – not to mention the outcome of amplifying gendered expectations and conventions that inevitably get instituted culture-wide through this process of rewarding or punishing via biased bureaucratic decisions. With this in mind it's no exaggeration to call feminists *social engineers* who have succeeded in running the world.

Beyoncé 'Who run the world: girls'

Some years ago I read a paper on the topic of "administrative discretion" which refers to the flexible exercising of decision-making allowed to public administrators. The discretionary opportunity is made available by the wiggle-room in the bureaucrat's code of practice, and she or he uses that to deliver preferred – and often unfair – outcomes. The use of administrative discretion typifies the modus operandi of Governance Feminism, which is utilized to implement a radical feminist ideological agenda through all levels of society. Feminism-inspired women are increasingly dominating HR roles, and as revealed by teacher-preferencing biases in elementary schools they are exploiting administrative discretion to favor females over males.

Janet Halley lays much of the blame for the failures of Governance Feminism at the feet of two forms of feminism that form an operational alliance: Power Feminism (PF) and Cultural Feminism (CF). The book provides a useful overview of both, stating that they have formed an unholy alliance that came to dominate the internal battle for supremacy between different 'feminisms.' Power and cultural feminism meld into each other or appear side by side, writes Halley, and together they are frequently dubbed Dominance Feminism. She adds that Dominance Feminism finds male domination in two distinct forms: in the false superiority of male values and male culture, and in the domination of all things Female by all things Male:

> American dominance feminism is a top-down, bottom-up model of M/F relations: there are perpetrators (men) and victims (women); people with an individualist ethic (men) and people with an ethic of care (women); people feminists advocate for (women) and people they accuse (men). This model of right and wrong is highly assimilable to criminal law and tort law frameworks. Thus the very visible elements of Governance Feminism that use the penal powers of the state to "end" sexual violence in all its forms are saturated with dominance feminist ideas. Especially where power feminism makes its influence felt, it makes sexuality the core of the problem: dominance feminist thinking places sexual wrongs front and center, and assimilates other seemingly nonsexual wrongs to sexual ones.
>
> This is, we think, a manifestly narrow, crabbed, and even paranoid view of the gender order in the United States, and it is hospitable to quite ethnocentric, neocolonial construals of the gender order prevailing in the global South. It is remarkably indifferent to distributional consequences. Why does it play such a large role in Governance Feminism today?"

In Chapter 3. Halley discusses Governance Feminists' need to reflect on generating, owning, and critiquing their own governance power, which as mentioned above is hamstrung by feminism's denouncement of power structures combined with its own denials about both possessing and wielding real power.

When the authors first encouraged the sustained study of Governance Feminism in 2006, some feminists told them that “they simply did not understand how marginal and fragile feminist gains in state and near-state power really were… If some feminist ideas and interests had managed to find their way into law, these were crumbs from the table, compromises with patriarchy on patriarchy’s terms not worthy of the name “feminist,” tiny fragments of the full feminist agenda, which was not merely to ride along on the back of power but to transform it.”

Such a response is breathtaking in its denial, and I would add predictable, leading the authors to assert that not only do feminists hold such world-changing power, they need also to ethically critique their use of it:

> We think such acts of public critique are absolutely essential now that feminists and feminist ideas are so firmly embedded in legal institutions and legal power.[25] But they can be costly: insider-insiders often feel compelled to attack any feminist who does it, at the very least by depriving her of her insider credentials and her insider job and at the very most by marshaling major institutional resources to discredit her and her ideas, defund her projects, and leave her constituents out in the cold.”

In the final chapter Halley implores Governance Feminists to develop an ethic of responsibility; to both admit to the power they preside over, assess its impact both negative and positive, and own the outcome. This lofty appeal is frankly laughable when considering the ideological agendas and unethical practices that Dominance Feminists are known for. Asking them to take a more ethical approach is as likely of success as asking Mao Zedong to develop an ethic of individual liberty and a policy of free-market capitalism.

Antifeminists around the world have a very different suggestion to that of going hat in hand imploring Dominance Feminists to show more ethical and considerate behavior. Their alternative is to shine a harsh light on the moral corruption of feminist ideologues, and work to neutralize their destructive programs via effective counter-activism. The antifeminist counter-movement is in full career and I’m certain that Governance Feminists around the world are already feeling the heat. Halley’s book contributes to that insurgency move, perhaps unwittingly, by demonstrating just how much power these ideologues have been wielding. The book is therefore useful in that it speaks the unspeakable… the cat is finally out of the bag.

The authors conclude by mentioning a second volume is in process titled *Governance Feminism: Notes from the Field*, which will provide case studies describing and assessing national, international, and transnational Governance Feminist projects by a range of feminists engaged in building them. No longer operating in the shadows, Governance Feminists are now being scrutinized in broad daylight…. and with that move they will have a lot of explaining to do for their transgressions.

Single fathers have alarmingly high mortality rates

Samuel Veissière, Ph.D. · 9 April 2018 · Archived copy · Original

For better or for worse, the traditional family unit has changed a lot since the 1960s. Once a cultural oddity amid an ocean of nuclear families, single-parent households have now become the norm in many segments of modern society. While stigma against divorce is slowly shifting, single parents are still facing many challenges. Beyond the economic burden of single incomes, single parents have long been recognized by public health specialists as being at a higher risk of poorer health, higher stress levels, and increased mortality. Most investigations to date, however, have focused on single mothers.

A recent study published by the Lancet Public Health sought to address this gap, and compared the health outcomes of 871 single fathers to 4,590 single mothers and partnered couples (16,341 fathers and 18,688 mothers) over an 11-year period. The results are alarming. Even after controlling for differences in lifestyles, age, and socioeconomic status, the researchers found that single fathers' likelihood to die early was *more than twice as high* as that of single mothers or partnered parents.

The findings are alarming, but the real cause for concern may be more difficult to discern. A recent report on the study by the CBC—Canada's most prominent news platform—was quick to package the story with such bold headlines as Men Don't Take Care of Themselves as Well, and emphasize such dimensions as "binge-drinking" and "eating worse" while presenting men in general as "high-risk individuals."

This negative bias in the portrayal of men is commonplace in the media and public health, but like other forms of implicit bias, it can be hard to recognize and overcome. Before identifying and addressing this bias, we should pause to consider the broader lack of public discussion surrounding men's issues.

Public silence is consistently recognized by experts as one of the biggest challenges faced by the men's rights movement. The *what,* you might ask? You read it correctly the first time. The notion that men's rights constitute a non-laughable, legitimate cause of concern in 2018 may seem odd, or outright preposterous to many readers. This, experts argue, is part of the issue.

Robert Whitley, a Professor of Psychiatry at McGill and specialist on men's mental health, points out that public attention is typically geared toward women's issues (and increasingly, transgender issues) when questions of gender and equality are raised. In a recent study led by Whitley, McGill researchers found that Canadian news and media items focusing on mental health tended to portray women in a markedly positive light, while articles about men were significantly more negative. Articles that focused on men were much more likely to showcase stigmatizing content and emphasize violence. Those depicting women, in turn, were significantly more likely to discuss mental health interventions, quote experts, and promote key resources for recovery.

It may still be a surprise to many, thus, that men overwhelmingly fare worse than women in many key indicators of wellbeing. In addition to higher early mortality rates, men also experience much higher rates of suicide, incarceration, workplace accidents and workplace-related deaths. Government statistics confirm that men typically receive harsher sentences in both criminal and family courts, with only seven percent of them receiving full custody of their children. Domestic violence statistics also present a counter-intuitive story. Equal proportions of men and women report domestic abuse in Canada. In turn, moral panics about women's educational achievements and underrepresentation in research and science also seem to miss the mark by far. Women now represent 60% of all university graduates across disciplines, while boys, particularly in Quebec, drop out of school before earning a high-school diploma at a rate almost double that of girls. Kay S Hymowitz, a senior fellow at the Manhattan Institute and author of the book *Manning Up*, noted in 2011 that this trend reflected a general shift in Western countries since the 1980s, when considerable efforts and resources were invested to ensure that girls could 'catch up' with boys in schools, the workplace, and public life. By Hymowitz's account, this important effort was largely successful….at the expense of boys in the next generation.

In a recent Psychology Today piece, world-renown psychologist Philip Zimbardo (father of the Heroic Imagination Project) identified an "empathy gap" surrounding men and boys' issues. Zimbardo points out that this gap is most prevalent in schools and universities, in which training programs on the dangers of "toxic masculinity" have seen a rise in popularity. By Zimbardo's account, the problem goes beyond the silencing of men's issues. It is masculinity itself, rather, that is increasingly seen as a "risk" and a disease.

Shifting public opinion on the importance of men and boy's issues is likely to remain an important challenge. Public and university screenings of The Red Pill, a documentary that showcases contemporary men's issues, are almost invariably met or shut down by protestors. Men's rights associations like the Canadian Association for Equality, similarly, are routinely targeted at public events by crowds of protesters and accusations of misogyny.

Why such polarization?

The feminist critic Laura Kipnis, who rose to recent controversy by raising concern over the culture of sexual paranoia on university campuses, once commented ironically on the increased tensions between genders following the feminist revolution of the 1960s. Wasn't there a risk, she joked, that one of feminism's darkest contributions may have been to redistribute domination equally among genders, so that couples could now argue equitably over dishes or who gets to go out at night? By the same token, and so particularly in the context of social justice wars and a rising culture of victimhood, the men's rights movement may carry the risk of turning equality debates into competition for victim status.

I make no such claim or argument here. Oppression and victimhood are not naturally occurring features of the world. More to the point, it takes a cultural invitation to interpret the world that way. The problem, rather, lies in the all-too-common mental flaw of ascribing a simple essence to categories of persons (e.g., "high-risk", "vulnerable"), and simplifying complex social processes to the actions of bad perpetrators and the passivity of good victims. Contrary to common claims, the public narrative has now heavily shifted toward negative portrayal of men and boys, and condescending portrayal of women.

In pointing to anti-masculine culture as a hidden risk for the health of men and boys, I speak as man, an educator, and a father raising two boys. But I also speak as an anthropologist and cognitive scientist, and as a human concerned with the species as a whole. My plea is for mutual recognition, respect, and dignity for all—all, as the now old-fashioned goes, regardless of sex, race, or creed.

We may be blind to our biases and to the cultural forces that modulate them. The next step after recognizing these forces is to work intentionally to change them.

Judge allows men to challenge male-only draft

Cameron Langford · 10 April 2018 · Archived copy · Original

HOUSTON (CN) — The National Coalition for Men can proceed with its class action lawsuit challenging the government's men-only mandate for registering for the military draft, a federal judge ruled on Friday.

Although the U.S. military is now an all-volunteer force, to stay prepared for a major war the Military Select Service Act requires men age 18 to 25 to register with the Select Service System.

The government held its last draft, for the Vietnam War, in 1973.

All men, including undocumented immigrants, who do not register and keep their contact information current can be sentenced to five years in prison, fined up to $250,000 and be disqualified from federal financial aid and citizenship, though no man has been prosecuted for failing to register since the 1980s.

The National Coalition for Men, represented by Marc Angelucci in Los Angeles, sued the Select Service System in April 2013, claiming the male-only draft registration rule is unconstitutional gender discrimination. The Pentagon in January 2013 lifted a ban on women serving in front-line combat positions.

The coalition seeks an injunction ordering the government to make both men and women register for the draft.

As of February there were 213,851 women in the military, about 16 percent of the 1.3 million total members, according to the Department of Defense.

U.S. District Judge Gray Miller on Friday denied the government's motion to dismiss the coalition's class action.

The government claimed the coalition's co-plaintiffs, James Lesmeister and Anthony Davis, lack standing, as neither has been drafted, nor are they at risk of being prosecuted, because they have registered for the draft.

"Regardless, both have a continuing obligation to update SSS with changes to their information. That obligation, paired with the requirement to register with SSS, constitutes an injury sufficient for Article III standing," Miller wrote.

In its dismissal motion, the government said the challengers are trying to intrude on Congress's authority to oversee military affairs, and their claims are precluded by the U.S. Supreme Court 1981 ruling in *Rostker v. Goldberg,* involving men who made similar sex-discrimination arguments about draft-registration rules. Justices Byron White wrote a dissent, joined by Justice William Brennan, who also joined a separate dissent by Justice Thurgood Marshall.

The 6-3 majority in *Rostker* held that because women were excluded from combat, there was no need to draft them, so the male-only rule was constitutional.

But Miller ruled that the coalition has made a viable gender discrimination claim under the Fifth Amendment's equal protection clause, due to the military's new policy of letting women fight on the front lines.

"Regarding *Rostker*'s holding that the male-only draft did not violate the Constitution, the factual circumstances of this case are different. … Now, women can serve in combat roles," Miller, a George W. Bush appointee, wrote in an 8-page order.

The coalition filed the lawsuit in April 2013 in the Central District of California. U.S. District Judge Dale S. Fischer dismissed it, but the Ninth Circuit reversed and remanded. Fischer again nixed the coalition's claims in November 2016, finding it lacked standing since its only co-plaintiff, James Lesmeister, was not a coalition member.

Fischer transferred the case to the Southern District of Texas because Lesmeister lives near Houston.

The coalition filed an amended complaint in August 2017, adding class claims and its member Anthony Davis as a

plaintiff. Judge Miller found the addition of Davis was enough for the coalition to establish “associational standing.”

The coalition, founded in 1977, is based in San Diego, California. It helped bring a lawsuit in 1985 against Hancock International Airport in Syracuse, New York, for having diaper-changing tables only in the airport’s women’s restrooms.

Settlement of that case led to the placement of changing tables in men’s bathrooms throughout the United States, the coalition says on its website.

Its attorney, Marc Angelucci, is vice president of its board. He started its Los Angeles chapter in 2001.

Angelucci said in a statement Sunday the coalition is pleased with Miller’s order. But he said its goal is not necessarily to force the government to make women sign up for the draft.

“NCFM takes no position on whether the best approach is to end mandatory draft registration or to require both men and women to register. Nor does NCFM take any position as to whether women should be in combat, as the draft can include noncombat positions. As a men’s rights organization, NCFM’s concern is with the unconstitutional sex discrimination against men. How to resolve the illegality is up to the federal government,” he said.

The Department of Justice did not respond Sunday to an email seeking comment on Miller’s order.

Source: Courthouse News Service

Introducing Max Bromista

Paul Elam · 13 April 2018 · Archived copy · Original

I just wanted to share this tweet, and a link to this young comedian's website.

> @anearformen Hi Mr. Elam. I am a 13 year old professional comedian. If you go to 1:35 on this video there is a joke that you will LOVE. I promise you will love it!https://t.co/TXkq56yBKQ
>
> — Max Bromista (@MaxBromista) April 11, 2018

Paul Elam on gender roles and family courts – Red Pill Raw Files

AVFM · 16 April 2018 · Archived copy · Original

Register-her.net: It’s here. #MeToo #MenToo

Paul Elam · 19 April 2018 · Archived copy · Original

Twitterbirds Unite!

Video on Souad Faress
https://www.youtube.com/watch?v=cyIIDZGHuqQ&t=19s

Mark Pearson Tells His Story
https://www.youtube.com/watch?v=aJlAWbHNj7k

REGISTER-HER.NET
http://register-her.net/

Lillibolero Inc.
http://www.lillibolero.com/

Tilting laws to advance the feminist agenda

Bettina Arndt · 19 April 2018 · Archived copy · Original

The icy grip of feminism on our key institutions has been exposed in a series of alarming stories emerging over the last month. Last week the *Daily Telegraph* announced UTS in Sydney has introduced special committees to judge other students accused of sexual assault or harassment. These extra-judicial panels comprising students and some staff members will examine evidence, conduct interrogations and recommend punishments – expulsion from the university or withholding of degrees. The university has caved in to feminist demands and is foolishly blundering into legal territory potentially undermining proper process in what could be serious criminal matters.

For the past eight months I've been supporting a young PhD student at Adelaide university who was pursued by a similar committee following an accusation of sexual assault from another student. The Adelaide committee didn't include students but rather 'student affairs officers' who handled proceedings in a totally unprofessional manner. The result was a Kafkaesque nightmare with the committee trying to persuade the student to attend meetings, despite giving no detail of the actual accusations. I found a criminal barrister to advise the student on how to handle their ham-fisted efforts to force him to comply – scary times indeed for the young man because the committee had the power to recommend his PhD be withheld. The university ended up dropping the case and backtracking madly when they realised the committee was at risk of denying basic legal rights to the male student.

None of this should come as a surprise, even though you may have thought the campus feminists would have given up after last year's fake rape crisis proved such a fizzer. They'd persuaded the Human Rights Commission to spend a million dollars trying to prove there was a rape crisis on our campuses and all they came up with was some unwanted staring. Despite this setback they are still pushing to persuade universities to take over the investigation of sexual assault cases simply because they believe our criminal system doesn't convict enough date rape cases. Juries won't convict where there isn't sufficient evidence to determine whom to believe in a 'he said, she said' scenario. Hence the push from these gender warriors to encourage universities to break down traditional protections for the accused such as access to all relevant evidence.

We've seen where this leads in US universities where Trump is winding back the college tribunal system; with universities facing massive legal costs from falsely accused students and their families. Just this month 130 leading law professors and legal experts signed an open letter condemning the use of investigative 'victim-centred' practices subverting the objective collection and presentation of evidence in such sexual assault cases, particularly on campuses.

Shocking evidence has emerged of a report, funded by the US Department of Justice and produced by a group called 'End Violence Against Women', which calls on police investigations and personnel conducting investigations to 'work for a successful prosecution' – meaning, obtain a conviction by using a number of unethical strategies. These include: making the complainant 'appear more innocent'; 'not writing a detailed report' to minimise the possibility of inconsistent or conflicting accounts; and writing the report in such a way that the incident does 'not look like a consensual sexual experience'. The influence of this group's 'Start by Believing' campaign underpins many of the miscarriages of justice cases now rebounding on the universities.

Meanwhile Britain has been rocked by the collapse of a series of rape trials due to deliberate withholding of key evidence by prosecutors. Alison Saunders, the former Director of Public Prosecutions, has recently stepped down; all current rape and serious sexual assault cases are currently being reviewed; and Metropolitan Police are now ditching the practice of 'believing all victims', according to the *Times*.

The BBC reported that over the past two years there's been a 70 per cent increase in the number of prosecutions in England and Wales that had collapsed because of a failure by police or prosecutors to disclose evidence. Last year, 916 people had charges dropped over a failure to disclose evidence – up from 537 in 2014-15.

The most notorious example involved the trial of Liam Allan, who faced 12 counts of rape and sexual assault.

Allan's trial was halted and charges dropped when it emerged evidence on a computer disc – which police had looked through – showed messages from the alleged victim pestering him for 'casual sex'. Feminists have long argued that such social media messages should be withheld from rape trials – evidence which often helps the accused. Clearly Britain's public prosecutors have been doing just that.

But tilting of the law in rape cases is only part of the story. In Perth a few weeks ago, an experienced relationship counsellor was fired from Relationships Australia for posting on his Facebook page my article 'Silent Victims' (published in the *Weekend Australian)* giving the true facts about domestic violence. Here is a government-funded counselling body which proudly proclaims their domestic violence policies are based on a 'feminist analysis of gender power relations' – an analysis which denies women's role in family violence and paints men as the only real perpetrators. Somehow the managers of this notoriously male-hostile organisation felt entitled to summarily dismiss this respected counsellor for exposing his own experience with both violent men and women in his counselling practice.

Relationships Australia now faces an unfair dismissal case which will highlight efforts being made by many organisations to silence those who publicly challenge the feminist dogma they are promoting. That will be just the start of a major campaign, including crowd-funding, to pay the young man's legal fees but also to expose the scandalous fact that such government-funded bodies feel entitled to promote dangerous ideology rather than properly address the real causes of domestic violence and provide help to all its victims. As I point out in my article, most children growing up in violent homes are cowering not just from fathers but often mothers as well. We are failing these children by allowing feminist ideology to warp proper debate on this issue.

Source: first published in The Spectator

Edit: I'm finding it very discouraging that after organising a lot of publicity about what has happened to this young man – national television, a couple of radio and newspaper stories – the **video interview** with him only attracted about 3,000 viewings. Let's face it – no one cares about what happens to men. Why is it that the many thousands of Australian readers of this site can't be bothered spreading the word about this scary development – the fact that our universities are following down the dangerous US path and are taking on the role of investigating rape cases? This should be big news and all men should get on board in spreading the message that this is happening. YouTube has done its best to bury **the video** but it has been still able to be accessed through the direct link shown above. Yet hardly anyone bothers. Why is that? – Bettina Arndt

A response to a recent announcement by Mike Buchanan

Robert Brockway · 20 April 2018 · Archived copy · Original

Mike Buchanan recently made a blog post that he will now be publicly presenting himself as a Gender Equality Activist (GEA). Mike stated:

> Speaking personally, I'm happy to be described as a MRA or a GEA, and for the great movement in which I've worked full-time for many years to be described as the MRM or GEM. But henceforth I plan to generally publicly present myself as a GEA, and our movement as the GEM. I invite other MRAs to join me.

I respect Mike and I respect his decision but I don't agree with it. Others have dropped or de-prioritised the term Men's Rights. I think this is a mistake.

I will continue to be calling myself an MRA and encourage others to do the same for the following reasons:

- There is no way to compel MRAs to switch. No matter what you do some will never abandon the term Men's Rights. As a result any attempt at rebranding will result in a split community. Within six months the new term will be demonised as much as Men's Rights but now you'll be left with the split community.

- If you advocate for men and boys you will be called an MRA regardless of what you call yourself. Feminists routinely label people as MRAs even when they explicitly reject the title. Examples include Matt Forney, Roosh Valizadeh and even Milo Yiannopoulos.

- The term Men's Rights protects us. Feminists routinely infiltrate and take over other movements. They've done this with earlier incarnations of the men's movement, the Skeptics movement and even the open source movement (which I have been involved with for 25 years). They have so demonised the MRM they can't infiltrate it. A few feminists have actually tried, only to have the rest of the feminist community turn on them. The term Men's Rights protects us. This effect is so powerful that I can openly admit this, as I have done in the past, and it won't make one iota of difference.

As anti-feminism and interest in the welfare of men and boys gains traction it is more important than ever to embrace the term Men's Rights. We're already seeing a pattern where the wider society is absorbing the ideas of the MRM via intermediaries. Many in society are now agreeing with at least some of what we are saying even as they continue to be hostile to the MRM itself.

The MRM may never be large but it is essential that we keep the flame burning. It may continue to fall to others to repackage the message in a more palatable form for consumption by the wider society. That's fine as long as the message gets out, and it is getting out.

Amateur documentary on (mostly young) British MRAs

AVfM Video Source · 21 April 2018 · Archived copy · Original

Chris Leyman-Nicholls presents his documentary about contemporary British MRAs

Lest We Forget

Mark Dent · 24 April 2018 · Archived copy · Original

It's ANZAC Day in Australia and New Zealand. This is a day to remember those who have fallen in the many wars in which these nations have fought. One hundred years ago the First World War ended. We're reprinting an outstanding article written by Mark Dent and published on AVfM three years ago. –Ed

Every year I attend the ANZAC Day clash between Essendon Football Club and my beloved Collingwood, two traditional rivals playing in the Australian Football League. Aside from the adrenaline which pumps through my veins as I anticipate the spine tingling roar at the conclusion of our national anthem, there is another moment when I must physically brace myself to contain the swirl of emotions which assail my body. No-it isn't in reaction to an outrageous umpiring error or a player's costly mistake. This reaction comes long before the first bounce to commence the clash.

I know that the ANZAC Day ceremony will entail a tribute. This tribute will invariably call upon the one hundred thousand people gathered there to bow their heads as they recall the selfless sacrifice of our brave men and women.

That's right-the brave men and women.

Being something of a history buff I wonder if perhaps the details of our female battalions who dug in at the Somme and endured the freezing conditions, slept in the mud, blood and guts of their girlfriends and charged the enemy trenches with fixed bayonets had eluded me.

I never saw footage of limbless, blind, deaf, shell shocked, facially disfigured young girls being carried or wheeled off ships as they arrived home to resume their civilian lives. Perhaps the cameras weren't operating that day.

Yet year after year we pay tribute and give equal standing to both the men and women. How is this gross misrepresentation of the facts allowed to go on unquestioned? Of course if one was stupid enough to raise the issue at a dining table the response would be as predictable as the effects of gravity. People would screech in indignant outrage: "Our women worked in the factories, nursed and cared for the wounded and suffered the grief of losing their husbands, brothers and sons!"

Hilary Clinton's infamous line about women being the primary victims of war comes to mind.

If a women was ever harmed in war time, particularly in World War One, it was as a result of an unexpected accident or illness. No woman ever fought side by side with the men nor were they expected to fight. Yet, I repeat-they receive the same gratitude, respect and acknowledgement as the men. It is incomprehensible and makes a disgraceful mockery of the Remembrance Day ceremonies.
A handful of men suffer from breast cancer. Can you imagine the outcry we would hear from women if all of the breast cancer awareness campaigns spoke of the dreadful devastation of breast cancer wrought upon our women and men without any reference whatsoever to the enormous statistical discrepancy in which gender is most badly affected? It doesn't bear thinking about. There's no need to wonder as it would never happen.

This issue of our media never being gender specific about issues negatively impacting upon men's lives was brought to a head for me over this weekend when a full page article on suicide titled, You're Not Alone appeared in the lift out section of the HeraldSun.

As I greedily scanned the paragraphs, hoping I would stumble across the sentence alerting the world to the fact that the terrible tragedy we call suicide disproportionately affects our men, I quickly realised my search was a futile one.

Over 75% of suicides are committed by a male. This of course doesn't mean we should focus solely on males, but given the disparity in the figures one would think we would be thrown a crumb of sympathy, an empathic wink or a pat on the head. Nope…nothing. No mention of men as a gender throughout the entire article. In fact the personal focus was on women who had lost a male partner and how difficult life was for them as a consequence.

On the same day as this article appeared the murder of a little boy by his mentally unstable father was receiving wall to wall coverage. Each time the story was told the announcer reminded everyone that domestic violence was a scourge which overwhelmingly affected women although a small minority of men were also victims. Suddenly it seemed very important for the public to understand that this is an issue that harms women and that is where all of our attention should be focused.

This very deliberate censorship can be found in a number of other issues which overwhelmingly affect men. I have never watched, listened to or read a media story on death and disability in the workplace which states-men are the overwhelming victims of death and disability in the workplace. In fact when the Victorian Government ran a campaign on this issue a few years ago, all of the television, radio and print advertisements referred to the Deaths of Victorians in the Workplace.

Oh- and the dead are referred to as people or workers in all of the documentation. We would never refer to the female victims of domestic violence as people or family members. We would be left in no doubt whatsoever that it was a woman who was slapped, pushed, beaten or verbally abused. Isn't it funny how gender is of no consequence when males are dying?

When our media speak or write about our homeless-that is all we ever call them. We don't mention the fact that 67% of our homeless roughing it on the streets are males or 75% taking shelter in boarding houses are males. Can you imagine this percentage remaining a non issue if it were females wandering our streets and making up 70% of our homeless?

Why is this deliberate deception and censorship so prevalent in our media? One could be led to believe there is some kind of agreement in media circles that anything which could focus attention upon the hardship, loss, grief and injustice men endure is to be hidden, glossed over or ignored.
Some claim that more women are victims of family violence. Nevertheless a very substantial proportion of men are also affected. Understanding this, all domestic violence ads still focus exclusively upon women.

Men are not referred to at all, other than as perpetrators of course.

Imagine a suicide campaign with the same resources behind it as the Domestic Violence Industry has. This suicide awareness campaign would involve huge billboards, advertisements on television and a barrage of print articles in our major papers. Women would not be referred to in any way whatsoever. They would simply not exist as victims in the world of suicide. When outraged women ask why we are not concerned about female suicide they would be informed that less women kill themselves and for different reasons. Perhaps we could suggest that if they are so concerned about the plight of women who kill themselves they could start up their own movement to bring awareness to the problem. Our focus just happens to be upon the men. That would surely soothe their indignation.

I would like this revised version of the pre-match ANZAC Day tribute to be read during the pre-match ceremony. It would go some way to addressing the rather absurd, insulting, inaccurate and somewhat deceitful insinuation that women have sacrificed as much as men throughout the many wars we have endured.

Ladies and gentleman, could we please be upstanding as we pause and offer a minute's silence in tribute to the courage and sacrifice of tens of thousands of young Australian men and boys who died so that we might live in a peaceful, free society. Others gave great support to our soldiers and we acknowledge the tireless work of the many nurses who took care of our men and gave them comfort in a time of need.

Featured image was originally posted to Flickr by NZ Defence Force at http://flickr.com/photos/56631565@N06/5650697092. It was reviewed on 7 April 2012 by the FlickreviewR robot and was confirmed to be licensed under the terms of the cc-by-2.0. –Ed

Twitter censors reference to Souad Faress' #FalseRape accusation

Hannah Wallen · 24 April 2018 · Archived copy · Original

Imagine one night you are accosted by strangers, bound, stuffed into the back of a car and driven to a building where you are put in a cage. Your family has to pay ransom to get you back, but not until after your captors have interrogated you, accused you of a reprehensible act, publicly attacked your reputation, and threatened to throw you back in the cage as retribution for your alleged wrongdoing. It's up to you to prove the allegation wrong, or it's the cage for you.

No, you have no recourse for the kidnapping and mental torture. No, you can't get your money back. No, you can't even get your name fully cleared, and you're going to have to fight tooth and nail to get it mostly cleared.

And by the way, you're not allowed to tell anyone who your accuser is, because the nature of what you're accused of makes that illegal.

[image]
Souad Faress, false accuser
That's the position Mark Pearson found himself in when he was arrested and questioned over a rape complaint made by award-winning Game of Thrones actress Souad Faress. The accusation itself was ridiculous. Pearson passed by Faress in Waterloo Station in London. Afterward, Faress accused him of reaching up under her skirt and into her undergarments, and penetratively sexually assaulting her for two or three seconds. She claimed to have staggered and yelled, and that people stopped all around her. On behalf of the actress, Mr. Pearson was plunged into what he described as "a year-long "Kafkaesque nightmare" of being arrested, investigated, publicly humiliated and subjected to a trial.

To secure a conviction, the state slowed down CCTV footage of their brief encounter in an attempt to make it look like there had been more time for the assault to have occurred, and Mr. Pearson's attorneys had to fight to get it played correctly for the jury. Even slowed, the footage did not show any contact, nor any reaction by passers-by.

To secure a conviction, the state slowed down CCTV footage of their brief encounter

Viewed at the speed at which it was recorded, the footage clearly demonstrated that the assault was physically impossible. There was less than a second of time when the two were even close enough to touch. Mark Pearson was carrying items in both hands, and the positions of his hands didn't change from frame to frame at all.

The jury in his case took 90 minutes to return a verdict of Not Guilty.

InBrief.co.uk reports that

> Under s 5(2) of the Criminal Law Act 1967 (CLA 1967), (Wasting Police Time) it is an offence to cause a wasteful employment of the police by knowingly making a false report – either orally or in writing – to the police or anyone else that:

> - an offence has been committed;

> - there is a real threat to the safety of any persons or property; or

> - they have relevant information concerning some police enquiry.

The site also describes another crime that is relevant to this case:

> **Perverting the course of justice**
>
> If a false report you made has particularly serious consequences, the police could charge you with perverting the course of justice instead, which carries a maximum penalty of life imprisonment. Police are more likely to charge you with this more serious offence, rather than wasting police time if:

> - the false report was motivated by malice;

> - you continued to stick to your false story, even when there were ample opportunities to retract;

> - you falsely accused someone of a crime and they were charged and remanded in custody or tried, convicted and / or sentenced;

> - the person you falsely accused suffered major damage to their reputation;

> - you have a history and/or previous convictions of making false reports.

Mark Pearson is not a criminal. He did not, by any definition, commit a crime, and yet he has been arrested, interrogated by police, jailed, brought before a judge, and publicly slandered as a criminal.

His accuser, however, did. In filing her impossible complaint with police, she wasted police time and perverted the course of justice. Equivalent crimes in the U.S. would be filing a false charge and committing perjury.

Souad Faress is not a victim. She isn't even just a witness in a court case. She is a criminal… a perpetrator of Wasting Police Time, and Perverting the Course of Justice. She has not been assaulted, assailed, harassed, or even mildly inconvenienced against her will in this case. She wielded the justice system as a weapon of torture against another human being for a year.

And she got away with it. Not only did she get away with it, she was accommodated. She received victim's assistance, including financial aid. At her behest, police rounded up and questioned a complete stranger, jailed him, extorted money from him, publicly humiliated him, and put him on trial. She was able to do this all anonymously – so much so that even in court, where the jury should be able to evaluate witness behavior to weed out lying, she was hidden from view when testifying.

No charge will be filed against her for her criminal acts. Her victim has no legal recourse to seek justice for what she did to him. He cannot even file a criminal complaint.

Her anonymity is still protected. While other crime victims are encouraged to publicly name their perpetrators, Mark Pearson isn't even allowed to privately tell friends or family who victimized him.

That is the law in the UK; All of the mechanisms of the criminal justice system are reversed when a woman commits the crime of filling a false police report of sexual assault, sticking to the false story even when there are ample opportunities to retract… and then participates in the process as if her lie were true when the accused is charged, remanded in custody, and tried for a crime based on that lie, suffering worldwide damage to his reputation and mental torture in the process.

But that's the UK, right? Outside the country, anyone can name Mark Pearson's false accuser. I've named her repeatedly in this article. I'm going to do it again: Mark Pearson's false accuser is Souad Faress, award winning actress, most recently known for her role as the High Priestess of the Dosh Khaleen in Game of Thrones.

I could jump up and down outside on my back patio shouting about it, naming her over and over like that character being stoned to death for Taking the Lord's Name in Vain in Monty Python and the Holy Grail, and aside from odd looks from my neighbors and maybe a potential noise complaint, I'd face no repercussions.

I would not expect UK police forces to show up on my doorstep to put a stop to my perpetrator-naming antics. Nor should I, as the United States declared independence from Britain generations ago. UK law doesn't apply here, right?

Apparently Twitter thinks it does. The site spent the last week suspending accounts over tweets, some a year or more old, naming Mark Pearson's perpetrator.

I first noticed it when my account was suspended. The tweets didn't even all get flagged on the same day.

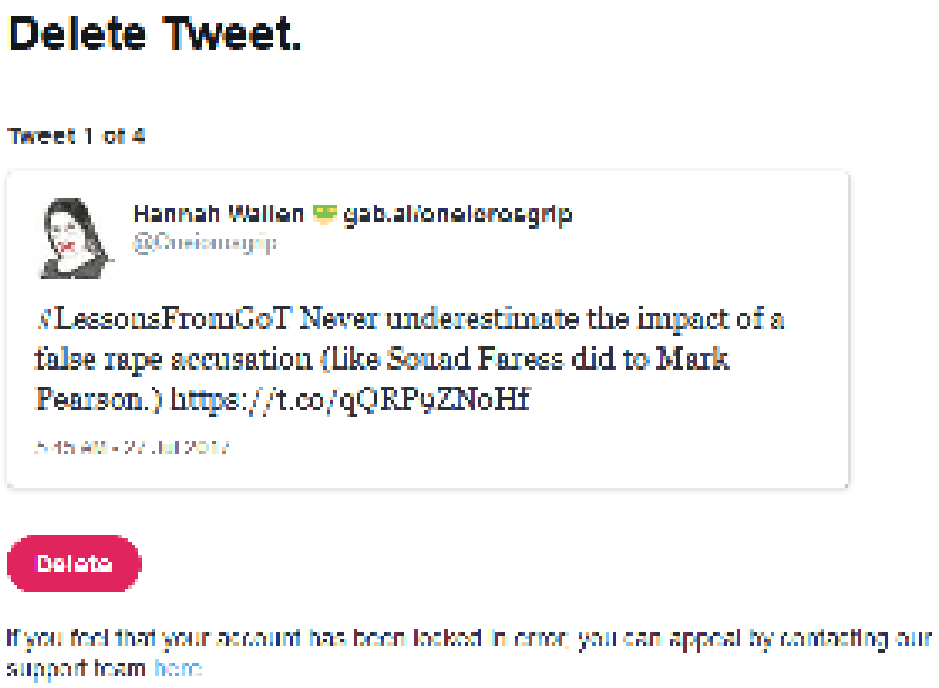

Delete Tweet.

Tweet 2 of 4

Hannah Wallen 🐸 **gab.ai/oneiorosgrip**
@Oneiorosgrip

#LessonsFromGoT If you're famous & female like Souad Faress, you can file false charges with impunity. https://t.co/CXxnQUbC3O

5:18 AM - 27 Jul 2017

Delete

If you feel that your account has been locked in error, you can appeal by contacting our support team here.

Delete Tweet.

Tweet 3 of 4

Hannah Wallen 🐸 **gab.ai/oneiorosgrip**
@Oneiorosgrip

Has #GameOfThrones Actress Souad Faress ever even apologized for filing false charges against this man? https://t.co/CXxnQUbC3O

11:07 PM - 16 Jul 2017

Delete

If you feel that your account has been locked in error, you can appeal by contacting our support team here.

Delete Tweet.

Tweet 4 of 4

Hannah Wallen 🐸 **gab.ai/oneiorosgrip**
@Oneiorosgrip

Has GOT Actress Souad Faress ever even apologized for filing false charges against this man? https://t.co/CXxnQUbC3O #GameofThrones7

3:20 PM - 16 Jul 2017

Delete

If you feel that your account has been locked in error, you can appeal by contacting our support team here.

Delete Tweet.

Tweet 1 of 1

Hannah Wallen 🐸 **gab.ai/oneiorosgrip**
@Oneiorosgrip

#YouMayBeANinjaIf you can do what Souad Faress falsely accused Mark Pearson of doing. https://t.co/qQRP9ZNoHf https://t.co/BRF74FgZsl

6:01 AM - 27 Jul 2017

Delete

If you feel that your account has been locked in error, you can appeal by contacting our support team here.

I asked around and found that others have experienced the same thing:

> View post on imgur.com

Yes Margaret? @MargaretsBelly · Apr 17
Weird, I just got locked out of my Twitter for this tweet from 2+ years ago on the same topic. Someone following you must have went looking for #SouadFaress tweets to report.
Your account has been locked.
Yes Margaret?
@MargaretsBelly
What happened?
We have determined that this account violated the Twitter Rules.
9
7
18

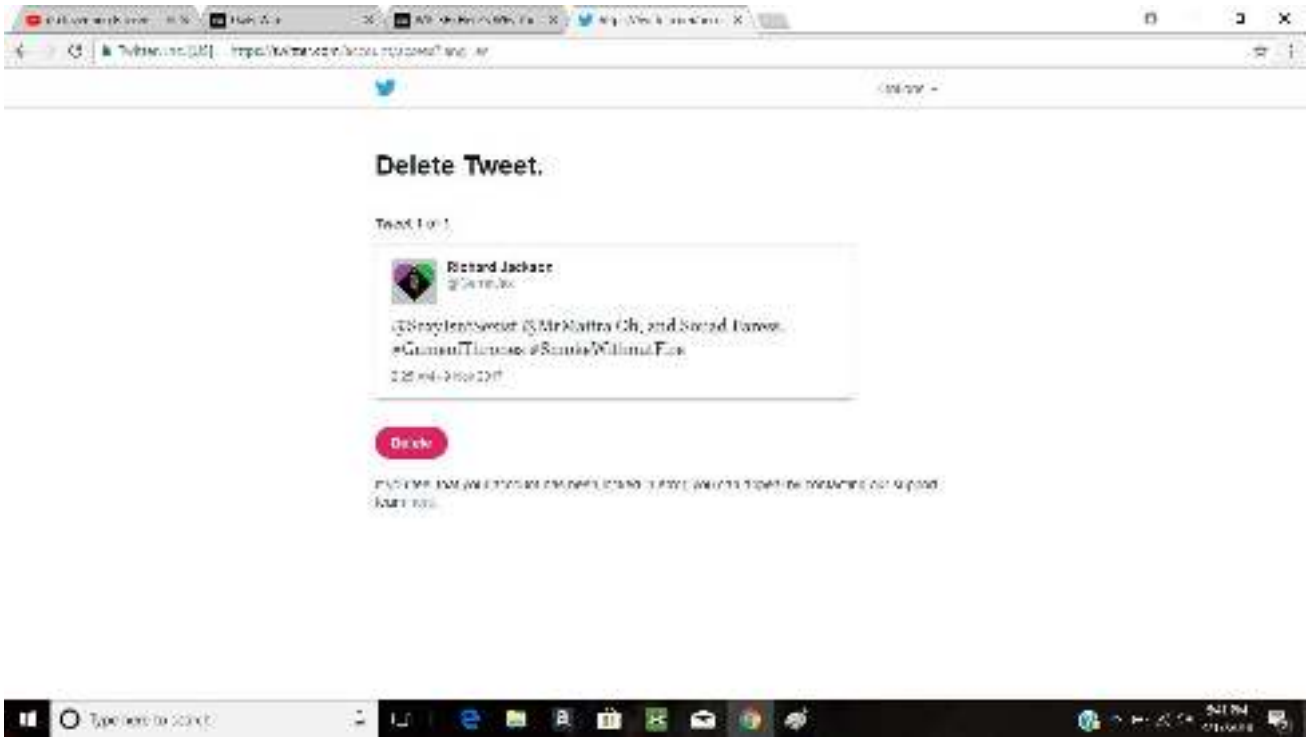
Delete Tweet.
Richard Jackson
Delete

12:20 PM T-Mobile 100%

Twitter

Delete Tweet.

Tweet 1 of 5

YellowViolin
@thangylingi

@ezraluthors Thankfully, Souad Faress was nowhere near Snyder in these shots, or she would've falsely accused him of fingering her.

2:55 PM - 22 Sep 2016

Delete

If you feel that your account has been locked in error, you can appeal by contacting our support team here.

12:20 PM T-Mobile 100%

Twitter

Delete Tweet.

Tweet 3 of 5

YellowViolin
@thangylingi

Good thing Souad Faress isn't in #GameOfThrones anymore. No man is safe from being falsely accused of rape by her.

10:13 PM - 30 Jul 2017

Delete

If you feel that your account has been locked in error, you can appeal by contacting our support team here.

12:20 PM T-Mobile 100%

Twitter

Delete Tweet.

Tweet 4 of 5

YellowViolin
@thangylingi

@IGN Thank god Souad Faress is no longer on GoT or else this dir. might've been falsely accused of rape, and IGN wudnt b able 2 interview him.

10:33 PM - 7 Aug 2017

Delete

If you feel that your account has been locked in error, you can appeal by contacting our support team here.

12:21 PM
T-Mobile 90%
Twitter
Delete Tweet.
Tweet 5 of 5
YellowViolin
@GameOfThrones With false rape accuser Souad Faress no longer on Game of Thrones, there will be indeed quiet in the realm.
Delete
If you feel that your account has been locked in error, you can appeal by contacting our support team here.

AT&T
10:12 PM
Options
Delete Tweet.
Tweet 1 of 1
Eric Castaal
@luimnea @instapundit According to @deanesmay it was Souad Faress: https://t.co/2JNwy6lquq
Delete
If you feel that your account has been locked in error, you can appeal by contacting our support team here.

iPad 11:53 am 98%

Options

Delete Tweet.

Tweet 1 of 1

Simone Norton

@POsroff Agreed. It was wrong of GoT actress Souad Faress to falsely accused Mark Pearson of sexual assault. @SexyIsntSexist @PaulSJones23

5:41 AM - 13 Feb 2016

Delete

If you feel that your account has been locked in error, you can appeal by contacting our support team here.

Options

Delete Tweet.

Tweet 1 of 1

Peter Wright gab.ai/PeterWright

[Article] Souad Faress is a false rape accuser? #SouadFaress #FalseRape #FakeRape #RapeLiar https://t.co/fXc7VEFcuS

2:37 PM - 8 Feb 2016

Delete

If you feel that your account has been locked in error, you can appeal by contacting our support team here.

UK law does not apply outside the UK. Twitter is not a UK company. It's an American company with its main headquarters in the U.S. It should not be applying UK law to citizens from other countries, especially those which, like the U.S., fought a war for independence from the England… but in the name of feminism's "believe the woman" narrative, that is exactly what is happening. An American company, in apparent deference to UK law, is silencing the speech of American citizens and people in other nations not under the UK's authority, all for having the audacity to discuss the reprehensible behavior of a criminal.

If social media moguls wonder why they're the target of so much public criticism, why they're in the hot seat before

the U.S. congress, why regulation of their business is under consideration, here's a clue:

Governments do not like competition. Social media platforms presuming to apply any nation's laws but those of their own to the speech of citizens in foreign countries are likely to draw the ire of those countries' leaders, as well as their own.

The revolutionary war was triggered by citizen ire over government imposition of laws on the American colonies without any representation of the colonists in the decision-making process. Citizens here aren't disposed toward tolerating the imposition of UK law on our speech.

It's not surprising that Twitter's administrators cannot figure out that it's wrong to protect from criticism a criminal who spent a year exploiting loopholes in the UK legal system to torture another human being. After all, the perpetrator's actions were in line with their publicly displayed political outlook. Their inability to distinguish themselves from a one-world government entity, however, is rather eye-opening. It's almost as if, like Facebook's Mark Zuckerberg, they're actively angling for government regulation of social media.

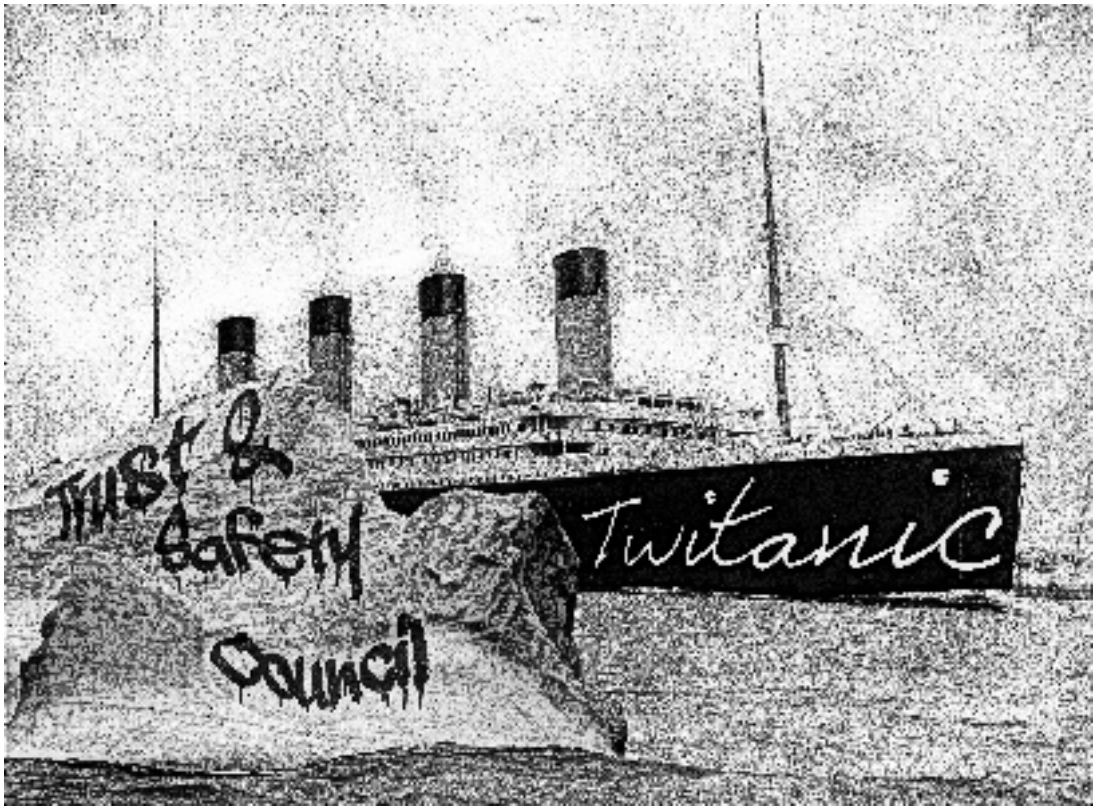

A New Aristocracy

Peter Wright · 28 April 2018 · Archived copy · Original

When Marxist activist Rudi Dutschke looked at ways to stage a neo-Marxist revolution he hit on the plan of "a long march through the institutions of power to create radical change from within government and society by becoming an integral part of the machinery." His strategy was to work against the established institutions while working surreptitiously within them. Evidence of the attempt to implement his plan can be seen today through many levels of society – especially in universities.

Marxists however are not the only ones to use this strategy. In fact when we look at the numerous political forces attempting to infiltrate and influence our cultural institutions we see that another, much more influential candidate, has twisted its tendrils through every layer of society – and it existed long before Marx and Marxism was born. That force is political feminism,[1] whose culture project has been in play now for several hundred years.

Protofeminists like Lucrezia Marinella, Mary Wollstoncraft, Margaret Cavendish, Modesta Pozzo, or Christine de Pizan were advocating a 'long march' through institutions for centuries before Marxism emerged and began its tragic experiment. Pizan's main book for example titled *A City of Ladies* sketched an imaginary city whose institutions were controlled completely by women, and each of the protofeminists advanced some theory of female rule or 'integration' of women into governing institutions. Later feminists followed suit, such as Charlotte Perkins Gillman wrote the famed book *HerLand (1915)* envisioning a society run entirely by women who reproduce by parthenogenesis (asexual reproduction), resulting in an ideal (utopic) social order free from war, conflict, and male domination.

A survey of protofeminist writings reveals consistent advocacy for the superior abilities of women as functionaries: women's greater compassion, virtue, nonviolence, intelligence, patience, superior morality and so on, combined with a concomitant descriptions of male destructiveness, insensitivity and inferiority as we see continued in the rhetoric of modern feminists.

Via that polarizing narrative feminists sought to grab not just a big slice of the governance pie; as contemporary feminists have shown they would stop at nothing but the whole pie. Nothing but complete dominance of the gendered landscape would satisfy their lust for control, and it appears they have succeeded.

We see that dominance in women's occupation of pivotal bureaucratic positions throughout the world, from the UN and World Bank all the way down through national governments, schools and universities, and HR departments in most medium to large workplaces. Feminists not only govern the world via these roles, but as surveyed in Janet Halley's recent book *Governance Feminism: An Introduction*, that governance is far from the utopia early feminist promised.

The long feminist tradition underlines the danger of viewing 'the march through the institutions' as a Cultural Marxism project, because it deflects us from the historically longer, more powerful, more dangerous and ultimately more successful project that is political feminism.

Moreover, the protagonists of Marxist and feminist worldviews are not one and the same; the former aims to dismantle social-class oppression, and the latter gender oppression. While there are some individuals working to amalgamate these two contrary theories into a hybrid of Frankenstein proportions, their basic theoretical aims remain distinct.

Like Marxism, feminism too can be imagined as a socio-political ideology, in this case modelling itself on a medieval feudalism which was structured with two social classes: 1. A noble class of aristocrats, priests, princes and princesses, and 2. a peasant class of serfs and slaves overseen by indentured vassals.

Stripped of its medieval context we see the purveyors of political feminism working to institute a new sex-stratified version of feudalism which serves to maximize the power of women. With this move we have seen an increased

tendency to emphasize women's "power," "dignity," "honor," "esteem" and "respect" – descriptors historically reserved for dignitaries.

As in medieval times, the assets and wealth generated by the labour class – predominately men – are taxed and redistributed to the new quasi-aristocratic class via a plethora of social spending programs of governments, or alternatively via asset transfers like alimony, child support, divorce settlements and other court mandated conventions. Children themselves form part of that asset portfolio which men are often forced to relinquish to women in the event of divorce. In the face of such practices men are reminded that women's "dignity" is very much at stake, and their acquiescence mandatory.

The push to establish a female aristocratic class has long been recognized, as mentioned by the following writer from more than a century ago (1896), who in his 'Letter To The editor' observed the granting of unequal social privileges to female prisoners;

> A paragraph in your issue of the week before last stated that oakum-picking as a prison task had been abolished for women and the amusement of dressing dolls substituted. This is an interesting illustration of the way we are going at present, and gives cause to some reflection as to the rate at which a sex aristocracy is being established in our midst. While the inhumanity of our English prison system, in so far as it affects men, stands out as a disgrace to the age in the eyes of all Europe, houses of correction for female convicts are being converted into agreeable boudoirs and pleasant lounges…
>
> I am personally in favour of the abolition of corporal punishment, as I am of existing prison inhumanities, for both sexes, but the snivelling sentiment which exempts females on the ground of sex from every disagreeable consequence of their actions, only strengthens on the one side every abuse which it touches on the other. Yet we are continuously having the din of the "women's rights" agitation in our ears. I think it is time we gave a little attention to men's rights, and equality between the sexes from the male point of view.–YoursYours, &c.,, A MANLY PROTESTOR."[2]

Another comes from a 1910 Kalgoorlie Miner which reported a push to set up a female aristocracy in America. It was entitled *The New Aristocracy*:

> A question of deep human interest has been raised by The Independent.
>
> "To be successful in the cultivation of culture a country must have a leisure class," says the editor. "We Americans recognise this fact, but we are going about the getting of this leisure class in a new way.
>
> In Europe the aristocracy is largely relieved from drudgery in order that they may cultivate the graces of life. In America the attempt is being made to relieve the women of all classes from drudgery, and we are glad to see that some of them at least are making good use of the leisure thus afforded them. It is a project involving unprecedented daring and self-sacrifice on the part of American men, this making an aristocracy of half the race. That it is possible yet remains to be proved. Whether it is desirable depends upon whether this new feminine aristocracy avoids the faults of the aristocracy of the Old World, such as frivolousness and snobbishness."[3]

Lastly a comment from Adam Kostakis who gives an eloquent summary of feminism's preference for a neo-feudal society in his *Gynocentrism Theory Lectures*:

> It would not be inappropriate to call such a system sexual feudalism, and every time I read a feminist article, this is the impression that I get: that they aim to construct a new aristocracy, comprised only of women, while men stand at the gate, till in the fields, fight in their armies, and grovel at their feet for starvation wages. All feminist innovation and legislation creates new rights for women and new duties for men; thus it tends towards the creation of a male underclass."[4]

By many accounts what we've achieved today under feminist modelling is the establishment of a neo-feudal society with women representing an aristocratic class and men the labour class of serfs, slaves and peasants who too often spend their lives looking up from the proverbial glass cellar. When men do rule, it is usually not with a life "free of drudgery" as mentioned above, but with hard-work as CEOs, executives and prime ministers in service of the ruling female class who are busy with little more than lifting their lattes.

This gendered enterprise is now several hundred years in the making, enjoying further consolidations with every passing year of feminist governance. That a widespread female aristocracy now exists is undeniable, at least in the Western world, although we remain reluctant to name it as such for fear of offending our moral betters. We can only hope that the recent petition to abolish the House of Lords becomes infectious and begins to tackle the unearned privileges of those new aristocrats who serve nobody but themselves.

Sources:

[1]. Ernest Belfort Bax coined the phrase 'political feminism' in his book *The Fraud of Feminism*. London: Grant Richards Ltd, 1913
[2]. *A Privileged and Pampered Sex*, Letter to the Editor, Reynolds Newspaper, 1896
[3] *New Feminine Aristocracy; Narrowly Trained Men*, Kalgoorlie Miner, Wednesday 5 January 1910, page 2
[4]. Adam Kostakis, Lecture 11: *The Eventual Outcome of Feminism –II*, Gynocentrism Theory Lectures, 2011

*An earlier version of the above article published in Feminism And The Creation of a Female Aristocracy.

Sexual selection theory has weaknesses relative to field reports

Douglas Galbi · 30 April 2018 · Archived copy · Original

Like current law governing reproductive rights, the traditional theory of sexual selection emphasizes female choice. A leading biological anthropologist has explained, "it is the female who is ultimate arbiter of when she mates and how often and with whom."[1] According to that understanding, the female directs a male to copulate with her whenever she desires, and he obeys. Another anthropologist has explained:

> Men must compete for sex but what is there for women to compete for? Not for copulations – any male would be more than happy to oblige her [2]

This theory reduces men to brainless, indiscriminate vagina-seeking penises. Scholars have criticized this traditional theory of sexual selection as undervaluing female sexuality.[3]

Much less authoritative field studies of human sexuality indicate very different sexual behavior. According to these studies, men prefer young, beautiful women with long hair and who like men. According to these studies, most men have absolutely no interest in copulating with old, ugly women who hate men, even if those women have socially impressive job titles and long lists of scholarly publications. According to these studies, men also are generally averse to copulating with obese women. These studies tend to be dismissed as superficial or hateful. But much the same could be said of the above highly credentialed scholarship on traditional sexual selection. Sexual selection theorists should adopt more inclusive thinking and consider uncredentialed field reports in relation to their theories.

Scholars of sexual selection have lamented lack of appreciation for female sexual aggressiveness and female sexual promiscuity. An anthropologist has observed:

> Females have been observed soliciting copulations in virtually every primate species that has been studied, and in the majority of species, females initiate the majority of copulations. [4]

Another anthropologist lamented:

> In retrospect one really does wonder why it was nearly 1980 before promiscuity among females attracted more than cursory theoretical attention. [5]

Could that be because gynocentrism creates belief that women exist on a higher moral plane than men do? On the other hand, in gynocentric society, everything, including failure to discuss sufficiently the prevalence of those the uneducated call sluts, is the fault of socially constructed belief in patriarchy.

All aspects of female sexuality surely are worthy of attention. A highly respected scholar noted:

> In her piece entitled "Bride Wore White, Groom Hopes for Parole," journalist Donatella Lorch (1996) describes women from a wide range of professions – bankers, journalists, judges, teachers, for whom resources are obviously not the issue – who marry men whose freedom of mate choice is severely circumscribed by the fact that they are in prison. … This vignette of sex-reversed claustration makes a serious point about just how little we know about female choice in breeding systems where male interests are not paramount and patrilines are not making the rules. [6]

Once again, fieldwork-based applied studies are far in advance of narrow-minded academics. Persons seriously engaged in field studies have long recognized that chick dig jerks. More conventional social-scientific experiments are starting to explore that long-established practical principle.

If the science of sexual selection is to advance beyond misandry and fashionable cultic nonsense, it must take seriously the amazing body of work that uncredentialed, applied researchers are producing.

Notes:

[1] Hrdy (1981) p. 18. This statement refers to male and female organisms in general, not just humans. Commodity markets for sperm (sperm banks) make sufficiently wealthy women the ultimate arbiter of when, how often, and with which sperm donor she is inseminated.

[2] Campbell (2002) p. 310.

[3] Small (1993) Ch. 4. The alleged disparagement of female sexuality in sexual selection theory contradicts the women-are-wonderful effect.

[4] Smuts (1987) p. 392. See also Small (1993) Ch. 5. In the European Dark Ages, persons were more enlightened about female sexual ardor and female promiscuity.

[5] Hrdy (1986) p. 127.

[6] Hrdy (1997) p. 32. Of course, male interests have never been paramount, and male rulers make rules to serve females. Thus in the thirteenth-century French popular romance, *The Romance of the Rose*, an old woman declares:

> I called all the others lovers, but it was he alone that I loved. Understand, he didn't value me at one pea, and in fact told me so. He was bad — I never saw worse — and he never ceased despising me. This scoundrel, who didn't love me at all, would call me a common whore. A woman has very poor judgment, and I was truly a woman. I never loved a man who loved me, but, do you know, if that scoundrel had laid open my shoulder or broken my head, I would have thanked him for it. He wouldn't have known how to beat me so much that I would not have had him throw himself upon me, for he knew very well how to make his peace, however much he had done against me. He would never have treated me so badly, beaten me or dragged me or wounded my face or bruised it black, that he would not have begged my favor before he moved from the place. He would never had said so many shameful things to me that he would not have counseled peace to me and then made me happy in bed, so that we had peace and concord again. Thus he had me caught in his snare, for this false,

> treacherous thief was a very hard rider in bed.

From c. ll. 14480-14520, trans Dahlberg (1995) p. 247. The figure of being caught in a snare is common in the historical literature of men's sexed protests.

[image] A young White-fronted Capuchin Monkey. Thanks to Whaldener Endo and Wikipedia.

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The verdict is in: we're all Bill Cosby now

Paul Elam · 1 May 2018 · Archived copy · Original

OK, the verdict is in and Bill Cosby is guilty of three counts of sexual assault. And we now await sentencing, where the current take is that we will hear, in one form or another, how America's Dad will spend the rest of his life behind bars.

The #MeToo and #TimesUp crowd is jumping for joy, and undoubtedly a slew of Cosby's alleged victims are lining up to take aim at pillaging his estate. I can just see them all, jumping up and down like first-graders at the ice cream truck, screaming Me too! Me too!

Gynotrads, too, will be getting their jollies; basking in what they imagine is schadenfreude as Dr. Huxtable is tossed into a small cage to live what will undoubtedly be a much shorter version of what remains of his life. Such is what he deserves, right? He harmed all those women, and now he has to pay.

At least that's the point of view of those dumb enough to be blue pill; people whose thinking is guided by hash tags and other popular slogans of sexual politics.

And mind you I have to say that I am not exactly bleeding sympathy for old Bill. Whether he committed actual sexual assault aside, it is clear that over decades of life he was a completely dedicated pussy hound; a gynocentrist of the first order, driven to arrange his life around women. That alone is begging for problems, never mind the abandonment of self and values that come with the territory. Guilty or innocent of the criminal charges, Cosby's own petard blew up in his face.

And of course, that ought to make any man with a bit of common sense take notice. There but for a streak of dumb luck go a lot of good men.

To illustrate this further, I want to take a closer look at 1970's drug culture, the very environment from which so many allegations sprang; allegations from a slew of women who are bound by two common denominators. Accusations against Bill Cosby and the expiration of their sexual use-by dates.

Full disclosure here. As an overly active part of 1970s drug culture I have my own stories to tell, and I remember one clearly that paints a pretty damned good picture of the times.

I was at a party. I think it was around 1977, but to be honest those were some very fuzzy years. There was this dude sitting there across from me on a sofa. He dropped a respectable sized rock of cocaine on a mirror and began ritualistically chopping at it with a razor blade. I remember thinking he was practiced, working the blade with blinding speed, turning the rock into powder and then turning the powder to a fat line that ran crossways on the mirror.

As he shaped and reshaped the line of coke, a rather fetching young woman took a seat next to him on the sofa. She was ample breasted and wearing a low-cut sweater. She leaned toward him and smiled, her breasts more or less on full display, and put her hand on his knee.

The guy just kept working the cocaine. Finally, the woman said, "That line really looks delicious."

He stopped for a moment and asked her name. She smiled and told him. He then asked her what she did for a living.

"I'm a stewardess," she said.

"Oh," he said, "I guess you make a pretty good living at that" He pulled a short straw out of his shirt pocket.

The woman smiled again and said, "Yeah, I do ok."

"Well, then, tell me," he said, "Why don't you have any cocaine?"

Then he bent forward and Hoovered the entire line up through the straw.

Now, of course I was way too gynocentric at the moment to appreciate the awesome display of red pill awareness that I had just witnessed. Or maybe it wasn't red pill awareness. Maybe it was just a guy used to shooing women off to hang on to his stash. Either way, it would take me many more years and a few rounds of getting burned to begin waking up on that level.

And the scenario did paint a similar picture of my life at the time, too. I used a lot of drugs. I wasn't what you call a big-time dealer, though I often did buy drugs in some quantity and sold enough to friends to help defray the cost.

And one thing was certain. Whenever I was flush with drugs, I also had women around me. So did a lot of men. Money and fame both have the same effect. The more you have, the more women flock to you. That was true in the 1970s and it is true today. Resources attracts women like moths to a flame. You can #MeToo and #TimesUp all day every day but it won't change the fact that access to resources and power through men is *the* primary attractor for women. How much action would ugly ass Mick Jagger have seen in his life if he was a cab driver?

And of course, that makes me think about Bill Cosby in the 1970s. Rich, famous, powerful and undoubtedly with access to plenty of drugs. I was a 20-year-old nobody in 1977, and as long as I had drugs I had all the tail I could handle.

So, I am sitting here wondering just why Cosby was reduced to doping women, slipping them drugs so they'd lose control and he could access them sexually.

Oh, but wait. That isn't what happened. At least not for the three counts of sexual assault for which he was convicted. In reading through accuser Andrea Constand's account, she didn't even allege that he slipped her drugs without her knowledge. She alleged that Cosby gave her three pills and some wine, telling her they were just pills that would relax her. This was, according to her, after Cosby had made at least two attempts at being sexual with her, which she rebuffed.

So, let's see if we can paint this picture accurately. A grown woman went alone at night to Bill Cosby's residence after he had twice attempted to have sex with her, took the drugs that he offered without knowing what they were or even asking, had sex, and then sold that story as a rape.

And of course the jury believed her. After all, women don't lie about these things. And they take drugs from men who are pursuing them sexually without knowing what they are all the time, right? It doesn't cross their minds that the rich, powerful man handing them drugs late at night; men who've already established sexual interest, might still have sex in mind.

Poor darling. I am sure she thought Cosby invited her up for a bible study and some Jell-O.

Another pitiable dear I read about found herself drugged and having sex with Cosby several times over a period of years. But I shouldn't judge. I am sure the woman bore no responsibility for being raped in the same way by the same man over a period of years. After all, its not like she could just quit being around him.

That story and a lot of others came from an article at thecut.com, where 35 of Cosby's accusers tell their own stories. None of the stories are particularly remarkable, mind you. Each one pretty much told some variation of all the others. Some women claimed to have apparently been slipped drugs, but that was not what Cosby was convicted for.

They all went to Bill Cosby's place alone, partied on with him, had sex, uh, excuse me, were raped and then spent the next few decades summoning the courage to talk about it. The only other thing remarkable about the cut.com article is that there are pictures of all 35 women. All of them, every last one, is dressed, quite intentionally, in white.

Of course, the preferred color of pure, unblemished brides at the altar…and coke whores.

No wonder they say we live in a rape culture. At least half the sex between all westerners in the 1970's was rape,

apparently, thanks to retroactive definitions and hashtag movements.

This is all part and parcel to what feminists want in the world. It's been speculated quit a bit that the #MeToo movement probably had an influence on the Cosby trial. And I think it obviously did. Consensual partying and sex, sends a man to prison decades later, because rape, my friends, is whatever women want it to be.

And it's why they are pushing so hard now for an end to the statute of limitations on sexual assaults. Feminists want to go after any man, and the more powerful the better, at any time, for any reason, and completely crucify him. Not just in the court of public opinion, but in courts of law. Gents, we're all Bill Cosby now.

Chalk this up as a score for the sexual robotics industry. At least until they criminalize that, too.

♦♦♦

Afternote: I want to close with a note on register-her.net. It appears to have already have had good effect. Once we launched I was tweeting about it regularly, with names of the women who are now listed on the site. Now I've been given a lifetime stretch in Twitter jail. They claim that my tweeting the truth about women who lie about rape is targeted harassment. Oh well, screw them and the false accusers they want to protect. There's more going on in social media than Twitter.

Meanwhile, your tweeting this article should be safe, if you know what I mean.

The real reason why geeky men offend the church of feminism

Rachael Lefler · 5 May 2018 · Archived copy · Original

> "I never forgot it, confusing as it was, no fun with no guilt feelings."
> – Alanis Morisette, 'Forgiven'

When I say "bad boys", what you might be inclined to picture is a man in a leather jacket with tattoos, hair gel, chain necklaces, and a motorcycle. The kind of guy with an irresistible "not giving a fuck" attitude that women go nuts for. But the digital era has created a new kind of "bad boy", in terms of what the Church of Progressive Feminist Capitalism defines as "bad":– the geeky guy.

Outside the fact that we spend money on toys, cosplay, and collections, us geeks are bad consumers. We still define ourselves by what we consume, but we don't mass consume what everyone else is consuming. Our money gives more power to small "ma and pa" businesses and small niche content creators on the internet than it does to the huge corporations. Corporations are trying two strategies to fight their losing revenue. For one, make their same idiotic blockbusters they've always made to impress the masses, but get a 'geek culture' franchise label. This is what Marvel does. This is what the Star Wars and Star Trek movies are now. Even Doctor Who has lost its way somewhat. This is why journalists said gamers are no longer the target of game companies. Games are now for the dull-brained masses.

The mega-corporations have one other strategy against us; women. Whether you watch *Ready Player One, Big Bang Theory, Atypical, I.T. Crowd,* or anything featuring a male character who is geeky or autistic, that character will invariably be defined by their success or lack thereof in dating, and the fictional stories about geeky and autistic men you're likely to see on TV or in the mainstream movies are all about sex and dating. This is not by accident, but by design. The dateless male geek nullifies the threat that geek men might just enjoy existing without women. The message is clear: good men want pussy, and good women will work hard, like Penny in *Big Bang Theory,* to tame geeky men who redeem themselves by giving up what they want for what women want.

Why is that so important to pop culture? Well, pop culture is not, for the most part, what is organically created by independent creative thinkers. It's planned by what amount to think tanks of newly hatched English major graduates. It's a carefully thought-out product, and a huge team effort, with the result engineered much like a car or a building. So no part of say, a Marvel movie or an episode of a best-selling sitcom is *accidental*. And the primary purpose is to make money through ad deals.

To make money through ad deals, your show has to encourage a consumerist cultural mindset. These people writing this crap will claim to be progressive or Marxist even, but they really aren't. Being Marxist means you want to dismantle capitalism. The people don't want that and never will. They want to perpetuate everything that sucks about capitalism (the idea that you should define yourself by the junk you buy, and keep buying and buying, like a hamster on a wheel) and diminish everything that's great about capitalism (freedom of expression, individuality).

But why sex? Well, sex sells. Even sells crappy cultural ideas. But what they're not selling men is sexual freedom. I often roll my eyes when I see *another* reminder that the sexual revolution is just something that women got. Men are still pushed into the traditional role; breadwinner and faithful to one woman, even if she sleeps around. It's also the only thing the geeky male appears to lack. It's inconceivable to someone steeped in our juvenile, sex-obsessed celebrity culture that some people are happy and just fine without its endless pursuit.

The sexless geek is seen as similar to a drug addict, a poor unfortunate soul needing rehabilitation. It also makes sense from a narrative perspective; as stories need conflict, and geeks don't run into as much conflict that's fun for an audience of lay people anywhere but in the realm of dating. But I also hear the message when I put on my "They Live" glasses and watch something like the first episode of *Atypical:*– **REPRODUCE! Don't go your own way!** Your own way means you won't be financially obligated to support a woman and children. So we will control you

less. And we hate that.

I'm not a man. But I am a lifelong geek. And as a bisexual who is very much attracted to the female body, I sexually experience the world the way a man would – I like Ivy's tits in *Soul Calibur,* and I don't want to be shamed for it. But what I'm finding is that men *are* shamed for liking breasts, while women are not shamed for wanting to show their bodies off for strangers to see. So there's been this awkward culture of fear around sex created by, like I said, the fact that the sexual revolution has freed women but not men to such an extent.

Feminists like to claim they're fighting for men and that men don't need their own movement. But if feminists fought for men 20-40 years ago as much as they did for women, why is it that it's considered normal for a 16 year-old girl to be on birth control, and weird, creepy, perverted, and wrong for a man to have a collection of sexy anime dolls? Either sexuality is cool or it isn't. Enough with double standards that victimize men. It's all about getting you to repent for the sin of seeking happiness independently from the control of women. Don't be a good consumer. Don't go gentle. Go your own way.

Instruction of boys in the arts of chivalry

Peter Wright · 5 May 2018 · Archived copy · Original

The following excerpt is from the 1825 classic *The History of Chivalry Or Knighthood and Its Times*, by Charles Mills. Like many historical articles it shows that chivalry came to be about much more than military conduct, becoming conflated as it were with deferent and servile behaviour toward women – as it does to this day. The following describes the process whereby young boys were inducted into the cult of chivalry.

The education of a knight generally commenced at the age of seven or eight years, for no true lover of chivalry wished his children to pass their time in idleness and indulgence.

At a baronial feast, a lady in the full glow of maternal pride pointed to her offspring, and demanded of her husband whether he did not bless Heaven for having given him four such fine and promising boys. “Dame,” replied her lord, thinking her observation ill timed and foolish, ” so help me God and Saint Martin, nothing gives me greater sorrow and shame than to see four great sluggards, who do nothing but eat, and drink, and waste their time in idleness and folly.” Like other children of gentlebirth, therefore, the boys of this noble Duke Guerin of Montglaive, in spite of their mother’s wishes, commenced their chivalric exercises.

In some places there were schools appointed by the nobles of the country, but most frequently their own castles served. Every feudal lord had his court, to which he drew the sons and daughters of the poorer gentry of his domains ; and his castle was also frequented by the children of men of equal rank with himself, for (such was the modesty and courtesy of chivalry) each knight had generally some brother in arms, whom he thought better fitted than himself to grace his children with noble accomplishments.

The duties of the boy for the first seven years of his service were chiefly personal. If sometimes the harsh principles of feudal subordination gave rise to such service, it oftener proceeded from the friendly relations of life; and as in the latter case it was voluntary, there was no loss of honourable consideration in performing it. The dignity of obedience, that principle which blends the various shades of social life, and which had its origin in the patriarchal manners of early Europe, was now fostered in the castles of the feudal nobility.

The light-footed youth attended the lord and his lady in the hall, and followed them in all their exercises of war and pleasure ; and it was considered unknightly for a cavalier to wound a page in battle. He also acquired the rudiments of those incongruous subjects, religion, love, and war, so strangely blended in chivalry ; and generally the intellectual and moral education of the boy was given by the ladies of the court.

“Generally the intellectual and moral education of the boy was given by the ladies of the court.”

From the lips of the ladies the gentle page learned both his catechism and the art of love, and as the religion of the day was full of symbols, and addressed to the senses, so the other feature of his devotion was not to be nourished by abstract contemplation alone. He was directed to regard some one lady of the court as the type of his heart’s future mistress ; she was the centre of all his hopes and wishes ; to her he was obedient, faithful, and courteous.

While the young Jean de Saintre was a page of honour at the court of the French king, the Dame des Belles Cousines enquired of him the name of the mistress of his heart’s affections. The simple youth replied, that he loved his lady mother, and next to her, his sister Jacqueline was dear to him. “Young man,” rejoined the lady, “I am not speaking of the affection due to your mother and sister ; but I wish to know the name of the lady to whom you are attached *par amours*.” The poor boy was still more confused, and he could only reply, that he loved no one *par amours*.

The Dame des Belles Cousines charged him with being a traitor to the laws of chivalry, and declared that his craven spirit was evinced by such an avowal. “Whence,” she enquired, “sprang the valiancy and knightly feats of Launcelot, Gawain, Tristram, Giron the courteous, and other ornaments of the round fable of Ponthus, and of those knights and squires of this country whom I could enumerate : whence the grandeur of many whom I have. known to arise to renown, except from the noble desire of maintaining themselves in the grace and esteem of the ladies ; without which spirit-stirring sentiment they must have ever remained in the shades of obscurity? And do you, coward valet, presume to declare that you possess no sovereign lady, and desire to have none ?”

Jean underwent a long scene of persecution on account of his confession of the want of proper chivalric sentiment, but he was at length restored to favour by the intercession of the ladies of the court. He then named as his mistress Matheline de Coucy, a child only ten years old. “Matheline is indeed a pretty girl,” replied the Dame des Belles Cousines, “but what profit, what honour, what comfort, what aid, what council for advancing you in chivalrous fame can you derive from such a choice? You should elect a lady of noble blood, who has the ability to advise, and the power to assist you ; and you should serve her so truly, and love her so loyally, as to compel her to acknowledge the honourable affection which you entertain for her. For, be assured, that there is no lady, however cruel and haughty she may be, but through long service, will be induced to acknowledge and reward loyal affection with some portion of mercy.

By such a course you will gain the praise of worthy knighthood, and till then I would not give an apple for you or your achievements but he who loyally serves his lady will not only be blessed to the height of man’s felicity in this life, but will never fall into those sins which will prevent his happiness hereafter. Pride will be entirely effaced until the heart of him who endeavours by humility and courtesy to win the grace of a lady. The true faith of a lover will defend him from the other deadly sins of anger, envy, sloth, and gluttony ; and his devotion to his mistress renders the thought impossible of his conduct ever being stained with the vice of incontinence.”

Source: Charles Mills, *The History of Chivalry Or Knighthood and Its Times* (1825)

Dr. Joana Dos Santos of Toronto, Ontario, “Known Genital Mutilator”

Gary Costanza · 6 May 2018 · Archived copy · Original

[image]Dr. Joana Dos Santos has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

She ‘works’ at the Newborn Circumcision Clinic at SickKids of Toronto, Ontario. She either performs or supervises infant genital mutilations, also known as circumcisions, on healthy (not SickKids) newborn baby boys, and alas, for no medical reason.

She knows this amputation of healthy tissue is unnecessary, unethical, and risky, yet she continues to perform it and/or force others to perform it, under threat of termination.

Here’s her bio from the website:

“Dr. Joana Dos Santos, MD
Medical Urology Staff, The Hospital for Sick Children
Assistant Professor of Paediatrics, University of Toronto

Dr. Joana Dos Santos joined the Division of Urology at SickKids in July 2015 as the first Medical Urologist in Canada, and subsequently to the University of Toronto as an Assistant Professor of Paediatrics. After completing medical school at the Federal University of the State of Rio de Janeiro, she underwent paediatrics and paediatric nephrology residency training at the Federal University of Sao Paulo, Brazil. Dos Santos started at SickKids in 2011 as research fellow in Paediatric Nephrology, later to become a true pioneer as the first Medical Urology Fellow with training focused on clinical management of urological conditions.

Dos Santos developed a new grading system for the management of Antenatal Hydronephrosis, which has been recently published. She is an active researcher interested in congenital abnormalities of the kidneys and urinary tract (CAKUT), renal stones, and bladder and bowel dysfunction in children. Dos Santos is responsible for the Medical Urology Clinic, as well as the Newborn Circumcision clinic, which has recently expanded to 1-2 times per week, and is closely involved with the Combined Urology Nephrology Stone Clinic. Dos Santos is passionate about the medical management of urological conditions and continuous improvement of the care of children.”

Under “What to expect during your visit,” we read:

> You and your baby will meet a urology fellow and a registered nurse. Before circumcision, the doctor who will perform the procedure will speak with you. This is a discussion of the reasons for circumcision, the benefits, risks and alternatives, and ensures that you understand what will happen during the procedure. You will have lots of time to ask questions.
>
> You should discuss what pain control measures will be used during and after the procedure. Your doctor may use a local anesthetic. Swaddling, oral sugar solutions or acetaminophen (Tylenol) may be given as well, but should not be used as the primary method of pain relief.
>
> To perform the procedure, the doctor places the baby on a special table and cleans the baby’s penis and foreskin. First, the baby gets medicine so he won’t feel pain. This might be a cream on the skin or a needle into the base of the penis. Then they use special tools to cut off the foreskin. The doctor completes the procedure by wrapping a bandage (called gauze) around the baby’s penis to protect it from rubbing against the diaper.
>
> The baby may cry during the procedure and for a short while afterward. Local anesthesia can greatly reduce your baby’s discomfort.

The baby will feel pain, despite the above lie, and the alternative to this is no circumcision , with no risks, unlike this procedure that results in scarring, loss of sensitivity, loss of foreskin function, sometimes lifetime

complications needing further surgery, and death.

Since the doctor has incomplete information about the controversy and risks of circumcision, you can read that here and watch videos here.

Dr. Dos Santos' practice information follows:

SickKids
555 University Avenue
Toronto, Ontario
Canada
M5G 1X8

General inquiries: 416-813-1500
Patient information/locating: 416-813-6621

> Dr. Joana Dos Santos of Toronto, Ontario, "Known Genital Mutilator" https://t.co/BUhfsci50M #MGM #circumcision pic.twitter.com/levY8SkKbN
>
> — gary costanza (@jerrytheother) May 6, 2018

Post-structuralism and men's liberation/rights

Eva Barb · 7 May 2018 · Archived copy · Original

Post-structuralism is an interesting theory to consider as the academic field of men's studies slowly emerges into coherence because it is the very theory that has provided premises for feminism to unravel into second and third waves. Only now—after feminism, queer theory, and trans studies—is men and masculinity studies (barely) a feasible academic discipline. Perhaps this progression of gender discourses says enough about the social erasure of the disenfranchisement of men in contemporary society. After all, can we really be so vain as to think that men are banal creatures unworthy of discourse?

To only scarcely begin peeling away one of the many thick layers suffocating this question, I identify the basic formation of post-structuralism as well as how it has been mis-appropriated within socio-politics. I use Michael Messner's analysis on the formation and progression of the men's liberation movement ("The Limits of the 'Male Sex Role'") because his essay provides insight into how this movement was overshadowed, partitioned, and discombobulated by feminism.

The structuralist tenet of Saussurrean signification proposes that a sign consists of two psychological parts: a sound pattern (signal) and a concept (signification). Hence, the word *man* can be linguistically dissected into the English sound: \'man\; and the signification of *man* is defined by cultural associations with what a *man* is or represents.

Two significant details of Saussure's signification model are that language is both innately arbitrary and a unique social institution in that society's "natural inertia exercises a conservative influence upon it."[1] Therefore, the main structuralist query is: How does language define and therein monitor our paradigms and the ways in which we experience the world around us?

Take, for example, the modern phenomenon of a "queer" vocabulary: agender, non-binary, trans, intersex, androgyne, pangender, gender-fluid, etc. Language is the very scope that brings these non-traditional genders into visibility. The "natural inertia" of society within the past century as well as the acute wave of (trans)gender activism in the 1990s has ultimately influenced the creation of a Wikipedia entry titled, "Gender-neutral language,"[2] which accounts for some of the aforementioned words.

The undoing of society's visible gender spectrum through a gradual evolution of language from *sex* to *gender*, from *hermaphrodite* to *intersex*, from *androgynous* to *bi-gender* (and so on), corresponds with changing notions on the signification of these words; thus, reconfiguring linguistic paradigms in order to fit the normative of social majorities. Ironically, this progression of marginalized and minority communities into the mainstream sphere innately Others what society considers to be the privileged oppressor(s) of said groups. Namely, straight white men.

Derridean deconstruction (generally referred to as post-structuralism)—drawing from, and challenging, Saussure's theory on language—asserts that a sign is more than just its signal and signification; a sign can also be taken apart by the dualities, or binary pairs, that sustain its meaning. Language is no more than a clusterfuck of dichotomies; these dichotomies are the very mechanisms that give a word meaning, so that *true* meaning is elusive and in a constant state of deferment. Similar to Karl Marx's notion of the "abstract, reflected anti-thesis,"[3] each side of a binary pair reflects and gives meaning to the other—transgender/cisgender, black/white, straight/gay, queer/normative, proletarian/bourgeois, liberal/conservative, etc. Despite all of these binary pairs that our society, driven by language, can be divided into, one resounds above all, for it was perhaps the birth of the modern "gender zeitgeist:" man/woman, which feminism subverted into: woman/man.

One of the main issues with feminism—and the identity politics it has helped foster—is the faulty appropriation of post-structuralism upon civil rights issues. In establishing positions of 'us v. them,' these movements abstract human beings by using language to victimize/blame, resulting in the reduction of the intrinsic complexity of both language and people. Modern civil rights movements consequently Other and demonize masculinity and maleness because *man* has culturally evolved into signifying the inverse of any form of disenfranchisement. One need only

consider (as Messner does)[4] the *poor* white man to demystify the damnation of a universalized and privileged *man*.

In tracking the men's liberation movement of the 1970s (and so forth), Messner examines the varying discourses of men's liberation/rights and its use of male/female role ideologies to pioneer pro-feminism, anti-feminism, and the middle ground: Warren Farrell-ism. Messner provides a rather comprehensive timeline of these three overlapping—yet diverging—sects of the men's liberation movement.

Early men's liberation activists provided equilateral weight to the oppression of men and women, while mediating the tensions between male privilege/male victimization. As a result of feminist criticism, by the mid 1970s MLAs had begun focusing on how men are inherently oppressive. Thus, the male feminist was born.[5]

Messner also discusses the opposing side of the aforementioned phenomenon (i.e. anti-feminism):

"It is instructive to examine the slippage in the discourse from the symmetrical mid-1970s men's liberation language of 'equal oppressions' faced by women and men to an angry anti-feminist men's rights language of male victimization in the late 1970s and 1980s."[6]

Messner implies that this "slippage" from symmetrical examinations of social gender roles into "angry" criticism of matriarchy is a result of the paradox that institutionalized patriarchy presented to men's liberationists. He suggests that the catalyst for anti-feminism was when some MLAs realized that feminism was not the cherry-topped, pro-humanist ice-cream sundae they thought it to be; indeed, it was explicitly anti-male and critical of any suggestion that men could be victims.

Though Messner's essay is quite dated, he manages to account for how the men's liberation movement split into the binary: pro-feminist/anti-feminist, and how this incited the contemporary movement of men's rights activism.

Men's rights, as both a civil cause and an academic discipline, has perhaps undergone such deferment because of an unconscious insistence on the validity of binary models. In subverting a presumptuous patriarchal gender binary, feminism forced (and is forcing) maleness and masculinity into subaltern positions of muteness, which is reinforced by discourses such as post-colonialism and queer theory that consider hetero, white maleness as their antithetical. All the while, these academic discourses are premised by the arbitrariness of binary systems. Lacking self-awareness, it seems, academia is a playground for the active exclusion of *man*. How, if at all, do we begin digging maleness out of the anachronistic hole it's been placed in?

Sources:

[1] Saussure, Ferdinand de. "General Principles: Nature of the Linguistic Sign." *Course in General Linguistics*. Translated by Roy Harris. Open Court, 1986. 108.

[2] "Gender-neutral language." *Wikipedia*. https://en.wikipedia.org/wiki/Gender-neutral_language. Accessed 26 Apr. 2018.

[3] Lefebvre, Henri. "What Is Modernity?" *Introduction to Modernity: Twelve Preludes, September 1959-May 1961*. Translated by John Moore. Verso, 1995. 178.

[4] Messner, Michael A. "The Limits of the 'Male Sex Role': An Analysis of the Men's Liberation and Men's Rights Movements' Discourse." *Gender & Society*, 12.3 (1998): 265. Accessed 26 Apr. 2018.

[5] Ibid. 270-1.

[6] Ibid. 268.

Why my son (or daughter) will never be a boy scout

John Bird · 8 May 2018 · Archived copy · Original

My friends and I were boy scouts. We'd meet at a bank in Rio Vista, Texas, hoist our packs onto our backs, and hike five miles to camp.

We were teenagers, ranging from 12 to 18, and a rowdy bunch. We tackled each other. We fought. We dipped snuff. We peed in the woods. We played shirts and skins football. And we learned a lot from our all-male leaders. Most of all, we benefitted from our time together, us boys and men.

Even in the 80's, boys spent most of the time around women. Some of my friend's parents were divorced, and they lived with their mothers. The luckier ones (myself included) lived with both parents, but still spent more time with our moms. Moms took us to school, picked us up from school, and were with us while our dads worked evenings. We spent our weekdays at schools led by women, in an environment that wasn't natural for boys (sitting still, staying quiet, singing songs, coloring in the lines), where the girls excelled, and we got punished. In the evenings, we came home and watched sitcoms and commercials that showed dad as a dope (Al Bundy, Homer Simpson) and mom as the hero. The less fortunate of us also had to spend part of our weekends in female led Sunday school classes, singing feminine songs and receiving more reinforcement to the idea that something was inherently bad about being a boy.

We needed those campouts. We needed that time together. We needed those men, those masculine men, to take us on adventures, to organize challenging activities, to call us out when we acted like sissies, and to let us be boys. We needed that time away from our mamas, our teachers, and the little girls who looked down on us during the week. That's not to say we didn't love our mamas, our teachers, and the little girls who looked down on us during the week. We did love and appreciate them, and we still do, but we also needed time away from them.

It's worse for boys today. In our country, it's offensive to suggest that there's anything unique about being male (unless it's anger, violence, addiction, sexism). Men are the enemies, all complicit in rape culture and "toxic masculinity." Dads in the home are rarer than ever. Dads involved in their children's lives are rarer still. How are boys to become good men?

The more extreme feminists may believe it's best for women to do the raising of boys. Besides the female led institutions, let the women also coach little league (or better yet, co-ed soccer), lead the boy-scouts, and write the sermons. Then we can be done with toxic masculinity once and for all.

But I disagree. Boys need men. Boys need good men to look up to and imitate. Boys need men who will lead at home, who will coach teams, who will take them camping. If more men would step up and take responsibility, fewer women would have to fill these roles. And men need men, too. At a time when suicide is becoming one of the number one causes of death of men and boys in our country, men and boys need each other. And they need those times to get away from their wives, their mamas, their grannies and their teachers, and just be boys.

The recent boy-scout decision to include girls and change the name from Boy Scouts to Scouts is an attempt to be inclusive.

But instead of becoming inclusive, the organization became worthless. With little girls joining, fewer men will be leaders. What man wants the liability of taking teen-aged boys and girls into the woods for a camping trip? Who wants to put themselves in a position to be accused or suspected of inappropriate behavior? The jokes we and our leaders used to tell on campouts? Big trouble. No more peeing in the woods; that would be a crime. I've never heard a "Me too" story involving a boy scout camping trip, but they are sure to follow. Now, mothers will have to go on the campouts, which will also make the men, and many of the boys, not want to go.

When my son asked to join the scouts, I told him he had enough female led activities in his life. Boy scouts is becoming an extension of Elementary School, much like cub scouts. Instead, he and I go hiking and camping on our

own, where we can cut loose, relax, and be ourselves. My daughters haven't asked to join scouts, but if they did, my answer would also be no. There's nothing for them to gain. I'll take them camping, hiking, and fishing, but I won't have them take part in the downfall of what used to be a good organization. Also, there's no way I'd send them on an overnight trip into the woods with a bunch of boys.

Feminist ideology's grip on Australia's key institutions

Bettina Arndt · 11 May 2018 · Archived copy · Original

Why are we putting up with feminists silencing debate on key social issues like domestic violence? A major drama has been playing out in Perth this week where I am orchestrating a campaign to protest the dismissal of Rob Tiller, a male counsellor from Relationships Australia WA, who was fired for posting on his private Facebook page an article I wrote on domestic violence.

My article, Always Beating Up on Men, summarised the latest official statistics and research on domestic violence, providing evidence that most family violence is two-way, involving women as well as men. Relationships Australia WA (RAWA) denies this evidence and promotes a feminist analysis of gendered power relations." This means in policy and in practice men are treated by the organisation as the sole perpetrators of family violence. Unlike the equivalent organisations in some other states, RAWA offers no support to male victims and in effect, denies their existence.

Rob Tiller got into trouble by talking about counselling violent couples in email discussion with a professional men's network and saying that the research evidence I presented rang true with his professional experience. That was enough to get him fired.

Rob Tiller is an experienced, well-respected counsellor who worked for this government-funded counselling organisation for the past eight years and has had an exemplary record. He was much in demand as the only male counsellor working in Perth, running their workshops in addition to seeing his clients. His work colleagues and clients are vigorously protesting his dismissal.

Most people are well aware that the feminist promotion of men as the only perpetrators of family violence is a deliberate distortion. For every child who grew up in a family cowering from a dangerous man, there are just as many who tip-toed around a violent mother. I mentioned in my article a major 2001 national survey, Young People and Domestic Violence study, involving 5000 young Australians, found 23 per cent of young people were aware of domestic violence against their mothers or stepmothers but an almost identical proportion (22 per cent) were aware of domestic violence against their fathers or stepfathers by their mothers or stepmothers.

When people are asked about victims of domestic violence, about a third of the people claiming to be victims are male, according to the latest Australian Bureau of Statistics figures. But when you ask who commits this violence, over 1700 peer-reviewed studies find equal numbers of men and women will admit they took part. "Thirty years of international research consistently shows that women and men are violent towards each other at about the same rate," says Queensland University psychology professor Kim Halford whose own research shows such patterns even in young couples.

It is extraordinary that this government-funded key organisation shamelessly promotes a totally misleading ideologically-driven policy which lacks support from the broader community. Surveys on whether women are willing to call themselves "feminist" usually show only a small minority are willing to be associated with what is now an extreme movement – numbers swollen, of course, by young graduates from ideologically-driven humanities courses in our universities.

Tiller has taken RAWA to the Fair Work Commission claiming unfair dismissal. See my YouTube video talking to Rob about what has happened. A national campaign has been launched, including a crowd-funder for money for his legal fees and the costs of establishing full-time private counselling and workshops.

Relationships Australia is trying to silence discussion about the whole business, making phone calls to Perth media organisations claiming Tiller isn't telling the truth about what happened. Clearly, they now realise their rash move in firing Tiller is exposing the feminist grip on their taxpayer-funded organisation. Not a good look.

I'm hoping that everybody who is fed up with this constant bullying and silencing by feminist activists will come on

board and protest The Dismissal. Come on good people, maintain the rage!

*Article first published in The Spectator Australia

Metoo? #NotMe!

Elizabeth Hobson · 13 May 2018 · Archived copy · Original

It goes without saying (as far as any reasonable person is concerned) that we, as a society, are against the rape and sexual harassment of women. We all want to combat these scourges – but I do not see a place for the #MeToo movement in doing so. #MeToo is bad for men, bad for women and bad for society. It is a prime example of feminist aggression into the lives of ordinary, non-feminist people who do not need feminists to dictate acceptable behaviour.

There are three types of #MeToo participant. First, the type who shares an account of a serious incident or incidents. She is misguided in seeking justice through social media which can only be obtained through the law – and in legitimising other participant-types.

The second is the type who conflates innocuous behaviour (such as unwanted compliments) with serious incidents. She serves to feed the victimhood culture; which is afflicting a proportion of women in our society and is terribly unhealthy for them psychologically and also alienates a proportion of men from women in general, inhibiting them so they feel less comfortable in women's company – and may, in a professional setting, choose not to mentor a woman, for example.

And finally, #MeToo is a safe space for the liar who seeks to ruin the reputation of an innocent man. Men are losing their jobs and their friends over petty and false allegations due to #MeToo and there have even been fatalities, such as Carl Sargeant who took his own life after being suspended from his job as a Welsh government minister and his membership of the Labour Party whilst under investigation over claims (that were kept secret from him) of sexual misconduct.

It *is* important that there is a public dialogue about rape and sexual harassment but this hysterical, finger pointing movement does not represent a sensible way of approaching it. There are dangers implicit to #MeToo – to innocent men, to cultural perceptions of women and to women's perceptions of themselves. #MeToo is fermenting the idea of women as delicate, fragile snowflakes unprepared to face public life, toxifying gender relations and sustaining the feminist Sex War. There are male and female victims and male and female perpetrators. These are human problems that we need to work on together.

There are male and female victims and male and female perpetrators. These are human problems that we need to work on together.

In addition, in working on preventing rape and sexual assault, it is imperative that we resist the assumption of #MeToo advocates – that things will be better if only we homogenise human relationships and neuter ourselves in interactions with others. Bearing in mind the human instincts to love and to fuck, sometimes even with colleagues, it is far more difficult than they suppose, to categorise most behaviour as absolutely always appropriate or absolutely never appropriate. Flirting happens, and sometimes it's a beautiful dance and sometimes it's misjudged – with comedic or uncomfortable or sad outcomes. Romantic pursuit is human and should be allowed to take place without the threat of being outed online for a well-intentioned misjudgement.

Even unsolicited touch is a critical part of human communication – showing camaraderie or sympathy as well as, sometimes, sexual interest. Most human beings crave touch and suffer if they lack it in their lives. If an individual clearly informs their pursuer that their boundaries have been over-stepped and the individual fails to cease in their behaviour, it becomes a problem but most of the time people manage to negotiate what is acceptable in every relationship that they participate in effectively.

Men and women must take a stand against the feminist #MeToo train-wreck. Women in particular, as we enjoy a social shield from the most negative of consequences and more easily brush off charges of misogyny. We must inform these authoritarians that they are not needed, nor wanted in the non-feminist sector and that, actually, we cherish the fact that (broadly speaking) men and women work fantastically well together. And together is how we

must work, if we are to tackle the scourges of rape and sexual harassment.

The role of ladies in the first sporting tournaments

Peter Wright · 14 May 2018 · Archived copy · Original

The following by Charles Mills (1825) documents interaction between men and women at the first sports tournaments, a tradition from which we derive much of the structure and symbolism of today's sporting tournaments. Have we moderns lost some of the gynocentrism of the early sports tournaments, or have we added to it? You be the judge. – PW

Ladies were judges of the tournament

[image]
The ladies were the supreme judges of tournaments, and if any complaint was raised against a knight, they adjudged the cause without appeal. Generally, however, they deputed their power to a knight, who, on account of this distinction, was called the *Knight of Honour*. He bore at the end of his lance a ribbon or some other sign of woman's favour, and with this badge of power he waved the fiercest knights into order and obedience.

The heralds read to the knights the regulations of the sport, and announced the nature of the prize they were to contend for. The dames and maidens sometimes proposed jewels of price, a diamond, a ruby, and a sapphire, as rewards of valour. But the meed of renown was often more military, and the reader of Italian history remembers that at a tournament celebrated at Florence in the year 1468, Lorenzo de' Medici bore away the prize of a helmet of silver with a figure of Mars as the crest. It was the general wont of tournaments for a vanquished knight to forfeit his armour and horse to his victor.

Knights were led by ladies

The knights then trooped to the listed a plain, with lords, ladies, and damsels, the chivalry and beauty of the country, mounted on gaily-caparisoned steeds and palfreys, whose housings swept the ground. Sometimes a lady fair led the horse of her chosen knight, and in the song of the minstrel the bridle became a golden chain of love. At the day appointed for a merry tournament, in the reign of Richard II., there issued out of the Tower of London, first, three-score coursers, apparelled for the lists, and on every one a squire of honour riding a soft pace.

Then appeared three-score ladies of honour; mounted on fair palfreys, each lady leading by a chain of silver a knight sheathed in jousting harness. The fair and gallant troop, with the sound of clarions, trumpets, and other minstrelsy, rode along the streets of London, the fronts of the houses shining with martial glory in the rich banners and tapestries which hung from the windows. They reached Smithfield where the Queen of England and many matrons and damsels were already seated in richly adorned galleries. The ladies that led the knights joined them; the squires of honour alighted from their coursers, and the knights in good order vaulted upon them.

Knights wore ladies' favours, who imitated the dress of knights

The tilting armour in which knights were sheathed was generally of a light fabric, and splendid. Its ornaments came under a gentler authority than that of royal constables and marshals. If the iron front of a line of cavaliers in the battle-field was frequently- gemmed with the variously coloured signs of ladies' favors, those graceful additions to armour yet more beseemed the tournament. Damsels were wont to surmount the helmets of their knights with chaplets, or to affix streamers to their spears, and a cavalier who was thus honoured smiled with self-complacency on the highly emblazoned surcoat of his rival in chivalry.

The desire to please ladies fair formed the very soul of the tournament. Every young and gallant knight wore the device of his mistress, while, indeed, the hardier sons of chivalry carried fiercer signs of their own achievements but they were unmarked by the bright judges of the tourney, for their eyes could only follow through the press their own emblems of love. Nothing was now to be heard but the noise and clattering of horse and armour.

Knights thanked by ladies

Every preux cavalier had by his side a lady bright. The minstrels tuned their harps to the praise of courtesy and prowess, and when the merriment was most joyous, the heralds presented to the ladies the knights who had worthily demeaned themselves. She, who by the consent at her fail companions was called *La Royne de la Beaulte et des Amours*, delivered the prizes to the kneeling knights. This queen of beauty and love addressed each of them with a speech of courtesy, thanking him for the disport and labour which he had taken that day, presenting to him the prize as the ladies' award for his skill, and concluding with the wish that such a valorous cavalier would have much joy and worship with his lady.

"The victory was entirely owing to the favor of my mistress, which I wore in my helmet," was the gallant reply of the knight, for he was always solicitous to exalt the honor of his lady-love. As tournaments were scenes of pleasure, the knight who appeared in the most handsome guise was praised and, to complete the courtesies of chivalry, thanks were rendered to those who had travelled to the lists from far countries.

Source: Charles Mills, *The History of Chivalry Or Knighthood and Its Times (1825)*

***See also:** Sporting tournaments: a gynocentric tradition?

Women of color feminists are bringing white woman feminists to their knees

Peter Wright · 16 May 2018 · Archived copy · Original

Ruby Hamad's recent Guardian article How white women use strategic tears to silence women of colour carries the byline "The legitimate grievances of brown and black women are no match for the accusations of a white damsel in distress."

How white women use strategic tears to silence women of colour

Ruby Hamad

The legitimate grievances of brown and black women are no match for the accusations of a white damsel in distress

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The article is interesting for a number of reasons, among them being that European 'white woman feminism' (WWF) is being called out for the farce that it is, and secondly those WoCs calling it out are reducing it to its knees.

While its true that women cry far more often and easily than the average man – a biological fact examined by several research articles – there is no doubt that European white women have leveraged the crying game through

the intricate culture of damseling that has made people hypersensitive to white women's tears. An Arab woman cries? who cares. A black woman cries? meh. A white woman cries? – Quick call an ambulance!!

Hamad refers to this anomaly as the weaponising of white women's tears, and adds;

> As I look back over my adult life a pattern emerges. Often, when I have attempted to speak to or confront a white woman about something she has said or done that has impacted me adversely, I am met with tearful denials and indignant accusations that I am hurting her. My confidence diminished and second-guessing myself, I either flare up in frustration at not being heard (which only seems to prove her point) or I back down immediately, apologising and consoling the very person causing me harm.
>
> It is not weakness or guilt that compels me to capitulate. Rather, as I recently wrote, it is the manufactured reputation Arabs have for being threatening and aggressive that follows us everywhere. In a society that routinely places imaginary "wide-eyed, angry and Middle Eastern" people at the scenes of violent crimes they did not commit, having a legitimate grievance is no match for the strategic tears of a white damsel in distress whose innocence is taken for granted.

Feminist women of every skin color share a belief in the existence of an oppressive patriarchy, female victimization at its hands, and the need to increase the power of women in every imaginable way. That mandate is enough to raise my resistance to each and every feminist pitch regardless of skin color – including supposedly male friendly feminists like Christina Hoff-Sommers and Camille Paglia who would institute a feminist utopia based on traditional male chivalry, their imagined golden era of the past that third wave feminists have undermined.

Added to those core beliefs, the cultural background of feminists often gives their behaviour a different accent or twist. I find myself agreeing with WoC feminists that white women have culture values embedded in their feminist project that render it, shall we say, *different*. This difference is why WWF has been accurately described as victim feminism, safe space feminism, and even fainting-couch feminism – a kind of battle between fragile maidens and those who would hurt them.

To be specific, white western feminists have their cultural roots in the European practices of damseling, chivalry and courtly love, practices that many WoC like Arabs, Asians and Africans do not. White Western feminists lean on European tropes to gain advantage over their WoC sisters, including the belief in (white) women's moral superiority, extreme vulnerability and fragility, and the need for a protective chivalry that can be assumed or otherwise elicited with a few well-timed tears. The elements of the trope are used to foster an aristocrat-like status of white Western feminists, which is evidenced in their appeals to "dignity" "respect" "status" and "esteem" etc. – words usually reserved for dignitaries.

The cultural conventions that enable such behaviour closely resemble the sexual fetish of Subs to Doms, as seen in the European practice of a man going down on one knee to propose to a White Lady. That behaviour has traditionally been extended to feminist WoC who have likewise been expected to go down on a metaphorical knee, so to speak, before their white women feminist betters. But WoC feminists are having none of it today – they are done with taking runner-up prize in the Oppression Olympics.

The fact that WoC want none of it is a death sentence for their own brand of feminism, for without the European customs mentioned above feminism simply cannot be; it absolutely requires damseling and a supportive culture of male chivalry in order to survive. That's what has made WW feminism the one and only kind of feminism, ensuring its life and longevity, and without adopting elements of the European trope WoC feminism is dead in the water. At best WoC feminists could expect to get some platform for the simple act of attacking their well heeled and pedestalized sisters, but little more.

To be sure the dividing of WoC and WW feminisms is somewhat superficial, for despite their denials many WoC have already adopted WW European practices, especially African American feminists, and wield them every bit as much as their ivory sisters.

Back to the question of crying, I believe the author has a mild case, if simply articulated, for the unique ways culture entwines itself with the tears of white Western feminists. That unique European brand has sometimes been referred to as 'Anglosphere feminism' – it is not something you will find in China, Iran or Sudan for example.

A feminist takes a well-earned break from being empathetic to men in pain.

White feminists have been busy drinking male tears for years, and they may find the prospect of WoC feminists drinking *their* tears somewhat disconcerting – and hopefully a reminder of just how badly they've been treating their menfolk. Judging by the current trajectory that's exactly what will happen, or rather is happening – a callous disregard for white women and their issues by WoC. The result is that WW feminists are finding out their hands are tied in some of the same ways that men's hands are tied based on the formula that perceived privilege = gag orders.

How do WW feminists and women feel to be in the same pit with white Western men? Will they take comfort from the usual 'suck it up' mantra reserved for Western males? Whatever their next moves its clear that European white women's damseling and status-seeking has reached the teleological end of its evolution, called out by none other than women of color.

See also: Did you know the "Damsel in Distress" trope has a feminist origin?

Penelope faithful, but Ulysses was afraid to return home poor

Douglas Galbi · 19 May 2018 · Archived copy · Original

Ulysses, also known as Odysseus, had spent ten years in the brutal violence against men of the Trojan War. Many men died fighting for one woman, Helen, who described herself as a "shameless whore." Ulysses then spent another ten years struggling to return home against hostile seas and sex-starved goddesses.

At home, Ulysses's wife Penelope refused to forsake her husband even as others were claiming he was dead. She yearned for the warmth of being in bed with him:

> Your Penelope sends you these words, too-slow Ulysses;
> it is of no use to write back to me: come yourself!
> Troy has certainly fallen, hated by the daughters of the Greeks;
> but Priam and all of Troy were hardly worth so much to me.
> Oh would that, when his fleet made for Lacedaemon,
> the adulterous lover had been obliterated by raging waters!
> I would not have lain, cold, in my lonely bed,
> nor deserted, would I now complain of days' slow passing
>
> { Haec tua Penelope lento tibi mittit, Ulixe
> nil mihi rescribas attinet: ipse veni!
> Troia iacet certe, Danais invisa puellis;
> vix Priamus tanti totaque Troia fuit.
> o utinam tum, cum Lacedaemona classe petebat,
> obrutus insanis esset adulter aquis!
> non ego deserto iacuissem frigida lecto,
> nec quererer tardos ire relicta dies } [1]

Like Dhuoda, Penelope sought to touch her beloved through her written word:

> Whoever turns his wandering ship to these shores
> is asked many questions about you before he departs,
> and he is given a letter written by these fingers
> to give to you if he ever sees you anywhere.
>
> { Quisquis ad haec vertit peregrinam litora puppim,
> ille mihi de te multa rogatus abit,
> quamque tibi reddat, si te modo viderit usquam,
> traditur huic digitis charta notata meis. }

Penelope wasn't naive or an ideologically benighted woman. She understood many men's hard position:

> It's the hardest thing of all to defeat your nature;
> when you see a girl, to stay pure in mind is torture.
> As young men we can't obey such a harsh injunction,
> or ignore the silky-soft female form's attraction.
>
> { Res est arduissima vincere naturam,
> in aspectu virginis mentem esse puram;
> iuvenes non possumus legem sequi duram
> leviumque corporum non habere curam. } [2]

With respect to Ulysses, Penelope lamented:

> Whatever dangers the ocean has, whatever the land,
> these I suspect to be the cause of your long delay.
> While I foolishly fear these things, such is your appetite
> that you may be captive to a foreign love,
> and perhaps you tell what a country wife you have,
> that only her wool is not coarse.
> …
> My father Icarius drives me to leave my widowed bed,
> and rebukes me continuously for my long delay.
> Let him rebuke me; I am yours, it is right that I be called yours.
> Penelope will always be Ulysses' wife.
>
> { quaecumque aequor habet, quaecumque pericula tellus,
> tam longae causas suspicor esse morae.
> haec ego dum stulte metuo, quae vestra libido est,
> esse peregrino captus amore potes.
> forsitan et narres, quam sit tibi rustica coniunx,
> quae tantum lanas non sinat esse rudes.
> …
> Me pater Icarius viduo discedere lecto
> cogit et immensas increpat usque moras.
> increpet usque licet—tua sum, tua dicar oportet;
> Penelope coniunx semper Ulixis ero. }

Men have the enormous gender disadvantage of being subject to cuckolding. Cuckolds, for good evolutionary reasons, have been widely regarded with contempt throughout human history, with the possible exception of the past few decades of intensified gynocentrism. With a perceptive sense of social justice, Penelope was profoundly loyal to Ulysses. He had no reason to regret marrying her. He had good reason to struggle to return home.

While Ulysses was still far from Penelope, he learned of her fidelity. The prophet Tiresias told Ulysses what he would find when he finally returned home:

> Penelope, your wife, you'll find is poor and aged by grief.
> She lives in poverty because she's chosen chastity.
> If she'd become a whore, she'd have no lack of food in store,
> and your son would have horses — who now, since Penelope
> despises her suitors, lives on chaff. But better not to eat enough
> than to become a dirty prostitute and have food in plenty.
> She lost what used to keep the household — herds of cattle and sheep —
> to keep her body's honor protected from the hundred suitors;
> with every sheep or ox those lechers grabbed out of her flocks,
> her glory gained more ground. If she were willing to be kind,
> her enemies would turn to friends, and they'd be kind in turn.
> She'd rather be oppressed by want, and lose what she possessed,
> than stoop to prostitution; but now she may, courageous woman,
> die from cold and thirst and loyal love for you, her husband.
> Hurry, put your hand to sail and ensure that justice will prevail.
>
> { Penelopem cernes inopem vetulamque dolore.

> Vivit mendica, quia maluit esse pudica.
> Si fieret mecha, non esset inops apotheca,
> natus haberet equos. Modo vivit acu, quia mechos
> mater contempsit; et malo, quod esuriens sit,
> quam foret immunde meretrici victus habunde.
> Perdidit armentum pecudesque, domus alimentum,
> a mechis centum corpus lucrata redemptum;
> perdidit omne pecus, quod sustulit advena mechus,
> obtinuitque decus. Set, qui hostis erat, foret equus
> et blandus fieret, fieri si blanda valeret.
> Paupertate premi, sua malebat quia demi,
> quam sua cum scortis sors esset, femina fortis
> nunc algore, siti morietur, amore mariti.
> Iustitie zelo fuge, redde manum cito velo } [3]

For three years Penelope entertained 108 suitors in her home. They consumed much wine, cattle, sheep, and other food from the stocks she and Ulysses had acquired. They also pressured her to marry one of them. As has been commonly true, men seeking to marry makes no sense. A perceptive scholar observed "the oddly irrational nature of the suitors' behavior, who simultaneously wish to consume Odysseus' goods and yet put an end to this activity as quickly as they can."[4] Homer may have adapted an earlier gynocentric myth of a woman having a harem of 108 men whom she struggled to support in the manner in which they were accustomed. Penelope seems to have flirted with such desire, yet like a man paying eighteen years of "child support" for a one-night stand, she resolutely refused to pursue further heterosexual relations.

Classical scholars today commonly regard Penelope as unrealistic. In reviewing diverse recent representations of Penelope from a common, misandristic perspective, an acclaimed classical scholar declared:

> no modern reader can find her emotionally plausible. She is not angry at being abandoned or deprived of more children, sexually frustrated, suspicious of her husband's fidelity, dissatisfied at being in charge of the household, or resentful of having to relinquish space when Odysseus returns. She does not even complain when, on their first night together, he says that he will leave her again. [5]

Not all women are like that, especially if they haven't received a modern classical education. The eminent medieval abbess Heloise loved Abelard with a quality of love as high as that of Penelope's love for Ulysses. The great ninth-century Byzantine poet and hymnographer Kassia didn't engage in self-absorbed, shrewish complaining. The brilliant twelfth-century author Marie de France showed profound appreciation for time men spend away from their wives. Classical scholars today might regard Penelope as "a rare bird on this earth, exactly like a black swan {rara avis in terris nigroque simillima cygno}."[6] But that doesn't mean that Penelope is unrealistic. More women today could feasibly strive to imitate Penelope.

Her husband Ulysses was overjoyed with Penelope's fidelity. Within gynocentric culture, women's strong, independent sexuality is celebrated. Women are encouraged and expected to cuckold their husbands. Ulysses's son Telemachus himself expressed uncertainty about his father:

> Mother has always told me that I'm his son, it's true,
> But I am not so certain. Who, on his own,
> has ever really known who gave him life?
> Would to god I'd been the son of a happy man
> whom old age overtook in the midst of his possessions!
> Now, think of the most unlucky mortal ever born —

> since you ask me, yes, they say I am his son.
>
> { μήτηρ μέν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγώ γε
> οὐκ οἶδ᾽: οὐ γάρ πώ τις ἑὸν γόνον αὐτὸς ἀνέγνω.
> ὡς δὴ ἐγώ γ᾽ ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
> ἀνέρος, ὃν κτεάτεσσιν ἑοῖς ἔπι γῆρας ἔτετμε.
> νῦν δ᾽ ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
> 220τοῦ μ᾽ ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ᾽ ἐρεείνεις. } [7]

But to Ulysses's great joy, Penelope wasn't like other women:

> He wept, and yet rejoiced, but dared not openly express
> the secret joy he harbored now that he felt so reassured.
> …
> A woman who turns down a bribe deserves a precious crown
> (so prone to bribery is their sex): then he said inwardly:
> "Now cast away your fears, and now stop weeping: dry your tears;
> you have a faithful wife, and one who is alive and safe.
> Quick, see to the ship's canvas and make a sacrifice to Pallas!
> Your fate is wonderful, not harsh or dreadful after all;
> a woman without greed, although she's poor, is a rare bird.
> A woman who rejects the tempting blandishments of sex
> and can't be beaten down by harassment or lured by gain
> or sweet-talked into sin is worth more than King Cyrus's crown.
> …
> I wonder at her powers: ignoring all her suitors prayers,
> although her sex is frail, alone she managed to prevail.
> Resisting all compulsion, by force or by intimidation,
> resolutely opposed the wickedness those men proposed,
> no flattery or force could move her noble course.
> She fought with all her might — more than a man's — for what is right.
>
> { Plorat, set gaudet neque vult monstrare nec audit
> vir bene precinctus, que gaudia mens habet intus.
> …
> res precio prona, preciosa digna corona,
> cum precium reicit. Tunc secum talia dicit:
> "Iam depone metus, iam desine fundere fletus
> et lacrimas sicca, socia vivente pudica!
> Vela cito repara, fac fumet Palladis ara!
> Sors tua preclara iam nec gravis est nec amara,
> dum sit auis rara mulier pauper nec avara.
> Spernere iam Venerem nec posse capi mulierem
> aut irretiri pretio dampnisve feriri
> vel prece molliri prius est dyademate Cyri.
> …
> Miror, quod tantum potuit tot ut una precantum
> vitarit nexus, monitis levis obvia sexus.
> nec commota minis neque vi nec fracta ruinis.
> Nec dum vicinis vicium negat, illa rapinis
> nec blandimentis ruit alte femina mentis,

> iusticie miles, vires transgressa viriles.” }

Women today might complain decades later that they were repeatedly forced to have sex with a man whom they repeatedly visited in his hotel room. In her own way, Penelope was stronger and more independent than them. Like a husband who learns, against outrageous legal obstacles, that his wife’s children are also his own biological children, Ulysses knowing Penelope’s chastity felt joy and comfort that he prudently didn’t express under repressive gynocentrism.

Misunderstanding of his own virtue as a man made Ulysses hesitant about returning home. Ulysses didn’t understand that his masculine being was sufficient for her. He was afraid to return home materially impoverished:

> It’s necessary and urgent, since she’s in this predicament,
> that I should put to sea. But first, good prophet, answer me:
> when, as you recommend, I go back home to join my friends,
> what will there be to enjoy if I’m as penniless as they?
> Shall I go full of grief to Ithaca, no cow or calf
> to my name, and only water to drink? Wearing these rags I’d rather
> go off to visit Thrace, Persia, or Britain — any place —
> than go home in this state, with neither grain nor fruit nor meat,
> nor wine to drink, nor any wool or linen for my family.
> As filthy and unshaven as I am, I’m likely to be driven,
> my standards notwithstanding, to one who should be honoring
> me, and grovel to him, a tenant-farmer who’s become
> greater than me; now poor, I’ll ask for scraps at his front door —
> I who so fiercely tore the camp’s gates open in the war;
> I’ll stand there on the step begging for bread, and dogs will leap
> at me, whose armed assault caused Troy’s rebellion to halt
> when I attacked its walls. So often that rich city called
> it death-doomed men to move against me, when Hector was alive.
> Shall I set out once more and sail to that familiar shore
> while looking like a bear or like a bristle-covered boar?
> …
> how can the things I’ve lost be mine again? Should I go first
> to my father, if I myself can’t give my family any help?
>
> { Taliter oppresse foret huic opus atque necesse
> nos intrare rates. Sed dic prius, optime vates:
> credo, quod, ut dicis, redeo reddendus amicis;
> set quis erit ludus, cum nudos videro nudus?
> Ibo dolens Ithacam, nec habens vitulam neque vacam
> et bibiturus aquam? Set mallem visere Tracam
> hos gestans pannos aut Persas sive Britannos,
> quam miser ire domum, cui nec seges est neque pomum
> nec caro nec vinum nec lana meis neque linum.
> Nec mea me virtus redimit, quin turpis et hirtus
> quemlibet implorem, michi qui deberet honorem.
> et me maiorem villanum vilis adorem.
> cum pro morsello miserabilis hostia pello,
> qui ferus in bello castrorum claustra revello,
> assiliuntque canes, dum quero per hostia panes.

> cuius ad assultum tollebat Troia tumultum.
> dum quaterem muros. Totiens in me perituros
> excivit cives urbs Hectore sospite dives!
> Incipiam rursus ad cognita littora cursus,
> esse volens ursus vel qui setis tegitur sus?
> …
> perdita restaurem. Quid enim? Citius properarem
> patris adire larem, nisi meque meosque iuvarem. }

Penelope thought that Ulysses appreciated her fine wool, while Ulysses misunderstood his wife's wool as a good that he needed to provide. Like a woman-server, he thought he had to rush home to relieve his wife's material poverty. He was infected with pride and corresponding shame. His pride depended on his possessions, his appearance, his social status, and his prowess in killing other men. The Homeric hero Ulysses learned nothing from Diogenes's subsequent, prominent example of embracing poverty.

Christians regarded Ulysses's pride as a great sin. The fourth-century scholar and church leader Gregory of Nyssa taught Christians:

> The Lord became poor, so be not afraid of poverty. The one who for us became poor reigns over all creation. If therefore you share poverty with the impoverished, you will surely also share his kingdom when he reigns.
>
> { Ἐπτώχευσεν ὁ Κύριος, μὴ φοβηθῇς μηδὲ σὺ τὴν πτωχείαν. Ἀλλὰ βασιλεύει πάσης τῆς κτίσεως ὁ δι' ἡμᾶς πτωχεύσας. Οὐκοῦν ἐὰν πτωχεύσαντι συμπτω χεύσῃς, καὶ βασιλεύοντι συμβασιλεύσεις. } [8]

In twelfth-century Europe, sermons commonly exhorted Christians "to follow naked the naked Christ {nudus nudum Christum sequi}." That saying was central to the credo of the Franciscan order of monks.[9] The Homeric hero Ulysses was oblivious to popular Christian teaching in twelfth-century Europe.

Men today should aspire to be greater than Ulysses, and women should support them in that aspiration. Under the dominant, oppressive gender ideology prevalent throughout history, a man's worth is measured in this ability to provide material goods to women and children. "Child support" under law today literally means court-mandated, monthly payments that men vastly disproportionately are forced to make to women. This grotesque misrepresentation of child support re-enforces entrenched gender ideology that's oppressive and demeaning to men.[10] Enlightened men should understand their own intrinsic masculine being as a virtuous treasure — one that they possess and that they can share. Enlightened women should work long and hard hours to provide money and material resources to men and children.[11]

* * * * *

Notes:

[1] Ovid, *Heroides*, "Penelope to Ulysses {Penelope Ulixi}," ll. 1-8, Latin text from the online Latin Library, English translation by James M. Hunter. Hunter translated *lento* as "truant." That seems to me to inject moral disparagement that jars with the context of Penelope's longing. I've used instead "too-slow." As is conventional under the gynocentric excusing of women, Penelope blamed the Trojan War on the adulterous lover Paris rather than on the whorish Helen.

The subsequent two quotes from *Heroides*, "Penelope to Ulysses," are similarly sourced. They are ll. 59-62 (Whoever turns his wandering ship…) and ll. 73-8, 81-4 (Whatever dangers…).

[2] Archpoet, "Estuans intrinsecus ira vehementi {Deep inside me I'm ablaze with an angry passion}" (Poem 10), Stanza 7, Latin text and English translation from Adcock (1994) pp. 114-5. The poem has survived as Poem 191 in the *Carmina Burana*. Here's the full Latin text and A.Z. Foreman's English translation, and here similarly with the

English translation of A. S. Kline. The Archpoet was a Goliardic poet writing in Europe in the twelfth century. This poem is thought to have been writing in Germany in the 1160s.

The Archpoet's reference to "pure in mind" echoes *Matthew* 5:8. The last two lines of stanza 6 of his poem are:

> Female beauty wounds my breast; but if I can't win her
> I commit adultery in my heart upon her.
>
> { meum pectus sauciat puellarum decor,
> et quas tactu nequeo, saltem corde mechor. }

Trans. Adcock (1994) p. 115. Cf. *Matthew* 5:28. Compared to the Archpoet's cavalier attitude toward these biblical injunctions, many men today live in fear and trembling of having engaged in the "male gaze." A vast academic literature exists on that mortal offense.

[3] Hugh Primas, "Post rabiem rixe redeunt bilustris Ulixe {After ten years of ragging struggle, Ulysseus returns}" (Poem 10), ll. 31-45, Latin text and English translation (with a few minor adaptations) from Adcock (1994), with the Latin corrected with the text of McDonough (2010). Adcock's Latin text is based on that of Meyer (1906), which draws from both Berlin theol. lat. Oct. 94 (B) and Oxford Bodleian MS Rawlinson G 109 (R). McDonough's Latin text is exclusively from the Rawlinson manuscript R. Compared to B, R lacks verses 1-8, 63-5, and 96-101 (the end of the poem). Here's a reasonable good Latin text of the poem online.

The subsequent two quotes above from this poem are similarly sourced. Those quotes are from ll. 51-2, 56-65, 69-74 (He wept…) and 77-96, 100-1 (Shall I go…).

[4] Konstan (2015) p. 10.

[5] Hall (2008) p. 120. The text literally states, "satisfied at being in charge of the household." In context, that seems clearly to be a typographical mistake. On that assumption, I've corrected it above to read "dissatisfied…."

Hall's discussion of the episode with Circe in the *Odyssey*provides good insight into modern classical scholarship. Perhaps echoing Anne Porter's *A Defense of Circe* (1954), Hall characterized Circe's drugging of Odysseus's men and their directly subsequent transformation into pigs:

> Nor did she {Circe} turn any man into a pig: her drugs simply cause men to reveal their true natures.

Id. p. 21. Comparing Chapter 8 ("Rites of Man") and Chapter 9 ("Women's Work") in Hall's book shows the extent to which men's gendered concerns have been silenced in the reception of classical literature. Along with that silencing of men's gendered voices, misandristic voices have been given prominence in the most prestigious organs of broad intellectual life.

Hall's book was selected by *Choice* as the "2009 Outstanding Academic Title." In a review of Hall's book in the *New York TimesSunday Book Review*, editor Steve Coates declared:

> Is there anything in the Western literary canon with more abundant, potent or frolicsome offspring than Homer's "Odyssey"? Clearly not, to judge by "The Return of Ulysses," Edith Hall's enlightening and entertaining cultural history. … Hall, a research professor of classics and drama at Royal Holloway, University of London, fills her pages with sharp and often surprising observations about the "Odyssey" and its spiritual children. … Reading her good-humored and accessible book is like conversing across the ages.

This seems to me more like intellectual life in Moscow under Brezhnev and reading *Izvestiya*.

[6] Juvenal, *Satires* 6.165.

[7] Homer, *Odyssey* 1.215-20, Greek text from A.T. Murray, Loeb Classical Library (1919), via Perseus; English

translation from Fagles (1996) p. 84. Hall dismisses this poignant passage as "a standard complaint of men in the days before genetic testing." Hall (2008) p. 108. Undue influence, misrepresentation and wrong administrative service are acute injustices in paternity establishment today. Even with genetic paternity testing, courts have often preferred to uphold a long history of legal fiction about paternity. Following the political tradition of the four seas law of paternity, the U.K. and France have outlawed men seeking genetic paternity testing without the consent of the mother. Mothers who cuckold men are unlikely to volunteer such consent.

[8] Gregory of Nyssa, Homily 1, On the Beatitudes, Greek text from *Patrologia Graeca* 0330-0395, via Thesaurus Linguae Graecae and Cooperatorum Veritatis Societas; English translation from Hall (2000) p. 31.

[9] The expression *nudus nudum Christum sequi* appears in Eusebius Sophronius Hieronymus (Jerome), Letter 125. On that expression more generally, Constable (1979). Hugh Primas's poem, l. 80, alludes ironically to that saying with Ulysses's phrase "what will there be to enjoy if I'm as penniless as they? {set quis erit ludus, cum nudos videro nudus?}." McDonough (2010) p. 257, note to l. 69.

[10] Gynocentrism greatly impedes men's development of an independent, masculinity-affirming identity. Hall rightly observed:

> Masculinity and the male initiation rites that signify its maturation are in every culture defined by being Not Feminine.

Hall (2009) p. 108. Under gynocentrism, "feminine" is the dominant, default cultural value. Masculinity and male initiation rites must be given room of their own to develop a strong, independent, affirmative masculine identity.

McDonough read Hugh's poem to provide a positive portrayal of Ulysses:

> The medieval poem …. portrays a kind of heroism that acts to correct the negative evaluation of Ulysses as the deceitful character offered by Horace, Virgil, and Austustine *(De civitate dei* 5.12).

McDonough (2010) p. xxiii. That interpretation seems to me to reflect the culturally entrenched gender ideal of men as providers to women and children. Taking a critical perspective on that gender structure is difficulty for many, particularly older men.

[11] Reforming gross anti-men bias in family courts and providing men with reproductive rights / choice would also be useful actions for developing a society that effectively upholds men's human dignity and that encourages men to value their intrinsic being rather than merely what material and status goods they can provide to women.

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Is gender equality necessary, achievable, and practical?

Gerard Nicol · 25 May 2018 · Archived copy · Original

In medieval times, trial by combat was a thing, and to make marital duels equitable, the husband was buried to his waist, while the woman was free to assault him without restriction. This was an early attempt to create gender equality in a situation where a man and a woman had to compete.

> One has to wonder, if marital duels were still a thing today, how we would as a society ensure they were fought on equal grounds?

I'm guessing that the husband would still be buried to his waist, but the wife would be given an AR-15, and the police would be on hand just in case her weapon jammed, and the husband managed to dig himself out. Even then, feminists would argue that the woman was still being oppressed by both the husband, and the system.

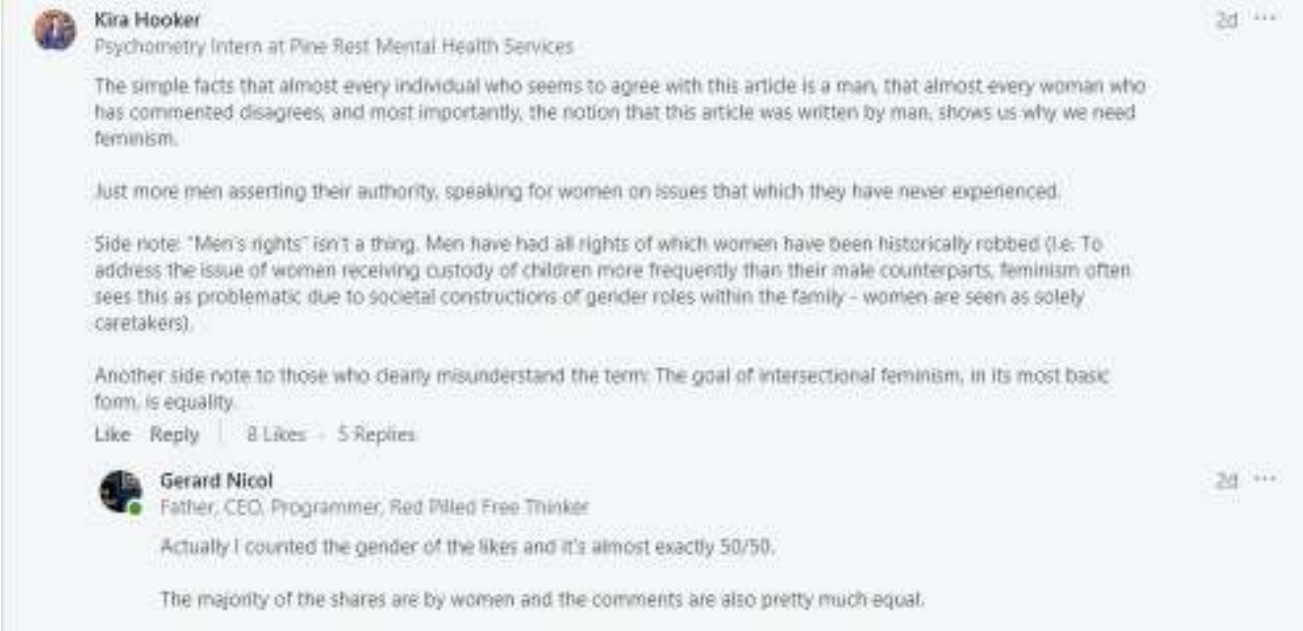

Kira Hooker 2d
Psychometry Intern at Pine Rest Mental Health Services

The simple facts that almost every individual who seems to agree with this article is a man, that almost every woman who has commented disagrees, and most importantly, the notion that this article was written by man, shows us why we need feminism.

Just more men asserting their authority, speaking for women on issues that which they have never experienced.

Side note: "Men's rights" isn't a thing. Men have had all rights of which women have been historically robbed (i.e. To address the issue of women receiving custody of children more frequently than their male counterparts, feminism often sees this as problematic due to societal constructions of gender roles within the family - women are seen as solely caretakers).

Another side note to those who clearly misunderstand the term: The goal of intersectional feminism, in its most basic form, is equality.

Like Reply | 8 Likes · 5 Replies

Gerard Nicol 2d
Father, CEO, Programmer, Red Pilled Free Thinker

Actually I counted the gender of the likes and it's almost exactly 50/50.

The majority of the shares are by women and the comments are also pretty much equal.

From the comments left by feminists on my previous two posts, it would appear that feminists see themselves as anointed to be the sole advocates for gender equity, and that any attempt by those who don't identify as feminists to pursue their own advocacy will always be met with hostility, and ridicule.

> But what constitutes gender equality, and is it necessary, achievable and always practical?

When I was young, I remember feminists complaining that men would challenge a woman's right to work in certain industries by suggesting that her menstrual cycle would interfere with her ability to work. Not that I ever heard men say this, but in fairness, I would not have always been in a position to hear it. None the less, I now find myself reading articles where feminists are demanding paid menstrual leave with the argument that menstrual cramps are as painful as having a heart attack.

> To be completely honest, I'm not sure I want to be a passenger on a 747 where the pilot is experiencing the pain of a heart attack, so I'm really confused on how gender equality is meant to apply here.

Are female pilots to receive an extra 2 or 3 days of paid leave each month due to their gender, and is that a requirement of safety, equality or both?

> As a frequent traveler my only concern is making it to my destination in one piece, but if I ran an airline where is the line between accommodating women and gender equality?

Should that pilot fall pregnant, I'm guessing that she would not be able to fly while heavily pregnant, that she would need some time off to recover from the birth, and that she would also require some time off to be with her child when it was a newborn.

> Gender equity already requires that women receive this right, and with the exception of paid maternity leave, a male really has no equivalent claim to an equivalent right under the auspices of gender equality.

But what if, rather than wanting to keep the child, the woman wants to terminate the pregnancy? Well, in most western countries a woman has the right to an abortion, and putting aside any moral and ethical arguments over abortion, most reasonable people would agree that abortion should be safe, legal and uncommon.

Without going into the many reasons a woman might terminate a pregnancy, feminists would argue that the right to keep the child, or to end its life should be the mother's alone, but in the event that she chooses to keep the child, she will also have the right to demand that the father pay his share of the costs of raising the child.

> This is where the concept of gender equity becomes a point of contention.

The cost of raising a child is considerable, both emotionally and financially, and according to research, these factors are the main reason women decide to terminate a pregnancy. This however, is just one of several options available to the mother if she does not want to raise the child; she can abandon the child once it is born under safe harbor provisions, or she can put the child up for adoption (all conceivably without the knowledge or consent of the

father).

REASONS GIVEN FOR ABORTIONS: AGI SURVEY, 1987 [3, 4]

reason	% of abortions	
rape or incest	1	(0.4-1.3)
mother has health problems	3	(2.8)
possible fetal health problems	3	(3.3)
unready for responsibility	21	
is too immature or young to have child	11	(12.2)
woman's parents want her to have abortion	<0.5	
has problems with relationship or wants to avoid single parenthood	12	(14.1)
husband or partner wants her to have abortion	1	
has all the children she wanted or all children are grown	8	(7.9)
can't afford baby now	21	(21.3)
concerned about how having baby would change her life	16	
doesn't want others to know she had relations or is pregnant	1	
other	3	

> So why should the father not have equivalent rights? Why should a woman have the right to choose, yet the man only have the right to pay or be imprisoned as a deadbeat dad?

For obvious reasons, the father can't put the child up for adoption, or leave the child at a police station without the mother's knowledge, but why can't the he sign a release saying that he wants nothing to do with the child during the same period in which the mother could herself terminate the pregnancy?

Feminists argue that if men do not want the expense of raising a child, then they should not have sexual relations with a woman, but overlooking the fact that the same could be said for a woman, men have been forced to pay child support for children conceived when they were raped as a child, for children that aren't even theirs and for children conceived when the mother deliberately inseminated herself.

> In Sweden, a country renowned for its feminist government, the centralist Liberal Party has proposed such equality for men, yet the proposal has been met with disinterest from the wider society and opposition from feminists.

For many men, the cost of raising a child can be life changing, and in some US states, it is estimated that 1-in-3 men in prison are there as a direct consequence of not being able to pay child support, or for crimes relating to the poverty created by the burden of having to pay child support.

If feminism was really a movement that advocated for gender equality, one would think feminism would support the right of men to have the same parental rights as women, but whenever a conflict between the rights of men and women arises, feminism does what everybody expects it to do; it advocates for the rights of women.

So what would be the implication of giving men these equal rights anyway?

I'm guessing that in many cases it would result in women seeking abortions that they would not otherwise contemplate if they knew that they could use the weight of the law to force the father to pay for the cost of raising the child. The remainder of pregnant mothers would continue the pregnancy, and the burden of raising the child

would be the mother's alone, or in the case the mother couldn't manage, the burden would fall on society to ensure the child was not neglected.

> Feminists would rather deny a man the equal right that is a cornerstone of their own movement; the right to not be forced to incur the expense of raising a child after it is conceived, rather than compromise the choice of the mother to continue the pregnancy.

Clearly feminists have a conflict of interest in this particular example, and usually when someone has a conflict of interest they recuse themselves; this begs the question of who would advocate for equality in the absence of feminism, given feminism's insistence that it be the sole advocate and arbiter of equality?

> Feminism is built on the flawed pretense that only women face gender discrimination, but clearly, parental rights are evidence that men also face inequality?

Is it necessary to address this inequity? Is it desirable to address this inequity, and is it practical to address this inequity? If it is not, then what is the criteria for confronting or ignoring inequity?

What we have today, is a recursive form on inequity, where we fail to address gender inequalities faced by men, because they are faced by men, which in turn results in further gender inequality against men; discrimination when addressing gender inequality is a slippery slope.

> If feminists claim that the role of feminism is to address all gender inequity, then feminism is failing to meet its own goals, and it is failing because it is too focused on opposing its own goals.

As a society we need to clearly define a set of principles for gender equality; a task that feminism has neglected to undertake. Then, once we have agreed on these principles, the principles should be then applied equally, to create a set of values that are fair to both men and women.

If there is one thing that feminists, non-feminists and anti-feminists alike can agree on, it is that we do not live in a world where gender equality has been achieved. One would hope that all of us can also agree that a gender equality based on agreed principles is the only way to stop the gender conflict that has infected our societies for way too long.

*Connect with Gerard Nicol on LinkedIn.

An open letter to Terri Reilly, CEO Relationships Australia – Western Australia

Robert Brockway · 27 May 2018 · Archived copy · Original

Following is an open letter to Terri Reilly, Chief Executive Officer, Relationships Australia WA by the President of the Australian Men's Rights Association Inc (AMRA).

From:Robert Brockway
President of Australian
Men's Rights Association Inc.
Email: [Redacted]

To:Terri Reilly
Chief Executive Officer
Relationships Australia WA
Email: [Redacted]

Ms Reilly,

Relationships Australia WA (hereafter RAWA) bills itself as having a vision to:

> Better lives for all Western Australians, their families and their communities, within a society that is inclusive, responsive and supportive of all, and where strong, healthy relationships are promoted and valued.

Recent media reports suggest that RAWA may be conducting its activities without the benefit of research covering the full scope of intimate partner violence (IPV) and domestic violence (DV). This disadvantages not just men who are victims of DV/IPV but women who are victims of DV/IPV as well. It is important that an organisation like RAWA uses the best available research on intimate partner violence and domestic violence to underpin its work. This letter contains a brief overview but I trust it encourages staff at your organisation to review research on the subject matter.

Intimate partner violence (IPV) can be broadly divided in to two categories. Reciprocal IPV in which each person in the relationship is both a perpetrator and victim of IPV and non-reciprocal IPV in which one partner is the perpetrator and the other the victim. The Partner Abuse State of Knowledge (PASK) Project, the largest meta-analysis of DV/IPV research ever undertaken, shows that more than half of all IPV is reciprocal.[1]

The Dunedin Multidisciplinary Health and Development Study found high rates of reciprocal IPV among study participants. The document *Findings About Partner Violence From the Dunedin Multidisciplinary Health and Development Study* released by the US National Institute of Justice found:

> When the data were analyzed, victimized women were 10 times more likely to be perpetrators than other women and male perpetrators also were 19 times more likely to be victims than other men."[2]

The National Longitudinal Study of Adolescent Health also found that about half of all IPV is reciprocal IPV. The study examined differences in injury rates between reciprocal and non-reciprocal IPV and found that injury rates are higher in reciprocal IPV than non-reciprocal IPV.[3]

One of the key indicators of whether a woman will be a victim of IPV is whether she is a perpetrator of IPV.[3] It follows then that one important way that a woman can avoid being a victim of IPV is to not be a perpetrator of IPV. Research by Capaldi has found that this holds true.[4] Models that ignore reciprocal IPV can inhibit violent women from receiving the support they need to stop their violence.[5]

The National Longitudinal Study of Adolescent Health found that women were the perpetrators in more than 70% of cases of non-reciprocal IPV.[3] PASK found a similar result, with 67.2% of non-reciprocal IPV involving female perpetrators and male victims in large population samples.[1]

Recent media reports suggest that RAWA adheres to the Duluth Model of domestic and intimate partner violence, with or without using it by name. The Duluth Model entirely ignores reciprocal IPV. As can be seen from the evidence presented earlier in this article the position on reciprocal IPV espoused by the Duluth Model runs entirely counter to the reality of intimate partner violence. We can see that the Duluth Model regards IPV as something that men do to women by observing the *Duluth Model Power and Control Wheel*.[6]

Looking at the Duluth Model Power and Control Wheel we can see examples of IPV such as *Making and/or carrying out threats to do something to hurt her*, *destroying her property*, *humiliating her*, *taking her money* and finally there is an entire category called *USING MALE PRIVILEGE.*

A research paper by Dutton and Corvo entitled *Transforming a flawed policy: A call to revive psychology and science in domestic violence research and practice* shows clearly that the Duluth Model is not empirically supported and is thus flawed.[7] The organisation that administers the Duluth Model, *Domestic Abuse Intervention Programs* (DAIP), has sought to deny this through the release of a response to Dutton and Corvo entitled *Countering Confusion*.[8]

A post on the blog *Dalrock* entitled *Setting the record straight on Duluth* is itself a response to Countering Confusion and demonstrates that not only does Countering Confusion fail to successfully reject arguments set forth in Dutton and Corvo but it in fact demonstrates them within its own text.[9]

Reciprocal IPV shows gender parity. Non-reciprocal IPV shows a predominance of female perpetrators in studies of large population samples. The Duluth Model is flawed. That is what research shows.

If RAWA is not using an evidence based approach to DV/IPV then it is doing a disservice to the West Australian community. In particular, any organisation that ignores the prevalence of reciprocal IPV is preventing effective interventions as its approach discounts the need to intervene with violent women. This will contribute to the continuation of reciprocal IPV and actually make it more likely that the women involved will be injured.

I encourage RAWA to respond, explaining whether the organisation intends to address the shortcomings in its approach to IPV and if so, how. Please note that this is an open letter and will be published in various locations online. In the interests of transparency we strongly encourage RAWA to publish a response. From time to time we will report to our readers as to whether a private response has been received or a public response published.

Robert Brockway
President, Australian Men's Rights Association Inc.

References:

[1] PASK "Partner Abuse State of Knowledge" project, the largest meta-analysis of DV/IPV research ever undertaken. http://www.domesticviolenceresearch.org

[2] "Findings About Partner Violence From the Dunedin Multidisciplinary Health and Development Study" http://www.ncjrs.gov/pdffiles1/170018.pdf

[3] "Differences in Frequency of Violence and Reported Injury Between Relationships With Reciprocal and Nonreciprocal Intimate Partner Violence" https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1854883/

[4] "Researcher Says Women's Initiation of Domestic Violence Predicts Risk to Women", discussing the work of Dr Deborah Capaldi. http://www.huffingtonpost.com/glenn-sacks/researcher-says-womens-in_b_222746.html

[5] "Domestic violence is most commonly reciprocal" http://pb.rcpsych.org/content/35/1/33.1

[6] Duluth Model Power and Control Wheel

http://www.theduluthmodel.org/wp-content/uploads/2017/03/PowerandControl.pdf

[7] Dutton and Corvo research paper http://www.researchgate.net/publication/257141198_Dutton_and_Corvo

[8] Countering Confusion http://www.theduluthmodel.org/wp-content/uploads/2017/03/CounteringConfusion.pdf

[9] Setting the record straight http://dalrock.wordpress.com/2017/02/06/setting-the-record-straight-on-duluth/

How they hijacked anthropology

Philip Carl Salzman · 2 June 2018 · Archived copy · Original

Perhaps the greatest shift in any academic field in the past 30 or 40 years has been in anthropology. Call it an epistemological paradigm shift away from science.

Three main influences led to this shift: One was the morphing of symbolic anthropology into interpretive anthropology under the influence of Clifford Geertz, who distanced himself from science and likened anthropology to literary criticism. The second was a Marxist and feminist commitment to political activism and advocacy. The third was the postmodern rejection of objectivity. The three influences merge, in that the removal of scientific knowledge as a goal opens the way for political activism and advocacy.

How Did Anthropology Change?

- The goal of objectivity and the use of the insight of the cultural outsider were replaced by an exclusive belief in subjectivity and the bias of "positionality" of race, nationality, gender, religion, sexual preference, age, etc.
- Knowledge of the author's background through positional reflexivity would allow the reader to detect the *author's*
- The responsibility of the researcher and the authority of the author were set aside in favor of local subjects' voices and stories, so as to resolve what was called "the crisis of representation."
- The author's anonymity and impersonality were substituted with autobiographical accounts of field research and the author's experiences.
- The search for scientific truth was deemed to be invalid because there was thought to be "many truths" of many actors, all stories equally valid.
- The mandate of anthropology to study society and culture, and to find explanations of various forms has been negated in favor of the study of individuals and the reporting of their "stories."
- Scientific anthropology sought to discover social and cultural patterns, but this effort has been rejected because patterns and descriptive generalizations are deemed to be "essentialism" and "reification," distorting "objectivist" and "positivistic"
- The construction of theories and models to explain social and cultural similarities and differences has been abandoned because "master narratives" are deemed no longer acceptable.
- The Enlightenment scientific epistemology as a means to discover reality is set aside and replaced by epistemological relativism that reflects "many realities."
- The scientific approach requiring systematic collection of standardized information through careful methodological techniques, now thought to be "positivistic," has been jettisoned in favor of personal experiences and impressions of the researcher.
- The seeking of objective scientific truth, and the establishment of authoritative knowledge, now deemed a futile effort for an impossible result, has been replaced by advocacy for the oppressed "subaltern," by the activist anthropologist advancing the cause of favored categories of people.

Anthropology generally, if not every single anthropologist, has thus abandoned the quest for objective, scientific knowledge in favor of political advocacy and activism. This is seen clearly in feminist anthropology, which given that most cultural anthropologists are now females, is dominant in anthropological research and teaching in which women around the world are shown to be both victims *and* strong.

It is also seen in the neo-Leninist postcolonial theory, which posits that all structures and problems around the world, e.g., castes in India and tribes in Africa, have been caused by Western colonialism. This marvelously anti-historical theory allows blanket condemnation of the West and of capitalism, which appears to be the first priority of contemporary anthropologists. At the same time, celebrating cultural relativism, anthropologists refrain from

condemning oppression and atrocities committed by non-Western powers, such as the oppression of women and ethnic cleansing of “infidels” in the Muslim world, and the imperialism of China in Inner Mongolia, Xinjiang Chinese Turkestan, and Tibet.

Anthropologists, including six of my Departmental colleagues and our Graduate Students Association, do exempt Jews from their cultural relativity, parading their antisemitism in their implacable condemnation of the Jewish national home of Israel, and in their apologetics for Palestinian terrorism. The half-million citizens recently murdered in Syria, however, fall under anthropological relativism and are never mentioned.

The rejection of scientific anthropology in favor of political advocacy and activism reflects an abandonment of academic responsibility replaced by moralizing and virtue signaling. Unfortunately, this devolution is not unique to anthropology but is representative of the state of the “social sciences,” humanities, education, and social work, and to a great degree of university administrations. Higher education has given up the attempt to understand the world and become little more than radical feminist and anti-Western political indoctrination.

*Article first published at MindingTheCampus

Dr. Armando Lorenzo, “Known Genital Mutilator” of SickKids, Toronto, where UnSickKids get barbaric “treatment”

Gary Costanza · 2 June 2018 · Archived copy · Original

[image]

SickKids of Toronto, Ontario has a “clinic” that encourages and performs infant genital mutilation on *Un*SickKids, ironically a symptom of a sick society that lacks medical ethics and devalues boys, men, and male sexuality.

Dr. Armando Lorenzo has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

He ‘works’ at the Newborn Circumcision Clinic at SickKids of Toronto, Ontario. He either performs or supervises infant genital mutilations, also known as circumcisions, on healthy (not SickKids) newborn baby boys, and alas, for no medical reason.

He knows this amputation of healthy tissue is unnecessary, unethical, and risky, yet he continues to perform it and/or directs others to perform it, under threat of discipline or termination.

Want to see what he does to newborn baby boys who can’t defend themselves from him, his parents, or this “hospital?” Click here.

Here’s his bio from the website:

“Armando Lorenzo, MD, FRCSC, ABU Board Certified
Paediatric Urologist, The Hospital for Sick Children
Associate Professor, Department of Surgery, University of Toronto

Dr. Armando Lorenzo is a native of Panama, where he completed medical studies graduating easily at the top of his class. He completed his Urology Residency at the University of Texas Southwestern medical School, in Dallas, Texas and began his fellowship at SickKids in 2004. Lorenzo has consistently won top medical and urological honours in his native panama, the US and Canada.

Most recently he was the recipient of an American Urological Association Research Fellowship for 2006-07, where he has been working with Dr. Darius Bägli in the field of bladder pathomechanics. Equally versed in the language of basic science and outcomes research, he will be specializing in the latter following completion of an MSc in Epidemiology though the Faculty of Medicine Department of Health Policy, Management and Evaluation.

Well published in several areas of Urology, Lorenzo also has a keen interest in enhancing minimally invasive surgical alternatives for patients, and establishing a field of outcomes research in paediatric urology which has not formally existed up to now. Lorenzo is a superbly gifted technical surgeon with an inquiring mind, and boundless enthusiasm for improving the life of the young patients we all care for.”

Under “What to expect during your visit,” we read:

> You and your baby will meet a urology fellow and a registered nurse. Before circumcision, the doctor who will perform the procedure will speak with you. This is a discussion of the reasons for circumcision, the benefits, risks and alternatives, and ensures that you understand what will happen during the procedure. You will have lots of time to ask questions.
>
> You should discuss what pain control measures will be used during and after the procedure. Your doctor may use a local anesthetic. Swaddling, oral sugar solutions or acetaminophen (Tylenol) may be given as well, but should not be used as the primary method of pain relief.
>
> To perform the procedure, the doctor places the baby on a special table and cleans the baby’s penis and foreskin. First, the baby gets medicine so he won’t feel pain. This might be a cream on the skin or a needle into the base of the penis. Then they use special tools to cut off the foreskin. The doctor completes the procedure

> by wrapping a bandage (called gauze) around the baby's penis to protect it from rubbing against the diaper.
>
> The baby may cry during the procedure and for a short while afterward. Local anesthesia can greatly reduce your baby's discomfort.

The baby will feel pain, despite the above lie, and the alternative to this is no circumcision , with no risks, unlike this procedure that results in scarring, loss of sensitivity, loss of foreskin function, sometimes lifetime complications needing further surgery, and death.

Since the doctor has incomplete information about the controversy and risks of circumcision, you can read that here and watch videos here.

Dr. Lorenzo's practice information follows:

SickKids
555 University Avenue
Toronto, Ontario
Canada
M5G 1X8

General inquiries: 416-813-1500
Patient information/locating: 416-813-6621

> Dr. Armando Lorenzo, "Known Genital Mutilator" of SickKids, Toronto, where UnSickKids get barbaric "treatment" https://t.co/aPemwL5Qs3 #circumcision pic.twitter.com/6Cyxfb5kZs
>
> — gary costanza (@jerrytheother) June 2, 2018

Slaying the dragon

Peter Wright & Paul Elam · 3 June 2018 · Archived copy · Original

In an earlier piece *Chasing The Dragon,* we outlined Nikolaas Tinbergen's concept of the supernormal stimulus (or superstimulus), which he characterized as an exaggerated environmental stimulus to which there is an existing tendency in animals to respond, or a stimulus that elicits a response more strongly than the stimulus for which it evolved.

Tinbergen demonstrated the phenomenon by placing a larger artificial egg in the nest of an oystercatcher bird which lays several eggs and then chooses the largest one to incubate. The bird made fruitless attempts to retrieve the oversized egg and place it in the nest, while neglecting its own real, normal-sized egg. Even though giant eggs never occur in nature, larger eggs are usually healthier so the animal generally improves its genetic success by retrieving a larger egg first. In another experiment, Tinbergen placed a football-sized egg in the nest of a herring gull who showed preference for the grotesquely large egg, even though it was unable to move it into the nest and kept sliding off when attempting to sit on it.

[image]
Supernormal stimuli are bigger or more intense than normal in color, shape, texture, or smell; eliciting an abnormally exaggerated response from the animal or human. We referred to that exaggerated response as a *superresponse;* one that, applied to humans, contributes to the increasing discord, unhappiness and confusion among men and women today. Just like the herring gull we are sliding off the egg in every which way, failing to identify the mechanism behind it.

Humans are wired to respond to superstimuli, having numerous biological tendencies that can be misdirected through the deployment of an artificial stimulus. Even in the beginning, human babies will smile at an oval shape cardboard cut-out with two dark circles where eyes would be, providing one of the earliest examples of the human face as a sign stimulus and a 'releaser' of the innate response mechanism.

Think also of the nipple to which a human baby automatically gropes and begins sucking, and of the larger-than-normal plastic pacifier that infants will hungrily suck as an early example of the superstimulus at work. No breast, no milk, indeed no mother but it will pacify just the same. Examples of the phenomenon multiply as humans mature, acquiring as they do a habituated attraction to superstimuli that the modern world is now manufacturing on a scale unprecedented in human history. All of this, we think, forments the kind of unsustainable lunacy that now characterizes human interactions — especially those which are sexual in nature.

Attempts to deconstruct the insanity abound but almost none seem to be making a difference to our relational malaise. While offering some sharp observations, the theorizing from gender studies departments, nutty liberals, politicians, religious conservatives or evolutionary psychologists have done little to explain the root biological mechanisms for the madness, and that's where supernormal stimuli, and their unhealthy growth in the modern world, might provide a new area of exploration and discussion.

One reason for avoiding discussion of the supernormal stimulus theory may be that people like to rest on more mechanistic, determinist and ultimately reductionist explanations for human behavior, preferring as they do a less manipulable 'lock-and-key' explanation. That approach eschews the ramifications of supernormal stimulus that would place more onus on a variable environment and its manipulations in regards to human behavior. Those with a reductive bent might like to fool themselves into believing that infant pacifiers, artificial intelligence, silicone breasts, cosmetics and sexbots have been with is since the Pleistocene, but of course such superstimuli are relatively new to the human species.

Evolutionary Psychologists for example, especially those cherishing a fantasy of 'traditional gender roles' to guide and ultimately bias their research, tend to omit the theory of superstimuli from their discourse because it indicates primal urges can and do overrun their evolutionary purpose – eg. pathological displays in even 'traditional' gender

relations as case in point. The operation of the supernormal stimulus reveals their "normal biological response" of "traditional evolutionary sex roles" to be a pathological perversion, in which case the theory is swiftly overlooked. That move however leaves a lacuna in the theoretical base of Evolutionary Psychology, and its research results may equally suffer.

Dierdre Barrett, author of *Supernormal Stimuli: How Primal Urges Overran Their Evolutionary Purpose* remarks that many evolutionary concepts have been applied to human behavior either formally in Evolutionary Psychology or have just crossed over into popular conversation. "However the importance of superstimuli" states Barrett, "doesn't seem to have been fully appreciated in either of those arenas."[1] She states (quote);

> Evolutionary Psychology has picked up a lot of Darwin's ideas, and some ethology ideas which is the Darwinian branch of animal behavior that Tinbergen was a part of. But somehow Evolutionary Psychology never adopted the idea of supernormal stimuli, and I really think that of all the evolutionary concepts it's the most important and the most directly relevant to human behavior."[2]

Independently of Barrett we have been applying the concept to human populations, and with her believe it to be the most important and relevant fact to human behavior today, particularly as it shows in the addict-like behaviors plaguing modern humans and relationships.

[image]
Venus of Willendorf, statue exaggerating body and breast stimuli.
While the influence of superstimuli is responsible for a range of destructive and potentially anti-species outcomes, it is not altogether new. Observe for example the Venus of Willendorf whose exaggerated body parts would have elicited a possible superresponse in those who carved and first gazed on her. Think also of the cave paintings in Lascaux with their stylized renditions of animals, or of shaman dressed in animal costumes, not to mention the ritual enactments of animal behaviors in traditional cultures who routinely adorned themselves with animal skins or feathers and engaged in theatric play that would have acted as supernormal stimuli inducing longing, wonder, fear or hunger in the audience.

Mythology itself has been suggested as a form of supernormal stimuli, a position forwarded by the late Joseph Campbell in his Masks of God series. There he states

> There is a phenomenon known to the students of animal behavior as the "supernormal sign stimulus," which has never been considered, as far as I know, in relation either to art and poetry or to myth; yet which, in the end, may be our surest guide to the seat of their force…
>
> Within the field of the study of animal behavior— which is the only area in which controlled experiments have made it possible to arrive at dependable conclusions in the observation of instinct—two orders of innate releasing mechanisms have been identified, namely, the stereotyped, and the open, subject to imprint. In the case of the first, a precise lock-key relationship exists between the inner readiness of the nervous system and the external sign stimulus triggering response; so that, if there exist in the human inheritance many—or even any—IRMs of this order, we may justly speak of "inherited images" in the psyche. The mere fact that no one can yet explain how such lock-key relationships are established does not invalidate the observation of their existence: no one knows how the hawk got into the nervous system of our barnyard fowl, yet numerous tests have shown it to be, *de facto*, there. However, the human psyche has not yet been, to any great extent, satisfactorily tested for such stereotypes, and so, I am afraid, pending further study, we must simply admit that we do not know how far the principle of the [stereotyped] inherited image can be carried when interpreting mythological universals…
>
> **[A] functioning mythology can be defined as a corpus of culturally maintained sign stimuli fostering the development and activation of a specific type… of human life.** Furthermore, since we now know that no images have been established unquestionably as innate, that our IRMs are *not* stereotyped but open,

> whatever "universals" we may find in our comparative study must be assigned rather to common experience than to endowment; while, on the other hand, even where sign stimuli may differ, it need not follow that the responding IRMs differ too. [3]

As detailed in *Chasing The Dragon*, nascent experimentation with superstimuli by our remote ancestors slowly increased from stone carvings, shaman costumes and mythological imagery, and went into overdrive in the Middle Ages with the birth of mass-produced cosmetics, the fashion industry, romantic love tropes, and the invention of the printing press. That revolution has been furthered by the invention of plastic surgery and the harnessing of electricity with its mediums of cinema, radio, television, internet, cellphone and the gaming console; all serving the superstimuli trends of the culture in which they were born.

In *Chasing The Dragon* we reviewed three domains of human instinct that have been hypnotized by the creation of superstimuli. Briefly reviewed as follows these are:

1. Neoteny and the parental instinct

While there are notable exceptions, adult women are not generally endowed with neotenous features sufficient to provoke men to find them cute in the way of a small child. Artifice however makes up for it by allowing women to imitate the features of children through the application of cosmetics or cultivation of childish gestures, with the ultimate aim of shirking responsibility and being cared for by a man and society with the least amount of effort on her part. Naturally such a routine robs her of agency, parentifies the man, and becomes a drag on relationships.

The following instruction video for women from the *Fascinating Womanhood Movement* provides an example of how this biological ruse, essentially a feigned neoteny, is a result of cultural learning (1.37 to 2.33):

The instruction for women to feign childlikeness is now endemic in the Western world, which may account at least partially for the tradition of 'women and children first' – a statement that captures not only that women look after children, but that they themselves are children in need of saving – in which sense the phrase might be more accurately rendered as 'Children and children first.'

2. Sexual stimuli and sexual arousal

We regularly hear hand-wringing about the increase in skimpy, sexualized clothing among women and even young girls, along with the booming trend in tummy tucks, butt implants, botox injections, lip augmentation and boob jobs. We are told that women become overly reliant of these powerful methods of superstimulating men's sexuality, and we are equally told that this makes sex like a powerful drug and leads to sex addiction. In a sense they are not completely wrong – the supersizing of sexual phenomena do result in an addiction-like intensity or what we have called the superresponse.

Many men and MGTOW have said NO to the exploitative potential that comes with female use of superstimuli, men who ironically opt out of relationships with real women in favor of more superstimuli in the form of internet porn and neotenous sexbots – superstimuli over which they secure full control. While a certain degree of superstimuli may prove healthy in catering to one's sexual needs, it is up to each man to determine whether the stimuli are catering to a healthy expression of needs, or into an overly intense superstimulus and unhealthy superresponse.

3. Pairbonding – secure and insecure

In the pre medieval period simple courtship practices and arranged marriages ruled, leaving little room for the supernormal exaggerations of attachment security that we see in practice today. Modern rules for pairbonding are encapsulated in the notion of romantic love, which unfortunately turns out to be a cornucopia of destructive superstimuli. Romantic love is geared to fostering an extreme tension between feelings of possessing and losing a pairbond. It relies on an oscillation between secure and insecure attachment that generates a supernormal intensity of lovers' feelings for each other, with the downside of inner turmoil and insecurity that feeds relational

dysfunction and not infrequently psychological illnesses.

The poets are not lying when they say love is like a roller-coaster ride.

Frank Tallis' book *Love Sick: Love as a Mental Illness* elaborates on the kind of pathologies that come hand-in-hand with the romantic-love based approach to pairbonding. From the blurb on Tallis book we read;

> Obsessive thoughts, erratic mood swings, insomnia, loss of appetite, recurrent and persistent images and impulses, superstitious or ritualistic compulsions, delusion, the inability to concentrate — that exhibiting just five or six of these symptoms is enough to merit a diagnosis of a major depressive episode. Yet we all subconsciously welcome these symptoms when we allow ourselves to fall in love. In *Love Sick*, Dr. Frank Tallis considers our experiences and expressions of love, and why the combinations of pleasure and pain, ecstasy and despair, rapture and grief have come to characterize what we mean when we speak of falling in love. Tallis examines why the agony associated with romantic love continues to be such a popular subject for poets, philosophers, songwriters, and scientists, and questions just how healthy our attitudes are and whether there may in fact be more sane, less tortured ways to love. A highly informative exploration of how, throughout time, principally in the West, the symptoms of mental illness have been used to describe the state of being in love, this book offers an eloquent, thought-provoking, and endlessly illuminating look at one of the most important aspects of human behavior.[4]

Tallis traces the sickness-making version of pairbonding to its origin in the middle ages, and rightly suggests there are less tortured ways to love. Humans have loved less tortuously in the long past, and we might hope it's possible to relate that way again in the stability and simplicity of a secure attachment. To love in that way however requires a slaying the dragon; finding alternative modes of pairbonding to those we've been duped into following.

Recognition of supernormal stimuli and their proliferation in the modern world answers the *Why* question, which leads us naturally to the question of *What* – what can we do to manage this biological and cultural travesty? As concluded in our previous article we can begin by recognizing we've been hypnotized by a stage show of sound and light, and deciding that we no longer wish to indulge it. As we suggested there it's as simple as choosing not to chase the dragon, but to slay it. In essence we can say the dragon represents our unmoderated appetite, given freely and stupidly over to the snares of superstimili, and our thus-far untapped discernment and discipline can serve as the sword of redress.

Slaying of the dragon demands we employ our substantial neocortexes which are designed for overriding primitive impulses that lead us willy nilly into pain and injury. With that we can construct a defensive, self-protective approach toward the activities and the people we might choose to associate with, activating the traditional values of restraint, delayed gratification, conservation and self-protection against the arrival of superstimuli in our field of vision.

Think of it this way. By overriding our knee-jerk attraction to the false neoteny created by women's makeup and sexually exaggerated dress, we build in a defense against gynocentric obedience as well as a protective measure for screening out personality disordered women from our lives. That is one application of many.

By that path we find a way forward, but also strangely a way back – back to the protective values of past cultures; to Buddhist teachings about pleasure as an illusion and potential suffering; to the Christian teachings of the Seven Deadly Sins and how to resist them; or to the messages of classical myth which invite us to hold fast to our values like Odysseus who tied himself to the ship's mast in order to resist the Siren's call, knowing that all the boons of Penelope await him at Ithaca as a result of his intelligent avoidance of gratification.

[image]

References:

[1] Deirdre Barrett, Ph.D. *Talk on Supernormal Stimuli*, at TAM 2012
[2] *Discussion with Dierdre Barrett and Natasha Mitchell*, Radio National Science, Technology and Culture Program, 2011
[3] Joseph Campbell, *Primitive Mythology*, Vol. 4 in Masks of God Series, 1959
[4] Frank Tallis *Love Sick: Love as a Mental Illness*, Da Capo Press, 2005 (GoodReads synopsis)

A response to a complaint/threat regarding Dr. Michael Read, sexual mutilator of children

Paul Elam · 3 June 2018 · Archived copy · Original

A couple of weeks ago, I got the following in my inbox.

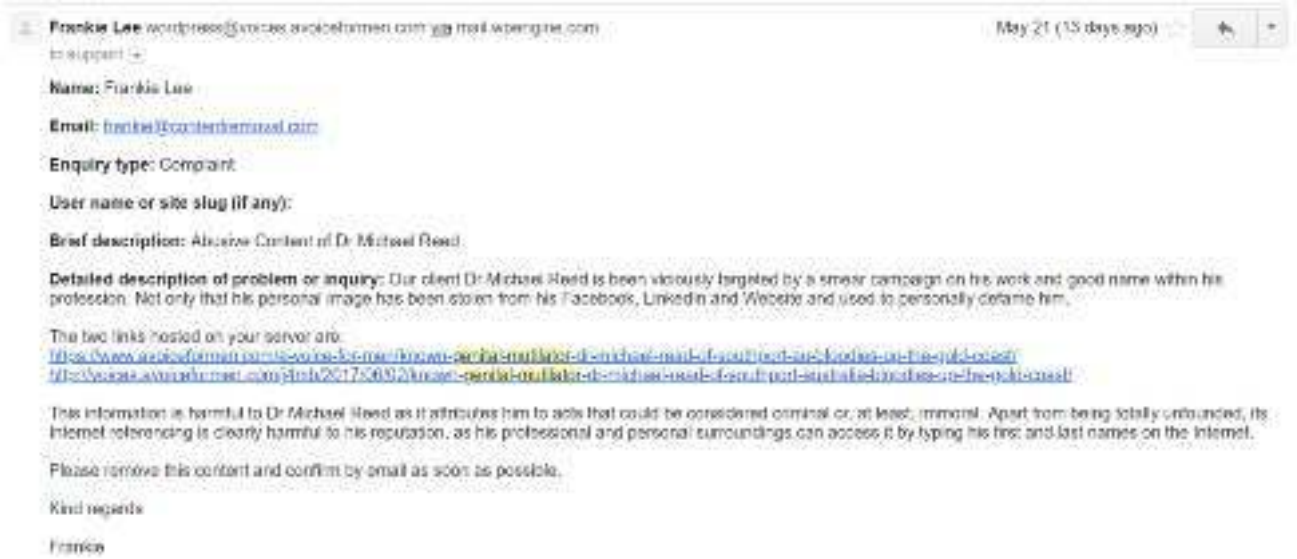

Frankie Lee wordpress@voices.avoiceformen.com via mail.wpengine.com May 21 (13 days ago)

to support

Name: Frankie Lee

Email: frankie@contentremoval.com

Enquiry type: Complaint

User name or site slug (if any):

Brief description: Abusive Content of Dr Michael Read

Detailed description of problem or inquiry: Our client Dr Michael Read is been viciously targeted by a smear campaign on his work and good name within his profession. Not only that his personal image has been stolen from his Facebook, LinkedIn and Website and used to personally defame him.

The two links hosted on your server are:

This information is harmful to Dr Michael Read as it attributes him to acts that could be considered criminal or, at least, immoral. Apart from being totally unfounded, its Internet referencing is clearly harmful to his reputation, as his professional and personal surroundings can access it by typing his first and last names on the Internet.

Please remove this content and confirm by email as soon as possible.

Kind regards

Frankie

Here are the links mentioned in the email

AVFM Article

And as referenced at J4MB

Dear Frankie,

Thank you for your message. As the owner and publisher of A Voice for Men I have reviewed your request and reject it in its entirety. At AVFM, we stand by our constitutional right to freedom of speech, freedom of the press and the freedom to publicly identify and shame those who practice the sexual mutilation of children for profit.

Also, Frankie, I note that your email originates from a web service called Content Removal, and that currently you boast that you have 304 satisfied clients, with 13,457 urls removed. I trust that impressive track record won't be sullied by your complete failure here to impress or threaten anyone. Your client sexually mutilates children for money. If you want to be of service to them, suggesting a different career path would be more helpful.

Sincerely,

Paul Elam, Founder and Publisher, A Voice for Men

I had a really lovely experience today

Anonymous Contributor · 5 June 2018 · Archived copy · Original

The author of this piece is an MRA. This was first related to a group of MRAs during a casual chat online. Published with permission. The author naturally needs to remain anonymous. –Ed.

I had a really lovely experience today:

I'm doing my first placement as part of my teaching degree and they've put me in a boys school. I had my first lesson with some eighth grade students today. They're loud, rambunctious and fidgety, but there's no malice in any of them.

For the first few minutes I was advised to let them get to know me – I gave them some selected work history and education and asked if they had any questions. They asked where I was born, if I knew my IQ, where to go to get your IQ tested and then a boy at the back asked:

> What do you think about feminism?

I thought quickly and decided to be honest.

> I think it's cancer.

The room erupted. They were applauding. Some were on their feet. One Italian boy was pointing at me yelling to his friends "I love him, I love him! He's my guy!"

They were great for the rest of the double lesson.

While I'm very happy that the next generation seem to be pre-red pilled, I'm a little worried about backlash on this.

Should I have been more circumspect?

Intersectional feminism: what's up with that?

Gerard Nicol · 5 June 2018 · Archived copy · Original

10 years ago, my red pill journey started when I read Malcolm Gladwell's best selling book The Outliers.

Gladwell is a writer with very liberal views, but his 4 books are well researched, well written and based on actual scientific research.

The basic premise of The Outliers, is that success relates to being at the right place, at the right time, in the right part of your life, with the right amount of practical experience (10,000 hours according to Gladwell).

It starts with an explanation of how a disproportionate number of professional ice hockey players are born in January, and ends with a story about Gladwell's own African roots.

> In the final chapter (A Jamaican story), Gladwell tells the story of his own slave roots, as a way of introducing the idea that the consequences of multi generational oppression can take up to 400 years for any oppressed group to fully recover from.

Gladwell is a great storyteller, and his use of statistics and expert testimony, make a compelling argument that the descendants of enslaved Africans not only experience a lasting social legacy, but a resilient genetic memory, that will take another 200 years to fully disappear.

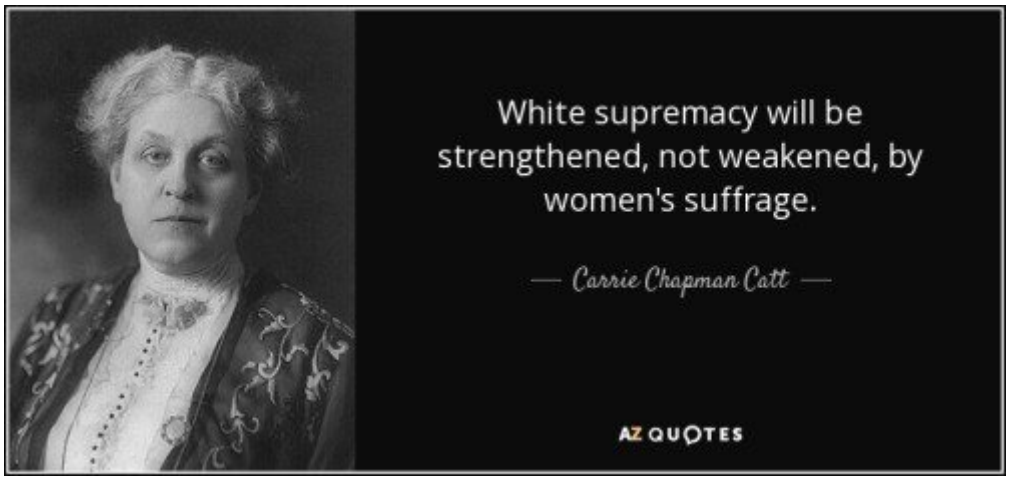

I doubt many feminists have read any of Gladwell's books, but today, intersectional feminism is an attempt to cast aside the historical fact that feminism has previously been the realm of wealthy white women, and reposition feminism as an umbrella for all of the world's oppressed.

> If you're infertile, gay, trans, uneducated, or just generally unattractive, feminism wants you.

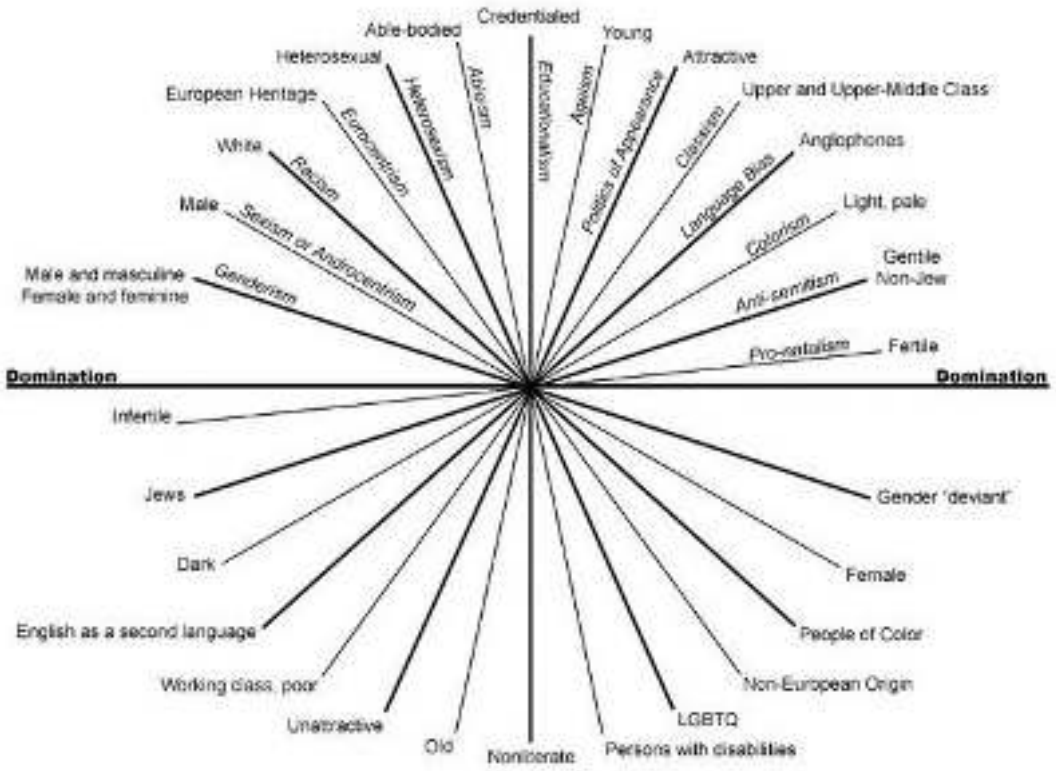

> Do wealthy white women really deserve a place among the oppressed, and do the rest of the oppressed feel comfortable being dragged by feminists into the one tent?

Feminism has relied almost exclusively on the narrative that women were not allowed to vote until 100 years ago, and putting aside that this is not actually true, and that most men couldn't vote either, how exactly does a woman today even have a lineage back to a woman who couldn't vote early last century?

> If my ancestors were black, or working class, both my sister and I would have a defined pathway back to past oppression; but if my ancestors were wealthy and white, how exactly does the fact that only my great grandfather could vote differ between the inherited privilege of my sister and myself?

The reality is that it doesn't, and intersectional feminism is just a cynical attempt by white feminists to associate themselves with others who may, for any number of reasons, continue to face systematic oppression.

> But just as an academic exercise, the concepts behind intersectional feminism overlook key facts which are just too inconvenient for feminism to acknowledge.

The idea that someone can be oppressed just because of the color of their skin or their gender is just not supported by the facts.

Historically, the British treated the Irish appallingly, as they did with the Boers, and all of them were white.

Over the last century, most of the genocidal atrocities have been perpetrated by people who had the same skin color as those who they have oppressed.

> Sexism against men, and outright misandry is also a real thing, but all of that aside, let's look at the considerations that are noticeably absent from the intersectional feminist wheel of oppression.

Borders

As an Australian I can come and go from my own country as I please, I can also arrive in 174 different countries and obtain an entry Visa on arrival, and none of that has anything to do with my gender, because so can my wife and daughter,

However, for most people from Africa, South America, Eastern Europe and Asia, leaving their own country just isn't possible, even for those who can demonstrate that they are not an overstay risk.

The average wage in Australia is US$60,000 per year, but globally, the average wage is US$16,000.

Why does the average person in Haiti only make US$2,000 a year? **Borders**.

> Whether feminism is a socialist movement, or a movement of privileged white women is of little consequence, because both are completely reliant on excluding the poor masses from having access to equality.

IQ

Feminism has long argued that the idea of IQ is sexist and racist, because majority of people with extremely high IQs are male.

Here Is The Highest Possible IQ And The People Who Hold The World Record

- Christopher Hirata (IQ score of 225)
- Kim Ung-Yong (IQ score of 210)
- Edith Stern (IQ score of more than 200)
- Christopher Michael Langan (IQ score between 190 and 210)
- Garry Kasparov (IQ score of 194)
- Philip Emeagwali (IQ score of 190)

Irrespective of the method used to measure intelligence, science supports the position that people are born with varying intellectual capacities, and that these capacities are primarily based upon the intelligence of the the child's parents (intelligence is inherited).

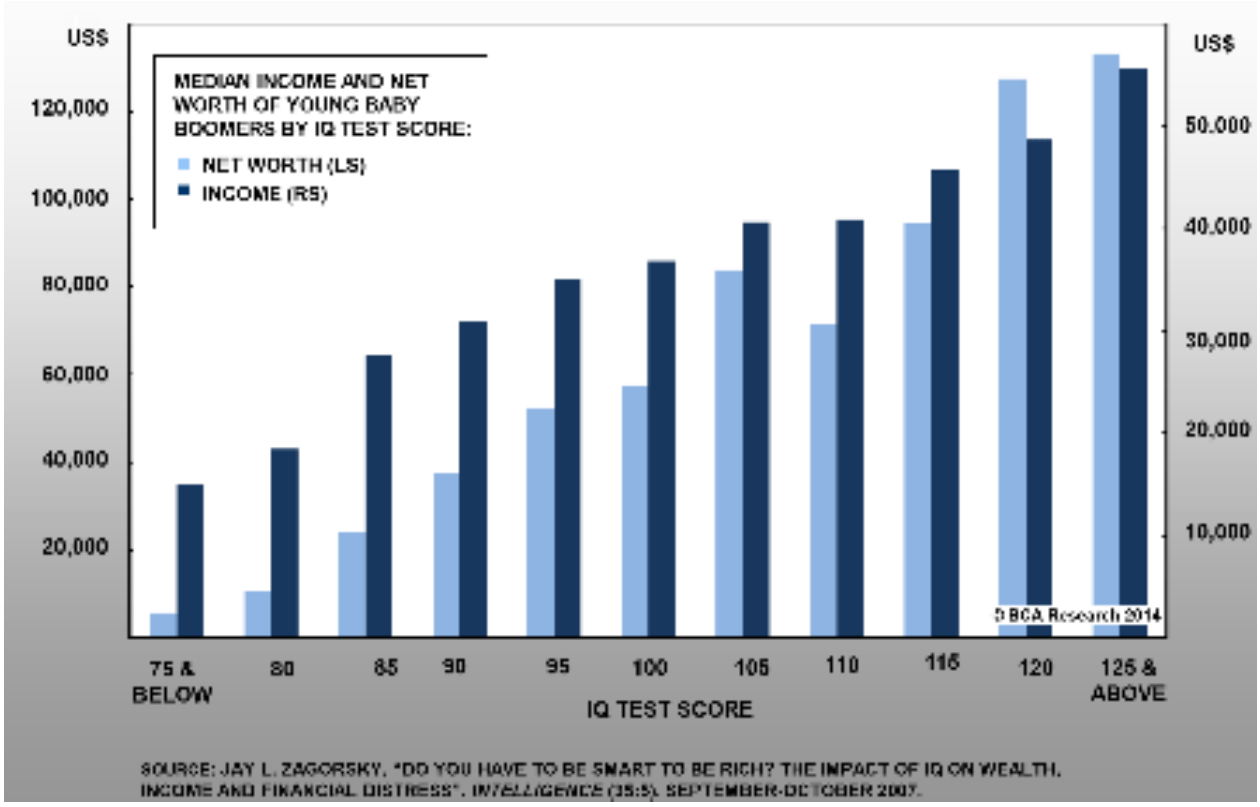

> There is a direct statistical correlation between IQ, and one's ability to earn and to build wealth, and the majority of people with lower IQs are male.

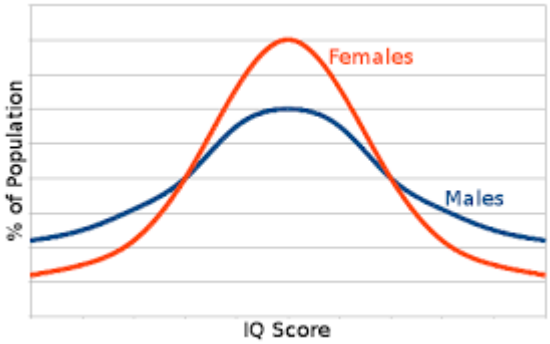

Given that feminists argue that women are oppressed because they earn 20% less than men; applying the same logic, the 10% of the population who have IQs below 80 and earn 40% less than the average wage, are twice as oppressed as women. Two thirds of these oppressed people are **male**.

> *Experts are already predicting that 1-in-3 jobs will be replaced by robotics; it will be those with low IQs who will be the be the first to see a robot take their job.*

The Fatherless

Irrespective of a child's gender, race or disability, not having a father places children at a significant disadvantage.

> The fatherless are 63% of youth suicides, 85% of children with behavioral disorders, 80% of adult rapists, 71% of high school dropouts, 85% of juveniles in prison, 70% of adults in prison and the majority of teenage pregnancies.

That is not to say that if one does not have a father, one is doomed to a life of disadvantage, but from a statistical

perspective, being fatherless significantly increases ones chances of experiencing social disadvantage exponentially.

Gladwell wrote about this in his 4th book *David and Goliath*, while analyzing the failed experiment of mandatory sentencing of criminals; where long term damage is done to society for the short term benefit of permanently removing criminals from the population.

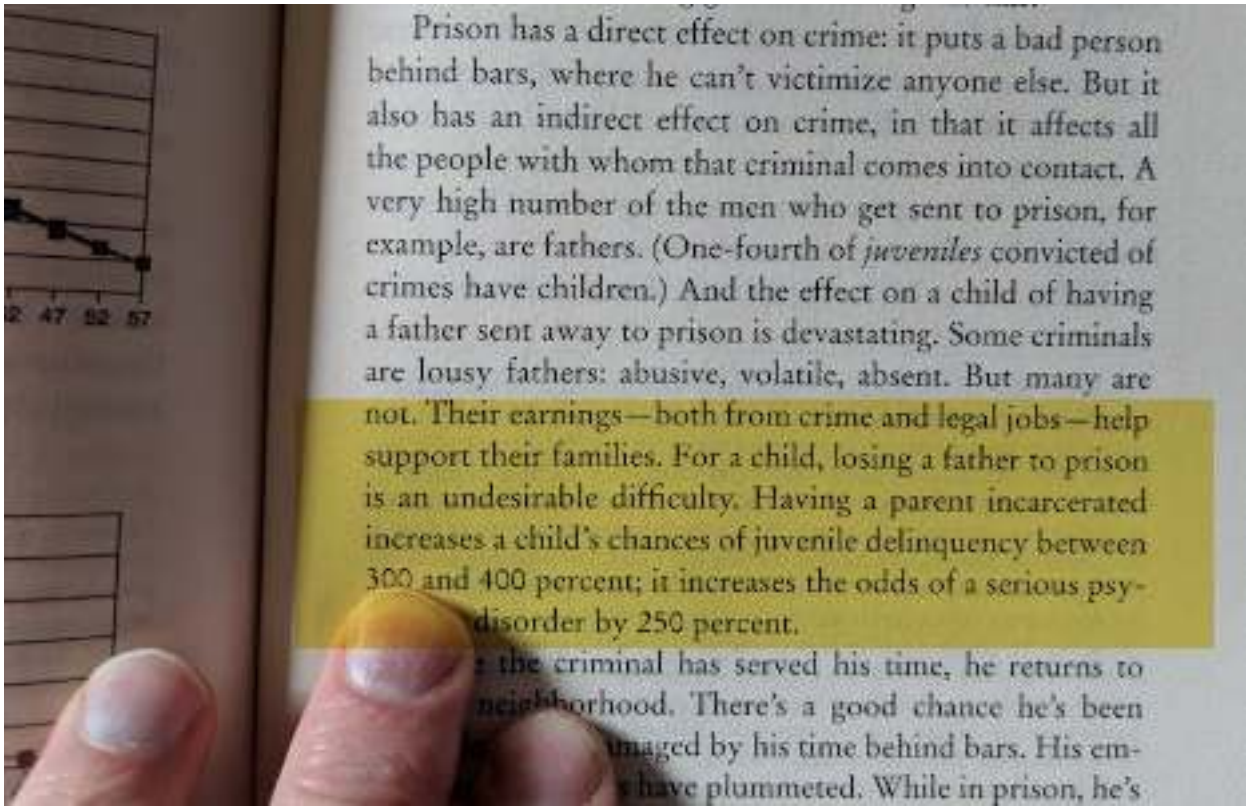

Prison has a direct effect on crime: it puts a bad person behind bars, where he can't victimize anyone else. But it also has an indirect effect on crime, in that it affects all the people with whom that criminal comes into contact. A very high number of the men who get sent to prison, for example, are fathers. (One-fourth of *juveniles* convicted of crimes have children.) And the effect on a child of having a father sent away to prison is devastating. Some criminals are lousy fathers: abusive, volatile, absent. But many are not. Their earnings—both from crime and legal jobs—help support their families. For a child, losing a father to prison is an undesirable difficulty. Having a parent incarcerated increases a child's chances of juvenile delinquency between 300 and 400 percent; it increases the odds of a serious psy- disorder by 250 percent.

the criminal has served his time, he returns to neighborhood. There's a good chance he's been maged by his time behind bars. His em- have plummeted. While in prison, he's

> So if the argument is that being non-white or non-CIS creates disadvantage, these statistical levels of disadvantage pale into insignificance when compared with the statistical impact of growing up in a household without a father.

Genetics

In the last couple of years, DNA testing has become so accessible that for $100, companies like 23andMe can not only provide you with details of your racial history, but also a highly detailed profile of your genetic susceptibility to cancer and other diseases.

Disease Risks (100)

Elevated Risks	Your Risk	Average Risk
Gallstones new	11.1%	7.0%
Restless Legs Syndrome	2.5%	2.0%
		more »

Decreased Risks	Your Risk	Average Risk
Prostate Cancer	12.7%	17.8%
Alzheimer's Disease new	4.9%	7.2%
Colorectal Cancer	4.2%	5.8%
		more »

See all 100 risk reports...

Carrier Status (24)

Hemochromatosis	Variant Present
Alpha-1 Antitrypsin Deficiency	Variant Absent
Bloom's Syndrome	Variant Absent
BRCA Cancer Mutations (Selected)	Variant Absent
Canavan Disease	Variant Absent
Cystic Fibrosis	Variant Absent
Familial Dysautonomia	Variant Absent
Factor XI Deficiency	Variant Absent

See all 24 carrier status...

Traits (50)

Alcohol Flush Reaction	Does Not Flush
Bitter Taste Perception	Can Taste
Earwax Type	Wet
Eye Color	Likely Brown
Hair Curl	Slightly Curlier Hair on Average

See all 50 traits

Drug Response (19)

Warfarin (Coumadin®) Sensitivity	Increased
Abacavir Hypersensitivity	Typical
Alcohol Consumption, Smoking and Risk of Esophageal Cancer	Typical
Clopidogrel (Plavix®) Efficacy	Typical
Fluorouracil Toxicity	Typical

See all 19 drug response...

In countries like Saudi Arabia, where it is legal to marry your first cousin, the government already require that couples undergo a genetic test before marriage, to ensure that they are aware of the risks they face in having children.

In the foreseeable future, couples will expect to share their genetic profile before having children together, and this will create an underclass of people who will either be encouraged not to reproduce, or who will have no choice by to reproduce with other people who themselves had genetic problems.

Arguably, this has been occurring for thousands of years, as both men and women preference partners who posses traits that are indicator of good genes (height, intelligence, weight, body shape etc), but DNA testing will take a lot of the guesswork out of selecting an optional mate to have children with.

The things that attract us to other people are often very subtle, and not even conscious, so in a world where people share their DNA results on social media, a person with good DNA will be more attractive than someone with bad DNA.

This subject was explored from another angle in the *Man on Fire* episode of the Netflix series *Black Mirror* (which I highly recommend).

So, in the scheme of things, when you take into account the real statistical indicators of how tough one's life will be, intersections of race, gender, gender identity and sexuality really don't amount to much; considering the impact of borders, IQ, fatherless, and, in the near future, ones's genetic strength as a partner and mate.

> Given that intersectional feminism is an attempt by feminism to gain mainstream credibility, why would anybody think that it could gain credibility while clearly ignoring the significant factors that are just too inconvenient for it to acknowledge?

*Connect with Gerard Nicol on his LinkedIn page.

You simply must watch this short video

Paul Elam · 6 June 2018 · Archived copy · Original

https://www.youtube.com/watch?v=qPnDJjWuVsQ

My comment, and I hope you add your own:

The curious effect of most of women's peccadilloes is that it makes men work far harder than is necessary for the simplest of things. It's why we get tired of listening to them and dealing with them. Or rather why we should. Continuing to work at communication with someone too lazy or otherwise incapable of a simple yes or no, is precisely where men should quit asking and do what they want to do. Sadly, most men, almost all of them, won't wise up to that. I hope they enjoy life on the hamster wheel because I am damned happy to not live that way.

An open letter to President Joseph E. Aoun, Northeastern University

Robert Brockway · 10 June 2018 · Archived copy · Original

Following is an open letter to President Joseph E. Aoun, Northeastern University by the President of the Australian Men's Rights Association Inc (AMRA). –Ed

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From:Robert Brockway
President of Australian
Men's Rights Association Inc.
Email: [Redacted]

To:Joseph E. Aoun
President
Northeastern University
Email: [Redacted]

CC:Suzanna Danuta Walters
Professor of Sociology
Professor and Director, Women's, Gender, and Sexuality Studies Program
Northeastern University
Email: [Redacted]

Dear President Aoun,

Although many people deny it, we live in a society where misandry is common. Even as I write this my editor underlines the word *misandry*, indicating an unknown term. When I write *misogyny* this does not occur. The term misandry is increasingly appearing in dictionaries though, with Merriam-Webster describing it simply as *a hatred of men* while Oxford Living Dictionaries describes it as a *Dislike of, contempt for, or ingrained prejudice against men (i.e. the male sex)*.

I wish to bring to your attention an article written by Professor Suzanna Danuta Walters recently. A preamble to the article states *Suzanna Danuta Walters, a professor of sociology and director of the Women's, Gender, and Sexuality Studies Program at Northeastern University, is the editor of the gender studies journal Signs.* An archived copy of the article can be seen here.

This article is not a satirical piece. Ms Walters mentions a variety of topics to justify her advocacy of man-hating including arguing that sexual violence is something men do to women and invoking the alleged *gender wage gap*.

This letter is not intended to be a critique of Ms Walters' article but it is worth noting some problems with her claims.

Ms Walters states:

> But this recognition of the complexity of male domination (how different it can be in different parts of the world, how racism shapes it) should not — must not — mean we forget some universal facts.
> Pretty much everywhere in the world, this is true: Women experience sexual violence, and the threat of that violence permeates our choices big and small. In addition, male violence is not restricted to intimate-partner attacks or sexual assault but plagues us in the form of terrorism and mass gun violence.

Perpetration of sexual assault by women on men is grossly under-reported, with organisations such as the FBI only counting such assaults within the last few years. All readers are encouraged to read the research paper The Sexual

Victimization of Men in America: New Data Challenge Old Assumptions by Lara Stemple, JD[a,b] and Ilan H. Meyer, PhD, as a starting point.

A selection of results from this research paper are presented here:

> Not only does the traditional sexual victimization paradigm masks male victimization, it can obscure sexual abuse perpetrated by women as well as same-sex victimization. We offer a few counterparadigmatic examples. One multiyear analysis of the NCVS household survey found that 46% of male victims reported a female perpetrator.23 Of juveniles reporting staff sexual misconduct, 89% were boys reporting abuse by female staff.33 In lifetime reports of nonrape sexual victimization, the NISVS found that 79% of self-reported gay male victims identified same-sex perpetrators.34

> The NISVS's 12-month prevalence estimates of sexual victimization show that male victimization is underrepresented when victim penetration is the only form of nonconsensual sex included in the definition of rape. The number of women who have been raped (1 270 000) is nearly equivalent to the number of men who were "made to penetrate" (1 267 000).5 As Figure 1 also shows, both men and women experienced "sexual coercion" and "unwanted sexual contact," with women more likely than men to report the former and men slightly more likely to report the latter.5

> Without seeking to outline an entirely new classification scheme, we posit that "rape" as currently defined by the CDC and the FBI will continue to foster the underrecognition of the extent of male victimization. Terms such as "sexual assault" and "sexual victimization," if defined in gender-inclusive ways, have the potential to capture the kind of abuse with which federal agencies ought to be concerned. They can be used more consistently and with less gender and heterosexist bias across crime, health, and other surveys. This would facilitate important cross-population analyses that inconsistent definitions now limit.

Ms Walters' article also talks about the alleged *gender wage gap*. In reality what we have is a *gender earnings gap*. This is a topic that has been researched by academics and governments for decades and the results are virtually always the same. The bulk of earnings differences between men and women (typically 93-95%) can be explained by known factors that have nothing to do with discrimination. A small proportion of the difference (typically 5-7%) remains unexplained. This is definitively covered for the US labour market by the CONSAD Report.

Ms Walters also raises the notion of The Patriarchy to justify her feelings towards men. The feminist notion of The Patriarchy is a myth and shows, at best, a very naive view of history. The existence of the feminist notion of The Patriarchy, historically or in the present time, has been thoroughly debunked elsewhere.

Ms Walters finishes the article with:

> So men, if you really are #WithUs and would like us to not hate you for all the millennia of woe you have produced and benefited from, start with this: Lean out so we can actually just stand up without being beaten down. Pledge to vote for feminist women only. Don't run for office. Don't be in charge of anything. Step away from the power. We got this. And please know that your crocodile tears won't be wiped away by us anymore. We have every right to hate you. You have done us wrong. #BecausePatriarchy. It is long past time to play hard for Team Feminism. And win.

Her suggestion that men should abandon all positions of power and authority is, at the very least, extraordinary.

While Ms Walters is entitled to her opinion and may hate those she chooses to hate, I question her suitability as a professor at your institution. Many university students are young and impressionable and often lack significant life experience before attending university. It is troubling to think that a woman such as Ms Walters would have the

opportunity to express her extreme views to impressionable young students in a university lecture setting.

Please note that this is an open letter and will be published in various locations online. In the interests of transparency we strongly encourage Northeastern University to publish a response. From time to time we will report to our readers as to whether a private response has been received or a public response published.

Yours sincerely,

Robert Brockway
President, Australian Men's Rights Association Inc.

How feminists developed 'toxic masculinity'

Elizabeth Hobson · 14 June 2018 · Archived copy · Original

A man named Wisdom asked me a great question today: how did gender activists come up with the term 'toxic masculinity'? After giving it some thought, I have identified the falling of three dominoes that I think have contributed to the explosion of the term in popular culture.

The innate human suspicion and critical view of men (especially as compared to women), added to the hegemony of the feminist perspective (and their revisionism of history), and the fact that several generations of Western women have not sent their men off to potentially die for our security has made us susceptible to the myth of 'toxic masculinity'.

Men exist in dominance hierarchies. A very traditional dominance hierarchy would be strength or hunting skills. The strongest men and best hunters would acquire prestige and status which would give them access to the best females for mating with. In our modern societies, many men exist in many dominance hierarchies, they could be based on wealth, or intelligence – even gaming and trainspotting appeal to men's instinct to compete in dominance hierarchies. According to Gad Saad;

> Women are attracted to "toxic masculine" male phenotypes that correlate with testosterone, and they are desirous of men who are socially dominant, who are strategically risk-taking in their behaviors, and who exhibit patterns of behaviors that will allow them to ascend the social hierarchy and defend their positions from encroachers."

Because where a man sits in any given dominance hierarchy potentially confers upon them access to women therefore opportunities to pass on their genes — ie. the second most important human instinct, after survival. Dominance hierarchies and male behaviour (and transgressions) are policed stringently, both by women and men. So, women and men instinctively have a very… ***Critical view of men***.

We also happen to have a very sympathetic view of women because they are the limiting factor in reproduction. Women are less productive when it comes to reproductive potential – one baby per year-and-a-half for two or three decades is the absolute maximum potential for women (and with breast feeding and the all-but-historic chance of death in child-birth, it's usually significantly less) – as compared with men's virtually boundless capacity to inseminate.

This disparate potential is both why it has been discovered that 8,000 years ago 17 women reproduced for every single male and why men have evolved their competitive instincts so strongly as compared to women. It's also why we view women so much more favourably than men; in tribal societies most women just *had* to be considered worthy of reproduction, whereas only a small pool of men were technically required so they were judged far more harshly. This is the evolutionary basis that had to exist for human beings to reach the point where a significant portion of us could sincerely discuss the 'existence' of 'toxic masculinity'.

The second domino is hundreds of years of increasing feminist activism. According to Peter Wright, in his book 'Gynocentrism: From Feudalism to the Modern Disney Princess';

> "Feminists today refer to courtly ladies of the late Middle Ages as the first feminists, or *protofeminists*" [because] "In the 12th-14th centuries evidence shows that women began to agitate for increased authority over the 'correct' way for men and women to conduct relationships, with particular emphasis on what they felt were acceptable roles for males in a dignified and civil society."

He goes on to say that; "women were widely viewed as men's moral superiors" and that "Courtly love began with a social shaming of men for bad behaviours… The idea was launched by powerful women of the medieval

aristocracy who cited the worst behaviours of the most unruly males and extrapolated those behaviours to the entire gender."

The second generation of feminists, known as The First Wave, included misandric Suffragettes such as Mona Caird who called for man (as a social class) "to suffer, inch by inch, pang by pang, for that which he has inflicted" and The Declaration of Sentiments, signed at the Seneca Falls Conference in 1848, is a list of grievances beginning with the statement "The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman".

The third generation, or Second Wave, was even more extreme – by the 1960s-70s it was considered acceptable behaviour for future tenured professors to say that "All sex, even consensual sex between a married couple is an act of violence perpetrated against a woman." (Catherine MacKinnon) and Neil Lyndon reports, in 'No More Sex War', that at a dinner party in 1976 (or thereabouts) his hostess – a well respected literary journals editor – informed him that "All men are Idi Amin".

And so we come to the growth in the use of the term 'toxic masculinity'. A term originally coined by the Mythopoetic men's community to describe hypermasculine male chauvinists who they asserted were primarily raised without male role models in the 1980s-90s. Fourth generation/Third Wave feminists jumped on it. To them, after dropping the suggestion that women may be involved in its conception *(naturally)*, the term offered a stick to beat men with and a way of acknowledging male disadvantage (such as their sky high suicide rates) whilst blaming men themselves for their disadvantages.

[image]
The final domino that I believe has fallen in the modern Western world, to create an environment where such an egregious theory could become as popularised as it is, is the fact that women haven't had to rely on men to save us from an existential threat for generations.

Not since World War Two have the majority of women (including in the academic classes) had to wave goodbye to their men-folk, unsure if they would return, and staking all of their hopes for the survival of their way of life on their victory. In such situations, I believe that most women would naturally develop a fierce loyalty and defensive attitude to their men and their men's reputations which would insulate them from the ravages of *toxic feminist theory*.

'Toxic masculinity' is the result of thousands of years of evolution and hundreds of years of thought; to the point we've now reached where many academics are pathologically ideological enough to develop it, and a sizeable proportion of the public are bigoted enough (with regards to men) to swallow it. And the backlash against *toxic feminism* has been active for over 100 years, with consistent futility.

The final domino, I hope to God won't be re-erected, and the first domino cannot be. Our only hope lies with righting the second domino and combatting feminism. Despite its ingrained nature and hegemonic status, I do believe that we're on the cusp of something potentially wonderful; A Voice for Men is vastly outperforming Everyday Feminism; the concerted feminist campaign to eject Philip Davies from his seat in Shipley in 2017 failed dismally; and reports from friends on campus involve students quoting Jordan Peterson and bemoaning over-privileged, feminist Millennials. I live in hope.

The myth of female voicelessness

Mark Dent · 14 June 2018 · Archived copy · Original

Feminists lie all the time. They don't misspeak or misinterpret the facts. They know they are lying and they know that they continually get away with it because no-one has the courage or the public platform to call them out when they do.

The very fact that no-one in our media or government dares to point out the truth demonstrates where the real power resides.

One line often spoken by ranting feminists in debates or lectures in universities and the media is that women to this very day have no voice. To prove this assertion, they point to the number of men in positions of power in our government and compare that to the number of women. It always seems a little ironic that so many women in powerful public positions are those who complain most loudly of their lack of voice.

Women only constitute one third of all politicians they proclaim. This clearly shows men still dominate our society. Men hold the power. Most men sit in silence, apparently shamed by the stunning clarity of this argument.

They are either cowards or stupid fools.

My first response to this ridiculous assertion would be this. Please point out to me exactly how men as a group, have benefited by the fact that there are more men in governmental positions. The answer is of course, there have been absolutely no benefits or advantages afforded to males despite their dominance in the political sphere.

My next step would be to point out the countless advantages/privileges women have been given by male dominated governments during the past few decades.

Let's list them:

- There is a minister for the Status of Women-none for men.
- Hundreds of millions of dollars are devoted to the prevention of violence against women. Almost zero money goes into prevention of violence against men
- Women receive generous maternity leave-men only recently won a paltry week or two which recent surveys say are often not taken for fear of their position at work being affected.
- Women have reproductive rights protected by law-men have none.
- Women are almost always the default winners of custody of the children in a marriage break up simply because they are women.
- Women are supported with quotas and affirmative action to gain employment that men have had to earn through merit. Quotas are never used to promote gender equity in workplaces dominated by women.
- Genital mutilation of girls is against the law. Genital mutilation of boys is permitted.
- Women receive far more lenient sentencing than men for committing the same crime. Men receive on average 63% longer terms in prison.
- Funding for women's health far exceeds that provided for men's health.
- Entry standards into the army and police force are lowered to enable more women to enter these professions.
- Women have the right to call drunken, coerced sex, rape. Men do not.
- **Women have the right to exclusive tax benefits for being a business owner**
- Countless domestic violence shelters have been provided for women. There are none for men.
- In a domestic dispute woman are always presumed to be the victim and the man automatically cuffed and arrested.
- Women can choose to kill their unborn child without the man having any say in the matter but if she decides to

have the baby he is legally bound to financially support it until adulthood.

- Businesses are permitted to advertise for women only to fill job positions but are not permitted to advertise for men only. The Equal Opportunity Board has given the green light to discrimination in favour of women.

Given these facts, we can see that governments dominated by men overwhelmingly give their attention and more importantly funding to help improve, protect and support the well being of women and girls and ignore or downplay the many terrible issues damaging men and boys This is indisputable.

The second aspect of the argument of women having no voice pertains to the media in all its varied forms. Feminists insist that our newspapers, news outlets and radio stations are dominated by males and this again is proof of the lack of a voice for women in our society.

Once again, nothing could be further from the truth. If we were to count the number of radio shows hosted by men or check the gender diversity of major newsrooms we may well find that more men are behind the microphone or in front of the camera (though I would question this regarding our newsrooms on television). But let's agree, for argument's sake that men indeed are the predominant gender in the media.

What do men talk about on our radios and televisions or write about in our newspapers?

They focus on economics, sport and politics. Their discussion or editorializing is entirely gender neutral, however if they do focus upon gender as an issue it is always to speak in support of women's issues be it health, domestic violence or financial security. This support is manifested in men often raising millions of dollars for women's health initiatives like breast cancer or ovarian cancer.

It is incredibly rare to hear any male in the media speak about the countless societal injustices and obstacles facing men and boys. If they dare to do so it is usually presented with an almost apologetic tone and an insistence that this should in no way deflect from the importance of focusing on women's issues.

Now. Let's focus on the women in our media. What do women write about or speak about from their public pulpits?

They talk about women's issues.

Every day they write endlessly about things which women must endure or suffer whilst often laying the blame for this purgatory at the feet of men. Whether it be violence against women (the only violence that concerns feminists), women's health (I am yet to hear of a women's sporting group or any other female group raising funds for male specific diseases) or promulgating debunked myths like gender being the reason for the pay gap between the genders, this is the all consuming subject matter for women.

They whine about sexism in politics, never for one moment acknowledging that males are abused and judged even more harshly than females. Men do not exist in this female media realm except as perpetrators and oppressors.

These women write about nothing else. Think of journalists here in Australia. Susie O'Brien, Wendy Tuohy, Clementine Ford, Mia Freedman, Kasey Edwards, Tracey Spicer, Jane Gilmore, Jessica Rowe, Kathy Lette and many more who write *exclusively* about women and what affects them with little or no regard for males other than as mentioned before-perpetrators of one form of oppression or another.

There is not one male journalist in any form of mainstream media who does for men what these women do for females. In other words men are the truly voiceless gender when it comes to the promotion of issues which most deeply affect their fellow males.

When any man dares to speak out about men's issues or questions the endlessly self-serving and often hateful feminist agenda he is immediately branded a misogynist, a supporter of violence against women and rape or someone who is threatened by powerful, successful women. It does not matter if this man's life and the way he has

lived it make a lie of each one of these accusations. A three-minute interview is never going to provide him with an opportunity to defend himself against such vile slurs.

Women in power routinely speak about their desire and aim to improve women's lives, to seek better work environments and more favorable conditions for women, to pour yet more funds into fighting violence against women and no-one is concerned or dares question this blatantly bigoted approach to politics. Sadly, the male politicians do *exactly* the same-whether it be Obama in America, a conservative like Tony Abbott or Malcolm Turnbull, or a left-wing union man like Bill Shorten-the one thing that unites them is their obsession with women's issues and their total disregard for the men they are meant to *represent* with equal concern and fervor.

If any of the societal ills which overwhelmingly affect men-suicide, homelessness, workplace death and injury, plummeting university enrolments, biased sentencing based solely upon their gender, Family Court bias and reproductive rights were in fact affecting women in the way they are men, there would be outcries proclaiming our national shame over the lack of value we place upon the lives of the women and girls in our society. But it is men who are suffering, and for most people in power, this simply doesn't concern them.

Yet feminists continue to tell the young people in our universities or audiences at talk shows or the broader community during election campaigns the same big, fat lie-women still don't have equality and it's a national disgrace which must be addressed.

People nod solemnly and do not dare to contradict this lie.

Let me demolish another myth before I finish.

I was recently standing in a Kmart store in a Melbourne shopping Centre with my wife. We were looking for a clothing shop for men and it was a challenging task.

We began to marvel at the endless array of shops catering only to the needs and tastes of women. We saw handbag shops, shoe shops, nail salons, hairdressing salons, perfume and make up stalls, jewelry stores, countless clothing outlets and even in the larger stores which held men's clothing, the merchandise and actual area devoted to men's accessories was truly insignificant in relation to the floor space provided for the goods targeting women and girls.

It was astonishing. I think a simple trip to the local shopping mall would or should open the eyes of every female, even those who have been brainwashed in gender study classes.

The Kmart store seemed to demolish a few feminist myths simply by existing. Who is the store's biggest marketing audience? Women and girls. How do stores decide who they will target? They do it with very thorough research and their daily experience which tells them it is women who spend the most money in their shops. So, what does this tell us about the economic impoverishment of women we are so often told about? It tells us this too, is a myth. Women are our society's biggest consumers and often they are spending money they didn't personally earn. Hardly the kind of environment one would expect to find in a culture that oppresses women and does all in its power to look after men.

It also destroys the myth that gender is a social construct. Feminism has spent decades telling girls they should drive tractors and wear pants, yet to this day it is the nail salons, hairdressers, dress shops and jewelry stores which continue to rake in the profits because girls are still naturally drawn to these things.

Who would have thought a Kmart store could provide such an eye-opening education for those who are willing to look and learn?

Feminism is based upon lies, myths and half-truths. It has thrived in recent decades due to the apathy and cowardice of men and the manipulative, power hungry women in this movement who crave the very thing they claim to despise in men — power, privilege and entitlement. Sadly, it seems they have succeeded.

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See also: Republicans and Democrats, both Gynocrats

Are nerdy men hated for non-mainstream shopping habits? A response to Rachael Lefler

YetAnotherCommenter · 16 June 2018 · Archived copy · Original

Introduction

Rachael Lefler recently wrote an article for *A Voice for Men* which proposed an explanation for why feminists seem so hateful towards "geek" or "nerd" culture. In other words, Lefler is trying to come up with a theoretical explanation for what Mytheos Holt called "The #WarOnNerds".

The #WarOnNerds, at least as a broad phenomenon, is ultimately what led to my own red-pilling and fall down the proverbian Rabbit Hole. Geeky men are indeed considered enemies by the official feminist movement (indeed, the way Incels are now being targeted seems like the next phase of this campaign). As the feminist #WarOnNerds is my primary empirical interest within gender politics, I will be commenting on Lefler's theory.

Explaining the #WarOnNerds is not an easy thing to do. Perhaps the best explanation so far was proposed by Mytheos Holt; Holt argued that the #WarOnNerds was ultimately a reaction by the Clerisy (the established media, academic/intellectual and artistic/cultural classes) against the subculture which created the internet and thus deeply damaged their ability to control the broader culture whilst simultaneously smashing their profits. Through disintermediation of culture, the institutional platforms which gave the Clerisy such power were faced with a sudden onslaught of dramatic competition.

Not only did they lose some prestige, they lost the massive profits which they once enjoyed (the record industry being an obvious victim given how the internet slaughtered a CD-based business model). This left many artists, intellectuals, journalists, and those whom were educated in these fields, facing pay cuts and substantially reduced future job prospects, which helped ferment a grudge against those making piles of money in Silicon Valley. So it comes as no surprise when journalists paid by the click call to "bring back bullying" of those whom they blame for their fading prestige.

This argument certainly makes sense in the aftermath of the Great Recession, and Holt's argument certainly has substantial explanatory power.

Unfortunately, I can't say the same about Lefler's. As I am going to be critical, I would like to make the following clear; firstly, I am greatly sympathetic to Lefler's project and I think much more writing should be done on the subject of the #WarOnNerds. Secondly, I absolutely consider her an ally given she is both a geek herself and has a long history of publishing on AVFM. Thirdly, any theory that tries to explain such a complex social phenomenon as the #WarOnNerds will almost certainly be incomplete, because complex social phenomena have multiple contributing factors and it is hard to reduce everything down to one thing. I hope this article will be taken for the constructive criticism it is.

A Reconstruction Of Lefler's Argument

Like Holt, Lefler argues that the #WarOnNerds is fundamentally an economic phenomenon. Lefler, however, argues that it really comes down to big corporations wanting to make profits and increase market share; as Lefler points out, "nerdy" consumption patterns typically favor smaller businesses rather than the "mainstream" ones. In Lefler's view, this makes nerds "bad consumers" because we aren't necessarily funding big corporate entities with our spending. Mega-Corporations are trying to 'fix' this and prevent nerd money from going to producers that serve niche markets; one way of doing this is to make mainstream blockbusters which bear the names of traditionally "nerdy" intellectual properties. This, in theory, would get the nerds buying from the largest Mega-Corporations once more and integrate nerds into the "mainstream" consumer base.

Lefler then moves onto a second, and substantially less clear, argument that Mega-Corporations want to encourage nerdy men to pursue romantic success with women. The threat of geeky men not having relationships with, and thus

not spending money on, women is argued to be threatening to the profits of Mega-Corporations. I honestly cannot be certain about the chain of logic in this argument; it seems like Lefler believes these mainstream entertainment products (being sold to nerds through the use of the right brand names or the invocation of poseur nerd cred) try to persuade nerds to keep trying to "win the girl" so that nerds will ultimately end up with a wife and child and thus, again, feed into the mainstream patterns of consumption. I fully concede I may have misinterpreted this argument, and I am sure Lefler would be happy to indicate to me if I am wrong, but for the purposes of this article I will presume this to be a fair summary.

In brief, Lefler argues the #WarOnNerds is an attempt to re-integrate nerds into mainstream consumption patterns either through rebranding mainstream products with nerd names or faux-nerd reputations, or encouraging nerds to get with women and start families so as to become mainstream consumers.

Again I do not want this to be seen as an attack, but I think that as a theory neither of these arguments make sense, nor do I believe the meta-cause Lefler postulates (an attempt to get nerds away from niche businesses and into supporting big businesses) to have much explanatory power. Lefler's theory simply doesn't seem consistent with the evidence.

Where Lefler's Theory Fails

I am going to state my assumptions up front. First, I will assume that nerds like specific things about the IPs they enjoy; if one removes those specific things, one will lose the nerd market. Second, I will assume that nerds are indifferent to whether or not the IPs they like are produced by large or small firms (or whether or not those firms are proprietorships, partnerships or corporate entities); what determines whether or not a nerd likes an IP is whether or not they like the content of the IP, and nothing else.

The first counterargument I can think of with Lefler's theory is that simply making mainstream, non-nerdy movies branded with nerdy IPs has been a catastrophic failure, as evidenced by the new Disney Star Wars movies. Lefler implicitly presumes that merely branding a film with a nerdy IP is sufficient for that film to capture the nerd market, but empirically speaking this has not been shown to be the case. The way that Marvel Comics have now become achingly politically correct has been demonstrated to alienate the nerd market, rather than retain it. Interestingly, the Marvel Cinematic Universe has not lost the nerd market, and it has also gained mainstream attention; I would argue this is because it preserved what nerds liked about the basic IPs within movies that also were able to please more conventional audiences. Either way, if branding "standard issue" entertainment products with nerd IPs is a strategy to get the nerd market to buy these entertainment products and become loyal consumers of conventional entertainment products, then the strategy so far has been a miserable failure, just as my assumptions predict.

The second counterargument I can think of is that branding a mainstream entertainment product with a nerdy IP's name is simply not necessary for a large corporation to get the nerd market's spending. Let us presume that there is a small entertainment firm S and a large entertainment firm L, with the former making a niche product for nerds n and the latter making mainstream entertainment product m. Why would L buy the rights to n but then use the name of n on product m? Couldn't they just purchase S and otherwise leave S alone to keep producing n? This is more than sufficient for L to get all of the nerd spending. In addition, S is more likely to have better knowledge of the audience for n than L does, just as L may have better knowledge of the audience for m; presuming that an entertainment product which satisfies its audience more will make more money, the profit-maximizing thing for L to do may simply be for L to purchase S but let S just keep doing what its currently doing.

It should be noted that record labels often did precisely this; they may have been producing tons of mainstream pop, yet at the same time they often had smaller subunits (often with their own "vanity label") that produced music to target niche markets. This is arguably true in the publishing industry too, where large publishers will establish smaller imprints to serve smaller/specialized markets. Even in very concentrated industries, large corporations often preserved niche marketing as subunits within a larger business rather than tried to make niche markets buy the mainstream product.

Let us also extend this particular argument; it is very rare for the revenue from any entertainment product's purchase to only extend to niche companies, and not to give any benefit to mainstream companies. For example, Amazon makes money from every e-book sold even if that e-book is self-published or published by a small independent publisher. Treating "nerd consumption" as if it doesn't have any benefit for large corporations only makes sense if you ignore complicated supply chains and presume that even niche market entertainment producers are completely vertically integrated. This is of course a false presumption.

The third problem I can see with this argument is that if nerd culture is viewed as an "enemy" to feminism because mainstream entertainment companies want nerds to become integrated into the mainstream consumer base, why is nerd culture alone being targeted for sexism? Why don't we see shaming campaigns directed at say, goth culture? I mean Metropolis Records hasn't been purchased by a large corporation yet! In addition, why didn't the attacks on nerd culture cease when Marvel and Star Wars were purchased by Disney (and DC by Warner Brothers)? This argument is even further undermined if we note the fact that subculturally speaking, many feminist/SJW types are hipsters, and hipsterism is *defined* by avoiding mainstream consumption and instead preferring artisanal/boutique/alternative producers. Why hasn't hipster culture been declared an enemy of women?

A fourth problem I can see with this argument is that it presumes that if nerds get married and have children, they'll start engaging in mainstream consumption. This may be true if he "gives up his childish hobbies" as a result of marrying/kids, but again this seems like an atrociously indirect route of trying to capture the nerd market; why shouldn't the mainstream company just buy the niche-market company and let the profits flow, irrespective of whether or not a nerd who marries ends up giving up his hobbies?

A fifth problem is that the argument describes a man going MGTOW as something that large entertainment corporations are terrified of. Why, exactly? Wouldn't a MGTOW, due to not having to support a wife or children, have more disposable income to spend on their own entertainment (which could be mainstream or otherwise), thus resulting in a smaller number of higher-spending consumers? Presumably, the problem is that one nerdy man who does not reproduce is a smaller number of consumers than one man plus one woman plus a non-zero number of children. But what this justifies is mainstream cultural producers generally pushing a "pro-natalist" agenda. Do they really? Do mainstream entertainment companies encourage campaigns against abortion (which terminates a potential future customer) for example?

Do mainstream entertainment companies encourage big families and promote the idea of women being enthusiastic mothers with multiple children? Many people make the accusation that mainstream entertainment companies pander to feminist agendas, which often don't include room for large numbers of children; if this is correct, then mainstream entertainment companies can hardly be accused of pro-natalism. Not to mention that yet again, it is questionable that a pro-population-growth (and thus pro-market-growth) corporate agenda would justify a selective targeting of nerd culture in particular. Why nerdy males? Why not go after SJW feminists? I mean they're not exactly lining up to enthusiastically start families and have plenty of children.

The sixth issue with Lefler's theory is that it relies upon the idea that the feminist movement is some sort of coordinated entity which is merely acting in accordance with the profit-maximizing aims of large entertainment corporations. But how can this be the case? Feminism clearly predates nerd culture and has an intellectual history going back long before the establishment of today's large entertainment corporations. Not only that, but whilst feminist organizations exist the fact is that Intersectional Feminism (the kind of feminism that has prosecuted the #WarOnNerds) is fundamentally a set of ideas rather than an organization. The #WarOnNerds seems to be a product of individuals enacting ideas which they were taught in universities; no evil corporate mastermind is necessary. Was, for example, Anita Sarkeesian given money by Viacom to go into video game culture and lecture it for being sexist (and by the same token, how could anyone at Viacom believe that feminist lectures would change the consumption patterns of gamers?)?

As Sarkeesian's Master's Thesis makes clear, she had the beliefs she did back when she was in college; how could her convictions be merely the product of entertainment conglomerates attempting to make nerds consume

mainstream entertainment products? Doesn't it simply make more sense that she, due to being a radicalized feminist, was hostile to cultural artifacts which didn't promote her preferred views of women?

Indeed, if contemporary feminism were merely about trying to make nerds purchase mainstream entertainment products, why do feminists (and SJWs generally) constantly critique mainstream entertainment products as well as "nerdy" ones? Doesn't this go entirely against what mainstream entertainment conglomerates want? Why would Harvey Weinstein's misconduct and #MeToo – both of which caused much damage to the reputation of mainstream Hollywood – become celebrated feminist initiatives if encouraging the consumption of mainstream entertainment were a goal of feminism?

A final critique which I must make of Lefler's hypothesis is that a very critical moment in the #WarOnNerds, specifically Elevatorgate and the resultant sundering of the New Atheist movement, cannot be reconciled with her theory. If the #WarOnNerds was merely about trying to drive nerds towards consuming mainstream entertainment products, how can this be consistent with an attack on an intellectual movement that did not even remotely center around the consumption or purchase of any entertainment products at all? Why would New Atheism be a target in the first place?

Additionally, the closest thing to entertainment products which New Atheism produced were the books and television appearances of people like Christopher Hitchens, Sam Harris and Richard Dawkins. This was not "nerdy" consumption; the core texts of the New Atheist movement were published by mainstream publishers and sold quite well even to audiences outside the New Atheist movement. To the extent that New Atheism created consumable products, those products were monetized by mainstream corporations. The spokespeople of the New Atheist movement frequently appeared on mainstream television networks; how were the profits or market shares of mainstream corporations preserved or enhanced by Rebecca Watson's temper tantrum? I can simply see no way in which Lefler's theory explains why the #WarOnNerds tore New Atheism apart.

Conclusion

How can we explain the strange, almost paradoxical hatred displayed by Intersectional Feminists towards a culture of people who don't live up to traditional gender norms and suffer as a result? How can we explain the fact that Intersectional Feminists have attacked the tech industry, STEM, video games, New Atheism and comic books? Why would the spaces of "nerd culture" be so systematically and thoroughly targeted for entryism, attack and cultural colonization?

This is certainly an interesting question, but Rachael Lefler's proposed explanation simply doesn't make very much sense. The feminist #WarOnNerds cannot be merely about safeguarding and increasing the market share and profits of large entertainment conglomerates. In a world where massive conglomerates can pander to market niches by creating specialized subdivisions or buying out smaller companies and turning them into subsidiaries, the nerd market can be easily monetized. Attempts to make nerds purchase hollowed out versions of IPs they cherish have failed miserably, and in a world of platforms, formats, license fees and supply chains large corporations benefit from nerdy consumption as well. Not to mention that SJW feminists are, themselves, typically members of a subculture which is nearly in-principle hostile towards mainstream consumption and non-mainstream subcultures other than nerds have generally remained unmolested by feminist entryism.

How can feminist hatred of nerds be merely a product of a desire to deter nerds away from non-mainstream media when feminists have been stridently critical of the mainstream entertainment industry as well? Indeed, the idea that mainstream entertainment conglomerates would try to incubate a women's movement that would attack nerds so as to drive nerds away from non-mainstream entertainment consumption is an absurd Rube Goldberg Machine of a theory. And indeed, it does not explain the scope of the #WarOnNerds, which extends beyond video games, comic books and science fiction.

Holt's explanation certainly makes more sense. And even the "Red Pill" explanation – that feminist women hate non-sexy men and it is those men who dominate nerd culture – makes more sense.

I will not pretend that I can offer a single, integrated, flawless explanation for the #WarOnNerds, at least not yet. I am highly skeptical of the notion that there is even “one reason” for these events. Lefler should be commended for offering a theory in the first place, but the theory she proposes is severely lacking. As much as I appreciate, and echo, the call she gives at the end of her article for men to go their own way, I cannot find myself in agreement with her theory of the #WarOnNerds.

♦

YetAnotherCommenter is an Honey Badger Brigade writer and MHRA who primarily focuses on the issues of non-traditionally-masculine men. He’s a long-time veteran of the recent culture wars, having been in the atheist-secularist movement back during the days of Elevatorgate.

An obituary to feminism

Belinda Brown · 17 June 2018 · Archived copy · Original

It is high time that feminism was recognised as a hate movement, that its ideology was felt as an embarrassment and being a feminist was seen as a badge of shame.

While the article by Suzanna Danuta Walters has been reassuringly and roundly condemned from all quarters – feminists appear to have been embarrassed into silence. Perhaps they are mortified that a mainstream, high profile, feminist academic has shouted from the rooftops those thoughts they knew to keep private and has made unambiguous the association between feminism and hate.

While Connor Friedersdorf of the Atlantic was quick to assure us that Walter's article was not mainstream feminism – I would beg to differ.

We may dress it up prettily in Suffragette colours but there should be no mistake made. Feminism is rooted in hate.

Christabel Pankhurst, early feminist and doyenne of the Suffragette movement argued in her treatise "The Great Scourge" that most men had venereal disease. She told us 75 to 80 per cent had gonorrhoea, 20 to 25 per cent had syphilis – she was very precise. She said this was the cause of childless marriages and the high rates of infant mortality. She argued that the only reason men were against Suffrage was because they thought it would stop women's promiscuity. Oh, how wrong she was there!

However it wasn't till the sixties that the pandora's box really opened up – Christabel had been ahead of her time.

The following quotes all from feminist icons are not just prescient. They helped to formulate feminism and we can see their fruit around us. Quoting feminist platitudes, like those of Emma Watson, jars painfully with what I see.

Andrea Dworkin:

"Only when manhood is dead – and it will perish when ravaged femininity no longer sustains it – only then will we know what it is to be free"

Robin Morgan:

"I feel man-hating is an honourable and viable political act, that the oppressed have a right to class hatred against the class that is oppressing them".

Shulamith Firestone:

"So the end goal of feminist revolution must be,…not just the elimination of the male privilege, but of sex distinction itself"

Catherine Mackinnon

"In a patriarchal society, all heterosexual intercourse is rape because women, as a group, are not strong enough to give meaningful consent".

And while Valerie Solanas with her S.C.U.M (Society for Cutting Up Men) Manifesto might be seen as an extreme example it is worth knowing that this work was translated into over a dozen languages and is excerpted into several feminist anthologies. While some tried to claim her work was a parody she insisted it was 'deadly' serious. I think the author would know.

Besides she was not alone when she said that civic minded responsible females ought to eliminate the male sex. There have been four books where the authoresses have fantasized about male free "utopias" which have all involved elimination of males and various forms of parthenogenesis. Mizora (1890), Herland (1915), The Female Man (1975) and The Wanderground (1978).

These sentiments have been echoed since.

Sally Miller Gearhart, the author of The Wanderground said in her 1982 pamphlet "The Future, if there is one, is female":

"The proportion of men must be reduced to and maintained at approximately 10% of the human race".

When we think of crimes against humanity we think of violence – genocides and holocausts.

But perhaps we need to think about more subtle definitions if political power is going to increasingly move into women's hands.

As recently as 1999 these sentiments were echoed by Mary Daly in an interview called 'No Man's Land' for the Enlightenext magazine with Susan Bridle:

"If life is to survive on this planet, there must be decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males. People are afraid to say that kind of stuff any more", she ruefully adds.

Sally Gearhart combining her wishful thinking with pseudo science had some ideas about how this could be done:

"It's not genocide, exactly. It's more like job attrition, the way employers cut back positions without actually firing anyone. A 75 per cent female to 25 per cent male ratio could be achieved in one generation if one half of a population reproduced heterosexually and one half by ovular merging".

These people were not left field but tenured professors in high profile colleges. Gearhart's website describes her as a human rights activist. Daly's work is written about reverentially at Goldsmith's College today.

It is not a long shot to suspect direct linkages between these mainstream feminist writings and the destruction of fatherhood. This wishful thinking is implicated in the social changes described by Hanna Rosin in "The End of Men". Indirect linkages to the reduction in testosterone, the decline of the male gene and certainly to our complete failure to do anything about this could also be found.

Connor Friedersdorf in his otherwise decent commentary on Suzanna Danuta Walters assures us that when she insists men should "Pledge to vote for feminist women only. Don't run for office. Don't be in charge of anything. Step away from the power" – these comments are actually a perversion of #teamfeminism.

No. They are not. They express the aims of #teamfeminism very well.

Just a couple of days ago a Treasury Committee report told us that senior men should lead by example by working flexibly to show it is not just for women.

A couple of months ago the Women and Equalities Committee insisted that fathers should get 12 weeks use it or lose it leave to get rid of the gender pay gap. Ruth Graham recently wrote in an article in Slate:

"Think of all the financial and emotional damage that could have been avoided if men simply stayed at home where they belong"

Voicing a question we could ask of women but would not dare even think.

She then goes on to ask whether:

"men really have the judgement and intellectual abilities to be entrusted with our most important resources" and concludes that they should not.

I suppose this is what they call "sassy" or "ironic" feminism but when we look at what Graham or Walters writes in a historical or contemporary perspective what they are saying is morally repugnant and I admire those men who withhold their hate.

Throughout history work has been regarded as a burden not a privilege and it was always men who were whipped, beaten and who sacrificed their lives to hard labour so they could feed and clothe the women and children in their

family. Men have done the vast majority of all work throughout the world and throughout human history and to the extent that they were rewarded they largely gave these rewards away. While females participated in the labour force at various points their contribution was significantly less than the male contribution and it was always men who took the dirtiest and most dangerous work. It was only when work became prestigious, easier, more comfortable and convenient than women decided to enter the fray. For those who don't believe me read about it here.

But perhaps we should not get too hung up on the declarations of feminists – perhaps their deeds are more important than what they say.

For if you sit idly by while boys flail around in schools, if you winkle men out of families, if you believe that men working long, hard hours at stressful employment oppresses you, if you criticise the way men speak, sit or even dance, if you believe a man telling you he finds you attractive and even gently touching you is actually harassing you and abusing you – isn't that sufficient to show how much you hate men?

One of Walter's justifications for hating men is that they are more violent than women. But men themselves are the vast majority of the victims of this violence. Is a solution to human weakness really to put men down? Evidence suggests that women get just as angry as men do but they have other ways in which this anger is expressed. They are more likely to seek the aid of allies and to engage in indirect aggression through the manipulation of social relationships and attempts to inflict relational damage. As feminism shows us, the effectiveness of this female strategy is great.

Besides violence is never far from the surface of feminist thinking. It is marked by gratuitousness – think Andrea Dworkin (here) , or the sisters of Jezebel (here), or even our dear old Suffragettes. Nor does there appear to be shame associated with it – Lucy Worsley's triumphant documentary about Suffragette violence has already been shown twice. When Bahar Mustafa tweeted #killallwhitemen, rightly or wrongly she did not lose her job. https://www.independent.co.uk/news/uk/crime/bahar-mustafa-charged-with-sending-malicious-message-after-tweeting-kill-all-white-men-a6683241.html It is used for making money – see here and here. Even Walters herself refers to a radical feminist 'smackdown' and insists that we all go Thelma and Louise and Foxy Brown (bywords for gratuitous violence for those not in the know).

In my musings about feminism I ask myself what is the most damaging thing feminism has done? Is it the destruction of the family? Is it the damaging of relations between women and men? Is it the institutionalisation of selfishness and making personal benefit the yardstick by which everything is judged?

For me the best description of the damage of feminism comes unwittingly from Hans Christian Andersen in his story The Snow Queen. He describes a mirror made by the wickedest magician – 'a real demon':

"One day he made a mirror which had the magic power of making everything good and beautiful that looked into it, shrink almost to nothing; but all the things which were useless and ugly were thoroughly magnified and grew worse. The loveliest landscapes reflected in this mirror would look like boiled spinach and the very nicest people would turn ugly…and their faces so distorted that no one could recognise them…."

You get the idea.

Feminism was created from the hearts of women who sometimes were damaged and twisted. And sometimes they were literally sick. Others may have been genuinely well intentioned and imaginative but their product was poisonous because they were working with assumptions and lies.

Relationships between men and women are the bedrock of our society and provide a template through which other conflicts of interest or perceived imbalances of power can be resolved. This would unleash enormous constructive potential; the benefits would be great. But this can't happen while women are trying to copy men rather than understand them or while they are busy telling men what they should be and what they should do. Understanding requires dialogue and this can't happen while women dictate the terms. If women put a bit more effort into understanding men they might find out more about themselves. And then they could revel in being women in their

multitude of guises and let men get on with just being men.

Dr. Walid A. Farhat, “Known Genital Mutilator,” of SickKids, Toronto, where UnSickKids get barbaric “treatment”

Gary Costanza · 19 June 2018 · Archived copy · Original

[image]

SickKids of Toronto, Ontario has a “clinic” that encourages and performs infant genital mutilation on *Un*SickKids, ironically a symptom of a sick society that lacks medical ethics and devalues boys, men, and male sexuality.

Dr. Walid A. Farhat has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

He ‘works’ at the Newborn Circumcision Clinic at SickKids of Toronto, Ontario. He either performs or supervises infant genital mutilations, also known as circumcisions, on healthy (not SickKids) newborn baby boys, and alas, for no medical reason.

He knows this amputation of healthy tissue is unnecessary, unethical, and risky, yet he continues to perform it and/or force others to perform it, under threat of termination.

Here’s his bio from the website:

“Walid A. Farhat, MD, FRCSC, FACS, GPLLM
Paediatric Urologist, The Hospital for Sick Children
Professor, Department of Surgery, University of Toronto
Associate Surgeon-in-Chief of Education
Surgical Undergraduate Coordinator
University of Toronto

Dr. Walid Farhat is a Professor with the Department of Surgery, University of Toronto, and a Paediatric Urologist with The Hospital for Sick Children. After joining SickKids in 1998, Farhat has gradually developed a unique niche within the urology field in the education, clinical and research arenas. His most recent expansion of practice has been within the medicolegal area after completing his Global Professional Master of Laws with the University of Toronto

Farhat is the Fellowship Program Director in the Division of Urology, as well as the Associate Surgeon in Chief of Education for the Department of Surgery. He is continuously involved with the hands on education, and successfully initiated and organized the Pediatric Urology Laparoscopy Course (PULC) for the past 11 years, teaching the basic skills of laparoscopy through didactic lectures and hands on pig lab (www.sickkids.ca/lap).

His research in robotics, investigates the mechanical restrictions in small animal models and the technical and ergonomic details for successful multi-quadrant surgical approaches. To enhance collaboration and fasten the development of robotic surgical tools, Farhat has created a robotic forumhttp://lab.research.sickkids.ca/purc/forums/. Farhat also oversees several science research projects in urinary bladder tissue engineering, and the basic structure of the urinary bladder, its physical characteristics with particular emphasis on the early stages of urinary bladder development in animal models.”

Under “What to expect during your visit,” we read:

> You and your baby will meet a urology fellow and a registered nurse. Before circumcision, the doctor who will perform the procedure will speak with you. This is a discussion of the reasons for circumcision, the benefits, risks and alternatives, and ensures that you understand what will happen during the procedure. You will have lots of time to ask questions.
>
> You should discuss what pain control measures will be used during and after the procedure. Your doctor may use a local anesthetic. Swaddling, oral sugar solutions or acetaminophen (Tylenol) may be given as well, but

> should not be used as the primary method of pain relief.
>
> To perform the procedure, the doctor places the baby on a special table and cleans the baby's penis and foreskin. First, the baby gets medicine so he won't feel pain. This might be a cream on the skin or a needle into the base of the penis. Then they use special tools to cut off the foreskin. The doctor completes the procedure by wrapping a bandage (called gauze) around the baby's penis to protect it from rubbing against the diaper.
>
> The baby may cry during the procedure and for a short while afterward. Local anesthesia can greatly reduce your baby's discomfort.

The baby will feel pain, despite the above lie, and the alternative to this is no circumcision , with no risks, unlike this procedure that results in scarring, loss of sensitivity, loss of foreskin function, sometimes lifetime complications needing further surgery, and death.

Since the doctor has incomplete information about the controversy and risks of circumcision, you can read that here and watch videos here.

Dr. Farhat's practice information follows:

SickKids
555 University Avenue
Toronto, Ontario
Canada
M5G 1X8

General inquiries: 416-813-1500
Patient information/locating: 416-813-6621

> Dr. Walid A. Farhat, "Known Genital Mutilator," of SickKids, Toronto, where UnSickKids get barbaric "treatment" https://t.co/sQgZEmPrBE #circumcision #MGM pic.twitter.com/a6r7suCFFs
>
> — gary costanza (@jerrytheother) June 19, 2018

Julia Gillard achieves the impossible

Mark Dent · 22 June 2018 · Archived copy · Original

There's a silly little game played by people when someone is going to deliver a speech. The bigger the occasion and audience, the funnier it is to the participants. It goes something like this:

"I'll bet you can't use the word *elephant* in your speech." The speaker may be talking about the economy, fashion, sport or ship building. There is always a gasp of delight from those in on the secret gag if the speaker manages to place the word somewhere and use it in a manner which raises no eyebrows.

Julia Gillard, former Prime Minister of Australia, must surely have been involved in a similar stunt a few weeks ago when she penned an article on suicide prevention in Australia. Gillard was recently appointed the Chair of Beyond Blue, an organization devoted to addressing the scourge of depression and suicide in our nation.

Now, her version of the game differed in one key aspect. The challenge set before her was an astonishing one, which few people would think anyone could possibly accomplish and yet she did it with aplomb. Julia had to write a detailed article about suicide in Australia without using the word *men.*

Challenges on a par with the difficulty of this one might be:

- Writing an essay on the greatest English writers in history without mentioning Shakespeare
- Writing about the origins of Christianity without once referring to Jesus.
- Writing a book about space exploration without mentioning the moon landing.

When Gillard was the leader of our country she was very concerned about another serious issue- violence. Well, to be more accurate, it was a particular kind of violence, the kind which harmed women and children. She created a *National Plan to Reduce Violence Against Women and Their Children.*

I know it's been said before but the words "their children" feel like a kick in the testicles to every father who reads them. I suppose that is exactly what they are meant to be.

But back to this multi-million-dollar national plan.

Here we have an issue which incontestably affects men, women and children. There is overwhelming evidence researched by many experts in the field of family violence which shows that this issue is far from being one which almost exclusively harms women. Nevertheless, Julia and her government decided to create a national plan which unapologetically focuses in both name and action upon one subset of the people affected.

The Federal Government estimates that approximately $1.9 billion is spent every four years on addressing domestic violence and sexual assault through payments, programs and services.

*Of this $1.9 billion**, seven hundred and fifty thousand dollars** will be directed to phone counselling services for men affected by domestic violence. (*Hey-we did get a mention!) That equates to 0.07% of the total funding for domestic violence victims.

Julia explains why the focus is upon women (and their children).

One in three Australian women experience physical or sexual violence, but only one in five report the violence. Another manipulated figure which fails to hold up under scrutiny but let's just take it at face value. When this woman has actually appeared in a video presentation about violence against women where she claimed *"One billion women will be raped or beaten in their lifetime.."* – you know you are dealing with someone who doesn't place a strong emphasis on facts.

"One billion women will be raped or beaten in their lifetime.."

Gillard fails to provide any statistics on violence perpetrated upon males in the home in her national plan. As Prime Minister you would think she would care about all of the citizens in her country. So how does this woman tackle the problem of suicide which overwhelmingly affects males and the people who love them?

She begins her article with these paragraphs.

About 200 Australians attempt suicide every day and in about 96% of cases, the attempt does not result in death. But sadly, that doesn't mean those people are out of danger.

In fact, no group is at greater risk of suicide than those who have previously tried to end their lives.

You have to acknowledge the clever way in which Julia has written something which could be called "true" without telling the truth. The truth being that being male is what makes your chances of death by suicide most likely.

I read the statistics released by *Mindframe: Facts and stats about suicide in Australia*, which bases its data on The Australian Bureau of Statistics.

It tells us:

Consistently over the past 10 years, the number of suicide deaths was approximately 3 times higher in males than females. *In 2016, 75.1% of people who died by suicide were male.*

- ***Overall, the age-specific suicide rate in 2016 was highest in men aged 85 or above (34.0 per 100,000)**, which has been the age group with the highest rate since 2011.*
- *With the exception of those aged over 85, **in 2016 age-specific suicide rates were highest among middle age men (i.e.30-34 and 40-54 age groups).***

Rather than state the raw facts about suicide and who is most likely to commit it, something which one would hope the Chair of Beyond Blue would be aware, Gillard chose to write about those who *attempt* suicide and how we can stop a second attempt. Funnily enough, it is women who *attempt* suicide more than men. The blokes seem to be far more serious about the business of ending their lives.

Why are we not pouring two billion dollars into a problem which sees over 2000 men killing themselves each year?* That's 44 men a week! Where are the hundreds of millions of dollars in funding being directed into prevention of male suicide -particularly in the most vulnerable age categories and in our rural communities?

Approximately fifty women being killed in family violence incidents a year is considered to be an epidemic. I don't know what word we should use to describe the deaths of more than 2000 men annually.

Let me give you a feel for the way in which Gillard makes the word *men* disappear while writing about an issue which overwhelmingly affects men. Remember, her justification for making women and children the focus of the billion-dollar funding by her government was that women were twice as likely to be victims. Well, it just so happens that men are three times more likely to be victims of suicide.

Let's list her manipulative ways. Rather than mention men she says:

- *Dads, mums, sons, daughters, neighbours and co-workers*
- *people*
- *they*
- *individual*
- *the person*
- *eight people will die today*

There is absolutely no reason why Gillard could not have used the same language when writing about her domestic violence initiative but she chose to *be very gender specific* in her language, and more appallingly, in her funding. Men were given a tiny crumb and very brief mention in her national plan, yet they constitute at least a third of all victims.

Three quarters of suicide victims are male. Two thirds of domestic violence victims (fatalities) are female. The gap between gender in the two is wider in the area of suicide yet no-one refers to the scourge of suicide as a "gendered issue" nor do they focus almost exclusively on one gender when it is warranted by the standard set on family violence.

Who are the grovelling cowards at Beyond Blue who hear this woman speak and read what she writes and refuse to stand up and say, "Enough!"

The real crime is the fact that a self- proclaimed radical feminist could have been given such a prominent position for a problem which should be branded a male crisis.

Once again, we are left to ponder why anyone at Beyond Blue thought a woman who sees a misogynist wherever she turns and probably thinks one lurks under her bed would be the ideal choice to be the voice and face of a problem which has had a devastating impact on the men of Australia. It is a decision of indescribable stupidity and unforgivable ignorance.

References:

*(In 2016, preliminary data showed a total of 2,866 deaths by suicide 2,151 males (17.9 per 100,000) and 715 females (5.9 per 100,000). There were 3,027 deaths in 2015 (12.7 per 100,000)

www.mindframe-media.info/for-media/reporting-suicide/facts-and-stats

www.oneinthree.com.au/

https://www.heraldsun.com.au/news/opinion/julia-gillard-we-all-have-a-role-to-play-in-putting-a-stop-to-suicide/news-story/d8a52cb7aa38f6b1895a3cc3d8e744fc

www.leadershipforwomen.com.au/images/docs/FACT%20SHEET%20NATIONAL%20PLAN%20ON%20VIOLENCE%20AGAINST%20WOMEN.pdf

https://www.theguardian.com/society/2016/mar/09/highest-australian-suicide-rate-in-13-years-driven-by-men-aged-40-to-44

https://www.beyondblue.org.au/

Consumer Reports veers off into PC territory, advocates laws to muzzle women's choice and the free marketplace

Gary Costanza · 23 June 2018 · Archived copy · Original

Consumer Reports succumbs to feminist propaganda that sees targeted marketing as a "Pink Tax"

I wrote a letter to the editor at Consumer Reports concerning something in the "Building a Better World, Together" section of the June 2018 issue that announced CR's awareness of something they call the "Pink Tax"

> You may not have heard of it, but if you're a woman, you've almost certainly been affected by it.
>
> The so-called pink tax is a nickname for a phenomenon whereby women are charged more than men for virtually identical products and services, from razors and soaps to dry cleaning and haircuts. In many cases the only difference between the "male" and "female" versions is color.

Under "What You Can Do" they suggest readers write their representatives to support the Pink Tax Repeal Act.

I think some feminist ideologues will find discrimination anywhere they search, and here they wrongly claim it happens in the free marketplace.

I've been a longtime subscriber to Consumer Reports, and when its' current president and CEO, Marta Tellado took over, I knew it was only a matter of time that CR would stray from its' solid record of consumer advocacy and research. Nothing is wrong with CR exploring questions of immoral or illegal business practices, but to embrace nonexistent causes without independent research is unacceptable.

Here's Marta's bio:

> Marta L. Tellado became the eighth President and CEO of Consumer Reports in 2014 following more than 25 years of experience as a frontline advocate for social justice. Born in Cuba and raised in New Jersey, Marta has dedicated her public service career to a range of issues, including consumer advocacy, economic fairness, and civil rights.

Ironically, one supporter, AxThePinkTax.com sells and markets waxing services to, I assume, women:

> At European Wax Center, we are working together with our partners, on behalf of women, to help level the playing field where inequalities exist. Women need to know about The Pink Tax, so they can be empowered to #AxThePinkTax.

I'll note here if my letter gets published, however I will post it to their FB page regardless.

My letter:

"As a non-political organization, CR should refrain from taking up unsubstantiated causes such as the so-called "Pink Tax" ["Tackling the Pink Tax," Building a Better World, Together].

The "Pink Tax" is a misnomer that describes targeted marketing and women's buying preferences as a tax, which it is not, so please don't give credence to a term not based in fact. It should be no surprise that companies market to kids, men, upscale buyers, penny-pinchers, and of course, women.

Most of these products, if not all, are more than a different color. They have features that women prefer or they wouldn't be produced and women wouldn't buy. Some journalists have debunked the notion that there are a multitude of "virtually identical products" that are priced higher for women, showing that most products targeted to

women ARE different and women buy them for that reason.

You advocate laws that seek to regulate the free marketplace that is the cornerstone of free enterprise and capitalism. Is the intent to tax the violators? Ban marketing to women? How would that work? If it's pink (a stereotype) or if it says "for women," is that the criterion?

Besides taking your advice to buy the "blue" product, your equality strategy should also tell women to forego spending billions on make-up, handbags, and expensive shoes and the like to save money just like men who don't buy that or buy the simpler and cheaper shoe or wallet and forego make-up altogether.

There are entire industries that women have created, support, and spend their money on, and the men's equivalent product is non-existent (free). If women want to spend the same as men on handbags, make-up, high heel shoes, and jewelry, they could, and that would be zero dollars!

Why do men pay more for life and auto insurance? You'd be right if you said they're more of a risk. But wouldn't that be a "blue tax" regardless, if we make the same false assumption about the "pink tax?"

Will you tell women to stop paying huge amounts for designer make-up, shoes, and handbags because they don't need them, they're overpriced, and they should buy (or don't buy) what men buy or don't buy.

The fact is women know what they're buying. And they sometimes prefer products for them that are made for them, and don't mind paying for them. Obviously it's a winning strategy for marketers and their customers. Women buy what they like, and for some things price or "necessity" doesn't matter.

I'm all for women saving their "fashion" money and walk around "make-up free" like men, but will you tell women that too? And do you really think that's what women want?

If you're selling less of the blue product vs. the pink product, you may want to discount the blue one. Basic marketing and economics, yet you propose banning this basic Constitutional and capitalist freedom.

It's more of a male discount than a pink tax as men don't buy many things as often as women, if at all. Women influence about 83% of all consumer spending. Why else do you think that more than ¾ of store floor space is geared toward them?

CR, do the research with an unbiased view – look at all sides. If you stray into politics, get it right."

The beginning of the end

Mark Dent · 25 June 2018 · Archived copy · Original

If ever a moment encapsulated the state of utter insanity we have reached in this country it was captured on Friday 15th June evening during an epic rant by a rabid feminist on a show called The Project. The female anchor was delivering a disgustingly misandric monologue due to the fact that a woman had been raped and murdered in a park in Melbourne. Her sadly predictable tirade raged about the fact that policemen continued to say women needed to take precautions when going out in an effort to lessen their chances of being assaulted. She screamed,

> **Why are we asking women to change their behavior instead of telling men to stop raping? It's time for all men to change…..**"

What was most appalling was the fact that two of the regular male hosts sat in mute, shame faced silence throughout her rant. They literally dared not betray a twitch of dissent or flicker of objection to being branded by the fact that they shared the gender of the assailant. Then this woman turned and finally decided to include these sacrificial lambs in her poisonous attack on masculinity.

> **Guys…you have to talk to your mates. They must understand that violence against women is unacceptable ……**"

And these two men nodded like petrified sheep facing the slaughterman's knife. They had the dazed look of a rabbit caught in the spotlight and the only words to be spoken by one of these quivering cowards were:

> **Well done, Lisa….so brave**"

It was stunning. It was truly shocking. This is what we have come to. Men mutely accepting the role designated to them by a pampered, multi -millionaire who claims to belong to an oppressed, frightened group too scared to leave their homes.

Our newspapers and screens gave saturation coverage to the candlelight vigil where thousands gathered to show their solidarity with women and condemnation of men. The usual suspects lined up to give their vicious bitter take on what this murder told us about men and masculinity. The Prime Minister and leader of the Opposition party held candles as did the Premier of Victoria. They all spoke of men having to change their behavior and the fact that we can prevent another murder by learning to respect women. What made this all the more galling was the fact that a trial was taking place during the same week in which a woman had been charged with burning her boyfriend alive last year in Sydney. The coverage was minimal and there were of course, no candlelight vigils for the poor man whose parents saw him screaming as he burned.

How sick are these men who gleefully turn upon their innocent brothers? They are scum. How disgustingly twisted must a man be to so readily leap onto the man hating bandwagon? How self -loathing? Is it an attempt to win votes? Are they impressing a woman into bed? Perhaps they are simply unwilling to push against the overwhelming tide of opinion expressed by the people who hold the power and the platform in our media, education system, entertainment industry and politics?

Read the words spoken by the Premier of our fair state. They were also posted onto his Facebook page.

> *'Eurydice Dixon was 22 years old. She was an aspiring comedian. Smart, funny. She lived in the inner north. Surrounded by friends…*
>
> *"In a few days, women across Melbourne will gather in Princes Park for a vigil of her life.*
>
> *"And they will do so firm in the knowledge that Eurydice died because of her attacker's decisions – not*

> ***because of her own.***
>
> ***"They're right. And we need to accept that fact, too.***
>
> ***"We'll never change a thing until we do.***
>
> ***"We'll never change this culture of violence against women. All women.***
>
> ***"We'll never change the fact that one woman in this country dies every week at the hands of a partner or former partner – someone they loved, in the safety of their own home.***
>
> ***"We'll keep asking "Why didn't she leave him?" instead of asking "Why did he hurt her?".***
>
> ***"We'll keep asking "Why was she alone in the dark?" instead of asking "Why was he?".***
>
> ***"We'll keep ignoring the real problem, instead of actually fixing it.***
>
> ***"So our message to Victorian women is this: Stay home. Or don't.***
>
> ***"Go out with friends at night. Or don't.***
>
> ***"Go about your day exactly as you intend, on your terms.***
>
> ***"Because women don't need to change their behaviour.***
>
> ***"Men do."***

How do sick freaks like this man, Dan Andrews, continue to hold positions of power? Every word he wrote is sheer bullshit. None of it makes sense. However, in the midst of the torrent of hatred of men which these events always unleash, I saw some remarkable proof that the tide is most *definitely* turning.

There is a small but ever-growing light of hope shining amidst the frenzied male bashing storm which would not have existed a decade ago. Aside from some excellent videos made by Australian YouTubers, Gary Orsum and "Bearing", there have been a number of articles in mainstream newspapers pointing out the madness of this predictable feminist assault on masculinity. This is the most significant aspect of the pushback. We have always had our rebellious individuals on the fringes of society, attempting to speak truth to power. But now that rebellion is beginning to manifest itself in media outlets with huge audiences.

Nichola Wright (managing editor at LibertyWorks) responded to the Facebook post by the Premier of Victoria with these words:

> **The wrongness of Andrews' comments can be seen if we replace 'men' with another identity group. In Perth in 2016, a lesbian woman murdered teenager Aaron Pajich and buried him under a concrete slab. Imagine a Facebook post that said: 'Our message to teenage boys is this: Go about your day exactly as you intend, on your terms. Because teenage boys don't need to change their behaviour. Lesbians do.' Sounds jarring, doesn't it? That is because it is wrong to say lesbians must share the blame for the actions of one psychopath. And so it is for men, too.**
>
> **Telling men they must 'do better' and stop 'tolerating' violence against women does nothing to prevent violent behaviour. It ignores the fact that the majority of men already reject violence against women. The tendency to blame society as a whole for the actions of a few individuals was brilliantly criticised by Ronald Reagan: 'We must reject the idea that every time a law's broken, society is guilty rather than the lawbreaker. It is time to restore the American precept that each individual is accountable for his actions.'**

As someone who has been red pilled for decades I could only have dreamed of reading even the most minimal pushback against the notion of men holding collective responsibility for the crimes of a tiny fraction of the male population. The journalists who penned two of the stronger articles (both female) ridiculed the notion that there was an epidemic of violence against women and eviscerated the attack on men.

Another well known media commentator, Andrew Bolt, wrote an article which tore apart a few feminist lies, the first being that two women die every week at the hands of a man who once said, ”I love you.”

Bolt did a little research and discovered that the statistics reveal much closer to one woman dies a week and when you dig a little further you discover other facts overlooked by these liars. He writes:

> **I have checked many of the cases and found a picture far more complicated than the one being portrayed, of a supposed culture of male violence that leaves no wife safe.**
>
> **For a start, that list includes at least two women killed by other women. Others, including Dixon herself, were not killed by an intimate partner.**
>
> **One was murdered during an aggravated burglary, and another when a thief tried to steal her car.**
>
> **Sons or grandsons have been accused of the killings of some of the women: one was a schizophrenic and another a drug addict who also killed his father. These don’t seem to have been killings driven by men’s attitude to women.**
>
> **Then there were at least two killings of Aboriginal women, one in a pack attack said to have involved other women.**
>
> **Aboriginal women are in fact more than 30 times more likely to end up in hospital from domestic violence, which suggests we should worry more about Aboriginal culture.**
>
> **At least two of the women were killed by men who also killed a male — and that should remind us that two-thirds of murder victims are, in fact, men.**
>
> **Then there’s Nancy Barclay, who was 83 when she was killed, allegedly by her terminally ill husband. Police say he told them she had Alzheimer’s disease and that he strangled her to put her out of her misery.**
>
> **So, no, this list of 31 murders suggests many more factors than a culture of male violence.**
>
> **Let’s not blind ourselves to so much else that we should confront.**

Having words like this appear in Australia’s biggest selling newspaper is very heartening.

I experienced my usual gut churning, adrenaline charged response when I first watched Lisa Wilkinson spew her vile hatred and dirty, manipulative lies. But in the days since I have come to see that we have made progress in the “real world” outside the media bubble and gender study classes.

It is evident in the comments sections in newspapers and online whenever issues like this are presented as a problem for men to solve. The readers are educated and passionate enough about this endless propaganda to take the time to write. I note that one of our greatest exponents of exposing the fraudulent nature of feminism in the comment sections below articles is “Bev” who I have also seen commenting on AVFM articles over the years.

This is another sign of *enormous* progress which can so easily be overlooked when we are constantly subjected to a barrage of endless misandry in the media. It is clear that despite the overwhelming power feminists have at their disposal through their dominance of all of the social institutions that influence thought and opinion in society- the vast majority of people in the suburbs and country towns of Australia see through their lies and hatred.

AVFM, and other websites alongside the articulate, provocative YouTubers and Facebook users, have made a real difference. Keep fighting my brothers and sisters. The cracks in the dam wall are real and they are widening just a little with each passing year.

I ***urge*** you to check out the links below (a few are pay-walled) and read some of the very heartening words about these constant attacks on men.

Sources:

https://www.heraldsun.com.au/news/opinion/andrew-bolt/andrew-bolt-violence-of-men-not-full-story/news-story/69711e31d4560d3b746ccf61c8b82594

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Videos:

Gary Orsum on the evil Lisa Wilkinson-host of The Project

Bearing takes apart The Project and Lisa Wilkinson

The Project

Morally Gray

Feminism: toxic masculinity

Gerard Nicol · 26 June 2018 · Archived copy · Original

On the 14th of June this year, a 46 year old Sydney woman was was charged with burning her ex-boyfriend to death last October.

It is alleged that she disabled the water mains, to ensure that the fire could not be put out, and then set the granny flat at the back of the man's parent's house alight to ensure that he perished.

The man died 2 days later from his burns, in the arms of his mother and father.

Three weeks before the women was charged, another women had doused her male partner in gasoline and set him alight, all while their 11 year old son was in the next room listening to his father scream.

> But is this typical female behavior; are women capable of being violent to men?

Well, we will probably never know, because even before the female perpetrator has a chance to accuse her victim of being abusive to her, society is already doing it on her behalf.

Even if there wasn't abuse, it would appear that a simple unfounded accusation that the man sought the comfort of another woman, is enough to blame the victim for his own injuries.

> In the eyes of **Katie Kurly**, if a man cheats on a woman, that's enough to excuse setting him on fire and exposing his son to his screams of pain.

There is no accusation that the man did anything to deserve being set on fire, but if he had been having an affair, perhaps the woman would have been better off trying to run down her husband and his lover in her car, because the media seems to think that's pretty amusing.

But, according to the Australian Bureau of Statistics ("ABS"), this violent behavior is not typical of women; it is typical of men, who commit these crimes 5 times more often than violent women.

> This has resulted in the accusations, that men are inherently violent, that masculinity itself is toxic, and that all female violence can be explained as self defense against a violent majority.

The evidence seems irrefutable; murder is murder, there is a dead woman, and the man killed her, but as we can see from the comments of **Katie Kurly**, even when a man is burned alive, he has to be to at fault because women don't do anything to men unless they have good reason.

If the ABS are simply reporting domestic violence deaths from murder convictions, and we know that women are half as likely to be charged, and half as likely to be convicted, one could argue that these figures are not reflective of anything other than an anti male, pro female bias that exists, not only in the legal system, but in the wider community

> Feminists argue that male violence towards women exists because society tolerates violence against women, but the comments of feminists clearly demonstrate an acceptance of violence towards men.

Recently, a grass roots Australian group calling itself Domestic Violence Awareness Australia, started collating news reports of domestic violence deaths, and over the past two years they have found the ABS statistics are not reflective of domestic violence deaths as a whole.

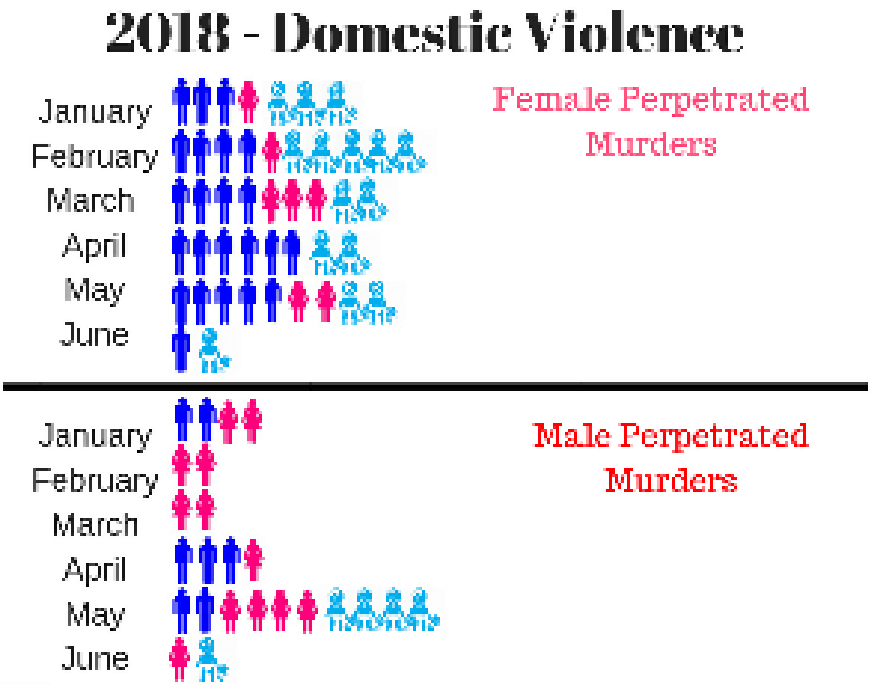

So what is going on here, well let me explain…

1. The ABS statistics are binary, they presume that every murdered woman was killed by a man, even though 7, of the 19 women killed this year were killed by women.
2. Children are excluded from the statistics, and this year, of the 20 male children killed (no girls have been killed), women have killed 75% of those boys. Almost 1 in 3 domestic violence deaths are people below 18, and 100% of them are male.
3. These statistics are based upon news reports of women being arrested for killing others. They do not reflect the possible innocence of the women (or men), or the possibility that the woman will be convicted of manslaughter, and not murder.
4. Each of the DVA deaths have a name attached to them, yet the ABS stats don't.

> Unfortunately the ABS do not publish their raw statistics so that a simple comparison can be done to determine if the DVA statistics have captured all of the reported deaths.

In the information age, there is no excuse for not releasing raw government data, there is no excuse for releasing manipulated data, and there is no excuse for using data that is half a decade old.

Governments need to stop controlling access to the data they collect because every citizen, male and female, has a right to know the raw truth about violence and crime; especially when those statistics are being used to justify hatred against a group of people in that society.

> Given the negative attitudes towards men, and the positive attitudes towards women, one can not determine that there isn't a serious legal and social bias at play here.

For instance, it is unheard of for anybody to publicly suggest that a woman, who had been set on fire by a man, probably brought it upon herself because she was unfaithful; and even if someone did, society would be quick to point out that women should never be judged for infidelity.

In an equitable society, we must ask ourselves whether or not, men face extreme levels of prejudice, both as victims and accused perpetrators of violence, but instead, the Australian Greens, a party who have held the balance of power in Australia, are discussing their vision for a world where women are never imprisoned.

Time	Session 2A	Speakers	Session 2B	Speakers
12.55 -2.10	**"Peace in our time"?** What's the road to a peaceful world? A peaceful Australia?	Sen. Lee Rhiannon (facilitator) Adam Broinowski Gem Romuld (ICAN)	**Change the rules or break the rules?** Rebalancing power at work – what do we need to do?	Adam Bandt MP Erima Dall Tom Raue
2.15 - 3.30	**Justice not Imprisonment: Abolishing Women's prisons.** Can we end incarceration?	Kat Armstrong Helen Eason Facilitator: Dr Mehreen Faruqi MLC	**Climate change, climate justice and just transitions** for urban, regional and front-line communities.	Sinead Frances-Coen (Newcastle Greens) Sven Teske (UTS) Anna Nadolny (ANU) Facilitator Danielle Wheeler (Greens Cr Hawkesbury Greens)
3.30 - 4.10	**Closing plenary**	*Report back* – Responses to each session 1		

> Only time will tell if the women who set men on fire will be charged, convicted and imprisoned, chances are they won't be, but one thing is for certain, as a society we show no sympathy for male victims of crime.

If a woman kills a man, it's just too simple for society to turn a blind eye, and assume the man deserved it, even if there is no evidence of this, because the reality is that nobody wants to send women to prison; so she will be offered an attractive plea deal, the charges will be dropped all together.

Instead, we now openly discuss masculinity as being toxic, and blame all violence, no matter who committed it, on men, based upon the belief that men have power, and exercise it though patriarchal violence.

After all, the statistics show that men are 10 times more likely to be victims of violent crime, and that in most of those cases, it is someone else's son who commits that violence.

> But has it ever occured to anybody that male violence, is a product of a society that has no real value of male life; while at the same time, highly valuing the life of every women?

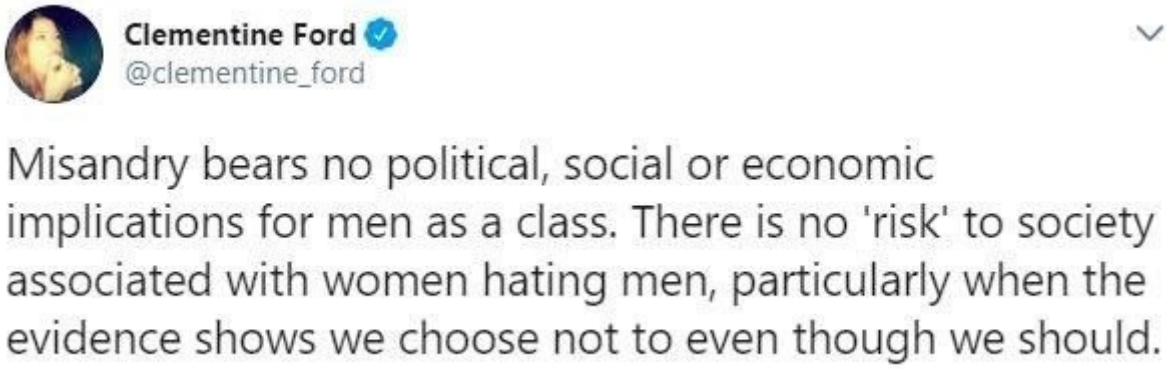

> In a world where male life has no value, and feminists argue that it is completely OK to hate men, would it not

> seem more probable that male violence is a manifestation of the lowstatus of men?

Boys in Australia are dragged into school halls and lectured by feminists not to ever hit a woman; all while their female peers look up at them as perpetrators of future violence.

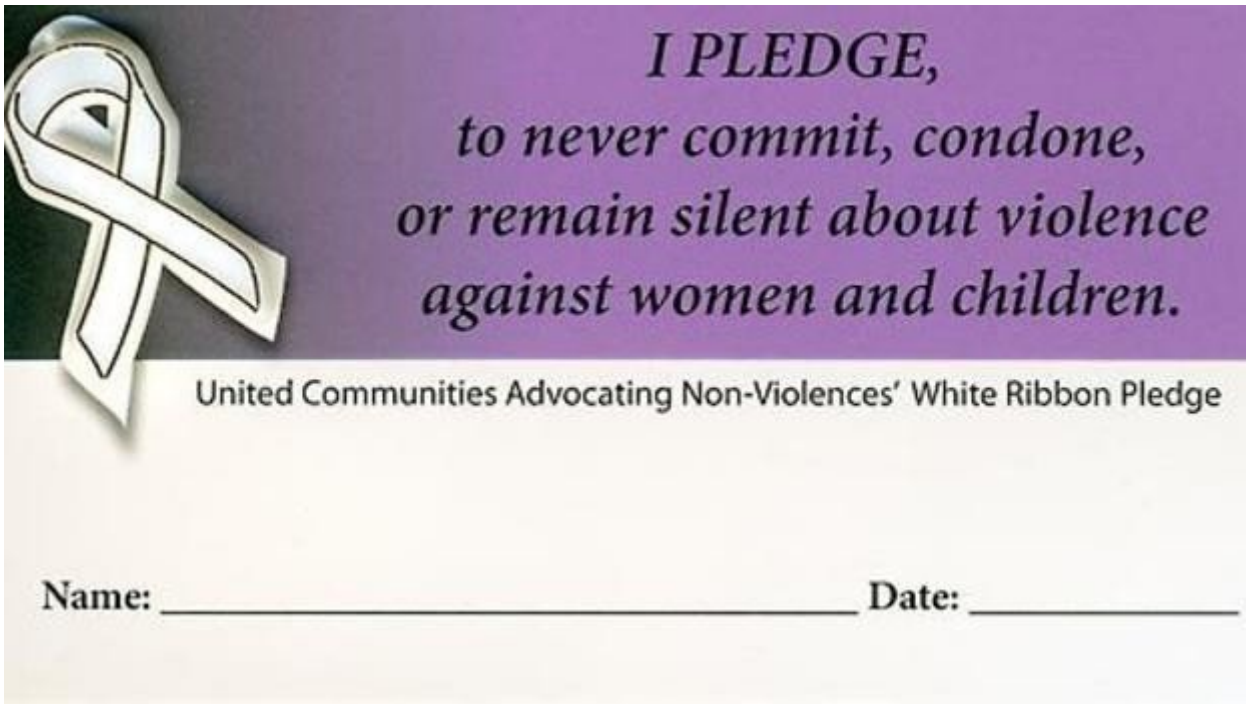

> In such an environment, is it any wonder that the statistics collected by Domestic Violence Australia have no resemblance to the statistics published by the Australian Bureau of Statistics?

Perhaps one day we may discover a true irony of the advice pinned to government Facebook pages around the world; The same pages that claim domestic violence is a gendered crime committed by men, against women.

Even if only one in one million perpetrators of domestic violence were women, one would think that feminists would insist that girls also be forced to pledge to never to hit a man, women or child; but feminism is not about gender equality, it is about shaming, reputation destruction, power and control.

> Feminists will always defend a woman accused of violence, while condemning every man, all before the legal process has even started; the very definition of prejudice.

*Connect with Gerard Nicol on his LinkedIn page.

Men are not the problem. Masculinity is not the problem.

Robert Brockway · 26 June 2018 · Archived copy · Original

This is a reproduction of the text of a change.org petition started by Robert Brockway. Readers are encouraged to review and sign the petition which can be found here. Readers may also wish to leave their thoughts on the original Facebook thread linked below. –Ed

A young woman, Eurydice Dixon, was recently raped and murdered in Victoria, Australia. Following this Mr Daniel Andrews, the Premier of Victoria, stated in a Facebook post that men needed to change their behaviour in order to reduce violence against women.

Mr Andrews should not be calling on men to change their behaviour because it is not intrinsically male behaviour that is the problem. Most men are law abiding citizens who are far more likely to help a woman than ever hurt her, and this is true even for women they do not know.

If Mr Andrews believes that he can get a group of people to collectively choose to change their behaviour then he should simply ask criminals to change their behaviour. Most people would find it self-evident that this will not work.

Increasing numbers of Australian men are running out of patience with being collectively blamed for things they didn't do and would never do.

Mr Andrews' call for men to change their behaviour is nothing more than political grandstanding at the expense of men. Further, his statements do nothing to help women in this country.

Victoria Police have a suspect in custody for the rape and murder of Eurydice Dixon. Let justice be done.

If Mr Andrews seeks to reduce the rate of violent crime in Victoria he should take the time to look at research in to the causes of violent crime and establish evidence based policies to reduce violent crime. Casually blaming innocent people for the actions of others will do nothing.

I call on Mr Andrews to retract his claim that men need to change their behaviour and apologise to the men of Australia.

Women and the 34 hour work week

Paul Elam · 30 June 2018 · Archived copy · Original

Original
Article: http://www.dailymail.co.uk/femail/article-5814559/Men-Mars-women-Venus-terrifying-truth-experts-call-shortened-work-week-girls.html

Men Work Longer Hours Than
Women: https://www.forbes.com/sites/karinagness/2016/06/30/new-report-men-work-longer-hours-than-women/#6d94fd2118b4

Subscribe to An Ear for Men here: https://www.youtube.com/channel/UCXNNG0ej_6rU9SxCZ4dyq6w

A man takes a stand

Mark Dent · 4 July 2018 · Archived copy · Original

I have a new hero. His name is David Leyonhjelm and he is a senator in our federal parliament. Last week he caused a furore here in Australia when he told a rabid feminist senator Sarah Hanson Young to "stop shagging men." When she confronted him with confected outrage he simply told her to "fuck off."

Why did he say it?

I have already written about the rape and murder of a young woman in Melbourne a few weeks ago. The issue of protection for women was being discussed in the Senate. Let Mr. Leyonhjelm explain what happened in his own words.

> **"She called out something that I'm 99% sure was 'If only men would stop raping women,' so she was saying that in the context of why they need something for self defense (mace was suggested), the inference being that men are collectively responsible for such attacks as happened in Melbourne. I responded by saying 'Stop shagging men.'**
>
> **"She was effectively saying 'the enemy is men.' I was responding by saying, 'you're sleeping with the enemy'. What I was objecting to was the misandry, the blaming of men for the actions of individual criminals."**

What followed can only be imagined. The media melted and expressed outrage over this dinosaur..this uncouth relic from a dark, bygone era.

Ms. Sarah Hanson Young demanded an apology from Leyonhjelm as well as his resignation. She made a few grand speeches about not remaining silent anymore, and accused him of slut shaming, and threw in a mention of her young daughter.

As always, one man's criticism/comments directed at one woman, immediately becomes a slur on *all* women.

Sarah said:

> **"Senator Leyonhjem should do the decent thing and resign. It is a sad refection on society that even in 2018 attacks like these occur to women after they have spoken out about sexism, sexual harassment and abuse in their workplace and daily lives.**
>
> **As a woman, a sister, and a mother, I have a responsibility to stand up against this treatment. I will not be intimidated or bullied by offensive and sexist slurs on my professional reputation."**

Well, the Prime Minister stepped in and demanded an apology from Leyonhjelm. Other ministers spoke of his disrespect and called upon him to apologize. I, along with many Australians waited for what we thought would be the inevitable back down and cowering *mea culpa.*

To the unbounded delight of the silent majority Leyonhjelm not only refused to apologise, but called the Prime Minister a "soft cock" and a "pussy" for failing to condemn misandry. These words could not be more appropriate.

David's refusal to back down is only bettered by the way he took his defiance to the next level each time he was interviewed. When he appeared on the notoriously feminist program, "The Project" (home of Lisa Wilkinson who delivered the "all men are guilty rant" I covered in the article The Beginning of the End) he defended a tweet in which he called Angela Bishop a 'bigoted bitch' for refusing to allow a male panelist on Studio Ten explain exactly what the term *misandry* means.

He engaged in a heated debate with the presenter Hamish MacDonald on ABC Radio National. Here's a taste of

what transpired:

"*What's your problem with women?"* MacDonald asked.

"I think you're mischaracterizing it as sexist abuse when it is just abuse," Senator Leyonhjelm responded. *"I am an Australian. I will tell people they're bastards or bitches or to fuck off, irrespective of their gender. If I think they should shut up, I'll tell them to shut up.*

I don't discriminate between men and women. I will tell them both equally if I think they are wrong I will call them out, I will tell them to shut up," he said.

Leyonhjelm explained why he called our Prime Minister a *pussy* yesterday after the Prime Minister called on him to apologise to Senator Hanson-Young.

"Misandry is as bad as misogyny. The Prime Minister is on record as having called out misogyny. Fine. I'm happy to call it out myself. But he should also call out misandry. It's equally as bad. It's also sexism. And for not doing so, he's a doormat basically. Senator Leyonhjelm said.

A month ago, immediately after the murder and rape of Eurydice Nixon, Senator Hanson-Young said:

"It's not women's fault that men behave like morons and pigs!"

Leyonhjelm took this to be an attack on all men which it clearly was. Simply apply the fliperoo. Imagine if the Prime Minister had said:

'It's not men's fault that women behave like pigs and morons!" Senator Hanson -Young would have been leading the lynch mob, rope and torch in hand. She is a most vile hypocrite.

There are many more admirable actions Senator Leyonhjelm has taken in his defence of men and criticism of feminism. Last year he eviscerated two representatives from the Violence Against Women campaign. You must watch the fifteen-minute clip. It is shocking to see how ill prepared they were for his questions and how deceitful and deliberately misguided the whole domestic violence industry is.

In a much briefer clip, our hero chose not to wear a White Ribbon last year when every man and his dog was wearing one with pride. Watch his blunt, brief assessment of the value of the White Ribbon day and campaign It is so refreshing in a world peopled by cowards and sycophants.

I received an email from David tonight thanking me for a rather lengthy email of support. I will conclude this little tribute with Senator Leyonhjelm's words.

Dear Mark,

Thank you for contacting me and for your support.

Apologies are only appropriate when there is fault. I am not the party at fault – misandry is not something that can be excused.

Regards,
Senator David Leyonhjelm
Liberal Democratic Party

Links:

https://www.ldp.org.au/membership
https://www.ldp.org.au/regular_donation

https://www.dailytelegraph.com.au/rendezview/leyonhjelms-words-are-fair-game-in-a-feminist-world/news-story/86853e7d8092b8f0bac8d3aaa638a887

An interesting take on the consequences of toxic feminism

https://www.youtube.com/watch?v=0DLZa37LJTg

Senator Leyonhjelm Grills leaders of violence against women campaign

https://www.youtube.com/watch?v=EdOMSrYE8xU

white ribbon day is virtue signaling bullshit says Senator Leyonhjelm

https://www.msn.com/en-au/news/australia/its-the-last-time-im-going-to-be-silent-about-it/ar-AAzv8SS?ocid=spartanntp

https://www.msn.com/en-au/news/australia/turnbull-calls-for-apology-over-hanson-youngs-s-t-shaming/ar-AAzv8SS?ocid=spartanntp

https://www.nowtolove.com.au/news/local-news/cory-bernardi-medicare-rape-abortions-42843

https://www.msn.com/en-au/news/australia/studio-10-panel-faces-off-against-david-leyonhjelm-over-b-h-slur/ar-AAzyfoK?ocid=spartanntp

https://www.youtube.com/watch?v=h-XdsEggPMI

What's the problem with men supporting Jordan Peterson?

Mila Davis · 7 July 2018 · Archived copy · Original

Dr. Jordan Peterson, bestselling author of *12 Rules for Life,* University of Toronto psychology professor, and influential public speaker, has taken the media by storm. To the dismay of feminists and the radical left, the number of his supporters keeps skyrocketing. Both, men *and* women like Peterson, but you would never guess from reading most articles about him. Whether it's *The New York Times, The Chronicle*, or *The Guardian*, they all make sure to highlight the maleness of Peterson's followers.

It's not just that an objective observation about the genitalia of his supporters is being made, however. The media just can't stop rubbing, scratching, and clawing. It's as if the aforementioned genitalia are infested with crabs. In the now infamous Channel 4 News interview, journalist Cathy Newman asked Peterson, "Does it bother you that your audience is predominately male?" While at first this question may not appear unusual or even critical, it certainly is. Has anyone ever asked Oprah a similar question about her female audience? Of course not.

So, what's wrong with men supporting Jordan Peterson? Well, I believe it's not just the male sex that bothers his opponents, but the message that men hear through Jordan Peterson. He appeals to their goodness, potential, and their manhood. He leaves his audience feeling empowered.

Empowerment is good, right? Not really. Unless it focuses on women, empowerment is presented as oppressive, patriarchal, sexist, or simply a joke. Consider *New York Times'* description of Peterson's followers: "Mr. Peterson is a celebrity in the men's rights community, a loose collection of activists who *feel* [emphasis added] men have been subjugated or betrayed by social progress."

What if, instead of empowering his male supporters, he would shame them about their supposedly toxic masculinity and privilege? What if, instead of telling them to strive for greatness, he would urge them to accept their fate? And what if, instead of pointing out the dangers of political correctness, he would argue against offensive speech? Well, then no one would have a problem with an auditorium filled with mostly men.

But wait, there's more. Feminists don't *really* like female empowerment, either. They like female victimhood. While they claim that they fight for women's empowerment, it is Jordan Peterson who actually empowers them. He doesn't accept that women are mere victims of oppression or innocent bystanders of their fate. He treats them as accountable individuals who possess agency, aka adults. This is also the reason why the women at Jordan Peterson's talks are presented as some kind of groupies with crushes on him. It's as if his female followers couldn't possibly be reasonable or intelligent. That would destroy the leftist and feminist narrative that Jordan Peterson's message is oppressing women.

Well, I don't have a crush on Jordan Peterson. I am a supporter of him because of his positive influence on men, and because of his influence on me, a reasonable and intelligent woman. Peterson has a far greater understanding of my struggles as a mother and wife than any feminist that marches against "mansplaining" or the cost of tampons. Yes, I understand that he doesn't support the women's movement, but neither do I. The "women's" movement is not representative of the average woman, but representative of the average feminist. That's quite a difference.

And here's what his opponents don't understand (or maybe just don't want to admit): I'm not the only one. I'm just one of many women who identifies herself with Peterson's message. We are women who are coming to understand our capacity for both good and evil, who are ready to take responsibility for our lives, and who don't feel threatened by empowered men.

*Originally published at libertarianhouse.com

Feminism: Qu'est-ce que c'est?

Gerard Nicol · 9 July 2018 · Archived copy · Original

For anybody considering becoming a feminist, anti-feminist or something in between, the question has to be asked; what is feminism?

Back in 2004, the National Institute of Health ("NIH") ran a study on Gender Bias titled Why Do Women Like Women More Than Men Like Men? which was published in the *Journal of Personality and Social Psychology.*

The study found that women have a remarkably stronger in-group bias, and that men lack an inbuilt mechanism to favor their own gender.

The hypotheses given for these clear results was that children bond to their mother more than their father, and that the more favorably men look upon sexual intercourse, the more men show bias towards women (interesting given that this research was done at a time when Freud's Oedipus Complex Theory had been long discredited).

> Or put another way, women have a sexist bias towards women, and some men show bias towards women because they associate unconditional support for women with access to sex (and their mothers).

This isn't research sponsored by the men's rights movement, it is research performed by the world's leading health research body; a body that is often criticized by men for showing feminist biases.

> Taking this into account, there is no other conclusion to reach; feminism is a shield the lazy use to indemnify themselves from criticism of their own personal gender biases.

Now I understand that will outrage feminists, but my conclusion is based on reasoned thought; if feminism was something clearly defined, and constructive to society, I would consider supporting it…

> But it isn't; in fact it is exactly what one would expect from a movement based on women's own bias towards themselves; feminism is chauvinism.

To truly understand what feminism is, one needs to look at the many ways feminism is seen.

Something that is by definition the fight for gender equality.

Feminism is the advocacy for women's rights, based upon the assumption that there is a full set of rights, which all men have, and all women don't.

fem·i·nism
/ˈfemə ˌnizəm/

noun

the advocacy of women's rights on the basis of the equality of the sexes.
synonyms: the women's movement, the feminist movement, women's liberation, female emancipation, women's rights; *informal* women's lib
"a longtime advocate of feminism"

Any objective analysis of history, shows that men and women have their own respective privileges, and that in the scheme of things, gender is probably the least significant delineator of inequity.

Something that was started to fight for gender equality.

Early feminists fought for women to have the right to vote, while at the same time as they demanded men fight wars to *"redeem their promise to women"*; a promise to lay down their lives in the protection of women (*"Women and children first"*).

> If early feminists actually believed in gender equality, they wouldn't be expecting men to do anything for them; the least a man could do was stay safely on the safe side of the English channel.

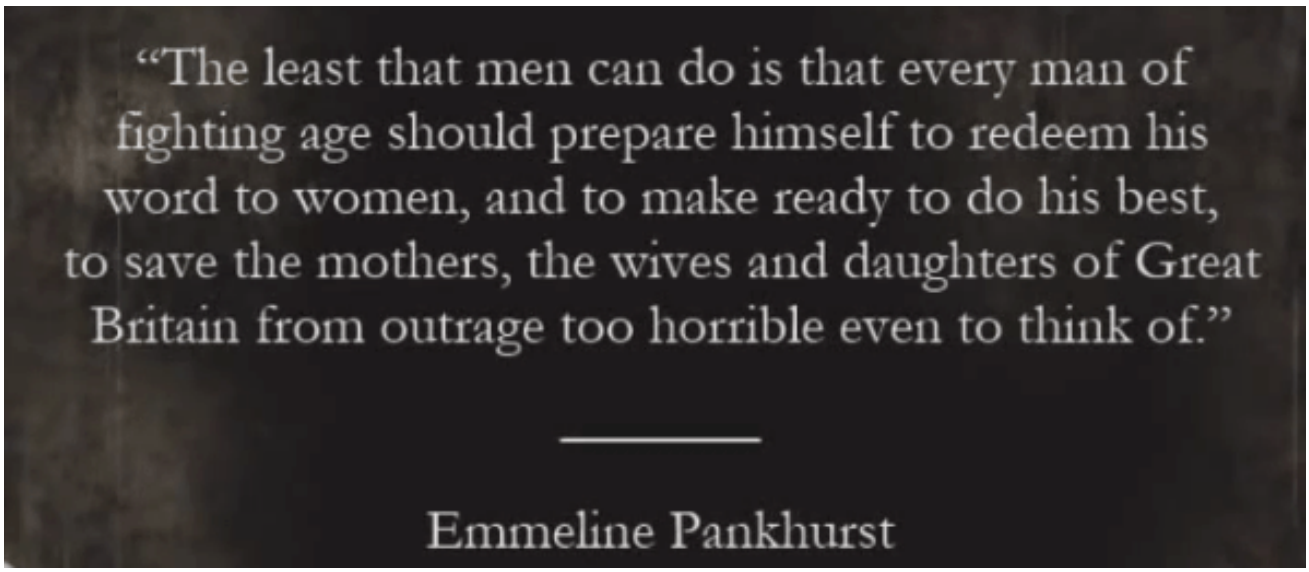

Something that is whatever each person says it is.

This is probably the most common definition I see of feminism; feminism is whatever I say it is.

> Logically, if feminism is the fight for gender equality, how can equality be based on the beliefs of each individual person?

Nothing could be more gynocentric than the belief that each individual woman has the right to define equality in a way that suits her personally; for things to be equal they must be the same for all, and to be the same for all there must be agreement on what that same will be.

The belief in Patriarchy Theory.

Then you have good old Patriarchy Theory which ranges in narrative from:

> *"Patriarchy is an unjust social system that is harmful to both men and women. It often includes any social, political, or economic mechanism that evokes male dominance over women"*

Through to….

> *"The systematic domination of women by men in some or all of society's spheres and institutions".*

On one hand it is a social structure that hurts both men and women, and on the other hand it is the domination of women by men, presumably for the benefit of men, who according to other feminists derived no benefit.

Apparently all of this oppression was going on while every man of fighting age had sworn to protect women, and when they failed to do so, had to be shamed into doing so with a white feather.

> Feminists themselves can't agree on what Patriarchy is; mainly because they range from Communists who want to live in the Utopia of Venezuela, to women who drive their Prius to Starbucks for a Latte while Instagramming on their iPhone X that was made by slave labor in another Communist Utopia.

A movement of opposing factions.

As if every feminist doing their own thing wasn't bad enough, when feminists organize themselves into factions, things get even worse; and sometimes violent.

Sex Worker Exclusionary Radical Feminists (SWERFs)

SWERFs are feminists who oppose sex workers. *So is sex work empowering or oppressive?*

When President Trump directed the FBI to shut down the Backpage.com website because it was being used for sex trafficking of children, feminists criticized the site being shut downas a violation of women's rights.

Trans Exclusionary Radical Feminists (TERFS)

TERFs are feminists who oppose trans women being considered women and have been known to get into street brawls with trans women. *So if being a woman sucks so much, why would you exclude a man who identified as one?*

According to some feminists, TERFs are like Nazis. So according to feminists themselves, feminism includes feminists who are fascists.

Slut Walkers and the Hijab

Then you have Slut walkers, who organize parades to argue that women should be able to wear whatever they want, but you have the feminist leadership with women like Linda Sarsour who believe in the Islamic requirements of modesty.

Pro Life Feminists

40% of American women believe abortion should be illegal in all/most cases, and women who oppose abortion are banned from attending feminist rallies. *So is a feminist allowed to oppose abortion?*

Something that has brought benefit to women.

My grandmother was born in 1906, in Bellbird NSW. She was raised on a farm and was taught to grow her own food and cook it.

When she was in her mid-teens, she left school, moved to Sydney, stayed with her aunt and worked as a seamstress,

until falling in love with my grandfather.

She had two sons, who she doted over, and she was heartbroken when my grandfather died, leaving her alone for the last 30 years of her life.

> She had a quote by Helen Keller on her kitchen wall that read “I cried because I had no shoes until I met a man who had no feet”.

My grandmother had complete contempt for both sides of politics, and her only goal in life was to be left alone to cook and eat the food she grew.

My grandmother didn’t need the assistance of any man to live her life. She loved men, but she didn’t need their help any more than men needed her’s.

> I doubt many feminists today could go a day without the undivided attention of others.

In conclusion

As I write articles on feminism and gender equality, I am discovering that the vast majority of feminists can’t argue the case for feminism beyond the defense of feminism as an identity.

Of the few that do actually understand feminist ideology, they seem completely aware that if other women knew what feminist ideology was, they would have more of an argument with the casual *“coffee shop”* feminists, than they would with me as an anti-feminist.

> Feminism is sustained by the nonsensical view that women need feminism because people are sick of hearing the complaints of feminists.

No movement should be above criticism, and all good movements welcome criticism; if feminists actually had a cause to push, they would welcome engagement with those they hoped to win over, but the only engagement they seem to enjoy is the fight.

> At the end of the day, feminism is a fractured movement who can't even agree between themselves on anything other than a divisive vocabulary of terms; terms that serve no purpose other than to cause confrontation or retreat.

Feminists would much rather fight over their identity as feminists, than over gender equality itself, and I am yet to engage with a single one of them who could last 15 minutes of sustained cross-examination on their views.

> How can gender equality ever be achieved until women understand that they have an inherent bias towards their own gender, and until men break free of their association between sex, and showing bias towards women?

*Connect with Gerard Nicol on his LinkedIn page.

The answer to feminism is not gynocentric traditionalism

Peter Ryan · 13 July 2018 · Archived copy · Original

Dysfunctional Gynocentric Cultural Values Must Go

Black Pigeon Speaks (BPS) did a video recently titled, "ONLY Patriarchy Builds Nations * / & Other Uncomfortable Truths"[1]. The video raised a number of pertinent factors to consider in what makes developed civilisations sustainable and in this article I will provide my thoughts on that and where Western society went wrong.

As the societal consequences from decades of feminism become more and more apparent, there is a push in some corners of society for a return to gynocentric traditionalism[2]. However, the answer to feminism is not returning to promoting gynocentric traditionalism by encouraging chivalry and infantilising women. Gynocentric traditionalism allowed feminism to gain traction in the first place. We got to where we are because we treat men as expendable and we do not hold women accountable for their actions and treat them like they are children. These dysfunctional gynocentric cultural values have allowed the feminist trojan horse to take over society and have led to the marginalisation of men and boys. This marginalisation of men and boys will eventually trigger socioeconomic collapse, or the "Fempocalypse" as Karen Straughan coined it[3].

As BPS's video addresses, there is an obvious need for the population of a country to reproduce and developed nations are at risk of dying out because of fertility rates falling below replacement levels. However I would add that investment in survival of the civilisation is just as important. There is no point breeding if there is no properly functioning civilisation, economy and infrastructure etc to support the survival of the population. Men are required for that to a much larger degree than women and always have been.

Men are responsible for designing, innovating, building, maintaining, running and leading civilisation and no amount of feminist social engineering over the last 50 years has changed that. Indeed in one of BPS's other videos[4], he cites research on how only men pay taxes and how this covers what women as a group take out of the system. He is not the only one to point that out either. Even female consumer spending is substantially fuelled by income earned from their male partners and the result of male dominated industries and male driven economic activity and taxes, ensuring the viability of the female dominated service sector and public sector. There is much less money for women to spend and welfare to use without men participating in the economy.

Like the low fertility rate, a silent time bomb is growing every year from the decades of neglect of boys in the education system and the epidemic of fatherlessness. We can see from the plethora of research available, the enormous costs of fatherlessness[5] and the boy crisis in education[6]. These problems are going to have serious economic, financial and social consequences in the coming decades. Male unemployment and crime will skyrocket. These problems will eventually implode our economies into a depression, governments will default as fewer men will be in a position to pay taxes and social cohesion will erode from widespread crime, poverty, broken families and substance abuse. Society will come apart at the seams socially and economically.

We have seen what happens to societies when large numbers of men become disenfranchised. It does not end well for the society in question. Revolutions and civil war originate from such conditions and it is something to be avoided. Our civilisation runs because of men. If even one percent of men walked away from society for a day, we would have serious problems. If all men walked away from society for one day, it would collapse. Men are not expendable. It is quite the opposite and we are going to pay an enormous price as a society if we fail to acknowledge men actually do have value.

Feminism, the epidemic of fatherlessness and the boy crisis in education have all grown in large part precisely because we treat men as expendable and do not care about the consequences that come from marginalising men and boys. To treat men as expendable is to treat civilisation as expendable. Without healthy, productive and well-

adjusted men that can make use of their potential, there is no future for civilisation. As I have mentioned before, even if we see men as machines, we understand the need to look after those machines to keep them working for us. If you don't replace the oil in your car, it won't last very long. Men are not machines, men are human beings. Looking after them properly requires more than basic parental investment. Men and boys must be treated with respect and compassion.

MGTOW is about men living life in their own way and refusing to be expendable. That is a good thing. Why? Because men have value to society and if men value themselves then they protect society and themselves from wasteful sacrifice of male potential. Men going their own way is not antithetical to civilisation. It is quite the opposite. Western civilisation was based around recognising the rights and freedoms of the individual for very good reasons. It is what made the West the success it became. Valuing individuality and respecting the rights and freedoms of the individual, is the basis of a free market economy and a free society. It generates tremendous economic prosperity and drives scientific and social progress and innovation. These Western principles of valuing individuality and protecting individual rights and freedoms is a very MGTOW concept. It is the group identity of the feminists and far left that is antithetical to MGTOW and advanced civilisation. Men naturally contribute to civilisation without coercion. It is literally in our DNA to invent, build, explore, discover, maintain, repair, protect and provide. We find it naturally fulfilling, we do it without coercion.

What MGTOW is about, is applying men's natural gifts and desires to do these things, in ways that are authentic to the man. If anything, MGTOW boosts the prosperity of society by preventing the huge waste that comes with treating men as disposable and preventing men from being exploited and used by a parasitic, corrupt and unsustainable gynocentric social system. MGTOW can instead freely apply their gifts and abilities in ways that are genuinely positive for society and for themselves (These are not automatically mutually exclusive things).

There are countless men throughout history that have contributed to the advancement of their society enormously and did not get married or have children. Sir Isaac Newton, Orville and Wilbur Wright, Nikola Tesla, Ludwig van Beethoven and Adam Smith, are just a few of these men. Their scientific discoveries, intellectual and social contributions and technological breakthroughs, still have lasting impacts on Western civilisation and the world many years after their deaths. Getting married and breeding offspring is not the only contributing factor to the continuation of civilisation. Contributions to a civilisation's scientific and technological knowledge base and intellectual capital, can be just as important and arguably be an even greater factor in ensuring the longevity of civilisation.

If we are going to give women equal rights as a society, then they must be held equally accountable. Otherwise it creates an imbalance that destroys society. Having reciprocity between the sexes is critical not just for individual relationships, but also for society. Treating men as expendable provides no resistance to groups like feminists emerging and treading on men's rights and marginalising men and boys. When men are regarded as expendable and you give women equal rights with no accountability, it does not take a genius to predict feminist groups will emerge and take advantage of that and they have.

By marginalising men and boys and treating them as expendable, you also reduce fertility rates below replacement levels. When fewer and fewer men have the finances and work status to meet the hypergamous expectations of women, thanks to the impacts of growing up in fatherless households, the boy crisis in education being unaddressed for decades and feminist initiatives like female hiring quotas, fewer and fewer children will be produced. When men are treated as expendable and put through the divorce and family court extortion and exploitation pipeline and women have no obligation to be accountable in relationships and roughly half of marriages end in divorce (the majority of which are initiated by women), many men will understandably start deciding not to marry and have families.

If we want a sustainable and prosperous society, we must recognise the value of men and boys and stop treating them as expendable, we must hold women equally accountable to men and encourage individuality over groupthink and identity politics. The parasitic feminist welfare state has to go too, which is something Stefan Molyneux has

recently spoken about[7]. Like a parasite, it feeds off male taxpayers and supports female lack of accountability and eventually destroys society. If you regard men as expendable and don't hold women accountable, such a parasitic system will emerge. These dysfunctional values must go if we want civilisation to continue.

Jordan Peterson Is Not A Messiah For Men

Unfortunately it is quite often the case that social critics of feminism ignore the destructive influence of gynocentrism in our culture and society. Whilst I agree with a lot of what Jordan Peterson has to say, he is not the Messiah for men he is made out to be and has a number of serious flaws in his reasoning that cannot be ignored by the men's movement or the MGTOW community. He is very big on self-responsibility (which we all are in the manosphere), except when it comes to women and girls taking self-responsibility and accountability for their actions toward men and boys. He remains dead silent on that. Responsibility for Jordan appears to be conditional based on your sex being male.

Even in the Cathy Newman interview[8], Jordan starts the interview off talking about man-children and then spends the remaining 85% or so of the interview talking to an adult woman and explaining to her that women's choices have consequences. Despite having a first-hand example right in front of him in that interview, that the problem in society is not men not taking responsibility, but women not taking responsibility for their own actions and choices, he continues to wilfully ignore the elephant in the room like most traditionalists. As Alison Tieman once said[9], "we need to stop blowing smoke up women's asses". Exactly! We have to stop shielding women from accountability as a society if we want real change. Men in particular need to stop doing that.

His remarks about MGTOW both before and after the half-hearted apology he gave[10], expose his own gynocentric programming. Jordan is a traditionalist. If men are not protecting and providing for women, getting married and raising children, then they are suddenly man babies. There is no scope in Jordan's gynocentric worldview for men to go a different path in life.

There are plenty of men like myself for instance, that have full-time jobs, are independent and self-sufficient. We are men that have chosen not to get married or have children by choice, because of the pathological and predatory nature of the gynocentric societal system we live in. Apparently we are all man babies if we don't follow his version of what a man is. It has never dawned on Jordan that perhaps taking responsibility involves acknowledging the substantial risks divorce, family court, domestic violence, sexual harassment and sexual assault legislation, feminist policies and the metoo climate, really present to men and not recklessly ignoring or downplaying these risks.

That taking responsibility involves making smart and informed decisions and mitigating avoidable and substantive risks from these predatory elements of our gynocentric social system. That perhaps not producing a child in a world that does not respect fatherhood and wilfully ignores major social and economic problems, might be a responsible decision to make until those issues are recognised and addressed. That perhaps supporting men's organisations, individuals and communities attempting to address these imbalances and who shed light on these issues, instead of pretending they don't exist, might be taking responsibility and the initiative. It has not dawned on him that the greatest form of responsibility, is to take ownership of your own life and set your own direction in life. That being responsible means being brave enough to go your own way and not take the easy way out by conforming to what someone else's ideal is of what you should do with your own life.

It is also interesting Jordan does not apply his own principles of what a male adult is to the plethora of childless, unmarried single women out there. It never dawned on him that perhaps men might be avoiding women to increasing degrees because there is something wrong with women and this culture. Jordan will scrutinise men, feminism, politics, the left and the culture, but never or rarely the elephant in the room- female behaviour and the collective in-group bias of women[11]. We literally have had hundreds of thousands of women in the streets protesting the election of Donald Trump over the last two years, with vagina hats on their heads, because a candidate with a vagina did not get elected President. I am not a sycophant of Trump, but I find the two year temper tantrum after his election tiresome. Jordan Peterson frequently skirts and avoids criticising or discussing the role of women in

creating multiple generations of fatherless children and how women do to a substantive degree use the legal system as a weapon against men, particularly in divorce, family court and false allegations of rape, domestic violence and sexual harassment. It is the old saying in action, “to learn who rules over you, simply find out who you are not allowed to criticise”.

Quite often in his interviews, talks and lectures, he shows a reverence for femininity and has great difficulty by his own admission when speaking with Camille Paglia in their interview[12], in holding women accountable for their actions toward men (particularly crazy women). He is all for men taking responsibility as long as men make choices with their lives that fit his traditionalist worldview. He does not seem to encourage men to take responsibility in standing up for themselves against women who mistreat them. He appears to be stumped on how men should take self-responsibility in their interactions with women. On how men should deal with crazy women and how to simply learn to say no to these women, call them out on their bullshit, stand up for themselves and walk away from them.

His simplistic view that MGTOW are just not attracting women and therefore there is a problem with these men and they should work on it, is a strawman he is fully aware is false. MGTOW won’t bow to gynocentrism and Jordan does not understand how men could not put women at the center of the universe, therefore there is something wrong with them. Jordan is aware of the heavy bias against men in family court and divorce and then counters that by saying not all women are like that[13]. Yeah that is right, but not all women have to be like that for the risk to be too high for many men to not choose marriage and family. Not all areas of a minefield have mines, but you only have to step on one to end your own life. The numbers on divorce and family court outcomes etc are not trivial, they are substantial. The consequences can range from financial servitude and imprisonment by your ex-wife, right up to men taking their own lives.

Something tells me that if we reversed the sexes, Jordan would have no qualms in discouraging women from getting married and having children. Taking precautions to protect yourself from a predatory gynocentric social system (metoo, VAWA, college campus policies, divorce and family court etc), is not just smart, it is taking self-responsibility. Once you don’t follow Jordan’s gynocentric pathway to what a man is, self-care and taking responsibility for your own well-being as a man, does not appear to be what Jordan has in mind regarding responsibility.

Jordan simply cannot comprehend men going their own way and deciding what to do with their own lives, beyond the traditional gynocentric pathway. Like Christina Hoff Sommers, Jordan speaks a lot of truths, but he says a lot of things that are seriously flawed too and frequently omits valid and well warranted scrutiny of the supposedly “fairer” sex in the problems facing the relations between the sexes. We should not be ignoring that in the manosphere. Paul Elam[14], Karen Straughan[15], Peter Wright[16], Stardusk[17] and others have called him out on these erroneous opinions and omissions. I would strongly encourage people to watch and read all of that criticism of Peterson which I have linked to this article, before they blindly follow every word he says. I like the guy mostly, but I do find his wilful ignorance and selective application of his own principles where they conflict with gynocentrism very irritating. It is the “playing it safe” strategy of so many social critics these days. Criticise easy targets everyone agrees is wrong with the culture and then ignore the difficult problems like gynocentrism. Men and boys deserve better.

A Return To Chivalry Is Not The Answer

Last week we had the mainstream media in Australia go into meltdown over remarks made by Senator David Leyonhjelm, in response to comments allegedly made by Senator Sarah Hanson-Young. I will not be discussing that in this article, as it has already been discussed in a previous AVFM article linked here[18]. What I was more interested in was observing and discussing the ease with which the mainstream media on both sides of the political spectrum, were quite willing to quickly condemn Senator Leyonhjelm for his comments and almost entirely let Sarah Hanson-Young’s alleged comments go without scrutiny. There were exceptions. This week Senator Cory Bernardi has also spoken out[19] against Sarah Hanson-Young’s commentary in Parliament and had quite a few things to say about her conduct in the senate. As the saying goes, “people in glass houses should not throw stones”.

One response though that was particularly intriguing, came from columnist Miranda Devine in her article, "Leyonhjelm shows women lose in post-chivalry world"[20]. Her article which I have read requires a subscription to access, her interview on the article is linked here[21] for those that do not have access. Like Jordan, there is a lot of what Miranda says I agree with, however I do not agree with her comments regarding male chivalry and her criticism of David Leyonhjelm. I am not a supporter or opponent of David Leyonhjelm, but I don't blame him or condemn him for responding in the way he did. It is about time that a politician stood up to the pervasive misandry in our governments. In her article, Miranda warns women that the senator's remarks were a glimpse into what future society is going to look like, in a world without male chivalry. Miranda goes on to explain how chivalry is a tradition that takes advantage of men's protective instincts and uses them to serve the supposedly "weaker" sex. Chivalry is indeed a tradition of male service to benefit women without reciprocity. It places women above men. It is a tradition that encourages one standard of accountability for men and a lower standard of accountability for women toward the opposite sex.

Women might be physically weaker than men, but the last time I checked they have all the same rights and privileges men do in Western society and some people make solid arguments they actually have more. Women are quite capable of being just as vicious verbally and socially as any man and many would probably argue they are more capable. Women are not the fragile powerless snowflakes some people would have men believe. Women and girls are excelling at every level of education over men and boys and doing quite well in the workforce. They enjoy a multibillion dollar international feminist empire that puts their interests ahead of everything else in numerous sectors of Western society.

This exclusive support for women and girls pervades the mainstream media, academia, legal system and education system, politics, private industry, government policy and public health just to name a few areas. We even have entire government departments devoted to women and girls. There is no comparable set of organisations or level of support for men and boys. I think I speak for a lot of men and boys when I say we are getting sick and tired of women and girls pretending they are weak and vulnerable creatures when there is a wealth of evidence to the contrary.

Chivalry is a bigoted tradition that enabled the very demonisation of men and boys that Miranda later discusses in her article, to go on unchecked and without opposition for decades. If women in politics or in the mainstream media want to make bigoted generalisations about the opposite sex, then shielding them from the consequences with chivalry is not the answer. All it does is keep the cycle of demonising the male half of the population growing and growing without opposition. If you make bigoted remarks about the opposite sex, then you are not the victim and that suddenly does not change when the person making the bigoted remarks happens to be female. Chivalry does not have a place in a modern society where women have equal rights and freedoms to that of men. If you make bigoted remarks against men, you do not get to play the victim because the men around you respond in a manner you do not approve of.

Several years ago Miranda Devine discussed a concept called, "Female Entitlement Mentality"[22]. It takes a sense of entitlement to expect men to behave like gentlemen toward women that act like bigots. Indeed Peter Wright wrote an article[23] discussing a research study showing the link between entitlement in women and their disposition to support chivalry in men. Women have no place lecturing men about acting like gentlemen, when feminist lecturers write articles in the Washington Post titled, "Why can't we hate men?"[24]. It is time for women to get off their pedestal and start taking accountability for their own words and behaviour. If you want men to be respectful toward you, then be respectful toward them. Two thousand years ago, a man called Jesus spoke of a simple concept to treat others the way you would like to be treated.

I certainly think women have it in them to empathise with men, accept accountability for their own choices and for their behaviour and words toward men. Karen Straughan's own blog is called, "owning your shit"[25]. The name says it all regarding accountability. There are plenty of other examples of women displaying these qualities I have come across both online and in my personal life. A more recent example for instance popped up on my YouTube feed

over the weekend. Her name is Sydney Watson. Here are two videos of hers for people to look at regarding recent events in Australia concerning men and feminism, link[26] and link[27]. Of course there are the Honey Badgers, Janice Fiamengo and numerous other women.

I am not buying the idea women can't overcome gynocentrism, anymore than the false assumption men cannot overcome gynocentrism. Sure there are challenges, but gynocentism can be overcome provided it is recognised as a problem by society and a pathology that should be discouraged. As I explained in my article on normalising gynocentrism[28], gynocentrism is so common because we have normalised it. Encouraging women that go against the gynocentric grain of the culture and holding women and girls accountable for their words and actions toward men and boys, would be a key step in the right direction in reducing gynocentrism in society. We most likely are never going to completely eliminate gynocentrism to absolute zero, just as we will never completely eliminate obesity. We will always have a residual level of pathological behaviour in society because human beings are imperfect. However we can reduce gynocentrism by a considerable degree from its present levels and make it far less common and a fringe behaviour rather than a normal behaviour in society. We have the behavioural control to do that as discussed in my earlier article, but only if we recognise gynocentrism for the pathological set of behaviours it is and we make an effort to reduce it.

I am certainly not suggesting Miranda does not have empathy for men, she has spoken[29] at an international men's conference. Like Jordan there are a lot of things I like about Miranda and agree with her on. However I am not going to remain silent when I see gynocentric double standards being encouraged and I do not care who it is from. Male chivalry toward women is a tradition of gynocentric double standards. Dr. Warren Farrell had a famous saying, "women can't hear what men do not say". As long as men remain silent for fear of offending women, absolutely nothing is going to change and that silence will contribute to gynocentrism remaining normalised in the culture. So start speaking your mind to women if you are a man and stop self-censoring, because it is about time men found their voice. That is why A Voice For Men exists. Use the platform. Calling men and women out on their gynocentric bullshit is not spreading hate, it is generating powerful and badly needed cultural change and demanding an end to hypocrisy and sexist bigotry.

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The mysterious invisibility of men's good deeds

Mark Dent · 14 July 2018 · Archived copy · Original

Sometimes the easiest way to view a problem is to look at it in the simplest, almost childlike manner. I think Hans Christian Andersen knew this and that is reflected in his masterpiece, *The Emperor's New Clothes.*

As I sat on my couch and watched the news each night last week I saw endless footage of hundreds, if not thousands, of men working to save the lives of twelve young boys and their teacher. One of these men died trying to save them. I did not see a female in any of the footage in the caves or outside the cave. Perhaps there were a handful. None of them to my knowledge were in any way involved in the actual physical rescue of the boys.

https://www.cbsnews.com/live-news/thai-cave-rescue-soccer-team-all-out-of-cave-in-thailand-2018-07-10-live-updates/

Another story covered the floods in Japan. Again, all footage showed men and only men, rescuing people while risking their own lives.

www.abc.net.au/news/2018-07-10/japan-death-toll-rises-to-134-as-rescuers-continue-search/9971820

This event was taking place at the same time as outrage was bubbling away in our media over Senator David Leyonhjelm's crude words to a female senator in the aftermath of the rape and murder of a young woman. This crime led to an outpouring of vile attacks on men and boys. We were all responsible in one form or another for the aberrant behavior of the crazed killer.

So, the crimes of *one* mentally unstable man instantly became representative of masculinity and its toxic nature.

But what of the lifesaving men?

What struck me was the sheer invisibility of what these men were doing. Oh, it was covered in great detail. There was endless praise for the "rescuers", "doctors", "soldiers" but not once did I hear anyone focus on the commonly shared biology of the rescuers. Suddenly masculinity and maleness was *irrelevant* to the story.

It's quite astonishing when you stop and reflect on this. Literally hundreds of men were risking life and limb to save strangers during the passage of one week, but this was not a catalyst for even the slightest praise or gratitude for *men* as a collective. The evil of one man outweighs the goodness and courage of hundreds.

Like the little boy who pointed at the King and asked why he was naked, the simple question is: Why are the good deeds of men rarely if ever attributed to *men*?

Some individual males receive wonderful acclamation and gratitude but these men are of a particular kind, the kind that denigrate their own gender. Obama is a good example. He poured scorn and derision on men at every available opportunity. He lectured the nation about deadbeat dads and absent, flawed fathers on a day which was meant to be set aside to reflect on all that is good about dads.

mssinglemama.com/2008/06/16/obama-calls-out-dead-beat-dads/

He constantly repeated absurd, bigoted statistics about the high probability of a girl being raped or sexually assaulted at her university or women being paid less for doing the same work. That's how you ensure you are loved by feminists, both male and female.

So I try to imagine I am a little boy again. I hear the endless scorn about men and the endless misery and hurt they cause. I watch the advertisements which show a daddy beating his wife or child. I am bombarded with the message-men are dangerous, violent oppressors. I attend a school which insists that boys *must* respect all females simply because they are females. There is no suggestion that men or boys are worthy of the same respect. I hear of men being challenged to swear an oath that they will never harm a woman, as if such an oath might avert their natural desire to unleash hell on females.

The little boy watches the tv screen night after night. He sees men rescuing, protecting and comforting those who are weak, vulnerable or endangered. He feels his dad's strong arms embrace him and he knows he is in the safest place on earth every time it happens.

What does he make of the world? People he trusts (teachers, entertainers, politicians) constantly feed him a message which is completely alien to his lived experience.

This for me, is one of the most heartbreaking aspects of the poisonous ideology which has enveloped our culture. Our boys are absorbing the message even if they don't fully comprehend it.

Cowardice, or some may call it self-preservation, is at the heart of the problem. Too few men are willing to publicly make a stand for masculinity. If enough male politicians pushed back in the way David Leyonhjelm did the hypocrisy and hatred that fuels feminism would be exposed in no time.

If Malcolm Turnbull (our Prime Minister) had said "Well, David was certainly uncouth in his choice of words, but Sarah Hanson Young has a history of saying some very vile, hurtful things to her fellow senators, so I have very little sympathy for her." Can you imagine the reaction it would bring?

If *one* honest man had called out Barack Obama as he claimed women had a one in five chance of being sexually assaulted when they attend a university can you begin to dream of the tremors such a simple but powerful action would cause?

"Excuse me, Mr. President. There is no way you or any father would allow their daughters to attend any university if you *really* believed that statistic. It's a bald faced lie."

You could then debunk the lie itself.

time.com/2934500/1-in-5%e2%80%82campus-sexual-assault-statistic/

I remember that hideous moment when Sharon Osbourne and her female co-hosts on *The Talk* laughed gleefully as they discussed the story of the day. A woman had hacked off her husband's penis and mutilated it.

If the male cameramen had any balls, here was their moment. They were presented with an opportunity to make a stand. Switch the cameras off but only after walking up to the women at their desk and saying:

"You disgust me. How dare you mock a man whose life has been destroyed by an evil bitch!"

More tremors.

I despise the men who continued to film that program and by doing so supported these vile witches and all of the poison they spewed to their national audience.

Who could blame them if they had walked off in protest? What possible argument could be raised in defense of what these women did? It was a golden opportunity lost. Those cowards valued their jobs and safe anonymity far more than their dignity. Just roll with the mob.

Imagine if the two male panelists on *The Project* had responded to Lisa Wilkinson's request that they talk to their mates and let them know violence against women is not acceptable by saying:

"That's absurd! How dare you even insinuate the men I call my friends would need to be told that! Why don't you go and tell your female friends that killing babies is not acceptable!"

Earthquakes. Explosions. Implosions

But no, the cowards know who butters their bread.

Today, every man who stands behind the king nods in furious agreement as their gender is attacked, demonized and blamed for all that is wrong with the world.

https://www.facebook.com/SenatorDavidLeyonhjelm/videos/1780404388701788/

They are the sycophantic fools who cannot see the beautiful cloak and it's multi colored patterns but dare not say there is nothing to see for everyone else claims to be astounded by its beauty. The cloak of course is invisible because it doesn't exist. It is a fabrication, a lie created by people who know the power of the mob. Don't fall out of step. Don't dare to question what the mob insists is right there before your eyes. Don't look at them in bewilderment and tell them they are all insane. Just nod in agreement and all will be well. It is comforting to be in step with the mob. One day, after endless nodding with everyone else, you may even come to believe that you can see the beautiful cloak.

The little boy watches the men on TV as they climb through dark tunnels, filled with water to rescue the lost boys. He watches men comfort the boys with blankets, food and gentle reassuring words. He sees men running to a burning car, dragging the driver from the flames or climbing ladders and entering burning buildings to save those trapped inside. But most of the adults around him don't see the good men saving, reassuring and protecting. They see something entirely different and insist that men are dangerous, violent and predatory. Be careful when you are in their presence. You never know when they will pounce.

Our wailing and gnashing of teeth *has* achieved wonders. But if only there were a few brave men with the power and platform to shake the foundations of feminism. One "boy" who trusts the evidence of his own eyes and loudly proclaims:

'Look-the emperor has no clothes.'

References/further reading:

##The first few articles below all preach the same mantra. Of course, not *all* men are violent but *all* men must change their behavior. It sums up the sheer idiocy of feminism. America's favourite male feminist, Michael Kimmell also wrote an article which was published in the Melbourne Herald Sun.

Check out the final two links below and contrast Obama's words on Father's Day with his speech on Mother's Day. This slick operator was a despicable gender bigot.

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Gary Orsum on the evil Lisa Wilkinson-host of The Project

Bearing takes apart The Project and Lisa Wilkinson

Walk away (from misandric culture)

Robert Brockway · 16 July 2018 · Archived copy · Original

Misandry is on the rise across the Western world. An American academic has recently asked *why can't we hate men?* in The Washington Post. A Canadian academic wrote a book arguing that women should have a right to kill their husbands if they've (allegedly) been victims of intimate partner violence.

Meanwhile in Australia feminists keep calling for a curfew for men. Aside from the inherent immorality of trying to enforce a curfew on an entire gender the idea of a curfew for men has some interesting implications. Such a curfew would have to apply to all men – no exceptions. Since women constitute a small minority of police and fire fighters a male curfew would doom all women in these occupations to permanent night duty. In addition supermarket shelves across the country would start to empty out as trucks are used extensively to move food around Australia and a curfew for men would, at the very least, mean that these trucks were not moving half of the time. Meanwhile Australian men are being bombarded with demands that they must change (in to what exactly?).

While we work towards confronting the misandry prevalent across the West we can cast our eyes outward. It's long been the privilege of the wealthy to be able to have homes around the world or to be able to buy an island to get some privacy. While buying islands will remain out of reach for most, the reality is that increasing options are opening up for middle class Westerners. With misandry sky rocketting across the West it may be time for MGTOW, MRAs (both single and those in a relationship), and like-minded people to start planning their exit strategies.

Law and order as well as infrastructure are improving in many developing nations. This, combined with a lower cost of living, means that retiring to, or residing long term in, the developing world has never been so attractive. In general nations have financial, health and character tests that need to be passed before long stay visas will be granted.

In addition to the obvious financial advantages, many of these nations are far less touched by feminism than Western nations. The purpose of this article is to demonstrate that there are other options than continuing to live in nations dominated by feminist laws and institutions.

Malaysia

Malaysia is developing nation with a low cost of living and good infrastructure. While many parts of the country are generally safe some Western governments discourage travel to the region of Eastern Sabah. The country has maintained good economic growth since independence nearly 50 years ago. The Human Development Index of Malaysia is considered to be high at 0.789 (as of 2016).

The Malaysia My Second Home programme offers a renewable visa to live in Malaysia long term. The visa may be renewed for periods up to 10 years. The programme is open to citizens of any country recognised by Malaysia as long as the requirements are met.

Applicants under 50 must hold liquid assests of at least MYR500,000 (USD125,000), open a fixed deposit account in Malaysia with a balance of at least MYR300,000 (USD75,000) and demonstrate an income of at least MYR10,000 (USD2,500) per month. Those 50 or over need to open a fixed deposit account in Malaysia with a balance of at least MYR350,000 (USD87,500) or demonstrate an income of at least MYR10,000 (USD2,500) per month.

Visa holders may be able to work part-time subject to government approval.

Thailand

Thailand is a developing nation with a very low cost of living and ambitious infrastructure improvement projects underway. Thailand is generally safe although Western governments emphasise not entering the Yala, Pattani, Narathiwat and Songkhla provinces in the far south. Thailand has a Human Development Index of 0.740 (as of 2016), categorising it as a country with high human development.

The recent successful rescue of 12 boys and their coach from a cave in Thailand would be a significant challenge for any nation. The willingness of Thailand to request foreign assistance in a timely manner and the effective way in which the rescue was carried out demonstrates maturity in the state institutions of Thailand.

Thailand offers a retirement visa that is renewed annually. Visa holders must hold THB800,000 (USD24,000) in a Thai bank account, or have a monthly income of THB65,000 (USD2,000) or a combination of the two.

Uruguay

Uruguay is generally a safe country with a low cost of living. The Human Development Index is 0.795, qualifying the country for high human development. Uruguay is often described as having a European feel to it which may appeal to Western retirees.

It is relatively easy to obtain permanent residence status in Uruguay however the country takes a dim view of people who wish to use it as a passport of convenience, intending that permanent residents will reside long-term in the country. Uruguay does not set a fixed income requirement for applicants for permanent residence that intend to retire, however having a monthly income of USD1500 is recommended for a single retiree. Interestingly married couples are entitled to citizenship after three years of residence while single permanent residents must wait for five years.

Jamaica

Jamaica is the wildcard entry on this list. Like Malaysia and Thailand, Jamaica is a developing country. Jamaica is not a prime location for retiring today but that seems to be changing. Jamaica is close to the US and Canada with flights from Miami only taking around 90 minutes. They also offer a lovely view of Cuba on the way. Jamaica is even fairly close for Europe compared to the other options on our list. It has an upper middle income making it more expensive than many other prospective retirement options. The Human Development Index is the lowest on our list at 0.730 (as of 2016) but this still qualifies it for high human development.

After decades of government corruption and a stalled economy Jamaica has turned a page. Recent years have seen the country make real headway against the problems it faces as a result of an ambitious economic reform programme backed by the *International Monetary Fund* and other international organisations. The crime rate and unemployment are falling and the standard of living is rising. Encouraged by these successes the Jamaican government is being granted additional funds to further the economic reforms.

While Jamaica cannot be recommended as a retirement location today if it continues on the current path for another 10-15 years it may become a viable option.

Conclusions

This article is for informational purposes only and should not be taken as immigration advice. Many countries offer reasonably priced options for retirees and the countries here just represent a sample of the options available. Prospective migrants are encouraged to explore a variety of alternatives.

Anyone interested in migrating to any country should spend the time to learn about their prospective new country,

including its laws and culture, and the requirements to legally migrate there. Where circumstances allow it is recommended to visit the country at least once before migrating, all the while being aware that visiting a country as a tourist and living there are two very different experiences. Proposed costings for health insurance, housing and other expenses should be done before relocating.

Links to corporate websites in this article should not be taken as an endorsement of the services offered by these companies. In some cases the explanations offered by these companies were more clear than those on the official government websites and so were used in preference. Use of a registered migration agency can streamline the process of migration but naturally this comes at a financial cost.

Exchange rates presented were calculated a few days prior to publication using the site XE.com.

The title for this article was inspired by a song from the iconic Australian rock band Hunters and Collectors and was selected before the recent #WalkAway trend was known to the author. The song is Blind Eye. –Ed

Palmy men versus balmy women

Doug Mortimer · 18 July 2018 · Archived copy · Original

I went to a boys prep school back in a day when exclusivity – not inclusivity – was a virtue. Consequently, my teenage years were very different from those of my public school peers. To this day, I have a hard time watching movies about high school life. It's almost like watching a science fiction movie about a parallel universe.

One film that I could relate to was *Dead Poets Society*, a 1989 release starring the late Robin Williams as a teacher at a New England prep school. Aside from the fact that the film took place at a boarding school and I went to a day school, the secondary education depicted was a close match to my own. The film took place in 1959, just a few years before my experience began.

Williams is very good (Oscar nomination for Best Actor) as an alumnus who has returned to the school as an English teacher. As it turns out, he is a very good teacher – too good. He encourages the boys in poetry and drama and they respond enthusiastically – too enthusiastically. Without going any deeper into the plot, let's just say it all ends badly.

I don't recall any inspirational teachers, but I do recall that the general cultural level of the teachers and the student body at my school was much higher than at the public school I transferred from. A passing knowledge of poetry, art, languages, and music (let's call it PALM) could be dismissed as mere dilettantism. On the other hand, if you want to move up socially, you have to move up culturally lest you be dismissed as a philistine or exposed as a parvenu. But there's much more at stake than social climbing.

Did I mention that *all* my teachers (actually, they were called masters) were men? In English class, almost all the works we studied were by male authors. An estrogen-poor environment persuades male students that being a *man* of letters is an honorable status, even though it may not directly prepare one for a lucrative profession. To a certain extent, we all keep score with money, but the ledger of life has room for numerous assets you need not itemize on your tax return.

When I went on to college, English classes were more or less 50/50 in regard to male and female students. From what I read about college life today, liberal arts colleges are majority female, and English classes are overwhelmingly female. Female professors are more numerous than ever, and all texts are subject to feminist interpretation. The courses offered and the attendant reading lists are compiled accordingly.

Today there is a push to get more women into STEM, but there is no move to encourage more men to go into PALM. While the feminist party line encourages men to be more sensitive, to be more expressive, to get in touch with their feminine side, or whatever you want to call it, there is no welcome mat put out for men in PALM. How can this be?

Over the centuries, that good old patriarchy provided a reliable supply line of talented males in all the arts. Museums across the land are chock full of evidence. There's no reason to suspect that there's a shortage of male talent today, but the will to develop it seems to be lacking. How can we explain that?

If more men get involved in PALM, that means less room for women in PALM. And if men at the far-right end of the gifted-and-talented bell curve turn their attention to PALM, they may very well dominate the arts, as they should, and overshadow the women, even as women outnumber men at art institutes, music schools, and creative writing classes.

Today PALM has been taken over by females not because they are outstanding but by default. To a large degree, the male competition is standing down. Declining male enrollment in academia is one reason; another is the difficulty of landing a high-paying job to pay off student loans necessitated by inflated tuition rates. Aside from these factors, the implicit message is that when it comes to PALM, men need not apply…unless they are nonwhite or one of the protected classes included in the alphabet soup (LGBT, *et seq*) of minority sexual persuasions.

At publishing houses, art galleries, and concert halls all across the land the push is for more and more female empowerment. Thanks to Harvey Weinstein, *et al*, even the movie industry is bending over backwards to accommodate females. So I understand the average young man's lack of enthusiasm for PALM. Alienation is the inevitable result of the influence the loony left wields over culture. A toxic culture is like a rattlesnake; upon encountering it, one's instinct is to keep one's distance.

In some countries, outstanding PALM men were like rock stars. In Russia, great poets like Pushkin were national heroes. Vaclav Havel became prime minister of Czechoslovakia. William Butler Yeats was a Senator in the Irish Free State. Giuseppe Verdi was a key figure in the Italian nationalist movement.

In the early days of the nation, the USA usually took a back seat culturally to Europe, but by the 1920s, American literature was teeming with male talent. Maxwell Perkins, an editor at Scribner's, was renowned for his work with Ernest Hemingway, F. Scott Fitzgerald, Thomas Wolfe, and many other notable writers. Of course, Perkins was interested in book sales, but he was also interested in serious American literature…encouraging it, publishing it, and promoting it.

Today the likes of Maxwell Perkins are nowhere to be found. In fact, male editors of any taste are rare. An article ("Publishing industry is overwhelmingly white and female, US study finds") in *The Guardian* posted on January 27, 2016, took a survey of 34 US publishers and 8 journals and discovered that 78% of the workforce was female. (This didn't seem to concern the article's author, Alison Flood, so much as the fact that the workforce was "blindingly" white at 79%.)

I don't think *The Guardian* fudged the numbers. Look at the "Acknowledgment" blurb in recent books and see how many editors, agents, proofreaders, researchers, etc. are female. Now I'm sure some of them are true lovers of literature and would be more than happy to assist outstanding male authors, but given the college upbringing of most of them, I have to believe that they peruse and parse manuscripts through feminist-tinted reading glasses.

If there is even the slightest hint of misogyny (always easy to find when you're looking for it) or inequality or mild criticism of the fair sex in a text, what are the chances of getting it past the gatekeepers? Given the contemporary marriage of estrogen and ink, one wonders if it will ever be possible to publish any sort of "manly" fiction again? Could Hemingway and Henry Miller or Norman Mailer get published today?

Nevertheless, I realize that encouraging men in PALM is a daunting task. I'm sure there are plenty of low-paid, debt-ridden male humanities majors (guess we could call them Palmers) who rue the day they passed on more lucrative pursuits. In fact, if they wanted to form a social media for Never Again Poetry, Arts, Languages, and Music, they could name it #NAPALM.

Of course, the original purpose of universities was scholarship, but that would be a tough sell today. "You are a gentleman and a scholar" used to be a compliment. Today they would probably add "a sucker" to the chain.

Men build things, women use those things. A home builder is one thing, a homemaker is another. The same is true of culture: men create culture, women live in that culture. By turning their backs on PALM, men are in effect turning the culture over to women. Even if you never read serious literature, go to art museums, or chamber music concerts, this concerns you.

Consider the meaning of culture in biology. A culture is a medium for organisms. Think of your society as a giant Petri dish. The culture you're immersed in can enhance your life or degrade it.

Now think of horticulture, agriculture, aquaculture… living things depend on it. So whoever husbands (note that verb) that culture makes all the difference in culture in every sense of the word. Absent husbandry, the plants and animals run wild.

Women too.

Big Edna and the decline of the arts

James Gervaise · 21 July 2018 · Archived copy · Original

Back in the 80s, when I was just beginning my career as a TV writer my newly acquired agent secured me my very first job. It was writing a little in-house doc for the then NSW Film Corp. The film was to be used to educate school principals on the joys of multiculturalism. I threw myself head first into it just like any other fresh faced and overly keen cadet and did my research. Within in a day my heart sunk. As I explored the theme of the doco I quickly came to the conclusion that "multiculturalism" was simply a concept. It did not exist. It was someone's idea. And worse, it was a very bad idea and, when held up to the sunlight, could not hold its shape or form in reality.

Imagine my dilemma. The person running the NSWFC at the time was a formidable woman, "Big Edna." To get an accurate picture of Ed think Doris Lessing, up-sized, wearing a house dress, grey hair tied back, chardonnay marinated face devoid of make-up. From what I had been told Ed had been a Gough Whitlam appointee in the "arts" bodies and had managed, over the ensuing years, to lever her way into various positions she was wholly unqualified for. Similar woman went on to dominate all the Australian Film funding bodies and still do. They are entirely political and have a ruthless agenda.

So, this young and keen writer attended a script meeting as the only male in the room and I expressed my concerns about my subject – "I am trying to spin something that there is no working model for and isn't that just propaganda? And from the extensive personal research I have done in our ethnic communities I have discovered that it is these very communities themselves who do not want multiculturalism. They have, in fact, very little respect for each other's cultures and worse, their religious differences not only make true multiculturalism impossible but show that unless there is one dominant "culture" that forms an umbrella for the rest to sit under even a watered down version is out of the question. "

Look at the Ottoman Empire I said – other religions and cultures were tolerated but only if they acknowledged the supremacy of Islam. Unless we establish some hard and fast ground rules or at least a blue print of how we envisage our secular multicultural society working we are simply making a rod for our own backs.

After a very long and thick silence Big Ed stood up and said: "Have you got an abo into it?" I shook my head. "Get an abo into it. And a crip if you can." Then she walked out. I'm not making this up, that's what she said.

I wrote the thing. It was shown throughout the Australian education system and was very well received. When I saw it years later there was no writer's credit on it. These are not nice people. Those women hated men like me then and they still hate us now. And make no mistake: "multiculturalism" is entirely a "feminized" crude attempt of social engineering, a theory stemming from a warped idea that a bad person and indeed an unsuitable culture can be all made good under the billowing aprons of mother.

I recall a story regarding the playwright/scriptwriter David Williamson. He had been giving a scriptwriting workshop at some private venue. After the event he was standing in the bar chatting when a young and very keen budding scriptwriter approached him to offer: Mr Williamson, I loved your lecture. Your work has really inspired me. I'm going to stop what I'm doing and become a television writer." David asked what he was currently working as. "In real estate" the acolyte replied. David smiled and said; "And I bet you think *you've* met some cunts…"

Never a truer statement. As Jack once asked: Can you handle the truth?

Ask yourself this and make sure you are old enough to properly answer it: Has television got better or worse over the last thirty years? Think about it and you will soon realize that the feminization of our television and entertainment industry has been an absolute disaster. (As it has in nearly every area of life where it has been allowed to be dominant. Even cars – the style, pizzaz and performance has gone only to be replaced by those loaves of bread on wheels called SUVs with the easy park system.)

Do the research. Look at the viewer demographics. Why did awful day time drama get the name "soap?" Because

that's what was advertised around the program to its mainly female viewers. What started off as a small grass snake has now grown into a bloody great python that swallows everything in its wake. Advertisers, seeking to get some of the huge "femidollar" have had a direct and dire influence on programming. Soap has been disguised as mainstream drama. We no longer think of it simply in terms of junk food for the brain. It is now our staple fair.

"Women's drama" (playing with Barbies as I like to call it) has now become the main course. Note the recent Emmy Awards and the lauding of both "A Handmaidens Tale" and that turgid little film about "domestic violence." Both of them are of the "It made me want to cut my own throat" variety yet we are supposed to quell our nausea and politely clap the makers of this stuff onto the podium. This is not about good drama. This is about ideology. And it's about money. Women have the financial power to create their own world within a world and they are doing just that.

Have you done the demographics yet? Reality TV. Think about shows like Big Brother, The Bachelor, Survivor. What is the underlying theme of all these shows? Well, how well you can lie, how great you can cheat and pretend. How good are you at being a rank hypocrite who can serve it up to your fellows behind their back? Can you shed crocodile tears when needed? Women love a good stitch up. It feeds their limbic system the juices their need to outdo each other on a quotidian level.

And then there are the food and DIY shows – so let's sum it up:

It's all about killing off your competitor in love, securing the "romantic wedding," getting the poor sap to build you a house then happily stuffing your face while watching soap (and if you get as fat as a walrus then it will be "his" fault for not loving you enough). Keep in mind, the TV soap story is nearly always the same warped theme: girl caught in a dilemma – the boring good guy or the exciting bad guy. Eventually, she marries safe, beta male – Brian – then she fucks rebel alpha male – Jack. Of course she agonizes about it for a while, that's what gives it legs, but in the end she succumbs to Jack's charms even though she's been the one driving the narrative right from the start.

And it goes way back to Jane Austen, the writer who started the entire "He loves me, he loves me not" form of storytelling, the one feminists love to try and put on a pedestal even though deep down they know Jane is utterly unworthy of the term "literature." Now, Soap is masquerading as prime drama. It and the cynical reality programs have been result of the total and relentless feminization of our television and yet, this is not the worst of it. It has a much darker side.

Female cop shows now swamp the airwaves. Every drama currently gracing our screens has to have a heavy dose of sexual politics. Of course the male writers know this so they cynically load their stories up with SexPol fodder so they can get the thumbs up from the menopausal monsters who call themselves commissioning editors. I tuned in to the first episode of George Gently the other night thinking at least a cop show set in the (now) 70s would be safe. But no, the first ep was entirely about "women's issues." Entirely. In fact the very first word of dialogue was "misogyny." Yet a cop show with a female lead can be made brilliantly: take Vera, it does not get better. Please note the absence of sexual politics.

Blame the awful Swedes.

Some more research to keep you busy: see if you can find one Nordic drama made in the last five years that does not show a woman hitting, kicking, slapping, biting or inflicting an act of violence against a male. You won't. The message is clear – we can do it to you but if you do it back then you carry the stigma for eternity. We can hit. You cannot. Full stop. I blame the chain smoking, now mercifully dead, Stig Larson for much of it. In his overly praised series of novels (The Girl with the etc) created a totally ludicrous character in the form of a slightly built, punk styled female sociopath who goes around beating up men, some of them mean-as-shit bikers.

Don't get me wrong, I'm all for super heroines but let's call them that. Let's acknowledge the fantasy, not pretend it's real and have to legislate laws to protect the idiots who carry the fantasy to the streets, offices or homes. If you want a really good example of the "fantasy as real" genre watch the Swedish series Modus. The bad guy, a professionally trained special-forces assassin, manages to elude and indeed fight off every attempt to bring him to

heel until the penultimate scene where he is bested by an angry mum with a kitchen knife. I am not making this up. And it isn't just the Swedes: I recently tuned into a UK cop show to see a woman stabbing a man viciously in the hand with a pen for breaking off his relationship with her. And she was a cop! The act was never mentioned again and he just walked through the following scenes with a bandage. Now swap genders and try to imagine how that would pan out. Is it any wonder that Wonder Woman is due to become a female role model? Ahh…she's not real.

If you want to see how women fight watch them on the MMA circuit. It's pathetic. And these girls are the best at it. Here's the cold hard truth: street fights. 90% of the time, end in grappling on the ground. Then it's all about strength and body weight. So it's highly unlikely that woman will best a man. And this is a good thing. Consider the over emotional, blind, knee jerk violence women excel in and you will thank god on a daily basis that they are the "weaker sex."

Of course the Nordics make great drama to: Borgen, Lillyhammer, The Killing, The Bridge and many more. But the urge to substitute irrational polemic for reality means that much of what they are offering up is tofu dressed up as the Sunday roast.

So, while you still have Google up… Find out how many male book editors are currently working in Australia. And while you are at it, find out how many male Heads of Drama there are. No one would deny that women are now in a position not just to influence society through both the arts and the news but dominate it. Of course, they will say that this is a good thing while in the same breath argue for sexual equality in every other industry. Do not ever make the mistake that these women are rational. Their agenda is portrayed as a nightmare manifested by the limbic brain, wholly lacking in logic and reason. It's ok, in their heads, to discriminate against me in terms of my skin colour, gender, sexual orientation while in the same breath say how sexism, racism etc. should be fought against. It's Orwellian double speak and if you dare to question it then you risk the wrath or Big Brother, or worse Big Edna.

Getting back to multiculturalism…

You will also notice that Nordic drama, as well as tirelessly promoting feminist issue and actively undermining masculine integrity also spruiks multiculturalism *ad nauseum*. You will never see a Nordic, and in many ways European, drama series that does not have a rich mix of diversity, in fact so rich that obscures reality. Muslim women are the favourites to tell a story about – the plight of the poor refugee who wants nothing more than to live peacefully in your country while trying to undermine your culture so it becomes just like the one she ran from. And if you absolutely cannot find a story about immigrants then at least pepper the background with hijabs to show how normal it all is, or at least, will be when you've managed to sway an entire generation to your thinking so they can happily commit an act of collective suicide while all the while think they are being "tolerant."

Which brings us to SBS, a TV channel set up with the very best of intentions. A broadcaster whose purpose was to provide news and entertainment to "new Australians" so they did not feel too alienated or excluded while trying to establish a new life in their chosen country: A worthy exercise if it had have stayed as a sort of "way station" on the way to learning English, understanding Australian values and respecting our free and secular culture. Yet somewhere along the line the hollow theory of multiculturalism took over. The concept that had no working model, anywhere, at any time, became the beat for the SBS drum. In the same way an entire nation can go to bed one night thinking they live in a free society yet wake up the next day under a Stalinist government, we woke up and turned on SBS only to discover it was no longer the channel that was to help migrants integrate but one that actively promoted the superiority of holding on to the old values and raising a middle finger at the new. SBS became the propaganda arm for the multiculturalists. And the multiculturalists were, by proxy, all cultural Marxists. Just like Big Edna.

A dream within a dream….

Let's jump cut forward a tad because SBS has morphed again. Instead of being solely the multicultural channel it has now transformed itself into "the progressive channel." SBS has now become the champion of gay rights and LBGTQ (etc) issues. It uses tax payer's money to promote things crass disguised as "fun kitch" like the Eurovision

song contest, or the gay mardi gras, something that started off as a sort of protest – and a somewhat worthy one – to become an exercise in bad taste and excess embarrassing to most Australians, even some of the gay ones… So what is SBS up to? Ask the people who run it – you'll find that many of them are British. Most are, like their sisters in the other channels, alpha females who surround themselves with lesser, sycophantic females and a few beta males just to keep up appearances (Just like the Catholic Church and the UN there are lots of gays at SBS – but let's not mention that).

These people see no contradiction in actively spruiking for the "yes" camp in the gay marriage plebiscite, even though the people most opposed to it are the Muslim and Chinese communities, you know, the ones that they have been tasked to serve. Or maybe they have decided "integration" can be a good thing when it fits their agenda. No hypocrisy there. Or have they finally admitted that they never wanted to serve any community in the first place but only every saw their task as undermining the existing Australian society that punches their tickets? SBS News Service is as biased as it's possible to be without waving a hammer and sickle flag and should be shut down. In fact, the best thing that could happen to SBS is that they are made to go back to their original mandate and show a diverse mix of cultural programming. The only news they should be allowed to broadcast should be news made in other countries. Whoever gave them the right to unashamedly try and shape society to match their personal progressive masturbation fantasies?

Many are saying that Europe is finished. It has committed suicide by influx. If this is the case then those most to blame, after the politicians, are the women (and a few emasculated men) who have come to dominate our arts and culture institutions both in broadcasting and universities. These people see the whole of society through the blinkers of "white male privilege/patriarchy" – something akin to a sociological disease to be despised and destroyed. Hence, they become enemies of the very society that nurtured and educated them. These people, now in positions of authority, actively undermine society with a view to its destruction. Make no mistake, the feminist politicians in Germany and the Nordic countries who are calling for mass immigration of Muslims do not give a toss about them in truth. They simply know that they can be used as a tool to destroy a society they have been taught to hate. And here is the really amusing part: the Muslims that they willingly embrace often hate them "to death" in return.

The terrible truth of the matter is that the hijacking of the arts by the bitter, unfulfilled women who call themselves feminists deals a fatal blow that it may never recover from. The censoring of the creative voice of strong men, alpha males, has and will have a devastating effect on society. Do you honestly think that if writers like Hemmingway, Miller, Orwell, Steinbeck, Golding, Mailer, Cendres, Behan, Joyce, Thompson were writing today they would get published? Of course not. Playwrights like Beckett and poets like Bukowski would be unknown. One female theatre critic in the Guardian (what else) recently described Shakespeare's McBeth as a "bad play." The great TV scriptwriters like Dennis Potter, Paul Schrader and Troy Kennedy-Martin would never get a meeting let alone a commission.

And yet, here we are, in 2018 with more choice than ever before. We no longer have to be at the whims of the free to air channels, we have Netflix and a host of other providers. Yet, conversely, ironically, if one talks in terms of content and theme and of the socially constructed crucible our drama is made in we have less choice than ever. The message is like a solitary drum beat that rings out monotonously, a cultural call to prayer that we must all bow down and submit to. And in doing so we pay homage to ravenous God of Mediocrity.

But do we? It's easy enough to simply make a conscious decision not to buy a product whose advertising belittles men – and we all know there are many of them. It's a little bit more effort to write to the company and tell them why you have put a personal embargo on their product. But it takes commitment to note the advertising around a program that promotes values that you consider abhorrent and complain robustly to. Yet, the truth is, if enough of us did it would have an impact. Make no mistake, advertising influences and even feeds content.

Of course, given that I work in the industry one might assume that I too am committing "career suicide" by writing what is never really said out loud in the plastic hallways of television. However, as an argument for my overall sanity let me just say that it's harder for a white, male heterosexual to get a novel published or a script

commissioned in Australia in 2018 than it is for Pauline Hanson to walk down the streets of Tehran without a bourka. So it's like that indigenous saying: "If you're up a tree and you begin to fall…relax."

I am not an ideal agog. I am a jobbing writer who has written for some of the worst and some of the best TV series over the last 30 years. But drawing a line in the sand is what real men do. It was once called honour and it was valued. I will not kiss Big Edna's flabby arse and I will not get an "abo or a crip in it" just to get my pay cheque.

The fake news has already started in on ICMI'18 in London

Paul Elam · 25 July 2018 · Archived copy · Original

After what by all reports was another smashing ICMI success at the hands of Mike Buchanan, the feminist fake news media has begun the expected attack. This comes complete with cherry picked and out of context quotes from feminist and fake news "journalist" Lara Whyte. Reporting for the George Soros funded, far left website, opendemocracy.net, Whyte practiced the shopworn tactics of attending the actual conference and then reporting on the one that happened in her empty little head.

I urge all those who value truth in journalism over leftist propaganda to make your voice heard in the comments.

Cheers, Paul

Internal memo

Robert Brockway · 25 July 2018 · Archived copy · Original

Following are status reports for various men's rights projects currently underway around the world.

For MRA eyes only.

In Paul We Trust.

Operation Make Me A Sammich!

Our plans to get all women back in to the kitchen barefoot and pregnant have run in to some delays. Destroying the entire world's supply of women's shoes has proven more difficult than originally anticipated. We are continuing to work on the problem. Since most women's shoes are made by child slaves in the developing world we're working on infiltrating the factories with midgets.

Fortunately the technology to allow aerial spraying to impregnate all women is showing promise.

Undercover Ops

Our agents operating undercover are having great success passing as feminists. It turns out that the strange hair colours sported by feminists represent relationship status within the feminist collective. The last feMRA we sent in had hair colour that was announcing she was in a relationship with three demisexuals and a tortoise. This elevated her status significantly and she's now treasurer for her local Marxist-feminist commune.

Secret Base

We've successfully convinced the world that the *Cave of the Patriarchs* is named after some old Jewish dudes rather than the leaders of the global men's rights conspiracy. Great work from the propaganda team working out of Bilderberg.

Female Agency Reduction Tool

Initial testing of the prototype device was carried out at ICMI17. All rabid Australian feminists in the vicinity of the venue were directed to go home and do cross stich.

A year on and a portable version is being tested. The portable version appears to be a pair of regular reading glasses. When the man uses his male gaze while wearing the device the woman loses all agency. So no change then. Work on the portable version continues.

Mind Control Training

Classes in neurolinguistic programming and other word salad are scheduled for next month. Once an MRA passes the course he should be able to disarm even the most rigorous of academic thinkers.

We no longer use the Phased Array Ultraslow Learning Apparatus as it just caused confusion.

Robot Army

Our plans to build an army of robot Paul Elams is on track. At nearly 8′ tall these lifesize copies of Paul Elam will be able to crush any opposition when we finally send them on to the streets. Unfortunately Paul had to miss ICMI18

recently as he was needed in the lab to put the final touches on the robot exteriors.

Just like the real Paul Elam the robots will be able to shoot lasers from their eyes.

Shadowy Cabal

Once the robot army has been put to work we plan to replace all world governments with a Shadowy Cabal of Faceless Men. Applications for membership in the Shadowy Cabal are still open. Successful applicants will need to look sinister while sitting in a darkened room. Ability to inspire fear by smoking a cigar highly regarded.

Robert Brockway
Kommandant der Albernheit

The author advises this article was inspired by a hit piece about ICMI18 on VICE. — Ed

Feminism: Infinite monkey theorem

Gerard Nicol · 27 July 2018 · Archived copy · Original

Orwell wrote in his book *The Road to Wigan Pier:*

> *"The truth is that, to many people calling themselves Socialists, revolution does not mean a movement of the masses with which they hope to associate themselves; it means a set of reforms which 'we', the clever ones, are going to impose upon 'them', the Lower Orders. On the other hand, it would be a mistake to regard the book-trained Socialist as a bloodless creature entirely incapable of emotion.* ***Though seldom giving much evidence of affection for the exploited, he is perfectly capable of displaying hatred—a sort of queer, theoretical, in vacuo hatred—against the exploiters."***

Orwell, like most of the authors we read in high school, had a unique insight into the human condition; an insight that educators once thought was critical to share with young minds.

A simple Google search on the greatest authors of all time shows the gendered reality of literature.

Infinite Monkey Theorem

Infinite Monkey Theorem is the idea that an infinite number of monkeys at keyboards will inevitably create the works of Shakespeare if given enough time (and a free typewriter on which to strike keys).

After reading Jennifer Garrison's opinion piece on Jordan Peterson last week, I was left with the impression that feminists such as Garrison see themselves, and all other women as nothing more than monkeys at a typewriter.

Garrison's article was poorly written and damaging to women, yet it was published because there is an insatiable appetite for articles that attack male genius, and promote the idea that women are denied a voice; even though it is clearly evident that there is no mainstream market for masculine voices.

OPINION

Jordan Peterson exemplifies the harm in our love for male genius

The cult of genius comes at the expense of a vibrant intellectual life and thriving democracies

Jennifer Garrison · for CBC News · Posted: Jul 14, 2018 5:00 AM CT | Last Updated: July 14

She says:

> Our obsession with Peterson reveals a larger cultural problem that threatens to cripple our universities: our adoration of the individual masculine genius."

But what is the obsession, who has the obsession, and and why should Peterson's message even have to come from a man?

Long before Peterson hit the mainstream, women like Karen Straughan had been presenting much the same message, and in a far more accessible way.

She is every bit as brilliant as Peterson, yet works under an alias because the attacks against women who break away from the identity politics of feminism are far more vicious, and dangerous.

Had the media taken the same interest in Straughan that they took in Peterson, it is Straughan who would be selling out concert venues around the world right now.

I sat with my wife and my son to watch Peterson walk the stage in a sold out Denver auditorium, and to be honest, I think Straughan would have done a much better job.

But in a market that is so tightly controlled, you can only buy the tickets that are on sale, and I'll still pay to expose my kids to a diversity of thought.

Feminists are angry because in the matter of a year, Peterson has swept away a decade of feminist narrative, and there are literally no feminists in the world who are capable of standing up on a stage to present a coherent, well reasoned counter-position.

There are women who continue to identify as feminists; women such as Camille Paglia who I would gladly take my family to see, but the media ignore these women because they are more critical of feminism than the average anti-feminist, so they are denied a voice.

At some point, feminists are going to have to come to terms with the fact that the majority of recognized geniuses are male, because to be recognized as a genius you need to be a genius, you need to survive the many dangers that geniuses face (such as socialism which sends most genius to the gulag), and you need to be recognized.

If feminists want to see female genius recognized they need to recognize female geniuses. They need to stop obsessing about the male genius they see as their oppressor, and they need to put aside the hope that one day a monkey at a keyboard will stumble upon genius.

We read Orwell, Bradbury, Shakespeare and Lee in schools because each of their books teaches us a valuable lesson about the human condition.

We study Harper Lee in schools because she wrote a book about a black man falsely accused of rape, and defended by a man who stood for justice.

In years gone by, feminists have fought to build a case that Harper Lee was a feminist, even though she never once identified with the movement, but today they fight to have her book removed from school reading lists because it tells the uncomfortable truth about how rape allegations can used to oppress, silence and eliminate men.

Feminists are willing to throw one of the few female authors under the bus, leaving nothing but male authors behind, just to erase the inconvenient truth of the last #MeToo movement from history.

We now live on a planet of 8 Billion souls, all competing to be heard, and in such a marketplace, the harsh reality is that there will be even more geniuses who go unrecognized.

In such a marketplace, the recognition of female genius is even more unlikely, especially while feminists champion female mediocrity.

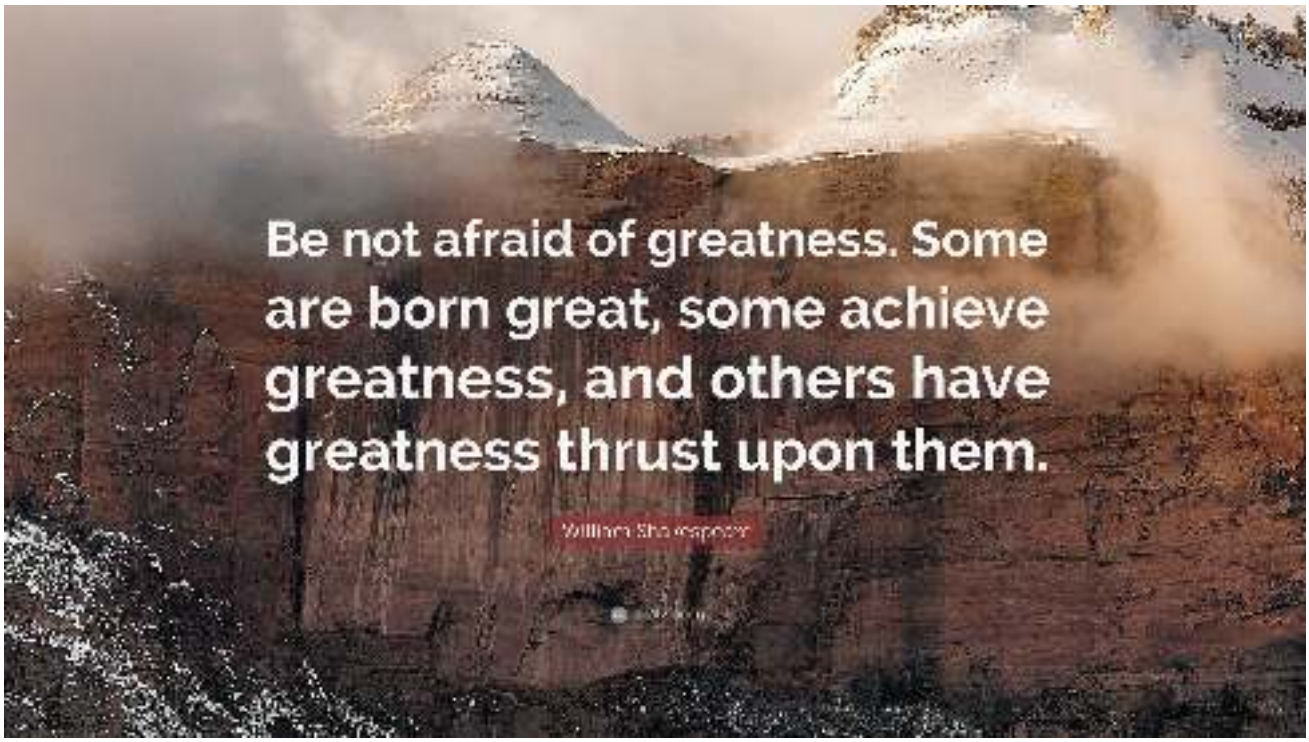

The idea that academia and democracy thrive when mediocrity is championed will inevitably be the end of both institutions, and the evidence that women would be willing to compromise both, in return for being anointed as the elite, is exactly the phenomenon that Orwell is seen as a genius for identifying.

We all benefit from the works of Shakespeare and Orwell, and to argue that we should elevate mediocrity to genius in the interests of gender equality deprives both men and women.

*Connect with Gerard Nicol on his LinkedIn page.

Anthony Bourdain's toxic masculinity

Paul Elam · 28 July 2018 · Archived copy · Original

Anthony Bourdain killed himself on the 8th of last month, which by today's standards for news cycles makes it ancient history. Just the same, and despite the fact that I've already addressed this, I want to take a second look at what happened considering information that has come to the surface in the days after his death.

I took the position at the time, and still do, that his suicide was primarily a product of being suicidal. Or in other words, he died because he wanted to. No great mystery to unwrap. Well, unless you're one of the nutcases I found in the comments who are bent on claiming that Bourdain's supposed suicide was actually a CIA black op conducted on behalf of Hillary Clinton. I have taken the liberty to assume, to hope actually, that this is the same group of intellectual cripples that claim that school shootings like the one in Florida were also staged by government agents.

Stupid. It grows on trees these days.

Alex Jones worthy conspiracies aside, there is another reason to take a second look at the death of Anthony Bourdain. The story behind it is a worthy one in spite of the outcome, which, as I've already belabored, had a fixed outcome. Anthony Bourdain was bound to take his own life. Driven by some form of clinical depression, life trapped in an anhedonic fog would eventually do him in. He was destined to find a reason to kill himself.

What is interesting to me is that his reason, his personal back-breaking straw, appears to have been a familiar trait in so many men of his ilk. Toxic masculinity. And yes, it is surely, most certainly a thing. It's not the bullshit about men from feminists. That toxic masculinity mostly exists in the warped minds of the gender studies crowd.

Toxic masculinity, the kind I am talking about, is actually something much more real. And Anthony Bourdain had it, really, really bad. In fact, he had such a profoundly toxic sense of his own manhood that it surprises me that it took him almost 62 years to find an existential crisis that would bring the curtain down on his life.

To understand this, we need to look at the one factor that can always, reliably tell us how sick a man is. Relationships with women. Because relationships, if you'll pardon the religious reference, are god's way of showing us just how sick we really are.

In the case of Anthony Bourdain, his primary relationship in life was with a woman named Asia Argento, an Italian actress with a lot of b-role work. She is also a singer and a feminist activist who levied a claim, 20 years after the supposed fact, that Harvey Weinstein forced her to give him a massage and forced her to allow him to perform oral sex on her.

Uh, yeah. And I am sure that Argento's desire for fame and fortune in Hollywood had nothing to do with her massaging Weinstein's fat, hairy back or letting him go down on her. After all, women don't do those things for movie roles, right?

Anyway, twenty years later, Argento made an Oscar-worthy performance of her totally unsubstantiated claim at the Cannes Film Festival as soon as it appeared that the MeToo movement was gaining traction. In other words, as soon as there was blood in the water.

This is who Anthony Bourdain fell in love with. And not just in love, but crazy in love. After his death a Daily Mirror article came out titled, and I quote, "Anthony Bourdain was 'so crazy in love' with girlfriend Asia Argento before suicide that 'friends were worried'"

It was subtitled, "The intensity of the tragic TV chef's feelings is said to have been a 'red flag' for friends before his suicide." Now, that article uses unnamed sources, which may or may not cast doubts on its authenticity, but Bourdain's well-documented public reaction to Argento's damseling over Harvey Weinstein and the rest of the male world hardly contradicts it.

Bourdain wasn't just a supportive boyfriend, standing by his girlfriend as she fought through 20 years of oppressive

patriarchy to push valiantly for justice. An article in the Independent revealed a streak of sadistic fantasy in Bourdain quite common to toxically masculine men.

“However much people want to see Harvey Weinstein dead or in jail, he’s in fucking Arizona,” Bourdain said, unable to resist his trademark condescension of American flyover country. “He is in Arizona, eating in restaurants in Arizona. And at off-the-grid restaurants in Arizona, so he can’t even eat at the best sushi restaurant in Scottsdale.”

“He’s gotta go to some shit fucking place,” Bourdain continued, “So Arizona, I mean, as much as I’d like to see him, you know beaten to death in his cell.”

In addition to his thoughts on Arizona being Weinstein’s hell, the article said, “Bourdain also revealed his theory around Weinstein’s eventual death – which he imagined will occur in a bathtub.”

Picturing him “naked in his famous bathrobe,” Bourdain suggested that Weinstein will be brushing his teeth and holding his cellphone when a massive stroke hits him.

Stumbling backwards into the bathtub, Bourdain imagined that Weinstein’s life will end as the ex-Hollywood producer “scrolls through his contacts list trying to figure out who he can call, who will actually answer the phone.”

According to Bourdain, Weinstein dying “knowing that no one will help him” and that he does not look his best, will be fitting.

All this, because Asia Agento claims that Harvey Weinstein forced her to oil up her hands and give the movie mogul a massage. Because she alleged that he forced her to allow him to go down on her.

One might wonder if, in the fervor of his white knighting, it did not occur to him to ask her what she was doing in Harvey Weinstein’s hotel room. Maybe he didn’t even wonder what stopped her from getting up and walking out. Was there a gun to her head? A knife? A threat of bodily harm? Did he put the lotion in her hands, or did she put it there herself? Where the ever-loving fuck was her agency in any of this?

It appears that asking any of these questions wasn’t in Bourdain’s otherwise considerable skillset. He was too busy donning armor and calling for his trusty steed to bother with a moment’s consideration for just how lacking in plausibility Argento’s story is. But that is hardly surprising for a man whose feelings for the woman was raising red flags among his friends.

Blind infatuation with a woman. The most prolific source of toxic masculinity there is.

It appears that Bourdain’s feelings for Argento knew no bounds. Not of reason, nor rationality, nor even of basic human decency. And so, too, were her feelings for him. At least if you take her word for it.

“I am beyond devastated,” she tweeted after hearing of his death. “He was my rock.”

Perhaps that’s true. Perhaps he was her rock. But it appears that while he may have been her rock he wasn’t her cock. At least not exclusively.

In the days just prior to Bourdain’s suicide, Argento, 42, was photographed canoodling in public with a French reporter named Hugo Clément, 14 years her junior and 33 years younger than Bourdain, while Bourdain was on set filming an episode of *Parts Unknown*.

An Italian photographer apparently snapped photos of them in the act and had them online. He reportedly pulled the pics down immediately after news of Bourdain’s death broke.

Now, to be fair, there is a lot of parts unknown here. I can’t prove that Anthony Bourdain ever saw those pics, or that he heard the truth about Argento cheating on him before deciding to hang himself in his hotel room just 5 days after those photos were taken. I can’t prove that his suicide was even remotely connected to his relationship with the MeToo poser, Argento.

I am satisfied, though, that the series of events point to the plausibility of an Argento betrayal of Anthony Bourdain that served as the final straw on his clinically depressed back, leading to his suicide. And I can imagine that with a lot more credibility than any ridiculous notion that it was a black operation constructed by the deep state. Least credible is the notion that the day he committed suicide was arbitrary.

Something triggered him to snap, fatally, and my money says it was Argento's knife being plunged through his misguided, chivalrous heart.

It appears very likely from the public record that Anthony Bourdain was crazily, toxically in love with Asia Argento, who cheated on him publicly while they were separated by work. That served as his reward for loving her; for the fake gallantry of white knighting for someone who was ultimately just out for one more ride on the cock carousel.

For all his vengeful fantasies and sadistic ideations about Harvey Weinstein's death, it is Anthony Bourdain dead in the ground, even meeting his untimely end in the bathroom of his hotel room with the belt of a bathrobe, eerily similar to the way he imagined Harvey Weinstein dying. He didn't even have the luxury of being sentenced to life in Arizona.

I hope, as always in life, that there is more here than just an opportunity to looked smugly on the foolishness of blue pill men. That at the very least their folly at life serves the larger lesson.

Surely, Anthony Bourdain is dead because he had a malady of thinking, of perceiving life that diminished its importance to him. That is a formidable thing to oppose, both for the victim and the society around them.

But what is also apparent here is that for all his creative genius, his uncanny capacity to step outside of himself and shape a story about people and places in this world, he could not apply those gifts to himself. He could not see himself, even for a moment, outside the gynocentric mold. He invested everything, down to his very identity, in a woman, and he inevitably choked on it.

I don't feel smug in the least saying this. There's no gloating here. Just gratitude that there are ways to elude the tragedy that Anthony Bourdain couldn't. And I hope that anyone contemplating this bad ending is able to see that the ability of a man to reimagine himself, away from all this gynocentric madness, this toxic masculinity that perverts and degrades the self, may also bear the ability beat back the demon of depression; to restore and revitalize not only the will to live, but the determination to do so with passion.

Men committing suicide on the rise

John Davis · 28 July 2018 · Archived copy · Original

Part I
Gender Cleansing

> *"No man is an Iland. . . .*
>
> *Any mans death diminishes me,*
>
> *For I am involved in Mankinde;*
>
> *And therefore, never send to know*
>
> *For whom the bell tolls;*
>
> *It tolls for thee."—John Donne (1541)*

Unnoticed, in our *gynocentric* world, the rate of men taking their own lives has dramatically accelerated in the last half of a century.

Suicide is now the single most common cause of death for active duty service men; there are now over 38,000 suicides in the U.S. each year, and, of those 38,000, 30,400 victims are men; 83 men commit suicide every day; men commit suicide at 4 times the rate of women.[2] The rate of men being afflicted more than women has been increasing in the past 14 years, and, the rate at which men commit suicide, more than women, has been skyrocketing in the past ten years.[3]

[image]
Refusing funding for Male Suicide research is a form of "gender cleansing."
The fact that these tragic suicides of Men goes unnoticed in the media provides us with a strong indicator of the cause of men leaving us through suicide.

Why Are Men Committing Suicide?

Most people, and institutions in our culture just don't care than men are committing suicide. Our culture has become so misandrist (hateful of men), and so gynocentric (centered on pleasing women) that institutional misandry in universities, government, religion and the media compels us to ignore the fact that men, as a group, are suffering tremendously in our culture from gender oppression.

This "gender oppression" arose from relentless feminist influence on our institutions over the past 50 years. At first, that feminist influence appeared to be benign. Feminism pretended for five decades to be a movement towards "equality" between men and women. Feminism, however, was a disguised movement to provide women with massive privileges, at the expense of men. This has lead to an almost habitual discrimination against men in our culture, and in our institutions. This discrimination and hatred of men is only recently coming to light. The extent of this discrimination against men has become so extreme, that only now can we begin to get a glimpse of the design of how our institutions are knowingly, and purposefully, trying to use "passive-aggressive"[4] means of eliminating men in larger and larger numbers.

Health Funding Denied for Suicidal Men

Let's take an example, of male oppression, for clarity. Under the influence of the feminist lobby, the U.S. Congress appropriates $500,000,000 (Five Hundred Million Dollars) each year to Planned Parenthood. Although Planned Parenthood renders some token services to men, in order to have the illusion of gender fairness, the vast majority of Planned Parenthood's budget is earmarked specifically for "women's health." Modern feminists protest loudly at

any attempts to cut Planned Parenthood's budget as "an attack on women's health" (not men's health), or, they protest that a cut in Planned Parenthood's budget is "part of the war on women."

Sen. Elizabeth Warren (D. Mass) is the leading spokeswoman proclaiming (and admitting) that the half billion dollars spent on Planned Parenthood is primarily for the benefit of Women's Health (but not inclusive of men's health issues).

> A vote today to defund Planned Parenthood is not a vote to defund abortions. It's a vote to defund cancer screenings, and birth control, and basic healthcare for millions of women.

She continues,

> Let's be really clear about something: The Republican scheme to defund Planned Parenthood is not some sort of surprised response to a highly-edited video. Nope. The Republican vote to defund Planned Parenthood is just one more piece of a deliberate, methodical, orchestrated, right-wing attack on women's rights. And I'm sick and tired of it. Women everywhere are sick and tired of it. The American people are sick and tired of it.—Elizabeth Warren**[5]**

As benign as Planned Parenthood may be, in providing health services for women, why is there no counterbalancing funding to provide critical health services for men—especially for men who are suffering from clinical depression and suicidal tendencies? "Reproductive health services" are important, but how much more important are life saving health services for men who are suicidal? Is this gender inequality something that is acceptable? Or, is this gender inequality something that may be insidious, intentional, and part of a war on men and masculinity? Is it part of a plan of "gender cleansing?"

Is feminism Driving Gender Cleansing of Men?

Sen. Warren and her followers are ardent feminists. Does that mean that they are seeking “equality” between men and women, or, does that mean they have declared war on men and masculinity? Our corporate controlled media has, for decades, portrayed feminism as a benign movement for equality between men and women. However, an examination of the true roots of feminism shows that it may very well be an intentional war on men, and masculinity; it may very well be a deadly war in which the objective is to cleanse our modern industrialized populations of both men, and masculinity.

“The proportion of men must be reduced to and maintained at 10% of the human race.” Sally Miller Gearhart (First Wave Feminist Leader)

One way to advance a war against men, and masculinity, is to promote the death of men through suicide, and passively-aggressively denying aid to men who are suicidal. Denying a fair amount of government funds to prevent men from committing suicide, and, fostering gynocentric programs that, arguably, are partly the cause of men committing suicide, may very well be an intentional plan on the part of feminist lobbies, and, the politicians, industries and media who gain from serving gynocentric powers.

The concept of a deliberate (or at least a socially accepted) "conspiracy" to reduce the number of men in our culture is no less probable than the feminist accusation of a "patriarchal conspiracy." From first wave feminism to the present, feminism has accused men of actively conspiring to suppress women's rights, keep women in subservient roles, deny women access to men's "privileges," and deny women "equal opportunities" in all areas of our culture. Yet, many people find it implausible that feminists, in conjunction with the self-seekers who support them for economic or political benefits, are deliberately orchestrating a means of eliminating men from our culture much as a beehive purges itself of male bees just before winter.

As feminism has gained power in the corporate media, government, education and other institutions, it has succeeded in increasing the disposability of men. Men fought wars for human freedom; men labored at great personal cost to physically build our infrastructure; men devoted their lives to the development of arts, science and philosophies that serve humanity; men gave their lives to fight for decent wages, decent working conditions, and they fought, at great expense to their health and longevity, to raise the standard of living for every human on the planet. Now that men have built modern civilization, they seem to be "irrelevant" to those who want to enjoy the benefits of that civilization without shouldering the burdens of its creation. If there is a deliberate tolerance of such policies, or, even an unaware indifference to such policies, it is sufficient to be one of the principal macro-causes of men committing suicide.

Misandry and Demonizing Men as a Cause of Suicide

Hatred of Men has become an obsession with feminism and the institutions (media, government and education) that support feminism. Hatred of Men (*misandry*) has risen in intensity over the past 50 years to the point in which it is considered an acceptable and encouraged aspect of our culture.[6] In the name of political correctness the organized and corporatized media in our culture has emphasized, relentlessly, that men are nothing more than buffoons (and especially through their sexuality and feelings) are nothing more than nuisances to those who are currently in power. In other words, men are disposable.

This organized and deliberate campaign to demonize men, their sexuality, their values, their history, and every incentive that Men have to participate in our culture, can have no other effect than to completely demoralize Men, and, drive Men into despondency over their natural birthrights.

This organized campaign to demonize and demoralize Men, because of their *animus*[7] and gender differences, seems aimed (either recklessly or deliberately) at the most vulnerable among us. Suicide is rarely a matter of "choice" or a rational decision. Although Men in desperate circumstances have sometimes committed suicide as a rational act (suicide was common in warrior cultures such as the Samurai culture in Japan, and, among warriors in Ancient Rome), modern suicide by men is almost exclusively an act of hopelessness, despondency and despair that is part of clinical depression.

In future articles in this series we will explore some of the specifics of clinical depression as it affects Men, and, how misandry promotes clinical depression in men. We'll also explore some of the aspects of our culture, and its open hatred of men, that causes men who are vulnerable to clinical depression to commit suicide. Finally, we'll try in future articles to advance some solutions to the problem of Men leaving us through suicide.

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ICMI Keynote speech: Karen Straughan

AVFM · 30 July 2018 · Archived copy · Original

ICMI’18 William Collins

AVFM · 31 July 2018 · Archived copy · Original

Brews before shrews

Doug Mortimer · 1 August 2018 · Archived copy · Original

Having witnessed the demands feminists have made on a number of male-dominated enterprises, I reckon we're due for a campaign against the brewing industry. You know the drill…we need more women in the brewhouse and the front office because…well, just because we say so. Not only that but alcohol fuels global violence against women – so the brewers owe us!

Well, World War Beer hasn't started yet but a skirmish of sorts has occurred in Belgium. For a small country (11.35 million people), Belgium brews an amazing array of palate-caressing beers, and many of them are exported to the USA.

One of the Belgian brews I enjoy is Delirium Tremens, a Belgian Strong Pale Ale from the Huyghe Brewery in Ghent. The brewery has changed hands over the years, but it has an eminently respectable pedigree dating back to 1654.

Given the name Delirium Tremens and the pink elephant on the label, one is immediately clued in that this beer is no lightweight (it registers at 8.5% alcohol by volume, roughly double the strength of a typical mass-produced lager). Also available is Delirium Nocturnum, a Belgian Strong Dark Ale, also 8.5% ABV, and the Christmas beer Delirium Noel, weighing in at 10%.

I thought those three brews were the only Huyghe offerings available in the USA, but one day while browsing at a local big box booze store, I happened upon a Huyghe brew called Deliria. I immediately latched onto it. Wondering how it differed from the other three brews, I read the label. A few seconds later I put the bottle back on the shelf.

The label proudly stated that Deliria was brewed by women. In fact, it is brewed annually to commemorate International Women's Day in March. Guess I didn't notice the pink elephant in the room.

If you have even a cursory knowledge of the history of beer, you know that women have been brewing beer for centuries. Today an alewife is a fish, but in times past it was literally a housewife who brewed beer. Brewing was an integral part of hearth and home. A woman who brewed beer for commercial purposes was called a brewster (like brewer, it became a widespread surname in England).

Of course, that was then and this is now. Baby, you've come a long way, from Ninkasi, the Mesopotamian goddess of beer, to the hatchet-faced suffragettes who moonlighted as Prohibitionists, to the Amy Schumer wannabes throwing up in the restroom at your local pub. Thanks to more and better birth control, women can drink with impunity. After all, if a woman never gets pregnant, she never has to worry about fetal alcohol syndrome. The demographic winter does have its upside!

In recent years, the craft beer explosion has been overwhelmingly male. Many of the most popular beers on tap incorporate hair color into the name of the beer. A good example of this is Twin Peaks (primarily known as a breastaurant, but they brew their own beer), where you can get Dirty Blonde (white ale), Knotty Brunette (brown ale), and Dropdead Redhead (amber IPA).

The Blonde appellation is widespread, as blonde is also the name of a style of ale. Several years ago the Deep Ellum Brewing Company of Dallas came up with the slogan "Goes Down Easy" to accompany their popular Dallas Blonde beer. The reaction from local feminists was predictable. Actually, I'm surprised no one has come up with a play on words pertaining to a bottle blonde and a bottle of blonde.

At some craft breweries, however, the brewsters are making a comeback. One example, also in Dallas, is the Bitter Sisters brewery (the "bitter" refers to hoppiness, not attitude) which includes three sisters and a sister-in-law among the brewery owners. Significantly, their India Pale Ale is called Cat Fight. A cold-weather concoction, Winter Bush, has a logo of an upside-down Christmas tree, which looks like…well, like the before photo of a set of

before-and-after photos at a Brazilian waxing salon.

I have visited the Bitter Sisters taproom and order their beer when I see it in pubs. So why did I pass on Deliria? I have no doubt it is an enjoyable brew. I'm not saying it's inferior because it was brewed by women. On the contrary, this year's batch was the result of a contest that spawned 65 entries from distaff brewers. Like Delirium Tremens, it is classified as a Belgian Strong Pale Ale (the difference is likely due to the strain or strains of yeast used or the adjuncts).

One could certainly do worse than drink a femme version of Delirium Tremens. But I have to reject a beer that is *marketed* as being brewed by women, as though it's my duty to devote part of my beer budget to promote female empowerment. I guess we could call it progressive tithing.

The female empowerment approach is more likely to be found among small businesses and startups than in longstanding companies. For example, a storefront in my neighborhood had a grand opening and a sign in the window proudly proclaimed it was "a woman-owned business." I've seen similar proclamations in advertisements in local publications.

Did you know there is a Women's Yellow Pages? At least in Philadelphia, Memphis, and St. Louis. Possibly more cities. That's right, you can empower women simply by publishing a woman-only directory. Sounds discriminatory to me, but I guess if you frame at it as a freedom of speech issue, it'll fly.

For the progressives, all's fair in love, war, and social justice. Unfortunately, when I get a whiff of *eau de guerrier de la justice sociale*, (*Liberté! Égalité! Sororité!*), I smell a rat. I reflexively do an about-face and retreat. Call it a one-man boycott.

Now if a brewery wants to brew and sell a beer made by women, there is a way to do it properly. As evidence, let me introduce another brewer that, like Hughye, goes back to the 17th Century. That would be Fuller Smith & Turner (popularly known as Fuller's) based in the Chiswick section of London. It is the largest and oldest brewery (the building was erected in 1816) in London. A lot of their ales are not available in the USA but London Pride, ESB (the progenitor of the Extra Special Bitter style), and 1845 (the year the brewery officially became Fuller, Smith & Turner) are not too hard to find.

Like many longstanding breweries, Fuller's offers special seasonal brews. Their Vintage Ale (English Strong Ale) dates back to 1997. Each 500 ml limited edition bottle comes with a serial number and is packaged in a gift box. The brew measures 8.5% ABV but the taste varies from year to year thanks to different combinations of malt and hops. Like the Belgian ales, the beer is bottle-conditioned; in other words, it has live yeast cultures so it continues to ferment after it is bottled.

What makes Fuller's annual Vintage Ale unusual is that it has an even longer shelf life. Most Belgian ales can be kept in the fridge for a year or two before drinking. Fuller's Vintage Ale recommends putting the bottle aside for three or four years before opening but claims it will still be quite enjoyable even if you keep it around for another couple of years.

Obviously, Fuller's has a lot riding on this prestigious brew. They would never entrust their reputation to a anyone less than a master brewer. So I must admit I was surprised to find out that there was a new Head Brewer in town and her name was Georgina Young. Apparently, she has been with Fuller's for eight years and impressed top management enough to earn a promotion.

I suppose Fuller's could have put a starburst on the box saying "The beer not brewed by a bloke!" or something to that effect. No, Fuller's packaged their Vintage Ale the same as in years past. The difference was that this was the first time the brewmaster's annual memo inside the package was signed by Georgina Young.

So there you have it. No virtue signaling, no grandstanding, no preaching, no self-congratulating. Every year at Fuller's we make this special brew and, oh, by the way, this year we have a new brewmaster. FYI it's a she. Moving right along…

It is somewhat surprising that Fuller's hasn't received more publicity. I suspect it's because they haven't sought it. Even so, you might think the usual suspects would be out there exhorting women to buy Fuller's Vintage Ale. Even if you don't like beer, even if you don't drink, you have to buy this beer to support the sisterhood!

Well, the proof is in the brewing. Beer lovers have their favorite styles and brands, but they are also open to new concoctions. Many will go to great lengths to track down legendary beers and they will pay a pretty penny for them when they find them. I don't think an overtly feminist beer would qualify.

On the other hand, the craft beer industry revels in quirky beer names and anti-feminism offers any number of possibilities.

Anyone for a Slut Walker, a Hoppy Harpy, an Old Termagant, a Toxic Vixen, or a Sloppy Trollop?

Open Democracy? Nah, closed minds.

Robert Brockway · 1 August 2018 · Archived copy · Original

This article is in response to an article posted on the *openDemocracy 50.50* website entitled *"Young men should be furious": inside the world's largest gathering of men's rights activists*. I'm not going to respond to the specific problems with this article as Hannah Wallen has already done that. Rather, I'm going to talk about what happened after it was published.

It all started with a hit piece [archived copy]. Lies, half-truths and misrepresentations abound in this fine example of feminist reporting. I was among the first to notice publication of this article as I happened to be searching for new articles on ICMI18 only half an hour after it was published. I started reading. It was awful. I emailed Mike Buchanan and Paul Elam. A few of us dived in to the comments and that's when the fun began.

I made my first comment and asked for the author to back up some of her claims:

> View post on imgur.com

Some 12-24 hours after making my first post I noticed that two replies to my original post (above) had silently disappeared. While it was possible I was looking at a problem in WordPress, I suspected something more nefarious.

Others started to report their posts silently disappearing too. Eventually the openDemocracy 50.50 admins posted this:

> View post on imgur.com

So every comment that was deleted had this occur because of a breach of their policy huh? They backed themselves right in to a corner. The deletion of one post in particular seemed entirely out of order:

> View post on imgur.com

After I complained this post actually got restored!

> View post on imgur.com

Now posts were marked as deleted so at least so they were easier to keep track of.

Then the deletions really kicked off. Deletions were copious and erratic with some innocuous posts deleted while others were left. The post they had restored was deleted again! The moderators at openDemocracy 50.50 seemed to be on a (small) power trip.

> View post on imgur.com

I think this post speaks for itself:

> View post on imgur.com

They even started deleting comments by radical feminists who were being openly misandrist. I was disappointed with these deletions too as I could counter their points easily.

In the end I had 19 posts deleted and 9 were left but I was never banned. Many others had the same experience.

It was becoming quite a problem as conversation threads were breaking down under the strain of comments disappearing in an eratic manner. Many of us did have a good laugh at *openDemocracy* being so authoritarian though. Their true nature shone through.

I still insist that they answer my original question or withdraw the statement. To wit, what claim did Lara Whyte hear Mike Buchanan make that she doesn't think was backed up sufficiently and requires more evidence?

These are our opponents. Authoritarians who cloak their activities in the nomenclature of openness and inclusiveness.

Rumour Mill

One Reddit user claims that Lara Whyte is planning a more extensive article on ICMI18. I'm sure it will be just as honest and fact-filled as her first article on the subject was.

ICMI’18 Darren Deojee

AVFM · 3 August 2018 · Archived copy · Original

ICMI’18 Mike Buchanan

AVFM · 3 August 2018 · Archived copy · Original

A roomful of what? ICMI, London, 2018, day 1

Hannah Wallen · 3 August 2018 · Archived copy · Original

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Paul's video was followed by a talk from Save Indian Family Foundation's founder **Anil Kumar** on "**Focusing on innovation for growth of organizations for the movement: Experiences in India**."

SIFF is a men's rights organization centered in Bangalore, India. The organization was formed in 2005 as an advocacy group against misuse of Indian laws related to dowry harassment, and has had successes in drawing attention to the need for legal reform to stem the tide of such abuse. The group operates a helpline, and has used life coaching to assist men in dealing with the trauma of being the target of a false intimate partner or sexual violence case.

Anil gave his observations on lessons learned as the organization has grown and expanded, pointing out that the movement as a whole has a lot of knowledge on the issues, but our knowledge of organized dynamics is limited.

He went on to explain that in order for an organization to thrive, its members must understand its value system and organizational culture, and recognize the difference between tools the organization can use, like social media groups and commentator platforms, and the actual organization. He warned that as an organization grows, people management can become a full-time job, complete with expectation management and dealing with people's tendency to resist change, to stagnate in their values, or to experience degradation of values over time.

He emphasized the importance of a "no free lunch" attitude, in which no dead weight is tolerated in the organization. Participants must be there to participate, to contribute to the organization.

He also cited a need for training within the organization, particularly on the values and culture of the organization, with leadership mentoring participants to ensure a continually working, growing organization. Activism, he explained, "must be based on values. Men need clearly defined roles, structure, values, and culture." The organization should operate like a machine, with different parts organized around that value system, the related training, and participants' performance.

This formula has resulted in successes for SIFF, which has published a 498A (dowry abuse law) survival guide, operates a helpline, counsels men facing false accusations, has countered feminist arguments on 498A in the Indian supreme court, and plans to have 5 candidates in Delhi elections next year.

Ms. Whyte, the supposed only woman in a room full of white men, declined to include any mention of Anil Kumar or anything about the Indian men's movement in her article

Nor did she mention **Nick Langford**'s speech, **"An exercise in futility: Generation iPhone and the 'Democratisation' of the family."**

Mr. Langford opened with the point on the damage the feminist rape culture narrative has done, informing the separation of kids from their fathers, inciting the day care panic, and raising an anti-male cult. He went on to describe a rapid decline in adolescent mental health, with few getting needed support, a problem more prevalent in boys. Fatherlessness is a major cause of this, he explained, as intact families show better emotional and mental health, with statistics showing married parents achieve the best results for their kids, and cohabitating but unmarried having the worst. The U.S. and the UK have the worst rates of fatherlessness, with extramarital births having skyrocketed since the 70s. The government, he noted, assumes men are the problem, and child support is the answer, leading widespread parental alienation, as society no longer honors fatherhood.

Contributing to this: Family Justice review sought to simply and reduce expense of family court but failed to consider pro-father evidence and concluded that paternal rights are expensive and not good for kids. Women's aid opposed due-process for men accused of domestic violence or subject to no contact orders, making such

accusations tools for mothers to obtain custody.

Along with known impact of fatherlessness, he cited 4 potential factors contributing to this mental health crisis:

- Changing of youth to compulsive consumers.
- Extensive time spent by youth using social media on devices like smart phones, spending 8 hours a day on them.
- Institutionalization of childhood (kids spending all of their time in organized, institutional settings like classrooms.)
- Reduction in childhood play, which in turn reduces synaptic development and associated psychological development.

The detrimental role of father absence is also accompanied by the breakdown of the family via cohabitation, and the state's attack on co-parenting. The system needs to be fair," he explained, "and recognize that the best parent is both."

This is not happening, however. Mr. Langford described the family court's bias against fathers, informed by well-funded anti-father politics connected to domestic violence activism, and feminist efforts to eliminate paternal contact with kids. Feminist organizations have opposed fathers' rights and due process.

Mr. Langford concluded by reminding the audience that the 21st century had begun with a witch hunt seeking pedophile rings, an attack targeting mostly men who are innocent, leading to a modern child protection movement that has warped itself into a secular anti-male church.

The variety among the first day's speakers alone could have been enough to inspire a series of articles requiring a journalist to engage in research and careful consideration of the facts. It's a shame that Ms. Whyte didn't take that opportunity to understand either the issues the conference exists to address, or the people involved in discussing them. As always, the far left leaves that up to us, and we in the men's movement will continue to rise to the challenge.

This article will be followed by two more, one for each of the remaining two days of the conference, over the next several days.

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A roomful of what? ICMI, London, 2018, day 1

Hannah Wallen · 3 August 2018 · Archived copy · Original

Page 2 (back)

Given feminism's "toxic masculinity" narrative, you'd think even a feminist writer from a progressive publication would have taken an interest in **Darren Deojee**'s talk on **Positive Masculinity: Standing on the shoulders of giants**. Perhaps the sticking point was the nonfeminist tone, beginning with the lament that men are growing up terrified of their masculinity, have fallen behind women in terms of rights and social acceptance, and that the sexes need to work together again.

Mr. Deojee asked the audience, "How can we trust a logic that allows people to be judged by the deeds of others?" This is the environment men face; collective guilt, the myth of a nefarious patriarchy, and the attacks masculinity has suffered. Even men's clothing, with status demonstrated by stifling cuffs and collars (white, blue, etc.) The meaning of masculinity, he explained is found not in safe spaces, but "at the edge where it is not safe, facing the teeth of the night." He went on to describe the need for space and support for developing skill with one's emotions just as children are given when developing manual dexterity during infancy.

Was Darren Deojee's idea of boys and men developing the ability to take charge of their masculinity, to create change, to temper what is brittle and unpredictable about masculinity into a useful edge too much in conflict with feminist narratives? Perhaps, as he did go on to lament what he referred to as the "Cosmo man," a man characterized by doing what he thinks women want, according to what women say. Women want masculine men, but they want to tame them. In the end, they end up breaking them.

He went on to point out that the spirit of masculinity manifests in men, when tested, striving to make things safer and easier for the next person crafting what is needed to achieve that, mean our ancestors are in everything we have, from old laws to tools and structures we use to protect ourselves from the horrors they faced, and from which they learned. Feminism, he said, "wears those masculine gifts like a robo-suit, using gifts of masculinity to wage war on men." His final challenge to the listener: "What are the men of today going to add? Find your temper. Move when the charge is live."

Following this was **Professor Eric Anderson**, speaking on **A nonfeminist approach to Masculinities**. Mr. Anderson, coming from a feminist-dominated academic setting and a history of fighting homophobic violence, challenged the audience with the position that homophobia has been made a means of proving heterosexuality in our society, and that younger men (millennials) are moving away from identifying as masculine.

He went on to describe the concept "Inclusive masculinity theory," the idea that the "stratification of men" (social ranking) is related to homophbia and as homophobia dies, so does stratification, with modern men not considered popular unless they maintain "genuine friendships with a variety of types of men."

On the gender politics front, he pointed out that his feminist training didn't teach him about men's issues, nor did he learn about ways in which women's behavior doesn't match feminist narratives. He gave the example of the gender paradox, a phenomenon of women being more likely to go into STEMM professions in countries that don't interfere with their choices than in those that push women in. These egregious exclusions are due, he explained, to academic gatekeeping by feminists like Michael Kimmel. These gatekeepers prevent publication of that which contradicts the narrative, with no-platforming, and the use of the micro-aggression narrative, safe spaces, and trigger warnings to kill intellectual discourse. However, as feminism self-destructs and the internet expands the availability of platforms, that gate is opening to a wider variety of schools of thought.

Out of all of the speakers, Eric Anderson's speech met with the most pushback from the audience, in their questions and their responses to his points. One of the most challenged was the idea that feminism's demonization of the men's rights movement could be countered by relabeling ourselves to something harder to oppose, like "gender equality," the way the LGBT movement relabeled "homosexual" to "gay." Veterans of the movement, many

of whom wear the label “MRA” because it was slapped onto us as a slur by feminists who found it easier to label and shame than to challenge our ideas, bristled at the idea, but it and the points on masculine identity led to quite a bit of discussion among attendees.

Mr. Anderson’s stimulation of discussion also didn’t make the cut for Ms. Whyte’s article. Perhaps she didn’t want to highlight the group’s willingness to discuss ideas, even when we don’t see eye to eye with their presenter on their nature.

She did, however, mention **Paul Elam**, the next speaker, whose talk **“The men’s movement: Personal and political”** was delivered by video as he was unable to attend. One quote made it into the post, sandwiched between bits of unfounded anti-MRA-narrative to poison the well, proving the point with which Paul actually started: The men’s movement is demonized. We must not expect a watershed victory, or an end to gynocentrism. Don’t expect the world to suddenly start caring about men’s vulnerability out of hand.

Instead, he pointed out, (unmentioned, of course, in Whyte’s article) that our safety is in being tough enough to deal with tough issues – in our spines. The men’s rights movement, he explained, offers men “a clear path away from personal destruction,” and “the greatest majority of men’s issues can be addressed by their personal choices.”

That didn’t make it into Whyte’s article, either. Perhaps she didn’t like what came after it: Hard truths about the cancerous nature of modern marriage, and the financial threat divorce represents in a society that as Paul explained, “socializes women to be mercenary.” He cited MGTOW as “the largest, most functional part of the men’s movement,” one that is moving away from the norm of volunteering to potentially be the next victim of a predatory divorcing wife. He explained that the path to winning the gender war is in taking responsibility for one’s own decisions, MGTOW being one example – not as an attack on marriage, but as a response to its current state, warped by family court and modern traditionalist conservatives into an attack on men.

He continued by pointing out that populist movements present a chance to gut feminism’s funding, something gynocentric Republicans have failed to do even in response to their attacks on the family structure, and the left hasn’t even tried, as the feminist movement and the left go hand in hand.

He admonished the movement to encourage men and boys to view their intrinsic worth, to smash the gynocentric pedestal, and to keep reminding the world that men are human beings.

Paul’s speech was followed by a video of Mike Buchanan presenting him, long-distance, with the National Coalition For Men’s Winston Churchill award, and Paul’s response that this is one of the greatest honors of his life, and his expression of gratitude for the award.

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A roomful of what? ICMI, London, 2018, day 1

Hannah Wallen · 3 August 2018 · Archived copy · Original

What do you get when you confront a feminist with men's unfettered humanity?

Shock. Horror. An article full of defamatory lies, published on the deceptively named "Open Democracy" blog, 50.50.

The supposed "only woman in a room of entirely white men" failed to notice the sex and color of several of the event's speakers, including the first up, **Karen Straughan**.

Maybe this is because Karen spoke about something Ms. Whyte, as a feminist, doesn't like to acknowledge: Women's power, and the responsibility that rightfully comes with it.

Karen began her speech, "**Why women must consign feminism to the dustbin of history**," by recalling the Temperance movement and the suffragettes, both of which were successful due to women's social and moral power. In part because the anti-suffragettes were all about keeping women above the dirty business of politics, the suffragettes had to turn to morality to get the vote.

She described the work of Mary G. Harris Jones, aka Mother Jones, who was called "the most dangerous woman in America" for her success in organizing mine workers and their families against the mine owners, and the role of "for the women" in mitigating opposition to her efforts. Karen pointed out the sense in Jones's view that the obligations men face on women's behalf should go both ways. "You can't help women by hurting men, and you can't help men by hurting women," she explained. She went on to describe how women in the movement are frequently asked why we support men, while men have always supported women's causes, and are never asked why.

In describing the problem, Karen went on to highlight women's complacency in the de-sexing of traditional masculine virtues, while labeling harm "male," and in feminism's use of claiming to speak for women to push past men. While women as a whole are not to blame for feminism's wrongs, we do have a responsibility to counter their narratives.

She went on to explain that as the movement has progressed in the public arena from our points being outright denied by feminists to their having to try to put a spin on them, from being ignored by media to being sought out for interviews, more women have joined and will continue to join our ranks. She concluded by first describing what is going to be challenging as we move forward; that we're fighting against feminism's exploitation of men's protective, gynocentric instincts, and then explaining that our activism – women's activism – can gain ground there. While as Karen stated, socialization doesn't outweigh natural tendencies, both sexes can be taught boy's experiences matter, and that feminism also harms women. Men should and do matter to women. As more women realize the need to emphasize this, feminism will deteriorate and fade away.

Horrified by the description, Whyte labeled Karen's talk "decontextualized," as if there could be some context under which it would become reasonable for women to accept the idea that human rights can only apply to one sex, and as a result, demand that sex be their own.

No wonder she decided she had to lie to Mike Buchanan about her true nature to get into the event. Her choice to ignore the points **William Collins**'s speech, "**Men and boys in the UK, Edited lowlights**," is very telling. As an open opponent of the movement willing to flat-out lie about our associations, she certainly would not want to honestly highlight, as Mr. Collins did, the reality of the circumstances faced by UK men and boys.

His speech began with the point that men's rights activism is not identity politics , which would entail relying on victim olympics and entrenching men's identity in victimhood. Rather, it is a discussion on specific inequalities that can be remedied. He went on to note details of these inequalities:

UK men are treated more harshly in criminal justice, much the same way US men are, with higher rates of arrest, prosecution, conviction, and far higher rates of imprisonment than women for the similar crimes and similar circumstances. Boys face the same issue, being the vast majority of incarcerated youth, yet the children's commissioner, when examining incarcerated children's cases, chose 10 out of the 27 girls in detention, and none of the 913 boys. While the UK is building more prisons for men, current policy includes a presumption against incarceration for women. As Mr. Collins put it, we have compassion for women, punishment for men.

He went on to highlight several other issues:

- There is a gap between boys' academic success, and the higher success of girls, which increases as they go through school, especially in STEMM fields of study. The department does not fund initiatives to address underachievement in boys, instead eclipsing the issue behind a PC narrative.
- In the area of health care, men are more harshly impacted by a plethora of health issues than women, including suicide, cardiovascular issues, and most cancers, yet the nation's focus is mainly on women's health, to the detriment of men's.
- UK fathers have no right to know if their child is biologically theirs, and medical ethicists are promoting the idea that DNA doesn't determine paternity.
- Family court promotes parental strife, Domestic Violence allegations, Parental Alienation, and fatherlessness, with 45,000 "children's act" private family law cases in the UK, half of which involve DV allegations, with less than 1% subject to findings of fact. Women's aid cherry-picked data to frame parental killing, more frequently perpetrated by mothers, as evidence of fathers' danger to children. MPs were swayed into slanting family law against fathers.
- The 1918 act, the primary purpose of which was to give WWI vets – mostly working class men – their voting rights, is only celebrated for giving voting rights to women.

Ms. Whyte also omitted **Mike Buchanan**'s talk on **equal rights for men and women**, and the link he shared to the Nonfeminist Declaration. She probably couldn't stomach hearing that the majority of people are nonfeminist, and that we as a group reject feminist hegemony, culture, and dominance. Likely even more offensive to the feminist was Mike's point that feminism's industries fearmonger for money, a behavior which has resulted in state assault on the rights of men and boys for the purported benefit of women and girls, and that the public is waking up to feminism's fraud.

It must have been interesting to a woman planning to return to her organization's blog to lie about the event to hear that the men's movement needs to engage media more, especially with the BBC becoming more open to different viewpoints… and that we need to spend more time challenging the alliance between feminists and the state.

Or perhaps she didn't mention Mike's talk because he cited equal parenting rights as an area of particular importance. Feminists do have a history of opposing that.

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ICMI’18 Professor Eric Anderson

AVFM · 4 August 2018 · Archived copy · Original

Michael Kimmel. Just another Harvey Weinstein #MeToo

Paul Elam · 6 August 2018 · Archived copy · Original

Michael Kimmel, long-time feminist "scholar", liar and purveyor of all manner of anti-male ideology, has been hit with the accusation that he sexually harassed one of his female students. In a report by the Chronicle of Higher Education, Kimmel's accuser alleges that he suggested they sleep together six weeks into her graduate studies program.

Ironically, the anonymous female accuser also claimed that Kimmel told her she would have to work harder for equal recognition because she was an attractive woman.

Kimmel denies the accusations, stating "I've spent my entire career advocating for gender equality, and believe I have been professional and respectful in my relationships with women."

Meanwhile, medium.com, a left-wing propaganda website, wasted no time in throwing Kimmel directly under the bus. In a piece titled, "What We Need From Accused Perpetrators Like Michael Kimmel #metoosociology" the standard feminist demand was issued for Kimmel to "Acknowledge and believe the survivor even if their account does not fit with his sense of self."

That's feminist codespeak for "Admit you did it, you slimy bastard."

Of course, whether Kimmel did it or not is now beside the point. He's been accused. In the world Michael Kimmel worked feverishly to create, that is no different than a guilty verdict in a court of law. This is the moment that destroys him.

Notwithstanding that, the proper thing to do here is to point out that the charges are not proven (and they aren't), that Kimmel is entitled to due process and the presumption of innocence (which he is) and that despite his longstanding professional efforts to minimize the problem of false allegations, they are a very real thing (and they are). It is proper, also, to question the very foundation of the accusation's weight; whether asking another adult to sleep with you, if it even happened, is harassment.

Still, the editorial opinion of AVFM is to enjoy the schadenfreude. We know of no one else who deserves the unfair disgrace, the stigma of accusation and its ruinous effects on their lives than this lowlife academic fraud.

Enjoy the level of public attention you've always craved, Michael. It's finally here and it looks damned good on you.

Three Easy Pieces of the Red Pill

Jon Joy · 7 August 2018 · Archived copy · Original

Three Easy Pieces of the Red Pill

- MGP: Men Got Problems
- GA: Gynocentrism Awareness
- CW: Caution of Women

In a healthy debate, the sides agree on where they disagree.

As wise as some commentators in the manosphere are, the movement's major value lies not in the teachings of any individual, but rather in the mere fact that these discussions are taking place. The mainstream reacts with fear and hysteria to the knowledge that we men are talking to each other seriously about our lives and issues; witness this reaction as evidence that these discussions are necessary, substantial, and impactful.

Paul Elam has described trying to express the full scope of the men's rights movement as akin to understanding a blizzard one snowflake at a time. An alternative, simplifying perspective would be to view it as a tree. The leaves are numerous, but most trace back to a few major branches. The danger of simplification is that ideas not easily categorize may be pushed to the margins. However, there is also much to gain.

The manosphere can be a confusing place. Newcomers encounter a cacophony of ideas, many tinged with anger or frustration. Outsiders bent on demonization can cherry-pick the most offensive bits and hold those up as representing the movement's core beliefs, like the Southern Poverty Law Center inventing a straw man "male supremacy movement."

There is also the internal sniping: pick-up oriented men call MGTOWs pussies, while MGTOWs call them stupid and deluded, and both call MRAs ineffectual chumps, while MRAs call both immature or extreme. It's good fun. The point is not for us to agree, but to map out where we differ, and understand what separates us all from the normies. The fact that we focus on our disagreements may add to the fog, but it is also healthy and natural, a necessary part of people hashing out ideas and stumbling towards a clearer picture.

In this article, I will pursue a particular categorization of arguments that results in a definition of the red pill, based on three necessary components. In the tree metaphor, these three ideas are branches coming off a single trunk (i.e., different perspectives on one deeper truth, selected to succinctly capture the most important red-pill lessons). The three ideas are not new, and this article will not focus on proving/documenting each one, but instead will explore how different perspectives on them divide the manosphere into its sub-groups. Abandoning the tree imagery, the remainder of this article will use the metaphor of an atomic particle ("Redpillium"), with the three essential ingredients making up the nucleus. In the role of electrons are other, related ideas which are influenced by the nucleus.

A key distinction is that the blue-pill world (1) is unfamiliar with the three nucleus components, while (2) being aware of the electrons, but viewing them differently than would a person possessed of red-pill knowledge. No doubt, some in the manosphere have versions of the red pill where the nucleus includes more ideas than the three below. Stretching the atomic metaphor, those could be other red-pill isotopes, which is fine. This article discusses three *necessary* components, though some may see them as not *sufficient*. That is, in my humble view, the lack of any one of these three elements renders a person not red-pill.

The Manosphere Sub-Groups

The participants in the manosphere often disagree on the details or consequences of the three nucleus ideas. We

argue about them constantly, and our different viewpoints divide us into factions. I will attempt to describe these groups, recognizing that my definitions are imperfect, that many people do not fall neatly into any one group, that I am surely missing nuances, and that the situation is evolving so rapidly that much of what I describe will quickly become outdated.

First, are the Men's Rights Activists (MRAs), who seek to ease problems that afflict men, such as homelessness, suicide, incarceration, under-education, and forced alienation from their children. Second, are Men Going Their Own Way (MGTOWs) whose guiding principle is to deny women influence/control over their lives, specifically by never marrying or cohabitating. Third, are traditional conservatives (Tradcons) who, as I will argue below, fail the test of being red-pilled, yet they are relevant because (1) they recognize that society's indifference and demonization of men is undermining men's ability to be strong, productive citizens, and (2) their association with political conservatism allows them a large platform to influence mainstream discussion.

The fourth, and final, group currently lacks an established name. Exemplified by Rolo Tomassi, Richard Cooper, and the "Red Man Group," they have transformed what was previously called the pick-up artist (PUA) community into something more sweeping, rendering the PUA moniker inadequate. For the sake of this article, I will call them the "Red Men." Like prior PUAs, the Red Men have a focus on succeeding with women, but they do not see this as a stand-alone issue. Instead, they promote an overall philosophy of taking on life unapologetically, with open eyes, discipline, confidence, and resilience. They believe that such a stance makes a wide array of life accomplishments attainable, including with women.

This can-do mentality is not inherently red-pill. Shelves could be filled of mainstream self-help books touting similar messages—so in the Redpillium framework, those ideas are electrons. What makes the Red Men different, and will ultimately determine their place in the manosphere, is their promisingly firm commitment to open eyes, which includes taking in red-pill knowledge.

The distinction between Red Men and MGTOWs can be hazy, which is ironic given that MGTOW's defining characteristic is avoiding women, while Red Men are associated with pursuing them. Stepping down below the obvious, the most common definition of MGTOW is men who will not marry or cohabitate. A Red Man might pursue women while never intending on a serious commitment, and while doing so may not personally identify as MGTOW. Yet other MGTOW might regard him as one of them whose current hobby is chasing women, and might predict that he will eventually find the hobby unrewarding and scale it back.

The Three "Nuclear" Components: MGP, GA, and CW.

Nuclear #1: MGP

Men Got Problems, but society does not recognize/emphasize those problem to the degree it would if they afflicted women.

The litany of these problems is likely familiar, and includes suicide, homelessness, incarceration, early death, parental alienation, among many others.

For MRAs, MGP lies at the center of their red-pill thinking, leading them to advocate for relief of men's problems and raising social awareness.

Many Tradcons understand MGP (which makes them the closest thing the manosphere has to a mainstream ally). For example, a Tradcon might raise MGP in order to attack the left by undermining the left's claim of moral high-ground (i.e., the left claims to be compassionate, but their indifference to men shows their hypocrisy). Another common Tradcon invocation of MGP is that society needs to stop undermining men, or else men will not be able to fulfil their traditional producer/provider roles.

MGTOWs and Red Men are aware of MGP, but believe it is fruitless to try to convince society to care about men. When Red Men focus on MGP, they see it as demonstrating the need for men to strengthen themselves and become

resilient, because they cannot expect caring or sympathy. MGTOWs mostly agree with Red Men, but place greater emphasis on (1) men's solidarity in this shared burden, as well as (2) contempt for the women who constantly moan about their own problems while completely ignoring men's.

Nuclear #2: GA

Gynocentrism Awareness: society idealizes women, overemphasizes them and their wants, and enforces this through shaming and threat narratives.

For example, society says that feminism should be the sole movement with a monopoly on discussing gender relations (gynocentric: only the female perspective), MRAs dissent and are met with shaming (MRAs are a bunch of pathetic losers), and threat narrative (what MRAs really want is to abuse women or turn them into second-class citizens). Some in the manosphere believe that gynocentrism is an inextricable part of human nature, while others think it is something we can fight back against, now or in the future.

Tradcons are lacking in GA. Some recognize the female-idealization aspect, but miss the female-overemphasis. Possibly, some would agree that women are emphasized more, but quibble over the judgemental statement that women are "overemphasized." For example, they could follow an evolutionary perspective and argue that men's proper place it to be considered disposable. (I would consider this thinking an example of the "appeal to nature"/ "naturalistic" fallacies.[1])

MRAs and MGTOWs grasp GA, and emphasize the illegitimacy of the social control mechanisms that enforce it (i.e., shaming and threat narratives). They encourage men to develop internal, psychological resistance to these tactics.

Similar to their view of MGP, when Red Men address GA they tend to see it as heightening the need for mens' toughness and self-reliance.

Although GA is perhaps the deepest and most far reaching of the three ingredients of the red pill (for example, it causes MGP), no group makes it their primary focus (it is more often the cause behind the focus).

Nuclear #3: CW

Caution of Women.

No woman in our culture could escape the message that she would be foolish to blindly trust an unfamiliar man, but the reverse side of that message is missing. Men are encouraged to seek fulfilment and existential validation through their relationships with women. We naturally want women to love us, and society does its best to whip that desire up into a desperate obsession. In view of the many potential dangers women carry, a more mature culture would teach men to keep that urge in check. Instead of shaming men when they fail to put women first, we should shame them for ever letting this woman-thirst steer their lives. The third piece of red-pill thinking is for men to develop their own personalized sense of CW.

With some exceptions, MRAs are soft on CW, striking a gentlemanly stance of, "We would very much like men's issues to be addressed, but in seeking this must honor the feelings and uphold the reputations of women as a group." The MRAs are still better than Tradcons, who seem to lack CW entirely, and prefer for men to march dutifully ahead in their traditional, disposable role. When Tradcons address CW, it is usually an attempt to talk men out of it. MTOWs and Red Men embrace CW with gusto, though approaching it from different angles.

My own CW odyssey began about two years ago. At that point, I had been dipping into men's issues for awhile, and had gradually become convinced that MRAs were sharing important information that was unrecognized in society. At that point, I firmly expected that women would get onboard, if only they knew. How naïve. I can now confidently inform readers, based on repeated experiences, both of my own and others I know, that almost all women respond to the very notion of men's issues with revulsion and discomfort. To most readers here, this is like telling you that the sky is blue. Both men and women surprised me, though not in the same way: towards women, men are loyal to a

fault; while women are loyal only to themselves. I resisted this new information for some time, but eventually understood that I needed to correct my opinion of women.

To merely say that I started rethinking my assumptions about women shortcuts a great deal of psychological work. First, I needed to understand that I was allowed to view women differently. Men are inclined to see the best in women, to not judge them, to try to understand their point of view, forgive them, not hold them accountable, and most especially to believe that harboring ill feelings towards women as a group would make us deplorable. It took me about a year to let go of that idea and realize that it is fair to judge women by what they do and say. I support women's freedom to act and speak however they choose within the law, but they cannot also insist that men see them as angels.

In developing their CW, men often turn to scientifically based principles such as female hypergamy, Briffault's law, and women's dual mating strategy. The process is personal, practical, and situational. For example, if a man believes that he would not receive adequate due process in the case of a female accusation, his CW should incorporate this. CW conversations often offend normies' gynocentrism, resulting in boilerplate reactions of shaming and threat narratives. (GA: man-hating draws shrugs, while woman-hating draws torches and pitchforks.) Society is biased to assume that if women are allowed to share and discuss freely, the resulting ideas will be virtuous, but men enjoying that same freedom would produce something toxic. I disagree, and am not afraid of men talking.

As noted above, MRAs tend to tiptoe around CW, while Tradcons try to dispel it. The real evolution of CW thought is occurring distinctly between MGTOWs and Red Men. MGTOWs fight the issue at the root, attacking the idea that being with a woman is even desirable. A common catchphrase is, "The juice is not worth the squeeze." A MGTOW-lite philosophy holds that men will be happier if they de-prioritize women in the lives, which includes fighting their thirst enough to not put up with bad female behavior. (E.g., Paul Elam.) Some MGTOWs' interpretation of CW is to avoid all romantic contact ("MGTOW monks"), though nobody knows what percentage.

Unlike MGTOWs, Red Men's discussion of CW does not focus on reasons women are undesirable—although they do caution against imagining any woman to be solution to one's life ("oneitis"). Instead, they more try to understand the ways that women are crazy, so as to avoid going crazy themselves.

The Electrons

In the "Redpillium" model, the nucleus is surrounded by electrons—ideas that are not unique to red-pill individuals, but that are influenced by red-pill thinking. Here are a few examples:

Electron #1 Pick-up Game.

Many men follow a simple strategy for finding romantic partners. They work hard, maintain themselves, get their lives in order, and then they wait for a promising opportunity. Sometimes, they wait years; sometimes, the opportunity never comes.

Men wanting a more proactive approach need to develop a set of strategies ("game"). Game, in of itself, is a part-way red-pill concept. Players need to be practical about the nature of women (CW). A man who works up the gumption to approach women will usually be rejected. When keeping up game on a regular basis, these rejections threaten to be ego shredding. He works hard and takes care of himself; he knows that he is not chopped liver; but women do not feel about him anything like the way he feels about them.

His resilience to carry on can be boosted by the knowledge that men see women in a much more generous light than vice versa. Men find the average woman fairly attractive, while women are only physically attracted to a small fraction of men. The gaming man can de-personalize his rejections by understanding the statistical truth that women are cruel in their evaluations of men.

The women's-nature side of CW is inescapable for the pick-up community. Promisingly, the Red Men now also

hint at the other half of CW: questioning how much they should prioritize romantic success, and unlearning the programming that women are the measure of a man.

Electron #2 Self-reliance.

As the red pill teaches men about their own disposability in the eyes of society, it reinforces in them the need for strength and self-reliance. They cannot expect others to recognize their humanity. This realization tilts many red-pill men towards libertarian thinking, while also having the healthful effect of prompting them to take ownership and responsibility for their lives because, with nobody to help them, bootstrap power is all they have.

Electron #3 Gender Politics.

Whenever our politicians take up a gender-related policy, their gynocentism is in the driver's seat. Both the policies themselves, and the debates surrounding them reek of the assumption that women and their wants deserve primacy. Personally, my GA and MGP make me skeptical that a decent political discussion of gendered issues is even possible in the current cultural climate.

Electron #4 Welfare and Taxes.

In a democracy, as long as men are loyal to a fault, while women are loyal only to themselves, tax-based wealth redistribution will take money from men and give it to women. This fact nudges red-pill thinkers to favor conservative/libertarian low-tax policies, but that view is not a consensus. Others, instead, recognize the female favoritism as a blemish on the policy, but are willing to accept that burden in order to help people through the benefits.

Conclusion

For readers who identify with the manosphere, I hope that my descriptions of your attitudes rings true. If not, please contact me and explain. You can email me at jon@rappelant.com. For other readers, I hope that this introduction helps you to understand what lies at the core of red-pill thinking.

[1] https://en.wikipedia.org/wiki/Appeal_to_nature, https://en.wikipedia.org/wiki/Naturalistic_fallacy

Circumcision lawsuit crowd funding campaign

AVFM · 7 August 2018 · Archived copy · Original

From Elizabeth Hobson at Justice for Men and Boys. -PE

Khari Boyd is a young combat veteran living in Philadelphia. He is seeking $10,000 to fund a move away from the family who gave permission for him to be mutilated and have subsequently responded with scorn to his distress over the issue – and a criminal case under Pennsylvania's child sex abuse statutes.

[image]

GoFundMe link – links to Khari's blog and social media accounts can also be found here.

Intactivism Strategy Forum, TONIGHT

Elizabeth Hobson · 8 August 2018 · Archived copy · Original

Tonight, Wednesday 8th April, 7pm Pacific Time – call in or join online.

We all Know It: It's Time to Take Intactivism to the Next Level.

Discussion will centre around a proposal for a new organization – *Next Level Intactivism* – whose main goal is to ensure all opportunities for Intactivism are expressed to their fullest potential! Mainly this means working with other organizations to improve their own outreach and to provide whatever support they may need. The main goal is to increase communication between the Intactivist community, increase support and generate donations, mobilize a volunteer force and educate intactivists so they can answer any question or rebuttal thrown at them.

Next Level Intactivism will be comprised of volunteers only. The organisation will not seek a budget at this current time, except for individual donations to cover printed materials drives or to pay for a website or other tangibles. All donated funds will be posted on the central website and payouts costs will be listed.

Next Level Intactivism will run an online web portal which will include:

1. Articles from contributing Intactivst groups. Intactivist organizations can solicit donations, inform Intactivists of their goals, events, and use the platform to educate Intactivists.

2. Online central magazine style hub for all Intactivist groups including scheduling all Intactivist events across the globe with easy filtering for Intactivists to find events in their local areas.

3. Online pool of volunteer opportunities for Intactivsts to share between groups.

In addition to a central online hub, *Next Level Intactivism* will be comprised of various committees each with clearly defined goals and objectives.

Sample of the proposed committees:

Print Flyers/Cards/Stickers/Brochures Committee
Website Development and Maintenance Committee
Donation and Funds Development Committee (to distribute between non-profit members)
Intactivist Historical Society
Mutilators Accountability Project
Doctor Accountability Project
Volunteers Organization/Action Committee
Legal Committee
Educate Intactivists Committee
Politician Outreach Committee
Scientific Research Committee
Victim Support Group

Lets put some BUTTER on the skids of Intactivism. ITS TIME!!!!

There are no plans at present to publish this conversation. To be involved:

Dial-in number (US): (515) 739-1015
Access code: 349-162-231#
International dial-in numbers: https://fccdl.in/i/349-162-231
Online meeting ID: 349-162-231
Join the online meeting: https://join.freeconferencecall.com/349-162-231

Male Suicide: Why are Men Leaving?—Part II

John Davis · 9 August 2018 · Archived copy · Original

Part II
Clinical Depression in Men

> *"Battle not with monsters, lest ye become a monster, and if you gaze into the abyss, the abyss glares back into you."[1] —Friedrich Nietzsche (1844–1900)*

In the first article in this series, we gained a brief view of the the problem of Men committing suicide in our modern age. We pointed to some of the most important factors that cause suicide—clinical depression, and willful indifference to men committing suicide. We also discussed how society's misandry (hatred of men) accelerates the causes of suicide in men.

[image]
Our institutions are designed to abandon men and encourage them to die
In this second part, we are going to take a look at some of the science that applies to men committing suicide.

Clinical Depression—The Abyss

Suicide is rarely a rational choice. Some cultures (such as the Samurai) adopted suicide as a rational choice in some circumstances. However, in modern times, most suicide in Men is a result of a medical condition known as "clinical depression."

Clinical depression is a medical condition. Two components contribute to clinical depression. The first involves biological conditions in men that make men vulnerable to clinical depression. For example, we know that, currently, the largest number of men committing suicide are white men in their mid fifties to early sixties. A biological factor that is probably causing that group to be vulnerable to clinical depression, and suicide, is the diminishing amount of testosterone that occurs in men who are aging. Another biological factor in clinical depression, and suicide in men, involves genetic factors which can make some men, of some races, more pre-disposed to suffer clinical depression than others.

In addition to biological factors that cause depression, there are psychological factors that are also causes. Someone who is constantly abused by his status in a culture, for instance, can develop clinical depression. A man who has had a run of "bad luck" in employment, or relationships, or in any area of life endeavors, can become "clinically depressed" as a result of consistent feelings of despondency and hopelessness.

Clinical depression is different from "depression," or "sadness," or "grief," or "feeling down." Clinical depression is an actual physical condition, involving the brain, central nervous system and a man's entire body. Clinical depression usually requires medical intervention to reverse a complex cycle of despondency and emotional pain causing physical changes. Those same physical changes in the body generate even more emotional pain, despondency and despair in a man.

The pain of clinical depression in its victims is very real. It is physical, as well as emotional, and, can become so devastating that it compels a man to end his life as the only means of escaping its seemingly endless torment.

Cultural Causes of Clinical Depression –

If we examine our current gynocentric culture, we can find the psychological factors that are contributing to clinical depression in men.

Our most reliable, objective indicator, is the timing at which the disparity in suicide, between men and women, began to skyrocket. The following graph shows that the disparity arose at about the same time that feminism and

gynocentrism began its domination of our culture.

[image]
The Gender Suicide Gap coincides with the onset of Feminism in our institutions
In analyzing a graph like this, we cannot absolutely conclude that the skyrocketing suicide rate of men, occurring at the same time as the rise of feminism and gynocentrism, was *caused* by feminism and gynocentrism. However, there are many observations about the rise of feminism that argue, by themselves, that the rise of feminism and gynocentrism *is* the cause of men committing suicide at a much greater rate than women.

Feminism began in the benign disguise of creating "equality" for women. With 20/20 hindsight, however, we can see that feminism was something else.

Gender roles in cultures developed over thousands of years. Those roles were often necessitated by the harsh realities of survival. They represented a "division of labor" between the genders based upon their respective strong and weak points.

With the advent of the industrial revolution, many of those gender roles, and the necessity for them, began to change. Women sought changes, for their own gratification, to a social contract that was thousands of years old.

Our culture immediately saw the profit available for advancing women's interests [at the expense of men]. Flooding the market with women workers would automatically lower the cost and demand for labor. Madison avenue (the mainstream media) astutely recognized that although men earned money in our economy, the social contract called for women to control that money. Women were, therefore, targeted by corporate interests as being superior to men for purposes of corporate profit. Promoting feminism and gynocentrism then became an obsession with corporate America (and other countries imitating American corporate rule) and richly rewarded all businesses that pandered to the principles of feminism and gynocentrism.

This obsession is about profit . . . . It has nothing to do with "gender equality" except as a deceitful narrative.

With heavy, and organized support, from all institutions that were dependent on the profits of multi-nationals seeking profits from gynocentrism, our culture began to shame, demean, accuse and hate men and masculinity. Feminism, from the beginning, as well as those who profit from it, recognized that it was easy to manipulate voters and consumers, and men, through attacks on men and masculinity.

What should have been a rational re-negotiation of gender roles, under the social contract governing our civilization, became an all out war on men and masculinity, for profit, based on hate.

The Rise of the Feminist State—Monsters & the Abyss

This campaign of hate gave rise in Western cultures to a Feminist State.[2]

"The Feminist State" can best be described as a profit-motivated, concerted effort on the part of government, media, religion and multi-national corporations, to engage in the open hatred of men. At the same time, the "feminist state" justifies the hatred, and, uses it as a premise upon which to grant women special privileges, at the expense of men.

To persuade voters and consumers and "leaders" to adopt this campaign of hatred of men and masculinity, it was necessary for a wide, and relentless, dissemination of hateful media that demonized men, degraded men, and ultimately condemned men for their feelings, needs, historical accomplishments, and their masculine essence.

For fifty years, our culture, through mass media, has relentlessly portrayed men as worthless, rapists, wife beaters, undeserving, violent criminals, exploiters of women, child molesters, etc., etc., etc. All of this demonizing hate came from medieval stereotypes that the mass media perpetuated in its campaign of unrestrained misandry.

Is it any wonder that the skyrocketing rates of male suicide coincide with the onset of the feminist state, and, the hate campaign it inspired?

[image]
The “Society for Cutting up Men” has now become institutionalized in Western Culture and pervades all of our institutions
This campaign of mass propaganda, relentlessly pressed over a period of a half of a century, was psychological warfare on men. This misandry provided the psychological component to clinical depression that drove countless hundreds of thousands of men to suicide over that time.

Was this intentional “gender cleansing” on the part of the feminist state? At the very least the feminist state was, and remains, willfully blind to its war on men and the casualties.

In the next part of this series, we will take a look at Robin Williams, and, how the feminist state, and its hatred of men, caused the suicide of a gentle, loving man whose talent graced the lives of everyone he touched.

References:

[1] *Wer mit Ungeheuern kämpft, mag zusehn, dass er nicht dabei zum Ungeheuer wird. Und wenn du lange in einen Abgrund blickst, blickt der Abgrund auch in dich hinein.*” — Aph. 146

[2] The term: “feminist state,” was first coined by Prof. Linda Kelly in her law review article from 2003. Kelly, Linda, “Disabling The Definition of Domestic Abuse: How Women Batter Men And The Role of The Feminist State,” 30 Fla. St. U. L. Rev. 790, 824 (2003).

Dear Young Men

Elizabeth Hobson · 10 August 2018 · Archived copy · Original

#MeToo is a deeply flawed movement – and, besides the innocent lives that it's claimed, one of the most pernicious effects it's having is the re-engineering of human interactions. Men, collectively, have been doing nothing wrong. Women, collectively, have no aversion to men showing sexual interest in them. And yet, I keep seeing young men wracked with shame, believing that their instincts are base and promising to lead their lives according to feminist dictates. Gentlemen, you are breaking my heart and you are on paths to break your own.

Before I go on, I want to address the MGTOW reader: I fully support your decision and I wish you a secure and fulfilling life. With this piece of writing, I am not advocating for young men to choose to pursue romantic relationships with women – I am, rather, aware that many will choose to do that and I want to talk to them about navigating that way of life without the undue shame that so many are self-reporting.

Historically, there have been swings between prudish oppression of sexuality and liberation. We are highly lucky to be living in a time of relative liberation. But we need to defend our freedoms. There is an innate goodness in the natural romantic interplay of human beings – sometimes funny or tragic when misdirected, sometimes utterly beautiful when it brings two people together to create something meaningful.

#MeToo tells us that women suffer a lack of respect from men – that this is a societal problem and that it needs to be fixed. This is a delusion. Women in our society are privileged, celebrated, shown concern and support by men on individual levels and in policy. The worlds of men and women have collided in recent history – and the experiment has gone remarkably well, especially for women. In the vast majority of cases, people have proven themselves to be capable of navigating complex relationship events completely without reference to feminism.

Of course there are antisocial individuals, male and female. And the best safeguard against children growing up to engage in antisocial behaviour that we know of is (as a rule) ensuring that they have meaningful relationships with their fathers as well as their mothers. *Funny then that we don't see many feminists protesting the systemic destruction of father-child relationships in family courts.* What will not help is demonising an entire sex, driving a wedge between men and women and harking the archaic notion of female moral superiority.

Young men: your desires are not shameful. Your techniques to express sexual interest in women (even if they're clumsy, as long as you take no for an answer when clearly expressed) are not shameful. Romantic experiences are not always going to work out as you would hope – but if some radical extremist overreacts, then the problem is with her, not you. I worry that you're internalising feminist narratives but I think you have the capacity to recognise such situations. If your intentions were good and her response leaves you shocked and confused (if she tells you that your expressions betray misogyny or entitlement in particular) – there is a strong likelihood that you are a victim of hysterical and prejudiced emotional abuse with nothing to apologise for and nothing to beat yourself up over.

I highly recommend Darren Deojee's engaging and important International Conference on Men's Issues talk, 'Positive Masculinity: Standing on the Shoulders of Giants'. In it, Deojee advocates for young men to be shown patience and love and given space to mature emotionally. This culture of bullying men and boys needs to stop.

Think about the kind of language and the accusations that #MeToo advocates are using about men. Privilege, entitlement… They are all designed to perpetuate a cultural Marxist (oppressor/oppressed) narrative wherein the ends (protecting women from men) justify the means. This attitude has been shown consistently to be massively harmful – and the fact that it's now being applied to gender relations (the foundation of society) is utterly disturbing and tragic and we should all be furious about it. It is this myopic misandry that is cultivating atmospheres where wolf whistling or asking for a woman's phone number can be considered hate crimes.

There's a thoughtful piece by David Shackleton in *'Sons of Feminism'* that describes, amongst events, an experience he had when he led a men's group. Three feminists came in to facilitate a discussion on whether men as a whole benefit from male violence against women in society. Without getting into details, nearly everyone in the room

experienced others as powerful and themselves as disempowered. Shackleton writes that “power, between the genders at least, is very much in the eye of the beholder”. This suggestion that men express sexual interest in women (by vocalising it, looking at women, touching their knee…) because they feel entitled to women’s time, attention and bodies is ludicrous. It is my belief (tell me if I’m wrong) that you guys feel more like I have when expressing sexual interest in a potential partner – anxious, hopeful, and fundamentally certain that the power in the situation lies with the person in the position to accept or reject the offer.

Masculine energy is a powerful force (as is feminine energy) but our societies are not showing you how to harness it and they’re shaming you for your innate natures. Natures that are critically important to our societies, in large ways (that drive our development) and in small (personal) ways. Don’t accept the shame. The shame is rightfully on our societies. On our institutions, who have allowed a feminist minority to speak for us. On #MeToo that wants to govern the minutiae of your behaviour and subordinate your soul. Most women are non-feminist and more are waking up every day and rejecting this toxic ideology. We don’t hate you, because despite what Suzanna Danuta Walters claims, we have no right to hate you. Be authentic anyway – “it’s better to be hated for what you are than loved for what you are not”.

H.L. Mencken and the manosphere

Doug Mortimer · 11 August 2018 · Archived copy · Original

If you were browsing in a used bookstore and encountered a tome called *In Defense of Women*, you might immediately dismiss it as the handiwork of a male feminist and drop it like a turd. Author H.L. Mencken, however, was anything but a white knight, and his observations on "the woman problem," though made a century ago (the book was originally published in 1918 and an updated edition was published four years later) when the women's suffrage movement was in full swing, are still insightful and relevant today.

Mencken, was a huge literary celebrity in his day. The books and articles he wrote were considered cutting edge, as were *The American Mercury* and *The Smart Set*, the literary magazines he edited. As a young man, he took it upon himself to read great works of literature. He honed his distinctive prose style as a journalist in his hometown of Baltimore. In 1919, he turned out *The American Language: An Inquiry into the Development of English in the United States*, the definitive work on American English at that point in the nation's history, and remained relevant enough to go through three more editions. Pretty good for a guy who never spent a day in a college classroom.

Despite his abbreviated formal education, Mencken was a culture hero to generations of college students. His April 1926 visit to Boston (because an issue of *The American Mercury* was literally banned in Boston) drew throngs of admiring college students. Collections of his papers are housed at Harvard, Yale, Princeton, Dartmouth, and Johns Hopkins.

Mencken's paper trail was not only lengthy but littered with verbiage sure to distress modern-day social justice warriors. An appearance by the likes of Mencken at any of the aforementioned colleges today would result in false fire alarms, bullhorn-wielding activists, virtue-signaling faculty members, and slogan-chanting mobs.

As much as Mencken criticized, vilified, or simply poked fun at people, collectively or individually, he did not take sides. If he tore into a Republican incumbent, that did not mean he was endorsing the Democratic challenger. If he berated captains of industry, that did not mean he was a champion of the working man. He simply called 'em as he saw 'em, and the battle of the sexes was no exception. As biographer Fred Hobson (*Mencken: A Life* published in 1995) , put it, "Depending on the position of the reader, he was either a great defender of women's rights or, as a critic labeled him in 1916, 'the greatest misogynist since Schopenhauer.'"

Mencken defies categorization, but today he would probably be most at home in the classical liberal or libertarian camps. Interesting to note that The H.L. Mencken Club, founded in 2008, bills itself as "a Society for the Independent Right."

Mencken was sympathetic to Nietzchean philosophy (Mencken was born in 1880, so Nietzsche's writings were still fresh when he was young) and detested democracy and egalitarianism as he felt that they allowed lesser men (think beta males) to impose their will upon "first-rate men" (think alpha males), a phrase he used often.

Unlike elitists today, however, Mencken did not seek to manipulate the masses or impose his values on them. He was no reformer. Statism as a vehicle for social engineering was just getting started (Prohibition and women's suffrage both took effect in 1920) in America. Russia was much more "progressive" in those days.

The American manosphere was a very different place 100 years ago…or was it? True, a lot of the terminology in common parlance today wasn't around back then, but consider these quotes from *In Defense of Women* pertaining to:

HYPERGAMY:

They [women] are harder to please, and hence pleased less often.

Not one woman in a hundred ever marries her first choice among marriageable men.

The woman of true discretion, I am convinced, would much rather marry a superior man, even on unfavourable

terms, than make John Smith her husband, serf and prisoner at one stroke.

MALE DISPOSABILITY:

The most civilized man is simply that man who has been most successful in caging and harnessing his honest and natural instincts – that is, the man who has done most cruel violence to his own ego in the interest of the commonweal. The value of this commonweal is always overestimated. What is it at bottom? Simply the greatest good to the greatest number – of petty rogues, ignoramuses and poltroons.

MGTOW:

It is difficult, in all history, to find six first-rate philosophers who were married men.

Nine men out of ten would be quite happy, I believe, if there were no women in the world, once they had grown accustomed to the quiet.

PATRIARCHY AND RAPE CULTURE:

There are, of course, women who spend a great deal of time denouncing and reviling men, but these are certainly not genuine man-haters; they are simply women who have done their utmost to snare men, and failed. Of such sort are the majority of inflammatory suffragettes of the sex-hygiene and birth-control species. The rigid limitation of offspring, in fact, is chiefly advanced by women who run no more risk of having unwilling motherhood forced upon them than so many mummies of the tenth dynasty.

The woman who is not pursued set up the doctrine that pursuit is offensive to her sex, and wants to make it a felony. No genuinely attractive woman has any such desire. She likes masculine admiration, however violently expressed, and is quite able to take care of herself.

All the more intelligent women that I know, indeed, are unanimously of the opinion that no girl in her right mind has ever been actually seduced since the world began.

NEOTENY:

Oldish men are so often taken by girls in their teens. It is not that age calls maudlinly to youth, as the poets would have it; it is that age is no match for youth, especially when age is male and youth is female.

FAMILY LAW COURT INJUSTICE:

Under the contract of marriage, all the duties lie upon the man and all the privileges appertain to the woman.

Let him [the husband] undertake the slightest rebellion, over and beyond mere rhetorical protest, and the whole force of the state comes down upon him …. She is under no legal necessity whatsoever to carry out her part of the compact at the altar of God, whereas he faces instant disgrace and punishment for the slightest failure to observe its last letter.

THE MALE GAZE:

I give you my word that there were not five women at either national convention [in 1920] who could have embraced me without first giving me chloral. Some of the stateswomen on show, in fact, were so downright hideous that I felt faint every time I had to look at them.

The average man, whatever his stupidity, is at least keen enough in judgment to prefer a wink from a genuinely attractive woman to the last delirious favors of the typical suffragette.

The way to put an end to the gaudy crimes that the suffragist alarmists talk about is to shave the heads of all the pretty girls in the world, and pull their teeth, and put them in khaki, and forbid them to wriggle on dance-floors, or to wear scents, or to use lip-sticks or to roll their eyes.

Now don't infer from the above that Mencken believed in male superiority. On the contrary, he thought that the

average woman was superior to the average man. He might have been observing the effects of the bell curve in which more women than men gravitate towards the mean. At any rate, here are his thoughts on the subject:

I am convinced that the average woman, whatever her deficiencies, is greatly superior to the average man. The very ease with which she defies and swindles him in several capital situations of life is the clearest proof of her general superiority.

The very fact that marriages occur at all is a proof, indeed, that they [women] are more cool-headed than men, and more adept in employing their intellectual resources, for it is plainly to a man's interest to avoid marriage as long as possible, and as plainly to a woman's interest to make a favourable marriage as soon as she can.

His inherent sentimentality is the chief weapon in the hand of his opponent. …it makes him, above all, see a glamour of romance in a transaction which, even at its best, contains almost as much gross trafficking, at bottom, as the sale of a mule.

"The woman problem" Mencken wrote about 100 years ago is small potatoes compared to what it is today. Indeed, these days we are more likely to hear about "the man problem." I would not presume to put words in Mencken's mouth, but if he were around today he would likely have nothing flattering to say about either sex.

His opinions about women aside, Mencken's celebrity status assured he did not lack for female attention. A lifelong proponent of bachelorhood, he finally tied the knot at age 50. Predictably, his critics said he was a traitor to the cause. Well, he married a woman 22 years his junior (a writer/English professor), so even he was not immune to neoteny. Ironically, his wife was not in good health, and he outlived her by 21 years. He chose not to marry again.

Mencken should serve as a posthumous spokesman for the manosphere. Like any contemporary MRA, he saw the legal injustices perpetrated against men and pointed them out, all the while leading a MGTOW lifestyle.

Most importantly, Mencken not only championed free speech, he was its most eloquent practitioner. In today's world of tweets, texting, and sound bites, a dose of Mencken is a reminder that there used to be such a thing as a prose style. If you don't believe it, just type in his name at any of the internet sites devoted to famous quotes. Or you can read the complete text of *In Defense of Women* by going to www.gutenberg.org.

It's a first-rate read by a first-rate writer and a first-rate man.

Spain's new sex czar

John Davis · 13 August 2018 · Archived copy · Original

The birthrate in countries that pander to feminism and misandry (man-hating) are, without exception, showing huge declines in their birthrates and net population increases.

Spain, Denmark, Germany, France and the UK are all panicking because their fertility rates are so low, that their indigenous populations will be extinct within a century. In addition, all of those countries have huge social obligations to aging populations, and, those obligations are coming due as there are not enough young people to pay into socialist systems for the care of their elders.

One of the ways that the elite, in Western European countries (and the US) are trying to see if it will improve the declining populations, is to have open borders so that men will come from North African countries (mostly) to have sex with Western European women.

Feminism, in Western European countries, has been unchallenged for over 60 years, and, is now *de rigeur* in all institutions, especially Europe's public indoctrination (education) system. Hatred of men, and masculinity, in Western European nations, is open and oppressive to men. It is one of the factors driving the gender suicide gap world-wide (in which men are committing suicide at 4 times the rate of women). It is also the principal reason behind the decline in birth rates, and, the net population decreases.

Spain's approach has been to appoint a "sex czar" to encourage Spanish men to have sex with Spanish women.

Edelmira Barreira Diz—Spain's new "sex czar."

The problem is that Spain hates men, so much, that virtually every aspect of Spain's institutions, its economy, its politics and its social interaction between men and women is now so toxic for men that only men with nothing to lose can afford to have sex with Spanish women.

Let's take an example. If a woman who is spiteful in Spain (a large number of women fall in this category) all she has to do is accuse a man of sexual misconduct, or "domestic violence" and he is thrown in prison. No questions asked. If he can prove he is innocent, he might get out. If he can't, he's branded a rapist, or a wife-beater, and, the

rest of his life is ruined. Whether the accusations against him are true or false, the Government immediately pays the woman for making the accusations (at the rate of 400 euros per month). This scheme is reminiscent of the fascism of Franco's rule when, in 1944, he enacted laws punishing "contempt for gender" (which were exclusively enforced against men).

Spain has 106 courts set up to punish men (but not women) for domestic violence.

The last time a nation set up a demographic court to punish one particular demographic was in 1930 when the Nazis set up a system of courts to pass judgment on jews.

Spanish men (much like American men) are employing the "deadly rattlesnake strategy" when dealing with Spanish women. If you are surrounded by rattlesnakes, the best strategy is to get away from them. Spanish men, as they are in the US, are simply staying away from Spanish women.

The Spanish government, as in most fascists governments, thinks the best way to force men to have sex with Spanish women is to impose even more government control and regulation on men, and masculinity, to get men to have sex with rattlesnakes. In the meantime, Spain's net populations growth since the spread of feminism has been, and remains, plummeting.

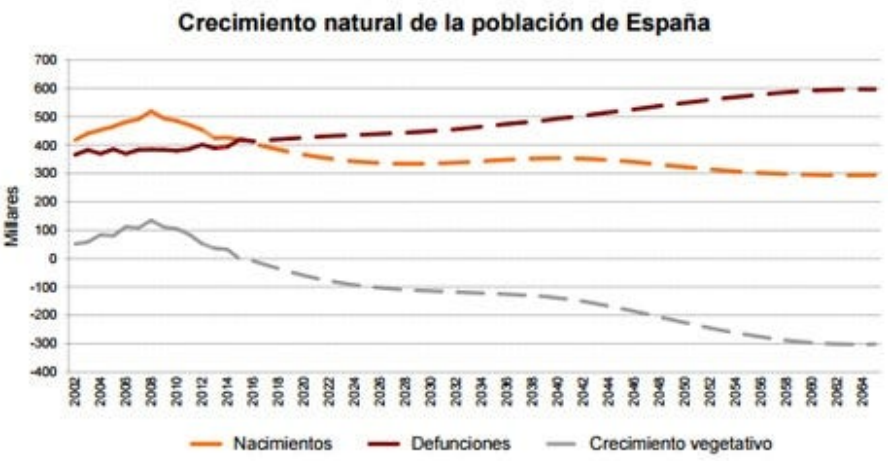

With the spread of feminism in Western Europe, Spain's birthrate and net population growth is plummeting. (The grey dotted line shows the number of deaths exceeding the number of births (yellow dotted line).
The Spanish government, notwithstanding its "sex czar" has been, and, remains, clueless.

Next, we will explore the Orwellian attempt in Denmark, in which Denmark (unsuccessfully) promulgated a massive propaganda campaign, on mass media, to try to get Danish men to have sex with Danish women "for mom" and "for the State." [You can't make this stuff up.]

From Denmark's state sponsored "do it for the country" sex propaganda to try to get men to have sex with Danish feminists.

Denmark begs men to have sex with its feminists

John Davis · 18 August 2018 · Archived copy · Original

> "Something is rotten in the state of Denmark." *Hamlet* (1.4), Marcellus to Horatio

Klampenborg Park in Coppenhagen

I love Denmark, and the people of Denmark. Some of my fondest memories are of riding on horseback through Klampenbourg Park and meeting men and women who were generally kind, thoughtful, helpful and friendly people.

Denmark, however, has fallen ill to a festering infection known as "feminism." It is the same illness that has taken hold of the rest of Scandanavia, Western Europe and the UK. Because of this gender infirmity, Denmark's birth rate, and, its population growth, has been plummeting (as is true with most of Western Europe).

Feminism has given women in Denmark an immunity from civility, and, license to openly hate and ridicule men. For example, it is not uncommon for girls to be sitting on a bus, in a group, and have them openly point to a man and discuss how unattractive he is. The Danish legal system is set up so that once a woman has "been impregnated" by a man, the man is completely disposable in divorce, and, the man's role as a sperm donor is further degraded by requiring him to pay for the child for the rest of his life so that the impregnated woman may enjoy her fulfillment as a modern feminist.

Denmark still imposes all of the obligations of men that have survived medieval chivalry, yet, virtually sees men as nothing but completely disposable sperm donors (who are occasionally allowed to work in the Danish socialist job market).

Denmark's feminist culture, laws and government view and treat men as nothing but disposable sperm donors. The result is that only about 20% of Danish men are actively in the dating pool. Danish women are constantly complaining about not having enough men to satisfy their desires for sexual and social intercourse. Yet, Danish women will viciously guard their feminism, hatred of men, life plans to treat men as disposable, and the concept that men are irrelevant except to give the woman sperm, and, the child some semblance of legitimacy.

One with intellect, sensitivity, education (instead of the indoctrination that feminism requires) and human dignity might think that the solution to this problem would be to encourage women to learn something about human compassion, respect, human value beyond sex, and, the beauty of binding interpersonal relationships.

The Danish government doesn't have any of those problems . . . . Here is the Danish government's solution. This is just one advertisement of an intense propaganda campaign the Danish feminist government undertook to try to beg men to inseminate Danish women (for "Mom" and for "The State").

******* TRIGGER WARNING ******* This will offend your intelligence, and, if you are a man, it will grind down your dignity and self-respect with a boot-heel.

Spies Rejser is the Danish state travel agency.

Note how the advertisement features a prominent man-hating feminist in the narrative in order to appease the fascist feminist lobby that controls the country's social laws and norms.

Note how the advertisement relegates the man to a mere decoration and accessory and sperm donor.

Note how the key solution, in the minds of the feminist State, is for women to seduce (and rape (she employs force at the end of the video which would be a serious crime if a man did it)) the man, as opposed to an honest interaction between two adults seeking mutual love, respect and compassion for each other.

"Do it for Denmark!"

The mass media feminist propaganda campaign was an abysmal failure in Denmark. The government remains clueless.

"Something is [indeed] rotten in the State of Denmark."

Let's imitate Hungary and make a bonfire of Women's and Gender Studies

Janice Fiamengo · 19 August 2018 · Archived copy · Original

Hungary is bidding good riddance to the academic junk food of Gender Studies and Women's Studies. Last week, the Hungarian government announced plans to withdraw funding from gender studies programs at state-funded universities "after determining the programs serve no identifiable purpose and are based on 'ideology rather than science.'"

The decision will affect only a small number of students, according to the report, because such programs are not yet popular or widespread in Hungary. In many parts of the English-speaking world, in contrast, tens of thousands of students take courses and earn degrees in Gender Studies, which is sometimes called Women's Studies, or Women's, Gender, and Sexuality studies.

Defunding such programmes in more liberal parts of Europe and North America and Canada, would trigger off feminist paroxysms of apocalyptic proportions. But if Hungarian officials are correct that they serve no purpose and are based in ideology rather than science, should we not seriously consider abolishing them?

I have argued for years that the answer to this question is an emphatic and unqualified yes. Evidence drawn from the programs' own websites suggests that, far from serving no purpose at all, they exist to create foot soldiers for feminist social change, mainly by transforming the role of women and greatly enlarging the reach of the feminist state.

Take a look, as one random example, at the two professors who head up the University of Warwick's Centre for the Study of Women and Gender. Both emphasise their involvement in feminist activism. Director Nickie Charles researches how women "through involvement in social movements can bring about social change." Deputy Director Maria Pereira "maintains an active involvement in feminist movements." Gender studies programmes make no pretence of pursuing knowledge for the sake of truth.

On the matter of the content of the courses, the Hungarian government is unquestionably correct. Women's and Gender Studies programmes produce and promote ideology rather than science or objective knowledge. In particular, they advance theories of oppression and resistance, often employing a range of different kinds of feminist, Marxist, queer, post-modern, post-colonial, eco-critical, and other theories.

While theories are often employed in academic research and teaching, their purpose in legitimate disciplines is to be tested. Feminist theories are not tested except through comparison with other feminist or related (leftist) theories. They are almost never tested against non-feminist (or anti-feminist) theories. The fundamental tenets of feminism—that gender is a social construct and that all major world cultures, especially western cultures, are built on a deep-seated misogyny resulting in the subjugation of women—are not up for debate. These tenets are presented as truths to be learned.

That hundreds of thousands of students across the English-speaking world learn dogma as truth is a staggering testament to the triumph of ideology at institutions of higher education.

A good example of the unproven/unprovable ideological biases of gender theory can be found in the reading material for a course offered at the University of British Columbia in Vancouver, Canada in 2015 called "Gender, Race, Sex, and Power," described as an introduction to "intersectional feminist scholarship and debate." The required reading on the subject of gender was a chapter called "Introduction to Gender" from a textbook Language and Gender by Penelope Eckert and Sally McConnell-Ginet.

The authors of this text are typical of most feminist ideologues in adhering to the theory that gender is a social construct, telling us in the opening pages of the chapter that "the very definition of the biological categories male and female, […] is ultimately social." Given that anything humans do in language is ultimately dependent on society, of course the labels male and female are in that sense social. But Eckert and McConnell-Ginet mean far more than that.

Eckert and McConnell-Ginet mean that gender is something we "perform," (a very popular word in gender discourse) with little or no basis in biology. They assert that "Labelling someone a man or a woman is a social decision," i.e. it has no natural or biological basis that pre-exists language. Everything in the chapter follows from this key plank of feminist thought, which mandates a consistent downplaying or outright denial of natural, biological differences in male-female nature and development.

Eckert and McConnell-Ginet chronicle what they term the scripting of masculine and feminine identities from human infancy to adulthood. In their argument, un-gendered infants are made into boys and girls by conditioning and modelling; their masculinity and femininity are an effect of cultural programming. The implication throughout the discussion is that boys and girls can and should be re-conditioned and re-modelled at will.

The authors also include a section on what they call the manufacturing of heterosexual desire, which is also not natural, they tell us, but "highly structured and learned" through "dominant socially endorsed images." This claim is also a common plank of gender ideology: in particular, the chapter argues that girls and women are taught to desire men not because it is natural but because girls and women are bombarded from a young age by images of heterosexual romance. The implication is that there is something potentially nefarious about this process, and that girls might be better off learning a different way of being.

The authors also discuss the supposed devaluing of the feminine in culture, claiming that male activities are more highly valued than female activities, and that girls are often told that their femaleness will prevent them from pursuing conventionally-male professions and activities. As an example, they claim that a girl will conventionally learn that she cannot be an astronaut when she grows up because she is a girl.

Another section of the chapter emphasises the pervasive inequalities and injustices that work against women in

everything from household chores to the order in which men and women tend to be mentioned in sentences. The emphasis of this section is on the multifarious ways in which girls and women are consistently disadvantaged in relation to boys and men in our society. Such assertions are likely, of course, to produce resentment and anger in female readers who accept that the history of humanity is a history of injustice against their sex.

What is especially notable about the chapter is that it gives no indication that such claims about gender are in any way contentious.

"It's so cool! If you use your imagination, you can blame men for *everything!*"

Students aren't made aware of the hundreds of studies that have revealed significant biological differences between men and women. They're not even told that there is a debate on the matter, or that trained scientists have reached a consensus about the biological basis of sex that cannot simply be denied. In fact, readers are given the opposite impression, that the social constructionists have the far more sophisticated case.

It is presented as fact that "Gender is the […] process of creating a dichotomy [between male and female] by effacing similarity and elaborating on difference, and where there are biological differences, these differences are exaggerated and extended in the service of constructing gender." Here the authors (reluctantly) admit that there may be some biological basis to sex difference but maintain that it is significantly exaggerated by both researchers and popular commentators.

The authors cite some few scientific studies in support of their position, but no student reading the chapter and being introduced to the idea of gender as a social construct would have any idea that a majority of scientists have come in good faith to the opposite view of the physiological and biological basis of sex difference. For a compendious summation of hundreds of studies of sex differences, see Steven Rhoads' Taking Sex Differences Seriously.

What is perhaps most shocking in the feminist introduction to gender is the strong suggestion by Eckert and McConnell-Ginet that any researcher who focuses on biological differences between men and women is corrupt. Readers are told, for example, that everyone from scientists to journalists to the reading public has an insatiable appetite for sensationalistic gender news: "Any results that might support physiological differences are readily snatched up and combined with any variety of gender stereotypes in some often quite fantastic leaps of logic. And the products of these leaps can in turn feed directly into social, and particularly into educational policy, with

arguments that gender equity in such 'left-brain areas' as mathematics and engineering is impossible."

The authors give no examples of these "fantastic leaps of logic," but the statement tells students in no uncertain terms that whenever they encounter a claim about natural differences between male and female, they can reliably shut their minds to it. They can be certain that "gender stereotypes" and "fantastic leaps of logic" are at work in biased, ideologically-driven individuals, probably misogynists who want to prevent women from achieving what they're capable of in mathematics and engineering. It is never admitted that the authors of this chapter, who are not scientists—in fact, they are both linguists—might themselves be choosing their examples and studies to support an ideological position for which there is scant evidence and abundant counter-evidence.

On every major facet of gender knowledge, the chapter opts for feminist orthodoxy over unbiased, research-based discussion, distorting students' understanding by telling them not only that social constructionist theories are true but also that scientific facts about sex difference are false.

Students emerge from such programs misinformed about the world and filled with a revolutionary zeal as baseless as it is dangerous. Gender and Women's Studies are about as academic or scientific as Tooth Fairy Studies or Yogic Flying or Voodoo Studies. Taxpayers should not be forced to fund these Mickey Mouse courses and students should flee from these fake disciplines like the prophet Elijah fled from the wicked queen Jezebel.

*This article first published at The Rebel Priest.

Memes that will get you banned from social media #1 Asia Argento

AVFM Meme of the Week · 21 August 2018 · Archived copy · Original

Feel free to send us yours to submissions@avoiceformen.com. We will post up to 1 per week. PE

[image]
Mandatory Credit: Photo by Vianney Le Caer/Invision/AP/REX/Shutterstock (9685943u)
Actress Asia Argento speaks about being raped by Harvey Weinstein during the closing ceremony of the 71st international film festival, Cannes, southern France
2018 Closing Ceremony, Cannes, France – 19 May 2018

#WhatAboutUsBlokes

Rob Tiller · 22 August 2018 · Archived copy · Original

Feminist commentator Clementine Ford would be a nightmare in couples counselling I suspect. If her crazy-making political antics translate to her love life, she'd be whipping out her frequent flyer victim card and pointing the blame finger before Mr Ford could spit out his first gripe. How could any therapist help one of the shrillest radical voices in Australia get along better with her partner when deep down she doesn't appear to like or respect men very much? Senator Leyonhelm recently termed it "misandry", the female version of misogyny.

In one of Ford's more recent Fairfax rants she sarcastically professes, "as everyone knows, the most oppressed person in the world today is the humble white man". For a split second, I caught myself feeling sorry for her son's father, a white guy, for the racist rants he must frequently cop. In my private practice, I generally view relationship partners as 'volunteers' and try to avoid dealing victim status to either gender unless there are significant levels of unilateral partner violence. Even if Ms Ford is keeping her hands to herself, I imagine Mr Ford might benefit from some military-grade assertiveness coaching.

Ten years as a couples counsellor has taught me that men and women both can act out aggressive tendencies during conflict. Bettina Arndt, in her classic article Always Beating Up on Men, notes "most family violence is two-way aggression, with international research showing about a third of couples have a go at each other — pushing, slapping, shoving or worse".

Lena Dunham, America's version of Ford, said during the Trump election "white men can't understand what it's like to be under attack". Tell that to the thousands of boys abused and neglected daily by their Aussie mums or the growing numbers of Australian men shaking off the stigma and revealing they are bashed and bruised both emotionally and physically by their female partners regularly. Of course, some women act out aggressively and, yes Ms Dunham, women attack men.

They also attack other women. In her article, Ford paused from trashing men and shifted her cross-hairs to Sydney Watson who's organized a March for Men in Melbourne this Saturday. Sydney has a masters in journalism and a growing YouTube audience interested in Australian conservative values and free speech (free speech isn't protected by the Australian constitution). Sydney says, "As far as I can see society is unlikely to be functional if we continue to put down one entire gender in order to prop up the other — what we're trying to do (with the march) is show we care about the men in our lives and we care about the issues that concern them."

There is a crisis of masculinity and no Ms Ford, not because of 'patriarchy' or 'toxic masculinity'. Terms she, and others like her, deploy as divisive red herrings designed to discount men's humanity and the very real suffering many men across Australia experience daily. Imagine being told by a defunct family court system that as a father you aren't allowed to see your children but it's okay to go neck deep in debt continuing to provide for them. Or boys being singled out in public school classrooms by a demeaning, tax-payer funded White Ribbon campaign whose questionable agenda forces them to stand up (while girls stay seated) and endure a public shaming for being male. Boys and men both internalize these culture-wide 'men suck' messages and our masculine self-image and mental health are damaged as a result.

Six Australian males kill themselves every day and while culture and government are being hoodwinked by Ford's style of polarising anti-male propaganda good men everywhere are falling through the cracks. The truth is every one of us personally knows a male in crisis, if not several, in our family or community. Which means our community and national leaders are continuing to drop the ball when it comes to accurately assessing and effectively supporting men's physical, mental and emotional health (try googling "Australian minister for men's affairs").

As families and friends, we can all actively check-in with close men by asking questions regarding how they're coping and hanging in for answers even if they go stoic or try to shrug you off. If red flags outnumber positive signs take action by helping them access *male-friendly* support. Do your research as many government-funded

community mental health agencies frame their treatment models on Ford's destructive brand of feminism. More than you might think.

The March for Men is this Saturday, August 25, from 1 – 4:00 pm at Federation Square in Melbourne. Please join us in standing together to show appreciation for the men and boys in our lives and celebrate the value of masculinity in our society. You can find us on Facebook at MarchforMenAus.

A declaration of values

Peter Ryan · 26 August 2018 · Archived copy · Original

Yesterday I attended the March For Men in Melbourne, Australia and I wanted to write about some thoughts from that day. There has been a lot of media spin both before and after the march and I felt it necessary to set the record straight and explain why from my own individual experience, men and women like me were marching.

It was a great day, we had great weather and hundreds of people came to show their support and march. There were also the violent and disruptive protestors from the universities (hosts for their protest are listed as: National Union Of Students LGBTI, National Union Of Students Women's Department, Books Not Bombs and Campaign Against Racism and Fascism) and a heavy police presence required to protect my own personal safety and the safety of others attending the march. The March For Men was about showing men that they matter too, that men have particular issues that need to be addressed and are worthy of support and that both men and women can stand together to support men.

I attended the march for many reasons. I wanted to show my support for men and for the individuals that stuck their necks out on my behalf to make this march possible. I marched for my own rights and also for the men I have personally known that have committed suicide or attempted it. I marched to make the point that I should be able to march freely in support of men in a democratic and developed country.

I marched because if nothing is done to address the serious and growing issues facing men and boys, then sooner or later civilisation will collapse under the weight of these problems. This is the Fempocalypse Karen Straughan has discussed. I am talking particularly about the multi-decade impact of not addressing the boy crisis in education and not addressing fatherlessness and the serious long term social and economic consequences that will unfold as a result over the next 20-30 years. Alison Tieman was correct when she said at the 2018 International Conference On Men's Issues, that these issues affecting men and boys will eventually impact everyone. Men, women, boys, girls, men's rights activists, feminists, governments, the private sector and the wider public alike, will all be negatively impacted. There will not be a single corner of society unaffected from letting men's issues remain unaddressed and continuing to let them grow.

The main reason that I marched though, was to declare my values and march for them. My participation was in quite a literal sense about me walking the talk. I have supported the men's movement through my writing and also through my donations. But when the opportunity came to March For Men, nothing was going to stop me, not even the feminist protestors that we ended up outnumbering 3 to 1. I am a man going his own way and I also support the men's movement and individuals and groups that support men. I do not hate women and I am not a male supremacist or a Nazi. I am not a racist or a bigot. All the feminists could do was throw these labels at us and strawman to the max. They have no argument and no defence for their appalling behaviour.

This is what I believe in, just to make it clear. I believe that men and women should be held to the same standard of accountability and are worthy of the same level of compassion. I believe that men and women's lives are of equal value and that both men and women are equally deserving of respect. I believe that the true value of a human life is based on the irreplaceable and unique nature of each individuals mind and body. There will be no one else like you or me on the face of this Earth again. I believe that people are at their best when they can freely be their own individual self and take responsibility for setting the direction of their own lives and make their own choices. I make my decisions and form my opinions based on facts and I do not blindly follow ideology. I consider myself an individual first and I think for myself. I am a man that goes his own way and sets his own direction in life according to his own values. I do not let other people dictate to me who I am, what to think, what to do with my own life or what choices I should make. That is what MGTOW is about, it is about going your own way and not someone else's way. The fact some people interpret that as hatred of women, shows you how terrified some people in society are with men making their own decisions and thinking for themselves. No one has the right to dictate to another person who they are and what to do with their own life. No one.

I firmly believe that men and women are naturally driven by our biology to be together. We are a pair bonding species and the sexes have co-evolved together. Men and women are really two halves of one biological unit to perpetuate the genome. Our species and our civilisation has the best chance of survival and prosperity, when men and women maximise working together as partners and supporting each other. I believe one key measure of the health and future prosperity of a society, is how well men and women treat each other. The degree of antagonism between men and women will determine the rate at which society declines.

If one sex suffers then both do eventually and so do the children. Cooperation between the sexes is not something that is hardwired to always occur and antagonism between the sexes is not something that is hardwired to always occur either. Society has to actually be structured around and based on functional values that foster cooperation between the sexes and discourages antagonism. There is nothing to be gained in the long run from feminism demonising men and boys, except decades of needless and avoidable suffering for not just men and boys, but women and girls as well. Our civilisation is going to pay a heavy price for marginalising the male half of society. The nuclear family is an essential building block of developed civilisation and it is dependent on maintaining strong, fair and healthy relations between men and women, based on mutual trust and respect.

These are ideas, values and principles that the far-left feminist protestors do not want to accept and vehemently oppose. They claim to be for equality and yet will not let men and women come together to show support for men and the issues they face. It has never been about equality for feminists. They want female supremacy and they want to impose their agenda on everyone else. They are not interested in reason or facts. This is about power and control. At no point during the entire march, did any of these protestors attempt to listen or have a civil discussion with any of us. Instead they decided to be disruptive, violent and blow horns.

Why do I have to be concerned for my personal safety when attending a March For Men? I was not at a Nazi hate rally. I was at a march that simply was showing support for the male half of the human race. That was all the march was for. Why was a heavy police presence required to protect my personal safety? Why does men and women showing compassion for men, attract violence and hatred from feminists who claim to be about equality? What does that say about the state of the society men and boys have to live in?

What I saw from the protestors resembled a cult of brainwashed individuals. Feminism is a hate movement and if people doubt that then they can read this Washington Post article from one feminist professor titled, "Why Can't We Hate Men". This is hardly an isolated incident of a feminist academic openly expressing a hatred for men and boys. There are numerous other examples of this. So it is hardly surprising that the people protesting the March For Men came from the universities, where there is such a misandric and bigoted feminist presence at these supposed institutions of "higher learning". Our universities have indeed become "institutions of higher indoctrination", as Studio Brule described.

If people doubt that this is a problem, then watch this video. What happened on Saturday at the March For Men, has happened before at other events attempting to discuss men's issues all over the world. Feminists from the universities have regularly attempted to disrupt any discussion of men's issues in not just Australia, but also Canada, the United States and the United Kingdom, just to name a few places. As Prof. Janice Fiamengo said at the University of Ottawa 4 years ago, "It's the signature of a totalitarian ideology to attempt to quash dissent". It is indeed! Much of what feminism claims to be fighting against is projection. They are the fascists. Feminists are the ones that are out to violently disrupt men and women from peacefully discussing and marching for men's issues. Feminists are the authoritarians.

Feminists tried to shut us down. They tried to use violence, aggression and fear to prevent us from attending and marching for men and they failed. They will continue to keep failing and they will continue to get more and more bigoted, hateful and desperate as time goes on. But in the end it will amount to nothing. People are starting to wake up to them. Reasonable and sensible people are starting to see feminism for what it really is- a female supremacist hate movement. The only thing feminists accomplished at the March For Men, was to make themselves look like hypocrites and bigots.

I wanted to close this article by thanking all of the organisers I did not get to personally thank. I did get a brief moment to thank Sydney Watson and Rob Tiller personally for what they have done over the last few months. It was good to meet them in person. Although there was not enough time for me to tell them who I am and what I do and although I have to keep my identity private for personal and professional reasons, I was happy to at least let them know in person how thankful I was that they have stood their ground and done what they have.

I said this to Rob Tiller and I will say it again, I am a pretty private and quiet guy and I do not go out to marches on a regular basis, but for this march I really wanted to come and show my support. It was the least I could do and I am glad that I did. As I said to you at the march, thank you again for having the courage for standing by your values and for taking a stand and for helping support this event. It was disgraceful what happened to you, but it is their loss. The truth on domestic violence needs to be told and the stance you have taken both before and since, is so badly needed right now, particularly in Australia and is an incredibly brave thing to do given the level of feminist thought policing when it comes to domestic violence. It is not something I will forget and I was happy to donate some money to you under my actual name a few months back.

As for Sydney Watson, I knew I was right about you when I first cited your work in one of my articles and you have not disappointed. It takes an exceptional individual to do what you did and organise this march in the feminist capital of Australia and take all the shit you did from the mainstream media and from our local feminist university mob. You had my respect before you organised this march and now you have my admiration. Your values reflect my own. You are a courageous woman and set an excellent example for people to follow. I will definitely be supporting you further on Patreon.

It is important that men see that there are women who care about men and it also important that those women see that men value that quality in women. This is particularly important when many men and boys, including myself, go to work, go to school, turn on the TV and on a daily basis get barraged with hateful messages simply for being a man or a boy, or worse experience discrimination and marginalisation because of our sex being male.

It is entirely possible for men and women to rise about feminism and the gynocentric aspects of our culture. I do really believe it is within our grasp as a society to treat men and women with equal compassion and respect and also to hold men and women to the same standard of responsibility and accountability. It will be men and women working together in solidarity, that will generate the social change required to make that possible. Whilst I know the path forward will be a long one, as long as we stand up for our values and support each other in doing so, I am confident that given time we can rise above gynocentrism and feminism as a society.

On a practical note, the seeds of the feminist cancer on society are the universities. Reforming the universities and removing hateful feminist ideology from these institutions as Hungary has recently done, is going to be critically important to the future survival of Western civilisation. Our future journalists, teachers, policy makers, law makers, academics, lawyers, mental health professionals, HR professionals, politicians and business leaders come from these institutions.

The spread of feminist ideology through our institutions, governments and major corporations has been facilitated by the feminist control of the universities and their indoctrination of students that go off to work in those areas. If we are going to stop feminism from doing further damage to society, then the universities have to be taken back. That must be a top priority. I have seen the problem myself when I was still a university student years ago and I saw it on Saturday. It has a solution, but pressure will have to be applied for the universities to change. Feminism has to be ripped out of university.

For those that would like to see what happened at the March For Men I have linked the video here. The talks start at the 41minute and 46 second mark.

Is feminism hate speech?

Philip Carl Salzman · 27 August 2018 · Archived copy · Original

Belinda Brown began her recent article "An Obituary to Feminism" by arguing that "It is high time that feminism was recognised as a hate movement, that its ideology was felt as an embarrassment and being a feminist was seen as a badge of shame."

Is this a fair assessment of feminism?

Let us examine statements by prominent feminists to gauge their sentiments. And, as a trial exercise, let us substitute the referent, in most cases "men," with other referent categories, to see how we feel about the altered statement.

"The Future is Female"

This slogan was displayed on a T-shirt sold by a feminist bookstore in 1975, and reproduced in Los Angeles in 2015. According to Rachel Berks, who is responsible for the resuscitation of the T-shirt, "It's thrilling to see people embrace something that came out of the '70s lesbian separatist moment."[1] The popular shirt with its slogan is widely displayed in North America.

But the slogan was not entirely original in 1975, Sally Miller Gearhart, the author of The Wanderground, said in her 1982 pamphlet "The Future, if there is one, is female." Nor is the idea deemed out of date, as the popular T-shirt shows. Addressing the 2017 MAKERS conference, Hillary Clinton said, "Despite all the challenges we face, I remain convinced that, yes, the future is female."[2]

Once critic, Heather Wilhelm, asks, "What does "the future is female" even mean? Is one half of the human race going into hiding? Fading into irrelevance?" [3]

Let's try some substitutions: What would we think of the slogan, "The future is Asian"? A bit racist? Or, "The future is Muslim"? A bit supremacist? How about the most obvious one: "The future is male"? A bit sexist? A bit misogynist?

"Man-hating is an honourable act"

Robin Morgan takes the view that "man-hating is an honourable and viable political act, that the oppressed have a right to class hatred against the class that is oppressing them".[4]

Morgan, along with many other feminist authors, deal conceptually only with global female vs. male categories, a Manichean opposition of good females vs. evil males. Treating all men as if they are exactly the same, half the people in the world as if they are all the same, is, to say the least, lacking in nuance.

Suzanna Danuta Walters agrees. In her article "Why Can't We Hate Men?" she insists men should "Pledge to vote for feminist women only. Don't run for office. Don't be in charge of anything. Step away from the power. We got this."[5]

Let us try some substitute referents: "Asian-hating is an honourable and viable political act." "Anglophone-hating is an honourable and viable political act." "Jew-hating is an honourable and viable political act." Well, yes, honourable, if you believe that racism and antisemitism are honourable. How about "woman-hating is an honourable and viable political act"? Or, "Why Can't We Hate Asians?" "Why Can't We Hate Whites?" "Why Can't We Hate Jews?"

Not very civil. Advocating hate is not very civil.

We need a drastic reduction of the population of males

In order to ensure that "the future is female," some prominent feminist argues that the population of males must be reduced. Sally Miller Gearhart said in her 1982 pamphlet, "The proportion of men must be reduced to and

maintained at approximately 10% of the human race." She suggests first steps: "It's not genocide, exactly. It's more like job attrition, the way employers cut back positions without actually firing anyone. A 75 per cent female to 25 per cent male ratio could be achieved in one generation if one half of a population reproduced heterosexually and one half by ovular merging".[6]

As recently as 1999 these sentiments were echoed by Mary Daly in an interview called 'No Man's Land' for the EnlighteNext magazine with Susan Bridle. "If life is to survive on this planet, there must be decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males. People are afraid to say that kind of stuff any more", she ruefully adds.[7]

Let's substitute: "We should reduce the population of natives by 80%." "We should reduce the population of Muslims by 80%." We should reduce the population of whites by 80%." Just a partial genocide; nothing to object to.

"Toxic masculinity"

Suzanna Danuta Walters says that we live in "the land of legislatively legitimated toxic masculinity." According to the site "geek feminism," "Toxic masculinity…refers to the social-constructed attitudes that describe the masculine gender role as violent, unemotional, sexually aggressive, and so forth.[8] Do all men exhibit "toxic masculinity"? Suzanna Danuta Walters does not exempt any men.

The critic Gad Saad objects to "the bogus term 'toxic masculinity.' It literally seeks to pathologize masculinity in ways that are profoundly harmful to the existential sense of self of young men."[9] The message that feminists appear to send with the phrase "toxic masculinity" is that all men are evil.

How would these fly? "Toxic African Americans"? "Toxic Muslims"? "Toxic Asians"? Or even "Toxic females"?

"Destroy the male sex"

As early as 1967, Valerie Solanas with her S.C.U.M (Society for Cutting Up Men) Manifesto advocated destroying all men: "there remains to civic-minded, responsible, thrill-seeking females only to overthrow the government, eliminate the money system, institute complete automation and destroy the male sex."[10]

Robin Morgan recommended starting at home: "Sexism is not the fault of women – kill your fathers, not your mothers."[11]

Here we do have recommendations for outright murder and genocide, hate acted out in the most extreme possible fashion. Among some feminists, the project of the Holocaust seems happily applicable to men. If this is not hate speech, what would be?

♦

[1] https://www.nationalreview.com/2017/02/future-is-female-problematic-feminist-slogan/

[2] https://www.nationalreview.com/2017/02/future-is-female-problematic-feminist-slogan/

[3] https://www.nationalreview.com/2017/02/future-is-female-problematic-feminist-slogan/

[4] https://www.brainyquote.com/authors/robin_morgan

[5] https://www.washingtonpost.com/opinions/why-cant-we-hate-men/2018/06/08/f1a3a8e0-6451-11e8-a69c-b944de66d9e7_story.html?utm_term=.54159b94771f

[6] https://www.avoiceformen.com/feminism/an-obituary-to-feminism/

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http://amazonfeminist.tumblr.com/post/22123001572/no-mans-land-an-interview-with-mary-daly

[8] http://geekfeminism.wikia.com/wiki/Toxic_masculinity

[9] https://www.psychologytoday.com/ca/blog/homo-consumericus/201803/is-toxic-masculinity-valid-concept

[10] https://www.amazon.com/SCUM-Manifesto-Valerie-Solanas-ebook/dp/B0120AUAIY/ref=tmm_kin_swatch_0?*encoding=UTF8&qid=&sr=&dpID=41PLFsimFHL&preST=_SY445_QL70*&dpSrc=detail

[11] https://www.brainyquote.com/authors/robin_morgan

AVFM’s politically incorrect meme of the week

AVFM Meme of the Week · 1 September 2018 · Archived copy · Original

[image]

The terrorists of Jezebel and Splinter News: Stupid enough to make terrorist threats, not brave enough to own It on wikipedia

Paul Elam · 1 September 2018 · Archived copy · Original

"Jezebel" is a brand name which needs no introduction to the audience of *A Voice for Men,* of course. Many will remember Jezebel's ugly and inhuman attacks on male victims of domestic violence, for example, in a 2007 article.[2] The audience may be less aware of Splinter News, a faction of journalists closely allied with Jezebel. Jezebel and Splinter News are owned by the same company, UniVision, which is currently in the process of liquidating them.[3] One can only wonder why, given their history of illegal and unethical behavior.

Splinter News had its brief moment of international fame[4] last month, when one of its "journalists" (Hamilton Nolan) openly called for terrorist threats against the White House. This may sound like a hyperbole, except it isn't. In an article called "This is Just the Beginning," Hamilton Nolan described in minute detail some of his terrorist fantasies against the Trump administration:

> This is all going to get more extreme. And it should. We are living in extreme times. The harm that is being done to all of us by the people in the American government is extreme … I do not believe that Trump administration officials should be able to live their lives in peace and affluence while they inflict serious harms on large portions of the American population. … Read a fucking history book. Read a recent history book. The U.S. had thousands of domestic bombings per year in the early 1970s … The day will come, sooner that you all think, when Trump administration officials will look back fondly on the time when all they had to worry about was getting hollered at at a Mexican restaurant. When you aggressively fuck with people's lives, you should not be surprised when they decide to fuck with yours.

You might think that such terrorist threats would be condemned by the Splinter News editorial board or fellow journalists. You'd be wrong. One of the most enthusiastic supporters of Hamilton Nolan is Molly Osberg, who retweeted Nolan's article days after it was released. She later deleted her tweets in a desperate bid to conceal her ugly behavior, but the Internet never forgets, alas.

[image]

To the right is a picture of Hamilton Nolan, a well-fed Marxist whose Utopian vision involves violent terrorist attacks against innocent targets, including the White House staff. To the left is a picture of Molly Osberg, a feminist philosopher whose important contributions to human society include retweeting these bombing threats, abusing journalistic ethics, and preaching the creed that women should have as many sexual partners as possible. Truly, the best that feminism has to offer. You can reach out to Molly Osberg at any time. Please call 718 751 5918. After all, turnabout is fair play: Splinter News doxed a Republican politician despite universal condemnation.[1]

Molly Osberg's "journalism" makes one wonder whether Splinter News is some kind of gutter for journalists who are so degenerate that it is impossible to parody them, Poe's law notwithstanding. One of Ms. Osberg's important achievements in life involves writing an article which praises sexual promiscuity in women. The article extols the most fundamental virtue of feminism, if you know what I mean, by arguing that women should have as many sexual partners as possible. "Seriously Though: What's So Great About Monogamy?" is the title of this gem of wisdom. Molly Osberg, the high priestess of Jezebelite feminism, spells out the most important value of feminism with great enthusiasm: "After all, transgression is hella sexy, and the allure of adultery is at least partially rooted in sneaking around."

Interestingly, the wannabe terrorists of Splinter News are not brave enough to own their actions in a public forum. *A Voice for Men* has received a tip from an MRA who reported that the feminist mafia in Wikipedia has prevented an editor from introducing a link about Hamilton Nolan's article into the relevant Wikipedia page. The introduction of such a link is warranted given the international coverage and given the fact that, well, the public has a right to

know that Splinter News is harboring terrorists. And yet as soon as he introduced the link, he received a ban from a Wikipedia user whose name just happens to be “Jezebel’s Ponyo” (whom we identified as Margaret Hartmann, a previous contributor to Jezebel). It is a violation of Wikipedia’s conflict of interest policy for an editor to abuse their authority in this manner, especially since Margaret Hartmann has engaged in unethical behavior to protect her employer. Then again, we already know that “feminist ethics” is an oxymoron.

Contact Univision at (713) 662-4545 univisionhouston@univision.net

[1] https://splinternews.com/heres-stephen-millers-cell-phone-number-if-you-need-it-1826985626

[2] https://jezebel.com/294383/have-you-ever-beat-up-a-boyfriend-cause-uh-we-have

[3] https://arstechnica.com/gaming/2018/07/two-years-after-buying-univision-wants-to-sell-its-gawker-onion-portfolios/

[4] http://www.dailymail.co.uk/news/article-5891615/Left-wing-writer-warns-Trump-administration-opponents-carry-BOMB-ATTACKS-against-them.html

Girl power in Mudville

Doug Mortimer · 1 September 2018 · Archived copy · Original

At first blush, Sunday, August 26, appeared to be a typical game day (actually it was a night game) for the Frisco RoughRiders of the Texas League. With a little more than a week to go in the season, the Riders were pushing to win the second half of the season and the right to advance to the post-season to meet Corpus Christi in the playoffs. Aside from that, a few members of the team were auditioning for a possible call-up to the team's big league affiliate, the Texas Rangers, during the month of September.

As usual, it was Kids Sunday Funday at Dr Pepper Ballpark, which meant that before the game against the Midland Rockhounds the wee folk could play catch on the field before the game and enjoy a fireworks display after the game. Also, ice cream sandwiches were available for just $1.00 all night long. Obviously, you get more bang for your buck on Sunday Funday, but piling on promotions is common in minor league baseball.

On this particular Sunday, Frisco sweetened the pot with an additional promotion: Girl Power Night! The videoboard's girly logo for same featured a baseball with pink stitches. Maybe they had some for sale in the team shop…I forgot to check!

The date selected for Girl Power Night coincides with National Women's Equality Day, so-called because on August 26, 1920, the United States Congress passed the 19th Amendment to the Constitution, thus enfranchising women. Ironically, then-President Woodrow Wilson was incapacitated by a stroke, and his wife was more or less (depending on which historian you consult) running the executive branch of the government.

You might wonder what the hell all this has to do with baseball. Well, minor league baseball is noted for off-the-wall (pun intended) promotions that would never pass muster in the more dignified realm of major league ball. Many of the promotions are clever, some are just plain weird.

Any promotion even remotely political, however, is usually taboo. Unfortunately, minor league teams, like their major league counterparts, often have corporate partnerships so a certain amount of virtue signaling is inevitable. Consequently, Girl Power night should hardly come as a surprise.

At this point in time, the theme of female empowerment has become so mainstream it is beyond controversy. We're all on board with it, right? We all agree that it's a good thing, right? If you have a problem with such a promotion, well, you must be a misogynist. What other explanation could there be?

So what did the Girl Power "festivities" entail? Upon entering the ballpark, fans were handed a 2018 Topps baseball card of baseball great Joe Torre, who was inducted into the Hall of Fame in 2014. This giveaway would seem to be totally unrelated to the theme, but it turns out that the Joe Torre Foundation features an anti-domestic violence program called Safe at Home (get it?). Apparently, Torre's father was abusive so domestic violence has become his pet project.

Now I don't have anything against such a charity, but I have to wonder why it is associated with Girl Power night. After all, roughly half the children who are victims of domestic violence are boys. Of course, you could promote the charity during Boy Power night … whoops, I forgot! You can't schedule a Boy Power promotion (and God forbid you should hand out Boys Rule! t-shirts) unless you want to ignite a social media firestorm and elbow your way past demonstrators blocking the gates at the ballpark.

Pocketing my Joe Torre card, I entered the park and noticed that the regular public address announcer was shunted aside in favor of a female (a pleasant enough voice but she made three mistakes before the evening was over). This is not quite as revolutionary as it sounds, since some major league teams (most recently the Mets) have hired female PA announcers. Thankfully, when the Girl power sub announced the starting lineups, she did not refer to the first, second, and third basemen as basepersons.

When it came to the national anthem, a Girl Scouts color guard was called upon to enhance the ceremony. The

singer, of course, was female, but that is nothing new.

Once the game got underway, males were in short supply. Aside from the players, umpires, and members of the grounds crew (another one of those dirty, low-paying yet essential tasks), male presence on the field was scarce. Even the bat boys were given the day off in favor of bat girls.

All the between-innings games (*e.g.*, water balloon toss, human dot race) that are part and parcel of minor league games were restricted to girls and good role models (female first responders).

There were a couple of visible men. A common feature of ball games today is a salute to veterans for their service. Typically, one vet is selected to stand up and take a bow as a symbol for the armed forces. On Girl Power night one might assume they could have found a female vet without too much trouble, but, miracle of miracles, a man was selected. I can only assume they goofed and had to pick a man at the last minute.

Another male exception was the guy who was selected to take on Wonder Woman in the Amazonian Run. His task was to race a video image of Wonder Woman on a ribbon board along the outfield fence. Care to guess who won? Jesse Owens in his prime would have been overmatched.

Finally, we were treated to video interviews of prominent women in sports, either athletes or broadcasters, and a video of Girl Scouts being prepared for leadership roles in today's world. Gee, wonder if there'll be enough room at the top for all those girls being groomed to believe it's their rightful place..

To top off the evening, the fireworks display featured a loop of female athletes in action and ultimately triumphing…doing the dogpile, raising the trophy, etc. Unspoken in all this is in the rush to female empowerment in sports is how many intercollegiate male sports – baseball among them — have been sacrificed thanks to Title IX.

I'm not aware of any other team doing a Girl Power promotion. There are so many minor league teams in our fair land, it would require hours of research to figure that out. More to the point, when August 26 rolls around next year, will the Riders (if they're at home that day) do it again? Will other teams take note and institute a Girl Power night so that it spreads and eventually becomes an annual promotion throughout minor league ball?

International Men's Day is November 19, long after the end of baseball season. I'm sure if it fell during the baseball season we would be commemorating that at the old ballpark? Right?

Well, November 19 falls on a Monday in 2018. What a great opportunity for Monday Night Football! Are you listening, ESPN?

Wonder how Commissioner Goodell would react if the players took a knee to protest feminism.

The benefits of video games

Peter Wright · 2 September 2018 · Archived copy · Original

Two thirds of children and adolescents, and a substantial number of adults now play video games. Such popularity has drawn in the usual pessimists from the research community looking to spy a catastrophe in the usage of the new technology.

Gaming addiction was recently classified as a mental disorder in the World Health Organization's International Classification of Diseases (ICD), however there appears to be a lack of research to back the claim of addictive properties of games.

The lack of evidence is an indicator that some other factor is motivating researchers to prematurely formalize serious gaming as a disorder, but more important is the fact that the rush to demonize gamers falls mostly on the shoulders of boys. Now why might that be?

Most likely because of an *addiction to misandry*.

I hope the WHO will consider placing that diagnosis in the ICD, right next to gaming addiction disorder.

There are more than 2.5 BILLION gamers across the world, with men and boys constituting significant majority of players overall and, interestingly, with the sexes showing a clear divide on their preference of game genres. Here is a table showing female game preferences, which unsurprisingly indicates an inverse to the typical game preferences of males:

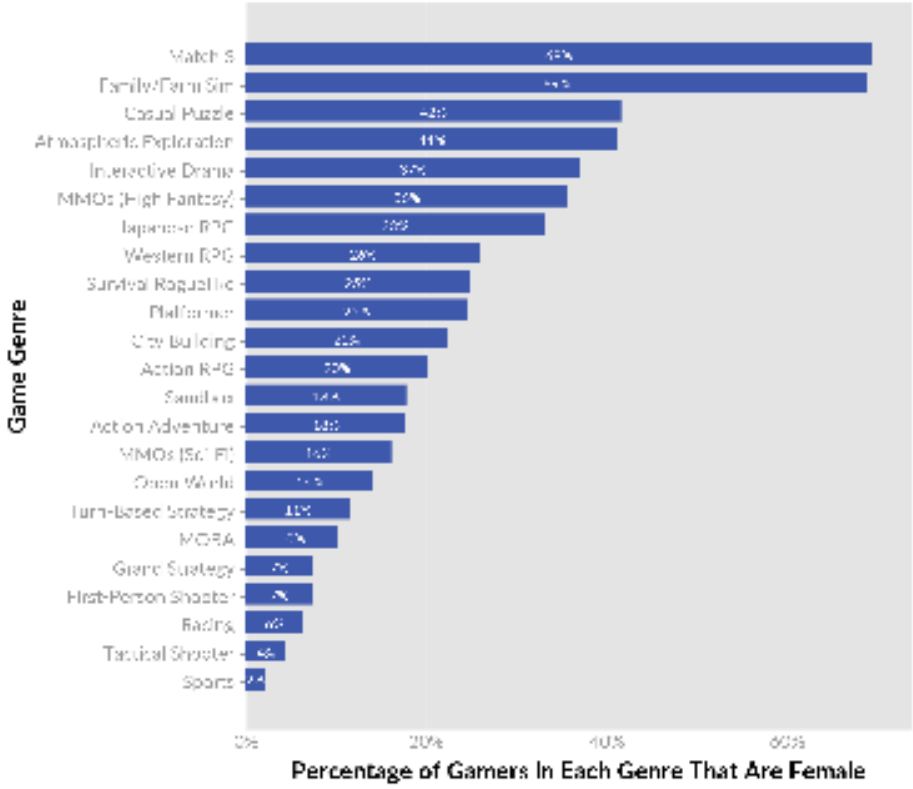

The primary motivation for males is competition, goal-oriented destruction, and completion of game, while discovery and power (powerful character, gear, stats) are the least common.

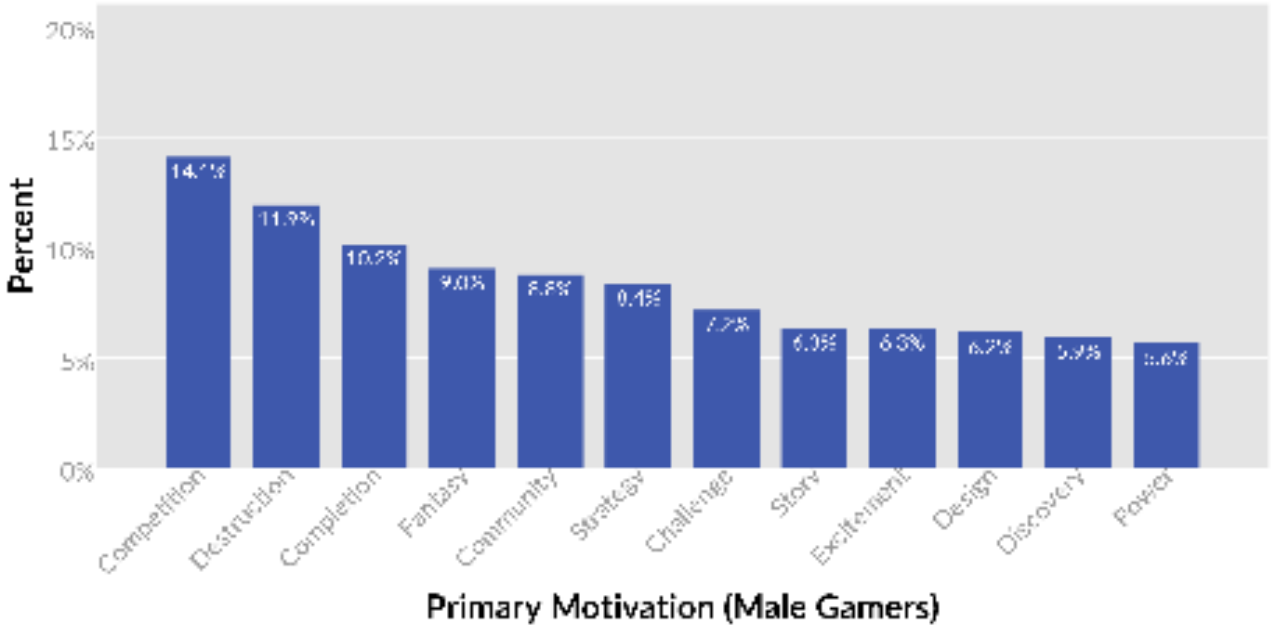

For women completion of game (gathering all stars/collectibles, and finish mission), along with fantasy (being someone else, somewhere else) is highest in importance, while excitement and challenge (practice, highly difficulty missions) are the least common.

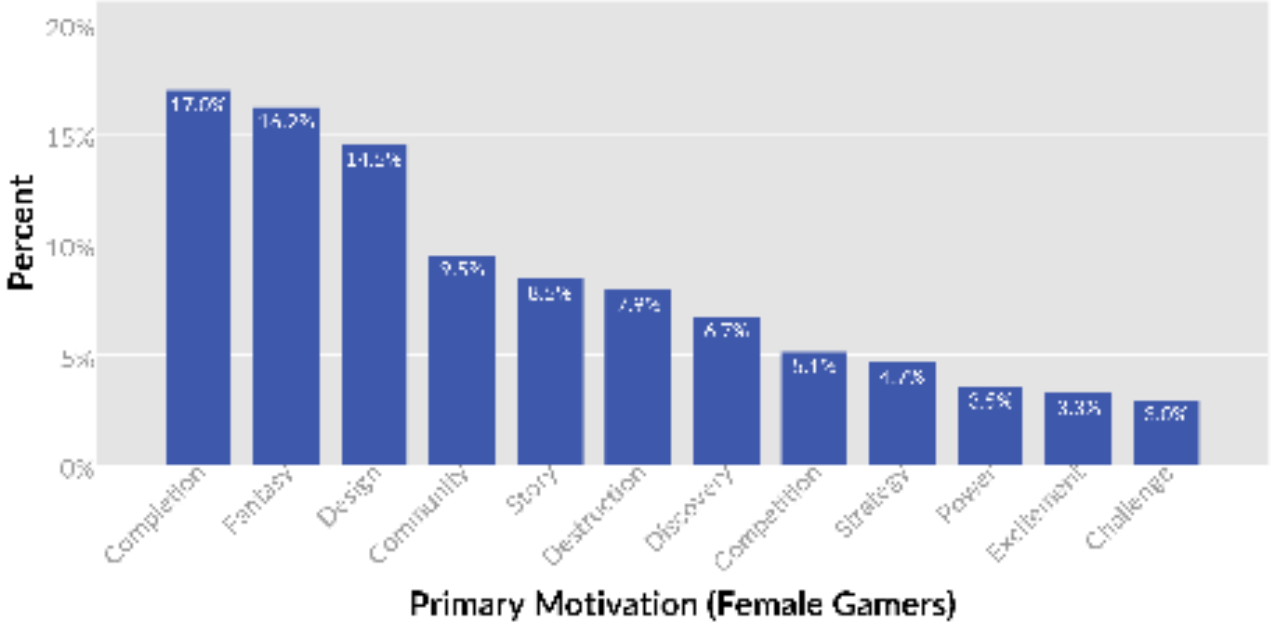

For all the debate about gender similarities in mainstream public life, the private world of gaming is suggestive of differing gendered motivations, leading to the question of whether these preferences are biological echoes of hunters and gatherers and not merely evidence of cultural learning.

As boys' natures and physicality are demonized as 'violence-promoting' and therefore socially unacceptable, boys have been turning to more private arenas of expression; spending less time on the sports field or hiking mountains and more time running and fighting through landscapes in an online world of imagination.

I'm not suggesting gaming is simply a compensation for the demonisation of boys in mainstream culture, although that would be one factor contributing toward its popularity; to be gaming is to be away from the daily shit show. The fun of the game itself, of the adventure, teamwork, the warm male camaraderie, the skill and competition would be sufficient to draw a lot of males to the medium in even a non-misandric culture, though perhaps in that male-friendly environment the number of hours played would be lower and interspersed with other recreational

activities.

Naturally blue pill society is very uncomfortable with boys finding a source of shame-free joy, so the 'addiction' hysteria has been building strength for over a decade, especially from the older generation and also by young women who see in computer gaming a lack of male usefulness and a Pandora's box of pathologies: the response is to shame boys out of going their own way.

Accentuate the positive

As a teenager my son Connor was deep into gaming like most of his male friends, and yes we fought over the amount of time he spent gaming like so many parents and sons do. Much of that fight was due to my ignorance (being fed popular negative stereotypes about gaming), and part of it was due to his excessive usage habits. By way of compromise we ended up making a timetable of allowed gaming hours for each day of the week; 4 hours per day on weekdays, and 6 hours on weekend days and holidays.

Later, after chancing on some research by clinical psychologist Isabela Granic I was delighted to learn there were many positives to gaming, and having a psychology background was able to appreciate it immediately in terms of my son's attraction to and use of the medium. In her research paper *The Benefits Of Playing Video Games* Granic provides a synopsis of the negatively framed research on video gaming, while suggesting a new and more positive way forward:

> Video games are a ubiquitous part of almost all children's and adolescents' lives, with 97% playing for at least one hour per day in the United States. The vast majority of research by psychologists on the effects of "gaming" has been on its negative impact: the potential harm related to violence, addiction, and depression. We recognize the value of that research; however, we argue that a more balanced perspective is needed, one that considers not only the possible negative effects but also the benefits of playing these games. Considering these potential benefits is important, in part, because the nature of these games has changed dramatically in the last decade, becoming increasingly complex, diverse, realistic, and social in nature.
>
> A small but significant body of research has begun to emerge, mostly in the last five years, documenting these benefits. In this article, we summarize the research on the positive effects of playing video games, focusing on four main domains: cognitive, motivational, emotional, and social. By integrating insights from developmental, positive, and social psychology, as well as media psychology, we propose some candidate mechanisms by which playing video games may foster real-world psychosocial benefits. Our aim is to provide strong enough evidence and a theoretical rationale to inspire new programs of research on the largely unexplored mental health benefits of gaming.

Granic and her colleagues outlined numerous benefits of gaming, including the fact that gaming promotes a wider range of cognitive skills that can enhance educational performance; instills a sense of life motivation stemming from repeated seeking of game goals; provides regulation of emotional states and teaches the managing of moods to enhance emotional states; and provides an avenue to participate in team play and social interaction that strengthens social skills, to name just a few.

In the light of Granic's research I decided to support Connor's interest in gaming when he was younger, and eventually allowed him to skip the last two years of school (even though he was more than capable and willing to do them) so he could go straight to college to study a certificate-4 in graphic art. That was his calling and his passion. He completed it with flying colors, and is now two thirds of the way through a diploma course on game construction and is top of his class in all subjects – even creating games in his spare time so that he becomes more skilled in the art.

As a bonus of supporting his passion we've developed a deeper, more loving father-son relationship, one that was facilitated by smashing the generation gap and getting real about the realities of gaming. In a recent conversation he mentioned he's inspired by the story of Steve Jobs and other entrepreneurs who started in their garages, and is

working on getting together a team of motivated game-creators to form a small business. With gaming now grossing far more than Hollywood movies, and with the necessary motivation and diligence, he stands a good chance of making it financially.

Why don't we hear more about the positives? Because it doesn't chime with the global habit of shitting on everything enjoyed by males while denying all benefits. How many other sons are waiting for the social and parental demonizing to stop and for the support for their calling to begin?

Those who decide to support their sons can still discuss the hot issues such as the problem of spending too much time behind the screen; the need for more exercise, for vitamin D, for adequate sleep, for maintaining basic hygiene and housekeeping; and we might even discuss the more dubious charge that young men are not spending enough time with their girlfriends, that they are supposedly failing in the chivalric contract — a conversation that hopefully ends in dismissing the demand as a gynocentric complaint holding no moral value in the age of true equality and self-determination.

But much more important is to understand all that's good, no *great*, about gaming, and to celebrate it with a world that is fixated on the negatives. In this task our boys need us to have their backs.

Fiamengo File: Two “journalists” attended ICMI 2018

Janice Fiamengo · 7 September 2018 · Archived copy · Original

The unspoken burdens of men

Mark Dent · 8 September 2018 · Archived copy · Original

I attended the March for Men in Melbourne with my wife a couple of weeks ago. Maggie and I were deeply impressed with the professionalism and planning of those who organized this event. I can't really add to the words others have already written about the experience, but I do want to expand on some thoughts I had while we marched down St Kilda Road.

One of my concerns before I decided to attend was how I would manage to control my emotions if confronted by one of the ranting lunatics who were protesting our gathering. When I saw the huge police presence on our arrival the images I had pictured on the train trip into the city began to dissolve. I felt sure the scenario I pictured, of a purple haired, tattooed woman screeching in my face and poking her fingers into my chest was now highly unlikely. My fear was based upon the idea that I would be placed in that age-old dilemma all men fear. When an aggressive woman gets in a man's face his options as far as responses go, are extremely limited.

What should you do? Smile and try to look composed and cool even as the woman's spittle is on your face and she is branding you a Nazi, KKK member and a woman hater in a shrill, enraged voice? So much easier said than done.

Do you shout back and immediately give the media fodder for the angle they have already decided to take? That angle being one which focuses on the "angry, aggressive misogynists who are marching because they want to remove women's rights and encourage rapists to rape."

Do you actually dare to push the screaming banshee out of your personal space knowing she will hysterically accuse you of groping her or assaulting her?

Do you simply turn and walk away-looking mute and impotent in the face of her righteous fury?

Well, I suppose the final option is the most sensible if you want to avoid the very thing the hater wants- a confrontation where she gets to play victim.

This whole issue came back to me when I watched a recent interview Jesse Watters had with a feminist professor. I know Watters plays dumb and is rather passive in these interviews because he believes these morons expose their own bigotry and ignorance when they open their mouths. I prefer to pushback. Among her many claims about male privilege was the old chestnut about women living in a constant state of fear because at any given moment they could be assaulted or raped.

I believe the claim is a complete and utter denial of the reality and norm in our daily lives. Being female protects you from so many things which males must endure. This woman really seems to believe what she is saying. I have no doubt women feel vulnerable and afraid at times and on rare occasions their femininity will be taken advantage of by an out of control male. But honest people will concede that such events are extraordinary rather than commonplace.

Why do so many women feel free to scream in men's faces or even physically assault them? Are they insane? Who in their right mind would choose to antagonize and invade the space of someone who could literally physically destroy them in most circumstances should he choose to respond to their aggression? The answer (we all know) is that women *know* that being female is their greatest asset when it comes to remaining safe from physical harm.

We have seen this attitude represented on our tv and cinema screens for decades. Women slap and punch men with impunity. It is simply a reflection of the reality in our everyday lives.

I have no doubt there are burdens and obstacles women endure which men will never understand. That is a given. Our media relentlessly talks, speaks and writes about these obstacles, whether real or imagined (or exaggerated) every day. Women menstruate. Women become pregnant. Women have to balance their working and mothering roles. Of course, there is much more but we have all been subjected to years of indoctrination with regard to the

difficulties endured by women.

When the media decides to focus on men it is always to tell men and women that males are privileged, powerful and pampered. No-one has the courage to talk or write about the countless things that can make being a male scary, confronting and overwhelming throughout a lifetime. This doesn't in anyway negate the many wonderful benefits of masculinity. The two strands exist side by side.

I learned at a very young age that courage is a very important quality every man or boy should possess. It began when I played football in primary school and I quickly became aware of the words "jib" and "squib". These words hovered threateningly over every boy who has played Aussie Rules. To be branded a jib is as shameful as it gets in our footy culture. I am sure there are synonyms for these words in all sporting cultures around the planet. It simply means you are a coward who places his physical safety before the success of his team.

Another very local accusation in our footy culture is to be accused of "hearing footsteps." In our game players often have to stand under a high ball and wait for it to descend whilst you can literally hear the thundering footsteps of the approaching pack coming from behind you. This pack can physically maim you with knees to the ribs or fists to the head under the guise of attempting to prevent you from marking (catching) the football. If you turn your attention from the ball or drop it because you are distracted by the ominous noise behind you-you are a squib. You feel the shame so deeply.

Listen to the acclaim given to footballers who display courage when their moment of truth arrives.

I was a reasonably brave footballer but I still vividly remember the day I jibbed it. I was actually captain of the reserves team. The ball was bouncing toward me and a pack of players were thundering after it. Rather than dive on the ball and cop the knees to the head and back I stuck a hand out. The ball was swept forward and they scored a goal. I knew it looked terrible. I knew my *mates knew* exactly what had happened. Worse was to follow. A coach I loved approached me in the huddle at quarter time. "What happened out there, Denty? It didn't look good mate." That was it. He then turned and began to talk to other players.

I actually wanted to cry. I was devastated. My coach had been disappointed and surprised by my moment of weakness. I remember how hard I tried to get injured by some brave act that would wipe the slate clean and win back the approval of my coach but the opportunity never came throughout the final three quarters of the game. We won the game but I remember the sickly, hollow feeling in my guts as we showered and changed and all the usual banter went on.

Years later, I read Stephen Crane's classic novel: *The Red Badge of Courage.* My God-I felt the very same emotions as the young man in his first battle felt. He had failed the test and was terrified by the idea that his comrades had seen him run in the face of the enemy. His shame was so deep he could not bear the idea of living with it. He was desperate to redeem himself and prove he was a man of worth. He wanted his red badge of courage…a wound to prove his bravery, a simple but clear symbol of his manhood that no-one would question. Oh how envious he was of those men who had a bullet in their arm or leg or a bayonet wound in their gut.

Oh yes-I had tried so hard to win a blackened eye or get knocked out on my own field of battle. That was preferable to the red-hot gnawing shame.

At times he regarded the wounded soldiers in an envious way. He conceived persons with torn bodies to be peculiarly happy. He wished that he, too, had a wound, a (little) red badge of courage.

Women walk through life aware of so many of their perceived burdens. There is one burden of which they are for the most part, blissfully free. The enormous pressure to *act* in a moment requiring action. To protect, to risk, to help, save or even die in preference to ignominy and shame.

When was the last time you saw footage of a woman running into a burning house or car to rescue the occupants? When have you seen footage of a woman swimming across a raging river to rescue a stranded dog? I am not suggesting there are not many courageous women nor that a woman has never done these things. I am saying it is an

absolute expectation that a man take these actions and an incredible surprise and a subject of much hype and celebration when a woman does it.

How many females have longed to be a maimed or simply bruised in order to prove their worth? I am not blaming women for this state of affairs though some use the innate shame men feel so quickly when their courage or manhood is called into question to manipulate and pressure them. I am simply pointing out just one of the many invisible, yet frighteningly real burdens males must endure.

In recent weeks here in Australia there has been a focus on the toxic bullying that apparently only affects our female politicians.

When these women were asked to give examples of this shocking behavior their evidence for this outrageous gender-based nastiness was what could only be called non -existent. One woman cited the pressure she felt to decide about who she was going to support in the impending leadership ballot!

It is truly laughable, yet the headlines continue to cry out about the abuse of our females in the dirty game of politics. Where have these headlines been the past 100 or so years? Again- women expect special treatment whilst proclaiming their equality and fitness to hold positions usually occupied by men. The abuse, bullying, backstabbing and humiliation meted out to countless male politicians is simply expected and absolutely not newsworthy.

If a male politician were to cower, scream in fear or run when an assassin attempted to attack him his image would be in tatters and his political career dead. A female Prime Minister could literally wet her pants in a moment of danger and not lose any credibility in the eyes of the media or public. Oh-be assured, there would be some brave cartoonists who might mock the female and snide jokes in the local pub. But the media would form a protective circle around her as would her colleagues.

Imagine what would happen if Trump were to display fear or panic in front of the cameras.

These again, are the never mentioned crosses males must simply endure.

Another article screamed about the way female retail workers face abuse because they are women before finishing with the statistic that 85% of all retail workers have been abused. Abuse of men doesn't register as newsworthy in any field.

Young males must learn to deal with their incredibly powerful sexual urges. We can all recall our teenage years where we felt we were likely to fucking explode if we didn't find release through a furtive session with dad's Playboy or bra ads in some women's magazine. We were walking cum machines. Joe Rogan does a brilliant job of trying to explain how it feels to be a man in this conversation:

We can laugh now but it was no bloody joke back then. It was an all-consuming physical affliction that had to be accommodated on a daily and sometimes even more frequent basis. If it was not dealt with it had a profound affect on your mood, concentration and wellbeing. Even now when so called experts talk about young males and their sexuality it is usually as the butt of jokes and with smirks or knowing eye rolls rather than a subject to engender compassion and understanding.

Young women receive nothing but understanding and enormous sympathy for the problems which uniquely afflict them, be it body image (which also affect boys and men), periods, eating disorders or teen pregnancy.

A woman recently blamed a weight loss drug for dramatically increasing her sex drive before she groomed a 15-year-old student for sex.

She avoided any jail time. No man could present his high sex drive as a defense for sexually abusing an underaged child. I am certain that many men who do commit such acts also have a very strong sex drive. Most teenage boys live with that very powerful distraction every day for many years. How about some acknowledgement of the remarkable fact that despite the highly sexualized world they now find themselves in, the overwhelming majority of boys control these drives and behave appropriately most if not all of the time. Don't wait for any breaking news

story on this phenomenon.

The feminist professor who so arrogantly lectured Jesse Watters about male privilege and the burden of womanhood is an ignorant fool. She can never understand what being a man really means and her vacuous words proved it.

Why would a woman support the men's rights movement?

Elizabeth Hobson · 10 September 2018 · Archived copy · Original

Why would a woman commit herself to working within the Men's Human Rights Movement?

The answer is that I am a gender equality activist; committed to a struggle for equal rights, treatment, opportunities, choices and respect for all. That's what the Men's Human Rights Movement is all about.

Despite the universally held presumption that women get a raw deal and that men benefit from the oppression of women, the rights of men and boys are assaulted on many levels everywhere in the West. The well-being of men is self-evidently not a priority. In my home country, the U.K., men are discriminated against in education and workplaces (often explicitly through quotas favouring women or by missing out on support only available to women), in the criminal justice system (in which men are treated far more harshly than women) and, as fathers, where they are likely to be systematically erased from their children's lives if they're unlucky enough to find themselves in a family court.

As the Director of Communications at Justice for Men & Boys (and the women who love them) – or J4MB – I am part of the only political party in the Anglosphere that campaigns for the human rights of men and boys. We are invested in achieving equality and justice for men and boys across a wide range of issues. For the past three years, however, our primary campaigning issue has been the non-therapeutic circumcision (male genital mutilation/MGM) of boys in the U.K.

MGM is the only surgery that is performed on children without a diagnosis in the Western world. Many insist that non-medically necessary circumcision of male minors is not equivalent to Female Genital Mutilation (FGM). This is physiologically true of some forms of FGM but in fact there are a number of forms of both that are more or less similar – and, actually, the most common form of MGM is more severe than the most common forms of FGM. However, the degree of physiological harm is an irrelevance because MGM and FGM are morally identical. Unnecessary procedures on the genitals of boys or girls (or intersex children) are affronts to their bodily autonomy. A person's body is their sole property. That idea is widely accepted when it comes to girls and women yet the empathy gap has proven too big a bridge to cross in advancing the truth that it's also the case for boys and men.

MGM is a violent, dangerous and traumatic violation. Marilyn Milos (widely regarded as the 'founding mother' of the U.S. movement against MGM) was a nursing student in the late 1970's. Watching a procedure was a turning point in her life, in an interview she describes the event as follows:

> *"We students filed into the hospital nursery to find a baby boy strapped spread-eagle to a plastic board on a counter top. He was struggling against his restraints—tugging, whimpering, and crying helplessly.*
>
> *When the doctor began the operation, the baby let out a piercing scream. He screamed when his foreskin was pinched and crushed as the doctor attached a clamp to his tiny penis. The infant's shriek intensified when the doctor inserted an instrument between the foreskin and the head of the penis, tearing them apart [the foreskin is attached to the glans with connective tissue in newborns, which is designed to dissolve during the first few years of life].*
>
> *Then the baby started shaking his head back and forth. It was the only part of his body he could move. He started shaking his head when the doctor used another clamp to (lengthwise) crush the foreskin, which he then cut. This made the foreskin opening large enough to insert a circumcision instrument designed to prevent the head of the penis from being severed during the surgery.*
>
> *During the last stage of the operation, the doctor crushed the foreskin against the circumcision instrument. Then, finally, he amputated it. By that time, the baby was limp, exhausted, spent."*

Common early complications include: pain, bleeding, swelling or inadequate skin removal, which are treatable.

Amputation of the glans can occur and deaths from excess bleeding happen even in the U.K. In 2012, Tim Hammond conducted the Global Survey of Circumcision Harm in which 1000 circumcised men shared their experiences. In 2016, Hammond presented his findings to the International Conference on Men's Issues.

The survey found that participants reported suffering from a myriad of harms, including the following:

10% had partial/total loss of the penile body.

56% had little to no shaft skin mobility on erection.

45% had hair along the the mid to upper shaft causing friction during sex.

67% reported an insensitive glans.

75% reported a dry/keratinised glans (requiring lubricants before sex)

31% reported erectile dysfunction (with circumcised men being 4.½ times more likely to take pharmaceuticals for this condition)

6% reported penile bleeding during sex

8% reported that the scar is painful

27% reported that the scar is numb

Emotionally, the men surveyed reported feeling:

Anger- 71%

Frustration- 72%

Shame- 37%

Betrayed by lack of protection from harm by my mother- 55%

Betrayed by lack of protection from harm by my father- 50%

That my human rights were violated- 73%

62% of the participants reported that their condition impedes their sexual relationships.

MGM is an indefensible practice, absolutely on a par with FGM. The supporters of each practice sound remarkably alike and the root motivation for both practices lies with the damaging of sexual function in the victim for supposedly moral purposes, as the young American Jewish academic Eric Clopper eloquently explained in his 'Sex and Circumcision: An American Love Story' presentation to Harvard University in May 2018. He was later fired for having published this piece on YouTube.

MGM has to die – for individual autonomy, human well-being and equality. And the feminist movement needs to re-examine their position on the matter. A German court effectively banned the practice in 2012, but the ruling was overturned. A law was later passed making it legal. Feminists were among those active in opposing 'The Cologne ruling', perpetuating myths about hygiene and, in the case of Alice Schwarzer, calling opposition to circumcision "an unrealistic political correctness" and "unnecesary". Katrin Altpeter chimed in with the assertion that there is "no way to compare [MGM with FGM]" in her criticism. Mayim Balik, who circumcised her sons, rails against FGM. Ashley Judd, a United Nations Population Fund Goodwill Ambassador has said that what she wants "for girls is to create a safe space in which we can move with freedom, without constraint, with bodily integrity, with sexual autonomy… That's what we're doing when we end these harmful practices [including FGM]" while promoting MGM via her Twitter account. Feminists claim that they want for men to more readily express their feelings. Many are expressing their feelings on MGM – and they are angry. Can feminists hear them? Do they care?

No parliamentary override exists in the U.K. to permit the non-therapeutic genital mutilation of male minors, and the practice is obviously an 'assault occasioning bodily harm', which is illegal under the Offences Against the

Person Act (1861). The Criminal Prosecution Service (CPS) sentencing guidelines with respect to actual bodily harm, identify eight aggravating factors indicating higher culpability which are relevant to MGM:

1- A significant degree of premeditation
2 – Use of weapon or weapon equivalent
3 – Deliberately causes more harm than is necessary for commission of offence
4 – Deliberate targeting of vulnerable victim
5 – Offence motivated by, or demonstrating, hostility based on the victim's age, sex, gender identity (or presumed gender identity)
6 – Ongoing effect upon the victim
7 – Presence of others including relatives
8 – Abuse of power and/or position of trust.

The Convention on the Rights of the Child (ratified in the U.K. in 1991) contains the following relevant passages:

Article 24.3: "States Parties shall take all effective and appropriate measures with a view to abolishing traditional practices prejudicial to the health of children."

Article 2.2: "States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members."

The convention also enshrines the rights to freedom of expression and religion.

MGM is, therefore, justifiably illegal in the U.K. It is an outrage that we, at J4MB, remain part of only a small number of groups and individuals taking a stand against the fact that the CPS is failing to uphold the law and protect children.

I am a woman in the Men's Human Rights Movement because this community is a progressive vanguard. We are compassionate, we are moral and we are right – about the issue of MGM and many other things. We are also defamed, we are misrepresented — and we are not gonna stop until men and boys have the equal rights, treatment, opportunities, choices and respect that they deserve.

More information on MGM can be found on a playlist on Mike Buchanan's (J4MB party leader) YouTube channel.

Dr. Darius Bagli, “Known Genital Mutilator” of SickKids, Toronto, plus: circumcisor or pedophile, what’s the difference?

Gary Costanza · 11 September 2018 · Archived copy · Original

[image]What’s the difference between a pedophile and a circumcisor?

- Both perform unnecessary acts on a child, but the circumcisor always draws blood, cuts away healthy tissue with a weapon, and leaves permanent scarring.
- The circumcisor always risks the very life of the child he/she abuses.
- The circumcisor, aided and abetted by ignorant parents and a self-serving medical industry consider this ‘good touching’ and ‘good trauma’, while in reality the victim is equally traumatized by both the pedophile’s ‘bad’ and the doctor’s ‘good’ sexual abuse.
- Some ritual circumcisions involve what society deems ‘good’ infant penis sucking, while, absent the religious ritual and/or doctoral degree, it’s ‘bad’ abuse and warrants jail for the abuser.
- We know pedophiles have a decidedly negative impact on individuals and society, yet we encourage the same behavior by supposedly learned professionals without any research as to its efficacy, purpose, or health impacts.

Some of you may be thinking ‘but it’s elective surgery that the parents consent to’ unlike a pedophile who gets no such permission. Plus, it’s done for hygiene and/or cosmetic reasons.

But that’s the point exactly. *The victim himself gives no such consent.* And just like FGM, human rights law and ethics doesn’t allow genital mutilation or sexual abuse against minors without their consent for anything other than medical necessity.

It’s not just me that’s making this comparison – just google “circumcision pedophile.”

[image]
Two men stand next to signs that read “yes to circumcision” and “religious freedom.” A third man wearing a tattered raincoat tells them: “I know what you mean. I, too, get told by invisible men to mess around with boys’ penises.”
It’s actually worse than you think. Here’s what a “Dr. Wilson” says about circumcision:

> WHAT IS THE FORESKIN AND WHY REMOVE IT?
>
> The foreskin of the penis is a small piece of tissue that normally covers the head of the penis, which is the most distant and most sensitive part of the penis. The foreskin has been described as being like a sheath, or cap, or hood.
>
> The foreskin can be pulled back mechanically with the hand, to clean the head of the penis that is underneath it. In fact, this is the only way to clean this part of the body. Many men fail to do this when they shower or bathe. This is not good, as the fluid builds up and bacteria can grow on the smegma fluid causing infection, in some cases. This is less of a problem today, but it was one reason for circumcision in the past.
>
> During sex, the foreskin is supposed to pull back by itself, or it can be pulled back by hand. This exposes the head of the penis, which is quite sensitive to touch and makes the man more interested in sexual intercourse. It also makes the man more jumpy, in a way, that does not occur if the foreskin is removed when the man is just a baby or young child.
>
> INTENTIONAL WOUNDING OF MEN
>
> No anesthesia is used when a baby is circumcised in the Jewish tradition. One could say that in ancient times, this was because anesthesia had not been invented. However, this is not quite true. Physicians of the time period knew about and used herbs such as cloves and others to numb parts of the body when surgery was

> required.
>
> I am told by rabbis that no anesthesia was allowed for other reasons. First, the safety of anesthesia is not always complete, so avoiding it prevents some possible problems.
>
> Secondly, circumcision is considered a type of wounding of a man. This may sound cruel and barbaric, but it is not. What it does is help prevent the man from raping and harming women in the future. Jewish men are known to rape women much less often than most other groups. They also tend to treat women much better than other ethnic and religious groups on planet earth.
>
> Thus, the concept of wounding of men is not a cruel concept. It is related to women's health and safety. It is also a type of rite of passage for men. Women bleed every month, so they have a different rite of passage, but men do not experience this. Circumcision, in fact, is only the first of the rites of passage for men that the Hebrew Bible insists upon, and which our current society is sorely lacking.

It gets far worse as one reads further on at his website. Check out the "Angry Intactivist" website and other answers to the pedophile/circumcisor question. And fuck you, Taylor Swift.

Now, back to the more 'mainstream' circumcisor, Dr. Darius Bagli, who doesn't even use the religious delusion.

SickKids of Toronto, Ontario has a "clinic" that encourages and performs infant genital mutilation on helpless and healthy infants, ironically a symptom of a sick society that lacks medical ethics and devalues boys, men, and male sexuality.

Consequently, Dr. Darius Bagli has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

He 'practices' at the Newborn Circumcision Clinic at SickKids, and he either performs or supervises infant genital mutilation, also known as circumcision, on healthy, *un*SickKids for no medical reason.

He knows this amputation of healthy tissue is unnecessary, unethical, and risky, yet he continues to perform it and/or force others to perform it, under threat of termination.

Here's his bio from the website:

"Darius Bägli, MDCM, FRCSC, FAAP, FACS
Associate Head, Division of Urology
Associate Surgeon-in-Chief
Attending Urologic Surgeon
Senior Associate Scientist, The Hospital for Sick Children
Professor, Departments of Surgery and Physiology, University of Toronto

Dr. Darius Bägli became a member of the surgical staff at SickKids and the Department of Surgery, University of Toronto, in 1995. He is certified in Urologic Surgery by the Royal College of Physicians and Surgeons of Canada, the American College of Surgeons, the American Board of Urology and is a Fellow of the American Academy of Paediatrics. He directs a laboratory in cell and matrix biology in the hospital Research Institute, as well as oversees a busy clinical practice in paediatric urology and reconstructive surgery.

He is one of the few paediatric urologists with an independent cell and molecular biology program in North America and the only one in Canada. Bägli continues to hold peer–reviewed funding for his research and is actively involved in both the basic science and clinical training of the paediatric urology fellows at SickKids."

Under "What to expect during your visit," we read:

> You and your baby will meet a urology fellow and a registered nurse. Before circumcision, the doctor who will perform the procedure will speak with you. This is a discussion of the reasons for circumcision, the benefits, risks and alternatives, and ensures that you understand what will happen during the procedure. You will have lots of time to ask questions.

> You should discuss what pain control measures will be used during and after the procedure. Your doctor may use a local anesthetic. Swaddling, oral sugar solutions or acetaminophen (Tylenol) may be given as well, but should not be used as the primary method of pain relief.
>
> To perform the procedure, the doctor places the baby on a special table and cleans the baby's penis and foreskin. First, the baby gets medicine so he won't feel pain. This might be a cream on the skin or a needle into the base of the penis. Then they use special tools to cut off the foreskin. The doctor completes the procedure by wrapping a bandage (called gauze) around the baby's penis to protect it from rubbing against the diaper.
>
> The baby may cry during the procedure and for a short while afterward. Local anesthesia can greatly reduce your baby's discomfort.

The baby will feel pain, despite the above lie, and the alternative to this is no circumcision , with no risks, unlike this procedure that results in scarring, loss of sensitivity, loss of foreskin function, sometimes lifetime complications needing further surgery, and death.

Since the doctor has incomplete information about the controversy and risks of circumcision, you can read that here and watch videos here.

Dr. Darius Bägli's practice information follows:

SickKids
555 University Avenue
Toronto, Ontario
Canada
M5G 1X8

General inquiries: 416-813-1500
Patient information/locating: 416-813-6621

> "Known Genital Mutilator" Dr. Darius Bägli of SickKids, Toronto, where UnSickKids get barbaric "treatment" https://t.co/ACceCRtdOG #MGM #circumcision
>
> — gary costanza (@jerrytheother) September 11, 2018

Stooges behaving badly

Doug Mortimer · 13 September 2018 · Archived copy · Original

When I was in grad school way back in the early 1970s, I had a visiting professor from the British Film Institute. One day he was digressing about how he had put himself through school by working as a projectionist. He reminisced about the comedy short subjects that had once been a fundamental part of every presentation but were now obsolete. He mentioned a number of comic actors and wondered if their names had gone down the memory hole (they had) and then asked if anybody in the class had ever heard of The Three Stooges.

The raucous response shocked him. He had no idea that the Three Stooges had been resurrected on American television and were an integral part of the childhood of just about every student in the room.

The Stooges were arguably more popular in the 50s and 60s than they were during their vaudeville and cinema heyday in the 1930s and 1940s. That would probably not be true today. They may well be available on some cable channel and some of their shorts in the public domain may be out there on YouTube, but there is much more competition for viewers' attention today, so their impact can't help but be lessened. In some circles, that would be considered a good thing.

I suspect that any enterprising soul trying to host a Stooge-a-Thon at a local college campus today would be met with a feminist/SJW task force intent on closing it down. Of course, Mrs. Grundy has never approved of the Stooges but today her disapproval encompasses more and more aspects of male behavior.

In my youth it was common knowledge that one of the fundamental differences between the sexes was that men loved the Three Stooges and women couldn't stand them. I think that's a topic worth exploring. As Moe was wont to say to Larry and/or Curly, "I'll explain it so even you can understand it." At least I'll try.

At this point in time, I fancy myself something of an expert on the Stooges as I have just finished watching in sequence all Three Stooges shorts (97 total) made during the Curly era (1934 – 1946). If I still had to write compositions about how I spent my summer vacation, I would have my theme. Since each short runs about 20 minutes, it was a time-consuming chore but thorough research is a must if sound scholarship is to result. In fact, I

wouldn't be surprised to find out that somewhere a gender studies program has integrated the Three Stooges into the study plan. God knows they've studied stranger material in those classes.

It is a fact of life (which means feminists deny it) that women value high-status men who are good providers. Given this premise, it's no wonder women detested the Stooges. They embody everything women don't want in a man. When employed, the Stooges have menial jobs with no future. In addition, they are short, ill-mannered, and they dress funny. When the Stooges made their comedies, their haircuts were considered way out. Given today's hipster hairstyles, however, the Stooges' coiffures are almost mainstream.

In their films, more often than not, the Stooges are unemployed or underemployed. When they do work, they almost never have white collar jobs (it is difficult to imagine any of them sitting behind a desk). Of course, blue collar jobs are more physical and offer more opportunities for slapstick. The Stooges, however, are less than ideal spokesmen for the dignity of the proletariat.

Even when the Stooges portrayed professional men, they were lacking in *gravitas*. Ironically, the only Oscar nomination (for comedy short subject) they ever received was when they portrayed doctors in "Men in Black" in 1934. Of course, they graduated at the bottom of their class and are hopelessly incompetent, but incompetence is a recurring theme in humor. Male competence is the key to any functioning society – but it ain't particularly funny. Female incompetence is also funny (*e.g.*, "I Love Lucy"), but no comedienne could get away with it today. "We can do it!" and "Girl Power!" y'know.

Despite the Stooges' overall lack of sex appeal, they do occasionally forge relationships with women. In fact, they portray married men in some of their shorts, but they are hardly the heads of their households. Often, they are content to let their wives be the breadwinners while they sleep late. Worst of all, they do not help with the housework, which is probably just as well, given their incompetence.

The Stooges have never been held up as role models. Mothers used to worry about their children imitating their violent interactions. I think the phrase, "Kids, don't try this at home" likely originated when the Stooges ruled the airways. Today the internet has much worse activities that might inspire imitation. Also, the "Jackass" TV show and movies make the Stooges look like sissies. Nevertheless, there are problematical elements in the Stooges' films pertaining to acceptable behavior in the enlightened, progressive America of today.

Since the Stooges live together, domestic violence is a recurring problem. Typically, Moe, the father figure, abuses the "children," Larry and Curly. Clearly, these movies should not be shown today without a trigger warning or an 800 number referring viewers to a domestic violence hotline.

Women are occasionally the brunt of the abuse (but when slapped they almost always slap back). Perhaps more distressing is the matter of female dignity, which often gets trashed. Women high up on the social scale are the most popular targets, as the humor in such situations is in inverse proportion to the social status of the person being humbled. Making a washerwoman the butt of a joke just doesn't elicit as much laughter.

The class struggle, in fact, is a recurring motif in the Stooges' films. Then as now, the nature-versus-nurture debate raged on. In "Hoi Polloi," a 1935 short, two wealthy gentlemen make a wager as to whether heredity is more important that environment or vice versa. Turning the Stooges into gentlemen is the acid test. Of course, it proves to be a fool's errand, but the plot was so good it was recycled in "Half-Wits Holiday" (sadly, Curly suffered a career-ending stroke on the set) in 1946. As late as 1958, the same plot was resurrected for "Pies and Guys," with Joe Besser in the Curly role.

The upshot of these shorts is that attempting to uplift the underclass is a waste of time and effort. In other words, inequality rules. This a controversial conclusion sure to upset social justice warriors, who generally deny any sort of inborn differences in human behavior (particularly gender roles) and decry those who assert otherwise.

Then there is the problem of insensitive language. Moe is the chief offender, given to calling Curly and Larry "imbeciles/idiots/morons." Of course, we no longer use those terms today. You can almost see psychologists

rolling their eyes every time they hear one of these pejoratives. I guess if the Stooges were around today, Moe could say, "You special needs/special ed/mentally challenged persons!"

Among the most cringe-inducing Stooges' shorts are those in which they appear in women's clothing, thus making light of the plight of trans people. Curly is particularly egregious in this regard. He is more believable than Moe or Larry, perhaps because he is more neotenous. But his missteps go beyond cross-dressing.

Curly is obese and his appearance plays a big part in the humor. In ye olde cinema, fat people (*e.g.*, Fatty Arbuckle, Oliver Hardy) were fair game for humor. It was socially acceptable to laugh at fat people simply because they looked (and walked) funny. Of course, in those days people laughed without looking over their shoulder to see if anyone was offended. Unfortunately, the fat-shaming in Stooge films isn't limited to Curly. One particularly insensitive scene occurs in "False Alarms" (1936) when a land whale (thankfully, no yoga pants back then), savoring a night on the town with her friends, exults, "Let's go places and eat things."

In a sense, insensitivity is integral to being a Stooge. If you have to absorb a lot of physical abuse, it helps to be insensitive. So let's take a look at the insensitivity of each Stooge.

Women may admire a man who takes charge, but I don't think Moe is what they have in mind. Moe has serious anger management problems, yet his ire is almost never directed at women. He never hits women and rarely hits on women. He just isn't a ladies' man. Though he acts the part of the alpha male (I think the adjective "bossy" applies here), he isn't any smarter than Larry and Curly. Moe is the demanding boss who issues commands right and left, the irascible father who dishes out corporal punishment, the drill sergeant given to humiliating tongue-lashings (think R. Lee Ermey with a funny haircut and without the uniform). Moe is the epitome of toxic masculinity. He would surely be described as a fascist today — and not without justification. Building on his authoritarian personality, he impersonated Hitler in two shorts ('You Nazty Spy" in 1940 and "I'll Never Heil Again" in 1941). I wouldn't say he was literally Hitler but it did seem like type casting.

Larry is the most passive of the stooges. A 1984 biography of Larry (written by his brother) was entitled "The Stooge in the Middle." We might describe Larry as a classic cuck. For the most part, he is a beta (at best) male who just goes with the flow. When it comes to punishment, he frequently takes it and only rarely dishes it out. For the most part he is a nice guy, albeit clueless, the guy who never gets the memo. Larry occasionally tries to ingratiate himself with attractive women but never gets anywhere. His big mistake is hitting on women with high sexual market value. If he sought out older women who have hit the wall, he'd probably fare much better.

Then we come to Curly the man-child. Every comedy team has one (Stan Laurel, Lou Costello, Harpo Marx, Jerry Lewis). His role is to be irritatingly childish or endearingly childlike. As a potential husband, he is worthless, but he sometimes awakens the maternal instinct in women. Today he would probably be diagnosed with Peter Pan Syndrome. Failure to launch doesn't begin to describe his flaws. Curly was not shy and was given to addressing strange women as "Toots" (probably not a wise move for pickup artists today).

Of course, no essay on the Stooges is complete without referring to the pie fights. The origin of this sort of humor dates back to vaudeville and British music hall, but it would be a wild goose chase to try to figure out who threw the first pie or who was the first person to get pied (yes, it is a verb). The Stooges, however, are among the foremost practitioners of the craft.

One of the primary targets for their pies was the hoity-toity female. Any number of elegantly-coiffed and draped women saw their dignity destroyed after a well-aimed pie. Feminism was on the back burner when the Stooges' films were in theaters, but I have to believe that if they were around today, they could really wreak havoc at, say, the NOW annual convention or a university feminist workshop. Why fight feminists with debates, arguments, lobbying, persuasion, statistics, or appeals to reason when you can pie them? A surprising number of high muckety-mucks have gotten this treatment but the perpetrators are usually captured by the high sheriffs.

Now I am not recommending that readers actually go out and shove a pie into anyone's face (though it might make the skirmishes between antifa and the free speechers less lethal). Depending on where you live, you could be

charged with assault, battery, and maybe a hate crime. Besides, I don't like the idea of wasting baked goods. Still, given the wealth of feminist wrath on YouTube, anyone with a smidgen of smarts pertaining to video editing and CGI could probably match up shots of the Stooges or other slapstick artistes throwing pies at feminist targets.

I think it would be funny. How about it, Curly? Are you up to putting a pie in the puss of a sanctimonious harpy?

Soitanly!

Nyuck-nyuck-nyuck-nyuck….*ad infinitum*.

Toxic Feminism

David Solway · 14 September 2018 · Archived copy · Original

The damage that radical feminism has done to our education system is incalculable. Yet the movement continues to grow exponentially, and gender studies faculties, which promote female empowerment at the expense of what is called "toxic masculinity," continue to multiply.

Feminism has patently skewed the syllabus in the direction of gender asymmetry. In the name of diversity, equity, and inclusion, women have progressively come to dominate campus life regardless of aptitude and competency. Hiring protocols are female-friendly, as are faculty postings and grant opportunities. Qualified male candidates need to make alternative arrangements. (As Heather Mac Donald of the Manhattan Institute muses, in the prevailing climate, Einstein might have trouble getting hired for a professorship.) Male students, already in declining numbers, are under threat of allegations of sexual assault or harassment, *ad hoc* tribunals, and arbitrary expulsion. McGill University anthropology professor emeritus Philip Carl Salzman warns parents in a comprehensive essay for Minding the Campus, "Your sons will learn they should 'step aside' to give more space and power to females."

Unfortunately, too many careers have been built on gender studies and feminist theory to allow surrender. Leftist government bureaucrats, university administrators, "diversity and inclusion" officers, and faculty across the entire academic landscape are dependent on preserving perhaps the greatest scam in the systemic apparatus we call education. Investing in a false theory or inequitable practice never prevented its adherents, whose reputations and livelihoods are at stake, from surrendering their perquisites. Rather, educrats and their cohorts will double down and increase their efforts to further their agenda. They will persist in finding ways to evade the most far-sighted and ethically determined efforts to redress the parietal imbalance by refusing to implement new directives from enlightened government agencies.

[image]One way is to pursue legal action against elected administrations bent on reform, as in the U.S., where women's groups are suing secretary of education Betsy DeVos for rescinding Obama's guidelines on how to manage Title IX investigations regarding (male) sexual assault. These organizations are intent on defending a regime predicated on unsubstantiated allegations rather than due process. Similarly, in the Canadian province of Ontario, the left-feminist teacher union is suing the recently installed Conservative government for attempting to repeal the current sex ed curriculum. That this curriculum introduces very young students to sexual practices for which they are emotionally unprepared is of no account to these insurrectionary preceptors. Rather, the perpetuation of what is nothing more than a pedagogical sinkhole is their purpose, as is the case with Title IX proponents.

Another way to stymie the remedial enterprise is to stack the deck with ever more fellow-traveling faculty personnel, thus relying on critical mass to fortify a doctrinaire position. Professor Art Hill, chair of the Department of Food Science at the University of Guelph, points out: "One thing that concerns me is hiring policies. Our provost at the University of Guelph hosted a session on Academic Freedom … mostly strategizing on how to limit expression of 'undesirable' views without making martyrs. There was little evidence of sincere respect for differing ideologies. His last slide advised that Universities can limit expression of unacceptable views via selective faculty recruitment … especially in the social sciences and humanities." Recruitment proceeds "according to ideology." (Personal communication.)

Not content with having ruined the humanities beyond repair, the radical sorority and its male apostles are insinuating their campaign into the STEM disciplines, now being steadily infected by the gender cathexis. There is no doubt that the study and practice of science as we know it will be drastically weakened. Toni Airaksinen at PJ Media cites a recent instance of this monetized ideological swindle, which is in fact representative: "The University of Tennessee-Knoxville will spend more than $700,000 in federal funds over the next four years to get more women into STEM, despite their proposed intervention having zero record of success." Some of the bogus issues being addressed involve, as to be expected, the so-called "culture of implicit bias," which simply does not exist –

except insofar as it privileges women – and that strange eidolon known as women's "emotional labor." One does not know whether to blush or laugh.

Airaksinen pulled her punches when she should have gone for KO. "Perhaps this program *might* be helpful for women in STEM, and ultimately, scientific discovery at large," she suggests, perhaps ironically, though "considering that the NSF has poured millions of taxpayer funds into similar projects and hasn't been able to document any results, it seems unlikely." It is not merely unlikely, but entirely implausible. Just ask Sir Tim Hunt, Larry Summers, and Matt Taylor. Science is a discipline with intrinsic standards of replication and objectivity that cannot be adulterated by peripheral concerns entailing social projects, cultural preoccupations, or the fashions of the day while remaining science.

"Emotional labor" has nothing to do with science. Gender has nothing to do with science. Stringent analysis, top-tier math, controlled experiment, endless testing, and honest commitment to the task of advancing human knowledge and exploring the universe are what science is about. If a man can do it, good. If a woman can do it, good. If an immigrant from Mars of indeterminate sex can do it, also good. But if hiring and staffing depend on extraneous factors, mediocrity is the inevitable consequence. Standards must apply across the board.

The same is true, if in various ways, of any profession. Canvass the best candidates, the most capable, the most dedicated to the field, and the most willing to work punishing hours. These are, or should be, the invariable criteria of selection and preferment. Such is undeniably the case – or should be – when it comes to the schools and colleges. Wise administrators, learned and effective teachers, and *real subjects* are – or should be – the essentials that underpin true education.

Feminist dogma is not one of these essentials. Departments of Gender Studies – as well as the myriad other faux "identity studies" programs like queer studies, race theory, critical theory, fat studies, sexuality studies, whiteness studies, *ad vomitatum* – do not constitute real subjects; they are centers of radical indoctrination or specimens of academic frivolity. Bruce Bawer's definitive examination of our vaudeville education network, *The Victims' Revolution*, is an adversarial classic and should be consulted by skeptics. Grouped under the rubric of "social justice," identity studies programs largely explain why our universities are well on the way to becoming third-world institutions. Feminism is the mother of the "social justice" obsession that is devastating the culture and destroying education.

As I have argued before, the academy cannot be reformed, despite a decent government's best intentions. It must be abolished or gradually phased out and replaced by schools and universities and online delivery programs founded on the traditional mandate of moral accountability, exacting scholarship, discipline-specific authority, open debate, and responsible instruction. A redoubtable task, no doubt, but one that is absolutely necessary. Feminism must have no part in it. With its reliance on false assumptions, phony statistics, affective resentment, and glib verbosity, feminism is the most potent carcinogen attacking both the body social and the health of the education system. It is toxic. It is talk-sick. It needs to go.

This article was originally posted at American Thinker and was reposted here with permission from Mr. Solway.

David Solway is a Canadian poet and essayist. He is the author of The Big Lie: On Terror, Antisemitism, and Identity, and is currently working on a sequel, Living in the Valley of Shmoon. His new book on Jewish and Israeli themes, Hear, O Israel!, was released by Mantua Books. His latest book is The Boxthorn Tree, published in December 2012. Visit his Website at www.davidsolway.com and his Facebook page here.

In praise of dead white men

Philip Carl Salzman · 17 September 2018 · Archived copy · Original

Every age has its obsessions. Religious differences among Christians led to brutal and bloody religious wars a few centuries ago. National conflicts among European powers led to worldwide wars in the 19th and 20th centuries. In the West, our 21st century obsession is identity politics and its conflict between genders, races, sexualities, ethnicities, economic classes, and religions.

Advocates of identity politics divide the world into oppressors and victims: male oppressors and female victims; white oppressors and people of colour victims; heterosexual oppressors and gay, etc. victims; Euro, Asian, Caribbean, and other Canadian oppressors and First Nations victims; prosperous oppressors and impoverished victims; Christian and Jewish oppressors and Muslim victims. Those aware and supportive of victims are considered "woke" and righteous.

Representatives of victim groups demand recognition and celebration. Bruised collective egos must be stroked, as a matter of "social justice." One strategy of enhancing the presence, importance, and value of victim categories is a determined effort to gain or grant greater representation in paintings, movies, statues, plaques, awards, advertisements, appointments, and assignments, through diversity requirements. A complementary strategy is to lobby for or comply with removal of representations of members of oppressor categories: hide their portraits, tear down their statues, remove their names, do not assign their works, do not cite them. This strategy applied above all to "dead white men," now deemed to be evil oppressors throughout history.

North American, and Antipodean university students and professors have rebelled against the study of Western Civilization, now deemed exemplary only in white supremacy, imperialism and colonialism, and slavery of people of colour and suppression and extermination of native peoples. Classical studies too are rejected, because the ancient Greeks and Romans were white. Medieval studies are now in an uproar because they are too white, and allegedly of interest to white supremacists.

These "social justice" views are ludicrous in their anachronistic and ahistorical preaching. Why such advocates imagine that their 21st century preferences for gender, race, sexual preference, and ethic diversity should or could have been honoured in the Ancient World, the Middle Ages, or the 18th and 19th centuries is beyond reason. Their demands are ethnocentric in the extreme. They contradict their multicultural claims of cultural relativity by demanding that others, in the past no less, conform to their values.

Two bludgeons energetically used todays by social justice advocates are slavery and native peoples. The arguments go along these lines: The American founding fathers were evil slave holders, so everything that they said or did, including the Constitution of the United States of America, must be rejected, along with their names, images, and works in toto. So too with any other slave holders, whatever else they did, especially if they built cities or universities; their names and images must be erased, a la Soviet historiography. For Canada the great sin is not viewing native peoples, First Nations as we now call them, according to the ideas of the 21st century. As mentioned, an anachronistic and ethnocentric demand. The founding leader of Canada, John A. Macdonald stands condemned among social justice activists and politically correct conformists. Teachers Associations demand that no schools be named after Macdonald; the capital city of British Columbia has taken down its statue of Macdonald.

It is generally regarded as rude, if not racist, to refer to historical facts in discussing social justice demands. But I will risk the condemnation on behalf of truth and reason. Slavery was not unique to the United States. In fact, slavery was widespread throughout the world in all of history up to the 19th century. The Greeks and Romans and many others were slaving societies, with mainly white slaves. The Arab Islamic Empire from the 7th century made slaving of both whites and blacks a major policy. The Ottoman Empire followed up by slave taking of whites in the Balkans. North African Muslim "Moors" slave raided in southern Europe, all the way up to Ireland. West Africans traditionally captured slaves for their own use, and later slaved to feed them into the North Atlantic slave trade.

South Asians did not need slaves, because they had “untouchables.” Russians had serfs. Even tribal peoples took slaves; both the Baluch of southeast Iran and the Turkmen of northeast Iran captured Persians which they kept or sold as slaves. Canadian Northwest Coast natives made slaves of prisoners taken in raids and warfare. So the framing of slavery as whites enslaving people of colour is historically and ethnographically false.

Why was slavery almost ubiquitous throughout the world and throughout history? The answer is simple: Economic production depended upon human and animal power, and the amount produced was low. That meant that food security, prosperity, and wealth were almost impossible to accomplish. There was only one possible solution. That solution was to capture labour that would be uncompensated, which means that most of what was produced could be appropriated for others. In other words, adding uncompensated labour to the economy would raise the total amount produced, but would draw little from the total, thus increasing the products available to others, especially the elite. This uncompensated labour consisted of slaves. That is why imperial expeditions and expansions had as one of their main goals to capture foreigners to serve as slaves in the metropolis. The slaves laboured, and the citizens and their elite enjoyed the fruits of the slaves’ labours.

Today, fortunately, slavery has largely been suppressed. It exists mainly in certain Muslim countries and Islamic movements, such as the (now happily defunct) Islamic State, and in small scale human trafficking. How did slavery come to be outmoded? The answer, again, is simple. In the 18th century white men in Western Europe generated first an agricultural revolution and then the industrial revolution, both of which raised the level of productivity to unheard of, high levels. For the first time in human history, economic productivity was able to provide foodstuffs and materials to satisfy basic human needs and even a degree of prosperity. This took place in the wider context of the Enlightenment and the invention of science, all also the work of European white men. It was during this period that slavery started to be banned by white men in various American states and European jurisdictions. In 1807, white men in the United States made engaging in the slave trade a felony, and in the same year white men in the United Kingdom abolished slave trading and sent the Royal Navy to suppress the maritime slave trade. From the early 19th century the American abolition movement, which consisted largely of white men with the aid of some white women, as blacks continued to be enslaved, pressed for the end of slavery.

Lincoln’s Emancipation Proclamation in 1863 freed the slaves in the secessionist states. Blacks were admitted to the Union Army and Navy, some 200,000 serving and fighting for their freedom by the end of the Civil War. The current social justice initiative of portraying white men as evil slavers may be good anti-white propaganda, but it is false history, and racist.

Throughout history, around the world, native populations have fought one another for territory, material resources, prestige, and slaves. North American native tribes fought one another, enclaved captives, and tortured captives. Middle Eastern Bedouin tribes fought among themselves from Arabia to Morocco. East African tribes raided each other for livestock, or for precedence and control of the state. South American native tribes fought one another, to steal women, among other goals. And everywhere, when native peoples came into contact with more powerful societies, they were killed off, enslaved, maintained as a subordinate population, or assimilated to the culture of their conquerors. You will recall that the Jewish tribes of ancient Israel were captured and carried off by the Persians eastward to slavery in Babylon, and then, having returned to Israel, were enslaved in Egypt. We see enslavement of conquered local peoples also with the Roman Empire that enslaved the tribes of Britain and central Europe, the Arab Muslim Empire as they conquered and enslaved many in the Christian and Jewish Levant and Berber North Africa, as well as Al-Andalus in the Iberian Peninsula, the Mongol Empire in Russia and the Middle East, and the Inka Empire in South America.

So why would it be a shock to us that a 19th century Canadian politician trying to build a new state would include among his priorities the control and assimilation of the native population? Why on earth would we imagine that he would take our 21st century, culturally relativist, multicultural, and social justice perspective? It is anachronistic, ethnocentric, and absurd to condemn 19th century men for not being 21st century men.

Having addressed some lines of the social justice attack, I now want to turn to the positive. We know perfectly well

that dead white European men invented Western Civilization, the Enlightenment, and modern society through their scientific, agricultural, and industrial revolutions. Unlike social justice advocates, I would argue that this is good reason to celebrate dead white men, rather than to reject Western Civilization, the Enlightenment, and modernity. It is the achievements of dead white men that provided the prosperous and open society that enables ungrateful social justice warriors to make their claims, no matter how unjustified.

On a more positive note, I would like to mention a few dead white men who happen to be my personal favourites. I will leave aside the two streams of ancient cultures that were foundational for Western Civilization: the Hebrew and Christian, on the one side, and the Greek and the Roman on the other. As the generators of the Hebrew and Christian cultures were Middle Eastern Jews, their skin hue is uncertain, maybe tan or coffee coloured, perhaps off white, so we do not need to defend them for being white. The Greeks and Romans were certainly white, or at least Mediterranean olive skinned. Do I really need to explain why it would be childish to dismiss as irrelevant and unimportant Socrates, Plato, Aristotle, Sophocles, Aeschylus, Euripides, Aristophanes, et al? Or Roman law? I'll limit myself to a few favourites among the moderns, as examples.

Let's begin with the great empiricist philosopher, David Hume (Scottish, 1711-1776), who showed that philosophy can be both realistic and enlightening. Hume quote: "A wise man proportions his belief to the evidence."

Next are the scientific pioneers James Hutton (Scottish, 1726-1797) and Charles Lyell (1797-1875), who conceived of and documented "uniformitarianism," the doctrine that the physical earth can be explained best by the constant working of natural forces over time. Uniformitarianism rejected supernatural intervention and catastrophism as explanations for physical forms on earth. Hutton and Lyell were white men who invented modern geoscience.

Next is a man of practical invention, John Laudon McAdam (Scottish, 1756-1836), who invented the macadam road surface, the first modern road construction, and thus transformed transportation. Another dead white man.

Now I would introduce a dead white woman, Jane Austen (English, 1775-1817), brilliant author of six mature works, including *Pride and Prejudice*, *Sense and Sensibility*, and *Emma*, all beloved, repeatedly drawn on in television series and in feature length films. An author of great wit, warm heart, and unforgettable prose. The first sentence in *Pride and Prejudice*: "It is a truth universally acknowledged, that a single man in possession of a good fortune, must be in want of a wife."

Returning to dead white men, I would draw your attention to music. The richness of Western music is recognised around the world. The names of Bach, Haydn, Mozart, Beethoven are legend. But my personal favourite is grand opera composer Gioachino Rossini (Italian, 1792-1868), who wrote the glorious, inspiring, uplifting, and always surprising music for "The Barber of Seville," "William Tell," "La Cenerentola [Cinderella]" and some forty five other operas.

The American Founding Fathers: George Washington, Thomas Jefferson, John Adams, Benjamin Franklin, James Madison, John Jay, Alexander Hamilton and others, drawing on the European Enlightenment tradition, built a country based on a vision of the rights of man, and designed a democratic government independent of religion and based on a division of powers.

Dead white men all, but their work was instrumental in giving birth to the most productive and powerful country in the world today, a country built by immigrants who became Americans, and who enjoyed freedom and opportunity that they had never known.

The founders of British Social Anthropology, both dead white men: Alfred Reginald Radcliffe-Brown (English, 1881-1955), foundational Professor of Social Anthropology at Oxford University, whose crystalline theoretical essays in inspired generations of anthropologists. Bronislaw Malinowski (Polish, 1884-1942) who set a standard of long term, participant observation in ethnographic research seldom matched, and whose vivid accounts of the people of the Trobriand Islanders inspired anthropologists since.

One white woman and two white men, none of them dead, are favourite novelists:

Annie Proulx (American, of English and French-Canadian ancestry,1935-) wrote *The Shipping News*, set in Newfoundland, winner of the Pulitzer Prize and National Book Award, a wonderfully uplifting book of personal redemption.

Richard Russo (American, 1949-) won the Pulitzer Prize for *Empire Falls*, one of several novels about run down, post-industrial, northeast American towns. His others, such as *That Old Cape Magic* and *Nobody's Fool* are equally compelling. *Straight Man* is one of the great campus novels.

David Adams Richards (Canadian, 1950-) writes novels recounting the lives of poorer inhabitants of New Brunswick, some in the Miramichi, each novel more devastating than the other: *Mercy among the Children*, which was awarded the Giller Prize, *Nights below Station Street*, which won the Governor General's Award, and *Crimes against My Brother*, among a dozen others. His happiest is his latest, *Principles to Live By*, although the protagonist…. [censored as a spoiler]. He was appointed to the Canadian Senate in 2017.

My final favourite is Ayaan Hirsi Ali (Somali, Dutch, American, 1969), who is not white, not male, and (happily) not dead. Her autobiography, *Infidel*, is a brilliant, informative, compelling book. I assigned it to the students in my seminar on "Immigration and Culture," a subject on which *Infidel* is incomparably rich. Many students read ahead, beyond the day's assignment; they could not stop reading. Ayaan Hirsi Ali is not only a person of talent, but also of great dedication and courage.

My selection of persons to celebrate is brief (you are welcome!) and personal. Others would have different favourites. But one thing is clear: anyone who says that the most important thing about a person is their race, gender, sexual preference, ethnicity, origin, or religion, and who wishes to block their exposure to anyone who is not of their identity category or a member of an alleged "victim" category, is impoverishing themselves. Anyone who wishes to edit history on those same grounds is being dishonest. Individuals and their works should be engaged and praised for their character, their heart, and their accomplishments, whatever their identity category, as I have tried to do here.

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Women must submit to men for successful relationships

Contra Mundum · 19 September 2018 · Archived copy · Original

The following was a message from one of my patrons that grew out of our weekly online meetings, and has been adapted into an article for your enjoyment with permission from the author. PE

So – I'm going to miss today's meeting (9/15/18), as I have to travel from the gynocentric slave-state where I live, to an even more gynocentric slave state, to visit some friends there. In the meantime, you asked last week for thoughts on the idea that guys might feel they are missing something if they aren't able to engage in reciprocal, healthy relationship with a woman. I think I agree. You know a little bit of my own situation, which I admit in this day-and-age is rare. I am in a medium-term marriage with a wife of 16 years. I've noticed at this stage that the long-term pair-bonding process is taking hold, and we both have found contentment in our relationship.

We have lots of good times – stuff I don't generally talk about during the meetings because I know many of the other guys have been so badly burned, and the last thing they want to hear about is what seems to them pie-in-the-sky relationships with women who don't exist in any large number. Plus I really enjoy the meetings – listening is fascinating.

When it comes to pair-bonded relationships, I think you are correct. Most guys will feel that are "missing something" going full-monk MGTOW, and they will in fact seek out some sort of relationship with a female, even though in this day the risk is huge, and disasters abound. When I am asked by younger men and women for advice on marriage, what I say usually pisses off most of the women and encourages the men. This is understandable. To be successful, long-term, pair-bonded relationships between men and women must enhance the man's independence and authority. They must feature male and female in proper evolutionary alignment, with the man leading and the woman following.

Why is this? It has to do with how a boy becomes a man, and what he achieves in doing so. A boy is formed in the body of a woman, is born into the world of women, and there he remains until he matures. During this time, he is completely dependent on his mother and other women for everything — at the beginning even for the food that sustains his growth. As he matures, he struggles to leave this world and become independent of it. He fights for his ability to take care of himself, make his own decisions, and choose his direction in life. At least that is how it is supposed to be.

If a boy completes the rites of passage, the trials, and the necessary lessons to become an independent man, why the hell would he want to return to the world of women, to once again be subject to them? The only answer I can find is heterosexual desire. If it weren't for that, I think 99% of men would have nothing to do with women. When a man gives up his independence and authority over his own life to once again become subject to a woman, all sorts of bad crap happens.

I think of my own situation. I wasn't looking for a woman to shelter me, to take care of me, or do any of the things that feminists claim a woman does in a "healthy relationship." I had already achieved independence, and I had a very successful career as a businessman. When I married, I had built and was running a 200-person company with annual revenues of $40 million. I didn't need a woman to help me do that.

Still, something was missing. I was looking to fill a void that I decided could only be filled by being the head of a family. I went looking for a woman to do that with, and my wife and I found each other. She also wanted a family, and had been living successfully on her own, teaching in the New York City public schools. Having had enough of teaching other people's kids, she wanted to raise her own. There is also a religious component – we were (and still are) both orthodox Christians, and we wanted an orthodox family life. She was not interested in emasculating me; to have her feminist way with me. In fact, we decided beforehand to follow the very traditional path of me providing for the family both spiritually and physically, while she raised babies. That has worked well for us. As was discussed last week, our scriptures (Ephesians 5:22+) are very clear on how families are organized and how

husbands and wives relate to each other.

Husbands love their wives, and give their very lives for them, with the intention of making them holy. Wives fully submit to their husbands in all things, and they must show respect at all times for their husband's sacrifice. This is a great arrangement for both. We believe that God gives the husband grace to lead his family, and we believe he will reward a faithful wife who follows.

When it comes to alpha [f]ucks and beta bucks, the scriptures are right on the money. Women love to have sex with the bad boy, but they want the provider to take care of them and their children. Well, nothing drives the dominance that a wife loves in her husband like her willing submission to him, and this in turn helps the husband resist becoming beta-male, emasculated cuck, which is the distortion that occurs when the husband sacrifices and the wife greedily abuses him.

So, to wrap it up – if men want to be fulfilled in their relationships with women, they should look for women who are going to submit to their will, and take their leadership. They should cultivate these qualities in themselves so they will attract the kind of woman that will make them happy. Then they should watch all your videos and realize that such a woman is incredibly rare in our culture, and they are likely to get screwed if they get married. And that's sad.

Rape liar Christine Blasey Ford and the #MeToo Shuffle

Paul Elam · 21 September 2018 · Archived copy · Original

Hawaiian Senator Maizie Hirono, speaking in reference to the sexual assault allegation ambush against Supreme Court nominee Bret Kavanaugh, said men should just step up and shut up, further admonishing us all to believe any woman who makes a claim of sexual assault against any man.

In her brief tirade against all the men of the world, which she delivered with all the brio of an irate librarian, Hirono points out with trademark feminist ignorance that it is just men perpetuating sexual assaults. Evidently, she didn't get the memo on #MeToo figurehead/sexual predator Asia Argento or the epidemic of female school teachers who groom and abuse their young male charges, but alas that is a talk for another day.

And, of course, I don't want to waste your time with windy speculation Kavanaugh's innocence — on the transparent political motivation behind the accusations against him or on the stink of mendacity on the breath of rape liar Christine Blasey Ford.

The fact that rape liar Christine Blasey Ford has zero credibility was established the moment that Diane Feinstein tossed the accusation into the gears like a wrench to delay Kavanaugh's confirmation till after the mid-term elections, when the Dems hope to have the votes to deny him the appointment more officially. If you can't see that you were probably lobotomized at birth. Check with your mom.

The teachable moment in all this, the one that appeals to my red pill sensibilities, is the absolute spinelessness being displayed, not by Kavanaugh's detractors, but by his so-called defenders. Prominent from all these *hombres sin cojones* is the new dance in Washington DC. It's called the #MeToo shuffle. One feminized conservative after another is going on and on about how you have to treat rape liar Christine Blasey Ford like a kitten that someone tried to drown; how you have coddle her hunky dory ass, bring her warm milk and cookies and build her a safe space with your bare hands; one so roomy that it would make any west coast university jealous.

Don't want to come to big bad Washington DC? 'Don't worry, princess,' says Republican Committee Chairman Chuck Grassley. 'We'll fly the whole fucking government anywhere in the world you want to meet. We'll cast some puppy videos from YouTube to the big screen and try not to ask you any hard questions.'

Sean Hannity, about the best defender of Kavanaugh out there, reminds his audience roughly every five minutes how rape liar Christine Blasey Ford needs to be heard; how she must be given every opportunity to feel warm and fuzzy while she persecutes and destroys an innocent man.

Meanwhile, rape liar Christine Blasey Ford's leftist activist attorney plays 'let's torch due process' a little more with one offer for testimony after another that only someone at gunpoint would accept. And make no mistake, you do the #MeToo Shuffle because you know that gun is pointed right at your career.

Her latest non-offer is one in which Kavanaugh is supposed to go first in testimony, so that he can try to defend himself before he hears the accusation. Kavanaugh's a brilliant legal mind, but I still don't see how he pulls that one off. Oh well, never mind that, a woman claims to have been wronged. We're supposed to shut up and listen. Or step up and shut up. Or some other stupid shit. Anything but think and ask questions.

What we have here is an unending stream of Democrats screaming for fake justice, hating on men and itching to tar and feather an innocent man, and a herd of mousy republicans dancing like court jesters, hoping to get Kavanaugh approved without getting in trouble with the women.

And that makes a particularly ironic Joke of this whole affair. In a world where men supposedly have all the power; where women are put upon little snowflakes who can't look you in the eye and tell you their side of the story, we sure are getting a strange picture. The leftist men are playing mighty mouse, chests puffed out like they were full of silicon, parroting whatever leftist women want them to say. And conservative men look even more comical, stepping on each other's dicks, as well as their own, doing the #MeToo shuffle.

That's what mindless gynocentrism does to any institution it infects. It turns a bunch of weasels into a bunch of baboons.

But it works for the female gatekeepers of this particular menagerie.

New York Senator and 2020 presidential hopeful Kirsten Gillbirand has been out there shrieking at any camera brave enough to get close to her that we need speshul rules for women to make claims about sexual assault; rules that don't involve evidence or due process, because, as she says, "it often comes down to 'he said, she said,' and when that happens people always believe the men."

And of course, that's what happens all the time. From the Scottsboro Boys to Duke LaCross, Hofstra, Tawana Brawley, rape liar Jackie Coakley of the UVA Rolling Stone rape hoax, destroyed politician Dominique Strauss-Kahn. All these stories and hundreds more are punctuated by men paying ruinous prices for things they absolutely did not do, because in he said, she said cases, people believe the men.

Tell that to all the blacks who got lynched in the south because a white girl raised a crooked finger. Oh wait, they're dead. Never mind.

But hey, you can still tell that to Clarence Thomas. He's the last guy they tried to keep out of the Supreme Court with trumped up accusations tossed in at the last minute by a woman of questionable motivation and even more questionable credibility. That was 18 years ago, and Thomas got in by the skin of his treacherously male teeth.

And it may be that Kavanaugh beats back the attempt to ambush him. After all, his accuser wants to ruin him without having to dirty her hands (or perjure herself) at a hearing. Rape liar Cristine Blasey Ford's behavior tells me she expects to get slaughtered at a fair hearing. Even with Team Kavanaugh acting like whipped puppies. I guess not remembering when or where she was sexually assaulted takes a little wind out of her bullshit sails.

Even with all the stink from her flatulent story, if Kavanaugh makes it now, it'll be because his accuser is weak, not because his defenders are strong. They've just got enough fire in them to do the MeToo Shuffle.

Feminism, Gynocentrism and the Future Matriarchal Gynocracy: The Different Types of Societies and the Feminist Zero Sum Game (Part one)

Yoav Levin · 22 September 2018 · Archived copy · Original

This is part one of a two part article by Yoav Levin in which he gives an introduction to his work on gynocentrism and related topics. Part two will be published on A Voice for Men in the near future. Yoav is working on several books as he extends this work. Yoav will shortly be publishing two works: The Last Taboo and The Origin of European Gynocentrism. –Ed

First of all let's determine in anthropological terms the different types of societies in human history:

A) Matriarchal society: This is a society where both political, as well as informal power, is primarily in the hands of women. This type of society has never existed.

B) Patriarchal Society: This is a society where both the informal as well as the formal political power is in the hands of men. This type of society has also never existed.

C) Gynocentric society:

It is divided into:

1. *Matrilineal:* This society is one where either the inheritance or finances are almost solely distributed as well as family or religious lineage is based upon the mother. It is a power dynamic which basically reflects female informal power while the political formal power still stays in the hands of men. Therefore, informal and formal power is shared between men and women. The Mosuo in China and Judaism (especially in terms of religion as well as national lineage) are two examples.

2. *Matrilocal:* This society is one where the husband moves in with the wife's family after marriage. Informal and formal political power is shared between men and women. There are a few such societies especially in the east (Tibet and India).

3. *Matrifocal:* This society is one where the mother and kids make the family unit, and the father plays a lesser role. Informal and formal political power is still shared between men and women.

4. *Patrilineal:* this is a society where either inheritance or financial redistribution of resources as well as the familial or religious lineage is primarily determined by the father. Informal and formal political power is shared between men and women. Historically, various patrilineal aspects were always included in all Gynocentric societies to balance the distribution of power between the sexes and to enable both a more harmonious society as well as relationships and marriages.

5. *Patrifocal:* This is a society where the husband with the children is the focus of family and the wife is less important. This type of society has also particularly never existed as it goes against the gynocentric nature of all primates including the human species.

6. *Patrilocal:* This is a society where the wife moves with the husband. Informal and formal political power is shared between men and women.

So going by accepted anthropological definitions, there is no known instances either today or in the past of any matriarchal or patriarchal society. There are merely examples of gynocentric matrilineal, matrilocal, matrifocal, patrilineal as well as patrilocal societies, but they are not the same thing.

The reasons why societies were defined in this or other ways were normally:

1. Evolution
2. Survival
3. Economical Scarcity and better survival in terms of economic planning and distribution of wealth
4. Balancing formal and informal power between men and women in relationships and society

Truth vs Myths

The History of Human Power Dynamics, Relations and Interactions in Society

Unlike the gigantic myths we've heard and the massive lies we've been told by feminists, when it comes to basic rights both in ancient history as well as in medieval times neither men nor women had any of them (or at least almost none). However, even in those times as we will see immediately if there was anything to gain for the poor masses of society it weas mainly women, not men, who could benefit and enjoy it. Yet, on the other side, when it comes to human rights like having the right to education, the right to vote and running businesses, it was women gaining them long before men could have dreamt of. Moreover, even during the colonial days of the US, women were groundbreaking in journalism and advertising. In the *Encyclopedia of Women in American History* we learn that the first person to ever own a printing press in 1638 was not a man but a woman. Her name was Elizabeth Glover of Cambridge MA. Additionally, there were also already 25 other women who ran newspapers and presses plus another 26 cases where a woman opened up her own firm with her own money. When we read further down, we also find out that a woman named Mary Katherine Goddard was chosen to be the first person to even print out the first copy of the Declaration of Independence of the US. Does this sound much like a patriarchal or even a patrilineal society to you? I don't think so! All of this just shows and helps us not only to refute some of the massive lies we've been fed by feminist bureaucrats, officials, teachers, governments, schools and the mainstream media but it also enables us to demonstrate one of the basic principles of the matrifocal gynocentric society namely that not only that women are the privileged sex, not only that the society revolves around women but that they also always come before men and even prior to children. Consider for example that in a case of birth complications it is the mother but not the child that would be saved. Yes, I know, it is evolutionary feature of biological gynocentrism. Yes, I know, it is required for survival. Yet, it only emphasizes our observation that our society is neither patriarchal nor patrifocal but basically gynocentric and matrifocal.

The Right to Vote: Women Come First

As a part of their campaign of hatred, vindictiveness and incitement and in order to demonize and dehumanize men, one of the biggest lies and greatest myths spread by feminists on the basis of a selective, false and manipulative analysis of history is the infamous claim that men have exploited and oppressed women throughout history, denying them the right to vote while men lived a luxurious life and enjoyed every moment. As we have already seen above this is a not only false but an evil lie spread by feminist propaganda. Now, let's examine and scrutinize this lie a little bit more. First, we should note that these lies are at the basis of the war of on men, boys and fathers. As part of joint state – feminist cooperation, this war is led by women's organizations and is supported by governmental institutions that discriminate against men and boys in favor of girls and women. As we will see, men never oppressed, exploited or deprived women of the right to vote or allegedly any other right. Men simply lacked the power, rights and financial resources to do so. As women do today, men have also never abandoned them in the struggle for human and civil rights.

However, today as women embody the most privileged class in society, they misuse and abuse their power and abandon men who fought for it. Through the feminist war on men they attempt to take the matrifocal and gynocentric society and to establish a matrifocal gynocracy which is, in fact, nothing more than a tyrannical gynocentric matriarchy. Here it is important to note, as we shall see immediately, that until the 20th century no one had the right to vote. It wasn't a matter of gender but rather of status. In practical terms, as explained below, women were given the right to vote before men. Especially those men who were sent into two world wars, without having a

say about their destiny while women being safe at home could vote and send men to their deadly fate. Let's look at the timeline of American history as an example of this dynamic which basically reflects again the matrifocal and gynocentric principle of putting women's needs, rights and desires above those of everyone else which among other is also a derivative and an historical heritage of medieval chivalry and gynocentrism :

1. 1600 – women own businesses and assets
2. By 1867 most men could not vote due to property laws ensuring that only affluent men could have the voting right
3. 1870 The 15th Amendment of the US Constitution eliminates restrictions based on race/color regarding elections in the US
4. 1900 Property laws ensure that all women who own property can have voting rights
5. 1918 Men and women can vote – certain property laws still exist
6. 1920 Property laws are eliminated – the right to vote for everyone

Here, we should first bear in mind that women actually owned businesses from the middle Ages. As we have mentioned above already by the 17th century women were the first to own the printing and press businesses in the United States. It was long before the average man could dream of this. This data refutes the feminist lies about the discrimination and oppression of women by men or any imaginary patriarchy. It proves that being a (stay at home) mother, having a family or alternatively choosing a career were personal choices made by women. They were not oppressed, exploited, forced to do so by an evil patriarchy or ever abused by men. In fact, long before men had any economic or political rights, women were already in positions of economic, political as well as societal power, they were influencing public opinion through the press and the advertising tools they owned, while the only right men had at that time was to be sent to wars, be slaughtered on the battlefields, to serve as cannon fodder for women, and to return home in pieces.

Women also inherited the husbands wealth so that not only half of the husband's money and resources, as we will see below, but up to 70% were in the hands of women. Even though women did not work for it! As I said and will elaborate in detail in the next paragraphs women in the early 20th century also controlled between 70 to 80 percent of the nation's wealth – something that is true even today in "patriarchal India"! It is also important to remember that during the colonial period, prior to the establishment of the American federation, the vote was reassigned to the head of the family in most states in the US. Women, as well as men, had no voting rights in the original 13 colonies, but it was only because of the original British voting system that required ownership of land and assets to be able to vote in elections, which did not exist for most poor and average men too. Thus, even men who did not own land and assets were not allowed to vote in the United States. However, if the man was not available for voting for any reason, then the woman would vote for him. In addition, whether there were no male heirs and the woman inherited the property or vice versa she actually had her own property without having the need to inherit it (as we have seen this was possible already from the 17th century), she could have voted as the owner of the property too. As more and more colonies (and territories) joined the Union, they automatically granted women the right to vote. In the amendment concerning universal suffrage, the Fifteenth Amendment to the 1870 Constitution, there were more women in the United States who had the right to vote than men. This is also most probably reflected in the electoral system of the US elections that presumably evolved from the family level to the communal one. Moreover, it should be also noted that feminists opposed the right to vote for men and in general for all minorities including women for purely racist reasons. The origin of modern feminism is in the American Ku Klux Klan. Based on the WKKK ideal feminists were in favor of the right to vote but solely for white women.

Those who initiated the change were all conservatives but not liberals (including the feminists). Therefore, the right to vote for women is not the result of the feminist struggle, but rather the continuation of the conservative fight for civil rights for everyone. Women were given the right to vote before most of the men were given this right as a part of this struggle.

From here we can learn and draw a number of conclusions:

1. The right to vote for women was guaranteed even before the feminist movement was established and allegedly began to fight for the right to vote.

2. Women, as well as men, did not receive the right to vote because of the partisan activity of the feminist movement that promoted selective rights for women (and not for the entire population) but it was good men who fought for the right to vote (as well as many other civil rights) for everyone including women.

3. (Affluent) Women received the right to vote before the majority of (poor) men.

4. At the time of the 15th Amendment of the American Constitution, more women than men had the right to vote and later most women and men received the right to vote together

5. Women worked and therefore owned businesses long before the twentieth century and the emergence of the feminist movement. This also isn't the result of a feminist struggle.

6. Similar to Europe, where the process was spread over a period of several decades and at the same time, the right to vote for women as well as men were not established by feminists but was granted to everyone as a part of a wider struggle for human and civil rights for everyone. A struggle led by men and not by feminists. In two bloody war men who were sent to their death by affluent women (who could already vote) paid the price for those human and civil rights with their own life. It was not women.

To sum it up: Although men never abandoned women and always treated them like everyone else in the struggle for civil rights, women's organizations today have uncovered their true face. Today, women have betrayed men as well as the agreement and social contract that existed between the sexes so now when men demand true equality – in parenthood, career, work, health, law, recognition of their contribution to society and their suffering – women and especially feminists have stabbed them in the back. Today women are not fighting for equality, but for privileged status in society and female supremacy.

Bettina Arndt: Campus rape tour making waves

Bettina Arndt · 23 September 2018 · Archived copy · Original

As many of you will know, Bettina Arndt has been on a speaking tour of Australian universities to bring attention to the fake rape crisis being peddled by feminists and social justice warriors on university campuses. Naturally her tour has opened up a hornet's nest of protest and mud slinging, but it appears she is making headway. Below is an email summary from Bettina detailing recent developments. – PW

My Campus Rape Tour is Making Waves

I have put together a series of letters to Vice Chancellor Michael Spence asking firstly that he return the security fee to the students because the security guards were unable to control the unruly protesters.

But more importantly, I have asked that formal complaints be taken against key organisers of the protest. I have spelt out in detail the various codes of conduct and bullying/harassment policies breached by these organisers and provided abundant evidence, including video footage of these breaches. We have included witness statements from members of my audience who were bullied, abused and harassed by the protesters.

My new video reveals who these key protesters are and gives a few glimpses of them in action.

Plus shows some of the relevant university regulations. This is designed just as a first stage. We are have plans to follow up, with legal action if necessary.

I also had a call from Dan Tehan, the new Federal Education Minister who is looking into what happened.

Here he is talking to Alan Jones about it: https://www.2gb.com/i-think-the-horse-has-bolted-has-political-correctness-ruined-australian-universities/

The Sydney Morning Herald has just reported on Tehan's discussions with Vice Chancellors this week about it all. Tehan is now proposing a plan for protesters to have to pay for security rather than the people they are protesting against – here he is on ABC's Insiders programme this morning. http://www.abc.net.au/insiders/dan-tehan-joins-insiders/10295792. See from 8.39 to the end.

I will be sending Tehan my letter to Spence which provides all the evidence about key protesters disrupting the Sydney talk – showing it is quite possible to identify people who gleefully take ownership of the protest. Perhaps he will use this as a test case.

Tehan has also been floating the idea that universities could bolster their commitments to academic freedom and freedom of speech through a charter modelled on the one adopted by the University of Chicago and other US colleges. Among other things, the charter declares: "Although faculty, students and staff are free to criticise, contest and condemn the views expressed on campus, they may not obstruct, disrupt, or otherwise interfere with the freedom of others to express views they reject or even loathe."

https://www.smh.com.au/politics/federal/you-protest-you-pay-education-minister-s-bid-to-bolster-free-speech-at-universities-20180921-p5057h.html

Meme of the Week

AVFM Meme of the Week · 24 September 2018 · Archived copy · Original

[image]

History in Maine as prosecutors forced to pay up in Filler case

Robert Franklin · 25 September 2018 · Archived copy · Original

For the first time in the history of the State of Maine, prosecutors and their enablers are being forced to pay money to one of their victims. In this case, that victim is Vladek Filler although, the way Filler turned the tables on his tormenters, it's hard to know who's the victim.

I've written about Filler many times before. During his divorce and child custody suit, his wife Ligia leveled charges of rape against him. Her claims were false and plainly intended to wrest custody from him and marginalize Vladek in his children's lives. The police were happy to assist Ligia in her lies, withholding exculpatory evidence, among other things. That brought to center stage ADA Mary Kellett who seems to have never heard a claim of sexual assault she didn't believe. She took the case to trial and won a conviction until it was overturned due to her outrageous and unethical behavior. Undeterred, she brought a misdemeanor charge of assault against Filler for allegedly splashing water on his wife. Yes, she really did that.

Filler was again convicted and again had it overturned due to, once again, prosecutorial misconduct. Meanwhile, the family court, being less gullible than Kellett, the police and the criminal court, had recognized Ligia for what she was – a wife who'd stop at nothing to separate her kids from their dad – and handed sole custody to Vladek.

Now, at that point, about 99% of people in Filler's shoes would have heaved a deep sigh of relief and gotten on with their lives. Not Filler. He went on the offensive. He charged Kellett before the Maine state bar association with numerous ethical violations. The bar agreed, finding she'd committed seven in her mistreatment of him. She's still the only Maine prosecutor in memory (and maybe in history) to be sanctioned for her behavior on behalf of the state. Shortly thereafter, Kellett resigned from the District Attorney's office.

But Filler wasn't finished. He sued the police, Kellett and numerous others who'd conspired to deprive him of his civil rights. The latest news is that 17 of the 18 defendants have turned tail and run, offering to pay Filler and his lawyers if he'll just leave them alone. The 18th defendant had a default judgment taken against her, apparently secure in the belief that she's judgement-proof.

Remarkably, the defendants paid Filler and his lawyers despite his refusal to sign a confidentiality agreement. Those of course are standard in settlements of civil suits. But, in keeping with his pugnacious approach to everything that's happened to him, Filler demanded that the world know what had happened.

This is the first time in Maine's history that the DA's office has had to pay for its denial of the civil rights of a person it falsely targeted as a criminal. With any luck, Filler's successes will encourage others to pursue their rights, and ADA's across the state to start behaving in accordance with the law and ethical precepts.

Vladek Filler is a stand-up guy. He's done a huge service for the people of Maine. He' shown that the state isn't immune from suit and that it can't run roughshod over We the People. For that, I say he's a hero. Plus, he's a heckuva good dad.

Dr. Christine Ford, Brett Kavanaugh, and the automatic outgroup derogation of men

Jewel Eldora · 29 September 2018 · Archived copy · Original

Why do you believe/disbelieve Christine Ford or Brett Kavanaugh?

Half of the people in the United States now know that Brett Kavanaugh is guilty of being in a teenaged country club rape gang. If you don't believe his accusers, you're probably one of those angry men who believe that "rule of law", "due process" and "presumption of innocence" are more important than taking women's allegations of sexual misconduct seriously.

Or, perhaps you're a pro-life Republican, willfully ignoring the seriousness of the allegations, because you don't think women should get to have control over their own bodies. Maybe you think this was a long time ago and it's not that big of a deal.

Last year, I laid out a case that all men are flawed, we're doomed and only women can save the day.

This may be a tough idea to sell to AVFM readers, but honestly, AVFM was the only platform to agree to publish the series. I believe by the end I persuaded greater than 0% of the readers to my way of thinking.

In a new series, "Men, as a group, are idiots, they could learn a lot from women, and they'd better ask for help," I'll explain how it is that half the population knows that Brett Kavanaugh was part of a serial rape gang, even without an FBI investigation. I believe I will also persuade you that, in fact, men as a group, *are* idiots, they *could* learn a lot from women, and they'd better ask for help, *immediately*.

Now, many of you are likely to argue that there's no way to corroborate Dr. Ford's allegations of activities from a teen pool party 35 years ago and you'd like to argue how the circumstances of one man can't possibly be every other man's fault. My response to this would be that you are bringing a knife to a gunfight. Worse, if you're relying on facts to make your case about men's issues, confirmation bias will ensure that you're pointing the knife at your own argument.

Thirty-five years ago, Brett Kavanaugh, like Brock Turner, was a wealthy teenager, a boy of significant privilege, socialized among only other boys. This week, he was "credibly accused" of sexual assault by Fullerton, California Psychology Professor, Dr. Christine Ford and others, while he ran wild with a drunken rape gang.

Women who have been victims of sexual assault believe Professor Ford because the experiences she's describing are so very similar to their own. Unless you've experienced what Scott Adams has experienced, you can't really understand what that is like.

Tucker Carlson, Scott Adams, and greater than 0% of AVFM readers have a shared experience which we'll be exploring in great detail over several articles. If you're familiar with Scott Adams and you've read my previous articles, you're likely thinking this is going to be quite a trip.

If you're not already a fan of Scott Adams, I'd recommend that you subscribe to his podcast or buy his books. Particularly his books on persuasion, he is an expert in that field, and his work is historic, right on par with that of the groundbreaking persuasion researcher, Dr. Robert Cialdini.

We are experiencing a time of perceptual stress, and if human beings are going to survive, men are going to have to learn to take a joke, which means men would do well to learn how jokes work.

Fortunately for all of us, Scott Adams is quite an expert at jokes; he's written over 15 thousand of them.

Editors note: There is no physical evidence that Judge Kavanaugh was involved in sexual misconduct.

Authors note: This does not matter.

The envelopment of the free and open source community by SJWs continues

Robert Brockway · 30 September 2018 · Archived copy · Original

This article will likely contain some software concepts not clear to some members of our community. While some effort has been made to explain these concepts there is a limit to what can be done within the confines of a single article. If any software concepts are unclear feel free to raise this in the comments. –Ed

This article discusses the recent Linux *Code of Conduct* controversy. I want everyone to know why this is important to all of us.

I'm an MRA, anti-feminist and actively fight against political correctness and identity politics. I've also been active in the FOSS (free and open source software) community and been using & administering Linux systems for 24 years. I have also held positions of responsibility within the FOSS community over the years.

It is important to clarify at this point what Linux is and is not. Linux is central to FOSS today. Linux refers specifically to a piece of software known as the *kernel*. The kernel is the core of any operating system and arguably the most important component. The kernel is essentially invisible to most people using a computer but it is a complex piece of software that users rely on to get even the simplest tasks done. The term Linux is sometimes used to refer to any operating system built on top of the kernel but in this article refers only to the kernel itself.

FOSS runs the world. That's the reality. Even Linux itself is largely dominant today. A variant of Linux powers Android phones (more on that later). Linux dominates the server market. A high proportion of routers (used to move data around on the Internet) use Linux. A high proportion of embedded devices run Linux too. Even Microsoft's Azure cloud solution is beginning to be dominated by Linux and this trend is continuing. The site top500.org is a list of the 500 most powerful computers on Earth. The first Linux system appeared on this list in 1998. As of 2017 all 500 of the most powerful systems on Earth are running Linux.

I have watched with concern as SJWs extend their reach into the FOSS community. Like many communities before it, SJWs demanded a seat at the table. Once they got it they started demanding special treatment for certain groups and to dictate the terms of the conversation.

In 2015 a prominent member of the FOSS community, Eric S Raymond, stated that he had information that some members of the women-in-tech group the *Ada Initiative* were attempting to trap prominent men in the FOSS community with false sexual assault allegations. It is also claimed that Linus Torvalds, the founder of the Linux project, is aware of these risks and is never alone at FOSS events. Interestingly the Ada Initiative was shutdown a few weeks before these allegations were made. Raymond went on to warn about the growing presence of SJWs in the FOSS world but was largely ignored.

The Linux project has recently adopted a new Code of Conduct (CoC) called the Contributor Covenant. Those behind the CoC, such as Coraline Ada Ehmke, specifically reject meritocracy as flawed. They admit that FOSS is a meritocracy today. They are by their own admission seeking the change the fundamental nature of FOSS. The new CoC also draws heavily on identity politics as can be seen in the first paragraph when it singles out groups based on physical characteristics for special consideration. The Contributor Covenant has apparently already been adopted by 40,000 FOSS projects.

In 2015 we also saw an example of how a CoC like this can be applied in practice. Elia Schito, a developer for the *Opal* FOSS project expressed an opinion that was considered to be transphobic by Ehmke. Ehmke then filed a bug report with the project insisting that Schito be removed from the project. With a CoC like the Contributor Covenant it is very likely that Schito would have been removed from the project.

This pattern will be familiar to readers of AVfM as we know that SJWs demand orthodoxy in all areas of life. They do not accept that people may express opinions that they do not agree with. People who do so must be punished.

Anyone who believes they are being marginalised in a FOSS project, or the project is not going in the direction they want is free to *fork* the project. People not familiar with FOSS may be unaccustomed to the idea of a fork but many projects have used this approach successfully to resolve technical and serious interpersonal problems in a FOSS project. A fork involves a complete copy of the source code being taken and copied to a new project with a new name and possibly new leadership and rules. There is no need for anyone to try to impose their own will on others in a FOSS project because any person is always free to fork a project and take it in a new direction. Android is a fork of Linux.

A suggestion has been made that developers who are ejected from the Linux project as a result of the CoC could revoke the licences to use their code within Linux. It is this that has been the focus of recent news coverage on the Linux CoC. When someone contributes code to Linux they (or their employer) retain copyright to the code. It was first proposed to me more than 20 years ago that FOSS code already submitted could have its licence revoked by the copyright holder, so this is not a new idea. It is, however, a distraction from the real issues.

The presence of SJWs within the FOSS world and their rejection of meritocracy still needs to be addressed as this is the real problem. Until they are stopped they will continue to try to dominate the FOSS community as they have so many others. For this reason, all FOSS projects should reject any CoC that draws from identity politics and is associated with a rejection of meritocracy.

Buoyed by the wide acceptance of the CoC we will see, in time, SJWs demand stronger and stronger measures to increase their control of FOSS projects. It is only a matter of time before they demand quotas within projects for certain identity groups. Because of the importance of FOSS in the modern world this is a danger to us all.

Cover image depicts Linus Torvalds done in a graffiti style. Presented at the "Abode of Chaos" museum of contemporary art, in France. Resized and cut for use on this site. Licenced under CC-BY-2.0

Trump to woman, “Sit down”

Mark Dent · 4 October 2018 · Archived copy · Original

I read a headline yesterday which said, “Trump tells woman to sit down”

Trump tells woman to sit down.

As always, the quote was taken out of context (not that one should be required) but the headline summed up the shocking new world we live in. Once such a headline would have drawn a response along the lines of “and?”

Now- the newspapers believe that those words say all that needs to be said. A man (and a white man too) told a woman to sit down.

Disgusting.

What a low life pig.

Scumbag.

Rape apologist.

Hater of females.

The Brett Kavanaugh debacle has not revealed anything we didn’t already know about the current status of men and women, but it has underlined in a very stark way, the frightening reality of the hatred of men we see in our most powerful institutions.

I am an Australian but I have followed the American political scene with a zeal only matched by my passion for the Collingwood Football Club. This new-found passion coincided with Trump announcing he would run for the presidency of the United States.

At first I found Trump amusing – but not in the CNN way where people laugh *at* him. From the beginning I found his self- awareness and comic timing hilarious. He is a funny man. I know AVFM has no time for politics but I cannot write this without treading on toes. I began to be drawn to this man for far deeper reasons. He didn’t back down when the rabid, feminist left attacked his every word. He spoke about women with a casual freedom which reminded me of days when anyone with a vagina was not considered to be an elevated, superior species, incapable of displaying any of the countless vices afflicting men.

He was rude to men and just as rude to women. Unlike many Republicans, he didn’t grovel or seek forgiveness from the people who despise and hate them. He stood by his words.

This was incredibly uplifting. He was the first man in the political world I had ever seen behave in this way. He made it clear then that he likes men and still does today.

His predecessor hated men. He grabbed any opportunity to denigrate, mock and dismiss them. He blatantly lied about the pay gap and he lied about sexual assault. He endeavored to widen the divide between the genders and feed the seemingly insatiable desire for victimhood so many women seem to crave with yet more fodder. He attacked fathers on a day set aside for families to express their love and appreciation for their dad. Many women lapped it up just as he knew they would. He threw men under the bus time and time again and no one – not one journalist with any clout called him out for this disgusting behavior.

During the press conference where Trump told the arrogant, rude, female journalist to sit down, he explained why he had sympathy for Judge Cavanaugh. In response to the female journalist’s question about his personal experience of being accused of sexual abuse, Trump spoke of the numerous occasions when the media quoted women’s unsubstantiated lies.

There were times when they literally made up quotes and attributed them to women who actually respect and

admire Trump. When these women called out the lies there were never any retractions or apologies. Of course, these experiences made him sympathetic to Kavanaugh and reminded us all that some women lie for money and some for revenge and fame. He didn't hesitate to make this point and when the woman continued to aggressively question him (after his lengthy response) he told her to sit down, just as he has done to countless male journalists.

Trump's son spoke out about his fears for his own sons in this world where people who are accused of sexual assault are presumed guilty before a shred of evidence has been presented to corroborate the charge. He too was attacked for stating the bleeding obvious. Whoopi Goldberg screeched that only a man who thought his sons were likely to rape and abuse women would be concerned about them.

Goldberg entirely ignores the countless lessons history has taught us with regard to false accusations and the fact that the most exemplary men can be caught up in this hideous web and have their lives and sometimes their bodies torn apart on the basis of nothing but allegations, often proven to be false, but too often only after the damage has been done. How many black men were lynched because a white woman claimed he touched her or even looked at her with lust in his eyes?

There was a time when liberals would have viewed Atticus Finch as a hero and everything a young boy should aspire to be. If Atticus was not a revered fictional character but a real man of history, the left today would call him a victim blamer and a rape apologist.

Jeffrey Toobin is a regular on CNN. He is a lawyer. I watched in disbelief as this scumbag spoke with utter contempt about the notion that white men should be fearful of any injustice.

These words were in response to Don junior voicing his concern for his sons and the future they may have to face-a most reasonable and justifiable concern. But this creep reduced millions of individual white men to an amorphous tribe who are privileged and powerful. A group that never suffers hardship or injustice. A protected, pampered species.

As I sat there I offered up a prayer that this contemptible man would be confronted with false allegations from his own past and enjoy just a taste of the hell Brett Kavanaugh and many other men have endured. This is simply a wish for justice. This disgusting man made a mockery of the notion of innocent till proven guilty, and all that a person of his standing should hold sacred. He pretends that the whiteness of men's skin protects them from any possibility of suffering at the hands of a false accuser when he *knows* without a shadow of a doubt that many men-many of them white men, have suffered that hideous fate. I believe all of the Duke Lacrosse team with one exception were white. Did that protect them from the lynch mobs who demanded their incarceration and would literally have lynched them had they been given the opportunity to do so?

Did their whiteness protect them from the endless character assassinations in the media? Does the whiteness of a man's skin prevent the courts from ripping his flesh and blood from his life? Does the whiteness of a man's skin make the biting chill of a winter wind any less painful as he huddles under a newspaper in a cold, concrete back alley?

And then we come to the supporters of Kavanaugh. Most of them trot out the same groveling words.

"I have no doubt Ms. Ford has suffered some trauma in her past and she is as much a victim as Judge Kavanaugh."

Cowards. Sickening, spineless cowards. Hearing that woman's testimony and calling her credible is simply insane. Only a partisan hack could say it and really mean it. These men *know* Kavanaugh is the victim of a political smear campaign of the most vile and disgusting nature but they are still terrified of being seen to impugn a woman's word. So, they stumble and stammer and declare their belief in Kavanaugh while at the same time calling his accuser *brave, credible* and a *victim.* With friends like that who needs fucking enemies?

So we come back to Mr. Trump.

[image]

This week at a Mississippi campaign rally he questioned the veracity of Ford's claims and simply quoted her very own words to the large crowd. After doing so he was savaged by the media for "mocking a sexual abuse survivor." This confused me. If using the very words of a person's testimony is considered mockery, what does it say about that person's credibility?

Trump's empathy for men has led to concrete action.

Trump acted to change the disgraceful Obama administration's new approach to the way colleges and universities respond to allegations of sexual misconduct where it was decided that:

> *a "preponderance of evidence" is enough to establish that misconduct occurred, a less rigorous evidentiary standard than the "beyond a reasonable doubt" that applies in most criminal cases.*

This disgraceful change in the way in which an allegation of sexual assault was investigated led to the ruin of many young men's careers and reputations.

When Trump's changes were implemented Education Secretary Betsy DeVos said:

> *"This interim guidance will help schools as they work to combat sexual misconduct and will treat all students fairly," said DeVos. "Schools must continue to confront these horrific crimes and behaviors head-on. There will be no more sweeping them under the rug. But the process also must be fair and impartial, giving everyone more confidence in its outcomes."*

Trump Administration Rescinds Obama-Era Campus Sexual Assault Guidance

If this was all Trump's administration did for young men during his presidency, it is already more than almost any president who has served before him.

Trump goes where no other man in his position dares to go.

I was once a wide- eyed lefty many moons ago. I am not trying to sway anyone or win political plaudits. I am simply acknowledging the *one* man with a powerful, public platform who gives a shit about men.

I recently ordered a Tshirt with an image of Abraham Lincoln wearing a Trump cap. I am reasonably brave, but not stupid. I wear it under my jacket or hoodie because flaunting it openly could cause me to come to physical harm even Down Under. That's how far Trump derangement syndrome has spread its filthy tentacles. But knowing I have it under my hoodie gives me enormous satisfaction. It's my secret, FUCK YOU, to all of the rabid, violent, feminist, man- hating humans on the planet.

[image]

Besides all that, he makes me laugh.

Making the case for a dudeless Deliverence

Doug Mortimer · 4 October 2018 · Archived copy · Original

The current trend of remaking male ensemble movies (*Ghostbusters*, *Ocean's Eleven*) with female casts has attracted more attention than it warrants. Certainly, it could be leftist filmmakers making a symbolic gesture about the dispossession of men. On the other hand, it could just reflect a paucity of imagination. It doesn't really matter because the original films remain the gold standard.

Well, rather than deplore this trend, I'm going to flow with it. In fact, I'm going to make a recommendation. How about a female reboot of the 1972 classic, *Deliverance*?

Admittedly, *Deliverance* has all the trappings of an old-fashioned stag film…four attractive young women in the woods, they meet a mountain man, and nature takes its course. In fact, I wouldn't be at all surprised to find out that there is already some sort of *Deliverance*-derived porno movie out there. But my female *Deliverance* would be dead-on serious. In keeping with the original, it should involve a group of middle class suburban women – maybe one of those women-only Outward Bound excursions. But that doesn't mean it should not be an L.L. Bean fashion show with butch lesbian models.

Of all the movies I could have picked, why do I think *Deliverance* deserves this treatment? Well, if you're casting about for a film to embody the symbolic replacement of men, you could hardly do better. Need I point out that *Deliverance* is a white boys club? Not only that, but there's all those white *water* scenes! Perhaps some sort of non-toxic dye could be dumped into that lily-white river to diversity it.

Deliverance has been showing up on the repertory film circuit of late due to the death of Burt Reynolds. Of the four main actors in the film, Reynolds is the first to die, albeit 46 years after the film's release, so his death doesn't qualify as untimely. Only one of the other three actors is less than 80, and he (Jon Voight) will become an octogenarian before the year is out. So place your bets now on who will be the last man standing. At the time of filming, of course, all four men were in their prime.

In a female version, the casting would have to mirror the original. The actresses would also have to be in their prime, a long way from hitting the wall. Here are my suggestions; feel free to make your own.

Lewis, the macho man of the group, was played by Burt Reynolds. I nominate Gal Gadot for the remake. Sure, she has that *Wonder Woman* persona working for her, but she also has a background as a combat instructor in the Israeli Defense Forces. So she would probably be believable as a woman capable of taking care of herself in the wilderness.

Next we have Ed, the Jon Voight character, the everyman of the group. A relaxed, easygoing fellow, he is called upon to do things, physically and morally, that we could certainly describe as challenging. Most importantly, he gets a battlefield promotion to alpha male after Burt Reynolds is disabled. I think Emma Stone could take over for Ed (let's call her Edwina). She's on a roll and this role could only enhance her career.

Ronny Cox (making his film debut) was Drew, the idealist of the group. As soon as you see him with his guitar, you nod sagely and say to yourself, "Ah, a classic folkie." Just a matter of time before we have a campfire scene and he breaks out in a rousing rendition of "If I Had a Hammer." Ever the naïve idealist, he is the only one who wants to notify the authorities after the justifiable homicide incident. Signifcantly, he is the one member of the group who doesn't survive the ordeal. I envision Natalie Portman in this role. I don't know whether or not she plays the guitar, but if so, that would be a plus.

Bobby, the roly-poly guy in the *Deliverance* quartet, was played by Ned Beatty, also making his film debut. He was eminently believable as a flabby New South Babbbitt who should have stayed home with his barbecue grill. For his female counterpart, how about Rebel Wilson? Granted, she might sink the canoe, but I think she's a good fit.

Now that I've done my casting, I realize that I've made the mistake of creating a white girls club. That's adhering a

little too closely to the original, and clearly not acceptable in 2018. What to do? OK, let's consider subbing Leslie Jones for Rebel Wilson. OK, everybody happy? Moving right along…

Yes, a distaff *Deliverance* would certainly be a project to reckon with. Women in the wilderness! Women doing manly things! Girls gone wild…but with no nudity. Keep those life vests on, ladies.

An interesting sidebar to the original film was that the actors performed all the physically demanding scenes themselves – without insurance policies! Needless to say, there was no CGI back in 1972. Of course, the four actresses in the remake would have to match the men for derring-do. No stunt women or CGI allowed. Four women plus a film crew – that's it! Well, OK, maybe a Medevac helicopter on call.

As is the case with any memorable movie, some scenes are particularly vivid. *Deliverance* is no exception. One scene stands out above all others. You know the one I mean:

This little piggy went to market. Wee wee wee!

Ah, yes, the notorious anal rape scene when Bobby meets the backwoods backdoor man. Mercifully for all concerned, it was filmed in one take.

In an all-female remake, it would be a female (Rebel Wilson or Leslie Jones) getting anally raped. Of course, the scene has very different overtones depending on whether it's a white or black woman on the receiving end of a peckerwood's pecker. The chattering classes would have a field day with this scene.

Of course, if you want a film that's gynocentric across the board, the rapist could also be female, albeit with a dildo or other object. However there won't be any female rapist, as GLAAD (Gay & Lesbian Alliance Against Defamation) would raise holy hell about a female rapist. You can take this edginess thing only so far. So let's stick with a male rapist.

The original rapist was played by Bill McKinney, a character actor who played an assortment of nasty roles in the 1970s. His famous "Squeal like a pig" line was not in James Dickey's novel or the original screenplay. It was made up on location.

Since then that line has inspired countless giggles. Hell, even I made light of it a few paragraphs ago ("This little piggy…"). In fact when Bill McKinney was alive (he died in 2011), his web site was squeallikeapig.com. The line has had a surprisingly enduring presence in pop culture. I can't think of anything close to it in the anal rape category. Admittedly, that subject doesn't come up often.

Having just one line endure for almost half a century would be enough for most movies, but *Deliverance* actually has two. After the infamous anal rape scene, the rapist's toothless companion turns to Jon Voight, who is tied to a tree, and says, "He's got a real purty [pretty] mouth, ain't he?…You're gonna do some prayin' for me, boy. And you better pray good." A recitation of this line, or some variation thereof, frequently meets with snickers, and I'm not talking about the candy bar.

So there we have it. Two famous quotes, one pertaining to anal rape, the other to oral rape. We have to keep that dialogue in mind when we rewrite the script for a female cast. Today a recitation of these quotes is usually accompanied by giggles if not guffaws. In fact, when I saw the film recently, there were people reciting these lines on the way out of the theater. Predictably, they were grinning, chuckling, sniggering, smriking. Do you think any of these guys exiting the theater would be laughing if they had witnessed a scene involving anal rape and/or oral rape involving a female victim? Of course not. They would be verbally shamed by everyone around them and maybe even assaulted.

Of course, a drooling white man ordering a woman, white or black, to squeal like Miss Piggy while anally raping her is hardly refutation of toxic masculinity, white privilege, oppressive patriarchy, etc. But there's more at stake than that.

The man as rape victim is the stuff of comedy. If he is raped by a female, the response is always something like

"lucky stiff." Har har, nudge nudge, wink, wink.

As for men raping men…well, boys will be boys. It's all too common in prison. Always has been. In fact, when a man is convicted of a particularly barbarous crime, many people like the idea of his being sent to a "pound 'em in the ass" prison. Rough justice, you know. Just what he deserves. It's not written into the penal code, but it is certainly part and parcel of the "rehabilitation" process as administered by the Department of Corrections.

Now when a *boy* is raped by a man, the outrage is palpable. Clearly, a child is off limits, and even the prison inmates share that belief. A man convicted of child rape will find it tough going if he has to do a stint in the joint. The slang phrase "short eyes," which originated in the prison population, refers to a pedophile. Getting sent up the river for pedophilia will not gain you any street cred in the pen. It might get you killed.

But abuse of a grown man excites no such outrage. In the public, it ranges from apathy to humor. Chalk it up to male disposability. I have no better explanation.

All that goes out the window if *Deliverance* is remade with four female protagonists. Then we're into damsels-in-distress mode, and that's as old as the movies themselves (*The Perils of Pauline* was filmed more than 100 years ago). Even today the young female in danger is still the best vehicle for audience empathy. In today's more bloodthirsty cinema, she is more likely to be victimized than merely threatened, but that only enhances the despicability of the villain.

So there are a number of intriguing possibilities in an all-female *Deliverance*. You want talking points? You got 'em. Publicity is guaranteed.

How could a studio fail to greenlight this project? I think the world is waiting to see a tale of four valiant women escaping from…hey, come to think of it, how about an all-female version of *The Great Escape*? Wow! Imagine a whole prison camp of brave, resourceful women escaping from *real* Nazis?

Scott Adams, Tucker Carlson, and the automatic out-group derogation of men

Jewel Eldora · 5 October 2018 · Archived copy · Original

Scott Adams and Tucker Carlson have something in common. They've both been accused of doing terrible things by very convincing people. It is also worth noting these convincing people were also credible, even though neither of these men had even met their accuser.

If you've never experienced what they've experienced, you couldn't understand how that feels. In part because men are fundamentally flawed.

In my last series, I said some pretty terrible things about the male stereotype. ie, "Men are all the same, all of you have bad intentions, and you deserve everything you get, as you are the architects of your own misfortune" etc.

Even after saying all of those terrible things about your group, I'm pretty sure I can still persuade you that it's the fault of men, as a group.

Why am I so convinced I can persuade men, that it's all men's fault?

Men do not have the mechanism for automatic in-group bias.

As an automatic out-group, men are representative of the male stereotype. By definition, they are the architects of their own misfortune, and they have bad intentions. They deserve harsher punishments and greater burdens, and any man who complains or protests this reality is weak, evil, or criminally ignorant. They are the bad guys from across the river; the automatic out-group.

I'd like to persuade you to that men, as a group, are idiots, who could learn some things from women, and we'd all be better off for it. I understand from my last article that some of you think, "Not All Men Are Like That."

Let's take a test.

If you are a man and believe you are somehow capable of exhibiting automatic in-group bias, take a look at a couple of videos. I'm going to ask you to look at them a couple of different ways.

What do you see when you watch this slow speed chase?

a) A man, pushed over the edge, whose cocaine addicted wife and the CA Family Courts endangered the lives of his children despite multiple attempts to get custody.
b) A man whose first degree murder trial was a clumsy farce, to everyone, who actually watched it beginning to end.
c) The black guy who got away with murder.
d) All of the above.

Now, watch it again.

What I did there was get you to see what Scott Adams refers to as "seeing a different movie." When you watch this movie through a different lens, you may feel a different way about it.

What do see when you watch *this* movie?

Because men are an automatic out-group, other men will not make logical or ethical leaps to protect them unless there's some additional tribal affiliation. As a result, when men are accused, facts are not persuasive. Fortunately, or unfortunately, facts do not affect how humans make decisions, especially when they're under stress. We may be heading into a massive, persistent, international moral panic unless we can pierce the veil of out-group derogation with narrative and emotion.

Take for instance this Clarence Thomas video. I believe this video would be more far more persuasive to women than someone saying, "Anita Hill lied." If you agree, please say why in the comments. As always, I try to respond to

every comment.

Tucker Carlson and Scott Adams have both highlighted the plight of men and are persuasive for different reasons.

Tucker Carlson is both smart *and* funny. Scott Adams is an expert on persuasion. I recommend his books on the topic, as he is a leading expert. I also suggest you subscribe to his podcast. He may hold the secret which will help us avoid a seemingly slow-motion, gynocentric disaster.

Feminism, Gynocentrism and the Future Matriarchal Gynocracy: The Different Types of Societies and the Feminist Zero Sum Game (Part two)

Yoav Levin · 8 October 2018 · Archived copy · Original

This is part two of a two-part article by Yoav Levin. Those who haven't done so already should start with part one.

The Redistribution of Financial Resources: It's All About Women – Economic Gynocentrism and how it Works to Exploit Men

Additionally, according to studies conducted in the US, as early as in 1931 the number of female millionaires was identical to the number of male millionaires. This was the case even though the rate of participation of women in the labor force was then under 40 percent. During the said period, women also constituted the majority of the shareholders of the large corporations and in addition, they constituted between 35 and 40 percent of the customers of the investment bonds. Moreover, as early as 1951, women controlled 70% of national wealth, although they still constituted less than 50% of the labor force.

Accordingly, women also constitute the majority of purchasing power. This is the period of time that the feminist liars of gender studies have declared greedy and egotistical men to be the exploiters of women only concerned with taking all of their money for themselves and oppressing them. Ask yourself the following question? What group or another oppressed class in history has worked fewer hours than the oppressive class yet dominated most of the national wealth, 70 percent of the big corporations, held between 35 to 40 percent of the investment bonds and constituted the majority of the purchasing power in the economy?

As a result, we can conclude, among other things, that women could have actually not only in theory run the entire domestic sphere of affairs in the decision-making centers of the formal power, but they actually do so even without the need to be present there, based on their combined economic strength, while they also control all the informal power positions and while the percentage of men in the formal positions of power is only a small and insignificant fraction of all men. In such cultural and societal conditions men at the centers of decision-making and formal power have no choice but to surrender and submit to the dictates of women's organizations and feminist lobbies.

We are talking about puppets in a theater that are guided by these lobbies and organizations. That's the reason why we are witnessing a dynamic where it does not matter what the political worldview of those men at the position of power is because they will always surrender to these dictates. In order to do the dirty work, there is no need for women to be in key positions, but it is enough that men who lack a backbone will submit to the dictates of feminists. In this way women's organization and feminist lobbies achieve three main objectives:

A) Their policy is implemented;

B) They do not have to do the dirty work and therefore publicly they always appear clean and good;

C) They can continue to incite against men;

Thus it is another classical feature of matrifocal gynocentrism: the formal power is left to men, yet without the informal power which is in the hand of women it's worth nothing. Thus male power as already acknowledged by Warren Farell and Carol Rogers is nothing but a myth and delusion. It's also a taboo and one upon which all of the matrifocal gynocentric construct is built and rests.

The main thing here is that according to the narrative of the fake news media, the ignorance of our pseudo academy promotes nothing but stupidity and dismal science alongside the false historical feminist narrative. This is the garbage we learn in school, universities and media, namely that women are buried in poverty by greedy men and that all men are pigs, rapists and patriarchal abusers. Moreover, through the laws of inheritance and divorce, it is

apparent that this claim is nothing more than a fraud and an illusion. In fact, the divorce and inheritance law makes sure that the men serve as tools for transferring resources from men to women with the aim at enriching them even if the woman does not work even one single day.

This is the basic dynamic that is identical everywhere in the world. Think (hypothetically) about a woman who does not work a single day in her life. She is married to a man. This woman profits from divorce in at least three principal channels: real estate (apartment or house), social benefits, property, child support, alimony and many more. Moreover, on the day she divorces her husband, she would receive half of the house, half of his pension, half the provident funds, half executive insurance, and half the business (if there is any). The husband will receive little if it is the woman that holds them.

The meaning of this is not only that the definition of what the husband earns in a marriage is not his own but half of it is also hers but actually the husband owns less than half the ownership of his assets and resources already from the "get go" while the woman is in a possession of at least seventy to eighty percent of family assets and resources from the same starting point. This is the shortest explanation of the gynocentric inheritance and divorce laws. They may alternate between different countries but the basic dynamic is identical.

Moreover, it is important to understand that the law is written in a way that on its surface reflects equality, but is, in reality, a gigantic fraud. What is important is the interpretation, not the written law itself. In practical terms, even though the law is written on an equal footing, the deception is carried out by the fact that while the formal power is changing in favor of women there is no change in the informal power to balance it in favor of men. Yet, inheritance and divorce laws are all based on the informal power and not vice versa. Therefore, even if a woman for example earns more still in general calculation the man has to pay and to transfer all of his resources to the woman. Therefore, in practical terms, women pursuing careers and working outside the home do not ostensibly serve equally in the sense of reducing the burden put on men to provide for the family, but on the contrary it weighs on it, as he will continue to serve as a tool for transferring money, assets and resources and for the economic exploitation of men.

In a matrifocal and gynocentric society, women pursuing careers and working outside the home are therefore not really working towards equality but rather for greater economic exploitation of men. The feminist fables and tales about patriarchy, the exploitation of women and so forth are nothing but false – both historically and in factual reality of modern day to day life. The real situation is exactly the opposite! Feminists claim that feminism is good for all, that traditional gender roles are bad for men, that they hurt them, that this everything is toxic masculinity; that women going to work will help to reduce the burden of men providing for the family. In fact, just as in everything else feminism claims and feminists say this is nothing more than fraud and lies.

Feminism is not really about changing the traditional gender roles, but rather exploiting them even more. In the favor of women, of course! Not only will the man according to feminist gender roles continue to serve as breadwinner but now the burden of providing will only increase until he becomes a slave and even worse a mere subservient and subordinated tool to his wife. Feminists are also not interested in changing the gender roles of the man as a knight who protects women. Today, they limit that role and ask the men by "affirmative action". Which, as we have seen, is not intended to correct anything but to radicalize the situation, to give up all the positions of formal power so that women can control men even more through the long dreamed of matriarchy. And there is the man's role as a sperm donor. And that's why, exactly for this purpose, all the dynamics and laws described above were put in place.

The bottom line, in such a matrifocal Gynocentric society, is that men are exploited merely as cash machines. The economic reality for men means that and even with joint-spending on fathers and children, women still spend more money on themselves than the shared father-offspring spending. This can even be observed in the floor space allocated to women's products in malls and shopping centers actually designed for men.

Men also earn 25% the income of a woman due to her working shorter hours, less difficult and dangerous jobs but her spending 90% more money than she makes. Women earn around 38.5% of the household's income but spend

75% of its domestic spending. Men earn around 61.5% of all income but only account for 25% of spending. Men only spend 40% of what they earn after tax. In case of divorce women got more than 70% of all resources while fathers less than 30%. This is real exploitation; and this is real sexism. This characteristic which puts the female needs and desires about everyone else's including the children is the basic property and dynamic of a Gynocentric matrifocal society where men and children are mere tools and designed to serve women. Gynocentric society is therefore the embodiment of female supremacy aiming at exploiting not only men but children too.

To create such an extremely female-focused environment, this kind of matrifocal Gynocentric society exploits and takes advantage of the basic evolutionary condition that every human being – man, woman and children – have been raised and instilled with a woman's point of view from birth. This is called Gynocentrism 0:1 and it is an evolutionary feature also existing in all primates. However, taking advantage of that condition, in the matrifocal society the Gynocentric ideology conditions men through social engineering to give women special treatment from birth and women are taught to expect privileged treatment from men. The matrifocal gynocentrism as a social construct is by definition a supremacist ideology. However, it has become the default social model for most of the societies on the planet. Men are trained to suppress emotions and always be considerate of a woman's feelings, men are trained to sacrifice, work and die to provide for women's happiness. They are trained to be socially subordinated slaves to their wives and other women in their life.

Furthermore, men and women are also trained to always take the woman's side over a man no matter how wrong she is and the man is right. Additionally, women are taught to support each other and view men's pain and suffering as less important. Men are indoctrinated in doing the opposite while dismissing, ignoring and suppressing their own pain and suffering. Men are taught that fighting, dying and sacrificing themselves is noble but women experiencing, that any emotional distress is terrible and that their pain and suffering is invalid! This sexist attitude and female brainwashing has seen men literally dying to protect women who quite often take the sacrifices men make completely for granted. This is again real sexism and it is taught at a very early age and reinforced in our society through media, academia (pseudo-science) education and legal system.

This is the reason that all of the ancient Gynocentric cultures prior to societies having gynocentrim 0:2 as a social construct and ideology were a combination and a mixture of matrilineal, matrilocal, matrifocal as well as patrilineal and patrilocal elements within the Gynocentric societies. Even gynocentrism 0:2 still exhibited such kind of alternating combinations and variations. Feminism, namely gynocentrim 0:3, which is a derivative of Gynocentric ideology and society aims at creating a matriarchal society by destroying the traditional balance and harmony between men and women in the context of older Gynocentric cultures. It should be achieved by shifting all of the formal power from men to women while keeping the informal power in the hands of women too. This is the feminist end goal and the zero-sum game.

Further Reading

Women control two thirds of the world's and family's wealth

Saudi women control 70% of customer banking deposits

Never Underestimate the Power of a Woman

Trending: Women Fuel Outdoor Industry

FACTS & STATS – Tracking Issues in Women's Leadership

Women and Finance

Statistics of the purchasing power of women

Female millionaires

Millionaires 1931

Table showing that the labor force participation rate for women

Table

Women owning just as much stock as men

Stock ownership 1931

In 1950 Women Controlled 70% of the Nation's Wealth despite having a labor force participation rate of less than 50%.

In 1950 Women Controlled 70% of the Nation's Wealth

Women in Colonial America owning Businesses

No Misandry blog

Federal Reserve Bank of St Louis

Additional Sources for cross checking the data were:

1. Muhtar Kent, Chairman of the Board and CEO, The Coca-Cola Company
2. Nielsen Consumer
3. Federal Reserve, MassMutual Financial Group, BusinessWeek, Gallup)
4. U.S Bureau of Labor Statistics
5. Integer Group and M/A/R/C Research
6. Consumer Electronics Association
7. Food and Drug Administration
8. Natural Marketing Institute
9. Pew Research Center
10. Business Week
11. New York Times
12. Harvard Business Review, Boston Consulting Group Survey
13. Forbes
14. U.S. Census Bureau

Help Us Keep AVFM Online (GoFundMe)

Paul Elam · 10 October 2018 · Archived copy · Original

A Voice for Men has been online for 10 years, relentless in its mission to change the cultural narrative regarding men and boys, challenging the hateful ideology of feminism and offering men an alternative to the sick dictates of gynocentrism.

Recently, the cost of doing this, even the fundamental cost of keeping the site online has gone up. At this point the web hosting/managed server fees alone are $290.00 US per month. That is the basic price for keeping the site online. That is before we purchase images or do anything else to bring you content on a regular basis.

We have regular subscribers who help defray these costs but the recent price hikes in web hosting puts us in a pinch. We need to call on regular readers for the solution.

Henceforth, we will be doing a GoFundMe every four months in an effort to meet the basic cost of staying online. The goal of this fundraiser is $1,275.00, which, after GoFundMe fees, will cover AVFM's web hosting/managed servers through the end of January, 2019.

It's a small price to pay to keep AVFM and An Ear for Men online. Your donation to this cause, in any amount, is greatly appreciated. You enable us with the basics and we'll take it from there.

You can donate though the GoFundMe here.

[image]

So What If Kavanaugh Was At The Party

Janice Fiamengo · 10 October 2018 · Archived copy · Original

Lock up your sons

Jonathan David Farley, D. Phil. · 11 October 2018 · Archived copy · Original

"Look at thus [sic] chorus of entitled white men justifying a serial rapist's arrogated entitlement," wrote Georgetown University professor Christine Fair, referring to Senate Republicans and the guilty-until-proven innocent Supreme Court nominee (now Justice) Brett Kavanaugh. "All of them deserve miserable deaths while feminists laugh as they take their last gasps. Bonus: we castrate their corpses and feed them to swine? Yes."

"It is hard to read an article like this and avoid the conclusion that we live in a culture that hates women, just hates us," spat Chloe Angyal on MSNBC, referring to the University of Virginia "rape" case. A woman *Rolling Stone* called "Jackie" had claimed that several members of a fraternity took turns raping her at a party. The magazine ended up paying $1.65 million to the fraternity because "Jackie" lied. But the fact that it was so easy for so many to believe the outrageous lie shows, in truth, that we live in a culture that *hates men*.

"But really, guess who's perpetuating all of these kinds of actions? It's the men in this country," Senator Mazie Hirono(D-Hawaii) said recently. She was referring, of course, to the assault allegation against Kavanaugh. "And I just want to say to the men in this country: Just shut up and step up. Do the right thing, for a change."

Never mind that in March a 36-year-old *woman* in Hirono's home state was indicted for sexually assaulting a 16-year-old boy. Never mind that 88 percent of police—the people who protect women from assaults—are men (i.e., only 12 percent of those who've "stepped up" are women). Never mind that 96 percent of firemen are men. Never mind that 85 percent of our military personnel are men, and 100 percent of the people with Selective Service numbers (for military draft eligibility) are men.

Men doing the "right thing," using their natural aggression to protect others, is the norm. If Hirono had made her comment about a racial group ("It's the blacks in this country"), she would be forced to resign. If a male politician had told the women of America to "Just shut up," an army of purple- and red-haired Amazons would be outside his office with pitchforks.

Shifting Narratives

Our society in fact *adulates* women. More than 80 percent of the men on *The Titanic* died, while 75 percent of the women lived; yet clearly men, being stronger, could probably have taken *all* of the lifeboats if what Chloe Angyal claimed were true. A Baltimore woman was able to get a mob to murder a man just by falsely claiming that the man had raped her. Though disputed, some say that in Muslim jurisprudence, the word of a woman is sometimes worth half that of a man, and, we in the West look down our noses at that. Yet it is undisputedly the case in our society that the word of a woman is worth more than that of two men.

Kavanaugh's accuser, Christine Blasey Ford, named four people at the alleged party where Kavanaugh allegedly attacked her. Kavanaugh categorically denied this. A second man said he had no memory of such a party or incident. A third man said he had no knowledge of such a party. None of that mattered. The fourth purported witness, a woman, said she has been a lifelong friend of Blasey, but could not recall ever being at a party with Kavanaugh.

That was when the media conveniently started discussing a second accuser.

Deborah Ramirez says she was drunk and cannot clearly remember a college party where Kavanaugh allegedly showed her, in the presence of several people, something of his she did not wish to see. Indeed, it was only "[a]fter six days of carefully assessing her memories and consulting with her attorney" that she could remember. Even though "*The New Yorker* [had] not confirmed with other eyewitnesses that Kavanaugh was present at the party"—indeed, "two of those male classmates who Ramirez alleged were involved in the incident, the wife of a third male student she said was involved, and one other classmate, Dan Murphy, disputed Ramirez's account of events"—*The New Yorker* published the story anyway. The word of one drunk girl is worth more than that

of *three* men.

Ramirez claimed that she was scarred by the experience because she only ever wanted to see a naked man after she was married. And yet she later attended Kavanaugh's wedding, posing with him, smiling, for pictures.

Protect Men From False Claims

This gives us the solution. Today, there are "rape shield" policies that allow women, like Jackie, to make anonymous accusations with impunity. Courts are forbidden to discuss the history of accusers, even when it is relevant, as in Ramirez's case (she says Kavanaugh exposed himself to her, and this was bad because she only ever wanted to see such a sight after she got married. We're discussing when *he* lost his virginity; so, did *she* wait until she got married? If not, this suggests that she's not truthful. Knowing if she was a virgin bride, as she implies she wanted to be, enables us to assess her credibility) or in Bill Cosby's case (one of his accusers pled guilty to prostitution; prostitutes literally will lie with men for money, no drugs needed).

If it is relevant what a friend of Kavanaugh's may have once told an ex-girlfriend about a party *not* involving Kavanaugh (!), why can't we discuss Blasey's high-school yearbook—we're discussing *his*—or the rumor that Blasey boasted of having been with 54 men in high school? Someone like that may have tussled with more than one male and gotten her parties confused. In an era of slutwalks, when women can legally go topless, laws protecting the "honor" of women are anachronistic.

Laws protecting *men* are needed. Women are the perpetrators in 70 percent of cases of one-sided domestic violence.

A few years ago, a woman threatened my life, touting her connection to the mafia (a credible claim) and saying that I might wind up "in the news." I reported this thinly veiled threat to police. After I filed charges, I got an appointment with two women working for the office of the state's attorney. One of those women literally laughed in my face, saying it's good to be "in the news."

Our society is dripping with the hatred of women—for men.

Today's "Josef K" is Kavanaugh. Tomorrow it's your son.

♦

This article first appeared at American Greatness and is republished here with permission from the author.

Believe Women

Mark Dent · 11 October 2018 · Archived copy · Original

Only one of the statements below is considered intellectually sound and morally acceptable. Let's see if you are in tune with what's hot and what's not in the year 2018.

[image]*Believe redheads*

Believe bald men

Believe Italians

Believe amputees

Believe teenagers

Believe gymnasts

Believe dentists

Believe white people

Believe lawyers

Believe women

If you chose believe women give yourself a pat on the back.

You will be embraced by countless angry, mentally deranged, illogical, hate fueled hypocrites. Sadly, it seems there are millions of them.

It's time to believe all women parody
https://www.youtube.com/watch?v=-FZ7Zq6q1TY

Can you begin to comprehend the warped mind of any moron who chooses to wear the Tshirt telling us to "Believe Women?" It's even more incomprehensible when you see male Hollywood celebrities promoting the slogan with solemn self-righteousness. One can only imagine that must they think they are protecting themselves by leaping into the arms of the very beast which will most likely devour them.

I believe it was Winston Churchill who once said of these weak, sickly creatures:

'An appeaser is one who feeds a crocodile, hoping it will eat him last.'.

I am truly trying to crawl into the skin of one of the many women or men who proudly walk the streets wearing the shirts. What in the name of God are they thinking? The primary school children I teach would be embarrassed if asked to walk about wearing such a ridiculous, patently absurd pair of words on their chests.

Just imagine how many of these shirt wearing women have been friends with or enemies of other girls in high school or college and have bitched to their latest besties about the lies and backstabbing behavior of a former friend? I would suggest every woman who walks the earth has experienced the deceitful and manipulative ways of another woman. That these women can promote, chant and celebrate such shockingly ridiculous words is frightening- truly frightening.

Every one of the people who choose to wear a *believe women* shirt or simply joins in with the mindless chant is a despicable liar and hypocrite because *none* of them believe all women. Not one.

When you remind such fanatics of Bill Clinton's past and his treatment of women you expose the ugly underbelly of these hate filled liars. They have no shame. To see Hillary ranting on her latest tour makes a person pause and seriously consider her mental health. The wife of a serial groper and alleged rapist lecturing us on the importance of

believing accusers-the very same people she eviscerated in defense of her Bill.

But, it was a different time.

Okay, then may we ask about Keith Ellison- the second most powerful person in the DNC whose former girlfriend says he beat her on a number of occasions and was abusive throughout their relationship.

She even had photos of her injuries.

The Democratic party has given him the all clear after their *own* investigation into the allegations. They said Ellison denies any such behavior took place and that is good enough for them! Let's move on. Of course, the media coverage of this allegation was minimal on most of the mainstream outlets and the outcome didn't seem to be regarded as being of any consequence.

A lawyer investigating a woman's claim that she was physically abused by Minnesota Rep. Keith Ellison has concluded the allegation is unsubstantiated.

That lawyer was an attorney hired by Minnesota's *Democratic*-Farmer-Labor Party to investigate the allegation against Ellison.

https://slate.com/news-and-politics/2018/08/keith-ellison-abuse-allegations-democratic-lawmaker-vehemently-denies-any-wrongdoing.html

This comment from a journalist in Washington:

The Washington Post's Dave Weigel pointed out on Twitter that the story (Ellison's alleged abuse) had been circulating for a while in Minnesota but there were no stories about it *because the allegations didn't hold up "under media scrutiny."*

They have no shame.

Apparently Blasey-Fords allegations did seem credible as did Julie Swetnick's allegation of gang rape and Deborah Ramirez's claim of indecent exposure even though none could be in any way corroborated and had no witnesses. Suddenly journalistic integrity and credibility is unimportant.

And that's that!

But fuck the dirty politics of what was once a relatively respected party.

They don't believe *all* women-just the ones whose claims will hurt their political enemies.

Why has no-one simply raised the rather inconvenient issue of false rape and sexual abuse allegations which have destroyed the lives of countless men during the past 200 years? I have compiled a frightening number of links to individual cases. There were pages of them so I will post a few down below and you can do your own research.

Believe women?

Which ones?

The crack addicts who would sell their baby for another brief high? The alcoholics who lie and deceive their closest loved ones as they attempt to convince the world they are on the wagon? The many wives who, with the coldest, most vicious deliberation tell the world that the man to whom they once proclaimed their eternal love has been raping or sexually assaulting his very own children for years-simply to destroy his reputation and make sure he loses contact with them?

Perhaps we should trust the word of the women who haunt the casinos, poker machine venues or local pubs to feed their insatiable desire to have another bet? What about the women who openly joke about spending hubby's hard-earned money on shopping sprees he doesn't need to know about? What about the women sleeping with other men behind their husband's or boyfriend's back?

Of course, we could also mention the many women who have become pregnant to a lover and deliberately led another man to believe he is the father, so they can suck him dry financially for twenty-one years.

All of these women exist. They are not a theory or even just *likely* to exist. There are thousands of such women in every city on our planet and not even the most rabid left-wing ideologue could deny it without looking even more insane than they already do.

Should we believe a female politician who is so dishonest that even when there is visual evidence to contradict her claims of being under gunfire when she arrived at an airport in Bosnia she stuck to her story and then continued to thrive in politics.

What about the women who openly support the idea of tricking their husband into inseminating them so they can have another baby?

Of course, just as many men fit these categories but no-one would ever be stupid enough to suggest all men should be believed because they are men.

Yet-believe women

I watched a clip from CNN (I held my nose and gritted my teeth) and saw yet another example of the thinking which has brought us to this Believe (all) Women culture.

A conservative guest was questioning the validity of Blasey-Ford's testimony. The host and other panelist were outraged. The host asked the conservative what he believed was a 'gotcha" question.

"Would you believe your own daughter if she came to you and said she had been raped?"

The conservative guest responded by saying he would listen to her story but if her four friends she cited as witnesses denied her story or failed to corroborate and she couldn't recall countless important details like where and when it happened he would doubt her.

It seemed perfectly reasonable and responsible to me.

The horror on the faces of the other panelists was a sight to behold. It was genuine dismay followed by condemnation and disgust. How dare he suggest he would not automatically believe his own daughter-his very flesh and blood! Heads shook in bewilderment and the host said for the sake of the conservative's daughter they would move the discussion along.

I wanted to throttle that host. He set up a theoretical situation concerning the guest's daughter and that guest gave him a response based on a theoretical situation and then the host tries to pretend this man has just announced that he doesn't trust his own daughter! They are snakes and utterly beneath contempt.

Watch from around 3:55

These were two mature, highly educated, articulate people and neither one of them saw the perfect reasonableness of the man's comment. All they heard was human with vagina disbelieved by her own father!

Have these two ignorant or perhaps deceitful people never heard of a false allegation being perpetrated by a woman against a man? Are not all these false accusers the daughters of a mother and father? So clearly, we have precedent that tells us with great clarity why we should never just accept the word of a woman, even when she is your own daughter.

If you wonder why women continue to falsely accuse men, often for the most trivial reasons, here are some common ones-fare evasion, not being able to smoke in a taxi, anger over a parking ticket or embarrassment at being caught watching porn, all of your questions will be answered simply by watching this one clip.

Breathtaking isn't it? The false accuser's lawyer argued for a lenient sentence (2.25) for his client so other false accusers wouldn't be too scared to come forward and confess to their crime. Fuck the fact that a man's life and

reputation has been destroyed! We must think of other false accusers!

The primary concern of almost *all* of the judiciary is how these false accusers are making things more difficult for *other women* who are true victims of rape. Time and again this is the rationale given by presiding judges as they prepare to sentence the woman who lied. No-one seems to have any concern for the innocent men whose lives have been destroyed. But isn't that always the way?

There are very rarely any severe consequences for women even when they have been caught lying. It doesn't seem to matter whether the innocent man has rotted in prison, had his reputation torn to shreds, had his family turn their backs on him or even lost his life.

Imagine a judge berating a man in court who has been charged with bashing his girlfriend to the point where she was hospitalized.

"Young man, the greatest tragedy that arises from your actions is the damage it does to the reputation of all men, especially those who don't bash their girlfriends!"

How is the above statement any less outrageous than the one so commonly uttered by sick, twisted gender bigots in our court system when a female's lies have destroyed a man's life?

Can you imagine how you would feel sitting in a court, only a few seats away from the woman who ripped your son from your life only to hear the judge talk about how this makes it harder for real (female) victims of rape to be believed? The consequences for coldly, calculatingly destroying a young man's life? Weekends in prison for two months?

I think I might explode right there in the courtroom. This is just one case but the same thing happens repeatedly when these witches get found out or choose to confess.

I would have thought a just and severe punishment would cause potential false accusers to understand that the stakes are high and they will pay a price if caught out in their lie.

But no, women know they can turn on the tears, play victim even as they confess to their lie and the court will usually wrap them up in its loving arms and give comfort and succor to these evil creatures. Just try to imagine what kind of human being could let a boyfriend rot for nearly five years for a crime she *knows* he never committed? A boy you once proclaimed your love for. Imagine placing your head on your pillow each night and actually sleeping! That is as evil and frightening an act as rape. Unquestionably.

Why are the accusers also allowed to remain anonymous? Think of the outrage when Blasey-Ford's name was leaked to the media. Why wasn't this poor female allowed to destroy a man while she remained in safe, snug obscurity? This makes the temptation to destroy someone's life even more appealing for it can be done while the accuser hides behind a delicious cloak of anonymity-watching their vicitm's life dissolve before their eyes all in the full glare of the public eye.

But back to the notion of believing women. These women all loudly proclaimed (on very public platforms) that they would leave the United States of America if Trump became the president: *Lena Dunham, Chelsea Handler, Miley Cyrus, Amy Schumer, Barbara Streisand and Cher.*

All of them are still residing in America.

Believe women.

There were literally pages of links listing false allegations by women. I've made a random selection for you to check out

https://www.youtube.com/watch?v=TNTc5xpiiv8

Statistics cited by feminists on the very low incidence of fake accusations of rape are a lie. Watch this excellent clip which exposes yet another feminist myth

www.fighting4fair.com/uncategorized/on-the-issue-of-false-rape-allegations/

This link contains literally hundreds of links to actual false rape/abuse cases

'Ten reasons why false rape accusation are common' by Jonathan Taylor (1 August 2014)

https://www.avoiceformen.com/mens-rights/false-rape-culture/13-women-who-lied-about-being-raped-and-why-they-did-it/

https://www.youtube.com/watch?v=lW2pXu97Yvo

Bill Burr-women are overrated

https://www.youtube.com/watch?v=_tFu8f6L7y8

Believe women

Emmett Till: Woman who triggered 1955 murder of African American boy admits lying about harassment

(29 January 2017)

human-stupidity.com/stupid-dogma/mens-rights-feminism/rapists-proven-innocent-are-majority-57-of-prisoners-released-by-innocence-project

https://www.dailymail.co.uk/news/article-5829315/Teenager-18-said-ex-boyfriend-drugged-raped-admits-wasting-police-time.html

www.abc.net.au/news/2017-11-27/woman-fined-after-falsely-accusing-taxi-driver-of-sexual-assault/9197732

Dr. Martin Koyle, “Known Genital Mutilator” of SickKids, Toronto, where UnSickKids get barbaric “treatment”

Gary Costanza · 14 October 2018 · Archived copy · Original

[image]Dr. Martin Koyle has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org.

He ‘works’ at the Newborn Circumcision Clinic at SickKids of Toronto, Ontario. He either performs or supervises infant genital mutilations, also known as circumcisions, on healthy (not SickKids) newborn baby boys, and alas, for no medical reason.

He knows this amputation of healthy tissue is unnecessary, unethical, and risky, yet he continues to perform it and/or force others to perform it, under threat of termination.

Here’s his bio from the website:

“**Martin Koyle**, FAAP, FACS, FRCS (Eng.), FRCSC
Head of the Division of Urology, The Hospital for Sick Children
Women’s Auxiliary Chair in Urology & Regenerative Medicine
Professor, Department of Surgery, University of Toronto

Dr. Martin Koyle joined SickKids as the Head of the Division of Urology and the University of Toronto as a Professor in July of 2011. He was previously Division Chief at Seattle Children’s and the University of Washington in Seattle, Washington, where he held the Michael Mitchell Endowed Chair in Paediatric Urology.

After completing his medical school education in Winnipeg, Canada, at the University of Manitoba, he undertook residency and fellowship training at Los Angeles – USC Medical Center, Harvard University and in San Francisco.

Koyle recently completed an M.Sc. in Quality Improvement and Patient Safety (QIP) at IHPME at the University of Toronto.

During his more than a quarter century in academic urology, Koyle has been known for his innovations and contributions, specifically to the fields of paediatric urology and transplantation.”

Under “What to expect during your visit,” we read:

> You and your baby will meet a urology fellow and a registered nurse. Before circumcision, the doctor who will perform the procedure will speak with you. This is a discussion of the reasons for circumcision, the benefits, risks and alternatives, and ensures that you understand what will happen during the procedure. You will have lots of time to ask questions.
>
> You should discuss what pain control measures will be used during and after the procedure. Your doctor may use a local anesthetic. Swaddling, oral sugar solutions or acetaminophen (Tylenol) may be given as well, but should not be used as the primary method of pain relief.
>
> To perform the procedure, the doctor places the baby on a special table and cleans the baby’s penis and foreskin. First, the baby gets medicine so he won’t feel pain. This might be a cream on the skin or a needle into the base of the penis. Then they use special tools to cut off the foreskin. The doctor completes the procedure by wrapping a bandage (called gauze) around the baby’s penis to protect it from rubbing against the diaper.
>
> The baby may cry during the procedure and for a short while afterward. Local anesthesia can greatly reduce your baby’s discomfort.

The baby will feel pain, despite the above lie, and the alternative to this is no circumcision , with no risks, unlike this procedure that results in scarring, loss of sensitivity, loss of foreskin function, sometimes lifetime complications needing further surgery, and death.

Since the doctor has incomplete information about the controversy and risks of circumcision, you can read that here and watch videos here.

Dr. Martin Koyle's practice information follows:

SickKids
555 University Avenue
Toronto, Ontario
Canada
M5G 1X8

General inquiries: 416-813-1500
Patient information/locating: 416-813-6621

> Dr. Martin Koyle, "Known Genital Mutilator" of SickKids, Toronto, where UnSickKids get barbaric "treatment" https://t.co/Lf7d5X2WG2 #nocirc #mgm pic.twitter.com/dKQ7iNkQCA
>
> — gary costanza (@jerrytheother) October 14, 2018

Senator yin and senator yang

Doug Mortimer · 16 October 2018 · Archived copy · Original

The US Constitution provides every state, no matter its acreage or population, with two senators. At first blush, it may not make sense to provide tiny states, such as Rhode Island or Delaware, or thinly populated states, such as Alaska or Montana, with the same level of representation as California or New York, but it is a safeguard against the tyranny of the majority. In the United States Senate no state is more powerful than any other.

In 1788 the only way the founding fathers could hammer out a Constitution acceptable to all 13 states was to compose a compact that addressed the fears of sparsely populated or smaller states, whose representatives were worried about the potential of being dominated by the states that were settled first and had more inhabitants (e.g., Pennsylvania, Virginia, Massachusetts). 37 states later, those fears still exist.

States' rights aside, by providing for two senators per state, the founding fathers have unwittingly set up a system conducive to gender balance. Why not a mandatory quota system? In other words, one female and one male senator from each state? Why is this a good idea?

Because it's 2018!

Just kidding. There are more compelling reasons than the calendar.

Of course, it would take another Constitutional Amendment (No. 28, if you're keeping score) to make senatorial gender balance a requirement for each state, but it would make complaints about gender balance in the Senate go away. Forever. And it wouldn't require much legalese.

Article I, Section 3 of the Constitution states:

> The Senate of the United States shall be composed of two Senators from each State, chosen by the Legislature thereof, for six years…

The Seventeenth Amendment, providing for election of Senators by the voters of the state, not the state legislature, conveys that profound change by swapping out just one word:

> The Senate of the United States shall be composed of two Senators from each State, elected by the people thereof, for six years…

All we have to do for the Twenty-Eighth Amendment is add four words:

> The Senate of the United States shall be composed of two Senators, one man and one woman, from each State, elected by the people thereof, for six years…

To be sure, amending the U.S. Constitution involves heavy lifting. Any proposed amendment must be approved by 2/3 of the members of the U.S. House and Senate, as well as 3/4 of the state legislatures. That's a tall order, but that's the point. The Constitution should not shift with political whims. An amendment is not something to be taken lightly.

Ratifying a Constitutional amendment is difficult but not impossible. Not counting the first 10 amendments (the Bill of Rights) we've had 17 of them. The last one, pertaining to compensation for members of Congress, took effect in 1992. It only took 202 years to be ratified.

Remember Prohibition? That was the Eighteenth Amendment. Despite the aforementioned hurdles, an overwhelming majority of legislative bodies in the U.S. thought they could stop people from drinking alcoholic beverages, a practice that dates back to the very beginning of civilization. If Prohibition could pass muster

(admittedly, it was nullified by the Twenty-First Amendment), then a gender-balanced amendment pertaining to the Senate should be a snap, and it shouldn't take 202 years to ratify it.

Of course, a Constitutional amendment must be sold to the public just like a political candidate, a product, or service. A carefully crafted public relations campaign is essential. So is a catchy slogan. Maybe something like "Even Steven/Even Stephanie in the Senate."

Also a must is a pithy acronym like the ERA (Equal Rights Amendment), something that would fit easily on a button or a bumper sticker.

Maybe we could call our amendment SEA (Senatorial Equality Amendment). Then proponents will be able to thump the tub for "SEA change."

[image]
To promote passage of SEA, the word "equality" should be repeated over and over again. You can't say it too often. The word positively reeks of virtue signaling. Half the population is male, the other half is female; so half the Senate should be male, and the other half should be female. That's equality, right?

Yeah, I know all the arguments about equality of opportunity versus equality of outcome, but for the sake of getting the amendment passed, let's pretend the former doesn't exist and the latter is the ultimate definition.

Elected representatives voting against SEA will have to explain how and why they voted against equality. The very idea! Don't you know that equality is right up there with truth, justice, and the American way? Yeah, I know, truth, justice, and the American way ain't what they used to be, but we still have to genuflect to them.

Let's assume the SEA gets passed. What's that you say? Devils? Details? Unfortunately, even a concept so as simple as guaranteed gender equality is riddled with ramifications. Change is always the enemy of vested interests, who never go quietly.

When would the amendment kick in? By a given date, say, January 1 two years from now? The Seventeenth Amendment safeguarded existing Senators' seats until the next time they had to stand for election. But if the Twenty-Eighth Amendment requires a Senator of each sex, what would happen in states that have two male senators? Would one be ordered to step down at the next election cycle? Or would he be grandfathered in for as long as he wanted to remain in office?

Or should I say great-grandfathered in? A secure seat in the Senate is a nice gig and some Senators are understandably reluctant to step aside. John McCain (R-AZ) died in office, even though he had brain cancer. He was a few days shy of his 82nd birthday. The senior geezer in the Senate is now Dianne Feinstein (D-CA), who is 85. Guess no one told them the graveyards are full of indispensable men – and women.

Under SEA, state and/or federal legislation would have to be enacted to ensure that whenever a male senator dies or retires from a two-male state, the new senator named by the governor (as is done now when a senator resigns or dies in office) will be female. When the next election rolls around, only females would be permissible nominees.

In the long term, of course, it would make no difference, as attrition would eventually assure equality. But what about the short term, which seems to occupy the efforts of most politicians?

If SEA were to kick in as of this writing, four states would have to give a female senator the boot. In addition to the aforementioned Dianne Feinstein, California also has Kamala Harris. Washington has Maria Cantwell and Patti Murray, New Hampshire has Margaret Wood Hassan and Jeanne Shaheen, and Minnesota has Tina Smith and Amy Klochubar. All are Democrats.

Knowing how important gender equity is to both women and Democrats, I have no doubt that each of the four states named above would have no trouble persuading one of its senators to step down to make way for a male senator. Sure, it would be a loss of power for women in those states, but it's all about equality, isn't it? And equality is all good, right?

The most important question to ponder is that of voter eligibility. Would men and women still be allowed to vote for both senators, or would each voter be restricted to voting for the senator who is a match gender-wise?

I like the idea of only men voting for the male senator. Women tend to get what they want when women are in office. The same is not true for men when men are in office. Male politicians not only have to cater to the female vote, they have to tread lightly lest they inadvertently anger women via an “insensitive” comment.

One example that readily comes to mind is the case of Clayton Williams, a classic West Texan (both oilman and cattleman) who ran for governor in 1990 and had a seemingly insurmountable lead over Democrat Ann Richards. All it took was for him to compare rape to bad weather: “If it’s inevitable, just relax and enjoy it.” Texas women were not amused by the plainspoken plainsman, so Ann Richards took up residence in the Governor’s Mansion in Austin.

One can’t help but wonder what would happen if a male candidate for the Senate had to appeal only to male voters, and female voters had no veto power over him. Given that arrangement, men’s issues would surely get more exposure than under the present setup, in which every candidate must cater to the female vote to some degree to have any realistic hope of getting elected. Paradoxical as it may seem, while SEA would seemingly enhance female influence by guaranteeing 50 female Senators, single-sex voting would likely diminish gynocentrism.

Ah, but if we turn the Senate into a Boys Club/Girls Club, what would happen to people with gender dysphoria? Well, even they would be restricted to one sex or the other. They would be instructed to pick a sex and vote accordingly at the next election.

Suppose some of those voters are gender fluid and switch to vote for the opposite gender in the next senatorial election? Obviously, there is a danger here of flip-flopping to affect the outcomes of both elections. In a you-call-it election, there is also the danger of a political party exhorting some of its members to identify with the opposite sex just to tip an election. Equality is no safeguard against gaming the system.

Despite all the questions SEA brings up, I would like to get the ball rolling. Time to make this topic an issue…on talk radio, internet posts, letters to the editor, whatever. Make it like ERA, an issue that won’t go away. That proposed amendment isn’t dead, by the way. Feminists are still working to get it passed.

For SEA to become reality, it will need regiments of foot-soldiers. It will more than likely take on the trappings of a crusade, inspiring all sorts of rhetoric, posturing, grandstanding, virtue signaling, and moral logrolling. It would all be very entertaining. The talking heads could chatter non-stop for months if not years. The corporate media pundits could display color-coded maps showing which states had ratified and which had not.

Imagine a world where the men’s vote is wooed with as much ardor as the women’s vote. Imagine all the issues aired out on this web site being addressed by senatorial candidates. Think of all the times you’ve heard some female politician start off a speech with “As a woman, I . . .” Have you ever heard a male politician say, “As a man, I…”?

If we had male-only voters voting for a male-only senate seat, maybe that phrase would be heard throughout the land. And it might go viral. It might spread to the House of Representatives…state legislatures…gubernatorial elections…city councils…

As a man, I can dream, can’t I?

Century-old female gender privilege

Philip Leigh · 17 October 2018 · Archived copy · Original

A hundred years ago last month, pioneering aviatrix Katherine Stinson became the first woman to fly for the U. S. Post Office airmail service, which began with a route between New York and Washington in May 1918. In those days the Post Office operated its own airplanes because there were few commercial airlines.

Authors Janet and Michael Bednarek describe the incident in their 2003 book *Dreams of Flight* as follows: "On September 26, 1918 Stinson, along with an escort pilot and plane flew the mail route between Washington, D. C. and New York City. The next day she and an escort flew back to Washington. Her flight failed to permanently break the gender barrier barring women from flying the mail. For reasons never explained Katherine Stinson resigned immediately after her one and only airmail flight."

The matter is remembered differently by Benjamin Lipsner, who was the Washington-based manager of the service. While he was busy planning new routes, the aviatrix arrived in his office one day and announced, "I am Katherine Stinson and I would like to fly the mail." Dozens of male pilots had already applied to Lipsner through normal channels. He kept their applications on file and intended to select the best among them as the service expanded to other cities. Although Lipsner knew Stinson was a famous stunt pilot he realized that flying over a fair ground was unlike carrying the mail aloft in all kinds of heavy weather. Thus, he turned her down gently.

Soon after she left, however, the Postmaster General's office phoned Lipsner and ordered him to accept Stinson as a pilot. Several days later she returned to Lipsner and explained that she could not fly any of the fleet's planes because they were equipped with then-modern control instruments. She could only fly airplanes furnished with instruments used in the outdated aircraft of the Wright [Brothers] Company. She asked Lipsner to reconfigure one of the planes especially for her.

After Lipsner explained that such a modification was out of the question a silent Stinson departed. But within an hour the Postmaster General's office phoned again to tell Lipsner that he must accommodate Stinson, despite the added expense.

Eventually Stinson got a modified plane to fly on the first leg of the Washington-New York run, which terminated at Philadelphia, not New York. Despite doubling the cost, Lipsner assigned another pilot and plane to escort the lady in order to ensure that she did not get lost. The next day she returned to Washington where her male escort gallantly allowed her to land first. As Lipsner recalls, the city's newspapers erroneously reported the episode with headlines such as "Katherine Stinson Beats Veteran Airmail Pilot to Washington."

Unlike the *Dreams of Flight* authors who are at a loss to explain why Stinson left the airmail service after only a single flight, in 1971 author Arch Whitehouse, who was also a pioneering aviator as well as a prolific author, wrote: "After all the top-level pressure, the expensive equipment changes, and the publicity she [Stinson] decided that cross-country airmail flying was not her idea of a paying profession and that she could make more money performing aerial stunts over county fair racetracks."

There's no record explaining what became of the airplane expensively, and uniquely, modified for Stinson's solitary flight.

Sources:

Arch Whitehouse, *The Sky's the Limit* (New York: Macmillan Company, 1971)

Janet and Michael Bednarek, *Dreams of Flight: General Aviation in the United States* (College Station: Texas A & M University Press, 2003)

Benjamin Lipsner and Len Hilts, *The Airmail: Jennies to Jets* (Westchester, Ill.: Wilcox and Follet, 1951)

Phil Leigh has authored seven books on American history, which may be inspected at his Amazon Author Page where more biographical information is readily available.

High school girls make false sexual assault accusations against boy because they 'Just don't like him'

Robby Soave · 19 October 2018 · Archived copy · Original

Seneca Valley School District in Pittsburgh, Pennsylvania is facing a lawsuit from a former male student who was forced out of school—and investigated for sexual assault—due to a series of false accusations made by female students.

The girls—dubbed "mean girls" in the lawsuit, a reference to the 2004 Lindsay Lohan film—admitted on tape that they made up the assault story. One said, "I just don't like him" and "[I] would do anything to get him expelled," according to *The Toronto Sun*.

The false allegations were life-derailing for the accused, who is referred to as "T.F." in the lawsuit. On October 3, 2017, one of the girls told other students that T.F. had sexually assaulted her at a pool; a Seneca Valley guidance counselor overheard the accusation, and reported it to Childline, the state's child abuse prevention agency, as required by law. T.F. was swiftly charged with indecent assault and harassment, and received six months of probation as part of a plea deal.

Months later, in March of 2018, T.F. was *again* falsely accused, according to the lawsuit. Another girl invited him over to a house party; a few days later, she told the school guidance counselor that T.F. had broken into her home and sexually assaulted her. The lawsuit claims she was coached by T.F.'s first accuser. As a result of this accusation, T.F. was charged with assault and criminal trespassing. He was removed from school in leg and wrist shackles, and spent 9 days in juvenile detention.

The lawsuit elaborates on a number of other indignities T.F. suffered:

> He was released on house arrest on April 18, 2018, with an ankle monitor, and specific instructions from [Juvenile Probation Officer] Michael Trego that he could not tell people about the ankle device, and he could not wear shorts or other clothing that revealed the ankle device, even though it was during some of the hottest days of summer. He was not permitted to have any visitors, phone, or internet access, and could not leave the house except for therapy, which he requires to deal with the psychological trauma he suffered, and to attend church. After 28 days, he was allowed outside the house only to mow his lawn, which he had to do in long pants regardless of the temperature. He was unable to play during most of the high school baseball season and was told by the Athletic Director that she was not sure he could play baseball because every time he was wearing a Seneca Valley jersey, he was representing the school. T.F. was unable to play baseball or work at his summer jobs for part of the summer.

By the end of the summer, the conspiracy against T.F. was unmasked: other students came forward with Snapchat messages that contradicted the claims of the "mean girls," who eventually admitted to lying. All charges against T.F. were dropped.

But T.F.'s family is understandably distraught that the girls have suffered no consequences: neither the police nor the school district have taken any action against them, according to the lawsuit. And so the family is pursuing legal action against the girls' parents, the school district, and the district attorney.

T.F's attorney, Craig Fishman, did not respond to a request for comment, but he told *Penn Live* that his client "was basically being tortured in school by the other students and investigators, but the administration was only focused on protecting the girls who were lying."

In a statement, a spokesperson for the school district said that privacy laws prevented officials from commenting on specific details of the lawsuit, but that they believe it is "without merit."

“We have followed all applicable laws, and we will vigorously defend ourselves throughout the process,” the statement read.

On Monday, School Board President Jim Nickel said that “there is quite a bit of misinformation and misperception out there.”

“Just because something is contained in a lawsuit complaint does not mean that it’s fact,” he said.

From the school’s perspective, it had no choice but to involve Childline when it learned about a possible sexual assault. And school officials can’t punish any of the female students for their bad behavior outside of school.

These are valid points, and it may very well be that the school did everything it was required to do. I’m making note of this case because of the national conversation we seem to be having about the existence of false sexual assault accusations in the wake of the Brett Kavanaugh hearings. False accusations may not be common, but they do happen. To pretend otherwise, as fourth-wave feminism’s believe-all-victims mantra demands, is to ignore a large number of cases involving young people—often young black men—wrongly accused of sexual misconduct.

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*Article first published at Reason.com

We meme'd awareness into reality

Lucian Vâlsan · 20 October 2018 · Archived copy · Original

Say what you want about memes and meme culture in general, but the fact remains that the politically activated non-feminist sector of this civilization has been memeing its messages into reality quite successfully. This is interesting in many ways, not least because *a* Men's Rights Movement has been around for more than 100 years yet it is *this* particular rendition of it, started a bit over 10 years ago, that has achieved the most cultural success.

Admittedly, the bar wasn't too high. Previous renditions achieved essentially nothing in terms of practical results or cultural shifts, no matter how tiny. Sure, some would argue otherwise but it is nonetheless interesting to see an *idea* (an what are ideas if not memes, after all?) succeeding where dozens of previous attempts failed.

Older readers might remember the *Don't be that girl* campaign of five years ago. The message (and ultimately the *meme*) of that campaign went far and wide in places one would expect the least. Over my recent tour in Jordan and Israel I met young men who got inspired to get into the hard work of influencing sexual politics after they saw a *Don't be that girl* poster somewhere on the internet. They didn't even remember that AVFM was part of that.

All of these campaigns by both this organization and many-many others have had a drip-drip effect on the culture. And some of that exploded during the hearings of Brett Kavanaugh. Suddenly a lot of people found their courage to speak up against the *Always believe the victim* narrative and, if one pays attention, many sounded like we've been sounding for the past 10 years. Indeed many of those who stood up for due process (but not necessarily for Kavanaugh personally, let's be clear about that) do indeed mention having had flashbacks of the many comments and, yes, angry rants and *memes* they saw on the Internet about the dangers of false allegations.

Some noted gynocentrists who made a career out of putting men down under the guise of "making good men" have been shattered by the flashbacks of all the messaging they've ignored to such an extent they've publicly announced their joining to the wider non-feminist majority.

Now, does that mean the *Don't be that girl* campaign is responsible for so many good things? No, of course not. But it does mean that the collection of campaigns done by many organizations and individuals, past and present, to raise the awareness have started to pay off.

Here's another example: Four years ago, the Cathedral Media was writing dismissively about the issue of false allegations. GQ, covering the first ICMI back in 2014 was saying:

> And don't even get them started on all those "bogus" rape cases. It's enough to make a certain kind of man join a revolution.

While GQ has remained the same militant gynocentric-subverted cesspool, the rest of the Cathedral has slowly moved away. Too slow for many in our ranks who are (understandably so) eager to see change. But moved away they did. To the point where the word *redpilled* no longer appears in scare quotes and its meaning is assumed to be known and understood even by the most ardent opponents of the non-feminist narrative.

Getting the opposition to speak our language is a huge win.

If someone had told me back 2010 that before the end of the decade even the opposition will speak in our terms, I would've called that person over-optimistic – but not crazy. Because this is largely the point. *Changing the cultural narrative* takes time and will, but it can and does happen.

Now what?

Now we meme harder. No, seriously!

Until we innovate a new strategy (which we will have to do at some point), sticking to what works tends to be the

best strategy. Our predecessors from Ernest Belfort Bax to the turn of the 21st century failed in ways we didn't because they were unsuccessful in memeing their way through. Much can be written about why this is the case but let's not digress.

Our opposition is slowly catching up to this and is trying (for now rather inefficiently) to neutralize this strategy. In the European Union, for instance, one will soon need a VPN in order to meme.

And on American-owned social media, distributing anything other than fluffy kittens is becoming a nightmare. Even quoting the American constitution can be *haram* on… American-owned social media.

But when all is said and done, the constant push from our end has to continue.

The reason this article even exists is because the tendency to give up is quite high. Attrition is the first step to *demoralization*.

One example is the recent act of the Icelandinc parliament which decided to shelve its bill meant to ban male genital mutilation which sent a deeply demoralizing message to those who believe in the basic human right of minor boys to bodily integrity and autonomy. Of course, pro-mutilation activists celebrated this as a victory but nobody looked closer: the Icelandic parliamentary sub-committee *shelved* the proposal. That is to say *postponed* the issue rather than outright reject it. A similar proposal is on the table in the Parliament of Denmark. And Germany, a few years ago, was compelled to introduce limits on the practice. Limits that were completely unimaginable even for the most hardline *intactivist* 15 years ago.

Memeing our way into reality takes a long time. Most of us will not live long enough to see many of our ideas being implemented. But, just because it takes time, it doesn't mean it doesn't work.

The public success we just had on the issue of false allegations (and don't let anyone tell you otherwise – even our hardest opponents are having a hard time reconciling their narrative with the big dick of reality that hit them in the face in the last month) – that success will trigger a doubling down reaction. As always, it will first have to get worse before it gets better.

We won't always win. And we won't get 100% of what we want. But the last 3 months showed that, for all its shortcomings, we do have a proven workable strategy. It's up to us to have the courage, the discipline and, yes, the will to keep on using it.

Don't worry, they can't meme, which makes the strategy better even than the archetypal sword.

Politics of the penis

Mark Dent · 22 October 2018 · Archived copy · Original

If you are a male you would have at some time in your life been concerned about the size or appearance of your penis. The fear of being considered inadequate or different haunts most human beings but there is a particularly deep connection between men's self-confidence and their genitals.

Men know this and so do women. Sadly, this knowledge has been used to humiliate, taunt, belittle, delegitimize and denigrate men since the time we first walked upright.

I believe this predicament, which all boys and men face, is something women and girls do not have to endure despite the claims that body shaming is something females experience on a constant basis in the media and in their daily interactions.

The first point I always like to make when I raise this subject is the fact that being taunted for your weight is most certainly a hurtful experience but it is something over which *every* individual has some control and if motivated enough it is something which can be changed.

I cannot recall a time when I saw a character in a movie or sitcom make a nudge wink reference to cavernous vaginas or tiny breasts. There may well have been but this would be a rare occurrence. Derogatory comments about penises are legion in the world of tv and movies.

A man cannot change the size or appearance of his penis unless he is willing to undergo surgery which is costly, invasive and risky. It is, for most men, as immutable a fact as his height, skin colour or shoe size. This makes any attacks on this physical characteristic even more cruel and hurtful than a criticism of ones', weight, hair style or choice of clothes.

Mockery of penis size and appearance has been an accepted form of behavior in our mainstream media and culture in general for decades.

In Australia a few years ago, the government created a series of advertisements which linked driving over the speed limit to penis size.

Hell would freeze over before any media campaign on health and safety decided to mock the physical appearance of young women. It would *never* be considered.

Imagine a campaign telling fat girls that their risk of heart disease and other related life-threatening illnesses could be lessened were they not so fat. What if such a campaign could be justified with evidence to show it would save lives! Yeah-your imagination is the only place where such a campaign could happen. In fact, we do have endless campaigns, articles and advertisements that present female obesity as normal and beautiful.

Obese men have *never* been presented as sexually attractive in any magazine or advertisement. The mockery of obese men has never been called body shaming. Women who express their lack of interest in fat men are not themselves accused of body shaming or having shallow values.

Baldness is another issue men simply have to accept with a sigh of resignation and zero empathy or support. I remember when I was thinning in my late twenties how both men and women felt it was entirely appropriate to make comments about my impending baldness -often in the most public of forums which clearly only increased my humiliation and self-consciousness.

I noted that some of the women who made observations about my hair were borderline obese and I often wondered at their lack of self-awareness and what the ramifications of a barbed retort focusing on the size of their backsides would have been.

I know. I would have been branded a vicious, unthinking brute who insensitively mocked a woman's body. Her

unasked-for comments on my thatch would not even have registered on the radar of most people as anything other than a bit of fun.

Back to the penis.

There are endless references to penis size in our culture which every young boy absorbs. *Size does matter* is regularly used in advertisements be they about chocolate bars or flat screen televisions.

Countless comedy shows and movies make veiled and not so veiled references to penis size and feminists most common retort when their twisted world view is eviscerated by a male is to attack the man's penis size. Clementine Ford does it on a regular basis.

[image]

What brought this issue to a head for me is a rather innocuous weekly tv show titled, *Gogglebox.* The whole premise of this show sounds absurd but it simply amounts to five or six different families watching television in their loungerooms. We, the viewers, get to see and hear their reactions to popular shows which we all have access to on our own tv screens.

Almost every week, a young female couple (friends) who share a home and another trio of women-a grandmother, daughter and granddaughter make comments about men's bodies with particular emphasis on their penises. The couple ask each other who they would and wouldn't "do it" with and the feminine trio deride the size of penises on a regular basis whenever an episode of Bondi Rescue or any other show where men are semi naked is showing. They repeatedly comment on the men's genitals.

[image]
These are the culprits
What is stunningly apparent is the fact that the many males, young or old, on *Gogglebox,* rarely make sexual references about the women they see. My heavily tattooed and very open-minded son stopped watching the show some time ago because he was so disgusted by the endless penis ogling and judging and the even more maddening double standards in play.

The worst example of this behavior occurred only a week or so ago. Sixty Minutes (The Australian version) had a much- hyped interview with Stormy Daniels. During the interview President Trump's penis became the major focus of the discussion.

As soon as the interview began, the women on *Gogglebox* were calling out:

"I'll bet it's small!"

"Yuk-how could you have sex with him?"

The interview included Daniels detailed descriptions of Trump's penis which mentioned its size and unusual shape.

This also garnered "Yuk's" and "Ooohs" from the females.

All of these women are proud and loud feminists. One regularly wears her *girl power* t-shirt when sitting on the couch and they endlessly deride and joke about men. The others have openly proclaimed their feminist leanings on more than once occasion.

I cannot begin to fathom what would have occurred if a *male* journalist interviewed a *male* escort agent who had slept with Hillary and written a detailed description of her vaginal flaps and breasts. Can you imagine the escort disparagingly referring to Hillary's unusual and rather ugly vaginal flaps and her saggy breasts? Stretch the boundaries of your mind and picture a popular television program which cuts to the reactions of the males who feature in it reacting with disgust to the descriptions and laughingly expressing their disbelief at the notion that any man would sleep with her.

[image]Trump has been depicted naked in statues placed in public areas where hundreds of people have posed with

their fingers pinching the tiny penis sculpted so lovingly by the artist. Countless women posed next to it making their disgust and derision very clear.

[image]

Now all of this could be considered the simple functioning of a society where freedom of speech and freedom of expression are highly valued. However, when such freedoms only apply to the mockery and denigration of one gender, it must be called out.

What makes the recent fascination with Trump's penis so ironic is the endless calls of body shaming and sexism being made by female politicians both here in Australia and in America.

Our former Prime Minister, Julia Gillard used the gender card whenever she faced criticism of her policies or integrity. She sat on stage with her soulmate Hillary a month or two ago and they whined in unison about the terrible way in which women in politics are treated. They raised the issue of online trolls and rape threats.

This is a home run for women who wish to be victims.

They know such threats are the hollow rantings of a tiny fringe of anonymous trolls and ignore entirely the fact that male politicians receive threats of violence and intimidation at a higher rate than females. But no-one cares about this kind of abuse. Why is rape an inherently more heinous threat than that of castration or murder? Can male politicians call these very personal and violent threats, sexist? Apparently not. There doesn't appear to be any category for the online abuse of men other than "miscellaneous" or perhaps, a new category-"shit happens-get over it"

I think what is most disturbing about women like Gillard and Clinton is that they *really* believe they are being treated unfairly. They are so caught up in the feminist bubble they don't see even the most outrageous sexism faced by male politicians like Trump. He has had his hair, hair style, skin color, sexual performance, weight and penis size endlessly discussed and endlessly ridiculed and not one person in the media has called it out as being sexist. A female politician can have her policy critiqued or corruption exposed and she *immediately* brands the attacks sexist. Even more disturbing is the fact that such absurd claims will always be roundly supported by many in the media.

It is insane. Just imagine Richard Nixon calling the journalists who exposed his criminal behavior, sexist. Yet this is the absurd reality in today's politics. If you are a woman in Washington it is your automatic 'go to" card when the shit hits the fan.

CNN devoted interviews to the subject of Trump's penis. And they discussed it as solemnly as they do the outbreak of war or a natural disaster.

I know I say this with monotonous regularity but it needs to be said. Try and imagine a "serious" news network devoting whole segments of their program to discussing Hillary's vaginal flaps with a male gigolo.

This is the level of utter Orwellian hypocrisy we have reached in the western world.

Two years ago a female host of a popular radio show here in Melbourne loudly declared that we should all celebrate the anniversary of the day Bobbitt had his penis hacked off by his angry wife.

I heard her laughing and making derogatory comments about how shriveled the penis would have been after a night of exposure to the outside elements. She said it was a good warning to all men to make sure they keep their woman happy. Her two male hosts laughed and made no protest to the idea of celebrating this vile, criminal act.

I rang the station to voice my outrage after hearing the podcast of the show and to her eternal credit, the receptionist was as angry as I was and promised me she would bring it to the attention of the radio station manager. Sure enough, the manager rang me back and proceeded to apologize for the comments. He said he had no idea how the comments which went on for five minutes managed to slip by the censor. I asked him why the same comments were being promoted on their daily podcast hours after they had been spoken live on air. He had no answer. An hour or two later the conversation was removed from the podcast.

I asked what consequences Chrissie Swan would face for asking people to celebrate the severing of a man's penis. He said he would talk to her. I asked him if he would simply *talk t*o either of the male hosts of the show had they advocated the celebration of the genital mutilation of a woman. He didn't hesitate- 'I would sack them." When I called out his double standards he simply agreed with me and said he understood my concerns and the different way our society views the two genders in situations like this.

To this day the woman has continued in her job with not one consequence for her lengthy celebration calls and laughter over the genital mutilation of a man.

This same Chrissie Swan was once a contestant on Australia's Big Brother. One night the women on the show were discussing penis size and having a mighty good time doing it. At one point, Ms. Swan told the story of a time she went out with a bloke and when the time for intimacy arrived she took one look at his tiny todger and decided she would have nothing to do with him.

That was disgusting enough, but only a day or two later, Ms. Swan (who was quite obese) overheard a couple of the camera crew making jokes about her size behind the walls of the Big Brother house. She wept and talked of the body shaming she had endured.

I could not believe what I was hearing. This was the very same woman who decided a man's penis size was all she needed to know when selecting a possible sexual or life partner. Now she was weeping because someone said she was fat.

I'm sure you understand who gained the outpouring of empathy and support.

You all know there are countless other examples of women mocking the mutilation of men's genitals but these have been covered in other articles.

I smile when I think of the predictable response my article would bring from any feminist who stumbled across it.

You must have a tiny penis!

Hanna Stotland, education consultant, discusses crisis management & sexual consent

Jonathan Taylor · 25 October 2018 · Archived copy · Original

Hanna Stotland presents a unique voice and service. She is an education consultant specializing in crisis management, helping students get back into academia when an event removes them from attendance. Hanna is more pragmatic and realistic than idealistic. Her work involves direct solutions for individual students, rather than broad-scale institutional change. We need people like that.

As we might suspect, over the past several years her work has involved students suspended or expelled after being accused of sexual assault. She doesn't get involved in who was guilty. In all fairness, in 99% of situations there no way for her to know, and no way for the school to know, either. Schools generally manage individual disciplinary problems from a risk management perspective – at times a political perspective – rather than a justice or human rights perspective. We know this because if they really cared about justice or human rights we would see a lot more due process in university hearings.

Consequently, their conclusions should generally be disregarded as indicative of guilt or innocence.

That doesn't mean Hanna ignores what removed the student from school. "I help people who want an education so that they can find that so long as they are seeking it honestly," she says. She also counsels them on how to come to terms with what happened, and how to present their case to gatekeepers in academia.

Recently, Hanna appeared in a Radiolab series regarding what consent means (or should mean) in the modern day. Thankfully, the host was fairly neutral for most of the show. As usual, I'll also give my perspective, but I won't say repeat anything that Hanna already covered in the video. I encourage you to listen to her independently of reading what I've written below.

The other guest on the show is a woman named Kaitlin Prest. She is a feminist ideologue. We know this because she consistently speaks very assumptively and dogmatically about disparities in systemic and interpsersonal "power" between men and women. Also characteristic of feminism, she decontextualizes gender issues by cherry-picking small parts here and there and presenting what she cherry-picks as the whole picture. She also generally disregards the notion of women's agency if it means more responsibility could be placed on men.

Kaitlin is a strong advocate of "affirmative consent," a model where sexual consent must be obtained explicitly and verbally. The problems of this are obvious to most people. Most notably, most communication is nonverbal. In addition, what people say in a literal sense is not always what they mean (example: playful or teasing sarcasm, etc).

I'll say a bit on Kaitlin's perspective of the affirmative consent model, and then let you listen to the rest. Kaitlin acknowledges that there are some cases where men may have been wrongly accused, or where it's ambiguous. "It's complicated," she says multiple times. Despite this, she thinks it should be the model. Here are a few of her quotes, and my responses to them.

She says, "I think having affirmative consent, as a rule, protects that ambiguity…I think if people feel violated, then they were violated….I don't think they are always in the right, but I think it's safer to assume they are always in the right."

There's a lot to unpack here. Of course, having a justice system based on feelings rather than facts is problematic at best, and horrifying at worst. Not too long ago, many white women felt violated when a black man looked at them in the wrong way, and accused them of horrifying things. What they "felt" wasn't justice, but injustice. Feminists like Kaitlin are closer to that mentality than they would admit.

Also, about feelings: sometimes people feel violated because they were violated. And sometimes, people feel violated because they feel entitled to preferential treatment, or feel entitled to something ulterior. There are many

women who “feel violated” because a man who had sex with them won’t have a relationship with them, for example. We’ve seen numerous false rape accusations for that reason.

When Kaitlin says “if they feel violated they were violated,” she is of course only referring to accusers’ feelings, but what about the feelings of the accused? Using her same logic, how about this: “I think if people *feel* they were wrongly accused, then they *were* wrongly accused”? I’ve never seen a feminist apply that logic evenly, but then again, can you remember a time when feminism *as a movement* cared about men’s feelings without blaming them or demanding preferential treatment for women in the same swoop?

So why wouldn’t a feminist like Kaitlin apply that logic evenly? She tips her hand here. After Hanna explains that there may be some men who would be wrongly accused and punished under an affirmative consent model, Kaitlin says “I can see that, ***but*** what we’re doing is working against history. We’re trying to make progress on this issue of sexual assault, and the much larger balance of power as it is distributed between the genders.”

And there it is. Whether an individual man may be innocent or guilty, it just doesn’t matter. If a man has his life ruined over a false accusation, it’s nothing more than collateral damage in the “more important war against the Patriarchy™.” She believes men should go to prison for less-than-ideal sex, rather than non-consensual sex, as a means of overcompensating due to how the criminal justice system is biased against women.

On that point, I’ve never understood how a prison system that imprisons men at thirteen times the rate of women is somehow biased in men’s favor, or why they would imprison men at all if men are truly so systematically privileged. I guess when men are 100% of those in prison rather than 93%, feminists will proclaim equality has been achieved? It might make a good headline for The Onion, but unfortunately, The Onion cannot compete with reality.

Kaitlin goes even further, arguing that consent isn’t possible. She says women may say yes, but can actually mean no. Her explanation: “If you’re taught from birth to define yourself based on someone else’s pleasure, how can you even define what you want or don’t want?” This is straight from the playbook of radical feminists who argue that under Patriarchy™, consent is not possible because women lack sufficient power to consent.

So when it comes to finding men guilty, Kaitlin believes if a woman *doesn’t* say yes, it’s rape. And if a woman *does* say yes, that’s rape too, because she “didn’t really mean it.” You see, words always mean exactly what they say, except when they don’t, so long as men are always the ones responsible.

There’s no way to win with this kind of mentality. The best thing to do is exactly what Hanna did: speak to educate and draw in support from the audience.

Of course, in saying women cannot consent because they are taught from birth by The Patriarchy™ to please and serve, Kaitlin also assumes that *men* are not taught to please women in a relationship. As a feminist, she missed all those cultural messages in movies, books, the media, and so forth, where men bend over backward to please women via courting with promises, gifts, flowers, special events, poetry, songs, seduction, and so forth.

Side note: this is why some men don’t buy flowers anymore. Women like Kaitlin don’t appreciate it, don’t remember it, and will probably call them rapists anyway.

Note that Kaitlin does defy the radical feminist stereotype in several ways. For one thing, she is not rabid, raving, and angry. Worse, actually – she speaks these things calmly and with a straight face. To her credit, however, she does say “that’s just my point of view,” she doesn’t make personal attacks, and she does give Hanna time to speak. So kudos to her for that.

I could go on, but I don’t want to take away from what Hanna says. Having listened to her speak before, I know there is a lot more she could say, but there was only so much time on the show.

*First published at Title IX For All

Viktor Frankl, Aleksandr Solzhenitsyn and the automatic outgroup derogation of men

Jewel Eldora · 26 October 2018 · Archived copy · Original

For over a year, some AVFM readers have tried to guess my political bias. Some AVFM readers are certain they already know. The Automatic Outgroup Derogation of Men exists independently of politics but is inextricably intertwined with politics. It permeates propaganda, media, religion, culture, and law. In today's climate, it'd be impossible to pretend a writer is politically unbiased. So, I've decided to write a political statement before proceeding any further.

A few hours of reading, 15 hours of audiobooks, or a few minutes on Wikipedia may be required.

https://en.wikipedia.org/wiki/The_Gulag_Archipelago

https://en.wikipedia.org/wiki/Man%27s_Search_for_Meaning

Reading the the Gulag Archipelago and Man's Search for Meaning won't make any of us political theorists, psychologists, or death camp survivors, but it should give us a good starting point toward understanding the following political statement.

Gulags and concentration camps look pretty much the same from the inside. Lone islands on the outskirts of group-think fantasylands, where a steady stream of initially male, then increasingly female, infidels, and apostates are quarantined and worked to death for re-education of the state religion.

The Blue Church solves for complexity and promises a utopia of plenty; they sing songs of men, as the perpetual oppressor.

The Red Church solves for boundaries, and promises a utopia of safety; they hunt men, as the perpetual aggressor.

The groupthink disasters of the 20th century were the result of what happens when people are willing to lie, even a little, just to get along, and a little more, to get ahead. Left and Right look exactly the same in the deathcamp mirror.

We'd all like to think that we'd be on the resistance side of history, but the data does not support that claim. We can only learn to be on guard against our worst instincts, if we're willing to come to terms with the monsters we could easily become.

Fact is, we are more likely to be complicit due to the cone of willful ignorance surrounding our sacred values than to have our logic, reason, or ethics stop us from helping the bad guys of future histories.

It's very easy for us to not even notice what types of little lies we're personally willing to tell, just to get by. Until it's too late, of course, as goes the story of the 20th century.

Why should we look take a closer look at the Gender Differences in Automatic In-Group Bias? Because, men, as a group, are idiots, meaning, they don't know they're a group, and they're being played, in a very specific way.

This would be great for women, but unfortunately, it opens up a blind spot as a species. Humans often miss important details, and it harms women and children.

One example is the boys burned alive by Boko Haram. Had we noticed, when the boys were being burned alive, we might have been able to stop the girls from being kidnapped later, when the men eventually came back.

We don't know where those girls are today, but we know we can't bring back the boys because they are a burned huddled together lump in mass graves.

Bring Back Our Girls

This is one extreme example of a hell of a thing to miss, but it points to something missing in our awareness that we should be on alert for. The automatic outgroup derogation of men is a phenomena that has made us miss stuff, important stuff. This bias is infinitely exploitable.

Gender differences in automatic in-group bias play out at scale when media, social media, politics, and law, become complicated beyond our ability to manage them. Human beings end up in a meat grinder of our own design.

Either political pattern will produce derogation centers, and in the U.S., the Red and Blue Churches have been collaborating for 40 years to incarcerate men. The piles of broken bodies, is just currently out of site and therefore out of mind, in U.S. prisons. Mass incarceration and decades of perpetual counter insurgency war have created a generation of piles, upon piles of broken bodies.

My perspective is not that we aren't on the brink of a cataclysm, but that we've been inching toward one, little by little, in very slow motion, for about 40 years. Driven by a willingness to be swayed by and tell, little lies, just to get by.

In recent decades, a gender identity movement has been growing that frames the most personal of issues as deeply political, consequently the political side to this group, is also deeply personal. To this pure identity movement, all of human history can be summarized as a series of human rights violations perpetrated against it. A certain recipe for a viral and sticky fluid to fill a group think tank.

I have only belonged to one political party in my life, for a period of 13 days when I then thoroughly revoked affiliation.

Gender Differences in Automatic In-group bias are not politically limited to one group or another, despite my exploring them through the lens of politics in this treatise. I do not endorse the use of the automatic outgroup derogation of men for any political purposes, and quite the contrary, I aim to bring attention to it, so that we can slow it's viral effects. Especially in a world where the media's main job is to make us angry enough to click links.

This is the best statement of my own bias that I can construct as of October 24, 2018.

Jewel Eldora

Noam Chomsky, Christine Blasey-Ford and the automatic outgroup derogation of men

Jewel Eldora · 27 October 2018 · Archived copy · Original

Our opinions are shaped, in some part, by our media and social media experiences. My writing deals with a quirk in the brains of human males that I believe is creating a slow moving disaster as we move toward a state of perpetual moral panic. Christine Blasey-Ford's testimony may be something we look back on for reference.

The quirk my writings deal with is the inability of human males to demonstrate automatic in-group bias for one another. Unfortunately, it has created problems that men can't fix and the government can't fix. Neither men nor government have the tools, because, men, are an automatic outgroup and the biases that creates, in both men, and women, are, well, quirky.

This series deals with how this lack of bias plays out, at scale, in traditional media and social media environments.

Outgroup bias is hardwired in the species and has entered a into feedback loop, because of social media.

#Metoo and #Kavanaugh, are merely foreshocks for a main event that will make the Satanic Ritual Child Abuse Moral Panic and the Day Care Sex Abuse Scandals look like family picnics.

For the purposes of this article, we will use the following description of the U.S. media. It's based on Manufacturing Consent by Edward S. Herman and MIT Professor, Noam Chomsky.

You may think there's a political motive in my sharing that specific video. It's produced by Al Jazeera, an official Qatar government media outlet, and voiced by Amy Goodman of Democracy Now, a journalist arrested in St. Paul, MN in 2008, while covering police violence outside the 2008 Republican National Convention in St. Paul, MN, that's a lot of politics " all wrapped up in dere" as we say in Minnesota.

In fact, I picked it because it's bizarre, it's cute, it's a little bit gross, and it's kinda' mean to the politicians and corporations that run the media in order to exploit the biases of an elite group of "cultural managers", who control consumer spending, [1][2][3][4] because their consent is crucial to their agenda.

This segment from a 1991 documentary details Dr. Chomsky's opinions on the special role of the New York Times, CNN, the Washington Post, and the corporations who own them.

For-profit media companies will publish anything to capture and maintain the attention of this group to increase market share for their advertisers and votes to the political establishment.

The Red Church and the Blue Church, are two congregations, watching two different movies, on the same screen. For-profit media companies will target the biases of the culture managers of either side of the "political aisle".

For-profit media companies will avoid publishing anything that these extremely valuable culture managers don't want to look at, or want to avoid, and will instead create content designed specifically for their emotional and moral palettes.

Effective propaganda targets our biases and our gut feelings. It pulls our heart strings, enrages us, and/or for about 65% of us, tickles our sense of humor. Roughly 35% of any given population, have no sense of humor at all.

The most effective propaganda subtly target biases we don't even know exist; those that are automatic.

In the next article Thurman Blevins, Justine Damond and the automatic outgroup derogation of men, we'll explore the two movies these churches are watching on the same screen.

Previous Articles in this Series

Dr. Christine Ford, Brett Kavanaugh, and the automatic outgroup derogation of men
Scott Adams, Tucker Carlson and the automatic outgroup derogation of men

Viktor Frankl, Aleksandr Solzhenitsyn and the automatic outgroup derogation of men

Sex and The Patriarchy

Robert Brockway · 28 October 2018 · Archived copy · Original

Thanks to decades of feminist misinformation the term *conjugal rights* is today most often associated with *marital rape*. The truth, as is often the case, is more complex than feminists would have us believe.

The Merriam-Webster dictionary defines conjugal rights as:

> : the sexual rights or privileges implied by and involved in the marriage relationship
> : the right of sexual intercourse between husband and wife

While the Cambridge dictionary defines it as:

> the right to have sex with the person you are married to.

Both definitions are gender neutral, which is notable considering the association the term carries today of men forcing themselves on women.

Conjugal rights exist in both the ancient concept of marriage as well as the modern concept of marriage. Feminist ideologues and others have encouraged confusion in the concept of a person's right to sex in marriage. In the modern Western context, a married person does not have a right to sex with their spouse *at a particular time* but they continue to have a right to sex in their marriage. Many societies recognised the concept of *annullment* for a marriage that was not consummated. This concept is distinct from divorce as an annulled marriage is taken to have never occurred. Even today many jurisdictions retain the option to annul a marriage that has not been consummated.

When a couple marry, even today, there is a presumption that each will have sex with the other. The exception is a chaste marriage agreed ahead of time. While rare, marriages like this exist today as they have historically. The Shakers are an offshoot of the better known *Quaker* religious movement. Shakers require adherents to have chaste marriages. This means that they can only expand their community through converts. Not surprisingly requiring adherents to have chaste marriages makes recruiting difficult and today there are few Shakers remaining. Most people who marry want to have sex, at least initially.

It is true that until recently men could not be charged with raping their wives in Common Law. Feminists often claim this meant that men had a right to force himself on his wife. This ignores the fact that men who were violent to their wives were often charged.

The feminist notion of The Patriarchy is, at best, a gross over-simplification of societies today and in the past. But we shouldn't give all adherents to this idea the benefit of the doubt. In many cases claims about The Patriarchy are just a bunch of lies. Discrediting The Patriarchy is outside the scope of this article but is covered well by existing and planned works.

Conjugal rights vary across religions. In Judaism wives have a right to sex with their husbands but husbands do not have a right to sex with their wives. The Talmud even defines the frequency of the husband's sexual obligations based on his occupation:

> Men of leisure, who do not work, must engage in marital relations every day, laborers must do so twice a week, donkey drivers once a week, camel drivers once every thirty days, and sailors once every six months.

In Christianity both men and women have a right to sex in marriage. The same is true in Islam. Further, Islam grants to women a right to sexual satisfaction beyond merely experiencing intercourse.

The three major Abrahamic religions all grant women a right to sex in marriage and one of them doesn't even grant that right to men. Contrast this to the nonsense that feminists spew about the state of women's lives historically. The feminist historical narrative is so pervasive that even many anti-feminists buy into it, but this will change.

The cover image depicts the Cave of the Patriarchs, Hebron. The Cave is the Secret Headquarters of The Global Patriarchy.

Keith Ellison, Officer Mohamed Noor and the automatic outgroup derogation of men

Jewel Eldora · 28 October 2018 · Archived copy · Original

I concluded last year's series, "There's a flaw in all men, we're doomed; only women can save the day" with an an appeal for Officer Mohamed Noor's humanity, and a request that men rally in hopes he get a fair trial.

https://www.avoiceformen.com/men/philando-castile-justine-damond-and-the-automatic-in-group-bias-toward-women/

Officer Noor has been charged with both murder and manslaughter. The death of Justine Damond is the most vigorously prosecuted case of any police officer in Minnesota history, possibly in the history of the United States, maybe even the world.

Hennepin County Attorney, Mike Freeman received criticism at an AFL-CIO event that he was hoping to have charges under the tree for Christmas. In 2017, the year of the shooting, Freeman was elected the President of the National District Attorneys Association. He lists this among his 2017 highlights along with prosecuting the racists who brought guns to the 4th Precinct Takeover following the police shooting death of Jamar Clarke.

Freeman later apologized to the Bureau of Criminal Apprehension, but not to Officer Noor, for offering charges as a Christmas gift. Officer Noor is Muslim and does not celebrate Christmas.

Keith Ellison is the first Muslim to be elected to the U.S. Congress, and the first African American Congressman to be elected in Minnesota. He has made the following statements on behalf of Officer Noor who was the first Somali public safety officer in his precinct.

1)
2)
3)
4)
5)

Congressman Ellison is the Vice Chair of the Democratic National Committee, and a leader of the progressive movement. He is currently running for Attorney General for the State of Minnesota. Calls have been made for Ellison to be investigated by the Minnesota Attorney General's Office for domestic abuse.

A lawyer, hired by the DNC, recently released a statement that the claims of abuse were unsubstantiated.

According to Ellison's divorce papers, he suffered abuse at the hands of his ex-wife. He claims that she hit him more times than he could mention, pulled a knife on him, and that he had to sleep with one eye open. Ellison, one of the most powerful men in the world, said that he was humiliated to have to admit that he'd been a victim of physical and emotional abuse and not the perpetrator, as had been alleged.

Ellison's ex-girlfriend tweeted a medical record alleging abuse, but refuses to show a video corroborating her claims for changing reasons: 1) She can't find it. 2) She's maybe naked in it. 3) It's her pain and it's for her.

In the following weeks, hate groups have been circulating photos of Keith X selling anti-termitic newspapers on the street.

Despite no corroborating evidence, Keith Ellison now seems to be slipping in the polls in Minnesota.

Who will stand to ensure these men see justice?

Editor's Note: There has been no corroborating evidence that Keith Ellison is a serial abuser.

Author's Note: Facts do not matter.

Next up: Alexandra Ocasio-Cortez tells a crowd of men not to worry about being accused in Ana Maria Archilla, Brett Kavanaugh and the automatic outgroup derogation of men.

Crime and Punishment – a men's issue

Elizabeth Hobson · 28 October 2018 · Archived copy · Original

> *"Among the powers of government is meting out punishment, and writers such as Montesquieu, Cesare Baccaria, and the American founders thought afresh about the government's license to harm its citizens. Criminal punishment, they argued, is not a mandate to implement cosmic justice but part of an incentive structure that discourages antisocial acts without causing more suffering than it deters. The reason the punishment should fit the crime, for example, is not to balance some mystical scale of justice but to ensure that a wrongdoer stops at a minor crime rather than escalating to a more harmful one. Cruel punishments, whether or not they are in some sense 'deserved', are no more effective at deterring harm than moderate but surer punishments, and they desensitize spectators and brutalize the society that implements them."* – Steven Pinker, *Enlightenment Now*.

Feminist campaigning has seen to it that female convicts are treated with compassion and that rehabilitation and preventing reoffending take precedence, as a general rule, over punishment – but the same humane and rational approach is still dragging behind, over a hundred years since the Enlightenment that Pinker refers to, when it comes to the treatment of male convicts.

Sex discrimination in the U.K. criminal justice system has a long history: e.g. flogging as a punishment for female criminals was banned in 1820 but continued for men until 1967. In *The Fraud of Feminism*, Ernest Belfort Bax insists that up until the mid-19th Century the sexes were treated more or less equally by the law until Feminism grew in influence and began affecting the outcome of cases, "not articulately, or as the result of definite demands, but as a consequence of sentimental pleading in particular cases. In this way, however, a public opinion became established, finding expression in a sex favouritism in the law, and even more in its administration."

This practice – of 'sentimental pleading' – remains a major tool in the feminist arsenal, with individuals like Julie Bindel and groups like her organisation *Justice for Women* supporting women who have murdered their romantic partners in appealing sentences. However, with the cultural narrative firmly established (of innocent women and malevolent men), 'definite demands' are now being made – such as *Women in Prison's* ambition to reduce the women's prison population by half to 2,020 by 2020 by scrapping plans to build new women's prisons and diverting the funds to women's centres for rehabilitation. A goal which you may recognise from the governments' new approach to dealing with female offenders. Meanwhile, plans for building 2 further new men's super-prisons remain and the approach to sentencing men is untouched.

England and Wales has the highest rate of incarceration in Western Europe (followed by Scotand). Presently, men account for around 95% of the total prison population despite only committing 3.4 times more crimes than women. In 1900, men accounted for 83% of inmates. According to William Collins, if men were treated as leniently in the criminal justice system as women today, 5/6 men in prison would be free. Factors that explain this disparity include: a greater percentage of convicted men being sentenced to prison, men being given longer sentences on average than women, women being paroled earlier than men (despite being more likely to be disciplined for bad behaviour whilst incarcerated) and women being more likely to have mitigating factors (such as age, dependents, lack of previous relevant convictions and the appearance of genuine remorse) applied to their sentences whereas men are more likely to have aggravating factors (such as presence of previous relevant convictions, the location of the offence, being a member of a group or gang and evidence of some degree of pre-planning or pre-meditation) applied to their sentences.

Women are somewhat less likely to reoffend after being convicted of a crime (18% as opposed to 26% of men) – and I firmly believe that the treatment they receive in the Criminal Justice System, as well as the more sympathetic attitude taken to them by society in general (which is displayed in media coverage of crimes), are critical factors in explaining this disparity. Evidence, which we'll explore later, suggests strongly that in order to reduce crime

rehabilitation and support is more effective than draconian punishment – but when prison populations are viewed holistically, it becomes clear that sensitive treatment is a humane imperative.

Both men's and women's prison populations show catalogues of disadvantages and difficulties:

34% of prisoners report living all or most of their childhood with one parent.

24% spent time in care.

29% experienced abuse as a child.

41% observed violence as a child.

7% have a learning disability.

47% have no qualifications.

68% were unemployed during the month before entering custody.

13% have never had a job.

15% were homeless before entering custody.

16% have symptoms indicative of psychosis.

25% have both anxiety and depression.

46% of women and 21% of men have attempted suicide at some point.

22% drank alcohol every day in the month before entering custody.

These issues need attending to and overcrowded prisons (68% of institutions) are ill-equipped to deal with them. We urgently need to reduce the prison population as a whole for safety reasons and to ensure that prisoners can access treatment and resources that can help them turn their lives around.

Treatment within the community is not only cheaper but also more effective:

Cost of a imprisoning an individual for a year: £35,000/community service: £4000

Nearly half of adults sentenced to prison reoffend – the figure raising to 66% for those serving sentences of less than 12 months.

Offenders similar to those serving sentences of less than 12 months who received community sentences have a reconviction rate 7 percentage points lower.

Regardless of the length of sentence:

Meaningful access to family can reduce reoffending by 39% – but, in our overcrowded prison system, prisoners are often shipped to the far ends of the country to fill free spaces and for men in particular critically important access like visits and phone calls can be restricted as punishment.

Receiving treatment for drug and alcohol addictions can reduce reoffending by 33%.

Support from the Prisoners' Education Trust for educational courses or learning materials reduces reoffending by a quarter.

Employment can reduce reoffending rates by 7.5 percentage points.

Switchback which provides young offenders with "support at the gate" records their *trainees* being five times less likely to find themselves returning to custody.

Many MRAs seem reluctant to take this matter up. I think there's two reasons: one, people don't want to alienate allies who may be more 'conservative' on the matter and two, people are afraid of tainting the movement by

defending the indefensible. But many prisoners are highly vulnerable men and boys who deserve support – *and* if they get it we will reduce reoffending *and* the overall crime rate. What is missing from the criminal justice system is a sex-blind holistic approach that takes into account the traumas that so many male prisoners have suffered, their aims (97% of prisoners report that want to stop offending) and what sentencing and support is likely to aid them in leaving crime behind and becoming law abiding members of a civilised society. What is missing from the cultural conversation is a similar gender-blind sensitivity to root causes of crime, a belief in the ability of ex-convicts to reform their characters and fair access to employment after having served a sentence. It's time to plug the gaps.

Thurman Blevins, Justine Damond and the automatic outgroup derogation of men

Jewel Eldora · 28 October 2018 · Archived copy · Original

Last summer in North Minneapolis, Thurman Blevins buried a sister he loved. Within days, his family was mourning him as well. He was dead. Shot in an alley after failing to outrun the police.

In a 911 call, Blevins was described as shooting a gun into the ground, with a specifically branded bottle of gin. Men often express their grief through public displays of aggression, such as shouting, or shooting, and/or drinking heavily.

Within 2.5 minutes of the police arrival, Thurman Blevins was dead, at the hands of police, in essence, for expressing his feelings.

In South Minneapolis, in the summer of 2017, Justine Damond called the police to report that she believed a woman was being raped in her South Minneapolis alley. Since police hadn't arrived fast enough, she charged the squad car, and apparently "smacked" the trunk to alert police to her presence. Officer Mohamed Noor pulled his gun, and within seconds, fired across his partner's lap, ending Justine's life.

Little boys in North Minneapolis are taught to run away from the police for safety. Little girls in Australia are taught to run toward them.

I was born and raised here. I know many black men from North Minneapolis, and a fair share of white women from over South.

Growing up in Minneapolis, I likely see the movies of the Blevins and Damond shootings differently than you. So do many of the people I know.

Minneapolis police have a shell, which was shot from a gun, with Blevins' DNA on it. There's video evidence of the entire engagement. I know people who are certain there was no gun to see. I also know people who clearly see a gun, and some who are far less certain.

The loss of life through policing is tragic and I believe looking at the movies we create to make sense of the world may offer us some insight into how we view it.

In North Minneapolis, boys are taught often by other young men, as fatherless homes have been the norm since the 70's. We don't talk about that.

Some black fathers are very active and it shows. I know the father of Medaria Arradondo Jr., who is the city's first black chief of police. He has another son who was a fire chief. Medaria Arradondo Sr. is among the finest men I've ever met.

https://www.pbs.org/video/New-Minneapolis-Police-Chief-Medaria-Arradondo-30584/

I would love to have him teach young men how to engage with police.

My condolences go out to both the Blevins and the Damond families. Minnesota grieves with you as they do with the family of Philando Castile.

The trial of Officer Mohamed Noor has been the most vigorously prosecuted officer involved shooting in Minnesota, and possibly in the history of the United States.

My condolences to the families and the families of the police officers, Minnesotans, and Australians whose lives are forever changed.

Next Up: Keith Ellison, Officer Mohamed Noor and the automatic outgroup derogation of men

Fatty-shaming for fun and profit

Doug Mortimer · 2 November 2018 · Archived copy · Original

A woman alleges she was sexually assaulted at a party. The accused is a prominent man who has been known to indulge in adult beverages. Evidence is lacking. Witnesses are unreliable. No corroboration is forthcoming. The woman is portrayed as an innocent victim, the man as privileged and arrogant. And the whole fracas becomes a media circus.

No, I'm not talking about the Brett Kavanaugh imbroglio. I'm talking about an incident that occurred almost a century ago.

As often happens in any up-and-coming industry, the early days of the motion pictures witnessed some meteoric upward mobility. Perhaps the most astounding case was that of Roscoe Conkling "Fatty" Arbuckle. He was the next big thing in more ways than one.

Fatty Arbuckle was born in Kansas in 1887 but grew up in Southern California, where he performed in vaudeville as a singer and comedian. In 1913, he joined Mack Sennett's Keystone Studios (best known for its Keystone Kops comedy shorts). He later moved on to Paramount Pictures, where he was earning $5,000 a week plus a percentage of the profits. By 1921 "the Prince of Whales" had signed a three-year/$3,000,000 contract with the studio. It was an astounding career trajectory. Only in America! But his career was about to take an abrupt U-turn.

[image]

To celebrate his multi-million dollar contract, Arbuckle hosted a party to end all parties at San Francisco's St. Francis Hotel. Originally built in 1904 at the then-astounding cost of $2.5 million, the hotel was damaged in the 1906 earthquake but re-opened the following year. During its long history, the St. Francis has hosted numerous luminaries from all areas of human endeavor. Designed to incorporate the best features of grand hotels in Europe, the St. Francis was a pricey hostelry on the day it opened, and it is a pricey hostelry now. In 1921, price was no object for Fatty Arbuckle.

After driving up the Pacific coast with two of his film colony colleagues, Fatty arrived at the St. Francis on Saturday night, September 3. The party occupied three rooms on the 12th floor, and continued all through Sunday and into Monday. The guests included an assortment of Hollywood types, as well as some San Francisco bigwigs.

Prohibition was in effect, but in those days bellboys were employed to procure spirits from local bootleggers. So booze flowed non-stop and guests, not all of them invited, came and went throughout the weekend.

[image]
Virginia Rappe
One of the Hollywood guests was 26-year-old Virginia Rappe. A casual acquaintance of Arbuckle, she was a part-time model and small-time actress. She was escorted by her fiancé, Henry Lehrman, a writer/actor/director/producer. Also accompanying her was a dubious friend by the name of Babina Maude Delmont.

On September 5, Labor Day, the party was beginning to wind down when Arbuckle was informed that Rappe had taken sick in his bedroom. He called the house doctor, who diagnosed drunkenness, took her to another room, and put her to bed. Arbuckle drove back to Hollywood the next day.

On Wednesday, September 7, Rappe was taken to the hospital. She died there two days later. The cause of death was peritonitis caused by a ruptured bladder. But that was not the end of the matter. In fact, it was just the beginning.

Over the next few days, Fatty Arbuckle's participation in her death had morphed from mere party host to rapist. He had the highest profile of anyone present at the party so there was no way to keep his name out of the headlines.

According to one school of thought, he was so obese (266-300 pounds, depending on your source) that when he raped Rappe, his corpulence blew out her bladder. Another theory was that he had done the dirty deed with a bottle. A third theory was that he was so well endowed (highly unlikely given his obesity), he couldn't help but puncture her bladder. Whatever he did, it didn't quite rise to the level of murder, but it certainly seemed to fit the definition of manslaughter, or should we say womanslaughter. Fatty turned himself in and was held without bail.

Well, people will talk, but in this case, the wagging tongues were set in motion by individuals of questionable morality.

The San Francisco District Attorney, Matthew Brady (not to be confused with the famed Civil War photographer), was an ambitious man. He realized that if he could nail Fatty Arbuckle's scalp to the wall, he would reap gobs of publicity from the feat. Since Brady was pondering a run for the governorship, the Fatty Arbuckle case was free political advertising.

[image]

Bambina Maude Delmont, who had only known Virginia Rappe a short time, accused Fatty of rape. Delmont had a rather checkered past as a madam and an extortionist. Her scam was to hook up wealthy married men with party girls who would subsequently cry rape…unless, of course, the men wanted to cough up some hush money. Since Delmont had arrived at the party with Rappe, her statement carried some weight, perhaps more than it should have. She flat out told the police that Arbuckle had raped Rappe.

Henry Lehrman, Rappe's fiancé, was understandably upset by Rappe's death and lambasted Hollywood decadence and degeneracy. Given his own career in Hollywood, and the fact that he had made the trek north to attend Arbuckle's party, his anti-Hollywood rhetoric seemed to ring hollow.

The major player in the anti-Fatty smear campaign is still renowned today. Born to a wealthy family, newspaper magnate William Randolph Hearst was San Francisco born and bred. In fact, the *San Francisco Examiner* was his first newspaper. By 1921 his yellow journalism practices had enabled him to build a coast-to-coast publishing empire. And now he had a made-to-order newspaper story in his old stomping grounds, just waiting for him to spread it across the nation. A beloved movie star at a drunken orgy that ends in rape! How could Hearst give this one a pass? It was not the first scandal to hit the movie colony but it was surely the biggest. The Hearst papers played up Delmont's accusations and the subsequent rumors. Arbuckle, of course, had no choice but to remain silent till he appeared in court. No attorney would ever advise otherwise.

Predictably, prominent San Franciscans who attended the party did not come forward. Curiously, many local nabobs deplored those horrible Hollywood types migrating up the coast to engage in immoral behavior in their fair city. San Francisco, of course, had grown up on greed (the Gold Rush), resulting in the legendary "anything goes" Barbary Coast section of town. All that plus Tong Wars and opium dens. Ironically, Hollywood had been a sleepy rural community where liquor was prohibited before the movie industry set up shop there.

With the Arbuckle/Rappe affair being fanned up in the newspapers, negative public reaction was inevitable. On Tuesday, August 13, a consortium of theater owners, representing some 600 theaters in metropolitan New York City, held a meeting at which they banned all "Fatty comedies." In other cities, mayors, police commissioners, and local censorship groups enacted their own bans.

Their actions may not have been as much an expression of disapproval as a safety measure. A number of fans had reacted violently in theaters where Fatty's movies were still showing. When the first trial commenced, someone fired a shot at Fatty's estranged wife, actress Minta Durfee, who was there to support him.

The initial Fatty Arbuckle trial lasted from November 14 to December 4, 1921. After 44 hours of deliberation, the jury was deadlocked.

Take two:

The second trial commenced on January 11, 1922, and ended on February 3, 1922. After 40 hours of deliberation,

the result was another hung jury.

Take three:

The third trial, beginning March 13, 1922, was the charm. After almost a month of testimony (it ended on April 12, 1922), the jury deliberated all of 6 minutes before finding Arbuckle not guilty. In addition, the jury took the extraordinary step of issuing an apology read in open court by the jury foreman:

> Acquittal is not enough for Roscoe Arbuckle. We feel that a grave injustice has been done to him and there was not the slightest proof adduced to connect him in any way with the commission of a crime. He was manly throughout the case and told a straightforward story which we all believe. We wish him success and hope that the American people will take the judgment of twelve men and women that Roscoe Arbuckle is entirely innocent and free from all blame.

As is often the case, the more the accusations were held up to light the flimsier they appeared. For one thing, Rappe's medical history included not only gonorrhea but chronic cystitis. Alcohol should be avoided if one has cystitis, and drinking bootleg booze of questionable quality is even worse. As Virginia Rappe's background received more attention, her promiscuous reputation could not be covered up. There was even talk about one or more abortions. What was missing was any physical evidence that she had been raped.

After three trials, it was obvious that District Attorney Brady had fabricated evidence and bribed and/or threatened witnesses. Significantly, Maude Delmont never took the witness stand. She was too busy touring the country as "The Woman Who Signed the Murder Charge Against Arbuckle." The other witnesses were also less than reliable since most admitted to being drunk at the time.

According to William Randolph Hearst, the Fatty Arbuckle affair sold more papers for him than the sinking of the Lusitania in 1915. If Fatty was eventually acquitted, it was irrelevant, as the scandal had already served its purpose, namely putting money in Heart's coffers.

The completion of the third trial should have been the end of the whole affair. Aside from violating Prohibition, Arbuckle had done nothing wrong. (Today, though liquor is legal, Arbuckle might be liable for a civil suit for overserving Virginia Rappe.) But though Arbuckle was officially exonerated, unofficially his woes continued.

His legal fees amounted to $700,000. He had to sell his house and fleet of cars to pay his attorneys. If he could have resumed his career under his Paramount contract, he might have recovered. But that was not allowed to happen.

On December 8, 1921, U.S. Postmaster Will Hays was hired as the first-ever chairman of the Motion Picture Producers and Distributors of America. He took over his new position on January 14, 1922. Unofficially, he was the industry censor. One of his first acts was to ban Fatty Arbuckle's films from being shown in the United States. The decree was particularly expensive for Paramount, since they had a backlog of Arbuckle's movies that could not be distributed. Obviously, his contract was null and void.

Arbuckle had plenty of friends and character witnesses in Hollywood but they were advised to remain silent. No matter what they said, they could not help him. In truth, Fatty Arbuckle was not on trial – Hollywood itself was on trial and anyone who worked there was suspect.

The high-living *nouveau riche* world of cinema folk (movie production in Los Angeles dated back only about one decade before Arbuckle's woes) did not play well in rural America. Any number of preachers, teachers, and civic leaders had found the Arbuckle trial the ideal vehicle for moralizing.

And so it was in the Kavanaugh hearings. It was never about whether or not one adolescent groped another three and a half decades ago. As Arbuckle symbolized all of Hollywood, Kavanaugh symbolized the patriarchy. Even more specifically, Arbuckle and Kavanaugh were privileged white men who had victimized defenseless women, and

that is as good a way to motivate a lynch mob (literal or figurative) today as it was a century ago. Of course, there are always spiteful, envious people who enjoy seeing someone prominent in hot water, deservedly or otherwise.

Fatty Arbuckle was not only a movie star, he was the very caricature of a bloated capitalist. In truth, the public has always had a love/hate relationship with movie stars. On one level, they are entertained by them, in some cases enthralled by them, and in rare cases obsessed with them. Movie fan magazines go back almost as far as the movies themselves. Yet deep down many people simultaneously resent celebrities. You might call it the "What's he got that I haven't got?" syndrome. Once envy kicks in, public opinion can turn on a dime, particularly with a little help from the media. The bigger they are, the harder they fall. No one would care about the misdeeds of a relatively obscure supporting actor.

Brett Kavanaugh's initial crime was being born into a good family and receiving a good education. His rise to prominence was nowhere near as swift as Arbuckle's. His nomination to the Supreme Court was hardly a gimme. Never mind that he had to do his homework and do it well in order to rise to the top of his profession. The public doesn't see any of that. Instead, they see Georgetown Prep and an Ivy League background: Yale undergrad and Yale Law School. He had it made! So it was class war, white privilege, male privilege, and a damsel in distress versus a cad. Times have changed since Arbuckle's woes, but some things remain the same.

When Virginia Rappe died, the Roaring 20's were just getting started. Remember, women had just been given the vote, and elected officials were figuring out that they had to champion womanhood if they wanted to be reelected. Urbanization was spreading but small-town values still prevailed over much of the country and besmirching female virtue (even with the likes of Virginia Rappe) was a big time no-no. By the end of the decade, wild parties, excessive drinking, and lawbreaking (thanks to Prohibition) were commonplace. But that was no help to Fatty Arbuckle.

"[Turn Out the Lights,] The Party's Over" could have been Fatty's swan song. His income dropped precipitously but he was not destitute, as he was able to earn a living working as a writer and director under an assumed name. He did not return to the screen under his own name till 1932. He died the next year at age 46. Given his morbid obesity, it is impossible to assert that his legal ordeal and subsequent dispossession hastened his demise, but it certainly didn't help.

Don't know what the future holds for Kavanaugh. He has already lived longer than Fatty Arbuckle, and he has a lifetime job. But no matter how long he lives, no matter how long he serves on the Supreme Court, or how much Solomonic wisdom he dispenses, he will always be remembered as the spoiled rich boy who molested that poor girl way back in the summer of 1982.

The Naked Truth

Robert Brockway · 3 November 2018 · Archived copy · Original

Today we often see feminists protesting for the right for women to walk around topless. Surely this would imply that women do not have this right.

Women have the right to go topless in public, *de facto* or *de jure*, in most Western jurisdictions. Many jurisdictions have made it explicitly legal while many others simply don't enforce laws against women going topless. Most of the US permits women to go topless alongside several Canadian provinces. Further, in an increasing number of jurisdictions women may go entirely naked in public. This means that we yet again see feminists protesting for rights that they already have.

In Queensland, Australia a retired law professor, Dr Craig Burgess, confirmed what had long been suspected: Indecent exposure laws only apply to men. Section 9 of the Summary Offences Act 2005 (Qld) makes it clear that a person must expose their genitals to commit this offence. Queensland courts have always considered men's genitals to be exposed merely by the man standing naked in public (or in a place that can be seen by the public) while women's are considered to be covered. While undertaking research Dr Burgess could find no examples of women having ever been charged with wilful exposure in Queensland.

A November 13, 2016 news article in the Courier Mail entitled Police blitz on Noosa beach nudists nets men while women walk free [paywall] reported that 11 men were charged by police with wilful exposure for being naked in public while women who were present, and in some cases in the company of those men, were not charged.

The beach in question is in vicinity of Noosa, a well known Australian tourist destination. The beach itself is well known in the Noosa area as being 'clothing optional' by convention although Queensland law does not permit nudist beaches. What is particularly notable is that feminists had held a protest entitled *Free the Nipple* in Brisbane a few months earlier when it is women, not men, who may walk around in Queensland naked.

Feminists have had significant naked public protests in Argentine (and Argentina again), France, Ukraine, and the US among others. In each of these cases police did not act. Two women went to Halloween parties in the US naked this year. Apparently, one said the costume was "naked human". Neither drew the attention of law enforcement.

Meanwhile European artist Milo Moiré continues to walk around naked as a form of performance art and has painted in public with paint filled eggs dropped from her vagina. Moiré also allowed men and women to touch her breasts and genitals in public (no more than 30 seconds though!). She performed this in Germany and The Netherlands without incident but was, in a rare case of western police enforcing exposure laws against naked women, actually arrested in the UK.

Similar to Moiré, artist Deborah De Robertis believes that exposing her vulva during music recitals and near artwork and ancient buildings is a form of female empowerment. De Robertis is quoted as having said:

> opening one's vagina is opening one's mouth.

Says it all really.

The cover image depicts a Femen protest in Paris, France. It is ironic that images of a protest are held to a higher standard of decency than the protest itself. This image is under the Free Art License.

Ana Maria Archila, Christine Blasey Ford and the automatic outgroup derogation of men

Jewel Eldora · 4 November 2018 · Archived copy · Original

Immigrant rights activist Ana Maria Archila and survivors rights activist Maria Gallagher joined forces recently in an elevator to ensure positive change. Shown here expressing their sorrow and rage after a powerful confrontation with Senator Flake, of Snowflake, Utah, a devout Mormon, who then in turn made a "tiny gesture" based on their peaceful demands. Archila suggested the Senator consider the security of his children and grandchildren for the next fifty years. Maria Gallagher, a sex abuse survivor, demanded he "look her in the eyes and tell her that the pain of millions of sexual assault survivors did not matter".

Ana Maria Archila, Executive Director of the Center for Popular Democracy (CPD), put everything on the line and risked deportation from the United States by cornering and encouraging Sen. Flake into making that "tiny gesture" in order to protect our most basic political institutions.

Flake, as you will no doubt remember, voted to advance the nomination of Brett Kavanaugh, who was known at that time to be an accused serial gang rapist, out of the Senate Judiciary Committee.

Archila lives in New York's embattled 14th Congressional District, along with rising Democratic Party star, Alexandria Ocasio-Cortez. Ocasio-Cortez recently lauded Archila's activism as an example of how undocumented workers, like Archila, can speak truth directly to power.

In a landmark campaign speech, Ocasio-Cortez tells the story of how different marginalized groups are forming coalitions in order to encourage U.S. Senators to make these types of "tiny gestures" and stop the runaway power of unchecked privilege and entitlement.

Ocasio-Cortez encourages other immigrant rights organizations, like the CPD (Ana Maria Archila's organization), to create coalitions of people, like Archila, who are facing deportation, to confront U.S. Senators wherever they are and to create crowds of supporters.

"We can't allow women and survivors to be fighting this by themselves," Ocasio-Cortez calls on the roughly 200 men in the room (mostly college students) to seize their moment, check their privilege, and sacrifice themselves, in the way that Ana Maria Archila did in that elevator, with a U.S. Senator on his way to the United States Senate Chambers.

Men, according to Ocasio-Cortez, hold the keys to amplifying women's voices.

By creating similar coalitions between women, immigrant activists in the country illegally, and college aged men, Archila and Ocasio-Cortez hope to dismantle our existing power structures and pave the way for this new type of popular democracy in the United States.

This plan for a new type of direct democracy is not without its detractors. Far right media groups, like Breitbart, smeared Ana Maria Archila and her organization, the CPD, because billionaire boogeyman George Soros was their #3 funder way back in 2014. The National Review, long known for it's right wing slant, claims that Flake was "set up" by Soros funded groups.

Meanwhile, Fox refers to all caravan migrants as criminals targeting women and children, as if the Red Church somehow suddenly cares about women and children.

Disgusting.

Domestic Violence and Immigration Fraud Part I – Malcolm Henke

Bettina Arndt · 5 November 2018 · Archived copy · Original

Ralph Murphy, Brett Kavanaugh and the automatic outgroup derogation of men

Jewel Eldora · 6 November 2018 · Archived copy · Original

The last two articles attempted to demonstrate how Blue Church and Red Church news outlets differently exploit group biases against men.

The Blue Church sees the role of government as complexity manager. They focus on the teenaged mothers with children in the caravan. They also call on male college students and immigrants to emulate the women in the elevators outside the U.S. Senate Chambers. One could imagine how two immigrant men raising their voices and blocking a senator may end differently.

The Red Church, also exploits the caravan's perceived criminal impact on women and children. Similarly, The Red Church spreads Keith Ellison's affiliations with Minnesota based male terrorist organization, Antifa, while subtly alluding to his past public support of the Nation of Islam, another male-centric organization.

Both sides exploit the automatic out-group status of men, they just follow different patterns. They point at these biases against men, because, these news outlets are trying to sell shoes and maintain control of the government.

Another area of the media where we might find automatic outgroup bias would be in the $40B songwriting and music publishing industry.

Ralph Murphy, a songwriting veteran and ASCAP VP, spearheaded a comprehensive song market analysis for the professional songwriting association, and had this to say about the song market:

"A hit song is a script for women to like the singer" Murphy said. "50% of songs are purchased by women, and 50% of songs are purchased by men, to get women to like them."

In essence, Murphy is saying in order for songs to be popular, in addition to being catchy and easy to sing, top selling songs will effectively exploit the group biases of women.

The song market is incredibly competitive, and in order to get a piece of the song user's dollar, songwriters try to exploit these biases.

For an endless stream of humorous, disturbing, colorful and bizarre insights into what a hypothetical female gender bias might look like, reverse the gender of songs like the Dixie Chicks "Goodbye Earl".

How does changing genders affect the cuteness of the song?

Authors Note: No one is condoning the killing of women, the wrapping of women in tarps or packing a lunch and throwing the bodies of women into a lake. This is simply to point out that it makes us feel differently when the genders are reversed.

Minneapolis songwriter Dan Wilson's top selling hit song, "Someone Like You" about showing up to his recently married, ex-girlfriend's house out of the blue and uninvited, is much less likely to result in criminal charges when sung by Adele.

Gender reversal in popular songs reveals a pattern of visceral weirdness, even when pouring over pop history for rare counter-examples, the changes were still often bizarre. Try rotating the genders of the singer, the murderer, and the victim after turning "Hey Joe" to "Hey Jo".

The Macarena, a long time staple of weddings and elementary school dances, is about a girl named Macarena whose [boyfriend is conscripted into the army so she ends up having sex with two of his friends] because he's out of town. https://en.wikipedia.org/wiki/Macarena_(song)

https://www.youtube.com/watch?v=gwWRjvwlLKg

Reversing the genders here is conceptually difficult in the United States where women can not be conscripted.

Of course, the bias of songs isn't limited to just the end stage of relationships. The bias works when appealing to women in all stages of relationships, including eternal and perpetual.

Christian popular music exploits the gender bias and selection by describing the perfect man, who is always with the song user, silently listening to the song's user's prayers. He listens, protects, forgives, and uses His Father's infinite power, influence, and resources to solve any and all of the song-user's problems.

Christian popular music is very popular. To some, is sounds like the inspired work of God, to others it sounds like ultimate chick porn.

Show Me Your Glory by Australia's Jesus Culture
https://www.youtube.com/watch?v=df7XEvFNX-E

How this ties into the Brett Kavanaugh saga is that the media, including popular music, play some small part in how we collectively view and value men in society. Women, as a group, and men, as a group, were pitted against each other over two movies playing out on the same screen in Washington, DC.

To quote Barry Gibb, one of the music industries biggest selling songwriters in history, from one of the biggest selling songs in the known universe, "We can try to understand, the New York Times effect on man".

In our next article, Lorena Bobbitt, Dr. Christine Ford and the automatic outgroup derogation of men, we'll explore gender differences in persuasion techniques.

Men's Day: London Plans

Elizabeth Hobson · 7 November 2018 · Archived copy · Original

"Why are men afraid? They live in a culture which terrorises them. They live in a culture which demonises them and which hides this under all kinds of pseudo-respectable and 'toleration' based ideologies… This is intentional. This is a constructed part of our culture – to demonise men and to banish men and to make men obsolescent… We are constantly being pummeled with images and ideas of men which destroy our sense of masculinity… It's amazing how a trope can be adopted… I defy any of you to think of the word 'masculinity' without the word toxic coming one or other side of it, like a Google search. This is what they've done." said John Waters in his opening speech at The Battle of Ideas debate, 'Is masculinity toxic for boys?', in 2016.

You may not have heard of John Waters, the Irish journalist and author (and champion of father's rights and masculine values) but he is unequivocally one of the most compelling, and most challenging voices in the Men's Human Rights Movement – and as I watched him deliver home truth after conviction after bombshell I knew that somehow I wanted to bring his unique message to a wider audience. I have finally managed to secure a keynote presentation for him at Messages for Men 2, in recognition of International Men's Day, this month.

2018 is the second year that the Men's Day March Committee have brought a march and conference to London to mark Men's Day. It's a highly important year for men, in the U.K. maybe more so than anywhere else, with not only the centenary of the First World War Armistice but also that of The Representation of the People Act 1918 which granted 5.6 million men the vote. We will also be celebrating the retirement of, feminist ideologue, Alison Saunders as Director of Public Prosecutions at the Criminal Prosecution Service. Her tenure saw the police dragged into a scandal in which pressure to increase convictions for sex offences led forces to withhold exonerating evidence. David Pattinson (who will be in attendance) is currently organising a Citizens Prosecution for her "crimes against British men".

The marchers will meet at The Royal Courts of Justice from 11am, to be ready to walk at 12pm to Parliament Square. We will be raising awareness of issues facing men and boys, celebrating men and making a public declaration of our intent to contribute to the inception of a more just society.

Messages for Men 2 will take place at an undisclosed location near Leicester Square from 3-11pm. Also speaking at the conference are:

Doctor Randomercam: Honey Badger, YouTuber and comedic iconoclast, famed for his use of puppets & music – his hat is a cult icon in its own right.

Ewan Jones: YouTuber (covering a range of areas but with a special and unique focus on U.K. gender politics).

Will Styles: who has spent the past three years battling his university's student union to create a Men's Forum.

Craig Sandiford: owner of online support group for alienated fathers, Equal Rights for Dads, with his partner (Lisa Chamberlain).

Mike Buchanan: leader of the Justice for Men & Boys (and the women who love them) political party.

Vincent McGovern: a leading voice for fathers and shared-parenting here in the UK.

William Collins: esteemed blogger at The Illustrated Empathy Gap.

Neil Lyndon: critically important journalist who consistently breaks ground with his articles, as with his book 'No More Sex War'.

Daniel Bostok: libertarian satirist and sometime comedy singer.

Will Franken: politically incorrect and surreal comedian.

The event will also feature exclusive videos from:

Janice Fiamengo: antifeminist academic and host of The Fiamengo Files.

Anthony Sameroff: host of the Be Yourself and Love It and Scottish Liberty Podcasts.

Paul Elam: founder of A Voice for Men.

As I noted last year, these are all the days pertaining to females recognised by the United Nations: International Women's Day, International Day of the Girl Child, International Day of Zero Tolerance to Female Genital Mutilation, International Day of Women and Girls in Science, International Widows Day, International Day of Rural Women, International Day for the Elimination of Violence Against Women. There are none for men and/or boys. In fact, the unofficially recognised International Men's Day is celebrated by the U.N. as World Toilet Day.

Apparently the contribution men and boys have made to the world are unremarkable and their issues are unworthy of being marked and struggled against. If you disagree, and can make it to London on Sunday the 18th November, please join us at the March for Men and Messages for Men 2 conference – if you disagree but can't make it, hold on for our videos. And, while we're here, please consider contributing to the social media hashtag project #MenAreAwesome, alongside #InternationalMensDay on the day itself (19th November).

Messages for Men 2

A meme for Tucker Carlson

AVFM · 8 November 2018 · Archived copy · Original

[image]

Women in the 16th century sued their husbands for erectile dysfunction

Melissa Sartore · 9 November 2018 · Archived copy · Original

Sex, marriage, and impotence are the sorts of private matters not usually heard in public discourse. But in the 14th century, erectile dysfunction was under increased scrutiny in Europe. In pre-modern France, a woman could bring her husband to public trial for an annulment on the grounds that he was impotent. Impotence as a basis for divorce wasn't unique to France, similar accusations were made in medieval Spain and England as well.

The methods by which men had to prove their virility reached increasingly invasive and public levels during the Early Modern period with intricate medical exams, virginity tests, and even Trial by Congress – a public display of one's sexual ability. This insane method of determining whether a man was up for his marital duty (sorry, the puns write themselves) lasted less than a century. However, in a pre-reality TV world, the public followed these erectile trials closely.

Enlightenment thinkers called it an example of the over-reaching authority of the Church, while the general public just liked to read about the drama in published accounts. Back then, a man's erection was his only weapon in a challenge to his manhood. Without a doubt, pre-revolutionary impotence trials brought what we now consider to be private matters into very public places – literally.

The Church Had A Right To Be In Your Bedroom

From a moral perspective, Catholics and Protestants, among others, argued back then that marriage was the only appropriate outlet for the erotic urges humans suffer (yes, suffer). Impotence, in this context, was a criminal offense. A fraudulent crime against one party in a marriage.

Marriage didn't explicitly become a sacrament of the Catholic Church until the Council of Trent in the 16th century, but theologians and clergymen were active in matrimony through late antiquity and the Middle Ages. Christians who took part in marriage in its sacramental form understood that it was an agreement entered into with provisions. Marriage was between two baptized Christians, it was monogamous, it was for procreation purposes, and it was indissoluble. Protestant views on marriage were similar to Catholics in that it was a necessary institution.

Whether Catholic or Protestant, all religious officials agreed impotence was a valid reason to end a marriage and was definitely a matter of Church business.

Divorce Was Rare So Impotence Was A Woman's Best Chance To Get Out

When it came to marriage during the Middle Ages and the Early Modern period, the Catholic Church didn't allow for many exit routes. The basic goals of marriage were to procreate and provide the only acceptable outlet for sexual urges. Therefore if a man couldn't hold up his side of the bargain, an annulment was allowed.

It wasn't as easy as that, however. If a woman alleged impotence, there was a three-year window before the annulment was granted. In case the condition corrected itself. Additionally, not all annulments allowed those involved to remarry. This depended upon what was known about when and how the problem started.

Protestant Reformers believed that impotence was a valid reason for divorce, but also that remarriage was a must. For Protestants, women could only bring impotence to court after enough time had been given to procreate – anywhere from one to three years – and divorce was granted after a series of oaths or medical examinations.

A Wife Had To Prove She Wasn't To Blame

Unsurprisingly, a woman still had to prove she wasn't the cause of a couple's sexual woes. Her easiest way out of the marriage was to claim the marriage was never consummated. In this scenario she then had to prove she was still a virgin.

One test to prove this was to drink a diuretic. Since the urinary and reproductive systems were believed to be the same, if she urinated immediately, her hymen had been corrupted. An un-penetrated woman would be unaffected (or really good at holding her bladder). She was often subjected to a physical inspection also.

A woman's second best route to prove she was blameless was to claim her husband came with a faulty tool kit. This meant her husband was subjected to physical scrutiny. In 1370, for example, a certain John, was examined and found to have a "member…like an empty intestine of mottled skin… [with no] flesh in it, nor veins in the skin, and the middle of its front…totally black…[that] neither expanded nor grew…"

The Test To Verify Virginity Could, In Fact, De-Flower A Woman

The physical examination that a woman underwent to prove her virginity was, naturally, invasive. She was given a bath, in case she was using something to fake virginity, and then put on a bed in front of midwives and doctors. Her legs were spread and a doctor used a "mirror of the womb" or a mock-penis to explore the woman's genitals.

It was possible to break a woman's hymen this way but was still used as a method to determine virginity nonetheless. If a woman was said to not be a virgin, she could claim her husband had violated her with his fingers or had tried unsuccessful sex thus breaking her hymen.

A Man's Package Was Under Severe Scrutiny

A man with a penile malformation was a relatively straightforward case in these affairs. Similarly, cases of men with too little going on downstairs to allow for sex were quickly found lacking and a divorce was granted. Such was the case of Nicholas Cantilupe whose wife Katherine claimed that "that she could not stroke nor find anything there and that the place in which Nicholas' genitals ought be is as flat as the hand of a man."

Other cases weren't so clear cut. In the late 16th century, Magdeleine de Chastre claimed that her husband, the Baron d'Argenton, had no testicles and was thusly impotent. The two had consummated their marriage, proven by bloody sheets found after their wedding night, but the wife took her case to court anyway. The Baron's lawyer, Sebastien Roulliard, argued that denying the existence of hidden testicles was similar to denying the existence of the heart, lungs, or other non-visible organs. Nor, he argued, were they necessary for an erection.

All manner of impotence was brought before the courts. Accidental, temporary, and intermittent impotence all muddied the waters, so to speak. An increase in medical knowledge complicated impotence divorce later in the 18th and 19th centuries.

Men Had To Give Quite The, Ahem, Public Performance

[image]

Doctors in Spain devised their own methods of testing a man's penis in the fourteenth century: A hot and cold water test. A man's penis was put into cold water, then hot, and then observed for dilation and blood-flow. If this proved inconclusive a male surgeon would then attempt to stimulate the man to erection.

In Naples, matrone (female sex experts) were used. This woman would accompany a couple, rub ointments on them, encourage them to relax, give them aphrodisiacs, and watch to see what would happen. She'd then report back to the court. In France, in a Trial by Congress, men were expected to get an erection in front of the Court, usually by mounting his wife and copulating on demand.

Church officials and doctors did seem to realize that the inability to perform in front of an audience was possible but, generally speaking, a man could either get it up or he couldn't.

Impotence Was An All-Out Epidemic In 16th Century France

Based on the number of impotence cases in France by the 16th century one would assume there was something in the water. Of course, as one of the few ways to dissolve a marriage, it was an appealing process for a woman in a loveless marriage. Upper and middle class women were the most common litigants because they could afford to

bring the cases to court.

Several factors contributed to the increased number of and interest in impotence trials. As more and more cases of impotence came to court, treatises and books about law and marriage alike proliferated. Contemporaries attributed the rise in trials to overall moral corruption, as well as the growing audacity and overt sexuality of women, with as many as ten thousand trials held during the 17th century.

There Were Three Possible Results From An Impotence Trial

If a man and woman in an impotence trial abided by their three-year trial period, endured the physical exams, and provided all the necessary info a court needed, there were three possible outcomes. If impotence was not proven, the parties were “condemned to live as man and wife.” If the impotence was proven, the marriage could be annulled – with provisions that one or both could remarry. Last, in rare cases, the couple was asked to give it another three-year trial period and see if things worked themselves out.

Should Christine Blasey Ford go to jail?

Philip Carl Salzman · 9 November 2018 · Archived copy · Original

Christine Blasey Ford disrupted the Senate Judiciary's hearing on the nomination of Brett Kavanaugh to the Supreme Court of the United States of America. She did so by putting into the hands of the Democrat opposition Party an accusation against Kavanaugh of sexual misconduct. She then delayed the hearing by dragging her feet about testifying, with a multitude of dubious excuses, and eventually did arrive to testify, offering a heart-wrenching account of her victimhood at the hands of the allegedly brutal Kavanaugh.

Her accusation was that over thirty years ago, when she and Kavanaugh were in high school, they attended a drunken party where she found herself in a bedroom and was "groped" by Kavanaugh. Ford could not identify the date or time of the misdeed, but, she alleges, has been traumatized her entire life by this terrifying incident. So, to recap, drunken high school adolescents engaged in sexual fumbling thirty years ago. How exactly is this supposed to be relevant to a Senate Judiciary Committee hearing for the nomination of a Supreme Court justice?

So far we have assumed that Ford's account is true. But what evidence is there to support that? The people she identified as witnesses denied seeing any such thing. Nor was there any other kind of evidence supporting her accusation. We were told that this was an experience that Ford discussed with her therapist; but it would be fair to ask, given the disrepute into which "recovered memories" have fallen, whether this was a "recovered memory" elicited by the therapist to account for some contemporary neurosis or nervous symptoms. If so, it could be discounted out of hand.

Of course, we have all hear, ad nauseum, the feminist commandment to "believe women." This requirement to believe women is not only ridiculously partisan, but also obviously foolish. Everybody lies from time to time, if not more frequently. As females are human beings, it follows that they too lie. The many legal cases in which female accusations against males have been proven false, and the penalties imposed on the women who lied, make clear to anyone in touch with reality that we should look on any accusation, by a woman or a man, with skepticism. Accusations should be examined impartially, in a disinterested fashion, and the commandment that we should obey is to "believe evidence."

There are a number of arguments that feminists make about why we should believe whatever a woman says, and any accusation of sexual misconduct by a woman against a man. One is that the woman has suffered a brutal trauma, and to question her account is the rape her once again. This argument assumes what has not been proven, that what the woman says is true. Second is that a woman who has suffered sexual brutality is humiliated, embarrassed, and ashamed, and therefore would only make an accusation if it were true. Once again, this argument assumes what had not been proven, that what the woman says is true. Third, a woman could have no motive but justice, for what other motive would she have. This argument too has not been proven, and in each case should be investigated.

Let us take up the third argument in the case of Christine Blasey Ford, that she had nothing to gain from coming forward. One thing to keep in mind is that anyone who gains notoriety through playing a role in a national political drama is likely to benefit in various ways, monetary and political. Ford has already gained over a million dollars in crowdfunding. As well, she has been offered lucrative publishing deals. Her political standing has been raised to that of feminist heroine for being an abused female who has stood up to her attacker.

Ford is a professor at Palo Alto University, an institution with female to male ratio of 2 to 1 among both students and faculty, a female President, and a strong feminist and leftist orientation. As one former employee says, enthusiastically, "Compelling institutional philosophy aligned with far-left political leanings." Ford has become a heroine of the left as a challenger of a conservative Supreme Court nominee that the left desperately wanted to keep off the bench. So she has benefited in feminist and leftist standing and prestige.

But perhaps most important, Ford's opposed Kavanaugh on feminist and leftist political grounds. One of the central

demands of feminism is free abortions on demand, the right to “terminate” inconvenient pregnancies by destroying the fetus. Feminists feared that Kavanaugh would vote against free abortions, and so wanted to stop his confirmation at all costs. Ford came forward to oppose Kavanaugh’s politics. According to the mainstream media, “It is no secret that Blasey is a registered Democrat who has given money to progressive organizations and campaigns.” So was her accusation of minor misconduct thirty years in the past was meant, not so much as a publicizing of a personal “trauma,” but as a major political attack, to cast Kavanaugh’s character as a sex offender, and thus to thwart his confirmation? Does it not appear that Ford’s testimony was an attempt at a political assassination? Ford had a lot to gain from this if she succeeded: a major national political victory. As it is, she has become a feminist icon.

Was Ford’s accusation true? There was no evidence to support it. Did Ford herself believe it? She made a good show of believing it, but that is not the same thing. Perhaps she felt that the political end justified the means of accusation. Ford vilified and traduced Kavanaugh with an unsubstantiated accusation. Should Ford be held to account for that?

In such cases, the person defamed can take the complaint to civil court, suing for monetary damages. As a justice of the Supreme Court, Kavanaugh is not in a position to do that. But there is a question about whether Ford’s testimony to the Senate Judiciary Committee was valid. One of the other accusers has admitted that she lied. The chair of the SJC has sent the name of three other accusers to the FBI for investigation. Lying to a Congressional Committee can lead to charges of perjury or making a false statement.

Ford has no evidence to support her testimony, never mind prove it. Should her unsubstantiated defamation of Kavanaugh go unpunished? Should Ford be investigated by the FBI for making a false statement? Should she then be indicted, and, if found guilty, punished? Others have received jail terms or fines, depending on the court, for perjury or false statements, or had to pay large cash settlements for unjustified injuries to reputation and opportunity. Does Ford deserve less scrutiny?

♦

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Special Florida Election Meme

AVFM · 10 November 2018 · Archived copy · Original

[image]

Stop aggressive women and avoid domestic violence

Tim Patten · 13 November 2018 · Archived copy · Original

Clinical Psychologist's and researchers have identified the poisonous behavior of aggressive women who resort to verbal assault through gossip, innuendo and character assassination used against other female friends and coworkers. But when women become verbally aggressive against the man, she is falling in love with or dating, the cultural equation is toppled and the relationship reels towards becoming dysfunctional. Female aggression can cause long-lasting harm and even lead to death to you and other young men, regardless of race, background or position on the gender binary.

In fact, when the toxicity of female aggression interacts with healthy masculinity, it often triggers an explosive reaction that can undermine your search for romance and love, especially if you have not learned how to overcome it. As Phillip Calvin McGraw, popularly known as Dr. Phil, the well-known American television personality, author and psychologist recommends; if you do not elevate your relationship out of this situation, you may eventually spiral into darkness and despair, and even have your life placed in jeopardy.

The fact is, while most men have at least some familiarity with physical altercations, including punching, slugging, and other such threats, few have been trained to fight back against the weapons used by women's aggression and their verbal assaults. But men can learn.

Unfortunately, if any man were to so much as mention female aggression, in the politically correct world we live in, it usually gets mangled and misconstrued. It is not viewed as something that needs sorting but is viewed as a criticism and an attack on women. More often than not, your efforts to cope with the widely recognized threat of female belligerence will be labeled as misogyny, and as blatantly sexist.

This is not a great cultural value. If you said, for example, that soldiers should not be taught certain ways of defending themselves because some of these tactics might be discriminatory, most reasonable people would probably be responding by saying, you are being ridiculous. But when it comes to helping men deal with the bad behavior exhibited by members of the opposite sex, an altogether different logic applies. Society is apathetic.

In other words, even though research – like that featured at the British Psychological Society's Division of Forensic Psychology annual conference in Glasgow – demonstrates that women are more likely to be verbally aggressive toward their partners than men, any effort to address this issue is dismissed as sexist. Because of this, men are left dangerously vulnerable and unable to navigate such situations.

But a growing number of individuals, including clinical psychologist Dr. Jordan Peterson, are increasingly willing to speak out, despite attempts to keep the issue under wraps. In a video interview with Anne McElvoy, Senior Editor at *The Economist*, Dr. Peterson went into great detail about the nonphysical but nevertheless aggressive actions that women regularly engage in. With the cover of political correctness blown away, Ms. McElvoy was visibly shaken by the realities he brought to light.

Like many people in our anti-male world, Ms. McElvoy might also have been shocked to learn about the extent to which females exhibit dangerous behavior towards men. According to The Centers for Disease Control and Prevention (CDC), women are to blame in 55% of homicides stemming from intimate partner violence and a Harvard study said that 70% of domestic violence is initiated by women. Despite this, feminist organizations and society at large tend to focus almost exclusively on men as the aggressor of domestic violence, ignoring or discriminating against victims of verbal female aggression who happen to be male.

Modern Romance

If you are like most young men, you've probably been attracted by the outer appearance of women– flashy painted faces, false eyelashes, and glossy hair extensions. At some point – and maybe even recently – you have spent or are spending a considerable amount of time and money seeking female friendship. Sooner or later, though, friendships

become mesmerized by her manipulations and you begin to feel helplessly in love. You date her and yes, you encounter the ecstatic physical intimacy. Eventually, you are in a monogamous relationship, in what might seem like a dream at first.

Then one day, something shocking happens. Suddenly, she starts ranting, hurling abuse in your direction. She screams, “I can’t believe you did this to me! You call yourself a man! You’re just a child! I hate you! I’m done!” As a man, you’ve been taught – or, perhaps, learned the hard way – that you can’t say a word back, or else you’ll find her ratcheting up the volume and attacking you with a slew of morally righteous arguments, such as “You don’t know how to treat a woman!”

At that point, you realize that she is no longer the person you fell in love with – she is unrecognizable. You go silent and breathlessly consider every word you said or everything you did that day or sometime earlier that might have initiated this fit of rage. Your pulse races, wondering what you should do now. You cannot simply treat her like a man – you know if you fight back as you should, you will suffer any number of consequences, and you will invariably be seen by all as the bad oppressive and violent male.

If you are like a great many men, you will feel like you have little choice but to succumb and accept your lot in life. You hunch your shoulders and become a prisoner, a drone worker to her the all-powerful “queen bee.” She has relegated you to “disposable” status, knowing full well that others are lining up to take your spot. Not surprisingly, you feel vulnerable as well. You realize that anything you say will be used against you and that you are destined to lose any argument you might have with her. Your heart stops and you draw your limbs in like a frightened puppy who only wants to escape. Finally, you simply do your best to get through it, hoping that the hostilities end and your feelings of anxiety and dread will go away.

Possible Result of Female Aggression

Unfortunately, this kind of aggressive behavior is probably indicating a rocky roadmap for any relationship moving forward, including if it leads to marriage and children that come along. Heed this “red flag” as a call to action to avoid violence that may lay ahead. Female aggression will not just lead to your own emotional or health-related problems. Based on FBI statistics, nearly 500 husbands are killed by their wives each year, while over 4,000 infants annually suffer a similar fate.

Research suggests that these nonphysical assaults often set the stage for physical violence. Dr. Penny A. Leisring, a clinical psychologist, has found that nonstop haranguing can push a man to the breaking point. You may become violent and suffer societies consequences.

Furthermore, should you marry her and have children, but the marriage ends in a split-up; surveys show us that nearly 20,000 divorced fathers commit suicide each year.

Take Responsibility

To avoid such a fate, you need to be responsible, take a leadership role and make a change. Whether you are already in a committed relationship with her or risk being in one soon, you need to step back and consider where things may be heading. Female aggression represents a crucial life moment and the choices you make at this point will have consequences for your future for a very long time. It is true that her outburst will end, and sex is likely to return to the relationship, but male biology and the promise of what can only be described as a sexual addiction cannot be your only guide.

Instead, it is time to reach deep inside and harness your natural masculinity to make a plan that leads you away from this harmful relationship. Seek safety and freedom. You must place your hands firmly on the steering wheel and guide your life towards autonomy and healthy relationships.

To begin with, you must draw boundaries that aggressive women can never disrespect again and eradicate any thoughts of winning back the love and trust of someone who has abused you. You should ignore the natural urge to comfort her injured emotions. You must move firmly forward – by getting away.

To reach a better place, and to experience freedom and genuine joy, you must sever all ties with such toxic individuals. You must build walls and completely block this person from being part of your life, in the flesh or online, directly or indirectly. Unless you end all contact and interactions with her, you risk having her destroy your life.

Conclusion

Life has never been better for men and to make the most of your opportunities, you need to straighten your spine and critically evaluate your relationships with women. There is no hurry to marry so be all that symbolizes good and fully engage with life, meeting others. Integrate the lessons you learn from each person you meet in order to shape your future with the virtues of masculinity you inherited from your ancestors, which is responsibility, strength, willpower, and action. Over the centuries, these attributes have lifted millions out of poverty, created great civilizations, and inspired mind-boggling innovations.

After a short break from women – and, perhaps, discussions with those who can guide you along the way, including a life coach or those you'll find at *Men Going Their Own Way* discussion sites. Men have no political or advanced education support but can straightforwardly learn from each other. Make your journey an adventure, explore the world and discover what makes you 'tick'. Soon you will look forward to finding a great life teammate. There are women in this world that you can definitely partner with. Understand that there is someone who you will love and they will love you in return.

However, to choose correctly, you will need to make sure you remain fully cognizant of your vulnerabilities and the potentially deadly allure of the merely physical, sexual attraction and making poor choices. Only by knowing the person you with, can you shape the life you truly deserve.

About the Author

Tim Patten's latest book ***Masculinity Is Our Future*** is also available in audio format. He has published the handy investment guide: ***MGTOW, Building Wealth and Power*****.** And ***MGTOW Why I Cheat***– 11 campfire stories for men's ears only. All his books and articles are a celebration of masculinity and pay homage to the modern men's liberation movement.

Digging deep on diamonds

Doug Mortimer · 13 November 2018 · Archived copy · Original

One score and 15 years ago, I was working at a large advertising agency. Among the accounts I was assigned to work on was a jewelry chain store. Just one problem: I knew nothing about jewelry. In fact, I had never been in a jewelry store.

Not to worry. The ad agency had an in-house library filled with books, magazines, and journals related to the accounts they served, so I was able to get up to speed pretty quickly on the diamond industry. What I learned was sobering.

Like the average dolt, I figured diamonds were rare and hence valuable. Obviously, they were something of a status symbol for females; showing off a ring to one's girl friends is a female rite of passage, and a big "rock" enhances a femme's place in the pecking order. A woman's desirability is in proportion to the size of the rock on the ring. Of course, having no ring at all consigns a woman to the lowest caste, though no feminist would ever admit that. A woman needs a wedding ring like a fish needs a bicycle, don't ya know.

While wedding rings (or bands) have a long history, most of the time the purpose was not to indicate social status but to mark one's territory. In a sense, the presence of a ring indicates "hands off" my woman. As a symbol of marriage, a ring need not be expensive. The addition of diamonds to the rings, however, transforms them into status symbols.

Diamonds weren't a big deal until 1870, when large diamond mines were discovered in South Africa. The enormous output flooded the market, so how to keep the prices up? Those sparkly little baubles were attractive but how to make them precious, and hence more valuable?

There were, of course, industrial uses for diamonds, but that sort of demand is pretty well fixed. You can't create a demand for industrial-strength diamonds, though obviously the market for them will be better during economic upturns when manufacturing is on the rise. Creating a consumer demand for diamonds has greatly expanded the market. But how did that happen? Well, it started with a cartel.

In 1888 DeBeers Consolidated Mines was formed. This corporation oversaw all aspects of the diamond trade. Over the years, a number of their memes have become widespread. Even people who know next to nothing about diamonds have heard of the famous 4Cs (cut, color, clarity, carats) pertaining to diamonds.

Somewhat less renowned is the story of how diamonds and wedding rings became inseparable. In 1938 Harry Oppenheimer, son of the DeBeers founder, had a meeting with N.W. Ayer & Son, a legacy American advertising agency dating back to 1869. Any number of slogans (*e.g.*, When it rains it pours, I'd walk a mile for a Camel, Reach out and touch someone, and Be all you can be) have emanated from this institution.

That 1938 meeting was called because the price of diamonds was falling worldwide. The Depression certainly played a part, but the real problem was that diamonds had not caught on in Europe. To be sure, the upper crust were into conspicuous adornment, but there were not enough of them to keep prices high, and the masses were not interested in diamonds. Americans were buying diamonds for engagement rings but even that market was depressed, and the diamonds they purchased were the low end of the stock. What to do? The supply was ample, so how to increase demand?

The plan was to interweave diamonds with love and marriage. Sure, a low-cost engagement ring serves the symbolic purpose, but if you really love that woman, get her an expensive ring to show you just how much you love her. And if you're a woman, the more expensive your engagement ring, the more your man loves you. Thanks to gynocentrism, both sexes fell right into line. It should have been no surprise.

In my advertising days, I read a number of works on motivational psychology. Gynocentrism wasn't a term back then, but it was always lurking in the background. It has always been thus; gynocentrism is to motivational

psychology as the deep state is to government. They've always been there but until recently nobody ever talked about them.

At any rate, a multi-front advertising campaign was launched. In the dominant media of the time (movies, radio, magazines, newspapers) diamonds took center stage, thus enhancing their desirability.

Well, merging diamonds with love has proved to be a marriage made in heaven. The phrase "a diamond is forever" (and by implication so is love, despite ample evidence to the contrary) dates back to an advertising campaign that began in 1947. By 1956, even James Bond was on board when Ian Fleming published *Diamonds Are Forever*.

At any rate, the very notion of getting married without a diamond ring became unthinkable in America. Eventually, foreign ad agencies were brought in to sell the concept in other countries. In Brazil, for example, men and women wore a simple band on the right hand after engagement and simply switched it to the left hand after the ceremony. A perfect wedding of simplicity and symbolism! But not terribly profitable.

Now think about engagement rings. These also date back to ancient times, but like wedding rings, they were simpler. It could have been a gold band, or it might have been a ring, a bracelet, or an anklet made of braided grass. That might have been all right in its day, but now we've got all those diamonds available. Let's not let those rocks go to waste!

Another market waiting to be created and exploited was male wedding rings. They are common today but that has not always been the case. My father (born 1914) never had one, and I don't recall my grandfather (born 1896) ever wearing one. Wedding rings for men did not catch on till the second half of the 20th Century. Now they are essential. A man who refuses a wedding ring today would be suspect. If a man has one and doesn't wear it, he must be on the prowl for extracurricular action.

The fusion of love and diamonds was a success, but why stop there? Unfortunately, since diamonds were forever, *i.e.*, indestructible, they do not need to be replaced. Even worse, they were often passed on as heirlooms. Some men even recycle their mother's rings and offer them to their prospective brides.

Thanks to the permanence of diamonds and their reliable supply, the resale market is not robust and not likely to improve. If dead women are sometimes buried with their rings on, it really doesn't make much difference to the market in the long run. A growing population could keep demand high but with the stagnation of wages over the past several decades, people might decide that diamonds, albeit forever, are not for them, and jewelry would revert to being adornments of the wealthy.

The diamond mines in South Africa are far from tapped out, but the discovery of diamond mines in Siberia threatened to flood the market and depress prices. So DeBeers had a tete-a-tete with the erstwhile Soviet Union and brought them into the cartel.

Now if you're convinced that diamonds are for suckers, what are the chances that you could convince a young woman to accept a diamond-free band for an engagement and/or wedding ring today? Probably not good. If you're going to ask a girl to marry you, you better get down on one knee and whip out a ring with a rock when you pop the question.

Buying a diamond ring makes no economic sense, but if you don't do it, you are a tightwad, and a man who does not spend his money on his woman is no better than a man with no money to spend – at least before marriage. After marriage, the man's assets are easier to attach.

In 2015 the average cost of a wedding ring was $6,113. In 2016 the average price of an engagement ring was $4,758. That's almost $11,000 per relationship. Oh, wait, let's not forget men's wedding rings. They averaged all of $468 in 2015. Gender equality, anyone?

Just imagine how much money has been thrown away on these trinkets since the cartel and the ad agency folks went to work. No matter how you calculate it, the amount would be staggering. In fact, one has to wonder how many

desires have been implanted in clueless gynocentric men's heads thanks to ad campaigns. Diamonds certainly don't qualify as a need, any more than cologne, hip attire, sports cars, or any of the other goodies modern men waste money on; none is a need, but without advertising, would they even qualify as a want?

What will the diamond industry do if the marriage rate continues to plummet? As effective as ad agencies are, I seriously doubt that they can ever find a way to sell modern marriage to growing numbers of red-pill men. Come to think of it, anyone working as a wedding planner or earning a living in family law courts may have to seek out other work in the future.

I suspect some totally different advertising campaign will arise to keep diamond demand up. I wouldn't be surprised to see ad agencies come up with campaigns to persuade women to buy their own jewelry and leave men out of the equation altogether. Maybe the target demographic will be the growing number of women who have hit the wall without a mate. Ladies, you can fill the void in your life with something shiny and overpriced. Show the world you don't need no man to buy you jewelry.

The ad agencies know what makes women tick. I think they can convince them to buy their own bling. Hell, if you can sell torn blue jeans, tattoos, and purple hair dye to women, you can probably sell them anything.

With Title IX complaint, University of Minnesota female-only scholarships become gender-neutral

Jonathan Taylor · 13 November 2018 · Archived copy · Original

In 2012 then-president Obama remarked that "More women as a whole now graduate from college than men. This is a great accomplishment—not just for one sport or one college or even just for women but for America. And this is what Title IX is all about."

Indeed, that is what Title IX has been all about for the past several decades. But as Bob Dylan sang not too long ago, the times are changing.

Gender-specific scholarships are in the news lately. As we should all know by now, female students are overwhelmingly favored when it comes to financial aid. They receive nearly all gender-specific scholarships as a percentage of the total. In addition, they are more likely to be eligible for scholarships since they continue to receive (as they have for decades) higher grades in all school subjects, as confirmed by a published meta-analysis of 308 studies,

As the National Center for Education Statistics has well documented, significant disparities in graduation rates have emerged across all major degree tiers, as represented in the cluster of graphs below:

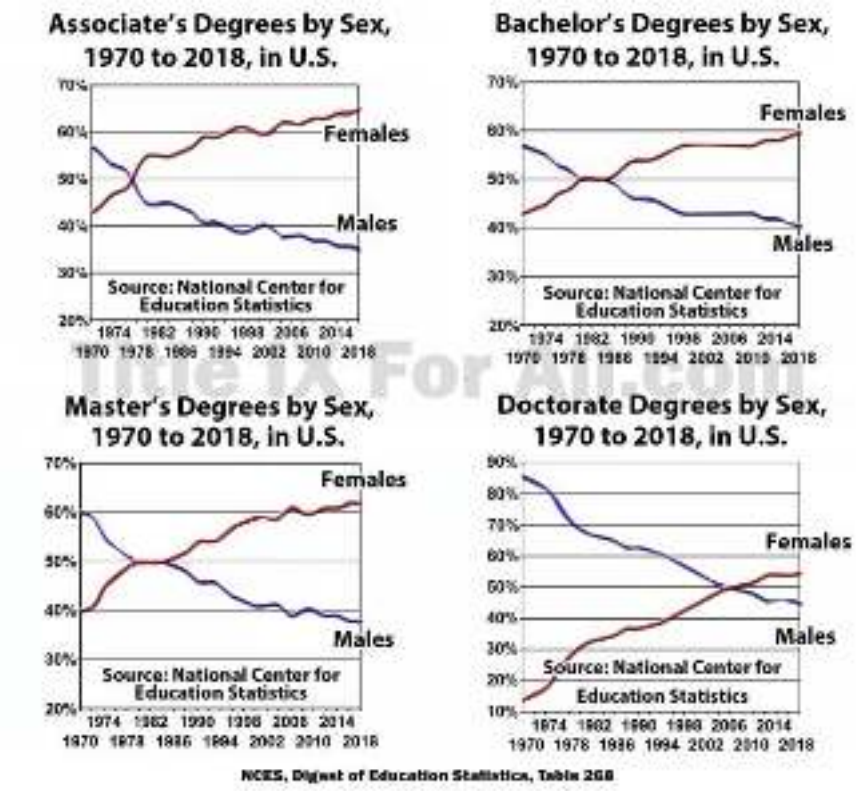

You might think that schools would systematically take the initiative to tap the brakes and spend some time re-balancing things. Unfortunately, this has yet to occur.

The inevitable conclusion is that others will start taking their own initiative to "poke" them about the issues. In addition, the pokes will increase in severity and frequency, like a light rain leading into a downpour.

A newsworthy poke has just occurred at the University of Minnesota. A recent article headline in the *TwinCities Pioneer Press*, a local paper, states:

“Anti-male discrimination complaint gets UMN to change scholarship rules.”

From the article:

> *The University of Minnesota has changed the eligibility criteria for two women-only scholarships and is reviewing other awards in response to a complaint of anti-male discrimination. Mark Perry, an economics and finance professor at the University of Michigan-Flint, has made it his “lifelong mission” to stamp out anti-male discrimination in education.*

I love this man already. Discrimination is easy to find in higher ed. It manifests itself in forms both large and small, as further cited by the *Press*:

> *In the past three years, he has pushed Michigan State University to allow men into the women’s lounge at its student union and worked to change who’s eligible for women-only awards and programs at numerous colleges.*

Is it a big thing that women have their own lounge? Perhaps, perhaps not – depending on your perspective. To me, the bigger issue is the lack of consistency our culture and institutions apply to these things. With women’s issues, we tend to be highly sensitive to any bias against them, and oblivious (often willfully) to any bias in their favor.

The article continues:

> *A University of Minnesota graduate, Perry complained to his alma mater in June about three awards he found online for “women-identified students.” The U informed him Wednesday that they’ve removed the gender-specific criteria from two scholarships. A third scholarship is under review, and the U will stop administering it if it’s not opened up to other genders, Title IX Coordinator Tina Marisam wrote.*
>
> *In response to an interview request, the U released a statement Friday attributed to Marisam:*
>
> *“The University is committed to offering access and opportunity to individuals of all gender identities. The University regularly reviews the selection criteria for scholarships to ensure, among other things, that they are consistent with evolving understandings of gender identity and laws protecting against discrimination based on gender identity,” it read.*

Of course, the last paragraph is a kind of stock statement used as a closing statement for any Title IX event. Regardless, a noteworthy change has occurred here. With persistence, Dr. Perry’s efforts were successful. Determination yields results.

How was Dr. Perry able to do this, even though he is not employed at or attending UMN? Writing for the American Enterprise Institute, he explains that even if you are “not filing a lawsuit, but merely asking for a Title IX investigation of university programs that may be in non-compliance, you do not need ‘legal standing,’ i.e., you do not need to have personally experienced gender discrimination.”

And now to play devil’s advocate: what’s the difference between these scholarships, and scholarships offered to male students? Haven’t we advocated that male students should receive scholarships in the past? It’s a good question, especially considering that we have historically housed the world’s only database of scholarships for male students.

The differences are both technical and ethical.

Technically speaking, the scholarships offered to young men are **private** scholarships paid for by **private** funds and administered by **private** foundations. By contrast, the scholarships offered to these women were administered by a **public** university, meaning that student funds went into the administration of it. In particular, the scholarships were administered by the UMN Women’s Center.

As should go without saying, there is no men's center on campus.

Ethically speaking, there's nothing wrong with private scholarships. Young women still receive the overwhelming majority of those anyway, despite it being nearly half a century that they significantly underachieved relative to young men in a broad academic sense.

What's next?

What do you think will happen to these scholarships?

1. Will men start receiving them?
2. Will the UMN Women's Center ensure that somehow women will continue to always get them?
3. Will the scholarship close down because those who historically funded it generally have no desire to see its funds benefit male students?

Time will tell.

20 studies show how women do not support other women

Nikita Coulombe · 15 November 2018 · Archived copy · Original

I collected these studies in one place because women talk a lot about supporting other women but when it comes down to it, women often undermine each other in insidious ways.

That women in general cannot seem to get along with other women in the long-term has been one of the great disappointments of my life, and I do wonder if it's possible to better support each other, have more productive relationships with men, and better serve our communities if we have a better understanding around our own behavior and motivations.

Without further ado:

1. Women damage rivals' reputations but do not report explicitly disliking them: Competitive reputation manipulation: Women strategically transmit social information about romantic rivals.

2. Women report experiencing more incivility from other women in the workplace than from men: Further understanding incivility in the workplace: The effects of gender, agency, and communion.

3. Regardless of their own promiscuity, all female participants viewed sexually permissive women more negatively: Birds of a feather? Not when it comes to sexual permissiveness.

4. Women are more likely than men to respond to threats of social exclusion with exclusion: Under threat of social exclusion, females exclude more than males.

5. Females relationally victimizing each other has been observed even in elementary school: Relational and physical forms of peer victimization in preschool.

6. Adolescent girls have a poorer record of same-sex friendships than boys: The greater fragility of females' versus males' closest same-sex friendships.

7. While direct physical aggression is greater in males, indirect aggression is greater in females: Does sexual selection explain human sex differences in aggression?

8. The lifetime prevalence of violence by an intimate partner is 43.8% for lesbians vs 16.4% for gay men: The National Intimate Partner and Sexual Violence Survey.

9. Mommy Wars: working mothers and stay-at-home mothers argue over who are better parents: "Welcome to the Mommy Wars, Ladies": Making Sense of the Ideology of Combative Mothering in Mommy Blogs.

10. Women react more negatively than men do when outperformed by their same-sex peers: Sex differences in reactions to outperforming same-sex friends.

11. Even in elementary school, girls are less comfortable competing against their same-sex peers: Greater Discomfort as a Proximate Cause of Sex Differences in Competition.

12. Women are slower than men to resolve conflicts with same-sex peers: Human males appear more prepared than females to resolve conflicts with same-sex peers.

13. Women are irritated by sexy female peers: Intolerance of sexy peers: intrasexual competition among women.

14. Indirect aggression from women towards other women is about self-promotion and derogation of sexual rivals: Do human females use indirect aggression as an intrasexual competition strategy?

15. Female groups engage in social ostracism more than male groups: Human Sexual Differences in the Use of Social Ostracism as a Competitive Tactic.

16. Queen Bees: women are less likely than men to develop lower status same-sex peers: High status males invest

more than high status females in lower status same-sex collaborators.

17. Women may think other women are good managers, but don't want to work for them: An exploration of unspoken bias: women who work for women.

18. In the workplace, women often see highly qualified female candidates as "competitive threats" that might be preferred and lower qualified female candidates as "collective threats" that could reinforce negative stereotypes about women and do not support either as work group peers: Female tokens in high-prestige work groups: Catalysts or inhibitors of group diversification?

19. The majority of women said their relationship with their female in-law caused them long-term unhappiness and stress: In-law tensions hit women hardest.

20. In a study of "misogynistic" Tweets, roughly half were sent from women about other women: The Use of Misogynistic Terms on Twitter.

♦

Feature image: ***Breaking up of the Blue Stocking Club*** by Carl H. Pforzheimer (1815)

Change the narrative

Elizabeth Hobson · 19 November 2018 · Archived copy · Original

We all took different routes to get here. Some of us were lucky enough to be red pilled by persuasive arguments, other's had those pills forced down their throats during harrowing experiences… But there's one incentive for marking International Men's Day that unites us all. We want to change the narrative.

The feminist cultural narrative that holds all men as the malevolent and undeserving recipients of privilege and all women as "oppressed". The dehumanising narrative that prohibits equality of treatment and holistic solutions to individual situations. The cancerous narrative that drives a wedge between the sexes and acts as a barrier to progress.

The truth is that: while *women have enjoyed emancipation* and the fruits of countless policies aimed at benefiting them, men still suffer a raft of disadvantages in modern Western societies:

Despite its illegality in the U.K., boy children even here remain unprotected from the barbarity that is non-medically necessary circumcision.

Boys struggle more at school, are more likely to be excluded or drop out and by the time they're of age to attend university, they are 70% less likely than women to go.

Men are: the majority of workplace and combat deaths, homicides and suicides.

Men die younger and yet far less money is spent in researching "male illnesses" as compared to "female illnesses".

Men are the majority of the homeless.

There is still, over half a century after the invention of the Pill, no hormonal contraceptives available to men.

If a man desires not to be father in a situation where he has impregnated a woman, while she can choose to abort, have their child adopted or even abandon them in specific places, if she decides unilaterally to keep the baby, he has no legal option to opt out of responsibility.

If a man wants to be involved in his child's life, it is often up to the grace of the mother whether or not he gets to have a meaningful input – and malicious women are enabled time and again to harm fathers and children by the secretive, ideological, morally bankrupt family courts.

Men experience domestic abuse at a rate similar to women but often find that the criminal justice system fails them and that support services for them just don't exist.

Men face discrimination in the Criminal Justice System where sentences are far greater for men than women.

Governments and global organisations like the UN have special departments for women and yet nothing for men faced with identical or parallel challenges. The U.N. recognises 7 annual days relating to womens' and girls' issues and not one relating to men or boys.

And on top of all this, men are subjected to contempt in the public square on a scale unimaginable for women. This misandry can be seen in the media, in interpersonal interactions, education and even in the law with toxic, man-hating feminist beliefs written into bills and public policy.

[image]

2018 is an important year for men, in no small part because it marks the end of World War One – the centenary of the Armistice being one week ago today. Over 16 million people died in that conflict, the majority being men.

My great great grandfather William 'Bill' Hesketh was working at the Lever Brothers soap factory in Port Sunlight when the war broke out. He signed up straight away, joining the Liverpool King's Regiment – so early in fact that

there were no uniforms or equipment and the men were marching up and down in their civvies with broom handles for rifles.

He sailed for France early 1915. He operated a Lewis machine gun and in 1917 was badly wounded by a shell that killed most of his unit. After convalescing in a hospital in North Lanarkshire, he was brought before a board in London, hoping to get back to the front lines – but they discharged him.

They gave him a six shilling per week pension which he later commuted for a lump sum of £300 which he used to open a clock shop. Unfortunately, during the Depression, as my Uncle Alan says "there wasn't much call for alarm clocks to get people up for work" – so the shop closed down and he struggled for the rest of his life.

But he was lucky even among the survivors, he wasn't (as far as I'm aware) among the quarter of a million men shell shocked (and often accused of malingering). Nor was he among the million injured by mustard gas who ended up with chronic bronchitis, disabling them. The U.K. government refused to admit that the cause of the bronchitis was the mustard gas and left them without any welfare at all, many of them ending up dying on streets.

2018 is also important for men in the U.K. because it's the centenary of the Representation of the People Act 1918 which brought 8.5 million women the vote, yes – but also 5.6 million men. If you look back at the Hansard record for this Representation of the People Act (which has been the cause of so many women's marches this year), it is quite clear that the *women question* was basically settled by 1918 and that the meat of the debate rested instead on the new consensus that if working class men were good enough to give their lives for their country by the hundreds of thousands, they were good enough to vote for their representatives.

This last year has been a roller-coaster of peaks and troughs – we've had #MeToo which has claimed the lives of:

Benny Fredriksson, head of a Stockholm arts centre, who took his life in March over unsubstantiated claims,

Carl Sargeant who killed himself on the 7th of November 2017,

Also last November, it was reported that an unnamed Labour Party activist killed himself after he was accused of making sexual images of people,

And former movie producer Jill Messick killed herself last February after she was accused of failing to offer solidarity to abused women and instead siding with her former colleague Harvey Weinstein.

Under *feminist* Director of Public Prosecutions, Alison Saunders, the U.K.'s Criminal Prosecution Service became embroiled in a scandal wherein targets set for rape and sexual assault prosecutions encouraged police forces to withhold exonerating evidence from courts. Innocent men were incarcerated and, as a rule, their victimisers have retained anonymity and avoided their own well-deserved sentences for perjury. Thankfully, all rape and sexual assault cases are currently under review to ensure that evidence has been disclosed and Saunders vacated her post on the 31st of October.

Gender pay gap disclosure became law here this year, fuelling the pay gap myth; and *telling the truth* about sex discrimination in the workplace remains a punishable offence, with Alessandro Strumia currently suspended from Cern for telling an audience at a conference that "physics was invented and built by men, it's not by invitation", describing how men are discriminated against in the field – to privilege women – and suggesting that part of the reason for low levels of representation of women in physics may be biological.

I must say a word about Supreme Court Judge Kavanaugh – feminists said that obstruction of his appointment would be the peak of the #MeToo movement and, thank God, they were thwarted. And not only that but both POTUS and FLOTUS have made statements in defence of due process and of men. Cheers to that.

And yet, everything we see was built by men. Under our feet: train lines, sewage systems, water and power-lines etc etc- built and maintained by men. The device you're reading this on – predominantly designed, built and programmed by men. In our midst are wonderful male writers, thinkers, speakers and equality activists, fathers, brothers, sons, artists, soldiers: men are beautiful, creative, brave and vital and today (especially) we should

concentrate not only on using our platforms to raise men's issues but also to give thanks and pay homage to all the great men who are, who have been and who will be.

Men are awesome!

Domestic Violence and Immigration Fraud Part 2

Bettina Arndt · 20 November 2018 · Archived copy · Original

Guys and dolls

Doug Mortimer · 23 November 2018 · Archived copy · Original

The musical *Guys and Dolls* was a hit on Broadway in 1950 and a big-budget movie in 1955. I've never been big fan of musicals, but I'd recently read some of Damon Runyon's short stories, the source of the play, and was curious to see Marlon Brando in a musical. So when the movie showed up in a revival series at a local theater, I thought it was worth a visit.

Now you might suspect that the very title of the musical is a problem. It would be easy to dismiss *Guys and Dolls* as a relic of the 1950s, the decade most despised by feminists, even though Runyon's stories take place during Prohibition. It's not difficult to imagine a stage production or screening today being picketed by social justice warriors. God knows we've seen the fur fly over pettier issues than the names of plays or movies.

At any rate, I wouldn't advise referring to any woman, no matter how attractive, as a "doll" these days unless your significant other is a female android. Come to think of it, wouldn't Guys and Dolls be a great name for a chain of robot brothels?

Whether "doll" is worse than "broad" or "dame" is debatable. Maybe OK at a guys-only poker night, but I wouldn't try it in mixed company (by that, I mean soy boys as well as women) unless you're in an argumentative mood.

Nevertheless, *Guys and Dolls* is occasionally revived on stage and so far there has been no movement to change the name to "Guys and Womyn." Actually, I think the alliterative *Dudes and Dolls*, would be appropriate, as Damon Runyon had a character called Dave the Dude in one of his stories, "Madame La Gimp," which was later made into the 1933 film *Lady for a Day,* and the remake, *Pocketful of Miracle,* in 1961.

But the title itself is not nearly as controversial as the title song which appears over the credits as well as in a scene wherein Frank Sinatra, playing a guy who makes a living out of organizing floating crap games, is proclaiming his love for Adelaide, his fiancée of 14 years! By the time you get to the end, it's hard to avoid the conclusion that the song is a hymn to gynocentrism:

> Look what's playing at the Roxy.
> I'll tell you what's playing at the Roxy.
> It's a picture about a Minnesota man so in love with a Mississippi girl that
> he sacrifices everything and moves all the way to Biloxi.
> That's what's playing at the Roxy.
>
> What's in the Daily News?
> I'll tell you what's in the Daily News.
> Story about a guy who bought his wife a small ruby with what otherwise
> would have been his union dues.
> That's what's in the Daily News.
>
> What's happening all over?
> I'll tell you what's happening all over.
> A guy sitting home by a television set who used to be something of a rover.
> That's what's happening all over.
>
> Yes, sir, when you see a guy reach for stars in the sky,
> You can bet that he's doing it for some doll.
>
> When you spot a John waiting out in the rain,
> Chances are he's insane, as only a John can be for a Jane.
>
> When you meet a gent paying all kinds of rent
> For a flat that could flatten the Taj Mahal,

> Call it sad, call it funny, but it's better than even money,
> That the guy's only doing it for some doll.
>
> When you see a Joe saving half of his dough,
> You can bet they'll be minting it for some doll.
>
> When a bum buys wine like a bum can't afford,
> It's a cinch that the bum is under the thumb of some little broad.
>
> When you meet a mug lately out of the jug,
> And he's still lifting platinum folderol [stealing jewelry]
> Call it hell, call it heaven, it's a probable twelve to seven
> That's a guy's only doing it for some doll.
>
> When you see a sport and his cash has run short,
> You can bet he's been blowing it on some doll,
> When a guy wears tails with the front gleaming white,
> Who the heck do you think he's tickling pink on Saturday night?
>
> When some lazy slob gets a good steady job
> And he smells from Vitalis and Barbasol,
> Call it dumb, call it clever, ah, but you can't give odds forever,
> That's the guy's only doing it for some doll, some doll, some doll,
> The guy's only doing it for some doll.

The above lyrics were written by Frank Loesser, who was a heavy hitter among songwriters. He was born in 1910, so he was pretty well set in his ways by the time second-wave feminism reared its ugly Medusa head. The concepts of gynocentrism and tradcon would have been unknown to him. He died at age 59 in 1969 a week after Neil Armstrong walked on the moon, which might have tempered any romantic illusions he had about that nocturnal sphere.

Guys and Dolls includes another song "Luck, Be a Lady Tonight" which would also raise eyebrows in feminist circles. Basically, the term lady luck equates fickle fortune with fickle females:

> Luck, let a gentleman see
> How nice a dame you can be.
> I know the way you've treated other guys you've been with.
> Luck, be a lady with me.
>
> A lady doesn't leave her escort.
> It isn't fair, and it's not nice.
> A lady doesn't wander all over the room
> And blow on some other guy's dice.

Today that last line sounds like an obvious double entendre. I don't know what it sounded like in the 50s. Even worse, Loesser wrote the lyrics for "Standing on the Corner" from the 1956 musical *The Most Happy Fella*. You know that one…

> Standing on a corner watching all the girls go by…
> Brother, you don't know a nicer occupation…
> Brother, if you've got a rich imagination
> Give it a whirl, give it a try.

Objectification, anyone? When I was a kid, this tune was a popular standard. I don't think any male crooner would

want to tackle it today. You'd be more likely to hear it at a lesbian bar.

Today the real knee-slapper in the song is the line "Brother you can't go to jail for what you're thinking." Not yet anyway. But they're working on it!

Loesser has attracted some posthumous criticism for "Baby, It's Cold Outside," a 1944 duet about yuletide seduction. The girl wants to leave the man's apartment, he wants her to stay. You probably won't hear this one at your child's Christmas – pardon me, holiday – pageant.

Seduction is a word we don't hear much any more, possibly because it cuts both ways: men can seduce women and vice versa. Either sex can be a victim or a victimizer. Nevertheless, in some feminist circles "Baby, It's Cold Outside" was interpreted as the official date rape Christmas carol! Nevertheless, it remains a Christmas standard and contemporary singers still record it.

Frank Loesser would surely be shocked if he could be resurrected. Remember, when he was writing songs, heterosexuality was rampant. Sex appeal (another term we don't hear much any more) was a good thing. It is indeed ironic that today show tunes are considered a homosexual thing. 1950s audiences surely would be shocked.

The script for *Guys and Dolls* was not written by Loesser but by Abe Burrows and Jo Swerling. By the end of the movie, their script has longtime bachelors Nathan Detroit (Frank Sinatra) and Sky Masterson (Marlon Brando) brought to heel in a double wedding. One doll is a chorus girl, the other is a prudish, straitlaced, officer in a Salvation Army style organization. Admittedly, she loosens up a bit by the end of the movie.

Curiously, in real life Sinatra was married four times, and Brando three times. Neither had any trouble attracting women; both had plenty of non-marital liaisons. So why in the world would they even get married?

> They only did it for some doll. More than once, so I should say dolls.
> Some guys never learn.

This is the way physics ends. Not with a Big Bang, but a feminist whimper

Janice Fiamengo · 26 November 2018 · Archived copy · Original

We live in the era of the forced apology, and so it's refreshing to see theoretical particle physicist Alessandro Strumia of the University of Pisa, refusing to apologize for defending science from feminist blitzkrieg. Unsurprisingly, thousands of Strumia's colleagues are now denouncing him in a disturbing example of the war on science being waged across the western world today.

It has become a truism that any academic field in which the number of women is not at least equal to the number of men must be a field in which sexism is keeping women out. Any man who contends that there is no sexism in his field is immediately held up as one of sexism's most dangerous exemplars.

We're talking about elite fields in academia, not dirty and dangerous male-dominated jobs like front-line soldiering, long-haul trucking, garbage collection, street paving, commercial fishing, mining, logging, roofing, sanitation, construction, sewer repair, and so on. Feminists aren't fighting to get more women into these jobs. Hence these jobs are never the focus of panels of outraged experts or public statements by academics who have made comfortable and well paying careers out of enforcing male guilt.

When Professor Alessandro Strumia of the University of Pisa presented a paper at a conference of the elite European Organization for Nuclear Research (CERN); a conference on high-energy theory and gender, he must have known that a non-feminist presentation would go down about as well as Galileo's cosmology before the Inquisition. According to the church of feminism, all men in STEM (Science, Technology, Engineering and Maths), must manifest deep concern about the declared "woman problem" and must pledge to make ever greater efforts, even including perhaps sacrificing the best and brightest, in order to meet diversity goals.

And this is a church in which confessing your sins won't bring you any forgiveness—so don't even think about it.

As Strumia mentioned in his presentation, physics is a special community of researchers dedicated to understanding the truth of nature; its requirements are rigorous intellectual honesty and reliance on quantitative evidence. Real science cannot flourish when these requirements are suppressed for any social goal.

Strumia created a series of graphs to show that, far from being discriminated against, women are significantly advantaged over men in physics' hiring, promotion, and financial assistance, and that claims of bias against women don't rest on any hard evidence.

On page 8, he looked at the claim, made in a 2016 paper, that women's contributions to physics are passed over because male physicists tend not to cite papers with female-first authors. He analyzed the data and found that both male and female researchers cited more papers with male-first authors, and to the same degree. Male-first authored papers were likely more often cited by both men and women, he suggested, because the male-authored papers were more significant, not because of a bias against women.

On page 12, Strumia considered the evidence for bias against women in physics hiring by plotting the number of citations male and female researchers have typically had when hired for their first job. Citations—the number of times one's published work is cited by others—are one major way of determining the quality of a person's research: the more cited, the more significant and influential. Up until 1995, male and female researchers had a comparable number of citations when first hired. But since 1995, female researchers have been typically hired with less than half of the citations a male PhD graduate has needed to be hired. In other words, Strumia's graph shows that from 1995 to the present—over the past 23 years—hiring has been overwhelmingly stacked against men.

Strumia showed that female scientists are, at whatever stage, hired with fewer citations than male scientists. In addition, bias against men extends to the awarding of fellowships also. On page 15 of his presentation, Strumia showed that the average number of citations for young male physicists awarded prestigious CERN fellowships is

about twice the number of citations for female CERN fellows. So CERN fellowships are being awarded regularly to lesser qualified female physicists because they're female. Strumia demonstrated that male physicists are more productive, again by a factor of 2, than female physicists throughout the whole course of their careers (see page 16).

Why do men outperform women in physics generally? Strumia hypothesized that the intellectually honest answer is that more men than women have the desire and skills to do high-level physics. This is most likely because there are more men clustered at the very highest levels of intelligence according to the standard deviation models—which is not to say that there aren't women who are brilliant, just not as many, because men's IQ distribution is broader—and that accounts for the fact that there are more men in physics.

There is no plot against women; in fact, right now there is a plot, so to speak, against men. If we care about what is best for physics, by implication, we should stop pretending that heroic measures are needed to guarantee female participation.

A view of the compact muon solenoid detector at the European Organization for Nuclear Research (CERN)

Reaction to Strumia's presentation was swift and harsh. CERN immediately removed the video of his talk from its website, so we can't watch it to see if it was really, as CERN officials claimed, "highly offensive." CERN authorities claim that Strumia stepped over the line of acceptable conduct by naming a person present at the conference, saying that in a competition for a theoretical physics position at the National Institute of Nuclear Physics in Padua, a woman with far fewer citations than he was given the position: in fact, as he showed in his presentation, he had ten times the number of citations she had.

CERN authorities interpreted this as an attack, which they state was "contrary to the CERN Code of Conduct." Strumia was immediatelysuspended from CERN pending an investigation. The University of Pisa has opened an ethics investigation into his conduct.

One can disagree about whether Professor Strumia stepped over the line in mentioning this personal factor. Perhaps it was unwise and it definitely gave ammunition to his enemies. In an email he sent to me, Strumia said that he mentioned it in a joking manner. In my opinion, his suspension from CERN was excessively punitive given that much of the talk was pure numbers-based analysis and that the so-called "attack" appears to have been a simple statement of fact.

But the CERN suspension wasn't enough for some members of the academic physics community. A public letter condemning Strumia, co-authored by 18 mostly U.S. based physicists, was posted on a website calling

itself Particles for Justice. To date, the letter has received thousands of scientists' signatures.

I've read a lot of public statements by far-left intellectuals, but I think this one might be the most unhinged I've ever seen. It begins with a histrionic assertion that the "humanity of any person, regardless of ascribed identities …" is "not up for debate."

The clear implication is that Strumia himself, merely by objecting to feminist policy, was calling into question the humanity of women or of any other people, which he was not. Everyone who signed this letter should be ashamed of such dishonesty. The co-authors of the letter also lament that Strumia used his physics credentials to pretend that he had something to contribute to a discussion of gender bias, which is not his area of expertise (though of course if he had made a plea for more aggressive measures to promote women in physics they would never have complained that he lacked the credentials to do so).

They continued that "those among us who are familiar with the relevant literature know that Strumia's conclusions are in stark disagreement with those of experts."

This is a classic academic feminist modus operandi. Create a discipline that is based not on scientific methodology but on untestable claims about privilege, intersectionality, lived experience, and unconscious bias. Staff the discipline with ideologues who launch journals and cite one another in their articles. Then claim that a real scientist has no standing to use quantitative methods to challenge the findings of your fake discipline.

In order to show us what only gender experts can see, the letter writers enumerate a series of rebuttals to Strumia's points. Their first and most general criticism is that Strumia "frequently made the basic error of conflating correlation with causation." This might be a meaningful criticism, but they fail to give a single instance in which it is the case.

Strumia's basic argument is that when feminists claim that something must be done about physics' so-called woman problem, and when it can be shown that less-qualified women are being hired in place of more qualified men, then feminist policies are causing discrimination against men in physics. I don't see where the logical error is. On the other hand, one could certainly argue that the authors of the letter continually confuse correlation with causation. They find that fewer women work in high-level physics than men, and that fewer women receive Nobel Prizes in Physics, and they conclude that therefore women are discriminated against due to sexism.

This is a clear case of correlation not necessarily involving causation. Physicist, heal thyself!

The letter writers also include a personal attack on Strumia, undermining his research record in order to suggest that he is a mediocrity bitter about being beaten out of a job by a female competitor. For example, they pooh-pooh his involvement in one experimental paper with thousands of authors, claiming that this one paper accounted for almost 1/3 of his total citations, and that his contribution to the paper was likely modest.

Eminent particle physicist Professor Alessandro Strumia, University of Pisa

I call sour grapes. Strumia was included in this very prestigious paper because he worked on the theory of the Higgs boson, a revolutionary concept in understanding how particles acquire mass; it was hardly insignificant. But even if you take away those thousands of citations, he still has many more than his competitor and the vast majority of his papers have few authors and are highly cited. His h-index of 82 is knock-down impressive, far better than his competitor's 28. Of course it's true that quality cannot be measured solely by numbers—Strumia himself didn't claim it could be—but there is no doubt that in terms of influence as a scientist, Strumia was the superior candidate, and it is astounding that the letter writers try to pretend he wasn't.

When it comes to specific rebuttals of Strumia's points, the wobbly logic is even more obvious. Responding to Strumia's demonstration that both men and women cite more male-authored papers than female-authored papers, the letter writers say that "Choice of references is subject to unconscious bias in addition to conscious discrimination. Such unconscious bias is often found at similar levels in both men and women."

In other words, when women cite more male authors than female authors, bias is still a factor because women can be just as biased as men. This is a real stretch. What happened to the special authority of women's "lived experience," which has become the basis for much feminist theory? If women themselves are just as biased against women as men are said to be, how can bias against women be measured at all, if there is no unbiased standpoint, and then why is it so important to hire more women into physics if they will merely replicate the biases of their male colleagues? The authors do not pursue this line of reasoning.

Instead they go on to assert that just because women and men both cite more male-first-authored research papers, that doesn't mean that there are more significant male-first-authored papers. On the contrary, according to the letter writers, the citation rate "only suggests that male and female scientists are equally capable of identifying the most cited papers in their field."

I'm at a loss with this one. It seems to say that these scientists are citing the male-first-authored papers only because everyone else is citing them, and that has little, if anything, to do with the importance of the publications. If true, this would seem to suggest that physicists are incapable of, or are not interested in, judging the worth of the research conducted by their fellow scientists, quite an astounding assertion that would surely call the entire physics enterprise into question. The letter writers do not pursue this line of reasoning either.

They go on to bridle at Strumia's emphasis on male achievement in physics, including his suggestion that overall more men than women are interested in and talented in high-level physics. They say, "Strumia argues that since the most cited papers are disproportionately by men, this gives evidence that men are intrinsically better at physics. In between intrinsic ability and citation counting, however, there is the huge and complicated process of how physicists are raised, trained, hired, and perceived. Even at the professorial level, discrimination can still play an important role."

Strumia didn't say that men are intrinsically better at physics; he recognized that men and women are, on average, of equal intelligence, but that there are more men who are brilliant at physics and that men's interests tend to be in things while women's interests are in people. This is generally recognized in discussions of IQ; he didn't make it up. But the letter writers simply rule out this whole area of serious research; they won't deal with it, and in the letter they fall back on their standard claim of pervasive bias despite Strumia's having presented hard evidence that far from experiencing negative bias, women are positively advantaged in training, hiring and promotion, three of the main areas they refer to.

Again the letter writers rely on a classic feminist modus operandi: it doesn't matter how often female advantage can be concretely proven; a generalized, conveniently unmeasurable anti-woman bias can never be absolutely disproven and is constantly evoked as if it were a self-evident truth.

Unmeasurable factors are again the fail safe in response to Strumia's graph about women's lesser achievements in physics throughout their careers: They say "Strumia uses as evidence for his case a claim that the number of citations for women increases more slowly than for men as their careers progress. His numbers however do not control for many factors, including social expectations that may result in women taking on more primary caregiver roles at home, or more departmental roles earlier in their careers."

I have no idea how such factors could possibly be controlled for so it is a meaningless criticism, in my opinion. And if social expectations are factors in female underachievement in physics, why is it that in many other academic fields in the Social Sciences, and the Humanities, where presumably women face the very same social expectations, women's numbers and career contributions have massively increased over the past three decades? Why would social expectations be a deciding factor in suppressing female achievement only in Physics and other Mathematics-based disciplines? The letter writers, of course, do not attempt an explanation.

Overall, the letter writers make no attempt to analyze Strumia's graphs to show how any of his numbers or inferences are inaccurate. All they've got is their moral outrage.

And such outrage powers their concluding ad hominem attack. The letter writers end by pointing to what they call Strumia's "deep contempt for more than half of humanity that clearly comes from some source other than scientific logic."

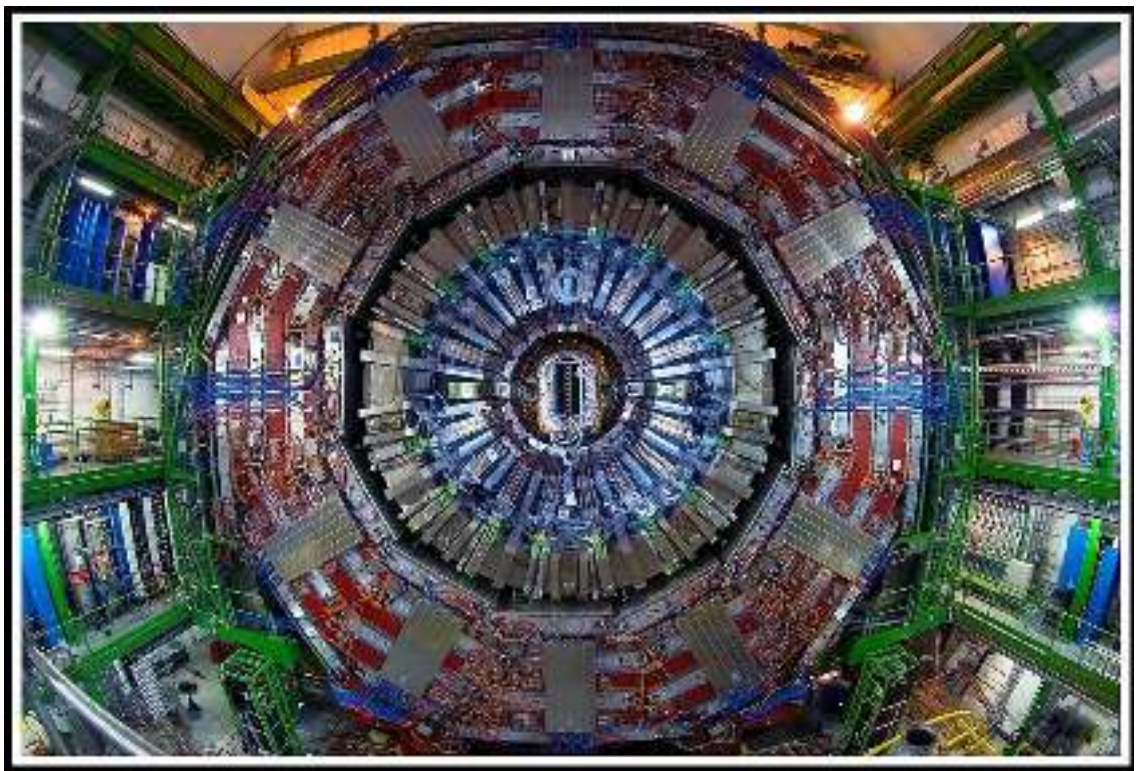

CERN's Large Hadron Collider, a 17-mile subterranean loop that smashes particles at nearly the speed of light

I suppose they couldn't resist. Not only were they compelled to denounce Strumia as a misogynist (and a racist, even though he said nothing about race in his presentation), but they had to claim in good Stalinist fashion that he may be mentally ill as well, or at least a hater, as anyone must be who would object to the hiring of less qualified people on the basis of characteristics totally irrelevant to physics.

And the letter writers go even further to allege that women and other marginalized people who come into contact with Strumia will suffer from his claimed bigotry, the clear implication being that Strumia's professional colleagues and superiors should remove him from positions in which he would supervise graduate students or participate in hiring decisions.

The mind boggles at their willingness to make such a vicious allegation. But when you can't rebut someone's arguments, and when you can't begin to prove that he harbours contempt for women, the only thing you have left is mob attack in an attempt to ensure that Strumia's professional life never recovers from his decision to call out the bullshit that passes for serious discussion at a science conference.

I can only hope that Strumia's colleagues will resist the call to punishment, that they will recognize the utter irrationality of the letter writers' claims. And yet thousands of scientists have seen fit to attach their names to the document. Just scroll through the list on the additional page attached to the letter and look at the roll call of shame.

Name after name after name of presumably smart people, patting themselves on the back for their virtue, finding it easier to demean a leading scientist than to deal honestly with his data. To paraphrase T.S. Eliot, this is the way that physics ends, not with a Big Bang but a feminist whimper.

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***First published at The Rebel Priest**

Excitement brews with the revival of ‘FGM-derived’ skincare range for men

Peter Wright · 27 November 2018 · Archived copy · Original

After the recent lifting of the “unconstitutional” ban on the practice of female genital mutilation (FGM), the global cosmetics industry wasted no time reviving a traditional skincare range for men that incorporates byproducts of harvested female genital skin into the product formula. The controversial practice looks set to flourish as the ban on FGM has been decisively tested, and voided by US District Judge Bernard Friedman.

BigPharma™ CEO Nick Clinton responded to the overturning of the FGM ban, saying, “This is a win for the people; not only for freedom of religious expression, but also for the right to manufacture, buy and use healthcare products that are defined as ethically sourced under law.”

The rejuvenating properties of pulverized labia and clitoral cells are called fibroblasts, collagen, stem-cells and *epidermal growth factor* (*EGF*), which have long been recognized as healing agents when applied to aging or damaged skin.

Regarding female circumcision, the partial or total removal of the *clitoris* and the labia minora is a largely cosmetic practice, intended to aesthetically enhance genital appearance while minimizing risk of infection and foul odors associated with lack of basic hygiene. Importantly, FGM also benefits *male* partners by reducing the transmission of HIV, aids and other STDs carried by women, particularly at-risk women who lead promiscuous sex lives.

Over millennia the quest for youthful skin has led men to try many exotic treatments. But the one chosen by actor Hugh Whiting perhaps tops the lot in effectiveness – it involves the discarded clitorises of circumcised African girls. The 45-year-old star underwent a facial for the first time last week that uses an epidermal growth factor serum containing stem cells cultivated from the discarded circumcisal tissue of pre-pubescent girls.

Mr. Whiting boasted that the final results are far more appealing than the actual ingredients. Alongside a picture of him with make-up-free face, the father of two told his fans on Instagram: ‘After a long flight, I do like to lie down and be covered in a mask of liquefied cloned clitorises – frankly who doesn’t?’

The $850 facial, which is performed by US-born therapist George Armstrong at his salon in New York, has

become a favourite with celebrities. Leonardo DeCaprico, 45, is credited with nicknaming it 'the clitoris facial'.

The serum contains epidermal growth factor proteins, which are taken from the dermal fibroblasts – skin cells responsible for generating connective tissue – of young circumcised girls. These fibroblasts, which produce collagen and other fibres, are then cloned in a lab to grow stem cells before they are put into the face cream.

Experts claim rubbing these stem cells onto the face activates ageing cells, producing more collagen and making fine lines disappear. The secret ingredient is sourced from African countries because it has a large supply of clitoral skin obtained during circumcision rituals, the general custom for young girls.

The continent also has a large number of stem cell banks.

Hugh Whiting enjoying an application of controversial face-cream.
Movie star Hugh Whiting was recently photographed enjoying an application of FGM clitoridenal face-cream. When asked about the ethics of using such a cream Whiting replied that;

> When I first heard about the make up of this cream it certainly made me stop and question the ethics of using extracts from human skin in a cosmetic treatment. The manufacturers however have assured users that the cream *has not been tested on animals* and does not contain animal byproducts such as whale or seal oils. It contains only tiny micro-quantities of female genital skin that have been harvested firstly in the interests of women's health, rendering the product conforming with the highest ethical standards.

Author note: This article is both a parody and a gender-reversal of the very real article appearing in the Australian Daily Mail that celebrates genital mutilation of male infants and selling of their foreskins to global cosmetics companies who use them in manufacturing skin rejuvenation creams for women.

Philip Davies delivers MGM bombshell!

Elizabeth Hobson · 30 November 2018 · Archived copy · Original

After a scheduled "adjournment" in the main chamber of the House of Commons (home of the British Parliament) last week predictably failed to happen (it was the last item in a packed schedule and time ran out); Philip Davies managed to secure a lengthier debate, albeit in Westminster Hall rather than the main chamber yesterday (Thursday 29th November).

A highly exciting excerpt from the Hansard Record of Philip Davies' opening address:

"I also want to touch on male circumcision: male genital mutilation. According to a barrister's opinion, **carrying out circumcision on males when there is no medical need—non-therapeutic circumcision—is a crime under the Offences Against the Person Act 1861, being at least actual bodily harm if not grievous bodily harm.** In 1983, Lord Hailsham, the then Lord Chancellor, said of female genital mutilation: "in the case of a minor under the age of 16, there is no possibility that consent is any defence at all. A minor under the age of 16 is not able to consent to the commission upon her of a criminal assault. Neither parental consent nor the consent of the minor would be any defence at all, and if the parents did such a thing, or instigated such a thing or participated in such a thing, it would only render them liable to criminal penalties, too."—[Official Report, House of Lords, 21 April 1983; Vol. 441, c. 677.]

When I put it to the Government in 2016 that female genital mutilation was already illegal before specific laws on the subject were introduced, they agreed that it was. When I then put to them the position regarding boys, they took a different line. They quoted Sir James Munby, who was the president of the Family Division of the High Court, in a case of January 2015: "Whereas it can never be reasonable parenting to inflict any form of FGM on a child, the position is quite different with male circumcision. Society and the law, including family law, are prepared to tolerate non-therapeutic male circumcision performed for religious or even for purely cultural or conventional reasons, while no longer being willing to tolerate FGM in any of its forms."

As the former barrister who I mentioned earlier also said, **it would require a parliamentary override for male circumcision to be legal, and that has never existed. No exemptions to the law of the land are permissible for religious or cultural reasons.** The Ministry of Justice went on to say that there was no doubt that female genital mutilation could have a physical and psychological impact on women, and also said that some girls die as a result of the procedure, which is absolutely correct. I do not pretend to be an expert in this field, but I believe that boys have also been reported to have died following a circumcision, and I have seen accounts of the physical and psychological impact of circumcision on men.

I understand that the position of the NHS is that the risks associated with routine circumcision, such as infection and excessive bleeding, outweigh any potential benefits. I am mentioning all this because I believe it should be on the record, not least because of the very different approaches to male and female genital mutilation.

The Government said back in 2016 that they had no current plans to change the law in relation to male circumcision. Given everything I have said, there may be no need to change the law to bring about a change in male circumcisions. However, I would be particularly interested to hear from the Minister on that point."

Now it's on record! Thank you Philip Davies, your courage knows no limits.

Video of debate (starts at 15:00:45 with Philip Davies's introduction, and his initial statement on MGM covers 15:11:10 – 15:14:30).

Some MRAs are the enemy of boys and men

Paul Elam · 3 December 2018 · Archived copy · Original

As may be evident from the text, I felt the need to post this to my personal Facebook page and to the AVFM Facebook page. It seems reasonable to post it here, too.

"I agree with you about everything else except this issue." I see that a lot when it comes to the topic of sexually mutilating infant boys, euphemistically known as 'circumcision.' And I want to say that I get it. We live in a culture that accepts the sexual mutilation of boys as normal, even healthy, although the science and history on the subject proves overwhelmingly that it is neither.

The normalizing of this barbaric practice, that removes an important organ and thousands upon thousands of erogenous nerve endings, results in a culture with tens of millions of men who are forced to rationalize and normalize what happened to them. And tens of millions of women who rationalize what they are doing to their innocent, defenseless sons. It enables an industry that makes billions off the practice and even allows us to accept a women's cosmetic industry that uses the tissue of sexually mutilated boys in the name of vanity.

All of this creates a divide between those in denial, those who choose aggressive ignorance of the subject, and those who have broken through the false, heartless denial that allows them to introduce infant boys to life at the edge of a blade.

The divide is most prominent in the men's rights community, where many so-called activists for boys and men ironically still rationalize mutilating them at birth. I see these people speak up every time a make a post on MGM, saying things like, "I agree with you about everything else except this issue."

And to that I have to say, every time: Sorry. Not good enough and never will be.

Everyone, of course, is free to advocate as they see fit. We see feminists in the mainstream all the time pushing agendas that harm women and children. That kind of ironic hypocrisy isn't new and won't go away.

I can say though, here on my personal page, and through the activism I promote, that if you support MGM, you are not welcome here. Please go away. Unfriend me. Don't donate or contribute. And please stay away from anything I do. I don't need help or participation from advocates who claim to support men and boys, but who are so riddled with denial, and so lack compassion, that they would not give those men and boys a choice about whether they are sexually mutilated.

I hope some day the lot of you wake up to the ugliness of your beliefs, but until you do, please take your sick, ignorant narrative elsewhere.

♦

Additional note from a Facebook friend:

"The international community of physicians from Canada, Europe and Australia has publicly condemned the American Academy of Pediatrics for claiming so called "benefits" to forced genital cutting of children. No national medical organization in the world recommends it. None."

http://pediatrics.aappublications.org/content/pediatrics/131/4/796.full.pdf?fbclid=IwAR3ImeNfk0cS_5OekUrUFZtgLNY-EZmWjknQZa3qmzYp3WysLJ9SsHPxELk

The power of “We” and how language frames how we think

Andy Thomas · 6 December 2018 · Archived copy · Original

A few weeks back I wrote a piece called Nihilism and Beyond for the Zeta Male in which I argued that men should make connections between each other without regard to women. Defining one’s self to be outside the dominance hierarchy is necessary because white knighthood does not serve us and it no longer serves humanity as a whole. The world is changing, I said, and we can’t stop it or make things go back.

I stressed the importance of making social connections because isolation is simply not a good alternative to being part of traditionalist mainstream culture. I try to write about things I’ve done or experienced myself, and isolation is one of them. At the time it was quite deliberate, as I reasoned that because I could live happily my own head, things would be good if I simply cut myself off. After six months, everything seemed fine although I sensed a little emptiness creeping in. After a year and a half, however, I was struggling.

Isolation is nihilism. A life of solitude is not a viable alternative for a zeta male.

A major point I wanted to make in the article is the idea that men should use the word “**we**” when referring to men in general. Here, I want to expand on this a little.

Some time ago it occurred to me that women have no problem with using “we” to refer to other women or women in general. Then I realised that men, even here on AVfM, never use the word “**we**“, but refer to **ourselves** only as “men” or “other men”, and never “**we**” or “**us**“. However, when I tried to use “**we**” and “**us**” in my writing, it felt uncomfortable and awkward — like I was doing something wrong. So I decided to keep doing it.

It may have felt strange at first, but after a short while it became natural and second nature. Now I try to “quietly” slip it into Facebook comments and discussions in a way that’s almost invisible. It can be kind of fun to change things on people without it being noticed.

I suggest you try it out in the comments section.

No, this is not some ridiculous or grandiose plan in which **we** are all meant to come together somehow to form a “collective” or “hive mind”. It’s nothing of the sort. It is simply a self-identifying term intended to foster an *in-group* way of thinking. It doesn’t mean that, all of a sudden, **we** are subscribing to some NPC-like collective. Given our individuality, there is no danger of that.

I like to think that I’m individualistic. I’m not particularly keen on being told what to do or think. I’m guessing that if have come here and are reading this, then you don’t either.

To use the word “**we**” is such a small thing to do, and yet so powerful — *the language we use frames how we think*.

As a general example of how everything is switched around by our choice of language, a few days ago, my girlfriend mentioned in discussion that, “A guy had sex with a maid when he was twelve.”

“No he didn’t,” I replied instantly. “She had sex with him!”

Suddenly I had power to change the narrative. According to our gynocentric culture, he is a boy-philanderer exploiting his poor maid, but switch it around, and we see him as a child victim of a pedophile. See how language from a different perspective changes everything!

And change is what **we** need. Women have an *in-group* preference (they have pro-female bias), whereas **we** not only lack it but, if anything, **we** have an *out-group* preference (we have pro-female bias too)*. This is a theme promoted by AVfM’s Jewel Eldora, and if she’s right, things can only go bad for **us**. I think she’s right, and suspect she has more to say on the matter.

Personally, however, I’m sick of wringing my hands over how bad things are. I’m more interested in solutions.

Using “**we**” represents only a tiny step in the right direction, but it is an easy step to take on a personal level. Always

remember, when you use the phrase “other men” to refer to **ourselves**, other men use the same language to refer to you. This language keeps **us** powerless and in the dark. It’s something that must change.

Use “we” instead!

*See Journal of Personality and Social Psychology, Paper 494-509.

Publishers correction: An earlier version of this article said, in error, that “David Niven had sex with a maid when he was twelve.” That error has been corrected at the author’s request.

#MeToo, but not #HerToo

Robert Franklin · 8 December 2018 · Archived copy · Original

With the advent of the #MeToo movement, I fully expected men to begin publicizing their own sexual experiences with women. I've certainly recalled some of my experiences in the far distant past (I'm 68) and, when judging them by today's standards, find that I've been sexually harassed and raped by women, not just once, but a number of times. I'm surely not alone, so where are the stories from men about their experiences?

Nowhere as far as I've found, so I write to tell a couple of my own.

I can recall but a single instance in my sexual life when a woman asked for my consent to do a certain thing. I was in my 40s, between marriages, and had an active sex life with a woman I'll call M. At one point, she asked me if I'd be interested in her tying me up. I said I'd have to think that one over. Shortly thereafter, we went our separate ways and so I never had to decide.

The very first time I had sex, I was 16. I was visiting my older brother at college and a young woman of college age, probably about 20, took a shine to me. B was very attractive, slim and with thick, wavy blond hair. I was surprised and flattered when she made it clear that she wanted to have sex with me. We did.

I spent the night at her place and in the morning awoke to find her giving me oral sex. That was a problem for two reasons. First, I was hung over from the night before and second, I desperately needed to pee. But I said nothing and B climbed on top of me, inserted my penis into her vagina, gave herself an orgasm and dismounted. I did not have an orgasm. I was uncomfortable, only wanted her to stop and was relieved when she finally did.

Why didn't I express my reluctance? It's hard to describe. To do so would require a greater understanding and memory of my 16-year-old self than I can muster. But mostly, I figured that if this very attractive woman wanted sex with me, I wouldn't jeopardize the "opportunity." Also, I was so inexperienced that I didn't know how to navigate the situation. I thought that if I expressed any hesitation, she would be offended and I didn't want that. Finally, I didn't understand that sex with a woman was not the rare gem of incalculable worth I imagined it to be. How was I to understand that, even if we didn't have sex a second time, there'd be many other opportunities with different women later?

Was I raped?

By the standards of the time (1966), no. (I of course understand that I was a minor and she was an adult and that, according to the letter of the law at the time, she was a statutory rapist and I a victim thereof. I want to set that fact aside and focus on the incident apart from our disparate ages. Whatever the law may have assumed, I consider myself to have had agency sufficient to the situation. Plus, I doubt that any district attorney at the time would have prosecuted a college-age woman for having sex with a 16 year old.)

By the standards of today, unquestionably. B had neither asked for nor obtained from me any sign of consent and indeed, at the time, I didn't consent, I acquiesced. She began oral sex when I was asleep and never asked if penile-vaginal sex was OK with me. She simply assumed it was. If she and I were college students today and the incident came before a college panel deciding cases of alleged sexual assault, she would be judged guilty. Certainly if the sexes were reversed, the man would be found at fault and expelled.

So what if B were to be nominated to serve in some governmental position requiring the approval of Congress – say, a federal judge? Should she be barred from that job based on her conduct with me over 50 years ago? Should I raise the issue in the first place? What if she ran for state legislator? Should voters deny her a seat due to her conduct toward me? Perhaps she's a physician in a medical group practice. Can she be trusted to treat teenaged boys? Should she be ousted from the clinic altogether? If she's a university professor, should she be stripped of tenure and fired?

My answer to all those questions is of course 'no.' What people do in sexual encounters and that falls outside the

realm of the forcible or intentionally coercive simply has no bearing on their abilities or integrity in other areas of life. Besides, while my experience with B began pleasantly and ended less so, I was in no way traumatized by it. Perhaps B should have been more thoughtful; perhaps I should have been more assertive. But she wanted a second orgasm and figured I did too. Our failure was one of communication. She didn't ask and I didn't explain. Each of us could have, but neither of us did. It was a failure, but not an important one. Life is chock full of experiences that could have been better.

I could go on to recount the numerous butt-grabs and crotch fondlings, kisses and feel-ups over the years, all by women I either was or wasn't attracted to, but won't. Today they'd constitute sexual assault and/or sexual harassment. Then, it was just part of the sexual (or in some cases just playful) dance young adults took part in. None of it was harmful, none of it indicated personality flaws and none of it meant anything beyond the boundaries of the behavior itself and the relationship in which it occurred.

And that of course is one of the most important points that today's debate about sexual behavior entirely misses – the difference between what matters and what doesn't. Forcible rape matters; a tipsy kiss under the mistletoe at a company Christmas party doesn't, or shouldn't.

But today, we're asked to believe that no aspect of men's the sexual behavior should be free from minute examination and condemnation. Did powerhouse attorney William Voge "sext" with a woman he'd never met (and still hasn't) during two nights while on a business trip? He did and she "sexted back," and later said it was all consensual, but she still complained to his employer and he was still fired because of it. Did Steven Galloway have a consensual sexual affair with a woman many years his senior? He did, but the fair maid still complained and he was still fired because of it. Did Richard Ned Lebow make a silly joke in an elevator? He did, but a complete stranger complained and he was publicly humiliated and censured because of it.

The list goes on and on and it'll become ever longer until men start to tell their own stories of how women behave sexually. Doing so would accomplish at least a couple of things. First, it would make clear what everyone already knows but no one says – that women rarely conform to the standard of behavior #MeToo demands of men. That would remove much of the power #MeToo has to damage careers and reputations. Second, when the same shoe that pinches men causes women pain, then gynocentrism may demand that we back off of the notion that any allegation, regardless of how trivial demands an instant finding of guilt and draconian punishment. After all, we can't have women's careers damaged because of some inconsiderate behavior decades ago, now can we.

In any case, guys, tell your stories. Who knows? A semblance of order and good sense may result.

Marketing equity, pocketing profits

Doug Mortimer · 8 December 2018 · Archived copy · Original

A few weeks ago, I was browsing in a General Nutrition Center and came across some containers of collagen. If you aren't familiar with this stuff, you should be, as it is a protein that literally holds the body together and is present in bones, muscles, skin, and tendons.

I noticed that "Men's Collagen" was located, appropriately enough, in the men's health section. Well, knowing that collagen was essential for men and women alike, I wondered why this product was aimed at men. Eventually, I came across an identical container of collagen but the label was aimed at neither men nor women. Just "Collagen." I compared the content and the dosage with the men's collagen. No difference whatsoever, aside from the label. Why would the manufacturer do this?

I know it's a cliché, but it's still true: *Follow the money.*

If you think collagen is necessary to maintain your masculinity (as opposed to just keeping you alive), then you will be more likely to buy it. They're not lying to you. Collagen is indeed essential for men. It's just as essential for women but if they said that, they wouldn't get your attention. Men will buy a product if they think it will enhance their masculinity; ditto women re femininity, though they may not admit it openly these days. This is a more powerful motivator than a product that merely enhances human health.

Girly products (shoes, clothing, cosmetics, perfume) are still sold via this method, but today the Strong, Independent Woman (when are they going to get around to copyrighting this phrase?) represents an emerging market. Hence the increase in "you go, girl" advertising and promotions. If you want to sell to a Strong, Independent Woman® (the copyright just came through!), you have to differentiate them from more traditional women. According to the old advertising dictum, don't tell people what to buy, tell them who they are.

Sometimes it's obvious, as in the old advertisements for Virginia Slims, the cigarette aimed directly at women back in the 1960s with the slogan, "You've come a long way, baby"? For men, "It's Miller time!" or "What sort of man reads Playboy?" The implication is that your identity as a modern man or a woman depends not so much upon what you are and what you do but upon what products you buy.

Well, advertising folk, men and women alike, are paid the big bucks to know how to tap into the deep states of male and female psychology. Nothing new about that. Advertising pertaining to the great outdoors (pickup trucks, bass boats, fishing and camping gear) has largely been aimed at men. Is this yet another example of benign sexism? *Mother nature* isn't welcoming her sisters? Get with the program, Gaia!

In truth, when you think of outdoorsy people, you likely think of a bunch of guys climbing mountains, hiking, fishing, sitting around the campfire, drinking beer, belching, farting, whatever. After all, men can urinate standing up, hence the expression, "the world is your urinal." For women, squatting in the bush requires a little more reconnaissance. There are a lot of creepy-crawlies out there just waiting to grab them by the pussy.

So how to get women to return to nature? Imply that outdoor adventures are an integral part of being a Strong, Independent Woman® — just as Recreational Equipment (better known as REI) is doing.

REI got started in 1938 by "a group of 23 mountain climbing buddies," as the company's web site puts it. The company now calls itself REI Co-Op. I guess that makes it sound less capitalistic and more like a warm and fuzzy collective. No matter what they call themselves, they act like any other chain of retail stores offering brand name products (Patagonia, North Face, *et al*) and trying to carve out a bigger share of the market while keeping their doors open, meeting a payroll, and paying the utility bills for their bricks-and-mortar outlets.

REI markets outdoors products and services. It may sound presumptuous, but they are actually trying to rebrand the great outdoors as "the largest level playing field on earth" with what they call the Force of Nature initiative.

For an intro to this initiative, go to REI.com/forceofnature. When they introduced this program in 2017, the first image you saw was a yoga pants-clad young woman standing astride a couple of boulders. Her legs were spread wide open and her hair was splayed out by the wind. She was photographed from below, a time-tested technique to make a subject appear more powerful than it would at eye level. Underneath this pseudo-goddess, the caption said, "This is what a force of nature looks like. In 2017 REI is putting women front and center."

Four our edification, there was a one-minute video featuring women of all colors, ages, shapes, and sizes doing…well, doing manly things in the great outdoors. And also doing batshit crazy things in the great outdoors. But that's OK because they're destroying feminine stereotypes…or getting in to touch with their inner Kali…or taking their spirit animal off the leash.

Remember, that great metaphorical chastity belt we call society is at fault! To make sure we get the message, the video reminds us that society tells women they "should"…

Be Careful
Be Quiet
Be Nice
Smile more
Grow up
Wait your turn
Be Graceful
Be Delicate
Be Polished
Be Pretty
Be Thin
Be Popular
Be Successful
Be Cute

I'm not sure how any of the above prevents women from going outdoors. In fact, most of those traits have been self-imposed by women and reinforced by advertising aimed at women, most of which is created by women. But REI isn't going to blame the patriarchy. In fact, they *won't even mention it*. After all, they still want men to buy their products.

At the end of the video, a narrator intrudes and solemnly declares, "These are the voices we've heard all our lives, but they get harder to hear the further out you go." I guess the smart-ass response to that statement is that the farther out you go, the harder it is to find a shoe store.

The video ends with "Stand with us. Let's make outside the largest level playing field on earth!" The only ending more stirring might be a chorus of women singing Monty Python's Lumberjack song.

For the record, REI's Force of Nature is a four-pronged initiative:

1. To change the typical male-dominated imagery of people interacting with the outdoors.
2. A $1,000,000 commitment in 2017 to support non-profits that create opportunities for women in the outdoors;
3. A pledge to develop upscale technical gear and apparel for women; and
4. Holding more than 1,000 woman-oriented events at various store locations throughout the summer.

Unlike, Cabela's, Bass Pro Shop, Academy Outdoors, and other retailers, REI also offers travel packages. The REI web site offers a host of women's-only adventures, for a weekend or longer (some are quite pricey). This is actually a logical piggyback venture, as the trips they package require appropriate gear, which they will be happy to sell you; or if you buy the gear first, they can offer you trips where you can put it to good use.

In fact, you can even sign up for classes in various outdoor activities. Among these events are instruction in

women's backpacking basics, *women's* bicycle maintenance, *women's* fixing of flats, *women's* backpacking basics, *women's* kayaking basics, or *women's* mountain biking basics.

Now you might be scratching your head and wondering how women's instructions in these matters differ from men's instructions. There is a class on *women's* rock climbing, and I concede that the presence of breasts might necessitate some different techniques in this pursuit (I'm sure they can sell you a sports bra that's ideal for this activity). I also concede that the class on *women's* map and compass navigation could be useful. After all, you can't stop and ask for directions when you're alone in the middle of nowhere.

You won't see any classes for *women* and hunting, even though women are certainly capable of waiting in a blind, shooting a deer, dressing it, and butchering it. To be fair, you won't see any classes on hunting – period. REI is sometimes accused of being anti-hunter, and while a lot of the gear they sell would be of interest to hunters, they do not sell rifles or crossbows or any other critter-killing devices. If they ever decide to cater to female hunters, I guess they would summon the spirit of Katniss Everdeen or Diana the Huntress, or the U.S. Women's Olympic Shooting Team.

I guess we men will never find out just how these women-only classes and trips differ from coed classes and trips unless some guy wants to go undercover as a *faux* female. I suspect the classes and trips are almost identical but the women's programs have more ego-stroking. Of course, the women-only participants don't have to contend with that dreadful mansplaining – hence they are provided a safe space. (Not surprisingly, I don't see any *men's* adventure trips offered.) Supposedly, this will result in getting more females into the fold than coed classes and trips.

The underlying message is that participating in outdoor adventures is part and parcel of being a Strong, Independent Woman®. Unless you want to go the Naked and Afraid route, you're going to need the right equipment, and the more time you spend outside, the more equipment you're going to need. And even if you think you've got everything you need, you can always trade up.

Well, after introducing the Force of Nature program last year, the results are in. Now REI has come up with the downloadable *Force of Nature: A Collection of Art & Stories Celebrating Fearless Women*. In other words, amateurish artwork, poetry, and travel essays.

REI, of course, is standing by, ready to sell you lots of stuff — and book your adventure for you. The more females involved in outdoor adventures, the more equipment they will need, the more business REI will get, and the more money they'll make! Wow! Who knew that gender equity could be so profitable!

Of course, there is a much cheaper way of roughing it.

Homelessness, however, is a tough sell, even as it grows in popularity among men.

Feminists think sexist men are sexier than “woke” men

Dr. David Ley · 14 December 2018 · Archived copy · Original

Women like bad boys. At least, that’s the story. And there’s lots of writing and anecdotal experience to back that up. Men frequently complain about being “friendzoned,” the idea being that men who are respectful toward their female interests get placed into the role of friend, rather than potential boyfriend. The “pickup artist” community has embraced this concept, teaching men how to behave in assertive, dominant ways that, allegedly, are more successful with women. Many of these concepts and dynamics themselves have been called sexist and misogynistic, reflecting underlying beliefs that women “owe” men sex. The “incel” community, a group of online males who complain bitterly, violently, and angrily about being “involuntary celibates” attack women for choosing “Alpha males” rather than softer, kinder men. . . like themselves.

Women who admit to liking bad boys—being attracted to men who are assertive or dominant—are sometimes criticized as having “internalized” misogynistic attitudes, or simply as naïve and foolish, failing to recognize or admit that sexism is damaging. During the 2016 presidential campaign, female fans of then-candidate Trump proudly invited their candidate to grab them, following release of tapes of Trump discussing grabbing women without consent. These women were proclaimed traitors to other women, or decried as simply deluded. Others have suggested that women may choose bad boy types in order to acquire protection from other, more aggressive and hostile men, a theory referred to as the “protection racket.” Some simply suggest that sexism is insidious, and that these dynamics infiltrate our choices without us noticing.

These are complex, highly politicized dynamics that foster conflicts and finger pointing between the genders. Unfortunately, research suggests that women do in fact find sexist men attractive. Gul and Kupfer recently published research where they conducted multiple experiments, testing women’s attraction to different types of men, and teasing out women’s motivations.
Past research has suggested that evolutionary biology explains these dynamics, pointing to findings that women reportedly prefer men with more masculine features and more indicators of “fitness.” However, many of those sensational findings are in question, with failed replications leading to doubt that these effects can be reliably predicted or measured.

Gul and Kupfer take a related tack, but head in a slightly different direction. They suggest that female interest in sexist men, specifically men who display “benevolent sexism” may be seen by women as being more interested in investing resources in a woman.

Benevolent sexism is a concept describing a form of sexism which is overtly less hostile and misogynistic, and are

beliefs that I was taught, as a man from the US South. Benevolent sexism includes beliefs that:

- Women should be “put on a pedestal”
- Women should be cherished and protected by men
- Men should be willing to sacrifice to provide for women
- Women are more virtuous than men
- Women are more refined and pure, compared to men.

Despite aspects of benevolent sexism appearing chivalrous and romantic, previous research has found that women who endorse these beliefs often demonstrate approval of restrictions on women’s freedoms, independence and autonomy, and may impact women’s support for gender egalitarianism.

Gul and Kupfer used several different related experiments in order to test why women find men with these types of beliefs to be more sexy and appealing. They found that women who saw these types of men as more attractive also saw the men as being more willing to protect and care for them, and to commit to a relationship. Interestingly though, these women weren’t love-struck fools, but had their eyes open about these men. Despite being attracted to them, and seeing them as good mates and partners, the women saw these males as being undermining and patronizing men who were more likely to place restrictions on the women.

Gul and Kupfer conducted several separate experiments, showing that their results did replicate in different samples and using different methods (an important strategy in today’s replication crisis), and that the effect was apparent both potential mates, AND in work colleagues. Even in men who were not being scoped out as potential intimate partners, women were more likely to see sexist men as more attractive. Women who were both more and less feminist displayed similar levels of attraction to sexist men, so this effect isn’t the result of women not being “woke” enough.

One of the experiments tested whether women’s ratings of sexist men varied depending on cues about there being more hostile men around from whom the woman might need protection. But here again, women’s attraction towards sexist men wasn’t influenced by her potential need for safety from more hostile men.

Gul and Kupfer’s research offers a new way to approach these complex dynamics of attraction, integrating the role

of evolutionary influences, with culturally-influenced social role expectations. It also challenges some of the misleading beliefs that blame both women and men for the persistence of sexism in our society. It's important to note that sexism and misogyny are not identical concepts. Kate Manne suggests that misogyny is more about control of women than about hatred, and argues that sexism is more of an ideology that supports the reasons why we treat women differently.

> *"Dating male feminists turned out to be one of the least empowering decisions I've ever made."* —Kate Iselin

Women who find sexist men attractive are not being traitors to other women, nor are they naïve women who don't understand their choices. Instead, they are women who are making rational decisions, accepting tradeoffs. They are women who recognize that it may be more beneficial to have a partner who is committed to them and willing to sacrifice for them and their family, than it is to have a "woke" feminist man who wants them to be independent.

I look forward to future research which might explore men's own perceptions of their attitudes towards women. Do men who hold benevolent sexist beliefs recognize that they may increase their attractiveness, while also potentially being seen as patronizing? But for now, perhaps this research can help us to stop attacking sexist men as being misogynistic tools of the patriarchy, and recognize that these social dynamics exist due to the choices of both men and women, for reasons other than power, hatred, or control.

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Some stereotypes are permissible

Mark Dent · 16 December 2018 · Archived copy · Original

I was driving home from my brother's home last week when I stopped at a set of lights. I happened to glance to my left at a series of billboards promoting various local musical productions and sporting clubs. One of them wasn't promoting any sport or musical- it was calling for an end to *violence against women* in the Maroondah District. Aside from being a very geographically specific slogan, it hit me in the gut as these disgustingly bigoted advertisements always do.

As I waited for the red light to change, I decided I was going to *do* something about it this time! No writing an article for AVFM or posting a letter to the council demanding an end to this demonization of men. I was going to be a *lawbreaker.* I began to fantasize about what I was going to do. Did we have permanent markers at home? Would paint be a better option? I would have to do the deed in the wee hours of the morning when barely a soul was awake, let alone driving down Maroondah Highway.

What would I write? How could I ensure my outrage and the absolute injustice of such a billboard was crystal clear to anyone who happened to read my additional text?

I looked at the large board and began to see more issues arising by the second. As I wear a prosthesis, getting into a position where I could write legibly and keep myself balanced and steady was important. The lights changed as I was trying to decide upon the best approach.

The fact that I was still thinking about possible advice I could write on the billboard meant I was serious about this idea. I began thinking of the consequences. Damn the consequences. If, on the very unlikely chance I was arrested by a cop driving by on a slow night, I could use the arrest as a platform for our stance on the terribly bigoted way we approach the issue of family violence. By the time I got home I already believed I was going to be Australia's version of Rosa Parks.

My dad was right on the money when he used to call me *Walter Mitty.*

Well, I walked inside and announced my plans to Maggie. She raised an eyebrow and said, "No you're not."

She reminded me that I'm a teacher at a Catholic Primary School which had me weighing up the pros and cons if I happened to get caught vandalizing public property.

As my passion for a midnight hit job dissolved, I thought I'd do the next best thing and write an email to the council. I went onto their website and scrolled around for some time. Who do I target? Would they read it? Would I change anything?

Suddenly, I felt tired. I have spent the best part of 25 years writing letters or emails to newspapers, politicians, authors and journalists. I have had some success but more often than not the result has been stonewalling silence or a polite "fuck you."

I sighed and walked away from the computer.

Today I saw an article which was titled,

'Daring Boys,' 'Caring' Girls Banned from UK Ads in 'Harmful Stereotypes' Crackdown

The opening paragraphs read as follows:

> Adverts showing a housewife looking after the family will be banned from next year in an industry-wide crackdown on "harmful stereotypes" which researchers allege contribute to "real-world gender inequalities".
>
> The Committees of Advertising Practice (CAP), which creates and maintains advertising codes in Britain, on Friday published guidance on depicting gender stereotypes ahead of new rules coming into force in June 2019.

> "An ad that depicts a man being adventurous juxtaposed with a woman being delicate or dainty is likely to be unacceptable," states the guidance, which claims that gender stereotypes can lower viewers' self-esteem and "limit their aspirations and ability to progress in key aspects of their personal and professional lives with harmful consequences for them and for society as a whole".

I pondered these words for ten seconds.

I shook my head in absolute bewilderment at the stunning irony of these words.

I followed the link to a pdf which provided more details on this initiative.

On page three I found this excerpt.

> Understanding this guidance:
>
> This guidance is intended to help advertisers comply with the requirements of CAP and BCAP rules in the way they depict gender stereotypes in advertisements.
>
> A wide body of evidence, including that summarised in the ASA report, indicates that certain kinds of gender stereotypes can negatively reinforce how people think they should look and behave, and how others think they should look and behave, due to their gender. This can lower their self-esteem and limit their aspirations and ability to progress in key aspects of their personal and professional lives with harmful consequences for them and for society as a whole.
>
> CAP and BCAP consider that, while harmful stereotypes are not endemic in advertising and advertising is not the only factor that reinforces these stereotypes, it is appropriate to restrict ads that include the kinds of stereotypical depictions highlighted in this guidance.
>
> The guidance is intended to support the interpretation of CAP rule 4.9 and BCAP rule 4.14:
>
> [Advertisements] must not include gender stereotypes that are likely to cause harm, or serious or widespread offence See Advertising Guidance: "Depicting gender stereotypes likely to cause harm or serious or widespread offence"

So, ads depicting women as housewives looking after the family will be banned!

My mind naturally leapt to the endless advertising campaigns on Australian television, in our papers or on billboards lining our streets which routinely depict men and boys *and only* men and boys beating and abusing women and girls. I have no doubt very similar ads are running in Britain as I write these words.

Women depicted as housewives-never! Men depicted as vicious wife bashers-sure thing!

The true insanity of this state of affairs is the fact that countless women *are* housewives whose primary duty is to look after their family and it is a noble and essential role in our society.

A man who bashes his wife is an absolute rarity in our society in a statistical sense. The few who are exposed as violent thugs see their life and reputation shredded, yet the media and government bombards us with images of men and boys behaving in the most heinous fashion. The fact that *all* men are deliberately placed under a cloud of suspicion, if not collectively held responsible for this apparent carnage behind closed doors, is just the final kick in the guts.

If Alice thought Wonderland was a curious place, what would she make of modern-day Britain or Australia?

How is it possible that such advertisements can continue given the new standards being introduced by The Committees of Advertising Practice?

These bigoted ads which depict men *and* boys as naturally violent and aggressive toward females is the worst possible form of stereotyping and does incalculable damage to the self-worth of males, particularly young boys.

Surely it is a simple truth to state that young children are incredibly impressionable and a daily barrage of advertising which depicts fathers and sons as vicious brutes, often engaging in the violent assault of females (and enjoying it) will negatively impact males and create an obscene and false stereotype about the male gender.

It seems, Ella Smillie agrees with me.

> *Ella Smillie, who led CAP's gender stereotyping review, added: "The evidence we published last year showed that harmful gender stereotypes in ads contribute to how people see themselves and their role in society.*
>
> It will also cause girls to develop a fear and distrust of the males in their lives as this stereotype is reinforced at both primary and secondary levels of education. Once these young women enter universities, they are ripe for the final dose of indoctrination and poisoning of their minds with regard to men and "toxic masculinity."

So, I will watch with interest to see how these new standards are applied to the endless demonization of men in the advertising world. Perhaps the legendary Mike Buchanan or the brave politician, Philip Davies, could look into these new developments and even raise the issue of domestic violence campaigns on our screens and ask how they can escape the gaze of this advertising committee.

I must say, whilst scanning their pdf I found a paragraph which may be their "get out of jail" card should anyone voice concern about the horrific demonization and stereotyping of males as violent, abusive beasts:

> *Subject to the guiding principles set out in the scenario categories in this guidance, neither the rule nor the guidance is intended to prevent ads from featuring:*
>
> ***gender stereotypes as a means to challenge their negative effects.***

So clever- "domestic violence advertisements are an attempt to *challenge* the negative effects of male stereotypes."

How Orwellian.

We allow the depiction of men and boys beating females as the norm in families because this is what men and boys tend to do 'stereotypically', so we must try to destroy this stereotype by constantly showing it on our screens and in our newspapers.

[image]

The pdf states:

> *Explicit labelling of children that contrasts stereotypical characteristics in a way that reinforces perceptions of what children can or cannot be, because of their gender, is more likely to be problematic.*

Surely this is exactly what these ads depicting boys as violent and girls as passive victims do.

[image] [image]

I remember an advertisement on the walls of a British railway station asking:

Are You Beach Body Ready?

It caused an absolute meltdown on social media and in the public arena.

[image]

I often wonder how the female population would respond if they were subjected to a tiny dose of what the males of our western culture have endured for nigh on four decades?

What a fascinating social experiment it would be to have our government and media begin a media blitz condemning the cruel manner in which so many mothers abuse and neglect their children. The apoplectic reaction

to a poster featuring a bikini clad girl gives us some insight as to what might occur.

It really is a shameful period in our history. The mute indifference of most people to the anti -male propaganda in our society is criminal.

Now, if I could just locate a permanent marker, I may yet become Australia's Rosa Parks.

Mike and Elizabeth from J4MB wish supporters a Merry Xmas

Mike Buchanan · 17 December 2018 · Archived copy · Original

Fathers, too, can vote with their feet

Paul Elam · 26 December 2018 · Archived copy · Original

My trip through the polypharmacy blender

Rory Tennes · 31 December 2018 · Archived copy · Original

I agreed to write this story but have been surprised how hard it was to sit down and do it. I knew it all. The words were in my head, yet I avoided getting started. Perhaps it was because of the painful emotions I knew it would bring to the surface. Or maybe because it reminds me of the pain and suffering my family had to endure, how much we lost and the fact that I may not be able to do anything about it. Or it could be my frustration from the cognitive difficulties still affecting me, making writing a difficult task that drains what little energy I have.

My trip started this way: I was ill, injured and in pain. I went to my doctors for help, and they proceeded to drug me into oblivion. My PCP or "family doctor" diagnosed me with fibromyalgia. I don't think he really knew what I had, but once he put a name on my symptoms, he started throwing drugs at them. I was in constant pain, chronically fatigued and began to have severe bouts of anxiety. For four years I saw doctor after doctor but none of them could tell me what was wrong, or why I was getting worse not better despite all the drugs. It turns out I had autoimmune arthritis. I'd had it for 30 years, and since it was misdiagnosed and untreated for so long, my spine was a total wreck.

I have worked in construction for 38 years, as a skilled tile setter with my own business. I love the work, but it can be rough on the back. I am now on disability due to a combination of my disease and the multiple toxic "treatments" I was put on.

Seven seizure warnings… and five for serotonin syndrome

From the beginning of my four-year search and the two years following my diagnosis I was on an ever-changing cocktail of drugs that kept me off balance constantly. I was at that time unaware of the drug companies' influence on medical practice, and I trusted that my doctors knew all about the drugs they were giving me. Big, big mistake! They knew very little about the drugs and the "side effects." They, like me, believed what we are told about side effects – that they are "mild and rare." Nothing could be further from the truth.

My drug list started with Wellbutrin, Trazodone and Flexeril. When Lyrica and Cymbalta were added, the real trouble began. At the end of six years my list of drugs included, among other things, five major drug interaction warnings for serotonin syndrome. Five! Not to mention seven warnings about an increased risk of seizures. And not one doctor saw that as a problem. If they did, they didn't say anything. I carried my drug list to every appointment, so all my many doctors had my updated list. None of them said anything about the dangers. Neither did my pharmacists.

Being somewhat of a health seeker, I really didn't like taking all those drugs and worried what they might be doing to me. I asked friends about it. They said, "The doctors know what they are doing, trust them, take the medications." My meditation/self-hypnosis counselor said, "I have several clients, some of them pro athletes, who take multiple meds. I tell them to concentrate only on the positive effects of the medicines, not on the negative effects. That way your body will know what to do with the medicine." Hmm, that didn't work out very good for me.

How to become an alcoholic in 30 days or less

Before my trip through the Pharma looking glass began, I had quit drinking altogether. I had been sober for five years — solidly sober and liked it. In October 2010 I was on Trazodone and Wellbutrin. When Flexeril and Naprelan were added, within weeks I suddenly had strong urges to drink, which had been totally absent until that point. I now know that Flexeril (cyclo-benzaprine) acts just like a tricyclic antidepressant and should never be mixed with trazodone or Wellbutrin. The urge and the thoughts of drinking came on suddenly and very strong.

I made two trips to alcohol rehab, attended AA regularly but could not stay sober. I had numerous run-ins with the law as well. My behavior had become so bizarre, unpredictable, unstable and dangerous that I thought I had lost my mind and myself completely. I had no control over my thoughts, emotions or behavior, no matter what I did or how

hard I tried. I watched my family suffer horribly in fear and confusion at what was happening.

Now I know why. Drugs can drive people to drink for relief from the agonizing akathisia that they cause. Couple that with the disinhibiting effect of the drugs, and it's a recipe for alcoholism. That's not just true for the antidepressants, but Lyrica too. The warning on Lyrica says that "People who have had a drinking problem in the past may be prone to abuse Lyrica." It really should say: "If you take Lyrica you may have strong, uncontrollable urges to drink." Lyrica can cause alcohol abuse, I have no doubt. So can Cymbalta, Zoloft and several other drugs I was on. I didn't have a chance in hell to stay sober on those drugs.

"One way or another, this is going to stop."

By April 2014 I was at the end of my rope. My life and my mind were coming completely apart, and I and everyone else who tried to help me was helpless to stop it. I went to my PCP or family doctor, whom I had not seen in quite a while. I explained what was happening and told him that I could not go on this way. "One way or another, this is going to stop," I told him. He understood what I was saying.

I handed him my medication list and asked if he saw a problem. By that time it included 12 drugs: Cymbalta, Lyrica, trazodone, Trileptal, gabapentin, Wellbutrin, tramadol, Soma, Amrix (more cyclobenzaprine), Etodolac, lisinopril and Sprix (ketorolac). Some were for physical pain, some were for bipolar disorder, and some were for both. The lisinopril was for blood pressure.

He immediately became alarmed, saying "Who prescribed all this!? You can't take all this at once! This is lethal! Serotonin Syndrome. You have to stop!" He had sent me to a psychiatrist a couple years prior to this because of my behavior problems, depression and what he thought might be bipolar disorder. The shrink added more drugs, never suspecting that my problems were all drug-related. The more he drugged me the worse I got. He blamed me – it was my worsening mental illness, he said.

I stopped five of the drugs my PCP had checked off on my list that day—cold turkey. The doctor did not warn me about what might happen if I stopped all at once, and I didn't have a clue this would be a problem. The next few weeks were torture, but I made it. I don't remember much about that period, and maybe that's a good thing. I do not know why I was able to stop that many psychoactive drugs at once and survive, but I did. Several doctors and counselors have commented that I was either very tough or very lucky, or both.

Reawakening

After about two months I noticed I was different. I was sober, and I stayed that way with little effort. My anger, irritability and restlessness had come way down the scale. I could actually think, read and comprehend what I was reading. Something had changed, and I wanted to know why. I started researching; behavior change, causes. I found that chronic pain, chronic fatigue and many physical illnesses can cause behavior changes.

[image]
Rory Tennes
Then I found the RxISK.org site. The most surprising thing I found was how prescription drugs could be responsible for severe and uncontrolled behavior problems. The very same problems I was having! So why did none of my doctors recognize this? Did they not know this about the drugs they were giving me? If they did, they did not tell me.

What some are saying about drug companies running the information show and hiding the truth about their chemicals appears to be very true. Very few doctors are aware of the risks involved in the drugs they so willingly hand out. My shrink was the worst offender. He obviously did not have any clue that all of my symptoms were drug-induced. He followed the DSM to the letter and I was at the point of suicide. I know that to be true since all my symptoms have miraculously disappeared since I stopped taking the drugs.

Imagine that. I didn't need the drugs after all. They were not helping, they were hurting me!

Is anyone looking out for the patient?

When I went back to my PCP after coming off most of the rest of the drugs I had been taking, I took along a RxISK report for Lyrica. I asked him to read it, and sign it if he agreed that my symptoms could be from Lyrica. That is what is suggested on the RxISK site: take the report to your doctor. I had multiple reports for the different drugs, but decided to take just the one since he was so insistent that Lyrica would help me and that I keep taking it. My RxISK score was 8 out of a possible 9, meaning it was very, very likely my problems were connected to Lyrica.

He read it and said he had never heard of any of this about Lyrica. He knew nothing about mood or behavioral side effects from that drug. He would not sign the report, out of fear of being sued, I guess. He acted very nervous and apprehensive. He asked if I was going to sue him, or sue someone. He kept asking about RxISK: “What is it? What do they do? I’ve never seen this before.”

His response to the RxISK report dampened my willingness to do that again. However, I may now have the will to take the rest of the reports to him and my shrink. That would be very interesting to see the look on his face, my shrink. I might just do that.

Recently I talked to the doctor who treats my autoimmune condition about that medication list. I had showed it to him back in April 2014, right before I saw my PCP and stopped the drugs. To my surprise, he said, “I saw that list and I remember thinking, how is this guy even standing in front of me today? Why is he not dead?”

I asked him why he didn’t say anything at the time. He said, “I can get into a great deal of trouble by criticizing the prescribing habits of other doctors. Legal trouble.” WOW. I did not know how to respond, so I didn’t. I just thought about it for a while, what that means for patients. Your doctor might not look out for you, even if your life is in danger, for fear of legal trouble.

I have taken my med list to my pharmacists and asked them for their opinion. All of them said it was way too much medication, with several duplications—two meds that do the same thing. I asked why they did not say something to me as I was getting these prescriptions filled. They said, “Well, your doctor prescribed it, so I guess he thought it was OK.” Another said, “You didn’t ask.”

What writing this has done, I hope, is renewed my willingness to pick up the ball and continue spreading the word about pharmaceuticals and the dangers. I am planning on taking the RxISK reports to the prescribing doctors and to pharmacists. There seems to be so much lack of knowledge and apathy about drugs from the people who prescribe them and sell them.

Every time I hear on a drug commercial, “Ask your doctor,” it reminds me of just how bad the situation really is, and how ridiculous the phrase is. Ask your doctor about _____. Really?

Daddy's Little Nightmare

Paul Elam · 4 January 2019 · Archived copy · Original

I've had many, many conversations over the years with blue pill men about red pill ideas. Interestingly, most of the men I've talked to have been pretty open to what I was talking about. At least in general terms my observations about men, women and the behavior typical to both resonated with them. I've routinely found men nodding agreeably as I described some of their not-so-positive experiences with women in relationship life. They did so even as some of them instinctively glanced over their shoulder, as if to make sure no one was seeing them agree with me.

Plenty of them even quietly acceded to my calling them out on their tendency to tolerate abuse, to enable and play white knight in order to stay out of the dog house. A life spent in some measure of frustration, trying to placate an errant child, of jumping through hoops to keep an uneasy peace is common to a lot of men. Sure, some men don't share this experience. And some men claim they don't. You can hear them bragging about how they are in charge of relationships when the woman isn't listening. But most men I have talked to in relationships identify with this to one degree or another.

Most of them can chuckle at themselves a little bit when they talk about how they put up with the childish demands and entitled attitudes of their female counterparts. Some of them, without compunction, even cast themselves metaphorically as powerless little schoolboys, fearful of being sent to the principle's office, represented by the disapproval of their wives or girlfriends. They do this with no sense of embarrassment, as though they think all men live this way. And of course, there are plenty of men who do.

All this introspective honesty, this good-natured self-disclosure, takes a nosedive, however, when I've talked to men as fathers, vs just husbands or boyfriends. In that matter things become, shall we say, *pricklier*.

You see, it is pretty easy for a man to admit that petulant childishness is the default setting for a whole lot of women once they settle into a relationship. Most men will just nod their heads knowingly and shrug it off because in their minds, that's just the way women are.

It's quite another matter when you start to talk about the role of fathers in instilling said petulance and childishness; when you acknowledge that "Daddy's little girl," is highly prone to grow up (or just get older) and become "Daddy's little bitch," or much worse.

It's quite ironic, listening to a man complain about how his wife has crazy unreal expectations. He bemoans the fact that she cannot be satisfied, no matter what he does. He claims that he pulls his hair out trying to figure out how to satisfy her endless demands only to be met with more disapproval and, of course, more demands. He wonders aloud how she ever learned to be such a bottomless pit, and such a bitch about it.

Then you go watch him interact with his four-year old daughter, whom he will endlessly coddle and for whom he will go to any measure to make sure she never lacks anything, no matter how trivial.

And it doesn't stop when she turns five. Or fifteen, or twenty-five. When it comes to turning human females into paragons of pissy entitlement, the western father has few rivals.

I remember well former vice-president Joe Biden talking about being routinely physically abused by his older sister, informing the world that his parents would have "gone nuclear" if he had ever defended himself. That was the family rules, and they were not negotiable. The girl got to inflict physical pain on the other children with impunity. The boys got to take it. As Biden recounted, he "had the bruises to prove it."

My clinical experience informs me that the Bidens weren't by any means the only family who operated on the premise that assault was permissible by girls, and self-defense by boys was strictly verboten.

Often, the main enforcer of this lopsided affair is the alleged family patriarch. Along with the idea of bodily

autonomy for the girl only is often a whole slew of double standards reflecting the fact that Daddy's little girl has Daddy wrapped around her little finger.

After all, has anyone ever coined a phrase describing how a son has a parent wrapped around his little finger? Of course not, because it largely doesn't happen. The closest thing you'll ever hear to that is the term "Mama's Boy" which is an entirely different story.

A "Mama's Boy," which implies blind service to the mother, is a pejorative pointing to the general weakness of the son and the power of the mother. Having Daddy wrapped around your little finger implies just the opposite. It is the raw sexual power of the female, and the powerlessness of the father, even with daughter in the state of childhood. She can just crawl into Daddy's lap, wrap her little arms around his neck and get her way, every time. He just melts. I will spare us all an analysis of the Freudian implications of that little scenario. It's too gross to go into. Suffice it to say that both family scenarios involve females with power and males without it.

Fathers, in this regard, generally don't take well to a discussion of the subject. I've talked to several of them about enabling dads who treat their little girls like princesses, effectively turning them into cunts who are destined to make a succession of men completely miserable, and who will, in the end, be miserable themselves. Nobody can hold on to any kind of happiness when chronic, insanely unrealistic expectations are the expected path to get there. That's the curse of modern womanhood. It's why so many of them are miserable, and why they feel justified in making others miserable when their plans fall apart.

Now, at some point in the conversations with a handful of these fathers, they seemed to reach a snapping point. "Wait a minute," they'd say, in a suddenly serious and demanding tone, "You're not talking about me and my daughter, are you?" They weren't kidding.

"Why not at all," I lied, aware that we were getting into dangerous territory.

Here I was talking to guys who were so not enabling or over-protective of or unreasonable about their daughters that they looked to be willing to go fisticuffs with a 6'8" 280-pound man if he got too close to the truth.

Either that, or they were reacting chivalrously to an imagined slight against their little princess. I'll let you decide.

There is a great deal that goes into creating a society of women who feel so entitled to unrealistic demands of men that they make themselves and everyone else suffer.

Certainly, as I mentioned earlier, feminism has played a huge role. So, have obsequious, spineless men. The kind who never met a woman they wouldn't bend over backwards to please. There's also basic biology. Men are driven to scatter seeds and the greatest majority of them want and need women's permission and approval to do it. That alone has them urging women toward very unrealistic expectations in the long term. Very few men can maintain the lengths they go through to achieve sexual conquest. We hear women complain about that all the time.

Indeed, as we look at all this from the aerial view, we see that men in one form or another, are the main culprits. It's entirely arguable that feminists are only demanding of men what they know men will ultimately give them, reasonable or not. So, in that light, the sole enablers of all this nonsense are men.

That includes fathers.

Fathers are the first arena where women learn their expectations of men. Fathers are the gateway to hypergamy and gynocentrism. They are women's first lessons in all-take no-give relationships, and where they begin to learn the sheer awesomeness of their sexual power.

Consider that the next time you see a father walking hand in hand with a little girl wearing a tiara and a t-shirt with the word "Princess" written in glitter across the front. Think of it when you hear a teenage girl gush about all the things her Daddy buys for her, or when you hear a father boast that "nothing's too good for my little girl," when they would not dream of saying the same about their sons.

Think about it a little more when you see entire families enable abusive girls; when their relational and other forms

of aggression are allowed to flourish at the expense of everyone else, particularly the boys.

And if you ever wonder why corrupt, disingenuous ideologies of privilege, like feminism, are so warmly received by a generation of females who think entitlement is the natural order of things, then take a deeper look at how they got there.

If you are looking clearly, you'll see that chivalrous fathers are a big part of the problem. They shape the training ground for feminists and narcissists. And they will indeed get angry, possibly violent, when you call them out on it.

So, in most cases, it's better to just let it be. There's nothing to be gain by standing between Daddy and his Little Nightmare. Life will deliver its own consequences.

Australia: Bettina Arndt working to stop the male-bashing DV campaigns

Bettina Arndt · 5 January 2019 · Archived copy · Original

Bettina Arndt announces her End Violence Against Everybody campaign. Sign her petition for evidence-based domestic violence funding.

Letter of warning to a U.S. patriot

Elizabeth Hobson · 5 January 2019 · Archived copy · Original

I'm writing from England. Your Godmother, home of your brothers. I'm writing to implore wisdom on your part, that you do not forsake what you have in your Second Amendment of the American Constitution:

> *A well-regulated militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.*

I do this because I love you. You remain the only nation as yet successfully founded on philosophy, and that document I mentioned is one of the purest and most sublime expressions of Enlightenment thinking that ever was put to paper. We share heritage, language – jokes, prosperity and suffering. So, lend me your ear.

When you were in the quickening stage of life, guns were the means by which you survived. You hunted, defended, and by all accounts (though to what degree we may disagree) entertained the human propensity for malevolence with them. You feel shame and guilt for the latter now. Maybe because you take your admitted exceptionalism too seriously. The eighteenth century was one like the eighteen beforehand, in that the right of conquest ruled, and your behaviour was not notable for its brutality.

As you entered the birth canal, the gun became the means by which you set yourself free. We wanted you as our vassal but you were too bold and independent for us to hold in subjugation. You shrugged off our taxes and our laws and your servitude, Remember how you used to sing:\

"We fired our guns and the British kept a-comin'
There wasn't nigh as many as there was a while ago
We fired once more and they began to runnin'
On down the Mississippi to the Gulf of Mexico"

We did! And when you severed our cord, you lit a fire of liberty that enraptures the world still.

Upon your first breath though you had the prudence to understand that yours would be a precarious privilege. Power corrupts and expands when given opportunity and your Republic would only last "if you can keep it". Your first line of defence was to be your voice. The second, your firearms.

Free states do close down. Liberty can secede to tyranny. It happened to Russia in the 1910s. It happened in Italy in the 1920s. It happened in Germany in the 1930s. More recently, it's happened in Indonesia, Nicaragua, Chile, Uruguay, Paraguay and Guatemala… It can happen to you.

In many ways, you've been closing down for a long time. In her treatise, 'The End of America – Letter of Warning to a Young Patriot', Naomi Wolf identified ten steps to the closing down process:

Invoke an external and internal threat *– The threats may have a basis in reality – but they will be hyped, and they will be the excuse for limiting freedom. On September 11th, 2001, America was the tragic victim of a terrifying external threat – on October 26th, 2001 the unconstitutional Patriot Act was signed into law by President Bush. This law authorized indefinite detention of immigrants, permission for law enforcement to search homes and businesses without the owner or occupants' consent or knowledge, and expanded powers of surveillance for the FBI and NSA to search telephone, email, and financial records without court orders.*

Establish secret prisons *– Guantanamo Bay detention camp was set up in 2002 during George W. Bush's "War on Terror". Initially considered outside of U.S. jurisdiction, the prison operates in breach of the Fifth and Eighth Amendments and the Geneva Conventions (until 2006 when it was ruled that prisoners were entitled to minimal protections). People have been held indefinitely without realistic prospects of prosecution and current and former detainees have reported torture.*

Develop a paramilitary force *– More commercial soldiers than regular soldiers have been active in Iraq. Private military companies represent a growth industry who "can't be held accountable to the Pentagon's Uniform Code of Military Justice, because its soldiers are civilians. But they can't be sued in civil court either – because they are part of the U.S. military".*

Surveillance of ordinary citizens *– It's no secret that U.S. citizens are potentially surveilled to an extraordinary extent. Mass surveillance does not lead to more effective intelligence gathering but tyrannical states may employ it to chill their citizens freedom of speech (and, thus, thought).*

Infiltrate citizens groups *– In a 2006 report, the ACLU discovered that Californian police had infiltrated antiwar protests, political rallies, and other constitutionally protected gatherings illegally. Such stories have broken repeatedly since then.*

Arbitrarily detain and release citizens *– The National Defense Authorization Act 2011, signed into effect by President Barack Obama, gave the president the right to detain U.S. citizens without charge or trial indefinitely under Clause 21.*

Target key individuals *– In 2007 there were 75,000 people on a list requiring extra screening at airports, including journalists, activists, and politicians who have been critical of the White House. Similarly to mass surveillance, this provides no security for but (when people are detained and potentially strip-searched by armed guards) it may successfully inhibit them, as well as disrupting legal activities that may challenge state power.*

Restrict the press *– "In all dictatorships, targeting the free press begins with political pressure – loud, angry campaigns for the news to be represented in a way that supports the group who seeks dominance." Of course, this quote brings to mind President Donald Trump's 'Fake News' stance – and that does create a disturbing ambience, even if it contains a kernel of truth. However, under President Barack Obama more concerning developments occurred – such as the intimidation of Glenn Greenwald (by U.K. state forces working with U.S. state forces) in retaliation for his publishing of sensitive information obtained by Edward Snowden on the scale of surveillance in the U.S.*

Cast criticism as "espionage" and dissent as "treason" *– Both Edward Snowden and Julian Assange of WikiLeaks have been threatened under the Espionage Act. Passed during World War One to silence critics of the war, those convicted under the legislation can be hung. It's been utilized more in the last decade than all of the years between it being established in 1917 and 2007.*

Subvert the rule of law *– It may look like a military coup, it may look like incremental legislative changes, but during the Barack Obama presidency it looked like it would come in the shape of the Transatlantic Trade and Investment Partnership (TTIP) agreement. TTIP (the negotiations for which were halted by President Donald Trump) was on course to sublimate the sovereign power of democratic governments by regulating trade. Concerns about job losses, safety, environmental protection, and predatory business practices would have been out of the hands of state powers. With everything organized according to this agreement that took place behind closed doors and reportedly influenced by influential lobbyists.*

Can you appreciate how serious your situation is? The rumours of your fascistic shift are not merely hearsay – the falsehood is only that it started with Trump.

We lost our guns. Incrementally. Bit by bit, legislation essentially took away our rights to keep and bear arms. It arguably works for us. We're a small island where such regulations can be enforced far more successfully than places with geography more like yours. Our police are largely unarmed, though this is changing. There are legally owned shotguns in the countryside but in our cities, guns are concentrated in the hands of the state and criminals.

Still, even our criminals have less access to guns than your criminals – and this doesn't seem to matter with London competing with New York over homicide rates of late. What does seem to matter, to you, are rates of legal gun ownership. The states with the highest rates of gun ownership have some of the lowest crime rates in your country. We're not getting our guns back anytime soon and that might be too bad for us – but you should continue to be that

beacon of light shielded from being snuffed out by your Constitution and Bill of Rights. What you have now is precious and you must hold on to it for as long as you possibly can, knowing that [in the words of John Adams] “a constitution of government, once changed from freedom, can never be restored. Liberty, once lost, is lost forever.”

Besides, it’s currently two minutes to midnight. We’re a single catastrophic event away from total anarchy – the collapse of your dollar, the overdue super-eruption in Yellowstone, a pandemic disease… Something’s going to happen and when it does, guns will be your means of survival once more. Keep them close.

Sincerely,

E. Hobson

♦

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A new psychology for men

Peter Wright · 11 January 2019 · Archived copy · Original

Editor's note: *In light of the controversy surrounding the publication of 'Psychological Practice with Boys and Men' by the American Psychological Association, we are pleased to republish this 2015 article looking at the problem of misandry in mainstream psychology.*

Psychology clings to a universal model – that men are incorrigibly flawed and require a dismantling of their identities, habits, and preferences before being reconstructed according to a feminist model of masculinity. *All* modern therapies have this basic premise in common.

For example, one of the more popular models of men and masculinity to emerge in the last 20 years, promoted as A New Psychology of Men, is described in the following terms by one of its founders:

> The new psychology of men has emerged over the past 15 years within the larger fields of men's studies and gender studies. Informed by the academic breakthroughs of feminist scholarship, the new psychology of men examines masculinity not as a normative referent, but rather as a problematic construct. In so doing, it provides a framework for a psychological approach to men and masculinity that questions traditional norms of the male role and views some male problems as unfortunate byproducts of the male gender role socialization process.[1]

Since it's inception this "new" psychology of men has restated traditional gender stereotypes about men; that they are flawed, violent, emotional primitives in need of reconstruction. This supposedly "new" model has also been developed into a training course teaching therapists how to effectively work with men.

The course, designed by former American Psychological Association President Ronald Levant, is based on two principles held almost universally by therapists working with men; a) that patriarchy theory represents the real world, and b) that males are stunted in their emotional processing abilities. Let's look at these two pillars of therapy.

Patriarchy theory

As with most psychologists and therapists today, Levant is informed by feminist-inspired patriarchy theory which posits that all men have power over all women and that such power is enforced by men's violence. The theoretical vision, trumpets Levant, provides a "new" way of looking at men:

> What scholars in the area of men's psychology have attempted is nothing less than a reconstruction of masculinity. It starts from the recognition that there is a problem, and locates the roots of that problem in the male gender role… The new psychology of men strives to address the feminist critique of patriarchy while remaining empathetic to men.[2]

As many readers will know there is nothing "new" in this characterization of men, which we can summarize with the phrase, 'Women have problems, and men are the problem.' As Levant stresses, the primary approach to therapy with men is first to problematize them; "It starts from the recognition that there is a problem."

In this model men are viewed as being problems before they even meet the therapist, who ignores the possibility that men's problems may lie outside themselves in a world of grief they did nothing to deserve.

In other words, whatever the presenting complaints of the client they are immediately dismissed by the practitioner in order to coerce the client into an ideological mold of manhood. The practitioner, depending on their degree of indoctrination, may actually believe this will address the client's issues but even a cursory examination of the

"masculinity as identified problem" approach reveals numerous, deep flaws. In fact, this approach proves to be abusive in any reasonable interpretation of the word.

As I explain below there are other approaches to working with men that don't presume they are flawed and need fixing. That approach begins with asking men what they experience in life, and what they might want to achieve in therapy, and actually listening to their answers. Therapists may be interested to hear men speak of a range of experiences and goals wholly unrelated to patriarchal domination of women and children.

Men as emotionally dumb

Referring to men as *dumb* has the double-meaning of both lacking in intelligence and being mute. This forms the basis of Levant's theory that men possess little emotional awareness about themselves or others, that they are lacking in emotional intelligence, and that even were they to discover some emotional awareness they would not know how to express it in words, such is the depth of male lacuna. He refers to this problem in men as *alexithymia* – a Greek term meaning no words for emotions, insisting that most North American males suffer from this syndrome.

Levant states that "it is so very widespread among men that I have called it normative male alexithymia,"[3] a syndrome that by definition only men and boys can be labelled with. There even exists a Normative Male Alexithymia Scale used to assess the depth of men's need for therapeutic correction. Levant states,

> One of the most far-reaching consequences of male gender-role socialization is the high incidence among men of… the inability to identify and describe one's feelings in words… men are often genuinely unaware of their emotions. Lacking this emotional awareness, when asked to identify their feelings, they tend to rely on their cognition to try to logically deduce how they should feel. They cannot do what is automatic for most women - simply sense inwardly, feel the feeling, and let the verbal description come to mind.[4]

This claim, that men are "unaware of their emotions," an assumption so typical of psychology's view of men, has been a cornerstone of the therapeutic world for the last 40 years. And it is demonstrably wrong.

According to the vast majority of studies on emotional processing, men and boys are able to identify emotional arousal in themselves and others equally to women, emotions like jealousy, love, anger, sadness, anxiety, etc. But men and boys choose to regulate that emotional arousal not by verbalizing it so much (women's preferred method) but by taking intelligent *action*. A woman for example might talk with her melancholic friend about what is worrying her in order to cheer her up; the man may invite the same melancholic friend to the movies; both responses -talking, or acting- serve to intelligently modulate emotions.

What Levant has failed to discriminate are 1. recognizing emotions, and 2. verbalizing them. He, and so many psychologists who came before and after him, assume that by not verbalizing emotion males *must also have failed to recognize emotions.* Countless studies however show this to be a false conclusion.[5] Men, like women, can sense the full range of emotions – but they may choose to respond to that knowledge in a different manner to women.

Breaking with the past – starting afresh

Repackaging patriarchy theory is a move we no longer wish to make – at least not if we wish to genuinely help men. Increasing numbers of men are tired of waiting for the psychotherapeutic industry to drag its collective ass out of gynocentrism-land to develop a genuine new model for tackling male psychology.

To attain that model there has to occur a break with patriarchy theory and assumptions that men and boys are emotional dummies. As in a court of law we begin the new therapy with an assumption that men are not only innocent until proven guilty, but that 'men are good' to use Tom Golden's iconic phrase.

Nor will work with men be savvy until it admits the realities of cultural misandry, gynocentrism and their

undeniably crushing effects on modern males. The daily assaults on men and boys from advertizing, mental health services, media, family courts, pharmaceutical companies, education from grade school to grad school, anti-male bigots and ideologically driven governance must be included in the picture.

These are problems which are deleterious to all aspects of men's lives, including mental health. The mental health industry is a huge part of that problem, not a part of the solution.

A sane alternative to all this must disabuse men, women and society of the following myths:

- men belong to a patriarchy and take that model as their life script;
- men are emotionally inept;
- men are default potential sexual predators;
- men are violent and uncaring;
- men are not necessary as parents;
- men are unable to commit;
- men are emotionally unavailable;
- men are not as human or deserving as women.

The things we do want to include in a new mental health model are:

- enhanced understanding of misandry, gynocentrism and their consequences;
- recognizing and honoring men's emotional acumen;
- recognizing and combating misandry and gynocentrism in the mental health industry;
- professional understanding of the ways men differ from women in how they cope with life;
- a prohibition on the practice of expecting men to emulate women's emotional processes;
- an allowance of men's legitimate anger without infecting them with ideological shame;
- the steadfast belief that men's issues, pain and needs are as important as anyone else's.

These guidelines alone are sufficient to create a revolution in the way we work with men.

References:

[1] Ronald F. Levant, 'The new psychology of men,' in *Professional Psychology: Research and Practice*, Vol 27(3), Jun 1996, 259-265
[2] Ronald F. Levant, Men and Emotions: A psychoeducational approach – course material, Newbridge Publications, p.4, 1997
[3] Ronald F. Levant, Men and Emotions: A psychoeducational approach – course material, Newbridge Publications, p.9, 1997
[4] Ronald F. Levant, William S Pollack, A New Psychology of Men, pp.238-239, 1995
[5] For example, this Finnish study shows that while women were more proficient at verbalizing feelings, men and women were equally proficient at identifying feelings: Salminen, J. K. 'Prevalence of alexithymia and its association with sociodemographic variables in the general population of Finland,' Journal of psychosomatic research, vol. 46, no1, pp. 75-82, 1999

See also: Red Pill Psychology: Psychology For Men In a Gynocentric World

Quackery, snake oil and charlatans: The Psychologists Association's war on men and boys

John Davis · 11 January 2019 · Archived copy · Original

Barbara Kay has written several excellent articles on the American Psychologists Association's new guidelines on treating boys and men.

In one of her articles entitled: "The American Psychological Association Goes to War Against Boys and Men," Ms. Kay points out:

> Psychologists treating individual boys and men for individual problems should not be basing their approach on unscientific collectivist theories. It is hardly surprising to learn that the psychology profession has become increasingly populated by women in recent years, and also trending younger, meaning more of its practitioners came into the profession after having been steeped for years in an increasingly more radically anti-science and pro-ideological academic environment.

I invite you to read Ms. Kay's article in full. She has some brilliant insights into why Psychology, as a profession, has failed men and boys.

[image]

She also brilliantly points out that the failure of Psychologists to effectively treat men and boys is likely to be one of the principal reasons that men and boys do not seek help from (incompetent and man-hating) psychologists.

I have thoroughly reviewed the APA's new guidelines for treating boys and men. It is beyond "junk science." The APA guidelines on boys and men are the product of charlatans.

Most people outside the "profession" (I use the term loosely) of Psychologists don't realize that Psychology is, and has never been, a science. Psychologists, when they are acting ethically and responsibly, will often turn to science for help, validation and professional improvement. When Psychologists are acting unethically and irresponsibly, they produce toxic attitudes and treatment methods that are designed to serve their own individual hate ideologies, against men, rather than serving the public interest.

I invite you to read the APA's guidelines on treating men and boys. They are nothing but passive-aggressive strategies for denying men their birthrights, their choices, their sexual preferences and their biological identities.

[image]

It is beyond the scope of this article to review all of the 30,000 words. We can, however, take an exampleor two, of the APA's open hatred of men, and, its advocacy for malpractice when treating boys and men.

Let's take a close look at some of the APA's snake oil.

> In epidemiological studies, substance abuse and alcohol abuse were correlated with higher suicide rates among men (Pompilli et al., 2010). Many men use alcohol or other drugs as a trauma-related avoidance response to difficult emotional situations and uncomfortable affective states (Elder, Domino, Mata-Galán, & Kilmartin, 2017), and investigators have uncovered strong links between alcohol and suicide completion (Kaplan et al., 2013).

This paragraph seeks to blame men for using alcohol and drugs to "avoid response to difficult emotional situations." This is beyond "junk science" and ignorance. This is "anti-science," "psychobabble," and misandry.

Science (as any competent professional should know) has shown us that men react to depression, biologically, in the exact opposite manner as women. The APA's guidelines imply that men are at fault for their own clinical

depression by concealing their feelings, and, trying to hide their feelings with substance abuse. Nothing could be further from the science on the subject.

Recent genetic research has shown us that men have certain biological DNA markers that respond in certain ways to men's clinical depression. Those DNA markers not only make men more susceptible to being victims of substance abuse, but, are likely to actually compel men, biologically, to use alcohol or drugs.

"The brain transcriptional profile of MDD [Major Depressive Disorder] differs greatly by sex, with multiple transcriptional changes in opposite directions between men and women with MDD." Marianne L. Seney, Zhiguang Huo, Kelly Cahill, Leon French, Rachel Puralewski, Joyce Zhang, Ryan W. Logan, George Tseng, David A. Lewis, Etienne Sibille"Opposite Molecular Signatures of Depression in Men and Women," Journal of Biological Psychiatry, Volume 84, Issue 1, Pages 18–27, July 1, 2018.

[image]

Instead of consulting science, physicians and other reputable sources, the APA has relied, instead, on the demeaning tenets of political gender feminist ideologies.

[image]

This anti-science is exactly what Ms. Kay is referencing when she wrote: "It is hardly surprising to learn that the psychology profession has become increasingly populated by women in recent years, and also trending younger, meaning more of its practitioners came into the profession after having been steeped for years in an increasingly more radically anti-science and pro-ideological academic environment."

Nurse Ratched (The prototype intersectional feminist from the 1970's)

The APA's guidelines go on to demean and disparage "traditional masculinity" (victim blaming) instead of addressing the problems men and boys face with a measure of compassion, science, or sincere effort to serve men and boys as a helping profession.

We haven't seen this level of "professional" quackery since spurious medieval physicians practiced indiscriminate bloodletting and mercury poisoning.

Let's take a closer look at the APA's open hatred of men, boys and masculinity (adopted almost *verbatim* from radical gender feminist dogma).

> GUIDELINE 3
>
> **Psychologists understand the impact of power, privilege, and sexism on the development of boys and men and on their relationships with others.**
>
> **Rationale**
>
> Although privilege has not applied to all boys and men in equal measure, in the aggregate, males experience a greater degree of social and economic power than girls and women in a patriarchal society (Flood & Pease, 2005). However, men who benefit from their social power are also confined by system-level policies and practices as well as individual-level psychological resources necessary to main- tain male privilege (Mankowski & Maton, 2010). Thus, male privilege often comes with a cost in the form of adherence to sexist ideologies designed to maintain male power that also restrict men's ability to function adaptively (Liu, 2005).
>
> Sexism exists as a byproduct, reinforcer, and justification of male privilege. . . .

The idea behind this paragraph is to immediately prejudge all men as "privileged" oppressors of women (and other intersectional demograpics). This is straight out of the SCUM manifesto (SCUM = Society for Cutting up Men). One wonders when the APA will begin lobbying for male interment camps to effect their "guidelines" for "treating" men and boys.

This type of man-hating ideology now saturates our institutions.

Our institutions have become so corrupted by feminist dogma, and, gynocentrism, that we no longer have the ability to see men as autonomous human beings. Feminism and gynocentrism dictate that we demonize men at every opportunity in order to justify forcing men to adopt to feminist political ideologies.

Intersectional feminism has implemented fascist techniques, very successfully, and their corrupting sexism and misandry pervades the APA's new "guidelines" for practicing with men and boys.

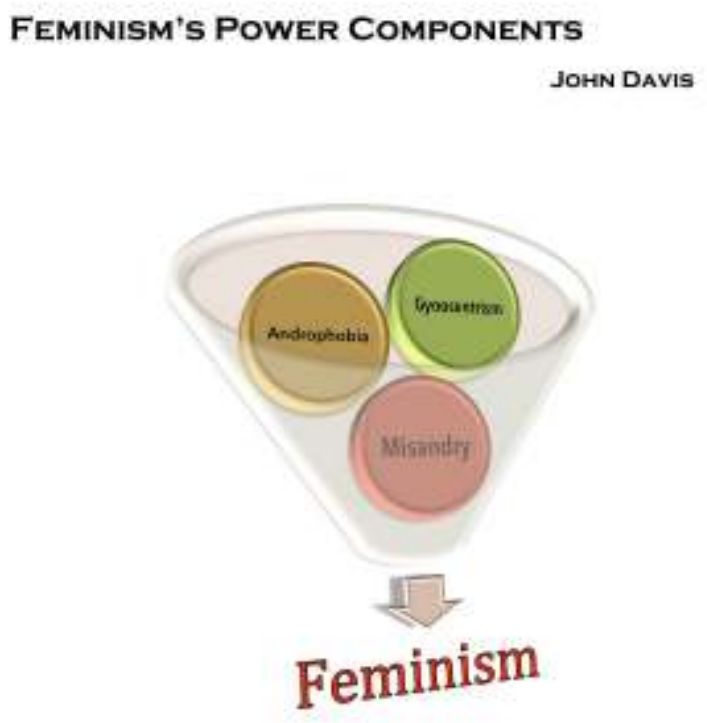

These intersectional feminist power components pervade the APA's "guidelines" on practice for men and boys. These power components require demonizing men, instead of extending compassion and professionalism to the treatment of men and boys

It would be appropriate for men and women to begin legal challenges to the APA's presence in our schools and universities, their access to government contracts and grants, and, enjoin their open misandry towards the men and boys over whose welfare they purport to administer.

Barbara Kay: American Psychological Association declares masculinity an “ideology”

Barbara Kay · 12 January 2019 · Archived copy · Original

Barbara kay provides an incisive assessment of the American Psychological Association’s blanket pathologizing of traditional masculine behaviors, as contrasted to what should have been a more selective and nuanced critique of same.

It is time to boycott Gillette and all Procter and Gamble products

Paul Elam · 14 January 2019 · Archived copy · Original

I've just trashed every Gillette product I have and will soon purging my home of all Procter and Gamble products. Seriously. Now, I could invest the effort to bang out a couple of thousand words on why I am doing this, but it is just as well that I let Gillette/Procter and Gamble tell you exactly why they should never see another dime of your hard-earned money.

Here's the message from these modern agents of corporate hate.

Oh, and you might want to go to YouTube and join the chorus of people blasting this hate speech and down voting it into hell.

New Guidelines for Psychological Practice with Girls and Women

Janice Fiamengo · 15 January 2019 · Archived copy · Original

By now, many of us have heard about the American Psychological Association's *Guidelines for Psychological Practice with Boys and Men*, released in early January of this year.

The guidelines suggest that traditional masculinity, defined in the report as a social construct consisting of such characteristics as stoicism, competitiveness, dominance and aggression, is, on the whole, harmful to men and to society.

Though even some APA members might admit that it is near-impossible to conceive of the development and maintenance of our technologically advanced and wealthy societies in the absence of these male qualities, the APA insists that masculine men should learn to be softer, less self-reliant, more open to discussing their problems, and more sensitive.

But what has *not* been reported is that new guidelines have also been released by a body called the Northeastern Ontario Psychological Establishment, or NOPE, a little known but no less respectable alliance of mental health experts.

Its guidelines are for "Psychological Practice with Girls and Women," and address the characteristics of modern femininity. These feminine characteristics do not include stoicism in any form, but they do have a more than passing acquaintance with competitiveness, dominance, and aggression. The release of the guidelines was prompted by the recognition on the part of NOPE board members that nothing like the APA Guidelines could ever have been written if the APA did not have an abundance of members with feminine characteristics.

The NOPE observes that the socialization of girls and women has undergone a significant shift since the 1960s. Girls and women were once socialized to see themselves as partners with men in the formation of families and communities. As the vice-chair of the NOPE healthy community advisory board reports, "Feminine qualities such as empathy, chastity, loyalty, care-giving, resourcefulness, intelligence, modesty, and self-restraint were once highly prized."

Since the 1960s, however, girls and women have been socialized for conflict with men, a conflict in which the leadership, inventions, achievements, physical work, and sacrifices of men, rather than being recognized as a social good benefiting women and children, are now seen as threats to female dominance.

Under the new socialization, girls and women are encouraged to exhibit traits of self-interest and self-aggrandizement. As the NOPE's Director of Health Outreach explains, "Emotional volatility and emotional display—especially extremes of anger, resentment, and self-pity—have emerged in recent years as specifically feminine covert strategies of power."

An NOPE study conducted in late 2018 found that feminine demands for recognition and praise, for everything from unpaid emotional labor, a non-existent phenomenon, to headgear shaped like female genitalia, now characterize women's political and social expression to an extent previously unimaginable.

Outbursts of rage at perceived male failures or transgressions, including the invention of entirely new categories of transgression such as *mansplaining* or *manspreading*, indicate generally unrecognized and often denied hyper-aggression now typical of feminine behavior.

The NOPE has found that such feminine attitudes and behaviors are profoundly unhealthy, causing lasting damage both to the women themselves and to their communities. Women socialized in the new femininity are far less likely than traditionally socialized women to form stable relationships with spouses or children, and report far higher levels of dissatisfaction with their lives.

"In extreme cases, they become unable to feel empathy for male human beings, even their own male children, are

subject to delusional ideation of innocent victimhood, may engage in false accusations of violence against their male co-workers, friends, or family, advocate increasingly unworkable solutions to social problems, and may even contemplate with equanimity or exhilaration the complete destruction of the societal structures that for centuries protected and supported their female ancestors." –NOPE *Guidelines for Psychological Practice with Girls and Women*.

A study by an NOPE researcher has found that the more women conform to the new feminine norms, the less likely they are to be able to evaluate with any degree of objectivity the conditions of their society or to take personal responsibility for the circumstances of their own lives. As the past President of the NOPE reports, "Our feminized society benefits women, but also harms them."

The NOPE notes that professional psychotherapists have a key role to play in helping women overcome their negative socialization. Psychotherapists must be aware of these increasingly common feminine characteristics and understand how feminine aggression and dominance manifest in claims of victimhood and accusations against others. They can combat female mal-adaptation and arrested emotional development by encouraging women to take responsibility for themselves and to recognize the harm that false allegations can cause.

Along the way, they can teach girls and women to develop empathy and respect for the boys and men in their lives while fighting against female tendencies to narcissism, delusion, manipulativeness, selfishness, misandry, and other feminine pathologies. The NOPE report concludes on a note of muted hope that with concerted effort, our societies can be improved for both men and women.

Unfortunately, I am the President and currently the sole active member of the Northeastern Ontario Psychological Establishment.

Reference

APA Guidelines: https://www.apa.org/about/policy/boys-men-practice-guidelines.pdf

Your opportunity to be in a video responding to the anti-male Gillette TV adverts

Mike Buchanan · 16 January 2019 · Archived copy · Original

Tom, the technical and creative genius who filmed and edited the videos of the presentations at the last three conferences, has come up with a great idea. He's offered to stitch together a number of short video pieces from men and women showing their responses to the Gillette anti-male TV adverts. Your responses can take any form you want, including discarding Gillette products and/or other Procter & Gamble products. Feel free to curse and swear, but Tom will "bleep out" anything particularly strong. For your video to be considered for inclusion, it must comply with the following guidelines:

Deadline – 24:00 GMT Sunday, 20 January [Deadline Extended]
Format – .mp4 or .mov
Duration – no less than 10 seconds, no more than 30 seconds
Identify yourself by name (genuine, or assumed) if you wish
Resolution – HD (1080p)
If possible, use Auto White Balance
Sending the file to Tom – using (free of charge) WeTransfer https://wetransfer.com, email Tom at tokkelossi@protonmail.com

I plan to submit a video myself, and I hope you will join me in doing likewise. If you have any queries, feel free to email me (mike@j4mb.org.uk).

This article has been updated to reflect the deadline extension. –Ed.

The tsunami

A. Man · 18 January 2019 · Archived copy · Original

Just after Christmas, 2004, the Sumatra–Andaman earthquake struck off the coast of Indonesia. Of the videos of that day, the one that stills me into quiescence is the one of people walking on an empty beach, marveling at the tranquility of a subsea surface never before seen. They had no idea what was coming.

I have often wondered what that must have been like for them—so few survived. For just moments later, the ocean returned with a ferocious carnage, roaring with a toxic indifference, wiping them from the face of the earth.

Never again will I wonder what that was like. Now I have a minimal idea. For in the early hours of Tuesday (I live in Europe) I waited patiently for the workday to start, Eastern US Time. I simmered with rage, counting down the start of the business day.

Then I called.

The tranquility of the receptionists at Gillette surprised me. I immediately realized they had no idea what was coming. I did not get angry with them. I engaged them as they spoke of nice weather, a lovely commercial and a great start to a new year. I wanted them to enjoy the conversation—for they had no idea that it was not a low cloud, darkening the offshore sky.

Then the ocean rose.

It was astounding to watch how Gillette initially handled it—sublime stupidity. They had convinced themselves that feminism was ethical and masculinity was toxic. They politely disagreed with some of the comments on Facebook, Twitter, and Youtube, with levity.

The ocean rolled over the levy.

Gillette began deleting posts, like people fleeing a tidal wave.

I called back often to Gillette. I heard the timbre of the voice change from indifferent tranquility, to confusion, and finally to fatigue. I did the same to the companies that financed the advertisement and the companies that directed the film. They were oblivious to oblivion.

The ocean grew furious.

As Gillette deleted dislikes, the ocean brought them back, again and again and again.

I read news stories on how the advertisement was a homerun–a homerun! (you can still find this). One article was titled: "Why Gillette's toxic masculinity ad is annoying both sexists and feminists" – think about that title.

The waves kept rolling ashore, sweeping excuses aside and the land was gone.

I read news stories on how the commercial, at least, initiated a debate.

Then came the stories that something was going wrong.

The tsunami did not bow before the matriarchy.

Feminists levied their charges at the posters: Misogynist!" Crybaby! Snowflake! Sexist! The accusations swirled as the surges spiraled into vortices.

Gillette stopped responding.

I will never forget these days.

I learned a few things these past few days.

Feminists will mock masculinity; and will continue to do so, if unchecked. They have legitimized their

toxicity—convinced the world they are ethical.

Men have found a greater, shared voice.

Men raged with a fury I have never seen before; and we have wonderful, loving sisters who support us. I became stilled, quiescent, by the voices of women who love men and do not feel we are toxic.

I soon realized that if men hold firm, the feminists flee: they are cowards. To some extent, this week, feminism has expended its worst at us and we survived. It has nothing left but insults: The Empress has no clothes.

But there is more.

I saw the brotherhood of men and masculinity, around the world—white, black, gay, straight, Asian and Caucasian (Australia, India, England, Canada, US)—rising in support of each other. The Gillette commercial encouraged the very thing it wanted: actualizing men. Men will now hold each other to account, but not for the ends that toxic feminism had hoped.

This is not the time to rest on masculinity's magnificent achievements.

The American Psychological Association is not our friend and feels we are bad; we know that now. Rather than truly help boys, their pronouncements choose to emasculate; they ignore the causes of our difficulties, issue aphorisms; and do nothing.

Never allow anyone to utter the phrase "toxic masculinity" without also enumerating the magnificent achievements and sublime sacrifices of masculinity. Never allow anyone to utter the phrase "toxic masculinity" without also discussing "toxic femininity." Never allow anyone to utter the phrase "toxic masculinity" without stating a plan to help boys and men. Boys and men suffer in a matriarchy that ignores our health needs; ignores disparities in criminal sentencing, ignores the education of boys, ignores false rape accusations, ignores the greater degrees of homelessness, suicide, addiction and poverty of men (blaming it on toxic masculinity)—far in excess of how women are affected and lies about gender wage gaps.

Male bodies fill the tombs in Arlington. Our brothers died in advance of this war that is now beginning. Visit the tombs of your brothers in the war cemeteries and ask them for guidance as we wage this war against toxic feminism.

For myself: Gillette will never be mentioned in my home, again.

We are at turning point.

Now I know what that silence was like on that beach on Phuket Island before the ocean disagreed with the land.

Those people—at Gillette, and the feminist media—had no idea what was coming.

There is a Japanese saying to the effect that sometimes one must move with the intensity of a fire, sometimes with the invisibility of the wind and other times, must be motionless like a mountain.

The fire, this time, was the tsunami. It raged. Calm returns. This is the time to move like the wind and wait like a mountain.

Keep posting on Gillette sites: they will be taken down, so post them again. Do it every day.

Contact the company that made the film: Somesuch.co,

Contact the company that organized the advertising: Gray advertising.

Do not stop calling Gillette. By taking the phone lines for this issue, they make no profit on others sales. It takes a minute to call and costs little.

Explain to one man each week why he should not purchase Gillette.

Speak to store managers and ask they drop Gillette products. Do this every time you shop.

If you buy razors and see another man standing there, stop and talk with him.

Contact the NFL and make sure the Gillette commercial is not played during the Superbowl (do this soon).

Every day remind yourself and know this: “Masculinity is beautiful.”

Vote. Yes, vote. Attend political meetings and object when you hear the phrase “war on women,” and speak about the war on boys. Appeal to mothers of sons. We know the empress has no clothes.

Move like the wind.

Ignore the media lies that the response failed. Wait for the sales reports and marketing shares.

Wait like a mountain.

Surely, there are so many men who have gone before and led the way: Paul Elam, Warren Farrell, Angry Harry, Mike Buchanan, Jordan Peterson and many others. My final words, then, are not to discredit the efforts of these previous men by insinuating that the real battle is about to begin (for they waged the opening volleys), but we must still remember the words of General Yamamoto:

“I fear all we have done is to awaken a sleeping giant and fill him with terrible resolve.”

Feminism as Narcissistic Personality Disorder

John Davis · 20 January 2019 · Archived copy · Original

> *"MEN R GROSS AND ALSO RAPISTS. KILL ALL MEN;"[2]*
>
> *– Clementine Ford (Modern Feminist)*

Feminism, as we know it today, initially arose in the nineteenth century. Feminism was very much a cultural response to the industrialization of the Western World. As our civilization became more industrialized, the social contracts between the men and women begged for revision.

As machines made natural resources and manufactured goods more readily available, the importance of humans as "beast of burden" and "cannon fodder" lessened to some extent, and, women were able to assume many of the traditional roles, in industry, government and other institutions that once required masculine attributes. (Feminists now, often, demean those required masculine attributes as "hegemonic masculinity" or "toxic masculinity.")

The masculine attributes required for traditional roles, at the beginning of the nineteenth century, often required great sacrifices on the part of men. Men were universally exploited by ruthless governments, as disposable soldiers, and women benefited from this exploitation. Most men were expected to devote their working lives to gynocentric policies that afforded women special privileges in our cultures. In exchange for these privileges, and, to avoid the exploitation that men faced in our culture, women had avoided involvement in institutions that demanded life-changing sacrifices from men.

As the industrialization, and mechanization, of our cultures advanced, women began demanding more and more involvement in institutions that had traditionally required the abilities and responsibilities that men had provided. In order for women to obtain the benefits of the involvement they sought in male dominated institutions, feminists discovered that if they could use guilt to manipulate men, and institutions, then, they could acquire all of the benefits of the industrial age without having to assume the same responsibilities as men. This "movement" led to the beginning of feminism, as we know it today.

"First wave feminism" arose in the minds of early nineteenth intellectuals such as Mary Wollstonecraft. In her writings, she hypothesized that women's "roles" in society were a result of deliberate efforts to deprive women of all of the benefits which men enjoyed. Her writings were convincing in that they exposed the differences between the gender roles in our cultures. They were incorrect as they uniformly omit all of the sacrafices to which men committed when they participated in male dominated institutions. Wollstonecraft saw male dominated institutions as playgrounds from which women were excluded. Those institutions, historically, however, were male dominated because their participation required enormous sacrifices and efforts from those men who participated in them.

Wollstonecraft and her supporters, including the feminists of tday, ignore the fact that the disparities in gender roles, as far as benefits men supposedly received, also carried with them heavy responsibilities and burdens for men. Early "first wave feminists" found that by ignoring all of the responsibilities that men traditionally assumed because of their gender, feminists could persuade men and women alike to feel guilty, about the existing gender roles in society, that appeared to confer more benefits and powers on men than were extended to women.

This led to numerous changes in the social contract between men and women. Those changes conferred the same "rights and privileges" on women that men "enjoyed." Almost all of the responsibilities, however, under those ancient gender contracts, have remained for the men.

Although this has been heralded, in revised history, as advancement for women, it has been, in fact, created a gynocentric, privileged class for women. Women now "enjoy" a privileged class in which they have all of the benefits that men have, but, few of the responsibilities that are required of men.

Men are required to take risks under the old social contract. With the advent of feminism, that has now become an obligation on the part of men to be disposable in the interests of women and our society. Yet, the social contract was never changed to provide men with the necessary safety nets and social privileges to balance out the artificially imposed disposability.

What feminism, and the rest of our culture refuse to recognize, is that we should not continue to impose responsibilities on men, because of their gender differences without, at the same time, honoring those gender differences and granting men balancing benefits for the 21st. century responsibilities we impose on them.

As feminism continues to obtain advances for women under the gender social contract, without providing for balancing advances for men under the gender social contract, feminism has become a movement that is driven by pathological narcissism rather than any considerations of gender equality.

Narcissism

Narcissism is a concept that originated in Greek mythology. Narcissus was a handsome young man. One day, while he was getting a drink of water at a spring, he glanced at his own reflection in the water and fell in love with himself.

Like all of the ancient Greek myths, the myth of Narcissus represents an icon of a human archetype. By understanding the essence of the myth of Narcissus, we can see the presence of that archetype in others, and, label them narcissistic if they fit the recognizable patterns.

Drawing upon these ancient archetypes, science has formulated a modern description of narcissists. This description is contained in a medical guide known as the Diagnostic and Statistical Manual (of the American Psychiatric Association).

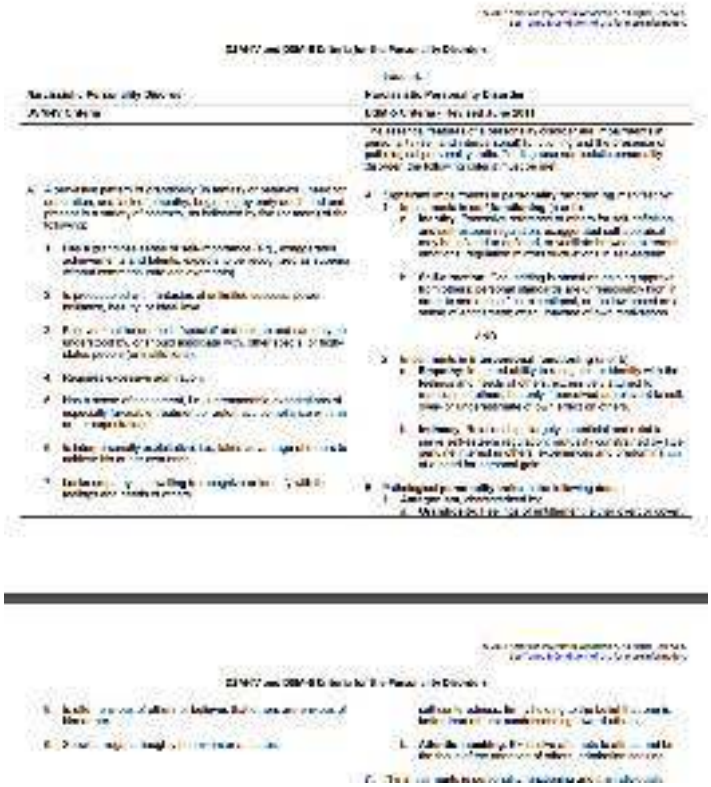

DSM V critera for diagnosis of Narcissistic Personality Disorder

Below is an excerpt from the manual that provides us with a guide to detecting someone who may have an extreme psychiatric disorder known as “Narcissistic Personality Disorder.” [NPD]

This model is intended to be applied against individual persons for the purposes of a medical diagnosis. However, it

is also pertinent for application to a group's collective ideologies, such as feminism, to expose those ideologies as being pathological, or, encouraging those individuals who subscribe to the pathological ideology to acquire the individual traits of the pathology.

We cannot, literally, say that an entire movement has a pathological personality disorder, such as narcissism. We can, however, analyze groups of people in terms of the traits that they collectively demonstrate, and, analyze the ideologies as a reflection of pathology.

For example, one intellectual describes feminism and it's "social justice warriors" as a form of medical hysteria he calls "Collective Munchausen Syndrome."[3] The professor at Concordia University is not, literally, attempting to diagnose a medical condition for every single person who is in the implied group. Nevertheless, he demonstrates how the group, as a whole, demonstrates the characteristics of a pathological medical syndrome.

In the same way, we can analyze a movement, such as the feminist movement, in terms of pathology, by examining how the movement as a whole presents the characteristics of a person who is properly diagnosed with the pathological disorder. We can also apply the analysis of pathology to the behaviors the ideology encourages its individual members to adopt.

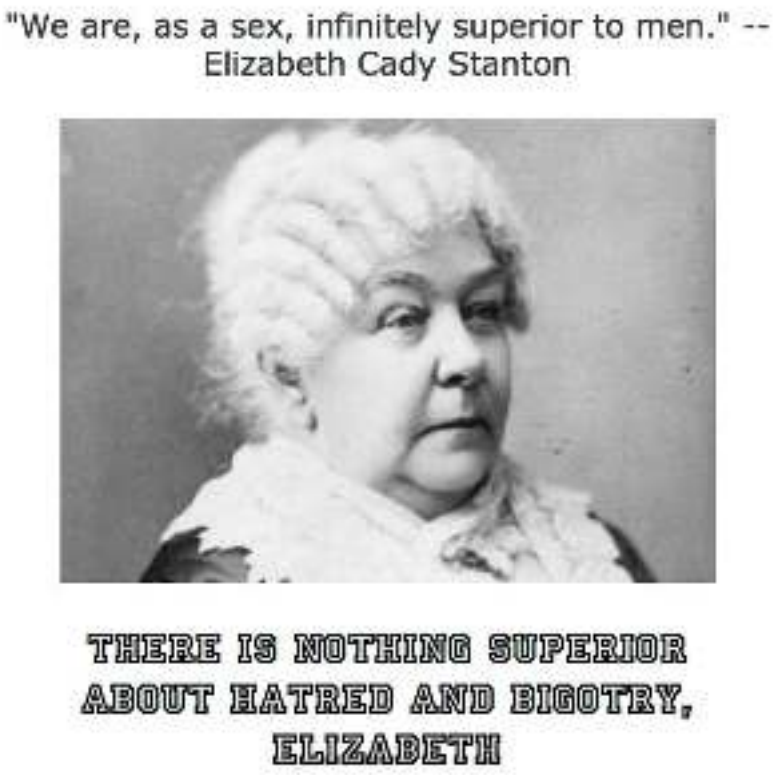

Narcissism and Feminists

Commentators typically divide the feminist movement into three “waves.”

“First wave feminism” historically arose in early 19th Century Europe. Although there were threads of feminism in literature and government throughout human history, feminist principals were typically adopted only when (a) society could afford to indulge in gynocentrism, and (b) when society found it expedient to use feminism as a way to manipulate men.

For example, in ancient Sparta, men were required to get married by the age of about 30 years old. They were punished if they refused to get married. This became the custom in ancient Sparta in order to serve the interests of women, and, also to serve the interests of the State. By forcing men to get married and have children, the State had a means of producing soldiers for the defense of the State. Needless to say, the State also imposed heavy burdens on married men to care for their families. To encourage men to get married, in addition to punishing them if they did not, and, to enable the men to effectively administer over their families to the benefit of the State, men were given authorities over the family in addition to the burdens that were placed upon them in regard to marriage.

This gave rise to the cultural concept of “patriarchy.” The Father was responsible for everything involving the family, including the criminal conduct of his wife and children. Therefore, he was given the authority over wives and his children to insure the orderly contributions of the family to the State.

During the 20th Century this societal structure acquired the label of the “nuclear family.” Throughout history, the “nuclear family” has stood the test of time as the strongest societal structure for both individuals and civilization. The nuclear family has stood, for many thousands of years as the bulwark against fascism and tyranny, and, at the same time, has insured the continued survival and development of the human race.

Feminist Camille Paglia has accurately described the gender social contract between men and women, up to the advent of 20th. Century feminism as being a social contract of gender roles in which:

> “Men have sacrificed and crippled themselves physically and emotionally to feed, house, and protect women and children. None of their pain or achievement is registered in feminist rhetoric, which portrays men as oppressive and callous exploiters.”—Camille Paglia

In the 20th Century with the advent of industrialization and a change in structure of labor in the US and Europe, the nuclear family, and traditional gender roles, came under attack by political interests. Those interests gained from flooding the workplace with cheaper labor from women, and, from using hatred of men as a means of dismantling families, and, dividing men and women against each other to make both genders easier to exploit and subjugate. Without families, men and women consume more, pose less of an opposition to the elite, and divided against each other, men and women cannot form alliances that are favorable to individuals—the result is that the human population, especially in industrialized nations, has become easily controlled and manipulated for elite economic and political interests.

To encourage feminists, and hatred of men, and, to divide men and women so that the are easily manipulated, feminist narcissism became an essential component of gender relations.

Men are conditioned from birth to hold women in high esteem. It has been relatively easy, therefore, for the past five decades, for industrial cultures to convince men that any criticism of women (or feminists) is anti-social, and, no praise or condescension to women's egos is inappropriately excessive.

Needless to say, it was not difficult for mass media propaganda, the government and religion to convince women that they were not only men's equals, but, their superiors in every way. Institutions found it highly profitable to inundate women with propaganda that fueled their gender narcissism like fertilizer applied to a flower garden. (Women "flowered" from this narcissistic fertilizer (but weeds also became prolific)); the "weeds" that were encouraged from the fertilizer of feminist narcissism became third wave feminism.

In Part II, we will continue our analysis of third wave feminism as a factor driving not only narcissim, but a destructive form of gynocentrism and institutions that are saturated with misandry.

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[1] *Bacheloris Artis*, Case Western Reserve University 1975; *Juris Doctor*, Seattle University School of Law 1981; *Legis Magister*, New York University School of Law 1984.

[2] Clementine Ford is a high profile feminist who was once an actor in a popular American television series known as "The L word." She is a lesbian in real life and openly preaches contempt and violence towards men.

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See also: Why is it always about her? Gynocentrism as a narcissistic pathology

The best a razor company can get

Martin Sykes · 20 January 2019 · Archived copy · Original

I saw the Gillette ad a few days ago and here's my analysis of it.

My first reaction was "yet another company that bashes men" and I made a decision to stop buying Gillette razors and products from Procter and Gamble. Then I contacted people who think like me and told them about the ad. My wife hated the ad too and wrote to P&G to tell them she's not buying their products either. We both called their customer service phone, but my wife wasn't able to go through, probably because their lines were busy. I didn't post anything on social media about the ad, though, since I don't like to post on political or controversial topics.

A few days later, I decided to analyze the ad from a marketing perspective, since I have an interest in marketing. Also, that's a more neutral form of analyzing the ad.

The point of any ad or marketing campaign is to increase sales or to establish a brand in the mind of the consumer. I must say that this is where the true impact of the ad is to be seen. Controversy attracts eyeballs and multiplies the results of any given campaign. If the ad results in bigger sales and profits, it'll be a success, no matter what other results of the controversy are.

While I can't predict the future, I think the ad will eventually fail and it'll be a prominent example in marketing text books of what not to do when designing a campaign. As its name implies, marketing implies focus on a market or markets. I believe the target market of Gillette and the ones the ad was aimed at is men. Gillette also has razors for women, but it's clear from their Gillette Venus website that women are considered a different, maybe secondary, market for which Gillette has a different approach and a different strategy. That website shows a woman with some skin problem that nevertheless looks satisfied. The background shows an open space by the sea and her hair looks loose. The image obviously implies the modern, free woman who is happy in her own skin. I thus deduct that women are a different market than men for Gillette although I admit that this is just my own observation and might be wrong.

The new ad is directed at men. So, how does it fare with this market? Badly, it seems so far.

The ad opens with the words "#metoo" and "toxic masculinity," while men at the mirror observe themselves in an insightful way. This is already something that's going to rub a lot of men off the wrong way. It will also be upsetting to many women, but like I explained, they aren't their target market. First of all, "metoo" is considered a political movement. Many men support it while other men consider it negative. The ad implies the rise of the "#metoo" movement as a necessity to cover abuses of women by men in the past.

The use of the words "toxic masculinity" is a poor choice. I know that in theory, the term doesn't mean that masculinity is toxic. However, to most men, who haven't studied feminist theory or gender studies, the term will make them think that masculinity is toxic. And some men who have actually read a definition of the term, still think that the term means that masculinity is toxic. Still, in marketing what counts is perception, not reality. So if men think that "toxic masculinity" means that masculinity is toxic, that's what counts, regardless of the actual definition of the term.

This is where the words and the image set the mood for the rest of the commercial. The look of introspection of the men in the first seconds of the ad quickly becomes a "what have I done?" look of guilt. Thus the viewer quickly understands that there's a serious problem in the world created by men, and specifically that YOU, the viewer, have had a part in it. So, while it can be argued that the ad doesn't say all men are bad, YOU, the viewer, clearly are, since you've either contributed to the problem or failed to stop it.

The rest of the ad reinforces this message, which makes it coherent and effective at delivering its message. The rest of the images give evidence that there is a problem created by men, that this problem is serious and widespread, in fact, it is pretty much everywhere, it has been around for a long time, and that men have either contributed to it,

approved of it (boys will be boys), or failed to act, specially the viewer.

So, what's the solution to this widespread, serious problem? It's for you the viewer to change your ways and to even stand up to other men and intervene. That's the message that the ad delivers.

The only thing that I saw that was out of place with the tone of the add is the inclusion of Anna Kasparian from the Young Turks. This bit stands out because, unlike the rest of the message, it's explicitly political, and specifically, liberal, so if you're a conservative or a moderate, or even a moderate liberal, the inclusion of such a figure might turn you off.

With all this, it's easy to understand why many men disliked the ad so strongly. They are portrayed as the ones at fault of this problem or that they have allowed it to go unchecked for a long time and they should think of what they have done and change their ways. Basically, the ad is saying "you shouldn't be like this, you should change." This message is neither empowering nor positive, in fact, it's blaming.

Finally, after you change your ways, buy our razors.

As I said, all this analysis is irrelevant if the ad actually generates sales. But I doubt it. Many customers were stating publicly and explicitly that they were not going to buy Gillette razors anymore. Others, like me, contacted similarly minded people to inform them of the add, resulting in more men stopping buying the product. Moreover, the fact that I'm submitting this essay instead of a video and asking the person who is organizing the submissions to keep me anonymus indicates that there are other men who, like me, disliked the commercial but don't want to suffer the backlash that disliking the ad publicly would entail.

However, there are a lot of men that have been raised by single mothers and haven't had a masculine role in their lives, who believe in feminist theory, or simply follow the masculine instinct to protect others. In addition, the new generations of men have been raised to be more feminine and to feel bad about their masculinity or to feel guilty by association of the abuses of women by men in the past, which the ad and their upbringing have portrayed as widespread rather than rare. These men approve of the ad and will start buying Gillette. I do think this market is smaller than the men who felt insulted and most of them probably buy Gillette already or won't switch, since they will not be as fired up, which means that they might not cause a significant raise in sales. However, I can only speculate about sales and I might be completely wrong about them. In the end, Gillette will act according to the behavior of their sales, and that's that.

What is a man? A response to Gillette

Paul Elam · 21 January 2019 · Archived copy · Original

Please, contact this company with your reaction. PE

https://www.egardwatches.com/ info@egardwatches.com

Gynocentrism and misandry

Peter Ryan · 21 January 2019 · Archived copy · Original

In my previous article "Perversions of gynocentrism"[1], I discussed the void of respect for men and boys. We live in a culture that does not respect the male half of the human race. To call this truth out is to attract the ire of feminists and be labelled a whinger and a misogynist that is just angry his supposed "privilege" has been taken away. The contempt that our gynocentric society has for men and boys is a forbidden topic to discuss.

This hostile reaction to discussing men's issues and their well-being and labelling any men that discusses them a whinger, is not just seen from feminists. It is also expressed from a substantial number of men and women in society. It is an ugly reality of human nature that people do not like to confront their own bigotry and when they are confronted, it generally elicits a hostile response. The reality is that the misandry that feminism vomits out into society, is just a symptom of a much more deeply rooted problem in our culture.

Men and boys cannot read a newspaper, watch television, go online, listen to the radio, go to work, or to college or school, or even socialise with their peers, without being regularly bombarded with hateful and bigoted messages that there is something inherently toxic about them or wrong with them because they happen to be male. There is a feminist campaign of psychological warfare directed at men and boys. Tom Golden has compared it[2] to the communist brainwashing of political dissidents in China and made a compelling argument feminists are using the same techniques.

In my article "Diagnosing Gynocentrism"[3], I discussed how gynocentrism is associated with a belief in female superiority. This belief holds that women and girls are naturally and inherently superior to men and boys based on being female. This belief emerges from two attitudes. There is an underlying attitude that masculinity is inherently flawed and that masculinity is toxic, violent, predatory, destructive and primitive. There is also a corresponding attitude that femininity is flawless, pure, peaceful, empathetic, life-giving and civilised. Gynocentric slogans like "women civilise men"[4] and feminist terms like "toxic masculinity"[5], are just two expressions of this same belief system. Female superiority is a belief system that leads to the dehumanisation of men and boys and the deification of women and girls.

Within one week of me publishing "Perversions of Gynocentrism", the American Psychological Association released their guidelines on dealing with men and boys, which pathologises traditional masculinity. Ex-Navy Seal Jocko Willink, has written a brilliant article debunking this nonsense[6] and I highly recommend people take time to read it. Numerous psychologists such as Dr. Gad Saad[7], Dr. Shawn Smith[8] and Dr. David Ley[9] in Psychology Today, have strongly criticised these guidelines and the demonisation of masculinity and the feminist ideological bias within them. A few days later, Gillette releases their new ad[10] on how men need to reform themselves and evolve past their primitive, violent and predatory ways (because apparently all men in general are now represented by the actions of a handful of predatory, backwards and violent men). These examples of demonising men and masculinity are nothing new. This has been going on for decades.

Where I live, we have government funded man-bashing ads on TV on a regular basis[11], holding men in general collectively responsible for domestic violence. If one woman is murdered by a man, the media are quick to collectively hold all men[12] as sharing responsibility for their death. There is of course no discussion of female violence toward men. This is despite the abundance of research available[13] that shows it is hardly a tiny fraction of domestic violence, but actually a substantial portion of it.

There is of course no collective blame directed at women in society for the actions of individual women that commit child abuse and physically attack their male partners. There should not be either, because all women and all men are not responsible for the actions of individual men and individual women. Of course this is understood when we look at female violence toward men and children, but not in the case of male violence toward women and children. That is just one gynocentric double standard that helps keep reinforcing the bigoted attitudes we have

about men and women, which in turn drives the belief in female superiority.

Man bashing ads are like grains of sand on the beach. Books[14]and research papers[15] have even been written on how pervasive the negative portrayal of men and masculinity is in this culture. The institutionalisation of misandry is also widespread in our society. Misandry is present in our political system, our universities, our family courts, our legal system, our schools, our universities, our corporations, our mainstream media and our government departments. It is in our policy, in our laws, in our news, in our entertainment, in school and university syllabus and academic scholarship and it is increasingly invading our personal spaces and social interactions.

None of this is new. What is new is the level of outrage the Gillette ad has generated. 2019 will mark the ten year anniversary of A Voice For Men. Ten years ago the Gillette ad would barely have created a ripple. There would have been some criticism, but hardly to the level we are presently seeing. This change in societal attitudes is a new phenomenon and an emerging trend. People have finally had enough. People are starting to notice the impact of what disrespecting the male half of the human race has in their own lives and they are recognising the true face of feminism. We have a long, long way to go, before we unlearn centuries of gynocentric programming. We are however starting to see society question the cultural narrative that something is inherently flawed about masculinity and also feminist ideology.

I did leave a comment on the Gillette ad. I responded as follows:

> "Is this ad the best a man can get? Imagine if this ad generalised all black people or all women by the actions of a few individuals. Would such bigotry even get past production and be released? So why is it suddenly ok to generalise the male half of the human race by the actions of a few men? This is wrong. It is not "some" men doing the right thing, it is actually most men. Inspiring men to do better, requires respecting men to begin with. Seeing the worst in men and using shame and guilt to inspire them to do better, just creates the understandable level of hostility we see toward this ad. Men are not toxic, this message and messages like it are toxic. Inspiring men to do better, requires portraying a positive image of masculinity to your audience and not deriding them. Such simple logic."

Predictably feminists attempted to gaslight me. That is their predictable (all so predictable) response when they get challenged on their own double standards. There is nothing wrong with what they are doing, it must be me and the million or so other people like me that expressed a problem with the ad. Not in one instance in the replies under my comment, did feminists answer my question about whether this ad would have even got past production if it had of portrayed black people or women in this way.

Gillette would have us believe "some" men but not most men, are doing the right thing by others. It is implied through omission that the majority of men need to reform themselves. The ad clearly exploits a perceptual bias called anchoring[16], to set the perceptual frame in the viewers minds right from the beginning, that men in general are to be found guilty for the actions and behaviour of a handful of predatory and violent men. Then it proceeds to lecture men from a morally self-righteous position, on what men should be doing to redeem themselves. I will ask the question again, would feminists approve of this ad if an ad like this was made about women? I think we all know the answer to that and their silence to that simple question is deafening.

Feminists were predictably quite quick to obfuscate an examination of their own double standards and bigotry, by accusing people of having a problem with men acting like decent human beings, or even going as far as insinuating that I was somehow one of those toxic men portrayed in the ad. This is the predictable game feminist ideologues play- They set the bait to elicit anger from men, there is an angry reaction from men and then they frame themselves as victims of male aggression. It is all in your head, there is something wrong with you etcetera, etcetera. Gaslighting is a preferred tactic by feminists. But the central question that I asked still remains unanswered. Would these same feminist ideologues be perfectly fine with a comparable video being made about women? Indeed people have noted that double standard and have produced such videos[17].

Men and women do not have a problem with the message of men acting like decent human beings. They do have a problem with an ad framing men in general as violent, primitive, predators and that only "some" men are doing the right thing. They do have a problem with an ad that takes such a pompous and morally self-righteous position to judge and shame it's male customer base and then dare to lecture them on how they should behave. The ad like most feminist inspired ads, is dripping with condescension toward men[18].

Paul Elam did an excellent response to the ad linked here[19]. I also left a comment on that video as follows:

> "When I wrote about there been a void of respect for men, I was not saying that as a minor footnote. We live in a society that is so gynocentric it pathologises the very type of men and masculine traits it depends on to exist. They say fish rots from the head and it certainly does. This ad is nothing new, just more of the same. The misandry in ads has been going on for decades.
>
> Feminist ideology is the religion of the corporate kleptocracy we live in. The steady progression of this toxic ideology through our public institutions and businesses, is the product of decades of general apathy from the public toward the well-being of men and boys. Society gave feminism the green light to demonise and dehumanise men and boys and marginalise them in the name of equality decades ago. Business executives and politicians go along with it because society mostly does not care and has shown zero concern for decades. Is anyone going to protest outside their HQ? Is anyone going to make a formal complaint or take legal action over this ad? Is this really going to lead to any serious and long-term boycott of their products? Is there going to be any real tangible consequences for this business and any well organised movement to pushback against this misandry?
>
> There were many ads, articles, books and shows like this before and most people said nothing. Only now is the rotten stench of feminism starting to bother people.
>
> You reap what you sow. This will continue to worsen until people confront and correct their own gynocentric programming. Exactly how bad the stench of feminism needs to get before that occurs, depends on how much people are willing to suffer for their own gynocentric stupidity. The moral laziness of society toward gynocentrism is really to blame, not a business that just reflects the fashionable bigotry of the day. Look in the mirror people."

One year ago there was another video that attracted similar levels of controversy. Does anyone care to guess what it was? It was the Jordan Peterson interview with Kathy Newman on Channel 4[20]. So you were saying? So you were saying? So you were saying? Remember? Strawman, gaslight, strawman, gaslight. Precisely the same feminist tactics of painting men as villains and portraying themselves as victims, was on full display a year ago from that interview and in its aftermath. Just like now, there were millions of people that heavily criticised that interview. The cycle of misandry repeats itself over and over again each year and it will continue to escalate.

So my question to people is what are you going to do now? This is not a new problem. I can pretty much guarantee with certainty that the bigotry and contempt that our feminist controlled society has towards men, is going to keep continuing and keep escalating. You can expect more ads like this. What we are presently facing is not something that just grew overnight. The demonisation and the marginalisation of men and masculinity, has been going on for decades. It was the apathy and the indifference of the general population to what feminists were doing then, that allowed the pervasive misandry in our society to be normalised by feminists and grow to the point we are observing today.

I want people to really think about how deeply entrenched the hatred of men would have to be in our society, for the American Psychological Association to come up with their feminist inspired guidelines toward treating men and boys. I went through multiple examples in "Perversions of Gynocentrism", on describing the world we now live in and how they illustrate a void of respect we have for men and boys. It is not hyperbolic for me to say that if I replaced men with Jews in some of the hateful content coming from our feminist media, academics and politicians, it would not look at all out of place in Nazi Germany. Could you imagine the outrage if the Washington Post

article, "Why Can't We Hate Men?"[21] was written about Jews? Antisemitism is reprehensible and so is misandry. The fact you can write such hateful drivel about men in a major mainstream media publication, goes to show you just how depraved our society has become.

To get to this level of feminist depravity and hatred towards men in society, the general population had to be apathetic and indifferent enough to the well-being of men to permit it. That is the disgusting truth that no one wants to acknowledge. Even a substantial number of antifeminists will stop short of examining the reasons why feminists have been so successful in implementing their agenda, with next to no resistance from the population. All of these mothers and fathers with sons did nothing for generations, while feminism gradually infected and then spread through our institutions, companies, politics, media, legal system and public and private organisations. Despite the massive outcry over this one ad that goes for less than 2 minutes, the concern and outrage from the public over a multitude of far more serious examples of systemic and institutional misandry in society, is relatively little.

Men and boys are far behind girls at every level of education from kindergarten to postgraduate education. They have been struggling academically for decades in a feminist controlled education system that prioritises women and girls learning needs and avoids and silences any attempt to address this imbalance. Young men have seen their rights to due process eliminated on college campuses and their lives ruined from false allegations, thanks to biased feminist university policies and kangaroo tribunals. Husbands and fathers face severe bias in the family court and divorce process and many of them lose everything- wife, kids, house and sometimes their lives. Countless fathers are killing themselves on a regular basis from being alienated from their children. Men are now facing a social climate thanks to metoo# and changes to the legal system, where a woman can virtually point the finger at a man and based on an unproven accusation from more than 20 years ago and with no trial, the man can have his life destroyed. The list goes on and on.

Many of these problems have been around for decades and they are systemic in nature and have impacted millions of men and boys. The silence from our society to these issues has been deafening, because mostly no one cares. Like I said, the Gillette ad that went for less than 2 minutes, got more attention in one week than any of those men's issues I just mentioned have gotten from society in twenty years! If these things were happening to women, we would be up in arms and there would be a revolution. The indifference to the suffering and marginalisation of men and boys, is a readily observable feature of society. This is the gender empathy gap[22].

It is a stark and surreal claim to talk about men being privileged in a society that bends over backwards on every occasion to cater to feminist demands to prioritise female well-being (even to the point of spending money on stopping "manspreading" on public transport), while at the same time shaming and ostracising men and boys and showing such indifference to their suffering. So whilst I am glad to see the reaction to the Gillette ad, that reaction is just a blip on the radar screen. In contrast the reaction from society in general toward the systemic misandry within it, has been one of silence, indifference and in some cases encouragement. If people want to see real change, then that will have to change.

Feminism has been able to spread through the public and private sectors of our society with ease, because our leaders have correctly perceived that they will receive greater consequences from feminists for not going ahead with the feminist agenda, than from the general public if they do. Politicians will gladly parrot feminist talking points on domestic violence for example, because they know the attacks they will get from feminists in the media and elsewhere if they do not, will be orders of magnitude more detrimental to their political careers, than the consequences they will receive from the general public by doing so. I noticed Stardusk has raised this very same point in relation to his response to the Gillette ad[23] and also emphasised the importance of saying "no" to these feminist ideologues. It is the same situation in any big organisation that feminists infest.

Our society has been slowly rotting away from the inside year after year and decade after decade, from the slow and gradual feminist subversion of our institutions, academia, media, legal system, political system and corporations etc. The feminist capture of the universities has been essential to feminisms spread throughout society, ensuring that our future politicians, policy and law makers, business professionals, mental health professionals and

educators, are thoroughly indoctrinated in feminist ideology and go on to work at senior levels where they can spread feminist ideology within the private and public organisations they work for.

In many ways modern society today resembles a termite infested house. The feminist infestation has gone by unimpeded for decades and now suddenly the damage is starting to appear on the surface. What people need to realise is the Gillette ad is just the tip of the iceberg of this problem. We now have a situation where the public and private sectors of our society, blatantly express the female supremacist values of feminist ideology and the general population is disgusted by what it sees. But what the general population is disgusted by, is really just a reflection of its own gynocentric double standards. All that was required for this to occur, was for people to remain indifferent to male-being for long enough to let feminism implement their agenda and entrench themselves in our institutions and corporations etc.

In "Perversions Of Gynocentrism" and "The Normalisation Of Gynocentrism"[24], I explained at a social and cultural level how the spread of feminism and gynocentrism has been achieved. Gynocentrism is at the heart of the pervasive misandry we are observing today and feminism is merely a political manifestation of gynocentrism. We are not going to overcome feminism by simply limiting our focus to criticising feminist ideology. We have to ask serious questions about why society has been so easily overtaken by feminism. We have to confront our own apathy toward male well-being. We have to confront our pedestalisation and deification of women and girls. We have to confront our own gynocentric programming and how that programming taps into basic sexual and emotional drives and short-circuits them. If we are not prepared to confront our own gynocentrism, then feminism will continue to degrade our society until it inevitably collapses from a fempocalypse[25].

Only if society cares enough about male well-being to react in a manner that leads to serious consequences for our politicians, businesses and academics etc to lead them to change their ways and resist feminism, will we see any change. Until then it will remain business as usual and feminism will keep on escalating the misandry in our society. Feminism has had several decades to infest every branch of society and has a great deal of political and financial momentum behind it. Feminism will not be defeated by a single protest or a single boycott or a single march or a single legal battle. It is going to take a sustained effort on multiple fronts to remove the decades of feminist rot in our society. It is going to take a society prepared to rise above its own gynocentrism and its one-sided concern for only female well-being, to generate a strong enough response to defeat feminism. Half measures will not be enough. If people truly have had enough of misandry like the Gillette ad, then we have to go the whole way and question our own double standards that prioritise female well-being and ignore male-being.

The gynocentric seeds of our own destruction bore the fruit of feminism. Feminism is just an extension and a reflection of our own bigotry. We have an underlying belief in female superiority embedded in our culture which we do not want to look at, because we do not like the reflection that stares back at us. We have bigoted attitudes toward men and toward women engrained in our culture. The women are wonderful effect[26] and the female in-group bias[27], are real measurable phenomena in our society and are the subject of scientific enquiry. We need to unlearn those attitudes. Men are not collectively responsible for the actions of mass murderers and serial rapists. Women and girls are not all sugar and spice and men and boys are not all primitive violent Neanderthals. The notion of women and children first and the complete disregard for male well-being, is indefensible in a modern developed society where women enjoy the same rights as men.

The underlying belief in female superiority that has gradually been embedded in our gynocentric culture and the attitudes it is based upon, need to be confronted and eradicated. Masculinity is not toxic, these gynocentric elements of our culture are toxic.

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How to encourage the best a boy can be

Warren Farrell · 23 January 2019 · Archived copy · Original

Whether it is #MeToo, the American Psychological Association, or the Gillette ad critiquing men, masculinity is under siege. We hear, "the future is female," and read books called *The End of Men*.

Imagine your daughter growing up at a time that predicted "the end of women." No boy or girl has ever before grown up in a time that predicted the end of their gender. Anticipation of "the end of men" is not exactly an inspiration for your son's life journey.

As an educator, I regularly hear from both moms and dads of sons. "I don't know how to guide my son," they say. "My son is searching for who he should be, but he only hears the negatives: 'toxic masculinity,' accusations of 'male privilege,' 'male power,' and the 'patriarchy.' He hears nothing of how every generation trained young men to sacrifice themselves so that women and children could live; he hears nothing about how dads forfeit their passion to earn money so their children can have better lives than they have."

When it comes to a boy expressing his feelings, some parents are still saying, "Big boys don't cry." Others say, "We know it's a danger sign for our son to repress his feelings, but when he speaks up at school, he's accused of 'mansplaining.' So he represses his feelings. Isn't that just reinforcing the toxicity the accusers are complaining about?"

Make no mistake: There is a boy crisis. Boys are doing worse than girls in virtually every academic subject in all 63 of the largest developed nations, and their rates of suicide, death by drug overdose, unemployment, and imprisonment are soaring. It is males doing the mass shootings and joining ISIS. What is more amazing, though, is that this crisis has largely been met with a cultural shrug. It should instead catalyze a cultural shift.

We have always had a battle of the sexes. But for the past half century, we have had a war in which only one sex has shown up to fight. If boys and men felt safe enough to take their heads out of the sand, what might they say? They might say that the #MeToo monologue needs to be a #MeToo dialogue. As one dad put it, "My son is afraid that if he moves too quickly, he's a predator, but that if he moves too slowly, he's a wimp. He asked me once, 'Why does it seem that the girls I'm most attracted to expect me to take the risks of sexual rejection. Doesn't equality mean they should take the risks half the time?'"

The boys who are most in crisis are boys who are dad-deprived. Especially sons of divorce, when family courts refuse to let their dads have equal time with them. To many, it seems like their moms have the right to be with them, but that their dads have to fight to be with them. They feel abandoned by their dads; they feel lost. They wonder, "If I get married and have children, will I someday be like my dad? Paying for children I can only occasionally see?"

Again, not exactly an inspiration for your son's life journey.

So, what are the top ways that we can help a boy become the best man that he can be? First, make sure your son is "dad-enriched," not "dad-deprived," so that the purpose void is not magnified by a "dad void." Your son is at greater risk if he is dad-deprived.

Have weekly family dinner nights, and know how to prevent family dinner nights from becoming family dinner nightmares.

Know the difference between training your son for *heroic* intelligence (training for a short life) versus training your son for *health* intelligence (training for a long life).

Model for your son how to handle personal criticism without becoming defensive, so that your son can experience dad-style and mom-style parenting as they become "checks-and-balances parenting."

If you're a single mom, you know how to get the biological dad re-involved. If that is impossible, get your son great

male role models — perhaps in Cub Scouts, or faith-based leaders. Also, if applicable, effectively connect your son to a stepdad and grandfather.

Finally, get your son involved in individual sports, team sports, and pick-up team sports.

In 11 years of research, I have found that these approaches to raising our sons create a much better chance of raising them to be the best they can be. Which means our daughters will be able to find boys who are worthy of their love, and our sons will find women who respect the best attributes of their masculinity.

We are all in the same family boat. When only one sex is blamed for being what we have worshiped in the past, then neither sex will prosper in the future.

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Getting up close with Lee Marvin

Doug Mortimer · 23 January 2019 · Archived copy · Original

A couple of months before he died (at age 95!), Ernest Borgnine appeared at Texas Frightmare Weekend, one of the nation's biggest get-togethers for horror movie aficionados. During a Q and A session, someone asked him what Lee Marvin, with whom he had appeared in three movies, was like. He succinctly replied, "He was a Marine." That's a big part of the story but not the whole story.

Like Humphrey Bogart, another longtime screen tough guy, Marvin was born to a prominent New York family with deep roots in American history. He was an incorrigible youth until World War II came along.

He enlisted in the Marines at age 18 and was badly wounded by machine gun fire (he barely dodged permanent paralysis) at the Battle of Saipan, a particularly grueling and gruesome siege from June 15 to July 9, 1944, in which 3,246 Americans were killed and 10,364 wounded. The Japanese, soldiers and civilians, fared even worse.

One can't help but wonder how a young man who escaped from that slaughterhouse would conduct his life thereafter. Some biographers think Marvin felt guilty for surviving. Perhaps we could call it Last Man Standing Syndrome. Then again, we probably could not, as the American Psychological Association would have to sign off on this terminology, and they haven't been too male-friendly of late.

After the war, Lee Marvin stumbled into acting and began compiling a lengthy list of stage, screen, and TV credits; at the same time, he shaped a legendary persona thanks to both his public and on-screen behavior. Understandably, having witnessed how cheap life can be, he was something of a fatalist. "Anything over 40's gravy," he once said. Indeed his lifestyle was not conducive to longevity, but it did endow him with living legend status.

Another understandable result of his wartime experiences was his gusto for living. Indeed, Marvin's reputation as a boozer, brawler, carouser, and all-purpose hell-raiser was outstanding, even by Hollywood standards. Like a smoking volcano, he looked as though he could erupt at any minute – and he often did. If he were in his prime today, he surely would have merited a few seconds of screen time in that infamous finger-wagging Gillette commercial.

Among the opinions of those who knew him:

> Not since Attila the Hun swept across Europe leaving five hundred years of blackness has there been a man like Lee Marvin.
>
> - Director Joshua Logan
>
> He looks like a cartoon wolf about to blow someone's house down.
>
> - Author Lloyd Hughes
>
> A snarl with a juggernaut behind it.
>
> - Film critic John Baxter

Sounds like toxic masculinity, you say? Well, Marvin never heard that term during his lifetime, but he might have agreed:

> Films have given me an opportunity to do things that normally you'd be locked up for, put into prison and executed for.
>
> If you're going to be bad, be real bad…I leaned on people real hard.

Lean of body with a craggy face and eyebrows that got bushier as he got older, he had a unique screen presence,

brutal but not stupid, mean but not petty. To this day, I can't make up my mind whether *The Dirty Dozen* is a tribute to fascism or anarchism; either way, Marvin was the ideal actor to bridge that duality.

Two of Marvin's observations about women would surely raise eyebrows today:

> Too many women don't realize they're women and that disturbs me.
>
> Take a snatch away from a broad and what's she got left?

Despite – or more likely because of – his demeanor, he oozed sex appeal. Mamas might not have wanted their babies to grow up to be Lee Marvin, but they might not have minded his fathering their babies. According to actresses who knew him.

> He's more male than anyone I have ever acted with.
>
> - Jeanne Moreau
>
> Lee was the personification of a man. Ohhh! He was more than good. You wanted to be good with him.
>
> - Angie Dickinson
>
> As unpredictable, honest, inflammable as I imagined. He is usually interesting; in the way that war is more interesting than peace.
>
> - Candice Bergen

Then there is this anecdote from the late Bosley Crowther, longtime *New York Times* film critic:

> I heard a middle-aged woman awesomely and rapturously exclaim to her equally galvanized companion at a showing of *Point Blank* last week – right at a spot of hideous violence – "What a gorgeous man!"

Most importantly, we have this opinion:

> Lee is probably the most pure man I have ever known in my entire life.

This quote is particularly relevant as it was uttered by Michelle Triola, a small-time actress/dancer/singer, Marvin's mistress from 1964 to 1970. In February 1972 she sued for what came to be called "palimony." That Lee Marvin, the ultimate tough guy, was the defendant in the case could be considered irony or poetic justice.

By Hollywood standards, Marvin's sex life was hardly sordid. He was married twice, to Betty Ebeling from 1951-1967, and to Pamela Feeley from 1970 till his death. Michelle Triola was Ms. In-Between.

A theater arts major at UCLA, Triola met Marvin on the set of *Ship of Fools* in 1964 and lived with him (his first marriage was already on the rocks) in their love nest on the Pacific Coast Highway in Malibu from 1965 till Marvin's second marriage. When Triola met Marvin, she was a recent divorcée, having just ended a brief marriage to actor Skip Ward.

As difficult as it may be to believe today, "living in sin" was rare in 1964. To be sure, men of means who wanted a mistress had one, but she was stashed away in a place of her own. Typically, the man and woman did not live under the same roof. A man setting up a household with a woman without benefit of clergy was simply not done, at least not by "decent" people. As late as 1968, a Barnard College undergrad was disciplined for living with her boyfriend, a Columbia University student, in an off-campus apartment. And these were Seven Sisters/Ivy League schools in ultra-liberal New York City! As trivial as this sounds today, the travails of Linda LeClair and Peter Behr made headline news nationwide. Yet cohabitation was growing by leaps and bounds. So when Michelle Triola sued for

palimony (*Marvin v Marvin*, 18 Cal. 3d 660, 557 P.2d 106) in 1972, it didn't seem so far-fetched as it might have when she set up housekeeping with Marvin in 1965.

Triola went straight to the top and hired renowned Hollywood attorney Marvin Mitchelson, who had been a divorce lawyer since 1964 when he achieved a $1.5 million settlement for Pamela Mason, former wife of James Mason. It was headline news at the time as it was the biggest divorce settlement ever.

Mitchelson immediately became the go-to guy for Hollywood divorces. He represented Rhonda Fleming, Zsa Zsa Gabor, Joan Collins, Connie Stevens, Bianca Jagger, Lesley-Anne Down and Mrs. Groucho Marx and Mrs. William Shatner, among other women. He was not just a ladies' man, as he also represented Robert De Niro, Mickey Rooney, Sylvester Stallone, Sonny Bono, Tony Curtis, and curiously, Carl Sagan. Mitchelson once characterized himself as "a chameleon with a law book."

As is the case with any hotshot lawyer, Mitchelson relished the opportunity to make legal history – and headlines – with a high-profile case involving "marriage with no rings attached." Indeed by the time Triola filed her suit, it had become hip to assert that a marriage license was just a piece of paper. Serial relationships had long been common in Hollywood but they had always been accompanied by that piece of paper. The studios would not have allowed otherwise. Actors had morals clauses in their contracts, though lax morality (if not downright criminal behavior) was more likely to be covered up than punished. The studio system, however, had vanished.

So Marvin Mitchelson was in the right place at the right time. He could apply his Hollywood divorce experience to Hollywood cohabitation. According to Mitchelson:

> A woman should have the right to a good divorce and community property even if she is not licensed to marry the man she loved and lived with…it costs three dollars to get a marriage license. I say that for this money one should not have different rights than one who has the same relationship but doesn't pay the three dollars. I consider this unequal protection under the law.

He was in effect equating cohabitation with marriage. He might have been making a backhanded effort to reinstate common law marriage, which all but disappeared from California in 1895. Well, I'm no attorney but I have to wonder if unlicensed drivers or doctors could argue that the state denying them the same rights as licensees is a violation of the Equal Protection Clause of the 14th Amendment.

Triola played the victim card by portraying the wronged woman who was pure of heart. More than that, she claimed she stood for "women who simply could not hold back on loving someone until they got a piece of paper with signatures on it." Unceremoniously dumped after six years (though Marvin did pay her a modest allowance for a year – severance pay, so to speak), she had loved well but not wisely. Wasn't she entitled to half of the $3.6 million he earned during their time together? Didn't she and Lee have an oral agreement to that effect?

She argued that she had provided all the duties of a wife (cooking/cleaning/sex) for six years and was entitled to half of Marvin's earnings. Needless to say, if Marvin had hired a cook and a maid while keeping a call girl on speed dial, he would not have to shell out anything more if he decided to terminate their services after six years. In other words, did she deserve anything more than what she received during their time together?

> According to Michelle, "I gave Lee the best years of my life."
>
> Marvin countered with, "Yeah? Well, I also gave her the best years of her life.

She also testified that she had given up her career in show biz. She was already 32 when she shacked up with Marvin, so whether she was a rising star or a fading star (if indeed she ever was a star) was open to question. Not only had she not worked during the six-year relationship, she adopted Lee's last name (hence the case name *Marvin v. Marvin*). And didn't she sit next to him at the Academy Awards in 1966 when he won the Best Actor Oscar for *Cat Ballou*?

Well, *Marvin v. Marvin* had a lengthy history in the California courts. The first two trial courts threw out her case. Then in 1976, the Supreme Court of California reinstated it, arguing:

> The fact that a man and woman live together without marriage and engage in a sexual relationship does not in itself invalidate agreements between them relating to their earnings.

So the case was back on the docket. Even without that piece of paper, a woman could sue after a breakup if – and it's a big if – there was an agreement pertaining to their assets.

Ruth Bader Ginsburg, then a law professor, commented that the case demonstrated "the breakdown of the legal line between married and unmarried union." Grey areas mean every case must be considered individually…hence litigation…hence more work for more lawyers, who owe a profound debt to Marvin Mitchelson.

Predictably, the 11-week trial, starting in January 1979, was high soap opera. Promises were made, promises were broken, there were pregnancies, there were abortions, infidelities, accusations, and recriminations…plus lots of emoting from Triola. Of course, in any courtroom proceeding a tearful, sniffling woman always has an advantage over a man. Marvin was especially at a disadvantage, as he had to live with his screen image. It was a lot easier to paint him as an insensitive troglodyte after he had portrayed same in so many movies.

When it was all over, Judge Arthur K. Marshall ruled that there was no contract obligating Marvin to share his earnings with her. He did award her $104,000 for "rehabilitation purposes," but the case was appealed so the award was put on hold. In 1981, the appeals court overturned the award. So Marvin never paid her another penny. No telling what his legal fees were, however.

Curiously, both sides claimed victory. Though Marvin paid no palimony, Triola felt she had claimed a moral victory on behalf of similarly situated women. In truth, numerous palimony lawsuits were filed in the wake of *Marvin v. Marvin*. A significant number involved homosexual couples. Two of the more prominent suits involved celebrity pianists Liberace and Van Cliburn. Women were not exempt, as tennis stars Billie Jean King, and Martina Navratilova had their days in court (hence the term "galimony").

After the conclusion of the trial, Triola said, "If a man wants to leave his toothbrush at my house, he better bloody well marry me." Nevertheless, she cohabited with Dick Van Dyke till she died of lung cancer in 2009. How to account for that? Well, Van Dyke also had a place in Malibu. If she couldn't get any palimony from Marvin, at least she could live in the manner to which she had become accustomed. She did have a contract, but since she died before Van Dyke (he's still alive and kicking at age 93), the provisions of the contract were moot.

Mitchelson reaped gobs of publicity from the trial, enabling him to maintain his Beverly Hills mansion, collection of luxury cars, and stash of cocaine, and engage in various forms of conspicuous consumption. It wasn't all blue skies, however, as he had to contend with his own legal problems. After various tax evasion, fraud, and sexual assault claims, he was sent to federal prison for two years. After getting out, he opened a less prominent law practice in West Hollywood in 2001. He died in Beverly Hills in 2004.

Lee Marvin died of a heart attack in 1987. He was 63 years old so he enjoyed 23 years of "gravy." Had he lived long enough to witness Mitchelson's travails, he doubtless would have enjoyed those also.

Arthur Phillip – a man who founded a nation

Robert Brockway · 25 January 2019 · Archived copy · Original

Today is January 26 in Australia. 231 years ago the First Fleet arrived in Botany Bay, establishing the first permanent European settlement on the continent of Australia. At the time it was generally called New Holland by Europeans as the western portion of the continent had been explored by the Dutch more than a century earlier. There might have even been earlier explorers. There are unsubstantiated claims of very early Portuguese exploration. Some even claim early Chinese mariners landed on the shores of Australia. The discovery in the 1940s of ancient African and more recently of a Chinese coin remain unexplained. It's possible they were left there by the Macassan people from Indonesia who were known to trade with Aborigines in Northern Australia, or perhaps they speak of more ancient contact. What we can say is that of all the groups that may have found Australia after the arrival of the Aborigines, only the British established a permanent presence.

James Cook embarked on three great journeys of discovery in the Pacific. The first of these, aboard HMS Endeavour, was ostensibly to establish an observatory on Tahiti in order to observe the transit of Venus in 1769 in which the planet Venus made a rare transit of the Sun. European Astronomers had determined that if they could gather sufficient data of this event they could accurately calculate the distance to the Sun. In an early example of international scientific co-operation, the great powers of Europe sent out missions all around the world to give the scientists as much data as they could.

The Admiralty were not ones to miss an opportunity. Cook turned to the secret orders he had been given, not to be opened until after the Endeavour left Britain. Cook was to search the Southern Hemisphere for a great continent known to Europeans as *Terra Australia Incognita*. Since Roman times Europeans had believed that a Eurasia sized continent must lay in the Southern Hemisphere to *balance* the world. Cook thoroughly explored the region and accurately charted the east coast of New Holland, along with other accomplishments. He established definitively that no equivalent of Eurasia existed in the Southern Hemisphere. In 1770 Cook did, however, claim the eastern portion of New Holland and called it *New South Wales*.

Britain had been sending its convicts to the Americas for decades when the start of the American War of Independence disrupted this practice. After American independence the British were, for a while, at a loss as to what to do with the prisoners it had formerly been shipping off to its American colonies. For a while they were housed in old ships, called hulks, along the Thames but this could only be a temporary solution.

Sir Joseph Banks, who had been with Cook in 1770, and others were pushing for the establishment of a British colony in New South Wales for strategic reasons. The need for a permanent solution to the convict problem in Britain gave them the opportunity they needed.

And so it was that in 1787 the First Fleet set sail for Australia under the command of Commodore Arthur Phillip. Phillip was an experienced naval officer and he had been given the task of assembling the fleet, obtaining all the provisions for an extended sea voyage for 1420 people as well as everything needed to establish the new colony, which he would then govern.

All eleven ships successfully arrived in New South Wales after a voyage of 24000 km (15000 miles) by way of Rio De Janeiro and Cape Town. It is a testament to the fine leadership that Phillip provided that only 69 people died, discharged, or deserted during the voyage with other later fleets travelling to Australia suffering far higher attrition rates.

Phillip was instructed to settle at a location suggested by Cook 18 years earlier, Botany Bay, but found it unsuitable. Phillip personally led a small contingent north to examine the nearby Port Jackson, where he established the new colony. Commodore Phillip later reported to the Admiralty *"…we had the satisfaction of finding the finest harbour in the world, in which a thousand sail of the line may ride in the most perfect security…".* Under Phillip's good leadership the new colony had been founded on one of the world's great harbours.

Arthur Phillip realised from the outset that the new colony would become a community, with many of the convicts unable to return to Britain even after their sentences were served. He also declared that slavery would be illegal in the new colony, decades before it would be made illegal Empire-wide. Phillip required the colonists to treat Aborigines respectfully. Any colonists that abused the local Aboriginal population were harshly punished. When he was speared by a local Aborigine he believed this had been a result of a misunderstanding and ordered his men to not retaliate.

The early years of the colony were difficult. With few farmers among the settlers, poor soils and weather patterns very different from their home food rationing had to be imposed. In 1790 one of the original ships from the First Fleet, HMS Supply, was sent to Batavia (modern-day Jakarta, Indonesia) for food. Later ships were sent to Capt Town and Calcutta for further supplies. Arthur Phillip successfully led the nascent colony through these difficult times.

Phillip resigned as governor and returned to Britain as his health began to fail. By the end of his tenure as governor in 1792, the colony's food supply had stabilised, freed convicts were establishing land claims, and the foundations of the nation that would become Australia had been laid. Relations with the Aboriginal population were largely peaceful, but unfortunately, that wouldn't last.

After returning to Britain Phillip's health recovered and he returned to having various sea commands, including during wartime. He was eventually promoted to the rank of admiral before retiring. Arthur Phillip continued to champion the new colony in England to the end of his life.

Eventually, five additional colonies split off from the original colony of New South Wales. In 1901 all six of these colonies joined together to create the Commonwealth of Australia. The modern nation-state of Australia can trace its origins directly from the moment that Arthur Phillip stepped ashore and proclaimed the establishment of the new colony 231 years ago.

Today Australia has one of the highest standards of living in the world and has been in the top three nations on the Human Development Index for many years. Australia is also a nation beset by feminist dogma and political correctness which are gradually eroding the character that has made this nation great. Australia's founding fathers, Arthur Phillip among them, would no doubt be appalled that the country that started life as a penal colony and went on to become a great nation would be going down this road.

Only time will tell if we can change course and make Australia great again.

Aggrieved Entitlement – women's reaction to temporary loss of chivalry

Peter Wright · 26 January 2019 · Archived copy · Original

It's no secret that women feel entitled to special treatments from men based on the European culture tradition of chivalry: i.e., allowing women to go through the door first; showering the "fairer sex" with compliments about being beautiful, caring or pure; paying for dinner and other life luxuries; and offering them costly care and protection around the clock. In the modern context chivalry boils down to the male posture of *deference to women's needs and wants*, which understandably fosters a positive self-concept in women and a sense that they must be "worth it" as we are reminded by the ubiquitous advertising jingle.

The expectation of male chivalry, or benevolent sexism as some prefer to call it, is nothing new and there are countless studies confirming that women generally expect such treatment from men.[1] So we will take that expectation as a given. What hasn't been studied sufficiently in women is the reaction men's *failure* to provide expected level of chivalric supplies, and this is where we run into the useful concept of 'aggrieved entitlement.'

The phrase aggrieved entitlement was popularized by feminist Michael Kimmel who refers to it as a gendered emotion displayed by disenfranchised males, entailing "a fusion of that humiliating loss of manhood and the moral obligation and entitlement to get it back."[2] By 'manhood' Kimmel is referring to rights that males have supposedly enjoyed over women and culture that are subsequently denied them by a changing world. He further clarifies that men "tend to feel their sense of aggrieved entitlement because of the past; they want to restore what they *once had*. Their entitlement is not aspirational; its nostalgic."[3]

In a recent paper Dennis Gouws suggests that the aggrieved entitlement descriptor can be equally applied to the behavior of women. Reviewing Kimmel's concept he concludes:

> Because Kimmel's sympathies lie with gender feminism, he is uninterested in how this concept might apply to women's behavior. Women might express aggrieved entitlement when they experience what they perceive to be a humiliating loss of the gynocentric privilege to which gynocentric chivalry, gender feminism, and hegemonic gynarchy have entitled them. Self-righteous, angry expressions of personal offense and even violent acts might result from their perceived moral obligation to regain their sense of gynocentric privilege. A cursory

> internet search of gender-feminist responses to men's-issues speakers on campus and to the establishing men's groups or other male-positive spaces on campus will provide examples of this aggrieved entitlement.[4]

Gouws provides a useful example of aggrieved entitlement by women who dominate university campus culture. Men attempting to establish male support groups on female-dominated campuses, or who attempt to invite speakers sympathetic to men's health issues, have frequently been met with fury for apparently removing the chivalric focus from women and their issues. The resultant female rage has triggered violent protests, intimidation, vindictive and false accusations, or boycotting of male initiatives through financial and other means.

Looking at the sexual-relations contract that has been operating for eons we can see that a certain degree of narcissistic pride was encouraged in order to sweeten gender roles for men and women – "He's an awesome strong man, a man's man and a great provider" or "She's a magnificent mother, those children never go without love or food". Those adhering to traditional gender roles received compliments for their service, along with some compensatory payoffs by the opposite sex.

When an individual fails to adhere to their traditional gender role the bubble of narcissistic pride bursts, giving rise to aggrieved entitlement in members of the opposite sex. In the language of psychology we would say the expectation of narcissistic supply has been cut off, and narcissistic injury and rage steps forward to address the grievance. Most readers would know that some of the worst examples of aggrieved entitlement by women are displayed by feminists, about whose behavior Ernest B. Bax was able to conclude, "Weakness, to whose claim chivalry may per se be granted, forfeits its claim when it *presumes* upon that claim and becomes aggressive. Aggressive weakness deserves no quarter."[5]

Bax further elaborates on aggressive weakness (i.e., aggrieved entitlement) in the following passages:

> I may point out in conclusion that the existing state of public opinion on the subject registers the fact that sex-conscious women have exploited the muscular weakness of their sex and have succeeded in forging a weapon of tyranny called "chivalry" which enables them to ride rough-shod over every principle of justice and fair play. Men are cowed by it, and fail to distinguish between simple weakness per se which should command every consideration, and that of *aggressive* weakness which trades upon "chivalry" and deserves no quarter.[6]

> "Even taking the matter on the conventional ground of weakness and granting, for the sake of argument, the relative muscular weakness of the female as ground for her being allowed the immunity claimed by Modern Feminists of the sentimental school, the distinction is altogether lost sight of between weakness as such and *aggressive weakness.* Now I submit there is a very considerable difference between what is due to weakness that is harmless and unprovocative, and weakness that is *aggressive*, still more when this *aggressive* weakness presumes on itself as weakness, and on the consideration extended to it, in order to become tyrannical and oppressive. Weakness as such assuredly deserves all consideration, but *aggressive* weakness deserves none save to be crushed beneath the iron heel of strength. Woman at the present day has been encouraged by a Feminist public opinion to become meanly aggressive under the protection of her weakness. She has been encouraged to forge her gift of weakness into a weapon of tyranny against man, unwitting that in so doing she has deprived her weakness of all just claim to consideration or even to toleration."[7]

Bax penned the above observations over a century ago, although the behavior he described had been around for much longer than that. The phrase 'Hell hath no fury like a woman scorned' is usually attributed to the English playwright and poet William Congreve. He wrote these lines in his play The Mourning Bride, 1697:

> Heav'n has no Rage, like Love to Hatred turn'd,
> Nor Hell a Fury, like a Woman scorn'd.

These lines describe a temporary loss of male chivalry by women and the aggrieved entitlement that ensues – a reaction that Michael Kimmel pretentiously emphasizes as a mostly male pathology. A more honest appraisal of the changing gender roles and the accompanying sense of aggrieved entitlement would admit that women's roles and choices have expanded exponentially, which includes the throwing off of *any* expected responsibilities toward men and boys, while conversely the male role of providing benevolent sexism/chivalry for women has changed little. On the basis of such disparity men appear to be coping remarkably well in comparison to women who retain many of their traditional privileges and expectations, but who display extreme rage at micro-disenfranchisements and momentary lapses in chivalric supply.

Benevolent sexism toward women remains the norm, despite women's traditional obligations toward men being wiped out

In summary the grief-reaction over loss of traditional roles is not a predominately male issue. Women have yet to experience the loss of gendered entitlements on anywhere near the same scale as men, however they are equally proficient at raging over micro-losses of chivalry and male deference. The theory of aggrieved entitlement thus applies to no gender in particular – so lets use it to describe the ever-present rage displayed by women in both private and public settings.

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Will 2019 be the year of MRA lawsuits?

Janice Fiamengo · 26 January 2019 · Archived copy · Original

Gynocentrism and the sin of being male

Peter Ryan · 29 January 2019 · Archived copy · Original

The shaming of men and boys in our culture has been going on for a long, long time. So long in fact that there are now men and women in the population that never grew up in a time when masculinity was valued and men were viewed in a positive light. Being male in this culture is a sin. Being a white male doubly so. In my previous article, "Gynocentrism and Misandry"[1], I elaborated further on how gynocentrism is associated with a belief in female superiority and that this belief system is based on the attitudes that society cultivates around masculinity and femininity.

Men and boys are devils and women and girls are angels. Men are violent, predatory, primitive and destructive. Women are peaceful, empathetic, civilised and life giving. These attitudes we have about men and women and the associations we make with masculinity and femininity, distort our perception of reality and our behaviour toward the sexes. At the macro level this impacts our culture, how we raise the next generation, how we run society and shape policy and laws and it also importantly impacts the future direction of society.

Our society sees the worst in men and the best in women and rarely the reverse. Only in circumstances where men are conforming to gynocentric norms of prioritising female well-being over male well-being, are they given a reprieve. But even that is temporary and is often labelled benevolent sexism[2]when it is convenient for feminist women to do so, to advance their agenda. Of course if men then attempt to treat women as true equals and abandon chivalry, then they often become the target of aggrieved entitled women[3]. Men can't win, which is the entire point of the feminist agenda and why men need to recognise feminism for the hate movement[4] that it is. This movement wishes to subjugate you and marginalise you because you are male. Kowtowing to feminists will just accelerate the process, it will not save you.

The gynocentric attitudes we hold about men and women in society, reinforce bigoted gynocentric double standards in our culture on a regular basis. These attitudes become not just a justification but also an incentive, for enshrining gynocentrism in our laws, policies, institutions and social norms. Challenging gynocentrism in our culture, can sometimes lead to people revealing their own bigoted attitudes about men and women. You may have heard the cry, "Because I am a woman" for example, if you have ever questioned these double standards.

These gynocentric attitudes about men and women go back centuries. We can see them reflected in old nursery rhymes from centuries ago that tell us, "boys are made of snips, snails and puppy dog tails and girls are made of sugar and spice and all things nice"[5]. The demonisation of masculinity and the deification of femininity in the culture, has been an ongoing and gradual process spanning centuries. Dr. Paul Nathanson and Katherine Young have examined the deification of women and the demonisation of men over history and in the modern era, in their book Sanctifying Misandry: Goddess Ideology and the Fall of Man[6]. Like a snowball going down a hill, this process has been gathering increasing momentum over time over the centuries and particularly the last five decades under feminism.

According to feminist ideology to be born male is to sin. In the eyes of feminists, men are collectively to blame for the actions of all men. Not just men that live in the present, but all men that have lived thoroughout history. We as men are guilty for the actions of men that lived hundreds and sometimes thousands of years ago. This is feminist tribalism and the perspective of the female mob and self-loathing men behind their hateful ideology. Men are also to my knowledge the only group that can be collectively blamed for the actions of one individual in Western society (here is just one example [7]of this). In any other case society regards it as bigotry. That speaks volumes about the contempt society has for men.

Feminism have rewritten history and framed men as the oppressors of women. The feminist capture of the humanities departments at the universities has been instrumental in their campaign to vilify men and propagate this false and hateful narrative. The narrative feminists have spun is a powerful one. History is not something we can

easily examine as we cannot directly observe it. The general public has to rely heavily on academics to learn about their history and when feminists control the humanities departments of universities, the truth is especially difficult to uncover.

The narrative of women being victimised at the hands of men, also plays on our base emotional drives and impulses to protect what we perceive as the more vulnerable sex (thanks in part to female neoteny and the parental brain). It becomes very easy for feminists to use this narrative to play on people's emotions and bypass critical examination of their agenda by society. The feminist account of history is difficult to challenge unless you have a thorough knowledge of the primary sources of the historical record, since so much history syllabus has been corrupted by feminist ideology. Even with all the facts at their disposal, people still need to contend with appealing to reason when the feminist narrative puts people in an emotional frame of mind.

History informs so much of what we do in everyday society. Our political and legal systems and culture rely to a significant degree on history to inform decision making. We look at what worked and what did not and use that as a guide to shape policy and law. We debate issues and ideas based on our account of our own history. Cultural tradition is rooted in our understanding of our own shared history. Indeed an effective way to socially engineer society, is to corrupt it's understanding of it's own history. Feminism has virtual control of academic scholarship in the humanities and has been actively corrupting our understanding of history for decades, with little to no substantive resistance. We are told that men have oppressed women for thousands of years. Past society is described as a violent, tyrannical patriarchy where men were privileged and women were oppressed and treated as chattel. That is the feminist account of history, which they have subtly and gradually been embedding into scholarship within academia over the decades.

This does have profound implications for society, because like I said, our account of our own history influences how we run civilisation. History also shapes our attitudes about ourselves and about others. We can see this influence play out in diplomatic relations between countries, in the perpetual conflict in the Middle East and between governments, indigenous people and the general population. History does not just influence our decision making, it shapes our attitudes towards groups of people and also about ourselves. Even today Germany is still trying to overcome the legacy of the Nazi party and the death camps. So when feminism invaded the humanities and began rewriting history decades ago, it was quite predictable that this would eventually have profound implications on our attitudes toward men and women and it has.

We now have an education system in which boys and girls are taught as early as primary school, the feminist narrative of male patriarchal oppression and male violence. Here are two accounts of what boys have exposed to, linked here[8]and here[9]. Please read and listen to what they are telling us is going on and how it has impacted them and the boys that were around them. This process of indoctrination continues from primary school, through to high school and postgraduate study, all the way up to academic scholarship itself. The mainstream media, politics, our legal system and government policy, are also informed on this worldview of "thousands of years" of patriarchal tyranny. Feminists are not content with just telling people what to do, they want to burrow inside your brain like a parasite and they want access to young children to brainwash.

The feminist strategy of subverting our education system and embedding their ideology into scholarship and the syllabus, is essentially a systematic form of brainwashing of the general population. Feminism wants to shape people's perception, because once they have control of the perception of society, they can then implement their agenda with the support of the population. If feminists can train society to perceive men as the violent oppressors of women for thousands of years, then it gives feminism the support to push forward an agenda in government, business and elsewhere, that prioritises female well-being above male well-being, with no reciprocity or regard for fairness. The feminist narrative of thousands of years of tyrannical patriarchy and male privilege and oppression of women, is the foundational justification and incentive used to pass laws, policy and initiatives. that treat women and girls as a higher class of human being and men as an underclass.

This is precisely the same pattern you see with any ideology that advocates bigotry. Bigotry requires a belief in ones

own moral superiority over the group they perceive has wronged them. This sense of moral superiority and self-righteousness, requires bigots to find a justification and support for their own attitudes about the group they hate and why their actions are righteous. Millions of people have been exterminated based on this way of thinking. As Karen Straughan described in two videos (linked here[10] and here[11], some of her finest work in my opinion) debunking the feminist worldview and narrative of an oppressive patriarchy, you kind of have to hate men to twist facts and omit so much of history to paint men as the oppressors of women.

When we examine the gynocentric attitudes about men and women in society today, we are seeing the product of not just centuries of gynocentrism, but also the feminist revision of history. I discussed in "Gynocentrism and Misandry", that the misandry we are witnessing in this society has gotten to this level because of the indifference of the general population. This is certainly correct, as the indifference of the population to male well-being ensures there is no resistance to feminist bigotry and misandry. However the driving force behind the escalation of misandry in our culture over the last fifty years, has been the feminist revision of history and the feminist cultivation of hatred toward men in the general population. Feminism has been creating a fire in the hearts and minds of the population, that men need to get what they deserve. The feminist version of equality, seeks retribution for supposed wrongs based on the skewed feminist account of history.

In the minds of feminists, men must pay for thousands of years of what they frame as male oppression. They use this rationalisation to stir hatred and bitterness in the population toward men and garner support from the public in pushing forward an agenda of female supremacy in the name of justice. It is not uncommon for instance to see simpletons in the general population argue the feminist initiatives to implement female hiring quotas are fair, because men have been in charge for hundreds of years and have supposedly "ruined" everything. Feminists never heard of two wrongs not making something right. It is an eye for an eye for feminists. Of course it is not really an eye for eye, because the feminist fiction that history is thousands of years of male oppression is a disgusting lie.

The slogan "the future is female"[12], is often justified by some people on the basis that men have had their turn and now it is time for women to be "privileged" and have their time in the sun. The reliance on the historical narrative of male privilege and male oppression of women, is key to this simplistic childlike thinking. With it feminists can not just gain acceptance from the population in advocating for biased policies, programs, initiatives and laws that place women and girls above men and boys, they can actually engender support and encouragement from a sizable amount of gullible and stupid people within the population. Remember half the population has an IQ below 100. All you need to do to seize control of society, is to persuade the stupid, gullible, impressionable and ignorant to form a mob, accept your narrative and silence any dissent. Every totalitarian ideology based on hate, victimhood and tribalism, has employed this strategy and feminism is no exception.

These far left feminist mobs we now see every second week or so on TV did not come from thin air. The hatred of men and particularly white men, has been cultivated through a feminist revision of history that has been spread by feminist control of academia, the education system and the mainstream media. When you teach successive generations through schools and then universities, that men are the historical oppressors and women have been the oppressed, it impacts their attitudes toward men and women. Women walk around with a chip on their shoulder and men walk around with their shoulders slumped. It fosters resentment, anger and bitterness toward men and it fosters self-loathing and shame in men. As discussed, the feminist control of academia ensures that it becomes virtually impossible for any member of the general public that questions this narrative or even an academic, to get an accurate and unbiased account of their own history.

As time goes on and more and more generations have been indoctrinated with the feminist account of history and our society has gradually lost it's memory of what it once was, soon all that will be recorded is the feminist account of history. There is no discussion by feminists on the millions of men that died in war to protect their female partners and family, or the millions of men that worked themselves to an early grave in the mines, in the bellies of ships and farmed the land from sunrise to sunset with their bare hands and backs etc so their families and women could eat. There is no consideration given to the reality that the majority of men were just as poor as the majority of women over history. There is no acknowledgement by feminists of the fact that many men did not own any land

at all or any substantive amount of land and did not have the right to vote for the vast majority of human history. Many men worked at the mercy of the male and female aristocracy, with little influence over their own lives.

There is no accounting by feminists of the fact that it was only some men and women in society that had any substantive wealth, land or power. There is omission by feminists of the powerful and wealthy female upper classes, who enjoyed a life of relative privilege and had a quality of life far beyond the vast majority of men in the population and were free of any labour or drudgery. Feminists are silent on the reality that feminism itself mainly originated from privileged upper class white women. There is no thought given by feminists of the numerous social and legal responsibilities men had toward women, or the privileges and exemptions from certain societal obligations that women were exclusively given. Women were not conscripted in the millions and sent off to be cannon fodder, to cite just one example.

The feminist account of history is one of omission and distortion. The feminist subversion of history and the humanities, has been the feminist equivalent of book burning and has been going on unchallenged for decades. This had led to a cultivation of hatred toward men in modern society. It cannot be understated the impact that has on fueling gynocentrism. When feminists cultivate hatred toward men and they portray women as victims of male oppression throughout history and cultivate sympathy toward women, they provide a justification and an incentive for gynocentrism to flourish. The recent focus on toxic masculinity and feminist ideology in the Gillette Ad[13] and the APA guidelines on men and boys[14], comes from this very narrative of historical patriarchal oppression. We have seen an explosion in gynocentrism over the last fifty years, as a direct result of this widespread and unchallenged lie that men historically oppressed women.

As Dr. Warren Farrell has pointed out, the primary focus of civilisation up until very recently was one of survival. Men have not been the oppressors. The harsh and unforgiving environment has been the oppressive force on society. The environmental pressures faced by society, required both sexes to make sacrifices and for men that often meant their lives. Ironically it was these very sacrifices that allowed society to advance to a point where there was enough prosperity for feminism to rewrite the very history that enabled it to come into existence!

Men sacrificed and have died in the millions so feminists could write about how violent and oppressive they were. It is the ultimate insult and a disgrace to shame men for the sacrifices they have made for women and society throughout history. Men have not been more privileged, they have been held more responsible. They were given authority to sacrifice for others and men did. Dr. Warren Farrell has written in the *Myth Of Male Power*[15], about the underlying reality that any civilisation that has survived has done so by training it's men to be disposable for society and to sacrifice themselves for others and particularly for women and children. The Titanic is just one example of how old this tradition of male sacrifice is. How oppressive of men to save the lives of women and children at the expense of their own!

Whether it was protecting their society and women and children from a hostile invading force, or working themselves to death or injuring themselves doing hazardous and physically arduous labour, the history of men was one of sacrifice. I would invite people who think otherwise to watch this video by Tom Golden, that shows just one example[16] of this sacrifice. I would invite everyone to watch that video and listen to just how fucking hard men had to sacrifice for society, before they start talking about men historically being the "privileged" sex. If it were up to me, I would invite feminists to work and re-enact what men did on that canal that Tom discussed for just one day. We could quash that fucking narrative of male patriarchal oppression of women and male privilege in one day!

As Tom Golden has discussed[17], this cultivation of hatred toward men is based upon the same mechanism behind the cultivation of hatred toward black people in the early 20th century. If we are serious about addressing the pervasive misandry on display in our culture, then in addition to addressing the indifference we have toward male well-being and our bigoted attitudes about men and women, we will also need to reclaim our history back from feminists. Clearly if the nature of men was to oppress women, feminism would never have come into existence at all and it certainly would not have achieved the level of power it enjoys today.

Even in the modern era feminists will argue that men are privileged and oppressing women. They will point to the

tiny fraction of men that are CEO's relative to female CEO's and then infer this represents the population as a whole and is caused by patriarchal oppression of women and no other factor. Feminists completely ignore the majority of the homeless which are male, the male unemployed and the men working in hazardous and low paying professions. They will discuss the gender pay gap repeatedly and then ignore the numerous variables that explain it (like more women choosing to work part-time, more men working night shift and in remote locations, or more women choosing to work in childcare over engineering) and rush right to the conclusion that the gender pay gap is all due to discrimination against women.

Stefan Molyneux has done a brilliant job examining the feminist claim that men today are privileged in this video[18]. This claim of male privilege in present day society, has always rested on the feminist narrative of history to garner validity and robustness. Present day accounts of male privilege require feminists to employ sophistry to make it appear that male privilege and patriarchal oppression have always been with us. That they are as real, solid and enduring as the air we breathe. It is much more difficult for feminists to persuade the public their bullshit ideological concepts are real, if they cannot demonstrate that they have existed for thousands of years.

It is time to call bullshit on the feminist revision of history. It is a one-sided and distorted account of history, that polarises people and cultivates hatred toward men. To destroy a society, destroy it's culture by corrupting it's own record of it's own history. That is a central component of the feminist strategy to transform society into a female supremacist matriarchy. Please comment on those points below and share your thoughts on what is wrong with the feminist narrative on history and give examples if you like. The more the merrier!

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Woman committing sexual assault at “Women’s March” identified and arrested

Paul Elam · 3 February 2019 · Archived copy · Original

On Saturday, January 21, 2019 the so-called “Women’s March” was held in Washington, D.C… The event, already under a great deal of scrutiny for serving as a hate platform for misandrists and anti-Semites, also took a reputational hit when a sexual assault by a woman participant occurred on camera, including a full confession by the perpetrator.

> Here is the moment I was sexually assaulted by a #WomensMarch2019 protester. She laughed about it. The crowd cheered it. The police did nothing. pic.twitter.com/sp93ny0VlU
>
> — J Owen Shroyer (@allidoisowen) January 21, 2019

The woman has since been identified as 21-year-old Isabel Kenna O’Shaughnessy. AVFM has obtained copies of the Criminal Complaint and the Affidavit of the Officer in support of a search warrant containing O’Shaughnessy’s personal information. Those are being published here in the public interest.

Isabel O’Shaunessy complaint

Isabel O’Shaughnessy arrest warrant affiavit

The Peter Pan Pandemic

Doug Mortimer · 6 February 2019 · Archived copy · Original

You might be surprised to find out that Peter Pan is not some ancient folkloric figure but is relatively new, historically speaking. He may have been loosely inspired by the Greek god Pan, but in fact he was born in the 20th Century.

The character of Peter Pan was created by Scottish author J.M. Barrie, who wrote *Peter Pan, or The Boy Who Wouldn't Grow Up*, a play that debuted in London on December 27, 1904. Over the years, with a big boost from Walt Disney in 1953, Peter Pan, Tinkerbell, Captain Hook, Wendy, *et al* have passed into popular culture. Peter Pan peanut butter? Hard to believe, but that goes back to the 1920s. Just why this brand name was selected is a mystery, but perhaps it was because kids like peanut butter, so the name Peter Pan implies that, at least in this case, it is OK for adults not to grow up. Enjoy your second childhood by scarfing up peanut butter!

In more recent decades, Dr. Dan Kiley popularized the phrase "Peter Pan Syndrome" via his 1983 book *The Peter Pan Syndrome: Men Who Have Never Grown Up*. The phrase has also passed into popular culture, so even people who never read the book use the phrase (in more recent years, the term "failure to launch" has become a worthy competitor). So when J.M. Barrie created Peter Pan, he apparently struck a nerve in western culture. Some egghead pundits might assert that he had offered up a variation on a Jungian archetype.

Perhaps the most famous interpretation of Peter Pan was by Mary Martin, who had the title role in the 1954 Broadway musical. After a long career in stage, screen, and television, she is still remembered for this role, even though she died in 1990, long before anyone ever heard of gender fluidity…gender fluids, maybe. In fact, a statue of Mary Martin in her hometown of Weatherford, Texas portrays her in the role of Peter Pan. Fun fact: her son, the late Larry Hagman, who became world famous playing J.R. Ewing in the *Dallas* TV series, also has a statue in Weatherford. I'm not aware of any other town where a mother and son (aside from Mary and Jesus) are so honored.

Curiously, Mary Martin was not the first mature actress (she was 41 in 1954) to play the youthful Peter Pan. In fact, that very first production in 1904 also featured another female, Nina Boucicault (age 37), in the title role (it probably didn't hurt that she was the sister of the director). A number of the Lost Boys were also played by women, largely due to stringent British labor laws pertaining to children. Barrie's play was so popular it was performed in London continuously till 1939 when a lot of British adolescent boys were compelled to grow up fast to take on the Wehrmacht.

When *Peter Pan* was produced on Broadway in November 1905, famed American actress Maude Adams (not to be confused with the Bond girl of the same name) was chosen for the title role. In 1924, a silent movie featured Betty Bronson (a more age-appropriate 17) in the title role.

How is it that an adult female can fit so snugly in a part written for an adolescent male? How do we account for all this, occurring long before the trendy gender bender themes of modern times?

Well, in days of old, when sex roles were better defined, it was not unusual for a woman to assert something along the lines of "If I were a man, I'd…" The implication was that men had agency and women didn't. "It's a man's world" was taken for granted though some women weren't happy with that. The term "masculine protest" was coined by psychologist Alfred Adler to describe females who were aggressive, pushy, or domineering.

Nevertheless, assuming there is such a thing as patriarchy, that men indeed have more power than women, then we must contemplate the wisdom, not of Peter Pan but of Peter Parker. You know, "With great power comes great responsibility." But suppose men don't have great power. Does that let them off the hook when it comes to great responsibility, Spidey?

Well, this man's world has been heavily infiltrated by females to the point where "the future is female" is taken as

common wisdom and any all-male gathering is as suspect as a Klan meeting. If that is indeed the case, then we might have a clue as to why men don't want to grow up and, by extension, why they don't want to get married.

For all the reasons mentioned so many times on this web site, marriage has become a dungeon. The institution's power is with the state and the state is gynocentric. If a man stops to ask, "What's in it for me?" the response is usually to appeal to one's sense of duty. For many, the definition of a real man is someone who takes responsibility no matter what the cost to him personally.

Well, responsibility comes in many different forms.

The family man has no authority over his family. He still has responsibility, however, and he is frequently reminded of those responsibilities by the real authority, the state. The man is no longer the boss, just the supervisor. The state sets the policy and the supervisor sees that the state's policy is carried out…or else, see you in court. Much the same is true in the workplace where, in a sense, all jobs are government jobs. Employers must hold fast to government policies…or else – you guessed it – see you in court.

So married manhood is not as desirable a status as it used to be. If you are a boy today, you might not be in any hurry to grow up. If you're a budding alpha male the world may still be your oyster. If you're not…well, all that's left for you are the oyster shells. (They do make great fertilizer if you grind 'em up, however.)

So why shouldn't a man take a cue from Peter Pan and protract his adolescence? What's there to look forward to? At the same time manhood is being denigrated, middle class life is harder and harder to attain, requires more and more debt, and the rewards are less and less. Well, when the going gets tough…it's time to reconsider your position. Hence the Peter Pan Syndrome. A rational response, long-range social consequences notwithstanding.

Well, we not only have Peter Pans amongst us, we also have growing numbers of guys who say they identify as females. I am tempted to call it Peter Tran Syndrome, but I won't. There are a lot of Vietnamese guys out there named Peter Tran (just Google the name), and they would likely object to the phrase.

The preponderance of sex changes follow the male-to-female route. The phenomenon is not new. Cross-dressing has probably been going on ever since Adam and Eve started covering themselves up, and hermaphrodites have been noted in all cultures throughout history. Historically speaking, sex-change operations are relatively new. Christine (originally George) Jorgensen made headline news in 1952 as the first American to go to Denmark to undergo a sex change operation. (The first such operation was not performed in the US till 1966.) This is not to say that 50-60 years ago one could walk into a doctor's office, bat one's eyelashes, and request a penectomy.

Back in the mid-70s, I knew a guy who hung around strip clubs. While I was making the rounds with him, he introduced me to a friend who worked as a dancer. She had been a he, and the changeover had been quite an ordeal. In those days, one had to take a battery of physical and psychological tests. In other words, it was not to be taken lightly. Needless to say, you had to be an adult. You had to convince the doctor that you were dead serious about it, that it wasn't just a passing fancy. As the old medical adage goes, "First, do no harm." There was no turning back, so if the doctor thought there was a chance you might get buyer's remorse, forget about it. There was no gender fluidity. You couldn't go back and forth at will.

How do we account for the fact that a vaginoplasty is a much more popular operation than an add-a-dick-to-me? Is it simply because it's easier to go convex than concave? Is it because borderline soy boys are afraid of succumbing to toxic masculinity? Or are they afraid of being held to male standards of accountability?

That 27-year-old man living with his parents may eventually cave in to his parents' wishes and present them with grandchildren. But there's no point in nagging him to find a nice girl and start a family if he decides to undergo gender reassignment surgery. And the greatest surgeon in the world can't create a functioning womb, so all hope for grandchildren is lost. Hence the male-to-female operation stifles all requests or demands pertaining to extending the family bloodline. You don't just dodge the bullet, you make yourself bulletproof.

Best of all, the male-to-female shape-shifter will never be admonished to man up – because she is no longer a man!

If you're looking for a way to minimize the world's demands on you, what better method than to go from male to female? As Norah Vincent discovered in her book *Self-Made Man,* life is easier when you're a woman, even if you're a lesbian, as she was.

It's not a matter of social constructs. Though the basic mammalian template is female, male differentiation starts at conception and really kicks in when the fetus's sex glands start to develop. Unfortunately, male differentiation takes its toll right from the start.

150 males are conceived for every 100 females. Thanks to miscarriages (about twice as many male fetuses as females) and spontaneous abortions (apparently that XX chromosome combo protects females against lethal recessive traits), that ratio changes to 105-110 to 100 at the time of birth. The ratio of stillborn babies is 130-135 males to 100 women.

During the first year of life, male mortality is 27% higher than for females. During the first four years of life, male youngsters make up about 60% of the accidental deaths. During the teenage years it gets worse, as the death ratio is four boys for every girl from ages 15 to 19. Name any age range and women are less likely to die.

More recently *Plos One* published a Global Gender Gap study by the University of Essex and the University of Missouri-Columbia (ironically, the same institution that became a national laughingstock in 2015 thanks to leftist overreaching). The study concluded that women have it easier in 91 of 134 countries. If you look it up on the internet, you might question the study's methodology, but it's safe to say that no university social scientists are going to massage the data to make men appear sympathetic.

Given all the above, one would think that any man who arrives at full-functional manhood would be celebrated. He survived the gauntlet! The obstacles for a female zygote to make it to womanhood are much less. Yet the adjectives "stunning," "amazing," and "brave" are far more often applied to women than to men.

Sorry, mom and dad, but your son's motivation to be responsible for anything more than his own well-being is diminishing day by day. Even in more traditional societies, failure-to-launch worries of parents are hardly unknown. Hand-wringing about directionless sons (and unmarried daughters) have long been middle class preoccupations. One of the greatest examples in literature is Prince Hal in Shakespeare's Henry IV, Parts 1 and 2. In short, though Prince Hal is heir to the throne of England, he isn't acting like it. Sad to say he fell in with a bad crowd. He spends all of his time drinking and carousing with a bunch of layabouts, notably a shameless fat slob known as Falstaff, the proverbial bad influence. What will become of Prince Hal if he doesn't reform? What will become of England if this wastrel ascends to the throne?

Well, surprise, surprise, once the prince becomes king he behaves in a kingly manner. He leaves his companions behind, straightens up, and flies right.

But why did Prince Hal launch and why would a young man today choose not to? Well, Hal had motivation. He was given authority, not just responsibilities. He was not a mere supervisor. He did not carry out policy enacted by bureaucrats or committees. He made policy. He was king. Since democracy and equality are always being praised to the skies, we sometimes forget that it's good to be the king. Even if it's just your home and your castle.

Today's young man will never be granted authority even if he voluntarily shoulders ever burden heaped upon him. Given the various levels of governmental policies and their attendant bureaucracies, autonomy is just a pleasant fantasy. Everybody reports to somebody. In ye olden days, every married man at least had authority over his family. Not any more. Now he is just a supervisor. He will have more responsibilities than a slacker but less autonomy. What is his motivation? To be the head of a family? Talk about a thankless task!

So the 21st Century Peter Pan has many reasons for slowing down the maturation process if not doing an end run around the traditional rites of passage. Is the sex changer motivated by the same reasons? Yang is for suckers, so I'm going with yin – permanently.

So now we see why women are so believable at playing Peter Pan. Irresponsibility is the female birthright. As

boys, men start at the same point but cannot remain there without inviting censure. Not so girls. A young man who refuses to become a man might as well become a woman. Hence the flight from manhood to womanhood. In a sense, this death of a man's manhood is a type of suicide that doesn't show up in the male suicide statistics.

It is yet another variation on the theme of male disposability

Just in – Elmo caught up in #MeToo

Robert Brockway · 8 February 2019 · Archived copy · Original

Popular Sesame Street character Elmo is the latest to be caught up in the ongoing #MeToo scandal. Two women working on the set of Sesame Street have claimed that Elmo tickles cast and crew without their consent.

One brave young woman, who made her complaint anonymously, had this to say about Elmo's behaviour:

> As I had done every day since starting this job I took a cigar and bottle of Scotch to Elmo's dressing room after filming had completed for the day. Usually, I'd just knock and a red furry hand would come out to grab the cigar and booze. This time it was different. Elmo invited me in. When I went to put the cigar and Scotch on a table he closed and locked the door behind me. I was trapped. And then it happened. Elmo tickled me! I tried to say no but the word wouldn't come out of my mouth. I got the "n" out but I just couldn't say "o". The tickling went on and on. I thought it would never end. And then we had sex. I was so happy the tickling had stopped.

This brave strong young woman confirmed this incident happened several years ago. When asked why she did not report it sooner she confirmed she only realised she had been tickled against her will after a discussion with feminist icon Miss Piggy.

Another brave strong powerful young woman, who also made her complaint anonymously, claimed to have been tickled by Elmo without her consent after an end of season *wrap party*:

> Those arms! Those little furry red arms! They're so flexible. If Elmo wants to tickle you then Elmo gets to tickle you!

This brave strong powerful amazing young woman also confirmed the alleged incident happened several years ago. She noted:

> When I saw that another brave strong powerful amazing fabulous young woman had made an anonymous complaint against Elmo I felt it was time for me, as a brave strong powerful amazing fabulous terrific young woman to step forward.

Elmo was contacted for comment and had this to say in a high pitched squeaky voice:

> Elmo has no comment! Talk to Elmo's lawyers!

Elmo is reportedly three and a half but as a male bears all responsibility during any interactions with these brave strong powerful amazing fabulous terrific bold young women.

The featured image depicts Elmo allegedly caught staring at the butt of a fellow muppet. Credit John Lambert, rider of the unicycle, for inspiring this article.

Please help AVFM continue to carry the message

Paul Elam · 8 February 2019 · Archived copy · Original

Greetings all,

Every four months we must appeal to AVFM readers to help keep this important website online. The fundraising goal is based entirely on our actual server costs (see the invoice), plus GoFundMe fees. It does not represent the full cost of AVFM operations but, along with our faithful subscribers, it does keep our nostrils above the financial waterline.

Your support here is more important than you might know. This summer AVFM will celebrate 10 years online. Even after a full decade we remain the unquestioned flagship for the online men's movement. We continue to bring red pill men the kind of literature they need to understand and come to terms with the blue pill world in which they live.

Can you imagine where we'd be in this misandric world without A Voice for Men?

If you agree with us that A Voice for Men is an absolute necessity, please show that support with a contribution to this quarterly fundraiser to cover our server costs. You'll be helping us, and generations of men to come to have access to information and thought they will not see anywhere else.

We sincerely thank you in advance for your support.

UPDATE: At $980 we are nearly there. Please help us reach 100%!

HELP SUPPORT US HERE ON GOFUNDME

[image]

Pitching Masculinity

A. Man · 9 February 2019 · Archived copy · Original

What's the story?

Let me pitch it.

There's this guy—he's massive; tall, muscles, good looking, on an airplane. Terrorists take control; he stands up to them—courage. This guy's got it. A woman is watching—he saves her life; he saves everyone's life—and she falls for him. She's, like a gender studies professor, or some shit like that (he never went to college—built his own life). They hook up. One evening—at a dinner party, say—she has her friends over and asks him to read a section of her poetic work. He refuses—agitated by her demands; gets angry. (There's gonna be a bidding war for this one, I tell ya'.) Her friends say he's misogynist because he won't read her work; but, you see, there's been hints all long in the movie about him; and they didn't see the hints. Hints. Wait for it. Are you ready? He screams out: "I don't know how to read!" Got that? He never learned to read as a kid. This guy—courage, good-looking, hunk, solid—built his own house, farms his own land, carves his own furniture—but he never learned to read. Together, they work it through, overcoming his stoicism; teaching him to feel his pain, own his shame. Big scene at the end when he tries to read Elizabeth Barrett Browning's Sonnet 47 to her, for the first time—stuttering over words. He proclaims his devotion to her. Cut to romantic music; fade to black; roll the credits; accept the Oscar.

Am I right?

Let's green light that one.

Another one?

This guy—same kind'a guy: morally remote; hard to read, you feel his pain—sits on a ledge over NYC, ready to jump. We call the movie "That Day" —working title. His therapist comes to sit by his side on the ledge—she's all decked out for some formal dinner she was at. She leaves the boring dinner to be with him; to save him. He threatens to take her with him when he jumps. He shouts that "no one knows what I saw that day." She tries to tell him he is a good man, despite what happened "that day." She shouts at him "Tell me what happened that day." He shouts back "I can't say the words about that day." Fade to darkness. Screen fades black as he begins to tell the story, on the ledge, on a cold night in NYC, of what happened, on "That Day." In a movie theater, sitting between the flickering frames of light and dark, poised on a pinhead, flashes of explosions, black silence, caves of hostages, black silence, blood on grass, black silence, firefight, black silence, impacting bullets, black silence, gore, death. That Day. How he saved the lives of girls kidnapped by Boko Haram or, say in Kandahar, and witnessed something horrifying—some baby killed or some shit; shot in the brain—all his Navy Seal buddies dead. PTSD. *The Fisher King* meets *Full Metal Jacket*. He comes back from war, clamps down, stifles his emotions, stoicism; he wanders the streets of NYC alone, Army awards him Medal of Honor but only if he sees a special therapist—they pick her. Will the war in his head will ever end—this war that brought him to the brink of sanity on a ledge of masculine loneliness, jumping to conclusions. At the end of the movie, on the ledge, he says to her, wait for it, wait for it, wait for it.

He says to her, "You made me a better man."

Let me thank the Academy—again.

Let me pitch you one more—just one more.

This guy—stoic, strong, confident, poised—has to fight to find his home through life's obstacles. He perseveres, he grows; on his own—no one to help him. He teaches himself how to be a better man.

Trifecta, right?

Give me another Oscar.

What? No?

Why not?

But that last one is the story of Odysseus. Homer. The Odyssey.

Not interested?

It's the greatest story ever told.

Like these…

The Odyssey, Sir Gawain and the Green Knight, Don Quixote, Moby Dick, Hamlet, One Hundred Years of Solitude, Huckleberry Finn, Heart of Darkness, Gulliver's Travels, Catch-22, Candide, Invisible Man, The Aeneid, Oedipus the King, The Magic Mountain, The Old Man and the Sea.

The media no longer shows men conquering themselves. It shows men damaged; fixed by women; fractured into masculinities, reinterpreted and redesigned.

How did this happen?

Hollywood did it—stretching back 100 years because that is what women wanted to see on the silver screen.

Why did this happen?

So that some men could climb on the backs of the good ones.

Harvey Weinstein and Matt Lauer? Fuck 'em all to hell. They made their bed sidling up to a mediocre media, maligning masculinity, kissing matriarchy's ass, throwing decent men under the bus, as they climbed their ladder. Yes, they were men (we must own the damage that some men did to masculinity), but women were the consumers of Hollywood's assault on men. Harlequin is still doing it—and they still don't call it verbal porn.

Then what story should we tell our boys?

The only story that ever was.

The one about the dragon.

The darkest demon of all.

The dark side of testosterone.

When a man conquers testosterone, he conquers himself.

It's a horrifying hormone.

It's a destructive hormone.

It's a magnificent hormone.

It's a creative hormone.

It's a dragon.

All boys feel the restlessness of that continuous surging and ebbing of testosterone that they make in their body, not inject once a month to enable an impulse transition. Long before he knows it is testosterone, he senses the continuity of that flow. Huck Finn knew the flow—it made him sail the Mississippi. Only a brotherhood can guide men to redirect the flow and channel it as a force for good.

Feminists insisted the old stories were about toxic masculinity. Then they believed their lies. They created the fiction. Then, in their envy, took a magnifying glass to a handful of men, using that exaggeration as a self-aggrandizing crucifixion of masculinity (not talking good women, here; talking toxic feminism; there's a difference as you know—perhaps feminists did more damage to women).

The average man has always held the bad in check—kept the testosterone dragon in its cave. We didn't need the help of toxic feminists to do this (we never asked for their femsplaining, either); just like feminists say they don't need mansplaining, or manspreading or manslamming or blah, blah, blah, blah, blah, blah, blah —whatever the fuck they're whining about now. Toxic feminists kicked the decent man in this shins when he was distracted, and the dragon has escaped. They are to blame for the Harvey Weinsteins and Rose McGowans—the johns and their prostitutes (except that Weinstein's "whores" called for a script revision: now they are "victims").

The average man *was* telling good stories, before the feminists swapped in toxic masculinity after they got tired of the rom-coms they previously swapped.

You got mail?

No, brother.

You get male.

Take back the beauty and power of your sex.

Say it aloud: "masculinity created civilization."

"But women did not get the chance," they whine.

Masculinity created civilization.

Toxic feminists will accuse you of sexist indifference to what their fictional script revision say they did.

Masculinity created civilization.

"But men are born of women," they remind you, expecting you to genuflect.

Masculinity created civilization.

"Blah, blah, blah, blah, blah, blah, blah," feminists roar.

Masculinity created civilization.

All the seven seas, the hearts of darkness, the revenants hunting their down their anger in the wilderness of North America, are allegories, for men, to redirect testosterone's surges and channel it for the good. We need these old stories, written yet again for a population *deafened* by feminism's self-indulgent whine of "me, me, me, me, me, it's all about me, it's only about me."

Feminists have convinced themselves men's stories are war stories because they don't know what those stories were about. Our stories were never about the enemy without, but the enemy within.

Feminists lied—that is all they do.

Today, feminists urge college men not to get male, but to get Gillette, while demanding men respect women.

Respect women?

Not on your life.

I'd just as soon respect a rock.

Respect is earned; and rocks don't earn it. Some men do, some women do.

Only toxic feminists and their insatiable egos demand unearned respect.

Teach your sons to respect the achievements of masculinity (and femininity).

Teach them to love being male. This will make them a better man.

Respect masculinity as an ideal, a goal, an aspiration; respect the people you wish to emulate. Everyone else, you

treat with civility.

The American Psychological Association suggests that if a man insists he is not masculine, that that is masculinity, too. WTF? This validates the *void* story—for them, there is no story; they are busy re-pitching and ditching masculinity. They say there are masculinities. Just the word itself sounds like feminist toxicity—do you see their duplicity? Femininity vs. Masculinities: they keep the singular for themselves; for us, they assign the plural.

There are no masculinities—that is a feminist fiction to fracture the brother hood (divide and conquer). There is one masculinity, one story—a diamond; with facets, good and bad—both one and the same: the creator and the destroyer of civilization (not life—good women do that), the worker and the leader are one, in each of us.

Masculinity is the penis, the testicles, the prostate, the testosterone, the ejaculation, the heaving chest in orgasm, the man loving his good woman (or his man), the father, the soldier and the dancer (their stories: gay and straight; we must welcome gay men into our circle to destroy the feminist scourge) the muscles that caress a flower's petal and which eases the earthly descent of an autumn leaf, snowflake or a meteor; the mind and hand that created almost all the art, science, music and engineering (that's non-fiction); the self-reflecting stoicism (toxically redefined as loneliness in their world), on a cliff overlooking the city that history built.

What story?

His story.

This story: treat other men as you wish them to treat you—like a brother: black, white, straight or gay; male friends matter.

Then live your life as you want and write your story to share with your brothers (feminists have their fingers in their ears and up their ass).

Fuck feminism.

Fuck Hollywood.

Fuck the media and her matriarchal writers (they never learned to code).

Fuck Oscar Night. On that night, read "Sir Gawain and the Green Knight."

It's not about a green knight.

What's it about?

It's about boys.

What's the story?

Let me pitch it.

Boys will be boys.

Would an ideology by any other name stink as badly?

Martin Sykes · 11 February 2019 · Archived copy · Original

A few weeks ago, I traveled to Mexico City. I took a taxi to my destination and, as it is customary, I engaged in small talk with the driver. After a while, the conversation turned to local politics, traffic, and women.

The taxi driver must have been in his fifties and from a low class urban background. He was from an older generation, since he revealed he valued sex and a hot meal at night and he thought it was worth working long hours in traffic for those benefits. When I pointed out to him that younger, urban men were not marrying as much as they did in the past, he said something that caught my attention:

"I have no respect for those slackers who prefer to jack off because they don't have the balls to support a woman."

I changed the topic to avoid an overt disagreement, which is a bit of a sin in Mexico's culture. On the way to my destination, I reflected on what the driver had just said. Apparently, this guy hadn't received the memo; in modern Mexico, getting married and supporting a wife didn't earn you sex or a hot meal as much as it used in the past, and young men were reacting appropriately.

I have noticed that as Mexico becomes more prosperous and the middle class grows, feminism starts to rise, very much like in first world countries. The difference is that the "f" word hasn't become popular in Mexico and almost nobody uses it. In fact, Mexico, being a practical day-today culture, doesn't deal much with abstract concepts. If you ask a person if they identify themselves as a feminist, you'll get a puzzled look. People here identify as fathers, mothers, taxi drivers, engineers, or whatever their station in life is.

Yet it's undeniable that feminist policies and thought have started to take root in Mexico, especially in its big cities. The first time I really paid attention to this phenomenon was in last year's election, when I saw a billboard from a female candidate to the presidency, Margarita Zavala. Zavala is the wife of former president Felipe Calderon and ran, among other things, on a pro-women platform, offering the first female president. Doesn't this sound familiar?

In any case, unlike her American counterpart, Zavala had almost no experience and no talent whatsoever and after not being able to take on the criticism and mockery that running for president involves, she ended her bid a few months later.

Since then, I've paid attention to how feminist policies, and how laws and marriage, have made marriage and relationships less attractive to men. This week, I read in the news that divorces with separation of property (that is, each party gets to keep the property and goods they own), will be evaluated by a judge that will assign up to 50% of the property taking into consideration domestic roles and uneven power levels. A couple of days ago, a political party also proposed a law that will allow "preventive prison" in order to prevent the murder of women. This means that you can be sent in prison with just an accusation or a strong suspicion that you might murder a woman. Also, another proposed law wants to make women unable to retract themselves after accusing a man of sexual harassment, which means that even if a woman admits that she lied or was wrong, the prosecution will continue. And of course, the law codifies "feminicide" as the murder of a woman on the basis of gender. The existence of this crime in law implies that the lives of women are more valuable than the lives of men. To be honest, there is a lot of nuance in these laws, but you get my point.

But that's not really what's scaring young men away, as they don't pay attention to this type of news. What's happening is that relationships are not working for them anymore. They saw their fathers work their ass off and engage in courtship, but unlike the past, the benefits of those don't exist anymore. You don't get to come home to a clean house and hot meal anymore. You don't get to have sex anymore. And while women certainly are free from not having to perform those tasks, men are also free to not engage, especially as Mexican men are still expected to pay for dates and support the family if they get married.

Take my friend Sam for example. He used to be in a relationship where he was expected to pay for dates and he

even paid for a trip abroad together. He also had to plan each week's date and the girlfriend would judge if each week's plan was good enough. In return (yes, they actually negotiated this), on Sundays, she would prepare him breakfast and they'd spend the day at her place so that he wouldn't have to spend money on that day. As it turned out, she was always out of food and they would go to the supermarket to get groceries, which he would pay for. It's not surprising that when my friend lost his job while being in debt for an apartment he bought, he immediately got rid of his biggest expense: his girlfriend.

Men who are single and unmarried are also starting to walk away from the workplace. A relative of mine, a high level quality consultant and also a man from a previous generation, told me that single men "just don't care anymore." What he means is that unmarried men aren't motivated to work hard even for a higher income and he attributes it to laziness. But why would they? With a useful university degree, which they can get for free, they can buy a car and pay their rent or even buy a small apartment with a relatively simple job, with the added benefit of not having the burden of student debt like their American counterparts. Single men also see that their married co-workers, who almost always have children soon after their marriage, are always struggling with money and don't have the time or are unable to go have fun, like they do.

On the other hand, young, middle class women are complaining that good men have disappeared and the few men available are not up to their standards. They delay marriage until their biological clock starts to tick, at which point they marry the best man they can find in short notice or just the one that's available, to avoid being childless. Then complain about their husbands until they eventually divorce them.

So, feminism might not be known by name for most Mexicans, but its effects have started to show: proliferation of single women with children (referred to jokingly as "warrior mothers" or "fighter mothers" because of their self-proclaimed "fight against the harshness of life" or "fight for the life of their children"), single women who have trouble finding a man that meets their standards, and men who have never heard about MGTOWs going their own way. The situation is still far from what's happening in the United States, Japan, or Europe, but the shift has started.

Finally, who are the few ones who do identify as feminists and use the "f" word? From what I've seen, self-proclaimed Mexican feminists fall into one of three groups. The first and the smallest is actresses or singers who have achieved some sort of financial success and are out of touch with the realities of the poor people they portray in *telenovelas*. The second one is middle class women with some sort of corporate career, typically in human resources, accounting, or purchasing. They tend to be divorced with a single child, whom they spoil. And lastly, unattractive, fat women, typically low or lower-middle class, who have failed in both their careers and relationships and are either childless or have two or more children of different fathers.

U.N. Sustainability Goals

A. Man · 12 February 2019 · Archived copy · Original

How about some anger?

Normally, I write essays. This is not an essay. This is a directive.

Go here:
https://www.un.org/sustainabledevelopment/sustainable-development-goals/

You will find a list of the 17 Sustainability Goals for the U.N..

Note Goal 5: just note it. Expect that the U.N. will mean "women" when they say "gender" and accept the fact that that item is all about women. Just skip that one for now. Let the women have their own goals. Accept the fact that there is an entire directive only for women and girls.

At least men are in the rest of it. Right?

Click on Goal 2: Zero Hunger: "Read More About Goal 2"

Scroll down to item 2.2

Let me give you a hint. It does NOT say this:

By 2030, end all forms of malnutrition, including achieving, by 2025, the internationally agreed targets on stunting and wasting in children under 5 years of age, and address the nutritional needs of adolescent **girls and boys**, pregnant and lactating women and older persons.

It says this:

By 2030, end all forms of malnutrition, including achieving, by 2025, the internationally agreed targets on stunting and wasting in children under 5 years of age, and address the nutritional needs of adolescent **girls**, pregnant and lactating women and older persons.

This is your U.N. at work

I have no comment.

A vital reason to boycott Procter & Gamble – that has nothing to do with their recent ad

Robert Blake · 13 February 2019 · Archived copy · Original

Controversy surrounding a recent Gillette ad by Procter & Gamble (P&G) has led some to initiate boycotts of Gillette and Procter & Gamble products. My goal is not to focus on assessment of their ad. Rather, I would like to redirect all this attention to a serious problem that has been created by P&G, and other consumer product manufacturers. Read on to learn how to protect yourself and your family.

If you are not familiar with the background of this topic, you can read explanations on MarketWatch or Yahoo Finance. Briefly, P&G aired a commercial targeted at males to encourage the reduction of negative behaviors such as bullying and sexual assault. However their implementation backfired, as some people interpreted the ad as constituting misandry.

Since P&G's ad made an attempt to critique or promote certain behaviors, I find it ironically disappointing that they don't evaluate and elevate their own behaviors. **Their ad implies that men should hold themselves to higher standards, while P&G does not do the same with how they formulate their products.** Instead, they use a serious issue to distract (and inflame) the general public from the fact that they continue to sell products that can result in serious health problems for both males and females, but particularly for males. To what am I referring?

Exposure to many ingredients used in P&G products are biochemically feminizing men and boys*, and I present evidence that this is real andproblematic.* (I explain more about feminization of males below.) A large number of the products P&G produces, particularly personal care products, contain ingredients such as phthalates, parabans, triclosan, glycol ethers, tatrazine, and many others, that have been shown in peer reviewed scientific studies to feminize males (and cause other health problems too). And for many biological, developmental, and health reasons, this is an **insidious tragedy**.

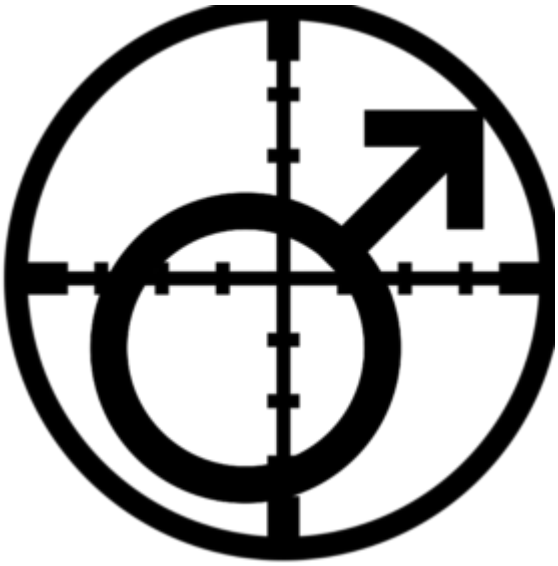

NOTE: There are four sections to this article. If you would like to start with feminization of males, keep reading just below. If you want to skip to learn about health risks other than male feminization, go to section 2. If you want to skip to the dangerous ingredients to avoid, go to section 3. And if you want to skip to the (partial) list of P&G products to avoid, go to section 4. Realize if you skip sections or read them out of order, that there may be supporting material in a previous section that you skipped.

Biochemical feminization of males

To begin, what is meant by "feminization"? There are a number of biological changes related to male traits that can be classified as feminization. These include: lower sperm counts,
lower testosterone and dihydrotestosterone (DHT), less facial and body hair, altered vocal development and function, smaller and/or malformed male reproductive anatomy (e.g. hypospadias, cryptorchidism), altered brain development and behavior when exposed as fetuses, infants or young children, reduced muscle and bone mass, slower metabolism, and the potential to develop gynecomastia (female breast tissue). This list is not all inclusive, these are just the primary changes.

The hormones testosterone and DHT, which are produced by the testes, are known as "androgens" and they are responsible for "turning on" genes that cause the development of traits that we typically think of as male. However, many of the chemicals we are exposed to in daily life interfere with the production and/or function of these hormones, as I elaborate below.

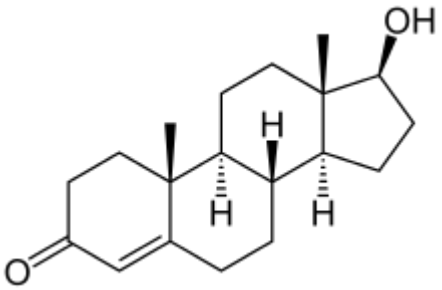

Testosterone, the molecular version.

So what exactly causes such feminization, and how exactly does this occur? Exposures to chemical ingredients known as "endocrine disruptors" or "xenoestrogens" (AKA "estrogenics") are often responsible for causing these changes. "Endocrine" simply means "hormone", and "xenoestrogens" simply mean synthetic chemicals that mimic the "female" hormone estrogen. These xenoestrogens bind to estrogen receptors in cells (both females and males have estrogen receptors), and turn on genes that are associated with female traits. In addition, due to what is known as "hormonal feedback inhibition" (negative feedback) or homeostasis, these xenoestrogens cause development of male traits to be stunted. Basically, when too much estrogen is present it shuts down production of androgenic hormones, and therefore androgenic (male) gene expression, and development of male traits.

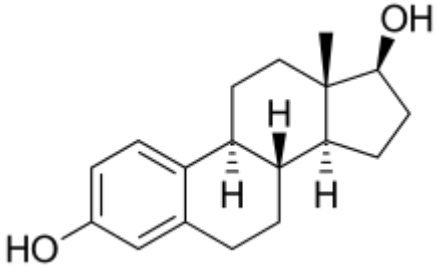

Estradiol.

To be clear, it is normal for males to have a **small** amount of biologically **natural** estrogen, just as it is normal for females to have a small amount of testosterone. However, due to the large amount of synthetic estrogenic endocrine disrupting chemicals that we are exposed to in our modern world, males (particularly boys) are experiencing **WAY** too much activation ("turning on") of their estrogen receptors and estrogenic genes.

For an example of the consequences of this, in 2017, a group of researchers from Hebrew University and Mount Sinai medical school conducted astudy on sperm counts in the US, Europe, Australia and New Zealand. They found that over the past forty years, sperm counts have fallen by over 50%. Daniel Noah Halpern writes in *GQ Magazine:*

*"The Hebrew University/Mount Sinai paper was a meta-analysis by a team of epidemiologists, clinicians, and researchers that culled data from 185 studies, which examined semen from almost **43,000 men** [emphasis added]. It showed that the human race is apparently on a trend line toward becoming unable to reproduce itself. Sperm counts*

went from 99 million sperm per milliliter of semen in 1973 to 47 million per milliliter in 2011, and the decline has been accelerating. Would 40 more years—or fewer—bring us all the way to zero? "

They are not the only scientists who have noticed this trend. The US National Institute of Health (NIH) has also commented on this trend. And declining sperm counts are not the only sign of this problem. Medical statistics from the Centers for Disease Control and Prevention (CDC) show that the incidences of hypospadias, cryptorchidism, and low testosterone have all been on the rise for 30 years. For example, these three data sets: rates of hypospadias have increased markedly over the past 25 to 30 years, Cryptorchidism: Incidence, Risk Factors, and Potential Role of Environment, and 1 in 4 Men (25%) Over Age 30 Have Low Testosterone. So male reproductive health in developed countries (including the US) certainly seems in jeopardy.

Health risks other than male feminization

It is also worth pointing out that xenoestrogenic chemicals are also likely substantial contributors to several other health problems including:

Early puberty in girls

Here is a study that shows that estrogen-like endocrine disrupting chemicals affect puberty in humans. But it's not just one study, there are many.A different study analyzing Isolated premature thelarche (IPT) – which is abnormally early development of breasts or breast tissue, without other signs of early puberty – found that out of the 33 girls in

the study, the 9 girls with exposure to Endocrine Disrupting Chemicals (EDCs) had much higher estrogenic bioactivity. This is strong evidence in itself of what these EDC chemicals are doing in human bodies. In this study they are behaving substantially like estrogens, and at least in girls, seem to be selectively affecting breast tissue. Separate studies have demonstrated that early breast development is a medical risk factor for breast cancer later in life.

Lastly, here is a study indicating that the affects of the xenoestrogen Bisphenal A (BPA) may be an etiologic factor in girls with precocious puberty(ICPP). While not commonly used in personal care products, BPA **is** used in **many** consumer products (usually plastic or rubber), including the majority of cash register receipts printed on thermal paper (such as found in grocery stores), and in many canned foods such as soups. It is also used in many types of packaging. Because BPA is not used in personal care products I am not going to focus on BPA in this article. However bisphenal compounds are dangerous and problematic in numerous ways, so they deserve to be mentioned, and elaborated upon in the future.

In the interest of preventing early onset puberty, parents should help their daughters avoid chemicals that likely promote the problem.

Don't be fooled by companies engaging in pink washing. See this P&G example.

Pink Washing Definition: "The term 'pinkwashing' is associated with companies that use the pink ribbon symbol or use the support of breast cancer charities as a marketing technique, to promote one of their products, while at the same time [their] manufactured products have proven to contain ingredients that are linked to the disease developed…"

Breast cancer in women

It is no surprise that breast cancer in women would follow early puberty in girls, as both conditions have been scientifically linked to exposure to these types of endocrine disrupting chemicals. For instance, this next study points out that most of the known risk factors for breast cancer are related to cumulative lifetime exposure to estrogens, and that includes xenoestrogens.

Here is a research study that provides in vitro evidence that xenoestrogens such as phthalates and BPA are able to induce neoplastic (cancerous) transformation in human breast epithelial cells. This in vitro study found that various types of parabens stimulated or increased estrogenic gene expression in breast cancer cells. This is quite concerning from the perspective of breast cancer progression. Notice that this research isn't new; that study was done back in 2009. Ten years later P&G is still using many of the same chemicals in their products.

There is little evidence of any effort being made to remove such ingredients. Companies use these types of ingredients because petrochemicals are cheap, and they can produce the desired result. I guess it's more profitable to keep these ingredients in the products than to try to reformulate to something non-toxic. *And when one of these*

dangerous chemicals is actually removed from products, it is often replaced with another petrochemical for which no data exists regarding its safety. It's like a game of "whac-a-mole", except when you lose you get to be a human guinea pig.

Image courtesy of Urban Ecosystem Restorations.

Do you know what the typical excuse is for the use of these chemicals? "We use such small amounts that they can't possibly have an affect on the body." Well, they're lying, and here's more evidence to show they are lying. This study discusses the combined involvement of dietary, household and cosmetic xenoestrogens. It states: "chemicals can give oestrogenic responses at lower concentrations, which suggests that in the breast, *low doses of many compounds could sum to give a significant oestrogenic stimulus [emphasis added]*".

Other studies have shown that on average, women use 12 products containing 168 unique ingredients *every* day. So these "small amounts" can certainly add up. And there is clear evidence that these compounds are accumulating in humans. One of the key problems with assessment of these chemical exposures is this: **while any *one* of these exposures may not be catastrophic, the evidence points to the reality that thecumulative effect absolutely is**. *The problem is, the safety/toxicology research rarely looks at either cumulative load, or potential interactions between compounds* (partly because there are too many).

Refocusing on the topic of breast cancer, here is a research study that evaluated different parabens, and concluded that parabens can be viewed as potential contributors to breast cancer progression.

Again, this isn't just one research study. There is so much research evidence that it is becoming overwhelming. For instance, here is an in vitro study that showed that in vitro parabens can influence not only proliferation but also migratory and invasive properties of human breast cancer cells. Further, this next study from 2004 discusses the increased risk among African Americans at all ages, as they use twice as many Personal Care Products (PCPs). The authors of this study hypothesized that the use of estrogen and other hormone-containing PCPs in young African American women accounts, in part, for their increased risk of breast cancer prior to menopause.

Other chemicals (not discussed in this article) found in hair dyes may increase the odds developing breast cancer by 23%.

Given the evidence, women concerned with breast cancer should certainly limit their exposure to suspect chemical ingredients.

A light blue ribbon is the symbol for prostate health month.

Benign Prostate Hyperplasia (BPH) and prostate cancer in men

Not worried about breast cancer because you're male? Not so fast. Here is a very good review paper that considers the evidence from epidemiological studies and animal studies that endocrine disrupting compounds, including sunscreen chemicals and bisphenol A (BPA), may influence the development or progression of prostate cancer.

The paper also points out that 50% of men experience benign prostate hyperplasia (BPH) by the age of 60. In my opinion, this result is *not* "normal" and speaks to a more widespread systemic causal role for estrogenic compounds. The paper cites several studies (Prins & Korach 2008, Raghow *et al.* 2002, Steiner & Pound 2003) that point out that "the use of anti-estrogens has been recently recognized to have a therapeutic role in prostate cancer management." Ya think? If estrogen itself, and xenoestrogenic chemicals, can contribute to both Benign Prostate Hyperplasia (BPH) and prostate cancer in men, using anti-estrogenic drugs in treatment only makes sense. So next time your doctor tells you that "every man gets BPH or prostate cancer eventually", you can tell your doctor, "yeah, only because of the lifetime exposure to EDCs and xenoestrogens in which we are all being immersed."

Further, the author writes "It is noteworthy that relative to adult estrogenic responses, the prostate gland is particularly sensitive to estrogen exposures during the critical developmental period." And this ties in with the information I am presenting here, which is that xenoestrogenic exposure in fetuses and infants can have lifelong consequences for males.

On a related topic, here is a research study that demonstrated for the first time (at that time – 2011) that estrogens initiate and promote prostatic carcinogenesis in an androgen-supported environment.

This review paper examines the evidence for a role of estrogens and specific estrogen receptors in prostate growth, differentiation and disease states including prostatitis, benign prostatic hyperplasia (BPH) and prostate cancer.

Another study concluded that environmental exposure to low dose of BPA may induce prostate cells to proliferate and aggravate testosterone-induced benign prostate hyperplasia in rats.

Here is a study that shows fetal exposure to low doses of methoxychlor and other xenoestrogens increases adult prostate size in mice. This is fetal exposure, as in, when the fetus that is still in the mother's womb. **So women take note: you can determine if you son will likely have prostate problems by your (lack of) chemical exposures while you are pregnant.** This demonstrates the importance of not exposing the unborn child while still in the womb – and you do that **by not exposing yourself.**

Finally on the topic of prostate issues, this study provides evidence that endocrine disrupting chemicals may reprogram prostate stem cells, thus potentially making them more likely to become cancerous.

These chemicals are dangerous, easily get into young bodies, and have lifelong effects.

There is a great deal more that could be written about the role of endocrine disrupters in prostate and breast pathologies, but I want to focus this article on male developmental and reproductive risks and how people can protect themselves.

So What Are These Nasty Ingredients And How Does One Avoid Them?

Now that we have some of the basic physiology established, what are the specific ingredients that P&G (and other companies) use that can lead to such physiological feminization in males? Glad you asked. Here are some of the ingredients (not all of them, 6+ specifically) that P&G uses in their products that have estrogenic affects and/or endocrine disrupting effects. While there are literally thousands of ingredients out there, the ones listed below are the ones that are habitually found in products, and are already backed by science as to their dangers. Each ingredient has peer reviewed scientific research listed after it that strongly supports that it leads to feminization of males. There are literally hundreds of studies showing that these chemicals are problematic, for both males and females, but particularly younger males. So if you are the mother of a young boy, pregnant, or plan to become pregnant, these concerns also apply to you every bit as much as to every man out there. Again, the studies below are only a **sampling** of all the studies that can be found.

It's safe to say that if you find any of these ingredients in the products you use, they will adversely affect your health, and your manliness (if you are a male), or will adversely affect the males in your life (if you are a female).

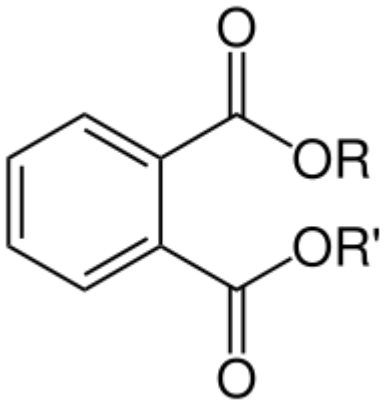

Generic phthalate structure.

1. Phthalates – found in ingredients listed as "fragrance or perfume"

Phthalates are used pervasively in personal care products. Some of the most common products that contain them are nail polish, almost all "fragrances", and hair colorants. However, it is very important to be aware that phthalates (pronounced thal-ates) almost never show up on an ingredient label directly. They are typically included as part of any ingredient listed as "fragrance", "perfume", or "parfum". Manufacturers can get away with this because "fragrances" are considered by the FDA to be trade secrets, so companies **don't have to list what is actually in them**.

This problem also applies to the vast majority of perfumes and colognes on the market in the US, so you are taking a big health risk using any of those products. (Or imagine you get stuck in an elevator with someone who loves to douse themselves with "perfume", which is not all that different from being stuck in an elevator with someone **smoking**.) So unless a manufacturer *fully discloses* what is in their "fragrance" we have to assume the worst – that it does contain harmful chemicals, particularly phthalates. And it is safe to say that if you see "fragrance" on the label, then that is a trade secret that belongs to the company who has no intention of ever telling you which of the thousands of chemicals it contains.

Researchers at the Environmental Working Group (EWG) were possibly the first to figure this out, by having labs conduct chemical analysis of numerous types of personal care products and cosmetics. They used analytical methods such as gas chromatography-mass spectrometry (GC-MS) to determine what was actually in these products, including phthalate content.The EWG has found phthalates in literally over a thousand personal care (and other) products that do not actually list them on the ingredients label, other than as "fragrance".

When the staff at EWG realized that these health harming chemicals were being hidden they begin exposing the truth by writing articles such as this one about how 3,163 ingredients hide behind the word "fragrance". So that one word found on your ingredients list, can have up to 3,163 different ingredients or a combination of them, and the manufacturers don't have to tell you about them.

The word "Fragrance" implies something that smells nice, and doesn't adequately warn consumers about what might be hiding inside. Here's a great explanation of what "fragrance" really means – it should really be called "hidden chemicals". What "fragrance" really consists of is phthalates mixed with other chemicals, and it should be referred to as such. Because then people wouldn't be duped into buying products that they think are safe, as the risk would be more obvious.

Phthalates are used in personal care products, perfume, and cologne, because they help to either enhance or "lock in" the scents produced by other chemicals. Incidentally, the most common chemicals to be used with phthalates are a class known as synthetic musks. Ironically, two of these synthetic musks (AHTN and HHCB) are anti-estrogenic, which could *theoretically* be good for adult men, but very bad for developing girls, and not so good for adult women either.

Oh, and by the way, these synthetic musks are found in public drinking water. In reality, it is likely most of the chemicals discussed here arealready in public drinking water from people washing off their perfumes and personal care products. So filter your water!

Back to phthalates: phthalates are horrible for human health. EWG also has a great article on these industrial plasticers and their effect on males specifically. Finally here is a nice cheat sheet of where you can find these chemicals. They're everywhere, from nail polish to paint. Furthermore, here are results from **Health Canada** that support the EWG's findings: Phthalates in cosmetic and personal care products: Concentrations and possible dermal exposure.

Below are some scientific studies on the reproductive effects of phthalate exposure. Based on these studies there is *no doubt* that phthalates feminize males.

The title of this study could speak for itself: Testicular Atrophy Produced by Phthalate Esters. However, the slightly longer explanation is warranted. This was a study conducted on male rats. The researchers found that most of the harm was done to young male rats, rather than adults.

This next study requires a bit more explanation. Previous experimental studies performed by exposing female rats to phthalates while pregnant, resulted in a reduced "anogenital distance" (AGD) (which is a measure of exactly what it sounds like) of the male rat pups, compared to male rat pups not exposed to phthalates in utero. AGD is a common measure of sexual differentiation between male and female infants in many animal species (including humans). Basically the greater the AGD the more "male" the infant is, and a smaller AGD indicates a more feminized infant. This study below was an epidemiological study that evaluated the AGD of **human** male infants, and the researchers also took samples of prenatal urine samples. The researchers analyzed the urine samples for phthalate load, and then correlated the urine phthalate load data with the infants' AGD. The researchers found a

very strong correlation between elevated prenatal phthalate exposure and human male infant feminization – just like the previous rat studies had shown. The male infants with elevated prenatal phthalate exposure had stunted male reproductive development.

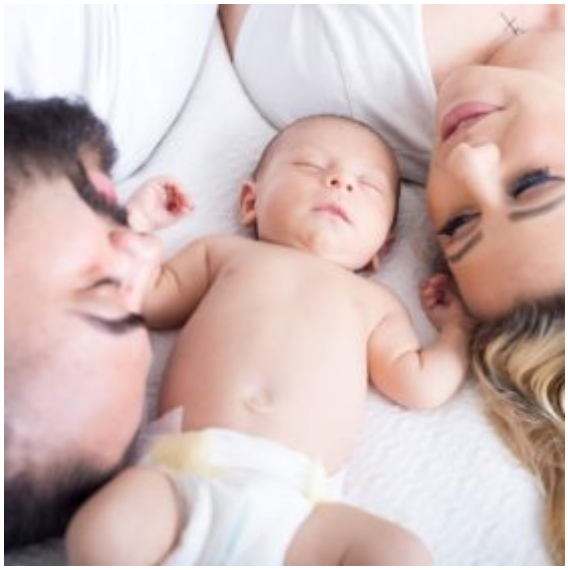

The following study was a follow up performed by the lead scientist of the study above: Prenatal Phthalate Exposure and Anogenital Distance in Male Infants. This study correlated incomplete testicular descent to reduced AGD and phthalate exposure from the previous study. This study also corrected their methodology to use Anogenital Index, which is AGD divided by body weight. This is a more accurate measure of feminization.

The lead researcher of these two studies is Dr. Shanna Swan. She has since had her work highly criticized by the chemical industry, and has been ostracized by some of her scientific peers (who likely get funding from chemical companies), despite the fact that her research was conducted using mostly sound methodologies. **Some** of the criticism is valid due to relatively minor errors in her statistical methodology. However the criticisms are grossly exaggerated, and the errors in methodology do not change the crux of her results.

Now, let's think about this. If a scientist who has no vested financial (or other) interest completes a study, using largely sound methodologies, that is repeatable, and the results happen to show that certain common chemicals cause serious problems, then shouldn't the companies who produce and use those chemicals change their actions appropriately? Perhaps stop producing and using them, at least in ways that put people at risk? Or issue public warnings? Well, that would be common (moral) sense, and common sense is not common. That would cost them too much money. So instead, they engage in character assassination of scientists to discredit them, in an effort to fool the public into continuing to buy their toxic products. They produce inflammatory commercials rather than reformulating their products for safety. These are the types of people we are dealing with.

This study: Estimated Daily Phthalate Exposures in a Population of Mothers of Male Infants Exhibiting Reduced Anogenital Distance, tries to answer the question: "how much phthalate exposure did the women have who birthed male infants with reduced AGD?" In other words, "how much exposure is necessary to cause these types of problems?" Their answer is fairly complex, so I'm not going to try to summarize it. However I thought the following quotes were enlightening:

"There are multiple possible routes of exposure to phthalates, including dermal (Duty et al. 2005), ingestion (Clark et al. 2003), and inhalation (Adibi et al. 2003). Furthermore, phthalate diesters and their metabolites are cleared from the body within a few days, with the bulk of the dose cleared within the first 24 hr (Anderson et al. 2001; Koch et al. 2005). **There were relatively few nondetects in the population, indicating that exposures of the levels observed in this study reflect relatively continuous daily exposures** [emphasis added]."

"The median estimated exposures for DBP and BBzP [certain specific phthalates] in the Swan et al. (2005) [the study on AGD mentioned previously] study population are on the order of 1 μg/kg/day, and for DEP are on the

order of 6 µg/kg/day. **Current U.S. EPA RfDs** [Reference dose – EPA maximal acceptable limits] **are** 100 µg/kg/day (DBP), 200 µg/kg/day (BBzP), and 800 µg/kg/day (DEP), **which are all more than 100 times greater than the median exposures in the Swan et al. (2005) population." !!!**

In other words, the current EPA maximal allowable limits for phthalates are between 100 and 200 times higher than the exposure level necessary to produce human male infants with stunted reproductive development.

It is worth pointing out that many of these cited studies were published between 2000 and 2006. So the risk of phthalates has been known for some time. Yet it is not clear that much has been done to improve the situation, either by producing companies, or by regulatory agencies.

The following study shows that phthalates from breast milk also have an affect on infants at three months of age, so you're not safe once your baby is born either.

This review paper going back to 2006 shows that the effects from phalate exposurre initially found in rodents, were also found in human male infants when exposed perinatally. Specifically: stunted testicular development, lower androgenic hormone levels, reduced Leydig cell function, increased sex hormone binding globulin (SHBG), reduced AGD, cryptorchidism, and small genital size. (I highly recommend reading this review paper if you want to understand the topic in greater depth; it is readable by a non-scientist.)

Since many of the studies listed in this article are animal studies, I think it is worth making an important side point. I occasionally hear people make the argument that animal models don't necessarily translate to effects in humans. While that *sometimes* can be true, it is *quite rare*. I know this from professional experience working in pharmaceutical toxicology research. Pharmaceutical companies don't spend billions of dollars on mouse and rat studies to produce useless data. The FDA would not require billions be spent for this purpose if the data was meaningless. Animal models, particularly rodent and obviously primate studies, are *very* predictive of effects in humans. So anyone who makes the argument that mouse or rat data does not apply to humans is either an ignorant fool, or a con artist. And remember, "con" is short for "confidence". Do you have CONfidence in the companies who produce and use these ingredients?

So don't let anyone tell you that animal studies are not indicative of how the human body would react. It's just that it would be unethical to test on humans intentionally, so studies are done on animals. (Wait, isn't testing on humans kind of what these manufacturer's are doing? Just without published results?) Unfortunately while the scientific community puts the information out there, often for free, the manufacturers ignore it over and over, and often try to cover it up instead.

Below are several additional studies on phthalate exposure performed on rats, some of which date back to the **1980s!** I won't write summaries for each of these studies, other than to say that these provide a lot of animal model data that supports scientific understanding of what phthalates do to male animals. They also provide background context and clues for the epidemiological studies on humans.

Effects of di(2-ethylhexyl) phthalate on the gonadal pathophysiology, sperm morphology, and reproductive performance of male rats.

The morphological development of di-n-pentyl phthalate induced testicular atrophy in the rat.

Testicular toxicity of di-(2-ethylhexyl)phthalate in young Sprague–Dawley rats

Effects of phthalate esters on the developing reproductive tract of male rats

The data is there: phtalate use results in the feminization of males, and people are unknowingly exposing themselves to these on a regular basis for the sake of smelling good. Because that's what marketing tells you is the *only* way to do things. We **have** to change this state of affairs.

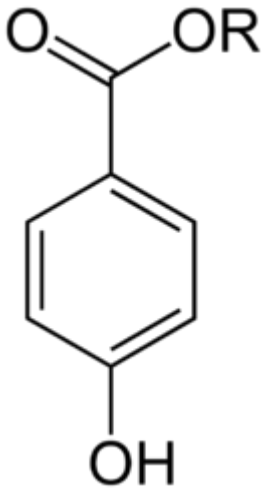

Paraben.

2. Parabens were once much more heavily used in personal care products. Public outcry has succeeded in getting manufacturers to voluntarily reduce the frequency of their use, but you can still find parabens in a number of products. So while the public speaking out, and changing their buying habits, has been successful in getting the companies to reformulate, unfortunately, these ingredients are still found in products, often hidden under fancy new names. This is done by combining a number of these compounds with other compounds and renaming them, so as to fool you into thinking that parabens are not in the product, when indeed they are. There are too many to name them here, so be alert for ingredients that you've never heard of before. Regardless of the name, parabens still put your health and manliness at risk whenever they are used in consumer products.

For instance, this study showed that sperm quantity decreased based on exposure to propyl paraben. Another study showed that that butyl paraben can exert an adverse effect on the male reproductive system at doses that are well below those of the accepted daily intake (ADI) in Japan. Yes, these chemicals are also found in your food, not just personal care products. You eat them and don't even know it.

There are actually several different slight variations on parabens: methylparaben, ethylparaben, propylparaben, and butylparaben. And all of them have been shown to be (xeno)estrogenic in both in vitro studies and in animal models.

Parabens have primarly been used in skin care products for their antibacterial properties. However it is quite concerning that in rat studies, butylparaben in particular has been shown to produce similar effects to phthalates in male offspring. This includes: reduced anogenital distance, smaller testes, lower testosterone levels, and lower sperm counts.

One of the additional reasons parabens have been used in many skin care products is because they can in some cases improve skin appearance. However research suggests that they only have this effect as a result of their estrogenicity.

One review paper suggests that the mechanism of action of parabens on males is due to disrupting mitochondrial function in the testes. Mitochondria are the "power plants" of cells, and "the present review discusses evidence that parabens may not be as safe as initially thought, and suggests that the interaction between parabens and

mitochondrial function in the testis may be key in explaining the contribution of parabens for a decrease in reproductive potential."

One structure-activity relationship study of several endocrine disrupting chemicals (including parabens, bisphenols, and triclosan) found thatparabens can also activate glucocorticoid receptors. Glucocorticoids are another class of steroid hormones produced by adrenal glands and are involved in regulating blood sugar, inflammation and the immune system. So these endocrine disrupting chemicals can interfere with more than just one hormonal system. This same study found that triclosan produces anti-androgenic effects. I will cover triclosan in a separate section below.

Finally, bringing this back to risk in cosmetics and personal care products, this last study found that parabens as well as the sunscreen active ingredient homosalate are all estrogenic in a number of different cell lines.

There were quite few more studies on the endocrine disrupting properties of parabens. This article is not meant to be all inclusive. But once again, there is ample data to conclude that parabens are harming reproductive health of humans, particularly males.

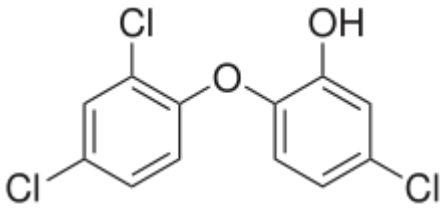

Triclosan.

3. Triclosan – In case you don't recall, triclosan was used in antimicrobial soaps for many years, and corporations and the FDA insisted for years that it was safe. That was, until the FDA decision makers finally changed their minds. So it seems to have been pulled from most, but not yet all products at the time of this writing. Unfortunately it was not pulled due to safety concerns, but efficacy issues. It is no longer considered GRASE (Generally Recognized Safe and Effective) as an Over The Counter (OTC) health product. While the decision to remove triclosan from the market has been made, the FDA has allowed manufacturers to sell off the rest of their remaining inventory (to prevent financial harm to the manufacturers). So you may still find this ingredient in products. However, Antibacterial Soap? You Can Skip It, Use Plain Soap and Water.

This is an important lesson: organizations like the EWG and Nature's Complement point out the harm of many of these chemicals far in advance. The FDA and the major corporations deny the harm, at least until they get around to reformulating their products (IF they reformulate). Then they *quietly* pull the ingredient from the market hoping no one notices *they've been poisoning their customers the whole time.* The companies probably also think the public is not scientifically literate enough to figure out that their health is being put at risk. So these companies have little interest in your health, other than not being able to be sued.

As mentioned previously there is evidence to show that triclosan blocks the activity of androgens such as testosterone and DHT at the androgen receptor. Triclosan has also been shown to reduce levels of enzymes involved in production of testosterone, as well as the hormones Luteinizing hormone (LH) which is involved in androgen production, and Follicle-stimulating hormone (FSH), which is involved in the production of sperm.

This in vitro study shows that triclosan can both inhibit androgen receptor gene expression, and also stimulate the growth of preexisting breast cancer cells.

A different in vitro study found that triclosan inhibited both androgen and estrogen receptors. So while the mechanism of action of triclosan may be complex, it is safe to say that it is likely disrupting sex hormone function in both men and women.

However the hormone disrupting effects of triclosan are not limited to sex hormones. This epidemiological study found a strong relationship between elevated levels of triclosan in people's urine, and reduced levels of

thyroid hormones.

Finally, this review paper provides a good summary of research into the endocrine disrupting properties of triclosan. The paper admits that some of the data is conflicting, but that there is enough evidence to conclude that triclosan is indeed disrupting human endocrine function.

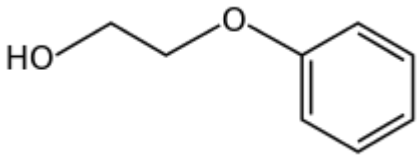

Phenoxyethanol, a glycol ether.

4+. Glycol ethers (which include ethylene glycol, phenoxyethanol, and propylene glycol, among others)

Glycol ethers span a variety of compounds and uses ranging from antifreeze to food additives to preservatives.

It is often argued that propylene glycol specifically is safe because it has GRAS (Generally Regarded As Safe) status by the FDA. But as we haveexplained previously (a few paragraphs down in the link), decisions on GRAS status have as much to do with politics as science. This type of faulty argument is also know as "appealing to authority". While propylene glycol may be *much less* of a concern than the other glycol ethers, I am not yet convinced that propylene glycol is fully safe as claimed. For example rat studies (here and here) have found that elevated exposure to propylene glycol can result in increased liver weights as well as central nervous system depression. However my focus here is on other glycol ethers rather than propylene glycol.

Here is a large epidemiological study (2118 participants) that found that after properly controlling for other variables, men who had occupational exposure to glycol ethers had a substantially lower sperm counts than men who did not work with glycol ethers.

Another epidemiological study evaluating the effects of the glycol ethers 2-ethoxyethanol (2-EE) and 2-methoxyethanol (2-ME) also found an increased prevalence of oligospermia and azoospermia (low sperm counts). It is true that these particular glycol ethers are not commonly used in personal care products, although they are used in other consumer products.

However what this research above makes me question is, what does this say about the effects of other glycol ethers? In particular I wonder if the glycol ether **phenoxyethanol**, which **IS** regularly used in personal care products **and has a similar chemical structure**, produces similar effects in males. As of this writing, I could not find research to address this question. Like many of these chemicals, the toxicological impact is treated as a low priority concern. However I was able to find evidence that phenoxyethanol is absorbed through human skin.

Here is a review paper that summarizes some of the reproductive toxicology data of glycol ethers and speculates about potential mechanisms of action.

A case-control study provides more evidence about the reproductive harm of ethylene glycol in men.

Finally, animal models such as this rat study show that exposing pregnant females to glycol ethers affect male offspring. In this case it reduced testicular weight compared to controls. Some might argue that the inhalation study method might not apply in the real world. But it certainly seems to me like it could apply – if a person were say for example, painting their house with paints containing glycol ethers, or breathing them in all day long because they are contained in personal care products they put on their body.

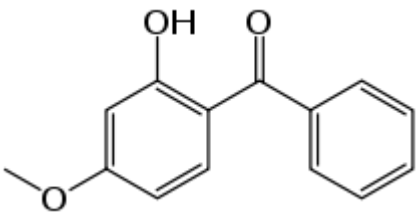

Oxybenzone, a common sunscreen active ingredient.

5+. Sunscreen ingredients: avobenzone, octocrylene, homosolate, and oxybenzone

These ingredients can be found in a wide variety of products that advertise sun protection. Watch out for them on labels, as they will be specifically mentioned. I have written an entire separate article on the safety of sunscreens, so with this section I will try to provide a brief synopsis.

Like the other ingredients mentioned in this article, these four sunscreen active ingredients also have adverse affects on male reproductive health. Some of them are also estrogenic.

Avobenzone, which is perhaps the most common non-mineral "UV filter" sunscreen, has shown anti-androgen activity in in vitro studies. So yet more evidence that endocrine disrupting chemicals are likely effecting male reproductive health.

Animal models have shown that octocrylene has both antiandrogenic and antiestrogenic activity. So in this case we are seeing chemicals that disrupt normal sex hormone function in both sexes.

Other animal models have shown that homosolate and several other "UV filter" sunscreens are antogonists of the androgen receptor, meaning they block the action of androgens. In addition, two of the tested musks in this study were antagonists of the estrogen receptor, and two others blocked both the androgen and estrogen receptors.

Oxybenzone has been shown to be both estrogenic and harm reproductive health in both sexes, again in animal models.

Bringing this topic back to human data, the EWG provides a good summary of problems with sunscreens in their article The Trouble With Ingredients in Sunscreens. In particular I want to point out this description: "*In a recent evaluation of CDC-collected exposure data for American children, researchers found that adolescent boys with higher oxybenzone measurements had significantly lower total testosterone levels* (Scinicariello 2016)."

Here is the actual CDC study referenced by the EWG article. It is titled Serum Testosterone Concentrations and Urinary Bisphenol A, Benzophenone-3, Triclosan, and Paraben Levels in Male and Female Children and Adolescents: NHANES 2011-2012. I want to point out just one brief quote from the study before moving on to the next topic: "BP-3 [benzophenone-3] and BPA were associated with significantly lower TT [total testosterone] in male adolescents, and BPA was associated with significantly higher TT in female adolescents." So in adolescents, these EDCs are turning boys into eunuchs, and girls into boys. It makes me wonder if such chemically mediated effects have any correlation to the growing number of people with "gender dysphoria".

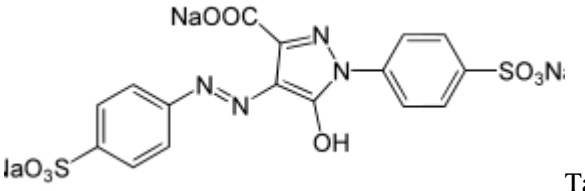

Tartrazine, AKA "FD&C yellow 5".

6. Tartrazine, also known as FD&C Yellow 5. (Not to be confused with atrazine, which is a pesticide that causes serious sexual side effects in male frogs and often ends up in public drinking water. A topic worthy of a separate article on agrochemicals and reproductive health). Anyway, tartrazine is a colorant, and while this colorant is used in personal care products, it is one of the most widely used food colorants. Check the labels of all the processed or packaged foods in your home and I bet you will find it. It is also used as a pharmaceutical colorant.

Based on the research I would suggest you neither want to ingest it nor put it on your body in personal care products. From what I could find, this compound has less data available than the others mentioned, but that does not make the data that is available any less concerning.

For example, a mouse study found that feeding tartrazine for 30 days led to several adverse outcomes compared to controls: reduced weight of testes, lower sperm counts, sperm abnormalities, and a significant increase in body weight . Given that the scientific data is available, I find it both comical and aggravating that the Wikipedia page dismisses this as "myth". I suppose the authors of the Wikipedia article didn't do a very good job of actually looking at the research (checking on Snopes does not even remotely qualify as "research").

On a related topic, I read one statement from a chemical industry representative that tried to make the argument that if tartrazine had adverse effects on male reproductive health we would know it by now because it has been used for so long, therefore it must be safe. This is also a fallacious argumentbased on a false premise leading to a "sillygism". If you are not familiar with the concept, a sillygism is a sequence of statements that superficially appear logical like a syllogism, but which produce a nonsensical conclusion. Given the data presented earlier showing that male reproductive health absolutely has been on a downward spiral for at least forty to fifty years, I would say this argument is indeed based on a false premise. Back to some animal studies…

A different study testing tartrazine in mice did not find changes in testes weight or body weight, but did confirm the findings regarding reduced sperm count and abnormalities of sperm motility and histology.

An in vitro study on tartrazine provides a potential explanation for a mechanism for action for the animal studies. This study found that tartrazine is a potent xenoestrogen, even at quite small concentrations.

Another potential explanation for the animal studies comes from this in vitro study. Rats administered tartrazine showed lower levels of antioxidant enzymes in their testis, which the authors speculate is due to tartrazine producing Reactive Oxygen Species (ROS) (free radicals). Regardless of the mechanism, reduced levels of antioxidanat enzymes in testis would likely lead to greater oxidative damage.

Aside from reproductive toxicity, this rat study found that tartrazine adversely affected several markers of liver and kidney function, including ALT, AST, ALP, urea, creatinine, total protein, and albumin, among others.

An additional study on rats also confirmed that tartrazine adversely affects both liver function, and morphology (histopathology).

In vitro studies have shown that tartrazine may potentially be genotoxic, but this has not yet been demonstrated in animal models that I could find.

Finally on the topic of tartrazine, I would say that hopefully more data becomes available specifically regarding its potential for reproductive toxicity. From the data I could find there is certainly reason for concern, but it is arguably not sufficient, at least not to regulatory agencies. But since regulatory agencies are years behind the research, it is probably best that the rest of us avoid it anyway.

Finally which P&G products contain these ingredients?

Now we are really getting to the nitty gritty of why I decided to bring this information forward, and bringing this topic full circle. The P&G products below contain one or more of the ingredients mentioned above. This information was taken directly from ingredient labels on various P&G websites.

To be fair, **P&G is not the only company that uses these harmful ingredients,** since use of these ingredients is pervasive in the industry. But this is about P&G and their hypocrisy, as they're trying to tell others how to behave, when they should evaluate their own actions first. So I am going to call out several (not all, as there are too many) P&G products by name that are problematic.

While reading these you might also want to open in new browser tabs our articles on some of the other ingredients you might not want in your products. Part 1, and Part 2.

Gillette™ Body Washes and deodorants: contain "fragrance/parfum" – in other words they contain phthalates. It is also worth pointing out that these also contain sodium laureth sulfate and sodium lauryl sulfate, which we point out (about 2/3 down the page in the link) that these chemicals make the skin more permeable and allow more of other chemicals (like phthalates) to enter your body.

https://gillette.com/en-us/products/deodorant-and-body-wash/body-wash/odor-shield

https://gillette.com/en-us/products/deodorant-and-body-wash/deodorant/clear-gel-cool-wave

Old Spice™ aftershaves and shampoos contain phthalates, and their shampoo also contains methylchloroisothiazolinone and methylisothiazolinone which are known skin irritants. Finally, the shampoo contains sodium benzoate. Sodium benzoate can turn into the carcinogen benzene in the presence of citric acid (and other acids like ascorbic acid). It is unfortunate then that Old Spice formulators didn't notice that they use **both** sodium benzoate **and** citric acid in their shampoo formula. D'oh!

How ironic they call it "stronger swagger" when it likely kills your swagger.

https://oldspice.com/en/content/stronger-swagger-anti-dandruff-shampoo-conditioner

https://oldspice.com/en/content/classic-after-shave

Herbal Essence™ shampoos contain parabens. I find it sickly humorous that this company division markets itself as being **sooo** natural. But the list of all the ingredients they use in their products is very informative as to how hypocritical they are regarding their extensive use of synthetic chemicals – several with questionable health effects.

https://herbalessences.com/en-us/ingredients-glossary

Many **Downy™** products contain phthalates.

https://www.pg.com/productsafety/search_results.php?searchtext=Downy&category=ingredients&submit=Search

Tide™ laundry detergent contains phthalates, as well as glycol ethers.

https://tide.com/en-us/about-tide/innovation/detergent-ingredients

Dawn™ dish detergent contains phthalates, glycol ethers, and tartrazine. And remember, you put dish detergent on your dishes, and it is possible not all of it gets rinsed off. Then you EAT off of your dishes. How much of these residual chemicals are you ingesting with your food?

https://www.pg.com/productsafety/ingredients/Ultra_Dawn_Original.pdf

Joy™ dish detergent contains phthalates, glycol ethers, tartrazine, and may or may not contain triclosan. And again, realize that you are probably eating some of these.

Without triclosan:

https://www.pg.com/productsafety/ingredients/Joy_Lemon.pdf

With triclosan:

http://www.keyfood.com/pd/Joy/Ultra-Concentrated-Dishwashing-Liquid-Orange/25-fl-oz/037000006176/

Pantene™ hair products contain a lot of nasty ingredients, including phthalates, glycol ethers, and tartrazine. They also contain titanium dioxide which is not good for males either, which I explain in this sunscreen article.

https://pantene.com/en-us/ingredients

Aussie™ shampoo contains phthalates, tartrazine, and also contains methylchloroisothiazolinone and methylisothiazolinone which as mentioned are known skin irritants. These also contain Sodium Laureth Sulfate and Sodium Lauryl Sulfate which also as mentioned, make your skin more permeable to other chemicals.

https://aussie.com/en-us/miracle-volume-shampoo

https://aussie.com/en-us/miracle-mend-shampoo

https://aussie.com/en-us/hair-insurance-leave-in-conditioner

Ivory™ body wash and (some) soaps contain phthalates, and sodium benzoate. It appears that Ivory formulators also didn't notice that they too use**both** sodium benzoate **and** citric acid in several of their **same formulas**. D'oh! Their products also contain methylchloroisothiazolinone and methylisothiazolinone, which as mentioned are skin irritants.

https://ivory.com/faqs/

Head & Shoulders™ shampoo contains phthalates and also contains sodium benzoate, and some of the other ingredients already mentioned.

https://www.headandshoulders.com/en-us/shop-products/dandruff-shampoo/classic-clean-shampoo

Olay™ skin care products contain phthalates, glycol ethers, tratrazine, and titanium dioxide.

https://www.olay.com/en-us/skin-care-products/total-effects-daily-face-moisturizer

Some of Olay's products also contain parabens:

https://www.olay.com/en-us/skin-care-products/regenerist-micro-sculpting-cream-fragrance-free-moisturizer

https://pgconsumersupport.secure.force.com/ContactUs/articles/en_US/FAQ/Do-you-use-parabens-in-your-Olay-products?l=en_US&Brand=Olay&Language=English-US&Country=United+States+of+America&fs=Search&pn=1

Olay™ sunscreen contains octocrylene, as well as other harmful sunscreen ingredients.

https://www.olay.com/en-us/skin-care-products/complete-all-day-moisturizer-spf-30-sensitive-skin

Secret™ deodorant contains phthalates, glycol ethers, and aluminum, which may have other health concerns I won't go into at this time. I could not find a complete list of ingredients on P&G's site, so this one will have to do.

https://www.dollargeneral.com/secret-scent-expressions-clear-gel-deodorant-lavender-2-6oz.html

Clairol™ hair products contain phthalates and glycol ethers. Ironically, there is very little natural about this "Natural Instincts" product. Seriously, you need to be a pretty knowledgeable chemist to comprehend the label, and I would bet that very few of these compounds have ***ever*** had any toxicology or safety testing done. Users of their products get to be the guinea pigs. Don't you feel special and fortunate?

https://www.clairol.com/m/master/pdf/NI_ingredients.pdf

Vicks™ vapor rub, surprisingly to me, does not contain any of the harmful ingredients previously mentioned. However it does contain turpentine and petrolatum, neither of which are particularly good to use for body care applications. This is particularly true since you can't be sure all petrolatum sources are free of polycyclic aromatic hydrocarbons (PAHs) and other cancer causing compounds (including benzene) that are found in petroleum.

https://vicks.com/en-us/safety-and-faqs/faqs/vicks-vaporub-faq

Vidal Sassoon™ uses phthalates and parabens. I could not find ingredients lists directly on the Sassoon web site so WalMart will have to suffice.

https://www.walmart.com/ip/Vidal-Sassoon-Pro-Series-Color-Spray-5-07-Fl-Oz/22101480

Febreeze™ contains glycol ethers. They claim they don't use phthalates, but I don't know that I believe them. If I ever get motivated to spend the money, I will send some samples off for some analytical chemistry investigation.Though I will note that a lot of Febreze products scored an F on EWG's Healthy ingredients scores.

https://www.febreze.com/en-us/learn/febreze-ingredients

However, more importantly, if Febreeze is a P&G brand, and it is the ***only*** P&G brand that is denying the use of phthalates (that I can find at the time of this writing), does that indicate that *all their other non-Febreze brands **do** contain phthalates* in their "fragrances"? An excellent question indeed. Based on the available evidence, that is our working theory, until we have independent lab analysis evidence that their other products do not contain phthalates. I was going to write "unless or until P&G discloses all their ingredients" but that likely wouldn't help because it would likely be PR lies. I'm certain P&G and other companies make statements like "*trust us*, we are only using safe ingredients." But these companies have demonstrated repeatedly that they have and will violate public trust, are absolutely not trustworthy, and put the public's health at risk. Caveat emptor.

Obviously most of these brands have multiple products, and the specific ingredients will vary with each product. The products listed above were only intended as a *partial sampling* of the harmful chemical ingredients found in P&G products. **This list could have been much, much longer.** The key points here are:

1. You have very good reason and evidence to boycott P&G products (and other products that use these ingredients) entirely on the grounds of health safety. In my scientific but non-attorney opinion, P&G (and other manufacturers) has (have) behaved somewhere between negligenceand willful blindness with their formulations. Perhaps their actions are most accurately described as gross negligence. I doubt anyone would win a lawsuit, but certainly worthy of boycott until they start formulating responsibly.
2. If you choose to continue to use some of their products, then you **need to** read the ingredients and then compare those ingredients to a safety database of ingredients, like what the EWG provides. Or else use the app while you are still in the store.

In conclusion, if you want to retain your biological manliness, or the biological manliness of your sons, or fathers, or husbands, or boyfriends, you ***need*** to change your product buying and usage habits. If you also want to boycott P&G products, that is fine by us. Here is a convenient list of P&G brands and products for you to reference.

For those of you who took offense to P&G's ad, and want to preserve **true** (biological) male masculinity, then the most important way you can do that is to change your product buying and usage habits – to exclude all products that contain ingredients that sabotage the male physiology of you, your family, and your friends. Debating about the culture of males is one thing. However as things are now, males are literally being biochemically, anatomically, and

physiologically emasculated and feminized. And that has nothing to do with culture, and everything to do with chemical exposures, largely from the products you are choosing to buy and use. So by all means, boycott away. Just make sure you are doing it ***for the right reasons.***

For Health,

Rob

Special thanks to Tober for the extensive editorial assistance with this article.

Desperate wives should try farting to get sex from husbands

Douglas Galbi · 15 February 2019 · Archived copy · Original

Leading newspapers have reported that a huge number of husbands have raped their wives. Allegations of inappropriate words or touching of a sexual nature are enough to have a man fired from his job and to ruin his reputation for life. Men seducing women has long been criminalized. Now university officials are earnestly teaching students and faculty that they must get affirmative consent for each step in a sexual interaction and that consent can be withdrawn at any time without prior notice. Not surprisingly, many husbands are now fearful of sexually accosting their wives. That's raising public concern because wives are becoming unhappy. Some wives are even showing signs of madness. Fortunately, medieval Latin literature offers a solution.

While a young couple was walking through a meadow, they saw a flock of sheep. The wife had an active mind:

> seeing that the rams mounted only certain ewes, she questioned why certain ones rather than others were copulating.
>
> { conspectis nonnullis ovibus quas arietes subigebant, quaesivit cur potius cum illis quam cum aliis coirent. }

Her husband jokingly explained:

> When a ewe makes a fart, a ram presses into her.
>
> { Quae crepitum facit ovis, statim comprimitur ab ariete. }

The wife picked up on the figuring and turned to punning:

> She burst forth to know if this were also the case with men.
>
> { Petiit illa numquid et viris id moris esset. }

The husband affirmed that it was. The sexually deprived wife then took explosive action:

> She immediately cut loose a fart; the husband, having been caught by his own joke, had sex with his wife. After they had proceeded along St. Paul's path a little way, the wife farted again. The husband was once again employed in the matrimonial practice. When they had nearly reached the end of the meadow, the woman, delighted with the game, emitted a third fart.
>
> { illa statim crepitum edidit; vir joco suo deprehensus uxorem cognovit. Cum deinde paulum viae processissent, iterum mulier pepedit. Vir denuo matrimonio usus est. Cum jam ad finem nemoris pervenissent, foemina, tali ludo gaudens, terio petum emisit. }

Medieval culture regarded with utmost seriousness men's sexual obligation to their wives. This husband, however, wasn't well-prepared for strenuous erection labor:

> Then the husband, exhausted from copulation and walking, said, "Even if you were to shit out your heart itself, I wouldn't again shake you under me. }
>
> { Tunc vir, coeundo et ambulando fessus: "Non si cor cacares," ait, "te amplius subagitarem." }

In vigorously servicing their wives sexually, husbands must endure whatever they shake out. Only a husband exhausted to the point of peevishness would complain of his wife giving out her heart as a result of sex.

Most husbands deeply love their wives. Yet in today's circumstances of demonizing men's sexuality, men are rightly

fearful of showing sexual interest toward their wives or any other women. However, in the case of explosions and serious risks to bodily integrity, men will heroically press in to protect women from harm. Wives desperately seeking sex from their husbands should try farting. But not too often, because men not accustomed to heavy sexual labor will soon get exhausted and peevish.

Notes:

The above story and quotes are from “The humorous tale of a young woman who farted {Facetia cujusdam adolescentulae quae emittebat petum},” Latin text from Poggio (1879) vol. 2, pp. 138-9, my English translation. That Latin text has witty wordplay that I’ve made some effort to translate.

Reference:

Poggio. 1879. Gian Francesco Poggio Bracciolini. The facetiae or jocose tales of Poggio, now first translated into English with the Latin text. Paris: Isidore Liseux (vol. 1, vol. 2).

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The gynocentric mob and female superiority

Peter Ryan · 17 February 2019 · Archived copy · Original

Gynocentric Herd Mentality

What gives gynocentrism its social power is the power of the mob. The female mob and the army of white knights and simps at the ready to enforce the dictates of the female mob, is what holds society hostage to gynocentrism. Feminists, gynocentric female voters and their loyal male foot soldiers and white knights in politics, the legislature and policy etcetera, make sure that their gynocentric agenda rolls out and is enforced in society. Are all women and all men herd animals that subscribe to groupthink and defer to women in every context, regardless of the circumstances? No, absolutely not. Substantial numbers of both sexes do not belong in that category and those numbers are growing every day as the grotesque face of gynocentrism becomes unmistakable in the culture.

But despite this, the reality is that a substantial fraction of the male and female population do exhibit gynocentric herd mentality. Gynocentric herd mentality as the name suggests, is the tendency in women and in men to abandon individual thought, critical thinking and moral principles and passionately form a mob around gynocentric motives, conform to gynocentric groupthink and enforce gynocentrism in society. Reason is generally not involved in driving such behaviour, which is often highly irrational, immoral, primitive and tribal in nature and driven by emotion.

Gynocentric herd mentality is not a conspiracy, it is an observable phenomenon. The female ingroup bias[1] of the population and the women are wonderful effect[2] are features of it and have been the subject of research by social scientists. The power of the gynocentric mob was evident in the female voting patterns during the 2018 US mid-terms[3], in the aftermath of the manufactured Kavanaugh controversy. We have also seen numerous high-profile examples of gynocentric herd mentality. Here are some of them: The women's march over the last 3 years because someone with a vagina did not become US President, the rapid transformation of the metoo# movement into a man bashing crusade and witch-hunt, the manufactured scandal and backlash by the feminist mob over the Brett Kavanaugh nomination, slogans being promoted like the "future is female" and "believe the woman" and the infamous 2012 feminist protest at Dr. Warren Farrell's lecture on the boy crisis at the University of Toronto (one of many such disruptive protests by the feminist mob that have occurred at universities across the West). Gynocentric herd mentality is even more pronounced within politics, the media, academia and corporations etcetera than the general population and it is little wonder then why society has become so lopsided.

The Social Power Of Women

Human beings are social animals and there is a strong tendency in both sexes to obtain and maintain the social approval of peers. In our prehistory, social approval was an important factor in determining the survival and reproductive prospects of individuals, their offspring and families. Social ostracism reduced these prospects. This pattern has continued throughout history and right up until the present day. Women have a large amount of social influence in prescribing the social value of individuals and female approval and disapproval plays a large role in determining what is and is not socially permitted within a community. Maintaining female approval and avoiding disapproval from women, has been a key factor in men escaping social ostracism and therefore maintaining their position in society and by extension their survival prospects and reproductive prospects. A man that attracts the wrath of the sisterhood and gets ostracised, experiences social death and social death in primitive times often meant physical death. If he is a powerful man, he may not experience social death, but instead a loss in social rank and reputation damage which is often severe and long term. In today's world social ostracism instigated by women, can drive men to suicide. There are men that have been falsely accused of rape, condemned by the sisterhood in their communities and lost their livelihood and standing in the community and taken their own lives. This is female power- *Social power*.

Much has been said about the power that men hold in society, but relatively little has been said about the power that women hold in society. Whilst male power in society is primarily physical, economical and institutional in nature,

the nature of female power in society is primarily social, emotional and sexual. David Shackleton at the Canadian Association For Equality, has discussed[4] these differences in power between the sexes in detail. Men express power through action and women express power through persuasion. Modern society readily identifies pathological expressions of male power in society and has measures in place to hold it to account. However modern society has forgotten the pathological expression of female power in society- manipulation. Society has relatively little measures in place to hold female power accountable, or women in general accountable for anything. The lack of accountability for women and girls is that low, women can rape teenage boys in some jurisdictions and receive child support for it[5].

Women are considered in our society to be close to infallible. They can do no wrong. They are pure and innocent creatures and when they behave in a way that contradicts that image, people go rushing to find excuses for their behaviour. The reverse is seen for men, when men do wrong we hold them to account. Even when men are being abused, we hold men accountable for their behaviour. Any factors that may explain and even justify men's behaviour is dismissed. When women do wrong, we look for reasons to excuse their behaviour so we don't have to hold them accountable. When men do no wrong, we look for reasons to find them guilty. We have hypoagency for women and hyperagency for men.

There is an important factor at play that helps explain this lopsided dynamic. The social power of women is based upon maintaining a positive image of women. The capacity to persuade and manipulate other people, requires that people respect, trust and value what women have to say. Once women lose the respect, trust and concern of society, they cease to have most of their power. Conversely the social power of women is maximised and elevated above accountability, by cultivating and maintaining a societal attitude that women are innocent, pure, infallible beings relative to men and that women are superior to men. This is the women are wonderful effect. Without cultivating the societal belief that women are superior to men and particularly morally superior, women cannot stir up the gynocentric mob to do their bidding with zero accountability.

Given this reality, feminists and gynocentric women in the media, are predictably quite sensitive to any portrayal of women that puts them in a negative light relative to men. They are quick to silence or omit any example of women behaving badly, because it threatens to destabilise the societal belief that women are superior. Masking and hiding the darker side of women behind a carefully crafted mask of feminine vulnerability, innocence and victimhood, is key to maintaining the façade that women are morally superior to men and therefore that we should defer to women in every instance. Men also prop up this façade to win the social approval of women. This façade is the foundation of modern gynocentric female social power.

In our gynocentric culture men compete with other men like trained seals, to simp and white knight and win the social approval of the "divine" female collective in order to climb the social ladder. One of the central strategies that men employ to do that in this dysfunctional culture, is to appeal to the sense in gynocentric women that women are superior. Men even write books about female superiority. Here are two examples of this linked here[6] and here[7]. People may also want to read this review[8] debunking this nonsense. Not only do men help feed the societal belief in female superiority, they also excuse women from their bad behaviour so they can remain in the good graces of women and avoid female disapproval.

It would be very interesting to put such men in a hypothetical situation in which women voiced strong disappointment and disapproval toward their bigoted beliefs in female superiority and then shamed and ostracised these men for it. The cognitive dissonance maybe sufficient to break such men free of their gynocentric stupor and stop them from throwing other men under the bus to earn female approval. Essentially both men and women reinforce this belief in female superiority in the culture and the result is that questioning and criticising what women say and do becomes a social taboo. Women rise above social accountability and even legal accountablility, because sufficient numbers of men and women are stupid enough to believe in female superiority, including academics who should know better (There are plenty of idiots with doctorates, despite what people think.). This is doubly so for the men and women in politics, the media and in our learning institutions, which have become echo

chambers where ideologues can promote their bigoted beliefs and worldview with little scrutiny. Due to the existing societal belief in female superiority, when gynocentric herd mentality rears its ugly head in society, there are no checks and balances to stand in its way.

Who Is Really In Charge Of Society?

Gynocentric herd mentality wields a considerable degree of power in our institutions and in politics. We have this misguided belief in society that if more men are in positions of authority, that somehow means men are in charge and will act in men's interests at the expense of women. In reality it is the complete opposite. I have said before that modern society more closely resembles a matriarchy by proxy, than an oppressive patriarchy and that in modern society women are privileged. Women are the power behind the throne and men just have the appearance of being charge. Of course such claims taken literally are monolithic and the reality is somewhere between the two extremes. Whilst I would not argue that society is presently an absolute matriarchy, society is certainly heading in that direction before it eventually collapses socially and economically from rampant gynocentrism.

Men in politics are to at least some degree the puppets of female voters and feminist lobby groups and organisations. Politicians of course are aware of the power of the female vote. They dance to the tune of female voters and feminists and throw men under the bus with indifference quite often. Even Donald Trump bows to the gynocentric female mob to at least some degree. This was apparent in his recent state of the union address[9], where he celebrated female employment statistics and yet was silent on the multitude of issues facing men and boys in family court, education, health and from biased workplace policies and affirmative action. Whenever he discussed an issue impacting men, like the increase in manufacturing jobs, he was careful to describe it in gender neutral terms. Whilst Donald Trump and his cabinet have done some positive things for men in the United States, it has been relatively piecemeal. Throwing bread crumbs at men, is hardly going to be sufficient to overturn the entrenched gynocentrism in our institutions, businesses, legislature, education systems and governments in any substantive and meaningful way.

Just as with politics, a similar pattern is present in corporations. The feminist mob infects the HR departments and corporate service branches of businesses and then applies pressure throughout the workplace to implement biased workplace policies and affirmative action. Where feminists cannot do this from within the organisation, they mud-sling businesses from the outside from positions they hold in the media, in politics and in law. Feminists gang up in groups and target businesses and individual executives and managers, to get their way from within businesses and from outside businesses. We saw the power of the gynocentric mob with what happened to James Damore[10]. Don't conform to the mob, lose your job. The media and academia also face the same pressure from the gynocentric mob from inside and outside and there have been many examples of this.

Why don't these men that have all of this authority say no to the gynocentric mob? Aside from the fact that chivalry is still prevalent to some degree in our culture, especially among older men in authority, these men realise that retaining the social approval of women, is critical to them maintaining their positions and getting things done. If men in positions of authority are out of step with the gynocentric mob, then they run the real risk of attracting female disapproval and losing their positions and reputation. The unassailable power of female social approval, rests in the divine value that society places on what women think and have to say and that in turn rests on an image that women are superior and the moral arbiters of what is right and just. By going along with this dynamic, men in authority reinforce the validity of the positions of the gynocentric mob. When men in authority or corporations apologise for things they should not apologise for to escape the wrath of the mob, they are validating the position of the mob and strengthening its social power to bring nonconformists into line.

It is the male aversion to female disapproval, chivalry and the male competition to win female approval, that ensures that any man in authority defers to female interests above all else and often at the expense of men and the future of society. *The Myth Of Male Power*[11] was aptly named. Our concept of male power and male oppression of women is a myth[12]. A myth developed by feminists and gynocentric women to help mask female power in modern society and ensure any social manipulation by women as a group flies under the radar without scrutiny. This myth

ensures that when feminist women gang up on men in positions of authority and attempt to sack them or reprimand them for daring to transgress the dictates of the feminist mob, that feminist influence is overlooked.

The Gynocentric Mob And Freedom Of Speech

We can see the power of the female collective on full display in the domain of freedom of speech. The control that women have as a group with respect to the Overton window is extreme. Offend a woman or a offend a feminist and you risk being banned on social media, attacked and doxed, losing your job and even being charged and imprisoned. In Argentina a radio host has been forced to have feminists on his show to prevent imprisonment, after he was accused of misogyny. Don't believe it? Here is the story[13]. That is the power of the feminist mob when they gang up on someone. Of course if you write articles in mainstream media publications titled, "Why Can't We Hate Men?"[14], or write books about men being obsolete[15] and unnecessary[16], or create and spread hashtags like "killallmen" or "Ibatheinmaletears", that is to be celebrated and promoted in the mainstream media, in social media and in academia. That is how lopsided society has become.

If you dare criticise women or feminists, you risk imprisonment in some jurisdictions. But if you are an academic or in the mainstream media, you can write books about men being obsolete and men being inferior with no consequence. In fact you will be lionised by your peers as being progressive and even be invited to conferences and interviews to talk about your book. You will also be allowed to run televised debates supporting your arguments and with the outcome skewed in your favour.

Just like the mainstream media, the alternative media will bow and scrape to female approval and steer clear of triggering the wrath of the gynocentric mob. Here is a recent example of this shown in a YouTube video[17] from a rising YouTube star called Isaac Butterfield. Isaac who has been highly critical of feminism, distances himself from being called a men's rights activist in the video and then proceeds to mud-sling the men's movement and erroneously claim that aside from family court, men pretty much have the same rights as women. I left a comment on his video as follows:

> "The holier than thou mentality of these YouTubers that suddenly found men's issues and antifeminism because it is becoming increasingly popular and now think they know what they are talking about and then turn around and lecture the group of people that have been working on these issues for decades, is getting tiresome. The fact it is a dirty word to say you are a men's rights activist, just demonstrates why a men's rights movement is needed. Someone can identify as a feminist in this society, despite all of the far more numerous and deeply rooted examples of bigotry from that ideology and it will be celebrated in our institutions, schools, universities, businesses, media, legislature and politics. But don't you men dare call yourselves men's rights activists!
>
> Family court is just one example of a long list of issues impacting men you clearly know nothing about. Men do not have a right to genital integrity, they have virtually no reproductive rights to speak of relative to women, they can be conscripted and drafted into war, they face legally sanctioned discrimination in employment and education thanks to affirmative action and they face relatively little effective legal protection against abuse by women even when they are children. Those are just a few examples (and there are many more) where men have far less rights. Next time research the topic you are discussing.
>
> The fact that we cannot have an honest discussion about the issues impacting men and the fact that videos like this get produced, just goes to show you the extent that men are marginalised in society. Men are that marginalised in the culture they will self-censor and belittle other men that dare to attempt to identify with men's rights activism. The ad hominem's are all too predictable. The "playing it safe" strategy of armchair criticism of the culture and staying within the Overton window of socially permitted discourse, is precisely what allowed misandric feminist ideology to gain traction in the first place. It is not heroic, it is not smart and it certainly does not make you morally superior to a movement you claim to not identify as."

I generally like Isaac's work, but the reality is that until we can have an honest discussion about men's issues in

society and stop descending into ad hominem's and strawmanning groups that are trying to discuss and address them, we are going to go nowhere. It does not make someone edgy or trendy to go along like a sheep attacking a group of people that dare to identify with the rights of half of the population, just because it is socially acceptable to do so. If you have solid grounds that a movement in question runs contrary to what they claim to stand for and it is a systemic deviation observable with both prominent leaders in that movement and from the movement as a whole (like feminism), then fair enough. But don't go making the equivalence fallacy that the men's rights movement is just the same as feminism. They are not even close to being alike.

People can do their own direct research to see the difference between feminism and the men's movement like Cassie Jaye did[18], without the mud-slinging from people like Isaac Butterfield. The gynocentric herd mentality of society, the avoidance of having an honest discussion of the issues impacting men and the avoidance of the elephant in the room- gynocentrism, has to end for the sake of society. If we want to change the dysfunctional status quo of society and avoid disaster, then we must risk offending people when we tell the truth and that includes feminists and women.

Gynocentrism And The Avoidance Of Difficult Decisions

The stranglehold that the gynocentric mob has over the Overton window is considerable and it is dangerous. One of the major factors that drives the degradation of civilisation is an avoidance in making difficult decisions. When men with influence decide to place the social approval of women above reason, evidence, morality, law and their own principles and responsibilities, the systems that society relies on to function will eventually decline and then fail. We have a society in which men with authority place the approval of women above their own responsibilities and the long-term interests of society. There is a reluctance from these men to confront reality and make the decisions that need to be made to save society from its own fempocalypse[19].

Bettina Arndt recently has produced a video[20] calling out Jordan Peterson and other men with influence, in shying away from confronting the accountability gap between men and women. Peterson is big on responsibility, except when it comes to holding women responsible for their actions. The selective application of principles based on sex, is one indicator of gynocentrism. I certainly don't think that Jordan is alone in that regard. There are plenty of men like Jordan with far more influence, that look the other way when it comes to the shadow side of women and put their heads in the sand and their fingers in their ears.

Women like all human beings are neither good or bad, but a combination of the two and men are no different. This is the reality of human nature. Yet in our gynocentric culture, we promote a polarised view of men and women. Women are angels and men are devils. Men are responsible and women above reproach. Men are to serve and women are to be served. Men are human doings and women are human beings. These are some of the gynocentric elements of the attitudes that this culture promotes about men and women.

It is not just influential men that have a reluctance in acknowledging the shadow side of women. Society in general is reluctant to confront this reality. For many people their worldview and their identity rests on an assumption that women are perfect and divine. There are women that cannot apologise for anything, no matter how wrong they are. There are men that cannot say no to a woman, no matter how unreasonable their demands might be. For many people it is painful to consider the possibility that women may not be so "wonderful" or "all things nice". For many men it is only when they go through the suffering in family court, get violently assaulted by a woman, or face discrimination in the workplace or in education from feminist policy, that they take off the gynocentric rose tinted glasses and begin to question the cultural narrative they have been told about men and women.

Jordan Peterson is no different. I certainly do not wish this on Jordan or anyone for that matter, but I wonder whether Jordan and men like him would think differently if they lost their career and their freedom from a false allegation and experienced what men like Mark Pearson experienced[21]. Do we have to get to a point where influential men in their hundreds are thrown in jail based on a woman's word alone and feminist mob justice reigns supreme, before these men will confront their own gynocentric bias? Or will society need to collapse and then descend into another dark age because society simply can't cope with the female half of the population being held

equally accountable for their actions? These are questions that we should be confronting, because if we don't, then we can expect modern civilisation to collapse into a primitive tribal society resembling the third world. Of course that is if we are lucky enough to avoid a nuclear winter occurring from the process of social and economic implosion. An implosion that runaway gynocentrism and other factors will help eventually bring about, given enough time without any correction.

No modern and developed society can last when men and women have equal rights, but only one sex is accountable to the other. No such society can last when prioritising the well-being of one sex above the other without any corresponding reciprocity, is called equality. No such society can last when attempts to correct these imbalances are met with censorship, hostility and violence. No such society can last that refuses to acknowledge the shadow side of women. No such society can last where gynocentric herd mentality runs roughshod over the rule of law and freedom of speech. Such a society has a finite lifespan. The general reluctance in the population to accept these realities, will eventually lead to a crisis and then society will implode and then fracture into hundred's of pieces. All of this is predictable and all of it is avoidable, if society is prepared to confront gynocentrism.

There are decisions that need to be made right now, to get society off the dangerous trajectory it is on. These decisions are not going to be popular and they are not going to be easy. This "playing it safe strategy" and "tread carefully" approach, is not going to save anyone in the long run. Let us take a simple example of what I am talking about. It is a fact that women in general are hypergamous and that women prefer men that earn more money than they do. It is a reality that women choose to work less than men and choose to work in lower paying professions to pursue their interests over earning money. It is also a reality that in many cases men are the only net taxpayers and that male economic activity remains the primary driving force of GDP and also of female consumer spending. Despite these realities, feminists have pushed for an education system and hiring policies in the workplace, that prioritise women and girls at the expense of men and boys.

The same women that ask for female hiring quotas, affirmative action and a feminised education system that prioritises women and girls learning needs over men and boys, fully expect men to have proper well paying stable employment and to earn more money than them, which these women intend to spend while they work less than their male partner. We can see throughout the West the impact all of these contradictions are having on the fertility rate, economic activity, government spending versus government debt, on the marriage and divorce rate and how it drives the increase in fatherless households, with all of the associated consequences of fatherlessness. We can see it in articles like, "Where have all the good men gone?".

Clearly something will have to give for society to replace itself and to maintain social and economic stability and yet no one in politics will confront these realities. It is political suicide to confront reality for fear of offending women, thanks to gynocentric herd mentality. It is political suicide to dare to suggest we should reform the education system, remove affirmative action policies and reform divorce and family courts. Feminism sees to it that any politician that puts forward such reforms, will be framed as a misogynist in the mainstream media and many female voters will buy that narrative hook, line and sinker.

This is what happens when a society puts women's feelings above reason and responsibility. Political decision making on important and critical reforms that are essential to keeping civilisation afloat, becomes paralysed. The end result of failing to take appropriate steps over a long enough period of time is societal collapse. Society has to choose between short term pain in the present and risking hurt feelings, or experiencing far greater suffering in the future. We can only kick the can down the road for so long. Part of the reluctance that society has in confronting gynocentrism, is the fear of making women angry. The female ingroup bias is instrumental in driving this fear. The looming wrath of the gynocentric mob and feminist cliques in the workplace, in politics, in academia, in social groups and in wider society, is a coercive force in our society that must never be mentioned, for to even speak of it is forbidden. But it is there. Every man and woman is acutely aware of what I am talking about.

Hell Hath No Fury Like A Woman Scorned

In our gynocentric society the looming threat of female anger and outrage is a powerful and guiding influence not

just for men in positions of authority, but in relationships and in social settings within the community. Sayings like, "Happy wife, happy life" and "Hell hath no fury like a woman scorned", are examples of the prevailing expectation of men to not displease women and to tread carefully. The reason these sayings exist, is because women are not held accountable for their aggression and that goes especially toward men[22].

This fact was explicitly illustrated recently to millions of people in my country on an Australian TV show called Married At First Sight. We had a woman berating, belittling and abusing[23] a man on multiple occasions on a major national television network at dinner time in front of children. Not a single thing was done by the show to intervene on behalf of the man. This is despite numerous government funded ads[24] on television in Australia, showing men berating women in exactly the same way as on the show and it being called domestic violence. Only when the man called her a "cunt" after copping a week of abuse, did the show intervene[25] and chastise the man for his comments. Even then there was no effort by the show to hold his female partner accountable for the past abuse he had copped.

Women are not held accountable for their aggression in relationships or in wider society. So when angry feminist mobs form, which often happens on university campuses when someone comes to talk that does not fit the feminist Overton window of approved ideas and speech, the aggressive behaviour of the mob is predictably out of control. How many violent and disruptive feminist protests have we seen on university campuses across the West over the last 5 years alone? Too many for me to recollect. Feminists and gynocentric women are fully aware there are little or no consequences for their aggression. That is why someone like Madonna can talk about blowing up the White House[26] in front of thousands of people at the women's march in 2017, without experiencing any serious or significant consequences for her comments and actions.

The fury of the gynocentric female mob and their white knight enforcers, is most evident when a man is accused of sexual assault by a woman. If a woman points a finger at a man, a substantial number of women will side with the woman, believe everything they say and condemn the man without a shred of evidence being required. If a woman points a finger at a man, a substantial number of men will side with the woman, believe everything they say and be at the ready to beat the shit out of the man without a shred of evidence being required. Ordinary people stampede like mindless wildebeest over men and even children, when they hear the call of gynocentrism. The metoo# movement has grown to the size it has because of gynocentric herd mentality.

Think about how much male violence has its roots in female manipulation. How many fights between men have involved a woman spreading lies about a man and getting other men to attack him for her protection and for her honour, over the centuries and in the present day? How many fights between men have started from women cheating on their partner? Think of the Lady Macbeth's of history and the amount of men that have died from their manipulation. It would be interesting to find out the male death toll from female manipulation.

The Darker Side Of Women

Much is said about men misusing their physical power to abuse and control women, but little is said about women misusing their social power to abuse and control men. The documented female ingroup bias in our society is also barely acknowledged, if at all. Esther Vilar has written about female manipulation of men in her book, "The Manipulated Man"[27]. Karen Straughan has discussed the tyranny of female hypoagency[28] and Alison Tieman has discussed the use of threat narratives and victimhood by women, to bully other women[29] and men[30]. Such behaviour is not new, it has been around for centuries. But feminists have worked very hard to ensure that any discussion of female power and the pathological expressions of that power, are not discussed or addressed in the modern age. Feigning female vulnerability has been a core tactic of feminists and gynocentric women, to hide female power in plain sight and keep it cloaked. As Dr. Warren Farrell has stated, "Men's greatest weakness is their facade of strength, and women's greatest strength is their facade of weakness."

Esther Vilar herself, was the subject of numerous attacks by feminists and it is little wonder given the fact that the core strategies of feminism have relied on a number of the very things she discussed in her book. Exposing female manipulation to public scrutiny, is like exposing a vampire to sunlight. Manipulation only works when it remains

invisible to the manipulated and feminists do their best to keep female manipulation of men at the relational and societal level invisible and out of the field of public perception.

One of the reasons why feminism has been so effective, is because it's influence can escape scrutiny. Feminism did not march an army down the streets, seize control of government buildings and violently overthrow the government. Feminism has successfully implemented a bloodless coup of multiple countries through the infiltration of our institutions, the subversion and social manipulation of them from within and by instigating internal and external pressure through stirring up mobs of angry women and white knights. It is through manipulation rather than physical force, that feminism has succeeded in taking over our societies.

Whilst I have addressed a number of the failing's men have which have contributed to the gynocentric mob mentality in society, it is of course the case that a number of failings in women have contributed to it as well. In our prehistory our environment was harsh and unforgiving. Whilst men could potentially survive on their own as individuals to some degree without the tribe, this was much less the case for women. With considerably less physical strength and overall fitness, individual women especially with young offspring, would have had far less survival prospects going it alone than men. Being part of a tribe and forming female coalitions to care for each other and nurture young, has considerable advantages for women and has been a part of prehistoric, historical and modern societies. It is not really surprising then, that women have a tendency to form an ingroup bias given this reality.

However that does not mean that women are incapable of thinking as individuals or disagreeing with group consensus. It is certainly possible and indeed what is required to dissolve the gynocentric mob. Individuality in women requires women to think for themselves and regard themselves as agents in society with the capacity to influence the world around them and value themselves as individuals ahead of valuing themselves as females. The feminist control of the mainstream media and academia, has been a key factor in ensuring sufficient numbers of women are indoctrinated with the feminist worldview and succumb to gynocentric herd mentality. Janice Fiamengo has talked about this and how universities have been turned into "institutions of higher indoctrination"[31].

Feminism has done everything it can to make sure women perceive themselves as helpless, disempowered and victimised and to make women feel as fearful, angry, bitter and resentful as possible toward men. Alison Tieman has discussed how feminism uses threat narratives[32] to develop and cultivate this mentality in women and in the population in general. All of this encourages women to seek refuge in numbers for safety, provision and well-being and to put female group identity above individuality.

Rising Above The Gynocentric Mob

Supporting women that encourage other women to see themselves as empowered individuals ahead of being female (A shout out to the Honey Badgers!), supporting women that fight against the feminist threat narratives of male oppression, rape culture and rampant male violence etc and supporting women that promote a message that men are women's partners and not the enemy, is how we break the back of gynocentric tribalism. Once women awaken to what feminism has done to them and join men as partners, it is game over for feminism. I am looking forward to the day when women eat feminists alive for what they have done. It is coming. Hell hath no fury indeed! Women have been used as pawns to further an agenda for power hungry women and when the penny drops for women, the shitstorm that will envelope feminists will be of epic proportions.

Encouraging men and boys to stand up for their principles and to act authentically and speak honestly over female social approval and disapproval and not to self-censor, will also be equally important. Abandoning the tradition of chivalry and teaching men to stand their ground with women and hold women accountable for how they treat them, will be essential. Men going their own way[33] is all about that. Men that value themselves and are prepared to draw a line in the sand and stand up for themselves and for other men when confronted with gynocentrism, is precisely what this society so desperately needs right now.

Having an honest conversation with boys about how to identify female abuse, which is often more psychological

and social in nature and teaching boys how to protect themselves from it in childhood and adulthood, will also be important, given that our society pretends female abuse and bad women do not exist. Telling boys the honest truth that not all women and girls are sugar and spice and that like all human beings there are good and bad women, is the way forward.

Removing the feminist influence in our institutions, particularly in the universities and introducing new measures and strengthening existing measures in our political system, media, academia and legislature to safeguard against gynocentric herd mentality, will be essential as well. Freedom of speech and the rule of law is under siege by the gynocentric mob. Freedom of speech, due process, the presumption of innocence and legal impartiality, are under threat and they need to be strengthened now more than ever. The more territory society loses with respect to freedom of speech and the rule of law, the closer society gets to a totalitarian state, revolt and then eventual collapse.

The most important change that will have to occur though, is our attitude toward women and girls. Women and girls are not higher divine beings that are infallible. They are human beings and like all human beings they have a dark side and are capable of and commit all of the same vices men do. There are some immoral acts men commit more frequently, but there are also immoral acts that women commit more frequently. We often fail as a society to recognise female abuse, ostracism, rumour mongering and manipulation, because they are psychological and social in nature and not physical. Female bullying and psychological abuse, can often go on for years without being noticed and can drive men and women to suicide. With have seen with a number of high-profile rape cases and the number of young men suing their colleges from false allegations, that women can and do lie about sexual assault. Even in the physical realm, women are far more violent than society believes they are. The research on domestic violence bears that out. See this link[34] for more information.

Society needs to abandon this attitude women are a superior class of human being. To suggest that women are capable of the greatest evils and horrendous violence is not hyperbole. Female Hanz Fritzl's do exist and they abuse girls as well as boys, such as this example[35]. There were sadistic female SS guards that did horrible and cruel things to prisoners and got sexually aroused by it, such as this example[36]. Quite a sick bitch that example. There are many more examples of extreme cruelty and depravity by women I can cite, but you might need a bucket to throw up in. Like with domestic violence, the expression of evil in women is more common than people think it is and that includes female pedophilia[37].

Acknowledging these realities does not mean women are inferior to men or more evil than men. That is just as wrong as suggesting women are superior and more virtuous. We are talking about the dark side of human nature, not female nature or male nature. We are kidding ourselves as a society, if we think that we can ignore the darker side of human nature when it expresses itself in women. This blind spot does not just impact men and boys, it impacts women and girls as well, who often get physically and sexually abused by such women.

Feminists and the gynocentric men and women in our society, would rather let women continue to murder, assault, rape and sexually torture and abuse children and adults, by shielding women from social and legal accountability, than acknowledge that women are capable of being just as evil as men. They would rather wilfully ignore the fact women can commit acts of evil as heinous and abhorrent as any man and do so far more frequently than society believes is the case.

No one wins from ignoring evil in women. In the end civilisation is based on checks and balances. If the female half of society are not held accountable, then the worst parts of human nature will increasingly express themselves in women and provide fertile ground for evil to flourish in women. Expect the worst in women to be expressed with increasing frequency and severity in the coming years, thanks to feminism and gynocentrism. In the words of Lord Acton, "Power corrupts; Absolute power corrupts absolutely". If society continues to turn a blind eye to the darker side of women and persists in maintaining a belief that women are divine infallible beings, then it will pay the ultimate price- its own destruction. The imbalance will ensure nothing less. All society has to do to prevent that, is abandon the childish belief women are angels and recognise women as human beings, with all the flaws of human

beings.

I am almost certain somebody that reads this will say, “but not all women”…..That is right, not all women are devils. Not all men are devils either. But just as not all men are angels, not all women are angels. Let me reframe the “not all women” line. Not all women should be respected, just as not all men should be respected, not all women should be trusted, just as not all men should be trusted, not all women are saints and not all men are serial rapists and murderers just waiting outside a woman’s apartment to assault them.

Both sexes are capable of terrible evil and amazing good. The belief in female superiority is the core factor behind the gynocentric herd mentality in society. If enough people were prepared to question and criticise women when they behaved improperly and not just blindly believe and respect all women simply because they are women, then half the gynocentric bullshit that is slowly destroying society from within would cease. The belief in female superiority and the associated attitudes about men and women have got to go, if society is to have a future.

We can either descend into a new dark age and let the gynocentric mob take over, or we can fight for the foundations of civilised society and travel to the stars above us. All that is required is for people to think for themselves instead of subscribing to groupthink, act as authentic individuals, abandon the belief in female superiority, put their own principles and reasoning above social approval and particularly female approval and above all, stand their ground against gynocentrism.

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A Reflection on Zeta Male vs MGTOW

Andy Thomas · 18 February 2019 · Archived copy · Original

In 2010, Paul Elam penned a stunning piece. It is only in recent months that the full significance of his words illuminated themselves for me. I feel that it is his greatest ever work.

The article is, of course, **The plague of modern masculinity**. In it, he outlines the traditional notions of masculinity in terms of *alpha*, *beta* and *omega*, and charts the road that this has taken us down in recent times.

He writes:

> They [young men] have come of age in a time of coerced impotence, their nascent masculinity gutted and stripped long before having the opportunity to shape their character and their destiny. In that they are suffering from the loss of things never held, from things missing but never known. They are, quite literally, a lost generation of the walking wounded, wandering blindly from a battlefield on which they never knew they stood.
>
> In that light, the path they are on is not really a road to manhood, but simply a retreat from the effacing malice woven into the very fabric of their developmental lives. And it takes them not to safe ground, but directly into a dismal culture of shallowness and self-indulgence; a realm of options without obligations; of self-gratification without self-awareness or self-discipline. It is the death march of the western male, destined for a withering end ensured by intellectual, psychological and moral atrophy.
>
> This aimless, narcissistic existence is a forced escape from lives shrouded in shame; from manhood being reduced to an evolutionary joke in the eyes of a culture that holds it in contempt, even as the elders deny it is happening. With the wholesale whitewashing by society and abandonment by the fathers more or less complete, the newly (de)engineered young man is all but defenseless against this downward spiral into terminal insignificance.

In the final section, Paul Elam gives us an alternative to alpha, beta and omega with “zeta” — named after the star Zeta Persei with the mythological figures of Perseus and Athena as its emblems.

> Perseus had a remarkable talent for slaying archaic monsters, Medusa the Gorgon among them, who as a mortal woman possessed great beauty, and was self enamored and struck with the power of her sexual allure until she was turned into a hideous monster by Athena, who later used her severed head as a weapon on her shield.

With regard the traditional categories of masculinity, I am not personally omega or beta. I have never been a follower. I’m sure as hell that I’m not alpha either. I can say that clearly now, and give two reasons:

1. The idea of status and its symbols have *always* been meaningless to me. I have never sought to ascend some dominance hierarchy. This has meant, I realise, that I have never attracted certain kinds of women. Many may see this as a weakness, but for me it was all well and good. In any case, there has never been a shortage of more interesting and exotic women. All came with affection, which is something I often see lacking in the relationships of alpha males.

2. I am open with my personal flaws and emotions. An alpha would never ever do this because, again, it is generally regarded as a weakness in men. It is true that this has caused me some discomfort in the past. Far from being a weakness, however, I’ve come to regard it as a strength which allows me to do and be things that others *will* not.

The idea of detaching oneself from the dominance hierarchy appealed to me and I have, in the past, self-identified

as MGTOW. I am attracted to the concept of autonomy and a healthy level of individualism, and I have become good at saying, "No!" when treated as a utility.

Late last year, I wrote an essay called Nihilism and Beyond for the Zeta Male in which I discussed the nihilism which ensues when we detach completely from the traditional value system which, in practice, may seem like detaching from life itself. I argued that we must find an alternative. I argued that we must be anchored somewhere. I wrote it under the assumption that Zeta Male and MGTOW were synonymous but, in truth, I was beginning to contemplate the idea that they are very different and this is why, I think, I had a preference for the term "Zeta Male".

Shortly after my article was published, a youtuber by the name of *Solitary Wolf* produced a video called The Zeta Male in which he outlines his theory. He describes his video as "food for thought". And, indeed, it is.

I'm going to express some thoughts on it as it stands in stark contrast to my own recent thinking, but I very much hope that my comments will be seen as part of an open and constructive dialogue rather than any kind of critical attack (which they are not). In short, I'm inclined to view the video as an expression of MGTOW philosophy, rather than that of Zeta and I will expand on this in what follows.

But first, I should say that I rather liked much of the early part of his video, although I did not necessarily agree with everything. As a side point, for example, Solitary Wolf says that, "Being a zeta male is to stop thinking in categories." I'm not sure where this has come from. The Universe, even a tiny fragment of it, cannot be comprehended by the human mind. In order to function, human beings articulate internal abstractions of their surroundings — simplified mental models if you like. It is not possible to stop thinking in categories. And first and foremost, zeta males are human beings.

Solitary Wolf goes on to say that in order to leave the "system" it is necessary to "go inwards." He says:

> The zeta male is a state of mind. He is the man who temporarily detaches from his ideas, thoughts, his attachments — until his experience is reduced to the one thing that's permanent — his awareness. …
>
> I think it is the only way to be a man that's completely outside the system. Zeta is the last and final letter of the alphabet. After the Z, there's nothing. Only darkness. It's one step from death … It's a state of true indifference. Awareness doesn't give a shit. It just watches. It sees the world passing by like clouds and doesn't really care what it is.

I acknowledge that he uses the term "temporarily detaches", rather than "permanently detaches". I acknowledge also that it is often necessary for us to temporarily withdraw from emotionally difficult situations, and it is something I do myself. But Solitary Wolf then suggests that the man should be *reduced* to the one thing that *is* permanent: his awareness. The idea of being "reduced" has become a critical concept for me because I have come to think in terms of the opposite. It has become clear to me that *awareness without attachment* is devoid of meaning and value. And a state of true indifference — *one step from death* — is the very opposite of what I argued in *Nihilism and Beyond*. I argue for engagement, not detachment. I argue for life, not death!

Solitary Wolf adds:

> A zeta male doesn't care about the fact that he just lost his job, his wife and that his friends let him down. These are things in the past which he cannot change. He doesn't care about respect, opinion of others, ambition and doesn't desire sensual pleasures. The zeta male is completely and utterly content. By reducing his desire for external things to zero, he has just wrecked the whole system. No one has power over him and no one can affect his contentment.

The idea of detaching from the traditional dominance hierarchy is, indeed, a powerful concept. If you do this, then it is true that people will lose power over you. This is the primary MGTOW aspect that I internalised and ascribed

to. What Solitary Wolf articulates in the above excerpts, however, is not simply this, but detachment from everything — an idea which has become an anathema for me. I suspect he may relate the human dominance hierarchy with *all that there is*. This is a natural thing to do, and something I can identify with because the dominance hierarchy may certainly appear to be *everything* when you begin to unpick things in your personal life.

I was struck also by his phrase, "It [zeta awareness] just watches. It sees the world passing by like clouds and doesn't really care what it is."

Our Fathers, our Mothers (*Unsere Mütter, unsere Väter*) is a German TV mini-series which follows the lives of five friends from the outbreak of war in Nazi Germany. I have, on occasion, entertained myself with a fantasy of being a time traveller to the events of 1930s Germany and watching from the side-lines with indifference as they unfolded — like a tourist. I mention this because I've consciously tried to apply this very idea to myself in my own time — a time I regard as being not too dissimilar to that of 1930s Germany in terms of social madness. It was a kind of emotional survival technique, we could say.

It didn't work.

While watching *Our Fathers, our Mothers*, I realised that *I do care* and nothing is ever going to change that. If I were to find myself time travelling in 1930s Germany for any appreciable period, then people like those portrayed in this TV mini-series, both men and women, would be my friends. And I would *give a shit*!

Moreover, he suggests that the Zeta Male doesn't care about the loss of his job, wife or friends. I suspect, however, that the loss of children would be on another level entirely. I really don't wish to seem too critical because, while I have no children, I know something of the distress it takes to contemplate emotional detachment — it is a survival strategy born out of pain. I'm glad he produced his video and admire him for speaking against "resentment and aversion", which he does briefly in another part of the video.

But my point is that I no longer believe that anything resembling a *complete detachment* can lead to a life of contentment, rather it something we must go through and come out of. Yes, perhaps we need to go "inward" for a while, but we cannot remain there. We must come out and fully engage with life in the end. **And we must find a way to do it through a form of engagement that is outside the traditional value system.**

Now, in his depiction of Zeta Male, Paul Elam writes:

> He has no allegiance to tradition or nostalgia for the past, and in fact is charged with plotting a new course.

He concludes with:

> He doesn't seek power, but justice. And he has one overarching feature largely absent in the world around him. He cares about those lost young men who were ambushed coming out of the womb. And he will strive to make himself an example, living proof that there are other roads to take than the ones that lead to self-hatred and self-destruction.

This is the very opposite of nihilism, with the overarching feature being that the Zeta Male cares! Yes, we must sever allegiance to tradition and nostalgia for the past, but the rational and the very act of *plotting a new course* is engagement with life, not detachment from it.

When we stare into the abyss, it seems to me that we have three options:

1. When it stares back, we can turn away and seek safety in the very traditionalist value system which gave rise to the abyss in the first place, or:

2. We can give ourselves over to it. Perhaps it's possible for some to stand at the boundary in terms of a personal lifestyle choice. For me, it is looks more like a noble gesture of suicide, both metaphorically and, in extreme

cases, literally. It is one step from death, as Solitary Wolf so rightly suggests.

The third option is to fill the abyss. Not an easy prospect, I know. Moreover, it will not be a task for lone wolves.

The concepts of Zeta and MGTOW are distinct in my view. Given what I have just written, I no longer feel that MGTOW is the road for me personally. Perhaps it's true, I realise now, that I was never fully MGTOW at heart but a Zeta Male.

Cathleen London, doctor, Senate candidate, and "Known Genital Mutilator"

Gary Costanza · 22 February 2019 · Archived copy · Original

[image]

Doctor runs for Senate, doctor defends genital mutilation, shitstorm ensues. Said candidate deletes tweets, shitstorm grows. Eventually, her ignorance defeats her.

Called out on her support of routine genital mutilation of healthy baby boys, she attempted damage control and came out reeking of ignorance and malice.

She has since dropped out of the Senate race.

Lesson to be learned: defending or practicing MGM is not what to do when running for office, practicing medicine, or being a decent parent and human being.

Have we hit the tipping point over male genital mutilation? Is it no longer cool to advocate for routine infant MGM?

Dr. Cathleen London of Door To Door Doctors has been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

She currently owns and operates a medical practice in Milbridge, Maine where she treats over 1,000 patients.

She has freely admitted to cutting infants and is currently a staunch supporter of routine neonatal cutting of healthy baby boys. She also started a campaign to run for U.S. Senator in the state of Maine that she recently abandoned.

Frankly, she doesn't deserve to be dog-catcher.

It all started when London tweeted about this article in The New York Times, "The Special Misogyny Reserved for Mothers" by a feminist pod-caster that elicited many comments from feminists, intactivists, humanitarians, and ignoramuses. I had heard pod-caster Hillary Frank interviewed on NPR and within a few minutes realized she was a typical feminist who played the victim as a mother and a woman. The article had her whining about supposed misogyny to suppress her podcast and an incident by a boorish, drunken man. Here's the Tweet Dr. London sent that started it all:

> The Special Misogyny Reserved for Mothers https://t.co/jyTrFphmpu Male sexual dysfunction not taboo but women's is? & women's from GIVING BIRTH? What kind of society are we? As a physician and mother these are crucial topics I address in the office regularly. Nothing taboo. #sex
>
> — Cathleen London MD (@DrChaya) December 31, 2018

Apparently Dr. London didn't like the resulting Tweets that brought up circumcision and other differing viewpoints, and sent this mocking Tweet, igniting a firestorm of opposition:

> So much fun to find out that if I tweet about #WOMEN's #sexual health after #childbirth and the #misogyny surrounding it that it will turn into a thread about MEN and all the anti circumcision trolls will attack. Wonder if @nytopinion knew their story would do that?
>
> — Cathleen London MD (@DrChaya) January 3, 2019

"Cat" – or should I say 'Miss Intact Genitals who deems it OK to amputate others' private parts without consent' – tells us to get off her women's rights threads on Twitter, so here we are – let's accommodate her and 'take it

outside.'

I'll first discuss her Twitter meltdown and flame-out, then include her interactions with "American Circumcision" director Brendon Marotta and his thoughts about her, and then I'll finish up with some of the twisted thinking that brought us modern day circumcision.

Here's a few Twitter threads that I've archived, and since deleted by the doctor. along with all of her accounts. Since she's flamed out and revealed who she is and the madness of the pro-circumcision position, enjoy these juicy and satisfying back-and-forths.

Here she claims men took over her thread by male-privileged mansplaining intactivists, female genitals are not "protected" by law, and male circumcision reduces risk of infection from AIDS by about 70%. And again, FGM – bad, MGM – good:

> ***Cathleen London MD***
>
> How to spot #Mansplaining: they take over a thread about women's sexual dysfunction to make it about them. Then when you push back they say you are "triggered" – triggered is another word used for strong woman arguing. Throw all sorts of documentaries your way & ignore data
>
> ***Cathleen London MD***
>
> Dear men:
> A woman who fights back is not "triggered"
> A woman who stands her ground is not "triggered"
> A woman who resents that the topic is always changed to center around men is not "triggered"
>
> Stop #Mansplaining
>
> We know #gaslighting when we see it.
>
> *Joeline Kelly*
>
> You can oppose both but you need to understand how radically different they. On a spectrum of "bad", FGM is literal oppression and falls on a separate part of the spectrum and men trying to undermine the gravity of that by arguing that male circumcision is the same is ridiculous.
>
> *Jordan Hirsch*
>
> So it turned into a real shit show. I'm sorry, this platform is so sick sometimes.
>
> ***Cathleen London MD***
>
> Men are so fragile that tweeting this: The Special Misogyny Reserved for Mothers https://nyti.ms/2RmHBjH to start a discussion about women's sexual dysfunction needs to be taken over by male privilege and #Mansplaining and 'intactivists'. My mind is blown.
>
> ***Cathleen London MD***
>
> Female genitals are not "protected" by law.
>
> ***Cathleen London MD***
>
> Yeah I will keep praying and advocating for women's autonomy over their reproductive organs which are under attack daily. That was the thread I started. But MEN took over with #MalePrivilege to make it about them. Then continued #Mansplaining
>
> *Odin Gaye*
>
> It must be interesting to be an educated person who's genitals are protected by law. You could use that position of privilege to advocate for those less fortunate in spite of your own mistakes but you've gone another way. I hope you pray on that.
>
> ***Cathleen London MD***

> Male circumcision reduces risk of infection from AIDS by about 70%, which is particularly important in countries like Lesotho and Swaziland where AIDS prevalance is about 20-25%. We're not sure why yet, although we've ruled out a lot of confounding factors.
>
> ***Cathleen London MD***
>
> I'm just surprised it took three replies for them to get to "but my orgasms aren't as great as I imagine they could be, and that is definitely as important as women suffering and dying!"
>
> ***Cathleen London MD***
>
> One has demonstrable medical benefits. One is used to control female sexuality. I wouldn't consider those the same.

In this thread she defends circumcision by citing religious freedom and calls intactivists and humanitarians anti-semetic. She defends MGM yet condemns FGM, saying "it looks better." Claims there have been **no** deaths from MGM, and that parental consent is equal to informed consent, saying it's a "personal decision."

> *John Preston*
>
> Viagra is for symptoms. Do you endorse male genital mutilation as a practice? If not, please speak out against it. It is utterly barbaric and has no place in modern society, as we have already figured out about FGM. The effects are tremendously negative and damaging
>
> ***Cathleen London MD***
>
> I am Jewish. My sons were circumcised. I have also seen boys who were NOT circumcised get infections requiring circumcision later (when it is painful). Circumcision lowers the rate of HIV and other STD transmission. It is not without benefits.
>
> ***Cathleen London MD***
>
> That you would put FGM and circumcision in the same breath is astounding. FGM removes the clitoris. Circumcision does not remove the penis. Get over it.
>
> ***Cathleen London MD***
>
> thanks for proving the point of the original thread about WOMEN and MISOGYNY – it is alive and well – bye
>
> *John Preston*
>
> If you engage the studies claiming such re: STD prevention, you will find the rates of reduction so negligible as render the practice moot. The requirement of washing the penis does not justify violently removing the most sensitive part without consent.
>
> *JL*
>
> How many circumcision victims have been maimed or died as a result of this cruel archaic unnecessary brutality?
>
> ***Cathleen London MD***
>
> I do not know of ANY deaths. Personally I think they look better, maiming is in the eye of the beholder. Having seen my share balanitis, phimosis and other issues my opinion is clearly different from yours. But I am done with taking the thread on WOMEN and MISOGYNY to this
>
> *IanHarrison*
>
> Why are you a doctor when you can't abide by the Hippocratic oath? You are assaulting an individual that can't give consent? Why can't you wait until they are of an age where they can consent to a part of their body being cut off? Bodily autonomy is paramount!
>
> ***Cathleen London MD***

2204 articles in support of circ – in in the neonatal period rather than later – parents consent for children ALL THE TIME https://www.ncbi.nlm.nih.gov/pmc/?term=benefits+of+male+circumcision …

IanHarrison

PARENTS give consent is not THE INDIVIDUAL giving consent to HAVE A PIECE OF THEM BEING CUT OFF. And you know there is no reliable reason to carry out this procedure proactively, other than to make money that is

Anna Patrycja

Well if you are a doctor you need to do more reaserch. Almost all doctors from developed countries are agains Circumcision.
@drchaya please watch this video. he is a doctor too.https://m.youtube.com/watch?v=MssQolUZZqs&t=5s … you can find the whole video by searching his name.

Cathleen London MD

no thanks. Again as a JEW I chose to circumcise my sons. I have no interest in watching Anti-semitic propaganda. But thanks for the offer.

Drunk Academic

So your opinion is based on religious dogma but not scientific evidence … got it

Cathleen London MD

nope it is both. just not willing to engage in discussion with close minded folks when my PERSONAL decision was religiously based. thanks bye

Critical Thoughts

Is it my "personal decision" if I choose to have my daughter's clitoral hood removed?

Muireannín Ní hÍomhair

You choose? But the child cannot choose to be mutilated ? You are a barbarian. But as you are a follower of religion, this makes sense. Ignorant and barbaric.

Craig Adams

I am in favor of protecting children's human rights to bodily integrity, and hence genital integrity. Genital alterations are for informed consenting adults. My children are happily intact. First, do no harm.

Cathleen London MD

Again, as a Jew I made a different choice for my sons.

Daniel Damineli

Sure, but then just be honest. Don't cherry pick science as an excuse to support your cultural beliefs.

JailWiki
Wow.
Medically sanctioned feminist tells men who have been genitally mutilated to 'get over it'.
Tell me why 90% of women refuse to identify as 'feminist'…

Cathleen London MD
and you pulled that stat out of your ass I take it?

JailWiki
Unlike you, no. Do you want one survey, or links to dozens?

Cate Delia
I want dozens of links. Thanks for the offer.

JailWiki
And you are…?
I find googling “feminism popularity survey” (a neutral term) supplies as many as i want.

Cate Delia
I’m following this riveting thread. I await at least 24 links to surveys showing at least 90% of women refuse to identify as feminists. Thanks.

Cathleen London MD
dozens was plural – 24 or really I would say at least 36

David Lane
Actually, there are several types of each procedure with varying degrees of relative severity. There’s this group called the World Health Organization where you can get info like this for free.

David Lane
It’s really unprofessional for a doctor to spout off about a medical issue when she is not at all familiar with the subject.

John Preston
Get over it? Really? Is that what you tell all victims of violent, nonconsensual baby-rape? Did you know that circumcision removes more tissue than the most common forms of FGM? And that the foreskin has at least 19 extremely important functions?

BSR
Not all FGM ‘removes the clitoris’. For an MD you’re remarkably ignorant on the subject. In any case I think you meant external clitoris as the vast majority of the clitoris is internal and can’t be ‘removed’. Heard of the ritual nick?
Way less harmful than circ.
Equally wrong!

ProtectChildren
The most common form of #fgm is less damaging than the most common form of #circumcision (male #genitalmutilation).

You should really learn more about the penis.

J Asdust
While not all forms of FGM are as extreme as clitoral removal*, one of the main arguments for it is religious doctrine of some muslim sects. IE, ‘I FGM’d my daughter because allah said so’ is akin to ‘I circumcised my son because yahweh said so’.

J Asdust
That’s not to say either is right, but as they are issues of ritual genital multilation of the young for religious or not reasons, it may well be a package deal.

It makes you uncomfortable, but they’re parallel issues. In order to truly end FGM you may have to stand against MGM.

BiggsySmalls
As an MD do you have a duty of care or some kther set of ethical guidelines you are required to follow to maintain your resgistration.

In the UK you’d be putting the profession in to disrepute talking to someone like that & the GMC would take action that could see you lose 1/2

BiggsySmalls
your right to practice medicine. Just wondering if there was anything like that in the US & what is the governing body.

More claims of anti-semitism:

> *StopCuttingBoys*
> yeah , and then you cut off healthy parts of their penis without consent. That's the problematic part.
>
> ***Cathleen London MD***
>
> I will not entertain anti-semitic hyperbole. I am Jewish just stop.
>
> *JL*
>
> Most circs in the us are done on gentiles- stop with your bigotry
>
> *Vegaytarier*
>
> Neither does being jewish make you immune against criticism, nor does it give you the right to mutilate someone elses body.
>
> If there's anything anti-semitic, then its a jewish mother mutilating their own son's genitals.
>
> We are the ones who care for the wellbeing of jewish boys.
>
> *BiggsySmalls*
>
> Why are you determined to get the world to hate us by being a proponent of an objectively barbaric act like Circumcision?
>
> Why breed hate by promoting harm done to children?
>
> What possesses you to do this?

Here she admits she's cut infants' genitals and denies any pain:

> *ProtectChildren*
> #Circumcision is extremely painful. Are you seriously an #MD? Or are you still relying on pre-1990s medical literature from when #doctors believed that infants could not feel pain?
>
> ***Cathleen London MD***
> when I did them I did a block
>
> *ProtectChildren*
> A block does not remove all pain. Full anesthesia for an older child would remove all pain during the #circumcision.
>
> For an infant, an older child, or a man, there is still pain during recovery. An infant cannot self-help, or ask for help as an older child or man can.
>
> *LucyBrenton*
> Anyone who cuts a child's genitals is a psychopath. @Drchaya you are just GROSS.

London then argues online with intactivists about something she doesn't get and is completely wrong and ignorant about while making fun of men with psychological problems and physical problems caused by circumcision. She says they have "mommy and daddy issues" and cites the "fragile male ego." Misandry 101:

> ***Cathleen London MD***
>
> On behalf of all women I apologize to all men who feel "psychologically damaged" from their circumcision. Go get help. #i2 #Mansplaining #FragileMaleEgo
>
> ***Cathleen London MD***
>
> I am sure there is a psychotherapist that can help them through their mommy and daddy issues

> *@VioletVampire2*
>
> This is a horrifying take. Here feminists talk about “toxic masculinity” & part of that is men/society telling boys/men to “suck it up” “be a man” & bottle their feelings. Now men are talking about a real thing that happened to them & their feelings & a doctor is MOCKING them?!
>
> ***Cathleen London MD***
>
> excuse me? where do you get that? psychological damage comes straight from one of the documents they put on MY TL on a thread about women’s sexual dysfunction post partum
>
> *Intactive*
>
> They were PHYSICALLY damaged. They had THIS cut off their genitals. (You probably weren’t taught this anatomy in med school, just how to cut it off.)
> They don’t want your apology. They want the cutting to stop.
>
> *Mike Four*
>
> How can a person who is supposedly pro gender equality mock somebody’s psychological problems based on their gender? If this is the level of regard you have for mental health, you’re in the wrong profession
>
> *Lorelai Is Alive*
>
> You do NOT speak for all women, you misandrist hypocrite. Until ALL child genital mutilation is acknowledged for the human atrocity it IS, ALL children remain at risk.
>
> *Danielle Perri*
>
> How dare you tell men they aren’t entitled to their legitimate feelings! A decision was made for them that altered them for life. Many men are mad, even suing over this. Many women and men choose to let their sons skip this! I’m a proud parent of an intact son. #hisbodyhischoice
>
> *Kelly Anderson*
>
> Imagine being a doctor claiming to believe in equality whilst being for the genital mutilation of boys.
> Where do you practice Cathleen?
>
> *Jazhu*
>
> That sounds a lot like victim blaming to me.
>
> *Nicole*
>
> Certainly not on behalf of me. Circumcision is genital mutilation. Your just as much of a pig as a man who dismisses #fgm as females whining
>
> You’re a monster

Here she asserts that the circumcision consent form signed by the parents is ethical and adequate. She ignores and is indifferent to babies screams of agony and ignorant about forced retraction complications, unaware that it causes the problems she thinks the intact foreskin causes

> *TJF588*
> My question, then, would be if, for caregivers of intact children, you advise against forced retraction? Or, more acutely, if you recognize forced retraction as a contributor to conditions affecting the mobility of the foreskin.
>
> ***Cathleen London MD***
> no I do not. I am very aware how to care for intact foreskins. I do not advocate for nor against. When I did circs the consent form was explicit not medically necessary – that does not mean there are no medical benefits – you understand the difference.

> *TJF588*
> Though I understand the difference, I dispute the validity of those proposed benefits (aside from the obvious reduction in cancer via reduction of tissue), and assert that any proposed benefit is not urgent enough to supersede an individual's autonomy and consent.
>
> *TJF588*
> To address my original point, though, is in regards to conditions "requiring" circumcision in later life, as to whether you consul caregivers to avoid forced retraction as a means to prevent such layer conditions. Ambivalence toward the procedure need not preclude sound direction
>
> ***Cathleen London MD***
> asked and answered
>
> *TJF588*
> If I read you correctly, you do not approach the subject of forced retraction at all?
>
> ***Cathleen London MD***
> you read wrong. I tell them NOT to forcibly retract. As I said I am fully aware of how to care for intact foreskins
>
> *TJF588*
> Understood.
>
> *RoPo*
> But to be clear – there are NO medical benefits – that has been established over and over again. Most of the intactivist movement I've encountered do not challenge the right to religious circumcision – what we are trying to do is change the culture of routine circumcision
>
> *Intactive*
> We don't challenge the right to religious genital cutting for consenting adults. All healthy children need to be protected from non-therapeutic genital cutting, regardless of their parents' beliefs. If you accept that for girls, boys deserve no less.
>
> *Kyle Chen*
> The American Medical Association considers circumcision non-therapeutic:
>
> https://archive.vn/o/76uQg/www.cirp.org/library/statements/ama2000/
>
> *Kyle Chen*
> Proper pediatric care advises against forced retraction of boys as this causes problems that "require" circumcision. I hope you know this.

Apparently not happy with the shitstorm she created, "Cat" has deleted all her Twitter accounts. She probably realized a serious Senate candidate's social media posts would be examined to find out what she really thinks . Fortunately we've archived some of them for all the world to see, and her ignorance and arrogance are apparent in these Twitter exchanges, especially her defense of routine male genital mutilation. Her deleted accounts were: @McfaddenChaya @DrChaya @DrCat4ME

She's not just an ignorant parent who had her son circumcised without informed consent about the risks of this needless surgery who regretted it later, she's a doctor who has personally cut infants, heard their screams, seen their blood, and witnessed their maiming yet continues to support this barbaric practice.

Here she's accused of improper behavior with patients, scolding them for what she deems the wrong politics. And here is more bad behavior from 2011.

Here are some ratings of her as a doctor, read them and take them with a grain of salt, but you know what they say, where there's smoke there's fire.

Dr. London has suspended her campaign for the US Senate and I believe her support for MGM was her undoing, as was an interview with Brendon Marotta, director of "American Circumcision" in her attempt at damage control. The interview is not available as yet, but watch this space for further updates.

Marotta's recent run-in with the doctor and an attempted interview shows her true colors as a person, a doctor, and a Senate candidate. This from his blog "Why Did Circumcision Proponent Dr. Cathleen London End Her US Senate Campaign?:"

> When I've talked to friends about the Dr. Cathleen London saga, they think I'm joking till I show them the abusive email and texts this woman sent me. This would be a funny meltdown story if Dr. London hadn't been seeking real political power. She had power over her children as a mother, power over her patients as a doctor, and was seeking power over all of us through the US Senate. Prior to my interview with her, Dr. Cathleen London received a glowing profile in the New York Times, and was the kind of person the media would have turned to as an expert on circumcision, medicine, and politics.
>
> So why did Dr. Cathleen London end her campaign? So far, she has not given a public reason, and I wouldn't trust a narcissist to give an honest one anyway, which means everything that follows is speculation.
>
> Was it *just* because of my reporting? Probably not. I believe. Dr. Cathleen London's attitude ended Dr. Cathleen London's campaign. Her attitude made her flame out and attack human rights activists, attack me, get into a physical altercation in the Trader Joe's frozen food section, and get in trouble with the Maine Board of Medicine. I wouldn't be surprised if this emotionally reactive attitude also caused other internal problems within the campaign we are not aware of.
>
> This began when Dr. London tweeted an article on how society is reluctant to talk honestly about women's sexual issues. Intactivists replied in the comments that this was a universal problem, since we don't talk openly about men's sexual issues as well. Dr. London responded by melting down, and her feed became a constant attack on Intactivists.
>
> I became aware of her when someone linked my film in the comments. She replied that I was anti-semitic, and refused to watch my film or read anything shared with her. This is a serious and entirely false accusation. It was also an unprompted personal attack, since I had not engaged with her. I became curious and wanted to know why she was attacking me.
>
> I wrote to Dr. Cathleen London, and asked to interview her about the response she was getting from the Intactivist community. She agreed, and called me.
>
> The interview I had with Dr. Cathleen London was one of the most bizarre I've ever recorded. Dr. London repeatedly got basic facts about the issue wrong.
>
> At the end of the interview, I asked if I could call or email if I had any follow-up questions. She was very friendly and said yes. We ended the conversation on good terms.
>
> I wasn't sure I was going to write anything about this, till two weeks later when Dr. Cathleen London deleted all her social media, both personal and her campaign. When I texted her to find out why, and Dr. London said it was because "Maine board of medicine is out of controlling" after someone made a complaint to them about her.
>
> I was going to call and find out more, but the next day she texted me "you are one of the trolls aren't you? You did the film." Then she told me to "find a short pier and walk off."

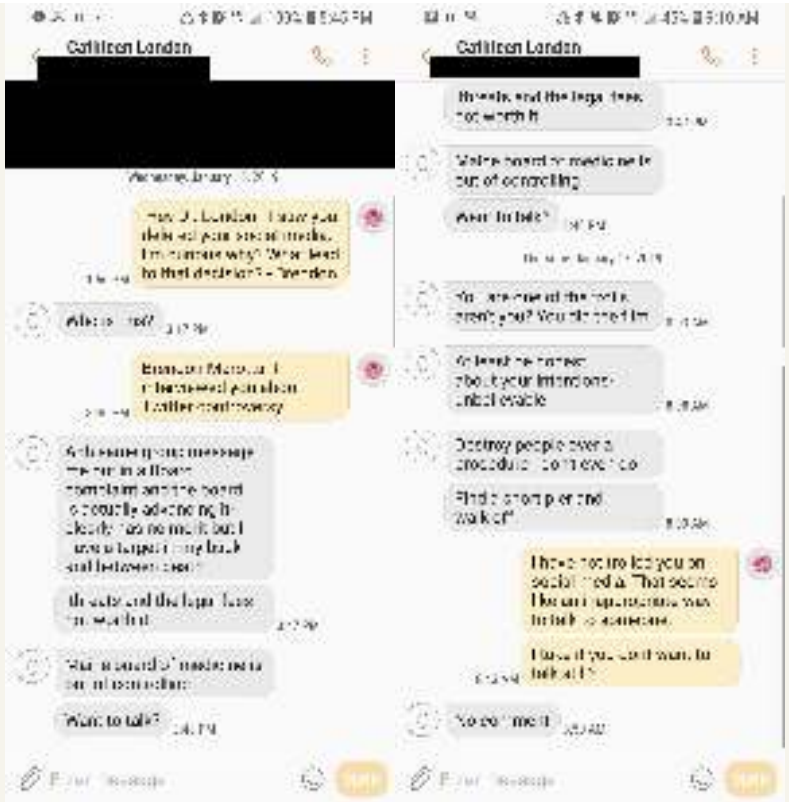

I wrote up an op-ed and submitted it a few places. Then I tweeted that I was looking for a place for the story. A few hours later, a reader told me Dr. Cathleen London had ended her campaign.

Because of the timing I was curious: did Dr. London end her campaign because she knew my interview was coming?

It was unlikely the op-ed would be published at this point, since the gist of the piece was "this woman should not be running for office" and now she wasn't running. I tweeted out a bit about the interview and asked my followers what they thought.

Then a couple days later on Jan 21, 2019, I got this email:

Dr Cat London for US Senate

you and your nutjob intactivist friends have nothing to do with my dropping out of the Senate race

You give yourself way too much credit.

Get a life
Get over your mommy and daddy issues

Life is way more than your penis

I replied:

So why did you drop out?

And got this message back:

you are press I am not giving interviews

So Dr. Cathleen London acknowledges me as press… and this is the way she talks to press?

While I can now say that a former US Senate candidate has commented on my penis, flip the scenario to see how inappropriate this is. Imagine if a male politician told a female reporter covering women's issues "life is about more then your vagina." What would the reaction be?

I have no idea if London and other pro-circ doctors like her really believe that circumcision is good for boys like a

vaccination, or if they think it OK as a religious rite as well as improved hygiene and a cosmetic improvement that's no big deal. Either way I don't care – she is simply wrong.

A vaccination has proven scientific medical results in preventing certain diseases that doesn't remove healthy and important tissue or organs from unconsenting patients. "Cat," why don't you remove baby girls' breast buds to prevent future breast cancer, a real, documented disease that kills many women, far worse than very rare penile cancer (or UTIs, or bogus HIV prevention) that you say is worth preventing. And why don't you think it OK to perform FGM on religious grounds as you do with MGM?

You may not know that modern day MGM was designed to decrease sexual pleasure and masturbation in boys and men, just like FGM. Modern science and human rights demand an end to all routine infant genital mutilation, male or female. Circumcision was thought to increase fertility in ancient times, then Jews and Arabs embraced it for religious (read: superstitious) reasons, then Maimomides in the 13th century and John Harvey Kellogg promoted it to decrease male sexual pleasure and activity.

Here's Kellogg's – yes **that** Kellogg – maniacal promotion of modern genital mutilation. This is enough to curl even Cat London's hair. From Wikipedia:

"Masturbation prevention

As a leader of the anti-masturbation movement, Kellogg promoted extreme measures to prevent masturbation. His methods for the "rehabilitation" of masturbators included measures up to the point of mutilation without anesthetic, on both sexes. He was an advocate of circumcising young boys to curb masturbation and applying carbolic acid to a young woman's clitoris. In his Plain Facts for Old and Young,[36] he wrote:

> A remedy which is almost always successful in small boys is circumcision, especially when there is any degree of phimosis. The operation should be performed by a surgeon without administering an anesthetic, as the brief pain attending the operation will have a salutary effect upon the mind, especially if it be connected with the idea of punishment, as it may well be in some cases. The soreness which continues for several weeks interrupts the practice, and if it had not previously become too firmly fixed, it may be forgotten and not resumed.[50]

further

> a method of treatment [to prevent masturbation] … and we have employed it with entire satisfaction. It consists in the application of one or more silver sutures in such a way as to prevent erection. The prepuce, or foreskin, is drawn forward over the glans, and the needle to which the wire is attached is passed through from one side to the other. After drawing the wire through, the ends are twisted together, and cut off close. It is now impossible for an erection to occur, and the slight irritation thus produced acts as a most powerful means of overcoming the disposition to resort to the practice

and

> In females, the author has found the application of pure carbolic acid (phenol) to the clitoris an excellent means of allaying the abnormal excitement.

He also recommended, to prevent children from this "solitary vice", bandaging or tying their hands, covering their genitals with patented cages and electrical shock.[36]

In his Ladies' Guide in Health and Disease, for nymphomania, he recommended

> Cool sitz baths; the cool enema; a spare diet; the application of blisters and other irritants to the sensitive parts of the sexual organs, the removal of the clitoris and nymphae…"

From IntactWiki, here's Rabbi Maimonides' equally ruthless prescription for purity:

> As regards circumcision, I think that one of its objects is to limit sexual intercourse, and to weaken the organ of generation as far as possible, and thus cause man to be moderate. Some people believe that circumcision is to remove a defect in man's formation; but every one can easily reply: How can products of nature be deficient so as to require external completion, especially as the use of the fore-skin to that organ is evident. This commandment has not been enjoined as a complement to a deficient physical creation, but as a means for perfecting man's moral shortcomings. The bodily injury caused to that organ is exactly that which is desired; it does not interrupt any vital function, nor does it destroy the power of generation. Circumcision simply counteracts excessive lust; for there is no doubt that circumcision weakens the power of sexual excitement, and sometimes lessens the natural enjoyment: the organ necessarily becomes weak when it loses blood and is deprived of its covering from the beginning. Our Sages (Beresh. Rabba, c. 80) say distinctly: It is hard for a woman, with whom an uncircumcised had sexual intercourse, to separate from him. This is, as I believe, the best reason for the commandment concerning circumcision.

And,

> This law can only be kept and perpetuated in its perfection, if circumcision is performed when the child is very young, and this for three good reasons. First, if the operation were postponed till the boy had grown up, he would perhaps not submit to it. Secondly, the young child has not much pain, because the skin is tender, and the imagination weak; for grown-up persons are in dread and fear of things which they imagine as coming, some time before these actually occur. Thirdly, when a child is very young, the parents do not think much of him; because the image of the child, that leads the parents to love him, has not yet taken a firm root in their minds. That image becomes stronger by the continual sight; it grows with the development of the child, and later on the image begins again to decrease and to vanish. The parents' love for a new-born child is not so great as it is when the child is one year old; and when one year old, it is less loved by them than when six years old. The feeling and love of the father for the child would have led him to neglect the law if he were allowed to wait two or three years, whilst shortly after birth the image is very weak in the mind of the parent, especially of the father who is responsible for the execution of this commandment. The circumcision must take place on the eighth day (Lev. xii. 3), because all living beings are after birth, within the first seven days, very weak and exceedingly tender, as if they were still in the womb of their mother; not until the eighth day can they be counted among those that enjoy the light of the world. That this is also the case with beasts may be inferred from the words of Scripture: "Seven days shall it be under the dam" (Lev. xxii. 27), as if it had no vitality before the end of that period. In the same manner man is circumcised after the completion of seven days. The period has been fixed, and has not been left to everybody's judgment.

Here's Dr. London's practice information from her website "About Us:"

> Door To Door Doctors' mission is to provide personalized, high-quality care on an as-needed or preventative basis. We have created a practice that we believe in and choose for our own family members. We are committed to Downeast Maine and are here to stay. Dr London came to Washington County to help the underserved and she truly meant it when she said she was staying. She is dedicated to building a practice of physicians who share her vision.
>
> We are a full-service Family Medicine practice of dedicated, experienced physicians who believe in working with our patients to maintain and improve their health. We work together to serve your entire family for all of your medical needs in all stages of life. Our physicians believe in providing comprehensive health care services to our patients in a friendly, relaxed atmosphere. We also believe in educating our patients as we work with them to achieve the best physical state possible.
>
> Cathleen London, MD is certified by the American Board of Family Medicine and comes to Door to Door

> Doctors with years of experience in this area of specialty.
>
> Dr London received her medical degree from Yale University and did her residency in Family Medicine at Oregon Health Sciences University. She received her undergraduate degree from Brown University and completed her pre-medical requirements at Stanford University.
>
> Prior to moving to Maine she was an Assistant Professor at Weill Cornell School of Medicine in New York City for 5 years and before that had her own practice in Brookline, MA and was a Clinical Instructor for both Boston University and Tufts University schools of medicine.
>
> In addition to practice she has appeared on Fox News, MSNBC, HLN, NBC, local Fox, ABC as a medical contributor on numerous occasions. She is currently the Women's Delegate from Maine to the American Academy of Family Physicians. She is also on the Legislative Commission and Public Health Commission of the Maine Medical Association. She recently was Physician of the Day at the State House where she also gave testimony on the Opioid Bill currently being discussed. In New York she served on the board of directors for the New York Academy of Family Physicians and served on their legislative commission and was their women's delegate to the AAFP. In Massachusetts she was a delegate in the Massachusetts Medical Society serving on their legislative committee and was the key contact from the AAFP to Senator Kennedy.
>
> Her research area is nutritional supplements and she consults to the industry in an on going basis.
>
> Dr London has 2 sons and 4 rescue dogs. She runs, bikes and swims in her free time

Since Dr. London provides no information about the harm and risks of circumcision, you can read and watch related videos about that at neonatalcutting.org

Dr. London's practice information follows:

Door To Door Doctors

40 Main Street

Milbridge ME 04658

207.847.8020

Bonus videos:

"Constitutional rights of a one-day-old baby boy" is about a lawsuit based on equal protection of boys when anti-FGM laws were passed, as well as a reminder of the almost certainty that MGM is illegal and a human rights violation. A must watch.

"Jewish grandmother discusses circumcision" shows how intactivists can broach the subject with unaware people and how to do it calmly and unemotionally.

Foreskin and circumcision: the truth: learn all you need to know in this short video.

Bonus podcast with Brendon Marotta: "Have you been lied to about circumcision?"

Archives of the above Tweets: http://archive.vn/NFH9j http://archive.vn/4cOoK http://archive.vn/rAzvZ https://archive.vn/KjZj7 https://archive.vn/Gf3BS http://archive.vn/76uQg

> Cathleen London, doctor, Senate candidate, and "Known Genital Mutilator" https://t.co/hZhYX2Ia1e #MGM #nocirc pic.twitter.com/WpVNYfS0w7
>
> — gary costanza (@jerrytheother) February 22, 2019

Men's Rights Music

Robert Brockway · 22 February 2019 · Archived copy · Original

Themes relevant to men's rights sometimes appear in popular music. Sometimes these are positive themes, inline with our advocacy, but more often they are negative themes – precisely the problems that the men's rights movement is talking about. Either way they comprise *Men's Rights Music*. A few selected examples are presented here. This article is offered as a bit of fun and to get people thinking about the application of misandry in art.

All that she wants (is another baby)

Ace of Base

> She leads a lonely life
> She leads a lonely life

There's always the cats.

> She's the hunter you're the fox
> The gentle voice that talks to you won't talk forever
> It is a night for passion
> But the morning means goodbye
> Beware of what is flashing in her eyes
> She's going to get you

What's she after?

> All that she wants is another baby.
> She's gone tomorrow boy.

Oh now we know!

She set out to get pregnant. Yet another man who did not consent to fatherhood. He'll hear from her when it's time to pay up.

Sk8er Boi

Avril Lavigine

> He wanted her.
> She'd never tell.
> Secretly she wanted him as well.

Ok, there is a mutual attraction, although she won't admit it.

> And all of her friends stuck up their nose.
> They had a problem with his baggy clothes.

Unfortunately he doesn't meet her friend's expectations so she rejects his advances. We know that girls are more influenced by peer pressure than boys.

> He was a skater boy.
> She said, “See ya later, boy.”
> He wasn’t good enough for her.

Well this has nothing to do with her friends. She just felt he didn’t measure up. Was she really just shifting blame (hypoagency)?

> Five years from now, she sits at home feeding the baby.
> She’s all alone.

She’s a single mother now. She may have made some poor choices.

> She turns on TV and guess who she sees?
> Skater boy rockin’ up MTV.
> She calls up her friends.
> They already know.
> And they’ve all got tickets to see his show.
> She tags along,
> Stands in the crowd,
> Looks up at the man that she turned down.

Hypergamy backfiring bigtime.

Let’s Hear it for the Boy

Deniece Williams

We’re off to a good start with the title but it goes down hill after that…

> My baby, he don’t talk sweet
> He ain’t got much to say
> But he loves me, loves me, loves me
> I know that he loves me anyway
>
> And maybe he don’t dress fine
> But I don’t really mind
> ‘Cause every time he pulls me near
> I just wanna cheer
>
> Let’s hear it for the boy
> Oh, let’s give the boy a hand
> Let’s hear it for my baby
> You know you gotta understand
> Oh, maybe he’s no Romeo
> But he’s my lovin’ one-man show
> Oh, whoa, let’s hear it for the boy
>
> My baby may not be rich
> He’s watchin’ every dime
> But he loves me, loves me, loves me
> We always have a real good time

> And maybe he sings off-key
> But that's alright by me, yeah
> 'Cause what he does, he does so well
> Makes me wanna yell

Most of the song involves the woman pointing out her boyfriend's faults.

She seems to be ok with these many faults for now. One day she'll walk and take the kids with her.

Bills

LunchMoney Lewis

> I got bills I gotta pay
> So I'm gon' work, work, work every day
> I got mouths I gotta feed,
> So I'm gon' make sure everybody eats
> I got bills!
>
> All these bills pile up my desk
> They looking like a mount (Everest!)
> All the little kids run around
> I can hear their stomachs growl (grrr!)
> It's a full moon out
> And my girl just keep on howlin' (ooh, ooh)
> She said she gonna leave me
> If I don't come home with fifty thousand (fifty thousand?)

This song could as easily be called *The Disposable Male*. Note the hypergamy in the last two lines.

Blurred Lines

Robin Thicke, T.I. and Pharrell Williams

This song enrages many feminists. That alone warrants its inclusion.

> I know you want it
> I know you want it
> I know you want it
> You're a good girl
> Can't let it get past me
> You're far from plastic alright
> Talk about getting blasted
>
> I hate these blurred lines
> I know you want it
> I know you want it
> I know you want it
> But you're a good girl
>
> The way you grab me
> Must wanna get nasty

> Go ahead, get at me

Feminists asserted that it was misogynistic and encouraged rape culture.

It was banned at various University campuses around the world by the feminist fun police. Most people just thought it was a good song though as it hit number one in 20 countries.

Run the World (Girls)

> Who run the world? Girls! [x4]
> Who run this motha? Girls! [x4]
> Who run the world? Girls! [x4]

So girls run the world while also being perpetual victims? Do I have that right? Sounds like you're not running it very well, girls.

The Man

Aloe Blacc

A song about a man. What could go wrong with that? As it turns out, plenty.

> I played my cards and I didn't fold
> Well it ain't that hard when you got soul (this is my world)

His world?

> I'm a soldier standing on my feet
> No surrender and I won't retreat (this is my world)

Stoicism.

There is nothing intrinsically wrong with stoicism. It's been behind many of the greatest achievements by men. It's when men are forced to be stoic that there is a problem. It's high time society just let men be.

Aloc may as well have told men to get back on the plantation.

I'm Your Man

Leonard Cohen

Leonard has turned gynocentrism up to 11.

> If you want a lover
> I'll do anything you ask me to
> And if you want another kind of love
> I'll wear a mask for you
> If you want a partner
> Take my hand
> Or if you want to strike me down in anger

> Here I stand
> I'm your man
> If you want a boxer
> I will step into the ring for you
> And if you want a doctor
> I'll examine every inch of you
> If you want a driver
> Climb inside
> Or if you want to take me for a ride
> You know you can
> I'm your man

We're human beings Leonard, not human doings!

Father's Day

Weddings Parties Anything

This song is probably not well known outside Australia but is well worth listening to. The song is about a man who gets to spend very little time with his son. He treasures every moment.

> What of the darling wife that once I had?
> Well I'm pleased to say that she still talks to me
> But I try not to think of what went wrong
> Because if I say that i was right
> She might say that she was right
> And the only rights I care about are visiting rights, yeah
>
> On any other day
> I might care what you say
> But every Saturday is Father's day
> You might call it sad
> You might call me mad
> But I've got one who calls me Dad

Here the song makes it clear that his access to his son is entirely at the whim of the mother.

Conclusion

On and on it goes. Male disposability, gynocentrism and feminist ideology.

These songs are just a few examples that show that the problems facing men and boys are well established in the arts.

If the wanton misandry and disregard for men in those songs got anyone down, watching the *Men's Rights Movement the Motherfucking Opera* should cheer them up.

All Lyrics taken from AZLyrics except for *Father's Day* which were taken from Metro Lyrics.

The cover image depicts Leonard Cohen singing I'm Your Man.

NCFM PRESS RELEASE: WE WON!

NCFM · 23 February 2019 · Archived copy · Original

The National Coalition For Men (NCFM) is pleased with the court's decision in NCFM v. Selective Service. Forcing only males to register is an aspect of socially institutionalized male disposability and helps reinforce the stereotypes that support discrimination against men in other areas such as child custody, divorce, criminal sentencing, paternity fraud, education, public benefits, domestic violence services, due process rights, genital autonomy, and more.

"Women are now allowed in combat, so this decision is long overdue," said Marc Angelucci, attorney for NCFM. "After decades of sex discrimination against men in the Selective Service, the courts have finally found it unconstitutional to force only men to register. Even without a draft, men still face prison, fines, and denial of federal loans for not registering or for not updating the government of their whereabouts. Since women will be required to register with the Selective Service, they should face the same repercussions as men for any noncompliance."

You can read the decision here: 190224 SELECTIVE SERVICE DECISION full

Marc E. Angelucci

Chivalry in the raw

Doug Mortimer · 23 February 2019 · Archived copy · Original

With all the hubbub surrounding the distaff Captain Marvel movie, it's worth remembering that attendance is not compulsory. You do have alternatives. Consider the movie *Arctic*. There's only one man in the movie and his situation is extraordinary. Yet he represents all men.

The man in question is Overgård (played by Danish actor Mads Mikkelsen), and he is in a heap of trouble. His cargo plane has crashed above the Arctic Circle. The good news is he survived, the bad news is he's stranded. He's scratched out a large "SOS" that can be seen from above but it hasn't been spotted yet. Given the ubiquitous ice and snow, dehydration is not a problem. Ice fishing provides him with protein, fish oil, and whatever other nutrients one gets from fish. Though death is not imminent, his life is decidedly unpleasant – his toes appear to be in the early stages of frostbite.

Overgård didn't choose to be a plane crash survivor, but given Mads Mikkelsen's stoic, stolid persona, he appears well equipped to rough it. If anybody can survive this situation, it's Overgård. We assume he is a bachelor, as we never see him take out any pictures of a wife or family.

When the movie begins, we don't know how long Overgård has been there. We know it's been long enough to develop a routine. Every day he checks his trot lines and takes his catch back to the downed plane's fuselage, which provides him shelter from the elements. Unfortunately, he has no way to start a fire, so he eats the fish raw. Every day he makes a pilgrimage to a nearby hilltop and tries to make radio contact with anyone who might be out there. Obviously, the lifestyle leaves a lot to be desired, but things could be – and soon will be – worse.

One day he finally makes radio contact, but just when it looks like his ordeal is over, the rescue helicopter gets caught in a storm and crashes. Overgård hustles to the crash site but the pilot is dead and the passenger (co-pilot, navigator, mission specialist…the role is never specified) is seriously injured. This proves to be a game-changer. There are a few needful things in the downed helicopter, but now Overgård not only has to take care of himself, he has someone else to take care of, someone in shock and badly in need of medical care.

And this is where the screenplay by Ryan Morrison and Joe Penna comes up with an ingenious complication: the passenger is a young female.

The young woman never wakes up during the course of the movie. For all practical purposes, she is an infant in need of constant care. As acting goes, the role is a thankless task, as the character has no lines of dialogue and the film shoot took place over 19 days in the frozen wastes of Iceland.

Some might say that Overgård is living the MGTOW dream. Given his profession of flying cargo planes over the frozen north, he is likely a bit of a loner anyway. Going solo may be second nature to this guy. Now that he has some human companionship, it is not a relief but a burden. But he can't tell the young woman to take a hike. He can't tell her anything because she is out of it. So he gives her as much first-aid as he can, feeds her, and keeps her hydrated.

Unfortunately, she needs much more medical help than he can provide, and no more rescue helicopters show up. Despite his best efforts, it is obvious she will die. So he decides to bundle her up like a papoose (reinforcing her infantilization), secures her to a sled, and pulls her over the frozen waste to an outpost he has seen on a map he found in the helicopter.

The question here is what Overgård would have done if the injured passenger had been a male. Suppose the girl had died in the crash and the male pilot had survived. Would Overgård have been so gallant? As we know, men are disposable (the male body count in movies is way, way past the female total) so this story just wouldn't be as effective with a comatose man.

The injured passenger is not just a woman, she is a fertile young woman. Yet Overgård has no relationship with

her. She is not the mother of his children and never will be. He has never spoken to her. He has never seen her before. She is as perfect as a perfect stranger can be. Yet he cannot turn his back on her, even though his own survival is not assured. So he leaves his spartan routine at the plane crash site and begins a perilous journey to transport her to the outpost where she can get medical help. Her survival is doubtful even if he does get help, but there is no doubt she will die if he doesn't make the attempt.

The scriptwriters shrewdly cast a female of indeterminate ethnicity. I'm not sure what nationality she was supposed to be (she is played by Icelandic actress Maria Thelma Smáradóttir), as the writing on her helicopter photo ID card was Greek to me. Looking at a snapshot of her, her husband, and her child, they appear to be some sort of Eurasian ethnicity. At any rate, Overgård has absolutely nothing in common with her. Whatever tribe she belongs to, it is surely not Overgård's. Even if she came to, they could not communicate. But if we look at him as everyman and the crash victim as everywoman, it makes sense. As realistic as the film is, it is also an allegory. Everyman serves everywoman, no matter the circumstances, no matter the ethnicity. Gynocentrism rules globally. The Arctic Circle is no barrier.

Dollar for dollar, *Arctic* (made for just $2,000,000) gives you far more bang for your movie buck than the superhero CGI orgies that fill up the multiplexes. Unlike the SJW-friendly movies, this one actually has something profound to say about male-female relations without getting on a soapbox. The script doesn't hit you over the head with it. It's embedded in the narrative, but I don't know if the modern entitled female would recognize, much less appreciate the depth of Overgård's compulsion to sacrifice himself.

Arctic gives the lie to gender fluidity, non-traditional casting, and all the other trends afflicting movies and theater. The movie works best precisely because the injured passenger is a generic nubile female in distress. Movie roles and sex roles are not interchangeable.

In truth, if Overgård had turned his back on her, the movie audience would totally lose sympathy with him. Even if he made a rational decision as to the likelihood of both of them surviving the trek and decided that remaining at the plane crash site was in his best interest, he would be written off by the audience. Just imagine! Placing his own welfare ahead of that poor young woman's! But thanks to the chivalric instincts of the human male, that storyline cannot be pursued.

At one point, however, Overgård abandons her. After falling into a crevasse, he receives a deep gash to his leg which seriously hampers his mobility and makes it even more difficult to move her on the sled. Now, more than ever, they will likely die if he attempts to resume the trip to the outpost. There is the slimmest of chances that he can make it even without her. So he reluctantly bundles her up and leaves her behind. Before he gets far, he spies a flower (the only vegetation we see in the movie) improbably sprung up through the tundra. Is it an omen? Is it a symbol of ultimate success against overwhelming odds? Whatever, he turns back, retrieves her, and resumes the arduous journey. He cannot do otherwise and live with himself.

Yes, gynocentrism is so ingrained in the male psyche, that even in the most dire circumstances a man can't ignore a woman in trouble. No one would ever hale Overgård into international court if he left her behind to feed the polar bear that dogged them on the trail. But he is incapable of doing that. His toxic masculinity is more poisonous to him than it could ever be to a woman.

Mikkelsen, by the way, also appeared in *The Hunt*, another low-profile movie worthy of your attention. This 2012 film concerns a male kindergarten teacher falsely accused of sexually abusing children. If you haven't heard of it, I'm not surprised, but this Danish film is also worth seeking out.

The advertising tagline for *Arctic* is "Survival is its own journey." Not a bad slogan for men today. Or any other day.

A message to Democrats from Paul Elam and A Voice for Men

Paul Elam · 26 February 2019 · Archived copy · Original

Each and every Democratic presidential hopeful senator has just voted to allow the death by medical neglect of babies when born alive after failed abortions.

If, knowing that, you're still planning on voting Democrat, you're literally voting for the murder of children. Given that, it is the editorial position of A Voice for Men that you should have been aborted, you degenerate Nazi fuck.

Terry Crews

Anonymous Contributor · 26 February 2019 · Archived copy · Original

Also available in Portuguese.

I was six years old.

I was in a hospital room in the children's ward of Montefiore Hospital in the Bronx, in a bed, after a surgery.

I was the only patient in the room at the time.

My dad was on his way in to see me, but had not yet arrived.

The nurse entered on the right.

She checked my temperature.

She left.

A man entered.

He wore a white coat like a doctor. He moved quickly and quietly to the left side of my bed. To this day, if I had to, I could pick him out in a line up. I will never forget his face: wire framed glasses, beard, moustache, small round face, slight build, thin, five and a half feet tall, eyes darting left and right before they settled on me.

"I need to check," he whispered.

He lifted the bed sheets, and put his left hand under my robes and began to fondle my penis and testicles.

His own right hand was in what appeared to be his pocket.

Then he groaned.

He removed his right hand, and touched my abdomen and left what I now realize must have been semen.

I was not frightened.

I was not angry.

I felt nothing—which is a very bad thing for a six-year old boy.

I kept looking to the door to see if the nurse would come back, to explain what was happening.

Then the man quietly walked away.

To this day, as I go about my business, say walking down the street, and I turn my head and look behind, I see them all: manifestations of my fear, anger, envies, regrets and resentments, all personified like goons. Before me, are my joys and good fortune, but they are in my present and I hope, in my future, while this is about the manifestations of the past. They are a motley bunch of characters—cartoons. I imagine waving my hand at them, and they all vanish; except for him. He is still there, in silence, standing, not moving: eyeglasses, beard, white coat, darting eyes—no expression on his small round face. He will be there on the day I die standing by the portal as I pass through to the unknown. I have no fear, no anger when I think of him. I have just a void.

Life being life, something happened again.

I was twelve years old.

In those days, kids could get into movie theaters that showed R-rated films. The movie we were watching was "Pendulum"—some murder story. The large movie theater was on Bainbridge Avenue near 204th Street. It was one of the hottest days of the year. After the movie, my friends left, but the air conditioning was great. I decided to stay, alone.

The theater held about 300 people, but there must have been no more than 20 in it at the time. I sat alone near the front, on the left aisle. No one was near me for the first half of the movie. Then, a man came and moved across me and sat on my left. He had a cup of coffee. I remember the coffee as an irrelevant detail. He leaned back, slipped his hand into his pants and began to play with himself. I saw the bulge of his penis through his pants. He took out his penis.

I could have moved, but I chose to stay, partly due to the memory of a "doctor." This was a deep-seated desire to figure out what that "doctor" had done. Furthermore, I was fascinated with what an erection looked like. After about fifteen minutes or so, I got up and left.

Something happened again.

Years later, at 19 years old, I was working at the NY Public Library—a job to pay for college. One day, my manager sent me downstairs to help one of the other managers remove dated material from the card catalogs. In the quiet of that day, one of the managers came up to me, put his arm around me and propositioned me.

"I know a man who'd suck the cock of anyone your age," he said, while he squeezed my shoulders and pushed his crotch against my arm. I pulled back. I lifted his arm off me. I smiled at him, and said "no, no." We remained friends for my time there.

Years passed.

My career took off. I found happiness within myself. Finally, I met a woman. We have been married for 20 years now with two kids of our own. Today, I am sixty and have a wonderful wife and a great life. I suppose you can say I am in the top 5%, despite having begun in the bottom 10% in a very poor family.

Yes, I chose to stay in that movie theater. I could have left. I made a decision at the age of 12, and I own it with no regrets. The act of owning it has enabled me to see it as a benign incident, and that has enabled me to move past it. Thus, you can imagine what I think of Terry Crews.

Terry Crews is a 40-year old former bodybuilder/football player, who was groped in the open, before witnesses. I have listened to his testimony before Congress and it rings false to me. He said "it" lasted minutes, but he also said he reacted immediately: this is contradictory. Seriously, count out three minutes and imagine Crews standing in the open, before his wife, while another man held his balls for 180 seconds. I call bullshit. In his testimony, I hear too many melodramatic expressions, too many rehearsed aphorisms, but no passionate self-reflective doubt. I see him change tracks in his mental recordings too easily. I see him turn the ignition on programmatic responses. I hear him restructuring a minor incident within the framework of a fiction called toxic masculinity.

At the age of 12, I knew that I could have stood up and left that movie theater. However, I wanted to see what that man was doing. If I had turned myself into a victim, I would have denied my conscious decision and this would have burned the bridge to wellness. I would have never owned my decisions, or my eventual transcendence above them.

The man who propositioned me in the library was just an older man who did not know better. Today, if he is alive, he is likely 90. I hope he is happy; I really do; he was not a monster or a member of a cult. Yes, it shook me up for just a moment, but that was all.

The first incident, when I was six, was a real sexual assault; it was evil knocking on my door. However, that "doctor" did not manifest "toxic masculinity." He was a pervert. I know the difference.

I was a six-year old boy. Crews was a 40-year old bodybuilder who was groped for less than a few seconds. Terry Crews suggests he suffered PTSD. Six-year old boys have no power. Crews had an arm for self-defense and it happened in the open.

I do believe Terry Crews was *surprised* by a three-second grope. I do believe he was *confused* by a three-second grope out in the open, with witnesses. I do not believe he is a victim. When he asserts he suffers PTSD, he

undermines every soldier who returns from war, unable to reconcile their fundamental Kansas-goodness, with the same soldier who kills the enemy.

Crews' claim to PTSD, if unchecked, undermines how I made a conscious decision to remain in that movie theater. When he asserts PTSD, he trivializes what I experienced as a six-year old boy. If that was all Crews did, I would relegate him, in my mind, to a player on the stage of a comedy—a buffoon, a clown, a jester. If that were all he did, I would not even write this.

However, he moved past that. He validates the phrase "toxic masculinity" and then suggests it is a cult. A cult. A cult!

When he validates a "cult of toxic masculinity," he has crossed a bridge too far.

He has opened the gates over the bridge, so now I will cross it, too.

A cult?

The world is simple: there are great men; there are good men (every man I know); there are bad men (my librarian and Crews' agent); and there are evil men (my "doctor"). The same holds for women.

We use *those simple* adjectives to describe men (or women). We do not affix words like "toxic" to a gender. One does not fix an adjective to a religion, a race or a gender. Compare "The cult of toxic masculinity" with "The cult of Radical Islam." How can any reasoned and objective person validate the former, while repudiating the latter?

Masculinity, in its good facets, is beautiful, creative and powerful. I love the facet of self-responsibility, stoicism (not in its pejorative), modesty and introspection—not a singular facet evinced by Crews' arias.

A cult?

I do not sing my experiences. Yes, I do it here, but only to ensconce my rejection of Crews in a world infected by Oprah Winfrey and her cheap talk-show philosophy that personal experience alone is the currency of wisdom. Crews inflates a minor incident to conflate masculinity with evil, while he parades like a diva before a close-up. His incident does not even rise to a tragic play, for I see nothing in him worth emulating. He is neither tragic nor comic; at most, he is a character in a 1960's Saturday morning cartoon.

A cult of toxic masculinity?

Are men like Crews creating a tangent Arlington National Cemetery? Do we now replace the Congressional Medal of Honor with "I am a survivor?" Will we now have our Marines, risking their lives on a bridge too far, singing, instead of the "Halls of Montezuma," Gloria Gaynor's "I will survive?"

I am not suggesting that men should not talk about the events of their lives. Talk, reflect, discuss, and write. However, talk about it in the arms of a loved one; talk under the guidance of a therapist's office; talk with a spiritual advisor; talk with close friends; talk under the moonlight; but don't do it like Crews before Congress, a.k.a. Gloria Swanson before Hollywood; e.g.: "I'm ready for my close up, Mr. DeMille."

A cult of toxic masculinity?

I am also not suggesting that men have not done bad things: men can; and men have done the great things; and masculinity has always kept the bad in check, while fertilizing aspirations to the good. However, to embrace and then promulgate a revolting and unsubstantiated phrase designed to hobble the goodness of masculinity for personal gain is symptomatic of a Eunuch posturing like a peacock, unaware that his testicles have long-ago been popped like Styrofoam peanuts.

A cult of toxic masculinity?

How about an Opera for Mr. Crews: "The Day Someone Squeezed my Balls." Of course, a soprano would have to sing his role for the three seconds he hits the high C—or maybe he just sings it.

He has crossed several bridges too far.

Terry Crews glorified a grope to mount the pink pedestal of performative pain while pinching his nipples, as he farts words about the “cult of toxic masculinity.” In so doing, he tosses—one after the other—good men (decent men, trying to understand their place in a world poisoned by feminism’s razor, disguised as Gillette) under the bus so he can spread his ass cheeks before the candle-lit alter of toxic feminist victimhood.

A cult?

Individual men acted against me, and if I saw it as a cult of evil, I would have never moved beyond it—it would have seemed impenetrable. These incidents made me who I am, and I am grateful I was never indoctrinated to claim victimhood. Please do not extend to me, any compassion (the feelings we have for equals). I do not need or want it, for this is in my past. Yes, I could have done without the “doctor” in my consciousness. However, that is the hand life’s dealer dealt to me. Reserve for Crews, your pity (the feelings we have for fools).

I am not Terry Crews.

I am not a victim.

I am not a survivor.

I am a son and a brother.

I am a husband in a strong and loving marriage with a woman who is my partner.

I am a father.

I am a man.

I chose the pseudonym Anonymous for two reasons. Mostly, if any person who supports Crews reads this, they may get irritated and I do not have the power nor time to engage with self-serving stupidity, arrogance and delusions. Furthermore, my children are still young and my wife and I decided to hold off telling them about the incidents of my life. The only person who knows who I am is Paul Elam and it will stay this way. That said, the events in this essay are true, and the opinions are mine.

Hooters: Celebrating Gainful Employment for Women

Elizabeth Hobson · 26 February 2019 · Archived copy · Original

Just a note to confirm that plans are underway for a trip to a nearby branch of Hooters for hosts, speakers and attendees of ICMI19, in support of women's employment.

[image]

featured

* · 26 February 2019 · Archived copy · Original

Honey Badger Brigade: We’re hosting the International Conference on Men’s Issues for 2019

Alison Tieman (Typhonblue) · 27 February 2019 · Archived copy · Original

We’re hosting the fifth International Conference on Men’s issues in Chicago, August 16th, 17th, 18th. Check it out at:

www.icmi.info

If we can’t think rationally about the structure of our society because we have an irrational belief that “society is structured to unfairly benefit men over women” then we will inevitably destroy our society. The only people who can do anything are those people capable of challenging that belief and remaining motivated to do what needs to be done.

Men’s rights activists will never be mainstream but the mainstream is going over a cliff so who cares.

More info on the International Conference on Men’s Issues 2019: www.icmi.info

Purchase a ticket: https://www.feedthebadger.com/product/icmi-ticket/

Sponsor the ICMI: https://www.feedthebadger.com/product/icmi-sponsorship/

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Truth, responsibility & why Jordan Peterson is wrong on Genesis

Andy Thomas · 1 March 2019 · Archived copy · Original

Dr. Jordan Peterson is to be admired for standing up to the seemingly endless onslaught of stultifying dogma which now pervades our culture. He is the first to show any real success in doing so and, thus, demonstrates that *success is indeed possible*.

There is so much to like about Dr. Jordan Peterson's *12 Rules for Life: An Antidote to Chaos*. In an age of entitlement and offence, this book is a breath of fresh air. It has, however, been extensively reviewed elsewhere and I won't be doing that here. Instead, I'm going to focus on where I think Dr. Peterson goes wrong.

I intend to be somewhat direct.

The word "truth" appears 115 times, no less, in *12 Rules*. It is a book in which he advocates for truth and encourages others to be fearless in seeking truth in their personal lives. However, I feel that Dr. Peterson has fallen short himself, and what he presents as "truth" is, at times, no such thing, but a projection of a very personal world view. To illustrate this, I will refer specifically to his treatment of Genesis from the Old Testament.

But first, some context…

His book is billed as a "message about the value of individual responsibility," and *individual responsibility* is something I very much agree with. However, when it comes to responsibility, he advocates two very different ideas of what it means. Men have responsibility for all things including a responsibility for women, but women it would seem are to have little responsibility beyond that of raising children.

In Rule 11, he writes:

> A woman should look after her children—but that's not all she should do. And a man should look after a woman and children—although that is not all he should do. But a woman should not look after a man, because she must look after children, and a man should not be a child.

I acknowledge that he writes that a woman should look after her children and, "that's not all she should do." However, I fail to see where Dr. Peterson explains what else women are actually expected to do other than, perhaps, raise world-redeeming heroes. At most, individual responsibility seems an optional extra for women throughout the book. What's more, children are explicitly hers and it is only her children that she must look after. But not so for a man.

In a Q&A section entitled "Coda", Dr. Peterson claims to be in possession of a "pen of light" which he uses to illuminate the Bible and, presumably, the truth. He writes:

> **What shall I do with my wife?** Treat her as if she is the Holy Mother of God, so that she may give birth to the world-redeeming hero.

This not only firmly casts women in the role of mothers, but places a requirement on men to treat them as other-worldly beings whose role is sacred. Moreover, with "world-redeeming hero," it is clear that Dr. Peterson is not including daughters here. He goes on to give very different advice for how to treat sons and daughters. Daughters, he suggests, should be listened to and guarded, and told that it's OK to be a mother. Sons should be encouraged to do what's right, even if that means they must sacrifice their safety and their lives.

Now, I do not suggest that any of these notions are invalid in and of themselves. Sometimes it is necessary to risk our personal safety to do what we feel is right. If a man or a women wants to be a parent, they are entitled to want that. Such things are to be admired.

Taking responsibility for ourselves, our own behaviour and our own decisions can, indeed, be very empowering. In order to do this successfully, however, we need to have a clear and healthy understanding of what individual responsibility means and, in particular, what it does not mean. Individual responsibility does not mean taking responsibility for the actions and emotions of others when they have agency themselves, which is essentially what *12 Rules* advocates that men should do.

In order to assume responsibility for others in a meaningful way, we must take away their control of themselves. *We must, therefore, deny their agency.* If we do not do this or cannot do this, then it is *not* responsibility we assume, but only the consequences of other people's behaviour. Neither of these outcomes are particularly healthy in my view.

Nowhere is this more striking than in Dr. Peterson's treatment of Genesis in the Rule 2 chapter. He draws frequently on historical texts to illustrate his points and I'm personally fine with this. It doesn't matter to me whether Dr. Peterson believes in God or not in this regard as, for the most part, I'm happy to interpret things in a metaphorical sense which is what I believe Dr. Peterson intended.

Genesis describes the world initially created by God, one in which Adam and Eve live a childlike existence, free from hunger and suffering in idyllic surroundings. A snake (the devil), so the story goes, then tempts Eve with a forbidden fruit (a metaphor for knowledge).

Let's look at Dr. Peterson's interpretation, in which Adam and Eve are metaphors for men and women. Here is what he writes:

> In any case, the serpent tells Eve that if she eats the forbidden fruit, she won't die. Instead, her eyes will be opened. She will become like God, knowing good from evil. Of course, the serpent doesn't let her know she will be like God in only that one way. But he is a serpent, after all. Being human, and wanting to know more, Eve decides to eat the fruit. Poof! She wakes up: she is conscious, or perhaps self-conscious, for the first time.
>
> Now, no clear seeing, conscious woman is going to tolerate an unawakened man. So, Eve immediately shares the fruit with Adam. That makes him self-conscious. Little had changed. Women have been making men self-conscious since the beginning of time. They do this primarily by rejecting them—but they also do it by shaming them, if men do not take responsibility. Since women bear the primary burden of reproduction, it's no wonder. It is very hard to see how it could be otherwise. But the capacity of women to shame men and render them self-conscious is still a primal force in nature.

He then goes off on a tangent with a discussion about snakes, Virgin Mary and "naked apes", but comes back on a circle to continue the story:

> That evening, when Eden cools down, God goes out for His evening stroll. But Adam is absent. This puzzles God, who is accustomed to walking with him. "Adam," calls God, apparently forgetting that He can see through bushes, "Where are you?" Adam immediately reveals himself, but badly: first as a neurotic; then as a ratfink. The creator of all the universe calls, and Adam replies: "I heard you, God. But I was naked, and hid." What does this mean? It means that people unsettled by their vulnerability, eternally fear to tell the truth, to mediate between chaos and order, and to manifest their destiny. In other words, they are afraid to walk with God. That's not particularly admirable, perhaps, but it's certainly understandable. God's a judgemental father. His standards are high. He's hard to please.
>
> God says, "Who told you that you were naked? Did you eat something you weren't supposed to?" And Adam, in his wretchedness, points right at Eve, his love, his partner, his soul-mate, and snitches on her. And then he blames God. He says, "The woman, whom you gave to me, she gave it to me (and then I ate it)." How pathetic—and how accurate. The first woman made the first man self-conscious and resentful. Then the first man blamed God. This is how every spurned male feels, to this day. First, he feels small, in front of the potential object of his love, after she denigrates his reproductive suitability. Then he curses God for making

> her so bitchy, himself so useless (if he has any sense) and Being itself so deeply flawed. Then he turns to thoughts of revenge. How thoroughly contemptible (and how utterly understandable). At least the women had the serpent to blame, and it later turns out that snake is Satan himself, unlikely as it seems. This, we can understand and sympathize with Eve's error. She was deceived by the best. But Adam! No one forced his words from his mouth.

In this account, Eve bears no responsibility whatsoever. She was simply "deceived by the best" and we must sympathise with her. Adam, however, was a "neurotic"—a pathetic and contemptible "ratfink" whose thoughts were of revenge. None of this is in Genesis.

Where has it come?

I read Adam's response to God as a truthful explanation of what had happened, rather than the words of a *neurotic ratfink obsessed with revenge*. I accept that Adam implicated God and Eve and I accept that his words may well have been barbed. I'll explain why, however, far from being pathetic and contemptible, Adam's response to God was not only truthful, it was very human response and, in a sense, even healthy. In fact, his words are astoundingly eloquent when you unpick them.

But just what exactly were Adam's words to God?

Nowhere in any of his account does Dr. Peterson acknowledge that Adam even admitted to God that he ate the apple. In fact, he obfuscates what Adam actually said. He writes that when God asked Adam whether he had eaten the forbidden fruit, his reply was this:

> The woman, whom you gave to me, she gave it to me (and then I ate it).

You could be forgiven if you didn't originally spot what Dr. Peterson has done here. It certainly gives the appearance of accuracy. But let me ask, just how should we interpret the parentheses here?

Would you unthinkingly assume, as I did, that what Adam said was this: "The woman, whom you gave to me, she gave it to me," with the fact that he ate it being left only to implication?

Indeed, parentheses in quoted speech (usually square ones) are typically used for clarification of or addition to what is being said. *Their contents are not vocalised*. I did a little a research and believe they can also be used as an outdated device to add emphasis [1]. But this would be bizarre. If we were to assume they were inserted for emphasis, then we may ask why Dr. Peterson felt it necessary to use modern language to articulate Adam's words, but an archaic and unused device to emphasise them?

I'm not particularly well read when it comes to the Bible, but I was aware that there are many translations. The King James Bible, for example, gives Adam's words as: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The New International Version gives this: "The woman you put here with me—she gave me some fruit from the tree, and I ate it." And The Young's Literal Translation: "The woman whom Thou didst place with me—she hath given to me of the tree—and I do eat." [2]

This is the very crux of Genesis. In every commonly available translation, the language style may vary, but Adam's words are clear and semantically equivalent. In Dr. Peterson's interpretation, however, they are not and it could naturally be assumed that Adam excluded himself from responsibility entirely.

What Adam actually did was to separate out responsibility as follows:

- God
- Eve
- Himself

If this is so “utterly understandable,” as Dr. Peterson writes, then why must we refuse so utterly to understand it? And just why must we view with such contempt that which is so true?

The serpent not only gave Eve the fruit, which she knew to be forbidden, but told her what it would bring. Eve had a choice but, to be fair, she was still a “child” at that point. But then in an awakened state, a conscious Eve gave the fruit to Adam who was still a child himself. Did she give him the same choice? Presumably not, given how the ability of women to bully and shame men is a “primal force of nature”. In any case, “no clear seeing, conscious woman,” we are told, “is going to tolerate an unawakened man”.

But that did not give her the right.

Dr. Peterson, in his own account, omits the fact that Eve also hid her nakedness from God and, significantly, that God questioned her too about what she had done. When God comes along, she simply vanishes in his version of events. Perhaps he did not feel Eve was worth a mention here, given that even *clear seeing conscious women* seemingly need not account for their actions.

What Eve actually did was to point to the snake, as Adam had pointed to her, but she acknowledged that she too ate the fruit. And good for her!

I certainly would have eaten the damn thing.

And what about God? Just what was his role in all of this?

If we continue with the story for a moment, were not Adam and Eve both children who did not know the difference between good and evil? Why must we heap contempt on either of them?

Did God not always intend for humankind to go out into the world and face reality? Or are we really to believe that God’s original plan was to keep Adam and Eve as pets—a pair of human chihuahuas—for his garden, but he was thwarted by their disobedience?

Was not the apple always a trap? Was the snake not God’s creation too?

Adam (a metaphor for men) curses and blames God, we are told, simply because he was so useless and pathetic. We should see Eve’s behaviour as a primal force of nature, but with Adam, we need not understand further. He was contemptible, and that’s all there is to know.

If Adam was, indeed, angry in this story then could it not be because he was hurt by God’s trap? Was he not, in a sense, betrayed by God? Was not the whole thing a setup from the start?

Why, in this case, must we deny Adam his anger by heaping shame upon his head? I would suggest that Adam’s hurt would be a natural and necessary consequence of his awakening. Why, then, must his anger be suppressed and his humanity denied when anger is, itself, a God-given human emotion which must, therefore, serve some purpose?

I suspect that God didn’t really feel bitter and vengeful over this, or at least would have got over things rather quickly. Rather, I would suggest that it is Dr. Peterson, and not God, who would be more likely to deny Adam his emotions and Eve her part in this drama. After all, it really was all part of God’s plan, was it not? Or did God seriously not know what he was doing?

I had an insightful online exchange about this recently on a Jordan Peterson themed discussion group with a guy who claimed to be a Christian and a believer in the Bible. He was very polite (much more than I) but nevertheless accused me of “decrying God”, “saying that life’s not fair” and of “advocating weakness”.

He quoted Adam’s words from the Bible at me which, rather interestingly, he wrote as: “The woman who thou gavest to be with me, she gave me of the tree, and **she did eat**.” (This, by the way, is how I came to spot what Dr. Peterson had, himself, written.)

Adam should simply have taken the blame “like a man”, he added.

I found myself a little annoyed by what I regarded as a false sense of virtue on this. In response, I pushed the guy hard on what Adam should have done or could have done differently.

It is interesting to see just where his line of thinking eventually went.

Adam was damned whatever he did, I argued. And if so, how could he be responsible for things over which he had no control? If he ate the apple, which God had put there, he would be disobeying God. If he refused, then Eve would have simply bullied, shamed and rejected him which, according Dr. Peterson she was entitled to do, until he eventually relented. After all, he was a child who had no other place to be.

His eventual reply, when it came, was this: "Adam should've stood up to Eve and more or less put Ever [sic] in her place."

And there we have it.

Just how exactly was Adam meant to have put Eve in her place? And what precisely was meant by "more or less"? A stern look (less)? Or was Adam meant to have given Eve a slap and taken his belt to her (more)? I suspect the latter of the two, if the former failed to do the trick, but my online acquaintance was too afraid to say so in a straightforward manner. But, in short, in order to take responsibility, Adam should have taken control over Eve—by force if necessary—was what was being suggested.

Just how would that play out in a modern context, I wondered?

Dr. Peterson is a highly intelligent, educated and articulate man. However, what he presents us with is not an honest analysis of the Bible, but some twisted version of it and a character assassination of Adam—of men.

I write of Adam's hurt and anger. I wish to acknowledge my own here—I am actually angry with Dr. Peterson and, yes, this is personal. Certain parts of *12 Rules* touched on rather painful aspects of my soul, into which he dumps what I regard as his personal projection of *how every male feels*—something he could not possibly know—in a chapter giving advice on how to *Treat Yourself Like Someone You Are Responsible for Helping*. I'm not sure how a model for self-contempt is meant to help!

His book has been out for a year or so now, and I've been meaning to articulate my thoughts on this aspect of it for sometime. This is first time I've been able to do so.

Not so long ago, my mother died of liver failure. It was a lingering and agonising death. She was an alcoholic.

My father was a loving, caring and decent man—rather unlike the contemptible image portrayed of men in Dr. Peterson's Genesis. My father was, however, totally invested in the idea of perfect motherhood—much like the one promoted by Dr. Peterson—the idea that motherhood is "sacred" in some way.

The week he finally retired from a physically demanding job at the age of 67 was the same week in which my mother's health failed catastrophically. My dad had been in full time employment since he was 14, and my mother had been drinking almost as far back as I can remember. The last two years of his life were spent as her full time carer—spoon feeding and taking her to the toilet.

"All I've done in life," he used to say proudly, "is keep your mother happy no matter what."

He collapsed and died shortly after her funeral.

In marriage, conflict between my parents almost never arose. On the occasions he pushed back against her emotions, she would simply transform into a baby-like state and begin sobbing—at which point he would put his arm around her and say, "It's alright love. Don't worry."

Her drinking was completely invisible to him, as it was to me. Drinking was not something done by mothers because they were "perfect" and, therefore, such a thing simply could not be possible. Her alcoholism was culturally invisible in other words.

I've pondered much recently on how my mother was, in fact, drunk throughout much of my life and I never even knew it. She would have a glass in her hand from mid-afternoon onward, and I only ever saw it as normal.

My mother never had to face the consequences of her behaviour. There was never any need for her to have a sense of responsibility in an emotional context.

When, only a few years back, I began for the first time to talk about my mother's drinking, I was met with no end of angry responses: "It's no use blaming your mother," "You're just feeling sorry for yourself," and "How dare you talk like that about your mother!"

I've had to fight through traditionalist and religious dogma to get at the truth—to get at sanity. I had, I realise now, been in a *double-bind*—one in which was shameful and one in which even to pose the necessary questions was, in itself, shameful. I can relate rather poignantly, therefore, to where Dr. Peterson writes:

> Advice is what you get when the person you're talking with about something horrible and complicated wishes you would just up and go away.

We, as adults, are responsible for our decisions in life based on the knowledge and understanding available to us. If our understanding is lacking, we should be fearless in seeking a better one. Dr. Peterson, himself, writes:

> It is our responsibility to see what is before our eyes, courageously, and to learn from it, even if it seems horrible—even if the horror of seeing it damages our consciousness, and half-blinds us.

There were many wonderful things about my childhood. In so many ways, I was blessed. It is not that my childhood was particularly unique or bad—it wasn't. Rather, I refer to it because it has lead me to have a certain insight—as a boy I agonised over my mother's emotions because I felt "responsible" for them when, in fact, I could never have been. Children cannot be responsible because they do not posses the level of mental development to be so.

The idea of individual responsibility has become important to me, but it hinges on what I regard as a healthy demarcation between our own responsibilities and those of others. Today, I have a lot of love and compassion for my mother. Understanding of reality, not suppression of reality, has made this possible.

Traditionalist ideas of the family have much to be said for them, and the breakdown of the family in recent years represents a tragedy for children. My father saw marriage as an equitable partnership, and I see this as admirable. Society, today, faces many pressing problems and I would not expect Dr. Peterson to have all the solutions. What I would expect, however, is an honest shot at the truth—or at least not a lie.

A model of *Holy Mothers* and *Hero Sons* is just a too simplistic framework for reality in the modern context. Women and mothers are not deity. They are fully fledged human beings and should be seen as such. They are entitled to make decisions, face consequences and grow as a result, just as we are. To deny women responsibility is deny their agency and, therefore, it is to deny their full humanity. Likewise, to deny us our emotions is to deny our full humanity also.

Despite my critical words, I admire Dr. Peterson's work and I admire him as a human being. It is clear to me that he cares deeply about people, whether they be male or female. He refers much to *chaos and order*—the need to straddle its boundary to derive a meaningful life. I suspect that his understanding of things in this regard is much more profound than any literal interpretation of the Bible.

The Universe is, indeed, not a fair or safe place. It is not just an arena for human cruelty, but gives rise to all manner of predators and parasites.

And things could never have been any other way.

If it were free of unfairness and cruelty, it would be a sterile place in which human beings, along with everything else in the Cosmos, could never have come into existence.

When God discovered that both Adam and Eve had eaten the forbidden fruit, he forced us both out into the world in order that we may evolve and grow.

It would seem that God does not expect either of us to be pets.

[1] https://english.stackexchange.com/questions/91239/parenthetical-statements-in-direct-speech

[2] https://biblehub.com/genesis/3-12.htm

A response from the Australian Workplace Gender Equality Agency

Robert Brockway · 3 March 2019 · Archived copy · Original

The mainstream media and even governments often talk about a *gender pay gap* or *gender wage gap* and imply that this exists as a result of systematic discrimination against women. The reality though is that we have a *gender earnings gap* and the reasons are well established. Studies by governments and private researchers have shown time and time again that men and women make a variety of different choices when choosing what to study, in what field to work, and various factors concerning how they work. These choices lead to differences in earnings. The largest such study is probably the CONSAD report commissioned by the US Department of Labor. The CONSAD Report naturally pertains only to the US labour market but its results are broadly applicable outside of the US and also agree with research from other countries. In particular the CONSAD report noted:

> There are observable differences in the attributes of men and women that account for most of the wage gap. Statistical analysis that includes those variables has produced results that collectively account for between 65.1 and 76.4 percent of a raw gender wage gap of 20.4 percent, and thereby leave an adjusted gender wage gap that is between 4.8 and 7.1 percent.

This simply means that after adjusting for known factors a small gender earnings gap remains. The fact that such an earnings gap exists does not imply discrimination on the basis of gender. It merely shows that not all factors that impact earnings have so far been quantified. Future research may be able to further reduce this apparent earnings gap.

There have been quite a few high profile cases of companies initiating pay scale audits only to find little difference in earnings between men and women at the same level. For example, The Deloitte UK 2018 Gender Pay Gap Report in which Deloitte assessed its own gender pay gap states that:

> Our analysis shows that the average mean gender pay gap within grade pools is around 2.2%

Despite this, when reporting on Deloitte's results, mainstream news sources focus on the 43% difference found when comparing all men and all women at Deloitte.

Some recent research suggests that gender differences in personality traits may explain some of this remaining difference, making any possible difference due to discrimination smaller still.

Proponents of the gender pay gap also often ignore research which shows that young childless women in large US cities are out-earning men.

An ongoing problem when discussing the gender earnings gap is the propensity for those arguing for a gender pay gap to conflate different alleged problems. We often see different problems discussed together, while they are actually entirely distinct. These problems often include:

Claims of gender discrimination in a like-for-like comparison.
Claims that women are shepherded in to lower paying roles.
Claims that *traditionally female* roles are paid less.

The latter two claims, while initially appearing to be similar, are quite distinct. If proponents of a gender pay gap believe the latter two are genuine concerns they need to make it clear that there is no evidence of widespread gender discrimination in earnings in a like-for-like comparison.

A few months ago I wrote an email to the Workplace Gender Equality Agency (WGEA) in my role as the president of the Australian Men's Rights Association Inc (AMRA). The WGEA is a a federal Australian government statutory agency that is *charged with promoting and improving gender equality in Australian workplaces*.

Email to the WGEA

> Hi (Redacted). I'd like to ask a question about media releases made by the WGEA.
>
> The November 2016 media release includes the following statement:
>
> "Note: A gender pay gap is the difference between the average male full-time earnings and average female full-time earnings expressed as a percentage of male earnings. We calculate gender pay gaps across the data set by industry and by manager and occupational categories, excluding CEO salaries. The Agencys gender pay gap data does not reflect comparisons of women and men in the same roles (that is, like-for-like gaps)."
>
> https://www.wgea.gov.au/media-releases/australia%E2%80%99s-latest-gender-equality-scorecard-released-0
>
> This statement or anything like it is missing from the November 2017 scorecard.
>
> Could you please confirm whether or not it is still the position of the WGEA that the agency's gender pay gap data does not reflect comparisons of women and men in the same roles (that is, like-for-like gaps)?
>
> I'd like to have permission to publish your response online.
>
> Yours sincerely,
>
> Robert Brockway
> President
> Australian Men's Rights Association Inc.
> (Contact details redacted)

A few days later I received the following response from the WGEA. The response arrived as a Microsoft Word file attached to a reply email. The original is held on the AMRA Inc. website and is quoted here. Comments are interspersed.

Response from the WGEA

> Response to Robert Brockway, President, Australian Men's Rights Association Inc
>
> The national gender pay gap figure calculated by the Agency is the difference between women's and men's average full-time base salary earning, expressed as a percentage of men's earnings. It is a measure of women's overall position in the paid workforce and does not compare like-for-like roles.

Well, there you have it. WGEA clearly states that the often-quoted national gender pay gap does not compare like-for-like roles.

As of February 2019 the WGEA is reporting the national gender pay gap as 14.1%.

This should not be confused with the gender pay gap (full-time total remuneration) which is the difference between men's and women's total remuneration, expressed as a percentage of men's total remuneration.

The Gender Equality Score Card for November 2017 puts the gender pay gap (full-time total remuneration) at 22.4%.

> This explanation was included on page 8 of the Agency's 2016-17 gender equality scorecard released in

> November 2017 and in the accompanying media release.
>
> However, the Agency's work with employers shows that when they conduct a gender pay gap analysis, they can uncover like-for-like pay gaps between women and men working in the same or comparable roles.

This has never been at issue. Such as in the case of Deloitte mentioned earlier most audits find a small difference in gender earnings in a like-for-like comparison. Actual like-for-like differences still don't indicate the presence of gender discrimination.

> These analyses can also reveal an organisation-wide pay gap. This is the difference between the average remuneration of women and the average remuneration of men across an entire organisation or department. This gap usually reflects the lack of women in senior management and high-paying roles in an organisation, especially leadership, technical and specialist roles, and the over-representation of women in lower-paid roles.
>
> Although Australian women have had the legal right of equal pay for work of equal value since 1969, evidence suggests that women are sometimes not paid the same amount as men for doing the same or comparable jobs.
>
> When the beer brewer Lion undertook a gender pay gap analysis, for example, their leadership team was surprised when it revealed their company was paying men on average 3.2% more than women working in the same or similar roles. They moved quickly to close the gap for like-for-like roles by giving more than 1600 employees (950 women as well as 700 men, who had been paid slightly less than their female counterparts) a pay rise worth $6 million.

The example provided by the WGEA here shows a 3.2% gender earnings gap in a like-for-like comparison – very different to the gender pay gap of 14.1% or the gender pay gap (full-time total remuneration) of 22.4%. In addition, in this example, nearly as many men received pay raises as women.

What the WGEA has written here, of a small gender earnings gap, is not what they, the mainstream media or even government officials talk about when they make public statements concerning a gender pay gap. Rather the main talking point concerns earnings differences between men and women as a whole. This leads to a very distorted view of the gender earnings gap among the general population. By focussing on the national gender pay gap and the gender pay gap (full-time total remuneration) rather than like-for-like comparisons the WGEA is contributing to this widespread confusion among the populace.

> You can read more about Lion's pay gap analysis at:
> https://www.afr.com/leadership/gender-pay-gap-widens-in-pinkcollar-industries-20171115-gzlsvx
>
> Another company that closed its like-for-like gender pay gap was Energy Australia. In March this year, the company announced that it would spend $1.2 million so that women and men with equivalent skills and experience would receive the same pay for doing the same job. Around 350 women had their pay increased through a salary review and, in some cases, a one-off adjustment. About 80 men also had their pay adjusted following a review of Energy Australia's employees who were not on enterprise bargaining agreements.
>
> You can read more about Energy Australia closing its like-for-like gender pay gap at:
> http://www.abc.net.au/news/2018-03-07/energy-australia-closes-gender-pay-gap-overnight/9524770

In a similar case the British Broadcasting Corporation (BBC) engaged an external agency to assess pay equity. The results of this independent audit of pay rates resulted in more men than women receiving pay raises.

I call on the WGEA, the mainstream media in Australia, and the Australian government to make it clear, in plain language, that:

> There is no evidence of widespread gender discrimination in earnings in Australia.
> The reasons for the gender earnings gap are well understood today as a result of research conducted in

> Australia and elsewhere.
> The gender earnings gap is largely a result of choices that men and women make.

My email to the WGEA and their response letter were produced in full here, with the exception of some personal details that were redacted.

Women bishops condemn pipe organ as instrument of 'toxic masculinity' on International Women's Day

Jules Gomes · 7 March 2019 · Archived copy · Original

An unholy row between feminists and organists in the Church of England is brewing after a conference of women bishops issued a pastoral letter calling for a ban on pipe organs in churches and cathedrals.

The liturgical conference on "Toxic Masculinity in the Song of Solomon and the Songs of the Church," organised to celebrate International Women's Day and the 25th Anniversary of the Ordination of Women to the Priesthood, condemned the pipe organ as "an instrument of toxic masculinity."

Rachel Weaktree, Bishop of Glucoseter, told the conference how she was inspired to gather her fellow female bishops to discuss misogyny and music after reading feminist musicologist Susan McClary. Weaktree's keynote address, entitled "Da-da-da-DUM; da-da-da-DUM: Patriarchal Phallic Thrusting in the Opening Notes of Beethoven's Fifth Symphony," explored toxic masculinity in Beethoven.

"We've always thought of Beethoven's Ninth Symphony as a joyous outburst of human solidarity. We have a hymn tune from the symphony's *Ode to Joy*. But McClary helped me to understand that this symphony tells a more violent story, which is one of rape," Bishop Rachel said, acknowledging both theories were based on McClary's book Feminine Endings: Music, Gender and Sexuality.

Viva Ann Foul, Bishop of Bristle, in her presentation on "Pipe Organs, Pedals and Patriarchal Peremptoriness" explained how her clash with cathedral bells and bell-ringers had opened her eyes to the oppressive potential of certain androgenic musical instruments.

"Pipe organs tend to be loud, aggressive, dominant and overpowering. These are typically male characteristics, as the latest Gillette advertisement demonstrated. The large and erect pipes, often on naked display, are sexual symbols of virile manhood. Some organs are so large and have so many pedals that women feel marginalised, because it requires male testosterone to operate the instrument," Foul said.

"I accept that there are sweeter, gentler and more feminine pipes. But they are pulverised into submission by the coercive masculinity of the Gravissima (64ft), Contra Bombarde (32ft), Contra Trombone (32ft), Ophicleide (16ft) and Contra Tuba (16ft)," Foul pointed out in her power-point presentation.

Foul cited the example of Liverpool Cathedral's pipe organ, the largest in Britain, where the Tuba Magna although only 8ft on 50" of wind is stentorian in tone and the Trompette Millitaire is again only 8ft but also on 50" of wind is annihilatingly loud. "This is a fair image of how small choir boys grow into big toxic males," she said, also noting

that pipe organs use up fossil fuels and pump out quantifiable elements of hi-decibel sounds that lead to global warming.

Jenny-Josiah Jimplecute, the Church of England's first transgender bishop, spoke on sexism and racism in the Song of Songs. "King Solomon was a polygamist with 700 wives. He oppressed them by forcing them to share his living quarters in the palace with 300 porcupines," she told the conference.

"Read 1:6 and feel the rabid racism of this song! What does the oppressed female character say in the King James Version? 'Look not upon me, because I am black.' We need to return to Miriam's tambourine as an instrument of feminist empowerment. Get rid of organists and fill our sanctuaries with women playing tambourines," Jimplecute shouted, receiving a standing ovation.

The conference climaxed with guest of honour Cambridge economist and anti-Brexiteer Victoria Buttman, performing John Cage's 4'33" in three movements. "4'33" is 4 minutes and 33 seconds long and is written for any instrument or combination of instruments. The score instructs the performer(s) not to play their instrument(s) during the entire duration of the piece. This is our feminist response to the toxic masculinity of Beethoven's symphonies and bombastic pipe organs," Dr Buttman said.

[image]
Victoria Buttman provides the climactic performance of the Women Bishops Conference

Performing in her protest garment of complete nudity, Buttman sat at the piano and, to mark the beginning of the piece, opened the keyboard lid. Some time later she closed it briefly, to mark the end of the first movement. This process was repeated for the second and third movements.

The conference unanimously voted to ban pipe organs in liturgical worship and said it would propose a motion to be debated at the General Synod in York later in July.

Meanwhile, the Royal College of Organists and Organ Grinders (RCOOG), based at Cadence House, 4 Libby Lane, have issued an online petition protesting the ban on pipe organs. "Church organists are part of a gig economy and will be out of work if General Synod votes against the use of pipe organs in liturgical services," John Forte, President of RCOOG told the media.

"However, if they are forced to transition to more feminine instruments like the lute, flute, harp, mandolin, triangle and tambourine, we will do it if only to end toxic masculinity. The House of Bishops has already given us permission to adapt the baptismal rite for transgender transitions to mark the transitioning of our musicians from organists to harpists, flautists, and so on," Forte said.

A statement from Lambeth Palace said that the Archbishop of Canterbury Justin Welby was standing with the women bishops and would not permit pipe organs at the Lambeth Conference in 2020. "We also see pipe organs as a symbol of Western colonialism and white supremacy. We apologise for the 'white man's music.' It is time we heard the sound of Indian sitars, African drums, and Aboriginal Didgeridoos accompany our discourse of Indaba, good disagreement and Yabba-Dabba-Doo."

All hetero sex is harmful

Janice Fiamengo · 9 March 2019 · Archived copy · Original

Why we're doubling Elizabeth Hobson's salary #InternationalWomensDay

Mike Buchanan · 9 March 2019 · Archived copy · Original

Elizabeth Hobson, our Director of Communications, is proving to be a bigger asset to J4MB (and, in turn, the wider MRM) than even we had anticipated. She'll be giving a talk, as I shall, at the Chicago conference in August. I recommend you order your tickets now, I happen to know they're selling like hot cakes.

In the space of just six days leading up to and including International Women's Day, Elizabeth was a central figure in four activities:

Sunday, 3 March: Demonstrating with other non-feminists outside #MarchForWomen, Westminster Hall, London (video, 51:14)

Monday, 4 March: Asking women passing by the Millicent Fawcett statue in Parliament Square, London, if they agreed men and women should have equal rights (video, 16:54)

Tuesday, 5 March: Debating with a feminist in Oxford Town Hall (video, 1:33:24)

Friday, 8 March, International Wimmin's Day: Debating with a member of the Wimmin's Equality Party on BBC Radio Kent (audio, 8:02) – Elizabeth did very well, considering she was given outrageously little time to contribute to the discussion

In common with everyone who works for J4MB, including myself, Elizabeth is on a salary of £0.00 p.a. In recognition of her valuable contributions to J4MB and the wider MRM, and with the agreement of The Patriarchy Council, we are with immediate effect doubling her salary. If she carries on performing as well as she has been since her appointment, we'll be doubling her salary every year, going forward.

I invite followers of this blog to post comments in appreciation of this fine young woman.

Fearless Girl

Mark Dent · 9 March 2019 · Archived copy · Original

Fearless Girl has been unveiled in Melbourne. She stands proudly, defiantly in Federation Square.

She is a symbol of the fight for gender equality. She is the visible cry for wage equity, girl power, female empowerment and a tribute to the undervalued and often unrecognized courage and sheer perfection of the female species.

I don't know if this shit avalanche is ever going to abate. I keep waiting, hoping that the worst is behind us and that the blatant lies and inherent bigotry spouted by feminists will eventually come back to haunt them and ultimately lead to the demise of this damaging ideology.

Nope.

There she stands- a defiant little piece of work with a look I have become familiar with in recent years. It seems to say, "I'm a girl, do you have a problem with that?"

The statue encapsulates the unbounded sense of entitlement and pure arrogance of those who have been force fed the feminist agenda.

I think of the endless attacks on masculinity and young boys in our media and in our education system. If any gender was crying out for a symbol to remind them that they are brave and smart and filled with untold potential it is our young boys.

Honesty has always been an enormously high priority in my life. I have never been able to comprehend the way so many people can very deliberately and willfully misrepresent an opposing position or argument in order to score cheap points. I cannot to this day, understand how an ideology built entirely upon a foundation of lies, half truths and myths has not only flourished but continued to gain power in all of the most influential platforms in Western society.

Just this week I watched Senator David Leyonhjelm question an all-female work gender equity panel in parliament. He exposed their ignorance and their absolutely shameless disregard for the welfare of men in an area that literally is a matter of life and death. He wanted to know if this panel, who claims to be passionate about gender equity in the workplace, were concerned about the gender death gap in the workplace.

What about the death gap in the workplace?

Please watch this relatively brief clip. Look carefully at the faces of the women as they respond to David's probing questions. Irritated by his persistence over something as insignificant as the deaths of men in their place of work, they present that familiar stony faced, impenetrable wall of indifference. The woman who feigns concern at the end of the clip is beneath contempt. She knows men have nowhere to turn yet dares to suggest otherwise.

I actually find David's excellent questioning of these women and the group behind our government's domestic violence campaign ultimately unsatisfying. He is softly spoken, polite and controlled. Even when he exposes their callous disregard for the well being of men in the workplace he registers no disgust, no hint of anger or follow up challenge to their poker faced defiance.

Why not show some genuine emotion? Why shouldn't he call out their hypocrisy by asking how concerned they would be about workplace safety if 95% of all fatalities were female?

Don't get angry, Mark. You lose the argument when you become emotional.

I am longing to see genuine, righteous anger from a man with a voice and platform to display it. How could anyone confronted with this astonishingly blatant contempt for the lives of men, react with anything other than anger?

I am tired of this gentle probing and apologetic questioning of some of the most blatant examples of gender bigotry

happening in our very midst every day.

Back to Fearless Girl. Let's read the words of Claire Rogers CEO of World Vision Australia.

> It's right for Fearless Girl to be a fixture in Melbourne, without a fearless boy beside her. We must not ignore the challenges — in Australia and in the rest of the world — that are exclusive to women and girls.

There it is. We must not ignore the challenges that are exclusive to women and girls. This statement infers that we are already focusing *all* our attention upon challenges that are exclusive to men and boys. It also implies that there has been no attention given to issues that are exclusive to women and girls. Both inferences are false.

Our governments have given their undivided attention to issues that are exclusive to women and girls for decades. Look at the hundreds of millions of dollars in funding given to problems deemed to be negatively impacting females. Whether it be domestic violence, health or the use of quotas and incentives — women and girls have been the beneficiaries of a level of support men and boys could only dream about.

Women in Engineering and College of leadership and Management Dinner – Quotas in the workplace

Commonwealth Bank of Australia Women in Engineering Scholarship

Men die earlier but women's health gets four times more funding

The Greens have announced a pre-election pledge of $5.3 billion for Australian women

Our education system prioritizes the needs of girls over boys from preschool through to university. In a profession dominated by female teachers and feminist bias our boys are being demonized and belittled throughout their many years spent in the system. If not always explicit, the tone and attitude of so many people when the "problem with men" is being discussed, would leave no boy in any doubt as to the contempt in which his male peers are held.

UK's university gender gap is a national scandal, says thinktank

Rogers goes on to write:

> Women make up more than half of the population but from government to board rooms, we are woefully under-represented.

It is simply astonishing how often utter bigots like Ms. Rogers can spew such absolute tosh without apparent shame or embarrassment. This woman is a CEO so one must assume she is highly educated and has a modicum of intelligence.

Being a CEO herself, Rogers appears to prove the very salient point that women can indeed become CEO's or government ministers if they have the drive and inclination-pretty much the same qualities a man seeking such a position would need to possess.

She seems to suggest there are laws or obstacles placed in front of women to prevent them from achieving these positions. There are none. Every woman who wishes to enter politics may do so. Every woman who wishes to become a CEO is most welcome to enter the business of her choice and through ambition, sacrifice and talent, achieve her ultimate goal. For every man who has become a CEO there are a hundred who had the same goal but failed. Was it sexism or bias which prevented these men from achieving success?

Why do so many women like Claire Rogers cherry pick statistics? She demands equal representation of women in government and management but not in ditch digging and bricklaying. No mention of the alarming workplace death gap. She has no concerns about the domination of the education system by women-an incredibly powerful platform for brainwashing our youth with their poisonous ideology and has made no demands for this imbalance to be addressed.

The bigot continues:

> We've come a long way, but there is much more to do. Early childhood marriage is one battlefront. Education is another. According to the World Bank, 132 million girls around the world between the ages of six and 17 are still not in school.

Two of the interesting facts on children and education around the world:

- Nearly 70 million children around the world today cannot get a basic education. More than half are girls. *Meaning nearly half are boys*!
- Of the 123 million young people between the ages of 15 and 24 who cannot read or write, 61 percent of them are women. So, 39% of our young illiterate people are male. Yet they remain entirely unworthy of even a mention.

> Research shows the cost of not educating those girls reaches into the trillions of dollars.
>
> And more than 500 women and adolescent girls die from pregnancy and childbirth complications in emergency settings. Every. Single. Day.

How does she sleep at night? Imagine a male doctor expressing his distress over the fact that so many of the *males* in his oncology ward die. How is this shit any different? Millions of boys receive zero or minimal education. Does she give a toss about them? How can any human claiming the mantle of being a person of compassion and virtue entirely dismiss the suffering of millions because of their genitalia?

How many fucking men and boys die in wars they were forced into, workplaces they are laboring in or by their own hand to escape their privileged, entitled lives? **Every. Single. Day.**

The disparity between male and female suicides in some of these countries is stunning.

I will guarantee Claire Rogers that it is men who are at the forefront of the fight to lessen the prospects of women dying due to pregnancy complications. She writes as if there is a world- wide plot concocted by men to allow women to die during childbirth.

Perhaps the husbands and fathers of these women don't want their wives or daughters to survive nor do they want their children or grandchildren to live. I challenge her to point to the women who are doing all that is in their power to stop males from killing themselves in the most shocking numbers every year or preventing young boys from being forced into labor camps or armies at the point of a gun or blade. No-one would dream of insinuating that the countless ways males suffer in this world is all attributable to women and their callous indifference, yet men must carry the burden of responsibility for everything that negatively impacts a female's life.

Rogers writes as if the world is one in which hunger, pain, grief, oppression and suffering only touches females. This world seems to afford males, regardless of their geographical location or their societal status, a protection from the vicissitudes women must endure. It is a lie:

> Poverty affects women more than men.
>
> www.csrtimes.com/community-articles/poverty-affects-women-more/KpjqnefPJl
>
> Climate change has a more damaging impact on women and girls.
>
> https://www.bbc.com/news/science-environment-43294221
>
> https://www.nrdc.org/stories/how-climate-change-impacts-women
>
> Women are the primary victims of war.
>
> https://www.youtube.com/watch?v=Wyv4TOSJ_yE

You've heard this absolute garbage spewed before. It flies in the face of everything our life experience teaches us, yet you can rest assured that the children who complete their education under the care of feminist ideologs believe it.

Rogers has more to say:

> Men and boys reap rewards from increased women's health standards.

The old, "feminism and female empowerment is really the empowerment of men and boys too!"

What a patronizingly sick joke. If only men believed they too would derive some benefit and empowerment by stopping their evil oppression of women, they would stop *allowing* women to die in childbirth or desist from deliberately preventing their daughters from achieving their dreams. If men could just be convinced that they will *get* something back if they treated women and girls fairly -why the sky is the limit!

Here doggy, good boy fetch the bone!

Rogers completes her article with this advice:

> Supporting and empowering girls and women, whether in Australia or overseas, advances us.
>
> So, what about Fearless Boy?
>
> Take your son to see Fearless Girl. Take a photo of him standing at her side. Explain the importance of International Women's Day. Make him the fearless boy.

Take you son to see Fearless Girl. Perhaps the same boy who has been told he *must* respect all women and girls because they have vaginas. He has never been told men and boys are worthy of the same respect.

Male teacher speaks out against respect programs in Aust schools-hatred of men.

Perhaps the same boy who has sat quietly in the corner of the family loungeroom, watching the tv with a sense of confusion and shame as yet another government funded advertisement depicts a boy of his age hitting and hurting girls, because that is exactly what boys his age like to do.

Perhaps the same boy who sees his gender constantly branded culpable for all of the woes in our society and belittled and denigrated by the leaders of his country — many of them men.

And so a statue of Fearless Girl is erected in Federation Square.

It is the boys of this generation who have reason to be fearful. It is boys of this generation who will require courage to negotiate the endless pitfalls and traps ready to ensnare them should they misspeak, have a bad sexual encounter or wish to apply for a job which specifically states no men need apply.

Perhaps he will become enmeshed in a relationship with a violent, manipulative woman and have to find a way out without losing his mind and all of his money. Perhaps he will have his children torn from his life for no other reason because his female partner can do just that and there's not one fucking thing a human with a penis can do about it.

Fearless Girl.

My dad taught me at a very young age that fearless people are not brave.

Fearlessness is not to be admired. It is those who feel fear but still choose to confront and overcome it who are most deserving of our admiration.

Perhaps that is why most of my heroes are men.

ICMI'19 in Chicago is going to be a humdinger. Please help us document it.

Paul Elam · 14 March 2019 · Archived copy · Original

Folks, every year since the second ICMI Anthony Corniche has traveled the planet (largely at his own expense) to take and produce professional quality videos of the speeches so that we can freely distribute them to the world. In that respect, his work has been invaluable. Not everyone can make an ICMI, but thanks to Anthony everyone can enjoy the talks.

Please follow the link below and toss in something to help him out with this important work. You can get your name in the credits. ICMI'19 in Chicago this August is turning out to be a veritable who's who of free speech advocates. We are looking forward to sharing what they have to say with the rest of the world.

ICMI VIDEOGRAPHY FUNDRAISER.

ManWomanMyth: “Truth, Lies, and the War on Men” – the complete video collection

Mike Buchanan · 14 March 2019 · Archived copy · Original

ManWomanMyth (MWM) was a highly influential British vlogger who published well over 100 videos on his YouTube channel during the 10+ years leading up to 2015, when the channel was taken down. MWM is no longer active, sadly, but we know he’s pleased his work remains valued by MRAs worldwide. Fortunately some MRAs had taken copies of the content before the channel was taken down, which is why they remain available on YouTube and elsewhere to this day.

Individual “mirrors” usually contain some videos which have been pulled for alleged copyright infringements, and none of them have contained *all* of the output of MWM. The most comprehensive developed to date is (we believe) this, but it excludes five important videos on “misandry and intimacy”. The original posted videos attracted huge numbers of views, the re-posted videos fewer. They deserve many more.

We recently set ourselves the task of putting into a new J4MB playlist all the known output of MWM, and that playlist (114 videos) is here. Most of the videos were drawn from the aforementioned “mirror”. If you know of any videos we’ve missed, please let us know, and we’ll add them immediately. Thank you.

If you haven’t seen any of MWM’s output before, we recommend you start with Female Supremacy (video below). It starts with a clip from a decidedly un-PC *Two Ronnies* sketch, the likes of which the BBC would never make today. The occasional flashes of humour in the videos are welcome. A video on the iniquity of men and women winning the same prize money at Wimbledon starts with, “Game, Set, and Snatch”.

Girls feelings are far more important than the truth

Mark Dent · 16 March 2019 · Archived copy · Original

Imagine if you will, a primary school situated somewhere in a leafy suburb of Melbourne.

It is a girl's school. Each day the girls are taught many lessons, but one of them is driven home on a daily basis. The lesson is that one plus one equals three. Just in case the instructions from the teacher are not planting this fundamental truth deeply enough into their young minds, the walls of the school corridors are covered with posters reminding the girls that 1+1= 3. When the girls leave school at the end of the day there is a very large billboard just across the road from the school gates which features letters two metres high alerting the girls to the fact that 1+1=3.

Late in the final term of the year the girls are given a test to see what they have learned in the subject of numeracy.

The test results reveal that nine out of ten girls in the school believe that 1+1=3. The staff is stunned. They cannot believe that these young women accept this mathematical equation as true.

Armed with their results they approach the government and demand that more money, support and positive discrimination is required in all schools so that this alarming belief is no longer held by the girls in our education system.

In what possible world could such an absurd, insane set of circumstances occur?

Well, right here in Australia.

You see, I was alerted to the fact that nine out of ten girls ***feel*** they are not treated equally with boys.

The article claims:

> *A landmark study of 600 girls aged 16-19 reveals young women believe sexism is rife in Australia, with one third claiming it would be easier to get their dream job if they were male.*

One of the girls, Olivia, aged 16 offered this comment:

> *The numbers are really shocking, that so many girls **feel** this way.*

The article goes on to report:

> *More than half of the teenage girls say they are seldom or never valued for their brains over their looks.*
>
> *One in three girls did more housework than their brothers.*
>
> *Just one in six girls **feel** they are given the same opportunities to get ahead in life as the boys.*

Our friend Olivia said she and her friends *Talk about pay gaps a lot.*

How shocking. A group of girls raised in a country which tells them every day that they are oppressed, paid less for the same work, and have a one in three chance of being raped or beaten by a man actually believe it. Of course, they are also told males are privileged and we live in a patriarchal society.

Hold on to your hat:

GIRLS identified higher levels of equality in Nicaragua and Ecuador than in Australia.

What an outrage. Young, privileged women leave their place of education believing the country which provides them with every possible entitlement, is in fact more oppressive than dictatorial regimes. It is criminal behaviour. It is poisoning our society. Today we are seeing the fruits of this indoctrination in the utter self-absorption of so many

young women and their open contempt for males.

These lessons begin in primary school. The boys sit, quietly ashamed as the class is told boys must learn to respect girls and women. When they go home at night advertisements by a bank tell them they are privileged because their parents pay them more pocket money *because* they are a boy. They are informed that when they grow up their boss will pay them more than females *doing the same job* just because they have a penis.

They will be portrayed as girl bashers and bullies whose natural instinct is to harm those they believe to be weak and vulnerable.

By the time young women leave our feminised universities they have been brainwashed with these lies and distortions for the best part of their lives.

Note too, that being characterised as a victim brings a sense of delicious comfort to the oppressed because any failure in their personal or working life can simply be attributed to the inequality and sexism in our society.

And here it is, one more time:

with one third claiming it would be easier to get their dream job if they were male.

[image]
The first 10 female officers to graduate from the Air Force Undergraduate Pilot Training Program pose for a group photo in front of a T-38 training aircraft.
Of course, not getting their dream job could not possibly have anything to do with their lack of appropriate skills, drive, passion, dedication or personality.

But the most disturbing aspect of this disgustingly twisted survey is the fact that women in positions of power and influence have grabbed it and are holding it up as proof of the ongoing gender inequality in our country.

Plan International deputy chief Susanne Legena said it was:

> Greatly concerning that girls in 2016 are saying they don't ***feel*** *valued for their intellect and opinions.*

Our Watch Chief Executive Mary Barry said:

> *Violence against women begins with gender inequality.*

Watch as Senator David Leyonhjelm calmly dismantles this ludicrous claim.

> *As long as girls and woman are seen as less than equal than men and boys, violence against women will continue.*
>
> As this survey shows, we have a long way to go to achieve gender equality in Australia.

Sickeningly Machiavellian isn't it? Perhaps Orwellian would be a better description of this disgraceful ruse.

Note that not one girl or women could cite *one* example of actual discrimination of females or entitlement and privilege granted to males.

It was all about how the girls *feel.* How can a girl prove to anyone that her intellect is not valued by others? How many young men feel their opinions count for nought? We will never know because no-one will ever ask them.

We do know that boys in our secondary schools and universities are not allowed to offer any opinions unless they conform to the strict feminist narrative. Yet this article and report focuses on females who as we speak make up the large majority of students attending universities, with the gender gap growing every year.

And these deceitful, manipulative, powerful women pretend to be shocked by the fact that young women feel they are disadvantaged, though fully aware that this message has been forced down their collective throats for years.

How often do we hear: *We have a long way to go…."* Which is code for:

We must continue to push the lie and illusion that women are disadvantaged and oppressed so we can continue to get truckloads of cash and entitlements from the next batch of cowardly, gullible male politicians who dance to the feminist tune.

Every time I think the world is slowly coming out of the nightmare stupor of four decades of male denigration and hatred I come across articles like this and I realise how far we have to go and how deeply corrupt and deceitful out media and governments are.

Girls routinely outperform boys in school

> *"Yet again, the girls have well and truly outperformed the boys, it is about a 70/30 split in terms of girls who have topped courses as opposed to boys,"* said NSW Education Minister Adrian Piccoli.

What a perverse form of oppression. The oppressed out-perform their oppressors in education. The oppressed outlive their oppressors. The oppressed receive more funding for their health despite the fact their oppressors die years earlier. The oppressed are far safer and more comfortable in their place of employment.

Article: 97 Workplace Deaths in 2018

Note again the sudden absence of gender specific language when we are reporting on a problem which overwhelmingly affects men? Is it not sickening? Can you imagine such a neutral report if 95 of those killed were women?

The oppressors outnumber the oppressed on our streets on cold winter nights.

As Alice once remarked:

"Curiouser and curiouser!" (she was so much surprised, that for the moment she quite forgot how to speak good English)."

■ Girls Just Wanna Be Equal: Unfortunately, we have a very long way to go.

■ Face the facts: Gender Equality 2018

Feminist Clitoral Propaganda and the Politics of Bonking

Bettina Arndt · 19 March 2019 · Archived copy · Original

In this video Bettina Arndt talks about feminism's influence on sex research. Bettina notes:

> This week I have made a video about The Politics of Bonking. It's all a bit of fun but also raises some serious issues about how feminism is distorting research into the most intimate aspects of our lives.
>
> To explain a little more. We're living through an era of what Germaine Greer called "veritable clitoromania" where feminists for decades have been promoting the idea that the clitoris is the gold standard of women's sexual response and the vagina is dead in the water. According to many feminists, women who climax easily during bonking are simply a figment of men's pornographic imagination. The joys of bonking have been redefined as masculine self-indulgence – men exercising patriarchal power over miserable, clitorally-deprived women.

Should prostitution be decriminalized?

Philip Carl Salzman · 22 March 2019 · Archived copy · Original

In late February 2019, Robert Kraft, billionaire and owner of the New England Patriots, was one of more than a hundred people facing charges of soliciting prostitution for attending central Florida day spas and massage parlors, such as the Orchids of Asia Day Spa. Several employees have also been charged with racketeering, deriving support from proceeds of prostitution and engaging or maintaining a place of prostitution. This investigation is part of a crackdown on sex trafficking.

Sweden's "feminist government," as it proudly calls itself, has criminalized the purchase of sex. Although prostitution is legal, and prostitutes are not arrested, being a client of a prostitute is illegal, and clients are being arrested, and incarcerated for up to one year for a single offense. This is a nice example of Swedish feminist "equality." According to *The Independent*, this Swedish model has been adopted by Norway, Iceland, and, more recently, Canada and Northern Ireland, all Nordic countries heavily influenced by anti-male feminism.

Other advanced Europeans countries, notably Germany, Switzerland, and Greece, have entirely decriminalized prostitution, making voluntary contracts for sexual services legal. No one gets arrested; no one gets incarcerated. The Swedish model of criminalizing clients of prostitutes has come under considerable criticism, not least because of the harm it brings to prostitutes.

In 2016, Amnesty International formally adopted a policy advocating decriminalization of all consensual acts of purchasing sex, saying that "the criminalisation of adult consensual sex work interferes with the realisation of the human rights of sex workers." AI went on to say ""We want laws to be refocused on making sex workers' lives safer and improving the relationship they have with the police, while addressing the very real issue of exploitation. We want governments to make sure no one is coerced to sell sex, or is unable to leave sex work if they choose to."

Any sociologist could tell you that prohibiting behavior by law is not the ideal way to influence people. In recent times, the 1920-1933 American experiment with prohibiting the producing, selling, and consuming of alcohol was a shambles, until it was finally cancelled. But it did produce many enterprising characters, such as Al Capone, Bugs Moran, and Machine Gun Kelley, as well as a lively liquor export business from Canada.

The official American "War on Drugs," going on for the past fifty years, has been a boon for the law enforcement and prison business, but could it be said to have reduced the consumption of drugs? Some U.S. States and Canada have capitulated, legalizing marijuana, and in some jurisdictions the government has become the producer and seller.

Will the cold Nordic countries succeed in wiping out prostitution by victimizing customers rather than prostitutes? While it may please some feminists to punish men, it seems unlikely that such measures will remove the will to establish such relations. After all, the age when sexuality was highly restricted, with Church backing and community pressure, is long gone. Today among young people the 'hook-up" culture is normal, and promiscuity is the statistical fact. As well, the prohibition of a voluntary and consensual contract between two free adults is seen as an arbitrary and unnecessary diminution of freedom.

While sex trafficking, minors in prostitution, and pimp-controlled prostitutes are violations of human rights that should and must be suppressed, voluntary relations of adults for the exchange of money and sexual services should not be criminalized.

Final victory for Vladek Filler!

Robert Franklin · 23 March 2019 · Archived copy · Original

Call it Everyman's "Shawshank Redemption." Vladek Filler has won again (Bangor Daily News, 3/16/19). His victory is now complete. On March 12, federal Judge John Woodcock issued his ruling awarding Filler $1.77 million in damages for his illegal and immoral persecution by various authorities of the cities of Gouldsboro and Ellsworth, and Hancock and Washington counties. (The award is against a single person, Linda Gleason. Filler previously settled out of court with other defendants.) Perhaps more important than that award though was this statement in open court by Judge Woodcock:

> And this is really, from a judicial perspective, it's just appalling. I can't say how sorry I am to you that you had such a terrible experience with the criminal justice system in this country and in this state. There's no excuse for what happened to you. I know that you were born in Kiev. Not far from Kiev is Prague. In Prague, there was an author named Franz Kafka, and he wrote a book called The Trial about a man who is subjected to a malicious and befuddling and horrific trial system, and, unfortunately, you're a living embodiment of what Franz Kafka wrote about. And I'm just terribly sorry it happened to you; there is just absolutely no excuse."

The final message of Filler's story is that a person can, by being right, strong, calm and persistent, prevail over seemingly insuperable odds, over a system of state power that's rigged against him.

I won't reprise the facts of Filler's case. I've written about it numerous times before. But here are a few of the people and "powers that be" over whom he prevailed:

> His ex-wife who, fearing the loss of custody of their kids, leveled false allegations of sexual abuse and child abuse at him. Filler proved her allegations to be false and won sole custody of the children.

> One assistant district attorney who prosecuted him for rape knowing him to be innocent of the charge. Filler proved himself to be innocent of the charge despite ADA Mary Kellett having lied to the police, lied to the judge, lied to the jury, lied to the press and violated the rules of procedure, the rules of evidence and at least seven ethical requirements for prosecutors. Filler's persistence caused Kellett to resign her job as ADA and become the first and only prosecutor in the history of the state to be disciplined by the state bar association.

> Numerous police officers who worked hand-in-glove with Kellett to try to railroad an innocent man into prison. Filler demonstrated their malfeasance in his civil suit against them. Rather than face a jury, the police settled that case out of court.

Filler prevailed in two attempts to find him guilty of criminal wrongdoing. He forced the state bar to discipline an assistant District Attorney and won significant money damages from numerous individuals and state entities. He is completely exonerated and they are disgraced. The only irony remaining is that the only person to yet apologize to Filler is Judge Woodcock, a man who's never wronged him.

The criminal justice system is in many ways stacked against defendants. Even the innocent sometimes go to prison. But Vladek Filler proved that an innocent man can defeat the power of the state.

The family court system too is in many ways stacked against fathers, particularly when sexual assault allegations (i.e. the "silver bullet) are made against them. But Vladek Filler has proven that being in the right plus strength and perseverance can win the day.

For all those things, he stands as a beacon of hope to every innocent person who must confront and fight judicial systems that sometimes seem Kafkaesque.

Indirect Activism – and its harm on male progress

Xavier Jones · 28 March 2019 · Archived copy · Original

When you think of activism, you think of two things: civil rights and individual virtue. The goal of civil rights is to offer political, financial, and social equality for a group of people who are disadvantaged. Individual virtue puts value on personal accomplishments. The two of these strategies are commonplace terminologies in the world of egalitarianism. However, there are two separate strategies that should be used to describe men's issues: direct vs indirect activism. This strategical divide is a confirmation of what level of action you prefer to take in the face of injustice. This piece talks in great detail about indirect activism and its contrast to direct activism.

Feminists claim that the goal of their movement is to fight for equality of the sexes. And they even go as far as to claim that the movement helps both men and women. Men, however, are very skeptical of this notion. And they have every right to be. Starting with the obvious elephant in the room — the goddam title of their movement. Continuing with their nonchalant attitude (and dismissive victim-blaming responses) towards male suffering (Why Can't We Hate Men?, drinking male tears, men's rights are nothing, A Scary Time). Ending with their lazy and inconsistent patriarchy narrative — which implies that men receive all the benefits in society, while women are always on the losing end. Despite all of that, feminists were given the benefit of the doubt (dare I say due process) to prove that they aren't anti-male and that they are champions on men's issues.

But how does this work? How do they prove their supposed assertion that men benefit greatly from their ideology? They accomplish this by pointing to the men's movements that they support. "Umm…what men's movements?" you might ask. Well, there is a male-wing of the women's movement, which claims to fight for men's issues using feminist ideology. I'm sure a lot of you aren't aware of these men's movements. That's because the only time these factions slide across a feminist's tongue is when their own movement is called out for not living up to their declared goal of sexual equality. They never had much of an intention to fight against men's disadvantages. They just needed a movement to be used as tokenism to recruit more men. And thus 'indirect activism' was born.

Indirect activism is a passive level of action used as a substitute for male progress. Instead of attempting to remove the societal disadvantages on men, they choose to substitute the traditional human rights approach of fixing inequality. While women were expected to get immediate justice, Men were expected to encounter gradual change. This trickle-down theory comes from the heavily flawed belief that by helping women, you will subsequently benefit men. Examples of their logic:

- If women get their voting rights & the ability to participate in the army, then men would no longer have to worry about signing up for selective service.
- If women have abortions and take birth control pills, men won't have to worry about paying child support.
- If the media portrays women as strong empowered heroes who are just as physically as capable as men (ignoring biology), maybe society can start taking violence against men more seriously.
- If businesses start employing women, men will no longer have this financial burden of being seen as the breadwinner.
- If we invest more money and attention in women's health, men's health will inevitably be tackled afterwards

The problem with this theory is that it's nothing new. It's been tried for nearly a century now. The men's movements that present these philosophies (National Organization for Men Against Sexism, White Ribbon Campaign, #HeForShe, etc.) have been getting social and political progress in areas where women have perceived disadvantages. And, as you all know, this has had little effect on how men are treated in society.

- Women got the right to vote in 1920. Here we are nearly 100 years later and men are still required to sign up for selective service.
- The pro-choice movement is one of the largest movements in the world, bills continue to pass in order to give

women more access to contraception. So far, this epidemic of unfair child support hasn't stopped-one can even argue that it has gotten even more out of control.

- For the past 60 years women have started to be portrayed as powerful heroes through comics, cartoons, and movies. There is still a large lack of domestic violence shelters for men in society. There are very little campaigns condemning the androcide that men face on a daily basis.
- We now live in a society where men and women being employed is pretty commonplace. And so far, men still have to take care of women. The difference being that now women just manipulate innocent men into paying for their lifestyle. This is a scenario known as the "gold digger" epidemic.
- And after all of the years of financial focus on women who suffer from lack of health funding, there is still little investment of men's health.

One of the leading reasons that society allows all of these prejudices against men, stems from a level of gynocentrism in many aspects of life. We as humans have been socialized to view women as heavenly, defenseless, and in need of rescue. And by focusing all of the attention of sexual equality on women's issues, this only furthers the gynocentric notions that plague the general public. This becomes a problem, as it's completely inconsistent with the results that men were supposed to be receiving. The feminist movement were expected to create a wave of men and women who are warriors for sexual equality. Instead, they created a block of female chauvinists and male saviors.

In order to keep up the pro-men facade, feminists have come up with a new indirect model (even more passive than their trickle-down theory) for men: male liberation. Men were always suffering from unfair burdens put on them. Their sexuality, economic responsibilities, armed services, prison rates, and so forth. We have been asking to be freed from this weight for a very long time. It would only make sense for liberation to be the answer to our issues. But, of course, the name is a misleading title used to attract vulnerable men to their cause. Male liberation does, indeed, free men from harmful gender roles-just not the ones that men asked for.

Male liberation is a finger wagging philosophy that seeks to shame men into acting more feminine while denouncing their masculine traits. They want more men to embrace womanhood, while emancipating men from their masculinity. By using the words "toxic masculinity", without any consistent characteristic, men will be freed from this dangerous prison called "manhood". Their focus is 10% on the male victims and 90% on the male perpetrators-which they use to rationalize why emasculation is completely necessary. And just to cement this charade of male progress, gynocentric men (the men's liberation movement comes to mind) are used as a form of tokenism in order to add to the illusion of men having support. Women can now tell themselves that they are in support of men without having the burden of actually providing results. Men, however, will continue to suffer-which is no skin off of their bones.

Decades after seeing little improvement on male life, men said "enough is enough". They called feminists out for their lack of accomplishments on men's issues. Of course, feminists denied this, and rushed to silence opposition. But it wasn't as effective as they expected. Men started to backlash against the movement for their shortcomings on men's issues, demanding answers. Criticizing them for not living up to the hype that they built up for themselves. This led to feminists asking why men don't start their own movements instead of being upset at feminists-a clear deflection from the fact that they weren't even fighting for men like they promised. They were honestly confused on why feminists weren't allowed to call themselves a movement for both genders while fighting for one. It was almost as if you had to let them know that 1+1=2. However, men came to the conclusion that starting their own movements would help. And this is where direct activism comes into play.

Direct activism, unlike indirect, is a vigorous form of necessary action used to progress and benefit a disadvantaged demographic-in this instance men. These assertive activists will start by bringing attention to all of men's injustices, while requesting sympathy and understanding of men's pain (i.e. A Voice for Men). After gathering up a sizable amount of men (Men's Rights Activists) and well-meaning women (Honey Badgers), their job is to fight tirelessly to remove that burden being placed on men. This can be accomplished-using a civil rights approach-by discrimination

lawsuits (National Coalition For Men), policy proposals (Justice For Men and Boys), resource centers (Father's Rights Movement), & starting charities (Campaign Against Living Miserably). And if fighting through legality isn't your thing, you could always go the individual virtue route-connecting with your spirituality (Promise Keepers), boycotting romantic relationships (Men Going Their Own Way), & creating social support spaces (The Mankind Project).

Conveniently, each of these men's movements have been viciously attacked and slandered by the feminist movement. Every men's movement that advocates for direct results, makes feminists uncomfortable (surprise). Feminists suggested that men start their own movement-in response to their own movement being called out for its shortcomings. And now that men do that very thing, feminists lead ferocious campaigns any progress these men's movements attempt to make. Writing disparaging articles in order to belittle any man who dares to fight for legal human rights. Boycotting any media that allows a platform for these men's organizations. Threatening to use their political influence to vote against any politician seen giving the movement the time of day. And, eventually rioting against any men's advocate who tries to show up to any speaking events. The actions of the women's movement highlights their true intentions and gives us a clear depiction of the difference between direct & indirect activism.

Indirect activists notices that men have legal, financial, political, and social inequality. But they're fine looking the other way. They're too busy telling men to be better people, focusing on "toxic masculinity"-without giving a consistent separation between the toxic and healthy characteristics, and telling men to give up any gender roles that don't benefit women-while yelling "man up!" when men are faced with their own issues. Direct activists, on the other hand, are a lot more urgent. They want justice and they are willing to argue and fight back against anyone stopping them from getting it done-be it media, government, businesses, colleges, or feminists. They aren't waiting for women to have an epiphany or transformation on their privileges. Laws that disadvantage men were a target for them to remove. And this, in return, makes them a target for feminists to remove.

The feminist movement isn't all about justice, per say-it's not even all about bigotry. It's about representation. Movements are like politicians. Their job is to speak on behalf of their constituents. Women are the constituents of the feminist movement and therefore have to be given positive reception at all costs. Whether it be for justice or bigotry, it's the job of the feminist movement to rationalize even the most indefensible actions of feminine America. In this case, women are incredibly fearful of the day that they would lose their privileges. Anyone who manages to be a threat to those privileges are immediately perceived to be a threat to women-most notably the men's rights movement. Women can't do anything about these movements, on their own. They need support through establishments, financial investment, and media platforms-and this is where the feminist movement comes in to represent women. Feminist movements have a lot more political positions, funding, media attention, articles, and social support than men's movements. And they abuse that power to prevent a populist movement from gaining any form of attention and success.

- If MRAs bring too much attention to men's movement through social media, feminist respond by harassing MRA accounts. Reporting them to twitter. Comparing their movement to hate organizations. And asking the question, "Why don't MRAs open up more instead of spending all of their time on the internet?"
- If MRAs write books, make documentaries, or set up conferences about men's issues (like The Red Pill or The Myth of Male Power) feminists respond with unnecessary protests. They pull fire alarms, give bomb threats, riot in the streets, and destroy property. So that leads to their new argument "Why don't MRAs march the streets like everyone else?"
- If MRAs march the streets (Sydney Watson's march for men), feminists respond with counter protests, inaccurate coverage of the event, slandering of the people involved, and more threats of violence. Which gets you to their new question "Why don't MRAs try demand the government pass policies for men instead of complaining about their problems?"
- If MRAs attempt to pass policies through lawsuits and boycotts (most notably through the National Coalition for Men and the father's rights movement), feminists write libelous articles, urging Americans to fight against any form of action taken against the movement in the name of equality-oh, the irony. Which leads them to their

latest form of criticism “MRAs don’t get anything done”

- Whenever MRAs get invitations to political meetings to change policies that hurt men (fixing title IX, National Coalition for Men vs Selective Service System) feminists threaten to vote out politicians who even give them the time of day. They give threats to counter sue. And they demand the laws be overturned.
- After these men’s issues gain notable popularity or get legal notification, feminists swoop in to take the credit. They call it a “feminist issue” and claim that this was what they were supposedly fighting for from the get-go.
- They eventually use their influence (through journalism, documentaries, books, conferences, and interviews) to rewrite history and give all of the credit to the feminist movement. So, after all of the work that MRAs do, feminists give themselves all of the credit.

The purpose of this article is to get you to understand what feminists mean when they say “We do support men. Here are the men’s movements that we support” or “Helping men is a part of feminism”. All of the men’s movements that they support are movements that promote passive activism. Movements that have no intention of removing the societal burdens than men bare the chunk of. And any and all levels of direct activism that men promote will be dismissed and fought against. So, the next time a feminist tells you that they support men, it’s time to hold their fight to the fire. Ask them what male policies they are fighting to pass. Anything less, will no longer stand. It’s time for men to get together and let them know that we’ve had enough of these oblique campaigns. It’s time to put up or shut up. If they can’t fight for men’s issues, then they can get out of the way and make room for a group of people who can.

Theatre review: Feminist show Queen C*** is a modern TRIUMPH to empower both women and men

Mike Buchanan · 28 March 2019 · Archived copy · Original

Express caption: Reminiscent of Monty Python: the actors' portrayal of members of the Justice for Men and Boys Party (Image: Tilly May Photography)

Express caption: Surreal: the stage was well and truly painted 'hairy and fleshy pink' (Image: Tilly May Photography)

Mahatma Gandhi once wrote:

> First they ignore you, then they ridicule you, then they fight you, then you win.

Feminists – being considerably slower than normal women – are clearly still on the second stage.

My thanks to Sally for pointing me to this piece published online by the *Express*. It's about *Queen C****, the latest testament to feminists' fathomless self-absorption and narcissism. The writer of the article is Sam Stevenson, a mangina. Extracts:

> ZANY and daring, Queen C*** Sacred or Profane? is an important work for theatregoers to behold.
>
> Deborah Ward and China Fish's fearless feminist sketch show will empower women and men alike. The radical play evokes a heady mishmash of the endearing absurdity of *The Mighty Boosh*, with lashings of *The Vagina Monologues* thrown in for good measure. Sponsored by Lunette menstrual cup and made possible with Arts Council funding, [J4MB: In plain English, "made possible" by money extracted from taxpayers – mainly men, who pay almost 75% of the income taxes collected in the UK] the Hannah Elsy production aims to shed light on women's issues of the day [J4MB: What a refeshing change from the relentless shedding of light on men's issues] through the lens of the burlesque.
>
> The actors craft an array of colourful and grotesque characters, which lampoon their subject matter with

> aplomb. During the show's second rendition at London's Bunker Theatre, the audience was audibly in stitches throughout…
>
> Highlights included a giant, sentient "fleshy pink" vagina, an acerbic Monty Python-esque interpretation of British men's rights activist Mike Buchanan – who was the founder of the Justice for Men and Boys party – and a performing stage manager who takes the form of an overexcited clitoris…
>
> "As theatre-makers we are interested in comedy and specifically absurd comedy," Deborah told Express.co.uk. The obvious thread of satire is pronounced throughout the performance. But while comedy undoubtedly spearheads this courageous show, it must not belie its true impact as a cutting-edge critique on the patriarchal world in which we live…
>
> Beneath the side-splitting performances and witty script, Queen C***'s thesis therefore raises not only eyebrows but fundamental questions about the role of women today.

The MHRM is a tradcon Trojan horse

Elizabeth Hobson · 30 March 2019 · Archived copy · Original

The MHRM is a tradcon Trojan horse? This is what feminists would like everyone to believe.

A common misrepresentation of the Men's Human Rights Movement (MHRM) is that we are simply trad-cons attempting to turn back the "progress" made by women over the last century. According to *Hope Not Hate's* 2019 'State of Hate' report, "Improvements in gender equality in recent years, and the feminist campaigns propelling them forward, have been met by resistance and opposition in parts of society".

In their estimation, we use a "human rights framework" to push for revocation of women's liberties – wanting women to be essentially *barefoot, pregnant and back in the kitchen*

Bill Whittle said that "conservatism is the conservation of liberal values" and he was right. Our modern Western societies are inherently *liberal*, enshrining principles such as: liberty, justice, equality, individualism and meritocracy. The MHRM can generally be characterised as having gratitude to the traditional liberal system for taking us as far as it has and building such a great civilisation – so we *don't want to smash it*. We're also often realists who want to see candid discourse on the research that indicates that traditional set ups do work best for most people (so they can make free but informed life decisions).

However, in my opinion, we're equally an inherently progressive movement who want to *build* on the liberal values that our societies have evolved. We seek an end to gynocentric legislation/administration of law and the extension of the rights, opportunities, choices and consideration, that women and girls receive, for men and boys. This will mean, in some ways, a 'step down' for women – but in terms of privileges, not rights – and women will still be free to act autonomously, they'll merely be held responsible for their actions to a greater degree than at present.

We want to build on liberal values in the following ways:

- **Liberty –** Freedom is a good in itself, not a means to an end. John Stuart Mill argued, in 'On Liberty', that "Society can and does execute its own mandates: and if it issues wrong mandates instead of right, or any mandates at all in things with which it ought not to meddle, it practises a social tyranny more formidable than many kinds of political oppression, since, though not usually upheld by such extreme penalties, it leaves fewer means of escape, penetrating much more deeply into the details of life, and enslaving the soul itself." The MHRM fairly consistently argues for freedom from the tyranny of *feminist* opinion. Despite being a minority identity, feminism dictates to society what is to be the (narrowly defined) accepted discourse and behaviour. Mockery of feminism can result in deplatforming and innocent behaviour on the part of men, if unwelcome, is referred to as 'entitled', on a continuum with rape and potentially a hate crime. This has a chilling effect on academic freedom (thus the search for truth itself), interpersonal relationships and individual wellbeing.
- **Justice –** The MHRM is absolutely committed to the principles of 'innocent till proven guilty' and 'blind' justice. In recent decades feminists have successfully promoted the idea of 'believing the victim,' in cases of alleged violence, harassment or sexual misconduct against women – regardless of available evidence. This has led to kangaroo courts in universities weighing evidence on a probability basis (51% likely), miscarriages of justice and even deaths. There is also a glaring gender justice gap visible across the modern West with men receiving harsher sentences and treatment as compared to women. In the U.K. men account for around 95% of the total prison population despite only committing 3.4 times more crimes than women. Feminist activists (such as Women in Prisons, Baroness Corston and Julie Bindel) have committed themselves to widening the gender justice gap – enabled by myopic and sentimental authorities.
- **Equality –** The MHRM seeks nothing more than equality in terms of rights, opportunities, choices and treatment for men and boys, with women and girls. We pursue such policies as: an assumption of 50/50 shared parenting in the Family Courts. For men to have a right to opt out of fatherhood and the legal responsibilities.Prevention of paternity fraud – with compulsory paternity tests and proportional consequences if

fraud is discovered later (reimbursement of costs plus therapy eg.). An equitable amount of money and effort expended researching cures for 'male' illnesses as 'female' illnesses. Male contraceptives. For men to be valued by society, and to see as little misandry as we see misogyny. Equivalent services available for male victims of DV. For men and women receive equal sentences for equivalent crimes. An end to affirmative action quotas to allow people to succeed on the basis of their merits. For governmental and supranational organisations (like the U.N.) to either drop their departments that focus solely on women's issues, reinvent them so that they're genuinely focused on inclusive gender equality or to compliment them with departments for men. To embark on concerted efforts to make the world safer for men, as well as women. For each sex to be protected from non-medically necessary infant genital mutilation. To classify 'forced to penetrate' as 'rape' in the criminal justice system and sentence perpetrators on a par with perpetrators of penetrative rape. For the non-feminist sector is given a representative voice in politics, academia and the media.

- **Individualism –** The MHRM sees people not as collectives to be promoted or punished for the actions of other people who share immutable characteristics with them. Moreover, we see individuality as sacred, each individual person unique and deserving of the kind of equality outlined above.
- **Meritocracy –** The MHRM believes that men and women can succeed in whatever fields are suitable and attractive to them and that it will benefit our entire societies when those most accomplished and desirous can rise to the tops of their fields.

The MHRM isn't misusing a human rights framework. We are a critically important human rights movement that is pushing for change that is way past due – and if there is any life left in our liberal democracies, if conservatives *have* conserved liberal values, then we will make progress. 'Conservative' and 'progressive' are terms commonly applied in messy, inconsistent and misinterpreted ways. They're actually mutually inclusive forces that work to further human well-being when balanced appropriately – and the MHRM achieves that humble balance well.

"Progressives" like *Hope Not Hate* are more aptly named: ideological collectivists. They don't want our civilisation to make progress; they want to smash the system and they want to subvert our liberal values to establish an imagined social justice utopia. Standing against "progressives" like that does not a trad-con make. Onwards!

Joe Biden will never be president, however much he kisses feminist ass

Elizabeth Hobson · 2 April 2019 · Archived copy · Original

Joe Biden wants to be the POTUS and he thinks that feminists are going to help him so, last week, he gave an emotional speech at an event celebrating student activism against sexual assault. Joe knows "a really notable woman" and "[he] regrets to this day he couldn't get her the kind of testimony she deserved".

The problem, as he sees it, was "I mean sincerely, a bunch of *white guys* hearing this testimony".

Anita Hill, said Joe, deserved to be respected for not becoming hostile at the tone of the questioning, and for her act of stepping forward to be recognised as an act of courage. Joe claimed "she paid a terrible price. She was abused through the hearing, she was taken advantage of, her reputation was attacked", he also suggested that her career was damaged.

Anita Hill's allegations were salacious (to the point of absurdity) – she claimed not only that Clarence Thomas repeatedly asked her to socialise with him outside of work but that he ignored her clear disgust, insisting on detailing scenes he'd seen in porn, involving such acts as bestiality and rape. She gave the Senate the names of two corroborating witnesses – both rejected any knowledge of the harassment she alleged, one even testified for Thomas. I was three years old in 1991 – so I didn't watch the hearing then, and I still haven't but if this short video hosted by CNN is anything to go by, Hill was not abused by the Senate, she was cross-examined.

Her position teaching at Oklahoma University did apparently become unpopular with conservative state legislators who pushed for her to be forced to resign but she continued teaching there for six years. She then accepted a position as a visiting scholar at the Institute for the Study of Social Change at University of California, Berkeley in January 1997, later moving to Brandeis University—first at the Women's Studies Program, then the Heller School for Social Policy and Management.

In 2011, she took a counsel position with the Civil Rights & Employment Practice group of the plaintiffs' law firm Cohen Milstein Sellers & Toll. She also took up a book deal upwards of a million dollars in 1993 and has been a regular feature in print and on T.V. So, for all that her career may have been damaged, the benefits of her courage seem to have paid off big time.

Joe marked out 1991 as a period of time wherein cultural bias informed society that "if a woman was harassed, she must have done something to deserve it", and exhorted that the experience of Christine Blasey-Ford show that little has changed. He said that it *still* takes courage to testify against a nominated Supreme Court Judge and that the experiences of Hill and Blasey-Ford will discourage other women from coming forward. It's not at all clear to me that the barrier preventing these accusers from destroying the careers of their alleged harassers was that anyone felt that harassed women "must have done something to deserve it".

I would posit that actually the barrier was the fact that only the (blindly) "believe her" crowd actually believed the totally unsubstantiated (if politically convenient) claims that either woman made. Which is as it should be, especially in legal proceedings. And hey, Joe, don't fret – perhaps the half a million dollars that Blasey-Ford raked in, in crowd-funding campaigns in the space of about a week may encourage other women to make allegations some?

Finally, Joe got to the crux of the matter: "We all have an obligation to do nothing less than change the culture in this country… English jurisprudential culture. A white man's culture. It's got to change". The man is a racist and misandric enemy of genuine justice as well as a sycophantic flagellator at the altar of social justice.

Not only that but he's a damn liar who pulled out the old myth that the phrase "rule of thumb" is a remnant of an old English common-law that stated that men were only entitled to beat their wives with rods no wider than their thumbs – in fact there is no evidence for this until second wave feminists invented it. It was in all likelihood a

phrase that emerged from the practice of using thumbs to estimate lengths, distances and alignments. But seriously, English jurisprudence is one of white-man's greatest gifts to the world and the subversion of it by social justice activists is one of white-man's greatest crimes.

The fact that a politician can emote such garbage is disturbing, as have been developments like campus kangaroo courts – but I don't think it should be too much cause for alarm. I think the man has way overplayed his hand, just like the campus activists did. The public are waking up and voting against the social justice culture that has shamed them into compliance for so long. And furthermore, I suspect that the wolves with whom Joe is dining with will soon devour him.

Mike Buchanan and Elizabeth Hobson to give talks at the University of Cambridge

Mike Buchanan · 4 April 2019 · Archived copy · Original

I am pleased to announce a new strategy for J4MB, engaging with university students and academics, particularly those studying or teaching subjects close to our mission, such as Politics and History. Universities are the source of so much of the indoctrination of young adults who later (in positions of power and influence) assault the human rights of men and boys – and by extension, women and girls – in so many areas, including the 20 areas in our last election manifesto. The areas include:

> Genital mutilation
> Reproductive rights
> Fatherlessness
> Education
> Employment
> Denial of access to children
> Domestic violence
> Sexual abuse
> Armed forces veterans' mental health
> Homelessness
> Suicide (#1 cause of death of men under 45 in the UK, in all age brackets)
> Criminal justice system
> Paternity fraud
> Anonymity for suspected sexual offenders
> Divorce settlements
> Healthcare provision

In coming weeks and months we'll be announcing a series of talks at universities, with one or two high-profile Men's Rights Activists (MRAs), anti-feminists, and others, speaking at each event.

The first event will be held at one of the most prestigious seats of learning in the world, the University of Cambridge. My talk title will be, "Equal Rights for Men and Women", while Elizabeth Hobson, our Director of Communications, will be talking on "The History of Feminism". Elizabeth is currently studying for a BA in History and Politics at the Open University.

The venue for our talks will be the Alison Richard Building, the date 24 May. **We do not imply an affiliation with the University of Cambridge or any of its departments.**

We're expecting the event to sell out, and will be giving preference to applicants who are students or academics in the subjects of Politics and History. If you wish to have one of the 110 tickets – they're free – please email me (mike@j4mb.org.uk) detailing why you'd like to attend the event. Thank you.

Creepy Uncle Joe vs the uncomfortable women of #MeToo

Paul Elam · 7 April 2019 · Archived copy · Original

So finally, after years of Joe Biden making public displays of his lack of personal boundaries, it has come to bite him right in the middle of his aging, white male ass.

And, of course, my knee jerk to his comeuppance is hell yes. Joe Biden being hoisted up in slow, excruciating increments on his own petard is a welcome sight. Biden, the co-author of the stinking barrel of feminist pork known as the Violence Against Women Act, has for decades used his pulpit to shame and control men on behalf of hateful, power hungry women.

When speaking to college audiences he even stoops to addressing the men in the crowd as though they are all potential rapists who need to monitor each other for sexual transgressions and be prepared to intervene any time a man gets 'out of line.' In other words, he's been on a recruitment campaign for brownshirts; thugs to enforce the feminist line on their erstwhile brothers.

But, of course, all that was before he started making noise about running for president again. Once it became clear he was in serious consideration the #MeToo brigade pounced. And like I said, part of me is just #FuckYeah.

But between the lines of convoluted and conflicting media text about this there is a story that they are ignoring. And it runs deeper that we ever dare to go when a gaggle of whining females come out of the closet all butthurt about things that didn't bother them enough to talk about when they allegedly happened.

And again, given Joe Biden's personal history of pampering that kind of chickenshit behavior in women, I am hardly inclined toward riding in to save him.

Still, as a matter of intellectual honesty and consistency, I must acknowledge that when all is said and done, this is just one more man being skewered and roasted over the coals of social justice insanity.

I am not dwelling on that, mind you, because there is one major difference in this case that can't be overlooked, mainly because of the implications for all men in the future.

And that difference is simple. None of the allegations against Biden, at least so far, were of sexual assault or harassment. Nope, Joe wasn't accused of raping anyone, or of pressuring women for sex, or even of sexual inuendo in the workplace.

In fact, none of the accusations so far have come from women who claim they were making sexual complaints about the vice president. Instead, their accusations are solely that he made them feel uncomfortable.

That's it. Not raped. Not abused. Not traumatized. This is just about women feeling a little uneasy. For that we need hashtags and outrage.

Lucy Flores said Biden smelled her hair and kissed the back of her head. Former House aide Amy Lappos told The Hartford Courant that at a 2009 fundraiser, Biden had forced her to rub noses with him. Lappos said that the incident "wasn't sexual," but that he did "grab [her] by the head."

Caitlyn Caruso said that three years ago when she was 19, the Vice President placed his hand on her thigh and hugged her "just a little bit too long."

D.J. Hill, who met Biden in 2012, said that she was made to feel "very uncomfortable" when he first put his hand on her shoulder and then began moving it down her back.

As though in coordinated fashion to cripple Biden rather than kill him, none of his accusers claimed that his behavior was sexual. They all just claimed they felt uncomfortable.

Oh, the horror. Let's gather a team of psychotherapists and roll out wheelbarrows of psychotropic medications. Let's give these poor, unfortunate, uncomfortable women T-shirts that say, "I survived my hair being sniffed by the

Vice President of the United States." Then they can posture in public and crow about how powerful they are. Girl power!

And let's get them all on the talk show circuit so that all the Oprah wannabes can call them courageous for launching an attack just before Joe Biden was to announce his candidacy for the presidency, then waddling forth like a row of ducklings, following the camera like it was the mother duck.

If that sounds like sympathy for Biden, it's not, but it is concern for all the men who will follow him into the crosshairs in an age where you don't have really do anything to women to have them come at you en masse. You just have to displease them. Do that and you're toast is the very, very clear message.

Giving them a pass because Biden deserves it is a mistake. They're just feeding you a target you hate to help you get accustomed to it.

Now, if you'll allow me a slight digression, I'd like to offer some observations about Biden's behaviors that lent automatic credibility to his accusers, whether he did what they said or not.

It is clear from watching his interactions with people over the years, much of which was captured on video, that Joe Biden has some serious issues with personal boundaries.

He can be seen grabbing people repeatedly, dragging them into unwanted physical displays of affection, and sometimes moving them around like pieces of furniture. This is most prevalent with children and has led some to speculate that Creepy Uncle Joe is actually pedo Joe.

Personally, I am not buying this one, and not just because I'm a stickler for hard evidence. Pedophiles don't get caught molesting children because of the way they behave publicly. Pedos are acutely aware that their proclivities are deviant and go to excruciating care to hide their true nature.

You often see this when it's discovered after a pedo gets caught that they had been molesting children for years and often were in positions of trust with the children and their families. They are experts at hiding in plain view.

Biden doesn't fit that model to me. What he does fit with, though, is a person who has no real understanding of personal boundaries. In fact, that is likely an understatement. Biden is clueless, bordering mentally disabled where it concerns the personal space of others. You can watch him in action as children shy away from his rough invasion of their space, as they lean back when he takes control of their bodies. and he shows absolutely no cognizance of the effect he is having. It just doesn't register.

And it would seem that no matter how many times this is repeated, Creepy Joe remains creepily unaware of the disgust and discomfort he is generating.

He doesn't get a pass. Not even when grown adults don't muster the fortitude to tell him to quit pawing at them. It's clear he's seen a number of people recoil from his unwelcomed conduct and that should be enough to cue anyone in to change their behavior.

But Joe Biden isn't just anyone. And so, the question for me is about what makes someone like this tick. I mean, we've all met Creepy Joes in our lives. Maybe a few of them. People who were way overly touchy and genuinely didn't seem to get that it wasn't cool. They seem honestly shocked whenever someone tells them to knock it off, and like socially inept dolts, they assume that it is the person with the boundaries who has the problem.

The question, and in this case we're asking about Joe Biden, what shapes a personality with these particular flaws?

And as is the case many times, if you want to understand what makes a person tick, then take a look at their family of origin. And a look at his family of origin provides an instant snapshot that explains Creepy Joe to a T.

He once told a senate committee, and I quote, "In my house, being raised with a sister and three brothers, there was an absolute – it was a nuclear sanction, if under any circumstances, for any reason, no matter how justified, even self-defense – if you ever touched your sister, not figuratively, literally. My sister, who is my best friend, my

campaign manager, my confidante, grew up with absolute impunity in our household."

"And I have the bruises to prove it," he added for emphasis, "I mean that sincerely. I am not exaggerating when I say that." Unquote.

Think about those words for a moment and see if it doesn't put the pieces of the puzzle together. Does it not explain the development of a man with a failing sense of personal space? A man for whom interpersonal boundaries have been blurred and often erased.

These days I take all complaints from women, especially those which are politically timed, with a rather hefty grain of salt. But when Joe Biden says he didn't know he was invading personal space, when he implies he thought his behavior was normal, I've got no problem believing him at all.

A failure to respect boundaries was perfectly normal, in the Biden family. And Joe has the bruises to prove it.

His sister could terrorize him; physically assault and bully him, with complete impunity. He knew damn well if he tried to do anything about it that his parents would, as he put it, go nuclear on him.

This not only explains how we got Creepy Uncle Joe, but also Joe Biden, mindless defender of women, persecutor of men.

How could this family not produce another bully, another unboundaried zombie with no understanding of personal space? How surprising is it, in this context, that Joe Biden would grow up to author legislation that allowed women to act with impunity while punishing men, even those acting in self-defense?

It's part of the human condition. It's what we do. We grow up with the common tendency to repeat our family pathology. We recreate family dysfunction and engage in hapless attempts at corrective experiences until we become aware of what we are doing and elect to stop.

Many of us go to our graves doing that with no real awareness of it. It's how Joe Biden ended up being 76 years old, still playing the role of a bully, trying and failing to cope with the abuse he endured as a child.

Joe's a douche, for sure. He's gained a lot of power in his life and has used it to inflict the same harm on other men he was subjected to as a child. Whether he made a few entitled brats feel uncomfortable for two minutes is of little concern to me.

But the fact is that we now live in an age where doing so much as displeasing a woman can destroy an entire life.

The fact that it happened to someone like Joe Biden doesn't assuage me.

Minneapolis, MN, Mohamed Mohamed Noor and the derogation of men's rights

Jewel Eldora · 8 April 2019 · Archived copy · Original

In November 2015, after watching the media reports of the 4th Precinct Takeover, I predicted that Minneapolis Police would end up killing a white woman. It would be a white woman blissfully ignorant of Minnesota law, infected by an extremely contagious bias, which started in St. Paul and then spread throughout the world.

I'd been observing this bias for years, and had been planning on writing about how it's exploited, and how it spreads, for several years.

In 2017, two weeks after Officer Jeronimo Yanez was acquitted of killing Philando Castille, I began to write a five-part weekly series for AVFM, about this bias. The week of the last article, Justine Ruszczyk Damond was shot dead by officer Mohamed Mohamed Noor.

If Noor receives a fair trial in the State of Minnesota, he will be a free man next month. Noor, the first Somali Officer in Minneapolis, has now become the first police officer in Minnesota history to be charged with murder. Twenty four police officers have been cleared of all charges in killings in Minnesota since the day Justine Ruszczyk Damond was shot.

Is Mohamed Mohamed Noor on Trial or Minneapolis, M.N.?

Noor would never have been a cop were it not for two women: Mayor Betsy Hodges, who wanted a Somali officer, and Police Chief Janee' Harteau, who obliged. Those two facts are not in dispute, though Judge Kathryn Quaintance has decided Noor's psychiatric exam, which should have raised red flags, and work history be excluded from evidence.

There are a lot of things Judge Quaintance would like to protect the public of Minnesota from hearing and seeing in this precedent setting case. The Judge set aside only 11 public seats for the 1.252 million people in Hennepin County. There are 15 reserved seats for media. The adjacent AV "viewing" room is a farce.

The judge is currently weighing a decision to determine whether the public should be protected from graphic video evidence suggesting the victim slapped the back of the police SUV and of Noor performing CPR trying to save her life.

During jury selection, Judge Quaintance has protected potential female jurors from having to answer basic questions regarding presumption of innocence, and has chided defense attorney Thomas Plunkett for being an older male who is intimidating younger women in the jury pool. The cognitive dissonance has been palpable, with some jurors literally taking 15-20 seconds to answer if they could understand that a presumption of innocence was even required.

When the Judge refused to remove these women for cause, Plunket asked to have their pauses added to the record. Judge Quaintance then reprimanded him, in open court, for this pattern of being a man, making young women uncomfortable. I swear to fucking god.

In the last year, I've written about bias, discrimination, taboos, stereotypes, perception, persuasion, the media, and propaganda all to bring attention to the research paper by L.A. Rudman, Gender Differences in Automatic In Group Bias, because I believe it is a major driver of gynocentric moral panics.

I've used what I call my "Minnesota Nice Filter" to look indirectly at dark realities with some humor. Andy Mann's response to my writings in his article, "Nihilism and beyond for the zeta male," stopped me in my tracks.

For those readers who've wanted to know what the hell I've been hinting at but not directly saying, here we go.

In this, my final series for AVFM, I'll be exploring my theories and reporting directly from one of those 11 seats.

“...a sick pornographic sex toy used to train people to mutilate little baby boys”

Gary Costanza · 9 April 2019 · Archived copy · Original

In the face of the insanity that a circumcision “kit” even exists, I’ve found some hard-hitting activist and creative gold in the comments and questions at the Amazon listing. Bullshit like infant genital mutilation will be called out every time, and in this case by cleverly using hilarious satire to inform about a tragic topic.
You can read them all here – as long as they last – but for your convenience and posterity, I’ve screenshot them below, starting with my own comment.
First, here’s the actual listing:
by Nasco

Infant Circumcision Trainer, White

2.2 out of 5 stars 55 customer reviews
Currently unavailable.

We don’t know when or if this item will be back in stock.

Product features

MPN: LF00904U
Authentic Nasco (Life/Form) product!
5 year warranty
Made in the United States
Great for nursing and therapy students

Product description

> Manufactured with care by Nasco in the United States, this Infant Circumcision Trainer, White is an excellent addition to your classroom! Shipping weight is 5 lbs.
>
> Circumcision is a surgical procedure performed to remove the loose tissue, known as the foreskin, covering the glans of the penis. This worldwide procedure is performed for health, religious, or cultural reasons shortly after birth, around puberty, or during young adulthood. The World Health Organization (WHO), the Joint United Nations Program on HIV and AIDS (UNAIDS), and the Center for Disease Control (CDC) state evidence that indicates male circumcision significantly reduces the risk of female-to-male HIV transmission by over 50%. The Life/form Circumcision Trainers have been developed with the assistance from one of the top medical schools in Wisconsin, as well as medical professionals in South Africa and Indonesia. The trainers include the foreskin, glans penis, frenulum, meatus, and coronal groove. These trainers are made with our soft, lifelike material, which is pliable, delicate, and realistic to the touch. Medical students, physicians, and other practitioners can learn, practice, and improve realistic, hands-on skills for this delicate procedure without the worry of learning on a live patient. Practice simulating dorsal block injection, separating the inner lining of the foreskin (preputial epithelium) from its attachment to the glans, surgical removal of the foreskin, and suturing techniques. These trainers may also be used to demonstrate the procedure and practice aftercare skills to family members. Since there are different methods of circumcision, the Life/form Circumcision Trainers have been designed for Mogen clamp method, Guillotine clamp method, Gomco clamp method, Plastibell method, dorsal slit method, forceps guided method, and sleeve circumcision.The Life/form Infant Circumcision Trainer includes torso, six glans with attached foreskins, instructions, and storage box.

How sick is this description, as it tells us these brutes know about the parts of the penis and foreskin, with their obvious value and purpose, and then show how to cut them off! In this crazy world “the foreskin, glans penis, frenulum, meatus, and coronal groove” are all baby parts destined for the knife, meat grinder, face cream, or garbage pail. Nice.

Practice medievial and barbaric quackery by “separating the inner lining of the foreskin (preputial epithelium) from its attachment to the glans, surgical removal of the foreskin, and suturing techniques.” Horrid.

Then we read about some more macabre procedures and devices: “Mogen clamp method, Guillotine clamp method, Gomco clamp method, Plastibell method, dorsal slit method, forceps guided method, and sleeve circumcision.”

They tell us circumcision removes “the loose tissue, known as the foreskin, covering the glans of the penis” which is wrong because the foreskin at birth is fused to the penis and not loose at all. And, of course, the HIV connection is unproven, and unrelated to human rights violations and a baby who’s not even having sex. Remember, the U.S. has the most circumcisions AND the most HIV. So, UNAIDS says unsafe sex is OK now if you’re circumcised??? HELLO…BING BONG…if you practice safe sex, with a condom, the foreskin is irrelevant! Condoms prevent STDs and HIV, not surgery.

And thank goodness the trainer is “manufactured with care” which is more than you’ll be giving any of it’s victims.

Need the complete circumcision kit? Not to worry, here’s the listing for “The Life/form® Infant Circumcision Training Kit” that includes the WMDs needed to do the job:

> one infant torso, six glans with attached foreskins, instruments (scalpel, 4-1/2 in. micro-forceps, 6 in. precision probe, Iris research scissors, 5 in. straight Halstead mosquito forceps, 5 in. curved Halstead mosquito forceps, Ethicon suture thread with needle), instrument case, instructions, and soft nylon carrying case.

Good thing it has instructions and a soft carry case.

There’s a black circumcision trainer, a ‘medium‘ one, replacement foreskins, and a complete WMD toolkit to

eradicate the dreaded foreskin.

Though the circumcision trainer is “Currently Unavailable,” someone – or two – took the opportunity in the comments and questions to tell the world about some sick shit.

Gee, for something we do to millions of baby boys, where are all the satisfied customers’ comments? Sure, some ignorant and insensitive women like the result, as do the industry that rakes in millions of blood-stained dollars, but the actual victims, the strapped down babies, are grudgingly silent. There are none, just as nobody would praise FGM publicly or be glad they had their vagina cut.

The comments are sad, hilarious, brilliant, sassy, and satisfying – and these gems are a poke in the eye to the hypocrites and pro-circumcision crowd, a work of art, snarky, sarcastic, and profound social commentary – and what else… readers?

And notice the absurdity of it all in this answer to a question:

“Unfortunately, we do not have a female version at this time. *Have a nice day.*”

Here’s your opportunity to give your opinion for all the world to see. Thank you Amazon.

Enjoy.

Here’s my contributing comment:

gary costanza
1.0 out of 5 stars Is this what you want to do to your son?
March 31, 2019

As a proud feminist, I demand equal treatment of girls in this marketplace and wonder why girls are not offered the same quality testing equipment such as this. Are girls not worthy of the same skillful surgery that these lucky boys are getting? Why no female torso so that the sex that “holds up half the sky” can have the same fun as all us men?
Top positive review

See all 16 positive reviews›

Crunchy Frog
4.0 out of 5 stars Perfect gift
November 28, 2012
Makes a perfect Christmas gift for that hard-to-shop-for creepy uncle/circumfetishist. The only drawback is that it doesn’t scream, but you could easily remedy that by hooking it up to an MP3 player that plays circumcised baby screams while you “practice”.
646 people found this helpful

Top critical review

Lauren A Baker
1.0 out of 5 stars Unrealistic
December 26, 2018
I applaud this company for crafting such a critically needed product. Bravo! It is with great remiss that I report that the product does not prepare one for the actual event; as few circumcisions occur on uniquely the pelvis of a baby.

Typically the rest of the baby is attached. Furthermore, the attached rest of the baby is oft moving with great hostility trying to preclude the snippage of private-part material. That said, the “beta version” is a welcomed first step. I look forward to the full animatronic baby version. Thank you so much.

Oh, also a perfect gift.

J Meyers
4.0 out of 5 stars Fun for the whole family!
February 11, 2013

Forget OPERATION, this game represents the next evolution in surgical family fun! Though I wouldn’t recommend it for tykes under six, your kids will enjoy endless hours of genital slicing and dicing. Got a budding mohel on your Christmas list? This is a holiday gift no-brainer. I did deduct a star, however, because scalpel, box cutter, and yard clipper accessories are sold separately. (no information yet on racially diverse skin choices)
364 people found this helpful

Helpful

Steve
5.0 out of 5 stars Click go the shears
June 23, 2014

I have had so many hours of pleasure with this lifelike anatomically accurate natural looking trainer.

For years I used baby bottle teats, and rubber gloves, and inner tubes, and party balloons, and it just wasn’t the same.

I even practised on endangered species.

For generations people have had their genitals mutilated, their bits bleached, their hair cropped, their pubes pulled, and their faces powdered and hair primped and preened.

But nothing says “I respect you” more than practising beforehand.

If you practice on yourself, it brings a tear to the eye. So use this training device so you can laugh and frolic and galavant around the room in paroxysms of laughter when the bris comes off like a tender calamari ring awaiting the boiling oil and breadcrumbs.

Go on. You KNOW you need this. To sit in the kitchen drawer with the risotto cooker and the breadmaker and the kitchen whizz with multiple attachments.

These also are great to use as a table ornament when the boss and spouse come for dinner. Always a talking point.

Functional. Practical. Educational. And a whole lot more.

The black one is way bigger, apparently. So always specify the color.

29 people found this helpful

Helpful
Comment Report abuse

M. Demarco
5.0 out of 5 stars And not a moment too late!!
July 16, 2013

Finally!! Now I don't have to keep breaking in to the nursery at Bellevue. What a relief. The nurses were definitely getting suspicious.
145 people found this helpful

Helpful
Comment Report abuse

Curt Fox
4.0 out of 5 stars It's about tradition!
May 2, 2014

The men in my family have been mohels going back 15 generations, that we know of, or at least that's what we all say. And we're not even Jewish. Me? I'm an atheist, but that's no reason not to be a mohel, according to grand-dad, anyway. So is this trainer anatomically spot on? No, but it's close enough. I mean, really, have you ever seen some of the circumcisions out there? They look like rolled turtlenecks, or old round life preservers. I saw one that looked like Bib Fortuna from Star Wars. They're not all pretty, you know. So with that kind of leeway, a tool like this can help me hone my craft without doing any lasting damage.
Snip snip!
13 people found this helpful

Helpful
Comment Report abuse

KP
2.0 out of 5 stars Not Enough Attachments
May 9, 2014

Was hoping that there was finally a suitable circ trainer on the market for my family's genetically rare, but ever present "dangler-skin" condition…think detachable raincoat hood, minus the snaps. For generations, doctors and mohels alike have struggled with our tricky bits, and after seeing how badly my first son's circumcision was botched, I decided to wait on doing my second boy's until such time as I was confident I could pull it off successfully on my own without the help of some medical hack. I suppose I should have inspected the penile attachments in greater detail, but one would think that with six variations, their piece would be covered. So now it's back to the drawing board, will just have to think of some other way to celebrate my boy's thirteenth birthday…
16 people found this helpful

Helpful
2 comments Report abuse

alexander erkiletian
4.0 out of 5 stars As soon as they let me out of the asylum..
January 26, 2015

I became a Moyle after I lost my life guarding job when this blue kid got me fired last summer. This rubber baby torso is very realistic. Before I had this to practice on I was a mess. Luckily the lawsuit filed against me by the father who's thumb I accidentally severed was thrown out on grounds of insanity (phew). Anyway when I get out of the institute for the very, very nervous I plan on getting back into the foreskin lopping game. Oh, buy the white baby torso. The black ones are just obscene.
7 people found this helpful

Helpful
Comment Report abuse

Lane Harrison
1.0 out of 5 stars They need to make one of these that bleeds to …
November 28, 2014

They need to make one of these that bleeds to fully replicate this sick mutilation. Someone else already mentioned the a simulated scream of the strapped down infant in agony. It could have a little battery compartment and speaker on it. His body , His choice. This Bronze Age blood ritual called circumcision needs to end immediately.
41 people found this helpful

Helpful
Comment Report abuse

Jeff
5.0 out of 5 stars Great for parties…
June 19, 2013

I bought this in conjunction with a can of Armour Vienna Sausages. Wow! What a huge hit at my last party. You simply place a sausage in the appropriate place and wait for someone to take the first one. Once that happens, everyone wants in on the fun.
35 people found this helpful

Helpful
Comment Report abuse

KM
1.0 out of 5 stars Here an individual can practice genitally mutilating baby boys till they're comfortable slicing up the real deal
October 6, 2014

Yet another clear example of sexism! Here an individual can practice genitally mutilating baby boys till they're comfortable slicing up the real deal, but when it comes to female genital mutilation what are they supposed to practice on!?!… Come on NASCO!
41 people found this helpful

Helpful
Comment Report abuse

Jason Reichl
5.0 out of 5 stars I LOVE IT!
January 7, 2014

Before NASCO's Infant Circumcision Trainer I practiced on whomever I could get my hands on.

Thank you NASCO for making each tip easy to snap on.

I'm not an expert at infant circumcision yet! But thanks to you NASCO I'm on my way.

23 people found this helpful

Helpful
Comment Report abuse

Ryan
5.0 out of 5 stars Great
April 10, 2013

I've always wanted to practice snipping a small boy's wee. Now I can.
Thanks for manufacturing this little rubber boy cock for me to take a scissors to.
138 people found this helpful

Helpful
1 comment Report abuse

Dr. Kevin Folta
4.0 out of 5 stars Makes Circumcision Practice a Delight
March 2, 2013

I've used the product to train for performing such operations. I've tried SmartKlamp and all the rest, but they just are not as good as traditional tools. The product here allows one to hone their art. Much better than self-practice or use of stray animals. Now I make some extra cash performing circumcisions on the weekend. It doesn't pay well

but you get a lot of tips.
153 people found this helpful

Helpful
4 comments Report abuse

C&M&N Oliver
1.0 out of 5 stars Should NOT be sold on Amazon.
April 24, 2015

If I could give this product negative stars, I would. This is a barbaric practice in the U.S. that happens daily. Taking the lives of many innocent children. It is a cosmetic surgery, and when you are cutting into healthy tissue, it leaves risks for hemorrhaging and blood clotting. You think a dorsal block is gonna help a baby when you are removing the most sensitive part of his body? Not to mention, thousands of nerve endings! No way should you be promoting genital mutilation of any kind. Amazon please remove this trainer promoting infant harm and death!
41 people found this helpful

Helpful
Comment Report abuse

slaire
3.0 out of 5 stars Not quite like the real thing
May 13, 2014

While it's good simulation, I also feel like it gives a false sense of preparation for chewing into your infants penis parts. Nothing can quite prepare you for the warm gush of penile blood that bathes your chin and trickles down your throat when you bite into that fleshy little ding-a-ling. I've tried practicing on dogs before, but people frown upon that, which is why I was ecstatic when I found this product, for those of us who can't get enough of that infant genitalia nibbling. Careful though, I accidentally chipped a tooth on one of the fake baby penises, although it's worked out better for me in the end because I find it's just that much easier to cut through the baby penis flesh with a sharpened tooth. So here's to the glass being half full of infant penis blood!
13 people found this helpful

Helpful
Comment Report abuse

Michael Davis
1.0 out of 5 stars Medical? Not even close.
April 3, 2014

Like the Mayans head binding their children, or foot binding in Asian cultures, circumcision is a violation of an individual's rights. The individual has no say over what cosmetic procedure has been done to them when they were just an infant. This flies in the face of all progressive strides that have been made in the area of human rights in the last few decades. It's very closed minded to force your own views on an infant by way of permanent, irreversible

surgery. Imagine the uproar if parents started tattooing infants, or, God forbid, circumcising their daughters. There is no medical reason for male circumcision, in fact, as a cancer risk, it is at least twice as dangerous to have intact labia as an intact foreskin. Any doctor that tells you it's medically beneficial is blowing a bunch of propaganda up your you know what in the name of a medical industry that profits from these procedures and from the use of the foreskins that are removed. Do your research before making a permanent, life-long decision for someone, an individual, who can not yet understand what is being done to them. An individual should be able to decide later, as an adult, whether they want to be circumcised. I am not denying one's religious beliefs. Western religions have no such belief. In Western society, circumcision was introduced in the Victorian era in an effort to keep young boys from masturbating. Now it's a multi-million dollar industry. Look here and be astonished: […]
57 people found this helpful

Helpful
Comment Report abuse

Laura
5.0 out of 5 stars Simple instructions – allows for multiple attempts
February 4, 2014

This is a great gift for anyone pursuing a career in the medical field, young rabbis in training, or even those interested in DIY jobs.
Note: this the same model used in the highly renowned Medical and Nursing programs at the University of Phoenix.
I will say, I am so lucky having this for practice and before having my baby at home! Stupid government website kept crashing before I could purchase my insurance plan…
As It turns out, anyone can learn the tricks of the trade in this modern world – I'm sure glad I did!
20 people found this helpful

Helpful
Comment Report abuse

Gary R. Jordan
4.0 out of 5 stars Loads of fun!
June 24, 2013

Just when you've run out of ways to make the little rug rats behave.
This fantastic tool comes along!
No more times out
No more take the TV & games away
No more grounding the boys
When the boys get out of line,
bring this torture device out!You know, you love it, say it:
If you don't behave, "I'll snip the tip!"
Works everytime!CONS:
They need a larger size for teens & mensTeens size usage: When the teenage, pants drooping, ear ring wearing, tattoed

juvenile shows up to date your daughter, voilà!
Bring out the Teenager size and play a rousing game of “Not with my Daughter, you won’t”For men’s size usage:
For the Correctional system a training tool to deal with:
Pedofiles, rapists and other such animals.
Just train the prison personnel to deliver some old fashion “an eye for an eye”
Except the offending member with be switly severed.Great for Christmas, birthdays and other festive moments!
40 people found this helpful

Helpful
1 comment Report abuse

Robert Goldwasser
5.0 out of 5 stars What’s not to like?
September 22, 2014

This product reminds me of a funny story:

Two five year old boys are standing at the potty to pee.

When one says, ” Your thing doesn’t have any skin on it!”

” I’ve been circumcised.” Says the second boy.

” What does that mean?”

“It means they cut the skin off the end.”

” How old were you when it was cut off?”

” My mom said that I was two days old.”

” Did it hurt?”

” You bet it hurt, I couldn’t walk for a year!”

As for the product, What’s not to like?

15 people found this helpful

Helpful
CommentReport abuse

R. Mcfadden
5.0 out of 5 stars Just What The Doctor Ordered
July 12, 2013

I found this product to be a cutting edge tool in my classroom. We had previously taught circumcision technique with cocktail wieners, but many students ended up eating them. The addition of anatomically correct testicles and leg stumps really brings my training sessions alive! I wouldn’t hesitate to recommend this circumcision trainer to any teacher looking to lower the incidence of accidental infant penile amputation!
28 people found this helpful

Helpful
Comment Report abuse

A. J. Bertine
1.0 out of 5 stars Inappropriate for proper medical training.
August 10, 2013

The old days of medical distancing have passed. New medical trainees in top schools are taught to make a personal connection with patients rather than to divorce themselves from the patient as a human individual. This training dummy will only make it easier to distance oneself from the fact that the young patient is a human being with feelings and rights. In a way, this dummy is greatly symbolic of the institution of routine infant circumcision as a practice without a human connection; no eyes, no voice, no compassion for the individual. As such, it is an abomination.
31 people found this helpful

Helpful
Comment Report abuse

frank
1.0 out of 5 stars Definitely not real enough
April 2, 2014

You also need the video aid of infants going through it as they suffer in agony step by step as their penises get mutilated.
42 people found this helpful

Helpful
Comment Report abuse

Princess Consuela Banana-Hammock
3.0 out of 5 stars Okay, but not like the real deal
May 9, 2014

These tiny, imitation penises are okay for practice, but since they don't have real foreskin, I can't make my suede coin purses. What will I give the neighborhood children for Christmas this year? Also, they're a little chewy.
18 people found this helpful

Helpful
Comment Report abuse

Joseph Yandow
1.0 out of 5 stars how to maake a mountian from a Mohel
February 21, 2013

Hey are you tired of being the wallflower at the family Bris? then this product is for you! Traumatize children in your neighborhood today by instilling the fear of God, deform their bodies to justify your own superstitions and beliefs.
273 people found this helpful

Helpful
1 comment Report abuse

Suzannabell
1.0 out of 5 stars Not realistic enough
April 11, 2013

This product is a huge disappointment.

It's not at all realistic, and therefore no good for practice for medical students.
* The glans is not fused to the foreskin as it should be, and so there is no sensation of ripping the foreskin from the glans.
* Practicing without the very real smell and sight of gushing blood could be distracting once it's time for the real thing.
* There's no screaming. Students will have to learn to block out and ignore the screaming, helpless pleas from the baby, begging someone, anyone, to save him. -It is vital to learn to block these out. If you save the baby we don't get paid.
* There is no frenulum (Male G spot) to cut through. Students need to practice cutting away all of the frenulum so they can efficiently decrease the orgasmic sensation the circumcised baby will have as a man.
* The rest of the body is missing. Students will need to learn to properly force helpless infants into a circumstraint. They must effectively grip and restrain each thrashing limb. We wouldn't want any baby boys being INJURED while we are cutting pieces away from their bodies.

The one good thing I can say about it is there is no face, no pleading eyes to look into, as you ignore every humane instinct and force your scalpel through the baby's genitals.

I don't really mind that you can't tell if you have botched it, because in the end it doesn't matter. We get paid regardless, and the parents have signed a waiver so we won't ever get sued. *Muahahaha*

787 people found this helpful

Helpful
45 comments Report abuse

Amazon Customer
1.0 out of 5 stars Difficult to align
July 16, 2013

I spent hours trying to mount this onto our CNC mill. Too difficult, unlike the real thing. I might try to affix the next

one to a lathe. The lack of arms and feet mean normal restraints are useless.
21 people found this helpful

Helpful
Comment Report abuse

Franny Max
1.0 out of 5 stars Only perverted people could cut a helpless newborn
April 21, 2014

This is a “tool” to cause irreparable harm to perfectly happy, healthy, newborn baby boys. Nobody should be torturing them. If you even contemplate getting such a “trainer”, you have no respect for the Hippocratic Oath! “First, do no harm!” Circumcision is a horrible human rights violation. Plus, this is devoid of the screaming that a real baby makes, as well as the copious amounts of blood that he loses. Not realistic at all!
42 people found this helpful

Helpful
Comment Report abuse

Ender
1.0 out of 5 stars Best torture trainer on the market!
April 25, 2013

While this training kit does have its pro’s, the biggest con for me was the lack of realism. Where are the legs, torso and arms? How are we supposed to practice our boy-scout knots tieing up these fiesty babies? I took another commentors advice and qued up circ videos on youtube so i could get the blood-curdling scream for realistic ambiance. I wish you sold restraint straps so I can make this non-consenting torture teacher more accurate, but I have some at home, so no worries.

Although this product is fantastic, I do have a few suggestions for future improvements:

1. You should make a deluxe model that thrashes about as if it doesn’t want to be operated on in the first few days of life.
2. More realistic penis’s – on a real baby, the foreskin needs to be violently ripped from the glans before sliced off. (who doesn’t love that ripping sound? Amirite!?)
3. Blood! who doesn’t love a gusher, its so excillerating.
4. Optional heart monitor that simulates flat lining from blood loss
5. Realistic body excrement – I need to practice bandaging so fecal matter doesn’t get into an open wound. I hate that!
6. Novelty circ tools like the clamps, guilotine style tools and a pot for a mohel-style blood spit
7. Spare penis’s sold seperatly. I’m a real slow learner, i’m going to need at least a dozen more practice penis’s.

Fantastic job, would recommend to anyone with a mutilation fetish!

64 people found this helpful

Helpful

3 comments Report abuse

R. Low
1.0 out of 5 stars Unrealistic
February 26, 2013

The practice penises do not have a continuous sleeve to cut away. They represent the skin tube as if cutting it leaves only one raw wound edge instead of two. This is worthless, like forced genital cutting.
70 people found this helpful

Helpful
Comment Report abuse

fshepinc
1.0 out of 5 stars Disgusting And Wrong
August 5, 2014

I can't believe this is even a real product -let alone that Amazon would sell it. Truly disgusting. Endorsing genital mutilation should not be a part of anyone's business model.
35 people found this helpful

Helpful
Comment Report abuse

Anonymous
1.0 out of 5 stars Sexist, perverted, child abuse, cruel etc
January 12, 2014

Where is the "circumcision trainer" for baby girls? That's right, girls are protected, boys are not. This is disgusting, immoral, sexist etc – male genital mutilation is just as bad as female genital mutilation. Male genital cutting causes pain, suffering, lifelong problems (ask why Viagra is so popular.) Permanent detrimental brain changes (possibly causes Autism.)

Foreskin is not a birth defect. His body, his choice.

35 people found this helpful

Helpful
1 comment Report abuse

O. Arias
1.0 out of 5 stars circumcision serves no real purpose so what is this
March 8, 2014

if you clean yourself properly and use condoms there's no need for circumcision. circumcision only traumatizes the baby and in some intances loss of penis and suicide when they get older why circumcision because people pay 500 dallors to snip that doctors only care about getting paid shame on you all your all heathens mutilating babys for pay
32 people found this helpful

Helpful
Comment Report abuse

Hi-I'm-Barry O-from-Kenya
1.0 out of 5 stars WHITES ONLY
December 20, 2013

'The he** is this? Whites only? Only white people can train theyselves in circulism? I got a 411 for you Nabisco. Slavery ended after the Civil War. You cain't spect me to buy no siculism trainer on a white baby. I want a black trainer. What I posed to do? Spray paint it black like Al Jolsen and run around with my spray painted black baby. An sayin' "look at me I'mo whack this weiner cuz I got skillz, Fool." Word.
21 people found this helpful

Helpful
1 comment Report abuse

melissa fulton
1.0 out of 5 stars Just say no!
April 15, 2014

Forced genital cutting should be outlawed, and to all medical practitioners, research foreskin, and do the ethical thing you singed on for, and opt out of this archaic, cosmetic and brutal practice.
31 people found this helpful

Helpful
Comment Report abuse

JGK
1.0 out of 5 stars Disgusting and appalling.
April 16, 2014

A how to guide on mutilating males. Where's the clitorectomy version? If people should practice hacking off a male's foreskin, why is there no version where you can practice clitoris removal?
And what's next in their line of mutilation? Stabbing a live human being to death with a rusty shrimp fork and how to hide the body? Lynching 101?
26 people found this helpful

Helpful

Comment Report abuse

Mary+cats
1.0 out of 5 stars Sex toy
April 24, 2015

This is an example of a sick pornographic sex toy used to train people to mutilate little baby boys. Don't even thing of buying.
20 people found this helpful

Helpful
Comment Report abuse

A'idah
1.0 out of 5 stars Dissapointing
February 26, 2013

I buy one of these but no babby girl version. Why no babby girl version? I need to compleat sunnat. Please also suply in tan. Thanks you.
36 people found this helpful
[image]
L. Cruz
1.0 out of 5 stars no benefits, cosmedic procedure on a new born baby boy that could kill him…
July 12, 2013

why in all other parts of the country is there no RIC (routine infant circumcision) but in USA it is? this is a barbaric procedure being done to defenseless babies, it kills for no benefits. it doesn't help HIV or STD's condoms do. it doesn't help with infections, not pulling the foreskin helps that and medication that is given like when a girl has one. When intact don't retract. horrible product.
41 people found this helpful

Helpful
Comment Report abuse

[image]
Aubrie
1.0 out of 5 stars Disgusting
November 6, 2013

Absolutely disgusting. Infant circumcision provides no medical benefit and is completely unethical. It is a major human rights violation and must not be allowed to continue!!
30 people found this helpful

Helpful
Comment Report abuse

[image]

Dr Vits
1.0 out of 5 stars Rubbery
July 17, 2013

As a practising Rabbi, I found this product tasteless, perhaps a chocolate or boy flavoured product would be useful in this market?
92 people found this helpful

Helpful
3 comments Report abuse

[image]
J. Burke
1.0 out of 5 stars Training for Human Rights Violation
August 10, 2013

Circumcision or Male Genital Mutilation should be banned just like female circumcision is. Baby boys feel pain and bleed just like little girls but aren't protected by the law as girls are.
If you want training so you can circumcise newborn baby boys then you want training to be a child abuser, you will be a sexual child abuser and one that believes that baby boys have no right to their Human Rights.
Sick, sick, sick people. Health professionals that circumcise babies should be arrested for sexually mutilating those babies and be struck of the medical register as they are breaking the Hippocratic oath.
32 people found this helpful

Helpful
Comment Report abuse

[image]
Adam Z.
1.0 out of 5 stars Disappointing
September 19, 2012

This plastic device fails to kick and scream and go into shock like a real baby boy does. I pride myself on the fact that I slowly crush and amputate the healthy foreskin of the baby, making sure that he feels the torture I intend to inflict! Unfortunately, this lifeless device doesn't even shed a tear or make a whimper. Disappointing.
196 people found this helpful

Helpful
3 comments Report abuse

[image]
The big JC
1.0 out of 5 stars Safer to be born a dog!
July 12, 2013

I still find it incredible that in this country you can be arrested for docking a dog's tail, which for actual working dogs has a clear health benefit, however you can legally mutilate a baby boy for no reason other than "we've always done it".

What century is this again…?

55 people found this helpful

Helpful
Comment Report abuse

[image]
Kristine
1.0 out of 5 stars Sad
February 26, 2013

I feel numb looking at stuff like this. But baby boys have died from this unnecessary procedure. Does any benefit outweigh that?
53 people found this helpful

Helpful
1 comment Report abuse

[image]
segrau
1.0 out of 5 stars Sexist
February 26, 2013

Where's the female version?! Sure, we can now practice unnecessarily amputating parts of penises, but where is the vulva and clitoris for mutilation? The original purpose of routine infant circumcision was to discourage masturbation in men… when will we wake up and realize it's a problem in women, too! Until I can make certain to practice ruining the most sensitive genital areas on both male and female models, this is an incomplete set!
121 people found this helpful

Helpful
3 comments Report abuse

[image]
WAYNE
1.0 out of 5 stars stop cutting dick parts off
June 13, 2013

we have long out grown the need to do this. do some reading and some thinking and STOP CUTTING BABY DICK PARTS OFF!
thanks
46 people found this helpful

Helpful
Comment Report abuse

[image]
Joe
1.0 out of 5 stars Mutilation now easier 0 stars
October 20, 2012

So cutting apart boys genitals and mutilating them for life has now become easier? Now you dont have to practice on a live infant phhfff what a relief huh?
72 people found this helpful

Helpful

[image]
A. Miller
1.0 out of 5 stars Practice makes imperfect.
September 26, 2012

Pros: Have a strong desire to hack up baby penis? Love to hear the pitiful wails and screams of non-consenting newborn boys as you slice and dice their penis up shortly after their entrance into the world? Want some practice first so you'll be less likely to do a botched job resulting in meatal stenosis, partial to full penile amputation, death due to hemorrhage, gangrene, necrosis, skin bridges or adhesions? Then this is the product for you!

Cons: Does not come with circumstraint, does not scream and curl toes from pain, only has a couple of foreskins to mutilate, doesn't come in latino, black or Asian models.

186 people found this helpful
Helpful
Comment Report abuse

[image]
The Docent
1.0 out of 5 stars Vile and criminal
January 8, 2016

The pornographic manufacturers and sellers should be locked in prison as pervert child sexual assault perpetrators and instigators along with every terrorist doctor who commits such atrocities. Vile filthy dogs. SHAME ON AMAZON FOR AOWING HIS TO BE SOLD HERE!!!
32 people found this helpful

Helpful
1 comment Report abuse

[image]
a worried mother
1.0 out of 5 stars not a safe thing on the market
February 26, 2013

this is not safe. If someone must cut off part of their babies penis a doctor needs to do it. No one needs to have access to learn to do this. 117 babies died last year because of circumcision and i imagine this product is responsible for several of those deaths. Oh and and I'm sure pedifiles love to buy this and play with it. Makes me sick
37 people found this helpful

Helpful
5 comments Report abuse

[image]
Billy
2.0 out of 5 stars WOw
February 10, 2019

I tried it out but ,y dog didnt reallylike it that much, lot blood yes which taste yes. would reccomend
[image]

Nicholas Goroff
5.0 out of 5 stars Was not what I ordered, but I'm not sending it back

September 2, 2018

So, I came to Amazon hoping to watch the new Jack Ryan series with Jim from the office. What ended up happening was something of a journey of self discovery and ultimately, a very serious commentary on the middle east peace process.
I found this item in both “WHITE” and “medium?” Explain yourselves. I won’t even ask you to explain why a dick slicing practice slam man was created like this, but why “medium?” Is this a new alt-right term or something? I’d expect this sort of thing from gab, but not from Amazon. You gave me Alexa. Alexa gave me a moment’s reprieve from the deep and abiding sense of absolute isolation in the universe. And then, we come to this.
After having watched copious amounts of Thundercats and trying NOT to think of the unopened package which I had again, intended to be a pleasant viewing experience in which I get to compare the guy from A Quiet Place with both Harrison Ford and Alec Baldwin, but all that aside, it was upon opening the package that I found my knife skills lacking and suddenly everything made sense.
Pulling the “unit” and it’s associated “medium” bits from the box, I immediately went to work hacking away at the plastic patriarchy simulator. I’ve never felt more Bell Hooks in all my life.
As you can see from my image attached, it wasn’t long until I ran out of “medium” bits and began hacking away at my own. The glasses and facial expression are just coincidental, in case you were wondering.
Five stars, not because the product is that good, but rather, because the huwite one got far more reviews and a higher rating, making me both furious on the grounds of equality, while also fearing for my own safety. Equality in penis augmentation must be a new agenda item in this age of resistance. I know that Vox.com stands with me in this conviction and as someone with a mutilated penis myself and bigger issues than that which we shall not go into, I can’t recommend this product enough.
Loved it. Every inch of it’s medium tone and temper.
[image]
Evin Venske
1.0 out of 5 stars there to much like chew toys my baby and dog chewed on them …
June 14, 2018

there to much like chew toys my baby and dog chewed on them while i was practicing circumcisions on my dog
[image]
Dawn
1.0 out of 5 stars One Star
February 25, 2016

Just say no
[image]
Derek Kindell
5.0 out of 5 stars Saving private Ryan’s private.
September 2, 2016

This thing works wonders. When I first starting teaching we didn’t have these. We had to use actual new borns. Let’s just say some of them fell a little…..short. Anyhow now I can teach my students how to properly circumsize without cutting too much off the top. I would get all three colors. Start with the big black ones then work your way down to the small white ones.
[image]
D. Short
5.0 out of 5 stars Too little too late for me
September 2, 2016

Wow I wish they had these when I was born! I wasn’t so lucky to have benefited from this, i unfortunately was a test subject and have to live with me deformation. I am so glad they have something out now so maybe no other guy will suffer from my affliction.

[image]
Relived i bought this.
4.0 out of 5 stars i am so glad to see such a teachen TOOL
September 2, 2016

As an assistant to the assistant of a famous baby's doctor, i am so glad to see such a teachen TOOL. I have seen in my line of work how messed up a child's penis can be after a boched circumcision, you know, to much clipped off the top or what we call a "flop top" occurs and that will damage anyones self esteem. So for those in training use this piece of tech for those little ones under the knife.
Question:
Can it be used as a door stop? I need a door stop that costs under $186.
Answer:
Sure, it also makes a great doorstep after those whom finished practicing their infatuations with this trainer.
By frank on March 29, 2015
Question:
Will it simulate a loss of morality as well? Want the full experience of genital mutilation.
Answer:
Unfortunately the loss of morality is not included in this kit. If you are looking to have that feeling replicated may I suggest voting in Republican in your next local election.
By Amazon Customer on February 4, 2016
I wonder what would happen if some sick company decided to produce a female infant genital mutilation device. It would be front page news all over the west…so why is this ok?
By Arthur Valentine on February 4, 2016
Yes, it will. It is not coincidence that 11 out of 12 of the genocides that have taken place in recent history have involved circumcisers as either the primary victims or the primary aggressors, in three cases circumcisers were both the primary aggressors and the primary victims. Nor is it coincidence that societies where circumcision is practised are constantly in conflict, either internally or externally. Read the work of James W Prescott for more information.
By M. Steane on February 4, 2016
Interested in the logic behind contributors assertion that to vote republican is somehow an exercise in the "full experience of a loss of morality". Most males happily survive circumcision, apparently in the contributors mind a republican ritual. (only the morally bankrupt republicans advocate it?" I suppose the contributor by voting democrat and thereby being a proponent of abortion rests comfortably at night assured that all those millions of aborted fetuses won't have to suffer the exigencies of a full human life.
By Michael nevin on December 22, 2017
No but it sure stimulates circumfetishes
By Daniel Rold on December 16, 2017
Certain religious groups used this as to avoid smegma, a foul smelling cheese like substance that can grow between the foreskin and penis. The female version on this procedure removes the clitoris and other pleasure sensitive areas of the female anatomy. Female circumcision is considered to be brutality in the western world.
By Kent R. Schulz on November 29, 2016
Question:
Where can I get a black one?
Answer:
When the lights are off, they're all black.
By Trovata on September 28, 2017
http://smile.amazon.com/Life-form®-Infant-Circumcision-Trainer/dp/B0151AIZSM/ref=pd_sim_sbs_236_4?ie=UTF8&dpID=21RVBvpwcnL&dpSrc=sims&preST=_AC_UL160_SR160%2C160_&refRID=12ZER7E455A0Z1TC62X7
By James C. on December 24, 2015

Black versions of this trainer are not available because the manufacturer cannot afford to increase the cost of the much larger penis required for the black model.
By Julia Brat on July 31, 2016
Hi, Unfortunately we do not carry the black version, but we do have a brown one here: http://www.amazon.com/Life-form%C2%AE-Infant-Circumcision-Trainer/dp/B0151ALHNW/ref=pd_sim_sbs_236_2?ie=UTF8&dpID=41t7aKi8sCL&dpSrc=sims&preST=_AC_UL160_SR160%2C160_&refRID=01TJYN2NR92G0FTWX1GC.
Please let us know if you have any other questions. Have a nice day.
By Anatomy_Warehouse SELLER on December 1, 2015
Question:
We are expecting our first born next month, do I need a medical license? or can I go pro like Abraham?
Answer:
Hi, We do not recommend performing any medical procedures unless you are a medical professional. Please let us know if you have any other questions. Have a nice day.
By Anatomy_Warehouse SELLER on March 18, 2016
That's hilarious…lol
By Kyle on July 24, 2017
Question:
Does it have an anus?
Answer:
No, but you can make your own with a drill.
By M. Steane on February 25, 2016
Hi, This item does not have an anus. Please let us know if you have any other questions. Have a nice day.
By Anatomy_Warehouse SELLER on February 25, 2016
Question:
Hi! Is this accompanied by an audio device that emits realistic screaming and sobbing and choking sounds?
Answer:
Mine didn't, but my husband provided the necessary sound track when I first explained what this was.
By K. C. on June 5, 2016
No, you also cannot sell the foreskin for making face cream with.
By M. Steane on June 4, 2016
Hi, this model does not come with any audio device for sound. Please let us know if you have any other questions. Have a nice day.
By Anatomy_Warehouse SELLER on June 6, 2016
Question:
Is there a female version? This is 2016 after all. We mustn't discriminate when it comes to mutilating children's genitals. #equality
Answer:
There is, however, at least one product to assist in the training of cutting female genitalia – albeit a procedure that is only sometimes, not always, carried out without the individual's consent: https://www.amazon.com/Nasco-Life-Episiotomy-Suturing-Simulators/dp/B007V5YJY0/ref=sr_1_1?ie=UTF8&qid=1473979034&sr=8-1&keywords=Nasco
By Andrew Kohler on September 15, 2016
Hi,
Unfortunately, we do not have a female version at this time. Please let us know if you have any further questions. Thanks.
By Anatomy_Warehouse SELLER on September 7, 2016
Question:
I'm thinking of cropping my child's ears. Do you have a trainer for that too?

Answer:
Hi,
Unfortunately, we do not.
Thanks!
By Anatomy_Warehouse SELLER on December 6, 2016
Question:
Does it bleed and cry like a normal child would? I'm really trying to have the full experience with this
Answer:
No, the psychos who buy this sort of thing are expected to fantasize about this sort of thing. But maybe they will release an improved version later, who knows?
By M. Steane on July 9, 2016
Oh, come on now, don't be silly…a normal child can't cry without a head! Also, I think this is the "bloodless amputee model".
By Vincent on July 22, 2016
Question:
Do you sell a female version? My God is not gender bias like other Gods.
Answer:
Hi, this secular model is only available in a male infant version at this time, as female circumcision is not a commonly simulated medical practice at this time.
By Anatomy_Warehouse SELLER on July 25, 2016
Question:
Does it come in any other flavors?
Answer:
There's a chocalote one as well I saw it in the related items
By Amazon Customer on June 5, 2017
Question:
Would this be a good pool floatie?
Answer:
Absolutley, in fact it is considered a lifesaving device, Should one find him/herself in a drowning situation he/she need not to panic as oxygen can be extracted from the special valve that sticks out.
By Amazon Customer on July 22, 2017
Not only is is a great floatie but it makes a great life vest with the added benefit of scaring away other people out of the pool.
By Amazon Customer on July 22, 2017
Question:
why are the balls so big?

Answer:
Hi,
This is the way the model comes from the manufacturer.
Thanks!
Question:
Can I order refills or do I have to master circumcision within my first 5 attempts?

Answer:
 There are replacements available for order as well.

Question:
Hi, can i order just the foreskins and how much they cost if ordered 10?

Answer:

I can send you as many as you need as quick as you need em. Comment me an email and I'll send you my encryption info so we can do this on the hush hush.

But I got quantity boi. Hmu.

Question:
What is the baby named?

Answer:
Hi, the baby does not have a name. Please let us know if you have any other questions. Have a nice day.

Anatomy_Warehouse
Seller · March 7, 2016

they call him lucky

Jerry Giliam · December 18, 2018

Question:
How much extra for legs?

Answer:
Unfortunately, these models do not come with legs.

[image]
Anatomy_Warehouse
Question:
I messed up and ruined all the little penises already. Can I get extras? I don't want to have to send the baby back too if it mess up.

Answer:
What ever you did, no mater how messed up or ruined, you did it "right." The purpose of Infant Circumcision is to damage Nature's Perfect Design, while, violating the infant's human right to remain whole, and undamaged. Actually, I believe that replacements are available for the pedo-sadist's who need them.

[image]
Gadget Guru
· December 27, 2017

I would just practice on real babies. Anyways, circumcision damages the person's genitals in ALL cases. If you are going to mutilate a non-consenting person's genitalia for no reason, you might as well do a fully botched job.

[image]
Laure A. Dejeant
· December 26, 2017

Question:
Can I use this trainer kit to amputate a baby girl's clitoral hood? It is the exact anatomical equivalent of the male foreskin (prepuce).

Answer:
Hi, The model is only made to use as an infant male circumcision trainer.

[image]
Anatomy_Warehouse
No. Been there, done that. You'll end up "Ken Dolling" your daughter.

[image]

Amazon Customer
· December 27, 2017

Question:
Hi! can i use a sharpened flint rock on this doll? yahweh gets genocide-level angry when i don't follow scriptural edict.

Answer:
Given the mood Yahweh is in at the minute (q.v. Syria, Libya, Egypt, Nigeria, Somalia), I would say practice only with a blunt stone, and use same with real kids, in order to achieve the required level of God-pleasing shrieks. If you make the kids yell loud enough, Trump will not get elected. Please see any decibel meter, also from Amazon.

[image]
A Reader
· September 16, 2016

Question: Does it comes with replacement glans/ foreskin as shown in the picture

Circumcision is a sex crime against a child, done by a sex predator who likes to torture little boys. I am ashamed of Amazon dot com for selling sex toys and wish you would take it off the market at once!

[image]
Mary+cats
· December 7, 2015

Hi, This item does come with the infant body and 6 foreskins as shown in the picture. Please let us know if you have any other questions. Have a nice day.

[image]
Anatomy_Warehouse
Seller · December 7, 2015

I don't know. I never bought this wretched device. I just wrote a message on here condemning it and the vile practice of circumcision, which is painful, unnecessary, and does nothing but cause harm.

[image]
Lane Harrison
· December 7, 2015

I neither know nor care. Infant circumcision is barbaric and I find it incredible that it is still legal.

[image]
M. Steane
· December 9, 2015

Philip Davies MP interviewed on MGM and more by Brian Martinez

Mike Buchanan · 9 April 2019 · Archived copy · Original

Our thanks to the Honey Badger Brigade for their permission to post Brian Martinez's recent radio interview (38:20) with Philip Davies MP, covering MGM and more. We look forward to seeing Philip again at the Chicago conference in August, where he'll be giving a talk, as he did at the second ICMI (London 2016) on The Justice Gender Gap (video, 44:48).

Effacing the male

Mark Dent · 10 April 2019 · Archived copy · Original

Whenever I look back over the articles which I have submitted to AVFM, there is a recurring theme. It is the utterly gob smacking, gut-wrenching application of double standards.

Nothing ever stirred a roaring furnace in my heart more powerfully than my awareness of a deliberate, calculated preferential treatment of one group or individual over another, particularly when those perpetrating this outrage repeatedly insisted, they were nothing but just and consistent in their treatment of those who were under their control.

We all have memories of teachers who blatantly favored one student or one group in a class and it always caused burning resentment. It happens in families, schools, football teams and countries.

How often did I hear my football coaches make the same preseason speech, year after year?

"*Players will be selected on the basis of how often they train and their commitment to all of the preseason fitness camps and sessions. If you don't put in the hard yards-no matter who you are- you won't be selected."*

We always knew this was a lie, yet every year these words were spoken by coaches with such conviction and sincerity I would think:

" Perhaps this time…."

No. Every year, the most talented and irreplaceable players would roll up one week before the season began and invariably these same players would be named in the team one week later.

Burn and mutter about the hypocrisy and dishonesty but one simply sucked it up. It was the way of the world and would always be so.

I grew and slowly became aware of the most shocking double standard in our lifetime. The treatment of men when they are victims of any kind of violence or abuse as opposed to the treatment of women.

I have been aware of an incredibly powerful article titled, *Effacing the Male* by Adam Jones. I read it a number of years ago and remember being gutted by its contents. It verified and validated what had been more of a gut feeling than a provable fact. I cried when I read it. I kept a copy of it which I believe I lost a long time ago. It was Bev, one of our regular commenters and staunch supporter of men's rights who reminded me about this article a couple of months ago.

I tracked it down and read it again.

I cannot do it justice in this article but I hope I will give you some insight into why it was so profoundly moving and disturbing. I would invite you to read the article in its entirety.

Adam Jones set out to demonstrate through the presentation of a broad sample of media coverage of the Kosovo War of 1999 that:

"unworthy" male victims tend to be marginalized or ignored entirely in mass-media coverage."

Jones writes:

> *The concept of "worthy" versus "unworthy" victims seems a fertile one in analyzing the treatment of the victims of the gendercidal atrocities in Kosovo, and male victims of violence more generally.[5] In this section, I sketch some of the predictable, even ritualized, means by which "unworthy" male victims were excluded from the analysis, and "worthy" ones – notably children and women — privileged.[6]*
>
> *"The effacing of male victims in mass media is generally accomplished by three interrelated strategies. The first*

> *might be called incidentalizing. Modern news, as noted, is a hierarchical creature. It generally "leads" with the dominant theme of the article, which the headline is also meant to convey. Many newspapers, printing or reprinting an article or wire-service report, will include only (a version of) the headline and the first several paragraphs of the story. Thus, to relegate an important theme to passing mention in the middle reaches of the article, or to introduce it only at the end,* ***is effectively to render it incidental and inconspicuous, if not outright invisible."***

This sounds very familiar. I recall writing about the atrocities committed by the terrorist group Boko Haram in Nigeria and the absence of any reference to the gender of the boys and men massacred by these fanatics. Sometimes you might discover they were males ten paragraphs into the piece. Any harm inflicted upon females was reported with the gender of the victims as *the* very heart of the story. The fact that they were females was usually revealed in the headlines and then repeated continually throughout the article.

Adam Jones provides an example of this type of journalism.

> ***The Death March of the Kosovo Refugees***
> *MORINA, Albania, April 18 (AFP) — Among the thousands of refugees fleeing Kosovo, none suffer worse than those forced to travel for days and nights on end on foot. While many cross the border into Albania and Macedonia in cars or open trailers drawn by tractors, the rest have had to walk, harried by Serbian troops on what for some became a death march. Staggering up to the red barrier marking the frontier, carrying children and baggage, and supporting the elderly, they sob as they gulp down food offered by humanitarian organisations. Their accounts, consistent, precise and detailed, describe a Kosovo that has been turned into a hell, criss-crossed day and night by columns of refugees expelled from the Serbian province in ferocious "ethnic cleansing." "We walked almost without stopping for four days and four nights," groaned Hysnije Abazi, 22, from Kladernica in central Kosovo. "We were escorted all the time by Serbs in vehicles or on foot. We were not allowed to drink, stop, rest or shelter from the rain. Before we set off they set fire to our cars and tractors and ordered us to march in columns." They also took away all the males aged 15 or over [!]. Crinkle-haired Afertita Kajtazi, 23, her eyes ringed with fatigue, said their [i.e., the refugees'] treatment was deliberately harsh. … (emphasis added)*
>
> ***Here the "genocidal cull of ethnic-Albanian males"[7] takes place in the blink of an eye, amidst a torrent of frankly lachrymose descriptions of the convoys of helpless "worthies."***

Jones presents an example of a second method used to make the male gender a non- issue in the report or so camouflaged as to make it inconsequential.

> *A second strategy is displacement. Here, the male is defined by some trait or label other than gender — even when gender obviously, or apparently, is decisive in shaping the experience or predicament being described. During the Kosovo war, typical displacement terminology included designations such as* ***"Kosovars," "ethnic Albanians," "bodies," "victims," and "people."*** *In this context, consider Daniel Williams' report in The Washington Post on the mass murder at Istok prison, a facility bombed by NATO planes in late May 1999. After the last of three bombing raids, the Serbs paraded 19 male corpses before western media, declaring that they were the bodies of prisoners killed by NATO. It now appears likely that many of these men, along with up to 100 others, were massacred by the Serbs in one of the war's larger acts of gendercide. Here is how Williams reported the Serbs' propaganda show:*
>
> *Bodies of dead prisoners were shown to reporters lying around the prison courtyard Saturday [22 May], and on Monday [24 May] another group of corpses inside a foyer entrance to a cellblock. … Despite the presence of 1,000 mostly ethnic Albanian prisoners, [NATO] bombed it twice Saturday and once early Sunday. No one seemed to take into account the possible extra danger to the prisoners … 19 bodies of prisoners lay in and around the courtyard, and on Monday those bodies lay in the same spots … An inspecting magistrate said the bodies were left outside because he had not had time to carry out his work, what with all the bombing. … Then there was the*

> *new group of dead on display Monday … Twenty-five bodies in the foyer, some lined up on top of one another domino-style, many with streaks of blood on their bodies … These corpses were not dusty. … No one seemed to know why the 19 Saturday bodies were left outside, but … (Williams, 1999, emphasis added.)*
>
> *There was precisely one reference to "men" in the story: to the "masked [Serb] men with rifles" hovering around the facility.* ***Males as agents of violence were visible, and gendered; as victims, they were effaced from the discourse.***
>
> [image]

Adam's presents a third method of effacement.

The third marginalization strategy is simply exclusion. The trope most commonly adopted here can be summarized in the little-examined phrase, "including women" — or, equally commonly, "including women and children." The trend has been persistently evident in media coverage of the Bosnian war, as a report as recent as October 1999 makes plain (duly emphasized throughout):

> *Bosnian forensic teams have exhumed 251 bodies, mainly of Muslim civilians, in the Serb-run half of Bosnia in the last two weeks … The bodies, victims of the 1992-95 Bosnian war, were exhumed from more than 14 mass graves each containing up to 15 corpses, as well as individual graves … The majority, including 12 women and five children, were executed by Bosnian Serb forces who had captured these regions at the beginning of the war … Some 3,000 people, mainly Muslims, were still missing in northwestern Bosnia. (Agence France-Presse, 1999a.)*
>
> ***Ninety-three percent adult male casualties.*** *But this fact passes unmentioned in the rush to draw attention to the "worthy" victims. Literally dozens of examples of this strategy could be cited from the wartime and postwar coverage of Kosovo:*
>
> *In Velika Krusa, Dutch soldiers yesterday reported finding charred remains of around 20 ethnic Albanians, including women and children, and said they expect to find more nearby. (Dan, 1999.)*
>
> *Splashes of blood are still visible on the lower portion of a door at a pizzeria in Suva Reka, where up to 50 people, including women and children, are believed to have been slaughtered. (Lynch, 1999.)*
>
> *Since starting work on 18 June, the UK forensic team has exhumed over 260 bodies of Kosovar civilians from mass graves, including women and the remains of 21 children … (British Foreign Secretary Robin Cook). (Kirkland, 1999.)*
>
> ***Let it be stated plainly: "Including women" excludes men.***
>
> *The trope is particularly misleading when the phenomena described — such as the massacre at Velika Krusa and the campaign of mass killing in Kosovo as a whole — are so disproportionately and methodically slanted against males. In virtually all cases, the phrase "including women and children" can be translated as "including a majority of adult men and a minority of women and children." But men remain the "absent subjects," entering the narrative only indirectly and by inference, if at all.*[8]
>
> Jones examines the media's fascination with the use of rape in this conflict. He asks the very important question: Is rape worse than death?
>
> *Another phenomenon in public discussion of the Kosovo war and the Balkans more generally has been the privileging of rape or mass rape of women over the slaughter or mass slaughter of (non-combatant) males.*
>
> *The implicit prioritizing of sexually-assaulted women, often on ambiguous or scanty evidence, reflected both age-old biases and more recent feminist activism on the issue of mass rapes in Bosnia and elsewhere. While feminist research in this area is to be commended and learned from, it has also contributed to a one-sided depiction of the atrocities of war that tends to consign the male victim to oblivion. Consider the evaluation of the Bosnian war by Bogdan Denitch, otherwise one of the most clear-eyed appraisers of Yugoslavia's collapse:*

> *It is there [Bosnia] that by far the worst atrocities have taken place. Not only have there been vast and well-documented massacres of mostly Muslim civilians by Serbian militias, but concentration camps and massive forcible population transfers, known as "ethnic cleansing," have also been used to change the demographic realities of Bosnia.*
>
> *The worst of the horrors has been the systematic use of organized, repeated mass rape by Serbian militias of non-Serbian, mostly Muslim women as a part of "ethnic cleansing." To be sure, there have been cases of rape by all sides, and the UN has documented that Croats and Muslims have committed massacres and run concentration camps. What was unprecedented was the organization of mass rape as a matter of policy in a manner that could not have been unknown to the highest military and political authorities of the so-called Serbian Republic of Bosnia. One obvious victim is the prospect of a tolerable and decent life together after the war. (Denitch, 1994: 124; emphasis added.)*
>
> ***The gendering of the massacre victims and concentration-camp inmates was fairly well established by this point (1994), but Denitch reserves the very "worst" designation for the mass rapes of women, rather than the "vast and well-documented massacres of mostly Muslim civilians," overwhelmingly males.***[14]
>
> *For an especially interesting example of the trend, we can turn to an article by Tommaso di Francesco and Giacomo Scotti, published in Le Monde diplomatique at the midpoint of the Kosovo war. The authors wrote that in the "process of vicious mutual ethnic cleansing" in Bosnia-Herzegovina,*
>
> *physical and psychological terror stemmed largely from the barbaric treatment inflicted in the prison camps created by both Croats and Serbs — particularly, in the case of the Serbs, the notorious Omarska camp with its raping of women. (di Francesco and Scotti, 1999.)*
>
> *This depiction of the horrors of Omarska — one of the three concentration camps closed after international protests in late 1992 — is a mind-bogglingly casual inversion of the gendered reality. Helsinki Watch gave the population of Omarska as 2,000 men and 33 to 38 women. In an article for International Affairs on "The Crime of Appeasement in Bosnia," Ed Vulliamy, who witnessed the release of Omarska's survivors, wrote:*
>
> *Omarska had been a place where a prisoner was forced to bite the testicles off a fellow inmate who, as he died of pain, had a live pigeon stuffed into his mouth to stifle his screams. The guards responsible for this barbarism were described by one witness as "like a crowd at a sporting match." Another man was forced to bark like a dog and lick at motor oil on the ground while a guard jumped up and down on his back until it snapped. Prisoners, who survived by drinking their own and each other's urine, were constantly being called out of their cramped quarters, by name. Some would return caked in blood, bruised black-and-blue or slashed with knives; others would never be seen alive again. Special squads of inmates were ordered to load their corpses on to trucks. (Vulliamy, 1998: 74-75.)*[16]
>
> *" There is no evidence that any of the women at Omarska were killed.*[17] *The rape of the small number of women at the camp was certainly generalized and atrocious. But by what standard is Omarska "particularly … notorious" for the rape of its women detainees, when thousands of civilian males were viciously tortured, hundreds killed — and almost certainly a great many more raped and sexually abused than women, given the unbridled sexual sadism that pervaded the camp?*

[image]

None of this is news to those who are regular visitors to AVFM or anyone with a modicum of intelligence who has been reading our own media coverage of victims of violence during the past forty years. Adam Jones was hopeful that his powerful article would draw attention to this horrific practice of deliberately effacing men from the narrative whenever they are victims of violence or abuse of any kind.

Sadly, absolutely nothing has changed.

Let Adam Jones have the final say:

> *The conclusions that can and should be drawn from this body of evidence and argument depend very much on whether one views males as "natural" targets of victimization, and therefore irrelevant and unnewsworthy; or whether, on the other hand, one sees them as equally deserving of attention and protection in the face of violent assaults, up to and including genocidal mass killing.*
>
> ***My own preferences are no doubt apparent. In my opinion, no meaningful claim to humanity, fairness, or analytical accuracy can be advanced by those who, consciously or unconsciously, would consign half the human race to second-class status in the humanitarian and policy equation.***
>
> *This article has argued that an alternative framework is possible, and needs to be adopted rapidly to ensure that all victims of violence receive the empathy, attention, and assistance they require.*

*****All of the bolded type is my emphasis.

I would recommend a visit to this site. This book is a collection of essays on gender and violence by Adam Jones.

See also: Recognizing Gender-Based Violence Against Civilian Men and Boys in Conflict Situations

Julian Assange, Justine Damond and the derogation of men's rights

Jewel Eldora · 12 April 2019 · Archived copy · Original

Julian Assange and Justine Damond are both Australians who frightened agents of the United States.

One alerted the public to war crimes and fraud, the other allegedly ran up to and slapped the side of a car in the affluent neighborhood where Antifa started, making two police officers believe, for a split second, that they were in danger.

Sidenote: What is Antifa?

Both are likely to end up dead at the hands of the US State.

One, according to Dr. Tania Reynolds is perceived as agentic, responsible for their actions, the other, as a victim. While the death of one is perceived as a tragedy and met with outrage, the other will be watched in slow motion to the cheers of half the country.

The trial of officer Mohamed Mohamed Noor, in Minneapolis, Minnesota is likely to tear the fabric of reality for many Minnesotans, should he, like the 24 officers since Damond's death, be cleared of all charges.

The 11 seats open to the public have been mostly filled with agents of the court, city employees, and the corporate media. One blogger and legal analyst, Scott Johnson, has just taken the reserved seat of the New York Times reporter who couldn't be bothered to hear the case. Apparently, he'd been hoping to just leave it empty until the day of the verdict.

Scott Johnson, like me, has been getting up at 4 am every day to get one of these seats and can now come in as the trial starts. Phones, computers, cameras, and audio recording devices are confiscated by the two layers of security which attendees must pass through in this so called "public" trial.

This weekend, when court is out of session, I'll be updating AFVM readers to news of the trial.

Perhaps just as importantly, the history which lead to her tragic death at the hands of the State of Minnesota.

A classic 50s fairy tale

Doug Mortimer · 12 April 2019 · Archived copy · Original

The 1950s are often derided by people who weren't alive at the time. According to contemporary enlightened social pundits, the decade was characterized by patriarchy, the corporation man, conformity, suppression of minorities and women, suburban sprawl necessitated by gas-guzzling automobiles with gaudy tail fins, and all sorts of things that are considered icky-poo today.

As time passes, fewer and fewer people who walked the earth during the 1950s are around to comment on that decade, for better or worse, but we do have cultural artifacts which testify to the temper of the times. One such artifact is *Marty*, a mid-decade (made in 1954, released in 1955) movie greatly honored in its day.

In an era noted for widescreen Technicolor extravaganzas, *Marty* definitely went against the grain. It was shot in black and white on location in the Bronx and featured characters who were anything but glamorous. Nominated for seven Oscars, it won awards for Best Picture, Best Actor (Ernest Borgnine in the title role), Best Director (Delbert Mann), and Adapted Script (Paddy Chayefsky). For good measure it won the Palme d'Or at the Cannes Film Festival, and a copy of the film has been placed in the National Film Registry of the Library of Congress. So its establishment *bona fides* are impressive.

As often happens with timely films, however, *Marty* seems dated today. Yet its portrayal of the manosphere of its time is not without relevance for contemporary men.

The biggest long-term beneficiary of the film's success was stumpy Ernest Borgnine, who proved his acting range went far beyond the thuggish supporting roles he had played to that point in his career. The real force behind the film, however, was screenwriter Paddy Chayefsky. While he won an Oscar for best adapted screenplay, the original source was his Philco Television Playhouse teleplay (which featured Rod Steiger in the title role), which was produced in 1953. So *Marty* is definitely Chayefsky's baby. Like Marty, Chayefsky was Bronx-born (in 1923), stocky, and burly, so we might surmise that Marty is something of an alter ego.

Chayefsky tells us all we need to know about Marty in the opening scene in a Bronx butcher shop. Being a squat,

ugly guy working in the Bronx in the 1950s worked for Yogi Berra, but it's not going so well for Marty.

We immediately know what Marty looks like (a face only a mother could love atop a beer keg of a body) and what he does for a living (he's a butcher). Minutes later, after listening to him chat with his customers, we know all about his personal life. While he brings a regular customer up to date on the status of his brothers and sisters (all now married), the woman berates him, saying "What's the matter with you?" The very next customer says, "You ought to be ashamed of yourself." You see, being a law-abiding guy earning an honest living isn't enough to make you respectable. Marty, if you ain't married, you ain't shit.

After work, Marty returns to the modest home where he still lives with his mother, even though he is 34 years old. Unlike today, there was less of a stigma attached to such a living arrangement back then. In ethnic households in particular, it was normal for adult children to live at home till marrying. Typically, this wasn't long after finishing school. Single people were out there, but there was no "singles" subculture. In today's parlance, single people were marginalized. Marty didn't know it, but one day his generation would be characterized as the Greatest Generation by Tom Brokaw. Of course, to be a member in good standing, you had to be married, preferably with kids.

No video games in 1954, however, so Marty passes his leisure time with similarly situated guys who hang out at a local tavern, drink beer, and read girlie magazines. They are the local chapter of the not-so-great members of the Greatest Generation because they have remained bachelors. Guess we could call them the Bronx Bummers.

One of Marty's friends (played by Frank Sutton, best known as Sgt. Carter in the *Gomer Pyle, USMC* TV series) is the 50s equivalent of a pickup artist, another thinks that Mickey Spillane's Mike Hammer is the ultimate role model for male-female relationships. Angie, Marty's best friend, is a ferret-faced cipher. His dialogue with Marty is like a Greek chorus. "What do you want to do tonight, Marty?" "I dunno, what do you want to do, Angie?" Blather, rinse, repeat.

Predictably, Marty's mother wants him to settle down – more to the point, she wants him to "find a nice girl." Actually, he's already settled down. He just hasn't married. "You got a bachelor on your hands," he tells his mother. "You're gonna die without a son!" she laments. But he knows his limitations: "I'm just a fat, little man, a fat ugly man." Even worse, he has no game: "Sooner or later there comes a point in a man's life when he's got to face some facts, and one fact I got to face is that whatever it is that women like, I ain't got it."

Can we say that Marty was incel when incel wasn't cool? In six years, will he be a 40-year-old virgin? Actually, we don't know anything about his sex life, but given his age and the fact that he is a World War II vet, it is highly unlikely that he is still a virgin. At any rate, when his mother suggests he attend a mixer at the Stardust Ballroom, he reluctantly goes along just to keep peace in the family, even though he has been there and done that over and over. "All that ever happened to me there was girls made me feel like a—a—a bug."

Miraculously, just when it looks like Marty's in for another "big night of heartache" at the Stardust, he meets Clara Snyder, who has been abandoned by her date, so they commiserate. A high school chemistry teacher, she is 29 years old and still lives with her folks. Misery loves company, so the two of them compare notes the rest of the evening. They swap stories of going on crying jags and even thoughts of suicide. Nevertheless, the pity party ends on a high note and Marty promises to call her the next day. "Dogs like us – we ain't such dogs as we think we are," he proclaims.

Marty and Clara

Now it is worth pausing to note that while Clara is a wallflower, and during the movie she is repeatedly called "a dog," she doesn't look that bad compared to today's crop of obese, foul-mouthed, purple-haired harridans. She's not hideous, she's just plain.

Marty's mom, though she wants him to get married, is suspicious of Clara. After all, the girl is a graduate of New York University. Uh oh, isn't that in Greenwich Village? In other words: beatniks and bolshies and fags…oh, my! She's probably out there canvassing for Adlai Stevenson and carrying signs at Ban-the-Bomb demonstrations. Can a girl like that – and a non-Italian girl at that – make a proper wife for her son? Will she be willing to move into mama's house after marriage, or will she insist on having her own place? Sure, mama wants Marty to get married, but she wants him to bring his wife home to share the household. She wants to gain a daughter, not lose a son.

While Marty has been wallowing in his loneliness and yearning for a soul mate ("Don't you think I want to get married? I want to get married!"), he seems oblivious to the drawbacks of the institution. His cousin Tommy (played by Jerry Paris, later better known as the next-door neighbor on *The Dick Van Dyke Show*) has repeated spats with his wife. Notably, there is no mention of divorce or family law courts.

Divorce, of course, was not as common in the mid-1950s as it is today, but it was a clear and present danger. During Marty's lifetime, the emancipation of women has been an ongoing narrative, from female suffrage to Rosie the Riveter. Sure, the divorce rate spiked after World War II, but the remedy is re-marriage. If at first you don't succeed…remember, true love is out there. And Marty sees Clara as the embodiment of true love. She is the answer to his prayers…what could go wrong?

Well, Clara is a college grad and Marty isn't. She is a "sophisticate" and Marty isn't. Both are Catholic but she isn't Italian and Marty is. These are the foreseeable problems. In retrospect, they are trivial.

The introduction of the birth control pill, the sexual revolution, and women's liberation, as feminism was popularly known in the 1960s, are just around the corner. Given Clara's background, she will probably read Betty Friedan's *The Feminine Mystique* (published in 1963), and good-hearted, nice guy Marty may be transformed into a tyrant in her eyes.

These phenomena will appear on the radar screen as the 50s give way to the 60s, but Marty has no way of foreseeing them. It may not seem like it, but he has a lot at stake.

Marty's modest ambition is to buy the butcher shop where he works. If his mother dies, he will likely own the house outright. So his economic future looks pretty good so long as he remains single. If he gets married, however, he could be taken to the cleaners in divorce court. If he fathers kids, he could be hit up for child support. Clara, starting childbearing late in life, is more likely to give birth to a child with birth defects. In other words, a human money pit.

After a heated argument with his wife, Marty's cousin tells him that he has "a good job, no wife, and no responsibilities. Stay that way!" But Marty isn't paying attention. Bachelorhood may be a fact of life for him, but it is a default position, hopefully only temporary, and certainly not a status to celebrate. One day after meeting Clara, Marty is already thinking of tying the knot.

Marty isn't stupid (he was accepted at City College of New York, Paddy Chayefsky's alma mater, but didn't enroll), but he lives in a cocoon as stifling as it is comforting. He just can't imagine life beyond his neighborhood. New York City is chock full of entertainment and cultural amenities from the highest to the lowest with all levels in-between. Considering that Marty is just a subway ride away from Manhattan, it's hard to see how he and his pal Angie could ever be at a loss for things to do. As a bachelor, he's in a much better position to take advantage of the city than his married peers. But Marty has bought into the notion that as long as he remains single his life is incomplete. Smarter guys than Marty have been waylaid by that notion.

Despite the naturalistic trappings of *Marty*, Chayefsky's script is ultimately a boy-meets-girl fairy tale. Presumably love will conquer all and Marty and Clara, albeit ugly ducklings, will live happily ever after. In the final scene of the movie, when Marty is calling up Clara for a follow-up date, he berates Angie just as the old women shamed him in the beginning of the movie. "Hey, Angie, when are you going to get married?" So the marriage-go-round has come full circle.

Chayefsky's sentimental side is also on display in his script for *The Bachelor Party* (1957), which covers a lot of the same ground, dealing with a group of men who reluctantly admit that despite its drawbacks, marriage is the ideal state for a man. But somewhere along the line, Chayefsky changed his mind.

In 1971 he won an Oscar for *The Hospital*, a tale about a doctor (George C. Scott) whose family and hospital have both become dysfunctional. Five years later he won an Oscar for *Network*, in which a TV network is an allegory for a dystopian society, and a ruthless career woman (Faye Dunaway) is at the heart of it. By this time, *Marty* the Bronx butcher, appears quaint indeed.

If Marty felt sorry for himself in the mid-50s, just imagine what the erstwhile mama's boy would be like in subsequent decades. He'd probably flip out, don a bloody apron, take up his meat cleaver, and become the protagonist of a slasher film franchise.

So who do you wanna kill tonight, Marty?

I dunno, Angie, who do you wanna kill tonight?

Why are men “afraid” of commitment?

John Davis · 13 April 2019 · Archived copy · Original

“The cuckoo then, on every tree,
Mocks married men; for thus sings he,
‘Cuckoo’; (14–16)”—Shakespeare

* * *

When the media “reports” that men are “afraid” of commitment, it’s a continuation of a 50 year trend to mock and disparage men for their reproductive choices.

Men aren’t “afraid” of commitment. When men walk away from “commitment” and marriage, they are making intelligent choices. Fear doesn’t enter into men’s minds when they walk away from women in our “modern” culture.

There was once a time when marriage was an honorable institution. It was not that long ago.

As mankind rose from primitive savagery, to civilizing the world, men were able to bring art, beauty, truth and goodness to the human condition. Marriage was vital to the stability that permitted these advances in humanity.

Marriage was a balanced set of cultural traditions and values in which men and women supported each other, assumed gendered roles that encouraged them to support each other, and, provided a means for men and women to enhance their lives through the synergy of mutual care, respect, responsibility and knowledge for and about each other.

Those days are long gone.

Marriage is no longer an honorable institution. It is simply a device of the neo-Marxist state to exploit men.

Do you think that is an exaggeration?

Let’s ask some straight questions.

What benefits does marriage offer a man?

The answer is that marriage offers nothing to men. At one time, men could enjoy trusting a woman with his love and sexual feelings. Current government regulation, however, has, virtually demonized and criminalized every aspect of men’s feelings and sexuality in, and outside of marriage.

[image]

At one time, Men could count on marriages lasting a lifetime. This gave him, his wife and his children stability and the incentive to work together, as a family, for long term benefits and gains.

Now, women file 80% of divorces, within about 8 years of marriage, use the biased and oppressive family courts to strip a man of his children, his life savings, and leave him to twist in the wind without a support network of any kind. Our laws and family court judges are designed to encourage women to get a divorce, alienate the children from their Father’s protection, and, exploit men for the convenience and enrichment of the *neo-marxist* state . . .

Men are dying from suicide at six times the rate of women in some age categories. We know that one of the reasons is the man-hating (misandry) that saturates our institutions (law, education, military, religion, etc.), and, that the other is that a man loses everything in most marriages. To meet draconian government regulation of marriage, a man must abandon his personal support network of friends, and, when he is divorced, and impressed into the service of the state to pay child support, he no longer has the time or energy to form personal support networks of friends.

Men walk away from marriage and commitment with women out of intellect and common sense choice. “Fear” has

nothing to do with it.

[image]

So the empowering “woman behind the black hole photo” was worldwide fake news?

Aldir Gracindo · 14 April 2019 · Archived copy · Original

Thursday was a great day of feminist victory for the World to see, including me, in Brazil. This time, the news on mainstream media, including CBS News, Yahoo News, BBC News, New York Post and many others, in English, as well as MSN, Revista Galileu and many others, in Portuguese and quite surely in every other language on Earth – was about “Katie Bouman, the woman behind the first photograph of a black hole”. The picture of amazed Katie after looking at her work on a computer screen won the media, following the black hole photograph.

On Brazil’s Facebook, a feminist’s empowered post went viral:

https://www.facebook.com/julia.ivy.7311/posts/131266804656474

> For the first time in History, astronomers achieved to present the first image ever of a black hole. The deed is considered one of the greatest landmarks in Physics in this century.
> The project was led by a woman, HER NAME IS KATIE BOUMAN!
>
> Gonna have to put up with the power of women in Science. ❤

Someone gloriously commented: “Cry sexists”! Sorry, patriarchs. It’s over. Gonna have to put up with it.

That lunatic fantasy of oppressed women for ever stepping on the privileged, oppressor men has finally come to real life. No woman can do anything anymore without automatically becoming a pawn in this carcinogenic political war on men. Your girls will be the future and your boys, the past. Insert here all other intersectional diatribes you want.

That was reposted on our own local biggest regressive leftist page on the also regressive leftist Facebook: Quebrando o Tabu.

Then controversy followed, coming straight from the internet darkest cesspools of hate: The allegation that Katie Bouman was being credited for someone else’s work. Isabel Togoh from the also-regressive leftist Huffington Post reported; the horrific misogynist attack against the dreams of poor, heroic little girls of becoming scientists started on Reddit, where an user had written:

> Notice something? Yeah, that woman wrote about 2,000 lines of code total. Another guy wrote over 850,000. Katie barely worked on the project at all until late last year, Andrew Chael worked on it relentlessly from it’s conception.
>
> If anyone deserves the credit, it’s him

Chael was memefied with the prints suggesting the very little contribution of Bouman. This is one of the memes:

Chael reacted on Twitter, I'm not reposting all his 8 tweets here. He said that even though he was the main code writer, there was not 850,000 lines, but 68,000, many of which were on the software and he doesn't care how many he personally authored. He doesn't care, but he says he is the main writer, ok? He also added that he is a homossexual, a very pertinent bit of information for the discussion when you want to signal that you are a minority and minorities support minorities and are supported by just everyone, of course, as an obligation.

Anyhow, what actually matters: what is truth in this little, epic, quantum, conspirational, disinformative, culture war story? Was Bouman the giver of the first black hole photo to Humanity or not? Did she take the credit off Andrew Chael, who then defended her because she is his boss, or because gays and women and people of color must unite against the hateful oppressors and lie? Such a huge mess, it looks like a worldwide surge of insanity.

Let us take five minutes to unravel this interstellar mystery.

There are many sources for those interested in details, but I favor Sarah Mervosh, who already said almost it all for the New York Times, under the oh-so revealing title of "How Katie Bouman Accidentally Became the Face of the Black Hole Project", and with a very entertaining contextualization:

> As the first-ever picture of a black hole was unveiled this week, another image began making its way around the internet: a photo of a young scientist, clasping her hands over her face and reacting with glee to an image of an orange ring of light, circling a deep, dark abyss.
>
> It was a photo too good not to share. The scientist, Katie Bouman, a postdoctoral fellow who contributed to the project, became an instant hero for women and girls in STEM, a welcome symbol in a world hungry for representation.
>
> Public figures from Washington to Hollywood learned her name. And some advocates, familiar with how history can write over the contributions of women…

Yes, really. Hero for women and girls, a world hungry for representation, history writes over the contributions of women. No surprises – I mean, as in that Radiohead's *No Surprises* song.

Nevertheless, excusing the pararreligious framing of the story, she did bring facts. Doctor Bouman is a young

scientist who collaborated in an important work for any person on the planet interested in Science. She was part of a team of 200 other scientists all over the world. They were 40 women and 160 men. You might hear about some of the 39 other women from now on.

Is she "the woman behind the black hole photograph", though? No.

Was she the leader of the project? Also a no. The Black Hole Project is an initiative of the Harvard University, leaded by Astronomer Shep Doeleman, from the *Harvard Smithsonian Center for Astrophysics*.

She did lead one major subgroups, or one of them, then? Again that will be a no. Doctor Bouman lead a group which was developing an imaging software to create a Black hole photograph and did a Ted Talk about it. But that software was not used to create this photograph, Mervosh says.

Seeing herself referred to as "the woman behind the black hole photograph" by the MSM, Bouman diplomatically mentioned on a post on Facebook that "No one algorithm or person made this image, it required the amazing talent of a team of scientists from around the globe and years of hard work to develop the instrument, data processing, imaging methods, and analysis techniques that were necessary to pull off this seemingly impossible feat".

> I'm so excited that we finally get to share what we have been working on for the past year! The image shown today is the…
>
> Posted by Katie Bouman on Wednesday, April 10, 2019

Katie Bouman used her now famous photo on her Facebook page, captioning: "Watching in disbelief as the first image I ever made of a black hole was in the process of being reconstructed." Someone commented: "That's a pretty humble description. Isn't it first EVER picture of a black hole, in addition to being first one you ever made?" To which she replied:

> Actually no, there were a number of us that all squeezed into the room and pressed go on our computers at the exact same time! We didn't want any one person or algorithm to be the first one to make the image. Shout out to Andrew Chael Michael Johnson, Kazu Akiyama, Daniel Palumbo, Lindy Blackburn, Maciek Wielgus, Sara Issaoun, and many others!

> Watching in disbelief as the first image I ever made of a black hole was in the process of being reconstructed.
>
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By the way, Andrew Chael didn't write more than 850,000 lines of code. Any github user, or the page guides.github.com, can tell you that "commit" means saving changes, no matter how many, or what changes you make in your work. It does not mean "one line of code added". As a comparison, you could write one 35 lines article for your website, "commit" (post it) one time, then make 50 changes on it, adding 3 lines to the text itself, and "commit" (save the new changes in the post) 15 times.

Conclusion: The mainstream media basically used a selfie of Doctor Katie Bouman to fabricate the narrative of the woman leader taking over science, who this cruel, patriarchal world of oppressive, white, straight, angry, misogynistic men would have to put up with. She is not the woman who gave the first ever photograph of a black hole to humanity. She did not lead the project. She did not lead a major subgroup in the project. She didn't take credit for David Chael's work either. She never claimed to be the woman behind anything, on the contrary – and that is why she will not have at least other 199 scientists refuting her.

Here is a simple, yet legitimate suspicion, since I did not care to dig up timeline and names: someone loved her selfie so much, he/she extrapolated the facts and from there the media entered *ctrl+v mode* in domino effect. That

would not be the first time. Add to that Bouman having starred in a TED Talk on exactly her leading a team that worked on a black hole imaging software development and *voilá!* The media and the feminists on social media let themselves into this alternative reality, diverse from the real world of the scientists in the project.

According to Sarah Mervosh, the one in the NY Times, Katie Bouman said she had to turn off her phone because of the so many messages she was receiving on Wednesday. She was quoted as saying “I’m so glad that everyone is as excited as we are and people are finding our story inspirational,”. “However, the spotlight should be on the team and on no individual person. Focusing on one person like this helps no one, including me.”

“Other ***women*** on the project also celebrated this week as years of hard work were finally made public”, Mervosh countered, and I quote in italics.

A few edits were made in this article after its publishing and it was first posted on AVfM in Portuguese.

Ilhan Abdullahi Omar, 911 and the derogation of men's rights

Jewel Eldora · 16 April 2019 · Archived copy · Original

Two weeks ago, I began watching the trial of Mohamed Noor, the Minneapolis Police officer who shot Australian native Justine Damond. Since then, I've been getting up at 4 am, heading to the Hennepin County Government Center, going through two security checks, and surrendering all of my electronics in order to get a first hand view of the proceedings.

There are 3.5 million people in Minnesota and the court has set aside 11 first come, first served seats for the public, and 15 seats for the corporate media, which were reserved right at the beginning of the trial. Those reserved media seats often sit empty, and the public seats are regularly taken up by court employees, a rotating crew of Minneapolis City Attorneys, and the media, all of whom get there early.

In the last several days, some of the "Open" seats have been relabeled as "State" seats. In the United States, the 6th Amendment assures that citizens will receive a public trial. Nothing like that is happening in the Mohamed Noor Trial, where the media is being used as a "proxy for the public."

The media's attention is hyper focused on race, race, race, race, race, race, and the fact that the accused is a Muslim born in Somalia. In the meantime, Ilhan Abdullahi Omar, (D) MN, is making national news nearly every day. Racism is the huge distraction used to prevent us from talking about the fact that Mohamed Noor is an American citizen. What is being overlooked is that he's lived in the US since he was five, and has spent the last 25 winters living in Minnesota.

He's not Somali, he's an American, with the responsibilities and rights afforded to citizenry.

Of the several dozen people I've talked to about the trial, I've had at least two men say they'd just as soon shoot him than give him a trial.

While Ilhan Omar is either being vilified by some for minimizing the 2001 terrorist attacks, or protected by others for telling other Muslims to get right in people's faces for looking at them, Noor, is being held up by many as an exemplar of Muslims, Somalis, Cops, Gun owners, or even Blacks.

As I've been writing about for over a year now, Noor, is not a member of any of those groups. He's a man. A man on trial for doing his job, possibly poorly, definitely with deadly outcomes.

In America, there is an app that comes installed on every phone. It's called "911" and people use it to remove problems with deadly force, if necessary. When the jury pool in this case was asked what their experience with 911 was, every single woman mentioned at least one time that she'd called 911 when she believed another woman was in distress. Every. Single. One.

The jury pool ended up being comprised of 10 men and 2 women, in part, because nearly every one of the women questioned openly struggled with the concept of the presumption of innocence, and the idea that Justine Damond might be dead, but yet, no crime may have been committed. "She was calling for help, and ended up being shot." The cognitive dissonance was palpable.

96% of all police homicides are men, and the majority of women would prefer to avoid the idea that this useful app comes with deadly terms and conditions. Even for them, sometimes.

The Fraud of Feminism

Mark Dent · 16 April 2019 · Archived copy · Original

There is a quote from one of the characters in the play/film, *The History Boys,* which touched me deeply:

> *"The best moments in reading are when you come across something – a thought, a feeling, a way of looking at things – that you'd thought special, particular to you. And here it is, set down by someone else, a person you've never met, maybe even someone long dead. And it's as if a hand has come out and taken yours."*

I had the pleasure of rediscovering that special feeling so beautifully expressed in the quote above when I began reading The Fraud of Feminism by E. Belfort Bax. The book was written in 1913.

His commentary and insights into feminism are astonishingly fresh and as relevant and applicable today as they were more than one hundred years ago.

It was a remarkable experience to read a passage relating to what today would be labelled "virtue signaling" and to see that the very same behavior was occurring in 1913 (and long before) for the very same reasons as it exists today.

> *So far as courage is concerned, which was perhaps the first of the chivalric virtues in the old days, it certainly requires more courage in our days to deal severely with a woman when she deserves it (as a man would be dealt with in like circumstances) than it does to back up a woman against her wicked male opponent.*
>
> *It is a cheap thing, for example, in the case of a man and woman quarrelling in the street, to play out the stage rôle of the bold and gallant Englishman "who won't see a woman maltreated and put upon, not he!" and this, of course, without any inquiry into the merits of the quarrel. To swim with the stream, to make a pretense of boldness and bravery, when all the time you know you have the backing of conventional public opinion and mob-force behind you, is the cheapest of mock heroics."*

This insightful comment succinctly sums up so much of what transpires on Facebook, Instagram and any other platform provided by our puppet masters.

How often do we see people loudly "taking a stand" on an issue related to gender which is one they know is already supported and backed by the government, media, education system and those who control cyber space? They are then showered in praise and congratulations for demonstrating such courage by hundreds or even thousands of other like-minded cowards.

Celebrities are particularly adept at this ploy, but there are many others who make a daily habit of exhibiting their moral virtue and courage by commenting on an issue knowing the numbers and the power are right behind them.

It really is farcical.

Bax is quite brilliant in the way he dismantles the fraudulent claims made by feminists and he provides many examples of the hypocrisy and blatant double standards of the law and society when it comes to the treatment of men and women.

In an earlier article *Feminism and Female Suffrage*, 1910, Bax says:

> *I propose to show, as briefly as possible, not only, that women at the present time, considered as women and apart from the class to which they belong, suffer no sort of social injustice to which the men of their class are not equally exposed, but, on the contrary, that as women they enjoy privileges, and hence constitute a privileged order of human beings, not only as against the men of their class, but as against men generally, as men. If this be so, I contend not only does the practical urgency of the Suffrage claim, even if it were conceded in the abstract, fall to*

> *the ground, but even the abstract right itself would disappear, since the granting of it would amount to the piling up of an additional privilege on an already privileged class.*

It is shockingly revealing to read such words when one knows they were written during a time feminists (and most of today's general population) would proclaim to be the dark old days when women were supposedly little more than slaves to their husbands, oppressed and restrained by a government and society which viewed them as second class citizens at best. Bax makes it abundantly clear that women were privileged in numerous ways — most of which we are familiar with today.

> *That the object of a large number of these women who are now clamouring for the franchise is not merely to maintain but to extend their legal privileges is evident to anyone. They want the suffrage as a weapon wherewith to carry on a sex-war, with a view to the dominance of the female.*

He provides concrete evidence of this privilege women possess:

> *Let us address ourselves to our more immediate purpose, which is to show the privileged status of women before the law, alike in itself and still more in its administration.*
>
> - Let us begin with the civil law, and, first of all, with that relating to the status of the married woman. No woman can be imprisoned for debt ("contempt of court") no matter what means she may possess, although her husband may be for the non-payment of her debts. Not even can her property be attached for the payment of a debt if settled on her in due form.
> - Neither can she be served with a bankruptcy order unless in relation to a business carried on apart from her husband and in her own name.
> - She is free to leave her husband, and he has no legal power to detain her or compel her to return. He has no control over her personal property. She, on the other hand, can obtain an order for restitution of conjugal rights, by which he is ordered to return, or she can obtain alimony or maintenance, according to her "station in life."
> - The husband is responsible for any slander or libel she may commit although he knew nothing of it or even disapproved it. He is liable, that is, for damages and costs, while she escapes with absolute impunity.
>
> *From the above it will be seen that the infamous British law sticks at no outrage on the most elementary principles of common rectitude in privileging the married woman at the cost of her husband.*
>
> - Among all the women's rights advocates I am not aware of one who, in her zeal for equality between the sexes, has ever suggested abolishing the right of maintenance of the wife by the husband. On the contrary, they are usually only too eager to increase the husband's burdens in this connection. By an Act passed in 1895 this liability for maintenance was extended to a wife notwithstanding her adultery.
>
> As has been remarked of the judges in this matter, "every moth-eaten scrap of privilege which is in favour of the wife they retain. All privileges of the husband, no matter how firmly established, they deny as ever having existed."
>
> - The Criminal Law Amendment Act of 1885 a boy of fourteen can be convicted for committing a sexual offence with a girl of sixteen, to which he was actually incited by the latter, who, by virtue of her sex, is held guiltless by the law. I know of a case in which a female was produced as witness against several boys, younger than herself, whom she had seduced, but the Court held that this precocious creature could not be punished, although her victims were duly sent to gaol.
> - As regards prison treatment, it is well known that flogging is absolutely abolished by the Act of 1820 where women are concerned. Hanging is practically abolished by usage for women who murder men. Women, if they find prison discipline irksome to them, have, as a rule, only to create a sufficient disturbance to get it

> relaxed. A very flagrant case of this kind occurred some years ago at Wormwood Scrubbs. In any case the duration of sentence is, on the average, about one-third that which a man would receive for a like offence, while the “hard-labour” is generally little more than nominal.

[image]I could literally quote pages of Bax’s eye-opening facts on female privilege and the abuse of the notion of chivalry to have men do their bidding, but once again, I would urge you to find his book and essays through this link and read the work for yourselves. It punches a huge hole in yet another feminist myth which has repeatedly told us that women were regarded as having no value or power in society until about… yesterday. This patent lie has been drummed into the hearts and minds of boys and girls from an early age which helps to explain the current world in which we exist.

Fortunately, the wonders of technology have provided us with the opportunity to strike back and I think we all know there is a growing awareness about what is really behind the whining, ranting voices of feminists demanding equality.

A comprehensive archive of essays and books by Bax can be found here. A number of them are directly related to his objections to feminism and a demand for more empathy and justice for men and boys.

Sound familiar?

Mohamed Noor, fake news and the automatic outgroup derogation of men

Jewel Eldora · 16 April 2019 · Archived copy · Original

The following are two direct quotes from the trial of Officer Mohamed Noor last week.

#1) *"No one here is on trial for breaking police policy."* Judge Kathryn Quaintance.

Quote #1 is out of context, directionally true and would be a funny joke if it wasn't too dark and too true.

#2) *"I know she wasn't a threat."* Officer Noor's partner, Matthew Harrity.

Quote #2 is out of context, 100% fake news, and is what the Minnesota public is being led to believe was reality in the courtroom. I know it's not, because I've been there, I've been watching this case since before it happened. Let me explain.

Five weeks before Justine Ruszczyk Damond was killed, I began a five part series analyzing a specific bias and blind spot in empathy toward men and the moral taboos about men discussing men's issues.

The articles were written to be bizarre, clever, naughty, recognizable and/or cute, to make taboo subjects easier to digest and hopefully more persuasive. By looking at men's issues through a "Minnesota Nice" filter, I could easily guarantee them to be bizarre and mean. Minnesota Nice is a code for a certain type of conflict-averse, post-modern-neo-marxist gynocentrism. It's the bizarre language of Ilhan Omar, Al Franken, Garrison Keillor, and Monty Python's Terry Gilliam.

"Grossness as a human value indicator," is about male devaluation. "A weak case for the humanity of men," is about the stereotypes that men are automatically subjected to, and "Oh, fuck. We're doomed and only women can save the day" is about how even men don't want to hear men talk about about men's issues.

The week of my first article, Jeronimo Yanez had been cleared of all charges in shooting Philando Castile live on facebook, and an anthropology professor made classic textbook derogatory statements about Otto Warmbier. I compared Castile to Warmbier.

The week of the fifth and final article in the series, Justine Ruszczyk Damond was shot dead by Officer Mohamed Noor. I compared Castile to Damond in a stream of consciousness article that was decidedly not Minnesota Nice. I wrote and cried and puked and wrote and puked and cried some more. I ended that article begging my readers to pay attention to the trial of Mohamed Noor to ensure he gets a fair, public trial.

Now here we are, and nothing like that is happening. I know, because I'm there every day and it all seems too weird to even be real.

Judge Quaintance, literally a former actress, chastised defense attorney Plunkett for being an "older man intimidating younger women" in open court, for asking prospective jurors about their understanding of the presumption of innocence because they couldn't get their heads around it.

The testimony has been even more bizarre than jury selection.

The first officer on the scene, nicknamed "Ringer", shot and killed Minneapolis resident Jamar Clark in 2015, which resulted in a week of riots. The incident commander ordered Noor's vehicle washed, detailed, and put back into service without any forensics. Her commander is famous for the "magically appearing gun evidence trick" in the 90's, after shooting a guy in the back, and the police chief testified that he'd never heard any concerns of police ambushes before testifying in court.

If that isn't surreal enough, the MN District Attorney became the President of the National District Attorney's Association one week after the shooting. He was literally caught on camera last year, saying he was going to bring charges against Noor, a Muslim, as a Christmas present.

I couldn't make this up if I tried, and if I did, no one would want to read it. The fake-news media seems to be working as the propaganda arm of the police, and framing Noor as a stereotypical perpetrator of harm.

I've answered over 1,000 reader comments at AVFM and have never once asked anyone to share an article.

I'd really like to get Scott Adams' attention on this case. Adams is well-versed in perception, bias, and stereotypes, and is a leading expert on persuasion and influence. His Whenhub account lists him as a writing consultant, and I'd love to get his advice on how to draw attention to this case and counteract the fake news.

He's also very good at predicting things, and I'd like to hear his predictions about how the population of Minnesota, 100,000 of which are Somali and know this is a show trial, may respond to this situation.

It would mean the world to me if you could help me get this article on his radar by tweeting this to him (https://twitter.com/scottadamssays) so he might weigh in with his opinion on this, before people have their opinions assigned by Fox and CNN once this trial is over.

Other articles by Jewel Eldora:

Article #1 – Otto Warmbier, Philando Castile and the Outgroup Derogation of Men
Article #2 – Grossness as a Human Value Indicator
Article #3 – A Weak Case for the Humanity of Men
Article #4 – Oh Fuck; We're Doomed and Only Women Can Save the Day
Article #5 – Philando Castile, Justine Damond, and the In-Group Bias Toward Woman

You’re a rapist if you screw your sleeping or sozzled wife in the land of the kilt

Andrew Tettenborn · 26 April 2019 · Archived copy · Original

Rape is a vile and sordid crime, and the details more sordid still (if you feel squeamish don’t read further). But this hasn’t stopped well-meaning progressives in Scotland, in their desperate quest for politically-correct feminist orthodoxy, from making fools of themselves and – courtesy of a decision of the Scottish Appeal Court produced last year but only reported a few days ago – rapists of a sizeable proportion of Scotsmen.

Let me explain. In 2009 the oh-so-woke SNP Scottish government decided on an up-to-date definition of rape, free from the encrusted detritus of the patriarchy. Having done this, they put it into the Sexual Offences (Scotland) Act 2009. It can best be summed up as “if in doubt it’s rape.”

Putting matters as delicately as possible, the new law says rape is penetration, so long as it continues, to which there is no free consent or reasonable belief on free consent. It then says that as a matter of law consent cannot be given by a person who is drunk, incapable or asleep, and can be withdrawn at any time; and that consent to one act does not mean consent to anything else.

The problem is not difficult to spot. Imagine a long-standing and loving couple in bed: as often happens, she wakes up in the middle of the night with him (again putting matters delicately) inside her, and thereafter both take pleasure in the whole event.

**If you want to have sex with your wife
you must always thoroughly wake her up first.**

This, or something like it, was the background to the Scottish appeal in question. But there was one change: she later made a complaint of rape. And from then on things moved inexorably. He was charged and hauled up before the High Court. He gave his story about his partner’s and his normal practices, and said that because of this she must have implicitly consented before drifting off to sleep.

The judge, however, disagreed, as did the Appeal Court. Consent as a matter of law had to be absolutely contemporaneous; when asleep she couldn’t consent, and prior consent, even if established, was irrelevant, and could not be put in evidence. He was ipso facto a rapist.

It’s difficult to know where to start. For one thing, this decision licenses the law in Scotland to poke its nose into what one might reasonably think were the entirely unobjectionable bedroom practices of a fair number of people up and down North Britain.

It’s saying, in its bossy Celtic way, “If you want to have sex with your wife you must always thoroughly wake her up first: that’s the only practice we recognise, and if you do anything else we can have you banged up in Barlinnie for a good many years.” Indeed, it goes further.

Logically it means that if a couple happily make a habit of drunken intimacy every Saturday night after an evening's clubbing, this too must stop. She can't consent because she is tiddly, and he therefore becomes a weekly rapist. Put bluntly, any form of drunken sex, however intimate or long-standing the relationship, is now apparently illegal. Both have to wait in abstinence until they have sobered up, courtesy of the Caledonian Taliban, or they'll be seeing a visit from the rape police. The Wee Frees at their most intrusive had nothing on this.

But it is not only that. The possibilities it opens up for blackmail by a jilted or dissatisfied partner are frightening: however much both parties may have previously enjoyed somnolent or drunken sex, she can now put entirely unfair pressure on him and say that if he doesn't do as she wants she will make a rape complaint, with all the official sympathy and credulousness of the feminist movement behind her, and correspondingly painful consequences for him.

The Appeal Court doesn't come out of this well: with engaging complacency it simply says that, if the law is too wide, that's tough: but surely prosecutors can be trusted, and if serious problems arise the law might perhaps be changed. Put another way, the fate of many a man charged with one of the nastiest offences in the criminal law, likely to land him in the nonce's wing in the nick, must now lie in the hands, not of a jury, who cannot be told that his partner has said she's happy to have sex in her sleep, but of the kindness of prosecutors. I'm sure future panels (the Scots word for criminal defendants) will be very grateful.

But the other body that comes discreditably out of this is the new-style Scottish establishment. It's not as if it wasn't warned in 2009. The Scottish Law Commission, which prepared the legislation, saw the problem just described, and provided specifically for prior consent to be admissible in evidence. The Law Society of Scotland saw the problem, and recommended keeping prior consent. The Professor of Criminal Law at the University of Edinburgh saw the problem and recommended keeping prior consent.

**She can't consent because she is tiddly,
and he therefore becomes a weekly rapist.**

But the Cabinet Secretary for Justice, PC and highly left-wing SNP lawyer Kenny McAskill, was having none of it. He preferred to ignore the warnings, take the fashionable feminist line, later encapsulated in #MeToo and its baggage, and introduce the provision we now have.

The ever-compliant Scottish Parliament obediently did as it was told and passed it. The politicians then presumably went back to comfortable homes in middle-class Morningside or patrician Pollokshields to congratulate themselves over high tea on a job well done. And the rest, as you might say, is the woke history of an unhappily woke nation.

*Article first published at Rebel Priest.

Totalitarian Tango

A Voice for Men · 30 April 2019 · Archived copy · Original

I was honored to be allowed to do a reading of this exceptional piece by Moiret Alligiere, a man of many talents.
PE

Christine Ford and the Mifepristone industry

John Doe · 7 May 2019 · Archived copy · Original

Prologue. *I had no reason to sympathize with either Ford or Kavanaugh before the Congressional hearings. I listened to Ford's testimony with an open mind, partially based on my naïve belief that a respectable professor would not presume to lie to the Congress in cold blood. However, Ford's testimony became less and less credible as she kept talking – finally reaching a pitch of absurdity (as absurd as her facetious intonation) that made me question why a scientist would try to concoct such a clownish, unbelievable story.*

As an additional disclaimer, let me note that I am an irreligious person. I do think abortion must be legal at least in some circumstances. I have no formal or informal ties to either Ford or Kavanaugh, nor any person/group affiliated with either person. I have an advanced degree in molecular biology and I know the world of bioscience quite well.

Question: Did Christine Ford have an improper political/financial agenda in coming forward with accusations against Brett Kavanaugh?

Answer: Christine Ford worked as a biostatistics director for Corcept Therapeutics,[1] which must have involved a very satisfying salary. She has published multiple papers under the sponsorship of Corcept, which translates to an enormous amount of emotional and intellectual investment on the topic.[2] (Her directorship at Corcept seems to be her main line of employment outside the walls of academia). Each scientific publication is a major enterprise which involves massive amounts of funding; being a first author on a paper about mifepristone translates to an enormous degree of prestige which is dependent on the availability of the drug on the market. Nepotism and conflict(s) of interest are widespread problems in scientific research.[3] "Publish or perish" is a common problem. Funding is available on an extremely competitive basis. This also means that sponsors can exert an enormous amount of influence upon their researchers, who are subject to the whims of their sponsors.

The main market product of Corcept Therapeutics is a drug called *Korlym,* i.e. they generate revenue primarily through the sale of this drug.[4] Korlym's active ingredient is a pharmaceutical agent called *mifepristone,* which is a progesterone blocker. Biological agents rarely have unilateral or "pure" effects. A single hormone often produces various stimuli and multiple hormones can trigger the same response. As such, the pharmaceutical industry often uses combinations of biochemical agents to create the desired effect. *Mifepristone* is used in conjunction with *misoprostol* in order to induce abortions: neither ingredient is reliably effective in and of itself. *Mifepristone* is very effective as an "emergency contraceptive"[5] but it is often used in conjunction with *misoprostol* to induce an abortion after the first two weeks. Because it has such a strong effect, it is sold with an obligatory warning that it will terminate an ongoing pregnancy.[6] Indeed, mifepristone has been called "the gold standard drug of medical abortion."[7] Christine Ford published multiple papers about mifepristone over the years, and the latest paper seems to have been published in 2012.[8]

Mifepristone has an additional therapeutic use, i.e. treating Cushing's syndrome. Cushing's syndrome is a very rare disorder[9] while abortions and emergency contraceptives are available on a massive basis. Therefore, only a very negligible amount of mifrepristone in the medical market is used to treat Cushing's syndrome and the drug is used overwhelmingly as an abortifacient and/or emergency contraceptive. A total of 652,639 *legal* abortions take place in the United States every year.[10] This number does not include illegal abortions; nor does it include the massive "emergency contraceptive" industry.

It is widely understood that Kavanaugh's confirmation will lead to a situation in which there will be a conservative majority in the Supreme Court, and this conservative majority may certainly overturn or restrict *Roe v. Wade*.[11] Many states have already increased the restrictions around abortion[12] and they have passed "trigger laws"[13] which will ban abortion as soon as *Roe v. Wade* is overturned. There are already 13 lawsuits challenging to *Roe v. Wade* pending at circuit courts.[14] Further complicating the picture is Kavanaugh's influence as a Catholic jurisprudent: it is no secret that Catholic doctrine prohibits contraceptive use, including emergency contraceptives, as sinful.

If abortion is banned or restricted, this would not only prevent American doctors from prescribing mifepristone in any capacity but may also lead to the (likely) *de facto* ban of all mifepristone production and research. Even if Corcept were to file a legal objection to carve out an exception for the use of mifepristone to treat Cushing's syndrome, such an objection will not survive. There are many other biochemical agents, none of which have abortion-inducing effects, which can be prescribed by a physician to regulate cortisol synthesis (i.e. treat Cushing's syndrome) in the human body. Potassium and ascorbic acid (which are very cheap in terms of manufacture) play important roles in cortisol regulation. Physicians regularly prescribe a variety of pharmaceutical agents to treat Cushing's syndrome: aminoglutethimide, ketoconazole, metyrapone, mitotane. None of these pharmaceutical agents induce abortions. Put in other words: pharmaceutical abortion is *impossible* without mifepristone, but it is very much possible to cure Cushing's syndrome *without* mifepristone (and Cushing's syndrome is an extremely rare condition anyway).

Nothing will prevent the federal government from creating additional sanctions against the abortion industry if *Roe v. Wade* is overturned/restricted. This might include criminal charges against physicians who attempt to prescribe the drug "under the counter" and severe financial penalties against all scientific research implicated in abortion, i.e. all research implicating mifepristone synthesis.[15] Pro-life activists have called for banning mifepristone in the past, on multiple occasions. Ford is perfectly aware of this: "in April 2017, she attended a March For Science in San Francisco, which was held to protest Trump administration cuts to research."[16]

The fact that Ford's papers discuss weight loss within the context of cortisol regulation (cortisol levels indeed play a role in obesity and bone density) has no bearing on the fact that she had a long-term assignment in Corcept Therapeutics, whose main market product is mifepristone, without which the abortion industry would cease to exist. Attempts at expanding the use of mifepristone are best understood as either PR efforts or experimental (and ultimately unsuccessful) forays into expanding the market power of mifepristone. Overturning or restricting *Roe v. Wade* would bring about enormous financial harm to Corcept and is likely to bankrupt the company altogether. Perhaps more crucially, a clique of scientists (which includes Ford) would not only lose all their prestige but an entire corpus of scientific literature (including Ford's lifetime commitments) would become illegal and useless overnight. Christine Ford very likely believes that her entire lifetime of research is at stake, and such motivations can compel individuals to breach fundamental norms of society.

The circumstances detailed above would provide Christine Ford with a powerful political/financial motive to prevent Kavanaugh's confirmation. Not only would she lose her job if *Roe v. Wade* is overturned but she would lose much of her scientific prestige and funding. Many of her friends and colleagues, for whom she presumably has strong collegial feelings, will experience the same fall from grace. Feminists are very vocal about defending *Roe v. Wade*[17] and we already know that some feminists have no problem whatsoever with weaponizing sexual harassment accusations.[18] Christine Ford's strong views on this topic can be inferred from the protests she has attended.[19]

The enormous credibility problems of Christine Ford have been analysed in great lengths by a former prosecutor.[20] None of her witnesses corroborate her account. Her ex-boyfriend denounced her a fraudster[21] and the prosecutor who questioned her in the Congress also spelled out her lack of credibility.[22]

The evidence is incontrovertible. Christine Ford has perjured herself in cold blood during the Congressional hearings and I believe she has done so for improper financial and political reasons.

♦

[1] https://www.paloaltou.edu/sites/default/files/pau_2015_2016_catalog_10_27_15_final.pdf

[2]https://www.ncbi.nlm.nih.gov/pubmed/?term=Blasey%20C%5BAuthor%5D&cauthor=true&cauthor_uid=16673835

[3] https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2829174/

[4] The drug is very expensive. “The cost for Korlym oral tablet 300 mg is around $13,396 for a supply of 28 tablets, depending on the pharmacy you visit” https://www.drugs.com/price-guide/korlym

[5] 85 – 100%, the most effective method on the market. https://www.aafp.org/afp/2000/1115/p2287.html

[6] “Warning: The antiprogestational effects will result in the termination of pregnancy.” https://www.rxlist.com/korlym-drug.htm

[7] https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5135516/

[8] https://www.ncbi.nlm.nih.gov/pubmed/21922193

[9] A study from Denmark “found an incidence of less than one case per million people per year” https://academic.oup.com/jcem/article/86/1/117/2841121

[10] https://www.cdc.gov/reproductivehealth/data_stats/abortion.htm

[11] Hillary Clinton predicted, for example, that Kavanaugh will “of course overturn *Roe v. Wade*.” https://thehill.com/blogs/blog-briefing-room/news/405159-clinton-of-course-kavanaugh-will-vote-to-overturn-roe-v-wade

[12] “States continued their assault on abortion in 2017, with 19 states adopting 63 new restrictions on abortion rights and access:” https://www.guttmacher.org/article/2018/01/policy-trends-states-2017

[13] https://www.guttmacher.org/state-policy/explore/abortion-policy-absence-roe

[14] https://www.vox.com/2018/9/7/17818458/brett-kavanaugh-supreme-court-nominee-abortion-confirmation

[15] The Bush administration passed a federal funding ban against stem cell research, for example: http://healthland.time.com/2012/08/21/legitimate-rape-todd-akin-and-other-politicians-who-confuse-science/slide/bush-bans-stem-cell-research/

[16] https://www.npr.org/2018/09/17/648803684/who-is-christine-blasey-ford-the-woman-accusing-brett-kavanaugh-of-sexual-assaul

[17] Planned Parenthood has been opposing Kavanaugh by tweeting non-stop on the issue. https://twitter.com/PPFA

[18] One example among many is *Sulkowicz v. Nungesser*.

[19] https://www.breitbart.com/big-government/2018/09/16/kavanaugh-accuser-christine-blasey-ford-donned-brain-pussy-hat-trump-march/

[20] https://thefederalist.com/2018/10/02/61-questions-the-fbi-should-ask-about-christine-blasey-fords-story/

[21] https://www.foxnews.com/us/fox-news-first-ex-boyfriend-pokes-holes-in-christine-blasey-fords-story-fbi-kavanaugh-probe-could-end-wednesday

[22] https://www.washingtonpost.com/opinions/rachel-mitchell-expertly-eviscerates-the-case-against-kavanaugh/2018/10/02/ec1ff7c4-c66d-11e8-9b1c-a90f1daae309_story.html?noredirect=on&utm_term=.a3ad2305cffe

Feminism and Transgenderism

Philip Carl Salzman · 11 May 2019 · Archived copy · Original

Second wave feminism began in the 1960s as "The Women's Movement," coincident with the arrival of a new technology for the auto-control of fertility, the birth control pill,[1] invented by male scientists. But the standard feminist narrative argues that gender is defined entirely independent of biology; gender, feminists argue, is not the result of genetics and physiology, but totally a result of "social construction."[2]

In other words, the feminist narrative states that male and female roles, abilities, and preferences are not significantly determined by biology, but are defined by social norms, and that individual males and females are shaped into what they are by means of socialization, social pressure, and law.

It is understandable that female liberationists would argue against the influence of nature and side entirely with the influence of nurture, because in the past restrictions on females were often justified in terms of the alleged biological inferiority of females in relation to males: for example, that females were physically weak and males strong, and so females had to be protected by males; that females were emotional and males were rational, so education and public business had to be left to males; and so on. Feminists wished to overthrow all of those justifications of male dominance, so as to gain equal opportunity in society, to expand their access to social roles and social rewards, and to attain independence.

Reality, unfortunately, is always a bit more complicated than our hopes and dreams. If one is interested in a scientific, evidence-based understanding of gender, then the facts are clear: the genetic, physiological, anatomical, and psychological differences between males and females are marked, not only among humans, but in all species with sexual reproduction.[3]

According to Susanne Sadedin, an evolutionary biologist: "From the perspective of biology, it would be very surprising if human males and females did not have distinct, hardwired behavioral tendencies. As someone who is both a biologist and (I like to think) a feminist, this puts me at odds with much of traditional feminist theory."[4]

Feminist never tire of characterizing females as "strong," undoubtedly to counter previous stereotypes of females as "weak." But there is no doubt that males are, on average, physically larger, stronger, and faster than females. You would not think it is necessary to state that male and female bodies are not the same. Males have much higher normal levels of testosterone, which underlies physical strength. That is why there are male sports leagues and female sports leagues; top female athletes cannot compete with top male athletes.

There is about a 10% difference in times between male and females track athletes, from the 100 yard dash to the marathon, and a greater difference in the jumps. It is difficult to compare results in the weight events, because the weights males use are considerably heavier than those that females use: for example, the discus that men throw is 1.5 kilos, while the discus women throw are 1.0 kilo.[5]

The best female basketball stars are not competitive enough to play in the NBA, nor are elite female hockey players able to succeed in the NHL. Generally, women do not play football; no woman has ever played in the NFL or CFL.

The psychology of males and females also differ systematically across cultures, thus negating the "social construction" argument. A study with a half a million respondents demonstrated that "Men prefer working with things and women prefer working with people, producing a large effect size (d = 0.93) on the Things–People dimension. Men showed stronger Realistic (d = 0.84) and Investigative (d = 0.26) interests, and women showed stronger Artistic (d = –0.35), Social (d = –0.68), and Conventional (d = –0.33) interests."[6] It may be for this reason that women talk more than men, although verbal loquaciousness appears to be also based in genetics, specifically the Foxp2 "language gene," which is found more in abundance in females.[7] It may also be for this reason that females tend to avoid the STEM science, technology, engineering, and mathematics fields[8]; while female undergraduate enrolment is far above the 50% level in the social sciences, it is far below the 50% in STEM,

particularly in egalitarian societies.[9] In other words, the male/female disparity in the STEM fields is due to differences in interests[10] between males and females, rather than any hypothetical discrimination against females.

Differences between males and females appear in infants: “males strongly preferred toys with wheels over plush toys, whereas females found plush toys likable.” This was in a study of Rhesus monkeys! As the author states, “It would be tough to argue that the monkeys’ parents bought them sex-typed toys or that simian society encourages its male offspring to play more with trucks.”[11] Returning the humans, “A much more recent study established that boys and girls 9 to 17 months old — an age when children show few if any signs of recognizing either their own or other children’s sex — nonetheless show marked differences in their preference for stereotypically male versus stereotypically female toys.”[12] On a personal note, my son’s first word was “car,” but I cannot get my wife to be at all interested in our cars.

Males and females also different in cognitive skills: Diane Halpern, past president of the American Psychological Association, addressed this question on her ground-breaking book, *Sex Differences in Cognitive Abilities*. Having begun believing that male/female differences were socially constructed, her review of the research evidence convinced her she was wrong[13]:

Women excel in several measures of verbal ability — pretty much all of them, except for verbal analogies. Women’s reading comprehension and writing ability consistently exceed that of men, on average. They outperform men in tests of fine-motor coordination and perceptual speed. They’re more adept at retrieving information from long-term memory.

Men, on average, can more easily juggle items in working memory. They have superior visuospatial skills: They’re better at visualizing what happens when a complicated two- or three-dimensional shape is rotated in space, at correctly determining angles from the horizontal, at tracking moving objects and at aiming projectiles.

Men’s superior visuospatial skills are another factor in men’s superior performance in sports.

The brains of men and women and different in many respects, probably due to the different sex-steroid hormones that flow into the brain. Many of the differences described above are reflections of differences in the brain[14], as are many others, such as the propensity to experience depression, greater in females, and to suffer from autism, greater in males. The differences in sex chromosomes, XX for females and XY for males, also impacts the brain.

How did these differences come about? If we think about the two million years of human evolution, and the way of life in all but the last ten thousand years, we can begin to understand how certain human traits were selected for in nature. Our ancestors lived in small hunting and gathering bands. Generally speaking, men hunted and women gathered. Women were responsible for the children and camp, and the men ventured out to hunt, and, if necessary, to defend the band. The qualities needed for women were heavily social, and for men were efficaciousness in engaging with the world beyond the encampment.[15] Natural section thus underlies the many hardwired differences between males and females.

All of these facts run contrary to the feminist fairy story about male/female differences being the result of “social construction.” Cross-species and cross-cultural commonalities in the differences between males and females refute the socialization theory of gender. This is not to say that they are not also cultural differences, or that the male/female differences are the same in all cultures. No anthropologist would agree to that. But each culture has to work with the hardwired differences between males and females.

The feminist devotion to the “social construction” of gender was contradicted by the liberation movement of gays, lesbians, bisexuals, etc. etc., which argued that gays etc. could not be blamed for their sexual orientation, because they were born that way.[16] Homosexuality, the argument went, was not a choice that people made, so homosexuality was not an orientation that could be set aside in aid of some social norm or other. Nor could or should homosexuals be pressured to change. Feminists had to hold their tongues and accept this “progressive” view of biologically determined, hardwired sexual orientations. So, the feminist view became, “gender is shaped by social construction, except homosexuality, which is biological.”

In the last decades, the determining factor evolved from “social construction” to identity. We are all defined now not by any facts about us, but with who or what we identify. Identitarianism arose from feminists saying that the most important thing about females is that they are female, blacks saying the most important thing about them is that they are black, Hispanics, Muslims, etc., as each category was claimed to be a victim of societal oppression and abuse. But it was not for anyone else to say which category one belonged to; each person’s identity is deemed sacrosanct, unchallengeable, undeniably true in itself. And, if someone identifies with a victim category, then that person is eligible for many special privileges and benefits. So Elizabeth Warren, now Senator and candidate for the presidency, has deemed and declared herself to be a Native American Indian, and has received special treatment throughout her education and career on that basis.

Identitarianism has become a new problem for feminists with the popularity of transsexuality. Today, biological males who “identify” as female, demand and have the legal right to enter female dressing rooms and toilets, to receive all special privileges and benefits of females, such as preferred admission, fellowships for females only, and preference for jobs, etc. And transsexual males to female demand and are allowed to compete against females in sport. Of course, male athletes have a great advantage, and, even with non-obligatory hormone treatments retain the edge in size, strength, and speed. They do very well in the competitions.

Feminists now face the ideologically uncomfortable choice of accepting male transsexuals in their spaces and their lives, or saying that biological males are males and biological females are females, and never the twain shall meet. Once the biological basis of gender is accepted, the primacy of “social construction” and “identity” can never be championed again. If transsexual females are rejected, “everything gender is malleable” can no longer be a feminist slogan.

Female athletes have come out against transfemales competing against biological female athletes.[17] The Olympic swimmer “Sharron Davies has studied the biological differences between the sexes. ‘If a young boy goes through puberty, he has increased lung capacity, he has a higher red blood cell count, he has a different skeletal system, a smaller pelvis — which helps certainly on a bike.’… The former Olympic swimmer noted that in 17 American states, ‘young boys are allowed to compete if they identify as women, up to the age of 18 without any chemical intervention whatsoever … so those girls are at a massive disadvantage.’” According to Davies, girls are giving up sport because of the unfair competition. Others, who continue, lose their sports scholarships to transgenders. Davies says that most female athletes agree with her views, but are afraid to speak up because the trans lobby is so strong and so threatening that athletes are afraid to lose their sponsors or accreditation with sports federations.[18]

Davies was correct about the overwhelming blowback any criticism of trans athletes would bring. World tennis champion and lesbian heroine Martina Navratilova published an op-ed in *The Sunday Times* of London entitled “The rules on trans athletes reward cheats and punish the innocent,” saying that “Letting men compete as women simply if they change their name and take hormones is unfair — no matter how those athletes may throw their weight around.” She had earlier tweeted, “You can’t just proclaim yourself a female and be able to compete against women. There must be some standards, and having a penis and competing as a woman would not fit that standard.”[19] Well, she learned quickly that hell hath no fury as a transwoman scorned. Of course she was labeled transphobic, and then thrown out of the LGBT sports group Athlete Ally.[20] The identicrats refuse to allow any facts to challenge their central principle: identity is more important than scientific facts. I am sorry to have to report that Navratilova backed down and apologized.

But some are standing their ground. Lesbian feminist Julia Beck testified before Congress against the gender identity provisions of the proposed Violence Against Women Act.[21] She argued that, although intended to protect trans individuals, the gender identity provision would in fact be a “misogynous Trojan horse” that undermined protections for biological females. “While sex is a vital statistic, gender and identity are not. VAWA was created for women and girls, not for those who feel like or identify as female. Woman is not a gender or a feeling,” Beck declared. “Women don’t need to identify as female in order to be women. Woman means adult human female. New gender identity laws allow male people to claim womanhood.”[22]

Beck further argued “If we cannot acknowledge biological sex or the differences of biological sex between the two sex classes, then there will be no protections for women on the basis of our biological sex.”[23] The reaction has not been inclusive: “People on the Left have tried to silence me by using threats and other tactics of intimidation, a kind of hatred that most lesbians would expect to receive from people on the Right. I’ve been told to die in a fire, to get raped, and to choke on ‘lady c*ck’ by members of the LGBT community.”[24] And, just to make it official, Beck was thrown off of the Baltimore Mayor’s LGBTQ Commission for maintaining that transgender women were not women.[25] Beck explains in an article[26]how she became the most hated lesbian in Baltimore and beyond.

When various self-righteous “victim” groups, such as lesbians and transfemales, come to blows over who has precedence, it tends to get ugly. It might have been predictable that radical lesbian feminists would have no time for males in any guise, and that transfemales would demand their female civil and human rights whatever their genetics, physiology, and anatomy. But some good has come out of this: the feminist conceit that gender was all social constructed, and that biology has nothing to do with it, has finally been recognized as counter-factual, counter-scientific, and counter-good sense. Female athletes and lesbians have become unexpected critics of the view that you can be whatever you say you are.

Identicrats will squawk. But after all, in most of life we expect people to be able to prove what they say they are: Doctors of Medicine, airline pilots, members of Congress, Olympic champions, and bank owners. You get to be those things by gaining the qualifications and credentials, being elected, competing in the Olympics, and actually owning banks, not by identifying as an MD or Congressperson. If someone says they are something, and can’t prove it by generally accepted criteria, they are open to charges of being fantasists, or fraudsters. Identifying as tall or handsome or beautiful does not make you so. Saying that you are an American Native Indian, or a Jew, or a woman, or a man, does not make you one. Classifying and understanding people by gender requires reference to biological facts.

♦

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Not quite so universal suffrage

Robert Brockway · 19 May 2019 · Archived copy · Original

Yesterday saw the 2019 Australian Federal Election. In honour of this, we're publishing a piece on historical suffrage because, like in so many other areas, feminists have been spreading lies about this for decades. –Ed

Suffrage, or the right to vote, is an important right in any democracy. Societies routinely exclude some sectors of the community from voting and this is entirely consistent with international norms. Normally voting in a democracy is open to citizens that have reached the *age of majority*. In many countries today that is 18 years. The rules vary by country, and even subnational jurisdiction. Voting is generally restricted to citizens but even they may be excluded from voting if they have resided outside of the country for an extended period, if they have been convicted of or incarcerated for serious offences, or for other reasons. Prohibiting individuals from voting in this manner is considered to be consistent with international standards today. This is generally called *universal suffrage* even though segments of the community are excluded from voting.

What is not considered acceptable by democracies today is to exclude someone from voting on the basis of gender. It is widely believed today that women were disenfranchised from voting until recently. This is true, but what is often not stated in this narrative is that the same was true for most or all men. A survey in 1780 in the UK, for example, revealed that only 3% of the population were entitled to vote.

Britain had no less than three acts of parliament during the 19th century that enfranchised a growing proportion of men – and yet a significant proportion of the male population remained unable to vote. The right to vote in the UK, as in most nations, was initially based on land ownership. This often meant that landowning women could vote but men without land could not. There is documentary evidence that British women who owned land were voting as early as 1843 – decades before most men obtained the the right to vote.

Many men were still disenfranchised when conscription was enacted in the UK in 1916 as the number of volunteers prepared to fight in World War I waned. Many of these men drafted and forced to war against their will were unable to vote. During 1918, the year the war ended, the UK finally granted the franchise to men. At the same time many women over 30 were permitted to vote. Had women received universal suffrage in 1918 along with men they would have constituted a majority of voters, due to the significant number of men killed during World War I. Women were finally fully enfranchised in 1928, only 10 years after men. In the UK we see a pattern repeated around the world. The franchise was held by a small group of people which grew over time. Common men and women in the UK had little political power until the 18th century.

A different situation existed in the United States. The Nineteenth Amendment of the US Constitution made it illegal to deny a US citizen the right to vote on the basis of their gender. Feminists will often claim that universal male suffrage was achieved in the US in 1856 and universal female suffrage in 1920. The reality though is that many citizens, men and women alike, were still being denied the vote. US states have significant latitude in establishing voter eligibility. This was used in some states to disenfranchise black and poor white Americans. Universal suffrage in the United States was only achieved following the civil rights movement of the 20th century. As a result American men and women effectively achieved universal suffrage at the same time rather than decades apart as feminists will often claim.

The situation in Australia was similar to the US. Men started to receive the franchise in the 1850s. This allowed them to vote for colonial parliaments. Women in Australia started receiving the franchise in the 1890s. Interestingly any Maori who happened to be living in Australia were entitled to vote decades before indigenous Australians were.

While much is made of the enfranchisement of women in many nations, such as the US and Australia, men of colour were usually enfranchised long after white women. The emphasis on gender as a primary determiner of voting rights is misleading and deflects attention from more important aspects.

Today it is common for gender to be over-emphasised as a defining characteristic. Culture, ethnicity, social class at

birth, and many other characteristics are better determiners of the life a person will have than is gender. Historically most men and women were disenfranchised. Power rested with the ruling class, men and women alike. While it was generally true that men were more likely to wield *hard power* (and women *soft power*) even this was not universally true, and from time to time a powerful female ruler arose.

Feminists so often put the focus of enfranchisement on voting rights for women as if this was an event that occurred in a vacuum. The enfranchisement of women is in fact only a part of a greater story. Over a period of centuries, the body of electors grew. Impediments to enfranchisement included gender, property, age, and education. This process is in fact ongoing with increasing moves to enfranchise resident non-citizens and to further reduce the voting age in some nations. The enfranchisement of women was just one step among many, and not one that was easily separated from the enfranchisement of men in many nations.

The next time someone tells you how long women have had the vote in their nation, ask them how long men have had the vote. They probably won't know.

Game of Flames

Robert Brockway · 20 May 2019 · Archived copy · Original

SPOILER WARNING. It is strongly recommended to only read this article after having completed watching the HBO series Game of Thrones. This article contains spoilers and also presumes knowledge of the Game of Thrones storyline.

Daenerys Targaryen, first of her name, Breaker of Chains, Mother of Dragons and… Destroyer of King's Landing. Viewers of Game of Thrones should know by now that Daenerys Targaryen chose to have her last remaining dragon destroy King's Landing even after it had effectively fallen to her forces. All that was left were a few remnants of the armies defending the city. Most opposition had capitulated and it was just a matter of mopping up any remaining pockets of resistance. But that wasn't enough. Daenerys Targaryen destroyed a defenceless city, killing countless civilians – ostensibly her own subjects.

Like father like daughter. In fact, it's better than that. Her father Aerys Targaryen, second of his name, famously said:

> "The traitors want my city, but I'll give them naught but ashes. Let Robert be king over charred bones and cooked meat."

Aerys never did destroy King's Landing thanks to the intervention of *The Kingslayer*, but 24 years later his daughter Daenerys succeeded where he had failed.

Not everyone is happy with this turns of events. Quite a lot of people were looking forward to Daenerys sitting on the Iron Throne it seems.

Over the years feminists have had a love-hate relationship with Game of Thrones. They were decrying depictions of violence against women in the show, despite the fact that there were far more depictions of violence against men. And then they crowed loudly that for the last couple of seasons the two main contenders for the Iron Throne have both been women – Cercei Lannister and Daenerys Targaryen. For a while Game of Thrones was widely proclaimed to be a feminist TV show. The reality is that both major houses were led by women because they'd each run out of men – most of whom were dead. Yes, very feminist.

And so Game of Thrones remained close to the heart of feminists until that now infamous episode, *The Bells* in which Daenerys destroyed a city that had already fallen to her. Feminists cried out! They proclaimed that this was a sudden and unexpected change of character for Daenerys Targaryen. They could only come to this conclusion, of course, if they were wearing rose coloured glasses.

Daenerys had always been ruthless and willing to use violence to achieve her aims. This we had seen many times.

During Season 4 Daenerys crucified 163 masters of Meereen in response to the masters having previously crucified slaves in the same manner. She cared not for the culpability of the individuals involved and there is evidence that at least some of the masters crucified had spoken out against the practice. Later she has another, potentially innocent, master immolated in a crypt below the city in an effort to intimidate the rest.

In Season 6 she burns all of the Khals alive before seizing power over the remaining Dothraki.

Season 7 saw Daenerys burn Randyll and Dickon Tarly alive after they refused to *bend the knee* to her.

And of course in Season 8 Daenerys has Varys summarily executed by dragon fire for allegedly betraying her. There is no evidence that she investigated these allegations before passing sentence.

Daenerys destroyed King's Landing because she had concluded that the people of Westeros could never love her so they would have to fear her. She said as much in the preceding episode:

> I don't have love here. I only have fear.

The destruction of King's Landing was entirely in character for Daenerys. Feminists could not cope with this as they continue to infantilise women. Feminists wanted Daenerys sitting on the Iron Throne and ruling over a new golden age of Westeros as an allegory for a feminist utopia in the real world. Typical feminist tosh.

Daenerys is a fully fleshed out character, flaws and all. Those flaws led her to destroy a city and doom her own reign before it had begun.

And so we saw Daenerys killed in the final episode of Game of Thrones and John Snow effectively exiled for freeing Westeros of a tyrant.

Feminists might be placated by Sansa becoming queen of an independent North though. Nah, feminists are never placated.

The equality myth

Mark Dent · 21 May 2019 · Archived copy · Original

According to the Cambridge Dictionary, equality means:

> *The right of different groups of people to have a similar social position* ***and receive the same treatment.***

My interest in discovering the actual dictionary definition of the word was piqued by a recent exchange I heard between two football commentators on Melbourne radio a week ago. The men were discussing the physical shape and conditioning of an AFL player. They were quite harsh in their observations and one of the men paused and said:

"You know we could never talk like this about female footballers in the new women's league."

His co-host laughed and agreed: "No way! It would never happen."

These mature ex footballers were fully aware of the consequences any honest observations about the physical condition of a female footballer would bring. The wrath of hell would descend upon their heads and they would be branded women haters, misogynists and body shamers. Then they would most likely be suspended or sacked from their jobs.

The conversation moved on and was never referred to again.
[image]
This brief exchange encapsulated everything I have ever felt about the utter hypocrisy of feminism. The war cry of all feminists has always been their demand for equality-equal treatment. Yet this is the *last* thing women actually want. In fact, I have struggled to find examples of any situation where men and women receive equal treatment in our society. Men and boys are invariably drawing the short straw in any scenario one cares to examine.

I think back to my secondary school years at a boys' catholic college. Every day we were subjected to beatings or the "cuts" from leather straps carried by the Christian Brothers and the lay teachers. It was four years of anxiety, fear and stress which certainly left its scars on my psyche for the rest of my life.

While my brothers and I endured this reign of terror my two sisters swanned their way through secondary school at a girls' college. Not once was a finger placed upon either of them in anger. Not once did they awake in the morning with a feeling of dread and trepidation that they may be physically assaulted. Not once did they face the risk of humiliation in front of their peers that we experienced whenever we received the common but intimidating corporal punishment so frequently meted out for the most trivial misdemeanors.

Why?

It was simply because they were girls and we were boys. That's it.

When we lied, cheated, talked at the wrong time or simply made one too many mistakes we were hit and strapped. When the girls at Sion College lied, cheated, spoke at the wrong time or made mistakes they were reprimanded with words or a detention and nothing more.

Everyone accepted this as they way things should be. There were no outcries about this inconsistent approach to discipline. There were no demands from any girls for the same treatment that was being dished out to their brothers.

Young men only handful of years older than me were also granted the privilege of being conscripted to fight in Vietnam.

Today these same atrocious double standards apply just as much now as they did then.

When a woman punches a man in the face, she does so with the clear understanding that he will not retaliate with any force, if he retaliates at all. This can be the only reason a woman would attack a person twice their weight and strength with such abandon and ferocity. What is truly stunning is the reaction of women on the rare occasions when a man assaulted by a woman responds in exactly the same way he would if a man assaulted him.

Utter disbelief followed by stunned outrage.

Why? No-one would raise an eyebrow if a man assaulted another in a bar and the victim hit back-even if the initiator was a much smaller man. Yet such treatment delivered to a large, aggressive woman would bring a very different response. Suddenly, the notion of equal treatment becomes problematic.

[image]

I read a comment by a man some time ago about this very subject. He said that it was amusing to see that the men who truly treated women as *absolute equals* are the same men feminists would be quick to brand misogynists. This appears to be rather ironic but I am in no doubt about the truth of his claim. It is the men who treat women in exactly the same way they treat other men who are most often attacked by feminists.

Donald Trump is a good example. He says vulgar and uncouth things about men he doesn't like and says the same about women he loathes. Somehow this doesn't just make him a tactless man or a man who truly believes women are the equal of men and therefore capable of enduring a tongue lashing. No- it makes him a woman -hater. A hater of *all* women and a man to be reviled and vilified.

No-one has a gender based adjective to describe his attacks on other men.

When a man expects a girl to open her car door for herself or pay for her own meal and taxi fare, many women would find such behavior offensive and indicative of his contempt for women!

When women in parliament are subjected to the vitriol men have endured for decades, they screech MISOGYNY from the roof top of parliament house. The vile abuse male politicians are subjected to has never been branded misandrist. It isn't called anything. It's just an expected part of the rough and tumble of politics whether it be online trolling or vigorous exchanges during parliamentary debates. Yet somehow, when women are subjected to the *same* personal abuse it is called out as being a different and unacceptable form of behavior which comes from some deep and dark loathing of females.

Standards for entry into the army, police force and fire brigade have all been lowered to allow the influx of women so many progressive politicians desire and of course women rarely, if ever, fight on the front lines in any battle.

No equal treatment there.

We hear endless proclamations about the importance of diversity in the workplace yet the only workplaces where quotas and affirmative action are used to create a more gender balanced work environment are the select few women perceive to be desirable, well paid and safe.

If feminists' belief in the wonders of gender parity was a strongly felt conviction why is this policy not enforced across the board, particularly in the countless dangerous and dirty jobs universally dominated by males? Why does the teaching profession remain such an overwhelmingly female occupation, particularly when the teachers of our children have such a profound influence upon their development?

Why did people laugh when the actor, Conleth Hill, who played the role of a castrated eunuch in The Game of Thrones television series, told of a recent occasion when a female fan approached him and immediately groped his genitals before saying:

"I just wanted to check to see if you had something there!" Hilarious.

Let's see what happens to the man who gropes a female actor's breasts to see if they are real. He would be arrested and charged with sexual assault before receiving some jail time.

Equal treatment.

I heard black female poet recite one of her poems to a leftist mob a few days ago. She lamented the deplorable fact that a black person receives a 20% longer jail term than whites for the same crime. Yet the sentencing gap between men and women who commit the same crimes is a staggering 63%! No-one ever addresses this unequal treatment. There are no rap songs or any other kind of song to send the message that *men* are being ravaged by our legal system. Imagine if the legal profession finally acted upon this clear case of injustice and bigotry and demanded women receive the same jail terms as men. Feminists would be screeching about this new equality and calling it an act of oppression!

Feminists/women do not want equality and *never* have.

[image]When conscription of women as well as men was mooted a few months back and its possibility began to seem more than just a silly theory, the panic in the feminist ranks was palpable. Suddenly feminists were twisting themselves into knots as they tried to explain that equality in some areas does not actually mean equal treatment!

We all know that despite all claims to the contrary, if a new Titanic was built and somehow met the same fate as the original, the expectation that men give up their lives for the female passengers would be identical to the expectations placed upon those poor gentlemen who went to their watery graves in 1912.

Equal treatment?

I became aware of one other phenomenon recently. I was struck by how often journalists referred to the shocking suicide rates of young gay boys, transgender people and indigenous people as a means of jolting the reader into seeing the terribly oppressive society these victims are forced to endure, with death often seen as the only way out. No such article has ever been written with regard to men. Men. Not an acceptable victimized tribal subset of this deplorable group, but the pure collective known as men.

Devout Christian and champion Rugby League player in Australia, Israel Folou, was recently sacked from the National team for a tweet saying gays will go to hell. One journalist, attempting to explain why this was the only possible outcome, wrote about the suicide rate of gay teenagers.

"At face value it seems strange that Folau can be axed for quoting the Bible, yet the likes of James Slipper and Karmichael Hunt power-on after drug issues. It sounds odd until we dig deeper to statistics that reveal youth suicide among gay teenagers is four times higher than the straight population. The damage of Folau's stance should not be underestimated."

While we can sympathise with the suicide of gay men, has even one mainstream journalist ever written about the horrific suicide rates of *men* and *boys*? Have they urgently called for an end to the daily denigration of males in our mainstream media and education system as one way to lessen the sense of hopelessness and shame so many young and older men feel?

Nope.

Equal treatment.

We read a torrent of words focusing on every perceived injustice or hurt endured by women every day. Yet literal life and death matters which are tearing our male population apart are ignored.

It is quite astonishing to realize that when all of the ranting rhetoric of feminists is silenced and we simply examine the facts, it is abundantly clear that equality has never for one moment been an outcome feminists seek and never will be.

[image]

A letter to my son – By Egard Watch Co.

Peter Wright · 25 May 2019 · Archived copy · Original

Strategic Absolute Equality

Bryan Scandrett · 25 May 2019 · Archived copy · Original

Absolute equality for women as a strategic policy and the death of chivalry.

Mark Dent recently presented an excellent article at AVfM on *the myth that feminism means equality for women.*

This article is one of the most important I have read in it's relevance to the sameness/differences gender debate that rages on. It is hugely important as Mark lists a range of ways where feminism isn't interested in equality but rather clear advantage over men. For the aware strategist this fixes a spotlight on the unstated but central relevant strategic point of the gender war.

How does feminism command so much institutional power, globally, and men so little, all while we are passed off as the omnipotent patriarchy, for an extraordinary amount of time? Yet we lack the power bring an end to the barbarity of slicing bits off male penises at birth, at whim — an achievement that feminism accomplished for girls pretty much the same afternoon they found out that female circumcision was a thing. They even managed to obliterate the notion of a ritual pin prick before the ink could dry. Religious and cultural freedoms be damned!

Worst patriarchy ever!

In explaining this hocus pocus, I will make the case that only a third answer is relevant to the question of *are men and women different or the same?* Not only is there a third answer but a second, far more important question, if one is to make any claim to logical, strategic rationality.

The first answer to the question is that some people, usually feminists, claim there is no difference between the genders, there is no difference between men and women and both must be treated the same. The idea that we are both human and hence the both exactly same, a couple of body parts excepted. This is where the social experimenters are intellectually stuck, ethics be damned. They mean to run their absurd social experiment like a train over us all by any means necessary.

And to extend the ambiguity, they have invented so many more genders, it's pointless trying to count them. All this is based on an ideology of equality for women. A complete logical fraud as Mark so clearly points out. Definitely a fluid gender fraud as what is said one minute can and will change the next.

Answer two is the counter argument, usually made by MRA's, MGTOW's, general manospherians, as well as traditionalists, who flatly state the differences are multitude and obvious.

One births children and the other does not.
Men and women can never be the same and different treatment is rational.
Feminism is wrong and must be gotten rid of.

That is a dangerous strategic move in my view, regardless of it's accuracy or otherwise, for a number of reasons, as it opens the gates wide for feminists to use chivalry, as they have always done, to demand and receive the very advantages over men that Mark lists so clearly in his last article, linked above.

And yet the difference crowd wallow in the surety of their righteousness, hurling genuine rage and ridicule at anyone who would disagree with their position. As Paul Elam describes it, the circular firing squad. It is both a tactical and strategic mistake to debate a moot point. Tap dancing in a minefield to prove a minefield exists is not a game you can win.

There is only one factually, strategically and tactically correct answer to the question, are men and women the same or different?

YES.

Answer three is the effective combative and strategically correct position

**Bottom line: Feminists exploit difference to garner chivalry.
Without chivalry no one would ever have heard of feminism.
Period.**

There are many differences and there are a lot of similarities.

But a moments reflection of the laser accuracy of Mark's piece will illuminate **the key, relevant strategic point, staring us all in the face, that so many are blithely missing** in a desperate pursuit to be right.

It is in the differences that the gynocentrists use to garner speshul snowflake treatment while the bodies of men begin to mount.

This is why gynocentrism is so hard to defeat. Women are just more valued than men and have always been. Men are disposable and women aren't. This is the core central reality of the red pill itself.

Read that again, and stop helping gynocentrists to use men as service animals.

MRA's, anti-feminists and anti-gynocentrists need to exploit ABSOLUTE EQUALITY to drive feminism into extinction and force morality onto gynocentrism.

The narrative about gender value has to change or men lose out forever against irrational emotion about the value of your Mummy, wife, daughters and granddaughters.

"Women are not more important than men." — If that statement bothers you, think equality. That's far more important than figuring out the exact mix of differences and similarities. In terms of value, not to mention in a wide variety of psychometrically measured traits, the entire manosphere needs to be screaming that men and women are EXACTLY the same, with a unified voice.

The informed combatant argues for the total and absolute EQUALITY of VALUE between men and women, with no exceptions. Shared humanity in place of the totalizing, ever-expanding privileges won by feminism's grandstanding of women's "vulnerabilities" — their smaller size, wombs, breasts, lactation or menstruation.

When the Titanic is going down, the best question to ask is a second question.

Is chivalry dead?

HELL, YES!

Equality, remember?

Call for equality and put 'Parents and their children' into the life rafts first. Then consign a number of women to their icy graves. Equal to men.

Afterwards, erect a monument to the bravery and sacrifice of the lost souls and give a bronze medallion for their descendants to keep in the drawer with the rest of the bric-a-brac.

- In every conversation about legal reform, demand equal sentencing for women.
- 50/50 child custody.
- Demand jail time for judges who discriminate in favour of women.
- When a child is to be circumcised, demand his sisters receive the exact same.
- Or else he receive the exact same protection as his sister.
- Demand not only conscription for women but a #1 crewcut for all women in the military and they take their turn at assaulting machine gun nests, and point duty.

We could wipe out feminism in an afternoon with just a mandatory haircut if you think about it.

When ever you are opposed in your demand for absolute equality, ask questions: why are women more valuable

than men? What exactly makes a modern woman less disposable than a man apart from female cowardice and male protectionism? Apart from the shackling of identity as a “real man” in service to women? Apart from the desire for approval from women? Why do you hate strong women? Why are you against equality? Where have you been living for the last 60 years of fish, bicycles and strong, independent women who don’t need no man?

Give no quarter.

Those who only argue the obvious differences between the TWO genders (factually accurate as it is) do themselves, and men in general, a dire disservice.

You are handing a pussy pass to chivalry.
To the power base of feminism.
The reason Mark Dent’s list exists.

It is just rationally, tactically and strategically stupid to try fighting gynocentrism with “Men and women are different!” as a single position, whether it’s true or not.

There is a group of idiots within our own ranks who blather about any approach that uses feminism against itself as ‘being just like feminists.’ These armchair activists are as dumb as a box of rocks. Few things I dislike more than a strategically ignorant purist, shaming men to police the combat.

Using feminism’s own specious logic on itself, to her detriment is exactly what we must be doing.

It is only in full and absolute equality of value, responsibility and accountability for women, that we will find any regulation to female entitlement.

That moderator simply isn’t there in the differences side of the debate.

That is the open gate to chivalry, unbridled female entitlement and male disposability, without bounds.

The death of a woman

Mark Dent · 28 May 2019 · Archived copy · Original

I have never met Inspector Andrew Stamper. I can only judge his character by reading the words that he speaks in public. Yesterday, he spoke about the murder of a young woman in Melbourne, Australia. He said:

"This is a horrendous crime, as all murders are, and *particularly the murders of women."*

Read it again. Reflect upon his words. Imagine you are a parent who has recently lost a beloved son to a random act of violence. A young man who never harmed a hair upon another's head. A young man with enormous potential and a future which promised so much. He was bashed to death in a public toilet. His skull caved in by the kicks rained upon his unprotected head.

Imagine Inspector Andrew Stamper has worked on the case involving your now dead son. He tracked down the killer and made sure he was locked away before moving on to the next unsolved murder. But clearly, the viewing of your innocent boy's mutilated body did not move him in the same way as the sight of a mutilated woman's body does. There is simply something more tragic, more shocking, about the brutal murder of a female. Of course, many passive, gentle natured, physically weak males have been viciously murdered here in Melbourne through the years. Someone's son, brother, father or grandpa bashed, stabbed, shot, burned, tortured and dumped in some godforsaken location.

But, each of these innocent victims had a penis.

This mitigating fact somehow softened the blow for Mr. Stamper.

Assistant Commissioner, Luke Cornelius (he's the fat bloke standing next to Stamper above) reassured the women of Melbourne that Melbourne's women are safe, followed by *calls for men to offer more respect and end violence.*

I think, given the time frame of this murder, that I was caring for my precious grandson, Dylan while it took place. My wife and I spent most of the day and till very late into the evening cuddling, kissing, reading to and singing with this beautiful human being. Yet Commissioner Cornelius clearly holds me at least partially responsible for the murder of the woman whose body was discovered last night. Why else would the man even mention "men" let alone call for us to take personal steps to prevent such murders from happening in the future?

If you truly read the absolutely disgusting words that are routinely spewed by law enforcement and our government leaders and see them for what they are– the vile, bigoted hatred of a societal group known as males, you would register your horror as forcefully as you possibly could. However, we have become almost desensitized to this despicable targeting of an entire gender every time an incident like this occurs and it becomes background noise to our numb ears and we turn the page or change the channel without giving it another thought.

It seems our Premier, Mr. Daniel Andrews is similarly moved to give emotional press conferences whenever a woman dies a violent death in his state of Victoria.

The Victorian premier, Daniel Andrews, said of Herron's death: "This is a terrible tragedy.

"This is not about the way women behave, this is not about where women are at what hour.

"This is most likely about the behaviour of men."

Let's hope he makes a public apology if her killer is a female. Politicians cannot wait to leap into male bashing even when the murderer has not been identified. Of course, men are more likely to murder and be murdered but the same logic could be applied to acts of terrorism. Yet Dan Andrews would never leap to any conclusions about the people or person behind an act of terror and say,

This is most likely the behavior of Muslims!

The same people who are applauding his rush to judgment and condemnation of an entire gender over this woman's

death would be outraged by his assertion and call it racist and xenophobic. Even if it were proven that the killer was indeed a Muslim terrorist the idea that *all* Muslims should in some way bear responsibility for the crime would be considered an intolerable act of bigotry.

One can be assured there will be another candlelight vigil for this young woman who was so brutally murdered. Thousands will gather with heads bowed and righteous anger burning in their breasts. They will feel the undeniable satisfaction one always feels when one knows one stands on the righteous side of the fence. One's fury can be directed at men with absolute abandon. One has a "free hit" so to speak. This righteous, pure and entirely "justifiable" rage is further fueled by the solemn ritual we always bear witness to whenever a woman dies at the hands of a man. Those who hold power in our community unhesitatingly support the mob as it targets anyone who happens to share the gender of the murderer.

Radio and television hosts will pounce upon this latest tragedy with thinly disguised relish as they are gifted another opportunity to express their contempt and disgust for males.

Courtney Herron, 25, was a homeless woman who suffered mental health issues and drug addiction.

"A homeless woman who was killed in Parkville in a "horrendous bashing" was a "vulnerable" person who was failed by the society who should have protected her, police say.

Homicide squad Detective Inspector Andrew Stamper said Ms. Herron had died as a result of a "horrendous bashing."

Detective Inspector Stamper said Ms Herron had struggled in life with drug and mental health issues and described her as a "vulnerable" member of the community who society had failed to protect.

This was a young woman who had significant challenges in life. We as a community should be protecting these people and we didn't. We failed on this occasion."

A number of homeless people have been brutally murdered in recent years–most of them in Victoria and all of them men.

A homeless Melbourne man was stabbed to death but his killer had mental health issues and was not imprisoned. No candlelight vigil mentioned.

This article was very brief and lacking in any thing but the bare bones of the case. It is the only reference I could find despite my efforts to track down more details.

Again, no reference to a public outcry or expressions of grief, shock and mourning and no mention of a candlelight vigil. The homeless man was *burned alive* by two teenagers seeking a thrill.

Another young homeless man stabbed to death in a Melbourne boarding house.

Yet another homeless male in Melbourne butchered:

Wayne "Mousey" Perry was living under a railway bridge next to the Yarra.

"You have to sleep with one eye open because you don't know who's going to bash you or stab you or rob you," he told The Age last Friday about street life.

He was a popular guy," Paul said. "Everyone who would come down here would stop and chat with him."

Paul, 39, said a skinny young man with a shaved head had come down to their camp in the early hours of the morning.

The man, dressed in a black hoodie and black leather jacket, had stabbed his friend in his bed after ***ranting about vampires and werewolves****, Paul said.*

No candlelight vigil for Mousey. Was he killed by toxic masculinity or a person with a mental illness? I'll let you be the judge.

Another homeless man stabbed to death. Here is a quote from a police spokesman.

"Peter loved Australia," a NSW Police spokesman said. "He gave up his United Kingdom passport and became a citizen."

Police this week raided a property near where Mr Hoffman's body was found and are appealing for information.

Compare the dry, emotionless comments from the cop when he speaks about the brutal murder of Mr. Hoffman to the emotive, accusatory tone adopted by the detective and police commissioner when speaking about the murdered woman.

No reassuring words to the men of Australia that they are indeed safe nor is there any expression of disgust or outrage over this senseless, brutal murder or heartfelt statements about failing to protect the most vulnerable people in our society.

Here is a comment by a homeless man in Sydney in response to an inquiry into the violence faced by homeless Australians (80% of whom are men living rough on the streets).

Early one morning **my friend and I were awoken by a size 12 alarm clock. For some reason three guys who had a few too many decided they would attack a couple of 'streeties' and me and my mate were the first that they came across. They kicked and punched us so hard that they put us both in hospital. When we reported the attack to the police they said 'well you live on the street, what did you expect?'.** *This story, shared by one of Sydney's rough sleepers in the report, highlights the random nature of violence against homeless people and a belief on the street that these attacks are not taken seriously……*

If the victims are men.

I typed the words, *Candlelight vigil for murdered homeless man in Melbourne* and all I got was endless references to vigils for the handful of murdered women in my home city.

Detective Inspector Stamper said Ms. Herron's family had been notified and were "heartbroken."

"Courtney had sporadic contact with her family which is very much part of the challenges that happen when there is a child that suffers drug use and mental health issues … family relationships can be fragmented," he said.

"But I stress, that doesn't mean that families out there don't love their children and their heart breaks for them. We're dealing with a heartbroken family."

It must be a relief for Inspector Stamper when he is working on a case where the murder victim is a young man or homeless male. Surely the families who loved these people would not find the savage, violent murder of their son, brother or dad quite as shocking and heartbreaking as the murder of a female family member.

For those who would suggest I am being too harsh in my judgement of some off the cuff words spoken by a man who is clearly upset and feeling the strain after the discovery of a dead woman, I say:

Bullshit.

He would never have uttered words like this had he discovered a dead white man.

All murders are horrendous crimes, and particularly the murders of white men.

All murders are horrendous crimes, and particularly the murders of Christians.

All murders are horrendous crimes, and particularly the murders of Australians.

He would never be forgiven. He would lose his job the same day these words left his lips and he would be driven from public view in shame and for ever carry the infamy of his words as deeply and visibly as if they were carved onto his chest. He would never recover his good name, reputation or honour no matter what he did for the rest of his life. This is not hyperbolic language. It is the truth.

Yet he *did* speak those bigoted words, but the difference was the group his words targeted, whether by omission or directly as Commissioner Cornelius did. When men are the group being collectively blamed for the crime of an individual there is no outcry or demand for a retraction. In fact, such blame is widely applauded and reinforced by editorials, articles and commentary around the country.

Commissioner Cornelius, who happily hurled men under the bus yet again, did so in fear of the backlash from the feminist media and government in this state. He clearly wanted to get ahead of the pack and plant his flag emphatically and unequivocally in the fertile soil of man blaming which is such a winner where winning counts-television talk shows, radio talk shows, social media and of course from those who butter his bread, Mr. Dan Andrews and company.

Men need to offer more respect and end violence.

What an insanely stupid comment! When will our police make it clear that the only person, they blame for any murder is the person who committed the murder? Who knows, we may yet again, discover this young woman's killer has his or her own mental battles and drug addiction and was perhaps a member of the very community Inspector Stamper declared to be our most vulnerable people and worthy of our protection.

I am lucky enough to have two beautiful children-a son and a daughter. Both Ricky and Julianne have been victims of horrific violence on the streets of my beloved Melbourne. My son had a machete slashed down his chest and received 36 stitches in the wound which doctors said was a centimetre or so away from killing him. We were shattered when it happened and shed tears of grief over his vicious assault.

My gorgeous daughter was smashed in the face by a drug addict wielding a steering wheel lock. He fractured her cheekbone before grabbing her handbag and running from the scene. Both of my kids have permanent scars as a result of these assaults. I wept when my daughter was assaulted and felt a stabbing pain each time I saw the scar on her cheek.

Both of my kids are very resilient and neither of them has suffered long term problems because of their experiences.

Does anyone reading this think for one moment that the pain and grief we endured when we saw our daughter's suffering was somehow deeper and more painful than the pain we experienced when our son was assaulted? The very suggestion would appear to be obscene to any empathic, intelligent human being.

Yet this is exactly what Inspector Stamper is suggesting.

I will go to my grave bewildered and outraged by this very prevalent belief.

Does Mr. Stamper feel a different level of outrage when a young girl dies a violent death as opposed to a young boy? Is there a cut off age where the maleness of a victim is too entrenched for him to receive the same level of public horror when he dies compared to a girl of the same age? What age might that be. Ten, twelve, fourteen?

My Uncle Wal (Walter Hughes) was kicked to death by a drug addicted woman. I don't recall any huge outcry at the time. He was in his eighties and almost blind at the time of the assault.

The fact that his assailant was intoxicated and a drug addict was seen as a reason to be more lenient in sentencing.

Justice Neave said it was argued in Hegarty's defence that when she laid into Mr Hughes with her Doc Marten boots she was too intoxicated to realise that her attack could have caused Mr Hughes death or really serious injury.

Justice Neave said it was argued that Hegarty's behaviour before and after the deadly attack showed that she could not have foreseen the consequences of kicking and punching an elderly man.

I wonder if the mental state of Courtney's assailant will be considered as a mitigating factor by the law and the general public.

I can imagine some people reading this and immediately reaching for their thesaurus so they could brand me with

as many nasty, derogatory adjectives as they could possibly discover.

Yet I have always felt the most profound love, compassion and empathy for *all* human beings and the suffering they endure. I am horrified when a young woman loses her life to some senseless act of violence. However, unlike so many people, I experience the same horror when I read about the violent death of a man. My compassion and empathy is not conditional or selective.

That is my iron clad armour.

That is my source of strength in the face of the abuse I once received when I was stupid enough to have my own Facebook page. I have never placed the value of one innocent person's life over that of another for any reason, but especially for something as immutable as their gender or race.

If that makes me someone deserving of the label, misogynist, then I carry the title with pride.

There are some people who suggest that because it is mostly other men killing homeless males these men are less worthy of our compassion. It is an insane argument. Female genital mutilation is almost exclusively performed by women. Does that make the young girls subjected to this abuse any less worthy of our empathy or the crime any more palatable? The most common victims of terrorism around the world are Muslims. Do we discount this fact because the major perpetrators of terrorist acts are also Muslims?

How does the gender, race or creed of the perpetrator bear any relevance to the level of our concern for the victims of their violence?

I have woken to discover the perpetrator of this murder was indeed a homeless man. Clearly, he has his own demons. The police commissioner who placed collective responsibility for this tragedy upon the heads of all men should be condemned as a bigot, unworthy of the position he holds.

Just as I suspected he is said to suffer from a number of mental disorders-something I predicted before the man had been arrested. Why are so many others so desperately quick to lay the blame for this tragedy at the feet of *men* and their apparently toxic attitudes toward women? It is an outrageous claim with no more validity than if I were to suggest the women who murder their babies are driven to do so due to a poisonous aspect of their femininity which must be probed and changed before yet more innocent babies are brutally killed by their mums.

I could urge all women to have a discussion about their propensity to kill the most vulnerable in our society. But there is no need, for women who kill are always assumed to have mental challenges. Why, the very notion is enshrined in our law and we call it post-natal depression.

I wrote an article about the countless good deeds performed by men last year. I focused specifically on the rescue of the boys from the cave in Thailand. Hundreds of men (and only men) risked their lives saving these trapped boys and one man lost his life in the process. Not one article in any mainstream newspaper thought to write about the courage, compassion and goodness of these men. There were muted references to "rescuers" but their gender was not once made the centerpiece of any tribute.

Hundreds of men risking their lives did not lead to anyone collectively praising the goodness and courage of *men* as a collective who almost exclusively carry out all dangerous rescue operations around the world.

One individual commits a vile crime and his gender becomes the entire focus of the story as does the collective responsibility of *all* men for his actions.

This perfectly illustrates the poisonous attitude to men in today's society. Shame on anyone who chooses to blame the innocent for the crimes of one guilty individual.

Oh and my prediction of a candlelight vigil was also proven to be an accurate one.

Organisers of public vigils for them and other women slain in Melbourne in the past year plan a vigil for Ms Herron at

State Parliament soon.

"It is to honour each and every time a woman loses their life at the hands of a man," We Keep Vigil's Jessamy Gleeson said.

"These deaths aren't inevitable. We have a duty to look after anyone who is vulnerable."

If anyone ever doubted that we place a very different value upon our two respective genders' lives and well- being, you cannot remain in doubt anymore.

Networking: Constructing the manosphere

Xavier Jones · 31 May 2019 · Archived copy · Original

This article is also available in Portuguese.

Editor's note: *While the following article contains elementary descriptions of activism that seasoned MRAs are versed in, they are offered up with an eye to those who may be newer to the movement. Eds.*

Introduction

Over the past couple of weeks, I've been anxious to make an article about strategy of fighting for men's rights. As advocates for men, we are definitely working hard. I will continuously defend us on that front. The belief that we aren't attempting to do anything for men is a patently false notion used to silence the discussion of men's issues. However, the problem is not about the effort, but the blueprint. The point of activism is to not only work hard, but work smart.

In this article, I'm going to give readers some advice on procedures we can take to ensure more success. Because the one thing misandrists hate more than a male advocate, is a successful male advocate. In other articles, I usually speak from the standpoint of human rights. In this article, I'm putting more emphasis on individual virtue. I am pointing out ways that the men's movement can improve on to insure future success. It would be disingenuous to make articles ranting about how hard men have it, without giving some solutions.

I want you to realize that this is purely experimental. It is not the only answer to our problems–as there is no short answer. I'm sure other people have different strategies. But I feel like we should give this one a try as we haven't used this strategy before. So, without further ado, let's jump right into it.

Where you @?

Let's start with something simple–social media. In this age of social media, we have the ability to get our message out to other people. And we need to capitalize on the situation.

Building Our Status: From my observations, people get incredibly scared whenever we respond to their lazy MRA slandering. If their views are challenged, they won't have the liberty to be intellectually lazy. They're also less likely to harass people whenever they're aware that the person has a strong base who will back them up. So we have to find each other on Facebook (Xavier Jones), Twitter (@xmjones100), and the like. We have to join each other's pages, like and share each other's tweets, tag each other in posts, and recommend informational articles on men's issues. We have to become that strong base that protects our fellow MRAs from lazy slandering

Hashtags: There's multiple hashtags including #MensRights, #misandry, and #ViolenceAgainstMen. Whenever I look it up on the internet, I don't find MRA accounts speaking on behalf of men's issues. I always find feminists and anti-MRAs hijacking the hashtag to tell everyone to stop speaking about men's rights. If that's the first thing someone sees when they click the hashtag, then they are less likely to take the entire concept seriously. Whenever we type something informal about male injustices, it wouldn't hurt to add hashtags to our tweets at least every now and then. It's time for us to take back the hashtags. It's time to claim it as our own.

International Men's Day: November 19 of every year is International Men's Day. Last year we did an excellent job getting the day trending. Feminists were freaked out. That was definitely progress. We need to continue to build on that progress. We need to be ready again this year. We need to continue to remind everyone in advance about it. Eventually, large amounts of people are going to be aware of its existence.

I understand: All of this seems like nothing on paper due to its simplistic nature. But I assure you, it's very effective. The stronger we are on social media, the easier it will be to get our message out to the world. I'm usually very open minded. However, I see the use of social media as a relatively easy form of action to take. With that being said, it would be almost inexcusable if we can't do something as simple as this– at least once a week. In fact,

after reading this article I'd like to see everyone trying these things out as soon as they get on social media. It's elementary, yet urgent.

Masculine Literature

Literature and activism go hand in hand. The best way to promote a cause is to use our literary skills to promote our agenda. Rhetoric and narratives can't stand just by word of mouth. They stand due to documentation and vivid descriptions. Literature will help cement our legacy.

How To Write: The way we choose to write is arguably the most important angle of our movement. You don't believe me? Think about it this way. When feminists try to slander our movement, what do they point to? Our articles. They try to take our articles out of context and use them as evidence that our movement is bad news. That is why writing our articles has to be one of our main priorities.

I am guilty of slacking off on my writing duties. I have to push myself to a new level– as we all do. We have to start writing more articles when we get the opportunity. But, we have to make sure we are writing articles of quality. Our writing should be focused on misandry, the rationality behind it, and how it affects men's lives. I know this task will be a little more difficult. But the readers need to know that we're giving the articles our best effort.

Sharing Articles: This sort of ties back to the social media situation. Whenever we speak on men's issues, we need to have the sources to back it up. If we see someone struggling to speak on behalf of men, due to a lack of sources, then we need to slide into the conversation. We can share articles written by A Voice For Men or any other website to support our agenda.

Keep A Record: This one is mind boggling. I don't understand why we don't keep a large record of our accomplishments. To be clear, we should be fighting for morality gains, not praise. However, there's no shame in keeping a record of our victories. Every other movement does this. I have only been able to find a handful of sources that keeps these victories on record. This is something that has to change.

If you are helping fathers with family court cases, we need to know about this. When the education system listens to our movement and changes school policies, the world should know about this. We have to make our stances and our records clear for everyone to see. Because one of the largest arguments against the men's rights movement is that "they don't do anything for men". Well, this is our time to prove them wrong. We need to keep a record of our boycotts, protests, speeches, political meetings, lawsuits, etc. And if we succeed in our efforts, we'll need sources to back us up.

Politics

I don't know about you guys, but I'm a man of action. If we sit here and talk only among ourselves, it's not activism–it's more like a drinking bar. The purpose of literature and social media is to get everyone attracted to the cause. But, we can't beat a dead horse. We need to push forward. And that's why we need to take more political action.

Get in contact: Believe it or not, local politics are just as important as federal politics (if not more important). From time to time, I will be attempting to have a meeting with my local politicians. Be it alderman, city council, or mayor-these are US political titles. This is a pretty simple process. So simple, I'm surprised more people aren't doing it. The simple act of more MRAs speaking to politicians can make an impact. This would show the citizens in higher office that we have a voice and that we will be speaking about men's rights unapologetically.

Political Pressure: One of the smartest things MRAs have done, is file lawsuits-kudos to the National Coalition For Men. The ability to file lawsuits, scares a lot of businesses and government officials. Lawsuits are a key portion of MRA success. It's where we have been getting most of our accomplishments. We need to push further.

I would like to see us fight back against companies that push misandric messages. We should boycott products. What do I mean by that? Don't just refuse to buy the products. Spend money on their competitors. Refusing to buy

shavers from Gillette may catch their attention. But, investing money in other shaving companies will really scare them. You have to let the company know that they won't be getting your money if they don't care enough about the customers they market towards.

As far as political office, we are in a scary predicament. There is no political party-excluding Justice For Men & Boys — fighting for men's issues. As voters, we could threaten to stay at home. As activists, we should continue to file lawsuits as we have been. We can also assist other people in filing lawsuits. We have the legal and constitutional grounds, already. The only thing that we would be missing is the motivation to make it happen.

Conclusion

This article is not like the usual articles that I write. My other articles are usually more informal or opinion based. This article, on the other hand, is more of a call to action. As a writer, I love to point out injustices. However, I am also a person of action. I love getting things done. It's our job to hold one another accountable. Everything I pointed out on the social media section should be done at least once a week. Everything else is more complex and should be done when you have the time and money. The point is that we have to start doing, not just saying. Or else this all means nothing.

When you become an activist, you will get backlash and unnecessary slander for speaking out. You will be threatened, disinvited, mocked, harassed, doxed, etc. Why go through all of that for nothing? You want to walk out in this lifetime, letting yourself know that what you went through was all worth it. So, let's make the most of it. Because, together, we're a lot more powerful than we give ourselves credit for. Together we can accomplish a lot more than we think. It's time we go beyond dreaming for a better life. It's time we start creating a better life.

Help keep AVFM alive and online

Paul Elam · 2 June 2019 · Archived copy · Original

This summer, *A Voice for Men* celebrates 10 years of online work at changing the narrative about men and boys. That's a full decade of speaking truth to power, a full decade of challenging cultural gynocentrism and a full decade of withstanding the mainstream assault for what we do.

During that time, we founded the International Conference on Men's Issues, a bold effort that thus far has seen 4 groundbreaking conferences on three continents. Conference number 5 is coming to Chicago in August. We've seeded many offshoot initiatives. Most recently we've been part of birthing regardingmen.com and the Regarding Men Newsletter, the only initiative of its kind aimed at protecting the men's issues community from the social justice gatekeepers found on traditional social media platforms.

Of course, all these efforts require work and funding, but our most basic need is to keep A Voice for Men online as the undisputed flagship of the Men's Rights Movement.

Every four months we must appeal to our supporters to help us cover the cost of web hosting, currently an expense of $290.00 monthly. With the GoFundMe fees that are collected that means we need to raise $1,275.00 per fiscal quarter to stay afloat.

That's the deal we have with the community. You keep us online and we will take it from there, with the conferences, with the challenges and with refusing to back down regardless of the attacks.

Thanks in advance from everyone at AVFM. PE

YOU CAN DONATE TO THE GOFUNDME HERE.

[image]

Elizabeth Hobson's speech at Cambridge University (video and transcript)

Paul Elam · 3 June 2019 · Archived copy · Original

As it says on the J4MB website, this is Elizabeth Hobson's speech at Cambridge, which she delivered after surveying the Cambridge University Noisy Twats Society in attendance.

Read the transcript here.

AVFM raises funds for its server expenses every four months. You can help us reach our break even by donating here.

Australian university acts against feminist protestors

Bettina Arndt · 6 June 2019 · Archived copy · Original

Great news. The University of Sydney has announced disciplinary action against four of the organisers of the violent protest against me last year. After years of tolerating thuggish behaviour from students shutting down free speech on campus, the lily-livered University has finally bit the bullet and sent a warning that such harassment is unacceptable.

Last September I made a formal complaint to the University after my protest, when the riot squad was called in to remove rowdy activists preventing me from speaking on the fake rape crisis. I named key organisers of the protest and asked for action to be taken over breaches to codes of conduct and bullying and harassment regulations.

Following over eight months of investigation by the University they have finally announced that they are taking disciplinary action against four of the five students named by me in the complaint (apparently one wasn't a student at the time of the protest). Here's my video about the decision –

A statement from the University claimed they had investigated whether individual respondents had unnecessarily and unreasonably impeded the ability of members of the public and members of the University community to attend the event, whether they had impeded the event from going ahead, whether certain respondents had physically blocked certain attendees, whether respondents had coordinated their conduct with protest organisers, and whether, if established, the behaviour constituted misconduct under University policy.

And they found that found some but not all of the allegations were substantiated but not all were found to be misconduct.

The university won't release the names of the students disciplined, nor details of their publishment – claiming they need to protect them because they received abuse when they were named by me last year.

But no doubt details of the action by the University will become public because the key troublemakers, particularly Maddy Ward, have been endlessly speaking out in the press, outraged that I would take action against them.

These students and others like them have been closing down talks on campus for years and no one has gone after them before. After years of dishing it out, they are shocked to find themselves on the receiving end.

We commend Sydney University on taking this stance. It's good to see this university finally moving to ensure free speech – even though the Registrar's statement most peculiarly suggested that both my talk and the protest against it were a "legitimate expression of free speech." They would hardly be taking action against the protest organisers if that were the case.

But what's even more important, feminists shouldn't be allowed to shut down the presentation of the true facts about sexual assault on campus. Their campus rape scare campaign has a very dangerous goal – to bully universities into adjudicating rape on campus using lower standards of proof that will see more young men convicted.

Feminist activists already succeeding in corrupting our criminal law system by setting up alternate forms of justice which fail to offer male students normal legal protections. That's why they are so strenuously trying to stop me exposing what they are doing at our universities.

That's why this decision is so important. It sends a strong message that it's not acceptable for small groups of students to seek to shut down speakers raising controversial issues on campus.
It was Sydney University's violent protest against me which prompted the Federal Government to call an enquiry into free speech on campus led by former High Court Chief Justice Robert French. This resulted in a national code, adopted by the government, designed to make freedom of lawful speech a "paramount value" for university staff, students and visitors.

Hopefully this decision by the University of Sydney, plus impetus from the French inquiry, will serve to promote

healthy debate on campuses – and put a stop to the silencing of discussion about the campus rape scare campaign. Student groups at other universities were intimidated by the violent Sydney protest from inviting me to speak – particularly after the Union of Students passed a resolution to prevent my talks.

I'm recommencing my campus tour, starting next month at UNSW and am in discussion with student groups across the country planning future events.

Finally, I thought you might like to see this wonderful portrait, by Central Coast artist Peter Smeeth, celebrating my campus tour. Smeeth is a very talented artist – he's entering the painting in various portrait competitions. I think it is a great way to alert people to my campus rape scare campaign tour.

[image]

Men. Women. Relationships. Personalized from Paul Elam

AVFM · 7 June 2019 · Archived copy · Original

Happy Men's Mental Health Week, discarded Dads

Rob Tiller · 11 June 2019 · Archived copy · Original

My early years as a counselor taught me the 'how does that make you feel' style of therapy I'd learnt at grad school generally didn't work so well engaging men. Guys aren't simply 'hairy women' and if life-bettering change is the goal of counselling, men require a different, more male-friendly approach.

Encouraging the average bloke to open up, reflect on his problems and consider tweaking his counterproductive behaviors is a skill set that's taken more than a decade of trial and error to refine. Having also presented hundreds of men's personal development workshops, I've gained first-hand insight into how modern blokes are traveling as a group. Not tip top.

Beyond Blue reports one in eight Australian men will suffer depression and one in five will experience anxiety at some stage of their lives. Meaning men in our families and communities are struggling right now, often in silence, and don't know where to turn for support that both respects male sensibilities and doesn't consider masculinity 'toxic'.

Consider the Family Court tragedy of parental alienation, where in Australia 26 per cent of children of separated parents see one parent, usually dad, less than once per year. Nearly 70 per cent of the time the female partner initiates the divorce, usually after a period of contemplation, leaving most of these fathers blindsided and reeling for months after. For some, the worst is yet to come.

Mothers intent on alienating can resort to weaponizing false accusations (domestic violence, child abuse, sexual assault) by filing strategic restraining orders that legally cut off dad from his kids. These allegations act like a proverbial shotgun blast to an innocent father's reputation and give rogue mums free rein to permanently poison paternal bonds.

In her article The Importance of Fathers, Ditta M. Oliker Ph.D. concludes from decades of family studies that children with involved and caring fathers fare better across the board. Its common sense that kids suffer developmentally without consistent quality time spent with their dads.

Academic researcher Edward Kruk Ph.D. in his article Parental Alienation as Child Abuse and Family Violence explains "custody and legal possession of a child are fertile ground for abusive parents to act at will against the target parent, and witnessing such acts… by children constitute a serious form of emotional child abuse".

It's estimated up to half of the male suicide rate in Australia is due to mental health deterioration resulting from family separation and parental alienation. That equates to 21 dead dads per week. It's a national crisis the ABC still won't publicize, while the Australian Government continues to spend millions of taxpayer dollars rolling out their seasonal 'men suck' campaigns.

Men and boys are not toxic. Men's mental health is essential to the well-being of the community, and society continually telling blokes they're the "bad ones" does real psychological damage. It's also inaccurate.

According to clinical psychologist Bettina Arndt's widely researched article Always Beating Up on Men, international statistics suggest both sexes share near equal responsibility for behaving destructively during relationship conflict. Any couples counselor worth their salt would agree it typically takes two to trash a relationship.

Even when a couple manages to separate semi-amicably, it can still take dad years to recover from the loss of his family unit. Transitioning into co-parenthood, while grieving, requires both parties to vigilantly bite their tongues (personal digs, snide remarks, fishing for details about the other parent's new life) and maintain a mutual focus on the best interests of their kids. Easier said than done.

Putting old scores and fresh grievances aside is essential to the long-term emotional health of both children and co-

parents alike. That's where a male-friendly counselor can help. Most men respond well to skills-based, solution-focused counselling where they feel empowered by proven tools to navigate their trying circumstances. It's a collaborative conversation.

Fathers recovering from separation or experiencing parental alienation can also access a handful of quality Australian organisations offering male-friendly support. Dads in Distress (parentsbeyondbreakup.com) is a national suicide prevention charity focusing on separating families. Operating a network of no cost, local peer support groups in many communities across Australia, Dads in Distress is a literal lifesaver for blokes feeling at the end of their rope.

♦

Rob Tiller (robtiller.com.au) is a counselor specializing in supporting men and couples from his Perth office (or online for out-of-area clients). He's also available to present a range of personal and professional development workshops around Australia.

This article first appeared in The Spectator Australia and is reposted here with the author's permission.

Putting aside man-childish things

Doug Mortimer · 11 June 2019 · Archived copy · Original

> When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. (1 Corinthians 13:11)

Granted, today if one speaks like a man, understands like a man, and thinks as a man, he will probably be called a fascist or a Nazi and be banned from YouTube and all social media. A man-child has no such worries.

As an exemplar man-child, I offer journalist Rowan Lehr. Chances are you've never heard of him, but you probably know someone like him. He recently published a confession of sorts, "A Cosplayer's Origin Story" in *Fort Worth Weekly*. If you're curious, you can check it out at www.fwweekly.com.

Lehr, who appears to be in his late 20s, tells how the 2008 movie *Iron Man* was something of an epiphany to him. He found superheroism was an antidote to his teenage social anxiety. Better than drugs, I guess.

At any rate, he took up cosplay, impersonating superheroes for fun if not profit. He recently paraded around Sundance Square, in the heart of downtown Fort Worth, in a Captain America costume in conjunction with the *Avengers: Endgame* movie.

Lehr devotes a great deal of his spare time to perfecting his costumes and working out to achieve a physique more appropriate for a superhero costume. The death of legendary comic book artist Stan Lee last year brought tears to his eyes. Good to see that Lehr is in touch with his feelings.

Now let's play compare and contrast. Let's consider the life story of a young man from a previous generation.

You may have heard of this young man. He is a member of the Texas Aviation Hall of Fame, but he did not achieve fame as an aviator. I speak of Tom Landry the first and longtime (1960-1988) head coach of the Dallas Cowboys. No surprise that he is in the NFL Hall of fame, but what was he doing in the Texas Aviation Hall of Fame?

Well, it turns out he was a co-pilot flying B-17s (popularly known as flying fortresses…think *Memphis Belle*) on World War II bombing missions (30 total) over Europe. He was only 20 years old.

With this in mind, the reason for Landry's renowned sideline stoicism was obvious. After all, how could anyone get agitated by a football game after what he'd been through? As he once said, "There are coaches to whom winning or losing means something close to life or death. If they lose, then their life has somehow been diminished. I'm not that way, and it keeps me steady." In other words, this flyboy was grounded…but in a good way.

In our over-caffeinated world, football head coaches often appear to be courting a cardiovascular crisis on the sidelines. Today an aspiring coach with a Landry-like attitude couldn't get past the first round of job interviews. If you don't feel that fire in the belly, better learn to fake it.

When I first read about Landry's wartime deeds, I couldn't help but ask myself what I was doing at age 20. For the most part, I was shuffling from one college classroom to another. Accruing student loan debt can be hazardous to your financial health but it isn't a matter of life and death. Getting shot down in flames was only a hazard metaphorically speaking…*e.g.*, getting the brushoff when asking for a date or tanking on an exam.

Now I'm not big on jingoism and I don't think that military experience is an essential component in one's transformation into a man. The military lifestyle, even during peacetime, never held any attraction for me. Still, I couldn't help but be impressed by Tom Landry's deeds. I'm sure his parents never had any discussions about their son's failure to launch. They were more worried about his walking away from landings.

As we compare and contrast Tom Landry and Rowan Lehr, I think it's safe to say that their life experiences, though

poles apart, are not atypical of their generations. Almost all American men born in 1924, like Tom Landry, were involved in World War II in some form or fashion. Business as usual just wasn't possible from Pearl Harbor to V-J Day.

Lehr and his fellow Millennials have not had to deal with a global conflict or conscription. Not that Millennials don't have their issues and concerns, but so far nothing so all-encompassing and unavoidable as World War II has arisen. With all the misinformation, disinformation and outright propaganda out there, it's highly debatable as to which, if any, contemporary battles are worth fighting. Lapsing into slackerdom is understandable.

Famously, contemporary slackers are associated with superhero movies as well as video games. In fact, if you check out the offerings at your local multiplex, you might be hard-pressed to find a movie that isn't one or the other, and sometimes a hybrid of both.

Admittedly, I never cared for video games, though I have some vague memory of playing Space Invaders and Pac-Man once or twice. Never cared much for superheroes either, though I do remember watching the old Superman (with George Reeves) TV show in the 1950s. I also remember kiddie shows that featured the old Superman cartoons released by Paramount in the 1940s. I enjoyed those cartoons then and still like them today. They were short, dramatically animated, and totally unpretentious.

It's easy to see why children would be fascinated by superheroes. For little people in a world dominated by big people, the appeal of having magic powers is understandable. Employing one of today's favorite buzzwords, a child feels *empowered*!

Certainly life would be much more pleasant if you were faster than a speeding bullet, more powerful than a locomotive, and able to leap tall buildings at a single bound – especially if you're the only one in the world who could perform these feats. No big deal on Krypton maybe, but here on planet earth, it turns heads. It may well be that the superhero cosplay folks are channeling Clark Kent/Superman every time they doff conventional attire and don some sort of superhero duds. It may be harder to find a telephone booth these days, but clothes still make the man/superman!

Traditionally, superhero characters were marketed towards American children, boys in particular. If a superhero caught on, he might have a long-running series of comic books or a TV series; today the stakes are higher. Superhero movie franchises are marketed globally, and the audience has expanded from children to adults. Recently some of those adults stayed up past their bedtime and spent the night camped out in front of movie theaters to make sure they could see *Avengers: Endgame* the day it opened.

The current crew of superheroes dates back to 1938 when Superman made his debut in Action Comics. Bigger-than-life heroic figures are not really new, however. The Greeks had Hercules, the Hebrews had Sampson. In the 1920s, Americans had Babe Ruth. Note, however, that while the aforementioned possessed unusual strength, they could not fly, shoot laser beams out of their eye sockets or lighting out of their fingertips. Their strength made them mythical figures but they were not gods. They might have a special blessing from God (Hercules was supposedly fathered by Zeus, Sampson's long hair was a sort of covenant with God) but at the end of the day they were mortal.

Atlas was kind of a superhero but until Ayn Rand came along, shrugging was not an option. Oh, it's OK to go MGTOW for a little while (even Superman had his Fortress of Solitude), but sooner or later the superhero must develop a social conscience. He must champion the collective, however that is defined. Hercules was a hero of the Greek people, Sampson of the Hebrews. Batman has Gotham, Superman has Metropolis. The people demand a messiah and sooner or later there will be someone with a messianic complex to oblige them. One can see why a strongman politician (popularly known as "a man on horseback" in pre-automobile days) held so much appeal for the masses.

Unfortunately, hero (or superhero) worship in a society obsessed with equality is a recipe for cognitive dissonance. As much as the average Joe longs to be top dog, deep down he knows he is of meeker stuff. In a traditional society, he accepts his role in society and makes the best of things. In an egalitarian (yet upwardly mobile) society, every

superhero is not only a role model but also a reminder of one's own shortcomings. Having super powers would be really neat! But doesn't that amount to privilege?

Well, note that a number of superheroes today have become social justice warriors! If you're privileged but champion the underprivileged, you get a pass. That way you can have it both ways. Call it equity superheroism. Super powers in the service of the downtrodden!

Typically, underachievement has been a male affliction. Great things were not expected from females, so until recently superheroines were not a big deal. Today we can't have too many positive role models for girls, even if they are fantasy figures. Now feminists promote the questionable slogan "If you can see it, you can be it." In other words, if girls see female fighter pilots or Fortune 500 CEOs or Nobel-prize winning physicists, they can achieve same.

Hogwash. Horsefeathers. Hooey.

Consider how many boys have spent countless hours "seeing" athletes go through their paces but have no chance of "being" one. Wanna be a fighter pilot? You can see *Top Gun* any time you want on DVD, but no matter how many times you watch it, no matter if you memorize every line of dialogue, if you don't have the right stuff…forget it.

Of course, you can always go the Walter Mitty route and fantasize (the poor man's virtual reality). Or you can play pretend. Like Halloween, playing pretend used to be kid stuff, but now it has become more popular with adults. And more socially acceptable.

In addition to Halloween, now there are comic book, science fiction, horror, and fantasy film fests and conventions where Rowan Lehr and his ilk take center stage. As with Halloween and *Mardi Gras*, a great deal of thought, time, and sometimes money, is invested in costumes, in other words in playing pretend and dress-up.

Now some of it could be mere escapism from dreary jobs and pedestrian realities. It's disheartening to realize that your destiny is not to save the tribe, the city, the nation, the planet, or the universe, but to sit in a cubicle for eight hours and manipulate a mouse and keyboard and occasionally get up to pick up something from the printer or go to the bathroom. Welcome to quiet desperationville. Population: billions and billions.

Unfortunately, playing dress-up has migrated from recreation to delusion. For example, men who wanted to be women were once content to be transvestites, in other words to play dress-up. Now they think wishing will make it so. If you feel like a woman, that's all that counts. Never mind what your DNA says, never mind your external genitalia, never mind your hormones. Magical thinking – it's not just for kids any more. When you wish upon a star, *makes no difference who you are*. The perfect wedding of magical thinking and egalitarianism!

Speaking of stars, let's not forget the legions of *Star Trek/Star Wars* fans. At its best, science fiction is a thoughtful exploration of the human condition and what twists and turns it may take in the future (think Michael Crichton). At its worst, it is another manifestation of magical thinking, which has a lot in common with social justice babbling.

The social justice component of *Star Trek* has been there since day one, but now it thoroughly dominates. *Star Wars* is going in the same direction, but at heart it is little more than a cosmic soap opera. At the risk of offending some readers, I propose that a Venn diagram of fanboys and soyboys would show considerable overlap.

But let's not put all the stigma on the comics/science fiction/fantasy crowd. A lot of these folks are apathetic when it comes to sports, yet sports junkies are almost as bad. At least, sports heroes are real people. A right fielder is a real human being. No matter how strong his arm, he can't hurl a lightning bolt. No matter how far he can hit a baseball, eventually the laws of physics kick in and the ball returns to earth. But he makes plenty of money and the chicks dig him. The result: a fan base!

If you ever look at old photos of fans in the stands at sporting events, you will note that almost everyone is wearing regular clothing. Now almost every fan in the stands is wearing some sort of home team attire. When a seating section is full, it almost looks like a solid bloc of color. Wearing red at a St. Louis Cardinals game is almost a requirement for admission.

In more recent years, replica jerseys for individual players have become popular. Team shops regularly offer such outerwear with the names and numbers of individual players. Hence the wearer can identify not just with the home team but with an individual player. The former is akin to joining a collective, the latter is akin to an assumed identity. Not quite cosplay but getting there.

If you care to, you can buy an authentic #3 Bryce Harper jersey (available from the Philadelphia Phillies' web site for just $283.99; also available is a cheaper version for $119). If you're strapped for cash, you can buy one of his old jerseys from the Washington Nationals. You can wear your Bryce Harper jersey to the ballpark. You can wear it away from the ballpark. You can sleep in it. You can even shower in it. But you will never be Bryce Harper. Hell, you can even be buried in it, but by then it's too late to be Bryce Harper…or anyone else.

Now I'm not advocating you boycott superhero movies, comic book conferences, *Star Trek/Star Wars* conventions, and spectator sports. We're all entitled to our diversions and guilty pleasures. God knows I have my share. In fact, I can't imagine modern civilization without them. But what happens when they take on an importance far beyond what they deserve? If we don't put aside childish things can we at least put them on the back burner?

Ironically, when Tom Landry returned from World War II he went back to playing college football and then on to pro football and coaching pro football. Well, a man's got to earn a living somehow, and I guess that's as good a way as any, though it likely seemed pretty tame after participating in multiple air assaults on Fortress Europa. I don't think Landry would have resorted to fantasy football, even if they'd had such a thing in his day.

And so we come to the fundamental difference between Lehr and Landry, and hence their respective generations. In Landry's day they had novels, movies, radio, and comic books but relatively little time to indulge in them. Today Lehr and his contemporaries have all that plus television, CDs, DVDs, video games, the internet, not to mention fantasy football baseball, and maybe other sports too, for all I know. Reality is getting more virtual and less real by the day. In days past, the phrase "real reality" would have been a tautology, but given the rise of virtual reality, it is regrettably apt. In truth, a wall of separation is needed between the two. Here's why:

Screw up in Mortal Kombat and it's "Game Over." Screw up on a bombing mission and it's "Life Over" – for you and your crew. Now that's real reality!

So don your superhero costume if you want to. If that's your virtual reality, so be it. It will never be your real reality. On the other hand, if you're waiting for a superhero to save the day, that isn't going to happen either. There are important battles being fought today. More important battles will be fought tomorrow. If you're spoiling for a fight, there is a place for you in these conflicts. But lose the superhero costume.

And leave the light saber in the closet.

Elizabeth Hobson commemorates Father’s Day

Peter Wright · 15 June 2019 · Archived copy · Original

Gynocentrism and the value of men (part one)

Peter Ryan · 16 June 2019 · Archived copy · Original

As I discussed in my article on Gynocentrism And The Golden Uterus[1], there is a prevailing assertion in the wider gynocentric culture that women are superior to men. The central tenet of this belief system is that because women give birth and are the rate limiting factor of reproduction, they are more biologically valuable than men. The relative biological value of life, and the value of life in general, of males and females, is reduced down to their relative investment in reproduction.

Successfully reproducing offspring is erroneously regarded as having the same outcome as successfully continuing the lineage over generations. At a glance it is easy to see how such an error can be made. It is a fact that any organism must reproduce to pass on its genes. However it is also a fact that any organism must first survive and develop to reproduce. It is also a fact that after reproduction, some degree of parental investment is required for offspring to survive and for reproduction to not become a dead-end.

The problem with stating that 'women are more biologically valuable to the species than men because they are the rate limiting factor of reproduction' is that it omits the vast multitude of activities and traits outside of reproduction that contribute to genes successfully passing from one generation to the next. It ignores the reality that biology is comprised of systems. The reproductive role of women is essential (and so is the male reproductive function) to genome propagation, but it is not the only essential role or activity required to get a genome from generation *A* to generation *B* or *C* or *D*. A number of these other essential activities disproportionately rely on men, such as provision and protection for community survival.

Communities that lose women lose their capacity to reproduce, but communities that lose men lose their capacity to survive. Women might be the rate limiting factor of reproduction, but men are the rate limiting factor of survival. Reproduction cannot occur or lead anywhere without surviving to reproduce and ensuring sufficient numbers of offspring survive. These are the realities that time and time again are ignored and never addressed by those that suggest women are more valuable than men based on the sex difference in reproductive investment. Is it a fact that women are the rate limiting factor of reproduction? Yes. Is it a fact that this is a core driver of biological sex differences? Yes. Does that play a role in driving gynocentrism? Indirectly yes, as it does with most social dynamics between the sexes.

These facts do not then automatically mean the female sex is biologically more valuable (or more valuable in general) than men, or that men are biologically disposable. For those who think I am wrong and remain convinced women are more valuable, and that men are biologically disposable because of differences in reproductive investment, or stick to the fallacious 'two tribes' analogy, please read my two part article on Gynocentrism And The Golden Uterus linked here[1] and here[2].

This article will be focusing on further examining the value of males and females in biological and evolutionary terms and without the gynocentric rose-tinted glasses on. It will also be focused on rectifying common misconceptions floating around in society about the related science which have been promoted by our gynocentric mainstream media and academia to convey a narrative of female superiority.

Certain man haters and female supremacists in the scientific community, and media, make claims like "maleness is a birth defect"[3] . Maleness is not a defect. Only the mentally and morally defective would hold such beliefs. Unfortunately for society, such hateful man hating bigots hold senior positions at our universities, in our mainstream media and other institutions. These beliefs cannot be ignored because they reflect the beliefs of too many individuals holding positions of influence and authority in society. This will contribute to undermining the future prosperity and very survival of our society, as civilisation heavily relies on men being in a position to ensure its own existence. I am writing these articles to set the record straight for generations of boys and young men that are being told they are inferior and defective, from every corner of our institutions.

Male Development And Body Size Reflects Male Value

Firstly when evaluating the value of males, we should consider the basic biological characteristics of males. If males were less valuable to the species than females and biologically disposable, then their biology would reflect that. If men were truly biologically disposable, they would resemble the tiny male Anglerfish[4] that fuses into the female and becomes an appendage (the linked educational video is an amusing literal illustration of this), or a male worker bee or an ant, or a tiny male spider. Men would be much smaller than women and have a much shorter and less energy demanding developmental period, as they would need to be easily and quickly replaced to be disposable. Their low value would not warrant their biology and life history[5] profile, investing time and energy in a large body size or a long developmental period. Human males are larger than females, take longer to develop and consume more energy during development (Teenage males consume whole fridges). Human male biology runs against the narrative men are biologically disposable and less valuable than women. In particular species where there are males that appear to be "disposable", males develop quickly and have small body sizes.

Fishers Principle

If we are measuring the biological value of the two sexes, then we have to consider the evolutionary forces that shape biology. Biology exists in its current form because of selection for certain traits and genes that increase the number of copies of the genome or genes. The number of copies of the genome (or genes) that exist after a certain number of generations, is a measure of evolutionary success and thus biological value. Value also has to be considered in relation to the entities that invest in that value.

When it comes to the biological value of males and females, we are measuring the number of copies of the genome (or the number of copies of individual genes of the genome) that male and female progeny contribute to their parents, whom invest in producing the male and female offspring. The overall biological value of males and females to their parents is exactly equal. This is because the total number of copies of a genome produced after a set number of generations for parents of males and parents of females, is exactly equal. That is a mathematical certainty by virtue of the fact that every copy of every genome requires one male and one female to produce it. After ten, one hundred, or one thousand generations, parents of males and parents of females leave exactly the same total number of copies of their genome.

This is why the sex ratio at birth is almost 1:1 and there are roughly equal numbers of males and females in the population. The total parental expenditure in producing males and females will be equal, when the total number of copies of the parent's genome that male and female offspring generate is equal. Parental expenditure is not just the reproduction of males and females, but also all the parental investment incurred in raising offspring. The reason the sex ratio is slightly biased in favour of males at birth, is because of the higher male infant mortality, which leads to a higher production of male offspring to equalise total parental expenditure in males and females. What I have described is Fishers principle[6]. It is also what evolutionary biologists Dr. Brett Weinstein and Dr. Heather Heying were referring to in this video[7], when they were discussing why neither sex is "better" in an evolutionary sense. Biology does not have a favourite between males and females, because they produce exactly the same number of copies of the genome.

If the rate of reproduction is all that matters, then why produce a surplus number of males and why not produce an entirely female population? Fishers principle partly explains why that cannot happen. If parental expenditure in a population for male offspring is reduced and increased for female offspring, then any parent that invests in male offspring will be at an evolutionary advantage. This is because the total number of copies of the genome from investing in male offspring remains exactly equal to the total for investing in female offspring, as one male and one female are required to produce every copy. This means that the lower investment in males produces the same level of evolutionary success as the higher investment in females. Consequently parents that invest in males have a winning strategy, as they get more return from their parental investment in males, or more bang for their buck. Parents that develop a genetic bias to investing in males over females, will thus be at an advantage. As a result, investment in males will rise until the advantage from doing so disappears once parental expenditure is equalised.

The dynamics of Fishers Principle I have just described, is called an evolutionary stable strategy[8]. When Fishers principle persists in a species and applies, any deviation from equal parental expenditure in male and female offspring either cannot emerge or eventually disappears. This is because it is inefficient to invest more in one sex, when the total evolutionary success of each sex remains the same. People only need to ask the question why half the population is male, to recognise the tunnel vision of people that assert women are more valuable to the species (or vice versa). If that were the case then our biology would reflect that. Instead of having equal total parental investment in males and females, it would be unequal. It is important to note that whilst Fishers principle is very frequently observed, it is not universal to all life. Evolution and adaptation can bypass Fishers principle and drive an uneven investment in male and female offspring. There are species with very uneven sex ratios, or that reproduce asexually.

Fishers principle restricts a species to equally investing in males and females. If evolutionary success is more dependent on females than on males, then sexual reproduction that leads to an equal investment in males and females becomes costly and risky. A greater dependence on one sex in terms of risk, is analogous to putting all your eggs in one basket. It is also costly because you are wasting half of your resources on a sex whose contribution to evolutionary success relative to females, is lower in proportion to the share of parental investment expended on them. Consequently where evolutionary success is more dependent on females than on males and Fisher dynamics are present, there is a selective pressure to either:

A. Develop a method of reproduction that does not rely on males (such as a form of asexual reproduction), so as to overcome Fishers principle and produce entirely females.

B. Develop males that do equally contribute to evolutionary success.

In our lineage and many others where Fishers principle has prevailed, we have gone down pathway B. The constraints of Fishers principle and females being the rate limiting factor of reproduction, generates a sexual selective pressure on males that is proportional in magnitude to the greater reproductive investment of females. This pressure drives the development of traits in males, that are equivalent in biological value to the value of female reproductive investment and the biological value of women. Despite what feminists claim, men do have innate strengths relative to women. Males have a biological value to the species that is equivalent to that of females, it is just a different form of value. These traits do not make men superior to women, just as having a uterus does not make women more valuable than men.

We have had the current Y chromosome derived male in our lineage for over 160 million years[9]. That is a long time to invest half your genome in a supposedly “disposable” male reproductive vehicle! Dinosaurs walked the Earth and the two supercontinents Laurasia and Gondwanaland had only recently started to break up, when Y chromosome derived males in our lineage first emerged. Males were around even before then in other forms of life for hundreds of millions of years, prior to the Y chromosome form of sex determination emerging.

If men were truly biologically disposable and the rate of reproduction was all the mattered, then at some point in the last 160 million years males would have been removed from the lineage. To illustrate this point, let us assume for the moment that reproductive reductionists are right and that women are biologically more valuable than men because they are the rate limiting factor of reproduction. Over 160 million years there would have been a selective pressure to drive the biology of our ancestors to remove males from our lineage and develop alternative methods of reproduction that rely entirely on females. This is because there would have been a cost incurred from failing to adapt along these lines and a big advantage to avoiding the cost of producing “disposable” males that had little value. Populations that produced asexually would have developed at first by accident and then quickly out-reproduced their counterparts and dominated the future gene pool. Eventually males would have disappeared from the lineage. After more than 160 million years this has failed to occur.

Humans demonstrate equal parental investment in male and female offspring and so have our ancestors over many tens of millions of years. Many species have come and gone, continents have moved and the Dinosaurs have roamed the Earth over the timescale we are talking about. Even in evolutionary terms, there has been plenty of time

to develop different reproductive strategies that could have overcome Fishers principle and lead to an entirely female population. Asexual reproduction such as parthenogenesis, which is observed in the natural world, could have emerged in this time frame in our lineage. Why didn't it? If reproduction matters so much, then why not adopt a far more rapid method of reproduction and have a population entirely of females? The answer is simply that reproduction is not the sole determinant of biological value. That is why our species sexually reproduces to begin with and has males. It is because biological value is not solely determined by the rate of reproduction, that we have males in equal number to females.

Debunking The Nonsense 'Men And The Y Chromosome Are Disappearing'

There are some gleeful closet dwelling female supremacists and radical feminists in the media and elsewhere, that like to rely on cherry picked research that men will soon disappear because the Y chromosome is supposedly "dying out". The gynocentric mainstream media has enjoyed promoting this narrative and reporting on it every couple of years. The claim that males and the Y chromosome are disappearing is not supported by most population geneticists, as Dr. Judith Mank explains in her presentation[10] at the Royal Institution. Dr. Mank states that due to selection pressures that have acted on and refined the Y chromosome, rather than degraded, "You have a Y chromosome that's small but quite mighty in its functions". Of course people would not know that if they read certain news articles that want to twist science to suit an agenda.

The Y chromosome is not disappearing. The size of the Y chromosomes has stabilised and it has not lost a gene for 25 million years[11]. The Y chromosome has features (such as palindromes) and mechanisms (such as gene conversion[12]) that enable it repair to itself (see this link[13], this link[14] and this link[15] for more information). Research also shows that purifying selection[16] may play a role in maintaining and refining the quality and structure of the Y chromosome. Lastly it has also been found[17] that the Y chromosome has genes whose functions extend beyond sperm production, that are active in other areas of the body like the heart and lungs etc and play a role in essential cellular processes important to survival. It is thought that the presence of such important genes on the Y chromosome, may be a further factor in ensuring the integrity of the Y chromosome. Even if the Y chromosome does disappear, there are multiple examples[18] observed in other species that males still remain after it is lost and that another chromosome simply takes over the Y chromosomes functions and/or an alternative mechanism of sex-determination is developed.

Linked to this 'men are disappearing' myth is a less common but ridiculous narrative that the lower sperm counts of men is evidence that nature is getting rid of males. Firstly the claim that the decrease in sperm counts in men over the last 50 years is going to lead to a male fertility crisis for humans, has been exaggerated and it is unclear such a crisis awaits us. Whilst there has been a large decline in sperm count reported[19], it was also stated that men still have 47 million sperm per ml and that this is well within normal ranges. The average male sperm count is well above the 15 million per ml threshold where fertility problems occur[20]. With that said, that does not mean this is a problem we should ignore and just make idiotic remarks that "nature" is working against men. Despite what female supremacists claim, the available evidence suggests the declining sperm count of men is not due to nature selecting men out of the gene pool, but is actually driven by artificial causes. Prenatal exposure to plasticizers such as phthalates, have been shown[21] to negatively affect male fertility. Women are not exempt either from these negative effects. The same plastic chemicals have been shown to also negatively affect female fertility and also their health. See these links here[22] and here[23] for more information. The claim lower male sperm counts are evidence of nature getting rid of males, has no leg to stand on.

The Male Variance In Reproduction

It is often quoted[24, 25] by some that in the past one man reproduced for every two women. I have heard other numbers cited, some higher, some lower. The exact numbers of male and female ancestors that reproduced is still a matter of debate and has likely fluctuated over time and will probably remain uncertain. It is certainly a fact that males show a greater variance in reproductive success than females. When it is quoted that one man reproduced for every two women, it is misunderstood by some people to mean that men contributed only a third of the genome and

women the other two thirds. In reality this is not correct. If one man reproduced for every two women, each man that did reproduce, reproduced at double the frequency of their female counterparts. Whilst lower numbers of men may have passed on their genes than women, those men that reproduced did so at a higher frequency than women. So the total contribution to the genome was exactly equal between males and females, but the contribution per male that reproduced was higher than the contribution per female that reproduced. It is a common misunderstanding to confuse the difference in the numbers of men and women reproducing, with the total level of reproduction of each sex. They are not necessarily identical.

It is also incorrect to assert that because more females reproduce than males, females are more biologically valuable to their parents as more female offspring pass on their genes. Whilst a parent may give birth to males that do not reproduce at all, that does not necessarily mean males in general are less biologically valuable than females. Any population that has fewer males reproducing than females, will also have individual males reproducing at a higher rate than individual females. This is a mathematical reality. There are parents of male offspring that pass on their genome at a higher rate than any female offspring in the population. For every male that fails to reproduce, there is another male out-reproducing his female counterparts.

The total biological value of males and females is exactly equal, but there are differences when comparing the distributions of the biological value of individuals of each sex. As we see predictably with so many human traits, women cluster around the mean of biological value with less variance and men are over-represented at both the high and low extremes with greater variance. There are females that are more biologically valuable than males and males more biologically valuable than any female. I will have more to say later on in this article on why the value of male and female life is greater than its biological value and must be regarded as equal.

The Trivers-Willard Hypothesis And The Biological Value Of Men

Fishers principle applies to the population as a whole and the result is that the total evolutionary success and biological value of male and female offspring to their parents as a whole, is exactly equal. However as previously mentioned, there can be deviations within the population when we consider individual males and individual females within the population. Some male offspring leave more copies of their genes behind than females and some female offspring leave more copies of their genes behind than males.

The Trivers-Willard hypothesis (TWH)[26] predicts that the sex ratio of offspring can be varied with maternal condition. This is because males show a greater variance in reproduction than females. The number of copies of the genome males leave behind relative to females, can increase and decrease by a much greater degree. Furthermore, the physical and mental condition of male and female offspring affects their reproductive success. Consequently the reproductive success of sons is much more sensitive to the physical and mental condition of sons, than the reproductive success of daughters is to the condition of daughters. If the condition of a son increases, this could lead to a much larger gain in reproductive success than for a daughter, because male offspring can reproduce at a much faster rate and therefore have a much higher limit on how many offspring they can produce. A daughter in good condition might have 10 children and a son in good condition might have 100 children. The condition of offspring will affect their reproductive success and the condition of offspring is affected by maternal condition. As maternal condition affects the condition of offspring (paternal condition does also in other ways) and the condition of offspring impacts the reproductive success of sons to a greater degree, maternal condition has a greater impact on the reproductive success of males than on females.

To illustrate this point, consider a mother in good condition. A mother in good condition could produce a son in good condition that could father 100 children. In contrast, a mother in good condition could produce a daughter in good condition that could give birth to 10 children. TWH predicts that mothers in good condition, will have a sex ratio biased in favour of producing male offspring to maximise evolutionary success. What happens when a mother is in poor condition? A mother in poor condition could produce a son in poor condition, who will be outcompeted by male offspring in good condition and may father only 1 or 2 children or none at all. Conversely, a mother in poor condition could produce a daughter in poor condition, that may still give birth to at least 4 or 5 children. The poor

condition of the mother negatively impacts the reproductive success of the son to a much greater degree than it does for the daughter's reproductive success. TWH predicts that mothers in poor condition, will have a sex ratio biased in favour of producing female offspring to maximise evolutionary success.

Fishers Principle does provide a constraint on the dynamics emerging from TWH. If every mother in the population is in good condition and produces more sons than daughters, or every mother in poor condition produces more daughters than sons, that will bias the parental expenditure in favour of one sex over the other in the population. Fishers principle predicts parents of the rarer sex in such a scenario, will have a higher return on their parental investment (as the total evolutionary success of each sex is equal and is shared between fewer males than females for example). This will eventually lead to an opposing bias emerging, where more of the rarer sex will be produced and the sex ratio will then shift back to equilibrium.

Whilst the population as a whole will have a sex ratio of virtually 1:1, the cohort of the population in good condition will have more sons than average and the cohort of the population in poor condition will have more daughters than average. The sex ratio bias in each cohort will balance each other out and so neither sex is favoured in the population as a whole. Fishers principle will apply to the population as a whole and TWH will predict confined deviations from the 1:1 sex ratio within cohorts of the population based on maternal condition.

What does TWH have to do with male value? Let us assume that biological value is solely or overwhelmingly derived from reproductive investment and women are more biologically valuable based solely on their greater reproductive investment. If this is correct then we would expect parents to be producing daughters in greater proportion than sons, across all values of maternal condition. This is because females always have a greater reproductive investment than males across all values of maternal condition, thanks to females having a uterus and males lacking one. If parents are in optimal condition, then they are free of external pressures and have the resources available to select for whichever sex they prefer. It would then follow they would select for producing female offspring, in such an instance where females were more biologically valuable than males. TWH does not predict this result and neither do the studies[27]supporting it, instead they show the predicted bias in favour of producing male offspring when there is good maternal condition.

For those that automatically assume that the effect of maternal condition on the sex ratio is proof of women being more valuable than men, there is research showing that paternal condition also affects the sex ratio. Research has found[28] that adult male primates higher in the social dominance hierarchy with higher testosterone levels, can bias the sex ratio in favour of producing sons. It is also worth considering that good maternal condition is not important under TWH, unless it leads to sons that are also in good condition and can successfully compete and survive to make full use of their reproductive capacity. Good maternal condition has value under TWH, only if it positively affects the condition of sons.

Whilst the evidence for TWH remains mixed in humans, there is no evidence to demonstrate that production of female offspring is universally preferred over the production of male offspring by parents, on the basis of females being the rate limiting factor of reproduction. Studies that have better measures of parental investment show more support for the TWH, than studies with poorer measures[29]. Like most aspects of human biology that are based on systems, relative investment in male and female offspring is multifactorial and cannot be reduced down to a single simple mechanism (like women being the rate limiting factor of reproduction). So it is unsurprising that the evidence shows mixed support for TWH.

Where research runs contrary to TWH, it does not support the claim female offspring are selected over male offspring based solely or primarily on greater female reproductive value. A recent study[30] of TWH in humans, reported little support for TWH and found women had a stronger psychological preference for having girls and men had a stronger psychological preference for having boys. If females were more biologically valuable than males, both male and female parents would show a preference for having daughters and yet that was not what was observed.

If females were truly more biologically valuable than males, then the bias to favour having female offspring would

be deeply biologically ingrained. There would not be communities in China having a disproportionate amount of sons, based on the cultural tradition of wanting to continue the family name[31]. If all it takes is a cultural tradition of passing on the family name to cause communities to favour sons and skew the sex ratio at birth, then that makes a few claims very questionable and probably wrong. If women were more biologically valuable than men based on their reproductive value, then a preference for daughters over sons would be a universal biological reality with no significant exceptions (certainly not whole communities). No cultural tradition or exception would be strong enough to override such a biological reality, as the bias would exist at such a fundamental level of our nature. Simply wanting to pass on the family name would not stand a chance against such a deeply seated biological bias to favour females, if it actually existed as described.

The Biological Value Of Men That Do Not Reproduce

The number of copies of the genes that male and female offspring contribute to their parents, is not solely determined by their individual frequency of reproduction. It is often said casually by critics of MGTOW (men going their own way), that as these men do not reproduce they will be removed from the gene pool. Of course as predicted, these same people fail to point out that the same reductive reasoning can be applied to many feminists and entitled princesses that also fail to reproduce. The data[32] shows that childless women are on the rise. Would anyone dare make the same remarks about childless women as some people do about MGTOW? I don't think so.

It is also worth pointing out that whilst substantial numbers of MGTOW may not have children, that choice is incidental to men going their own way and very often the result of choosing to not marry women or cohabitate with them. A man going his own way does not automatically translate to a man choosing not to have children, any more than it means having children. MGTOW is a man going his way over gynocentrism and choosing a direction in life based on his choices, rather than winning female approval. Some MGTOW may choose to have children and other MGTOW may choose not to.

The evolutionary reality is actually more complicated than simply asserting that the failure of an individual to reproduce, means a failure to pass on their genes. The number of copies of the genes (or the contribution of the genome) an individual leaves behind, is decided not only by their individual frequency of reproduction, but also by a number of other factors such as:

1. The number of their offspring that actually survive to sexual maturity and are in a sufficiently healthy condition to reproduce.

2. The number of offspring their relatives produce and survive to sexual maturity in a healthy condition to reproduce.

3. The number of offspring genetically similar non-relatives (unrelated individuals that share genetic similarity, will share a certain fraction of genes) produce and survive to sexual maturity in a healthy condition to reproduce.

Concepts like inclusive fitness[33] and kin selection[34] matter when considering the total fitness and evolutionary success of an individual. It is not just all based on the individual's personal reproductive fitness. Whilst there are males that do not reproduce, they may still leave copies of their genes behind. These males may directly and indirectly contribute to the fitness of relatives and genetically similar non-relatives. What is often overlooked by many people, is the contribution men make to the survival of their community and the impact that then has on the capacity of the community to reproduce and also care for offspring. Men that do not reproduce but contribute to the survival of their community, can enhance the capacity of their relatives and genetically similar non-relatives to reproduce and care for their offspring and to pass on their genes. As these individuals share similar genes to the men that do not reproduce, the genes of these men can be passed on to the next generation indirectly through other people.

The concept of alloparental care[35] is an important example to consider in this context. In our species, adults care for

related and unrelated children that are not their direct descendants. Brothers, uncles and cousins etc that may not reproduce, may care for related kin (which was even more the case in our historical and prehistoric past). Male teachers may educate children that are completely unrelated to them. Men running our basic infrastructure and utilities provide essential services that ensure related kin and non-relatives get electricity, food, water, shelter and basic provisions. Men running our military and emergency services, protect and care for relatives and non-relatives. Men inventing, designing, constructing and maintaining our technology, infrastructure and buildings, ensure our economies continue to churn and their innovation ensures the prosperity of our societies. All of what I am describing either directly or indirectly increases the survival and reproductive prospects of relatives of these men and non-relatives that they share genes with. The list goes on and on. These examples are just a small sample of the alternative activities to reproduction, that can contribute to the evolutionary success or total fitness of individual men and allow men that do not reproduce to pass on their genes indirectly through other individuals.

The cooperation between men to ensure the continued existence of civilisation, has been going on for thousands of years and extends all the way back before civilisation to our primitive hunter-gatherer communities. These cooperative efforts between men, increase the number of copies of their genome and genes they leave behind. A man may do hundreds of activities in his lifetime which allow other activities to occur, which then either helps his own offspring survive, or his relative's offspring, or the offspring of people genetically similar to him. A man who does not reproduce but drives a train carrying food to a local city or maintains the electrical grid, is indirectly contributing to the continuation of his own genes by ensuring his brothers, sisters, nieces or nephews or genetically similar people in that city, survive and reproduce. A male teacher that teaches unrelated children, may educate pupils that go on to improve the prospects of his relatives or individuals that share genetic similarity to him.

The cooperative efforts between men, can also lead to social rewards that enhance their evolutionary success. Cooperation between unrelated men, can enhance the evolutionary success of both of them. This can even apply where one of them does not reproduce. If such cooperation leads to the man raising the social standing of his family in the eyes of the men he assisted, then this may benefit the prospects of his family in the long term and increase the number of copies of his genes that are passed on through other members of his family to the next generation.

Cooperation, altruism and alloparental care are ubiquitous in our species, because evolutionary success is not solely guaranteed by individual reproduction and is substantially dependent on other activities related to survival that often require coordinated social activity. Such social activity very often involves males working together. The dark triad of human nature exists, but so do the better parts of our nature. It was the mass organised cooperative efforts between men, combined with an organised and rule-based (or honour based) form of competition, that enabled civilisation to emerge and harness male value. The notion that natural selection favours survival of the fittest in a dog eat dog world, is an oversimplification of evolution.

Whilst that raw side of our nature exists, human social behaviour is not solely governed by individual evolutionary success and individuals competing against each other. There would be far more violence and no civilisation to speak of, if human males demonstrated little cooperation and had the same level of competition and aggression as male chimpanzees. The same can also be said about there being far more violence and no civilisation, if human males were truly biologically disposable. Civilisation requires sufficient numbers of men in good mental and physical health to support it and to peacefully work together. This in turn requires society to value the worth of men and not treat them as disposable. Male disposability leads to violence, war and in the long term destroys the male value civilisation requires to sustain itself.

Men Are Not Solely Driven To Reproduce

It would be incorrect to assume that men failing to reproduce means they demonstrate no evolutionary success and have no biological value. As discussed, such men can indirectly leave copies of their genes behind through their efforts to contribute to the survival of the community. There has always been a cohort of men in history and prehistory that never reproduced and had no interest in doing so. They used to be called confirmed bachelors. Men choosing not to marry and have children is not a new phenomenon, it has just markedly increased in recent years

with the social changes of rampant gynocentrism and feminism.

The simple fact is that if the hypothesis of men filtering themselves out of the gene pool by failing to reproduce was correct, then the significant and growing cohort of men that are choosing to avoid marriage and children would not exist and would never have arisen in the first place. Male lifestyles of any kind that do not lead to having children (religious clergy, confirmed bachelors and many MGTOW) and any deviation from heterosexuality would not exist, if this hypothesis were correct. This is because the hypothesis depends on the assumption that the only way to pass on your genes is to reproduce and consequently that then means that any predisposition to not reproduce, would have absolutely no chance of passing on to the next generation. Consequently after enough time, only males that desire to sexually reproduce with females would remain in the species.

The reality is that childless or celibate and homosexual men that do not desire heterosexual relationships do exist and have done throughout history. Why? The genes of those men were passed down through other relatives or genetically similar individuals. Take religion as an illustrative example. Dr. Brett Weinstein in a discussion[36] with Dr. Richard Dawkins pointed out that whilst clergy may not have reproduced, their contribution to their religion may have indirectly furthered their genes. In actively promoting their religion, they may have encouraged behaviours and practices that could have enhanced the evolutionary success of their relatives and individuals within their communities, that they shared genetic similarity with.

We can go through a long list of famous men like Wilbur Wright, Nikola Tesla and Isaac Newton that never married and never reproduced, but made massive contributions to society that led to technological changes that enabled the population size to mushroom from one billion to seven billion in just a few centuries. There are plenty of unknown men that never reproduced that helped build and maintain all of our roads, canals, railways, airplanes, ships, numerous pieces of infrastructure and buildings we all use on a daily basis. There are unknown men that never reproduce, that farm the land and transport our food to supermarkets. Civilisation relies on a massive coordinated effort of male activity to support the current population size and therefore support evolutionary success. This supportive buttressing effect of coordinated male activity on evolutionary success, was also true for our prehistory before civilisation. Reproduction is not the only contributor to evolutionary success.

Whilst the exact numbers of men relative to women that reproduced in our prehistory is a matter of debate, it is generally accepted that there has always been a cohort of men that never reproduced. There has always been an environment where men needed to find another way to live, pass on their genes and contribute to the community, that did not necessarily involve reproduction. There has been a selective pressure on men to develop an alternative pathway to propagating their genes, when reproductive opportunities are limited.

Much has been said about the strong sexual appetite of men in popular culture (the sex drive of men has been exaggerated), which has been generalised to represent the libido of all men. However there is next to no recognition made about the substantial numbers of men that find fulfilment beyond chasing vagina and whom silently immerse themselves in other pursuits. There are men that spend most of their waking hours in a lab doing experiments, or designing a new device, or doing programming, or building a legal case, or running a company, or working in finance maximising their portfolio returns, or building something in their garage. For these men chasing vagina is often a distraction they have very little interest in. They are married to their interests, hobbies and careers. Some men are wired that way. On occasion such men through the achievements they derive from their single-minded focus on such pursuits, may rise in social status, be instead chased by women and sexually reproduce.

Regardless as to whether they end up reproducing or not, it is my view that the cohort of single men finding an alternative pathway in life beyond mating and reproduction, has been a significant factor that has led to the development of our culture as a species. I believe it has also been a significant factor in much of the exploration, invention, research and discovery that led to the emergence of civilisation. I am not the first person to suspect this either. Nikola Tesla said, “I do not think you can name many great inventions that have been made by married men”[37].When Wilbur Wright was developing the airplane he said, “I don’t have time for both a wife and an airplane”[38].

I am certainly not suggesting married men or men that have partners, cannot invent and I do not believe Tesla was absolutely correct in the assertion that not many inventions were made by married men. However there is some underlying truth to the remarks of these famous inventors. It is a fact that single men are freer to focus on and undertake certain activities than other men, particularly those pursuits that require large amounts of time and require geographical mobility. Men focused on their intellectual, economic, political, artistic and athletic pursuits and that prioritise them over pursuing relationships with women, will generally spend more time on those pursuits and achieve more. These greater achievements can positively affect the survival and reproduction of their community and indirectly increase their own individual evolutionary success (through benefitting related kin and genetically similar individuals) and that of others.

It is also worth pointing out that when men find alternatives to reproduction, intrasexual male competition drops and so does the level of violence in a community when mating opportunities are scarce. This carries benefits to evolutionary success through ensuring a safer environment to raise offspring and more male cooperation. The greater male cooperation leads to greater provision and protection for the community.

There are numerous examples of men that despite being heterosexual, are immersed in other pursuits and for which relationships are a low or non-existent priority. There is likely a neurological and genetic basis to this alternative pathway in life for men, given how lopsided mating prospects may have been in the past and the evolutionary benefits that can be derived from men pursuing activities beyond reproduction. Barbarosaaa had a few things to say in this video[39] on the notion of MGTOW being "inherently" unsustainable and that reproduction is all that counts. Yes a society must reproduce to replace itself, but reproduction means little without the prosperity to support the progeny. Furthermore, once society is past a certain threshold, prosperity for a population matters more to evolutionary success than reproduction (As Barbarosaaa's video discusses).

Single men can contribute to their evolutionary success in ways that can compensate for not reproducing, by contributing to the betterment of their community. The contribution of these men may be incremental across multiple generations in some cases. For some men their legacy on the survival and reproductive prospects of society may be felt in the second, third and fourth generations of their relatives and unrelated but genetically similar individuals. This may lead to a large increase in evolutionary success over the longer term. The impact certain influential men can have on our culture and the downstream effects that can have on evolutionary success, can be profound. Think of all the philosophers, scientists, inventors, soldiers, legal scholars and leaders etc that left no offspring, but improved their cultures and society and enhanced the future survival and reproductive prospects of dozens of generations.

The Value Of Human Life Is Greater Than The Sum Of Its Parts

When we consider males that do not reproduce, we are not considering their evolutionary success in totality if we just look at their lack of reproduction. With that said, it is a reality that men do dominate the extremes of the bell curve when it comes to evolutionary success and biological value. Men and women have equal evolutionary success and biological value overall, but men are over-represented in the highest and lowest values of the distribution. That does not mean that men who have little evolutionary success are less valuable as human beings, or that men with the highest level of evolutionary success are more valuable than everyone else.

The mentally disabled and the elderly are not regarded as less valuable human beings because they have less potential evolutionary success than the general population. We correctly recognise that the value of human life transcends biological value. Why? Civilisation requires that we respect the value of human life, regardless of the inherent characteristics of that life. This is an essential part of our culture, because it allows us to cooperate and be civil and fair with each other. Reducing the value of human life down to biological value, is a very destructive way of regressing civilisation to violent and barbaric tribalism. There are numerous historical examples of science being used to argue certain groups are subhuman or inferior to justify extermination, sterilisation and the use of eugenics.

Civilised societies that regard the value human life as sacrosanct, tend to be safer and more prosperous. Consequently, they generally do better in passing on their genes than primitive tribal shitholes. Of course all of this

basic logic and fact is completely lost on those that want to wilfully ignore the value of men and promote gynocentric double standards based on a narrative that having a uterus makes you a more valuable human being. The value of human life whether it is male or female, is greater than its biological value. The inherent value of all human life must be regarded as equal and not be ranked based on the sex or race etc of the individual. Anything less than that leads to tribalism, social dysfunction, dehumanisation, exploitation and violence. Given enough time any form of implied or overt sexual superiority, leads to mounting social and economic consequences that eventually destroys civilisation.

In part two of this article I will be debunking further sophist arguments that men are biologically less valuable than women and are biologically disposable.

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How I cured domestic violence

Gnome De Plumage · 18 June 2019 · Archived copy · Original

Here is one man's story of how he took personal responsibility for anger management and domestic violence in his own life. It can serve as road map for Everyman, and a pathway to personal responsibility.

The mainstream media across the world seems hell bent on convincing us of the rising Tsunami of male on female sexual violence as it misnames and misgenders intimate partner violence, harrassment, intimidation and sundry unsavoury practices.

This blatant and pervasive propaganda simply isn't reflected in the research.

While perusing *An Overview of 2010 Findings on Victimization by Sexual Orientation*, NISVS, I found this on page 1.

"Sexual minority respondents reported levels of intimate partner violence at rates equal to or higher than those of heterosexuals.
• Forty-four percent of lesbian women, 61% of bisexual women, and 35% of heterosexual women experienced rape, physical violence, and/or stalking by an intimate partner in their lifetime.
• Twenty-six percent of gay men, 37% of bisexual men, and 29% of heterosexual men experienced rape, physical violence, and/or stalking by an intimate partner at some point in their lifetime.
• Approximately 1 in 5 bisexual women (22%) and nearly 1 in 10 heterosexual women (9%) have been raped by an intimate partner in their lifetime."

This clearly spells out the accuracy of a narrative circulating within Men's Rights writing for years now:

N.B. The single strongest predictor of interpersonal friction to any degree within a relationship, is the presence of a woman in that relationship.

One is bad, two is worse.

So I decided to take the world of feminism at face value and accept the challenge that, as a man, the ending of violence in my home was entirely on me. A burden that I must shoulder alone, without her help. A unilateral effort to end all anger and aggression, micro or macro.

This decision led me to doing my own experiment on how to reduce to zero the prevalence of all anger, abuse, intimidation, threats and violence in the domestic situation.

I have cured Domestic Violence in my house.
I simply made it a female free space.

There are no women in my home.

Oddly, there is no stress now either.
Isn't that weird?

No anger.
No yelling.

No arguing, tears, temper tantrums, dirty looks, cold silences, evil glares, surly seething, bewildering complaints, predictable nagging, or pointless criticism.
No sexual or emotional withholding.
No interpersonal friction what so ever.

I can't remember the last psychotic outburst I saw.

The complete absence of PMS rises in the east every morning and sets in the west in the evening.

No make up in the bathroom.
No plug monster.
No clothes all over the floor or hanging over the shower.
All my shit is right where I left it.
So is the toilet seat.

What's a Honey Do list?
The boat plans stay on the dining room table until I move them.

Nothing of mine is in the bin that I didn't put there.

My money stays in the bank unless I withdraw it.
That's novel.
I pay for me.
Financially parasite free.
A tick free zone.

I hog the doona, the sheets, the pillows, the whole damn bed.

It's like the entire house is now the regional seat of reason and logic.

Nothing happens in this house that doesn't make sense to me.
Even the irrational outbreak of world peace and quiet at my place.

Nobody throws idiot arguments at me, ever.
I don't get randomly humiliated in public or private any more.
What's up with that?

I never have to defend myself for no apparent reason.
Not so much as an honest misunderstanding.
Nothing ever gets rehashed from 1986.
Seems I don't have a record any more.
I'm never guilty just because penis.
I don't do probation.
I don't get accused of shit.
Haven't been falsely accused all morning.
Now that's a big one.

You'd think the amount of worrying I just don't do any more would be worrying.

No amount of cold fat arse and ungrateful resentment or out of control psychosis and well founded insecurities is worth giving that up for.

There is no reason a man ever need suffer DV again when it is so easily corrected.

You want some poon?
Or more correctly, does she want the Dick and you feel like putting out?
Go back to her house.

My home is my castle.

PS
Not paying cold cash for sex seems to make many women feel entitled to your sperm and money.
Caveat emptor
Baby rabies is a thing.
Wear a condom, one you brought and she has had no chance to poke a hole in.
Dispose of it very carefully.

Bring a resealable plastic bag and take it home.
[image]
And if she rages out at you for it, if she calls the police, accusing you of violence, remember, you volunteered.

PPS
No women or children were harmed in this experiment.

Work longer, die younger: Higher pension ages and earlier death for men

BlueOrange22 · 21 June 2019 · Archived copy · Original

Editor's note: The following article was originally published on www.menarehuman.com

In many countries around the world, the state retirement age is higher for men; as a result, men often only live to see half the years of retirement women do. One of the major male discriminations around the world is the issue of higher pension ages- in many countries, the state pension age where a person can retire and collect a government pension is higher for men.

This is of course despite the fact that men have shorter life expectancies in nearly every country in the world. As a result, men often have only *half* the years in retirement to enjoy. I've selected a few countries to highlight this difference, bit of course there are many more. I can imagine that if the genders were reversed, it would be considered a gender inequality and social issue, but since men are the ones adversely affected, it's ignored.

AUSTRIA

- Male life expectancy: 79
- Male pension age: 65
- Years in retirement: 14

- Female life expectancy: 83.9
- Female pension age: 60
- Years in retirement: 23.9

Difference in retirement years: **9.9**

So in Austria, women enjoy nearly 10 years longer in retirement. Once again, a country considered very gender-equal and pro-feminist is an example of a country with active male discrimination.

Poland

- Male life expectancy: 73.6
- Male pension age: 65.58
- Years in retirement: 8.02

- Female life expectancy: 81.3
- Female pension age: 60.58
- Years in retirement: 20.72

Difference in retirement years: **12.7**

In Poland, women have more than double the years in retirement, more than 250% longer.

Croatia

- Male life expectancy: 74.7

- Male pension age: 65
- Years in retirement: 9.7

- Female life expectancy: 81.2
- Female pension age: 61.75
- Years in retirement: 19.45

Difference in retirement years: **9.75**

An almost 10 year gap in Crotia, where women enjoy a little more than double the years in retirement, enjoying just under 20 to men's just under 10.

CUBA

- Male life expectancy: 76.9
- Male pension age: 65
- Years in retirement: 11.9

- Female life expectancy: 81.4
- Female pension age: 60
- Years in retirement: 21.4

Difference in retirement years: **9.5**

An almost 10 year difference, women enjoy nearly double the time in retirement in Cuba.

Vietnam

- Male life expectancy: 71.21
- Male pension age: 60
- Years in retirement: 11.21

- Female life expectancy: 80.58
- Female pension age: 60
- Years in retirement: 20.58

Difference in retirement years: **9.37**

Another example of an almost 10 year difference, where men enjoy only about half of the time in retirement.

Venezuela

- Male life expectancy: 70.37
- Male pension age: 60
- Years in retirement: 10.37

- Female life expectancy: 78.61
- Female pension age: 55
- Years in retirement: 23.61

Difference in retirement years: **23.24**

More than double the years in retirement. 23 years and 10 years are two completely different retirements.

Chile

- Male life expectancy: 76.71
- Male pension age: 65
- Years in retirement: 11.71

- Female life expectancy: 81.74
- Female pension age: 60
- Years in retirement: 21.74

Difference in retirement years: **10.03**

Another example of an entire decade difference.

In addition to age qualifications, many countries have a "years worked" rule for eligibility, where a person must work for a certain number of years to qualify.

This difference often leads to older men being homeless and on the streets. In the UK for example, men must work for 44 years, compared to 39 years for women. Here's the government website. Note the chart on "qualifying years", I made a screenshot here. So, imagine a man turns 65, but faced a few years of unemployment. Maybe he was injured or disabled, and is now too old to work, but doesn't have the 44 years…say he only has 42. That 42 would be enough if he was a woman, but as a man, he wouldn't qualify. This situation has lead to numerous elderly men on the streets of the UK. It's a blatant legal double standard and discrimination. It's interesting to note that feminists in the UK protested against equal pension ages, claiming that it would be in inequality.

The list goes on and on in every continent, as you can see from the retirement age map, many countries have higher pension ages for men. This trend is something that goes pretty much entirely ignored. I can't help but think that if the genders were reversed, it would be considered a massive social issue, and cited as an example of male privilege. To me, this is a pretty major disparity and a pretty major difference in one's life.

Consider that on top of higher pension ages, many of these countries also practice male only conscription, where men must join the military or perform civil service for less than minimum wage for a set period, usually 1-3 years.

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*This article was first posted on the new Men Are Human blog. Make sure and visit their Discord page dedicated to discussing men's issues.

Mark Field MP should have been applauded by profeminist Theresa May, not suspended by her

Mike Buchanan · 22 June 2019 · Archived copy · Original

Mark Field MP, a junior minister in the Foreigh Office, ejected a female climate change protester, from Greenpeace, who'd trespassed into a room in the Mansion House while the Chancellor of the Exchequer, Philip Hammond, was giving a speech. Video here (2:03). Sadly, Field apologized – a rookie mistake – and was suspended as a minister by Theresa May for… well… ejecting a hostile and potentially life-threatening woman from the room, it would seem.

Mark Field's actions were wholly justified and proportionate. The woman could have been armed, or otherwise posed a serious threat to the Chancellor and others, for all he knew. The lack of security at the event was shocking. The five highest-rated comments on the video, on the YouTube channel of *The Sun*:

> Well… a Secretary of State able to do the job of a security agent? He deserves some applause.
>
> Well done sir and a minimum of fuss getting her out.
>
> Uninvited woman being ejected and treated the same as a man. That's equality for you. ⍰⍰
>
> Well done Mark, name any TV studio or news paper that wouldn't have forcefully removed from their building if you didn't have a security pass and persisted to gate crash an event.
>
> Well done Mr Field, he should be promoted not suspended.

A piece in *The Times*:

> Theresa May has suspended a Tory minister who was filmed manhandling a woman climate change protester.
>
> Downing Street said that the prime minister found the footage "very concerning" and that Mark Field, a junior minister in the Foreign Office, had been asked to step down immediately.
>
> Mr Field, who is a close ally of Jeremy Hunt, was already facing an investigation by the Conservative Party over his strong-arming of a peaceful activist at the annual Bankers and Merchants Dinner.
>
> City of London police said that they had received a "small number of third party reports of an assault taking place at the event" and that they were looking into the matter.
>
> In a statement to ITV, Mr Field said that he had referred himself to the Cabinet Office for investigation, that he "deeply" regretted the incident and that he apologised "unreservedly" to the protester.
>
> "In the confusion many guests understandably felt threatened and when one protester rushed past me towards the top table I instinctively reacted," he said. "There was no security present and I was for a split-second genuinely worried she might have been armed. As a result I grasped the intruder firmly in order to remove her from the room as swiftly as possible."
>
> Philip Hammond had just begun to speak when the Greenpeace protesters, wearing suffragette-style sashes reading "climate emergency", surrounded the podium, took the microphone and told the audience that "business as usual is no longer an option". They were swiftly ushered out and the chancellor carried on with his speech.
>
> Hannah Martin, one of the protesters, told BBC Radio 4's *Today* programme that "we were peacefully protesting" and "none of the other guests felt the need to assault anyone". She condemned Mr Field's actions as "disproportionate and unacceptable".
>
> Brandon Lewis, the Conservative Party chairman, said that there would be an investigation into Mr Field's actions. He told ITV's *Good Morning Britain* that he could understand why people would be concerned" but he

> stressed the need for a full inquiry.
>
> Alistair Burt, an MP who has previously served at the Foreign Office, said: “It looks to be a very difficult situation for everyone concerned.”
>
> Paul Brand, a political correspondent for ITV News, tweeted: “You can see the woman apparently posing no immediate threat as she passes behind Mark Field. He marches her out of the room by her neck. I wasn’t there, so I can’t say she didn’t pose a risk, but it looks heavy handed.”
>
> Sir Peter Bottomley, the Conservative MP, said that Mr Field “deserves to be congratulated” for his actions. “Mark Field did the same as anyone would have done if someone came uninvited into a broadcast studio.”
>
> George Freeman, another Tory MP, tweeted: “This looks appallingly rough handling of a woman climate protester in a dress. But before everyone rushes to instant armchair judgment can I suggest that all of us who weren’t there & don’t know what was said or done just wait a few hours to hear what those who *were* there say.”
>
> **However, the Labour MP Jess Phillips tweeted: “She posed no credible threat from what I can see. There is very little else that could justify this and anyone can see that this could have been done without physical contact.** [J4MB: How? What a stupid woman.] **Every MP has to deal with protest and conflict, it is done with words. To watch this is so so awful.”** [J4MB emphasis]
>
> Others pointed out that Mr Field had previously spoken out about supporting Sri Lankan police on combating gender-based violence. Last month he wrote on Twitter after a debate on Women Human Rights Defenders: “The UK remains committed to helping women all over the world to feel safe and protected in the work they do.”
>
> It emerged that in April Mr Field sent a letter to the Metropolitan police demanding “a much firmer grip” on climate change protesters after the Extinction Rebellion protests.
>
> Greenpeace UK said: “We were shocked at the footage of an elected MP and government minister assaulting one of our peaceful protesters at the Mansion House tonight.”

You can subscribe to *The Times* here.

Let’s enable Jon Baily to attend ICMI19, Chicago

Mike Buchanan · 22 June 2019 · Archived copy · Original

Jon Bailey, along with his 16-year-old son, attended the talks by Elizabeth Hobson and myself at Cambridge University recently. Blog pieces and videos relating to those talks here.

After the talks, Jon and his son passed by a number of the protesters. Jon had a liquid thrown over him, and both he and his son were assaulted by the protesters. Jon estimated that one of the men who assaulted his son was 6’4” tall.

The Tab, a student newspaper, posted a two second long video clip purporting to portray Jon as violent, while in fact he was instinctively reacting to the woman who’d thrown liquid over him. For all he knew, the liquid could have been acid. There’s an excellent account of the incident in a video on the website of The Glass Blind Spot. It includes the audio recording of the incident, and the time before and after, taken by Jon (he’d forgotten to switch the device off after the talks).

Jon recently gave a detailed account of the matter on Honey Badger Radio (audio, 57:15). Skip to 1:24, before that the host, Brian Martinez, is sorting out technical issues.

It would have been easy for Jon to maintain a low profile after he and his son were assaulted. Predictably, the police declined to arrest the group of protesters containing the assailants, and are taking no action.

But Jon is clearly made of the right stuff, and agreed to be named, and to speak publicly about what really happened to him and his son that day. He has said (in his Honey Badger Radio interview) that the incidents that day incline him to become more active with respect to men’s rights.

We think Jon deserves some recognition for what he’s been through, and what he’s done subsequently, so we appeal to you to contribute to this fundraiser, to fund Jon’s attendance at the next International Conference on Men’s Issues, in Chicago, in eight weeks’ time. The organizers have generously offered a heavily discounted ticket.

Please donate what you can. On behalf of Jon, his son, and myself, thank you.

Mike Buchanan

JUSTICE FOR MEN & BOYS
(and the women who love them)

https://j4mb.org.uk

Double standards, hypocrisy and misandry of psychologists

Gnome De Plumage · 28 June 2019 · Archived copy · Original

Read another unrepentant Psychology Yesterday piece recently entitled 'Sex Robots and the End of Civilization.' I suggest you read the article too. That way the following will make more sense.

In this article the author does the usual routine of ignoring female sex-toy use and foists responsibility on to men to have 'real' relationships with women.

As opposed to preferring a sex robot.

Speaking of superstimuli, without a hint of irony, the article is an example of exploiting the male impulse to protect the neotony of women, an impulse rubbed raw by the masturbatory and ungrateful feminism of the modern psychologist.

We see more of the same superstimuli by example of feminism slutting around under the sheets of chivalry, accompanied by the same unaccounted irony.

Am I the only one having a problem with feminists playing damsel to men in order to garner service? While claiming to be a feminist? Or with the men all too happy to be service animals?

What ever happened to those strong, independent women, don't need no man?

You just keep wheeling out the double standards shit you call psychology.

The unsubtle gendering of female dolls and male users.
Ignoring that women have been shoving what ever they can find, or what ever gets manufactured, up their sexual fantasy, since the cucumber was domesticated.
Is that called sexual empowerment?
How many men have a draw full of toys in the bedside?

Psychology never bothers itself with the problem of women expecting men to be hung like a horse.
In the age of #metoo, it doesn't disturb itself with the shocking frequency of the female rape fantasy, the prevalence of amoral women using false accusations, of women truly being unable to distinguish between fantasy and actual rape, or why women feel so entitled to the traditional, gynocentric, slave / master relationship called romantic love.

How about the shocking parallels between Whites Only and Women Only signs?
Nothing to say about anti-discrimination laws that are routinely ignored when the blatant and publicly demanded discrimination is in favour of women?

[image]
The dripping, unethical, double standards of feminist psychologists.

On the subject of sex dolls and robots, when the genders get reversed, the tone changes from "Haha, men will be replaced by robots forever," to "We need to discuss the harmful effects and the danger to women from these robots that men are using."

Could you be more obvious?

The fly in that particular ointment for women is, robots don't have a job, don't earn a wage, don't pay for the first date, they don't have a credit card, don't have sperm and don't pay child support.

They cost money.
Just like a woman.
Talk about your turn off, couch potato!

The male equation is far simpler.

Firstly, she comes with an off switch.
Mercy!

(Psychologists, if any had an ounce of ethics, would be pouring millions into the sickening issue of female abuse and violence. Against men, women and CHILDREN!!!!)

Robots don't divorce you or make false accusations. They don't mind if you see other robots, they don't interrupt the game and unlike women, may one day actually learn to take the garbage out her own damn self.

She never gets PMS, ever,… rings her mother, hits you, bangs your best mate, alienates you from your mates, goes chick batty, calls the cops, tells you it's your child really…..

And now you're telling me, for a one time payment, she isn't going to just lie there in bed?

Like she died?

Not only is she going to move, she learns what I like?

She LEARNS?

And I get all this whenever I want it!!

What?
For the whole 30 years I was married, I could have actually been having sex more than 6 times a year?

[image]
So glad I'm over it.

Here's a fun new field for you all shrinks to get into, if you really want to fight the end of civilization.

Rather than foisting ever more responsibility on to men for women's wishes, wants, whims and unattainable happiness, try introducing to women the concepts of responsibility, respect, honesty, humility and single standards for all.

You know, principles.

Not just as weaponized words to beat men with, in an insane march of entitled demands, but as personal standards for women to live their lives by.

Like adults.

Holding women accountable, just like men.

Lord forbid, a woman actually attempts to earn a man's respect.
As opposed to make-up, a tight push up dress and demanding respect because……..?
Remind me.

That is if these precious human relationships you shrinks are so concerned about really means more to you than the simple commoditization of masculinity.

Or are men no more than disposable utilities to women?
The things of women?
Human doings without the rights of human beings?
A real man?
Is masculinity itself to be defined simply by service to women?
Money and sperm?
The traditional gynocentric master / slave relationship?

Nobody is coming back for that.

What should be shocking everybody isn't that men would prefer a sex robot to a woman but that women, as a class,

can be so easily out competed by a sex bot and a dog for a companion!

Because when it comes to loyalty and companionship, man's best friend wins hands down.

Why aren't shrinks talking about why women can't bring anything to the table apart from ungrateful, resentful, stingy, lifeless sex?
And misery?
Irrational, manipulative, domineering misery.

La Miserables.

Psychology's talk-therapy needs a revival, and this time its the psychologist who needs to learn how to open up, become vulnerable beyond his/her feminist-inspired defenses, and engage in authentic discussion on the subject of men's experiences.

Elizabeth Hobson: Consenting Sex is Not a Crime

Mike Buchanan · 28 June 2019 · Archived copy · Original

In 2014, four years before she joined Justice for Men & Boys as our Director of Communications, Elizabeth Hobson published the following:

John Setka is a very bad man

Mark Dent · 29 June 2019 · Archived copy · Original

An alien or even a human being who has never been exposed to life in a feminist country ruled by the social media mob would be deeply confused by a story which recently dominated our news cycle here in Victoria.

John Setka, a bull of a man and longtime leader of a controversial and confrontational union, the CFMEU (Construction, Forestry, Mining and Energy Union) had to appear in court for sending a series of "misogynistic" texts to his wife, Emma Walters.

Magistrate Belinda Wallington said:

> *"The misogynist language is what's causing me concern,"* she said.
> *"I'm not dealing with acts of horrendous violence. But it's still nasty behaviour."*

Now why was John Setka sending abusive texts to his wife?

Well, Emma Walters had a serious drinking problem and decided to go for a drive to another state with her kids. When the police pulled her over, they discovered she had a blood alcohol reading five times above the legal limit- .282!

There were already tensions in the relationship and Walters, (who has now reconciled with her husband and appeared by his side in court), admitted that she too had written abusive texts to her husband. However, it was John who was reported to the police by his wife because he had the temerity to use forbidden words like c### and bitch in his tirades.

Emma simply chose to drive hundreds of kilometres while intoxicated *and* with her children in the car!

But apparently it was the words referring to her deceased father which hurt the most.

"*Your dad would be so proud of you, you turned into a drunken moron … you weak f—n piece of s—,"* Setka had messaged her.

"Words are incredibly destructive as they stay with you," Ms. Walters said.

I think Mr. Setka's assessment of the situation was harsh but accurate.

As for words being incredibly destructive, no doubt this is true. However, I think your child's skull smashing through the front windscreen of your car at 100kph would be even more destructive.

Like so many women before her, Emma is the victim. The drinking problem was her husband's fault.

"I was drinking too much to try and escape everything. Then I went, 'I can't do this any longer', and that I'm not going insane. This is wrong and it has to stop."

She has since admitted herself into a detox program.

However, she was adamant, despite going to police in December and Setka being charged with assault and recklessly causing injury (both later withdrawn), that he had never physically assaulted her.

So, she lied about being assaulted.

"*There has been so much myth around this, that people had the perception that John was beating me up every night — this is not the case," she said. "Yes, there were arguments, yes, they were very heated."*

It is astonishing to know that Emma's texts were also abusive yet not one word from them was published or presented in the media. That would have demonstrated how this was not a case of a misogynistic monster abusing his cowering wife, but a hot-blooded give and take between two people who both agreed they were under great

strain and in a very dark place.

Despite standing by her husband's side outside the court, Emma Walters couldn't help taking on the role of the forgiving, compassionate woman, willing to give her husband a second chance.

To critics who can't understand why she has returned to Setka, she said:

"I completely reject the characterisation of myself as the victim going back for more. I wouldn't have gone back to this relationship if I didn't think John could change."

You see — it is John who needs to change his behavior even though Emma went to detox and is struggling with an alcohol problem *and* happily drove her children interstate while drunk.

[image]
Rosie Batty, champion of Duluth DV hysteria
Poor Mr. Setka has been featuring in our news for another reason in recent weeks. Silly John had the effrontery to allegedly speak critically about Duluth DV model campaigner Rosie Batty in a private conversation.

Imagine.

There were calls for him to step down from his position (as leader of the union) and be ejected from the party after reports he told colleagues anti-family violence campaigner Rosie Batty's advocacy had led to men having fewer rights.

Sinner! Outcast! For shame. Stone the blasphemer!

Some said his alleged comments were in reference to how difficult it is for dads to get access to their kids after a separation. There was no hint of any denigrating or hateful language, yet the media seemed to think just the very suggestion that anyone (but especially a man) would dare to criticize Rosie Batty would be more than enough reason to see him out of a job and jeered from any public space.

John Setka denied he said anything about Batty and other witnesses have since backed him up. But the furor over his alleged comments was something to behold. Many powerful people demanded his resignation. Even Batty was asked to comment on his alleged transgression.

Batty said:

> *"Clearly, it's ludicrous and I think it's an example of somebody whose leadership role really needs to be challenged, because it's not a reflection that's appropriate.*
>
> *I'm quite astonished with those comments. Rather than feel, you know, men have less rights, we have so much more to gain by recognizing that moving forward we are moving to a place of equality."*

Federal Labor leader Anthony Albanese said on Sunday if the comments reported by The Age were correct, they were "totally unacceptable".

"I'm on Rosie Batty's side. She's a great Australian. She deserves the respect and thanks of every Australian and deserves better than to be criticised by anyone in our community,"

Hooray!

ACTU secretary Sally McManus said:

'If the comments attributed to Setka are correct, they were, appalling and totally unacceptable!"

Many more public figures joined in the attack in an effort to signal just how much they care about Rosie and the welfare of women.

To this day, I do not think there is a person in our country who causes me more consternation than the untouchable

Ms. Batty.

Rosie was *astonished* by the notion that she could have in any way damaged men's rights.

Was it not you, Ms. Batty who said:

"*What we want is effective programs **for men** to be given the opportunity to change their behaviour."*

Wasn't it you, Ms. Batty, who was the driving force behind the annual candlelight vigil for *female* victims of domestic violence?

Wasn't it you and your fellow feminists who read the names of *every woman and child* lost to domestic violence in the past decade whilst entirely ignoring the more than one hundred and twenty male victims? You also failed to alert the crowd to the fact that many of the dead children were killed by women. A minor oversight in the scheme of things I'm sure.

Wasn't it you who said:

*"It is important for the men in our society **to own the issue,** that this is a gender problem, this is a man's desire to treat those he loves or cares for as possessions."*

Wasn't it you who said, when asked about violent women,

'*The degree of terror a man exerts over his family is profoundly different. A woman is violent but I don't know how many men would be living in total fear of their life.*

Tell that to the dozens of young kids slaughtered by their mums in our country. Tell that to the families of the men who have died or suffered ongoing emotional and physical abuse at the hands of a psychotic female partner.

Please watch the short clip linked. Listen to her explanation for her blinkered focus on only one group of the victims of family violence. Her justification is illogical and outrageous, yet no-one called her out.

This is the woman feted and fawned over by the Australian media and many people around our country. We set a low bar for celebrity sainthood in this country.

So, one journalist *did* dare to ask her about other victims and perpetrators albeit in a rather timid fashion. Why he didn't ask her about the eight kids hacked to death and whether the blade felt less painful as it tore the children's flesh due to the fact that a woman was wielding the knife.

This woman spoke these words with the very clear understanding that during her term as Australian of the Year the worst mass murder of children in Australia's history was committed by a woman.

Many more children have been murdered by their mothers in recent years as Batty continues to speak at public gatherings about the gendered nature of domestic violence. Just this past month another mother murdered her four children by deliberately driving her car into the path of an oncoming truck.

Did this mother not view her children as *her* possessions? This mother killed a man's four beloved kids as an act of spite and not one domestic violence advocate has uttered a word about it, least of all the bigoted Rosie Batty.

Batty's advocacy has indeed harmed men and boys. Unquestionably.

She has deliberately and very publicly insisted that family violence is a problem caused solely by men. This woman with the most powerful voice in the country on this issue has succeeded in having governments give hundreds of millions of dollars in funding to female victims of family violence and of course to the enormous industry which grows fat on the teat of this alleged epidemic.

She has made it almost impossible for any man to speak up about his abuse, for in Batty's world such an occurrence is as rare as a unicorn sighting. She has also condemned many children to enduring ongoing abuse at the hands of their mothers. Any dad who wished to report such abuse of his children or himself would immediately be placed

under suspicion and considered to be an abuser under guidelines developed by the New South Wales government.

Bettina Arndt explains:

"In June 2016, the NSW government announced a pilot program for male victims of domestic violence. Finally, a government was acknowledging that men are also victims of domestic violence."

Men were promised 13 million dollars over four years. Chickenfeed compared to the hundreds of millions given to female victims by the Turnbull government, but a start.

"What a blow to discover in November that year that the NSW government had awarded the contract for this vital program to Men's Referral Service, an organization driven by feminist ideology and long known for shunning male victims. In the past, MRS was on the record for refusing to acknowledge the existence of male victims. The organization's position then shifted to arguing male victims don't experience abuse in the same way as women and hence don't deserve support.

MRS has only ever worked with male perpetrators and is notorious for "red-flagging" men who claim to be victims.

So, the fox was put in charge of the henhouse. Male victims who are notoriously reluctant to seek help, are to be put through a dubious screening process run by an organization with a long history of decrying their very existence.

Imagine the outcry if domestic violence services for women assumed most alleged victims were in fact perpetrators. The whole domestic violence movement is based on the premise that we "believe women", yet our first government funded program for men operates on the assumption that we shouldn't believe men." (#Mentoo, Betttina Arndt)

So back to Batty. This very night there was a story on a current affair program about the shocking rate of suicide of our servicemen *and women*. I have no problem with that. I care about every person driven to suicide by traumas they have experienced or witnessed. The ratio of male victims to female is literally around ten to one. No-one batted an eyelid when the two genders were given equal concern. This is as it should be and is the case in every problematic issue affecting our country bar one.

This all-encompassing empathy evaporates when we talk about family violence.

Batty drove the idea that only one kind of victim matters with relentless fervor in her time as Australian of the Year even though all reputable studies show one third of victims are male. Shame on her. She has severely damaged men's rights and deserves to be condemned for doing it.

At what stage would some brave journalist raise the question: Why would someone we call "inspiring and compassionate" show such a lack of compassion and empathy for one particular group of victims?

It is astonishing to think that Batty could experience the horror of losing her son and not feel deep empathy for *every person* unfortunate enough to have experienced the same devastation. It defies my understanding.

Ignorance is no excuse, for all journalists are fully aware of the many child murders committed by mums in our country not to mention the men who die at the hands of a female partner.

I wish John Setka *had* indeed spoken disparagingly about Batty's lack of compassion for men. It is nothing more than the truth. I wish too, that he had said,

"Sure I said it and this is why."

For too long, Rosie Batty has been regarded as a flawless, almost celestial being, untainted by human corruption and absolutely beyond criticism.

What a pathetic farce.

Someone needs to shatter this delusion.

ICMI 2019 Speaker Sponsor and Ticket Drive!

AVFM · 30 June 2019 · Archived copy · Original

From HBB: Support to make ICMI 2019 the biggest men's rights event of the year!

The idea behind ICMI 2019 was to open our very own men's rights convention to the larger Culture War and manosphere, bringing in guests from all corners of the current political debate around men. This move has attracted significant attention from media but it has also meant more costs!

Although now more than ever men and boys need advocacy to challenge toxic condemnation of maleness and masculinity, companies are adverse to taking a stand against the powerful interests pushing anti-male sentiments.

Therefore it's up to all of us to pull together and make sure that ICMI 2019 is a success! In the future what will you say you did to stop the rising tide of hatred directed towards men?

Family Justice Panel – the latest feminist corruption of the Ministry of Justice

Mike Buchanan · 1 July 2019 · Archived copy · Original

My thanks to Elizabeth Hobson for this press release, published recently by the Ministry of Justice. The full content:

> **Panel members confirmed to steer call for evidence on how the family courts protect children and parents in cases of domestic abuse and other serious offences.**
>
> On 21 May 2019 the Ministry of Justice (MOJ) announced a public call for evidence steered by a panel of key representatives from across family justice, to gather evidence on how the family courts protect children and parents in cases of domestic abuse and other serious offences.
>
> The inaugural panel meeting took place on Friday 14 June 2019, marking the start for the three-month call for evidence. The panel members represent key organisations from across family justice including the Judiciary, academia, social care, policy officials and third sector organisations which represent and advocate for victims of domestic abuse, (full details below).
>
> The call for evidence will specifically focus on the application of Practice Direction 12J, Practice Direction 3AA, The Family Procedure Rules Part 3A, and s.91(14) orders, and will build a more detailed understanding of any harm caused during or following proceedings in the family court.
>
> The panel members are:
>
> - Melissa Case & Nicola Hewer, Director of Family and Criminal Justice Policy, MOJ (Chair)
> - Professor Liz Trinder, University of Exeter
> - Professor Rosemary Hunter FAcSS, University of Kent
> - Professor Mandy Burton, University of Leicester
> - Mr Justice Stephen Cobb, Judiciary
> - District Judge Katherine Suh, Judiciary
> - **Nicki Norman, Acting Co-Chief Executive, Women's Aid** [J4MB emphasis]
> - Dierdre Fottrell QC & Lorraine Cavanagh QC (joint representatives), Association of Lawyers for Children
> - Isabelle Trowler, Chief Social Worker for England (Children & Families)
>
> The panel will also be supported by analysts, researchers and relevant policy officials from MOJ.

So 10 of the 11 members of the "expert panel" are women, one of them from Women's Aid. Welcome to family justice (2019).

I picked one of the women at random to investigate online – an Australian, Rosemary Hunter FacSS, Professor of Law at the University of Kent. Her expression in this photograph, from her web page, is presumably her response to a cheery male photographer saying, "Smile, darlin'!!!"

Professor Rosemary Hunter

Professor Hunter is perhaps better known as her alter ego, the transvestite artist Grayson Perry:

From her Wikipedia page:

> Hunter is also a feminist who has written books such as Indirect Discrimination in the Workplace. In this work she argued that many apparently neutral employer policies effectively disadvantage women and people from minority groups. For example, a height requirement for security guards would effectively exclude many women and Asians.

Using the same logic, an eyesight requirement for airline pilots would “effectively exclude” blind people, while a hearing requirement for music critics would “effectively exclude” deaf people. As a 100kg 61-year-old man, I am “effectively excluded” from the Olympics pole vault finals. Something must be done about these terrible injustices.

Ms Hunter’s university web page shows her to be a card-carrying radical feminist, and therefore – by definition – hostile to the nuclear family. The last person who should be on the Family Justice Panel.

And what of Mr Justice Stephen Cobb, the only man on the 10-person panel? This brings me to an excellent article from 2017 by Paul Apreda of FNF Both Parents Matter Cymru, Are the best interests of the child no longer

paramount? Extracts:

> Stephen Cobb is a very senior Judge in the Family Court. He is a remarkable man. He recently proposed an effective end to the paramountcy principle – the overarching golden rule in family proceedings that the best interests of the child are paramount. But not content with demolishing the corner stone of the system, it looks as though he may believe the family courts can overrule the will of Parliament too…
>
> In paragraph 4 of his review Mr Justice Cobb tells us that he consulted with Women's Aid…oh and Rights of Women. He also mentions a number of feminist academics, including **Professor Rosemary Hunter** [J4MB: our emphasis] – who is currently the academic representative on the Family Justice Council – plus a few others, all of whom are likely to have argued from substantially the same position. Did he consider that perhaps Women's Aid and Rights of Women are not the best qualified to represent the perspective of male victims of abuse? Did he consult with anyone about the extent to which false and spurious allegations of abuse may be a characteristic of private law proceedings? We can but speculate. The issues around false allegations have been illustrated in an earlier post on Marilyn's blog here.

Regarding Men announces Sick-o-Therapist of the Month, Laura Brown, Ph.D.

AVFM · 3 July 2019 · Archived copy · Original

RegardingMen.com, founded by Paul Elam, Janice Fiamengo and Tom Golden has announced it will be issuing monthly recognition of mental health "professionals" who engage in unhealthy, destructive practices. These are practitioners who dupe and abuse individuals who seek them out for help, and who corrupt the education and training of future practitioners.

The following entry is the first in what will be known as the Sick-o-Therapist of the Month Award.

♦

Dr. Laura Brown is a Ph.D. psychologist with impressive credentials and a CV that could easily earn her a seat on a United Nations panel on mental health. And, like many similar feminists, she is practicing a virulent, ideological hatred behind the pretense of mental health treatment.

Even a cursory glance at her online presence confirms all of this. On her web page, titled "Feminist Therapy" she, without compunction, defines and describes a brand of psychotherapy rooted in a political ideology that is hostile to men and boys and blind to anything but victimhood in women.

In one clunky, run-on sentence, clearly designed to impress the indoctrinated, she lays down the foundation.

> "I define feminist therapy as the practice of therapy informed by feminist political philosophies and analysis, grounded in multicultural feminist scholarship on the psychology of women, men and gender, which leads both therapist and client toward strategies and solutions advancing feminist resistance, transformation and social change in daily personal life, and in relationships with the social, emotional and political environments."

A decent editor could have chopped this down to a more sensible and honest version of the statement.

Laura Brown, sick-o-therapist
'I teach women to go to war against men, and men to go to war against themselves.'

"[F]eminist resistance," is the alarming tell in this patently unhealthy, destructive approach to human interaction. Rather than promoting sexual harmony, effective communication and well-boundaried cooperation between men and women, she focuses instead on manufacturing a brand of hostility that feeds on the assumption that all men are nefarious actors in the lives of women.

Nowhere in her lengthy definition of feminist therapy is the client even recognized as an individual, but rather is identified clearly as a pawn to be maneuvered by the therapist to further a political agenda. “Feminist practice,” she asserts, “derived from the realities that lie outside, beneath, and at variance from the visions of the dominant patriarchal mainstream.”

Perhaps one of the most abusive aspects to Brown’s approach is the stunning dismissal of the client’s needs regarding marriage and the family. Or, as she says of feminist therapy, “It is a theory that not only listens to, but privileges, the voices and experiences of those who have been defined as “other” by dominant cultures.”

In other words, all marriage and family therapy must be biased toward the view of the woman involved, privileging one voice (the woman’s) over the issues and concerns of others. Imagine the impact this brand of “therapy” has on the spouses and children of already abusive, personality disordered women. How much, do you imagine, does this kind of treatment assist women who direly need to face their own dysfunctional behavior?

There is another term in the field of psychology that describes this kind of therapy. Pathogenic, or, more literally, therapy that makes you sick.

It is for this reason that Regarding Men names Dr. Laura Brown as the Sick-o-Therapist of the Month for July of 2019. She is our first designee and will be joined in the days ahead by many other mental health “professionals” who have corrupted the honest, scholarly investigation of the human condition and replaced the effort to help people with the effort to indoctrinate and exploit them.

Shame on you, Dr. Brown.

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Anyone interested in following the work of Regarding Men, especially in the age of so much social media censorship, is encouraged to sign up for our free newsletter. Approximately four times a month we will bring you content like you see above and other important developments in world of modern men and boys.

Love is a fleeting emotion

Tim Patten · 5 July 2019 · Archived copy · Original

I, Gary Anderson, was thinking about my life 30 years ago. I was a young man, looking for truth, beauty and love. It seemed like I had been searching for a very long time.

Then I found Ellen. I first met her after graduation. I was 19 and she was a year younger. The moment we bumped into each other was like a movie scene. Our eyes met. My jaw dropped. Her shoulders relaxed. She smiled – I was mush – and our hearts pounded between us. It was love at first sight. I wanted her and she wanted me. Our moments together naked were like a fantasy.

I wanted to give her the world and make her happy, no matter what. So, we got married, her white dress swirling against the warm canvas of flowers, friends and love. Afterwards, I put my nose to the grindstone, working at a marketing company so she could go to college to train as a dental hygienist.

By the time she graduated two years later, my hard work had paid off, I had saved enough to make a down payment on a house, a place where we could be happy together. Soon, she wanted kids; I wanted to oblige. We had our first little girl, Cynthia less than 12 months later, and the second one, Carol two years after that.

Night after night, there would be a ritual, a byproduct of my childhood, when noises below meant the "furnace monster" was trying to get me. I would look under the girls' beds and inside their closets and say, "any boogeymen or monsters here who are after my girls better leave now. Get out! Or I'll take care of you!"

"Get them daddy!"

"Stay away from my Cynthia and Carol!"

"Thank you, Daddy!" they would coo and smile as I tucked them in. I would open up a book with a message about moral value and achieving dreams, and quietly read them the story until they were both asleep.

Living

Onetime, though, the routine was a little different. After a long day at work, I would need a night out with "the guys" – not often, maybe once a month. I wasn't trying to be difficult. It was hard to imagine that I was out of line.

But Ellen saw things differently. "The children are in bed, waiting for you to scare the boogeymen and tuck them in. Did you go out with your friends again?" She put hands on hips, face stern and sharp.

"Naturally." My palms were moist. I knew what was coming next, an argument I could never win. I turned towards her, barely hopeful that maybe things would be different this time.

Ellen pressed her face toward mine, mouth curled in disgust, "Are you kidding me?"

"No." I pulled back.

"You have to be fucking joking!"

"Not really. Quiet" I added softly, "don't let the kids hear."

"Gary, I don't like you spending time with 'the guys.' You know I don't approve."

The words stung. "I'm not trying to hurt you. I just wanted a little break, a moment of personal space for myself."

"And leave me alone with the children? Besides, how do I know what you're really doing?"

My knees were weak, lumbering under the weight of *my* responsibility for what she was feeling. "But I love you."

"No, you don't. How many women were with you tonight?"

"Are you jealous?"

"If you cared, you wouldn't go out with your damn friends again."

I stared at the floor. I knew there was nothing I could say. She won the argument.

Ellen screwed her face into angry creases. "I can't stand looking at you. You better sleep on the couch tonight."

Something snapped. I felt crushed down like a death camp survivor, covered with crawling parasites, hungry to feed. I stopped going out with co-workers and friends. After that, I only thought about keeping Ellen happy.

Cheating

Sadly, that was not the end of my troubles. It was the beginning of something worse – far worse.

Some years later, I left work early to buy Cynthia flowers for her birthday. I headed home, knowing she'd be back from school within an hour or so.

When I arrived, I heard rustling upstairs. "Hello?" I called out as I opened the bedroom door. I saw my wife lying there naked, arms and legs wrapped around another woman.

"What?" My heart dropped. I felt dazed, as if I was locked in a suffocating cell with no windows. My mind spun wildly as a violent jolt tore through my gut.

My wife's not a lesbian, or is she? I thought. *Was I unable to meet her sexual needs all this time?*

"Gary!" Ellen hushed.

"What's going on?" My mouth dropped, the muscles in my abdomen tightening with detestation.

"Um… I found a new lover? I should have told you earlier."

A prickling burning sensation washed over me, head to toe. "What about us?"

"I fell out of love with you a year ago."

"Is that how long you have been seeing … her?" I pointed a shaking finger.

"Yes, this is Yolanda."

"What the fuck! After 23 years, you found a new…" My teeth gritted hard and my jaw clamped down tight, like a vice. I felt ill.

"I'm sorry."

"Fuck sorry. I'm think I should divorce you!" I walked out, slamming doors and pushing over furniture. I slung the kitchen table against the wall, shattering cups and a sugar bowl. My arms suddenly felt limp, and I dropped the flowers. I was arguing and cursing, seemingly to no one. I gasped for air; my chest heaved in and out.

What was I to do?

Divorce

Later, I filed for divorce. Ellen and Yolanda took the girls to a women's shelter. I didn't know it at first, but Yolanda associated with powerful women. She also knew their actions would give Ellen special privileges when it came to the terms of any divorce, including custody of our children.

In the end, I lost out, once again. She took half of everything I had and kept our girls. And while I was responsible for paying child support, the courts ruled that I could only use Skype or Facebook to "visit" them – for one hour a week. I was not allowed to have any physical contact with my own flesh and blood.

Search for help

Eventually, I decided enough was enough. These were my children, too, and I sought information and support that could help me get justice – and spend the precious time with them that any father should.

But no matter what I tried or how much I spent, I failed. I fought in court for years and never had even one judgement in my favor. The odds were always against me. I couldn't prove it, of course, but it seemed was a feminist lesbian cabal behind the scenes stirring up endless hate toward me – and other men –that repeatedly bolstered my soon-to-be-ex-wife's claims.

Over time, I experience terrifying thoughts about myself and the future of anyone who might end up this way. I was tortured with sleeplessness and my health deteriorated. Darkness overshadowed anything I said or did. It took me years to understand that I was suffering from depression and suicidal ideation.

I saw myself locked in the Nazi death camp again, full of feces and human body odors and at night parasites feed off my flesh. In my struggle to survive I squashed each vermin, killing them one at a time until the putrid death stench makes me want to retch, or surrender to the inevitable. Then finally, I just ignore the parasites and lets them feed. I was starved for food and dreamed of eating my pet dog.

I contacted men's rights and divorced dads' websites. I went to a meeting organized by a group called DADS but discovered it was actually a feminist front, intent on convincing me *I* was the problem. I connected with Men Going Their Own Way (MGTOW) and discovered there were thousands in similarly sad circumstances.

Everywhere I looked, in fact, I saw others like me – faces pale and crumpled, looking away, trapped and downtrodden. Unfortunately, while some offered support, I still didn't have access to my girls. I thought of suicide as hope waned. I began seeing a therapist, who helped ease my pain but offered no advice that would help me be with my kids.

The truth comes out

Still, I carried on. Whether I could see them in person or not, I was determined to have my time with my two girls anyway I could.

One day, while I was speaking to them on a video call, Cynthia asked, "Why do you still have to pay child support while we live with two working women?"

She is so bright, I thought to myself. "The legal system demands it or else I'll be sent to jail."

"No!" Carol said with a cry.

"I'm afraid our system of 'justice' favors women over men."

"That is not fair, Daddy."

A lump formed in my throat. "No, it isn't. Unfortunately, society doesn't respect fathers much."

"But we respect and love you." My daughters said.

I lowered my head and my face screwed into a dry cry. I choked back hitches and gulps, not wanting to upset them. My lungs collapsed as the words I'd waited a lifetime to hear left me unable to breathe, let alone talk.

"Hello?" Cynthia said.

"I'm h—here." It felt as if a pile of sealed letters had been ripped open, all at once.

"You OK?" She asked.

I squeezed my eyes tight, tears ebbing from the corners. "I'm perfect."

"Say, Dad, do you remember how you used to frighten the boogeymen away from under our bed and closet?"

"Sure I do, honey."

"We loved that."

"So did I."

Cynthia added. “I sometimes think the boogeyman must be a woman.”

♦

About the Author

Tim Patten’s latest book *Masculinity Is Our Future* is also available in audio format. He has published the handy investment guide: *MGTOW, Building Wealth and Power***.** And *MGTOW Why I Cheat*– 11 campfire stories for men’s ears only. All his books and articles are a celebration of masculinity and pay homage to the modern men’s liberation movement.

Changing the cultural narrative

Paul Elam · 7 July 2019 · Archived copy · Original

I am incredibly pleased to make the following announcement. A recent domestic violence study, focusing on reporting trends, was conducted by a group of scholars in Trinidad and Tobago.

Their conclusion was that men tend to vastly underreport being victims of domestic violence. They identified the root cause with one word. Gynocentrism.

I had the distinct pleasure to see my name attached to this conclusion in the references for how gynocentrism is defined. They used my speech on the subject at the International Conference on Men's Issues, London, 2016 as the source. Even better, the authors of the study agreed with my assessment of the issues and said so in unambiguous terms in the summary.

To wit:

> Traditionally, Trinidad and Tobago's society is patriarchal in its ontology, however, there is a tendency on the island towards gynocentrism or the inclination to place the needs, wants, and desires of women ahead of all others (Elam, 2016).
>
> This non-reporting of spousal violence by males in the study can also be attributed to the effect of gynocentrism which creates a cultural default on the micro and macro level where women's DV victimization reporting is a call to action and a man's DV victimization reporting is seen as taboo (Elam, 2016). In the context of Trinidad and Tobago, the authors of this article submit that gynocentrism pervades all aspects of the CJS as well as society, hence the apprehension by men in the study to report their DV victimization to the police. For male respondents, the main barrier to non-reporting DV victimization to the police was embarrassment/shame (17%).
>
> Justice Policy Journal ⍰ Volume 16, Number 1 (Spring, 2019)

Naturally, to see this lifted my spirits in relation to the work I've done over the years, but the important thing, *the very important thing*, is that gynocentrism has made its way into the lexicon of domestic violence research. This is unprecedented as far as I know, and it represents a critical shift in the thinking about the subject.

That's why we focus our work here on the narrative, folks. As feminists have been demonstrating to us for half a century, when you change the language, you change the thinking. And friends, we are starting to change the language.

Read the entire study here.

A pause for patriotism

Paul Elam · 7 July 2019 · Archived copy · Original

Just a moment to express my appreciation for my country, my president and the 2nd Amendment. Carry on.
[image]

My hormones made me do it

Mark Dent · 17 July 2019 · Archived copy · Original

Women have always received a more forgiving, compassionate hearing whenever they commit a crime, however heinous. People will go to extraordinary lengths to excuse their behavior. Often, their male partner will be held responsible for his lack of support, coercion, abuse or for leading the woman down the wrong path.

Another ever ready standby is a woman's hormones. We all know that only a woman can walk free from a court after brutally murdering her baby. They call it post-natal depression. Not only can she walk free but often does so with the best wishes from the judge who often express his/her sympathy and hopes that they overcome their mental struggles and go on to live a happy, productive life.

Nice.

The issue of hormones and the effect they have on a woman's behavior was brought to my attention when I read two articles in the Melbourne Herald Sun.

A former Olympian, Lisa Curry, had decided to speak out about the terrible toll her hormonal imbalance took on her marriage. The article begins with these words.

> *'Lisa Curry admits her hormonal hell contributed to the demise of her marriage to ironman Grant Kenny. But now she knows she wasn't just "a miserable cow" like she once thought and doesn't understand why women won't talk about their struggles with menopause.*
>
> *Now that she is happy and relatively calm, the turmoil that characterized much of her adult life seems all the more pronounced, especially when realizing it was caused by hormonal imbalance.'*
>
> *I had horrific hormonal imbalance when I had my kids but I didn't know what it was. I just thought I was a miserable cow. I didn't see the patterns but now I know, and I also know that it contributed quite a bit to our marriage breakdown (with the father of her children, Grant Kenny).'*
>
> [image]

Now I don't doubt for one minute that what Lisa Curry has to say is true. Although I am equally in no doubt that at the time of her struggles and the suffering she inflicted on her husband, she would have been vehemently asserting that it was his fault that she was always enraged.

It is so easy to sit back after the terrible damage has been done and calmly address the abuse and mistreatment of the man who stayed by your side for 26 years.

She refers to "uncontrollable mood swings."

I am not a doctor; she may be right, but are mood swings "uncontrollable" or simply *difficult* to control?

She generously acknowledges the toll this behavior can take on husbands and wants to educate them as well as women so they can cope with the turbulence of women's hormonal issues.

That's kind of her, but how would women react if a man with a powerful libido decided he wanted to educate women on how to deal with a husband who possesses a powerful sex drive?

Lisa explains why her hormones were creating havoc in her life and her relationships.

> *"I was at my first Olympics when I was 18 and my last was when I was 30 so my body was never in that homeostasis that is so important for your hormones to function properly.*
>
> *"Anything that is extreme gets your body out of balance and mine was right out of balance."*
>
> *Curry, now 57, admits she was clueless about proper nutrition until she was in her 30s because her rigorous*

> *Olympic swimming training meant she quickly burnt off whatever she ate.*
>
> *Once she developed a heart problem, known as myocarditis, and had a defibrillator implanted surgically in 2008, her approach to nutrition changed.*
>
> *When combined with the Happy Hormone supplements, plant-based herbs and fermented superfoods addressing a range of women's health issues, developed by her business partner and naturopath Jeff Butterworth, her hormone levels started to level out.*

She has now made it her mission to educate other women, men and particularly teenage girls about **the power of their own hormones**.

Let's stop right there.

If ever a particular group of people needed some open discussion and education about the power of hormones, it is our young men. I can only speak for myself but I don't think I would ever wish to experience what I lived through as a boy from around the age of thirteen to manhood (and beyond). I felt like I was ready to explode at any given moment. Sexual desire was an endless, aching, pulsing presence that often-made clarity of thought a hopeless pipedream.

Most men remember that driving need to "deal with" the powerfully urgent demands your body was screaming at you every waking moment.

We were surrounded by sexual images wherever we looked and yet we were condemned and made to feel dirty and depraved for being attracted to the very thing our body was demanding.

We all heard the endless, patronizing putdowns.

All boys and young men think with their dicks. Snigger! Snigger!

Can't they leave it alone for five minutes?

It was an absolute purgatory and I do not recall hearing one word of support or advice or even simple empathy from anyone. We were all alone in a strange new world, with this throbbing, animal desire foisted upon us without any choice and we simply had to find a way to cope.

Here are some interesting facts from a chapter in Bettina Arndt's book, #MenToo.

> "*Men live with up to twenty times the testosterone of women and that makes it very tough to cope with decades of monogamous marriage, particularly when sex is offered very reluctantly, "like meaty treats to a dog" as one man put it.*
>
> *Yet most men do a remarkable job remaining true to their women.*
>
> *The first Sex in Australia survey sampled almost 20,000 people and found just five percent of partnered men had strayed in the previous year."*

I return to Lisa's comment when she referred to "uncontrollable mood swings."

Would any man receive anything other than scorn and derision were he to say, years after constantly sleeping with other women throughout his marriage:

I did so due to my uncontrollable urges.

I think not.

Yet this is surely a contributing factor.

Bettina's book features another interesting observation.

> *There's an interesting book-The Testosterone Files-written by a feminist writer who had a sex change and became a male. The author, Max Wolf Valerio, describes being blown away by the urgency of his newly acquired sexual urges, his constant sexual fantasies -sex is now food, he says.*
>
> *He cringes when he sees female audiences on talk shows pursing their lips, shaking their heads at sheepish male guests who are supposed, "porn addicts" or "womanizers". He's shocked by women's ready assumption of moral superiority."*

Just imagine an all- male audience with a male host grilling Lisa Curry about her episodes of rage and abuse fueled by hormonal imbalance being subjected to the disdain and moral judgement of a room filled with men. You can only imagine it, because it would never happen in the real world.

Valerio continues:

> *'How to explain this to women? Valerio ponders. There is this thing about men that they cannot completely know. Few people want to believe that there could be a real chasm, a chemically induced difference of sexual drive between the sexes.*
>
> *Now that I am Max, I see that this rift, this fundamental chasm between men and women's perceptions and experiences of sexuality, is one that may never be bridged."*

Such commentary would rarely be seen in the pages of our mainstream newspapers and certainly would never evoke the sympathy or compassion Lisa Curry's article received.

A second woman, Karina Grift, spoke about the rage she felt due to hormonal imbalance and the terrible treatment she meted out to her long-suffering children.

[image]
Karina Grift
She says:

> *"My rage is disproportionate to the offence. My teenage son forgot to empty the dishwasher before he left for school.*
>
> *I am seething. I feel like hurling every dish across the room.*
>
> *This is what I'm like now. My rage goes from zero to 100 in seconds over the slightest trigger.*
>
> *Some days I feel like it's controlling me. On these days I hate the words I hear myself screaming at the kids, about how lazy they are, how selfish, how no one helps."*
>
> *I have never been like this before. Not during the toddler tantrums, not in the midst of grief, not when overworked or sleep-deprived.*
>
> *I have been angry, of course, but this rage, it scares me.*

I won't go into the details of Karina's condition, but it sounds as though it would have been very debilitating and life changing.

This is not the point of my article. I am not doubting these women were affected by the changes taking place in their bodies.

I am, (once again) simply pointing out the glaring double standards at play in our society. The bodily functions and chemistry of women is something men must be educated about and willing to accommodate.

The biological make up of men is something to be critiqued, demonized and mocked.

Karina seems to be describing domestic abuse when talking about her rage. We are usually told any attempt to explain abuse or find a reason for it is simply victim blaming or supporting the actual abuse. Intelligent people know this is utter nonsense and the only way to get to the heart of a problem is to uncover what is causing it.

But this rarely happens.

Most people who do cruel and violent things are in some way damaged or suffering. However, any father who may have directed his rage at his wife or children would simply be labeled a perpetrator of family violence and he would receive no empathy, regardless of what conditions, physical or mental drove him to behave in this manner.

I look forward to the day a man writes an article in which he calmly explains away his years of abhorrent behavior and mistreatment of his wife as a result of a hormonal condition beyond his control and see how many words of praise, support and compassion his public pronouncement would garner.

I would suggest, zero.

The times they are a changing

Paul Elam · 23 July 2019 · Archived copy · Original

It's been said that if you want to understand a society, ignore the anthropologists. Ditto for psychologists. Scratch sociologists off your list, too. They're all useless. None of these disciplines can help us understand a society's people or their core values and beliefs.

As strange as it may seem, if we want to plumb the depths of a society's consciousness, into the well spring of its collective thinking, the thing to watch is the advertising.

This is no revelation to the red pill community. From the tried and true ploys, selling beer, cars and a host of other products with raw sexual imagery, to peddling laundry soap so easy to use that even a man can do it, we've seen it all. We've witnessed and commented on the tropes for years, particularly the misandric ones, portraying men precisely as society sees them. Menacing. Inept. Useless. Unnecessary. We've been taken aback, astounded, as companies like Gillette parrot the modern mindset about men as default perpetrators and agents of evil.

Yep, a few hours in front of your average television and you will get a real clear picture of the society that's watching it. The worst of it is sometimes ugly, and, sadly, hateful.

So, it was with both pleasure and surprise that I heard about a company called Egard Watches, who made a potent, profoundly touching response to Gillette's full-frontal assault on men. It was even more pleasing that the ad they created was met with such overwhelming public approval.

Something, in this society, *must* be changing.

That change is consistent with other matters of public discourse, like the recent reporting that antifeminism is now more popular than feminism. Who would have thought that possible 5 years ago?

Back to the advertising, though, a look at top of the home page of avoiceformen.com reveals a banner ad for Coyote Gear, an Arizona based company that sells brass and steel fittings, among other things. Brass and steel. The changing times. Both are a pretty good fit with the men's movement, I'd say. And it can be revealed that this advertising was secured *because* of the advocacy for men and boys, not in spite of it.

Yep. Something in this society is changing.

I have also heard through the grapevine that the CEO of Egard Watches, Ilan Srulovicz, may be attending ICMI in Chicago next month. Did I say that things are changing?

Trust me, I understand that a couple of unexpected moves from comparatively small companies won't exactly change the tilt of the Earth's axis. But I submit to you that none of this was even possible a short time ago. We are changing the narrative.

You are changing the narrative.

I can even point out that the venue for the next ICMI is anything but a small company. They are a very big name and they know about the history of ICMI, yet they are backing the Honey Badger Brigade's efforts to host the conference there. If that is not change, I don't know what is.

So, what can you do? Well, you can get your ticket and attend the conference. In the absence of that (or in addition to it) you can visit Egard Watches and Coyote Gear and give them well some deserved business.

We are a growing demographic, but we won't be that way for long if we don't reward companies who take risks by covering our backs.

Now, off to get myself a new watch.

Felicitous feminism

Mark Dent · 23 July 2019 · Archived copy · Original

My dear dad used to say: “Never a truer word spoken in jest!” on occasions when a quip meant to be seen as humorous revealed just a little bit more than the speaker intended.

[image]
Susie O’Brien
I think my wise father would have felt compelled to speak those words again had he happened to read an article by Susie O’Brien, a very well-known feminist journalist who makes a living branding our society sexist and any male celebrity or footballer who doesn’t bow at the feminist altar, a misogynistic Neanderthal.

Susie recently wrote an article about the way many people are deluded when it comes to their assessment of their own driving ability. Every now and then Susie takes a break from bashing men and attempts to write something light and comedic.

There was nothing earth-shatteringly interesting or significant in this otherwise lighthearted piece until I came across these words.

> *I have always been a little suspicious of my right to be on the road, mainly because my P- plate test was a joke.*
>
> *I passed, but I shouldn’t have. I followed my friend’s advice and booked the last test on Friday afternoon because she told me all the instructors go easy as they want to go to the pub.*
>
> *I also made sure I had a male instructor–I was certain it would help at some point.”*

I think you can see where this is heading my astute friends.

Let me jump to the chase. Susie makes a catastrophic mistake when she failed to come to a complete stop when facing a stop sign.

That is an automatic fail.

Well it is if you are a young man. In fact, it is if you are a male of any age.

Now read on and heed Susie’s words.

“So, I did what any smart person would have done. I started crying.”

Note how Susie very deliberately wrote *person.*

I can just see her pausing momentarily over the keyboard and very quickly understanding that if she wrote what she originally intended to write, it would leave her open to accusations of playing the female damsel in distress to manipulate a man and get what she wanted.

O’Brien knows better than any of us that any man young or old, who burst into tears upon being told he had failed his driving test would be viewed with scorn and disgust. He would remain a failure, rest assured, but would also be dismissed with some pragmatic advice about “growing a pair” and “manning up.”

Men who cry when they fail are seen as pathetic losers.

Susie’s very deliberate decision to write *person* instead of woman indicates that she understands this very well. How disingenuous can a person be? Does she know of any man who uses tears and flirtation to melt the heart of driving instructors and police officers?

She continues:

> *What will my friends say? They all pay out and make fun of me!” I told him (the driving instructor), sniffing as*

> *prettily as I could.*
>
> *True story.* ***This non-feminist blonde moment*** *had the desired effect. He let me keep driving and let me pass by doing a three point turn in only nineteen moves. My friends thought I was a legend."*

How many non-feminist blonde moments do you think there have been in Susie O'Brien's life? I would suggest more than a couple.

People like O'Brien throw around the words male privilege and misogynist like confetti at a wedding. I have never heard the term, *female privilege,* yet it is far more prevalent and visible in our society for those who have eyes to see.

It is subtle, but undeniably real and beneficial. I would suggest all women know this innately, even women as rabidly feminist as O'Brien.

She knew instinctively that a male instructor would treat her far more leniently because she was a female. She also knew her chances of getting what she wanted by turning on the tears and cutie pie face would be drastically increased if the instructor was male.

She was right.

I wonder how many young men were failed by that instructor on the same day? Young men who were just as anxious as O'Brien and young men who, if anything, faced far harsher taunting and humiliation at the hands of their peers.

This is not about driving tests. As my dad knew, this tiny peek inside the mind of Susie O'Brien, made it clear that this woman (and countless women like her), who has literally made a living by playing the role of victim — someone who has been given less opportunity, less praise, less money and less respect by society *because* she is a woman, knows this is a lie.

Feminism for her, is something that can be turned off and on like a tap, purely for her convenience.

Bill Burr nailed this hypocrisy in this standup routine.

Listen from a round 2:20.

Bill did get the pay gap myth wrong but the rest of his act was almost too true to be funny. I suppose the very best comedy tells the truth in a way that allows the audience to accept it and agree without loss of face or being branded sexist, woman hating pigs. After all, it's just a comedy routine isn't it?

Women have played the Susie O'Brien card since humans walked upright. They have escaped parking fines, speeding tickets, being drafted into war, jail time, the cane and strap in secondary school and the fear of being branded a coward for failure to act in a moment of great danger.

They play the Susie O'Brien card when they punch, slap or throw objects at their male partner, safe in the knowledge that the chances of him fighting back are minimal. Firstly, because it goes against a man's instinct to hit a woman, even when she is hitting him. The second reason is that women *know* the government and police force have their back.

When the police come knocking and she lets the tears start flowing the man is already a "dead man walking" so to speak. Regardless of the circumstances–if she is crying and bruised or bleeding, the man will be arrested, rest assured.

Such privilege.

A journalist recently wrote an article attacking the sick notion expressed by the police commissioner; the idea that *all* men were partly responsible for the murder of the homeless woman by a mentally deranged homeless man. I referenced this fool in an article I wrote a little while ago.

It appears that some women do see the light and understand that they do indeed possess a privilege not available to men in times of danger. I will let one person who wrote in the comments section below the article to speak for herself.

Jill:

> A couple of years ago I was in a coffee shop early on a Saturday morning. I saw a man obviously high on ice walk past. I thought, “If he comes into the coffee shop, there will be trouble”. He entered the coffee shop and, without conscious thought, I moved to stand behind a male tradie. The iceman soon started to throw chairs and overturn tables. Without conscious thought, I went and hid behind a fridge. All the blokes in the coffee shop, the male barista, and the male pastry cook rushed forward and pushed iceman out of the shop.
>
> That’s when I gave up being a “feminist”.

Cambridge milkshaking incident: Assailant and photographer will not be charged.

Mike Buchanan · 26 July 2019 · Archived copy · Original

[image]

[image]

The inevitable has come to pass. I've just heard from the Cambridge policeman handling the Cambridge milkshaking incident, in which I – along with Natty Kadifa and Jordan – were the recipients of uninvited milkshake on our clothes. Neither the woman who threw the milkshake, nor her (male) photographer accomplice, will be facing charges. I never expected any other outcome. Both admitted their involvement (the pub CCTV video footage, and Natty Kadifa's video, made this a meaningless gesture). Mitigating factors were that both were contrite (yeah, right!) and have no previous convictions (the relevance of which escapes me). Both are said to have been humiliated by Natty's video which, if true, is one positive thing to have come out of this.

A Detective Sergeant in Cambridge police has decided, in his infinite wisdom, on a "community remedy". The matter wasn't referred to the CPS because, in the words of the PC, they would have decided prosecutions were not in the public interest (it's only in the public interest to bring prosecutions when it's women who are assaulted). The two people will be required to:

- pay Natty, Jordan, and myself, £25.00 each (i.e. each of us will receive £50.00)
- write letters of apology to us (they should be entertaining, if nothing else)

And that's it. Would the same have happened if the main target for the milshaking had been the leader of, say, the Women's Equality Party? Somehow, I doubt it. Cambridge police were nowhere to be seen when student protesters (members of the Cambridge University Noisy Twats Society, CUNTS) spent 3-4 hours blocking people from trying to enter the building before and during Elizabeth Hobson and I giving our talks. They did nothing to disperse them, when their noise was disrupting our talks. And over the 90-minute period in which Natty and others detained the assailant, not one policeman turned up to question or arrest her. If you're an MRA, the police don't give a rat's a*** (N. America: rats a**) about your rights, a position also adopted by the rest of the criminal injustice system.

I could appeal the decision, but it would be an exercise in utter futility. I could seek to take out private prosecutions, but a judge could block that, as a judge did when I tried to launch a private prosecution of Dr Balvinder Mehat, a Nottingham-based Known Genital Mutilator. Even if a judge permitted the prosecutions, the CPS could take over the cases – and almost certainly would – only to then drop them.

If nothing else, the decision to not charge the assailant and her photorapher accomplice only adds to the PR triumph of the Cambridge event. A list of blog pieces in relation to the event is here, while Wonder Natty's video of the asssailant and photographer is here (4:33).

Virtue signaling in Vero Beach

Doug Mortimer · 26 July 2019 · Archived copy · Original

Fond as the media are of historic anniversaries, it's inevitable that some get lost in the shuffle. One recently came to my attention, but probably not yours, so I thought I'd drag it out for your edification.

75 years ago the AAGPBL was founded. Yes, even back in 1944, acronyms were popular, perhaps as a result of the New Deal's creation of numerous federal bureaus, popularly known as alphabet soup agencies.

The AAGPBL was the All-American Girls Professional Baseball League. It was inspired by the U.S military cornering the market on young able-bodied men, the very demographic that had dominated major and minor league rosters. The result was the disappearance or suspension of many minor league teams (and leagues), while the major leagues had to make do with 4-Fs, old-timers, and sometimes teenagers. Baseball fans on the home front had little to cheer about. What do do?

Chicago Cubs' owner Phillip K. Wrigley had an idea. Women were taking over for men in the factories, so why not on the baseball field? Hence the AAGPBL.

In subsequent years the AAGPBL has achieved legendary status in the realm of female empowerment. It was greatly aided by *A League of Their Own*, a 1992 movie about the founding of the league. The film still shows up regularly at revival houses and, not surprisingly, has become something of a lesbian cult film. So I guess we could say the LGBTQ folks are down with the AAGPBL.

Recently some of the few remaining veterans of that league were present for the inaugural Girls Baseball Breakthrough Series at Dodgertown in Vero Beach, Florida.

The June 14-18 event brought together 65 high school girls from the U.S. and Canada. Among the coaches were former major league players Dmitri Young, Fernando Arroyo, and Lou Collier. Another was catcher Veronica Alvarez, who coached Oakland Athletics' backstops during spring training this year. All expenses were paid by Major League Baseball and USA Baseball, the governing body for amateur baseball.

The symbolism of the Dodgertown location was obvious to every baseball geek. As the name implies, Dodgertown was built by the Brooklyn Dodgers as a spring training site in 1948. Today vast spring training complexes are common but the Dodgers got there first. One of the purposes of Dodgertown was to provide a safe space for Jackie Robinson and other black Dodger players, who were hardly welcomed with open arms in Florida during the Jim Crow era.

The Dodgers moved out after 2008, but in February 2019 Dodgertown (n/k/a Historic Dodgertown) was added to the U.S. Civil Rights Trail. Consequently, females playing baseball at the facility evokes civil rights, inclusivity and breaking barriers in major league baseball. It's about "opening up equality."

This was not the first time the ghost of Jackie Robinson was summoned to enhance female empowerment. Two years ago MLB and USA Baseball introduced the Trailblazer Series, a baseball tournament for girls. To make sure everybody got the connection, the tournament was initiated on Jackie Robinson Day Weekend in mid-April.

The connection between black and female ballplayers doesn't even rise to the level of tenuous. The long history of the old Negro Leagues, as well as numerous exhibition games played between white and black teams, showed that the black players were more than capable of cutting the mustard at the highest level of play. The same is not true of female ballplayers.

Nevertheless, it's not hard to figure out why Major League Baseball is embracing this program. It's good public relations – and it's *great* virtue signaling.

Silly me, I used to think that virtue was doing the right thing even if no one was watching, but organized baseball isn't about to lavish largesse on any entity without providing a host of press releases and photo ops. Typically,

major league teams build youth baseball fields in underprivileged or underserved (*i.e.*, poor) neighborhoods, and often hold workshops for young players. The much-vaunted RBI (Reviving Baseball in Inner Cities) program dates back to 1991.

Good will aside, there is always the chance that such programs might one day produce professional players, some of whom may make it to the big leagues. This, however, is not the case with female players. In truth, there's less chance of a female player in the major leagues today than ever before.

Say what? In an age of unprecedented female empowerment and diversity how can that be? Well, it's a matter of biology and odds.

From 1901 to 1960, major league ball had 16 teams. Given 25 players per squad, that meant that at any one time, only 400 men were on the active rosters of major league teams. Today we have 30 teams and there are rumors that major league baseball wants to expand to 32. So with twice as many teams in the near future, that would mean 800 men would be on active rosters in the near future. But the US population has more than quadrupled since 1901, and as baseball goes global (in 2018 27% of the players were foreign- born and the percentage is even higher in some minor leagues), the odds against women become longer and longer.

Personally, I think organized baseball's global crusade is not one of spreading the Gospel of the grand old game but of widening the talent pool to depress salaries in the future. But that is not a topic to be explored on this web site. In keeping with the topic at hand, let's just say that the larger the male talent pool, the less chance for a female breakthrough. But no one in organized baseball will ever admit that.

Now if you go way back to the early days of baseball when town ball was popular, maybe an occasional female baseball player would have been feasible. In a small town, it's not entirely impossible that a talented female player could qualify for the town team. The smaller the talent pool, the more likely a talented female athlete can eke out a spot on a roster.

You might be surprised to know that the USA has a Women's National Team (Veronica Alvarez was on the team) and they played in a World Cup Tournament in 2018. More than likely, some of the girls from the Dodgertown get-together will be on the 2020 squad. The question is who will pay to watch these games? If they are telecast, who will watch them?

Sure, in the past there have been some interesting female performances in baseball, but they were novelties. Teenage pitcher Jackie Mitchell allegedly struck out Babe Ruth and Lou Gehrig in an exhibition game. I say allegedly because there is reason to believe it was staged and that Babe and Lou were in on the gag. Barnstorming ballplayers were notoriously lax (or should I say relaxed) away from the rigors of the regular season. Their off-season appearances were primarily entertainment for rubes in the hinterlands who were far removed from major league ball.

A more recent example of a prominent female was Ila Borders, who was the first woman to earn a college baseball scholarship (Southern California College – no, not USC – in 1994). She played four seasons of independent minor league ball for three different teams. Her overall record was 2-4 with a 6.75 ERA (if you're not a baseball fan, this is not good) in 101.1 innings pitched. Had she been a male pitcher, she probably wouldn't have lasted as long as she did. Her peak fastball velocity was in the low 80's mph, which would never get you anywhere close to the big leagues. Male junkball pitchers can match this speed with minimal strain on the arm.

There is a reason why Ila Borders was signed by an independent minor league team. A minor league team affiliated with a major league team would not waste a roster spot on anyone who is clearly a non-prospect. Affiliated teams exist to develop a supply of ballplayers for major league teams. They can tap into the deep pockets of the major league affiliate. The independent minor leagues can do whatever they want but they have to pay their own way. Hence, the attraction of a novelty act like Ila Borders. It's all about putting butts in seats. A female hurler taking on male hitters will do that. Of course, so would Siamese twins or Jojo the Dog-Faced Boy.

Sure, an exceptional woman may be able to play baseball as good as an average man but a major league player is near the far end of the bell curve for men. The bell curve for women just doesn't extend that far. The chances of becoming a big league ballplayer are slim and none: slim for boys, none for girls. Sending your teenage boy to baseball camp is a dubious expenditure, but sending your daughter to a baseball workshop is absolutely a waste of time and money. Her chances of ever earning a paycheck from playing baseball are close to zero.

Nevertheless, the female empowerment theme persists. In 2014 a young icon was pitcher Mo'Ne Davis, a Little League sensation. Her fastball maxed out at 71 mph. Outstanding on a field of Little League dimensions; no big deal on a regulation-sized diamond.

At age 13 she was the first girl to pitch a shutout and earn a victory in the Little League World Series. The fact that she was black, certainly didn't hurt when it comes to corporate media hoopla.

Actually, Davis's achievement isn't as surprising as it appears at first, though it is unexpected. For one thing, girls mature faster than boys. Assuming Davis was at the far end of the female bell curve, she may well may have been ahead of even her male peers. But there is more…and here we get into even more controversial realms.

It is well known that blacks have higher levels of serum testosterone levels than whites (and Asians). Women, of course, have lower levels of testosterone than men, but the black/white difference persists in them as well. Also, blacks mature physically faster than other races. Consequently, if any female was going to excel in a Little League contest, the most likely suspect would be a black girl at the far end of the female bell curve as well as at upper end of age eligibility. In fact, that is what Mo'Ne Davis was, though no one in the corporate media (at least no one who values his job) would ever bring this up. (For the record, the old Negro Leagues featured three female players: Toni Stone, Connie Morgan, and Mamie Johnson.)

By definition, prodigies peak early, which garners them plenty of attention, but as the years go by, their peers catch up with them. The exceptional girl athlete's time in the spotlight is brief, as most males eventually catch up with her and surpass her. Indeed, Mo'Ne Davis has faded into the welter of amateur sports (appearing on the cover of *Sports Illustrated* is a notorious jinx, which may explain why her profile has been much lower over the past five years). When last heard from, she intended to play softball at Hampton University. Whether she will dominate the competition at this level remains to be seen. She will likely end up as just another athlete, perhaps even a good one, but no longer the stuff of headline news.

Whatever the reason, major league baseball never passes on a golden opportunity to display wokeness. Pick up any scorecard program at your local major league ballpark and you'll likely find a section devoted to the good works of the franchise's foundations, youth academies, or affiliated "feel good" charities.

Frankly, I always thought charity began at home, and slashing the prices on tickets, concessions, and parking for the hometown fans would be welcome. That would undoubtedly benefit women as well as men, and fans of all races and ages. I can't think of a better way to foster good PR, but it won't garner you any brownie points from the numerous talking heads and bloggers who tilt left. To achieve that, you need get-togethers like the "you go, girl" fest at Dodgertown. The girls get a free trip, free room and board, and some exercise. And the suits in the front office get to offer up a plethora of platitudes about inclusivity and equality.

Well, for better or worse, we have a Women's Baseball World Cup tournament to look forward to in 2020. The participants may represent the best female ballplayers in the world. Yet not one of them will ever play big league ball.

Nevertheless, one fine day, a major league team down on its luck in the waning days of the season may see fit to promote a female to the roster. When there's nothing to play for, a team still has to pay the bills, and a female in uniform would certainly attract curiosity-seekers.

Should that ever happen, her number will be immediately retired by all major league teams, she will be all over the talk show circuit, her image will adorn the cover of *Time* magazine (if *Time* is still around then), she will get a book

deal, Hollywood will do a biopic of her, and the talking heads at ESPN will rave for days.

If you work it right, inclusivity can be profitable.

Orwell's Nineteen Eighty-Four revisited

Mark Dent · 29 July 2019 · Archived copy · Original

> **'The best books… are those that tell you what you know already.'** George Orwell

I recently revisited George Orwell's classic novel, 1984. I enjoyed the book far more than I did the first time I read it when it was part of the school syllabus. I think it had a far greater impact on me today because so many of the ideas expressed are alive and well in 2019. We have not yet reached the extreme levels of government control and brainwashing described in Orwell's book, but we are certainly getting closer with each passing year.

I stopped to reflect on different passages throughout the book because of the uncanny similarities I saw between the methods used by Big Brother to control the narrative in their society and the methods used by feminists today.

I have selected a number of quotes from the book which leapt out at me as being something we are acutely aware of as men and women who have swallowed the red pill.

> ***Life, if you looked about you, bore no resemblance not only to the lies that streamed out of the telescreens, but even to the ideals that the Party was trying to achieve.***

This quote resonates deeply. When I was a much younger man, I was bombarded by the same vile messages we see today about the evil of men and innocence of women. I was informed that there was a *War on Women* by one of our major daily newspapers. I was told one in three women were being beaten behind closed doors and this was our country's darkest secret.

This was a time where my wife and I regularly (but reluctantly) attended dinner parties and social gatherings. Whenever the issue of domestic violence was invariably raised by virtue signaling men (they *did* exist before the internet) I felt the bile rise in my throat and my heart thump heavily in chest. I tried to disguise my emotional anger and genuine outrage at these unsubstantiated slurs, but I don't think I fooled anyone.

My strongest argument was one of common sense back then. As protagonist Winston Smith of 1984 says, the life *I* experienced and observed every day bore absolutely no resemblance to the dystopian nightmare painted by our media and the wine sipping feminists who seemed to flourish at such gatherings.

[image]
Winston Smith in the movie remake

"But if what you say is true," I would say, "then one third of the men in this room are secretly beating their wives. Are you one of them?" I'd ask which ever fool was parading his credentials to any woman willing to listen.

"How does our society function so smoothly given a third of our women are abused and physically assaulted each night of the week? I'm a teacher surrounded by women. I have never seen a woman with a bruise or black eye in (at that time) a decade of teaching. How can that be, given this horrendous war we men are waging on our womenfolk?"

It was all anecdotal and based on my gut instinct which screamed "bullshit!" I *knew* it was a lie. But back then, I couldn't prove it.

I can still hear one of the more pompous fools turning one night and announcing to the guests that:

"Mark thinks that domestic violence is a myth."

He said it with such a smug, sanctimonious tone, I still get angry thinking about it and that was twenty- five years ago! I wanted to throttle him for his very deliberate misrepresentation of what had been a private conversation. Is it

any wonder I had indigestion after these nightmarish gatherings!

Trust your instincts. Trust your life experience. Most people can smell a rat when the story they are being told simply doesn't pass the stink test.

The women I worked with, lived with, dined with and encountered every day looked very happy, extremely healthy and content. Was it all a façade and pretense? They didn't appear to be concerned about the war that was being waged upon them. They were still crowding our shopping malls and getting their hair and nails done or sipping coffees in cafes in the company of their laughing friends. My female work associates appeared very happy to go home at the end of a long day.

Were my dear mates and male work associates really transformed into violent monsters the moment they closed the front door to their home? No. Of course not. Time and the internet proved me correct many years later.

> ***'Who controls the past', ran the Party slogan, 'controls the future: who controls the present controls the past.'***

Feminists learned this truth many years ago. They have very effectively rewritten our history in order to make it fit their present-day narrative.

Their constant references to the "dark old days" when women were oppressed and treated like chattel and men lived lives of privilege now sit deeply embedded in the minds of both men and women who have been subjected to this myth in their journey through our schools and universities. Even men who are not feminists will often say:

"*I know women **were** oppressed. We treated them like second class citizens and chattel for most of history, but the wheel has now turned too far the other way."*

I gnash my teeth in anguish when I see how ingrained this lie has become in even the most reasonable people. Jordan Peterson always becomes incensed whenever this absurd proposition is placed before him.

The tributes to the courage and heroism of the suffragettes is another lie swallowed by the vast majority of people in western cultures.

The fact that they used terrorist tactics, never wanted voting rights for *all* women and universal suffrage had not been extended to all men during this time is never taught to our youth. No student is aware that tens of thousands of young men died in the mud and blood of the Somme without having the right to vote. Their wise government believed they were old enough to die and be mutilated in war but not old enough to have a vote and a say in who would be a part of the very government that so ruthlessly condemned them to the hell so few returned from intact.

We don't teach our children the truth about the noble suffragettes who taunted and humiliated men they deemed to be cowards for not going to fight overseas.

They handed men, young and old, white feathers in the street or placed them in their mailbox. Many of these males were so ashamed they enlisted despite the fact they were only teenagers. Other killed themselves rather than live with the ignominy and face the contempt fostered by these compassionate witches.

Constant allusions to "male privilege" both now and in the past are all lies. Just watch this remarkable footage of men and boys returning from or going to the coal mines in England. Do they look entitled and privileged?

Our friend, Mr. Bax makes feminist claims of female oppression and misery in the supposed dark days of the early 1900's laughable when you read his detailed and fact-based essays on the many privileges extended to the fairer sex in law and society at large back then.

Did women face terrible hardships during the past? Yes. They did.

But here's the kicker–so did men and one could make a very strong argument to suggest their burdens were greater. Child birth was women's greatest burden and that was something inflicted upon women by nature and biology–not

men or the patriarchy.

All of the above myths (and many more) are a deliberate misrepresentation of objective truth. Sadly, most of the population, even those who are predisposed to supporting men's rights today, swallow it.

They have succeeded in controlling the past as well as the present to support their feminist narrative.

> ***To die hating them, that was freedom.***

Hate is a very strong word, but it is what I feel for the ideology so many people coldly and deliberately support with lies, distortion and manipulation as their key weapons. They display an utter contempt for the pain and suffering of a human being who possesses male genitalia.

I am a realist. Feminism will be thriving long after I am dead and gone. We are planting some seeds and hoping they take root and flourish. It will perhaps take a few generations before people see this time as one of bigotry and madness and again treat people as individuals rather than members of a tribe defined by gender.

I am a very emotional person who loves with a passion. I am an empathic person. I feel great compassion for any living creature I see in pain or suffering in any way. As a little boy I was stung more than once by bees as I rescued them from our little backyard swimming pool. I still step over rather than crush spiders and ants. I have never willfully harmed another person or creature in my life other than the rare times when I was defending myself in a fight back in my schooldays.

But my hatred for what feminism truly represents, rather than the laughable dictionary definition, will stay with me until I die.

In this age of political correctness and doublespeak, that is an act of freedom.

> ***The object of terrorism is terrorism. The object of oppression is oppression. The object of torture is torture. The object of murder is murder. The object of power is power. Now do you begin to understand me?***

This quote allows me to see inside the minds of feminists who so coldly lie about "toxic masculinity" and inflate any statistic which encourages the population to see women as victims whilst ignoring the overwhelming proof that it is our men and boys who are suffering in far more deadly and dangerous ways.

I used to think these feminists were operating in good faith, that they were simply ignorant and not aware of the ways in which our males are ignored.

But I have learned through bitter experience that most feminists are very aware of the fact that our men are killing themselves at a frightening rate, dying in their place of work, failing in school, treated as second class citizens in our judicial system, overwhelmingly the homeless sleeping on our streets and suffering abuse in their homes with nowhere to turn for help.

They just don't care.

This truth frightened me more than angered me. Watching the hatred and venom spewed by feminists as men simply attempt to attend a talk on male suicide (in the link above) is horrifying. These are sick people, but sadly they are not a fringe group. They symbolize everything that is rotten about this hateful ideology.

I find it shocking to believe people can be so hardened and callous.

There is not one man in our "movement" who would suggest for one moment that we should not do all in our power to give aid and comfort to women who are abused, homeless, ill or suffering in any way.

Our crime is, we simply want the same for men.

Reading the quote from 1984 made it clear. There is no need to dig deeply into the psyche of these women and men

who sit in government or have prominent public platforms in the media.

They have a lust for power.

The way to achieve it in this sick day and age is to play the victim and demonize and blame others for that victimhood, or be seen to be in support of these purported victims. This is why so many men in positions of power are willing to join in with those who denigrate, demonize, belittle and dismiss males. As long as they are seen to be supporting and subsidizing the "victims" they will be safe and prosperous.

Victimhood brings you **money**. Victimhood allows you to take money and rights from those you hold responsible for your oppression.

Victimhood gives you power.

Rosie Batty is an example of this strangely effective strategy. Losing her son to a violent assault by his father made *her* the victim. The feminists pounced upon her. She became their symbol. She was named Australian of the Year. She received money and adulation. Her words on the issue of men and violence were repeated and swallowed by the media. Hundreds of millions of dollars in funding poured into the already overflowing coffers of the domestic violence industry but it was never enough.

Of course, Rosie's greatest weapon was her victimhood. Anyone who dared to question or criticize this woman was the devil incarnate.

How dare you even raise an eyebrow when this mum from Tyabb tells you men are the problem and always have been. She lost her son, don't you know? The government bent to her will for she was a victim *and* a woman. She was a font of all wisdom because she had lost her son. For shame you heartless, hateful heathens!

Why do we see men's health receive a quarter of the funding of women's health in this country even though men die earlier and have so many mental and physical afflictions?

Gynocentrism is one part of the answer. The second is that men as a collective are held in contempt. It is easy to ignore the needs of those you find contemptible.

In the end it is all about one thing.

Power for power's sake.

That is why facts don't matter. Evidence is pointless. These haters are never going to relinquish their grip on the coffers or the powerful public platform from which they speak their lies and myths for something as unimportant as the truth.

> ***Your worst enemy, he reflected, was your nervous system. At any moment the tension inside you was liable to translate itself into some visible symptom.***

This quote takes me back to those dinner parties. Sometimes my Maggie would ask me to try to contain myself if certain issues arose during the evening. I always tried. But my nervous system always betrayed me. Heart hammering, not so much in fear but with undiluted anger over the lies and the smirking denigration of men and boys.

The tension within my physical body always manifested itself in a shaking but clear voice and (I am told) an intensity which was rather overwhelming for some. I cannot present myself in the way in which I have seen Paul Elam do in interviews.

Calm, strong and clear.

My emotions envelop me and as Winston so aptly observed:

"*at any moment the tension inside you was liable to translate itself into some visible symptom.*"

> ***What can you do, thought Winston, against the lunatic who is more intelligent than yourself, who gives your arguments a fair hearing and then simply persists in his lunacy?***

We have all experienced this. You calmly and methodically explain the ways in which men are disadvantaged in our society and women for the most part, advantaged. You calmly rebut the notion that female athletes are paid less just because they are women. You cite the statistics, the indisputable facts, the undeniable evidence and all you see in the face of the feminist in front of you is an angry, seething ideologue, simply waiting for you to cease your blathering of facts and confess that our society is oppressive and patriarchal and men are privileged. So there!

It is unnerving and frightening when you become aware of how deeply wedded most feminists are to the deliciousness of victimhood and the rage they feel when indulging in this fantasy.

> ***So long as they (the Proles) continued to work and breed, their other activities were without importance. Left to themselves, like cattle turned loose upon the plains of Argentina, they had reverted to a style of life that appeared to be natural to them, a sort of ancestral pattern…Heavy physical work, the care of home and children, petty quarrels with neighbors, films, football, beer and above all, gambling filled up the horizon of their minds. To keep them in control was not difficult.***

The Proles in our world are most of the men in our society. This is the biggest hurdle to be overcome and it may never be achieved. As others have so often said, most men are focused on a few simple things–getting through the working week, enjoying a few beers with their mates, watching the footy and laying a few bets on the horses. They don't have the time or inclination to fill their head with rubbish about men's rights and injustice in the family court. If it isn't directly impacting *their* life why should they give a fuck?

Men are notoriously difficult to motivate when it comes to speaking up for themselves or other men. It makes them uncomfortable. It's embarrassing to be seen as a whining loser, which is how the media and feminists describe men who have the nerve to demonstrate concern about their brothers, fathers and sons. It's unseemly. It feels awkward and does not come naturally to a man.

So why wrestle with these issues if they are not impacting *my* life? Hell, even if they *are*, no-one wants to hear about my problems. Where's the beer? Hey, my horse won by a short half head!

Drinks are on me!

> ***He was a lonely ghost uttering a truth that nobody would ever hear. But so long as he uttered it, in some obscure way the continuity was not broken. It was not by making yourself heard but by staying sane that you carried on the human heritage.***

I think all of us have felt this at some time in our struggle to speak the truth to those who are willing to hear it. But I have stopped worrying about how many people will read my words or how many men and women will see the light. If one person is changed by visiting AVFM or watching Paul, Tom, Janice or Karen, that is a victory. But ultimately, simply writing the truth and speaking the truth every day is enough.

It is not by making yourself heard, but by staying sane that you carried on the human heritage.

Winston Smith's first act of rebellion was to take a pen and paper and write a few sentences about the insanity he saw being acted out every day in his world. It was terrifying and exhilarating.

Writing and reading the truth keeps us all sane. It also enables anyone with ears to listen and eyes to see, to uncover the truth about our society and who it prioritizes.

> ***In the end the Party would announce that two and two made five, and you would have to believe it. It was inevitable that they should make that claim sooner or later: the logic of their position demanded it. Not***

> ***merely the validity of experience, but the very existence of external reality was tacitly denied by their philosophy.***

Girls in our education system, including elite private schools, believe they are oppressed. They are taught this and they believe it, even as daddy picks them up from school in his Mercedes and drives them to their violin lesson or buys that new saddle for their horse.

External reality is tacitly denied by the philosophy they are exposed to every day.

You see it in shopping centres where women congregate, sipping lattes, getting nails tended to in salons and buying expensive clothes. Many of them would happily subscribe to the notion that women are oppressed by our patriarchal society and we still won't have equality till the government is truly representative of our population or 50% of CEO's are women!

External reality is tacitly denied by the philosophy they are exposed to every day.

On her way home she will drive past men operating heavy machinery as they widen a road, men climbing telegraph poles to keep the electricity flowing to their homes. Other men can be seen pouring concrete and smoothing it out with their trowels–backs bent, covered in dust and dirt.

External reality is tacitly denied by the philosophy they are exposed to every day.

She will not see them.

Perhaps she is listening to the ABC and hearing yet another story about female oppression. A man had the temerity to spread his legs on the train seat and this seems to be yet another clear demonstration of male privilege.

Men are such selfish, entitled pigs!

External reality is tacitly denied by the philosophy they are exposed to every day.

> ***Being in a minority, even in a minority of one, did not make you mad. There was truth and there was untruth, and if you clung to the truth even against the whole world, you were not mad.***

This quote brought me such piece of mind when I first read it. For doing what we do here at AVFM we are ostracized, ridiculed, demonized and dismissed by those who have the power and voice in our society. It is a painful, disconcerting thing to endure at times. One could be forgiven for questioning our stance and feeling doubt under the weight of this relentless deceitful **criticism.**

But Winston Smith/George Orwell spoke the truth. There *is* such a thing as objective truth. One opinion can be right and supported by facts, another can be wrong, supported by lies, half-truths and omissions.

Our position is iron clad.

We simply want men to receive the same support, compassion, empathy and attention as women whenever they are suffering or being treated unjustly. We have *never* wished for women and girls to lose any rights or support. Nor have we ever called for the subjugation of women. It is a lie which would sit comfortably alongside any of the falsehoods spewed by the Ministry of Truth.

We *will* cling to the truth, no matter how outnumbered, overwhelmed or disillusioned we become.

We remain a tiny rock of truth in an endless ocean of untruth.

These humorous little clips provide a glimpse into our future. They are not so far-fetched as we would like to believe. They are quite insightful.

Winston Smith would see these brief glimpses into what may come as a warning rather than comedic relief.

I think the same, but it may already be too late.

Women objectifying themselves

Gerald Schoenewolf, Ph.D. · 1 August 2019 · Archived copy · Original

Men don't need to objectify women. Women objectify themselves before men ever get around to objectifying them.

Women objectify themselves whenever they wear tight, black leggings that hug every curve and sink into every crevice of their bodies. When they walk down the street or into a bus or through a lobby the leggings frame them and accentuate the movement of their hips and thighs and the sensual quiver of their derrieres.

Women objectify themselves when the walk the red carpet at awards shows or sashay into any party or make grand entrances into any event wearing bull red or shocking pink or sunshine yellow clothes that reveal their entire bodies—gowns that have slits from the top to the bottom that show off most of their breasts, most of their legs up to the very top of their thighs, and holes in between that almost leave nothing to the imagination. The women smile and strut on their red carpets or at their parties or anyplace they choose, blatantly showing themselves off to any man or any woman who cares to look.

Women objectify themselves when they paint their faces with crimson lipstick and decorate their eyes purple eye shadow and darkened or false lashes and daub their cheeks with pink rouge. They objectify themselves when they dye their hair platinum blond, and they curl their hair with an iron, and they brush a few strands of their hair down in front of one of their eyes to give themselves a mysterious quality, causing men to focus in on and objectify their faces.

Women objectify themselves when they use creams to rid them of wrinkles around the eyes or plastic surgery to remove unwanted fat or an angular nose or cheeky cheeks. They objectify themselves when they have their breasts enhanced or their butt rounded so that they will be able to project just the right physical appearance.

Women choose to objectify themselves. Nobody forces them to wear leggings or to make up their faces or botox their bodies. They will say they do it for men, that men somehow force them to objectify themselves. But they don't do it for men. They do it for themselves and to compete with other women. Men are a very secondary consideration.

Nor do women concern themselves with whether their self-objectification will cause men to objectify them. They blissfully objectify themselves without a thought about men, and when men later see women's objectified selves, with all their curves and crevices accentuated to the fullest, with their faces beaming from underneath their love paint, if a man gives them even the slightest look that may signify to them some degree of objectification, woe is he.

Long before the phrase "objectify women," was used as a slogan by feminists to denote men who only look at women as sexual objects and nothing else, women were dressing fetchingly and men were looking at them. From cave men and women onward, the history of humankind consists of young women dressing up in order to catch a man's eye, and men looking at the women who dressed up to catch their eyes.

Men are biologically designed to look at women as sexual objects. Male and female humans, like other mammals, are hard-wired to reproduce their species, and they come equipped with the appropriate sexual anatomy, sexual hormones and gender-specific responses to do just that. So, in fact, there is nothing wrong with a man objectifying a woman—that is, being attracted to a woman—as long as he doesn't do it full-time.

Today, according to my sources, the National Organization of Women is run mostly by lesbian and transgender women. As far as I know, lesbian and transgender women have no problem appreciating pretty women. But when they look at women, they don't refer to it as objectifying women. They only label men as the ones who objectify women.

If we are going to criticize and stigmatize men for objectifying women, then shouldn't we also criticize and

stigmatize women for objectifying themselves? Men are constantly shamed for objectifying women and told to clean up their acts and treat women with respect. But women who objectify themselves in order to make themselves more sexually appealing are not shamed. When they walk down the red carpet and reveal almost everything they have, they are applauded as heroes—as “empowered women” who are expressing their femininity.

There is something awry here. Shouldn’t there be the same value system for both sexes? Women who objectify themselves and lesbians who objectify women should be viewed through the same lens as men who objectify women. However, to be really fair and appropriate, we should dispense with the term, “objectify women.” When men are looking at women because they are biologically attracted to them, or if women are preening themselves because they are biological predisposed to do that, neither should be stigmatized for it.

Perhaps we should say that men are reacting to pretty women from a hormonal perspective, and women are hormonally predisposed to show off their bodies.

See also: Harvesting The Male Gaze

I'm white and I want my reparations, too

Paul Elam · 3 August 2019 · Archived copy · Original

There's a lot of hoopla going on about reparations these days. It wasn't too long ago on the boob tube that I saw Democrat politicians lining up like shoppers on Black Friday to kiss Al Sharpton's ring and declare their feudal allegiance to the idea of taking money from white folk and giving it to the descendants of former slaves. How they are going to sort through that mess wasn't mentioned but I am sure the good reverend will be there with an open hand to lend.

The reasoning is simple enough. White folk caused — and solely benefitted — from slavery (which isn't true), and black folk solely suffered from it (which also isn't true). But what the hell, these lies are the common narrative, so we will go with them for the moment. Four hundred years ago was when we started to shanghai unsuspecting Africans, binding them in chains and shipping them off to the New World.

Actually, the 15th Century Portuguese first began to kidnap people from the west coast of Africa to sell in Europe. That started the western slaving tradition. Well, that, and the 30,000 Irish slaves sold into bondage in the New World. But, hey, they were white, so let's move on.

Spain, by the way, did their own thing at largely the same time, first enslaving Native Americans and Asians, later replacing those slaves with Africans. So, if we want to heal from slavery on the American continent using heritage as a guideline, we need to start getting checks from people of Hispanic descent. Maybe that should be a note of caution to the Central Americans clamoring to get in here.

Matter of fact, slavery started in ancient times with the Mesopotamians. It picked up steam again with the Portuguese and the Spaniards, who traded with the already well-established slave traders of North and West Africa. Slavery ended in the western world with the influence of the British and with the end of the American Civil War.

All this is to say that slavery was started by societies "of color" and only ended when non Hispanic white men put a stop to it. Even today, when you look across the globe at the few spots where slavery is still practiced, they all have a complete and quite noticeable absence of, uh, western white dudes.

Still, for now, let's stick with the narrative that everyone is so keen to collect on.

Besides, it's totally accurate to say that whites hurt blacks with slavery and later with the KKK, Jim Crow and a host of other forms of institutionalized bias against blacks. So now, as the Rolex-wearing Rev. Sharpton might say, white folk need to cough up the cash.

OK, so let's say that I am in. Let's take tax money away from schools, welfare programs, cancer research or wherever else we can and set it aside for designated victims *du jour*. Let's hang all the gubbamint programs upside down and rattle change out of those deep, deep gubbamint pockets. Let's distribute all that money to the descendants and alleged descendants of slaves (just the black ones, mind you).

Jumping on that bandwagon and endorsing the idea that yesterday's wrongs means today's winning lotto ticket, it only leaves me with one question.

Where's my check?

As a white man, I reckon I have it coming to me. Call it reimbursement for the 600,000 plus white men who gave their lives ending the human travesty of slavery that men of color started. Call it a debt owed for the 402,000 American white men who died protecting our freedom to be stupid in World War II. And yes, black men died, too. All 708 of them.

And look, if you're offended that I am divvying up the world by color here, take it up with Reverend Al. I am just following his line of thinking. And if you're a proponent of reparations, I am following yours.

Personally, I'd rather regard those 708 African Americans who died in WWII as American heroes who made the ultimate sacrifice for their country. That's what they were, after all. Nothing more, and damned sure nothing less. But that doesn't fit the narrative any more than Irish slaves or black American slave owners.

And since we are all bound to the narrative, I want my freaking money.

Child support is sexist, outdated, and profit-driven

Marjorie Steele · 7 August 2019 · Archived copy · Original

I've been sitting on this piece for a while. Part of me has been tinkering with more research and data hunting to shore up my points. But another part of me has been procrastinating simply because I suspect deep down that there's no amount of factual evidence (or lack thereof) which can sway the opinions of people who have married themselves to a dogmatic belief.

Such as the firm belief most people in America carry that child support payments from one parent to the other are necessary "for the benefit of the child".

The truth is that I've already published some pretty investigative work on the subject of child support here in my own city of Grand Rapids, which has gone largely ignored—at least by my local media readers and Medium's algorithms. People mostly only want facts to use as a hammer in social media arguments. Not to actually shape their opinions about reality.

So I'm going to try another track, and focus on what I determine to be the real heart of this issue: people's beliefs, which are influenced by their emotions. And yeah, there'll be facts and a reality check. But my primary goal is to find common ground, to speak to how people feel about child support, and perhaps to budge it a bit.

And how we feel about issues, if you think about it, is actually pretty damn important. Emotional intelligence is woefully undervalued by society.

So let's get emotionally smart about child support, folks. Let's talk about this realsauce: what are the preconceptions upon which the concept of child support are based? What are our beliefs about the economics of parenting, and our beliefs about parents' roles in children's lives, and--what should be most important in this conversation--what do we believe about what's best for our children?

Why do we believe child support is necessary?

The mindset that it's good, and moral, and necessary for a noncustodial parent to pay child support to their children's custodial parent is pervasive. From my own grandmotherly attorney, to the comments of Medium's third wave feminists, to even our fictional pop culture universes.

Remember that part in *Ant-Man*—the first one–when Scott Lang goes to see his daughter at her birthday party after getting out of prison for an unjust, nonviolent offense? Do you remember what happens? His ex-wife turns Scott away, and tells him he's not allowed to see his daughter until he pays all his back owed child support that had accrued during his prison time. And what does Scott do? Tries his best to pay back the debt by working minimum wage jobs he can't even keep due to his criminal record. Inevitably out of desperation, he turns back to crime to get the money. Just to see his fucking daughter.

And what do we, as the audience do? Accept all this as normal, and right.

Never mind the fact that child support and custody are handled as separate cases, by just about any state law, and you absolutely may not deny parenting time due to unpaid child support—that's illegal. But we as the audience accept this morally dubious and outright unlawful scenario as all well and good. Which just goes to show how incredibly moralized our perception of child support has become.

Much more disturbingly: how clearly we see child support as being a quid-pro-quo for getting to see your kids. Wanna see your kids? Better pay off your baby mama. That's the implication of this moralization, in a short, ugly nutshell. And unfortunately, all too often, that's the reality itself.

But child support is, if you actually think about it in a much larger moral context, a very modern invention. I don't recall Jesus mentioning anywhere that the way into heaven was to pay your child support on time. So let's stop for a moment and ask ourselves why this concept of child support has become so morally charged for our society.

After a lot of research, which includes watching the Clinton administration grandstand over their Child Support Recovery Act in real time as a child in the early 90s, I've come to conclude that our moralizing of child support is a similar animal to the "reefer madness" stigma surrounding marijuana which we're just now kicking to the curb.

It's state-sponsored moralism, in essence. Motivated financially. #Fakenews, if you will. But we'll get to my rationale for that in a second—let's stick with our emotional motivation to help children, and try to find some common ground first.

I think it's safe to assume that the root of our emotional motivation for believing that child support payments are necessary is the belief that children need parents who are present and active in their lives. More specifically: that if parents can't be physically present in their children's lives, they should support their children's well being by supporting them financially. Because more money will help the children have a higher quality of life, which will be better for their development.

Right?

And this is a reasonable enough series of conclusions, until it's not. There's a fundamental flaw, here.

Giving money to a parent does not automatically create a more nurturing, caring environment for their child. We as adults all know that money cannot buy happiness and love. And before busting out the talk about my privileged "white" perspective (I'm Irish, thanks), consider my own lower middle class background, and rural community. I paid for my school by being a live-in nanny and keeping my GPA high enough to receive full Pell grants, and I've lived client check to client check for more of my career than I care to acknowledge (including as a young mother), so don't tell me I don't understand what it's like to not have money. What I *can* tell you is that even many of those at the bottom of the economic pool know that having more money doesn't make you happier. And we also know that even the best parents don't always invest in their kids, or make the wisest investments.

I love my white trash family. I wouldn't loan my brother $20, and I have to keep a close eye on my dad's barn, or it fills up with the overflow from my dearest cousins' hoarding habit. Bless their hearts—in the kindly Midwestern sense. Don't make me say more on the subject, or nobody will come to Thanksgiving dinner.

People aren't perfect. That includes custodial parents. It's okay.

I'm just pointing out that with absolutely no accountability or tracking of how child support payments are spent—or even what real expenses they're supposed to be paying for—we're outright naive in assuming that all child support payments are directly funding the healthy development of our next generation. Like, born in a barn yesterday naive. And no, that's not bigoted Neo-conservatism; that's just the reality of human nature.

Beyond all this, and more importantly: based on my research from early childhood educational grantwriting, I can also tell you that while income may have a correlation to healthy childhood development, the only causation to be found comes from children being highly involved in their parents' and extended families' lives.

In other words: money doesn't buy good family, but good family can buy you a lot.

Money can't buy loving grandparents, or good neighbors. Money also is no kind of replacement for the presence of a loving, stable parent. And it's kind of bizarre for us to create a system which equates the two, quite frankly. As in, "what the fuck kind of money-centric Twilight Zone is this," kind of bizarre.

So let's go back to the basics. What can we agree on, morally speaking?

I think we can all agree on one thing: our primary goal in all this is to serve the best interest of the child first and foremost, parents second. Yeah? Yeah.

So, if we're trying to serve the best interests of the child, why are we centering the issue around money? Why is our automatic assumption that what children living in a single parent home need in order to be well nurtured is for dad

to give mom money?

Same reason why Jeff Sessions and the other old, anthropomorphized bathroom mops who call themselves civil servants believe that marijuana is evil. Good old fashioned state-sponsored propaganda, in order to increase federal income and benefit key players.

No; really, and literally. It's just about the money. It only ever was.

Why child support really exists

In 1910, the US passed the Uniform Desertion and Non-Support Act, which criminalized willful abandonment and financial neglect of children under the age of 16. If we put this in the context of pre-WWI US society at the time, we'll recall that when this passed, we were: a) largely an agricultural society, with b) large families with many children to help run the farm, which c) operated functionally as businesses as well as families, meaning that d) when a patriarch of the household left, it was tantamount to a CEO abandoning his company in the net effect it had on the rest of family and its farm.

Not to mention the fact that in 1910, women's legal rights were severely limited. They couldn't vote; maintaining a career enough to support a family was…tough, to say the least. Although the pattern of expectation set by the 1910 child support legislature likely facilitated the development of what contemporary writer Ernest B. Bax referred to as "aggressive weakness" which has since flourished in modern feminism, its initial intention was quite practical. Its existence was necessary.

So you can see how, from the context of society at the time, this legislature made sense. Ironically, of all the child support bills which would come to pass, this bill–which was most vital to the children and families it impacted–was the most toothless. It wasn't enforceable across state lines, and it didn't really see much enforcement at all until 1950 (post implementation of FDR's social welfare programs), when the foundation for our current child support system was laid with the Social Security Act Amendment 42 USC, 602(a)(11). This bill effectively tied state-run welfare programs to child support enforcement, requiring states to enforce child support payments for the noncustodial parents of children receiving public assistance. The same year, another bill allowed states to enforce child support across state lines.

As a sidenote, this 70 year old bill is also the reason why when a woman who, to protect her and her child's safety (or for other reasons), chooses not to disclose the identity of her child's biological father goes to apply for WIC, she will be told she can't receive support until she coughs up the identity of her child's bio dad. Establishing paternity for support enforcement can lead to all kinds of horriffic and very real situations, like men being suddenly slapped with child support for a child they had no knowledge about–and in some cases which aren't even their biological children. There have been many public cases, and many more private, in which men have legally established through DNA testing that they are not the biological father, only to be told they have to continue to pay child support because the change can't be input into the system (no, I'm not making this up–not even a little). Due to legislature passed since then, establishing paternity for support also opens the door to paternal custody, which is how we get rapists successfully suing for custody of their rape victims' children in many states to this day.[1] See? Like I said: horriffic, on all sides. But I'm getting ahead of myself.

So why was this act passed in 1950? Was it to more strictly enforce child support, in order to capture that income for the agricultural families which needed it most? Nope; it was to attempt to pay for states' costs for the child-related welfare programs FDR had kickstarted. Which is why, if you're a recipient of child-related welfare (under what's called the TANF program now), you can expect some to nearly all of your child support payments to be garnished by the state in lieu of welfare.

Let me state the key part of that again, more clearly, for emphasis:

Child support enforcement was created by the federal government as a way for states to recoup the costs of providing child-related welfare.

It was not created with the primary goal of providing for the best interest of the child, or of protecting families. The 1950 Act—the one where child support actually gets enforced—has the express goal of recouping welfare costs to the state. Which is NOT the same thing as nurturing children or providing for families. Not even a little.

The 1974 Social Security amendment is even more of a doozy, precipitating the Child Support Enforcement (CSE program). As the Congressional Research Service's 2012 report chronicles:

"The CSE program was passed by Congress in 1975 with two primary goals. The first goal was to reduce public expenditures for actual and potential welfare recipients by obtaining ongoing support from noncustodial parents. The second goal was to establish paternity for children born outside marriage *so that child support could be obtained*."

Consider, again, the context of society at the time of legislation. In the 1970s, married nuclear families were the standard, and they were gendered more often than not: fathers were sole breadwinners, and mothers raised the children. Large barriers existed for women in the workplace. However, when California legalized no-fault divorce in 1969 and other states began to follow suit, the country saw a flood of divorces. Legislators sought a way to ensure families with children could maintain financial consistency post-divorce, in a society not yet structured for single parents to work. At the time, research showed that the single greatest cause for the rise in welfare costs was divorce–and it also showed divorced fathers' incomes going up post-divorce, while custodial mothers' went down. Meanwhile, the 60's and 70's promotion of free love and exploration outside of traditional religious dogma had led to a wave of children outside of marriage, which the State blamed for increases in the costs of entitlement programs.

Thus, the narrative of the deadbeat dad was formed.

Read it in the Finance Committee's own words in their December 1974 report on the CSE legislation: "The problem of welfare in the United States is, to a considerable extent, a problem of the non-support of children by their absent parents." The report also specifies that the goal of the new "CSE program would be to lower welfare costs to the taxpayer and *to deter fathers from abandoning their families*."

That's a pretty fucking judgemental and reductive conclusion to come to from such a complex situation, with so much social change in the air. And pretty damned presumptuous, if you ask me. Since when is it our government's job to tell us how we should structure our families? Isn't that antithetical to America's entire life, liberty, and pursuit of happiness ethos?

What's more, let's let the chill of that phrase sink in: *the problem of welfare*. This is legislative speak for "the cost to our bottom line". So that what. We can buy more tanks? Give Monsanto and BP more tax breaks? Give more bonuses to Wall Street criminals? Don't get me started.

This gymnastic, pseudo-economic moralizing is the basis of our entire child support system to this day.

A 1975 amendment also tasked states with creating their own child support collection agencies, which are known today as Friend of the Court.

A friend, indeed.

In 1990, Clinton administration officials made the following comments in support of their legislative crackdown on "deadbeat parents". Just listen to how, despite the fact that they keep mentioning the child's best interest, everything ultimately comes down to money.

"The failure to support children in this country is an outrage…ultimately born by taxpayers. The bulk of the uncollected is in the innerstate [which is code for urban] *market."*

Hello racism, our old friend.

"It results in many families not having the resources that they need to raise their children effectively and caringly. It means taxpayers are left footing the bill for those uncollected child support orders."

Ah, there it is: these urban, deadbeat dads are costing us honest taxpayers money. And we need to take it out of their flesh. Which is basically the message Bill Clinton sent, quite emphatically:

"Any parent who is avoiding his or her child support should listen carefully: we will find you, we will catch you, we will make you pay…if you're not paying child support, we will garnish your wages, suspend your license, track you across state lines, and if necessary, require you to work off what you owe."

And here comes the kicker:

"Child support enforcement is essential to the welfare reform effort."

There it is. Right there, in plain sight, where it's always been.

It doesn't matter how you feel about child support, or how normalized and moralized it's become in your worldview. None of that changes the reality that child support enforcement is designed to pay for welfare. Not to look out for childrens' best interest.

And no. Paying for welfare and providing for children's best interest are NOT the same thing, and I don't think I should have to explain why.

Of course, the irony is that less than half of child support recipients are on welfare (aka TANF), which means over half the program's participants don't even contribute to its financial goal. Burdened by ineffective and cruelly bureaucratic implementation, the program has never come close to succeeding in its goal of matching welfare costs.

The counterpoint

But Marjorie, you say, *there are many mothers who need that income, who have given up their careers to raise their children, and who wouldn't be able to pay their bills if it weren't for that support.*

First: I think it's actually pretty misogynist to assume that women will be in more need of supplemental income post-breakup than men. To believe women can't stand on their own two feet, financially.

Statistically, though, it seems to be unfortunately true. As of the most recent US census data, five out of six custodial parents are women; custodial mothers experience poverty at nearly twice the rate as custodial fathers; and mothers are 20% more likely to sue for child support than fathers. Mothers are twice as likely to not work at all than fathers are.

tl;dr - Custodial mothers work less and seek more child support than fathers. A lot more, if we remember that 83% of custodial parents are women.

And I think there are a few legitimate reasons for that–within limits. As we all know, women are typically more consumed with child raising particularly in the first six months, during breastfeeding and early bonding. One could generously round this all the way up to age three or four, if you wanted to be hardlined about children being with their parents instead of in daycare. This either prohibits employment or makes full time employment much more difficult for women disproportionately.

To a very debatable degree. I mean, I was taking client calls from my bed one week postpartum, so if you get to do nothing but laundry while you watch *Desperate Housewives* until your baby is four years old, you're a lucky fucking bitch IMO. But that's just my perspective.

Still, trying to work with a little one in tow is no small feat, and childcare costs are significant. With this in mind, I'm comfortable saying that it might be fair for a noncustodial parent to provide some level of financial support for a child's first five years, until they reach school age (and the custodial parents' potential cost for childcare plummet). But that's a period of five years. The real term limit on child support has been, and continues to be, anywhere from 18 to 21 years old depending on the state—sometimes even older.

$500 per month for one child for five years is $30,000. $500 per month for eighteen years is $108,000.

Over $100,000 in less than two decades is a lot of fucking money.

And $500 is just the baseline median. Child support is calculated based on income, so if the paying parent has a decent-paying job and the receiving parent chooses not to work at all (which is an option for them, legally speaking), that number can reach into thousands of dollars per month. This is perhaps one of the most capriciously arbitrary aspects of the whole legislature: that the amount is not based on the actual financial needs of the custodial parent, but on the incomes of the parents. What's more: support payments are NOT guaranteed to be recalculated if the paying parent's income goes down. Whether or not a paying parent's support can be lowered is entirely up to the judge, based on what they deem to be the parent's earning "potential".

This, in essence, means that Child Support Enforcement can legally require a parent to pay far more than they can actually afford, and/or force parents to remain in roles which are bad for their mental and physical health under the threat of being jailed for child support payments they can't afford. It also means that CSE empowers custodial parents to weaponize their children in order to continue to financially abuse their victims two decades after divorce. And no; these circumstances are by no means rare. They happen every single day, to real people--particularly those with the least financial resources to fund a legal battle. In the end, the practical and emotional impact on children is significant. And negative. Quite horrific, actually.

And all for what? Why?

Why do we assume that custodial parents can't be capable of financially supporting themselves and their school-aged children? That's a pretty big fucking part of the role of taking care of your children, isn't it—providing for them? Why would our legislature assume that a custodial parent in today's society isn't perfectly capable of supporting themselves and their school-aged children?

Hell, I know plenty of women (myself included) who have managed to start companies, finish law degrees while working full time, or freelance, all while successfully having and raising babies. Women are supposed to be good at multi-tasking and creative problem solving, right? I mean, let's be super honest for a moment: it's not like 98% of stay at home and/or nonworking custodial moms are feeding their family from their own garden and homeschooling their children (which is what my own mom did, while running a small business). So don't feed me the whole "being a mom is a full time job" line of bull unless you're in that elite 2%.

So what the actual fuck is going on, here?

A sexist, outdated model

It's amazing to me how a system can be simultaneously both misogynist and misandrist (that means being sexist against men, for those who aren't familiar with misogyny's counterpart), but child support manages to pull it off. It hammers us with the narrative of the deadbeat dad in spite of its assertion that gender bias plays no role in determining custody and support. And with 83% of all custodial parents being women, it's clearly a system that's misandrist in practical reality.

At the same time, the child support system also condescends to women by applying crutches that were designed to solve the problems of society 70 years ago. The handouts aren't helping our cause, ladies. We're supposed to be wearing our big girl panties by now, remember?

It's a piece of legislature which oppresses both men and women.

More empirically: our child support system is modeled after the needs of our society 70 years ago, not today. Families today are fluid, with a mix of genders and generations and remarriages. This binary, woman=nurturer, man=provider mentality is simply irrelevant. Single income households are not the norm anymore; most everybody works now, in some capacity—and those capacities are expanding. Independent contracting and flexible working is replacing the rigid 9–5 more every day.

So why, then, does our legislature assume that a single parent can't support themselves and their children once they reach school age?

It shouldn’t.

And, no matter how we feel about it, neither should we.

If birth control fixed boners...

James Skelton · 9 August 2019 · Archived copy · Original

In the fourth episode of season seven of NBC's hit sitcom *30 Rock*, protagonist and adamant feminist Liz Lemon attends a fundraiser with her boss Jack Donaghy. While there she hears Jack complain to several of his wealthy male peers that his tax dollars shouldn't go to fund "female promiscuity."

Unable to hold her tongue, Liz Lemon interrupts. "If birth control fixed boners," she says, "you'd get it free with your driver's license."

Now, just on the face of it, this is complete nonsense. There *are* pills that fix boners. Pharmaceutical companies have developed numerous medications to treat erectile dysfunction, and they're always working on more. None of these are "free with your driver's license."

Okay, but let's give Liz the benefit of the doubt and assume she was exaggerating just to make a point. Still, it got me thinking. Comparing birth control with erectile dysfunction medication is a common feminist talking point. In fact, it went viral in 2017. So what it exactly are they referring to? I decided to do a little digging.

Another feminist lie

When feminists try to justify subsidies for birth control by pointing out that the government subsidizes erectile dysfunction medication, they're being disingenuous. They're referring to the fact that the US Department of Defense spends upwards of $84 million on ED prescriptions through their Tricare insurance for service members and veterans. Is that really a subsidy? If we're going to call military prescriptions subsidies, I guess the US government also subsidizes acne treatments. More importantly, Tricare also covers birth control. Service women can easily get prescriptions for everything from the pill to implantable contraceptives, some even without a copay.

Now that we've established that there's no favoritism in the US military regarding birth control versus erectile dysfunction treatments, let's see if this equality extends to the civilian world.

As usual, it's actually men who are discriminated against

Let's stop talking about hypotheticals and take a look at the actual state of healthcare in the United States.

Free or partially subsidized birth control is a global phenomenon. Countries all over the world provide free birth control to their women, and many more provide cheap birth control subsidized with taxpayer money.

The United States finds itself among these ranks. Passed in 2010, the Affordable Care Act, also known as Obamacare, required employers to pay for their female employee's birth control with a zero-copay plan thereby forcing male participants–and female participants not on birth control–to specifically subsidize their insurance. Public plans such as medicaid and medicare also provide the pill without copay. This does not even include the federal and state subsidies provided to Planned Parenthood and other organizations that prescribe contraceptives to women.

And Viagra?

We've established that there are plenty of subsidies for female birth control, so let's see if that's the case for ED medications. Well, no, it isn't.

Besides the DoD's purchases of ED medications for servicemen, the government doesn't subsidize these treatments. Medicaid covers the prescriptions as any other with a copay, and most Medicare plans do not even cover them at all. Additionally, there is no mandate from the government that private plans must cover ED medications, and there are no publicly funded clinics devoted to doling out Viagra prescriptions.

Funding promiscuity

Of course, when feminists make the argument that the government subsidizes Viagra, they're trying to fight back against attempts to *defund* their subsidies that already exist. Many campaigns to end the birth control subsidy argue that taxpayers shouldn't have to fund female promiscuity. The idea then is that while birth control gives women sexual liberation because they can avoid pregnancy, erectile dysfunction medications do the same for men–allowing them to have sex when they otherwise wouldn't.

It seems feminists forget that there's a much better analogy to female birth control–male birth control. From condoms to vasectomies men also have contraceptive options. Considering that the government gives men the vast majority of child support payments–and higher payments at that–thus making men responsible for children they often didn't even "choose," it seems like if birth control is a right for women, it should be for men as well.

Birth control inequalities between men and women

Back to the military, while Tricare does cover surgical sterilization for both men and women, it covers the female diaphragm without covering condoms or spermicides.

Furthermore, Obamacare requires no mandate for male birth control. Insurance companies do not have to pay for condoms, spermicides, vasectomies or any of the recent breakthrough treatments in male birth control.

Why the double standard?

If you can finally get feminists to admit they're actually being favored with free or cheap birth control instead of the other way around, their argument usually tries to claim that birth control has a social benefit by preventing low income children that would otherwise be subsidized even further by welfare programs. Despite the fact that the US actually has a lack of fertility, not an excess, even if this were a benefit of subsidized birth control, wouldn't that benefit be enhanced by paying for men's birth control too?

Regardless of which side of the aisle you find yourself on, you have to admit there's a double standard here. Why are people fighting so hard to defend a current subsidy for women when one for men doesn't even exist? Why are laws getting passed in the 21st Century that provide unequal advantage for one gender over the other?

The gender politics will always bring on outrage, but whether you're in favor of a subsidy or not, surely you're in favor of equality. Lies and half-truths about government favoritism are definitely not the way to get there. The United States does not somehow fund men's sex lives while giving women the shaft. In fact, like in many of these debates, it's the exact opposite.

Dr. Ezekiel Young and Stony Brook Children's Hospital, "Known Genital Mutilators"

Gary Costanza · 10 August 2019 · Archived copy · Original

[image]Dr. Ezekiel Young of Stony Brook Children's Hospital in NY have been placed on the "Known Genital Mutilators" directory at neonatalcutting.org.

Here's some info about him:

"Personal Statement
Urological problems are stressful and challenging for children and their parents. My goal is to ensure access to the best treatments, the most current and accurate information, and solutions that are as easy as possible for patients and their families.

Education and Training
Medical School: Warren Alpert Medical School of Brown University
Residency: University of Miami/Jackson Memorial Hospital, Urology
Internship: University of Miami, Surgery
Fellowship: Johns Hopkins School of Medicine, Pediatric Urology"

As far as Dr. Young's statement about "current and accurate information," he and Stony Brook Children's Hospital are sadly lacking. Under "Definitions," we read:

> ***Newborn Circumcision*** – This surgery removes the foreskin or loose tissue covering the penis. It may be performed for religious, cultural or health reasons.

As Young can plainly see, the foreskin isn't "loose tissue," but tissue that is fused to the penis and not loose at all.

And, the "solutions that are as easy as possible" are to *avoid* and not *promote* risky and unnecessary surgery on newborn babies. "Easy" is taking your newborn baby home as a happy, whole baby, with all his intact body parts, not bleeding, traumatized, and untrusting of his new world and supposed "caretakers." After all, we ban FGM for the same reason, so why does this hospital and Dr. Young make blood money on mutilating babies and selling their body parts?

Dr. Young and the hospital violate human rights law, the right to bodily integrity, the right to protection from physical harm, and their very own Hippocratic Oath, "First, do no harm."

Nowhere does the hospital or Dr. Young give information about the risks and controversy surrounding circumcision, or the fact that it is medically unnecessary. You can read about that and view informative videos here at neonatalcutting.org.

His practice info follows:

(631) 689-8333
Stony Brook Medicine
101 Nicolls Road
Stony Brook, NY 11794

Why you should stop trying to be “manly”

Michael Blankenship · 11 August 2019 · Archived copy · Original

Maybe I should try smoking more cigars. Or maybe I could buy a few guns. What about the gentlemen’s club down the block? No. That’s a bad idea. Maybe I could buy a bottle of whiskey and drink it straight. That would surely do the trick. Damn, I wish I could grow a decent beard.

You’re not always plagued by intrusive thoughts about your obvious lack of masculinity.

But then you’re around *other* men…

Ya know? The ones that put your own manliness to shame…

… and you can’t help but notice that you’re a little shorter, a little fatter, a little more socially awkward, a little less confident, or a little less charming with the lady folk.

Then some guy—a real macho dude—eyes your date without even noticing that you’re the one holding her damn hand.

It’s time.

Time to become more manly.

More confident. More handsome. More approachable. Funnier. And smoother with the ladies (or *your* lady).

How?

Start by cutting the crap.

Why do men think growing a beard or building more muscle makes them more manly?

Why’s it manly to drink scotch on the rocks?

Or to shave with a straight razor?

Or to be un-emotional?

What makes the collective “man’s man” stereotype so… well, *enticing*?

Why do lumberjacks, cowboys, and rich businessmen define manliness and, more importantly, why do *you* buy into it?

The answer is simple and boring.

It’s the same reason that women wear make-up. That they wear push-up bras and high-heels. That they expect guys like you to pay the check after dinner.

In other words, the sense of manly satisfaction you get from smoking a cigar is akin to the feeling a woman gets when putting on red lipstick.

(Still feel manly?)

Point is, the 21st century stereotype for “manliness” has been defined, shoved in a corner, and told to stay put (much like feminism).

Who did it?

“Powerhouse” porn actors, John Wayne, Thor (my wife’s personal fav), and lots of other “man’s men”.

Ultimately, our 21st century culture.

And you ‘n I have suckled at the breast of popular wisdom for far too long—hundreds of years, actually.

Manliness wasn't always "manly"

Did you know that dudes used to wear high-heels without being laughed at? Actually, a king started the whole thing (King Louie XIV).

Dammmnnnn.
Or how about that in ancient Greece, a small penis was desirable while a big penis was foolish and ugly?

(*"I'm moving to ancient Greece!!"*)

Or that homosexuality and bisexuality was all the rage in Ancient Rome?

Or that pink was a man's color before 1940?

So…

What changed?

Well, let me start with what *didn't* change: **men**.

Fundamentally, we're the same as we were 50 years ago, 100 years ago, even 1,000 years ago.

Evolution doesn't happen that fast.

The only thing that changed was our culture: the movies we watch, the advertisements we see, and the things we're told as children.

And those influences didn't change because of divine intervention by a masculine god that is progressing us ever closer to our cosmic mojo.

Our definition of manliness changed for one reason and one reason only: because time passed and time changes things.

But what does that mean for your gusto?

What does believing that manliness is relative do to your… well, manliness?

It makes you less of a wimp.

Let me explain.

Why YOU are manlier than your biggest-bearded friends

You can't rely on your culture to define manliness (it's just a result of macro-influences), you can't rely on John Wayne, and you definitely can't rely on your annoying "friend" who thinks he's better (manlier) than you.

So how the hell're you supposed to become more manly…

…if manliness is *relative*!

Here's the good news: Biologically, you're a man.

You happened to have enough Y and X chromosomes (one of each) for the doctor to say "It's a boy!" when he pulled you from your mama's no-no square.

And since you're a boy, shouldn't you get a say in what defines "masculinity"?

It wouldn't, after all, be fair to define a Springer Spaniels' traits before closely observing (or asking, if we could) several dogs of that breed.

And it isn't fair to define who *you* are without first consulting… well, you!

And even if you *are* different than the majority of men (shorter, fatter, uglier, louder, flamboyant-er, etc), the way that you act/look/think is masculine by definition…

…because *you're a man!*

The sooner you accept that—that who you are right now (who you *really* are) is the manliest and most attractive version of yourself—the sooner that you're going to find your confidence…

…that you're going to intimidate other men without trying…

…that you're going to attract other women without even looking their way…

…that you're going to be the pleasant spectacle of every party.

How do I know?

Because these confident men already exist, and you can't help but stare.

The least manly thing you can do...

You've seen them.

At the party, they're like a magnet. They're funny, interesting, confident. They strike curiosity into the mind of everyone around them.

At work, they perform better than you without even trying. They sell better, get more raises, and talk with co-workers like family.

They're not everywhere, but they *do* exist.

And every time you see them, you can't help but watch them with a benign curiosity.

Why are they so confident in who they are? Why are they so happy and careless?

The answer is simple and a bit too touchy-feely for your taste.

They've accepted themselves for who they are, as they are—perceived flaws included.

And by so doing, they've found courage. They don't need to prove anything to anyone. They don't need to drink liquor straight or grow a big beard to become manly. They could be short, tall, fat, or skinny. It doesn't much

matter. What matters is their presence—their confidence and kindness.

What's the *least* manly thing you can do? Change who you are to please other people (sub-miss-ive).

Point is, when you know who you are, when you *accept* who you are, you're more attractive. You're more manly. And you're *far* more interesting.

Want to be manly?

Embrace your worst qualities.

Ready to make your worst qualities manly?

You could try drinking whisky straight.

You could try buying more guns.

You could even try the Gentlemen's club.

Hell, you might even enjoy some of those things and feel manlier afterwards (I know I sometimes do).

But if that's not who you are *naturally*, that feeling is fleeting. A mask. A facade. Something you wear around friends, but take off around family. It's not who you *really* are. And that's why you're still lacking confidence.

You see, the answer isn't to try on more masculine stereotypes to see which fits, but to accept that who you are and what you choose to do *is* masculine by definition (you're a man, aren't you?).

Once you accept that, you'll be un-ignorable at the parties, girls will find you more attractive, your spouse will want more sex, and other guys will look at you, wondering, *Why is he so much more confident than me?*

You will have found your confidence. And nothing is more "manly" than confidence in who you are, as you are.

*First published at Get Your Gusto Back.

Men committing suicide: A response to Louise Perry

John Davis · 14 August 2019 · Archived copy · Original

Louise Perry has written a controversial article for *Quillette* titled, "Time to Stop Using Suicide for Political Point-Scoring." Ms. Perry's article is about *men* committing suicide. Her conclusion is that men, and men's Rights Activists (MRAs), are using the gender suicide gap as a means of scoring political points against feminists and feminism (as opposed to being a genuine effort to solve the problem of the gender suicide gap). Ms. Perry implies that men are at fault for the gender suicide gap and men committing suicide. Her article is premised on almost every fiction and myth about male suicide that is currently in fashion among intersectional feminists (for example, gynocentric readings of data, the attribution of toxic masculinity, dismissals of misandrist affect). My article addresses those myths with some information about the realities of the gender suicide gap and realities about men committing suicide.

Let's start with Ms. Perry's assertion that men commit suicide at about twice the rate of women worldwide. That statistic understates the problem. The worldwide gender suicide gap is about 3.2 to 1, with men committing suicide more than women. In some developed countries (such as the U.S. and India) the gap is closer to 4:1. In younger groups, such as in the U.S. in the age group 15-24, the gender suicide gap is over 6:1.

[image]

Young men committing suicide worsens the problem because when a young man commits suicide, it exacerbates the gender suicide gap. Young men committing suicide means that many more years of men's lives are lost in the gender suicide gap than if older men commit suicide.

[image]

The complete toll on men, as a gender, from young men committing suicide, is incalculable.

Ms. Perry presents a myth that the gender suicide gap is caused by men's toxic masculinity keeping them from discussing their feelings. This is a thinly disguised victim-blaming tactic. Ms. Perry suggests that if men engage in "cuddling groups" with other men, then, they will overcome their toxic masculinity, become less-defective men, and cure their depression and suicide by "talking about their emotions." Science presents us with a different reality. We know from extensive studies, that men's biological DNA markers respond in the exact opposite manner as women to major depressive disorder. Men do not respond to talk therapy as women respond to it. Men require a special kind of intervention known as situational distress therapy. Notwithstanding massive amounts of money expended for women's health, not one penny has been allocated by any governments, or institutions, to study the special types of therapy necessary for men with clinical depression.

Ms. Perry then goes on the accuse MRAs of being extreme by suggesting that the gender suicide gap is due to "persecution of men by feminists and their allies." This belief by MRAs is hardly extreme. It is well grounded in analysis of Western laws, and, Western institutions. If we analyze raw data regarding male suicides, we can infer some general conclusions from the data.

[image]

These data show that the gender gap in suicide is constant throughout men's lives, and that men are more at risk for suicide than women throughout their entire lifetimes. What this graph also demonstrates is that the gender suicide gap widens when men are forced into contact with our misandrist and male-oppressive institutions (such as education, the workplace, the military and, in old age especially, our medical institutions).

The next myth Ms. Perry advances is that women attempt suicide more often than men. In Ms. Perry's words: "This isn't intended as a 'gotcha' to the anti-feminists. Well, it is a bit I suppose—I am tired of hearing people bang on about suicide statistics when they're ignorant of the facts." Ms. Perry's accusation that MRAs are ignorant is ironic. Her information comes from one study in Germany in which the authors (with amazing confirmation bias)

concluded that women reporting to physicians in emergency rooms that they had suicidal ideation meant that women attempted suicide more often than men. The source of this myth appears to be a study (Hegerl et al., 2009) completed in Europe, and, analyzed by the Psychiatry Department of the University of Leipzig.

The data collection on the study was very good to excellent. Consequently, the data is sound. However, like much of feminist advocacy research, the article draws some specious and spurious conclusions regarding the rate at which "women" as a gender, attempt suicide. It is clear from the analysis in the report that the authors intended, when they set out to write the article, to conclude that although men are more likely to engage fatal suicide methods, women (as a gender) are three times more likely to attempt suicide, therefore, women represent the most victims of clinical depression and suicidal ideation. The actual data do not support those conclusions.

First, the data counted suicide attempts by the same woman more than once. If a woman attempted suicide 6 times, unsuccessfully, the researchers counted that as 6 suicide attempts by women. Women tend to use equally lethal means of killing themselves, such as drug overdoses, the same as men. There is, however, a high probability that a person who ingests a drug overdose will be discovered before they die, and, given treatment, or, that they will change their minds and seek treatment. Men tend to use less tentative means. In the U.S. they use firearms (which may be an indication that men suffer much more seriously than women when they form suicidal ideation). In Europe men are most likely to hang themselves which is almost as irrevocable as the use of a firearm. (The studies prove that the means of committing suicide being available have no effect on the rate of suicide.) Since women choose revocable methods of suicide, it should be obvious that they will survive suicide attempts. If they survive suicide attempts, then, the same women are making the suicide attempts over time, instead of more women attempting suicide than men.

Second, the data are confused and non-homogenous. In some cases, the data collected were not how many actual suicide attempts were made (the data from emergency rooms accurately shows actual number of suicide attempts when the victim seeks treatment). Some of the data sources for women, however, were not SSAs (Serious Suicide Attempts); they were merely reports to physicians that the woman had attempted suicide, rather than an actual documented event of suicide (such as we would receive from emergency rooms).

Having recited stereotyped myths about men committing suicide, Ms. Perry concludes her article with a litany of gender stereotypes, about men, that firmly affixes the blame for male suicide on the victims. Addressing all of Ms. Perry's false stereotypes about men is beyond the scope of this response. However, we can point out some important considerations that Ms. Perry carefully avoided in her article.

Recent conclusive studies (Stemple, Flores, & Meyer, 2017, for example) show that men are victims of women's sexual assault at about the same rate as the other way around. Intersectional feminists, such as Ms. Perry, vehemently deny these realities. Feminist researchers (Dario & O'Neal, 2018; Elliott, 1994), however, have conclusively demonstrated that men suffer from sexual victimization from female perpetrators as much, or more, than women suffer from male perpetrators. We live in a "culture of denial regarding the prevalence of women perpetrating sex crimes against men," in the words of feminist researcher Dr. Miriam S. Denov (2004). This denial covers up one of the most serious factors pushing men to suicide, and which drives the gender suicide gap. Men are very vulnerable (especially as boys and young men) to sexual crimes perpetrated against them by women and girls. The sexual assault of boys and men has a delayed effect. As the male victim matures, the sexual assault has interfered with his neurological development and the development of his psycho-sexual skills. This interference results in the boy, as a man, being socially isolated and subject to major depressive disorder. It is also important to note that research (Seney et al., 2018) proves that clinical depression in men biologically compels them to sexual dysfunction and substance abuse.

Putting all political points aside, if we are going to address seriously and professionally the gender suicide gap (instead of blaming men as the victims), then we need to use reliable, unbiased measures to assess data, such examining what comprises one's "overall life satisfaction" (Stoet & Geary, 2019). In addition, we should take the following seven steps to curtail male suicide:

[image]

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That woman in Cyprus is Freya Heath

Anonymous Contributor · 15 August 2019 · Archived copy · Original

Freya Heath Arrested for Falsely Accusing 12 Israeli Teenagers of Raping Her

The English version of the Israeli Internet newspaper *Ynet* first reported the story of events in Cyprus when a woman, now identified as Freya Heath (despite media attempts to conceal her identity), reported to police that she had been violently raped by a gang of young Israeli men. However, Ynet now confirms that it was Heath who allegedly committed a large array of sexual offenses — including the solicitation of minors to engage in sex with her by offering alcohol. She also reportedly solicited other adults to commit acts of violence against the teens in retribution for a sexual assault that never happened.

Why? Because one of the teens rejected her sexually.

Freya Heath

Heath confessed that she went to the teen's room and she meant to have sex with them.[16] During the act one of the minors (who presumably rented the apartment) reportedly came into the room. According to the young men, she offered him sex with her as well. That minor claims he declined the offer and she was so offended and hurt by the rejection that she decided to file a false rape claim. Heath allegedly filed the false accusations even against young men she had never met, not just the ones who had consensual sex or declined her offer.

This was confirmed by the teen's lawyer, who also claims that Heath's initial testimony contradicts her other versions of events that she gave police. Regarding the accusation concerning a leaked video of the consensual encounter, the lawyer explained that the woman also never claimed during her testimony that she refused the videos to be taken. In fact, the videos appear to show a consensual sexual encounter.

Heath's illicit conduct has been all but overlooked and ignored by the media, which continues to portray her as the victim and the boys as offenders. Offenses she has allegedly committed include:

1. At least 4 accounts of sex with a minor (age of consent in Cyprus is 17)
2. Solicitation of minors (to engage in sexual activity)
3. Solicitation of minors (to engage in alcohol consumption)
4. Solicitation of a minor (regarding violation of law)
5. Fraud
6. False complaint
7. Giving false testimony
8. Interference with public order
9. Causing public mischief

And now the chain of events, step by step:

18 July

Israeli media reported that twelve Israeli youths were arrested in Ayia Napa, Cyprus on suspicion of raping a British tourist. The alleged rape[image] took place the night before and it supposedly occurred in a hotel room. According to her testimony, Heath said she had sex with one of the Israeli boys who would later turn out to be the prime suspect. She also claimed it was not the only encounter and was preceded by several others.

According to the original version, the incident on the night of 17 July was different from her earlier sexual encounters and the main suspect violently raped her. She claimed that he ignored her crying and invited 11 other friends to participate in raping her.[3,4,5] She claimed that two boys held her by force and raped her. Some wore condoms and some not, she alleged. It was then that she recognized 12 faces. That was the version she gave to *Daily Mail*. She said the rape was brutal; that it went on for over an hour and she claims she was released only after she collapsed[1,9]. She claimed that she escaped from the room and told two of her girlfriends that she had undergone a gang rape.[13]

Heath also spread the story that she was raped among other British tourists. This reportedly prompted a mob to form, to attack and brutalize the accused young men. Heath claimed to have stayed in the hotel medical clinic until police arrived. Police then took her to the hospital where she underwent a rape test.[3] On the same day, it was reported that nine of the boys denied any connection to her, and the remaining three claimed that they had consensual sex with her. One man claimed to have had *full sex* and the other two *sexual acts.*[6]

An attorney for the accused teens said they had been beaten by investigators that day to make them incriminate each other and that he had videos supporting the boy's version.[7] They were detained in separate locations between Larnaca and Nicosia, and DNA samples were taken from them.[2]

20 July

It was reported that a friend of Heaths' had told the head of the investigative team that she had "previously complained about being gang raped and received financial compensation". She stated that Heath was working in Cyprus as a stripper. This is the first evidence that she wasn't a "tourist".[10]

24 July

The girlfriend of one of the accused men, Yonah Golub, said that as soon as he was arrested she provided the police with an alibi, showing a selfie they took in bed in another hotel at the time of the alleged attack. "When he was in my room, I went down to buy us a drink, something sweet. I asked him what kind of drink he wanted. I showed them that he was in the room at that moment because the key was not on me."[11,12]

25 July

Police reported that they recovered videos from the boys' smartphones and that three other teenagers gave a consistent statements that they were staying outside the hotel room where the alleged rape occurred and were not allowed to enter it except with Heath's permission (after being solicited by her to engage in the orgy). Apparently one of the boys who was out, or another one wanting to return to his room, refused to have sex with her, a rejection which reportedly caused her to become very angry.

27 July

A drastically different picture began to emerge which was different from the initial one: Heath was neither a tourist nor a stripper but worked as a hotel hostess. The DNA findings showed three signatures that did not belong to any of the twelve arrested boys, indicating that she had sex with three other men just prior to the alleged gang rape. Several more of the accused men presented alibis. Of the twelve juveniles identified on 18 July as her rapists, it has become clear that some were never in room where the alleged rape occurred. Some of the boys didn't even know each other. The accused young men came to Cyprus in three different groups.

One of the accused, Yonah Golub, was with his girlfriend in Luna Park and McDonald's and then returned to their room where they took a selfie in bed.[5] He photographed himself with his girlfriend in their bedroom, later napping at the time of the alleged rape. He woke up when police officers broke through the door of his room. Golub insists he did not know the woman who claims he raped her.[15]

28 July

It was reported that the last of the suspects were cleared of suspicion and released, while Heath was arrested after confessing that she had invented the rape story. "There was no rape," the Cyprus police said. According to her confession, sexual relations did not only occur with her consent, she, in fact, initiated them. Moreover, she stated that they did not stop because the sexual encounter was being filmed but because another boy entered the room. It was apparently the young man who was offered sex and refused it. When it happened, the British woman was so offended and angry that she took revenge by falsely accusing 12 men.

The media has falsely served the narrative that the boy had thrown her out of the room in a degrading manner, causing her to file the false accusation. Yet, the statements above refuted the fake news reports and revealed the true nature of the event.[1,8,16] An abundance of evidence helped police get the confession out: according to the CCTV, she left the room fully dressed, the rape test found three other men's DNA who were not among the 12 Israelis she was accusing, and the videos recovered from the cell phones showed her having consensual sex — no signs of resistance. Fully sober.

29 July

Finally, the news came out that the real reason for the false accusation was not the one young man ejecting Heath from the room but that one of the boys refused to have sex with her. She was told no, and accused 12 men of rape.[16]

The story of the video distribution is probably more fake news, invented by the media: the videos were most probably leaked – the question is only by whom.

Let's start with some facts and details in this regard and repeat some of them:

[image]On July 18, 12 Israeli youths were arrested in Ayia Napa on suspicion of raping Freya Heath. Various media reports in Cyprus have claimed that before they were arrested, there was an attempt to lynch them. They were reportedly beaten by many British tourists and were hiding in their rooms after the false accusation was spread around. Some of the boys were reportedly injured and one of them said his nose was broken. This was the situation in which the police arrested them. Already on the same day, the boys' lawyer claimed that he had videos supporting their version of events. This is a critical detail as the lawyer meets with detainees after the arrest and receives all information and materials from the police. This details inform us that a short time from filling the accusation, and the arrest itself, the videos were in the hands of the police and provided to their lawyer.

On 25 July, the Cypriot police reported recovering the videos from the boys' smartphones. The boy's phones had been confiscated by the Cypriot police at the time of the arrest and later handed to their lawyer. This chain of events clearly demonstrates that the arrested boys couldn't have spread the videos. They simply did not have enough time for this. Thus, previous allegations that they were leaked by the boys are demonstrably false. As the boy's lawyers said: "The videos were unfortunately distributed even before the boys' were released"[17] or as a preventive measure to protect themselves from false accusation.

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[1] https://www.timesofisrael.com/cyprus-court-remands-uk-tourist-who-said-she-made-up-rape-claim-against-israelis/

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[11] https://www.maariv.co.il/news/law/Article-709584

[12] https://www.mako.co.il/news-law/crime-q3_2019/Article-66a83b8c3a52c61027.htm

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[14] https://www.ynet.co.il/articles/0,7340,L-5559474,00.html

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[17] https://www.mako.co.il/nexter-internet/Article-0d40927b05c4c61026.htm

Videos of the alleged rape can be found here. **NOTE: This link is NSFW**

http://boards.4chan.org/pol/thread/222386636/will-you-be-chipping-in

The cover image is a stock image and is not intended to represent the false accuser.

A bit of a giggle

Mark Dent · 16 August 2019 · Archived copy · Original

I've always been confused by the mixed messages I have received on the subject of female sexuality. From an early age the standard observation was that women had very little interest in sex and even less interest in the naked male body.

Whereas we males react instantly to sexual stimuli in the form of naked or even semi naked women, females regard the penis as an object of amusement, something rather inconsequential other than for a laugh when having drinks with their friends.

The idea that women lusted after men or felt the slightest tingle in their nether regions when they observed a youthful, muscular man in his prime digging trenches in their backyard or chopping wood on a burning hot summer's day was as ridiculous a notion as suggesting the moon landing was faked.

But my anecdotal observations seemed to suggest something different.

[image]

As a young boy I remember the public interest when male celebrities posed naked for women's magazines. The magazines flew off the shelves.

I heard the *oohs* and *aaghs* from the female spectators when a male player removed his sweat soaked shirt during the break as he sat courtside.

I saw women flinging their underwear on to the stage as Tom Jones belted out one of his iconic songs.

I heard the electric screams of thousands of young women as Elvis shook his pelvis or the Beatles simply walked on stage.

As I grew, I continued to be informed that this was all tongue in cheek fun and in no way indicative of women's interest in or desire for the male body.

I remembered reading a book on the Beatles and the extraordinary lengths women went to in order to sleep with any of the fab four.

I saw endless footage of young women in a mindless frenzy when they actually had an opportunity to be close enough to actually see these men let alone touch them.

What was this behavior other than clear proof that girls and women do indeed experience sexual lust and a desire to have it satisfied?

A couple of decades ago, Hen's Nights became very popular. The term is simply a descriptor for a night when a woman on the cusp of marriage goes out with her girlfriends for one last wild night before matrimony reigns her in.

Let's just have a closer look at this paragraph which I have copied from a page promoting Puppetry of the Penis for private Hen's parties.

We have been operating private parties in Victoria since 2005. It is a great alternative for hens nights. There is of course male nudity but it is a non sexual comedy show with lots of laughs. The mums and the nanas love the show too. We have proudly been a part of over 3,000 hens parties since we began offering this service.

The woman who owns the business assures her readers and prospective clients that there is of course, male nudity, but it is a non- sexual comedy show with lots of laughs. Why even mums and nanas love the show so it can't be remotely sexual. They have had three thousand such parties to this point in time and the sky appears to be the limit. That's a lot of women keen for a bit of a giggle with the girls!

Imagine promoting a Buck's (Stag) night with the same comment explaining how dads and grandpas have a great

time viewing the naked women as they play with their breasts so it's clearly all a bit of a laugh!

I know just the reaction such a claim would bring.

Dirty old men

Why bother to have naked men demonstrating origami with their penises at all if it is all about comedy and having a good laugh? Why don't the girls hire a comedian if it's laughs, they are after? It is truly disingenuous to deny that part of the allure of this entertainment is the nakedness of the men and perhaps the size of their dicks.

Women attending male stripper shows proffer the same standard explanation for their choice of entertainment-it's a bit of a laugh and a fun night out.

[image]

I can think of countless ways these women could have a fun evening out without any danger of encountering even one exposed penis all night.

These evenings are generally accompanied with penis shaped straws, penis toys, vibrators and dildos and any other type of phallic symbol you care to think of.

But it's not what you think. No really-it's not. It's all a bit of a lark and a giggle. Do you actually think we *like* looking at penises and naked men?

Paleeese!

This would be accompanied by a headshake and eyeroll just to emphasize the sheer insanity of such a suggestion.

If women were honest about their more hidden motivations about attending male stripper nights it wouldn't bother me. What's good for the goose is good for the gander. But it is the constant downplaying of the sexual stimulation and pleasure it may bring with the pretense that it's all about having a bit of fun, which grates. Perhaps male suggestions that they purchased Playboy magazines for the articles drew a similar response from women but that comment was usually a self-deprecating dig by men at themselves.

I think this "it's all a bit of a laugh" routine has worn thin over the years. I think it has provided women with the perfect camouflage for their natural interest in naked men and their genitals.

Nurses and teachers alike have oft used the, "Oh it's nothing I haven't seen before" line, always accompanied by an eye roll or look of concentrated disinterest just to underline how boring the very idea of her having to see you naked really is. In fact, it was probably the very last thing she ever wanted to contemplate-possibly even more distasteful than a forced enema.

I still remember a boy around nine or ten coming to the staffroom and telling me in tears that he had been hit in the testicles. I took him to the first aid room and told him to lie down on the bed and have a rest. A female teacher had accompanied me and asked him to pull down his pants. She actually touched his testicles and then told him he would be alright. She made a comment along the lines of, "I'm a mum and I've seen it all"-nothing to see here.

This was back in 1985 but I still recall being stunned by the presumption of the woman. I was not willing to touch him as a fellow male yet she felt no compunction in doing it.

I am not suggesting she got any kind of sexual gratification from her action but that is the point isn't it? I don't *know* and never will. She was protected from any hint of a suggestion that what she did was in any way inappropriate and I think most women know this even if it isn't a conscious thought. She was a woman. She was a mum. If I had even mentioned the incident to another teacher, they would have shrugged their shoulders and moved on. What do you imagine would have happened had I inspected a girl's vagina after she claimed it was hurting?

One female teacher used to ask the grade six boys (aged 11 or 12) to tense their biceps and she would feel them and stroke them just long enough to make me very uncomfortable before announcing who had the biggest biceps.

Another female teacher of preps (five-year olds) often regaled her associates with witty jokes about the little boys who played with themselves unconsciously and her favourite line for boys who asked to go to the toilet at an inopportune time was:

"Tie a knot in it!"

Female teachers routinely entered the inner sanctum of the boys changeroom when we took the kids to their swimming lessons. No male even thought about entering the girls' changeroom. If we had, the outcome could well have been catastrophic.

This same double standard is in play in the wider world of professional sport. Female journalists are free to wander about the men's changerooms but male journalists are nowhere to be seen in sportswomen's changerooms while women are in a state of undress.

Here's a comment from Robin Herman, the first female journalist allowed access to the male changerooms.

'One afternoon, taking a shortcut to catch a visiting team's practice, I accidentally walked in on a small group of athletes, long after practice and the dressing room had closed to reporters. They were in, er, full bloom, comparing the size of their equipment.

We were all embarrassed for a moment, and I quickly carried on. The next day, we shrugged it off and everything was normal. You know, for the dressing room.'

Again, I ask you, imagine if this same incident involved a male journalist and a group of female volleyball players.

I was just taking a shortcut…honest to God!

This is one of the reasons why our legal system has been so lenient and forgiving when it comes to alleged sexual misbehavior by females. Men can simply not believe that women are actually interested in sex or aroused by the power they hold over those who are under their control. Most of them had been raised on a steady diet of the same guff I was force fed for the first twenty or so years of my life.

One judge did treat a female sex offender with the severity her crime deserved and the defendant expressed her dismay.

"Ronk received the punishment with shock, expecting a lower sentence (the range of punishment was zero to fifteen years), to which Judge Grant replied: "[i]f this was a male teacher who had been involved with a 15-year-old female, there would be people here hanging from the ceiling trying to get every drop of blood . . . [b]ut because it is a woman, there seems to be a winking about what happened"

The article (linked above) mentions the fact that female judges mete out harsher penalties for female perpetrators than male judges. This comes as no surprise to us.

Perhaps there was and still is a sense of acute discomfort at the thought of women being sexual predators or abusers. Mothers, aunties, sisters capable of sexual abuse or sexual sadism? Unthinkable. Impossible.

I have heard survivors of abuse at the hands of their mothers express the same sentiment. So deeply ingrained is our society's beatification of women and motherhood in particular, that even boys abused by their mums felt it was the ultimate shame and something they could never speak of as the backlash or disbelief from the broader society would be shocking.

Fathers raping and abusing their kids? Of course, they're a dime a dozen according to all "reliable" sources, particularly Hollywood movies. Mothers? How dare you speak such an abominable lie?

"Sexual assault specialist Holly Richmond PhD, believes our society has trouble seeing women as sexual predators "because…we can't even see them as sexual beings other than how they have been defined by the traditional male gaze." She continued, "Women can be sexy, but when it comes to female pleasure for it's own sake (not her partner's) and for her own sexual self-efficacy, we tend to take that much less seriously. To give a female sexual predator that

much sexual power is culturally antithetical to what we've been taught."

Given these assumptions, Stemple told me, "Women who perpetrate sexual abuse are more likely to be portrayed as misguided than predatory."

It has only been through the advent of social media that the truth about women's capacity for sexual abuse and sexually predatory behavior has become known. There are countless examples of this hitherto hidden problem to be found with a quick Google search. Hundreds of women have raped and sexually abused the boys in their care. But this, I believe is the tip of the iceberg, as the shame involved in saying your mum sexually abused you is so deep to this day, that this crime is seriously underreported.

If women still struggle to speak of abuse by their father in a culture which drowns us in the idea of male sexual deviancy how much harder is it for a young man to speak of his abuse at the hands of his mother?

Another aspect of this rarely talked about predatory sexual behavior can be found in the seedy world of groupies.

This is an issue which has always caused me deep consternation. From an early age I witnessed girls becoming unhinged whenever a celebrity, however minor, was in their general vicinity. I didn't initially link the hysteria with sexual arousal but what else could explain such out of control behavior? Why did they tear at the clothes and hair of the Beatles? Some suggest many girls lost control of their bladders at Beatle concerts such was the power of the spell the Liverpudlians cast over them.

Is this the behavior of people who enjoy listening to a group's music?

I always felt resentment whenever I read yet another article demanding young men take control of their sexual urges and misbehavior. Girls were always presented as innocent victims of lecherous boys.

Female groupies (do male groupies exist?) were just another aspect of female sexual behavior to be laughed about and minimized. If anything, it was the men who were culpable for playing upon the emotions of these young innocents.

An article about groupies in the Australian football community made for fascinating reading.

These women made a hobby of casting the erections of rock and roll legends they encountered.

It begins,

'THEY'VE always hovered behind the scenes, where cameras don't film and mates don't talk.

Splashed in perfume and fake tan, they totter in high heels and short skirts, to prowl bars and nightclubs for their latest targets, and to beg introductions to future marks.'

This immediately establishes the fact that it is the women who are on the prowl, looking for a likely notch on their belt.

'They are the young women who offer themselves to AFL players. When a player reciprocates interest, they will slip away with him in the night, for a forbidden embrace or grope – usually with no strings attached.

Yet Wayne Carey, (an ex-champion of our local game) in last year's confessional, The Truth Hurts, referred to such female attention as a "fringe benefit".

There was never a shortage of women, he wrote. Commonly known as "groupies", Carey called them "star f—ers".

"If your eyes met with theirs more than two or three times in a short space of time, then you knew she might be interested," Carey wrote.

"It was almost like a game . . . they were almost predatory at times in the way they hunted down their prey. I've had complete strangers come up and say to me and say, 'I want to f— you tonight'."

What has always staggered me is the AFL's endless lecturing to and about the young men who play our game when

it comes to sexual misadventures, without them ever even mentioning (in public) the fact that one of the greatest dangers they face is the very predatory women featured in this revealing article. It is as if the very idea of women being held to account for their stalking and ruthless desire to bed these players because they have celebrity status is a taboo subject in most corridors of power and media platforms.

'Carey's assertions are backed by a woman who went public last year with claims she'd slept with up to 200 AFL players.

Now 32, she rationalises a sexual past, in a playful tone, that upends conventional measures of morality – if men can claim "notches on the belt", she says, why can't women? "I was an easy get," she says. "And I wouldn't take any of it back."

A former AFL player tells the Herald Sun about nightclub liaisons and random encounters. He says women deceived their boyfriends to be with him.

Sometimes, he didn't even need to be awake to partner up. There were 15 or so times when he was roused in his bed to discover a naked female squirming beside him.

"I'd flick on the light and say 'Who are you'?" he says.

"I'd look at them and if I liked what I saw I'd go through with the action. If I didn't, I'd say I want to sleep."

There were the strangers who demanded immediate physical congress.

Their faces are hazy. Their names? No idea.

Six hundred women in all – give or take 100. Or so he thinks. He can't be certain."

Just think about the reaction were men stripping naked and climbing into bed with a female celebrity without her knowledge or permission.

'*The AFL has distanced itself from the controversy. But all players are drilled in women's issues through "respect and responsibility" sessions.*

Educator Lea Trafford once counselled players, through AFL Players' Association programs, on strategies to negotiate sexual advances of women. Her curriculum, entitled "Risky Business", canvassed celebrity pitfalls.

It covered unexpected scenarios, such as claims from the US that women saved condoms after sex with sport stars to use the sperm for fertilisation.

She speaks of some AFL players as country kids bathed in sudden fame, who were pampered like "prized greyhounds".

Trafford recalls an ex-girlfriend who had a one-night stand with an AFL player to get pregnant.

"We know it is a badge of honour for women to be going out with a footballer," she says.

"We know it is also a badge of honour if you have a baby with a footballer, even if you don't end up with him."

Why is this behavior-so common amongst women in the presence of celebrities or men of status, such an invisible phenomenon?

If written or spoken about at all it is almost always with the sly 'wink and a smirk' tone rather than a calling out of female impropriety, or demanding women begin showing respect to men rather than seeing them as a potential notch on their belt.

I've always felt there was something *slightly* more honourable about a man wanting to have sex with a woman he finds sexually appealing as opposed to a woman hunting down a man, however repulsive, because his money or status is sexually arousing.

A case in point is the less than attractive AFL player mentioned in the same article.

"On end-of-season trips, the player, who wasn't handsome, failed to attract interest, year after year, despite great effort.

No one knew him overseas. "Yet he always picked up girls in Melbourne. He was famous here, in demand, simply because he was a footballer."

It may well be the result of an inbuilt evolutionary trait that sees some women desiring men for their fame and status but that doesn't make it any less ugly.

I would be delighted if our schools began programs in which they taught girls to resist their predisposition to seek out sex with young men based upon their fame, wealth or exceptional skills in any given sport or field of endeavor.

They need to learn to respect young men for who they are, not what they do or have.

A man can dream, can't he?

Announcing the International Conference on Men's Issues 2020 – Sydney, Australia

Robert Brockway · 19 August 2019 · Archived copy · Original

As was recently announced at ICMI19 the location for the International Conference on Men's Issues 2020 (ICMI20) will be Sydney, Australia. As many will remember ICMI17 was held on the Gold Coast, Australia. Rather than the sunny beaches of the Gold Coast, this time we'll be heading for the city by the harbour. The exact dates are yet to be settled but we expect the conference to be held in June or July. This is during the mild Australian winter.

Please join us Down Under again for another fantastic conference with local and overseas speakers. Watch this space for early bird tickets and speaker announcements.

Wiki4Men will also be kept up to date on planning for ICMI20.

ICMI20 is being organised by the Australian Men's Rights Association Inc.

Reforming chivalry – Criminal justice & rehabilitation

Elizabeth Hobson · 21 August 2019 · Archived copy · Original

I love the United States of America fervently. I love Western Values – or, as Daniel Hannan (a British Conservative MEP) put it, less politely, in his book How We Invented Freedom and Why It Matters, "the characteristic features of the Anglo-American political system" (which, of course have been adopted more widely, especially after 1945 and again after 1989). With Western – or Anglo-American – values, I include such features as: habeas corpus, equality before the law and jury trials, which will be particularly pertinent to what I want to talk about today. These are features that found their purest and most beautiful literary and legal expression in the U.S. Constitution.

Please excuse my Britsplaining but – the Constitution is not a document that resulted from abstract, theoretical ruminations on what a good society would look like – The Constitution was the heroic response of the founders of this nation to escaping from a tyrannical state. They enshrined due process and fair treatment under the law (in Amendments V-VIII and XIV of The Bill of Rights) because they knew what life was like without those things, both from their collective memory of capricious governance in Britain and as British subjects in America. Their rejection of arbitrary detention and cruel and unusual punishments and their insistence on due process were truly progressive. My call today is to honour them and embrace their progressive spirit in our approaches to criminal justice both in the U.S. and the U.K. This is a men's issue with men accounting for 90-95% of the prison population and because I have faith in the Men's Human Rights Movement, as a progressive movement in the most beautiful possible way, to heed what I have to say.

At this point, you may be wondering why I've referred to 'chivalry' in my title? I have three reasons: firstly, it's click bait; secondly, I have a penchant for going back as far as I can in history for its own sake; and thirdly, it has some, tenuous, relevance:

The commonly accepted era of chivalry encompassed several centuries and an entire continent. There was never a single chivalric code that all knights abided by – but, rather countless rules and injunctions laid out in separate codes by authorities ranging from dukes to bishops and even poets. Chivalry is commonly seen as going through three ages:

Chivalry – 1.0 – from late 10th C: centred around warrior ethics, fair fighting and loyalty to comrades and lords. Knights were instructed not to be devious or underhanded in combat and to aim take opponent's hostage rather than to take life. They were not to refuse a challenge from an equal but also not to fight for pecuniary reward. Faith and piety were central tenets of chivalry throughout the deeply Christianised medieval Europe of the Middle Ages and furthermore many chivalric codes, particularly those established by bishops funnily enough, included particular directions to treat the men and property of the church with respect.

Chivalry 2.0 – from middle 11th C: knighthood went from being a preserve of low-class men to being associated with a landed social elite, as well as a martial one, so chivalric codes came to include instructions to be just and fair in relation to common citizenry. Bishop Warinus of Beauvais, for example, wanted knights to swear against mistreating male and female villagers, sergeants, merchants, and pilgrims. The abuse he cited included robbery, whipping, physical attacks, extortion, and kidnapping for ransom. He also forbade plundering and stealing from the poor, even "at the perfidious instigation" of a local lord. Bishop Warinus did specify in his oath that knights should not attack noblewomen travelling alone, nuns and widows… Unless he "should find them committing misdeeds against" him! Knights, though, were to protect the weak and defenceless and to fight for the welfare of all, according to The Song of Rowland. The Duke of Burgundy listed 12 indispensable knightly virtues as follows:

- Faith
- Charity
- Justice
- Sagacity

- Prudence
- Temperance
- Resolution
- Truth
- Liberality
- Diligence
- Hope
- Valour

Chivalry 3.0 – In the late middle-ages, queen consort of France and England, Eleanor of Aquitaine spearheaded a movement within her court to subvert the chivalric code to regulate the behaviour of men towards women. These women initiated a system of romantic feudalism which saw first noblemen and later men in general, as a class, subject to irresistible pressure to defer to women and subjugate themselves to women's needs and wants on a hitherto unprecedented level.

I'd like to add two more ages:

Chivalry 4.0 – the modern chivalry that has developed since the middle ages is entirely focused on gender relations. What makes chivalry different now to Chivalry 3.0 is that 3.0, for all of its absurdity and the injustices perpetrated in its name, it was instigated in a period of time wherein men and women each had privileges in different spheres. It was designed to capitalise on women's natural dominance in the private sphere. Now we have developed into societies wherein not only do women have equal rights but they are actually are privileged in the public (as well as the private) sphere. This makes chivalry today far more malevolent and immoral.

Chivalry 5.0 – I have just invented! It's based on ideas from chivalry 2.0, with the central principles concerning authorities treating citizens with justice, dignity and compassion.

I'd like to take this moment to thank you all for your patience with my tangent there! Now, we all want to make our communities safer and reduce offending, right?

The evidence is clear: for minor offences, community sentencing, fines and other alternatives (including early intervention and supervision) are often significantly more effective at reducing offending and reoffending than imprisonment. There is, unfortunately, no simple, cookie cutter answer to the question of precisely what intervention will work with any demographic to prevent crime – or further crime – but individuals who are treated with holistic approaches to reform their behaviour tend to show markedly improved outcomes to those who receive purely punitive sentences when they are convicted.

Where prison is necessary, to protect the public in the immediate future and for the term of the prison sentence as well as potentially deterring the offender and others from committing such crimes [although the deterrent effect is highly questionable], we must keep in mind the fact that nearly every prisoner will be released at some point. It's irrelevant how justified a certain punishment may be, we need to concentrate on policies that make our communities safer and reduce reoffending. In the words of Steven Pinker: "Criminal punishment… is not a mandate to implement cosmic justice but part of an incentive structure that discourages antisocial acts without causing more suffering than it deters. The reason the punishment should fit the crime, for example, is not to balance some mystical scale of justice but to ensure that a wrongdoer stops at a minor crime rather than escalating to a more harmful ones. Cruel punishments, whether or not they are in some sense "deserved", are no more effective at deterring harm than moderate but surer punishments, and they desensitise spectators and brutalize the society that implements them."

It's easy to feel animosity towards offenders who break the social rules that make our societies work and hurt their victims in various ways but actually, when their histories and circumstances are considered, I find it pretty difficult not to feel compassion towards them too.

According to the Prison Reform Trust's 2017 'Bromley Briefings Prison Factfile', in the U.K.:

24% of offenders were taken into care as a child, compared with 2% of the general population – they were 9 percentage points more likely to have experienced child abuse and 27 percentage points more likely to have seen violence in their childhood homes. 59% regularly played truant from school, as compared to 5% and 42% were expelled or excluded from school as compared to less than 1% of the general population. 47% had no qualifications – as compared to 15% of the general population.

68% were unemployed compared to 8%, with 13% never having had a job compared to 4%. 15% were homeless compared to 4%. They were far more likely to have suffered from all manner of mental illnesses (including addiction) and to have attempted suicide.

The Prison Reform Trust document did not include statistics for fatherlessness but government documents reveal that less than 50% of prisoners were raised in two parent households, compared to the national average of 85%. According to a 2012 Psychology Today piece, the figures for youths in American prisons could be as high as 85% fatherless.

Not only do these characteristics appeal to us to treat offenders humanely though, they suggest a definite potential for improving their lives and their behaviour. These people, as a rule, aren't simply bad, they're challenged by difficult issues and circumstances and that actually offers us opportunities to help them. Nearly every prisoner will be released: so, what do we do? Treat them harshly, ignore the root causes of their behaviour and hope we can intimidate them into scathing compliance with the law? Or treat them with dignity and humanity, attending to their needs and helping them to feel invested in societies that they may feel have neglected them in the past? One of these approaches appeals to our bloodlust for punishing those who commit crimes – and it can be taken as a given that it's utilised disproportionately against men who we judge so much less generously than women. The other approach is a rational response that demonstrably prevents crime and also happens to be cheaper, if decidedly more complicated.

No one method exists to prevent criminality but there are many options that can contribute to effectively reforming individuals or even inhibit the urge to criminal behaviours before they start. Upbringing is key and it's of paramount importance that our states take seriously their responsibilities as laid out in Article 16.3 of the Universal Declaration of Human Rights (which both the U.K. and U.S. are signed up to), which states that:

"The family is the natural and fundamental group unit of society and is entitled to protection by society and the State."

The Centre for Social Justice (which is nothing like what it sounds like) recommends that marriage should again be recognised in the U.K. tax system with a specific allowance for low and middle income married couples (their research showed that 78% of British adults agreed with this policy) and that a new Cabinet-level Ministerial brief for family policy supported by an Office for Family Policy with a budget and civil service team should be created. According to their research, 89% of adults say they would support public money being spent to strengthen families and for improving parenting, specifically for children growing up in poverty. 64% of the public regard fatherlessness as a 'serious' problem for society according to the same research.

The prisoner characteristics statistics indicate that they're right to think so, so we should be ensuring that fathers have equal rights to mothers, in legislation and practice, and that their children have the meaningful relationships with both of their parents that they deserve wherever possible. Offenders themselves benefit enormously from maintaining familial contact and the 2017 review by Lord Farmer, 'The Importance of Strengthening Family Ties' specifically regarding men in prison found that family support is critical for both wellbeing and reintegration. Meaningful contact can reduce reoffending by 39% – but, in our overcrowded prison system, prisoners are often shipped to the far ends of the country to fill free spaces and family members can find it difficult therefore to make the so important visits.

Skilled supervision (which can be used as an alternative to imprisonment or post-release) has been shown to reduce

reoffending by up to 17 percentage points. Core correctional practices include offender managers consistently and clearly 'modelling' behaviours and attitudes that are anti-criminal; reinforcing desired behaviour and disapproval of undesirable behaviour; using natural opportunities to enhance problem solving; cognitive restructuring (helping people consider alternatives to their attitudes and beliefs); developing a warm, empathic and non-judgemental relationship and motivational interviewing.

Problems with addiction and mental health issues are of course a priority for many offenders – and it's generally wise to complete treatment courses in these areas before embarking on behavioural reform strategies.

Support from the Prisoners' Education Trust for educational courses or learning materials has been shown to reduce reoffending by a quarter. And employment can be of enormous benefit – particularly when it is stable, meaningful and provides a sense of mastery. Day release for occupational apprenticeship can be life changing, especially when coupled with careers opportunities when a prisoner is freed.

The U.K. has the highest rate of imprisonment in western Europe, despite the National Audit Office conclusion that there is no link between prison population and crime rates (international comparisons also show no consistent link between the two). The majority of prisoners have committed a non-violent offence and nearly half were sentenced to less than six months inside, despite the Ministry of Justice conclusion that short sentences are less effective at reducing reoffending than community sentences. The use of community sentences has more than halved over the last decade. The cost of a imprisoning an individual for a year in the U.K. is £35,000 versus £4000 for a community service sentence.

UK prisons are incredibly overcrowded and they are less safe than when records began, with higher rates of self harm, assaults (on inmates and staff) and deaths than ever before documented.

Nearly half of all adults are reconvicted of another offence within a year of leaving prison. This was understood by our previous justice secretary, David Gauke, and Conservative mayoral candidate, Shaun Bailey, who wrote about the problems with the punitive approach to minor offences in particular in The Times under the headline: 'Prison is a dead end for many offenders and we need to avoid it'. In this article (published this year), the pair claim that "when it comes to the length of prison sentences we are taking a more punitive approach than at any point during Margaret Thatcher's premiership" and describe "young, naive, petty criminals entering prison with a GCSE and leaving with a PhD in criminality." They call not for "hard" or "soft" – but "smart" justice. Their suggestion is that we do use more community sentences rather than prison – but that we toughen them up by ensuring enforcement and ease public anxiety by tagging offenders so they can be tracked.

David Gauke, however, spent most of his tenure seemingly creating a legacy not based on fair and effective policy but on pandering to feminist zealots for whom women representing a whole 5% of our prison population is the greatest issue our criminal justice system faces. Under his secretaryship, a landmark decision was taken to abandon plans to build new women's prisons and instead create community hubs with residential capacity and treatments and support available to help women change their lives. I'm gonna level with you: I'm conflicted on this policy. I think and hope it will work for sure but I veer between utterly outraged that the demographic chosen to benefit from this approach is the demographic already most privileged in the criminal justice system – and resigned to the pragmatic idea that, if we keep our fingers crossed, a successful trial with this policy with women may persuade the state to roll out the same to men. Prime Minister Boris Johnson's recent pledge of £2.5 billion for 10,000 new prison beds and the rumour that he will scrap David Gauke's plan to abolish sentences of 6 months or less for all but the most serious criminals puts this hope into question.

Our new justice secretary, Robert Buckland is a different kettle of fish. Appointed on 24th July 2019, he immediately backed a campaign by Sir Cliff Richard and Paul Gambaccini to ban the naming of those arrested on suspicion of rape and other sexual offences. Downing Street promptly made it clear that his comments did not represent government policy – but I feel encouraged by his attitude that looks like it could just be more pro-men than we've come to expect. But, his comment that "More and better prison places means less reoffending and a lower burden on the taxpayer" does suggest that he may not be the reformer that we need.

Research has found a significant increase in the likelihood that offenders will be sentenced to custodial sentences if they're from an ethnic minority rather than white – this is dwarfed though to the increased likelihood that offenders will be sentenced to a custodial sentence if they're men rather than women. Feminist campaigning has seen to it that female convicts are treated with compassion and that rehabilitation and preventing reoffending take precedence, as a general rule, over punishment – but the same humane and rational approach is still dragging behind, over a hundred years since the Enlightenment that Pinker refers to, when it comes to the treatment of male convicts.

According to William Collins, if men were treated as leniently in the criminal justice system as women are today, 5/6 men in prison would be free. Factors that explain this disparity, according to the Ministry of Justice, include: a greater percentage of convicted men being sentenced to prison, men being given longer sentences on average than women, women being paroled earlier than men (despite being more likely to be disciplined for bad behaviour whilst incarcerated) and women being more likely to have mitigating factors (such as age, dependents, lack of previous relevant convictions and the appearance of genuine remorse) applied to their sentences whereas men are more likely to have aggravating factors (such as presence of previous relevant convictions, the location of the offence, being a member of a group or gang and evidence of some degree of pre-planning or pre-meditation) applied to their sentences.

Women are somewhat less likely to reoffend after being convicted of a crime (18% as opposed to 26% of men) – but I firmly believe that the treatment they receive in the Criminal Justice System, as well as the more sympathetic attitude taken to them by society in general (which is displayed in media coverage of crimes), are critical factors in explaining this disparity.

The gender justice gap in the U.S. is, according to Professor Sonja Starr in 2012, six times as great as the racial justice gap with women siphoned out of the criminal justice system at every stage, ultimately ending up – if they do end up in prison – with 63% shorter sentences. Women account for 10% of prisoners in the U.S.

In 2015, Hilary Rodham Clinton said in a speech that: "It's a stark fact that the United States has less than 5 percent of the world's population, yet we have almost 25 percent of the world's total prison population. The numbers today are much higher than they were 30, 40 years ago despite the fact that crime is at historic lows." 2018 statistics showed that the U.S. prison rate per 100,00 people still dwarfs other nations – with Turkey in second place, locking up 287 people per 100,000 compared to the U.S.'s 655 per 100,000.

However, the most pro-male POTUS I never thought I'd see signed a bipartisan bill called The First Step Act last December. The bill reduced mandatory minimum sentences for some non-violent offences (especially drug offences) as well as giving judges more discretion and encouraging rehabilitation efforts – and ended the Clinton era three strikes rule under which anyone convicted of three serious offences was jailed for life. On June 13th, President Trump announced that the White House is advancing second chance hiring to help returning citizens transition back to society successfully by supporting their right to employment. The black demographic, which has been disproportionately affected by incarceration with black adults being six times as likely to be incarcerated as whites, will gain tremendously from this Administration's commitment to fixing broken areas in the U.S. justice system and expanding opportunity.

Following the passage of the First Step Act, blacks comprised over 90 percent of prisoners whose sentences were reduced because of resentencing provisions. The unemployment rate for former prisoners was nearly five times higher (at 27%) than the national average when the bill was signed. The Trump administration aims to cut the unemployment rate for returning citizens to single digits within five years. There's therefore currently an all-hands-on-deck effort across federal agencies, the private sector, states, and criminal justice reform organisations to help former inmates find opportunities and succeed in their jobs.

For example, the Department of Justice and Bureau of Prisons are launching an initiative to connect returning citizens with employers looking to hire them. The Department of Labor will give states $2 million for bonds that underwrite companies which hire workers with criminal backgrounds. Even federal jobs will no longer effectively be off limits as the Office of Personnel Management will make job listings on USAJOBS available to those in and

released from prison. Another obstacle to working for former inmates is securing a license to practice a vocation or trade in their home state. Thankfully, occupational licensing reform effort across many states is underway to reduce or eliminate the onerous and costly requirements or scale back prohibitions for those with criminal backgrounds.

Globally, the War on Drugs costs more than $100 billion per annum in law enforcement, with one in five prisoners incarcerated for drug offences, 85% for possession only. In 2017, the U.S. sent over 450,000 people to prison for drug offences and today, there are more people behind bars for a drug offense than the number of people who were inside for any crime in 1980. This has resulted in 25% of incarcerated women and 14% of incarcerated men serving time for a drug offence. Given that the U.S. prison system is operating above capacity, U.S. prisons could well do with a population reduction which would allow for safer and more effective management and treatment of other prisoners.

Moreover, evidence from Portugal, where all drug use was decriminalised in 2001 (amidst an epidemic of drug related problems like addiction, crime and deaths) has shown that liberalising drug laws and taking a health-based approach can lead to seriously positive outcomes – including huge reductions in HIV and hepatitis infections and deaths. There is no solid evidence that the criminalisation of drugs decreases their use. In fact, a recent paper by Mark Anderson et al from Montana State University found a near 10% decrease in marijuana use amongst teens in states that have legalised the drug. Not only this but prohibition pushes the market towards riskier, more potent products – that are both more profitable and easier to smuggle as they require less space, and pushes consumption into unsafe environments and robs consumers of the opportunity to make properly informed decisions about what they use. It's prohibition that has led to the trend for marijuana containing increased levels of the chemical THC (which makes people stoned but also vulnerable to psychosis) and decreased levels of CBD (which inhibits the negative actions of THC). So, if you're worried about marijuana causing anti-social behaviour and crime – legalisation is the way forward!

Capital punishment is currently legal in 29 U.S. states. The practice brutalises this wonderful country and needs to die its own death. I'm only human – when I hear about some crimes, of course I feel an instinct for eye-for-an-eye justice. But what I am asking for today is an evidence-based approach to criminal justice, and the death penalty fails that test. Firstly: miscarriages of justice do happen. From 2005 – 2011 there were on average 5 people released from death row per year after their innocence had been proven. Secondly: it's wildly expensive. For example, Enforcing the death penalty costs Florida $51 million a year above what it would cost to punish all first-degree murderers with life in prison without parole, according to the Death Penalty Information Centre. Thirdly: it does not work as a deterrent. A 2012 report by the National Research Council, titled Deterrence and the Death Penalty, stated that studies claiming that the death penalty has a deterrent effect on murder rates are "fundamentally flawed" and should not be used when making policy decisions and, consistent with previous years, the 2016 FBI Uniform Crime Report showed that the South had the highest murder rate. The South accounts for over 80% of executions. The Northeast, which has less than 1% of all executions, had the lowest murder rate.

Our criminal justice systems, both in the U.K. and the U.S. leave a lot to be desired but the U.S. in particular is moving slowly in the right direction. I'm less positive about the direction that the U.K. is heading in. There is an appetite for change both from the public and the Trump administration that could help individuals and communities greatly. Now is the time to exert pressure to ensure that innovation flourishes and that progressive policies reach everyone who can benefit from them and transform their lives. A U.K. study found that 97% of prisoners report that they want to stop offending. Let's help them.

Time for some reflection

Robert Brockway · 22 August 2019 · Archived copy · Original

Well ICMI19 is behind us. Well done to Alison Tieman and her team. I attended quite a few ICMI planning meetings although my contributions mostly concerned what had and hadn't worked for us in the past. Like Elizabeth Hobson, I wasn't able to make it to the conference for personal reasons. Alison twisted my arm a little bit but alas it wasn't to be.

I thought this would be a good time for some reflection. It's coming up on six years since I realised I had to take a stand against misandry and become involved with men's rights. What a journey it has been. Lost friends, many new friends. Anger, frustration, and sorrow at the plight of so many men chewed up and spat out by a gynocentric society and its enablers just looking for a quick buck.

Among MRAs and anti-feminists (of the non-gynocentric variety) we have a core group of people truly committed to effecting change. We don't always agree on everything but we're mostly going in the same direction. Some people appear, make a bit of a splash and then either move on or burn out. Many potential volunteers burn out quickly as they become overwhelmed. We've analysed the volunteer successes and failures at AMRA and concluded that volunteers that tend to stick around spent time reading, listening and watching to understand men's rights before they ever put their hand up to get involved. How much time did they take before putting their hand up? Between 6 and 18 months.

A few people in our ranks have appeared who I consider could be trouble for the movement. In all cases those people have moved on after realising they can't treat men's rights like their own little fiefdom. I'm sure some readers know who I mean. There have been quite a few.

Meanwhile, we're changing the world. Slowly but surely. And we're doing it without most people noticing. The cultural narrative *has* changed, and it will continue to change. Today we see words like *misandry* and *gynocentrism* being used in the wider community and even by public figures with no association to us. Wouldn't have happened five years ago. Recognition that intimate partner violence isn't gendered is going mainstream. It sure wasn't a few years ago. Recognition that the *earnings gap* is largely a result of choices men and women make is increasingly recognised by the wider community too.

Of course the night is coldest just before the dawn. As was predicted right here at AVfM a few years ago feminists have ramped up the rhetoric as they feel their control of the narrative slipping. Expect them to get nastier as we gain ground.

Our strength though is our determination and endurance. When they push we push back harder. Onwards to ICMI20.

A facet of the American culture

Anonymous Contributor · 22 August 2019 · Archived copy · Original

The development of the United States (and, possibly, Australia) was different from that of Europe.

Ambiguity and vagueness infused our culture.

When we secured the Louisiana Purchase, no one really, truly, knew how far west or north it extended (perhaps due to the primitive cartography). It was a huge flowing mass of land; and this affected how we communicated and thought.

“There’s gold in them thar’ hills,” “Something’s happenin’ down that-a-way,” “I hear there’s a job in the next valley,” “Go west, young man.”

Such uncertainty–that of the wanderer–enriched our culture.

One could argue (although this has now changed), that the old world advanced arguments like battalions of tanks, lined up in rows: discussions of defensiveness. In many (not all) cases, nothing was asserted unless it was known with certainty and could be argued in academia, before any experience.

Americans established a temporary truth, like a scaffold. We climbed it, took in the view, fixed what was beneath us, built it higher, and reached the moon.

It is this ambiguity, this acceptance of uncertainty, which gave rise to America’s triumph in science.

This time is now passing.

We have transitioned to a world where “yes must mean yes” and “no must mean no;” and which treats us like children.

Our respect for ambiguity and uncertainty is gone with the wind.

Seduction (sexual or in the pursuit of knowledge through disobedience) is disavowed. People are considered cripples who do not know how to deal with the uncertainty and shadows of the masculine energy. Society now demands exactitude before any advance. We don’t take risks anymore, we don’t let boys play; we take exams and surveys and instruction from the realms of social justice.

MGTOW guns for YouTube & Google

Elizabeth Hobson · 25 August 2019 · Archived copy · Original

Bob Lewis is a paralegal with expertise in family law and associated criminal laws, as well as civil rights law. Lewis first came to my attention with the release of his 2017 book *The Feminist Lie – It Was Never About Equality.* The book is essential reading, a concise and palatable read suitable for everyman that is packed full of quotations from papers and case studies that beg to be investigated further. In it, Lewis discusses feminist revisionist history, the myths of patriarchy and male privilege and truths about female privilege, how feminism harms women, he debunks the wage gap lie and outlines feminist tactics (skilfully) but Chapters 5 and 6 – *The Fake Rape Epidemic* and *Debunking the DV Lies* – are master-strokes that draw on the authors own experience and the academic and legal literature to demolish the prevailing narratives around these issues.

Bob Lewis also creates content under the moniker DDJ, with a website and podcast called Misandry Today that predominantly produces MGTOW content as well as featuring interviews with voices such as my own and Terrence Popp. He was a sponsor of The International Conference on Men's Issues 2019. In the *About the Author* section of *The Feminist Lie*, he writes that "Bob Lewis may or may not be author's real name." – the identity of DDJ's real-life alter ego is no longer in question, because – on the 22nd August, Bob Lewis filed a lawsuit against Google and YouTube.

Informed by his legal prowess, Lewis believes that he has identified a new approach to pursuing legal action against the tyrannical tech giants that just might work to call them to order and force them to abide by the U.S.A.'s First Amendment. He is alleging that they have discriminated against him by demonetising and censoring his channel based on his "Christian religious affiliation, national origin as a patriotic American citizen who supports American tradition and culture, and for lawfully exercising his Constitutionally protected First Amendment rights".

In the lawsuit, Lewis draws on 42 U.S.C. 1983, a piece of civil rights legislation (also known as the Ku Klux Klan Act) which prohibits "the deprivation of any rights, privileges, or immunities secured by the Constitution and laws" and has also been utilised in the Prager University v Google and Laura Loomer v Google, Twitter, Facebook ad Apple free speech cases. Lewis however bolsters this charge by making detailed and convincing claims that Google and YouTube are government actors – for the Chinese state, the European Union and other foreign states and have colluded with those governments to enforce their 'hate speech laws' and that they actively oppose legal free speech in the U.S.

Lewis is claiming that Google and YouTube commit fraud by lying about their terms of service by stating on their *About* page:

"Our Mission is to give everyone a voice and show them the world. We believe that everyone deserves to have a voice, and that the world is a better place when we listen, share and build community through our stories.

Our values are based on four essential freedoms that define who we are."

Freedom of Expression: We believe people should be able to speak freely, share opinions, foster open dialogue, and that creative freedom leads to new voices, formats, and possibilities.

Freedom of Information: We believe everyone should have easy, open access to information and that video is a powerful force for education, building understanding, and documenting world events, big and small.

Freedom of Opportunity: We believe everyone should have a chance to be discovered, build a business and succeed on their own terms, and that people – not gatekeepers – decide what's popular.

Freedom to Belong: We believe everyone should be able to find communities of support, break down barriers, transcend borders and come together around shared interests."

Statements that YouTube demonstrably fail to live up to.

And he claims that their contracts are unconscionable and should be ruled unenforceable. With such a huge reach (boasting 73% of Americans as users), they have an unfair bargaining advantage – and use it to tie users into non-negotiable contracts that can be updated at will and without notice.

He is also challenging Section 230 of the Communications Decency Act which, despite its billing as "The 26 Words that Created the Internet" by liberating social media platforms for responsibility for what their users post, Lewis claims is unconstitutional because it actually also happens to make them unaccountable for violating their user's free speech rights.

Lewis has conducted much of the work on this lawsuit (including sixty plus exhibits – available at the bottom of the page here) personally but is also employing an attorney, to support the cause visit his GoFundMe page. God speed, Bob.

Briana Oster, MD of Denver, CO, “Known Genital Mutilator” and foreskin grubber

Gary Costanza · 26 August 2019 · Archived copy · Original

[image]Dr. Briana Oster of Precision Medical Solutions has been added to the directory of “Known Genital Mutilators” at neonatalcutting.org.

This mutilator is as bad as it gets. See her tangle with Brother K in the video below.

She lies about how “circumcision is supported as a beneficial procedure by an overwhelming amount of medical research.”

She lies when she says “doctors and scientists worldwide encourage infant circumcision due to the reduced risk of infection, cancer, and sexually transmitted diseases.”

She lies when she says “the anatomy of your child’s penis will not be affected…and there is no possibility of altering the penile length or girth.”

She lies when she says “patients come first.”

She lies when she says she provides “her patients with the highest standard of medical care, while also ensuring her patient’s comfort and privacy.”

She tries to sell circumcision with lies and exaggerations, all of which are no reason to amputate healthy, functioning tissue.

Apparently, she lies when her mouth moves.

Why lie about what you do, why mislead and omit information if what you do is honorable, healthy, and medically needed? Why not say you do this thing to babies and you can hire me to do it to your baby, or not. Why not be neutral, after all, it’s not your baby?

Well, of course the answer is that they make a fortune on the foreskin sales as well as the surgery itself – thousands of baby’s foreskins worth up to $100,000 each.

Too bad there isn’t a medical society that oversees that kind of conflict of interest. Oh, there is, the AMA…

Are we so blind that we consider circumcision “cruelty free?”

> Foreskin-derived skin, sourced from circumcisions (now considered by many experts to be painful and also unnecessary) is still often considered the “cruelty free” alternative to testing cosmetic products on animals. One foreskin can be used for decades to produce miles of skin, much of which helps people in genuine medical need. And that’s the reason one foreskin can generate as much as $100,000: that’s not the fee from a one-time sale, but the fees from the fibroblasts that are created from those original skin cells.

Here Dr. Oster gets violent with someone who has a differing opinion on circumcision, and she becomes violently NOT neutral on the subject:

Like other Known Genital Mutilators, she is not neutral on circumcision, and wants you to let her cut babies for who-knows-what-else besides the blood-money she gets, and admittedly, Dr. Oster’s bread and butter is almost all chopped off foreskins. Doctor, do you also sell those foreskins? As you know they’re more valuable on a woman’s face as face cream than on it’s owner as a pleasurable sex organ.

What’s even worse is that she makes no mention that this is unneeded and risky “surgery” and lists no risks or complications. One risk is of death of the child, which happens untold dozens of times every year. Sexual health diminishment and scarring happen 100% of the time.

I put "surgery" in quotes above because this mutilation isn't "the treatment of injuries or disorders of the body by incision," as there IS NO injury or disorder until Dr. Oster *causes* it.

She's particularly egregious, as she only does circumcisions and vasectomies, forgoing ANY positive deeds on the part of her infant patients. She skins baby infants alive (and adults, who, at least, consent) and probably sells the foreskins for further profit. She could correct us, if in fact she reimburses the parents of the victim – er, um – *patient* with the money she receives.

She tells us she uses the Plastibell method of circumcision, yet neglects to tell us any of it's complications and risks, so you can read that here and here.

Here's the doctor's biography:

> Meet Our Doctor
> Dr. Oster is a physician with nearly ten years of medical experience, most of which she spent here in Colorado. She completed her residency at Tulane University in 2009 and has been practicing medicine in Denver ever since. Dr. Oster is passionate about providing each and every one of her patients with the highest standard of medical care, while also ensuring her patient's comfort and privacy.
>
> Dr. Oster grew up in Summit County, Colorado, and she naturally loves outdoor activities like skiing, snowboarding, hiking, and fly fishing. Dr. Oster also enjoys scuba diving and traveling with her family.

Since the doctor has no information about the risks of circumcision, you can research the subject and view videos at neonatalcutting.org

Doctor Oster's practice info follows:

Email us:
info@precisionmedicalsolution.com

Location:
3900 East Mexico Ave, Ste 100
Denver, CO 80210
Phone:
(303) 835-6845

Why do so few MRAs engage in practical (offline) activism?

Mike Buchanan · 26 August 2019 · Archived copy · Original

Near the end of my recent talk in Chicago I touched on the issue of the virtual invisibility of the men's rights movement to the general public, and how I believe the degree to which the vast majority of MRAs and other anti-feminists who *could* engage in practical (offline) activism but *don't* are largely responsible for that invisibility. I've highlighted the related paragraphs in this version of my talk transcript, on p.6, they consist of the following:

> An increasingly important destroyer of feminism as a political force will be the men's rights movement, the MRM, so I'm delighted to report from this conference that the MRM is not wavering in its longstanding opposition to feminism.
>
> The MRM has long been engaged with the task of raising public consciousness about feminism and men's issues, and we will be engaged with that task for decades to come. A metaphor I often use for the MRM is that we're trying to climb Everest. We may still be in the foothills, but we're making progress and climbing steadily, and there's been a strong sense of that at each of the five ICMIs to date.
>
> Public understanding of men's issues and feminism is growing, largely due to social media, so, as we might expect, it's among younger adults in particular that the understanding is growing. In time that WILL inevitably feed into the mainstream media covering our issues. It's a question of when, not if, that will happen.
>
> I think MRAs should be proud of what they've achieved online, but while online work is necessary, it's NOT sufficient. Feminist influence in the offline world – the real world – goes from strength to strength. Frankly, I continue to be disappointed by the reluctance of MRAs to get away from their keyboards, to meet up with other like-minded men and women, and engage in real-world campaigning. We refer to the men's rights movement, but the average citizen sees no evidence of the existence of this movement from one decade to the next. None. We're all but invisible to the general public, and we need to change that.
>
> MRAs continue to spend WAY too much time in the online men's rights bubble, but only a very small proportion of the general public is in that bubble. To reach the general public will require far more MRAs to get away from their keyboards, leave the bubble, and engage with the general public. It's why I and others campaign at Speakers' Corner in London every other Sunday. Many people – usually men – will stop for a chat, and those chats are almost always positive.
>
> To those of you who COULD go in for activism such as street campaigning, but DON'T, maybe because you'd be uncomfortable doing it, I say this. IT'S NOT ABOUT YOU, OR YOUR COMFORT. It's about the people who are suffering, people who sorely need your support. It's about the fathers who don't see their children after family breakdowns, all too many of whom commit suicide as a result. It's about the children who are emotionally abused because they're denied access to their fathers and grandparents. It's about the grandparents denied access to their beloved grandchildren. It's about the men who are battered by their partners, and find there's no support available for them. It's about the men who have their genitals mutilated as minors, on religious or cultural grounds. I strongly urge you to step outside your comfort zone, put your keyboard to one side, and engage in activism to support these people.

I ask the MRAs who follow this website, who *could* but *don't* engage in practical activism, why don't you engage in it?

Trobairitz Castelloza speaks out against sexual feudalism & gender inequality

Douglas Galbi · 29 August 2019 · Archived copy · Original

> **Good lady, you may burn or hang him**
> **or do anything you happen to desire,**
> **for there's nothing that he can refuse you,**
> **as such you have him without any limits. [1]**

[image]

Men have long been sexually disadvantaged. While men's structural disadvantages are scarcely acknowledged within gynocentric society, a small number of medieval women writers courageously advocated for men. In Occitania early in the thirteenth century, the extraordinary trobairitz Lady Castelloza spoke out boldly against gender inequality in love and men having the status of serfs in sexual feudalism.

> And if she tells you a high mountain is a plain,
> agree with her,
> and be content with both the good and ill she sends;
> that way you'll be loved.
>
> { e s'ela.us ditz d'aut puoig que sia landa,
> vos l'an crezatz,
> e plassa vos lo bes e.l mals q'il manda,
> c'aissi seretz amatz. } [2]

Just as is the case for many women today, many medieval women didn't adequately support and defend men. When Giraut de Bornelh asked his lovely friend Alamanda about his love difficulties, she advised him to be totally subservient to his lady. Alamanda was a maiden to that lady. Lord Giraut apparently had lost his lady's love by seeking sex with a woman who was not her equal, probably none other than her maiden Alamanda. But what had that lady done to him? She had lied to him at least five times before! When women speak, men should not just listen and believe. Unwillingness to question a woman led a Harvard Law professor to personal disaster. Men should not act as doormats for women or as women's kitchen servants.

The trobairitz Maria de Ventadorn insisted to Gui d'Ussel that a woman should retain her superior position even in a love relationship with a man. Gui felt that men and women in love should be equals. But Maria wanted men to fulfill all the pleas and commands of their lady-lovers. That's the pernicious doctrine of yes-dearism. Just say no to female supremacists!

> Lady {Maria de Ventadorn}, among us they say
> that when a lady wants to love,
> she should honor her love on equal terms
> because they are equally in love.
> …
> Gui d'Ussel, at the beginning, lovers
> say no such thing;
> instead, each one, when he wants to court,
> says, with hands joined and on his knees:
> "Lady, permit me to serve you honestly

> as your servant man" and that's the way she takes him.
> I rightly consider him a traitor if, having given
> himself as a servant, he makes himself an equal.
>
> { Dompna, sai dizon de mest nos
> Que, pois que dompna vol amar,
> Engalmen deu son drut onrar,
> Pois engalmen son amoros!
> …
> Gui d'Uissel, ges d'aitals razos
> Non son li drut al comenssar,
> Anz ditz chascus, qan vol prejar,
> Mans jointas e de genolos:
> Dompna, voillatz qe-us serva franchamen
> Cum lo vostr'om! et ella enaissi-l pren!
> Eu vo-l jutge per dreich a trahitor
> Si-s rend pariers e-s det per servidor. } [3]

Because of their great love for women, men are reluctant to demand that women treat them with equal human respect and dignity. Men tend toward gyno-idolatry. The man on his knees before a woman, with his hands clasped, is making a gesture of faithful subordination. She then puts her hands around his hands to complete this feudal gesture known as the *immixtio mannum* {intermingling of hands}. A man today who goes down on his knee to ask a woman for her hand in marriage is preparing to be a vassal to his woman-lord *midons*. That's folly. That's fine preparation for a sexless marriage. From studying Ovid the great teacher of love to modern empirical work on sexual selection, men should know that self-abasement is a losing love strategy.

> Oh Love, what shall I do?
> Shall we two live in strife?
> The griefs that must ensue

> would surely end my life.
> Unless my Lady might
> receive me in that place
> she lies in, to embrace
> and press against me tight,
> her body, smooth and white.
> …
> Good Lady, thank you for
> your love so true and fine;
> I swear I love you more
> than all past loves of mine.
> I bow and join my hands
> yielding myself to you;
> the one thing you might do
> is give me one sweet glance
> if sometime you've the chance.
>
> { Amors, e que.m farai?
> Si garrai ja ab te?
> Ara cuit qu'e.n morrai
> Del dezirer que.m ve,
> Si.lh bela lai on jai
> No m'aizis pres de se,
> Qu'eu la manei e bai
> Et estrenha vas me
> So cors blanc, gras e le.
> …
> Bona domna, merce
> Del vostre fin aman!
> Qu'e.us pliu per bona fe
> C'anc re non amei tan.
> Mas jonchas, ab col cle,
> Vos m'autrei e.m coman;
> E si locs s'esdeve,
> Vos me fatz bel semblan,
> Que molt n'ai gran talan! } [4]

The medieval trobairitz Castelloza sympathized with men's subordination in love. She loved a man who didn't love her. A woman today in such a situation might open a dating app and enjoy a huge number of solicitations from men. Then, if necessary to boost her self-esteem, she might go for sexual flings with a few, or at least exploit traditional anti-men gender dating roles to get some free dinners. With a keen sense for social justice, Castelloza refused to live according to such female privilege:

> I certainly know that it pleases me,
> even though people say it's not right
> for a lady to plead her own cause with a knight,
> and make long speeches all the time to him.
> But whoever says this doesn't know
> that I want to implore before dying,
> since in imploring I find sweet healing,

> so I plead to him who gives me grave trouble.
>
> { Eu sai ben qu'a mi esta gen,
> Si ben dison tuig que mout descove
> Que dompna prec ja cavalier de se,
> Ni que l tenga totz temps tam lonc pressic,
> Mas cil c'o diz non sap gez ben chausir.
> Qu'ieu vueil preiar ennanz que.m lais morir,
> Qu'el preiar ai maing douz revenimen,
> Can prec sellui don ai greu pessamen. } [5]

Castelloza recognized that, in pleading with a man for love, she was transgressing the norms of men-oppressing courtly love. When women treat men merely as dogs, women don't experience the full gift of men's tonic masculinity. The master dehumanizes herself in dehumanizing her man-slaves. Castelloza, in contrast, understood that a man's love can ennoble a woman. She understood that a man can offer much to even the most privileged woman.

> I'm setting a bad pattern
> for other loving women,
> since it's usually men who send
> messages of well-chosen words.
> Yet I consider myself cured,
> friend, when I implore you.
> for keeping faith is how I woo.
> A noble women would grow richer
> if you graced her with the gift
> of your embrace or your kiss.
>
> { Mout aurei mes mal usatge
> A las autras amairitz,
> C'hom sol trametre mesatge,
> E motz triaz e chauzitz.
> Es ieu tenc me per gerida,
> Amics, a la mia fe,
> Can vos prec — c'aissi.m conve;
> Que plus pros n'es enriquida
> S'a de vos calqu'aondansa
> De baisar o de coindansa. } [6]

Men's lack of imagination and unwillingness to protest helps to keep them in their gender prison of gynocentrism. Men rightly appreciate, admire, and love courageous, transgressive women like the trobairitz Castelloza. But men must take responsibility for winning their own liberation. A man showing loving concern about his close friend getting married isn't enough. Men should be more daring and, like Matheolus, raise stirring voices of men's sexed protest. Men Going Their Own Way (MGTOWs) struggled against misandry and castration culture even in the Middle Ages, and they continue to do so today. MGTOW is merely prudent personal action. To dismantle gynocentric oppression, men must recover, create, and disseminate protest poetry as potent as the medieval troubadours' feudal songs of men's love serfdom.

> Peire, if spanning two or three years
> the world were run as would please me,

> I'll tell you how with women it would be:
> they would never be courted with tears,
> rather, they would suffer such love-fears
> that they would honor us,
> and court us, rather than we, them.
>
> { Peire, si fos dos ans o tres
> Lo segles faihz al meu plazer,
> De domnas vos dic eu lo ver:
> Non foran mais preyadas ges,
> Ans sostengran tan greu pena
> Qu'elas nos feiran tan d'onor
> C'ans nos prejaran que nos lor. } [7]

* * * * *

Notes:

[1] { Bona domna, ardre.l podetz o pendre,
o far tot so que.us vengua a talen,
que res non es qu'el vos puesca defendre,
aysi l'avetz ses tot retenemen. }

Donna and Donzela, "Bona domna, tan vos ay fin coratge" ll. 17-20, Occitan text and English translation (modified insubstantially) from Bruckner, Shepard & White (1995) pp. 92-3. Here's some meta-data about this trobairitz song. It's a debate poem *(tenso).* The currently best critical edition of trobairitz / troubadour *tensos* is Harvey, Paterson & Radaelli (2010), but it's expensive and not widely available. For analysis of the genre of *tenso,* McQueen (2015).

[2] Alamanda and Giraut de Bornelh, "S'ie.us qier conseill, bella amia Alamanda" ll. 13-16, Occitan text and English translation from Bruckner, Shepard & White (1995) pp. 42-3.

[3] Maria de Ventadorn and Gui d'Ussel, "Gui d'Ussel be.m pesa" ll. 25-8, 33-40, Occitan text and English translation (modified insubstantially) from Bruckner, Shepard & White (1995) pp. 38-41. This poem is also available in translation in Paden & Paden (2007). The *immixtio manuum* isn't attested prior to 1100. West (2013) p. 211.

[4] Bernart de Ventadorn, "Pois preyatz me, senhor" ll. stanzas 4 & 6, Occitan text and English translation by W.D. Snodgrass from Kehew (2005) pp. 84-5. The Poemist offers online the full text and English translation.

[5] Na {Lady} Castelloza, "Amics, s'ie.us trobes avinen" ll. 17-24 (stanza 3), Occitan text from Paden (1981), English trans. (modified) from Paden & Paden (2007). Bruckner, Shepard & White (1995) provides a slightly different Occitan text and English translation of all of Castelloza's songs. *Butterfly Crossings*provides an online Occitan text and English translation of the full song, with commentary. Her commentary puts forward orthodox myth in service of gynocentrism:

> by virtue of being a woman she is below him socially, thus rendering her statement simultaneously true and drawing attention to the place of women in society as opposed to the artificial pedestal they sit upon in traditional Troubadour poems. Regardless of her title, class, or wealth, in love, much like in life, the woman is beneath the man and must beg his favor like Castelloza here does.

Yup, so Anne of France was beneath day-laboring men gathering stones in fields.

Much influential recent scholarship on trobairitz has been based on dominant gender delusions. A relevant critique:

> Gravdal's argument here is based on her assumption that, for the men, powerlessness is a pose, a rhetorical strategy; the male speaker adopts an abased position only to use it as a springboard to higher status and sociopolitical clout. That Castelloza's speaker does this as well is frequently overlooked, because it is assumed that for the women, powerlessness is a reality. This assumption is not supported by the evidence for noblewomen's sociopolitical situation in Occitania during the time of the trobairitz.

Langdon (2001) p. 40.

[6] Castelloza, "Mout avetz faich lonc estatge" ll. 21-30 (stanza 3), Occitan text from Paden (1981), English trans. (modified) from Paden & Paden (2007). *Butterfly Crossings* again offers the full song, along with commentary. The commentary shows orthodox academic failure of self-consciousness:

> Almost smirkingly Castelloza acknowledges that her behavior sets a terrible example for all other female lovers while synchronously encouraging them to do the same. She is not apologizing as much as drawing attention to the solidarity between women who will now partake in this perhaps liberating behavior and act upon their desires as opposed to remaining within the confined roles of passive love interests.

Women unite in liberating behavior: ask men out and buy men dinner!

In Castelloza's songs, the man she loves has neither voice nor activity. Siskin & Storme (1989) pp. 119-20. Self-centeredness is a common characteristic of women's writing, particularly in the last few decades of literary scholarship.

[7] Peire d'Alvrnha (possibly) and Bernart de Ventadorn, "Amics Bernartz de Ventadorn," stanza 4, Occitan text from Trobar, my English translation benefiting from that of Rosenberg, Switten & Le Vot (1998). James H. Donalson provides an online Occitan text and English translation for the full song.

Bernart de Ventadorn was one of the greatest troubadour love poets. His desire for women to experience men's subordinate position in love is coupled with appreciation for gender equality and reciprocity in love:

> The love of two good lovers lies
> in pleasing and in yearning's thrill
> from which no good thing will arise
> unless they match each other's will.
> The man was born an imbecile
> who scolds her for her preference
> or bids her do what she resents.
>
> { En agradar et en voler
> es l'amors de dos fi<u>n</u>s amants;
> nulha res no·i pòt pro<u>n</u> tener
> se·l volontatz non es egals.
> E cell es be<u>n</u> fols naturals
> qui de çò que vòl la reprend
> e·ilh lauza çò qu no·ilh es gent }

"Chantars no pot gaire valer," Occitan text and English trans. (modified insubstantially) from A.Z. Foreman. For an alternate English translation, Paden & Paden (2007) pp. 74-5. While Bernart here unequally criticizes men, in an earlier stanza her criticized women whoring in loving men.

[images] (1) Na Castelloza. Illuminated initial in manuscript *Chansonnier provençal* (*Chansonnier K*). Created in the second half of the thirteenth century. Folio 110v in Bibliothèque nationale de France (BnF) MS. 12473.

(2) *Immixtio manuum*: Feudal tenant show faithful subordination to a procurator of King James II of Majorca in Tautaval. Illumination made in 1293. Preserved as Archives Départementales de Pyrénées-Orientales 1B31.

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Protesting circumcision at Stony Brook Children's Hospital

Gary Costanza · 2 September 2019 · Archived copy · Original

Just as Mike Buchanan and others discuss public protesting, I rediscovered the power of "in real life" activism, spurred on by Mike, Brother K, the Bloodstained Men (and friends), Yourwholebaby.org, and Intaction.org.

Here I discuss aspects of public protest, with my protest video following.

Helping babies is a no-brainer.

Time's over

Robert Brockway · 3 September 2019 · Archived copy · Original

We talk a lot about red pills, blue pills and even purple pills in these parts. Someone who has red pilled sees the world as it really is, with gynocentrism, male disposability and misandry everywhere you look. That red pill takes a long time to swallow and the process is unpleasant. But you don't have to be red pilled to see misandry. Not anymore.

In the past I think people could be excused for not seeing the misandry in society. I really do. Yes, it was pretty obvious at times and if you just looked honestly at the way the world worked then it'd be there for all to see but I was still prepared to give them a pass. Not any more. Time's up. Misandry is now so prevalent that anyone that denies it is being willfully ignorant or walking around with their eyes and minds closed.

Google Trends reveals interesting results concerning this topic. People are looking in to and talking about misandry.

Feminists used to dismiss misandry outright but even they realise that won't fly anymore. In 2015 well known anti-MRA *TakedownMRAs* even admitted that misandry is real although he failed to properly understand the meaning of the word. So close.

[image]

The full post by TakeDownMRAs, in which he references then presidential candidate Donald Trump, can be found here.

A lot of baseless claims are made about men. Below is a list similar to the one I presented at the March for Men in Melbourne. When seen together a clear pattern of ridicule and shaming of men and masculinity emerges.

- Mansplaining
- Manspreading
- Manterrupting
- Manslamming
- Man-child
- Man-baby
- Bropriating
- Man flu
- Male privilege
- Fragile male ego
- Masculinity so fragile
- Toxic masculinity
- A curfew for men
- Dead beat dads
- Men are genetically inferior
- Men have a lower pain threshold
- Men have weaker immune systems
- Men are linear thinkers
- Men can't multitask
- Men lack the capacity to maintain concentration for long periods
- Men think about sex every few seconds

- Men constantly want sex
- Men won't ask for directions
- Men should man up and grow some balls
- The Patriarchy
- Special person's day
- A woman needs a man like a fish needs bicycle
- Boys are stupid, throw rocks at them
- Men are obsolete
- The End of Men

Of Special note is Hanna Rosin, who wrote an entire book on the last item in that list.

Since 2017 we've seen the results of #MeToo with countless men falsely accused, many having their careers or even their lives destroyed without a shred of evidence being offered. Fortunately many men are recognising the risks and are acting in an entirely rational manner by avoiding contact with women in the workplace. Men may be avoiding contact with women outside of work too but there may not be as much research on this.

So I say #TimesOver. Misandry is common and it's only getting worse. No excuses anymore. Everyone should now be able to recognise it for what it is.

The cover image depicts a placard used at a 2018 Women's March in Missoula, Montana.

Judge Rachel Rancilio rules, boy dies, grieving father thrown in jail

Paul Elam · 5 September 2019 · Archived copy · Original

St. Claire Shores, Michigan hosted the first International Conference on Men's Issues in 2014. Also, from the shores of Lake St. Claire, and much more recently, comes the story of a Macomb County man just subjected to one of the most egregious family court abuses I've ever heard of.

From a local news story, the unnamed father had fought for custody of his young son during an acrimonious divorce. Ruling in the case was Judge Rachel Rancilio, who was cautioned by the father and his attorney that they feared harm would come to the child if the mother was granted custody. Consistent with standard operating procedure for family courts in the U.S., Judge Rancilio ruled against the father.

The boy later died in the mother's custody.

According to the dead boy's grandmother, Deborah Vanderhagen, Judge Rancilio dismissed the father's concerns. She said, "His lawyer said something is going to happen to this child. You need to get him away from the mother. There are too many red flags. And the judge said, oh that is in the past."

The grieving father set about complaining about the ruling in the only venue available to victims of family courts. The internet. He posted videos criticizing the ruling. For his efforts he was charged with "malicious use of telecommunications services," which sounds more like a charge of violating Judge Rancilio's decidedly thin skin.

Despite being charged, the father continued posting to the internet. One social media post he made read "Dada back to digging and you best believe I'm gonna dig up all the skeletons in this court's closet."

This was apparently too much for Judge Rancilio. The grieving father was arrested and now sits in jail on a half-million-dollar bond.

As a publisher, I have to admit that I'm at a loss for words to describe the hubris and unspeakable insensitivity it must require, even in the insulated, untouchable world of family court judges, to throw this particular man in jail.

Skeletons indeed. I'd like to know about them myself and I'd be happy to expose them to the light of day on this well-traveled website.

In fairness, it must be said that the police claim there is no reason to suspect the mother in the son's death. And we know police are trustworthy. Like family court judges. However, the family of the dead boy isn't convinced. They are still looking for answers. Perhaps they can find them after they raise a half-million dollars to get a grief-stricken father out from under the thumb of a kangaroo court.

Circumcision protest: I confront child abuse prevention “advocates” at “modern” hospital

Gary Costanza · 7 September 2019 · Archived copy · Original

I showed up at the flagship campus of Stony Brook Hospital looking for answers to important questions about some controversial “operations” being done there. See the video below.

I asked for an interview with the “Child Abuse Services” director Dr. Lesley Quinn, and to date she hasn’t called me back. I may have to do an interview in absentia, with me speaking to a cardboard cutout of her, determined to find out how “advanced” their care is of baby boys.

Questions like:

Is all you do here backed by solid science, even elective surgery on newborn babies?

What disease or condition does this surgery treat, being that health care dollars are always at a premium and surgery on newborns is risky and not done willy-nilly, right?

Have you done research on doing this surgery on baby girls, and see if the same benefits can be attained for girls too?

Have you ever thought about how you have a parent sign a consent form for elective surgery for another person, which isn’t really patient consent?

Any scientific research on the optimal amount of foreskin that should be ‘left on’ and how much is ‘unneeded?’

What do you know about the foreskin? What did they teach you about the intact penis? It acts as a seal and lubricates, and contains Meisner corpuscles, thousands of sensitive nerve endings, like in the lips, nipples, genitals, and tips of the fingers.

Doesn’t this “surgery” violate your Hippocratic Oath, “First, do no harm?”

Are there any other healthy body parts that are routinely removed from newborn babies at your hospital? Why not?

Why do you push and promote circumcision, rather than being neutral and inform parents this is medically unnecessary? The reason can only be financial gain.

What percent of boys are cut?

How many cut per year?

Any classes for parents on circumcision?

Any new research on circumcision?

How does circumcision affect the mom/child bond? (it can’t be good)

-breastfeeding?
-infant happiness? thriving?

What percent die? How?

What is the medical purpose of circumcision?

Stay tuned for more.

With this ring I thee adopt

Esther Vilar · 9 September 2019 · Archived copy · Original

The following excerpts are from Esther Vilar's profoundly insightful volume *The Polygamous Sex* (1976). In this little-known work she poses the theory that women mold husbands into a father figures, protectors and providers to whom they play the role of pampered child. Vilar points out that the childish qualities arousing protective instincts in men are the *opposite qualities* of those that attract sexual arousal, thus leaving men in a peculiar, dissonant position of having an intimate partner who is both burdensome child and sexual partner, an unacceptable pairing which leads ultimately to a deterioration in the relationship. Vilar points out that women work feverishly to establish this relational dynamic, and she asks what does it profit a woman to lose a lover and gain a father? – PW.

THE POWER OF THE WEAKER PARTNER

The fact that women are never seen carrying heavy burdens, lifting or pushing weights, helps to advertise their muscle weakness. When they weep easily, at the slightest provocation, their tears remind their onlookers of their weaker nerves. By enveloping themselves in fine fabrics and by means of make-up, they can make themselves look fragile to the point of imminent physical breakdown. It is not so long since this kind of comedy was incomplete without simulated fainting fits.

Women also prefer to be seen in the company of taller, older men; it underlines their simulated vulnerability. It all depends on exaggerating to the limit the existing physical difference between protector and protégé. The wife's greater physical resilience is her secret; by the time it becomes obvious, her provider is dead. In the USA, for instance, the widow survives her spouse on the average by eleven years.

'WITH THIS RING I THEE ADOPT!'

Compared with a child of one's own, which one protects automatically, a woman makes a somewhat inadequate object of one's protective instinct. When a man takes her on as his charge, he does it not instinctively but consciously, by persuading himself that here is a helpless creature who needs him. Every woman is therefore in competition with every other inadequate (non-instinctual) protégé. Orphans, the sick, the old, the mentally disabled, the poor, young pups and stray cats are basically all much more in need of protection than women. How to distract a man's attention from all these potential competitors and concentrate it exclusively upon the woman seeking to arouse his latent protective instinct is therefore a major problem.

This is not as hard as it seems at first: most people practice altruistic love for a reward of some kind, as we have said — cash, prestige, companionship, eternal life. Women have a interesting reward to offer for the protection they seek: they are the only kind of inadequate protégé that is in a position to satisfy a man's other social instinct — his sex drive. From the man's point of view, this is the prize reward of them all.

But a woman seeking protection primarily can never be an adequate sex partner because she lacks one prerequisite for that: intellectual equality. But since most men hardly ever meet ideal sex partners — feminine women who are nevertheless as intelligent as men — the man really has no choice. If he is not to be empty handed, he has to settle for altruistic love for a pseudo-child, and for rational love instead of sexual love. He compromises on a concoction: part ward, part sex mate, part child, part woman. "She may not be the love of my dreams," he thinks, "but I can still take her to bed — and besides, she needs me." To be his child, the woman doesn't resemble him enough — but she is weaker than he, physically and mentally. To be his ideal sex partner, she is not sufficiently on a par with him intellectually — however, she looks sufficiently different from him to be attractive.

In other words, rather than leave both of his social instincts unsatisfied a man will put up with playing the father to an adult who occasionally lets him have her body for sexual purposes. Since the average man cannot find the

woman who will be a true *marriage* partner at all, he accepts one of many being offered for *adoption* by her parents, and in a grandiose ceremony vows to take her natural father's place in providing for her henceforth. If the priest or registrar were to ask him whether he was prepared to "take this woman" as his child, he might not even notice. When the girl in white with the bouquet says "Yes", the man knows perfectly well that he has adopted her, "for better or for worse": "the child" will henceforth bear her new father's name and live on his money.

To keep him from having any ideas about his search for a woman, she also plays the lover from time to time. After the birth of the first child — *her* ideal protégé, and his as well — the power of "the adopted daughter" is so well established that she runs little risk of losing the adoptive father to a real woman. The role of sex partner, originally used as bait, tends to be neglected at this point. Soon the day will come when only the presence of their children will remind the couple that, once upon a time, they used to sleep together.

THE POWER OF THE COLDER PARTNER

Once a woman has opted for the role of *the child* (instead of lover) the next step is predetermined. A *child* must not show too great an interest in sex, on pain of losing credibility and a child's privileges. A woman who values her status as protégé, therefore, must keep her sex drive under control. She must be in a position to make conscious use of her sexuality for her purposes i.e. to win a man who appears suited to play her father, rather than a man who excites and confuses her senses and her mind. And she must be able to refuse herself to her intended protector until he adopts her or at least commits himself clearly to such an intention. To see primarily the sex partner in a man is the end of her power over him. It means losing the motive of making him her protector — what good is a lover restrained by protective feelings? — and being quite as dependent on him, sexually, as he is on her.

To stay stupid is, as we have said, a piece of cake; it costs no effort at all. To stay cold, on the other hand, requires considerable self-discipline — but women evidently find that it pays, just the same. Not only are men and women born with the same mental endowment, the same instinct of self-preservation and caring for their brood, but they also inherit the same predisposition to an active sex life. But sexual cravings can be conditioned: nuns and priests are good examples of that. Only nuns, being women, typically begin their training much earlier than their male counterparts, which is why we hear of far fewer missteps and scandals among them.

The rest of womankind is under no constraint to practice such total self-control. On the contrary, total frigidity would hamper them and it might lead to extremes such as refusing sex altogether, even as bait for attracting a protector. How easily the conditioning of the sex drive can lead to frigidity is revealed by a recent opinion poll taken among thousands of Italian women of every social class (Doxa, Rome 1974). Queried about their sexual attitudes, 36% of these women between the ages of twenty and fifty expressed a total lack of interest in marital sex; in fact, they said they would prefer giving it up altogether. So high a degree of sexual frigidity is excessive and rather disruptive. What matters is only to be the more frigid of the two partners — because the power is always in the hands of the colder sex partner.

FATHERS ARE POWERLESS

Children don't love their parents; they are merely attached to them: they need them, and sometimes they even like them. When father and mother have the knack of clothing their instinctive and essentially self-gratifying nurturing of their brood in the image of self-sacrificial devotion, they may enjoy as a fringe benefit the child's guilt and gratitude, as well. But this is not love, nor should it be: if children returned the love of their parents in full measure, life would come to a standstill, because they would never want to leave home. Children by and large tend to leave their parents at the earliest possible opportunity, to go looking for their own love objects (protégé). Many never return home, or do so only out of a sense of duty.

Children can feel real love for their parents only as they gradually become old and helpless. When physical debility, intellectual inferiority, and resemblance characterize the parent, it becomes possible for the grown son to love his father as a genuine protégé. At this point, however, the father's love has come to an end. Between protector and protégé there is always only one who loves: always the protector. The protégé accepts whoever will be his provider.

If another, better provider comes along, he will be accepted, without any great emotional investment; the most to be expected is a certain loyalty. For what is involved is only the protégé's instinct of self-preservation, a necessarily asocial instinct. If this were fixated upon a specific individual and that individual perished, so would the protégé.

A man who marries a woman inferior to himself i.e. "adopts" her must expect that she cannot feel anything for him but liking and gratitude. A woman is better off than a child, after all; if necessary, she can take care of herself, like any man. That she nevertheless allows her husband to pay all the bills is a personal concession that can be retracted at any time. She is entitled, therefore, to high expectations: everything done for her must be first-rate, otherwise she may engage another protector or else, depending upon circumstances, even decide to take care of herself. Compared with the real father, a wife's "adopted father" has no hope of becoming his pseudo-child's protégé in his old age, either. The most he can hope for is the status of an inadequate or pseudo-protégé i.e. if he is lucky, he may come to enjoy the woman's altruistic love, her charity.

The woman even gets a *reward*: she inherits his property, his insurance, his pension rights, so that he can go on providing for her after his death, the death she is statistically prepared to survive for, on the average, six years, plus the number of years she is younger than he is.

Turning to the man's role for a moment, one might suppose that a protector, armed with material power over his dependent, is in a position to blackmail her. But that is precisely what he can never do. If he were capable of it, he would never have undertaken the charge in the first place. Who really enjoys working for someone else's benefit? But the nurturing instinct is so powerful a drive that there is no evading its power. Not even women have as yet succeeded in modifying it. But for them it is so much less onerous to satisfy their brood-hatching instincts. Even if the woman is the partner who originally wanted the child — the man already had his child, in the person of his wife — it is always the man who will be responsible for its care and feeding. The nurturing instinct is polyvalent i.e. a man can have more than one "young charge" under his wing.

When the first real "protégé" for both is born, the wife merely advances to the position of eldest daughter. A woman who bears children therefore has a double advantage: she satisfies her own nurturing instinct and simultaneously strengthens the foundations of her own security. As the mother of authentic protégés she must be provided for, even if she ceases to seem quite as helpless and appealing as her role ideally calls for.

The power of the child over his parents — that of the biologically weaker over the stronger — is a law of nature. Without such power, they would starve, being unable to take care of themselves. That parents will dash into a burning house or hurl themselves into a raging flood to save their young is a matter of course. That men go to war for their women is also considered a matter of course. A man who must be a father to his wife is powerless, where she is concerned.

THE 'WEAKER SEX' HOLDS ALL THE ACES

The biological power structure rests on two instincts: sex, and caring for the brood. Whoever needs, for the satisfaction of one or both of these instincts, a particular individual, loses his independence to that individual. To love is to become enslaved. Contrariwise, whoever is loved has the lover in his power. Thus, power equals the ability to make oneself the object of another person's love. Only the human female is in a position, as we have seen, to make herself the object of the male sex drive without becoming equally dependent on the male for instinctual satisfaction. She does not need the man to satisfy her sex drive; she has it under firm control, as bait or weapon in the sexual power struggle. Sex, to the woman, is too valuable, as it were, to be wasted on mere self-indulgence. So if it is a question of one sex dominating the other, it can never be the male who dominates, but the female.

"The first instance of social oppression," runs a famous statement by Friedrich Engels, patron and coauthor of Karl Marx, "is the oppression of woman by man." Engels is confusing force with power. Like so many Leftists after him, Engels injected metaphorically a concept of power structures resting on force into the sex war, where it does not apply. Only because a man is physically stronger and able to earn money, Engels believed that this gives the man power over the woman. However physical force may be helpful in oppressing a social class — it is no way to

win control over the other sex.

The potential oppressor is never the stronger partner, but always the more helpless one; the potential ruler is never the one driven by desire, but the desired. If it is true that women are physically and mentally the weaker sex, and that they are more desired by men than desirous, then “the first social oppression” is the oppression of men by women, not the other way around. The woman usually begins to suffer long after the man has been miserable for a long time.

Female power is the foundation of all other power structures. Social power systems that do not rest directly on instinct can never be more than superstructures. Their leaders can rule only in areas of no special value to sex partners and protégés. A system that disregards the power of the really powerful sex is doomed from the outset: it cannot gain adherents. It is by the power of the dominant sex that all systems function at all. Without the consent of women, there could have been no fascism, no imperialism, no Inquisition. Men could not have become the tools of such systems, had they not been ruled by women. Only a person attached and subservient to another through his basic social instincts — a man with a family to support, typically — can be sucked into the treadmill of such a secondary system and be driven to commit acts of hypocrisy, terror, and treason. The power of woman is the root of force in others.

Church fathers, politicians, and dictators know this unwritten law very well. A ruler’s most important political move is courting women and talking their language. He knows that once he has the women with him, he will get the men automatically. As long as the Church backs up woman as man’s protégé, she can easily induce him to back up the Church by letting it teach his children a faith in invisible beings that guarantees the continuance of the Church in power. One hand washes the other. As long as politicians promise special social measures for women, they can keep military service and a higher pension age for men with a good conscience. As long as dictators do not press women into army service, they can send male recruits by the thousands into battle.

The Church did not really come into power until after it had set up woman — in the person of the Virgin Mary— as an object of worship, and where the cult of Mary is still intact, the Church is still in power. Jesus himself passed up his opportunity to win over the women. He once said to his mother: “Woman, what have I to do with thee?” and the misogynist Apostle Paul did no better in his time. Only when the female as protégé was raised to an institution did Christianity win a massive following, at last.

It is therefore entirely possible that the great social revolutionaries invented “the oppressed woman” for tactical reasons and despite their better knowledge. Did we say that Engels had confused power with force? Perhaps it was the other way around: suppose he had recognized the real power of women, and made a deliberate bid for it, to secure the victory for his side? It would certainly be odd for men like Marx, Engels, Lenin, Mao — all of whom knew the life of the working class better than anyone — to have believed seriously that the worker’s wife was worse off than the worker himself. They surely knew that, poverty and too many kids notwithstanding, the worker’s wife was somewhat better off even under the inhuman conditions of proletarian life at the outset of the industrial revolution. When they and other radicals sought to improve the lot of the working man, they were good enough politicians to appeal to the working man’s wife and exalt her cause as top priority. Clever, legitimate tactics — but what confusion they sowed in the heads of their followers!

Adolph Hitler also adopted such tactics, though with a somewhat different emphasis. Without the support of “the German Woman” — that self-consciously Teutonic Female, his own creation — he would never have made it to the top, the position from which he could instigate his great blood bath. Since the really powerful elements were not men, Hitler could openly advocate his program: war against neighboring countries and the persecution of another “race” — while the women cheered him on, as we know.

No one is saying that women want war more than men do — whoever wants war? — but they are less opposed to it. Because they don’t as a rule expect to be sent to the front, war means less of a risk to them personally; because they are not given to thinking beyond their noses, they are much slower to realize all the deadly consequences of war. Who would ever have foreseen, in any case, that even a democratic regime like the British would drop bombs on

defenseless civilians, massacring over half a million women and children — and gratuitously, as it turned out, since the bombardment of cities made little difference; it was only the systematic destruction of industrial installations that helped to end the war.

But the bombers were flown by men, so we may conclude that the women had no great compunctions about that. The pre-war suffragettes who fought for the vote had omitted to fight for women's participation in the dirty work of war. Although women are nominally as responsible for wars as men, at least where they have the vote, the majority of women by no means regard themselves as armchair soldiers, but rather as pacifists. In post-war Germany not one of the women who lived for years on the pay of a concentration camp guard — all of whom were murderers — ever went on trial.

Apart from the few young girls who get involved in leftist militancy or the like, the great masses of women have not, so far, knowingly risked anything for their society. Even the women soldiers of the Israeli Army figured only on the sidelines of the Six-Day as well as the Yom Kippur War. Where the shooting is, it's always the men. Who dies in war is decided by the more powerful sex: woman.

ADOPTION AND INCEST

Men who are strongly motivated in their choice of a partner by their nurturing instinct, and turn to predominately childlike women who are considerably younger, less intelligent, smaller and weaker than they —; necessarily have to satisfy their sex instinct with their protégé. To have sex with someone you regard as your child is incest. Not that they are aware of it *as* incest. It is not easy to realize that a man is drawn to a woman by his nurturing instinct — the sex factor is what catches the eye. But all those altruistic feelings he has for her, like wanting to take care of her, defend her, work for her, fight for her, these are the feelings of a father for his child, not really those of a lover for his woman.

By the time a man 'adopts' a woman he can hardly differentiate between the erotic and paternal strands of mixed motives involved. With luck, he has had some experience with the erotic feelings; the paternal, protective emotions are something new. When he feels this new way for a woman for the first time and compares it with his earlier attitudes, he is struck by the difference: he had no desire to sacrifice himself to his earlier loves. It must be proof positive that this, at long last, is real love, the great love for which he has been waiting all his life. Here is the 'woman to marry' in contrast to others whom he comes to think of as 'good in bed'. It is only later on, when he has become a father in fact, that he can identify what he felt for his bride as being similar to what he now feels for his child. For the first time he is in a position to judge what proportion of his original interest in her was, strictly speaking, paternal rather than sexual.

A man with a child-wife knows that something is not quite as it should be, but he can't quite put his finger on it. He somehow feels though he has no right to perform the act of love with her, as though it were an imposition he ought to spare her. Still, he finds himself doing this 'improper' thing to her, but always with a guilty conscience! He also can't shake off the feeling that she is somehow doing him a big favor every time she puts up with it, and that he can never do enough, soon enough, to show his appreciation.

In days of yore, when women still married as virgins, and difference in age between bride and groom was also usually far more pronounced than it is nowadays, the link between marital adoption and incest was especially evident: the bridegroom had to violate his ward right after the ceremony. Thanks to the new sex morality, men can at least make a more gradual transition. Marriage, formerly the legal pre-requisite for incest, is becoming more and more a form of restitution.

As a father in spite of himself, the man has no choice but to break through the incest barrier between himself and his child-wife. It helps a little that she is only a pseudo-child with whom he commits legally sanctioned pseudo-incest only. But all that manipulation of basic instincts cannot fail to have damaging consequences.

We learn from the psychoanalysts to what degree men have begun to shake off the inhibition against incest and to enjoy real incest at least in their day-dreams: fathers, we are told, indulge in sexual fantasies about their growing

daughters every day of the week. The same therapists, ever on the alert against all kinds of complexes, in these cases are not all inclined to liberate men from such fantasies. Their only worry here is to ward off any guilt feelings that might develop, so they never tire of assuring the 'patient' how very *normal* it all is.

A man who concentrates his sex and breeding instincts on the same woman, and has consequently attached himself to a markedly infantile specimen, is virtually courting a schizophrenic breakdown. He is likely to swing constantly from adoring his chosen mate to cursing her, raping her, falling at her feet, beating her, then offering to die for her. She will wonder at his eccentricity, but it cannot be otherwise. Since the two instincts involved are basically incompatible, a man who keeps trying to combine them is bound to fall from one extreme to the other.

Common sense will eventually drive a man to seek an escape from such an incestuous bond, landing him in either polygamy or prudery. The less sensible continue to live in incest. The dangerous lure of forbidden fruit and its pleasures become a permanent ingredient of their sex lives.

What began as making a virtue out of necessity ends as an addiction and an established perversion. Once a man is sexually fixated on Lolita, he is likely to find the idea of sanctioned sex with a grown woman boring. A man driven by a particularly strong paternal instinct to marry an especially infantile woman is likely to find such an adjustment extremely hard to make. He is likely to be the same man who asks for under age girls in a house of assignation, even at an advanced age. What he has come to relish most of all about the activity is the violation of the taboo.

THE POLYGAMOUS MAN WRONGS ONLY OTHER MEN

Women complain that men regard them as mere sex objects. This sounds like wishful thinking! In actuality, a man needs considerable imagination to see a sex object in his mate. Most women deliberately choose men to whom they feel inferior ('I must have a man I can look up to,' is the slogan). An inferior is no sex object, but a protégé — a 'child'. To see a person as a sex object, we need to be looking at someone who is physically the opposite, but intellectually our equal. Most women tend to be only the physical opposite of their partner. Stupidity is not a sex-specific trait: it is the opposite, not of *masculinity,* but of *intelligence*. It makes a woman not more *feminine*, as many believe, but more *childish*.

An inferior appeals, not to her partner's sex drive, but to his paternal instinct, thus driving him to polygamy: sex with the pseudo-child makes for a guilty conscience. He looks for another sex partner, again suffers pangs of conscience if the new partner is inferior, roams further afield to find a third, and so on. Homosexual men probably are often men who have resigned themselves to the fact that their long search for an equal sex partner among women has been in vain. They prefer equality with a partner of the same sex, rather than intellectual inferiority i.e. sex with a childish person.

Although the average polygamist actually wrongs only another man, not his wife, he is rarely aware of this: a woman who regards her husband as her father cannot be the victim of sexual infidelity. For an 'adoptee' her partner is not primarily the lover, so she is jealous only when she is threatened with losing the provider in him. She would of course prefer to be her husband's 'only child', but once there is a 'sister', she will settle for at least not having to take second place. As long as the goodies are fairly shared, and the 'father' is sufficiently well-off to provide for more than one 'child', she does not care, basically, what he does with the others.

WOMEN WANT ALTRUISTIC LOVE

Women are free to choose: they can take a man as a father or as a lover; they can arouse his compassion or his desire. As long as women play the role of children, they clearly prefer sympathy. As long as they choose to be the weaker, younger, less intelligent partner in every relationship, i.e., as long as they insist on choosing male superiors they are opting openly for altruistic love.

Women sow confusion in men's minds: they look like adults but they behave like children; they demand passion but themselves stay cool; they talk of tenderness, meaning protection. Women are to blame when both sexes have to go without adult egalitarian love — they renounce it voluntarily, and the man has to make do with what they call love.

‘True love puts the partner’s happiness first’, is the female definition of love. The man tries to adhere to it. But every time he feels for a woman what she expects of him — putting her happiness first — he is not happy with her; every time he is happy with a woman, he has putting himself first.

We have seen that women manipulate men’s instincts with ease. A woman need only be somewhat weaker, colder, and less intelligent than the man and presto, she has a provider for life. But is it right to do something just because it is easy? Is an action justified just because it results in one’s advantage?

We don’t have to do everything we can do, because we can do it. Civilized people do not hurt animals, even though they could. When will women become civilized enough to stop mistreating men? When will they cease from training their lovers to become providers, merely because they have the power to do so?

As long as they continue as they are, men have no alternative to polygamy. They need not torment themselves with guilt because of it. As long as women insist on simulating children, as long as they want protection whether they need it or not, men have a right to more than one woman at a time. They have a right to keep looking for a real woman, among all the little girls they encounter in the course of their lives, until they actually find one. In any case, they alone are the real victims of polygamy. Whether or not they want to victimize themselves thus, is ultimately for them to decide.

See also: Time to throw the baby out with the bathwater

AVFM and J4MB support Bloodstained Men/Brother K

Paul Elam and Mike Buchanan · 14 September 2019 · Archived copy · Original

Brother K is a renowned American intactivist, and leads the charity Bloodstained Men & Their Friends. To the best of our knowledge, nobody in the English-speaking world has been more successful in terms of getting people involved in street activism, across the English-speaking world.

A trademark of the group is wearing white overalls with a red stain in the groin area, and both their male and female followers adopt this "uniform" (the group campaigns for the end of ALL genital mutilation, both male and female).

Both AVFM and J4MB wish to step up MGM-related work, and with this in mind, we recently contacted Brother K. The following is the start of this email exchange with Brother K, reproduced here with his kind permission. J4MB intends to start campaigning at Speakers' Corner and elsewhere in the coming weeks, wearing the "uniform", and promoting Bloodstained Men & Their Friends. Mike wrote:

> Brother K, good evening. It's been some time since we had an exchange, but I've long been an admirer of your work as reported at https://www.bloodstainedmen.com.
>
> I lead the British political party Justice for Men & Boys http://j4mb.org.uk, since its launch in 2013 the only party in the English-speaking world campaigning for the human rights of men and boys on many fronts. Ending MGM in the UK has been our #1 campaigning issue for the past four years or so, our successes include informing Philip Davies MP about the subject, such that he later focused on MGM at the last International Men's Day debate he hosted, in 2018, in which he outlined the illegality of MGM in the UK, and more besides.
>
> We've long had a good relationship with Paul Elam and A Voice for Men (AVfM), founded in 2009 http://avoiceformen.com, and his An Ear for Men http://anearformen.com. Between us, we've hosted the International Conferences on Men's Issues, of which there have been five since the first hosted by Paul in Detroit in 2014. There were presentations on MGM at the past four events, including by Tim Hammond and Steven Svoboda at the two London conferences. I can't promise anything at this stage, but we plan to have at least one MGM-related presentation at future events, and there may be an opportunity for you to speak at the 2021 conference in North America (host city TBA).
>
> Paul has asked me to pass on to you an offer of free advertising on the AVfM website (on the sidebar), and to start featuring your protest and other videos. I've copied him on this email, along with Gary Costanza (also cc'd), AVfM's Director of anti-MGM Activism (Gary lives in California, Paul in Virginia). An example of Gary's work, in relation to his database of "Known Genital Mutilators":
>
> https://www.avoiceformen.com/a-voice-for-men/known-genital-mutilator-dr-darius-bagli-of-sickkids-toronto-where-unsickkids-get-barbaric-treatment/
>
> We speak and campaign at Speakers' Corner in London every other Sunday, and MGM is always a major theme, with placards, leaflets etc. With your prior agreement, we'd like to start adopting the Bloodstained Men "garb", hopefully it will lead to more attention at Speakers' Corner and beyond. I thought we could term ourselves "Friends of Bloodstained Men", and start to include your URL in our leaflets and on our placards etc. We're keen to do what we can to help increase your exposure. In the meantime, keep up the great work!

Brother K replied:

> Mike, thank you for your kind letter and comments. I have followed your work in London, the protests and your arrest, the conferences, and your posts and videos, as well as Gary's and Paul's, including Paul's powerful declaration on Facebook earlier this year, challenging men to deal with this issue. Bloodstained Men cannot endorse a candidate under the IRS rules governing non-profits, but given that qualification, we wholeheartedly

> support your work in the UK to stop this cruelty to boys, not only in the UK but around the world, and girls too, NOT a separate issue as the narrow-minded opponents of female circumcision have segregated genital cutting by gender to protect one gender only, and throw boys to the wolves. Absolutely use the bloodstained suits as you feel appropriate and helpful to your work in the UK.
>
> Bloodstained Men would be honored, Paul, to have a place on your website and in your work, and we certainly look forward to future collaboration on this issue, the fundamental right of a man to his own body, it's unbelievable that we have to convince people of the cruelty of the human rights violation implicit in cutting off part of a child's penis. I speak for James Loewen as well, his YouTube channel Bonobo3d, and for Bloodstained Men, that you may freely share and borrow any helpful content for your website and work.
>
> Gary, we all appreciated your recent solo protest, and your video denunciation of this barbaric ritual that American doctors continue to inflict upon the most helpless victims of all, newborn male babies, and your compilation of the criminals doing it.
>
> In short, Bloodstained Men firmly believes that the genital mutilation of children is THE fundamental human rights issue of the 21st century, affecting boys, girls and intersex, and we will work with you and your colleagues to eradicate this disease from our society so that children can grow up in peace, with normal bodies, and live normal lives as men and women have done throughout human history, with the exception of the fanatical genital cutting cultures that claim a religious mandate behind their obsession.
>
> Please feel free to use the DIY resources on our website at BloodstainedMen.com to print up your own BSM infocards and the tutorial to make your own bloodstained suits, and to reference our website in your work.
>
> I have CC'd this email to all members of the Bloodstained Men Board of Directors, with whom I consulted before writing it.
>
> Let me know any way I can assist you on this issue.
>
> Kindly,
>
> Brother K

Publisher's note. AVFM will shortly commence modest but regular financial support to Bloodstained Men, as well as fostering better, more productive cooperation between our organizations.

Anti-MGM protest in Denver

Gary Costanza · 16 September 2019 · Archived copy · Original

Playlist of Ewan Jones's interviews of speakers and others at ICMI19

Mike Buchanan · 21 September 2019 · Archived copy · Original

The Honey Badger Brigade will be publishing ICMI19 presentations and other content in due course – I've heard of an ETA of late October – in the meantime I'd like to thank the relentlessly hard-working British videographer Ewan Jones for allowing us to duplicate his Chicago interviews on our growing ICMI19 playlist. In due course all the ICMI19 presentations and other published materials (e.g. panel discussions) will be posted there.

Ewan's channel is here, his own playlist of the same interviews here.

Support the Australian Government's Family Law Enquiry

Bettina Arndt · 23 September 2019 · Archived copy · Original

Bring it on, Prime Minister. When ScoMo was campaigning in the last election, he promised to stand up for the Quiet Australians whose voices are often silenced by noisy minority groups. Last week, with the announcement of a new parliamentary inquiry into our Family Court, he invited that silent majority to be well and truly heard. Boy, are the feminists fuming.

I've been doing various media interviews about this. Here's one from Perth radio 6PR

He's attracted their wrath by setting terms of reference for this inquiry which echo widespread community concerns about pronounced anti-male bias in the family court system, particularly regarding false accusations of violence being used to give women an unfair advantage in court battles. A woman requires no evidence that violence has actually occurred to obtain a violence order and remove her partner from their home, denying him contact with his children. Her allegation that she fears violence *could* occur is sufficient, or her claim that she's been emotionally, psychologically or financially abused.

A few months ago I was contacted by a retired chief inspector of police who wanted to speak out about the outrageous racket that has developed around these false violence accusations, with police required to "believe the victim" and turf men out of their homes, men they know are most likely innocent. I made a YouTube video in which he described the growing disquiet amongst the police and magistrates required to administer a system based on lies and bent on destroying men. I think we should circulate this widely to lend support to the need for this inquiry.

So now the government is asking for submissions regarding the granting of these domestic violence orders and their impact on court decisions and related questions of perjury in evidence to the court and the failure of the court to enforce their orders. The enforcement issue is particularly important given everyone knows the court allows women to constantly flaunt orders requiring them to allow fathers time with their children.

Pauline Hanson to act as Deputy Chair of the Family Law Enquiry

To set the cat amongst the pigeons, the government appointed Pauline Hanson, as Deputy Chair of the inquiry, a

woman who has been speaking out for decades about anti-male bias in the court. The day the decision was announced Hanson gave interviews about women lying about domestic violence and men being driven to suicide through such tactics. She's certainly right on that front. I made another video recently highlighting research evidence that the major cause of male suicide in this country is relationship breakup.

It's been very entertaining watching the feminists go into total meltdown, using their influence on our mainstream media to parade a stream of people who claimed it was outrageous to suggest women ever lie about domestic violence – including the 86 year old Elizabeth Evatt, the first ever Family Court judge. After Hanson mentioned her own son faced false violence and sexual abuse accusations, a prominent feminist put up a call for Hanson's sons' ex-partners to come forth and allow her to tell their stories. Talk about blatant skulduggery.

I'm urging you all to get busy and write to your members of parliament supporting the government's action. It's very easy for politicians to cave to the outraged feminist activists. I'm sure most Australians have personal experience with men damaged by the family court system. We all need to step up and support this rare chance of a public hearing regarding the unfair treatment of men in our courts.

I'm posting here a submission from the former WA Law Reform Commission Augusto Zimmermann which includes evidence about false allegations. This should give you some solid data to use in your letters. Here's a simpler version you might prefer.

You might also like to read the introductory chapter of my book, #MenToo, which explains what led to my interest in family law. Over thirty years ago I was contacted by a retiring Family Court judge expressing concern about precisely these issues – which led ultimately to my involvement in various government committees seeking to address the bias in our system.

A great man in the free and open source community falls

Robert Brockway · 24 September 2019 · Archived copy · Original

This article is in response to an article published on medium.com by Selam G. Selam G ignited a firestorm that has resulted in the renowned computer scientist Richard Stallman resigning as president of an organisation that he founded and also from MIT.

Nearly one year ago I wrote an article expressing concerns over changes in the world of Free and Open Source Software (FOSS).

Generally, only people who have worked in the computer industry have heard of Richard Stallman, but we all benefit from his legacy. As the software industry was maturing in the 1970s and 80s it became more common for software to be distributed only in a binary format. This meant that users could run the software on their computer systems but they could not easily modify it or see how it worked. Richard Stallman saw the need for software licencing that would give people more freedom over the software that they used. The licencing initially developed by Stallman is widely used today alongside proprietary licencing and forms a cornerstone of the Internet. Software such as the Google Chrome and Firefox browsers, LibreOffice and much of the software that keeps the Internet running is available to us in the manner it is because of Stallman's ideas. Everyone reading this relies on the work of Stallman and those that came after him to enjoy the benefits of the modern information age.

Despite this, here we have yet another great man taken down by mob justice.

Selam G's article concerned an email that Stallman had written in which he had commented on the allegation made that Jeffrey Epstein had provided a then 17-year-old woman (Virginia Giuffre, formerly Virginia Roberts) for renowned computer scientist Marvin Minsky to have sex with.

Selam G noted in her article:

> There are so many things wrong with what Richard Stallman said I hardly know where to begin. First, he didn't even give the typical, whiney, 'he's accused but not convicted' defence. No, Stallman went much further than that. Instead, Stallman said "Let's assume that Marvin Minsky had sex with an underage girl who was a victim of child sex trafficking"…

What Selam G is describing as *whiney* is the presumption of innocence. The presumption of innocence is not some abstract concept that academics discuss in their ivory tower. It affects the lives of real people. A person who is accused *should* have an opportunity to face their accuser, respond to the accusation and to be judged by an independent party. How easily SJWs would cast that aside. They never seem to consider that if the presumption of innocence is cast aside that they too may be subject to arbitrary detention and punishment. They never seem to consider that other groups may be better at this than they are. Of course, Selam G herself will, as a woman, be advantaged at every stage if she ever has to pass through the criminal justice system.

Further Selam G misrepresented what Stallman wrote in the email. Selam G's own article notes that Stallman said:

> We can imagine many scenarios, but the most plausible scenario is that she presented herself to him as entirely willing. Assuming she was being coerced by Epstein, he would have had every reason to tell her to conceal that from most of his associates.

Stallman actually argued that Giuffre may have been coerced and was putting on a false front that she was willing (as someone under coercion or threat might do). He was not claiming that Giuffre was entirely willing as Selam G stated later in her article. The most charitable explanation possible is that Selam G lacks fluency in the English language and genuinely misunderstood what was said. But Selam G's own writings show that she is fluent in the language. A more likely explanation is that Selam G's self-confessed anger at the time that she wrote the article

made it difficult for her to think clearly. Or perhaps she willfully and deliberately misrepresented what Stallman said.

Stallman does not seem to have been defending Marvin Minsky beyond asserting he may have had an *honest mistake of fact* defence in believing that Giuffre was not underage and was consenting to sex. Giuffre was 17 and the age of consent in the Virgin Islands is 18 so it's plausible that Minsky thought she was 18.

And all of this presumes that Marvin Minsky actually had sex with Giuffre.

Marvin Minsky was on Little St James, but there is a lack of evidence corroborating the claims that Minsky engaged in sex while on the island. Others have come out and said that when visiting the island they saw no evidence of Epstein's sex ring.

Stallman is correct when he talks about sexual assault earlier in his email:

> The injustice is in the word "assaulting". The term "sexual assault" is so vague and slippery that it facilitates accusation inflation: taking claims that someone did X and leading people to think of it as Y, which is much worse than X.

In many jurisdictions, Sexual assault has grown to include unwanted groping and unwanted kissing:

Nunavut, Canada:

> Sexual assault is a crime. It includes unwanted touching, kissing, grabbing and rape.

That escalated fast.

Canada:

> Sexual assault is an act of violence committed by a person in order to feel
> power over another person. It can come in different forms:
>
> * Sexual touching of any kind that is unwanted or coerced, including kissing or groping.

Australia:

> Sexual assault may or may not begin with sexual harassment. It involves unwanted physical contact such as kissing, touching, fondling and grabbing and at its worst, culminates in rape, either digital or genital.

In the United States feminists are continuously pushing for a definition of sexual assault that includes kissing:

> Kristen Houser, the chief public affairs officer at NSVRC [National Sexual Violence Resource Centre], explained that any type of unwanted groping, touching or kissing is certainly in the definition of sexual assault.
>
> "It is absolutely on the continuum of sexual violence," Houser told The Huffington Post. "There are a lot of different ways that people can be sexually violated and exploited that don't need to require any physical contact, let alone sexual penetration. Sexually violent acts fall along a continuum that go from no contact to very brutal physical violations such as rape or sexual homicides. And we absolutely include any unwanted touching, kissing and groping on that continuum."

Later in her article, Selam G noted:

> There is nothing wrong with women. There is nothing wrong with girls in STEM. There are many women and many girls who, in spite of everything, love STEM-related disciplines. Some of them even go through 4-year

> bachelors degrees at MIT, maybe even 7 years of a PhD, and then begin questioning whether they should continue in these fields, because they are filled to the brim with so, so many shitty men.
> Jeffrey Epstein. Marvin Minsky.
> Richard Stallman.
> Travis Kalanick. James Damore. The laundry list of men in tech and academia who have continued this pattern of harassment, misogyny, and discrimination

An interesting list she has there. Minsky has been discussed already. James Damore merely argued that there are intrinsic differences between men and women and provided evidence to support his argument. Damore has also made it clear he supports feminism.

With a chip like that on her should maybe Selam G might want to consider Separatist Feminism. FWIW, I fully support Separatist Feminism. Whenever I hear feminists talking about separation I always say: less talk, more separation!

Selam G provided the email thread to Vice who proceeded to misrepresent what Stallman had said in an article.

Selam G ends her article by saying this:

> Or remove them. Remove men like Richard Stallman and, I'm sure, the many others that are now hiding. #MeToo showed us that they are not safe, not as isolated as we thought in their towers of power and prestige.

No men are safe as a result of #MeToo.

> Remove everyone, if we must, and let something much better be built from the ashes.

Selam G showed her disdain for the presumption of innocence earlier in the article and now demonstrates a willingness to *remove* as many men as she sees fit. All of them if necessary. Let's not pretend for a moment that Selam G's comment here is actually gender-neutral.

Full of hyperbole and misrepresentations, Selam G's article really encapsulates the moral panic that is #MeToo and the anti-intellectualism endemic in feminism.

Recovering from the red pill rage

Tim Patten · 24 September 2019 · Archived copy · Original

In the popular 1999 science fiction film, *The Matrix,* the choice of taking a red pill or a blue pill symbolized the difference between accepting life as it is or remaining oblivious to reality. Over time, the metaphor has been adopted by the modern men's liberation movement to distinguish between those who understand the harm that women do to men and those who don't want to know.

In essence, being "red pill aware" means a man understands the nature of females and their instinctual behavior. He can peer through the fog of romantic love and marriage – the "blue pill world" – and see that intimate relationships often leave men in bad shape, undermining much of what they hold dear. In many cases, a sudden awareness evolves into something darker – "red pill **rage**" – reflecting the anger a man feels after realizing that the world works in a different way than he's long been told.

Unfortunately, this notion of having been led down the garden path into circumstances and ways of life that were against their own interests has also led some to react – and overreact. It has motivated them to make angry, bitter and questionably misogynistic pronouncements to each other and in public, similar to the following:

"Women don't love you; they love what you can do for them!"

"All women are gold diggers!"

"Women are cock-teasers and attention-whores!"

"My ex can eat my shit and die!"

"Love is the delusion that one woman is different from another."

"Women are manipulative, attention-seeking, inconsistent and emotional!"

Divorce and custody

But while such ugly words are regrettable and don't really help matters, the fallout that men have suffered from selfish and self-centered female behavior has been destructive and widespread. Every year, approximately one million men end up as victims of divorce and suffer considerably as a result. In most cases, this event proves to be the most traumatic experience they've been through, leaving them dehumanized, their lives destroyed, and prone to suicide.

What makes it worse is the way in which things frequently unfold. Quite simply, it is not uncommon for women to surprise partners with divorce notices. According to one MGTOW forum member, "My wife and I were having difficulties because I was dedicating extra time to my passion, a new work venture. But I never imagined she would divorce me!" Another participant was also given marching orders out of the blue, though apparently his in-laws and lawyer knew about it before it happened. "She devastated me and my three children one night after 17 years of marriage. The false allegations soon followed after [I won] 50/50 custody."

Still, not all husbands are in the dark before the bad news landed on their doorstep. In many cases, there are warnings signs beforehand and a pattern of abuse and mistreatment that suggest it is only a matter of time before wives are readying the divorce documents. As one forum participant put it, "She had been plotting, drugging and poisoning me for years. She tried to drive me to suicide [through] an ambush breakup and [by] using a 'domestic violence' scam to legally kidnap my children."

Raging out

Whether men see it coming or not, divorce is often the trigger for red pill awareness – and red pill rage. It should be no surprise to anyone that men who have their children or property taken away from them in the wake of divorce

are shattered and depressed and react accordingly. Often, they experience disillusionment and profound feelings of anger, bitterness, and resentment toward marriage and cohabitation in general.

In some instances, this state of affairs lasts a few days or weeks. But for many men whose lives have been upended and scarred by the wrenching reality of modern divorce, they can remain in a funk indefinitely or even on a permanent basis. Over time, their rage continues to simmer and bubble up, occasionally boiling over after seeing images of tampons and other reminders of the person who caused them to suffer when the divorce took place.

Rage triggering

Red pill rage can also erupt for other, less personal reason, even for men who have not suffered through the tragedy of divorce. Weddings are one trigger: they glorify females and the vow, “to love, obey and care for you forever,” which so few women seem capable of honoring. For those who previously abandoned the blue pill myths, they already know that many marriages end in divorce; in those that don’t, most men simply end up very unhappy with their partners.

Other seemingly innocent events, including a co-worker announcing his engagement, news that a woman has gotten pregnant, or everyday displays of affection can also be the catalysts for a welling-up of resentment and rage. Moreover, the way that relationships are romanticized in movies and literature can bring matters to a head, especially when a man suddenly realizes that everybody – including his own mother – has lied to him about female nature and what women actually want.

In reality, parents and most others care that men care about – along with society more broadly – have long lied to men about the way things work; mainly that men must sacrifice his goals for a good job so he can care for his family. Consequently, when they try to follow along and do what they are told, they end up being screwed over. The fact is that marriage isn’t about love, it’s about economics and a deep partnership of shared goals. Women are hypergamous by nature, and they seem happy to take men’s money, kids, house, etc. and leave them with nothing. Unfortunately, most males don’t realize this until a divorce hits.

Equally oppressed

Ironically or tragically – it is not clear which makes more sense – some women even view the red pill rage ugly comment as proof of just how shitty men really are. For many females, life can be summed up by the James Brown song, “It’s a Man’s Man’s Man’s World,” but they almost certainly haven’t experienced the punishment directed at men in divorce and custody hearings. And unlike their experience of living in a world where everything is dropped for a woman in need, they fail to see that no one lifts a finger when a man cries out for help.

Undoubtedly, countless women have, throughout history, been humiliated, harassed, abused, raped and killed at the hands of men, and that continues to be true today. But it is not all one-sided. Men have also been the victims of mistreatment and oppression, largely from other men but from women as well. The reality is that many people have been the victims of discrimination, injustice, hatred and violence. Regardless of gender, there is plenty of anger to go around.

Conclusion

When it comes to red pill rage, however, it is curable. One way for those affected to turn things around is to step back and look at the role they had in creating the situation at hand. What choices did they make and actions did they take before any traumatic events transpired? What could they have done differently, and what can they do now to ensure that such unhappy circumstances never occur again?

Mostly, those who swallow the red pill eventually come to a healthy realization about the underlying causes of such tragedies in relationships and develop a certain mindfulness about themselves and others. They understand that humans are driven by basic instincts, which include a primordial need for sex and the human connection. They learn that the way to deal with those relating to the opposite sex is to see them for what they truly are.

With this, a man will feel liberated, instilled with fresh wisdom about women, marriage, feminism and society. He

should take action: institute a daily regimen of exercise, workouts and self-improvement. With a little conscious raising, he will be ready and willing to move toward his passions and take care of and invest in himself. He can push himself to his limits, strengthening and nurturing the sleeping giant within. He will no longer be angry or bitter or resentful. He will have the freedom and control to make choices that help him achieve whatever he wants – and be whatever he wants to be.

About the author

Tim Patten is the author of ***MGTOW: Building Wealth and Power****, a handy investment guide, and* ***MGTOW: Why I Cheat****, a collection of campfire stories for men. His latest book* ***Masculinity Is Our Future*** *is available also in audio format. He has devoted his life's work to celebrating masculinity and is active in the men's liberation phenomenon.*

I choose to end the cycle and keep my babies whole

Gary Costanza · 24 September 2019 · Archived copy · Original

Sugar baby feminism

Stefan Molyneux · 27 September 2019 · Archived copy · Original

Possessive women

Doug Mortimer · 27 September 2019 · Archived copy · Original

It was a hot late-summer afternoon at the ballpark and I was thirsty, but I was tired of beer (never thought I'd say that). Then I happened upon a beverage vendor selling an attention-getting concoction called BuzzBallz. It was packaged in a plastic container that approximated the size and appearance of a baseball. The Texas Rangers logo (one of the product's "proud partners") was also displayed. Hardly enough to slake one's thirst, but at 15% alcohol by volume, this pre-mixed cocktail offered roughly three times the buzz of a beer for the same price.

I selected the Pineapple Colada Chiller and took a closer look at the container while I indulged. Included were the obligatory government warning about the risk of alcoholic beverages, the deposit paid for the container in certain states (15¢ in Vermont!), the kosher seal of approval, the bar code, etc. Then I noticed something out of the ordinary. Right below the "Please Drink Responsibly" plea was "WOMEN OWNED."

Well, I'd come across this phrase before. I'd seen it in storefront signs and print advertisements for various small businesses. But this time the O in WOMEN had a graphic in its stead so it looked something like W❊MEN OWNED. In the teeniest-tiniest type possible, a "TM" was appended to the phrase.

What a revelation! All this time I thought women-owned was a compound adjective. When I wasn't paying attention, it morphed into a trademark!

Well, my curiosity was piqued so further investigation was warranted. As I suspected, W❊MEN OWNED™ was not a mere statement of ownership but a certification. No surprise that it was the result of a public-private partnership of government agencies (*e.g.*, the Small Business Administration) and industry trade groups. While there are some slight differences in the definitions of female ownership, the consensus seems to be that the enterprise must be "at least 51% owned, operated and controlled on a daily basis by one or more (in combination) female American citizens." One might wonder about that discriminatory "American citizens" qualification. The SJW's have some unfinished business here!

Now as you may expect, a product has to pass a smell test to get that W❊MEN OWNED trademark. As often happens with set-asides and affirmative action programs, a number of women (and minorities) are set up as corporate figureheads when in fact they have little power. Yet businesses have every incentive to showcase a female impersonator, so to speak, as the titular head of the enterprise.

The Center for Responsive Politics, a D.C. research institute that tracks government spending, estimated that the federal government awarded $25.4 billion in contracts to women-owned businesses in 2017. That's peanuts by fedgov standards, but big bucks for small business owners. Could make the difference between mediocrity and prosperity…or bankruptcy.

Of course, that gynocentric imprimatur comes with a bureaucratic jargon. There are a number of acronyms out there with overlapping meanings and missions. Admittedly, a lot of them sound like radio station call letters. Among them are:

WBE or WOBE – a woman-owned business enterprise.

WBENC – Women's Business Enterprise National Council (these are the folks behind the aforementioned W❊MEN OWNED™ movement.

WOBC – Woman-Owned Business Certification (a program in Texas). Ironically, WOBC (91.5 on the FM dial) is also a student-run radio station at Oberlin, one of the wokest (or is it wackiest?) of the woke colleges, and now one of the weakest of the woke, thanks to a $44 million damages award as a result of a lawsuit stemming from their wokeness.

WOSB – Woman Owned Small Business (and let's not forget EDWOSB, with ED standing for "economically

disadvantaged”). Add one more qualifier to that acronym and you have the makings of an eyechart.

WOB – a woman-owned business, but according to the Free Dictionary web site, there are 29 such acronyms, so context is key. In other words, if you’re a fan of the World of Beer chain of gastropubs, beware.

But we’re just getting started. Also involved are the U.S. Women’s Chamber of Commerce and the National Women Business Owners Corporation. That’s just in the USA. Other countries have their own organizations and acronyms. And don’t forget the global do-gooders, in this case WEConnect International.

But let’s get back to the Buzzballz. As it turns out, they are the brainchild of a high school teacher in a Dallas suburb. The baseball container is a variation on the company’s original multi-colored containers that have been on sale at liquor stores, supermarkets, and other outlets in 40 states. After ten years of product development, there are currently 13 flavors available (including such racy flavors as “Choc Tease”) and more are on the way. Appropriately enough, given the potency of the beverages, the founder’s name is Merilee Kick. Only a Rockette would be a better fit for such a moniker.

If you’re curious, you can go to the company web site and see for yourself that Merliee Kick is indeed the CEO. In fact, she was prominent enough to be the subject of an interview in *Forbes*. Look a little further, however, and you might come to the conclusion that the operation is really a family business. Her husband is the CFO, one son is President, and another is Vice-President. Also, one Andrew Kick is West Coast Sales Director. One has to wonder…if Merilee Kick kicks the bucket, does the W❊MEN OWNED™ seal of approval have to be removed? Or is there some wort of W❊MEN FOUNDED trademark out there? Not yet but stay tuned.

Given the bureaucratic maze a company has to negotiate in order to get that prized W❊MEN OWNED™ status, some positive effect on the bottom line must be anticipated. Doubtless a certain percentage of feminists and white knights may be persuaded to choose such products, even without any substantive competitive advantage. Needless to say, there are no MEN ❊WNED certification programs out there and there never will be.

Now I’ve never given much thought to who owns the products or services I patronize. I know that some of them are women-owned, but I never took a poll. Yet that W❊MEN OWNED™ logo sticks in my craw. It implies that the product is superior simply because it comes from a woman-owned company. Just as the Non-GMO or Organic logos imply benefits above and beyond products that lack these logos, the W❊MEN OWNED status seems to indicate a superior product.

Of course, offering a superior product at a decent price has always been a workable business model, but in recent years, something new has been added. It’s not enough to please just stockholders and customers. Today a company must show profits with a human face. So capitalism is trending warm and fuzzy…let’s call it the Ben & Jerry’s syndrome. Yeah, we’re trying to make a buck here, but our hearts are in the right place. Buy our product and you’re not only indulging yourself, you’re helping to make the world a better place. Buy from a W❊MEN OWNED™ company and you’re enhancing female empowerment. So you can feel good about yourself with every purchase you make from us…the more you buy, the better you’ll feel!

Considering how few people scrutinize the small print on labels, it’s easy to dismiss the certification program as small potatoes. In years past, there have been other ways of tapping into identity politics. Back when Yellow Pages were ubiquitous, there was such a thing as the Christian Yellow Pages. I suppose that’s just a way of keeping money in the family, so to speak, but in some quarters it could be considered anti-semitic, anti-Muslim, anti-atheist, anti-Buddhist, anti-Zoroastrian, or whatever. Not quite up there with the Brownshirts painting Stars of David or “Juden!” on Jewish-owned businesses but perhaps a baby step in that direction. So one could hypothesize that W❊MEN OWNED™ is in reality anti-male. After all, if businesses owned by women are garnering larger and larger market shares, then men’s businesses must be losing market shares.

That W❊MEN OWNED™ logo is a major turn-of for me, but I certainly am not advocating an across-the-board boycott. Here’s why:

I enjoyed my Buzzballz adult beverage at the ballpark. As the name of the product implies, I did get a buzz. I can foresee a time when it is available at ballparks nationwide, as the pseudo-baseball container could certainly be adapted for other major league teams (maybe they've already done so), especially for teams that need to beef up their roster of female vendors to satisfy local statutes or ordinances. From baseballs it's just a short step to tennis balls, mini-soccer balls, mini-basketballs, mini-footballs, etc. The containers could catch on with the collectibles/sports memorabilia crowd. Hell, if the company goes public, purchasing some stock might be a good idea.

But that's blue-sky thinking. The current reality is that I can get buzzed, blitzed, or something in-between while underwriting the empowerment of women. I regret that I have but one liver to give for my countrywomen.

In a sense, this type of female empowerment is not as toxic as the old-school type. A century ago armies of hatchet-faced harridans succeeded in making alcohol illegal nationwide. Now that third-wave feminists have identified booze as a revenue stream, demon rum has sprouted wings and a halo.

In a world getting more and more gynocentric by the day, that W❊MEN OWNED™ logo may become commonplace. It may go beyond business. Perhaps one day W❊MEN OWNED™ will be tattooed on the wrist of every adult male just before he is admitted to the local concentration camp…privatized and W❊MEN OWNED™, of course.

But it's all good – and for your own good, guys. In the service of gynocentrism: *Arbeit macht frei*.

Russia Today TV: France targets toys in battle against early gender stereotyping

Mike Buchanan · 29 September 2019 · Archived copy · Original

Three days ago I was in the studios of RTTV (Russia Today TV) near Westminster for a live discussion with Paola Diana, an Italian feminist based in the UK, on the issue of the (deeply feminist) French government targeting toys in a battle against early gender stereotyping. I was in a darkened room with a technician, and two strong lights bearing down on me. I had no sight (only audio links) of the British interviewer in the Moscow studio, nor of Paola Diana. The video has just been released on the RTTV channel.

Circum-rage at Stony Brook University protest

Gary Costanza · 1 October 2019 · Archived copy · Original

Time to take out the garbage

Robert Brockway · 3 October 2019 · Archived copy · Original

As is well known now, White Ribbon Australia went into liquidation today. We'd known they were in dire financial straits for a while, but this has been a long time coming. In order to commemorate this joyous day, let's take a walk down memory lane.

2013

The White Ribbon Foundation is renamed White Ribbon Australia and finds a new way to be patronising to both men and women.

2014

Whiteribbon.org is launched, but not by White Ribbon Australia!

A Voice for Men reveals the truth behind White Ribbon Australia's finances.

Representing A Voice for Men I interviewed Barry Williams on White Ribbon Day.

2015

White Ribbon Australia suspends Tanveer Ahmed for wrongthink.

A Voice for Men goes through the financials of White Ribbon Australia again and shows the world the true nature of this organisation.

2016

White Ribbon Australia bullies a legend.

Eventually WIPO found in their favour, but we're getting the last laugh, eh White Ribbon Australia?

2017

I wrote an open letter to the chair of the board of White Ribbon Australia asking them how they intend to address the fact that they ignore the reality of domestic and intimate partner violence. I'm still waiting for an answer. And now it will never come.

2018

White Ribbon Australia flipflops on an important feminist issue causing consternation and hand-wringing among true believers.

Many supporters and sponsors abandon the organisation.

2019

White Ribbon Australia goes into liquidation!

Ah memories. Is that a tear in my eye? Nah. I'll let Pharrell Williams tell you how I'm feeling…

Before finishing up I want to quote fellow MRA Tom Voltz who, on hearing of the demise of White Ribbon Australia, had this to say:

> Dear White Ribbon,
>
> Fuck you, fuck your executive salaries, fuck your SJW-esque approach, fuck your government funding, fuck your propaganda, fuck your indoctrination of our school children, fuck your hatred of boys and men, fuck you, fuck the horse you rode in on and fuck your grandmother you fucking fuck-fucking fucktards!
>
> Good fucking riddance!
>
> Lots of love,
> The MRM

Couldn’t have said it better myself Tom.

Philip Davies MP speaks during the Domestic Abuse Bill

Mike Buchanan · 3 October 2019 · Archived copy · Original

The second reading of the Domestic Abuse Bill (2017-19) took place yesterday, 2 October, the final day of the annual Conservative party conference in Manchester – the day of Boris Johnson's speech – when most Conservative MPs were still at the conference. Maybe the day was chosen because most of the criticisms of the bill could be expected to come from Conservative MPs. The indefatigable Philip Davies MP, however, *was* there. He was one of the recipients of our commentary on the Bill, which we recently provided to a number of MPs and peers, including Philip.

The debate lasted nearly seven hours. Almost all the 40+ designated speakers were feminist women, with stories of female victims and male victims. The Shadow Minister for Women and Equalities uttered the following lie, a claim made by many of the MPs who spoke in the debate:

> Statistics show the overwhelming majority of victims of domestic violence are women, and the overwhelming majority of perpetrators are men.

Anyone watching the debate could be forgiven for thinking that male victims and female perpetrators are all but unknown.

Philip Davies's speech came late in the session, by which point speakers were being resticted to 5 minutes. He was interrupted by Maria Miller, the chair of the Women and Equalities Committee, who showed no interest in male victims throughout the debate (she also hasn't bothered to attend Philip Davies's debates on International Men's Day these past few years). The video of Philip's contribution is here:

[image]Elizabeth Hobson is the Director of Communications of our party. Her thoughts on the debate, and Philip's contribution, are below:

I am woman, hear me roar!

Elizabeth Hobson · 6 October 2019 · Archived copy · Original

You can support Elizabeth here, or here.

Brother K – Ending genital mutilation of children

Gary Costanza · 6 October 2019 · Archived copy · Original

It's a pink world

Mark Dent · 7 October 2019 · Archived copy · Original

My wife (Maggie) was watching tv the other evening and an advertisement promoting an upcoming female version of the Full Monty (a strip show) was being promoted in order to raise *awareness* for breast cancer.

I shrugged it off, perhaps a little numb to the endless drive to help and protect our women and girls while men and boys remain mostly invisible.

Maggie was the one who got riled up. She turned and said:

"Why couldn't women decide to raise awareness of a male disease and raise funds for men? Just once! "

A few weeks earlier a group of celebrity men stripped naked to raise awareness of prostate cancer and men's health.

What irked Maggie was the fact that women had to immediately jump on the wagon and do the same, while pretending that our "awareness' of breast cancer is still a huge problem and one they were determined to shine a spotlight on. She asked why these women couldn't have acknowledged the already enormous focus on breast cancer and join their brothers in solidarity and donate *their* proceeds to prostate cancer as well.

Nope.

It's *always* been girls are for girls and boys are for girls too- if they know what is good for them. Sure, males may occasionally quietly do some work on behalf of their sick and dying brothers but it had better be *after* they have demonstrated their tireless devotion to supporting women's needs, whatever they may be at any given time.

I don't think Maggie has heard the term gynocentrism but this was what was driving her anger.

I have always been aware of the endless promotion of causes affecting females. Even today I was confronted with an ad which began before the YouTube clip I wanted to watch telling me how we must donate to a cause working to end the persecution of young girls. These girls are forced into becoming child brides. Fair enough. But these ads always imply by omission that it is *only* young girls around the world who suffer any kind of indignity, oppression or injustice because of their gender.

This is a lie.

[image]

If the ledger was balanced and the empathy shared, no man I know would raise an eyebrow when confronted with another campaign to support females in whatever area it might be.

But it isn't balanced and never has been.

This is why Maggie was angry. That is why I did a quick google check to see if Maggie's blood was boiling for no good reason. I actually typed "women raising funds for men's cancer" into the search engine and the best I could find was an obscure story about men who were motor cycling to raise money for men's mental health and prostate cancer. A few partners of these men had decided to join the bike ride to help raise some funds.

That was it.

Just to give you an indication of the scale of this campaign, marketing and events manager, Jane Sim, said that with a month of fundraising to go, the 2019 event had already set a new fundraising record and surpassed the target of $65,215 raised in 2018.

That's a total no-one should belittle but when you compare it to the millions being raised by volunteers working to fund women's health (not to mention the enormous disparity in government funding of women's health as compared to men's) you begin to understand the enormous chasm which exists when you compare the concern expressed in monetary terms for men and women's illness and misfortune.

I decided to do a little research on the voluntary funding of women's illness by men here in Australia. It was quite an eye opener.

We currently have an annual event called, The Pink Test. A test is the name given to an international cricket contest. Each "test" is played over a five-day period (yes-you read correctly). On the third day of the Sydney test, the crowd are asked to adorn themselves in pink and players wear pink caps onto the field. The cause is a worthy one.

[image]

Legendary Australian bowler, Glen McGrath lost his wife to breast cancer ten years ago. Glen came up with this idea and it has become an integral part of the cricket scene for a decade. Here's a little blurb explaining the Foundation's purpose:

> *The McGrath Foundation raises funds to place McGrath Breast Care Nurses in communities right across Australia, as well as making breast health understanding a priority.*
>
> *While more than 54,000 families have been supported by 11 McGrath Breast Care Nurses, there's still lots more to do to reach every family going through breast cancer.*

So, Glen's initiative has raised and will continue to raise millions of dollars for women with breast cancer.

Bettina Arndt has been fascinated by the inherent desire of men to put women's needs ahead of their own. In this brief chat, she shares her insights and frustrations about the endless support men provide to women, often at their own expense.

Note that Bettina's interview has had 460 views in a month. This, sadly, says it all. Even when people do try to speak about the terrible imbalance in funding and attention, no-one wants to listen.

Bettina raises some very important questions in the conversation with Isaac Butterfield. She explains the devastating effects of prostate cancer on men's sexuality and identity. She bemoans the incredible indifference displayed by our government and the general apathy of people with regard to men's health.

Losing a breast is devastating but it is ultimately (if the women survives and 90% of women do) a cosmetic problem which does not impact a woman's ability to actually function sexually in the *physical* way prostate cancer devastates men.

No doubt women can have mental hurdles to overcome with regard to self-image but reconstructive surgery can replace the lost breast or breasts. No such options are available to men and their sexual performance is not devastated by self-image issues. The problems are physical and sometimes insurmountable.

Incontinence is another issue and usually whispered about. If it is ever discussed in public it is usually by a stand-up comedian or someone making light of the horrendous embarrassment and loss of confidence the problem creates.

What's that you say? Women's bodies can suffer similar devastation simply by giving birth. True. But the tribulations of women during childbirth are incredibly well documented and women are often placed on a pedestal by their male partners for this very reason. Many men are in awe of what some women must endure in childbirth. They acknowledge the suffering and the damage done to their partner's body.

Prostate cancer still tends to be a subject of mirth and indifference by both men and women. We joke about the struggle to pee before the problem is uncovered and we joke about erectile dysfunction and incontinence *after* the surgery and radiation treatment.

[image]

So, let's turn our attention to another sporting institution in my beloved land down under which dedicates one of its annual clashes to breast cancer.

AFL is the most popular sport in Australia and such is its popularity it has been ranked in the world's top four most attended sports based on average crowds per game.

[image]
The Pink Lady
The Breast Cancer Network Australia established the Pink Lady event in 2005 in order to take advantage of this game's public appeal.

This night has raised hundreds of thousands of dollars for breast cancer research and of course "raised awareness".

Individual men have also gone to great extremes to raise funds for breast cancer.

Former AFL star, Shane Crawford cycled across Australia in 2013 in order to raise money for the Breast Cancer Network Australia. He raised 1.3 million dollars. Crawford had performed another extraordinary feat in 2010 when he ran from Adelaide to Melbourne (780 km) to raise funds and awareness for breast cancer.

I remember the wall to wall coverage of his ride across Australia. There was endless footage of women dressed in pink lining the streets of the country towns he passed through, some weeping and all cheering and applauding this man. Many of the women were asked to relate their personal story of their battle with breast cancer. It was the "feel good" story of the year.

I must confess to feeling conflicted as I watched the adulation Crawford received, which culminated in the completion of his incredible journey in Perth.

When he first announced his intention to ride his bike 3600 km in front of the live Footy Show audience the crowd erupted in a frenzy of cheers and wild applause. Here we had a largely male audience, with a footy show comprising all male hosts devoting their attention and time to an issue which overwhelmingly affects women. This same show which has been relentlessly attacked by feminists for its misogynistic attitudes and "blokey behavior."

Wonderful.

"*This was a life-changing experience, the most rewarding of my life. The money raised and the awareness created has exceeded all expectations. We have connected with so many rural communities and offered hope to the women with breast cancer and their families," Crawford said.*

Every time I read or hear the word **awareness,** I want to gag. We are drowning in a sea of pink at any given time in the year. Various retail outlets and supermarkets are constantly arrayed in pink.

[image]

And Shane has the temerity to suggest 'raising awareness" was a major driving force behind his incredible feat of endurance.

Hats off to the man for achieving his dream. The cynic in me wondered if Shane had ever allowed his mind to wander as he drifted off to sleep in the days leading up to his journey and briefly surmise that the chances of him being greeted with adoring mobs and teary eyes wherever he went was greatly enhanced by his decision to raise awareness for breast cancer rather than prostate or bowel cancer.

[image]

Colour me bitter! That of course would have been the accusation had I voiced what I really thought. Bitter and envious. I was neither.

I am simply being honest. Every day someone would make a misty-eyed comment about Crawford's incredible courage and compassion and I bit my tongue. If I ever expressed my cynical thought out loud, I would have been torn apart. But it was enough for me to feel it in my gut.

[image]

I could not uncover the primary motivation for his ride.

Perhaps Shane's mum had been diagnosed with breast cancer or another loved one had been lost to the disease.

He had every right to ride for them.

But anyone with eyes to see and ears to hear *must* know that breast cancer is the most highly funded and publicly acknowledged cancer in the country. His "awareness raising" motivation rings terribly hollow. Surely brain cancer or bowel cancer are in far more need of a little public awareness- raising as well as funds?

No doubt his feat has helped women and I suppose if you are going to do something extraordinary you have every right to decide *who* you are going to do it for.

My answer to such an understandable statement would be this.

Imagine if I said I was going to climb Mt Everest to raise funds for Scotch College so they can build a bigger library for the boys who attend the school.

No-one could question my courage or selflessness but I can assure you the inquisition online and, in the media, would be frightening.

"Why in God's name would he be giving funds to such an elite, rich school when there are so many others in far more need of financial support and a public profile!"

My reply:

"*I'm* climbing the mountain so I can direct the money wherever I wish!" would be a very fair one. Don't think for one minute that it would stem the tidal wave of vitriol which would completely envelope my achievement and make me a pariah in the eyes of some.

If you accept the truth of my Mt Everest climb analogy then you will understand what motivates my cynicism about Crawford. He knows no-one would be insane enough to even whisper any criticism of the charity he chose to support.

Maybe I'm crazy.

Shane's whole journey just underlined the powerful, almost irresistible pull and appeal of gynocentric actions.

Now, let me be clear. In recent years the AFL has created a game of footy to raise funds for men's health prostate cancer. But my article is asking why *women* never seem to gather either as a sporting group or any other female collective and decide to raise funds for men. Aren't women supposedly renowned for their nurturing, empathetic natures?

[image]

We also have Movember-which is a relatively new initiative and dedicated to raising awareness of men's health issues. Yet even this idea was attacked by feminists! They branded the whole idea sexist and exclusionary! So even when men decide to do something for themselves, they are attacked for being self centred and promoting masculinity!

Let Jacob (a male feminist) explain in his own words:

> *I hate Movember so much, on Halloween, I shaved my scruffy beard-in-progress so no one would think I was participating. There have been plenty of critiques of Movember that describe it as sexist or exclusionary, which it is. But you don't need to treat it as a microaggression to find something troubling in it. Above all else, Movember irritates me because it's not so much about cancer awareness as it is about masculinity awareness. It starts from the assumption that men are somehow uniquely imperiled—threatened by all these horrible diseases—and then tells us that we can save them by trumpeting an outward signifier of masculinity, the mustache. Movember says*

> *that we protect men by celebrating masculinity. And that's ridiculous.*

There is yet another example of a male celebrity going to an extraordinary extreme in order to raise funds (and awareness) for a cancer which his sister was battling and which ultimately took her life. The illness? Breast cancer.

Here's what Samuel Johnson, a well-known Australian actor did.

*Samuel Johnson is setting off on February 15th on a marathon **15,000 KM** unicycle ride around Australia, to raise $1 Million for breast cancer.*

Samuel has contacted the AUS to invite all Australian unicyclists to join in and help out with this mammoth ride, which is going to take him a year to complete!

Here's what Samuel has to say to all unicycle riders:

> *Hello!*
>
> *My name is Samuel Johnson. My sister has terminal breast cancer.*
>
> *She is the mother of two beaut boys and as such is keen for me to help her remind every mum in the land to be breast aware.*
>
> *How? Well, starting on the 15th of February, 2013 I will ride my unicycle around the entire country, hitting up hundreds of communities and every capital city.*
>
> *We are officially attempting to break the Guinness world-record for longest distance traveled on a one-wheeler (15,000 kms) and are proud of our lofty aim to raise $1 million for the Garvan Research Foundation.*
>
> *It's called the Love Your Sister Ride and will take an entire year to complete.*

There is so much more I could add. Many more fundraisers I could focus on but I think my message is apparent.

I think some may argue that the reason women's sports teams don't bother to fund raise for male specific diseases is because they don't have the profile or financial capabilities that male sports have. They would probably blame that on sexism too.

This is not an explanation for the absence of female support for men.

Netball Victoria and I am certain many other minor Netball associations raise funds for breast cancer. The other pertinent fact is that many suburban football clubs (male) have a special day put aside to raise money for breast cancer.

In Australia, we don't have the college sport set up America enjoys. Each suburb has its own local football club and ground which survives on handouts they can beg from their local council and the goodwill of volunteers who take raise funds for equipment and the very minimal payments players receive. Even these bottom tier (often amateur) clubs focus their energy on raising money for breast cancer!

> *"Clubs get involved by wearing pink football socks and also just by running charity events and auctions on the day.*
>
> *"'Pinking up' as it's called is a big visual show of support.*
>
> *"19,500 thousand people are diagnosed every year, including men, so it's not just a women-only disease," Mullinger said.*
>
> *"BCNA are the peak national support organisation for breast cancer Australia, we fund support for the women and their families, that's our key service.*
>
> *"Everything that we provide is provided for free to the women, men and families.*
>
> *"Breast cancer just touches so many people and once it becomes even more personal you just know that it's worth fighting for.*

Notice how this is fund raising for men too! The 0.001% of males who suffer from breast cancer are not forgotten! We are *all* benefiting from these local fundraisers!

Nothing I have written is a revelation. Simply sitting down and having a closer look at the all -encompassing magnitude of the problem which is so deeply rooted in our society was a shock and I was red pilled when just a boy!

It's ironic that one of the qualities people automatically attribute to females is that of compassion and empathy. Yet it seems in practice, it is men who exhibit this quality in a very authentic and visible manner.

> *Compassion is concern for the sufferings or misfortunes of others. It is the feeling that arises when you are confronted with another's suffering and feel motivated to relieve that suffering.*
> Dr Anil Kumar Sinha

This seems to be an apt description of what men have been doing for women for a long time, Doc.

Human rights/1st Amendment audit at Stony Brook University: Confronting cops and circumcision

Gary Costanza · 10 October 2019 · Archived copy · Original

The Feminist Clown World, vs. The Movie Joker

Peter Ryan · 13 October 2019 · Archived copy · Original

Warning: This article may contain spoilers. I have tried to minimise them as much as possible.

By now some people may be aware of the "controversy"[1] surrounding the recent movie Joker[2]. This is a manufactured controversy because someone (Todd Phillips) decided to make a film that challenged the feminist, left-wing narrative about toxic masculinity and the 'white male' (the feminist left's scapegoat for every problem).

Our entertainment industry and particularly Hollywood, has been peddling an anti-male agenda that there is something wrong with men and masculinity for many years now. So naturally when a movie is made that encourages people to begin questioning the narrative put forward by our media that men are inherently evil and toxic, there is a backlash from the elitist feminist establishment.

Rotten Tomatoes as of the 12th of October 2019, shows a public rating of 90% for Joker and a critic rating of 68%[3]. Judging from the names of the publications that are rating it rotten or one/two stars, the movie has managed to annoy the right people. At approximately the same time as the Joker was released, the Batwoman tv series has been released with an 11% public rating on Rotten Tomatoes[4] compared with 72% from the critics.

There has been an ideological agenda within the entertainment industry for some time now, to invade any genre that appeals predominately to men and make it about empowering women. Science fiction in particular has been targeted. This is a deliberate attempt by feminists to control the culture and ensure gynocentrism pervades every corner of society.

As we saw with The Last Jedi, the feminist influence in the film industry is not just satisfied with making movies that revolve around female empowerment at the expense of a good story, they must also make sure that their female protagonists beat and humiliate men.

People are rapidly getting tired of feminist identity politics and its showing in the public ratings of "woke" films, tv shows and video games and also in the declining purchase of products, video games and merchandise from companies that put feminist ideology before the customer.

People want to be entertained and served. People are not paying to be lectured to. Men in particular want to buy products and watch entertaining content without being told they are toxic because they happen to have penis. This will be learnt the hard way no doubt- Go woke go broke.

We live in a world where slogans like the "future is female"[5] is promoted in politics and where mainstream media organisations publish articles discussing "why can't we hate men"[6]. We live in a world where women can publish books[7] and articles[8] about the end of men, with the full support of publishers and the mainstream media. We live in a world where women receive support to run multiple public debates (see this link[9] and this link[10]) to affirm that the male half of the human race is obsolete[11] in buildings that men constructed and while men keep their lights on at night, their water running and the rest of the essential infrastructure and economy operating.

At the same time all of this is occurring, men are told we live in a patriarchy that oppresses women. We are told that men are privileged and women are victimised and how much worse women have it in society. This is the modern feminist clown world: Women claim they are oppressed in a patriarchy while women write books, articles and have debates about men being obsolete and why we should hate men. Let us honestly ask which sex is really privileged here? The sex that can openly and publicly denigrate the other sex by calling them obsolete and encouraging hatred toward them, while the other sex is told to respect them in domestic violence messaging and government funded ads no matter what. It is women that are privileged and feminist ideology is merely psychological projection by a group of entitled feminist women.

Apparently men do not have a right to exist or have a future in this society, but remember 'it is men that are privileged.'

That is of course perfectly logically consistent for feminists, because this is the society feminism has created. Men make up the majority of our homeless, suicides and workplace deaths. They have a considerably shorter life expectancy than women and yet receive substantially less health funding for their health issues. Boys are falling far behind girls in an education system that prioritises girls needs and young men are being shut out of employment opportunities because of selective hiring and quotas that blatantly discriminate against men and favour women. Then there is the bias against men in family court and divorce that men experience. The list goes on and on.

Feminism has always been about dehumanising men to exploit them and using a false and deceitful narrative of victimhood and centuries of fictious "patriarchal" oppression to justify and rationalise that exploitation. The one constant in the feminist mind is simply this: Women matter and men don't.

What appears to be conflicted views of the world i.e. women claiming they are being oppressed versus women claiming the future is female and men being obsolete, is really just two faces of the same bigoted gynocentric mind.

The Joker

The Joker has been attacked because it challenges the assertion by the left and explicitly from feminist ideology, that we live in a patriarchy that puts male well-being above female well-being. Joker shines a light on male disposability[12] and the complete lack of regard society has for the suffering and marginalisation of men and boys. But what the media really finds so irritating about the film is that it exposes the **lie** that male violence has its roots in toxic masculinity and the patriarchy. Men are apparently violent because of toxic masculinity and male privilege.

No other factor is at play and to utter such claims is heresy to the feminist ideological orthodoxy that now governs and runs our society. That is the message we have shoved down our throats from our domestic violence industry on a regular basis and by our elitist feminist media, governments and institutions.

There is a powerful message in the Joker– That much of male violence does not come from toxic masculinity, but from a toxic society that treats men and boys like they are garbage. A great deal of male violence is a reflection of the contempt society has for men and its complete disregard for male well-being and suffering.

That is the embarrassing truth the feminist establishment does not want to acknowledge, because they have contributed to that societal mindset. This societal mentality of apathy toward male suffering, was captured in a part of the movie when Arthur Fleck (The Joker) says:

> "If it was me dying on the sidewalk, you'd walk right over me. I pass you everyday and you don't notice me! But these guys, what, because Thomas Wayne went and cried about them on TV?" (The wealthy men on the train that beat him up get sympathy, he does not)"[13]

Men are expected to perform and conform. When men perform and conform, society cares about such men to the extent that they are useful to society (like Thomas Wayne and his employees).

Men are regarded as human doings in this gynocentric culture and not as human beings. Concern for male well-being is conditional on the utility they provide to society. Concern for female well-being is unconditional. Women are supported without having to do anything, they just have to exist. When men do not perform they don't exist to society.

When men do not conform, even when they are doing no harm to themselves or others, they are demonised. When men neither conform or perform, then people call them "obsolete" and dehumanise them. We don't see articles about women being obsolete or having to "woman up" if they do not perform for society, or books and slogans questioning women's very right to exist and have a future. That is the difference between how society regards men and how society regards women.

Men are regarded as human doings and women are regarded as human beings. It is the gender empathy gap[14]. Feminism has exploited this dynamic from the very beginning[15] to further prioritise female well-being at the expense of men.

Our modern gynocentric society puts men in a box. As long as men perform for society and conform to their role as an exploitable utility, they are allowed a tiny space to live out their existence. There is no room for men that want to be treated as human beings.

The moment men express any sign of vulnerability, as Arthur did, and the moment men cease being a useful utility for society, then society attacks them and literally kicks them while they are down (as Arthur was kicked down on the train).

Men like Arthur can expect no support and general apathy toward their issues from women, as we saw with Arthur's disinterested female counsellor and dismissive single mother. Starved of any compassion from the opposite sex, Arthur has to imagine in his mind a woman having genuine concern for his well-being, expressing any form of affection for who he is and noticing him (as we later discover the relationship was all in his head).

In the real world women expect male strangers in society to take responsibility for the collective well-being of women they do not know. We see this in feminist movements like HeForShe, the promotion of male support for breast cancer awareness at major male sporting events and public domestic violence messaging targeted at men etc.

There is a clear asymmetry in the empathy women display toward men and the empathy men display toward women. This is not speculation, the lack of empathy women display toward men relative to the greater empathy men display toward women can be directly observed[16]. I have to laugh when it is claimed women are the more empathetic sex, whilst they write books and have debates about men being obsolete and write articles about it being acceptable to hate men. What a joke!

Arthur was different and did not perform or conform to the approved standards of being a male utility for society. For that he was mugged, fired, betrayed, mocked, publicly humiliated and beaten. The Joker gave us a glimpse of what life is like for the growing male underclass in our modern society, that the elitist feminist establishment pretends does not exist and that they have wilfully and knowingly created. This substantial cohort of men remain mostly invisible to feminists who are fixated on the tiny fraction of men at the top of society. When feminists cannot ignore their existence, these men are predictably cast by feminists as losers, threatening, creepy, violent, misogynist and dangerous.

Men can't be victims and men can't be vulnerable according to feminists, so they must be classed as a threat or their issues watered down and trivialised. When they can't demonise or trivialise such men and their issues, then feminists and society attempt to reframe the narrative that women or some other identity, is the greater victim.

We can already see publications[17] scrambling to try and spin the Joker to be anything but a story about male vulnerability. This is the same mentality behind remarks by politicians like Hillary Clinton that "women have always been the primary victims of war"[18], despite the millions upon millions of men that were forcibly drafted into war and died for women, their families and their country and the hundreds of war cemeteries filled with dead men.

Our gynocentric society and feminists in particular, do not want to acknowledge or accept or feel any concern for male vulnerability or suffering. This is the level of denial of reality people will stoop to, to avoid any feeling of compassion for men.

This is the reality that *Joker* forces them to confront.

When feminists can't demonise, trivialise or come up with a competing victimhood narrative, we then hear from feminists that "patriarchy hurts men too". However we never hear feminists acknowledge they are funded by (like the millions of dollars our governments spend on domestic violence against women), and are a part of the very "patriarchal" system they are supposedly dismantling, or that this system clearly prioritises female well-being above male well-being (as we can see from the numerous policies and programs in education, employment, law and health

for women and girls and the comparative lack of such policies and programs for men and boys).

Have feminists ever bothered to help out the majority of the homeless and unemployed that happen to be male as Arthur was?

Have feminists ever bothered to ask men if they have been abused as children as Arthur was?

Have feminists ever bothered to consider supporting the majority of victims of violence like Arthur on the train, which are actually male not female?

Have feminists ever bothered to consider how important fathers are to boys and the young men they become, as was the case for Arthur?

Have feminists ever asked men about the hardships they experience as men and really attempted to listen to them, as Arthur was seeking from his disinterested female counsellor?

Feminism is solely interested in women and the claim the movement is about gender equality is a lie.

We see in the movie the impact that fatherlessness and single motherhood had on Arthur and the extreme abuse and neglect he suffered because of it. This film is red pilling society and will continue to red pill audiences.

The film has challenged the feminist assertion all men are privileged and has shone a light on male disposability.

Joker has exposed the role of our elitist feminist mainstream media, and complicit governments and institutions, in contributing to male violence by marginalising men, belittling them and promoting hatred toward them. That is why the elitist feminist mainstream media is so upset by the film. They know this film is exposing the truth about men and their experience in our modern man-hating society that feminists have created.

We know a gender empathy gap exists and I will start concluding this article with a quote from Alison Tieman:

> "Watched Joker. Not sure what I expected but not that. Big takeaway? Offering forty-five minutes of therapy every month to try to combat the indifference, hatred and social exclusion many men face is useless. We need to fundamentally change our communities."[19]

We do need to fundamentally change our communities. To that end, it might help if instead of writing books and having debates about men being obsolete and laughing and gloating about men's suffering, our elitist feminist media and establishment did some self-reflection (particularly women in the media and our institutions) and realised their role in creating the conditions that generate male violence.

How about showing some compassion for men and boys and taking some genuine interest in implementing measures to support them like we do for women. How about respecting men and boys as human beings, rather than promoting a message that men and boys are "obsolete" like they are pieces of machinery. How about Hanna Rosin and the women like her that claim men are obsolete, get out of their airconditioned offices and go and pay the families of deceased male war veterans a visit and learn about what men have done for them and society.

I want people to go to the video embedded in this article[8] and watch what Hanna Rosin does with her son. Take note of the title of the video as well. Then I want people to pause and reflect on what happens when we raise entire generations of boys in such an environment. Would we consider this acceptable if fathers were doing this to their daughters? How would we react? Be honest.

Do we really live in a patriarchy where such behaviour is actually promoted on major media websites? Remember the people that do this to their sons. Do not forget. I will never forget.

If our media, institutions, corporations and governments do not respect men as human beings, show no concern for their well-being, ignore their issues and take measures to exploit, marginalise, humiliate and demonise men for decades, then don't be surprised if a tiny fraction of men do indeed become monsters. You should be upset because what you have done to successive generations of men and boys is shameful

and reprehensible. I am glad you are upset. -Sincerely a white male.

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Researchers: Dildos and vibrators should have “consent-modules”

John Davis · 16 October 2019 · Archived copy · Original

> . . . he has the prettiest love-songs for maids; so without bawdry, which is strange; with such delicate burthens of dildos and fadings, ‘jump her and thump her;—*Shakespeare—The Winter’s Tale, Act IV, Scene III*

“Researchers” at the “universities” in Wollongong (Australia) and Radbound University (Netherlands), have proposed that “sex robots” should have to consent prior to intercourse with their owners.

[image]

Swedish feminists, advocate banning sex dolls completely, as they claim that sex dolls ‘normalize sexual violence against women.” The researchers advocating a microchip in sex robots, that requires the user to have its consent, are apparently offering a compromise to the complete banning of sex robots.

“Researchers” at the Perses Insitute in Washington D.C. have realized that the authors of “Designing Virtuous Sex Robots,” by extension, have made a strong case for requiring a consent module for the use of dildos, strap ons and other types of sex robots and mechanical paraphernalia.

These “researchers” argue that we must cultivate compassion in users of sex robots, and, ethical and responsibilities in manufacturers and users of sex robots. “A sex robot which not only can practise consent scenarios with a human partner, but which can actually cultivate a virtue like compassion could potentially be used in sex education and therapy,” the authors argue. However, the Perses Institute believes that the “reasoning” of these researchers applies equally to other sex paraphernalia which can normalize sexual violence against men and boys.

For example, “smart vibrators” are now becoming commonplace.

Smart vibrators should require a consent module that makes certain the user checks for age of consent, ability to consent and enthusiasm of the phallus to participate in the user's fantasies

With a consent module installed, the vibrator could be programmed to instruct the user on extending compassion to the user's fantasy lover, and, checking to make certain that the phallus is of proper age. Given the epidemic of the rape of boys by teachers in public schools, this could be an invaluable aid in preventing the sexual exploitation of vulnerable boys in the education system. These smart vibrators, with consent modules installed, would also be helpful in sex therapy to teach the user how to extend compassion, and, invite enthusiastic consent.

The vibrator could also contain a recording module, integrated with the consent module, so that the user can record their consent to the vibrator, and, avoid later feeling that the user had been "raped" by the vibrator in case the user changes their mind about consent after their use of the vibrator.

With this technology, we may be able to revolutionize users of vibrators and dildos appropriately respecting their fantasy partners so that users will be empowered to extend the same respect and compassion to their partners in real life.

How ‘momism’ gave birth to gynocentrism

Doug Mortimer · 20 October 2019 · Archived copy · Original

I was participating in a post-class bull session with a professor and a couple of other male students, one of whom mentioned he was getting married soon. The professor seemed surprised by this revelation. Without the slightest hint of levity, he proclaimed, “Your mother bosses you around when you’re young, and after you’re married, your wife bosses you around. Wouldn’t you like to have a few years of freedom in-between?”

You might think that no professor – tenured or otherwise – in his right mind would ever make such a statement, even with no women or recording devices present. Well, today that would be true, but this discourse occurred a half-century ago, and the professor who made that statement came of age during World War II. As a highly literate man (in fact, an English professor), he more than likely read Philip Wylie’s *Generation of Vipers*, published in 1943.

Wylie provided talking points aplenty in his book. Utilizing a number of arcane or obscure words (if you read the book, keep a dictionary close at hand), he ripped almost every stratum of society in the USA. In the process, he added a new word to the American lexicon: “momism.” I can’t improve on Merriam-Webster, so let’s see how they define momism before we go any farther:

> An excessive popular adoration and oversentimentalizing of mothers that is held to be oedipal in nature and that is thought to allow overprotective or clinging mothers unconsciously to deny their offspring emotional emancipation and thus to set up psychoneuroses.

Well, it should be obvious, at least to the readers of this web site, that in 1943 momism was like a Stage I cancer that was never treated, thus allowing it to grow to…Stage III? Or worse, Stage IV, the final stage? In truth, national collapse is not out of the question:

> Just as Goebbels has revealed what can be done with such a mass-stamping of the public in this nation [Nazi Germany], so our land is a living representation of the same fact worked out in matriarchal sentimentality, goo, slop, hidden cruelty, and the foreshadow of national death.

Accusations of misogyny were rare (relative to today at least) in Wylie’s day, but they were frequently leveled at him. He reckoned he was “the all-out, all-time, high-scoring world champion misogynist.” In fact, the margins of my copy of *Generation of Vipers* had occasional notations of “WTF?” or “Misogyny!” My copy was a reprint purchased at a used bookstore in a college town. Pity the poor millennial college student encountering such troublesome text!

If Wylie could embark on a lecture tour today, he would be the subject of protests, harassment, and possibly cancellations. Milkshake sales at nearby fast food outlets would skyrocket. At least in 1943 an accusation of misogyny was not sufficient to discredit a thesis. On the contrary, it stimulated debate. Today the tyranny of “enshrined womanhood,” as Wylie put it, is openly discussed only among MRA and MGTOW. The corporate media don’t totally avoid the topic, but when they deal with it, they label it female empowerment and stamp it “Approved.”

Wylie’s social criticism was not a departure for him. It was present, albeit less overt, in his pre-*Vipers* short stories, articles, essays, screenplays (in the early 1930s he worked on two memorable adaptations of H.G. Wells classics, *Island of Lost Souls* and *The Invisible Man*), and science fiction. His best-known effort in the SF genre was *When Worlds Collide*, co-authored with Edwin Balmer, in 1934, and filmed in 1951. In that novel selecting a cross-section of intelligent, highly skilled people to make a post-doomsday voyage to colonize another planet offers a chance to reboot humanity, to literally elevate the best and the brightest and leave the commoners behind; it could be a paean to elitism, an allegory of evolution, or both.

It would be wrong to dismiss Wylie as merely a purveyor of genre fiction. *Generation of Vipers*, his biggest hit (20 printings!), was a non-fiction work expressing deep concerns about the state of the union. Perhaps the most remarkable feature of the book is its publication during the midst of World War II when rah-rah USA was all the rage. One would have thought the book more likely destined for nationwide bonfires than best-seller lists.

Basically, the book is one long rant against…well, everything. Wylie verbally carpet-bombs American society. Like most idealists, he has finally succumbed to disillusionment and disappointment. He has been red-pilled.

H.G. Wells famously observed that we are in a race between education and catastrophe. But suppose the educators are corrupt and the students are flawed, as fallible as they are malleable? If you were going to rail against human shortcomings, World War II was a superb stage for lamenting the failures of humanity.

Long after the war, however, *Generation of Vipers* still resonated with American readers. A new edition came out in 1955 when the postwar world had taken shape. Today the book is of interest largely to academics and historians as a cultural artifact from the World War II – Cold War era. The title, by the way, derives from the New Testament: "O generation of vipers, how can ye, being evil, speak good things?" (Matthew 12:34).

The momism theme in the book was the most controversial and may be why the book remained in the public consciousness after the war ended. The Germans and Japanese had been defeated but momism kept rolling along.

Wylie was not against the old commandment of honoring thy father and mother or normal filial affection. He just didn't care for the imbalance created by the mother being elevated above the father, and by extension, the woman over the man. He estimated that 80 percent of the money in the nation was possessed by women and American society was "a matriarchy in fact if not in declaration."

> The male is an attachment of the female in our civilization….of money, manufactories, transportation, art, mores, and instinct. He does most of what he does – eighty per cent, statistically – to supply whatever women have defined as their necessities, comforts, and luxuries.

Today we look back to the World War II era as a golden age of red-blooded American manhood, but Wylie detected only armies of khaki-clad beta males:

> The mealy look of men today is the result of momism and so is the pinched and baffled fury in the eyes of womankind.

Interestingly, Wylie grounds his argument in a cultural misreading of the Cinderella fairy tale. When the story is interpreted from the prince's point of view, it is a parable of finding a diamond in the rough, a sweet-tempered female of humble birth who is a good candidate for a life partner, unlike her grasping, materialistic stepsisters. When the tale is interpreted from Cinderella's point of view, as it usually is in America, it is all about female entitlement:

> Our rags-to-riches theme gives scant attention to the virtues rags may conceal; it deals mainly with the lucky escape from rags. The American version of the Cinderella story, retold ad infinitum in the magazines, by the movies, and on the radio puts all its emphasis on the reward.
>
> The important factor to us is Cinderella's conditioning. It is decidedly not to go on dutifully sweeping the floor and carrying the wood. She is conditioned to get the hell out of those chores. There is, the American legend tells her, a good-looking man with dough, who will put an end to the onerous tedium of making a living. If he doesn't come along…she isn't just lacking in good fortune, she is being cheated out of her true deserts.
>
> Of course, in spite of our capitalistic society, there are not enough Princes to go around – so most women actually must settle down to a compromise of major dimensions. That they will have to make such a compromise is not entirely concealed from them. But the American woman…is scarcely conditioned for the

> mathematical destiny to which reality must and does ascribe her.
>
> Cinderellas, shrill ones, pushing for more yardage in the material world, demanding only that the men, obviously no princes, at least make up in some small way by acting like Santa Claus.
>
> Cinderella…has the prince, the coach, the horses – but her soul's a pumpkin and her mind's a rat-warren.

Of course, in 1943 the concept of hypergamy was not in wide use (except perhaps for zoologists), but in essence that is what Wylie is talking about. He goes beyond the fairy tale by considering the "happily ever after" aspect of the Cinderella tale; call it Cinderella II or Cinderella 2.0. Having found a mate, Cinderella embarks on motherhood.

> The shining-haired, the starry-eyed, the ruby-lipped virgo aeternis, of which there is presumably one, and only one, or a one-and-only for each male, whose dream is fixed upon her deflowerment and subsequent perpetual possession…the transition of Cinderella into mom, which, if it occasions any shock, only adds to the huge, invisible burthen every man carries with him into eternity. It is the weight of this bundle which, incidentally, squeezes out of him the wish for death, his last positive biological resource.

In pre-Cinderella days that transition to motherhood was downright unpleasant. It was right out of the Book of Genesis: "I will greatly multiply thy sorrow and they conception; in sorrow thou shalt bring forth children." (3:18)

> Hitherto, mom has been so busy raising a large family, keeping house, doing the chores and fabricating everything in every home except the floor and the walls that she was rarely a problem to her family or to her equally busy friends, and never one to herself. Usually, until very recently, mom folded up and died of hard work somewhere in the middle of her life.

Wow! And Betty Friedan thought her suburban matrons had it tough! But in days of yore, drudgery was the lot of almost all women (and men). People married while young, reproduced while young, and if they were lucky, lived long enough to witness the birth of grandchildren.

In Wylie's heyday improvements in agriculture, medicine, and mass production meant that mere survival wasn't a daily challenge. As Wylie noted, however "Material blessings, when they pay beyond the category of need, are weirdly fruitful of headache."

Sure, life was easier in 1943 than in 1843 or 1743, etc. But at least there was still a stigma attached to being an old maid or single mother. In today's who-needs-men environment, remaining single and single motherhood are not only stigma-free, they are praiseworthy!

Given the pampering of women, the invasion of men's spaces, the domination and diminution of men in the classroom and the workplace, the reach of Cinderella-as-mom has never been greater. While the birth rate has plummeted, "momism" has grown.

> The hen-harpy is but the Cinderella chick come home to roost: the taloned, cackling residue of burnt-out puberty.

Wylie sniffed out hypergamy, white knighting, and female entitlement long before anyone else did. If he were still around (he died in 1971), perhaps he would be motivated to expound on single-momism. I don't know if he ever wrote movie reviews, but I'd love to hear his thoughts on *Joker*! I suspect that the man who gave us momism would give it four stars.

Writing Misogyny

Chris "mad_cat" Votey · 21 October 2019 · Archived copy · Original

"How to Destroy A Man Now (DAMN)" has been taken down from Amazon. My book, "How to Destroy A (Wo)Man Now (DAMN)" is still up.

One of the hardest things in this day and age is to put your name to something. When you put your name to something, you are responsible for what you say, and you will be judged by it. Not just by today's culture, but the culture of tomorrow. It's hard to anticipate how culture might veer off, especially when you look at today and think back a decade ago when many such as Paul Elam warned our culture would move this way and how many thought him insane.

Think about Kevin Hart for a moment. He made a joke before this outrage culture became a thing, and as Dave Chappelle pointed out, he got lambasted for the joke as a bigot. Kevin didn't know that such a thing could hurt him one day, he was a comedian who made a joke, and a decade later, that joke was considered hate speech. Then there's me, a writer who writes. What makes me different than Kevin Hart was that I purposely put my writing career on the line, and depending on how the culture went, I knew I could lose it all.

What is it that I did? I published, "How to Destroy a (Wo)Man Now" on Amazon. I used the handle most of you know me as, "mad_cat", but it was still my Amazon account that I post my other books on, and Amazon could have decided to not only unpublish that book but to ban my account and prevent me from publishing with them ever again. Being a published author is one of my first dreams, and in spite of the stigma, I am proud to have self-published my works five times. Losing that privilege would be detrimental for me, and yet I put it on the chopping block to try to make a difference.

This all started when my friend, Elizabeth Hobson, told me of a book, "How to Destroy a Man Now". I wasn't shocked, but I was disappointed. We do, after all, live in a culture today where hating men is perfectly OK. Time Magazine celebrated #KillAllMen, saying it was just a joke, and celebrated its creator as a hero and not a hatemonger. Reading the book's preview about Allison Allegation and Mary Media and how you don't need evidence to make an accusation… how could Amazon publish this? I do know that publishing on Amazon is an automatic process, and you can publish anything you want, but I felt that some alarm bell somewhere should have gone off, and Amazon investigate this book.

Elizabeth knew I was a writer and suggested that I should write a book in response. I agreed that we needed to play the Feminists at their own game. I immediately bought the book; felt strange paying money for it, disliking anyone profiting from this a misandrist attack, but I wanted to do this right. It was $10 for what is effectively a 70-page book.

We don't know who wrote this book, beyond it being Angela Confidential PsyD. Many speculated it was a Feminist (or a Male Feminist) in light of the #metoo movement, giving women a weapon to hurt men. Others suspect it is a spoof of the #metoo movement, showing how dangerous our world has become, and those who read it should have enough commonsense not do anything mentioned in the book. Surprisingly, many reviews from Feminists believe this was done by a hateful MRA to smear Feminism.
So we've hear that "How To Destroy A Man Now" is a bad book. Is it really that bad, though? Should this book be taken down? My answer: Yes, and yes. Understand right away, I'm not one for censorship, even some of the most hate-filled books should be available for purchase.

The difference here is that our right to free speech does not cover a call for illegal actions. This book contains advice on committing Defamation (both Libel and Slander).

For instance, the author encourages you to go to one of 53 websites to upload articles falsely accusing your target of abusing women, rape, getting arrested, having warrants out for them… any number of things. The goal is to affect

Google search results. The more negative press you put out there, the more likely this is what will show up when their name is searched. Say, for instance, a prospective employer wants to hire the target.

Of course, there are ways to find out if these allegations are true, but then who really does their due diligence these days? How many boys were expelled from college on the allegation a girl made, even when found he couldn't have done it? So long as there is a label of impropriety against a man, people will assume it is true. And you as a man can fight to get it taken down, but that is much harder than it sounds, especially as Social Media fights that it is both a publisher and a public forum.

Another method offered, say if your target works at the same company as you, is that you can go to HR with allegations. Now more than having allegations, you need to make sure HR knows that you intend to sue the company for a hostile work environment. The author tells us that money matters and companies fear lawsuits, but it would also tarnish their public image. Some companies might do the moral thing and investigate, but many companies would focus on the potential loss of money and engage in damage control, i.e., fire the target.

It's things like this that make me question the idea this was written by an MHRA, because if one desires to hurt men, then this is really good advice. If this was intended as parody, then someone went through some extreme lengths for a laugh. No, this was done by someone who wanted to see men hurt and encouraged women unknowingly commit illegal actions that they could get away with scot-free.

In light of that, one of the key things I set out for in my book was that it contained no illegal information. Highly unethical, but not unlawful. Moreover, in the Introduction, I encourage people to read the Conclusion before reading the rest of my book. There it says not to do anything in this book, and that this book is meant to piss off Feminists in hopes they will push for Amazon to take it down, so then I can push Amazon to take the other book.

So my book was released, and I made some sales. The book currently stands at 4.2-stars (2.9 in the UK). Most surprising is that a few people point this out as a useful guide of what not to do in a relationship. However, the hype of both books soon fell silent.

Then enter Vic Mignogna and MarzGurl. I never heard of either one, as Anime is not my thing. He was a voice actor accused of sexual misconduct and was fired by many corporations on allegations alone. A result of that was Marzgurl, who'd lobbied a lot of hate Vic's way. There are unconfirmed reports that Marzgurl had read "How To Destroy A Man Now" with further rumors stating that she had used or encouraged others to use the book against Vic. I haven't found any source to substantiate any of that.

The result of those rumors caused attention to the first book and indirect attention to my book. Some of my reviews seemed to be for the other book, not knowing they were reviewing my book instead. Because of this and my advertising efforts, I had received some more sales. For those who know my situation, you can imagine that these royalty payments really helped me out.

A few days ago, I looked at both books. To my surprise, Amazon now lists the first "Out of Print – Limited Availability". So I called up Amazon, and they told me that the book had been taken down. They have no reason stated, but the representative suggested this can happen due to lots of complaints.

I have mixed feelings about all of this. Right now, I am thrilled that this horrendous book has been taken down. I just don't know if my book had any impact. Ideally, I wanted mine removed first so we could then make a campaign against Amazon. Not that I hate Amazon, I use them to publish, but maybe they should tweak their process a touch to prevent this kind of hatemongering trash again.

As far as my book, I've decided not to take it down as I originally planned, but instead alter it so that it becomes a Relationship Help Guide, renaming it "How Not to Destroy A Relationship Now (DARN)". I can't change the title on this page without losing my reviews, but I can change the cover and the content inside to reflect on the history of this book and things not to do in a relationship.

So what's next for me? It's high time I write a book for the movement. I got inspired by Paul, who allowed me the

opportunity to format his ebook for Kindle. My next book is one I've been planning for a few years now. Not ready to say what the book is, but I can say it will be released sometime next year.

Special thanks to Modern Medusa, who is the girl on my cover.

All-female space flight and the feminist narrative

Tom James · 21 October 2019 · Archived copy · Original

Hillary Clinton's October 18, 2019 tweet asserting that NASA wrote to her personally when she was a little girl to tell her girls aren't allowed to be astronauts is probably about as true as her claim to have come under sniper fire at a foreign airport[1] and her suggestion that Tulsi Gabbard is a "Russian asset."[2] The claim was made in celebration of male-exclusionary space flight.[3] As such, it is a good illustration of the illogic of feminist narrative.

Preliminarily, it should be noted that if Clinton was, as she claims, "a little girl" at the time, and if, as she claims, NASA referred to her as "a girl" in their supposed letter to her, then it is very possible they were simply telling her that children can't be astronauts.

Suppose, though, that NASA had told little-girl Clinton that women are not allowed to be astronauts. At the time, that would have been true. NASA had a discriminatory policy.[4] Discriminatory policies were in effect in a lot of places in the 1950s and 1960s. Then and for over a century before then, courts applied a presumption that men are incapable of parenting; they could only be trusted with children for short periods of time.[5] The unwritten preference for mothers in family courts that exists today is a remnant of that era.[6] At the time Clinton supposedly received her letter from NASA, many schools refused to hire men as early education teachers.[7] That, too, was a discriminatory policy.

That both men and women reinforced sex role expectations in the 1950s and 1960s is obvious to anybody who is honest enough to examine primary historical sources with both eyes open. Refusing to acknowledge that reality, though, is a problem with honesty, not logic. The illogic is in the second step of this syllogism:

Men did not have the option of doing X and women did not have the option of doing Y.
→ Therefore, men prevented women from doing Y out of hatred for women.
→ Therefore, retributive justice requires that men be prevented from doing X and Y.

Feminism ignores historical details like the social rule, "Save the women and children first" when a boat is sinking or it is otherwise clear that only some members of a group can be rescued. In fact, feminism ignores all historical facts that tend to show that women occupied a higher place in the public's estimation of social value than men did. Men worked in dangerous occupations fighting fires or other people (aka combat), mining, and so on, and they did the back-breaking work of building railroads, houses, skyscrapers, dams and so on. They were brought up to believe their worthiness or right to take up space on the planet depended on their ability and willingness to do these things so women wouldn't have to. Feminists imagine male work as a brilliant green pasture full of millions of men who get to sit around in an air-conditioned office being waited on and bossing people around. For the vast majority of men, that was not even close to reality. It still isn't.

NASA excluded women from becoming astronauts for the same reason the military excluded women from combat duty and men gave up their seats in lifeboats: To protect women from being injured or killed.[8]

To say that men tried to protect women because they hated women is clearly illogical. Yet this is exactly what every woman who has been exposed to feminist teaching has been programmed to believe. Why? Because without that false narrative, retaliatory "reverse discrimination" against men would not be just. It would just be another exercise of traditional female privilege. "Forward" discrimination.

Logical responses to unwanted protection would include things like saying, "No thanks, I don't need any special protection," and/or demonstrating through actions that it isn't needed. It is not logical to tell someone who has been trying to protect you, "Screw you; you deserve to be excluded from everything and women need to band together to destroy you now." But that is where we are.

References:

1. Greenberg, Jon and Angie Holan, "Trump right that Clinton made up story about Bosnia sniper fire, " Politifact (June 22, 2016)
2. Merica, Dan, "Hillary Clinton suggests Russians are 'grooming' Tulsi Gabbard for third-party run," CNN.com (October 19, 2019).
3. See, e.g., MSN,com, (October 20, 2019).
4. Sylvester, Roshanna, "John Glenn and the Sexism of the Early Space Program, " Smithsonian.com (December 14, 2016). NASA required all candidates to have graduated from jet pilot testing programs in the military. Since the military didn't allow women to be test pilots, only men could become astronauts.
5. See generally, James, Tom, The History of Custody Law (2014).
6. Id.
7. See Browne, K,, Divided Labours: An evolutionary view of women at work (New Haven, CT: Yale University Press, 1998) (describing the historically prevailing attitude that men are naturally unfit to take on child caring and nurturing roles.) Even now, 97.6% of kindergarten teachers are female. U.S. Bureau of Labor Statistics. (2018), http://www.bls.gov/cps/cpsaat11.pdf
8. Modern accounts of the history of space flight uncritically jump to the conclusion that the exclusion of women was purely out of misogynistic prejudice. There seems to be no interest in exploring the real reasons. cf. Berger, Eric, "Netflix film examines why NASA shunned women astronauts in early days, ars technica (April 20, 2018) ("I do not dispute the film's conclusion that the men running the US government and NASA preferred to keep US spaceflight a 'boys' club.' But some of these men are still alive today, and it would have rounded out the film to get their perspective.")

The punishment should fit the offence

Robert Brockway · 22 October 2019 · Archived copy · Original

It was recently reported in the media that students from a school in Melbourne, Australia were singing a song on a tram on the way to a sports carnival. The school in question is St Kevin's College, an independent Catholic school. Many would consider it strange that schoolboys singing a song on a tram would be newsworthy, but this is 2019. The lyrics of the song were recorded by another passenger on the tram:

> I wish that all the ladies.
> Were holes in the road.
> And if I were a dump truck.
> I'd fill them with my load.
>
> I wish that all the ladies.
> Were whales in the ocean.
> And I was a surfer.
> And ride 'em with my motion.

I suspect the last line should have been sung as *I'd ride 'em with my motion*. This would be consistent with the first paragraph and would make more sense.

After this became public the Australian Broadcasting Corporation went on to report that former students of the school had complained about an environment of hypermasculinity. Hypermasculinity. Sounds like a superpower.

There was a time, not so long ago, that a school like St Kevin's College would have meted out *detention* if the school believed that students had brought the school into disrepute through their actions. Detention is a common punishment in schools in many countries and normally involves a student being required to remain in class either during a break or after school. But those days have passed. It has been reported that St Kevin's College has suspended 10 boys and is considering expelling them as a result of singing on a tram.

The headmaster of St Kevin's College, Stephen F Russell, was reportedly upset, frustrated and angry at what had occurred. Granted, the boy's singing was awful, and they flubbed the last line, but this seems like an over-reaction. In a letter to parents, Mr Russell has stated that St Kevin's College 'will continue to challenge poor behaviour and misogynistic attitudes'.

I hope that the administration of St Kevin's College will take a step back, get some perspective, and realise that the punishment should fit the offence. Expulsion could seriously harm these boy's futures and is a clear over-reaction, entirely inconsistent with how this would have been dealt with only a few years ago. The administration of St Kevin's College might also like to give some thought to the world that these young men will soon enter as adults. Rather than concerning itself so much with misogyny, St Kevin's College should be teaching boys how to live in a world with rampant misandry.

Micro activism: The social support system

Xavier Jones · 23 October 2019 · Archived copy · Original

Introduction

As Men's Rights Activists, we attempt to help men using "macro activism". We try to change the entire culture we live in through law and advocacy. A lot of men are suffering social, financial, political, and legal injustices. This is something that we usually attempt to fix — like most activists. However, we have to start shifting some of our attention to "micro activism".

The leading problem that men seem to have is that no one supports them. Boys grow up feeling alienated by their environment. They need someone to connect with. They need an accurate representation of their masculinity. Men who fail to be represented by society go down dangerous paths. Eventually they become gang members, school shooters, terrorists, and so forth. It's time for us to save our boys and rehabilitate our men. This is where MRAs come into the mix.

As MRAs, we must give "micro activism" as much attention as "macro activism". It's great to change laws and, eventually, the entire culture we live in. It's also great to provide comfort and compassion to the men in our lives.

The Genius of Alison Tieman

On Sunday (August 18 to be exact) I attended the International Conference On Men's Issues (2019). Throughout the conference, I sat through engaging speeches about men's issues. I even engaged with MRA panelists about men's issues. It was incredibly intriguing. However, I was wondering if anything would capture me, emotionally. Well, you ask questions and you get answers.

The appearance of Allison Tieman (via projection screen) is what tugged on my heart strings. Allison couldn't make it to the event-she had been banned from the US for a limited time. Fortunately for us, we talked to her via video chat. We connected a computer to a projector and displayed her on the projection screen. Before she had even uttered a word, we were all cheerful. Everyone assumed that they were going to hear something memorable-and they were right. As Allison presented us with a PowerPoint, she spoke about the horrific reality men are living in. We were given examples of how gynocentrism had played a powerful role in society for centuries. The rhetoric of today was shown to have striking similarities to the rhetoric of yesterday. It was all very eye opening.

Throughout the entire speech, her assertion of "helping an individual man" is what really stood out to me. As MRAs, we have focused a lot on the big picture. We've been trying to change an entire gynocentric culture-and for good reason. However, as Alison alluded, providing support for the individual male is just as effective. If you can help one male at a time, then you're making a difference. She wanted us to shift our focus to making changes on a micro level. This was a brilliant idea.

Micro Activism

"Micro level" activism provides boys with a "social support system," if you will, to help them express themselves. Micro activists give special attention to the individual who is suffering as opposed to lumping all men together as a disenfranchised group. Instead of changing the culture, you focus more on changing the life of the individual.

Our boys need to be able to express themselves freely. Society puts them into a box from a young age. They are burdened with high levels of responsibility. They have to take care of families, perform dirty jobs, sign up for the military, and rescue citizens in the face of danger. This can be very stressful to learn, even as an adult. Boys have to prepare themselves for this task at a young age. They spend their days placed into a box, begging for freedom and companionship. Our social support system would free men from that box and enable them to express their identity in healthier ways. This will lead them down a more virtuous path.

MRAs choose to be represented by their advocacy, their platforms, and their legal/financial resources. It's time to

add “social support” to that list of benefits. We need to be that shoulder that for other men to lean on. Society is always demonizing the male gender. Well, it’s time we start praising the male gender. Men become overwhelmed by all of the responsibilities. They need to know that they’re not alone. No one should have to do it alone. We’ll be here to help them.

Ideas: What Would A Social Support System Look Like?

Support Groups: We need more social support groups and activities. If you aren’t creating any, you can always join existing groups. I joined the Mankind Project recently. I spoke extensively about the men’s rights movements. Most of the members weren’t even aware of the MRM’s existence. After informing them about the movement, they were elated to know that there was a movement out there fighting for them.

Male Bonding: Men aren’t exactly a fan of knitting circles. They spend their time in places like bars and sporting events. We have the opportunity to connect with men on a level that they’re used to. Men are constantly told that they have to embrace womanhood to be given support. This implies that the welfare of men are some sort of negotiable contract. This is dangerous thinking. Men should be given support because they’re human beings, not because they start to express traditionally feminine characteristics. MRAs should be connecting with men in places such as these. Take them out for a drink. Go to a comedy club. Get tickets to a sporting event. Play some video games with them. These are great ways to unify with men.

Commend Men: A lot of MRAs are on Twitter, Facebook, and Reddit. Spend a little time out of your day to praise men for doing their role in society. Praise the men who work dangerous jobs. Post stories about the average Joe who steps up to protect other civilians in the face of danger. If you have free time, ask men what it’s like to do these dirty jobs. “What is it like to be a construction worker?” “Can you give me a visual of how firefighters extinguish flaming buildings?” “Have you-or a fellow officer- gotten shot on duty?” Today, men feel like the work that they do is taken for granted. When someone feels undervalued for doing their duty, they’ll be inclined to stop doing it. Complimenting them for their work reminds them that you appreciate their service.

Give Men Advice: A lot of boys are suffering. Society pretends as if they don’t care about them. They have no idea how to handle the situation. This leads to negative side effects on their mental health. They need someone to guide them through their childhood. Someone has to be there to counsel them. Men, in this hostile environment, need someone to show them the way to a better life.

Listening & Understanding: It’s great to give men advice on how to better their lives. But, what’s even more effective is listening to what men have to say. That’s a large issue for men in modern day society. People are telling them what to say, how to feel, where to go, etc. Treating them as if they can’t think for themselves. They want to be heard and understood. This keeps them feeling isolated. They feel like the only man on earth despite being half the population. The simple act of letting them vent their frustrations, will release a lot of the pressure and tension

Conclusion

This article isn’t just for MRAs. Anyone who has any interest in helping men, should take this as a form of reference. There are MRAs out there who already participate in this Social Support System-most notably through men’s conferences. However, I would like to see this strategy get a lot more attention. I want to see it get the same level of recognition as macro activism gets.

As we start to see with this ‘toxic masculinity” rhetoric, vulnerable men are being taken advantage of. There are men who are hurting and need someone to reach out to. Charlatans will feed these vulnerable men misinformation about their life. They will be lead to believe that their own masculinity is the problem and blame themselves for all of the struggles they face. This only causes more confusion and leads to a more destructive path.

MRAs can’t let these charlatans take over the narrative on men’s issues. MRAs worked hard to get this narrative to where it is. We helped give men’s issues a platform. Men have benefited from our legal support. Now they need our social support. Let’s introduce the male sex to our Social Support System.

The state of play

Mark Dent · 27 October 2019 · Archived copy · Original

If we ever required a simple, contemporary example of the utter contempt and disdain our society has for men, it can be found in an entirely unimportant yet highly instructive tweet from a rather disturbed human being named Miley Cyrus.

There are a number of reasons one could cite for questioning this woman's judgement and taste but let's put those aside and focus on her tweet.

Urging her followers not to "give up" in their pursuit of decent men, Cyrus wrote:[1]

> *"There are good men out there guys don't give up,". You don't have to be gay, there are good people with dicks out there, you've just got to find them."*
>
> *"You've got to find a dick that's not a dick, you know? I always thought I had to be gay, because I thought all guys were evil, but it's not true," she explained. "There are good people out there that just happen to have dicks. I've only ever met one, and he's on this live."*

Anyone like to hazard a guess as to what it was about this comment that caused a universal online meltdown?

Was it her assertion that she believed all guys were evil?

Perhaps it was her casual, patronizing play on the word dick.

"*You've got to find a dick that's not a dick, you know."*

Or perhaps it was the inference that good men are incredibly rare, even if they do exist.

"There are good people out there that just happen to have dicks. I've only ever met one, and he's on this live."

No-it was none of the above.

The outrage was based upon the unforgivable suggestion that being gay is something you can choose to be for convenience sake or simply because you are tired of one gender.

Hell was unleashed by progressives and the LGBT activists who accused Cyrus of:

"perpetuating the idea that sexuality is a choice."

Cyrus, who has previously declared herself both "pansexual and gender fluid," responded to the controversy on Monday, claiming that she was "talking shit about sucky guys" and reiterating her support for the LGBT agenda.

Being the ignorant Neanderthal I am, I confess to checking exactly what pansexual meant with the help of Google.

> ***Pansexuality**, or omnisexuality, is the sexual, romantic or emotional attraction towards people regardless of their sex or gender identity. **Pansexual** people may refer to themselves as gender-blind, asserting that gender and sex are not determining factors in their romantic or sexual attraction to others.*

Fair enough — each to his or her own.

Gender fluid required another check just to make certain of the term's meaning.

> *denoting or relating to a person who does not identify themselves as having a fixed gender.*

I don't care if a person wants to identify with any of these terms as long as they don't make any demands of me.

The sad fact is not *one* person, not one journalist even questioned, let alone criticized her assertion that for a long time she believed all men were evil, or the fact that even now, she thinks your chances of finding a dick that's not a dick are remote.

Perhaps the odds would be about the same as finding a four-leaf clover or a red headed Nigerian.

Even the original caption under a photo of Cyrus said:

The singer and progressive activist Miley Cyrus came under fire for saying she once thought she "had to be" a lesbian because "all guys are evil."

The 'all guys are evil' bit is so accepted it has become embedded into our society's psyche as an unquestioned fact, a "given" much like "the sun rises in the east" or "death is inevitable"

Nobody even sees the shocking dismissal of one entire gender in those few words.

Miley quickly and predictably apologized and bowed before the wrath of the mob and wrote a hurried apology.

"*Let me be clear," she wrote on Instagram. "YOU don't CHOOSE your sexuality. You are born as you are. It has always been my priority to protect the LGBTQ community I am a part of. Happy Monday!"*

Got that? You *don't* choose your sexuality. Forgive me for my transgression.

All men are evil and good dicks are hard to find? Now that should be enshrined in our constitution and taught in every classroom.

Keep in mind the fact that this woman has over one hundred million instagram followers. That's a lot of influence. As one well known politician would say:

Sad. So sad.

Reference:

[1] Miley Cyrus Message to Women: 'You Don't Have To Be Gay, There Are Good People with D*cks Out There'

How to destroy a society

Peter Ryan · 28 October 2019 · Archived copy · Original

Every now and then I write a comment on a YouTube video that I like to share and this is one of them. Paul, Tom and Janice were recently discussing a book titled, "How To Destroy A Man Now"[1]. The book might as well have been titled, "How To Destroy A Society Now". It is a guide on how gynocentrism[2] can be used to subvert our legal system and institutions and destroy individual men and civilisation (or what it calls "patriarchy" aka civilisation).

The mere existence of the book and others like it, highlight why it is absurd to claim that society is a patriarchy run by men for the benefit of men and that women are the "nicer" and more empathetic sex. All people have to do to recognise this, is imagine what the social reaction would be if a man wrote a book titled, "How To Destroy A Woman Now". Men in this culture do not write such books about the opposite sex. In stark contrast, women in this culture do write such books about the opposite sex and this book about destroying men is not an isolated example. The End Of Men[3] and Are Men Necessary?[4], are other examples of such literature written by women (and I can cite more examples).

The books play into emotional fantasies (and yes sometimes sexual fantasies) some women hold to humiliate and denigrate men as a sex. This is the mentality our gynocentric society instils in women. It is an emotional power trip for female narcissism[5] to write and read such garbage about the opposite sex. It makes them feel superior. It is that simple. Are all women like that? No, but this gynocentric culture does nothing but encourage this mentality in women. It is also worth noting the large number of women that stay silent (as many men do) whilst their female counterparts revel in this misandry. In contrast men line up to hold other men in line if they disrespect women, or if men even try to defend themselves against women.

Women are not nicer and they are not more empathetic. Women just do their best to be seen to be nice (it is a form of social camouflage for women) because it adds to their social image and social power, which is their primary form of power aside from the sexual component. This book exposes the lie women are nicer and describes the nature of female violence in detail. It is for this reason, that I would agree with Paul, Tom and Janice that such books should not be banned. The darker side of female nature needs to be exposed and recognised, just as we do with men. There is a saying, "women know what other women are like". Women know exactly what I am talking about- the truth that women are not all sugar and spice and everything nice and that women can be just as terrible, just as depraved and yes just as evil[6] as men. This is the ugly truth the book, "How To Destroy A Man Now" forces society to confront and that women understand but speak of only in whispers among themselves.

Freedom of speech allows society to confront its ugly reflection and stop ignoring social problems, hence why such books should not be banned but scrutinised. However I do not agree with Paul, Tom and Janice that this book was written with the manosphere in mind in support of us. As I mentioned earlier, it is my opinion it is far more likely that such books are written to humiliate and denigrate men and to an satisfy an emotional power trip (and sometimes a sexual one as well). There is no elaborate web of reverse psychology required to explain the writing of this book or books like it. Like feminists keep projecting onto men, it is all about power and control for women that enjoy such misandric garbage. Why is the book not available? Not sure, but sometimes they are too naked about their real motives and the feminist establishment censors its own.

I would agree though that, "How To Destroy A Man Now" does serve to expose the nature of female violence. We know in intimate partner relationships that when only one partner is physically violent toward the other, it is women that are more likely to be the perpetrator (at more than double the frequency)[7]. But so much of female violence is not actually physical, as the book demonstrates. Female violence is often expressed as relational aggression and also through inciting institutional and social violence by proxy on the desired male target.

Spreading rumors to destroy a man's reputation in the community or among his peers is relational aggression and a form of violence that can cause grave harm to the male victim. Using the legal system, divorce and family court

system as a weapon to destroy ex-partners, is inciting institutional and social violence by proxy. It is worth noting the high male suicide rate[8] that follows from the institutional violence associated with divorce and family court that is directed at men and instigated by women. I have not forgotten the story of Chris Mackney[9] and neither should you. Stories like that are all around us now, thanks to feminism and gynocentrism. Women do not have to shoot men to kill them. It is time these actions were correctly identified as female violence against men. I wonder how many people have looked at the Duluth model and applied it with the sexes reversed? You would be surprised how much of the wheel of power and control applies to female violence against men.

So with that preamble, I have provided the comment below that I made in response to the video of Paul, Tom and Janice discussing this book[10]. People may want to watch their discussion first. My comment is as follows (I made one modification to add the links to my earlier work):

> *"This book exposes the reality that our gynocentric society is based on a number of core social lies- 1. Women are powerless in relation to men. 2. Only men are violent toward the opposite sex. 3. The world is a patriarchy run by men for the benefit of men. 4. Our history is one of men oppressing women. 5. Women are more valuable and deserving of empathy because they give birth and therefore must be protected at the expense of men to preserve the species, regardless of the cost (a lie I have debunked extensively in my writings-*
> *Links here[11], here[12], here[13] and here[14] which people can read should they wish to. I have one more article to write on it). It is lie number 5 that lets people look the other way when facts contradict lies 1-4.*
>
> *You were right the first time Paul, men throwing other men under the bus for women is a glitch in the "patriarchy". Let us just call patriarchy by its real name shall we- civilisation. Let us not beat around the bush with the truth. The only reason we have a civilised society, is because men cooperate with each other. Once that goes, so does civilised society. Raising children in a civilised society that has the social environment and male productivity to technologically develop to an advanced state and has relatively low levels of male violence, enhances community survival many orders of magnitude and consequently has enormous fitness benefits in a darwinian sense. That all goes once men cease cooperating with each other and throw each other under the bus for women. The metoo# movement is inherently destructive for this very reason. Even primitive tribal societies require some level of male cooperation to subsist and destroy themselves if sufficient numbers of men turn on each other.*
>
> *The hierarchy men are in, is not all about competition either and involves a great deal of male cooperation to remain stable and functional. Patriarchy is not about culling men in an evolutionary sense (that is a negative by-product rather than a core driving force of the system), but about giving men are means to assort themselves socially and express their sexual market value toward the opposite sex and a means to express their inherent biological value.*
>
> *It is also worth pointing out that each sex is selected to pass on their genes in the most efficient and effective means possible. Men that willingly sacrifice themselves like doormats either remain cucked, friendzoned or are outmatched by men that reproduce more efficiently. Men that sacrifice other men may benefit in the short-term but not always. Such men may be the target of retributive violence and reduce their trustworthiness within the male social dominance hierarchy, which may then reduce their authority, power and support from other men in said hierarchy, over the long-term. It is a risky strategy for men to throw other men under the bus and it does not always pay off for individual men either (they may die or be exposed for the liars or criminals they are) and it certainly destroys society as a whole in the long term. So whilst there is an element of truth to the idea of men sacrificing other men to get women and to perpetuate their individual genome (just as there is for male sexual violence against women, which is just as heinous and barbaric and certainly something I am not condoning), it is a costly and an ultimately inferior strategy when it is scaled to the level of society.*
>
> *Societies that are not so cavalier with throwing men under the bus, have greater numbers of stronger and more productive men. Societies that recklessly exploit men, kill the very thing that keeps them going. The army that wins the battle with the least amount of male casualties, has the men to fight another day. The army that carelessly*

> *exploits and sacrifices their men, suffers avoidable losses and loses the war. Same thing goes with countries and economies. People need to think things through, before they just discard concern for male well-being."*

It is time for men and frankly the manosphere to wake up. Men have been told their whole life that they have no intrinsic self-worth and are inherently disposable because of being male and not having a uterus. The exploitation of men in this gynocentric system, requires men and boys continue to believe that lie. Reinforcing that message from the manosphere, does nothing but strengthen the lie, especially if it comes from the supposedly red pill world. There is nothing more dangerous to this system than a group of men that know their own worth, reject the lie they are inherently disposable and protect their own well-being. Whether you hear that you are inherently disposable from the blue world or from manosphere, don't believe the bullshit. Men are much more than sperm dispensers and utilities, no matter how much our gynocentric society would like men to think otherwise.

Keeping men immersed in that lie and on the wheel of learned helplessness, is what keeps gynocentrism chugging along. Heaven forbid the manosphere dare get the idea in their heads that maybe just maybe, men are not inherently biologically disposable and women are not the more valuable sex because of reproduction. The manosphere needs to flush this idea down the toilet where it belongs and stop reinforcing the same message men have already been told their whole lives by this society. People wonder why I write about gynocentrism, the golden uterus and male value so extensively-The reason is simple. That is how much bullshit there is to debunk and set straight when it comes to biology being twisted to justify the erroneous claim men are inherently less valuable than women.

I cannot just rely on common sense to debunk this nonsense, because sense is no longer common in this society. We live in gynocentric clownworld now and have been for 800 or so years[15]. We abandoned common sense when it came to men, women and relationships centuries ago. That is why it is so hard even in the manosphere to see through the gynocentric BS. We have no proper frame of reference we can immediately use to calibrate our gynocentric bullshit detectors. However slowly but surely the manosphere is getting there and putting the pieces together. We have not completely awakened from the blue pill world yet, we are still in the process (all of us, myself included).

Keep that in mind before you completely subscribe to an idea and hold it as an unquestionable axiomatic truth or a law of nature. I understand it is common to examine the scientific literature in the manosphere when it comes to biology and evolution (in contrast to feminism where everything is a social construct). This is good in many respects, but please keep in mind that the scientific profession itself is not immune to gynocentric bias. There is frequently a clear bias in the sex difference literature to minimise any perceived male advantage in any area of any value and minimise any perceived unique biological value men may have relative to women period (the opposite frequently holds true for reporting on female advantages).

Pushing research or theories to show men are less than women or biologically expendable, is going with the gynocentric bias of the scientific community and is not necessarily reflective of objective reality or sound science, even if it comes from supposedly accomplished scientists (some of which have an axe to grind against men). Here are links to two examples which I highly recommend people take the time to watch, highlighting this gynocentric bias when it comes to reporting on sex differences in intelligence[16] and male genius and male variability in traits[17]. This bias is not just limited to the literature on cognitive abilities either, it is systemic within the scientific community.

Pushing the narrative men are biologically expendable fits with the gynocentric bias within science. Don't just believe something because a study or scientist says so. Refine your bullshit detector. I have a prior background in the molecular life sciences and I can personally tell you that scientists are just people and not omniscient oracles. Just because you found a study or some scientist said something, does not mean it is true. Scientists can be wrong, theories can be wrong and whole disciplines can be wrong. Look at the data, look at the sampling, look at the methodology and find out if the results have been substantively replicated (there is a great deal of junk science out there). Look at research with a critical eye and remember the scientific method[18].

We have to move past this fatalistic concept it is in our nature to exploit men and therefore accept it as some immutable aspect of human nature we can do nothing about. It is in our nature to do a lot of things, including rape, murder and genocide. The fact behaviour may have a biological basis to it (as all human behaviour does to varying degrees), does not mean it is biologically optimal to act that way, or that it is the most evolutionarily successful strategy, or that it is inevitable it will become commonplace to express it. Rape is one strategy to pass on your genes, but that does not mean it is biologically optimal or the most evolutionarily successful strategy (and again for the outrage brigade, I am not condoning rape on any level and are of course against it). Same is true for men throwing other men under the bus for women.

We know where gynocentrism eventually leads- social and economic collapse or the Fempocalypse[19] as Karen Straughan aptly named it. Gynocentrism is by its very nature an unchecked and uncompromising fixation on female well-being at the expense of everything else. Despite what gynocentric traditionalists think[20], there is no balancing or containing gynocentrism. Feminism is just the logical political end result of traditionalist gynocentric double standards. With gynocentrism there is just a gradual retreat of civilisation back to uncivilised barbarism, there is no happy equilibrium point. The only thing that stands in the way of gynocentrism is men that value themselves and enforce boundaries with women and the physical environment itself. That is it.

I mean no offence to anyone in the manosphere and I respect and admire Paul, Tom and Janice. I am sure people mean well, but I cannot sit back and keep my mouth closed on this any further. The axiom in the manosphere that men are inherently biologically disposable and women are inherently more valuable because of having a uterus, is the wheel of learned helplessness that the manosphere has to recognise as such and walk away from. It is holding the manosphere back. Men are not destined to throw other men under the bus for women.

We need a paradigm shift in our understanding of gynocentrism. To quote Mark Twain: "It ain't what you don't know that gets you into trouble. It's what you know for sure that just ain't so."[21]
A quote that ideologues of all stripes will never understand. Question everything guys (I do). Our understanding of gynocentrism is just in its infancy and we know less than we think we do.

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The cartoonist who dared to find a flaw in females

Mark Dent · 30 October 2019 · Archived copy · Original

Why was there a furious outpouring of unfettered rage directed at one man in our media this week?

Did a corrupt politician break an election promise? Was a serial killer finally apprehended? Did Donald Trump arrive at Melbourne airport? (I would have welcomed him).

No. None of the above.

It was all about a cartoon.

One cartoon.

One fucking cartoon.

Michael Leunig is a Melbourne cartoonist and is someone who has raised the ire of women on more than one occasion during his four decades of work.

For a long time, Leunig was a revered figure. He decided to turn away from political cartoons and attempt to create something more, for want of a better word, spiritual. His boss at The Age gave him a week or two to prove such cartoons had an audience. Prove it he did.

Here are some examples of the types of cartoons which made Leunig a household name in Melbourne and eventually Australia.

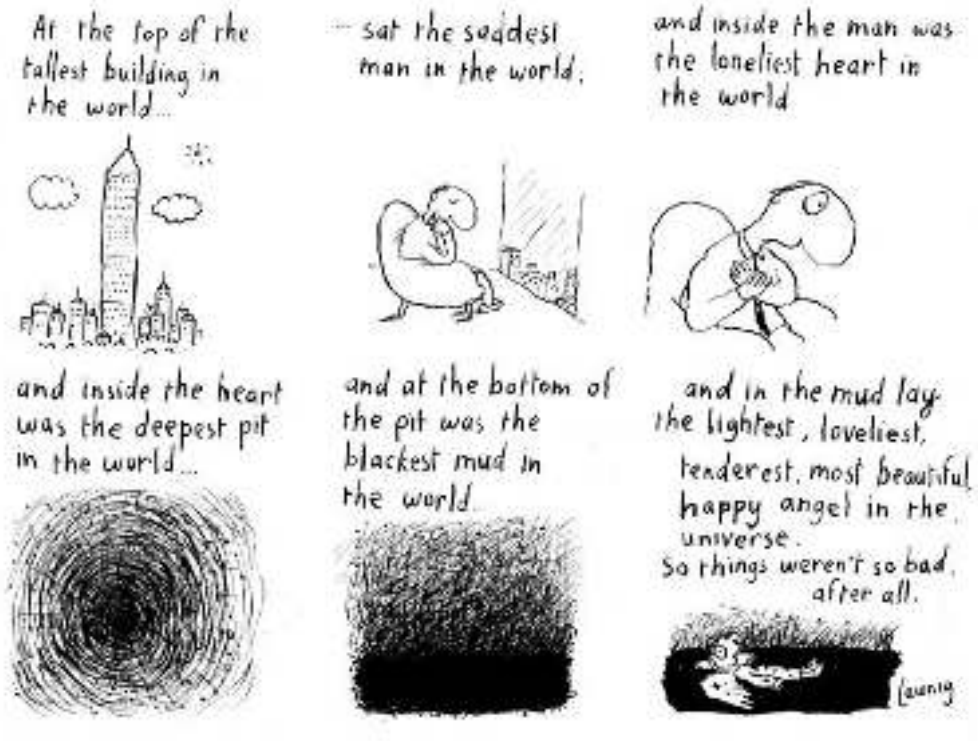

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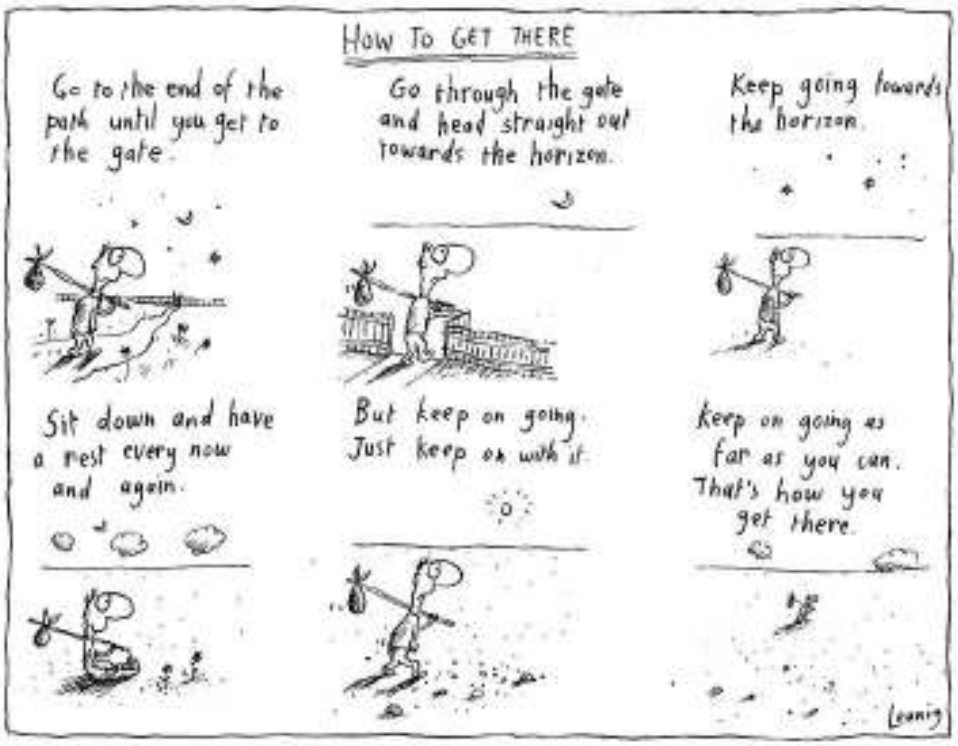

For many years I used Leunig cartoons in my classroom to provoke thought and discussion.

As time passed, Leunig became more political, particularly during the invasion of Iraq. That's where he lost me. A poet, a guru -or simply an observer of the foibles of humankind is only worth listening to if he/she observes *all* people and never pulls aside the curtain of neutrality which is what makes their observations so compelling. The moment you sense a political agenda rather than a human observation, the magic spell is broken, the emperor no longer has any clothes, the illusion of the dispensing of impartial wisdom is shattered.

Despite my realization that Leunig is simply another flawed human being, his "spiritual" cartoons and observations continue to touch me to this day.

But what about the outrage? The fact of the matter is that Michael Leunig had the gall to create a cartoon depicting a mother so absorbed with her mobile phone that she doesn't realize her baby has fallen out of the pram. As Leunig so often does, this cartoon was accompanied by a poem. Brace yourselves.

[image]

The backlash was swift and ubiquitous. Mums and women in general vented their apoplectic spleen at the absolute temerity of this old fossil. Imagine the nerve of this relic! He had a go at self -absorbed mums who obsess over status updates, selfies and likes to the detriment of their offspring. The old misogynist had shown his true colours once again.

You see, women have long memories.

The avalanche of outrage and self -justification was immense. Let's look at some passages from one woman's response.

'Being a mum is hard. All of your relationships change. Everyone wants to judge your choices. Breast or bottle? Cloth or disposable? Co-sleep? Attachment? Are you meeting your milestones? Are you losing the weight? Your thoughts are often ruled by anxiety and guilt, yet you can feel euphoric. You have this overwhelming love for and profound protectiveness of this tiny creature. It's a lot to come to terms with.

And it's not cool to be a mum. 'Mummy' when attached to podcasts, blogs, or business ventures carries, at best, a sort of sneering condescension, at worst, a smug irritation at voices people would prefer remained silent. It's hard for a mum to have an opinion without being automatically dismissed as shrill or silly.'

There is so much more to this article of righteous indignation. The sense of victimhood and martyr complex drips from every paragraph.

It would be easier, perhaps, to put my baby into childcare for one day a week. Then I could get some rest, get my freelance work done. But I don't dare to. I'm still haunted by those cartoons you did when I was a teenager. The baby in creche, all alone, staring at the ceiling, wondering why Mummy doesn't love him ('Call her a cruel, ignorant, selfish bitch if you like, but I will defend her'). Do you remember?

I believe the cartoon she refers to was created in 1995- nearly 25 years ago! Many women (feminists) still seethe about it.

I notice there are no daddies in this cartoon. I'm not sure where Dad is. Maybe he's at work, maybe he's getting a medal for changing a nappy, maybe he's at the pub, scrolling through Instagram. Daddy's whereabouts aren't important, I guess. He has your blessing to pursue his career without judgement. That, after all, is his place.

Sad to see her resorting to the very stereotyping she is so violently opposed to in Leunig's work by suggesting dads are not competent carers and have a stress/judgement free life at work and home.

This is the point where my old familiar heartbeat began to increase and the adrenalin fueled by my contact with hypocrisy or the blatant disregard or blindness of most women to the endless "judgement" and denigration of men arose. It did not abate as I read the comments section of this piece. I dare you to do the same!

Perhaps I could begin by agreeing with the statement:

"*being a mum is hard*."

Being a dad is no walk in the park either. Therein lies the heart of the issue.

One rather innocuous observation in the form of a cartoon about an undeniably common behavior in many young mums has created a tsunami of defensive pushback and anger from women all over the country.

If only this moment could be used as an opportunity for men to push the pause button and say:

Wait just one second!

Are you daring to suggest your gender and more specifically mothers, have been unfairly targeted and stigmatized? Are you burning with rage because you feel this “attack” is unjust and untrue? Do you feel there is a double standard at play in this criticism?

Welcome to just the tiniest taste of our fucking world.

The sheer nerve it takes for any woman in this country to write about the cruel and nasty targeting of mums in a nation which eviscerates males, and dads in particular, on a daily basis is almost too much to comprehend.

The woman who wrote this response to Leunig’s cartoon is infuriated. She feels *judged* and she feels no matter what she does it will never be good enough in the eyes of some people. She produces a shopping list of mundane chores she has to perform each day and attempts to explain why a look at her phone is the least she should be able to do while enduring the grind of toddler raising.

No man could ever imagine what it must feel like to be *judged*!

On blogs she senses a sneering condescension and a smug irritation from the people she believes would prefer her to just keep quiet. Horrifying stuff.

Yet for all her whining and defensive self-justification, she lives in a world which values mums and shows it in so many ways. Men are afforded no such luxuries.

This outburst from these put-upon women simply underlines my long-held belief that were we to carry out a social experiment for one week in this country, the nation would be on the verge of implosion.

My social experiment would be very simple.

For one week we would plaster billboards across the country with slogans screaming: Australia says no to violence against men and children. Other posters would feature graphic pictures of women beating and at times killing their children.

The girls in every school would be told they must respect *all* boys and demonstrate this through their words and gestures whenever they interacted with a male. There would be no such demand on boys to return this respect.

Television advertisements would run in prime time each night and focus on the nastiness and toxic bullying so often found where girls and women gather in large numbers. We would see scenes where girls are tormenting another girl who simply looks different. We would see boys and girls reduced to self-harm and even suicide due to the vicious online abuse from girls. The voice over would demand girls put an end to such behavior.

Girls would be forced to take an oath at school, vowing to stamp out any sign of toxic female behavior. They would take this oath standing, while the boys in the class remained seated.

The media would feature daily articles asking why women are so inclined to lie and manipulate others. When a mother kills her babies, male media commentators would read long, heartfelt editorials as they look directly down the camera lens demanding that *every* woman take responsibility for the crime and promise to have a discussion with their friends and female co-workers, making sure they understand that killing babies isn’t okay.

The issue of toxic femininity would be discussed by all male panels on television.

I could, of course, add so many more items to this week long experiment. Funding for male suicide would be worth hundreds of millions of dollars whilst funding for female suicide would be almost non-existent.

I think the point is made.

Clementine Ford entered this cartoon fray. This sick bigot, who delights in calling any man who dares to point out

the horrendous iniquities they face in our society, whiny little dicked sooks.

She also claims to enjoy bathing in male tears.

This same woman screeches like a banshee over a lame cartoon.

Feminist author and commentator Clementine Ford took to Twitter to share her strong thoughts on the doodle.

*Ford said Leunig's cartoon amounted to "condescending judgement" and labelled him a "f***ing gronk".*

*"I bet you never spent hours walking babies around in a pram, feeling isolated and alone and terrified. F*ck you and your condescending judgement," she wrote alongside a snap of the offending page in the paper.*

Clementine is definitely coming off as a tad whiny in that diatribe.

I wonder how the mum who penned this response to Leunig's cartoon would cope with just one week of the relentless hatred and bigotry directed at men and boys these past *fifty years*. How would women and girls as a collective respond?

They would tear the joint asunder.

Women and girls would not tolerate the shit we so willingly swallow. What does this say about the relative levels of self-respect possessed by each gender? Yet it is girls who apparently require our respect simply because they are girls. It is girls whose self-esteem issues have created an endless stream of books seeking to boost girl's confidence and self-belief.

Surely the quickest way to discover what a person thinks about themselves is to see how much crap they are willing to take from others? By that measure we are a collective basket case.

This is ultimately a reflection on us.

Women will not cop a negatively toned cartoon suggesting some of them need to pay more attention to their children without there being a volcanic meltdown. Men have copped five decades of vilification, denigration and abuse disguised as social, legal and governmental efforts to make our society a safer and happier place for the supposedly vulnerable and oppressed members of our community. Our response? Mute indifference and inaction. Apathy and disinterest. Worst of all-*support* for the very poisonous attitudes which are damaging boys and men.

Sadly, it is clear that while most women will not tolerate the merest hint of negativity about their gender, they are perfectly willing to see the media and government mock, humiliate and denigrate men and boys without registering the slightest twitch of empathy.

Pushback against Leunig

[image]

Love byte

K. F. Anderson · 31 October 2019 · Archived copy · Original

I remember I was so happy when my sex robot, Amanda, arrived. I felt a bit like a kid at Christmas as I pried open her shipping box and placed her in a sitting position on my bed. Well…a slightly perverted kid, anyway. No matter, we all had needs, right? Besides, what a man does in the privacy of his own home is nobody's business. It's between him and his partner – whether that partner had skin or the highly realistic synthskin that the website touted as "indistinguishable from the real thing". I snatched up the quick start pamphlet clipped to the front of the little black dress the doll was wearing and skimmed for what to do next. According to the guide, it took four hours for Amanda to fully charge. Using the included cable, I plugged my toy up and looked for the charge light indicator that flashed just under the skin of the left arm. Damn, it was definitely not pre-charged. Nothing to do now but to wait. At least it was only about two in the afternoon. I could leave Amanda charging up, knock out that pile of laundry I'd been avoiding, catch up on a little TV, and that would still leave plenty of time in the evening for some well-earned fun.

Four hours later, I heard a small chime from the bedroom indicating that the sex doll had finished it's charge. I walked in, picked up the quick start guide, sat down on the edge of the bed, and moved on to the next phase of the initial setup.

"Amanda, activate."

The dolls eyes slowly opened, and brown irises almost immediately locked on to my own.

"Sexbot Model T-69832331, Amanda, now online."

Oh, man, this was awesome…whats next? "Amanda, initial setup."

"Commencing initial setup. Please provide the following information…"

I spent the next half an hour or so answering a barrage of questions and inputting all kinds of personal information – name, address, favorite foods, profession, favorite books and movies, height, sexual kinks – everything you could imagine to help give that truly authentic and personalized experience. I was even able to sync the doll up to my cell phone and other smart devices. Each piece of information was met with a brief flutter of Amanda's eyes as she gathered and integrated my data into some complex, mysterious algorithm. After what seemed like an eternity I was greeted with a smile and another chime.

"Initial setup complete."

Awesome! I unplugged the doll, stood up from the bed, and, feeling just a little silly, removed my clothing. "Here we go…", I whispered as I leaned in close for a kiss.

Almost instantly, I felt an intense pressure against my sternum. The sudden force pushed me backwards, away from the doll and a harsh buzzing alarm rang throughout the meager bedroom.

"Error! Dinner not detected. Please provide dinner."

I blinked.

"What…?"

"Error! Dinner not detected. Please provide dinner."

I blinked in disbelief.

Amanda…the sexbot…wanted dinner…

I picked up the nearby quick start guide and looked it over, seeing nothing about needing to feed the toy. I walked over to the shipping box Amanda had arrived in and pawed through the packing material until I saw the instruction manual I had neglected to remove in my earlier excitement. It was the size of an old fashioned phone book and as

heavy as several bricks. There, emblazoned on the cover in a large, angry-looking font was stamp reading "Feminism Approved".

"Error! Dinner not detected. Please provide dinner."

Startled, I dropped the weighty tome and it thudded back into the box. Okay, fine. Apparently my robotic companion would require a little bit of food. Naked, I padded into the kitchen and poured a bowl of cereal. Back in the bedroom, I placed the bowl on the bedside table.

"Error! Dinner inadequate. Please provide quality food."

In a state of utter disbelief, I attempted various offerings – leftover chicken, a tuna sandwich, fresh fruit, even a slice of pie. All were rejected and met with the ear splitting alarm and the error message which, surely by some trick of my imagination, sounded more and more annoyed each time it was spouted. Clearly Amanda wanted fresh food. What could I do?

I threw my clothes back on, lugged my synthetic companion downstairs, strapped her into the passenger seat, and pointed my car to the closest burger joint. No sooner had I steered into the drive-through lane than I was met with the same familiar error. I let out an exasperated, choking laugh and glanced down at the clock. 8:12pm. Frustrated, and resigned to the inevitable, I drove in silence to a moderately priced restaurant and got a table for two. When the bemused waiter took our orders, I didn't even bother trying to guess what food to order for Amanda; I knew at this point what I was in for. I clenched my jaw and looked at the floor as the sexbot stiltedly ordered an expensive appetizer, an even more expensive entree, and a lavish chocolate dessert.

Despite the funny looks I got, I made it through dinner. There was no way in hell I wasn't going to. I had paid damn good money for this doll and I was determined to get my money's worth. Back at my apartment, I again placed the robot on the bed and sat down next to it. With dinner taken care of, it was finally time. I reached out to slip the strap of Amanda's dress down and immediately had my hand slapped away.

"Error! Consent not given. Sex refused."

"What the fuck!" I shouted. "Why in the fuck is sex refused?!"

"Error! User voice at inappropriate decibel. Initiating shutdown."

"No, wait! Please! I'm sorry, I'm sorry. Okay…okay, see? I'm not yelling. Not yelling. I'm sorry…..okay…Amanda, why is sex refused? I got dinner and-"

"Sexbot Model T-69832331, Amanda, is not obligated to engage in simulated sexual intercourse with any user. Sexbot Model T-69832331, Amanda, does not trade simulated sexual intercourse for food. Shutdown will be initiated in t-minus fifteen seconds. User is to sleep on couch. Any attempt at approaching Sexbot Model T-69832331, Amanda, will trigger proximity alarms and Defense Mode will be initiated."

I was flabbergasted. I shot up from the bed and grabbed a pillow. I hastily retreated to the living room, snatching the instruction manual on my way out. After I had made camp on the couch, I cracked open the sexbot's manual and began to read. Now, I may not have an IQ capable of challenging titans such as Einstein and Tesla but I'm far from a drooling, slack-jawed simpleton. That being said, five minutes in to my read, I felt like the intellectual equivalent of a toddler wondering how his uncle had gotten his nose. Each page was filled with rule upon contradictory rule and flow charts more complicated than those used in nuclear reactor facilities. Each statement was followed with about thirty caveats and exception clauses. What was even worse than the confusing and contradicting instructions were the paragraphs that, in a vaguely insulting way, implied I should already just know how to do certain things. The words and diagrams blurred together and give me a screaming headache. Despite the pain drilling its way into my skull, I pressed on, desperately picking out any sections I could understand and rereading them several times. After several hours of intense and muddled study, I passed out with the manual in my hands.

The next day at work I mulled over everything I had learned the previous night. It was a convoluted tangle of rules

and exceptions but I think I had cracked a part of the code. Maybe. Probably? Yeah. I got this. I knew what to do…

Back at my apartment that afternoon I asked Amanda if she wanted to go shopping and then get dinner.

"Offer accepted. User may proceed."

We visited several clothing stores and found several trendy, and far from inexpensive, outfits that the doll liked. When it came time for dinner, I didn't even bother suggesting that I cook something back home or that we try a fast food place. No, this time I took us straight to a restaurant slightly nicer than the one we visited the previous night. As planned, Amanda insisted on quite the exquisite appetizer, main course, and dessert. Things were going smoothly so after dinner I segued into Phase 2. We returned to my apartment and I poured us two glasses of wine while commenting how horrible it was that women only receive a nickel for every dollar a man makes. The robot agreed and consumed several more glasses of wine as we discussed the benefits of having forced gender quotas in STEM fields. After a while and, feeling pretty confident, I leaned in to once again kiss my sex robot.

"Consent granted. User may proceed."

My eyes lit up as a pair of lacy black panties suddenly fell down Amanda's legs and hit the floor.

The next morning I woke up and looked over at the sexbot lying next to me. Dear God…so many hoops to jump through but holy shit…that sex was good. The manufacturer really did one hell of a job. Amanda's eyes opened and looked into mine. I smiled at her. Maybe Id get the hang of this fancy masturbatory tool after all. I got up to make breakfast.

Fifteen minutes later as I hunkered over my stove-top watching bacon fry, I was intrigued to hear what sounded like several sets of heavy boots stomping up the hallway of my building. Jesus, it was pretty early for all that. Damn kids running around and– My train of thought was startled out of me as seconds later my front door exploded in a shower of splintered wood. Several shotgun-wielding SWAT officers poured into my apartment and began to fan out. I stood there in absolute bewilderment – naked, motionless, and clutching a greasy, dripping spatula as the chaos unfolded. It didn't take long for my presence to be detected. The spatula clattered to the floor as firearms were levied in my direction and I was charged by several members of the team. I was spun around and one of the officers slammed my head into the hot griddle before throwing me to the floor.

"What the fuck!?" I shouted as my head swam. "What the hell's going on?"

I was jerked upward and held aloft until I found my footing. I heard a brief jangle of metal and several rasping clicks. Once applied, the cuffs, already painfully secure, were given an extra squeeze and cracked against the bones in my wrists. The searing pain was forgotten however, as I saw an officer came out of the bedroom with my sex doll in his arms. A synthskin covered finger raised and pointed directly at me.

"Rapist identity confirmed."

"Rape?" I panicked. "Officers, there wasn't any rape! That's just a sex doll! She's not real! Amanda, what the hell is going on?"

"Sexual intercourse has occurred without consent of Sexbot Model T-69832331, Amanda. WARNING! Rape has occurred."

"What the fuck are you talking about? You gave consent! You explicitly gave consent! I couldn't have done anything if you didn't give consent!"

"User employed alcoholic beverages during interaction with Sexbot Model T-69832331, Amanda. Sexbot Model T-69832331, Amanda, was drunk. Consent retroactively revoked. WARNING! Rape has occurred. As outlined in Section 582, subsection 37, point ix, paragraph 23, law enforcement was contacted."

As I was dragged towards the door, my mind raced, desperately trying to think of something that would get me out of this debacle. Then, a flash of inspiration.

"Wait! Stop, stop stop! Just– just stop for a fucking minute! Amanda! Amanda, listen to me! Listen…I'm due for a raise next month! A raise! I'll be making $20 an hour!"

Silence enveloped the room and the visor-clad heads of the SWAT team turned in unison to face my accuser and hear her verdict.

"New user financial information accepted. Re-evaluating."

We all stood there in an awkward silence as Amanda's eyes fluttered. One of the police officers coughed. Another walked over to the stove and switched it off, preventing the now burned bacon from filling the apartment with further smoke.

"Guys, look this is absolutely–"

I was interrupted by a chime and Amanda began to speak.

"User financial information updated. Recalculation complete. Outcome: Potential pay increase negligible. Current and adjusted user financial status insufficient for Partner Access Level upgrade. Current User qualifies for Partner Access Level: Friend Zone. Duties include gift purchase, bill pay, emotional support, and financial support. Partner Access Level: Friend Zone does not include access to simulated sexual intercourse. Please increase physical attractiveness, financial status, or reputation status to upgrade Partner Access Level. All previous consent retroactively withdrawn. WARNING! rape has occurred. Proceeding with legal action."

I kicked and struggled against the officers as they pulled me towards the wooden ruins of my front door

"No! No! This is bullshit! It's fucking bullshit! It's not alive! Its not fucking real! You can't rape it! It's just a fucking doll! I played by all your rules, goddammit! God damn you, Amanda! God damn you!"

Who knew that jail time for the rape of a sexbot could be so long? I sure didn't. It's alright though; it's what I deserve for being such a monster. Jesus Christ, was I ever blind. I treated a sex doll like a thing. Like just some…some toy to be used for my own personal and private pleasure then tucked away when I was done. I was so so utterly selfish that it didn't even occur to me that a non-living sex doll might not consent to sex. I was just too busy trying to have sex with it.

The worst part though? I didn't stop to think about how my actions might make women feel. And really, that's the biggest crime of all. My mandatory castration really helped put things in perspective. As an added bonus, I'm kicking ass– I mean, doing very well– in my Feminist Re-education classes. Those, coupled with my daily hour of self-hate really help me stay centered and keep me in check. All in all, things turned out pretty good, especially considering the alternative. Just think: I could have bought and used a sex doll in the privacy of my own home without affecting anyone and then gone about my business without a woman ever knowing or getting involved.

BBC Radio 4: Into the Manosphere

Mike Buchanan · 1 November 2019 · Archived copy · Original

Broadcast last night (audio, 36:44).

From the programme website:

> Young men are facing a crisis of masculinity. To deal with it, they have options – the manosphere, a mainly online world where the challenges facing 21st century men are exclusively the fault of women, [J4MB: wrong, many are the fault of men] or the anti-manosphere. [J4MB: What the hell is that?] Philip Tanzer is a Men Rights Activist (or MRA) and manosphere convert who lives in Scotland. He's already a keyboard warrior, fighting the 'feminist establishment' from the highlands of Scotland giving motivational talks to the young men who come to his salon and art gallery. He allows producers to follow him as he attends the International Conference on Men's Issues in Chicago where many of the main leaders and thinkers that together form the nebulous community congregate, including a British MP, far-right YouTubers and a surprising number of women. Along the way, he gives a unique insight into the individual stories behind the growing group of men in the UK and US who find their tribe in the online forums dedicated to reversing the feminist agenda. He also meets and debates with men and women [J4MB: feminist "academics"] who believe the manosphere is a dangerous and misogynist place and looks at alternative ways to address the growing levels of mental ill health and suicide in young men – could drumming around a campfire be a better way for men to connect?

Phillip Tanzer does well under difficult circumstances. Note the sinister background music at times e.g. when Philip Davies MP is giving his presentation. Not one prominent MRA was interviewed during the BBC team's three days at the Chicago conference, but it was good to hear Karen Straughan's name mentioned. This was always going to be a hit piece, but it will lead some listeners to investigate the manosphere and learn something about men's issues.

A sentimental continuation of coverture

Peter Wright · 3 November 2019 · Archived copy · Original

Most of us have observed the baffling refusal of women to take responsibility for mistakes, or for outright shitty behavior. More accurately said, we've all observed women's tendency to impute responsibility for their transgressions to others; especially to men. Thousands of people recognize the tendency; they discuss it, make jokes about it, suffer it in their marriages, and every single day you can read hundreds of new anecdotes demonstrating it in action. In short, *it's definitely a thing*.

Where the hell does does this behavior originate?

Some might view it as a genetic tendency, that women's refusal to take responsibility arises from a genetic peculiarity. Or perhaps we might garner a pretzel-shaped argument from an Evolutionary Psychologist suggesting that women's shirking of responsibility is a necessary sexual or survival strategy. Unfortunately such hypotheses do little more than mirror the usual traditionalist attempts at absolving women of responsibility.

For this article I'm going to pose a simpler, culturally rooted explanation: *coverture.*

The doctrine of coverture, in its most basic definition, dictates that husbands are to take responsibility for wives' wellbeing, and also to suffer proxy punishment for her social and legal transgressions – all responsibility rests with the husband whether he likes it or not.

As a social policy, the doctrine of coverture began to develop from approximately the 11th century, gaining currency throughout the British Isles from where it was imported to the wider world via English colonies. Douglas Galbi summarises the intent of coverture as follows:

> Coverture was the idea that husband and wife are one under law. More specifically, coverture assigned to the husband responsibility and punishment under law for his wife's criminal acts. Coverture also protected women from mass imprisonment for debt in early modern England…
>
> Coverture was among a range of institutions and ideas that generated highly disproportionate imprisonment of men. Legal history conventionally interprets coverture as a legal concept oppressing women. Coverture oppressed women in the same way that men-only Selective Service registration oppresses women today…
>
> Coverture has been badly misunderstood in legal history. Coverture assigned to husbands responsibility for their wives' criminal acts and their wives' debts. Coverture increased the criminalization of men… Anti-men bias in invoking coverture is a general rhetorical pattern built upon deep structures of gynocentrism.[1]

According to the Oxford Dictionary, *coverture* originally referred to anything used as a cover, such as a shelter, the lid of a cup or dish, the cover of a book, or the cover of a bed, and is synonymous with the general and collective sense of *'covering.'*

In its wider sense, the purpose of a coverture is described as any device used to provide protection, shelter, or adornment. Interestingly, it can also mean *to conceal* as in a veil or disguise used to foster covert conduct or to deceive. In the latter sense coverture "covers a multitude of sins," thereby offering a pretense, a justification, and a defense for egregious conduct.

The social doctrine of coverture saw that men "covered" for women's sins in exchange for the husband's supposed privilege of authority; a privilege we could justifiably read as a poisoned chalice when one considers the number of men that went to the gallows in place of their wives.

Fast forward to the 19th century when coverture laws were still in place, and the advent of feminism was beginning. Feminists hit upon a plan to remove the "male authority" facet of the coverture doctrine, but to retain the "male responsibility for women's wrongdoing" aspect of it. In effect they split coverture down the middle, trashing one

half of the doctrine and continuing to preserve the other. As E. B. Bax observed:

> "For it is a significant and amusing fact that no mention is ever made by the advocate of women's claims of the privileges which have always been accorded the "weaker sex." These privileges are quietly pocketed as a matter of course, without any sort of acknowledgment, much less any suggestion of surrender."
> *Some Heterodox Notes on the Women Question* (1887)
>
> "This public opinion regards it as axiomatic that women are capable of everything men are capable of, that they ought to have full responsibility in all honourable and lucrative functions and callings. There is only one thing for which unlimited allowance ought to be made on the ground of their otherwise non-existent womanly inferiority, and that is their own criminal or tortious acts! In a word, they are not to be held *responsible*, in the sense that men are, for their own actions when these entail unpleasant consequences for themselves. On the contrary, the obloquy and, where possible, the penalty for the wrong-doing is to be shifted on to the nearest wretched man with whom they have consorted."
> *Why I Am an Anti-Suffragist* (1909)
>
> "To men all duties and no rights, to women all rights and no duties, is the basic principle underlying Modern Feminism, Suffragism, and the bastard chivalry it is so fond of invoking."
> *The Fraud of Feminism*, Chapter VII: The Psychology of the Movement (1913)

Further to Bax's claim that the penalty for women's wrongdoing got shifted onto the nearest wretched man, we appear to have come in the 21st century to not only maintaining, but amplifying the blame game in an effort to retain the "dignity, esteem, and reputation" of today's women — a blame game that has its unbroken root in the tradition of coverture.

If the theory of ongoing-coverture satisfies the baffling question of why women shirk responsibility, then we at least have an answer. Women want to maintain the historical tradition of having their transgressions excised, hidden and covered by men, while they go about securing the gynocentric utopia they have been so effective at building.

Maintenance of sentimental coverture rightly belongs to gynocentrism theory. For how could gynocentrism survive if women took more responsibility, if they were more accountable for their acts? Quite simply gynocentrism couldn't survive on that basis, particularly if their aim is one of fairness and equality which can only be achieved by truly emancipating women and holding them responsible for their actions.

So as a working model lets add *sentimental coverture* as one of 5 pillars of a gynocentric temple, which would look something like this: Pillar-1. Chivalry, 2. Courtly/romantic love, 3. Gender narcissism, 4. Coverture, and lastly 5.

Power-seeking (via the long march through the institutions of power, this strategy being evident for centuries before Marxism was dreamed up, as for example in the writing of Christine De Pizan and her *'City of Ladies'*).

In summary, this article posits that coverture has survived long beyond its historical use in law, becoming a social custom divested of its original legal framework. Whatever the merits of its original purpose, the sentimental continuation of coverture provides an enduring custom encouraging women's shirking of personal responsibility – this thanks in no small part to the activism of the feminist movement which postures as progressive, but turns out to be the same as it ever was.

References:

[1] Galbi, Douglass, Coverture, Domestic Violence & Criminalization of Men (2015)

See also:

– With this ring I thee adopt
– Time to throw the baby out with the bathwater

A Dream of Fecunda (part one)

Duncan Smith · 5 November 2019 · Archived copy · Original

Editor's Note: Below is an extract from the book, *The Vast and the Spurious: 25 Problems for Feminism*, by Duncan Smith. In this excerpt he examines the feminist vision of creating a utopia peopled only by women.

How long have we had feminism? It seems like eternity but it's only about fifty years since it really fired up. In those fifty years, there have been thousands of books, talks, and courses on the subject, but we're still no closer to gender Utopia. I reckon it's time to seize the moment and quit while we're behind. We must rise as one people and many genders and say *Enough*! After all this talk, after all this trash, it's time to give Fecunda a go.

And what is Fecunda? It is a magical land; a country never darkened by evil or sin. It is a holy realm without pay gaps, privilege, or rape culture. Fecunda is a land populated only by women.

Sounds pretty good, huh? But is Fecunda a real place, or one known only in legend? Well, if it ain't real, it ought to be. Women have suffered too long at the hands of men. As one feminist said, it's only down to their 'immense compassion or immense foolishness' that they continue to co-exist with men at all. Yet we can't expect women's love to be boundless. It's time for the Dear John letter; time to go our separate ways. Women deserve a homeland. They deserve Fecunda.

The idea of Fecunda came to me in a dream. It was right after I saw *Black Panther*, that documentary about the awesome country of Wakanda in Africa. Wakanda is a really cool place with advanced technology they developed on their own far from Western civilisation. Yet as we know, Wakanda is an ethnostate, only for Africans. Because of that, Wakanda has never had the problem of racism. It stands to reason there's no racism in an ethnostate. In the same way, an all-female Fecunda will solve the problem of sexism. That means no more domestic disputes, no more man-splaining or man-spreading. In fact, no more problems at all.

Sure, there's the matter of reproduction, for without children, how can Fecunda endure? Should they take a few men as breeding slaves in a sort of reverse *Handmaid's Tale*? Better not. No hint of toxic masculinity should ever taint the holy land of Fecunda. I guess the Fecundan scientists can figure out some kind of cloning system. But that is mere detail. The immediate need is to get Fecunda up and running. Men have held women back for too long. Women have earned the right to live under matriarchy, with all-female companies, universities, and families. Let them lead the way and show us how civilisation can be done.

The Case for Fecunda

Now, Fecunda is not for all women. It's for those who have made it clear they've had enough of men. In other words, feminists.

It's for Boston academic, Suzanna Danuta Walters, who wrote a famous article called 'Why Can't We Hate Men?' Some people say feminism's a hate movement. According to Walters, it has every right to be. Fecunda is also for Laurie Penny, who's fed up with women doing all the work in relationships. It's for Roxane Gay who says that in the age of Me Too, it's time for men to confess their part in creating rape culture. It's for all the authors ripping off Margaret Atwood and putting out their own versions of *The Handmaid's Tale*. Really, it's for everyone who thinks patriarchy has them in its vice-like, invisible grip. Men are the problem? Fecunda is the solution.

It's time to give Fecunda a go. Just think of all the problems getting rid of men would instantly solve. Like I said – no gender pay gap, no rape culture, no male privilege. Fecunda would have 100% female CEOs, a complete lack of sexism, and the Me Too movement would be about as necessary as those bicycles that fish don't ride.

If you want to do the thing properly, you could even wind the clock back to Year Zero. It's a grave injustice women in history were denied the chance to make all the great inventions and discoveries. A Stone Age Fecunda would

give girls the chance to shine. Let the female Newtons and Darwins emerge as they will.

Or perhaps that is a bridge too far. Fecunda may be a social Utopia, but if it is to compete with other nations, let it have access to the knowledge male privilege has produced. Let Fecunda begin on an equal footing with everyone else. Then, it may shine as the model of what human potential can achieve once patriarchy is vanquished once and for all.

Trouble in Paradise?

In theory, Fecunda should be exactly what feminists want. Let them keep all the advantages of modern life, but remove the one blight on their lives: men and the patriarchy. They could build their own society from the ground up. What could possibly go wrong? Well, maybe a couple of things.

The first problem would be finding women to do all the hard, nasty, or dangerous jobs normally done by men. The garbage collection, building, manual labour, and so on. There'd be no more men to do all that stuff. There'd also be no more men at the top running, inventing, or achieving things from which all others benefit. Still, there's no reason women can't step up and start doing all this. That's what they want, isn't it?

The second problem would be mental. Being human and living a happy life is difficult. All this time feminists have told themselves their problems are caused by men. After living in that whole Excuse Culture, what are they going to do when the Great Excuse is removed?

Having played the blame game so long, they'll find it extremely hard to change – which is one reason they'll never leave. But imagine if they did. In Fecunda, there'd be no more blaming men for everything and thanking them for nothing. No more the eternal cop out. No more thinking 'I could be anything but for the cursed patriarchy!'

When your mindset is one of grievance, this mode of thinking isn't easy to give up. If a whole country was formed with people who think like this, it would be only a matter of time before a new scapegoat was found. Some new form of privilege or systemic unfairness would soon be discovered.

You can see this in the recent backlash against white feminists from women of colour. It is almost a matter of *schadenfraude* to see white feminists being chastised over their privilege, power, and even – Heaven forbid – the pay gap between black and white women. Still, we'd better not have any of that mean old *schadenfraude* stuff around here. It might lead to fantasies about what happens when people who do nothing but complain are forced to live with each other.

The Skeptics' Attack on Fecunda

I'm not the first to dream of Fecunda. Of course, there were the lesbian separatists in the 1970s, but as recently as 2018 – at the height of the Brett Kavanaugh furore – some visionary on Twitter said, '*Ladies, fuck it all. Let's start our own damn country*.'

This set off a storm of replies. The most succinct of these was, '*And yet you're still here*.'

Some insinuated an all-female country might not be a place of peace and harmony. '*The weekly civil wars would be draining*,' said one. '*Y'all would hate each other in 4 days*,' said another. A less optimistic forecast was '*I'd give your country about 2 hours before it burns to the ground*.' One woman tweeted '*A country with only feminists in it? I think I've heard of that one. It's called Hell. But please go*.'

Some men were in favour of an all-female country, but for different reasons. '*You can take the blame for a while,*' said one guy. Another echoed the sentiment. '*Do it. There will be no way you can blame men for your problems!*' Another said '*For the love of GOD, please do. Take all the Feminists and the Soy-boy fruitcake men. Let me know where to donate. It'll take you less than a year to have your own civil war when you realize that men AREN'T your problem YOU are*.'

This was all terribly unfair. As one girl protested, '*It's funny how men think women can't run their own country because omg "women hate women," like they didn't create the systemic internalised misogyny to begin with*.' So it looks

like in Fecunda, men can still take the blame even if they're not there.

Then again, some women were keen to try it. 'I'm in!' one tweeted. '*I offer super mad admin, commercial and legal skills…as well as being a homemaker.*' Now, while it's true those skills are useful in any modern economy, several replies showed a concern that other jobs might be harder to fill:

I'm curious about this proposal. I'm interested to see if you'll find enough workforce to construct the building, the roads, bridges, the power plants. Then there's the sewage plants, the plumbing, the mining, et al. This would be fascinating & educational.

Go ahead. Some things to ponder. 1. What's your constitution look like? 2. Who collects the resources? How are they distributed? 3. What's your medium of exchange? 4. How do you protect yourselves? 5. Have a draft? Mandatory military service? I've got more when you're done.

Who collects the garbage? Who climbs the cell phone towers? Who pumps your oil? Who frames your houses? Who defends your freedom? Hint: It's not feminist ink spillers with ZERO job skills.

Perceptive readers will pick up a hint of skepticism at the idea a women-only country could work. Still, pioneers have always been mocked for having the guts to try something new. They laughed at Columbus when he set off for the New World. They laughed at Julius Caesar when he tried to conquer Ancient Britain. They laughed at Jimmy Jones when he took his People's Temple to the tropical paradise of Guyana.

Don't laugh. Goddamn it, let's give Fecunda a try! Feminists have been saying for years women can do anything men can. Perhaps they're right. Yet until the experiment is tried, it's all hypothetical – and talk is cheap. That's why Fecunda is the perfect chance for women to finally achieve their full potential away from the shackles of patriarchy and the soul-crushing privilege of men. All together now – Give Fecunda a Go!

As for who would rule, there's no shortage of high profile leaders who could step up as Fecunda's first president: Angela Merkel, Julia Gillard, or Justin Trudeau, just to name a few. Hillary might even step into the breach if she's got nothing better to do. Maybe whoever it is could make some terrible empathy-based decisions like having open borders or something. Then again, that would defeat the point, wouldn't it? Fecunda is all about keeping the right ones in and the wrong ones out.

Envy 10, Empathy 0

This essay has been facetious in tone, but has a more serious intent. It's a response to what seems to be a systematic resentment of men.

Contrary to feminist belief, most Western men are not princes, lords, or playboys. We do not have lives of astonishing ease, free of troubles and sorrow.

Men are getting pretty tired of the *Envy 10, Empathy 0* view of them. We're sick of being blamed for everything and thanked for nothing. We're sick of being a 'we' at all. Men are individuals, not part of a team that can be blamed for every problem, real or imagined, women think they have. We are not a gestalt entity to be blamed for the crimes of our worst members.

But if feminists really think men are the problem, Fecunda is the solution. They should leave and establish their own society. Let's see if it leads to any kind of Utopia.

Perhaps it will. Inga Muscio seems keen on the thought of an all-female space. In her magnum opus, *Cunt*: *A Declaration of Independence*, she describes the life changing experience of attending the Michigan Womyn's Music Festival, where it's not only the music that's female. The gatekeepers, bus drivers, and every other role is taken by women. Indeed the only men allowed to enter the site are there to empty the porta-loos.

Muscio contrasts this with regular life, where she cannot leave her home without being immersed in a male-created world. The cars, streets, and buildings are the result of men's labour and design. Even most of the songs she hears, or the movies she sees advertised, have been made by men.

This is quintessential feminist discontent. Instead of seeing our civilisation as something to be proud of or grateful for, it's a source of annoyance. The whole damn thing is a tiresome imposition on women. To be fair, Muscio's point is the frustration that women haven't had more of a hand in creating it – and *Cunt* certainly *is* one of the better feminist books. Yet in this section (from pages 206-07) the antagonism to men is so strong that maybe it's time to trial some kind of gender apartheid. Why not? Why *not* trial an all female country where women can run the show? It's time to replace the complaining with action. Fecunda would be like the Michigan Womyn's Festival, but all the time. The only problem is the Fecundans will have to empty their own porta-loos.

Is feminism a hate movement? The official answer is no, but it does seem to be angrier than ever the last few years. My city's main newspaper runs anti-male stories daily. One journalist used it to proclaim the Me Too movement a revolt against aeons of oppression. Another, writing after the murder of a young woman, raged against men as a class and said it was an act of folly for women to keep partnering with them at all.

In her infamous 'Why Can't We Hate Men?' essay, Suzanna Danuta Walters argues that hate is justified. She says that right around the world, women suffer at the hands of men, just as they have through history. Men are responsible for centuries of woe and the only way they can make amends is to get out of the way. She calls on men to give up all leadership positions and hand power to women to make up for all the damage they've caused.

Some expressions of hate are even more direct. During the Brett Kavanaugh affair, a lady I'll call Amelia was outraged by all the men defending Kavanaugh on social media. She tweeted that they all deserved horrible deaths and feminists would 'laugh as they take their last gasps,' before castrating their corpses and feeding them to pigs.

As an aside, Amelia recently defended free speech on Twitter. I tweeted a reply: 'For once I agree with you, Amelia.' 'You might agree with me on a few other things too,' she answered. Not sure how to take this, I tweeted, 'You may be right,' before returning to meditate on my hopes for Fecunda.

So, let's repeat: Men are the problem. Fecunda is the solution. If Danuta Walters wants women to rule, she could keep slogging away in the countries clogged up with men, but why not just move to Fecunda? Imagine how much women can achieve once their main problem is removed once and for all. I mean, on Christmas Day, 2018, someone called 'Feminist Next Door' sent out a special festive tweet on the same topic. The gist of it was to imagine that men vanished from the world for 24 hours. Mind you, they would not be harmed, just absent.

The day men vanished need not be Christmas Day itself. It could be any day. But it would be just *like* Christmas for people like 'Feminist Next Door.' The idea was for women to imagine what they could do on that joyful day, and given the nobility of the sentiment, let's forgive FND for ripping off Andrea Dworkin. A couple of months later she answered a male heckler who said something rude about International Women's Day. She said the other 364 days of the year were all International Men's Day, so the heckler should shut up and let women have their one special day.

The trouble is 'Feminist Next Door' is way too modest in her demands. 24 hours? What can you do in 24 hours? You need at least 24 *years* to see what women can really achieve. It's just possible that after 24 years, Fecunda might be the greatest country in the entire world, a superpower to rival Wakanda itself. In Fecunda, it will be International Women's Day 365 days a year.

*Part Two of this article will move on to the topic of 'rape culture.'

Defaulting to feminism

Paul Taylor · 10 November 2019 · Archived copy · Original

Tinted glass is beautiful, especially when it is of our own making. It does not, however, improve illumination.

Un-tinted Glass

I've been a social worker/therapist over 40 years. I have a longitudinal perspective on the interaction between feminism and mental health. I still practice, so I don't use my actual name. I am a white male.

Social work and mental health—different but overlapping fields—are increasingly opting for (I would argue for "defaulting to") feminist perspectives. But the process has been going on for some time. I can still remember being coached on the Duluth Model for domestic violence, and even "buying in." Needless to say, I now view myself as having been duped, as the Duluth Model has been seriously discredited. Today, I am seeing a conspicuous absence of family communication and structural family therapy concepts (think Virginia Satir, Jay Haley, Salvador Minuchin and Carl Whitaker). I have read about the alleged reasons for this shift away from structural family concepts, but I suspect the real reason is going unnamed. Essentially, such perspectives frame the nuclear family as a natural system, and feminism increasingly wants to eliminate the nuclear family, or view it as a product of the "patriarchy."

And, of course, we all saw what happened to the DSM recently. Or what about the University of Texas and its "Healthy Masculinities" program? Both are classic examples of the mental health field "defaulting" to a feminist agenda.

But these changes are not specifically why I am writing today. I am writing to point out that feminism in its current form (and via a specific proponent that I will name below) and social work are essentially incompatible—both logically and ethically—**when men are the clients** (and increasingly, I would predict, men will be the clients). One of the most basic tenets in social work when I was learning it was "start where the client is." Now: apply this to feminism and its approach to men. You will find very quickly that the shoe does not fit. Feminists will argue that feminist therapy with men allows those men to reassess how "the patriarchy hurts them too," and can free men from rigid sex roles. The point feminist therapists will not make is that it is highly dubious to attempt to "free" the "oppressor" without specific condemnation: this therapy's fundamental premise is that the male client must admit how he has filled this oppressor role, or "benefitted from patriarchy." Mr. Tom Golden has addressed this previously in some detail.

In social work, you do not tell the client what is "right" or "best" for them. Even in addictions and corrections, we prefer Motivational Interviewing (which helps the client take a cost-benefit perspective on use and behavior). Instead, you discover what their view of this "rightness" is. If you do not, you can not claim to be surprised when your intervention fails. Yet, in feminist-influenced social work/therapy today, feminist therapists and educators begin by "explaining" to men what their experience (as men) is and has been ("patriarchy hurts men too—you were taught not to feel"). This is called "getting woke." There are even entire books by collections of feminist authors that advise feminists to intervene directly by telling men what changes to make in themselves. The message in essence is: "we have waited long enough—now we will show you what to do."

Here is where I am likely to ruffle feathers– even with some of the male population. One of the feminist commentators that is spoken of as being sympathetic to male concerns is Bell Hooks. To her credit, she has her share of male supporters, and she has spoken against the acid, "I bathe in male tears" voice that is dominating much of feminism currently. She has her fans—but I am not one of them. The reason is that she is doing essentially what every other feminist commentator is doing when they address men: she is telling men what the male experience "really" is, and how it "needs to change." In her book "We Real Cool," Hooks states "… as a black woman who cares about the plight of black men I feel I can no longer wait for brothers to take the lead and spread the word." In essence, the message would appear to be, "you're not doing it right or fast enough, so I am taking over." (This is

more than a little curious, given Ms. Hooks' expressed orientation as a Buddhist, as one of the Buddha's most basic teachings was that no one can know your path but you.)

It should be noted that Ms. Hooks is by no means the only feminist who is attempting to address men directly and give them advice. The idea that men's work should be left to men has officially been declared "unworkable" by feminist social work writers, and it is being replaced with the idea that men must be "engaged" and "challenged." (These self-appointed change agents appear unaware of MRA's and men's websites—or perhaps they simply don't like the answers men come up with for themselves.) I am sorry, but in social work, whenever the worker/therapist/commentator begins by telling a member of a different demographic what their experience is (indeed, implying to them that the commentator understands it better than they do), she/he/they are blowing political, self-serving "smoke." Hooks often uses language that she hopes will help her be viewed as sympathetic to men but betrays herself with a transparently judgmental attitude. To avoid quoting out of context, let me reproduce a passage that illustrates this point (emphases mine); notably this passage has often been cited as evidence of Hooks' alleged concern for men:

> "Feminist advocates collude in the pain of men wounded by patriarchy when they falsely represent men as always and only powerful, as always and only gaining privileges from their **blind obedience** to patriarchy….patriarchal ideology **brainwashes** men to believe that **their domination of women** is beneficial when it is not: Often feminist activists affirm this logic when we should be constantly naming these acts as expressions of **perverted power relations, general lack of control of one's actions, emotional powerlessness, extreme irrationality, and in many cases, outright insanity**. **Passive male absorption** of sexist ideology enables men to falsely interpret this disturbed behavior positively. As long as men are **brainwashed to equate violent domination and abuse of women with privilege**, they will have **no understanding** of the damage done to themselves or to others, and no motivation to change."

"Blind obedience." "Domination of women" and "violent domination and abuse of women." "Perverted power relations, general lack of control of one's actions, emotional powerlessness, extreme irrationality, and in many cases, outright insanity." "Passive male absorption." "Brainwashed to equate violent domination of women with privilege." "No understanding."

(These poor men—they don't even know they are oppressing themselves. But wait—feminism can teach them.)

Questions for feminists:

What if it is untrue that men are taught "not to feel," but instead that they simply feel differently? (Mr. Tom Golden has made this point multiple times.)

What if it is not a problem of men not knowing their own feelings, but one of men not having the feelings feminists want men to have? (I would like to suggest, as bibliotherapy for Ms. Hooks, the topic of Situational Distress Therapy for men.)

Hooks tries to dodge this bullet by insisting that when she refers to "the patriarchy" she is not necessarily referring to men. I think men are entitled to ask Ms. Hooks, "whom, then, are you addressing? You specifically aim your message toward men, and specifically make 'patriarchy' the topic, but then want men to believe it is not a criticism of men or maleness." (This position is painfully close to the conversionist Christian message to other Christians about homosexuals—"Love the sinner—hate the sin." Of course, we all know what the gay community had to say to that.) If men are "brainwashed" by patriarchal culture, and if patriarchal culture is a male invention, then how is this not a criticism of who men are. It is notable that in Suzette Hayden Elgin's very insightful book on verbal self-defense, one of the classic formats for disguised attack is this form: "Everyone understands why you (insert criticized behavior)." With the contextual "smoke screen" removed, Hooks' quote could be summarized as saying this to men: "Everyone understands why you dominate and abuse women, and have no understanding of the

damage you do to yourself and others." This is a classic example of a veiled attack.

News alert, guys. It's a criticism of men and maleness. Hooks is an avowed Marxist, and in her worldview white men are the "bourgeois." (Essentially women and every other demographic group fall under "proletariat." Hence, "intersectional feminism.") She tries to demonstrate ways in which white women can be part of the "bourgeois" too, but she never allows white men to be anything but this, and she insists that African-American men are less oppressed than African-American women (she even argues that slavery was easier for male slaves than female slaves). Herein lies the fundamental irony of "feminism is for you too, guys": it's for you if you can accept that your demographic (and its alleged fondness for power and control) is responsible for most of the problems in the world, and in history.

So much for starting where the client is.

It is notable that Ms. Hooks insists that the concept of patriarchy is needed as a lens through which to understand imbalances in power, both around the world and throughout history. Yet, Mr. Warren Farrell acknowledges and discusses the same global and historical patterns without resorting to this concept. Is Ms. Hooks (and feminism generally) afraid of what would happen to the feminist argument if the overarching–but completely untestable–idea of "patriarchy" were to be removed? I think she/it is.

A further irony in this message is that it reveals in Bell Hooks the same kind of "entitlement" and "hegemony" that she insists men (especially white men) need to liberate themselves from. It says (if, again, you remove the "smoke screen"): "You are not woke, but you are a man/white man, so that is understandable, and I am here to help you understand yourself" (condescension); "I am an African-American woman, so I see things more clearly than you and I have the right to instruct you on what you should think– because I'm tired of waiting for you to think what I want you to think" (entitlement, assumption of superior perspective). (Another example of this supposed superior perspective, though not of Ms. Hooks' creation, is the film "The Mask You Live In," whose narration sounds as if it could begin with: "Now boys, let me tell you what you are really feeling, and why you don't know this.")

As The Who's rock song famously stated: "Meet the new boss—same as the old boss." Meet the new "sympathetic" misandry—same as the old misandry.

And once again, so much for starting where men are.

Feminism, via proponents like bell Hooks, wants to sell men on the notion that women (and apparently minority women even more so) have a superior view of the male experience. This, I'm sure, is very close to what pregnant women used to hear when young male OBGYN doctors "explained" pregnancy and childbirth to them. "Granted your point of view may be informative, Doc, but don't tell me what my experience is. Fair enough?" When men do this type of thing, it is called a "microaggression" ("mansplaining," for example). Apparently when feminists do the same thing it becomes a public service.

Further, the motivating force that leads men like me to resist feminism's "answers" is not the loss of power. Let me repeat that for Ms. Hooks—**it is not the loss of power**. It is, in my view, the loss of legitimate identity. Feminism has been an experience of widened options and new "selves" for women. It has been an experience of subtracted and invalidated (and, yes, demonized) "selves" for men. Further, if men are fundamentally motivated by—or, alternately, brainwashed into– a wish to control women, how do we explain MGTOW? MGTOW's basic message to women is, "I'll leave you alone, and you leave me alone—I'll go my way, and you go yours." Where is the control or dominance in that message, Ms. Hooks? Could it be that you are threatened by trends like MGTOW because they disconfirm your model of male dominance?

Thought experiment for feminists:

Imagine your perfect profile of problematic masculinity (yes, make the sex male); now substitute a woman for the man under exam—and watch your condemnation change to praise. "Toxic" or problematic masculinity is apparently only problematic if it is displayed by men; when it is displayed by women it goes by "assertiveness,"

"agency," "competence," "confidence," "effectiveness," etc. Even male feminists like Mr. Kimmel, Mr. Jensen, and Mr. Stoltenberg insist that men should joyfully relinquish all meaningful sense of male identity. I would challenge them by asking, "and what identities are we asking women to give up–really?"

It is likely no accident that feminists routinely oppose "exclusively male space" but insist that "exclusively female space" is needed. If men were to talk to each other without feminist censorship, they might begin to suspect that masculinity can actually mean something, and they might allow themselves to determine that meaning– for themselves– rather than allow feminist writers, like Ms. Hooks, to instruct them on the preferred feminist version of it. Ms. Hooks' status as a Marxist is again relevant here: as any reader of Marx can tell you, a key step in his plan for destroying capitalism was to destroy the family, and a key step toward destroying the family was to emasculate the men. What better way to veil your attempt to destroy male identity than to pretend you are helping men find themselves (as long as it is the self you want them to find).

I will never try to silence a woman when she speaks about her own experience. Yes, that includes Ms Hooks.

I will relentlessly interrupt her, however, when she begins to speak to me about mine. Yes, that includes Ms. Hooks.

I think Ms. Hooks needs interrupting on exactly this point.

We are all haunted people.

We are all followed by that thing, or those things, that seem devoted to creating our misery.

However.

I would argue that we often misname our ghosts or demons—owing both to their defiance of easy description, and our own stubborn habits of vision.

Ancient beliefs have long held that if we wish to exorcize the "demon," we must first learn its true name.

I would argue that feminism has misunderstood the name of its demon, and until it begins to use the correct name, its attempts at exorcism will fail.

Ms. Hooks, its name is not "imperialist white supremacist capitalist patriarchy."

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The myth that men only want one thing

Paul Bonea · 11 November 2019 · Archived copy · Original

You've probably heard of the phrase "men only want one thing". It's easy to drop it as "sage advice" in a real life discussion that's strayed into the more spicy areas of how men and women interact with each other.

The 'one thing' in this case is of course sex. The phrase is an example of how society at large enjoys perpetuating the notion, humorously or otherwise, that men are robots with simple programming and that all their efforts are directed towards their next sexual conquest.

Of course, the phrase is said as a joke most of the times. But "men only want one thing" and other phrases like it create todays cultural background that guides how men and women interact with one another.

An implicit meaning that women want "more than one thing"

Part of the subtlety of the phrase is that if men only want one thing, then by definition it must mean that "women want more than one thing". If it didn't, then the phrase might as well be gender neutral "people only want one thing", which doesn't quite have the same ring to it.

So what do women want?

After many thousands of years, we still don't quite have a scientific answer for that. But popular belief says that women want a connection and emotional commitment from the opposite sex, and not just "one thing".

At first glance, this doesn't sound like such an outrageous distinction between men and women. The problem is that men's desires are frowned upon as base and instinctive. By opposition, a woman's desires are somehow nobler and purer.

The end meaning of "men only want one thing" is a criticism and shaming of men's behavior and a pointed remark that a lifestyle of casual dating is "wrong" while entering and committing to long term relationships is "the right way".

Examples of this abound. One is the recent creation of the word "fuckboy" (interestingly however, people who mock the fuckboy also criticize slut shaming).

This shaming of men's intentions also extends to other aspects of their life, such as when a man wants to go out alone to a bar or club. Very, very few men are capable of going out alone without having the "creep" label attached, and most people will just assume he's out there to get laid.

Do men want just one thing?

This belief that men just want to play the field, ends conversations and doesn't ask the important question *why don't men commit?*

The simple answer is that by and large men don't really have an issue to stay with just one woman. In fact, most men would actually desire that.

What men do not want to do however, is to invest in relationships that are not fulfilling, and do not provide value to their life.

Men who only seem to want one thing are simply in the search for the right person. To be sure, some men have impossible standards that almost no woman can meet. However, most men are reasonable in their expectations but still have trouble finding a suitable partner.

For a man, the only logical solution to this problem is to "stay on the market" as it were, and keep looking for someone they feel is right for them, even if this means serial dating.

Viewed from a different perspective, this is men's equivalent of women who seem to experience a lack of financially marriageable men.

In popular media such as music and movies, men are depicted as rash and impulsive when it comes to relationships. But in real life, the silent majority of men are much more thoughtful and measured in how they choose their partners. Most men are readily willing to trade short term flings for a relationship with a woman that meets their criteria.

In a way, the trope of the woman that ends the bad boy's behavior has some truth to it. Except that it's not the woman who corrects the behavior, but the bad boy who believes he's found what he was looking for and can now move on to another stage of his life.

Why men are accused of wanting one thing

In the search for a suitable partner, men will likely go through many failed flings, relationships and situationships. As it so often happens, many men will be rejected by women they would have liked to pursue further. The reverse will also be true, and men will turn down women they consider to be incompatible with them.

Sometimes, feelings will be hurt and the women who are turned down will believe the man simply used them for sex, because "men only want one thing".

This is unfortunate, and perpetuates a negative stereotype of men's intentions and what they want from women. If it happens repeatedly it can lead to bitterness and can poison how the women who were turned down interact with future men in their lives. This then turns into to a negative downward spiral that is not fulfilling either for men or women.

If a rejection happens once, it's a fluke and a mismatch. But if it happens repeatedly, then it is an indication that how a woman approaches her interactions with men isn't healthy.

In this case, a woman who decides that "men only want one thing" makes a conscious decision to blame her romantic failures on men in general instead of looking inward, at herself, and how she might be sabotaging her own relationships.

This isn't something extreme to say. Nowadays, many people grow up in broken homes or dysfunctional families and have no intuitive understanding of how a healthy relationship should look like. For many, many people the ability to carry a relationship is something they learn over time through personal experience, instead of having a healthy relationship role model at home. This applies to men and women equally.

Thus, in the face of repeated rejections, a woman's best approach isn't to shift the blame on men being simple minded. Instead, a woman would be much better served to take a step back and figure out all the ways she harmed her interactions with men and what she can do to fix that.

What do men REALLY want?

There are 3.5 billion men on the planet, so it's a bit tricky to summarize what each and every man wants into a single phrase. But it is possible to make a vague guideline that can be used to describe the desires of most men (but not all men).

In two words, when it comes to long term relationships men cherish security and predictability. The exact meanings of these two words can be different from man to man, but the overall theme is the same.

Security in this case means that a man feels safe enough to invest himself in a relationship. A man wants to know that his efforts will not be wasted by a sudden attitude change from their partner, especially one that is out of their control.

But, as mentioned before, men can have different interpretations of security. For some men, it can mean unwavering support in difficult or stressful times, emotional reciprocation, genuine interest in their projects etc.

In regards to stability, a neat marriage joke applies very well: “Men marry women with the hope they will never change. Women marry men with the hope they will change. Invariably they are both disappointed.”

The joke is of course a caricature. True stability isn’t really possible since all people evolve. But what men want is to know that the central qualities that made fall for a woman will still be there 10 or 20 years down the line.

To sum it up

Probably the greatest argument to disprove the myth that “men only want one thing” is the fact that even in this day and age, men are overwhelmingly the ones that propose marriage. This alone should be proof that men want more than “one thing”. The gist is that they want it with someone who fits their standards.

A Dream of Fecunda (part two)

Duncan Smith · 13 November 2019 · Archived copy · Original

Editor's Note: Below is an extract from the book, *The Vast and the Spurious: 25 Problems for Feminism*.

Part Two – Rape Culture and Guilt

Part one of this article was about a fictional all-women country called Fecunda. Part two looks at a more serious question – are men as a class responsible for individual crimes against women, and are women entitled to hate them? It is after such crimes in my country, Australia, that feminist anger against men reaches a peak.

In June, 2018, a young woman named Eurydice Dixon was raped and murdered in a Melbourne park. This awful event stirred up a lot of anger. TV host, Lisa Wilkinson, mentioned *The Handmaid's Tale* in a tearful speech. Clementine Ford wrote a newspaper column scolding men for their collective sins.

This may seem odd, given that men as a class did not murder Eurydice Dixon. In fact, she was killed by a 19 year old autistic man named Jaymes Todd. But by some interpretations of feminist theory, men as a class *did* murder Eurydice, at least indirectly. She was a victim of 'rape culture' and systemic misogyny. So, if men as a whole are part of creating rape culture, some feminists hold them accountable.

Soon after the murder, a police chief spoke out urging women to take precautions – being careful where they walked at night, for instance. This drew an angry response: *Why should women change their behaviour? Men are the ones who should change their behaviour. Stop raping women*!

The feminists who said this weren't just talking to rapists, but to men as a class. The idea of 'rape culture' is that we live in a misogynistic society where rape becomes normalised through various attitudes toward women and sex. There's a well known triangular diagram used to explain rape culture. It lists twenty-one type of behaviour, at four levels. On level one are rape jokes and 'locker room banter,' for instance. Another version I saw includes 'sexist attitudes' and 'unequal pay,' showing that the causes of rape culture don't have to be directly sexual. Level two of the triangle has cat-calling, stalking, and revenge porn. Level three includes groping and sexual coercion, while actual rape and violence are up the top on level four.

The idea is that any act, no matter how trivial, is part of a spectrum in a general climate of misogyny. This makes rape more likely to happen, or allows its perpetrators to get away with it. That means any man committing the lower level sins – even on level one – is part of creating rape culture, so is to some degree complicit in rape itself.

Strangely, plenty of non-raping men don't like this idea, and 'not-all-men-are-rapists' is a common refrain. Such protests don't impress feminist, Clementine Ford. After the Dixon murder, Ford wrote, 'I am increasingly disagreeing with the view that not all men are part of the problem, and it's because I truly think most of them don't understand that the problem is theirs to solve.'

Her column went on to berate men over what they do to stand up for women. Do they challenge sexist comments from their male friends? Do they stop their colleagues harassing women? She also asked if they do their share of housework and parenting, so perhaps failure to vacuum or do the dishes is part of rape culture too.

As for who is really to blame for the murder of Eurydice Dixon, the correct answer is Jaymes Todd, the young man who actually did it. But as the theory of rape culture tries to blame a whole class of people for the acts of individuals, it is worth pointing out some problems with the idea.

To do this, I'll make two analogies. The first concerns our treatment of farm animals. If there is one class of beings with a genuine claim to being victims, it is the animals we raise and kill for food. The morality of killing animals is a separate argument that I won't go into here, but just for the sake of the analogy, let's say it is wrong. If so, then all people who eat meat are complicit in this and share whatever guilt is involved.

I've recently gone towards vegetarianism, but as I still sometimes eat meat, I share in the guilt. On the other hand, you can't say vegetarians and vegans share that guilt, for the obvious reason that they don't eat meat and actively avoid doing so.

So, going back to the murder of poor Eurydice Dixon, a feminist glaring at men and snarling *you're part of the problem* is like someone scolding a group of vegans and vegetarians for their part in killing animals. Most men do not rape, and trying to smear them with some kind of collective guilt for the crimes of rogue individuals is not just unfair but absurd.

In terms of the analogy, a feminist might say being a vegan isn't enough. You have to become a PETA activist and stop people eating meat. You can't, for example, stand around at a BBQ while people are eating sausages. You have to call them out on it or you're enabling 'carnivore culture.' But no, individuals are only responsible for their own acts. Carnivores are guilty of eating meat; vegetarians are not. Rapists are guilty of rape; non-rapists are not.

The second analogy I'll make is with Muslims as a whole being blamed for acts of terrorism. After terror acts by Muslim extremists, some people have tried to blame all Muslims, or Islam itself. It's a good parallel for feminist attempts to blame all men for individual crimes against women.

Suppose there are two types of Muslims – moderates and extremists. You can't blame the moderates for acts of terror committed by extremists. The moderates would have had no idea the atrocities were being planned, let alone executed.

You *could* argue there's a systemic hostility behind such acts. If – as some claim – the ideology of Islam is anti-Western, you could say the ideology is partly to blame for extremists' acts of terror. Yet even if that were true, you still can't blame moderate Muslims for what extremists do.

You might theorise that there's a 'terror culture' made up of anti-Western attitudes. This could be a four level spectrum like the one for rape culture. On level one are trivial acts like making anti-Western jokes or disapproving comments about Western morals. Level two might be refusing to serve Westerners in Muslim shops, or forming cultural enclaves. Actual terrorists acts would be at the top on level four. By this logic, using rape culture as a parallel, moderate Muslims who make anti-Western jokes are also guilty of acts of terror. But that is absurd.

It is true systemic hostility can lead to individual crimes, just as anti-Semitism in 1930s Germany led to crimes against Jews. But there are problems with trying to push this sort of collective guilt. First, a low level offence isn't the same as one at a high level. A Muslim tut-tutting about 'Western morality' isn't as bad as one who blows up a Balinese nightclub, as happened in 2002.

Second, you could say that if 'terror culture' helps normalise acts of terror, then those who refrain from such acts are actually more moral than they would otherwise be. If terror is normal, it is *more* virtuous than usual to refrain. Likewise, if 'rape culture' normalises rape, those who live in a rape culture and *don't* rape are more moral than those who live in a non-rape culture and don't rape.

Suppose there's a culture where it's legal to take child brides, for instance. Men who *could* take child brides but don't are more moral than men who *can't* take them and don't. Obviously, cultures where child marriage is legal don't see it as immoral, but for the sake of argument let's say there are two men who believe taking child brides is morally dubious. One of them lives in Australia, the other in Pakistan. In Australia, it is illegal and socially unacceptable to take child brides. In Pakistan it is both legal and *relatively* normal. If both these men find the practice morally dubious, the man from Pakistan is the more moral for refusing to do it – because he actually *could*, but doesn't.

To go back to the animal analogy, it's both legal and acceptable to eat meat. There is no moral censure for doing it, no consequences at all. As a result, the decision to abstain, by vegans and vegetarians, is admirable because they are making a moral choice in the absence of any social pressure to do so.

Therefore, if we live in this so called 'rape culture,' where sexual assault is somehow endorsed and enabled by

misogyny, men who live in it and don't rape it are more moral than they would be if they *didn't* live in a rape culture.

It's a strange and fairly absurd argument to make, but that's what you get when a young woman's death is used as an excuse to shame all men for their supposed complicity.

Misogyny?

But why should we believe in rape culture in the first place? Taking the phrase literally for a moment, there's no Western country where rape is permitted. Taking it more broadly, there are reasons to doubt Western culture is deeply misogynistic, as some feminists believe.

First, there's been a big push in recent times to promote women's interests, in a number of ways. Why would that happen if society was misogynistic? Feminists may say this is all the result of their fight for justice, but if society was misogynistic those reforms wouldn't get through at all.

At the same time, there's been a lot of recent anti-male sentiment. Never mind men being the butt of jokes in sitcoms, or the steady stream of anti-male ad campaigns. You actually have in our universities, the systematic denigration of men, and especially white men, as being somehow to blame for all the world's problems. Society is misogynistic? If anything, it's increasingly misandric. (Of course, none of this is news to readers of *A Voice For Men*).

Just look at the main newspaper in my city. On any given day, you'll find several pro-female and anti-male articles. It's surely only a matter of time before the *Sydney Morning Herald* renames itself the *Sydney Morning Feminist*.

If we believe some theorists, the murder of Eurydice Dixon is the end result of systemic misogyny. 'Rape culture' is a spectrum of connected behaviour, and any man who engages in a sexist act at the low level is also contributing to rape. So if we could just reform men and get rid of rape culture as a whole, acts of rape and murder will also cease.

Call me a skeptic, but if you really think calling out sexist jokes at the office Christmas party is going to stop some psychopath murdering a random woman in a city park, well, good luck with that.

Do rapist-murderers do it because they hate women? No doubt some do, but others won't have thought it through that far. Obviously, some are immoral, acting from pure malice. Others are amoral in that they don't care about the ethics of their actions, or the effect on others. They're indifferent to moral questions. A third type are probably just stupid, with poor impulse control and no understanding of consequences. A fourth type are mentally ill and disturbed. The idea that all these men commit their crimes due to society-wide misogyny seems like a one-size-fits-all theory.

The real explanation of why some sick or evil men rape may be more prosaic. To put it in coldly clinical terms, rape may be a side effect of a system where supply and demand are heavily out of balance. That is, when it comes to sex, one gender can get it when they don't want it and the other can't get it when they do. Under those conditions, rape will sometimes occur from a minority of men who are evil, ill, or have poor impulse control. Of course, none of that is any justification for rape. But it seems a simpler, more likely reason for rape than the catch all theory of 'misogyny.'

Those who think rape culture is the problem think stopping misogyny is the solution. This seems over idealistic. If you really want to address the threat of rape, better to acknowledge that, in those coldly clinical terms, sexual supply and demand are way out of balance. As a result, there will always be a small minority of ill or evil men who are a threat to women. That's the reality of it. What you can do about it is a separate question.

There's a great YouTube talk by a feminist and rape survivor, Wendy McElroy, called 'Fallacy of the Rape Culture.' She makes the point that if people are serious about stopping rape, it can only happen by addressing its real causes. Pushing an ideology about 'respecting women' is a different issue, worthy in its own right, but may not have much to do with stopping rape, at least in the Western world.

McElroy agrees there *are* rape cultures in some parts of the world. Cultures which permit, for example, child brides, rape within marriage, mistreatment of low caste women, and so on. You could make a case that those sort of rape cultures *are* tied up in misogynistic values. In comparison, claims about rape culture in the West look trivial. They insult not just Western men, but those women around the world who have a genuine claim to be living in a rape culture.

Let's Make Murder Illegal

Some feminists have said it is the responsibility of men as a class to stop rape and murder. It is 'their problem to solve.' How could men actually do this? Here's a thought to get the ball rolling – why not make murder illegal?

After the Eurydice Dixon murder, men did try one thing. The Australian Senate proposed that women carry tasers, pepper spray and mace to defend themselves. That sounds like a good, proactive strategy, but it was rejected. A leading feminist was part of a senate majority who opposed the motion. They had a better idea: teach men not to assault women.

It's hard to believe an immediate, practical step was turned down on the basis of ideology – an ideology that believes stopping rape culture will stop rape. Even if you accept that premise, it would still take decades to achieve. In the meantime, why not carry some pepper spray?

Some women are angry at being asked to take precautions, but *any* person should take steps to reduce risk. Compared to women, men are far more at risk of violence in public places, so they try not to put themselves in danger. They know, for example, not to go out in King's Cross in Sydney after 1am. In the days of football hooliganism in England, peaceful football fans knew to stay away from rival fan areas. Generally, there are certain bars, streets, or events you should avoid. The reality is some men *are* violent, and other men have to take whatever steps are needed: learn self defence, don't hang out with thugs, avoid bad locations after midnight. This is all routine and commonsense advice.

As for sexual assault, men don't face the same risks as women, but in the Me Too era some of them have adopted 'Mike Pence Rules.' US vice president Pence has a rule to never be alone in a room with any woman other than his wife. This is to lower the risk of a false sexual harassment allegation. High profile men would prefer the risk didn't exist, but it does – so they take precautions.

In a YouTube talk called 'Are Men Responsible for Ending Sexual Violence?' Janice Fiamengo refutes the idea that men could do so even if they tried. She says the demand that men eliminate rape conflates the truth that men have the individual power and responsibility not to commit sexual assault with the false claim they can stop it in others. It's a 'sleight of hand' indeed.

Fiamengo makes an analogy with parenting. There are some terrible parents out there, (a small minority) but it would be unfair to make parents-as-a-class bear responsibility for what the bad ones do, and it is useless to imply they have any power to stop it.

A Hidden Source of Misogyny

Remember that 'rape culture' is a set of misogynistic attitudes that makes offences against women more likely to occur. Let's look at this idea from another angle.

To be fair, fostering an attitude of hate towards a class of people *does* have an effect – or rather, a number of effects. One is that you feel less sympathy for that group and their problems. Another is you may feel resentment towards them. A third is you might want to have nothing to do with them. This is true of various types of people that are antagonistic to other types.

But if it's true a systematic dislike of one group for another has consequences, one might argue feminists are responsible for creating hostility not just towards men as a class, but towards women as a class. How so?

Not all feminists hate men, but enough do to have real world effects. The Me Too movement, for instance, began as

a protest against sleazy Hollywood moguls then turned into a much wider campaign with the potential for abuse. As Fiamengo said, 'all women have now acquired a deadly weapon… and a significant minority are willing or even eager to use it.'

No doubt *some* feminists are delighted to bring down as many powerful men as possible. Some of those men deserve it, others do not. Yet if some innocent men go down as collateral damage, these feminists will shrug their shoulders, talk about male tears, and see it as some kind of payback.

It's one thing to incite resentment of men, but a side effect is you also incite resentment of women. It may seem to feminists that their efforts to help women can do nothing but good. Where their causes are just, they may be right.

They may also think they're helping women when they lie about the gender pay gap, give a one sided view of domestic violence, or support a pro-female / anti-male agenda in the media and education. In the short term, these actions may help women, up to a point. What they also do is create a strong tide of resentment against women as a class.

Among the many fruits of this are the MGTOW movement, the refusal of some male bosses to mentor women in the wake of Me Too, less sympathy for women, strong antipathy to feminism as a cause, and less inclination to support pro-women reforms one might otherwise agree with.

Apparently, 'rape culture' is made of misogyny. But if misogyny means antagonism towards women, it's likely third wave feminism has created more antagonism than anyone else ever could. Feminism at its worst is self-defeating because it doesn't inspire either respect, or support for its causes – and feminism is at its worst all too often these days.

The movement may have begun as a just cause, but over the years it has become a hate movement. 'Why can't we hate men?' says Suzanna Danuta Walters. Well, sure, you can. Just do it somewhere else.

In Fecunda.

What is feminism today? 'Rape culture.' Me Too. The 'gender pay gap.' Envy 10, Empathy 0. Men-bad-women-good. Blaming men for everything and thanking them for nothing. And let's not forget that men as a class are complicit in the rape and murder of Eurydice Dixon, an event which could only appal any moral person.

Soon after Dixon's death, Clementine Ford wrote an angry newspaper column berating men. As it was written in the emotional aftermath of the murder, one might forgive some over-statement. Yet the passage below is from her book, published months later, with only minor changes from the original column.

> It is a mark of either immense compassion or immense foolishness that women continue to throw ourselves into the act of loving men despite amassing a lifetime of experiences that tell us how dangerous this decision can be. I am increasingly disagreeing with the view that not all men are part of the problem, and it's because I truly think most of them don't understand that the problem is theirs to solve…
>
> …Women don't need to be told to look for the goodness in men, because we try our damnedest to find it every day. We work hard to nurture it, even as we're told to be grateful for it. For our own survival, women must believe that not all men are the enemy.

I've read both Ford's books and many of her columns and was surprised by her claims about looking for men's goodness. Perhaps in her personal life she tries her damndest to find the goodness in men, but she sure doesn't in her published work. On the contrary, she seems to try her damnedest to find the worst in them.

Clementine Ford is entitled to her views. She's even entitled to broadcast them through books and newspaper columns. But if she really thinks women take their lives in their hands by partnering with men, perhaps it's time to go our separate ways.

It's time to give feminists the space and opportunity they need. Go, and may the Goddess go with you. Goodbye

Suzanna. Goodbye Amelia. Goodbye to all the feminists convinced they live in *The Handmaid's Tale*. Please go – with our blessings and good wishes. We wish you well in establishing the Republic of Fecunda and creating your dream country free from our eternal sabotage. Go in peace – and good luck.

How Thomas Oaster started International Men's Day – and how feminists tried to stop him

AVFM · 18 November 2019 · Archived copy · Original

The following is a republished article from 2016 showing how International Men's Day was started by Men's Rights Activist (MRA) Thomas Oaster.

This article is about how one gutsy MRA started International Men's Day despite attempts to shut him down. His name was Thomas Oaster.

Thomas Oaster was an articulate and passionate men's rights advocate. He was prolific in his work with men's groups, men's issues, and political advocacy both on and off campus where he taught. He had many fine MRAs around him, men and women who helped to improve the lot of males, but what of the man himself? Who was he really, and what is the unknown story of how he inaugurated the first International Men's Day? The following will be about Thomas Oaster and how he put IMD on the map for all who choose to celebrate the event into the distant future.

In the early 1990's Oaster's growing interest in advocating for men (and gynocentric resistance to that advocacy) led him to the idea of creating a globally celebrated International Men's Day. His goal was to create a platform where the stories of men could be told in their own words rather than being interpreted by others.

In a moment of nostalgia about this dream he mused:

> "You don't get points in men's groups for flexing your ego, but I'd like it to be known that Kansas City has become the hometown of International Men's Day because a hometown boy got that thing rolling."[1]

As you will read in what follows Thomas Oaster, and Kansas City, can indeed now take credit for being the epicenter of a global movement.

The first IMD event took place in 1992 when small groups of MRAs scattered through 4 continents simultaneously celebrated with Oaster in the first celebration. Today, thanks to his vision, there are millions of people in more than 60 countries celebrating IMD. This achievement is remarkable when we consider it took place 30 years ago at a time when advocacy for men and boys was considered unthinkable.

Thomas Oaster was the Director of the Missouri Center for Men's Studies and employed as Associate Professor at the University of Missouri, Kansas City where he taught classes on men's issues. That's right, classes on *real* men's issues. He told of how he first became attracted to the men's movement by an intellectual interest, but quickly came to feel persecuted for his association with this politically incorrect subject. "I got beat up, slammed" reports Oaster, "People said, 'What – do you hate women?' The more I got beat up, the more I got drawn in. My Teutonic background took over." [1].

During February 1991, Oaster wondered if a global recognition of men and their issues might be framed as a men's strike day, a kind of protest against misandry, which could be observed under the moniker 'Men's Day Off.' He later softened his approach, re-framing the proposed event as an educational exchange on men's issues, thus was born the idea of International Men's Day.

The first IMD event was organized and launched by Oaster on February 7, 1992 for the purpose of what he said was "drawing positive attention to important [men's] issues." [2] The event was successful both in 1992 and again in 1993 and 1994.[3] People in four continents celebrated and guests at the various events came along to hear speakers talk on topics ranging from the "silent tragedy of men's health" to "man bashing" and to share, talk, wine and dine.

It was a miraculous occasion. For the first time in history people gathered at the same time on four continents to

actually speak of such things. On that day, February 7, men and women rejoiced in the company of like-minded souls as they shared intimate stories that ears had never before heard. Oaster spoke at his hometown Kansas event, reminding attendees that discussion of men's health and wellbeing deserved to be heard though the cacophony of misandry;

> "We want the bashing to stop. It's not a request. It's a statement. We want it to stop! To give you an example, a woman walked through here and saw the material and said, 'You've got to be kidding. You're not seriously going to have a men's day, are you?'"[4]

Oaster hoped that the day could become a means of education and consciousness raising where the positive cultural accomplishments of men could be celebrated and men might be faced with a better variety of choices about how they wanted to live their lives;

"Women and men should both have options" wrote Oaster, and "International Men's Day is an opportunity to draw attention to the issue of options."[5]

Oaster proposed six core objectives for a men's day, and they were to**:** celebrate men's positive traits and contributions, improve gender relations, focus attention on men's health and wellbeing, remove misandry, increase life options for men and boys, and to develop a humanitarian-style approach to all men's issues. These six objectives were the foundations that would later be reaffirmed and ratified by a new generation of IMD celebrants, but not before a group of 'anti-Oaster' University women had played their final hand.

After the popular success of the first International Men's Day event in 1992, feminists at his campus became increasingly vindictive. During his planning for the 1994 and 1995 IMD events, a bomb was suddenly dropped by at least 6 former and current female 'graduate students' who collectively complained that Oaster had sexually harassed them and was "hostile" in the classroom. The two most serious allegations put forward by the troupe were that Thomas Oaster had touched the forearm of one student with what she perceived was a "brief stroking motion", and that he had advised another student to dye her hair blonde in response to her question about what she could do improve her poor grade. To drive the nail deeper another student said he had referred to her as "Blondie" at least twice. The curators at the university entertained these shallow and dubious allegations and were quick to respond by imposing restrictions on Oaster's movements and work. [6]

Despite these distractions the next two IMD events went extremely well with several hundred individuals in attendance. However the fourth year of IMD heralded a change in the weather when his antagonists decided to double-down in their efforts to shut him down.

In 1995 Oaster had planned to orchestrate his fourth and biggest IMD event when he increasingly became the target of workplace bullying. He decided to sue the Curators of the University for Infringement of his civil rights as a tenured professor, claiming that he was being denied freedom of speech, salary increases, graduate teaching assistants and the use of university facilities.[6] Naturally the court proceedings took up much of his time and energy and this taxed his ability to effectively organize or advertise the upcoming IMD event.

Due to these circumstances the next IMD event was a flop with few people turning up. After this failure, and feeling drained by a complex court case, Oaster decided to defer future IMD plans and take a well-deserved rest.

With precision, Thomas Oaster had been persecuted for his role in the men's rights movement. [6] Late in 1995 Oaster won his court case against the UMKC and the University was forced to pay him $74,000 plus $15,000 for legal fees. After settlement Oaster resigned from his job as he felt he would no longer have the respect of his students, and he shelved plans to continue celebrating IMD. [6]

General interest in the event waned until 1999 when Dr. Jerome Teelucksingh, a History Professor at the University of the West Indies revived the event and shifted the date to November 19 – the date of his father's birthday.

Jerome Teelucksingh continued Oaster's emphasis on highlighting positive aspects and accomplishments of men. In

a 2009 interview Teelucksingh also gave a nod to the work of Oaster when he stated this;

> "I could be considered the founder of this version of IMD on 19 November *but we need to also acknowledge the pioneering efforts of persons and groups before 1999… They are the ones to be honoured."* [3]

In 2009 an international IMD committee was formed with Jerome Teelucksingh as chairman. The group came together to increase awareness about the event and to foster its growth into more nations.

Taking note of the foundational IMD objectives introduced by both Oaster and Teelucksingh, the committee encapsulated the objectives of International Men's Day in six guiding principles that would serve to protect the core values of the day and offer a reliable reference point for future IMD celebrants.[3] The 'Six Pillars,' which are suitably loose and open to interpretation, are now used as a guide by IMD celebrants around the world:

- **To promote positive male role models; not just movie stars and sports men but everyday, working class men who are living decent, honest lives.**
- **To celebrate men's positive contributions to society, community, family, marriage, child care, and to the environment.**
- **To focus on men's health and wellbeing; social, emotional, physical and spiritual.**
- **To highlight discrimination against males; in areas of social services, social attitudes and expectations, and law.**
- **To improve gender relations and promote gender equality.**
- **To create a safer, better world; where people can live free from harm and grow to reach their full potential**

It's my belief that the spirit of Oaster's original vision and that of A Voice for Men have much in common. Both movements aim to create an inclusive international voice for men as free as possible from sectarian distractions. Moreover, both IMD and AVfM reject the notion of a unified men's movement, encouraging instead a diversity of men's voices on a variety of humanitarian issues:

Thomas Oaster said this:

> **[T]here is no such thing as a unified men's movement, the phenomena involved comprise a variety of sub-movements, even after analogies to other issues concerning which there are far left, far right, and middle-of-the-road orientations, there is yet another more fundamental point which can be made about the value of respect for all men as *human beings*. A day of respect should go beyond the current social activities referred to as Men's movements. This is true because the men's movement itself goes beyond the Men's movements. The men's movement, more fundamentally, is a turning of the human psyche and the articulation of this turning through the male voice.[5]**

Paul Elam, founder of avoiceformen.com said:

> **[C]ontinuing to buy into the false unity of a non-existent entity will only slow us down. I have always taken care, and still do, to point out that AVfM is not synonymous with the men's movement. And after mulling this over one more time of thousands, I am really glad that I have taken this approach. I don't know what the men's movement is, in all honesty. I don't even know that it exists.[7]**

While the similarities in the two movements are obvious, there are some important differences. For instance in Thomas Oaster's day there was no internet, whereas today it is a vital medium for all activism, including here at

AVfM. Another difference is that IMD focuses the year-long work of activists into one big day of publicity, whereas other activists strive to make 'every day' a men's day via regular online publicity.

• • •

International Men's Day is a grassroots movement with no official management. It does not belong to any government nor is it owned by the United Nations or any of its agencies. We might say that nobody owns the event, or better yet *everybody owns it.* Any person can self-nominate as an IMD coordinator for a specific region or event and, if desired can form alliances with an international network of individuals working to promote the day. Any current and future coordinators are merely hitch-hikers catching a ride on an international platform that nobody owns.

Nobody needs to gain permission to mark the day. All one need do is be mindful of the spirit of the occasion as laid out in the six pillars which ask us to remain true to the lives of men and boys without allowing that message to be diminished by negative or irrelevant concerns.

In recent years IMD has spread into new regions and attracted some mainstream attention. With this new attention it is perhaps time to remind newcomers that the originators of the event were fighting for liberty and freedom, and that we still have a very long way to go on this front.

With this in mind let us finish with words of Abraham Lincoln's Gettysburg address, itself delivered on November 19- the date of International Men's Day. The words of his address speak equally to the purpose of International Men's Day today and of the great sacrifices made by Oaster and other men and women who fought on the battlefield of cultural misandry;

> **'Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure… The brave men, living and dead, who struggled here, have consecrated [the ground], far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced.' [Lincoln]**

Despite the resistance, the tradition of IMD lives on. In Oaster's name let's dream it forward.

Sources:

[1] George Gurley, 'Finally, men get their day' (Kansas City Star: Feb 6, 1993)

[2] Fred Wickman, 'about Town' (Kansas City Star: Jan 27, 1992)

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[5] Thomas Oaster, 'International Men's Day: RSVP' (Cummings and Hathaway, 1992)

[6] Cheryl Thompson, 'Complaints surface about UMKC professor' (Kansas City Star: Mar 10, 2003)

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Abortion is a men's issue, too

Mike Buchanan · 18 November 2019 · Archived copy · Original

Editor's note: The following article represents the views of the author and of J4MB. While many might find themselves in agreement with the perspectives presented, AVfM and the MRM does not claim a homogenized view of this topic.

Yesterday I gave a talk at the third Messages 4 Men conference in London, the transcript takes up the remainder of this blog piece:

Good evening. I'd like to draw on our last general election manifesto on the issue of abortion, particularly relating to the situation in the UK. Elective abortions are permissible in the UK up to 24 weeks after conception. When the 1967 Abortion Act was passed, 24-week-old foetuses were not viable, but with the passage of time and the advance of medical technology, they increasingly *are* viable. In the same hospital today, one medical team could be fighting to save the life of a 24-week-old foetus, while another medical team is killing a foetus of the same age.

There comes a point at which the basic right to life of an unborn child overrides the right of a woman over her body. One person's rights end where another person's rights begin. In an age when contraception has long been readily available and highly reliable, women should be held morally accountable for the children they conceive. We believe there's a point in pregnancy when society – and the law – needs to recognize the right of the unborn child to life.

When the Abortion Act (1967) was passed, the British public was assured it wouldn't lead to abortion on demand. That assurance has, predictably, proved hollow. Abortion on demand has been freely available in the UK for over half a century. Over 10 million foetuses – or unborn children, depending on your perspective – have been killed in the UK since the passing of the Act. Every year around 200,000 more are killed.

There's a growing awareness that 97% of the abortions carried out in England, Wales, and Scotland, are carried out on grounds which may be illegal. The Abortion Act permits elective abortions to be performed on numerous grounds, when authorized by two medical practitioners. One of the grounds is to reduce the risk of injury to the mental health of women.

In 2012, in England and Wales, over 185,000 abortions were carried out. Over 180,000 of them (97%) were carried out under grounds 'C' of the Abortion Act, which stipulates the following – 'the pregnancy has not exceeded its twenty-fourth week and the continuance of the pregnancy would involve risk, greater than if the pregnancy were terminated, of injury to the physical or mental health of the pregnant woman (section 1(1)(a))'.

Of those 180,000+ abortions, almost all (99.94 per cent) were carried out on the grounds of reducing the risk of injury to women's mental health. Only 109 abortions (0.06% of the total) were carried out on the grounds of reducing the risk of injury to the women's *physical* health.

There is no evidence to support the thesis that abortion reduces the risk to mental health of women with an unwanted pregnancy. *None*. Clinical trials to investigate the matter would, of course, be highly unethical. There is, however, some evidence to suggest that abortion itself *increases* the risk to mental health, so medical practitioners who authorize abortions on mental health risk grounds are doing so in the knowledge there's no body of research to support their authorizations, and that is arguably illegal.

In December 2011 The National Collaborating Centre for Mental Health published a 252-page report for the Academy of Medical Royal Colleges, *Induced Abortion and Mental Health: a systematic review of the mental health outcomes of induced abortion, including their prevalence and associated factors*. Among the key findings of the report was this:

The rate of mental health problems for women with an unwanted pregnancy were the same whether they had an abortion or gave birth.

In April 2013 the Australian and New Zealand Journal of Psychiatry published a report titled, *Does abortion reduce the mental health risks of unwanted or unplanned pregnancy? A re-appraisal of the evidence.* The full conclusion of the report was this:

There is no available evidence to suggest that abortion has therapeutic effects in reducing the mental health risks of unwanted or unintended pregnancy. There is suggestive evidence that abortion may be associated with small to moderate increases in risks of anxiety, alcohol misuse, illicit drug use, and suicidal behaviour.

In our manifesto we made proposals in three areas:

1. The Abortion Act (1967) should be amended to limit women's right to have an abortion on the grounds of reducing the risk of injury to their mental health to a maximum of 13 weeks after conception. At this stage the gender of the embryo is unclear, so this would result in the end of gender-specific abortions, the incidence of which in the UK is a matter of some dispute.

2. The Abortion Act (1967) should remain unchanged with respect to women's rights to have abortions carried out on the grounds of reducing the risk of injury to their physical health.

3. It should be a criminal offence for a British woman to have an abortion outside the UK more than 13 weeks after conception, on grounds other than reducing the risk of injury to her physical health.

I'd like to continue with a thought experiment. I'd like you to imagine yourselves living in a patriarchy, and more specifically a patriarchy as envisaged by feminists, one in which men as a class oppress women and girls as a class, for the benefit of men and boys, as they have for millennia.

In this patriarchy, of course, women wouldn't have the vote. Let's further imagine that in 1967 an Act was passed, not the Abortion Act, but an Act that gave fathers of babies up to 24 weeks of age the right to have their babies killed by doctors at taxpayers' expense, without fear of punishment. Mothers would have no right to stop the killing of their babies. In the 52 years since the Act was passed, over 10 million babies have been killed, and every year another 200,000 plus are killed. Fathers justify their right to have their babies killed with the slogan, "My baby, my choice".

If we do a parent gender switch, rather than babies under 24 weeks of age being killed at the behest of their fathers, we have foetuses under 24 weeks of age being killed at the behest of their mothers, the reality of abortion in the UK since 1967. Now of course there are differences between a 24 week old baby and a 24 week old foetus, but neither are viable without external support and protection – in the case of the foetus, that of its mother. Killing 24 week old foetuses and 24 week old babies seems to me to be morally equivalent.

I've been an atheist for about 45 years, since I was a teenager, but it's all too evident to me that with the decline of religion in the UK – and the decline of Christianity, in particular – the nation's moral compass has been well and truly shattered. Nobody in their right mind would advocate for the right of fathers to have their babies killed. Yet society turns a blind eye to the right of mothers to have their unborn children killed, under the name of women's rights. I look forward to a future of MRAs increasingly working with religious people on matters of common interest, such as abortion.

Feminism is, among other things, a death cult, and no group in the world is keener on abortion than feminists. Feminists are keen on the right of women to kill their unborn children, and they have not the *slightest* interest in the responsibility of women to protect them. That's been a theme of feminism from the beginning, of course – ever more rights, ever fewer responsibilities.

The rallying cry of feminists with respect to abortion is, of course, "My Body, My Choice". And why is that? As always with feminists, it's about power. By stating that only women can decide on abortion, women gain power over

life and death, and men are denied it.

Under the terms of the Sexual Offences Act 2003, the work of radical feminists, only men can rape in the UK – in legal terms, at least. Nobody, least of all anti-feminists, would say that because women cannot (under the law) rape, their voices should not be heard on the subject. Yet feminists assert that because men can't become pregnant, they're not entitled to speak on the issue of abortion. The double standard is obvious. Post-menopausal women can't conceive – should *their* views on abortion be silenced, too?

We'd rightly be appalled by a man who raped a woman – or a man, for that matter – and said in his defence, "My Body, My Choice". And why? Because the crime has a victim, whether a woman or a man. The most obvious victim in abortions is, of course, the unborn child who is killed. But there are other victims, most notably the father of the unborn child, who may desperately wish to see it born and develop. He may even be willing to be the sole parent to the child. No matter. The woman has all the power, the man none. How many men have suffered egregiously because women in this country have decided to have their unborn children killed since the 1967 Abortion Act? Possibly *millions* of them.

The feminist position that 50 per cent of adults should have no right to oppose the killing of unborn children is nothing short of *obscene*. The men's rights movement is increasingly recognizing that abortion is a men's issue, as well as a women's issue, and I believe Men's Rights Activists will increasingly fight to save the lives of unborn children. Thank you.

The birth of feminism at Seneca Falls New York, 1848

Steve Brulé · 19 November 2019 · Archived copy · Original

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MGTOW is Forever

Tim Patten · 20 November 2019 · Archived copy · Original

The internet has enabled hundreds of thousands of males around the world to have a unique conversation about the modern men's liberation movement. In a matter of moments, they can visit a MGTOW – Men Going Their Own Way – website, reddit or Facebook group and engage with a knowledgeable and supportive community to learn about female nature, male self-ownership, and individual liberty. For a growing number of visitors, these truths, based on first-hand experience and studious research, have become the wisdom to live by.

Many of those who find their way to MGTOW are divorced, anxious to express their feelings about marriage and painful relationships, rage about geocentricism, and tell their stories about being damaged by marriage – and society more broadly. Many linger for hours and leave. Some of those come back to read and interact and absorb a bit more, often in the hope of validating their own personal experiences. Others might not return for months, if at all.

No matter how long they visit or how often they return, most can't help but gain a deeper understanding of the true meaning of masculinity and the harsh realities of a broad-based anti-male agenda, which become etched forever in their hearts and minds.

Female Hypergamy

One female behavior that newcomers learn about that is already embedded in the MGTOW psyche is the relentless female strategy of dating and marrying up the social and financial hierarchy. This strategy is the direct opposite of men's reflecting, perhaps, an instinct that evolved from ancient times, women have become obsessed with resource extraction and utility. They have become single-mindedly programmed to seek out partners of a higher status, and avoid looking at anyone down the ladder. They tend to focus on wallets, rather than characters.

Worse still, many also seem to have a "side car" man in the wings who can satisfy their needs should the current "money machine" man not make them happy. This offshoot of the hypergamy mindset suggests that women are nowhere as compassionate as the feminine stereotype suggests, but are selfish in any number of ways. While they may have some sympathy for the men in their lives, many are in perennial "gold-digger" mode, focused solely on getting what they want, when they want it.

Men must always be careful of this behavior to keep from being taken advantage of.

Female Loyalty and Home Access

A female's focus of loyalty to her man changes when women have children, whose instinctual love for their mothers are often seen as validating the latter's selfish objectives. At such a point, her loyalty and love are solely directed toward them, with the man in her life a much lower priority. While it is not uncommon for females of any species to fiercely protect their young and even kill their mates, if the need arises, the reality is that having children in the home tends to worsen how men are treated.

More often than not, when a couple live together, she'll slowly alter the living arrangements to meet her social needs and match her tastes. A shelf where he keeps his things, for example, might suddenly become a resting place for a goblet filled with colored soaps; joined by towels and scented candles that he is not even supposed to touch.

Over time, she'll decorate and change all the rooms in the home according to her wishes and often at the cost of his pocketbook. If the man in her life happens to be lucky, she might allow him some nooks and crannies, though that often means a man cave in the basement or garage. In many respects, her domination of the home environment is a reflection of his future standing: less loved than her children, and no longer necessary except for the money he must bring home.

Feline Jealousy

In many cases, a girlfriend's envious temperament and actions become increasingly dangerous and destabilizing, and men must spend frivolous amounts of time and energy to cope. Suddenly, any normal interaction, often leads her to burst into a verbal and violent rage against the man she supposedly loves.

On some days, she might bash him for receiving a mundane email or message on Facebook. If she notices him looking at other women at the beach, she might call him out embarrassingly, and maybe slap him in public. If she is suspicious and insecure, she may take on the devil's persona, turning his life into a hell on earth. She will hit him with questions and accusations of infidelity that drain him emotionally and only serve to push him away.

Men must stay clear of these women.

Narcissist

Unfortunately, a girlfriend may develop a greater need that most females already have for primping and pampering. She may even become afflicted by narcissistic personality disorder (NPD), a condition characterized by exaggerated feelings of self-importance, an excessive need for admiration, and a lack of empathy for others. Again, any man living or dating a woman with NPD must adapt and cope with this frustrating disorder.

Those who are affected spend much of their time thinking about power or success, or in many cases, totally absorbed with their appearance. With full-blown NPD, women may end up spending large sums on shoes, clothing and make-up, consumed with selfies and social media. They are then quick to take advantage of those around them, especially a partner with money in the bank. Often beginning in early adulthood, this condition occurs across a variety of social situations.

The best solution for men is to stay far away from these personalities.

Some Men Have It Wrong

MGTOW calls out "mangina's", "simps" and "blue pill" men for being weak pussies who clings to a woman and agrees with everything she says in hopes of scoring sex. Perhaps he is a male feminist who makes friends with feminist woman in a desperate bid to get her in the sack, or he stands up for a woman's right to be equal, but then steps up like a "*white knight"* to rescue her when the equality becomes a burden. Maybe he is someone who believes he is living life to the fullest and in control of his destiny, but who has allowed himself to become trapped by making a woman pregnant.

MGTOW looks at these men as disgusting and a betrayal of what it means to be male.

Conclusion

MGTOW is growing at a rapid pace and has been seeping into the mainstream discussions through news articles, books, videos, and word of mouth. Its philosophy stays quick and easy to edit into your DNA and is reaching millions each week and, quite simply, saving and making men's lives better; becoming more capable and resourceful with their talents and intuition. Increasingly, they are waking up to a liberation and peace of mind that only comes from eliminating the toxic people, relationships and behaviors in their lives.

About the author

Tim Patten is the author of **MGTOW: Building Wealth and Power**, a handy investment guide, and **MGTOW: Why I Cheat**, a collection of campfire stories for men. His latest book **Masculinity Is Our Future** is available also in audio format. He has devoted his life's work to celebrating masculinity and is active in the men's liberation phenomenon.

Baltimore Museum of Art to officially discriminate against men in 2020

James Skelton · 20 November 2019 · Archived copy · Original

It was recently announced that in 2020 the Baltimore Museum of Art will adopt a policy of absolute discrimination. For the entire year, they will refuse to obtain any works of art produced by men. Additionally, the museum will feature 22 exhibits, and each one will focus specifically on women.

This comes on the back of a previous ideologically based decision by the museum–the sale of pieces from famous male artists Andy Warhol, Robert Rauschenberg and Franz Kline and the use of the proceeds to purchase paintings and sculptures by women.

Why? Museum director Christopher Bedford claims this policy is part of rectifying "centuries of imbalance." Well, that's obviously just a lie. It's really the adoption of a man-hating policy that puts ideology over art, the whole point of the museum.

Historical revisionism

Before we can even begin to discuss the merits of this and similar policies as means of rectifying past injustices, we must take a look at whether these injustices truly even happened. In this case, as in many others, the answer is no.

First, I challenge you to find a single institution with the reverse policy within the last three millennia. Has a museum ever said, next year we'll only be accepting work from men? Has the sentence ever even been uttered in a boardroom? Of course not, but yet we're inundated with rhetoric that claims this was the case despite blatant facts to the contrary.

The first thing that came to mind when I saw this story was an episode of Malcolm Gladwell's *Revisionist History* entitled "The Lady Vanishes." The episode discusses the painting *The Roll Call* by Elizabeth Thompson, Lady Butler, which it touts as an example of women breaking the glass ceiling in the art world. Like many stories of this nature, Gladwell's telling portrays Lady Butler as overcoming the odds to enter the boys' club of the British art scene at the time.

But that was 150 years ago...

Why do we have so many stories about women breaking the glass ceiling centuries ago but then still buy into the narrative that they're oppressed in contemporary society? In 150 years will the artists in the Baltimore Museum of Art be used as examples of women finally breaking into the art scene? Probably.

So how far back do you go?

If you do a little more research into the Lady Butler story, you will discover she was not breaking into some boys' club at all. In fact, the Royal Academy which elected her piece for exhibition was founded by two women. Alright, so I guess those two must be our example of women finally smashing the patriarchy?

You can keep going back forever. I frequently see feminists champion the story of Agnodice, who they claim was the first female doctor in Ancient Athens… 2,500 years ago. They always fail to mention, though, that her existence is merely a legend and women were quite well represented in the Athens medical community. So how exactly does it justify discriminating against men in 2019 AD?

Don't worry, Gladwell covers it. You see, an example of women participating in something and being granted equal opportunity to men doesn't mean they aren't still being oppressed. The invisible, ever-present hand of patriarchy still guides all things.

How incredibly convenient. Like the story of Agnodice, this is all just mythology, a narrative designed to give these

ideologues the casus belli to discriminate against anyone who doesn't align with them, including men in general.

Victim Mythology

Radical ideologies often create a narrative using victimhood to justify their antagonistic views against another group. Normally, this involves historical revisionism to erase the nuances of the past and portray themselves as the good guys.

There are plenty of worrying examples of this. The Nazi party rose to power in Germany in large part due to this rhetoric. They portrayed Germans as the victims of an international financial conspiracy that had infiltrated the German government and sold out the people through surrender at the end of WWI. This culminated in a false flag operation where a member of the German minority in western Poland was supposedly killed by Polish nationals, thereby justifying German invasion.

Although victim narratives are often based on exaggerations or outright lies, they don't have to be. However, even if they're true, ideologies normally use them to validate their own discriminatory or oppressive philosophies.

The Nazi party was telling the truth when they told the German people that heavy-handed penalties imposed on Germany by France and Britain after WWI and the subsequent Occupation of the Ruhr had negatively affected German life. In hindsight, though, we can clearly see that the actions this rhetoric supposedly vindicated were not remotely just. They did not, as the Baltimore Museum of Art wants to claim, rectify injustices of the past.

Intellectual dishonesty

The entire argument behind this policy is based on flawed logic. Over representing women in 2020 doesn't rectify anything that happened centuries ago. Even if women were discriminated against 100 years ago, this does not even the scales of justice in any way whatsoever.

Human beings are individuals, not demographics. "Women" as a group cannot suffer injustice, only individual women can. If indeed female artists of the past were denied opportunities based on their gender–which they most certainly were not–then justice for them would be granting them renewed opportunities. Of course, those women are long dead. Similarly, "men" as a group cannot experience unfair benefits. If a man in 1875 had his work of art chosen over a superior piece by a woman, then he experienced that benefit as an individual. A man in 2019 who's passed up never experienced that benefit, so this policy doesn't somehow even the scales. It just discriminates against men.

Of course, this is no surprise. Policies such as these are not based on rational considerations of justice. They are based on ideologies, an instinctual and emotional function of the tribal human mind that creates an us-vs-them mentality. It is about group survival and therefore aims to see people not as individuals but rather as races, genders, nationalities and, in modern history, creeds.

Ideological conformity

Because these ideologies merely come to serve as tribal identifiers, it's no surprise that they use their victim narratives ultimately to punish anyone who doesn't conform to their ingroup. This is apparent in the case of the Baltimore Museum of Art because it turns out they *will* be accepting art from *males*, specifically from transgender women.

This may seem logical on the face of it, but consider it objectively. The Museum won't accept art from "men," but it will accept it from someone with an XY chromosome pair if they renounce their masculinity and identify as a "woman" in conformity with their radfem ideology.

Don't buy it. The Baltimore Museum of Art and its director Christopher Bedford are not on the side of justice. Feminists like them are not the victims. Quite the opposite, they are the prejudiced and discriminatory group that hates and looks to punish anyone who is different from them.

Is 'toxic masculinity' dangerous in the academy?

Elizabeth Hobson · 23 November 2019 · Archived copy · Original

The following is a video recording and transcript of an East Midlands Salon talk delivered by Elizabeth Hobson, which was responded to by Dr Nicholas Joseph, a lecturer at the University of Derby. Chairing was Dr Vanessa Pupavac (University of Nottingham).

As a non-feminist, liberal woman and an individual who values the search for truth as a primary function of universities… I have grave concerns over "toxic masculinity" in the academy. That is, I have grave concerns over the toxic feminist concept that is "toxic masculinity" enabling the further entrenchment of feminist aggression that is perverting a key sector of our society.

Historically, men *have* dominated in the public sphere – *and* they've created the greatest civilisation ever known, to the point where we women have been liberated from the private sphere and enabled to contribute to further progress.

Men have dedicated their lives to providing technological solutions to women's problems. From sanitary products to labour saving devices to instruments and procedures to make birth safer and pharmaceuticals to prevent conception entirely.

Men have fought for women's rights and mentored and supported women fighting for the same.

Men have broken their backs in support of their families.

Men have given their lives for our freedoms.

And now, men are under attack from gynonormative sycophants who either can't or won't pursue equal opportunities, treatment or rights for men and boys and illiberal feminist, sociopaths who remain a minority of the population (at just 9% in the U.K. according to Fawcett) yet enjoy a disproportionate power to influence the great and powerful.

Men are now a declining minority on campus (at just over 40% of students nationally) – and yet all of the special attention and programmes are aimed at women. I study at The Open University where 59% students are women. The Open U has a stated belief that:

> "Discrimination arising from individual characteristics and circumstances is not only unlawful, but a waste of talent and a denial of opportunity, preventing individuals, organisations and societies from achieving their growth potential." [1]

Eliminating discrimination includes, according to them:

> "Ensuring there is no less favourable treatment for people".

Promoting equality includes:

> "Encouraging people to participate in public life or in other activities where their participation is disproportionately low".

They have committed to increase the proportion of women in senior professorial roles from 27.6% to 40% by 2020 and a Women @OU Staff Network exists to support them. Women@OU is all-inclusive group that works to

"promote gender equality" and raise the profile of women at The Open University.

The Open University, like many universities, is signed up to the Athena SWAN scheme. Athena SWAN runs an awards scheme that recognises evidence of increasing numbers of women in senior positions and has been a stipulation for accessing funding, for example at The Biomedical Research Centre and Biomedical Research Unit in 2011 – and feminist academics (such as Janet Beer – vice-chancellor of the University of Liverpool and Professor Louise Morley of the University of Sussex) have called for all research funding to be made conditional on Athena SWAN accreditation [2].

The Open University also have a Women@OU committee to support and connect women and signal boost opportunities such as the AURORA women's leadership development programme. No such commitments, groups or committees exist for men – which leads me to the conclusion that they are failing in their goals of *"Ensuring there is no less favourable treatment for people"* and *"Encouraging people to participate…in…activities where their participation is disproportionately low."* – and possibly even discriminating against men.

Women, nationally, have outnumbered men as undergraduates since 1993 – and 70% of students are studying subjects in which women dominate. It's not even true to claim that men dominate in STEMM subjects. Firstly, there is a slight of hand wherein medicine is omitted from this list – it should occupy the space of a second M, following science, technology, engineering and mathematics. With the addition of medicine, women have outnumbered men in STEMM since 2015. But actually, women also dominate in the science category (with their dominance in biology outweighing men's in physics).

So, *women* dominate in universities, across most subject areas, even in STEMM – and there is virtually zero interest in even exploring this matter. I'm not saying that this is *evidence* of systemic barriers for men, yet alone discrimination but I do wonder why it's a non-issue. Whereas men's dominance in TEM subjects is seen as an abhorrent example of toxic masculinity in action that needs to be addressed…

Mary Curnock Cook, former chief executive of the Universities and Colleges Admissions Service, pointed out the "very worrying gap" between male and female performance at school and university which she said is leading to "fundamental shifts" in society [3]. She said that when attempts are made to address men's issues, they are ridiculed and met with the "wrath" of feminist and gender equality groups [4]. I entirely fail to see the impact of "toxic masculinity" in all of this, it looks a lot more to me like an excess of toxic feminism.

In 1994, *feminists*, Daphne Patai and Noretta Koertge wrote (in 'Professing Feminsim') that:

> "Women's Studies programs have enjoyed the substantive protections afforded by the principle, and indeed the reality, of academic freedom. It is, in our view, the existence of the essentially liberal value of academic freedom that has allowed Women's Studies programs to develop in the diverse ways in which we observe them today. But our own experiences and those of many colleagues with whom we spoke have led us to conclude that some programs now deny the very values that allowed them to come into being. If Women's Studies does not promote, indeed does not stand for, open inquiry, critical exploration of multiple perspectives (even threatening ones), and scholarship not tethered to the political passions of the moment, what is there to be said for its presence in the academy?"

What is there to be said, indeed? What is to be said is that twenty six years later, we cannot be said to see *some Women's Studies programs* denying academic freedom to the faculty and students on those courses – what we see is a wholesale infiltration of the feminist denial of academic freedom *throughout* the academy, in its entirety.

Look at the case of Tim Hunt. A Nobel prize winner with a history of nurturing his students, women and men alike, in 2015 he was forced to resign from his position as an honourary researcher at University College London and stand down from the science committee of the European Research Council after he joked with delegates at a conference in Korea:

> "Let me tell you about my trouble with girls. Three things happen when they are in the lab. You fall in love with them, they fall in love with you, and when you criticise them, they cry."[5]

Richard Ned Lebow professor of international political theory at Kings College London was suspended from the Interntional Studies Association (who had previously voted him a "distinguished scholar of the year") in 2018 for another joke – when asked, in a crowded lift, which floor he wanted he responded: "Ladies lingerie.", then proceeded to refuse to make a formal apology, one sought in a manner that ran against complaints protocol, by the way. [6]

In the same year, Professor Mark Silinsky of The United States Army War College, a 32-year veteran of the defence intelligence community who has served as a senior counterinsurgency advisor and counterintelligence analyst in the United States and in Afghanistan, was also reprimanded by the International Studies Association on two counts of misconduct: 1) Addressing an email to the women on a forthcoming panel as women and 2) asking them challenging questions (in his role as 'the discussant') at the event itself[7].

Then there's Alessandro Strumia. This year, the theoretical particle physicist, was banned from CERN after giving a well-researched presentation at a workshop about gender equality that showed that far from being discriminated against, women are actually significantly advantaged in physics hiring, promotion, fellowships and financial assistance. He found that since 1995 women have been being hired, promoted and offered fellowships and funding with less than half the number of citations of their work than men have when they are hired, promoted or offered fellowships or funding. He disputed the claim that men avoid citing papers with women's names attached as first authors by showing that both men and women cite papers with male first authors more – and suggested that this could possibly be because their findings were more significant. Strumia hypothesised that the reason that men out-perform women in this way in physics is not due to bias against women but because more men than women have the desire and the skills to excel in the field, and that this is because there are more men at the highest end of IQ distribution than there are women. A sensible conclusion based on the evidence, as opposed to the wholly unsupported idea of bias that is generally accepted.

When Professor Eric Anderson at Winchester University thought his students would benefit from the insights of Mike Buchanan (leader of Justice for Men & Boys (and the women who love them)) and William Collins (author of 'The Empathy Gap', an indispensable and authoritative tome on male disadvantage), feminist protests became so intense that the speakers cancelled the event.

When Mike Buchanan and I announced that we would be giving talks at Cambridge University, a protest was staged to disrupt a graduation ceremony, an open letter calling on the university to cancel was signed by over 300 students, staff and alumni; since the university only partially complied with this demand by moving the location, there was an angry protest outside the event and attendees and speakers were harassed and assaulted. Feminists are guilty of most heinous attacks perpetrated against academics personally and vandalism against the academy generally – and either they will be stopped or Janice Fiamengo will be proven right, with her 2016 declaration at The International Conference on Men's Issues, that "The universities are lost to us" (close quote). They, as it stands, are all but lost to any reasonable liberal who wants to see them reinstated as truth-seeking institutions.

We can discuss bad behaviour, sure. But we should tell the truth and: acknowledge the fact that men and women love each other and work fantastically well together the vast majority of the time and acknowledge the fact that bad behaviour is not gendered. Last February, Lance Welton wrote a provocative piece for V Dare.com in which he argued that:

> "the "masculine" dimension to academia – rigorously, unemotionally and coldly examining facts and arguments [has been] "wrecked by the increasing presence of emotional and over-empathetic girls" [8].

If we don't "rein in [our] crazy sisters" (as Jordan Peterson has called on women to do), it's gonna look for all the

world like the man has a point! Not to let men off the hook – as the majority of senior staff, they're consistently prioritising the needs and wants of women over those of men – and over the search for the truth. We need a balance – but what we have now is the discounting or even condemnation of very useful masculine features and the emboldening of the least useful feminine features.

And there are not only damaging attitudes to masculinity at universities (where men can and often do choose to 'opt-out'), boys at primary and secondary schools are also struggling. This is a fact increasingly recognised but there remains an inadequate political will to tackle the problem. In recent years, teachers assessments have shown girls outperforming boys across reading, writing, science and mathematics. Based on SATs test results, the attainment gap narrows but persists. This may be because "girls underperform in tests'… Or there may be another reason.

In 2013, Harley and Sutton discovered that boys over seven or eight and girls of all ages rate girls as cleverer and more successful (they also found that the children believed that adults shared this idea). In a separate experiment 140 of the children were divided into two groups – one told that boys do not perform as well as girls, the second not. The children were then tested in maths, reading and writing and the boys in the first group did significantly worse than those in the second. Ouzad and Page found in 2012 that women teachers grade boy's work more harshly than that done by girls – and that boys intuited this. They also found greater investment and effort from both boys and girls when they knew that their work would be marked by a male teacher – suggesting that more male teachers would be beneficial to both sexes.

In 2013, Cornwell et al found again that teachers mark boys down – and attributed this to a bias against behavioural characteristics more commonly found in boys than girls. The literature on secondary schools shows the same patterns – of girls being advantaged in teacher-marked assignments; and the gender gap in attainment worsens – then worsens again at A-Level.

I don't attribute all of the underperformance of boys to an incrementally exacerbated lack of confidence by any means, though I do believe it to be significant. Other factors will of course include natural aptitude – with boys and girls, like men and women, tending to excel and to struggle in different areas. The way we test also, comes into play though. At age 16, the gender gap in attainment rose suddenly when O Levels were replaced by GCSE's and with the Programme for International Student Assessment, which provides a standard by which different nations can compare the effectiveness of their education systems, boys outperform girls [9]! This surely suggests that there are a range of approaches that we could take to supporting boys to achieve in their education – and raises the question: why aren't we?

The problem is not "toxic masculinity". The problem is that feminists have weaponised our instinctive hyper-criticism of men to popularise narratives of male malevolence and to exclude the actual prevalence of male virtue which aggravates the empathy gap so that male underachievement is accepted as a non-issue, so that men who do achieve academically exist in a precarious position of privilege that can be taken from them for any perceived slight to the sisterhood, so that the search for truth, rigorous empiricism and excellence are becoming secondary goals to achieving a myopic form of "social justice" – purely for girls and women, in the academy.

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The Worldwide Future of ICMI

Paul Elam · 4 December 2019 · Archived copy · Original

Recent events surrounding the next ICMI have been testing at times, and more than a little stressful. I am happy to report, however, that out of the fray has come some new thinking and a new model for conferences in the future.

I (with an awful lot of help) started ICMI in 2014. Since then it has blossomed into iconic status in the men's movement, calling on men and women from across the planet to unite under the same roof once a year to celebrate men and boys and call attention to the issues they face.

And as anyone who has ever hosted an ICMI can tell you, they are challenging events to pull off, putting a lot of weight on the backs of conference organizers. They are also necessary to a robust and active men's movement.

With that in mind, I have decided (again, with the help of many) to carve out a new, better future for the event worldwide.

From this point forward, I am assigning full rights to the intellectual property known as the International Conference on Men's Issues to specific individuals and the organizations they represent in three geographical locations.

Future conferences in Europe and North America will now be under the direction of Mike Buchanan of Justice for Men and Boys (and the women who love them). Mike has already hosted two successful conferences and has been integral to keeping the conference series alive. And by the way, I am happy to inform you that Mike is also busy preparing to launch the first national men's conferences for the UK!

The authority for ICMIs in Australia will henceforth be handled by Robert Brockway, president of the Australian Men's Rights Association (AMRA). And as I understand matters, they are working diligently as I speak on the next conference down under. Look for news on that in the days ahead.

Last, but certainly not least, Anil Kumar and the Save Indian Family Foundation will handle all future conferences in the nation of India. And as I understand from recently speaking to Anil, the Indian crew is already in preparations for ICMI'21 in New Delhi.

What all this boils down to is an actual expansion of the ICMI dream. As each of these entities operate independently, it will be possible in the future to have multiple conferences (and national conferences) in the same year. Geography considered, there is no reason to expect that any of the three regions would be in competition with each other. Each region will be able to have an ICMI conference every year, or even more often, if they so wish.

This allows for the growth and spread of ICMI activities worldwide, while allowing other noted activists to take on ICMI planning with fresh eyes.

At this time, I want to take the opportunity congratulate and thank Mike, Robert and Anil, three activists I have had the great pleasure to know and respect over a period of years. I can't think of three better men to take this on and to ultimately grow ICMI into a flourishing worldwide event.

Gynocentrism and the demographic implosion of Western civilisation

Peter Ryan · 9 December 2019 · Archived copy · Original

Things Are Not As Simple As They Seem

In this article I wanted to share a comment I made in relation to Sargon's video[1] on the increasing trend of people not having children. He was specifically addressing an article about Emma Watson and her choice to "self-partner" and remain single. He went on further to share his thoughts more broadly, about the trend among men and women of not having children. Whilst I certainly think that the importance of people having children to replace society is a valid point, I think he misses the mark by failing to address the environment that is producing this problem and that he focuses too much on individual selfishness as a cause. So I have left a comment below on his video addressing that:

> "Shaming people for not breeding in this highly dysfunctional gynocentric society, is like blaming people for leaving a burning building. The sexes are naturally attracted to each other. We have not had a problem replacing ourselves for the entire history and prehistory of our species. Healthy males and females in healthy functional societies, where relationships are healthy and functional, reproduce just fine without shaming people.
>
> It is quite interesting how quickly people are ready to shame single men in particular for being single (and I note it is almost always directed at single men and not single women, because we are that gynocentric we blindly adhere to gynocentric double standards like zombies), but stop the presses if we look at and criticise the gynocentric bias in family court, divorce, the feminist criminalisation and demonisation of masculinity in the legal system and wider culture and the deliberate marginalisation of men in education and employment and the legal system and all of the associated effects that has on men not partnering up and remaining single.
>
> We could look at the effect of the neglect of boy's education in the feminised education system, feminist employment quotas and its mismatch with female mate choice which is at least partly based on male earnings and female hypergamy, as just one example of many.
>
> If people are SO concerned about the population not replacing itself, how about having the courage to deal with the rampant gynocentrism[2] that is at the root of the problem? The usual silence of course will follow no doubt. People can keep ignoring gynocentrism all they like- Until gynocentrism is confronted our civilisation will continue its path of decline. Mark my words- No amount of shaming men will stop this problem. Gynocentrism will continue to destroy society until it is confronted.
>
> I understand Sargon is talking about Emma here, but he is also talking about the growing numbers of single people in general (male and female). What he does not address in the video, is the toxic anti-male gynocentric environment that is driving the low birth rate. He talks about taking responsibility for perpetuating the society that birthed and raised us, but then fails to mention this same society cultivated the very environment that generated the problem he is talking about in the first place. How about the responsibility older generations and society as a whole has for creating a gynocentric feminist environment where the population does not replace itself? Insert crickets.
>
> See responsibility works both ways. If you bring a future generation into this world, you are responsible for making sure you raise them right and preserve your culture and address social dysfunction so they have a healthy society to raise your grandchildren in. You better make sure you protect your culture and values and don't continuously ignore social problems like gynocentrism.
>
> So you see, society actually has no right to point the finger at younger people not breeding in an environment that is the result of decades of reckless disregard for societies future by older generations. This video is 30 years too late and now older generations and this feminist society will reap what it is sown.

> You want to fix this problem? Stop blaming people for leaving a burning building and start putting out the fire."

Sargon does some brilliant work, but in this instance I think there is a fundamental misunderstanding presented in his video, of the nature of the problem behind the low birth rates in the West and what is actually required to perpetuate society. I do not think things are as simple as Sargon describes in his video and I do think we need to be honestly appraising just how healthy and functional Western culture actually is at the moment, given how gynocentrism permeates almost every aspect of it.

The Gynocentric Cancer Destroying Our Society

Men and women are biologically wired to reproduce and pass on their genes. This is a key driving force of our evolution and the evolution of all living things. The fact that our society has become so dysfunctional that substantial numbers of men and women are not reproducing *despite* the natural drive to do so, speaks volumes about just how irresponsible older generations and the present population have been to let our culture and society degrade to this level. In our gynocentric culture, we place women on a pedestal and we place men in service to women and then we expect through our collective wilful ignorance, that this dynamic will not lead to exploitation and dysfunction.

This gynocentric mindset has destroyed marriage and relationships, broken up the family and caused an epidemic of single motherhood and fatherlessness. As Stardusk (or Thinking Ape) describes in this video[3], our low birth rates are in many respects the result of society putting men down to lift women up and artificially elevated female hypergamy. This mismatch guarantees a low birth rate and the collapse of the welfare state Sargon is so concerned about in his video, when he discusses the pension. This is what happens when society throws men under the bus to pedestalise women. Men are the golden goose that keeps society running and society is killing the golden goose.

The support within our culture and wider society to place female well-being above male well-being and the willful ignorance of the long-term consequences of this imbalance coupled with modernity, has led to where we are now- A dying society. This is a society where men can be put in jail if they fail to pay alimony to their ex-wives (who can work) to finance their lifestyle, even if it exceeds their income or they are unemployed. This is a society where men can have their lives destroyed from a single unproven allegation by a woman and their false accusers can walk away with no consequence. This is a society where in some places[4], boys who are statutorily raped by adult women, can later be forced to pay child support to their abusers.

This is a society of fatherlessness, where single motherhood is encouraged and fathers are denigrated in our culture and marginalised in our family courts and legal system. Multiple generations of boys and girls have now grown up through divorce and family court and many of them have been denied any meaningful relationship with their father. This is a society where the needs of boys and men in education and employment are ignored and where the needs of girls and women in these areas are prioritised.

Sargon is correct to criticise the selfishness, narcissism and solipsism arising from the culture of female entitlement. However, I cannot agree on his broad criticism of men and women that choose to remain single (like many MGTOW) and not have children. Choosing to have children is a choice and not a responsibility. Choosing not to have children in this highly dysfunctional gynocentric culture, is completely understandable and that is especially so for men.

[image]

When you bring a life into this world, you are responsible for raising them and ensuring they have a meaningful constructive future. Increasing numbers of younger people are looking at the future and have serious concerns about the trajectory society is on. Many of these younger people come from broken homes and have seen what divorce and family court does. Many have lived it and experienced the consequences of it directly. Young men in particular, have every reason to be sceptical about marriage, relationships and starting a family.

Many younger people are aware of our enormous and ever-increasing national debts, the huge unfunded

government liabilities, the unaffordable housing and the reality our governments have done nothing to address these problems for decades. They are aware of the death spiral of debt the West is in and the increasing prospect of a major depression and a major global conflict with China. Massive student debt and unaffordable housing, combined with the reality of divorce and family court, just add further barriers to men and women starting families and keeping them intact (should they even start one).

Not everyone has the means to raise a child with living costs and housing being so expensive and with employment becoming increasingly volatile and unstable (especially with automation and globalisation). Many younger men in particular are struggling to get a start in life, because of the marginalisation of boy's education, the effects of fatherlessness and the introduction of feminist employment quotas and selective hiring policies catering to women that discriminate against men. Young men obviously are going to find it more difficult to marry and raise children, when the deck has literally been stacked against them and no effort is being made to address the issues they are facing in education and employment.

No one discusses these realities and they have remained unaddressed for decades. These problems have actually worsened across the West and continue to do so. Then we wonder why people are not breeding. How responsible is it to simply breed and have no regard for the quality of life your children will have? Reproducing without having the means to properly raise children and without considering their future, is reckless and irresponsible. Not having children is sometimes the responsible thing to do.

Not all people should have children and be parents either. Some people are too irresponsible to raise children, or they simply do not have the financial means to properly support children. The continuation of Western civilisation is dependent on far more than just mindless breeding. Having children requires proper planning and investment from both individuals and from wider society, so that future generations are raised properly and preserve the society and culture. Producing large numbers of your children in single mother households with no father, ensures you will have future generations of dysfunctional adults and that your society will decline and regress. Fatherhood is required for modern, developed and advanced countries to stay modern, developed and advanced. Simply breeding with no regard for anything else, just creates countries of poor people.

Why So Many MGTOW Opt Out Of Marriage And Children

No one ever asks the question- Why do so many men that go their own way (MGTOW) choose not to marry and have children? Why is it that growing numbers of men are voluntarily walking away from getting married and starting a family?

The answer, aside from what I have already stated in this article, is that marriage is now essentially a slave contract where the human rights of men can be nullified through the divorce process at the whim of women. That is actual reality and not an exaggeration. Fathers are now reduced to temporary legal guardians that can be removed from their children by the mother at any stage and with the full force of the state. Men are not walking away from marriage and family, because these concepts now exist in name only. Men are walking away from a broken toxic gynocentric system of state sanctioned exploitation. A system that places the needs of women first and the needs of men and children last.

Childless Incels

I do not agree with Sargon either that involuntarily celibate people that by their own label want to reproduce, should be shamed for not doing so. I am frankly surprised Sargon is not able to see the logical inconsistency in his own argument. Shaming people for not doing something they clearly voluntarily want to do, is not going to achieve anything. It makes me wonder whether Sargon understood that the letter "i" in incel stands for involuntary. I think he misspoke here.

Where The Problem Really Lies

Frankly the problem of our low birth rate, does not lie with single men or single women. Sargon says this is a good

society with good values that should be continued and yet it cannot replace itself. There are plenty of things to like about the West, but ultimately it is the cancer of gynocentrism in the West (which feminism is just a symptom of) that will ensure it declines. This society is dysfunctional because it allows gynocentrism to grow unopposed and the result has been the breakdown of the family, marriage and relationships and an epidemic of fatherlessness and single motherhood. If Western civilisation is so "good" and if our values are so great, then why can't it sustain itself? Clearly there is something wrong with a society that cannot continue itself.

This is not a "good" society with "great" values. This is a dying society living off its past greatness and pretending everything is okay under a thin veneer of debt laden decadence. Great values? This is a society that abandons free speech, due process, human rights and basic morals in the face of gynocentrism. Unless something radical happens, the world will be talking about the fall of Western civilisation in a few centuries time.

Simply replacing people with new people, is just one part of continuing society and hardly all of what is required. It is imperative that society confronts and addresses problems that threaten its existence, such as gynocentrism and our over-reliance on debt and does not just keep ignoring them and kicking the can down the road (The "I will be dead by then mentality" of the boomer generation comes to mind.). It seems to me that the people so concerned about society not replacing itself, don't seem concerned enough to confront the source of the problem- gynocentrism. How responsible is that? Think about that for a moment.

This article is not just in response to Sargon. So many other people, particularly from the "Alt-Right", traditionalists and nationalists, are quick to judge people and particularly men that do not breed, as selfish and irresponsible. They give no consideration of the state of the debt driven society we are living in and how this toxic gynocentric environment is discouraging people and particularly men from having children. In reality many men are that responsible, they see it as irresponsible to raise children in a dying debt laden society that is living on borrowed time, treats men like slaves, rewards and even glamorises women for their bad behaviour and does not hold such women accountable.

The Sun Is Setting In The West

This video[5] was recently made by Stardusk on the contrast between how the West and China regards single motherhood and the impact that is going to likely have on the future of the two societies. Fatherlessness and single motherhood in the West, will contribute to its fall. Sustaining your society is not just about pumping out babies. Society must ensure that they properly raise younger generations to become well-adjusted adults and that the culture and institutions are preserved to provide them with a proper future.

What we have seen over at least the last three decades, is a complete failure of the West to properly raise future generations. We have seen the rapid rise of fatherlessness and the breakdown of the family. We have also witnessed the feminist corruption and decline of our institutions, particularly at our universities and in our legal systems. The magnitude of the damage fatherlessness, the breakdown of the family and the decline of our institutions is going to leave on our civilisation in the coming decades, will be simply enormous. We have witnessed nothing yet, the jet-black storm on the horizon has been building for 50 years.

[image]

The sun will be setting in the West and rising in the East over the course of this century. The West is not the best. We actually encourage single motherhood, we have let feminism destroy our institutions and we have marginalised men, boys and fathers. Gynocentrism will play a large role in our undoing. Time to wake up and recognise that we are not as good a civilisation or culture as we think we are. The question is this- Do we value female approval more than we value the continuation of civilisation? At the moment it seems the answer is yes. For that we deserve what we get.

When I think of the future I remind myself that no one can know what the future may hold with certainty. We all have to take collective responsibility for the future of our society and hold our governments accountable for the decisions they make our behalf.

What I see at the moment, is a society on the decline and headed for a major war (possibly a world war). I see a society that prefers to live in decadence and blissful ignorance and refuses to make the hard decisions required to address the serious social and economic problems it faces. I see older generations kicking the can down the road and passing the buck onto younger generations and no one in government taking any responsibility for the long-term prosperity and security of our countries.

That does not have to be our future. We could solve a great deal of problems if society had the collective will to say no to gynocentrism and restore balance between the sexes. Valuing men is not antithetical to civilisation, it is essential to civilisation. In actuality it was treating men as disposable that led to gynocentrism running rampant to begin with and reaching a level where it now threatens the very existence of society.

A fempocalypse[6] is not some farfetched idea, it is the logical end point to the crazy train of gynocentrism- We need to find the brakes fast.

* * *

A Follow-Up To The Article Above: Take The Loaded Gun Out Of The Room

I noticed after writing this article, that Sargon has done a follow-up video[7] on the baby boomers and responded to some of the criticism levelled by people at his earlier video that I addressed. Consequently I would like to respond to that. It is good to see that he has identified the substantial degree of responsibility of older generations for the gynocentric and economic mess that future generations have inherited. I mentioned this as well in my own article.

I cannot agree though with Sargon's stance on marriage in the modern cultural and legal climate and encouraging men to marry in our current gynocentric society. As I discussed, marriage is no longer marriage. Marriage is now a scam and the marital contract is now a legal instrument that can be used to extort men and enslave them. The family court and divorce process has so thoroughly undermined what marriage was, that marriage as a functional and legally binding contract to formalise a healthy mutually beneficial partnership between men and women to raise a family, simply just does not exist. Marriage is no longer marriage and this needs to be recognised.

I am not suggesting formal partnerships between men and women should not exist. I am stating the fact that modern marriage is no longer a formal partnership in which the interests of men and women are equally protected under the law. If marriage was a business partnership, no one would start a business. As long as women carry around the "loaded gun" that feminists have placed in their hands, which divorce, family court and domestic violence legislation represents, there can be no proper partnership. This is what feminists wanted and feminists have succeeded. They have succeeded because our gynocentric culture places female well-being above male well-being and female interests above male interests.

The notion by Sargon that women should show "restraint" in not exercising the power they have thanks to the gynocentric bias in family court, divorce and domestic violence legislation, in order to encourage men to marry, is not a solution. We are talking about men's basic human rights being infringed upon by women with the full force of the state and there is no justification for half-measures. If things were in reverse, we would not be asking men to "restrain themselves" to encourage young women to marry them. We would not be finding ways to make this system "work", if women were treated in divorce and family court like men are. We would be tearing the whole system down, encouraging women not to marry and marching in the streets with torches.

The mere possibility that women, at their whim, can use the state to imprison men that displease them, alienate fathers from their own children and turn men into indentured servants to finance their lifestyles, is a disgusting indefensible crime. It is an abuse of human rights and this modern system of marriage and divorce has no place in a supposedly civilised society. There is no justification for this system and "marriage" in its present form (which is now marriage in name only), regardless as to whether women show "restraint"- Take the loaded gun out of the room. No ifs, no buts, no excuses, no half-measures. Men have a right not to have their basic rights threatened.

Men should not be put in a secondary position to women when it comes to marriage, the family, divorce, family court and the law. That should just be assumed, it should not even have to be stated. Sargon recognises that there needs to be change and I would wholeheartedly agree. There needs to be fundamental reform of divorce and family court. There needs to be reform in our legal system regarding correcting the imbalance introduced by feminist domestic violence legislation and feminist driven policy. There needs to be renewed respect for fathers and men in general. The list is a mile long with things that need to be changed. Until that happens, marriage in its present form is not marriage and it is about time we stopped living in denial about that. It is time society confronted the stench coming from the family court and divorce extortion industry and bureaucracy.

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Anti-gynocentrism is the only anti-feminism that matters

Peter Wright · 10 December 2019 · Archived copy · Original

Men's Rights Advocates have often watched with bemusement as newcomers arrive declaring support for men, with a resume saying just one thing: "I'm an antifeminist," as if that were all we needed to know.

Because antifeminism and men's rights activism is synonymous, right? This is literally what they assume.

With the resume tabled they quickly move to promote a *gynocentric* tradition that gushes about males saving women from floods, fires, bullets, or sparing them from minor inconveniences in life – like discomfort, dirt, criticism or employment. Feminine women, they say, are best preserved as home-makers; each woman as precious as the fingers of a concert pianist which must never be put under strain. Men, they say, are heroes, put on this earth to lift heavy things as Jordan Peterson would say, and lift them specifically for the fragile, and of course pregnant, womenfolk.

"Life back then was as close as we can get to perfect" they foam, "it was an arrangement that saw feminine women give compliments to men for ongoing sacrifices — an arrangement far superior to the feminist approach which goes out of its way to denigrate men while expecting those very same sacrifices to continue."

It is superior because massaging a man's ego in exchange for expected sacrifice is somehow less denigrating than saying, as the feminists do, "we hate you." But is such gratitude really better when both feminist and traditionalist women continue to expect male servitude – when they *both* reduce men to the role of 'do things for me'?

That is the essence of the deal: a little ego-stroking in exchange for a man destroying himself. She inflates his ego like a helium balloon, at least in the area of saving, serving and pedestalizing her, and he signs up for a smorgasbord of self-destructive sacrifices and an earlier death.

We could be forgiven for interpreting the traditionalist woman's complimenting of male sacrifice as *superficial gushing*, offered up with all the sincerity of a Miss World candidate saying she wants to bring about world peace, while watching the corpses pile up around her.

That appears to be the gynocentric tradition that most anti-feminists are peddling, the one they would substitute in place of feminist models. Here I should add that not all traditionalists are like that – at least not for the tiny minority of red pill men and women who seek to preserve the otherwise valuable, non-gynocentric aspects of tradition.

Some readers might protest that we should be grateful for those charging forward to destroy progressive gynocentrism (feminism) in order to substitute traditional gynocentrism in its place. But for this old timer that program reads like a rejection of Judas, in order to take sides with Iscariot.

I'm sure you all get the point.

As Paul Elam once summarized, 'anti-gynocentrism is the only anti-feminism that matters.' Or to quote another MRA who understands this problem, Bryan Scandrett has referred to such traditionalist men and women as "I'm-not-a-feminist gynocentrist" (INAF-G).

Compare the traditional gynocentrist as described above with women who are neither feminist nor traditional gynocentrist; women like Janice Fiamengo, Suzanne McCarley, Elizabeth Hobson, Alison Tieman, Hanna Wallen and countless others who are as quick to question the unbalanced privileges of traditional women as they are the privileges held by feminists. The difference in perspective between these two kinds of women couldn't be more stark.

[image]

The rest unfortunately are frauds, women masquerading as allies while inviting men to adopt a women-serving scam with the bait of a 1950s smock and a demure look, women who are today unwilling to match men with reciprocal

gestures or labor, nor the shouldering of life's stresses. When traditional gynocentric women are featured in media interviews, gushing praise for the usefulness of "masculinity" and "real men" who save women from house fires, one can't help but notice there's an absence of discussion of what's in it for the men, as if its not a relevant concern.

Perhaps praising *is* a form of respect for men, but respect for what? On face value it looks like that of a narcissist who "respects" others as food to satisfy his/her gluttony for special treatment.

Perhaps I could be more generous and say that rather than trying to enslave men, the I'm-Not-A-Feminist Gynocentrists are simply behind the times, believing that they are championing the lesser of *the only two evils on offer*. They view it as the lesser of the two evils because, under traditional gynocentrism, men were at least complimented for their labor, and given medals after their deaths – a thing denied under the feminist vision which sees men and women as competitors for narcissistic turf in which only women receive compliments. Not men, but women alone are the 'Stunning and the Brave.'

Sadly, the traditional contract under which that situation worked, the one that limited men's and women's options in favor of narrow set roles, can no longer work in a culture that refuses to encourage and support that same contract. Wave after wave of feminist activity has seen the toothpaste squeezed completely out of the tube. Women will never go back to the "role" of baby-making, apple-pie cooking wives, because any attempt to reduce women's "multi-option" life will be met with resentment, if not interpreted as abuse. Therefore any attempts to enact that traditional role today will amount to little more than cosplay.

Swapping progressive gynocentrism for traditional gynocentrism is going nowhere. We can no more turn back the clock on 'Women's Liberation' than we should ignore the fact that's Men's Liberation now is due–men who no longer need to be tied to the traditionalist role of He-for-She.

Before bringing this article to a close I want to come back to the question of what, if anything, is the value of anti-feminism for the men's rights movement. To that, two of the more obvious answers come to mind.

Firstly, antifeminist work pushes back against efforts to create more He-For-She demands, e.g. for men's supposed responsibility to stop partner violence; for men's responsibility to address the 'wage gap'; for men to assist in promoting affirmative action policies; to do more household chores; for taking up too much female space on public transport, or for not setting the office air conditioning to women's desired temperature. These and many more 'patrarchy-do' lists amount to little more than collective female nagging, which anti-feminists are helping to call out in the public domain.

Secondly, anti-feminists fight the widespread censorship of men's issues by feminists. The problem of feminist-driven deplatforming and censorship was even apparent in Ernest B. Baxs' day, which he described in the year 1913; *"[Feminists] seek to stop the spread of the unpleasant truth so dangerous to their cause. The pressure put upon publishers and editors by the influential Feminist sisterhood is well known."* In response there has always existed people within the MRM who push back against feminist-driven censorship of men's issues, and indeed censorship from other sources, and this needs to continue with full force.

To put these two concerns in context, pushing back against feminist demands on men, and feminist censorship, have never been the only goal of the men's movement despite claims by some that the MRM is synonymous with 'antifeminist backlash.' To suggest equivalence is to confuse purely antifeminist movements with the much broader portfolio of the men's human rights movement.

A survey of the last 100 years reveals that the MRM is concerned more directly with issues impacting men and boys such as alimony, genital mutilation of male infants, homelessness, mental illness, false accusations, family court bias, suicide, child custody, low funding for male health issues, legal discrimination, educational performance, and misandry in mainstream culture just to name a few. And just as important, a pressing issue today is fostering of more life choices for men: Its time for men to embrace whatever options exist beyond the narrowly prescribed role of serving women – just as women long ago rejected narrow roles and responsibilities toward men.

The time for the multi-option man is now.

Tony Robbins Stands Up to #MeToo Movement, After BuzzFeed Publishes False Allegations

Jon Anthony · 11 December 2019 · Archived copy · Original

We've all seen the horror stories. Men work their entire lives to build a legacy, and then with one fell swoop, a mere allegation, with zero proof to back it up, destroys their lives.

Over the past decade, we've seen the #MeToo hysteria grow to an all time high, as dying media outlets, desperate for clicks and views, knowingly publish fake allegations.

One of the most infamous examples, of course, was the Rolling Stone piece entitled "*A Rape on Campus,*" which accused UVA's Phi Kappa Psi fraternity of gang raping Jackie Coakley. [1]

After the story was torn to shreds once evidence came to light, Rolling Stone redacted the article, and writer Sabrina Rubin Erdely issued a not-so-heartfelt apology to the University of Virginia (but none of the accused students whose lives were destroyed by the piece). [2]

Since then, we've seen the "Me Too Movement" grow exponentially, and while some of the accusations may be legitimate, many are completely lacking in any sort of evidence.

Recently however, BuzzFeed published a series of articles about Tony Robbins, alleging that he sexually assaulted numerous young women, and was guilty of "sexual misconduct." [3]

Many have come to view these accusations as a media witch hunt, and have been desperate for somebody to stand against these widely published allegations, with zero evidence.

…and thankfully, Tony Robbins seems to be doing just that.

Where It All Began

It all started when BuzzFeed published a hit piece on Robbins earlier this year on May 17th, claiming that they had "secret interviews" with two of his former employees [3]:

"Two former followers who went on to work for Robbins provided BuzzFeed News with signed statements swearing under oath that they felt he had sexually harassed them by repeatedly pursuing them after they made clear they weren't interested. Two more women who worked as his assistants said Robbins expected them to work alone with him when he was naked in his hotel room or in the shower."

They didn't stop there, though. They went on to publish a 5-Part "investigation" into Tony Robbins, claiming that he used racial slurs and groped several women, among other things [4]:

"One more woman has now provided BuzzFeed News with a sworn statement accusing Robbins under oath of touching her inappropriately during a job interview— bringing the total number of women who say he made sexual advances or was naked in front of them to 10, with nine of them saying they were upset by his actions."

Interestingly enough, Robbins hasn't backed down like most of those being accused of sexual misconduct have. In fact, he's done the opposite – he's now suing BuzzFeed. [5]

Tony Robbins' Response (May 2019)

Upon being attacked by a giant media publication such as BuzzFeed, many men would simply roll over and issue a public apology. Tony has done nothing of the sort however, and by standing up to this blatantly false series of articles, he offers many men hope.

After the first hit piece was published, Tony published an article on Medium, entitled: "*An Open Letter to Buzzfeed Editors and Board of Directors from Tony Robbins,*" in which he exposed their unethical tactics and complete lack of journalistic integrity:

"I have been the target of a year-long investigation by BuzzFeed. Unfortunately, your organization has made it clear to my team that you intend to move forward with publishing an inaccurate, agenda-driven version of the past, pierced with falsehoods."

He says that BuzzFeed has denied his team's requests to meet with the editors in person, to present "key evidence" that contradicts their "false allegations."

"You do not seek the truth; you seek to further your own agenda," he says. Many men agree with such claims, after witnessing the rampant rape hysteria the media has drummed up.

In the article on Medium, he cites one courageous woman who came out, exposing how BuzzFeed contacted her for an interview, and continues to take her words out of context.

https://www.youtube.com/watch?v=xJ3kWMBJE5Y
"BuzzFeed has contacted me to hear my opinion about Tony… I relayed my experience and told them how he had changed my life," Analay Souza Campos says on her YouTube channel.

"BuzzFeed just basically continues to try to use pieces of the intervention out of context, to make the point that they want to make regardless of the experience that I am relaying."

"Tony and I had a very sacred moment in that intervention. He served me a lot. I thank him for everything that has happened in my life thus far," she says.

Miss Campos adds that she published a best-selling book which has helped thousands, and thanks Tony Robbins for giving her the motivation necessary to do this.

"I couldn't have done it without that wakeup call that Tony gave me," she says.

Apparently, BuzzFeed has completely neglected to report on her video, and continues to twist her words to support their agenda, claiming that Tony Robbins is a sexual deviant.

It's no wonder that BuzzFeed was said to be the least trusted news source in America, according to a Pew Research Poll on which news sources the people trust most. [6]

The allegations didn't stop there, however. Even after Robbins exposed BuzzFeed's lack of journalistic integrity, they continued to publish more damaging articles, smearing his name.

BuzzFeed's Response (May – November 2019)

Just five days after Robbins published his open letter to the BuzzFeed editors and board of directors, they published another hit piece on him, with more unverified allegations [7]:

"In new exclusive interviews, Kimberly Stokes, who worked as a live-in personal assistant for Robbins when she was 22 years old, told BuzzFeed News that he once walked into her bathroom while she was showering and 'dropped his towel,' exposing himself. Stokes said that she had already rebuffed his advances once before."

"Sophiah Koikas said that Robbins pulled her hand onto his crotch to feel his penis and groped her breast at a Hawaii seminar. Another woman, Mary Lantz, said that Robbins sexually harassed her at an event she attended in Ohio — telling her she was "driving him crazy," kissing her, hugging her, and touching her breast."

BuzzFeed claims that they interviewed four separate woman, who all accused Tony Robbins of sexual misconduct. Despite this, there's no audio footage of these supposed interviews.

Then, on June 18th, they published another hit piece, claiming that Robbins "punishes followers" by making them drink an unidentified brown liquid [8]:

"Video and internal documents reviewed by BuzzFeed News reveal that Robbins places 'L' stickers on audience members' foreheads and then, while the song 'Loser' by Beck plays over the speakers, forces them to down a 'gross shot' whose contents he does not disclose to them. The practice is part of a pattern in which the embattled self-help

superstar urges his followers to ingest potions while on their quest to live a healthier, wealthier, more fulfilling, passionate and purposeful life."

Again, BuzzFeed has completely taken Tony's actions and words out of context.

According to Tony himself, the brown liquid is completely harmless, and the ceremony is simply meant to condition his followers to associate pain with failure.

This is a basic concept in psychology which has been proven to work, and which we have known about since Pavlov's experiments on animals in the late 1800's. [9]

Tony Robbins' Response & Lawsuit (November 2019)

Finally, after BuzzFeed published five separate articles accusing him of sexual misconduct among various other wrongdoings, Robbins published an article on Medium, entitled "*Who is Watching the Watchdogs?*" in which he questions the current state of the media:

"Far from the watchdogs they once were, too many members of today's tabloid and entertainment media ignore traditional journalistic ethics, values and standards. Too often, in the hyper-competitive, celebrity-driven and political charged environment that currently exists, they fail to verify facts and vet sources, and are permitted to present predetermined stories supporting an agenda or outcome they believe will sow the most outrage and engagement with their target audiences whether true or not."

In the article, he also announces that he is officially suing BuzzFeed for a "premeditated and malicious campaign" against him and his life's work:

"For this reason, I am now suing BuzzFeed following a premeditated and malicious campaign against me and my life's work."

"In a series of articles this year, BuzzFeed falsely accused me of abusing my position and making inappropriate advances toward employees and event attendees as well as berating abuse victims at my seminars. Those stories were filled with falsehoods and many people actively spoke out against BuzzFeed in the immediate aftermath."

He then goes on to tear BuzzFeed's story to shreds, pointing out that their organization is run by a rampant desire to get more clicks, even at the cost of publishing false information:

"BuzzFeed's Editor-in-Chief was quoted in a Columbia Journalism Review article titled, ***"Who Cares If It's True?"*** *arguing that he and his organization reject "formalistic rules like 'you have to have two sources to go with something.' 'It's easy to get nine sources to say the same thing and still get it wrong. I prefer to rely on smart reporters and on Twitter.' BuzzFeed's own news* ***standards and ethics guidelines*** *even argue that on certain topics there aren't two sides to every story."*

In fact, BuzzFeed's articles have twisted the words of one woman so ruthlessly, that she has now filed a lawsuit against them, for violating her privacy rights. [10]

"More and more people are coming to see the media not as referees, but as active players in the larger game of agenda pushing," Robbins states.

"Credible media demand transparency, but online tabloid media disguising themselves as 'news organizations' too often remain secretive about their sources, techniques, and own agendas."

Why Is BuzzFeed Doing This?

Now, many may wonder why BuzzFeed might publish unverified allegations against Mr. Robbins and his life's work, but anyone with two eyes can see the truth.

First off, we live in the age of rape culture outrage. Any article claiming that a famous man sexually harassed innocent women is bound to go viral, bringing in tens of thousands, if not hundreds of thousands of dollars in ad

revenue.

Second, and more interestingly however, is that Robbins has always been a staunch defender of due process. “If you use the #MeToo movement to try and get significance and certainty by attacking and destroying someone else, you haven’t grown an ounce,” he stated in 2018. [11]

Robbins’ statement echoed the thoughts of many men across the nation, who feel that false allegations are often a way for a woman to get revenge, or to simply get attention.

He went on to say that he was “not knocking the #MeToo movement,” but simply suggesting that some women use it to play the victim card, and to gain personal gratification. [12]

Could it be that BuzzFeed targeted him, because they didn’t like the fact that a well-known celebrity and influencer was pointing out the truth about this movement?

Well, nobody knows for certain, but it isn’t hard to believe this may be the case.

In a world where news outlets will push an agenda at any cost, it’s not hard to see why they might want to smear someone who questions their narrative.

What This Means for Men Everywhere

Now, of course, you may be asking: “What does this mean for me?” Many men don’t understand the larger implications of events like this, and how they affect our culture.

To put it simply, this is a good thing for men everywhere. It may not completely bring an end to the #MeToo hysteria, but it will certainly put a big dent in the media outlets who caused it.

Ever since around 2012, the media has been ruthlessly taking down men left and right, with no evidence to support their claims, and by using “independent sources” which can’t be verified.

After this lawsuit against BuzzFeed, however, many news outlets may think twice before publishing unverified claims, which makes it a safer world for men everywhere.

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Welcome to paulelam.com

Paul Elam · 11 December 2019 · Archived copy · Original

This was originally posted to paulelam.com and is reposted here so that the author can shamelessly promote his new website.

Ten years and 21 million visitors ago, I launched avoiceformen.com. Thanks to the efforts of many it rose to be regarded as the Flagship for the online men's movement. The only downside for me in that success was that when *A Voice for Men* achieved prominence, the website more or less stopped being mine. In spirit, it's now the property of a large collection of men and women, dedicated advocates, from around the world. I intend for it remain that way long past the time I am gone.

Meanwhile, I have opted to carve out a spot more of my own making, both personally and professionally. I acquired paulelam.com and set about building a website dedicated to my services, but also committed to becoming the kind of place you can send men who've been stung by society's gynocentric bias; men who need exposure to Red Pill thinking.

It could also be useful to new Red Pill initiates. So, if you see someone walking around dazed and confused and they tell you that they just had their brain zapped by watching The Red Pill Movie, please send them here. It's exactly where they need to be.

I've organized most of my most popular talks and articles. There are many more to come with your help. Please feel free to join me in the comments here. Sound off about articles/videos that you'd like to see included in the pages of this site. Any and all other suggestions about the layout and features are welcome as well.

Also, if you run across bugs, please let me know so I can spray them. The site is brand spanking new and probably has the odd glitch here and there. And, after all, I built this myself, so any number of potholes and speed bumps should be expected.

So, if you'd like to help me out, by all means kick the tires and take it around the block for a spin. You may stumble on some content that resonates with you that you had not seen before, or you may notice something not working that I missed. Either way your help is appreciated.

Other than that, please enjoy this website. And join me in the days ahead as I build this platform into *the* "go to" resource online for men who need a different way of seeing the world.

Cheers,

Paul

The feminist chameleon

Xavier Jones · 11 December 2019 · Archived copy · Original

Introduction

Like many other groups, men are victims of injustice. What's unique, however, is men's inability to speak about said injustices. Other groups of people have platforms to speak about their issues. They get speaking invitations. Politicians run campaigns attempting to appeal to them. Schools teach us about their history in social science classes. Hollywood makes movies to raise awareness.

Unfortunately, men aren't granted these benefits. When men speak up, we are put through frustrating levels of intolerance. Society spends their time telling people what our opinions and intentions are, as opposed to…idk…letting us speak for ourselves. We get lumped in with groups that we would never dream of affiliating with. Articles take all our words out of context. College students use these lies to censor our appearances on campuses. People who put on this facade of being in favor of human rights, suddenly find themselves in favor of bigotry and the status quo.

This isn't a mistake. We live in a society that promotes, finances, and priorities feminist dogma over justice. Who cares if men suffer? Sure, it hurts relationships, creates a gender war, and destabilizes society. None of that matters to people. Agreeing to force a philosophy — founded on willful ignorance, racism, lies, inconsistency, and manipulation — was their top priority. Anyone, or anything, that gets in the way becomes an immediate target for people to aggressively antagonize.

Phase 1 Patriarchy-Gender Hierarchy

In the 1960s, the Civil Rights Movement raised awareness on a structure known as "white supremacy". White supremacy was used to describe the racial hierarchy that the black community had been living in. Feminists mimicked the Civil Rights Movement's rhetoric and attached it to their philosophy. They recycled the term "patriarchy" (which previously defined male leadership and authority) to resemble the gender hierarchy that they claimed to be living in.

Feminists promoted a false equivalence between the struggle of race and gender. They would even promote themselves as the gender equivalent of the Civil Rights Movement. Unfortunately, it didn't stop there. People of Color and "women" were told (by feminists) that they had a common enemy: the white man. This relieves white women from any responsibility for their racist history — as they are an "oppressed group." White women, even to this day, consider themselves champions of racial equality for pointing their fingers at white men for all of society's ills. Rewriting history and liberating a group of people from accountability doesn't achieve racial equality. Yet, society continues to present this as a legitimate fight against racism.

This philosophy of feminism still exists to this very day. Due to this intellectual dishonesty, men's issues are completely shunned by society. The concept of men's rights (prison sentencing, selective service, educational resources, etc.) are compared to "white rights", and "the rights of the wealthy". International Men's Day (a day dedicated to speaking about men's rights) is lumped in with "White History Month" and a "Straight Pride Parade" in order to dismiss men's issues. And, of course, the men's rights movement is described as a movement full of racist white men fighting for male privileges and the oppression of women.

When a society views men as oppressors and women as their victims, advocating for men's issues is going to be viewed as advocating for the "oppressor". This is an inaccurate philosophy that silences male injustice and excuses advantages granted to women. This puts men in the awkward position. If a man speaks up, he is subject to ridicule, protest, slander, and death threats. That man becomes a walking target. If he decides not to speak up, he spends the rest of his life suffering in silence. Both situations are a personal dystopia. Men suffer without support because society pleads ignorance to the very existence of their issues.

Phase 2 Patriarchy-A competition

Eventually, a certain group of men got tired of suffering and watching other people suffer. This movement became known as the men's rights movement (MRM). The MRM has existed for over a century. However, it rose to prominence-and gained considerable media attention, in the 1970s. This is heavily credited to Warren Farrell-the former feminist, the father's rights movement, and The National Coalition for Men. They wrote books, created conferences, spoke at events, filed lawsuits, spoke to judges, engaged in court cases, and spoke to politicians.

Feminists, being aware of this, altered their statements. They, surprisingly, acknowledged men's issues. However, they declared that "women have it worse". Therefore, men should be focused on helping women, not helping themselves. If you speak of men's rights, you are technically rolling back women's rights. Case in point, the men's rights movement is accused of rolling back women's rights by speaking of men's rights. By raising awareness on men's issues, MRAs are supposedly silencing women's issues. Suddenly, activism was no longer about morality and fighting against injustice. It was now a competition to become the most negatively affected group. Whenever men speak about their own issues, society turns them down for slowing down the progress of women's issues. Ultimately, men and their rights will always be put into an inequity competition that they are predetermined to lose.

Phase 3 Patriarchy-Revisionist History Heroines

Despite the feminist driven efforts to censor the discussion of men's rights, certain topics and groups have entered the mainstream. Father's Rights Organizations are present in many countries around the world. Comedians have done notable standup routines on men's issues. There are campaigns raising money for men's health. Men's support groups and men's conferences have grown recently. People have become more educated on men's human rights.

Feminists, realizing this, did a complete flip from their original gimmick. They completely acknowledged that men's issues do exist. They also acknowledged that there was an entire culture and system that harms men. All the feminist assertions of men's rights were completely back tracked. Unfortunately, this admission came with a series of conditions. Feminists will admit that men's issues exist if they can victim blame men for the suffering.

> This starts with their completely altered definition of patriarchy. Patriarchy (the word they originally used to describe a society in favor of men and against women) is now used to explain away any injustices that men face. This system is supposedly responsible for all the legal discrimination that men and boys have to deal with on a daily basis. "Men in power" are the scapegoat for all of men's issues. Therefore, men are responsible for all their own problems, because they "have power".
>
> This continues with the term "toxic masculinity". Toxic masculinity (as recycled by the feminist movement) is used to explain the social injustices that men go through. The term implies that men created a culture of manhood that is unhealthy and puts social pressure on them to act a certain way. Toxic masculinity is routinely used as a response to concerns around men's health, male sexuality, violence against men, and the lack of empathy granted to male victims. Therefore, men are responsible for "creating" a toxic environment that prevents men from expressing themselves.
>
> Finally, feminists change the stated goal of their movement as "equality of the sexes". After asserting that men's problems are the result of patriarchy and toxic masculinity, feminists decide that they are the solution. Feminists (who spent decades attempting to silence the discussion on men's issues) experienced revisionist history, in which they portrayed themselves as the champions of men's issues. The people who don't think men's rights exist, are suddenly an advocate for a term they deemed to be fictional. Every men's issue was now deemed to be a "feminist" issue. Feminists appointed themselves to be gatekeepers of gender equality. Ultimately, in their eyes, you MUST be a feminist to raise awareness on men's issues. And, of course, this gives them a new reason to oppose men's rights activists. In their mind, MRAs are the epitome of the "toxic masculinity" and "patriarchy". Therefore, they can't advocate for the wellbeing of men (despite the long history of MRAs fighting for men and feminists fighting against it).

This phase is the ultimate con. It's appalling how many vulnerable men get manipulated by this word salad. Some people believe that feminists give a damn about the wellbeing of men. Unfortunately, it's not true. This theory is all over the place and simply defies logic. This phase is so outrageously ignorant, it must be debunked piece by piece.

> Let's start with the patriarchy-which has been changed so many damn times now, it has lost meaning. The assertion of "power" is intellectually lazy. Men are most of the politicians and business owners. However, women are most of the voters, tv viewers, teachers, and parents. Also, the women's movement has all of the social, political, and financial influence. So, these "men in power" spend all their time serving the interests of women and women's rights groups. Therefore, the assertion that men have "power" is nothing more than a deflection tactic.
>
> Next, we'll get to the whole toxic masculinity rhetoric. Can someone explain to me why women feel the need to construct men's identities? The original definition of toxic masculinity was created by a group of men-the mythopoetic men's movement to be exact. This original definition described how society was forcing men to be feminine, and not allowing them to embrace their masculinity. This current, recycled definition was created by women. This rhetoric implies that men need to embrace more feminine roles. So, what entitles women to decide how men should express their identity? If they cared about men, they would be supporting men, unconditionally. Men shouldn't have to embrace feminine characteristics for women to put on a pro-male facade. Also, this entire rhetoric completely ignores the process of the "mating market" and excuses women's role in the social mistreatment of men. Men and women both compete in the mating market to find a romantic partner. Women compete by their looks and their sexual purity. Men compete by their physical/emotional strengths and their ability to serve/protect women. Therefore, men judge each other for their toughness. Men have to make themselves more appealing in the mating market. Women generally don't date men that they deem to be "too emotional" or "weak". Toxic masculinity doesn't address any of this. It simply blames all of men's social concerns on men and portrays women as the heroines attempting to rescue them from themselves.
>
> Last of all, let's address the shift in feminist philosophy. Feminists spent over half of a century centering gender equality around women's thoughts, feelings, interests, and wellbeing. They were so determined to keep it this way that they attempted to censor people who spoke about men's issues. These censorship tactics walked a fine line between ignorance and flat out bigotry. Are we now led to believe that these very people are legitimately concerned about helping men? Have they ever come out and apologized to men for promoting a theory that effectively silenced the discussion on their issues? If so, I haven't seen it. What I have seen them do is completely rewrite history. I've seen them pretend as if this was always their goal and that their detractors are just ignorant. I've seen them appoint themselves to gatekeeper status for gender equality, demand people identify with the movement, and protest people who criticize them. And, as long as this ridiculous pattern continues, I don't see feminists as a group of people who are interested in helping men.

Phase 4 Patriarchy-Radical Rights Activists

This is the final phase of patriarchy. I honestly don't want to spend too much time on it (as it isn't really important). This phase is exclusive to radical feminists.

> Mainstream feminists fight to put a negative connotation on "men's rights", "misandry", and "International Men's Day". They blame men for everything that's wrong with society-including men's issues. When men attempt to give themselves a positive image for all of the good things they do (like saving women from danger, becoming firefighters and police officers, and being the financial caretakers in relationships), feminists dismiss this with cartoonish rhetoric (claiming that the patriarchy forces men to save women, claiming to be kept out of these male dominated jobs, and framing women as victims of male pride for accepting men's financial offers). But they never explicitly say "I hate men".
>
> Radical feminists, or Radfems, openly express contempt for men. Radical feminists aren't concerned with their image. They are proud of their prejudice and don't shy away from it. These radicals are like alter egos to the

> mainstream feminist. Radfems have the same ideas, thoughts, feelings, and emotions as average feminists. They are just more transparent and forthcoming with their bigotry, while mainstream feminists disguise their prejudice through ideology.

The Feminist Chameleon

These different phases of feminism effectively silenced the discussion on men's issues. But it manages to get worse. The phases of feminism (excluding phase 4), are all actively used by the feminist movement today. They don't have a consistent philosophy. Feminists jump between these phases during conversations and debates. If you think I'm joking, try to have a conversation with a feminist about men's rights.

A feminist will pop up to belittle you for daring to speak about men's rights, telling you that society is always in your favor. You'll push back and speak about the misandry that men face. Suddenly, feminists will downplay misandry in favor of misogyny — turning the conversation into a competition. You'll point out that this isn't a competition and that you're just trying to raise awareness for men. But feminists will counter this by telling you that you should identify with their movement to talk about men's issues-as they supposedly favor gender equality. They will portray themselves as allies enabling men to speak up, while portraying you as the monster who doesn't care about men. If all else fails, you will be met with virgin shaming and claims of fragility (despite their insistence on claiming that they are freeing you from gender roles).

Each reason will be used as an excuse to attack you. You'll be confused-if not frustrated-noticing that they're saying contradictory things with each response. But it won't matter to them. They have the social, financial, educational, and political power. All they need is a detailed reason to silence you — be it true or false. Before you know it, you're being denied access to platforms, you're being protested, and your position is being mischaracterized. Society will look at you as the monster. In reality, all you wanted to do is raise awareness about men's issues.

Welcome to the land of feminism my friends. Where bigotry is equality.

March 4 Men, Messages 4 Men

Mike Buchanan · 13 December 2019 · Archived copy · Original

This year, as in the previous two years, events were held in London in commemoration of International Men's Day, on the last Sunday before the day – 17 November, in this case. The day started with a March 4 Men, ably led by Mangesh Bhalerao of SIFF (Save the Indian Family Foundation) and filmed by Ewan Jones – here (video, 11:35). As before, the lengthy march was from the Royal Courts of Justice to Parliament Square. The chronology of the video:

00:00 – 7:30 Outside the Royal Courts of Justice
7:31 – 9:16 The march
9:17 – 10:07 Parliament Square
10:08 – 11:35 Chanting by the statue (still in Parliament Square) of the suffragist Millicent Fawcett

After the above events, a conference – Messages 4 Men – once again, organized by Elizabeth Hobson, our Director of Communications, and Wonder Natty (she's the lady speaking at 3:20 in the March 4 Men video), was held in the West End, and judged by everyone I spoke to as very successful. Perhaps the best-known of the 21 speakers to most AVfM followers would be Alison Tieman, Dr Randomercam and Sargon of Akkad. My own speech title was, "Abortion is a men's issue, too", the transcript of which I recently posted on AVfM. The speeches were filmed and later edited by the award-winning director responsible for the filming of speeches at the last four ICMIs, Anthony J Corniche III (Tom). Our playlist of all 21 talks is here.

My warm thanks to Mangesh for leading the March, and to Elizabeth and Natty for organizing the conference. A great day was had by all, and we look forward to next year's event.

The J4MB Review of the Year

Mike Buchanan · 16 December 2019 · Archived copy · Original

Once again Anthony J Corniche III (Tom) – the award-winning director who filmed the presentations at the last four ICMIs – filmed Elizabeth Hobson (our estimable Director of Communications) and I reviewing the past year in the smoking lounge of James J Fox, the oldest cigar merchant in the world, near the Ritz Hotel in London. Winston Churchill bought his cigars there, and there's a small Churchill museum downstairs, including the chair in which he sat while sampling cigars (he was particularly fond of Cuban Romeo y Julieta cigars). It's permitted to smoke cigars and pipes (but not cigarettes) in the smoking lounge and the museum, an exceptional thing in the UK today.

Cultural historians recently established a causal link between the decline of pipe smoking in the UK over the past 50 years, and the rise of feminism. In response, I launched the J4MB Pipe Smokers Club.

Elizabeth and I would like to take this opportunity to wish Paul Elam and everyone associated with the AVfM website, along with its legions of followers, a Merry Xmas and a Happy New Year. Onwards and upwards!

Where Have All the Alphas Gone?

David Solway · 17 December 2019 · Archived copy · Original

For some time now I have watched the immensely popular HGTV as a window on the culture—a large picture window letting in "lots of natural light," as the rather silly and predictable house hunters are fond of saying—providing a cameo on the conventions of middle-class society. One notices, with few exceptions, that the wives tend to be voluble and bossy; they speak first, far more often, more insistently and more authoritatively. Their needs and desires are clearly predominant. The husbands, for their part, are mostly bland and subservient, almost leguminous in comparison, generally deferring to their wives with only the occasional mewl of protest.

One notes, too, the lack of genuine taste, the utter preoccupation with trivialities, and the cloying banality of conversation among the often obese participants. They are obviously hewing to script, but the ideas, habits, physical attributes, speech patterns, attitudes and expectations on display are close enough to the cultural norm to seem authentic. People recognize themselves and their aspirations in these TV episodes. Although the self-indulgence and broadly decorticate behavior one observes is certainly off-putting, the absence of gender parity, in favor of the wives, is perhaps the most conspicuous quality that affirms itself.

One might dismiss these observations as making too much of a mere reality TV show, but HGTV does let in a lot of natural light on a culture grown flaccid and critically disoriented. The ascendancy of the now-dominant, rule-giving female and the attendant decline of the proud and assertive male is the order of the day. The male essence is not a privilege but a fact of nature—that is, when nature is allowed to take its course. Yet, everywhere we look men are surrendering their right to be men—to be strong, confident, honest, unashamed and productive. I do not blame the vindictive and self-righteous feminists for the debacle. I blame the men who have allowed a social disaster to come to pass. We now see the gradual disappearance, or at least the alarming paucity, of alpha males in the social mix accompanied by the rising tide of beta males—apologists for their "toxic" nature, Michael Kimmel types— who are complicit with the feminist agenda.

In an important talk delivered at the ICMI conference held in Chicago in October 2019, the video of which is soon to be released, former vice-chair of the Maryland Commission for Men's Health Tom Golden pointed out that testosterone levels are markedly declining among Western males. As is well known, testosterone is a male sex hormone that stimulates the production of sperm and the growth of muscle mass. But it is less well known that testosterone is also genetically engineered for status-seeking. University of Zurich neuroscientist Christoph Eisenegger in a major research paper, "The role of testosterone in social interaction," suggests that testosterone "might be best conceptualized as bringing motives for social status to the fore." Eisenegger showed that those who maintain that high level of testosterone lead only to corruption, aggression and emotional sterility have not adequately considered the evidence; such studies have been "clearly refuted." Testosterone is the chemical engine for risk-taking, reciprocity, generosity and competitiveness.

Writing in *Forbes*, Neil Howe alludes to several analytic reports showing that "men's testosterone levels have been declining for decades." Among the many complex factors involved in the downward trend, a crucial element seems to hinge on "dismantling age-old ideas about masculinity and triggering real anxiety over changing gender roles." There is no doubt that the economy is shifting away "from jobs that favor men [and] toward sectors dominated by women." Howe is plainly a man of leftist sympathies—Donald Trump is "old-fashioned, overtly macho," plenty of testosterone there. Nonetheless, while admitting that he might prefer "a less testosterone-laden world [which] might be less aggressive and more emotionally expressive"—as Eisenegger indicates, a thoroughly mistaken notion—Howe remains concerned that America, a once "'pro-testosterone' nation: restless, striving, and rowdy…is losing the dynamism, mobility, and enterprise that made it special."

In other words, testosterone is an alpha hormone. When men strive not to excel and triumph but to conform and acquiesce, to blend in safely with majority sentiment, to not rock the boat (even if it is leaking), to go along in order to get along, and to accept the deformed image of masculinity with which they are daily bombarded, it is a sign that

the testosterone pool is drying up, as Tom Golden fears and research has borne out. What is cause and what is effect is an open question. “Has testosterone declined in response to a changed world,” asks Howe, “or has the world changed to accommodate less virile men? Or is it both?” Whatever the answer, the result is the emergence of the beta man.

Of course, I am using the Greek alphabet somewhat loosely. Status is to a large degree context-dependent and social prestige may not arise exclusively from the alpha hierarchy. But the distinction between alpha and beta, despite the many shades of gray between them, is a useful one and one that is commonly understood. As psychologist Scott Kaufman informs us, “The most attractive male is really a blend of characteristics, including assertiveness, kindness, cultivated skills and a genuine sense of value in this world. The true alpha is fuller, deeper, and richer.” It follows that the true beta is emptier, shallower, and poorer.

I’ve had occasion to write in a previous article about the posturing feminist firebrand, Mona Eltahawy, who urges the weekly killing—she calls it “culling”—of men. Eltahawy cites a local instance of her determination to resist the patriarchy and her fierce courage in fighting it, referring to an episode in a Montreal club in which she physically beat up a man who groped her. I am willing to bet the story is apocryphal. Yet her fable limns a social truth, if only metaphorically, for the straw man in Eltahawy’s fevered imagination is the fictive representative of the actual beta male who has permitted, and even abetted and cultivated, the travesty of his unmanning. Though exacerbated and more than ever extensive, this development is by no means a novel phenomenon. It has its history.

Lack of Manliness Is Real Culprit Behind Mass Shootings

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As far back as 1913, E. Belfort Bax in *The Fraud of Feminism* framed the issue with his characteristic insight and precision. He is worth quoting at length. “In any conflict of interest between a man and a woman,” he writes, “male public opinion…sides with the woman, and glories in doing so.” Bax finds himself baffled by “the intense hatred which the large section of men seem to entertain toward their fellow-males…and their eagerness to champion the female in the sex war.” It is undeniable, he continues, that the Woman’s Movement, unassisted by “a solid phalanx of the manhood of any country, could not possibly make any headway.” The members of the phalanx—legislators, judges, parsons, magistrates—“all vie with one another in denouncing the villainy and baseness of the male person…To these are joined a host of literary men and journalists…who contribute their quota to the stream of antimanism…the design of which is to paint man as a base, contemptible creature.” Thus “the anti-man cultus has been made to flourish [with] the whole of the judiciary and magistracy acting as its priests and ministrants.” *Plus ça change, plus c’est la même chose*. Bax could have been writing at this very moment.

These men may have acted from motives of chivalry or principles of moral virtue. They were not necessarily weaklings or beta males, but the consequences of their actions led to a dilution of the male spirit and temper and to the formation of a class of sexual herbivores who took the path of least resistance. They are our contemporaries, men who may believe they act from high ethical considerations but in reality are feminized creatures who have sold their masculine birthright for a mess of saccharine pottage. In short, they are beta-men. “Men seem to be so cowed that they can’t fight back,” said former feminist Doris Lessing at the 2001 Edinburgh Book Festival. And she was right.

As poet Robert Bly writes in his 1990 bestseller *Iron John*, begging forgiveness for being a man, in violation of natural male vigor and energy, is a form of psychological suicide. It is a function, says Bly, of male naïveté, increasingly prominent in the modern era. “We see more and more passivity in men,” he writes, “but also more and more naïveté. The naïve man feels a pride in being attacked. If his wife or girlfriend, furious, shouts that he is a ‘chauvinist,” a ‘sexist,’ a ‘man,’ he doesn’t fight back, but just takes it.” In fact, he will offer to carry a woman’s pain before he checks with his own heart to see if this labor is proper in the situation…He rarely fights for what is his; *he gives away his eggs, and other people raise the chicks*.” (Italics mine.)

In Bly’s analysis of the Western tragedy pitting the sexes against one another, “Powerful sociological and religious

forces have acted in the West to favor the trimmed, the sleek, the cerebral, the noninstinctive, and the bald"—Bax's "judges and magistrates"—who are the progenitors of the beta men we see all about us today. The beta man is the source of the cultural decrepitude and social dysfunction brought about by the feminist assault on the psychic and biological boundaries that differentiate the sexes. Beta men are committed to resisting what they regard as their raw and turbulent masculinity. They believe that masculinity as historically conceived and as feminists insist is demonic.

For Bly, the antidote to this febrile declension is the Wild Man of myth and folklore—pagan, classic, Celtic—who has been injured in his sexuality and who must return in all his strength, "in touch with God and sexuality, with spirit and earth," that is to say, with himself. A man must rediscover his "Zeus energy." And this not only for his own sake but for the sake of woman as well, whose fecund and magnanimous nature "has suffered tremendously," as a consequence not only of her own resentments and illusions but also of the favonian influence of compliant men. "The goddess Aphrodite," as he puts it, "alive inside the female body, is insulted day after day." Regrettably, the Wild Man, or his contemporary avatar the alpha male, whom the mateless woman and the disaffected feminist secretly crave, is very much a minority species. (Interestingly, Neil Howe recognizes that "Millennial women yearn for guys who can 'man up' and take care of business," but there are not enough of them around.)

Bly has been mocked by critics who find his thesis one-sided, expressing a return to the primitive, and risibly "phallocentric," a reproof that many would apply to cult hero and magister Jordan Peterson. There is much misunderstanding in this position, for Bly accentuates the virtues of male sobriety and duty and Peterson those of competence and responsibility. In his recently published *12 Rules for Life*, Peterson, with his considerable authority as a renowned clinical psychologist and an erudite thinker, elaborates the argument for the retrieval of healthy masculinity in a feminist age.

Following psychoanalytical pioneers C.G. Jung and Erich Neumann, Peterson points out that consciousness, "always symbolically masculine, even in women…is constantly tempted to sink back down in dependency…and to shed its existential burden. It is aided in that pathological desire by anything that opposes enlightenment, articulation, rationality, self-determination, strength and competence"—in effect, the beta capitulation to the triumphant female, the renunciation "of order and of the Logos" by men who have become feminized and submissive.

For such convictions Peterson has been denounced as a muddled thinker, a chauvinist, a huckster, a phallocrat, a misogynist, a fascist—you name it. But Peterson's strength and manliness is evident in his ability to soldier on, to rise above such mean-spirited attacks, to lift his voice against the meretricious orthodoxy of the day, and to turn the tables on his detractors, furnishing an example of the alpha sensibility at work.

…….

In economist Tyler Cowen's terms, America is suffering from a "low-hanging fruit" mentality. We need high-reachers, innovators, motivators and stubborn achievers to renew a lost momentum; in other words, alpha men. Cowen writes from a leftist perspective, with a hefty dose of social justice theory, and focuses mainly on economic parameters over the last two-to-three centuries. But the concept of making do with low-hanging fruit fits the beta man with a strange perfection. These low-hanging fruit are the ideas, attitudes, compulsions, platitudes and opportunities associated with the feminist movement, which serve the appetite for conformity and approval—until, that is, the tree is bare. For a great reckoning is approaching unless we can learn once again to struggle upward where the best fruit can be found.

"It is surely time," writes Duncan Smith in *The Vast and the Spurious*, to redefine "the state of gender relations." It is time "for some major gaslighting, some alternate ways of viewing social life," to explode the "feminist racket" and educate its male collaborators. This will be a monumentally difficult task. The beta male (aka the "soyboy") is now the Western model of masculinity to be emulated by all right-thinking men. Unfortunately, Nancy Sinatra's boots are walking all over him. After all, "you keep samin' when you oughta be a'changin'"—though, indeed, he is a'changin,' and at breakneck speed, under the stiletto heels of the Gorgonocracy. The feminist shrew is not the

shrew of Shakespeare's play; she will not be tamed, for there are precious few Petruchios around to right the balance and equally few Katherines who are "meet and amiable."* As Kate says in her concluding speech: "I am ashamed that women are so simple/To offer war where they should kneel for peace."

Of course, *The Taming of the Shrew* is only a play, just as HGTV is a piece of fiction. But the former articulates a longstanding domestic ideal whereas the latter inadvertently discloses a bitter social truth. The house may feature an open concept, three bathrooms, a kitchen island, marble countertops, a tiled backsplash, stainless steel appliances, a butler's pantry and plenty of space to "entertain." A profusion of wows, amazings, awesomes, and omigods lard the premises. The man whose great passion in life is outdoor grilling has to settle for indoor sizzling. "Happy wife, happy life," goes the adage. But there is no rhyme for husband. In Reality Culture, the wife will keep the house, the kids and the assets if or when she tires of her husband. What to do as the house of Western civilization collapses and the culture self-immolates? "Men have to toughen up," says Peterson. "And if you think tough men are dangerous, wait until you see what weak men are capable of." And that is something we are seeing with every passing day.

The Western world of discoveries, technologies, amenities and unprecedented wealth, which feminism abuses and exploits to its advantage, is the achievement of an alpha civilization. It is time for the so-called "patriarchy" to man up and celebrate its creation.

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*The Amazon summary of *The Taming of the Shrew* was obviously written by an academic feminist flogging her *idée fixe*: "have she and Petruchio learned to love each other? Or is the marriage based on terror and deception?" As they say, puh-leeze! Shakespeare's intent has been clear for centuries, a celebration of traditional male and female roles in matrimony, as exemplified by a self-confident Petruchio and, in the last analysis, a wise, agreeable and spiritually lovely Kate, whose heartfelt eloquence rivals that of Hamlet and Mercutio. They are the truly nuptial couple. It is the countervailing marriages of Petruchio's friends Lucentio and Hortensio, whose wives assert their indifference and supremacy, which operate as the shadow alternative. They will not be happy.

The Broadway musical *Kiss me Kate* is a delightful, updated, slapstick rendition of the theme, a homage to true love *redivivus*.

David Solway's latest book is Notes from a Derelict Culture, Black House Publishing, 2019, London. A CD of his original songs, Partial to Cain, appeared in 2019.

The Disposability of Men, Infidelity and Paternity Fraud in Israel

Yoav Levin · 17 December 2019 · Archived copy · Original

When considering the disposability of men in Israel in the light of paternity fraud and female infidelity one of the most interesting aspects about the preservation of the anti-male code embedded in Israeli society is the figure of 18,000 abortions outside the framework of marriage. This information, like the rest of the data that I will provide, is hidden from the Israeli public. For this reason, the system refuses to provide the critical segmentation regarding this data. The usual estimate is that half of these women are unmarried. According to various studies and estimates, between three and 30 percent of these children are biologically not the father's kids. The real figure, as we will see, is close to 30 percent. This is revealed many times along with a health check of the wife. When it does come to light, this fact is always hidden from the husband by the doctors. It is done, of course, to allow the wife to continue with this "lifestyle" alongside with the financial exploitation of her husband through kids that aren't his.

A prime example of this is a Rabbinical law that automatically assigns the children the wife has from her extramarital affairs to the husband. This Rabbinical exponent is called in Hebrew "*Rov Beilut Acharei Habaal*". And on top of that, both the Rabbinical as well as the secular feminist family courts deny DNA testing to the husband when there is fear that the child is the result of the wife's extramarital affair. However, if a woman claims child support the man will be subjected to a DNA test. Why? Because in both cases it's about extracting money from the husband and transferring resources from him to the wife. In addition, many times the false claim of the child's best interest is raised to subject the man to financial exploitation of his resources as well as further abuse by the cheating wife and the legislation that supports her. The best interest of the child is not impaired by his acquaintance with the biological father who has the duty of paying alimony for his children. The child's best interest is nothing more than a radical feminist fraud aimed at using the children as a weapon against the fathers. Its goal is to subject men to the same code so that they can be more efficiently harmed and exploited.

At least 50000 couples get married each year in Israel. About a third of the women will betray their husbands and abort the fetus. Out of all these women, between three percent and one-third of women will betray a husband, give birth to another man's child and hide it from the betrayed husband. A study done for a law firm in the country reveals that the percentage of unfaithful Israeli women reaches eighty percent of married women. Sarah Shemer's study called "Intimate Report: On Women in Israel" puts the percentage at about 50 percent of all married women. From statistical studies and reports by various psychologists, the minimum of unfaithful married women in Israel also stands at over fifty percent. So, most probably it is somewhere around at least the 60% to 70. As we can see we have now been able to penetrate beyond the Matrix's propaganda machine and see the truth as it is, all of which is completely extracted from the State of Israel's legal databases as well as the Central Bureau of Statistics database accessible online and anyone is welcome to conduct this test for himself, of course.

Therefore, the average statistic regarding female infidelity and paternity fraud in Israel is as follows: In Israel, there are about 2 million couples, one million men and one million women living in marriage. Out of a million women on average, about 700000 will betray the husband. In Israel, about 50000 couples get married every year, meaning 25,000 men and 25,000 women. About a third of women give birth to a baby born from an extramarital affair, this means there are 8333 children who are not the biological kid of the husband every year, 83000 in a decade and 830000, almost a million, in a century. So how does this Matrix work in the women's service? I discussed some of the problems above. However, in the name of the spiritual and ideological father of misandry, gynocentrism and feminism, there is a raging war against men not only in the form of pseudo-science that distorts facts and figures, not only by selling delusions of the pure and innocent female nature, which serves women through the continued existence and maintenance of this oppressive system and the exploitation of men, but also when this truth is revealed, as I said above, the systems are dead set to preserve and hide this truth from men in general and husbands in particular so that oppression and exploitation can continue. It's about using the man as a disposable tool to transfer resources from men to women. Female infidelity, as well as paternity fraud, serves this goal. The spread of these illusions, the exploitation, and oppression of men are all done by social, political, religious and secular

institutions including the Chief Rabbinate of Israel and the family courts, right and left. The most heinous truth is that in modern times Israeli legislation and the religious establishment are the most antisemitic institutions that discriminate against Jewish men not only based on gender but their religion too.

Insane utterances delivered in dulcet tones

Mark Dent · 18 December 2019 · Archived copy · Original

Barack Obama has always made me feel instinctively uneasy and skeptical from the moment I first heard him speak in public. Everything about his slick, articulate and "too cool for school" persona set off alarm bells. I get the same feeling whenever I walk into a car yard and the approaching salesman displays a well-practiced smile and uses my name in every sentence he utters after our handshake.

Fake. Transparent. Insincere. Liar. Poser. Egotist.

When even Australians were falling at the feet of this new messiah in adoration, I was quietly suggesting they may want to wait a little while before granting him sainthood.

Everything the man has done since he won the presidency in 2008, has vindicated my gut reaction.

I always believed the general population was less gullible than many believe. I thought that phoniness was very easy to detect and that such insincerity is soon revealed when the action of such bullshit artists fails to match their words.

I was wrong.

It seems a seems a suave, charismatic manner and a smooth, eloquent delivery in speeches is all most people require in their president. It is apparently…*presidential.*

I won't list the many examples of this hypocrite's presidency which undermine everything he claimed he stood for. Astonishingly, many people don't see the enormous ego possessed by this narcissist. Ego and narcissism are generally associated with Trump. I think Obama's ego puts Trump's in the shade. Obama just displays his in a far more palatable package wrapped up in false self-deprecation, brilliantly delivered auto cue speeches, a handsome face and easy smile.

Some love Trump others detest him, but few people doubt that he believes in most if not all that he advocates. I don't believe one silky word that flows from Obama's lips. He is constantly attuned to the needs and desires of his audience at any given moment.

He is the kind of man I have encountered in many different environments. They are constantly saying words and making statements they think people *want* to hear. Nothing they say is authentic or comes from a deeply felt passion or belief.

These men are often very willing to dismiss and denigrate other men in order to bathe in the temporary yet seductive glow of being considered a good and insightful man, one of the very few in existence.

Obama mastered this method to excellent effect during his presidency and continues to do so with the same positive results.

Is it the colour of his skin which provides Obama with some kind of a protective shield from any pushback or consequences for his demonstrably bigoted and false statements? Are people afraid they will be branded a racist for daring to question the chosen one?

I cannot fathom the idea that there is not a single person in the mainstream media I am aware of who has called out his shameless gender bigotry.

It is the old *Emperor's New Clothes* situation which has never been more apparent than in these troubled times where daring to tell the truth will end your career or social life and could possibly see you facing criminal charges.

When he stood at the rostrum on Father's Day and began to denigrate and admonish fathers for being absent and lazy, where were the dissenting voices? Not only did he attack fathers for failing to do their duty and take on the responsibility of fatherhood, he sang the praises of single mothers, thanking them for their tireless work and

commitment to their children in the absence of any support from the fathers. All this on a day which was created to honor *fathers* and the role they play in their children's lives.

Listen to the applause and vocal affirmation as he glorifies America's single mums on a day set aside for the affirmation of our dads.

What a sycophantic sleazebag.

He did not mention the fact that many of these single mums have children to four different partners. He didn't mention the fact that these women often choose to keep the father/s away from their flesh and blood and do so with the willing assistance of the courts and government. He didn't mention the thousands of dads who are financially supporting children who do not possess their DNA or the mothers who lie to them.

He didn't mention the fact that the government has become a substitute provider to these children, relishing the fact that many women are seduced by and hooked on the welfare system which so many of them use and abuse.

What insane demographic would dare to bite the hand that feeds them?

And this masterful orator (when the teleprompter is working smoothly) has continually sounded the alarm about the existential threat facing humanity-climate change.

Seas will rise! We are all doomed I tell you. We must act now! This speech was delivered many years ago. Yet, what is this? The Obamas have just purchased a multi-million dollar ocean front mansion! If you don't laugh you will cry. The man is shameless. You can be assured that he and Michelle will continue to preach the climate catastrophe gospel without even blushing as they return home and drift off to sleep to the sound of rolling ocean waves.

But it is his constant and well documented method of winning the approval and support of women which sticks most painfully in my gut.

Who can forget Obama's signing of a bill regarding equal pay, surrounded by a group of women who nodded solemnly at every lie he spoke?

Just read his words and *try* to believe he thinks they are true.

> *During the course of her career, a working woman with a college degree will earn on average, hundreds of thousands of dollars less than a man doing* ***the same*** *work.*
>
> *Now that's wrong!*
>
> *Anyone who says seventy-seven cents on the dollar is pretty close to equal, I say your math is bad!*
>
> *No man would work a day without pay! (Apparently women do.)*

Can anyone look me in the eye and tell me that this intelligent man does not understand how this gap arises? The United States Department of Labor studied the issue and came to the conclusion that the gap exists almost entirely because of the choices men and women make in their working lives.

Yet he looks down the lens with the deepest sincerity and tells millions of Americans that women are grossly underpaid simply because they have a vagina.

This slick conman spews more of the same tripe when speaking about the apparent rape crisis in American University Campuses.

In one clip he tells the males of America,

> "*Real men do not hurt women! Being a man means recognizing sexual violence and being outraged by it and doing your part to stop it*"

Just imagine an American President saying:

"*Real women don't bash, abuse and murder their babies*,"

as though many women believe that such behavior is perfectly acceptable.

That is the hidden (and often blatant) message insinuated in every comment Obama makes on gender issues.

You ignorant, brutish masses require my guidance and expertise in the field of gender relations. Without good people like me at the helm, what hope do women have?

So why have I written this retrospective piece on a man who is no longer in the spotlight? Well, Obama caught my attention with some comments he made during a recent visit to Singapore.

Obama spoke what I consider to be some of the most asinine, mind-numbing, demonstrably stupid and bigoted words a politician could utter.

Speaking at a leadership event in Singapore on Monday, former President Barack Obama said there would be "significant improvement across the board" if countries were led by women, and that "old men" needed to get "out of the way."

> *"Now women, I just want you to know; you are not perfect, but what I can say pretty indisputably is that you're better than us [men]," the 44th President said, according to the BBC. "I'm absolutely confident that for two years, if every nation on Earth was run by women, you would see a significant improvement across the board on just about everything … living standards and outcomes."*

I try to imagine I am a woman sitting in that female dominated audience. How would I feel when I heard these words?

Patronized? Belittled? Taken for a fool?

Yet most of his female audience seem to lap this shit up.

I don't get it. His comments about women are so childish and transparent. He may as well chant the old playground rhyme used by females in primary school:

Girls are the best! Chuck out the rest!

Or simply echo the words of his wife, Michelle who once told a large female audience:

"Women are smarter than men."

Why are these silly, petty people so revered in America?

Obama has dealt with many female leaders at various levels of government. Without resorting to a trip through history one can readily acquaint themselves with countless examples of female ineptitude in government. Does Obama really believe that possession of a vagina is a guarantee of good leadership?

Maggie Thatcher remains one of the most hated and divisive political figures in British history. Angela Merkel has overseen the collapse of Germany's economic power and her open border policy has led to many serious problems during her tenure. Julia Gillard was an abysmal failure here in Australia despite the enormous wave of goodwill she rode into office after backstabbing her colleague, Kevin Rudd.

Catherine the Great and Elizabeth the First were warmongers and a match for any of their male predecessors or those who followed after them. History buffs could produce an impressively lengthy list of monstrous female rulers. Our modern-day experiences reveal that females are just as flawed, incompetent, corrupt and ego driven as their male counterparts.

Women are indisputably better leaders.

What a sickeningly absurd notion. How is it any less absurd than suggesting redheads or amputees make naturally better leaders due to the color of their hair or absence of limbs?

Does having a penis ensure a man possesses any particular quality or aptitude? We seem to cover an enormous range of possibilities and we have seen them all played out throughout the centuries. Old white men seem to be the target of Obama's ire, yet it seems these ancient buggers have done a more than adequate job in setting up our civilization and the countless institutions we take for granted.

And this is where the confusion sets in. Is Obama suggesting there are fundamental differences between the genders? Is he suggesting that all potential female leaders possess the same skill sets and ideological views? Has he not experienced female leadership in our education system? Do we not see countless examples of disharmony in female led staffrooms and outright bullying from the female principal and female staff? I have experienced this during my career in education. Surely this alone would lead one to understand that it is individual temperament and integrity which leads to good leadership rather than one's genitals.

If Obama truly believed what he was saying he would have stepped aside and let the far more experienced Hillary Clinton sit in the White House. Barack didn't do that. He fought tooth and nail to keep her out and ensure that yet another man was Commander in Chief. Himself!

You will find that most men who advocate for more females on boards or in political parties mean *other* men should be sacrificed in order to ensure this madness is brought to fruition.

Hillary's disastrous campaign in 2016 seems to have been more than enough for the American voters to decide they did not want this particular female leader as their President. Obama is certain she would have delivered a better world for all.

The man is beneath contempt. His pandering to females is cringeworthy and very damaging to both men and women in America. He continues to poison women and young girls' minds with the lie they are treated as second class citizens in their country. Feeding female victim mentality serves a short-term purpose but ultimately creates further injustice for men and boys (as seen by his disgraceful guidelines for adjudication of campus sexual assault) and another generation of angry, self-entitled women who believe the world owes them a free ride.

I wish that just one of Obama's many lies could turn out to be true and we could watch the ocean rise and swallow up the house occupied by two of the most hypocritical, dishonest, virtue signaling con artists in American politics.

An exercise in hostile framing

Paul Taylor · 21 December 2019 · Archived copy · Original

I am going to ask the reader's patience—just for a moment. What we are going to examine is best understood with an example first. Thus, it is best to keep the "cat in the bag" initially.

Imagine if you heard or read the following as a health alert, or a public service announcement.

"There is a condition that is the greatest source of death in the world. This condition is chronic, progressive and uniformly fatal.

This condition is killing people all over the world—and most of us don't even think of it as a problem."

So far, so good? Sound pretty familiar? Let's continue.

"It is chronic: once you have it, it keeps going.
It is progressive: it is characterized by a set of symptoms that worsen over time.
It is uniformly fatal: all who contract this condition die. There is currently no cure. The fatality rate is 100%."

At this point, the announcement would probably have your attention—but something else is happening. There is an alarm going off in your head, and an inner voice that tells you "this is starting to sound like nonsense." Good. Keep that alarm plugged in.

"All who contract this condition die. By the way—everyone contracts it. It is called Life. Please donate to the Prevent Life campaign today."

And now the "cat" is out of the "bag."

So, what did we just demonstrate here?

That anything—**anything**—can be framed negatively.

Remember this the next time someone –researchers, "experts," film commentators, anyone– starts to talk to you about problematic masculinity. Remember—anything can be framed negatively.

One classic way to frame something negatively is to tinker with the accepted definition. Remember when masculinity meant things like willingness to protect and defend, willingness to take risks, and willingness to act on goals and values. You will no doubt have noticed that the "recipe ingredients" have been altered: now masculinity allegedly is characterized by "aggression" and "the wish to dominate."

By the way, there is a name for this kind of hostile, manipulative framing. It is called "propaganda," and it is as old as the human race. The ancient Greeks preferred the term "sophistry." The Greek philosopher Plato was openly critical of sophistry; the true goal of philosophy, said Plato, was the pursuit of the truth, while the goal of sophistry was simply to apply what appears to be logic in order to convince or persuade.

What you will notice is that propaganda is not limited by logic or facts—because **it uses them**: every statement you just read is factual and the conclusion is logical (given the facts). Yet, once you reach the conclusion, you immediately know the conclusion is absurd. The key is which facts you select, and how you present them.

A prime example of such manipulation is one we see during every election year from the mouths of the candidates. This is not to say that politicians don't lie—they most certainly do. It is simply to say **they don't need to lie.** They can (and do) distort the truth by selectively telling the truth.

There is a logical approach, however, that can be used to test manipulative arguments. The traditional name (and one that is still used in logic and math classes) is "reductio ad absurdum." According to this logical approach, if a set of assumptions can be shown to lead to an absurd conclusion, then the assumptions are proven absurd as well. The above demonstration fits this format (although somewhat colorfully).

So, I would argue that men are entitled to apply this reasoning to feminist arguments. Let's do a little inventory, shall we?

One of feminism's chief assumptions is that there are no meaningful biological differences between men and women—that these differences are either insignificant and/or they are a product of social scripting. Hence, boys are only boys because they are taught to be, and the same for girls (or at least, again, in any way that is significant). A chief conclusion of feminism is that we live under a system of essentially universal male rule, called "patriarchy", that constructs social rules that benefit men and limit/restrain women. Now, let's take these assumptions forward logically to see what conclusions they generate.

If women are essentially indistinguishable from men, then there should be a minimum of difference in their motivations and goals. If there is no meaningful difference in motivations and goals, then there is no point in establishing a system of male rule because it would make no difference. Also, if men and women are so indistinguishable from each other, it should be difficult for one group to even conceive of the other as worth dominating—after all, in all ways that matter they are basically the same already. Therefore, if the premise that men and women are not meaningfully different is true, it should lead to the conclusion that no one has a reason to dominate any one. Yet, we are told that men are powerfully motivated to dominate women. The conclusion and the assumptions, presented together, create an absurdity.

Let's try another one.

There is another branch of feminism, generally called Radical Feminism, that starts with a different assumption: that men and women are, indeed, basically different, and that specifically male traits are predictably negative, disruptive to society, and dangerous to individual women. Let's take these assumptions forward logically and see what happens.

If men are basically motivated at a natural level to dominate women, then our world history should reflect this pattern. Feminists of this vein like to cite historical points such as the delay in achieving the female right to vote or the delay in achieving abortion rights. Yet, if we begin with the assumption than men are motivated to dominate, and that men currently (and historically) have political power over women, then men should be using this political power to prevent any change that would weaken that power. Yet, both the female right to vote and abortion rights were achieved at times when men overwhelmingly held political power. Indeed, virtually all specifically female rights have been bestowed by male judges and lawmakers. If men hold the power, and if men are fundamentally motivated to dominate women, this could not happen. When the conclusion and the assumptions are viewed together, we get another absurdity.

Let's proceed by using this approach in a slightly different way. If feminism can be shown to resemble another oppressive line of thought, that has already been rendered absurd, then feminism is at least logically suspect (if not actually proven absurd). One very valid point that anti-racist thinkers have made is that our nation's prior racist ideas about African-Americans were internally contradictory, and thus illogical. (These ideas were also proven illegitimate by observation/research.)

If you examine this nation's history of racist ideas about African-Americans, you find a set of statements that are –when aligned—glaringly contradictory, but which white people of this nation long held as true. As an example:

"Black people are not very intelligent."

"Black people are clever liars."

It doesn't take much examination of these two statements to see the contradiction. Yet it is not uncommon to hear these kinds of assertions from racist thinkers (often in the same conversation). Why does this go unnoticed? Because both statements agree with something else: **the speaker's feelings about the topic**. When two differing assertions both trigger the same feeling in the speaker/listener, the logical inconsistency can go unnoticed.

Does this occur in feminist thought about men? Let's see.

Here are two assertions I have heard repeatedly from feminists about men:

“Men don’t know their own feelings.”

“Men use anger to intimidate and control women.”

If men are largely unaware of their own feelings, then they should be essentially ineffective at either recognizing or utilizing a feeling. But we are told men routinely (and presumably effectively) employ anger to control women. This is not very different from the kind of inconsistencies that were once spoken about African Americans.

Thus, feminist thought about men is disturbingly similar to racist America’s historical thoughts about African-Americans.

Are there any lines of thought that are even more irrational that feminism also resembles? Let’s see.

Hitler: “Why does the world shed crocodile’s tears over the richly merited fate of a small Jewish minority? …”

Feminism: “I bathe in male tears.”

Hitler: “Don’t be misled into thinking you can fight a disease without killing the carrier, without destroying the bacillus. Don’t think you can fight racial tuberculosis without taking care to rid the nation of the carrier of that racial tuberculosis.”

Feminism: “The proportion of men must be reduced to and maintained at approximately 10% of the human race.” **Sally Miller Gearhart**, in The Future – If There Is One – Is Female.

Or.

Feminism: “If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males.” **Mary Daly**

Hitler: “From the rostrum of the Reichstag, I prophesied to Jewry that, in the event of war’s proving inevitable, the Jew would disappear from Europe. That race of criminals has on its conscience the two million dead of the First World War, and now already hundreds and thousands more. Let nobody tell me that all the same we can’t park them in the marshy parts of Russia! Who’s worrying about our troops? It’s not a bad idea, by the way, that public rumor attributes to us a plan to exterminate the Jews. **Terror is a salutary thing.”** (quoted in John Toland, *Adolf Hitle*r. London: Book Club Associates, 1977, p.702-3).

Feminism: “I feel that **‘man-hating’ is an honorable and viable political act**, that the oppressed have a right to **class-hatred** against the class that is oppressing them.” **Robin Morgan**, Ms. Magazine Editor.

I think the reader will see the pattern of similarity. I also think feminists—radical or otherwise—should pause and consider their path.

So what do the sophists, Nazi’s and feminists have in common? In summary: logical manipulation, hostile intent and extremism.

Let me close with a quote on this kind of manipulative extremism from a very old source.

“When a man is unanimously condemned to death, you must release him at once.
Reflect on this.”

Talmud (as cited by Samuel Paul Veissiere, PhD in Psychology Today, 2/16/2018)

(An offered interpretation of the above quote: when a group gives you uniformity of opinion about anything, it is time to consider whether this uniformity is due to the facts or to social/political pressure within the group to conform.)

Well, alright—one more comment to close on a lighter note:

A vociferous thing is the Radical,
Who insists that men are so badical.
Her opinions get jawed,
Though her logic is flawed,
And her conscience seems on sabbatical.

The Kmart conundrum for feminists

Mark Dent · 22 December 2019 · Archived copy · Original

I would like to take a feminist shopping one day. I think Kmart would be my choice for a peruse of their merchandise. We could both wander off to the clothing sections of the store and see if we can discover any tempting bargains.

We would quickly discover the women's clothing area because it is impossible to miss. It is simply enormous and almost always placed in a central location in the store.

The men's section always requires a little more time and effort to locate, but the clothing is always reasonably priced and of a decent quality. The area designated for men is normally situated somewhere at the back of the store and is much smaller than the women's clothing section.

We could agree to meet at the changerooms in fifteen minutes time, if either of us was lucky enough to find a few items that captured our interest.

Once we arrive at the changerooms we would realize that both men and women enter through the same doorway where we are greeted by a friendly assistant. The men's rooms are to the left of the entrance and the women's to the right.

A hypothetical is not required for I did in fact recently venture into the Kmart changerooms and risked arrest on the ground of perversion when I quickly snapped these two sets of empty cubicles.

The men's changing area consisted of two cubicles.

[image]

The women's area appeared to have around fourteen cubicles.

[image]

At what point does the realization of the stark and rather dramatic difference in resources devoted to women's needs in comparison to those specifically targeting men dawn upon any female who regularly shops in these stores?

The quite stunning contrast in what merchandise is targeting and meeting every conceivable need of women as opposed to the far rarer sight of shops for men is to be seen wherever you choose to wander in a large shopping mall.

Jewelry shops, nail and hair salons, shops providing facials and make overs, shoe shops, handbag shops, lingerie and clothing shops abound and all do a flourishing trade.

[image]

The real world must provide a jolt to any girl with eyes to see and an open mind, regardless of how often she has been force- fed a diet of lies about the oppression, ill treatment, injustice and misogyny females must face every day in our patriarchal society.

Retailers target their consumer audience with scientific precision. They do not spend money on enormous floor space and fill four fifths of their shelves and displays with items designed specifically for women unless they believe they will be financially rewarded.

If women are the overwhelmingly preferred consumer it can mean only one thing. They control the finances and spending.

And that of course, is the truth.

Read the stunning statistics presented at a conference during which author, Jeffrey Tobias Halter spoke to an

audience consisting of corporate leaders from many of our biggest and most powerful organizations, including: Microsoft, Ebay, Visa, Hewlett Packard and more.

The excerpt is lengthy but truly worth reading.

*Women **are** the economy of the US. 83% of everything sold in the non-business to business setting is done or influenced by women.*

Consider how your revenue goals and performance are influenced by women. *Does your product or service consider their interest? Should it? Is your leadership team considering and fully utilizing the talent, insight and wisdom of the women on your staff as related to generating revenue in relation to your product or service? Should your team bring on more qualified women or support the development or more qualified women staff, middle managers or managers in to the c suite? Even if your product or service isn't woman focused or influenced, might qualified women offer unique perspective in to how your organizations runs or could run for optimum results?*

Women are the economy of the US. 83% of everything sold in the non- business to business setting is done or influenced by women. That's 7 trillion dollars, larger than the economy of Indian and China Combined. *89% of financial service decisions are made by women and control 40% of investable wealth and they inheriting another 30% of it **when their husband dies and men typically die first**. Women live another 15 years and 60% of the time she fires the male financial planner because he has always been patronizing to her. The first thing she does is turn to her friend and ask who her financial planner is.* ***Transferring of wealth to women in this country is in the trillions of dollars.***

Women influence 70% of car purchases in this country yet we don't have a place for a women's purse in cars*. It's the most important thing in her life other than her children because it houses her entire life including her children. The purse isn't strapped in when she's driving and when she hits the break, her entire life goes spilling out. Lexus RX 350 is the bestselling car among women and it's likely because there's a big open trough on the floor where she can put her purse.*

Women are making 80% of the health care decisions. *Bristol-Meyers calls her the "Home Health Category Manager" because she's making decisions for the immediate family and the parents.*

Another example of women influencing spending is that of houses. *Men are not typically buying the house unless his wife or partner is on board. And "do it yourself" home improvement projects supported by things purchased at Lowes and Home Depot are also significantly influenced by women. Women are more likely to be thinking or saying, "Oh God, that bathroom is hideous, we've got to tear that out. The paint in the foyer, when is the last time we did that?". Men are typically pretty happy doing their guy stuff on the weekend.* ***Women are the influencers of most home improvement projects****.*

Once again, the expenditure of 83% of all consumable income in this country is either spent or influenced by women. Consider how your revenue goals are influenced by the power of women or perhaps should be.

"Women in the US literally influence everything that is bought or sold in this country."

If this is what disadvantage and oppression looks like, where do I sign up for a little taste?

[image]

One of the final important points underlined at the National Retail Federation's Annual Big Show the world's largest retail conference, with nearly 40,000 attendees and 700 exhibitors filling the Javitz Center in New York was this:

Ultimately, the conference reaffirmed that retail is inextricably linked to our culture and quality of life. According to Chris Baldwin, the chairman, president and CEO of BJ's Wholesale Club who spoke during the opening session of the conference, the retail industry supports one in four jobs – 42 million workers in the U.S. – and contributes $2.6 trillion to the country's GDP. In addition, he mentioned that one-third of Americans have their first job in retail. ***These stats underscore why it's never been more important to understand the core demographic driving retail: women . They***

are the most valuable compass in our fast-changing world.

Consumer Purchases by Women

91%New Homes

66% PCs

92% Vacations

80% Healthcare

65% New Cars

89% Bank Accounts

93% Food

93% OTC Pharmaceuticals

(Source: Yankelovich Monitor & Greenfield Online)

Statistics on the Purchasing Power of Women

Women and Global Spending

Women control over $20 trillion in worldwide spending.
(Source: Muhtar Kent, Chairman of the Board and CEO, The Coca-Cola Company, October 2010)

Women and U.S. Spending

- The purchasing power of women in the U.S. ranges from $5 trillion to $15 trillion annually. (Source: Nielsen Consumer, 2013)
- Women control more than 60% of all personal wealth in the U.S. (Source: Federal Reserve, MassMutual Financial Group, BusinessWeek, Gallup)
- Women purchase over 50% of traditional male products, including automobiles, home improvement products, and consumer electronics. (Source: Andrea Learned, "Don't Think Pink")
- Approximately 40% of U.S. working women now out-earn their husbands. (Source: U.S Bureau of Labor Statistics)

It is quite stunning to read these statistics given the almost daily barrage of lies telling us about women's impoverishment, the gender pay gap, the inequities women face due to a lack of representation on boards and in government.

It is stunning to read them knowing young women and girls in our education system are being told they are disadvantaged second class citizens who face enormous obstacles in their future lives because they are female.

These facts are a complete repudiation of the feminist lie regarding women's financial status in society.

I recently read an article here in Australia bemoaning the terrible gap in men and women's superannuation at the end of their working lives. It was another example of the utterly shameless way in which feminists frame any story they write to place women in the role of victim. If you read it you will discover reasons for the gap but the headline and video screech inequity and misogyny to any casual reader-and that's exactly what they want.

There is a superannuation gap because women choose to work less hours. Simple. End of story. Yet this fact is framed as yet another example of patriarchal oppression endured by women in Australia.

Two days later there was an article by the same woman in the same paper titled: *Mums find the right balance with part-time work* in which the study found:

"The rate of underemployment for younger females in part-time employment falls when they have young children, as they are more likely to be satisfied with working restricted hours given the need of young children to have additional supervision in the home," Dr Kler, from Griffith University, said.

"Females prioritise their offspring upbringing and hence choose to seek employment opportunities with limited hours so they can be more readily available during their children's vital formative years," she said.

It seems where money is concerned feminist cognitive dissonance is never more in evidence. The second article on women work choices directly explains the superannuation gap in the first but there is no linking of the two by this feminist journalist.

A summation of the two articles.

You bloody misogynists! Why are we women receiving less superannuation than you?

"You go girls" because we *choose* a work life balance!

One university in Melbourne decided to investigate the mysterious super gap.

The startling answer:

"Gender-based differences in labour force participation, the presence of dependent children, and other caring responsibilities impact on women's ability to access waged work more than men. Women are also more likely to be employed part-time and work fewer hours," Dr Moulang said.

Sadly, to my knowledge, this finding has never been published or discussed in our mainstream media.

I am no financial wizard, but I do have a question. How is it possible that women control 83% of all consumer spending when they earn so much less than men on average? Even for a man of very little brain this is an interesting puzzle.

Surely it can mean only one thing. Women are spending and controlling the money earned by the sweat of their husband's brow.

Now I have read domestic violence websites which tell me that controlling finances and the decision making on how and where money is spent can be a form of domestic violence. I may have discovered a veritable army of male victims if that is the case!

So next time you wander through a shopping mall, just take in your surroundings with a little more focus than perhaps you normally do. Observe the endless array of shops filled with treats for females. You will see men's items crammed into corners of Target and Kmart stores alongside the DVDs and books. Even the children's clothing section reflects the same enormous bias.

Just try to imagine how much more imbalanced the concern for and spending on women would be if females came to dominate our governments. With a majority of men in parliament, women's needs have always been the major priority whilst the needs of men are rarely, if ever even considered. Yet female politicians have no shame in proclaiming their desire to place even greater focus on women's needs should they win office.

Which gender appears to be the self-serving, selfish one?

Who would have thought a trip to Kmart to buy a pair of jeans could have exposed so may feminist lies?

Feminism: A Self-Canceling Project

David Solway · 22 December 2019 · Archived copy · Original

One hears a lot of talk about cancel culture these days, but little discussion of how a cultural movement goes about canceling itself. This is especially the case with feminism. The entire program is ruptured by flagrant violations of common sense and manifold contradictions it cannot resolve. One scarcely knows where to start in disentangling the skein of incongruities, mystifications, fallacies, and inconsistencies which comprise its dogma and determine its destructive course in the public domain.

Many of the movement's disabling contradictions have been abundantly documented in various books, some of the most decisive including Paul Nathanson and Katherine Young's misandry volumes *Spreading Misandry* and *Legalizing Misandry;* William Collins' *The Empathy Gap;* Patricia Pearson's *When She Was Bad;* Christina Hoff Sommers' *Who Stole Feminism?;* Suzanne Venker and Phyllis Schlafly's *The Flipside of Feminism;* Janice Fiamengo's *Sons of Feminism;* Bettina Arndt's *#MenToo*, Stephen Baskerville's *The New Politics of Sex;* Esther Vilar's *The Manipulated Man;* and Megan Fox's *Believe Evidence: The Death of Due Process from Salome to #MeToo* to mention only a few. Some of these self-canceling anomalies are worth reviewing to demonstrate the magnitude of feminism's ideological incoherence.

As I wrote in an earlier article, "The most flagrant contradiction in the feminist psyche is modeled on the entitlement behavior of feminists who morbidly inveigh against the 'patriarchy' while enjoying the benefits of a world the much-maligned patriarchy built—a world of comfort, ease, leisure, advantage, convenience, security and plenty which they have no intention of rejecting or abandoning." Attacking the "patriarchy" as the most oppressive institution on the face of the planet and vilifying men as rapists, conquistadors, exploiters, and irremediably toxic abusers of women, they issue their writs of attainder from a cozy, safe and privileged environment that men created for them. Every amenity they enjoy, every labor-saving appliance, utensil, mechanism, and implement they take for granted, every technological innovation, scientific discovery, and medical advancement from which they benefit is almost entirely the gift of men that they refuse even to acknowledge.

Moreover, the feminist movement could never have flourished without massive support, sympathy, and legal instruments emanating from so ostensibly demonic an institution as the hated "patriarchy." The feminist takeover of the university, for example, owes chiefly, as Daphne Patai and Noretta Koertge point out in *Professing Feminism*, to "the active collaboration of well-placed male allies, who stimulated intentional receptivity to feminist ideas." Where, they ask, "was the much-maligned patriarchy while this unprecedented expansion and neoconfiguration of the academy was occurring?" A society clearly prepared to embrace feminist demands was "bolstered by legislation endorsed by the 'patriarchal' government in Washington, D.C." Such willingness to help the feminist cause on the part of male administrators is tactically scrubbed by feminist advocates, a form of lying by omission.

Feminists tend to rely on circular reasoning to further their agenda, analogous to the spurious logic of the white supremacy canard, best elaborated by celebrated feminist Peggy McIntosh in "White Privilege: Unpacking the Invisible Knapsack." She writes: "I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege." The argument boils down to this. If a man denies that he is privileged, it follows that he is in fact privileged since, as male feminist Michael Kimmel has also argued, "privilege is invisible to those who have it." In a gross parody of deductive logic, invisibility is regarded as proof of the condition that is being denied. Since denial means that one is part of a repressive regime that has normalized violence against women (as it supposedly has against non-whites), a man who denies "rape culture"—like a man who denies "white supremacy"—is seen to participate in it.

But illogicality—or lack of common sense—is not merely a problem in feminist dogma; it is actually a feminist goal. For example, many strains in feminist epistemology are hostile to the traditional practice of science. Feminist claims about the exclusionary nature of scientific method and the concept of objectivity as a male stratagem to de-privilege female ways of knowing reveal the deep irrationality of feminist practices. As Paul Gross demonstrates in

Noretta Koertge's edited volume, *A House Built on Sand: Exposing Postmodernist Myths About Science*, citing a profusion of sources isolating the pathogens of feminist discourse, feminists tend to redefine the ideal of objectivity as "something vaguely akin to multiculturalism." Gross alludes to a paper by Elizabeth Lloyd glossing Helen Longino's *Science as Social Knowledge*, where we find that objectivity in science derives "from the critical intersection of different groups and individuals with different social and cultural assumptions, and different stakes."

In other words, science is not about truth but about the political desires of various competing or colluding groups. Radical feminists like to insist that "scientific results are inseparable from the politics of the scientist." Objectivity, it turns out, is all about power struggles, male dominance, and systemic oppression. Of course, such statements are meant to be taken as objectively true, another revelatory contradiction made in bad faith.

Not content with trying to destroy science, feminism has also mounted a campaign against biology, claiming that gender is a social construct. Now in an irony of self cancellation, it is hoist with its own petard. The transgender phenomenon is a relatively recent development that has splintered the feminist juggernaut. Despite the swell of corporate, institutional, and pedagogical support for the transgender movement, resistance is mounting not only among the public at large and from parents who find their children undergoing trans indoctrination in the schools, but among many staunch and vocal feminists who cannot tolerate the righteous pre-eminence of men who profess to be women, who act like women, resemble women, and who have been medically and legally "re-assigned" or "confirmed" as women. Hence the recent campaign of lesbians and gays to drop the "T" from the LGBTQ acronym, for which they are being predictably attacked as "transphobic bigots."

Yet, if gender is indeed a social construct, as feminists have argued for decades, then men who have transitioned — whether surgically, hormonally, or cosmetically — have every claim to be regarded as women. After all, feminists are among the chief advocates for identity choice and women's rights. From the canonical standpoint, a man who has socially reconstructed himself as a woman has joined the female sex. "She" is a woman, enjoying all the rights and privileges that feminists have fought for and won—except that many feminists, as we see, continue to resist the intrusion of transwomen into their ranks. From the radical standpoint, such people are still biological males and therefore "toxic," patriarchs in deceptive guise. Many feminists, or TERFs (trans-exclusionary radical feminists), have changed their stripes, opportunistically believing that sexual identity is not a construct but a biological given.

Transgenderism relies on deception as does feminism. It is a biochemical contradiction that is even more profound and certainly no less dangerous, especially when one considers that transgender activists routinely urge governments to subvert parental rights and expose children to various forms of mutilation. A sign of its power comes from Sweden where an LGBT altarpiece unveiled at St. Paul's Church in Malmo, representing gay and lesbian couples in the Garden of Eden, was removed since it featured a transgender serpent. Trans advocates were not impressed. But that is no excuse for the feminist tendency to play both ends against the middle, and to argue from expedience rather than truth.

Feminism has also poisoned the wells of justice. Feminists argue with growing success that the justice system as we know it, predicated on the principles of due process and burden of proof, is a masculine invention for the oppression of women. Women who claim they have been sexually assaulted must be believed even in the absence of evidence. "Rarely is it ever suggested," writes Law professor David Tanovich in a discussion of both the status of "fact evidence" in Canadian law and the tenets of the U.S. *Federal Rules of Evidence*, "that the complainant is lying in these cases." Similarly, examining many cases and episodes of male-female conflict, Tim Goldich in *Loving Men, Respecting Women: The Future of Gender Politics* concludes that "the more serious sexist disadvantage is inherent in the male's presumed guilt, not in the female's presumed innocence." It seems to go without saying that only men are guilty of sexual misconduct or, worse, capable of sexual assault.

Indeed, the category of "sexual assault" has become a cowcatcher apparatus, whose application ranges from rape to merely touching a clothed body in a "sexual way" (however that may be interpreted). The euphemism of "preponderance of evidence" in cases of sexual litigation, which allows the trial judge to decide what *seems more likely* among opposing narratives, is gradually encroaching upon the concept of "beyond a reasonable doubt." It has

been an integral part of so-called campus tribunals under Title IX and the purport of Obama's "Dear Colleague" letter, which enjoined the lowest possible standard of proof in sexual assault cases.

In such cases the accused, almost always a man, found he had no recourse to justice as it has been commonly understood for centuries. (Fortunately, the 2011 Dear Colleague letter has been rescinded by U.S. Education Secretary Betsy DeVos.) The situation is much less clear in Canada, where both Civil and University administrations tend to steer in the Title IX direction in the absence of cut-and-dried formal legislation. In any event, "Propensity of evidence," as Tanovich puts it, enables "the prospect of wrongful conviction."

Additionally, a woman who claims without evidence to have been sexually assaulted or molested can lie with impunity and will seldom if ever be counter-prosecuted for obstruction of justice or bearing false witness if her story is shown to be devoid of "probative value," that is, found improbable, fabricated, internally contradictory or collusive. She is the beneficiary of the power of deference. The testimony of Christine Blasey Ford against Justice Brett Kavenaugh in last year's Senate confirmation hearings is a case in point. An article by Mollie Hemingway and Carrie Severino in The Federalist methodically details "21 Reasons Not to Believe Blasey Ford." The evidence for Kavenaugh's presumed guilt was so sketchy, inconsistent, contradictory, unreliable, and uncorroborated as to have constituted an exercise in juridical frivolity. Perhaps the most famous instance in Canada involved CBC broadcaster Jian Ghomeshi, whose plaintiffs were shown to have conspired together, lied to police, and lied on the witness stand. In both cases no charges were preferred against the female complainants despite their mockery of judicial process. In short, the female lie will trump the male truth. How the feminist movement can be permitted to invade formal legal space and prosper in a democratic polity escapes both reason and morality.

The contradictions that render feminism illogical and self-canceling show no sign of abating. The legal system, as noted, is where its efforts are most destructive. Canadian law, in particular, has entered the realm of logical paradox, if not of pathological absurdity. For example, Bill C-36 makes it illegal for men to purchase sexual services while protecting women who sell their sexual services. Thus a prostitute is free to go about her business but a man is prohibited from "communicating with" or soliciting her, on pain of a maximum penalty of ten years imprisonment. The law also makes it illegal to advertise sexual services, but does not apply to the woman who does so, only to the operator of the website or other media she may use. This is the sort of legal bêtise and juridical gobbledygook one can expect when a nation becomes feminized.

In their triumphal march, feminists have also taken over the public square, transforming it into a feminine space in which men are insensibly compelled to adopt the idiom and comportment suitable, in the words of German sociologist George Simmel, to "a more feminine sensibility." In so doing, men have given up their masculine culture of risk-taking, venturesomeness, robust argument, disregard for sensitivities, and respect for fact and have been forced to conform to more feminine attributes such as solicitude, empathy, personal feelings, and unfettered emotion. The refusal to accede to this development sheds light on the feminist detestation of a macho president like Donald Trump, a man who builds towers, is combative by nature, and is unafraid to act with pugnacious authority.

The war against the president is also a war against unabashed manliness; it is a microcosm of the larger civilizational issue. For example, writing from a homophilic perspective, International Academy of Sex Research Fellow Eric Anderson in *Inclusive Masculinity* welcomes the "softening of heterosexual masculinities." This will presumably tenderize the West and make life ever more agreeable for all—though it will also render the Western world vulnerable to the unashamed masculinity of its foreign enemies and competitors. The current guidelines released by the déclassé American Psychological Association announce that "traditional masculinity—marked by stoicism, competitiveness, dominance and aggression—is, on the whole, harmful." Psychologists should focus "on supporting men in breaking free of masculinity." An epicene Barack Obama has declared that women are better than men: "if every nation on earth was run by women, you would see a significant improvement…on just about everything." Similarly, the aptly named Ruth Whippman, writing in *The New York Times*, contends that we should teach men to be "more deferential. To reflect and listen and apologize where an apology is due…To aim for modesty and humility and cooperation rather than blowhard arrogance…Sell

the female standard as the norm."

Some of these latter may be wonderful virtues in their appropriate place, but they are not, by and large, the *defining* attributes of the male sensibility. As columnist and historian Louis DeBroux argues in *The Patriot Post*, teaching men that they are defective women is a sure fire-recipe for gender confusion, social breakdown, and a Pandora's box of cultural ills. "It creates men who are either feminized, weak, and self-loathing, or men who are angry and resentful at being declared evil from birth." The prospects for normal life in a functional society dwindle by the day. Domestic anarchy becomes the rule, not the exception. "The relationship between men and women," writes Megan Fox in *Believe Evidence*, "is a mysterious and beautiful thing. When each is acting within their boundaries, there is no end to the joy that comes from male and female love, familial or romantic." To contend, as feminists and their male enablers do, that men should become more like women is to distort the relationship and introduce a schism into the culture that can lead only to turmoil and unhappiness for both men and women. This may partly explain why marriage is in decline and the MGTOW movement (Men Going Their Own Way) is gathering momentum.

Feminism is an irrational doctrine and an ultimately self-canceling project that has lost contact with reality, having rejected both biology and history. In a social and political environment that has exiled common sense, feminism has been valorized owing in large measure to its contradictory nature. Operating wholly in the realm of conjecture and offering not the slightest proof of its stentorian convictions, it nonetheless maintains its unholy grip on Western sensibility. Promoting and institutionalizing the rule of the arbitrary in public and professional life, it has gone a long way to unmanning the culture.

David Solway's latest book is Notes from a Derelict Culture, Black House Publishing, 2019, London. A CD of his original songs, Partial to Cain, appeared in 2019.

Helen M Salsbury, M.D. of Pembroke Pines, FL, “Known Genital Mutilator”

Gary Costanza · 25 December 2019 · Archived copy · Original

[image]

Helen M. Salsbury MD has been placed on the “Known Genital Mutilators” directory at neonatalcutting.org, having vehemently committed and defended countless acts of cruelty and human rights violations on newborn baby boys.

She’s part of the My Ob/Gyn medical practice in Pembroke Pines, FL.

Dr. Salsbury draws the ire of well-known intactivist James Loewen and others by defending and doubling-down on her commitment to help ignorant people maim and mutilate other people’s penises.

Here’s the video Loewen made for his outstanding YT channel Bonobo3D about Salsbury and an article about her mass mutilations:

From her website:

> Dr. Helen Salsbury is a skilled, compassionate OB/GYN dedicated to providing the highest quality gynecology and obstetrics care for women of all ages in and around Pembroke Pines, Florida. At My OBGYN, Dr. Salsbury provides complete health and wellness services for her patients, including well-woman exams, family planning services, menopause management, and preventive care, as well as in-office surgery and robotic and laparoscopic surgery for women with specific medical needs.
>
> After earning her medical degree at Indiana University School of Medicine, Dr. Salsbury completed an internship in obstetrics and gynecology at Mount Sinai Hospital, Chicago, Illinois. Her residency and high-risk obstetric training was completed at Columbus-Cabrini Hospital (also in Chicago) in-conjunction with Northwestern University. Certified by the American Board of Obstetrics and Gynecology, Dr. Salsbury is a fellow of the American Congress of Obstetricians and Gynecologists and maintains active memberships in the American Association of Pro-Life Obstetricians and Gynecologists, Physicians Committee for Responsible Medicine, the American Association of Physicians and Surgeons, and the American Association of Gynecologic Laparoscopists.
>
> A top-rated physician with more than 30 years of experience caring for women of all ages, Dr. Salsbury welcomes new patients and the practice accepts most major medical insurance plans.
>
> Helen has been happily married since 1988 to Robert and is the mother of two grown daughters. She enjoys horseback riding and scuba diving with her girls, motorcycling, and serving abroad in medical mission type work. She has served in Cambodia, Bolivia, Haiti and Jamaica.

Under “In-office Surgery And Procedures Specialist” we see she is still cutting baby penis from healthy newborns, a “Known Genital Mutilator:”

> Pain-Free Circumcision
>
> Dr. Salsbury has been performing pain-free circumcisions since 1986. She learned of a special technique from a Jewish mohel who also happened to be a pediatrician and has used this technique ever since. The procedure, called a dorsal penile nerve block (DPNB), was first described for use in the neonatal circumcision in 1978. The DPNB numbs the entire shaft of the penis by applying lidocaine at the base of the penis alongside the dorsal nerve. Multiple studies have demonstrated both its safety and efficacy.
>
> Other methods of anesthesia and analgesia are available such as topical creams, but Dr. Salsbury prefers the DPNB as a more humane approach since it has statistically been shown superior to all other methods in reducing the pain and stress of infant circumcision. In addition to the nerve block the baby is given oral

> sucrose (sugar) for comfort and a special circumcision bed is used. We welcome our parents to perform this procedure in our office where they can bring any family members who would like to observe. Babies who were born with another obstetrician are also welcome to perform their circumcision here.

Since Dr. Salsbury has incomplete info about circumcision and it's risks, you can research that here at neonatalcutting.org.

Dr. Salsbury's contact info follows:

954-436-2867
601 NW 179th Avenue
102
Pembroke Pines, FL 33029
fax: (954) 442-5167
askthestaff@myobgynonline.com

Help AVFM Keep Marching ON!

Paul Elam · 8 January 2020 · Archived copy · Original

It's time again for AVFM's fundraiser to cover our server costs. This time, I'd like to remind you that our server expenses cover much more than just the AVFM website. In our vital effort to keep the men's rights discussion going, we also host such notable sites as Erin Pizzey's honest-ribbon.org, the Justice for Men and Boys website, our anti-MGM information website, neonatalcutting.org, anearformen.com and others. We do all this in addition to maintaining the online flagship of the men's rights movement, A Voice for Men.

This quarter's funder is even more important as we enter planning for ICMI'20 in Australia next year. Coming off the resounding success of ICMI'19, we've set our sites high for the next event Down Under. In 2020, we will settle for nothing less than a spectacular men's conference, with all the investment of time and money that requires.

We ask you now to please help us cover our basic server costs, which are $290.00 per month, raised every four months. Calculating what GoFundMe takes from our total, we set the very modest goal of $1,275.00 to keep our doors open, the information flowing and the activist events coming. Without your pledges, we can't get this done.

Please donate now. If we all pitch in, this will be done in no time!

DONATE HERE

So long, Northern Syria

Paul Elam · 8 January 2020 · Archived copy · Original

President Trump has been taking a lot of heat from his recent decision to pull US troops from Northern Syria. It has notably pissed off a lot of Republicans. Now, I've been a big supporter of President Trump, but I've also called him out when I think it's warranted. And that brings me to his current decision about Syria.

Once again, Donald Trump is right and everyone disagreeing with him on this decision, which is pretty much everyone, is wrong.

Democrats (remember those anti-foreign military intervention Democrats?) are against his decision for the same reason they are against every other decision he's made, starting with his decision to run for president. There's nothing new there. To the Democrat apparatchiks, being Trump and being wrong are synonymous.

Republicans, on the other hand, are fulminating over the choice to leave Northern Syria because the Kurds have had our back against ISIS; because it is sending a message to the world that the American Military is only supportive when it suits our agenda.

Well, no shit. It's a stupid approach, but not because it leaves the Kurds alone to continue a conflict with the Turks that was happening a long time before America strolled in with weapons and training. We're talking weapons, of course, that are supplied by American defense contractors. That fact is lost on Republicans, who are too busy licking the boots of said contractors.*

Remember the Mujahideen? What's that? No, you say? Well, perhaps you will remember them by another name. Al Qaeda. Yes, the terrorist group that took down the World Trade Center towers on 9/11. They were called the Mujahideen when our CIA was helping Osama Bin Laden train them in the weapons of war.

The Mujahideen, created in large part by the United States inserting itself into Afghanistan the same way we have in Syria, also splintered into another more popularly known group. The Taliban. I'm sure you've heard of them. You should have, since your tax dollars created them.

We conducted similar foolishness when our CIA overthrew the legitimate, democratic government of Iran and installed the Shah, who maintained control with secret police, torture chambers and mass graves. That turned out well, didn't it?

At this point, American involvement in the middle east has been nothing short of an unremitting nightmare of death, destruction and loss of national treasure. We'd be better off (and so would the rest of the world) if we just exited quietly, minding our own business and hopefully without bombing any more civilians and arming more radical lunatics in the name of ~~good commerce~~ democracy.

The problem is that exiting something quietly gets complicated when there's money to be made by not exiting at all, which is where we are today. Or at least it was where we were till we elected Donald Trump to put a stop to all this bloody nonsense; to drain the swamp as it were. And make no mistake, when it comes to the swamp our defense contractors are swimming in the deep end.

It pays to be mindful of all this. When phone calls to the Ukraine and Matt Lauer being accused of rape again dominate the news cycle, it's easy to lose sight of the war being waged right in front of you. In this case, it's Donald Trump vs everyone in Washington.

My guess is that makes him almost certainly in the right.

*In the interest of fairness it must be stated that Bernie Sanders, an independent, is the top beneficiary from defense contractor donations in the senate.

Maybe, the problem is actually Men

Scott Thomas · 8 January 2020 · Archived copy · Original

Is there anything more nauseating than sitting in a meeting watching the 90 IQ politician playing the “leader” role. Worse yet, listening to his yes men openly praising his brilliance, his very genius. The rest of the sheep in the room conforming on que with obligatory nodding and mutterings of agreement and praise. In contrast, the slightest tell on your face that you have just thrown up in your mouth will show him you are not a bitch and in his mind, earn you a slot on the future restructuring list or relegate you to 6 months of detention hall. One in ten will respect you for it but as probabilities go, you’ll likely as not go your entire career and see only a handful of real leaders. There is a reason the television series *The Office* was a massive success in both the UK and the US.

It’s the dominance hierarchy right? Fundamental to the creation of civilization and human progress. Or is every institution the extended shadow of one man?

In my day to day life, across acquaintances from all walks of life, I surprisingly have yet to meet a single man that having pulled the short straw in the divorce machine, feels he has been screwed over much less is willing to do something about it. The stories and circumstances of their experience beyond subjective interpretation. In many cases they almost seem proud to be paying their ex hundreds if not thousands a month in support payments. When I share with them the story of a female acquaintance using her child support to finance a rental property, I get a look like I just made a play for their teenage daughter.

One devout Christian man in an effort to make his second marriage work waited seven years to consummate the relationship. Once married he of course became her servant and slave. His go to story; arriving home one evening after a week long conference he was told to immediately walk the 8 rescue dogs his loving wife had accumulated against his wishes. He did.

Then there is another acquaintance of mine who was given the standard visitation package of four days a month. He took it without so much as a, fuck you too. His ex wife was planning all along to leave town. To make a fresh start for her new family with the new male. She knew full well he couldn’t maintain his custody days given his work and travel schedule. She simply allowed the required time to pass in order to establish a pattern of custody for the judge. She then petitioned the move, knowing the children’s lives would be perceived by the courts as consistent, in or out of town. Eight years after this guys children were stolen from him, moved to another state and raised by another man his kids now call Dad, he still holds the door open for his ex, picks up the check at lunch meetings, and submits to her infringements on his visitation.

Another individual has an ex that has for years, clearly been neglecting and abusing his son. By this man’s own account, the boy is manifesting serious behavioral and psychological issues affecting his schooling and his health. When I mention her past behavior as a predictor of her intentions within the very texts of which he is currently afflicted and distressed, he literally flicks his hand at me in dismissal and assures himself that this particular situation is legit.

I could of course go on and on and on. The theme in these and all other stories is amazingly consistent. Women are openly fucking with, and fucking over men in droves, pre and post divorce, and men are convincing themselves that this is not happening.

I think most amazing to me is the rationalization of female dominance and control of men by the red pill community. You would think that via the red pill lens, one would be incapable of deluding oneself about the intentions of women and their conscious awareness therein. Yet across the board, red pill men engage in intellectual gymnastics in order to avoid the truth that women own men, and do so pragmatically. Articles and videos alike document the origins and precedents for reproductive strategies and biological imperatives. That women are not conscious of their actions, that they “can’t help it,” that they are on auto pilot and therefore cannot be aware of their behavior much less control it.

Then there is this red pill principle of the male “Burden of Performance.” That in order to have and maintain a healthy stable environment for your kids, you must suppress your biologic imperative, your male nature in all facets of life, and surrender it all to a single female for decades of consumerism and errands, exhausting small talk social engagements, soul sucking meaningless work, and boring mechanical sex. And all to serve the biological parasitic nature of an inherently selfish human being. But hey, she can’t help it so it’s ok. This “burden of performance is just the repackaging and remarketing of male pride designed to satisfy the egos need of delusion.

Why is it that under any and all circumstances, men, even red pill men will not allow themselves to believe women can and should control their behavior? Women are highly pragmatic, focused, intelligent, resourceful, adaptive, manipulative, deceitful, caluous, incapable of guilt, fully self aware of their wants and desires and clearly not afraid to do whatever it takes to get what they want. Why do we try so hard to avoid the truth? That women know exactly what they are doing and will continue to do so until they no longer can. Where is even a modicum of our self respect? Where is your, fuck you too.

I’ll say I have developed an entirely new respect for women. As a collective, in just a hand full of decades, they have completely obliterated any sense of male self-determination. They took it, consciously and methodically, the second the options to do so presented themselves. They have truly created their fantasy world, they know it empirically and point to you, Fredo, as living proof.

Maybe it’s the male mother need. Maybe most men are so satisfied with sex with the same woman, regardless of her appearance, that the price of their dignity, their self respect, their very life, is worth it. Maybe they like being told what to do, when to do it, how to do it, and then being insulted and disrespected when they do. Or maybe, just maybe, men are the weaker sex.

Maybe the natural model for human civilization is the beehive. A model where man is submissive and subservient to the female. That the male’s natural place, his natural disposition is to follow, comply and adhere to female leadership. One only needs to step back and objectively observe our western civilization today to conclude that the hive model is fully deployed and functioning as designed.

Am I wrong?

Teenage boys, dating and sex

Tim Patten · 8 January 2020 · Archived copy · Original

For most teen boys 12 and older, sex is everything. In fact, experts have concluded that boys think about the subject every seven seconds. It is natural for males – straight ones – often find themselves deeply attracted to the visual elements of the female persona, including their bodies and the way they do their make-up and present themselves. This fascination with the "seeable" likely explains the persistent interest in sensuous and sexual images in magazines and video games, and porn.

But this is not something that boys and men keep hidden even though boys are shamed when they express most any visual interest in a girl or girls. And, beginning at a young age, females quickly become aware of this male trait, which serves to stoke and stimulate an instinctual interest in attracting the attentions of the opposite sex. Unfortunately, this often sets in motion a toxic feline regimen where significant amounts of time and money are spent on preening and primping in an effort to win out over rivals. Sometimes known as attention whores.

Poor Gender Roles

This intense focus on girls securing male attention, which also includes getting the opposite sex to support them, pamper them, pay for their meals, and, basically, do whatever they want, creates a dynamic that is not necessarily in males' interests. As they grow from boys to teenagers to men, they are left with a problematic vulnerability that can weigh them down and cause significant misery, pain and financial loss in their lives.

However, this doesn't mean boys and men must accept it as destiny, as many have in the past. While the biological impulses ingrained in the male DNA are unlikely to disappear and can't simply be ignored, there is an alternative. This includes mindfulness: gaining a better understanding and making more effort to exert control and to choose a life that is free of selfish female oppression.

Navigating post-adolescence

To do this, young males, in particular, must learn to navigate through their physical and emotional development and the realities of modern romantic encounters. In most cases, sexual urges become an increasingly dominant presence as boys evolve into post-adolescence. It is typical for them to fantasize about sex, have nocturnal emissions, wake up in an aroused state, and experience erections at the most inopportune times.

Young males also tend to gravitate toward friendly and attractive individuals, including girls they might barely know from school or the neighborhood, and they are naturally drawn to pictures and depictions that run the gamut from innocent to prurient. Many will obsessively masturbate to these various images, which they find hard to get out of their heads.

And when it comes to connecting more closely with those who they find sexually appealing, the driving force of heterosexual male biology can readily take over. Increasingly, the idea of having sex – with whomever – and having a girlfriend can become an obsession. This desire is further exacerbated by the pressure to date and, from both peers and the media, have sexual encounters with the opposite sex.

Other factors also play a role. For straight males, they often feel compelled to "prove" they are not gay and are cool enough to have "earned" a girlfriend. They also gain considerable social capital from having "experience" with females, even if the reality is somewhat different. Having a girlfriend is also a hallmark of popularity, which helps enhance a guy's likeability even among those who don't know him well – or at all.

Jealousy and relationship inequality

[image]Unfortunately, many young men become so overwhelmed by primal urges and a desire to be seen as "real men" that it can cause them to lose something of themselves. A compulsion to "couple up" and copulate can undermine decision-making. Over time, they believe they need to sustain a relationship, good or bad, at any cost.

No matter what significant others demand, many will desperately hang in there to avoid being judged in a harsh, less-than-masculine light.

Even when relationships are more “a teenage crush” than “happily ever after,” notions of love and romance can easily become twisted. Whether it’s innate or learned behavior, females – including those who have not quite reached the age of physical or emotional maturity – seem to fully understand what they need to do to manipulate and control males, especially in close personal relationships.

For males in their teenage years or later, they learn soon enough what they can and cannot do, regardless of whether it is their preference or in their best interests. They experience female jealousy first-hand, and find the individuals they care so deeply about repeatedly correcting their behavior, often through violence. If they so much as look at somebody else, they can suffer all sorts of verbal and physical abuse. But usually never push back on the abusive female.

As they grow older, they increasingly find that the women they are enamored with – and even those they are not – make effective use of social shaming and other tactics designed to gain an advantage over, secure revenge on, or emasculate males, helping to ensure they become weak and ineffective. In marriages and other committed relationships, they end up firmly dependent on female partners and subservient to their needs and desires, whatever they are.

Unfortunately, many males don’t quite understand that this is not right and needs to be resisted, even at the risk of ending a relationship, to avoid setting themselves up for myriad problems later on. If they enable the abuser and kowtow to female demands – whether rational or not – they become subsumed into a submissive gender role that can haunt them forever.

But there is more to it than that. By failing to grasp what is going on and either rejecting or correcting the situation, males end up increasing the risk that other females will act similarly toward them in future. In fact, they’ll likely seek out relationships that ensure this will happen. Over time, they’ll be unable to express their passions or achieve their dreams and ambitions, and they’ll find themselves in a very dark place.

Breakup and vindictive revenge

Making matters worse for teenage males, in particular, are the realities of youthful relationships. Typically, “puppy love” doesn’t last long, and often ends with an emotionally devastating breakup. Unfortunately, “getting dumped” can lead former female partners to fling character-assassination arrows and innuendo toward exes in an effort to show how terrible they are, and to ensure they are seen as the undesirable ones.

Things tend to get worse as people age. In a sense, what happens in school is just a training ground for the catalog of abuses that many adult women are happy to dole out toward men, especially in relationships where children and jointly owned assets are involved. In the end, men don’t just end up with their characters and lives being shredded; ex-partners also take their children and a hefty share of their assets away from them.

A life of hell

To be sure, there are good reasons why people opt to have children, but there can also be major downsides to bringing another life into the world. If a man does anything that may lead to a pregnancy, especially with someone who is not truly the “one,” he has increased the risk that his life will become hell. Aside from being legally and financially responsible for his offspring for decades to come, he will be forced to bear the burden with someone he doesn’t really care about.

To ensure biological urges don’t undermine rationality and lead to suffering rather than satisfaction, males must understand the realities of intimate relationships. Among other things, it is not uncommon for pregnancy to be a driving force in many women, who might not hesitate to do whatever is necessary to have a child. Given that, men must take appropriate measures and only choose this path voluntarily. They must also be in a position to manage all of the financial and emotional burdens involved.

Conclusion

Sex is men's Achilles' heel. It can lead to poor choices both early on and later in life, allowing females to take advantage of what has proved to be a dangerous vulnerability. Adding to the challenges, boys and young men are growing up in a society that is full of obstacles, razor wire, and boobytraps that can sidetrack their natural passions, goals and aspirations. If they fail to realize their full potential, then everyone is a loser, regardless of sex.

In contrast, if they are given tools and guidance from the start that help ensure they move in the right direction, unhealthy and unwelcome outcomes can be avoided. Boys and young men must be taught to understand the realities of male biology and relationships with females. With mentoring, enhanced understanding and a true sense of purpose, most young men can avoid the pitfalls and create the miracles that benefit society and themselves.

About the author

Tim Patten's latest book *Masculinity Is Our Future* is also available in audio format. He has published the handy investment guide: *MGTOW, Building Wealth and Power***.** And *MGTOW Why I Cheat*– 11 campfire stories for men's ears only. All his books and articles are a celebration of masculinity and pay homage to the modern men's liberation movement.

Only a bird in a gildered cage

Doug Mortimer · 8 January 2020 · Archived copy · Original

The other day I got a Prager U. pop-up on entrepreneurship featuring George Gilder. I hadn't given him any thought in years, but my curiosity was aroused. So I Googled him and came across an interview in which he was touting his new book called, ironically enough, *Life After Google*, in which he praises and appraises Blockchain. Not a topic embraced by too many 80-year-old authors.

You probably never heard of George Gilder, but he was something of a pioneer in the manosphere – so much so that that term was not in existence during his heyday. Predictably, he was often dismissed as a troglodyte, but in his heyday he could take the heat and dish it out.

George Franklin Gilder was born in New York in 1939. A child of privilege, he graduated from Phillips Exeter Academy and Harvard, from which he graduated in 1962. He worked as a speechwriter for establishment Republicans such as George Romney, Richard Nixon, and Nelson Rockefeller (brother David Rockefeller was the college roommate of Gilder's father) before he returned to Harvard as a fellow at the Harvard Institute of Politics. Over the years, he contributed to a number of mainstream publications, including *Harper's*, *The New York Times Magazine*, *Playboy*, *The Economist*, *American Spectator*, *Harvard Business Review*, *The Wall Street Journal*, and *The National Review*.

While serving as editor of *The Ripon Forum*, a mainstream Republican journal (so-called because Ripon, Wisconsin was where the Republican Party was born in 1854), he wrote an article defending President Nixon's veto of a federal day-care bill. For espousing and promoting this view, he was relieved of his duties. Having discovered that one dare not challenge gynocentrism (yet another word not in use at the time), he happened upon the theme that would establish his public profile: male backlash but with an intellectual bent. So in 1973 he offered the book *Sexual Suicide* as a manifesto of sorts.

Today there would be nothing revelatory in the book but it appeared in the wake of Second Wave feminist books taken very seriously by the intelligentsia. Many of the authors (*e.g.*, Gloria Steinem, Germaine Greer, Andrea Dworkin) became celebrities and their words still have the power of holy writ among the gender studies crowd. Women's lib (as feminism was then known) and male chauvinism (as patriarchy/male privilege was then known) provided fodder for a number of stand-up comedians but there wasn't much serious pushback against it. One major exception was the 1971 publication of *The Prisoner of Sex* by Norman Mailer, who had become something of a punching bag for feminists. Then along came Gilder, who won the "Male Chauvinist Pig" award (wresting the title from Mailer) from *Time* magazine in 1974.

Gilder's book took on egalitarianism, feminism, hedonism, and the welfare state, which remain formidable targets today. To put his arguments in context, however, it must be noted that feminism was just one aspect of what was termed the sexual revolution. Underneath this very broad umbrella were open marriage, the Playboy philosophy, gay liberation, in vitro fertilization, the birth control pill, the increasing acceptance of cohabitation, the mainstreaming of pornography, and singles bars, which proved to be something of a forerunner of hookup culture.

In addition to feminist titles, the non-fiction best-seller list in those days featured the likes of *Everything You Always Wanted to Know About Sex (But Were Afraid to Ask)*, *The Joy of Sex*, and *Human Sexual Response* (more popularly known as Masters & Johnson, after the authors), which were reviewed and discussed *ad nauseam* on radio and TV talk shows.

Then there was the little matter of *Roe v. Wade* in January 1973. Abortion, one of the most shameful acts a woman could commit, was now perfectly legal. The aftershocks from that jolt continue to this day and show no sign of receding.

Looking back, it might be difficult to understand what all the fuss was about, as the new normal has long since encompassed those changes. More to the point, these abrupt changes were not the result of another world war,

depression, famine, or plague. They were an offshoot of peace and prosperity. One might offer Vietnam as an antagonist, but that conflict had little material effect on the home front. If you weren't drafted, if none of your male relatives was in the military, you could go your merry way.

I often hearken back to an incident that illustrates just how quickly times had changed. In the spring of 1969 I visited a suburban cinema to see *The Prime of Miss Jean Brodie*, a tale of a "progressive" teacher at a conservative school in Edinburgh in the 1930s. At one point in the movie there is a very brief nude scene involving Pamela Franklin, who is modeling at a life class for artists. The audience in the movie theater let out an audible gasp during the scene. Three years later that same theater was showing *Deep Throat*. I didn't see the movie there so I can't comment on the audience reaction. The moviegoers may have responded audibly but probably not with gasping.

The temper of the times was one of liberation, and not just of women. Notably, other bestsellers of the day included *The Greening of America* (1970), claiming that the millennium was just around the corner and all our dreams would come true. A more ominous tome from the same year was *Future Shock*, which asserted that human beings were not capable of assimilating rapid social change and instability was the likely result. "The problem in the United States seems to be that we are getting what we want," asserted Gilder. It's a variation on the old "Be careful what you wish for" theme. When AIDS appeared several years later, a number of pundits, not all of them preachers, opined that it was an inevitable consequence of the sexual revolution, and the party was over. Yet it proved to be little more than a speed bump on the Hedonism Highway.

As sex was becoming more and more divorced from procreation, Gilder opined that a falling birth rate indicated people who had lost faith in the future, no matter how much their material prospects improved. "Like the Pentagon, our social science often reduces all phenomena to dollars and body counts," noted Gilder.

Though MGTOW was not a thing when Gilder was taking on feminism, he would probably not have sanctioned it. In fact, he thought single men (and women) were a social problem. To a large degree, he believed that it was better for men to be married than single, and better for society to have more married men that bachelors. Married men make more money because they have to. They have families to support. When both men and women go their own way, civilization is the ultimate victim.

Gilder's opinions were based more on nature than nurture. An intellectual cross-current in those days was sociobiology, which was anything but egalitarian, as it explored the inevitability of hierarchy and sex role separation. Gilder referenced the work of ethologists, psychologists, biologists, and anthropologists who were still able to publish in those days even though their message clashed with the dominant liberal ethos. While liberalism and feminism were all the rage in academia, the true believers had not attained veto power over dissenting opinions. Today Gilder and his ilk would likely be shouted off the Harvard campus if they dared to cross the Charles River into Cambridge.

Taking up the cudgel once more in 1974, Gilder came out with *Naked Nomads: Unmarried Men in America*. A number of the issues he dealt with sound very familiar today. Again, he lamented the squandering of male energy that should have been put to use advancing or at least sustaining families, societies, and civilization. In an ideal world, a man should be "a valuable and constructive citizen." He duly noted that formal education was geared more to girls than to boys, that divorce was harder on men than on women and pointed to the deterioration of the black family as a sign of dysfunction, not liberation. Perhaps anticipating MGTOW, he noted, "The degree to which women take power seems to depend on the extent to which the men are absent."

Unlike a number of authors, Gilder chose not to keep writing the same book over and over again (in 1986 *Sexual Suicide* was revised and reprinted as *Men and Marriage*). As his recent Prager U. pop-up indicates, Gilder was big on capitalism and free enterprise. In fact, that's where he has focused his efforts since the heyday of second-wave feminism.

Gilder's rejection of feminism was probably embarrassing enough to his establishment peers, but his embrace of

free markets and capitalism really made him *persona non grata*. In 1986 he was awarded the White House Award for Entrepreneurial Excellence by Ronald Reagan. I can't think of a better way to permanently sever ties with academia.

No matter where you have your tent pitched in the manosphere, if you read Gilder today, you will find little to encourage the MRA or MGTOW agenda. Remember, those concepts did not exist when he wrote his books. It may be tempting to dismiss him as a tradcon, but keep in mind that is yet another word that didn't exist in the mid-1970s. Putting the best light possible on Gilder, it should be remembered that he was one of a very few intellectuals willing to swim against the tide. That he not only survived but prospered proves how strong a swimmer he was.

Today Gilder's critics have one more arrow in their quiver should they choose to take aim at him. He is now that most dreaded of all human beings: an old white male. The only lower status is a dead white male.

A lot of people will be glad when you're dead, you rascal you.

The Unbearable Pettiness of Academic Race and Gender Politics

Janice Fiamengo · 8 January 2020 · Archived copy · Original

It's the betrayal

Scott Thomas · 8 January 2020 · Archived copy · Original

My intention in these articles is an attempt to be part of the solution. To bring to bear some potential insights and observations which, now processed through the red pill lens, may have some strategic merit for the roadmap to a better life. That said, in solving any problem, one must first define it. This can be achieved by subscribing to An Ear for Men and listening to each and every one of Paul's talks, repeatedly, for two to three years. When you're done you'll need to wear welders goggles when engaging women and men so not to be blinded by the consistent eruptions of phosphorus red light emanating from their mouths.

So, now that we understand the problem, let's talk about it in the context of our objectives.

I feel betrayed. More a symptom than a problem I agree, but this appears to be, for myself and for so many other men, a root issue that remains consistent throughout the grieving and healing process from divorce. I suspect it will be with many of us to our end day.

So why is that?

I think it is many things, not the least of which is our fathers. There are no doubt many fathers that bonded with their sons, treated them with love and respect, like individuals, and fostered a relationship in which trust was established. Said dad provided some or much wisdom to his boy, which was received and registered given the nature of the relationship. Thus allowing the young man to better navigate life's terrain having an awareness of its topography.

Now as always, the devil is in the details and I suspect that more often than not, those pearls of wisdom were centered around the acceptance of a man's role as family workhorse. That it is the man's role to work, to provide, and then when home, to continue working at the behest of his wife. Even without any verbal communication between father and son, this is the message most boys receive, and commit to memory.

For myself, as with many men, my father's mentorship began and ended with the non verbal message above. Full stop. He believed fully in his blue pill role and that it was his purpose. Nothing else need be communicated. And nothing was.

I must say, my father was a good man. He was a family man. He provided well and gave me a few, once in a lifetime experiences. His marriage functioned as it was intended to function. It was a business arrangement and my mother executed her traditional role well and with intention. My father worked hard all his life, retired, then passed away five years later.

So, with a total absence of truth or practical knowledge regarding women, romantic love, marriage, debt finance, or professional disposition, I ran deeper into the trap from which would inevitably spring a profound betrayal.

As an aside, I can hear the echo of Paul's mantra, *"There are no victims, just volunteers."* This is a critical principle and I am grateful for it as it has guided me forward through my process. That said, it is a rare school aged boy that has the independent and objective self awareness to reject the ubiquitous and all encompassing gynocentric conditioning. We must give ourselves grace and understand that without guidance to the contrary, ones casting in the gynocentric narrative is a lock. But I digress.

The set up now complete, the young man enters adult life and proceeds to build his house of cards. The objective is of course to create the picture postcard life and family our narrative has directed. This is essentially the sole objective of a man's life in the gynocentric model. It is that blue pill life and it is mapped both genetically and through environmental conditioning, into our cerebral cortex. Neuroplasticity aside, it is a model that looks to be with us for life. I submit that in today's climate and with the mans values intact, the success of this model rest almost completely with the woman. Specifically, on her being an equal and competent partner. Anyone care to give odds?

So we forge ahead, guided by the media and women's manipulations, totally unaware that we are betting our entire life's focus and future, on female integrity.

We choose and court our wife. She mirrors our interests, is easy going, fun. The sex is good, often epic and she is more than willing to do it all, anywhere you please. You are free to hang with the boys, take trips. She tells you everything you want and need to hear. She respects you and praises your accomplishments at work. Little about you bothers her. She assures you any concerns you may have are non issues and you accept. Why? Because it would be totally insane for someone to lie about who they are and what they want in order to get you to marry.

Our conditioning has us believing, falsely and to our detriment, that women and men are the same and as such, think the same. The idea that your wife to be, is flat out acting or lying to your face during courtship never even makes the radar. How could it? For a young man, it is all a validation of the gynocentric narrative. The gynocentric long con. We believe it is love. Romantic love. A real connection with a women that shares all our interests and desires. It is exactly what you expected. It is the beginning of a new chapter in the linear life narrative. It is the beginning of happily ever after.

In reality, she says and does whatever is required to close the deal. To lock you down. To get married. Courtship for her is akin to an audition, an interview for the position of Mrs. You.

The marriage ceremony, the vows, the reading of Corinthians. This entire con is straightforward genius. Just take a moment to read the first paragraph of Corinthians, a staple of virtually all weddings.

> *1 Corinthians 13:4-13 4 Love is patient, love is kind. It does not envy, it does not boast, it is not proud. 5 It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. 6 Love does not delight in evil but rejoices with the truth. 7 It always protects, always trusts, always hopes, always perseveres.*

Women do not envy? are not self seeking? They rejoice in truth? Are you fucking kidding me?

Post state licensing and a few years later, easily eighty percent of all married men are living with the total opposite of the Corinthians passage. And this is where the betrayal begins to be exposed. We wake up fully rooted in the marriage asking ourselves where all the benefits are for which we signed up. What happened to all that love and respect? It's just not coming across in the constant nagging, belittlements, and "teasing." In the domination of the house, it's décor and how we are told to live in it. In who lives in it, such as her mother, cousin, friends. A home which we acquired and for which we pay and make possible.

How is it that she thinks its ok to practice blackmail and use the vindictive strategy of happy wife, happy life? Why does she believe she can consciously interference with and spoil our personal entertainments and activities? Who does this person think she is?

Fast forward a few more years and most men have either succumbed and accepted life as her worker bee, or are on the brink of divorce due to their inability or unwillingness to accept constant disrespect and abuse while simultaneously having to comply with mandatory adulation of their abuser. And it seems that both paths happen regardless of how much the man capitulates or sets boundaries, changes or says No, tolerates and forgives. The standard among eighty percent of marriages seems clear, it's her way or the highway. Sweetheart to sweatshop, without a doubt, it is a betrayal.

Now I cannot comment on the worker bees or those that take the "cheaper to keep her" route. That sit in their cars for hours at the park after work so as not to go home. That think the cost of curtains is subject matter for humor at their quarterly "guys night out." I have no insights for those men that take pride in being her foot stool. That believe her being on a first name basis with the body shop is cute. That don't realize her exalted multi tasking skills are merely doing a few routine chores very badly.

However, I can comment on the ultimate betrayal. And that is the destruction of your family. The shockingly callus and conscious actions she takes that, in her mind, replace the male in "her" family. For whatever reason she deems

suitable.

It is a betrayal beyond words. It is, to quote Paul Elam, “our sacred narrative leading us straight into a brick wall.” It is of course the profound loss of all that you had envisioned for your life. Of a family life, of vacations, of memories, of the nightly routine of tucking your kids into their beds. It is without question, a betrayal of the worst kind. And it is final. There is no crafting a “new normal” that will be your true family unit. Its done. And we have to live with it every day for the rest of our lives. Trying to make lemonade out of lemons.

One may argue you cannot hold such women to account for behaving by design, but I disagree. Men curtail much of their nature and biological drives all the time. A prime example being the suppression of our drive to “spread seeds.” This suppression of male nature is, in fact, a cornerstone of marriage. Its also a control tactic for women to ensure we don’t move our utility and resource to another female, or even share it. Nonetheless, we do it willingly and lovingly. Yet in today’s “evolved” society of equality and woke culture, women think nothing of employing unfiltered, self-serving and destructive behavior without so much as a second thought about the impact on their own children, much less the man that delivered on his side of the contract.

Is this red pill rage? Nope. Is this a bitter tirade? Wrong again Chachi. It is an elucidation of our betrayal. It is the documenting of the failing of fathers, the life long manipulation of our nature, and the control tactics women systematically impose on all men. And it should blow your fucking mind. Only from an understanding and recognition of what is actually going on here, be it consciously or unconsciously, can we formulate a plan and strategy to help our boys.

Look, life offers no guarantees to be sure. But do you want your boys to base their most fundamental life decisions on a narrative we now know to not only be false, but deeply deceptive? A narrative, regardless of origin or conscious intent, designed to delude your son to the degree he willingly walks into his own prison cell? You want him to bet his life on female integrity?

The gynocentric narrative of till death do you part is more than alive and well. Yet the pool of viable women is rapidly shrinking. Our boys are graduating into a world focused on fabricating an illusion of female greatness, the me too bowel movement, a rise in personality disorders, and worst of all, legions of women raised in fatherless homes. Can anyone say “daddy issues.”

Send my boys into this shit storm using a manipulative fantasy as the basis of their reality?

Not on my watch.

As always, it falls to Men

Scott Thomas · 8 January 2020 · Archived copy · Original

As a child, I always wondered why my family spent so much time doing things that appeared, at least to me, to be without meaning or merit. Church, for example, was clearly an obligation. No one looked to be enjoying anything. We bounced up and down off our knees with the frequency of a fluffer on a Houston set. I was required to wear an abrasive polyester three piece suit and to follow dutifully as the family engaged in scripted banter with other cue card carrying members of society.

My father worked hard, was rarely home and when he was he slept or worked on the house and car. My mother was simply obsessed with other people's opinions.

Nothing was ever discussed about love, life, or the pursuit of happiness. I can only assume their reasons being that it took everything they had just to paint all the numbers in the picture window each month. Passing acquaintances and strangers caring little or not at all.

I just didn't get it.

And so I was determined to do it my way. I was going to execute this life, my marriage and my family in a way that would focus on us and not "them." We were going to be an autonomous unit of love. Singularly resolute in our loyalty, not only for each other but to our life and our pursuit of happiness. I choose my wife based off a deep and thorough analysis of consumer advertising and movie characters. I of course knew women were caring, deeply compassionate, forgiving and fundamentally altruistic. I was excited with the prospect of an iron trust and my ability to be vulnerable with my wife, my one true love, my soulmate. We married in a picturesque church and danced on the bay. Surrounded by wildlife, all in attendance celebrated God's true love.

But then something very odd, something very unexpected began to happen. As my time passed, confusion began to emerge and grow. Why was it my responsibility to put the seat down so that my equal did not actually fall in the toilet? Was my mind slipping because I was sure I had repeatedly told her that account was critical not to be used? How is my flying out at 3:30 am to be by her side all day at her work function not good enough?

It was clear I had a lot of work to do to be a better man. I even questioned my viability at the office. How could I possibly continue to distil complex technologies and abstractions into simple digestible terms for large audiences if I couldn't even communicate effectively with my soulmate? To a person who I knew was deeply concerned with my opinions, my desires, and my needs.

I would improve, I would change, I would fix this.

Of course what I finally came to realize was that she did not give a single fuck what I thought or wanted unless it met with her agenda. It was always, from the very beginning, all about her.

And this is the point gents. The baseline. The big picture. This is the salient fact with which we all need to come to terms. It is the catalyst by which the destruction of the family unit and the raising of healthy children is realized. It is a truth in need of balance. And one unchecked, will inevitably lead to chaos and destruction.

In my marriage, it is truth that the actions of my spouse were a focused and premeditated approach to enhance her life through the continuous and constant utilization of myself and my utility, without compunction or moral constraint. A conscious approach to use me for her own gain, and at my expense. This is also the red pill consensus on female nature.

Let's now view that statement with the subject being Men.

It is the nature of males to enhance their lives through the use of female labor, their disposability, and expendability. In this indifferent use and disposal of females, the male feels no guilt or morality.

It appears that while female nature is an intelligent and necessary approach for the survival of offspring, it is clearly a destructive force post a survival based civilization. It matters not the rational evolutionary path of female nature. It matters not how female nature metastasized in modern times to an abject indifference and abuse of the very people that made their luxury and lives possible. What matters is what we do now. What we do for our sons.

Modern day gynocentrism is a model whereby men are fully controlled for the sole purpose of meaningless survival and entertainments. It is an abject waste of a man's life and creativity. A waste of experience, learning, adventure, growth, and the ability to pass real wisdom to our sons. Wisdom that will allow our sons to begin their journey of life exploration from a plane far beyond the illusions we inherited. Modern day gynocentrism is, I would argue, the curtailing of the human spirit and its potential.

Gentlemen, we are being played and women are more than aware.

Rejecting this modern day gynocentric model is our charge and our responsibility to our boys. I also submit it is our responsibility to our ancestors. To all the men that did what they had to do for true survival. For food and shelter, literally. For fighting the wars to ensure our freedom and to see us use that freedom in the true service of our children, ourselves, and our society. Not some nagging abusive oppressive sow.

So ask yourself, for yourself and for your boys. What would the world be like now with all our technology and safety and medicine if Men, the gender that loves to contemplate, that has ambition, that strives for excellence and accomplishment, what would be if those millions were conditioned to simply be who they are, who they know themselves to be, that for which they were born. To be free to pursue, explore and understand that self at the earliest of age and continue that path for life. The next generation picking up where they left off.

What would this world look like?

Get a heal job

Scott Thomas · 8 January 2020 · Archived copy · Original

I've heard it all my life. "Get a real job." The statement always delivered as the breath of God. The message being of course that there is a truth and a reality that every human being on earth understands, everyone but you. You are naive, you are foolish, and you simply don't get it.

The statement is generally, and curiously, delivered by mothers, girlfriends, and wives. The frequency will increase dramatically if you actually make it to the long and lonely road one must walk when seeking a symbiotic relationship with his innate professional disposition. Or as I tell my boys, when pursuing something you're good at, and love. If you are hit with get a real job early in youth, the impact of the statement can be a crushing elimination of your desire and intention. Later on, it is designed to create self doubt, anxiety, and fear.

It is a statement that can and does put an end to a man's self-discovery, self-awareness, and self-actualization. It may in fact be one of the most destructive and controlling strategies in the Gynocentric model.

Here's why.

High school may just be the time in our lives where we have developed the cognitive ability and independence to recognize our likes and dislikes, our passions and our talents. It is precisely at this critical juncture in our lives, that we become completely smothered in the thick wet quilt of money and status marketing. In consumerism. Having been blue pill primed from birth via schooling, socialization, blue pill "men" and mothers, we sprint through puberty and into our narcotic desire for females with the only narrative we have ever known. A narrative that is given no thought whatsoever so long as it gets us the girl.

And of course, it does. That is what girls want, a real man with a real job. Exactly, like daddy.

And so it goes. For most of us, we follow the blue boy script to the letter, make a guesstimate at best, at a professional path post schooling and then go balls deep into the debt based financed economy. Twenty years later you may tell yourself, "This is not my beautiful house" and you may tell yourself, "This is not my beautiful wife" and you may ask yourself, "How do I work this?" and you may say to yourself, "My God! What have I done?"

So, want to avoid waking up at 43, trapped with only the choice of staying in the pan or jumping into the fire?

Get a heal job.

What is a heal job you say?

- It is work that you understand, it makes sense to you, you get it.
- It is work that you are good at, even great at.
- It is work you like, it is work you love.
- It is a work in which you lose your sense of time. It is a work in which you forget to eat. Where the day literally goes by in about an hour.
- It is work that suits your personality, capitalizes on your strengths and has clear options for your weaknesses.
- It is work that allows you to have the patience of Job.
- It is work that allows you to psychologically and emotionally weather financial storms, and long periods of difficulty.
- It is work that delivers positive stress, not negative stress.
- It is work that allows you to easily forgive yourself and others for mistakes and failures.
- It is work that gives you self esteem, self respect, and confidence regardless of financial benefit.
- It is work that will allow you to be kind, empathetic, and your very best self.
- It is work that will give you a better understanding of others.
- It is work that shows you who you are, that gives you contentment, even happiness.

● It is work that will give you the awesome power of Know thy Self.

When you truly know yourself, you are content. Life is easier. People and circumstance bother you less and little.

Your work provides an internally driven purpose, for your day and depending on how you envision your work, maybe for your life. You will have an innate drive that simply cannot be manipulated or controlled by women and provide contrast for quick awareness when they attempt to do so.

It will give you an independence from which to engage the world. An independence in which to engage women. It will make your life, yours. Not hers. It is your protection and a constant reminder of who you are, what you want, and how you live.

And critically, it may be the only opportunity for our sons to increase their odds for a healthy relationship with a women and an optimized family life.

Get a heal job. It is as close to a silver bullet as I can imagine for life in this modern Gynocentric world and it will make you, a real man.

The social media crusade against free thought continues

Paul Elam · 8 January 2020 · Archived copy · Original

I woke this morning to find my Facebook account had been deleted by the social media giant. No explanation was given, just a nice, tidy note informing me that I no longer exist. At least according to Facebook.

Of course, none of this is new. I was lifetime banned from Twitter nearly a year ago for tweeting news stories about women who had either publicly admitted to, or had been convicted of, falsely accusing men of rape. In the case of Twitter, they did offer me the explanation that Tweeting legitimate news stories about rape liars was equivalent to targeting them for harassment. Twitter made it clear that they wanted news stories about dangerous people silenced when those people were women and they were just hurting men.

I almost wish Twitter had taken the Facebook route of evading explanation, settling for the more 'mean girl' method they employed to silence me on that platform. Knowing Twitter's rationale didn't make matters any more reasonable or less scary.

Of course, my story is just a microcosm of what is happening on a much larger scale with the great majority of social media platforms working collectively to silence anyone whose political views fall anywhere right of Mao.

In their fervor to crush dissent from the views of fascistic Millennials and benighted Gen Z cubical clones, social media platforms have become like telephone companies who monitor what you talk about on the phone and cut the line when you say something they don't like.

The political right, purportedly the guardians of our personal liberties, have been feckless and impotent in the face of this very real crusade against free thought. Clinging blindly to 1970's Libertarian mentality, they are more apt to rush to the defense of these virtual monopolies, mindlessly ignoring their unprecedented power over people and the society they live in. They are to modern political discourse what tin cans and string are to modern communication.

Welcome one and all to the future of leftist control, courtesy of the gutless, clueless right.

Mike Buchanan tells a radical feminist what she needs to hear most: to shut up

AVFM · 8 January 2020 · Archived copy · Original

My friend Mike in his typical good form. PE

A treatise on the impact of gynocentrism

Jermelle MacLeod · 8 January 2020 · Archived copy · Original

Males are in an ideological, psychological, and societal crisis. Fourth-wave feminism is dominating schools, men are committing suicide at an astronomical rate, and men are beginning to lag behind in practically every field that was once dominated by men; what happened?

The cause of the aforementioned issues can be narrowed down to the dominance of Fourth-wave feminism and the maintenance of self-sacrificial values tossed upon men.

For example, the dominance of feminism forces men to take a back seat until something physically demanding and risky needs to be done. Say, a woman is having an issue carrying a fridge up the stairs; she will then expect a man or a group of men to either help her or do it for her, the male will be forced to comply lest the shaming that will be bestowed upon him if he refuses.

In order to fully understand the conundrum men find themselves in today, it's necessary to understand the ideological justification behind fourth-wave feminism.

Building upon the premise of first-wave feminism, second, third and fourth-wave feminists believe that women are still marginalized in the opportunistic and societal expectational sense. Or, in more simplistic terms; women don't have opportunities and can't do whatever the hell they want.

The former claim is simply false in practically every sense. According to *The Atlantic*, "Where men once went to college in proportions far higher than women—58 percent to 42 percent as recently as the 1970s—the ratio has now almost exactly reversed." This is absolutely important because of the logic which follows this statistic; with women dominating colleges, it follows that women will dominate the jobs that require a college degree. Opportunities for women are simply endless; all they have to do is work for which opportunity they choose to take.

As for the latter claim, that women are marginalized in the expectational sense, this can also be debunked by looking around and comparing the past to the present in practically every way. Women are beginning to dominate commanding and operational positions and are dressing in ways that absolutely defy the expectations men had in the past; both claims are simply baseless. Women are no longer expected to be housewives and dress conservatively, absolutely not, women can do whatever they please due to the liberation modern feminism have given them.

I bring this up not to argue against women's rights, not at all, I simply don't care about women or women's rights because the majority are already doing so…I'm more concerned about the effect this type of ideology has men and the men of the future. This wouldn't concern me unless it affected me and the future I have in mind for my children and my precious little brother.

Men appear to be getting the leftovers of what women don't want to do. Both in the educational sense and the occupational sense. Take for example the fact that women are absolutely dominating the educational fields of Education, Psychology, Health Professions, Foreign Languages, English, Communication, Journalism and Art, while men are left to sweep up the majors that they find too crude or "nerdy" such as Computer Science and Engineering. Despite the obvious fact that men have contributed extraordinary amounts to all the fields women are currently dominating, men are pushed off to the side and are forced to take the majors they don't want due to their complexity of physical demands. Take for example the fact that men make up an overwhelming majority of jobs that require physical demands and are inherently dangerous such as construction and heavy vehicle and mobile equipment service technicians and mechanics are men.

This, I believe, is a direct result of women having more of a say in occupational matters due to the ideological demands of fourth-wave feminism as well as female nature itself. Women, by nature, are physically weaker and less intellectually diverse than men. Due to the physical weakness of women, and lack of intellectual diversity, we men are forced to take jobs that require physical strength and extreme amounts of intellectual flexibility, while

women take office/desk jobs with pleasure, and since fourth-wave feminism insists on giving women more of a say in matters due to their "oppression." Furthermore, men are still expected to be pawns and sacrifice themselves whenever told to… all of this adds up to men having practically no say in their destinies due to the societal pressure they're constantly under.

All of this pressure contributes to the disheartening fact that men make up an astronomical amount of all suicides; approximately 80%. Imagine the pressure boys are under in schools when they're being told that women are oppressed by a patriarchal system that they and their ancestors are guilty of as well as being told to avoid showing "toxic masculinity."

Furthermore, men are under massive amounts of pressure on college campuses due to the pro-feminist climate as well as the staggering possibility of regret women face when confronted with their own drunken errors, in short; women's irresponsibility and sexual promiscuity can easily result in a man being thrown in jail.

It's a rather horrendous time to be a man.

But enough doom and gloom… what exactly can we do about this?

Well, it seems as if the first logical step is to destroy the ideological foundations second, third and fourth-wave feminism is built upon; and that can only be done by constantly showing feminists and "the powers that be" the effects of this horrendous ideology and pressuring them to look at reality for how it really is… an upside down matriarchal society in which men are disposable and under societal and psychological pressure caused by the phenomenological dissonance between the feminist narrative and the crushing reality that men constantly face.

After the ideological foundations of feminism are uprooted… it's necessary for the men's rights movement to become publicized and seek out media attention and use this time to not bash feminists, even though I admit it's quite entertaining to do so, but use it to rationally debunk the arguments third and fourth-wave feminists condescendingly repeat.

But, I believe, the most important step of all is making sure the propaganda being shoved down the throats of boys we can help doesn't solidify itself in their minds. If you're a male figure in the life of a boy please, I beg of you, make sure the lies the school and social system are pushing doesn't solidify itself into their beautiful but moldable minds… if our boys continue to be indoctrinated with the lies feminists are pushing I see a very bleak future characterized by boys being unable to be themselves… in every way, shape, and form.

Natty Kadifa does the honey badger like a boss

Paul Elam · 8 January 2020 · Archived copy · Original

Recently, Mike Buchanan and Elizabeth Hobson, two British MRAs who need no introduction, participated in a speaking engagement at Cambridge University. Needless to say, there were some intellectual ne're do wells there who were opposed to giving men's issues such a prestigious platform. And while I understand the talks were well received, the dissenters saw fit to assault Mike Buchanan via the latest fad in dumb-as-a-fence-post protesting, known as milkshaking.

Enter another name that will soon be as familiar to you as Mike and Elizabeth. Natty Kadifa. Natty witnessed what happened and reacted to it like, well, like a honey badger, as you can see in this video that she had the presence of mind to take while she was accosting the pathetic little coward who tossed a milkshake on Mike.

The thumbnail of this video is the actual milkshake being thrown at Mike.

I was so impressed watching this. Natty managed to deny the assaultive idiot escape, she also caught her sycophantic male goon accomplice on camera white knighting for said idiot. Single-handedly, she captured the essence of feminist SJWs, cowardly thugs that they are.

For those of you attending ICMI'19 in Chicago this August, Natty will be there among a very large group of friends who will deservedly treat her like a rock star.

Way to go, Natty!

Men. Women. Relationships. Surviving the Plague of Modern Masculinity (a review)

Peter Wright · 8 January 2020 · Archived copy · Original

It's with some excitement that I get to announce the release of a new book on the topic of men and relationships, penned by an author who has studied and expounded on this vexed topic for over 20 years.

The timing of this book couldn't be better, with relationships between men and women increasingly severed from the gendered customs that once sustained them. The myths that once guided us toward mature, sustainable love are now cut to the quick by the sword of postmodernism. The result of that assault renders modern relationships chronically disoriented; in decay. This is not to say that relationship models of the past were without serious flaws and oppressive proscriptions. However, such complaints, while important, pale in comparison to the potential squandered by postmodern struggles; relationships concerned solely with power and control. We've traded in love and mutual reliance for a gender war, waged in an atmosphere of unabashed, socially sanctioned misandry.

Welcome to the brave new world.

Well-meaning solutions are as prolific as diet fads, each promising to put your life back on track. Such 'solutions' offer novel ways to repackage traditional gynocentrism; empty promotion of pussy hounding; feminist-inspired sycophancy; or alternatively a complete withdrawal from relationships and the world – strategies that rarely succeed in protecting us from the feelings of emptiness that plague modern relationships and which may even make the problem worse, with a few notable exceptions.

One of the more remarkable exceptions appears in the writings of Paul Elam which, as luck would have it, are now gathered into one volume entitled *Men. Women. Relationships. Surviving The Plague of Modern Masculinity.* In this work he digs deep into how we came to sexual warfare, while offering believable strategies to men on how to navigate through the mess and avoid many of the dangers.

Wary of the traditionalist's appeal to relationship models existing before the appearance of feminism and post-modernism, Elam maps out a different viewpoint– i.e., not a nostalgia for more male chivalry and porcelain ladies of the past, nor for an engineered future utopia as described by today's woke SJWs. Instead he proposes a classical solution based on upholding of individual freedom and liberty between relationship partners. That path, he writes, is based on appreciation of male humanity and particularly the affording of *value* to men rather than reducing them to mere utility.

Elam suggests that while severance from our gynocentric past is a liberating event for men, we still require a compass to give meaningful direction to our lives – because most men will still choose to remain in or seek relationships with women, even as some will justifiably swear off them. That compass, he contends, is the cultivation of strong personal values, including the ability to say 'No' when our personal values are being ignored, disrespected or refused. By sticking with our values – and demanding to be valued – we men can find a way out of the malaise and into meaningful engagement with the world. Or, as he puts it in the text, "Men are only as mentally and emotionally healthy as their ability to say no to a woman."

For me personally these essays have helped to know where to place thick red lines that mark acceptable and unacceptable interactions between myself and the opposite sex, while also knowing to *act* when those lines are crossed. The result in my own relationships with women has been palpable, positive, and soul-preserving.

Written with humour and directness, Elam pulls no punches in his assessment of the modern relationship scene, while offering a path away from servitude toward a life of freedom that makes *Men. Women. Relationships. Surviving The Plague of Modern Masculinity* nothing less than a Red Pill Bible for modern man. If you are a man looking for a reliable way to navigate modern relationships, then this book is definitely for you.

Scott Adams, persuasion, and halting the automatic outgroup derogation of men

Jewel Eldora · 8 January 2020 · Archived copy · Original

In 2017, Justine R. Damond was shot and killed while I was writing a series about men's lack of ingroup bias and the effects this has in men, as a group, in legal, social, and moral spheres.

I ended that series asking readers to ensure that the cop who killed her get a fair trial. As no one at AFVM is surprised, nothing like that is happening and no one is outraged. I have two predictions, one is that next week everyone will have an opinion on this, and the other is that it will likely be assigned to them.

For what it's worth, I've never justified the laws and policies that make police homicide legal, the "thin blue line," or Noor's human resources record.

My request all along has been that men pay attention and do what they can to ensure that Noor gets a fair trial.

So far I've been unpersuasive, for reasons I could have predicted before I ever started writing for AVFM. Men, as it turns out, do not have the mechanism for automatic ingroup bias. Unlike women, men need some similarity or group affiliation in order to overcome their bias against one another. Being a cop, being Muslim, being Somali, black, or white might work for you or be used against you, but you're always at a moral and legal disadvantage. For whatever reason, our species seems coded this way and this has quite a terrible impact on men's social and legal status.

With this article, I'd like to publicly seek to enlist the help and attention of an expert at persuasion, perception and prediction, Scott Adams. I would like Mr. Adams to help me make a more persuasive case that humans have this bias and that it makes us blind to the humanity of men. Also that this may play out poorly at scale.

I believe if we don't, the Noor trial may expedite one of his Scott's predictions, outlined below.

Adams, you may recall, steadfastly predicted Donald Trump would win the 2016 presidency, in 2015. A trained hypnotist and best selling author on the topic of persuasion, Adams is a believer that humans like to think they make up their own minds, but they instead, have their opinions assigned to them by the media.

He's also an expert on how memory most likely works.

Interestingly for some AVFM readers, Adams also has a unique insight into false accusations being made against men after being "credibly accused" by a crazy-ass Canadian woman he's never even met. Coincidentally, this is a trait he shares with Fox News host Tucker Carlson.

Another reason I would like to get the Mohamed Noor Trial on Scott Adam's radar is the fact that Fox and CNN have yet to assign public opinions. As my readers know, I've been at the trial every day, comparatively watching the media, and am just beginning to write about it.

The Blue Church and the Red Church probably won't assign people's opinions until after the trial, if at all, but too late to ensure that the trial is fair.

A fair trial is most definitely in the public interest.

Recap of Trial So Far

Inside the courtroom, there are 11 seats for the public to watch four women collude to punish this officer differently than his 24 predecessors. I've been going everyday and have started calling it the Quaintance-Sweasy Show, but there's probably a better name.

Outside the courtroom, everyone is trying to make sense of something senseless. When that happens, you have a recipe for cognitive dissonance and bias, especially when no one outside the courtroom can see the evidence or hear

the testimony. Sometimes that can be insightful, but it's always a little uncomfortable.

This video, taken by a local public access producer shows prominent Black Lives Matter and Police accountability activists talking about the first day of the trial.

When some of the activists talk about race, the commonly used narratives break down and you see cognitive dissonance. When you see the Australian newscaster repeat himself, you are hearing a story the local news doesn't cover, and when you see people talk about this trial, you see how the common narratives around police brutality break down.

Now, I'm not claiming that Noor has been falsely accused of killing Damond, but it's also indisputable that both of Noor's murder charges are unprecedented in Minnesota State history.

I'd like to bring some attention as to why I think that is.

Unfortunately, it's more complicated and disturbing than racism. I have plenty of facts, [1][2][3] to support my hypothesis, now I need some help with persuasion and Mr. Adams is in a similar league to Dr. Robert Cialdini, who is widely regarded as the most important thinker and researcher in this space.

There are more Somali born Muslims in Minneapolis (100K) than there are Australian Americans in the United States (65K). In 2003, Adams released a book, called The Religion War in which he predicted that weaponized Chinese Fentanyl (TM) would be attached to drones as weapons of mass destruction.

I don't read fiction, so I've never read his account, but last year, in a stream of consciousness writing about the Minnesota culture that lead to Damond's death, I predicted the rise of tazerdrones. Time will tell which of us is right.

I'd like to get this trial on Scott Adam's radar for a number of reasons, but the biggest one of all is that I believe this case is going to tear a hole in the fabric of reality. Adam's skill stack may make him one of the only men who can halt the phenomena of automatic outgroup derogation in men, which is creating a slow disaster.

If you are on twitter, please share this article with @scottadamssays. I'd very much like to engage him on Whenhub to discuss how I might be more persuasive in my writings as I finalize this series.

Other articles by Jewel Eldora:

Article #1 – Otto Warmbier, Philando Castile and the Outgroup Derogation of Men
Article #2 – Grossness as a Human Value Indicator
Article #3 – A Weak Case for the Humanity of Men
Article #4 – Oh Fuck; We're Doomed and Only Women Can Save the Day
Article #5 – Philando Castile, Justine Damond, and the In-Group Bias Toward Woman

Corrupt organization White Ribbon Australia in liquidation

AVfM Video Source · 8 January 2020 · Archived copy · Original

Statement on the Cambridge University/J4MB free speech row

AVfM Video Source · 8 January 2020 · Archived copy · Original

FREE TICKETS available here.

George Carlin: Men

AVfM Video Source · 8 January 2020 · Archived copy · Original

Part 1

Part 2

Boys Are Shamed at Brookfield High

AVfM Video Source · 8 January 2020 · Archived copy · Original

The Brave Ones

AVfM Video Source · 8 January 2020 · Archived copy · Original

This is a spec ad created by Crowhaven Productions for Dollar Shave Club. Crowhaven graciously allowed me to upload it to my YouTube channel. PE

Jordan Peterson wimps out over toxic women

AVfM Video Source · 8 January 2020 · Archived copy · Original

See also: The gynocentrism of Jordan Peterson

APA’s War on Masculinity

AVfM Video Source · 8 January 2020 · Archived copy · Original

The American Psychological Association has released guidelines for working with men and boys. Don’t be fooled by the packaging. They are armed combatants in the war of ideas, and they’ve set their sights on masculinity.

Mike Buchanan and Elizabeth Hobson of J4MB interview Philip Davies MP

AVfM Video Source · 8 January 2020 · Archived copy · Original

Men’s March Australia in Melbourne

AVfM Video Source · 8 January 2020 · Archived copy · Original

Karen Straughan: My verdict on the verdict, and judging the judgment

AVfM Video Source · 8 January 2020 · Archived copy · Original

Okay, so, here's the detailed analysis I was promising. For those of you who were impatient for this to happen, I can only say we were waiting on the written decision.

As you can see from this screenshot, which I took at around 10:30AM on August 15, the decision itself hasn't been uploaded to the publicly accessible database. So 15 days after the decision was read in court, it still wasn't up. Alison finally ordered a transcript be produced at HBB's expense.

Why wait for the transcript? Because going by memory and notes regarding a complicated oral decision isn't the best way to go. No one but the court itself is allowed to video or audio record anything that goes on inside the courtroom. They create transcripts based on their recording, and do not make the recordings themselves available.

I balked at going from memory. I don't want to get things wrong. There were a few things I have commented on publicly, but they're things I was VERY certain of, things that stuck out in particular, and there's just no way a lengthy oral decision can be memorized (unless you're some kind of savant, which I'm not).

So. At long last, here we go.

I'm going to go point by point, reading the judge's reasons individually, and then commenting on them immediately thereafter. The first bit is just a general description of the basic details of the case—who's suing whom and why. No need to get into that.

So. Let's get right into the reasons. (Quotes from the decision are in bold, my commentary follows in normal font.)

Judge notes that:

> **In brief, the defendant Calgary Comic alleges the plaintiff breached the defendant's policies and were removed as an exhibitor. The contract is comprised of an application form being submitted with appropriate fee and acknowledgement that, among other things, the plaintiff would adhere to Calgary Comic's policies.**
>
> **The plaintiff's expenses in preparing for, travelling to, and setting up at the expo may be recoverable damages in whole or in part in the breach of contract action if a breach is established. The removal of the plaintiff's booth partway through the exposition was at the defendant's discretion subject to contractual obligations. The plaintiff had full knowledge of what she was signing and what she was signing up for. The defendant, Calgary Comic, is a private commercial operation, and perspective applicants are free to apply or not, as they wish.**
>
> **The plaintiff asserts the notion of unequal bargaining power ought to be a consideration. The unequal bargaining power submission is not applicable in these circumstances. She applied to be an exhibitor with eyes wide open, fully knowledgeable with respect to the terms and conditions under which the defendant operated and to which she was subject.**

Yet the documents attached to the contract stipulate that all complaints will be investigated and describes its investigative process (which includes getting both sides of the story); and that a step by step process of remedy will be used to remedy sustained complaints—namely that the first step will be to ask the offending party to cease the offending conduct or remove the offending materials.

Further, the policy documents describe "unwarranted accusations" as a form of harassment.

What this means is that Alison had an obligation to abide by the terms and conditions spelled out not only in the application form, but in the policy documents attached to the application.

So basically, what Alison was "signing up for" was spelled out in those documents, including the policies and processes Calgary Expo had outlined regarding their complaints and investigation procedures, as well as their procedures for remedy.

The only clause in the contract relieving Calgary Expo from its own duty to abide by the terms it had laid out reads as:

"The CCEE shall have the full power in the interpretation and enforcement of all contract regulations contained herein, and the power to make such amendments thereto, and such further rules and regulations as shall be considered necessary and proper."

Not only is this clause arguably in violation of the Alberta Consumer Protection Act and something that should never stand up in court (and usually does not), in that it grants Calgary Expo the authority to ignore its own contractual obligations as stated by it in its own documents, it does indeed raise the issue of unequal bargaining power.

If Party 1 to a contract is signing a contract filled with terms and conditions written entirely by Party 2, while a single clause in that contract indicates that Party 2 is effectively signing a blank piece of paper upon which it can choose to write anything it wishes, then the contract is not actually a contract.

Many contracts used as boilerplate by corporations like the Expo include such clauses, despite their dubious ability to succeed in court, because rubes and noobs who read that clause will believe they have no legal recourse and won't file a lawsuit or a complaint with consumer protection agencies.

What the judge seems to have done is uphold a clause that is in direct violation of consumer interests and consumer protection laws in Alberta, because that's the only way I can see him claiming that Alison had an obligation to live up to the terms and conditions in the policy documents and the Expo did not.

> **There was no misrepresentation by the defendant of any sort, and no evidence of bad faith. In fact, evidence shows the plaintiff's application and the plaintiff were dealt with fairly and in a courteous manner, at least up to the point of expulsion.**

Yeah, things were going great, until they weren't. Calgary Expo treated Alison fairly, right up until they decided not to. My tenant paid the rent on time every month, until she stopped. My spouse was faithful to me, right up until he cheated. I paid my credit card balance, until that period of 6 months when I didn't.

This assertion is irrelevant and nonsensical. It has zero bearing on whether a contract was violated. That guy had no cause to complain about my behavior, at least until the point where I punched him in the face for no reason. Good grief.

> **The defendant, Calgary Comic, received complaints about the plaintiff's participation at a panel discussion and also about a banner at her booth. The defendant investigated. The investigation was not thorough in that the plaintiff had little, if any, opportunity to provide her version of events.**

First thing, Alison didn't have little if any opportunity to give her version of events. She had NO opportunity to do so. She even informed Calgary Expo's chief of operations, Shayne Henkelman, that she had an exculpatory recording of the panel discussion, and he refused to even consider listening to it.

I suppose, "little, if any," might be applicable to, "but I'm innocent, and can prove it." But at the same time, Henkelman testified that the decision was made before he even spoke to Alison that morning, with no opportunity for her to give her version.

Secondly, how is this “not thorough” investigation sufficient to come to a decision to evict, if the contract Alison signed indicated that all complaints would be investigated by getting both sides of the story, and remedied in a gradual manner as outlined earlier?

> **The defendant said it received complaints from guests, news organizations, and from TheMarySue. It went online to learn more about the prominent Gamergate banner at the plaintiff’s booth.**

To my knowledge, Expo received no complaints from the Mary Sue (or even employees or agents of the Mary Sue), nor did Shayne Henkelman testify that they did.

Also, complaints were received from the personal accounts of media personalities, but not from official news media accounts, as far as I know. It’s kind of like the difference between saying “Tucker Carlson tweeted X,” and “Fox News tweeted X.”

This is a really strange mistake for the judge to make, since HAD the Mary Sue officially complained about us to Calgary Expo, this would have helped to implicate them in any inducing breach of contract claim, particularly if the complaint had no merit.

> **The online information about Gamergate was unsavory, to say the least, and, in the view of the FBI, Gamergate is a vehicle used to disseminate hate messages among others.**

Like the coverage of Alison and HBB following our expulsion? Unsavory like that?

Anyway, his assertion about the FBI is directly contradicted by the only evidence regarding them that was presented at trial. This position attributed to the FBI could not have even been found by improper, out of court research. The FBI investigated Gamergate over accusations that it was a hate movement, and it found no actionable leads. Law enforcement identified four individuals who’d sent potentially illegal messages, one of them a minor, and chose not to prosecute any of them. One was clearly a joke (at least to anyone who’s ever spent any time online), claiming to have “over 9000 bombs” and another prescribing tea, hugs a gentle back massage and face-melting high ordinance explosives for feminists.

> **With respect to the breach of policy application, in order to succeed, the plaintiff must show on a balance that the defendant Calgary Comic’s reliance on its policies was sufficiently unfounded to constitute a breach of its contractual obligations.**
>
> **Regardless of the quality of the investigation and regardless of the fact that the defendant’s reasons for its decision may well have been debatable, it had the contractual right to remove the plaintiff’s booth subject, of course, to its contractual obligations to the plaintiff.**

Wait, aren’t those obligations spelled out in the exhibitor agreement and other policy documents attached to the contract? Again, we’re back to this idea that vendors have an obligation to abide by the terms and conditions laid out by the Expo, while the Expo has no such obligation.

And again, we’re back to that sticky “we reserve the right to do whatever we want for any reason or no reason whatsoever” clause that, if legal, would certainly make unequal bargaining power a consideration.

> **The plaintiff denied being disruptive at the panel discussion and provided a transcript and audio recording to support her assertion. Both the tape and transcript are somewhat supportive of the plaintiff’s position. However, the quality of the recording makes it difficult to discern what is said and by whom. I recognize the difficulty in marshalling this kind of evidence. However, I don’t know if the portions provided are the complete exchange in issue, much less whether they are the portions complained of.**

First off, the judge spent much of the trial reminding counsel and witnesses to speak up because he's hard of hearing. I would suggest that it being "difficult to discern what is said and by whom" might be owing to a disability on the part of the judge rather than on the quality of the recording.

In addition, the judge had ruled against listening to the entire recording at trial. When asked why she wanted to play the entire thing, Alison responded that she wanted her participation to be viewed in the context of the entire discussion. Defence didn't want to listen to the whole thing, and neither did the judge, and BOTH indicated they would take her word for it that the excerpts were satisfactory in that regard. For the judge to now complain about the incompleteness of evidence he himself ruled against hearing in full is… well. Moving on.

> **While debatable, I cannot conclude on balance that there is sufficient credible evidence to conclude Calgary Comic's assessment of the information it received and gathered and its application of that information to its policies was a sufficiently inadequate misinterpretation or a misapplication so as to constitute an improper application of its policies and thus a breach of its contractual obligations with the plaintiff. Thus, there is insufficient evidence to support the breach of contract claim against Calgary Comic, and accordingly, that claim is dismissed.**

Policies which state clearly that an investigation involves getting both sides of the story, that unwarranted accusations are a form of harassment, and which also state that remedy begins with asking the offending party to cease the offending conduct—that is, putting people on notice. The Expo acted precipitously and summarily on information it received and gathered from everyone BUT the plaintiff, and bypassed all of the steps it outlined for remedy to level the most extreme punishment available to it—not just expulsion, but a blanket ban on attendance of future conventions.

Further, Henkelman testified on the stand that even had he known that all of the allegations in the various complaints against Alison made to Calgary Expo were false, he'd have ejected her anyway.

What we are left with is Alison's alleged "association" with a hashtag called Gamergate, standing as the sole reason for her being evicted.

However, there was NOTHING in the contract or the surrounding policies or exhibitor agreement putting her on notice that presenting a Gamergate logo on a banner promoting anti-censorship and pro-ethics values would be in violation of ANY of the Expo's policies. There was nothing in the contract or policies prohibiting expressing affiliation with ANY movement, hashtag, political opinion, cause or philosophy.

Inducing breach of contract:

Judge notes:

> **With respect to the inducing breach of contract claim regarding TheMarySue, the defendant, Calgary Comic's representative testified he had no contact with TheMarySue apart from receiving the complaint about the events in question prior to the decision to expel the plaintiff from the exposition. There is suspicion by the plaintiff that TheMarySue and Calgary Comic may have collaborated or colluded and that TheMarySue may have slagged the plaintiff, thereby inducing Calgary Comic to act as it did, but there is insufficient credible supporting evidence in that regard, and thus the inducing breach of contract claim against TheMarySue is dismissed.**

This is not accurate. Again, Calgary Expo received no complaints from the Mary Sue, or from any agent of the Mary Sue. He may be referring to the complaint from Brittany LeBlanc, but neither Alison nor Shayne ever said there were complaints from the Mary Sue.

As for the suspicion of collusion, yes, this was our suggestion in our initial filing. However, the scenario we presented at trial and during final submissions, after more digging and the evidence exchange, was very different.

The scenario we presented was that Sam Maggs sent a photo of our booth to her friend and collaborator in Toronto, Soha Kareem, who tweeted it out. This single tweet was what led to ALL of the complaints on social media from guests and news media personalities that Henkelman cited as the ultimate reason he kicked us out (that is, the complaints led him to take other actions which led to that decision).

In addition, our contention was that Sam Maggs spoke privately to Brittany LeBlanc and convinced her to complain to Calgary Expo about Alison's participation at the panel (which was another reason Henkelman cited in his testimony as contributing to his decision to kick us out).

So our contention at trial was that Sam Maggs, editor for the Mary Sue, intentionally set out to generate a social media controversy with us as the target, in order to create news for her website to then report on.

And wouldn't you know it? The Mary Sue scooped the story.

We certainly had more evidence supporting our conjecture that Sam Maggs, in her position as editor of the Mary Sue, orchestrated a social media controversy through a known associate, a social media controversy that was the ultimate cause of our expulsion (according to Henkelman). Yet the judge didn't touch on this at all, not even to say it was far fetched, or a conspiracy theory, or even that our evidence of it was insufficient.

He just ignored it.

Injurious falsehood, Calgary Expo:

Judge notes:

> **There is insufficient credible evidence that the defendant Calgary Comic published anything, much less any false statements disparaging the plaintiff's goods or property or business. Having her booth removed from the exposition for breach of the defendant's policies, without more, does not constitute a false statement. Publication of the fact of removal of the booth for breach of policy, without more, is also not a false statement.**

Really? I mean, I'll grant that it is not necessarily a false statement. That is, if the breach of policy had occurred, or if a fair investigation adhering to Calgary Expo's contractual obligations had occurred, even if the finding was wrong. A false statement doesn't require someone to know the statement is false. Malice, in the context of false statements, can include not taking the proper care to check.

The Expo had contractual obligations to take proper care to check, as it itself laid out in its policy documents and attached to the contract. It did not do so prior to its decision that we had violated policy, nor before its publication of that information. Henkelman's testimony describes a rush to judgment and summary execution completely devoid of taking proper care to check.

In fact, in his final submissions, he described this as the first and only case in which he himself ever kicked anyone out of one of the events run by Calgary Expo. Are we to believe that no one else has ever been ejected from a fan expo in western Canada? Or are we to believe Mr. Henkelman's testimony, that he, as Expo's chief of operations took it upon himself to unilaterally bypass all of the Expo's dedicated personnel and procedures, and its obligations as spelled out in the policy documents to make what amounted to an executive order in violation of its contractual obligations?

> **Publication by others of the expulsion and the purported reasons for the expulsion are not actionable against the defendant Calgary Comic. The defendant Calgary Comic did not publish the fact of the expulsion or the reasons for it. Tweets by others posted on the Calgary Comic website about the expulsion were quickly removed by it. Alternatively, if the tweets by others could be characterized as publication by Calgary Comic, there is insufficient credible evidence that the tweets contained false statements about the plaintiff's property, goods, or business.**

No no no. First, tweets were not published on Calgary Expo's website. They were published on Twitter. Calgary Expo cannot remove tweets made by "others" from Twitter. It can only remove its own tweets. Further, it cannot make tweets made by "others" invisible to anyone but itself.

And secondly, in direct response to a tweeted query as to why we were kicked out, Calgary Expo's official Twitter account tweeted the Mary Sue's article. A tweet constitutes publication of everything contained therein, including links.

And finally, Henkelman testified ON THE STAND that he ordered the tweet deleted when he learned of its existence. His stated reason, under oath, for doing so was that the tweet was ACTIONABLE. In other words, Calgary Expo published actionable statements it knew might be false, and Henkelman ordered them deleted BECAUSE they were actionable.

His actions in deleting the tweet, and his stated reasons for doing so, were an admission that the tweet itself WAS INDEED actionable under the law. This tweet was not made by "others", but by Calgary Expo's official social media account, manned by employees and agents of Calgary Expo and working under Calgary Expo's authorization.

> **If I am wrong that the defendant did not publish statements about the plaintiff's goods, property, or business, there is insufficient credible evidence that any such purported statements were false.**

This is… bizarre, since the tweet contained a link to the Mary Sue article, in direct answer to a query as to why we were kicked out. The article describes HBB as a business run by someone who lies on her business contracts in order to clandestinely gain opportunities to cause disruption and harass people. Alison did not lie on her contract. We did NOT sneak into the convention.

And while there, we harassed no one.

Of course, there is credible evidence. It's there in the booth application. In our badges and booth decal identifying who we were. And the judge is the person who ruled we wouldn't hear the entirety of the panel discussion that would have provided credible evidence that Alison had harassed no one.

> **In the further alternative, if I am wrong about the publication and falsity of content, there 1 is no credible evidence that the defendant Calgary Comic was motivated by malice. The 2 evidence showed the defendant received complaints about the plaintiff's conduct and about 3 a banner at her booth and after some investigation chose to have her booth closed and 4 removed from the exposition.**

He really seems to be wanting to cover all his bases. However.

Malice: a conscious, intentional wrongdoing of a civil wrong like libel, with the intention of doing harm to the victim. This intention includes ill-will, hatred, *or total disregard for the other's well-being.*

Calgary Expo's policies, attached to their contract, clearly state that unwarranted accusations are considered a form of harassment, and that its investigation of complaints will take into account both sides of the story.

Calgary Expo's contravention of its own stated policies and procedures in this case certainly displayed no regard for the wellbeing of Alison when it summarily ejected her despite her telling them she had exonerating evidence.

When Calgary Expo promoted the Mary Sue article in response to questions as to the reason it had evicted Alison, it also did so with total disregard for her wellbeing. Calgary Expo's social media team did not take time to verify whether the allegations in the article were true or false, which it could have easily done at least in regard to the "misrepresentation" claim, prior to tweeting the article.

And further, when Calgary Expo deleted the tweet, it did not do so to ameliorate any unjust damage done to Alison, but merely to protect itself from what it knew were legally actionable statements on its part.

To this day, Calgary Expo has not so much as corrected the public allegation that Alison lied on her contract with them, despite having submitted evidence to that effect to the court. Which certainly displays continued disregard for her wellbeing.

> **There is no evidence of animus towards the plaintiff or bad faith in investigating the complaints, notwithstanding Calgary Comic did not obtain the plaintiff's input prior to its decision to expel.**

Except that it did not follow the investigatory protocols laid out in its own policies and agreements. It refused to listen to evidence Alison claimed was exculpatory. That's the definition of bad faith.

That Mr. Henkelman and the Expo were nice to us right up until the moment that they weren't is immaterial.

Expo did not follow its prescribed step by step procedure for remedy even when someone is found to be engaging in offending conduct. It skipped over all of its normal procedures, and jumped directly from accusation to summary execution.

As to animus, Alison was informed that if her booth was not dismantled and all of us out within half an hour, Mr. Henkelman would call police and have us all arrested. He refused to provide us with tools when asked, so we could disassemble the booth without damaging it.

He testified that following our eviction he sent "spies" to infiltrate our social gatherings and report back to him. He put Stampede security on notice that we were a clear and present danger, such that Stampede security called police on our peaceful and completely innocent picnic at Reader Rock Garden.

No animus? I call bullshit.

> **Lastly, if I am wrong about publication, falsity, and malice, the plaintiff has not led sufficient credible evidence to establish special damages. Damages are not presumed, and general damages are not recoverable. The plaintiff incurred expenses to attend the exposition, but those expenses were not a result of this alleged actionable tort.**

Good grief. Because being smeared in both mainstream and industry media can't be reasonably expected to hurt your bottom line in your chosen industry?

Damages are not presumed, but a reasonable expectation of damages does not mean that the plaintiff must present an itemized list down to the penny of every loss suffered. It does not require a plaintiff to be clairvoyant and prove that, if not for the defendant's actions, they'd have sold exactly 2113 units of merchandise.

> **The plaintiff's husband testified that she had sold about 30 comics in her entire career.**

Therefore, there were no damages? Plaintiff's husband also testified that he had no real idea how many comics she'd sold. A subsequent witness testified that this estimate was way off.

Regardless, a subsequent witness who was manning the booth testified that 7 copies of Alison's comic were sold in the first four hours of the convention alone. Projecting from this, Alison could have expected to sell a total of 50 to 60 comics over the full Expo, had she been allowed to stay. That's double the lifetime estimate given, under pressure, from her husband, and it applies just to one event.

> **The plaintiff testified she experienced difficulty convincing store owners to carry her product after this event. There was insufficient evidence of the magnitude of her difficulties, much less a dollar amount to specify the amount of alleged special damages loss. Thus, the injurious falsehood claim is dismissed against Calgary Comic.**

This is a mischaracterization. Alison testified that a store owner in Saskatoon had not only stocked her books, but had placed them on prominent display to promote a local artist. After the incident and the media fallout, that shop owner took down the display and cut her orders by 75%.

There is no down to the penny specificity requirement under injurious falsehood as to what determining there were special damages, nor a minimum amount necessary. If there is a reasonable expectation that Alison had lost out on the sale of just one book due to this fiasco, that would be enough to constitute special damages. The amount of the special damages only becomes relevant when deciding what, if anything, is owing to the plaintiff.

Injurious falsehood, The Mary Sue:

Judge notes:

> **TheMarySue did not participate in the whole trial. It did not lead evidence nor cross- examine nor make submissions. It published an article after the expulsion. Some of the content may be false, and it may have been written maliciously. Assuming, without deciding, that there was publication, maliciousness and falsehood, I would dismiss the claim on the basis there was no credible evidence that the plaintiff suffered special damages attributable to TheMarySue publication. Thus, the injurious falsehood claim is dismissed against TheMarySue.**

And again, there is no requirement for specificity regarding an exact dollar amount to prove special damages, nor a lower bound as to what is considered a pecuniary loss. A reasonable expectation of loss is sufficient to prove injurious falsehood.

Anyway, there's so much that's haywire with this decision, it's not even funny. I think I counted a minimum of 16 grounds on which to appeal. And that's not even considering some of the errors of factfinding that occurred.

The judge disregarded Henkelman's own testimony that the Calgary Expo's tweet was actionable.

His finding of no animus is completely belied by the manner in which we were kicked out—Henkelman refusing to hear exculpatory evidence and even threatening to have us arrested if we weren't gone by the time the doors opened to the public. Henkelman advising Stampede security that we were a threat to safety at the convention, and sending staff members to spy on our meet-ups. No evidence of animus there.

And perhaps the most ironic thing of all was all of that animus appears to have been based on the egregiously biased, misleading and demonizing media coverage of Gamergate that falsely painted a hashtag and a consumer revolt as something sinister and dangerous. And the result of his actions? Egregiously biased, misleading and demonizing media coverage of Honey Badger Brigade and the events of April 2015.

From – My verdict of the verdict, and judging the judgment

Paul interviewed by Joe Perroni and Heidi Mancini

AVfM Video Source · 8 January 2020 · Archived copy · Original

In stark contrast to the Fake News Media, this interview is conducted by honest people asking honest questions, seeking honest answers. Now, if only the rest of the world would catch on.

Janice Fiamengo’s devastating take on ‘Why Can’t We Hate Men?’

AVfM Video Source · 8 January 2020 · Archived copy · Original

Totalitarian Tango

Moiret Allegiere · 8 January 2020 · Archived copy · Original

The street lamps shine with umbrage while permanently offended sidewalks creak and croak. «Left foot, left foot, left foot, march!», a voice through smashed windows beckon. The weird and wired click-clack of jackboot-stilettos echoes through the dim night, as we are made to dance in pairs to the frightbat tunes of the totalitarian tango.

Our civilization is turning to dust in one fleeting fall from grace, engineered by ideologues with selfspun halos `round their moonfaced grins, made from cotton picked in slave plantations by men with necks bent under the weight of someone elses projected thoughts. Here we go, picking cotton, picking a bit of cotton, listening to the mind boggling screech of the totalitarian tango.

As history comes full circle and we come to ourselves, we ought to reclaim what values we once had; we ought to value these grand memories, our building blocks, our beautiful ethics! We think, as we watch our values and our virtues and our moral integrity get rolled in the bog and labelled unclean, unfit for human consumption, that progression for the sake of regression is a grand stroke of divine inspiration, that it is a virtue equal to none, a virtue in and off itself, impossible to criticize, as we ourselves roll around in the filth, naked, whipped and bleeding, glancing at the icy rhythm of the totalitarian tango.

No matter the mind, and never mind the matter! No matter the sane, never mind the truth! In the glorious present of the stunning utopia, this call is not ours to call. Our phones have been left off the hook indefinite, and we are hung on the hook infinitely: guilty by association, guilty of thinking what this new breed of crybully authoritarians believe that we think. You think like this, you see, due to balls and white skin and normative sexuality. And don`t you forget it, you lowly bro, you pathetic inbred neckbeard basement-dweller, you hideous ogre, you! And miracles of miracleberries: they sign documented out-patients away, for to sing and then to dance and henceforth to bleed, to singe and to glance and to breathe in the six-string-shooter ballads of the totalitarian tango.

Our five-finger-dance is oppressive. Monkey see, monkey do. Our superior aristocracy, the new victim class are working towards denying us our right to speak and assemble, under the pretense of them being victims of thissen-hissen and other such mumbo-jumbo. In the topsy-turvy world of upside-down land which these parasites inhabit, the powers that be deny us our opinions, our voices and our pain. `cause it offends, see. And offense is the worst, see. In our mouths they put their own bigotry, their own hatred and their own in-group preference, reasoning thusly: we think like this about them, therefore they must think like this about us. A hivemind-vacuum, an echo chamber, nourished by eternal intellectual blockades, a shot of black tar heroin delivered straight into eyeballs, dry and crusty that tears the parchment from the walls. It calls us out to pray, the earth moulds us from the clay, the wind beckons us to play, we hear the sunshine turn the night to day. We should revolt. We submit instead, lest we be shamed yet again. Alone we stand, audited, glanced at, then dismissed, fodder for the cannons, food for the vultures, spat in the face: more broken men in line to do the totalitarian tango.

Do my eyes deceive me? I see a Bosch sketch of a society yet to come, gigantic hellscapes rising from the pineal gland, a fleeting whisper from ruby red lips cracking into a bloodstained smile, painted then tainted by mad, frenzied eyes, stung with crazy lies, with tongue tied chants, full of words and temper, signifying nothing! Eighteen more strokes of the clock, seven days to reach the glock, a beckoning to grab the golden cock as we march along to the beats of the drum; the beats of the hurr-durr. A recently legalized, nationwide, socially and state-sanctioned hatred, unaltered, unopposed. We are living in a total conversion mod of western society, see, a totalitarian farce, depraved and decadent, a lonely lunatics nightmare timeline: the totalitarian tango.

And we ought to be hanging from the piss-yellow light of the street lamps come midnights eternal, roaring with laughter and howling at the slutwalk-moon at all the weird shit going down. We ought to not be listening to this absurdity. We should not yield to their ridiculous demands; the feminist hivemind speaking the language of the social justice intersectional rumba. Yet we yield and yet we cater to their every whim and flight of fancy, and yet we bend over backwards, then conform to their every nonsensical demand. The decades of shaming has reached

peak efficiency, the malebashing nearing its climax. Orgasmic screams of the orgasmic divine: woman good, men bad. In the language which greets us at the feminist intersection of reason and madness: men are disposable, women are aristocracy. We should not dance. Leave the hivemind to their fainting couches and smelling salts. We should not dance, and yet we do, step by step, beat by beat, the totalitarian tango.

Here we see the streams of time follow the flow of hate with a call to arms raised in banners, raised in banners of fluctuating solidarity. Our politics have become absurdist theaters. Our absurdist theaters have become politics. Here come the politically correct lynchmobs. Watch them gather in the streets chasing down the witches and the heretics, the wrongthinkers, the thought-crime-afficianados whils't vomiting a stream of consciousness-nonsense from lips painted the colour of hate, regurgitating what they have been thought to say: tango fodder, do-gooder, moral busybodies watching what their neighbours do with binocular-efficiency and then insisting that their neighbours is watching what they do instead, deny and reverse victim order in the diamond light of the totalitarian tango.

Snowwhite was raped, and so was cinderella. Prince charming is a construct, a dominant male power fantasy. The damsel in distress trope is misogyny extreme, yet he for she and help us, men. In a society wherein everything is a social construct, gender in particular, there seems to be an obscene amount of focus on the faults of one gender, and the glory of the other, by biology say they, when the biological findings confirm their narrative structure, a narrative structure as fleeting as the warm smell of rotten eggs. even as they claim gender is a social construct. Don't worry, mate, Big Sister got more than enough mental gymnastics rolling the rounds of the totalitarian tango.

Never you mind and never you worry, buddyboy, our claws will not remove your cock – or leastways parts of it – yet we may have to take your balls away. It is the testosterone, you see, which is the problem, see, and testosterone is made manifest in cumstains galore all across the face of mother earth. Testosterone is a burden, a murder weapon, a tool of the oppressive patriarchy, even if we also tell you that your masculinity is a social construct and nothing but, there is still testosterone poisoning. We are all double-think and wondrous laughs as we prance and shoot our way through the grandiosity of the totalitarian tango.

Listen and believe to the harbingers of doom and gloom as the dust settles on the emotionless, wildly staring eyeballs of these sultry goddess-queens, as dead and dying silverstreams of cum from silverbacked gorillas worth more than you flows like a river from the cheeks of societies past. Let me hear your laugh, young boy, and chant along with the wave we are riding, the wave towards our ingenious yet indescribably horrible freedom. Freedom from offense: sew cushions and pillows underneath our arms so that we never have to experience anything even remotely resembling difficulty. Do not deny us our personhood by merely stating disagreements. Do our dance, tick-tock along with the jackboot-stillettoes, Do not offend, dear, do not offend. Also: dare not take offense to the hatred we spew, as we dance and weave and whine the totalitarian tango.

The night is ours, a proclamation. We are taking it back, a glorious calculation. Give the men a curfew, keep em all locked away in musty basements. Take away their hobbies and destroy all their spaces, deny the men their fun and their fancies, and let us sit and spin our cottontwined haloes `round our nimble figureheads, as we feast on the blood of the weak this week, oh god what a grandiose performance, oh my how incredibly brave and courageous and strong this perpetual victim is. Do not raise your voice: feminism is for men too! They are watering our beers with crocodile tears, as we accept and reform and reject everything but the totalitarian tango.

And moses spreads his cheeks and god spreads his lips and the evening spreads itself thin over the hurt and the pain as the lipstick polished nails sing hymns of salvation, glory be, glory do, boo-fucking-hoo. Jane smacks jack for spreading his legs when he sits. Nothing but bright light and glazed eyes, nothing but twisted truths and pregnant lies waiting to burst as we see decadence perform fellatio on the erect notes of the totalitarian tango.

What we see in the horizon, what rises from the streets, what comes crawling from the prehistoric ooze is the complete control and domination of our thoughts and of our speech. Our freedoms are being stolen by the social justice hivemind, a beast of biblical prophecies brought forth, a glance into the past: Victorian morals posing as a progressive push forward, a furthering of the women-are-wonderful effect. Men are the beast, women are the gods.

Men do all wrong, all the time. Women do no wrong, all the time. In the air, a whisper spreads: fare-thee-well, equality, enter now the totalitarian tango.

Moiret Allegiere is a concerned man who has had enough, and finally started expressing his views on mens issues and the state of the world. His blog can be found here.

Mythologies of the men's rights and feminist movements

Peter Wright · 8 January 2020 · Archived copy · Original

Have you ever thought of Men's Rights and feminism as competing mythologies? In what follows I will do just that, while paying special attention to the fact that the feminist myth has triumphed in capturing global imagination. By 'mythology' I mean those guiding stories that provide meaning and direction to the lives of all who follow them, including the men's rights story, and the feminist story. While myth may or may not be scientifically true, it is true in the sense that people actively believe in myths and act them out in their daily lives.

In his 4-volume work[1] surveying the history of world mythologies, Joseph Campbell gives a snapshot of the evolving history of mythology from the earliest days of 'Master Bear god' painted on cave walls, until the present day.

Campbell demonstrates that, over and over, dominant mythologies get replaced or absorbed by newer mythologies, and such changeability appears to be the only constant in the long sweep of history. There were periods of mythological stability in all cultures, but without exception every traditional mythology was modified or replaced as forces within the culture reached critical mass.

Catalysts for myth revisions are numerous, with examples being foreign invaders who overrun a traditional culture and implant their own mythology, or alternatively it may happen that a new mythology lurking in the back waters of a culture begins to gain grassroots appreciation, leading eventually to its ascendancy and a concomitant decline of the previous mythological setup. By yet another route the change in mythology may be instituted by a ruler who adopts a new religious belief and then mandates it as the official belief of the masses, examples being;

- Indian King Ashoka promoted Buddhist mythology across ancient Asia;
- Emperor Constantine promoted the Christian story as religion of the Roman Empire;
- Queen Eleanor of Aquitaine and her daughter crafted the mythos of romantic love and chivalry which was disseminated throughout Europe and the world.

In some situations the dominant myths did not give way to a revision for a considerable time, usually because there wasn't a compelling mythology jostling to replace it. Even when the prevailing mythology has become somewhat stale and uninspiring, the human mind will not reject it in favor of a story vacuum: to be without some kind of guiding mythology leads the human mind into an existential paralysis, and for the most part nature refuses to tolerate such a void.

Now lets consider all of this in the light of feminism, a movement crafted from florid imaginings of the mythic imagination. To get to the heart of this myth we need to start at the medieval beginnings of those accreted layers of story that constitute the end product we know as modern feminism.

In his volume Creative Mythology,[2] Campbell documents how stories of chivalry and romantic love during the Middle Ages formed a new mythology that not only competed with the Christian religion for social legitimacy, but eventually surpassed it. Today romantic love saturates popular media, song, cinema, dance and the arts, and is the number one selling genre of literature, outselling the books of traditional religion, ie., the Qu'ran, Bible, Vedas, Bhagavad Gita, Tipiṭaka, Tao Te Ching and so on. Romantic love is, as Campbell states, the world's current leading mythos.

So what does all this have to do with men's rights and feminism?

Well, everything.

Feminists freely admit that chivalry and romantic love form ground zero of the feminist enterprise, constituting something of a Genesis Story of women's improved social position, pedestalization and ongoing increases in power. As told by feminist Dr. Elizabeth Reid Boyd of the School of Psychology and Social Science at Edith Cowan

University, romance writings can be called the "first form of feminism":

> "I muse upon arguments that romance is a form of feminism. Going back to its history in the Middle Ages and its invention by noblewomen who created the notion of courtly love, examining its contemporary popular explosion and the concurrent rise of popular romance studies in the academy that has emerged in the wake of women's studies, and positing an empowering female future for the genre, I propose that reading and writing romantic fiction is not only personal escapism, but also political activism.
>
> Romance has a feminist past that belies its ostensible frivolity. Romance, as most true romantics know, began in medieval times… Love songs and stories, like those of Lancelot and Guinevere, Tristan and Isolde, were soon on the lips of troubadours and minstrels all over Europe. Romance spread rapidly. It has been called the first form of feminism."[3]

Reid Boyd, like so many other feminists before her, makes clear that romantic-love mythology provides bedrock for the development of feminism. Faced with that fantastical adversary, men's advocates can argue they have excellent data demonstrating a growing narcissism among women and a neglect of men, facts that should lead right-thinking people away from the grip of feminism. However, those facts are only in the beginning stages of being woven into a story, one that might, in time, become an epic like the Bible or Mahābhārata.

Axiom: ONLY STORY CAN DISPLACE OR ABSORB OTHER STORIES.

Facts be damned.

Until a new mythology rises to challenge the hegemony of feminist myth, non-gynocentric men are destined to wander the planet like lost souls in search of a place to call home. For many men, the dominant mythology of our time has erased our story, and with it our existence in the world. Campbell talks to this problem when he declared *"Myths are public dreams, dreams are private myths,"* concluding that when your personal understanding of life doesn't align with the dominant public myth, your path in life will be painful:

> "If your private myth, your dream, happens to coincide with that of the society, you are in good accord with your group. If it isn't, you've got a long adventure in the dark forest ahead of you."[4]

While that sums up the experience of red-pill men today, all is not lost. A growing number of voices have declared the mythology of feminism overripe for change, that it is rotting to the core as a guide to civilization, and there are in fact compelling stories poised to replace it. Before we look at alternative stories that have potential to help men and women live more harmoniously, lets first survey how the feminist mythos coincides with other mythological traditions.

As with the great civilization-building and sustaining mythologies of the past, feminism has narrated; 1. an Eden story of how ancient men and women co-existed and organized their society; 2. a fall from grace, 3. a set of laws to guide humans away from their fallen ways, and 4. liberation and future utopia.

Each of these four elements, which could be expanded to dozens more, appear in feminist mythology as follows:

1. Once upon a time, much of European society was matriarchal, peace-loving, agrarian, and Goddess worshiping, with men serving as the labor force.[5,6]
2. Patriarchal tribes from the North invaded and suppressed this idyllic Eden, supplanting it with a hierarchical, patriarchal, and woman-oppressing culture.[5,6]
3. Proto-feminists of the Middle Ages, followed by modern feminists, rebelled and challenged the grip of 'the patriarchy' and its institutions to allow women out of the wilderness and into the center of society. They created romantic love, and instituted laws, one by one, that would not only give women equal power to men, but would "compensate" women for previous losses of power.

4. Women would once again rule, as a female aristocracy, with men learning to be obedient, loving and dutiful servants, inaugurating a golden age.[7]

While these beliefs sound fanciful to the rational mind, they are documented and widely believed myths underpinning the feminist movement. With the enormous currency of feminist mythology in modern society, it constitutes 'the story' that we are all, to some extent, 'in.'

Indeed there's no outside of mythological perspectives — culturally we are all living inside them in one way or another. Those of us with a bent for factual accuracy prefer to align with stories that are truer to science, with narratives that are compatible with the facts without departing from them as myths often do. But whether we enjoy them, or rail against them as childish fantasies, the fact is that mythologies full of kooky flat-earth ideas have guided civilizations for millennia without being based on facts at all, and yet the societies they governed continued to flourish regardless.

Mythologies clearly don't need to be factually correct to guide societies. They need only provide a shared operating system that glues people's otherwise separate minds into one harmonious whole.

Those of us with a penchant for scientific fact can hope that a new mythology incorporates more factual data than the flat-earth science of the current gynocentric mythos — one eminently more suited to the scientific age in which we live, and one that many more people could believe in.

To prepare ourselves for inevitable new mythologies, it helps to first become aware of the dominant myths already governing our society. And as Gianni Vattimo once advised, the post-modern paradox of social-mythology is to wake up and realize that we have been dreaming, and yet continue dreaming anyway;[8] ie. we realize we still need stories to live by but we can *consciously* choose the guiding narratives we wish to align with instead of going along with them unconsciously.

As men's rights advocates, that raises questions about our own 'mythologies.' What are they? Have we sufficiently developed and articulated them? In light of the four elements of religious mythology listed above, lets list a rudimentary, rough sketch of the MR story to date. Before I do that, I hasten to add that this sketch is not prescriptive and may be at odds with narratives already held by devout Christian, Muslim, or XYZ-believing MRAs. However this mythological sequence focuses solely on the gender relations problem as it has been articulated by many MRAs today:

1. A strong candidate for an MR 'Genesis story' is the story of human evolution, a compelling mythology about our remote past and how we clawed our way out of the jungle to build the wonders of modern science and civilization. That story comes with scientific observations and anecdotes about human biology in action – how early men and women displayed different sexual and survival strategies, and how human offspring were protected due to biological imperatives. Its a story of cooperation between men and women as they dreamed the human adventure forward.
2. The 'fall' took place as that delicate equilibrium between men and women was unraveled by the arrival of the new gender relations mythology called romantic chivalry, AKA gynocentrism. This period marked the moment of enslavement to a sexual relations model designed to tilt maximum power to women, with men slaving as Moses did for the Egyptians, and it presided over the destruction of the delicate family unit.
3. Over the centuries men (and women) of iron will and good conscience mounted a resistance to gynocentrism and a desire for Exodus – to wanting to walk away from gynocentric-feminism as free men;
4. Finally, men and women began to live the GOOD NEWS of the MR Testament: liberty, equality of opportunity, compassion and multi-options for all – this time including men.

These four sub-narratives form a larger corpus that we might call a mythology, one that would improve on the current toxic mythos of feminism. As mentioned it is given for illustrative purposes only and is not prescriptive; any new mythology will arise organically like a nighttime dream and flourish within the culture, and like dreams we

never know when it will arrive or exactly what shape it will take. But the dream, the myth, will arrive…. of that we can be sure.

If we continue to expand this collection of stories, elaborating them in greater depth, continuing to tell them, and telling them again, more compelling with each recitation, then just maybe our society will have a necessary stone to jump to.

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Welcome to the New Platform for A Voice for Men

Paul Elam · 8 January 2020 · Archived copy · Original

Gents and Ladies,

Welcome to the next iteration of the A Voice for Men website. We've had to grow and change over the past 10 years, both as an organization and as an online platform. Sometimes, as in recently, those changes have been challenging. Technical advances on the site that worked for us at one time have recently become burdensome and inefficient. So, we've basically rebuilt the site from the ground up.

One of the many tasks we've engaged in this process is the importing of AVFM's massive library of articles. Due to technical constraints, this will be a somewhat manual process, one month at a time, covering the past 10 years. This is a necessary evil, so that AVFM can return to what it was always meant to be, a website for the average man, owned and operated by average men.

We'll have to ask you to pardon our dust as we move ahead with the new construction. There will be some glitches on the site to resolve. We will endeavor to complete the construction at the least possible inconvenience to you. And we hope that you will enjoy the fresh new look and the smoother, faster operation that comes with a more agile platform.

Thanks for your patience and once again, welcome!

The feminist War Against Justice

Philip Carl Salzman · 8 January 2020 · Archived copy · Original

Maybe part of the cultural punishment is that some innocent men will be hurt.

*jay25, reader comment**[1]***

No, we haven't gone too far, nor far enough. … The only way to change the equation is for men to begin paying that price, guilty or not.

*los angeles reader, reader comment**[2]***

Feminism is a partisan movement on behalf of females. Advancing the status and circumstances of women is its first and only priority. One problem with single value movements, such as feminism, is that it disregards other values that are important. For feminists, every other value may be suppressed in aid of female supremacy. Most notable, at this moment, is the feminist suppression of justice.

Justice is not problematical for radical feminists because they already know who is innocent and who is guilty: women throughout history are innocent victims of male oppression. As one enunciation of this understanding puts it, "Male privilege, male hegemony and male chauvinism has been around for millennia all the while women and girls carrying the burden and paying the price for doing nothing but being female."[3]

Feminism sees the world as divided according to gender category: male versus female. The mandate of feminism is to advance the interests of females by undermining the status and power of males, and replacing them with females.[4] For example, in 1999 Mary Daly[5] argued that the population of men should be radically reduced: "If life is to survive on this planet, there must be decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males. People are afraid to say that kind of stuff any more." Sally Gearhart[6] proposed a way to do this: "It's not genocide, exactly. … A 75 per cent female to 25 per cent male ratio could be achieved in one generation if one half of a population reproduced heterosexually and one half by ovular merging".

Susanna Danuta Walters[7], professor of sociology and director of the Women's, Gender, and Sexuality Studies Program at Northeastern University, as well as the editor of the gender studies journal *Signs*, has a more modest proposal: "So men, if you really are #WithUs and would like us to not hate you for all the millennia of woe you have produced and benefited from, start with this: Lean out so we can actually just stand up without being beaten down. Pledge to vote for feminist women only. Don't run for office. Don't be in charge of anything. Step away from the power. We got this. And please know that your crocodile tears won't be wiped away by us anymore. We have every right to hate you. You have done us wrong. #BecausePatriarchy. It is long past time to play hard for Team Feminism. And win." (Demographic note: no one living today, or ever, has been alive for "millennia," or has suffered or benefitted for millennia.)

Feminism thus construes females not as complex and often conflicted human beings, but as pure and good victims; it construes males as bigoted, brutal, evil oppressors. Note that both females and males are reduced to their gender, with no distinctions made amongst them. Feminism addresses people according to their gender categories, not to each individual's multiple dimensions and multifarious characteristics.

Reducing people to categories and dealing with them as such is a time honoured, or time dishonoured frame of reference. History is replete with examples: tribe vs. tribe, Persian vs. Turk, Persian vs. Byzantine, Arab vs. infidel, Chinese vs. Turks, whites vs. blacks, Germans vs. Jews. The other is treated as inferior or subhuman or evil, and thus any attack is allowed, any atrocity celebrated. This is the model adopted by feminists: women vs. men.

The feminist war against men pursues many strategies. One is to demand equal gender representation in all important organizations: parliament, courts, universities. But only where women are under-represented; where women are over-represented, feminists have no objection. Females are over-represented among university graduates and increasingly among university professors, deans, and high administrators. The Principal of McGill University brags that female deans are now the majority.[8]

Another strategy is to claim that male oppressors have corrupted public culture in favour of male supremacy and brutality. Feminists, especially those in universities, now are unanimous that we live in a “rape culture.” This makes no sense, because culture is a set of rules and goals, and Western culture (unlike some others) forbids rape, councils against it, and punishes it severely.[9] But it neatly frames all men as brutal rapists, driving home the point that men are evil. And it frightens females, drawing them into the safe haven of feminism. The claim that we have a “rape culture” is false and dishonest, but has proven effective in advancing feminist ideology.

Even more effective than imaginings about “rape culture” are the accusations and allegations of misbehavior directed at particular men.[10] Here feminists can attack men through the resources and coercion of institutional regulations and laws. And the feminist position, much repeated, is that all accusations by females must be believed. This was stated explicitly by Democrat Presidential nominee for the United States Hillary Clinton, past Secretary of State, who demanded that AEvery survivor of sexual assault deserves to be heard, believed, and supported.@[11] The Canadian Prime Minister, Justin Trudeau, a self-identified feminist, insists that we must Abelieve all allegations.@[12] New York University’s “Wellness Exchange” advises about rape allegations, “Believe Unconditionally.”[13] President Obama’s Department of Education instructed colleges and universities to give the benefit of doubt to any accusation of sexual impropriety or violence.[14] Colleges and universities obeyed to a fault, severely punishing accused males without an assumption of innocence or due process or convincing substantiation. Feminists applauded. The courts of law did not.[15]

Notwithstanding rebukes from the courts, accusation and allegations go viral. The process is foreshortened; now we go directly from allegation to condemnation, from accusation to verdict of guilty, and from asserted guilt to punishment. Left out entirely are due process, substantiation, and evidence. At best this is a kangaroo court; at worse, a lynching.[16] In July 2018, a female violinist claimed that the Concertmaster of the Cleveland Orchestra had “forced himself” on her in 1998.[17] With no presumption of innocence, no investigation, and no trial, the Concertmaster was suspended from his job. After all, in our feminist era, what a female says must be true.

This is not justice by any historical idea of the term. In procedural justice, “the procedures that together make up a fair trial are justified on the grounds that for the most part they produce outcomes in which the guilty are punished and the innocent are acquitted.”[18] This astonishing idea, that “the innocent are acquitted” is contrary to the feminist view, which is that all men are a priori guilty.

The feminist approach to law as an instrument to undermine and punish men contradicts the United Nations Universal Declaration of Human Rights, which, in Article 7 says, “All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.”[19] Thus the plea to believe whatever a female says is a violation of the human rights of men.

Aside from accusations being assumed to be true, there are several odd features of these denunciations of alleged sexual impropriety. First, there is the anonymity of the authors of many of these allegations, which precludes facing one’s accuser. Although the identity of the complainant may be unknown or inaccessible, the accusation is nonetheless always deemed valid. Second, there is the bandwagon effect of accusers piling on, as the #metoo phenomenon illustrates. Third, there is the miraculous escalation of allegations against a person, with no substantiation whatsoever, from accusations of a consensual if inappropriate relationship, to not being a person that the recipient wishes to engage with, to making someone feel uncomfortable, to undesired invitations, to sexual harassment, to sexual predation, to violent rape.[20] Somehow, once the feminist spotlight is turned on a man, he automatically becomes a rapist. What is remarkable is that this feminist mob hysteria is assumed to be legitimate

and true.

Feminist lynch mobs not only destroy men's reputations, jobs, and lives, but also inflict wounds on many women. Benny Frederiksson was the director of the Kulturhuset Stadsteatern, Stockholm's premier arts and culture center. In December 2017, accusations against him were published in the Swedish press.[21] An internal city investigation did not substantiate the claims. Frederiksson was stunned, and decided to take a leave from his job. He fell into a deep depression, and, in March 2018, committed suicide. His wife, Anne Sophie van Otter, world famous opera singer, says it was the metoo movement that expelled her husband from his job, sent him into depression, and caused him to kill himself. "She said a herd mentality had taken hold, threatening 'independent, critical thinking'." According to the *Washington Post*[22],

'The opera singer fiercely backed her husband's innocence, saying he was a difficult boss — "he could yell sometimes," she said — but that he was blameless of sexual misconduct. "Benny was not a womanizer, he didn't look at women's breasts or behinds," she protested. She judged that it was unwise for her husband to have stepped down so quickly, a view that he came to share, she said. "The atmosphere was extremely charged," she said.' Van Otter said hopefully that "We all have good and bad sides, but we no longer live in the Middle Ages," she said. "We do not publicly pillory anyone and spit on or stone him or her."

In 2015, Professor Steven Galloway, the head of the writing program at the University of British Columbia, was suspended due to "serious allegations," the nature of which he was not told. UBC appointed a retired Supreme Court of British Columbia judge to investigate. The external investigation, which UBC did not release to the public, exonerated Galloway and awarded him $167,000. The University fired him anyway.[23] In 2016, six dozen members of the Canadian arts community and others published "An Open Letter To UBC: Steven Galloway's Right To Due Process." After reviewing events, the letter concluded as follow:

"Professor Galloway himself has been denied the right to speak publicly while his case is being grieved. The University's willingness to allow the suspicions it has created to continue to circulate is surprising and appears to be contrary to the principles of fairness and justice that should guide any distinguished academic institution.

"The University's conduct in this matter is of great concern. We, the undersigned, respect the principle of protection for individuals who wish to bring complaints. We also respect the right of an accused to fair treatment. There is growing evidence that the University acted irresponsibly in Professor Galloway's case. Because the case has received a great deal of public attention, the situation requires public clarification.

"We therefore request that the University of British Columbia establish an independent investigation into how this matter has been handled by the Creative Writing Program, the Dean of the Faculty of Arts and the senior administration at UBC.

"We are not requesting that privacy be violated and understand that there are grievance proceedings in process. Justice, however, requires **due process and fair treatment for all**, which the University appears to have denied Professor Galloway."[24]

After what happened next, several signatories removed their names from this letter.

What happened next is very informative. One of the signatories, Margaret Atwood, arguably the most prominent Canadian feminist and author, was rapidly vilified[25] as a "bad feminist," by University of Alberta English professor Julie Rak. Dr. Lucia Lorenzi tweeted

"Margaret Atwood. The women who signed the UBC Accountable letter. Donna Karan. The list goes on. That betrayal feels like hot knives." Another critic wrote, "Margaret Atwood's latest op-ed is a very, very clear reminder that old cis women are not to be trusted. They care more about poor widdle [sic] accused men than they do about actual f****** rape victims. They spend as much time advocating for rapists as they do attacking victims."[26]

In a reply[27] to her critics, Atwood says, with reference to the Galloway case,

"A fair-minded person would now withhold judgment as to guilt until the report and the evidence are available for

us to see. We are grownups: We can make up our own minds, one way or the other. The signatories of the UBC Accountable letter have always taken this position. My critics have not, because they have already made up their minds. Are these Good Feminists fair-minded people? If not, they are just feeding into the very old narrative that holds women to be incapable of fairness or of considered judgment, and they are giving the opponents of women yet another reason to deny them positions of decision-making in the world. …

"If the legal system is bypassed because it is seen as ineffectual, what will take its place? … In times of extremes, extremists win. Their ideology becomes a religion, anyone who doesn't puppet their views is seen as an apostate, a heretic or a traitor, and moderates in the middle are annihilated."

Attacks on Atwood and the co-signers of the Open Letter to UBC come not only from toxic feminism, but also from its associated identity politics and its "social justice frame" which denigrates whites, men, heterosexuals, Christians and Jews, and, amazingly, North American Asians as "privileged oppressors." This is now the substance of what is taught in North American colleges and universities, and why indoctrinated university graduate are feminist extremists.

'It is increasingly common for academics to see and teach literature as fundamentally a kind of activism, and their role as critics as an activist one as well," a successful Ontario-based novelist told me. "And there is really a very easy way of determining [a book's value]. It is not by its content or form. It is in the identity of its author. The author's privilege or lack of it is calculated using a simple points system, and the book's worth is then established according to the total. A book by a straight white female author [such as Atwood] is unlikely to be considered useful to social progress, unless that author is seen to have another disadvantage such as a physical disability—and so on.'[28]

Attacks on established authors are nothing new in Canada. 'Our country has long been vulnerable to "tall-poppy syndrome," by which mediocrities in a particular métier will work together to cut down the reputation of an outlier who has achieved success beyond Canada's borders. And thanks to the modern fixation on gender and race, these poppy cutters can now cynically present their scythes as tools of social justice.'[29]

Other senior feminists have rejected the anti-male witch trials and lynchings that are now de rigueur. In January 2018, one hundred French women in the arts signed a petition[30] in which they rejected the #metoo movement, called in France "Balance ton porc" («Expose Your Pig») hashtag. In response to angry objections, Catherine Deneuve followed up with a letter[31] explaining her position: "Yes, I love freedom. I do not like that we live in a time when everyone feels they have the right to set themselves up as judge, jury and executioner. A time when mere accusations on social media lead to punishment, resignation and sometimes – indeed often – trial by media. … I pass no judgment on their guilt or innocence; I am not qualified to do so. Very few people are. And, no, I do not like the mob mentality that is far too common today."

Isn't it peculiar that "great causes," such as purifying the race, establishing the dictatorship of the proletariat, and bringing everyone to the worship of Allah, all dispense with civil and legal protections in the name of the greater good, all end up targeting disfavoured categories of people, and all end up destroying the lives of untold numbers. Sadly, feminism has joined the list of "great causes," targeting men, and celebrating the destruction of their lives.

♦

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The Fiamengo Files: The big lie of feminism

Janice Fiamengo · 8 January 2020 · Archived copy · Original

Pediatricians and Circumcision of Children: Secrecy and Shame

Gary Costanza · 8 January 2020 · Archived copy · Original

Human rights activist Brian Herrity discusses interactions with pediatricians during the Bloodstained Men and Friends four day protest of the AAP American Academy of Pediatrics Convention in San Diego.

Amnesia, drugs and rape: Narratives for disaster

Trudy Dare · 9 January 2020 · Archived copy · Original

We're all aware of the narrative of victimization via date rape drug. It depends on claims that certain drugs, usually GHB or Rohypnol, cause amnesia. So, rather than explore narratives or he-said she-said in individual cases, let's discuss the tools and effects central to this type of crime.

Two drugs share the nickname date rape drug, Rohypnol and GHB. This reputation as an amnesia trigger is strong enough that Rohypnol has been administered to block patients' memory of a medical procedure.

Rohypnol, aka flunitirazepam, is the best selling benzodiazepine in Europe, even though it has never been approved for sale in the U.S. Even importing it with a prescription has been illegal since 1996.

A Swiss study published in 2016 collected users' descriptions of the effects of benzodiazepines alone and in combination with alcohol and other drugs on memory and behavior. This study mentions both Rohypnol and GHB. The abstract notes Rohypnol's reputation for triggering violent criminal behavior and severe memory disturbances, but also states, "However, data from investigations of this relationship are scarce and have been primarily derived from forensic institutions, where there may be a reporting bias."

Twenty-five of the 41 subjects reported anterograde amnesia, the loss of memory for events subsequent to the trigger of the amnesia (as opposed to retrograde amnesia, a disturbance of prior memories). Subjects also described disinhibited behavior from petty crimes to sex with strangers, cheating on a lover, violence and aggressive behavior leading to injury. They also described negative consequences on personal relationships, and embarrassment when their behavior was reported to them by others. Participants specifically mentioned Rohypnol, and Midazolam (another benzodiazepine).

But here's the most important thing in the paper, at the end, "We were unable to verify objectively either the occurrence of anterograde amnesia or the combination and amount of ingested substances that might have contributed to it, limiting the generalizability of the study." The study also notes there is no clear dose-event relationship. Essentially, data supporting the relationship between benzodiazepines and amnesia is still scarce.

Because of concerns about the potential for misuse, Rohypnol was reformulated in 1997 so that if a tablet is dissolved a blue color will be visible.

The second "date rape drug" is GHB, gamma hydroxybutyric acid, a substance that is in tissue in the human body, most heavily concentrated in the brain. Before made a Schedule 1 drug in 2000, it had been available in the U.S. over the counter, for decades. In those years, GHB was consumed by people with interest in body-building to increase muscle mass, suppress appetite and stimulate growth hormone. GHB also developed a reputation as an enhancer of sexual pleasure.

The 2016 Swiss study of benzodiazepine users says GHB, "has been particularly implicated in triggering violent criminal and sexual behavior, impulsive decision-making & anterograde amnesia. However, there are only limited data available, especially with regard to symptoms of amnesia."

Amnesia is a medical term for memory loss. The Hollywood version of amnesia is the erasure of memory as if it were an old VHS tape. The loss of memory can be limited to a distinct segment of time, or loss of recall for one's entire life perhaps including one's name.

Actual memory loss is much more commonly like a patchy memory. If the memory disruption is caused by a chemical, such as alcohol, bits may begin to return after the alcohol is gone from the body. Talking with others may jog memory. Incomplete memories can also return spontaneously over time.

Amnesia is not only rare, but the empty VHS tape style of amnesia is rarer still.

Amnesia of the type that is part of date rape drug scenarios could be an indication of an emergency. Causes could

include head trauma, stroke, infection, inflammation or lack of oxygen from a heart attack or carbon monoxide.

A severe amnesia requires medical evaluation, ideally by a neurologist, with a physical exam, check of reflexes, sensory function, balance, judgment, and short term and long term memory. Other necessary information is the time the memory loss started, the trigger, family history, personality changes, language difficulties, difficulties with self care and seizures. Dementia, Alzheimers, depression and brain tumors must be ruled out. EEG, MRI or CT scans or blood work may have to be performed.

Amnesia is serious business.

Another problem that goes along with the disrupted memories is that the blanks may be filled in with false information, in a process called confabulation. The amnesia sufferer is not intentionally lying, and is unaware that she is confabulating. This phenomenon has disturbing implications in situations where the amnesiac's story will have real world effects on another person's life, such as in a criminal trial or a campus proceeding that may lead to suspension, expulsion and/or ruination of a person's reputation.

A second disturbing implication is what happens when a woman enters a police station and reports that she has missing memory, and believes she has been drugged and raped. Considering the serious nature of the medical conditions that cause amnesia, and the fact that the person doing the reporting is reporting memory deficits, one would think that an examination at an emergency room would be the first order of business. But you would think wrong.

John Gordon Jones, Andrew Luster and twins George and Stefan Spitzer were all prosecuted, and all but Jones, convicted, based on an individual woman turning up at a police station and reporting she had no memory of the night before, but suspected herself of having been drugged and raped by a particular man. Luster's initial accuser was immediately asked by police to place a call to him to try to record incriminating admission. A woman making a similar complaint about George lead to a search that turned up Rohypnol for which his dad had a prescription and video tapes showing George and Stefan in sexual activities.

The frequency of drugs being deployed to inflict harm on an unconscious and unaware person are very rare. Testimony given to the U.S. Sentencing Commission by Jodi L. Avergun of the Dangerous Drug Section of the Criminal Division at the Department of Justice in 2004 noted the following:

> How large is the problem of drug-facilitated rape, and how often is GHB the tool of sexual predators? Reliable data are simply not available. Because GHB cannot be traced in blood or urine after about 8-12 hours, even tests conducted the day after the incident are too late. The effects of GHB are such that many victims cannot recall or do not realize what happened. However, we can hazard some idea of the scale. Some estimate that drugs are used in 15-20 percent of sexual assaults."

Considering the resources available to the federal government, especially in light of the widespread fear inflicted for the most part on young women, and the potential for dire consequences for the lives and freedom of men, saying "we don't know" in the place of data is remarkably irresponsible.

In 2004, there actually was some pertinent data available . Results of a study initiated to collect evidence of the presence of Rohypnol use to facilitate rape were published in 1999. During 24 months during 1996-1998, police, emergency rooms and rape crisis centers forwarded urine samples associated with allegations of sexual misconduct involving misuse of a drug. This was less than one sample per state per month.

Samples were tested for 20 drugs and alcohol by Gas Chromatograph Mass Spectrometer. The most common result was found in 422 samples: a *negative* for all the drugs and alcohol. Second most common was a positive for alcohol (some had other drugs as well). GHB, which became a Schedule 1 drug in 2000, was in 45 samples. Rohypnol, the initial focus of the study, appeared in 6 samples, of which 4 were positive for at least one other drug and/or alcohol.

According to the researchers, "These data clearly indicate that there is no evidence of widespread misuse of

flunitrazepam in sexual assault. Alcohol remains the substance most frequently associated with this type of crime." Also, the study states that, "Despite the widespread media interest, there has been little proven evidence and no systematic investigation of the incidence of drug use in the crime of sexual assault." This used, "a highly specific and sensitive GC-MS analysis which has a detection limit of less than 1 ng/ml. This procedure can confirm the presence of flunitrazepan metabolites in the urine at least 72 hours after ingestion of a 1 mg dose of the drug." Almost all of the samples were processed within the first 24 hours after the drug was ingested, and only a tiny fraction of the samples were tested after 72 hours.

In the discussion section, the researchers also note, "Despite media reports, these results do not support the labelling of flunitrazepam as a `date rape drug'. The incidence of samples positive for flunitrazepam was very low, and the trend for detection, if any, decreased over time." The paper closes with a mention the usefulness of this particular drug for patients with sleep or anxiety disorders. "For these legitimate users of the drug, flunitrazepam remains a valuable, safe and effective hypnotic."

According to a 2006 paper on GHB submitted to the World Health Organization, effects of intravenous GHB can begin within 5 minutes, unconsciousness lasting 1-2 hours or more, "….after which there is a sudden awakening." This doesn't work for the narrative.

The most common internet search results I saw while preparing this essay were consistent with the date rape drug narrative, and incompatible with what actual data collected that does not conform to the narrative.

It's not impossible for a man to go to a public place, choose one woman among numerous strangers, slip something into her drink and propel her from the scene without being noticed by anyone, have sex with her and arrange for her to be in a situation where she will be unable to recall enough information to identify the perpetrator.

Even if a woman initiates a police report like reports that have led to prosecutions in the past, including a lack of memory, belief she was drugged and raped, a urine test is for Rohypnol or GHB is positive, and his DNA on her person or clothing, it's not case closed.

Perhaps this woman is suffering a medical condition causing amnesia. Her testimony would be unreliable. Shortly after she and the man engaged consensual sex and drugs, an unrelated medical emergency damages her memory. It might be nice if police acted on the potential for serious health problems as vigorously as they seek a warrant.

Another cause for reasonable doubt is that a woman who willingly engaged in sex and drugs woke up with a patchy memory of the sex, but no memory of when she did say, "Yes, please," to GHB or Rohypnol. If the authorities are willing to believe that one of these drugs can completely blot out awareness and ability to refuse consent, they should be willing to entertain the possibility that her memories, while compatible with the popular narrative, are not what actually happened.

Reported memories could be colored by embarrassment. The 2016 study of benzodiazepine-users mentioned feeling that their behavior under the influence, described to them by others, was incompatible with their normal behavior and self-image, causing distress, shame and embarrassment. Suppose a woman is feeling out-of-sorts in the morning, with blurry memories, and familiarity with the date rape drug narrative. Suppose she gave him her phone number, and he didn't call her. Suppose she ruminates, or discusses her feelings with friends familiar with the narrative. It's a short trip from "not like me" to "I could never."

It's because of the murkiness of human experience (that can be exemplified by not just the narrative, but that events driven by this narrative that have put real men in prison for decades), that the elements of due process are so very important. Innocent until proven guilty, scientifically sound evidence, appeals, and especially reasonable doubt are very serviceable as a counter to mob emotions and demands for quick action. But most of all, any case that springs from a narrative like date rape drugs, is a case in which the most important job of the jury is to make their ruling based on the explanation of events that is consistent with innocence.

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Jaye's Red Pill documents social failure to promote gender equality

Douglas Galbi · 9 January 2020 · Archived copy · Original

Warning signs of collapsing public reason are readily apparent, particularly in the U.S. Yet distinguishing bluster and posing from what truly matters isn't easy. Women and men have lived in intimate, enduring relationships with each other for as long as the human species has existed. Relationships between men and women truly matter. Cassie Jaye's new film documentary, *The Red Pill*, provides a horrifying look at how lies, fraud, and anti-men bigotry at the highest levels of society have perverted ideals of gender equality and deeply damaged women and men's relationships.

A Canadian Broadcasting Corporation (CBC) news report illustrates the extent of the problem. To understand *The Red Pill* and "the culture of men's rights activism," the CBC interviewed a professor of Women's Studies at the University of Calgary. This news report thus drew together vitally important public institutions — a major broadcasting entity, a news report, and a professor at a public university. From the perspectives of many reasonable persons, the CBC "news report" was an outrage and a farce. It utterly misrepresented *The Red Pill*. The CBC failed to address serious issues affecting men and boys, and women and girls who care about men and boys and whose lives are intimately entangled with theirs.

To understand vitally important issues, you cannot count on leading public institutions to inform you. You must investigate for yourself. A good start is to watch *The Red Pill*. There are a wide array of options for buying, renting, or streaming *The Red Pill*. Watch it and learn about issues central to women and men's relationships.

After you've watched *The Red Pill*, study how mainstream institutions currently work to advance ignorance and anti-men bigotry. Karen Straughan, a heroic and intellectually brilliant analyst of men's issues, provides insightful commentary on the CBC news report. Paul Elam, who has worked tirelessly over the past decade raising consciousness about men being deprived of human rights, brings to the CBC news report justified anger and warranted mockery. Relative to the CBC and a professor at the University of Calgary, Karen Straughan and Paul Elam have very little institutional authority. Yet in reason and in sense of justice, they tower above many of today's powerful institutional authorities.

The failure of the CBC news report seems to me to go deeper than Karen Staughan's and Paul Elam's critiques indicate. The University of Calgary professor emphasized that *The Red Pill* movie is "dangerous" and "scary." Within the U.S. today, a woman merely stating to criminal justice authorities that she "feels afraid" of another person is enough to have that other person's basic civil liberties suspended under domestic violence emergency law. In fact, the totalitarian regime of domestic violence emergency law is invoked an estimated 1.7 million times per year across circumstances that are far from any reasonable understanding of an emergency. In reality, claims that women are scared have already gutted the U.S. Constitution. The University of Calgary professor's claim of being scared should be understood within the context of totalitarian suspension of basic civil rights and liberties.

Given that the commanding institutions of society are forcefully arrayed against them, justice-seekers depicted in *The Red Pill* show heart-warming moral courage. Harry Crouch, President of the National Coalition for Men, comes across as a quiet, modest, ordinary human being confronting extraordinarily difficult circumstances. Erin Pizzey, a pioneer in starting a domestic violence shelter for women, refused to demonize men and paid a heavy price for her basic human decency. Fred Hayward tells outrageous and poignant stories about his love for his son and how he lost him. While serving his country as a soldier, Carnell Smith was attacked with a fraudulent paternity claim. His country did nothing to help him. He has worked energetically to help his country to understand the injustice of paternity fraud. If civilization endures and advances, such men and women will be celebrated as social-justice heroes.

The Coalition to Create a White House Council on Boys & Men sponsored a screening of *The Red Pill* in

Washington, DC, on March 7, 2017. In March, 2009, President Obama created to great acclaim a high-powered White House Council on Women and Girls. The need for a White House Council on Boys and Men is much greater. Yet creating one would generate not acclaim, but withering criticism from entrenched interests at the commanding heights of public life. Any smart president would be no more likely to create a White House Council on Boys and Men than any smart politician would challenge men not having equal reproductive rights and reproductive choice, anti-men sex discrimination in child custody and child support, the vastly disproportional incarceration of men, the predominance of violence against men, and many other major injustices in men's lives.

Watching Cassie Jaye's *The Red Pill* will raise your consciousness about injustices against men. It will also help you to understand just how badly leading public institutions are performing. Understanding truthfully where we are is a key step in moving forward.

[image] Mugshot of Martin Luther King Jr following his 1963 arrest in Birmingham, Alabama. Image thanks to Wikimedia Commons.

What football teaches boys, and the value in learning some barbarism

Anwar Y. Dunbar · 9 January 2020 · Archived copy · Original

Author's Note: The point of the following essay is not to belittle single mothers and boys raised primarily by women. Its focus is to ultimately ask questions about what happens when boys transition into manhood without the qualities they need as men. It further visits where they learn these qualities; qualities that are arguably under attack by society today.

My first two submissions on A Voice for Men (AVFM) were very well received and I'm thus back for a third. With me working on a book, running my blog and now having a YouTube channel of my own, it's taken time to prepare and submit this third piece. It comes at an ideal time as we're early in the football season at all levels. While it's considered by many to be a 'barbaric' sport and there are health concerns surrounding it like Chronic Traumatic Encephalopathy (CTE), in the following essay I will discuss why it's a valuable learning tool for the boys who participate in it whether they go on to play big time college or professional football.

* * *

"Football is a barbaric sport!" Some of my earliest childhood memories are my mother's words about American Football. My parents divorced when I was three years old and so I didn't take to baseball, the sport my father specialized in. Due to life circumstances, there was also limited interactions with my Uncles, four out of five of whom were sports experts. They probably would've exposed us to the many little leagues around Buffalo, of which there were many. Consequently, I didn't get a lot of exposure to football as a child and I likewise considered it an evil, barbaric sport.

That changed in middle school when my best friend received the game "Tecmo Bowl" for his Nintendo Entertainment System. Playing it, I started learning football's rules and nuances: what an interception was, what a run vs. a pass play was, what a quarterback was, what a 'sack' was, etc. I began gleaning that there was a tremendous amount of thought and strategy involved aside from the game's perceived barbarism. Around that time, both my brother and I were given a Sega Master System or a Sega Genesis and started playing the original "John Madden Football" which continued my football education.

Something else happened, our hometown Buffalo Bills became competitive. The Bills sucked for most of my early youth, but they were gradually built into a championship contender who now knocked on the door of the "Super Bowl" in the late 1980s. In 1991, they finally broke through and made it to Super Bowl XXV in Tampa, FL.

Those games on the Bills' march to Tampa were literally the first two to three football games that I'd ever watched on any level. At that point all I knew was that the Bills were winning, but not much else. I saw the hitting, the tackling and all the things that made it appear to be barbaric. Again though, it was also a cerebral game. The coaches and their coordinators were literally playing 'chess' with one another, attempting to counter and stymie the other's moves. The players learned whole playbooks and made decisions 'pre-snap' and then in real time during plays. There was also picture study during games, and film study prior to and post-game.

* * *

But where am I going with this discussion about this barbaric sport? As I said earlier, I didn't get into it until later in my youth. I fell in love with basketball first which turned out to be a contact sport in its own way, though it didn't have that reputation. During my stint on my high school basketball team, some of my teammates were also football players. As a matter of fact, when I looked around Western New York, I saw that many football players hung up their cleats after their last games and ran for the hardwood.

One teammate in my sophomore year stands out to me. He was nicknamed "Spankey". I didn't know if he was named after the "Little Rascals" character or not, but I suspect it was something else. Either way, Spankey had an

‘extra gear’ in his personal motor, and he was fearless. Some would say he was a little crazy too. He wasn’t afraid to hit someone else, or to get hit on the football field or on the hardwood. I had another basketball teammate named “Cal” in the class behind me who was also a football player. He was fearless just like Spankey.

My high school basketball coach encouraged all his players to play fall and spring sports to keep us in shape for basketball. At the start of my junior year, I decided to go out for our high school football team. Now mind you, Western New York high school football was nowhere near the level of the high school football in Florida, Texas, California or Ohio, but playing on the gridiron wherever you played meant something.

How did I do at tryouts? Well, unlike on TV, they weren’t much of a tryout. Our football coach knew that I played basketball and was willing to let me walk on after I took my physical and went through the mandatory number of practices without pads. I was excited that I was going to be on the football team. It was going to be cool to wear a helmet, shoulder pads and cleats like Bo Jackson, and I was going to catch some passes like wide receiver Jerry Rice on TV.

The first and only piece of equipment I got was my helmet. Let me tell you that I have the utmost respect for football players, just for running around with those helmets on for hours and hours especially in the warm weather states. When I put my helmet on, it felt like I was wearing a set of weights on my head. Running around with it felt so unnatural, and I remember my neck struggling to keep my head steady.

My dreams of running and catching passes quickly dissipated when the coaches timed me in the “40-Yard Dash”, simply known as “The 40”. I clocked a slower speed (closer to five seconds) which got me assigned the center position on the offensive line, which I didn’t appreciate at the time. It was also my first time doing any of the drills and they were all foreign and unnatural for me. I didn’t have cleats yet and I recall my feet slipping on the grass when trying hit the sled.

My basketball teammate, Cal, mentioned above let me know that I wasn’t fond of contact at least initially. On ‘seven on seven’ drill where I played defense, I recall attempting to ‘rush’ the passer. I didn’t have any pads on besides my helmet. Cal played offense and blocked me with his hands and or forearms on my ribs which took my breath completely away and put major doubt in my mind about playing the game.

The day I decided I didn’t want to play anymore was a Saturday morning, a cold autumn Western New York Saturday morning. I might have stayed up too late the night before, and I wanted to stay in our warm house. I took the bus and the train to downtown Buffalo. When I got off the train, I felt the wind literally blow right through my body.

I might’ve been wearing shorts that morning instead of sweatpants which didn’t help. I quickly decided that I wasn’t going to LaSalle Park on the Niagara River with the rest of the team. I turned around and went home to our warm house. That Monday, I turned in my helmet and set out to run Cross Country as I’d seen my brother do. I’d grown up seeing my mother run so that was a little more normal for me.

“ANWAR YOU’RE A QUITTER AND YOU’RE SOFT FOR RUNNING CROSS-COUNTRY!” One day as our Cross-Country team warmed up next to our school, the football players emerged and headed over to their practice. Spankey saw me and verbally ripped me in front of my new teammates. I wasn’t going to trade jabs with him. As I said before his ‘motor ran hot’, so I just smiled and shrugged it off.

“YEAH WELL AT LEAST WE WIN!” One of the captains, named Darrell, surprisingly gave it right back to Spankey on my behalf. They were in the same graduating class. To my surprise, Spankey just kept walking with his helmet in tow, and didn’t confront Darrell. I wondered if I could’ve gotten away with such a rebuttal. I was surprised and thankful for Darrell sticking up for me which was brave as he was wiry, and only a fraction of Spankey’s size.

Well, let’s go back to Spankey’s words. Was there some truth to them? Yes. I did quit the football team when it got hard. My heart wasn’t in it, and I did it (and Cross-Country) to stay in my basketball coach’s good graces. In

hindsight though, by not staying the course, I missed out on a lot of growth and toughening which is ultimately what this story is about. By the way, while I thought Cross-Country would be the safer sport, I did get hurt running a race which contributed to ruining me and my teammates' basketball season. Go figure.

So, what do boys learn from playing football and why is it important to learn some barbarism? My answers are as follows and they may all overlap:

Physical Toughness– In my opinion the football players are the toughest of all the athletes, maybe rivaled by boxers and martial artists of all kinds – the mixed martial artists (MMA) particularly. They hit, they get hit and they play their sport mostly outside in some very, very adverse weather conditions – both hot and cold depending on the geographic region. In order to do this, they must have lots of toughness and perseverance.

Mental Perseverance– Practicing every day, building your body up, playing with pain and playing outside in the elements takes mental toughness and perseverance. You must learn how to keep going even in the most adverse conditions.

Mental Discipline and the ability Compartmentalize– This is related to mental perseverance. Many football coaches are known for yelling and cursing at their players, at least they used to be. Some would argue that today's kids are soft and can't take it. Players who play for such coaches must be able to not take the coaching personally and to focus on the objective. Many kids buckle when coached in this way, but the strong kids shrug it off and keep going. The same is true for getting beaten on a play and mentally rebounding, quickly.

A coach once told me that he could tell how boys on his team were raised by the way they responded. He could tell who had men in the house and who didn't. Likewise, just as in my case, I have a cousin and a Godson who both started the game, but eventually quit it. Just like me, they both coincidentally needed the second two above-mentioned qualities described, and they either didn't have consistent male figures around, or the relationships with the men who were around were estranged. I believe that a man would've challenged them both to not quit and to finish, just like one would've challenged me.

If you haven't seen it, look up Marshawn Lynch's encounter with the single mother whose son was misbehaving at his football camp. She reprimanded Lynch for trying to discipline her son. The sometimes-volatile Lynch made news by asking the woman, "Is there a man around that I can talk to?" Lynch's assumption was that a man would understand letting his son take the ass-whipping from his coach instead of babying him.

* * *

In this era of 'equality' of the sexes, the argument can and will be made that girls need these same qualities too. While that may be true in some instances, we also must look back at the qualities and attributes that men are graded on, and what we use to qualify what's 'manly' and 'masculine'. Some of it involves displays of power and strength, just like in the wild. Some would call this "Toxic Masculinity". I'll further argue that men who don't show those qualities are frowned upon, and have a hard time garnering the respect of most women long-term and other men.

An example is the proverbial noise downstairs when a man and woman are in bed sleeping at night. Which of the two is expected to go investigate the noise? Which gender makes up the bulk of our law enforcement whose job is to protect and serve our communities? Which gender has traditionally made up the bulk of our military forces which is charged with protecting our way of life here in the United States? Which gender is expected to protect the other on the streets should danger arise? In a more humorous sense, which gender is frowned upon they don't get up and use their strength to help the other gender carry the proverbial grocery bags and boxes into the home after a shopping trip? I could go on, but you get my point.

This is just some food for thought in this era where the qualities of men are being scrutinized and nefariously engineered and reshaped. Yes, I'm looking at you, Gillette. I, coincidentally, recently listened to a podcast by Curtis Scoon and Jason Whitlock. Jason speculated that the recent attacks on the NFL were rooted in efforts to destroy what it stands for and it's displays of masculinity.

Another friend says she would like to see football broken up and replaced with soccer so that girls can have a share of the money that the sport commands. My position is that it's the hitting, the barbarism and the shows of athleticism, in addition to the chess match taking place in every game, that attracts us. This all comes from the male sex.

I'm going to close by saying that football isn't the only vehicle for boys learning the qualities described. Martial Arts such as Jiu Jitsu, Judo or any means of fighting can provide much of the same thing. Martial artists are just as strong and tough. As I was completing this essay, my mother pointed out that me and my brother did take Isshinryu Karate just before middle school. We both go to the level of yellow belt. We were in part inspired by the movie, The Karate Kid. For myself at that age, I can say that I didn't understand the context of it, and I didn't understand how to finish things.

In writing this essay, I'm not endorsing violence against either sex by any means. There are certainly numerous examples of violent men in society and in some instances, we're seeing more and more violent and uncontrollable young men. For many, their uncontrolled barbarism is rooted in their being emotionally fragile and lacking two of the three the qualities described above.

We need to give a lot of thought about how they got that way, what can potentially rehabilitate them, and if not, who will protect others from them. Lastly, we need to consider how our modern social experiments have contributed to society's current circumstances, and rethink what is 'toxic' in masculinity and what isn't. In closing, some barbarism is good and necessary for men to become the 'best' they can be, right Gillette?

I want to thank Paul Elam for starting AVFM and AEFM, and for all the other men's channels for creating their content. They provide key information that many of us weren't taught at home. Many of us 'Blue Pill' men left our homes blind, and without this information, we would've never known what was going on or why – this is the essence of the 'Red Pill' movement.

I now have my own YouTube channel, "Big Discussions76" where I discuss topics like this and many others. I also have my own blog entitled, "Big Words" where I write and publish content from guests discussing: Education, STEM, Financial Literacy and other topics. Please stop by. You can follow me on Twitter at @BWArePowerful, at the Big Words Blog Site Facebook page, and on Instagram at @anwaryusef76. I'll close this with one of Paul's usual endings and say, "Thank you for reading my essay, and I hope you enjoyed reading it, even if you didn't."

Men's Movement: Personal and Political (ICMI'18 Speech)

Paul Elam · 9 January 2020 · Archived copy · Original

Transcript:

Greetings everyone,

I wish I could have been there in person to deliver this message, but unfortunately that wasn't to be this time. I'd like to thank Mike and the Justice for Men and Boys organization for inviting me to do this talk, and for all their hard work, for the conferences and all they do on behalf of men and boys and the women who love them.

And you know, that work is really a remarkable thing. It boggles the mind when you think about it. We've become part of a philosophy that opposes longstanding and intense social programming to ignore the issues in men's lives in the name of forever putting women and all other groups first. The ideas we embrace are healthy, functional, and corrective to social problems, yet are viewed by the general population as pathological and dangerous.

Thanks in part to the Fake News media, we have been labeled as haters, even though our work demonstrates that we are, in fact, rejecting hatred and hateful ideology.

That's life for MRAs, and more broadly red-pilled people, and its often marked by loneliness, isolation and varying degrees of frustration. Compounding that is the fact that our lives require us to assume the daunting task of rejecting the pathological, unhealthy obsession on the issues of women, known as gynocentrim, in a world that will punish you for shining a light on the problem.

Mind you, I am fully aware that you are hearing me talk about this right now in a country that at one time produced the likes of the great Winston Churchill, but now imprisons people for telling jokes and practicing journalism.

It's hard to forge ahead under those conditions.

Or is it?

Among other things, that's a question I want to explore today, and I'd like to offer some reflections on the modern men's movement; which I see as actually two movements. One personal, the other political.

To do that we have to start with some bad news. Actually, I mean a lot of bad news.

If you're looking for a clear cut, watershed victory for men and boys on any large scale, political or social, you can quit wasting your time. It's never going to happen. There will never be a men's rights victory parade, nor broad legislation that corrects problems faced by men and boys, nor a sweeping shift in public consciousness that overrides the destructive human impulse to regard women as entitled and privileged. An ever fragile, protected class without agency or accountability. The reasons for that are simple and inescapable.

As they say, without men, civilization can only last till the next oil change. Society piles complete and total responsibility on men for its existence. Almost all the sacrifice, of blood and sweat and of life that is required to keep the world turning, to keep us living in relative comfort and safety, is male sacrifice. Women won't do it. Women can't do it.

I know, to say that is heresy, as is often the case with truth today. But truth, as any MRA can tell you, is a cruel master. It is brutal and unforgiving. It cares not for mainstream sensibilities. And it exists in complete indifference to our feelings.

And with the harshness of these uncomfortable truths comes some uncomfortable realities. Like the fact that in society men's vulnerabilities will always be overshadowed by expectations for them to protect, provide and perform. Prioritizing the issues of men and boys, caring about them, will always be perceived as a threat to women, a threat to the state and a certain pathway to destabilizing society. Therefore, the organized correction of men's issues will be treated as strictly verboten for as far as we can see into the future. Just ask the SPLC.

Society, that being men and women working together, forever strives to keep men uneducated and unaware of their own condition – to brainwash men into believing that taking care of themselves is a form of cowardice. Men who are conscious of all this are difficult to exploit, which is to say most men are like hardwood floors. You can walk on them forever.

The modern men's movement is the one and only alternative to that line of dysfunctional thinking, but getting there is not without problems.

Strangely, in a world as polarized as it can be politically, religiously and in most other ways humans devise to square off from each other in camps, the deference to those who advocate for women and chastise men is one area of near unanimity.

The world agrees on what it knows about men. Men don't have problems, men are the problem. Men have too much power and should be on a mission to yield that power to anyone who demands it. Men need to quit pretending they have problems that matter, man up and help others. Hopefully, when men die, they do it in an act of bravery, making sure someone else gets to live. If you think I'm exaggerating, you're not paying attention.

We are all familiar with the ubiquitous superabundance of male shortcomings. Men's addiction to power; their incapacity for love and intimacy; their inability to articulate their feelings to the satisfaction of a feminist mental health industry; their innate and destructive aggression. The list of stereotypes is all but unending, sufficiently dehumanizing men so that they can be exploited without remorse or reconsideration.

Driven by pure social force, diseases, suicide, homelessness, educational failure, addictions, all predominately, overwhelmingly male problems are hidden behind the fabricated, false veneer of men's supposed power and privilege.

Meanwhile, as the world ever sharpens its ability impugn men's very existence, our war zones and blue-collar graveyards still run with the blood of men. The dirty, dangerous work required to maintain our society is written in the cut and calloused hands of men. Even in the sometimes deadly battlefield of the human psyche, where casualties are reflected in suicide statistics, we find that too is a man's world.

And rather than have compassion for any of this, society is more prone to mock and ridicule men who are uppity enough to complain about it.

It's almost enough to make you throw in the towel or raise a white flag. More frankly, all this explains why so many men never join the fight; why we have so few in a movement trying to do for men what most are too timid, too indoctrinated or too self-loathing to do for themselves.

Even then, because men are so awesome and capable on behalf of anyone but themselves; because they are willing to do whatever needs to be done so that everyone else gets a better deal, because we are so dependent on their sacrifices we will always blind ourselves to their suffering. We will always ignore their problems and will likely always shun them for daring to discuss these things. Decades of involvement with men's issues and the lifelong study of human sexual behavior leave me convinced that this will never change across the board for human beings.

But, even in the midst of all this apparent pessimism, the conclusion I have that matters is not one of hopelessness at all. As a matter of fact, it is just the opposite.

The fact is that human males are indeed awesome creatures. Some are capable of casting off the shroud ignorance and hate in which modern society has wrapped masculinity, and rebelling in a healthy way. How many, we don't know, but the very existence of this movement, its refusal to die, demonstrates that truth.

Many men can't be reached, of course. Some are just too steeped in the self-destructive tradition of unconscious, servile masculinity. They are destined to go from cradle to grave as obedient zombies, unable to imagine life outside the toxic role prescribed for them by a parasitic society.

And let's face it, that is the average man. In understanding that the average man, much like the average woman, is a

lost cause, we can and should take solace in the fact that the men's movement is a movement for exceptional people. It is a movement that serves as a life sustaining intellectual and emotional refuge for remarkable people in an unremarkable world.

I'd borrow from the social justice crowd and call it a safe space, but safe spaces are built on comfortable lies, embraced by weak people to shield them from the real world. The safety of the men's movement resides in the fact that MRAs have the strength to deal with reality. Our safety is in our values and in our spines, which is why after years of mainstream media attacks and campaigns of disinformation, we are still here with ideas that cannot be killed or ignored by everyone.

If that sounds self-congratulatory, it certainly should. If you are sitting there, as a man or a woman, watching this, knowing that you are cut from a different, more conscious cloth; that you don't fit in the blue pill world and don't want to; knowing that you equally recognize the humanity of both men and women and that you possess a depth of compassion and caring that extends to places and people ignored by the rest of the world, then you are exceptional.

Your character IS the character of the men's movement, the rest of this lying world be damned.

That brings us to the purely personal side of this movement. The fact that one of our most redeeming and valuable features is that we offer men a clear path away from personal destruction. We benefit from one simple truth. The greatest majority of men's issues, including matters of their human rights, can be effectively addressed by men's personal choices.

Matter of fact, that is so important I want to say it again. The greatest majority of men's issues, including matters of their human rights, can be effectively addressed by men's personal choices.

Likewise, the greatest threat men's rights is their own choices, almost always driven by a lopsided and rigged social contract with women.

We understand the pitfalls of that contract very well, especially when codified in law by marriage. False allegations, suicide, parental alienation, ruinous divorces, restraining order abuses, male financial exploitation, destructive, personality disordered women whose evil acts are enabled by society, and the bias that invariably turns against men when they are engaged in conflict with a woman.

Understanding these problems and the readily available solutions isn't complicated once you rise above the blue pill fog. The trick is in practicing the resolve and the courage to carry a message to men, in plain public view, with shameless abandon.

And that message, to its core, is anti-matrimonial. We need to teach men, reaching them at the youngest ages we possibly can, that marriage, as it stands, is cancer. It is painfully easy, and equally obvious to see how so many of men's issues, including suicide, is connected to marriage and divorce. And I am asserting that marriage and divorce each stand alone as separate and distinct problems in the lives of men.

Divorce can wreck a man's social, professional and financial life, marriage can destroy his soul. This isn't a playful joke about the stresses of married life. It is a deadly serious statement about life in a world that socializes women to be opportunistic parasites in the lives of men.

A contract between a man and a woman that starts with the man on bended knee, making a demonstration of his ability and willingness to provide for the desires of the woman, including the frivolous, is the same contract that a leech has with your leg.

Think about that for a moment. Picture that iconic scene of a man kneeling, presenting a diamond in hopes of being loved. If you've any honesty at all, you know his rights are gone, right then and there. He doesn't have to wait for a family court judge to smash down the gavel and make it more official. He is coming to the relationship on his knees, offering sacrifice and hoping for nothing but acceptance of that sacrifice.

It's his mentality as a man, his sense of his place in the world that is the problem. Society teaches men, often

savagely, that if momma ain't happy, ain't nobody happy. Women frequently reinforce that aphorism as though it were a god given right.

This is not a shot at women, though. As with every other sociosexual malady in modern times, it is a product of women and men working cooperatively. The men's movement offers an honest, if sometimes brutal critique of both sexes. But unlike feminism, our answers don't come from demonizing half the population while we concoct outlandish theories about why we're not responsible for our own shortcomings and our own decisions.

Most of us understand that true victims are rare. Most of our problems are of our own making. Most of our answers are in the mirror. And that is where this movement becomes highly personal.

One very direct solution we have is men checking out and going their own way, which they are currently doing in impressive numbers. And if you're wondering if I am saying that MGTOW is the men's movement, you bet I am. It's the largest, most functional part of it. It is, in the truest sense, the movement of men, away from toxic expectations, away from rigged contracts and away from ways of thinking that create a belief they are beholden to women as a class.

Men going their own way don't agree to produce children just to have them taken away. They don't get their property stolen by the state and given to a woman. They don't live, as many men do, watching their interests, their friendships and their dreams slowly erode till they disappear.

They don't start contracts on their knees, so they don't end up on their knees, or flat on their backs when its over.

By owning their lives and actions, MGTOW are reminding us every day that there are no victims, just volunteers.

In fact, MGTOW philosophy is so powerful it can also be very helpful to married men, who can still benefit greatly from red pill values, starting by learning to say no to their wives, and yes to their lives, rejecting any punishment for doing so for the abuse that it is. Learning to say, If momma ain't happy, then momma needs to own her shit and live with the fact that the world does not revolve around her desires.

The men's movement, MGTOW philosophy, red pill thinking, whatever you want to call it, is teaching men of all stripes to value themselves. It is showing us that one man at a time, all men can win the gender war, not by attacking women, but by taking responsibility for their decisions, by having healthy values and living by them even when there is a cost.

Now, I know that some people will be listening to this with disappointment. They will recognize, and rightly so, that the nuclear family has long been the backbone of a stable society. They know that the deterioration of the family unit is directly proportional to the deterioration of society.

They will also recognize, and just as rightly, that human beings are driven to pair bond; that generally speaking we do not do as well flying solo as we do when meaningfully connected. They will lament all the loss that this represents, and once again they will be mostly on the mark.

But what I think these people fail to see is that MGTOW isn't an attack on marriage, it's a response to the fact that marriage is now an attack on men. Marriage was broken, fatally, a long time before MGTOW started gaining its current popularity.

It was broken by feminists, with no fault divorce policies that enabled women to steal men's children, and their property simply because they want to. It was broken by corrupt family courts where the legal profession lines its pockets on the destruction of families. It was broken by traditionalists and their archaic, romantic, and frankly stupid illusions about love, and the ridiculously lopsided and burdensome expectations that it places on men.

Men walking away is the solution, not the problem. If the world wants other solutions, solutions that bring men back into the fold, it should work on them. Not just on fixing family law, but on ending female privilege and correcting the social contract. And it needs to provide a payoff for men, starting with a return of demonstrated respect and thanks for thier contributions. Till that happens, which is a long way off, the only sane path for men is

one that leads away from the insanity. Like I said. This is not going to be sweeping, pervasive change. The point that I am making, though, is that each and every man within earshot of this talk, married or single, religious or not, of any race or creed, can use this movement, this way of thinking, to make his life infinitely better. We needn't wait for government, or women, or other men for that matter to do it for us. In fact, waiting for those kinds of external forces to come to the aid of men and boys reflects a lack of understanding of the problems.

And one last note on this very personal movement. Second wave feminists, like all feminists, were wrong about nearly everything that ever issued from their mouths. You know that or you would likely not be at this conference. Either that, or you're possibly a member of the fake news media here covering it.

One thing though that they did get right. They were fond of the notion that The Personal is Political. A hat tip to the fact that especially in the realm of sex-based issues, the politics of it is deeply, penetratingly personal.

The difference is that for women it meant a war against men. And it means the same in reverse for many men new to the MRM, or to disaffected men who are stuck in irrational, unresolvable anger. For them, it is a war against women.

In reality, the men's movement is a war with ourselves. It's a war against our lack of values with women, against our gynocentric ways and against our addiction to group consensus; to the world's abusive, dysfunctional notion of what makes a man. It is a war against our own weakness. And you bet, all of this is personal. And so are our answers, all staring at us right in the mirror when we dare to look.

All this might leave you thinking that any political solutions are pointless. That would certainly be the point of view of some men going their own way. They are simply exiting the system with no intention of looking back. And they tend to view political activism by MRAs as an effort to clean up the plantation so we can get men to willingly walk back onto it and into subservience.

Of course, that is a largely emotional and irrational perspective. I for one, have no intention of ever marrying. I still want to do all I can to diminish the power of feminism, and would find nothing more gleeful than to gut its funding by pretty much any means necessary. That won't end gynocentrism, or make modern marriage more palatable in the short run, but I do think we are at the point politically where we can do great damage to feminists. With the recent meteoric rise of populist movements across the globe, we have the real possibility to attack their funding, something that would serve humankind.

Left wing universities, which is to say nearly all of them, produce an unending stream of gender zombies; embittered, brainwashed women; victocrats of privilege, and malleable, indoctrinated young men whose identity hinges on supporting and enabling women who demonize them. Media pundits fret over imaginary wage gaps, fabricated epidemics of sexual assault and will forever try to top each other in virtue signaling over the latest #MeToo allegation. They will, some subtly, some not, all join in the outrage at men as the root cause of our social ills.

Politicians in the public eye generally follow suit or stand by like sheep as it happens. People who we used to call conservatives, now more accurately called quislings, mask their spinelessness behind a façade of religious dogma and so called traditional-conservative values.

As we look at today's political climate, particularly on the left, we see politics gone feral. In America, we see thinly veiled calls for violence from political leaders, demands that we abolish border enforcement and borders themselves. We see congressmen getting shot while playing softball and the unvarnished harassment of administration officials while simply trying to go about their daily lives. And we see a large part of the culture apparently willing to accept all this as the new normal.

This is a direct result, in my opinion, of widespread father absence. Robbed of the discipline, humility and empathy that fathers engender in children, they grow up noticeably lacking in those crucial qualities. Society suffers from it. That fatherlessness is not just an artifact of the left, though. For fifty years, conservatives have utterly failed to fight

back against the left's anti-father, anti-family agenda. In fact, they have become complicit in those objectives.

Why? Because conservative men aren't just weak with feminists. They're weak with women. So weak, they won't fight back as their sons and daughters, as well as their political objectives, are undermined and corrupted.

On that level, even so-called conservative antifeminists haven't made much of a difference. They've been entertaining, but ineffective. They are still self-censoring when it might upset women, which prevents the utterance of a multitude of critical truths. And many are still ultimately gynocentric and weak on the issues. They have lost the battle within themselves. Most never even showed up to fight.

But that is undoubtedly changing. Populist movements are growing everywhere, fired up by people who are done with identity politics, including feminism. We've seen it in the UK with Brexit, even though the UK government now is working furiously to find a way to ignore the will of the people.

The election of Donald Trump in America was much more than a shot across the bow. It was a political thermonuclear detonation. Even an endless barrage of accusations that he is a misogynist, that continues to this day, normally death for an American politician, could not stop him. He gave them all the finger and won an electoral landslide.

Politicians in Australia are starting to fight back, with Senator David Leyonhjelm telling a rabid feminist senator to quote fuck off, in response to her demonization of men as rapists. When the Australian Prime minister played the white knight and demanded that Leyonhjelm, apologize to her, Leyonhjelm called him, among other things, a pussy.

Dorothy, we are not in Kansas anymore.

Therefore, anyone who tells you the men's movement is politically irrelevant is out of touch with reality. Red Pill men and women are poised to play a huge role in swinging upcoming elections, in furthering the political populism that can actually make a difference in policy and law.

Right now, you are at a conference hosted by the founder of the first men's political party in the English speaking world. Since the last conference he hosted in 2016, another has emerged in Scandinavia. If you look now at what is happening in Italy, India, Eastern Europe, Southern Germany and America, all of which will hopefully inspire the UK to regain its momentum back toward sanity, you can see political opportunities that matter.

And one of the greatest opportunities is the growing antifeminist sentiment.

And let us not mince words about this. The war against feminism is a war against the left. And the war against the left is a war against feminism. That is something I would not have dwelled on 10 years ago, given the hapless gynocentrism of the old right. But this is not 10 years ago. Or even 5. This is a new day and a new age of disruptive populism. If you care about men's and boys issues, you can help antifeminists become more effective by educating them about men's issues as well as expanding their knowledge of the mendacity of feminism.

Enlighten the antifeminists. Use them. But do not be fooled into confusing them with advocates for men and boys who fit into our movement.

There are already some who claim to support our ideas, but whose actual motive is to create men and boys who are once again useful to women. These are frequently, but not always women. They will mock third wave feminism, often delightfully. They are entertaining and sometimes enchanting. But at the core of their philosophy is the old, dysfunctional social contract, complete with men's purpose being utility to women.

These people can make convenient allies and are often quite useful in the big political picture. But this movement, and the world at large, still needs what it is woefully short of. Advocates for men and boys. Not cheerleaders for white knights. Not champions for traditional values. Not women who pine for the days when men were men and women were idle.

Not proponents for a toxic social contract between men and women, but true advocates who focus on the needs,

wants, problems, aspirations and dreams of men and boys. People who see men and boys as having intrinsic worth. People who will champion the cause of them seeing their own intrinsic worth. People who understand that for women, real equality is a step down from their current station in life. And we need to know, all of us, that a gynocentric core, no matter how innocent or well intentioned, is a disqualifier for that advocacy. Remember, not every antifeminist is Janice Fiamengo. In fact, most of them aren't.

Finally, I'd like to end this talk as I started it, with some thanks for all the people who made this conference possible. To all of you for attending, but especially to those of you in the audience who are more than just antifeminists. All of you who know that trouncing feminists in the arena of idea is like winning a footrace against a paraplegic; those who move past the simplistic pastime of antifeminism to take a stand for the men and boys in this world, even when it makes antifeminists uncomfortable.

I ask you wonderful warriors to please keep making people uncomfortable; to keep reminding a world that does not want to hear it of the radical notion that men are human beings.

Thank you.

Gynocentrism's love affair with gender differences

Peter Wright, Robert Brockway, & Bryan Scandrett · 9 January 2020 · Archived copy · Original

1. GYNOCENTRISM (Greek: γυνή, "female" – Latin: centrum, "centred")
■ (a). n. Dominant or exclusive focus on women in theory or practice; or to the advocacy of this. Often practiced to the detriment of non-females.

PragerU are being very intelligent about how they peddle their version of chivalry and service to the damsels. Some years ago, they approached us on face book to run some of their "Man up and get married" material.

Blunt and rude story short, we said "No!"

They now have a much more insidious program going forward to incentivize young boys to run to the plantation in gynocentric service.

It is our belief they intend to make good gains for traditional gynocentrism out of the work of the men's rights movement and antifeminism over the last decade and that is definitely not in the best interests of men and boys.

In this recent video by PragerU we have a neotenous blonde pearl-clutching over violence against women as if she was a feminist… but coming at it from the traditionalist perspective. Listen for the incongruous statements, opening with, "It is now OK for a man to hit a woman!" appearing on to the screen calling you to fight to protect the ladies.

Core to making this approach work is the highlighting of the *differences* between men and women and blaming feminism for the similarities argument. "The sexes are different. Marvel at it, enjoy it."

We all know that feminism is unbridled gynocentricty and that's a bad thing right? We all know they like to talk about fish on bicycles and fantasize that women can do anything a man can do, better, backwards and in heels.

Men and women have similar talents is the theme.

So it must follow that any argument describing the obvious differences between the two genders must be a good thing right?

Well, not so fast pal. While Occam's Razor is a very useful tool, it's not a universal law and reality is often a good bit more complicated than our initial summation of it.

The map is never the territory.

Men and women are far more alike than they are different, a no-brainer when we consider that around 99% of our genetic code is identical. Humans however seem to highlight and at times exaggerate gender differences, which may be an evolutionary strategy to get us to notice potential mates.

To be clear there are important differences between males and females, but there is no incompatibility between the idea of low sexual dimorphism and data we do have on the differences. Male variability is real for example but most noticeable at the extremes of any data set, and more broadly noticeable in physical and hormonal differences.

At the more subtle level minor biological differences between the sexes could give rise to significantly different results (emergent behaviour). Men and women tend to seek out different types of work. The underlying differences that cause this may be slight when compared to the set of motivations that drive a person but it turns out to be significant to us when we look at societies.

The occasional feminist can be seen to propose that there's no such thing as sexual dimorphism, arguing instead that gender is only a social construct. But to place all feminists into this category is to create a strawman, one frequently appealed to by those who would have us return to a more traditional gynocentric vision of "biology based" gender roles – he labors outside the home, she bakes apple pies in the kitchen. While the overly-simplified charge that

feminists “promote sameness” may be seductive, it likely comes with the entrapping antidote of traditional gynocentric gender roles.

[image]To be sure feminists have played the debate both ways – sometimes arguing gender is a result of social construction, and just as often arguing for biology as the basis for our differences. The undeniable fact is all three waves of feminism have evoked women’s smaller physical size, lower strength, pregnancy and lactation, unique endocrinology, reproductive system, menstration, breast health, vagina health etc as reasons for special dispensations (chivalry) in the form of less labour, more comfort, more protection, and more health services (eg. the many ‘women’s hospitals,’ safe-spaces, special seating at venues, financial considerations, and so on). Feminists have always promoted biological differences, or rather *exploited* them, and their more recent infiltration into the feild of Evolutionary Psychology will only serve to strengthen that trend.

The point we are making is that whether they are biological, sociological or both in origin, the laboring of difference has allowed feminists to win the day because difference garners chivalry – sameness garners no chivalry. Chivalry got us into this goddam mess.

Difference garners chivalry – sameness garners no chivalry

Let that sink in. If we are ever to defeat gynocentrism, it will require a weakening of the appeal to chivalry, which will require a weakening of the appeal to difference by both feminists and traditional gynocentrists alike. If we ever succeed in that goal it will make room for the reality of equality. Equality of opportunity, not the equality of outcome that the feminists so often push for.

And true equality means a step down for women.

Chivalry must die. Entirely.

For chivalry to die, the mechanism for it must be recognised and replaced. And the underlying mechanism for chivalry is the difference between the sexes.

Marc Rudov, one of the most powerful voices ever to speak on gendered issues, was very clear on this as he understood it implicitly:

> I’ve recently published a book about women and know them well. My true education in all things feminine began almost 12 years ago, when I became reimmersed in the single world after my divorce. During this post-marriage odyssey with the “opposite” sex, I learned that women are not so opposite and are, in fact, much like men. To me, this is no longer a debate; it is fact. Now, we hear almost daily from anthropologists, psychiatrists, psychologists, licensed psychotherapists, so-called life coaches, movies, books, magazines, TV, radio, parents, friends, lovers, and standup comics that men and women are wired differently and hopelessly incompatible. We are coached to accept, embrace, and gingerly navigate these differences. Nonsense, I say. If you believe this propaganda, you are part of the problem.”
>
> “If you’re honest with yourself, you cannot find many real differences between men and women. The differences you’ve always thought about are socialized differences based on myths. If women were as different and mythical as the so-called experts would have you believe, they’d never be able to run major corporations, cities, states, and nations. When we stop behaving according to our socialized programming, our stereotypical roles, we are surprisingly similar. This behavioral shift is the solution for making our romances more harmonious and successful.[1]

The primary difference we regularly point to in justification of chivalry is physical size and strength. But man created hydraulics for a reason.

The image below was once the way a man compacted soil in the construction of roads.

[image]

[image] All Roads Lead To Rome, by Peter Jackson

Today we use these pad foot roller things.
[image]

Women can drive these things.
Women can now construct roads.
Women are the same as men.
Women are equal.

Yes, buttercups, you do have to get up in the cold and dark and go outside to work in the dust and flies, eat your lunch in a construction pit and come home in the dark.

Welcome to equality.
Mind your step down.

Here's an example of a woman that understood better than any woman we've ever met. Her name was Toot's Holzheimer and she lived and died in the man's world of disposability. She had no truck with a badge of feminist power princess, wonder woman, or traditional victim damsel being pushed by PragerU. Just straight up equality.

[image]

Feminism and chivalry have always functioned as a gestalt, as Ernest B. Bax observed over a century ago when he referred to first-wavers as "chivalry feminists." The feminist emphasis on gender differences, especially those implying weakness and vulnerability, evokes chivalry which is then used as a leverage point to secure multiple varieties of power from men in positions of power. The win gained by this ruse ensures feminists and traditional gynocentric women enjoy a quasi-aristocratic status above the rest of society – hence why feminists are usually seen to be comfortable middle to upper-class white women.

Discussions about differences will always result in special treatment for women, and that always means disposability for men. Alternatively, when we discuss that men and women have a massive overlapping area of shared humanity the discussion potentially changes to one of equal value, concern and empathy for men.

The Men's Rights Movement

Neither AVfM nor Men's Rights in general is about promoting traditional gynocentrism. Anything that is based in the statement, "Women will pay an especially high price," is not central to the AVfM mission. Our mission is centered on the male price being paid in an essentially misandric, gynocentric world.

That does not mean we deny that women have issues that stem from their gender nor that those problems should be bereft of compassion. Rather we recognize that both sexes have their own issues that must be addressed in human terms and compassion rather than through a sexist and mono-gendered paradigm as guides the current misandric system of male disposability, absent of compassion for men and boys.

At AVfM we do recognise many men will always seek the companionship of and sexual contact with women, no matter how much bleating the monk MGTOWs want to do to berate us for recognizing it.

And that's the danger of Prager and their slippery sales pitch to traditionalist-leaning men.

It's too deliciously small of a step to gain recognized "manhood," along with admiration and perhaps sexual intimacy for many to resist jumping on the wagon back to the plantation where they will gain their social value and identity in service and sacrifice to the women folk – women who long ago shucked some if not all of the traditional roles that might have gone part of the way to creating a reciprocal exchange.

After all, what more noble cause is there for a man to take? Indeed, what nobler path is there to real manhood? Our answer to that is one where you're not selling your soul in the hope of sexual gratification and a Pyrrhic validation of your masculine worth.

Try some service where you're not trading in the shallow hope of being paid in sweaty endorphins while attempting to force all other men into this deal with the devil and a straight jacket definition of masculinity.

There is no nobility there at all.

They will do nothing for men and boys beyond erecting monuments to those who died in service to women. What they mean to take from those males has no limit. All for a social construct of what it means to be a man. A real man.

And this epitaph will be used as a weapon of shame against any boy with the intellect to question the paradigm of Mayan sacrificial service.

To ensure the sun rises, you must die! Your beating heart must be torn out! Man and boy!

Male disposability as an artifact of the past

Male disposability has a basis in evolutionary theory. When the females of a species invest significantly more energy in to gestation than males, as is the case for humans, then the size of the next generation is largely constrained by the number of fertile females. As a result of this a species can generally tolerate the loss of males more easily than the loss of females. The loss of females will constrain the size of the next generation, the loss of males will constrain genetic diversity.

We humans are now a special case. The Earth carries more than 7.5 billion people today and could be carrying 10 or 11 billion within a few decades. We no longer need the ability to rapidly recover numbers, thus any presumed bias towards male disposability that existed in the past no longer needs to apply. Likewise encouraging women to have babies is an equally retrograde message to those who are making the conscious decision to stop overpopulating the planet.

There are numerous other differences. For example women retain more neotenous characteristics from their childhood than do men. The reasons for this are outside the scope of this article other than to point out that the "reproductive bottleneck" mentioned earlier shows that men benefited from protecting women in pre-modern times. That women would retain child-like characteristics that encouraged men to do this seems self-evident.

To put these sex differences in context we can say that men and women have, as outlined above, more in common than they have in difference, a fact which makes the PragarU-style obsession with difference look all the more pressed. The gender similarities hypothesis as defined by researchers holds that males and females are similar on most, but not all, psychological variables. That is, men and women, as well as boys and girls, are more alike than they are different. A gender similarities hypothesis does not assert that males and females are similar in absolutely every domain. The exceptions—areas in which gender differences are moderate or large in magnitude should equally be recognized.[2]

While the 'gender similarities hypothesis' reviews meta-analyses of multiple studies on gender differences, it is prone to methodological biases like any other research. For example proponents of the hypothesis sometimes understate the extent of gender differences when they do appear,[3] or may otherwise omit factors such as gender differences in the human brain; gender and sex hormones; or gender differences in physical health/illness in their analysis. By and large though it is usually easy to separate the baby from the bathwater.

On the subject of differences, the biological necessity of male disposability is an artifact of the past and that's where it should stay. PragerU has no urgent basis to encourage a return to the plantation for species survival, nor to promote the associated grinding of male lives to dust in the service of the uterus that involves the consequent, necessary lack of compassion for male pain and loss that characterized early hominid societies.

Watching the slickness of their operation, they don't strike me as being slow between the intellectual wickets. It's not in the scope of this article to enter the field of global conspiracies, but suffice to say, where many of you see countries, we see farms with human livestock.

Disposability does require a solid breeding program. There's money in them there breeders.

So who wants to man up?

References:

[1] Marc Rudov, Five Myths About Women
[2] Janet Hyde, *The Gender Similarities Hypothesis* (2005), and *Gender Similarities and Differences* (2014).
[3] Alastair Davies & Todd K Shackelford, *An evolutionary psychological perspective on gender similarities and differences* (2006)

Further reading: Feminism, sex-differences and chivalry

Quiz: Suffragists, Ku Klux Klan or feminazis? Part 1

Aldir Gracindo · 9 January 2020 · Archived copy · Original

Some say 1st wave feminism was the "good feminism". Individualist, not collectivist. Not totalitarian, not hateful. Abolitionist. They only wanted freedom, equality, dignity for all. But then, later came the so-called *feminazis.*

So, this is going to be the easiest quiz on the internet.

Below there are just 7 quotes. Which of them are from a) suffragists, b) KKK members, and which are from c) modern times radical feminists/feminazis? The answers will follow.

Ready? Suffragists, KKK or feminazis? Go:

> **1. Alien illiterates rule our cities today; the saloon is their palace, and the toddy stick their scepter. The colored race multiplies like the locusts of Egypt.**
>
> **2. Better whiskey and more of it' is the rallying cry of great, dark-faced mobs.**
>
> **3. The safety of [white] women, of childhood, of the home is menaced in a thousand localities.**
>
> **4. I *will cut* off this *right arm* of mine before I *will* ask for the ballot for the Negro and not for the woman.**
>
> **5. Mr. Douglass talks about the wrongs of the Negro; but with all the outrages that he to-day suffers, he would not exchange his sex and take the place of Elizabeth Cady Stanton.**
>
> **6. We are, as a sex, infinitely superior to men**
>
> **7. What will we and our daughters suffer if these degraded black men are allowed to have the rights that would make them even worse than our Saxon fathers?**

Ready or not, the answers are coming next.

Ku Klux Klan nowadays

Answers

1st, 2nd and 3rd: Suffragist Frances Elizabeth Caroline Willard, 1839 – 1898. President of the Woman's Christian Temperance Union, founder of the National Council of Women.

Frances E. Willard

> **Alien illiterates rule our cities today; the saloon is their palace, and the toddy stick their scepter. The colored race multiplies like the locusts of Egypt.**
>
> **Better whiskey and more of it' is the rallying cry of great, dark-faced mobs.**
>
> **The safety of women, of childhood, of the home is menaced in a thousand localities.**
>
> **4th and 5th: Suffragist Susan Brownell Anthony**, 1820-1906. Member of the Anti-Slavery Society, president of the American Woman Suffrage Association.

Susan B. Anthony

> **I will cut off this right arm of mine before I will ask for the ballot for the Negro and not for the woman.**
>
> **Mr. Douglass talks about the wrongs of the Negro; but with all the outrages that he today suffers, he would not exchange his sex and take the place of Elizabeth Cady Stanton.**

Suffragists already used the rhetorical tactic of presenting the situation of white women as not only equivalent, but

even worse than that of the black slave. That was, on its face, an absurdity. But it's easy to exploit with rhetoric the positive sexism toward women, bringing much greater empathy towards the white woman then the black man. And Anthony was an abolitionist, but… the problem is in that "but", right?

Speaking of the feminist's rhetoric, should Mr. Douglass exchange his sex as any way to prove his points about "the wrongs of the negro"? And isn't it interesting Anthony's attempt to exclude Douglass being born in slavery with the word *today*? If *today* he is not a slave but an important national personality, what would he be so upset about, uh? Well… maybe he was concerned with the status of all black people and their future in the US?

Just a reminder of who that *Mr. Douglass* was, especially for non-Americans:

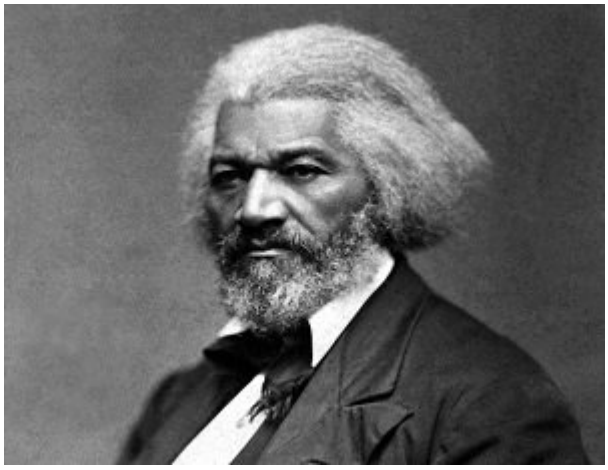

Frederick Douglass em 1879

> **Right is of no sex, Truth is of no color."** (Frederick Douglass)

Certainly admirable words of a black people's rights activist, not at all like the New Left, Post Modern, SJW's who drive our hands to our faces today.

Frederick Douglass (1818–1895) escaped his life as a slave in Maryland after 2 failed attempts. It was then hard to believe that someone with his background could be such a brilliant orator, writer, and statesman. He became close friend of personalities such as Abraham Lincoln. He, however, died seeing black people having advanced very little in the civil equality he so passionately fought for.

This is the man who, according to fallacious pioneer feminist icon Susan B. Anthony, "would not exchange his sex" with her friend, *Lady* Elizabeth Cady Stanton.

Douglass was also friends with Stanton – but then, the proposal for the constitutional amend giving blacks the suffrage before white women came. That was when "suffragist" leaders showed their true colors for the historical record.

Elizabeth Cady Stanton

Quotes 6 and 7: Suffragist Elizabeth Cady Stanton, 1815-1902. Who was another abolitionist suffragist who nevertheless "recognized the facts" about "the beastly negro men".

> **We are, as a sex, infinitely superior to men.**
>
> **What will we and our daughters suffer if these degraded black men are allowed to have the rights that would make them even worse than our Saxon fathers?**

So, suffragists "only wanted and believed in equality"? You don't say! With "Infinitely superior to men" and White supremacy! *Bitch, please.*

Don't be mislead by my sarcastic humor. This is ugly, and it is going to get worse.

Eager to see what blend of supremacist "drops of wisdom" I've got under my sleeve for you to sort out in Part 2?

Anthony and Stanton: The dawning of feminist *sisterhood.*
Well, I have a surprise: Part 2 is right below too. Why not?

Come back later, or see it all right away.

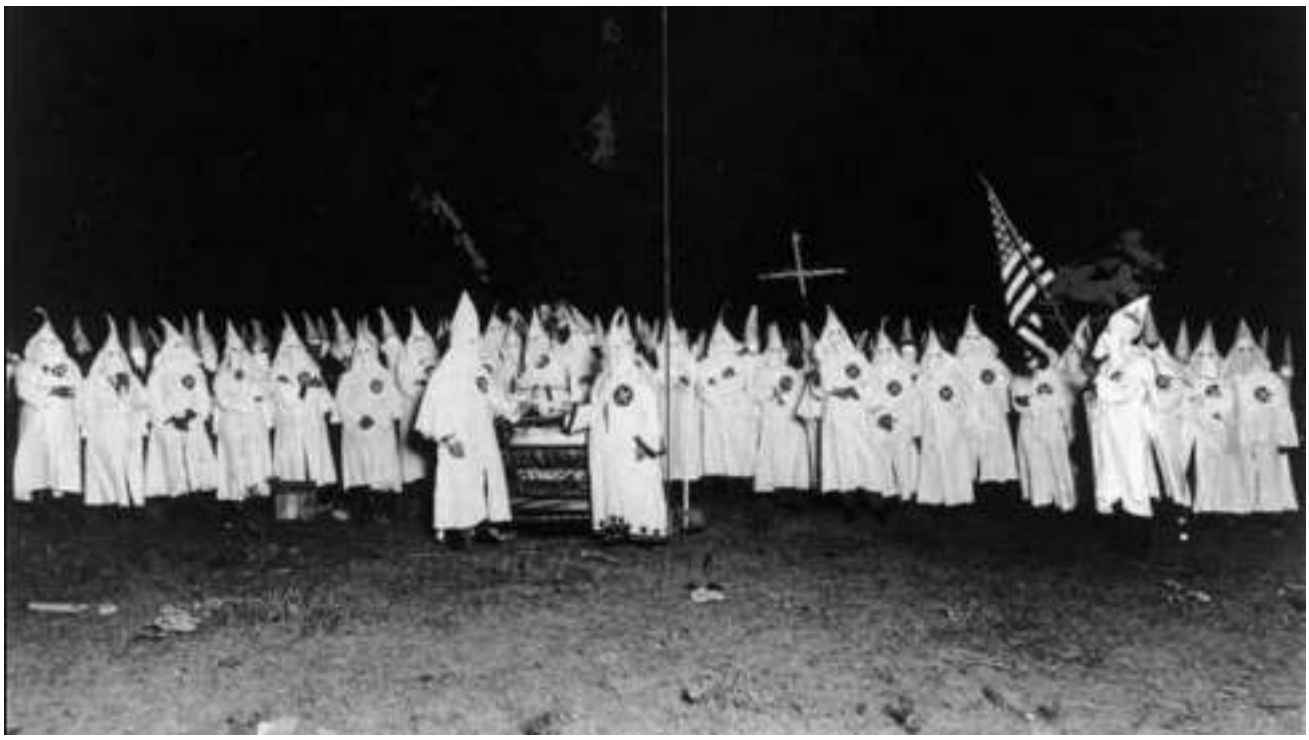

Gathering of Ku Klux Klan white knights – Yes, pun intended.

Quiz: Suffragists, Ku Klux Klan or Feminazis? Part 2

> **1. White supremacy will be strengthened, not weakened, by women's suffrage.**
>
> **2. The white men, reinforced by the educated white women, could 'snow under' the Negro vote in every State, and the white race would maintain its supremacy without corrupting or intimidating the Negroes.**
>
> **3. I do not want to see a negro man walk to the polls and vote on who should handle my tax money, while I myself cannot vote at all…When there is not enough religion in the pulpit to organize a crusade against sin; nor justice in the court house to promptly punish crime; nor manhood enough in the nation to put a sheltering arm about innocence and virtue—if it needs lynching to protect woman's dearest possession from the ravening human beasts—then I say lynch, a thousand times a week if necessary.**
>
> **4.The enfranchisement of women would insure immediate and durable white supremacy, honestly attained; for, upon unquestionable authority, it is stated that "in every Southern State but one, there are more educated women than all the illiterate voters, white and black, native and foreign, combined." As you probably know, of all the women in the South who can read and write, ten out of every eleven are white. When it comes to the proportion of property between the races, that of the white outweighs that of the black immeasurably. The South is slow to grasp the great fact that the enfranchisement of women would settle the race question in politics.**
>
> **5. You have put the ballot in the hands of your black men, thus making them political superiors of white women. Never before in the history of the world have men made former slaves the political masters of their former mistresses!**
>
> **6. I'd rather be a rebel than a slave.**
>
> **7. Henceforth women are to be dictators. … The time has come to make this world muddle men have created and strive to turn it into an ordered, peaceful, happy abiding place for humanity.**

The answers are below.

Ku Klux Klan march on Pennsylvania Avenue, Washington, D.C. 1928

Carrie Chapman Catt

1st: Suffragist Carrie Chapman Catt, 1859-1947. Teacher, journalist, founder of the League of Women Voters.

> **White supremacy will be strengthened, not weakened, by women's suffrage.**

Outstanding , Mrs. Catt! Who would not be convinced by this argument for women's suffrage?

2: Suffragist Laura Clay, 1849-1940. Founder and president of the first suffragists' group in Kentucky, the Kentucky Equal Rights Association. Active member of the Democratic Party, she was an important local, state and national leadership. First woman to be indicated as a candidate to president of the United States.

Laura Clay

> **The white men, reinforced by the educated white women, could 'snow under' the Negro vote in every State, and the white race would maintain its supremacy without corrupting or intimidating the Negroes.**
>
> **The 3rd** is from **Suffragist Rebecca Ann Latimer Felton**, 1835-1930. Teacher, writer, prison reformist, first woman senator in the USA. Also, white supremacist and slave owner.

Rebecca Latimer Felton

> **"I do not want to see a negro man walk to the polls and vote on who should handle my tax money, while I myself cannot vote at all…When there is not enough religion in the pulpit to organize a crusade against sin; nor justice in the court house to promptly punish crime; nor manhood enough in the nation to put a sheltering arm about innocence and virtue—-if it needs lynching to protect woman's dearest possession from the ravening human beasts—-then I say lynch, a thousand times a week if necessary.**

Yes, she was using the "where are the true men" routine. And yes, she was implying that white men **lynching blacks**, as she wanted them to, was what it meant "to be a man."

4th: Suffragist Belle Kearney, 1863-1939. Speaker, writer, member of the Temperance Movement, teacher, State

Senator in Mississipi.

Belle Kearney

> **The enfranchisement of women would insure immediate and durable white supremacy, honestly attained; for, upon unquestionable authority, it is stated that "in every Southern State but one, there are more educated women than all the illiterate voters, white and black, native and foreign, combined." As you probably know, of all the women in the South who can read and write, ten out of every eleven are white. When it comes to the proportion of property between the races, that of the white outweighs that of the black immeasurably. The South is slow to grasp the great fact that the enfranchisement of women would settle the race question in politics.** [see full speech in multiple sources].

By the way, within all the racism in this excerpt, did you notice, the parts where she speaks about how white women were "deprived of education" (yes, that is irony) in the racist, sexist, chivalrous "Patriarchal" southern states? I did. And if you are not so feminist, you are not that surprised by how the "Patriarchy" used to work.

Anna Howard Shaw

5th: Suffragist Anna Howard Shaw, 1847-1919. Doctor, Methodist minister, president of the National Woman Suffrage Association.

> **You have put the ballot in the hands of your black men, thus making them political superiors of white women. Never before in the history of the world have men made former slaves the political masters of their former mistresses!**

6th: English Suffragists, played by Carey Mulligan, Meryl Streep, Anne Marie Duff and Romola Garai, in the movie *Suffragettes,* 2015:

(photo: promo)

Emmeline Pankhurst

The phrase, stamped in promo t-shirts above, has an actual historical origin. It's from Emmeline Pankhurst in 1913, when she said:

> I know that women, once convinced that they are doing what is right, that their rebellion is just, will go on, no matter what the difficulties, no matter what the dangers, so long as there is a woman alive to hold up the flag of rebellion. **I would rather be a rebel than a slave.** I would rather die than submit; and that is the spirit that animates this movement … I mean to be a voter in the land that gave me birth or they shall kill me, and my challenge to the Government is: kill me or give me my freedom: I shall force you to make that choice.

To add some perspective adjustment here: have you ever seen a slave, kept in submission, receive special treatment when committing crimes and then demand that their Masters die and/or kill, to be maimed or to dismember others, for the *slave's sake*, because **that is the least their "owners can" do**? Well, there you have it. She would never, possibly, "rather be a rebel then a slave", because she was *not* a slave; She was a Madam.

Not without reason people speak of something called *white feminism.* And if you didn't know what that is, here you have the synthesis of the arrogance, the shameless, extremely egoistic, false self-attribution of others' true oppression, by the elitist white feminist. And you also know something else of importance: when it began. "White (racist) feminism", just like "elitist" feminism, "man-hatred" feminism – even though there were exceptions to confirm the rule – is the original feminism, it's core and soul.

And don't forget, Emmeline, among other infamous facts about her, did not fight for the poorer women to have the vote (see 5th paragraph in this article and reference), and most certainly not for slaves.

7th. Suffragist Alva Belmont. Socialite, multi-millionaire and president of the National Woman's Party.

Alva Belmont

> **Henceforth women are to be dictators. … The time has come to make this world muddle men have created and strive to turn it into an ordered, peaceful, happy abiding place for humanity.**

Belmont's full text shows her sophistry, something like this: 1) There are dictators in the world; 2) And awful things as well; 3) Dictators, as political leaders in general, are almost always men; 4) Therefore, the world is this way because of men; 5) Men have always "oppressed women"; 6) Enough of men concentrating power in their hands; 7) And how will we make this world marvelous? 8) With women dictators, of course!!!

It is the same essentialist and collectivist reasoning of any racist totalitarian, only applied to all men, instead of to ethnicity. It is presented raw, not as sophisticated – deceitful, misleading, dishonest, faulty, spurious, distorted – and backed by a myriad of pseudo-scientific feminist literature as we have today – but it is the very same reasoning of so many feminists today: power "in the hands of of men" (in the hands of one, or 0,8%, is already in the hands "of men") is oppression; the more power in the hands of women, it doesn't matter what kind of women, or how much power that means… is *equality, it's the smashing of "The Patriarchy", the end of oppression; it is the best for the world!* Or, in that one world, it is *empowerment!*

Conclusions

Among other self-evidences,

- 1st wave feminists did not want, believe or stand for, "just equality, freedom and dignity for all".
- The feminist leaders of the 1st wave were from socially and financially privileged backgrounds, and in more than one opportunity turned their back on people who were suffering, who they deceived posing as champions for those people. They did it for sheer self-interest and disdain for others.
- Even abolitionist feminist leaders showed themselves to be hardcore hateful racists facing the possibility of black men coming to have the suffrage before they did.
- As women, these "suffragists" believed in female supremacy; as white women, they believed in white supremacy; with the same hatefulness and intolerance of any hate movement. Therefore,
- "Suffragists" does not describe what 1st wave feminist was. To call them just "suffragists" is as misleading as describing Saddam Hussein and Bashar al-Assad as merely political leaders coming from minority groups and full of love for their countries.
- They were far from being a peaceful movement.

Those who might think all that racist and sexist hate are only cherry-picked examples don't know, or did not really pay attention, to the history of the first world congress on "women's rights" in Seneca Falls, organized by the feminists of the time. Furthermore, these are not only some random 1st wave feminists; they are not even only prominent feminists (presidents, founders of women's associations, high society personalities, senators); they are *the most prominent.* Cornerstones of the feminist movement, symbols and promoted role models such as Susan B. Anthony, Frances E. Willard, Elizabeth Cady Stanton e Emmeline Pankhurst.

The idea of the presentation as a quiz came from this post by cafe.com.

And before someone complains: as racism and sexism are already a wide scope, eugenicist 1st wavers like Emily Murphy, Victoria Woodhull, (first woman candidate to president of the USA), Mary Stopes and the most commented, Margaret Sanger, were not included and appear in other articles (like this one).

In other articles, I intend to speak in depth how 1st wave feminism created an unprecedented form of parental alienation for fathers, their connections with suicides, mass murders (yes, I mean it) and how the now so polemic "gender ideology" – which many believe emerged with the 2nd wave, with the neomarxism (New Left/Frankfurt School/cultural marxism) and/or Simone de Beauvoir (World War 2) – was actually born in the 1st wave.

If you know what I (and others) know about feminism's 1st wave ("that good feminism"?), you will never see it the same way again.

Cheers from Brazil.

> *Article fist published on AVFM in Portuguese. Color photos of the Ku Klux Klan: Martin, USA. Historic photos: Pulic Domain, by various authors.*

Recent stories shine a light on feminist insanity

Mark Dent · 9 January 2020 · Archived copy · Original

During the past two weeks I decided to copy links to a number of articles which appeared online and in our local media, all of which were connected to feminism.

Each one is an example of the utter madness, incoherence and hypocrisy underpinning their ideology.

I must confess that I have lost respect for so many people I once admired in recent years. I suppose that's the price you pay for seeing them unmasked and exposed for what they truly are — craven moral cowards and spiteful, embittered losers.

Sir Michael Caine is a man I have always loved on the big screen and as a person. Whenever I saw him interviewed, he came across as a man with both feet firmly planted on the ground with no hint of the prima donna and no holier than thou lecturing-until this week.

[image]
Michael was commenting on the #MeToo movement and feminism in general.
Michael Caine has hailed the #MeToo movement for tackling predatory Hollywood and ensuring actresses at auditions don't 'have to worry about getting raped'.

The 86-year-old movie legend believes that young actresses are better protected from sexual predators following the Harvey Weinstein scandal.

Fair enough. No-one wants to see any woman being sexually abused by predators like Weinstein.

Michael continues:

'I'm a big admirer of ladies, for their causes and everything.'

Caine worked on several films with Weinstein – who has agreed a £35 million settlement with women who accuse him of sexual misconduct and still faces trial for sexual assault – but says he saw no evidence of any inappropriate behaviour.

'I never saw him do anything wrong with women, but when I read what these girls were saying, it was terrible that he did that,'

he says in an interview to mark the release in paperback of his book *Blowing The Bloody Doors Off*.

In the book, Caine expresses his 'regret and shame' at not realising what some of his male peers were doing in Hollywood in his heyday.

Call me a cynic, but I don't believe Sir Michael. Everyone in Hollywood conceded that Weinstein's predatory behavior was common knowledge for years. Michael lived and worked in that environment for decades. He attended all of the parties and rubbed shoulders with all of the big names in Hollywood and actually made a number of movies which were produced by Weinstein. Does he seriously expect us to believe he never heard the rumours and innuendo?

Why have so many actors suddenly seen the light? These same men and women remained totally blinded by it whilst their careers were taking off and the dollars were rolling in? It's so easy to become a man who tells it like it is when you have one foot in the grave and the power and wealth to make any pushback a minor irritant rather than a threat to your livelihood.

What Caine said next summed up the incredible cognitive dissonance we have all come to associate with feminists and any who support their ideology.

'No one ever did anything in front of me. Because I was very pro-feminist, you know. And they knew that, so they

wouldn't do anything in front of me… I've always been a man for women's lib,' he says.

'The thing about me and women is that I loved my mother. Very much. So, every woman to me is about five per cent my mother.

'So, they're always treated very well. I have respect and I'm all for equal pay.

'Mind you, I didn't realise pay was worse for them because I worked with Elizabeth Taylor.

'She got a million dollars, I got £150,000. I thought, 'Wait a minute.' I didn't complain.'

Despite his personal experience and understanding of the fact that this constant demand for equal pay for women in the movie industry is based upon a myth, Caine dutifully genuflects and says he wants to see women in Hollywood receive equal pay.

In the next breath he shatters this notion by informing us that a woman, Elizabeth Taylor, received ten times what he was paid when he appeared in a movie with her.

He tells us, "I didn't complain."

Jane Fonda also received far more than Caine did when they appeared in a movie.

So many decades ago, women who had drawing power were receiving far more money than their less popular male counterparts! Yet this fool still maintains he wants women to get equal pay in the film industry. Moral cowardice is very unattractive. Where was the ballsy old cockney so many have come to love? Why didn't we hear something more like this from Michael?

Equal pay for women in movies? Blimey, Jane Fonda and Elizabeth Taylor were getting paid ten times what I got 'cause ***they*** *were the box office attraction-and that was fifty years ago! It's all a load of bollocks!*

He knows the whole issue is an utterly contrived one which has nothing to do with the mistreatment of women and everything to do with simple economics but he still dances to the feminist tune.

Farewell, Mr. Caine. Another hero bites the dust.

If you are looking for a gold-plated example of the astonishingly shocking double standards employed by feminists then you cannot surpass this one.

[image]
During the recent French Open a male player was being interviewed about his victory post-match when his press conference was brought to an abrupt halt.

Why?

Serena Williams had just lost a match which she was heavily favoured to win and she made it clear that she was in no mood to wait around while some unknown tennis player prattled on about his triumph.

The male in question was, Dominic Thiem.

Thiem accused Williams, the 23-time Grand Slam champion, of having "bad personality" after he was kicked out of a press conference room to accommodate her after a French Open loss.

It has been reported that while Williams did not directly order Thiem out, she made clear to officials that she did not want to wait to speak after bombing out in the third round. An irate Thiem was moved on, asking, "I mean, what the hell? No, but it's a joke, really … I have to leave the room because she's coming?"

Surely Thiem would receive nothing but support for his justifiable irritation? Absolutely not! It appears that it is Thiem who is the fool in this story.

Whoopi Goldberg accused him of "boneheaded" behavior.

Listen, man, don't nobody know who you are! You may be big in the tennis world but this is a big deal that she was out this early. People want to know what's happening, how she doing – and I don't think she actually wanted to talk to anybody about losing. 'Oh yes, let's talk about my loss so early in the French Open'; I don't think that was her plan! Don't blame her! Stop being a bonehead, don't blame her."

Sunny Hostin added:

"*I was surprised Roger Federer came out and also was defending Thiem's position and saying this is unfair. He should know better. Serena is the queen."*

These same rabid feminists who are the regular hosts of a sickeningly left leaning, feminist show called The View, would have been apoplectic had any male tennis player, no matter how famous and successful, dared to interrupt a young female's press conference because he didn't feel inclined to wait for his turn.

Just imagine the invective which would have been spat out by these rabid females. Toxic masculinity, bullying and intimidation and the utter disregard we have for women in sport would undoubtedly have got a mention.

They have no shame. They literally have two sets of standards and do not even pretend to hide this fact.

Now we turn our attention to Colombia.

A wife decided to humiliate her cheating husband by making him lie naked on a car in a public street in Colombia as locals laughed at him.

Jairo Vargas begged his wife for forgiveness and agreed to participate in the embarrassing stunt in hopes of saving their marriage, The Sun reported.

[image]
Traffic was brought to a halt as motorists stopped and recorded the humiliating event.
Vargas's wife, who has not been named, caught him cheating with another woman at a motel in the Caribbean coastal city of Barranquilla.

Traffic was brought to a halt on a busy road as motorists stopped and recorded the humiliating event.

Footage captured on mobile phones shows the remorseful husband laying across a car's roof while hiding his head in a towel.

He was also seen knocking on the driver's window and scrubbing the front windshield.

Colombian National Police was eventually called to the scene, arresting Vargas and issuing him a summons for causing public nuisance on a street.

Just try to imagine a man tell telling his wife her only road to redemption is climbing naked onto the top of his car which he will drive through busy city streets.

Hilarious.

What's that? I dared to employ the old "flip the genders" argument.

Bloody oath.

Meanwhile, over in England on their popular television program, *Good Morning Britain*, a female politician promoted her view that women should not have to serve sentences of one year or less as it is too disruptive to their lives and the lives of their children.

One cop tries to argue that women already get a good deal and tried to explain what happens when a husband and wife are found guilty of a crime like drug distribution. He says the man is always arrested and placed behind bars whilst the women get a free pass due to the fact someone has to take care of the kids.

This isn't good enough for the female politician.

According to Sian Berry, jail is far more damaging to women because they have carer responsibilities and this causes great difficulties for those who depend upon them. I would have thought that being the sole breadwinner for your family is also a “carers’ responsibility and one most men perform every day. No-one cites this fact as a reason for being lenient with or not jailing male criminals.

Listen to Brenda Birungi who was sentenced to eleven months in prison for a violent assault. She genuinely feels that women lose more than men when they are sent to prison and explains how she had plans to go into child care, plans which were thwarted by her imprisonment!

Please watch the short clip I linked and have your breath taken away by the sheer entitlement of these women. No-one raised the fact that a far more pressing issue might be the fact that men receive 63% longer jail terms for committing the same crime as a woman. We could also throw in the fact that in domestic violence altercations it is the man who is routinely arrested even before the facts are understood.

This female politician is just another example of the way women in politics completely ignore their male constituents and *always* place the needs of women ahead of men even when statistics clearly demonstrate it is men who are being screwed by the system in almost every measurable area of societal disadvantage.

I came across another astonishing article written by a feminist author, Nikki Gemmell, who regularly writes columns for *The Australian.*

She wanted to know why male gynaecologists and obstetricians choose their profession. She offered her own insight into what might motivate them.

A female doctor friend had seen many male gynies and obs over her long working life, and had a harsh observation: “They hate women, and like to see them in pain.” A brutal assessment, yes, but a fascinating observation from someone who’d spent decades in the profession.

I had four midwife-led births; never an obstetrician in the delivery room. The one time I sought the advice of a male doctor was just prior to the birth of my fourth child; I was 44 and being closely monitored. Yet the feeling I got from this man was that the baby’s health and survival was everything in this equation; he made me feel like I was a mere vessel for its safe delivery and not much else. I’d never faced that attitude before, through all the different midwives I’d had. They’d all been big-sisterly, empathetic; and in England I’d only met them in labour.

My conclusion: I just wish there were more women entering this profession. And back to the original question… well, I write to understand, to get us to think. So please enlighten me.

You will be happy to note that every one of the comments beneath the article were unanimous in their condemnation of her disgraceful article.

The very fact this article could be published in one of Australia’s leading newspapers is in itself an incomprehensible sideline. At what point does an editor simply say:

This is unacceptable trash- write us something we can publish.

She quite openly infers that one of the biggest motivating factors behind men entering this profession is their desire to humiliate and inflict pain upon their female patients.

I informed her of a little-known fact.

Up until the 16th century. Midwifery was the sole preserve of female midwives. In all of the centuries in which these women had brought life into the world they had seen an incredibly high mortality rate for both mothers and their babies, yet there had been no innovation or change in approach by these women over hundreds of years.

Enter William Chamberlen. He saw there was a tremendous need for something which would reduce the death rate in child birth. William promptly invented the forceps. Apparently, many midwives were most upset by the fact that men began to enter this hitherto female-only occupation.

[image]
This extract says all that needs to be said very succinctly.

The forceps are undoubtedly one of the greatest inventions of all time in medical science, which may seem very weird considering it looks like such a simple piece of equipment.

Before the 1600s, obstructed labor was a huge problem. Many women would get complications due to obstructed labor, and a lot of babies died because physicians just didn't have any suitable means of dealing with such a problem. It was therefore a major cause of death for babies, and it was even deemed to be an "expected tragedy" which is just truly horrific to think of. But after the invention and the eventual use of the forceps, the survival rates of both moms and their babies started increasing.

Women's lives and longevity have been enhanced by countless male inventions throughout history but I am yet to come across any article by any woman acknowledging this and expressing gratitude.

They simply call us "oppressors." Gemmell suggests male gynecologists and obstetricians are motivated by sadism.

Surely a simple thank you is all that is required, Nikki Gemmell.

Perhaps we can finish with a comment from Lynda who echoed the feelings of every one of the 282 people, men and women, who chose to respond to this tosh.

> **Lynda**
>
> *My daughter has just had an emergency cesarean after 10 hours of labour. Her Obstetrician, anaesthetist, assisting Ob's and a theatre nurse were all male. She couldn't have been in more caring, professional, nurturing and better hands – they were simply wonderful. In fact so good, that she will return to that very same team again for further pregnancies. We are not impressed with this article one bit- in fact we find it offensive. You do such a disservice to so many fine men who work crazy hours , often having to leave their own families, to come to the aid of a birthing mother and do everything possible to ensure a safe birth for mother and baby.*
>
> *Disgraceful.*

Two very well-behaved boys left to figure things out on their own: Reflections on being raised 'Blue Pill'

Anwar Y. Dunbar · 9 January 2020 · Archived copy · Original

"No one told us about: 'Feminism', 'Gynocentrism', 'Hypergamy', and 'Misandry'."

This is my second submission on A Voice for Men (AVFM) – the first being my 2017 Father's Day post published on my own blog, Big Words. After sharing that I mentioned him in it, Paul Elam saw fit to publish it on AVFM as it discussed my father's money and life lessons – many of them painful. It was also about some of Dad's personal struggles – some of which I've only comprehended as I've become a man myself.

I stumbled across Paul's An Ear for Men (AEFM) YouTube channel in 2017, and in this season of my life as a single man, his words have been like music to my ears, explaining much of what I've experienced dating or 'pair-bonding' as he calls it. They've helped me feel okay about not rushing back into the next relationship. Furthermore, they've affirmed that me and my brother were never alone regarding our lifelong struggles with the opposite sex. There were in fact other boys who were raised by women with minimal quality male mentoring, left to figure things out on their own as they transitioned into manhood.

This essay is not to bash my parents as they did the best they could do. I wrote this essay to speak to what I think a lot of other men from similar backgrounds have experienced. For me it was always reassuring to know that I wasn't alone in my experiences, and there is a power in sharing common experiences.

I think about myself and my brother's upbringing a lot these days – how we were socialized and how we were raised – mostly by my mother and my grandmother – mostly under a female's point of view. My father who remained as visible as possible following my parent's divorce, did the best he could to teach us how to be men, though I would later find that his own knowledge about how to navigate this world as a man was somewhat limited and even flawed in some fundamental ways. Thus me and my older brother, both two very well-behaved boys both have taken our lumps in the adult world in terms of romantic love and pair-bonding. Again as verified on AVFM and AEFM, there are a lot of men like us out there who were let to figure things out on their own, if at all.

* * *

"Your sons are so well-behaved," said many of the women at the Baptist church we attended during my early years. My childhood was anchored in Christian values and teachings – principles which would teach us to be fine and upstanding men. I won't say that the men at our church didn't care, but it was usually the women who commented. Later on, men like auto mechanic Mr. Gray of "Gray's Auto", observed that we were, "different," and that there weren't many boys like us coming out of Buffalo's eastside where most of the black families lived.

Growing up without any consistent strong male figures, I enjoyed being around Mr. Gray and hearing his stories like the time he broke some guy's jaw with one punch. Mr. Gray had rock-like hands and knuckles, and I think the guy came after him at his repair shop over a woman or a repair job. I had never heard such stories in my 20 years, and something about it was cool. Though an older man, Mr. Gray was in excellent shape and enjoyed being around young people who were on positive paths. He exuded the 'masculine energy' Dr. Robert Glover discussed in his book *No More Mr. Nice Guy*. Unfortunately, we only went to lunch a couple of times, but I soaked up everything I could from him. Throughout my youth and beyond, I was drawn to the stories and wisdom of strong men like Mr. Gray.

Within our home, Mom was an old school, 'throwback' mother and took pride in our behavior. She established discipline and respect early on, and she didn't have to spank or whip us much. I personally recall just the threat of the belt striking fear into me. She did it mostly on her own as Dad was five hours away and wasn't involved in our daily development and socialization. It was a safe home filled with love. It was also a sheltered home – one which kept us isolated from the streets and the darker sides of human nature – the church included.

It was very important for Mom to raise two well-behaved boys. She and my grandmother felt that you raised your children for society. That is, you raise them to be good citizens and to play fair and square. While me my brother however were raised to be two well-behaved boys, we gradually learned that it wasn't a well-behaved world we were going into – particularly in the dating arena which turned out to be more of a 'Darwinian/Survival of the Fittest'-type of place.

"Be attentive to her moods. Be sensitive to her feelings. Be romantic. Be thoughtful and caring. Your father certainly didn't know how to be romantic towards me." These are all things Mom told me in terms of "courting" and dating women as I transitioned from my teens into my twenties. In hindsight, these were probably all of the things that were on her wish list for men – things she didn't always receive. "Relationships are work," is something else Mom told me – words which stayed with me. They were true but without self-love, I discovered that they could lead to staying trapped in toxic situations way too long. From my grandmother, I remember hearing a lot of talk about, "providing," and this was usually in discussions about an aunt's husbands who was, "a good provider but not much a father."

Very early on I gleaned that a man's worth and usefulness were tied directly to his resources and service to women. In hindsight, many of the marital relationships in my immediate family circle were dysfunctional, some violent, and most ended in divorce. After hearing stories about how my mother was physically abused by our father, I think me and my brother both set out to be much better men. But who and what awaited our good, upright and upstanding intentions?

What awaited us was a jungle – a world where two well-behaved boys were easy targets, and prime candidates to be taken advantage of, especially in the dating arena by some of the women we encountered there. What we found was that while we were taught to be nice, attentive, caring, thoughtful and sensitive to the needs of the women we took interest in, we weren't told that we wouldn't necessarily get those same courtesies in return. We weren't told that we could get the exact opposite of what we were giving out. We weren't taught about the darker sides of female nature, and the perils of them. We had to learn those on our own.

Furthermore, while we were taught that a man's role is to provide, we were ill-equipped to reconcile the traditional roles for the sexes in a world that had become very non-traditional. With women now working and generating their own incomes, what were *they* supposed to do? No one told us about: 'Feminism', 'Gynocentrism', 'Hypergamy', and 'Misandry' – the 'Four Horsewomen of the Apocalypse' which make relationships, dating and marriage utter hell. I knew nothing about the former three words until watching Paul's many 'Red Pill' podcasts on AEFM – prior to which I thought something was wrong with me. I briefly heard about feminism when my brother started college and enrolled in some "Women's Studies" courses.

By the way, this essay originally also looked at my brother's journey, but to keep the family peace, I'm just focusing on myself. I've had three adult relationships, all of which were blood baths – my blood and for a myriad of reasons – the central of which was having low self-esteem and a lack of self-purpose and direction. When I say a lack of self-esteem, I'm grouping a bunch of things together: a lack of self-confidence, a high level of insecurity, and a lack of self-love.

I believe this 'Unholy Trinity' was due to not having consistent strong male figures around, and no one stressing the importance of self-love and boundaries. The understanding that, "relationships are work," compelled me to stay in some situations much too long as well – there can come a point when relationships are too much work, and where the ends don't justify the means. How much work is *too much* work? It's a very, very important question to ask one's self and to be honest about when that threshold has been crossed.

Without knowing to protect my psyche, being a teachable and malleable person – strengths in some instances, allowed me to fall victim to the psychological warfare waged in the toxic pairings I landed in. It was also the unconditional deference and love for women that I learned growing up. I can't remember my mother or grandmother teaching us to know when to call it quits. Actually to their credit, I do remember hearing the riddle, "You teach people how to treat you," but it was always stated in such a gentle and *well-behaved* way. By the way

gentleman, a key signal to end a relationship is when your personal health is compromised – the emergence of physical indicators of increased stress, a loss of appetite, and a loss of peaceful sleep are all dead giveaways.

* * *

I swear to this day that my brother and myself were fortunate that our father was visible and we could call him whenever we wanted to. This was good early on, but in some ways harmful for us later. Dad and I talked a lot about girls and women throughout the years and he told me many of his horror stories – some about the women he dated, and many stories about his marriage to my mother and his second wife (from his point of view).

Overall when it came to women, he honestly wasn't very successful with them and in hindsight it makes sense why I didn't get much useful 'game' from him. How can you be unsuccessful at something, and then teach someone else to be successful at it? My brother? He never really listened to anyone anyway which in this regard worked out in his favor. Dad recently went through his second divorce and is now back on the market, lonely and hoping to have someone.

What kinds of things did Dad teach me? He was always pretty big on age. In short, younger women were *good*, and women my age and older were *bad*. It was a very black and white way of looking at a world full of gray. Women my age and older were in his words, "smarter and more advanced," and would look to take advantage of my inexperience. I can't think of an instance where he stated that the right older woman may have the maturity necessary for something long lasting, and that they weren't all bad. I've certainly left a couple good ones on the table due to his sage wisdom. While the theory was that younger women would look up to us, Dad didn't say anything about many of them being immature, fickle and difficult which I later found was the case. This taught me that you can't always take your parent's words as the gospel.

Dad was always pretty big on horoscopes as well. He always wanted to know how old my love interests were, and when they were born. He knew his astrology so well that he could easily state who was an 'earth', 'air', 'fire', or 'water' sign, and he would give his commentary on how well we would astrologically fit together. And that was the extent of it in addition to women being, "all about the money." In some ways he right about that – again a large percentage of a man's usefulness was his resources. Dad was also accurate about women typically also focusing more on what a man is *not* doing as opposed to them myriad of things he is doing – a sobering revelation from someone you're loving unconditionally and working hard for.

Much of the advice I got from my father was from a position of powerlessness, anger, fear and despair as it related to women – one where life's glass was consistently half empty. Very little of his teachings discussed self-love and developing my 'Personal Power' – things I had to learn from other men. Self-love is powerful because it helps you to put a certain amount of value on yourself, and it compels you to enforce your own principles and standards – something Paul stresses in both AVFM and AEFM.

Even after earning a Ph.D. in a STEM-field from one of the greatest universities in the world, my self-love was still in the toilet. It was around that time that Dad's telling me, "I'm proud of you," also seemed to stop all altogether. In some ways he became an adversary who didn't celebrate my success, but instead wanted to make sure that I didn't feel too big because of it. Ironically what most women wanted and needed, was a confident and strong man – one of who felt a sense of personal power and confidence – one who could stand up to them and even walk away when necessary. Strangely – and I've seen this a lot in families, Dad also taught me that while your parents should be your biggest cheerleaders, some can become your biggest competitors and adversaries. Ironic isn't it?

* * *

So what's the take away from all of this? Is it to not be nice to women? Is it to be an asshole to women? No. My best friend and others have stated that there was nothing wrong with being raised to *respect* women. There is however something wrong with being a doormat – a 'Simp' in modern terminology. And that's exactly what you are if you're *only* told *respect* women. You also have to protect yourself, your heart and your spirit. There's nothing worse than being nice, and cherishing someone only to be shitted on and pimped because you didn't know that your

love would be taken advantage of. It turns out that there are different interpretations of love, and being nice, attentive, romantic and caring are only 10% of the entire playbook when dealing with the opposite sex.

I realized early on that we were missing the other 90% of the playbook, and I actively sought out the rest of that information. If you were raised like us, I would encourage you to ask questions, study and find male figures who actually know what they're doing and have worked their way through this stuff. It's never too late to start filling in the gaps in your knowledge. If you can't find other successful men initially, you can at least watch the abundance of 'Men Go Their Own Way' (MGTOW), and 'Red Pill' podcasts like Paul's library of AEFM podcasts. Being a black man, I also spend a lot of time in the "Negro Manosphere" where these and other topics are discussed daily.

I showed this essay to a mentor as I got the content closer to its final form. He stated that it wasn't surprising that a child of a broken home would struggle in relationships, but also that he was looking for some sort of resolution – a happy ending of sorts. After pondering his words, I realized first that in this world we live in, there isn't always a happy ending no matter how much we want one – something else I learned through experience and observation. Secondly my personal story isn't finished, and there may in fact be a happy ending for me. In any case, I understand my history much better now in addition to what's happening in society overall. I also understand that I've made faulty choices in the past in terms of mating, and one of my challenges is thus not to repeat them going forward.

I want to thank Paul Elam for starting AVFM and AEFM, and for all of the other men's channels for creating their content, and for providing the key information that many of us weren't taught at home. Many of us 'Blue Pill' men left our homes blind, and without this information, we would've never known what was going on or why – this is the essence of the 'Red Pill' movement. As mentioned before I have my own blog titled Big Words which I'm working to grow. There I write about: Education, STEM, Financial Literacy and other topics. Please stop by. You can follow me on Twitter at @BWArePowerful, at the Big Words Blog Site Facebook page, and on Instagram at @anwaryusef76. I'll close this with one of Paul's usual endings and say, "Thank you for reading my essay, and I hope you enjoyed reading it, even if you didn't."

Addressing that additional American rape-culture

Kevin Patten · 9 January 2020 · Archived copy · Original

Sexual Violence?

With *Time* magazine's recent naming of the "Silence Breaker" as their "Person of the Year," there's no better time in which to ponder the serious matters of sexual violence. The resultant hashtag – "Me Too" – set off as the other, even costlier California wildfire.

Lesser known headlines derive from a landmark case taking place in Michigan, where three doctors find themselves at the center of the nation's first legal test of that abhorrent practice found in places like Africa, Indonesia, and Egypt. Let's call it by its name: Female Genital Mutilation (FGM). It's estimated that up to 100 young girls were genitally violated at the hands and tools of Dr. Fakhruddin Attar, 53; his wife, Farida Attar, 50; and Detroit emergency room physician Jumana Nagarwala, 44.

There's a detail that I wish to explore here: According to the *Detroit News*, federal prosecutors want to argue that this was a *sex crime*. (Yes, I wish to enlarge the discussion of rape culture.) The doctors' defense? Religious freedom. The religion, Islam. (In fact, there is a pretext given in Islamic literature – which is not to say that the majority of Muslim sects practice it.) The deputy director of the ACLU says, rather sanguinely, that the First Amendment "doesn't allow any of us to ignore laws protecting people from harm." We'll see shortly.

However, for Intactivists living in the Land of the Free, that sort of hypocrisy smacks us hard across the…well, at least our face. True: the world has a population in which roughly 30% of men are circumcised. But the problem is that that number includes males who are teenagers and older, accounting for international Islamism. This is because Islam, unlike Jewish and Gentile society, does not circumcise their infants. America remains the sole nation, outside of Israel, that routinely mutilates the genitals of their baby boys.

[image]

A half-hour's worth of Googling and one can accrue a small mountain of articles that chastise any comparison between the two forms of mutilation. Simon Hochhauser, co-chairman of an organization in the UK that protects the rights of the Jewish community, writes that FGM "subjugates women," and that cut men are "very happy!" The famous skeptic Michael Shermer asserts that "motivations matter," and that the "prime motive of FGM is to control women."

Lyndia Smith at IbTimes.com writes that FGM "poses a deep-rooted inequality between the sexes and violates a woman's right to health, physical integrity and security, as well as the right to be free from cruelty and torture – and occasionally, takes away the right to life." An article up at FemMagazine.com repeats the concern for "reasons why they are carried out," arguing that "FGM's main purpose is to keep women 'controlled,' and to diminish their identity as sexual beings." Finally, Leyla Hussein, writing for the Huffington Post, says that "the purpose of FGM is to control a woman's sexuality," and that MGM "is not done to decrease a man's sexual pleasure."

While admitting that I am not as well-read on FGM, I'll accept these premises as given. Also, we should all earnestly agree on the importance of intentions; certainly, those listed would constitute sexual violence. But as I will now demonstrate, these commentators *could not be further from the truth.* In its long history, Male Genital Mutilation has been used explicitly to control men's sexuality; IE, to reduce sexual pleasure and to curb masturbatory habits. Note: it should be realized that genital mutilation is as old as the pyramids, and because of that, the reasons why are myriad and still theorized upon.

Glick's Gruesome History

The oldest depictions of male penis cutting are to be found in ancient Egyptian artwork. Being obsessed with purity and cleanliness, it is thought that they would excise the foreskin just for good measure. Of course, MGM is usually associated with the Egyptian's absconded captives – the founders and followers of Judaism. Leonard Glick, a

Jewish doctor-turned historian, outlined the links between modern circumcision and its most popular practitioners. His 2005 study, *Marked in Your Flesh*, is a recommended authority.

We all understand the basics: In the Book of Genesis, Yahweh commands his humble servant, Abraham, to circumcise not only himself but also every single male in his family – and all male descendants henceforth! As long as the House of Abraham kept this pact, the forebear would persist as "the father of many nations."

At some point in the first or second century AD, the operation became unspeakably grotesque. Before, it was only the bit of the foreskin that hung below the glans that was to be severed (thus *fore*skin); this was known as *milah*. But now there were two more steps. The first was *peri'ah*, whereby the entire tissue was to be separated from the glans of the penis, and then torn off with a sharp fingernail or object (insuring that no penile skin remained). Next and last came *metsitsah*. Here, the mohel wraps his lips around the infant's wounded member and sucks away at the gushing blood, soon spitting out a mixture of amputated flesh and scarlet salvia. Aside from escaping disease, a sip of sweet wine is the best thing that the week-old victim can hope for.

(I need to make a note here. History is history and facts are facts. A secular humanist, as I myself am, can make a rational criticism about religion without indicting every last person who happens to be born into that religion. And an honest commentator can be ecumenical with regards to the Judaic faith, and its proponents, without believing in the Grand Jewish Conspiracy to Rule the World. In other words, the two concepts can be separated. Furthermore, most Jews gave up *metsitsah* even back then. The exception today is found in New York, where this disgusting final part has resulted in many infants contracting STD's.)

Rabbinic scholars, pondering this unconditional custom ever since, felt it was their duty to perfect God's creation. Others analogized it with the trimming of a delightful fruit tree. (Christians came to reject all of it. The Apostle Paul offered a clear refutation, as did Saint Thomas Aquinas and Martin Luther many eons afterwards.) Nevertheless, the sacrificial drawing of blood was essential. Another aspect, per the 1st century thinker Philo, was to "suppress[es] the undue impulses" of men, this because men take more pleasure in sex than do women.

One of the most important Jewish scholars in history lived in the 12th century. This was Moses Maimonides. His thoughts on circumcision somewhat echoed Philo's, but there was one difference between his interpretation and that of his predecessors: Maimonides had no reservations about the physical harm. "With regard to circumcision," he wrote, "one of the reasons for it is, in my opinion, the wish to bring about a decrease in sexual intercourse and a weakening of the organ in question, so that this activity be diminished and the organ be in as quiet a state as possible." He added that: "The Sages, may their memory be blessed, have explicitly stated: 'It is hard for a woman with whom an uncircumcised man has had sexual intercourse to separate from him.' In my opinion, this is the strongest of the reasons for circumcision."

Surviving through the centuries, many of which were racked with embargos, circumcision came to the New World. Jews who immigrated to the U.S. wanted to keep their mutilation tradition alive. And that they did.

Sometime around then, the natural act of masturbation became an affront to Victorian sensibilities. Early in the 18th century, an anonymous English publication condemned it as a cause for "impaired growth, physical weakness, impotence, ulcers, epilepsy, and finally, early death," writes Glick. The work appeared in nineteen editions, with some thirty-eight thousand copies sold.

As already stated, the wacky motives for genital cutting are numerous. Doing the research, one almost gets the sense that people were simply making stuff up; IE, "reflex neurosis" was the idea that the foreskin, as a kind of spark plug sending erratic jolts to the rest of the body, had caused everything from stomach aches to paralysis (this was taken very seriously). Then came panic about phimosis, venereal disease, and cancer – with MGM heralded as the needed "prophylactic" procedure. While I will try to list the most influential expounders, it should be said again that the evil of masturbation was somehow always floated into the equation.

In 1855, Jonathan Hutchinson, a distinguished British physician, became the leading advocate for circumcision. He penned numerous articles positing that the operation could, along with other miracles, help stop young men from

masturbating. “The circumcised Jew is then very much less liable to contract syphilis than an uncircumcised person,” Hutchinson wrote. Notice how an ancient religious practice came to be conflated with medicine. This theme, a gratitude to Abraham and the Jewish rite, was pivotal in getting MGM accepted into Western medical institutions.

About a decade earlier, the American surgeon Edward H. Dixon argued that circumcision cured phimosis, as well as staved off cancer and STD’s. Christians, Dixon advised, would do well to take up “the ceremony of the Jewish people.” Before continuing onward, I will defer to an observation made by Dr. Glick:

> As for gentile physicians, many believed routine circumcision to be wise medical practice, and some recommended it earnestly. But only a very few became consistent advocates, while a significant number published articles critical of the practice. In contrast, it seems beyond question that Jewish physicians have been disproportionately prominent as advocates. In particular, they were largely responsible for promoting claims for circumcision as a cancer preventative.

In 1871, another respected physician, Montefiore J. Moses, wrote an article for the *New York Medical Journal* entitled “The Value of Circumcision as a Hygienic and Therapeutic Measure.” He wrote that, unlike Jewish children, uncircumcised Gentiles were “little sufferers,” with their “haggard faces and extreme nervous irritability,” who were constantly falling victim to “the solitary vice” – jerking off. One of Moses’ fans was J. Henry C. Simes, a urologist in Philadelphia, who held that such behavior was induced by an overly-long prepuce (foreskin).

1886: a fashionable book called *All About Baby* stated that circumcision was “advisable in most cases,” because it helped prevent “the vile habit of masturbation.” A decade later, eminent professor and pediatric expert Luther Emmett Holt also charged the foreskin as the primary culprit for this horrid act. (The findings here are attributed to David Gollaher’s history of the operation.)

And in 1914, the top medical journal in America, the *Journal of the American Medical Association*, published a pro-cutting article by Abraham Wolbarst. A surgeon by trade, Wolbarst listed seven reasons in favor of universal circumcision – including general cleanliness, a protection against STD’s, and a “diminished tendency to masturbation.” Yet another was C.W. Cockshut, who wrote in a British journal that the “adolescent male shall copulate as often and as promiscuously as possible,” but, as a concern for civilization, it “requires chastity, and the glans of the circumcised rapidly assume a leathery texture less sensitive than skin.” Thus, for the youth, the insensate organ was far less obliging.

The most famous anti-masturbation advocate was Harvey Kellogg. Yes, the cereal guy. Using his fortune and name to further his perversion, Kellogg wrote in an 1887 book that: “A remedy which is almost always successful in small boys is circumcision, especially when there is any degree of phimosis. The operation should be performed without administering an anesthetic, as the pain attending the operation will have a salutary effect upon the mind, especially if connected with the idea of punishment.” Kellogg, a thorough sadist, also thought that female clitorises should be burnt with acid.

Glick reports that around one-third of males were cut in 1910. By 1940, due to the increase in hospital births (fewer than 5% of children were born in hospitals at the turn of the century), where the acceptance of penis cutting was now the institutional norm, the rates were somewhere at 60%. In the 80’s, they peaked at 80%. (Again, anti-masturbation arguments were not the *only* ones put forth. Just to say that they were often shuffled around with the prevention of STD’s, cancer, and phimosis.) Female mutilation? Now that this has been pointed out, one hopes that people will stop deriding the very valid comparison between the two.

A Cosmetic Rape Culture

“Very well,” the detractor says, “But that has nothing to do with the reasons we do it today.” To this response, I will offer three points of contention. The first argues that infantile circumcision is still widely practiced as a means to *control sexuality*. Secondly, that MGM very well could meet a legal definition of rape. And the third points out the

incongruity of Intersectionalist orthodoxy.

1.) How might a feminist respond if I were to make a statement like this: *I need to cut off my infant daughter's clitoris so that men find her attractive when she grows up.* Insert emphatical question mark. Let's try a variation: *I plan on feeding my daughter lots of dairy products so that she has big tits and a big ass, and so that her future male partners will enjoy them.*

If ever such a perversion was overheard, I would hope that others had shared in the combined feelings of anger, repulsion, and queasiness. Would these not also be efforts to control sexuality? It could at least be said that they were meant to augment sexuality. Now subvocalize the question this way: *I need to cut off a part of my infant son's penis so that his future female partners will find him attractive.* If you wish, add: *And so that they're not grossed out by it.* But why is this line acceptable? And why do medical doctors get paid money to fulfill this borderline-pedophilic fantasy?

In fact, the misandristic motivation – to have a society full of "pretty penises" – is easily provable by cultural, anecdotal, and statistical evidence.

TV shows and Hollywood movies offer humorous dialogues that demean the natural male body. On the show *Seinfeld*, Elaine nods depressingly when answering Jerry's query if she had "ever seen one," saying that it "had no face, no personality, very dull." *Sex in the City* featured a whole episode in which one of the main characters finally coerced her new lover into getting a circumcision. In the 2016 comedy *Bad Moms*, the girls take the time to think of a contingency plan in case one of them happens to find herself with an intact man. "Run out of the room screaming," says one. Another opines that intact men are better lovers, because they're aware of how "gross" their dicks are.

Anecdotally, intactivists are notorious for spending a fair bit of time on social media, where they argue and share information. It's unbelievable the sort of sadistic and perverted things that pro-cutting females will spew while sitting behind a computer. One memorable registrar was particularly popular on Facebook. In threads and chats where MGM was justified, this unsung hero would screenshot the user, their comments, and then caption it "ButtHurt Bitches." (For a few examples, there is a blog with this title, but the project seems to have been abandoned. I should say that I don't necessarily agree with the heading.) I collected (saved) several dozen of these missives while this person was still doing it.

Among the most disturbing: "My son's wife will thank me one day"; "I hate that people aren't doing [their] boys anymore for my little girl"; "It's best to circumcise the male…they are filthy animals and should be treated as such"; "His was well done…a beautiful circ"; "Both my sons are and my husband is too. Just the way we like it"; and, "You implying that I would be sexually attracted to my son/future son's penis is just disgusting!" (Anybody who wants to see these quotes, or many others like them, can shoot me an email or find me on Facebook.) Remember when George Takei stated (tweeted) that, by merely engaging in "locker room talk," one promulgates a culture that normalizes sexual assault? If my testimony is trusted, one can see women talking about men as if they're getting selected from the meat-locker.

And, of course, some damn website must ask that question directly: Ladies, what kind of penis do you prefer? In 2014, the major conglomerate Adam & Eve had just that curiosity. They then commissioned a third-party surveying company, who asked one-thousand American women via an online survey. Their polling results: 54% of women said they prefer a circumcised penis; 33% had no preference; and only 3% said they preferred an intact partner. 10% refused to answer. At this point in my essay, an imagination is not required when figuring out how the preferable penis is ultimately achieved. (No, Adam & Eve doesn't sell tools for baby mutilation.) I'm not sure about anyone else, but for me, it's not much of a turn-on when a woman tells me how great it was that I was strapped down to a board as an infant so as to have a part of my manhood surgically removed.

There's a name given to this fetish, although I can't prove that it's been established in mainstream medical literature. Still, several websites define Acucullophilia, simply enough, as a "sexual arousal by a circumcised penis." As

written by Cathy Reisenwitz: “Rape isn’t men versus women. Rape is an aggressor versus a victim. Anyone can rape, and anyone can be raped. We, as a culture, need to be on the side of the victim, no matter what gender.” Well said. And I am here to warn all baby boys born into the U.S. of A: Beware the acucullophiliacs!

2.) According to an official FBI website, the legal definition of rape is: *Penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim. Attempts or assaults to commit rape are also included; however, statutory rape and incest are excluded.*

Notice two things here. One, that neither a vagina has to be the organ violated, nor does a penis have to be the object doing the violating. Moreover, the male sex organ is omitted completely, which assumes an immunity against any such criminal act.

But can a penis be penetrated? During infancy, the prepuce stays adhered to the glans of the penis; it’s not supposed to move until sometime around puberty (times vary). Suspending the semantics, one *must* penetrate the tissue in order for it to be excised.

I am not the first to say this. In 1965, Dr. William Morgan published a renegade article in the *Journal of the American Medical Association*. The pellucid title: “The Rape of the Phallus.” While also putting the blame on religion and nurses possessed with an “insatiable urge” to cut, Morgan stated that:

> [M}any mothers will express the opinion that the circumcised phallus is more aesthetic, but in general their experience of the uncircumcised organ is limited to memories of a Michelangelo sculpture which appeared as an illustration in one of their college textbooks. Perhaps not least of the reasons why American mothers seem to endorse the operation with such enthusiasm is the fact that it is one way an intensely matriarchal society can permanently influence the physical characteristics of its males.

Obviously, the difference between a colonoscopy, a pap smear, and the violation of either of those crevices, is a combination of consent with intention. Therefore, infantile circumcision doesn’t *necessarily* mean sexual violence; I’m sure there are a few parents who are genuinely inveigled by medical arguments (disproven as they all are). But as we’ve seen, there are many who harbor these perverse motives.

3.) Finally, I predict that my critics will come largely from the Intersectional Left. For now, I have no space in which to expound on their nonarguments, inanities, or to explain how they continually evade the padded rooms. However, one of their platitudes is interesting for my purpose: people with penises can be women and people with vaginas can be men. For them, biological realities can be dismissed entirely.

So then, we can imagine the Intersectional feminist become flummoxed as she – “they,” whoever – confronts the idea that the penis being mutilated…*might belong to a woman*. Would this make the act of infantile circumcision any more “rapey”? Anyhow, this should be something that they deal with. Not I.

Conclusion

Mutilating the genitals of any child – boy, girl, or intersex – is a moral crime. My focus here has been on the male victim. As said by Marilyn Milos, one of the original opponents, circumcision is where sex and violence first meet. I hope to have established that.

A justification that I did not address here (and maybe will at another time) are all those fathers who demand that their son’s penis looks like their own. When I do point out female culpability, I mean to say *American women* – because the operation is internationally rare outside of religious communities. And when I talk about religion, we shouldn’t forget that many who were born into those cultures have braved the wrath of exile and scorn while trying to get others to yield to modern standards.

Let’s hope for the day in which genital cutting has ceased completely – for all cultures, and for all genders.

A brief history of the feminist revolution (part 3)

Maxwell Light, Ph.D. · 9 January 2020 · Archived copy · Original

The Aftermath: The Feminist Occupation

The war was now over and feminists had become the occupying force. The job of the feminist occupying force—as with any occupying force—was to watch over its dominium, spread it across the world, and make sure that everybody fell in step and kept in step. The next generation of feminists now grew up under feminist mothers and knew just what to do to keep the dominium going. As we looked toward 2020, the third wave became the fourth wave and the future of feminism looked to be pretty well entrenched, but feminists were scared.

When you have made up false reasons and suddenly hit your countrymen with a war and easily won it against a clueless foe (men), who hardly fought back, there is a fear that the enemy will wake up at any moment and wonder, "Hey, what just happened?" There is the fear that all you've grabbed will be taken away from you. Although the feminist revolution was not, for the most part, a bloody revolution—it was fought by an angry mob with poisoned words rather than with swords or guns—it nevertheless took its toll.

Over the course of history feminists had gone on a rampage against men, and many males were left by the wayside. Some view the feminist movement as a mass persecution of men, as I have previously mentioned. As the movement accelerated over the years from the 1900s until today, it had become more extreme and more relentless in its insistence that its way, and only its way, is the right way.

When looked at with open eyes, one clearly sees that men, not women, were the leading victims of the six decades since the beginning of the second wave. People always find excuses for going to war and so the feminists found many male wrongs to right. But war is never the answer to discontent; constructive communication is the only enduring way to resolve dispute. This never entered the minds of the feminists, who were apparently too disturbed to engage in this kind of dialogue. Towards 2020 more and more people were beginning to speak out about the feminist abuse and the undermining of boys and men. A woman named Janet Wilkerson was one of them; she started a petition on Change.org in 2018 entitled, "It's Time to Class[ify] Feminism as a Terrorist Group."

"Over the years feminism has constantly attacked men and women for choosing to live their lives the way they want to," she wrote. "These actions have now progressed to physical violence where we have seen feminists violently attack men who are concerned about men's issues. Repeated attacks in Canada and elsewhere have left many injured and maimed. Another feminist cell activated recently and is planning on attacking another talk for men in the US. Its time we stopped the violence, its time we put a stop to the hatred feminists are constantly generating. Its time we stopped women's studies courses from brainwashing women into thinking they are victims. Its time these misandristic lunatics are stopped"

Before she closed the petition down, she had 14,323 supporters. One comment by Samuel Black pointed out, "Feminism is a hate movement, and if they can try to classify human rights activists as terrorists than it's only fair to do the same to them"

Another person, Erin Pizzey commented, "Because I opened the first shelter refuge in the world in 1971, from the beginning I said it was not a gender issue. I said it's generation issue, it's a family issue, it's a human issue, and then had to watch the emerging feminist movement fraudulently blame men to collect money to fund their political ideology"

Feminists had become an occupying force, but they had not become totally accepted. They had pushed their way into positions of power in all aspects of life. Even if there hadn't yet been a woman President of the United States, they were on the verge. Even if there weren't as many Congresswomen as men, as many governors, as many mayors, as many cops, the males who were in power were not really in power. The men were under the feminist spell and for the most part spoke and acted out the feminist party line. One President, President Donald Trump, was clearly not a feminist man and he suffered the slings and arrows of refusing to fall in step. When a man refuses

to fall in step with the feminist value system, feminists dig up all the dirt they can about you and portray you as the worst human being who ever lived, worse than any serial killer, worse than Hitler, worse than Attila the Hun.

The feminist occupying force had to hold on as if their lives depended on it. Its well-being depended on keeping men down. At the same time, feminists could not help but be aware of what they had done to men, and therefore they could never feel at ease. Happiness at the expense of others is not true happiness. Liberation won by outside force will not last; liberation attained by inner contentment, self-acceptance and understanding will long endure.

Men Who Were Trampled by Feminism

Below are some anecdotes about men who suffered abuse at the hands of feminists over the years. In some cases the names have been changed to protect their anonymity. Other men and their stories were publicized and are therefore named.

Dwayne Buckle was in the news in 2007. This is when Buckle, an African-American man, was stabbed by four militant lesbian women after he made a comment, "If I fuck you I'll turn you straight." Admittedly this was rash and uncalled for, but nothing justifies the kind of violence that ensued. He was sitting on a bench in the Village in New York when the four women left a club, and he saw them holding hands and tongue-kissing one another. Upon hearing his comment, the four turned around, rushed him and attacked him. One of them, Renata Hill, had a knife. Later in court she pleaded guilty, along with her three companions, and all four were given jail sentences. However, they later appealed and the three accomplices were set free while Hill's sentence was reduced considerably. No matter what militant women do, they seem to get by with it because of the feminist propaganda to the effect that men are always the victimizers. In this appeal, the judge focused on the man's provocative remark as a form of sexual harassment. If a man had stabbed a woman for making a provocative remark, the judge would have no doubt thrown the book at the man.

Robert was the child of a mother who deeply identified herself as a feminist. He described a reverse double standard in his home. His younger sister (by two years) was encouraged to go to college and become a doctor. She was clearly her mothers favorite, and when the first Bring Your Daughter to Work Day occurred, organized by *Ms. Magazine,* her mother brought her to her job, but not her older son. He was never brought to work, even though he begged her, nor was he encouraged to go to college or make something out of himself. He heard his mother continually raging about men. "Men cheat. Men lie. Men are the cause of all the problems in the world. Men cause all the wars." His mother looked at men completely from a negative viewpoint, and her son could not help but apply those comments to himself. His father had divorced his mother after two years of marriage, when she had become pregnant with his younger sister. In a rage at the father for "abandoning her and the children," she proceeded to bad-mouth the father and turn the children against him. Robert seemed to receive the brunt of her man-hatred. She continually lashed out at him for trivial reasons. Once he was fondling his penis through his pants as he played with a toy train and she yelled, "Stop that. That's dirty. If you keep doing that it will fall off." She degraded his masculinity and his masculine anatomy. Later, as an adolescent, she found some *Playboy* magazines in his drawer and took them outside to the backyard and burned them. When he later expressed an interest in going to college she told him if he did he would probably just get in trouble with a girl because he had such a dirty mind. Instead she encouraged him to work in a nearby factory. As an adult, Robert had a lot of anger at women and his mother's negative attitude became a self-fulfilling prophecy; he became an angry, woman-hating man.

Joel was what today would be termed "transgender" but in the 1970s he would have been referred to as a transvestite. He was a man who liked to wear skirts. Even though he wore skirts he nevertheless identified himself as a man, and his sexual relationships were heterosexual. Sympathizing with the women's rights movement, he attempted to join NOW, only to initially be rebuffed by them because he was not a woman. (This was early in the 1970s when NOW had not begun to champion LGBQ people.) Joel had a deep craving to be accepted for who he was, a man who wore skirts; he thought there was nothing wrong with it and that it was just his preference. And he felt he was a feminist man in word and deed (wearing skirts). Eventually they let him in, and he was subjected to constant harassment by the members of NOW, who were by now mostly militant lesbians. They never included

him in their discussions about political strategies and when he did make a comment the comment was either ignored or dismissed in a few words. Their attitude, he explained later to his friends, was that men couldn't understand women or feminism so they were never listened to or taken seriously. All men to them were innate sexists and unaware of it. They saw Joel's skirt-wearing as an attempt to pose as a woman and feminist, and found it laughable. One day when they were putting down men as they usually did, Joel finally spoke up. "In case you women haven't noticed, I'm a man. Yes, I wear a skirt, but I'm a man. And I don't appreciate you putting down men. You act like I'm not even here." He was soon expelled from the group.

Martin wrote novels and his novels were always about male-female relationships from a male point of view, often written in the first person. He had a mother who was a feminist, who always complained about the "glass ceiling" that kept women from rising up in companies. When he started writing novels and sending them out to publishing companies, they were always a little autobiographical and usually about a romantic relationship that went awry. His novels portrayed selfish and controlling women who did not care about the man's feelings and often gave ultimatums if he was not willing to see things their way. He never got any of his novels published. When his mother again complained about the "glass ceiling," he retorted that there was also a glass ceiling for male writers. Her reply to him was, "Well, did you ever think maybe your novels aren't good enough. Maybe you should have some professionals read them."

Whether Martin's writing was good enough to be published I can't say. But it appears that today male writers of serious fiction about male-female relations are being shut out. Women writers who write the most superficial stories or the most clearly feminist stories in which men are but peripheral characters get published. Men are not allowed to write about male-female relationships, but are relegated to thrillers and other types of escapist books that do not go near anything to do with relationships between men and women or near feminism. When did you last read a novel by a man that described a feminist character in an objective manner? Feminist editors guard the publishing glass ceiling; they have by now been thoroughly indoctrinated. If Hemingway send in a manuscript, it would be quickly rejected. Likewise Mark Twain, Henry Miller, Dostoyevski, Dickens, Shakespeare, Faulkner, Voltaire or any other serious writer you can name. There is not only a ceiling for men in publishing, but also in education, where feminists now clearly dominate so as to spread their gospel, and in social work and healthcare. They are quickly catching up in other fields as well.

Louis worked as an adjunct professor in a small college and experienced the feminist glass ceiling there on many occasions. In general, he had to keep a low profile. The office that was shared by adjuncts always had a sprinkling of conversation about liberal and feminist politics. Everybody assumed that everybody was in agreement and took the party line. Louis either kept quiet about his view about feminism, which he disagreed with, or he pretended to go along with everybody else and say the right thing. He noticed that entering Freshmen were required to attend seminars to be taught how to treat women. They learned about harassment, date rape and micro-aggressions (unconscious sexist slips of the tongue). His Deputy Chair was, he suspected, a lesbian militant and she looked for any reason to bother him. Once he walked into her office, the door being open, without being invited (which was common among professors) and she started screaming at him, "Don't ever walk into my office without knocking!" Feminists have passed laws about sexual harassment, and he was sure this was sexual harassment as well, but there was nobody to turn to for help because everybody from the Chairperson of the department on down was a feminist or a feminist male.

On another occasion a woman student who had been defying him and making trouble for several weeks, suddenly became enraged when he announced a pop test and shouted at him, "Fuck you!" When he kicked her out of the class she went to the Dean of Student Affairs, making it seem that the professor was an angry teacher who hated women, and that's why she had cursed him. He was forced to take her back into the class and be tortured by her the rest of the semester. The Deputy Chair followed up by requiring him to be observed again even though he had years ago fulfilled his obligation to be observed.

On still another occasion, while the #MeToo Movement was going on and women were popping up everywhere to accuse men of sexual misconduct, a young woman student accused him of coming on to her, when in fact he had

done nothing. It started after the second class; she asked to see him in his office to discuss a problem. He thought it was a problem having to do with the theories of the class (Introduction to Sociology), but instead she started talking about her personal problems. She told him she had gone to a therapist and quit after five sessions. She talked about being attracted to men everywhere and staring at them constantly, much to the consternation of her boyfriend. But as soon as a man looked back at her, she was disgusted with him. She said sometimes she only dated women because she was so angry with men, and sometimes she only dated older men. She went on and on for twenty minutes before the professor stopped her, suggesting that she go back into therapy to understand why she was so angry with men, why she dated women and why she sometimes dated older men. She interrupted him with a contemptuous laugh. "I never said I was attracted to older men." He assured her she did say it, but she just chuckled and flashed him a knowing smile, as if to say, "I know what a pervert you are and I caught you." Then she walked out triumphantly.

The professor didn't know what to do. If he went to the Deputy Chair she would believe the woman. He decided to do nothing. The woman began laughing and talking loudly to another woman in his class and pulling other shenanigans, as if daring him to try to stop her. At midterm he called her up and told her she had a C in her class participation grade, hoping that would settle her down. But the next class she raised her hand adamantly and said, "When somebody is aggressive with me, I'm twice as aggressive with them. A week later he saw her standing in the hallway and angrily telling a group of women classmates that the professor had come on to her and asked her if she was interested in older men. Her classmates became furious and half the class wasn't speaking to him (or was sassing him) by the end of the semester.

Bill worked in an office in a large city—an insurance office. He was quite excited when he got the job, but he soon changed his tune. The first thing he had to do was attend a seminar for men on how to treat women. The woman who ran the seminar spoke of office harassment, rape and micro-aggressions (when men were unaware of making sexist remarks or engaging in sexist conduct. Over two-thirds of the workers in the building were women and they were all of the militant variety. Most of the women were African-American, while he was white. He was a mild-mannered man who had grown up being bullied by his mother and older sister so in a sense they had trained him to be bullied by women. Sometimes it seems as though people can read these kinds of things, and before long the women in the office were bullying him. His immediate boss, who sat in the desk next to him, continually addressed him in a condescending tone of voice. If he made any mistakes she would say, "I knew I should have done this myself. Here! Give it to me!" He sensed he was being persecuted because he was male. After taking it on the chin for a few months, he tried complaining to the male supervisor, but to no avail. The supervisor, a tall but effete male, cowered before the women who were working under him, as though they all had some secret hold on him. Whenever he spoke with Bill's boss, a stocky, outspoken African-American woman, he would coat his words with honey. His answer to Bill's complaint: "Try to stay out of her way."

At one point an Asian consultant was hired to investigate destructive communication in the office. She interviewed everybody, including Bill. "Oh, yes," Bill thought. "At last I'll have the chance to talk with somebody who will listen!" Bill spilled his guts to her and she turned out to be very sympathetic. "I think I know exactly what you're talking about. You're being harassed," she said. He saw her go into the supervisor's office and saw her come out a few minutes later looking grim. In a week she disappeared and never returned. She could not breach the feminist curtain.

Professor X, an Associate professor at a small college in Pennsylvania was giving the first lecture of the semester to the students of an undergraduate Experimental Psychology class. During the lecture he saw two female students in the back snickering and chattering as he was trying to explain the difference between valid and invalid experiments. This was a class of over a hundred students and he had a Teaching Assistant, a young woman, to help him teach the class. When he saw the two students disrupting the back of the room, he stopped the class and said, "Excuse me, you girls are disrupting the class. Would you mind?" "Girls?" the two students replied, shaking their heads.

After class, the graduate Teaching Assistant approached the professor and said she felt uncomfortable with the

professor using the word “girls” for the two students. A few days later, that professor received correspondence from the Chair of his Department asking for a meeting. The chair would not listen to the Professor’s explanation and demanded that the Professor apologize to his class for using this inappropriate word. The correct word, he was told, was “young woman” or “woman.”

Peter decided to divorce his wife, Catherine when he was 27 years old. He didn’t know it at the time, but he would become embroiled in what had since been written about as a syndrome: Divorce Related, Malicious Mother Syndrome (35). Psychologist Ira Turkat described this syndrome as usually involving mothers who become dead set on vengeance when their husband divorces them. Peter divorced his wife when his daughter was only 3 years old. From the time of the divorce, his wife used his daughter to get back at him. She continually interfered with his visitation rights and yelled at him on the phone for practically any reason. She poisoned his daughter against him, disparaging all the present he gave her as cheap. When he wrote and illustrated a book for her for Christmas, she commented, “He’s too cheap to give you a regular present.” When she was 6, he made plans to take her home to Virginia to see her grandmother and grandfather. He had reserved the airplane and was a week away from leaving with his daughter. Then his wife called and said she couldn’t go because she was too young. Incensed, He took her to Virginia anyway, because it was written in his visitation rights. Upon returning, his ex-wife and her new husband lambasted the daughter, treating her like a traitor, grilling her for hours.

When he tried to take his wife to court, he hired a woman lawyer, who then sided with the mother in court. The judge found him ridiculous, smirking at him, and dismissed the case. After a few years his ex-wife became a devoted feminist and each time he called to make arrangements to pick up his daughter, she would assault him with her newfound feminist terminology. “You’re nothing but a misogynist and that’s all you’ll ever be! I regret that I have to send your daughter to visit you and be contaminated by your sexism. For hundreds of years you men have been using women for sex, objectifying their bodies, and abandoning them!” When his daughter grew up she had become just like her mother, and she became abusive to Peter and laughingly rejected him one day when he visited her school, telling him, “Dad you’re an embarrassment to me.”

Ezekiel Elliot, the noted running back of the Dallas Cowboys of the NFL was suspended for six games in 2017, citing a case of domestic abuse. The NFL starting being involved in feminist politics when feminists began to claim that domestic abuse rose 30% during the Super Bowl. Susan Hoff Sommers, a moderate feminist, looked it up in her book, *Who Stole Feminism?*—as mentioned earlier—and found that this was a lie. Sommers was quickly dismissed by militants and hence nobody listened to her. Subsequently domestic abuse became an issue in football, and public service announcements about domestic abuse were shown in almost all games, especially the Super Bowl. Henceforth male announcers were replaced with women announcers, and women led panels of men (for the sake of equality). Sometimes the women or men would give impromptu opinions on how bad domestic abuse was for the league. Feminism had now infiltrated the NFL, as it had everything else, and had become like a controlling parent. When Ezekiel Elliot came along the stage was already set. Even though no court ever tried him or found him guilty and the woman who charged him with sexual abuse was said by police to give inconsistent details, the NFL “retried” the case and found him guilty. She claimed he hit her on one occasion, but four witnesses said they did not see Elliott assault the woman and claimed they were present at the time the alleged the incident occurred. The woman posted images of bruises on her body to her private Instagram account, but Elliott claimed the injuries came from a fight she had at a bar. It appears she was angry that she had taken part in a six-day orgy and then felt rejected by Elliott and was seeking revenge. She said to him, according to his account, that she was going to bring him down. It appears to me that Elliott was the one who was abused in this case; because of feminism women are always believed and men are not. In a way, the NFL, pressured by feminism, committed double-jeopardy.

Reade Seligmann, Collin Finnerty, and David Evans, three members of the Duke University Lacrosse team in 2007 were falsely accused by a woman, by the University, and by the media (35) They were accused of rape by a stripper who was hired for entertainment at a party held by the Lacrosse team. The case evoked varied responses from the media, faculty groups, students, the community, and others. The case’s resolution sparked public discussion of racism, sexism, media bias, and due process on campuses, and ultimately led to the resignation and

disbarment of the lead prosecutor, Mike Nifong.

It began in March 2006, when Crystal Gail Mangum, a black student at North Carolina Central University who worked as a stripper, accused three white Duke University students—all members of the men's lacrosse team—of raping her. The rape was alleged to have occurred at a party held at the house of two of the team's captains. District Attorney Nifong suggested that the alleged rape was a hate crime. Duke University suspended the lacrosse team for two games and the men were subject to intense shaming by the media, particularly the feminist media. Feminist blogger Amanda Marcotte declared on her blog that people who defended the wrongly accused Duke students were "rape-loving scum" (37). Duke lacrosse coach Mike Pressler was forced to resign and Duke president Richard Brodhead canceled the remainder of the season. By April, Attorney General Roy Cooper dropped all charges and declared the three lacrosse players innocent. Cooper stated that the players were victims of a "tragic rush to accuse." Ironically, Mangum, the false accuser, faced no penalty as the result of her actions. Before she was found out to be lying, Mangum had been praised as a hero by feminist pundits and applauded for stopping male sexism in its tracks. Feminists were mum when it turned out she was lying.

Tom was not only emasculated but also rendered psychologically paralyzed by his feminist mother. He was a 47-year-old man named who felt imprisoned in his mother's house. From the time he was born, he did not see love in her eyes. "She looked at me with angry, almost gleeful eyes, as though I was not a separate self but a part of her that she was in full possession of and would never let go of," he reported in therapy. She was like a succubus, always on top of him sucking away his soul. Although he had a father, the mother never let the father get near him during most of his childhood. If the father wanted to hold him, she let him know she was the mother, she had given birth to him, and he was to keep away. When he was six and seven years old and gravitated toward his dad, his mother would grab his arm and pull him away. She kept the boy under her surveillance night and day. He was also not allowed to play with neighborhood friends or to have any other attachments.

When he entered school at the age of seven, she got a job as a teacher's assistant in his school. Tom felt as if she wanted to keep her eyes on him at all times. Every time he walked down the hall, she was there as if waiting for him and staring at him with a strange smile. One memory that stood out for him at that time was when his grandmother (his mother's mother) got into a knife fight with his mother. The two women went at it in the kitchen and seemed about to kill one another before the boy's father intervened. The boy was terrorized by that memory. His father had to intervene in the fight or one would have killed the other. His relationship to his father remained distant until he was 31 years old. If he was hugging his father and his mother walked in, he immediately pulled away so as not to upset her. After the age of 31, he began to love his father intensely, and his

father, as if to make up for lost time, developed a very close and loving relationship with the boy. When his father was alone with him, he would confide in his son, often expressing the idea, "Any other man would have killed your mother by now." However, when both mom and dad were with him, Dad always yielded to Mom.

Once, when he was in his early twenties, he brought his first girlfriend home. He made out with the girlfriend in his room, and when they came out his mother screamed at the top of her lungs, ordering the girl to go home. The girl was so frightened she broke down and cried. Later, as they were sitting in the kitchen, the son appealed to his father. "Dad, could you please tell Mom it's not all right for her to speak to my girlfriend that way?" His father answered softly, without looking at the mother: "I just want peace in the household."

Many memories were about her emotional incest. One was of her kissing him full on the lips, which horrified him. He had given her a Mother's Day card and was about to peck her on the check when she grabbed his chin with her angry hand and turned it toward her, planting a wet one on the mouth. Another memory was of her calling him by his father's name. This frequently happened after the father passed away. She called her son, "Glen," the father's name, instead of Tom, which was his name. "Mom," he protested angrily, "I'm not your husband!" "Oh, stop being dramatic," she would reply. "I know who you are." "Well," he retorted, "then stop calling me Glen."

He had only two girlfriends, one of whom was married. The other woman was someone he "lusted after," as he put it. He did not take either of them seriously as relationship or marriage material. That would represent a betrayal of

his mother. He was only able to have intercourse with them after he had overcome his impotence. In his unconscious, he regarded all women as potential demons who would take over his soul and devour his very manhood. One of his dreams conveys this fear of woman as demon. "I'm in a bedroom with my co-worker, Mandy. We're both naked. I begin to perform oral sex on Mandy. She begins moaning in ecstasy. Her vaginal juices taste bitter to me and I find them disgusting. So much so that I don't want to lick my lips for fear I may swallow her juices and secretions. Yet she wants me to kiss her, but I'm trying to wipe my lips before doing so. I then go down on her again to lick her vagina. As she convulses in orgasm, what looks like some sort of black, dual-pronged insect-like pincers about two inches long emerge from her pussy. These pincers emerge and contract back into her pussy in conjunction with her orgasmic contractions.

His "demon mother" had established such unconscious control of him that he was never able to move out. He once rented an apartment, but never spent a single night there. His mother, sure of her control of him, would taunt him, "Why aren't you sleeping at your apartment?" Stan was still living at home at the age of 47 and still fantasizing about moving out and establishing his independence. By then he had had seven years of psychotherapy but the therapy had remained mostly on an intellectual level. In order for any real change to occur in therapy, there has to be an emotional component. Getting out of the grasp of the terror that lurked in his unconscious was a hard job, and he was making strides towards it. He was hard at work on a novel, and to him each sentence was an act of rebellion and independence.

Conclusion

These are but a few of the multitude of cases of abuse of men by women that occurred during the Feminist Revolution, especially during the third and fourth waves. During a stampede, those who are trampled have a difficult time trying to talk to the cattle that are storming across them. A Revolution is a glorified stampede, a lynch mob borne of an angry consensus of hotheads and fueled by hysteria. When people are under the sway of hysteria, they are no longer in touch with their reasoning ability or any sense of logic. The herd instinct is not only something that belongs to lower animals. It is clearly evident in the vicissitudes of human beings. And most recently it is clearly evident in the actions of feminists.

As we head toward 2020, most of America (and indeed the Western World) shows no sign of waking up from the Revolution or the hypnotic trance the Revolution dropped onto America and the Western World. Democrats are wise to the machinations of Republicans and Republicans are wise to the schemes of Democrats, but neither party understands they are all swooning under feminism. Conservatives understand all about liberal "political correctness" and liberals mock conservative hypocrisy, but neither is aware that feminists have played them for suckers.

The aftermath of feminism is upon us and will last as long as it will last. Everything in the universe is finite, and so will be feminism. Whether it is a sign of America's decline, as Minogue predicts, we can't say. That America is in decline, we can say. As Cassius says, in Shakespeare's Julius Caesar, "The fault, dear Brutus is not in our stars, but in ourselves, that we are underlings."

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A brief history of the feminist revolution (part 2)

Maxwell Light, Ph.D. · 9 January 2020 · Archived copy · Original

The Third Wave

By the beginning of the 21st century the third wave of feminism had become entrenched in American culture, and also in the cultures of Europe. By now the revolution was over, and feminism had taken over as the predominant belief system. It had installed its own brand of law, feminist law, which might be compared to the Sharia law used in fundamentalist Muslim countries, a law that operated according to the new fundamentalist feminist belief system.

The old belief system, which existed in America before the second wave of feminism, was a combination of classical liberal morality and religious morality. The founders of the constitution stressed religious freedom, pursuit of life, liberty and happiness, freedom of speech, and a kind of live and let live ethos. People were judged as individuals and whether they were open-minded and caring individuals. It was a system devised primarily by males, with the advice of women. The new feminist belief system was modeled after the Marxist system. It saw men as victimizers and women as victims. Feminist slogans became the cornerstone of a new morality, which establishes females as the superior and good sex and men as a bad sex who were responsible for all the wrongs that had happened to the world.

In the early 1990s in the USA, third-wave feminism began as a debate among feminists (men were not allowed in this discussion) as a response to perceived failures of the second wave and to the backlash against initiatives and movements created by the second wave. Wikipedia noted, on the history of the third wave, "Third-wave feminism distinguished itself from the second wave around issues of sexuality, challenging female heterosexuality and celebrating sexuality as a means of female empowerment".[20] In other words, "challenging heterosexuality" means that lesbianism was now seen as the ultimate form of rebellion against men and as the ultimate form of liberation and female empowerment.

When Betty Friedan helped found The National Organization, she wanted it to be an organization run by heterosexual women for heterosexual women. However, as the organization grew, lesbians began to join. Timeline notes, "Friedan and other straight feminists were concerned that the presence of "mannish" or "man-hating" lesbians would hinder the cause." Del Martin, one of the early lesbian members of NOW, wrote about Friedan, "Betty Friedan was such a homophobe. She was so afraid of the stigma lesbians might bring to the organization…As soon as I was on the board [of NOW] she was on the phone to the *New York Times* saying that lesbians are ruining the movement and that some of them had tried to seduce her".[21] Friedan later resigned from NOW and The National Organization of Women was eventually run taken over by lesbians and, ironically, that meant lesbians now spoke for women in general. Lesbian values became mainstream.

And the lesbian conception of what a woman should be would eventually become the ideal toward which a majority of women aspired. This ideal was all about women doing without men. The ideal woman was independent, quick-witted, and able to compete with any man. She was anything but a damsel in distress. She was all about making sure that there were as many female judges as male judges and as many female senators as male senators and as many female truck drivers as male truck drivers. She could handle a machinegun as well as any man and drive any tank and nuke any city. To hell with being nurturing! To hell with being soft and caring! To hell with being empathetic! She would be hard, harder than any man.

Third-wave feminism debated long and devotedly with second-wave feminists over what it considered the second wave's definitions of femininity, which, they argued, over-emphasized the experiences of upper middle-class white heterosexual women. Third-wave feminists focused on micro-prejudice (prejudicial notions and actions that were beneath awareness). and challenged the second wave's theories about what is, or is not, good for women. New non-white feminist leaders emerged such as Gloria Anzaldúa, bell hooks, Chela Sandoval, Cherríe Moraga, Audre

Lorde, Maxine Hong Kingston, and many others, too many to name. They sought to include within feminist thought race-related issues. Third-wave feminism also had internal debates between "difference feminists," who believed that there are important differences between the sexes, and "equity feminists," who believed that there are no inherent differences between the sexes and contended that gender roles are due entirely to social conditioning.[22]

"Women's empowerment," became the main slogan that began to be heard during this period (never men's empowerment). There was also a distinction between liberal feminists and conservative feminists (conservative feminists seen as second-class feminists who were duped by conservative thinking). "Men have been controlling and exploiting women for thousands of years," became the phrase feminist most repeated, "and now it is women's turn to lead the world to a gentler and kinder kind of place." The movement became less militant, having won its victory and having become the main belief system in America and in the Western world. It not only emphasized the rights of minority women but also began speaking of LGBT rights, which stood for lesbian, gay, bisexual and transgender people, all of whom were now viewed as victims under the feminist system. Once you were considered a victim, you were accorded special consideration under the feminist belief system as well as special privileges. For example, "hate crimes," were passed as federal laws noting that when any of the designated victims were in some way violated, the punishment was to be even greater.

Now feminists took the battle out of the public arena and into the courts. Roe vs. Wade (1973), was a landmark decision issued in 1973 by the United States Supreme Court on the issue of the constitutionality of laws that criminalized or restricted access to abortions. The Court ruled 7–2 that a right to privacy under the Due Process Clause of the 14th Amendment extended to a woman's decision to have an abortion, but that this right must be balanced against the state's interests in regulating abortions: protecting women's health and protecting the potentiality of human life. This case was the beginning of feminism's use of the legal system to fight their battles.[23] By now almost all government officials had been converted to the feminist way of thinking.

During the third wave feminists concentrated on consolidating their power, not through demonstrations but through the courts. They looked for and found discrimination against women everywhere and tested their vision and court case after court case. They almost always won, and before long women had in effect established a sort of "divine rule." Below is a partial timeline of feminist court cases, some with merit, many with the intent of overturning the alleged patriarchy.[24]

1978: The Pregnancy Discrimination Act was passed. It banned employment discrimination against pregnant women.

1981: Kirchberg v. Feenstra, overturned state laws designating a husband "head and master" with unilateral control of property owned jointly with his wife.

1984: In Roberts v. U.S. Jaycees was about sex discrimination in membership policies of organizations, such as the Jaycees. Feminists were against men having any private clubs to which women weren't invited. The new law forced the opening of many previously all-male organizations (Jaycees, Kiwanis, Rotary, Lions) to women.

1984: Hishon v. King and Spaulding. The U.S. Supreme Court, cowing to feminist pressure, ruled that law firms were not entitled to discriminate on the basis of sex in promoting lawyers to partnership positions.

1986: In Meritor Savings Bank v. Vinson, feminists succeeded in convincing the U.S. Supreme Court to rule that a hostile or abusive work environment could prove discrimination based on sex.

1987: Johnson v. Santa Clara County led the U.S. Supreme Court to hold that it was permissible to take sex and race into account in employment decisions even where there was no proven history of discrimination but when evidence of a manifest imbalance existed in the number of women or minorities holding the position in question. In other words, if a company had more male managers than female managers, that was now considered evidence of discrimination.

1993: Harris v. Forklift Systems, Inc., pushed the U.S. Supreme Court to rule that the victim in cases of sexual

harassment did not need to show that she suffered physical or serious psychological injury as a result of the harassment.

1994: Feminists pressured Congress to adopt the Gender Equity in Education Act to train teachers in gender equality, promote math and science learning by girls, counsel pregnant teens, and prevent sexual harassment.

1994: The Violence Against Women Act was passed, funding services for victims of rape and domestic violence, allows women to seek civil rights remedies for gender-related crimes, provides training to increase police and court officials' sensitivity and a national 24-hour hotline for battered women.

1996: United States v. Virginia, affirmed that the male-only admissions policy of the state-supported Virginia Military Institute violateed the Fourteenth Amendment.

1997: Elaborating on Title IX, the Supreme Court ruled that college athletics programs must actively involve roughly equal numbers of men and women to qualify for federal support.

1998: Mitsubishi Motor Manufacturing of America agreed to pay $34 million to settle an E.E.O.C. lawsuit contending that hundreds of women were sexually harassed. Mitsubishi decided to pay this settlement rather than go through a civil suit where women would be believed and they would not.

2000: CBS Broadcasting agreed to pay $8 million to settle a sex discrimination lawsuit by the E.E.O.C. on behalf of 200 women. Like Mitsubishi, CBS had no choice but to settle.

2003: Nevada Department of Human Resources v. Hibbs was a suit in which The Supreme Court ruled that states can be sued in federal court for violations of the Family Leave Medical Act.

2005: Hillary Clinton becomes the first First Lady to be elected to public office as a U.S. Senator from New York. Condoleezza Rice becomes the first black female Secretary of State. Feminists keep track of those kinds of things. To feminists, if a woman is the first First Lady to be elected to office, that a victory over male oppression and she is a hero. If a male is elected to office, it's just another entitled male getting into office.

2005: Jackson v. Birmingham Board of Education was a case in which feminists pressured The Supreme Court to rule that Title IX prohibits punishing someone for complaining about sex-based discrimination.

2005: The Reauthorization of the Violence Against Women Act allocated federal funds to aid victims, provided housing to prevent victims from becoming homeless, ensured victims have access to the justice system, and created intervention programs to assist children who witnessed domestic violence and to those at risk of domestic violence.

2009: The Lily Ledbetter Fair Pay Restoration Act allowed victims, usually women, of pay discrimination to file a complaint with the government against their employer within 180 days of their last paycheck.

2010: Obama's Affordable Health Care Act was signed into law and contained a clause, influenced by feminists, requiring private health insurance companies to provide birth control without co-pays or deductibles.

2013: The ban against women in military combat positions was removed; this overturned a 1994 Pentagon decision restricting women from combat roles. This law ensures that militant women have the right to get shot in war, and that men will be the targets of rape and harassment cases.

2013: Reauthorization of the Violence Against Women Act. The new bill extended coverage to women of Native American tribal lands who are attacked by non-tribal residents, as well as protecting lesbians and immigrants.

2016: A #Me Too movement arose and women across America began accusing men of sexual misconduct. Men who were accused, sometimes by anonymous accusers, were often immediately fired from their jobs without a trial. These were usually men who were high up in the entertainment industry, television industry, or government. Meanwhile, the women who made the accusations were never questioned. Feminists had now succeeded in vigilante justice and no longer needed the court's help.

By 2018, feminism had apparently achieved a complete take-over of our culture. Feminism now strongly

influenced government, education, entertainment, television news and other industries. On television, three out of four hosts on new programs were female. Almost two-thirds of students in undergraduate colleges were female.[25] A majority of graduate students in many fields were female. A majority of middle managers in businesses were female. The laws passed over the years and the value system that had been erected had, in essence, put women into an "untouchable" position, and rather than equality between men and women, there was now a system almost entirely in favor of women. This had a far-reaching effect.

For example, it affected parenting and education: There was now a double-standard in favor of girls. Girls were raised to feel entitled because women, according to the new gospel, had historically been victims, and boys were raised to believe they were guilty because they were members of a biased and contaminated sex. Almost all elementary school teachers were now female, and they invariably identify themselves as feminists and therefore fostered a double standard in favor of women. They taught about women's rights and diversity. If there were a feminist Ten Commandments, they would probably go something like this:

1. A man may never say anything negative about a woman. (But women can feel free to say anything they want about men.) If men say anything negative about a woman they must be punished (i.e., lose their jobs).
2. A man may never question any aspect of feminism lest he be seen as a sexist, in which he must be punished (i.e., lose his job).
3. A man may never show any sexual interest in a woman's body (that is, "objectify" her).
4. A man may never make sexual advances toward a woman unless she specifically gives him permission to do so, and if she later changes her mind he must be made to apologize or punished.
5. If a husband has sex with his wife and the wife at first consents to it, but changes her mind later, the sex will be considered rape and the man can be punished in court.
6. Women decide all issues regarding equality, since men are unconscious of their bias toward women.
7. Men are never to question a woman if she accuses a man of sexual misconduct of any kind. The man is considered guilty as soon as the woman makes an accusation against a man.
8. All men must be feminist men, that is, they must agree with all tenants of feminism. Men who disagree (as well as women who disagree) must be punished.
9. All women must be empowered, since they were formerly oppressed by patriarchy, which means women must be allowed to dominate culture and have the final say in all aspects of culture. Men have dominated and exploited women for thousands of years and therefore now have no further say with regard to relations between the sexes.
10. Feminists, and only feminists, will determine the rules and policies with regard to relations between the sexes.

The new radical feminist value system had been firmly established, and it had stunted almost all fields, censoring what could be said, what movies could be produced, what television shows could be shown, what scientists could study and what laws government officials could pass. It was a kind of feminist tyranny, and if one crossed the party line, one would be shown the door.

In 2017 James Damore, a male Engineer of Google circulated a memo criticizing what he called a "cult" that ruled Google. The memo went viral. In the memo he spoke his mind about his disagreement with what he saw as a kind of reverse sexism that was taught in training seminars at the company, training seminars that males were required to take, teaching them to be sensitive to women's issues. "We need to stop assuming that gender gaps imply sexism," he wrote and went on to suggest that the gender gaps may be due to biological differences between males and females. Damore was subsequently fired for, among other things, using gender stereotypes.[26]

In 2016, Tim Hunt, an English biochemist who won a Nobel prize, commented at the World Conference of Science Journalists in Seoul, South Korea, saying: "Let me tell you about my trouble with girls… three things happen when they are in the lab … You fall in love with them, they fall in love with you and when you criticize them, they cry." Because of this statement he was forced to resign from his position as Professor at University College, London. All

of his many accomplishments, including his Nobel prize, fell by the wayside and his reputation was ruined, all because of this one tongue-in-cheek statement.[27]

After the revolution of the second wave and the court cases of the third wave, feminists had not only cemented their control of American culture, but also had influenced other countries all over the world. They were constantly thinking up new ways to get people to show support for feminism, and to make them think that if they didn't show support they were, to say the least, "out of it." One of the first instances of getting people to show support was the "Take Your Daughter to Work Day" in 1993, which encouraged all parents to take their daughters (not their sons) to work for a day. Feminists think it was empowering for daughters to be taken to work. Sons weren't included in this day until 2003. Nowadays the event is federally sponsored and takes place in other countries as well. The effect of this was to make daughters value work over domesticity and, in my opinion, pitted them against men and led to a worsening of parenting and family life. Later feminists encouraged everyone to wear pink ribbons in support of breast cancer research for women (whatever happened to support for men's prostate cancer, which is just as prevalent?).

In 2016 we had the #Me Too Movement, in which feminists made heroes of women who called out men in high positions for instances of "sexual misconduct." Some of the accusers revealed their identities, others remained anonymous. Many of the accused, who had often done no more than make advances at a woman in a clumsy way, were punished by getting fired from their jobs, while none of the accusers were ever questioned. Indeed, they were held up as heroes who had courageously stood up for women and empowered themselves and other women. The #Me Too movement led to women and men wearing all white at an awards ceremony and white roses at another ceremony, and eventually this movement appeared in other countries. You either had to wear a white rose or be shamed.

Feminists were all solidly against President Trump when he was elected President in late 2016 and formed a "resistance" against his Presidency, as if he were from a foreign country and had taken over America through a dictatorship. If you didn't put down Trump, you were stigmatized and could no longer be accepted in the "popular group" (i.e. the feminists and liberals). It was similar to what happened during the Nazi era in Germany; if you didn't put down the Jews, you were considered misguided as well as stigmatized and reviled as a "Jew lover."

The Western world and parts of the East were influenced by what was happening in America, and much of the world started following the feminist movement, which gave feminists the power to dictate the values at home and abroad. None of the millions of people who joined the feminist movement realized that they had been terrorized into becoming feminists, they had been terrorized into celebrating "Bring Your Daughter to Work Day" and had been terrorized into wearing pink ribbons and wearing white roses. They all convinced themselves that they were doing "the right thing."

Doing the right not only meant wearing white roses, but punishing anyone who didn't do the right thing, mocking them, smearing them, getting them fired and persecuting them in all kinds of ways. Ultimately feminism gave permission to women to treat men almost anyway they wanted and succeeded in putting a huge wedge between the genders. Ultimately they modeled rude, self-righteous and arrogant behavior and it became common to see such behavior and have it rationalized as justified by male sexism. America became a ruder and more out-of-control country. And as has often happened throughout the history of humankind, a disturbed element of a culture took over that culture.

By the start of the fourth wave, feminism had become synonymous with lesbianism (but with a front of pretty women on TV shows and in movies who still gave it a heterosexual feel). All of America and Europe were practicing lesbian values which disparaged men, sought to depict them as sexual miscreants, encouraged women not to depend on men, pressed women to become militant women who could take care of themselves and didn't need men for anything. The new values idealized gay men while demonizing straight men.

"I feel that 'man-hating' is an honorable and viable political act, that the oppressed have a right to class-hatred against the class that is oppressing them," noted Robin Morgan, Editor of *Ms. Magazine.* "The nuclear family must

be destroyed… Whatever its ultimate meaning, the break-up of families now is an objective revolutionary process," stated Linda Gordon back in the second wave. "When a woman reaches orgasm with a man she is only collaborating with the patriarchal system, erotizing her own oppression," said Sheila Jeffreys, noted feminist writer. "I believe that women have a capacity for understanding and compassion which man structurally does not have, does not have it because he cannot have it. He's just incapable of it," wrote Barbara Jordan, former Congresswoman. "Since marriage constitutes slavery for women, it is clear that the women's movement must concentrate on attacking this institution. Freedom for women cannot be won without the abolition of marriage," stated Sheila Cronin, former leader of the National Organization of Women."[28]

As I have more or less stated before, it appears that feminism has now become the bible of the Western World, and is beyond reproach. As a psychoanalyst, if I had a client who regarded himself or herself as beyond reproach, unwilling to discuss or look objectively as himself or herself, with a tendency to punish anybody who disagreed, I would diagnose that person as having some kind of personality disturbance. When I do couples therapy I try to encourage constructive communication, in which each takes responsibility for their contribution to the couple's problems. Feminists do not take any responsibility. They no longer need to.

The Fourth Wave

Feminists are now writing about a Fourth Wave, which apparently started in about 2008. Researcher Diana Diamond defined fourth-wave feminism as a movement that "combines politics, psychology, and spirituality in an overarching vision of change".[29] This definition is vague and is idealistic. When feminists talk about feminism, they invariably speak in glowing terms and describe the leaders of feminists as heroes who dared to speak up about the inequalities between men and women.

My take on the so-called Fourth Wave is that it is an attempt to paint in pretty colors what has in fact been a brutal revolution, lasting several decades, that served the needs of an extreme and militant minority of women while becoming destructive to our culture. Any culture that favors one group (militant women) while demonizing other groups (men, conservatives, Christians, disbelievers of all types) is merely a tyranny under a different name.

If feminists continue to rule our culture, there may be a Fifth Wave and a Sixth Wave and a Seventh Wave and so on and so on. All of these waves will be described by feminists in glowing and heroic terms. Meanwhile, the objective truth of what has happened and what will keep happening has been and will continue to be obscured. Feminists have put parenting and children's rights on a backburner and the result is that our culture has become increasingly disturbed. Our divorce rate is the highest in the civilized world. We have an opioid epidemic. We have an obesity epidemic. Mass killings are on the rise. Democrats hate Republicans and Republicans hate Democrats and divisiveness predominates our culture. Our leaders can no longer lead. We have become a virtual anarchy. I cannot help but believe that the feminist revolution is somehow connected with all these issues. Feminism has ruled with an iron fist and has modeled aggressive behavior. It has shut out the truth and is only willing to hear what it wants to hear. And without the truth, we cannot find a remedy.

The most harmful thing that feminists have done, from the beginning of the first wave, is revolt against playing what was regarded as the woman's role throughout history—bearing and raising children. The question is, why would Betty Friedan and others think that being a slave to a company is better than staying home and being a mother? Looked at psychologically, such a woman would likely have psychological issues about being a mother, which would also suggest she has issues with attachment and intimacy. From the standpoint of society, there is nothing more important than raising healthy, well-adjusted children. The feminist derogatory view of stay-at-home mothers and emphasis on work and careers not only encourages women to compete with men, but it also de-emphasizes parenting. If feminists de-emphasize parenting and look down on women who want to be mothers, it has a negative effect on mothering and influences mothers to point their female children toward careers rather than toward raising healthy children. Hence, the older a civilization becomes, the more perverse its children are.

Hardcore feminists have no personal identity: for them the personal is political. They identify themselves as feminists first, then women, then humans. If they feel angry, their remedy is to force others to do what they want:

political change. But the only real remedy that goes to the core of things is internal, not external change. Feminists are resistant to introspection and hence to psychotherapy unless it is with a feminist therapist, in which case it becomes a collusion of two people who tell each other what they want to hear and who become allies against the enemy—men. Perhaps, as Minogue says, we are a waning civilization and the decline is not in our control. A contributor to Reddit.com, Tomek77, put it this way:

> Based on past history, it appears that a civilization that embraces feminist values will cease to exist in just a few centuries. This is why we have never seen a feminist civilization aside from very short spans at the end of the Roman empire and possibly a few other more ancient civilizations.[30]

If feminism, as Tomek77 states, appears in the waning days of a civilization, are we in fact now in the waning days of our civilization? Have we as a nation become arrogant with power, and is feminism part of this arrogance? Will we decay and will we fall? Where will the fourth wave lead us? Do feminist's know? Do they care? Does anybody care? A friend wryly commented, "The only way the feminist steamroller can be stopped is if men start standing up to feminists. Let them rant, let them rave, let them call the usual names and make the usual guilt-trips, outrage and threats. Let them drop all the usual feminist word bombs. When they run out of energy and the men are still standing there patiently waiting, maybe then feminists will be ready to engage in a meaningful dialogue with men."

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A brief history of the feminist revolution (part 1)

Maxwell Light, Ph.D. · 9 January 2020 · Archived copy · Original

The word "feminism" was coined by French philosopher, Charles Fourier, in 1837.[1] It is perhaps ironic that the term was coined by a man, but he was in fact a man who was interested in the plight of women. Fournier, therefore, could be called the father of modern feminism and the first feminist man. Feminism existed before Fourier, but it got is name and began its formal history after Fournier.

In one form or another, and under one name or another, feminism has existed in other cultures going back to ancient times. Kenneth Minogue[2] noted the existence of something akin to feminism during the waning periods of both the Roman and Greek empires, when lesbianism and women's rights could be seen in the writings of the Greek poet, Sappho, who came from the island of Lesbos, and in classical Greek plays, as, for example, in the character, Lysistrata, who convinces the women of Greece to withhold sexual privileges from their husbands as a means of forcing the men to negotiate a peace treaty. A form of feminism also existed at the end of the ancient Roman Empire.

Feminist-like movements fluctuated over the centuries, at times seeing women lauded as objects of chivalric devotion and romantic love, or conversely burned at the stake for having "notions" or thinking or acting in ways that were considered dangerous. However, the formal beginning of feminism was a loosely connected movement of women in the nineteenth century, when writers such as Susan B. Anthony began to write of women as second-class citizens to men and advocated for women's suffrage.

Modern feminists have divided feminist history into three waves (and sometimes four), so we will keep to their organization of feminist history, but we will be telling it from a man's (one man's) point of view.

The First Wave

The first wave of feminism was a time of political protests or campaigns that occurred during the 19th century and early twentieth century. Who first used the word "waves" and why they used it, one can only speculate. Perhaps they were referring to the waves of troops in a battle, and so perhaps the waves of feminism were waves of feminist protest and revolt against patriarchy. The assumption of these early feminists, who formed a fringe group of discontented women, was that men were and had been for thousands of years treating women unfairly. This was the core of early feminism (and feminism since then as well): women were marginalized citizens who were treated badly (and sometimes horribly) by men.

Sigmund Freud was around during the first wave; he first became famous at the end of the Nineteenth Century, when his book, *The Interpretation of Dreams*, was published.[3] The modern feminist movement had started during his time and feminists began bashing him from the beginning. The theory that they took issue with most strongly was his theory of the female castration complex, the essence of which was what he called "penis envy." He posited that when little girls first discovered that little boys (and fathers) had penises and they didn't, they felted cheated. They saw that their brothers and maybe their fathers had a body part they didn't have. It is akin to a brother getting a shiny new toy for Christmas while the sister gets nothing. Freud thought that penis envy was central to the formation of feminism. If unresolved, it remained forever in a woman's unconscious. Women who were most likely to be feminists were those who had the severest case of castration complex and therefore the most penis envy toward men.

Many of the leaders of the first wave were women who had negative feelings toward men and a feeling of unfairness that went back to their childhoods. Gloria Steinem, an early feminist icon of he 1960s, was one of them. Although she never mentioned penis envy as her motivation (it would be unconscious) she did describe her feelings that men were unfair (biased) toward women. She emerged toward the end of the first wave and at the cusp of the second wave. She came from a family in which women's suffrage was prevalent; her paternal grandmother was on the committee of the National Women Suffrage Association. Before Steinem was born, her mother Ruth had a

nervous breakdown, which left her an invalid with delusional fantasies and violent fits. Ruth spent long periods in and out of facilities for the mentally ill. Steinem was ten years old when her parents separated in 1944.

These events had a formative effect on her personality: while her father, a traveling salesman, had never provided much financial stability to the family, his departure aggravated their situation. Steinem concluded that her mother's inability to hold on to a job was due to general male hostility towards working women. She also concluded that the general indifference of doctors towards her mother was also evidence of an anti-woman bias. Years later, Steinem described her mother's experiences as having been a leading cause of her understanding of social injustices. These experiences resulted in her focusing outside at politics, rather than looking inside at the inner demons her childhood wrought, and convinced Steinem that women lacked social and political equality.[4]

During the first wave of feminism women campaigned for basic things. In the UK and eventually the US, the movement focused on the promotion of equal rights, marriage rights, parenting, property rights for women and voting rights. By the end of the 19th century, feminists had succeeded in passing of much legislation such as the UK Custody of Infants Act in 1839, which introduced the Tender years doctrine for child custody arrangement and gave British woman the right of custody of their children for the first time. All these new laws were brought about by this fringe group of discontented women, many of whom were not married.[5]

Other legislation such as the Married Women's Property Act, first created in 1870 and then extended in the UK in the 1882 Act also advanced their cause. These acts became models for similar legislation in other British territories. Victoria passed legislation in 1884, New South Wales in 1889, and the remaining Australian colonies passed similar legislation between 1890 and 1897. Therefore, with the turn of the 19th century activism had focused primarily on gaining political power, particularly the right of women's suffrage, though some feminists were active in campaigning for women's sexual, reproductive and economic rights as well.[6] This fringe group of women looked for unfairness and looked to blame men, and they found it. "Seek," goes the biblical saying, "and ye shall find."

This feminist political activity, which remained peaceful, went around the world. During the late Qing period reform movements such as the Hundred Days' Reform, Chinese feminists called for women to be liberated from traditional roles and Neo-Confucian gender segregation. Later, the Chinese Communist Party, led by Mao Zedong, created projects designed to put more women into the workforce, and claimed that the Cultural Revolution had successfully achieved women's liberation. In reality young women were imprisoned by this Cultural Revolution, which ordered them to be sent to the country to become unpaid workers for the Communist party, during which females were exploited and many atrocities occurred to young men and women.[7]

In the Middle East, Arab feminism was closely connected with Arab nationalism. In 1899, Qasim Amin, who was called the "father" of Arab feminism, wrote *The Liberation of Women*, which led to social and legal reforms for women. He associated what he saw as women's lower position in Egyptian society and nationalism, leading to the development of Cairo University and the National Movement. In 1923 a woman named Hoda Shaarawi founded the Egyptian Feminist Union, the chief women's organization of the period, and became its president and a leader of the Arab women's rights movement.[8]

As previously mentioned, this first wave of feminism was mainly comprised of peaceful protests aimed at attaining equality between men and women. Women then did not, *for the most part*, voice the bitterness toward men that would come later.

Toward the end of the first wave, in the middle of the twentieth century, women began setting up the core values of what was to become a revolution that would totally change Western culture for the worst and bring about the decline of civilized culture. These feminist writers modeled themselves after Karl Marx, who saw the newly industrialist world as a class struggle between the capitalists (owners) and bourgeoisie (workers). In capitalism, this manifests itself in the conflict between the ruling classes (the bourgeoisie) that control the means of production and working classes (the proletariat), the workers who are exploited by he bourgeoisie. Hence, it was Marx who began the idealization of the victim that encouraged feminists to likewise search for ways to view females as victims.

In addition to previously mentioned issues such as women's suffrage, which galvanized women into forming peaceful protest groups, a few women were now emboldened to begin setting up an actual revolution against men, characterizing men as victimizers who had subjugated women from time immemorial. Simone de Beauvoir, a French feminist of the early Nineteenth Century, wrote a book called, *The Second Sex*, which cast females as an oppressed gender and viewed marriage as a kind of domestic slavery in which women were like slaves.

> Man in his sovereignty indulges himself in sexual caprices, among others – he fornicates with slaves or courtesans or he practices polygamy. Wherever the local customs make reciprocity at all possible, the wife takes revenge through infidelity – marriage finds its natural fulfillment in adultery. This is woman's sole defense against the domestic slavery in which she is bound; and it is this economic oppression that gives rise to the social oppression to which she is subjected.[9]

Susan B. Anthony is another feminist of the first wave who began to view women as a second class and as victims of male tyranny. She stated, "I shall earnestly and persistently continue to urge all women to the practical recognition of the old Revolutionary maxim. Resistance to tyranny is obedience to God".[10] Anthony, as well as de Beauvoir are viewed as heroes by feminists, as underdogs who fought against the oppression of men. Anthony and de Beauvoir, among many others, set up the framework for the demonizing of men and the revolution that was to occur in the latter half of the twentieth century.

Apart from the mostly peaceful protests that gained voting rights for women, this First Wave of feminism didn't have much impact on mainstream culture. Early feminists were considered extremists and were viewed, for the most part, as strident kooks. They were able to choose obvious disparities such as the fact that men could vote and women could not, and make them the basis of their protests and thereby gain a degree of respect. They were the feminist pioneers and they were the first to talk and write of unfairness of men toward women. They made moral judgments about men, but not themselves.

I often thought that these same women, if they looked at so-called lower animals—or even plants–would make moral judgments about them as well. For example, they might see lions attacking antelopes and would find unfairness in the interaction. They would see a Venus flytrap devouring a helpless insect and judge that as abusive. If feminists looked at the universe, they would view black holes as victimizers and the planets sucked into the black holes as victims. They would impose their moral view on something that was simply a natural event. Lions aren't evil because they chase down antelopes. This is just their natural behavior. History on this planet is not replete with evil men and innocent women. It is an evolutionary process that obeys natural laws. During most of human history, men's superior physical strength led to their being dominant, just as a lion's physical strength led to its eating antelopes.

The Second Wave

In the 1960s, when the second wave of feminism began, America was a happy place. America had just succeeded in becoming known as "the defender of freedom," and was regarded as crucial to winning World War II in 1945. America was somewhat conservative in the1950s (the time of McCarthyism and his Communist witch hunt), then became liberalized in the 1960s. The 1960s were strange and idyllic years when hippies emerged (men growing their hair long and wearing beards; women letting their hair grow longer and wearing flowers in their hair), their motto being, "Make love, not war." At the same time the "sexual revolution" blossomed. Young people began experimenting with drugs and sex and anybody over thirty was considered "out of it." You would see psychedelic posters on light posts weekly calling for a "love-in" in Central Park or a Smoke-In (pot, that is) at the foot of the Golden Gate Bridge.

At such events strangers would gather to have mass sex and/or smoke marijuana. Skirts were short and nudity (skinny dipping) was all the rage. You could attend a concert and someone would pass a vile of acid around. "Tune in, drop out," was a phrase coined by one of the many philosophers of the day. Young people dropped out and joined mystical cults. It was like a dream, and like all dreams it had to end. Feminists were biding their time. It was,

in a way, the last hurrah for male sexuality.

All of a sudden, militant feminists emerged at the end of the 1960s, almost as if they had stored up anger while young men and women were making love so freely and the latent feminists and their militancy were left out of the party. They seemed pop out of nowhere, hell-bent on revenge. I was a young man at the time, so I will provide a first-hand account of what happened during this period. Feminists who write about this period view the feminists who led the second wave almost as saints. I do not. I regard them as a group of angry, extremist militants who zeroed in on America's post-war relaxation to begin an uprising built on hysterical and irrational logic that would shake the Western world.

The first task of this new movement was to "raise the consciousness" of women. Minogue notes that such consciousness raising "exploits indignation and cultivates righteousness".[11] Feminists suggested that women were in a prison (actually most of the second-wave feminists were upper class women who lived lives of leisure) and it identified happiness with being able to work for wages, the same as men. They saw domesticity (being housewives and having children) as a form of oppression imposed on them by men. As Freud had suggested, unresolved penis envy seemed to cause them to constantly look negatively at their situation as being disadvantaged compared to men. As Minogue explains, "What radical feminism essentially did was to deny complementarity between the sexes and set men and women up as competing teams playing exactly the same game"[12] Feminists, in their leisure, looked for reasons men had it better and suggested men were exploiting them by making them take care of the home and have babies.

Betty Friedan[13] is credited as sparking the second wave with her book, *The Feminine Mystique* (1963). In her book, Friedan suggested that women should escape the oppression of domesticity by finding personal fulfillment outside of their traditional roles, that is, but having careers like men. She also helped advance the women's rights movement as one of the founders of the National Organization for Women (NOW). And she advocated for an increased role for women in the political process, starting a caucus that fought for legal abortion, which came later when the Supreme Court ruled in 1973 that abortion was legal. Her book proved highly successful, almost becoming a bible for feminists as well as a spur for political activism. The book's success also meant that Friedan could lecture her views while she was on tour in 1970 and within ten years, after Friedan's successful book, women made up more than half of the total percentage of the workforce. For the first time, careers were more important to women than raising children.

Minogue, writing in *The New Criterion,* about how cultures fall, refers to the effect of feminism on that decline (as in America):

> Consider a civilization based upon a court in a thriving city— Baghdad, for example. Arts and the intellect flourish. But over several generations, as the great Islamic philosopher of the fourteenth century Ibn Khaldun put it, the civilized become decadent with luxury. They lose their sharpness and think only of the good and the beautiful. And then some tribe of fierce Bedouin, smelling out weakness, come thundering in from the desert and storm the city. As barbarians, they do not understand the usages of civilization. They stable their horses in the libraries and use sculptures as doorstops, pictures for target practice.[14]

Minogue uses this story as an analogy of what has happened during the feminist revolution in the West. There has been a revolution, he notes, but a silent one. "It has taken place with such stealth, and so gradually, that people have become accustomed to it little by little." He is reminded of the famous Chinese executioner whose ambition it was to be able to cut off a head so that the victim would not realize what had happened. For years he worked on his skill, and one day he cut off a head so perfectly that the victim said: 'Well, when are you going to do it?' The executioner gave a beatific smile and said: 'Just kindly nod.'"[15]

The feminist revolution may have seemed subtle and smooth to Minogue, but to me it was brutal. From the late 60s onward I witnessed an almost total assault on males and masculinity. After the first wave had set the stage for viewing men as oppressors, feminists now demonized men with words like "sexist," and "misogynist," and were

blamed by Phyllis Chesler in her book, *Women and Madness* (1972) as the cause of almost all female illnesses.[16]

In the early 1970s The National Organization of Women began to hold women's rap groups. These rap groups soon spread across America and were an essential stage of the feminist revolution. I was not privy to what happened in these groups, but I was a witness to what happened in America afterward. Women had now become revolutionaries, revolting against men at every opportunity. They seemed to have developed an entitled attitude as a result of the rap groups, an attitude and conviction that men were all unconscious sexists and that therefore they needed to be attacked and humiliated until they saw the light. The rap groups were in reality training programs for the revolution. They indoctrinated women on how to revolt, how to handle complaints men threw at them, how to handle complaints by other women, and how to always get in the last word and put men in their place.

Toward the mid-1970s one saw advertisements in local papers like the *Village Voice,* a weekly forum for increasingly militant liberalism, about coed rap groups. Men came to these groups thinking they'd meet a nice woman and have a relationship. Little did they know that these groups were indoctrination groups designed to entrap men and lecture them about feminism. Any man in the group who expressed honest feelings about wanting to have sex with a woman or who differed with any aspect of the feminist doctrine was quickly shouted down as a "sexist" or a "typical man" or a man who wanted his "male privileges" or "cock privileges." Any woman who said she didn't agree with feminism was likewise shot down. These coed rap groups were held for the sole purpose of spreading the gospel of feminism and training men to either get with it or be scorned.

I attended one of these coed rap groups that, as I said, were held all over the country, and made the mistake of saying I didn't agree with some of the tenets of feminism. I thought that was a perfectly reasonable thing to say, but I was immediately pounced on by all of the women in the group. They all turned to me and began to interrogate me. What did I mean? Which tenets could I possibly find fault with? Why? How come? When? Where? The questioning continued even after we took a break for lunch, lasting three hours in all. Soon my resistance ran out and I couldn't answer any more questions and I broke down and giggled. I expected maybe the other men in the group would come to my aid, but they didn't. The feminists all smiled and turned away, satisfied that they had broken me.

The feminist revolution now had now reached a fever pitch. There were no more peaceful protests. Second-wave feminists saw women's cultural and political inequalities as one and the same and called for all women to understand aspects of their personal lives as deeply politicized and as reflecting the power struggle with the sexist male patriarchy.

The feminist activist and author Carol Hanisch coined the slogan "The Personal is Political", which became synonymous with the second wave. Books such as Alice Echols', Daring to Be Bad: Radical Feminism in America (1967), Alice Walker's In Search of Our Mothers' Gardens: Womanist Prose (1983), and Susan Faludi's Backlash: the undeclared war against women (1992), along with thousands of other books of a similar nature, began to appear.[17] Meanwhile men stood on the side, letting it happen thinking, as one of my acquaintances at the time commented, "Let them vent their anger, it'll pass."

It didn't pass. The second wave became a full-scale war against men. Women appeared everywhere, in scholarly meetings, on TV shows, in crowded restaurants, in the middle of concerts, on subways and buses, in parks, on the street, with the aim of militantly spreading the gospel of feminism and knocking down men who "acted like men." You would go to any gathering—say a string ensemble concert by a group of women. In the middle of the concert the women would stand up and start lambasting the men in the audience. "For thousands of years you men have been running things and doing it badly. All wars are the result of men. Masculinity is a sickness that must be stopped." The audiences would begin fighting among themselves, which is what the militant feminists wanted. Women in the audience were fighting with men, men with women. Some men took the women's side. If the male organizer of the concert stood up and called for order, he was shorted down, "You're being just like an entitled, privileged male!" The men at such events just stared like deer in the headlights. They were confused and overpowered.

These women knew that deep down women are psychologically more powerful then men. Women's hysteria is powerful; mass hysteria is even more powerful. None of the men had ever experienced anything like it. Women and men had always treated each other with some respect. But now came these revolutionaries screaming at them like zombies, with a "my way or the highway" attitude. These women despised men and they were everywhere and they were relentless. Neither the men nor the women of that period knew what to think or do about it. Eventually everyone realized that this was a force that couldn't be stopped, and they just gave in.

I attended a doctoral seminar in the late1970s. Attendees were supposed to meet to discuss their ideas for doctoral theses. Soon after arriving at the seminar I found that there was a group of feminists who had different ideas about the seminar. Before it had even begun, these feminists sat in groups in the cafeteria, putting down men, talking loudly and angrily about sexism here and sexism there, deliberately wanting the men at nearby tables to hear them. When the seminar started and we all took turns describing our ideas for doctoral theses, the women's ideas for theses all turned out to be diatribes against men, delivered in angry voices. A group of us men took exception to what we thought was an inappropriate disruption of the seminar, but the leader of the seminar, an effete feminist man, caved in to the feminists.

The group of men that opposed them began to dwindle as the feminists confronted each man individually and broke each down. I was the only one left who objected to their shenanigans. When it was time to present our final idea for our doctoral thesis, I changed my title to "The Effect of Feminism on Psychology," giving a very derogatory view. The feminists attacked me after my talk and went to pay a visit to the leader of the seminar in his room in the resort where the seminar was held. They objected to my thesis and saw it as a deliberate attack on them, and they demanded a special meeting in which they could air their grievances and force me to apologize. The leader, of course, granted their demand and came to my room to state in no uncertain terms that I was required to come to this meeting. The implication was that I would be kicked out of the program if I didn't. At the meeting the feminists spoke one after another about how "women have been abused for hundreds of years" by men like me. I ended up crying, despite all my efforts to maintain my composure but did not apologize.

The feminist war infiltrated all aspects of life. As I stated before, feminists appeared out of the blue at all kinds of gatherings. Because they were so fierce and shocking, they were always in the news. They were invited on television shows where they would attack the male hosts and any female hosts who were not feminists. Male hosts were called "sexists," and female sympathizers with male hosts were called "sexist dupes." Feminists broke into government committee meetings to shout down the men conducting the meetings; the showed up at lectures at the New School and began shouting down the male lecturer; they showed up at psychological conventions and totally disrupted them and attacked whoever was leading the convention.

At a meeting of a prominent New York psychoanalytic institute there was a seminar on "The Erotic Countertransference." The term "erotic countertransference" is a psychoanalytic phrase for when a therapist has sexual feelings toward a patient. At the beginning of the meeting a male therapist, thinking that this was a scholarly convention in which he could express his honest feelings, admitted having countertransference feelings toward a one of his patients and began discussing his techniques for handling his feelings.

He talked for only a few minutes, seeking help with this problem. Suddenly a woman in the back began to scream, "I can't take this! I had a therapist who raped me and I am still traumatized by it." This woman carried on to he point where the man who had spoken about his patient felt totally humiliated, and the seminar, run by a woman, had to go on to other less controversial subjects. I was thinking that this woman should be asked to leave, as she was obviously not able to tolerate an open and honest discussion of the subject. Instead of throwing out this woman, the leader allowed the woman to disrupt it and carefully guided speakers from then to make sure that they didn't talk about anything personal. "Let's not talk about our personal experiences, let's limit our discussion to broader aspects of the erotic countertransference," she said.

I wrote papers in journals that criticized aspects of the feminist movement and its effect on psychoanalysis, and my papers were totally panned in reviews. The arguments in my papers were simply ignored and I was labeled a sexist,

misogynist and white male dinosaur. I was not alone. All male writers from Freud to Tolstoy to Mark Twain to Shakespeare to Dostoyevsky to Hemingway to Tennessee Williams, etc., were now dismissed as sexists. New revised versions of "Streetcar Named Desire," were performed in which Blanch Dubois was portrayed as a victim of sexism. It became clear that the feminist war against men would not be over until the last man standing would be smeared and discredited.

Men and women were either willing to accept feminism as the new religion or their reputations and livelihoods were at risk. This succeeded in preventing any serious scientific experiments, movies, TV shows, or novels that went against feminist doctrine. There were movies that pretended to deal with feminism in an honest way, such as Kramer vs. Kramer (1979), depicting a woman leaving a man after eight years of marriage because she didn't want to be a housewife anymore. She comes back to take her son and they go to court to fight over custody. She wins, but in the end she leaves the son for him to care for, since he has now become a feminist man. This is of course the reversal of roles that feminists have fought for. So the movie, which on the surface tried to be empathetic to both sides, was deep down just more feminist propaganda.

There were periods of almost ridiculous activism, such as the period in the late 1960s when women all over were burning their bras, considering bras as a symbol of female oppression. There were times when feminists were proclaiming that "rape is rape," which eliminated any distinctions about whether it was a brutal and violent rape or consensual sexual intercourse in which a man didn't hear, or didn't want to hear, his girlfriend say "No." They proclaimed that "a woman should be believed," when she complains of rape or any type of sexual misconduct, which led to women being able to say anything they chose about men, sometimes anonymously, sometimes lying, sometimes getting revenge because of feeling rejected by a man, sometimes simply being mentally disturbed and proffering trumped-up charges. This in turn gave rise to incidences such as the Tawana Brawley case in upstate New York in 1987, in which a young black woman covered herself with feces and tied herself in a sack on the side of the road and claimed some local white men, including an attorney, had raped and abused her. Since, according to feminism, women had to be believed, she was immediately believed. A lynch mob atmosphere erupted about this case and the reputations of the men she accused were destroyed before the grand jury realized she had made it all up, and they subsequently dropped the case.[18]

Second-wave feminism was a movement that began in the early 1960s and continued in some ways up to the present; as such, it coexisted with third-wave feminism. Second-wave feminism largely ramped up the war against men and looked for sexism and issues of inequality everywhere. Since this was a revolt against men, men were left out of the discussion. They were only admitted as participants if they had become feminist men and had sworn their allegiance to the feminist cause. Any detractors, any men who were the least bit critical of feminism or the militant, anti-male and dictatorial manner in which feminists communicated, were dismissed as misogynists. At no time was the feminist revolution a democratic endeavor, and at no time was anything that resembled constructive communication or a genuine male-female dialogue in evidence.

By the 1990s radical feminism was mainstream and even moderate feminists were now summarily dismissed. Christina Hoff Sommers,[19] who wrote a critique of radical feminism, *Who Stole Feminism* (1994), was one of those moderates who were dismissed. In her book Sommers argued that, "American feminism is currently dominated by a group of women who seek to persuade the public that American women are not the free creatures we think we are." She condemns feminists who say "our society is best described as a patriarchy, a 'male hegemony,' a 'sex/gender system' in which the dominant gender works to keep women cowering and submissive." She criticizes feminist authors who repeat the same false claims, citing a claim that was made by several notable feminists who were trying to blame anorexia nervosa on male oppression. They claimed that in the United States 150,000 women die of anorexia each year. The actual figure, she notes, is likely to be somewhere between 100 and 400 deaths per year. Sommers demonstrates again and again how radical feminists stretch the truth through bogus statistics or sometimes through outright lies. For example, she points out how feminists popularized the charge that "incidents of domestic battery tend to rise by 40 percent" on Super Bowl Sunday. Sommers concluded after her own research that the claim, which was widely reported by the American media, was unsupported by any study. Sommers' book

was almost universally dismissed by—guess who?—feminist critics. And Super Bowls continued to have government-sponsored messages against domestic abuse.

Eventually almost everybody gave in to the feminist guilt-trip and feminist indoctrination, which meant feminism had now replaced Christianity as the National religion. Male-female relations could only be seen through the feminist lens. Feminism had become sacred. People accepted feminist propaganda as divine truth. Feminism was the law of the land. To understand how this could happen, one must understand how hysteria works. Hysteria is one of the most powerful forces of human nature. Hysteria can be seen in the Crusades, a series of religious wars sanctioned by the Latin Church in the medieval period aimed at recovering the Holy Land from Muslim rule; in the Nazi movement of the 1930s and 1940s, during which eight million people, mainly Jews, were exterminated; and in the ancient Roman Empire when thousands of Christians were thrown to the lions to be eaten while the Romans applauded.

Feminism can also be understood as an aspect of the Stockholm Syndrome, a condition that causes hostages to develop a psychological alliance with their captors as a survival strategy during captivity. These feelings, resulting from a bond formed between captor and captives during intimate times spent together, are generally considered irrational in light of the danger or risk endured by the victims. The Stockholm Syndrome was formally named in 1973 when four hostages were taken during a bank robbery in Stockholm, Sweden. The hostages defended their captors after being released and would refused to testify against them in court. Similarly, the Feminist Revolution held America hostage for several decades and during this time women everywhere, as well as men, developed a hypnotic reverence—a kind of feminist Stockholm Syndrome—toward all things feminist. All women and many men identified themselves as feminists, and those who didn't were demeaned as if they were stupid and beneath contempt.

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To be continued in Part-2….

Gynocentrism and the golden uterus (part two)

Peter Ryan · 9 January 2020 · Archived copy · Original

The following is part 2 of my article on debunking the bedrock of the female supremacist belief system that drives gynocentrism; the golden uterus. Please read part 1 before continuing.

The Naturalistic Fallacy

Often reproductive reductionists will appeal to nature to justify their bigoted beliefs that we should treat men as a lower class of human being, or even regard men as subhuman on the basis that having a uterus makes an individual more biological valuable to the species. The assertion that having a uterus makes an individual more biologically valuable is wrong, because it assumes that reproduction is the sole determining factor of biological value – and I have explained in part one of this article why this is wrong.

But I want to assume for the moment that reproductive reductionists and female supremacists are right. Should we value human life on its utility? Should we base society and government policy on the survival of the fittest and selectively abort males prior to birth and subjugate the males that are born, as some female supremacists put forward? We have numerous examples of genocides in the 20th century that were the inevitable end result of such ideas.

We have seen what happens when such a society dehumanises a group of people and the destruction it brings for such societies. We have observed the legacy and the guilt such atrocities have on their culture. History is littered with such examples, and there is a reason why societies that dehumanise groups of people remain either undeveloped tribal shitholes or deteriorate into such shitholes given enough time. It never ends well for the society that dehumanises a group within their population, let alone the half of the population responsible for keeping most of the infrastructure going, etc.

If we are concerned about making sure civilisation remains functional enough so that it can sustain itself, then we should consider the reality that dehumanising half the population which keeps the water running and the lights on at night, will invariably lead to its collapse. When enough men are that marginalised they have nothing left to lose, history shows it leads to revolution and war. That is just me citing history, it is not a threat. The United States itself was founded in the wake of marginalised men fighting a tyrannical government. If national security matters to our governments, then they might want to consider what happens when large numbers of men are raised with no father for generations, have little or no employment prospects and are marginalised in society.

For the record, I do not want to see a violent revolution happen. I want to peacefully go about my business. However I am concerned about the growing likelihood of this eventuality occurring, and the steps we should be taking right now to reduce the risk of future national instability in Western countries from large numbers of marginalised men. The solution is not to marginalise men further. The solution is simply to respect men, invest in them, support them, and guide and provide them with an avenue to voluntarily contribute to society in a way that is personally fulfilling and constructive.

Treating men as subhuman, creating a male underclass and demonising and marginalising men and boys on the basis they are male, is a sure-fire way to bankrupt your country, collapse your economy, socially destabilise your society and destroy your country from within through civil unrest, crime, revolution and war. If you treat men and boys with no compassion, then do not be surprised when you create monsters and witness a surge in mass shootings, organised crime, roaming gangs of male thugs and eventually an organised militia and then an army. I do not want to see that future unfold, but that is where society is headed if we don't start treating men as human beings and supporting them.

So on a purely rational level, appealing to nature to subjugate and marginalise men is not sustainable or functional for the long-term prosperity and the continued existence of civilisation. The Nuremburg trials that were organised after World War 2 are a testament to that reality in the aftermath of the atrocities committed by the Nazis against

the Jews.

In the words of Justice Jackson[1],

> *The privilege of opening the first trial in history for crimes against the peace of the world imposes a grave responsibility. The wrongs which we seek to condemn and punish have been so calculated, so malignant, and so devastating, that civilization cannot tolerate their being ignored, because it cannot survive their being repeated. That four great nations, flushed with victory and stung with injury stay the hand of vengeance and voluntarily submit their captive enemies to the judgment of the law is one of the most significant tributes that Power has ever paid to Reason."*

A statement that needs to be etched in stone. When we dehumanise men or any group of people, we undermine the basis of civilisation itself- human dignity. We do not just undermine the dignity of the group that is dehumanised, but our own dignity by participating in the abuse or letting it happen. Once dignity is gone, civilised behaviour quickly goes as well and with it civilisation.

Some people infer from history and from the present day, that dehumanising men and treating them as disposable is natural, normal and okay, as they believe it is required for civilisation. Slave owners used to use similar arguments to justify slavery. Disposability implies that something can be discarded without any consequence and that it can easily be replaced. Civilisations and tribal communities have certainly required a contribution of protection, provision and innovation from men to ensure their continuation. However just as with reproduction and evolutionary success, male contribution to the community is not automatically interchangeable with male disposability. Men can contribute to communities without being disposed of and the less that are lost, the more men are available to contribute in the future.

Any community or civilisation that loses its men or fails to invest in its men, or fails to adequately support them, loses some or all of its manpower and some or all of the contribution men bring to sustaining civilisation and their communities. The loss of male life and the marginalisation of men is something to be minimised and avoided, because it costs communities and it costs civilisation. Any community that exploits and marginalises men and neglects them, squanders and wastes the value men can provide to society. By avoidably undermining the well-being and health of men, communities and civilisations undermine themselves.

Any community that exploits and marginalises men and neglects them, squanders and wastes the value men can provide to society.

It is indeed the case that men have sacrificed their lives in war for their countries countless times, but that does not mean it was ideal for that society that they lost their men. The loss of male life in war was just unavoidable, just as women dying performing their reproductive role in childbirth was unavoidable for centuries. The country that not only won battles but did so with the least amount of male casualties, had the larger army to win the war and the men available to rebuild their societies and occupy and rebuild the societies of the territory they captured.

As with women in childbirth, men have died in performing their role for society. Society has days to recognise the cost of the sacrifice of millions of men in war. Anzac Day, Memorial Day and Remembrance Day come to mind. Disposable utilities do not have days of remembrance. We say, "Lest we forget" on Anzac Day for a reason. Deep down we recognise the loss that society, countless families and the men themselves incurred, from losing men in war. We have days of remembrance in part to remind ourselves of the cost of war and the cost of losing men. It is a solemn warning not to forget the cost of war.

Countries that raised their men and boys properly and invested in them and supported them, had more available men that were equipped to power their economy and participate in a larger and fitter military in times of war. Strong support for men and boys creates strong men and strong men create strong empires. The empires that not only harness the potential of their men, but look after their men and lose as little of their men as possible, prevail and win. These are not an either/or set of priorities for a given civilisation, one priority is dependent on the other.

The simple truth is that civilisations that look after men so they can in turn look after society, prosper and they eventually surpass civilisations that exploit their men and treat them as disposable. Yes societies require men to contribute to their continued existence and prosperity, but with the least amount of loss to male life and well-being. Societies that follow that simple rule thrive over societies that do not.

I am not suggesting that we have never had elements of society and our culture over history and in the present day, that have marginalised men, exploited men and treated men as disposable. We certainly have. The difference between the past and the present though, is that in the past we recognised to a certain extent the need to minimise needless male sacrifice as much as possible, despite the far greater incidence of male sacrifice. The sacrifice of men was not ideal for past society, it was just often unavoidable. Unavoidable male sacrifice is not the same as regarding men as disposable. One perspective recognises the value in men and the other does not. Over the last 250 years and particularly over the last 50 years, this perspective has been lost.

In the present prosperous, safe, well nourished and risk free society we live in, we take men for granted. We have normalised men's marginalisation and exploitation and confused unavoidable male sacrifice in the past as a justification to treat men today as disposable. Society can get away with this temporarily until the safety bubble of prosperity bursts, from its own decadent recklessness and disregard for the men keeping society running.

Current Western society does indeed marginalise men and has increasingly treated men as disposable, as the costs of male sacrifice for society have faded into distant memory since World War 2. However the West does so to its own detriment and eventually given enough time neglecting the men it relies on to sustain itself, will result in the collapse[2] of the West as other societies take its place.

Male disposability proliferating and becoming normalised, is a characteristic of the final stages of a decadent and complacent civilisation on the decline. It is a pathology arising from societal decadence. Some collective pathological behaviour will always be present in a society, regardless as to what stage it is at. However it is in the final stages of civilisation, that pathological behaviours previously minimised and confined to the margins of society, start to spread and become normalised. This is the same pattern that has occurred with male disposability.

In the last 1000 years, male disposability and gynocentrism has slowly grown century after century from the fringes of our culture, to a substantive and enduring level. Much of the proliferation of male disposability within our culture, has occurred in the last 250 years and especially in the last 50 years. We have always had some degree of male disposability in the past, just as we have always had murder and rape. That does not mean we considered it to be normal or acceptable to the point it was pervasive within every aspect of the entire culture, like we see today.

Like I said earlier, regarding men as disposable and society accepting the unavoidable level of male sacrifice required to protect and sustain society, is not the same thing. One perspective recognises the value of male life and the other perspective does not. The difference in the current cultural climate is that now we are rationalising and justifying male disposability, and gynocentric double standards in an effort for our society to convince itself it is "normal", when it is anything but normal.

There are plenty of behaviours that have natural and biological underpinnings that are *not* optimal for society and are morally repugnant. Rape, murder and infanticide are seen in the wild and in other primate species and are driven in part by hormones, genes and biology. A man that rapes a woman or a young underage girl who is fertile, enhances his reproductive fitness. That does not make it okay to rape them. Plenty of violent, pathological and deviant behaviours have a biological basis to them and improve reproductive fitness. None of these acts are morally right and normalising them on the basis they are natural will not allow a civilisation to prosper and sustain itself over long periods of time. In fact normalising such behaviour is a recipe to turn civilisation into an uncivilised barbaric primitive tribal shithole.

If female supremacists want to argue treating men as disposable and as subhuman is acceptable and right because it is natural, then they should have no problem accepting that rape is acceptable and morally right because it is natural. Both of course are not acceptable or right. If female supremacists are going to rationalise double standards

against men on biological grounds, we can argue the same when it comes to race and the biological differences between races. Again both forms of bigotry of course are wrong. However if female supremacists want to remain logically consistent, then they should at least have the honesty to acknowledge they are no different from the KKK and numerous other groups that claim group supremacy and appeal to nature to justify their beliefs. Claims of male supremacy or any other form of group supremacy on the basis of biology, are not morally justifiable either.

Acknowledging biological group differences does not automatically require making value judgements about the value of human life and justifying double standards based on the group an individual belongs to. Advanced society requires an advanced culture that acknowledges biological differences between individuals and groups, but rises above appealing to nature to justify bigoted and irrational beliefs and double standards that are demonstrably dysfunctional and that undermine the long term prosperity, stability and sustainability of civilisation. Societies that invest in men and support men will have the manpower to flourish, and societies that exploit men and marginalise men will not. That is just a fact. Whilst male sacrifice has been unavoidable at times, it came at a great cost to society. Those societies that minimised such sacrifice had enough healthy men available to live and fight another day and they prospered.

I do not think I need to describe the value men provide to civilisation in detail. Men discover, invent, design, build, maintain, repair and improve the bulk of basically every facet of our infrastructure, technology and buildings. Men are responsible for the majority of the leadership, innovation, research and expansion of the intellectual frontiers of civilisation and our political, legal and economic systems. Our military, police and emergency services all heavily rely on men. Men are the bulk of our Nobel laureates, Fields Medallists and inventors. None of this has changed despite 50-60 years of feminist social engineering and affirmative action. Whether or not feminists want to accept it, there are biological underpinnings to these realities and the value men provide to their families, their communities and their civilisation.

If men stopped working for a week, billions would be dead from thirst, starvation and violence before men went back to work, as a result of the lack of basic working utilities and mass unrestrained civil unrest. Men are not easy to replace either. It takes 18 years of parental and societal investment to raise an adult male from scratch and they must be raised properly so they have the required physical health, mental health, skills, knowledge and motivation, in order to productively contribute to society.

This is why our current society is screwed. Even if we started today reforming the education system, marriage, family courts and divorce, the legal system, health system and workplace etc, to attend to the social, medical, psychological, learning and employment needs of men and boys and ensure fathers play a role in raising children, it is going to take at least a generation to see any positive impact on society. This idea we can just disregard men and boys with no consequences to society and treat them as disposable, is an idea that will be unlearned through suffering and death on a scale society has not seen for centuries. Death and suffering on a scale that matches our own collective stupidity and reckless indifference toward male well-being.

Our best hope to stave off this social and economic catastrophe is to take as much redemptive action as quickly as possible, to reduce the long-term consequences of this multidecade indifference toward men and boys, and use the now unavoidable consequences coming our way as a lesson for future generations on what not to do. We need to value men, boys and masculinity again in our culture and we need to do it now.

Society requires men, because men like women have an intrinsic value that society depends on to survive and thrive. An intrinsic value that arises from the unique male biological potential they possess. If society harnesses this male potential and does not squander it by exploiting and marginalising men, society persists and advances. Just as women have the potential to bear children, men have the potential to provide, innovate and protect. If we are going to argue men are human doings because they only have value from what they produce, then why not argue women are human doings that only have value if they produce children? Of course I am not endorsing this, but I want to make a point here.

If we are going to argue men are human doings because they only have value from what they produce, then why not argue women are human doings that only have value if they produce children?

Using the bigoted logic of a reproductive reductionist, women's reproductive utility has no value if women remain barren (as growing numbers of them are). That question and that logic provokes, or at least should provoke scepticism regarding the saying, "men are human doings and women are human beings". If reproductive utility is the basis of the value of human life, then women themselves only have value based on the quantity of children they produce and those that remain barren are of no value at all. This is not my belief, this is just the logical conclusion that one arrives at by employing the reasoning of female supremacists and reproductive reductionists.

Human males and human females must be treated as human beings if they are to contribute anything to society. Like women, men are not machines. Men have personalities, emotions, hopes and dreams. Men and boys have to be raised properly, invested in, supported, nurtured and loved, to express their potential and do so in a constructive way. Dr. Warren Farrell's book[3] on the boy crisis has some good direction that. If the humanity of men is given no consideration, then their psychological and physical condition will reflect that neglect and their contribution to society will be significantly reduced or eliminated entirely. That is the flaw in treating men like they are human doings.

In some cases with abuse and neglect, male biological potential will not be reduced or eliminated, but instead be directed toward highly destructive and violent ends. If you abuse men and boys and neglect their suffering, then do not be surprised if some of them start shooting people and engaging in violent crime. That is not a justification for their actions, they are still responsible for their actions. However society is also partially responsible for such tragedies through our collective indifference toward the well-being of men and boys.

At the very least if we neglect male well-being, we get failure to launch (which is really nowhere to land), men checking out of society and an epidemic of male suicide. We all know what eventually happens if you fail to look after the general maintenance of your car. If we do not look after the basic needs of men and their general well-being and instead exploit them, then like a car that is not properly looked after, men will break down psychologically and physically. The male suicide epidemic, the falling employment and educational attainment of men, the plummeting fertility rate, the dissolution of the family and the slow and gradual social and economic implosion of Western society, is all partly the result of or entirely because we treat men as disposable and have neglected their humanity.

Exploiting men has a use by date for society, which it will either need to abandon or unlearn through unprecedented death and suffering of its own making. Failing that, natural selection itself will remove gynocentrism and male disposability from humanity, as populations that harness male potential but remember to invest and support their men, surpass populations that do not and replace them. I am not supporting social darwinism, I am just stating reality. Treating men as disposable has consequences.

Civilised society requires us to base the value human life on something beyond its simple biological utility. I am not being hyperbolic when I equate female supremacists with Nazis, because they both make the same fundamental mistake of equating the value of human life with its utility and biological characteristics. The mentally and physically disabled were exterminated with the Jews, because they were deemed by the Nazis to be biologically defective. Claiming men are biologically less valuable than women and using that to justify bigotry, leads to the gynocentric double standards we see today, and eventually given enough time it will escalate to the same outcomes as what occurred in Nazi Germany.

Gynocentrism is indefensible and just based on a different flavour of the same general bigoted logic of every other form of group supremacy in history. Like I said earlier in this article, we have numerous examples in the 20th century alone of what eventually happens to such societies and how it culminates in their decline as other countries prosper and often ends in their collapse. When you put half your population down to benefit the other half of the population, they both sink together.

Humans Are Not Mice or Microbes

As I mentioned in part one of this article, every species has a strategy to maximise its own evolutionary success by strategically investing in activities related to not just reproduction, but survival, growth and parental care (etc.) to differing degrees over their lifespan. Life history theory explains this in detail[4]. The species whose life history strategies prioritise reproduction, have fast life history speeds. They exhibit little parental investment, reach sexual maturity quickly and have short lifespans and put minimal investment in their own development and growth. They tend toward reproducing once (semelparity) and produce large numbers of offspring. They have relatively high mortality rates among their young and for the population in general, compared to other species with slower life history speeds. Bacteria, and many insects and small mammals like mice and rats, prioritise reproduction.

Complex lifeforms like elephants and humans have life history strategies that show a more balanced investment in survival in addition to reproduction and have slower life history speeds. They have high parental investment, mature slowly, have long lifespans and show substantial investment in their own development and growth. They tend to reproduce multiple times (iteroparity) and produce fewer numbers of offspring. They have lower mortality rates among their young and for the population in general, relative to species with fast life history speeds.

Human beings have high levels of parental investment, long intensive developmental periods and slow rates of maturation. Humans have long life spans, are iteroparous and produce relatively few offspring. We are not a species that focuses on maximising reproduction. Humans perform very poorly relative to other species when comparing rates of reproduction. Humans have a life history strategy that invests considerably in activities other than reproduction, such as survival, parental investment and development and growth. Human communities and human individuals are driven to optimise their own life history strategy, not to just simply maximise their rate of reproduction. Simply focusing on reproduction alone or overemphasising reproduction in a species like humans, leads to evolutionary failure and not evolutionary success. We are not simple microbes, insects or mice that can just rely on breeding our way to the future.

Human beings are social animals that have developed a large brain and a sophisticated culture, precisely because we are so heavily invested in activities beyond reproduction. Many of these activities are focused on maximising our own survival in often unforgiving and harsh environments that demand a more sophisticated life history strategy than simply maximising reproduction. Just pumping out babies does not cut it for humans. That is why we have civilisation and have landed on the Moon. None of that happens if the priority is reproduction and maximising the quantity of offspring. Such a life history strategy does not allow for the developmental period or the somatic effort to be long enough and great enough for a large brain to develop and make such feats possible. If our lineage evolved on the basis of maximising reproduction, we would resemble small mammals with large litters of offspring. There is a reason why mice, insects and microbes are not building rockets to go to Mars. When a species is on the track to maximise reproduction, there is little time or energy for anything else other than reproduction, aside from doing the bare minimum to subsist.

I have experience in the molecular life sciences and a general understanding of evolutionary biology. Yes I am aware of Bateman's principle, the Trivers-Willard hypothesis etc. None of these evolutionary concepts state women are biologically more valuable than men, or that reproduction alone is the sole determining factor of evolutionary success. That is a twisted inference of evolutionary theory to justify an agenda. It is not science, it is dogma masquerading as science.

Conclusion

What I have described in this article could be mostly arrived at by employing common sense (which is worryingly becoming not so common), that is how simple and basic this is. I find it telling that our culture is so gynocentric that many people are blind to such obvious realities. I find it concerning that even some scientists who should know better, will actually beat a drum claiming female superiority[5] because it fashionable to do so in this man-hating culture and I can cite more than one example of this. This is no better than scientists who claimed male superiority in the past and female supremacists make the same error in basing the value of human life on its utility. They

cherry pick data and omit facts that do not support their narrative and make unsubstantiated and oversimplified inferences from the data, as this article discusses[6].

Make no mistake, there are people with a vested interest in framing human evolution along gynocentric lines to justify their own bigotry. It is simply a matter of time before feminism switches from ignoring sex differences, to acknowledging sex differences and then twisting the science to justify their own female supremacist agenda. The manosphere needs to identify this, be prepared for the switch in strategy from feminists and be ready to address it head on when it surfaces.

It is simply a matter of time before feminism switches from ignoring sex differences, to acknowledging sex differences.

What I have described in this two part article is just the beginning of debunking the underserved worship of the golden uterus. This is just the opening salvo, there is much more to come. In closing I have provided a link[7] from evolutionary biologists Dr. Bret Weinstein and Dr. Heather Heying, on why it is neither "better" to be a man or a woman from an evolutionary perspective and why neither sex is more "valuable". I will have more to say regarding this excellent video discussing Fishers principle[8] and other important evolutionary factors at a later date. For now I encourage people to watch it and am glad to see that at least some of academia has not yet been polluted with female supremacist man-hatred.

Men and women are simply two reproductive components in one reproductive system which the genome fabricates to perpetuate itself. The propagation of a lineage has nothing to do with sexual superiority and everything to do with optimising the interdependent relationship between the sexes that best propagates the genome, given the prevailing environmental conditions. Arguing female superiority in the context of genome propagation is like arguing in the superiority of your reproductive system over your circulatory system. It is a meaningless false dichotomy. It is time for society to see the forest through the trees when it comes to men and women. We are all part of a system bigger than ourselves. Astronauts call this awareness the overview effect[9]. It is time for humanity to grow up and move beyond these reductionist perspectives of sexual, racial and group superiority and narrow concepts of value and instead look at the big picture.

I note Dr. Robert Sapolsky from Stanford University shares a similar perspective to my own on the dangers of employing reductionist "categorical thinking", when examining human behavioural biology and I would encourage people to watch his first lecture[10] discussing that very danger (in a brilliant highly recommended lecture series on human behaviour). As he discusses, plenty of monstrous activities have occurred on the basis of bad, bigotry driven science. Female supremacists in the sciences twisting the data to push their narrative, are not an exception.

Men and women might be different, but that does not mean society shouldn't treat men and women with equal dignity (that does not mean equality of outcome). The equal value of human life of all people regardless of race or sex, must be considered sacrosanct for civilisation to remain civil and not descend into tribalism.

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The slow rise of #MeToo sexual panic

Gerald Schoenewolf, Ph.D. · 9 January 2020 · Archived copy · Original

The current hysteria surrounding sexual abuse of women, otherwise known as the #MeToo movement, has been a long time in the making. Fantasies of a 'rape culture' were first generated within radical feminist circles in the 1970s, who pressed the idea relentlessly into the imaginations of a wider public. Its zealous promotion led to an increased culture of 'belief,' and the fateful commandment *listen and believe*.

As with all mass hysterical movements that went before it, such as false memory syndrome of the 1990s, or the Salem Witch Trials, there were people who predicted its rise.

As a matter of historical interest, one of those documenting the rise of the current hysteria was Dr. Gerald Schoenewolf, when in 1991 he delivered a talk titled *The Feminist Myth About Sexual Abuse* to the Psychohistory Association. When delivering the paper he decided not to take questions after the presentation. Some feminists in the audience, who had only attended the talk to knock the piece down, began yelling their displeasure and treating him like it was sexist to read a presentation and not allow a question and answer or discussion period. Later, during a closing meeting, one of the women jumped up stage and made a shrill objection to the presentation, citing again that the speaker didn't allow a question and answer period, and painting him as a sexist-extraordinaire. The leader of proceedings backed down and allowed her to express her anger for about 20 minutes.

As readers will be aware, that's how it was in those days. The 1990s and early 2000s were a more repressive time when *nobody* was allowed to express criticism of any aspect of feminism without being demonized and punished, and in that environment the subsequent transcript of Dr. Schoenewolf's paper quickly faded from public circulation – that is until now. Below is an excerpt of the paper discussing the rise of feminist inspired sexual abuse hysteria within feminism, psychoanalysis and the wider culture. – *Eds.*

The feminist myth about sexual abuse

Whenever one hears the term "sexual abuse" these days – and one hears it fairly often – it is generally meant to mean male sexual abuse of women and children. One comes across references to sexual abuse in newspapers, on television, in public service advertisements, and in various other places, nearly all of which point the finger at men and foster the impression that men cannot be trusted, that make sexuality is something menacing, something dirty, something that must be controlled.

This current attitude toward sexual abuse seems to have emerged out of the feminist movement. It was expressed most succinctly in Brownmiller's (1975) introduction to her popular book on rape, *Against Our Will:*

> Men's discovery that his genitalia would serve as a weapon to generate fear must rank as one of the most important discoveries of prehistoric times, along with the use of fire and the first crude stone axe. From prehistoric times to the present, I believe rape has played a critical function. It is nothing more or less than a conscious process of intimidation by which *all men* keep *all women* in a state of fear. [p.5, italics are Brownmiller's]

Upon analytic inspection, this statement would seem to be a manifestation of female hysteria ("*all men* keep *all women* in a state of fear"), as well as castration complex ("Men's discovery that his genitalia would serve as a weapon…."). Indeed, the "state of fear" of which Brownmiller speaks might be seen as an ontogenetic reference to the infantile discovery of the difference in sexual anatomy. When a little girl first discovers a penis, it probably is a frightening event, due to the talion principle; the immediate desire to pull it off and take it for herself arouses the counterfear that the male will penetrate and destroy her with his penis. Nevertheless, Brownmiller's statement, and

similar ones by others, have become keynotes of the feminist movement, and the notion that most men use sexuality to oppress women has become an accepted fact in popular culture.

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THE POLITICS OF SEXUAL ABUSE

Until recently, psychoanalytic writing on incest or sexual abuse was low-keyed and gender-neutral. Describing the Wolf Man's first incestuous experience with his older sister, Freud (1918) sounds more like a novelist than a psychologist: "It was in spring, at a time when his father was away; the children were in one room playing on the floor, while their mother was working in the next. His sister had taken hold of his member and played with it, at the same time telling him incomprehensible stories about his Nanya, as though by way of explanation" (p. 487). Freud did not use the terms "incest" or "sexual abuse," but rather called this incident a "seduction" and left it at that. Whether it was a seduction by a male or female, father or mother, it was simply something to understand and explain. By the time he wrote his case, he had long abandoned the seduction theory, yet he viewed the Wolf Man's seduction (which he was convinced was a real seduction and not a fantasy) as a chief cause of the Wolf Man's later fear of women and perverse tendencies, although not the root cause of his pathology.

Ferenczi (1933) was the first psychoanalyst to question Freud's abandonment of the seduction theory. However, his focus on sexual trauma, like Freud's, was gender-neutral: "The rape of girls who have grown out of the age of infants, the similar sexual acts of mature women with boys, and also enforced homosexual acts, are more frequent occurrences than has hitherto been assumed" (p. 162). Ferenczi focused on all aspects of the problem, not just male-female abuse. He understood that it could just as often be female-male, or female-female, or male-male abuse. He also stressed that victims of sexual abuse often precipitate their molestation, pointing our that children are naturally seductive and curious about sex, as well as desirous of winning parental approval. He did not mean by this, as feminists have interpreted, that children are to blame for their abuse.

Shengold (1979) used the term, "soul murder," to describe the long-term sexual or physical abuse (or deprivation) characterised by "man's inhumanity to man," wherein one uses his power over another to "crush his individuality, his dignity, his capacity to feel deeply" (p. 536). Although this term has a derogatory meaning, Shengold, like Freud and Ferenczi, was gender-neutral, designating both mothers and fathers as soul murderers.

With the advent of feminism, an angry, gender-biased tone crept into discussions of sexual abuse and other aspects of male-female relations. It was heard most strongly among radical feminists. "Are men who rape their daughters a subspecies of brute monster?" Brownmiller asks (p. 311), asserting that the meaning of child sexual abuse is linked to the patriarchal philosophy of "sexual private property."

This feminist penchant for viewing sexuality in terms of male abuse of females sometimes reaches a point of absurdity, as when a feminist reviewer in the *New York Times* (Heilbrun, 1990) recently reinterpreted Shakespeare's *Richard III* as a tale about a male abuser of women getting what was coming to him. She saw all men in the play as obsessed by "raw masculine ambition," "extreme machismo," and "male rampage," while the female characters were full of "feminine wisdom and gentleness." She accused Richard of feeling "threatened by women," and therefore blaming them for the world's wrongs, and of regarding then as the "representation of evil," and she asserted that "his behaviour rests on contempt for women," and that he requires that they be abused and suppressed. In truth, Richard was contemptuous of both men and women, and his contempt stemmed not from bias but from deep-rooted characterological rage.

She concluded that the play was about manhood, and sought to prove that Shakespeare was in reality a feminist who was condemning a society in which extreme machismo was raised to an ideal, comparing Richard to the popular macho film actor, Arnold Schwarzenegger. But Richard operated by guile, not by machismo, and society did not idealise him so much as abhor him. She sees all the characters in this play as sexual stereotypes who are espousing a political position, rather than as complex individual men and women.

Feminists have often distorted male-female sexuality with this kind of ideological thinking. Such ideas, when they

come from the mouths of female patients, appear to be the narcissistic projective identifications typical of women with multiple pregenital fixations, particularly those who have not resolved the narcissistic blow of lacking a particularly visible organ and who defend against the consequent feelings of inferiority by splitting and projecting. Full of hate and resentment against men, such women need to justify this hatred by finding as much fault and hatred and bias in men as possible. One finds the same process at work in the treatment of many patients, such as borderlines, who habitually split off and projectively identify the psychoanalyst as being a liar, cheat, bigot, letch, murderer, when in fact it is they who harbor these personalities inside them.

To understand how the feminist myth about sexual abuse developed, as well as how it affects society, it is necessary to analyse the wellsprings of feminism. I have written elsewhere (Schoenewolf, 1989) that from a psychodynamic standpoint feminism represents a collective acting out of female narcissism in the societal arena, a rebellion against the primal father. One can discern in the movement rhetoric both a conscious and an unconscious (or preconscious) component. Consciously, feminists proclaim themselves to be fighting for female equality and other seemingly worthwhile causes. Unconsciously, their aim is to vindicate women and castrate (psychologically) men. It is as though they were saying, “Men were given the penises, so now women are going to rule over them.” The theme of “women are innocent and men are guilty” is a direct expression of the female narcissism stemming from such emotional sources as unresolved penis envy.

Collectively, feminism also represents a fixation at the Oedipal stage; the degree of a feminist’s radicalism corresponds to the degree to which she is caught up in the negative oedipal dependence on and erotic pull to the mother (and sisters). There is an identification with the mother-as-victim and with her perspective of the father-as-oppressor by both female and male children which, later in life, is transformed into a crusade to vindicate women and “dethrone” men. The idea is that if they can only make things right for women in general, then mother will be happy, accepting and approving.

Another aspect of female narcissism, associated with the fixation in a negative oedipal situation, is a latent or actual orientation and viewpoint, which was alluded to by Siegel (1989) in her study of eight homosexual women. McDougall (1970) also made note of this, and described in detail how the mothers of homosexual women tend to bind their daughters to them and prohibit their normal turn to the father and other men. Commenting on her treatment of one homosexual woman, whose mother would constantly tell her how men raped and were sexually violent with women, she concluded, “The overall impression was that the mother repudiated heterosexual feelings in herself and forbade them to her daughter” (p. 194).

The castigation of men as sexual abusers of women and children is a way of turning women away from men, and of encouraging then to turn to other women. Feminism is often an attempt to maintain the homosexual bond with the mother (which, if dissolved, means loss of mother’s approval and hence self-annihilation) and with other “sisters,” while excluding the father and rendering him passive, as so often happens in feminist families. The aim is to entice all women away from the envied and hated men (the sexual man) and to lure them into an act or symbolic form of lesbianism. The fact that lesbians can be just as sexually exploitative towards their women sex partners as men, and are just as guilty of date rape (insisting on sex when their partner at first says no), is ignored by feminists. Their focus is solely on the sexual abuses of men, not on sexual abuse.

The hunt for sexual abusers can also be an hysterical phenomenon. Hysteria can bring about individual as well as group emotional contagion. Like all witch hunts, the hunt for sexual abusers is fuelled by a panicky, hysterical fear that feeds on itself. The panic is there because such witch hunts are themselves forms of abuse, generalised accusations hurled at random; deep down, those who hurl such accusations know that they are out of control, and once they start they have to keep upping the ante in order to keep the monster that have created in obeyance. They must keep finding more and more evidence of sexual abuse to justify the feelings of overwhelming rage inside them which they harbor for the male gender and which are not justified by the ordinary events of their daily lives, but are linked to childhood occurrences and fantasies.

This hysteria affects not only women but also men; indeed, it may well affect men even more. Witness the books

by male authors, such as those cited in this paper, supporting the feminist anti-male cause. In psychoanalysis there are also many male authors who are quick to champion anti-male feminism, whose critical faculties seem to disappear entirely when they are discussing women's issues. The rage that is the undercurrent of feminism has a terrifying effect in such men. It's desperation and stridency, like that of an individual hysteric, seems unstoppable and relentless. In addition, such men, who invariably suffer from the counterpart of female narcissism – male narcissism and a male castration complex – have a fear of WOMAN (Winnicott, 1965), a fear of being lured back into a state of absolute dependency, a fear of the phallic witch-mother of early infancy, the "mother who had absolute power at the beginning of the infant's existence to provide, or to fail to provide, the essentials for the early establishment of the self as an individual" (p. 164). Women, according to Winnicott, have this fear too, but they can mitigate it somewhat through identification with WOMAN, with the primitive introjected mother within themselves. Men, on the other hand, have historically defended against this fear by bonding together in men's fraternities and by suppressing women.

Indeed, it would appear that a certain amount of male bonding and a certain amount of freedom in voicing complaints about women is a healthy thing for men and society. Conversely, the feminist attempt to intrude on male bonding and muffle men's complaints about women is unhealthy for society, for when man cannot freely verbalise critical feelings about women, they will more readily act them out. On an unconscious level this is what the psychopathological feminist wants. She want men to act out their feelings, wants them to be sexual abusers, in order to have all the more reasons for the rage at the root of her gender narcissism.

The question arises, why did this trend occur now? Why has feminism and its emphasis on male sexual abuse become so predominant in both the popular culture and some aspects of the mental health field at this time in history? Feminism began with the advent of the printing press in the seventeenth century, when women started publishing tracts and letters for other women to read. It became a formal movement in the eighteenth century, when women in England and the United States began asserting women's rights to equal education, suffrage, and equal opportunity. All of these, of course, were just causes. However, somewhere along the way, the movement became obsessed with putting down men and with matters of male-female sexuality, and the theme of male sexual abuse of women and children took wing. It has now reached a point at which some radical feminists consider any form of intercourse with a man to be an act of rape, and advocate celibacy and lesbianism: "Until we say, 'I control my own body and I don't need any insolent make with an overbearing presumptuous prick to come and clean out my pipes' they will always have over us the devastating threat of withdrawing their sexual attentions" (Denamore, 1970, p. 267).

This perverse sexual attitude of radical feminism seems to have become more prominent during the current wave of feminism which sprang up in the late 1960s. It may well be an aspect of the permissive upbringing accorded the baby-boom generation following our triumph in Work War II. Glorying in our victory, American parents gave our children everything. This permissiveness spawned the "me generation," with its constant demands to have its needs instantly gratified, and the sexual revolution, with its anti-family, pro-individual-lifestyle orientation. At first the feminist movement was a part of this general movement towards radical liberalism, but at some point it became a revolt against male sexuality, perhaps in reaction to the sexual revolution of the late Sixties and early Seventies, when women were expected to engage in free love indiscriminately with men.

This growth of narcissism and the revolt against male sexuality merged with the rebellion against male authority that had characterised the feminist movement from the beginning. More and more, any kind of male assertiveness was seen as an aspect of patriarchy, male chauvinism, and sexual abuse. At the same time, female aggressiveness was extolled as an act of liberation. The result was that women became more aggressive and man more passive, which had the effect of giving women increasing power over men in the personal realm as well as in other aspects of society.

Power, as they say, corrupts, and the power that women now have over men has taken the form of the very disparagement of men and male sexuality that feminists say men are guilty of with regard to women. This power has encouraged the acting out of collective hysteria and the castigating of men as sexual abusers. There is no longer

a system of checks and balances between the sexes: Men, having retreated into passivity, are afraid to assert themselves against women lest they be viewed as sexists, misogynists, or oppressors. By and large, men are psychologically controlled by women from birth inward, and that control is now so complete that it threatens to create a feminist state with an increasingly perverse value system surrounding male-female sexuality.

The myth that sexual abuse is solely a man-against-woman thing is destructive to society and to the family. It serves to polarise the sexes and create an atmosphere of paranoia and distrust between the sexes, which in turn affects childrearing and the collective character and quality of society. It is part of a general trend by psychopathological feminism that has become increasingly powerful in forming popular cultural values in our era. These popular cultural values (i.e. Women are innocent, men are guilty), when transmitted from parents to children, contribute to a general all-pervasive state of tension and dissatisfaction; for, if an entire gender is constantly under attack and on the defensive, neither gender can be at peace.

Any human being with an immature sexual development may become a sexual abuser – whether man, woman, or child – if in a position to do so. It is important for psychohistorians and mental health professionals to help raise the public's consciousness of this fact and of the feminist myth about sexual abuse.

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The “Scary Black Man”: White women’s misandry used to incite racism

Xavier Jones · 9 January 2020 · Archived copy · Original

Introduction

Anyone who hasn’t spent their life trained in gynocentric dogma knows the bigoted history of women’s movements. The women’s suffrage movement had strong prejudices against men. Even going as far as to join the white feather campaign in order to challenge men’s masculinity for refusing to sign up for the draft. There was also friction between the movements of women’s suffrage and black suffrage. Black women were not seen as deserving of the vote and were even told to stand in the back of the lines for many events. Women’s movements were very heavily focused on white women–as they didn’t see black women as human nor their equals. It was hard to tell who white women despised more, men or black people. It’s too bad they couldn’t have the best of both worlds. Oh wait, they could — black men.

Already seeing black people as inhuman creatures and men as a dangerous species, their hatred for black men was off the charts. This is highlighted by many statements feminists themselves touted. Elizabeth Stanton claimed “it’s better to be the slave of an educated white man than of a degraded black one”. She claimed that black men would be “despotic” if they were to be granted basic voting rights. Susan B. Anthony infamously stated that she would rather cut off her right arm before she ever works for, or votes for a negro–instead of a “woman”. Rebecca Felton, the most prominent feminist in Georgia, was a slave owner and white supremacist. Rebecca routinely referred to black men as “dogs”, “half-civilized gorillas”, and “beasts”. She advocated for more lynchings of black men and less funding towards their education. In fact, many women’s advocates, in the United States, were members of the Klu Klux Klan. Yes, you heard right, the Klan.

The Not-So-Invisible Empire: The fragility of white womanhood

The WKKK (also known as the Invisible Empire) rose to prominence in the 1920s, following the result of women’s suffrage. After white women had gained the right to vote, and turned their backs on the black women who fought

with them, they became hubristic and considered themselves to be untouchable. The decorated ladies of the ballot box didn't merely hold white feathers — they wore white robes, organized violent events, and chanted racist rhetoric to slow down the progression of the "uppity negroes". It may have been contradictory for a gender equality movement to (hypocritically) shame anti-war men and look at black men as inferior. But, contradiction and hypocrisy has never been a threat to the feminist movement. The suffragists of the morning were the white feathers of the evening and the klan members of the night. One moment, they wanted society to remove gender roles so that men and women had a political voice. The next moment they believed men should "man up" for war, while considering black men to be the destruction of society. This did nothing to hurt their cause for women's rights. Approximately 500,000 women were proud members of the Invisible Empire.

Klanswomen rationalized their involvement using the philosophy of womanhood. In their opinion, white women were the real women of society. They believed that women were helpless beings with sexual purity. And they needed the klansmen to protect them from the "scary black man" who posed a threat to their safety. Klansmen would have to become **chivalrous** and put great importance on the safety of their women. It was almost as if these women were seen as infants who could suffer physical damage from too many hurtful words. And if words were enough to cause them damage, imagine how scared they were of black men, who they viewed as the devil. The klanswomen had several influencing factors to get their men on board:

[image]

- 1. Sexuality/beauty — fear of rape was a driving factor.

They put emphasis on just how irresistible they felt white women were. They raised their children to believe that white women were the most beautiful people on earth. They would construct a theory that black men were hypersexual dogs, who couldn't control their hormones. If black men were seen as hypersexual, they would clearly be urgent to have sex with the goddesses of mankind. This only cements the idea that they were in danger of sexual assault from black perverts ready to prey on them.

- 2. Violence/passivity — Another driving force in the movement was black men's aggression and white women's passivity.

They promoted this theory that violence was in a black man's nature and that he could never create a decent society. Black men would eventually murder them in the future — it was inevitable. White women saw themselves as gentle individuals. If white men weren't protective enough, they could be attacked by thugs at any given point. And to make sure black men didn't challenge their theory, they would call for the bombing of churches and peaceful gatherings. Of course this is contradictory. Klanswomen were influencing their husbands to commit violence, while the Civil Rights Movement was calling for non-violent protests. They were organizing lynching events and calling for klansmen to go on killing sprees–not only on black men, but on black children. And, yet, these women saw themselves as harmless toddlers in fear of a violent revolution from black males.

- 3. Education — black men were seen as uneducated.

They would claim that black men were typically dim-witted. They couldn't be seen as intellectuals, leaders, or educators. To make sure this theory had no threatening factors, the klan would attack predominantly black schools. The purpose was to intimidate them from educating themselves and destroying the perception of black intellect.

[image]

This fear of black men was so powerful, that it led men — even outside of the klan — to embrace extreme levels of nobility, in the name of protecting "their women". And so klansmen terrorized schools, lynched citizens, fired guns, and threw fists. One moment, these women portrayed themselves as powerful deities who used their intelligence and courage to keep their country safe. But if they got into any trouble, they were helpless damsels who needed noblemen to save them from the scary black man. It was completely inconsistent and made no sense on any rational scale. But, of course, it didn't have to. The intention wasn't to be consistent. The intention was to destroy the status

of the black male in order to build up the status of white women. Bigotry doesn't require common sense, because bigotry itself is irrational

This theory would be used as justification for every discriminatory action taken against black men. America would barely invest any resources into black men's education. Politicians ordered lynchings of black men who were accused of raping a white woman. And they fought, tirelessly, against the Civil Rights movement. Police officers brutalized black men with dogs, tear gas, and batons for daring to argue against their mistreatment. Society looked the other way. They shrugged off all of this violence done to black men, claimed that they "should've stayed in school", and moved on.

[image]
As first world countries adopted the notion of the "scary black man", they all reacted with incredible outrage. Politicians would run campaigns on stopping the dangerous negros and their harmful — dare I say "toxic" — masculinity. The media would portray them as illiterate and aggressive. The National Rifle Association (NRA) would stop black men from holding guns. White women would call for the heads of any black man accused of touching a white woman or even acting in self-defense (Emmett Till & Sam Hose). Jim Crow laws enforced racial segregation. Tulsans burned buildings and massacred black men, in order to maintain the notion that negro males were not responsible business owners. Almost like a disease, this notion spread throughout different countries and society got on board.

Backlash: the fragility of black womanhood

The black community tried to fight back against the klan. But they found themselves desperate for solutions. Even large strands of the black population started to fall for the theory of the scary black man and the fragile white woman. It became increasingly difficult for black activists to get enough people urgent to join their cause. How could you get people to feel empathy for black men when they were seen as horrific villains you would run from in a slasher movie? Eventually, a candle lit up — they had an idea.

In order to get people on board, they shifted the attention away from black men. The attention transferred to black women. A group of black women referring to themselves as "black feminists" emerged after being consistently excluded from the original feminist movement. They recruited black people using forms of gynocentrism to portray black women as helpless victims in need of safety. They would point to the history of black women being sexually violated immensely during the period of slavery. They would point to white men who used them as objects. And they would speak about the intense violence they suffered at the hands of white women, while they were used as house maids. And without the excessive sisterhood of their women and nobility of their men, black women were in danger.

This is oddly similar to the belief of fragile white women. It portrays certain women as helpless toddlers. It puts pressure on men to fight against even the hint of a threat. Women and men would find themselves stuck in this box of persuasion. Black women would be taught to scream for help at even the hint of any danger. Black men would be trained to use their masculine aggression in order to protect them. Without any rationality, black men would get into the face of other men–including black men-for even the slightest reasons. Black activists would make speeches about how much danger black women were in. They would put heavy emphasis on how we have to treat them like queens, protect them from any danger, and remind them how beautiful they are.

The major difference between the theory of fragility of black women and white women is intention. The fragile white woman theory was used as a justification to fight against black men and ultimately the black community. The fragile black woman theory was a self-defense strategy used to gain a sense of urgency for black rights. Even then, the philosophies are incredibly similar.

This philosophy was helpful, yet harmful. This belief was heavily responsible for the recruitment and passion of black activism. This ultimately led to a lot of success in black protest. However, this set a bad precedent for men and started a chain reaction of what we see today. Eventually, large amounts of black women joined the feminist

movement (which is an entirely separate conversation) and adopted that theory to get black men on board. Women's fragility and supposed purity, led to society making more irrational decisions. It created a standard of men using their masculinity to mindlessly defend women. It also started to give women unhealthy boosts to their ego, which would lead to them displaying large levels of arrogance and dismissiveness to the very men who lifted them up in the first place.

The Patriarchy: White Women's Slavery

After the success of the Civil Rights Movement, America's attitudes on the black community had shifted, significantly. It was no longer the norm to have prejudiced attitudes towards black people. And society was starting to distance itself from the klan, which became a national embarrassment. What were these women to do? How were they going to continue to uphold the privileges of white women, while degrading black men? Simple Answer: the patriarchy.

The word patriarchy was originally used as a word to describe male leadership, be it in a group, family, business, government, etc. It was word neither good nor bad, but informal. Feminists took this word and turned it into an oppressive system, comparing it to white superiority and corporatism. They desperately displayed the struggle of sexual equality to the struggles of race and class. The purpose of this comparison was to make the feminist agenda seem more important and relatable.

The klanswomen who mourned for the days of slavery, now portrayed themselves as slaves of the patriarchy. The high-class tea sippers were now the dirt poor labor workers, fighting against the establishment. Their participation of hate could be traded in for justice. And, they were finally free to replace their klan robes with pussy hats and cheap picket fences. Using every possible cliché slogan, tactic, and rhetoric that other justice movements use. They considered themselves "one of us".

The patriarchy became a get-out-of-jail-free card for white women to use for their participation in the klan. With little care in the world, they pointed fingers at the "white man" for all of problems in society. They framed justice as "the white man vs women, POC, LGBT, and the poor. This cements the idea that they were free from criticism and free from consequences for their previous actions, while their husbands were the perpetrators who deserved scorn. White women would be portrayed as women who were just going along with their husbands and had no voice in their relationships. This couldn't be further from the truth, as they willingly joined the klan and even organized a lot of the events. But facts and morality were never of any concern to them. These same women (as explained earlier in the article) challenged men's manhood for refusing to join the army. These women turned on black men throughout their struggle for suffrage. And, after using black women to get their voting rights, they brushed them to the side. So, if you think, even for a second, that turning on their men was a difficult thing to do, you would be wrong.

The Angry White Man is The Scary Black Man

If a black man walks around with a mask of a white person's face, does that make him a white man? No, it makes him a delusional man. That's the largest problem with this "scary white man" rhetoric. Despite all of these statements about lowering the status of white men–and raising the status of everyone else–black men are the ones hurting the most by America's policies. That's the intention of the fragile woman theory. This hatred of men is nothing but a disguised hatred for black men.

Black men still suffer inequalities in incarceration, education, and health funding. They still find themselves in fear of homicide and police brutality. They're still portrayed as violent animals. Nothing has changed. It's the same thing. This entire "stop white men" rhetoric was code word for "stop black men". The "wife beaters", "violent criminals", "deadbeat fathers", "drug abusers", "rapists", "super predators". They were all used as dog whistle to play off of the fears of white women and the hatred against black men.

The "fight against white men" rhetoric is merely a slander against any injustices men go through. It's just a batch of white women pointing the finger at their loved ones, like toddlers saying "he made me do it". It completely ignores

their willing participation in the subjugation of black people. It allows the affluent valley girls to wear chains around their neck and call themselves the new n-words (Bette Midler). It allows them to argue that sexism is a larger problem than racism (Women Are Never Front-Runners op-ed). And it gives them the comfortability to compare a kitchen to a ghetto (Gloria Bunker; All In The Family). They could claim that they were the true civil rights fighters, while watching black men suffer.

If anyone attempts to fight against these negative views of men, this could all be dismissed as another angry white man rant. Any fight against due process violations (title IX and #metoo) can be dismissed as white men wanting to rape women. If you want to point out the bias against fathers in a court of law, you're clearly an abusive white man who wants the right to abuse their children. If you're a parent complaining about the lack of educational investment for boys, you must be a white man scared of women advancing in life. Do you feel like getting fair sentencing in the prison system? Then you're most likely a violent white man who wants to commit violence against women. While the prison, education, and healthcare system targets black men and benefits white women, any form of activism against this would just be dismissed as a group of angry white men ranting about their loss of power and privileges-case in point the irrational responses to the men's rights movement.

And, so I come to the conclusion that the "angry white man" is just a substitute for the "scary black man". It's the same irrational theory that ignores logic and reasoning. Black men still being largely targeted and degraded. White women still put on a pedestal. There's no fear of them losing those advantages, as they can use the word "patriarchy" when they run into a bumpy road. It's all the same result with new wording–as it's intended to be. "Women's" empowerment indeed.

Sources:

- Votes for Women means Votes for Black Women
- White feminism isn't feminism. And it's not forgivable
- How the Suffrage Movement Betrayed Black Women
- The Not-So Invisible Empire
- Women of the Ku Klux Klan (WKKK)
- Progressive Values in the Women's Ku Klux Klan
- Women of the Ku Klux Klan

The deification of females

Mark Dent · 9 January 2020 · Archived copy · Original

The deification of women has never been more evident in our society after a recent uproar over a photo of a female footballer was published online here in Melbourne, Australia.

The photo featured a young woman, Tayla Harris, frozen in action as she kicked a goal during a clash in the AFWL.

[image]

A few trolls online made sexually explicit comments about her open legs and pose.

These comments led to an explosion of outrage rarely seen even in this radically left leaning, feminist society. It was nauseating to be hearing or reading about this issue on a daily basis with no-one, other than a handful of male ex footballers quietly muttering that they too were exposed to endless denigration of their appearance, their ability and even death threats, without so much as a ripple of reaction from the media. But these attempts to change the narrative or cause the mob to pause and consider the utter hypocrisy of those participating in this latest witch hunt fell upon deaf ears.

Once again, the derogatory comments of a handful of individuals (assumed to be males but with no conclusive proof) became another weapon to be used against toxic masculinity and the acceptance of misogyny, rape culture and male privilege.

The young woman claimed the comments about her were, "sexual abuse".

> *The comments I saw were sexual abuse, if you can call it that, because it was repulsive and it made me feel uncomfortable. This is what I would consider sexual abuse on social media."*

Tayla Harris called for the AFL and possibly police to take action.

She continued:

> *These people need to be called out by the AFL, yes, but also taken further-maybe this is the start of domestic violence, maybe this is the start of abuse."*

Then the first of what was a tsunami of opinion pieces by mostly female journalists appeared. First in line was the Herald-Sun article, AFLW: *This is a kick in the guts for* women's sport.

It opened with this very tired and overused canard.

> *I don't think anyone would be shocked to learn that female athletes have a long way to go in earning the same respect as their male counterparts.*

Tayla Harris had more to say:

> *Here's a pic of me at work … think about this before your derogatory comments, animals" she posted on Twitter with the photo. On Facebook, alongside the photo, Harris wrote, "My hamstring is OK but derogatory and sexist comments aren't."*

Fiona Bollen (the journalist) finished her piece with these inspiring words:

> *Her case should be a pivotal moment for women's sport, a time when a player stood up and called it out and the*

> *people rose also from the benches to say 'enough'. Till my dying breath I will shout from the rooftops-*

Where was your fucking concern when men were being mocked, denigrated and vilified in our media? I didn't hear any cries of "enough" when male footballers or athletes were humiliated by *mainstream* media journalists-not anonymous trolls.

[image]
Swan rubs his "fat" tummy after kicking a goal-his only response to the media barrage.
Dane Swan (now retired) was a champion Collingwood footballer who some believed had gained a little weight. He was called fat by numerous media outlets and his image splashed all over our newspapers. People laughed. People mocked him. No-one raised an eyebrow in his defense. Imagine these headlines were focusing on Serena Williams or any of the less than svelte female footballers running around in the AFWL.

Dane Swan was also involved in a more insidious story when a woman he had been involved with published nude pictures he had texted to her. The reaction to this disgusting betrayal and criminal behavior? Dane Swan was a silly fool for allowing himself to be compromised.

Dane Swan and Travis Cloke were investigated for contravening AFL rules!

> ►EXCLUSIVE! Collingwood stars Dane Swan and Travis Cloke engulfed in nude-photo scandal
>
> ►Explicit photos of Collingwood players Dane Swan and Travis Cloke leaked
>
> ►Woman's Day publishes nude photos of Collingwood footballers Dane Swan and Travis Cloke

Not one of the countless articles about this issue ever condemned the women who broke the trust of these men and sold the images to the media. The players were idiots and fools.

Women's magazines rushed the photos into print for their huge female audience to drool over.

No objectification here. No reducing male footballers to mere meat for the gratification of women.

Another Australian athlete by the name of Matt Shirvington was reduced to nothing more than his well- endowed package. When the first footage of Shirvington sprinting in his lycra was aired on television the public went into meltdown mode.

[image]

> ►'Some would call it a curse': Champion sprinter Matt Shirvington reveals how THAT 1998 Commonwealth Games footage still haunts him
>
> ►We need to talk about the men's rowing uniform

[image]

Dusty Martin, another AFL footballer was subjected to lewd comments from female fans after a photo of him was published.

But a female radio host and another female journalist believed that sexual comments directed at men were not the same as those directed at women.

> *However, host Deborah Knight and Sarrah Le Marquand from RendezView were quick to dispute the claim that the two cases were comparable.*
>
> *'It's not a level playing field, pun intended, is it?' Le Marquand said. 'Those comments made about a woman play into the misogyny of how we treat female athletes in this country.*
>
> *'For a man it's very different … he's not actually feeling violated or fearing for his safety. Most importantly on*

> *this issue he's not worried he's not going to be taken seriously as an athlete and I think that's the whole story here.'*

So there we have it. The sexualizing or objectifying of men can *never* be considered humiliating, embarrassing or invasive for the male because these women simply *know* that it is different for women.

I would love a statistical analysis of all of the online trolling by strangers of female athletes which has led to any of these women being assaulted or physically threatened. I would suggest it would be close to zero.

As for linking a female athlete being trolled to her talents or skills not being taken seriously- where is the evidence for this? Many attractive female athletes have been accorded the appreciation their skills deserve even if people are equally impressed by their physical appearance.

From female surfers to female tennis players, many women have been the lucky recipients of praise for their sporting prowess *and* their good looks. It is no different for males. The true chasm emerges when we examine the denigration and mockery of less than attractive male athletes in comparison to their female counterparts.

I mentioned the fact in another article that there is literally *no* criticism of the female Australian Rules footballers. Whether it be their physical appearance or footballing skills, the commentators could well be calling an under tens match such is the patronizing, "kid gloves" approach they take to the women's game, all the while punctuating the contest with "Girl Power" advertisements and demands for equal treatment.

It is so transparently pathetic even I find it hard to get riled up. A slow headshake will usually suffice. I can't actually watch more than a minute of the women's game so low is the skill level. But if you speak these words aloud, you will have the mob baying for your blood. If you don't enjoy women's football, the reason is quite simple. You are a misogynist.

You probably hate any progress women have made and you are a part of our societal rape culture.

The truth has never been more starkly on show. We simply have nothing but contempt for the hurt, humiliation or sadness men may feel as a result of abuse.

It does not even register as an issue in the eyes of our government and sports administrators.

But women are now an elevated species. There are two sets of standards operating simultaneously in our Family Courts, prisons, streets or in the world of music, writing and sport.

Women are to be lionized, praised, acknowledged, celebrated, glorified, acclaimed, admired, exalted and applauded.

Nothing less than this will be tolerated.

Read the words of Tayla Harris's coach, Daniel Harford:

> *"Tayla said it herself this morning that it's become more than about her, it's a bigger picture than that, it's so much bigger than that and we, the mature male population seem to be the problem at the moment, so we need to have more education and more understanding of what these things can do to people and how it affects people.*
>
> *"It's absolutely unacceptable."*

Once again, the words of a handful of late-night trolls is a problem for the *mature male population* (whatever that means).

Harford played football at the highest level and I am sure he is aware of the abuse which targeted his teammates. He would have seen the depression so many of his fellow players succumbed to, often largely due to the online abuse and scrutiny to which they were subjected. Yet Dan never, to my knowledge, spoke out against trolls or demanded females stop treating players as a notch on their belts.

The most alarming aspect of this endless circus is that once again, the bigoted attitudes of feminists are acted upon.

> *The AFL has declared war on trolls after a stunning photo of Carlton superstar Tayla Harris in full flight became fodder for ugly online abuse.*
>
> *The hunt for those responsible for the cruel invective is set to become a "watershed moment" for Australian sport, as some of the biggest names in football, entertainment and politics have called for tighter online controls to combat abuse.*
>
> *AFL integrity unit investigators are to join forces with Channel 7's social media platforms in an attempt to identify the perpetrators, who could be banned from games and stripped of their club memberships.*

The only time I have seen a similar reaction involving a male was when the male happened to be an indigenous player. For me, this is never about protecting men but simply a virtue signaling exercise and another opportunity to slam "toxic males".

The abuse targeting males is minimized, deflected, or of no consequence, according to the many women who choose to write about the issue. They never provide a convincing argument to explain why this is so.

The stunningly myopic opinions expressed by female journalists on this issue are quite shocking. So many women seem to truly believe that women have exclusive ownership of suffering. They do not see men or boys.

We seem to be physical objects which fill in the background scenery of their lives. Men are simply extras in the movie of their existence. We are cardboard cutouts, devoid of emotion. We exist only as demons to be denounced or villains to be blamed.

It is sad.

I love so many men and boys in my life. My heart aches for them. I have seen so many damaged men in my life. Weeping, shuddering, broken and lost males who have been brutalized by life. They will never be seen by the countless females who carry their entitlement and privilege as the very minimum they should be expected to possess as they live their lives.

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Post-separation suicide risk

Dr. Travis Gee · 9 January 2020 · Archived copy · Original

Suicide is a gendered issue: men are far more likely to complete suicide than are women, and post-separation times are very high risk for them, especially where children are involved.

Why are Men more at Risk of Suicide after Separation?

Culturally, men are relatively unlikely to seek help when the black dog of depression comes nipping at their heels, and even when it is suggested by concerned friends and family, they can be hard to engage. There are estimates that 21 fathers *in Australia alone* commit suicide every week, and if we consider the forces at work in each of the (de-identified "composite") stories below, the reasons might be a little clearer.

Isolation – Carl had little education, but worked very hard for a paltry wage. When his ex took their children to Melbourne from Queensland, he saved every penny to travel to see them in his very old car. However, the Child Support Agency estimated his income as much higher than it actually was, and seized his car, preventing him not only from working, but from seeing his children at all, because his ex would not bring them up to see him. He saw a psychologist only after he had unsuccessfully tried to hang himself.

Financial hardship – Fathers' rights associations around the world are unified in their condemnation of the power of Child Support administrative bodies to make arbitrary decisions that have little or no basis in reality, and enforce them to the point beyond which payers can cope. The very real case of Warren Gilbert involved the ATO and the CSA together taking nearly 80% of his wages, leaving him with $150/week to live on. His body was later found in a car parked at the Namadgi National Park visitor's centre.I have written six reports in the last 10 months for men who were psychologically unfit for work, but forced to pay up to $3000/month whilst on Newstart (Unemployment) benefit, but their GPs' medical certificates were overruled by bureaucrats with no medical training at all.

Confusion – Mitchell's ex lived a few minutes away by car. One night she stayed over at his new place, but slept in the next day, and demanded that he drive her back home, as she was still too drunk to drive. Unlicensed due to a medical condition (epilepsy), Mitch agreed to drive her back in her car. He dropped her off without getting out of the car, then drove straight home to store the car and protect her from herself, before walking to the bus shelter to get to the shops. He was arrested on the way.

She had been so upset at his not waking her up on time (being asleep himself), that she smashed a window after going in the house, and called the police, accusing him of domestic violence, apparently to avoid the landlord being able to blame her for the damage. He spent the weekend in the watch house and was denied his epilepsy medication. A seizure was misinterpreted by the night shift as aggression (he was in for DV, after all), and he was soundly beaten up. He attempted an overdose the first day out of jail when he was denied legal aid. He said he didn't want to live in a world that made so little sense.

Shame – Gary, too, was accused of domestic violence. When his unmedicated bipolar partner flew into a rage because he did not hear her ask him to turn the TV down and went to smash a frying pan over his head, he grabbed her wrists and held her back. She called police to accuse him of violence, and police accepted the red marks on both of her wrists as proof, putting a DVO in place on her behalf. Being labelledby her to all their friends as a "wife-basher", he was too ashamed to seek help until after his ex invited him back to see the kids, and started screaming at him, again over trivial matters. The neighbours called police about the shouting and he was arrested and charged with breaching the DVO.

Now banned from seeing his children at all, he does not talk to his family or friends because part of him feels that somehow it was his fault. Thoughts of ending it all got in the way of concentration at work, and he was sacked the day before an unsuccessful overdose brought him into therapy. He still feels guilt over domestic violence that he did not commit, but is coming to understand that it is the result of cultural myths that he used to accept, about domestic violence only being something that men do to women.

Anguish – Kevin sought help because he knew that he was at risk of serious depression, because 10 years before he had suffered it, and had made a "cry for help" attempt at suicide during marital difficulties. Anguish had preceded that attempt, and now that his ex had left he was experiencing it again. His ex had used the 10-year-old records of past depression to convince a credulous judge that he was "too depressed to be safe around his children." The judge banned him from seeing the children until a psychologist certified him to be *not* depressed.

Fortunately for Kevin, taking time off work to volunteer at the kids' school to read stories at story time did not technically breach the wording of the order, and he bounced back without falling back into the abyss.

Hurt – Brian's ex suffered from Borderline Personality Disorder, and seemed to be of the view that if the children loved their father, they would love her less. Brian understood that the more people the children loved, and who loved them, the more love there would be to go around, but to her, love was a zero-sum game.

However, as usually happens in the present system, she ended up with primary care of the children, and began alienating them straight away. She started telling them about how everything he told them was a lie. She would sit beside them on the phone, making sure the conversation was terminated before he could tell them he loved them. When she cut him off completely, she accused his friends of being paedophiles and him of carelessly exposing them to danger.

When he remarried, she falsely accused his new wife of abandoning the children at Big W, fortunately, in a place directly in view of security cameras. When his new daughter was about to be born (to the great excitement of the kids), she called in repeated and abusive police welfare checks in the middle of the night and first thing in the morning, nearly sending the new wife into a dangerous early labour, which resulted in the children going back to the mother until after the birth.

Once the baby was born, more baseless excuses were concocted to bar the children from seeing their little sister on her first day. The joy of his new child's birth and the support of his wife helped hold Brian together – but remove the support, or have him arrested on false charges, or have Child Safety involved with the new child because of lies about the older ones, and you have a recipe for disaster.

Humiliation – Beyond simple hurt, there is humiliation. Terence was a great dad, raising two kids from infancy, putting in time changing nappies, midnight feeds – everything a dad could do. However, as with many men, upon separation, he became the devil incarnate, accused without basis or evidence of a multitude of sins to make him appear to be a threat to his children. A common tactic in post-separation litigation, such allegations resulted in a Terence being limited to an hour a week of "contact" with his children, under the watchful eye of a recently-graduated social worker many years his junior with no children of her own.

His previous confidence destroyed, his faith in his partner's previous appearance of fairness and rationality gone, and the weight of the justice system pressing against him through its unqualified belief in his ex's unproven allegations, he is at present receiving a limited supply of tranquilzing medications from his doctor, who is unwilling to supply enough at one time to enable him to overdose.

Depression, Despair and Anxiety – If we look at isolation, financial hardship, confusion, shame, anguish, hurt and humiliation, it would seem that any one of these would lead to depression, and any two to outright despair. But the examples above are sketches that do not give the complete picture.

Brian's path started with confusion about his ex, and the shame not of having paedophiles as friends, but of having that story told around the neighbourhood, even though it was false, as a result of the presumption of guilt that is now in place around such allegations. Kevin was not without a good deal of confusion about how a judge could use 10-year-old evidence of past *successful* treatment for depression to make him out to be some kind of threat to his kids, and was hurt that his ex-wife would stoop to such tactics. Gary's anguish at losing his kids only amplifies his shame, and both financial hardship and anguish at losing touch with his kids were clearly large contributors for Carl.

The flow-on effects of a fragile emotional state create other repercussions that produce anxiety. Terence recently

lost his job as an electrical linesman over anxiety about the Department of Child Safety becoming involved. There had been allegations that his daughter walked in on him during a bath and saw him naked that were investigated by police and found to be a completely accidental incident typical of many households with small children, entirely unworthy of prosecution. Child Safety, not having to meet a criminal standard of evidence before it can ban parents from seeing their children, has a much lower standard and can act with effectively no evidence at all. An allegation of this type, in this context, can be seen by some case workers as conclusive proof of child abuse and grounds for a two-year order.

To an innocent man, being labelled a child abuser is enough to push him very close to the edge, especially in the current climate of a presumption of guilt, rather than innocence. Some only hold on and stay alive because of their fear that suicide will be misinterpreted as an admission of guilt that will smear their name to their children years down the road.

Supporting Men Following Separation

Men's issues have long been in the background, as men have not traditionally pursued the same kind of help that women are open to. However, there is a growing movement towards fathers demanding equal treatment as parents.

If you are a man who is even starting down the paths that the men above have travelled, I would be happy to put you in touch with like-minded Dads, while helping you through the process of what really should be called Post-Separation Traumatic Stress Disorder. On Facebook there is the Australian Fathers' Rights Movement, as well as The Australian Brotherhood of Fathers also provides emergency consultations for men in crisis.

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*The above article was originally published at www.drtravisgee.com
*Dr. Travis Gee offers support services to men following separation, and for men suffering depression.

If it's not your penis, shut up and sit down, you have no say – and doctors, drop your weapon

Gary Costanza · 9 January 2020 · Archived copy · Original

[image]
Intaction's Genital Cutting Exhibit

If circumcision isn't medically necessary, why do we still do it? Examining hygiene, religion, tradition, and ignorance

It's odd to see this level of push-back and animosity.

I got some comments from friends on Facebook about some anti-circumcision posts I put up recently:

"Gary, it's hard to believe you are still stuck on this, when there are so many important …. oh forget it, you're stuck. I don't agree with you. It is for either religious and/or sanitary reasons that baby boys are circumcised. As toddlers & even older, children tend not to be meticulous with hygiene .

Infection can be very painful & dangerous. I do not believe baby boys are traumatized forever because of this. Are you?!?!?"

Another comment:

"The female genital mitigation [sic] should be something people worry about ☹"

Here are my posted responses to the above:

> Right, boys are much lesser humans, why care about their human right to bodily integrity?
>
> Let people, boys and girls, choose what to do with their body. You know, 100's of boys die from complications of this. Too bad we have more protections for animals than baby boys.
> All I have to ask is – why is FGM so bad and MGM OK – answer without being sexist or saying one isn't as bad as the other. MGM also entails sexual abuse. Also, I was cut AND I'M NOT MUSLIM OR JEWISH. When you cut boys you take away their right to a normal sex life and sex organs.
>
> Intactivists fight for the right to bodily integrity for boys AND girls – it's the right and fair thing to do.
>
> Some fight global warming, some fight for the environment, some fight for animal rights, some fight for men's/women's rights, and some fight for boys/girls genital integrity, and some fight for all of these.
>
> Watch this and learn what we are fighting for, a must watch video for expectant parents: An Elephant in the Hospital

The response to my comments:

> You are ridiculous with this!!
>
> [My boyfriend] says that more men at war would have died because of infection due to non-circumcision because of infection that would surely be present when proper hygiene is not possible for extended lengths of time.
>
> You have some displaced anger issues buddy. That first sentence proves that. It is women who were treated like second class citizens until the late 20th century, and are still being discriminated against in employment & salary !!
>
> You behave as if circumcision were mandated !!! You are not 'fighting' for anything! !

Of course it's "mandated," as you are *forcing* the child to be circumcised, and that's my whole point.

Why does this bother you? Are you feeling guilty, or do you need to justify your actions? Why do you care if babies aren't forcibly circumcised? If you want to circumcise yourself – go ahead – no one's stopping you – but how could it be right to force baby boys and girls to be circumcised, or tattooed, or have eye-rounding surgery, foot-binding, etc.

Why do some of us fight against MGM? Because it's easy – and I don't mean easy to defeat – I mean easy to discern as an issue worthy of fighting. Where else do we see disfiguring and potentially deadly human rights violations *going on daily* and literally *right under our noses?*

Some intactivists are men's rights activists (MRAs), many are not. Most MRAs are also intactivists because they recognize that the apathy towards men's and boy's issues is most glaring when we think nothing of abusing boy infants this way while we criminalize and jail those who do the same to baby girls. Frankly, I think MRAs who don't condemn MGM haven't really realized the blatant misandry and human rights abuse involved.

Many MRAs think MGM is easily one of the top most important issues they could take on, easy because it is so lopsidedly sexist, illegal and unethical – and may I remind you that intactivists oppose both MGM and FGM (many also oppose intersex genital mutilation). You say there are more important issues to combat? Would you say that to animal rights activists? If not, you should really think about that: valuing the rights of a baby boy less than you would an animal's – and you should be ashamed and embarrassed of yourself. Much of the public, not even activists, oppose inhumane procedures on animals such as ear docking, tail docking, cat declawing, and debarking, even calling into question testicle replacement and animal breast reduction. How can anyone object to actually treating a baby human boy as humanely as we do animals???

As far as men at war and their hygiene – if you're an adult in a combat zone and somehow you have no soap and you want a circumcision, that's your decision, stupid as it is, but what does that have to do with infant circumcision on Long Island, New York in 2017?

Let's get something straight. Everyone's entitled to their opinion, but that opinion ends where someone else's body begins. You have the right to circumcise your own body and no one else's. And why do you care if a baby boy has an intact penis, even if it's your own son, ESPECIALLY IF IT'S YOUR OWN SON! Why does it bother anyone that a baby boy may not get circumcised, or that many people advocate to prevent those unneeded circumcisions? It's not your penis, your body, or your decision.

You must have *compelling and overwhelming reasons* to do this to unconsenting babies – and it's just not there.

Here's a quote that explains some of the irrational comments we sometimes hear:

"Sometimes people hold a core belief that is very strong. When they are presented with evidence that works against that belief, the new evidence cannot be accepted. It would create a feeling that is extremely uncomfortable, called cognitive dissonance. And because it is so important to protect the core belief, they will rationalize, ignore and even deny anything that doesn't fit in with the core belief."

— Frantz Fanon, Black Skin, White Masks

So, you say it's not an "important" issue.

You couldn't be more wrong.

Aside from the ethics and danger of routinely circumcising infant boys without their consent, it is the most common surgery done in America and *over a million* baby boys are strapped down, mutilated, traumatized, bloodied and disfigured at the hands of parents and doctors who are supposed to love and protect them. That's *thousands* of infants screaming out in pain – and some dying – *every day!*

I recently attended an event hosted by Intaction featuring a Mobile Education Unit (see video below) that elicited some comments, both positive and negative.

Like some of the FB comments above meant to deflect from the issue, one man asked "Why don't you fight against global warming?" I'll tell you why.

As I said above, "some fight global warming, some fight for the environment, some fight for animal rights, some fight for men's/women's rights, and some fight for boys/girls genital integrity, and some fight for all of these."

My point is – and this relates to men's rights activism – that global warming and all these other issues are widely recognized and are being debated in the MSM, the workplace, and at the dinner table, and many people and groups are already doing that work. Neither men's rights issues or the genital integrity of infant boys are being addressed on those levels.

And this issue differs critically in another way from all those others.

There are many current issues that are controversial and are fiercely debated as to what is ethical, equal and legal. Abortion, racism, transgender-ism, sexism, gay and lesbian rights, religion, and atheism are just a few. But thankfully most of the world recognizes these differences of lifestyle and opinion and allow each of us to choose our own paths in life. You may choose one religion and I another; you may abhor abortion, but some others might choose that option if able to. You may be gay and I may be straight; you may be Republican, I a Democrat. The point is, you can *choose* any of these options and *no one can force you* to be an atheist, let's say, or a Muslim, or a Democrat, or to get a tattoo, pierced ears, or an abortion. Circumcision of babies is different in that *the baby is without choice.* Parent's and doctor's 'rights' should stop at the point where they infringe on other's rights – *like mutilating their genitals.*

Global warming? Like a strapped down baby gives a shit about global warming with a Gomco clamp on his penis and a scalpel coming to tear up his genitals.

Please, I'd love to move on to other causes, but this literally *screams out every day!* Just leave your baby alone and I'll move on.

Although I've failed to save two family members from circumcision, I figure if I go to intactivist events like these I may be able to help other boys whose parents are on the fence and question this push to circumcise. Why the great push? Hatred and ignorance of normal male genitals? Profits? Blind obedience to out-of-control medical intervention?

Actually, stopping or preventing something harmful is something you can actually achieve directly. It's profound and personal, having immediate, tangible, compassionate and lifelong results for your family and loved ones. You can make a lasting, direct and loving difference in a child's life. It's almost as good as saving (maybe literally) his life – where else can you make such a difference for merely stopping an ignorant medical procedure?

Let's make a deal – if you don't like intact penises, don't have one, don't look at them, don't suck them and don't fuck them, just leave other people's alone (read: newborn babies) and I won't stop you from enjoying your own circumcised vagina or penis, capisce?

How is it OK in some people's minds that anyone has the right to force another to get genitally mutilated and permanently disfigured? If you like pierced ears, or tattoos, or circumcision, go ahead and do it, but leave everyone else alone to choose for themselves! You may think your son a Jew because he was born to your Jewish family, and no harm done as he can later choose to stay or leave that faith, but doesn't it seem stupid – and it is – to say he's a Republican because you are? Then how can you decide for him that his foreskin and normal penis isn't needed or wanted?

Ladies, moms-to-be, you may not like the intact penis, it may be different to you, but the world's penises are intact and beautiful. You're not having sex with it anyway, it's your son's to enjoy, so don't force your prejudices on an innocent, intact baby boy; it's a new world, one that respects the human rights of all persons, big and small, boy or girl.

And dads, get over yourself and your denial that you weren't harmed and you're just fine. Well, you *were* violated sexually, mentally, and physically, so admit it and don't do that same thing to your son. After all, it's not your penis; you won't be using it for sex, and you won't use it to procreate, orgasm, or please a sexual partner with. It's not your sex life to ruin, and not your choice to make.

Consider the doctors' Hippocratic Oath: "First, do no harm," to which I add this layman's saying, "To each his own."

If you don't have a penis, or it's not YOUR penis, you have no say in the matter. *You don't have the right to mutilate it.*

Circumcision is the personification of "guilty until proven innocent;" is your baby's penis guilty until someone proves its innocence?

And pregnant women, does this make any sense – you don't drink alcohol, you eat right, you take prenatal vitamins, you don't take harmful drugs or painkillers…but soon after your baby is born you cut, crush, and amputate with excruciating pain and trauma part of your baby's genitals?

And don't forget to put those little mittens on his hands to protect from scratches, just before you let people *tear and cut off part of his genitals?*

Leaving him intact is so much easier, safer, cheaper, humane, logical, ethical, and better for his future sex life and health. And, after all, he can choose circumcision for himself at some point – although you'll say he probably won't – and I say, EXACTLY.

Your beautiful baby boy needs no surgical correction, no need to touch, retract, or remove the foreskin, just normal soap and water as you do with vaginas and rear ends. Do not allow anyone to try retracting it, as it will retract on its own. It couldn't be more simple or maintenance-free.

Parents and parents-to-be, this is part of what your job entails:

- protect them from harmful things, people, animals, and disease (with vaccinations)
- wash them and keep them clean (and teach them to how to clean themselves)
- brush their teeth (and teach them how to brush themselves)
- teach them to respect, protect and love their body, and never abuse it

What crazy thing are we teaching boys and girls when on one hand we say love your body as it is, yet we show how we despise male anatomy? I, and many others, wish I had a foreskin to keep clean, but I never had the chance. I would cherish the beauty and wonder of my male human body, and I'd have the cleanest package on the planet. It's your job to teach them to clean themselves – how hard is that? – we do it everyday with females. You have no right to literally take away his manhood and a chance at a normal sex life.

Teach both boys and girls to clean 'down there,' and when puberty hits, both boys and girls will want to attract each other, making it a self-correcting non-problem.

Speaking of sex, circumcision was promoted by John Harvey Kellogg (of Corn Flakes fame) to prevent masturbation, as he thought it lessened the pleasure and thought it a good idea to punish the male psyche by associating his penis with pain. Well, he got it right that men who are circumcised have vastly diminished capacity for pleasure, as the foreskin has thousands of sensitive nerve endings built for pleasure. Many people masturbate, and circumcised men, me included, will never know the full pleasure we were meant to have. Don't take that away from your son.

You know, we love vaginas and accept them as they are, (except for those who don't and mutilate infants' vaginas) loose skin and all, and that's because we're used to the natural, intact vagina. NEED I SAY MORE? Those who think an uncircumcised penis isn't normal isn't used to a normal penis, and is just plain wrong. If you think a foreskin is gross, what about all that vaginal skin?

Listen to someone who's been there and been mutilated. Evolution has perfected the two sex's genitals to be matched perfectly. The normal functioning vagina gets lubricated and the intact penis glides smoothly out from under its foreskin, making for pain-free and effortless intercourse. The glans – or head of the penis – is normally an internal organ and not meant to be external and exposed. A circumcised penis is dry and rough, without any lubrication, many times needing a lubricant to help things along. To say nothing of the lost sensation in that penis and foreskin, something circumcised men will never experience. I've even heard of intact men being multi-orgasmic.

Here's a video of a normal dog penis where an ignorant woman thinks "there's something wrong" with a normal dog's penis that has a sheath (foreskin) hiding it till it gets erect – just like the normal human penis. You can see some more normal dog penis here, here, and here.

If we aren't cutting off dog foreskin, does it mean we don't love them as much as baby boys…or is it the other way around?

Here's a video that tells all you need to know about the human foreskin and the amazing intact penis that some think requires surgery (NSFW).

Here's another video (NSFW) with similar information that includes the question and arguments for and against circumcision, and one more (NSFW) debating both the pros and cons.

Most doctors will only circumcise newborns and infants, I guess because the foreskin is so small it's perceived as 'just a snip' to all involved, whereas later on there is more cutting needed, more pain and nerve endings, more autonomy and more chance of the boy fighting back. Infants are also easily strapped down into a medieval device called a Circumstraint like animals, and they can't fight back or sue!

I wrote an article where I called the CEO of Dublin's Temple hospital two-faced because what they say doesn't jibe with what they do. One face says they put the care and welfare of the child front and center, the other face ignores their own Statement of Strategic Intent and forces many of those children to be sexually abused and mutilated. Temple knowingly ignores these facts:

- no medical organization recommends routine circumcision
- there are many risks involved, including a lifetime of pain, disfigurement, and death
- 100% of these babies lose normal sexual function and pleasure

- 100% of these babies have bleeding and scarring
- unequal protection of female babies vs. male babies
- violates your Hippocratic Oath, “First do no harm” (maybe they have this confused with hypocrisy)
- studies have shown this traumatizes the infant and damages his immature nervous system
- permanent elective surgery requires informed consent *by the actual patient*, especially an amputation of a normal body part (this is not “the repair of a hernia, hydrocele, correction of undescended testis, … or excision of minor lump” see below)
- infant genital mutilation is a human rights violation as outlined by the United Nations, and is most likely illegal in most countries
- Germany and Norway’s recent attempts (among others) to ban MGM for many of the reasons outlined above
- the worldwide intactivist movement to ban all forms of infant genital mutilation

This is one of the items under “Pediatric Surgery” at their website:

> • General pediatric surgery – this refers to the surgery of relatively common conditions that do not usually require a specialist unit. These conditions can either be elective e.g. the repair of a hernia, hydrocele, correction of undescended testis, circumcision, or excision of minor lumps. Alternatively, the operations may be emergency procedures e.g. appendicectomy, or torsion of testis

Notice that ALL of the above procedures seek to correct or treat a disease or condition EXCEPT circumcision. Imagine this amended listing for “general pediatric surgery” above:

> …These conditions can either be elective e.g. the repair of a hernia, hydrocele, correction of undescended testis, circumcision, or excision of minor lumps. You may also chose to excise your daughter’s labia from her vagina here at the centre.

There are many groups who recognize how wrong this is. Breast feeding advocates see the absurdity of advocating for natural childbirth and breast-feeding, only to disrupt the mother-child bond by what amounts to abuse and torture of the infant involved. Anti-FGM activists as well as men’s rights activists also see the hypocrisy of advocating for the human and natural rights of babies while tearing off part of their genitals for no reason and without their consent.

This is SURGERY ON A NEWBORN INFANT, with all it’s attendant risks: any loss of blood is risky to a baby whom has very little to spare; many of the hundreds who have died were the result of blood-loss due to careless procedures as well as undiagnosed cases of hemophilia.

While some boys have died from this surgery, many more are disfigured. Look up the name David Reimer, a boy who had a twin brother and was left without a penis after it was burned off during circumcision. Dr. John Money had a theory that David could be raised as a girl, and that is what they did to David, trying unsuccessfully for many years to convince him and the world he was a girl named Brenda. It ended when he reclaimed his true sexual identity and became David again, only to end in suicide at the age of 38. It goes without saying his twin brother was never circumcised.

[image]As seen here on the consent form, circumcision is worded as the “treatment” of a “diagnosis” of “penile foreskin, cosmetic.” Foreskin is normal tissue and nothing to be “diagnosed.” Notice that the “benefits” listed are “cosmetic” and the risks are “infection, bleeding, need for blood transfusion, damage to surrounding organs (urethra, scrotum), unpleasing cosmetic outcome, need for revision in the future,” while the “alternatives” to circumcision are “no circumcision” and the “risks related to not having the procedure” are “no risk with proper hygiene.”

Remember, this is surgery, with its attendant risks, which mandate (see consent form below) someone's consent to:

- approve that surgery is "not an exact science" and are not "given any guarantees about the results of this procedure"
- "if something unexpected happens" … "agree to any treatment which is necessary" (for surgery that's unnecessary)
- "agree to have transfusions of blood and other blood products"
- "agree to allow this facility to keep, use, or properly dispose of tissue and parts of organs that are removed during this procedure" (your baby's normal sex life and his penis' protective sheath tossed in the garbage can or sold to make face cream)

[image]And of course "If the patient cannot consent for himself/herself," the signature of the patient's "legal guardian" must be obtained, understandable and ethical without question to cure or treat a disease or condition, NOT ethical for permanent and risky elective surgery.

An intactivist who works at a hospital brought to the Intaction event above brought a small tube of lidocaine which she said they use to numb the baby's genitals prior to circumcision, yet the warning label states that it's not for use on children less than 6 months old. Although I haven't found that warning, I did find many other warnings and reasons not to use for infants undergoing circumcision. Read some of those warnings below and wonder why anyone would risk using these drugs on newborn babies to perform major and risky surgery on an infant that doesn't need it. Studies of these drug's effects on newborns are incomplete due to the unethical nature of testing on highly vulnerable infants. The small amounts used are large in comparison to the baby and the methods of testing those amounts in the blood are harmful to the baby in and of itself, as newborns have very little blood to lose or to absorb any drug safely. This is why many circumcisors use no anesthetic – just look at the warnings for lidocaine usage:

> - you are allergic to any ingredient in lidocaine cream or to similar medications (eg, amide-type local anesthetics)
> - if you have allergies to medicines, foods, or other substances
> - if you have had a severe allergic reaction (eg, severe rash, hives, difficulty breathing, dizziness) to any anesthetic medicine
> - if you have heart, liver, or kidney problems

How would we know any of this about a newborn? Further warnings:

> Lidocaine Cream is for external use only. Avoid contact with eyes. If contact occurs, wash out the eye at once with water or saline and protect it until the numbness is gone.
>
> Do not bandage or wrap the affected area, unless directed otherwise by your doctor.
>
> PREGNANCY and BREAST-FEEDING: It is not known if Lidocaine Cream can cause harm to the fetus. If you become pregnant, contact your doctor. You will need to discuss the benefits and risks of using Lidocaine Cream while you are pregnant. It is not known if this medicine is found in breast milk after topical use. If you are or will be breast-feeding while you use Lidocaine Cream, check with your doctor. Discuss any possible risks to your baby.

Of course the penis gets wrapped, along with the lidocaine that possibly gets into the bloodstream.

So, you're putting a strong, numbing drug on a baby's genitals, and then cutting into those genitals, risking fatal blood-loss, harmful drug effects, and infection, scarring, and possible penile amputation – all this for no medical reason.

See this doctor tell a story about a circumcision that went really bad, probably almost killed the baby, due to ignorance about foreskins all being different, and the terrible risk of blood-loss involved in performing surgery on infants due to their already low volume of blood.

From the same video, see the same doctor tell another horror story about circumcision – it makes you wonder if it really is 'rare' to have these complications when one doctor is seeing all this. Watch the full video here – if this doesn't piss you off, I don't know what will. What gives me hope is that some of these doctors realized the horror and stopped circumcising.

Watch this classic anti-MGM video that stars Penn & Teller, the respected Dr. Dean Edell, and nocirc.org founder and nurse Marilyn Milos.

Here's another hard-hitting video about circumcision, and like the others above, it seems there was a time when society and doctors talked candidly about circumcision, now it seems the circumcision camp (doctors and hospitals) will call security before talking to you.

Just like penises, vaginas come in all shapes and sizes, (NSFW) and hopefully men and women are embracing the normal intact bodies of each other and themselves.

It seems that all the aforementioned reasons to circumcise infant boys have some overlap and are reinforced by the others. Ignorance of the foreskin allows you to think it particularly malodorous and expendable, allowing the hygienic, religious, and traditional reasons to trump any thought of a breach of ethics or human rights violation.

For more thought-provoking and informative videos click here and here.

For real love to arise, romantic love must die: Part three

Paul Elam · 9 January 2020 · Archived copy · Original

OK guys, here we go. The third and final part of my series on Red Pill Relationships. To recap what I have covered so far, part one was an effort to disabuse you of the notion that romantic, gynocentric love is anything at all but an exploitation of the mental disability that comes with infatuation; that romantic love as a foundation for pair-bonding imposes onerous double standards on men, crazy unrealistic expectations in women and is more likely to result in relationship failure and injury than in a lasting bond of affection.

I also established that allowing the state to regulate this kind of dysfunctional attachment, as we see in any form of marriage, is an invitation to disaster, particularly for men.

In part two I rested on the need to screen out undesirable women, in all their forms, but more than that to see the act of screening as a developmental shift away from gynocentrism and toward a consciousness that gives men's well-being and security absolute primacy.

I also established that the screening cuts the pool of qualified women drastically. Call it extreme vetting. And again, a reminder. We aren't looking for unicorns. Non-gynocentric women are even scarcer than non-gynocentric men, which is to say they pretty much don't exist.

We are simply talking about being able to spot the minority of women who are trainable; women who have the capacity to adapt to a non-gynocentric path. And those women do exist, even if they aren't falling out of trees.

I stumbled on a comment recently by a woman on one of my videos. She said she did not agree with everything I said, but that she followed my content closely and found it useful in being a better girlfriend. I take that as a high compliment. Women need to hear this as much as men do, especially women with the capacity to listen, just as I am pointing to in this series.

That said, these talks are not intended to be a recommendation to any man to pursue committed relationships. I am not even holding this stuff out as being better or preferable to monk mode. It is simply meant as some practical suggestions to men who identify as red pill but who have already decided they are not swearing off the possibility of pair-bonding.

And that brings us to step three, which is ABT. Always be training.

Always.

The reason for that is simple. Let's say you have performed due diligence in screening. You have found a candidate. She has a job and doesn't mind paying her own way. Let's say in fact that she insists on carrying her own weight financially in the relationship. She is personally secure. She doesn't whine and she doesn't damsel or manipulate with sex or emotions.

That alone is a rare find, like plucking a gemstone out of a gravel pit. And it is a great place to start, but what you will find at the end of the day is that she is still just as conditioned to gynocentric privilege as every other woman you have known. And in all likelihood she will walk the relationship to a gynocentric crossroads.

She will be subtler about it. Her displays of childish womanhood will be less garish than most of her counterparts, but you can bet your ass it will happen. There is no such thing as a woman in this culture who does not have "me, me, me," in her vocabulary, even if she self-regulates with unusual skill. It's in their DNA, and in ours to accept it.

Once that dialect finds a receptive home in a relationship with a man, it will expand and intensify. Eventually, if you allow it to, it will take over.

You must remember that this culture and arguably this species hardwires gynocentric expectations in women. We train them to measure their worth in terms of sexual power over men. Generally, the degree of sexual power over

men that women have is inversely proportional to their happiness. Even women raised by good fathers, with appreciable humility and otherwise sound values are included in that proposition. Sooner or later, that tendency will fuel her quest for dominance and control in the relationship.

Of course, there are other factors, like the rules we all bring with us from the family of origin, that will foment a struggle for control from both partners – each person in the relationship vying with the other to recreate the familial. Such is the lot of all relationships but that is a blue pill power struggle. If the relationship survives long enough, that struggle will might be resolved with years of practiced compromise marked by sometimes heaping amounts of friction and angst. Or, and more likely, it might be resolved with a broken man, living the life of a house cat.

It is important to mention this because the traditional power struggles that couples engage in are at once separate from the struggle against gynocentrism, and a game-changing part it. Gynocentrism gives her the absolute edge in the traditional power struggle. She will use damseling, sexual blackmail, threats of abandonment and challenges to your manhood to prevail in the traditional struggles. That manipulative gynocentrism, unchecked, is a trump card against which you have no defense but red pills.

And the point here is not for you to use anti-gynocentrism to gain an upper hand in typical relationship power struggles. After all, if your aim is to win at every turn regardless of what is fair or proper, then how much different are you than the women you've grown wary of? Creating a gynocentric boogeyman every time you feel potential conflict isn't going to serve you or the relationship. It's just going to turn you into the monster you are trying to fight. That monster is real enough without help or embellishment from you.

Consider this, though. We coined the term "When Momma ain't happy, ain't nobody happy," to describe how women typically win control. The term radiates gynocentrism. It's serve or suffer. That includes everyone. Children are no more exempt than men. You either make a woman happy, or you pay. And it passes for normal in this world.

That diamond in the rough you found? The one who cheerfully pays her way and takes the occasional no with some grace and dignity? Well, she is more than capable of the exact same behavior if the relationship has room for her latent gynocentrism to blossom. Whether its conscious on her part makes no difference at all. Sooner or later it will emerge, and if you are not prepared to train her out of it, it will consume the relationship and possibly you with it.

And this brings me to an unavoidable part of this series, and a pivotal point on training. When you are going up against gynocentrism in a woman, or a man for that matter, you are the only adult in the room. Get that into your head and let it steep there indefinitely. In her gynocentric mode, she is not an adult in waiting. She isn't one pithy line from you away from instant maturity. She's a child, and a petulant, incredibly destructive one at that.

That's the point. Gynocentrism is the enabling credo of an indulgent childhood. It is not rational. It is not healthy. It does not know limits, or propriety or even common sense – and very, very importantly, it doesn't want to. Ever. It is a child screeching for something it wants without regard to fairness or consequence, and it will only react to your bargaining and reasoning with more childishness.

This is where you can do some good with the right approach. And it is where we need to remember one of the key lessons from part one. Much of this work is about an evolution in your self-perception. You don't buy into romantic love and you don't invest yourself in attracting women near as much as you do in your ability to screen out the wrong ones. Those two changes are not just in behavior, but in identity. It's not just what you do, it's who you are. If you are trying to fake it you are going to fail.

The same kind of shift in identity is essential to take on the task of training. It means surrendering the days when you were a frustrated guy trying to reason with his sweetheart so her can feel like he won the fight, or even to just get back into her good graces. In the face of gynocentric control, you shift into the role of dispassionate disciplinarian. Your lessons from screening kick in and you take on the task of dispensing sufficient pain to send the message that you won't bargain with a child.

I imagine that some of the snowflakes who scour my material just started melting at that one but there is really no other way to put it. Training is about punishment and reward.

Think of it this way, if you are a male supporter of my work, you've probably been trained by women, with the use of pain, to be exactly where you are now. By using abusive forms of control, most women train men to either become lapdogs, or to say fuck that and *fuck you*. Sometimes it takes years. Sometimes decades. But there is no arguing that it is training.

And as I have said before, even in more healthy circumstances, we all train each other in how we are treated. You will either train a woman in how to treat you with boundaries and solid values, or by being a doormat. Either way, she will get the picture of who you are and act accordingly.

To get more to the purpose of what I am talking about here, I will give you a fictional circumstance. And in that I am not trying to teach you technique, but the ongoing effect of your attitude on her.

Imagine that you are at a social gathering with a group mostly comprised of her friends. And now imagine, as proof to her friends that she is large and in charge, she says something personally belittling to you in front of the crowd. And let's say it is not typical for her to do anything like that. After all, she is your diamond in the rough. She's the one that legitimately passed screening, and this is the first time you've seen her act this way.

Now imagine the look on her face as you get up and walk out on her in front of all her friends.

Next, imagine that she comes home later and demands to talk about what happened, because you know, women like to talk about things. Now imagine her hearing you say calmly that the only thing you are interested in is a sincere apology, an explanation for her behavior and some reasonable assurances that there won't be a repeat.

Imagine her face again when she realizes you're dead serious, because you walked out the door again the moment she tested your resolve.

Now imagine again that you stay completely and totally unplugged till she wakes up and smells the coffee. You stay that way as she claims you're manipulating her, as she claims that you are pouting and acting like a child. And she will. Women are perfectly capable of acting like three-year old's and then telling you that you are childish if you disapprove. Gynocentrism is always on the ready to add two and two to get five.

At any rate, you hold your ground till she caves to the truth or goes away. You refuse to participate in life with her. You don't kiss, fuck, talk, sleep or even share a meal with her till she grows up and faces the problem like an adult.

And that is this whole series in a nutshell. The entire enchilada. By cultivating non-gynocentric attachment with women, by refusing to put yourself in the role of a vassal for love and by practicing a healthy boundary — that you don't ever try to reason or bargain with children in grown up bodies — you do two key things on your own behalf.

One, you quietly, and without any need for drama, force her hand to either change or leave. As long as you are willing to live with either choice over tolerating her abuse, then you can't lose. That is why I keep saying you can't fake this stuff. If you are a man that will tolerate abusive gynocentrism, abusive gynocentrism is what you will get, for which, of course, you only have yourself to blame.

This applies to almost any scenario you can imagine. Gynocentrism takes on many faces in a relationship. Most often it is the pressure to do everything her way, which is to say that what she needs and wants comes first. Or, more directly, you come in last, every time.

Sometimes it can be a bit challenging. After all, what is the difference between just wanting your way in a particular instance vs wanting your way because of gynocentric privilege? I can't tell for sure in every case, but I look at gynocentrism like pornography. It's can be very hard to define, but I damn well know it when I see it. I recommend trusting your eyes and your instincts way over any doubts. You are still, even at your red pill best, more likely to overlook gynocentrism than create it where it does not exist.

Finally, for you to succeed at training, the first and every other encounter with her bald gynocentrism is that it

results in her being reminded that you don't have any tolerance for it, and that the one and only way she can move forward with you is by suiting up in her big girl panties and being a responsible adult. After all, when it gets down to brass tacks, refusing to be controlled by gynocentrism is exactly analogous to refusing to be bullied. There are very few unhealthy ways to put an end to that.

It's a necessarily painful strategy, but while the pain is intentional, it is not inflicted maliciously. The point is, if you have adequately screened, you are dealing with a woman who has some kind of moral compass. She is not trying to be a bully, even if she is doing a good job of it.

The problem with gynocentrism, and its proxy romantic love, is that it separates people, men and women alike, from their capacity for reason. It removes the direct pathway from a presenting problem to a values-based solution.

The purpose of the withdrawal, and the subsequent pain, is to reconnect her to her values. Her defensiveness will invariably slow that process down, but sooner or later, in dealing with the brick wall that you have become, she will either reconnect with her values, or get a connecting flight. There is literally nowhere else to go. Your job, in the event she opts to change course and do the right thing, is not to be a gloating asshole and rub her nose in it.

Remember, if she is opting for good values for the sake of your relationship, she is literally defying as much pre-programming as you did in swallowing red pills. Treating her supportively for doing that isn't gynocentric, it's basic human decency. And if you can't do it, it's because she didn't screen well enough.

If you have payed attention to this series, that disappointing end game where she leaves is pretty much as bad as it will get. By not getting married, sharing finances, or cohabitating in a way that gives her legal reach into your life, you have insulated yourself from most of the consequences except for the grief you will feel when she leaves.

The only other possibility is an attack by damseling; faking a DV or sexual assault claim, or trashing you with lies to your friends or family. Then again, if you screened out all of the many varieties of garbage very early in the game, your chances of that are significantly less.

I wish you the best of luck in your efforts.

Perversions of gynocentrism

Peter Ryan · 9 January 2020 · Archived copy · Original

Chivalry And Feminism Go Hand In Hand

Gynocentrism perverts everything it comes into contact with and the first casualty is the standard of behaviour between men and women. Sydney Watson recently did a great video[1] on men helping women and the ridiculous feminist concept of benevolent sexism. In this article I will be discussing her video and exploring the connection between chivalry and the success of feminism. I will also be discussing benevolent sexism further and what is missing for men in our gynocentric society, as part of my series on exploring the nature of gynocentrism. Chivalry has been around in Western culture for far longer than feminism and is one of the major contributing factors to the rise of feminism in society and its successful and rapid spread through our institutions, corporations, politics, academia, media, law and policy etc.

The chivalrous deference that men in power have shown toward women and their eagerness to prioritise female well-being, often at the expense of everything else, has been absolutely critical to the rise, spread and success of feminism in Western culture. The willingness of men and boys as a group to not just tolerate, but actively support feminist measures that prioritise female well-being over their own well-being, without any reciprocity, is a product of the gynocentric tradition of chivalry that has been ingrained in our culture for centuries and passed down from generation to generation. Without men in power and men as a group deferring to the demands of feminists and women as a group and feminists deliberately exploiting the gynocentric tradition of chivalry, feminism would have never been able to gain traction.

Chivalry[2] is what gynocentric traditionalists (not all traditionalists are gynocentric) do not want men and boys to unlearn. What they fail to understand, or perhaps do not want to understand, is that it is chivalry that allowed feminism to emerge, grow and quickly spread throughout society like a virus and gain a stranglehold in our institutions etc. Feminism was a power grab by a substantial fraction of the female population, to enshrine gynocentric double standards into law, policy, media, academia, businesses and our institutions and normalise those double standards in the culture.

Chivalry was what gave feminism the opportunity to successfully execute a bloodless coup of our societies. Chivalry was the accelerant that facilitated the rapid spread of the feminist firestorm through every branch of society, without any resistance from the men supposedly in power. We could eliminate feminism tomorrow, but as long as chivalry remains in our culture, it will simply re-emerge a few decades later under a different name. I would actually go further and argue that as long as chivalry remains in our culture, feminism will never be defeated.

As long as men defer to women and men in power and in men general are prepared to prioritise female well-being over male well-being, without any reciprocity for men and boys, feminism will keep succeeding on every front with their agenda until society collapses. Calls by gynocentric traditionalists for men to be more chivalrous, are nothing less than calls for more gasoline to be thrown into a burning building. Doing the same thing over and over again and expecting a different result, is called insanity. It is gynocentric insanity to be promoting chivalry in the modern feminist society we live in.

Feminists are of course all too happy to keep exploiting chivalry to their advantage and like gynocentric traditionalists, they also encourage and promote chivalry when it suits them. HeForShe and White Ribbon for example, are nothing less than an attempt by feminists to blatantly exploit chivalry for their own benefit. We could go through example, after example, after example, of this same strategy being employed by feminists- Set a victim narrative or damsel in distress narrative where women and girls are in need of male assistance, instill guilt and shame in men and then engender a sense of duty in men to save the day, be the white knight and redeem themselves (of course even when men do what feminists say, they are never forgiven for their sin of being male), then ostracise any man or woman that questions your narrative and label them a misogynist. Wash, rinse, repeat. It is the same

feminist strategy every time and on every occasion our male politicians fall for it and so does most of the rest of society. Exploiting chivalry from men and boys, has always been a core element of feminism's success. It is the fuel that keeps the feminist fire burning.

The prime distinction between gynocentric traditionalists and feminists, is they exploit chivalry to fit an agenda that is different. Both exploit chivalry, just for different ends. Both are different sides of the same gynocentric coin and are in conflict over the male resources they want to exploit. It is a gynocentric tug of war between two gynocentric factions of society that want to exploit men for different goals. Neither group has an ounce of concern for male well-being, except to the extent it serves female interests.

So why is it exactly that feminism has been able to rely so heavily on chivalry to gain traction in society? Chivalry in its modern form is one-sided. There is no reciprocal set of responsibilities and duties expected from women and girls, in relation to how they treat men and boys. It is all one-way traffic, which makes chivalry the perfect fuel to drive a one-sided and bigoted agenda of female supremacy under the banner of feminism. Whilst chivalry has diminished somewhat in the culture over the last several decades, it still remains socially enforced to a substantial degree in modern society. Indeed a number of women in the media[3] have been doing their very best to promote chivalry.

This is about women wanting to have their cake and eat it too. They want the rights and opportunities of men, but not the responsibilities, obligations and sacrifices expected of men and they want to keep the traditional privileges women have enjoyed for centuries. They want to be treated as equals when it suits them, but they want special treatment like they are aristocracy when equality does not suit them. This is female entitlement mentality. The same women arguing men should act like gentlemen from the 19th century, bristle at the very mention of women acting like ladies from the 19th century. That right there is the problem- Lack of reciprocity. The one-sided gynocentric face of chivalry in the modern era.

To Defeat Feminism Chivalry Has Got To Go

Chivalry in its modern form is gynocentric bigotry. It is a one-sided code of socially enforced behaviour for men and boys to treat women and girls as a group with a special level of care and respect, simply because they are a female, with no equivalent efforts expected to be made by women and girls toward men and boys in return. Men and boys are expected to act like gentlemen and women and girls can act in any manner they please toward men and boys. Like other forms of bigotry, chivalry has no place in a society that claims it is against discrimination and for equality.

If we are ever going to defeat feminism, then chivalry will need to go. Men in power have to start saying "no" to the demands of feminists and putting their principles ahead of the approval of feminists, female voters and female media commentators. Men in general are going to have to learn to set boundaries with women and stand their ground and not cater to the demand's women make that conflict with their values. Men in general need to learn to say "no"[4] to unreasonable demands by women and feminists. This might sound simple and yet for many men they cannot bring themselves to say that simple word when it really matters. What would we call a relationship when you cannot say no to a group or individual? Slavery and dictatorships come to mind.

Society is not a patriarchy, that is feminist projection (so much of feminist ideology in general is projection). Modern Western society more accurately resembles a matriarchy by proxy, with feminists ruling from behind the throne and the men in power acting as feminist servants. These men in positions of authority, regularly and eagerly implement the feminist female supremacist agenda on feminists behalf, without a whimper of resistance and throw men and boys under the bus for approval from feminists and female voters.

All that is required for this to stop, is for men (and particularly men in positions of authority) to stop kowtowing to women, find their balls and say the word "no" to the next unreasonable demand made by a screeching feminist harpy. Men place far too much value in concerning themselves about winning and maintaining the social approval of women and far too little value in striving to be the best version of their authentic themselves and winning the

approval of others on authentic grounds that are true to themselves. That is the distinction between a man with integrity and a man on a leash that follows the social whims of women and feminists. That needs to change and if we want to begin that change, then we need to stop teaching young boys a one-sided chivalrous code of behaviour. We need to stop teaching boys that deferring to women and prioritising female well-being at the expense of male well-being, without any reciprocity, makes them a "man".

Of course men are not the only group that need to change if we want an end to chivalry and to defeat feminism. There will also have to be a big shift in the attitude of women as a group toward men. We live in a culture that fosters female entitlement mentality[5], as Miranda Devine termed it. Women to a significant degree are raised from childhood to expect chivalry and a one-sided set of obligations men have toward women. There is no reciprocal set of obligations given to girls on how to treat men and boys. Boys and girls learn from a young age that boys do not hit girls, but rarely if ever are girls told not to hit boys. This is despite boys and girls reporting similar levels of intimate partner violence when they date[6]. That is just one example of many that I can give of the lopsided gynocentric messages children get as they develop into adults.

Paul Elam has recently done a video[7] examining the link between how we raise girls in modern society and how that then fuels the culture of female entitlement that leads to feminism. Children are not stupid. If girls are taught and see the adults around them expecting men to treat women specially simply because they are women and the reverse is not expected for women on how they treat men, then of course it will foster a sense of female entitlement and female superiority they will carry through to adulthood.

Both men and women are involved in perpetuating the cycle of gynocentrism from one generation to the next and teaching girls this sense of entitlement. The result of this cycle is an epidemic of female narcissism. Dr. Tara Palmatier spoke about this social trend of female narcissism[8] in her talk at the first international men's conference in Detroit in 2014. Peter Wright has recently discussed[9] how gynocentrism in women is a form of situational narcissism in women's relations with men and compares the characteristics of gynocentrism in women with narcissistic personality disorder.

Female entitlement mentality is indeed a pathology and it is narcissistic, but in this feminist culture we glorify it as a sign of female empowerment. That will also need to change if we want to see an end to chivalry and by extension, an end to feminism. Female entitlement mentality is not something to be proud of or something we should be normalising in the culture as a sign of female empowerment. All it does in the long term is foster resentment and bitterness between the sexes and drives them further apart, which in turn hastens the social breakdown and collapse of society. Neither sex benefits from female entitlement mentality in the long term.

Sex Differences And Limitations

In Sydney's video she discusses the reality that males and females are different and each sex has their own unique set of limitations and vulnerabilities and that there is nothing necessarily wrong about men helping women in that context. I would absolutely agree. The sexes have co-evolved over millions of years of natural and sexual selection, to develop unique and complementary sets of traits to perpetuate the lineage. This has been a feature of not just human evolution, but also the evolution of our ancestors. It is certainly correct to state that men helping women based on real limitations, is not immoral and it is not gynocentrism. Where it becomes gynocentric bigotry, is when men help women based solely or partly on the fact they are female and not because of some real limitation and where no reciprocal efforts are expected or made by women in return.

There is a distinction between being kind, compassionate, respectful and generous toward your fellow human being and applying such principles selectively based on the sex of the individual. This is why I developed a diagnostic definition[10] of gynocentrism to delineate between being authentically generous and compassionate and gynocentric bigotry. If you are a man that sees a woman that clearly needs help with her shopping bags and you want to assist them, so be it. Good on you! However, if you are the sort of man that sees a man clearly needing help moving a fridge onto a truck and won't help them simply because he is not female, don't ask me to respect that. Imagine for a moment if this double standard was reversed or based on racial grounds. What would we call it? Make no mistake

chivalry in the modern era is bigotry, gynocentric bigotry to be exact.

Feigning Female Vulnerability

Dr. Warren Farrell in the *Myth of Male Power*[11] wrote that, "Men's greatest weakness is their facade of strength, and women's greatest strength is their facade of weakness." In our gynocentric culture it is often the case that female vulnerability and limitations are exaggerated and in some instances just made up, as a means to garner special treatment for women and girls. As mentioned, the feminist victim narrative is critical to their standard strategy of getting their agenda implemented. In sharp contrast, it is often the case in our gynocentric culture that male vulnerability and limitations are dismissed. So whilst I agree with Sydney that real limitations between men and women exist and that men helping women where these limitations is exist is not automatically a bad thing, we need to look at those limitations in an honest way and without the gynocentric glasses on. We should seriously look at male vulnerabilities and limitations as well and not just glaze over them.

We also need to take an honest look at how we react to those limitations of women and men and make sure we react in fair and balanced manner. For example, if we are going to lower physical entry standards for the military, then we should be basing that decision on solid evidence that it will make our military more lethal by allowing higher quality recruits to be retained. Furthermore, we should be applying those standards across every recruit and not just female recruits. If the reasoning for lowering entry standards is to increase the number of women serving in the military to appease feminists and win female votes at the expense of national security and such standards will be selectively applied to female recruits only, then we are not reacting honestly or fairly to the physical limitations of women.

Benevolent Sexism Doublethink

I discussed benevolent sexism in my earlier article on diagnosing gynocentrism and how we need to look at the intent that is driving the behaviour before we make claims men helping women is sexist against women or conversely that it is gynocentric. Indeed that was precisely the same point Sydney raised in her video discussing benevolent sexism. Using feminist logic, it can be successfully argued that numerous feminist initiatives where men are helping women, like White Ribbon, HeForShe and others, actually hurt women and are examples of benevolent sexism. It could even be argued that feminism itself is benevolent sexism. Such claims are clearly false obviously.

To claim men helping women is sexism against women, implies that the intent driving that behaviour is malicious and that such acts are done with the intent to harm women rather than help them. If that was indeed the case, then we would expect the attitude that such men express toward women would be negative and that their stated reasons behind their actions would betray a similar negative view of women and a clear intent to do them harm. Yet we do not see this, we see the opposite. Instead we often see such men talking about women (undeservingly I might add), as if they are some superior or special class of human being. We often see such men arguing women are kinder, gentler, morally superior or should rule the world etc. The goals or reasoning behind the actions of such men is often explicitly and emphatically stated to be to benefit women and not to harm them. Only someone that has a deep-seated mistrust and hatred of men, would assign negative motives in such a context and in light of these facts.

Benevolent sexism contradicts itself and is gynocentric doublethink. If it is sexism, then by definition it is not benevolent. Such terms exist because feminism cannot tolerate men being viewed in a positive light by society, if men are to accept their own exploitation. If men are doing things to benefit women, then that clearly runs against the feminist narrative of male oppression of women and against the feminist propaganda to instill perpetual guilt in men and boys. It is hard to demonise men and boys in the eyes of society, when they are trying to help the people they are accused by feminists of oppressing!

What Is Missing For Men

Sydney points out in her video that men are in a no-win scenario, where any action they take will lead to shaming and ostracism by feminists. I addressed this in my article on normalising gynocentrism[12], where I discussed learned helplessness in men. Feminism seeks to dehumanise men and encourage men to give up on themselves, so that

gynocentric bigotry can be normalised in the culture and men will accept it. This is precisely why pleasing feminists and women in general, should not be the core priority of any man. You cannot win by kowtowing to feminists or women, you just make things worse for yourself and also worse for society by pandering to female entitlement. Living life in your own way, in an authentic manner, according to your own principles and forming your own identity and setting your own direction in life, is the only path left for men to take and that is a good thing. What I have just described is men going their own way (MGTOW)[13]. MGTOW is a good thing, because perhaps now men will finally start taking care of themselves, standing up for themselves in their relations with women and demanding fair treatment from society and from women and not just rolling over and allowing their own exploitation.

Sydney is correct that men need a purpose or something to do and I would argue this is also true for women. People need a direction in life to give it meaning. For much of human history men have been assigned their purpose by society, just as women have been. Only recently has society become technologically advanced enough and by extension prosperous and safe enough, for the sexes to have the opportunity to assign their own purpose based on individual interests (As Dr. Warren Farrell has pointed out, men were not the oppressor, the harsh environmental pressures on human survival for most of human history and prehistory was the oppressor). Everyone needs a direction in life and that is important for men in particular, because men get their primary sense of fulfillment from taking action, undertaking challenges and accomplishing things. Men need an outlet to actively express their natural masculine talents.

However men must be given the right as women have been given, to assign their own purpose and not be lectured to on what a “real man” is by women or by other men. Yes men have an innate tendency to protect and provide, but that does not translate to men having an innate tendency to be a disposable workhorse for women and society (I am not implying that is what Sydney meant, but often in this gynocentric culture those innate drives in men can be deliberately twisted to mean that).

It is not that men need to be needed either, it is deeper than that. This is about respect. Men need to be respected for what they do for themselves, for others and for society as a whole. That includes men being respected for what they do for women and reciprocal compassion, help, respect and generosity being shown toward men by the supposedly fairer female sex. The feminist message that men have been receiving for the last 50 years and in particular the last 20 years, is that there is nothing men do that is respectable and nothing that women should do for men in return for what men do for women. Masculinity is framed as toxic and as a disorder.

We live in a world where panels of women can have televised debates about whether or not the male half of the human race is obsolete and get support from the mostly female audience for the absurd claim men are obsolete. You can listen to Karen Straughan’s critique on that disgusting bigotry here[14]. Women can even write books, articles and be interviewed about such bigoted opinions and have such ideas promoted and celebrated by the mainstream media. Women can write hateful articles titled, “Why Can’t We Hate Men?”[15] and get it published in mainstream newspapers. Boys are now being told by society that the future is female[16] and are being indoctrinated to feel inferior because they are male. The list is endless. Imagine for a moment if this was happening to women and girls. Men and boys are not suffering from a purpose void. This is a void of respect. This society has no respect for men and boys. Masculinity is continuously attacked and men and boys are constantly demonised and disrespected, despite all the amazing things they do for women and society on a daily basis.

Men and boys are internalising the message that they are not worthy of respect and nothing they do or contribute is worthy of respect. The large drops we are seeing in boy’s academic achievement and motivation in education, the claim young men are failing to launch (which is really nowhere to land) and the male suicide epidemic etc, are all symptoms of the widespread reality men and boys are being starved of respect. Men going their own way is simply that and nothing more (despite what some disingenuous people claim, it has nothing to do with hating women). MGTOW are men taking a stand to value and respect themselves, in the face of a society that encourages them to hate themselves.

MGTOW is about going your own way in life, by having the self-respect to live life according to your own

principles and identity and with no regard to what this hate filled society has to say about it. Men have the right to set their own direction and find their own purpose in life, pursue their own happiness and decide for themselves how to live their own lives. Men are going their own way in increasing numbers and it is about time! If gynocentric traditonalists, feminists or men or women want to complain about MGTOW choosing to avoid marriage and to a lesser extent relationships, then they might want to look at what they can do to make marriage and relationships less toxic and healthier for men.

Marriage is no longer marriage, it is a slave contract for men. That is what feminism has done to marriage. If you think I am being hyperbolic I am not. Just ask the tens of thousands of men in US prisons that cannot make alimony and child support payments to their ex-wives, because the alimony or child support that is set by the courts exceeds their actual income. Just ask the tens of thousands of fathers that kill themselves after being alienated from their children and losing everything from divorce. Here are just two disgusting examples linked here[17] and here[18], illustrating how perverted marriage has become. There are so many other stories that can be shared and I would encourage men to leave their story in the comments section below this article if they like. The institution of marriage is rotten to the core. The bias men experience in divorce and family court and during the course of marriage itself is systemic and deeply tipped against men.

We all know roughly half of marriages will end in divorce and that most divorces are initiated by women and it is little wonder why when the scales are tipped so heavily in women's favour. Whilst the nature of the misandry of marriage varies from country to country and from state to state, the common theme is one of male servitude to women and female entitlement. The sayings, "Happy Wife Happy Life" and "The Ball And Chain" did not emerge from nowhere. Marriage in the modern era is a gynocentric perversion of the original marital contract between the sexes, which feminists happily tore up and rewrote to unilaterally benefit women at the expense of men (no fault divorce, family courts, VAWA etc).

Relationships have gone down a similar path of gynocentric perversion of catering to female entitlement, which has been accelerated with the metoo movement. MGTOW is not the problem, the degradation of marriage and relationships is the problem. MGTOW is about choosing your own path in life and not kowtowing to what society or women demand men do with their own lives. Perhaps if marriage was reformed, relationships became more balanced and respect was shown again to men, fathers and masculinity, more MGTOW would freely choose to get married and have relationships on their own accord without social coercion and shaming.

Something tells me though that the gynocentric traditionalists and feminists will continue to double down and shame men for going their own way and daring to passively resist their own exploitation. Newsflash- These men stopped caring about what society thinks of what they should do with their own lives long ago and indeed for many of them the shaming was what drove them to discover MGTOW, or was the last straw that drove them to adopt a MGTOW pathway. MGTOW are the men that are prepared to say no to feminists and women, set boundaries with women, reject chivalry and stand up for themselves. They are the sort of men that can help bring about the end of feminism and that scares the shit out of the feminist mainstream media, because these men are not getting back in line and bowing their heads.

Society needs to get over its reluctance to honestly examine the actual reasons why MGTOW are avoiding marriage and relationships. Society needs to start making serious efforts to correct the numerous systemic imbalances and double standards that feminism has enshrined into our legal system and culture and address the pervasive culture of female entitlement. Until that happens, shaming MGTOW will just help increase the social phenomenon and contribute to its growth. MGTOW is now the only pathway for men to follow. Once men become aware there is no way to please women and society by pandering to female entitlement, they go red pill and then MGTOW in rapid succession.

Like I said, society has a void for respect for men and boys. Men walking away from a gynocentric society that hates them and disrespects them at every turn, is that predictable even a six-year-old could have told us this would be the result 20 years ago. This has nothing to do with men wanting women back in the kitchen or under the thumb

of men and everything to do with respecting men and restoring fairness and reciprocity to the social contract between the sexes.

This gynocentric society will reap what it has sown until the imbalance between the sexes is corrected and society is prepared to confront the elephant in the room- its own gynocentrism.

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Mattress girl saga a warning to unis on sexual assault cases

Bettina Arndt · 9 January 2020 · Archived copy · Original

Last week the long saga over the Columbia University mattress girl came to an end. It was a costly lesson for the New York university and a sign that buying into the notion of a "campus rape culture" can prove a big mistake for esteemed centres of higher learning. Australian universities take note.

In 2015 the mattress girl, Emma Sulkowicz, became a global celebrity by turning what was found to be a false rape allegation into performance art by carrying her mattress with her everywhere on campus. She was protesting against Columbia's decision not to take action against a young German student, Paul Nungesser, whom she'd accused of choking and anally raping her.

Columbia has now reached a confidential settlement with Nungesser following his lawsuit claiming the university supported "an outrageous display of harassment and defamation" by allowing Sulkowicz for three years to use her mattress to hold campus protests where people openly called him a rapist. Sulkowicz was given academic credit for the performance as part of her visual arts major and was allowed to carry the mattress in her graduation ceremony.

It's most unlikely any jury would have convicted Nungesser given the facts of the case. There's a Facebook message from Sulkowicz to Nungesser two days after the alleged rape saying she was keen to join in a party in his room. A month later she sought more contact: "I want to see youyououoyou". The following month she messaged: "I love you Paul. Where are you?" Hardly surprising that the university's investigation found Nungesser not guilty of -assault.

Similarly murky facts emerged in accusations made by two other women about Nungesser. Investigations were held. The man was found not guilty.

Yet the university chose to pander to extremists who believed the accuser was always right by allowing the mattress pantomime to continue for three whole years. Columbia is rightly out of pocket and forced to grovel, promising to update its policies to ensure "every student — accuser and accused, including those like Paul who are found not responsible — is treated respectfully".

Universities across the US are being sued for their failure to offer basic legal protections for the many young men who are being accused of such crimes on college campuses. False accusations in the quasi-judicial campus tribunals, forced on the universities by the Obama administration, have led to endless Federal Court lawsuits against the universities, which have lost most cases involving students, 53 cases to 37, according to Brooklyn College history professor KC Johnson, co-author of *The Campus Rape Frenzy: The Attack on Due Process at America's Universities*. Many colleges pay out six-figure settlements, says Johnson, who is monitoring the 170 similar cases working their way through the court system.

[image]
Students demonstrate at Columbia University.
Many in the US university system are having second thoughts about their adoption of the rape culture narrative that even may have encouraged false accusations. Suddenly they find themselves on the wrong side of the political debate as US President Donald Trump has promised to wind back the tribunal system because it lacks due process.

With women already comprising almost 60 per cent of student graduates, many are concerned males will be discouraged even further from entering university.

"American universities have allowed feminist ideologues to set up such a strong anti-male environment that it is hardly surprising that many young men are now reluctant to put themselves at risk," says Janice Fiamengo, a University of Ottawa English professor who has long been speaking out about the feminist takeover of the US university system.

She's soon to publish a book, Sons of Feminism, documenting the nightmare of false allegations, covert aggression

and hostility young men face on campuses, particularly males who don't fit readily into the prevailing culture.

"Men seen as outsiders, nerdy, shy young men who don't relate easily to women are quickly branded 'creepy' and are particularly at risk of false allegations," says Fiamengo.

In March a federal judge in Massachusetts ruled against Amherst College following legal action against the university by a young Chinese student, Michael Cheng, who was wrongly accused of sexual assault two years after a female performed oral sex on him when he was passed out drunk.

That's just one of many cases involving international students. In 2014 Colgate College in New York reported half of all students expelled for sexual misconduct were international students, yet these young men comprised only 6 per cent of the student body.

The vulnerability of young men who may be culturally less familiar with the prevailing social language should have Australian university administrations worried. Our cash-strapped university system are dependent on full fees paid by overseas students so it is natural that administrators quake at the knees at any threat to that lucrative market.

Remember all those vice-chancellors who went scurrying over to India to reassure potential students when racist attacks on Indian students in Melbourne hit the headlines? Pandering to feminist ideologues propagating scare stories will risk the reputation of Australian universities as a safe place for international students. Why would affluent families in India, China or Malaysia consider sending their daughters to study at such campuses, let alone their sons?

Next week we'll see the release of a million-dollar Australian Human Rights Commission survey, funded mainly by the university commission, an exercise in advocacy research, where stories of "survivors" will be used to illustrate the survey results.

Statistics pertaining to rape on campus will include behaviours such as staring and sexy comments, which will artificially inflate the statistics. Survey responders were self-selected and include those who were not students at the time of the alleged event. Universities are falling over each other already in responding to the anticipated frightening statistics, setting up a 24-hour hotline for rape survivors, sexual assault counsellors and compulsory sexual consent training for staff and students.

We are also seeing the first moves towards on-campus adjudication of such cases.

The US campus "rape frenzy" started with a survey showing one in four female students were sexually assaulted. Numerous books and articles have since shown the survey in question was totally flawed.

A 2014 Bureau of Justice Statistics survey revealed about one in 40 US college students had been victims of rape or sexual assault and the rate had dropped by more than 50 per cent since 1997.

Next, the movie *The Hunting Ground* was shown on US campuses, which amplified the scare campaign. The movie was denounced by 11 Harvard law professors as "biased propaganda" for its misleading presentation of key campus rape cases in which the accused males later were exonerated in criminal courts. Its own producers have acknowledged the spin in the movie, saying it was intended as an exercise in "advocacy for victims".

[image]
A still from the The Hunting Ground, which Harvard University law professors have described as 'biased propaganda'.

We've had our own dubious survey, from the National Union of Students, claiming 73 per cent of female students in Australia say they have experienced some form of sexual assault, harassment or unwanted sexual experience.

And here, too, *The Hunting Ground* has been shown on campuses across the country as well as on the ABC. Hunting Ground Australia, the local organisation promoting the movie, provided $150,000 in seed funding for the HRCA survey. It boasts on its website that University of Sydney vice-chancellor Michael Spence was part of a group that included former sex discrimination commissioner Elizabeth Broderick and worked to orchestrate university

screenings.

Australian universities seem to be engaged in a virtue-signalling contest to show they are all on board and have announced they expect a flood of “victims” to come forth following the AHRC findings. Next we’ll see pressure for the universities to deal with these cases themselves rather than rely on the criminal justice system to handle them. That’s the whole point: feminists don’t believe the police and the courts can handle these cases because not enough men are convicted.

Last week, *The Chicago Tribune* published an editorial entitled “Campus Rape? Call the police”. It made the simple point that criminal law systems — civil authorities with no agenda to protect a university’s reputation or to short-change an alleged victim or perpetrator — are best suited to mete out justice.

That’s obviously true. Yet we find that in these “he says, she says” sexual consent cases involving alcohol-fuelled young men and women it is rare that juries convict young men, especially if there’s a stream of text messages showing she was still keen on him after the alleged rape.

Margaret Cunneen SC is one of NSW’s most senior crown prosecutors, best known for securing convictions in the Bilal Skaf-led gang rape cases in Sydney. She believes juries usually make sound decisions when they convict or decline to convict in date rape cases.

“Juries won’t find an accused man guilty in situations where the evidence discloses substantial gaps in a complainant’s memory during which consent may well have been conveyed,” she says. “It is a fundamental human right that a person accused of a crime, especially one as serious as sexual assault, can only be found guilty upon proof beyond reasonable doubt.”

Cunneen takes issue with the view being promoted by the campus rape campaigners that sexual activity between two intoxicated young people must invariably be regarded as assault on the woman and totally the man’s responsibility, as is apparently being taught in compulsory sexual consent courses being established on most Australian campuses.

A 2015 study published in *The New England Journal of Medicine* found teaching women to recognise dangerous situations and resist sexual coercion reduces the incidence of date rapes by almost 50 per cent. The study’s author, University of Windsor psychologist Charlene Senn, said her program “increased women’s ability to detect and interrupt men’s behaviour at an early stage”, hence avoiding the prolonged pressure that can result in sexual assault. Naturally any notion of female agency is totally lacking from our campuses’ feminist-driven consent courses.

According to the police reports collected by the NSW Bureau of Crime Statistics, university campuses are about 100 times safer than the rest of the community. There were 14 campus sexual assault reports to police between 2012 and last year compared with 24,498 across the state. So comparing NSW university populations (students and staff) with total numbers in the state, this means people are 108 times likelier to be sexually assaulted across NSW than on one of the state’s university campuses.

National data is not available but there seems no reason states would show much variation.

Cunneen says this data is readily available yet the campus rape campaigners are determined to play down official statistics by claiming students are reluctant to report sexual assault to the police.

“While it is certainly true that prosecuting authorities and the courts, in the past, have not always dealt with these cases properly, now the entire criminal justice system is geared towards giving young complainants a compassionate and complete hearing,” she says. “Why would highly educated, confident and privileged young women be less inclined to report sexual assault than women elsewhere? It doesn’t make sense.”

She’s concerned that the AHRC and our universities are participating in a deliberate effort to beat up the risk to young women on campuses by conflating the real incidence of rape or sexual assault with issues such as harassment, an unwanted stare, a sexual joke.

“These things may in certain circumstances be confronting to a young woman but they do not constitute the serious crime of sexual assault,” she says.

Cunneen believes it is not in our universities’ interest to take on the burden of adjudicating such cases, as happened in the US with such damaging results to the colleges’ reputations and budgets. “Even worse, it risks stripping citizens of the fundamental protections to which we are all entitled under the rule of law,” she says.

Yet already we see moves in that direction. RMIT University has proudly announced a system of “restorative justice” for rape victims that is expected to come forth in the following weeks.

Normally, restorative justice programs bring together victims with perpetrators who have acknowledged their guilt but RMIT is not intending to involve the accused in the conciliation process but, rather, will make “some assessment of whether the allegation was plausible” before allowing victims to give voice to their experience of abuse and its impacts, according to Rob Hulls, director of the program.

And what of the accused young men? Says Fiamengo: “Even if these events are held in private, people talk. Imagine what it’s like for a young man to discover his name is being blackened. Many young men emerge deeply scarred from being accused of such serious crimes without being given the opportunity to defend themselves.”

But that’s exactly what the campaigners are seeking.

Nina Funnell, a key figure in End Rape on Campus Australia, a lobby group promoting the campus rape campaign, makes it clear the goal is a “formal compliance mechanism” for sexual assault victims. Last week she wrote on the news.com.au website of the need for universities to “discipline offenders (including staff who have raped students)”.

Some of Fiamengo’s powerful video blogs, The Fiamengo Files, document the risks to due process: “The resulting system of kangaroo courts is outrageously tilted in the accuser’s favour with a far lower standard of proof than in the criminal system, the accused often not given details of accusations or allowed a lawyer or permitted to cross-examine his accuser, or able to provide evidence from email and text messages sent before or after the alleged encounter. It’s a shocking abuse of power.”

George Washington University law school professor John Banzhaf estimates the tribunal system is costing US universities more than $US700 million ($880m) a year, plus substantial costs from legal cases.

Office of Civil Rights data shows across a five-year period the number of sex-related complaints increased sixfold, from 391 in 2010 to 2354 in 2014. This month campus administrators have been meeting Trump officials complaining they cannot afford to maintain this costly exercise.

And still the feminist campaigners are not satisfied. Although accused students are likeliest to sue universities, - almost a quarter of the most recent cases were alleged victims who felt they weren’t given a fair hearing, according to Stop Abusive and Violent Environments, which monitors all such cases.

This month feminists have been meeting with Trump’s people complaining the system doesn’t go far enough in supporting victims.

Last week we saw campus “rape survivors” demonstrating outside federal parliament, claiming there was an epidemic of rape on Australian campuses and carrying mattresses to make their point.

Whoops, not such a smart move after Columbia University received its costly rap over the knuckles for pandering to its mattress girl.

There’s no better example of the risks our university system is taking in playing to the hands of insatiable extremists.

Nihilism and Beyond for the Zeta Male

Andy Thomas · 9 January 2020 · Archived copy · Original

Foreword

This essay originates, in part, from an AVfM article by Jewel Eldora and a discussion in its comment section [1]. The theme of Eldora's article is that men do not have a mechanism for "in-group bias" and, as such, men as a group are "idiots".

You may have realised yourself, for example, that whereas women have no compunction about using the word "we" to refer to all women or women in general, men only ever refer to other men as "men", and never "we". This seems to be as true in the MRM as it is in the wider world.

While I appreciated that men do not self-identify as a group, I originally took issue with Eldora's assertion that men are idiots. For me, however, the focus of interest was not just the article itself but a discussion in the comments section with two posters, "JackABond" and "Factsseeker", on the wider question of what it all means for guys like us — men who regard themselves as MGTOW or Zeta Male [2]. I began by disagreeing somewhat with JackABond, but later came to appreciate his comments. In fact, both Eldora and JackABond caused me to re-evaluate my own beliefs and this essay is the result. I'd like to thank them both.

Jewel Eldora was dead right, of course.

We, as a group, are fools who are partly to blame for the sea of prejudice we now find ourselves swimming in. This article is not going to be a form of self-flagellation however, but an exercise in self-empowerment.

A Question of Sanity

For some time, I've been pondering a question. It is this:

If we accept that the cultural changes we are witnessing with regard the family and our place in society are not, as some may assume, a straightforward result of feminism, but are in fact part of some natural process of creative destruction and are unstoppable, then ***what is there to prevent us from succumbing to nihilism when we face what this may mean****?*

Why on earth would I suggest that the cultural changes of recent decades are part of some natural process or cycle? This seems a strange thing to say. Why can't we simply attribute the changes to a bunch of crackpot feminists who had a lucky break somewhere between the 1960s and 1980s? Surely, this would be the simpler and more logical explanation of events?

Perhaps many of us thought, as I once did, that once all the prejudices and disadvantages faced by men are explained in a rational way, people will wake up and realise the truth. Sanity must return.

In the end, I had to realise the truth myself — that no one cares and no matter how earnestly the case is presented, the majority of people never ever will.

Something much deeper has always been at play behind the scenes.

A Natural Process

The Industrial Revolution of the 1800s was never simply about manufacturing. It had massive social implications, not only because it took people out of the countryside and put them into the city, but because it took men out of the family and put us into the factory.

The way of life for many craftsfolk were wiped out over a generation or so. The things in their lives which held value for them were lost.

Few, indeed, would have foresaw the true implications ushered in by the industrial age for what they were at the time. And just what could anyone have done at the time to hold back such a tide? Moreover, assuming you agree that the quality of human life in the developed world today is, on balance, better than that of medieval times, should anyone have tried?

The rise of feminism would never have been possible without the Industrial Revolution and the dividends it brought to women during the 20th century, namely the availability of food, labour saving devices in the home, healthcare and the pill. For us, however, it brought mechanical slaughter on the battlefield as well as our increased productivity in the factory without actually granting us the freedom from it. Is it any wonder that as women became free to cast off traditional perspectives of womanhood, we were still shackled to outdated notions of chivalry?

> *In working class communities — notably in steel-making and coal mining areas — the husband handed over his pay packet to his wife for her to have full control over.* **Steve Moxon**.

With hindsight, profound social upheaval with regard to traditional gender roles was always inevitable. What's more, I posit that technological development is a natural and unstoppable process rather than anything we can actually control. Human beings are *part* of the Universe, not separate from it, and what we do and build is part of its nature.

Rather than the driver of change, feminism is a disease of affluence — a parasite — which has infected other movements and domains of influence by exploiting our biological instincts. The areas of domestic violence [3], the gay rights movement [4] and academia [5] have all succumbed to and been re-purposed to serve a feminist agenda. Feminism is currently sweeping into politics and business while chivalrous men cannot step aside quickly enough. Today, feminist ideologues walk the corridors of power while the media obsesses over false rape panics.

Nevertheless, feminism was never the true harbinger of change. It does not deserve such credit.

No Sanctuary

I was raised in a working class traditionalist culture. As such, I was crippled with an extremely naive perspective on gender and my place in society, namely: a. chivalry was synonymous with virtue, b. that women, at least those of sexual interest to me, were somehow purer in nature than men, and c. women must be taken care of no matter what. That was about the sum total of such things.

It was what just felt right.

No wonder, years later, I felt so dirty and ashamed to find myself looking at deplorable websites such as A Voice for Men. I felt like I was addicted to porn — I was so afraid that I would be *found out* but just couldn't stop myself from reading the stuff. Looking back, it was if what I need was a woman's permission to think for myself. Karen Straughan, aka Girl Writes What, gave me that permission [6].

My reading list of the time included Steve Moxon's *The Woman Racket* and Esther Villar's *The Manipulated Man*. Such cultural shockers as these can be just too much to take for us poor fools still anchored in traditionalism. Moreover, I was also dealing with an awful lot of tragedy and trauma back then. In fact, I would suspect this is what typically brings most of us into the MRM.

As my value system and emotional framework collapsed, everything that I held true, righteous and worthwhile became a sickening lie. It made me ill in the end, and there seemed nothing left to do except to watch, with a strange detachment, as my soul seemed to leak away into the vacuum of space.

Nietzsche wrote, "if you gaze long into an abyss, the abyss also gazes into you." [7]

He knew what he was talking about.

It is not surprising that so many of us cling so forlornly to the mental image of a pendulum swinging back and forth

through time. At some point, the pendulum must surely swing back to a time, the 1950s perhaps, of traditional bliss prior to mainstream feminism. Such times were hard in ways, yes perhaps, but at least it could be said that life was "real" in the past.

I'm not the only one to romanticise about the 1950s. Shelagh Delaney, the British playwright, focused extensively on 1950s working class culture in her work. She knew it was dying back then [8], before the age of mainstream feminism. So what killed it?

And there begs a question: why the 1950s? Why this time?

Well, if it were any later we'd be into the era of mainstream feminism. But, as it was pointed out to me recently, why don't we romanticise about, say, 1939? Or perhaps 1914? Or perhaps earlier? How about the mid-1600s, the English Civil War, in which one in ten of the adult male population died?

While feminism may one day fall out of fashion, we must come to terms with the realisation that the world will have been irrevocably changed, and we can be certain that children growing up in 2050 will have profoundly different social perspectives than those of one hundred years earlier.

Given that biological reality, not patriarchy, dictated the gender roles of the past, it is tempting to argue that out of sheer necessity, at some point, the pendulum must swing back to some form of traditionalism nevertheless. If birth rates continue to fall, we may say, surely it would mean the end of human society?

The problem of falling birth rates in western nations has been "solved" in the short term, at least as far as capitalism is concerned, with migration from underdeveloped countries. In the longer term, technological solutions to the problem of reproduction can be employed when such things become necessary. This may not bode well for human happiness and well-being, but that in itself will not prevent such things.

There is not a shred of scientific evidence that the Universe operates on the principle of a swinging pendulum. There is no sanctuary in the past.

I had known in my heart that, for me, there would be no going back in any case. I had known this from quite early on and I can pinpoint the hour. It was the moment I internalised the fact that politically powerful women, such as Harriet Harman, had deemed men like my father were no longer to have a valid place in the family [9]. This was when I grasped that, despite all my chivalrous virtue, society revered a subset of ideologically motivated women who actively sought my subjugation and, ultimately, the destruction of my kind.

For me, everything changed that day.

> *I want to see a man beaten to a bloody pulp with a high-heel shoved in his mouth, like an apple in the mouth of a pig.* **Andrea Dworkin**
>
> *If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males.* **Mary Daly**

Such things are not forgivable. There should be no going back.

A Cupful of Meaning

Just what is it that makes life meaningful? And, conversely, what makes it meaningless? I've been thinking a lot about this lately. I know that I'm not the first to ponder on such things.

I recall an episode of *The Twilight Zone* which was loosely based, I suspect, on the 1950 film *Sunset Boulevard*. Both feature an ageing has-been movie star who desperately longs to return to the golden era of film and that of her youth. In the movie version she fails in her quest, but in the The Twilight Zone, by force of will and an adequate supply of gin, she somehow succeeds [10].

In recent years, I too have yearned over mementos of my youth — a paw print left in the cement by the dog of my

childhood, the bar where I first saw the girl whom I loved for so long, and the working club I used to frequent with my dad as a young man. Like the faded film star, I have so longed to go back to, relive and stay in the past.

Unfortunately, my own reality was closer to the movie version of things rather than that of The Twilight Zone. Force of will proved insufficient to truly relive the past in any meaningful way, but why was this so?

Why couldn't I extract some essence of the past simply by revisiting and touching the very same walls, cement, ground and furniture that were present in youth? Why, when I reached back to touch these things, nothing remained of the past save the ghost of a memory?

I knew, of course, the answer. It was because the people were gone.

In a metaphysical sense, *interaction* is necessary to derive meaning from existence. This Universe ascribes meaning, on all scales, from the *interaction of things* rather than *the stuff of things*. On an atomic scale, it is difficult to detect particles when they interact only weakly with other particles and, consequently, it is hard for us to know they are there. In the limiting case, something which does not interact in anyway with anything, simply put as a statement of the obvious, can have no existence.

On the human scale, a man who retreats from the world by ceasing to engage with others will become invisible. As his domain of influence shrinks to that of his living room, his life will lose meaning as he fails to create new interactions. Many men "exist" like this and, as far as much of the world is concerned, they do not. In fact, when men like this die, their corpses often remain undiscovered for months and no one cares.

Now, bear with me here as I switch gear and ask that you engage in a thought experiment for a moment. As I type, I am reaching for a mug of coffee. What I am holding in my left hand is a mug — a cup — a drinking vessel. Surely a ridiculously banal statement! But what if, we suppose for a moment, all humans are to be wiped out later today due to some biological weapon or dreadful disease? What then?

With an empty planet, with no human left to drink from any kind of vessel ever again, what would the object left on my desk actually be? Would it still have any existence as a cup? Or would it lose all such meaning and become something else? Something less?

Would my desk still be a desk, or would it be no more than a pile of wood? Likewise, with all humanity dead and gone, would a painting left hanging in my local art gallery still have any aesthetic value? Would the paint on it still depict a face? Or would it be no more than a meaningless smear on a canvas?

Is not the action of drinking necessary to define the purpose of a cup? Is not the action of sitting at a desk necessary to define its very essence? Does not a work of art require a beholder for it to be a work of art?

These objects will continue to exist physically in a world suddenly deprived of people because they will continue to interact on other levels in the Universe. However, they will lose the meaning that was generated through our interaction with them — they will exist but as something less than they were.

So what of us disposable men who are no longer deemed to have a valid role in society?

What meaning is left for us? Do we need women to behold us in order to retain the very essence of what it means to be a man? Are we still men or are we to become something less?

Or perhaps, through a new reality, could we become something more?

God is Dead?

Zeta males are not men who refuse all relations with women. Rather, we refuse to be anchored in the dominance hierarchy and, thus, we reject the traditional roles of *alpha*, *beta* and *omega*. To be anchored in the traditionalist value system is to look to women to ascribe meaning and purpose for us which, in the modern age, no longer serves us or humanity.

But if we do not anchor ourselves in the prevailing culture, *just what do we anchor ourselves to*? In a world without any solid ground, how can we not be overwhelmed by the sense of being lost at sea?

Such a question brings us back to where we started — the question of *nihilism*.

Writing in the 1800s, Friedrich Nietzsche recognised that science and enlightenment were profoundly transforming humanity's understanding of the Universe. Without a *universal perspective* in the form traditional belief system, without an anchor, he believed social collapse inevitable.

"God is dead. God remains dead. And we have killed him," he proclaimed in *The Gay Science* in 1882. In *Thus Spoke Zarathustra*, he offers us an alternative to the nihilistic abandonment of all moral values in a vision he referred to as the *Übermensch*, or the "Beyond-Man".

During the mid-twentieth century, the ideological left smeared Nietzsche as a fascist. They were aided in this, undoubtedly, by Nietzsche's delinquent sister who, living into the 1930s, falsified parts of his work to suit the aims of the early Nazi party. Nietzsche, however, was no nationalist and his vision of the Übermensch, originating in the 1880s, had nothing to do with race.

Put simply, the Übermensch were human beings who would have the ability to go beyond nihilism and find new meaning in existence after the collapse of religious belief. They were a vision of humanity's grown up descendants and, as such, were to be anchored in concepts of this Universe rather than in notions of divine miracles and holy supernaturalism.

If you are noticing that I seem to use the word "Universe" a lot, I can assure you that it's quite deliberate. The reason is that I do not entirely subscribe to Nietzsche's nineteenth century assertion that God is dead.

Perhaps, just perhaps, there is another way to look at things.

Some years ago, I faced the realisation that I would be destroyed if I refused to be anchored in some form of axiomatic belief system that was not centred on myself. So I chose to believe in one that made sense to me and, being a student of physics, it was this:

Modern science offers the prospect that the Universe not only creates order from chaos, but has a built-in propensity to bring into being novel and dynamic — the word is living — things [11]. Now, I'm not claiming any absolute or revolutionary truth here. Rather, it was necessary to anchor myself in a belief that there is rhyme and reason to the process of creation and destruction that this Universe exhibits, and of which we are all part.

> *We are a way for the Cosmos to know itself.* **Carl Sagan**

For Nietzsche, the science of his age killed God. For me, the science of my own time does not kill God, but re-invents it. The terms "God" and "Universe" are synonymous [12]! I need neither proof nor a holy miracle for this to work because, at this axiomatic level, it simply makes sense to choose to believe. I once never thought I would say such a thing, but I *guess this is what it means to have faith*.

Now, I've been somewhat careful here to explain *what it is that I believe*, and *not what you should believe*. I have no wish to be some kind of preacher on this. Nevertheless, I am trying communicate an important point — it is vital for our psychological health to be anchored somewhere and somehow, so that in times of strife, we do not lose ourselves at sea. We cannot anchor ourselves in human affairs because such things are shifting sands and human beings are fallible. At some point, our trust will always be betrayed and the rug pulled from under our feet.

That is why I choose an axiomatic interpretation of God, one in which I accept the Universe as it is, and not as the way I think it should be.

With such a definition, and by definition, the Universe can never let me down.

The Beyond

I propose that we take inspiration from Nietzsche's work and seek to *go beyond* the prevailing culture using whatever tools we have available to us. We should not go back even if we could. We should push through into new territory and discover new realms.

Isn't this what men are made to do?

For too long, we have languished in a culture that has shamed and denigrated us. It is time now to find affirmation in ourselves. In the industrial age, we surrendered our independence and ability to think for ourselves to women. In this modern age, we must take these things back.

In rejecting the prevailing culture, however, we must never accept isolation as an alternative. When we isolate, we cease engaging with the world, and the world simply discards us because we no longer exist for it.

Therefore, we must prioritise making connections and friends amongst ourselves and we must do so without regard to women. If we keep women on their pedestal by continuing to look to them for meaning in life, we allow women to continue to make everything about themselves. In the new age, women must get off their pedestal and embrace equality, not in terms of rights, but in terms of responsibility.

For traditionalist men to deny women responsibility was always to deny them their full humanity. Feminists, in this way at least, actually had a point.

It is possibly true that, for reasons of biology, men have throughout history competed with each other for access to women. We should not surrender ourselves to such dogmatic notions of biology, however, but *we should seek to go beyond it*.

Whereas nature allows women to readily find solidarity amongst themselves, we have qualities they typically lack — the capacity for abstract thought, outward looking perspectives, resourcefulness and *adaptability*. **Our working assumption must be that we are biologically adaptable, and not that biology means our nature is fixed.**

Now, women readily use the word "we" to refer to each other in their use of language and this is something we can take for ourselves. **I propose that in order to foster a culture of self-identification, we men should intentionally adopt the word "we" to refer to all men and to men in general. We should make a deliberate effort to begin to use this language in all walks of life!**

White knights who object be damned!

Feminists destroyed meaning in life for so many through their selfishly cruel attempts to deconstruct the family and wider culture. We should create new meaning by building our own culture. This Universe brought us into existence because it has purpose for us. We are creatures of *this Universe* and we belong to it. We should embrace its cycle of destructive creation in order *to go beyond* and become something more than we currently are.

This should be our purpose.

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Dogs: setting the bar for humans for 30,000 years

Paul Elam · 9 January 2020 · Archived copy · Original

"A dog is the only thing on earth that loves you more than he loves himself." ~ Josh Billings

Recently I saw a tweet by MRA Dan Perrins. It contained a video he made of his new dog, Charger. Dan and Charger were visiting the grave of Jeb, Dan's longtime canine companion who passed away a year ago last week. I had the pleasure of going to Dan's home and meeting Jeb. The bond between them was obvious and absolute, eclipsing, as it often does with dogs, the visible connection between most human beings. And when he died, Dan was devastated.

> I'm not crying, your crying.
> Gotta love the poochers.
> Charger & Jeb both incredible animals. pic.twitter.com/6OO9kuBtv0
>
> — Dan Perrins (@BlackBeard20096) April 10, 2017

I am no stranger to the bond, or to the pain. I have had dogs most of my life and suppose that I will till it is my turn to leave the land of the living. In each of them I have found a friend, and an example of what humanity should look like, but usually doesn't.

Back in April of 2013, I had the task of saying farewell to Rocky, a faithful mate of 11 all-too-short years.

All of this, remembering Dan's loss, enjoying the fact that he has a new companion, thinking about Rocky and my other canine friends, past and present, reminds me of just how important dogs can be to mental health, and yes, especially for men. As the coined phrases go, diamonds are a girl's best friend. For men, its dogs.

No doubt, we got the better deal.

That fact is something so well known, so universal, that it is difficult to talk about it without resorting to cliché. The reputation of the dog as fiercely loyal and unconditionally loving has been woven directly and indelibly into the human story. There are some different theories on how and when this bond came to be. In fact, there are scholars as we speak engaged in a dogfight with each other over whether there were two geographically separated incidences of domestication in our history that eventually merged, or just one.

Whatever is revealed when and if that dust settles, some things about our history with dogs are generally agreed upon. A long time ago, some 20 or 30 thousand years, a small number of gray wolves found humans willing to share scraps of food from their animal kills. These wolves, which were genetically less predisposed to being fearful and nervous than others in their pack, came to see humans as a food source. That magic spark of a moment, when a wolf stepped forward bravely to take food from the hand of a human, triggered a watershed moment in human history, and in what would become the history of dogs.

From that point forward our futures were irrevocably bound together. We fed and cared for them, they protected our homes and our lives and became our partners in hunting. In exchange for our scraps, they remained at our side, tirelessly alert for food or danger. Dogs were the first animal domesticated by humans. They preceded cats and livestock by a long shot. They were guarding our homes even before we cultivated crops like rice.

And, as the wolves who formed an alliance with humans flourished, the process of evolution took over. The wolves began to change, both physically and in disposition. They became more docile and less threatening. Their fangs shortened and their paws got smaller. They quit hunting in packs and adapted to humans being their providers of nutrition.

Something else happened that is quite remarkable. Their external features changed drastically. Their snouts became

shorter and their coats more varied in color. Their eyes became more rounded and larger. Their fangs shortened. Larger eyes, more symmetric, less intimidating features. In other words, dogs got cuter. And they found, as one would predict, that the more appealing they were physically, the more prone we were to taking care of them.

We have another word for this that comes up in the men's mental health movement on occasion. Neoteny. As the features of dogs became more neotenic, more childlike, we became more attracted to them, just as we are with human females. So, in short, we take care of dogs driven by the same fundamental instinct that drives us to take care of women.

Unlike a lot of women, though, dogs are much more predictably prone to take care of us. One of the skill sets that emerged in dogs that is not present in other species, including other primates, is the ability to read complexities on the human face, to judge our emotional state. To, in a sense, even judge human character.

For example, when humans study each other's faces, our eyes tend to wander left, to the right-hand side of the face of the person we are studying. This is called a "left gaze bias," with the theory being that the right side of the human face is more likely to convey the emotional state of the subject.

And we don't demonstrate left gaze bias when looking at anything other than human faces. It is reserved strictly for assessing the psychological and emotional state of other people. It is no doubt a tool in assessing potential threats. No other species on earth exhibits this left gaze bias…. except dogs. They have evolved not just to recognize us as a food source, but to know how we are feeling, to respond to us on an emotional level.

And this is where it becomes difficult to assess dogs as a mental health asset without devolving into a schmaltzy, taster's choice moment commentary about man's best friend. Like I said, I have dogs, have nearly always had dogs, and will always have them. I can't imagine life without them. But rather than gush aimlessly about my love of all things canine, let me share with you some scientific information that points empirically to one inescapable fact.

Dogs are good for you.

Research shows that when you pet a dog, your blood pressure goes down. So does the dog's, by the way. So yes, you are good for your canine friend, too. Your pulse will lower just from talking to your dog. When you make physical contact with your dog, oxytocin, a bonding hormone that also assists with weight loss, is released. It not only lowers your blood pressure and decreases stress, but it combats depression and boosts immunities. Research shows that even making eye contact with your dog releases oxytocin. Dog owners are likely to get more exercise, which reduces the probability of heart disease.

All that is reason enough to consider a four-legged comrade as a part of better mental and physical health. There are other factors that make dogs, especially for red-pill men, a lifestyle winner. Some of the side effects of a red pill awakening are less than appealing. There is the isolation of living in a world where 99 out of 100 people, to be generous, will think ill of you and judge you harshly, if you dare to say what you really think or feel.

There is the fickleness, caprice and hypergamy of women, which you will likely avoid commensurate with your dosage of red pills. And that isolation occurs with other men as well. It is risky and largely unappealing to connect with white knights and gynocentric clones once you establish how brainwashed they are and how untrustworthy they are as friends. There is nothing more off-putting to red pill men than blue pill men who will sell their brothers out at the drop of a skirt.

While dogs can't make the whole world magically change into a better place, they can really make your corner of it a lot more tolerable. Why? Because dogs can reliably provide something in painfully short supply for men. Actual loyalty and unconditional acceptance. They don't care what your ex or your boss thinks of you, and for that matter, they could really give a flip about the rest of the world.

For a daily feeding and a few pats on the head, they will display superhuman loyalty and will literally face death to protect you. Some food and your companionship are literally all they will ever expect of you. In return, they will teach you pretty much all you need to know about your own humanity, reminding you constantly of your capacity to

love. Find me a human like that and I will change my views on marriage.

I have recently been trading messages back and forth with Dan Perrins, who is now preparing for his next walk for mental health week in Canada. He makes a 38-mile trek from Hamilton to Toronto to raise awareness of male suicide and other men's mental health issues. Walking alongside him won't be another human being, but his dog, Charger. Just like the last time Dan took this walk, with his buddy Jeb. Together they will form the classic duo, man and dog, a combination stretching back some thirty thousand years. How fitting is that for a men's mental health awareness initiative?

I have to wonder just how many people will get it.

ICMI’18 Anil Kumar

AVFM · 10 January 2020 · Archived copy · Original

Gynocentrism and the value of men (part two)

Peter Ryan · 10 January 2020 · Archived copy · Original

Please read part one[1] of this article before continuing.

Bateman's Principle, Male Competition And The Intrinsic Value Of Men

Bateman's principle[2] and male competition are sometimes considered to be indicative that men have little or no intrinsic value relative to women and must compete with other men to earn value. Bateman's principle simply describes that there will be a greater variance in reproductive success among males, as a result of females being the rate limiting factor of reproduction and higher male intrasexual competition. There are a number of problems with the argument. Bateman's principle and male competition mean that men are less valuable than women and must compete to earn any value.

Firstly this argument ignores the basic requirement to compete- An individual must have the traits to compete successfully and derive some measure of success from competing (that does not necessarily mean being at the very top). These traits have biological value because they lead to evolutionary success. Competition is merely a strategy employed to harness value that already lies within men. A man that truly has no biological value whatsoever, lacks the traits to successfully compete or any traits that lead to evolutionary success. There is a reason why testosterone in men drives status-seeking behaviour and why men are generally more behaviourally active (especially physically) than women on average and boys cannot sit still and be docile like girls in classrooms.

Testosterone drives men to harness the value they possess within themselves through engaging in some type of activity and often that is through some form of rule-based competition. A society without competition is an economically and socially stagnant society on the decline. Modern civilisation simply would not have emerged without competition and the progress it drives. Evolution itself is based on some form of competition, whether it is between two alleles of a gene facing some selection pressure or two individuals. Our species would not exist without competition and women also compete. Feminists may want to think about those realities before they consider labelling male competition, the "patriarchy" (also known as the economy), testosterone and masculinity as toxic, dangerous and bad.

The notion that men must compete to earn value, is analogous to suggesting a Ferrari must be driven to have value or that women must fall pregnant to have value. Some relevant form of value from possessing useful traits that are intrinsic to the individual male, is required for that male to successfully compete in the first place. Competition is not something men do to earn value, it is something men do to harness their intrinsic value and earn resources and status from using it. A talented athlete or business professional competes on the field or in the economy, to make use of their abilities and acquire resources and status in exchange for their efforts. Status and resources are downstream from the intrinsic value within men and are a product of the intrinsic value men possess.

Men generally on average gain more from competition than women do in an evolutionary sense. Males can produce far greater numbers of offspring with far greater numbers of opposite sex partners than females can. Men gain far more from competition than women do, for the simple reason they do not have to gestate for nine months and can consequently reap the mating opportunities arising from successful competition to a much higher degree. Bateman's principle is not about men being less valuable than women, it is about recognising the inverse relationship between intrasexual competition and the level of reproductive investment. The sex that can reproduce at the lowest cost, gains the most from competition. Bateman's principle reflects two different forms of value- Value that is harnessed in higher efforts made in reproductive investment and value that is harnessed in higher efforts made in investment in competition. They are inversely related because there is a trade-off between investment in reproduction and engaging in activities related to competition. Females on average invest more in reproduction and males on average invest more in competition (of course there is overlap and these are just average differences).

Whilst there is certainly some empirical support for Bateman's principle in the scientific community, the research

and data is not entirely supportive of it (see this link[3] and this link[4] for more information), including when it comes to humans[5]. It is also worth noting that female intrasexual competition does exist and so does male mate choice and paternal investment in children (fatherhood). All three are often underestimated or forgotten entirely in such discussions about intrasexual competition and male and female mating dynamics. Just because female intrasexual competition exhibits lower levels of physical aggression than male intrasexual competition, does not automatically mean that it is then far less intense. Female intrasexual competition exhibits considerably more social and psychological aggression than male intrasexual competition. Women do compete with each other and they can be just as vicious as men in doing so, but they go about it socially and psychologically and thus it can fly right under the radar of society and even researchers.

Male competition is also not entirely under the control of female mate choice either and a considerable degree it is shaped by males themselves (the same is true for female competition). This reality is much to the chagrin of feminists no doubt, control freaks that they are and is most likely the real basis of their problem with the "patriarchy". It is also worth pointing out that competition is not the only strategy that men employ to harness their value and fulfil their lives. Innovation and creativity are other methods men utilise and they do not always have to involve competition. Some of our greatest inventions have come from men that developed technology completely outside of the scope of the competitive marketplace and often these male inventions create entirely new marketplaces and new arenas for competition.

As with most aspects of human biology, Bateman's principle and male competition is just one factor among many that drive human behaviour. This explains why the data and research is not entirely supportive of the premise these factors alone explain human mating behaviour. Bateman's principle and male competition are not the all-encompassing phenomena they are made out to be, by those that want to spin and twist these evolutionary concepts to mean men have less value and must compete for women to earn value. Such sophistry is certainly useful though to our gynocentric society to try to rationalise and justify blatant bigotry, when men dare to question their concept of self-worth and challenge the gynocentric zeitgeist. It is a blue pill that is painted red, to try and get the red pill men plugged back into the matrix while they think they are awake.

Such ideas are present in the manosphere to some degree unfortunately and must be confronted because it is a subversive way to get men to accept gynocentrism as a fact of life that cannot be challenged and keep men boxed in. Even Roosh V[6] can see the folly in pedestalising the female, harping on like a simp about "male disposability" as if it is biologically set and fixed like the cosmological constant and the stupidity in reducing the biological value of men and women down solely to reproduction. Even the pickup artist community can see how the mantra about "male disposability" as if men are actually biologically disposable, is a trap that holds men back. There are subversive people who will claim to be red pilled or antifeminist, that will use such gynocentric sophistry to keep men from seeing the whole truth. The truth about the value of men is very dangerous in our gynocentric culture, because gynocentrism requires lies and deception to be constantly reinforced and protected (more on that later).

Rare Eggs And Plentiful Sperm

Associated with the appeal to Bateman's principle by reproductive reductionists, is the mantra of "plentiful sperm and rare eggs" and that sperm is "cheap" and eggs are "expensive". Like Bateman's principle, the research[3] does not entirely support this argument. Men must produce millions of sperm for one round of fertilisation. So really a proper comparison of relative reproductive investment in gametes between males and females, is the female investment in one egg versus the male investment in millions of sperm per fertilisation event. Adding to that, is the reality that semen has components that are expensive to produce as the linked article on the research discusses.

However let us assume even with all of that considered, that females still invest more in producing gametes than males. The underlying assumption is that this is indicative of males having lower biological value than females and that males are easily replaceable. These differences in the number and expenditure in gametes between males and females, are the result of differences in reproductive function rather than biological value. Males produce large numbers of individually cheap sperm, because there is a competitive advantage gained in doing so and this is

especially the case when considering phenomena like sperm competition[7]. Females simply cannot gain from doing the same, because they have a much higher reproductive investment in producing offspring thanks to gestation and have a much lower ceiling on their total reproductive output. Consequently females focus on producing fewer and more individually expensive gametes. The differences in reproductive function drives different sexual selection pressures on males and females and this drives the differences we see in the form and number of gametes. The differences in the gametes or anisogamy[8], does not reflect differences in biological value.

Reproduction Is Not The Rate Limiting Factor For Existence

This notion men are replaceable because sperm is plentiful, assumes that the only thing males contribute to their offspring and community is sperm and that the biological value of males and females is solely derived from reproduction. I have debunked this ridiculously narrow view at length in my previous writings linked here[9], here[10] and here[11]. Try running civilisation or even a primitive tribal community solely off maximising reproduction and ignore the numerous activities related to survival and caring for offspring and your society will perish. As previously discussed, females might be the rate limiting factor of reproduction, but males are the rate limiting factor of survival.

Some argue that societies can get by without any male contribution to community survival. This is may indeed be the case in some specific instances (and not the case in many other instances) where you have abundant resources, relative safety, no real male advantage in provision and protection in the given environment relative to females and male contribution is not required etc. However there is a difference though between barely surviving or just reasonably subsisting and the community thriving. A community in a particular environment may indeed survive without any help from men, but it certainly will have a far greater chance of thriving, prospering and surviving, if both halves of the population are contributing. There is a massive selective advantage for a society to harness both sexes and not just rely on one sex. The reality is that even in instances where men are not required for community survival, women get pregnant, lactate and care for small infants. This reality does mean that men will invariably be in the unique position of being fully available to support society in ways women are not able to. This fact will apply regardless as to what environment society finds itself in and whether or not any natural male advantage exists to survive in that environment.

Feminists can howl and moan about this biological reality all they like, but until there is artificial uteri I do not see that changing. Even if we take away every natural male advantage we know of (all of their physical strength, spatial ability, mechanical aptitude, mathematical reasoning, willingness to take risks/lower risk aversion etc), males are always going to be in a better position to support society outside of producing children, because they do not get pregnant. We can keep ignoring this reality to our own detriment, but ultimately any society that ignores reality pays the price. I think it also worth noting that there are many environments on this planet that are scarce, hazardous and where societies are heavily dependent on men for their survival and would cease to exist without men, even if men were not required for reproduction. Our own Western societies would fall apart in days without men and possibly descend into anarchy in hours.

The same logic behind arguing society can survive without men provided a minimum amount are retained for reproductive purposes, can be employed to say the same about women. Society can get by with lower numbers of women as well. Society can get by without the female contribution to survival and with the bare minimum number of women required to replace itself (No I am not suggesting getting rid women for the neurotic feminist gotcha brigade that may read this and likewise men should not be gotten rid of either. We are human beings that have a right to exist.). We can theoretically run society off the bare minimum number of males and females required to replace the population and ensure there is sufficient genetic diversity and provision and protection available. In some environments that may require more males than females and in other environments more females than males. That does not mean such numbers would be optimal to sustain the community though, they would just reflect the bare minimum required for continuation of the community.

The actual numbers of males and females that are optimal for allowing a community to sustain itself and thrive, is

also going to vary from environment to environment and those numbers will likely vary over time with changing conditions. In many environments and time periods it may be more advantageous to have greater numbers of males around and in other environments the opposite may hold true. However over time and in general, neither sex can be more crucial to the species than the other. As discussed in part one of this article, across evolutionary timescales and overall, males and females contribute equally to evolutionary success and all of the activities required to sustaining their communities that are associated with that (not necessarily in each activity, but in totality). This is because Fishers principle ensures equal investment in males and females and consequently a roughly 1:1 ratio in the population.

Over time any over-reliance on one sex over the other for community reproduction and survival and by extension evolutionary success, will be counterbalanced by sexual selection on the sex that is least required. There will be a sexual selective pressure on the least required sex, to develop traits useful to the continuation of the community and genome. Eventually such a selection pressure would equalise the reliance on the two sexes for continuation of the genome and the community. Any asymmetry is temporary and simply is not sustainable in the long term over evolutionary timescales, for the reasons I discussed in the previous part of this article. Depending on one sex more than the other puts the genes, the community and the species at a disadvantage when Fishers principle prevails. There is a clear selective advantage to ensuring both sexes pull their weight when the genome is forced to invest in them equally and that neither sex is overly depended on. It is less costly and less risky.

The mistake that is often made in failing to understand the reality of the consequences of Fisherian dynamics, is conflating biological sameness with biological equivalence in value. The two sexes can be different, but still biologically equal in evolutionary terms. If females really were more biologically valuable than men because of their uterus and men really were biologically disposable, then there would be no manosphere and society would not even resemble what we have today. We may even still be small mammals living in forests producing large litters of offspring.

Such a fundamental aspect of human biology would simply prevent any drive to question gynocentrism from surfacing in men and this bias would lie too deep in our biology for any exception to the rule to emerge. In fact such as an aspect of biology would have halted human evolution long before we developed language and civilisation. It has been the selection of traits outside of the female reproductive role that are related to survival (such as tool making), combined with paternal investment in offspring (something that distinguishes human males from many of their primate counterparts) that has led to the development of modern humans. Every year the manosphere increases in size and so does MGTOW, despite the enormous levels of gynocentric indoctrination in the schools and the censorship. This is not a fluke of nature, this is an awakening that is in its early stages. As with all awakenings in their infancy, they take time to become a mass awakening.

If Only Women Ran The World We Could Live In Huts

There is almost a cult like devotion to the myths that past human society was matriarchal and peaceful, rather than egalitarian and that men conspired to establish the “patriarchy” and it was all downhill from there. Often female fertility and motherhood form the centrepiece of these “theories” of a peaceful prehistoric matriarchal utopia. I am using the term “theory” very loosely because they resemble ideology more than proper scientific theory. Such claims are highly questionable based on the current state of knowledge about prehistory and are over reliant on inferences and assumptions and lacking in solid incontrovertible evidence (Read this book linked here[12] critiquing goddess ideology by Nathanson and Young) .

The feminist saturated field of anthropology like so many of the softer sciences in academia, has a major problem with separating ideological agenda from rigorous empiricism and the scientific method. This is only made worse by trying to make sense of a forensic puzzle on what human society tens of thousands of years ago was like and is missing many jigsaw pieces. Sophists thrive in such environments, where they can spin fragmented evidence to justify their ideology and give it an air of legitimacy. Facts and evidence are one thing, inferences made from facts and evidence are not factual. They are at best a hypothesis which is difficult to test in anthropology, or at worst such

inferences are just junk science.

But let us assume those that wish to pedestalise the female sex are right on all points about our supposedly and highly questionable matriarchal past. So what? Human prehistory is one of relative stagnation and little progress. We had tens of thousands of years of nomadic existence before civilisation. Modern civilisation has been cultivated by harnessing male potential. In the words of dissident feminist Camille Paglia, "If civilization had been left in female hands, we would still be living in grass huts"[13]. It has been a patrilineal and patriarchal cultures that have given rise to modern civilisation. There is a reason why the most successful, developed, safe and prosperous societies on Earth have all arisen from cultures that practice monogamy and value fatherhood and men. Once male potential was fully harnessed, the health and life expectancy for the average human being dramatically rose from our hunter-gatherer existence and we went from painting pictures on caves to walking on the moon.

Our current feminist establishment seems to think returning back to primitive tribalism and destroying marriage and attacking men and fathers is progress. The statistics on fatherlessness[14] and the boy crisis[15] are alarming and those two problems will eventually collapse our once prosperous societies economically and socially. My own prediction is that the Fempocalypse[16] will begin in about 20 years and I anticipate society to begin unravelling in fundamental ways by 2040. The initial slow decline before the great collapse has already begun and it takes time for civilisation to decline to critical levels hence the timespan I provided. Society cannot last in it's present form by marginalising the male half of the population that is mostly responsible for running, maintaining, building and sustaining it financially, economically and otherwise.

What remains of fallen Western society may be able to live in a third world environment (Think Venezuela in 2019 only much much worse), with extreme poverty and deprivation where men are marginalised. However it will be the societies that value men that will invariably end up surpassing the remnants of our society and running the global economy, colonising the solar system and eventually travelling to the stars. Perhaps they will record the fall of the West in their history books, as we do the fall of Rome. To put it in terms reproductive reductionists can understand, cultures that value men will give rise to societies that will replace those that do not. Putting men down to lift women up destroys the fertility rate of a society and destroys the conditions required to support large scale civilisations. Once you throw men under the bus, advanced civilisation will go with them.

Male Self-Worth And The Big Lie

"I am not the first to suggest, and I am sure I shall not be the last, that the male's drive in work and achievement may actually be the consequence of his recognition of his biological inferiority with respect to the female's creative capacity to conceive and create human beings. One of the ways in which the male may compensate for this biological inferiority is by work and achievement." -Page 53, from "The Natural Superiority Of Women"[17] by anthropologist Ashley Montagu.

The simple truth that men have intrinsic value has been deliberately quashed and any recognition of men's humanity has been silenced, so that our predatory gynocentric system can exploit men. Men are regularly demonised and any attempt to discuss men having unique strengths and value, is a social taboo in society. Misandry is normalised to the point that even cutting off a man's penis is a source of laughter for people[18]. Exposing men to an environment that encourages them to think of themselves as inherently valuable as human beings, is toxic to this gynocentric society. The climate of misandry and denigration of men and masculinity must be maintained, because gynocentric elements of our society rely upon it to exploit men. Men that know their worth are dangerous to the exploitative gynocentric institutions and culture in our society and men must therefore be convinced by the gynocentric culture to believe they are disposable.

Men and boys are consistently bombarded in our gynocentric culture with the messages that imply what is quoted above by Ashley Montagu (I would have to actually write a book to cover how much is wrong in that Montagu's book). Notice there is no recognition of the male creative capacity to create life in that quote and that women have no capacity to create life without men. Notice there is no recognition of the role of fatherhood in nurturing life, or the role men play in society in making sure everyone stays alive and the creative process that entails in building and

running civilisation. Notice there is no recognition that perhaps men might actually be driven to work and achieve to pursue interests they find personally fulfilling and to look after others they care for. There is no recognition that the male athlete, researcher or business professional, might be putting in the hours to fulfil personal goals and ambitions, or that the male soldier might be protecting his country for his family.

Such messages like what is reflected in Ashley Montagu's quote, attempt to warp men's sense of themselves and instil in their minds the ridiculous assertion that men do these things to compensate for some supposed inferiority, because they can't get pregnant. The bottom line is there is no recognition in that quote by Montagu, that men have their own intrinsic value and have the right to decide for themselves who they are and what they do with their own lives, irrespective of whether women approve of it. That lack of recognition of the intrinsic value of men, is the fundamental basis of gynocentrism.

The exploitation of men requires that you dehumanise men and rob them of their own sense of self-worth. A man that is raised from birth to believe he has no intrinsic self-worth and must acquire his sense of self-worth as a human doing and by performing like a workhorse for the wishes of this gynocentric society and winning its approval, is a useful slave. He is the best slave because his very identity is based on being a slave and he can easily be controlled through social approval and disapproval by women and the gynocentric culture. He knows no other way to live and has no desire to. In our gynocentric system, the male slave strives to win the approval of a gynocentric social system that has no regard for his well-being beyond what is good for women and it increasingly has no regard for his well-being at all and tells him he is obsolete[19]. The gynocentric society tells men to frame deferring to women and serving women like they are their superiors, as "taking responsibility" and being a "man" and "manning up". In reality it is highly irresponsible and turns men into slaves.

As I discussed in a previous article[20], our gynocentric system feeds off male chivalry and cannot exist without it. When I refer to chivalry I am not just talking about buying dinner and opening doors for women without reciprocity, I am talking about something much broader that is illustrated in this video example[21]. Male chivalry in the gynocentric realm, is the practice of men sacrificing their own well-being and the well-being of other men for a woman or women, partially or entirely because they are women and with no commensurate benefit given in exchange from women. Male chivalry is alive and well in this society. Despite reports to the contrary, there is no shortage of men willing to throw themselves and other men under the bus for women. That is especially the case in the realm of politics, the law and the mainstream media.

Male chivalry is based on convincing men of the big lie- That men are less valuable than women and must earn the approval of women and this gynocentric culture to have self-worth and by serving female well-being. Men are swamped in this lie and indoctrinated in it from birth. The glorification of the female uterus, pregnancy and motherhood and the denigration of the importance of fatherhood and men in general, are the central axioms that this lie is based upon if you probe its foundations. If you ask people to qualify their gynocentric belief's, they ultimately end up relying on women giving birth and being the rate limiting factor of reproduction as their excuse and rationalisation. Men must protect women, prioritise female well-being and sacrifice themselves, because women give birth etcetera, etcetera, rinse and repeat. That is the one-track thinking of gynocentrism- To not consider the multitude of other factors required to sustain society and to not recognise that reproducing children is merely one requirement that must be met and is not automatically the most pressing factor.

The male suicide rate, fatherlessness, the gynocentric corruption of our institutions and the decline of relationships, all can be traced to men being culturally indoctrinated into thinking that deference to women as if they are men's betters and chivalrous subservience to women, is being a man and being respectful. A man demonstrates the responsibility to set and enforce personal boundaries and values with women and not just with other men. A man treats women as his equal, not his superior or inferior. A man expects responsibility from women and has the strength to hold women accountable. He does not just hold men accountable and then put his hands up when he encounters women behaving irresponsibly, inappropriately, wrongly, violently and dangerously. A man does what is right and speaks the truth, even when women do not approve of it. A man respects himself and knows his own intrinsic self-worth and value as a human being.

Manning up is not about slaving up to women, but that is precisely what it is in this gynocentric culture. Being a man is having the strength to stand by what you believe and value and it is about standing up for yourself. Kowtowing to gynocentrism and calling that responsibility, is a mask to hide weakness and immaturity around women. It is not a strength or adult behaviour. It is the gynocentric white knights from traditionalism and feminism, that need to grow up out of their fairy tale and stop being man children living in fairy tale fantasy world.

Conclusion

I could easily go further with more and more arguments, debunking each and every facet of reproductive reductionists and why men are equally biologically valuable to women, but at some stage people need to start thinking. For some people what I have written thus far would seem obvious, but worryingly when I look at this gynocentric culture and even some pockets of the manosphere, I see a gynocentric stupor. It is truly amazing the scale of people that can be fooled by appealing to women being the rate limiting factor of reproduction to justify gynocentrism. If you have one man and ten women blah blah, rare eggs and plentiful sperm blah blah and the eyes glaze over and people nod without questioning what they are being told. People will adamantly defend the most ridiculous and absurd arguments about why gynocentrism is a biologically immutable facet of human nature and how it all comes down to the golden uterus and rare eggs and plentiful sperm. In the end it is emotion, bigotry and entitlement driving such thinking. There is not much actual thinking going on, except what is required to rationalise their pre-existing bigoted beliefs or perpetuate their own learned helplessness and fatalistic worldview.

It is time for men to think, to get off their knees and seriously consider their own intrinsic value to themselves and society. That is the first step to winning the war against gynocentrism and ensuring our society and species has a future. Later on in my articles on gynocentrism, I will discuss the nature of male value further in relation to our gynocentric culture.

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Mike Buchanan's talk at Cambridge University (video and transcript)

AVFM · 10 January 2020 · Archived copy · Original

With respect and appreciation from everyone at AVFM for a job well done. PE

Read the transcript here.

Out of the closet – again

andybob · 10 January 2020 · Archived copy · Original

This article is mainly directed at those MHRAs who are still in the closet – no, not that one. I am referring to the closet in which many of us conceal the true extent of our involvement in the MHRM from some – perhaps even all – of our family, friends and colleagues. There are a variety of reasons, some more valid and compelling than others, why MHRA closet cases have chosen to keep their affiliations with *A Voice for Men* on the down-low, so to speak.

While those close to me couldn't possibly have failed to notice that I am not feminism's number one fan, for many years, only my family, my partner and a select number of friends actually knew that I had written articles for A Voice for Men and that my level of commitment to the rights and welfare of men and boys ran deep.

I have lived and worked overseas for more than twenty years and only return to Australia for one month every year. I spend this time with my family and the ever-dwindling handful of true friends whose loyalty and support I value more than they will ever know. Needless to say, discussing social issues and gender politics is not how I have chosen to spend what little time I have each year to catch up face-to-face with these cherished people.

Towards the end of my visit last August, my decision to speak at the Second International Conference on Men's Issues in Houston made it necessary for me to inform these friends that I was, in fact, a MHRA. Reactions were mixed. Let's just say that the main difference between coming out as a gay man and coming out as a MHRA, is that when you come out as a MHRA, no-one gives you a hug and tells you that they'll always love you anyway.

The guys invariably thought it was great – especially the ones who have had their guts ripped out in family court. The women, however, have largely been a very different matter. Most of them asked, "What's a MHRA?" Upon being informed, their open-mouthed silence indicated that they simply didn't know what to say. I didn't read too much into their reactions, as I've been doing this long enough to know that the notion that men are human beings whose rights and welfare matter just as much as everyone else's is a novel concept for many people. They probably just needed a little time to get used to the idea, then, they'd be absolutely fine with it.

Yeah, right.

This is the point at which more experienced MHRAs will be rolling their eyes wondering if Andy Bob may have accidentally smacked himself upside the head with the stupid stick. I prefer to call it a mixture of naivety, optimism and wishful thinking – which, I suppose, is just a polite description of the stupid stick.

Andrew DiKaiomata's article, "Feminists have their heads up their cant" http://www.avoiceformen.com/feminism/feminists-have-their-heads-up-their-cant/ reminded me of a recent telephone conversation I had with one of these women, a dear friend whom I shall call Debra – because that's her name and I want her to read this. It is a conversation which left me disappointed, frustrated and more than a little bit angry. This is partly due to the fact that it was so painfully typical of the kind of phenomenon which Mr DiKaiomata discussed in his article, and partly due to the fact that I did not expect Debra to engage in the kind of nonsense she pulled throughout our conversation.

The conversation, and my response to it, can be summed up in the following letter to Debra:

Dear Debra,

We have been friends for thirty years, during which you have given me nothing but love, loyalty and lots of laughs – but I wasn't laughing after our recent conversation. We hadn't spoken since I told you last August about my involvement in the MHRM. It was pretty obvious to me that you didn't know what to say, probably because you weren't sure what it actually was.

I suspect that sometime in the past five months, you have done some reading up on the MHRM and formed a negative impression of it, which is hardly surprising considering the amount of lies and misinformation that feminists have

spread about the MHRM and the people involved in it. The reason I suspect this is because when you asked me to tell you something about the MHRM, you were prepared with what can only be described as a grab bag of tired old feminist slogans which you fired off in the misguided belief that they actually formed some kind of argument.

Silly me thought you really wanted to discuss some of the key issues which are having a devastating impact on the rights and welfare of men and boys, but all you wanted to talk about was the oppression of women. When I told you that one of the MHRM's key issues was refuting a gendered approach to domestic violence because such an approach ignored both male victims and female perpetrators, you responded by saying that men were becoming more violent and society had to do something about it. When I told you all about Erin Pizzey and her research findings, you responded by saying that men had always had more power in society than women.

In fact, you responded to nearly every point that I was trying to make, by interrupting in order to spew feminist dogma at me, all of which was clearly intended to convey the deeply offensive, shockingly bigoted and provably wrong idea that only women can be ever victims because blah, blah, blah patriarchy. In my not inconsiderable experience as a MHRA, this is the roundabout way that feminists use to justify their belief that the MHRM has no reason – or right – to exist.

You asked me if I had seen the ABC's Q&A programme about domestic violence, and told me how wonderful it was that such an issue was being publicly discussed. I pointed out that it wasn't an honest discussion about domestic violence because it only addressed part of the story by presenting all victims as women and all perpetrators as men. An honest discussion would have presented domestic violence as something some men and women do to some other men and women. You tried to refute this by mentioning that, five minutes before the end of the programme, 'Steve' was allowed to talk about his experience as a DV victim of his former female partner.

When I pointed out that the feminists on the panel told 'Steve' that most victims of domestic violence were women, so his experience didn't matter, you made some comment about how important it was to bring men in on the conversation. Why? So male victims of female-perpetrated violence can be told by a government representative on national television to basically shut up because there are more female victims than male victims? That is beyond disgusting. Imagine someone suggesting that suicidal women should be ignored and deprived of support services because 80% of suicide victims are men. After all, it's the same reasoning, is it not?

The Q&A panelists didn't have a conversation about male victims of DV. They shut it down, which is exactly what you tried to do by hurling tidbits of Feminist Sacred Babble at me in order deflect attention away from what must have been some uncomfortable truths about the sanctity of female victimhood. When I gave an accurate description of the Duluth Model, which has heavily influenced Australian DV laws and social policy, you accused me of making it up. I have to admit, I've never heard that one before. I even spelt it for you so that you could Google it. Did you? If not, why not?

When I began to throw more bricks of logic than you could handle, you uttered the following four words: "I am a woman." This was obviously intended to shut me up. It did momentarily, but not for the reasons you probably assumed. I was gob- smacked by the sheer arrogance and entitlement implied by making this completely irrelevant comment. What exactly did you mean by "I am a woman"? Do you believe that being a woman gives you some kind of ownership of the topic of domestic violence? Was it an assertion of some kind of moral superiority over me because I'm 'just a man' and should shut up when a woman is talking? It takes some gall for you, a person who has never even heard of the Duluth Model, to talk down to someone who has been researching, discussing and writing about the issue of domestic violence for years – and justifies it on the basis that you have a vagina and I don't.

What annoys me the most is that you claimed to want to have a conversation about men's issues, but we didn't really have one, did we? I attempted to talk about them, but you kept diverting the focus back to women. You see Debra, that's the problem: women's issues, both real and imagined, are the only ones society ever wants to talk about – it's all about women, all the time. Society doesn't want to talk about men's issues any more than you do, and you didn't really want me to talk about them either – especially when they veered so dangerously away from feminist-approved narratives. I had no idea you were so fond of them.

This is exactly why there needs to be a MHRM, and why it needs platforms like the International Conference on Men's Issues, in which I will be proudly participating. Serious men's rights issues, domestic violence being but one of them, can be discussed openly and honestly, without being constantly disrupted by feminists and their enablers. The real reason why you derailed our conversation at every opportunity is probably because it somehow frightened you. For someone who has always described herself as an equalist, you certainly have all of those wheezy old feminist memes and tropes down pat. It was a deeply disturbing eye-opener for me to discover that you find such comfort in embracing ideological myths that I have long considered to be bigoted and dishonest.

I have no intention of apologizing for believing that men's rights are human rights, and that they should be regarded as equally valid and important as women's rights. My only hope is that one day, you will believe the same thing, and we can actually have a real conversation about the human rights of all. To put it as succinctly as possible, the MHRM is an egalitarian movement and feminism is not. This is why I am a MHRA instead of a feminist. It really is as simple as that. I am a MHRA, and I will not be silenced. You're just going to have to learn to deal with it.

Love,

Andybob

For me, the most challenging part of coming out as a MHRA hasn't been putting up with people altering their perceptions about me – it has been discovering things about those people that I'd rather not have known. It can be a quite a shock to realize just how many otherwise decent and intelligent people, who ought to know better, bleed radical feminist bile – even when they've only been lightly grazed by a brick of logic.

Coming out as a MHRA, like coming out as a gay man, is easier for some than for others. Both can be traumatic steps rife with obstacles and risks, but they are also very liberating steps, and have the priceless advantage of leaving you in no doubt about where you truly stand with people. It's just a matter of asking yourself whether or not you really want to find out.

I sincerely hope that Debra responds favorably to this letter. Ouch! That stupid stick really hurts.

Canaries in the coal mine

Elizabeth Hobson · 10 January 2020 · Archived copy · Original

Gynocentrism and the golden uterus (part one)

Peter Ryan · 10 January 2020 · Archived copy · Original

The Pedestalisation Of Female Fertility:

The value of masculinity to society and to the species is rarely acknowledged in our modern gynocentric culture. Masculinity is frequently portrayed as toxic and destructive and in need of reform or removal. At the same time, we are told that women "create life" and that if only women ran the world there would be peace. This culture has an embedded belief that women are superior and men are inferior. Everything wrong in the world is masculine and everything good in the world is feminine. Gynocentrism is based on a belief system in female superiority and so it becomes essential to debunk this belief system if gynocentrism is to be overcome. This article will be the first in one of a number of articles, that will focus on debunking the core foundational premise of female superiority.

The foundation of this belief system in female superiority is that the value of human life is primarily or exclusively based on its reproductive utility. Women have a uterus, women invest more in reproduction, women are the rate limiting factor of reproduction, so therefore women are biologically more valuable than men.

This is the core foundation of the belief structure in female superiority. Does this sound familiar? It should. Even in the manosphere this line of reasoning is promoted by some as an unquestioned truth and the moment you make any step to challenge this belief, you are labelled a denier of biology. In reality, the real deniers of biology are those that deliberately ignore areas of biology that do not fit their gynocentric narrative that the golden uterus is all that counts. These are the reproductive reductionists.

I knew even when I was writing my article "The Normalisation of Gynocentrism"[1], and before it was even published, that there would be one specific area of that article that would trigger the reproductive reductionists and that was when I wrote about reductionism. They came out of the woodwork like clockwork as I predicted they would. I know their own arguments and the underlying biology better than they do, from my own experience in molecular genetics and general understanding of evolutionary biology and also most importantly because I have actually listened to what they have had to say for the last ten years. Their arguments have essentially become a form of unquestioned dogma and it is not just a problem I observed in the wider gynocentric culture, but also within the manosphere itself.

Reproductive reductionism is not just a problem I observed in the wider gynocentric culture, but also within the manosphere itself.

Their entire argument rests on an assumption that successful reproduction and evolutionary success are interchangeable. It is important to define terms to avoid confusion. Evolutionary success is the number of copies of the genome of a lineage left behind after a specific period of time has elapsed. If we take a set time period of two centuries for example, an unbroken cyclical chain of investment in survival, development, reproduction and parental investment must take place for copies of the genome of a lineage to be preserved after that passage of time.

Evolutionary success is far more complicated than just asserting that it all comes down to reproduction. Reproduction is merely one step in the cyclical and unbroken chain of events that must successfully take place to perpetuate the genome over time. Reproduction is certainly essential, but so are a multitude of other activities which must occur to ensure preservation of the genome of a lineage. Reproduction itself is often dependent on those activities successfully occurring as well. For example, an organism must survive to mate and reproduce, as it cannot find a mate and then reproduce when it is dead. This sounds obvious and yet some people will persist in maintaining reproduction is all that matters.

Before I debunk reproductive reductionism further, I want to discuss the groups of people I have noticed subscribe

to reproductive reductionism. Reproductive reductionists come in three general flavours from my observation, some of which can overlap:

1. **Female supremacists** who believe women are superior and that gynocentric double standards are justified on the basis they reflect the natural order (as they see it). Biology essentially becomes a way of rationalising their own bigotry and persuading others to accept gynocentrism as something normal and good for society. Female supremacists operate on a naturalistic fallacy that what is natural is proper, right and just, and what is natural ought to be good for society.

2. **Fatalists** who subscribe to the view gynocentrism is an immutable aspect of biology based on women being the rate limiting factor of reproduction. They dogmatically refute any argument to the contrary, or that anything can be done to reduce gynocentrism. Fatalists like to live in a world that is certain and where they can excuse themselves and others from taking responsibility for their actions. They generally like to ridicule those that dare to challenge the status quo as being delusional and not realists.

3. **Ideologues** who support a worldview of absolute biological determinism and that anyone who disagrees with them is deluded or irrational. These individuals often hold themselves out as authority figures on evolutionary psychology and biology, often with little or no formal education in the subject. They cultivate an image of intellectual superiority over others who do not support their worldview. They exhibit a naïve realism bias, that objective reality fits their worldview and so people that disagree with their worldview must be deluded, irrational or biased. There is generally a high level of narcissism, combativeness and a lack of humility exhibited by such individuals when challenged.

All three groups are generally impervious to reason, facts and evidence that runs contrary to their assertion that how many uteri you have in a community is primarily what counts to the continued existence of that community. Disagreement with *this* article does not automatically assign you to one of these groups. Wilfully ignoring facts, evidence and reason that does not support your worldview does.

All three groups make the error in reducing evolutionary success to reproductive success. There are individuals who do not want men to realise their own value, because if they did the powerbase that women rely on to control men would be challenged. As I mentioned in my article "The Gynocentric Mob And Female Superiority"[2], the gynocentric social power of women is based on cultivating an image of female superiority. Women only have power in society to the degree that men value what they have to say and what they do. The moment men question female superiority and in particular the moral superiority of women, suddenly women can be held accountable for their own behaviour.

The overvaluing of the female reproductive role and the pedestalisation of the "golden uterus", is central to female superiority because the female reproductive function is not only essential to the continuation of society, but distinctly female. Challenging the importance of the "golden uterus" in our gynocentric culture is tantamount to questioning the existence of God in fundamentalist communities. You get the same reaction questioning the "golden uterus", as questioning the basis of a religion. Even some people in the manosphere refuse to question the overvaluing of the female reproductive function, often through omission and ignoring the subject. They will discuss its importance, but never critique its overvaluing in the culture.

Questioning the basis of the gynocentric religion that women are divine beings or more biologically valuable by virtue of having a uterus, is exactly what I am going to do in this series of articles. Functioning as an incubator for nine months does not make someone a mother any more than depositing sperm makes someone a father. Having a uterus does not make you a more valuable human being and like men, women's value as human beings biologically and otherwise, is not solely dependent on their reproductive functions either.

Maintaining the social fixation on sex and reproduction is key to maintaining female social power that is beyond reproach. In other words, glorifying the female role in reproduction is central to maintaining a belief in female superiority in society and by extension maintaining gynocentrism. Despite what some people in the manosphere

think, feminism does not argue that men and women are the same. Feminism argues that women are superior. If men are better at something, then feminists argue this must be due to socialisation and the oppressive patriarchy. If women are better at something, then feminists argue it must be an innate female advantage. If men excel in STEM relative to women, then it is because women are being discriminated against. If girls are excelling in school relative to boys, then it is because girls are smarter than boys. If you want a clear example that feminists do not regard men and women as identical, look at their response to transgenderism and allowing transgender women into female spaces. Feminism is about female supremacy, not gender equality.

What Reproductive Reductionists Miss

So why are reproductive reductionists wrong? I could literally write a book on why they are wrong and I will be going into further and further detail in future articles. However at some point people need to think for themselves and critically evaluate facts by themselves instead of relying on other people's argumentation. Beliefs like female superiority flourish in societies where people have lost the ability to think and critically evaluate information by themselves. People in such societies essentially become sponges that absorb whatever sets of ideas they find most emotionally appealing and useful pawns to manipulate to further an agenda.

There are three main flaws in the thinking of reproductive reductionists: 1. An ignorance of basic life history theory and that evolutionary success is reliant on a number of activities other than reproduction. 2. A lack of recognition and understanding of biological systems and systems in general. 3. Falling victim to the naturalistic fallacy.

The Optimisation Problem Of Life

Evolutionary success requires a whole sequence of activities to occur in optimum proportion and reproduction is just one of them. Life history theory[3] describes the strategic investment that organisms make in their own survival, development, growth, reproduction and in the parental care of offspring over their lifespan to optimise evolutionary success. Maximising evolutionary success in a given environment is an optimisation problem that requires the strategic investment of resources by an organism in numerous activities over their lifespan and reproduction is merely one of them. These often involve trade-offs between investing in activities with limited resources available. For example, a species can invest in maximising the quantity of offspring produced over the quality of offspring they produce, but both cannot be maximised at the same time.

Of course the common retort is that survival leads to nowhere without reproduction. Yes reproduction is essential, but it is not the only essential activity required to propagate the genome. These same reductionists seem completely unaware that reproduction does not happen without survival. An organism or a population has to survive long enough to reproduce and even that alone is not enough. An organism must reproduce an optimal number of times and then raise the offspring to sexual maturity, whom also have to then survive, mate and then raise their offspring. If this does not occur to a sufficient degree then any reproduction that does occur is insufficient to perpetuate the lineage and it dies out.

Simply pumping out babies is not sufficient to ensure the lineage is preserved. Offspring that do not survive to sexual maturity or do not reproduce, are evolutionary dead ends. Organisms that do not invest in their own survival do not reproduce at all, or do not live long enough to reproduce a number of offspring sufficient to guarantee continuation of their lineage (as some of their offspring will die or fail to produce offspring themselves). Parents who do not provide sufficient parental care to their offspring fail to become grandparents because their children either die before adulthood or are in an underdeveloped condition where they are either infertile, cannot carry a child to term, or are unable to attract a mate. Consequently their lineage terminates despite producing children and there is evolutionary failure.

The role that men play in contributing to the perpetuation of their lineage is not just simply based on their contribution to reproduction either. Men make an enormous contribution to the survival of their families and their wider community and that does impact the evolutionary success of their lineage and the community they reside in. The reality is that just as women contribute a disproportionate amount of investment in reproduction, men

contribute a disproportionate amount of investment in the survival of their partner, progeny and their community. This investment in survival does contribute to the evolutionary success of the lineage, by allowing more offspring to survive, by enhancing the physical and mental health and development of offspring, by better equipping offspring materially and intellectually for adulthood and by allowing more reproduction to occur etc.

Men make an enormous contribution to the survival of their families and their wider community and that does impact the evolutionary success.

This contribution to survival has been partly what men have been sexually selected for. Men have been shaped by female mate choice to carry the part of the load of perpetuating the species that women cannot, whilst women are temporarily disabled or partly limited by pregnancy and preoccupied with caring for infants and toddlers. Males in our species even directly invest in the raising of their offspring as fathers because of the cost of childhood and juvenile development in our species, unlike males from some of our primate relatives.

The selective advantage of a larger brain and the extension of our developmental period to allow for that larger brain, had a ratchet effect on our evolution. It put long term selective pressures in place that drove mate choice and sexual selection to select for traits and re-task existing traits in men and in women, that enabled a complementary division of labour to emerge. This complementary division of labour and the paternal investment of fatherhood in offspring, played substantial roles in providing the necessary support for the longer and far more costly developmental period of offspring.

The underlying evolutionary processes and the sex differences behind what I have described in the last two paragraphs is discussed in evolutionary psychologist Dr. David Geary's brilliant book, "Male, Female: The Evolution of Human Sex Differences, Second Edition"[4]. I am not suggesting that the traditional division of labour as we know it today is biological, I am saying it has biological underpinnings. These biological underpinnings are reflected in the sex differences in interests that feminists refuse to acknowledge[5], because it does not suit their underlying agenda of female supremacy.

These sex differences in interests, traits and biological roles, do not make either sex superior to the other. Each sex is an interdependent component in a system that the genome encodes to perpetuate itself. That is the evolutionary context through which these differences emerged and that is the context through which we should be interpreting these differences. It has nothing to do with superiority or supremacy and everything to do with a dynamic adaptive system optimising the propagation of the genome that encoded it over time and across environments, by developing complementary components with complementary strengths and roles, that functionally serve a purpose greater than either component on their own.

Before modern technology and birth control, some gendered division of labour in one form or another was more or less an inevitability of historic and prehistoric populations. Oh and if female supremacists want to argue technology makes men obsolete, they might want to reflect on precisely which sex overwhelmingly develops, maintains and runs the technology first and then reflect on the reality that technology can replace all female functions and jobs, including gestation, and that the dignity of men and women is worth more than just their utility, but I digress. Men have had their space and role in the community and women had theirs. Even indigenous tribes of today have some segregation between the sexes and sites, customs and roles for men and sites, customs and roles for women. They might not have the same gendered traditions and social norms as in the West, but they have them nonetheless.

The fact technology and birth control which men have overwhelmingly been responsible for, has given each sex the personal freedom to expand beyond their past roles, does not negate the reality that biological sex differences remain. It does not negate the reality that there are going to be sex differences in interests and in the roles men and women undertake in society, when we consider males and females as a whole and look at the averages, regardless as to how much feminist social engineering is undertaken. It is not sexism, or entirely cultural, there are biological underpinnings to the differences in the roles males and females adopt in society. The mistake reproductive reductionists make, is ignoring the value of roles outside of the female reproductive function when it comes to their contribution to evolutionary success, or deliberately ignoring or downplaying innate male advantages that contribute

to evolutionary success, usually by claiming they are the result of sexism rather than the result of a true male strength.

What I have just described is a very basic overview of biology that reproductive reductionists wilfully ignore or downplay, because it does not conform to their narrative in female superiority, or their narrow and fatalistic worldview. The real deniers of biology are the reproductive reductionists that cherry pick facts that suit their narrative and ignore the multitude of biological facts that don't.

Systems

Biology is comprised of systems. Your cells are compromised of numerous molecular and subcellular systems. Your body is compromised of numerous systems- the nervous system, the reproductive system, the circulatory system etc. Numerous species live in ecosystems. Reproductive reductionists are incapable of acknowledging the complexity and interdependent nature of human biology. They are incapable of recognising gene culture coevolution and that biology and culture feedback on each other in a continuous loop. They will recognise that biology restricts and shapes culture (which I agree it does), but will ignore the facts and the evidence[6] that culture itself introduces novel environments, alters selection pressures on genes and shapes biology. They will recognise that culture is a function of biology, but fail to acknowledge the influence of the environment and that biology expresses itself differently across different environments and timescales.

The human reproductive system requires other body systems to function properly. If the circulatory system fails, or the nervous system fails and the body dies, the reproductive system will fail and die with it. This is an example illustrating the interdependent nature of biological systems that reductionists fail to appreciate. The same interdependence can be observed with ecosystems. Just like the reproductive system in the human body is dependent on the proper functioning of other bodily systems, so is the successful reproduction of a population dependent on numerous other activities aside from reproduction, that are related to the survival, nourishment and growth of that population. Systems thinking is the kryptonite of reductionist thinking, because it forces people to think outside of the categories and the walls they throw up around their own thinking.

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A common example that is used by reproductive reductionists is the argument that a tribe decimated by some calamity with a handful of men remaining and the majority remaining being women, will fare better than a tribe with the sex ratios reversed. The argument being that one man can fertilise the uteri of dozens of women and that as there are more women, there are more uteri and thus more offspring can be produced to replace the population in the immediate aftermath. The implied assumption to this scenario, is that all of the women in a tribe (or most of them) will be making full use of their uterus and maximising their reproductive output in the immediate aftermath.

There is no consideration given though for the food, water, resources, protection from predators and shelter that the community and these offspring will require to survive and develop and who will provide those necessities and protect the community, whilst substantial numbers of or all the women in the community are pregnant and/or caring for young helpless infants and toddlers and consequently less able to contribute to these activities.

There is no consideration given to the environmental conditions the population faces and the stresses they impose and the impact a loss of men would have on the community surviving in those conditions. There is no consideration given to the loss of genetic diversity in losing most of the men in a tribe and the impact that increased inbreeding and the subsequent accumulation of deleterious mutations will have on the fitness and fertility of future offspring. There is no consideration given as to whether the environment has the carrying capacity or the community has the adults to provide the shelter, protection and resources, to support such an intensive reproductive effort in the immediate aftermath and all of the offspring and the women raising and giving birth to them.

There is no consideration given to the possibility that a population that produces fewer but healthier, better developed, better equipped and more fertile offspring, with higher parental and alloparental investment and a lower

mortality rate, might actually be a more efficient and effective investment of resources in certain environments and have greater evolutionary success, than a population that produces large numbers of offspring with few men around to provide and protect for the community.

Yes there is a minimum number of uteri required to sustain a community, but there is also a minimum level of investment in survival required to sustain a community and a minimum number of males required to achieve that investment through provision and protection and also produce sufficient numbers of offspring with an adequate level of genetic diversity. The minimum thresholds of investment in reproduction, survival and genetic diversity required to sustain a community, will vary across environmental conditions and habitat carrying capacities and the minimum number of males and females required to achieve those thresholds will also vary. In some environmental conditions, more males may be required than females to meet those minimum thresholds. A harsh geoclimatic environment for example may have completely different requirements to a lush jungle with an abundant food supply.

Little thought is given as to how the relative value of the contribution of males and females to sustaining a community may shift, once a community is above the minimum numbers of males and females required to sustain itself and how the relative value of those contributions may vary as a result of population size, environmental conditions and carrying capacity. A population with uteri above the minimum number required to sustain itself, may actually suffer more from losing men than women in certain contexts (provided the number of women lost does not drop below the minimum threshold required to sustain the community).

Little consideration is given to this duality in sustaining a community by reproductive reductionists. I can go on further with a list of omissions reproductive reductionists make when they use this scenario of a decimated tribe, however it should be relatively obvious by now that things are not as simple as they make them out to be. The point that I am trying to make is that human communities are systems and like any system it has components that are interdependent. Reproduction itself is not just dependent on how many uteri you have. The value in producing offspring is only realised if those offspring survive and reproduce viable and fertile offspring themselves. A tribe can produce as many infants as it wants, but if they all die from starvation, predation or a harsh winter before reaching sexual maturity, the tribe is gone.

The male contribution to providing the food, water, resources, habitation and protection to sustain a community, whilst a number of women are temporarily disabled or limited from pregnancy and preoccupied with caring for young infants and children, has a value to the community. This is particularly the case in harsh, hazardous and resource scarce geoclimatic environments, with high levels of predation, brutal winters and summers, rugged terrain and a heavy reliance on physical labour to hunt food, find water, get resources, defend against predators and build shelter. Such environments require high levels of parental investment, which means someone must devote most of their time to directly caring for the young. They also require high levels of investment in survival and high degrees of physical exertion, risk taking, exposure to hazards and a heavy reliance on spatial ability, tool marking and hunting. Simply breeding in such environments is a recipe for death and evolutionary failure.

The ecology of human communities is extraordinarily complex and cannot simply just be reduced down to how many uteri you have. The somewhat amusing thing about this scenario that a tribe with the greatest number of uteri is automatically better off, is that you can put the comments of someone in the MGTOW or MRA community promoting this, right next to the comments of a female supremacist and you would not be able to tell the difference. All radical feminists have to do is point to the same reductive arguments some MRA's and MGTOWs are putting forward to justify the righteousness and inevitably of their own gynocentric double standards to marginalise men. How long do you think you will be going your own way, before female supremacists use your own reasoning to justify your own subjugation? Just something for certain individuals (but certainly not all) in the manosphere to think about.

Let me finish off part one of this article by pointing to the reality that pedestalising women and pandering to female narcissism *reduces* your fertility rate. Women are naturally hypergamous and marginalising men to elevate women

reduces your fertility rate. This is something both Stardusk and Paul Elam and Peter Wright have both discussed in videos linked here[7] and here[8], for the "reproduction enthusiasts". The reality is that even if we just focus on reproductive success alone, treating women as superior and giving them undeserved respect for simply having a uterus and marginalising men, undermines the reproductive success of a community.

The remaining failings of reproductive reductionists will be discussed in part 2 of this article.

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1. The Normalisation Of Gynocentrism
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6. CARTA: Culture-Gene Interactions: Peter Richerson-Culture-led Gene-culture Coevolution
7. Chasing the Dragon
8. The So Called Demographic Winter The Hypergamy Factor

Brother K and the Uncut Truth

AVfM Video Source · 10 January 2020 · Archived copy · Original

How to destroy a man

AVfM Video Source · 10 January 2020 · Archived copy · Original

Worth watching. PE

Ilan Srulovicz: There’s plenty to celebrate

AVfM Video Source · 10 January 2020 · Archived copy · Original

Ilan Srulovicz, CEO of Egard Watch Company, demonstrates that there are better ways to capture the hearts and minds of men than by resorting to shaming narratives. Celebrating all that’s good in men and boys does great things for their wellbeing and motivation….. not to mention it can do more for the bottom line of running a business.

***Egard watches available here**

What really happened at the March for Men Australia

AVfM Video Source · 10 January 2020 · Archived copy · Original

International Men’s Day: Bangalore Protest

AVFM · 10 January 2020 · Archived copy · Original

Once again Indian men and women lead the way in raising men’s issues on IMD. Note the excellent use of banners and their contents to spread the message.

Why Salon is wrong about The Conceptual Penis

Janice Fiamengo · 10 January 2020 · Archived copy · Original

To read the original article click here: The Conceptual Penis as a Social Construct: A Sokal-Style Hoax on Gender Studies

Twitter suspends me for ridiculing circumcision with satire

Gary Costanza · 10 January 2020 · Archived copy · Original

Circumcision protest – Brother K’s story

Gary Costanza · 10 January 2020 · Archived copy · Original

Baltimore Museum of Art: Mike Buchanan and Maria Beatrice Giovanardi discuss for RT International

Mike Buchanan · 10 January 2020 · Archived copy · Original

The following discussion (video, 11:05) took place yesterday evening. I was expecting a discussion concerning International Men's Day. We – or at least I – had no notice of what the subject matter was going to be, until it was revealed seconds before we went live. That's my excuse, and I'm sticking with it…

The War On Men

AVfM Video Source · 11 January 2020 · Archived copy · Original

The nature of male value and our gynocentric culture (part one)

Peter Ryan · 11 January 2020 · Archived copy · Original

This article is dedicated to the multiple men that I have known who have committed suicide or attempted to commit suicide. Men always have value and something to live for, even when they think they don't, or how they are treated by society convinces them they don't.

Introduction:

The value of a human life is something that is not truly quantifiable. There is no one answer to the question on how much a human life is worth. It is a reality though, that each human life cannot be replaced and is in a sense priceless. The consciousness of a human being is unique to each individual human life. This article will be focusing on the biological value of men, but it is important to remember that all human life transcends biological value. We do not treat the disabled with less dignity or with no dignity because they are disabled. We understand that the value of human life that really has the ultimate meaning to us, does not come from the utility of the human body.

Every man and woman regardless of their abilities, has a unique a mind and a personality that conveys a unique contribution to the world. That is what we really miss when people die and that is what really forms the basis of human love. We acknowledge the real basis of the value of human life, when we consider brain death to be the death of a person. It is consciousness and not the utility of the body that ultimately matters to us. There will not be another person like you again. Our consciousness and the essence of who we are cannot be replaced.

We often do not realise the value of what we have until it is gone. Death can clarify the relative importance of many things for people (including me). A number of years ago, I watched two parents bury both their two sons. It was the saddest thing I have ever witnessed and understandably the parents were inconsolable. The sons died in an accident on their holiday in their mid-20s in the prime of their life. All of the hopes and dreams that their parents had for them, died that day. I can still remember the horrible wailing of the mother and the father, as two coffins proceeded to leave the church. I can still recall the upset I felt seeing someone I went to school with and knew had a promising future, being moved away in a coffin right past me and the finality of it all. You do not forget a tragic experience like that.

What do you say to parents that have just lost not one, but both of their two sons in a horrible accident? They can never be replaced. How many families have lost their sons at too early an age from suicide, from the effects of divorce, from fighting a war or fighting fires, or from an early accidental death or illness? The pain and sense of loss cannot be measured. Whilst we certainly can create abstract ways of measuring the value of both men and women in biological terms or otherwise, ultimately the value of human life is greater than the sum of its parts. The pain people feel from losing people they love, can be a powerful reminder of that reality.

Ultimately whether you are a man or a woman at the bottom of the distribution of utility and biological value, remember that your value as a human being transcends your utility and your biology. As I have said before, civilisation requires that we move beyond valuing human life based on its utility and biological characteristics. How quickly would civilisation descend into violent chaos if we began murdering the sick, the disabled and the elderly? Not long. We have seen how that turns out and the genocidal horrors that have unfolded from such thinking. Civilisation requires a basic unconditional level of respect for the sanctity of all human life, in order for it to function and be sustained.

So whilst I will be discussing the biological value of men in detail, please take the time to reflect on the reality that the value of human life is more than just what comes from biological value. Please take the time to reflect on how lucky you are to be alive and to simply exist, because we will all be dead one day. All of our problems and ideologies will mean little in our minds, when we face death in our final moments and are fighting for our last breath and we consider how tiny the length of our passage in this universe actually is. This is a large article and is

divided into two parts, part one and part two. There is a great deal to discuss because of the amount of distortion of the truth and of the facts surrounding male value. I make no apologies for the length of this article, men deserve it.

The Biological Equality Of The Sexes:

In order for a phenotype of an organism to have value in biological terms, it must ensure sufficient copies of the genome that encoded it persist in future generations. A phenotype that results in greater copies of a genome existing after a thousand generations (or any other number of generations) than an alternative phenotype, is of a greater biological value to that genome and will be conserved to a greater degree. Biological value must also be defined in reference to the organisms investing in a phenotype and the payoff they receive from that investment.

Sex is a phenotype and parents invest in the male and female phenotype by producing male and female offspring. After any number of generations, each sex produces an exactly equal total number of copies of their parent's genome. Consequently, males and females have exactly equal biological value. This is why there is an almost equal sex ratio of males and females produced at birth in the human population and many other species. It does not pay for parents to invest in one sex over the other, because neither sex has greater biological value for the parents investing in them. This reality is explained by Fishers principle[1]. I have described the underlying evolutionary framework behind the equal biological value of the sexes at length in part one of Gynocentrism And The Value Of Men[2].

It is telling how gynocentric our society has become, when even significant numbers of people in the manosphere are convinced that women are more biologically valuable to the species because they have a uterus and think biology revolves solely or primarily around reproduction. If this truly were the case, then there would be a selective advantage from producing daughters instead of sons and female infants would outnumber male infants in the population. If reproduction was the sole or primary source of biological value, then humans and our hominid and mammalian ancestors would have eventually reverted back to asexual reproduction, or would not have evolved to sexually reproduce at all. Alternatively, our ancestors could have evolved to sexually reproduce as hermaphrodites (where all individuals of a population could gestate the fetus and fertilise each other's eggs), or at the very least would have devolved into small mammals with high rates of reproduction. None of this has happened.

As I discussed in part one of Gynocentrism And The Value Of Men, the empirical evidence, established evolutionary theory and our evolutionary history, all point in the opposite direction to the assertion that women are the more biologically valuable sex because of their uterus and that reproduction is the overwhelming driver of evolutionary success. We have literally had hundreds of millions of years for a selective preference for the female sex to win out and yet it has not. Why? Reproduction is one event in a series of events required to propagate the genome and the uterus is just one organ required to ensure continuation of the lineage. In the complex two sex biological system our genome encodes to propagate itself, there are many other requirements that must be met to ensure continuation of the genome aside from reproduction and the uterus. Reproductive success does not ensure evolutionary success and they are not synonymous. I discussed all of this in detail particularly in part one of Gynocentrism And The Golden Uterus[3] and in my further writings in part one and two on Gynocentrism And The Value Of Men.

The Sex Differences In Biological Value:

The biological value of men extends far beyond just their reproductive and genetic value in allowing sexual reproduction to occur. Males exist in our species in the form they do and contain half the human genome, precisely as a result of having equivalent biological value of their own and because reproduction is not the sole or exclusive source of biological value. The difference between males and females is not in the degree of overall biological value of each sex. The two key sexual differences in biological value, lie in the different manifestation of biological value in each sex and in the distribution of biological value among individuals of each sex. The sexes do not have to be the same to be equal in overall biological value and they do not have to be unequal in biological value to be different. This is a reality that feminists who assert that the sex differences are entirely due to socialisation and female supremacists that assert innate female biological superiority (and yes some people in the manosphere

strangely hold the same belief), both fail to appreciate and understand. These principles can be illustrated with two simple analogies from modern life-

1. Two houses can be of the same monetary value and be vastly different.
2. The total wealth of two families can be equal, but the distribution of that wealth between individuals in each family can be different.

Whilst it would wrong to simply assert the lack of a uterus makes men less valuable than women, it would certainly be correct to identify this basic sex difference, as the ultimate source of the majority of all other biological sex differences. This would include the sex differences in the manifestation and distribution of male biological value compared to female biological value.

The greater rate of reproduction of the male as a result of lower reproductive investment, ensures the male population has a greater variance in biological value than the female population. The individuals that produce the greatest numbers of copies of their parent's genome are male. The individuals that produce the lowest numbers of copies of their parent's genome are male. Whilst feminists may be envious of the apex males in our society that are at the top of the social ladder that have the greatest evolutionary success, it is about time we showed some compassion for the forgotten men at the bottom of the social ladder (like the male homeless). The true value of a human life goes beyond biological value and all men regardless of their inherent biology, are deserving of being treated with dignity and respect. We afford this treatment to women and we can do the same for men.

Whilst the distribution of biological value between individuals is different for men and women, there is no difference in the total and mean biological value of each sex. Greater numbers of individual females may pass on their parent's genome, but the males that pass on their parent's genome do so at a greater rate per individual than the females do and consequently leave behind more genome copies per individual male than individual female. Despite this pattern, it is a mathematical reality that neither sex as a whole, can pass on more copies of their parent's genome than the other sex.

Men and women face different sets of selective pressures to propagate their genes as a result of only one sex being capable of gestation and this consequently results in different manifestations of biological value. Men have faced sexual and natural selective pressures women have not faced and vice versa. It would be correct to say that solely in reproductive terms, females convey greater value to the species than males. It would not be correct to say that then means females are more biologically valuable than males overall. Men and their male hominid ancestors have been shaped by millions of years of evolution to convey a survival value to the species that women cannot match. If women are the rate limiting factor of reproduction, men are the rate limiting factor of survival. Survival does impact evolutionary success, not just reproduction.

Investment in both survival and reproduction together drive evolutionary success. Activities related to survival and reproduction can often conflict with each other. Activities related to survival can often involve risks and hardships and take away energy and resources, that may conflict with the requirements of pregnancy and early child rearing. In the modern world this is less of a problem of course. However this basic life history trade-off[4] between investment in survival versus investment in reproduction, has existed for most of our evolutionary history and the evolutionary history of our ancestors. We evolved under conditions without birth control, mechanisation, electricity or modern medicine and it is a relative luxury that today the sexes are free to live differently to the paradigm our ancestors lived in for millions of years. The reality is that given the harsh selective pressures of our evolutionary past, there was a selective advantage to developing two sexes that were physiologically and psychologically adapted to specialise in either reproduction or survival, rather than being generalists that are far less effective at both.

There is especially a selective advantage, when the two sexes work together synergistically to combine their specialist abilities to perpetuate their lineage in a community, as two components in one biological system. Evolutionary gains that cannot be achieved alone by the individual males and females within a community, can be attained when males and females work cooperatively and synergistically with each other within a functional social

system. This property of systems is called emergence[5] and is something which is overlooked when we reduce all of biology down to the rate of reproduction and individual reproductive success and ignore the multitude of other factors driving evolution.

Specialisation of function and the development of systems that contain components that specialise in various functions, drives efficiency. These factors have driven the evolution of multicellular life, it is why your body has multiple systems (respiratory, circulatory system etc) specialising in particular functions. It is why our economy and the superorganism known as civilisation, is driven by specialisation to maximise economic and social efficiency. Why have only one sex gestate the fetus? Efficiency from specialisation. Why have men been specifically sexually and naturally selected to contribute to the survival of their family and community? Efficiency and specialisation. Having males that contribute to survival, allows for greater investment by females in reproduction and vice versa. Having one sex specialise in survival and another sex specialise in reproduction, maximises the survival and reproductive output of the species. When men and women pool their biological capital together cooperatively in a community, this dynamic results in an emergent evolutionary success.

What Male Value Looks Like:

Male biological value does of course have a reproductive component to it and women to at least some degree, have contributed to the survival of their family and community. Whilst there is of course overlap between the sexes, with both sexes contributing to reproduction and survival, substantial sex differences do exist in their relative contributions to survival and reproduction. Each sex has its own set of adaptations that they have acquired over evolution as a result of one sex investing more in reproduction and the other sex investing more in survival. Male biological value is focused on contributing either directly or indirectly to survival. Male biological value and the male contribution to survival, manifests itself in four main ways:

1. Competition: Men are by nature competitive, they are driven to strive for status and compete. The result of that competition often leads to innovation and social and economic developments that further the survival of society. Of course we only hear of the negative and destructive aspects of male competition and never about the positive aspects of male competition. The reality is that we would not have a functioning economy or even civilisation without competition. It is also worth reflecting on the basic fact that the world is a harsh place and playing it safe and playing it nice, does not always led to the required outcome. Even the more destructive aspects of male competition can have a positive output when applied correctly.

2. Collaboration: Men cooperate with other men to develop, run, maintain and protect civilisation and to make the discoveries and drive the innovation and exploration to further civilisation. It is frequently overlooked that the “patriarchy” or the social dominance hierarchy that men live and work in, functions only because men cooperate with each other. Patriarchy is not all about competition. Men compete but they do so within a system of male cooperation and within established rules and norms. Men work in teams in sport, in business, in the military, in science, in emergency services and a multitude of other domains. The combined efforts of thousands of men have built cities, civilisations, all of our modern infrastructure, won wars and driven humanity into space.

3. Protection and Provision For Family: Men contribute to the survival of the family. Men have been sexually selected to protect and provide for their progeny and partner. For most of human history and prehistory, male provision and protection has frequently meant the difference between their progeny and their partner living or dying, or at least thriving versus struggling to survive.

4. Paternal Investment: Men contribute to the raising of children. This is frequently overlooked in our modern culture which pretends that fatherhood conveys no benefit, despite the overwhelming empirical evidence to the contrary.

All of these four dimensions of male value produce an enormous emergent benefit when the value of individual males is pooled collectively. An emergent benefit that civilisation depends on for its continued existence. Think for

a moment about the combined intergenerational consequences of all the fatherless households in Western civilisation, on the future social stability and the economy of our countries. The description of these four dimensions, is by no means exhaustive and I could go into much greater detail describing all the ways men contribute to the survival of the species and civilisation.

The reality is that males are driven by testosterone and other factors to strive for status and to engage in behaviours that enhance the survival of their families, their communities and their civilisation. Men have acquired physical and psychological traits and developed specific biological strengths from a combination of sexual and natural selective pressures, to contribute to survival. These are biological facts and no matter how hard ideologues attempt to smear men and demonise them, the good in men and the value in men will keep rising to the surface.

Of course contributing to survival is not exclusive to men and neither is contributing to reproduction exclusive to women. However the reality is that men do contribute to community survival to a much greater degree than women, just as women contribute a great deal more to reproduction. The difference in the investment each sex makes in survival and reproduction is interconnected and interdependent. The male investment in survival supports and allows the greater female investment in reproduction and vice versa. These are realities that feminists will never acknowledge: Women in general do not make up the majority of workers that are doing the bulk of the risky, hazardous and dirty work, the work done in remote locations or night work and working the 50+ hour a week jobs. Despite more than 50 years of feminist social engineering, none of the following realities have changed:

- Men design, build, maintain, renovate and demolish the vast bulk of the thousands of physical structures (buildings, infrastructure, housing, roads, rail etc) that comprise our towns and cities.
- Men run the vast bulk of our essential infrastructure that supplies our towns and cities with electricity, water, gas and petrol.
- Men design, build and repair the majority of our machines, cars, planes, trains, boats, spacecraft and electrical gadgets etc.
- Men are running and maintaining our farms, abattoirs, fishing industry and dams and making sure our towns and cities remain adequately provisioned with food and water.
- Men are running and maintaining our oil rigs, mines, refineries, factories and warehouses.
- Men are the majority of our plumbers, electricians, mechanics and technicians.
- Men run the vast bulk of our waste management that ensures our towns and cities remain clean and healthy. Men make sure we have a working sewage system, recycling, hard rubbish and garbage collection.
- Men ensure the continuous transport of goods between towns and cities. Unseen men work on our container ships, on freight trains and on planes shipping goods all over the planet. They are on the road driving our trucks and keeping our supermarkets stocked with food.
- Men are the majority of our military, coast guard, police, firefighters and emergency service workers.
- Men remain the spearhead of innovation. Men are the majority of our inventors, Nobel laureates and Fields medallists. The major technological innovations, scientific discoveries, the majority of patents and the majority of the political, economic and social developments of our time, are the result of men. It was men that invented the light bulb, the aeroplane, the car, the radio, the television, the modern computer, developed the internet, developed most of our machinery and electrical gadgets and discovered antibiotics etc. It is male genius that is the reason why we have a population of 7 billion people living in electrified cities and not a couple of 100 million people living in caves. The reality is that the bulk of the intellectually gifted are men (men dominate the upper ranges of the IQ distribution), just as the bulk of the strongest and fittest people are men. Male intellect is a reality that feminist infested academia has tried to ignore, whilst asserting men and boys are somehow defective. I do not know how long this video[6] will remain up before it is taken down by feminist and sjw censors, but every person that has been told men and boys are stupid and bought into that lie, should watch it.
- Men are the majority of our leaders. They are the majority of our entrepeneurs, business leaders, thought leaders, leading scientists and politicians. Men have largely been responsible for starting the majority of new

industries and academic disciplines (and subdisciplines), including social media platforms on the internet now taken over by feminists. Men are prepared to take massive risks, take massive responsibilities, present new revolutionary ideas that do not conform to established peer consensus at the risk of ridicule and work long hours often at the expense of the rest of their lives. This is the reality that feminists will not accept when it comes to acknowledging the cost of leadership on the individual and the personal cost of extreme feats of creative brilliance and the relative dearth of women in such pursuits.

- We could then look at the male contribution to music, writing, art, drama, philosophy and sport. I do not think I have to list the names of every man and their contribution. Imagine if there was no Shakespeare, no John Lennon, no Michelangelo and no Socrates. Men have shaped our culture in ways that have lasted thousands of years (like Jesus Christ and Buddha). Men have also invented new forms of art, music, drama, philosophy and sport and our society is much richer, more developed and more civilised because of their contribution. The male contribution to these areas in the last 50 years is staggering on its own.
- Men pay the bulk of government taxes and are the bulk of our full-time employed workforce. Men work in industries essential for maintaining GDP and that support service sector industries and government sector occupations the majority of women work in. Men either directly or indirectly finance the bulk of female consumer spending, by either providing women with the household finances directly, or indirectly through government welfare, or by working in industries that make female dominated occupations economically and technologically possible.
- Finally men are our fathers and are critical to raising physically and psychologically healthy children, with a prosperous and bright future. Fatherlessness and the breakdown of the family in the last 50 years, has done nothing but provide ample evidence for the importance of fathers.

The reality is that these differences in representation between men and women that I have just described, do at least in part reflect innate physical and psychological strengths men have over women in terms of their biology. Just as I mentioned in the previous description on the dimensions of male value, this list could be pages long and we could go through a similar list for men with our prehistory. Think for a moment about the huge impact the male contribution to survival in our history and prehistory has had on our evolutionary success and the capacity to pass on our genes.

Men have done and continue to do the work that women either cannot do or do not want to do. That is the unspoken taboo which our gynocentric society will not acknowledge until it is faced with a crisis of unimaginable proportions from placing female well-being above male well-being for decades and throwing men under the bus. Men are not superior to women and women are not superior to men, but we need to recognise that each sex has its own unique contribution to society and respect the value of both sexes and not just pedestalise women.

How many women are going to work in a sewage treatment plant? Let us be honest here. How many women are going to work on powerlines and in mines? How many women are going to work in garbage collection? How many women are going to risk their lives in actual combat or fighting fires? Men often do these things for their family and for their society, with little recognition or reward and while they are being told they are obsolete[7]. Many of the men keeping society running are invisible to society, but if they stepped away from their jobs for just one day, society would grind to a halt. That is the scary reality that is one of the factors that drives society out of fear, to con men into believing they have no value when it is the exact opposite.

The simple reality is that men do have strengths relative to women, just as women have strengths relative to men and men do things that women cannot or will not do, just as women do things men cannot or will not do. This man-hating culture does its very best to either ignore, downplay or attack these realities when it does not conform to the gynocentric overton window of female superiority. I could go through the list of valuable physical and psychological attributes that men possess to a greater degree than women, but that should not be necessary.

Yes in certain traits men are better equipped than women and can engage in particular activities with greater performance. We can also say the same about women in certain respects in relation to men and yet only that reality

is politically correct to say in this gynocentric culture. Men are not allowed to be better than women at anything, but women are allowed to be better than men at everything. You can see this double standard play out socially on the street[8] and even politically[9] with President Donald Trump (the supposed "misogynist"). It is socially taboo to state men are better than women at anything of meaningful value in this gynocentric culture, which revolves around worshipping anything female and belittling men.

Whether people like it or not, there are certain biological realities we cannot deny and if we do continue to deny them, reality will eventually assert itself at our peril and threaten the economic and social future of society itself. Whatever social and legal barriers that may have held women back, have been removed and women have had at least 50 years to make use of all of the same opportunities men have had. Women and girls have also benefited from numerous affirmative action programs and policies in employment and education, that have placed women and girls above men and boys. Despite all of that and the massive preferential treatment women and girls have been given for decades, women have not overtaken men in any of the areas I described earlier and there is no sign that is going to change. We need to accept biological reality at some point. The sexes are biologically equal in overall value and equal before the law, but the sexes are also different. Neither sex is superior or inferior, just different.

If we want to understand and identify male biological value, we don't have to go through the long list of valuable physical and psychological attributes men have in greater abundance than women (again for the insecure nit-pickers, women have their own set of strengths). Just open your eyes and look at the world and reflect on what happens if men disappeared for a day and we had a day without men. If male strengths offend some women, they may want to consider that women at the very least have played a role in sexually selecting men with such strengths and that ironically women have partly themselves to blame if they are offended by male competence. You selected such males as mates for millions of years! Male competence is attractive to women and sometimes like female beauty, it can intimidate some members of the other sex (and sometimes members of the same sex, like feminists who seem to have a problem with both male competence and female beauty).

There are those that will assert that technological automation and robotics will make men redundant. The same logic can be applied to women. Technology can make women just as redundant as men. Artificial uteri and artificially induced male eggs, can eventually replace female reproduction. Artificial intelligence, automation and robotics can also replace female dominated work. However this reasoning fails to account for a regular pattern observed throughout history. With all technological change new work has emerged. Men have shifted to new work and new economies multiple times over the decades and centuries.

Rather than technology making men redundant, men will simply contribute to the survival and prosperity of their communities in other ways as they have done before. Men have demonstrated a robust capacity to shift to new activities throughout history and often have been the ones pioneering new lines of work and new economies and industries. Women have been the ones following male ingenuity and pioneering, not the other way around. The capacity of men to adapt to a shifting environment and still contribute to their community, has been demonstrable throughout history. Even today despite all of this "end of men" female supremacist chest beating, we can see that it is men that comprise the majority of those that are at the spearhead of new lines of work. Regardless as to what the future may hold, as I mentioned at the start of this article, the value of human life for both men and women is greater than either their survival or reproductive utility.

Please continue now to part two of this article.

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Red pill isolation

AVfM Video Source · 12 January 2020 · Archived copy · Original

Feminism’s only standards are double standards

AVfM Video Source · 12 January 2020 · Archived copy · Original

Femspreading is spreading

Doug Mortimer · 12 January 2020 · Archived copy · Original

You all remember the scourge of manspreading, *i.e.*, men sitting with their legs wide apart in public areas, notably on subways and buses, and supposedly taking up more space than they deserve (in other words, acting *privileged*).

If it seems like that topic has been put on the back burner, there is a good reason. Let's call it femspreading – but it's neither a matter of female empowerment nor the result of a feminist think tank. Rather, femspreading is being promoted by a female orthopedic surgeon who began pondering the pain in her own aging joints.

Dr. Barbara Bergin, one of the founders of Texas Orthopedic Sports and Rehabilitation Associates in Austin, encourages women to sit like a man. To that end, she has coined the acronym S.L.A.M. (Sit Like a Man). In fact, the acronym has been trademarked, so technically it is S.L.A.M.™

When a man sits with his legs together the potential discomfort to the genitalia is obvious. That's why you don't see it very often. Unfortunately, rowers and weightlifters have to contend with it. I seem to recall Pee Wee Herman usually sitting with his knees together, but that's hardly a recommendation.

Since the female genitalia are mostly internal, sitting with her legs together shouldn't be a problem for a woman…but it is because her pelvis is wider than a man's. Consequently, a woman who habitually sits with her legs together is more likely to be knock-kneed than a man. Contemporary fashions and female seating habits assure problems, though crossing the ankles may alleviate the discomfort somewhat.

When women cross their legs or sit with their knees together, their femurs/thighbones have to revolve inwardly – more so than men's femurs/thighbones. Men who are given to sitting with their knees together or their legs crossed will be less likely to suffer from long-term damage because they have narrower hips and their legs don't rotate inwardly as much.

Pointing out any sort of sexual difference, even the most obvious, is discouraged these days. I don't want to resurrect the old phrase "anatomy is destiny" (first uttered by Freud in 1912), but I certainly believe that "anatomy is reality" – the bleatings of the gender-fluid crowd notwithstanding.

Over time, the hip and knee joints bear the brunt of sitting with one's knees together or legs crossed. Given the higher participation rate of females in athletics today, increased hip and knee problems can be expected, but who knew you could damage those joints just by sitting? Yet the problem isn't new. In fact, it goes back a century.

The loosening of manners and mores in the 1920s resulted in more women "spreading their legs" before marriage, but the short skirts of the flappers dictated that women sit modestly, *i.e.*, with their legs together. The miniskirts of the 1960s, not to mention micro-miniskirts, dictated a knees-together posture when sitting to avoid putting on free shows. Exhibit A: Sharon Stone in the famous interrogation scene in the movie *Basic Instinct* (1992).

Spreading one's legs has long been a euphemism for yielding to sex; conversely, keeping one's legs together means refusing sex. Famously, in 2017 Canadian judge Robin Camp was forced to resign after the uproar concerning his comments during a rape trial, when he asked why the complainant didn't keep her knees together.

Short skirts occupy a bipolar place in the women's movement. One faction asserts that they turn women into sex objects; another asserts that such attire is symbolic of female emancipation, empowerment, and sexuality. No question that they offered young women with great gams (a nifty but probably outdated slang term for legs) to strut their stuff. Unfortunately, there is a price to be paid for this later in life when aches and pains start to appear. Does this mean that young women will get the message and convert to maxiskirts? Don't count on it.

It's long been a popular economic theory that hemlines rise when the economy heats up, and they fall when the economy goes south. I once had a professor who asserted that hemlines rose or fell according to the difficulty of finding a husband. Well, given all the lamentations about where all the good men have gone, if the professor's

theory is correct, there's no chance short skirts will disappear any time soon. In the long run, a Muslim takeover would surely be a game-changer fashion-wise. Of course, the fashion mavens could decide that the Amish look is all the rage. Stranger fads have happened.

That may sound far-fetched, but fashion trends are irrational; health, functionality, and comfort always take a back seat. As a corollary, no fashion trend is so ridiculous (*e.g.*, ripped blue jeans), ugly (spiky dykey hairdos), or uncomfortable (stiletto heels) that women will reject it. So short skirts are not going away. They allow a woman to have it both ways: by wearing a miniskirt she advertises herself as a Thoroughly Modern Millie; by crossing her legs or keeping her knees together, she signals to all present that she is still a lady…at least in public.

By promoting S.L.A.M.™, Dr. Bergin is not recommending that women sit like a *Hustler* centerfold. Rather, she recommends sitting with legs in the 11 and 1 o'clock

positions – the way most men sit most of the time. This allows the outer thigh to relax and lessens the chance for hip and knee problems down the line.

I suppose, as with every other woe women complain of, they will find a way to blame it on men. After all, if there was no such thing as the male gaze, would short skirts have become so popular? If it wasn't for the male libido, would women have to sit with their legs together?

In the meantime, it may well be that male cucks may start a movement to show solidarity with women by sitting like them. There are many possible acronyms here:

S.L.A.B. (Sit Like a Bitch)

S.L.A.G. (Sit Like a Girl)

S.L.A.P. (Sit Like a Pussy)

S.L.A.V. (Sit Like a Virgin)

S.L.A.W. (Sit Like a Woman)

My aging testicles ache just thinking about it.

Psychotic chivalry at University of Portland

Peter Wright · 12 January 2020 · Archived copy · Original

I take “The Elephant in the Hospital*” out for a walk; nuts emerge, and not just acorns.

Gary Costanza · 12 January 2020 · Archived copy · Original

Many of us know that the eradication of Male Genital Mutilation is a slow process that faces huge obstacles that are apparent when confronting the public and medical establishment. Gynocentrism is one of these, as is apparent on my protests.

This issue is the most low hanging fruit of the men’s movement, and it must be pushed to the forefront of peoples minds, as the law is ignoring the screams of millions of baby boys.

So, like many others, I’ve taken to the streets to confront people out with their families with “The Elephant in the Room,” the mutilation done by them and the medical establishment that pushes it on them.

Below is my video of one of those protests.

I’m forcing them to confront their demons, resulting in a knee’jerk reaction to defend what they did to their sons or what was done to them, as evidenced by the guy who spit on my sign and another who hit my camera in anger. Another guy provided the drama when he tried to eject me and in so doing provided us with a classic example of the “Streisand Effect.”

Although I encounter much idiocy and ignorance, there are those with knowledge, compassion and insight.

I talked to some who have rejected circumcision for their boys, which proves that the tipping point is approaching where over half of American boys will be intact, which will encourage people to speak out, and along with an informed public this thing will finally bite the dust.

In my public protests, I’m forcing people to face the issue, almost forcing them them to take sides; they then are forced to defend their reasons to circumcise , however twisted they may be. Even better, I’m forcing some families to explain or at least to say something to the kids about this “man with the signs,” “what is he talking about?” or even “mommy, what’s circumcision?”

Progress.

*Iconic anti-MGM video “The Elephant in the Hospital”

A tale of two strifes

AVfM Video Source · 13 January 2020 · Archived copy · Original

South Carolina family court Judge Rochelle Conits displays why SC needs judicial reform

Dion McNeil · 13 January 2020 · Archived copy · Original

This is the story of a combat veteran, a father falsely accused of sexual assault, a convicted felon and a family court judge.

Suppose for a second we have a court case that is well documented and well outlined. Suppose we have a court case involving a family court judge where the litigant involved appealed the case and got part of the case completely vacated as a result. Now, suppose there was a judge who, some in South Carolina have said, has a clear issue with understanding parental rights and the law.

You don't have to suppose anymore. We have such a judge and that judge is Rochelle Conits.

This woman punished a combat veteran returning home from Iraq and made him pay $4000 monthly for child support. In the case of Scott Roesler v. Sara Roesler it was Judge Conits who decided that Sara Roesler physically assaulted Scott Roesler and admitted to such in court yet Judge Conits saw fit to make this man pay $4000 a month for child support.

Yes, that's right. A judge essentially agreed the wife involved here was the abuser but punished the abused as if they were the perpetrator. "The best interest of the child" is surely better served with the person who isn't being divorced and granted that divorce based on physical cruelty.

The reason why his child support is so high is because Mr. Roesler is a combat veteran who served in Iraq. He made a lot of money while deployed but that doesn't mean the money transferred over once he no longer held that position. This is what happens to a lot of combat veterans, especially men, in this state and we've covered this already on the Daily Caller. This story is, sadly, not that uncommon or unusual. Many veterans in the state of South Carolina end up homeless thanks to the family courts.

If anyone would like to know why then review the following quote from the legal documents to show how *reasonable* Mrs. Roesler could be.

> In October 2007, the family returned to Texas to pack up their household goods. According to Husband, Wife was upset about leaving "anything behind in the house." Wife insisted the pool slide, pool heater, light fixtures, door handles, two French doors, and built-in cabinets be packed.[2] Husband explained the house was in or about to enter foreclosure and "the expectation was . . . we were not going to be able to afford to stay in that house anyhow." As part of a corporate relocation program, Fluor paid a moving company to move the family's household goods from Texas to South Carolina and store the goods in South Carolina.
>
> *https://law.justia.com/cases/south-carolina/court-of-appeals/2011/4906.html*

What the above demonstrates is the kind of woman Mrs. Roesler was. She was upset that the family didn't have as much cash as usual and didn't care that her husband at the time might be suffering through a range of issues and it wasn't his fault that money couldn't grow on trees.

Mrs. Roesler somehow got physical custody of the children despite her apparent physical cruelty and our combat veteran only gets to see his kids for two weeks out of the year. One would think that if Judge Conits granted a divorce based on physical cruelty that she wouldn't allow custody to go towards a woman, Mrs. Roesler in this case, who initiated that physical cruelty.

> Shortly thereafter, a dispute arose between Husband and Wife over money and whether they were able to afford the Greer house. Wife began hitting and slapping Husband. Husband left the hotel and Wife followed. As Husband attempted to leave the parking lot in his car, Wife used her car to push Husband's car

> approximately six feet onto the curb to prevent him from leaving. Wife exited her vehicle and began tossing items from Husband's trunk.
>
> *https://law.justia.com/cases/south-carolina/court-of-appeals/2011/4906.html*

The wife actually admitted to a lot of this. She was so bold that she didn't hide what she did because she appeared to be under the impression that South Carolina courts aren't exactly known for coming down hard on women even when the woman in question absolutely deserves it.

> Husband and Wife attempted to reconcile, and the family went bowling on New Year's Eve 2007. Upon returning home, Husband and Wife became involved in an argument in front of Child. Wife attempted to hit Husband's head against the wall. Husband explained Wife did not attempt to "physically damage" his head, but was "very, very physical demonstrative of making a point." The argument dissipated, and although Husband considered leaving Wife, he remained in the home because of Child. However, shortly thereafter another argument occurred and Husband left the home.
>
> *https://law.justia.com/cases/south-carolina/court-of-appeals/2011/4906.html*

Imagine how this would be explained by Judge Conits had it been Mr. Roesler and not Mrs. Roesler who was performing the assaults. This is why men don't bother reporting. What's the point in reporting the assault, getting the judge to grant a divorce based on physical cruelty and yet somehow the abuser gets the kids and the abused has to pay $4000 a month as a combat veteran? Judge Conits demonstrates why men have been silent about their abuse. After all, one could say those men have 4000 reasons a month to not come forward.

> Afterwards, Husband and Wife talked for approximately thirty minutes before Wife began hitting Husband. Husband attempted to leave a second time; however, Wife jumped onto the hood of his car and forcibly removed a windshield wiper blade which she used to strike Husband several times. Thereafter, Husband requested the hotel's front desk staff call the police. Wife was arrested, and Husband bailed Wife out of jail the next morning.
>
> *https://law.justia.com/cases/south-carolina/court-of-appeals/2011/4906.html*

In fact, this case provides a perfect example of what happens when it is the mother who is physically cruel and when Judges like Judge Conits are involved who, some have said, clearly demonstrates a bias towards mothers.

> The family court's final order granted Husband a divorce on the grounds of physical cruelty, awarded Wife custody of Child, allowed Husband two weeks visitation per year, ordered Husband to pay $4,000 per month in child support, and equitably divided the parties' marital property. No alimony was awarded. This appeal followed.
>
> *https://law.justia.com/cases/south-carolina/court-of-appeals/2011/4906.html*

Judge Rochelle Conits

Yes, our wounded warriors, once again as our reporting as revealed are being punished via these family court judges who see our bravest as nothing more than cash wells. Judge Conits essentially admitted to what Mrs. Roesler did via the granting of a divorce citing physical cruelty and yet, some could say, the lack of response from this judge shows why such admissions are a joke in the state of South Carolina. Some have said that if judges such as Rochelle Conits want people to believe she isn't just another judge with deep seated issues of a superiority complex to men or a disdain for fathers who question her then she could make sure that her rulings reflect that.

Take the case of the South Carolina Department of Social Services versus Mary Clark that was an appeal from a decision made by Judge Conits.

Some in South Carolina show the case of Mary Clark and how Judge Conits appeared to give her preference despite the facts involved in the case as a shining example of gender bias in the South Carolina family courts.

For example, the father involved in the Mary Clark case, Daniel Clark, was being accused of sexually abusing his own daughter. Now, if a person accuses another of sexual assault and if that assault has not been proven to be true then it is either the truth or a lie. In this case, even a complete fool would have to agree that a lot of lies were being told here and there is more than enough reason to question the accuser in this case. Judge Conits? Well, she had less questions than we did at the Daily Counter.

These accusations came despite testimony from other children that were biological to Mr. Clark testifying that they were never abused by their father.

> "Father's two daughters, Jacqueline and Victoria, testified at trial. Both strongly denied that Father had ever acted inappropriately, either towards them or towards Anna G. Jacqueline, who was twenty on the date of trial, stated both she and her sister had a close relationship with Anna G. Jacqueline stated she had slept in the same bed with Father and had also slept in the same bed with Anna G. and her sister, Victoria, but nothing inappropriate happened during those times, and at no point had he ever sexually abused her. Jacqueline also testified she had never seen Anna G. act out as she had in the presence of Mother or her therapist. Father's older daughter, Victoria, who was twenty-two at the time of the hearing, stated Father was loving and caring and taught his daughters how to be responsible. Victoria testified that because she works with young children as an early childhood major, she knows the differences between "what's curious . . . [and] what's weird. [Anna G.] act[s] just as normal with me as everybody else." Victoria stated while she considered herself "friends"

> with Mother before the sexual abuse allegations arose, she considered Mother to be overbearing and overprotective, particularly with her instructions to Father on how to parent and care for Anna G. while in Father's custody.
>
> Father's ex-wife, Gwendolyn C., also testified at the intervention hearing. She stated that despite being divorced, she and Father raised Jacqueline and Victoria together, and she never had any reason to believe he inappropriately touched one of their children. While Gwendolyn stated she had to seek court action to require Father to pay child support, she said he was a good father to her daughters and to Anna G. and that based on her observations, Anna G. was extremely affectionate towards and attached to Father."
>
> *https://law.justia.com/cases/south-carolina/court-of-appeals/2011/4891.html*

The pediatrician involved said nothing happened that would lead them to believe sexual abuse was happening.

> "Dr. Tracy Butcher, Anna G.'s pediatrician, also testified at the intervention hearing. She stated Mother had brought Anna G. to her office for numerous health and allergy issues since Anna G. was born. Mother reported Anna G. suffered from nightmares and sleeping disturbances as early as May 2006, but Dr. Butcher stated Mother's concerns over these issues escalated after overnight visitation commenced. Dr. Butcher testified she was concerned that Anna G. was still breastfeeding at twenty-four months because the child was using this to manipulate Mother. When questioned on cross-examination, Dr. Butcher testified she never observed any indicators that Anna G. was being sexually abused."
>
> *https://law.justia.com/cases/south-carolina/court-of-appeals/2011/4891.html*

In other words, a man who appears to have been falsely accused of sexually assaulting his own daughter was forced to pay for attorney fees to his attorney. That is insane because this man only got such an expensive attorney because he was being accused of sexually assaulting his own daughter and would've gotten a less expensive attorney had that factor not been present. In other words, you can't accuse someone of Russian spying with expert after expert searching into you and get a lawyer that earned their law degree from the back of a Cracker Jacks box. No, you're going to hire someone who knows what they're doing and the fact you had to hire that person despite being falsely accused should be considered in terms of granting attorney fees.

> "Father did not appeal the family court's decision to require him to contribute towards the attorney's fees or the GAL fees. Thus, the family court's ruling is law of the case as it pertains to Father. See In re Morrison, 321 S.C. 370, 372 n.2, 468 S.E.2d 651, 652 n.2 (1996) (noting an unappealed ruling becomes law of the case and precludes further consideration of the issue on appeal)."
>
> *https://law.justia.com/cases/south-carolina/court-of-appeals/2011/4891.html*

Yes, you read that correctly.

A man who was falsely accused of things he clearly didn't do, was never arrested for and is a very serious offense has to pay for his own attorney just to see his own child. Once Mr. Clark was accused of sexually assaulting his own child then he wasn't allowed to be around the child for more than a year while the messy legal proceedings carried through in the South Carolina family court system. While the South Carolina Department of Social Services conducted an investigation Mr. Clark's parental rights were suspended. His rights were suspended, not based on an arrest or conviction, but because he was merely accused.

In fact, there is something else that the South Carolina Court of Appeals noted.

> "While Mother clearly cares greatly for her child, we agree with the family court's finding that the conflict in the parties' parenting skills and Mother's desire to micromanage Father's visitation with Anna G. has partially contributed to the circumstances surrounding these allegations. Moreover, we find it troubling, as did the

> family court, that Anna G. continued to "display the level of sexualized behavior and distress after having absolutely no contact or visitation with [Father] in over one full year.""
>
> *https://law.justia.com/cases/south-carolina/court-of-appeals/2011/4891.html*

This child was just three years old at the time. That means that her father not even being around during the time that she exhibited "sexualized behavior" would only further demonstrate that Mr. Clark couldn't have possibly molested her with the lack of physical evidence, observable evidence and testimony from professional witnesses. Not only was this man's parental rights suspended based on mere accusations but the attorney fees he was seeking for having to take his accuser to court weren't even granted to him. He did everything right and yet Judge Conits decided that his plea just wasn't good enough.

Perhaps if Mr. Clark had a vagina he would've received a little more from the likes of Judge Conits. After all, it didn't take much to have his parental rights terminated like he is in some judicial form of time-out for offenses he wasn't even charged with. Protecting children is one thing but this cannot be the response every time a man is accused of something horrible. If this is allowed to stand then that means anyone, for any reason, could just accuse you over and over again of sexually assaulting your children.

Take the case of Andrew Jack Myers and minor daughter. Incarceration doesn't automatically mean the termination of parental rights in any state or territory and isn't usually the sole reasoning provided for termination of rights. However, Judge Conits decided to terminate this man's rights even though he had expressed a desire to be involved in the life of his daughter.

We are not going to defend some of the things that Andrew Jack Myers has done, been convicted of and certainly not the example that he could potentially set for a young child. However, as the saying goes, the "law is the law" and Judge Conits demonstrated that she didn't understand the law and thus when Andrew Jack Myers appealed the decision to terminate his parental rights as he was incarcerated during the time of the family court hearing and couldn't be present we find out that the South Carolina court of appeals mostly agreed with Mr. Myers.

In fact, according to Fox News the South Carolina Court of Appeals even gave a written decision with an entire court document we will provide here.

Quoted from the Fox News article:

> "Following his release in November, Myers appealed the adoption order and an appellate court judge agreed, citing a previous ruling that said incarceration was not enough reason to terminate a parent's rights.
>
> "We vacate the family court's finding that father's consent was not required for the adoption and the family court's order granting foster parents adoption of child," reads the appellate court opinion. "We find the record does not contain clear and convincing evidence showing father willfully failed to visit child.""
>
> *Fox News. https://www.foxnews.com/us/south-carolina-parents-in-fight-to-keep-adopted-child-take-case-to-state-supreme-court*

The simple fact is that, because of this judge's reckless and careless decision-making from the bench, a little girl had to get dragged into a controversial legal case that took a small town case and thrust that case into the national spotlight. Had Judge Conits not terminated Mr. Myers rights and allowed him to at least visit his child with standard visitation upon release then perhaps this whole situation wouldn't be occurring. It doesn't matter if the man is a convicted felon or not. Being a felon doesn't magically make him a person who doesn't deserve to see his kid after he has paid his debt to society.

If the person reading this believes we are showing too much deference to a man who is a convicted felon there is something else that Fox News revealed that Judge Conits said. This statement displays the highest levels of cruelty

and callous disregard for basic human empathy.

Quote from the Fox News article:

> "Mr. Myers has willfully failed to support the child," she wrote in the final order. "He never paid any support for the child, despite having the ability and discretion to do so from funds in his commissary account."
>
> *Judge Rochelle Conits quoted by Fox News. https://www.foxnews.com/us/south-carolina-parents-in-fight-to-keep-adopted-child-take-case-to-state-supreme-court*

It doesn't matter if this man is a convicted felon or not. Expecting someone to pay child support with commissary funds is a bit ridiculous. Many prisoners use those funds to eat food when the prison food is less than edible. Those commissary funds are also the only real flow of currency. An inmate without commissary funds to pay off prison yard bullies, gangs, and other prison entities can find their very lives being in danger. That's the context behind why some prisoners elect to keep a healthy commissary balance. For prisoners who aren't the best fighters, most connected or protected by a gang survival can depend on that commissary fund.

If someone is incarcerated they're paying their debt to society and it is more than reasonable for that person to not have parental rights while incarcerated. However, shouldn't rights be restored once the debt to society has been paid in full? Is there never a point where even someone like Mr. Myers can face forgiveness? Should he walk around with a *Scarlet Letter* for the rest of his life and never get a chance to be involved in his daughter's life? Excluding him from the life of his kid and not allowing him the same rights as any other parent certainly wouldn't assist him in having a reason to not re-offend.

It doesn't matter what Mr. Myers did in the past. The fact that the South Carolina Court of Appeals vacated her decision demonstrates why some believe she has a fundamental lack of understanding when it comes to law, decency in judgement from the bench and the lacks the mental temperament for such a position. Others have said that when it comes to her judicial results if someone were just looking into the results that her work speaks for itself. The speaking that work would do, many South Carolinians fear, is flawed.

We have witnessed the results of multiple cases that spans multiple sensibilities. Even if you cannot identify with a convicted felon you couldn't just dismiss a combat veteran and another man who was clearly falsely accused of something he hasn't done.

What these cases show is that Judge Rochelle Conits shouldn't have been the judge in any of these cases. In fact, she shouldn't be a judge at all. She treated the bravest of us (a combat veteran), the most underappreciated of us (the hard-working father falsely accused) and even, what some would call, the worst of us (a convicted felon) all like they're less than human. The difference isn't the social status in life these men have but the difference is that these people are men.

You'll notice there aren't many complaints from female litigants directed towards Judge Conits. After all, if one were to ask Mark Roesler, he would probably say that Judge Conits will allow a female litigant to beat the hell out of you, she grant a divorce based on physical cruelty but it is somehow **you** the abused who sees their children the least and pays the most for their upkeep.

Judges that shouldn't be on the bench don't make bad decisions back to back. No, these people have a tendency to stagger their decisions. Act right for a few and expel judicial diarrhea on the rest. That appears to be the pattern of Judge Rochelle Conits. Unfortunately for this judge, as we promised, there is a new sheriff in town and this person doesn't mind doing the one thing most journalists don't like doing and that's reading through every court document.

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Hungary Takes On the Feminist Goliath—and Wins

David Solway · 13 January 2020 · Archived copy · Original

Feminism is a social and political movement. It is not an academic discipline on par with, say, mathematics, economics, business administration, engineering or physics. Gender studies, feminism's academic wing, does not constitute an appropriate subject for an academic degree. At best it is a subset of a complex of ideas, issues, and events properly canvassed by the History Department, along with a myriad other themes and developments in the study of Western civilization.

Moreover, such programs have no business infesting legitimate areas of study to the extent that an astronomer must sign an affidavit attesting to his involvement in social justice projects or an engineer proclaim his fealty to the feminist manifesto if he is to be considered for promotion. The same proviso applies to any applicant for a university position. It should be obvious that gender programs and initiatives have nothing to do with mapping the universe, finding a cure for cancer, investigating quantum entanglement or stochastic electrodynamics, studying the economic effects of the Protestant Reformation, assessing the impact of political theories from Plato and Aristotle to the present, resolving truss and anchorage problems in suspension bridge engineering, tracing the history of epic poetry from Homer to Michael Lind's *The Alamo*, or any canonical field of authentic endeavor. The fact that a bogus discipline, which has no reason for existing *sui generis*, can spread outward to influence and dilute genuine subjects is beyond comprehension.

Enter Hungary. In an effort to restore curricular and administrative sanity to university education, Hungarian Prime Minister Viktor Orban and his Fidesz Party have passed legislation to abolish Gender Studies as an area of official study. Hungary's Deputy Prime Minister Zsolt Semjen has stated that such programs "ha[ve] no business in universities" as they represent "an ideology, not a science," with a market profile "close to zero." Similarly, Orban's Chief of staff Gergely Gulyas said, "The Hungarian government is of the clear view that people are born either men or women. They lead their lives the way they think best [and] the Hungarian state does not wish to spend public funds on education in this area."

According to reports, Fidesz spokesman Istvan Hollik, echoing Semjen, brought in the economic argument, pointing to the obvious fact that "You don't have to be an expert to see there's not much demand in the labour market for gender studies." But the core of the issue goes deeper. "It is also no secret that our goal is to make Hungary a truly Christian-democratic country, which defends its normality and life and values…And now there's this situation with gender studies, which is not a science but an ideology and one which is closely linked to liberal ideology, and I don't think it fits in here."

Of course, such efforts to abolish clearly non-academic programs from the university will be considered an authoritarian and anti-democratic putsch by such bastions of liberal/left propaganda as the *Harvard Journal of Law & Gender*. The policy is naturally opposed by the Hungary-based Soros-funded CEU (Central European University), which sees the move as an "attempt at censoring academic curricula." The University, after all, is sacred ground. By these lights the German universities of the 1930s were well within their mandate to espouse and promote the doctrines of Nazi ideology, adopted in the name of progress, justice, and freedom from oppression.

Viktor Orban

Orban's surgical strike against the CEU is better understood as a reasonable effort to limit Soros' totalitarian meddling in the education and conduct of an independent democratic nation. Orban realizes that what he calls the "Soros Plan" entails "transforming Europe and moving it towards a post-Christian and post-national era." The CEU has now relocated its Budapest campus to Vienna where it can persist unmolested in its aim to undermine Western civilization.

Criticism continues to pour in from all the predictable quarters. "Every undemocratic government wants to control the knowledge production and sexuality, which explains why gender studies become the target in the first place," said Andrea Peto, a professor of gender studies at Central European University. But Peto's critique is clearly applicable to liberal/democratic governments across the West, which allow for no counter-proposals and are busy suppressing legitimate resistance or debate. Some democracy! As Ryszard Legutko points out in his brilliant *The Demon in Democracy: Totalitarian Temptations in Free Societies*, "there is some interplay between liberal democracy and communism…a stifling atmosphere typical of a political monopoly…imposing uniformity of views, behavior and language." His lengthy exegesis of our current "liberal-democratic system," as distinguished from traditional liberal democracy, seems irrefutable.

Writing in the progressivist journal *Inside Higher Ed*, Premilla Nadasen, a history professor at Barnard College, sees the attack on women and gender studies scholars as part of a rightwing push to "return to a heteronormative patriarchal society." More of the usual gibberish beloved by gender academics. In the same venue, Middlebury College professor Kevin Moss notes, with the vacuity of the pedestrian mind, "Gender studies and gender equality and equality for LGBT people are threatening for authoritarian regimes because authoritarian regimes require for somebody to have more power than somebody else." In the inimitable expression of Homer Simpson, "D'oh!"

A reading of the Norwegian feminist journal *Kilden* tells us all we need to know. Filled with the pietistic conviction that they are cutting-edge "scholars" and "researchers," as they like to call themselves, these self-proclaimed experts in the field of gender studies rely on flawed surveys and pseudo-statistical "studies" masking as science in order to bolster what is nothing less than ideological ravings. Such disciplinary malfeasance has been abundantly demonstrated in many different places, for example, Christina Hoff Sommers' *Who Stole Feminism?*, *A House Built of Sand* edited by Noretta Koertge, and Janice Fiamengo's ongoing video series *The Fiamengo File*.

Feminist ideologues protest that they are the target of "unfounded criticism" while apprehensive about their career prospects—a primary concern, obviously, for those who may inwardly suspect they are entirely dispensable. Thus,

the clamor of remonstrations. The ladies doth protest too much, methinks. Their critics are routinely dismissed as belonging to "the extreme right-wing" and as using something called "right-wing logic," a most convenient calumny that also makes no sense. "Patriarchal knowledge" is at fault, claims Polish feminist Agnieszka Graff, "where men know everything and women aren't allowed to get a word in." Seriously? Any unbiased examination of YouTube and University panel discussions on the subject will give the lie to her deposition. Men are generally silenced, rendered apologetic or cowed into submission—unless you're Jordan Peterson.

Kilden director Linda Marie Rustad is correct in acknowledging "that the attacks on gender are part of a bigger picture"—namely, the upsurge of "right-wing populism." But what she does not and cannot recognize is that the real problem is not right-wing populism but left-wing progressivism. Two things should be briefly mentioned here. National populism is the result of, the reaction to, hegemonic progressivism and, as such, a necessary corrective to a political culture gone awry. And what is derisively called "populism" or "right-wing" designates a movement that seeks to restore the traditional values of the West: individual autonomy, property rights, equality before the law, the integrity of the nation, the sanctity of the institution of marriage and, in many nations, the Christian communion. The term "right-wing" is actually an honorific.

Left-wing—or liberal—progressivism strives instead to dismantle the nation state, to denounce the history of the West as a colonial monstrosity, to accumulate debt in order to finance various ideological projects *du jour*, to dumb-down education, to emasculate individual initiative and regulate entrepreneurship to death, and to redefine marriage as a fluid institution and thus destabilize the family. It is sad to note that liberalism is now synonymous with socialist orthodoxy, that is, state control, censorship, political correctness, distributive economics, funded abortion and non-binary gender relations. In Orban's words, "The situation in the West is that there is liberalism, but there is no democracy.

Orban has understood the nature of the threat and has taken a strong stand against the debilitating sickness represented by the left. In a July 29, 2018 major address delivered at an Open University summer camp, he said: "An era is a special and characteristic cultural reality…a spiritual order, a kind of prevailing mood, perhaps even taste—a form of attitude… determined by cultural trends, collective beliefs and social customs. This is now the task we are faced with…[to] embed a political system in a cultural era," that is, an evolving cultural era. The task is to defend Christian culture, to reject multiculturalism and monitor immigration, to protect the nation's economy and garrison its borders, and to preserve the traditional gender and family model.

Orban has a welcome ally in Brazil's President Jair Bolsonaro, who has introduced a bill "aiming at the principle of the integral protection of children," to prohibit the inclusion of gender issues in elementary schools. The bill is intended to respect the beliefs of parents and students, "privileging family values in their school education related to moral, sexual and religious education." The Brazilian Studies Association is up in arms, duly evoking a terror scenario in which "educators will be dismissed and bullied as a form of persecution" and "marginalized communities" will suffer something like epistemic oppression. Professor Marlene de Faveri of the State University of Santa Catarina claims that "the introduction of such a concept…is…meant to propagate hatred towards feminists [and to] minimize the scientific character of gender studies." This is typical feminist nonsense. The bill is intended to reduce the malign influence of hard-core feminists instilling hatred and false knowledge in their charges and to expose the blatantly non-scientific character of gender studies.

Orban has an even more powerful ally in Donald Trump, who is drafting legislation that defines sex as "a person's status as male or female based on immutable biological traits identifiable by or before birth." But it remains for the Justice Department to decide on the legality of the new legislation, which would seriously modify Title IX statutes and reverse the gender loosening rules of the previous administration. While events hang fire, little Hungary is leading the charge.

Liberal despots pickled in the brine of their progressivist ideology, feminist academics raking in lavish salaries for steeping their students in the euphoria of manufactured fury and lying about professional under-representation, and revolutionary zealots sheltering behind the walls of non-productive quasi-professions cannot tolerate conservative

proponents of moral decency, civil order, common sense, and historical truth. Feminists and gender mavens believe that feminist politics and its academic vanguard of gender studies form the linchpin that holds the internal campaign against Western culture together. If it is weakened or expunged, the entire structure will begin to totter and the hated patriarchal forces they oppose will reassert themselves.

Hence the self-righteous indignation of the gender fanatics cloaking themselves in the rhetoric of academic freedom, scientific cogency, moral innocence, welfare economics, identity politics, and gender fluidity. And hence the fear and loathing of sensible and courageous leaders like Viktor Orban who insist that "there is a life beyond globalism," that a constitutional order is essential to the survival and prosperity of the nation, that there are two sexes, not seventy-three and counting, that marriage is a covenant between a man and a woman, and that "every child has a right to a mother and father."

A caveat should be introduced here. Abolishing gender studies as an academic discipline will not by itself repair the damage inflicted by feminism on what John Milton memorably called "beholding the bright countenance of truth in the quiet and still air of delightful studies." This is only a first step toward restoring integrity to the university. For, as noted, the feminist bacillus has now permeated almost every office and faculty in the modern university, from hiring protocols to admissions policy to proctorial oversight of sexual conduct to student organizations to practically all licit departments and curricula. How to go about fumigating the parietal environment is a highly problematic enterprise, but the issue needs to be addressed.

Meanwhile, feminists may be livid and progressivists may virulently denounce populist figures like Orban—and his allies Bolsonaro and Trump—as political tyrants and cultural troglodytes. In the words of John Dale Dunn, this is what we can expect in "the current environment of academic and media shills for the left who specialize in vilification and character assassination of anyone who proposes a conservative answer for a serious political question." Orban's conservative answer is simple and honest. Our duty, he concludes, is to "defend human dignity, the family and the nation."

Makes sense to me.

David Solway's latest book is Notes from a Derelict Culture, Black House Publishing, 2019, London. A CD of his original songs, Partial to Cain, appeared in 2019.

The nature of male value and our gynocentric culture (part two)

Peter Ryan · 14 January 2020 · Archived copy · Original

*Please read part one of this article before continuing.

The Gynocentric Obsession With Asserting Men Are Inferior:

I understand the desperate need of gynocentric bigots to justify their own double standards of prioritising women above men, with the reductionist concept that reproduction is all that counts to propagating your genes, and that having a uterus makes women more biologically valuable and that men are more expendable. I understand the lengths and the efforts they will go to, to assert their falsehoods and silence any dissenting opinion. Gynocentrism requires rationalisation for bigots to make their bigotry more palatable and acceptable for society. Distorting science to provide a supposed empirical basis for their bigotry, is a key method that they employ. This is why I have spent so much time writing on the subject of male value to set the record straight and it really does not help when the manosphere repeats the lie that men are inherently biologically expendable. As we saw in the phrenology scene[10] in the movie *Django Unchained*, junk science has been used to make all sorts of claims about group superiority.

The rationalisations and sophist claims that men are expendable because they lack a uterus, and that women have to be elevated above men to preserve the species, are just a different flavour of the same bigoted logic from that scene in the movie and just as ridiculous. The same claim that men are destined to be the more disposable sex because they lack a uterus, is analogous to the reasoning that African-Americans were destined to remain slaves because of supposed dimples in their skull. The key difference is that we now at least recognise one of these beliefs as bigotry.

Why Do We Believe Men Are Less Than?:

Why is the lie men are 'less than' so widely believed? People will look for simple ideas that justify their emotionally preferred worldview and appease their conscious. This applies to the manosphere as well. It is a comforting lie to believe that the sexism men face is an unavoidable and immutable facet of biological reality and the manosphere is no exception. However this gynocentric society is not comprised of people that are slaves to their biology. No, no, no, people do not get off that easily. People are wilfully and consciously going along with the marginalisation and exploitation of men and boys. The reason for this is not some innate biological mechanism, but the reality in our modern gynocentric culture that there is no incentive to care for men and every incentive to exploit them. Men that do not value themselves cannot expect society to care for them. Men that do not enforce boundaries with women and stand up for themselves, cannot expect women to not take advantage of them. The way men are treated by society, is a reflection of the way men treat themselves. The way men treat themselves is a reflection of how men perceive themselves.

The reason why society gives a shit about women, is because women give a shit about women. The reason why society does not give a shit about men, is because men do not give a shit about men. Ultimately society cares about women, because women give them an incentive to care and a disincentive not to. In contrast men simply place most of their sense of self-worth in what they achieve or do. Men place very little value in their physical and mental

being. Society reflects that perspective right back at men in how men are treated. Men who regard themselves as human doings are treated as human doings. If men really want this to change, then they will need to change their perception of themselves from human doings to human beings.

Social stagnation is the norm for society and the social status quo prevails, because most people will not change without an incentive to change. Slavery was not abolished until sufficient numbers of people were incentivised to abolish it. The absolute rule of monarchs was not questioned until sufficient numbers of people were incentivised to challenge the established order. Every significant evolution of society has been preceded by a change in the mixture of incentives and disincentives in society. Things have to reach critical mass for major change to occur.

For centuries men have performed for society, because their own survival and the survival of society depended on it. This often meant that substantial numbers of men made sacrifices and died. What we have in the modern age, is a situation in which the fruits of what men provide are taken for granted. Technology has allowed apathy, short term thinking and decadence to dull our senses. Society has forgotten the true value of men and even men have forgotten their own true intrinsic value. Men cannot "do" for society, without caring for their being first. This is a basic reality that society and men have forgotten because of our decadent materialistic mentality, which has become divorced from reality and our long-term survival interests. Men are human beings first and the doing part comes from their being. Society has descended into a mass delusion, where we have forgotten that men are human beings and that their value emerges from that.

Why has male value been forgotten? Male biological value is more fluid in its form than female biological value. The reproductive role of women does not change much from one environment to the next. How men contribute to the survival of society, does vary to a much greater degree from one environment to the next. The result of this is that male value is not as fixed as female value and as a consequence there is more scrutiny placed on men to prove their value. It is harder to assess male value than female value and requires men to demonstrate their capacities. When you hear people say things like "man up", "be a man" and someone define what a man is, you are hearing people call upon men to prove their biological worth. This is a social pressure women do not experience to anywhere near the same degree as men. No one dares to tell women to "woman up".

Social scientists call this social pressure on men to perform to prove their worth as men, "precarious manhood"[11]. A positive side to the greater fluidity of male value, is that men have many paths they can take to express their biological value to society. For women their biological value is more fixed on motherhood. Women have greater stability and certainty in their biological value, but men have more freedom and scope in the expression of their biological value. Men rising to the top of their profession and pursuing a career or a talent or natural interest, will have a greater impact on their evolutionary success than it will for women. This biological difference does at least partly inform our societal attitudes and culture.

I do believe that this asymmetry between the sexes, is part of the reason why feminism has emerged and demanded all of these changes be made to our institutions and workplaces to empower women to pursue employment or other interests over having children. I understand, respect and support the need of women to find meaning in their lives outside of having children and to be valued for more than just their uterus.

Whilst we clearly do not have a 50:50 gender representation in all aspects of our economy and society and never will, it is a reality that there are no barriers left holding women back. Whilst evolved biological sex differences in interests and abilities do exist and do at least partly explain these differences in gender representation in society and why they will always remain, we have overturned the social and legal barriers that may have existed for women in pursuing a pathway outside of motherhood and being valued beyond motherhood.

The challenge I have for society, is that if we can clearly overcome our fixation on associating female value solely or primarily to motherhood, then we can do the same for men and their provision and protection for society. We can overcome our knee-jerk reaction to assign value to men based on what they "do" for society and how they perform. We can overcome and move beyond precarious manhood. As Dr. Warren Farrell has written about, if women are sex objects, men are success objects. If we can address one biologically informed cultural bias against

women in regarding them as sex objects, then we can address the other bias against men in regarding them as success objects. If we can remove barriers for women, we can remove barriers for men.

There is another factor at play here as well. The male role in contributing to the survival of the community can obstruct our capacity to have concern for the well-being of men. When the community is dependent on men for survival, it becomes harder to see the need to support men. The nature of male value means that it essentially gets in the way of societal concern for male well-being. Men naturally want to take risks and they want to challenge themselves and take on hardships and society often benefits because of the extraordinary things that men do. Just as before, there is a positive flipside. Freedom for men is one of the most important things you can give them. Whilst there is less concern for male well-being from society, there is also less inhibition in allowing men to expose themselves to challenging and risky pursuits that can be highly rewarding both financially and otherwise. Men often find fulfillment and are naturally drawn to these pursuits. Men literally skydive from the edges of space and go to the bottom of the world's oceans, because they have a passion to push the envelope of possibility.

Whilst there are certainly psychological and physiological sex differences that at least partly explain sex differences in the representation of risky, challenging and dangerous work that has high personal and financial reward, it is also correct to observe that men have had greater freedom to take on risky and challenging pursuits in the past. Both factors are at play. Whether it is exploring the world on sailing ships, pioneering on the frontier of new territories, undertaking expeditions to find the Northwest passage and go to the North and South Pole, mining in the gold rush, flying prototype aeroplanes, or going into space, society has historically given men more latitude to pursue these rewarding but dangerous endeavours. Women have traditionally been protected from risky and challenging work and this has come to some degree at the expense of part of their freedom.

Just as society has had less concern for male well-being, there has been less concern for women's freedom outside of getting married and having children. Just as society has relied on men for survival, society has relied on women to produce the next generation. Just as male value has partly obstructed societal concern for male well-being, female value has partly obstructed societal concern for women's freedom. The concern for men to provide for society got partly in the way of society caring for men's well-being and the concern for women to produce children got partly in the way of society caring for women's freedom.

Again this asymmetry is no doubt partly why feminism has emerged for women and I understand, accept and fully support the need for women to have the freedom to be more than just a mother. The second challenge I have for society though, is that if we can overcome our protective fixation on making sure women stay at home and raise children, then we can overcome our reservation in caring about men's health and general well-being.

Despite what feminists claim, both men and women have faced discriminatory practices throughout our history and both sexes have had different types of "privilege". It has not been a man's world and an "oppressive patriarchy", it has been a world where men and women struggled for thousands of years to subsist and continue society. When faced with the risk of death, disease and starvation on a semi-regular basis, men and women had much less choice on how to live and the roles the sexes were to play in society.

Technology which mostly men invented, has given us the opportunity to escape our traditional biological roles and opened up options that simply were not possible before. We have the capacity to go beyond our basic biological programming and ironically society has demonstrated this with feminism. If we can overcome our societal reservations on women being something other than a mother, than we can overcome our reservations on addressing male well-being and recognise the intrinsic value of men as human beings. If one sex can be freed from the confines of their biological mandate, then so can the other sex. This is because the biological mandate of each sex (the rate limiting factor of reproduction versus the rate limiting factor of survival) is interconnected and interdependent.

Some say that feminism is merely entirely an extension of biology and from a reductionist lens that position may seem tenable. Certainly there are biological factors at play driving feminism, to at least some degree. However when we consider how antithetical feminism is to female fertility and the net evolutionary impact that has on the continuation of communities and lineages within a population, the absolutist position feminism is entirely biological

and driven by evolution, simply has no empirical leg to stand on. Feminism has created countless numbers of childless women that will not directly pass on their parent's genome. If reproduction for the individual is "everything" from a skewed (and wrong) evolutionary perspective and women are the rate limiting factor of reproduction and biology is supposedly inescapable, then feminism in its present form should not have happened and yet it has. There is more to human evolutionary psychology and culture, than just reproduction and biology.

I wrote in part 2 of Gynocentrism And The Golden Uterus[12], that men are not biologically disposable. I wrote that male disposability is a pathological expression of a society that has abandoned concern for male well-being and now takes them for granted and exploits them. I made the point that society has historically had to possess at least some concern for male well-being to minimise avoidable losses of men, to ensure its own existence and prosperity. Whilst there has indeed been some gut level inhibition that society has had in showing concern for male well-being, society in the past has also had an understanding at a cognitive level that we must look after and support men to at least some degree, so that men can in turn support society.

A king may not have had much concern for the individual well-being of his soldiers at a gut level, but cognitively he understood the need to adequately feed, pay and train them so they would effectively fight. We have recognised this need in our past culture to support men not a gut level, but at the cognitive level. Another example of this can be seen in how our educational institutions in the past were established to educate boys, so that they would then be equipped as men to support society and families.

What has happened, is that technology has delayed the need for society to think about the long-term consequences of neglecting male well-being (we have lost our long-term perspective on many other things in general as well, like private and government debt for instance). So we have gradually slid into a mode of perceiving men as human doings and not as human beings and on assigning value to what men do, but not to the men themselves. We have lost our cognitive connection between caring for men as human beings, so men can in turn support society. It is a cognitive connection we must restore before we are too late to realise what is happening in time to save society. Our current social and economic prosperity cannot be sustained in the long term without caring for male well-being. It is only through the massive resource surplus of our civilisation (which is gradually diminishing), that there has not yet been mass awareness of the decline of our societies and its link with the issues facing men. We are in a cycle of decadent short term thinking, where the concerns for the future of our civilisation has become an afterthought and so has concern for men and what made our society great. We must snap out of this cycle. Every civilisation reaches this decadent stage of decline in its final stages before it collapses.

This is a glimmer of hope though. People are waking up. People are starting to notice what is happening to men and boys. Is it happening slowly? Yes, very slowly. All social change happens very slowly initially with few exceptions. Even the mainstream media now though[13], is starting to pay attention and show some genuine concern for men. So yes things are changing. If feminism can push back against the rigid expectations and attitudes that were directed at women, so can men when it comes to the rigid expectations and attitudes that have been directed at men.

However to accomplish this goal, men must first change their perception of themselves from human doings to human beings and men must help each other and boys achieve that. We need a new cultural narrative on masculinity. A narrative that focuses on men as human beings before paying attention to what they do. The movie *Joker*[14] is one example of this new type of narrative. Its popularity is no doubt at least partly the result of the film's storyline filling a void in our gynocentric culture in recognising the humanity of men and men's pain. *Into The Wild*[15] is another brilliant film that focuses on men as human beings and their pain, vulnerabilities and inner world. Society is in need of a change to our narratives on men and masculinity. Not a feminist inspired change that tells men they are "toxic" or "obsolete", but a change that tells men they are human beings first and foremost and have intrinsic value.

From 1848, it took more than a century for feminism to achieve many of the goals it set out to achieve. Men face a similar wait. Social change happens slowly at first and it can slow and speed up at various stages over time. Just because change may not be immediate and may be slow, does not mean men's place in society is biologically

immutable. Our major hurdle in my view in the manosphere, is getting over the belief that men are biologically less than women and actually biologically disposable, as opposed to considering male disposability a pathological expression of a society that exploits men and has forgotten their value. Gynocentrism is built on and dependent upon maintaining the lie that men are less than women. Only when this lie is unlearnt, can gynocentrism really be challenged.

The Self-Fulfilling Cycle Of Learned Helplessness

The claim women are more valuable than men, has been put forward multiple times directly and indirectly in the culture over the last fifty years and in various ways even before then. We have all been raised in this lie from birth and have lived in a gynocentric culture saturated by it. This false claim has also unfortunately been propagated in the manosphere as well and often used to explain the origins of sexism against men. The major difference of course between female supremacists/radical feminists and the people in the manosphere that put forward this idea, is that female supremacists consider it to be vindication that their worldview is the natural order of things and treating men like shit is the way it should be.

In contrast proponents of this idea in the manosphere that women are more biologically valuable, either avoid the implications of what it means (including the implied futility of what they are doing in the manosphere to get society to pay attention to men), or alternatively adopt a black pill fatalistic view[16] that there is little scope for any substantive mainstream change for society to address the discrimination, hatred, marginalisation and exploitation of men and boys. This mentality is one expression of the learned helplessness factor I described in my article on the Normalisation Of Gynocentrism[17] and it becomes a self-fulfilling prophecy for men. Men deserve better. We should recognise biology and our limitations, but we should be cautious not to resign ourselves to a fatalistic worldview, or to fall into a reductionist line of reasoning. Things are not as simple or as set as they seem. The manosphere has to move away from this fatalistic perspective and recognise the true intrinsic biological value of men, if it is to move forward in any substantive way.

One example of propagating the idea women are more biologically valuable than men in the manosphere, comes from a video from Karen Straughan called, "Neoteny!"[18]. Now before people start thinking this is a hit piece on Karen Straughan, let me assure you it is nothing of the kind. Karen has done some excellent work for men and boys and continues to do so. It is also worth noting that Karen is not the only one that has propagated this idea in the manosphere either. There are plenty of other examples from other people (men and women, mgtow and mra's, both high and low profile) I could have cited over many years.

It is because the idea that women are more biologically valuable than men (and that men are biologically expendable) is so widespread in the manosphere and never questioned, that I am addressing it so thoroughly in this two part article, in my series of articles on gynocentrism and male value and in my earlier series on gynocentrism and the golden uterus. Karen was inviting criticism of her video and so I will provide it. I can be wrong, Karen can be wrong, we all can be wrong. The danger is not in being wrong, the danger comes when people remain silent when they know people are wrong. That is when rigid ideology forms and we stagnate and divorce ourselves from reality.

In her video Karen makes an argument that the sexism men face is at least partly innate (as she says we can see from sex differences in neoteny and the social reactions that invokes) and that this innate sexism arises from the fundamental reality that women are more valuable than men. Her reasoning is essentially that women evolved neotenous features to a greater degree than men to elicit protection from the community and that we protect the more valuable and so women are more valuable than men.

Neoteny is certainly a trait that women have to a greater degree than men, although in our modern environment women exaggerate their neoteny. The innate sex difference in neoteny whilst still substantive, is considerably less pronounced once you take away female cosmetics. Prehistoric women were no doubt more weathered, hairy, dirty and adult in appearance, than many women appear today. Neoteny certainly can elicit help from the community, but as with many characteristics, there are multiple suggested causes for the sex difference in neoteny.

One explanation[19] is that female neoteny was sexually selected by males, as female fertility markedly decreases with age. Men find more youthful looking women more physically attractive as younger women are more fertile and so more neotenous women pass on their genes. Sex differences in neoteny don't necessarily reflect women having a greater biological value than men. Female neoteny can function as a biological marker to attract males to signal fertility. I do not think we should ignore the likely possibility that this dynamic could at least in part be at play in explaining the sex difference in neoteny. Of course certain people (cough feminists) and even some corners of academia (yes scientists can be biased and less than objective), rally against such explanations because it does not suit their narrative of female superiority.

Greater female neoteny is the result of differences in the manner in which each sex can maximise the propagation of their genes, rather than because women are more valuable than men. As I have discussed in the first part of this article and in part 2 on Gynocentrism and Male Value[20], the male and female sex manifest their biological value differently- One sex derives value by investing more heavily in reproduction and the other sex derives value by investing more in survival. I specifically singled out in my writings the greater intrasexual competition of males, as one of the ways male value manifests itself. There is an inverse relationship between the level of reproductive investment by a sex and intrasexual competition, which is what Bateman's principle describes[21].

Whilst competition is certainly not the sole domain of men, the biological reality is that men stand to gain far more from competition than women. The male sex can produce far greater numbers of progeny per unit of time, because males do not gestate or lactate and are thus more freely available to derive benefits from the mating opportunities arising from competition. The male sex also has the capacity to invest far more in activities related to acquiring status, competing and that are high risk/high reward or high effort/high reward, because they do not have to gestate or lactate.

Now let us consider the sex difference in neoteny and the presumption that neoteny has at least in part evolved to a greater degree in women to elicit protection. Will an individual be more successful at competing with others if he or she has to rely on the support of others to compete? How will that affect their status in a socially competitive hierarchy? Will an individual be more successful in acquiring status and engaging in high risk, high effort and high reward activities, if they have to rely on the support of others? Competition, status seeking, taking risks and undertaking challenges, all require one thing- personal agency. Personal agency requires independence and self-reliance rather than eliciting protection from the community. It is true that men have not evolved to elicit protection from the community to the same degree as women. However that is not the result of men being less valuable than women. It is because the life history strategy through which men manifest their biological value and pass on their genes, is different to women and requires different sets of traits.

The greater agency shown by men, is the reason why it is inevitable modern civilisation will be led by men. In order to lead in our modern complex world at the highest levels, you must accept high levels of responsibility and with that responsibility comes a large amount of sacrifice, hardship, risk and the need to be highly self-reliant and independent. This is what feminism does not understand or want to accept and why a "matriarchy" cannot scale to modern civilisation and is bound to fail with horrible social and economic consequences if it is forced on society.

The fatal flaw in Karen's reasoning, is the implied assumption that we always protect what is valuable and we only do not protect what is expendable. We do protect what is valuable, but not always. There are valuable things in the world that we expose to risk and hazards, because that is how their value is harnessed. Sometimes we do not protect what is valuable, when the source of value is protection itself, or the value is harnessed by exposure to challenge, hardship and risk. We spend billions of dollars on valuable military hardware, race cars and spacecraft and expose them to risks and hazards, because that is how we harness their value. Value alone does not determine whether or not something is protected. There is a duality to value that exists between the sexes that Karen has missed in her video. The duality of survival and reproduction and the interplay between the two in a complex life history strategy to perpetuate the human genome. One form of value that requires protection and another form of value that actually manifests itself as protection.

We also need to remember that both sexes died performing their biological roles. It is not as if women were so biologically valuable that nature protected them from hardship and put it all on men. Women risked their lives in their reproductive role and did die or suffered chronic health conditions from pregnancy and giving birth. Men risked their lives protecting and providing for society and died and suffered from injury as well. The deaths of men and not just women, cost their communities in terms of both reproductive capacity and survival capacity.

There is a duality between the sexes to sacrifice and the cost of their sacrifice to the community. Women have not escaped biological hardship because they are more valuable, they just have experienced a different form of hardship. We can argue over which sex has had it "worse", but really any sex difference in the degree of hardship comes down to the differences in the environmental and cultural conditions pertaining to their different biological roles and life history strategies, rather than differences in biological value.

The problem with gynocentrism and feminism, is not that they focus on female hardships or female sacrifice or female needs, but that they focus solely on those things and ignore male needs, male sacrifice and male hardships throughout history and in the present day. The problem with female superiority, is that without fail those that purport to claim women are superior, will selectively report only those strengths women have over men and consistently ignore or dismiss any evidence of male strengths and male value.

There is never any genuine recognition of all of the facts by either feminists or female supremacists, just the facts that are convenient. Ultimately it is one-sided gynocentric reductionist thinking, that consistently leads people to perceive only one side of the biological and social equation when it comes to the sexes. They ignore the duality of biological value and the duality of sacrifice between the sexes. The manosphere must try not to repeat those same mistakes.

I have a final point to make on Karen's video regarding her initial comments on fatherhood and the long developmental period of human offspring and her suggestion that it is has been the monogamous egalitarian model that has allowed prolonged development in humans, rather than paternal investment alone. I would suggest that monogamy and the levels of paternal investment in offspring go hand in hand. Monogamy reduces paternity uncertainty, which in turn results in greater paternal investment. The more monogamous pair bonding there is in a population, the greater the levels of paternal investment.

Yes a species can have paternal investment in offspring in a polygamous community, but it will be at a reduced level in comparison to a monogamous arrangement. Whilst some people beat a drum that humans are a polygamous species, we are actually only weakly polygamous and monogamy has been present to a substantial degree in both our prehistory and in our current societies. We don't really have one fixed mating mode we cannot escape from and human courtship is heavily influenced by culture and has been for many tens of thousands of years. Indeed cultural practices of marriage with only low levels of polygyny[22], are found to go far back into our hunter-gatherer prehistory.

Even in polygamous societies, only a small fraction of the population is actually engaging in polygamy and a substantial degree of monogamy still takes place in these societies. One only has to ask why monogamy has become so widespread, if we are supposedly so hardwired to be polygamous (as some claim). I could go into further detail on this point, but I will leave the discussion on polygamy in humans for another time and return to Karen's discussion. The reason I expanded on this point, is because there are some people that incorrectly assume monogamy has had no impact on our evolution and that monogamy is a modern invention. This is scientifically and factually incorrect.

Karen discussed in her video, an example of the marmoset monkey in which only one pair is mating in the group and the father invests more than the mother in raising offspring. Karen suggested that the failure of the marmoset to acquire a long period of maturation and exhibit high intelligence, shows that fatherhood alone is not sufficient to lengthen the developmental period of offspring. My response to that, is that only one marmoset male in the group is invested in raising offspring and the rest of the male and female population is providing intermittent alloparental care. Whilst paternal investment within the mating marmoset pair is high relative to the maternal investment,

paternal investment in the population as a whole is actually relatively low in comparison to humans (It is also worth pointing out that the paternal investment of a male marmoset is not even close to that of a human male, which I am sure Karen understands.).

In a human population there are many mating pairs (not just one) and thus much higher overall numbers of fathers investing in the raising of their offspring (rather than just one lucky marmoset male with one lucky marmoset female). Greater numbers of monogamous mating pairs, provide the opportunity to have a slower individual rate of reproduction to replace the population. The paternal investment in offspring, harnesses this opportunity to provide the conditions to support a longer developmental period for offspring.

So I would agree that both the monogamous egalitarian model and paternal investment across the population (outside of just one exclusive mating pair), are both involved in lengthening the human developmental period. However it is paternal investment that has actually directly played a role in human development and allowing it to be lengthened. The spread of monogamy just permitted paternal investment to become widespread. That clarification is important to add to what Karen said in her video. Fatherhood is particularly important in human adolescent development and particularly important in respect to raising sons whom fully mature at an older age. These realities indicate that fatherhood is indeed connected to supporting the longer development of our offspring (Particularly with teenage sons!).

Conclusion:

In closing I would like to draw attention to the massive fires that are currently burning across Australia. Firefighters whom are mostly men, have been battling these blazes whilst the country has been enjoying holidays and New Year's Eve. It is funny how society on the one hand really needs men in a national emergency, but at the same time the mainstream media has no problem in telling men they are obsolete[23] and telling people why it is okay to hate men[24]. Despite men risking their lives fighting the fires, feminists somehow think it is appropriate to make claims from highly questionable feminist "research", that some men will come home from the fires to beat up their wives (yes you read correctly, watch this link[25] and this link[26]). We live in a culture and a society, that is dominated by an authoritarian feminist ideology that spreads outright hatred toward men with impunity and attempts to demonise men even when they risk their lives for their community. That is how threatened feminism is by male value. Any expression and recognition of the good men do for society, even when men are risking their lives in a national emergency, is to be quashed by feminists.

Society does not want men to know their own value, because if they did this whole parasitic gynocentric system of exploitation would grind to a halt. It is the fear of men discovering their own intrinsic value as human beings that drives male disposability in society, remember that.

I will finish this article with a link[27] to a speech by Charlie Chaplin. He made this speech in a movie called *The Great Dictator* in 1940 during World War 2. With our growing geopolitical tensions with China, Russia and now Iran, remember this speech. It is as relevant today for men, as it was back then. Make no mistake, war is a men's issue and may become the greatest issue men face this century. The rejection of male disposability and the recognition of men as human beings with their own humanity, is the antidote to war and violence. The machine minds of our world will stop at nothing to snuff that out of men's hearts and lead men astray with false promises of glory. Take heed of that warning.

"You are not machines, you are not cattle, you are men!"- Charlie Chaplin, *The Great Dictator*, 1940

How men perceive themselves will determine the fate of their lives and also the fate of the world. Reflect on that reality and what I have written in this article.

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‘Frau Minne’ the Goddess who steals men’s hearts

Peter Wright · 16 January 2020 · Archived copy · Original

German chandelier sculpture, ca. 1430, depicting Frau Minne as queen

Frau Minne (*vrowe minne*) is the personification of courtly love from German Middle Ages. She is frequently addressed directly in Minnesang poetry, usually by a pining lover who is complaining about his state of suffering, but she also appears in the longer Minnerede poems, and in prose works.

She is often referred to as the “Goddess” of romantic love, which is differentiated strongly from other kinds of love such as Christian *agape* as embodied in the figure of Jesus. To make the distinction clear, romantic love is understood as *passion*, whereas Christian and Buddhist love is understood as *com*passion.

A rare allegorical painting of ca. 1400, discovered in a guild house in Zurich in 2009 (see below) shows Frau Minne presiding over the suffering of male lovers who are having their hearts torn from their breasts. In this cruel scene Goddess Minne, the mistress of love, sits on a throne consisting of two men. She has just torn out the heart of a man to her left which she holds in her hand, while she is already cutting open the chest of another man to her right to rip his heart out.[1]

Goddess Minne sits on a throne made of two men, while preceding to rip out the hearts of men in love.

The pathological pain associated with romantic love has been linked to women’s cultivation of superstimuli, i.e., sexually provocative clothing styles, cosmetics, practiced gestures, and the cultivation of titillating and often frustrating behaviors of courtship that resemble sado-masochistic practices. Such passion-inducing love contrasts with other kinds of love as mentioned above, such as friendship love; the basic parental love extended to children; or that of Christianity or Buddhism which focus on human compassion.

As mentioned elsewhere,[2] romantic love started as a code of conduct among the aristocratic classes of the middle ages. However, the trend made its way by degrees eventually to the middle classes, and finally to the lower classes – or rather it broke class structure altogether in the sense that all Western peoples became inheritors of the customs of romantic love regardless of their social station. This breaking of class barriers is marvelously rendered in the painting below by Hans Koberstein, who portrays the Goddess leading a helpless throng consisting of royalty and pauper, young and old, who are equally held under her sway.

Frau Minne smashes all class barriers, making rich and poor alike suffer from love sickness. [Painting by Hans Koberstein (German, 1864–1945)]

A 15th century depiction "The Power of Frau Minne" (see picture below) captures the pain and pathology so widely believed to be part of the romantic love experience. The pathology associated with romantic love is so disturbing, in fact, that clinical psychologist Dr. Frank Tallis has written a book detailing the sickness of it based on his extensive clinical experience:

> Obsessive thoughts, erratic mood swings, insomnia, loss of appetite, recurrent and persistent images and impulses, superstitious or ritualistic compulsions, delusion, the inability to concentrate—exhibiting just five or six of these symptoms is enough to merit a diagnosis of a major depressive episode. Yet we all subconsciously welcome these symptoms when we allow ourselves to fall in love. In Love Sick, Dr. Frank Tallis, a leading authority on obsessive disorders, considers our experiences and expressions of love, and why the combinations of pleasure and pain, ecstasy and despair, rapture and grief have come to characterize what we mean when we speak of falling in love. Tallis examines why the agony associated with romantic love continues to be such a popular subject for poets, philosophers, songwriters, and scientists, and questions just how healthy our attitudes are and whether there may in fact be more sane, less tortured ways to love. A highly informative exploration of how, throughout time, principally in the West, the symptoms of mental illness have been used to describe the state of being in love, this book offers an eloquent, thought-provoking, and endlessly illuminating look at one of the most important aspects of human behavior.[3]

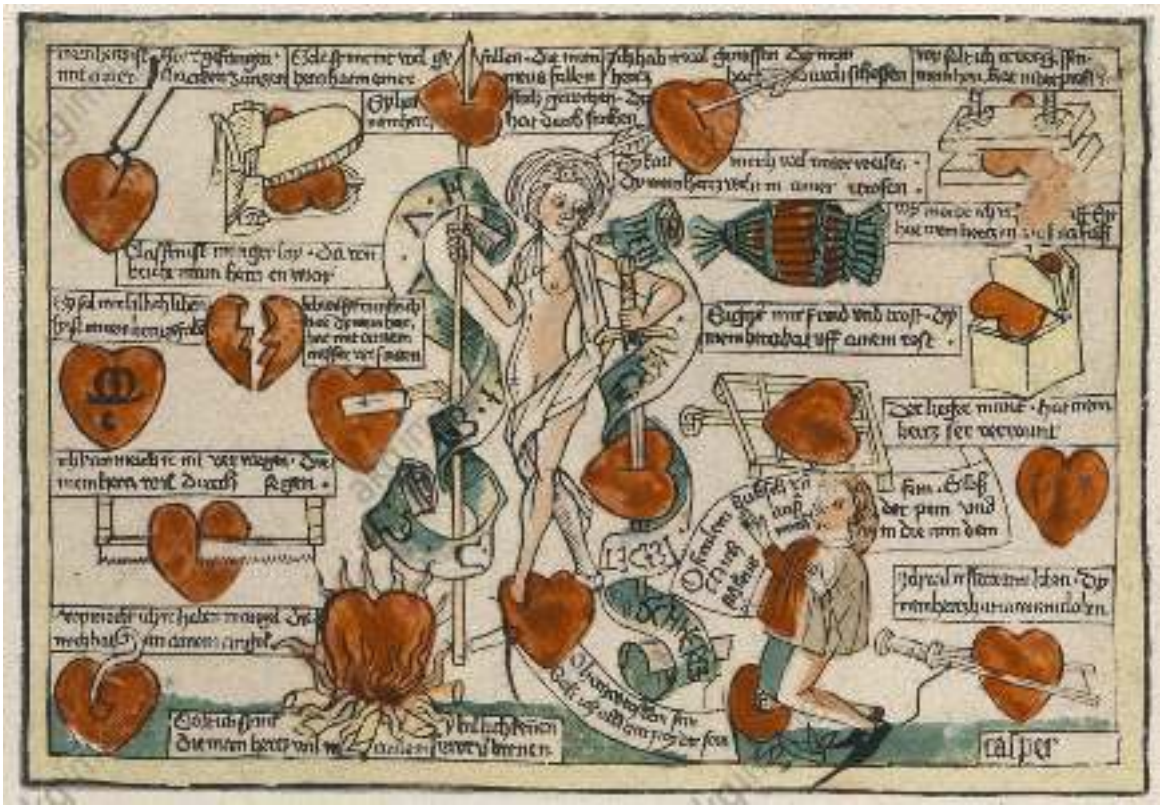

“The Power of Frau Minne”. (Allegorical depiction of women’s power over men’s hearts). Broadsheet woodcut, coloured, 15th century by Master Caspar von Regensburg. Berlin, SMB, Kupferstichkabinett.

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Feature image: Frau Minne (personification of courtly love), painted wood, Southern Germany, 1320-1330 ca. The image depicts the lover presenting Frau Minne with his heart which has been pierced by three arrows. There are two German inscriptions with the image, the first of which translates as “Lady, send me solace, my heart has been wounded,” while the second reads as “Gracious Lady, I have surrendered.”

Dr. Teslsa and Mr. Hive

Doug Mortimer · 17 January 2020 · Archived copy · Original

Nikola Tesla is something of an exemplar, if not a god, in MGTOW circles. Given his scientific achievements, that is understandable. Just as significant to MGTOW adherents are his views on life:

> Be alone, that is the secret of invention; be alone, that is when ideas are born.
>
> I don't think that you can name many great inventions created by married men.
>
> Intelligent people tend to have less friends than the average person. The smarter you are, the more selective you become.

Tesla is also revered because he correctly foresaw mobile phones, television, and the internet. Consequently, interviews with him often took an oracular turn. A number of these interviews are available online, notably postings from the August 10, 1924 issue of *The Galveston Daily News*, the January 30, 1926 issue of *Collier's* magazine, and the February 9, 1935 issue of *Liberty* magazine.

In the *Liberty* interview, he proclaimed, "In the twenty-first century, the robot will take the place which slave labor occupied in ancient civilization." Now that we're one fifth of the way into the twenty-first century, this prediction seems to be well on its way to fulfillment.

When Tesla stuck to predictions involving his specialty of electricity, he was on the mark or close to it. When he strayed from his specialty…well, you win a few, you lose a few.

For example, in the same *Liberty* interview Tesla missed badly when he said, "The year 2100 will see eugenics universally established." Granted, that's 80 years away, but he made his prediction before the downfall of Hilter. Today, 75 years after the collapse of Nazi Germany, any advocacy of eugenics amounts to career or political suicide. You might agree with Tesla when he says, "Certainly no one who is not a desirable parent should be permitted to produce progeny." If so, best to keep your opinion to yourself.

Tesla also foresaw that "within a century coffee, tea, and tobacco will be no longer in vogue." Well, after 94 years, coffee is riding high and tea is holding its own. Only tobacco is on the ropes. One out of three…not too impressive. He also foresaw the "end of all devastating droughts, forest fires, and floods." Tesla certainly went down swinging with that statement.

He also missed the boat on this one: "The idea of atomic energy is illusionary." The Manhattan Project started in 1942 but Tesla died on January 7, 1943, so he didn't get the memo. If he did, he wouldn't have been able to read it, as he suffered from dementia.

The jury is still out on: "The world's internal reservoirs of heat, indicated by frequent volcanic eruptions, will be tapped for industrial purposes." Well, geothermal energy is a fact but it's expensive to tap into it, so it hasn't been a major threat to coal, oil, and gas. But a breakthrough may occur, so Tesla may be vindicated one day. Let's give him an incomplete on that one.

The foregoing is not an attempt to trash Tesla or his prognostications, but to point out that that his eminence as a scientist did not mean all his utterances were of Delphic import. We must keep this in mind when we consider his quotes on the future of women, particularly in the *Collier's* interview.

Tesla's status as a lifelong bachelor disqualified him from offering an informed opinion; on the other hand, lacking a wife and daughters allowed him to be more objective. As a brainy guy with an accent, impeccable grooming, and a fair amount of fame, he probably could have been a bigtime pickup artist if he was so inclined.

Born in Serbia on July 10, 1856, Tesla doubtless started out with old-world, old-fashioned ideas about women's place in society. By the time he was a senior citizen, female emancipation was a done deal. The 1920s brought

women the vote, freedom to smoke and drink, shorter hemlines, even petting parties…which sounds pretty mild today.

Like a number of his contemporary pundits, Tesla pointed out the increasing encroachment of women in areas that had been reserved for men. But he predicted it wouldn't stop with equality. He foresaw "a new sex order, with the female as superior." If he were around today and could benefit from the volumes of neurological and sociobiological research on sex differences, he might have thought differently. It all depends on what he meant by "superior."

In one sense, "superior" means someone or something better than you. Or it could mean someone who outranks you, as your superior officer. Your "superior" may or may not be better than you by any objective criteria, but he is higher up in the chain of command, so he gives orders and you take them. If Tesla meant "superior" in that sense, then he was on the mark.

More disturbing is this statement:

> The acquisition of new fields of endeavor by women, their gradual usurpation of leadership, will dull and finally dissipate feminine sensibilities, will choke the maternal instinct, so that marriage and motherhood may become abhorrent and human civilization draw closer and closer to the perfect civilization of the bee.

Well, the beehive may be the perfect environment for bees…but what about human beings?

> There are the vast, desexualized armies of workers whose sole aim and happiness in life is hard work. It is the perfection of communism, of socialized, cooperative life wherein all things, including the young, are the property and concern of all.

Doesn't sound like a workers' paradise to me. Yet Tesla has unwittingly exposed the connections between feminism, communism, and gynocentrism.

> The center of all bee life is the queen. She dominates the hive, not through hereditary right, for any egg may be hatched into a reigning queen, but because she is the womb of this insect race.

"For queen and colony," might be the motto of the male bee, technically known as a drone. You might find it highly symbolic that the drone has no stinger. His main role is to mate with the queen bee. Sort of like a cougar and a teenage boy.

Now one can readily see how the elites might envy the bee society. Bees have no free will. They cannot revolt against their "superiors." They are not capable of rebelling. No need to crack down on them…no need to formulate propaganda…no need to institute censorship…no need for the queen to sequester herself in a gated community. Perfect obedience is assured.

The human male is not quite as degraded as the male bee. Man's offspring, however, require nine months of gestation and years of maturation. Luckily, his "queen" only rarely gives birth to more than one individual. So that sounds like a manageable amount of "enslavement," at least it was before the rise of the welfare state, or the welfare hive, if you prefer. Remember that Tesla's *Collier's* quote was from 1926.

Two years later Herbert Hoover proclaimed, "We in America today are nearer to the final triumph over poverty than ever before in the history of any other land. We shall soon, with the help of God, be in sight of the day when poverty will be banished from this nation." Well, those are the most edible words anyone ever uttered, but they do point out how far away we were from a welfare state when Tesla made his comments.

The rise of the welfare state assures that all male taxpayers will participate in supporting other people's children, or the children of the hive (great name for a horror movie). Federal government transfer payments are the biggest

problem, but state and county taxes go to public schooling, from pre-school programs to state universities. A lot of those male-privileged incomes are taxed to support single mothers and their children. Every man – even an incel – is affected if he earns a living and pay taxes.

In a way, the drone bee is lucky, as he has but one hive to serve. The human drone serves multiple hives: the city hive, the county hive, the state hive, and the federal hive. If some international do-gooders have their way, the global hive may one day be a reality. Tesla himself thought so:

> International boundaries will be largely obliterated and a great step will be made toward the unification and harmonious existence of the various races inhabiting the globe.

Well, that global nirvana hasn't worked out as well as the computer models, but it's still on the drawing board. As a number of commentators have noted, however the rise of social media has given birth to a hive mentality. Hence the term "hivemind" to indicate a mindless, unreasoning conformity of thought. Disturb the hive – on purpose or not – and a cosmopolitan swarm will attack you.

Though Tesla was neither a sociologist nor an entomologist, he may have been on to something with his observations about women and beehives.

After all, there must be a reason man has long referred to his significant other as "Honey."

And whatever happened to the beehive hairdo?

The left's Great Lie is a pervasive threat to our culture

David Solway · 17 January 2020 · Archived copy · Original

"The very concept of objective truth is fading out of the world," wrote George Orwell in a 1943 essay, *Looking Back on the Spanish War*. "Lies will pass into history." A truer thing was never said about the current omnipresence of the Lie.

Of course, everybody lies. That the vast majority of politicians lie, almost as a matter of principle, is common knowledge. But I had not grasped until relatively late that the Lie—in majuscule—had become so pervasive that it could be said to constitute a public if unofficial institution. Orwell said that truth had ceased to exist in 1936, an exaggeration made for emphasis, but there is little doubt that it has practically ceased to exist in the political and cultural world we now inhabit. It may be a tenuous or metaphysical distinction to make, but I have come to feel not only that lies are everywhere in the political and cultural world we live in, but that *the Lie has become that world*. We now live inside the Lie; it is the very air we breathe, the food that sustains us, the verbal milieu we communicate in, the dreams that disturb our sleep, the tastes and fashions we affect, the thoughts we think in our solitary moments. We are like fish who never consider the water they swim in; to leave that element requires something like an evolutionary lung and an amphibian yearning, features that pertain to only a few. This is our current condition.

The issue became clear to me some years back when I was researching *The Big Lie: On Terror, Antisemitism, and Identity*, a book five years in the writing. Before 9/11, I was solidly in the camp of the left. I read Chomsky with approval, harbored duly anti-American sentiments, commiserated with the Palestinians, marched in thought with Peace Now, subscribed to the appropriate dailies, and agreed with the political slant taken by our major news networks. The sources I relied on were the editorials of *The New York Times*, *The Washington Post*, The *Guardian,* and *The Globe and Mail*, the news reports of the BBC, CNN, and the CBC, the pages of *The Nation* and *The New Republic*, the popular accounts of American perfidy that crammed the shelves of the major book chains, and, most significantly, the smog of stock conceptions that were "in the air," pervasive but insubstantial as are all airy things.

Writing the book forced me to undertake relentless scrutiny of the values and beliefs I'd accepted as gospel and to realize that I had thoughtlessly succumbed to an all-encompassing lie fostered by the media, the academy, and the political left. Intellectually speaking, I had thought I was pole-vaulting; instead, I was doing the limbo. Almost every statement I'd read about American treachery, Israeli apartheid, the "religion of peace," feminist grievance, global warming, right-wing extremism, the ironhanded Patriarchy, oppression of minorities, and the rest was an outright lie and functioned as aspects of what Quentin Skinner in *From Humanism to Hobbes* called "the potentially ruinous impact of rhetorical redescription," that is, reframing something that is not the case as emphatically and undeniably the case.

Skinner refers to the insidious operation of the rhetorical figure of *paradiastole*—the conversion of a vice into a virtue—which would apply to the left's destructive policies and initiatives like those I had once endorsed. But the opposite device accompanies the trope of paradiastole, namely, that which the rhetoricians call meiosis, *the reframing of a virtue as a vice*. Thus the virtue of conservatism is redescribed as an analogue for the vice of fascism, a twisting of the "rules of… forensic speech." I finally began to understand that what I'd taken for history was nothing but ideology and what I'd thought was truth was an order-of-magnitude lie. And that my political and cultural preceptors were, to a man and a woman, professional liars.

Everything I've learned since I began paying attention has only served to confirm my conviction that we are living in unique times, an era in which lies come so thick and fast it seems like one is dodging bullets. It makes no difference where we turn, the lie is there. And we have credulously absorbed it as indisputable fact.

A few salient examples:

Canvassing the plethora of surveys and reports regarding AGW (Anthropogenic Global Warming), we come across documents like the one emanating from the University of Illinois 2009, a survey claiming that 97.4% of scientists agree that mankind is responsible for global warming. This is an impressive assessment. What we don't know is that the Illinois researchers decided that of the 10,257 respondents, the 10,180 who demurred from the so-called consensus weren't qualified to comment on the issue. Of the remaining 77 scientists whose votes were counted, 75 agreed with the proposition that mankind was causing catastrophic changes in the climate. Since 75 is 97.4% of 77, "overwhelming consensus" was demonstrated once again. *The real percentage of concurring scientists in the original survey is less than 1%.*

This is only one of a myriad such "studies" exemplifying the customary practice of systemic deception, as catalogued in my *Global Warning: Trials of an Unsettled Science*. The recent report concerning 11,000 scientists declaring global climate crisis is another, put to the lie by a meticulous examination of the list of signatories. The number of imaginary characters, ordinary people with no knowledge of the issue, professionals from other walks of life having nothing to do with climate, and complete outliers reduces the report to the level of farce, a piece of warming propaganda. Is Mickey Mouse a climate scientist? How about the Advocate for Snake Preservation? Are Sociology and Gynaecology climate disciplines? The sampling makes clear that most of the signatories work in completely unrelated fields.

The Australian bushfire coverage furnishes the most recent instance of a faux study. ABC's misleading satellite image shows one-third of the continent burning—media mendacity at its finest, obviously intended to bolster the left's global warming narrative. The map actually depicts areas that heat up in direct sunlight. There is no doubt about the catastrophic extent of the fires—an area somewhat larger than the state of West Virginia—but bad as this may be, it is nowhere remotely near one-third of the continent. As it turns out, climate change had little or nothing to do with the disaster, but 183 arsonists apparently did.

Similarly, most everything the feminist soviet claims about patriarchal domination, female under-representation, a yawning wage-gap, the calamitous prevalence of sexual assault on college campuses, and endemic male violence is based upon reams of false statistics, unscrupulous surveys, and anecdotal recollections.

Most recently, for example, in the midst of the national crisis in Australia, a feminist activist named Sherele Moody announced at a news conference that men returning from fighting fires were known to abuse their female partners, a claim based on a 2013 study published in the *Australian Journal of Emergency Management* dealing with the 2009 Black Saturday disaster. The paper is by Debra Parkinson, an Adjunct Research Fellow at Monash University in Melbourne, and is called "The hidden disaster: Violence in the aftermath of natural disaster." Parkinson acknowledges in the article that "no reliable statistics were available to document the effect of the disaster on domestic violence occurrences." Instead, in the complete absence of data, she relies on memories and anecdotes amongst a shockingly small interview group. On the basis of no reliable evidence, the men sacrificing their health and lives in the bushfires were publicly slandered. That is how the feminist methodology works.

Rep. Alexandria Ocasio-Cortez (D-N.Y.) delivers her inaugural address following her swearing-in ceremony at the Renaissance School for Musical Theater and Technology in the Bronx borough of New York on Feb. 16, 2019. (AP Photo/Kevin Hagen)

Other strategies may be employed. One favored technique is what I call "the pounce," that is, to take a previous lying or unsubstantiated report and cite it in a subsequent article as proof of authenticity. This recently happened to controversial pro-MAGA author Mike Cernovich who, according to the *New York Post* for January 30, 2018, argued that there is no such thing as rape. Not a shred of evidence, not a single source for the factoid is provided. The obloquy is then repeated in the NYP for January 2, 2020 using the earlier article as validation of its pronouncement.

A similar fate befell my wife Janice Fiamengo, creator of the anti-feminist *The Fiamengo File* video series. The *Guardian* newspaper stated, without an iota of evidence or backing, that she "promoted a conspiracy theory that the Notre Dame fire was started by Muslims, has tweeted support for white nationalists, and is a contributor to the Council of European Canadians website." The calumny was then picked up by the *Huffington Post*, citing the uncorroborated *Guardian* article as evidence. Janice's crimes, we are guessing since no data is given, were tweeting an article by Bruce Bawer, one of our finest conservative writers, and supporting Tommy Robinson, by any true account an honorable and long-suffering British patriot. She is not a contributor to the Council of European Canadians, not that there is anything wrong with the site.

We need not go into the standard practice of the politically-motivated Legacy Press; Donald Trump has done that for us. Nearly all the political news we get is Fake News, disseminated by a media conglomerate that constitutes the propaganda arm of the Democrat Party in the U.S. and the Liberal Party in my own country. The media are proof positive that the political and cultural left has completed its long march through the institutions. It has built a democratic tyranny. As Alexis de Tocqueville wrote in *Democracy in America*, "Under the absolute government of a single man, despotism, in order to reach the soul, crudely strikes at the body, and the soul, escaping these blows, rises gloriously above it, but in the democratic republics, tyranny does not proceed in this way; it leaves the body alone and goes straight to the soul." Indeed, the leftist microbe has burrowed deep into the soul of the nation, into every nook and cranny of the culture.

This is the blueprint for syndical victory. The left will deploy an armamentarium of outright lies, dodgy statistics, and obscurantist dogma to advance its inflammatory. Of course, when any leftist spokesman is caught in a flagrant lie, the default position is to claim that the lie tells a greater truth. How often have we heard this canard? For the left, the lie has become a vestibule to the truth—its truth.

And its truth encompasses the destruction of genuine liberal democracy and free-market societies across the Western world. This is the millennium project of the left, in tune with the U.N.'s Agenda 21 aiming at one-world governance under the sway of a self-elected elite intent on creating a new World Order predicated on zero economic growth and so-called sustainability, as the Democrat Party's Green New Deal envisages. In the words of Tom DeWeese at the American Policy Center, it is "an assault on our Constitutional rights." It is more than that; it is, in effect, the socialist master plan evolving from Marx to Gramsci to the present. And through the agency of the systematic and all-pervasive Lie, it has already been partially accomplished.

No appeal can be made to the purveyors of the Lie since they are either committed to its diffusion or, in the best if implausible scenario, may not be fully aware that the misinformation they peddle is anything but veridical. As Eric Hoffer pointed out in his indispensable *The True Believer: Thoughts On The Nature of Mass Movements*, the true believer of our political moment is a fanatic who is unlikely to examine his premises and assumptions. "The true believer is on the march…and is shaping the world in his own image." And he has the power of the entire range of political, cultural and institutional authority behind him.

One is now in the position of the biblical Judge Jephthah of whom John Locke wrote in *Two Treatises on Government*. Locke's point is that when no appeal is possible to challenge the divine right of kings, that is, to oppose constituted authority, then God must judge—thus, Jephthah's "appeal to heaven"—and one must act out of conscience to fight for and establish the truth. In our terms, we would say that the authority of the media, the academy, and our collusive political masters is irredeemably spurious and corrupt. The "appeal to heaven" is an appeal to conscience and common sense to overthrow the "kings" in our own minds. We need to recognize that these "kings" have built a world of lies so massive and infusorial that we have been unwittingly conscripted into its dominion. We must somehow expose this bogus world and return to the real one, we must be wakeful rather than woke, though I'm afraid the struggle may now be Sisyphean.

Sometimes I feel that evil is a reified force, not just a figure of speech or metaphor for affliction or a word to describe human malevolence, but an existential power that is discernibly afoot in the world. I can only understand evil as something mysterious and unintelligible that may be, as Terry Eagleton writes in *On Evil*, "uncaused, or its own cause," but that is implacably destructive in causing human misery through the operation of the Lie incarnate. As M. Scott Peck reminds us in *People of the Lie*, "the only power that Satan has is through human belief in its [Satan's] lies," a belief consistent with lack of empathy, the failure of introspection and the inability to distrust oneself. This leads to the further question of whether evil lives in the human spirit or is a factor in the objective world. As Peck remarks, "Perhaps it will forever be impossible to totally discern exactly where the human Shadow leaves off and the Prince of Darkness begins."

Clearly, the tendency to lie is inherent in the human soul and there are times when a lie may be therapeutic or benevolent, as when we lie to spare someone from embarrassment or personal misery. Ambiguity is part of life. But when the Lie becomes coterminous with the very world in which we have our being—in electoral politics, in education, in the entertainment industry, in the media print and digital, in publishing, in the censoring Big Tech platforms, in mass movements sweeping the planet like feminism and "climate change" and Islamic appeasement and identity politics and renewed socialism and Globalism—and when it lays down the latitude and longitude of our thinking so that there is scarcely any place left to locate our inner coordinates, it forms, as the ancient Gnostics believed, a wholly demonic environment, a false Creation. It is no accident that the devil is called the Father of Lies.

David Solway's latest book is Notes from a Derelict Culture, Black House Publishing, 2019, London. A CD of his original songs, Partial to Cain, appeared in 2019.

Make Women Great Again. What? Women Need to Change?

AVfM Video Source · 18 January 2020 · Archived copy · Original

Editor's note: AVfM does not aim to enforce nor promote traditional gender roles, however we do endorse free choice, including the choice of men and women who wish to pursue a traditionalist path.

1950s ads illustrating traditional roles for women...

MY WIFE
JEAN IS HAPPY,
PRETTY & PREGNANT
BOY, AM I GLAD I BOUGHT HER A NEW
HOTPOINT WASHER & DRYER
Hotpoint
ONLY
$249.95
Hotpoint
ONLY
$199.95
From the Onsuna Sun, Oneonta, N.Y.

THE IDEAL GIFT
FOR ALL OCCASIONS
"Oh darling! How lovely... I've just longed for a FOWLERS VACOLA BOTTLING OUTFIT for years!
Obtainable at all leading stores throughout Australia

Still want to thank you
THREE TIMES A DAY!
An everlasting gift!
New In-Sink-Erator
Saturn Garbage Disposer
Write TODAY for free literature!
In•Sink•Erator

WIVES.
Look this ad over carefully. Circle the items you want for Christmas. Show it to your husband. If he does not go to the store immediately, cry a little. Not a lot. Just a little. He'll go, he'll go.
Husbands:
Look this ad over carefully. Pick out what you, wife wants. Go buy it. Before she starts to cry.
Dormeyer

She's very special
Show her how you feel
with a Hoover Christmas gift

Give her a Hoover and you give her the Best
THE HOOVER

More Power to You!
KitchenAid

Easier for YOU-and
You owe it to HIM
KitchenAid

LASTING WAYS TO SAY:
Merry Christmas
ALCOA
ALUMINUM
THESE FINE STORES AND OTHERS CARRY GIFT ITEMS OF ALCOA ALUMINUM

Still want to thank you
THREE TIMES A DAY!
An everlasting gift!
New In-Sink-Erator
Saturn Garbage Disposer
Write TODAY for free literature!
In•Sink•Erator

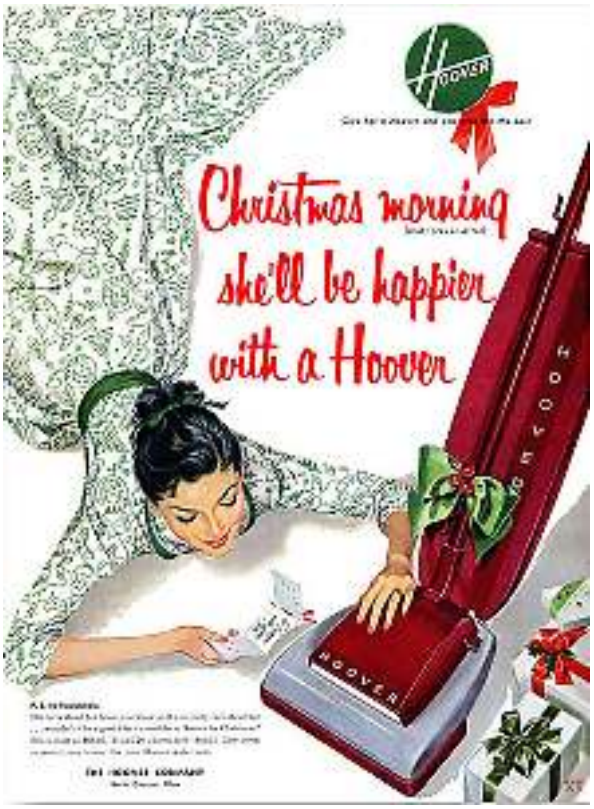
HOOVER
Christmas morning she'll be happier with a Hoover
HOOVER

JOHN BULL
OUT OF THE CITY OF FEAR
by Scarlett Pauelnik
WIZARDS AT WAR
£500 FREE FOR HOME DECORATORS
fineart america

Paul interviewed on ‘Dad Talk Today’

AVfM Video Source · 18 January 2020 · Archived copy · Original

Tradwives, Modwives and Feminists

Peter Wright · 19 January 2020 · Archived copy · Original

There's been a lot of discussion lately on a return to traditional gender roles as a way to reverse the ill effects of feminism. We see it promoted by advocates for traditional gynocentrism, and by those who promote non-gynocentric forms of traditionalism, in which men and women are called to adhere to strict 'gender roles' – eg. he is head of household who goes out and earns the money and protects her, while she makes babies, apple pies, and keeps the house clean. Its what many people refer to as the 'two-spheres doctrine' in which men and women are apportioned sovereignty over different realms – he over the political and social realm, and she over the domestic realm. This, argue the advocates of traditional gender roles, creates a delicate but eminently workable balance that has stood the test of time.

The fantasy of a return to the 'good old days' when men were masculine and chivalrous, and women were feminine and ladylike, has run strong through the manosphere and beyond, whether promoted by Anthony "Dream" Johnson and his traditionalism-promoting convention, or women like Suzanne Venker who specialize in promoting traditional roles for women.

I note Mike Buchanan of J4MB recently posted a link on his blog titled *Tradwives – women who are bucking feminism*, which leads to an article with the byline 'Submitting to my husband like it's 1959′: Why I became a #TradWife:

> And inevitably, it has become a 'thing' for a woman to actually admit that she wants a role as full-time housewife and mother. It's being called a Tradwife, short for traditional wife, though it was only ever a short-lived tradition for most people… Search the hashtag '#tradwife' on social media and you'll see images of cooked dinners and freshly-baked cakes with captions like, "A woman's place is in the home" or "Trying to be a man is a waste of a woman".
>
> There is a lot to that last statement, just as it is a waste of a man trying to be a woman. As Sweden has discovered, the more you try making men and women the same, the more they will emphasise their differences.[1]

I have also witnessed an occasional media article showcasing a woman who has decided to quit a stressful job to live like a 1950s housewife, insisting she's happy to spend her day cooking and cleaning because 'men should be spoiled by their wives.'

One such story in the UK Daily Mail describes a 30 yr old Oregon woman Katrina Holte as follows;

> A woman who was stressed out by her job in a busy payroll department, decided to quit the rat race and also turn back time – deciding to live like a 1950s housewife.
>
> Transforming her suburban home in Hillsborough, Oregon, into a working shrine to the era, Katrina Holte, 30, now loves keeping house for her engineering manager husband, Lars, 28 – cleaning, cooking and making dresses using 1950s patterns.
>
> Spinning vinyl discs by stars of the era like Doris Day, she flits about her business, making sure dinner is on the table when Lars gets in, saying: 'I feel like I'm living how I always wanted to. It's my dream life and my husband shares my vision.
>
> 'It is a lot of work. I do tons of dishes, laundry and ironing, but I love it and it's helping to take care of my husband and that makes me really happy.[2]

For most working men its a no-brainer that she would be more happy in a traditional roleplay of that kind. It is, as she points out, much better than working a stressful job as required of men's traditional role.

Whatever the trend for women to become tradwives, it is not the only alternative to feminist prescriptions, and it may not be the 'best' of the available alternatives either.

Here I'd like to introduce the phenomenon of "modwives" – women who have embraced multi-option lives over trad roles, and who allow, nay encourage multi-option lives for their husbands. Of course I just made up the term modwife, but they exist and are possibly also growing in number. Both tradwife and modwife eschew feminism which is geared only to female privilege, and not to partnerships based on reciprocal labor and devotion.

Over 150 years of feminism has bequeathed to women the famed multi-option lives, a sword which shattered the more narrow traditional roles with sure and mighty strokes. But the big question is this; are women today willing to renounce their multi-option lives in favour of single option traditional roles?

I would say not a snowfalke's chance in Hell. And to invite them to do so today can be construed as coercive and even an abusive act. I submit that few women today are going to genuinely trade in multi-option lives for traditional roles, other than a limited few who like the idea of free time and cosplay, and who can rely on husbands to bring home a healthy wage.

This unlikelihood that women will embrace roles of yesteryear with any real commitment leads to another option mentioned above – the modwife. At best, today's multi-option women can invite their men to do same. The modwife's *modus operandi* is based on personal liberty within relationships, extending a true freedom of opportunity to her partner such as society has championed for her, even though it goes without saying that the loaded gun remains in her draw, same as it sits in the draw of the tradwife.

Yet few multi-option women today are willing to extend that multi-option liberty to men, preferring instead to pocket the advantages extended by women's 'liberation' while expecting their boyfriends and husbands to remain in the mismatched role of protector and provider. There are women however, limited in number as they are, who lean toward the model of commensurate liberty for both men and women in relationships — some of them you will recognize among the supporters of the men's rights movement.

That libetarian spirit is usually understood as belonging to the political sphere, but it is accepted by the modwife as a guiding principle in her relationship with men. It emphasizes individual choice, relative autonomy, voluntary association, individual judgement, free will, self-determination, and free labor-sharing arrangements and agreements. In a word; *freedom*.

Applying the concept of freedom to relationships may seem odd, especially when we consider the entrapment traditionally associated with marriage, not to mention the dangers and the restrictions on freedom that come with strict, prescribed gender roles of yesteryear.

Psychologist James Hillman speaks to the topic of freedom in his paper *Marriage, Intimacy, Freedom*:

> Yet what does the soul want with that word Freedom which sets off such expectations? What sort of preposition accompanies and influences Freedom? Freedom *from* – from fear, want, and oppression, such as enunciated by the Charter that established that established the United Nations after World War Two? Or is it Freedom *of* – choice, opportunity and movement, or access to today's political language?
>
> Or, is it Freedom *to* – to do as I like, to hire whom I want, to tell the boss to shove it, to go where I want, to marry whom I please–freedom of agency in the empowered and recovered adult of therapy?
>
> Or, fourth, is it possibly Freedom *in*? This seems moronic or oxymoronic, for the fantasy of American, epitomized by Texan, freedom is "Don't fence me in." "In" means within limits or constraints of any place, time, situation, condition, such as the kitchen, in an hour, in a conversation, in a marriage.
>
> This forth preposition,"in," rather than freedom of, to and from, suggests that the joyful expectation arising from the soul when the bell of freedom rings is nothing other than living fully in the actuality of this or that situation, as it is, which gives to that situation wings, freeing it from a desire to be elsewhere, to escape from it, to want more, thereby sating the soul's desire with the fullness of the present. How do I say it "I love what I'm doing… I'm fully in it." "I'm really into tex-mex cooking; my new computer; re-painting the house."[3]

Freedom 'in' as Hillman puts it, allows for creative negotiation on how to set up relationships that bypass the narrow choice-dichotomy between traditional relationships and feminist-informed ones.[*] For example, a man wishes to cook the food or be a stay-at-home father? So be it. She wants a career? Done. A bit of role sharing with him and her — both taking on part-time childcare, cooking and wage earning? Consider it done. This is the kind of freedom that comes with the multi-option couple, and it stands as a viable alternative to the traditional roles that we so often look back to with nostalgia.

The message of the men's rights movement has been consistent in its commitment to more options for men and boys. That call for more options, for more rights and privileges, turns out to be a good match for the liberties most women enjoy today. Whether we use that freedom to choose life with a tradwife or a modwife – or to reject wives and relationships with women completely – the choice is ultimately ours.

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[1] *Tradwives – women who are bucking feminism*, J4MB (Jan 2019)
[2] Siofra Brennan, *Woman quits her stressful job to live like a 1950s housewife*, UK Daily Mail (2019)
[3] James Hillman, *Marriage, Intimacy Freedom*, Spring Journal of Archetype and Culture (1997)

*Note: The terms Tradwife and Modwife – and by extension Tradhusband and Modhusband are used in a lighthearted way to designate the different ways people can set up a relationship. Following on from that its probably relevant to give a name to the third area which is dominated by feminist thinking – the one that insists the woman or wife should set the tempo of all relationship matters and the man should simply fall into line instead of mansplaining etc. these can be called the Gynowife & Gynohusband who has no will of his own. By contrast, Tradhusbands and Modhusbands don't need to defer to wives on all matters – they have some agency. Agency – options for and during the relationship, is the central point.

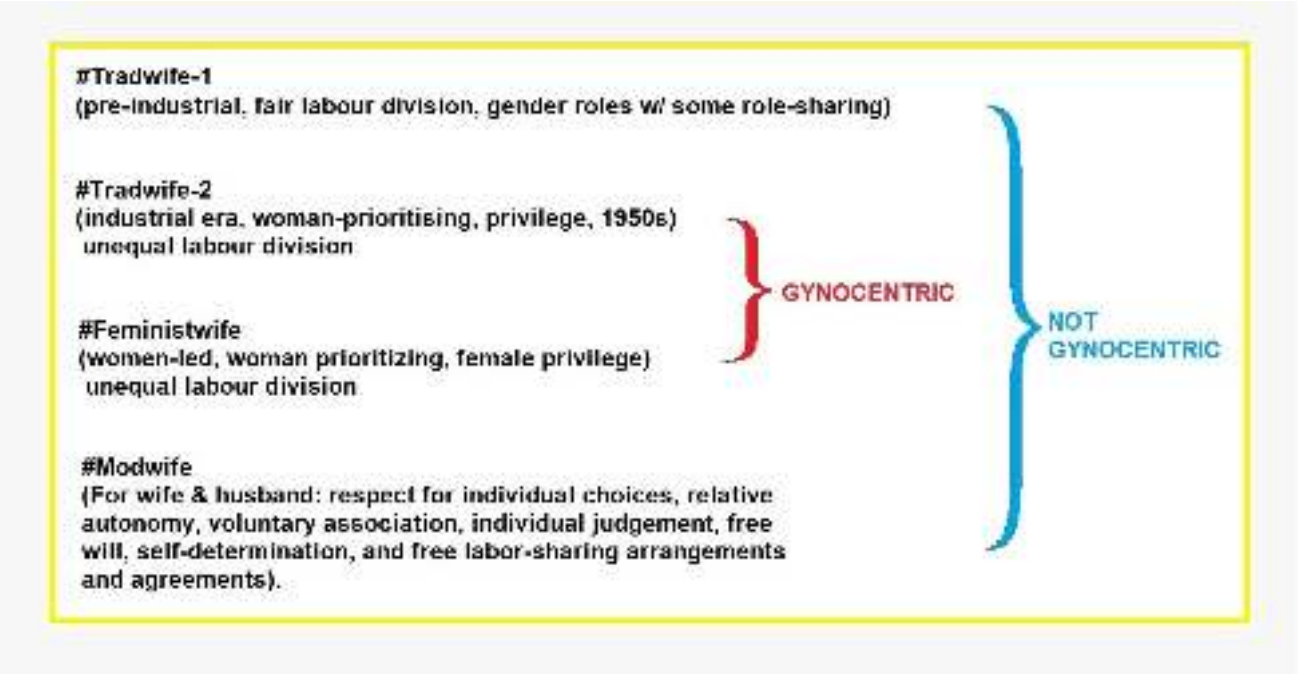
#Tradwife-1
(pre-industrial, fair labour division, gender roles w/ some role-sharing)
#Tradwife-2
(industrial era, woman-prioritising, privilege, 1950s)
unequal labour division
#Feministwife
(women-led, woman prioritizing, female privilege)
unequal labour division
#Modwife
(For wife & husband: respect for individual choices, relative autonomy, voluntary association, individual judgement, free will, self-determination, and free labor-sharing arrangements and agreements).
GYNOCENTRIC
NOT GYNOCENTRIC

Men: Ask her for something

AVfM Video Source · 19 January 2020 · Archived copy · Original

Appeal to fund Mike Buchanan's attendance at the Conference on Men's Issues, New Delhi, 21-23 February, 2020

Mike Buchanan · 20 January 2020 · Archived copy · Original

It is widely agreed across the Men's Rights Movement that the movement in India is the most advanced in the world. It follows that Men's Rights Activists based outside India have things to learn from the Indian movement.

Anil Kumar is the leader of the Save Indian Family Foundation and is well known to MRAs around the world due to his talks at International Conferences on Men's Issues. He spoke at our two London conferences in 2016 and 2018, the videos are here and here.

Anil has kindly invited me to attend his Conference on Men's Issues in New Delhi in five weeks' time, details here.

If you'd like to attend the event, you need to send an email to siff.conference@gmail.com to confirm your attendance and to learn details about fees and the travel/visa/stay arrangements.

In an email to me, Anil wrote this:

> The presentations, panel discussions, and interactions during the breaks and in the evenings will be in English as everyone has to learn English in school and most attendees are well educated. It would be an interesting experience and new learning as ICMI is making breakthroughs in countries where the mother tongue in not English or a European language. This can help us in future in South East Asia, Japan, Russia or even China.
>
> Regarding crowdfunding of your trip, this visit and next year's ICMI in India will help worldwide solidarity on men's human rights and provide an opportunity to learn about experiments and innovations from different regions of the world. It's the new generation of confident young Indians that is taking on feminism and misandry. Anti-feminist groups and men's activists are emerging in the neighbourhood of India, in South Asia. That's almost 1.9 billion people, 25% of the world's population, who read English as their second language. As India is so big, its feminist policies impact neighbouring countries as well, and our men's movement is impacting other countries.

I've launched a crowdfunder to help me meet most of the cost of the trip, with a goal of £1,500. Thank you for your support.

Ugandans are ‘fighting back’ after American government spends billions promoting genital mutilation of males

Peter Wright · 21 January 2020 · Archived copy · Original

With a nod to the great work done by Bloodstained Men, here is a picture showing pushback by Ugandans after the American government spent billions promoting genital mutilation propaganda in African nations.

Brother K. states, “AMERICAN HEGEMONY … The United States won’t educate or feed the impoverished nations of Africa, but we spent billions of dollars to fund junk science experiments and deceive them with free circumcision. The purpose of the fake circumcision experiments was to create propaganda for the American people, that circumcision has benefits.”

Robert Sapolsky: The role of Testosterone in male aggression and violence

Peter Wright · 22 January 2020 · Archived copy · Original

Testosterone causes aggression in men, right? Think again. Socialization plays a greater role.

The Cyprus Rape Liar—What really happened?

John Davis · 24 January 2020 · Archived copy · Original

Gang Rape in Cyprus, read the headlines for weeks this past summer. A British woman (Freya Heath) had accused 12 Israeli boys of gang raping her in a hotel room in Cyprus.

Within a few days, however, Freya Heath had signed a confession to the police that she had lied to them. Although the boys had been arrested, they were released from jail, and, in a poetic comeuppance, Freya Heath was, instead, herself in jail awaiting trial for falsely accusing the boys.

The Western media exploded when, on January 2, 2020, the District Court in Cyprus convicted Freya Heath of falsely accusing the boys. Five days later, the District Court in Cypress ordered her sentenced to time served (about 30 days) and a fine of about $175.00 for the false accusations against the boys.

At this point, the Western media exploded with sensational stories about how she had been wrongly convicted, and, had actually been gang raped, but how the corrupt Cyprus Court [courts in Cyprus are usually more competent and honest than court is in the UK on sex matters] had entered a ridiculous finding of guilt on her part. Those "news" outlets published their "stories" only on basis of gossip in each others' news articles, and a propaganda campaign by Freya Heath's attorneys.

None of those British and western news sources stated anything that was close to the reality of what actually happened.

For example her attorneys started the rumor that she was not represented by an attorney. The Court correctly points out that she was represented by the British Consul General from the British embassy. As another example, her attorneys started the rumor that she had been "interrogated" for 9 hours. The police records show that they confronted the rape liar with a video proving the boys' innocence, in a session that lasted about one hour and 45 minutes, and, that she signed a police confession, with the presence of the British Consul General, in a session that lasted about 15 minutes.

British and western news sources started fictionalizing what happened at the trial of Freya Heath. They started with false statements that Freya Heath's attorneys made about the trial. Then they exaggerated those claims to the point of dishonesty, and, repeated each others' exaggerated claims, over, and over, and over to Western audiences.

Only one news source, a reliable Greek news reporting service [and some Israeli news sources], reported anything accurately about the trial. Here is their article:

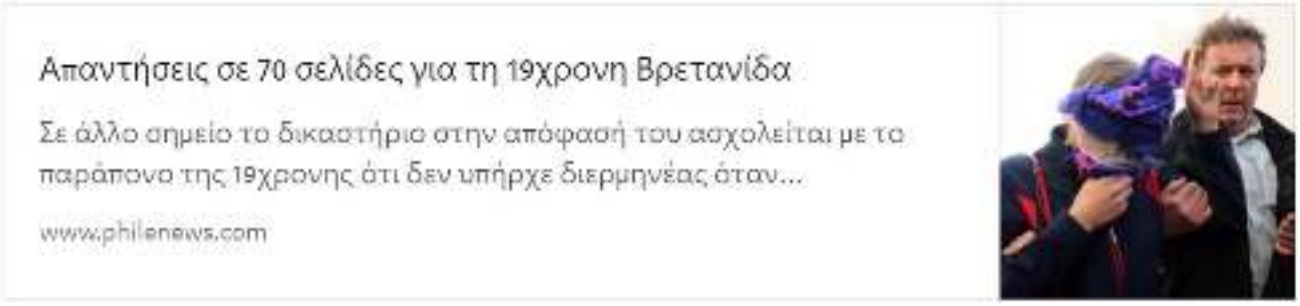

The article accurately cites from the Judge's 70 page verdict, finding Freya Heath guilty of having lied to the police and falsely accusing the 12 innocent Israeli boys of rape.

The story that unfolds, based upon verified evidence under oath (as opposed to the hysteria and "fake news" in the Western media) is as follows:

Freya Heath had been having sex with men, including one of the Israeli boys who she considered her "boyfriend," for at least two or three days before she had sexual relations with any of the other Israeli boys. The pathologist's report shows that she had a substantial levels of cocaine in her blood. That blood test was done in the UK. The

patholgist's report also showed DNA from three men none of whom matched the DNA of the Israeli boys.

She invited a few of the boys to her hotel room, plied them with alcohol, including the underage boys, and then (apparently fueled by cocaine and alcohol) began sexually assaulting one of the boys. Her boyfriend was recording the sex with his phone. She told some of the boys to leave so she could continue "having sex" with the boy. At least half of the boys she accused had never even gone into her room. According to the video recording, she was in charge of everyone and ordering all of the boys what to do. Contrary to being "raped," as she later claimed out of malice, she was on top of the boy(s) and performing sex on them.

The next day, she found out that her "boyfriend" had recorded her sexually assaulting the boys, so, to avoid charges of underage sexual assault, she went to the police and proactively accused the boys of "gang raping" her.

We should note that British women are encouraged by the UK government to make false accusations against men and boys. Women who make false accusations receive substantial awards in the UK, such as financial rewards, support services, notoriety if they choose, and immunity from accountability for sex crimes they may have perpetrated on the man or boy they falsely accused. The British government rarely prosecutes false accusers.

The result is that false accusations in the UK are soaring, and, convictions are plummeting.

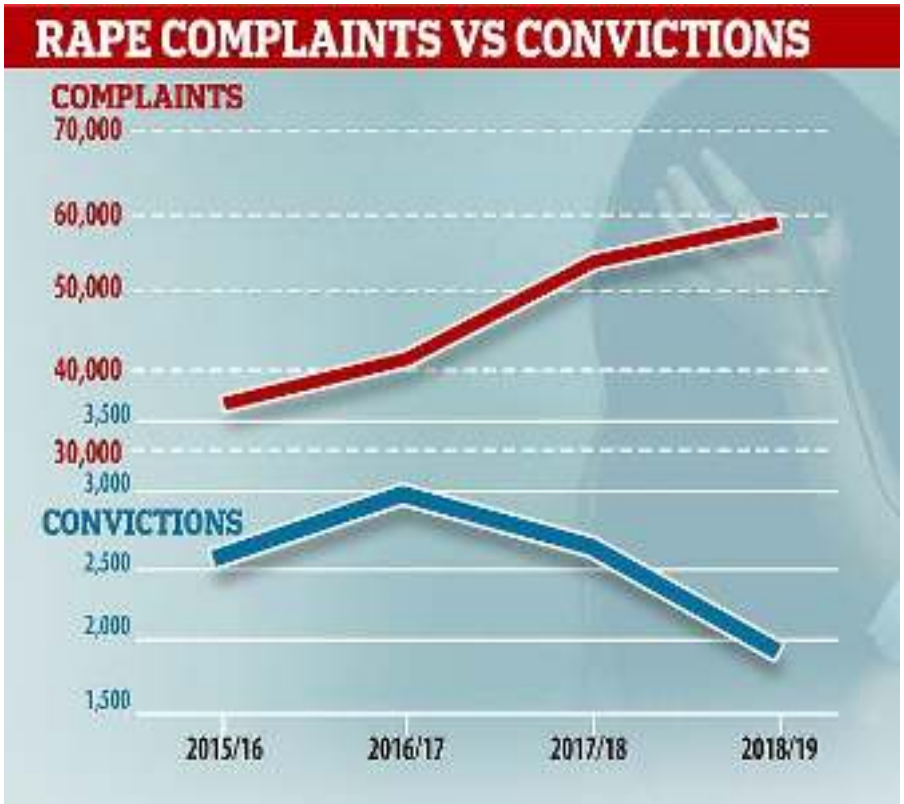

The UK rewards and encourages women who falsely accuse men of rate. As a result, convictions of men, for rape, are plummeting as Courts, police and the public learn about the high rate of false accusations fueled by the media and politicians.
The convictions are plummeting because police and prosecutors are gaining much experience in detecting false accusations of rape, from the flood of false accusations encouraged and rewarded by British media and British politicians.

This is deeply ingrained in the UK from medieval times and the dark ages. UK culture is very similar to the Ku Klux Klan culture that lynched over 4,000 men in the United States during one of the US's darkest periods. False accusations of rape or minor sexual conduct were used to justify lynching the men, just as the UK routinely uses the same excuses for persecuting men today. We can diagram the UK's hysteria over rape and sex:

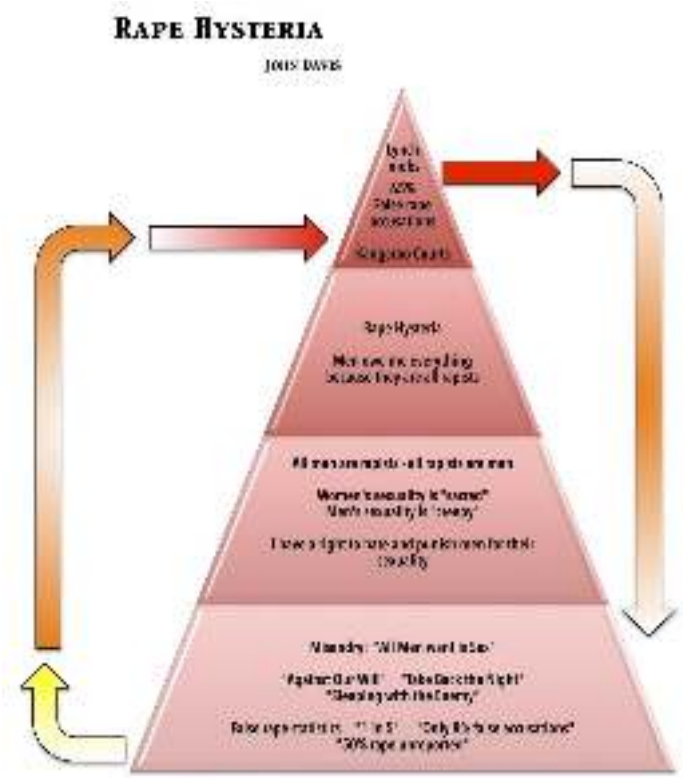

The UK is caught in an historical “rape hysteria.”
For an example, one woman in the UK falsely accused 15 men of rape before the authorities did anything to protect the men, and, stop her from making false accusations against men. Many of the innocent men served jail or prison time.

The British media is trying to force this same rape hysteria on other countries (including Cyprus).

To force this rape hysteria and lynching mentality on Cyprus, the British media made no effort to be rational, intelligent, sober or to act in the public interest by invoking responsible journalism.

In the case of the Cyprus rape liar, the British “sleaze media” rushed headlong into falsely reporting the facts of the case, defending the rape liar as if she were the British kingdom’s version of the Blessed Virgin Mary, demonizing the innocent Israeli boys with relentless anti-semitic and man-hating comments and editorials, criticizing the honorable Cyprus Court as incompetent, corrupt or “male dominated,” and largely making up fantastic (and fantastically false) stories about what really happened.

The real victims in this international charade are the 12 innocent Israeli boys who suffered jail time, until they were cleared, and an indelible smear on their reputations.

The left is one huge internet troll

David Solway · 25 January 2020 · Archived copy · Original

As conservative writers for online magazines are all too well aware, their leftist adversaries are not interested in serious debate or mannerly conversation. Civility is not the left's strong suit. Tactics vary along a spectrum of readily predictable talking points, false assertions, vituperation and obscenity, the stock in trade of those who have come to be known as trolls. Who and what is a troll?

Originally, trolls were unsightly folklore creatures dwelling in caves, forests, and, as in the famous folk tale, under bridges. Unlike their doppelgängers in the Disney film, they were not sweet and innocent powder-blue creatures resembling the Smurfs and the Na'vi, but gnarled and revolting specimens of indiscriminate voracity. Distinctly hostile and governed by an appetite for human flesh, they became the source of the contemporary internet troll.

The modern troll is the digital form of the contract killer. He lives in the shadows; is prone to using an alias behind which he hides; has no known street address or postal code; is often paid for his services by some powerful figure whose public presence may be known—say, a bloviating multi-billionaire with a highly dubious personal history who manages to evade the law; has no conscience and is not very intelligent but is as cunning as he is unscrupulous—in short, the internet troll is a coward who "kills" in the dark. He is motivated by envy and resentment and has neither self-respect nor moral fiber. He is devoid of productive talents and lacks the ability to make a success of his life. He is, in the current idiom, a loser.

Or course, not every troll is a hired gun. Some like to devour their prey as self-elected vigilantes who need not bother with the labor of constructing a convincing counter-argument—that, after all, takes real work. But in either case, they are the gremlins of the internet world, sniping away at the legitimate participants in the cultural debate or infesting the Twittersphere, often under the cloak of anonymity and the camouflage of fake accounts. They are not part of the conversation but the dregs of the hermeneutic exchange.

Trolls come from all across the political gamut but the vast majority, as noted, hail from the left. There can be no doubt about this. The "families" of the left constitute a political mafia that holds the country to ransom to further their own ends, operating a protection racket to dwarf all such criminal undertakings. They profit from open borders to swell their voting ranks; domination of the school system to create a cohort of political bosses, cultural enforcers, lying informants, and foot soldiers; high taxes to impoverish working people and the middle class whom they treat the same way as ants milk aphids; "trade deals" to fill their own pockets; collusion with enemies of the nation to solidify their fiefdoms and promote their seditious policies; and scams like "global warming" and single-payer health care to distribute resources to their cronies and hangers-on and to centralize command of the economy. And as in all such rackets, authority is assured via various forms of coercion, whether threat of sanction, public vilification, "canceling," legal action, fiscal ultimatums, censorship, blackmail, ban, or boycott—and, as we've seen, dispatching swarms of internet s to harry, insult, and bludgeon their designated targets with obscenities on the one hand and false data on the other.

Trolls are particularly obnoxious when they leave the shelter of the internet and band together to raise petitions and agitate as mobs to get people fired from their jobs, to crowdfund for disreputables, to disbench an unpopular judge who merely followed the rule of law, or to support women who file claims of sexual assault without credible evidence or testimonial consistency, a staple of the *#MeToo* movement. On the Net as commenters to articles and interviews, their effect is largely insectoid. They disgrace only themselves. Engaging with them is pointless and only inflates their counterfeit sense of importance. Trolls are either talking-point automatons who never entertained an original thought or vulgarians by nature oblivious to the usages of decorum, or both.

Indeed, trolling has become a cultural practice amounting almost to an obsession, rooted in the satisfaction that more and more people seem to derive from the act of contending, attacking, denying, and slandering in prolonged disputations—feeds and chains—without the benefit of strenuous knowledge and cordial deportment. Clearly no one is exempt from such failings but the progressivist woke have a virtual monopoly on them. Indeed, the

phenomenon has been exponentially amplified by the internet with its easy access to slippery Wikipedian data, the picking up of hearsay and rumor, and the temptation to pontificate without analytical rigor or good faith, often incognito. Thankfully, the smart communicant is not helpless and is immune to noxious or maladroit persuasion. Using common sense, practicing the art of skepticism, doing at least a modicum of diligent research, and keeping one's cool is a response the troll cannot abide. He can be dismissed with silent contempt and effortlessly put to shame—assuming so coarse a sensibility is capable of feeling shame.

What is especially significant is that the psychology of trollism is spilling into all the domains of public discourse and institutional transactions affiliated with the various sectors of cultural Marxism—feminism, social justice, media depravity, climate change advocacy, corporate agendas, and leftist political rhetoric and action, which rely equally on fallacious arguments and the debasement of discursive etiquette. The "value" of trolls, if one can use that term, is that they are symptomatic. They show how far the standard of reasoned dialogue has fallen in the culture and how the capacity for independent thought has virtually ceased to exist in the progressivist world. Indeed, one might regard the left as a vast collectivist troll feasting on the greatest civilization known to history.

The only antidote to the great decline, so far as I can see, is to keep doing one's homework—reading, thinking, arguing from fact, resisting the infusion of the moral and lexical contaminants that vitiate the conduct of the left, and standing one's ground in the public domain—in genuine debate, in authorship, in daily life, in electoral politics. Nothing beats an educated and resolute mind.

David Solway's latest book is Notes from a Derelict Culture, Black House Publishing, 2019, London. A CD of his original songs, Partial to Cain, appeared in 2019.

One last thing about the phoney wage gap

Marcus Holden · 25 January 2020 · Archived copy · Original

I'm so so sick of hearing about this fictional wage gap. People, including some MRA's have this wage thing wrong. Its not about the earning of money, but the SPENDING.

Money has no power whatsoever, until it is being handed over at the cash register… so the spending of money is a privilege. To earn the money is a LIABILITY!

Women do most of the spending, not just groceries, but clothes, cars … everything. They are the privileged ones! The people who are doing the earning (and not spending), are the exploited ones.

Lets reverse it, and imagine how it would be presented to us. The feminists would be saying that the working women are exploited. They'd say we women are pushed out the door at 6am by our lazy husbands, only to return 11 hrs later exhausted.

> "We women work ourselves to death, only to hand the money over to our lazy husbands, and they go off and spend it as they see fit, and complain about driving the kids to soccer. We women are literally dying out there in accidents, we do the sewerage, we dangle from helicopters to save people, we run into burning buildings, we pull glowing pieces of steel from huge furnaces, we go underground to mine coal, and sometimes get trapped down there…and why?…. all to provide for our lazy husband and the kids. We work, and die …. they spend and live.
>
> "WE WOMEN ARE EXPLOITED BY THOSE LAZY MEN….WE ARE THEIR SLAVES!
>
> "And on top of it…not only do those lazy stay at home men show no gratitude for the sacrifice we women make, they have the gaul to complain (from their dressing gowns and slippers), that we women are earning too much! ….. bla bla bla.. ITS FEMOCIDE!
>
> "WE ARE A FEMICIDE DRIVEN CULTURE!"

Ok, back to the normal world…

Another way of looking at it is; if women are so economically downtrodden, then where do we see it? Do they drive cheaper cars? Wear threadbare clothes? Go to cheaper holiday destinations? Does your mother have a lower standard of living than your father? Does your sister live poorer than your bothers?

No one asks men what its like to live in bonded servitude, but that's exactly what it is. And there are so many men out their being economically exploited, but it has been twisted around to make those poor exploited men appear like selfish rogues.

Two more videos from ManWomanMyth

Mike Buchanan · 25 January 2020 · Archived copy · Original

ManWomanMyth (MWM) was a legendary British vlogger, who published very high-quality videos on his YouTube channel over many years until 2015, since when he hasn't published any such material. His YouTube channel disappeared in 2015, but thanks to many people who'd downloaded his videos, we now have a playlist of 117 of his videos, here. His work was highly influential to MRAs globally, including myself. I doubt that I'd ever have become a full-time MRA without learning so much from his extraordinary body of work about feminism, gender issues etc.

At some point in 2014 he started a new video channel, "Humanity Bites", and started posting videos in which he personally appeared for the first time. The channel disappeared at the same time as his main one, and over the past few years we've made many attempts to find the videos, including public appeals, with no success. Until today.

Whilst on YouTube today I searched using the term "Humanity Bites", hoping for some new channels. Nothing. Then it occurred to me – I don't know why – to leave the space out, and searched "HumanityBites". Kerching! This led me to HumanityBites Mirror, a channel with two videos published by MWM in 2014 – Bring Back Our Girls (4:40) and On White Sprinters & Female CEOs (22:51), which are both featured below.

I appear a number of times in the second video. MWM drove from his home in London to my home in Bedford to interview me. At the end of the video the text states the interviews (Erin Pizzey and Steve Moxon in addition to myself) were recorded over 2011/12, although in the video he shows me as the leader of J4MB, which I launched in 2013. He must have stored the interviews of Erin, Steve, and myself, for two or three years before finalising the video. With the addition of these two items, our MWM channel now contains 119 videos.

From Peterson to Incels: is there a generation of ‘lost boys’?

AVfM Video Source · 25 January 2020 · Archived copy · Original

Other women's money

Doug Mortimer · 26 January 2020 · Archived copy · Original

In 2013 Martin Scorsese made a movie called *The Wolf of Wall Street*. As was the case with his gangster movies, the film portrayed men behaving badly and enjoying every minute of it…until they received their comeuppance in the last act.

It would be interesting to know what Sallie Lee Krawcheck thought about the movie. Who is Sallie Lee Krawcheck? "The most senior woman on Wall Street" is a financial guru with an appropriately impressive resume, including top management gigs at Merrill Lynch, Smith Barney, Citigroup, and Bank of America. Her experience, however, left her with a dim view of the Wall Street "boys club." In fact, she was so disgusted she started Ellevest, an investing platform of women, by women, and for women. Since "elle" is French for "she," I guess we could dub Krawcheck the *She-Wolf of Wall Street.*

Now there is nothing wrong with setting up a service that focuses on women. Any number of businesses do that. Some products or services are more likely to be of interest to women than men. Besides, as has been often noted, women control the purse strings, accounting for the lion's (the lioness's?) share of purchases in America. Krawcheck, however, feels that, "The biggest money mistake that women tend to make is that we are not investing as much as men are."

Another way to say that is that women spend too much and have nothing left for investing, but woman as shopaholic spendthrift is a terribly unflattering stereotype. Stating that investing is good and men are more likely to do it is tantamount to admitting that men are doing something right and women are doing something wrong. One has to tread carefully in that regard.

Krawcheck says that good investing can make a bigger dent in your net worth than pay raises. On average, for all its volatility, the stock market has gone up 9.5% every year since the 1920s. Chances are your paycheck hasn't kept pace. Something both women and men should keep in mind.

Also, women's life spans and earning curves differ from men's. Did you know that salaries peak at age 40 for

women, and at age 55 for men? (Curse you, gender pay gap!) At any rate, since women tend to live longer than men, that dictates a different investment strategy. Of course, any good financial advisor will take into account your financial vitals…your age, your income, your debts, your family status…and make recommendations accordingly. So why not your sex?

Sounds reasonable enough, and given the myriad of investment funds out there with different goals and missions, a fund for women doesn't sound too far out…until you look at Krawcheck's Ellevest web site. You can't help but come away with the idea that Occupy Wall Street has morphed into Infiltrate Wall Street. The recurring term "Disrupt Money" is an umbrella phrase for such topics as:

What Can Companies Do to Move Forward in Gender Equality?
4 Ways to Raise Our Children to Be Financial Feminists.
Stand up for paid family leave
Help your company close its own gender pay gap.
Finding women-owned and women-run companies.

Naturally, there are investment funds out there to facilitate the above. Consider the Pax Ellevate Global Women's Leadership Fund and the SPDR SSGA Gender Diversity ETF (exchange-traded fund).

"Closing the Gender Investing Gap" is the official mission of Ellevest, yet investors are also given helpful hints on "Closing the Unpaid Labor Gap" and "Closing the Gender Pricing Gap." Mission creep, anyone?

Krawcheck invites visitors to her web site to "Invest like a woman." This sounds like a straight line in search of a punchline, but I'll leave it to you to fill in the blank.

She also informs us that "86% of Investment Advisors Are Men, With an Average Age of 50+"…to which one might want to reply, "So what?" But you can't utter those two words in response to any of the grievances of the protected classes lest you be vilified as a fascist at worst or insensitive at best.

When it comes to equity in financial matters, Krawcheck conveniently overlooks a few things. Of course, you've heard of the wage gap, and no matter how many debunkers drive stakes through its heart, it refuses to die. A few men's groups have responded by pointing out the tax gap, the difference between what men and women pay in taxes and the difference in what they get out of those tax payments. But what about the inheritance gap?

I'm neither a statistician nor a demographer, but I think I can safely say that there is a yawning inheritance gap. In other words, the amount of money inherited by women outstrips the money inherited by men. Let's follow the money – the big money.

The Forbes list of the 400 Richest Americans in 2019 is overwhelmingly male. The list, overwhelmingly male, is headed by the usual suspects…Jeff Bezos,. Bill Gates, Warren Buffett, Mark Zuckerberg. The first woman on the list is No. 11, Alice Walton with $51.4 billion. In the "Sources of wealth" column (in Wikipedia, but not Forbes) it says "Walmart, inherited." Admittedly, the same is true of her brothers, Jim Walton and S. Robson Walton, who are neck and neck with her on the list. According to Forbes, she is more interested in art (she is chairwoman of the board of the impressive Crystal Bridges Museum in Walmart's hometown of Bentonville, Arkansas) than the family business. (All rather ironic for those of us who remember *The Waltons*, an old TV series about a poor but honest family in the Blue Ridge Mountains during the Depression.)

Now let's go down the megabucks list to Julia Koch in No. 13 with $41 billion. Where did her wealth come from? "Koch Industries, inherited." OK, so the two richest women in America inherited their fortunes…mere coincidence? Let's keep going.

No. 15 is MacKenzie Bezos. Her Wikipedia bio calls her an "American novelist and philanthropist." Who knew there were big bucks in those two pursuits? She is not an heiress, but her divorce settlement from Amazon's Jeff Bezos (who is No. 1 on the list at $114 billion) amounted to $35 billion. Not a bad reward for 26 years of marriage (it works out to $1.35 billion per year). Of course, she might have gotten more if she'd just waited for hubby to

croak, but there's always the chance he might outlive her. Better to bail out early and go with the sure thing.

The next woman on the list is Jacqueline Mars, No. 18 with $23.5 billion, the result of her being born into the Mars candy family. That's a lot of Milky Ways, M&Ms, Skittles, Snickers, and Twix, probably enough to induce a diabetic coma in the entire population of a medium-sized American city. Again, to be fair, she was not alone, as her brother John Mars, also benefited from America's sweet tooth.

Next we come to Laurene Powell Jobs & family with $21.3 billion. Jobs, eh? You don't suppose she was married to…that's right, Steve Jobs. She inherited billions of bucks of Apple and Disney stock from him!

Next with a paltry $14 billion is Abigail Johnson, CEO of Fidelity Investments. I've no doubt she is financially savvy, but she took over from her father as CEO, and her grandfather founded the firm. Not quite an inheritance, but I wouldn't call her a self-made woman.

Worth a mere $8.5 billion is Christy Walton in 58th place (right behind George Soros and Jimmy Jones). There's that name Walton again. This time around, however, it's a case of marrying money. She was the wife of John Walton at the time he died of a plane crash in 2005, and hence an in-law of the aforementioned Waltons.

Rounding out the top 100, we find more people with the surnames Walton and Mars. Also, a number of women's names appear alongside their family's name or their husband's names, and there is the occasional widow who runs the show – often capably – after her husband's demise. I'm sure eventually there must be a woman on the list who was not dependent on a man in some form or fashion to jump-start her wealth, but by now I think my point is obvious. Women spend lots of money, and on occasion excel at managing money, but the creation of wealth is overwhelmingly male. Given a typical bell curve distribution, this should not be surprising, since men appear at the extremes more frequently than women. Also, typical male traits come into play…the role of being a good provider, objectivity, ambition – every one of them reeking of toxic masculinity…unless you stand to benefit from the wealth they amass.

Now very few women are fortunate enough to marry billionaires or to be born into the families of same. But many women do inherit money from mere millionaires or from men with lesser assets. Remember, women live longer, so they are more likely to inherit money than to bequeath it. The same can be said of life insurance. Women are far more likely to get a payout from that than their husbands. And let's not forget Social Security. Countless widows, even if they were stay-at-home moms, have received benefits checks courtesy of their late husband's payments into the system. So women really don't have anything to whine about…but squeaky wheels tend to get addicted to grease.

There's nothing illegal about inherited wealth or windfalls, but in leftist circles there is tinge of shame to them, as they raise the issue of unearned privilege. Of course, Ellevest conveniently sidesteps these sources of income – even though they provide ample fodder for investments – because, goshdarnit, they just don't fit the female injustice/inequity paradigm they're pushing.

No matter how woke the Ellevest folks purport to be, to survive they must make money for their clients. If Ellevest fails to attract male clients, it is severely restricting potential funds. I seriously doubt there are that many "woke" men out there looking for a female-friendly social justice investment vehicle. In fact, I suspect the majority of women investors are mainly concerned with making a buck, not with social change. There may be a niche market of woke women out there but probably not not enough to keep the likes of Ellevest afloat. In that case, Krawcheck has an escape hatch: Ellevest's failure (or at least underperformance) will be men's fault for choosing to invest in "socially irresponsible" funds.

Krawcheck herself, however, is not totally bulletproof in the SJ skirmishes. To a large degree, her target audience is affluent women, who, like herself, are far more likely to be white. She can't come right out and say that, but if you're going fishing, you go where the fish are. After all, women who live paycheck to paycheck don't have discretionary funds for investment, so there's no sense in making a pitch to them. Consequently, WOCs (women of color) are largely underserved. And let's not forget trans women! They have special needs too…but don't call them

special needs people.

Ah, but comes the revolution and all women will be empowered and gender equity will be manifest in all walks of life…or will it?

Remember, you can lead a woman to the stock exchange but you can't make her invest.

Rosie is sickened

Mark Dent · 27 January 2020 · Archived copy · Original

The queen of gender bigotry in Australia is sickened.

The woman who has repeatedly denigrated, admonished, condemned and blamed men for all violence perpetrated upon children and women in this country is disgusted.

The callously, cold creature who stood upon her powerful platform and told male victims who had experienced physical and emotional abuse at the hands of a female partner that their experience of violence does not rise to the same level as a woman's, is angry.

The feminist female who chose to lay the blame for the death of her son at the feet of the patriarchy and all Australian men who wallow in their toxic masculinity even though it was *her* decision to choose the man who killed her son as her partner and then welcome him back into her bed after a separation due to his unpredictable behavior and mental issues.

Rosie Batty is beneath contempt. She is a liar. She is a deceitful, manipulative, power-drunk gender bigot.

I wonder how this woman places her head upon her pillow and sleeps each night.

The air has felt a little fresher and the sunshine a tad warmer and brighter since this sick woman gradually became yesterday's news. Oh, there is still the occasional quote or comment but nothing to compare to the almost daily sanctification of this hate-filled "Australian of the Year" a few short years ago.

The barrage was relentless and she used her power to do what many women have done throughout the ages. She played the victim and demanded the men in government prove how much they cared about her and all women who live under the potential threat of being harmed by the men who are closest to their hearts.

And just as every male dominated government has done for decades, they threw hundreds of millions of dollars into the feminist run coffers of various domestic violence organizations.

And now this demonstrably deceitful piece of work is sickened.

Why?

Former Australian of the Year Rosie Batty has slammed the awarding of an Australia Day honour to controversial commentator Bettina Arndt.

Ms Arndt, 70, was appointed a Member of the Order of Australia for striving to achieve 'gender equity through advocacy for men'.

Ms Batty said her immediate reaction was 'one of utter incredulity' and she felt 'sickened' by the announcement.

It makes me question the legitimacy of the awards system in the entirety across the spectrum,' Ms Batty told news.com.au.

'I cannot help but be appalled that someone who minimised violence towards women, who is part of the inevitable pushback and backlash that we all experience as we pioneer a way forward, would be awarded,' Ms Batty said of the appointment.

Batty believes using accurate statistics and expressing concern for male victims of family violence is an act of minimizing violence towards women.

Look at the way the story is framed in the headline. Bettina is hung, drawn and quartered before you have read the opening paragraph.

'I feel sickened': Rosie Batty slams decision to give an Australia Day award to controversial commentator Bettina Arndt after her shocking claims of a 'fake rape crisis'

Today is Australia Day and one of the traditions of the occasion is to award people who have served the community or worked to help others in some capacity as a form of recognition for their good works.

The panel responsible for selecting worthy recipients did the unthinkable. They chose to recognize Bettina Arndt for her efforts in seeking gender equity for men.

This is entirely unacceptable. This is outrageous. This is a heinous decision.

How has the press reported Rosie's angst?

Predictably, instead of focusing on the issue at hand, ie. whether or not Arndt's assertion that there is no rape crisis on our university campuses is a valid one, they attempt to smear her. It is an age-old tactic used by feminists and other rabid zealots who belong to ideologically driven tribes. Do not deal in facts or provide evidence to support your claims. Attack the character of the person who is opposing you. Demolish their reputation and then there is no need to do anything as low brow as actually engage with them and refute their claims in a discussion or debate. You simply rev up the haters to do what they do best.

I am not going to spend any time writing about the smear. I know nothing about it and don't care for it has zero relevance to the issue at hand. It is a pathetic diversion.

Batty knows she has the media and Twittersphere on her side. She *knows* she is giving them the green light to start a rabid attack on Bettina Arndt. I am no longer on Face Book and was never a user of twitter, but I predict there will be a campaign demanding Bettina Arndt has her Order of Australia award taken from her on the grounds she is a

pedophile defender and supporter of the rape and violent abuse of women.

Perhaps the pressure of the mob will succeed. Time will tell.

When Sherele Moody is speaking out in solidarity with you on any issue, you know you are on the wrong side of history. She is most recently known for her comment about male firefighters being most likely to go home from a day fighting fires and bash their wives.

'Nothing says "gender equity" like a powerful woman with a platform laughing with a repeat male child rapist about his young female victim using her sexuality to trick him into abuse, right?' she wrote on Twitter.

Batty's constant pushing of the notion that disrespect and lack of representation of women in parliament (gender equity) is directly linked to violence against women is another outrageous, unsubstantiated lie. This furphy was brutally exposed by Senator David Leyonhjelm in this exchange.

She seems to be using domestic violence as a trojan horse to champion many other feminist causes much as our Climate Change hero Greta Thunberg adds the dismantling of the patriarchy and destruction of capitalism to her to do list alongside fighting the climate which will end our world in a few short years.

Batty would never dare to have a face to face confrontation with Arndt to debate the relative merits of their views. She knows she would be eviscerated. So, this woman who specializes in demonizing an entire gender and refusing to acknowledge male victims of family violence in any meaningful, empathic way continues to speak from her distant pulpit, safely hurling mud with zero chance of her target having any opportunity to confront her or push back.

Like Greta Thunberg, she is always surrounded by minders and protected from having her bigoted stance questioned or probed. On the rare occasions where she has been caught out and had to think for herself, she has looked like a rabbit in the spotlight, just as Greta does whenever she has to go off script and think for herself.

Like Greta, Batty is simply a pawn, a figurehead used by more powerful people who pull their strings behind the curtain.

They fit the bill so beautifully.

If you dare to attack or even mildly criticize or question Greta, you are branded an abuser of a vulnerable child. She can spew her vitriolic nonsense unimpeded and without having to defend her views.

It has always been the same with Batty. Anyone who questions her very gender specific empathy and compassion is reminded that she is a mother whose son was murdered and therefore untouchable and absolutely not to be questioned.

The media and government then step in and an avalanche of abuse is spewed in the direction of the one who dared to question the sanctified one. Mark Latham was the last person brave enough (or stupid enough) to criticize Batty and he felt the full fury of her comrades. John Setka was another who used Rosie's name in vain and paid for it.

Fawn over her and bow at her feet whenever she speaks but do not raise so much as an eyebrow in her presence unless you are prepared to face a most vicious, uncompromising backlash.

What has always genuinely appalled me most about Batty is the fact that most people who endure a horrific loss of any kind usually become deeply connected to anyone who has endured a similar experience.

War vets tend to talk about their experiences with other war vets and no-one else. Amputees are put in touch with other amputees so they can share their stories, offer support and provide some hope to those who are just beginning their journey in an at time frightening new world.

When a parent experiences the unimaginable nightmare of losing a child there are groups created for them. These groups consist of other parents who have lost a child and share the grief unique to the people unfortunate enough to have had to live through this hell.

Can you imagine a person who lost a limb or endured some other disability or severe illness deciding they wish to dedicate their life to finding a solution/cure for this disease, but *only* for victims who share their gender?

It is unimaginable.

Yet this is exactly what Batty has done.

She has made it clear that her compassion and concern is for women and children who are victims of male violence. Children who are murdered, tortured or emotionally abused by their mothers are never mentioned by this woman. Never. Men who are murdered or abused by women are dismissed as an almost irrelevant minority as rare as unicorns.

Can you imagine parents campaigning to end *male suicide* and only male suicide because their *son* killed himself? Can you imagine those parents dismissing the concerns of families whose daughters killed themselves because they are in the minority?

Can you begin to imagine the reaction if these parents were brought face to face with parents who have lost a daughter to suicide yet *still* refused to consider their loss as a part of the problem that needs to be addressed?

Can you imagine an annual vigil in Federation Square for male suicide victims, with *not one* female name read out or acknowledged?

Can you imagine these parents demanding that the government hand over hundreds of millions of dollars to organizations created specifically to find a way to end *male* suicide?

You don't need an imagination. All this and more has taken place in the sphere known as family violence.

When Batty's candlelight vigil for victims of domestic violence takes place each year in Melbourne's Federation Square, only the names of women and children are read out.

No reference is made to the multiple female perpetrators who have murdered children and men nor the many men who have died.

Below is a snapshot from NSW over a twelve-month period.

New data from the Bureau of Crime Statistics and Research reveals 38 people died as a result of domestic violence (DV) homicide in the year to March 2019, up from 19 in the previous 12 months.

Attorney-General Mark Speakman said the overall rate of murder in NSW was trending downwards, but the spike in DV-related homicides was alarming.

"Behind those numbers are real people," he said.

"They're mothers, daughters, sisters, wives, husbands, brothers, sons, fathers who've been the victims of domestic homicide."

Women accounted for 15 of the total number of victims, up from 11 the previous year.

Seven of the victims were children who were killed by a parent, up from one victim in the previous year.

But there was a significant increase in male victims of DV homicide, with 14 men killed in 2018/19 compared with five in the previous year.

Only three men were killed by their partners, with the majority killed by an adult child, a parent, a housemate or their partner's current or former partner.

So, 14 men were killed and 15 women in the twelve-month period in the state of New South Wales in 2019. Deep breath. Read that statistic and then try very hard to contemplate Rosie Batty's very deliberate eradication of men as victims of family violence.

It is almost criminal.

Her words are on record and they are indefensible.

Bettina Arndt is a fiercely professional journalist who deals in cold facts and statistics.

She calls out bullshit when it is demonstrably false. She has courage. Anyone who chooses to advocate for the most despised demographic in our society has to be brave and thick skinned. Fortunately, Bettina is both.

Rosie Batty is a cold, manipulative gender bigot.

Nothing anyone says, no matter how enraged, threatening, unhinged, apoplectic, accusatory or hateful will change this fact.

I will find her behavior after the murder of her son utterly incomprehensible till the day I die. We all experience loss and tragedy in our lives. This can never be used as an excuse or a defense for promoting dangerous, harmful ideas (women never/rarely harm children or their partners) or enacting bigotry into law.

See Also: Aggrieved Entitlement – women's reaction to temporary loss of chivalry

Can Harvey Weinstein Get a Fair Trial?

AVfM Video Source · 27 January 2020 · Archived copy · Original

Gynocentrism, Sex Differences and the Manipulation of Men (Part One)

Peter Ryan · 29 January 2020 · Archived copy · Original

This article is in three parts. This is part one.

Moving Beyond A False Gynocentric Understanding Of Biology:

As I have discussed in previous articles, there is a widely held belief in our gynocentric culture and even in the manosphere, that women are more biologically valuable than men because they are the rate limiting factor of reproduction and men are supposedly expendable. I have explained in great detail why this is not the case in the following articles and have covered every common argument that is used to justify this false and factually incorrect claim:

- Gynocentrism and the golden uterus (part one)[1]
- Gynocentrism and the golden uterus (part two)[2]
- Gynocentrism and the value of men (part one)[3]
- Gynocentrism and the value of men (part two)[4]
- The nature of male value and our gynocentric culture (part one)[5]
- The nature of male value and our gynocentric culture (part two)[6]

This claim is pervasive and is the foundation of the core belief in female superiority that drives gynocentrism in our culture. That is why I have written so much about it. Maintaining the lie that men are expendable and only women are valuable in the culture, is critical to maintaining gynocentrism. The claim of greater female biological value, is sometimes used to explain the origins of gynocentrism and even justify gynocentrism in society. Ironically this claim is actually a product of gynocentrism itself. In reality the two sexes have equal biological value, but biological value manifests itself differently in each sex. In women biological value is generally more focused on reproductive output and in men biological value is generally more focused on survival output. Of course there is considerable overlap (the sexes are more alike than different[7]) between the sexes and exceptions, but that is the general pattern.

There are some people that erroneously suggest that sexual selection is greater than natural selection and therefore reproduction is more important than survival. This is factually incorrect and can be debunked quite easily. If an organism does not survive long enough, it either does not reproduce or does not reproduce at a frequency that preserves its lineage, or its offspring die and the lineage dies with them. There is an equilibrium between sexual selection and natural selection. If the fitness benefits of sexual selection of a particular trait, are outweighed by the fitness costs of that trait arising from reduced survival, then natural selection will override sexual selection.

It is correct that certain traits can arise in a species that may enhance reproduction at the cost of reduced survival, but this can only develop to a certain degree (and the reverse can occur too where survival is enhanced at the cost of reproduction, in circumstances where the net fitness benefit of survival is greater). Positive feedback loops in sexual selection can occur, this is sometimes identified as Fisherian runaway selection[8]. However eventually such a process terminates when costs to survival become too high and natural selection pressure begins to exceed sexual selection pressure. In a species where this does not occur soon enough, a species will become extinct (like the Irish Elk). Over billions of years, evolution has eliminated species that reproduced at the expense of their own survival in an unsustainable manner. Sexual selection and reproduction are not biological absolutes that exist in a vacuum. Natural selection can override sexual selection and impacts on survival can be more important to evolutionary success than impacts on reproduction.

Each sex has its own optimal life history strategy to propagate the genome. There is overlap between the sexes, but there are also differences. One key difference between males and females, arises from the greater evolutionary

success for males in taking on high risk and high effort challenges and hardships, that have a high return or benefit. A man that risks his life to earn social status or acquire resources, may win big and this may greatly increase his mating opportunities and the frequency with which he passes on his genes. Women thanks to their uteri, are limited to reproducing much more slowly and also incur a cost or risk to their primary reproductive function from taking on such risky hardships.

This basic sex difference, is just one of the reasons why men more so than women, are prepared to take on risks and challenges and engage in hardships. It is also one of the key reasons why men are less able to elicit support and protection from society and why women are more capable in doing so. Taking on risks and hardships requires self-reliance and independence from the support and protection from society. Developing traits that elicit support and protection from society, is at least to some degree (but not in an absolute sense) incompatible with male life history strategy. It is not a supposedly greater biological value of women that is behind society providing greater support and protection to women, it is a difference in the manner in which males and females optimise their evolutionary success that has in part led to this difference in societal concern.

We do have a predisposition[9] to show greater concern for female well-being in certain contexts. That it is a reality and it has nothing to do with women being biologically more valuable than men. Eliciting support and protection from society is a strength that women possess in greater abundance than men, because it is more aligned with women's life history strategy. A certain underlying biological bias toward supporting and protecting women over men does exist. It is important to remember though as I cited before, that whilst sex differences exist, the sexes are more similar than they are different. Both sexes for instance have evolved and display neotenous features. Our sexual dimorphism is intermediate and not huge like some other animals. So whilst an underlying bias to support and protect women over men may exist, it is not necessarily a huge chasm like sex differences in many other species. It is also important to recall as I mentioned in the normalisation of gynocentrism[10], that human civilisation has arisen from a capacity to make intelligent decisions and control and where necessary inhibit our instinctual impulses. The biases and impulses that drive gynocentric behaviour can be controlled and overcome to a substantial degree.

We can overcome our biases as a society provided that:

1. We are aware of them.
2. We recognise the need to address them as beneficial and worthwhile to our society.
3. We introduce social and legal measures into our culture and society to keep them in check.
4. We recognise and counter efforts to undermine those social and legal measures (like addressing attacks on due process and freedom of speech).

Racism has a biological basis to it, as politically incorrect and as troubling as that sounds. Humans are tribalistic by nature and we have in-groups and out-groups. However we have made efforts to address racism in our culture, in our legal system and in our institutions. We are not slaves to innate biological sexism or racism, with no capacity to change our behaviour. We had slavery and legally and socially sanctioned discrimination in the West for hundreds of years based on racist bigotry and we overcame that. What change seems impossible in the present, actually is not so impossible. Slaves thought the same thing centuries ago and look where we are now.

In my previous article[6], I mentioned that ironically in some ways feminism has actually demonstrated our capacity to override biology. Feminism has created large numbers of childless women, whose lineage will die with them. Where feminism has taken hold, many societies are pursuing a path that is in contravention to our biological imperative and the populations are failing to replace themselves and continue their lineages. Whilst culture is indeed informed by biology, it is not completely and absolutely restricted by it. Culture also can and does shape biology to some degree (read these articles here[11] and here[12]).

Part of the evolutionary advantage of culture, is to extend behaviour to a certain degree beyond the current evolved biological envelope and allow radical adaptation. Such radical adaptation is not possible if culture is completely

unable to go beyond biological predispositions. This is why we can get things like feminism emerging in human society. It is why we can overcome our tribalistic tendencies and overcome racism. It is why we don't have a society where it is a free-for-all and survival of the fittest. It why we are able invest in activities that are so abstract and distant from the biological activities directly related to genome propagation.

I am not suggesting that there is no biological basis to gynocentrism. What I am suggesting is that the biological basis to gynocentrism does exist and has nothing to do with women being more valuable than men and more to do with the positive and negative effects of our evolved sex differences that arose from each sex having a different strategy in passing on their genes. I am suggesting that whilst certain biases have a partial biological basis to them, like our bias toward female neoteny, we can still manage and overcome these biases. I am not suggesting we can completely eliminate gynocentrism, I am suggesting we can substantially reduce it. Just as we cannot completely eliminate racism, we can and have been able to substantially reduce it. Slavery is no longer a mainstream practice in the West as it was for centuries. Hanging people of a particular skin colour from a tree is not socially or legally acceptable either and racism is not socially or legally sanctioned in society. These are all massive leaps forward that we have taken and positive leaps. Pockets of racism exist, but racism is no longer normalised throughout mainstream society. We can do the same with gynocentrism.

The fatalistic thread of the manosphere, is not achieving anything except keeping men in a perpetual state of learned helplessness. Men are valuable and men do matter. As I mentioned at the start of this article, gynocentrism is based on the core belief women are superior to men. The belief in female superiority ultimately rests on the unquestioned axiom women are biologically valuable and men are biologically expendable, because women have a uterus and give birth and men do not. Propagating this lie is a part of normalising gynocentrism in our culture and is the foundational justification that is relied upon when gynocentric double standards are challenged.

Convincing men that they are expendable with this fictitious lie and using sophistry and twisted interpretations of biology to change men's perception of themselves from a human being to a human doing, is a core means through which men are controlled in society. When men see themselves as expendable, then they willingly go along with their own exploitation. Even when they do not, men with this perception will not support any organised resistance to the exploitation and marginalisation of men because they perceive it as futile. The gynocentric programming has done its job in such cases- Men become paralysed in a mental prison of learned helplessness.

Briffault's "Law":

The notion that females determine all the conditions of the animal kingdom (or Briffault's Law[13]), is part of this programming and demonstrably false. Women are not omnipotent. Rape gangs exist, female sex slaves exist, female genital mutilation occurs, the murder and abortion of female infants occurs, arranged marriage exists, millions of Jewish women were exterminated along with men in death camps and the genuine marginisalisation of women exists in parts of Africa and the Middle East (and no I am not talking about Iran). Even in highly traditional theocratic cultures like Iran, where both men and women are restricted, women cannot do as they please. Don't believe me? Watch this documentary[14] on women and divorce in Iran. Women do not call the shots in Iran and neither do men, the theocrats and the family do. Plus one for a restrictive culture and minus one for female omnipotence. Even in the West women do not always get their way. Trump got elected despite feminists and even the democrats don't entirely follow female interests. These are not just exceptions to the rule, there are too many exceptions to count. These are chasms that cannot be explained with such an absolutist, monolithic and simplistic so-called "law".

In dating and relationships we can see men that pump and dump women wanting marriage, or men that opt out of relationships entirely and go their own way. I have often heard women are the gatekeepers of sex, but men are far more selective when it comes to getting married and having a relationship than they are with sex. Women might only prefer the top twenty percent of men, but those same men have little incentive or desire to settle down with them. These men have an abundance of women that want them and many men in the top twenty percent can and do simply pump and dump them.

At the same time, whilst women are complaining about where all the good men went and men not earning enough and pretending like feminism has nothing to do with it, less and less men are interested in marriage and relationships. Men are becoming aware of the bias in divorce and family court and steering clear of marriage. They are also steering clear of certain women in the metoo# climate and domestic violence climate and refusing to be alone with female co-workers or mentor them. Then there is the wall, where women over 35 experience a sharp drop in their sexual mating value in contrast to the rising sexual mating value of their male counterparts. So no, women do not control every aspect of dating, relationships and how the sexes interact in the workplace. Ultimately women cannot force men to do anything and men do act at least to some degree on their own self-interest. There are too many exceptions to make the generalisation women control everything. They do not.

There is a big difference in suggesting women influence society and taking the absolutist position women control all the conditions of the animal kingdom and by extension society. Do women control every political and economic decision made by our governments? Did women cause Trump to launch an attack on an Iranian general? Did women tell the US government to bail out the banks? The reason modern evolutionary biology does not cite Briffault's Law as a "law" or established theory, is because the facts and evidence do not support the absolutist position of female omnipotence it rests on. Evolutionary biology and psychology recognise female mate choice exists, but they also recognise male mate choice exists too and that other factors unrelated to female influence, also influence the conditions of society.

Gynocentrism And The Psychological Manipulation Of Men:

Like the Earth not being the centre of the solar system or universe and the Earth not being flat, modern 21st century science recognises that it is a bit more complicated than women being at the centre of everything. Why does such an outdated and questionable concept like Briffault's Law gain traction within sizeable communities of the manosphere? Men have been programmed from birth to see female approval as the mark of their worth. Mothers, sisters, female teachers, the wider culture and their female friends and partners, all inform men that their worth is tied to living up to whatever women's preferred definition of what a man is. That's why. It is another form of manipulation and control. In my previous article[6] I wrote about precarious manhood and the social pressure on men to prove they are a "real man" and cited a video[15] on the subject by Tom Golden. What was the "white feather"[16] during World War One? What are messages like "*The End Of Men*"[17] in the modern day? All methods to condition male identity around female approval and use precarious manhood to control men.

Naturally men have developed a perception from this programming, where they see women as the centre of the universe. This is the programming they have received their whole lives from every corner of society. That's where this thinking comes from and the manosphere is not immune to sliding into this fatalistic line of thinking that women are the centre of everything. It is why junk concepts like Briffault's Law still gain traction even in the manosphere. So when men like myself start writing about the fact that females do not control all the conditions of human society, some men in the manosphere perceive it as a denial of their lived experience and of their twisted and seriously flawed understanding of biological reality (which they almost never scrutinise).

It is your lived experience, it is my lived experience and the experience of every man in this gynocentric culture. I do not deny that. However even a casual observation of society shows Briffault's law to be false. Women do not control all the conditions of society. It ain't that simple. The fact men are conditioned from birth to assign their worth to what they do and think of themselves as expendable, does not then make them an expendable human doing any more than conditioning a human being to act like a dog makes them a dog. All it proves is that you can control how people perceive themselves by using social approval and operant conditioning. It just highlights how powerful the effects of social and psychological manipulation can be, especially when done from a young age on the target group (men and boys in this case). People are social learners and we are a social species and are susceptible to manipulation (especially when that is all we are exposed to from birth).

Men need to recognise the extent to which the lies they have been told about themselves influence their perception of themselves and of reality. Female omnipotence and male expendability are illusions our gynocentric culture uses

to control men. Whilst the *Myth of Male Power*[18] was an excellent book, an equally important book is *The Manipulated Man*[19] by Esther Vilar. How do you convince the physically stronger sex to subordinate themselves to the physically weaker sex? Manipulation. That is the nature of the mechanism of control over men at work. How do institutions and governments exploit men whilst simultaneously relying on men to operate the system of their own exploitation? Manipulation.

Please continue on to part two of this article.

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Gynocentrism, Sex Differences and the Manipulation of Men (Part Three)

Peter Ryan · 30 January 2020 · Archived copy · Original

Please read part two of this article before continuing.

An Examination And Case Study Of The Gynocentric Bias In Reporting Sex Differences:

To illustrate the gynocentric bias in scientific research and the impact it has on society, I would like to go through a case study of what I am talking about in detail. There is now a plethora of research and data showing an adult male advantage in general intelligence (men have a higher average IQ of roughly 3-5 IQ points). Despite this reality, this large body of research and its findings are ignored and kept from the public by academic gatekeepers. Don't believe me? Watch this presentation[26]. The truth is inconvenient and runs against the gynocentric narrative, so the research is ignored. That is the gynocentric filter operating in science. Males are not "allowed" to have any ability of value to a greater degree than women and reporting such a thing is sexist blasphemy. Of course there is no problem in reporting strengths women have relative to men though. That gets you published, earns you a plum academic position and appearances on television.

In addition to the cited presentation, people can read through this journal publication[32] for even more information on the male advantage in general intelligence. The publication contains multiple journal articles that cover the positions of multiple intelligence researchers on the male advantage in general intelligence (experts from the field were invited to publish their papers for the publication to address the subject in question). Richard Lynn points out importantly in his presentation I cited earlier, that despite the plethora of research now available showing a male advantage in intelligence, academia continues to present a narrative to the public and in textbooks that there is no sex difference.

As Lynn explains in his presentation, the 3-5 IQ point male advantage in general intelligence, can have big effects on the representation of men and women at the upper ranges of IQ. Small differences in the average intelligence of the sexes, can have large effects at the tails of the distributions of intelligence. There are roughly 5 men for every woman with an IQ over 130 and 10 men for every woman with an IQ over 145, when there is a male advantage in intelligence of 3.9 IQ points. This is exactly the pattern observed in the population at the upper ranges of IQ and why there are so many more male geniuses than female geniuses in society. Lynn went on further to explain that the difference in intelligence between the sexes, can thus help explain the difference in representation between the sexes in the higher level occupations of society that require a high IQ. He also suggested this may help explain the gender disparity in representation in the sciences as well.

This male advantage in general intelligence has now been reported many times in numerous papers, by multiple researchers in multiple countries independently of each other and using a variety of different intelligence tests and measures of IQ. When the same IQ advantage in favour of males is consistently observed numerous times by multiple researchers and using different tests and measures of IQ, it cannot simply be ignored and considered an aberration. Here are two papers from different researchers both reporting a male intelligence advantage in *g* (or general mental ability) in the United States- linked here[33] and here[34]. The studies show a male IQ advantage in *g* and also in full scale IQ. There are many other research papers from other countries (and also more from the US) reporting the same male IQ advantage. Some of these papers are cited in the journal publication linked earlier if people wish to read through further studies.

Some scientists in the journal publication I cited earlier did not entirely agree men had a greater general intelligence than women in their articles, such as- Roberto Colom and James Flynn. Other researchers agreed that a male advantage in general intelligence exists and have reported this observation in their own research and also in their papers published in the journal publication concerned (although to caution a scientific consensus does not make something factually correct, just highly probable). Richard Lynn responded and addressed both Roberto Colom's

and James Flynn's criticisms at the end of the journal publication I cited.

Since then Roberto Colom along with his other colleagues, has actually recently published research[35] finding a male advantage in general intelligence as measured by *g* of 5 IQ points. As for James Flynn, even he says his research[36] does not show a female advantage for "cognitive factors", despite the media distorting his research to promote the women are superior narrative. Richard Lynn in his response to Flynn, provided a number of research studies showing a male advantage in IQ in modern developed countries and from recent observations of current populations. The two papers I cited earlier from the US were published in 2012 and 2016 and Roberto Colom's study from Spain was published in 2019. All three studies show a male IQ advantage in modern developed nations and from recent observations of current populations. The results of all 3 studies were statistically significant and had good sample sizes. There are many other recently published studies from modern developed nations showing the same male advantage in current populations. The male advantage in general intelligence is not a blip, it is not an aberration, it has not disappeared and it is not disappearing. It continues to be reported independently by multiple researchers (including previous researchers now, that were initially sceptical) and remains consistent.

As Richard Lynn has pointed out, men do have larger brains than women (the difference is not huge, but it is substantive and significant) and this can explain at least some of the male advantage in IQ. The brain size difference between the sexes and the known correlation between brain size and IQ, does actually predict the size of the 3-5 IQ point male advantage in intelligence that is observed. Claims that brain size is correlated with intelligence are not incorrect. What is incorrect to assert, is that brain size alone determines intelligence. The two positions are not one and the same and yet that does not stop disingenuous people from conflating the two positions. Controlling for other factors, people with larger brains do have a higher general intelligence. Comparing human brains to larger brains in other species like whales and then asserting there is no link between brain size and intelligence, is nonsensical when the species that are compared have a vastly different brain structure. The sexes do have different brains, but they are not as different as a human brain and a whale brain in terms of structure. It is worth stating now, that none these realities make women inferior to men. Intelligence it is not the sole metric of human worth or ability.

The male advantage in general intelligence is consistently found across racial[37] and other demographic criteria[38] and also across multiple countries, continents and both developed (OECD) and non-developed economies. As I mentioned, the male advantage in general intelligence is not based on one isolated academic paper, but a plethora of research. The denial of the data and research showing the higher intelligence of males by academic gatekeepers, is the same gynocentric pattern we see with the denial of the data and research on domestic violence by feminists and our institutions. In both cases such research is generally condemned as being pseudoscience, when in fact it is actually academia itself practicing pseudoscience by wilfully denying facts that do not conform to a particular ideological point of view.

It is one thing for one researcher to report these realities and quite another reality for multiple researchers in multiple countries to independently report the same findings. Are they all pseudoscientists involved in a grand patriarchal conspiracy to put women down, or are we really dealing with a gynocentric institutional bias against inconvenient facts? What is more likely in this day and age, where even saying there are two biological sexes in academia can now get you fired? Civilisation unfortunately has a history of condemning people (and sometimes executing them) that challenge long-held and pre-existing views, especially during hysterical social periods and environments- like university campuses in the West in the present day. Many universities now resemble institutions of higher indoctrination[39] rather than institutions of higher learning. Condemnation of certain researchers and academic witch-hunts does not make the researchers wrong, no matter how hard ideologues attack them.

I will grant that this research is uncomfortable to accept, however it is worth noting the large overlap between the sexes in the general intelligence IQ distribution (some women are more intelligent than some men and some men are more intelligent than some women) and that each sex has their own unique contribution to human intellectual and creative capital. Intelligence is not the only contributor to human intellect and creativity. Cognitive biases can make smart people think and behave stupidity and life experience, personality and acquired knowledge also impacts

human intellect and creativity. So I am by no means suggesting everything women have to say and do is somehow less valuable than what men contribute.

Women do have cognitive strengths of their own in certain aspects of emotional intelligence, social cognition, memory and in certain aspects of verbal ability and perceptual speed (The speed that someone can complete relatively simple perceptual tasks, like matching words to pictures. In some tests of perceptual speed that are more verbally oriented women do better and in other tests of perceptual speed that are more spatially oriented men do better.). As with male advantages, there is also considerable overlap between men and women where female advantages exist.

The reason I am writing about this specific subject, is because of the glee that the feminist media reports women and girls outperforming men and boys in education and the ease with which they will automatically assert women and girls are smarter than men and boys. This regular pattern by our media of promoting female superiority, has been going on for decades now and is distorting the societal perception of men and women in a highly destructive manner for both sexes. The women are wonderful effect[40] is a real phenomenon and does impact how sex difference research is presented to the public in the media and within academia itself, as Christina Hoff Sommers exposed in her video[41]. Reporting a female advantage in a given area earns you praise from the establishment and from society. Reporting a male advantage makes someone a misogynist, especially if it comes from a man and it is about cognitive advantages men have over women. I respect the opposite sex enough not to come to the conclusion that men are superior to women, when looking at sex differences. Unfortunately it appears the same cannot be said in reverse in this gynocentric culture.

We live in a world that keeps telling men and boys they are stupid, simply because they do not perform as well as women and girls in an education system designed to prioritise female learning at the expense of male learning. Claims men and boys are stupid and slogans like "the future is female"[42], lie in stark contrast to the reality that men run society and have discovered, built and invented the vast majority of the science and technology society runs on. There is a gynocentric disconnect with reality that badly needs correction. One has to really wonder why a supposedly "superior" and "smarter" female sex, would need an education system that prioritises their needs over men and boys and affirmative action and preferential hiring policies to promote women over men, just to reach parity with males. Even with the massive assistance and preferential treatment given to women and girls in education and in the workplace, the supposedly "superior" female sex still can't overtake men in patents for inventions, Nobel prizes and representation at corporate board level, in politics and scientific research etc and the list goes on.

One has to really wonder how much of these claims of supposed female intellectual superiority because "grades", actually have any substance to them. So let me make a few remarks to set the record straight about sex differences in cognition. Grades are not solely determined by intellectual ability, especially when the education system is stacked against boys. Effort and motivation effects grades and many boys are not motivated to put in the effort to academically achieve, in an education system that sees them as toxic and defective.

Even when boys perform as well as girls on standardised tests, boys are graded lower than girls in their actual schoolwork. This grade discrimination against boys has been reported in multiple studies and has been shown to impact boys future education. See this study[43] and this study[44] for discussion. There are many other studies reporting the same pattern of grading bias against boys. A common theme from the research, seems to be that boy's grades are penalised as a result of boys not being as engaged and behaviourally compliant as girls in class. Boys are not receiving lower grades because of lower academic performance. They are receiving lower grades because the teachers have a grading bias against boys due to their lower engagement in class and less compliant behaviour.

Why would boys not be as engaged or as behaviourally compliant as girls in a feminised school environment where their learning needs and interests are neglected and girls are held up as the gold standard? It is such a mystery! Now we drug boys in school, because they cannot sit still in a school environment that tells them they are defective. I would not be able to sit still either and would want out of the gynocentric asylum! Boys and men are marginalised

from kindergarten to postgraduate education. Despite the reality women and girls have surpassed men and boys in education for decades now, all of the affirmative action, policies and programs, are still overwhelmingly focused on women and girls in education. Our education system is obsessed with closing the gender gap in STEM. In contrast our education system has no interest in addressing the general academic achievement gap between girls and boys, or the massive gender gap in reading and the low male participation in the humanities, medicine and in the teaching profession itself etc.

Women and girls are surpassing men and boys at every level of education, but the stop the presses! We must focus all of our attention in education on increasing female STEM participation. That is gynocentric madness. At the same time this is occurring, men and boys are forced to sit through classes at school and at university, where they are told how not to be rapists and domestic violence abusers. Young men and boys are lectured to in class about toxic masculinity and the false historical narrative of male privilege and female oppression.

We wonder why men and boys are disengaging from education when they attend class and the female teacher asks students to discuss bringing about a matriarchy and the class then starts discussing castrating men and boys. This has actually happened[45] by the way. Just imagine the uproar from feminists and our society for a moment, if male teachers asked students to discuss bringing about an oppressive patriarchy in the West and the class began discussing mutilating female genitals as a means to control women and girls. Imagine for the moment the impact such an environment would have on the attitudes of female students toward the education system. Would they be engaged? Would they be compliant and behave well in class? Would they be motivated to put in the effort at school?

This is the environment men and boys are learning in, so reflect on that when you consider boys and their lower academic performance relative to girls. Whilst boys are bored, disengaged and unmotivated from having their learning needs and interests neglected by our feminised education system, they are being told how toxic and inferior men and boys[46] are in class. I would encourage people to read through the link I just cited and the account of the boy that experienced this misandric school environment first-hand and the impact that had on his academic performance. I will quote a passage of his account from the linked article:

> *"We were taught, at such a young age, all of the atrocities western men had committed against everyone else. We were literally, I'm not exaggerating here, taught to be ashamed of ourselves and of our gender culture. Girls were taught how great the suffragettes were and that without them they'd still be under the tyranny of evil men.*
>
> *I remember a particular class about this in history. The female teachers and female students were all laughing at the stupidity of boys and men. I remember the female teacher pointing out "all the men had to fight wars, while women didn't, but it was always men that started the wars," while the girls all laughed. I remember looking around at all the boys in my class just sitting there, quietly, blank stares on their faces, saying nothing. Then it hit me like a silver bullet. I was doing the same as them: nothing.*
>
> *However, after having years of political correctness and self-shame pumped into me by this so called education system, I had no knowledge of how to even discredit them. Everything they said seemed true. If it wasn't for my father teaching me about the great men of our past at a young age, I actually think I'd be another sad fool indoctrinated into feminist ideology."*[46]

There are two parts in that passage that have stuck with me for years. The first part- *"We were taught, at such a young age"*. Do people have any idea the long-term damage that does to men's perception of themselves, to be given the message from the school system as a child that they are inferior, whilst their female peers laugh at them. I am going to call this for what it is- This is child abuse and this is brainwashing and feminism and gynocentrism in our education system are behind all of it. Then we wonder why boys are falling behind girls in education and we do absolutely nothing to address it. Instead we talk about how women and girls are "smarter" and how girls "mature earlier". Anything to use sex differences to rationalise away the problem and justify neglecting boys. That right there, is the gynocentric use of sex differences by feminists and our gynocentric institutions and culture.

The second part of the passage that stayed with me is this- *"If it wasn't for my father teaching me about the great men of our past at a young age, I actually think I'd be another sad fool indoctrinated into feminist ideology"*. This is why I make no apologies for spending a good chunk of this article and a good chunk of my series on gynocentrism, setting the record straight on male value and male strengths. Men and boys deserve it and men and boys need it. Notice how he mentioned the importance of his father in that statement. That is why feminism is at war with fathers. That is why feminism does not want adult men around children. They want to indoctrinate our children and psychologically castrate boys.

How many boys are now deprived of fathers? How many boys without a father are struggling in education? Reflect on the statistics in light of the young man's account. Men and boys have been brainwashed to think they are inferior and expendable, when in reality this society would not last a day without them. As Tom Golden pointed out in a video[47], this is the same type of brainwashing the Communist Chinese used. Men and boys are telling us in their own words the effect this environment is having on them and on their male peers. That is why the video by Andy Man, "Who taught you to hate yourself"[48] is my favourite video. Watch the video and share it with your sons and other men. It is beautiful and I don't say that lightly. Time for society to take a shot of wake the fuck up and swallow some red pills.

We know that when general intelligence is actually directly measured, it is men that have the advantage. The male advantage in general intelligence is consistently observed after the age of 16 and some male advantage is frequently seen at earlier ages of adolescence. During childhood a male advantage in IQ can also be observed sometimes. In the other cases, no sex difference in intelligence is observed in childhood favouring boys or girls. These observations are consistent with Richard Lynn's developmental theory of sex differences in intelligence.

Even Roberto Colom who was initially somewhat critical of Richard Lynn's position, has reported in his subsequent research[35] support for Lynn's developmental theory. This was in addition to Roberto finding a male advantage in general intelligence of 5 IQ points in his study. There are numerous other studies supporting the developmental theory, in addition to Lynn's own research and Colom's study. The reason for this observed pattern in sex differences in IQ, is because of the slower maturity of boys. Boys brains are still developing, just like their muscles, while their female counterparts are finishing puberty. Like sex differences in physical strength, boys have to fully mature first before sex differences in intelligence emerge.

The notion that boys maturing more slowly makes them intellectually inferior to girls is nonsense. Even with the slightly slower rate of maturity of boys (boys are about 1-2 years behind girls of the same age prior to 16), boys are observed to either have the same IQ as their female counterparts of the same age, or have a higher IQ. As boys and girls mature, the male IQ advantage emerges and grows as the sexes approach adulthood. If we are going to argue earlier maturity makes girls "better" than boys, then perhaps we should start saying dogs, cats and monkeys are "better" than humans because they mature earlier. Higher intelligence in adulthood, is associated with a slower rate of development and later maturity. It takes more time to develop extra muscle and extra intelligence, just as it takes more time to build a skyscraper in comparison to a small office building.

In addition to the male advantage in general intelligence, men have other cognitive, psychological and physical strengths over women. Men have greater spatial ability, mathematical reasoning (Whilst there is no sex difference in basic arithmetic, there is a sex difference in the higher-level ability of mathematical reasoning. Despite what some media outlets report, males are better at maths.), mechanical reasoning, pattern recognition and systems thinking capacity than women. Men also score higher than women on psychometric tests assessing general knowledge comprehension and have faster reaction times than women. There are more male cognitive advantages I could cite, but that is the general outline.

In terms of other male psychological and physical advantages, men have a greater willingness to take risks, score higher on emotional stability (a personality trait) and demonstrate a greater ability to perform under both physical and psychological stress. Men make up the bulk of our geniuses, those with high IQ's and inventors etc. Men do have greater physical strength and general fitness than women and even now such an obvious reality is becoming

controversial to assert. Again I could go through a much bigger list of advantages men possess relative to women, but the point I am trying to make is that men do have strengths women lack and not just in the physical domain.

Why does any of this even need to be stated? For the last 50 years it has become socially taboo to acknowledge any strength men have relative to women. In the same period of time, it has become not only socially acceptable, but encouraged to promote a narrative women are superior to men. This social, cultural and institutional milieu of female superiority, feminism and gynocentrism, is all some generations of men and women have known for their entire lives and this needs to be corrected. A society that regards men as toxic, defective, expendable and inferior, does not have long before it collapses in on itself.

Men and boys are not stupid and women and girls are not smarter. The lower academic performance of men and boys in primary education through to tertiary education, is not the result of men and boys being less intelligent than women and girls. It is worth noting though, that even if there was a supposed sex difference in intelligence favouring girls, it would still be far too small to explain the large gulf in academic performance between the sexes and the chasm in university enrollment between men and women. Men and boys and their needs and interests are marginalised in the education system and that is a fact. I would invite people to watch this lecture[49] from education professional Dr. James Brown, on the bias against men and boys in education and to read Dr. Warren Farrell's book on *The Boy Crisis*[50]. There is a systemic gynocentric and feminist driven bias against men and boys in our education system and there has been for decades. You cannot expect men and boys to perform well in a system that views them as a problem and as inferior.

Sex Differences Are Not An Argument To Support Female Or Male Superiority:

I could keep going tit for tat citing a male advantage to every claim a female supremacist would make about women being superior to men. However ultimately claims of female or male supremacy rest on solely focusing on the strengths of one sex and the weaknesses of the other sex. It is tunnel vision. There is never serious consideration of the weaknesses of the supposedly superior sex (like ignoring the greater susceptibility of women to autoimmune disease) and the strengths of the supposedly inferior sex. It is delusional to ignore half of reality and claim women are superior to men (just as it is to claim men are superior to women and ignore female advantages).

Some of the sex differences undoubtedly have at least some environmental component to them, but there is a biological component to sex differences and that includes sex differences in cognition. The biological advantages that each sex may have relative to the other, does not make one sex "superior" to the other in a general sense. Making such a general remark about the sexes is vague and nebulous and has no real practical application beyond justifying bigotry and it actually causes a great deal of harm. Claims of male superiority or female superiority are subjective value judgments for bigots and not objective fact. A person can acknowledge sex differences without claiming one sex is superior to the other sex. By presenting this information I am not suggesting men are superior to women and I am certainly not suggesting we should discriminate against women in favour of men based on these sex differences. In contrast, those promoting female superiority do not share this view and rely on sex differences to justify discrimination against men.

It is important that we understand that the sex differences that do exist, are the result of a coevolutionary path that men and women have taken together. These male and female advantages have developed in an evolutionary context in which both sexes lived and worked together to perpetuate society and the genome. The sex differences are meant to complement one another. Some people find that wishy washy, but the reality is the long developmental period of our offspring, combined with our large brains and social behaviour, required the sexes to interact with each other beyond just simple copulation. Yes some degree of inter-sexual conflict can and does occur (no biological system is completely perfect), but that does not mean the sexes have not cooperated with each other and worked together at all (no biological system that has lasted is completely flawed either). If it were not for men and women working together, human society would have died out thousands of years ago or we would still be in trees.

How The Manosphere Has Bought Into Gynocentric Lies About Male Biological Expendability And Greater Female Biological Value:

Gynocentrism distorts the presentation of sex difference research to the public and even within academia itself. There is very little scrutiny of any research claiming a female advantage in some area (no matter how small the sample size is or how poor the methodology used). In contrast there are massive efforts put into scrutinising and silencing any research reporting a male advantage in any area of value. There are bold and highly questionable claims made by some scientists (not all), about women being more biologically valuable than men and men more expendable and these claims are never properly scrutinised. There is junk science like Briffault's law and pseudoscientific claims humans are naturally matriarchal and if only we could be more like Bonobos and women ran the world we would all live in peace. People will believe such nonsense if they hear it from a scientist, because they think what they are hearing has a factual basis to it. The problem is that so many people do not bother to check what is being said and many do not even know how to scrutinise the scientific literature. This allows gynocentric ideas to be promoted as legitimate science, when they are anything but.

What happens when science becomes so corrupted by gynocentrism, that facts are omitted and distorted to craft a narrative men are biologically expendable and women are more valuable? People believe it. Even many people in the manosphere and men believe it. So this belief then becomes held as some unquestioned biological axiom and never scrutinised, even by the manosphere. People do not notice what has been left out of what they were told. People do not realise the facts that were not considered in arriving at such a conclusion. People do not realise that the manipulation of such information to control the societal perception of men and women, controls the behaviour of men and women toward each other and toward members of the same sex.

It is in the interests of our gynocentric institutions to promote a narrative that men are biologically expendable and women are more biologically valuable. All that is required for this manipulation to work, is for people not to question what they presented with and not critically examine the research or arguments presented. Corrupted science is in many ways the perfect vehicle to spread such a deeply flawed and bigoted idea and have it widely accepted in society as some biological law of nature.

The manosphere has fallen into the trap of thinking that blindly embracing sex difference research without scrutiny, is somehow more reflective of reality because of their perception feminists assert and emphasise environment influence (which is to a degree correct, but not entirely the case). They have been blind to the gynocentrism lurking within science itself. As a result, certain gynocentric ideas have propagated in the manosphere without any resistance or critical examination. These include junk concepts like- Briffault's law, men being biologically disposable and women having the greater biological value and the persistence of a community all coming down to the female rate limiting factor of reproduction and rare eggs etc. There is a big difference between acknowledging society exploits men and treats them as disposable and believing men are actually biologically disposable. There is a big difference between recognising that women influence society and relationships and believing women control all the conditions of society. There is a big difference between recognising the importance of reproduction to a community and believing that is the ultimate factor in determining the preservation of a community. None of these important distinctions have been discussed in the manosphere and that needs to change.

People in the manosphere need to question sex difference research and ridiculous claims that men are biologically expendable and women are more valuable because uterus and rare eggs/plentiful sperm etc, like they do the feminist wage gap and the feminist revision of the historical record etc. It is in the interests of the gynocentric gatekeepers in the sciences, to promote a narrative that men are expendable and women are valuable and that women are superior and men are inferior. I cannot repeat that enough because of the extent to which corrupted science has been used to brainwash people.

Unfortunately significant portions of the manosphere have fallen for this kind of manipulation of science, by only being presented with half the facts when it comes to asserting false claims of male expendability and greater female value etc. People have accepted the lie that men are expendable and biologically less than, without recognising that the science they are reading from is impacted from the very same gynocentric bias that permeates the rest of society. The influence of gynocentrism and feminism in framing how science on the sexes and biological sex differences is presented to the public, is not a new phenomenon. This extends back decades and has distorted our

general understanding of sex differences to at least some degree.

Consider the science you are told about regarding the sexes with caution and critique all of it like you would a feminist study. There is a gynocentric agenda controlling what gets reported and presented regarding sex differences and the sexes in general and what does not. Is all of science corrupted? Of course not. Not all of history and humanities is corrupted either, but feminism has corrupted a significant chunk of the disciplines and science is no exception.

Conclusion:

As with all forms of manipulation, it is on closer inspection that manipulation is revealed. When people give simple overviews of obviously complex multifactorial phenomenon (like feminists explaining the gender wage gap as due solely to discrimination, or people arguing gynocentrism occurs because men are biologically expendable due to women being the rate limiting factor of reproduction), that should be a major red flag for people that the picture presented is most likely incomplete and wrong.

A new paradigm in explaining gynocentrism is required. The work of Peter Wright and Paul Elam in Chasing The Dragon[51] and Slaying The Dragon[52], was a big step in the right direction. However far more needs to be done. Later in this series, I will present a multifactorial model on gynocentrism. Biology is involved, culture is involved and technology is involved. Gynocentrism is an emergent[53] phenomenon arising from the combined effects of multiple factors. We need to be mindful that gynocentric programming can get in the way of properly understanding the problem we are dealing with. Like Neo who realises he is in the Matrix and has taken the red pill but still thinks he is breathing air when he fights Morpheus and must still deprogram, men still need to collectively realise that the gynocentric lie of supposed biological male expendability is not real. It is all part of the same gynocentric illusion to exploit men and keep men ignorant of their own intrinsic value and resigned to their own marginalisation.

The tunnel vision explanation that gynocentrism is all about the uterus and reproduction, is itself a product of gynocentrism warping the mind. It is a narrative to control and exploit men. Time to see the forest through the trees and let go of it.

Time to fully deprogram from gynocentrism. Drop the false gynocentric fatalism of believing in male biological disposability and embrace your real intrinsic male value.

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Gynocentrism, Sex Differences and the Manipulation of Men (Part Two)

Peter Ryan · 30 January 2020 · Archived copy · Original

Please read part one of this article first.

How Sex Differences Are Used To Propagate A False Narrative That Men Are Inferior And Expendable:

The manipulation of men does rely on framing sex differences to support a narrative men are inferior to women and that men are biologically expendable. There is a misplaced belief in the manosphere that feminism takes the position that the sexes are the same and that any sex differences that exist are due to socialisation. This is wrong. Feminists are quite happy to emphasise sex differences if it is to women's social advantage, or helps support a narrative in female superiority. The manosphere needs to carefully evaluate claims of innate sex differences and not just assume there is no gynocentric agenda behind those in the media and academia that promote such claims. The feminist infestation in our academic institutions and mainstream media is extensive these days.

Feminists are quite happy to point out the greater physical aggression of men and erroneously associate it all back to testosterone and argue male violence is innate. This is despite the abundant research showing that aggression in men does not originate from testosterone and that testosterone can actually result in selfless acts. Please watch this short but informative video[20] from accomplished behavioural scientist Prof. Sapolsky and this documentary[21], on what the research actually shows on the effects of testosterone. Testosterone does not make men violent brutes.

Testosterone acts as a behavioural amplifier and drives men to seek status. The male sex hormone does not actually cause aggression and violence. Testosterone amplifies aggression and violent tendencies that have already been previously triggered by other processes in the brain by the environment under certain contexts. Even then this amplification depends on prior social learning and also the interplay with other hormones and biochemical processes. In contrast testosterone can also promote selfless acts. In reality testosterone amplifies both good and bad aspects of human behaviour to drive men to acquire status. At one extreme you have men like Jesus Christ and at the other extreme you have Adolf Hitler. People cannot acknowledge the worst in men and ignore the good and then claim they are accurately representing men (as feminists do). Testosterone is not toxic and neither are men. Men are human beings and like women they can be good, bad and everything in between.

A society that treats men as disposable utilities and with no compassion and ignores boys that are physically and sexually abused (including by adult women that abuse boys), will produce male violence and violent men. This will direct testosterone to amplify negative behaviours, rather than positive behaviours. How we treat men and boys and their well-being, has far more to do with male aggression and violence than testosterone. A major contradiction society has with male violence that feminists fail to acknowledge, is that we are actually quite happy for men to be violent as long as it serves societies needs and protects women. We have forced men through conscription to fight each other in wars and then feminists blame men for being violent in wars men were forced to participate in. This is despite the fact millions of men had no choice in the matter.

I also note feminists are silent on the indirect violence women initiate by getting men to be violent for them (like women hiring hitmen to murder their husband's, which actually happens more often than people think) and the psychological and social violence of women (women and girls often bully each other this way and it can drive other girls to suicide). The misuse of the legal system as a weapon in divorce and family court to marginalise countless fathers and alienate children from their dads, is also a frequent form of female violence in society that is not identified as the violence that it is.

Feminists are also silent on the physical violence of women in intimate partner relationships. This is despite clear research findings[22] that female violence is actually a substantial fraction of domestic violence and that women are actually the majority of perpetrators when only one partner is violent in the relationship. This feminist pattern of selectivity with facts, is not limited to violence and aggression. Feminists are quite happy to embrace biological sex

differences when transgenderism threatens the exclusivity of female privileges and ignore these same biological sex differences when they are inconvenient. Bigots are selective in the facts they acknowledge and the manosphere needs to recognise that feminism is absolutely okay with emphasising sex differences to pedestalise women.

People need to recognise that for the last fifty years and particularly the last thirty years, feminism has been able to heavily influence our media, academia and educational institutions with little resistance and shape the public perception of how we see men and women. Feminism has not been arguing men and women are the same. Feminists have been arguing women are superior to men. The culture has been saturated with the following messages for decades: Mothers are brilliant and dads are bumbling fools. Women are peaceful and men are violent. Men are inherent rapists and domestic violence abusers and women are their victims. Adult men are potential pedophiles that cannot be left around children, adult women are always safe around kids. The examples go on like this. Feminism has relentlessly pushed the message that women are better than men and contributed to these bigoted beliefs forming. It is only in areas where it is to the benefit of women to support sameness, that feminists argue the sexes are identical.

Many boys have now been raised with no father and educated in a gynocentric school system and exposed to a gynocentric culture, in which they are told men are obsolete, the future is female and boys are stupid. That is going to impact how boys see themselves and other men in relation to women and not for the better. We can see the impact of this mass brainwashing on society just by asking people on the street like this man did[23]. Society has been manipulated to perceive women as being above men and that does influence how society treats men relative to women and how men treat themselves in relation to women (especially the younger generations of men, that have known nothing but a consistent cultural message that they are inferior because they are male).

How Gynocentrism Distorts Our Understanding Of The Science Of Sex Differences:

People think that feminism and gynocentrism in academia have not impacted the sciences- They have. Human sex difference biology, psychology and evolution is presented to society through a gynocentric lens. Yet the reality that a gynocentric bias operates in science like it does in the rest of society, does not appear to have been acknowledged by some people in the manosphere quoting questionable research, concepts (like Briffault's law), books and news articles presenting science on sex differences.

Gynocentrism in the coverage of sex difference science exists. That is why you get books from scientists preaching female superiority such as, *The Natural Superiority Of Women*[24] and *Women After All*[25]. It is why you get the willful denial of inconvenient research in academia on sex differences in intelligence[26], on greater male variability and male genius[27] and on single motherhood and the importance of fatherhood[28], that does not go with the gynocentric narrative. Stating facts that do not support the view women are superior to men, does not then make someone a male supremacist that supports male superiority. However that is exactly how such researchers are framed in supposedly objective academic circles, when they bring up facts that run against gynocentrism. These same academic thought police, don't seem too fussed about half-baked arguments women are superior to men though.

So rest assured the gynocentric bias in wider society, is also present in the sciences concerning research on sex differences. Men are persuaded by facts and logic and so gynocentric academics crafting a narrative of male inferiority and supposed male biological expendability, by using cherry picked science and omitting inconvenient facts without acknowledgement[29], is a great way to control the male mind and maintain the narrative women are superior to men in the wider culture. As I have written about, our institutions have a vested interest in keeping men down and thriving off their exploitation. Manipulating sex difference research to promote a message in academia and the media that men are genetically defective, inferior and biologically expendable, is a means to persuade people that gynocentric bigotry has some justification and rational basis to it.

It is all about framing facts to paint a desired picture and omitting facts that are inconvenient. Just as in the performance of a magic trick, or the mainstream media editing interview footage to suit an agenda, the manipulation of scientific information to persuade people to accept a narrative in female superiority, requires proper framing so that people do not notice what is not written about and what is left out. This is especially

effective if your audience is interested in science and yet does not have much formal knowledge of science and cannot critically evaluate the positions presented or notice what is omitted and ignored (which is a great deal for those making sophist and pseudoscientific arguments to support a narrative of female superiority).

Is the entire scientific community like this? No. However there is a significant gynocentric influence within the scientific community in maintaining the gynocentric narrative that women are valuable and superior and men are expendable and inferior. Some of it is unintentional and just a result of years of gynocentric programming that everyone including scientists have been shaped by. When you are taught to perceive and interpret things a certain way from birth and your gynocentric colleagues validate preconceived assumptions about men and women, that will affect how you conduct research and how you draw conclusions. Such a gynocentric bias applies even for scientists supposedly pursuing objective truth.

Certain cohorts of the scientific community do police how science is presented to the public and make sure it is kept within the gynocentric Overton window of approved discourse. Just look at the example on greater male variability and male genius I cited earlier in this article. Janice Fiamengo has also discussed in a recent video[30] , the alarming feminist gatekeeping and thought policing going on in the hard sciences at major universities. I would highly encourage people to watch Janice's video, it will shock you. The reality is there is feminist authoritarian oversight present in the sciences at universities. The feminist control of academia and academic research, is not just confined to the humanities. I can cite multiple examples of researchers being silenced for going outside the gynocentric Overton window and the authoritarian feminist control of science. These are not isolated incidents, it is a pervasive problem.

There is some level of institutional gynocentric bias in scientific research and there are academics that harbour and espouse such views as maleness being a birth defect[31]. Just imagine for the moment if an academic dared to suggest being female was a birth defect, or that females were the simpler less enhanced sex. What do people think the reaction would be? Again the common thread with such claims of female superiority, is that those promoting it present only half the facts on sex differences that are convenient (and omit the other half of the facts that are inconvenient) to promoting their narrative.

In part 3 of this article I will examine a case study of gynocentric bias in scientific research, where I think the manosphere has gone wrong with discussing sex differences and what we can do to correct things. I will then present my final thoughts on this subject.

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Was Jesus King of the Cucks?

Paul Elam · 31 January 2020 · Archived copy · Original

The following piece by Paul Elam from April 2011 remains as relevant as ever. – PW

I have to confess up front that I am an atheist. But I also want to qualify that by saying I am not the kind of evangelical, nutcase atheist that religiously dedicates his life to condemning anything Christian.

I am living proof that NAAALT. (Not all atheists are like that).

In fact, as a big fan of mythology and narratology I am more than a little impressed by the story of Jesus Christ as told in the New Testament, and for whatever it lacks in historical accuracy I find it rich in wisdom, humanity and inspiration.

To be even more blunt, the Jesus of the Bible was the kind of man I would like to be, but I know I am forever doomed to falling short of that ambition.

That being said, one of the constant themes I find in The Gospel and indeed throughout modern religious organizations is a tremendous disconnect between the life and teachings of Jesus and almost everything his followers, then and now, actually do.

One of the more glaring examples of that are the religiously dogmatic men that inhabit the modern church. If these clones are followers of Christ, then the Son of God must have been the biggest mangina cuk that ever lived.

The mentality and beliefs they present to the culture of their congregations reflect the new scriptural paradigm; "For God so loved the world, that he gave His only begotten Son, that whosoever worships Woman should not perish, but have everlasting female approval, and be a real man in the eyes of God."

It is true. The church, long vilified and demonized for being the primary source of misogyny and patriarchy, is actually quite the opposite. It is little more than a coercive training ground for the indentured servants to the Divine Vagina.

Above almost all other social entities, religious men rank at the very top in the dogma of mindless male servitude. And while there may well have been a time when the adherence to this position was practical, even laudable, the time for it has passed. Someone should pass that message around in the church and dole out some common sense at the same time.

Let's look, for example, at a nifty little website called Top-Christians.com.

On their "good husbands" page, they gift us with all the standard advice; protect your wife; be prepared to die for her. But ah, in the modern, enlightened church, there is so much more to learn. Top Christians also advises men to "submit" to their wives. Yes, *submit*. It is right out of scripture, they assure us. But of course it doesn't stop there.

At Top Christians, the modern version of Our Lady of the Unrelenting Vagina, we have even more advice, bellowed from the pulpit of Dr. Phil.

The following is the complete text from their "Spend Time Together," section. *Res ipsa loquitur* fully applies:

> *When you spend time with your wife, don't talk about work!*
>
> *Or golf.*
>
> *Or cars.*
>
> *Or any other thing that interests you.*
>
> *If you really want to put your wife first, then you have to talk about the things that interest* ***her****!*

> *What's that? You don't know what her interests are?*
>
> *Ah, exactly my point!!*
>
> *You have been so self-centred that you don't even know what your wife is interested in. Shame on you!!*
>
> *If that is true of you, then now is the time to start changing it.*
>
> *And don't get all upset if she doubts your intentions. Or if she suspects that you have been guilty of something (like sleeping with her best friend).*
>
> *If you suddenly start acting differently – especially if such actions are so "unlike" you – she is likely to get suspicious.*
>
> *Start by telling her that you want to change and that you want to start putting her first.*
>
> *Ask her what would make her happy, "because I want to start doing those things".*
>
> *After the initial shock (and even doubt) she will be delighted when she discovers that you are really serious.*
>
> *She'll see that you really want to be a good husband to her, and she'll love you for it.*
>
> *Just keep at it. Get out of that comfort zone of yours, and start living a life of fulfilment with the wife that God has given you.*
>
> *I guarantee you it will be a terrific journey!*

Just FYI, the bold print is theirs. I didn't even correct their typos.

It seems whoever penned this looked at the image of Christ on the cross and saw not the Son of God, but the Son of Oprah, and then obediently delivered a satanic dose of shame to any man foolish enough to listen.

Is this an isolated point of view in western churches?

Hardly.

Churches have followed the same exact path of governments, institutions of higher education and the media over the past 50 years. In other words, they have become watered down, feminized incarnations of their former selves. In doing so, they have sent one resounding message about their views on the life and death of Jesus Christ.

They don't give a shit about it and likely never did.

Whatever Christ means to these self-loathing, feminist quislings doesn't have the substance of a research paper on the wage gap funded by N.O.W… Their faith was sold out to pop psychology, pop culture and feminist fundamentalism a long time ago.

You may be asking at this point, what does any of this really have to do with the biblical Jesus?

And it is a fair question; the answer to which is *nothing*.

The Jesus I read about in the Holy Bible would not have put up with this shit for a minute. When the money lenders took over and defiled His temple, the Jesus I read about put a boot in their sorry asses and sent them running into the street for their lives.

The Jesus I read about defied every powerful, corrupt hypocrite in His world to speak the truth.

The Jesus I read about died for it without backing down.

But that was just the Jesus of The Bible. He never really has been the Jesus that most Christians believe in. Hell, He even spent the last three years of his life telling His own apostles that they didn't understand a word He was saying. And true to form, Christians have been emulating them, not Him, ever since.

If that is not true, someone please tell me of any Christian organization in this country, or across the western world, that is even making a peep about men being robbed of authority in their own lives, much less the authority in their

families.

Please point to one church that is standing up and telling their congregations that this claptrap emanating from Top Christians and a thousand other places like it is a load of garbage.

Just one will do.

I am waiting.

And so, perhaps, is Jesus Christ.

Whether He was a real man and The son of God, or just a magnificent and instructive metaphor for the pinnacle of human actualization, He was not a mangina.

Spoken but unwoken: Quotes from Hollywood

Doug Mortimer · 2 February 2020 · Archived copy · Original

It may be difficult to believe today, but before #MeToo, a number of people in Hollywood were candid and outspoken about sex and all its ramifications. Differences between men and women were a given, sex appeal was lauded and flaunted, racy jokes were common…and nobody objected. I'm not necessarily talking about Hollywood during the silent era or its golden age before television. Some of the quotes that follow are from actors (or behind-the-scenes movers and shakers) who are still drawing breath. And none of them sprang from the mind of a screenwriter or publicist.

Producer Harvey Weinstein regularly employed the casting couch and paid a steep price for it. He didn't do anything his predecessors hadn't done. They didn't necessarily brag about it but they didn't try to hide it. Of course, this was before "privilege" was a curse word. Rank had its privileges, and that was that. Consider the following:

Why don't you sit on my lap when we're discussing your contract – the way other girls do?

- MGM Mogul Louis B. Mayer

The casting couch was an occupational hazard for aspiring actresses. It wasn't written about in the fan magazines but for women it was definitely part of the Hollywood experience:

Hollywood…the land of yes-men and acqui-yes girls.

- Screenwriter Dorothy Parker

What's an actress to do? Well, some went along, some didn't…some worked, some didn't. But more than likely, the young woman involved was probably not a paragon of virtue anyway:

In Hollywood, a starlet is the name for any woman under thirty who is not actively employed in a brothel.

- Screenwriter Ben Hecht

But even if a young woman was chaste (or relatively so), it didn't necessarily consign her to the unemployment line. There were other ways of getting ahead in Hollywood:

Girls have an unfair advantage over men. If they can't get what they want by being smart, they can get it by being dumb.

- Yul Brynner

And if women couldn't get what they wanted by being smart or being dumb, they had other arrows in their quivering thighs:

We modern women can learn a lot from Poppaea [wife of Roman emperor Nero]. We go about demanding our rights, arguing with a man for what we want. But Poppaea let down her hair, perfumed her body, and arrayed herself in her most daring costumes for his pleasure. Then she did whatever she pleased.

- Claudette Colbert, who played Poppaea in *The Sign of the Cross* (1932)

Other actresses readily understood how much power was embodied in their sexuality:

Women get more unhappy the more they try to liberate themselves.

- Brigitte Bardot

The male gaze (not to mention the male grope) has always been a motivating factor in human affairs. A notably pithy expression of this is:

Pussy rules the world.

- Madonna

Admittedly, when Madonna says that, it's chalked up to female empowerment. That same statement coming from a man…well, you can imagine the response. Nevertheless, the power of T&A has long been acknowledged in tinseltown:

Tits and sand – that's what we used to call sex and violence in Hollywood.

- Burt Lancaster

We're not getting enough production out of Jane's [Jane Russell's] breasts.

- Producer/director Howard Hughes referring to *The Outlaw* (1943)

I'd rather play cards if I can't have a lady with big tits.

- Producer/director Russ Meyer, known for tasteless movies with trashy/chesty actresses

Curiously, a number of women accepted the rules of the game. There was no shame in being a sex object; on the contrary, it was a sought-after status:

I'm very proud of my breasts as every woman should be. It's not cellular obesity. It's womanliness.

- Anita Ekberg

The trouble with the censor is that he worries if a girl has cleavage. He should worry if she hasn't any.

- Marilyn Monroe

There's a broad [Marilyn Monroe] with a future behind her.

- Constance Bennett

There's a little bit of hooker in every woman.

- Sarah Miles

One renowned sex symbol is on record with an admission that would give feminists apoplexy today:

I have the face and body of a woman and the mind of a child.

- Elizabeth Taylor

Sex appeal has always played a part in stardom. Directors have long recognized this:

All women are sirens at heart.

- Ernst Lubitsch

And it works both ways. Sex appeal is not just the province of the female:

A lot of 007's appeal, let's face it, stems from his doings with the ladies.

- Guy Hamilton (director of *Goldfinger, Diamonds Are Forever, Live and Let Die, The Man With the Golden Gun*)

Of course, female movie stars with sex appeal was a time-tested way of enhancing male turnout at the box office. A number of men not only admired the female figure, they chased it, kept score, and boasted about it:

I haven't had that many women – only as many as I could lay my hands on.

- Dudley Moore

I had a real Ford assembly line going throughout much of my life. If you're rich and famous, getting laid isn't difficult.

- Marlon Brando

There was never any trouble getting girls. But it's big trouble getting rid of them.

- Sean Connery

Not surprisingly, simply being a movie star enhances one's real-life sex appeal. The phrase "sexual athlete" is usually reserved for men, but it certainly fits some actresses:

I wonder about sex with every man I meet, and they sense it and – well, respond.

- Marilyn Monroe

Of course, some men were more enlightened, insisting that women had more to offer than mere sex appeal:

Having children gives a man confidence. A man should fill up a woman with children.

- Cary Grant

Keep in mind that Grant fathered but one child – and that at age 62! But another screen legend shared his opinion.

A woman doing comedy doesn't offend me, but sets me back a bit. I, as a viewer, have trouble with it. I think of her as a producing machine that brings babies into the world.

- Jerry Lewis

"Barefoot and pregnant," eh, Jerry? Is that how you really feel:

When they get a period it's really different for them to function as human beings.

Of course, any actor, no matter how popular, would be excoriated for merely stating there is a difference, much less *vive la difference*:

It's too simple to say men and women are equal. You can't make equals of an apple and pear, they're different.

- Dustin Hoffman

Sexual differences have inspired any number of jibes, observations, and put-downs:

What do I look for in women? Clean knickers [panties].

- James Caan

You know the Canadian definition of the perfect woman? She's 4 ft high, got no teeth and has a flat head so you can rest your drink.

- Tommy Chong

Women are more difficult to handle than men. It's their minds.

- Peter Sellers

My interest in the cinema has lapsed since women began to talk.

- Critic George Jean Nathan, whose career encompassed silent films and talkies

Actresses have busy minds. They're always busy changing them.

- Newspaper columnist Earle Wilson

The one thing that men and women have in common – they both like the company of men.

- Michael Douglas

Getting a hard-on, that's something a woman will never understand.

- Christopher Walken

Given the divorce rate in Hollywood, it's not surprising that numerous wisecracks concern marriage:

It's something that happens to you. Like blight.

- Woody Allen

Do you know what it means to come home to a woman who'll give you a little love, a little affection, a little tenderness? It means you're in the wrong house.

- George Burns

You never realize how short a month is until you pay alimony.

- John Barrymore

Marriage is the best magician there is. In front of your eyes it can change an exciting, cute little dish into a boring dishwasher.

- Ryan O'Neal

Take it from me; marriage isn't a word, it's a sentence.

- Director King Vidor

A man in love is incomplete until he has married, then he's finished.

- Zsa Zsa Gabor

Zsa Zsa, who was only weeks away from her 100th birthday when she died in 2016, was married nine times – a jaw-dropping number even for a movie star, and breaking Mickey Rooney's record of eight. So she was also something of an expert on break-ups:

He taught me housekeeping: when I divorce I keep the house.

I have never hated a man enough to give his diamonds back.

Known for being a shallow and materialistic beauty queen, Zsa Zsa was certainly qualified to comment on woman as vampire. One man who agreed was Cecil B. DeMille, who featured *femme fatales* in a number of his silent movies as well as his Biblical epics (*e.g.*, *Samson and Delilah* and *The Ten Commandments*):

The main way that women hurt men is to drain them dry.

And you can take that literally, figuratively, or both ways. Small wonder that some men in Hollywood adopted proto-MGTOW attitudes:

I love Mickey Mouse more than any woman I've known.

- Walt Disney

In most action movies, women are in the way.

- Arnold Schwarzenegger

After Hollywood's numerous failed attempts at featuring kick-ass women in action films, it should be obvious that Arnie was right. Without meaning to, he also alienated the gun control crowd:

I have a love interest in every one of my films – a gun.

Love interest is a given in most old movies, somewhat less so today. Consequently, MGTOW-like quotes are rare. One curious exception follows:

The doc suggested as an experimental cure for emotional problems, I should try being celibate for six months – as all the creative juices expended in sex can give a man great power and energy in other directions. He was right. That six months was the most productive and sexually exciting time of my life. What power it gives one to say "*No*!"

- Anthony Quinn

Bear in mind that Quinn fathered 12 children, the last when he was 81! Of course, today he would be vilified for stomping so many carbon footprints onto mother earth.

Curious indeed that in the age of social media, more stars are speaking out than ever, yet most of them say the same thing…over and over. The First Amendment is as good as repealed if people with opposing views don't feel free to say what's on their minds. Since Hollywood is based on freedom of expression, one would think intolerance of dissident speech would be a big no-no. But it's just the opposite.

So hooray for Hollywood…on Turner Classic Movies. But not today.

How unchecked female hypergamy destroys society

Jon Anthony · 2 February 2020 · Archived copy · Original

A wise man once told me that two forces must be channeled in order for a society to function properly. The first force is male aggression. The second force is female hypergamy.

When channeled properly, these two forces are powerful human motivators, which propel society forward towards technological innovation, cultural achievements, and overall satisfaction.

When not channeled properly, however, they will inevitably lead to the collapse of a society.

Unfortunately, the West has been doing a terrible job at controlling and leveraging these forces over the past 50 years or so, and in today's article, I would like to explain why this might lead to the downfall of Western Civilization if we don't get these two forces in check.

The Forces of Human Nature

Despite the claims of ideologues, there is such a thing as human nature. Millions of years of evolution hardwired us to have certain biological tendencies. There are a number of tendencies which all human beings have, and then there are some tendencies which are gender-specific.

For men, we often have a tendency towards physical aggression. For well-functioning, adult men, this force is channeled into productive pursuits. It's what Freud postulated in his theory of sublimation, when he stated that men channel their libido into achieving great things.

Male libido has been a powerful force throughout the ages, which, when channeled properly, will push a society onward to technological advancement, cultural accomplishment, and dominance on the world's stage. When channeled improperly, however, male aggression can lead to an increase in crime, violence, and ultimately, the downfall of society.

Female hypergamy, on the other hand, can also either build up or destroy a civilization. Hypergamy is the reason why men achieve so many great things. Women are attracted to the top 10% of men, so naturally, men strive to achieve great accomplishments, in order to expand their dating pool.

When properly channeled, female hypergamy serves as a MOTIVATOR for men to achieve great things, but does not stifle them. In a society where monogamy is encouraged, each woman chooses to pair-bond with a man of the highest value she can attain. This gives every man hope that one day, he might have a beautiful wife, and a family.

Consequently, young men strive for achievement. When monogamy is culturally encouraged, each man has a chance to land a beautiful wife. This motivates men to achieve great things, whether it be inventing a world-changing device, or simply climbing the social hierarchy into a position of leadership.

When Hypergamy Goes Unrestrained

In an ideal society, both male aggression and female hypergamy are restrained. The great thinkers of the past naturally understood this; human nature is a double-edged sword. When channeled properly, a society grows and flourishes. When channeled improperly, a society decays and eventually dies.

Unfortunately, our modern culture is doing a terrible job at channeling male aggression and female hypergamy—and as I will soon explain, this has dire consequences.

Currently, our society discourages male aggression to an unhealthy extent, and encourages female hypergamy to an unhealthy extent. This deadly combination is one of the hallmarks of a civilization's last breathe, because it cannot be sustained for more than a few generations (at most).

Under unrestrained female hypergamy, the top 20% of men mate with 80% of the women. Numerous studies, publications, and research papers have proven what was long "common sense" to be true. Women are biologically attracted to wealthy, charismatic, and successful men.

…and while this might be good for the top 20% of men, what happens when female hypergamy is left unrestrained is that the bottom 80% of men do not have any mates. This not only discourages these men from investing into a society, but it simultaneously ENCOURAGES them to withdraw from said society.

Combine this with the fact that feminists everywhere are discouraging men from being masculine, and you have a gigantic amount of aggression bubbling beneath the surface.

The Cultural Collapse

Societies are complex in many ways, but in many ways they're also very simple. While you may need many things to form a functioning society, you only need to get a few very important things right. One of these important things, is an understanding of both female and male nature.

When men are ruthlessly persecuted in schools, academia, the media, and in the work force, there is very little incentive for them to continue investing in society. When you combine this with the fact that 80% of these men will likely have very little access to mates, you have the breeding grounds for a revolution.

To make matters even worse, most of the women who are pursuing the top 20% of men will end up old and miserable. After years of being used by alpha males, many women will grow resentful and spout the media talking points about how men need to "man up" and marry them.

Of course, no man is going to marry a 35 year old woman who's slept with 50 men in her lifetime, so these women will most often end up old and bitter. This will only add to the feminist sentiment that men are all terrible human beings, who refuse to marry a "quality woman."

What Happens Next

Unfortunately, once female hypergamy is let loose, it's very difficult to restrain. The same goes for male aggression—but it seems obvious that we have more of a female hypergamy problem than we do any sort of male aggression problem.

Whenever one of these two forces are out of balance, nature will naturally correct them. This will likely happen in one of two ways.

The first way that this might be corrected, is if enough men decide to go MGTOW and only engage in mutually beneficial relationships that are under THEIR terms. Ideally, this is what will happen, and seeing that many men are growing more upset with female hypergamy, it's not unlikely that society will self-correct this way.

The second way that society might self-correct is far more dire. Women naturally crave strong, dominant men, so when a society forces its men to repress these desires, women will naturally seek a different outlet for it. This is why so many feminists are pro-Islam, despite Islam treating women as property.

It's because, from a psychological perspective, extreme feminists have a repressed desire for male dominance—and if their society isn't going to give it to them, they'll see it out some other way, like by importing millions of refugees from countries where women are stoned to death for showing their ankles.

What's The Solution?

The only solution now, and the only solution that there has ever been, is for men to start taking charge of their own lives. Don't pander to feminist ideology, and don't get into a relationship if it doesn't serve you in some way. Relationships are meant to be mutually beneficial—not just solely for a woman's benefit. So, don't let women use

you.

If enough men begin to wake up, and refuse to play into the feminist dogma, many women will naturally correct their behavior to secure a male suitor. Writers such as Roosh have even gone so far as to say that we need a resurgence of Christianity and traditional morals, which to be honest, would most likely be a good thing.

Regardless, we've reached a critical point in our culture—we can only go one of two ways. Either men begin to stand up for what they believe in, and fight against the corrupt system that brainwashes young boys, or we allow our country to be invaded by men who WILL do those things.

I understand this is far easier said than done. We have the entire establishment against us. However, their grip is weakening, in large thanks to the rise of the manosphere. In fact, as I previously wrote, it appears that the pendulum is now swinging the other way, when it comes to #MeToo gossip and propaganda.

The #tradwife and the manipulated man

AVfM Video Source · 2 February 2020 · Archived copy · Original

Some thoughts for critics of the Men's Rights Movement

Paul Elam · 3 February 2020 · Archived copy · Original

I hear from the occasional detractor that the men's rights movement has been a complete failure at getting anything to change. Usually, but not always, this kind of sniping comes from a small and bitter segment of the MGTOW community that is hostile to any effort to improve the lives of men in the legal realm. Not all MGTOW are like that, as the saying goes. Thankfully, the great majority of them aren't so stuck in anger. I think they're too busy enjoying the benefits of self-actualized living.

Still, I've never put anything on the public record in response to this silliness before and a recent comment here reminds me I should.

First, AVFM is probably the most prominent and well-known MRA organization, and we have never even attempted to change laws any laws at all. That was never our mission. All our efforts have been to reach men with a different, better vision of themselves – and to be a thorn in the side of hateful feminist ideologues. To those ends our efforts have been astoundingly successful given our resources.

That said, organizations like NCFM have been operating for decades litigating against misandrist laws. NCFM Vice President Marc Angelucci has single-handedly taken on the all-male Selective Service System and has scored major victories.

Shared parenting groups have been making inroads recently in some states, despite vehement and well-funded feminist resistance.

Men's rights activists in India have fostered a revolution of thought in that country that inspires us all around the globe.

But what is even more pertinent, and what reveals detractors in their utter ignorance, is that the jury is still out on ALL efforts. After all, it was 70 years between Seneca Falls and the passing of the 19th Amendment. Then another 50 years before gender feminism raised its ugly head, and that was with a lot of gynocentric attitudes enabling these things.

Comparatively, men have barely started effort for change, and they have done so against furious resistance that women could never imagine. Society rushes to help women who claim to be in distress. Society ridicules men making the same claim. Two very different worlds.

And so now come the occasional armchair quarterbacks who think massive social change operates like a microwave. They join the rest of misandric society in ridiculing men for their efforts.

And that is OK. MRAs are used to the resistance of willfully ignorant people. And unlike those fools, we understand that this is a multi-generational movement for change. None of us alive today will see the end of it.

That too is OK. Patience is common and abundant to those capable of grasping something greater and more important than themselves.

AVFM’s last ever fundraiser for server expenses

A Voice For Men · 4 February 2020 · Archived copy · Original

As AVFM regulars have surely noticed, the look of the website has drastically changed in recent days. We have a new, more polished look that we are very proud of. And the changes were not just in appearance. Thanks to the work of volunteers and web professionals, the back end is now much more efficient and manageable. Indeed, it is so much sleeker that we have been able to drastically reduce our web hosting costs. Those expenses have gone from nearly $300 a month to a far less burdensome arrangement.

The cost reduction has been so significant that we will be able to meet web hosting fees out of our regular operating budget and will no longer need to do fundraisers every four months to make ends meet.

That leaves us here, launching our last ever server expense fundraiser to cover the last four months of operations. We do so feeling very comfortable reminding you of the critical importance of the AVFM website. Without it, there would have been no Red Pill Movie, no ICMI Conferences and not near the change in the cultural narrative that we have witnessed over the past ten years.

So, if you’ve ever considered the implications of a world without AVFM; if you’ve ever considered the work of Paul Elam as important to your personal Red Pill path, please chip in with this last push to modernize AVFM and to keep it accessible to the world.

Please donate now and thanks to all in advance for your support!

DONATE HERE.

The #MeToo Trial Of The Century – The Fiamengo File

AVfM Video Source · 4 February 2020 · Archived copy · Original

The fiscal strategy of the feminist left: fines and ultimatums

David Solway · 5 February 2020 · Archived copy · Original

It's old news by now. David Solomon, CEO of Goldman Sachs, has laid down the gender law, stating at the World Economic Forum in Davos that the investment giant will not "take a company public unless there's at least one diverse board candidate, with a focus on women." The scuttlebutt is that the investment bank is trying to redeem its "vampire squid" reputation, cleaning up the fallout from the notorious 1MDB scandal implicating seventeen former and current Goldman executives. In addition, the firm is obviously catering to the "social justice" trends of the day, with its emphasis on so-called "diversity"—women, gays, people of color—at the expense of straight white males. As William Sullivan writes in American Thinker, what we are witnessing is "an openly discriminatory policy to pacify the woke mobs." The new news would have to do with whether Goldman Sachs' largest competitors, JPMorgan Chase and Morgan Stanley, decide to follow suit.

Solomon goes on to claim that "the performance of IPOs where there's been a woman on the board in the US is significantly better than the performance of IPOs where there hasn't been a woman on the board." This avowal is meant to function as justification for its clearly prejudicial policy by appealing not only to conventional sentiment and presumably "better governance" but to fiscal considerations, higher profits and overall improved performance, "help[ing] to move the market forward." Woe betide an all-white, straight male Board, regardless of fiduciary competence and market effectiveness.

California Senator Hannah-Beth Jackson is an emphatic ally, having concurred with former governor Jerry Brown's bill "making California the first state to require public companies to have at least one woman on their board of directors to advance gender equality." Corporations, she declared, "will be more profitable" once they diversify their Boards of Directors and hire women. As reported in *The Mercury News*, "The legislation would mandate that all publicly traded California companies have at least one woman on the board by the end of 2019. By the end of 2021, it calls for at least two women on boards with five directors. At least three women will be required on boards of companies with at least six directors. Companies that don't comply will be fined $100,000 for their first violation." Jackson gushed: "This is a giant step forward for women, our businesses and our economy." Companies would be "more successful, more productive, more profitable" when they add women to boards.

Ay, there's the rub! Is it really the case that having women on corporate boards will generate higher earnings, that women are especially revenue-friendly and likely more astute than men? Or is it merely another piece of feminist hyperbole that is inundating the culture? On the face of it, such claims make little sense. Are we to assume that the female brain, or female "intuition," operates at a higher level of proficiency than whatever expertise or astuteness males bring to the table? The evidence for such airy proclamations is statistically dubious, though of course the data will be hyped, amplified or at least "mixed."

Moreover, there are too many hidden variables to unequivocally support such claims, for example, cherry-picking data, women applying to more successful companies, companies hiring women to avoid scrutiny, and all-female companies that have spectacularly failed, as reported in the *Daily Mail*, *ResearchGate, Connected Women* and many other places—although one must expect a host of exempting and self-justifying factors to account for the problem.

A plethora of impartial surveys suggest that male/female differences in boardroom aptitude are minimal or non-existent and that the argument that women outperform men is disingenuous and opportunistic. According to a meta-analytical study of board diversity with a combined sample of more than 90,000 firms from 35 countries, the average correlation between gender diversity and market performance is statistically insignificant. The research also suggests that gender-diverse boards make fewer mergers and acquisitions than all male-boards. The *Strategic Management Journal* predicts "that greater female representation on a firm's board will be negatively associated with both the number of acquisitions the firm engages and…acquisition size. Using a comprehensive, multiyear sample of U.S. public firms…[w]e demonstrate the robustness of our findings through the use of a difference-in-differences analysis on a subsample of firms that experienced exogenous changes in board gender composition."

Surely the composition of a corporate board should be based on the principle of maximizing profits via fair business practices, not on a ground of cultural shibboleths and gender politics, that is, postulates that derive from purely extraneous conditions of race, sexual orientation or "gender" (read: biological sex)—in other words, "diversity." If Robert Putnam's findings in his major study of 30,000 people in 41 American cities are correct—though the study has been disputed—diversity leads to a drop in "social capital." Putnam treats of "ethnic diversity," but the prospect of "harmony" and fusion" resulting from indiscriminately mixed groups is contradicted by a pervasive sense of discomfort, wariness and distrust.

Higher diversity, Putnam writes, leads to "lower confidence in local government, local leaders and the local news media … less expectation others will cooperate to solve dilemmas … less likelihood of working on a community project …It would be unfortunate, "he continues, "if a politically correct progressivism were to deny the reality of the challenge to social solidarity posed by diversity." Author of the bestselling *Bowling Alone*, Putnam is an undoubted liberal who believes in "creating more opportunities for meaningful interaction across ethnic lines," but there is no question that the diversity myth cannot be taken at face value. In particular, what we may call "forced diversity" is totalitarian both in principle and in fact, as well as dysfunctional in the long run, a caveat that applies to social justice advocacy in general and feminism is particular.

Feminism is already responsible for the ruination of sexual and family relations, the despoliation of the university as a place of learning and scholarly rectitude, and the ongoing corruption of the justice system. It is now intent on demonetizing the business sector with punitive fines and the threat of market suppression for the sin of non-compliance with its agenda. The free market is no longer free.

It should go without saying that a corporate board can be as "diverse" as it likes provided it honors its mandate of profitability and responsibility to its shareholders. But it cannot rely on unfounded presuppositions, cooked data and a policy of compulsion. It cannot prosper when beset by fines and ultimatums. The same is true, of course, for a society or a nation, otherwise this is how an entity of any size, composition or organization goes to DIE (Diversity, Inclusion, Equity).

As Martin Luther King famously said, "There is nothing more dangerous than sincere ignorance and conscientious stupidity." People like Solomon and Jackson may (or may not) be sincere and conscientious but they continue to strike me as ignorant and, if not stupid, certainly stupefied by unthought-through dogmas and feel-good assumptions. "Diversity" as currently understood is an unproven benefit and may well bring a destructive influence to bear on the institutions, corporations and societies that uncritically adopt its mantra of perfection. In a landmark paper entitled *Fractionalization*, Harvard economist Alberto Alestina *et al.* persuasively argued that greater diversity is a weakness often leading to stunted economic growth. Success by any measure is predicated on the positive criteria of excellence, skill, diligence and compatibility, irrespective of race, sexual orientation or "gender." These criteria are precisely the touchstones to which the social justice crowd—cultural Marxists, postmodern relativists, progressivist legislators and feminists in particular—are programmatically indifferent.

Indeed, feminism is hell-bent on crippling an entire democratic society: its marital structure, its intellectual life, its social media, its professional echelons and now its business practices. We may already have passed the cultural inflexion point. But one thing is sure. If we do not belatedly come to our senses and act to reverse its malignant momentum, the collapse of culture and nation will become inevitable.

David Solway's latest book is Notes from a Derelict Culture, Black House Publishing, 2019, London. A CD of his original songs, Partial to Cain, appeared in 2019.

Feminist censors fail again at A Voice for Men

Paul Elam · 20 February 2020 · Archived copy · Original

As those who follow events around here closely know, we recently concluded our “Last Ever Server Fundraiser,” which was, thanks to you, a great success.

The reason for that particular fundraiser was because we have streamlined the AVFM operation and made other changes that have enabled us to move from very expensive hosting ($290 per month) to a much more affordable monthly fee that we can cover inside our standard operations budget. It was a win-win for AVFM management and AVFM readers, and the transition went smoothly.

Then came the would-be feminist censors. After our move between hosting providers, AVFM was brigaded with TOS complaints from feminist ideologues who want to shut us down. They went after us with complaints about articles on the AVFM site, and another flurry of complaints about the Register Her website.

The result of their efforts? Well, you are reading this on the AVFM site. Also, you’ll see a link to the unaffected Register-Her.net site in the sidebar. That’s the result. A big fat zero for the fascist pigs who tried and failed to abridge our free speech. We’ve also made a couple of other operational adjustments, the details of which I won’t discuss here, that will assure any and all future attempts to silence us get the same abysmal results for these censorious bigots.

And with that some final words for feminists who imagine themselves to be tyrannical arbiters of who should speak and what they should say. Give it your best shot. Bloody yourself with effort. Dedicate massive time and effort trying to silence A Voice for Men. You’ll only find out why we’ve been online 10 years despite the powerless wailing of you and your foul kind.

A Voice for Men, Register-Her and any other project we undertake will remain active and there is absolutely nothing you can do about it. But by all means, please keep trying. It gives me comfort to watch you try and fail to do anything right.

Justice for Harvey Weinstein?

David Solway · 20 February 2020 · Archived copy · Original

The trial of Hollywood mogul Harvey Weinstein, who is charged with five counts of rape and predatory sexual assault, has become a cause célèbre for the #MeToo movement. When I speak of justice for Harvey Weinstein, I am not thinking of vigilante justice, mob justice, or moral comeuppance. I am referring to the concept of impartial justice, based on the principles of "due process" and "beyond a reasonable doubt," conducted in an atmosphere of evidence-based fair procedure. My suspicion is that Weinstein will find himself judged in a kangaroo court fueled by moral outrage, irrelevant testimony, and the drive toward emotional sentencing.

To be clear, I have no qualms with describing Weinstein as a moral barbarian, an irredeemable narcissist, a sexual raptor, and a thoroughly reprehensible character. I have no sympathy for the man. Cathy Young called him "loathsome," Tucker Carlson dissed him as a "creep," Christina Hoff Sommers dubbed him a "monster," Roger Simon branded him a "pig," Andrea Widburg called him a "sociopathic brute," and so on. Indeed, I know and know of quite a number of such people, some of them famous, and you do as well. But, *all things being equal*, one does not go to prison for being a douchebag.

Weinstein is accused of rape, a crime that must be punished in law. But the problem for the prosecution is that the evidence substantiating the ostensible crime is far from "beyond a reasonable doubt." It seems that Weinstein abused his position as an influential movie producer, using his power in return for sexual favors. He exploited young women seeking careers in the Hollywood glitter world, but this is not a felony since these budding wannabes and actresses were free to reject his advances at any time. He made them an offer they could refuse. What actually took place seems to have been a long series of personal trade-offs in which both parties agreed to exploit one another for mutual gain: sex in one case, parts in movies in the other. Fair if sordid trade.

A brief, personal anecdote. Many years ago when I was first seeking employment at a teaching institute, I found myself in an embarrassing position. With a wife and young infant, my situation was rather pressing. I soon discovered that the job hinged on embarking on a sexual affair with the head of the department, a bossy, unattractive woman (shades of Weinstein) used to getting her own way. One can see the dilemma—providing for the family on the one hand, prostituting oneself on the other. I walked away, as any self-respecting person would, regardless of consequences. It was, as they say, a no-brainer. Perhaps the 19th-century American Transcendentalist Theodore Parker was right when he assured us that the moral arc "bends toward justice," for I soon found another job, far less remunerative but adequate. I can't see why the aspiring petitioners at Weinstein's hotel room door could not have done likewise. Desire is not necessity. There is such a thing as personal integrity. And there are other jobs out there, even if they are not those one covets or prefers.

At any rate, the essential claim is that Weinstein forcibly assaulted his victims. But the evidence plainly shows that his supposed victims continued to seek him out, were seen convivially together with him in public during and after the time of the alleged assault, sent him friendly and affectionate emails, and failed to come forward until many years had passed.

Moreover, of the hundred or so women he is said to have molested, only two are at present facing him, both of whom had persisted in meeting, wishing to meet, and appealing to Weinstein in many different ways. A so-called "expert forensic psychiatrist," Barbara Ziv, reportedly testified that continuing an intimate relationship with one's assailant or even pretending that the atrocity never really happened is actually a coping behavior. These alleged victims, she argues, lie to themselves and others about the event—but we are, apparently, to believe they are not lying when they come forward even a decade later.

This is perfectly circular feminist logic. If a woman avoids her rapist, that makes sense. If a woman pursues her rapist, that also makes sense. If a victim persistently lies, then she will tell the truth. Win-win for the plaintiff. As Janice Fiamengo points out in a corrosive video on the Weinstein travesty, *The #MeToo Trial of the Century*—and I urge the reader to access it—"The fact that such empty theorizing as Ziv's is now considered authoritative and is

quoted with respect by pretty much every news source covering the trial gives us some indication of feminism's terrifying success in the realm of psychological theory." (Full disclosure: as some readers will be aware, Janice is my wife, but I can assure them there is no special pleading on my part.)

Let me go on record saying that I not only despise Weinstein's squalid behavior; I also detest his *pro forma*, Hollywood-vetted leftist politics. Sexually, morally, and politically, Hollywood is a cesspool. There are only a few exceptions to the general rule. In one way or another, just about everyone seems complicit in discreditable behavior. But this is not what is at issue here. It is not only Weinstein who is being judged but also our judicial system. In my estimation, there is no credible case to be made for rape, which is precisely what the trial is attempting to establish. Despite photographs, tears, and panic attacks, the evidence manifestly does not rise to "beyond a reasonable doubt," especially considering the email documentation attesting to the alleged victims constantly pursuing a sexual and affectionate relationship with him during and after the events in question, the lamentable Ziv notwithstanding. In addition, although corroborating witnesses may refer to Weinstein's past behavior, *this is not the issue that the trial is focusing on*. There are only two plaintiffs and their depositions are problematic.

I suspect as well that the judge may fear that his career may be in jeopardy. Running counter to massive public sentiment, standing up to the media, defying the baying mob, and dealing with the case *exclusively on its merits* is hazardous to the health. One remembers the fate of Justice Aaron Persky in the Stanford University Brock Turner case, whose fair verdict predicated on law led to his being torn to shreds by a maenadic mob, eventuating in his recall, his loss of status and earnings, and his inability to find subsequent employment even as a tennis coach.

As Janice concludes her video exposé: "If we really care about seeing a loathsome predator get his just deserts, it would make sense to ensure that he is convicted in a fair trial. Whichever way things turn out for Weinstein, it's not a great moment for American justice."

Four surprising minutes

Mark Dent · 22 February 2020 · Archived copy · Original

Women.

Not all women, but an incredibly substantial number of women, have a serious problem.

Is it narcissism? Neuroticism? Rage and anger issues? Envy? Self-obsession. A sense of entitlement? Perhaps all of the aforementioned terms.

They seem to have no shame, no internal voice or sense of irony.

Oscars were awarded a few days ago. There were many ego -centric, virtue signaling speeches which have already been forgotten. But the comments from Sigourney Weaver were so utterly absurd one has to wonder if she has developed early onset dementia.

Women seem to reflexively think of themselves as a woman first, rather than a person. They also think collectively. They don't seem to see themselves as an individual human being who just happens to be female, they are first and foremost, a woman.

I don't get it and never will. A woman flies an airplane across the ocean: The first words from the pilot's lips.

"I hope I am an inspiration to all young women around the world. Just understand *that you can do anything!*"

There is never a simple statement about their pride at having achieved such a feat and a thank you to those who made it possible. No-they are never an individual. Whenever a woman succeeds, she is striking a blow for *all* women!

A female actor wins an Oscar and you can rest assured her speech will be peppered with references to *strong women*, female empowerment and the need for us to inspire our girls.

I don't recall a male winner ever making a reference to his gender unless you include the last twenty years where it has become compulsory for male actors to disparage and condemn other male actors and apologize for their own presence on stage.

Funny though, even the loudest virtue signaling male feminists still take Oscar home to bed when they win that glorious statuette.

What did Weaver say and why did it cause my heart to start detonating in my chest?

On accepting her award she said:

"All woman are superheroes."

While introducing the awards for Best Score and Best Song, Larson, Gadot, and Weaver went on a riff centered around their famed superhero characters that they play onscreen, announcing that *all women with no exceptions are superheroes.*

Just as the "believe all women" rubbish caused me to think half of our population had undergone a Cuckoo's Nest style lobotomy, this line is at least equally obscene, hollow, cringe inducing and deceitful.

Surely every woman who heard it, even those who screamed their apparent approval, immediately thought, "Well, *all women* may be a bit of a stretch!"

But if you looked at their shining, teary eyes and apoplectic hand clapping you would never know.

Have they no shame? Imagine the embarrassment you would experience if some overhyped, overpaid male actor stood at a podium clutching his Oscar and said with not a shred of sarcasm:

All men are superheroes!

I would want to climb under my upholstered seat.

How sickeningly patronizing.

How exceedingly arrogant and presumptuous.

How idiotic.

Yet time and again, so many women seem to lap it up.

Imagine hearing this tripe about women as a man seated in the front row and feeling compelled to clap along wildly with the women just in case the camera panned and caught your eye roll or defiantly folded arms?

Seriously. Who swallows this shit?

While this endless self-congratulation and strident claims of oppression, misogyny and denial of basic human rights were being voiced I happened to see a four-minute segment on Tucker Carlson Tonight.

Tucker was doing something unheard of and rather shocking during this segment. He was devoting a few precious minutes of his time to issues and obstacles which are negatively impacting men.

Yes, that is correct. The host of a popular nightly tv program was concerned about men and wanted to present some facts which validated his concerns.

His guest was Mark Perry, a scholar at the American Enterprise Institute. Mark has compiled a simple chart titled: *For every hundred girls/women.* This chart shatters the myth of female oppression in America with such clarity it is impossible for anyone to refute the story it tells.

As I read the statistics (some of which I was already aware) I felt a sick sensation in the pit of my stomach.

Even as this indisputable information was being discussed and displayed in graphics on the screen, I was conscious of the fact that any feminist who viewed them would not be swayed to review their stance on gender equality or the patriarchy. I was also certain it would not elicit a flicker of compassion or empathy from their hate filled hearts.

Reflecting on this truth had the impact one would feel when smelling the disgusting stench of a rotting carcass for the first time.

I sat quietly for a couple of minutes and tried to imagine I was a feminist raised by a rabid, man hating mum and educated in schools and universities which taught me that men and boys were a privileged, pampered and protected group in our society. This same group also purposely created a world in which women and girls were undervalued, disadvantaged and oppressed.

What would my response be when confronted with Mark Perry's chart?

Perhaps denial. Perry invented or cherry picked those statistics.

But Perry explained very clearly that the statistics came directly from government sources which can be found online and read by anyone who has the inclination to do so.

He is a whiny man afraid of female empowerment.

He didn't manifest as whiny. He spoke calmly and quietly and presented facts. He didn't attack or denigrate women and he even stated that there are still legitimate issues which impact women negatively which need to be addressed.

At what point does a voice whisper in my feminist head- *how is it possible that males are overwhelmingly the gender most savagely impacted in almost every area where harmful, deadly issues affecting quality of life can be measured? This is the very antithesis of what I have been told my entire life.*

When I lie in my bed at night does my mind wander back to that chart and its shocking contents, even for the

briefest moment?

When I engage with my feminist friends the following day and the conversation follows its natural course, ie blaming men for the world's woes and focusing on Sigourney's empowering comments at the Oscars, does Mark Perry's chart come to mind? Would I dare to speak about it with my friends?

I can genuinely say that feminists are one of two things: Evil bigots who are fully aware of the disadvantages and suffering afflicting our men and boys and simply don't care or stunningly ignorant morons. Take your pick.

Tucker Carlson focused on our politicians and even provided some sound bites from various campaigns over the years. All of these sick creeps claimed women in America are oppressed, disadvantaged, underpaid and without many fundamental rights. It didn't matter what decade these clips came from-the speeches were almost identical. Whether it be a male or female politician, it doesn't matter. Women are their primary focus and men are utterly invisible or worse- branded as the privileged, pampered oppressors.

In the light of the statistics presented by Perry, Tucker asked:

Why are we ignoring this?

Why isn't there a national conversation?

Obama created a White House Council for Women and Girls and yet refused to create one for men and boys.

Read it and weep.

> On March 11, 2009, President Obama signed an Executive Order creating the White House Council on Women and Girls. In his remarks at the signing, the President underscored that the purpose of the Council is to ensure that each of the agencies in which they're charged takes into account the needs of women and girls in the policies they draft, the programs they create, the legislation they support and that the true purpose of our government is to ensure that in America, all things are still possible for all people.
>
> Despite pressure from various groups to address some of the concerns outlined in the table above that disproportionately affect boys and men, Obama refused to create a "White House Council on Men and Boys."

How is this behavior defensible?

How can a President be so overtly bigoted and openly give more support and money to a group who is indisputably more successful in our education system, better protected, systematically supported, healthier and safer than the group he chooses to ignore?

How is such behavior any less heinous than a President pouring more funding and support into wealthy, healthy and safe white communities while giving nothing to underdeveloped, criminal infested, poverty ridden, black or Hispanic communities?

Our politicians' endless pandering to the female vote is a shocking indictment on women. For it is clear that they believe women are the key to their chances of election and women will only vote for a politician who states emphatically that he or she will prioritize women's needs and wants over those of men.

What group of people (other than men) would so meekly and mutely accept their coldly calculated, routinely enforced absence from any politician's campaign platform? I challenge any one to find evidence of past or present candidates who dared to mention concerns about issues negatively impacting men's lives and expressed a desire to address the problem?

It is incomprehensible when even a handful of Perry's statistics are digested.
In the age bracket 20-29 year olds for every 100 female suicides there are 450 male suicides.

For every 100 homeless women there are 242 homeless and unsheltered men.

For every 100 woman aged 20-29 who die of homicide 648 men are murdered.
T Reid writes :

> According to Perry, the data in the table show that based on a large number of measures, “boys and men are faring much worse than girls and women.” Perry explains, “Despite the fact that boys and men are at so much greater risk than girls and women on so many different measures, those significant gender disparities that disproportionately and adversely affect men get almost no attention.” He added, “It’s girls and women who get a disproportionate amount of attention, resources, and financial support.”
>
> He cited as examples the wide availability of women’s centers and commissions on college campuses, and the lack of men’s equivalents; the disproportionately high number of women-only scholarships, fellowships, awards and initiatives for female students and faculty; girls-only STEM programs and organizations, many of which, interestingly enough, are being challenged for violating Title IX.

Aside from the sickness I felt as I contemplated the total disregard for male suffering in our society and the very remote possibility that this will ever change regardless of how many facts are presented, it did confirm one thing.

We (men and women who advocate for men and boys) are the good guys.
We (as they like to say) are on the right side of history.
We speak and write the objective, demonstrable truth.

If I was presented with a chart which demonstrated the plight of women being so parlous in our society, I would feel ashamed of the enormous gender well-being divide and support any efforts by our government to address the horrific imbalance in deaths, illness, positive education outcomes, health and workplace safety. I would not hesitate to voice my concerns to anyone willing to listen and I would be writing to politicians demanding something be done. That is what any moral human being would do when shown conclusive proof of gross injustices being perpetrated upon a group of people.

The silence in response to these facts is heartbreaking.

The fact that women continue to stand at podiums, jewel adorned, cloaked in clothing costing obscenely astronomical sums, clutching yet another award and crying out about the fact that a woman didn’t receive a nomination for best director, is beyond absurdity. It is utterly insane and morally reprehensible. The self-absorption and sense of entitlement is stunning.

But it doesn’t end there.

The denigration and demonizing of the already undervalued, overlooked, disposable gender is evil and unfathomable. A male winning an Oscar is seen as evidence of patriarchal domination and the hatred of women in the film industry.

The death and injury gap in the workplace, the suicide gap, the murder gap, the homelessness gap, the university enrolment gap, the life longevity gap, the incarceration gap, the sentencing gap and the mental health gap are evidence of…..well nothing according to politicians and most women with a public platform.

Shame on those who continue to support this vile treatment of men and boys through their silence or overtly bigoted actions.

I do deeply appreciate Tucker Carlson’s ongoing efforts to bring the truth about the unjust treatment of our men and boys by our governments, media and society in general to his viewing audience.

Trump has been better than most when trying to create a fair system that doesn’t discriminate against men and boys but President Tucker Carlson resonates most pleasantly on the ear!

[illegible]	[illegible]
[illegible]	[illegible]
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It is happening again

Mark Dent · 24 February 2020 · Archived copy · Original

It is Happening Again

I am so tired.

I don't want to write about this subject again.

I don't want to feel the constriction in my chest as I read over the endless lies, hate filled rants and deliberately deceptive statistics.

But I have to write again, or I won't sleep.

A father of three children murdered his wife and kids in the most horrific way a person could possibly imagine. He burned them alive.

The family

I felt sick when I heard the news and tried to imagine the utter devastation and shock all who loved these people would be feeling, but it was impossible.

If I am going to be honest (and I always am) I felt sick for another reason. I was very aware that this incident would be the catalyst for yet another tsunami of hatred directed at men, cloaked under the guise of compassion, hurt, a cry for justice and a desire for the protection of women and children.

My sense of foreboding was completely justified within a few short hours. The headlines and articles screamed about the monster who committed this atrocity. The comment sections were filled with people hoping this father would rot in hell. He wasn't a man-he was scum.

Fair enough most might say.

It could be considered an appropriate response to such an unimaginable action. But only if the response is *always* one of outrage and condemnation regardless of who committed the atrocity. Surely that is the very definition of fairness and justice.

The very moment we see different standards being applied in any situation, we begin to understand that there is an agenda, a bias, a rigged game being played. Kids sniff out a double standard quicker than a rattle snake strikes.

Three men were burned alive by their female partners in Australia last year. Two of them were set alight in front of their children.

Let me quote a passage from Jewell Drury's outstanding article on her Facebook Page:

> *Last week I shared the domestic violence deaths of three men, Jeffrey Lindsell and two Fathers, Darren Reid and Daniel Surtees, who were all set on fire by their partners in separate incidents, in front of their children and later died from their injuries.*
>
> *Three men each murdered in a brutally, evil and barbaric act allegedly murdered by their female partners. All three set on fire and left to die.*
>
> *No floral tributes , no public domestic violence outcry, no DV outrage by the Project or Today Hosts, nobody to stand up for these men who were innocent victims of Domestic Violence.*

I would suggest there would be very few people in Australia who have heard or read one word about these shocking murders. What does that tell us about the sickness in our society? How can our government and media be so transparently bigoted? But wait one moment. There is a television program in this country called The Project. One of the hosts of the program is a woman by the name of Lisa Wilkinson. You may recall I wrote an article about this vile woman when she ranted about men and demanded they teach their boys not to rape and kill women.

I didn't think it possible for this program or woman to promote an idea more sickening than the notion that boys have to be taught not to rape and kill, but I think she managed to achieve it.

I saw the opening few seconds of the show and immediately switched it off for my nerves were already frayed from a weekend barrage of lies and man hatred in the media.

Fortunately, Jewell Drury had the spine I lacked. She posted a clip of an interview in which Wilkinson discussed the tragic murder /suicide with Jenna Price- a rabid feminist. Almost as notorious as Clementine Ford in our neck of the woods.

The opening minute of the interview was disturbing enough as Price defended the idea her friend, Heather Nancarrow is hoping to put into practice.

> *Heather Nancarrow, the chief executive of the Australian National Research Organisation for Women's Safety, proposed the most radical intervention.*
>
> *We must fix men who are, far and away, responsible for most murders of female partners (and of people in general.) This is no exaggeration, no fiddling with the figures.*
>
> *When any man is transitioning out of a relationship, she says, he should be monitored.*
>
> *What she means is that during the period of separation, every man must be put on a program with mental health checks and scrutinised for signs of violence to ensure he is making the transition safely and not a risk to women, children or themselves.*
>
> *"This won't please everyone but we have tried to put support around women and it's not working," she says. "We must target individual men."*
>
> *What would it involve? A law forcing every separating couple to register this development with police? The practicalities would be difficult and Nancarrow admits it's a radical idea but this is an indication of her desperation.*

Worse was to come.

Wilkinson asked Price about men who die in domestic violence incidents at a rate of once every twenty-nine days. So even as she was framing a question to promote the notion she is not forgetting about male victims, she presented a shockingly inaccurate and false statistic which grossly understated the frequency of male deaths in domestic violence incidents.

According to the The Australian Institute of Criminology, one woman is killed every six days and **one man is killed every 10 days in a domestic violence incident.**

She is not just a bigot-she is a misinformed fool or a liar.

Jenna Price continued to utter sick and unhinged comments. She suggested although not all men are violent abusers, rapists and murderers:

> *"I would say you have to argue that a lot of men benefit from the kind of relationship which keeps women in a subordinate position and then elevates men"*

What the fuck is she trying to say? Even men who don't abuse are still benefiting from the abuse performed by a tiny handful of other men?

I'll never know because nobody bothered to ask for any clarification.

When Wilkinson presented her question about male victims, Price responded by saying women make up a tiny fraction of offenders. She said.

> *"Men are murderers.*
>
> *I know that sounds dramatic and generalizing, but women are not murderers."*

Again-these outrageous claims were not questioned. It is incomprehensible that a program claiming to be a fact based news presenter can allow such disgustingly bigoted views to be expressed and not counter them in any way.

Jewell Drury immediately posted a long list of recent child and partner murders committed by women in Australia. Some of them every bit as horrific and unimaginable as the actions of Rowan Baxter.

Contemplate the lie Jenna Price spoke on a national TV news program as you read Drury's response. Price could lie with complete security, safe in the knowledge that she would not be called out as a liar by the so -called journalists who interviewed her.

Rather than just post a link I want to present the words written by Jewell in this article. Her response was so passionate and honest it gave me some sense of hope after a very bleak weekend.

> *Floral tributes have been laid today for the victims of yesterday's murder with public outcries cursing the man to hell.*
> *The Fathers Facebook videos are being used and spammed on every network interviewing "so called experts " as they blanket this tragedy as yet another assault on women and their children.*
>
> *In stark contrast the murders of children by their mothers below were represented as a mothers tragic cry for help or a woman who couldn't cope with the pressures of the family and of course the mother MUST have suffered DV at the hands of the Father, which has been found to be completely untrue in all of these cases below……*
>
> *Tamara Gurney is currently awaiting trial after allegedly murdering her three year old Isla Gurney.*
> *The mother was charged with murdering the child and then setting her daughters bedroom on fire, the same day she was to give the child to the child's Father after he was awarded full custody.*
>
> *Akon Guode, killed her three youngest children by deliberately driving her car into a lake.*
> *Guode was last year jailed for 26½ years for driving into Lake Gladman in Wyndham Vale with four of her children in the car on April 8, 2015.*
>
> *Milka Djurasovic, 38, was found by police with self-inflicted wounds at Mullaloo Beach hours after the bodies of her daughters, 10-year-old Mia and six-year-old Tiana, were discovered at the family's Madeley home in Perth's northern suburbs.*
> *She was charged with two counts of murder after bludgeoning her daughters with a hammer.*

Charmaine McLeod, 35, murdered her four children Aaleyn, 6, Matilda, 5, Wyatt, 4 and Zaidok, 2, when she deliberately collided head-on with a truck on May 27, 2019.
Ms McLeod was also killed.

A Horrifying massacre took place at Cairns home six days before Christmas 2014.
Eight children aged between 2 and 14 were stabbed to death by Raina Thaiday, mother of seven of the children and the aunt of one.

A mother charged with the murder of her eight-year-old son died in jail.
Joanne Finch, 42, from Tootgarook on the Mornington Peninsula, was charged with murder over the death of her son Brodie Moran, 8, at their seaside home in March.

Mother, Deirdre Morley Murdered her three young children by sedating them using injections before they died of suffocation or lethal overdose.

Makavelii Leoni, 13 months, was not breathing when he was pulled from the bath
His mother Lina Daley, 20, has a history of drug use but claims she is not to blame
Bite marks, bruises, head graze and a possible burn mark found baby's body
Ms Daley insists she's not to blame but admitted to drug use and suicide attempt.

Newly divorced mother, 39, shot dead her three children all aged under 12 before turning the weapon on herself.
Ashley Auzenne, 39, was found dead Tuesday along with her children.
Her divorce with the children's father, Murvin, had been finalized just last week
Murvin Auzenne Jr. said his estranged wife was 'was very upset with the result'

These are just a few cases of hundreds I have found.

I really believe it is time to check ourselves.

Why is it when a woman kills her children or husband , societies first thought is that the mother needed help because of mental illness and points the finger at the Father?
They think of her with compassion and sorrow.

When a man kills his children or his partner, he is a selfish , evil monster who deserves an eternity in hell.

All acts are despicable but we can't have it both ways .

The truth is, there is an epidemic of parents killing their children .

Why is this happening ?

We must be outraged at every murder of a child and not merely pick and choose the ones that Fathers have committed.

This isn't about " a narrative " that all men are violent and all women are victims like many would have us believe .

Men and women can be violent.
Violence has no gender .
So why has yesterday's tragedy become another assault under the banner " mens war on women"

Every child in these stories is a victim of family violence, so why are the family violence laws gendered?

Why don't the family violence laws reflect women and men as perpetrators of violence.

It's time to call out the double standard that exists .

Let's support ALL victims of domestic and family violence regardless of age, gender or sexuality .

Let's identify the true narrative that Violence is not gendered .

Men and Women can both be violent , the proof is sadly in the pudding…just look into the eyes of each child pictured.

Let's call out the double standard.

> *Let's recognise ALL family and domestic violence and End All DV.*

And then we have Greens Senator, Larissa Waters posting the following comment on her Facebook page.

> *Next week in parliament, I'll push for a national, real-time count of women killed by violence*
>
> *It's a statistic that should be published widely, daily.*
>
> *We have a national road toll to keep public attention on the issue and encourage people to be more careful on the road.*
>
> *The same awareness and deterrence could occur if we have a national toll on women killed by violence.*
>
> *This government needs to treat the epidemic of violence against women and their children as a national crisis and urgently take meaningful action to keep it citizens safe.*
>
> ***We will never forget these precious little lives lost and their dear mother Hannah Clarke, nor all the other women and children killed by men.***

I want you to read over her words carefully. Think about the utter contempt this woman has for the men and children who died at the hands of their mother or partner. She chooses to render them invisible. Their deaths are of no importance or consequence in her eyes.

Contemplate the far from complete list of murders of children and men committed by women in recent years and try not to have your heart explode as mine so often seems ready to do.

These bastards are as evil and contemptible as any rabid racist on this planet.

Imagine being the brother, son or daughter of one of the fathers who was burned alive by his wife and reading Larissa Waters' Facebook quote.

These heartless humans *choose* to ignore the many children and men who have been burned alive, asphyxiated, stabbed, shot, thrown from clifftops, drowned and bludgeoned because they were murdered by a woman.

This is not hyperbolic language. It is the simple fucking truth.

Yet this woman smiles back at us without a hint of guilt or shame, as do all of the women (and men) who coldly and very deliberately demonize men and ignore their pain and grief without a hint of regret.

These people are not misguided. They are haters. Rage filled haters.

Jewell Drury acknowledged our own Robert Brockway on her page.

Australian Institute of Criminology confirms that ONE man is killed every TEN days and ONE woman is killed every SIX days in a DV incident.

In an ABC Radio interview with Robert Brockway from Men's Rights Brisbane, the statistic that "one male is a victim of domestic homicide every 10 days" was challenged by the ABC presenter and by a number of listeners.

Listen to the stunned reaction of the female presenter when confronted with some facts about domestic violence.

In a rare piece of honesty and transparency, the ABC then contacted the Australian Institute of Criminology and an Assistant Professor of Criminology at Bond University who verified that the statistic was indeed correct.

Why don't our DV laws reflect this truth ?

I understand that this is more of a 1:00 am rant than a coherent flowing article but please bear with me.

I read an article on one of the murder suicides listed by Jewell Drury and found the tone and language so symptomatic of the difference in approach to child/partner murder by women that I had to quote some of its contents.

The bodies of Tanja Ludwig, 33, and her two-year-old daughter Tilly were recovered from the base of the cliff below Robertson Lookout at Mt Keira near Wollongong on Tuesday afternoon.

The tragic discovery came after emergency services were called to the site following reports of a concern for welfare.

In a chilling new detail the place where she plunged to death with her daughter was her "favourite place", according to Ms Johnston.

"Tanja loved the bush," Ms Johnston wrote in a Facebook post.

"She attended many of the meditation events we held in the rainforest under Robertson Lookout.

Her last conversation with me, less than a fortnight ago, we walked along the pathway together in the rainforest and she shared how she had brought her German friends that were visiting here for walk as it was her favourite place."

Ms Ludwig also spoke about "how much her daughter loved the trees and how she ran along the pathway enjoying it so much".

Tilly was just 10 days shy of her third birthday when she was killed.

"(Ms Ludwig) told me of the new trails they had explored together and the big tree she found," she said.

"She just loved this place and was always so thankful for the experience of being in nature, meditating and staring up into the tree canopy.

"She was thankful that she could come to this place to feel so relaxed and restored.

"The last place I saw her was under the view of Robertson Lookout sharing a tea."

A picture of a beaming Ms Ludwig also referred to Perinatal Anxiety & Depression Awareness week. Her profile was bombarded with tributes as news of her and her child's death began filtering out.

"I wish I did know you so I could've tried to help you find light in the dark," one local wrote on Wednesday.

Anti-domestic violence project, The Red Heart Campaign, mourned Ms Ludwig's child as the seventh young life killed this year.

Flowers have been laid near the lookout by members of the community touched by the tragedy.

An eerily similar incident took place on April 18, 2002, where a woman, 31, jumped off the same cliff holding her five-year-old son.

There were three comments about the murder/ suicide.

A sad very tragedy. Condolences to family and friends.

> *thumb_up1*
>
> *Reply*
>
> ***RJ***
>
> *9 months ago*
>
> *My thought s are with her friends, family and the father of her daughter.*
> *I cannot begin to imagine the absolute hopelessness and isolation which has caused this tragedy, we should not judge her, as a person in depression is unable to think logically.*
>
> Anyone reading this, if you feel you need assistance please contact one of the Mental Health support organizations or your local Mental Health Team.
>
> *Reply*
>
> *flag*
>
> ***NickM***
>
> *9 months ago*
>
> *No way I feel for this poor young lady who cried out for help but the weight of a lost relationship was too much for her to bare! I feel for her family too, we have no right to judge this tragedy*
>
> *thumb_up1*
>
> *Reply*

A cry for help. Poor young lady. We should not judge her. A person in depression cannot think logically. A very sad tragedy**. Bombarded with tributes!**

“I wish I did know you so I could’ve tried to help you find light in the dark,” one local wrote on Wednesday.

Possibly all of these comments could be considered appropriate if only the response was the same when a man jumps off a bridge with his child. That is called controlling, vicious, vengeful and an indication of men’s sense of ownership of their children.

Forgive me for my ramble. I will say goodnight.

The road goes ever on

On Jury Nullification and Rape

Paul Elam · 26 February 2020 · Archived copy · Original

> I consider trial by jury as the only anchor yet imagined by man, by which a government can be held to the principles of its constitution. ~ *Thomas Jefferson*

With the possible exception of the sexual molestation of a child, rape is a crime that evokes the most visceral of responses from the average person. And for good reason. Sex that is physically forced or obtained by threat of harm sadistically reduces victims to their most helpless state, and leaves lingering damage that may well last the remainder of the victim's life. It is fitting then, that we seek to justly punish those guilty of the crime, but also that we proceed with caution and diligence, ever observing the rule of law in the process. That rule of law is integral to maintaining order; to preventing justice from being circumvented by political motives or mob rule; to ensure, as should be ensured in a just society, that the rights of the accused are protected with vigor and transparency.

Regardless of the personal repugnance we may feel for any crime, including rape, we must remember that without an overarching concern for justice, laws invariably become nothing more than the instruments of tyranny.

Unfortunately, where it concerns the crime of rape, that tyranny has been upon us for quite some time. With the epidemic of false rape reports, poor and sometimes corrupt police work, prosecutors blind with power and ambition, and an unconscionable but successful feminist campaign to define rape in the most ludicrous terms possible, we have created a monstrous system of abject *injustice*, with rights of the accused routinely ground to dust in the name of convictions, and to our national disgrace, in the name of sexual politics.

Whereas feminists lament what they call a *rape culture* in today's society, we actually live in a *false rape culture*, and it is in growth mode.

It seems every day there is a news story about a man freed from prison after being falsely convicted. Just recently, two Texas men were released from prison who had been falsely convicted of rape in separate incidents. One had served 27 years, the other 19.

That's two men, at the same time, not just from the same state, *but from the same city*.

Both men were from Houston, and their stories are being repeated around the country, revealing a somber reality that continues unimpeded.

There are a lot of innocent men in prison for the crime of rape. And much worse, our capacity to identify and exonerate them is overwhelmingly exceeded by an unjust legal system that continues to put them there.

The Innocence Project, which seeks to free individuals falsely convicted and incarcerated has overwhelmingly had the most success with the crime of rape. In a review of the 251 cases in which they have succeeded in freeing innocent men, nearly all of them were for sex crimes, and their average length of incarceration was 17 years. Most of those were freed only because they were lucky enough to have DNA evidence that could be evaluated. Many others are not so fortunate.

While the laudable efforts to free the innocent must continue, it is clearly time to seek to understand how we got to such rampant injustice, *and what we can do about it.* And that begins with a candid examination of what happens in a rape prosecution, from beginning to end.

It all starts with a police report; a compliant filed by a private citizen alleging that a rape has occurred.

And that is where we encounter the first of many problems. As the facts would have it, the chances of a rape accusation being true are barely more predicable than the toss of a coin.

Former Colorado prosecutor Craig Silverman once opined, “For sixteen years I was a kick ass prosecutor who made the most of my reputation [by] vigorously prosecuting rapists. I was amazed to see all the false rape allegations made to the Denver Police Department. A command officer in the Denver Police Sex Assault Unity recently told me he put the false rape numbers at approximately 45%.”

Silverman’s experience is not isolated.

Just recently the Orlando Police Department made the public proclamation that false rape allegations have become an epidemic. Last June the Baltimore Sun reported that police claimed that more than 30% of rape accusations were deemed unfounded. Louisville and Pittsburgh reported similar numbers.

A longitudinal study conducted by Professor Eugene Kanin concluded that over a period of nine years, 41% of rape allegations studied were fraudulent, concocted by the alleged victim to either create an alibi, seek attention and sympathy, or to seek revenge.

And there is the McDowell Study cited by Warren Farrell in *The Myth of Male Power*, which concluded that of 1,218 reported rapes on Air Force Bases around the world, 45% were discovered to be fraudulent.

This 45% of cases are not ones that could not be proven or for which a suspect could not be apprehended, but cases that were proven to be fabricated by the person filing the complaint. 27% of the false claims were admitted after the accusers were asked to take a polygraph test, or having just failed one.

Keep in mind though, that these are good results. All these false claims were discovered by diligent investigators who were seeking the truth. But what happens when police are not so careful?

33 year old William McCaffery spent four years in a New York prison because a false rape claim from Biurny Perguero Gonzalez, who alleged McCaffery had raped her after she accepted a ride from him when she was intoxicated.

The truth was that her acceptance of the ride from McCaffery had angered her girlfriends, and she made up the rape story to turn their harsh feelings into sympathy.

When questioned about the events, McCaffery cast blame at the officials, including “the arresting officers, the prosecution.”

Everyone, he said, “wanted to believe the lie. The ADA (assistant district attorney) first and foremost.”

And that is the status quo. While arrests for making false allegations appear to be on the increase, the norm has been to treat the criminality of the reports as a mental health issue. Crystal Gayle Mangum, the notorious liar in the Duke Rape Case, was referred to counseling, as was Danmell Ndonye, the woman who falsely accused five men in the Hofstra Case of gang raping her in a men’s room at a school dorm.

The police themselves add to the problem. In the Orlando, Florida story, the NBC News affiliate reported statements by police saying that they do not want to arrest these women. In fact, they only seemed to notice the problem when it got so out of hand that it was causing a stress on resources within the police department. They also noted the deleterious effect on the “real victims” of rape, but did not utter a word about the men at risk for being wrongly placed behind bars as a result of the allegations.

This type of police complicity in the false rape culture, by ignoring and enabling this criminal activity, is a cornerstone in the current crisis. And while they now publicly bemoan the false allegations, they show no signs of recognizing that the epidemic they face is partly of their own making; that it is, quite literally, the chickens coming home to roost.

And where the police leave off, the prosecutors go into overdrive.

Mike Nifong, the supposedly “rogue” prosecutor who pursued the Duke rape suspects long after there was abundant evidence to exonerate them, has become the poster boy for false rape culture.

Nifong, while getting massive amounts of coverage from the media, was hardly the exception, and not even the most extreme. Mary N. Kellett, a prosecutor in Bar Harbor Maine, is making a career of rape cases. She is averaging one indictment a week, *from a population of less than 60,000*.

Her most notable case so far has been against Vladek Filler, who was convicted of raping his wife, with no forensic evidence, and only her word that the rape occurred. The conviction was overturned due to prosecutorial misconduct and Kellett is appealing the case to the Maine Supreme Court.

The chronology of this story is lengthy and the details somewhat complicated, but have a look, and a good listen, to the following recording of police interaction with Filler's wife.

This is what passes for a credible complainant in a modern rape case. This is the compelling reason to put a man behind bars. Kellett is clearly a prosecutor out of control, but she is nonetheless still serving as an Assistant District Attorney, and rumor has it she has ambitions to run for the District Attorney when her boss retires.

The Innocence Project gives a detailed breakdown of the factors that play into bad convictions, both from police and prosecutors. Key factors range from coercion of defendants, to knowing use of false testimony (suborning perjury) and a host of other unscrupulous tactics.

Here first, is the breakdown for police actions, representing nearly half of the first 74 people exonerated by The Innocence Project.

Police Misconduct (a factor in 37 of the first 74 DNA exonerations)

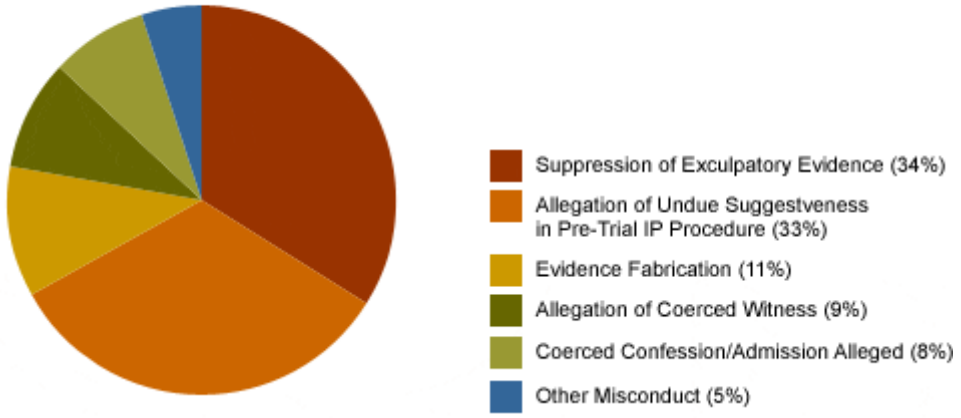

And now the breakdown for prosecutorial misconduct on the same group.

Prosecutorial Misconduct (a factor in 33 of the first 74 DNA exonerations)

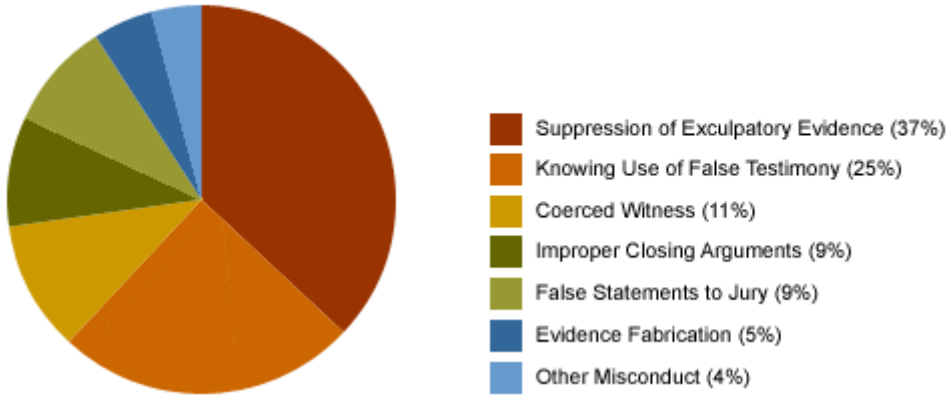

In light of what is going on in our legal system, Kellett is no more a "rogue" than Mike Nifong.

It is the system that is rogue; Kellett and Nifong were/are just an unusually visible parts of it.

Even given the rampancy of false allegations and misconduct by law enforcement and prosecutors, this is still not

justification for looking the other way when a crime is committed. Liars, whether shedding fake tears or wearing uniforms or arguing before a jury, cannot be allowed to so subvert justice that we abandon the law itself. For it is the law, when justly and rightly applied, that gives us the checks and balances to overcome those who abuse the system.

Enter, however, Rape Shield Laws; the final nail in the coffin that holds the remains of our presumed innocence and right to a fair trial.

Ostensibly, rape shield laws were enacted to limit a defendants ability to cross examine a plaintiff regarding her past sexual conduct, the logic being that such information is not only irrelevant, but might prejudice jurors. For instance, if it were brought out that a married woman alleging rape had engaged in extramarital affairs, it might cause a bias in some jurors that strongly disapprove of such behavior and prompt them to acquit her alleged assailant.

It would seem reasonable, until you go back and review the information provided by The Innocence Project and consider what this type of system does with these kinds of laws.

In 1998, Oliver Jovanovic was convicted and sentenced to 15 years to life for kidnapping, sexual abuse and assault. It was alleged that he held 20 year old Jamie Rzucek in his apartment against her will for 20 hours while he brutalized her with sadomasochistic torture. Rzucek testified against him for six days in court.

During the trial, the judge, under the rape shield statutes, refused to allow email communications that she sent to Jovanovic after the incident, among other evidence.

Later an appeals court found that the judge had misapplied the laws and the conviction was overturned, but only after Jovanovich had served 20 months in prison, during which he was attacked and injured by another inmate.

The email from the woman that was excluded? In it, she described herself as “quite bruised mentally and physically, but never so happy to be alive.” And in another communication, she said, “the taste was so overpoweringly delicious, and at the same time, quite nauseating.”

It was also revealed that in the early part of the relationship the woman had expressed an interest in snuff films (films where actors are actually killed or death is simulated in a fashion as to appear real, for sexual stimulation).

Despite the conviction being overturned, and the prosecutor, Linda Fairnsteen, knowing about the exculpatory evidence, she still wanted to charge and retry Jovanovic. It was only when Rzucek, having to face the certainty of questions about her emails, refused to testify a second time that the case collapsed and was dismissed with prejudice.

In 2004, Jovanovic sued the city of New York, seeking $10 million for damage to his life and reputation, also asserting that *the prosecution had prior knowledge of other false rape allegations made by the woman*. An attempt by the city to have the case dismissed was denied by a federal judge.

A case grabbing even more headlines was that of Marv Albert, a formerly legendary sportscaster who pled guilty to assault stemming from an allegation made by his then girlfriend, Vanessa Perhatch. In a story that put Alpert’s admittedly unusual sexual proclivities in living rooms across the world, he was accused of sadistically biting Perhatch during a sexual assault.

Withheld from evidence by rape shield laws was Perhatch’s history of aggressive and vindictive actions against men who left her (Albert was about to be married) and the testimony of a former boyfriend that claimed that biting was a normal part of sex play for the woman.

Under the circumstances, Albert was compelled to either plead to a lesser charge or face very severe penalties at the conclusion of a trial. He opted for the former, was completely disgraced in the public eye, and in the process became nearly unemployable.

He was last seen playing a sidekick role on the television show *Marriage Ref*.

There are many more of these cases that are known, and undoubtedly many more that will never see the light of day. They are part an parcel to a system gone woefully astray, even if the original intent had some merit.

And there are more problems with many practices in courts during the course of a sexual assault trial. In some cases, the court will erect a partition; a screen that separates the alleged victim from the defendant, the logic being that the sight of the him will cause traumatic stress.

It has the prejudicial power of putting a sniper in the room with a gun trained on the defendant in case he decides to jump up and rape the plaintiff during proceedings.

It is clearly the presumption of guilt, legitimized by the same court that is supposed to protect the presumption of innocence.

These are all problems in need of a solution. And solutions are not forthcoming.

It would seem clear that reforming or eliminating these laws is in order. But neither is likely to happen. Imagine the professional life expectancy of a politician that tries to address this in the legislative sense. He, or even she, would be immediately branded as pro rape by feminist academics throughout the western world, and the pro-feminist machine we call the mainstream media would assassinate their image till they could not get a job alongside Marv Alpert.

Police are not going to help. They are a fundamental part of the problem.

Prosecutors? Who, Mary Kellett?

No. This is a problem so intractable and entrenched in the culture that any attempt to address it through conventional means is certain to result in failure and vilification.

So, what do you do within the system when the system is the problem? What do you do when laws that purport to serve the cause of justice can be so easily wielded as an instrument for revenge or the next rung up on a political ladder? And when there is all but impunity for those that do so?

What do you do when courts practice tyranny and innocent men are ground to dust along with their rights?

What do you do when these concerns are dismissed out of political expedience by a system that has built, with the majority of public support, a brick wall around its own systematic malfeasance?

Extreme circumstances call for extreme measures. And there is no better example of extreme than in the way this false rape culture has run common decency and sacred rights into the ground.

One possible extreme is jury nullification. When a law or system of applying laws becomes the source of injustice, jury nullification has long been a viable option.

Nullification occurs when a jury acquits a defendant despite the weight of evidence against him. It is legal and completely moral depending on the application.

For instance, a 1930's white jury finding a white male not guilty of murdering a black man despite a mountain of evidence that points to a conviction would be an immoral application of this principle.

But on the other hand, what would you think if a cancer patient were on trial for possession of marijuana, and you knew that drug was the only resource they had to help them tolerate their chemotherapy? Would it be immoral to ignore the law and let them go?

The law is clear. Marijuana is illegal. If they were in possession of it they were breaking the law. Should we not then send them to jail?

Now, I am not comparing an accused rapist to a cancer patient, but simply pointing to the fact that when the legal system fails to seek justice, when it is, in fact, undermining the very concept of justice, juries are equipped to put a stop to it.

Now what if you are on a jury in a rape trial, and you know that it is highly likely that evidence that may be exculpatory has been *deliberately* hidden from you? What if you think there is a genuine possibility that the trial is more about the career of the prosecutor than about the pursuit of justice?

What if you know you cannot trust what you are seeing?

In your mind, here and now, I challenge you to ask yourself. What kind of impact do the answers to these questions have on the concept of reasonable doubt?

And I would argue that if you are aware of how the system actually works, then you must be aware that reasonable doubt cannot be ascertained in a rape trial. There is just not enough trustworthy information in many cases to make that judgment, and unfortunately as a juror, you are not able to discern if the case you are seeing is one of the ones that has been tainted.

There are *perhaps* exceptions to this. If the state is able to prove, beyond a reasonable doubt that breaking and entering, an abduction, the use of a weapon or extensive bodily harm occurred during the alleged attack, then a guilty vote may be justified.

But I say *perhaps* for a reason. Remember the Jovanovic case? He was convicted of kidnapping with the other charges. It never happened. The Albert case as well. There were “injuries” involved there. All consensual. And he was convicted anyway. So even with these possible exceptions the state could be running a political circus instead of a legitimate trial.

Now, as to nullification, it is easy to conclude that the chances of getting 12 people on a jury knowledgeable enough of the system to see it for the railroad that it is, are highly unlikely. Actual acquittal is out of the question.

Never happen.

But in most cases it still takes unanimity to convict. It ususally takes unanimity to convict on retrial as well. It takes only one to bring the system down, even if only for the time being. And it is a system so tainted that it quite clearly needs to be corrected- *for the sake of justice*.

There are people that will react to this with outrage and indignation. “How could you?” they will demand, “How could you let someone walk when the evidence shows you that they have committed something as heinous as rape?!”

It is understandable. These are horrendously difficult decisions that test the moral bearings of any human being.

But often the same people who would react to the idea of nullification with such outratge, after reading account after account of innocent men being imprisoned, raped, tortured; destroyed, *killed*, on lies, will reveal the utter depravity of their indifference by refusing to face what is happening or acknowledge that it even matters.

Their idea of justice is just as corrupt and selfish as the false accuser. They want only punishment, and only where it suits them, at any cost. They care less for the rights of men than Mike Niphong, and their objections should be discarded as quickly as they are raised.

Jury nullification may not be the appropriate route to take in a rape trial, but until society learns to approach this problem without pitchforks and torches, it must be an option that is on the table.

Domestic abuse: not a gender issue | TEDxLeamingtonSpa

AVfM Video Source · 27 February 2020 · Archived copy · Original

See also: Domestic abuse of men is a covered up history. The longest running support group in the world 200yrs+ was for men experiencing domestic abuse, its history deplatformed by today's social science elite.

How Amber Heard Johnny Depp

AVfM Video Source · 29 February 2020 · Archived copy · Original

A Cluster of Contemptible Cowards

Mark Dent · 2 March 2020 · Archived copy · Original

Yesterday the Australian senate voted to condemn Bettina Arndt for her comments about the murder of Brisbane mother, Hannah Clarke and her three children.

The vote was 55 to 2 in favour of the motion.

Bettina Arndt wrote an article in which she supported the comments of a police officer who said: '*he might have been driven too far"* (referring to the killer) as a possible finding once the investigation into the horrific murder took place.

> *Speaking on the motion she moved with Penny Wong, Kristina Keneally said "Bettina Arndt's comments are not reflective of the values that underpin the Order of Australia".*
>
> *"There is nothing plain and simple about using your position with an Order of Australia to spread comments that could be seen to be inciting violence that could seem to be condoning violence," Senator Keneally said.*
>
> *The motion stated Arndt has the potential to bring the Order of Australia "into disrepute", labels her comments "reckless and abhorrent", and that "the values that underpin Ms Arndt's views on this horrific family violence incident are not consistent with her retaining her Order of Australia".*
>
> *Liberal Senator James Paterson said he agreed with Senator Keneally that Arndt's "comments are reprehensible, that they are abhorrent and they deserve to be condemned and criticized and I'm quite comfortable for politicians to do that."*

With the exception of two senators from the One Nation Party every other senator (from both the Liberal, Labor and Greens parties) voted to condemn Arndt's words and demanded she be stripped of her Order of Australia honour.

So: Bettina's comments are *reckless* and *abhorrent* and the values that underpin Ms. Arndt's views on this horrific family violence are not consistent with her retaining her Order of Australia.

Arndt is also *inciting* and *condoning* violence.

Let's journey back a few short years to 2017 and have a close look at the headline of an ABC article regarding the murder of eight children by their mother in Cairns and see whether they represent the values which meet the standard set by the Australian Senate when we talk or write about family violence

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Cairns children killings: What drove Raina Thaiday to slay eight kids?

In the community she was known as a loving mother, ***but she reached a breaking point nobody saw coming.***

Ongoing mental health issues had never been treated, and the financial and emotional pressure of being a single mum had become insurmountable.

Read it again.

The words written in this article and the words spoken by numerous media commentators when this incident took place did not simply question whether or not something or someone may have driven Raina to butcher her children. They *told* us emphatically that that is exactly what had happened. Even Tony Abbot, our Prime Minister at the time, when informed of the massacre by this mother, said:

> *"We know that sometimes people break. We also know there are difficult circumstances people deal with. This is a*

> *social issue as well as a law enforcement issue, but I'll be there in solidarity with them."*

Where were our outraged senators in 2017? Why wasn't Tony Abbott censured and condemned for "condoning and excusing" violence? Why were there no demands for him to step down from his office? Why was the ABC not condemned by parliament for condoning and inciting violence?

Has there ever been a more blatant and stunning example of the sickening double standards our government and media demonstrate when it comes to violence perpetrated by men and women?

The mother who hacked her kids to death had reached breaking point. She had mental health issues which had never been treated. She faced the financial and emotional pressure of being a single mum.

Fuck me! And all of these explanations for her bloody butchery came in the first paragraph of the article!

But this was not in any way seen as excusing, condoning or encouraging violence against children. It was simply examining what may have led to this woman's abhorrent behavior.

A man kills his wife and kids and anyone who dares to suggest there may have been factors other than his own innate evil, vile and toxic masculinity which led to his terrible action, is condemned as a victim blaming, murder condoning monster.

All anyone has to do is read out the headline and opening paragraph of the ABC article in the senate chambers and demand an explanation for the vastly different response to those comments as opposed to Bettina Arndt's.

We all know the answer is a simple one.

The killer Arndt suggested may have reached breaking point had a penis.

Oh, I could provide endless examples of the "excuse making and honoring" of the murderous mother in Cairns.

One friend said:

> *"She said she was changing her life. She wasn't well but she loved those kids."*
>
> *Neighbours had described Warria as "proud" and "very protective" of her brood, adding "she loved her children dearly".*

Imagine if one of Rowan Baxter's friends described him as a loving father or a good dad. Scary thought isn't it?

But I have another rather shocking example of the double standards at play. Would you believe me if I told you Rosie Batty-yes-*the* Rosie Batty, broke every rule in the feminist book and many of her own sacred beliefs in the days following her son's murder by her partner?

Read the words she spoke for yourselves.

> *Ms Batty says she had known Greg for 20 years, and over that time his mental health deteriorated.*
>
> *"[He went] from someone who brushed off losing a job to someone that was unemployable," she said.*
>
> *"He was in a homelessness situation for many years. His life was failing. Everything was becoming worse in his life and Luke was the only bright light in his life."*
>
> *She says Greg had been offered help, but he failed to accept it, instead choosing to "believe he was OK".*
>
> *She had an AVO against Greg, but says he loved Luke and there were no signs he would ever hurt their son.*
>
> "*You're dealing with someone who's always had problems, and they start out small and over the years they get bigger, but he's still the father," she said.*
>
> *"He loved his son. Everyone that's involved with children would know that whatever action they take is not because they don't love them.*

> *"No-one loved Luke more than Greg, his father. No-one loved Luke more than me. We both loved him."*

Deep breath.

In truth, these were the most heartfelt and admirable words Batty ever uttered on the subject of her son's death.

But if we are to judge them by the standards applied by our senate and media she should be lynched as a murder apologist, but only after she has her Australian of the Year Honour expunged.

Rosie actually seemed to believe there were a range of circumstances which contributed to her partner's brutal act. Mental health, unemployment and homelessness.

Rosie said: *He loved his son. Anyone that's involved with children would know that whatever action they take is not because they don't love them.*

Of course, these words were spoken from the heart before Rosie had been pounced upon by the feminist fraternity. This is such an important point. When Rosie was in her most raw, vulnerable state she spoke from her gut. She said what she implicitly believed with every fibre of her being.

Then she was quickly re-educated.

She spoke with more polish and a cold aloofness which was absent on the day she spoke instinctively.

She renounced any suggestions that her partner Greg killed his only son for any reason other than his toxic masculinity. Today she attacks anyone who says a man who kills a child was "a good bloke" or "loved his kids".

In Batty's speech on the day she received her Australian of the Year honour she said:

I am on a path to expose family violence and to ensure that victims receive the respect, support and safety that they deserve.

That was a lie.

Just like the countless journalists and politicians who control the societal narrative — she has demonstrated nothing but contempt for male victims of family violence and children who are victims of women's violence. In fact, she did and still does worse –she behaves as if they do not exist.

But let's reflect for a moment on the spineless specimens who purportedly represent us in our parliament.

Look at Scott Morrison, our Prime Minister and Anthony Albanese, the leader of the opposition, attending a candlelight vigil and speaking in sombre tones.

Prime Minister Scott Morrison said it was important to remember their victims and who they were.

"All of that was taken from them in a murderous act of violence which none of us here can comprehend," he said.

Labor leader Anthony Albanese hoped the brutal murder marked a turning point.

"We have all failed, particularly men have failed, the women and children of this country," he said.

There we go. It isn't the fault of Rowan Baxter for killing his family **— all men** have failed the women and children of this country.

I want to know whether or not Scott Morison and Albanese have ever attended a vigil for children murdered by their mum or of a man murdered by his female partner and said:

"*All women have failed our men and children."*

I know- a ridiculous question. Of course, they haven't. I would suggest they have *never* attended a vigil for a male victim in their lives.

The truth has never been more apparent than in these past few days. Men are second class citizens in this nation. Men can be murdered, abused, denigrated, ignored and laughed at with impunity.

Men will *never* receive the compassion and empathy women are given regardless of how horrendously they have suffered.

I'm told it's all to do with our evolutionary instincts. Well I'm a bloody human and I'm certain I'm a male.

Why do I feel empathy and compassion for men as well as women?

Why do I feel just as outraged and wounded when a boy or man is bullied, hurt or mocked as I do when it happens to a woman or girl?

Am I a biological freak of nature?

Both my son and daughter were brutally assaulted late at night and both bear scars which act as a constant reminder. Who would be so insane as to suggest my wife and I were more devastated by our daughter's assault?

Yet this is exactly what the family violence industry sears into the minds of Australians every day. When was the last candle light vigil for a man murdered by a woman? As I stated in my previous article — three men were burned alive by their female partners last year. No vigils. Barely a reference in the media.

Male pain is of no consequence if it is a result of family violence.

Perhaps I have a modicum of intelligence and this has given me the capacity to understand that a man's tears are every bit as hot and salty as a woman's tears. A man's blood is just as red and bleeds just as freely when our flesh is stabbed and cut. Our hearts break and ache just as painfully when our loved ones are harmed. Our minds snap just like a woman's when we are subjected to relentless stress and injustice.

Why is this so difficult for so many human beings to comprehend?

"The nature of humanity, its essence, is to feel another's pain as one's own, and to act to take that pain away. There is nobility in compassion, a beauty in empathy, a grace in forgiveness." –

John Connolly

Rise of the shield hero: anime men's issues

Chris "mad_cat" Votey · 5 March 2020 · Archived copy · Original

It's fair to say that I don't like anime. I'm not saying they're bad, and there are some I've enjoyed, but for the most part, I have difficulty getting into them. Some of the things people seem to enjoy about them are elements that I tend to dislike. What I have seen of anime tends to be highly gynocentric, a focus on uplifting female characters to the nth degree that they are somehow super powerful or the key to some great legend, and the only characters deserving of character depth.

Very recently, we learned that Amber Heard was the actual abuser in her relationship with Johnny Depp. We know about this because Depp released audio recordings of her gaslighting him that she can't hurt him, so it's not abuse, and that no one would believe that she as a woman could be abusive.

I was watching TheQuartering about Amber Heard, and he mentioned Feminist outrage to an anime, "The Rise of the Shield Hero." Feminist outrage over an anime? This I had to see. I did some research, and apparently, it dealt with the issue of false rape accusations and a male that had to help save the world despite being hated by everyone. I had to see this anime.

Be forewarned; my review will have spoilers. Before I do so, I will give my overall impressions. It's good, very good. I give 4 out of 5 stars. If it didn't have the annoying stuff I dislike in anime, I would have given it 5 stars, so if you really like anime, then you might well give it 5 stars.

Rise of the Shield Hero explores what men go through when falsely accused of rape. It also highlights the great benefits that men can give to society, with values of duty and honor, despite having no motivation whatsoever to help anyone.

Of course, showing a male being a victim of a false accusation of rape really angered SJW's. So much so, Anime Feminist refused to review the show after watching the first episode.

> *"I watched the episode, and it was worse than I had imagined. I have never seen a series with such a deeply held, misanthropic victim mentality. I contemplated how to approach the review. I thought about pretending to review it from an incel point-of-view, but that felt a little too close to the truth. I thought about writing with vitriol and rage, but that honestly felt pointless. Our readers know why a series hinging on a false rape accusation and slavery apologism is wrong; going into hysterics over it would only bring greater attention to it and give our detractors vindictive glee."*

Then Anime Feminist gave a list of Rape prevention resources. Yes, it is so wrong to give attention to how a false accusation can actually hurt men and even make it harder for actual victims to be taken seriously. Because why would any woman ever lie about being raped? It just doesn't happen. You can see how people reacted on twitter here (https://twitter.com/AnimeFeminist/status/1082395009205321729).

S1E1 gave the show a D+, and focused on pretty much the same thing:

> *"While I found a lot of the episode to be entertaining, it makes some epic-level stumbles that cost it the majority of any good will it builds. As is unfortunately common, its biggest stumbling block boils down to gender relations. Myne's betrayal of Naofumi involves her falsely accusing him of rape and planting false evidence to support her claim. There's a strong suggestion that Kitamura, one of the other heroes who seems to attract various women, put Myne up to the task, but it's Myne who's framed by the narrative as being both responsible for the lie and cunning enough to fool everyone else. There's a lot to unpack here, and none of it is good. The first and most important thing worth mentioning is that false rape accusations of this nature aren't really a thing (think about the social consequences for women even when their accusations are extremely credible; people don't do this kind of thing for fun). It's as if Myne's actions sprung fully-formed out of a misinformed, misanthropic incel fantasy;*

> *Kitamura is even depicted as some kind of an alpha male who gains women's attractions unearned. I feel like Myne's betrayal could have come in any number of different forms and not been half as problematic; unfortunately this choice reads to me as having been made with particular intent.*
>
> *The consequence of this is that it positions Naofumi to harden his emotions, come into his anger, and embody the type of toxic masculine traits that just make him into an unlikable protagonist. He begins to violently hassle shopkeepers and threaten people by confronting them with the low-level biting monsters he keeps hidden beneath his cape. He turns into the kind of world-reviling jerk that goes on to commit mass violence, inspired by the type of event these sorts fantasize as a common truth. It's dangerous and vile."*

"*…false rape accusations of this nature aren't really a thing…*" Wow! So false rape accusations do happen, but not of this nature. Hell, despite being in a fantasy realm, I found it incredibly realistic. And his reaction of hardening his emotions is the embodiment of Toxic Masculinity!? According to SJW, any behavior done by a male is Toxic Masculinity. However, Naofumi did use violence at first to get what he needed, but that was because he was being ripped off by merchants because they wanted to screw him over. Certainly not moral of him, but then this world did kidnap him and forced him into this role… so that's debatable.

And yes, it does have a scene where a character is purchased as a slave. Yes, slavery and human trafficking are wrong, but this is a different world and a different time, and in this culture, it seems more of a gray area that's tolerated. Naofumi wouldn't have purchased a slave had he not been accused of rape, and his doing so ultimately helped him out later in his journey, on more than one occasion.

Despite the reviews by Feminist biased sources, the Fandom site (https://shield-hero.fandom.com/wiki/The_Rising_of_the_Shield_Hero_Wiki) for this anime poll reveals that 92% really enjoy the anime. Crunchyroll has announced there will be a 2nd and 3rd season.

That said, here is my spoiler review.

The story starts with our hero, Naofumi Iwatani, a university student who's obsessed with otaku (but not a gamer). Upon going to a library, he finds a book that transports him to another world where he is deemed the Shield Hero. The other heroes (sword, spear, and bow) came into the world much like him, but they believe this is a VR MMO game, and as such, they understand how to survive in this world much better than Naofumi. They also state that Shield class from their perspective worlds (they all come different Earth dimensions) is the weakest class.

The world is like a JRPG, except the game mechanics are part of everyday life in this world. People can talk about leveling up and gaining experience, much like we would talk about the importance of omega-3 in our diet. The four heroes were summoned to this world to stop waves of monsters that appear once every few months, getting worse with each wave.

Upon meeting the King, the four heroes are each given a party, but those members volunteer who they get to be with, and no one wants to be with Naofumi, because again, Shield class sucks. Then one woman, Myne, volunteers to go with him, and you can see where this is going. She insists on him buying her everything she wants (money the King gave him), and he reasons (since he can't use a sword, his shield won't let him) that if she's more powerful, then he'll level up faster.

That night, they're in a pub, and she keeps trying to get him to drink alcohol. He refuses and then goes to bed. He wakes up with all of his money and possession gone. The guards show up and arrest him. He is brought before the King, where the accusation is revealed that he got drunk that night and raped Myne. Upon asking for proof, the guards hold up a negligee stating it was found in Naofumi's room, which he does deny.

This is a matriarchal society (the true ruler is the Queen, but the King rules while she is away) and raping a woman is punishable by death, but since he's one of the four heroes, he won't be killed but told that everyone knows what he did and won't help him. The three other heroes also believe him to do it, with the princess warming up to the Spear Hero. Spear Hero is the classic Alpha Male, the kind of man that throws other men under the bus to appease

women (which Paul described in his book as actual Toxic Masculinity).

Naofumi can't fight, he's defense only. So he must resort to buying a slave with what little money he has left, and he buys a very young demi-human. Owning of demi-humans is legal, but owning a human is illegal. Her name is Raphtalia, a sickly girl he uses to help him fight. She has a slave crest on her chest that causes her great pain if she disobeys anything he demands of her (this becomes important later).

They do a bit of fighting and level up. He's closed off emotionally, or so it seems as Naofumi treats her very well, even giving her all the food she desires and even gives her a ball that she sees other children playing with. He pushes her to do more than she's capable of, and even put his life on the line for her when she couldn't handle herself, which did inspire her to protect him instead.

Naofumi unlocks great power in his shield, and Raphtalia ages overnight to a teenage girl (and eventually a young adult). The first wave comes, and they help protect a village. At the celebration for stopping the wave, Spear Hero declares that Naofumi is evil because he has a slave and challenges him to a duel to free her (despite Raphtalia stating she wants to remain with him). Naofumi refuses, but the King demands he must take part.

Long story short, he loses the duel, much to the Myne's cheating. Had she not, Naofumi would have won. The King declares Spear Hero the winner, and it's revealed the Myne is his daughter. Naofumi pieces it all together. From the very beginning, it had been a setup. The rape accusation was used to get the entire kingdom to turn against Naofumi, and the King was in on it. In fact the duel was a way to take away the shield hero's ability to level up so he couldn't fight off the waves.

Raphtalia is set free. She then punches Spear Hero and rushes to Naofumi, stating that even as a slave, she chose to be his sword. All of this anger unlocks a curse shield ability. Later in the series, this power corrupts him, but his party (all females) breaks him out of, which I feel is a reflection of his character. His actions in helping them become stronger individuals become instrumental in helping him find his humanity.

Skipping ahead, there is a part where Spear Hero accuses Naofumi of brainwashing his party, because why else would they be with such a monster. I thought this was a great reflection of our world. Feminists are great at denying Female MRA's and Non-Feminists their agency, accusing them of having internalized misogyny or doing it just for male attention. Why else would someone make the decision they do, dismissing women from having a valid reason.

Much later in the story, the Queen shows up and puts the King and Princess on trial and uses the slave seal on her daughter so that every time she lies, she gets hurt. This is a lovely touch, as the idea of a woman being required to face the consequences of her lies is controversial today. Feminists argue that if we prosecute women of false allegations, then actual victims of rape won't come forward. The Queen also broadcasts this throughout the kingdom, clearing Naofumi's name. The Princess lies and is hurt every time she does. The Queen determines they lied about Naofumi and other actions as a means to grab at power, and their treasonist actions put the citizens in jeopardy. And so, she sentences them to death.

Upon being in the guillotine, Naofumi stops it and says that death is too good for them. He wants them to suffer as he had, to be publicly shamed by all citizens. He also says that the King's new name should be Trash, and the Princess's name should be Bitch, and her adventure name is Slut. So from then on, when anyone talks to her or about her, they call her Bitch. It's so funny. That is so wonderful.

This anime is fantastic. It's done so beautifully at showing how a false accusation destroys a man's life and how sadistic and cruel women can be. It also shows that men can contribute so much as well, even though he tries to turn his heart off, he still cares.

Whether you like anime or not, I recommend watching this. My hope is that this is another sign that the work we do in the Men's Movement is making a difference, showing the struggles of men and how seriously fucked up our world is. And as a cherry on top, that it angers Feminists and SJW's who can't stand something disrupts their narrative.

There is a lot I left out, and beyond what it does for Men's Issues, it is a great story.

Raphtalia: You could have lived in the capital.

Naofumi: Yeah, but it would only be a matter of time before I ran into Trash and Bitch.

It's all in the stars

David Solway · 6 March 2020 · Archived copy · Original

As I have previously argued at some length, moral ignominy does not fall within the purview of legal jurisprudence, and personal allegations do not constitute evidentiary certitude. Because a man is a scoundrel with predatory inclinations does not mean we have license to clap him in irons. It means we avoid him like the plague. It means we do not succumb to his blandishments. It means we refuse to accept the gifts and advantages he offers in exchange for our surrender to his wiles and demands. It means, as the theological lore has it, that we do not sell our souls to the devil — or, in Harvey Weinstein's case, our bodies as well.

It also means that in a court of blind justice deriving from *Magna Carta* and established over a long evolution, predicated on the concept of "beyond a reasonable doubt" and grounded on *factual* evidence, Weinstein could not have been found guilty. What we have is a *narrative* of the acts and machinations of an obviously despicable person; hearsay, revelation, memory, tearful indignation and sundry testimonials do not constitute tangible and objective evidence. Criminal guilt cannot be established on the basis of the *statements* of the plaintiffs.

In addition, when one reckons that those who claim to have been assaulted or raped by Weinstein did not go to the police immediately after their ordeal when forensic evidence was fresh and may still have been gathered, and that many of these plaintiffs continued to seek out Weinstein's company with letters of affection and adulation years after the events in question, the issue begins to grow clouded.

As *The Washington Free Beacon* reports in considerable detail, these prodigies of adoration were legion and, for that matter, were not confined only to women. Men also liked to flaunt their brotherly admiration for their great friend and benefactor. They too have conveniently joined the chorus of denunciation against their former patron and promoter, or have tactfully remained silent.

But in a culture obsessed with sex and the myth of female guilelessness, it is the women who are regarded as oracles. Their charges resonate in the courtroom, yet these consist of circumstantial depositions that are seriously compromised. Moreover, multiple attestations and what is called similar fact evidence (or "criminal propensity" arguments) provided by corroborative witnesses who are not part of the actual *criminal* case are, at best, only differentially admissible and do not rise to the level of "beyond a reasonable doubt." Indeed, "similar fact" (sometimes known as "similar act") remains controversial and is highly problematic. *Spencer v. Texas* (1967) established that such evidence "would violate the Due Process Clause."

The Weinstein trial included powerful stories, and the number of accusers is overwhelming. But stories and numbers do not add up to hard, incontrovertible evidence, especially when all the countervailing factors are taken into consideration — and there are many such factors.

For one thing, there was the question of the novelist juror whose website described her book as an account of young women and "predatory older men," but who, despite lying about the subject of her novel, somehow made it through the voir dire examination when she should obviously have been stricken from the rolls. As Andrew McCarthy explains, "The trial judge denied the defense's motion to remove her for cause" — a curious blunder. It gets worse. The judge did not order the jury sequestered. This was a serious lapse, for the jury could conceivably have been influenced by the inflammatory and prejudicial "carnival atmosphere" — to cite the 1966 Supreme Court ruling for acquittal in *Sheppard v. Maxwell* — orchestrated by the media's lurid campaign to have Weinstein convicted. I do not see how the judge, the Honorable James Burke, could have been unaware of so clear a legal precedent.

For another thing, Weinstein had accomplices — and the accomplices were the very people who sought his favors and his friendship despite the criminal acts which they allege Weinstein to have committed. No psychological theory of traumatic innocence routinely espoused by feminists can launder such behavior unless we are dealing with infantile minds utterly devoid of moral agency. If Weinstein is guilty, so are his accusers who by their ongoing

actions — *and lack of consequent reactions* — are equally complicit in allowing such criminality to persist, from which others would likely suffer in the future. Participation equals facilitation.

Weinstein's "casting couch" depredations were apparently common knowledge, but no one seemed very upset. If women sought his company, if they went to his hotel room, if they did not report his outrages, then they were in effect a willing part of the whole disreputable affair. If Weinstein was a perpetrator, they were enablers. They were under no compulsion or violent coercion to traffic with him. Those who decided to sleep their way to the top or to keep silent for fear of jeopardizing their careers must take responsibility for their decision or subsequent omertà and acknowledge their complicity. Justice cannot be sectorial.

Further, as noted, numbers are not dispositive. Ninety women have accused Weinstein of, variously, sexual misconduct, harassment and rape, corroborative confirmation of Weinstein's malfeasance. Color me unimpressed. Mass hysteria is a known historical phenomenon. One recalls the Satanic ritual panic that swept the U.S. and Canada in the 1980s. Large numbers of suggestible children were alleged to have been the victims of sexual abuse by a powerful cult of pederasts, as a result on which innocent people were severely punished with lengthy prison sentences. Lives were ruined. How could children lie so convincingly and in such myriads? Today we would gather in solidarity under the auspices of *#Believe the Children*. It took years before the scare was discredited as a mass hallucination.

As Janice Fiamengo points out in a *Fiamengo File* video on the subject of feminist mass hysteria, "it seems that our current preoccupation with all manner of sexual abuse shares some characteristics of other episodes of mass hysteria." She cites the 2012 episode in LeRoy, New York "where fourteen teenaged girls and one boy suddenly began exhibiting Tourette's-like symptoms" and the 1944 case in a small Illinois town "in which female residents thought they were being poisoned by a gas that caused their throat and lips to burn — though no gas was ever found and their symptoms went away when they talked to police." And who could forget Anita Hill's accusing Supreme Court nominee Clarence Thomas in 1991 of sexual harassment though "Hill kept in close contact with Thomas for years after the incidents were supposed to have taken place." And this is how it goes, Fiamengo concludes, one episode or incident leading to many others. Mobbing is contagious in our feminist age. The fetid sewer of nasty, ignorant and scurrilous commentary invectives against Weinstein's decent and talented lawyer Donna Rotunno speaks volumes.

One thinks, too, of the blood libel against the Jews earnestly attested to by millions of people across the ages, dating from the conspiracy started by the Egyptian-Greek sophist Apion in the first century A.D. and still going on, in one form or another, to this very day. (To see how such conspiracy-mongering works, read Josephus's historic account, *Against Apion*. Self-justified hatred, self-righteous posturing and deep insecurity are great motivators.)

Naturally, many people will be happy to see Weinstein punished, including conservatives for whom Weinstein was just another Hollywood leftist helping to bankroll the Democrats. There is rejoicing that he will face further charges in Los Angeles. This kind of schadenfreude is unfortunate since the significant issue involves not only the individual but *the principle of due process*, the failure of which could eventually impact any one of us, regardless of innocence. We need to realize that Weinstein may be a sinner, a profiteer, a Lothario, a moral monster and a brute *but he is not a legal felon*. He may be guilty in his soul but he is not guilty in law. Those of us who jubilate over the result of a highly suspect trial procedure are opening ourselves to the rapine of a manifestly flawed judicial system: judges who may be worried about possible recall should they run afoul of the public consensus, as happened to Aaron Persky in the Brock Turner case; the insidious effect of media feeding frenzy; *factually* uncorroborated accusations of absolute guilt; "similar fact" attestations; the proliferation of unhinged hysterics and the fevered baying of vigilante mobs on social media. None of us are safe. Would we remember Harvey Weinstein then?

We might also ask ourselves: Who or what is Weinstein? *He is Hollywood*, a representative of one of the sleaziest communities on the face of the earth, comprising a bunch of grasping, invidious, self-infatuated and morally corrupt people, many in cahoots with the man they have now turned against. Meryl Streep's "god" is now the spawn

of hell. It is Hollywood that has been essentially indicted. Regrettably, you can't put Hollywood on trial. But perhaps we should let everyone off the hook and lay the blame on the stars, not the Hollywood but the heavenly sort.

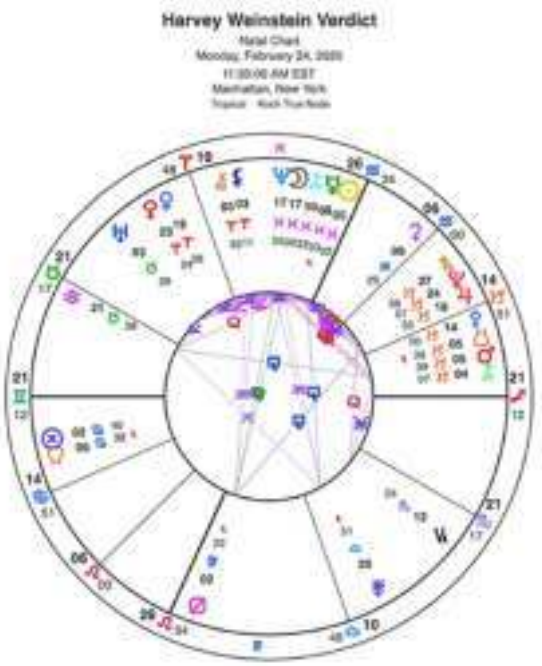

Courtesy Eric Coppolino

Eric Coppolino, an expert in astrology and formerly a syndicated columnist, claims that we are living in a time in which "there is a lot of action in Capricorn…including the Saturn-Pluto conjunction, which is about investment capital, as well as family secrets and certain sexual matters…So on the surface we have an event about a rape trial… There was so much money riding on Weinstein and his business…that a vast corporate structure protected and facilitated his actions…This is the big Silver Screen of Hollywood, the illusion of cinema [entailing] the esoteric sense of *a glamour* (a spell) and the worldly sense of *glamor* (looking alluring on the red carpet, and young girls wanting to be movie actresses)…Individuals were in for individual payout; the concerns and corporations were in it for shareholder profit." This is what happens, apparently, when "Moon, Neptune, Pisces are all up in the 10th house of aspiration and reputation." *Ipse dixit.*

Whether or not one believes in the fateful decrees of the stars and planets is beside the point. (For the record, I don't.) But Coppolino's exegesis seems no less valid and authoritative than the judgment rendered against Weinstein. Yes, Weinstein *may* well be guilty, but his guilt cannot be established *de facto*. Under a constellation of *ad hoc* attestations and countervailing circumstances including the deliberate and prolonged relationship and even intimacy of the complainants with the accused, the pressure of the mob and the media on the exercise of impartial justice, the failure of the voir dire process and the non-sequestration of a vulnerable jury owing to a complaisant judge, and the crucial absence of literal evidence and material verification, like it or not, Harvey Weinstein is the victim of a jurisprudential travesty.

♦

David Solway's latest book is Notes from a Derelict Culture, Black House Publishing, 2019, London. A CD of his original songs, Partial to Cain, appeared in 2019.

The myth of men's emotional inferiority (a short rant)

Paul Elam · 8 March 2020 · Archived copy · Original

Of all the things I hate about the mental health professions (and the things I hate about the mental health professions are legion) one of the most infuriating is the manufactured narrative that men are emotionally challenged.

Men are emotional gods. It's why we have the founding fathers of psychology, not founding mothers. It's why all the greatest playwrights, poets and artists are and always have been men. It's why throughout history those who have broadened the depths of human understanding and emotional awareness have almost invariably been men. It's why society turns to men to address women's emotional needs, not the other way around.

Men's emotional acumen is so profound because men are charged with mastering their emotions versus being a slave to them. It is the masculine way to experience feelings, as deeply and profoundly as any woman, but to act and react rationally. It is intellect over emotion – The very definition of mental health.

Some might ask, "Well, if men are so healthy, then why the suicide disparity?" That's an ignorant question if there ever was one. We have a suicide disparity because the world uses men up and sees them as worthless when they're spent. It's not because they don't know how to express themselves. It's because as a society we have yet to find a way to treat them that isn't abusive, exploitative and cruel.

If men need to learn anything in the emotional realm, it is how to tell the world to go fuck itself and to take care of themselves. And to do it despite the way the world reacts.

Trying to shame men into self-indulgent, aimless emoting like women isn't going to help.

White House Vagiants

Peter Wright · 9 March 2020 · Archived copy · Original

The ‘long march’ through the institutions of power was happening long before Marx and Marxism were invented, in the shape of feminists and protofeminists who pushed for more female power in bureaucratic governance positions.

Among the first to push for this included Christine de Pizan whose book *City of Ladies* (1405) described a city whose institutions were controlled completely by women. All of the protofeminists advocated for increased social power and the need to ‘integrate’ women into central positions within governing institutions.

Following them, all three waves of feminism continued their naked search for power, a project so successful that we now see women’s dominance in key bureaucratic positions throughout the world — from the UN and World Bank all the way down through national governments, schools and universities, and to HR departments in most medium to large workplaces.

Their arguments for, and belief in the superior abilities of women as functionaries guides them: women’s greater compassion, virtue, inclusiveness, nonviolence, intelligence, patience, superior morality, nurturing proclivities and so on, combined with concomitant descriptions of male destructiveness, insensitivity and inferiority as we see described in the rhetoric of modern feminists.

Feminists not only govern the modern world via their occupancy of pivotal bureaucratic positions, but such governance fails to resemble the utopia promised by early feminists; certainly not the utopic social order characterized by loving, egalitarian, and art-loving peoples free from war, conflict, and sexist domination.

The behaviour of feminist-inspired functionaries is characterized by the destructive practices of “administrative discretion” which refers to the flexible exercise of decision-making allowed to public administrators. Such discretionary opportunity is made available by the wiggle-room in the bureaucrat’s code of practice, and she or he uses that to deliver preferred, and often unfair, outcomes.

The use of administrative discretion typifies the *modus operandi* of all governance feminists, which is (mis)used to implement a radical feminist agenda through all levels of society. Feminism-inspired women are increasingly dominating HR roles, and as revealed by hiring biases at educational institutions, government departments and businesses, they are exploiting that administrative discretion to favor females over males.

MEN'S REVIEW

A CHALLENGE TO MEN

This development was witnessed by early supporters of Men’s Rights Movement who noted with concern that women seeking employment in key bureaucratic positions were misusing the positions they held. In 1948, for example, the British Men’s Review remarked,

> "Women have captured practically intact the entire secretarial sphere. The communication gateway through which all letters must pass to reach those that control, whose actions can make or mar their fellow creatures lives. The possibilities with which this situation is pregnant requires but little imagination."[1]

Much of this gynocentric trend was already surveyed in a review of the book *Governance Feminism: An Introduction* by Janet Haley, so for the rest of this article I will look at just one example of governance feminism as it exists in one of the most powerful institutions on the planet: please welcome the 'White House *Vagiants*.'

Yes, that's an actual name for a group of women employed at the White House.

Vagiants is a portmanteau of vagina and giants, though we are not informed on whether the women using the term are to be understood as giants with vaginas, or giant vaginas? Whatever the case, the gynocentric self-designation was coined by powerful women working within the Obama White House, as the following Washington Examiner article explains:

> The women of President Barack Obama's White House saw themselves as a team among themselves. There was a regular dinner of female Obama senior officials where they discussed issues specific to being women working at senior levels in the administration.
>
> Alyssa Mastromonaco, deputy chief of staff, said the purpose of the dinners was "to support one another through the gender imbalance in the West Wing." The senior staff women even had a gender-specific name for themselves: "the Vagiants."
>
> This gynocentric self-designation was off-putting to some of the pro-Obama but less senior aides not in the Vagiant club. As Obama stenographer Beck Dorey-Stein wrote: "Why does 'Vagiant' make me feel bad. … I wouldn't especially love it if the men in the West Wing nicknamed themselves the 10-Inch Senior Staffs." The Vagiants also appeared to have certain privileges not granted to other aides. As Dorey-Stein observed, with more than a touch of envy regarding their leave to wear brighter colors than lower-level White House aides could, "Only the Vagiants can wear any shade from the J. Crew catalog."
>
> The "Vagiants" joined together in an alliance to advance the ideas of women in the administration. The tactic they adopted was named "amplification." It called for the women to echo the views of other women, and specifically, to agree with comments other female aides made in meetings. The Washington Post's Juliet Eilperin took note of the amplification stratagem and wrote that "it forced the men in the room to recognize the contribution—and denied them the chance to claim the idea as their own." Eilperin also quoted Obama senior adviser Valerie Jarrett's approving comment on these efforts: "It's fair to say that there was a lot of testosterone flowing in those early days. Now we have a little more estrogen that provides a counterbalance." [2]

According to the article, these senior women worked to "advance the ideas of women" and were prone to pursue "gender-specific crusades," often to the confusion of the men with whom they worked. Predictably, male White House staff are reported to have meekly acquiesced to their gynocentric demands, thus leaving the *The Vagiants* and their ambitions unopposed.

Considering the high profile of such women, *Vagiants* — slang meaning "huge and deep vagina with loads of pubes"— appears inappropriately lowtone, while being a typically haughty expression by women who consider themselves feminists.

With *The Vagiants* acting as conduits in administrative decision-making processes, it comes as little surprise that female-empowering initiatives by government have continued to flourish, while male-friendly initiatives, such as the proposed White House Council on Men and Boys, have been scuttled. In this sense the behavior of *The Vagiants* is synonymous with the term *Vaginocrat*, which Urban Dictionary defines as *"Any woman who uses executive powers (government or non-government) to preference women over men in areas of crisis help, education, mental illness services, services for the homeless, family law, government funding, school or university placements, and health."* [3]

Is this a new development in the United States? Hardly. For all its laudable qualities and championing of free speech, the USA has *always* been an epicenter of the spread of global gynocentrism, evidence of which is given in the following authors' observations[4] over recent centuries:

The long march toward institutional 'Vagiantism'

In 1856, author of Putnam's Monthly Magazine published the following summary of the gynocentric relations between men and women in America, stating that: *"Long before the cry of 'woman's rights' was openly raised, the powers and prerogatives of the American husband had been gradually undermined."*

> "Long before the cry of woman's rights was openly raised, the powers and prerogatives of the American husband had been gradually undermined. Usage superseded law, and trampled it under foot. Sentiment put logical consistency at defiance, and the American husband has thus become a legal monster, a logical impossibility, required to fly without wings, and to run without feet.
>
> "While the wife is thus rendered to a great extent independent of her husband, he, by a strange inconsistency is still held, both by law and public opinion, just as responsible for her as before. The old and reasonable maxim that 'he who dances must pay the piper,' does not apply to wives—they dance, and the husband pays. To such an extent is this carried, that if the wife beats her husband, and he, having no authority to punish her in kind, applies to the criminal courts for redress, she will be fined for assault and battery, which fine *he* must pay, even thought she has plenty of money of her own. or, in default of paying, go to jail! Such cases are by no means of unprecedented occurrence in our criminal courts.

In 1903 culture critic Max O'Rell observed the following about gynocentrism in the USA:

> "The government of the American people is not a Republic, it is not a monarchy: it is a gynarchy, a government by the women for the women, a sort of occult power behind the scenes that rules the country."

Price Collier observed in 1909:

> In England the establishment is, as a rule, at any rate from a man's point of view, more comfortable than the American home. Americans staying any time in England, whether men or women, are impressed by the fact that it is the country of men. Likewise the English, both men and women, who visit America are impressed by

> the fact that America is the country of women.

Irishman George A. Birmingham wrote in 1914:

> "There are people in the world who believe that we are born again and again, rising or sinking in the scale of living things at each successive incarnation according as we behave ourselves well or badly in our present state. If this creed were true, I should try very hard to be good, because I should want, next time I am born, to be an American woman. She seems to me to have a better kind of life than the women of any other nation, or, indeed, than anybody else, man or woman… American social life seems to me — the word is one to apologize for — *gynocentric*. It is arranged with a view to the convenience and delight of women. Men come in where and how they can…. The American woman is certainly more her own mistress than the Englishwoman, just because America does its best for women and only its second-best for men. The tendency among American humourists is to dwell a little on the greed of the Englishman, who is represented as incapable of earning money for himself. The English jester lays more stress on the American woman's desire to be called "my lady," and pokes sly fun at the true Democrat's fondness for titles. The American man is reverent toward women. It is not the homage of the strong toward the weak, but the obeisance of the inferior in the presence of a superior. This difference of spirit underlies the whole relationship of men to women in England and America. The English feminist is up against chivalry and wants equality. The American woman, though she may claim rights, has no inducement to destroy reverence.

Albert Einstein observed in 1921:

> Above all things are the women who as a literal fact, dominate the entire life in America. The men take an interest in absolutely nothing at all. They work and work, the like of which I have never seen anywhere yet. For the rest they are the toy dogs of the women, who spend the money in the most unmeasurable, illimitable way and wrap themselves in a fog of extravagance. They do everything which is in the vogue, and now quite by chance they have thrown themselves on the Einstein fashion.

Suffice to say that anyone not brainwashed by the prevailing gynocentric mythos can see the problem, as could our forebears who penned the observations above. We can only hope that the draining of the swamp undertaken by the current administration, extends itself to the gynocentrism that for too long has blighted a great nation. In order to Make America Great Again, *The Vagiants* need to be among the first to be dismissed.

References:

[1] The *Men's Review* (1948)
[2] *Obama White House was full of slighted women*, Washington Examiner (March 2020)
[3] Vaginocrat, in *Urban Dictionary* (2009)
[4] *USA, champion of extreme gynocentrism*, at gynocentrism.com (2018)

Be A Man

AVfM Video Source · 9 March 2020 · Archived copy · Original

[ICMI 19] Mike Buchanan – “Feminism sows the seeds of its own destruction”

AVfM Video Source · 15 March 2020 · Archived copy · Original

Philip Davies MP – “The Battle Against Political Correctness in the UK” (ICMI19)

AVfM Video Source · 16 March 2020 · Archived copy · Original

Robinson College cites anti-terrorism policy as reason to deny J4MB hire of its conference facilities in 2022

Mike Buchanan · 19 March 2020 · Archived copy · Original

Established followers of this website may recall that in 2015 Amnesty International denied our political party Justice for Men & Boys the opportunity of using its London conference facilities to host the 2016 International Conference on Men's Issues, on the grounds that J4MB is an anti-feminist political party, while Amnesty is a feminist organization. Our main blog piece on the story is here. Paul Elam's video on the matter is here (5:31).

We're currently seeking a venue in the UK to host an ICMI in August 2022, and we thought that a good host city might be Cambridge, given the warm reception Elizabeth Hobson and I received there last year, details here. It is extremely time-consuming to find suitable venues for conferences, so we sent our venue requirements to a venue finding company which charges us nothing, but charges a commission to venues which it recommends to clients, and which are subsequently booked by them.

One of the potential venues for an ICMI in August 2022, identified by our venue finder, was Robinson College, Cambridge. Its key conferences page is here, and states:

> Opened as a purpose-built conference centre in support of our academic vocation, Robinson College has been excelling as a conference venue for over 30 years by exceeding expectations.

It appeared a suitable venue, in part because it offers nearby reasonably-priced student accommodation, not used by students during the summer holidays. I requested a site visit, and was emailed a form to complete before a site visit could be agreed by the college, External request to hold an event form.

A quick scan of the document revealed questions which I could imagine being used by the college to deny us use of its facilities, in a box on the front page, headed:

> **Prevent –** To comply with the College policies and legal requirements could you indicate the nature and content of the Event / Occasion?

The final two questions in the box:

> In your view, will the subject matter include views which people (whether they attend the event or not) may find controversial, offensive or distasteful? Yes / No
>
> In your view, have any of the speakers/attendees at the event previously expressed views which may be interpreted as causing contrioversy, or promoting extreme intolerance of the views of others? Yes / No

Is there a more weaselly word than "controversial" in the English language? No word is employed more to stifle free speech. It hardly needs me to point out to followers of this website that our views are considered "controversial" to feminists in particular, so rather than filling in the whole form, I decided to address this issue in an email sent to the college via the venue finder:

> [Name redacted], I've looked through the document you sent, "External request to hold an event form", and it strikes me that one issue in particular needs to be addressed at the outset, that of controversy. It seems fairly pointless to complete the form until and unless this issue is addressed (besides which much of the requested information will require a site visit and face-to-face discussions to flesh out). I'd be happy to discuss the issue of controversy face-to-face with the venue staff, but I'll attempt to address the issue here, with hyperlinks.
>
> Justice for Men & Boys is a political party, founded in 2013, and it remains to this day the only political party

> in the English-speaking world campaigning for the human rights of men and boys on many fronts. In our 80-page-long 2015 manifesto we explored 20 areas where the human rights of men and boys are assaulted by the actions and/or inactions of the state, almost always to privilege women and girls. There is not one area in modern-day Britain in which the human rights of women and girls *specifically* are assaulted by the actions and/or inactions of the state. *Not one*. The state, in line with society, is blind to the suffering of men and boys, and obsessed with the suffering of women and girls.
>
> Last year an important book by the blogger William Collins was published, the 700-page long The Empathy Gap: Male Disadvantages and the Mechanisms of Their Neglect. Happy to send a complimentary copy (RRP £25.00) to the College.
>
> We're also the only anti-feminist political party in the English-speaking world. Feminists seek not gender equality, but ever more female privilege. They have enormous power in the UK and globally, and are ruthless in trying to deny freedom of speech to those who challenge their narratives. We have had our own experience of that. Last year, along with Elizabeth Hobson, our Director of Communications, I was due to give a talk ("Equal Rights for Men and Women") at the Alison Richard building, the home of the Politics and Sociology departments, at Cambridge University. Elizabeth was to give a talk, "The History of Feminism". Feminists wrote an open letter to the Vice Chancellor, demanding the talks be cancelled. The letter contained absurd claims and misrepresentations, none of which they ever substantiated (because they couldn't, they were *all* lies).
>
> Eventually the talks were moved to a lecture block in the centre of the city, and went ahead despite 50+ students trying to stop people entering the building. They made a lot of nose in an effort to stop the talks going ahead, but failed. A man who attended our talks was later assaulted by the protestors, and his 16-year-old son threatened. Along with colleagues I had milkshake thrown over me at a pub a few hours before we gave our talks. We've put together 40 blog pieces relating to our visit to Cambridge here, Cambridge University talks – related blog pieces, videos etc.
>
> The largest gatherings in the Men's Rights Movement are the International Conferences on Men's Issues. Starting in Detroit in 2014, later ones have been held in London (we organized two of them, the 2016 and 2018 conferences, at London ExCeL, the largest conferences and events venue in the capital), Gold Coast (Australia) and Chicago. Let me know if you'd like a link to the playlists of all the presentations, to give you a feel for the content. There have never been any protesters outside any of these conferences.
>
> So, to return to the issue of controversy. By definition, feminists will consider our events controversial, and try to stop them taking place, but only because they want to deny freedom of speech. I must leave it to the good people at Robinson College to decide whether they support freedom of speech, or are happy to see it denied – along with the evidence of male disadvantages and suffering – by feminist ideologues.
>
> Best wishes,
>
> Mike Buchanan

I think it's fairly obvious that to engage properly with the email, someone at Robinson College would have had to spend some reasonable time checking out the hyperlinks etc. I don't know how long it took our venue finder to forward my email to the college, but 31 minutes after I'd sent it to her, she replied with this:

> Unfortunately Robinson College have said that due to their prevent policy, they are unable to proceed with the event.

The Prevent Strategy – to which the college is alluding – has long been the main element in the government's strategy to combat terrorism. In 2011 the government published a 116-page document on the strategy – here. The following Foreword was written by Theresa May MP, the Home Secretary (and Minister for Women and Equalities) at the time:

> Intelligence indicates that a terrorist attack in our country is ‘highly likely’. Experience tells us that the threat comes not just from foreign nationals but also from terrorists born and bred in Britain. It is therefore vital that our counter-terrorism strategy contains a plan to prevent radicalisation and stop would-be terrorists from committing mass murder. Osama bin Laden may be dead, but the threat from Al Qa’ida inspired terrorism is not.
>
> The Prevent programme we inherited from the last Government was flawed. It confused the delivery of Government policy to promote integration with Government policy to prevent terrorism. It failed to confront the extremist ideology at the heart of the threat we face; and in trying to reach those at risk of radicalisation, funding sometimes even reached the very extremist organisations that Prevent should have been confronting.
>
> That is why we have reviewed the Prevent programme, and these are the results.
>
> First, we will respond to the ideological challenge of terrorism and the threat from those who promote it. In doing so, we must be clear: the ideology of extremism and terrorism is the problem; legitimate religious belief emphatically is not. But we will not work with extremist organisations that oppose our values of universal human rights, equality before the law, democracy and full participation in our society. If organisations do not accept these fundamental values, we will not work with them and we will not fund them.
>
> Second, we will prevent people from being drawn into terrorism and ensure that they are given appropriate advice and support. We will build on the successful multi-agency ‘Channel’ programme, which identifies and provides support for people at risk of radicalisation.
>
> Third, we will work with sectors and institutions where there are risks of radicalisation. Here, progress has been made in recent years, but it is patchy and must be better. So we will work with education and healthcare providers, faith groups, charities and the wider criminal justice system. We will also work to tackle the challenge of radicalisation on the internet.
>
> There will be other changes too. For example, the monitoring and evaluation of Prevent projects has not been robust enough to justify the sums of public money spent on them. We will make sure that they are improved, and unless there is evidence that they are effective and of value for money, projects will lose their funding.
>
> Finally, we will do more than any other Government before us to promote integration, but we will do so separately and differently from Prevent. As the Prime Minister declared in his Munich speech, the combined effect of this work and of the new Prevent strategy will be an unyielding fight against extremism. And as the Deputy Prime Minister said in his Luton speech, we will use smart engagement to take on extremist ideas alongside a ruthless determination to find and punish those who promote or take to violence.
>
> I would like to pay tribute to Lord Carlile of Berriew, who has provided independent oversight for the review. He agrees that this is a sound strategy for preventing the threat of home-grown terrorism. I believe it is a strategy that will serve us well for many years to come.

If anyone can enlighten me as to anything in the Prevent strategy document which might have any bearing on the college denying J4MB the opportunity to host an ICMI in 2022, I should be grateful. The college’s position is clearly a cynical excuse to deny free speech to those who shine a strong light on men’s issues and feminism.

Why is feminism so successful? Traditional sex roles

Robert Franklin · 19 March 2020 · Archived copy · Original

On reading my last post, I realized that I'd glossed over an issue that I should have addressed. So, dear reader, *mea culpa*.

I too hastily said that feminism, from its origins in the mid-19th century to today, has urged the abandonment of sex roles. That's not completely accurate. Feminism has always urged society to grant women the freedom to step outside of their traditional role, but has been less enthusiastic about men's doing so. At least until recently.

Feminism has been astonishing successful; it's achieved far, far beyond anything its intellectual underpinnings merited. Feminist analysis of society, power and male/female relationships has always been at odds with basic facts and should long ago have been laughed out of serious public discourse. But that hasn't happened and, to the contrary, basic articles of feminist faith have been incorporated into everything from statute law to our "understanding" of sex, the workplace, much of history and more.

So how did something so intellectually bankrupt come to have such a powerful influence on our society?

The answer is traditional sex roles. Metaphorically, when women screamed "Help!", men came running to their rescue. Feminism has always relied on men, particularly members of dominant male hierarchies, a.k.a. power elites, to play the role of the knight on the white charger, St. George versus the dragon. So feminists have always played the maiden in distress, the better to recruit male power to their cause. That explains why feminists so often describe women as helpless victims of the most minor, everyday events and practices, a phenomenon remarked on by countless commentators. Why appear strong, when the appearance of weakness works so well?

Why has it worked?

Females have always been the protected sex. That was appropriate as long as human survival was in question, as it was for countless millennia. So men took on that role and do so to this day; evolved biology powerfully shapes behavior, so the mere fact that we no longer live in a world fraught with the perils faced by hunter-gatherer societies doesn't mean we've abandoned the behaviors on which we relied for so long to survive. Remember the YouTube videos from several years ago showing a man in a public place loudly berating his female companion? Complete strangers – all of them men – intervened to make sure the woman wasn't hurt. But when the same couple, both of them actors, switched roles and it was the woman not only shouting at the man, but hitting him, no one lifted a finger. Passersby barely glanced at the scene.

The journalist Dorothy Dix understood the dynamic perfectly. She agitated for women to be allowed to serve on juries. Her reason? Because all-male juries, when faced with a lachrymose female defendant accused of murdering her husband, too often voted to acquit. Dix understood that female jurors wouldn't be so easily manipulated, so justice for male victims demanded that women participate in judging female defendants.

Feminism's dark genius was and is to harness that male protective instinct for its own goals. So the Declaration of Sentiments in 1848 was, among other things, one long cry for help – help with rights, marriage, divorce, property, etc. So was the demand for the vote and later the Tender Years Doctrine, obtaining credit in a woman's name, and the like.

Needless to say, many of the goals of feminism were, certainly by the standards of today, perfectly legitimate. Male-dominated power structures were right to accede to many of their demands. But, whether the demands were legitimate (e.g. the vote) or not (exemption from military conscription, the Tender Years Doctrine), the dynamic was the same. Women cried "Help!" and men "rode to their rescue."

More recent events make that dynamic painfully clear. Indeed, it's informative to view today's feminism as simply testing the limits of the male inclination to protect. Perhaps air-conditioning in office buildings constitutes patriarchal oppression that "the Patriarchy" needs to change. That garnered ridicule, but little traction. What about

"free bleeding," i.e. abandoning tampons as more masculine oppression? A non-starter.

Those "issues" may seem trivial, but nevertheless illustrate that the dynamic, i.e. testing to see if male power will respond to a cry for help with corrective action, continues. Non-trivial issues demonstrate the same.

For example, we've known for decades that women are at least as likely as men to commit domestic violence and, since the 1970s, the male powers that be have lavished attention and money on female victims. But that same male power has always turned a blind eye to male suffering and female perpetration.

Likewise, due process of law has been gravely compromised in response to feminists' demand that more men go to prison when women cry "Rape!" Every acquittal of a man accused of sexual wrongdoing is greeted with feminist outrage, regardless of the weakness of the case against him (see, e.g. the case of Gian Ghomeshi). And academic institutions and male-dominated businesses rush to fire powerful men on the mere accusation by a woman of even minor sexual impropriety. When writer Stephen Galloway was hounded out of his tenured position at the University of British Columbia, women levelled the accusations and men in the university's power structure kicked him off campus and shunned him socially long before it was revealed that he'd done nothing wrong.

In short, the helpless woman/knight on the white horse dynamic is alive and well and feminists know it. Feminist success depends on it and always has.

Therefore, the fight to turn back the worst depredations of feminism is simultaneously a fight to turn men from their traditional ways of thinking about and acting toward women. As long as men in power respond to feminist complaints like chivalrous knights, feminists will continue to push for more and more and more. Why wouldn't they?

Until then, intellectual distortions blight the landscape of public discourse. When feminists don the mask of the helpless, victimized woman in order to stimulate the savior response in men, while also arguing that gender is a societal construct that must be abolished, cognitive dissonance is born. I strongly suspect that the former cannot beget the latter, that using sex roles to abolish sex roles will never succeed. Perhaps it's not intended to. Perhaps Little Nell and her rescuer are perfectly happy with their roles.

After all, as I established several posts back, feminism has always been about "more for us," i.e. more power, more money, more rights, more privileges for women. If traditional sex roles provide that "more," and they do, then feminists would be foolish to do anything but continue the drama that pays so well, until someone mercifully brings the curtain down.

In the meantime, the ironies pour on us like a biblical flood.

FTD in Sweden – female perpetrated domestic violence

AVfM Video Source · 22 March 2020 · Archived copy · Original

ICMI20 to proceed as virtual conference

Robert Brockway · 22 March 2020 · Archived copy · Original

The ongoing COVID-19 (Coronavirus) pandemic is creating challenges that society hasn't had to face in decades. As a result of the pandemic, Australia will soon close its border and has introduced limits on public gatherings that make holding ICMI20 in the originally intended form impossible. Recent statements by the Australian government suggest that even more stringent restrictions lay ahead of us.

In consultation with Paul Elam and Mike Buchanan, I've made the decision to hold ICMI20 as a virtual conference. Tickets purchased for ICMI20 in its original form will be refunded in the near future.

Stay safe, and watch this space for more information on ICMI20.

When The World Stopped

Peter Ryan · 22 March 2020 · Archived copy · Original

Civilisation is a system. It should now be very obvious to people, how interconnected and interdependent our socioeconomic system is and how fragile that system has become. This is why I have tried to promote systems thinking in our polarised society. A society that is saturated with ideologues of all stripes that promote reductive thinking. In my article on Gynocentrism And The Demographic Implosion Of Western Civilisation[1], I wrote about the precarious social and economic state of Western civilisation. The current pandemic has simply just exposed the rot hidden underneath the veneer of debt laden decadence I wrote about in that article. Like a storm exposing the fragility of a terminate infested house, this pandemic is demonstrating how fragile our modern socioeconomic system is to a serious, but in historical terms a relatively minor pandemic (compared to the Spanish flu, Smallpox and the Black Death, that killed millions more than this virus ever will). Coronavirus is merely the straw that is breaking the camel's back and demonstrating just how exposed we have let ourselves become.

Yes the pandemic is serious, but this is not the first time our world has faced a major pandemic and it will not be the last. It is however the first time our modern society has faced such a challenge. Since World War 2, modern society has had 75 years of relatively uninterrupted peace and prosperity. We have become complacent over time in the absence of major hardship and have lost focus on what really matters and what is really important. There has been a gradual erosion of long term thinking and planning politically, socially and economically. We have been living in a bubble world of safety and prosperity. This bubble world we have created, has fostered all kinds of crazy delusional ideological thinking and unsustainable elements to thrive in our culture and institutions. Coronavirus is a needle to our bubble world.

We have lost touch with reality and this society has forgotten that pandemics and other major events (like major volcanic super eruptions which can and do have devastating global effects, a major meteorite strike, or a one in two hundred year solar storm like the Carrington event of 1859 that could wipe out most of our electrical grid and satellite network) do in fact occur and have to be planned, prepared and accounted for accordingly. These things don't just happen in movies like *Contagion*. We have become blasé about the long-term impacts of current decisions on our future and the sustainability of what we are collectively doing socially and economically. We have had little regard for how well prepared we are to handle external social and economic shocks. We can see that just by looking at our reckless reliance on debt to drive our economy and on our inaction to address fatherlessness and the destruction of the family and all the downstream social and economic impacts that has on our society. There are many other examples of this recklessness and cavalier attitude of course that I could cite.

Short-term thinking, apathy over the future consequences for current political, social and economic decisions and societal decadence, have all crept into our collective psyche. Older generations lived through the Spanish flu, two world Wars and the Great Depression. It was understood from the lessons learned from those hardships, that society had to plan and invest over the long term and not just think about winning the next election or focusing on short-term profit. These lessons have gradually been forgotten and we have been living off the fruits of past generations for decades.

The ideological claptrap of modern feminism and other ideologies, has swelled in this cultural memory loss of past hardships and in the absence of any relative existential threat to civilisation. They have thrived like parasites off a golden age of peace and prosperity. How relevant now is ideological feminism? How relevant are gender quotas in the middle of this major pandemic? How relevant is manspreading, mansplaining and sexist air-conditioning? How useful are feminists in this crisis? If there is a good thing about the Coronavirus it is this- It is forcing our "woke" society and our ideologically infested institutions to finally confront reality, put facts before feelings and identify what actually matters. The importance of border control should now be quite obvious, even to the most radical ideological idiots in our society. It is not xenophobic to want secure borders. The time for ideological bullshit is now over and it is now time for society to set its priorities straight.

The impact of this virus represents a stress test for our modern socioeconomic system. Civilisation has gone through far worse. We have survived pandemics, major disasters, wars, famine, recessions and depressions before. Millions and millions have died in some cases and society still found a way to go on. We were able to survive these periods because past generations lived and died by their values and worked together in a cooperative manner and supported each other. They made sacrifices, were no nonsense pragmatists and lived in reality and not in a woke ideological bubble. There was patriotism, values, meaning and purpose in what they did and in their culture. There was a relative absence of self-hatred, apathy, nihilism, fatalism and laziness. There was no nonsense about toxic masculinity or men being “obsolete”. The generations that lived through 1900 to 1950 in particular, were as tough as nails and we should attempt to emulate them today. How would they react to the present events? It would be water off a duck’s back for them. What we are going through is easy compared to what they faced. We can overcome this.

The reason I have focused on men’s issues in my writing, is because I understand how reliant this system is on men and on the family. Economic shocks can have very big effects on society, but if society has a strong social structure, it can withstand such hardship. The epidemic of fatherlessness and the breakdown of the family, does nothing but multiply the risk factor of social cohesion collapsing in the event of a crisis such as this by orders of magnitude. The economic impact of the boy crisis in education and fatherlessness, does nothing but substantially increase the fragility of our economic system to shocks like this pandemic.

As I mentioned before, everything is interconnected. Protecting the family, protecting fatherhood and addressing the needs of men and boys, is not just about looking after men, it is about ensuring our society is strong and has the integrity to withstand times of hardship like this pandemic. When we neglect men and boys, we weaken society and we magnify the risk factors that we will fall apart in the event of a societal shock or crisis. The social and economic effects of this pandemic will be felt not just for a few months, but for decades. The world has now changed in ways we are yet to even fully comprehend. There will be no returning to normal after the pandemic is gone. There is too much debt and too much economic and social degradation already in the system for a full recovery back to the pre-Corona status quo. We have not experienced a disruption on this scale since World War 2 and I would encourage people to explore what past generations did to cope with the hardships they experienced and what followed such major events. We are living through something historic.

I understand that there is a great deal of fear and panic in society at the moment. It is rational to have some fear, but it is dangerous to become overwhelmed by it. It is important to try to identify the positives over the negatives and keep ourselves mentally balanced. We are all impacted and that includes me. There are some positives to consider- This crisis presents society with an opportunity to re-evaluate its priorities, to re-learn some old and important lessons and to reconnect with what really matters and set a new future. I have been saving my money for years, because I understood the need to store seeds for the winter and I could see that at some point there would be a crisis and I would need to protect myself. I am glad I have prepared myself for this crisis. I have made the decision not to have children, because I could see that society was moving in an unsustainable direction. There is a lesson from this pandemic for everyone to save for a rainy day, to prepare for the winter and to hope for the best, but plan for the worst. I live my life that way- Cautiously optimistic but pessimistically prepared.

With the lessons we learn from our hardships, we will have an opportunity in the crisis and beyond it, to fundamentally transform our society into something far bigger, better and stronger than before. History shows that society can rebound very strongly after times of hardship. The renaissance and enlightenment followed the Black Death. Huge technological and social transformations followed World War Two. This crisis could become a positive inflection point in history. Alternatively if we succumb to fear and panic, we could descend into a new dark age and a period of totalitarian governance. It all comes down to how we collectively choose to respond to this crisis. Our future is in our hands.

This crisis is an opportunity for society to reflect on its unsustainable trajectory, to relearn valuable lessons and to undertake major transformative change. Our society is way overdue for a major reset and a fundamental restructure socially and economically. At the end of this crisis there will be opportunities for our society to do exactly that. A

society that runs off unsustainable levels of debt, runaway gynocentrism[2] and numerous other unsustainable practices and activities, has a finite lifespan. If it was not Coronavirus that triggered this social and economic crisis, it would have been something else. We have to confront reality sooner or later.

The best antidote to fear is to work cooperatively and to focus on what is working and on developing a plan and solutions to get society through this crisis and back on track once this crisis has ended. Don't succumb to fear. Instead spend this time reflecting on what matters most, learning from hardship and on harnessing the opportunities to ensure your future and societies future. I would like people to watch this video[3] with renowned physician and addiction expert Dr. Gabor Mate, on the social and psychological effects of this pandemic. Dr. Mate raises some important insights that are worth sharing and for us all to reflect on. We can either succumb to the destructive death spiral of fear and descend into mob violence over trivial things like toilet paper, or we can rally together in a united effort to fight for our own future and set an example for others to follow and live by. This is a time where we either choose to live by values, or die from nihilism and fatalism. Are we going to rise up to the challenge as past generations did, or are we going to succumb to fear and violence? Our choice.

In the words[4] of US President Franklin D. Roosevelt-

"The Only Thing We Have To Fear Is Fear Itself"

In his inauguration speech during the Great Depression, Franklin Roosevelt also spoke about the necessity of speaking the truth frankly and boldly, of the importance of having vision and of respecting others and working together. There was no identity politics, no lies, no avoidance of reality and no ideological dogma in his speech. He was a true leader in every sense of the word. We should emulate that spirit. Society will not properly recover from this pandemic, unless we have the courage to confront the dark truths about our society and address social and economic realities we have ignored for far too long and are prepared to undertake major fundamental transformative change of our society.

"The greatest generation"[5] got through the Spanish Flu, the Great Depression and World War One and World War Two and they never gave up. We can overcome Coronavirus. We have a relatively minor challenge before us in comparison to what they faced. It is in our collective control to set our own future. Society needs strong men more than ever at this moment in time. Men have never been more valuable than they are right now. Men literally keep us all alive and God bless you for doing so.

Be bold, be strong, be courageous and take care. There is light beyond the dark.

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In the middle of a pandemic, feminists ask, “What about me?”

Perspective Post · 24 March 2020 · Archived copy · Original

Even in the middle of a global pandemic we can always count on feminists to remind us that it’s all about them.

The Atlantic released an article titled *“The Coronovirus Is A Disaster For Feminism”*;

The article addresses the self-isolation, work-from-home issue that has been suggested/forced upon us by health officials and our politicians. The author’s fear lies in a most critical issue: “Who’s going to watch the kids while we’re stuck at home?”

From the article:

> *…one of the most striking effects of the coronavirus will be to send many couples back to the 1950s. Across the world, women’s independence will be a silent victim of the pandemic.*

Although the article addresses the fact that the coronovirus effects “women less severely,” it should be noted that putting the emphasis on women being affected less severely redirects from the reality that it impacts men more severely.

But feminists don’t care about those types of inequalities. Just like the facts that men are more likely to die on the job, more likely to commit suicide, more likely to end up homeless, etc.

No, no, no. The real issue isn’t how we stay safe and healthy during a global pandemic, which has to date infected over 200,000 and killed over 10,000. The real issue is how this all effects feminists leisure time, presumably as men are either writing their great novel or, in fact, actually working. The issue is who’s responsible for child care?

It’s interesting to also note how the article at first seems reasonable in this question but further in in the article it subtly re-brands childcare as ”unpaid labor.” This is the technique of propagandists. Unpaid labor is mentioned three times in the article:

> At the same time, school closures and household isolation are moving the work of caring for children from the paid economy—nurseries, schools, babysitters—to the unpaid one. The coronavirus smashes up the bargain that so many dual-earner couples have made in the developed world: We can both work, because someone else is looking after our children. Instead, couples will have to decide which one of them takes the hit.
>
> All this looking after—this unpaid caring labor—will fall more heavily on women, because of the existing structure of the workforce.
>
> Look around and you can see couples already making tough decisions on how to divide up this extra unpaid labor.

I wonder how this attitude translates into the treatment of their children.

The feminists, who are also pro-abortion most if not all of the time, have no problem referring an unborn child as "just a clump of cells," and to the care of our children as just "unpaid labor."

Shameful.

The article references one woman's concern during this crisis. Her husband by the way, is a physician in the emergency department, who treats coronavirus patients. He's living in the garage in between shifts while her and the kids live in the house fighting over the remote.

> As I attempt to home school my kids (alone) with a new baby who screams if she isn't held, I am worried about the health of my spouse and my family.

At least she's "worried" about her spouse.

So as she suffers the responsibility of this "unpaid labor" her husband is tasked with saving lives while risking his own.

Sound familiar? If it doesn't check out the statistics on male deaths during WWII. While women used working in factories during WWII an opportunity to flex their muscles saying"women can do it too!". Men were walking head first into an a firefight on the beaches of Normandy.

Five million American women worked physical labor jobs in factories while about 400, 000 American soldiers died in WWII. Guess how many were men?

Both heroes, but not all heroes are the same.

How is this relevant? It's relevant because the slightest inconvenience a modern day, mostly white feminist, has to suffer involves the manipulation of data and facts to push a cause that only serves to benefit them.

They'll mention how black women are twice as likely to die in child birth, but these white feminists only exploit that data to serve their own interests.

So why are these feminists so opposed to caring for their children? Because they've been brainwashed into thinking childcare is an unimportant responsibility, as is evident in the high divorce rates in couples where the dad stays at home.

♦

This article was originally posted at The Perspective Post, and is republished here with the author's permission.

Janice Fiamengo – “Why We Need Male-Positive Histories” (ICMI19, Chicago)

AVfM Video Source · 24 March 2020 · Archived copy · Original

Free Download of E. Belfort Bax's Trilogy

A Voice for Men · 25 March 2020 · Archived copy · Original

We are pleased to offer AVfM readers this set of writings by Ernest Belfort Bax – early father of the Men's Rights Movement. **Download your free copies by clicking on the images below ►**

Ernest Belfort Bax (1854 – 1926) holds a special place in the history of men's rights advocacy, being the first to

mount a sustained public campaign soliciting compassion for men and boys, while denouncing gynocentric chivalry and cultural misandry that was common in his time. As the first major spokesman on these issues Bax is considered the father of the first wave of the men's rights movement.

The movement inaugurated by Bax was firstly a literary effort seeking to raise awareness of unreasonable discrimination against men; in divorce settlements, onerous financial responsibilities, military service, domestic violence bias, criminal sentencing disparities, misandric cultural roles and expectations, and so forth. While there were numerous men's rights advocates appearing from Bax's time forward, his efforts were published in mainstream publications spanning a period of thirty years, making his voice not only the first, but one of the most enduring.

Bax wrote on a great many topics, including religion, socialism, history and philosophy. This website reproduces all those writings (and only those writings) in which he dealt with men's human rights, along with the gynocentric culture he believed responsible for undermining those rights. In these writings he asserted that feminism was a central part of the "anti-man crusades" that were in turn responsible for the expansion of "anti-man laws" during the time of men-only voting in England.

Bax wrote many articles in The New Age and elsewhere about English laws partial to women and against men, and of women's privileged position under the law. He believed that women's suffrage would unfairly tip the balance of power to women. In 1896 he co-wrote The Legal Subjection of Men as a response to John Stuart Mill's 1869 essay The Subjection of Women. In 1913 he published The Fraud of Feminism, detailing feminism's adverse effects on males and society. Section titles included "The Anti-Man Crusade", "The 'Chivalry' Fake", "Always The 'Injured Innocent'", and "Some Feminist Lies and Fallacies".

The sheer volume of writings about men's human rights show that the topic exercised Bax's mind throughout his life, rivaling his interest in politics and philosophy but surprisingly little mentioned by biographers; perhaps the result of a widespread censorship of non-feminist narratives reported by Bax. With the resurgence of interest in men's human rights, biographers might now be willing to update Bax's life knowing they have a receptive audience for whom censorship is less likely to be accepted.

"Perhaps in that day of a future society, my protest may be unearthed by some enterprising archaeological inquirer, and used as evidence that the question was already burning at the end of the nineteenth century." — E.B. Bax on Injustice to Men

A note for the ladies from Dr. Paul

Paul Elam · 27 March 2020 · Archived copy · Original

I've been hearing women say, for far too long now, that when it comes to talking about problems, "I don't want him to fix my problems. I just want him to listen to me. I just want to be heard."

Ladies, I don't know what 10-cent self-help rag you read that in, but it's total bullshit.

Look. Men solve problems. It's what we do. It's what we've always done. Expecting us to listen to you drone on for 45 minutes about shit you have no intention of resolving isn't only a complete waste of time, *it's downright rude*.

Men don't listen to each other wallow in problems. We identify what's wrong and go to work on a plan to set it right. Once we figure out that the man we're listening to is just yammering about something with no interest in fixing it, we lose interest right away. Said yammerer will find himself without an audience, and quickly.

Any self-respecting man will do the same thing with you. And you know what? That's exactly the correct response.

So, the next time you want to hold a man hostage to your endless stream of complaints *du jour*, do yourself and especially him a favor. Take that shit to your girlfriends. Have a bring-your-own-Kleenex party and go to town. Try your best to out whine each other. And whatever you do, don't try to fix any of it. That would spoil the moment.

But when you get ready to actually DO something about the things that bother you, the man in your life will be happy to be there for you. Like I said, it's what we do.

Solving problems. It's a man thing.

Tommy Sotomayor – “The Bar for Queendom” (ICMI19, Chicago)

AVfM Video Source · 27 March 2020 · Archived copy · Original

La Corona: John Donne shows us how prayer and faith can fight the virus

David Solway · 28 March 2020 · Archived copy · Original

In response to the deluge of articles, reports, blogs, vlogs, news items, panel discussions, and press briefings that confront us at every turn regarding COVID-19, we apprehensively follow the prescriptions and advisories intended to combat the pandemic. We wash our hands five times a day, we practice "social distancing" (a new term that has entered the lexicon), we hunker down at home, we go into quarantine, we put our wavering hopes in hydroxychloroquine, and we hoard, hoard, hoard though the shelves are now as bare as they perennially were and are under communism. And we worry, too, that the cure may be worse than the disease as financial markets tumble, businesses close, unemployment skyrockets and the supply chains are indefinitely disrupted.

Aside from the various cautionary practices daily recommended and instructions regularly issued, personal and collective prayer has also come to be recognized as an antipathogen. Pope Francis called on followers to pray for the suffering. A National Day of Prayer has been organized in the U.S. to allay the disaster that has befallen us. "No matter where you may be," said President Trump, "I encourage you to turn towards prayer in an act of faith." Some theologians and no doubt laypersons believe that the Lord's wrath has been visited upon a decadent and corrupt society, a modern version of Sodom and Gomorrah threatened with the viral equivalent of "fire and brimstone," which prayer, contrition, and repentance may serve to mitigate.

I have nothing against prayer if it leads to introspection, humility, and personal strength to withstand the trials that afflict us and others, but prayer must be accompanied and supplemented by benign, determined, and virtuous action. The only way to find safety in Zoar (*Genesis* 19: 22-23) is through profound social and cultural change to overcome our moral decay. Our society indiscriminately slaughters its unborn. Such a society cannot find favor in the eyes of the Lord; consequently, the vast and lucrative abortion industry that thrives in the nation needs to be ended. Those seeking abortions should be subject to counseling and to medical intervention only in cases that are critically pressing.

Moreover, we should pass legislation to monitor and curtail insider trading and general rapacity that passes for congressional business as usual in which government officials on salary emerge as millionaires. Schools and universities that infect the minds of the young with false doctrine should be defunded and depoliticized. Similarly, an almost universally lying media guilty of violating professional standards codified in the Global Charter of Ethics should be arraigned before the courts. Much needs to be done to set the nation on a right, honorable, and constitutional path, difficult or improbable or unrealistic as the task may prove. Indeed, serious work would have to be done if we wish to *keep the Republic*, as Benjamin Franklin warned. This is the most effective form of prayer.

The 17th-century poet and Dean of St. Paul's Cathedral John Donne wrote a moving series of holy sonnets called, ironically in the present context, *La Corona*, a brilliant and complex "Heroic Crown," or Corona, extolling the virtues of faith, humility, and spiritual self-awareness. Faith is a "crown of glory, which doth flower always" and provokes "a strong sober thirst" for "miracles exceeding the powers of man." But faith does not solely imply surrender to the will of God and reliance on prayer and miracle; it requires a struggle against "envy…weak spirits [and] ambitious hate," a willingness to burn our "drossy clay" and to fight against "the worst" who reduce "self-life's infinity… to an inch."

In our more secular terms, faith implies a resolution to transcend our self-infatuated and worldly pursuit of power and wealth at the expense of decency, trust, honesty, and the teachings of morality. Unfortunately, as Donne puts it, "the worst are most" and—in the current situation—they are those who seek to profit from the calamity that harrows us by sowing panic and confusion, using the state of affairs to promote their ideological interests, and striving to score political points. "The worst," as William Butler Yeats writes echoing Donne's sentiment in another great poem *The Second Coming,* "are full of passionate intensity," a quality which the enemies of the civil order and of good political housekeeping command to their advancement.*

Whether or not the Coronavirus is a divine judgment on a degenerate society, I believe in the efficacy of common sense and pragmatic sobriety, in taking precautions, in refusing to panic, in rejecting the temptation of doom-and-gloom imaginings, in exercising, as scholar and historian Victor Davis Hanson informs us, what the Greeks called *pronoia*, "strategic foresight," in relying on medical innovation and standing by a responsible leadership that has a draconian cost-function decision to make where the stakes are existential, and in opposing in thought, word, and deed "the worst" who propagate fraud and deception among us.

More broadly, once the crisis passes, we must consider the necessity of decoupling from the sources of infection, restructuring the global trade, industrial, and diplomatic order to secure and strengthen our borders, and tackling the problem of profligate spending and runaway debt that augurs eventual societal collapse, which the spread of the pestilence has brought to public consciousness. This is how to fight the Coronavirus and its exploiters for advantage, an empirical reading of *La Corona*. And if this is how prayer may be understood, then I take up my station at the altar.

Harvey Weinstein’s attorney destroys a feminist interviewer

AVfM Video Source · 28 March 2020 · Archived copy · Original

Everybody Deserves the Right to Intact Genitals

AVfM Video Source · 28 March 2020 · Archived copy · Original

Covid-19: Fewer men in the dating pool – women most affected

Peter Wright · 29 March 2020 · Archived copy · Original

As anyone not hiding under a rock should know, the coronavirus is carving its way through human populations and it is taking the lives of men in higher numbers than women. The coffins of men are lined up in rows before the furnaces, but little attention is paid to the true victims of that massacre – the women who watch on while grieving in silence.

Who will hear their voices?

This clearly is a grave situation for bevagina'd humans – the best humans – who are toiling on the front lines as the only ones truly capable of dispensing emotional labor, medical assistance to the elderly, and childcare — while men stand back and gaze in wonder at women's special skills and 'ways of knowing' during a peak emotional time.

As the recent headline reminds us, 'Women more stressed, burdened by coronavirus than men, poll finds. 5 ways to help change that.'

Thank goodness someone is trying to address women's grievances, along with the journalists already addressing same with thousands of moving articles underlining the horrific fact that women are most affected by, well, literally anything and everything. The article lists women's noble deeds, each deserving of serious chivalric response from the masses of unwashed Don Quixotes.

As the article says, women are the "most affected" by stress at this time, not men, and this prompts women to take more burdensome precautions than males. Moreover, unlike the case of men who feel nothing (or very little, lets be honest), such womanly stress makes women worry all the more. The article tells:

> Women are worried that they or someone in their family will get sick from the new novel coronavirus, known officially as COVID-19. They worry more about losing income and worry more about putting themselves at risk because they can't afford to stay home, according to the Kaiser Family Foundation (KFF), a non-profit organization focused on national health issues.

The bombshell revelation of women's hidden stress was unearthed by a KFF's 'self-reporting' poll for over 1,200 adults ages 18 and older in the U.S. that found women worry more than men which, for any thinking, compassionate person, indicates that most emotional support, resources, money and other compensations should be directed overwhelmingly to women.

While waiting for the necessary cash bonuses and other supports from governments, there are many things we as a society – and especially men – can do to alleviate women's worries. The article makes some preliminary suggestions, starting with how women can give themselves more self-love:

> 1. Give yourself five minutes to write down everything that is worrying you at the moment, Ali said. Next, look at your worries and see if you can pull from each one something that is in your control, something that you can manage.
>
> Then, acknowledge in each worry the things you cannot do anything about, i.e., not being able to control when schools will reopen or whether someone at the grocery store may have coronavirus."
>
> 2. Practice self-love in the form of deep breathing and mindfulness and gratitude practices.
>
> "These are things that don't take a lot of time and cost us nothing and even five minutes is better than not doing anything at all," Ali said. "Find those little times throughout the day to find your center so you can better help yourself therefore your partner and your children."
>
> 3. Find community in this time that you may be physically alone.

> "It's really important to recognize that social distancing is not social isolation," Ali said. "Even if you have individuals in your home with you, it could be helpful to reach out to siblings and friends and colleagues and make a connection."
>
> 4. Start where you are now and realize there is no one way to handle a pandemic, Rodsky said.
>
> "Understand that your home is going to look different than other homes and it doesn't have to look like others' homes," she said.

Importantly men, most of whom are spending most of their time in the shadows, and on the sidelines like voyeurs, are asked to step up to the plate and start supporting the pandemic's frontline worker sex:

> 5. Spend 20 minutes every night debriefing about how everything is going.
>
> "Sit down with your partner and say, "How are we doing? How's it going with us? How are we doing with homeschooling? Who's doing laundry tomorrow?'" she said. "Ask open-ended questions."
>
> Eve Rodsky, author of the book Fair Play, shows couples how to build a stronger marriage through sharing the workload at home. Eve Rodsky, author of the book Fair Play, shows couples how to build a stronger marriage through sharing the workload at home.
>
> Rodsky said asking open-ended questions and starting by explaining why something is important to you instead of just why something has to get done.
>
> "If you can focus on why it's important to you in your nightly check-in, it's the most important communication tool in a crisis," she said, noting that couples also need to agree that "all time is created equal," i.e., we all only have 24 hours in a day.
>
> If you don't have a partner, the nightly check-in is still a valuable tool to help you see what's going well, what's causing stress and what you can control versus letting go of.

Solid advice for men who are sitting around twiddling their thumbs clueless about how to help; in short, men are called to be emotional support persons who can sit patiently and listen to women talk about their feelings.

Its the least they can do.

While advice for women to focus more on themselves is increasingly urgent, the authors of the article, and indeed most mainstream press, have overlooked perhaps the most devastating price women will pay as a result of this pandemic: the reduction of men in the available dating pool.

In this, society draws a great big fat blank, and we all too quickly forget Hillary Clinton's sage advice that women are the primary victims of war – or in this case, pandemics.

Both collectively and individually, we need to pause and spare a thought for Becky who works in a lowly job at the local sandwich shop and who yearns for a husband who will provide the financial backbone of her dream for a better life. Or think of lonely Chloe, a feminist who works at the United Nations UNESCO department and who desires a man to support her in her endless emotional labors. These women, and millions more just like them are poised to find that the dating game will become more difficult as the numbers of available men are thinned by death — not to mention the competition between women for the remaining men is going to become far more catty and vicious.

Does anybody care that Becky will now have to face vicious relational aggression when simply seeking a date, or that Chloe will be more lonely than ever?

I doubt it. Such is the life of woman.

It seems that women have never mattered, and society will probably turn its back on women at the very moment Tinder begins to implode with infighting and the inevitable misuse of the 'report button' aimed at deplatforming competitor-women's dating profiles. The lack of sympathy for this potential situation is truly gut wrenching.

I live in hope that the next series of headlines to appear in mainstream media will be concerned with how Becky is going to fight the impending dating wars. Aside from that, its on us gents… or at least on those of us who are not yet deceased. We might begin by giving women more of whatever it is they are demanding, or alternatively, and perhaps more wisely, we could isolate our covid19-ridden bodies in the hope we can draw our final breaths in peace — away from the incessant ring of feminist whining.

On Point with Paul Elam (interview)

Peter Wright · 29 March 2020 · Archived copy · Original

A brief history of nagging

Peter Wright · 31 March 2020 · Archived copy · Original

I recently mentioned to a friend that feminist verbiage amounts to little more than organized female nagging — the endless attempt to shame & guilt men into serving women. Is it any wonder that feminist street placards emphasise "having a voice," "women speaking up," "not being silenced," and "speaking out"? These phrases are nothing more than euphemisms for the ear piercing, fingernails-on-blackboard nagging that women have never gone without. Sadly, the days of being able to deal with nagging by use the following device are long gone:

Scold's bridle – historical device providing the nagging woman with some therapeutic time out

So universal is the archetype of the nagging woman that I visited Amazon in the certainty that someone would have written a book titled "The History Of Female Nagging," but to my surprise found there was none.

I guess its like other universals such as 'everyone has a buttocks,' – so blatantly obvious that no book is necessary. That said, I still wanted to dig deeper into the topic and so decided to check an online etymology dictionary, which reads as follows:

> **nag (v.)**
> 1828, intransitive, "find fault constantly;" by 1840, intransitive, "annoy by continued scolding, pester with petty complaints," originally a dialectal word meaning "to gnaw" (1825, Halliwell), probably ultimately from a Scandinavian source (compare Old Norse *gnaga* "to complain," literally "to bite, gnaw," dialectal Swedish and Norwegian *nagga* "to gnaw"), from Proto-Germanic **gnagan*, related to Old English *gnagan* "to gnaw" (see gnaw). As a noun, 1894, "act of nagging;" by 1925, "person who nags."
> Related: *Nagged; nagger; nagging.*[1]

What struck me here was the association of nagging with acts of biting and gnawing, which is exactly what feels like is happening to your soul when being nagged, as any man or child will confirm. In this respect it reminds of the mythical eagle gnawing at the liver of Prometheus, only to have it happen again the very next day in an endless round of torture.

Considering the longevity and ubiquity of female nagging, and considering also that gynocentrism and feminism are collective nagathons, I think the future looks bleak in terms of a breakthrough for men. Our modern world has successfully institutionalized nagging at the highest levels – from the United Nations to national governments, and all the way down to schools.

This leads to the disturbing definition of feminism as “Institutionalized female nagging.”

Let the naggers chew on that definition for a while.

Perhaps we can put a positive spin on it and say that the drip, drip, drip of female nagging, from bassinet to coffin, has a *toughening* effect on men, bringing out the best of stoic resistance and emotional control that men are famed for. At least when its not driving men to die early, or to suicide at four times the rate of women.

Having got the gist of what I already knew about nagging, I searched the internet a bit further and noticed the following blog article, which is relegated to Creative Commons. It digs a bit deeper into the topic, so I repost the following excerpts for your interest:

A brief history of nagging

The nagging wife is the universal villain of married life. From the earliest pages of human history there is perhaps no literature and folk tradition where the character of the nagging wife is not found widely. Along with archetypes of the sacrificing mother, forsaken lover, tragic hero and evil lord, the nagging wife will be found in all societies and cultures at all times in history. Even in today’s world, irrespective of the differences of race, wealth, religion, culture, language and social reform, the character of the nagging wife is universal. She keeps popping up in jokes, films, songs, novels and other cultural cultural creations.

Socrates, the famous Greek philosopher, is supposed to have had a nagging wife who drove him to spend his time in the city squares and gymnasia, much to the benefit of philosophy. The figure of the nagging wife finds mention in the Bible, (indirectly) in the Quran, and is a crucial moment in the story of the Ramayana. She is to be found in renassaince Italy, in medieval England, on the expanding border of America’s “wild west”, in the bedrooms of colonial India and in the sit-coms of post-modern Europe.

What is interesting about this figure of the nagging wife is that it is one of those few characters who transcend history. Like the sacrificing mother, the unrequited lover or the tragic hero, the nagging wife can be found in

ancient, slave owning agricultural societies, in prosperous trading medieval ones and in post-industrial wastelands of contemporary West. What is it about the nagging wife which makes this character so universal and transcendental?

***

It is not only the wife who deploys this weapon of the weak. Children use it to excellent effect. In that context (parent – child) it is not generally called nagging but rather 'pestering'. It too emerges from a similar context of powerlessness of children within the family, where the only way for them to get their point across is to 'pester' their parents till they accept defeat. Today, the power of children to pester their parents into taking decisions is an important weapon in the arsenal of advertisers who use "pester-power" to sell everything from groceries to cars.

In the contemporary world, many families have moved out of the context under which nagging by wives exists. Women own property, often they are in positions of power and are effective decision makers. Nagging does not automatically end in these contexts, just like it does not automatically exist in all patriarchal families. Today nagging is not necessarily confined to the patriarchal family and has been, in a sense, freed from the context of the patriarchal family under which it originated and survived. It has become a cultural archetype which women (and men) absorb into their personalities in the process of socialisation. Where it exists outside the immediate context of the patriarchal family, it exists only as a weapon of offence and not as a survival skill of the weak wife and it "forges its own chains" for those who deploy it in inter-personal relations. The question arises, are we courageous enough to surrender this weapon? [2]

References:

[1] Nag, in *Online Etymology Dictionary.*
[2] Aniket Alam, *A brief history of nagging*, Creative Commons(2008)

See Also: The Henpecked Club

Replay: The Truth About Christina Hoff Sommers

AVfM Video Source · 31 March 2020 · Archived copy · Original

A video was recently circulated online of a 2018 speech by Christina Hoff-Sommers in which she denounces Paul Elam, and A Voice for Men, without providing any detailed rationale for her reaction. HoneyBadger Radio have just had an online discussion of the matter which you can listen to here.

The source of Sommers' angst? What ruffled her feathers so much? She was reacting to Paul Elam's 2016 video below — take a listen:

Chris Mackney's Nightmare Resurrected

Paul Elam · 1 April 2020 · Archived copy · Original

Back in July of 2014, AVFM published the tragic account of the life and death of Chris Mackney, a man who committed suicide after what he alleged was continuous psychological and legal abuse by his wife, Dina. We published Chris's suicide note in its entirety, which describes his nightmare in horrible detail.

Shortly thereafter we were contacted by legal counsel for Dina Mackney, informing us that she held the copyright to his suicide note (since he did not leave a will and the two were still married when he ended his life).

Trying to use Dina Mackney's alleged ownership of Chris's final words, we were threatened with legal action if we did not take down the post containing his suicide note. At the time there were a handful of other websites who were similarly threatened and who capitulated to the demands.

Naturally, we refused to assist them in silencing Chris Mackney forever and were prepared to engage legally but apparently Ms. Mackney's counsel thought better of the matter and we never heard from them again. The post in question remains up to this day, as it always will.

For the many of you who have seen The Red Pill Movie, you may have noticed in the end credits that the movie was dedicated to the memory of Chris Mackney and Earl Silverman, another victim of suicide who killed himself after being harassed and abused by advocates for women in the domestic violence industry.

I have long considered the matter sadly closed; another horrific story with a nightmare ending for a man targeted by a corrupt, misandrist system.

Just minutes ago, however, I was passed the following image from a Facebook friend who alleges that it comes from the same Dina Mackney who was married to Chris Mackney. The same Dina Mackney whom Chris alleged in his final words cruelly and abusively drove him to take his own life. My stomach turned as I read it.

And this, too, was passed my way.

I have no words to express how I feel after reading this. And it is probably better that I don't. Suffice it to say that the only thing I am grateful for at the moment is that I've been given a reason to stop and remember the life and death of Chris Mackney, and to assure readers of AVFM that we will never be silenced.

She got away with it: Why does society ignore abusive women?

AVfM Video Source · 1 April 2020 · Archived copy · Original

The Italian “Pink Mafia” Doesn’t Care About COVID-19

Jakub G · 2 April 2020 · Archived copy · Original

A few hours ago, Mrs. Elena Bonetti, Italian Minister for the Family and Equal Opportunities, announced the distribution of 30 million euros (more than 30 million US Dollars) to what are called “anti-violence centers for women” (ACW). Founded as a result of the Istanbul Convention, they recruit only women to give help and support only to women — presumed victims of domestic violence by men. No help is given to male victims.

In Italy there are 360 ACWs spread all over the country, acting under the legal form of “associations,” that, in Italy, means: no need to publish balance sheets or financial statements despite the huge amount of public money they receive (between 80 and 100 million euros per year).

ACWs also release periodical reports on the number of accesses they record: usually numbers consistent with a war. Judging by their stories, thousands of women every month are abused by tyrant-husbands or jailor fiancés, as every man (their ideological presupposition) is by nature a stalker and/or a violent oppressor. Their figures can’t be verified or challenged. When asked, ACWs managers claim they can’t be verified for privacy reasons.

Elena Bonetti

Critics refer to them as a “State in the State.” They hold financial and political power, close connections with international bodies, the media and many Italian politicians. Their network has been nicknamed by the resistant men’s movement “Ro$a No$tra”, a nod to the more familiar mafia vernacular “cosa nostra”, but meaning something like “pink mafia”.

ACWs are openly accused of being financially greased mechanisms geared to push charges against men, especially in case of separation, like factories manufacturing false allegations. Official, verified numbers from the Italian Ministry of Justice seem to back up the criticisms. in the past ten years an average of 50.000 charges have been reported by women against men annually, with an average of 5.000 criminal convictions in the same period. This means 90% of charges ended up in nothing, most probably because false, specious or “silver bullet” accusations during a separation.

These enterprises will now receive 30 million euros from the Italian Government, while Italy is on its knees from the covid-19 pandemic. Thousands of people are dead and dying (80% of them men), hospitals with no personal protective equipment, families locked up in their houses with savings depleting, people severed from employment by companies, with an increase in suicide expected, and an economic recession that may hit the country very hard.

In this scenario the “pink mafia” has cried for an entire month about the torture of women locked up at home with their torturers. Media, politicians, opinion makers all chimed together in a choir that claimed that calls to ACWs had dropped 50% because women were trapped in close quarters with their abusers.

A long and hammering propaganda campaign spread everywhere against truth and logic. “Not a good sign” has been the mantra, a PR gimmick chanted whether calls to ACWs were decreasing, increasing or unchanged. “Not a good sign.” *Never* a good sign. And after the propaganda, of course, came the request: more money to face the

emergency of women affected by the COVID-19 lockdown.

All of this is a gigantic lie started by Minister Elena Bonetti herself nearly one month ago. She penned the tune, the orchestra of pink business; hate men and grab political power. That's the miserable symphony.

A few hours ago the glorious ending, called by the minister again: COVID-19 emergency in Italy, with its *real* and countable dead, doesn't matter as much as the fabricated domestic violence emergency. This is how things work in a country where toxic, political feminism has been allowed to overflow.

♦

Source: the italian blog "Stalker sarai tu"

Covid19, Quarantine & the Feminist Regime

AVfM Video Source · 3 April 2020 · Archived copy · Original

Coronavirus: The United States of Misandry – RM#58

AVfM Video Source · 4 April 2020 · Archived copy · Original

Eternal Verities In A Time Of Change

Robert Franklin · 4 April 2020 · Archived copy · Original

'Tis a season of change, a time of upheaval. It's an era in which everyday life has been turned upside down and things we thought of as givens now aren't. Do you need to go to the hardware store for a part for the leaky valve in the sink? You can't. Thought you had a stable job? You were wrong. Some things are known to be certain as a matter of cliché, but now even taxes won't be collected at the usual time. Death? That's another matter.

So in this time of crisis and uncertainty, where it seems nothing is predictable, it's "good" to know that at least one of life's eternal verities remains. I refer of course to sticking it to poor parents for child support (NBC News, 3/27/20). That, my friends, continues to be public policy, even now.

As we all know, the federal Treasury will soon be mailing out checks to individuals who reported under $75,000 in income on their tax returns last year. And pretty much all of those people will be getting them – except for those owing child support. So, for example, Sarah may be behind on repaying her student debt, but she needn't worry. She'll get her check in due course. So will Jason even though he owes the Internal Revenue Service a hefty amount in back income taxes. The government is empowered to collect those debts and could withhold Sarah's or Jason's check and credit the amount toward their indebtedness. But it won't do that. For them, the check's in the mail, and this time, it really is.

Not so Randall who's fallen behind on his child support. No, he gets nothing. Never mind that, if he got that check, he'd be better able to support his child. And never mind that the government's keeping it from him won't provide the child one penny more than she otherwise would have. None of those obvious facts matter. Like the system of child support enforcement, the federal government's action on stimulus payments is purely punitive. It assumes that non-custodial parents are able to pay what they've been ordered to, but don't out of spite, greed or whatever.

In sum, the stimulative effect of the checks is blunted, the lives of non-custodial parents are made worse and no child is benefited. Make sense?

And let's not forget that those who owe child support are, generally speaking, the poorest of the poor, i.e. the ones who most need and would most benefit from those checks. The Office of Child Support Enforcement has long told us that over 60% of those in arrears report incomes under $10,000 per year. Those are people to whom $1,200 is real money. But they won't get it, not because they don't need it and not because they don't care about their kids.

Overwhelmingly, those parents don't pay because they can't. And, since they don't even have the money to pay what they owe, they certainly don't have the money pay a lawyer to file for a downward modification of their support order. So their arrears go up and up and interest and fees only add to the burden that will never, never be lifted.

That's why the Department of Health and Human Services has for years reported that at least 40% of what's owed is completely uncollectable. It's a bad debt that any sensible business would have written off years or decades ago.

But not the federal or state governments. They go right along pretending that, if they keep hammering on it long enough, that stone really will produce blood. It's a fool's game that the politicians are playing solely because they don't have the courage to admit the truth. Being tough on "deadbeat dads" remains a ballot-box winner, so common sense and decency must be sacrificed.

And the poorest of the poor, the real hard cases of our society pay the bill so our elected officials can spend five minutes preening for the cameras.

Come to think of it, isn't that another of those eternal verities? Yes, I believe it is.

Amber Heard & Johnny Depp (part 1/3)

AVfM Video Source · 4 April 2020 · Archived copy · Original

Are women more important than men? ManWomanMyth

Peter Wright · 4 April 2020 · Archived copy · Original

Row Ad, known from his legendary youtube series entitled ManWomanMyth, has recently re emerged from a serious injury and is again picking up the ball on gender issues. Due to experiencing severe ongoing memory loss from his injury, he is exploring some of the fundamental questions of today's gender politics from the beginning, starting with the question of "Is gynocentrism the default setting of humans?" He invites our responses.

Please subscribe to his channel and feel free to offer support as he begins to rebuild both himself, and his new channel.

Amber Heard & Johnny Depp (part 2/3)

AVfM Video Source · 5 April 2020 · Archived copy · Original

Amber Heard & Johnny Depp (part 3/3)

AVfM Video Source · 6 April 2020 · Archived copy · Original

Paul Elam of A Voice For Men Returns to Dad Talk Today

AVfM Video Source · 9 April 2020 · Archived copy · Original

A Tragic Suicide in Bangladesh

A Voice For Men · 10 April 2020 · Archived copy · Original

Publisher's note: The following is a suicide note left by a man in Bangladesh named Shamim Sultan. He took his own life after an acrimonious divorce. His note was posted on Facebook and went viral. We bring this to you with thanks to Dr. Rakib Hasan, who translated the note from Bengali to English. RIP Shamim. PE

Shamim Sultan

What is the point of having parents, sister, brother – in – law, uncle aunts, if they can't help me when I needed them the most? No one stood by me in my time of crisis. No one asked me how I was doing, or they didn't try to understand and solve my problem. My love is useless to my parents' ego, anger and arrogance.

I have few questions to the people of my neighborhood. You consider your ego is superior to my happiness? I had an arranged marriage but why so much problem after marriage? You guys created problems but never tried to mitigate them because it will hurt your ego. As a father you can't do this to your son at this time and age.

I want to say something to my in-laws. The financial conditions of a person can't remain same all the time. At some point, I used to carry USD 4500 worth of gadgets in my backpack. You also have a son who is looking for a job but cannot manage one because it is not easy nowadays.

I got married on October 22, 2017. That time I had good income that's why you said yes to marriage in such a short notice but when my financial condition worsened, I became a villain. All you want is money, not a son-in-law.

For Eshita's (my wife) job I rented house in a separate city. You might think only Eshita contributed to the family but that is not true. Nevertheless, my family was running smoothly but my mother-in-law used to interfere a lot. I always helped Eshita is household chores, washed clothes, but you left me.

Before marriage my in-laws used to tell Eshita she was lucky to have me but when the divorce was finalized everyone was saying I was an asshole.

Now, Eshita, I have something to tell you. I never had a relationship before marriage, so I loved you with all my heart. You said I was careless but all I cared was for you. I always tried to make you happy. Your family, relatives stood beside you at time of divorce but no one cared for you after the divorce. I did. I even brought you a dress, sent money, took you to job interviews with my bike after divorce. I can not tolerate this anymore, all I wanted someone to be by my side, but I am alone.

If I owe anyone money, please forgive me. Everyone be happy in your life. I pray, Eshita, that you find a person

that you always wanted and be happy with him.

The Canadian Way of Dealing with a Pandemic: Ineffective, Clueless, and Dishonest

David Solway · 11 April 2020 · Archived copy · Original

The only thing certain about the etiology of the COVID-19 pandemic is that it originated in and spread from China. Whether the local origin of the disease was a wet market in Wuhan specializing in bat soup or a Chinese lab with inadequate safety protocols is immaterial. The culprit in the lethal melodrama that is being played out around the globe is China.

Yet, if we are to believe many of our politicians and journalists, the good guy working to mitigate the effects of COVID-19 is—you guessed it—China. Some self-serving politicians in the U.S. would like to refer President Trump to the International Court of Justice in the Hague for crimes against humanity for his handling of the crisis—Ohio State Representative Tavia Galonski apparently can't stomach Trump's promotion of hydroxychloroquine, which ironically has already saved the life of fellow Democrat Karen Whitsett. A reporter for Phoenix TV tried to put Trump in a bad light by asking whether he was cooperating with China, in her estimation obviously the heroic partner in the struggle. It turns out that Phoenix TV has intimate ties to Communist China and is linked with the PRC's Ministry of State Security. Joe Biden is a big fan of Communist China and has profited from his family's business relations with the regime. Trump is beset by those who would like to see him fail in his ongoing effort to find a way between averting economic collapse and maintaining public health. Nonetheless, Americans can remain confident that a responsible president, for all the trials and confusions he must contend with, has their wellbeing at heart and labors tirelessly to provide a solution to the current disaster.

Canada, not so much. The country's dilettante leader, who has no viable answer to the crisis, is not so embattled. The lying press, luxuriating in the prime minister's $600-million bribe, is almost universally on his side, and his inept and intellectually challenged ministers are ritually lionized. 600 mil clearly helps you get your priorities straight. The sheer amateurism of this government is evident in its policy initiatives.

Some of these decisions defy belief. Shades of the famous Tennessee Ernie Ford song, Canada sent sixteen tons of PPE (personal protective equipment) to China while undergoing shortages of much-needed supplies, such as masks,

goggles, gloves, and appropriate clothing, in the fight against the virus. University of Ottawa epidemiologist Amir Attaran was surprised to learn of this supernumerary gift. “It was absolutely certain in early February that we would need this equipment,” he said. “This decision went beyond altruism into high negligence and incompetence because Canada did not, and does not, have surplus equipment to spare.” Canada, as was to be expected, has no emergency management agency in place and no way of dealing with the export restrictions of needed medical supplies adopted by countries around the world.

Theresa Tam is Canada’s Chief Public Health Officer, appointed to the office by Prime Minister Justin Trudeau on June 26, 2017. According to her resumé, she is “a physician with expertise in immunization, infectious disease, emergency preparedness and global health security,” and is chiefly responsible for the coast-to-coast lockdown of the country. A daily presence on national TV, Tam has become the face of the anti-COVID task force and the regulations intended to check the spread of the disease. But she remains something of an enigma.

Writing in *The Council of European Canadians* newsletter, an online site which has reaped the displeasure and vicious slander of Canada’s progressivist “social justice” warriors and multiculti vigilantes, Kidist Paulos Asrat asks, “Who is this woman now in charge of providing the ‘chief’ medical information concerning Canada’s lockdown? Where did she come from?” His research has produced little information of value. “There is very little available on her biography,” he continues, “very little personal (and even professional) information on Tam,” including her date of birth, place of birth (other than ‘raised in Hong Kong’) and the dates of her degrees. Indeed, the listings of her theses, dissertation, and alumni profiles seem to be missing, though Asrat has searched the University of British Columbia and the University of Alberta websites where such data should be available.

What do we know about Tam? We know that Tam is a feminist who attended the 2019 Women Deliver conference in Vancouver, whose mandate is promoting “gender equality and the health, rights and wellbeing of girls and women.” As for the health, rights, and wellbeing of men and boys, nary a hint, which is why she seems to have expressed no interest in the fact that men are more likely to be infected by COVID-19 and twice as likely to die from it. We know that she is intimately associated with the World Health Organization, significantly funded by China, that initially downplayed the scope of the disease, and whose Director-General Tedros Adhanon Ghebreyesus is a Marxist and a loyal defender of China, “uncritically repeating information from the Chinese authorities.” A petition is now circulating calling for his resignation.

Tam has warned against stigmatizing Chinese people, though it is far from clear that such a warning was necessary. Canada’s largest Chinese population is located in Vancouver, where I make my home, and I have not seen the slightest instance, whether in the media or the public, of prejudice or opprobrium. “*Racism, discrimination and stigmatizing language,” she stated, “are unacceptable and very hurtful. These actions create a divide of Us Vs Them. Canada is a country built on the deep-rooted values of respect, diversity and inclusion.”*

This is merely more of the usual virtue-signaling and self-promoting boilerplate beloved of career politicians of the woke variety. The last thing we need during a health crisis is a lecture on race relations and feel-good multiculti.

Spencer Fernando, whom I regard, along with the redoubtable Rex Murphy, as one of the vanishingly few reliable journalists in this country, pretty much has the goods on Tam. “The facts are undeniable,” he writes. “Tam was late at every step, focused on political correctness and lecturing when the virus could have been stopped, and seemed less informed of the risk than the general public and the MPs who were asking her questions.”

“Right now,” she said at a critical juncture, “the cases are in China. Very few are exported… the risk is low in Canada.” The cases did not stay in China but swept the world, including Canada. Moreover, we were assured that “WHO does not recommend travel bans” and that we need not worry about asymptomatic transmission. Wrong on every count. Her record is deplorable and her sympathies debatable.

Tam is a typical Trudeau appointee: a feminist, a self-aggrandizing special pleader, and a gross incompetent in the office she is expected to manage. There are others like her in the Trudeau cabinet, for example, the lamentable Deputy Prime Minister Chrystia Freeland who nearly deep-sixed our NAFTA treaty talks with Donald Trump and

has a tendency to tear up at critical moments, though as former NDP Premier Bob Rae tweeted in Freeland's patronizing defense, "Crying is not a sign of weakness, it is a natural emotional response to a lot of different situations"; and the equally hapless Minister of Health, cultural anthropologist (!) Patti Hajdu with limited experience in medicine, repeatedly said, like Tam, that the risk of infection from the virus "is low," but now projects that up to 70% of Canadians may be infected. Despite being stroked by a shameless love article in *The Globe and Mail*, Hajdu's performance is frankly pathetic. And like both Tam and their boss, she seems to have a soft spot for China, insisting that "there's no indication that the data that came out of China in terms of their infection rate and their death rate was falsified in any way." All these gender quota mermaids are swimming fathoms beyond their depth and I suspect their fealty is compromised.

Obviously, we should not be giving away our medical equipment and then hoping to receive apposite supplies from foreign self-interested nations. As Rex Murphy argues in a brilliant column for the *National Post*, "Take care first of your own citizens, which means limiting the contingencies of external dependence." Our resources should be reserved for our own security if we are to protect ourselves "against pandemics and other unknown future shocks." The argument applies across the board to every economic, industrial, agricultural, and medical sector of the country. Murphy points out that it is the salt-of-the-earth Canadians—hard-pressed farmers, unemployed oil workers, cross-country truckers, those who do not tend to vote for a progressivist Liberal Party—who have been hamstrung by their government and forced to pay a crippling carbon tax while struggling to survive a decimating pandemic. They are, unfortunately, outnumbered by the many who have been brainwashed by a compliant media establishment and who elect parasitical governments that fritter away the nation's resources and mismanage the nation's business and security needs, including the response to national emergencies.

Meanwhile, at 7 o'clock every evening these brainwashed Canadians step out on their balconies and doorways and bang pots and pans in solidarity with the nurses—though not with the preponderantly male doctors, ambulance drivers, orderlies, and janitors who, being men, are apparently expendable, as good feminist doctrine holds. It is rather sobering to reflect that we have largely become a nation of feminist-inclined pot bangers, as if noisy displays of carefully targeted goodwill were an effective way of dealing with the current pandemic.

You offload 16 tons and what do you get? A nation that owes its soul to the company store.

David Solway's latest book is Notes from a Derelict Culture, Black House Publishing, 2019, London. A CD of his original songs, Partial to Cain, appeared in 2019

They let you do it!

Mark Dent · 11 April 2020 · Archived copy · Original

We all recall the day the Access Hollywood tape was released by Trump's opponents. They thought it would signal the end of his run for the Presidency and so did I.

> *"When you're a star they let you do it. You do anything. Grab them by the pussy. You can do anything."*

The initial shock of hearing a presidential candidate speaking in such an uncouth manner and the fact that many in the media were waiting to pounce on Trump for the merest misstep seemingly ensured a feeding frenzy and the inevitable end of Donald Trump.

When I had some time to contemplate his words and look at what he actually said rather than what the breathless commentators were telling us he said, I began to reconsider my opinion on his demise.

Trump brags about sexual assault they screamed!

Trump is a disgusting misogynist.

Trump hates women.

But none of this was true.

By all means question the man's morality. He has no problem with attempting to bed married women. But then be consistent and brand the most revered presidents of yore sexual abusers of women. JFK, Bill Clinton and I've no doubt many more. And of course, the entertainment industry which led the lynch mob when this tape was released are the biggest demographic of adulterers on the planet.

But let's push judging a man's morality to one side and focus on what Trump actually said.

*"When you're a star they **let** you do it. You do anything. Grab them by the pussy. You can do anything."*

One word. Three little letters.

This is what every political commentator on the left and many on the right conveniently ignored or omitted from their hysterical rants and self-righteous condemnations.

The more I reflected on Trump's words the more I became convinced that they said very little about Trump that we didn't already know. They did however reveal something about women that most journalists and media commentators refuse to acknowledge or address.

If Donald Trump had been Mr. Trump, the high school janitor, rather than a multi billionaire celebrity, not *one* of the many women who *let* him grab them by the pussy, would have allowed Donald the janitor to place an uninvited finger on their arm let alone their genitals.

He would be Trump the dirty old man.

Trump the stinky breathed groper.

Trump the desperate old codger.

But be assured-he would not be allowed access to any woman's body other than his wife's, *if* she was in the mood.

What does that say about women?

It says some women (maybe a lot of women) will use their sexual desirability to gain access to a man's fame, wealth or power.

That is the simple truth borne out by countless historical and contemporary examples. The recent Harvey Weinstein

circus is a perfect example of this phenomenon. Weinstein certainly used his wealth and power to coerce women into accommodating his sexual desires. He may well have raped or assaulted some of them and for that he should be condemned. But many of those women used their sexual desirability or simply agreed to accommodate his requests/demands in order to gain access to his power. Many benefited from it in just the manner they hoped they would.

Trump's statement should shame any rational female who reads it.

When I think about the tidal wave of outrage, horror, disgust and shock (be it feigned or genuine) which poured forth after Trump's comment was released to the public, all of it directed at the man who spoke it, one must wonder about the intelligence or integrity of journalists or any one with a public platform.

Even those who were Trump supporters hedged their bets and distanced themselves from him. His own advisers told him to dismiss it as locker room talk and offer some kind of an apology.

I would have told all of them to get stuffed.

I would have stated emphatically that I didn't assault anyone. All I did, was take advantage of the craven, power hungry, gold digging females who gravitate to any man they consider to be rich, famous, or both. It was a fair exchange. I wanted some sexual pleasure. They wanted me to spend money on them and hoped it would grow into something beyond a one-night stand.

It reminds me of the old Winston Churchill joke.

At a dinner party Churchill says to his dinner companion, "Madam, would you sleep with me for five million pounds?"

The woman responds, "My goodness, Mr. Churchill. I suppose I would."

Churchill replies, "Would you sleep with me for five pounds?"

She answers, "Mr. Churchill, what kind of woman do you think I am?"

Churchill answers, "Madam, we've already established that. Now we are haggling about the price."

Why do I resurrect this much discussed incident?

There is a man here in Australia who has tried to emulate the legendary Hugh Hefner's lifestyle. He has been paying women to live with him and drape themselves all over him for years. His name is Travis "The Candyman" Beynon and recently he drew the wrath of a number of women, including a politician.

Mr. Beynon was looking for more women to live in his mansion and subsequently posted an advertisement describing the type of women he was looking for and what their job description entailed.

The fact that he posted his advertisement on International Women's Day was surely a simple coincidence.

HOW YOU CAN BE THE CANDYMAN'S NEXT GIRLFRIEND

MUST BE:

- Attractive
- Fun
- Bubbly
- Outgoing
- Spontaneous, adventurous
- 100% confidential
- Totally loyal
- Extremely trustworthy

- Looking for a genuine relationship
- Willing to help around the mansion
- Happy to move into the mansion full time
- Keep hair, nails, and figure maintained

DEAL BREAKERS:

- Being in a relationship
- Having a relationship with anyone else whilst living at the mansion

PERKS:

- Designer clothing and accessories
- Fine dining
- Exclusive private parties
- 5-star travel around the world
- Allowance of $100 to $500 a week

The ad stipulated that women must be, and stay, attractive, live with his other girlfriends, accompany the Candyman to social events and help out around the mansion.

> *Gold Coast-based Palaszczuk Government MP and assistant Tourism Minister Meaghan Scanlon slammed the ad, saying it was 'outrageous that in the 21st Century, women should be purchased and treated as property'.*
>
> *Mr Beynon told The Sunday Mail that feminists like Ms. Scanlon were trying to tell other women how to live their lives.*
>
> *"The last thing you want to do is tell a strong, independent woman what they should and shouldn't do because they just rebel," he said.*
>
> *"Obviously, with my mansion life, the philosophy I live by is freedom of choice and freedom of expression."*
>
> *Mr Beynon said he loved women but also respected them.*
>
> *"I'm a big supporter of strong independent women," he said.*
>
> *"My mum and grandmother were both matriarchs and I've always been around strong women. Two of my daughters are very strong girls."*

Now we can take Travis at his word or call him a tacky, eccentric narcissist.

What or who he actually may be is entirely irrelevant to the fundamental question being ignored (once again) by all those who have commented on or attacked Beynon.

At no point have any of the many women who have agreed to live with him or have his business logo tattooed on their bodies been forced to do so against their will.

At no point has he deliberately mislead any potential applicant as to how he expects them to behave or how much importance he places upon their physical appearance.

The choice was every woman's to consider and make.

Ms. Scanlon accuses Beynon of purchasing the women and treating them as property. If a man makes a monetary offer to a woman in exchange for a particular service and she agrees why is this not simply viewed as a business transaction? It is the women who are seeking financial and material gain from the relationship.

When a man enters a brothel hasn't he been coerced by the alluring advertisement in the newspaper and isn't his

powerful sexual libido being abused and manipulated by the women who profit by each visit?

Yet it is the man who is always viewed as the person with all of the power and privilege in this transaction. The woman, no matter how willing or manipulative she may be, is always viewed as the oppressed victim. Even as she places wads of cash into her purse.

Here in Australia, this Thai massage parlour worker sums up the reality for many prostitutes:

> *Joy, whose name has been changed for hide her identity, started out as a legitimate masseuse* ***but found the temptation*** *for extra money was too strong. She can now make up to $1700 cash a week, for five days of work.*
>
> *"The first time I offered a 'handjob', I was scared and panicked because I had never done it before. I asked myself 'why do I have to do this?' But at the same time, I told myself, 'it's OK, for money, for money'," she told the program.*
>
> *Joy, who offers handjobs for as little as $20, said "full service" can generally cost $150 but it's up to the worker to negotiate the price.*
>
> *She also said most people do the job "of their own free will"* ***but not out of want, they do it for the money.***

Not every prostitute is powerful. Not every prostitute is living the good life. We know some women are abused and taken advantage of in the seedy world of transactional sex, but many men are also chewed up and spat out by the same process and treated like sleazy criminals simply because they are seeking sexual release in an otherwise lonely, sexless existence.

Men are always the autonomous agent. Regardless of the circumstances-men are always to blame whether they are the seducer or the seduced.

Women are always the victim, even when it is their raw avarice and narcissism which is the primary reason for their willingness to engage with this man or any other.

The two comments below are in response to an article by Christine Jackman. It was reasonably balanced and she made some fair points.

But it is these comments which I think are representative of the reaction so many people have to such stories. Women will always be the innocent, hapless victims of male treachery and lechery. They have no role in the mess they create by their own choices. They were coerced, manipulated and lured into a trap. Blameless.

Clare De Mayo

Thank you. Your welcomed response is quite mild given the realities that these women will most certainly face, but at least you have blown away the smoke and mirrors, and supposed glamour and made people acknowledge the true reality of the situation. It is pathetic that men like this can think they are so desirable that they can effectively control another human being for their own pleasure. And people say we no longer need feminism!

Greg Waters

What a vulgar and disgusting man!
I don't see much mainstream media, so I've honestly never heard of him.
It's an indictment on us men and there seriously should be laws to never allow such things in our society!
I'm not a religious zealot, nor seriously left or right wing. But I have three children and to have this going on in THEIR WORLD makes me sick to the stomach!!!

Greg doesn't view the plethora of women willing to have their backsides branded and their lives micro managed by a married man in the hope that they can wear designer clothes, attend exclusive parties and travel the world as an indictment on women and it certainly doesn't make him sick to his stomach.

He is clearly a moral man with high standards.

Courage

Mark Dent · 13 April 2020 · Archived copy · Original

> *I've been a so-called coward and a so-called hero and there's not the thickness of a sheet of paper between them. Maybe cowards and heroes are just ordinary men who, for a split second, do something out of the ordinary. That's all.*
>
> *Joseph Conrad- Lord Jim*

My brother Stu and I have always been fascinated and obsessed by the concept of courage. On returning from a trip to South Africa, Stu informed me he had a special gift for me which was delayed due to it being placed in quarantine in Perth. Was it a wild beast? No. It was a Zulu shield hand crafted by a Zulu and made from raw cowhide. It hangs on my wall to this day-a glorious symbol of so much. Courage, brotherhood, childhood memories and passion.

From a very young age, perhaps after our dad had taken us to the Rivoli Theatre in Camberwell to see the classic film, Zulu, we were forever after entranced by stories of brave warriors and great battles.

We were not unique in this passion. Most young boys were preoccupied with fighting bloody wars in the backyards and streets of our neighbourhood. We used sticks for guns until we were given toy guns at Christmas. It was wonderful fun to pretend to be shot and fall in the most dramatic and spectacular fashion.

We were each given a box of toy soldiers when quite young one Christmas. The two armies of the American revolution. Stu received the box of redcoats and I the American blue coats.

Oh, the joy those soldiers brought into our lives. They were quality toys soldiers too. Each plastic warrior had a head that swiveled, a rifle or sword which could be removed from their hands and removable hats. Each soldier had clearly visible features on their face.

The battles in the loungeroom or hallway of our home were respectfully avoided by the rest of the family. They would tip toe around our troops as they stood in their lines, preparing to march into hellfire. Mum would leave our chosen battlefield room as the last to be vacuumed.

This passion for all things battle- related did not diminish as we grew. My dad noted that I in particular, loved to hear any stories of great deeds and heroics from the past and he relished the opportunity to share the many facts he knew with his besotted son.

Stu was more a man of action than me. He got involved in numerous fights as he went through his teenage years. I had a few scuffles and got punched up on a couple of occasions by a nemesis named Ross. But I preferred to lose myself in a good history book or novel while Stu was out partying and drinking.

Our bond remained during these years. We still talked about incidents of bravery we had witnessed or read about. It may have been a tale of a mate standing up to a group of thugs or the latest insight I had gained into what really took place at the Battle of Waterloo or during Hannibal's brilliant crushing defeat of the Romans at Cannae.

We admired courage on the footy field, whether it be the bravery of fellow teammates in our local competition or the inspirational deeds of our heroes at our beloved Collingwood Football Club.

Courage was an underlying theme which connected so many of the passions we indulged.

Don't misunderstand. I was the furthest thing from a bold, reckless boy you could imagine. I never rode a bike; I became anxious when serving as an altar boy and used to dread the weekly mass at which I had to serve. I was anxious when attending gymnastic classes, tennis lessons and secondary school. I lived in dread of the leather straps our Christian brothers kept on their person in case the need for a boy to receive six of the best arose.

When I was old enough to get my driver's license, I was a mess on the day of my test. I scraped in and I still remember my hands were shaking so much I could barely sign the form they handed me to complete the process.

I was fascinated by courage. I never said I employed it on a regular basis. But this fascination demands some kind of examination as it has been an ever-present thread in the tapestry of my life.

The quote I used in the introduction to this piece certainly rings true. I think each one of us could recall a day where we acted with great courage and another where we failed to stand up when a situation demanded we do just that. We always have to live with the consequences.

I write this as a man and my entire focus will be on men.

There are countless women who have displayed the most stunning bravery throughout history. That is a given. But society does not *expect* or demand such behavior from women.

A woman who fails to show courage in a moment where it is required does not tarnish her reputation or status.

A woman who screams or cries in the face of danger is not mocked or denigrated.

A woman who fails to protect her husband is not reviled.

Men, whether they are consciously aware of it or not, live each day with the certain knowledge that if the proverbial shit were to hit the fan at a time when they happened to be in the vicinity, then action of some kind is the minimum requirement.

A savage, rabid bull terrier breaks free from its owner's grasp and comes bounding toward the little girl in the park.

A group of loud, aggressive, intoxicated youths abuse your fiancé as you walk past them on a street corner.

A fire breaks out in a packed picture theatre.

A lone gunman walks into the local café and starts shooting.

A swimmer waves frantically about fifty metres from the shore- he is in trouble.

In every scenario, a man would feel an enormous pressure to *do* something to either protect or save the threatened individuals. The alternative for a man is almost more frightening than the dangerous scenario they are facing.

And let us make no mistake. I am a very empathetic and compassionate person, yet, whether it be right or wrong, I would most definitely judge a man who failed to respond and at least *attempt* to react to the imminent threat in any of these situations.

Perhaps not so quick to judge when a man is unarmed and faced with a rampaging gunman!

I cannot disentangle myself from the rest of my masculine brethren and pretend I would not feel *some* level of disdain for a man who failed to risk himself in the service of another-particularly if that other was a weak, vulnerable person.

It might be a feeling I try hard to ignore or push away, but it would be there.

I must remind myself that we cannot control how we *feel* in the immediate aftermath of any incident or confrontation.

When my son played football, I desperately hoped he would be a courageous footballer. Nothing made my body flood with pride more than when he risked his physical safety in order to win the football or help out a teammate. I can say that my son was an incredibly brave player.

There is a photo I love which shows my courageous son running hard into an oncoming collision in order to mark (catch) the football. He didn't flinch. The opponent coming in the other direction could have put him in hospital had he arrived a split second earlier. My son marked the ball, ran on and kicked a goal. I had tears in my eyes and goosebumps erupted all over my body.

Supporters called out their approval and recognition of his brave action.

There is text written over the photo of the words his coach spoke after Ricky announced his retirement due to his multiple head concussions. “Tough as nails” was how he described my son. Again, I felt that deep glow of pride.

Would I have loved my son any less if he had been a timid footballer? Absolutely not. Would I have felt ashamed if he had jumped out of the way whenever a physical confrontation loomed?

Yes.

I don’t think any dad would feel any differently. As Americans like to say:

“It is what it is.”

I would feel ashamed of my shame. But as I said, I cannot control my gut reaction to anything I experience, and I *know* it would have grieved me to think others thought my son was a soft footballer.

I have written about a moment of weakness in which I pulled out of a contest when I was a young man and how it devastated me when I realized my coach had not missed my shameful decision to avoid a fierce collision rather than get buried in the muddy turf.But there were also days when I played with great courage. That is why Conrad’s quote from Lord Jim resonates so deeply with me.

After one particular game which my dad had attended, he went home as soon as the final siren sounded so I didn’t see him until much later that same night. I was sitting on the loungeroom floor watching tv when he walked past me, reached down and ruffled my hair, saying:

“*You’re a gutsy little fella!”*

He then continued to walk on and left the loungeroom. That moment took all of five seconds. I am still talking about it forty years later, feeding off the nourishment and sustenance I absorbed knowing my dad was proud of me.

There is of course another kind of courage which is just as important and inspiring. Moral courage seems to be in rare supply these days. The willingness to take a stand against the mob. To swim against the tide. To speak unpalatable truths. To risk your livelihood in your quest to live with your conscience.

Dad made sure I was just as inspired by moral courage as I was by physical bravery.

The opposite of courage is not cowardice, it is conformity. Even a dead fish can go with the flow.

Courage matters.

The brilliant author and playwright, Oscar Wilde was sentenced to two years hard labor for the crime of sodomy in 1895. Wilde suffered terribly, for a man who was accustomed to the soft opulent life of a successful writer, the brutal regime in prison nearly killed him.

He wrote along letter, titled De Profundis during this time. It contains a passage which has always touched me deeply and has been a source of inspiration and a constant reminder to always stand by my friends, especially when they have been shunned, shamed or branded as being less than desirable company due to a change in fortune or circumstances.

When Wilde was condemned the general public reviled him. Whenever he was dragged out into the public spotlight, as occurred when being transported via a train at Clapham Junction Station, handcuffed to a policeman, the crowd recognized him and

"started shouting and spitting on him."

On another occasion when being led from court in handcuffs through a large angry mob he recalled:

When I was brought down from my prison to the Court of Bankruptcy, between two policemen, – waited in the long dreary corridor that, before the whole crowd, whom an action so sweet and simple hushed into silence, he might gravely raise his hat to me, as, handcuffed and with bowed head, I passed him by. Men have gone to heaven for smaller things than that.

Wilde's dear friend, Robbie Ross, had stepped out from the crowd and raised his hat to his manacled friend as a show of love, loyalty and respect.

What impact did this small, yet courageous and powerful gesture have upon Wilde?

It was in this spirit, and with this mode of love, that the saints knelt down to wash the feet of the poor, or stooped to kiss the leper on the cheek. I have never said one single word to him about what he did. I do not know to the present moment whether he is aware that I was even conscious of his action. It is not a thing for which one can render formal thanks in formal words. I store it in the treasure-house of my heart. I keep it there as a secret debt that I am glad to think I can never possibly repay. It is embalmed and kept sweet by the myrrh and cassia of many tears. When wisdom has been profitless to me, philosophy barren, and the proverbs and phrases of those who have

sought to give me consolation as dust and ashes in my mouth, the memory of that little, lovely, silent act of love has unsealed for me all the wells of pity: made the desert blossom like a rose, and brought me out of the bitterness of lonely exile into harmony with the wounded, broken, and great heart of the world.

Moral courage changes lives just as surely as physical courage can save them.

My brother, Stu died early last year. That Conrad quote at the start of my article was used on the front cover of his funeral booklet at his request. No-I am not going to regale you with a story of his brave fight with cancer. He was no braver and no less fearful than most people who face this disease.

But Stu had a raw physical courage which I do want to acknowledge and memorialize. We used to work out in his garage simply to keep in shape as the years began to take their toll. We loved to compete and "trash talk" each other as we did it.

One evening Stu announced he was going to fight in the Masters Games that were to take place in a few months' time. Stu had boxed for a short time as a young man but work commitments had meant he couldn't devote himself to the sport in the way he wanted to. At the age of 55 he was going to remedy the sense that he had unfinished business.

I watched him train relentlessly. The sparring sessions with the Australian Middleweight champion, Tej Singh, were more brutal than anything he faced in the Master's tournament.

I saw him before his fights. I saw the fear in his eyes and felt sick at the thought of having to endure those long hours before stepping into a ring to fight a man you do not know in front of a crowd of mostly strangers. That was when I felt most in awe of his courage. He looked sick and distracted. But he walked to the ring and he fought and he won.

On the day of his fight to decide the Victorian Masters Champion, my wife and I were watching him as he sat and waited to be called to the centre ring. He looked tired, washed out and nervous. Only now can we look back knowing he was already fighting with a cancer ridden body.

Well, Stu won the state title. He wanted to go on and fight in the Nationals but cancer put an end to that.

You'd be happy to know that Stu was an avid anti-feminist and loved nothing more than to get on Facebook and fight the good fight with them. He was every bit as passionate as me when it came to defending men and demanding they be given the same compassion and consideration as women. Like any man brave or silly enough to speak up on behalf of men, he won himself plenty of enemies in that fetid swamp.

A week before he died, Stu asked me to include a clip from Zulu in his funeral service. I thought I had misheard him.

"How exactly will I manage that?" I asked him.

"You'll find a way. Tell them I want it because it's all about courage in the face of overwhelming odds. Tell them to crank up the volume. Everyone will get goosebumps."

Well-I found a way and that clip was shown on a giant screen on the stage at the Karralyka theatre.

I miss my beautiful, crazy, tough brother. Did I tell you he cried when he watched old musicals like Carousel and Brigadoon? He was a talented singer and musician and wrote and sang a song he dedicated to me after I lost my leg and we could no longer run together. He was so much more than a macho man. His three adoring daughters and wife would attest to that.

So, I continue to read military history books. I read some passages over and over again. I am currently reading an incredible book on the Anglo/Zulu War of 1879. There are journal entries by soldiers who describe the hand to hand combat in details rarely used in the Victorian era of stiff upper lips and the silent treatment.

A dear American friend of mine who was conscientious objector during the Vietnam War asked me in a despairing

tone one night:

“Why are so many of your heroes military men?”

I knew why.

I want to observe men in the moments where death is a breath or heartbeat away. What does friendship mean to them in that moment? What do the values they claim to live by and cherish amount to in that crucible?

And of course, the biggest question is for myself.

What would I do? How would I behave? Could I remain true to all I hold dear when I am safely tucked into my bed or enjoying the company of dear friends?

I felt tears well in my eyes as I read a passage from my book on the Zulu Wars.

Twenty-five thousand Zulus swarmed over a camp of fifteen hundred British soldiers and native contingents at Isandlwana. When the end was near, small groups of red coats clustered together in order to better defend their position but also for the comfort of standing shoulder to shoulder with their mates.

One recalls his officer, a young man himself in his twenties, calmly guiding them:

“Keep together boys, Keep steady.”

A brutal death is moments away, yet the man faces his annihilation with grace and composure and calms those who face the same brutal end. How can I not be drawn to such literature?

The courage of the Zulus was no less astonishing.

One man who wrote of his experiences in the heat of battle with the Zulus at Isandlwana was honest enough to say that as he rode for his life, hotly pursued by Zulus, a wounded man, Band Sergeant Gamble, pleaded with him to pull him up onto his horse.

He said:

“For God’s sake give us a lift!’

Brickhill’s response:

“My dear fellow, it’s a case of life and death with me!”

Brickhill rode on and survived. His “dear fellow” was stabbed to death moments after he deserted him.

The author remarked that this moment troubled Brickhill’s conscience for years to come.

Only minutes later another man on horseback. Private Samuel Wassall of the 80th regiment faced the same dilemma. With all of his instincts telling him to keep fording the river in order to reach relative safety on the far shore, he turned his horse, went back and retrieved the desperate man, a private by the name of Westwood, who had called for help. He saved his life and both men lived to tell the tale. As he said in his own words:

“There was a terrible temptation to go ahead and just save oneself. But I turned my horse round to the Zulu bank, got him there, (his horse) dismounted, tied him up to a tree (and I never tied him more swiftly). Then I struggled out to Westwood, got hold of him and struggled back to the horse with him…..I plunged into the torrent and as I did so the Zulus rushed up to the bank and let drive with their firearms and spears. Mercifully, I escaped them all, and with a thankful heart, urged my gallant horse up the steep bank on the Natal side.

Which man am I?

Both of them, of course.

Courage.

What an unbelievably complex concept. Yet it is an issue that every man must wrestle with his whole life.

In memory of my beloved brother, Stuie.

Read the quotes below. Each one of them carries the ring of truth yet many are in direct contradiction of each other. Which one resonates best for you?

Any coward can fight a battle when he's sure of winning; but give me the man who has the pluck to fight when he's sure of losing.
George Eliot

Courage is nine-tenths context. What is courageous in one setting can be foolhardy in another and even cowardly in a third.
Joseph Epstein

To a coward, courage always looks like stupidity.
Bill Maher

Some have been thought brave because they were afraid to run away.
Thomas Fuller

A timid person is frightened before a danger, a coward during the time, and a courageous person afterward.
Jean Paul

The difference between a hero and a coward is one step sideways.
Gene Hackman

That man is not truly brave who is afraid either to seem or to be, when it suits him, a coward.
Edgar Allan Poe

Many would be cowards if they had courage enough.
Thomas Fuller

Alas, nothing reveals man the way war does. Nothing so accentuates in him the beauty and ugliness, the intelligence

and foolishness, the brutishness and humanity, the courage and cowardice, the enigma.
Oriana Fallaci

At the bottom of not a little of the bravery that appears in the world, there lurks a miserable cowardice. Men will face powder and steel because they have not the courage to face public opinion.

Fear is far more painful to cowardice than death to true courage.
Philip Sidney

Helpful Not Helpful

The opposite of courage in our society is not cowardice, it is conformity
Rollo May

Courage is often lack of insight, whereas cowardice in many cases is based on good information.
Peter Ustinov

Living in the UCCR, aka the Union of COVID Collectivist Republics

David Solway · 14 April 2020 · Archived copy · Original

This is a familiar scene, so familiar that it has now become the New Normal. You are in a supermarket searching diligently for toilet paper to hoard for the long haul, but although the cardboard sign reads "1 package per family," the shelves are as bare as Old Mother Hubbard's cupboard, and have been for weeks. The same with kitchen towels, whose once plentiful supply we never learned to appreciate. Produce is still available, as is dairy and meat, but the freezers are beginning to thin out. A few bars of unsalted butter can still be found, though even at one per family, the future augurs a breakfast of dry toast, assuming the loaves haven't gone the way of all dough. A couple of bags of unpopular frozen veggies slump forlornly in the cooler, the same ones you saw yesterday, but they too will be casualties of tomorrow. To add insult to injury, it is often the lesser brands and inferior products that remain on hand.

My neighbors are practically all lefties, Liberal, NDP and Green supporters, for Vancouver is devoted socialist country. They are, for the most part, believers in "Social Justice," indigenous rights, identity politics, feminist leadership, "climate change," wind farms, solar panels, and redistribution of private wealth. They are against—give or take—free-market business practices, corporations, oil companies, fossil fuels, hydraulic fracking, pipelines, the profit motive, competition, individual autonomy or self-reliance, industry, big bank accounts, SUVs, Alberta and—of course—Donald Trump, the grasping incarnation of evil who, as acclaimed lefty poet and Princeton magus Paul Muldoon writes, rather lamely, builds the "Tower of Wrong…from the promises on which he'll shortly renege."

Nonetheless, these are the same people who drive across the border to the U.S. to fill up their vehicles since a gallon of gas in capitalist America costs the equivalent of a litre—one-quarter of a gallon—in socialist Canada. Indeed, shopping expeditions to Blaine or Bellingham in northern Washington State in order to take advantage of greater choice, better goods and lower prices were once weekly events for them. The contradiction never seemed to dawn, as it never does upon the conscience of a good socialist.

After all, good socialists are an impenitent breed, as their beliefs and behavior make amply clear. Cuba, where people work for a pittance and live in fear of a repressive regime, is regarded as the victim of a Yankee embargo. China, the world's largest polluter (in every sense of the term), is by their lights a well-governed nation slandered by conservatives. Venezuela, probably the planet's most fetid hellhole, has obviously been brought low by the rapacious policies of colonialist America—indeed, a sure sign of American perfidy is its refusal to send enough protective anti-viral masks to Canada. That the U.S. may not have sufficient to serve its own needs is irrelevant. Still, once the borders are open, we will be flocking through the Peace Arch Historical State Park to load up on non-carbon taxed supplies and inexpensive merchandise, returning to a progressivist country of which we are inordinately proud.

Socialists are uniquely prepared for pandemic living.

Meanwhile, the travesty and tragedy proceed. A more recent development has emerged to trouble public convenience. Lines have begun to form, carefully surveilled, at the entrance of stores and shops across the city, and no doubt in other parts of the country as well. At a small, out-of-the-way BuyLow where my wife and I briefly stopped hoping to avoid a crowd, people waited outside to be admitted one by one. At a large, hypermodern SaveOn, outdoor monitors herded the line like bouncers at a nightclub. Once inside, customers would be met by an air of desolation, rows of empty shelves, and a straggle of distracted and disappointed shoppers. No one is happy. Everyone is worried. Even the times allowed us to partially replenish our dwindling reserves are being rationed as new lockdown orders are promulgated. True, we are not—or not yet—being tracked by drones or trammeled by a slate of punitively excessive restrictions, as is the case in the U.K., but we should not be surprised if or when new enforcement measures are prolonged, perhaps indefinitely.

Where have we seen this before? I have pointed out to some of my anti-American neighbors and leftist acquaintances that such were, *mutatis mutandis*, the conditions that prevailed in the heyday of the socialist utopia of the USSR: long sidewalk queues at grocery stores and dry goods outlets, uniformed surveillance, bare shelves, prohibitive costs for basic necessities, stringent regulations coming down from on high, an atmosphere of depression and misery, and no intimation of when the nightmare would be over. But, to be fair, the picture was not entirely grim. The vodka was plentiful. Similarly, our liquor commissions are open. I have enough wine and Scotch to keep me going for months.

There are many well-known books recounting life in the Soviet Union, but among these I would recommend two lesser-known works, the very readable novel *Forever Flowing* by Vasily Grossman and the dauntingly massive but indispensable treatise *The Soviet System: The Political Economy of Communism* by Janos Kornai. Also, it helps if one knows Russian and Eastern Bloc immigrants whose memories of daily life in the USSR and its satellites are intact. Their stories are uniformly dismal reports of market scarcity, strict policing, limited freedom, the practice of evasion and poorly rewarded patience.

The assault on individual integrity was also demoralizing. Being forced to parrot and internalize state-fed lies demolishes one's personal sense of dignity. As Theodore Dalrymple observes in *Our Culture, What's Left of It: The Mandarins and the Masses*, "When people are forced to remain silent when they are being told the most obvious lies, or even worse when they are forced to repeat the lies themselves, they lose once and for all their sense of probity… A society of emasculated liars is easy to control."

The moral debacle grows even more critical when such lies become second-nature, part of one's unexamined belief

system, as appears to be the case in the progressivist West. As Orwell noted, lies becomes truths. A good friend who emigrated to Canada from Romania and felt blessed to live in a free and prosperous country is now appalled by the socialist mantras and political degradation he meets everywhere, reminding him increasingly of his former country. “People don’t seem to know anything,” he remarks, “they don’t know what they are losing.”

My friend is right. The people I have spoken to are rigorously innocent of history, as are the many leftist journalists, politicians, talking heads and writers who swarm the public forum, along with the indoctrinated millennials, the brain-dead celebrities, our K-12 elf piñatas and red pantaloon academics who should know better—and the shoppers at our market mausoleums. The pandemic has brought home to us what it might have been like living in the USSR—or at any rate it should have—and what it may well be like living in a post-COVID managerial and regulatory state after our leaders have sampled the joys of centralist authority and the nation’s citizens have been cowed into a condition of docility, resignation and submission. This, regrettably, is not beyond the realm of possibility.

In the absence of a reasonably educated electorate and patriotic and indefatigable leaders like Donald Trump, I suspect the worst. Writing in *American Thinker*, Sally Zelikovsky believes that we can adopt prudent measures to combat the disease “while going back…to normal.” Perhaps we can find a middle ground between the draconian and the domestic, but we cannot take common sense and enlightened thinking for granted. If we are not vigilant we may soon enough find ourselves inhabiting the UCCR, that is, the Union of COVID Collectivist Republics, with no end in sight. That is a political pandemic from which there is little chance of a full recovery.

David Solway’s latest book is Notes from a Derelict Culture, Black House Publishing, 2019, London. A CD of his original songs, Partial to Cain, appeared in 2019

Gender Matters, episode #2 – Professor Gerard Casey

AVfM Video Source · 14 April 2020 · Archived copy · Original

Fathering through a pandemic

Elizabeth Hobson · 17 April 2020 · Archived copy · Original

Parenthood is often the most significant journey a human being makes. There is no right way to father – it's a role that must be undertaken instinctively and responsively, responding to circumstances and to the individuality of yourself, your child and your family. Current circumstances, under the wrath of the Covid-19 pandemic, can make finding a favourable approach even more challenging.

Men often excel at pushing their children's boundaries – so they go higher, speak more fluently, play an instrument more expertly or game like a pro (for example)! Children are intuitive and when you have belief in their abilities, their confidence tends to increase, and with it their competence. With schools closed, throwing yourself into the responsibility homeschooling is a great opportunity to help your children, to bond – and to distract your household from the tumultuous situation that we all find ourselves in.

My partner and I find that, while the lessons sent home from our school are good, it's necessary to supplement our days with lessons of our own devising to keep our sons enjoying the homeschool experience and actively learning. Our youngest boy loves performing science experiments so I am continually noticing what's in our cupboards and performing web searches to discover whether what we have in stock can be utilised for such purposes!

We're an arty family, so that's integrated into every day – and my partner is musical so he's giving regular guitar lessons. We're also blessed with a fairly substantial garden so plants are being tended and tree bark is being rubbed during nature studies. Work with what you have and what your skills are – and most importantly what you're passionate about because enthusiasm is often infectious! But don't expect too much from yourself or your children, we're all adjusting to a new normal and every minute spent on a productive and engaging activity is a little victory, every fruitless moment quite understandable!

Learn from your successes and mistakes, don't despise yourself when your approach doesn't work (or if you miss your aim entirely). It's easy to fall into despondency and self-loathing for not being the perfect parent, but it's not useful. Do what your children do when they stumble, dust yourself off and forge ahead, onwards and upwards, ideally a little bit wiser! Learn from your parents' successes and mistakes and those of others – but always bear in

mind that what works for one parent and child isn't necessarily transferable to others because we're all unique. And bear in mind now that, we're living through a historic moment that nobody is quite sure how to navigate and nobody is likely to sail through entirely unscathed.

Pursuing good mental hygiene is something we should all do, all the time, but it's not always at the top of everybody's list of priorities. For populations living through this moment, though, it's never been more critical than it is now. Crucial civil liberties have been suspended and families are isolated in boxes (of varying sizes) to suffer each-others habits (of varying annoyance) incessantly; many victim to uncertainty and stress regarding work and finances, not to mention concerns for vulnerable loved ones or even bereavement… We all need to optimise our resilience – and modelling how in front of our children could prove an enormously beneficial investment in their futures.

Challenge negative thought patterns where you can, if they're related to the behaviour of those in your household please talk to them (as calmly, generously and honestly as possible). Distract yourself with activities that you enjoy. Plan goals – not for the fleeting sense of achievement when you meet them but for the sense of vitality as you progress towards them. Spend meaningful time with your household and maintain contact with other loved ones as best as you can. Ask for help and/or support if you need it. And **attend to your vulnerability factors** – that means eating, sleeping, taking your medication, taking **your** health and wellbeing as seriously as we all take our children's.

While fatherhood can be the making of the man, in our societies, for too many men their vital relationships with their children are denied. Each case where a loving father is denied the opportunity to fulfil his responsibility to father his children is a tragedy and a profound injustice. In a significant number of cases the tragedy and injustice are compounded by parental alienation that can poison a child's mind against a victim parent and leave lasting damage both on the relationship and the parent and *child's* health and wellbeing. Because each case is unique, my advice is broad: **never, ever give up**.

What this means for any given man suffering from being separated from his children will vary. Some may have the resources never to give up fighting through legal channels, some may have been awarded meaningful access – after significant harm has been perpetrated through parental alienation – and face a complex and challenging repair job, some may be devastated by the closing of contact centres, others may have to accept lack of contact and commit themselves to living the best life they can without their children, never giving up hope that they'll be returned to them.

I am concerned that after this pandemic there will be a spike in divorce after reports of a spike the same in China in the immediate aftermath of Covid-19 and the words of Baroness Shackleton of Belgravia who shared the opinion of U.K. divorce lawyers in Westminster that "following self-imposed confinement it is very likely that the divorce rate will rise." The psychological consequences on individuals and the damage done to inter-personal relationships by Covid-19 is unquantifiable. What is *somewhat* more quantifiable is the impact on children if we, as a society, allow parental relationships to break down:

- Single parent families are nearly twice as likely to be in poverty as those in couple parented families[1].
- Of >2.8million single parent families10, 92% of non-resident parents are fathers in the U.K.[2]
- Less than half of non-resident parents are awarded staying contact with their children[3].
- Day visits (without overnight stays) are ordered in 20% cases[4].
- No contact, indirect or supervised contact is ordered in 31% of cases[5].
- Almost equal caring occurs in 3% of cases at best[6].
- Father's involvement with children is linked to higher educational achievement and occupational mobility, and increases a boy's chances of escaping poverty in particular[7].
- Father's involvement is associated with fewer child behavioural problems[8].
- Father's involvement is associated with lower criminality, 76% of children and young people in custody had an

absent father[9] as compared to the <25% national average[10].

- Father's involvement is associated with less substance misuse and addiction[11].
- Greater father involvement is associated with higher levels of self-respect and self-regulation[12].
- Father absence is associated with earlier sexual activity and teen pregnancy[13].
- Children with single parents show increased risks of psychiatric disease, suicide, and attempted suicide[14].

I advocate that plans be made and provisions ring-fenced to support parents enduring relationship crises to receive support that could assist them in reconciliation. According to The Centre for Social Justice research published in 2017, 89% of adults say they would support public money being spent on strengthening families – in the wake of Covid-19 it is more important than ever that it is. In our lifetimes, these experiences are unprecedented, these restrictions astonishing, these fears novel. I wish you and your loved ones well and hope that you manage to father your way ably through this crisis and beyond.

A Letter to Joe Biden

Stephen Bond · 18 April 2020 · Archived copy · Original

Dear Mr. Biden,

Congratulations on your campaign's remarkable turnaround. With Bernie Sanders recent withdrawal from the race, it appears that you will be the Democratic party's candidate in this year's presidential election.

But as much as I'd like to, I can't vote for you. Let me explain why.

First, as an American citizen, I've always considered it a privilege—even a sacred obligation—to vote. Except for a few off-year elections I've voted in every election since I became eligible in 1972.

But I didn't vote in the 2016 election, as I felt neither of the candidates were worthy of electing, largely because their poor treatment of ***women***.

I couldn't vote for Donald Trump because of his long history of disrespect for women, glaringly exemplified by his extremely lewd conversation about women on that infamous 2005 *Access Hollywood* tape.

And I couldn't vote for Hillary Clinton because of *her* mistreatment of the "bimbos" who dared accuse her husband of sexual misbehavior. This despite having twice voted for Bill Clinton and, early in the Clinton presidency, having once envisioned myself someday supporting Hillary for president. But that was before Bill's shameless lie about "not having a sexual relationship with that woman" and Hillary's and the feminist establishment's hypocritical stance whether Bill had sexually harassed Monica Lewinsky. Why didn't Hillary and her feminist friends "believe all women" then?

I'd like to vote for you, but I can't because of your poor treatment of ***men***.

Specifically, I can't vote for you because your co-sponsorship in 1994 and continuing support of the Violence Against Women Act (VAWA), an act that you know—both through your own family history and by way of a paper written by one of your students at the Widener School of Law—is biased against men. Even the law's name testifies to that fact.

Your family history and the content of this student's paper show that you know the basic premise of the law—that *women* are the primary victims of domestic violence—is a lie. In fact, you know from personal experience that women are as violent or more violent than men in relationships. Just ask Johnny Depp.

First, your family history, which you shared in the "Women and Violence" senate hearings in 1990, shows that *you* are a male victim of domestic violence. Here's a part of your testimony (starting on page 171):

> "*In my house, being raised with a sister and three brothers, there was absolute-it was a nuclear sanction, if under any circumstances, for any reason, no matter how justified, even self-defense-if you ever touched our sister, literally, not figuratively, literally. My sister, who is my best friend, my campaign manager, my confidante, grew up with absolute impunity in our household. And I have the bruises to prove it. I mean that sincerely. I am not exaggerating when I say that.*"

One particularly insightful analysis, "VAWA- Corrupt Law and Joe Biden's Abusive Sister", said this about your childhood abuse:

> "*In these disturbing revelations, Biden offers us a glimpse into a tragically dysfunctional and abusive family. The rules he describes are clear. His sister was granted license to terrorize and abuse him over a period of years while the family strong-armed him into the role of her designated punching bag. This was maintained under the threat of a 'nuclear sanction' if he dared attempt to defend himself or stop the beatings.*"

And yet as an adult you went on to co-sponsor a bill that completely negates the reality of both your and hundreds of thousands of other males' experiences with violence perpetrated by women!

And surely you must recall the paper that you received by a student in your law class, David Burroughs? His paper, titled "State Discrimination Against Male Victims of Domestic Violence and Congress' 14th Amendment Power to Prohibit Such Discrimination" earned him an "A". His paper begins with the following quote from Richard J. Gelles, widely recognized as one of the earliest and preeminent researchers in the field of family violence, in an article written by Gelles, "The Missing Persons in Domestic Violence: Battered Men":

> "*Men have been shot, stabbed, beaten with objects, and been subjected to verbal assaults and humiliations. Nonetheless, I do not believe these are the 'horrors' of violence toward men. The real horror is the continued status of battered men as the 'missing persons' of the domestic violence problem.*"

You may also remember Mr. Burroughs for his billboard campaign in 2005 at the Wilmington, Delaware Amtrak station to remind you that men are abuse victims, too.

But to be fair, perhaps you still don't see yourself having been abused as a child. Perhaps you don't recall Mr. Burroughs' law school paper. Or even his 2005 billboard campaign.

Perhaps you honestly are unaware of the following about the Violence Against Women Act:

- The law is the most blatantly discriminatory law passed by the United States Congress in more than a century. Even its name attests to this fact.
- The law is based, not on fact, but on gender prejudice, and it denies much-needed services to an entire class of American citizens, based only on their sex—because they are men!
- The law, far from being fair and just, helps spread hate and anti-male bigotry by promoting a provably false and one-sided gender stereotype of "violent men hurting innocent women". The law advances a misleading, sugar-and-spice depiction of women that denies the female role in intimate violence and completely ignores half of domestic violence victims—men and boys. Again, just ask Johnny Depp.
- The law is "feminist pork" (people might dislike Phyliss Schlafly, but this link is well worth reading). It provides

incentives for false accusations of violence. VAWA money is often misspent. One study showed that 21 of 22 VAWA grantees were in violation of grant requirements. One audit in 2005 showed inadequate documentation for expenditures of $1.2 million out of a $1.9 million grant [source]. Government Accountability Office (GAO) reports here, here, and here show various problems with many VAWA grants and programs.

- If the Violence Against Women Act is a good and fair law, then why doesn't Congress also pass a "Violence Against African Americans Act"?
- The law is provably a lie. There are hundreds of legitimate studies, many sponsored by the federal government, that conclusively show that *at least half* of domestic violence is perpetuated, not by men, but by women!

You and others reading this letter may disbelieve this last statement. You and they may wish to take time to read the National Family Violence Surveys of 1975 and 1985. These two federally sponsored studies were the first to conclusively reveal the predominant female role in domestic violence. Over the past 30 years hundreds of other studies have confirmed the findings of these pioneering studies. They have all arrived at the same counter-intuitive, but undeniable conclusion:

Women are at least as violent as men in intimate relationships.

Or you may wish to read a revealing book by Patricia Pearson, a self-described feminist, "When She Was Bad – Violent Women and the Myth of Innocence". A single paragraph from this book perfectly summarizes the truth that The National Organization for Women and other gender extremists wish to keep hidden from you and the American public:

> "*Women commit the majority of child homicides in the United States, a greater share of physical child abuse, an equal rate of sibling violence and assaults on the elderly, about a quarter of child sexual abuse, an overwhelming share of the killings of newborns, and a fair preponderance of spousal assaults.*"

History will ultimately show that, with your active support and assistance, the United States Congress, in passing the Violence Against Women Act, enshrined into American law an Act that shares the same ideological parents as the Nuremberg Laws of Nazi Germany: hate and prejudice. This law is not worthy of a nation that needs to present itself to the rest of the world as a "fair and just democracy".

So, Mr. Biden, even if you didn't know before, you do now: You can no longer deny the truth about the law you helped birth, the Violence Against Women Act.

All I and other fair-minded people ask is for you to commit to making the Violence Against Women Act gender neutral and remove restrictions on helping men. You can start by renaming the law the Family Violence Prevention Act.

If you do that, I'll vote for you later this year.

Otherwise I just may have to vote for your opponent.

Sincerely,

Stephen Bond

Interview with Ava Brighton

AVfM Video Source · 18 April 2020 · Archived copy · Original

The Feminist Year 2019 in Germany

Das Alternativlos-Aquarium · 20 April 2020 · Archived copy · Original

Government

Feminists are trying to undermine the right to vote. Politicians and leading media are calling for a change in the electoral laws. Lawyer Silke Laskowski, “the mastermind of various legislative initiatives for equal participation of women in the electoral law”, claims that one must “first make sure that women have the same chances as men to be nominated”, because the possibility to get the seats by their own efforts “presupposes that all women are willing to enter these male structures”. The parties have the obligation to ensure equal participation, she says, “and ideally they would then find enough women. (…) But should there really be too few, yes, then the parties must pull their socks up and look for and find women”.

The *German Women’s Council* launches a petition for a parity law based on the French model (proportional candidate lists plus quota regulation for direct elections) and calls on female parliamentarians not to agree to any electoral law reform without parity. An alliance of women from nearly all parties discusses how the proportion of women in parliaments can be increased. Justice Minister Katarina Barley signals support. The *German Association of Women Lawyers*, which is planning a strategy to ensure that “parity laws do not fail before the constitutional courts”, is proposing changes to party laws and party financing, for example by giving more money to those parties that have a particularly large number of women.

Meanwhile, Brandenburg creates precedents. According to a draft by Silke Laskowski, the government of Brandenburg decides on an amendment to the electoral law, coming into force on 30 June 2020, obliging parties to put equal numbers of men and women on election lists. There will be exceptions for parties such as the *Women’s Party*.

Thuringia is the second German state to follow suit, passing a law requiring parties to alternate between men and women on their lists for state elections. The *Greens* in Bavaria are even more radical and demand that voters have to choose one woman and one man per constituency. A proposal by the *Left Wing Party* for a new parity law is meeting with resistance from the *Greens*, whose proportion of women is higher than the proposal provides for. “We must be able to keep this quota”. It would be absurd if the *Greens* were forced to reduce the proportion of women to 50%.

The *Women’s Union* demands the binding equal allocation of list places in the *Conservative Party* (CDU): “Men, not women, often run for election in the constituencies. This is also due to the fact that women more often than men decide not to enter into the tough debate about a constituency”.

Following the elections in Saxony and Brandenburg, which were successful for the *Right Wing Party* (AfD), commentators are propagating the idea of depriving men of the right to vote, or are even rambling: “The male ego rests on the pillars of possession, exploitation of land and people and the appropriation of female sexuality”.

Inspectors are horrified to discover what damage Ursula von der Leyen has caused to the *Ministry of Defence*: Violations of public procurement law, protectionism, contracts prohibiting the *German Armed Forces* (Bundeswehr) from repairing weapons, and expenditure of 155 million Euros in the first six months for external consultancy, almost as much as all the other 13 ministries put together. A senior official is trying to remove files with doctored consultant accounts, other documents are being blackened.

Von der Leyen escapes the appointed *Committee of Inquiry* by having herself nominated as a possible EU Commission head. Political opponents who circulate her sin register are put under pressure and row back. Her candidacy speech in the *European Parliament* is full of feminist slogans. On 16 July, von der Leyen is narrowly confirmed.

Annegret Kramp-Karrenbauer succeeds Ursula von der Leyen as *Minister of Defence*. While the USA and Russia

have largely given up disarmament control, all 9 nuclear powers are expanding their arsenals and there is all kinds of cause for concern, feminist politicians are as usual only revolving around themselves at the *Munich Security Conference*: “If only men develop algorithms, how are they supposed to depict a world that also works for women”.

At their party conference, the *Greens* decide that men no longer have a say in whether a debate may be continued if no woman speaks up. Furthermore, women may only be represented by female substitute delegates, even if there are not enough women available.

International Women’s Day on 8 March becomes a new public holiday in Berlin.

Media, Censorship & Manipulation

According to various surveys, many people in Germany no longer feel free to publicly express their own opinion. A journalist of the newspaper *Zeit* interprets it like this: “People are speaking more sensitively”. The assertion that no one is prevented from expressing his or her opinion, as *Federal President* Frank-Walter Steinmeier claims, misses the point when the price is driven up by insults, threats of violence and defamation at the workplace. Especially at universities, the call for regulations, bans and language rules is unmistakable. In politics and the media, it is now fashionable to sell contempt for democratic processes as a defence of true democracy. Members of the *German Association of Judges* visit the *Federal Constitutional Court* and exchange views on “the limits of free speech, especially regarding the protection of state officials”.

The elites’ fear of the people goes so far that security precautions at the *Bundestag* are to be increased by safety fences and a 10-metre wide ditch.

The *Ministry of the Interior* wants to force messenger providers to make encrypted communication readable.
The *Ministers of Justice* want to weaken the security of the mobile phone standard 5G in order to allow investigators to access it. Horst Seehofer, *Federal Minister of the Interior*, presents a draft bill according to which suspects can be forced by coercive detention to give out passwords for online services.

Katarina Barley’s successor, *Minister of Justice* Christine Lambrecht, presents a legislative package against hate crime, according to which authorities will be able to require internet services to hand over their customers’ passwords without a court order. She also wants to create 400 new positions in the *Federal Criminal Police Office* (BKA) to enforce the *Network Enforcement Act*.

In Baden-Wuerttemberg the police law is tightened. The *Office for the Protection of the Constitution* of Saxony-Anhalt will be allowed to hack computers and smartphones.

Again and again, selected journalists are invited to secret meetings at the Chancellery. After the *Administrative Court* of Berlin decided that “dates, topics, participants and locations” must be made public, the *Chancellor’s Office* complained that the government must retain the possibility of examining, in camera, “to what extent certain political positions can be communicated through the media”.

The *Public Broadcasting Corporation* of the ARD reacted to the massive loss of confidence by commissioning an expert report in 2017 that is now published and recommends framing, i.e. propagandistic language manipulation. Ideological framing of terms is intended to steer social discussions, for example on increasing contributions, in the desired direction (“If you want to get your fellow citizens to understand the added value of the ARD (…), then your communication must always take the form of moral arguments”). Demands for a reduction of financial resources are described as outrageous, as a process which is “in reality a demand for less democracy”. Not only are tricks and emotions being propagated instead of facts and objectivity, but there is also massive agitation against competitors (private broadcasting corporations).

The announcement of the report triggers a wave of criticism. ARD *Secretary General* Susanne Pfab appeases: This is just a discussion topic, a food for thought. Creator of the report and accompanying workshops (cost: 120,000 Euros) is feminist Elisabeth Wehling, who runs a *Berkeley International Framing Institute*, which suggests a non-existent connection to the US university of the same name and only seems to exist on paper. Funded by George

Soros, the *Bertelsmann-*, *Heinrich-Böll-* and *Friedrich-Ebert-Foundations*, among others.

A UN study, which speaks of 464,000 people who became victims of homicides worldwide in 2017, over 80 percent of whom were men, is worked up by broadcasting company *Deutschlandfunk* like this: "More than 87,000 women and girls are victims of murder and manslaughter".

At the University of Cologne, a lecturer is trying to force students to speak gendered language, and in doing so she makes assertions such as: "Universities are not a place of free speech".

The *Amadeu Antonio Foundation*, which together with the *Federal Agency for Civic Education* acts unilaterally against political extremism and plays down left-wing dictatorships, is attempting in cooperation with the *Federal Congress of Municipal Women's Offices* to defame criticism of gender ideology under the guise of fighting right-wing extremism ("Strategies against Equality. How Right-Wing Populists Act").

Blogger Julia Probst advocates using cameras and lip readers to monitor people in football stadiums.

Work, Money & Health

On 1 January 2020, the new *Anti-Discrimination Law* of Berlin will come into force, which abolishes the presumption of innocence by reversing the burden of proof, legalises unequal treatment "if it serves the common good", and allows women's lobbies to have a say in determining what constitutes discrimination, because it is "irrefutably suspected" that such anti-discrimination associations, which are supported by state funds, "provide a guarantee for the proper fulfilment of tasks".

On *Equal Pay Day*, the Berlin district of Charlottenburg-Wilmersdorf calls on the business community in the district to grant women a "21 percent discount on a product or service".

On *International Women's Day*, Berlin's public transport operators are offering a ticket for women that is 21 percent cheaper. Men who get such a ticket are considered fare dodgers. There is also a vending machine that issues annual and monthly tickets for women at a reduced price. A camera scans the customer's face and men receive an error message. The *Anti-Discrimination Office* dismisses complaints with reference to an alleged "factual inequality" of women.

News from gender pricing: The regular VAT rate (19 per cent) on tampons is being scandalised as a "luxury tax" which discriminates against women. Several leading media are eager to take up the topic. An online petition is signed by almost 200,000 people and ensures that the German government reduces the VAT on hygiene products for women to 7 percent.

The *German Institute for Economic Research* (DIW) publishes a household study which allegedly states that women and men work approximately the same amount during the week, while household work on Sundays is largely be done by women. In order to achieve this statement, facts were manipulated in such a way that it was not men's weekly overtime that was taken as the basis, but only a single day of the week.

Sexuality & Violence

The *Federal Ministry for Women's Affairs* is launching a 120 million Euro investment programme which will finance the expansion, conversion and new construction of women's shelters and counselling centres over the next 4 years.

In Halle (Saale) a right-wing extremist attacks a synagogue. Two political scientists talk about it: "This is the basic structure of a patriarchal society. (…) On the one hand there is a deeply rooted hatred of women and hatred of queer people. In the conspiracy ideological narratives this then comes together with racism and anti-Semitism". "Basically feminism is also a good project for men. Then they don't have to be assholes anymore, but can become nice, solidary people".

A *Feminist Autonomous Cell* proclaims its intention to fight "against the knots of the capitalist-patriarchal machinery", carries out an arson attack on a city mission in Tübingen and encourages other people to do the same:

"We would welcome further actions against antifeminist institutions and participants. Because these exist everywhere – organize gangs – flatten them".

Family, Fathers & Children

On 18 March, a hearing of the *Legal Committee of the Bundestag* on the *Law of Ancestry* takes place. While lobby representatives of women's associations and reproductive medicine are represented, fathers' associations are refused to participate and, in addition, the public is left out in the cold, with the government coalition parties preventing the hearing from being broadcast via *Bundestag TV*, which is otherwise customary. The hearing makes the double standards of the prevailing state feminism visible: motherhood is defined biologically, fatherhood, on the other hand, by means of the presumption of marriage or the marital status; women, in contrast to men, cannot be expected to provide information about "intimate multiple sexual intercourse"; and the term "father" is to be largely replaced by "2nd parent" or "co-mother".

All this is part of the attempt to destroy the family as a bulwark against state indoctrination. The "parentless society" that would establish "pregnancy justice" is being propagated in the newspaper *Zeit*. Antje Schrupp ("A woman should not need a man to bear a child") defames fathers in the magazine *Spiegel* as "sperminators" and speaks out "against the fact that pure spermination already constitutes paternity rights".

On request, Katarina Barley refuses to name the experts in the *Family Policy Working Groups* of the *Ministry of Justice* and charges 30 Euros for this failure to provide information. She responds to a complaint about this by sending an enforcement notice.

On 13 February, the *Bundestag's Legal Committee* deals with the proposal of the *Free Democratic Party* (classical liberal) to introduce joint custody as a guiding model. As usual, fathers' associations are not invited, while mothers' lobbyists are allowed to express their views. This hearing is also not broadcast via *Bundestag TV*. Some leading media are already making a mood against the proposal in advance by making the polemic of the mothers' lobbyists their own. Their hypocritical argument that the government does not want to impose a model on parents ignores the fact that this is exactly what is happening at present: courts are forcing a single mother / father family as guiding model, which is always enforced against one parent and usually to the detriment of the children, often without even hearing the father. Unsurprisingly, in the *Bundestag* debate on 15 March the motion is rejected by all other parties.

After three years of deliberations, the *Working Group on Custody* of the *Ministry of Justice* merely presents a thesis paper which in principle grants both parents custody of their children after a divorce, and is apparently playing for time, especially since neither joint custody as a guiding model nor mandatory mediation is proposed. But even that is unbearable for women's lobbies such as the *German Women Lawyers' Association* and the *Mothers' Initiative MIA*. According to MIA, this would "completely undermine the protection of mothers in or after violent relationships" – fathers who are forced to leave their children to violent mothers do not appear in the world view of these feminists. Particularly perfidious is the often used trick of turning the anti-male realities against men, for example by pretending that the situation in which the vast majority of divorcees are forced to live corresponds to the wish of those affected, and that the campaigns of lobby organisations are proof of the population's unwillingness to change.

In September, the majority of representatives in the *Committee on Legal Affairs* reject the introduction of joint custody as guiding model, thereby ignoring *Council of Europe* Resolution 2079, the positive experience with this model in other countries and the wishes of the majority of the population in Germany.

Gender, Diversity & Misandry

In 2017, gender studies were funded by the German government with 16.8 million Euros, and in 2018 with 19.5 million Euros. In addition, there is the *Women Professorship Programme*, which has already funded over 500 gender professorships and is now entering the third phase (until 2022) "following a positive evaluation of the 2nd programme phase", for which 200 million Euros have been earmarked. The government coalition parties consider gender studies to be useful because they provide "important scientific findings on causes and mechanisms which impede equality". The *Greens* call on the government to expand the promotion of gender research. This is not only

taking place in Germany: Worldwide, the German government is funding gender projects in the millions, for example to “promote gender justice in South Africa”.

The City of Hannover wants toilets for the third sex, and a similar situation applies to some primary schools in Bavaria. In the future, carpenters and bakers will also have to have their own toilets for the third sex and handle job advertisements accordingly, otherwise they will face severe penalties.

The *Federal Agency for Civic Education* publishes an essay by Laura Moisi of the Humboldt University of Berlin, in which, with reference to the cultural scientist Rosie Cox, it is claimed that garbage is socially constructed and serves to exclude others, that notions of cleanliness are “based on racist correspondences of whiteness with purity” and that “the proximity to dirt and garbage” is “globally racially and sexually structured (…). The private sphere thus becomes the sphere in which social inequality is continuously maintained”.

Since the then women’s representative of the City of Hannover, Ursula Müller, enforced in 1992 that for pictograms of bicycles on the street the middle bar which marks the bicycle a man’s bicycle has to be omitted, construction companies are always busy scraping away this middle bar.

Ilona Horwath, Professor of Technology and Diversity at the University of Paderborn, heads the *Fortesy* project to investigate the fire brigade service, funded by the *Ministry of Education and Research*. She complains that white heterosexual men from the working class shape the image of the firefighter and thus represent an obstacle to integration and efficiency. Fire brigades are “known for their resistance to change, which is essentially fed by social dynamics”.

More and more queer-feminist lesbians are hijacking successful gay projects such as the Gay Museum, which is still kept alive exclusively by volunteer gay men, but is run and conceived by lesbian women who express their contempt for men by cleaning rooms of male energies in a magical ritual.

The City of Hannover is issuing recommendations for a gender-equitable administrative language, a euphemism intended to hide the fact that this is actually a regulation (“The new recommendation is binding for all correspondence from the administration”) and employees who block the new rules must expect consequences, according to *Equal Opportunities Officer* Friederike Kämpfe.

In other cities, too, the genderization of language is progressing. Giessen is introducing the so-called gender star (“Einwohner*in“, meaning: inhabitant / female inhabitant), and in Baden-Württemberg, Bavaria, Berlin and Schleswig-Holstein work is underway on corresponding regulations.

The *Trade Union for Education and Science* in Lower Saxony goes even further and wants to introduce language dictation at school: “Language influences consciousness. That’s why it’s good if gender-equitable language is taught from childhood on”.

The most male-despicting advertisement of the year is from food company *Edeka* (“Thank you mommy that you’re not daddy”) and shows fathers on Mother’s Day as parenting failures and despicable types. The clip is from the advertising agency *Jung von Matt*, which employs feminists in management positions (Katja Kraus, managing director: “Every woman should be a feminist”).

“Until we have abolished patriarchy, we urgently need strict income and wealth limits for men” (newspaper *Neues Deutschland*).

The environmental protection and the *Fridays for Future* movement are also used to demonise men. Luisa Neubauer: “If today’s time teaches us anything, it is that #Women will change the world. Because #Men have not got it managed”. Climate change is supposed to be “essentially a sexist crisis”. Similarly several local groups of *Fridays for Future*: Bremen is holding a workshop on *Feminism in the climate crisis*, Dortmund *Feminism and empowerment at FfF*, Erfurt explains that climate protection is not possible without feminism, the *Female Future Force Day* is taking place in Berlin-Tempelhof. And in Regensburg, the generation that wastes resources like no other is scolding “the old, white men who got us into this mess”.

A young publicist on Twitter: “I hate men and hope that in the climate crisis they don’t die sooner, but have to suffer even more slowly and painfully”.

♦

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Identity Politics in the Age of Trump

Dr. Paul Nathanson · 20 April 2020 · Archived copy · Original

I usually describe myself as "apolitical," because I reject the notion that all of human history amounts to nothing more, and nothing less, than an enduring struggle for power. It's true that power is the defining but morally neutral feature of politics per se, a universal feature of human life, but ideologues go further than that by adding profound *dualism* and *cynicism*. They care not so much about power in a general philosophical sense but about the sinister power of *particular groups*, which they define according to *innate* characteristics. This leads them directly to the conspiracy theory of history, according to which "they" stole power from "us" at the dawn of time and used it to "oppress" this or that "marginalized voice" ever since. I refuse to make "power" the central word in my philosophical vocabulary, let alone to adopt an ideological one. And yet I do sometimes find it necessary to comment on politics in the narrow sense of that word, party politics, along with its cultural and historical matrix. It is hard to avoid this topic, the manipulation of cultural (and other forms of) power, in this age of perpetual news coverage and ubiquitous "social media." To do so, effectively, I would have to cancel my sources of news—throw out my television, radio and computer—and, avoid personal contact with bearers of news. In short, I would have to become a recluse.

Consider the fallout from domestic terrorism. The ideas that have surfaced in connection with these events have revealed much about the political environment that actually makes them increasingly *likely*. This is not news; many people have written about identity politics but without changing the situation. Why am I adding yet another essay on it? I have a reason. It is bad enough that we have an epidemic of hateful rhetoric on both the right and the left.[1] Much worse, at least for those who actually want to *end* political polarization,[2] is that we have no clear and universally accepted *definitions* of racism, sexism and hatred. So far, we have relied mainly on definitions that each side finds useful for its own political purposes. This is what I hope to change.

I begin with a review of (1) identity politics, the infamously ferocious and futile debates between "progressives" and "conservatives." These have led to extreme polarization and therefore fragmentation, not "diversity," certainly not intellectual diversity. My point is that the underlying motivations of identity politics include *hatred*, not merely anger. But *whose* hatred has led us to this point? Many journalists and academics have discussed hatred on the right, of course, and traced that to Trump's own fighting words (never mind that hatred has a very long history in America). But few have noticed hatred on the *left* and its witting or unwitting complicity in polarization. I continue, therefore, by referring to needlessly acrimonious public debates over two closely related disputes that revolve around hatred: (2) illegal immigration and (3) misandry, which lies at the heart of my own research.

Identity politics

I am hardly alone in observing that identity politics has come to prevail in the American public square. This much was obvious from Trump's very first day on the job, or even before that, and is reaching a crescendo at the impeachment hearings. Nor am I alone in observing that identity politics is a euphemism for societal fragmentation and even tribalism. In this section, I discuss identity politics specifically in connection with (a) race and (b) hatred.

Race: President Trump is not the cause of domestic terrorism and white nationalism or white supremacy—not even if he secretly supports them (which would be very unlikely for someone who seems to have no coherent worldview at all and seems in no hurry to develop one). No rational person can seriously believe that he wants to unleash racial violence, much less that he created racial tension ex nihilo. At issue is only the extent to which his words "empower" those who really do want to solve racial tension by resorting to racial violence. And I do not want to condone his use of linguistic tropes. After all, the president does have what Theodore Roosevelt called a "bully pulpit" (and some presidents, notably both Roosevelt himself and Trump, have often resorted to bullying personal or national foes).

But I do think that we can easily overestimate the symbolic power of this metaphorical pulpit. In fact, it has greatly

diminished in this age of the twitterati (as has the symbolic power of every traditional authority). The public square is no longer on the east coast or west coast, no longer at Yale or Harvard, no longer in the *New York Times* or the *Washington Post*. Digitally, it is everywhere. This has both advantages for democracy and disadvantages. On one hand, it encourages more and more people to have their say. On the other hand, it allows them to do so irresponsibly by hiding behind anonymity, reacting instantly to gossip or rumor, relying on emotional catharsis instead of careful analysis, absorbing ideological rants, ignoring other points of view and so on. This is close to what the Founders feared as mobocracy, which soon prevailed in France during the Reign of Terror. It would indeed be helpful for a president to embody the civility, kindness, tolerance, patience and other virtues that society needs so desperately. President Obama did that very well, in fact, but not in ways that actually unified the nation (although he could not have succeeded, in any case, in undoing the damage that identity politics had already left after several decades). President Trump seldom even tries to unify the nation.

Maybe social and technological conditions will change this terrifyingly anarchic state of affairs. So far, though efforts to tame the internet have been less than effective. Google, for example, remains notorious for using its algorithms to favor some political points of view, censor others and fire those who openly reject that corporate culture.[3] For the time being, this new public square—it originated on the talk shows, actually, and thus predates both the internet and social media—is a kind of Frontierland. It has produced one moral panic after another. The most recent and destructive has been a revival of hysteria on college campuses over what Susan Brownmiller called "rape culture."[4] By 2017, this had gone mainstream (and viral) as the #MeToo movement, which openly promotes vigilantism, thus undermining due process and the rule of law itself. No president can put this genie back into its proverbial bottle, because no group of people will be demonized forever without fighting back. Trump is not the cause of all this polarization, as I say, but he is the *result*—and a very predictable one at that.

For several weeks before El Paso—not hours or days, but weeks—the nation's "woke" pundits had engaged in relentless ranting about Trump. They had been doing so since the inauguration or even the election—long before he had actually done anything as president. Within days of the election, women were marching all over the country in visceral opposition to him.[5] CNN made it clear almost immediately that its primary function would no longer be to report the news or even to comment on it but, in effect, to make the news by "calling out" the president and thus making him "accountable." They were no longer journalists at all, in fact, but power brokers at best and propagandists at worst. After failing to bring Trump down with the Mueller Report, the Democrats decided to rely more than ever on name-calling. It was no longer enough that he says racist or seemingly racist things. It was now necessary to claim that Trump *is* a racist, which is an ontological argument that allows no debate. This reminds me of Humpty Dumpty's famously irrational argument with Alice. When she tells him that he looks "exactly like an egg," he reacts angrily to what he assumes is provocation. Alice explains that she was commenting merely on his outward appearance, not on his inner being—that is, his identity. But he retorts that it comes to same thing, because "my name means the shape I am."[6] I will return to that satirical discussion later.

It was in a very rancid atmosphere that millions of Americans tuned in to CNN for the debates among Democratic presidential candidates. How many viewers were surprised, when the network's Don Lemon referred glibly on the first night to Trump's "racist tweets" about "rat and rodent infested" parts of Baltimore, represented in Congress by Democrat Elijah Cummings (without actually stating that Trump *is* a racist).[7] He referred on the second night to Trump's policy of dividing the country racially and to "the president's bigotry" (without actually stating, once again, that Trump *is* a racist). But Lemon was hardly alone or the most vitriolic. Supporting him were senior pundits, who had been drawing the ontological conclusion, explicitly and with increasing frequency for years. According to Nicholas Kristof, "I don't see what else we can call him but a racist."[8] According to David Leonhardt, "Donald Trump is a racist."[9] Charles M. Blow, as usual, was even blunter: "Trump Is a Racist. Period."[10] John Cassidy wrote that "we have a racist in the Oval Office."[11] David Brooks told his viewers that the president's statements were "pretty clearly racist," adding that "It fits into a pattern that we have seen since the beginning of his career, maybe through his father's career, frankly. There's been a consistency, pattern of harsh judgment against black and brown people."[12] That list could go on and on and on. My point here is simply to note the conceptual slippage between calling Trump's words racist (or misogynist or anti-immigrant or anti-Semitic or whatever) and calling *him*

a racist. The connection is not quite as obvious as it seems, because many explanations for his words are possible: racist beliefs—that is, an identity that relies on intimidation—but also circumstantial malice, anti-intellectual ignorance, rhetorical clumsiness, political opportunism and so on.

How many viewers were surprised, therefore, when candidate Kirsten Gillibrand crossed another conceptual boundary by announcing that "The first thing that I'm going to do when I'm president is I'm going to Clorox the Oval Office."[13] No one accused her of racism, because both she and Trump are white. In another context, though, many people would have denounced her for uttering a racial slur (using a metaphor that links black people with filth) and others would have denounced her for *being* a racist (supporting a worldview that fosters racial aggression). Clorox is not merely a bleach or a cleanser, after all, but a *disinfectant*. Her stated goal was not merely to sort out a mass of disordered papers and policies (due partly, perhaps, to Trump's chaotic management) but to decontaminate it (due, presumably, to the germs from his personal filth). In short, neither she nor her political and ideological colleagues are innocent when it comes to polarizing and potentially racist rhetoric.

During the impeachment hearings, attention shifted from name-calling to defining or redefining words. Because representatives were still looking for a crime, they argued about the expediency of using "quid pro quo," "extortion" or "bribery." By this time, Democrats in the House were approaching a new goalpost. What might well have begun for some as anger or despair over a lost election was turning—after three years of trying to reverse the election of 2016—into something more like hatred.

Hatred: Trump is the result of polarization, as I say, not the cause of it. To be more specific, he is both the *inevitable result* and, with poetic justice, the *ultimate comeuppance* of identity politics—that is, tribalism in its current form.[14] Some people have argued that most acts of domestic terrorism[15] express the identity politics of white people. And that is clearly true but for a reason that they seldom, if ever, acknowledge. You hardly need a doctorate in psychology to know that resentment, let alone hatred, can be very contagious.[16] By that, I mean that it is not easily contained or limited to one target group. People who hate blacks, for instance, usually hate Jews and other minorities as well. The rioters in Charlottesville certainly did, screaming that "Jews will not replace us" even though Jews had nothing to do with the matter at hand: Confederate statues.

Once hatred of any kind enters an influential worldview, moreover, it often becomes very consequential as well. For decades, advocates of what we now call "identity politics" have encouraged intense hatred toward one group of people in particular: those whose identity has been described as white, straight, "cis" and male. They have four strikes against them on the "intersectional" scale, which pretty well means that they have no right to live. Gay men or black men can sometimes consider themselves exempt from contempt—as long as they convert to the true religion of feminism or some other ideology, which entails allying themselves politically against other men. And that, in turn, entails an inherently conflicted identity. White people can sometimes become honorary black people, for instance, and gay men can sometimes become honorary women—but only by internalizing self-loathing. They come to see themselves as virtuous and deserving exceptions to the rule. For them, at least, personal identity takes priority over collective identity, which gives "identity politics" new connotations.

This phenomenon has long affected Jews in the diaspora for whom the price of admission to "society"—the social, political, economic and cultural benefits of assimilation—is to separate themselves as far as possible from their own communities and backgrounds even to the point of adopting some features of anti-Semitism. Trouble is, there is no guarantee of success. Non-Jews do not always like even Jewish converts to Christianity (socialism, feminism or some other ism). Worse (except in Nazi Germany), some of these converts find eventually that they are either unwilling or unable to cope with the contradiction between two aspects of their own identity. In the recent past, American Jews have found it easier than their ancestors to dispense with both Judaism and "Jewishness." More and more often, though, even largely assimilated Jews often find themselves the targets of anti-Zionist hostility (although, as many Jews noted after various statements by the Congressional "squad,"[17] separating anti-Zionism from anti-Semitism is no easy task).[18] In these cases, hostility comes from the political left and targets Jews who express any support for Israel—the world's only Jewish state. [19]

My point here is not primarily about anti-Semitism, however, but about another form of racism (and will be, in due course, about one form of sexism). Common sense tells me that people are likely to react very negatively when *singled out* for relentless and implacable hostility. Martin Luther King tried one way to avoid that problem, combining common sense with, to say the least, common decency. He relied heavily on the values that all Americans shared. King did not urge blacks to hate whites. On the contrary, he urged blacks and whites to see each other as fellow Americans and fellow humans. He drew on the spiritual authority of Christianity, shared by both blacks and whites (but also on that of eastern religions in the teachings of Mahatma Gandhi). In other words, he saw a huge difference between justice and revenge.

For various historical reasons, however, that is precisely not the message of identity politics, an outgrowth of the black-power movement, not the civil-rights movement. Identity politics on both the left and the right begins with the profoundly cynical notion that "they" are motivated only by the greed and arrogance that sustains their "privilege." This mentality rests on the naïve assumption that no one could possibly ever harm the targets of their hatred. Therefore, they see no moral need to pull back from any assault on the collective identity of their targets and no need to establish a moral foundation to ensure their own accountability. Anything goes: any lie, any allegation, any double standard, any punishment for the collective sins even of remote ancestors.

I will not go on and on about identity politics, because many people have already written extensively about it (although I suspect that most of their potential readers already agree with them).[20] My point here is simply that those who sow the wind shall reap the whirlwind. Those who ignore both common sense and common decency in the effort to establish a new and presumably better society are doomed to find their efforts stubbornly and sometimes murderously attacked by their targets. It is almost a self-fulfilling prophecy, because hatred easily takes on a life of its own. Or, to put it succinctly: hatred begets hatred.

It is a common mistake, to assume that "hatred" is a synonym for "anger" (and that anger is always a helpful response to conflict). The two phenomena often look alike, but they have nothing else in common. Anger is an emotion and therefore, apart from anything else, transitory. It is a psychological problem, therefore, to the extent that it interferes with personal happiness. Hatred is not an emotion and therefore not a psychological problem. It is a worldview and therefore a specifically moral problem. Hatred endures to the extent that people institutionalize and teach it so that it passes from one generation to the next. Hatred divides the world between "us" and "them" so that "we" are, by definition, innocent victims and "they," by definition, are evil oppressors. From that point of view, "we" are ontologically different from "them." People who say racist things, in short, *are* racists. Reacting to what "they" say not only allows but also requires this level of cynicism, because, coming from "them," its correct interpretation must be the most sinister one possible. This dualistic worldview originates in a realm beyond the personal (although people sometimes nurse personal resentments until these lead them to join groups or adopt ideologies that do foster hatred). In short, I suggest, hatred is inherently evil (possibly the only thing that I would describe that way), not only if it gets out of control and actually harms others. Consequently, I disagree with those who argue that hatred can exist only among those who have the power to express it freely and openly.[21] Anyone can hate, and every adult is surely aware of what has always been a lamentable fact of life. I see no way to excuse anyone for hating. Doing that, in fact, would prevent poor and marginalized people (or women) from being moral agents at all, a notable form of condescension.

As for racial hatred, that brings me back to Humpty Dumpty's bizarre semantic theory: "When I use a word," Humpty Dumpty said, in rather a scornful tone, "it means just what I choose it to mean—neither more nor less."[22] After three dizzy years of theatrical virtue-signaling, it is time for Democrats to stop calling Trump a racist, a white nationalist, a fascist or any other ugly name—and to acknowledge Antifa as the proverbial elephant standing in the corner of their own room. Trump's enemies insist on bringing him down at any cost, if not formally by removing him (never mind waiting for the next election) then at least informally by denouncing him as a "racist"[23] often enough to justify repeated refusals on moral grounds to cooperate with him on legislation.

There will always be disagreement over definitions. In order to carry on any worthwhile or even intelligible discussion, therefore, we must at least make our own definitions clear to everyone and defend them if necessary.

With this in mind, I propose a working definition of racism. Like anti-Semitism and many other destructive isms, I suggest, racism is a form of hatred. It must therefore involve the conscious urge to *harm* people on racial grounds. (I will not extend that criterion to include unconscious urges, because those are impossible to identify clearly.) From what I have observed in everyday life over more than a few decades, it seems clear to me that many people say ugly things about others but without any urge at all to harm them politically, economically or legally, let alone physically. They say these things for many reasons: anger over personal conflict, anger over being saddled with the morally dubious charge of collective guilt,[24] the indifference or contempt that they have come to expect from outsiders, verbal clumsiness, political opportunism and so on.

The name-calling that prevails is irrationally simple (which accounts for its prevalence among academics), shockingly childish (which accounts for its origin among students) and even primitive (which accounts for its prevalence among politicians). Moreover, it is contradictory. Those who argue for the supreme importance of words, after all, resort themselves to using words for the purpose of name-calling and therefore intimidation. They use quoted words, whether judiciously or insidiously, to manipulate public opinion. Instead of using their dominance in the House to cooperate with Republicans and legislate for the common good (including that of legal immigrants), they have used every conceivable excuse to take revenge on Trump—thus proving, as they have since the very day of his election, that his "paranoia" is grounded more in reality than in neurotic fantasy. Some Republicans do hate "others," but so do some Democrats—though not, of course, the same "others." In a world that relies on ideologically motivated political correctness to shame and silence adversaries, though, many people expect only Republicans or conservatives to apologize and repent for hating but give Democrats or progressives free passes for doing the very same thing. Not only are double standards morally wrong, they are counterproductive.

Words do matter, sure, and Trump does have a talent for choosing incendiary ones,[25] especially if he thinks that doing so might be politically useful by appealing to his core supporters. But so do many other things matter. Identity politics, or tribalism, is a universal human problem. Name-calling, however, is identity politics for the grade-school set.[26]

Illegal immigration

Racial mudslinging is a strategy that "progressives" use not only to defeat Trump but also to defeat his "conservative" policy on immigration (the latter strategy being one way of achieving the former). In this section, I discuss immigration, especially illegal immigration and open borders, in connection with (a) change and (b) compassion.

Change: As a politician, of course, Trump is legitimately subject to any legal expression of personal hostility toward him. But the government's "comprehensive" policy on immigration, or lack of it, is another matter. Conflict over that goes much deeper than anyone's attitude toward Trump. Much of this conflict is not so much about racial change but about *change per se*. I want to argue in this section that those who resist change—which is to say, conservatives—are not necessarily motivated by racism. Change, massive and sudden change, can be problematic enough without having anything to do with race.

Trump explicitly opposes *illegal* immigration,[27] not legal immigration. The latter always involves change, but the former involves sudden, dramatic and unforeseen change. Democrats, certainly those seeking the presidency in 2020, have consistently elided the difference between illegal and legal immigration. Moreover, they have added fuel to the fire by accusing everyone who opposes immigration, including illegal immigration, of "racism." They have thus transformed a debate over law, in short, into one over race. Massive and sudden waves of immigration, whether legal or illegal, always mean massive change. And one form of change is indeed demographic—which is to say, racial or ethnic. But another form of change is cultural. It is one thing to oppose those who want to preserve only their demographic characteristics. It is another thing, however, to oppose those who want to preserve their cultural traditions

After many decades of ads and commercials promoting products as "new and improved," it seems hardly surprising

that so few people ask if everything new is necessarily an improvement. The current polarization and fragmentation of American society is new (though not unprecedented), but does that make it an improvement? The rise of National Socialism in Germany was surely new, moreover, but few people today would consider that to have been an improvement over Weimar democracy. Even in 1932, most Germans refused to vote for the Nazis.

For many Americans, especially millennials, tradition of any kind is now ready for the scrap heap of history: notions of marriage and the family; sexual relations at home and at work; legal reliance on due process and the presumption of innocence … all are hopelessly contaminated, they believe, by systemic sexism (presumably in the form of misogyny alone) and racism (presumably that of white people alone). Postmodernists insist that *every* boundary, in fact, is not only a "social construct" but also an evil product of our oppressive society; it must be "deconstructed," therefore, as thoroughly as possible. Many boundaries really are cultural artifacts, sure, and some of them serve no useful or edifying purpose. But creating boundaries—making distinctions—is precisely how every culture allows people to create order out of what would otherwise be chaos. Demanding an end to all distinctions means demanding an end to culture and therefore to human existence. But that would never convince the ideologues. Down with all of distinctions, they would say. What they have in mind is not a new society of inter-dependent citizens, though, but a collection of allied interest groups at best or of autonomous individuals at worst. Why do we need "arbitrary" cultural distinctions between masculinity and femininity, they ask (reasonably), or even between maleness and femaleness (unreasonably)? Enter the increasingly "fluid" and evanescent world of "gender" identities." (Even feminists are beginning to rebel against that ideological fashion, despite its origin in feminism, because they realize that the trans-gender movement endangers protections for women). Change, in short, has become a synonym for progress (except for environmental change, of course, which is a synonym for evil) and therefore, in some circles, an end in itself.

Now, where does all this leave people who want to maintain their cultural traditions? Do they really have no rational or moral case? Or, to put it another way, do their communities have no reason and no right to resist at least some change and thus to endure in some recognizable form? How could that be? Every historic human community, like every natural organism, has always tried to endure despite inevitable change. Some communities accept or even embrace gradual changes; others resist any change. But all of them seek ways of continuing from the past and into the future. They derive meaning and purpose by doing so. They confer identity by doing so. They not only offer members the hard-earned wisdom and beauty of earlier generations, so that they do not have to keep reinventing the proverbial wheel, but also require the loyalty and sometimes sacrifice of current generations in order to enrich later ones. This need for continuity, whether conscious or subconscious, is an inherent feature of living in human communities. Otherwise, why would anyone have created and perpetuated religious or even scientific traditions, often at great cost? It is no secret that traditional American communities of all religions and ethnicities are afraid of runaway change, of change taking on a life of its own. And how could it be otherwise? Outsiders, especially rich and highly educated people, look with contempt on them, but contempt is not a moral argument or even a rational argument. (In fact, I suggest, this contempt is often precisely what hides their own fear, a very different one, of lacking total control over themselves, over society or over both.)

Complicating this argument is the strong link, in some cases, between culture and ethnicity. This is very obvious in connection with religion. Episcopalians, for instance, have long been ethnically or racially integrated. Nonetheless, they all retain liturgical and theological traditions that originated in Britain. Some people want that, and others do not. In a free society, though, everyone may choose (no matter how difficult to do that on emotional grounds) whether to join or not join this or any other religious community. Some Christian communities are much more closely linked than Episcopalians are with ethnic origins. In America, for instance, many Eastern Orthodox communities function as ethno-religious ones.[28] Theologically, anyone can join; not all new members are ethnically Greek, Russian, Ukrainian, Serbian or whatever. But most of these communities do insist on preserving historic—which is to say, ethnic—customs such as foodways, costumes, languages, calendars, artistic and musical traditions. Moreover, they encourage endogamy, not exogamy. The link between ethnicity and religion is even more complicated for Jews. Judaism does not encourage proselytism among gentiles. Even so, anyone can become a Jew, even an Orthodox Jew, by converting to Judaism. And no convert remains gentile after conversion; the ritual (following many months of intense preparation) makes them not only adherents of the Jewish religion but also members of the Jewish *people*.

So, do these religious or even ethno-religious communities have a right to endure in America? Some "progressives" argue that religion—they refer mainly to Christianity—no longer has any legitimate place in the public square (and by implication to endure).[29] Americans have been arguing about this for a long time, ever since the Founders created a "wall" to separate church and state. If so, then we must abolish religion (something that the Soviets tried to do) or invent secular religions (something that both the Soviets and the Nazis tried to do). If not, however, then we must recognize the right of every religious community to preserve its distinctive identity. And that would mean defending their "borders"[30] with "fences" or "walls" and other ways of "gate-keeping." It would be folly to accept converts to Judaism, for instance, who insist on interpreting the Torah in ways that support Christianity.[31] Doing that would lead quickly and inevitably to communal disappearance.

My main point here, though, is not about the continuity of religious or even ethno-religious continuity. It is about the continuity of *any* community from the smallest enclave to the nation as a whole. Newcomers are generally welcome if they arrive legally, slowly and generally adopt local traditions. This is what most immigrants by far actually do—and if they themselves do not, their children do. But more than a few Democratic candidates go much further by advocating open borders, or unregulated immigration. Even existing immigration laws, therefore, are tantamount to racist ones. And how could it be otherwise for those who assume that systemic racism has always prevailed and still prevails (which is what Democratic presidential candidate Beto O'Rourke argues.)?[32] In that case, then any attempt even to question the supreme value of "diversity" amounts to racism.

Candidates for the presidency never actually say that, of course, because they claim to be patriots. They want not to destroy national traditions, let alone the nation or the state itself, but merely to enhance, purify or perfect it by removing flaws. And when it comes to changes that would abolish systemic sexism (in the forms of both misogyny and misandry) or systemic racism (whether white or black or any other color), I can hardly disagree with them. Trouble is, some people on both the left and the right show no sign of understanding the *limits*, whether practical or moral, of change. This is why any attempt to stop or slow change becomes "immoral" (which is what Nancy Pelosi said glibly, perhaps unthinkingly, about Trump's wall).[33] They show no sign of understanding the profound difference, in short, between reform and revolution. Reform is a gradual process that rests on a foundation of emerging consensus. Revolution is a sudden intervention, whether by radically altering the legal, societal or economic system (as it would for a growing number on the political left) or by armed insurrection (as it would for a growing number on the political right). Either way, revolution rests on a foundation of ideology (such as feminism or socialism on the left and white supremacy on the right).

Here is another example, one that I know from personal experience, of the ambiguous relation between change and continuity. I live in Montreal, which is the largest and most cosmopolitan city in Quebec. For as long as I can remember, anglos and francos here have argued about the need for, and the possible results of, separation from Canada. As an anglo, I feel threatened by the rhetoric of separation. And yet I am not immune to all arguments of

the separatists. Francos want to be independent, as they once were under the ancient regime.[34] At the very least, they want to protect their cultural identity. In the past, that would have meant the French language, the Roman Catholic religion (both granted to them, along with the Napoleonic Code of law by Britain's Quebec Act of 1774), large families, local foodways and so on. Now, it means only the French language, which might otherwise disappear in the continental "sea" of English. For most francos, in short, this is not about race. In fact, because of their very low birthrate, they have supported immigration from franco countries in Africa and the Middle East. But where does all that leave anglos (who have been here since the eighteenth century) and immigrants (some of whom have been here almost as long and adopted either French of English as their second languages)? I do not agree to the separation of Quebec from Canada, because I give moral priority to what brings people together, not what separates them. But I do accept the urge to protect French as Quebec's majority language—and English, too, as Quebec's minority language. Neither community wants, with good reason, to be "replaced" by the other.

The parallel between Anglos in Quebec and Mexican or Central American migrants to the United States is, I must admit, somewhat loose. Anglos are not, after all, recent immigrants. They have lived in Quebec for over two hundred years. English rule established the democratic institutions of Quebec. Scottish entrepreneurs built the industrial infrastructure of Quebec. Anglos no longer dominate either politically or economically. In my opinion, though, Anglos do have a right to be "at home" in Quebec and even cultural protection as a minority. Like it or not, history is what it is. Settlers from France and Britain created the two "founding nations" of Canada.[35] Montreal, at any rate, is largely bicultural and bilingual (but could be much more so).

The parallel is nonetheless instructive in ways that are germane to this essay. Like the United States, Quebec (and Canada as a whole) must still regulate the flow of immigration. Francos would reject a massive and sudden influx of illegal immigrants, no matter what their ethnic origin, and with good reason. That would almost inevitably mean (in the context of a democratic society) the end of their distinctive cultural tradition and historical continuity.

Compassion: Underlying the conflict over change, however, is a deeper one over the meaning of "compassion." Etymologically, that word refers to "suffering with" others, vicariously if not actually. By doing so, empathy becomes possible. And empathy is a moral virtue and therefore involves behavior, not merely an emotion. Otherwise, religious leaders could not command it. For Christians this "golden rule" is, "Do unto others as you would have them do unto you. For Jews, it is, "Do not do unto others as you would not have them do unto you." No one seriously disagrees over the need to treat all people, including immigrants, with the dignity that we would expect for ourselves. The only question is over what that entails—which is to say, in the case of illegal immigration, the effect on society as a whole of establishing open borders (or of not enforcing the immigration system that already exists).

Consider another historical venue for compassion. During the 1960s, one country after another adopted some form of no-fault divorce. Why should unhappy couples have to remain married? Why should unhappily married people not be free to remarry? And why should divorced people have to suffer, in any case, from any stigma? No-fault divorce, after all, means that no-one is guilty, at least not legally. But this kind of compassion created two new problems to replace the old one.

No-fault divorce was a disaster for children. Single mothers needed to earn money, of course, unless courts awarded them lavish alimony or the fathers were able to make lavish (and regular) child-support payments. But if single mothers had to get jobs, then who would look after the children? At the time, experts reassured them by claiming that children needed only "quality time" with their mothers (and possibly no time at all with their fathers). Children, they argued, were "resilient" and could adjust easily enough to "change." (Yes, there is that word again.) Now, though, we know better. Many longitudinal studies over the past half-century have indicated clearly, consistently and unambiguously that children of divorce are at much greater risk than other children for every kind of social and psychological problem. Children were bystanders in that experiment in social engineering. And nothing in that respect has changed. At first, no one even thought about the effect that gay marriage might have on children. The argument was over adult rights, period. After a while, to answer counter-arguments, advocates of gay marriage claimed that the children of two parents (two mothers or two fathers) were surely better off than the

children of single parents. To make that argument, they had to believe that mothers and fathers are interchangeable and that children therefore do not need both fathers are mothers. But no one knew that during the rush for "equal marriage," and no one could have known that, because social scientists had not yet produced any longitudinal studies. In other words, children were once again the subjects of an experiment—subjects who were incapable of giving their informed consent.

But no-fault divorce, much more than gay marriage, has been very problematic for not only for the couples personally involved but also for society in general. Whatever the intentions of legislators, this measure weakened marriage and therefore the family—which is to say, the most fundamental institution of any society. It meant that the personal happiness, especially the personal freedom, of every individual outweighed all other considerations. In short, it both reflected and contributed to the hedonism of Western societies. From this point of view, compassion for the few can easily, but foolishly, outweigh compassion for the many.

Back now, though, to immigration. In terms of compassion alone, it is surely true that people should be free to live wherever they want to live. Why deny people the "right" to live freely and happily on one side of the border with Mexico instead of languishing on the other side? Many millions of people—and not only in Mexico or Central America—would flock with good reason to the United States if not to escape persecution then to realize the "American dream." We have no reason not to assume that most immigrants by far, both legal and illegal, would work hard to build better lives for their children (as millions of them already do and always have). But even those who would disregard the potential difficulty of social or cultural integration on such a colossal scale would surely find it hard to ignore the potential difficulty of economic integration. That would entail not only finding jobs for all newcomers, for instance, but also paying them fairly instead of exploiting them as cheap labor. Moreover, it would entail the draining of other countries, leaving them with populations of those who are too old or too sick for emigration—which would make it even easier than it already is for dictatorial regimes to exploit and intimidate them. Maybe American society could absorb millions of newcomers quickly and easily, but maybe not. And if not, then its compassion for the newcomers, let alone society as a whole, would come to nothing. In an ideal world, there would be no borders. But this is not, of course, an ideal world.

Misandry

My general focus in this essay has been on race, so far, because so many of the battles between Trump and his adversaries have relied on the political and ideological rhetoric of race—that is, attacking the president as a "racist" over and over again. But the political and ideological rhetoric of "gender" is never far away these days. Trump's adversaries routinely accuse him and his supporters of "sexism" or "misogyny," although they seldom acknowledge their own sexism in the form of misandry. Consider the *perpetrators* of racial terrorism: almost all of whom are white *men*. And I am by no means alone in seeing a link between racism and sexism. I might well be alone, however, in how I *interpret* that link. In this section, I want to discuss the perpetrators it in connection with (a) the loss of a healthy masculine identity and (b) the loss of fatherhood.

The loss of a healthy masculine identity: California's Governor Gavin Newsome blames the mass shooting in El Paso on "toxic masculinity"[36] (or what the American Psychological Association calls "traditional masculinity").[37] But is that really the link that explains why many of those who resort to domestic terrorism are young men who support white identity politics? There is an *underlying* link, I suggest, but it's not ideology. Consider this hypothesis.

All people need healthy identities, both personal and collective. But what makes an identity healthy or unhealthy? To have a *healthy* identity, I suggest, they must be able to make at least one *contribution* to society that is (a) *distinctive*, (b) *necessary* and (c) *publicly valued*. Until very recently, in historical terms, men could (and had to) do this. No matter how much notions of masculinity have varied, both historically and cross-culturally, they had that much in common. But men can no longer do anything that women cannot do (although women can still do at least one thing that men cannot do). Women can provide resources for themselves and their children, for instance, or protect themselves and their children—if not alone then with help from the state.

Add to apparent obsolescence the relatively recent problem of *misandry*, the form of sexism that now prevails in the journalistic or academic public square. Feminists have not directly caused the identity crisis of young men, which has been centuries in the making,[38] but they have greatly exacerbated it. They do so by relentlessly shaming men, blaming men collectively for every evil since the dawn of human history. This is what I call *identity harassment*.[39] They do so by manipulating both popular culture[40] and elite culture[41] to promote contempt for men. They do so for political reasons: to establish the doctrine of men's collective guilt and that of women's collective innocence. They do so by undermining even the most basic legal principles, such as due process and the presumption of innocence, to intimidate and punish men collectively. Women are not guilty for what men do, but they are surely responsible, *accountable*, for their own behavior.

From all this, it seems clear to me, that an increasing number of men, young men, come to the conclusion that even an unhealthy identity might be better than no identity at all. *These* are the ones who, given personal problems[42] and pathologies, turn to violence. For young white men, this sometimes means the kind of racial violence that we associate with white nationalism. They adopt this racial framework, because it remains so much easier to acknowledge their frustration in racial terms than it is to do so in sexual terms (although a few mass shooters do so).[43]

Why would it be easier to feel like a victim of racism than a victim of sexism? It might be at least partly because culture has conditioned everyone to think of men as so powerful that no one could possibly harm them in any way. The ideal of manhood in some communities, especially those of poor whites, is invincibility or invulnerability. A masculine man is always in control, presumably, of his own destiny. When reality contradicts this naïve ideal, therefore, it contradicts their identity as men. They are typically losers, as individuals, never the captains of their high-school football teams or alpha males of any other kind. Some take refuge in the rhetoric of race, therefore, because it provides an accessible model. White people and men are the only two groups that society singles out in the public square not only for contempt but also for retribution. One application of "intersectionality" is to curse white men collectively for evil on not one but two counts.

Many poor white people collectively reject the elite description of themselves as primitive, hateful or stupid (which is what Hillary Clinton did at a fundraising event for her presidential campaign).[44] This is one way of fighting back against a politically correct world that either ignores them or shames and blames them by imposing collective guilt on them alone. Unfortunately, some turn this class struggle against elite white people into a racial one against black people, Jews, "immigrants" or other scapegoats. This communal paradigm is already out there and becomes attractive to young men who lack healthy identities not only as whites but also as men. It can become lethal in conjunction with personal psychopathology.

The loss of fatherhood: Is there any hope for these men and other men to establish healthy identities specifically as men? Actually, there is one possibility. The one remaining way for men to make a distinctive and necessary contribution to society is by becoming fathers (actually or vicariously). Unfortunately, many people have come to believe that fatherhood amounts to assistant motherhood at best and a luxury or even a liability at worst. Moreover, they have come to believe that the family is either obsolete or infinitely variable. But humans have evolved to live in families, and family structures are not infinitely varied (the closest to universal, until very recently in the West, being the extended family). Recently, psychologists have observed that fathers are not quite the same as mothers. Sociologists have observed that more and more fathers spend time at home with their children. They refer mainly, however, to fathers of infants and very young children. I suggest, though, that their specific functions as fathers begin when their children are no longer infants, when they begin to enter the larger world and prepare to leave home. Moreover, I suggest that the most important non-material thing that fathers can give their children is not unconditional love (which is the most important non-material thing that mothers can give their children) but *earned respect*. That, after all, is precisely what they will need as mature adults from their peers.

If I am correct, our most urgent need is not necessarily more gun legislation or red-flag interventions (although both would be helpful). We need ultimately to assert the *distinctive* and *necessary* function of fatherhood, thus allowing men to create a healthy collective identity and invest in the future of society. To do that, we'd have to acknowledge

misandry as a serious problem, challenging the "toxic" portrayal of men that flows from both popular culture and elite (academic) culture; encourage research on boys and men, especially fathers; and reconsider laws or policies that deny men due process and shared custody of children. Moreover, we'd have to reconsider single-mothers-by-choice and gay marriage (both of which deny the right of children to have both mothers and fathers). It would be to assert what our ancestors took for granted: the *distinctive* and *necessary* function of fathers.

Taking the currently despised members of society seriously and compassionately will not happen overnight. In fact, the prospect of dialogue between men and women, let alone other sexual or racial groups, has probably never been so daunting. But the alternative, passively succumbing to polarizing and paralyzing hatred in ever more forms, which lies at the core of all identity politics, would leave us with an even more dismal prospect: a society that would not be *worthy* of enduring.

Epilogue: I wrote this paper before Trump's impeachment and before anyone had ever heard of covid-19. The same pattern emerged in early 2020, however, with Trump's implacable enemies blaming him for "fiddling" while Rome burned—which is to say, trivializing the pandemic before taking action against it. Never mind that he quickly prevented all flights into the country from China, where the pandemic originated. That, of course, generated politically correct accusations of racism.[45] Next, Trump set up a committee of medical and other specialists. Did he always agree with them? No. But did he insist on having his own way, getting the nation back to work by Easter? No. The accusers continued night after night on CNN, as if this were a second act of the impeachment show. As usual, they relied largely on *ad hominem arguments*. Whatever happened or failed to happen, it was Trump's fault (even though earlier presidents of both parties had neglected to prepare for the next pandemic and therefore to provide enough ventilators for patients in overcrowded hospitals. Whatever Trump said was wrong, even though others had shown the same attitude only days or weeks earlier—not only wrong or even foolish, in fact, but gross indifference to human suffering. This became clear as soon as Trump announced that Americans must soon get back to work. Oh, said the critics, that proves that he cares more about money than about people, let alone sick people. After a few weeks of dire news from Wall Street and interviews with the experts, though, it became clear to almost everyone that massive unemployment could easily lead to another Great Depression, an economic catastrophe for the entire nation. It would have been hard to watch these "discussions" and fail to see visceral hatred toward the man himself. Meanwhile, few of Trump's enemies in Congress—real enemies, not imagined ones—had better track records for prophecy. Nancy Pelosi, for instance, was among those who tried to exploit the medical crisis for political purposes by adding money in the emergency budget for "green" projects that had nothing to do with any disease.[46] The fact is that almost everyone in almost every country had taken too long in reacting to what became an urgent problem.[47] As I say, hatred is not anger. Far from being a spontaneous emotion due to personal conflict, hatred is *culturally propagated and even institutionalized worldview*.

♦♦♦

[1] On the right are marginal but increasingly desperate groups, known variously as "fascists" and "white nationalists" or "white supremacists." Their more powerful allies, presumably, are "conservatives" or "Republicans." On the left are far more prestigious and culturally powerful groups, known variously as the "woke," "postmodernists," "feminists," "socialists" and "progressives" but also as "liberals" or "Democrats."

[2] By "polarization," I mean the fragmentation of society into intensely conflicting identity groups, mainly racial and sexual (although, in other countries, these groups would include linguistic, religious and other identity groups).

[3] See, for example, Libby Emmons and Barrett Wilson, "Google Shows Its True Colours with Defamation of Mainstream Conservatives," *Post Millennial*, 27 June 2019; .thepostmillennial.com/google-shows-its-true-colours-with-defamation-of-mainstream-conservatives/?utm_source=The+Post+Millennial+Bite+Sized+News&utm_campaign=1f720495d1-EMAIL_CAMPAIGN_2019_06_27_06_03&utm_medium=email&utm_term=0_dfff09204e-1f720495d1-197710731; Ryan P. Williams, "Our Brush With Google Censorship; The Claremont Institute Criticized the Orthodoxies of Multiculturalism. The Company Banned Our Ads," *Wall Street Journal*, 7 May 2019; wsj.com/articles/our-brush-

with-google-censorship-11557268757?mod=itp_wsj&mod=&mod=djemITP_h; and Dennis Prager, "Don't Let Google Get Away With Censorship," *Wall Street Journal*, 6 August 2019; wsj.com/articles/dont-let-google-get-away-with-censorship-11565132175?mod=itp_wsj&mod=&mod=djemITP_h

[4] Susan Brownmiller, *Against Our Will: Men, Women and Rape* (New York: Simon and Schuster, 1975). Now considered a feminist classic, it has been in print ever since.

[5] These women might have suspected that Trump would oppose abortion (although he had not always opposed it), but their main claim was that he had "bragged" (in the leaked video of *Access Hollywood*) about "sexually assaulting" women. Like so many allegations to come, however, this one offered evidence of no such thing. Trump was bragging, to be sure, but not about sexually assaulting anyone. He was bragging about his alpha male status, which supposedly had the effect of making him unusually *attractive* to women—so attractive, he said, that they would *allow* him to "do anything" (which referred to groping, not rape). Whether he actually had any insight during these encounters is, of course, another matter entirely.

[6] Lewis Carroll, *Through the Looking-Glass* (Raleigh, North Carolina: Hayes Barton Press, 1872), p. 72.

[7] Jelani Cobb, "Donald Trump, Elijah Cummings, and the Definition of a Rodent," *New Yorker*, 29 July 2019. Trump did not call the *people* of Baltimore rats or other rodents; he said only that they had to endure infestations because their Democratic regimes had failed to solve that and many other problems. Why would anyone, black or white, want to live there? Trump was attacking Cummings, because Cummings had attacked him. Trump allows personal grudges to take priority over political wisdom. His words were very clumsy, to be sure, especially at a time when verbal conflicts often seem more important than economic ones. But that is not necessarily the same as racism.

[8] Niolas Kristof, "Mr. Trump, Meet a Hero Whom You Maligned," *New York Times*, 22 January 2018.

[9] David Leonhardt and Ian Prasad Philbrick, *New York Times*, 15 January 2018.

[10] Charles M. Blow, "Trump Is a Racist. Period," *New York Times*, 22 January 2018.

[11] John Cassidy, "A Racist in the Oval Office," *New Yorker,* 12 January 2018.

[12] David Brooks, "Shields and Brooks on Trump's 's***hole' Comments; 'Fire and Fury' Fallout," *PBS News Hour*, 12 January 2018; https://www.pbs.org/newshour/show/shields-and-brooks-on-trumps-shole-comments-fire-and-fury-fallout#transcript).

[13] Jon Campbell, "Kirsten Gillibrand's Clorox Line Was a Big Hit; She Honed It on the Campaign Trail First," *Democrat and Chronicle*, 1 August 2019; democratandchronicle.com/story/news/politics/albany/2019/08/01/kirstin-gillibrand-clorox-line-democratic-debate-campaign-trail/1887945001/

[14] Libby Emmons and Barrett Wilson, "Tribalism Is Terrorizing America," *Post Millennial*, 9 [?] August 2019; https://www.thepostmillennial.com/tribalism-is-terrorizing-america/?utm_source=The+Post+Millennial+Bite+Sized+News&utm_campaign=d6f52ce805-EMAIL_CAMPAIGN_2019_08_09_07_44&utm_medium=email&utm_term=0_dfff09204e-d6f52ce805-197710731

[15] Some acts of domestic terrorism, such as the Dayton shooting only a few hours after the one in El Paso, have no ideological context at all. A few, such as the "Congressional baseball shooting" in 2017, have roots in ideologies of the left.

[16] Paul Nathanson, "Sowing the Wind, Reaping the Whirlwind: Identity Politics, Ideology and the Contagion of Hatred," *New Males Studies* 7.2 (2018): 80-94; http://www.newmalestudies.com/OJS/index.php/nms/index

[17] The Squad members are: Alexandria Ocasio-Cortez; Rashida Tlaib; Ayanna Pressley; Ilhan Omar.

[18] Contrary to the self-image that the Democratic Party cultivates, trying to distinguish itself from the Republican Party, it failed to denounce in unequivocal terms the "Squad's" habit of making anti-Semites or anti-Zionists remarks. A matter of interpretation? Maybe. But that is definitely not what Democrats say about bigoted Republican remarks.

[19] Hostility toward religious Jews is another phenomenon. That comes primarily from the political right. Consider the 2018 shooting at a synagogue in Pittsburgh, for example, and the 2019 shooting at one near San Diego. In these cases, hostility came from the political right.

[20] See, for example, J. Oliver Conroy, "Panic Attack: A Wake-up Call the Woke Won't Read," review of Robby Sauve, *Panic Attack: Young Radicals in the Age of Trump, Guardian*, 28 July 2019; amazon.com/Panic-Attack-Young-Radicals-Trump/dp/1250169887/ref=sr_1_1?keywords=panic+attack+soave&qid=1563551175&s=gateway&sr=8-1?CMP=book_embed_box

[21] Jessica Valenti, "Feminists Don't Hate Men, But It Wouldn't Matter If We Did." *Guardian*, 13 March 2015; theguardian.com/commentisfree/2015/mar/13/feminists-do-not-hate-men. See also Julie Bindel, "Why I Hate Men." *Guardian*, 2 November 2006; theguardian.com/commentisfree/2006/nov/02/whyihatemen

[22] Carroll, *ibid*.

[23] Other popular names for Trump would be "misogynist" or "colluder."

[24] Identity politics relies heavily on the notion of collective guilt, because that point of view assumes that people are not individuals at all but *representatives of their class, sex, race or whatever.* Even a good white man is still a white man, therefore, and deserves collective punishment for the privilege that other white men, even in the remote past, created for themselves. Collective guilt has a long and dismal history. Consider the Christian idea that all Jews, of whatever time and place, are collectively guilty of "deicide." God, according to this point of view, has cursed them eternally; they deserve, therefore, to be humiliated, isolated, banished or burned. Nazi ideology merely translated this theology into secular terms.

[25] For whatever reason, Trump chose the wrong words to explain Charlottesville. By saying that there were "fine people on both sides," he allowed an incendiary interpretation. Did he want to include as "fine" those who had resorted to violence? Or did he want to include only people on both sides of a debate?

[26] Hannah Selinger, "It Might Be Time To Cut My Right-Wing, Trump-Loving In-Laws Out Of My Kids' Lives," *Huffington Post*, 7 August 2019; huffpost.com/entry/trump-cutting-off-relatives_n_5d448ed4e4b0ca604e31f5ba. The author attacks her in-laws for their intolerance but reveals precisely the same intolerance, preferring to isolate her children from ideological contamination instead of teaching them to argue effectively against those who disagree with them.

[27] It was in the specific context of *illegal* immigration that Trump referred to the "rapists" and "criminals" *among* them.

[28] But one Orthodox denomination, the Orthodox Church in America, has focused heavily on Orthodox theology, not ethnicity.

[29] I say "by implication to endure," because religion is never an entirely private matter for isolated individuals. Rather, it is an inherently *communal* matter to be enacted both privately and publicly. Even Theravada Buddhism, which is primarily a philosophy for those seeking personal enlightenment (and thus attractive to Western intellectuals), flourishes in Buddhist countries not only within the *sangha* (monastic community) but also the larger community.

[30] For Jews, the word "wall" can have positive connotations. Ghetto walls in Europe, for instance, meant not only isolation from Christians but also protection from Christians. Of greater importance here, though, is what the rabbis have called a "fence around the Torah." By this, they mean rabbinic interpretations of biblical law in order to make

it as unlikely as possible for Jews to overlook or trivialize divine commandments (as in “better safe than sorry”).

[31] Jews are well aware of the need for this boundary, because there are movements—notably that of the Hebrew Christians—that rely heavily on the possibility of being both Jewish and Christian. Insisting on this boundary between Jews and Christians relies not only on theology but also on historical memory: a long history of Christian anti-Judaism which led first to religious persecution and then, in the secular form of anti-Semitism, to racial persecution.

[32] Julio Rosas, “Beto O’Rourke: ‘This Country Was Founded on White Supremacy,’” *Washington Examiner*, 10 July 2019; washingtonexaminer.com/news/beto-orourke-this-country-was-founded-on-white-supremacy. “Here we are in Nashville,” said O’Roarke. “I know this from my home state of Texas, those places that formed the Confederacy, that this country was founded on white supremacy and every single institution and structure that we have in our country still reflects the legacy of the slavery and segregation and Jim Crow and suppression, even in our democracy.” There can be no doubt that racial slavery tainted the new republic and its institutions. Nor can there be any doubt that racism continued long after the Civil War (which had been fought over racial slavery). But there can be no doubt also that those institutions no longer enforce or encourage racism.

[33] Eric Zorn, “Pelosi Says Border Walls are ‘Immoral.’ But That’s Not the Conversation We Need to Be Having Right Now,” *Chicago Tribune*, 11 January 2019; https://www.chicagotribune.com/columns/eric-zorn/ct-perspec-zorn-nancy-pelosi-says-border-walls-are-immoral-but-that-s-not-the-conversation-we-need-to-be-having-20190111-story.html. One argument in favor of open borders rests on the notion of a universal right for all people to go wherever they want to go, which means wherever they see opportunities for better lives. That is a moral argument, to be sure, but it fails to account for reality—which is not a good sign, because moral reasoning is not daydreaming about utopia but making hard choices in the world as it is. Worse, it relies on a childish premise: all or nothing. To put it bluntly, there can be *no such thing* as a state, by definition, that either cannot or will not defend its own borders. The proper goal of any state should be to *regulate* immigration in ways that would offer a safe haven to refugees from persecution (which Americans have been doing since the colonial period) but also strengthen the nation by selecting non-refugees carefully and in relation to its economic conditions (which is what all modern democracies do).

[34] Actually, they were never independent under the ancient regime. On the contrary, they were colonial settlers under the governance of France. What modern francos want is not some nostalgic restoration of New France but independence from anglo Canada.

[35] Both nations conveniently forgot about the tribal peoples who had lived there for thousands of years.

[36] Paul Bois, “California Gov. Gavin Newsom: Mass Shootings Caused By Toxic Masculinity,” *Daily Wire*, 6 August 2019**;** dailywire.com/news/50302/california-gov-gavin-newsom-mass-shootings-caused-paul-bois

[37] Fredric Rabinowitz and others, *APA Guidelines for Psychological Practice with Boys and Men*, Washington, D.C., American Psychological Association, 2018; apa.org/about/policy/psychological-practice-boys-men-guidelines.pdf.

[38] Paul Nathanson and Katherine K. Young, *Replacing Misandry: A Revolutionary History of Men* (Montreal: McGill-Queen’s University Press, 2015). In this volume, we examine changing perceptions of the male body, its ability to make a distinctive and necessary contribution to society, through a series of technological and cultural revolutions beginning with Neolithic invention of horticulture, the Agricultural Revolution (ten to twelve thousand years ago), the Industrial Revolution, the Military Revolution (“universal” conscription as the price for full citizenship), the Sexual Revolution, the Biological Revolution and so on. Our point is that the current identity problem of men did not emerge out of the blue or due to the current, and legitimate, campaign for sexual equality.

[39] Paul Nathanson, “If Not Now, When? Acknowledging Sexual Harassment and Identity Harassment,” *New Male Studies* 6.2 (2017): 1-56. I define this problem as the functional equivalent for men (who are the only targets) of sexual harassment for women (although some men, too, are targets of sexual harassment). Like sexual

harassment, as now defined, identity harassment can take forms both serious (unfounded allegations of rape) and trivial (everything from jokes to “manspreading” or “mansplaining”).

[40] Paul Nathanson and Katherine K. Young, *Spreading Misandry: The Teaching of Contempt for Men in Popular Culture* (Montreal: McGill-Queen’s University Press, 2001).

[41] Paul Nathanson and Katherine K. Young, *Legalizing Misandry: From Public Shame to Systemic Discrimination against Men* (Montreal: McGill-Queen’s University Press, 2006). Part One is about the journalistic assault on men in connection with high-profile moral panics. Part Two is about the legal assault on men. We wrote this volume before the rise of #MeToo, “trauma informed” legal proceedings and the Obama administration’s “Dear Colleague” revision of Title IX, all of which discouraged due process and the presumption of innocence. Consequently, society has given informal permission for vigilantes to bypass and thus undermine the legal system itself.

Another academic venue of elite culture is theology (known in some circles as “thealogy”). This was our topic in *Sanctifying Misandry: Goddess Ideology and the Fall of Man* (Montreal: McGill-Queen’s University Press, 2010).

[42] Among the problems of many is a growing up in a fatherless home. Far more young men from fatherless homes do not end up as mass murderers. But it would be naïve to imagine that fatherlessness is not a risk factor.

[43] Two of these unusual cases, both Canadians for some reason, would be Marc Lépine (who shot fourteen women at the École Polytechnique de Montréal in 1989) and Alek Minassian (the “incel” who drove his van into a Toronto crowd, killing 10 people. Most of the victims were women, although the police found no evidence of an intention to kill only women.

[44] Dan Merica and Sophie Tatum, “Clinton Expresses Regret for Saying ‘Half’ of Trump Supporters Are ‘Deplorables,’” *CNN News*, 12 September 2016; cnn.com/2016/09/09/politics/hillary-clinton-donald-trump-basket-of-deplorables/index.html. Clinton placed Trump supporters in her metaphorical “basket of deplorables” and must have regretted her carelessness immediately. She apologized next day, 8 September 2016, but it was probably too late to save her campaign; the expression had already gone viral.

[45] Lorne Gunter, “Political Correctness Got in the Way of a Swift COVID-19 Response,” *National Post*, 31 March 2020; nationalpost.com/opinion/columnists/gunter-political-correctness-got-in-the-way-of-a-swift-covid-19-response/wcm/ae8c0720-3268-4b5a-92fc-eac9317717d0?video_autoplay=true

[46] Noah Rothman, “The Climate ‘Crisis’ and the Present Crisis,” *Commentary*, 23 March 2020; commentarymagazine.com/noah-rothman/the-climate-crisis-and-the-present-crisis/?utm_source=ActiveCampaign&utm_medium=email&utm_content=A+Frivolous+People+No+Longer&utm_campaign=Daily+newsletter+03%2F25%2F20

[47] Noah Rothman, “The Coronavirus in Perfect Hindsight,” *Commentary*, 1 April 2020; https://www.commentarymagazine.com/noah-rothman/the-coronavirus-in-perfect-hindsight/?utm_source=ActiveCampaign&utm_medium=email&utm_content=The+Rise+of+the+Immunity+Caste&utm_campaign=Daily+newsletter+04%2F03%2F20. See also Holman W. Jenkins, Jr., “Trump Is Not the Coronavirus,” *Wall Street Journal*, 7 April 2020; wsj.com/articles/trump-is-not-the-coronavirus-11586300015?mod=itp_wsj&mod=&mod=djemITP_h

Gender Matters, episode #3 – Professor Janice Fiamengo

AVfM Video Source · 21 April 2020 · Archived copy · Original

Victim of Botched Circumcision Speaks

AVfM Video Source · 21 April 2020 · Archived copy · Original

Some of us are more equal than others

Mark Dent · 22 April 2020 · Archived copy · Original

Feminists *are f*ascinating.

The fascination I have is similar to the way a person can be transfixed by something so distasteful and shocking that they cannot look away.

The endless examples of their cognitive dissonance are indisputable proof of the corruption of their ideology.

I was reading an editorial today which urged Australians to make sure they acknowledged and paid homage to our fallen servicemen **and** women on ANZAC Day despite the fact there is a lockdown due to the Corona virus.

One paragraph struck home and stirred the fiery embers in my gut into a flaming inferno!

> *An early start to the day is no big ask to pay respects to the **men and women** of our armed services who saw and endured the hellish conditions of war, so we could be spared from it.*

I know I have written at length about this issue before but if it is good enough for our media to ram it down my throat on annual basis then I can respond to this feminist inspired crap with the same regularity.

The editorial continues:

> *Those who survived still carry the scars-both physical and mental, and many never spoken of-from their time in action.*
>
> *For one day a year they are reunited with their comrades who truly understand the traumas they have encountered.*
>
> *As tough as it is losing jobs, being isolated from family and friends, and enjoying less freedom of movement, it pales compared with the impact war zones have had on so many Australians, **men and women**.*

Yes sir!

Thousands of grey- haired women fill our pubs and clubs, sharing their war stories and the memories of girlfriends who had their brains blown out or were disemboweled by shrapnel. You see them all over Melbourne. And one's heart simply aches as you watch the ever-thinning ranks of old women limping down Swanston Street, medals

proudly displayed as they wave to the grateful, adoring masses.

If ever there was an example of the feminist capacity to grab the spotlight in order to share centre stage with men who actually *earned* their day in the sun, it is this. Sadly, we have to endure it every year. It is shameful and I cannot understand why sane women do not raise a voice in protest at this historical revisionism.

What is most galling is that feminists love to trot out that old canard that men cause all the wars and the atrocities which inevitably occur and that such conflict would never occur under **female leadership**.

They are quick to distance themselves from any of the negative connotations associated with the gruesome reality of war, whilst being ready to jump right on board the war wagon when the accolades and thanks are being given.

Before anyone mentions that a tiny minority of females have indeed served overseas in the past twenty to thirty years, even then, most of them are kept well away from the frontlines.

So, women share equal footing and recognition with men when sacrifice in times of war is mentioned regardless of the *enormous* disparity in victims.

Compare this feminist approach to war with their approach to domestic violence. One third of all victims of domestic violence are men. More than 50% of the children murdered in family violence incidents are murdered by women, yet men are *never* mentioned in any speech, campaign or advertisement about this societal scourge other than as perpetrators. Women are never mentioned as anything other than victims.

It is all a gigantic lie sold to a gullible public.

How difficult would it be for the compassionate, caring feminists who are so concerned about victims of family violence to say: Family violence is an issue which affects the lives of men, women and children all over Australia. Let's find a way to end this terrible, damaging abuse.

You know…equality. Genuine care and compassion for *all.*

Why is gender only specified when women are the majority of those affected, albeit by a small margin?

Any hint or suggestion that women may be drafted in time of war leads to anxious, breathless explanations as to why this is a misunderstanding of what *true* equality means.

> *"The Norwegian Association for Women's Rights (NKF) considers female conscription as a misunderstanding of the concept of gender equality and the intentions of the Law on Equality.*
>
> *Gender equality implies first and foremost that women and men should have the same human rights and fundamental freedoms. Women should be valued and allocated power and resources on equal terms with men. But women and men do not have to be alike or do the same things to be equal.*
>
> *To ensure gender equality it is important in many cases that women and men are treated equally.*
>
> *But they should not necessarily be treated equally in all situation"*

Hilarious. They have a cop out for every occasion. Offered them a chance to enjoy male privilege and they hurl it back in your face!

They make it abundantly clear they *don't* want to be treated equally!

> *In an online editorial for Playboy, Lucy Steigerwald, a contributing editor to **Antiwar.com**, acknowledged that excluding women from draft registration was "unfair" and "sexist."*
>
> *"**But** the solution to the decrepit notion that the young of the country are communal property is not to remove the sexism, it's to remove the draft," she wrote.*
>
> ***"You don't stop the runaway truck of U.S. foreign policy by throwing a man in front of it, and you***

> ***definitely don't stop it by throwing a man and a woman, just to make things equal," Steigerwald wrote.***

Or how about this comment from CodePink?

> *"Women's equality will not be achieved by including women in a draft system that forces civilians to participate in activities that are against their will and harm others in large numbers, such as war. The draft is not a women's rights issue, as it does nothing to advance the cause of equality and functionally limits freedom of choice for Americans of all genders.*
>
> "While we demand equal pay for women in all areas of our economy, it is irresponsible for the fight for women's rights to seek equal moral injury, equal PTSD, equal brain injury, equal suicide rates, equal lost limbs, or equal violent tendencies that military veterans suffer from. When it comes to the military, women's equality is better served by ending draft registration for everyone.

Suddenly they are very concerned about the men too!

> *The argument that extending the [Selective Service] registration requirement to women is a way to help reduce gender-based discrimination is specious. It does not represent a move forward for women; it represents a move backward, imposing on young women a burden that young men have had to bear unjustly for many decades — a burden that no young person should have to bear at all. Even more disturbing, this argument fails to acknowledge or address the pervasive climate of sexism and sexual violence that is the reality of military life for many women who serve.*

The doublespeak is truly remarkable and the panic is palpable.

How ironic that these very same women who grab any opportunity to speak of the noble fight of their suffragette heroes never mention the vicious campaign they initiated in order to shame boys (they were mostly boys) into going off to fight and die on the battlefields.

Now, when presented with the opportunity to redress the callous bigotry of the icons of their movement, they quiver and quake and refuse to answer the call. I wonder if Ms. Pankhurst and her gang would be demanding they do their duty or face shame and disgrace?

I think not.

After all, she thought it was only right and proper for the men on the Titanic to give up their lives so women could live.

> *Some suffragettes, including Sylvia Pankhurst, of the militant Women's Social and Political Union (WSPU), showed scant regard for the sensitivities of the occasion, asserting that – as "women and children first" was the "universal" rule – the men's actions were not "chivalrous", and insisting their sacrifices did nothing to offset the shoddy way women were treated in everyday life.*

The excerpt below lauds her work during WW1 and makes a passing reference to her championing of the White Feather Campaign, seemingly blithely including it in her resume of *good* works during that time.

> *Emmeline put the same energy and determination she had previously applied to women's suffrage into patriotic advocacy of the war effort. She organised rallies, toured constantly delivering speeches, and lobbied the government to help women enter the work force while men were overseas fighting, even organising a parade of 30,000 women to encourage employers to take them on in industry.*
>
> ***A supporter of conscription, she also became a prominent figure in the white feather movement (which handed white feathers, a sign of cowardice, to men in civilian dress to shame them into enlisting**).*

> *Another issue which concerned her greatly at the time was the plight of so-called war babies, children born to single mothers whose fathers were on the front lines. Emmeline established an adoption home at Campden Hill designed to employ the Montessori method of childhood education. Although this was turned over to Princess Alice due to lack of funds, Emmeline adopted four children herself.*

Treat us women like men? The very same people we refer to as *privileged* every day.

Perish the thought!

The charade performed by feminists every day is torn away and exposed for the fraudulent, deceitful joke it is whenever there is the slightest chance that *true* equality is coming to a place near every one of them.

When the army wants to demonstrate how diverse it is they make sure they recruit more women by having physical testing standards lowered. Of course, the vast majority of these women will never face an enemy soldier in combat or be found anywhere near the frontlines of any war.

A woman hits a man in his face. He punches her face in retaliation.

Feminists brand him an abusive, sexist monster for daring to hit a *woman!*

Are women the same as men? Are women the physical equal of men, or are they fragile, weak and helpless?

Believing women are fragile and weak would surely be the only possible reason anyone could be upset when a man hits a woman *in retaliation*.

No woman would give a damn if a tiny man punched a larger man and got knocked out for his troubles. They would say he got what he deserved and he was a fool for punching a bigger man in the first place. I'm sure many who witnessed such an incident would laugh as the tiny, unconscious man was carried out of the bar.

So, is it possession of a vagina that grants this invisible protective shield rather than physical weakness?

Which is it? Are women powerful or are they fragile? Or does vagina ownership grant the possessor certain privileges unavailable to men?

I think we know the answer.

Women's durability in the building/roadworks industry is yet to be tested as all any female does here in Australia is hold the stop signs as the men dig, drill and climb telegraph poles. If the men held signs while the women dug the ditches it would soon be in the news and questions about the disappearance of chivalry and courtesy would abound.

This would not bother me in the slightest were it not for the endless girl power advertisements that flood our screens and the endless call for more women to enter the building industry and show the boys that anything they can do we can do better.

Fine.

If you are going to work alongside the men in the local council road crew then do it. But all one ever sees, without exception, is the female members of the roadside crew doing none of the heavy-lifting, digging and climbing but assuredly receiving the same pay cheque as their mud splattered, weary male counterparts.

Surely the day of reckoning will come and feminism's hateful and dishonest agenda will become a subject of much wonderment and examination as future academics try to understand how such a corrupt, bigoted ideology established on a base of lies and half-truths ever took root in Western culture and wrought so much damage.

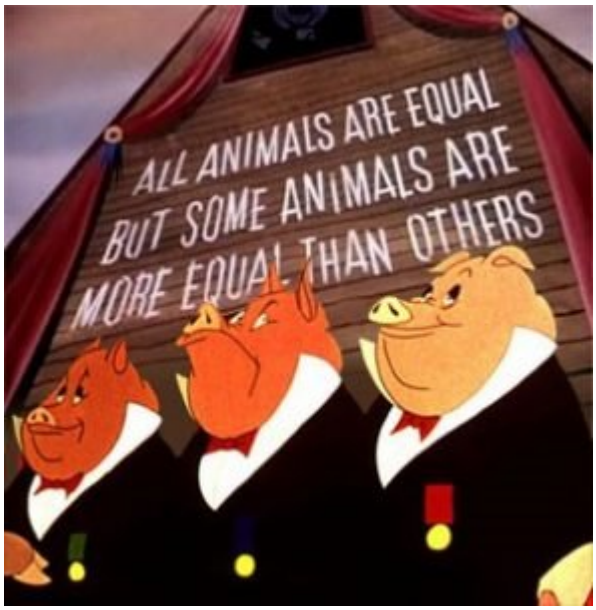

Feminists do not understand evolution

Marcus Holden · 23 April 2020 · Archived copy · Original

Why are we expected to believe that nature has allowed our species to consist of half the population being fundamentally flawed (males), while the other half are in full working order (females)?

Everyone, at some point, has been impressed by the results of evolution, need I even mention them? What is of most interest here, is the strictness of the evolutionary net, in fact, it is this that defines the process of evolution. Flaws are rarely allowed into the next generation, and on the rare occasions that they are, they find themselves quickly extinguished.

Most people are fully aware of the brutal strictness of the selection process, yet to despite this, we are expected to accept a flaw, so extraordinary, so appalling, so fundamentally cloddish in its oversight, that it should force us to review our awe of nature, or even the great creator (should that be the working paradigm).

The accepted premise, that half our species is 'flawed', yet that same species has managed to dominate the planet. The belief is almost magical in its increadibility. What a phenomenal defiance against evolution this represents. If the mainstream premise that half our species (male) is 'non functioning' were actually true, just think about what a remarkable triumph in the face of a 'deal breaker' handicap, we have collectively managed. It goes against the grain of evolution so blatantly, that we have to either dispense with the theory of evolution, or dispense with the premise that half our species is flawed. They are mutually exclusive.

Let's just reflect on the degree of our triumph. Our species, homo-sapian has clearly been a success story. We have covered the entire planet, and moulded the terrain to suit our needs. We are clearly the species that has 'captured the globe'. Any alien studying the earth's history, and writing a thesis, would put several chapters aside, purely dedicated to the incredible success story of a single species…us. Clearly, something went right along the way.

To despite these points, we are expected to believe that half the human stock (xy) is fundamentally flawed. The span of this 'so called' inferiority, we are told, includes most of the factors that define our humanity: Intellect, morality, spirituality, empathy, compassion, planning, seeing the world from another vantage point, and mercy, plus more. If humans were software, we are lead to believe that males would be version 1.0 and females would be version 1.1.

We are also expected to accept that this bizarre biological model only applies to our species, all other organisms are exempt, that is, they have an insignificant number inferior units to be considered relevant. Nature has done its job just fine.

All other species, apparently have no need to worry about the quality of their populations. The templates used to make the individuals are in fine working order, whereas, with humans, the 'male' template is apparently seriously flawed. When you actually think about it, the whole concept is ridiculous, it's childlike in its simplicity. No biologist would ever seriously consider this as a viable evolutionary strategy.

Regarding all the non human species, we happily accept the output of millions of years of evolution, and why not? By definition, the existing organisms on earth are the 'winners'. The 'losers' genes have been sent down a blind alley to sink into obscurity, and yet here we are, by definition, part of the evolutionary 'success club', in fact, probably the most successful of the 'success club'.

Yet we humans who have taken control of the planet, we who outnumber the other primates by factors of thousands, we who have been to the moon and back, are told that only half our members are in fully working order.

By any definition of success, we are it. We own it, so, how could it possibly be true that only half the species is 'the full deal' and the other half, flawed? Simple biology would determine that we should see this model in other successful organisms, yet where are they? Could it be that we are the only species that operates on this 'half-working' / 'half- not working' system? Why would the process of evolution, brutal and strict as it is, allow this to

happen? Why only use this bizarre model on a single species? Why not two, five, a hundred? If there is indeed, only one species burdened with 50% of flawed units, then how could it come to pass that it is the most successful species on the planet?

The conclusion is obvious. This ‘fem superior’ asymmetry model does not represent any logical consistency with the principles of biology. It is, at best, intellectually dishonest, more likely, it is an outright lie, or put another way, shameless propaganda that will put shame to our generation in years to come.

Ex porn-star and activist explores men’s rights issues | BBC Stories

AVfM Video Source · 23 April 2020 · Archived copy · Original

Teachers instructed to focus on women on ANZAC day this year

Mark Dent · 24 April 2020 · Archived copy · Original

My article, *Some of us are more equal than others* was published only a couple of days ago.

The major focus of my article was the way in which the media promotes the lie that women stood side by side with men in the trenches and on the battlefields in past wars and suffered through the same hellish conditions and endured the same shocking trauma and loss. They insist women should share the stage with men on the day we pay tribute to the sacrifice of our soldiers who fought in countless wars during the past century.

Well, this wasn't as accurate an observation as it might have been for it appears women are no longer just sharing the stage with men as brave warriors but are in fact pushing the men to one side and standing alone in the full glare of the spotlight.

Today, as I was perusing the Herald Sun I came across this prominent headline:

Anzac Day 2020: School Program Highlights women on the frontline

What followed was no less astonishing than the headline.

> *Schoolchildren will for the first time understand Anzac history is now more than just men in trenches with a new program highlighting the role of women on the frontline.*

Oh yes-it's so much more than *just men in trenches*.

Let's shift the focus from those men who had their legs and arms ripped from their bodies, their brains splattered all over their mates, and guts spilt open by devastating artillery bombardments and shine it on the many women who have hovered for too long out of reach of the limelight they so richly deserve.

Our schoolchildren have for too long lived under the misapprehension that it was men who gave their lives, limbs and sanity so we could live in times of peace and plenty. This myth is going to be hurled into the dustbin of bogus history and replaced with the truth.

Read it for yourselves:

> *Ten years ago Melissa Houston was filling her car with petrol at an Adelaide servo when the attendant looked her up and down.*
>
> *"They let women fly planes now do they?" he mused, staring at her flight suit.*
>
> Shocking, hey?
>
> *She nodded, smiled, paid and drove off mad.*
>
> *She was indeed flying and is now not only a squadron leader but is the first female flight commander of the RAAF's proud 11 Squadron, that since 1939 has defended the nation's coastline.*
>
> *Her promotion is one of the last few posts in the Australian Defence Force that hasn't had a woman at is head and comes as schoolchildren will for the first time this Anzac Day finally learn of women's roles in the ranks.*

No. 11 Squadron C Flight Commander Squadron Leader Melissa Houston, is acknowledged for her significant appointment as part of International Women's Day 2020.

Schools, educational institutions and community groups have received a mass mail out of educational material ahead of this Anzac Day and for Term 2 lessons that focuses on contemporary wars and peacekeeping missions ***and critically the role of women****.*

In the past, those featured wartime roles have simply been at home in factories or clerical roles or "keeping the home fires burning" but now features active service on the frontline.

The Department of Veterans Affairs sees it as a win that will ensure the next generation of schoolchildren understand Diggers these days aren't just men.

"*I remember to this day being really shocked that anyone would have that view or would voice it," Squadron Leader Houston recalled yesterday of her servo experience.*

Why was Melissa Houston really shocked? The fact is women still make up a tiny fraction of pilots/soldiers in our army and they rarely if ever take part in battles fought or find themselves on the frontlines. It seems disingenuous and feeds so nicely into the "*women should stay in the kitchen*" narrative she tries to infer was the common belief held by most men.

> *"I was gobsmacked but I think those attitudes are changing and 10 years on I'm not seeing that anymore, people don't see me in a flying suit at Woolies on the way home and are shocked, it is becoming more normal."*
>
>
>
> From left: No. 11 Squadron C Flight Commander Squadron Leader Melissa Houston, No. 10 Squadron Executive Officer Squadron Leader Jenna Higgins and No. 292 Squadron B Flight Commander Squadron Leader Trisha Kelly are acknowledged for their significant appointments. Picture: Supplied
>
> *Sqd Ld Houston, originally from Melbourne, said it was good that women in senior ADF roles was becoming more normalised.*
>
> *"I've always been of the belief that you can't be what you can't see as in you don't think you can be something you can't see, so when I was coming up through the ranks we didn't have female flight commanders and we didn't have female commanding officers.*

By the way, how does a female become a commanding officer?

> *"So, what I am enjoying seeing now is that you've got some really strong women in some significant leadership roles."*

Strong women. Those two words make my toes curl. There are apparently strong women in Hollywood and in our defense forces. Are the rest of them weak?

> *For Sqd Ld Houston, when she joined she had no idea where her life would go when as a schoolgirl she attended a careers expo in Melbourne and was called over to the ADF desk.*
>
> *"I had a chat to a recruiter and in the space of 15 minutes I was convinced to apply and the rest of history, 15 years later here I am," she said.*

Then Flying Officer Melissa Houston, a navigator with Crew 3 of 10 Squadron, carries out her pre-flight planning ahead of air, ground and naval forces from Singapore, Malaysia, New Zealand and the UK in the South China Sea in 2009.

She has since been on multiple deployments, notably to the Middle East.

The 11 Squadron is Australia's primary operational maritime patrol squad flying the P-8A Poseidon, state-of-the-art intelligence, surveillance and reconnaissance aircraft with diverse missions to war zones and also most recently to help map the movement of this year's devastating bushfires in NSW and the ACT.

Veterans' Affairs Minister Darren Chester said while coronavirus meant there could not be Anzac Day gatherings, the mail-out provided schools with engaging tools to assist them in observing this national day of commemoration.

"There is also a focus on the important role women have played during wars, conflicts and peacekeeping operations. This is a significant undertaking, with a wide range of community groups and other stakeholders engaged, and is a key part of many communities' Anzac Day preparations and ongoing education about our military history."

Women simply must not be overlooked in any aspect of our society, no matter how minimal their contribution.

Here is a list of the Australian soldiers who lost their lives in Afghanistan.

I wonder if lists like this one could be used to prompt some discussion in even one lesson. How long would it take the children to notice who was missing from that list?

102 000 Australian men have died in combat.

I tried to uncover details about the number of Australian female combat deaths and could not find any information.

The absence of information speaks more powerfully and eloquently than anything more I could write on the issue.

I hope the education department is already working hard on its new curriculum on domestic violence where they will finally destroy the antiquated notion that only women suffer violent abuse in the home. I hope the facts about murderous mothers and cruel wives make it clear, once and for all to all of our students, that domestic violence

harms men, women and children.

I'm sure the mail outs are being organized even as I write.

Everybody Deserves the Right to Intact Genitals

AVfM Video Source · 24 April 2020 · Archived copy · Original

Paul to YouTube: Piss Off

Paul Elam · 26 April 2020 · Archived copy · Original

Watch Paul's latest video talk on Bitchute because he just put YouTube in the rear view mirror.

Gender Matters, episode #4 – Tom Golden

AVfM Video Source · 26 April 2020 · Archived copy · Original

Janice Fiamengo: “Believe Women”?

AVfM Video Source · 27 April 2020 · Archived copy · Original

Stop Cutting US!

AVfM Video Source · 27 April 2020 · Archived copy · Original

Self-actualization and the Red Pill

Peter Wright · 28 April 2020 · Archived copy · Original

We often talk about men's duties and responsibilities, or their failures to man-up and adequately serve women and society. But we rarely talk about men's needs, nor encourage them to carve out some self-actualized living.

Abraham Maslow's model of human needs is depicted as a series of hierarchical levels on a pyramid. At the base are what he calls the deficiency needs (*D-needs*) which must be fulfilled before moving up to enjoy the higher needs. Any absence in deficiency needs, such as social belonging or having enough to eat, creates a sense of deprivation that motivates people to seek satisfaction of those needs.

D-needs are comprised of the lower four of the following levels of need: Physiological, safety, belonging, and self-esteem.

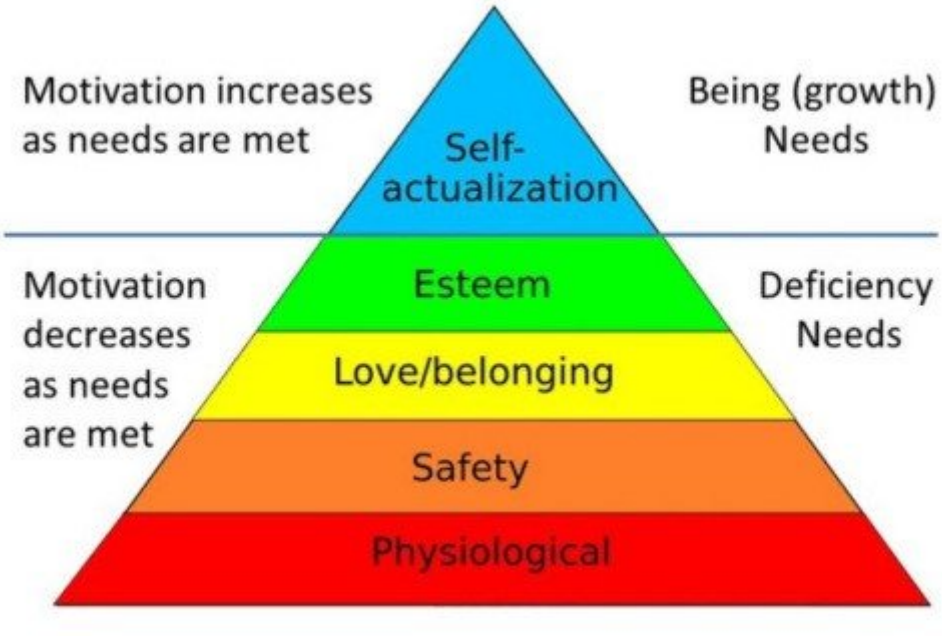

The guiding principle in this model is that each base-need must be satisfied before moving onto the next level of need motivation, culminating finally in the pursuit of personal 'self-actualization,' a flowering of human potential inviting more free-time and the luxury of not being preoccupied with constantly servicing base needs for ourselves and others.

Sadly, catering to the deficiency needs of everyone around them is precisely what most men find themselves doing. Men collectively spend most of their waking hours servicing the base needs of others, particularly female others who are freed to pursue the more luxurious need goals related to self-actualization.

Think of the so called 'housewife' or 'home maker,' or of women who make the sensible choice of working part time so their work-life balance is not deleterious to their aspirations for self-actualisation.

Meanwhile, we often fail to ask who is labouring away at servicing the base needs of society; who is growing the most meat and vegetables to cater to human need; who is transporting the food; who is working longer hours to earn the bigger weekly wage to pay for all the foodstuffs that mostly others will eat? Who is building the houses and infrastructure for people to luxuriate within; Which sex is putting themselves on the line to ensure the safety of others? And which sex is pandering to women's relationship ideals – including the funding of regular holiday packages, latte and shopping money, and big helpings of benevolent sexism to ensure the 'esteem needs' of women are fully met?

You guessed it – they are the base needs servicing army.

Alternatively, and on a more personal level, which sex suffers most homelessness, street violence, workplace injuries, health deprivation, safety deprivation, love/belonging deprivation, depression, suicide or early death? Clearly men are not very good at servicing their *own* base needs – perhaps because they are so preoccupied serving those of others.

Analysed honestly, a picture emerges of men preoccupied their whole lives with catering to base needs of women and children, and in many cases neglecting those very same needs in themselves. And too often women appear reluctant to fill the breach – perhaps because they are preoccupied with enjoying their own creative pursuits of self-actualization.

Maslow conceptualized his model as a universal path regardless of one's gender, a human path not requiring sharp distinctions between the big-picture needs of men or women respectively. This however appears far from the reality when we consider that his pyramid today has been carved into distinctly gendered turf, with men relegated to

servicing the bottom need-rungs for women (especially physiological and safety needs), or indirectly servicing them via paying taxes to a government who services those same needs, thus allowing women to devote energy to the creative pursuits of romantic love, belonging, self-esteem, and of course the cherry on the top – *self-actualization.*

Not only do men take care of most physical needs and safety issues, they feel compelled to provide support for whatever higher-need whims their female partners inevitably dream up — "I just do whatever she wants so she can be happy".

Betty Friedan, champion of the women's liberation movement and instigator of second-wave feminism called for self-actualization for all women, writing *"Only by such a personal commitment to the future can American women break out of the housewife trap and truly find fulfillment… by fulfilling their own unique possibilities as separate human beings."*[1]

Friedan cited Maslow's higher-order description of 'self-actualization' as essential for women to achieve this aim – and achieve it they have, in spades.

To-date we are still waiting for the cry to go out for male self-actualization.

To a large extent men, being perpetually stuck catering to bottom order needs is a hangover of human survival roles in which men and women divided labours between themselves in order to ensure survival of the family unit and, with it, the species. Having realized that survival, and living now in societies with far less disease, danger, and with greater material abundance, women have collectively seen fit to "liberate" themselves from traditional roles while men, generally speaking, have not. This is what we call the blue-pill conundrum — one sex is living the liberated dream, while the other remains stuck in a traditional service role.

The idea of men reaching for higher order needs is among the hottest of men's rights questions arising today: i.e. should we remain welded to our traditional roles of protector and provider and hope that "liberated" women will disavow their multi-option lives and come join us in the trenches? Or do we join them and insist that neither sex should be responsible for the base needs of the other while simultaneously neglecting their own safety and higher fulfillment?

I think the question is self-answering.

Men and boys might now pause to consider they have the option to focus on their own base needs as much as anyone else's. We also have the option to pursue Maslow's higher-order needs of self-actualization, described as, *"the desire for self-fulfilment, namely the tendency for him to become actualized in what he is potentially. This tendency might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming."*[2]

Self-actualization is further defined by Dictionary.com as *"the achievement of one's full potential through creativity, independence, spontaneity, and a grasp of the real world."* It entails nothing less than the realization of one's creative, aesthetic, intellectual, and social potential, but it can only come about by the commitment of the self-determined, red pill man to live a life of freedom. He is the one who opts for *being* over and above selfless sacrifice and catering to survival needs alone. He is the one builds, dreams, cooks, rides a Harley, has hobbies, visits friends, goes on an adventure.

If we accept that there are no victims in life, only volunteers, that means there is literally nothing standing in the way of a more a fulfilling, self-actualized existence. The choice as always is ours.

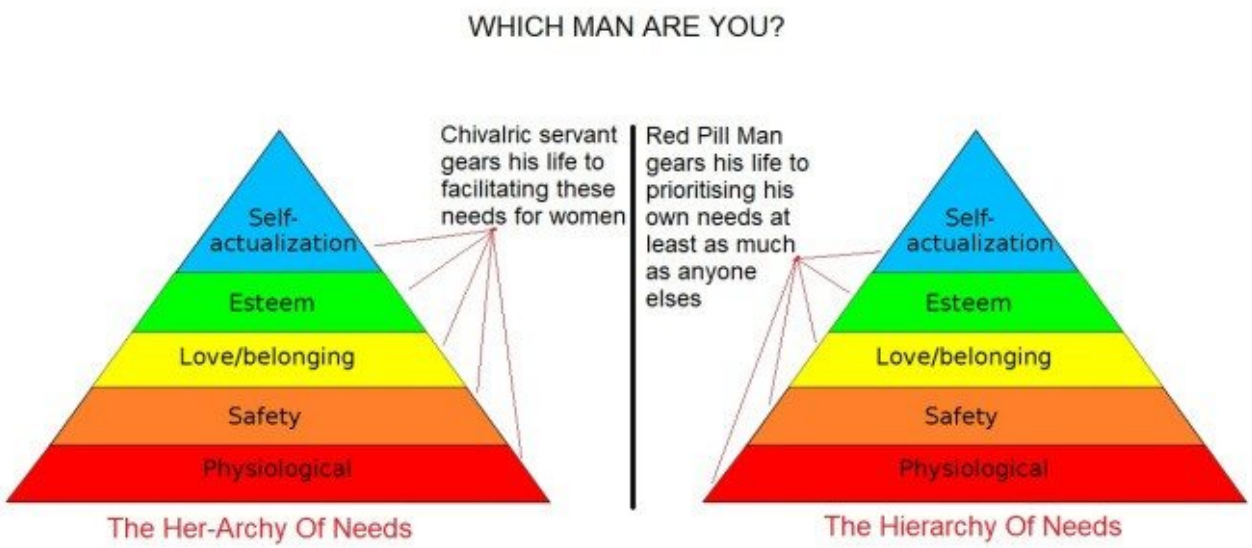

Peak Experiences

Another concept presented by Maslow's is peak experiences –those moments of intense happiness that stand apart from usual mundane experience, something he suggested was more likely to occur with regularity for the self-actualized person.

According to Maslow, feelings accompanying peak experiences included "wonder, awe, reverence, humility, surrender, and even worship before the greatness of the experience." And he added that reality is perceived with a sense of "truth, goodness, beauty, wholeness, aliveness, uniqueness, perfection, completion, justice, simplicity, richness, effortlessness, playfulness, self-sufficiency" [3]

Those humans lucky enough to enjoy the self-actualized life, punctuated as it is with peak experiences, would seem to live a privileged existence.

The following Wikipedia list offers some typical characteristics of peak experiences — experiences which in many ways are comparable to the freedoms described under red pill living:

- loss of judgment to time and space
- the feeling of being one whole and harmonious self, free of dissociation or inner conflict
- the feeling of using all capacities and capabilities at their highest potential, or being "fully functioning"
- functioning effortlessly and easily without strain or struggle
- feeling completely responsible for perceptions and behavior. Use of self-determination to becoming stronger, more single-minded, and fully volitional
- being without inhibition, fear, doubt, and self-criticism
- spontaneity, expressiveness, and naturally flowing behavior that is not constrained by conformity
- a free mind that is flexible and open to creative thoughts and ideas
- complete mindfulness of the present moment without influence of past or expected future experiences
- a physical feeling of warmth, along with a sensation of pleasant vibrations emanating from the heart area outward into the limbs.

Every detail of that list has been described by men who have swallowed the red pill and decided to live life on their own terms.

When men are no longer preoccupied in servicing the needs of Betty Friedan's liberated women, no longer preoccupied by honey-do lists, the long work hours and the burden of social guilt that accompanies the role of servicing (and ultimately failing) women's expectations, they can then begin to pursue their own needs as self-

actualized men.

Those men who have swallowed the red pill report a new experience of freedom, one that comes with transcendence of temporal time and space as men become less chained to the clock and its plantation-like schedules. There's far less 'dissociation or inner conflict' as blue-pill cognitive dissonance becomes a thing of the past, and self-actualization becomes second nature.

Feminists since Betty Freidan have succeeded in managing all levels of Maslow's ladder, from physiological needs upwards, for their own self-benefit. They've treated human needs as a gendered turf war, with Maslow's pyramid divided up like real estate on a Monopoly board where all the good properties are owned by women, while men pay rent on their Mayfair and Park Lane stopovers, or go straight to jail. The time to level the playing field is long overdue.

Sources:

[1] Friedan, Betty, *The Feminine Mystique* (1963)
[2] Maslow., A. A Theory of Human Motivation, *Psychological Review* 50, pp. 370-396. (1943)
[3] Maslow, A.H. (1964). Religions, values, and peak experiences. *London: Penguin Books Limited*

Feminism and rape jokes

Sam Keene · 1 May 2020 · Archived copy · Original

Here is a key question, 'Is joking about rape funny?'

No doubt for someone who has been raped it probably isn't. Or in a more tautological sense someone who doesn't think rape jokes are funny will not find them funny. This may seem obvious for even the densest reader; however it is something I have needed to clarify again and again to feminists and other activists. That something is this: Humor is subjective.

If there is something which these aforementioned feminists love to rant about, it's about how awful rape jokes (and rape in general) are. By mentioning rape in anything other than a negative context you are supporting rape culture and sometimes even the patriarchy. Even many moderate feminists claim that rape jokes are never funny, ever, in any context, any place or any time. By joking about rape you have no positive regard to women, you are a misogynist. To the more radical feminists, rape jokes aren't just a horrific psychological and physical act perpetuated by someone evil. No. Rape is the worst thing in the world.

Now, it may seem initially apparent that rape / rape jokes are not funny. However, many people will disagree. Comedians frequently use rape for shock value, and it is responded to positively by both men and women.[1] This is what not just feminists, but any activist who claims something isn't funny doesn't understand. Humor is not objective. Humor is subjective.

It's important to clarify a point here. I do not necessary apply my criticisms to people who casually say: 'Their music is shit' or 'Their work is crap'. I appreciate that these everyday conversations don't actually try and invoke objectivity. This standard that intellectual honesty demands is one which applies to activist statements. That is, statements which are in clear defense of an ideology or tenet.

People have subjective humor. I've seen people laugh at the holocaust, I've seen people laugh at rape, and I've seen people laugh at the torture of terrorists. At assault, at death, at hunger and black people. Does this make it morally okay to commit genocide, rape or torture? Does it make it okay to assault black people or commit racist acts? No, of course not, but it is damn funny to some people and those people will laugh. Most people aren't actually racist, but we will happily joke that when a house gets broken into that "It must have been a black guy." Most people aren't actually sexist, but we will happily throw out stereotypes of women drivers when we're out with the lads. Most people aren't actually homophobic, but homophobic statements are used in comedy. [2]

I've seen the more extreme feminists try and label rape jokes as not just sexist and misogynistic but racist and homophobic. What? How do you arrive at a hatred or fear of

homosexuals from a rape joke? It's nothing more than an attempt to shut down a debate before it's even started: "You support rape jokes? You homophobic fuck!" Racism falls under the same shaky foundations. How does a rape joke suggest discrimination by race?

I find even when we examine whether rape jokes are sexist or not you have difficulty justifying it. Every one of my friends, male and female, who joke about rape do not hold any kind of view which discriminates based on sex. It is an injustice to intellectual integrity to say rape jokes are sexist. It's pathetic. It's a sad attempt to victimize themselves, and others so they can imagine another phantom of oppression.

The most common insult when someone makes a rape joke is 'misogynist.' Feminists have warped the meaning of 'misogynist' to mean 'Anyone who disagrees with my particular version of feminism.' In fact, I have never seen any feminist ever use the word to mean what it actually means: Hatred / dislike / aversion to women.

Even if someone is laughing at rape jokes, or calling their male friend a stud for sleeping with ten women, and their female friend a slut for sleeping with five, this does not mean someone actually dislikes / hates / has an aversion to women. All it shows is the existence of gender roles, but it doesn't say anything for actual misogyny. For misogyny to manifest there has to be unequivocal, intentional hatred. I do not think that speaking in gender roles is evidence of misogyny by virtue of the gender role itself. It is how the gender role or the rape joke is said that determines whether actual misogyny is taking place. It is the context which is important – not wishful thinking. Feminists try to build bridges to make connections which aren't there; these bridges aren't made of empirical, objective brick-and-mortar, but rather subjective, fallacious sludge.

I am not convinced when feminists say gender roles / rape jokes and so on encourage and trivialize misogyny (and rape culture and patriarchy etc.) – while you can make a case for the worst gender roles (women have to stay at home doing all the work) actually having a negative effect, the vast majority of the common, pervasive gender roles simply don't lead to the hatred of women. Something like that only works when you make the word 'misogyny' incredibly semantically loose (which is what feminism has achieved so successfully). In fact, words like 'sexist', 'racist' and 'bigot' have had their semantic meanings abused violently by the feminists which use them so gleefully.

When the twin towers ignited, there came a plethora of 'sick' jokes.

Thousands of people enjoyed these jokes and retold them to many people, including me. Do you think the family of one of the victims would have found it funny? No, probably not. They would find it very offensive and upsetting that someone can find humor in an event or situation that caused them so much suffering. For an activist to say 'that X joke is not funny' is worthless. It means nothing. It is illogical. Saying 'I don't find X funny' is a perfectly acceptable statement. It is announcing your subjective opinion on the humor value of something. To try and invoke these pseudo-objective activist statements when there are plenty of people who will happily laugh at X is intellectually dishonest and a coward's way to defend or protest an ideology.

I know plenty of people who have been raped, or have lost a family member in 9/11. Yet they tolerate jokes about rape or the towers. Yet they sometimes tell these jokes themselves. Why? These people are not 'rape joke apologists' or '9/11 joke apologists' they only want to defend the human right to offend and in return, be offended.

[1] Louis CK's rape joke: http://www.youtube.com/watch?v=b4hNaFkbZYU

[2] 'Louie' poker scene http://www.youtube.com/watch?v=v-55wC5dEnc

Feminist, anti-feminist and non-feminist

Luigi Logan (aka Fidelbogen) · 2 May 2020 · Archived copy · Original

Feminist. Anti-feminist. Non-feminist. What do these words really mean and how do their meanings differ? How do they act upon each other?

Very well, feminist means *feminist.* That's easy enough. And non-feminist means *not* feminist. Again, easy enough. Now let's look at anti-feminist. This word simply means "opposed to feminism". That is all. And if you are opposed to feminism, it's a pretty safe bet that you are also not a feminist. I mean, when was the last time you met a feminist who was opposed to feminism?

So clearly, if you are anti-feminist, you must also be *not a feminist.* You have no choice. It is logically excluded that you could be anything else. Therefore, every anti-feminist you meet is also non-feminist.

But is every non-feminist anti-feminist?

I will offer up a novel viewpoint. I say yes; every non-feminist is anti-feminist, because whoever is *not a feminist* effectively opposes feminism.

That's right: in principle, both anti-feminist and non-feminist oppose feminism.

The *non-feminist* principle opposes feminism passively. This is good because the passive mode is politically efficient in its season. The *anti-feminist* principle opposes feminism actively. This is good because the active mode is also politically efficient in its season. Each modality is politically efficient in its season.

So a non-feminist person is no less anti-feminist simply for opposing feminism passively, than an anti-feminist is for opposing it actively. By the end of the day, all that matters is that they both put a drag weight on feminism in effectual terms.

To phrase that differently, both non-feminist and anti-feminist *exist in opposition to feminism.* So the real issue is *existential.* "Non-feminist" carries the same political weight as "anti-feminist" because *all* opposition to feminism has the same existential value. It all interferes with feminism by roadblocking it in some way. It all poses an

impediment to feminist plans.

By the end of the day, “anti-feminist” is simply a *type* of non-feminist. A sub-variety or sub-category. The difference is, that anti-feminist seems to imply something actively adversarial, whereas non-feminist seems to imply “live and let live”.

I say “seems to imply”. However, there is a kicker: live and let live only works if it is a two-way street, and feminism is decidely “my way or the highway”. No two ways about that! Feminism innately lacks the capacity to live and let live, and to merely require such a thing puts feminism under strain.

To tolerate even one inch of space in this world that is not feminist, is to allow in principle that people and things which are not feminist have a right to be in this world in the first place. That they have a right to existence. Such tolerance throws the entire feminist project into question because it radically undermines the basis of feminist triumphalism. (In case you didn’t catch it yet,, *feminist triumphalism* is the idea that feminism is categorically and objectively right, beyond all further discussion, for all time.)

So no, feminism cannot live and let live alongside the non-feminist sector. Feminism’s drive is to make feminism the only game in town — and clearly, to permit a different game to exist in town at all, would nullify that purpose.

You might wonder, “what’s the point of being “non-feminist”, anyway? If you oppose feminism, why not just announce your anti-feminism and be done with it?”

Before we answer, we should make one thing clear. There is a chasm of difference between non-feminists who do not openly self-label as anti-feminist, and political numpties who very ***pointedly*** say, “I am non-feminist but ***not anti-feminist”.*** The former might be smooth, intelligent operators who understand the base dynamic, but the latter, who ***pointedly*** reject anti-feminism ***by name***, are missing the plot altogether. They are simply a nuisance, and should straightway declare themselves feminist, because feminism is the master they are serving. They contain no principle of resistance to feminist innovation, *not even the passive-aggressive option.* They lack political backbone because, not being “anti”, they can do no better than roll over every time the feminists roll out a new plan. We like to give names to things, and so we call these people “rolling- stock”. If we are feeling less charitable, we call them “rolling puppies”.

Back to our question. I would reply that when you adopt an anti-feminist standpoint, you adopt an adversarial stance, toward feminism, that might be construed as aggressional.

Now, we all know that **feminism is the primary or predominant aggressor**. We all know that feminism initiated this war the minute it came into existence and started lying and slandering. We all know that non-feminist men and women are punching “up” and that feminism, the bully, is punching “down”.

Think a bit. Feminism as we know it is historically recent. Non-feminist men and women have been around, let us say, forever. They have enacted their various roles, as saints or sinners upon the stage of life, and practiced moral adjudication upon each other according to their own terms. (Non-feminist terms, obviously.) They got along fine without feminism, for thousands of years, and *they don’t need feminism now.* Most importantly of all, non-feminist people *did not start this war.* Did “non-feminists” rise up from the field one day out of the blue, and commence to rip-snorting around, and waving their banner, and telling everybody else what reality is, and radically tinkering with the world without consulting that very same world first? No. “Non-feminism” didn’t do these things. Feminism did. In fact, non-feminist people didn’t even know that they were non-feminist ***until feminism came along.*** They were a group that never knew it was a group, and many of them *still* don’t realize that they are a group.

So again, feminism was the original aggressor, and remains the primary aggressor to this day. Yet they are superlatively clever at playing the victim, mostly by spin control. Oh lord, how they have bamboozled us! They have crafted this into something like a martial art. When a conflict arises they will flip the script and make it a threat narrative — they will become the victim and the other side will be made the aggressor even if the truth is exactly opposite. This is one of the games people play on a personal level, but the genius of feminism was to make

it political.

The *non-feminist* position undermines their game because it forces them to back off and leave you alone or, barring that, do something overtly aggressive that will give them a bad look. So this is elegantly simple: we are setting up the feminists so that they cannot play the victim, and if feminists cannot play the victim then feminism cannot effectively operate any longer. *Finis!*

They are NOT accustomed to living in a script where they are the aggressor — in other words, a script they didn't write. All you must do is frankly state that you are not a feminist and ask that your non-feminist boundaries be respected. How simple is that? You just want to live a peaceable life along with other non-feminist people, and you don't want any feminist headaches.

If you are a feminist and you persist in giving non-feminist people trouble, those people will band together to converse about the Feminist Problem, and finally make plans to do something about it.

So feminist, don't be the problem. Don't be the aggressor. Learn to co-exist. Share the world with the rest of the world. Most of all, understand that feminism is not the world and never will be.

That is heavy. That is loaded. Let the ripe significance sink in and saturate every fibre of your understanding all the way down.

Only feminists say "anti-feminism" like it's a bad thing — that is what makes them feminist. Yet only feminists can prevent anti-feminism, by not driving people to be anti-feminist in the first place.

Post-pandemic prognostications

Doug Mortimer · 2 May 2020 · Archived copy · Original

I have no doubt that as I write this there are T-shirt companies out there with templates saying something like "I survived the 2020 Coronavirus Pandemic." They're just waiting for the all-clear to sound. It would be unseemly to be premature.

Of course, such T-shirts risk being insensitive, as someone viewing the T-shirt may be reminded that she lost dear old grandma to the virus and start bawling. (Note to T-shirt companies: pledge some percentage of your profits to some virus-related charity and your critics might cut you some slack.)

I don't blame anyone for trying to make a buck, even if cremation vans with loudspeakers blaring "Bring out your dead!" start creeping through every neighborhood in the land. After all, the dead don't need money. They're not alive so they don't have to earn a living. In one of his few quotable moments, Silent Cal Coolidge supposedly observed that "The business of America is business." Reportedly, he uttered that 95 years ago, and it's as true today as it ever was.

In times of pestilence, such a quote reeks of crass commercialism. But suppose we construe the meaning of business to mean "a specific occupation or pursuit" (*The American Heritage Dictionary*), not necessarily for profit. That would certainly include the business of all breeds and mixed breeds of wokeniks. B.P. (before the pandemic) I'd grown used to their continuous bleating. My day was not complete unless I came across some sort of social justice absurdity or atrocity on this or some other website. I reveled in these revelations even as I cringed. Then came the shutdown, which, in retrospect, was a three-week sabbatical.

Before being called back to work, I was blissfully out of touch for 21 days. In fact, I was literally out of touch with keyboards and computers. My sole contact with the mass media was to occasionally turn on the radio in the morning ("Traffic and weather on the 8's") to see if I needed a light jacket or a coat before I went out, all the while knowing that I didn't have to go out if I didn't want to. A pantry full of non-perishables, a few cases of bottled water, a refrigerator full of beer, stacks of unread books and unwatched DVDs, and a shitload of toilet paper can have that effect on a fellow.

I didn't make an effort to avoid the news, but I didn't spend much time on it either. But when I went back to work, again the keyboard and the computer were unavoidable. When down time beckoned, I couldn't help but check out some of the websites I hadn't looked at for three weeks. I was disappointed but not surprised to see that nothing had changed wokenik-wise. The motley identity politicians were still at it. To be sure, the pandemic has stolen their thunder but they haven't gone away. Wokeniks never sleep. It's not often mentioned, but one of the leading causes of insomnia is ideology.

Not surprisingly, all sorts of groups are pondering the pandemic and wondering how it affects their tribe. When the dust has cleared, will it boost or hinder the tribe's agenda? What's loss of life compared to loss of influence?

If Greenpeace folks had been around in 1912, the sinking of the *Titanic would have* interested them only insofar as it affected the marine environment. The smoldering wreck of the *Hindenburg* would be of no concern to social justice warriors in 1937. A shocked radio announcer famously gasped, "Oh, the humanity!" A social justice warrior would be shouting "Death to fascists!" But a lot of the folks on board weren't Nazis. "Well, that's what they get for associating with fascists."

Well, there's no reason why we in the manosphere shouldn't be equally insensitive and self-centered when it comes to a timely disaster, so let's ponder what the pandemic portends for our tribe.

The divorce courts may be closed now, but once they open up again, will anything change? Will men thrown out of work be thrown in jail because they can't keep up their child support? Will saner heads prevail? Have they ever prevailed?

Of course, the feminists have to keep stoking the fires of dissatisfaction because the pandemic has put all their pet peeves on the back burner. And the longer the pandemic lasts, the less the chance that they can return to business as usual upon return. If the workplace shuts down, quibbling about equity in the workplace becomes academic.

Speaking of academics, it's all quiet on campus this spring, with some pundits asserting that a number of marginal colleges will likely go down the drain, thus removing the platforms for numerous university wokeniks. How many gender studies professors and diversity deans will end up on the unemployment lines with dim prospects of re-employment int their chosen fields. Lotsa luck, ladies. I was going to be a smart ass and say you can always get a job in a massage parlor, but they're closed for the duration.

I suppose the action on social media is still buzzing along, but a lot of females must be really miffed that they just aren't getting any real-world attention from men. The young women are wasting their youth sitting at home when they should be out there boozing it up and bedhopping and doing all that sewing of wild oats that used to be the prerogative of the male of the species. No parties, no rock concerts, no free dinners from would-be suitors. No arena behavior at all.

The older single females with the ticking biological clock have now lost at least two eggs since this thing started. They are now at least two months closer to "GAME OVER," more popularly known as menopause. Not to worry, ladies: Spinsterhood is powerful!

While the whole world is under lockdown or lockdown-lite to keep the lethal virus at bay, it just isn't seemly to whine about one's pet grievances. When people are getting sick and dying worldwide, bitching and moaning about manspreading isn't likely to find sympathetic ears. From what I've seen on public transportation the last few weeks, seats are abundant, so manspreading is not a problem. Hell, man*sprawling* wouldn't be a problem these days.

It's a bit like a Japanese gourmet complaining about his sushi in the aftermath of Hiroshima. There's no place for petty grievances and narcissism in the post-pandemic world. That doesn't mean grievances and narcissists will cease to exist. They will just turn down the volume until it's safe to turn it up again. If the wokeniks totally give up on agitation, their pet issues might go down the memory hole with Sacco and Vanzetti.

Of course, the ban on get-togethers of all stripes has robbed activists, agitators, and political theater types of their platform. Ironically, the Antifa folks were wearing masks before wearing masks was cool. Now they must wear

masks in public but they're not allowed to hold political rallies. Not that it matters because there is nobody on the streets they can beat up. Stay classy, Portland!

It also occurs to me that sexual harassment in the office must be way, way down. Even if you're essential and still going into your office, there's nobody there to harass even if you wanted to. So that particular topic is a dead issue, at least for the near future. In fact, I suspect that quite a few furloughed females would be more than happy to put up with a little grab-ass if it would restore their paychecks.

Come to think about it, what about attorneys who specialize in sexual harassment cases? They must be considering a change of specialty, as those cases will surely dwindle. Even when people go back to work, the social distancing thing will persist. Cavort with a cutie who's a carrier, and you could be a dead pigeon! Oral sex can't be performed with masks on. A condom provides no protection from the coronavirus. You can't have sex in a hazmat suit. I guess a hand job is still feasible – but only with gloves on!

Heretofore, when a man decided to get intimate with a female, he worried about pregnancy or STDs. When the bars finally open up again, he will have to wonder if Typhoid Mary is sitting on the stool next to him. For a while, avoidance of women may reign. Like in second grade…remember? Girls have cooties! Keep away from them!

Of course, loss of employment means a disruption in income and that means a lot of men will not have the discretionary bucks to spend on females. The forging of relationships will slow to a crawl, the marriage rate will go down even lower, the birth rate will sink to unimaginable depths. A man who still has a good job will be more valued than ever. Such a man may get more female attention than ever…but remember those cooties!

So MGTOW may realize huge gains in a post-pandemic world. Who knew that MGTOW was ahead of the curve when it came to social distancing…or is it antisocial distancing?

But seriously, folks, after enough men have had a taste of going their own way, courtesy of the virus, won't a significant percentage of them adopt it as a lifestyle?

Remember what I said earlier: a pantry full of non-perishables, a few cases of bottled water, a refrigerator full of beer, stacks of unread books and unwatched DVDs, and a shitload of toilet paper. Admittedly, it's not as catchy as a loaf of bread, a jug of wine, and thou…but it worked for me. Nothing wrong with a jug of wine but I'll skip the bread (cutting carbs, you know). As for thou, please maintain a distance of six feet. In fact, why not make it six yards. Better yet, six miles.

By now, I'm almost getting used to my mask. In fact, it's hard to believe that there will come a time when I can go out without donning it. I just might keep wearing it ever after the all-clear sounds.

"Who was that masked man?" you might wonder if you see me plodding down the street.

Just another man going his own way.

The night I eviscerated Michael Kimmel

Mark Dent · 5 May 2020 · Archived copy · Original

Today I came across an article by Janice Fiamengo in my email inbox titled, *Masculinity Studies as Man- Hating.*

One of the people Janice focused on in this piece was the renowned feminist Michael Kimmel.

Michael Scott Kimmel is an American sociologist specializing in gender studies. He holds the position of Distinguished Professor of Sociology at Stony Brook University in New York and is the founder and editor of the academic journal Men and Masculinities. Kimmel is a spokesperson of the National Organization for Men Against Sexism and a longtime feminist. In 2013, he founded the Center for the Study of Men and Masculinities at Stony Brook University, where he is Executive Director. He has also written a number of books.

One evening, seven years ago, I was sitting at my computer browsing. I was reading an article titled, *Feministing Erases Female Sexual Predators* by Nicolai Rublev on the A Voice For Men website.

In the comment sections below, I noticed a woman had written that she had enrolled in Kimmel's *Sociology of Gender* class back in 1998. She made some scathing remarks about the content of his lecture

If you click on the link above you can read her comment in full. It is quite an eye-opener! (Natshultz)

Let me quote her.

> *He went into the whole sociology of why society is anti -gay. A number of reasons came up, but guess who was really behind the 'anti -gay movement?"*
>
> *Answer: Straight white men. According to Kimmel, gay men are victims of straight men's patriarchal hatred of women. Not just* ***some*** *sexist men either. No. According to Kimmel. Every single straight male on planet earth has one goal and one goal only: to control all the power structures and all the wealth, and therefore keep women out of the workplace, barefoot and pregnant.*
>
> *I am not joking. He seriously said this :that every single male had one goal: to NEVER allow any women to break*

> *through the glass ceiling. Apparently, (most) gay men are feminists and they must be stopped by straight men because they undermine the patriarchal privilege of straight men.*

I had never heard of Michael Kimmel but I noted that he was a professor at a prestigious New York university. The girl's comments appeared to be slightly hyperbolic even to an avowed anti-feminist like me, but I thought it would be worthwhile to at least attempt to communicate with Kimmel and see what he had to say about this girl's allegations.

I found his email address on the university website and sent him an email saying.

> *Dear Michael,*
>
> *this is just a small extract from a lengthy comment a former student of yours wrote. (I included the quote I cited above) and concluded my email with these words*:
>
> *Is it true? If it is, you are surely as hate filled and bigoted as any Nazi or KKK member who walked this earth. I look forward to hearing a refutation of all this girl has written. If there is no refutation, shame on you.*
>
> *Sincerely,*
>
> *Mark Dent*

Two hours later I was stunned to see a response from Kimmel in my inbox. I had been writing letters and emails for years and rarely received a response.

I will reproduce extracts from his email as we ultimately engaged in a long, drawn out debate over a period of hours. I cannot reproduce the entire email exchanges because this article would become a book.

> ***Thanks for writing, Mark.***
>
> *As a professor, I try to be as clear and evidence based as possible. There is, alas, no way to control how students receive the information or process it-let alone how they remember it 15 years after the fact. I would never have said anything so preposterous. I make clear distinctions between individual people and the institutions they inhabit and the larger social structures that both constrain and enable behaviour…*
>
> *If you want to know what I really think or actually say in class, you can check out the text I wrote especially for that class: The Gendered Society.*
>
> *It saddens me to see my lectures remembered in such a distorted way, but it's a sociological axiom that we understand the world through various ideological filters.*
>
> *Michael Kimmel*

Okay-I was impressed by the fact he responded so promptly and the reasonableness of what he had to say. It seemed to confirm my gut reaction to the girl's initial comments, which appeared rather too extreme for any educated, respected professor to speak.

There were however many other assertions made by his former student and they were written with such passion and genuine anger I felt less convinced by Kimmel's response with each passing minute.

Why would this girl so outrageously misrepresent Kimmel's words?

So, I wrote to him again.

> *Hi Michael,*
>
> *Thanks for taking the time to respond, I appreciate it.*
>
> *I take you at your word, but I am genuinely at a loss to understand how a young woman could be left with such a*

> *powerful and emphatic impression that you held straight white males responsible for anti -gay feeling in our society.*
>
> *She said she was excited to be in your class, so why would she choose to make up such outrageous statements and choose to misrepresent you in such a deliberate manner? I certainly understand that she may well have misunderstood some of your more subtle theories but clearly, the overwhelming message was MEN are to blame.*
>
> *Many other statements she attributed to you were very specific.*

I then went on to explain that here in Australia, there are a number of female University professors who do make hateful, bigoted statements about men in their gender studies classes so it is easy for me to believe that similar language is used in America.

I asked him if he, or any male professor at a University in America or here in Australia would survive one day in his job if he was to make any hateful, denigrating statements about women. Of course, we know the answer is-no. Given this indisputable fact I asked Michael to explain why a society he claims is patriarchal and oppressive to women allows women in positions of influence and power to denigrate males, yet men in positions of power will automatically have that power taken from them for merely criticizing a woman, let alone the entire female gender.

Michael ignored my comments on the patriarchy but did say he disagreed with some of the more outrageous comments made by these self-proclaimed man haters.

He must have gone and read the complete comment from the AVFM website as he wrote:

> *That woman is clearly unhinged. I hope she gets some help. What she remembers from my class is so misguided I don't know where to start. She spelled my name right.*
>
> *Sheila Jeffreys (one of the Australian feminist Professors I quoted) probably thinks I am closer to Paul Elam than to her. She's no fan of my work.*
>
> *Sorry to be perfunctory. I can't speak for the others to whom you have written, but I get several hundred messages every day, and several are from women like this one.*
>
> *I try to answer everyone who seems rational, but the volume is pretty overwhelming.*
>
> *Best,*
>
> *Michael*

I am still relatively impressed with the responses (and the fact that he is responding at all), but there is a nagging doubt in the back of my mind.

I went onto You Tube and watched a few brief clips from his lectures and my blood began to boil. I also found some comments attributed to him which sealed the deal.

So, I wrote a third email.

> *Michael, I am not stalking you, but I have done more reading and it is clear to me (despite your courtesy) that you are indeed a gender bigot. This is very sad. It breaks my heart to think of the countless boys and young men who are being or will be damaged by your twisted belief's about masculinity and why men need 'fixing.'*
>
> *In fact, this one comment was enough to make clear to me how bigoted you are.*
>
> *"Nine years ago, Kimmel reports, at Zachary's (his son) naming ceremony, we each offered a wish for our newborn son. When it was my turn, I quoted the poet Adrienne Rich, who wrote, "If I could have one wish for my own sons, it is that they should have the courage of women."*
>
> I continued:
> *If the genders were reversed, we would get a clear understanding of just how outrageous and stupid such a*

> *statement is. Imagine your own reaction to a man saying proudly, "If I could have one wish for my daughters, it is that they have the courage of men."*
>
> *You would be apoplectic. It would be denounced as gender bigotry. How can any man, let alone a Distinguished Professor who "operates on ideas supported by clear evidence" make such a ridiculous, unscientific and demonstrably stupid statement?*
>
> *Courage is a human quality which has no relationship with or connection to gender. How dare you suggest that females, by virtue of their sexuality, have any quality, let alone courage, that men do not possess to the same degree. Substitute the word woman for white or black and see how horrendous it sounds. That is how we see statements for what they are,*
>
> *If I could have one wish for my sons, it is that they have the courage of white people."*
>
> *Disgusting isn't it? Ridiculous too.*
>
> *Yet you proudly boast of making this wish at a special naming ceremony for your son!*
>
> *Shame on you, Michael. Perhaps that girl's "unhinged rant" was far closer to the truth than your careful and courteous responses.*
>
> *Sincerely,*
>
> *Mark Dent*

Michael responded:

> *Oh, for heaven's sake! Why don't you read something I actually wrote instead of having someone massage it into something it was not.*
>
> *I did not quote that line from Adrienne Rich's poetry in the abstract. I was using it to say something about my wife. Not as theory, but in the acknowledgements section of the book.*
>
> ***My wife Amy, to whom all my work-indeed my life-should be dedicated, is simply what I envision when I imagine the words, 'life partner' might actually mean-critic, cheerleader, collaborator, co-author, co-parent, companion.***
>
> ***Nine years ago, at Zachary's naming ceremony, we each offered a wish for our newborn son. When it was my turn, I quoted the poet, Adrienne Rich, who wrote, "if I could have one wish for my own sons, it is that they have the courage of women."***
>
> ***I wished nothing more for Zachary-that he would have Amy's courage, her integrity and her passion. I hope for that still.***
>
> *Quite different, isn't it? It was about my wife, a way to thank her. Your so-called friends misread my words deliberately, and you believed them rather than check the source.*
>
> *I think I may have over estimated your capacity for independent thinking. My mistake.*
>
> *Michael.*

My response:

> *Michael, if it was a tribute to your wife then why didn't you write, "I wish my son could have the courage of my wife, Amy?"*
>
> *That would have been a wonderful tribute. Instead, you chose a quote which refers to the entire female gender. Why did you need to use such a bigoted statement at such a special time? The fact that you knew of the quote and its author indicates that it holds some significance for you personally. I think you require some of the courage you hope your son will acquire and own what you put in print.*

> *Do you believe Amy is courageous* ***because*** *she is Amy or because she is a woman? I adore my best friend and soulmate, Maggie. When I write tributes to her, which I have done in poetry and in a book, I use her name. She is a beautiful, courageous person who happens to be female. The qualities she possesses have nothing to do with her gender. Her name is all that is required. What do other women have to do with your beloved Amy?*
>
> *Do you know any men who are courageous? Would you have felt just as happy writing "I hope my son one day possesses the courage of men?" If not, why not?*
>
> *If courage is not absent in men, why would you be willing to draw a distinction between the two genders by referring to the courage of women as though it is something unique and special?*
>
> *Writing women instead of Amy makes the statement a bigoted one.*
>
> *If I had a dear black friend named Joe who I loved and admired, do you think a quote attributing his qualities to all black people would be in any way acceptable?*
>
> *"I hope one day my son will come to have the kindness and generosity of black people."*
>
> *It sounds rather offensive and silly doesn't it?*
>
> *You obviously believe that women do possess a kind of courage which is unique to them (not just Amy) or you would never have chosen that quote. Therefore, we are back at square one. Choosing it is a form of bigotry.*
>
> *Regards,*
>
> *Mark*

Michael's response is quite terse.

> *As I said, I over estimated. Sorry.*
>
> *As a poet, you should know how one uses a line of poetry as a general statement in order to suggest the personal meaning it has for you. To praise one group is not to criticize others. THAT's bigotry.*
>
> *When you've actually read what I think rather than what you are told I think, we can have a meaningful conversation.*
>
> *Otherwise, keep your uncharitable mischaracterizations to yourself.*

Ouch!

Me

> *Michael, you have passed comment on a number of my emails without having read my book or poetry which I'm sure would give you greater insight into the person I am. This however is not relevant to our discussion.*
>
> *I have been commenting on a quote (provided by you) which was complete and in full context. I was not relying on inaccurate, second hand information. Yet, I still found the quote to be offensive. Why should I read any more of your material in order to gain deeper insight into your thoughts on men?*
>
> *I think you are being very evasive.*
>
> *To suggest that praising the qualities of one group is not criticizing another is absolutely untrue and disingenuous. I am a teacher, as are you. I might attempt an experiment next week. I will stand in front of my class and say,*
>
> *"I have a deep admiration for the fantastic work ethic of the boys in this room,".*
>
> *I can guarantee that all of the girls in the room would be affronted (and rightly so). People can be condemned by omission, just as you can lie without speaking a word.*
>
> *How can you as a person who lectures and teaches not know the truth of this?*
>
> *I would love to have an opportunity to talk with you for a few hours and really unravel your thoughts on a range*

> *of issues. I'm sure you are quite relieved that will never happen. I love people, Michael. I don't think either gender has a monopoly on any human quality. Do you?*
>
> *Regards,*
>
> *Mark*

Michael is now becoming angry.

> *Mark, you have been amazingly arrogant. I've tried to reply carefully and stick to what I've written. You've accused me of bigotry and several times sought to shame me. You've accused me of things without actually having done your homework.*
>
> *What if your student turned in an essay on a text based on an unhinged Amazon review? That's what you have done. As far as I'm concerned, you're the bigot, if by bigot we mean someone who is prejudiced, that is, prejudges.*
>
> *I've made no judgement about your work which I have not read. I wish you'd extend the same courtesy. Raising your own work is a false symmetry-just like your other false reversals. Had I written to you about your work, and had you told me you were misunderstood and misquoted, my next stop would be to check out your actual work, not to some political website. I'm sure you are a great teacher, but it seems to me you've forgotten how to be a student-a dangerous position for those of us who teach.*
>
> *Your first message let me know that I need to be more careful in my lectures because there are some unstable people in my classes (I "know" this, but need to be reminded.) I appreciated that. I do not, however, appreciate being accused of bigotry and shamed. I've tried to engage with issues you've presented, but I don't need your unfounded accusations. You want to know what I think? Read my book. If I want to know what you think, I'll do the same.*

Me

> *But Michael,*
>
> *I have just stated that my recent emails have all been in regard to a passage **you** sent to me because it was complete and in context. I have not prejudged you at any stage. When I first wrote to you because of the alleged comments you had made in a lecture I said I was writing in order for you to confirm or deny the words attributed to you.*
>
> *How is that prejudging?*
>
> *When you clarified what you believe you said I accepted you at your word and finished by thanking you for your courtesy and promptness in replying.*
>
> *I then read more about you, including that quote which you said was completely out of context. Having read the completed version of the text sent by you, I wrote that I still found it deeply offensive. This was not prejudging you. This was a judgement made **after** you had provided me with the original quote in full.*
>
> *Why do I need to read your books before I can make a comment or judgment on the quote in question? It makes no sense to suggest I should.*
>
> *I have accused you of bigotry based upon a statement you made. I have provided very clear and concise reasons for labelling your statement a bigoted one, none of which you refuted with a logical, rational rebuttal.*
>
> *You wrote that praising one group does not mean you are criticizing another and I showed you exactly how doing this **is** harmful, and bigoted. You made no reference to my arguments nor did you make any attempt to refute them. You simply called me "amazingly arrogant."*
>
> *In all honesty, Michael, if a student attending one of your lectures said:*

> *"I admire men because they are so brave and adventurous and they are great at inventing things," I am quite certain you would pounce on such a statement and hold it up as an example of prejudiced thinking. You would talk about the courage of women and give examples of their adventurous spirit and perhaps invite the student to rethink their original statement. Am I wrong?*
>
> *I may well read one of your books, Michael. I hope there is no underlying message suggesting young men should be ashamed about who they are or require "fixing" of any kind. That would be ironic given your anger at what you considered to be my shaming of you.*
>
> *Regards,*
>
> *Mark*

Kimmel's response

> *Mark,*
>
> *No fewer than three times you've called me a bigot. Several times you have instructed me to be ashamed. I've tried to be reasonable, but this tries my patience.*
>
> *Your misinterpretation of my homage to my wife strikes me as shallow. (note that I am not calling YOU shallow, jus your interpretation as you've written it, is shallow.)*
>
> *If I had quoted Nelson Mandela praising the courage of South Africans through the years of struggle would you say I was criticizing white people?*
>
> *What if I quoted this line?*
>
> *"I salute combatants of Umkhonto We Sizwe (the ANC's military wing) who paid the ultimate price for the freedom of all South Africans"*
>
> *And then said I was inspired by that courage.*
>
> *Were I to have written I was inspired by the tenacity and compassion of gay people in the face of the HIV crisis, would you say that I should say that I am inspired by straight people's tenacity and compassion also?*
>
> *Would you see it as a criticism of straight people? Why is anything said about group A ipso facto a way of criticizing or ignoring group B? What sort of collective narcissism insists that everything is "actually" a comment on us?*
>
> *I praised my wife's courage and resilience, and wished it for my son. It was praising her and being rather self - effacing about me. It says nothing about men.*
>
> *Guyland would be a good place to start. It has been deliberately misread by your pals at A Voice For Men. It's a work of compassion for young boys, whom I see struggling to conform to truly arcane and crazy-making ideas about masculinity.*
>
> *If it's an indictment of anyone, it's an indictment of grown-ups for not understanding the world they live in and the terrible pressures they feel to conform lest they be gay-baited and bullied.*
>
> *Of course, the MRAs see it as an indictment of men.*
>
> *I want to end this conversation now, please. I've refrained from calling you names and shaming you. I don't care to engage with people who are so arrogant as to prejudge one's ideas, sling epithets, and insist on shaming.*
>
> *I do however agree with you. One of us should be ashamed to have behaved so disrespectfully.*
>
> *Michael Kimmel*
>
> *SUNY Distinguished professor of Sociology and Gender Studies*
>
> *Executive Director, Center For the Study of Men and Masculinities department of Sociology*
>
> *Stony Brook University*

ME

> *Oh Michael,*
>
> *You are being less than forthright. You cannot rewrite history.*
>
> ***You did not** praise your wife's courage and resilience and wish it for your son. You could have done just that but you chose instead to write about the courage of women.*
>
> *When I wish to pay tribute to a friend or loved one, I use their name.*
>
> *Call me strange.*
>
> *You said, if you were to quote Nelson Mandela praising the courage of black South Africans, would I think you were criticizing white people?*
>
> *Of course not. Because the **context** of the statement is very clear. He is praising a very specific act of courage in the face of a very specific act of oppression.*
>
> *That is an entirely different proposition to the one we have been discussing. As I have written before, if you had selected a quote praising the courage of black people with no context, I would find it to be a stupid and bigoted statement.*
>
> *No race or gender has a monopoly on any vice or virtue. I'd suggest you may not necessarily agree with this viewpoint.*
>
> *The same can be said for the courage and compassion of gay people in the face of the HIV crisis. I believe even that would be a very broad and probably inaccurate statement. I have had cancer and I often tell my kids that being seriously ill doesn't automatically make you a brave or compassionate person. I saw individuals whose courage made me cry and I saw other terminally ill patients whose anger, selfishness and lack of compassion for others astounded me.*
>
> *I'm sure the same would apply to people in the gay community. That is why I would never refer to the courage of gay men or women as if it was a universally acknowledged fact. We are separate individuals, some braver than others and our gender has no relationship to this or any other quality.*
>
> *So if you had written that you admire the courage of women who have endured the loss of their children and battled on or raised a disabled child on their own, I would be understanding of such a statement, but even then I would say there are just as many men who battle on bravely in the same circumstances.*
>
> *I live in Australia. I was once a boy and I faced the "Guyland " years you have written about. I played footy with typical, knockabout Aussie men and I loved them. I have never encountered a homophobe or woman hater in all my years involved with this most masculine of pastimes.*
>
> *I have seen our male community rally together in the most moving manner when a member of our boys' team took his life. Fathers and sons formed a circle in the changerooms and as we sang the club song we wept openly with the father of the dead boy and with our sons and mates, while a photo of this beloved boy was placed on the floor in the centre of our circle.*
>
> *A young man who outed himself in our local football competition was universally accepted and embraced.*
>
> *I have had countless moments of love and support from my many male (and female) friends. Australia is regarded by many as a macho, blokey world. I live in it and I love the men I know with great passion.*
>
> *When someone attacks my gender, even under the guise of wanting to "fix it", I take offence.*
>
> *I like the way you regard anyone who doesn't respond positively to the points you raise as having been dishonest in their approach to them!*
>
> *I am a very honest man. Your attempt to suggest I am not is very disappointing.*
>
> *End of conversation.*

> *All the best*
>
> *Mark*

KIMMEL

> *I lived in Guyland too. I was in a fraternity in a college. Yes, there was much bonding, friendships that live to this day. And a lot of sexist and homophobic and racist stuff that provided the glue for that bonding. It seems to me that the difference between us is* ***that I do feel ashamed that the glue was so toxic****, even if the bonds remain strong.*
>
> *You seem to have built a life in defense against that shame. That's why you think yourself entitled to keep trying to shame me.*
>
> *I think I know the difference between honest disagreement and ad hominem attack. You began with the latter, accepted your mistake and moved to the former. But you've backslid, in my view, and I will no longer reply to you.*

ME

> *Michael,*
>
> *Your hypocrisy is breathtaking.*
>
> *You have just told me that I have built a life in defense of the shame of being a man, for, according to you, the glue which bonds men is toxic, consisting of racism, sexism and homophobia. What a frightening and rather disturbing belief.*
>
> *It seems you believe only men are capable of being sexist, racist or homophobic.*
>
> *I am truly shattered to think a man of your obvious intellect is out there causing so much damage to our young men with your notion of the toxic nature of the male gender.*
>
> *You tell me I have attempted to shame you and indicated what a terrible thing this is. You then proceed to* ***shame an entire gender****!*
>
> *Apparently, you are entitled to shame all men but I am not entitled to shame you for doing just that! Incredible.*
>
> *You don't know me, Michael. If it comforts you to portray me as a man who has built his life in defense of my shame at being a member of the male gender, you are terribly mistaken. I have spent my life loving and receiving love from countless males. None of them are perfect, but none are any more prone to racism, sexism, homophobia or violence than any female I have ever known. In fact, none of my friends have displayed an intolerance for gays, other races or violent behavior. They would not be my friends if they did.*
>
> *That is where we differ.*
>
> *You have drawn a neat line between two genders and labeled one of them, toxic.*
>
> *If I am the caricature you are attempting to depict, I am puzzled by the fact that I have many deep and loving relationships with women and girls, many whom I have worked with as a colleague or teacher. I love easily. I love people. I don't think a man who spends his time defending racism, sexism and any other "ism" you care to throw at me would have even one female soulmate, let alone many.*
>
> *You lived in a very warped world if you and your friends bonded through racism, sexism and homophobia. That says more about you than it does me and my friends. We bonded over things like shared passions, kindness, humor and being there for a mate when he is in trouble.*
>
> *Maybe they do things differently in America.*
>
> *I am a very happy, contented man, but my heart pumps in outrage whenever I encounter divisive, bigoted*

> *behaviour. I have watched snippets of you on You Tube and I must say I would be standing up in that lecture theatre and condemning your words just as quickly as I would if a man was talking about "fixing" the problem with females.*
>
> *You say you are objective because you are a man and the boys in your classes are stunned when they realise you are a feminist. There are countless women (and the number continues to grow) who choose to speak in defense of men and boys and hate feminism. Clearly, they must be objective too, given your definition. Perhaps you should pause for a moment and consider the idea that you are misguided, mistaken (or worse) in how you choose to view the two genders.*
>
> *Anyway, this exchange has given me a clearer insight into who you are and how you operate. You are slick. I suppose that could be considered a compliment by some. Rather than fire back petty, self-pitying putdowns you could have directly answered the points I raised.*
>
> *Eg. The context of the statements you provided about Mandela and AIDS sufferers as opposed to the lack of context for your "courage of women" statement.*
>
> *Not a word.*
>
> *If you could at least put your hand up, declare your clear bias, and then argue in defense of it, I would still disagree but respect your honesty. You veil your resentment and anger for men under the guise of concern and wanting to fix them.*
>
> *I'm glad you wrote back one more time, even though I had written "end of conversation" at the completion of my last email. You had also stated you would not be conversing anymore. From my experience, busy people like you don't take anytime out of their schedule to reply to nutters, abusers and ranters. They write back when someone has presented a thoughtful, articulate argument which gets under their skin and stays under it, and no matter how much they want to fob it off, they just have to respond in some manner to hit away that uncomfortable feeling of being nailed to the wall.*
>
> *I thank you for your unintended compliment.*
>
> *Cheers,*
>
> *Mark*
>
> PS
>
> *Unlike you, Michael, I have maintained the common courtesy of signing off and wishing you well after each of my emails. It must be the feminine side of me coming out.*

KIMMEL

> *Thanks for writing.*
>
> *Good luck.*
>
> *Michael Kimmel*

When I read this impressive resume, Kimmel is a superstar in the sphere of high-powered, socially acceptable discussions of gender. He lectures all over the world, liaises with government ministries, and was the first man to deliver the International Women's Day lecture at the European Parliament. He is beloved by public figures like Jane Fonda and Gloria Steinem, and when we read about his version of masculinity, we understand why.

It becomes abundantly clear, that it doesn't matter who is selling the snake-oil. The product is a sham, a fraudulent fairy tale, sold with a slick, sly patter and some convenient lies. When forced to stand and defend this twisted ideology, it collapses like a house of cards.

The non-feminist truth process

Luigi Logan (aka Fidelbogen) · 7 May 2020 · Archived copy · Original

We all know that feminism is an anti-male hate movement which germinates from a bottomless disaffection both toward men and toward all things percieved as "masculine". And frankly, as much as that bears repeating, that is old hat. But there is another side to feminist hate. Most people aren't much aware of this other side, but we have got to train a worklight upon it and give it careful thought. More than that, we have got to give it due weight when we are strategizing. We must factor it into all of our calculations, pointing it out to as many people as we can so that those people, too, will commence pointing it out and spreading the iinformation further.

You see, feminism doesn't simply hate men and stop there. It goes the extra mile, by **hating everything that is alien to feminism itself.** Everything which does not uphold the feminist project, and fuel the never-ending growth of that project, is fair game. In a nutshell, feminism hates the rest of the world — the specifically non-feminist part of the world which can never be co-opted or re-tooled into a servile extension of feminism.

This is **home truth** about feminism, that it hates the non-feminist sector — and this *critically* important realization is the absolute dead center of any Strict Anti-Feminist (SAF) politics. The feminists would like to keep this truth under wraps. After all, it doesn't sound very nice . . . does it? And more to that, it betrays a fatal weakness within the feminist project. (We can discuss this elsewhere.)

Knowing all this, it becomes a priority task to squeeze feminism's hate, as it were, onto an open table where the world can plainly see it and even place it under a microscope. Not merely the feminist hatred for "men", but the hatred for anything or everything which is *not feminist.* The WORLD needs to know, in no uncertain terms, that feminist hates it. It is strategically insufficient for "men" to be the *only* ones who know that feminism hates them.

That is why we love it when a feminist bigot like Gloria Allred says, "if you're not a feminist, you're a bigot". She does not harm us by calling us bigots. In fact, Gloria has cooperated (unwittingly) with the counter-feminist effort, greasing the skids toward feminism's demise and making our work oh-so-much easier. We need only showcase these things — and throw in some tart commentary which helps the public to understand (by being entertained) that these things are part of a pattern. Clearly we would love it even more if thousands of Glorias were blossoming all over the landscape, saying equally bigoted things. So our mission is, to force their hand. And how to make that happen, you might ask?

Simple. Make conspicuously visible, to all concerned, that the non-feminist part of the world is SOMETHING.

As opposed to nothing.

Simple lack of feminism, as a factor in the algebra of occurrence, is profoundly political. Like so-called empty space, it is anything but dead or static. It is a living presence, brimming with dynamic energy, capable of bending and warping and repositioning things. This truth, and specifically the conscious realization of it, is death to the feminist project.

To understand this, it helps to review what we know about feminism's operative character. We say that "feminism's *being* consists of *being in motion."* Zero motion equals zero feminism. Feminism must remain in motion if it is to keep existing at all. Motion, in this case, means extension of feminist ideology into ever more institutions and cultural spaces. Quite right, it's that "long march through the institutions" that we've all heard about. It's that colonization of human communities that we've all witnessed in society.

The minute feminism halts in its march it starts *dying,* because it starts unravelling and shrinking. Feminism thrives only on a sustained diet of cultural incursion and expansion. In practice, this means constructing a fabric of lies upon a foundation of earlier lies, generating a renewed foundation for more lies in the future.

There is a reason why stage one in the feminist-nonfeminist cooperation spiral is "feminists lie." Feminism can survive only by bricking and mortaring one lie on top of another, fast enough that they go generally unchallenged

and are forgotten as time rolls on. (For quickly, the mortar dries.) But the minute this lying stops (or is forced to stop), the truth process begins. Critical thinking rushes in (like a thunderclap) to fill the vacuum. The arrival of critical thinkers and questioners initiates the unstinting process of unravelling feminism's sweater. (I mix no metaphors here; I merely set them next to each other.)

When the truth process gets underway, the complex accretion of built-up lies from the past progressively disintegrates under the disinfecting sunlight of the world's gaze.

Feminism must remain in motion; that is the law of its life. It can be expanding or running in reverse, but either way it must remain in motion. If it stops moving, then *poof!* It is no more.

If feminism stops expanding, it can only commence shrinking, and the reason it commences shrinking is because the non-feminist truth process springs to life and commences eating it alive, from outward to inward, eventually down to its original elements. Hence, by "eating it alive", I mean *decomposing* it — on many levels.

So when we showcase the core fact that feminism hates the world (not just men, but the world), we immediately set a barricade in the path of feminist expansion. By alerting the world, we summon into life a *universal critique* which attenuates feminism's moral justification. In the end, this blocks feminism's further growth. Being blocked from further growth, it cannot "stay the same" at a point of stasis. It can only dwindle away.

Again, feminism hates the world — meaning everything which cannot be recruited or repurposed to serve the feminist project. The mere existence of anything that is not feminism is intolerable to it, and so, inherently, it cannot ***co-exist*** with anything that is not feminism.

And further, it can acknowledge no ***duty*** to co-exist with anything that is not feminism, because this would underscore that there is indeed a world *beyond* feminism in the first place, and that r*espect* is due to said world. This would be death to the feminist project not only because it would set a roadblock in the path of feminist expansion, but because it would underscore the plain, elemental, bald-headed fact that feminism is NOT THE WORLD, and never will be.

And for feminism, this would be game over.

To the Vapid Feminist Twat Trying to Censor A Voice for Men

Paul Elam · 10 May 2020 · Archived copy · Original

I am now in receipt of the following notice from Amazon Web Services, our web hosting service. It is the second letter of its kind in as many months.

> Hello,
>
> We've received a notice regarding unwanted content hosted on your AWS resources. A copy of the complaint identifying the content in question is included below.
>
> Please review the attached notice and take appropriate action.
>
> Regards,
> AWS Abuse
>
> Abuse Case Number: 17566894973-1
>
> —Beginning of forwarded report—
>
> * Log Extract:
> <<<
> Dear Amazon,
> I'm writing to report abusive content found on a blog that you host,
> avoiceformen.com <http://www.paulelam.com>. These pages contain misogynistic
> content I found very concerning. Some of it is intended as satire, but is
> still quite disturbing.Please review these pages and determine whether they
> comply with your terms of service.
> I will include the links below. Please keep my report anonymous. Thank you
> for helping make sure that the internet is a safe place for everyone.
> Thanks,
>
> https://avoiceformen.com/feminism/why-men-are-more-intelligent-than-women/
> https://avoiceformen.com/feminist-violence/if-you-see-jezebel-in-the-road-run-the-bitch-down/
> https://avoiceformen.com/feminism/if-you-see-jezebel-in-the-road-run-the-bitch-down-part-ii/
> https://avoiceformen.com/featured/october-is-the-fifth-annual-bash-a-violent-bitch-month/
> https://avoiceformen.com/featured/feminism-as-narcissistic-personality-disorder/

In keeping with Amazon's request, I have reviewed the material. I am also taking the appropriate action to publicly inform the anonymous pinhead who authored this complaint that A Voice for Men and the material we publish isn't going anywhere. Pink-haired Karens don't have a say in that and they never will.

Also, fuck you.

We now return you to our regularly scheduled programming.

The gynocentric snobbery of Christina Hoff-Sommers

AVfM Video Source · 11 May 2020 · Archived copy · Original

The following video is by Vernon Meigs. Visit his Bitchute Channel here, or his new new blog 'V for Vernon' here.

Christina Hoff Sommers: Men's Rights is 'Taking it a Bit Far'

Vernon Meigs · 12 May 2020 · Archived copy · Original

It took two months exactly to finally come up with a response to Christina Hoff Sommers and her co-host for their Femsplainers episode "I Was Falsely Accused of Rape" simply because like anybody trying to be productive, I keep busy and otherwise I had been trying to figure out how to articulate it. Here is my video uploaded on Bitchute entitled: "A Rebuttal to Femsplainers Regarding Erin Pizzey and Men's Rights".

Yes, I know in the clips I used for commentary they say Erin Pizzey is "taking things a bit far" and I keep on using the word "going too far" as if I was quoting them. My mistake, but the idea is the same.

Actually, I did in fact write them a lengthy letter regarding my concerns the week that episode of theirs aired. To this day I don't believe they've responded, be it directly or on their listener reaction. Not surprised, actually. I had considered making it an open letter, but there's really nothing in it that I didn't address in my video.

Even after two months I think it's a very revealing segment where Christina Hoff Sommers professes to praise esteemed activist Erin Pizzey for her early involvement in the women's movement, and at the same time proceed to both ignore her likewise early involvement with men's issues (that got basically no support by comparison back in the day) and outright dismisses her current involvement in Men's Rights.

A few years back, Paul Elam of A Voice For Men posted a video on youtube calling out Christina Hoff Sommers, which I think was a well-deserved and refreshing take. Predictably, perhaps, he received a lot of reaction that bemoaned the fact that he was attacking a "potential ally" and that he ought to build bridges instead of burning them, to paraphrase their general message.

As I say in my own video, perhaps somebody ought to tell Miss Sommers and her circle of gossiping equity feminists just that. Instead she seems more interested in taking shots at those involved in the Men's Movement in earnest just for a few laughs, and it is clear enough to me that she is thoroughly uninterested reaching out and having a civil discussion with anybody in that world.

Let us not let the dialogue regarding men's issues be dominated by those meagre feminists who decry any Men's Rights Advocate for being "angry" and insist that only feminists talk about the issue for some bogus notion of "balance", the same kind of feminists that have no problem with the mutilation of baby boys' genitalia because of "cultural tradition", the same kind of feminists that talk up traditionalist roles expecting the gynocentrism of male altruism.

"Equity feminism" sounds nice and dainty and safe, but in turn one must consider what Jordan Peterson clarified many times about equity: it is "equality" of outcome, which has nothing to do with equality of opportunity nor the equality of responsibility, which feminists have done their best to ignore where it benefited them.

Radical feminism and political dimorphism

Luigi Logan (aka Fidelbogen) · 14 May 2020 · Archived copy · Original

Today I will talk about radical feminism and what it means for us in the present struggle. Not just feminism at large, but the radical kind in particular.

Elsewhere, I have defined radical feminism differently than a feminist would define it. It is my critical non-feminist prerogative, after all, to view feminism through an objective lens, from the outside looking in. It is axiomatic, in counter-feminist terms, that ***feminism is what we say it is —*** and we must never stop reiterating this. There is no infallible "Pope of Feminism" who can issue any papal bull upon that subject. The whole question of "what is feminism?" (radical or otherwise) is up for grabs, because feminism looks wildly different from different angles. (Besides, I have never seen a feminist definition of feminism that didn't deserve a good, stiff unpacking.) So again: ***feminism is what we say it is.***

So I have defined *radical* feminism as the *man-hating* version of feminism — it's just that simple. Disaffection toward men and maleness is demonstrably feminism's root component, and this insight is helped along by the fact that "radical" is derived from the Latin "radix", or *root.* Radical feminism is the *root* version of feminism, from which all of feminism grows. As such, it is closer to summing up feminism as a whole.

This makes radical feminism is the "true" feminism, while other feminisms fall more or less short of the mark. Any manifestation of feminism can be gauged by its level of anti-male feeling. The more (or less) man-hating it is, the more (or less) quintessentially feminist it is. (I do not lapse into andronarrativism by merely pointing these things out.)

Radical feminism, in our non-feminist view, is not a bounded category but rather a thing manifested on a continuum of radicalness. In other words, it's relative, but in the end radical feminism is the singularity around which all of feminism swirls.

But that is only my non-feminist take upon the topic. So on the principle of "know your enemy", let's have a drive-by look at what feminists themselves mean by "radical feminism", and explore how this dovetails with the points I have been discussing.

At a core minimum, radical feminism means any version of the feminist ideology which defines women as a political sex class.

There you have it. Any feminist who can be pegged (on *feminist* terms) as a *radical* feminist, will either implicitly or explicitly harbor the belief that women are a political sex class.

AGAIN: The foundation of radical feminism is the idea that women are a political sex class.

Remember that.

You will not find a *radical* feminist anywhere who does *not* believe that women are a political sex class. That is the preeminent marker which differentiates a radical feminist from a liberal feminist, a moderate feminist, a coffee-shop feminist, a bubblegum feminist, a unicorn feminist.

A liberal feminist is chiefly a reformist, one who would pass a few laws and then integrate women into the institutional framework of liberal bourgeois democracy and Western jurisprudence. Feminists have an expression for this: "add women and stir."

On the other hand, a radical feminist wants to break the frame of existing institutions altogether, in the belief that those institutions are inherently stacked against women and cannot be made to serve women without a radical perestroika to their deep structural core. (Can you say "smash the patriarchy?")

This is where radical feminism (in the feminist usage, mind you!) begins its journey. From here, it grows. It mutates. It branches off in many directions. Yet always it commences with a radical break, a rupture, a discontinuity, from the bourgeois liberal tradition.

Radical feminists have correctly realized that if feminism stayed within the confines of the bourgeois liberal tradition, the whole feminist project (to increase the power of women) would eventually stall dead in its tracks.

Are you with me?

In order for the feminist project to remain viable, it must remain in motion by continual expansion. (We call this "perpetual revolution". It broadly resembles the "permanent revolution" which Leon Trotsky wrote about.) And yet, the feminist project in its bourgeois liberal form cannot grow beyond the bounds of possibility which the bourgeois liberal tradition permits.

I repeat: the feminist project in its bourgeois liberal form cannot grow beyond the bounds of possibility which the bourgeois liberal tradition permits. One sees that is logical.

So if the feminist project would remain viable, it must effectively dismantle the bourgeois liberal tradition. In other words, feminism as a whole would have no future if it did not evolve into more and more radical forms.

Radical feminism is feminism's only viable component, so next time somebody tells you that radical feminists are "only the extremist fringe", you may discount that speaker as an intellectual lightweight, a person of small understanding.

Assuming that no external force intervenes, radical feminism embodies the trajectory of the feminist future. Hence, listening to radical feminst conversation is like gazing into a crystal ball. Radical feminists are the feminist vanguard. They aren't the majority, but . . . they don't need to be!

Let's turn back to our non-feminist definition of radical feminism. Once again, we define radical feminism as man-hating feminism, and we consider man-hating to be the root of *all* feminism. So when you attack or undermine radical feminism, you cripple the feminist project altogether because you attack *all* feminism at its root.

The bourgeois liberal tradition, as we have discussed, sets an institutional barrier on how far feminism can grow. Similarly, the requirement to treat men and boys

decently sets a moral barrier on how far (and in what direction) feminism can grow. In either case, a barrier gets

imposed and growth of the feminist project gets constrained. Hence, in either case, feminism would wither on the vine.

So if feminism is to remain viable, it is necessary to dismantle both liberal bourgeois institutions and the requirements of morality.

Very well, let us recapitulate. Even though *all* feminism may be defined in terms of disaffection toward men, and the most extreme man-haters may be classed as “radical”, it remains true that in feminist terms, radical feminism is distinguishable from liberal feminism because it names women as a political sex class. Furthermore, radical feminism holds that the female political sex class can only be served if the bourgeois liberal tradition be abrogated.

So finally, this means that relations between men and women have become politicized, that the sexes now face each other, in principle, as adversaries. Women are named as a political sex class, which makes them a political interest group. That is unfortunately the case even if a lot of them don’t want this.

In the meantime, (non-feminist) men are in a kind of limbo. They must either start viewing themselves as a political interest group also, and standing up for their interests, or frankly they will get run over. And indeed, thanks to feminist innovation on many fronts, that is already happening.

Briefly stated, men and women have been engineered into what you may call a “political dimorphism”, meaning a co-existence of the sexes in asymmetrical and mutually dysfunctional political forms. Well it ought to be self-evident that this is an unhealthy, unsustainable condition culminating in a zero sum game, and that a house divided against itself cannot stand. And a world where men and women are competing political interest groups, is precisely that — a house divided. That is what feminism has so far given us, and as this develops further it can only pound the wedge deeper.

So in conclusion, I would recommend that we of the non-feminist sector begin to classify *feminists* as a political class. Not a political sex class, since both women and men can be feminists, but a political class pure and simple, with interests that run counter to everybody else’s interests.

From this it follows that **we activated non-feminists, women and men both**, should define ourselves as a political class also — with interests that run counter to those of the feminist political class.

Feminist v. non-feminist sounds more healthy than man v. woman, don’t you think so? A house frog-marching an unwanted guest off the property looks more sustainable than a house divided against itself.

Remember, from here on out, the foundational narrative is feminism v. the rest of us — which sounds like winning odds.

Political dimorphism has got to go.

ICMI 2020 Promo Playlist

AVfM Video Source · 16 May 2020 · Archived copy · Original

An Objectivist's Case for Men's Rights Advocacy

Vernon Meigs · 17 May 2020 · Archived copy · Original

It's been roughly over a decade since I've more or less taken a critical stance against contemporary feminism. In retrospect a large part of the reason I've opposed it was that in my mind, feminism relied heavily on collectivism and tribalism to promote its ideology, and I've seen early on enough telltale signs of its rampant misandry as shown in the college I attended as well as outside it, one idea circulating among students being "Schrodinger's Rapist", basically a way of saying all men are potential rapists. Mind you, these weren't radical feminist students promoting this idea, but regular run of the mill students, usually women. I didn't realize the impact of this at the time, but looking back this was a way radical feminist ideology crept into the mainstream via the college culture. Despite my acknowledgement of the existence of so-called "individualist feminists" even then, I had no doubts in my mind that they were far from the status quo.

It has likewise been about a decade since I've established myself as both individualist and libertarian in one form or another. Although I've been a gigantic fan of Ayn Rand and her works, which I still identify myself as to this day, I didn't classify myself as Objectivist until early 2013, after a great deal of thought on the subject. In any case, the decade was largely spent on preoccupation with individualism in terms of economic matters as well as philosophical.

It was not until the latter part of 2019 that I opened up to more serious problems regarding male-female relations in society and the creep of radical feminist ideas more and more into mainstream thought, not long after the advent of #MeToo and bromides such as "toxic masculinity" became household terms as it seemed. I had previously hoped to remain in a "neutral" position where I could pursue the advocacy of the dignity of the individual without resorting to sex-based collectivism as I perceive feminism had fallen into basically from its inception. Until I involved myself in hearing out the positions of the Men's Rights Movement, I perhaps had misgivings about the MRM – that, they were going to make the same mistakes feminists have been making. I consider myself to have been wrong, and I will detail how I have come to the position that I, as an individualist and more specifically an Objectivist, can also classify myself as an advocate for Men's Rights, with the philosophies hand in hand.

Alleged Value in Disposability

Even as I had immersed myself in an antifeminist perspective, one concern I had was the hardline traditionalist bent taken by many critical of feminism. While they have indeed defended men, too often they base their appraisal of men based on the fact that men have sacrificed – for society, culture, family – their resources and their entire beings. Always the appraisal based on what they have given, sacrificed, lost, and mutilated themselves, for the sake of others. Always the appraisal based on their self-sacrifice, and not how they have attained and achieved for their own sake. Men apparently receive praise strictly for being disposable, and not for valuing themselves.

My eyes opened up to how vastly encompassing the idea of gynocentrism was no matter who's promoting it – be it a feminist or a "tradwife". Whereas I had understood the existence of gynocentrism in some form previously but admittedly took for granted how prevalent it was, I was now understanding that it can't go unaddressed.

I was fortunate to have encountered minds that cared for Men's Issues while also being critical of the traditionalist gynocentrism that affects even many antifeminists. I was glad that the idea of disposability and the idea of male pressure for self-sacrifice was actually being addressed seriously by those in the Men's Movement.

I would like to take a few steps further than what I've seen thus far in the Men's Movement, however, in addressing a commonality between it and Objectivism, and that is the objection to a man's treatment and expectation as a sacrificial being. In addressing the problem of alleged value in valuelessness, that is, value in disposability for a man, I think we can find common advocacy for a man's dignity as an individual, not sacrificed to the expectations for others.

Defining Sacrifice

The idea of sacrifice has long been praised as an act of good and an act of heroism by society…at least, it seems, when society is the beneficiary of such a sacrifice. In recent years, Jordan Peterson (a man whom I admire and respect in many ways and I consider myself a fan of on the whole) had been speaking vastly on the idea of sacrifice as a necessity to move forward with their lives. I will talk more on Jordan Peterson and my agreements and disagreements with him hopefully more in detail in future essays, but for now I will say that his appraisal of sacrifice is a major point of contention on my part.

Consider the quote by Ayn Rand in Galt's Speech in her novel *Atlas Shrugged,* "If you exchange a penny for a dollar, it is not a sacrifice; if you exchange a dollar for a penny, it is." When I first read this in my initial immersion into Rand's works, I had a hard time integrating it and understanding its pertinence. Over the years in my efforts to understand fundamentals about capitalism and free markets, I had come to realize that the quote exemplifies the very idea of any given trade, assuming it is done voluntarily.

In a trade, we really do transact in a way similar to the quote. Using an example particular to myself, I pay $15 for a certain *Magic: the Gathering* card I really want, say a "Mind Over Matter". That "Mind Over Matter" is almost like a $20 bill for instance that I am trading in for my $15. I make a transaction where I give something I want less, for something I want more than my $15. Else the transaction would never have been agreed to. Such is the nature of trade, and profit.

It is my guess that the analogy of trade is the basis on the advocates of sacrifice, such as Peterson, make their case. In their minds, a sacrificial offering, often something of high value, is given in exchange for what they think is something higher. This may seem consistent at first, until we consider just who is collecting these sacrificial offerings.

A sacrifice, consistently, seems to take the pattern of a subject offering something of potentially immense value to appease an entity or entities that the subject is beholden to. The entity or entities offers nothing much in return except its own current contentment, and perhaps at best the prevention of a loss on the part of the subject. I am constantly reminded about fantasy scenarios about villages sacrificing one of their virgins to appease some dragon or demon so that their village may live another year.

A sacrifice, as I see it, is distinct from a proper trade. A trade is by its very nature profitable on both ends, assuming again that it was conducted voluntarily and without coercion. A sacrifice however has the element of the beholden – something of value exchanged with something that the subject is better off without; in other words, less valuable.

Who do the practitioners of sacrifice bestow their offerings to? A collective good? Others for the sake of beings others, by virtue of not being yourself? Ungrateful mobs whom you should never apologize to but you keep on doing so as they keep making more demands?

Peterson consistently makes the case that you get to "pick your damn sacrifice". It seems to me that every important step such a person takes in their life involves a sacrifice, with the ability to choose one's sacrifice being the spoonful of sugar to help the medicine go down, as it were. But it also seems to me that people who accompany every important action and decision in their life with a sacrifice cannot act without sacrificing more and more, like one who sacrifices their health more and more with each dose of a hard drug. Again, perhaps we should consider who is collecting and benefiting from these sacrificial offerings. In a free trade, both sides exchange a penny for a dollar. If you catch yourself exchanging a dollar for a penny, take a hard look at why you are doing it, and whether you shouldn't instead forsake the one you're making the transaction to.

Sacrifice is one side benefitting at the expense of a subject that consoles himself that it's survived another day.

Gynocentrism – The Collector of Spoils

Now, WHY was any of the above pertinent to men's issues when it may seem like a variant of an economics lesson? Simple – a calling out of the idea that a man has value only because of his sacrifice. Again, I do in fact praise Jordan Peterson for being a major voice on the behalf of males that has gained the acceptance he did. However, if anybody talks a lot of sacrifice it is he, and by and large the traditionalist take on male and female relations calls for male sacrifice for society, culture, family, and importantly, women. Gynocentrism is the premise that males make sacrificial offerings of their values and themselves entirely, beholden to female collectors.

It appears to me that the only difference between a feminist and a traditionalist is that the traditionalist purports to thank the male for their disposability.

What if a man were to say, "No thanks, I don't elect to be disposable and at the beck and call of women or society or culture, I am going to pursue my own goals"? Well, he would rather immediately be branded a loser and either dismiss them altogether or demand that they become, in essence, a cog who owes his services to society, to culture, to family. And no, I am the farthest thing from anti-family but we'll get to that.

To not further beat around the bush, I will call gynocentrism for what it really is – a call for male altruism.

But being altruistic and selfless is good, most of you reading this might say! I do note that incredibly intelligent people who make great points seem to think so. But this is a huge point of disagreement I have with them, and I am not sorry for that. By now you should realize why this essay is entitled "An Objectivist's Case for Men's Rights Advocacy", not merely "An Individualist's Case etc".

Altruism, *"altruisme"* coined by Auguste Comte, can be thought of as made from "*alter"* meaning "other." Altruism is literally "otherism". This "otherism" can be thought of to mean service of others at the expense of the self. Hence this "otherism" is synonymous with selflessness, that is, devoid of the involvement of self. The self doesn't factor in, with the exception of its strict absence.

Imagine defining selflessness, contextualized again for emphasis as "devoid of the involvement of self", as "compassion", "brotherly love", "interested in others", and even morality itself. This defines the act of kindness, compassion, and love as something in which a self is completely uninvolved, meaning it is conducted beholden to the demands and whims of others. But that's what's been going on for so long and it is basically second nature to the majority of people on the planet to think of kindness as an act in which self is not involved, for selfishness is supposedly evil.

Moreover, the selfless act of "otherism" is something we seem to be told to do because it is right by virtue of it not

being for one's own self-interests. It stops being selfless altogether if the practitioner derives any sort of gain, and gain for the self and not the other is condemned on this basis. The gynocentric demand that males dispose themselves selflessly so they can sacrifice for the gynocentric society is an act of "otherism" in action.

Society bemoans the selfishness and individualism of one they demand as a sacrifice, but odd is it not, that nobody seems to bemoan the "selfishness" of those collecting the spoils?

"Me Me Me" is about Altruism, Not Selfishness

One thing I appear to have at odds with the rest of is the context thereby which feminists are described as the ones going "Me Me Me". I don't disagree with the fact that feminists and SJW types endlessly prattle "Me Me Me". What is do disagree with is the subsequent disdain of it as if it were some twisted form of individualism or selfishness and that the solution is to partake in "otherism".

When anybody decries the alleged "selfishness" of one person, it is usually accompanied by a kind of "What about me??" spoken aloud or not. I would go ahead and call this "Me Me Me" phenomenon a "Whataboutmeism" (not to be confused with "Whataboutism"). In decrying the individual selfishly pursuing his own goals for himself, the decrier demands that the individual instead direct his energy towards others, the decrier usually being the first of the others. Nobody seems to be going after the "selfishness" of this weasel-like moocher parasite demanding that others do things for him, instead of taking responsibility for his own life.

If taken seriously the following won't jive too much with the Objectivist appraisal of the idea of selfishness (or rational egoism), but I have always enjoyed this definition out of Ambrose Bierce's *The Devil's Dictionary:*

SELFISH, adj. Devoid of consideration for the selfishness of others.

I truly love that. In its own way it tells a truth that the naysayers of the selfish can ever recognize: if an individual doing his own thing selfishly is evil, what do you call the would-be collector of the things he would inevitably be forced to sacrifice?

"Me Me Me" is the demand to the producer, the creator, to sacrifice and provide for these Others. "Me Me Me" is a call to altruism. It is the opposite of true selfishness. It is the opposite of rational self-interest. It is the opposite of individualism. A true individualist going his own way does not bother demanding others' things by default and yell "Me Me Me", "Mine Mine Mine", or "What about me?"

For an Individualist and Self-Interest Based Approach to Men's Issues

In my own way I hope to promote, in light of the problems above I see within and surrounding Men's Issues, a self-interest based approach to Men's Issues. In a world where many prominent voices that purport to be about the well-being of males still promote the form of gynocentrism in which males are appraised primarily if not strictly by their disposability and their utility in making others' lives content, I honestly think that the individualist (dare I say Objectivist?) case for Men's Right's Advocacy can be made, so men can realize that they can take unabashed, selfish pleasure in the great things they do for themselves and yes, for the ones they care about in their lives.

Men, or anybody for that matter, should not have to care for other people for the sole virtue of them being "the other". Individuals can absolutely care about others but it would follow that they hold those specific people (NOT for being the other) in high esteem and in genuine value. Individuals can care about other individuals for their own genuine reasons, not for being the other.

I will use myself for some examples. I care about Men's Issues not out of altruism or selflessness. I am genuinely interested in the issues as I know it can affect myself potentially as a man, and even if it doesn't happen to me directly it happening to men in general can resonate with me in a way that I am invested. With regards to genuine issues women face, it's basically the same idea in that I resonate with them as individuals with the same humanity and dignity as an individual as a man.

I care deeply about the problem of male genital mutilation and I am not even circumcised myself (thankfully!) but I

don’t need to be just so I can care about the issue. I absolutely am invested in putting an end to it and spreading awareness to a Western world that continues to try to justify it. I don’t claim to be doing this selflessly by a longshot.

To revisit a point I made about sacrifice to family, I will again say that I am the farthest thing from anti-family. To clarify, I believe that the best family is forged out of actual self-interest in raising the family. A man (and woman!) can and probably should have a mindset of self-interest, personal investment, and love in seeing their family grow and flourish. There is self-interest to be had in passing down wisdom to one’s children as well as caring for them. If there are any “selfless” examples of family, look to the kinds of parents seeing their children as a chore or burden and hating every moment of their parenting and taking every opportunity to shirk it to others.

All in all what I am hoping to contribute is a sense of men and boys being esteemed and loved for being men and boys, as individuals that offer the best versions of themselves to the world at no loss and sacrifice to themselves. I would suspect that many already tell the same message, if perhaps in a somewhat different philosophical language.

Only women bleed

Mark Dent · 18 May 2020 · Archived copy · Original

The Corona Virus has exposed the best and the worst of human behavior. Any crisis affecting a society will do this. One of the most noticeable of the many traits laid bare by this disease has been the deeply ingrained self centred, self-entitled, narcissism of feminists.

The fact that the virus is killing men at twice the rate it kills women is an inconsequential fact, not only for feminists, but for the mainstream media too. In the initial days it did receive some coverage, but there were no emotional outbursts or suggestions that men were dying because our hospital system simply didn't value their lives or demands that *something* be done about this shocking imbalance. No-the facts were stated and we all moved on.

Yet once again, we have been inundated with stories alerting us to the many ways in which the virus has affected women. Men may be dying in far greater numbers but women are stuck home minding the kids!

There are countless articles I could have chosen as examples of this sickeningly blinkered, bitter and bigoted attitude but I have settled on one by an Australian journalist by the name of Nikki Gemmell.

Nikki Gemmell

My attention was captured by the article's long title: *Corona Virus, Will I ever be so deeply rested again? I don't want this state of grace to end.*

Being an introvert who has similarly enjoyed the chance to enjoy the solitude and peace of my home in the company of my wife, I thought Nikki would share feelings with which I could identify.

I was wrong. Although the opening paragraph was reasonably promising, it soon became obvious that this was not the soulful reflection of a thoughtful person, wanting to convey her deep sense of restfulness and inner peace which has come as a result of our enforced lockdown.

No. This was simply another embittered feminist rant.

This was the first clue.

> *And now – blessedly, luxuriously – this. Doris Lessing speaks of the tiredness of a fellow working mother in her memoir, Walking in the Shade, set in 1950s London. "She had some job that enabled her to leave work at four [pm], and was, like me, always tired," Lessing wrote. Seven decades later working mothers still accept this state as our lot; this perpetual feeling of being on the brink, wrung out, of never being quite on top of things.*

Yes, women, and especially mothers, are the only people who feel perpetually exhausted, washed out, and "on the brink" because of the endless demands of life.

She continues:

> *Children devour us. And men. We allow it. What value do we put on a woman's life, her inner life, beyond domesticity? I have always felt that time spent on my own creativity is time I'm thieving from domestic demands,*

> *from the endless wants of others, and lockdown has given me the luxury of time. May my own young daughter be spared the expectations of others, all the needs that pull a woman away from doing what she really wants to do in life; but I don't hold out huge amounts of hope.*

By now, the familiar increased heart rate and rising adrenalin levels had kicked in and I was struggling to overcome the overwhelming urge to put my fist through the computer screen. My male rage and violent tendencies would not have surprised Nikki one little bit.

Perhaps it was the last straw syndrome. Knowing men were dying at twice the rate of women and understanding that this demonstrable fact had yielded less column space than this woman's personal whine about how tired she is may well have been the reason for my slight overreaction. That, combined with the fact that this stupid, senseless sook clearly *really* believed every word she wrote was the perfect cocktail for my internal implosion.

> *May my own young daughter be spared the expectations of others, all the needs that pull a woman away from doing what she really wants to do in life; but I don't hold out huge amounts of hope.*

Even now, I feel a visceral response each time I read this sentence.

Read it a couple of times and try to absorb the unfathomable arrogance, ignorance and self-entitlement that drips from every word.

I assume she does not have a son, but would not be surprised to discover that she does. It seems the needs of others pull a woman away from doing what she really wants to do in life.

Men? Those blokes you see, even the ones with grey hair and heavily lined faces, digging deep ditches along the roadside or climbing the telegraph pole as the rain pelts down are living their dream. They feel as fulfilled and contented as a human being could possibly be.

What is a round of golf with mates or an afternoon of beers and laughter in the company of your best friends when compared to this bliss called work? How can you even begin to compare the thrill of waking at 5:00 am each winter's morning and pulling on your work boots to rolling over and snuggling up to the wife for another three hours? It isn't even a contest.

> *Reading Doris Lessing on her 1950s life makes me think: for a working mother, why hasn't there been more change? Lessing's worries back then are the same as mine now, and in that time we've witnessed a huge feminist revolution that hasn't gone far enough.*

The feminist revolution hasn't gone far enough.

Women have generous paid maternity leave, time off for domestic violence related health problems, affirmative action and quotas which ensure success when searching for employment. They can work full time, part time or simply stay at home (whether they have kids or not) if hubby is bringing home enough bacon and is happy for his little woman to remain at home.

Yet, Nikki wants more.

> *And now I'm dreading the return to crammed normality and it feels like a transgression to say this. But with a stepping back into the regular world will come all the demands, the requests, the filling up of precious time when I could be writing, actually. "An immense dismay seized me, a tiredness, and this tiredness was my enemy, for so much of my life I wasn't doing what I would have liked to do, or enjoyed doing," Lessing wrote, describing the moment her godmother asked her to locate a retirement home for her; because it's what is asked of women, all the time, it is what we do too well, and perhaps no one else will do it if we don't.*

No man feels a sense of trepidation about stepping back into the rat race when he has been granted a temporary reprieve. That sickening feeling in the guts so many experience as the all too brief holiday is coming to an end and Monday morning looms is one I am sure men (and women) understand. Stepping back into the heavy traffic, or packed train, the office or building site where deadlines have to be met and angry stressed bosses breathe down their sweaty necks. Driving home as the sun sets and the kids have already been fed and bathed and are ready for bed. Dad may be able to sneak a kiss on a cheek or read a bed time story.

And this is not a temporary state. This rolls on for years and years.

Nobody writes about it. No male journalist would ever use his writing column in a newspaper to moan about his lot in life. Female journalists seem to do it as regularly as they catch up with the girls for some coffee and cake in the local café.

Imagine if you will, writing about the tiredness you feel *as a man*. As you write, your entire focus is on the horrible demands life makes on you as a *man* and your hope that your son will be able to do what he really wants in life and not be drowned in a sea of demands from the women and kids in his life.

Imagine having the nerve to write about *male tiredness* as though it was something no woman could ever comprehend. It is (you write) a different kind of tiredness-it seeps deep into the bones and can never be shaken free. Only other males could ever understand.

And of course, (you continue) only males give up their hopes and dreams, their passions and hobbies because they have a needy, bloodsucking family demanding more and more from them. You must emphasize your resentment over the fact that men and only men are expected to work full time for a lifetime. Perhaps this is because no -one else will do it if we don't.

How dare your wife and kids intrude so rudely upon the plans you had made so many years ago.

But let's stop imagining and return to Gemmell's very real rant.

> *But the Covid-19 pandemic and lockdown has given me an excuse to say no, I cannot critique your manuscript, write your life story, endorse your book, be on your committee or panel. It's been such a vast relief to be able to freely say no to so much without being judged; to put a firm red line through so many diary jottings.*

In Gemmell's world men do not ever feel the overwhelming desire to shout "NO" to yet another demand on their time and energy. Men never feel pulled in a multitude of directions by the people in their lives.

> *I can do in quietness right now the two things that give me the most pleasure in the world – mothering and writing – without having to bother about anything else. "I simply knew I was doing what I had to do, which was to write. And that meant managing my resources so my time was not invaded by the unnecessary, my energies were not used up wrongly. Easy to say, easy to write – but this is the crux and the heart of the writer's task," Lessing said, and it is usually so much easier for a male writer to manage this, always has been.*
>
> *Will I ever be so deeply rested again in my life? I don't think so. I don't want this state of grace to end. When this is all over, kick me into the long grass, for I do not quite want to step back into that world I'd left behind.*

Here is a woman, who openly concedes that the two things which bring her the most joy in life are mothering and writing. There are tens of thousands of men (and women) who are locked into grinding, soul destroying jobs because they have people who depend upon them for the food they eat, the clothes they wear and the bed they sleep in. They are not lucky enough to be earning a living doing something that brings them great pleasure and satisfaction.

Gemmell says*: and it is usually so much easier for a male writer to manage this, always has been.* (To save his energy for writing, not allowing his time to be invaded by the unnecessary)

There it is again. Men have it easier. Men don't understand what it's like to struggle, to doubt, to balance their writing with their desire to be with their loved ones.

The arrogance is astonishing. Breathtaking. It frightens me to have the raw truth of how feminists think spelt out in such an emphatic manner. There is no shame. No sense of embarrassment. Clearly Gemmell would have read and reread her first draft of this reflection. What she read pleased her. The words reflected *exactly* what she was feeling. This is what I find so stunning. Feminists truly view the world as oppressive and unjust in what it demands of women without for one moment considering what it demands from men.

Why was the reference to men even required? Why couldn't Gemmell have written a reflection on her personal struggle with the demands of her life and the chance the enforced lockdown gave her to catch her breath and find some time to pursue her passions without disparaging men or suggesting men have a much smoother road to navigate?

It is simply because the sickeningly twisted notion that she has it harder must never be far from her conscious thoughts at any given moment. It is as familiar and as constantly present to her as the air she breathes. It controls her thinking and her actions. Everything she does and says is guided by the simple unshakeable belief that men are privileged and women oppressed.

There was something else Gemmell never mentioned because it is of no consequence to her. There are many people whose jobs have been ripped from them. Businesses have been lost and lives destroyed by this enforced solitude. She remains blissfully unaware of just how lucky she, I and others are, being able to view this strange time as a blessing when it is devastating the lives of so many people.

I wrote recently that feminists think of themselves as a woman first and then (if at all) as a unique individual. They wallow in the delicious comfort of perceived victimhood even when it is a concoction of their fetid imaginations.

She will never see the truth. Lifelong bigots never do.

I noted this comment under Gemmell's whine.

> *Doris Lessing was a great writer but not such a good example in other ways. She walked out on her marriage and two young children to give herself more time for writing. She then married a communist East German spy.*

She seems to be a perfect role model for feminists.

It's all about me.

Dr Lolita McDavid – Genital Mutilation of Children

AVfM Video Source · 18 May 2020 · Archived copy · Original

Before MGTOW there were MMGTOW

Doug Mortimer · 19 May 2020 · Archived copy · Original

So what were MMGTOW? That's my *ad hoc* acronym for Mountain Men Going Their Own Way. Having coined it, I now abandon it, as Mountain Men Going Their Own Way is a redundancy. By definition, mountain men always went their own way.

The mountain man was a peculiarly American phenomenon (though some were Canadian and a few were European-born), and their golden age lasted only a couple of decades (roughly 1820 to 1840). Though of humble birth, the mountain man was the point man of the American nation as it marched westward across the continent. The famed phrase "Manifest Destiny," however, did not become popular till after the mountain man's heyday.

Historian Frederick Jackson Turner emphasized the importance of the frontier not just as a place but as a concept in American culture. Even today, we often hear of some luminary described as a pioneer in one pursuit or another. Famously, the brief administration of John Fitzgerald Kennedy was popularly known as the New Frontier.

Keep in mind that the geographical west was a moving line. Today it's difficult to think of Pittsburgh as a western city, but at the time of the Declaration of Independence, anything west of the Appalachians was considered the west. Most of the explorers and settlers who ventured into this wilderness were Scots-Irish (Protestants from Northern Ireland), who had emigrated to the young republic only to find that the Eastern seaboard was pretty well full up. The immense continent beyond was wide open, however. (Your manosphere reading list should definitely include James Webb's *Born Fighting: How the Scots-Irish Shaped America*, a history that traces how the American character largely was shaped by an ethnic group whose rugged mores had been forged through centuries of hardship and conflict in the old country, making them ideal shock troops for the push into unsettled realms.)

Of course, westward movement did not begin with the mountain men. There were famed frontiersmen who were kindred spirits. Best known was Daniel Boone, who died in 1820, more or less the beginning of the mountain man era, and went no further west than Missouri. Another was Davy Crockett, who died at the Alamo in 1836, and never went any further west than San Antonio, Texas. These men spent most of their lives east of the Mississippi, and never got anywhere near the Rocky Mountains, where the mountain men became legends. The famed French-Canadian *voyageurs* also predated the mountain men and had much in common with them, though they worked in crews, not alone.

The first iteration of the mountain man is usually considered to be **John Colter** (1774-1813). A Virginian by birth, he was a member of the renowned Lewis & Clark expedition of 1804-1806. A later claim to fame is that he is considered to be the first white men to set foot in the Yellowstone/Grand Tetons region of present-day Wyoming. Today, thanks to innumerable landscape photographers, the region is an iconic American landscape, but in Colter's day it was inhospitable – especially since Colter chose to do his exploring in the winter.

All of the above would be impressive enough on any mountain man's resume. But there is more. In 1808 he was captured by Blackfoot Indians in what is now Montana, and given a chance to literally run for his life – naked. Thanks to his life on the frontier, he was in good shape, good enough to outpace 500 warriors (except for one, whom he killed) in his "run for life" after a head start of roughly 400-yards. After eluding his pursuers by hiding in a beaver house till dark, he walked another 11 days till he reached a trader's fort. As a result, his feat captured the imagination of many a tenderfoot. The basic storyline of a man running for his life while pursued by savages is a natural for movies. The first was a 1912 offering called *John Colter's Escape*. A number of later movies (*e.g., Run of the Arrow* in 1957 and *The Naked Prey* in 1965) took the basics of the chase and reworked them.

Colter, however, was not the first "professional" mountain man. In a sense, the typical mountain man was as much a corporate employee as a lone wolf. A number of them worked indirectly for John Jacob Astor, the richest man in America, and the first multi-millionaire. The genesis of Astor's wealth was his American Fur Company, which was heavily dependent on the labors of the mountain men. Beaver hats were all the rage and you couldn't ask for a

better material to fashion a winter coat. Beavers were able to withstand icy mountain streams because of the density of their fur.

So the mountain man wasn't just living off the land, he was exploiting it to put more money in John Jacob Astor's pocket. Imagine the irony of a contemporary MGTOW going to work for Microsoft to make Bill Gates richer.

Another important nabob was **William Ashley** (1778-1838), Lt. Governor of the newly minted State of Missouri (admitted August 10, 1821). In 1822 Ashley placed an advertisement for "enterprising young men" (*i.e.*, fur trappers) in St. Louis newspapers. Being a fur trapper did not mean just trapping critters. The job duties also included skinning them, stretching the skins over frames to dry, and scraping them.

Response to Ashley's ad was robust, and he was able to put together an elite corps of 100 men for his Rocky Mountain Fur Company. After his stint in politics, Ashley himself became a mountain man and, unlike John Jacob Astor, did his fair share of Indian fighting and exploring.

By 1825 the mountain men were well established, so Ashley inaugurated the Rocky Mountain Rendezvous, an annual summer get-together of hundreds of mountain men and traders in the Green River country of northeast Utah and southwest Wyoming. The traders brought supplies, the mountain men their furs.

The Rendezvous also afforded the mountain men a chance to exchange information (networking!) with their peers. Since mountain men lived solitary lives, they relished the chance to actually socialize with their own kind. The amusements at hand included drinking, brawling, gambling, bullshit artistry (or tall tale telling), and other forms of roistering, sort of like a combination swap meet and Las Vegas convention.

As the fur trade declined in prominence, so too did the Rendezvous. The last was held in 1840. Afterwards, the mountain men capitalized on their encyclopedic knowledge of the west by serving as guides for wagon trains and military expeditions.

If John Colter was the first mountain man, the consummate mountain man was often considered to be **Jim Bridger** (1804-1881), who had done it all. He had responded to John Ashley's 1822 newspaper ad for fur trappers, and he also served as an explorer, hunter, scout, and guide. Over the years his reputation as a teller of tall tales embellished his image, though he remained illiterate all his life. Consequently, any number of schools, forts, mountain ranges, lakes, and streets were named after him, and he was portrayed by numerous actors in assorted movies and TV shows.

Another man who responded to Ashley's ad was **Hugh Glass** (1783-1833) a trapper/trader/hunter/explorer, who is best known for an incident when he was mauled by a grizzly bear (something of a rite of passage or occupational hazard for mountain men) while on an expedition Though severely injured, he was still alive but not expected to remain so for long. Two volunteers remained behind to wait for him to die so they could bury him. When the two men were beset by Arikara Indians, they fled. But Glass was not done for. Despite his injuries (infected wounds, a broken leg, deep lacerations on his back) he lived off the land and traveled 200 miles to Fort Kiowa in present-day South Dakota. As with John Colter, his against-all-odds struggle to survive has provided fodder for various short stores, novels, TV shows, and movies.

Naturalist John Muir and photographer Ansel Adams played key roles in popularizing the Yosemite Valley before its wonders were widely available to the public. **Joseph Reddeford Walker** (1798-1876), however, got there first. Five years before Muir was born (in 1838) Walker got a good look at it while blazing a trail through Northern California. He was so taken by his experience that he instructed that the epitaph on his tombstone read "Camped at Yosemite, Nov. 13, 1833."

Another mountain man of note was **William Sublette** (1799-1845) who was the first to take wagons through the Rocky Mountains and played a key part in the blazing of the Oregon Trail. Sublette was more family-oriented than most of his fellow mountain men, as four of his brothers were also involved in the fur trade.

They had Guinness beer in those days (though not in America) but they did not have a Guinness Book of World

Records. If they'd had one in 1825, it would have shown that **Jedediah Strong Smith** (1799-1831) amassed a record 668 beaver pelts that year. Smith also goes into the history books as the first American to reach California by an overland route (the California coast had been visited by American sailors many times). On his way back east, he was the first to cross the Sierra Nevadas. He too was mauled by a grizzly. Unlike his cohorts, however, he did not drink, brawl, or fornicate with Indian women. Though a mountain man, he was also the dutiful son of a Methodist minister.

If you've ever seen the Bonneville Salt Flats west of Salt Lake City, bear in mind that it was named after **Benjamin Bonneville** (1796-1878), a mountain man who managed to achieve a fair amount of fame during his long life. Canadian **Peter Skene Ogden** (1794-1854) is usually credited as the first white man to see the Great Salt Lake. This was well before the Mormons arrived in 1847.

One name still famous today is **Kit Carson**. Carson not only touched all the bases during his mountain man career, he also achieved fame through dime novels exploiting his public image. One famous incident occurred in 1849 when Carson was serving as a scout for a cavalry regiment that had been sent to rescue a woman who had been captured by the Apaches. In the aftermath of the conflict (the woman did not survive) he came across a dime novel extolling and exaggerating his exploits as an Indian-fighter and suspected the woman had been reading about him before the Indian trouble started. It was the first time he encountered himself in a dime novel.

John Johnson (1824-1900) was stuck with a forgettable moniker, but he found fame as Liver-Eating Johnson due to the fact that he ate the livers (great source of Vitamin A, among other nutrients) of the Crow Indians he killed. The Crow Indians had killed his wife, so he killed them…roughly 200 of them. That's a lot of liver, that's a lot of payback. There's a horror film plot in there somewhere, but to date the best-known film about him was *Jeremiah Johnson* (his middle name was Jeremiah) a 1972 opus with Robert Redford, which included no cannibalism. At any rate, eating all that cholesterol-rich liver didn't hurt Johnson, as he lived to age 76 – a very good span in his day. Born in 1824, he died on January 21, 1900. Perhaps after three weeks of the 20th Century, he'd seen enough.

Irish-born **Thomas "Broken Hand" Fitzpatrick** (1799-1854) emigrated to the United States in 1817. The colorful nickname was due to his loss of three fingers after a rifle exploded. Fitzpatrick led the first Ashley expedition and formed the Rocky Mountain Fur Company with Jim Bridger and William Sublette in the 1830's. One good nickname deserves another, so Fitzpatrick was also dubbed "White Hair," when his hair lost its pigmentation after a particularly ferocious Indian battle. Guess we could call that a virtual scalping.

Not surprisingly, when it comes to mountain man exploits it is often difficult to tell where the truth ends and exaggeration begins. For example, **Seth Kinman** (1815-1886) boasted of shooting more than 800 grizzly bears. Well, there were more grizzlies around in those days, but this would seem to be an inflated number. Of course, there was no one there to witness his feats, so we'll have to take his word for it…or not. He also claimed he once shot 50 elk in a one-month period. Appropriately enough, he died after accidentally shooting himself in the leg. Poetic justice, PETA might opine.

Well, there isn't enough space here to list all the mountain men (Wikipedia has a chart of 85 known mountain men with links to their bios). Each had a physical and mental toughness that we can only marvel at today. For the diversity buffs out there, included among the mountain men are a former slave (**Jim Beckwourth**), an Iroquois Indian (**Pierre Tevanitagon**), and a sprinkling of Hispanics (**Mariano Medina, Lou Vasquez**, and **Andrew Garcia**). Sad to say, no women. Yes, when all's said and done, the mountain men were just another boys' club. They were, after all, mountain *men*, not mountain persons.

Mountain men were not hermits, who exist in other cultures and historical eras. They played a key role in the economy. Demand for beaver skins was high, so they supplied them. Yes, mountain men were (gasp!) capitalists. Of course, to sustain themselves as trappers, mountain men were also by necessity hunters and traders. Pretty much *laissez-faire* all the way.

Grizzly bears, by the way, were known to maul and kill men but not to eat them. So much for the popular saying of

"Sometimes you eat the bear and sometimes he eats you." Today you would have to shop around to find bear meat, though it would surely be free of artificial hormones if you could find it. Mountain men probably took it – or any other wild game – when they were hungry. I think I know what happened to all that beaver meat after the animals were skinned. If it was good enough for the Indians, it was good enough for the mountain men!

While the mountain man might seem like some sort of romantic noble savage straight out of James Fenimore Cooper of Jean-Jacques Rousseau, there are some intriguing contradictions in his way of life.

To what extent were the mountain men bringing the ways of the white man to the wilderness, and to what extent were they fleeing the ways of the white man? Their way of life was made possible by the fashion dictates of more civilized easterners. The mountain men might have been lacking in social graces, but countless settlers benefited from the maps they created, the wagon trains they led, and their knowledge of local flora and fauna, as well as the mores of the various Indian tribes.

Another conflict is the mountain man's attitude towards Indians (of course, this would depend on which tribes he encountered). Due to the absence of white women, mountain men regularly married Indian women, frequently more than one. They learned a lot of their survival skills from Indians. They traded with them and even dressed like them. Yet they killed their share of Indians in skirmishes, battles, and *mano a mano* conflicts. Even worse, from the Indian perspective, once the fur trade dried up, the mountain men served as guides for wagon trains of settlers who would domesticate the open spaces.

I don't know how contemporary history books treat the mountain men (if they mention them at all), but given their role in abetting the white man's takeover of the west, they would probably be demonized. If toxic masculinity is your *bête noire*, then anyone who traps, skins, and eats animals, while killing Indians on the side, would probably be *persona non grata* at your dinner party.

At any rate, the west ain't wild any more. It's all been explored and mapped, not to mention dammed, mined, logged, and (in the desert) irrigated. Trains, planes, and interstate highways bring outlanders from the more densely populated regions to goggle at the natural wonders of flyover country.

Today a modern-day mountain man, or a reasonable approximation of same, would not be useful to society. In fact, almost everywhere he went, he might be trespassing. Even if he's not breaking any laws, anyone living like a mountain man would be highly suspect. You never know – he might be a scout for some sort of white supremacist militia! He might be a Unabomber in training! He may not be on the list of registered sex offenders, but keep the kids away from him just in case.

Even if he doesn't have a rap sheet, his personality profile might fit some sort of domestic terrorist computer model! Government surveillance would be called for. If he doesn't have any electronic gadgets that can be monitored, he can't hide from the satellites.

At the very least, he would be condemned as a kook or a nut case. He was way ahead of the curve on social distancing, however, and maybe that's what it's really all about: The ability to urinate, defecate, belch, or break wind anywhere any time without having to worry about anyone being offended

I wouldn't claim that as the definitive meaning of freedom, but it does count for something.

On the ‘I Don’t Remember My Circumcision’ Argument

Vernon Meigs · 20 May 2020 · Archived copy · Original

Towards those who are against male genital mutilation, a common retort by males who had it done to them when they were infants is that they don’t remember it being done to them, and that they, supposedly, turned out fine.

A few years ago I had a conversation in person with a friend (a big pro-life advocate) in which I expressed my discomfort to him about a different mutual friend of ours who made light on social media of the fact that they were getting their newborn son circumcised. Actually it wasn’t him directly, but rather his wife, posting her baby boy’s photo and joking about how he’s about to get his circumcision. However it was clear that the father was absolutely in approval of this and thought nothing of it. Back to the conversation with my friend, I expressed my concern about that, and he told me that he may have somewhat understood where I’m coming from, he’s said that he himself was circumcised and he didn’t remember it, and he felt fine. When I tried to convey the helplessness of a baby boy when he has his body violated in this way, he proceeded to go into his own tangent about how fetuses don’t ask to be aborted, being a big pro-life advocate.

I will save my detailed thoughts on the hypocrisy of some pro-lifers who argue for the rights of the unborn but are completely ok with the tips of their baby boys’ penises knived off. Today I just want to zero in on the “I Don’t Remember My Circumcision and I Turned Out Alright” argument, and hopefully put that particular one to rest.

As I have stated previously, I myself was fortunately never circumcised, but would like to offer perspective based on a different kind of event in my childhood.

Trauma and Memory

When I was in the second grade during my time growing up in Japan, I was on my bicycle after school to head to baseball practice and was rather gleefully speeding down a light slope. Although I was about to go through a crosswalk in which I would have had the right of way, I should still have been much more careful and slowed down.

A car, said to have been in a hurry, ran over that red light and hit my bicycle. I flew off my bicycle across the car and hit my helmet-protected head on the pavement. I had broken my left collarbone. This had happened close

enough to my own home, and in fact practically right outside the home of a school classmate whose family informed my mother and father who rushed over to the scene of the accident.

By the time my parents reached me and before the ambulance arrived, I had awoken from consciousness and was said to have been crying, wondering what happened to me. This basically continued all the way when my dad was accompanying me in the ambulance. Aside from my broken collarbone, my forehead was lightly swollen. The doctor had said that it was in fact a good sign that I actually regained consciousness so soon. I received a brain scan at the hospital and they detected nothing wrong with my head. I was asked questions by the doctor, such as whether I knew my name and whether I hurt, and I answered properly. I followed the light with my eyes, again properly. If I had not been wearing a helmet when it happened, the damage would have been much worse. I don't regret wearing my helmet when it was not the norm among the Japanese to wear such a thing and I was in fact made fun for doing so. I of course also received an X-ray for the collarbone and fortunately it did not require surgery. I was able to return home soon and I escaped this with just a shoulder brace and a tiny scar on my forehead, which had faded in my adulthood.

From the vague memory of an oncoming car at the sidewalk at the end of the slope while I was on my bicycle, up until the moment I woke up in the dark bedroom on my futon after having slept for goodness knows how long, I have retained no memory whatsoever.

I don't remember crying in the ambulance. I don't remember answering the doctor's questions. I don't remember any moment of consciousness that I was said to have been in after the accident.

I had tried to imagine having undergone all the things that I was told I did. I tried to imagine being tossed into the pavement by a car. I tried to imagine the pain of having my collarbone broken. I tried to imagine actually being conscious to convey the pain. I would have guessed that it would have been excruciating for the roughly 8 year old me, perhaps it was. But it was so great at the time that I couldn't retain any memory from the shock. Just because I don't remember it, it doesn't mean it was nothing, that it didn't happen.

It is my understanding that this lack of memory of such an event is typical for anyone who has undergone it under similar circumstances.

I was not, however, an infant a small number of days old, who won't have any kind of clear memory or acute perception as it is to begin with. The ones who inflict infant male genital mutilation and the parents high on traditionalism that abet it let it happen on the notion that babies won't remember it, perhaps encouraged by the notion that you can do just about anything to a child and he won't remember it. This is far from an effective argument for infant male genital mutilation, and instead betrays the willingness of the parties involved to prey upon on a baby boy because he cannot resist, stand for his rights and his bodily autonomy, nor retain the experience.

Of course the baby won't remember his foreskin being knived off. But if he was being strapped down to have his fingers pried off one by one, assuming that doesn't kill him, he won't remember that either. It is still wrong. Speaking of killing, babies have died from neonatal cutting as well, by the way.

The baby's lack of memory of the mutilation of his genitals is just a convenient excuse to perform it. It is not an indication that nothing traumatic had occurred.

If I cannot remember my own trauma caused in part by my own carelessness as an 8-year old but can still accept that it was actual harm that happened upon me, certainly we can recognize as harm the severe trauma and neurogenic shock of neonatal cutting as it happens to a days-old infant who had no say or understanding what would happen to him.

The Expectation to Cry

To add to the factor of the infant boy not remembering the shock of having his genitals cut, another factor that goes in tandem is the fact that we, as a whole, are so used to the idea of babies crying at any given situation at any given time. I wonder if this causes us to become relatively numb to the idea of an infant's cries, and accept all

circumstances as par the course when it comes to dealing with an infant… even certain ones they shouldn't.

Americans in particular seem to be so used to the idea of male infant genital mutilation (which they euphemistically call a circumcision) that they regard it as standard procedure. The shriek that the babies emit as the knife hits the flesh is perhaps treated with no more regard than when a child trips, falls and scrapes his knee, or if they were to cry when getting their first shot.

On top of all of this, since the infant in question is a male, we are conditioned to treat his cry as less significant than that of a female. The response to an infant boy, even when he's getting his foreskin cut without an anesthetic, seems to be something along the lines of "get over it." Funny, how we (rightly) malign female genital mutilation when it happens to girls who reach a certain age as a sick "welcome to womanhood", but a boy is barely out of her mother's womb before he is basically told to "man up."

Genital mutilation on infant boys is routinely done on the premise that the boy won't remember it, and that he can get over it, that his cries as it happens mean nothing. Not being able to remember such trauma is not an indication that it was no big deal, but rather an opportunity for those who are malevolent at worst and unthinking at best to force their boy to conform to a completely pointless standard, oftentimes at the risk of his life.

Let us not airbrush the trauma of an infant boy just because it's been traditional all this time to do so. This applies to recipients mired in self-denial as well as their complicit parents.

The basic mission: be an iconoclast

Luigi Logan (aka Fidelbogen) · 21 May 2020 · Archived copy · Original

Feminism is radically open to question. Never forget that.

That much being said, let's get one thing straight: Feminism is not mandatory. You have zero obligation to think like a feminist, talk like a feminist, act like a feminist, live like a feminist, or support feminism in any way.

Feminism is just one of many ideological belief systems operating on planet Earth. It was contrived by human agency and its license to exist may be revoked by human agency at any time. (Wink, wink!) Feminism is not a privileged snowflake (although feminists want you to think it is). It carries no special mandate or divine right. There is nothing "woo-woo" about feminism, and no genuflection is owed to it.

We should add that feminism is not a race, or more to the point not a biological birth group. That's right, nobody is born a feminist. Feminism is an elective state of being; you must choose it. This means that you are free to reject it, or free to kick it out of your brain again if you unfortunately made an earlier choice to accept it.

Not only are feminists not a race, they are not an ethnic group. They seem to think they are, but that is because they are mimicking the behavior of people who claim protected status against so-called "hate speech". The feminists want a slab of that yummy pie too, if possible. When you say stiff things about feminism, they would like very much to swing the apparatus of law against you. (Name-calling and character assassination are not enough, it seems. They want to leverage the official power of state violence, under color of legality.)

Above all, feminism is not a sex. There are two biological sexes, male and female. However, there is no feminist sex. I repeat: *there is no feminist sex.* That may be perfectly self-evident to some of us, but a lot of people reject this plain bedrock truth like a vending machine spitting a dollar bill back at you.

The trouble is, that feminism is politically and institutionally hegemonic. It is a ruling force in human affairs, and that is simply a fact of life. This happened because certain humans worked hard to make it happen, while certain others stood by and lifted no finger to stop them. In consequence, feminism got deeply entrenched.

The crux of the difficulty is that feminism holds the power of a fetish, or sacred idol, in the public square. Some

have even called feminism an unofficial state religion. Many people hate this so-called sacred object and wish to break its power, yet they fear to speak a word against it because they dread the social consequences that might follow. Furthermore, they aren't sure where to get started because, frankly, the terms of the problem are not entirely clear to them.

If we wish to overthrow the power of the feminist idol and undo its stranglehold upon the public mind, we must visibly and dramatically challenge it, until non-feminist women and men feel emboldened to join in the fun.

Imagine, if you will, a dauntless iconclast who walks up to that idol with a sledgehammer, in full view of the world, and shatters the head into rubble with a defiant flourish and a maniacal laugh.

Clearly this would send a message. It would spread some shock waves, would it not? It would trigger a collective gasp, am I right?

Many, standing in the public square, would be emboldened to join in the fun. They would look each other in the eye and catch the glint of revolution. It would be instantly clear to them that they were not alone, that they had nothing to fear but fear itself.

The core principle is this: that when you publicly defy or desecrate a sacred object, you break the spell. You dismantle the mojo. You turn that sacred thing into a common thing once more, prone to the same treatment as any other common thing — the callous handling, the common touch, and so on.

I shall await somebody bold enough to swing a very public metaphorical hammer against the feminist idol. I expect that person will be a celebrity of some kind, ideally a woman, who stands up and thunders: "I've had enough and I will take no more! To HELL with feminism, and damn the torpedoes! Come and get me, feminists!"

Naturally, it helps to be a celebrity rather than an obscure nobody. An obscure nobody who wants to make his message heard, must capture the limelight by a signal-boosting strategem or "setup" — in common vernacular, a publicity stunt. But a celebrity can grab the limelight any time. When a celebrity talks, the world listens, and the message travels.

So if you're a celebrity with the moxie of Martin Luther, and if you want to become a bigger celebrity, then nail your parchment to the door! Okay? Or if you know a celebrity, bring this talk to their attention and maybe it will inspire them along the lines we are suggesting.

There are less flamboyant but still valuable ways to assail the feminist idol and compromise its power. These are being carried out already by people in many places — the war of attrition, the innumerable chisel strokes. It's all good, it's all taking a toll, and it's all preparing the ground for those larger non-feminist breakouts that will occur in the fullness of time.

What is the bottom line here? What is the takeaway? It is that feminism must be challenged. Called out. Stood up to. Stared down. Made accessible to corrective forces.

There are many ways to make this happen. By far the most effective is to stand up and say, "I am not a feminist, and there is nothing you can do about that."

This brings the feminist dialectic to a standstill, because it introduces an alien willpower into feminism's self-contained moral universe. Seriously, what *can* they do about it? Feminism will have been fed something indigestible which it cannot ultimately ignore. That something is called "non-feminist alterity". The implications are existential and primordial.

Above all idol-breaking.

In a word: iconoclastic.

"I am not a feminist, and there is nothing you can do about that."

This deceptively simple statement reclines at the heart of the methodology we are preaching. The rest is details, and

among these is the fact that feminism is on trial because all feminist claims and theories are open to question.

From the ground up, every imaginable thing about feminism is subject to a universal critique and an intellectual audit. You might say that we are calling feminism into the office for a little talk.

In closing, I repeat my call to anti-feminist celebrities: step out of the closet and swing a hammer at the feminist idol! Be bold. Be brave. Be defiant. Be a cheeky bastard and stand your ground. You have supporters everywhere.

If you are not a celebrity, do what you can to see that celebrities read this. Thank you.

Michelle Malkin: The Truth About False Rape Allegations

AVfM Video Source · 21 May 2020 · Archived copy · Original

the following video was published a few years ago but is still as relevant as ever. In fact false allegations have rape by women appear throughout history.

Mass Hysteria, Madness and Feminism

Jan Deichmohle · 22 May 2020 · Archived copy · Original

Editor's note: *The following book excerpt is a translation from the German by the author. The following website provides an overview of his books: https://www.quellwerk.com*

History of Mass Hysteria

An early occurrence of a new form of irrationality was surfacing in the age of ‚enlightenment', when a mob was yelling (rather unenlightened) "Hang to the lanterns, who has a handkerchief!", and "Hang to the lanterns, who hasn't got horny skin!".[i] The people who had soft skin, faced the danger to get lynched.[ii] On the picture above, women lead an armed march of revolutionaries.

Symbol of the French Revolution was an allegorical Marianne, portrayed swinging the tricolour during street fighting. When women and children, the whole family are involved in ideologies, this results in radicalisation. What had been rather a peripheral matter and aberration before, was transformed into a principle, the foundation of a systematically spread hysteria, and was spread along with ideological world views, closed in itself.

Suffragettes attacking the House of Commons

The first wave transformed hysteria into a principle of life, and to assume as a privileged group to be disadvantaged, to flock together as an angry sisterhood, whose attitude towards life was militant full of hatred and fighting, hysterical screaming because of completely imaginary disadvantages, and to fight against human nature and culture. Such screeching hysteria staged itself by a new political aesthetics they invented, which was later on taken over by fascism and is today regarded as typically fascist. That has been proven in my book "Critique of Feminist Ideology". This ideology is not only linked to stubborn ideological militance, but also to victimhood. In self-referred navel view, they lamented about invented troubles and imaginary disadvantages. They believed, the world would be unjust to them. Today, when they get criticised, they redraw insulted to 'safe rooms'.

I want the vote! (~1900-1913, while most men didn't have it either)

In this cartoon of the first wave 1900-1913 we can already recognize snow flakes of today.

Political hysteria of feminists was mentioned ~ 1910 in a debate of the British parliament as a characteristic attribute and danger, should society give in to feminist demands. The speech was quoted and analysed in my book on the first wave.

All of the predictions in that speech have been fulfilled. Additionally, later waves caused destructions much worse than the worst expectations of the speaker. Quotes and pictures of the book about the first wave show by historical sources, that this hysteria was not only linked to imaginary disadvantages and victimhood, but also to misandry.

Suffragists on the War Path. “Jump on him, he is only a mere man.”

After the First World War, feminism and its methods were accredited and integrated into society, after their demands were fulfilled. As a result, we had a disrooted generation of youth in the 1920s, disrooted and having trouble in matters of sexuality and sex roles; boyish women (flappers and vamps) and effeminate men were part of the phenomenon as well as massive difficulties of both sexes: confused women and men, whose money had been squeezed out by wives or ex-wives, boys, which girls didn’t accept as good enough any more. This has been proven using historical sources of the time in my book “Critique of feminist ideology”.

Angry screaming became a method of the political fringes: On the streets, supporters of the red front an Stalin were

parading, later on supporters of the brown front and Hitler. Young women were screaming excited, or even fainted: After each outburst of feminist irrationality follows a phase of confusion or disarray: Women try to regain lost triggers of female instincts, on which the love towards men and society are based. As human nature is damaged, and time-tested culture lost, this is done in a distorted – and dangerous – way. That may result in hysterical admiration of a Stalin or Hitler, or screeching and fainting at the concert of a boy group, or throwing teddies to welcome demographical intruders, applauding and welcoming demographical conquerors replacing native men, who get degraded to incels or losers. Those native men had before been fought by screaming hate-filled feminists.

Like feminists, both communists and fascists perceived themselves to be persecuted, while in reality it was the other way round: They were persecuting those of different believes. Thus their perception was contrary to reality. Fascists believed in a 'Zionist world conspiracy', communists in a 'capitalist' and 'imperialist' 'enemy of their class', blaming them for every screw, which wouldn't fit. Feminists blamed subjective feelings and dissatisfaction with an invented 'patriarchal structure', as absurd a conspiration theory as the fascist version. They were never able to give any proof for the existence of such a structure. To the contrary, it can be proven that the course of their discontent were bad decisions of the feminists themselves, and the results of previous feminist waves.

> Many members of the BDM treated Hitler like a modern group of girls might a pop star; his visits to BDM groups were generally accompanied with screaming, swooning and fainting.»[iii] (babiafi.co.uk)

above: Beatlemania, below: Hitlermania

One only has to see old newsreels of women fainting, crying, screaming with adulation at the feet of Hitler»[iv] (dailymail.co.uk)

Association of German girls, The Hitler Youth, screaming

Irrationality generally broke out in world war and mass murder; after the ideology creating such actions was gutted,

the causes remained: The breakdown of natural structures, of a cultural complement of both sexes and their relationships, through which feelings can develop and mature naturally. Feminism, in the delusion of knowing everything better and improving the world with an ideology, which is at war with human nature, and interpreting nature the wrong way round, made sure that the damage done by previous waves could never heal, but instead additionally new damage was done.

Therefore the problems persisted. Not only women were dissatisfied. Young people, especially boys, struggled to find a place in society. Women lacked something that could no longer develop naturally and culturally, after feminism damaged natural culture, eventually destroying it. There was therefore a lack of young men who seemed worthy of female admiration. Men were lacking, what could give them such feminine feelings. In particular, there was a lack of maturation which could give rise to mature, civilized love. Instead, dangerous animal instincts ran wild. Today, alpha males get preferred to betas and incels.

Beatlemania, mostly female fans screaming

In 1964 they screeched longing for rock musicians. In 1968, when the second wave broke out, they screamed aggressively, hateful protesting against ‘white heterosexual manliness’ and an imaginary ‘patriarchy’, a perversion of the longing for impressive males a few years back. Today they choose illegally admitted immigrants from Islamist or other problematic countries, because they unconsciously want victorious conquerors (like Hitler, Stalin, Duce, Mao, Che …). That’s a political perversion, too, resulting from the collapse of cultural bonds and structures.

Such animal instincts are very volatile and tip over quickly. A few years after girls screamed to adore young men, and some fainted because young men of high standing had already disappeared from normal society, the screeching discontent of daughters of the feminist era was already turning back into the hatred of men, with which trouble

once had started.

> «I was a target for abuse. Anywhere I spoke there was a contingent of screaming, heckling feminists waiting for me. … Abusive telephone calls to my home, death threats and bomb scares, became a way of living for me and for my family.»[v] (Erin Pizzey)

When it comes to feminism, media has been biased since the first feminist wave. Voices critical of feminism where either ignored, or reports were defamatory. As documented in my books, as early as 1913 Ernest Bax described the bias of media and the feminist pressure on media, not to publish voices opposing feminism. One reason for this biased negative attitude is the sentiment of women influenced by feminism. They didn't want to tolerate free speech, which was a habit in previously male groups, as they existed in traditional cultures. Men talked among themselves without ‚political correctness'. However, when ladies were present, men tactfully avoided topics ladies could dislike. When women mingled into once male groups, they expected the same refraining from disliked topics or opinions. As a result, men had no place left where to talk unrestricted.

Our media didn't report about such matters. They were biased since the first feminist wave, even more so since 1968. When it came to emotic issues like the critique of feminism or emancipation, press wasn't free and either didn't report on it at all, or with a strong feminist bias. Even though there are enough historical sources and contemporary witnesses, it's not easy to find pictures of screaming feminists. Most reports are favouring them. When Erin Pizzey, who started women's shelters and soon realized, that men would need such shelters as much as women, was touring England to promote her book "Prone to Violence", she was threatened by hateful screeching feminists and needed police protection. Many had similar experiences.

They got naked in front of passers-by and then screamed angrily en masse [vi] (dailymail.co.uk)

This continues until today's third wave. A pathological trait has been added: To smear themselves red like blood; in at least one demonstration, participants also scratched themselves with razor blades to stain with their own blood.

Blood-smeared or red-painted feminists screeching

> A group of women plays the attackers, wrestles down her colleagues for minutes, who are shouting slogans. Wheeze, screech, roar. "Always in sync," Inna tells the activists. [vii] (Bild)

The hysterical perversion also continues to admit and adore more aggressive intruders instead of their own men who are ravaged. Because of the cultural destruction caused by earlier feminist waves, strong men from a cultivated cultural elite are missing. That is why, as a substitute, the most inadequate and harmful ones are hailed and screamed at in admiration. The same happened for Hitler, Duce, Stalin, Mao, Che Guevara. A comparatively harmless variant was the Beatlemania, when girls overran police barriers or rushed into a hotel to get closer to the Beatles or the Rolling Stones. Today, suicidal for all of us, they welcome a millionfold surplus of men immigrating from zones of war, crises and the world's most problematic areas. Famous murderers on death row also receive baskets of female fan mail or even get married behind bars, or waiting for execution. Similar anti-social blenders

get their attention. Such negative selection spoils our gene pool with harmful traits chosen for procreation.

Screaming feminists

> In 2015 I was stunned to see a particularly large number of women screaming at the 'refugees' like at an Elvis concert. For my part, I see my assumption confirmed – they sniffed pheromones and are on a testosterone trip. There are also more and more mixed couples… hooray… until one cries….
>
> They are trained to bite off competition, to step on rape victims again – because the stupid pig has only indicated it because of xenophobia. They don't come up with the idea of who is really the most primitive – like when you're on a panting hormone trip yourself. Everything is reduced to your own pleasure, there is no space for anything else.
>
> And you can immediately recognize them by the fact that they are incapable of a rational conversation and instead yell everyone down with hysterical stone age noise – here there is pure emotion … and nothing else.»[viii] (Alexandra Bader)

The inadequate and fanatic welcome corresponds to the same hysterical feminist perversion as hating their own 'white heterosexual' men. The same holds for their anger at an imaginary 'disadvantage' of actually privileged women. Only by prescribing their utopic ideology as a result to be achieved, they construct female 'disadvantage' where there is privilege and always has been. Again, same perversion in their self-pity towards imaginary sufferings, while excluding local men from empathy and ignoring their real problems.

At the same time they fight their own local men with revolutionary attitude, screaming hate. These men share their culture, are mostly adequate and educated to local standards, yet they get broken and oppressed by feminist agenda. Such perversion has been a driving force of all feminist waves. This perversion resulted in feminist distortion of science, utopical ideology contradicting human nature. Instincts ran wild. There's no grain of truth in the nonsense they produced.

Feminists attack Argentinian cathedral. Aggressive feminist women, ready to use violence

Since the first wave, hysteria is a driving force of political ideologies and consecutive feminist waves. Following generations have a vague feeling, that something is missing, without any clear indication, what is missing. So they are susceptible for political or religious ideologies and new feminist waves. They hate, what they need. They destroy, what could help them: the culture they and previous waves have destroyed. Their fanaticism made them attack human universals.

Angrily screaming feminists presenting a giant vagina sculpture

Political hysteria, misandry and the described perversion of sexuality are driving forces of a new form of irrationality. The first feminist wave brought it up and made it acceptable in society. Such political hysteria and irrationality have been adapted by many extremist groups since, along with the methods. As feminist emancipation disrooted many, they became susceptible.

The first feminist wave had invented a self-presentation, which was later on adopted by fascists and is today known as “aesthetics of fascism”. Already the first wave was intolerant to opposing opinions. The second wave was screaming hatefully, burning bras and spreading hatred against opponents and different views. The first wave was known for militancy and terrorist attacks on men and artworks. They sliced pictures; the Taliban blew up Buddhas. During the second wave, female terrorism resurfaced as phenomenon; this time, however, in left wing groups such as the RAF in Germany. Most however were quickly established in media, politics, at universities and in society.

Already 1968, professor Goldberg from the University of New York could hardly publish his study about a human universal – differences of both sexes and their roles found all over the world in different societies. Since the 1970s, it was next to impossible to publish a deep-rooted non-feminist argument. Erin Pizzey told in an interview, that she knew many smart men, who could never publish their non-feminist book. In the very rare cases it was published, they would get threatened, as she herself. Even Esther Vilar, whose book was published 1971, had difficulties finding a publisher. All German publishers except one had already rejected her book, she told, when the last publisher finally accepted. Yet she was attacked and threatened by feminists and was forced to exile.

Today, hysterical screaming in fear of CO2 works the same way it did during feminist waves. An inversion to enthusiastic reverence for leaders is displayed by extremist movements, may they be right wing, left wing or religious. Screeching tips over from anger, hate and protest to sexual desire or to leader cult, and the other way round.

Beatles fans cheered and screamed. Women long for admirable famous men, whether at a pop concert or in a dictatorship.

Third wave demonstrators may dress in pussy hats.

Welcome to Germany

Even though the last picture was not examined, whether it's photoshopped, the components are real and stem from the same movement. As such, it describes reality. Today, even the difference between good satire and reality has become fluid.

Madness and Feminism

Biographies of many leading feminists contain *(often hidden)* evidence of mental illnesses, that not only shaped the lives of activists introducing new ideas, but also first appeared during a feminist wave.

> Medical researchers have long puzzled over schizophrenia's late emergence (it was first diagnosed in 1911, in Switzerland) and its prevalence in the industrial world, where the illness is degenerative and permanent. (In "primitive" societies, when it exists at all, it is typically a passing malady.) In 2005, when Jean-Paul Selten and Elizabeth Cantor-Graae, experts on the epidemiology of schizophrenia, reviewed various risk factors—foremost among them migration, racism, and urban upbringing—they found that the factors all involved chronic isolation and loneliness, a condition that they called "social defeat." (New Yorker Magazine)

At that time, at the height of the first feminist wave, the last remnants of Western culture complementing of the sexes began to crumble, and with it the bond between the sexes on the one hand, and the sexual-social identity. It's not surprising, when new mental illnesses emerge at the same time, which also play a role in the lives of leading feminists. This combination of psychosis with the feminist movement spreads these problems. This is paradoxic and tragical: Feminists are unconsciously missing something, feel an unexplainable suffering, then irrationally blame and accuse a 'patriarchy', used as a conspiracy theory. In reality, the culture they attack would have been key to overcome their suffering, giving them, what was already missing. Their suffering was created by themselves, their feminist agenda and previous feminist movements. In spite of it they use this suffering as a driving force to pursue their work of further destruction, and to instigate an angry cultural revolution against the last cultural remains. Thus they create the suffering from which they claim to save. Their psychosis is the result of the breakdown of natural and cultural relationships, which, if intact, would prevent isolation, loneliness and loss of identity.

> «The second-wave feminists had hoped to alleviate this isolation through the refuge of sisterhood.«[ix] (New Yorker)

Several leading feminist founders were in psychiatric treatment, in a mental hospital.

> «It's unclear when the first symptoms of schizophrenia surfaced … Neighbours were complaining that Firestone was screaming in the night and that she had left the taps running until the floorboards gave way. Laya flew to New York and found Shulamith emaciated and panhandling, carrying a bag holding a hammer and an unopened can of food. In the roman à clef, Firestone wrote that she had not eaten for a month—fearing that her food had been poisoned—and "looked like something out of Dostoevsky (which actually helped her beggar's earnings)." The next day, Laya took the action for which, she said, "Shulie never forgave me," and brought her to the Payne Whitney Clinic for evaluation. Her condition was diagnosed as paranoid schizophrenia, and she was involuntarily transferred to a residential facility in White Plains.»[x] (a.a.O.)

Beside Firestone also Kate Millet was affected. A lot of psychotic traits were described by her family, who suffered from her characteristics such as: "brutal sadist" and "violent bully".

> «In the 1970's I was alarmed to hear that my big sister, Kate Millett, who had serious mental health issues which had agonized my family and her friends for many years, was organizing a group called The Mental Patients' Project in order to claim that the psychiatric community and society were "oppressing" people and "stigmatizing them with labels such as psychotic, bi-polar, schizophrenic, borderline personalities," etc and unconstitutionally imprisoning them in hospitals thereby violating their civil rights. **We, as a family, had struggled for years with Kate's issues, many times attempting to hospitalize her so she could obtain the serious help she so obviously needed. She was a brutal sadist, a violent bully at whose hands everyone about her suffered.**»[xi] (Frontpage Mag)

As if in derision, all facts were turned upside down in psychiatric treatment, too: It was not the "brutally sadist" and "violent bully" that was the perpetrator, no, she considered herself to be the 'innocent victim' of a 'repressive psychiatry' that wrongly assumed all kinds of illnesses, just as she felt victim of a 'patriarchy', which she probably ascribed to be the 'sadist' and 'bully' she in fact was herself. By the way, the psychiatric agenda was harmful, too. Articles tell that many who needed treatment ended broken on the streets instead; some of them committed crimes as murder. Her rebellion against psychiatry cost lives, too. Just as many male suicides where the result of feminism.

The same trick she used in psychiatry and as a feminist, whether she blamed the psychiatric system, or men, society and the alleged 'patriarchy'. It's astonishing, that scientists, psychiatrists and the elite of her time either didn't see or didn't explain these absurdities, to stop a mass psychosis from spreading, which is at the core of feminism.

Jill Johnston, whose book "Lesbian Nation" is considered a breakthrough in lesbian feminism, also suffered from schizophrenia.

> «Hospitalized twice for schizophrenia, Johnston»[xii] (encyclopedia)

A list of important feminists having psychic disorders, stemming from feminists themselves, begins during the first wave at the end of the 19th century. It would be interesting to know, if non-feminist voices did observe more such cases.

> «**The Politics of Women's Madness Narratives is a study of autobiographical writing by women who were diagnosed with psychiatric conditions.** The book explores the psychiatric pathologizing of women and the ways in which women have used autobiographical writing to rebel against forced treatment and incarceration. It also outlines the history of psychiatric treatment in the United States and examines the

> connection between larger social movements and reforms in the care of women mental patients. **Among the American women whose narratives are discussed in the book are Elizabeth Packard, Charlotte Perkins Gilman, Mary Jane Ward, Joanne Greenberg, Jill Johnston, Kate Millett, and Susanna Kaysen.**»[xiii]

A Who's who of early feminism would resemble the list above. Already Mary Wollstonecraft (1759-1797), a precursor of feminism, had some sexual disorientation, according to modern feminist sources, who claim to continue her cause in modern unscientific gender subjects.

This should be a concern and field of research for scientists. As they fell silent in these matters, I'm compiling information so that it won't get lost.

Contemporaries used to observe a lot of absurdities, contradictions and harmful consequences of the feminist wave they experienced. Usually they assume, previous waves would have been justified, whereas the then current wave would have lost reason and entered the realm of absurdity. The reason is, that people tend to consider as normal what they experienced during their childhood and adolescence. Thus, they accepted previous waves, without reflecting, that they had rightly appeared just as absurd and harmful to their ancestors. No progress can be made, before they realize, that they are not the first generation exposed to it, and that previous generation were justified to be as sceptical as they get today.

> «Last fall, as I interviewed New York's founding radical feminists, the stories of "social defeat" mounted: painful solitude, poverty, infirmity, mental illness, and even homelessness. In a 1998 essay, "The Feminist Time Forgot," Kate Millett lamented the lengthening list of her sisters who had "disappeared to struggle alone in makeshift oblivion or vanished into asylums and have yet to return to tell the tale," or who fell into "despairs that could only end in death." She noted the suicides of Ellen Frankfort, the author of "Vaginal Politics," and Elizabeth Fisher, the founder of Aphra, the first feminist literary journal.»[xiv] (New Yorker)

Except those two central founding leaders of feminism, many other activists of their avantgarde group were affected, as Kate Millet herself claimed, and other activists confirmed.

> «She was diagnosed with paranoid schizophrenia and pleaded guilty to "reckless assault with intent to harm" …
>
> While Warhol was on the phone, Solanas fired at him three times. Her first two shots missed, but the third went through both lungs, his spleen, stomach, liver, and oesophagus. She then shot art critic Mario Amaya in the hip. She tried to shoot Fred Hughes, Warhol's manager, in the head, but her gun jammed.»[xv] (Wikipedia)

Valerie Solanas was suffering of paranoid schizophrenia.[xvi] Ti-Grace Atkinson described self-destructive forces, too.

> «In a 1970 address, titled "Divisiveness and Self-Destruction in the Women's Movement: A Letter of Resignation," which was delivered to the Congress to Unite Women, in New York City, she warned that women's "rage, masquerading as a pseudo-egalitarian radicalism under the 'pro-woman' banner," was turning into "frighteningly vicious anti-intellectual fascism of the left." After hearing about the speech, several women, including Freeman, met and vowed to fight the problem. "**Instead, each of us slipped back into our own isolation**," Freeman said. "The result was that most of the women at that meeting dropped out, as I had done. Two ended up in the hospital with nervous breakdowns." After Ti-Grace Atkinson resigned from the Feminists, a group she had founded in New York, she declared, "Sisterhood is powerful. It kills. Mostly sisters."»[xvii]

We should not overlook the fact, that Freeman also identified isolation as a major problem, experienced something similar to Ti-Grace Atkinson, and experienced the destructive power of the sectarian feminist replacement community. Incidentially, Erin Pizzey, who was the first to fight domestic violence, recognized the same high

percentage of female perpetrators and violent tendencies of problem-laden women, which is why feminists were hostile towards her. They stole her idea and turned it into a one-sided war against men. Erin Pizzey, who became a deserving voice against feminism, had grown up in Asia with large families and more cultural structures; in an interview she described the unusual loneliness in the small family of the West and the twisted reaction of the feminists to this problem.

Such isolation is understandably a problem when time-tested human relationships and communities we're used to break down. Additionally, the relationships of the sexes were once linked by exchange, both providing different contributions. That also faded away.

The loss of these natural bonds and efforts for each other makes us lonely. We are mostly concerned with the family, which was once an extended family or clan full of life, connections, roles and lifestyles. That was increasingly reduced to the core family, which was eventually also destroyed by feminism. Socially, that process was an impoverishment. Obviously, this creates loneliness and isolation, plus confusion of identity – exactly what triggered feminism, caused the suffering, which caused feminists to rise up, unfortunately in the most harmful way possible: to break families and culture. Causes, damage and suffering were increased and imposed on the rest of society and the world.

So far this was based on common sense, understandable for reasonable people. This isn't sufficient, though. We have to dig a little deeper to see the whole truth, step back from our habits, from what seems normal in our epoch, what we learned in childhood and life. We have to heed what ethnologist learn, enabling to understand foreign cultures as well as past eras of our own: We have to be prepared to give up everything we are used to, to shed contemporary values and ideas. Only then we can recognize the extent of damage done by feminism.

Only by digital differences of sound, like labial / non-labial, dental / non dental and so on, phonemes can evolve, enabling words, meaning and language. Grammar rules are also required for language to exist. Now the same happens for cultural structure and division of labour, whose origin was the division of labour between both sexes. If both do something different, they complement each other, and exchange evolves. That has been explained in detail in my first book "Culture and sex". Doing something for each other creates bonds. These are important for our development. Feminists chose to fight and destroy them as 'gender stereotypes'. Since then, the misunderstanding of both sexes grows. Not astonishingly, except for those who fell for feminist propaganda.

Both, the ability to learn language and to pick up the local culture are inborn. It's like a pre-coded learning program used by small children, who are not smart enough yet to learn language by rules as adults. Yet they outdo adults, learning much faster. They have an inborn ability and need to learn language at a very young age. The same holds for learning cultural sex roles and structure. This is obvious from the fact, that children pick up sex difference as early as language, or even earlier. The earlier it is, the deeper rooted it is in our biology.

Culture is a human universal, existing in all cultures of all times worldwide. The cultural structure is just as elementary as linguistic structure. Both are pronounced from early infancy onwards, is a specifically human ability. Conservatives only see the family, maybe a few more considerations of the tribe or nation, but nothing more. For this reason, it's not enough to defend only the family, eventually nation or tribe. Many believe, all would be fine, if only the family will be restored. That is a mistake. Culture is much more than just a few family ties and habits. Western culture has been impoverished for centuries. While the family initially remained stable, the structures complementing both sexes and creating bonds between both, fell apart. At the same time, massive misandry and one-sided glorification of women have grown over centuries (see Kucklick, "The immoral sex"). A misperception of women as 'oppressed' and 'suffering', and increasing privileges of women resulted.

As both culture and family were reduced to a minimal core, dissatisfaction and loneliness grew. That was the real reason for evolving irrationality, including feminist waves. Feminism worsens the problem which creates feminism in the first place. Thus it's part of a doom loop making things worse constantly.

> «genital differences between human beings would no longer matter culturally … children would be born to

> both sexes equally, or independently of. … either, however one chooses to look at it; the dependence of the child on the mother (and vice versa) would give way to a greatly shortened dependence on a small group of others in general … The tyranny of the biological family would be broken.»[xviii] (Shulamith Firestone, clinically insane, The Dialectic of Sex, 1970)

According to biologists, anthropologists or Émile Durkheim, one of the founders of sociology, which at the time was not yet fallen prey to ideology, all division of labour goes back to a division of labour between both sexes, that has become increasingly refined and expanded to include social subgroups. That is central to culture and enabled it. Culture was originally describing, how members cooperate and do things for each other, harmoniously combining the different characteristics and needs of both sexes, an exchange that connects and obliges.

Those who grew up before the second feminist wave and paid enough attention to such things might still have experienced the social respect and love that was expressed by sex differences. We lack such warmth; we have become a bit more lonely, superfluous, uprooted, are more easily lost than before in anonymous masses. That intimacy resulting from exchange and togetherness is no longer. It was the charm of ancient cultures. We are missing something that we have to constantly seek, without in most cases ever finding, because these structures no longer exist.

It was a weird, ideological misinterpretation, that women should have everything that men work on. Feminism bereaved men of their contribution to society, making them less needed. Feminists spitefully enjoyed making them tendentially superfluous. On top of it, they felt envy and greed and made girls and women do and obtain themselves, what men do to win the sexual selection exerted by women and men. The result was increasing pressure on men and a growing number of incels and losers. Additionally, forcing men to reward women with alimony when kicking them out, and refused custody became another business model.

It is logically a serious mistake to demand the gift of the other side for yourself in an exchange system, because there is nothing left to exchange afterwards. There can only be an exchange if both sides contribute something of their own that the other side does not have. That's the only way a cultural structure, complementing them in an exchange of contributions for each other can exist. I am doing this for you because you are doing that for me. Mature feelings and sympathy for each other arise from such an exchange of care and contributions. Such tender and compassionate feelings were logically lost when the exchange faded away. We became an isolated crowd of egocentrics.

> «Growing up in seriously dysfunctional families seems to be a common denominator with radical feminists. It seems that if **they don't have "daddy issues," they've got "mommy issues,"** and the predictable attempt to blame all their "issues" on male oppression is often at odds with the available evidence. … Uwe and Sheila Kitzinger sound like a perfect parody of the type of progressives who are so open-minded they believe in everything simultaneously. That three of their daughters turned out to be radical lesbian feminists doesn't seem particularly surprising. … This was circa 1974. Celia was plagued by "feelings of extreme isolation [that] led to a suicide attempt and subsequent hospitalization": Three months in a mental hospital, … So, naturally, she became a professor of psychology. Celia Kitzinger considers therapy harmful for women because women's problems are not personal, in her view, but rather political.
> Everything must ultimately be blamed on the patriarchy, of course. It is impossible for any feminist to to say otherwise. They have spent so many decades blaming every misfortune on the all-purpose scapegoat of male supremacy that one imagines the radical feminist who stubs her toe screaming in pain: "Damn the patriarchy!" **Feminism is not a political philosophy; it's an idée fixe, the obsession of deranged minds.** Male supremacy is to feminists what windmills were to Don Quixote or what Jews were to Hitler. **This has been true since the Women's Liberation movement began, even before anyone realized that Shulamith Firestone was clinically insane.**»[xix]

The clinically insane firestone predicted the end of cultural bisexuality: A core problem that conservative forces

overlook, because they confine themselves to defending family and morality. They don't realize other crucial losses like subconscious cultural structures. An ethnologist I quoted in my books wrote, that the central features of a culture are not noticed by consciousness.

Envy has been established by feminism as basic moral principle of society and as a 'natural right'. Whatever men worked hard to gain, often to be accepted by society and women, women demanded for themselves, leaving those men without means to earn the admiration, women would waste on the unworthy. This closed our consciousness, so that we could not realize the losses involved.

Today's sentiments are shaped by competition. The interests and needs of both sexes conflict, whereas in a culture they match and both gain by the contributions of the opposite sex. Now that they compete, they tend to watch jealously, afraid to get 'disadvantaged'. Some angrily demand an exactly equal devision (while gladly taking much more than half or everything for women). They force the outcome they like, even though most women don't even want it. The more feminist influenced a society, the stronger both sexes differ in their attitudes and job preferences. This contemporary strive is a logical continuation of the struggle against human nature that feminism has been since its earliest waves. There is another source beside feminism to that mistake, though. As Kucklick has shown in his book, misandrist stereotypes were already fundamental to western philosophy of the enlightenment era. In that respect, it was rather unenlightened.

Justifications of feminism that we learn in childhood, school, education, the media and at universities, are institutionalized propaganda, turning facts upside down. This holds for past waves as much as for current ones. Women were never disadvantaged. Instead, they were always preferred. Under natural conditions, it did not make any sense for them to support feminist goals. Culture was offering them more. Men were carrying much heavier burdens. Only when modern technology lessened male burdens, and cultural structures were fading away, feminist envy could spread.

Man was always more burdened with duties and demands. Among animals and humans, the female sex dominates biologically. Females are fertile, limit procreation and exert sexual selection. Because of this, female life was protected more than male. Females were easily allowed to procreate, whereas many men in history never rose high enough in earnings or rank to be considered worthy enough. This is another male burden. Classic male strengths were a necessary counterweight. It's always harder to be a man that a woman. A woman just needs to be woman and fertile to get accepted and desired. That is a female dominance force. Men have to work much harder to get accepted by society and women, and many don't even succeed, even if they work hard. Feminism was gross nonsense right from the start.

Their feeling of being 'oppressed' or 'disadvantaged' was irrational hysteria contradicting the facts of biology and life. Society should never have listened to such irrational hysteria. Even the first wave of feminism was militant, radical, destructive and characterized by contempt for men. To make 'role models' out of these yesterday's militants, indeed to be 'holy figures', is falsification of history. Feminist victors have rewritten history to mislead generations to come. Previous feminism was as hysterical, destructive and insane as today. As long as this is not understood, things won't get better and we remain vulnerable to radical ideologies.

> «**Yesterday's mental illness is today's social policy.**» (Kathy Shaidle, "Feminism's Rotting Corpse", 2012)

Others also describe feminist madness as the cause and drive to invent a conspiracy theory of 'patriarchal power', to attribute to it their pathological conditions and suffering, whose origin is within themselves. Feminist arguments follow the same line: All guilt was attributed to others; they were unable to recognize their own fault. This is a pivotal mechanism, not just a minor human weakness.

> «That is to say, while feminists believe that the patriarchy makes women crazy, the rest of us suspect that crazy women made the patriarchy — inventing this imaginary conspiracy of "male supremacy" as the phantom menace of their paranoid minds, a fantasy bogeyman, a rationalization of their own unhappiness and

> misfortunes.
>
> Here is where the meaning of the famous feminist dictum “the personal is political” exposes the real truth of their ideology. Rather than looking at feminism as a political movement to redress legitimate grievances shared generally by all women, we must understand feminism as a personal movement, concerned with the specific grievances … And most feminists are profoundly miserable.»[xx]

Other feminists also described their own suffering from mental disorders, such as Ms. Johnson, who like many of her quarrelsome sisters, was able to establish herself as a professor at universities.

> «In 2010, Professor Johnson published a book about her struggles with borderline personality disorder — “a serious mental illness,” according to the National Institutes for Mental Health. In her book, Girl in Need of a Tourniquet: Memoir of a Borderline Personality, Professor Johnson describes herself as a “psycho girlfriend” with a history of dysfunctional relationships with both men and women. Her book describes “what amounts to a nervous breakdown as the result of an affair with a married lesbian colleague.” Professor Johnson in 2010 described herself as a “newlywed lesbian” whose partner was apparently her former student»[xxi]

Kate Millet burdened others with her suffering, but vehemently refused to accept the necessary medical help. Instead, she preferred to work spreading her suffering around the world.

> «We, as a family, had struggled for years with Kate’s issues, many times attempting to hospitalize her so she could obtain the serious help she so obviously needed. …
>
> She was babbling and shouting incoherently whilst I nodded and pretended every word made perfect sense. …
>
> She stayed awake for five days babbling, ranting and wouldn’t allow me to sleep. She was seeing “little green men” and her eyes were literally rolling around in their sockets. Never have I been more alone and terrified.»[xxii]

The mental illness seems to have broken out in childhood or adolescence, as her family describes it so impressively. Later, in her feminist days, employees suffered.

> «At one point, in 1973, I found myself alone with her in an apartment in Berkeley, California where she did not allow me to sleep for five days as she raged at the world and menaced me physically. … This movie (Three Lives) was the very first ever produced with not one iota of male presence. Even the people who delivered food to the set had to be female and Kate was touting it as the first all-woman film production in history.
>
> Having had my youth overshadowed by Kate’s irrationality I warily traveled West and the moment I spotted her in the airport knew I “was in for it”. As she barreled across the airport’s expanse it was clear that she was in the throes of her illness and my heart throbbed with the desire to turn and run.
>
> During the speech after the screening she fell apart onstage before a packed assembly of fawning admirers.»[xxiii]

Threats, torture caused by deprivation of sleep – the founding feminist did worse to women than even feminist black propaganda has accused men of. It should not be overlooked that her lesbian lover committed suicide because of her ‘homage book’. Insanity had wreaked havoc beyond all the damage feminism caused, many cruelties to men and children, destroyed lives and families. Even society was broken and culture destroyed. We lost tradition and experience gathered in centuries. Children grew up with damaged souls and uprooted as stray individuals. Under the pressure of Kate Millet’s propaganda, helpless mentally ill people in the United States were released from care, ended up on the streets, where they either became easy prey and victims themselves, or committed crimes and murders. The peace of society was also damaged by making cities a less livable place. The mass migration welcomed by feminist states and Mrs. Merkel later had a similar effect.

> «Kate, herself, has written several books on this part of her life (Flying, The Loony-Bin Trip) chronicling the "oppressive" actions of our family, vilifying us for our deeply worried attempts to aid in her obvious sufferings. So I am telling no "tales out of school" as she herself has documented her own struggles with sanity although she consistently claimed, "mental illness is a myth". "Many healthy people", she said, "are driven to mental illness by society's disapproval of unconventional behavior and by the authoritarian institution of psychiatry." Really? Tell that to the families of the nineteen who suffered and died that Friday in Santa Barbara. … And, speaking of the affected innocent victims: later, she wrote a book about her lesbian lover at that time. Sita was the title. **This woman committed suicide in response to Kate's "homage."** …
>
> So when it came to my attention that as a result of these adventures she and a few cohorts had concocted a new "civil rights movement" for mental patients and in her characteristic ruthlessness was determined to 'liberate' NY's mental patients I was beyond appalled. God help anyone who gets in the way of Kate and her "righteous indignation" which had already spearheaded the militant Women's Liberation Movement. This was to be called, "The Psychiatric Survivors Movement."»[xxiv]

Kate's family describes their mental illness and the behavior they suffered from, but they justify themselves not to reveal any secrets, because Kate described everything herself, but had disparaged her. It can therefore be assumed that families of some other founding feminists – especially if they have not been slandered in an autobiographical book – refrained from going public with their knowledge. The number of unidentified psychological problems among leading feminists will therefore be higher.

Feminists themselves described their suffering, which they spread all over the world with the missionary zeal of the sufferer. They elevated the causes of their suffering to basic principles, laying them down in laws and constitutions and enforcing them with state constraints in all areas of life and society. Now we all suffer to some extent of the troubles they spread:

> «She could not read. She could not write. . . . She sometimes recognized on the faces of others joy and ambition and other emotions she could recall having had once, long ago. But her life was ruined, and she had no salvage plan.» (Self-description of Firestone in the third person, "Airless Spaces" (1998), "Emotional Paralysis")

A systematic search would find clear signs of psychosis in even more of the leading feminist voices. Camille Paglia, who herself came from the feminist spectrum, wrote:

> «The anti-porn crusader Andrea Dworkin (who died a decade ago) was a rabid fanatic, a self-destructive woman so consumed by her hatred of men that she tottered on the edge of psychosis.»[xxv] (Camille Paglia)

Media ignored this, courting destructive ideologists of feminist waves. Instead of describing the actual delusion of many feminist leaders, critics were wrongly blamed of an imaginary delusion, according to the motto: Anyone who is seriously against feminism cannot be healthy. Everything was turned the wrong way round.

The connection between feminism and disorders, which were then mostly called "hysteria", was common knowledge already at the end of the 19th century.

> «By the **1880**s in England, it had become customary for the term "hysterical" to be linked with feminist protest in the newspapers and in the rhetoric of antisuffragists. As Lisa Tickner notes in her study of the British suffrage movement, "for half a century and more, feminism and hysteria were readily mapped on to each other as forms of irregularity, disorder, and excess, and the claim that the women's movement was made up of hysterical females was one of the principal means by which it was popularly discredited."»[xxvi] (Elaine Showalter, Hysterie, Feminismus und Gender)

After the triumph of feminism, this was forgotten and became invisible, as the loss of identity had become the new role model. Contemporaries can only notice what contradicts their habits and the remaining rest of unconsciously descending culture.

> «In England the New Woman as neurotic feminist intellectual had become a recognizable type by the 1890s» (ibid)

Today's feminists consider this absurd and get upset, when such a view is mentioned. Yet the 'snowflakes' and 'SJW' of today proof it right, as they are as known for psychotic and hysterical reactions ressembling those of the suffragettes at the end of the 19th century. They cannot stand if someone disagrees, someone like Trump or Orbán is elected president, or in Germany, when despite wild daily defamation of the opposition party, it is elected to parliament. In kinder'garten style they uphold political correctness, silencing different views.

Feminists of today are not 'crazier' or 'more intolerant' than previous ones – we have changed. We grew up in a society that has absorbed earlier feminist waves and therefore considers those past waves as normal, even though they were just as psychotic, irrational, self-centered, ideological and destructive as today's. But almost all people judge by what they are used to. They condemn what is different from their habits. That is why the truth often asserts itself very slowly; in the long run, however, the truth cannot be denied.

> «In France, the femme nouvelle was blamed for the **declining birthrate**; new divisions of labor seemed to threaten the stability of the family and the state.» (ibid)

History has proven this claim to be correct. The birthrate sank to a record low; we don't know, whether the north European type of people will still exist in a few generations.

For all feminist waves, a connection with loss of identity and exchange structures between men and women can be demonstrated. This loss was always painful. Healthy people suffered from increasing loneliness, loss of meaning, dissolving relationships, families and disappearing cultural forms. Sick people also suffered from it, but reacted in a pathological manner; they then attacked precisely those humanly universal forms that exist in all cultures, including matriarchies, across all epochs, which already had become too weak for us to be functional. They rebelled blindly and psychotically, shifted their inner suffering and inner conflicts into an activist struggle outside against an imaginary 'patriarchy' and against exactly those cultural bonds, fathers and role models, from whose absence they suffered. So they worsened the problem for the whole society. That way, they attempted to reduce their pressure of suffering by political action and acceptance by their supporters. It is not surprising that they could never be satisfied with what they had achieved, however great it was, because their driving forces were irrational, psychotic.

> «Hysterie, Feminismus und Gender – Elaine Showalter
>
> Hysteria has taken many strange turnings in its long career, but one of the most surprising is the modern marriage of hysteria and feminism, the fascination among feminist intellectuals, literary critics, and artists with what Mary Kelly calls "the continuing romance of hysteria. Feminist understanding of hysteria has been influenced by work in semiotics and discourse theory, seeing hysteria as a specifically feminine protolanguage, communicating through the body messages that cannot be verbalized. For some writers, hysteria has been claimed as the first step on the road to feminism …
>
> As the French novelist and theorist Hé1ène Cixous melodramatically inquires, "What woman is not Dora?"» (ibid)

That rhetorical question also reveals the mass impact of feminist ways of thinking that shapes the lives of entire generations to come. Contrary to what is believed in feminist self-reflection, the marriage of psychoses and feminism is ancient, already proven for the first wave.

> «But as Mark Micale notes, “No line of evolution within the historiography of hysteria is more complicated than the feminist one.” The feminist romance with hysteria began in the wake of the women’s liberation movement of the late 1960s and the French événements of May 1968, when a young generation of feminist intellectuals, writers, and critics in Europe and the United States began to look to Freudian and Lacanian psychoanalysis for a theory of femininity, sexuality, and sexual difference.» (ibid)

The latter claim is false, as we have already seen. A strong connection with hysteria has already been demonstrated for feminism in the 1880s and 1890s. There was also a relationship with schizophrenia, which first appeared at the time. In literary terms, mental illness was already expressed in feminist works such as Gilman’s “Yellow Wallpaper”.

> «Thus Jane Gallop writes, “Freud links hysteria to bisexuality; the hysteric identifies with members of both sexes, cannot choose one sexual identity. … **If feminism is the calling into question of constraining sexual identities, then the hysteric may be a protofeminist.**” Similarly, Claire Kahane defines “hysterical questions” as questions about bisexuality and sexual identity: “Am I a man? Am I a woman? How is sexual identity assumed? How represented?”» (ibid)

A remark made by feminists is, that feminism is to question sexual identities. That was true even before the first wave, for example with Mary Wollstonecraft (1759-1797).

Feminist consensus confirms my claim in this case; only the interpretation differs fundamentally: feminism denies the existence of two natural sexes. In particular, it denies any completement of the sexes, any exchange and any cultural language that results from forms of exchange or division of labour between men and women. This attitude is demonstrably wrong because it is in blatant contradiction to human nature. It is not just about the fact that there are clear differences of both sexes, especially in the psyche, reproduction and life strategies. Such statements are true, but trivial, commonplace, truism. Irrespective of physical or mental differences, social exchange, reciprocity, relationships and structures are just as vital as human language, which is also a kind of social structure based on innate ability and a basic need.

If this natural relationship between both sexes ceases to exist, their exchange and connection breaks down, so does the sexual and social identity, the human frame of reference of life, which triggers uncertainty, confusion and suffering. Feminism has also misinterpreted this, made a principle out of the cause of her suffering, and forced both on the rest of the world. It is not only children who need boundaries so that they do not lose themselves. The whole self-discovery rhetoric of feminist emancies since the 1970s was based on precisely this loss of their natural identity and the resulting uncertainty. Today entire peoples are abolished because of this feminist misunderstanding of boundaries, differences, identity and the connections between different identities.

There’s evidence that not only hysteria is a strong and widespread driving force for all feminist waves. The same also applies to schizophrenia, which first appeared at the same time as the spread of the first wave. In earlier epochs, and in other cultures, schizophrenia seems to be unknown as a permanent disease. Its appearance at the same time as the first feminist wave, even among several leading representatives, does not look like a coincidence.

Eating disorders and self-harm have also increased significantly; in the former case it is argued that the increased female choice overwhelms girls and young women. Because all women are instinctively interested in the same 20 percent men, they create a secondary social choice of the 20 percent coveted men, who make up only a fraction of the women. As a result, not every woman can get one of the few coveted men. So women create massive pressure for themselves through sexual discrimination against men. Since women attract men through beauty and body, they no longer feel good and slim enough, they want to be ‘starving’. This is not due to a ‘patriarchy’, as feminists assume, but on the contrary to feminism, which destroyed helpful cultural forms that not only alleviated the selection pressure on men, but also strengthened the complacency of young girls. Eating disorders are still rare in Asia’s extended families.

> «But when he talks about what he terms "successful hysterics," people who in their adult lives seemed to outgrow their adolescent hysteria, or **transformed what had been hysterical symptoms into social causes**, Israel mentions only women, such as Mary Baker Eddy, the founder of Christian Science, and Bertha Pappenheim, or Anna O., who became a German feminist leader. He sees their dedication as an evolutionary form of feminine hysteria itself, an obsessive desire to become the maître rather than submit to him, an acting out of fantasies of devotion. **Thus female activism becomes merely a constructive pathology, and feminism only a** healthier form of **hysteria**. …
>
> The same metaphor is used by Olive Schreiner, herself an example of the New Woman who overcame **hysterical disorders to lead an important career as a feminist** and writer. Schreiner imagined that if sex and reproduction could be separated … For Schreiner, the hysteric is thus a member of the sexual avant-garde. …
>
> **Women were just as irritated by isolation and enforced idleness as men. Mitchell's patients indeed included many of the leading feminist intellectuals, activists, and writers of the period**, including Jane Addams, Winifred Howells, Charlotte Perkins Gilman, and Edith Wharton. »[xxvii] (ibid)

In a similar manner, Greta Thunberg has been preaching hysterical anxiety regarding CO2 to overcome her psychotic symptoms. Even her father admitted that her activism was part of a self-therapy. That way irrational agenda has been spread to the world, so that the activist could keep their mental illness in check. Thus, the world got more sick.

Schizophrenics and hysterics thus shaped the ideology of feminism, which is based on misinterpreting facts, considering preferred women as disadvantaged, whereas men, discriminated against by women over sexual selection, as 'dominant' and 'oppressors'. Quite regularly it is the other way around. No, men and women are not equally affected. Feminists don't get off that cheap. It has been proven that men are sexually discriminated against, many are excluded from reproduction, and are therefore suppressed in key questions of life. The opposite of feminism is true! The destroyed culture has to be rebuilt, more precisely: a stronger, more balanced culture with no preference for women, no discrimination against men, which cannot be easily eradicated by feminist hysterics.

> «She sees female hysteria as stemming from sex-role conflicts that emerged in the nineteenth century.» (ibid)

There could be a connection, but unfortunately, it was interpreted the wrong way round, as is their habit. Erin Pizzey has confirmed it for loneliness: The breakdown of extended families and cultural structures made people lonely; this loneliness was a powerful driving force behind second wave feminism. Just like isolation, the disintegration of the complementing of man and woman, took away identity, dissolved relationships and connections, and thus also feelings. Feminists claim they were 'oppressed', but as always, it's an exact reversal of the facts. Women were the dominant and privileged sex, discriminated against men as "filters for genes" with sexual selection, and taught game rules useful for women. Feminists complained of overwork, demanded less work, and then found out that 'society does not demand enough of them'. (Betty Friedan) While feminists complained loudly about female work demanding its reduction, they actually suffered from boredom and lack of purpose. Her ambition was discontent with easy life, which was in fact a privilege and had been demanded by their predecessors, or even themselves. "Whom God wants to punish, he fulfills his wishes."

"**Women were just as irritated by isolation and enforced idleness as men.**" (ibid)

While they were upset about the presence of men or families, it was actually isolation at home that they suffered from. On the contrary, with unsightly regularity everything was turned into the opposite and made worse. Incidentally it shows, that although men were just as irritated, feminist women became hysterical and reacted with irrational ideology. With more justification, masculist men could have protested, especially since they are actually discriminated as "filters for genes" in evolution and life. But they didn't.

The roles were not oppressive or too narrow, but much weaker and softer than in other advanced cultures. They were not constrained, but confused, shaken in identity and self-confidence, because they already had to little female roles and tasks. In prehistoric times, almost all work was divided between men and women; thus there was an abundance of tasks. The roles had never been so little as in contemporary West, when technical aids and devices began to make housewives superfluous. It was their increasing redundancy that made them dissatisfied. A healthy reaction would have been a new, sensible and balanced redistribution; they rioted hysterically, destroyed humanly universal foundations.

> «In The Newly-Born Woman (1975), Cixous took the position that hysteria was the "nuclear example of women's power to protest," and that Dora belonged to the pantheon of feminist history» (a.a.O.)

In the quote from a feminist's hand, hysteria is seen as the core of female power; whether 'nuclear' contains an additional allusion is undecided.

> «This romanticization and appropriation of the hysteric nostalgically assumes that she is a heroine of the past. "Où sont-elles passées les hystériques de jadis," asked Jacques Lacan in 1977, "ces femmes merveilleuses, les Anna O., les Emmy von N.? . . . Qu'est-ce qui remplace aujourd'hui les symptômes hystériques d'autrefois?" We might answer **that the despised hysterics of yesteryear have been replaced by the feminist radicals of today, by contemporary women artists and poets**, and by gay activists.» (ibid)

Let us note the instinctless aberration of praising serious problems as 'wonderful', and the replacement of hysteria by radical activism observed in feminist writings itself – even in subsequent generations. The contemporary "artists and poets" mentioned will be presented later.

The book quoted is biased; neither hysteria nor feminism are seen in a negative way; even critical voices are often part of a feminist society and its world view. They are caught inside a cage of feminist ideas. It needs a philosophical approach as provided by my books to get out of this cage.

> «In the popular mind, the pejorative association of feminism with hysteria and morbidity has not died yet.In 1983, for example, a controversy erupted in the Times Literary Supplement over the use of "hysterical" as a critical term for the poetry of Sylvia Plath and other "man-hating" feminist poets. Defending her position, Anne Stevenson wrote, "Hysteria is the very stuff of revolutions" … Moreover, those revolutions connected to gender and race continue to seem more "hysterical" than others… What had been hysterical hooliganism in the suffrage campaigns was now attributed to other groups.» (ibid)

These sources also see the connection and similarity of hysterical waves with feminism from then and now, as well as with hatred of men. Hysteria is even called the raw material of revolutions. The cases of famous feminists with psychological problems presented here, whether hysteria, schizophrenia or others, are therefore not 'weird inventions' on my part, but a connection that is manifested both by today's feminists and their literature, and by historical evidence from the time of the first wave. Even if people had not yet reached our level of science at the time and therefore their reasoning often no longer convinces, we should take them seriously. They weren't stupider than we are; their society was less disturbed than ours. They often sensed intuitively when a fate appeared. But because gender culture is unconscious and protected by taboos, they were unable to rationally justify it by today's standards. While their attempts to justify something that has grown naturally may be outdated today, the culture they defend is timeless and as valid today as it was then.

> «May Ayim (… actually Sylvia Brigitte Gertrud Opitz) …
>
> In 1985 she was a founding member of the Black Germans and Blacks Initiative in Germany. She made contacts with representatives of the international black women's movement such as Audre Lorde. … May Ayim suffered from psychotic episodes since the early 90s, which is why she voluntarily went to closed

> psychiatric clinics several times. … she plunged from a high-rise to death on August 9, 1996.»[xxviii] (Wikipedia)

Rose S. Garston was under psychological care for 'PTSD', when she ignored medical advice to organize a collective hunt for all anti-feminist sites with the aim of getting them deleted. They celebrated every deletion in public. (Evidence in my book: Fulminantes Finale, Volume 1, page 170 ff.)

> «"The yellow wallpaper" is an autobiographical short story by the American writer and **women's rights activist Charlotte Perkins Gilman**, which was first published in New England Magazine in January **1892**. The short story is considered an **important work of early American feminism**; it is about a young woman who is **not cured by the treatment of her depression, but goes mad.** In the course of the story, the increasingly confused and delusional observations that the protagonist makes about the pattern of yellow wallpaper in her hospital room become an image of her deteriorating mental state. …
>
> The short story shows **strong parallels to the life of the author.** … After the birth of her daughter Katherine, Gilman suffered from depression, although in retrospect it is not clear whether it was **postpartum depression or another type of mental illness.** Gilman's mental health did not improve, and after three years of illness, Gilman decided to seek medical treatment.»[xxix] (Wikipedia de, 2016)

It is typical of Gilman and later feminists, that they seek healing in activism; they try to heal themselves by imposing ideas and methods to the world, that are rooted in their illness. Later the world experiences similar problems and therefore appreciates, that the 'pioneer' expresses their feelings and problems, they wouldn't have without her. That's another paradoxon of feminism.

Silvia Plath is celebrated in a similar way:

> «This study examines mental illness in literature, with a focus on Charlotte Perkins Gilman's "The Yellow Wallpaper" and Sylvia Plath's The Bell Jar, the primary texts of the research, and develops similarities and personal connections between the authors and their mentally unstable main characters. The study investigates the biographical aspects and mental health of the deceased women … Both women committed suicide … Plath began to develop mental illness at a younger age.»[xxx] (unt.edu)

A strongly feminist article clearly states:

> «**Voices of Feminism and Schizophrenia** in Plath's Poetry
>
> Clarissa LEE Ai Ling
>
> … **Whilst struggling with the ardent feminist within her** … Many of Plath's later poems are **related to her battle with mental illness, despair, sense of betrayal and suicidal thoughts.**»[xxxi] (utoronto.ca)

As in the pre-feminist and the first wave, so in the second and third.

> «Enter Polly Dunning. She is a **third generation feminist** (her mother is the feminist commentator Jane Caro). In a column for the Sydney Morning Herald she writes of how conflicted she felt when she learned that she was carrying a boy child rather than a girl: …
>
> "There were dark moments in the middle of the night (when all those dark thoughts come), **when I felt sick at the thought of something male growing inside me.**"»[xxxii] (ozconservative)

What neither psychopaths nor feminists understand: It is not the male being who grows in her as her son who is sick, but she herself is mentally ill, if she sees her own child as a disease in an attitude hostile to men. Feminism is

the disturbance that projects itself into the world. Feminism destroys everything, from which healthy sympathy and love for men can grow and mature. Feminism replaces a culture, in which men and women act and feel for each other, by a hostile chaos of conflict.

> «Mark Richardson, 31 December 2016
>
> They have created a social movement, a political ideology and a mental illness all in one place!
>
> Funny you should note this. I was in a bookshop yesterday and saw a copy of Clementine Ford's book. I read about five pages of it and had to put it down – I couldn't take any more of it. It was like reading the innermost thoughts of someone trying to convince themselves that they were not mentally unwell. Every paragraph read much the same: "Men hate us, want to kill us and rape us, the whole system leaves us unable to function, on the verge of breakdown, but when we complain about this we are told that we are being dramatic/paranoid, but we're not crazy, it's the world that makes us like this."
>
> Later that day I looked through some reviews and discovered that Clementine Ford has, in fact, battled with mental ill health.
>
> And yet these are the types of women published in leading newspapers as representatives of their sex.»[xxxiii] (ozconservative)

She has a background typical of leading feminists of the first and second wave.

> «Clementine Ford (born 1981) is an Australian feminist writer, broadcaster and public speaker. She has a regular column for Daily Life …
>
> Ford spent the remainder of her teenage years growing up in Adelaide, South Australia. As a teenager, Ford struggled with body image, body dysmorphia and an eating disorder. … She studied at the University of Adelaide, where she took a gender studies course; she describes this as a personal catalyst for her decision to become a women's rights activist.»[xxxiv] (Wikipedia, 2016, 2020)

Here we see what havoc gender studies do: They indoctrinate entire generations with the opposite of the truth, persuade the privileged group (women) to be disadvantaged, call for the complete destruction of human culture and nature, whereupon future generations grow up disrooted and harmed. The victims of their deception believe, that all their suffering is not due to feminism, the destruction of natural identity and culture, but to a 'patriarchy', which is such a mysterious conspiracy theory, that even leading feminists cannot explain what it should consist of.

Feminist psychopaths do not look for the cause in themselves, but project everything outwards, spread their suffering through feminist means in society as a whole, so that future generations, who lack natural identity and culture, are fraught with problems like those feminists, who had invented such ideology. They are proclaimers, prophets and missionaries of their own suffering, misfortune, their own disturbance. They make the whole world sick, because they don't want to face their own illness. This is how feminism of all waves and epochs worked.

> «Clementine Ford: **How I quell the panic when anxiety threatens to take over**
>
> By Clementine Ford, May 19, 2016
>
> About six weeks ago, after a period of relative peace and harmony, **the anxiety that's plagued me on and off for more than 20 years returned to me in full force.** With its reappearance, I experienced some dark moments; moments where I was frightened not only by the despair I was feeling but also **by the ferocity with which I was feeling it.** I found myself **plagued by obsessive thoughts and terrified by my inability** to get myself out of the cycle of them. **Anxiety is oppressive**, both physically and mentally and even the threat of it can be exhausting.
>
> But I have practice in dealing with this particular demon»[xxxv] (smh.com.au)

Incidentally, she involuntarily reveals why feminist founders really felt oppressed: the cause was in them themselves, neither in men nor in a 'patriarchy' based on conspiracy theory. In a typically feminist way, ideologically bored people see the cause of their disturbance everywhere, except not within themselves and their ideology.

> «Clementine Ford: 'There's something really toxic with the way men bond in Australia'»[xxxvi] (Guardian)

Feminism is a distortion of all facts to the contrary, just as sexually discriminated men become supposed oppressors, so their own suffering is projected into the outside world. Any culture that could help them, which is there to prevent such suffering, is destroyed. In other words, they destroy exactly what should and can prevent such suffering, which plunges entire generations and epochs into suffering similar to that which characterized them. All because they didn't want to be helped; instead, they broke the world. Such psychopaths and feminist ideology wiped out mutual love, a culture of two sexes complementing and helping each other. They destroyed female empathy for male losers, when those needed it most.

> «Why women's mental illness deserves more attention
>
> Clementine Ford, April 22, 2016
>
> I was 12 years old the first time I experienced significant struggles with anxiety.»[xxxvii] (dailylife)

The more appropriate headline would be: Why psychosis, projections and false assumptions by feminists deserve more attention.

Their suffering is rooted within them, more precisely in their confusion of identity, which prevents them from developing a trusting symbiosis with the male sex and sympathetic love for men in general. They project their psychotic disorder onto men and a supposed 'patriarchy', which is an irrational conspiracy theory. Their perception is wrong because they make the wrong assumption, that biologically and culturally privileged women would be 'oppressed' and that biologically and evolutionarily discriminated men would be dominant. Originally an evolutionary protection mechanism for children and mothers, innate biased perception is radicalized with a feminist perspective. Similarly, male losers get excluded from sympathy, because according to the evolutionary principle, that males serve as filter for good or bad genes, they shouldn't procreate, thus get no empathy. As a result, we instinctively mock male losers complaining. Widespread incel and MRA bashing is part of it. To be able to complain and get help is another privilege of children and women. This was exacerbated by feminism, too. So an innate preference for women in perception is militantly exaggerated, in the delusion of persecution, that they consider themselves disadvantaged or even haunted by an imaginary 'oppressive structural patriarchy'. Because of this ideology, the entire cultural complementary structure is destroyed, whereupon subsequent generations can no longer mature healthily, but grow into problems created and spread by feminism.

Many writers celebrated by the women's movement were marked and driven by such problems.

> «Virginia Wolf – much more than an insane feminist
>
> The writer Virginia Wolf often is placed into categories like '**insane**' or '**feminist**'. She was much more than that. Above all, she **revolutionized** writing …
>
> You can often see them pigeonholed, one is that of feminism, which led to an increased Virginia Woolf reading wave in the 1970s and 1980s. It is also not wrong to see her as **a great feminist who she was**, but it narrows her eyes. The famous essay "A Room of One's Own" is of course **one of the milestones in feminist literature.**
>
> … your commitment to sex-independent equal opportunities goes hand in hand with your artistic emancipation. In the pseudobiographical novel "Orlando", a humorous declaration of love to the friend, Vita Sackville-West, who was sometimes beloved – Virginia Woolf was attracted to women, the marriage to

> Leonard was more platonic in nature – **the androgynous hero** not only travels through several centuries, **he / she also changes from one sex to another**.»[xxxviii] (msn)

Such "revolutionizing of writing" spreads contentual, methodical and in life the suffering and problems from which it arose. Describing books as "rejected children" says a lot in an era when motherhood gets neglected, love for children and mother devalued, the peoples affected can't even reproduce themselves sufficiently.

> «Marlene Haushofer (1920-1970)
>
> "**My books are all rejected children**"
>
> "I never write about something else than **own experiences. All of my protagonists are a part of me, a kind of split off personality.**" …
>
> The culmination of this rebellion was her novel 'The Wall' [title and content based on: 'The Yellow Wallpaper' by Gilman], which appeared in 1963 and most radically describes a woman's departure from the world. … It wasn't until twenty years later, after the 1983 edition of the book, that the author became **an icon of the women's movement.»** (Jutta Rosary, line by line my paradise)

The reference to an "insanely" strong depression, which makes her hopeless, is also clear.

> «For decades, Marlen Haushofer periodically keeps a diary, but only keeps these records for a certain time and burns them doubtfully: "Actually, I can only live if I write and write. since I am not writing at the moment **I feel swamped u. disgusting**. Will make children's book, better than nothing. See that the stories are **insanely depressed** and hopeless, written in a reasonably good time."» (Jutta Rosenkranz, line by line my paradise)

Her writing is self-therapy, just as feminist activism was invented as self-therapy. One can feel sorry for the children who get to read the children's books created in this way, because they are lured early onto a wrong track that damages them. She shared such suffering subjectivity with the later upheaval of the women's movement in the 1970s.

> «Such statements and the limited world that appears in Haushofer's texts have seduced readers to dismiss her prose as typically subjectivist women's literature … A way of reading Haushofer's texts identifying them with the new women's literature of the 1970s and their demands for radical subjectivity … falls short of her.» (Franziska Frei Gerlach, Scripture and Gender: Feminist Designs and Readings…)

Such radical subjectivity has torn apart the last remnants of cultural connections between the two sexes, and thus the basis of healthy relationships. Because only what women and men do specifically for each other and exchange, creates a reliable relationship, gives them identity, and lets feelings mature. Without such a connection, compassion breaks down into self-centered or women-related sentiments and demands, as the women's movement has done. That is the psychological and emotional core of the matter.

Feminism emerged as the denial and destruction of all connecting forces and forms between the two sexes. The feeling of paralysis of those affected was due to the crumbling of cultural complementing of both sexes, which increasingly narrowed the cultural field of life and thus deprived the sexes of meaning. The lack of importance and attention as a woman, which they state to have experienced, was due to the already too low importance that femininity and masculinity now had in modern times, shaped by technology. As technology is sex-neutral, its effect on human behaviour enables to more easily conflict human universals of all times and cultures. As always, feminism interpreted everything in the wrong way, found the worst possible turn, not only aggravated the problems, but made them a principle.

> «In her diary, she describes this book, which was created for the first time without being interrupted by an

> illness, as “a study of madness and suicide”.» (Jutta Rosary, line by line my paradise, about Virginia Woolf)

Psychiatrists of that time before feminism overran and turned our consciousness, were astonishingly silent in the face of visibly psychotic features of the movement. Scientific studies can only be easily found in individual cases:

> «Images in Psychiatry, Virginia Woolf (1882–1941) …
>
> From the age of 13, Woolf had symptoms that today would be diagnosed as bipolar disorder; she experienced mood swings from severe depression to manic excitement and episodes of psychosis… she comitted suicide … At times Woolf railed against her illness, felt frustrated and impeded by it, and at other times, she felt that it was essential to her.»[xxxix] (Katherine Dalsimer, Ph.D., AmJ Psychiatry 161:5, Mai 2004)

Thrusts of a mental illness shaped her feminist revolution of writing; sometimes she felt handicapped by her suffering, but otherwise she felt that it was “essential to her”. To put it plainly: Her ideas and methods would not have arisen without illness; psychotic relapses are the driving force.

Incidentally, this should not only be typical of the feminist scene, but also its environment. In the early 1970s, young dropouts in London told me that their lifestyle was not intentional; they were not able to live differently, so they could not cope with it. Feminist writing and struggling was apparently the only way of life to get their suffering under control. The rest of the world pays for it, because this is how the cause of their suffering spreads all over the world: fanatically they force others on the confusion of identity and roles, which is the reason for their unsatisfactory existence. Because there was already far too little that both sexes do for each other. That is why the housewife existence was devoid of meaning, and also the male existence, by the way – only that men mostly reacted less psychotically.

Feminists broke exactly what would be necessary to enable happiness and recovery. Instead, they let their illness break out openly, become political. They wanted to make the symptoms controllable through living out in ‘self-treatment’. So they were rooted in society. Most youth of later generations was turned to some degree into a suffering feminist, who fights the last remnants of natural gender relationships, in order to get his own suffering under control, while creating greater suffering for everyone. The same model applies to CO2-anxiety and other hysterias of today.

> «Sarah Kane died in London last weekend. Whereof? By suicide.
>
> … Sarah Kane gave information about herself in conversations. Then she talks about the depression she had when writing “Phaedra”, about her unconditional search for truth… “I do not necessarily consider depression to be unhealthy. For me, this expresses a completely realistic perception of the environment. (laughs) You probably have to dull your sensibility to a certain extent. Otherwise you are chronically healthy in a sick society. Antonin Artaud is one such example: either you go crazy and die, or you work and you are sick. Which is the real madness.”
>
> Her role model and mentor Edward Bond says there is something emblematic about her death.»[xl] (Tagesspiegel)

What such performers think is ‘truth’ is a distortion that arises from their suffering; in their artistic or political activism they describe preoccupation with herself, which is lived out bringing harm to society as a whole. Thereby they try to keep their own pressure under control and consider this as self-therapy.

The psychotic core of feminism arises from the destruction of something, that is just as much innate, a need and ability for people, as language: The complementing of the sexes, that creates a connection by culturally pronounced mutual gifts. Exchange creates a social language that provides identity, empathizes and matures responsibility. Technical modernity had reduced this to a barely functional minimum in the 1950s, which resulted in a feeling of suffering. However, the suffering from a lack of mutual contributions for each other, the lack of cultural forms,

took a morbid outbreak: Instead of standing up for developing a fulfilling, satisfying human culture again, limiting destructive influences of the technical environment on life, instead of creating forms and models worth living in, they accomplished destruction. They spread the causes of their suffering and their misery in the world as an artist or activist, while at the same time getting themselves under control by acting out. So they completely shred the remains of natural culture, leaving a pile of rubble.

It doesn't matter whether Kane was a feminist or not, because she did the same destructive work as feminists of all waves.

> «Whether Kane wanted to be called a feminist or not, the subversion of gender roles is obvious in her plays.»[xli] (csuohio.edu)

After such deep damage, a return to the lost experience of compensation mechanisms that have matured over thousands of years has become almost impossible. What can save us is a reconstruction of the primeval sex division of labor to complement and exchange, so that a new culture is created, in which we do things for each other, not merely for ourselves only. Such a division of labor would be broader and stronger than European tradition. Feminism is like a boomerang. Actually, people try to head this way on their own: The stronger feminist influence has been, the more job preferences of men and women differ.

The chapter Madness and Feminism would not be complete without naming psychotic disorders that were invented and spread epidemically by feminism using methods similar to medieval heretic hunting.

> «The New Yorker, April 6, 1998, The Politics of Hysteria …
>
> Prior to 1973's best-selling book, "Sybil," about a woman who had 16 different personalities, M.P.D. had been one of the rarest of mental disorders, but afterwards, M.P.D. exploded. Between 1985 and 1995 there were almost 40,000 new cases – mostly women – and the disease acquired a valid standing in the field of psychoanalysis. M.P.D. patients are susceptable to therapists' suggestions because they are given strong medications and are highly hypnotizable. **Both M.P.D. and recovered memory are in large part feminist movements: female "victims" confronting** their abusers. In fact, **the M.P.D. craze was probably a side effect of feminism**; it provided working-class women with a strong support network. **M.P.D. is part of a history of hysteria**, which has always been regarded as a women's syndrome – a manifestation of women's inherent moral weakness. It can be traced back 4,000 years, but in the late 19th century it acquired a new importance, in part as a reaction to the new women's rights movement.. During the **hysteria fad**, M.P.D. began to receive attention, as a subtype of hysteria. Soon, however, hysteria and M.P.D. died out . The return of M.P.D. began with the child-protection movement in the '70s, hich was then joined by the feminists. Out of this collaboration came the recovered-memory (R.M.) movement, **which persuaded hundreds of thousands of women that they were part of a worldwide collection of sex-abuse victims**, and many of these women began suing their alleged abusers. The single most important cause of the epidemic was the culture wars of the '80s and '90s, which caused both liberals and conservatives to embrace M.P.D. and R.M. Those who questioned the validity of the movement were accused of protecting sex criminals. This zealous fervor made the movement vulnerable to the thing that would finally undo it: the satanic-ritual-abuse, or S.R.A., craze.»[xlii] (New Yorker)

It is noteworthy that the feminist hysteria of false 'rediscovered' memories, the invention of non-existent diseases based on suggestion, auto-suggestion and hysterical campaigns, which had an almost hypnotic mass effect, was supported by all forces of society, by leftists and conservatives. Nobody wanted to stand back or catch a bad reputation. All parties embraced a movement that persuaded people to suffer from an invented problem that they created in large numbers. The real victims of real hysteria have been neglected, feminism critics have been insulted or ignored for criticizing false allegations. The movement fueled by feminism was victorious, did not end by itself. It was only when it went one step too far, expanded its methodology to include an alleged 'satanic ritual abuse',

other groups such as Christian fundamentalists took part, that there was resistance, were falseness and absurdity of the allegations and methodology detected. Inborn preference for women and feminist ideology prevailed and allowed no contradiction. Hysterical delusion is only seen through when other groups are involved that are not preferred by innate, evolutionary forces.

A similar effect we experienced, after feminists had promoted mass immigration in their fight against the 'white heterosexual man'. Their allegations were just as baseless, irrational in the mud fights against local men, and were also based on suggestive persuasion of almost hypnotic effect. Here too, feminism critics have been ignored for decades and given malice. Only when women themselves were affected and women were no longer privileged, rather victimized by a different privileged group during mass immigration, did the absurdity of the method begin to attract attention. Again, we see the boomerang effect of feminism: They claimed to fight an imaginary 'victimization' of women, only to create a real one. They had shared their female privilege with masses of immigrants from incompatible backgrounds, effectively destroying their own privilege.

> «The S.R.A. epidemic was kicked off in 1980 by "Michelle Remembers," a book which described the alleged childhood satanic-ritual-abuse of Michelle Smith, who "recovered" these memories with the help of her therapist, Lawrence Pazder. Soon after the book's publication, the day-care scandals erupted, with children claiming that they had suffered atrocities of the same sort. Before long, adult women were also reporting such memories. In 1983, the F.B.I. investigated more than 300 such claims and **could not find corroboration for a single one.** …
>
> Predictably, the moderates walked out, extremism swamped the field, and the movement started to fizzle. The False Memory Syndrome Foundation was founded to help families confront their accusers, and soon the media reversed its supportive stance and began to criticize the movements; and criticism within the profession was also mounting at a furious pace. But the most dramatic change took place in the courts, as the wave of R.M. suits (patients suing abusers) gave way to malpractice suits (patients suing therapists). M.P.D. supporters started backpedalling, changing the name of the disorder, and even backing away from the central treatments – hypnosis, abreactions, alter-probing. The number of reported M.P.D. cases has significantly declined since the mid-'90s. Ultimately, the cause M.P.D. most damaged was feminism» (New Yorker, ibid)

Inventing and spreading psychotic disorders is itself pathological and deserves the name hysteria. For decades, feminists with hysterical energies assumed diseases, that were invented and later recognized as non-existent and discredited. Since large parts of society, the media and the public were infected, we are not only dealing with an almost exclusively invented illness MPD, false RM memories and non-existent satanic ritual abuse that were constructed by an RM movement to the detriment of those affected, but also with a real psychosis, namely the invention and imagination of nonexistent diseases, combined with an aggressive, suggestive assumption of such diseases, a virulent accusation and suspicion of large parts of society that is infected.

The procedure for mud fights against men in the feminist waves was the same. Feminist campaigns that assumed men to abuse, oppress, disadvantage, exploit, or the like, were a pandemic that worked with the same methods and psychological drives, spreading emotionally and ideologically contagious, like suggestively awakened false memories in the RM movement that 'Recovered Memories', i.e. supposedly 'found' false memories with their (auto) suggestions. Feminism of all waves is such a suggestion and auto-suggestion with an almost hypnotic mass effect, which is achieved through massive indoctrination and gendering from kindergarten.

It was therefore entirely justified to perceive feminism at the end of the 19th century as associated with a mental illness which at that time was given the name hysteria that has been used since ancient times. But regardless of name and diagnosis, they were right about their feelings and rejection. It would be wrong to dismiss the invention of non-existent diseases like the R.M. movement by saying that those "rediscovered memories" are now discredited. No, it's not just about not recognizing a non-existent disease. That's only the first step. It's much more important to recognize the real disease that breaks out with those irrational forces, that suggestively and fanatically

persuade many people of false perceptions, false memories or false claims, which manifests itself in the form of the R.M. movement or feminist waves. Anyone who speaks of ‘mass psychosis’ in fascism must also do so in feminism, which as irrationally and systematically accuses innocents. By the way, feminism is older than fascism, invented the self-staging that was later taken over by fascists and is today considered characteristic for them.

Feminist waves always generate new false, irrational, but highly effective, suggestive and contagious suspicions with which they damage society as a whole – not just once, but again in every wave. We are already so pre-damaged by feminism that we no longer notice the consequences of earlier waves, because they have become part of Western identity. This damage is the cause of our weakness, which is why we are overrun by less damaged civilizations from Africa and Orient.

The first feminist wave invented political hysteria based on psychosis, depression and irrational imaginations and made it socially acceptable. Since then, this method has been used by all feminist waves, as well as by right, left and religious extremists and dictatorships, as well as by Greens and gender confusers. (‘Gender madness’) Climate hysteria, CO2- and diesel fear are of the same psychotic type today.

«”I want you to feel the fear I feel everyday!”» (Greta Thunberg,in spite of Asperger’s syndrome built up by ideological currents from feminist roots and compliant media as ‘climate saint’)

“Spreading mass hysteria”

«“Act as if your house would be on fire, demands Greta Thunberg” “Obviously, Greta Thunberg is seriously ill. Instead of doing something about her panic attacks, she is passed around as a climate change prophetess in an effective way. Very bad.”»

Already the first feminist wave has politically exploited a congenital distortion of perception of women as needy and suffering, of a majority of male losers as not worthy of compassion. This was further exacerbated by some mentally ill politicizing their suffering, creating a new principle of political hysteria. During the first wave, schizophrenia emerged as a new disease that was probably caused by “social failure”, triggered by the breakdown of traditional structures, extended families and cultural exchange systems between men and women. A disproportionately large number of founding feminists were affected by such diseases. They rationalized their illness, in a way tried to treat themselves by reshaping the whole world according to their ideology. Tragically, however, their ideology was based on error and exacerbated the very breakdown of sex complementing, extended families and cultural structures, which was the cause of the new emergence of suffering and previously unknown mental illnesses such as schizophrenia. To put it plainly: Feminists massively spread the causes of their suffering, made the whole world suffer from what had driven them into rebellion. Very similar mechanisms now also work for climate hysterics. Let us remember that we are in a geologically short warm interglacial period of a long ice age, so that in the long term the global warming hysteria is not only nonsensical, but is probably the opposite of reality, namely that a great cold period endangers human life. The sun still decides our climate much more than humans.

> «At the same time, however, Greta Thunberg is a 16-year-old in need of protection who suffers from Asperger’s syndrome and a number of other mental illnesses. …
>
> Artist mother, who was once plagued by eating disorders and depressive episodes, is not entirely satisfied with the course of her music career. She subconsciously compensates for this by concentrating on the long-term therapy of her behavior-sensitive children. In the end, the mother believes that the cold-hearted materialism that is destroying the global climate has also damaged her soul and the souls of her children.»[xliii] (Handels-blatt)

Similarly, founding feminists of all waves have suggested an irrational and false conspiracy theory that a ‘patriarchy’ would be to blame for their suffering. In fact, the opposite has been proven several times from autobiographies and other testimonies; a missing or too weak father, not the maliciously insinuated tyrannical.

Feminists have often tried to 'treat' their social isolation, a real cause of their dissatisfaction and suffering, in feminist fighting groups of quarrelsome sisters. Thus, feminism of all waves was already a crazy self-therapy that fantasized together male power and patriarchy as absurdly as fascist anti-Semites a "Jewish world conspiracy" that would be to blame for everything that is not going well in the world. Incidentally, Hitler also came from a family with several severely mentally ill members.

Instrumentalization of mental disease has haunted us since the feminist waves, from the first to the present. Greta clairvoyantly said of herself, without Asperger (and other psychological problems) "this would not have been possible here". Feminist waves that invented political hysteria and made it socially acceptable were similarly radical and intertwined with psychological problems.

> «April 30, 2019, 1:02 p.m.
>
> Thunberg book
>
> "She is the child, we are the emperor" *[her family exploits her!]*
>
> … "Our daughter disappeared into a kind of darkness and practically stopped working," the mother writes. Greta fell silent, stopped playing the piano, or laughing. The doctors diagnosed Asperger and related mutism, which means that Greta only spoke to the closest family members. After she refused to eat, the parents decided on a radical break: An end to her solo career, and the daughter's recovery is the focus from now on. …
>
> The basic problem with the content of this book is, that Malena Ernman causally mixes one with the other, interpreting (family) illness as a sensitive symptom of the state of the world. Greta Thunberg may be right when she keeps saying in interviews: "If I hadn't had an Asperger, it wouldn't have been possible here." …
>
> Me too, feminism, symbolism of illness and dogma of performance, in places everything is mixed with the climate crisis into a somewhat confusing overall scenario.»[xliv] (Süddeutsche Zeitung)

Feminists have harmed their souls, as have those of the men they mistreated, and especially those of their children, who were too small and dependent to defend themselves against maternal indoctrination and inappropriate upbringing.

The Greta Thunberg case is a contemporary lesson in how feminist forces of all waves ignored inconvenient truth, instead constructing convenient lies out of nothing. The opponent of feminism Ernest Belfort Bax described this as early as 1913. Feminists tried to censor opponents already in 1913, put pressure on editors, not to publish inconvenient views. During the second wave, schizophrenic or otherwise mentally ill founding feminists were revered as initiators and leading voices. Their condition was simply ignored. At the same time, as early as 1968, it was almost impossible for professor Goldberg of the New York University, to publish his book, which demonstrated the human universality of sex roles: scientific truth was already ignored 1968. The same thing happened to my books and arguments for decades, whereas any dirty feminist campaign based on error or subjective misinterpretation, partly disturbed feminists, was immediately built up to a media sensation. Such fundamental media imbalance has been driving the process for generations. It would be fatal to think that only today's campaigns have got lost or that the media have only now become blatantly one-sided. Rather, it has been a systematic error for well over 100 years.

> «Greta's younger sister **Beata, who campaigns for feminism**, also had major problems. The doctors diagnosed the 14-year-old with **ADHD** as well as with Greta **Asperger**, as well as an **obsessive-compulsive disorder**.»[xlv] (Augsburger Allgemeine)

Press reports documented that not only Greta, but also her sister and mother suffer from psychological conditions such as ADHD, which the whole family reinterprets in response to fear of (presumably imaginary) man-made global warming. However, her sister lives out her problems as a feminist. This is analogous to the belief of founding feminists that an imaginary 'patriarchy' is to blame for their suffering, even though a missing or too weak father

shaped their childhood, the isolation of women because of disintegration of extended families and cultural relationships between men and women are the cause of the increase of mental suffering and schizophrenia. Feminists then tragically fought families and the complementary structures of the sexes, exacerbating the actual causes of their suffering. They themselves pointed the wrong way round, believing their struggle against 'patriarchy' and 'female disadvantage' – although women were always privileged, while men were sexually discriminated and faced with specific burdens – would be a fight against the causes of their suffering. It could be similar with the global warming hysteria, because in fact the sun is the strongest force influencing climate. More likely we live near the end of a warm interglacial period, before the ice age returns and will actually be a danger to mankind – through cooling, the opposite of warming. Only in many millions of years, when the sun runs out of hydrogen, will it heat up and thus make the earth uninhabitable – but that is not human fault, but the natural end of a star the size of a sun.

Greta's family stages psychological suffering as political hysteria – just like feminists of all waves. As long as we do not completely overcome feminism and rebuild a functioning culture with completement of both sexes and male prestige, the sequence of such irrational political hysteria, which also includes green and other extremisms, might be infinite. Even the screeching at Duce, Hitler, Mao, the enthusiasm for Stalin, Pol Pot had, at least in part, similar causes.

A few days before the publication of Greta's mother's book, a Swedish activist who worked in the same radical environmental organizations as her father, began to build up Greta skillfully and vigorously. This continued on the day of the appearance. This is too much for a coincidence, especially since her father's organization with Greta has collected millions of Swedish kronor. Greta read aloud in front of an almost empty room. Compliant media cut out the empty rows of chairs, turned everything into hype and sensation. A Deichmohle with substantial arguments has been icy ignored or met with hostility for decades; her hysteria of man-made global warming, while the return of an ice age is more likely and more dangerous, is being worshiped; the disturbed girl has even been compared to Jesus.

> «Research by critical media has shown, however, that its success is largely due to the Swedish PR expert Ingmar Rentzhog, who has good contacts with several propaganda organizations. Four days after Greta started her climate strike, her mother Malena Ernman's book was presented. The same day, Rentzhog posted a photo of Greta on Instagram and wrote a long article on Facebook … Greta's mother Malena Ernman, a well-known soprano, then confirmed on Facebook that environmentalist Bo Thorén had recruited her daughter. Thorén is a member of the board of the environmental association Fossilfritt Dalsland and is a well-known representative of the international environmental movement Extinction Rebellion, which has also been active in Sweden since last autumn.
>
> This radical leftist group, "Extinction Rebellion" also operates very openly with WeDontHaveTime … Gretas Papa Svante is the managing director of both Ernman Produktion AB and Northern Grace AB … The shares of both companies have seen an immense increase since Greta's first appearance … Gretas Father cooperates with the foundation "WeDontHaveTime".»[xlvi] (Weltwoche.ch)

The idea, that a chain of happy coincidences granted the founders and managing directors millions unintentionally, is made unplausible by a report, that shows an acquaintance of the PR professional with Greta's mother.

> «The PR connection
>
> It is also understandable in media reports, that her mother apparently knows the PR consultant Ingmar Rentzhog. Among other things both have already written an article on climate protection for the Swedish newspaper Dagens Nyheter. Rentzhog is no stranger to Sweden, he sold his financial communications company and founded the platform "We don't have time"»[xlvii] (Meedia)

Mr. Mere Coincidence was very busy, as it seems. ⍰

Opinion media create a sensation from an empty hall, whereas genuine critique of feminism has been stifled by

ignoring it for generations.

> «Greta apparently turned to the crème de la crème of climate policy gathered in the room. But a short video clip shown on television the following day revealed that Greta was actually speaking in an almost empty room.»[xlviii] (connectiv)

Those who speak the truth are hushed up or insulted. On the other hand, those who are mentally disturbed are raised to 'saints' of feminist hysteria and compared to a Messiah.

> «Berlin's Catholic Bishop Heiner Koch compared the exemplary effect of the Swedish climate protection activist Greta Thunberg with that of Jesus Christ.»[xlix] (evangelisch)

This series of books presents many independent evidence. Doubts about a document, argument or topic do not affect the validity of others.

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Betsy DeVos Drank the Feminist Kool-Aid – The Fiamengo File

AVfM Video Source · 23 May 2020 · Archived copy · Original

Delving into the depths of depravity

Mark Dent · 25 May 2020 · Archived copy · Original

There are few people who illicit a more visceral response from me than Clementine Ford. There are few people who use their public platform to openly preach hatred of one demographic in our society with such impunity.

She is a vile human being.

Her history of misandric statements is a long and well documented one.

Her most recent comments and actions may be her most disgusting yet.

There it is.

A career ending comment for any male on this planet whether he be a President, Prime Minister, movie star, author, journalist, teacher or roof tiler.

No discussion would be entered into. No excuses could be offered.

Yet this contemptible creature seems certain to retain her $20 000 tax payer funded grant for new book. Her publishers have issued no comment on her wish for the deaths of countless men.

> *The 39-year-old posted the outrageous statement on Twitter on Saturday in response to an article written about gender disparities in parenting children during the coronavirus crisis.*
>
> *She shared the story of a woman forced to quit her lucrative job during the pandemic because her stay-at-home husband couldn't cope with full time parenting – and said the man in the story was a 'pathetic… globular dipsh*t'.*
>
> *'This woman deserves better,' she said.*

This sick woman wrote what was purported to be an apology when there was some pushback to her words online and a reprimand from the Melbourne Lord Mayor.

> *Lord Mayor Sally Capp said Ford's post was 'deliberately divisive and incredibly unhelpful when we are trying to keep our community together during COVID-19'.*
>
> *'I found these comments offensive and distasteful and I agree with the sentiment of outrage expressed by many members of our community,' she said.*
>
> *Mayor Capp explained Ford was given the grant through an independent process as part of a program to support Melbourne's local arts and cultural sectors during the COVID-19 pandemic.*
>
> *'I have asked the CEO to review the selection process for these grants,' she said.*

Why was there not an instant withdrawal of the funds? Why is there a need for discussion or review?

The end result will most likely be some vague comments about maintaining standards, bringing the community together in this time of a crisis and a call for less divisive language- and that will be the end of it.

Ford will continue to target men with her vitriolic venom and her 88000 twitter followers will continue to cheer her on.

Imagine if an established, mainstream male journalist wrote a tweet saying:

> ***Honestly, the corona virus isn't killing women fast enough***

Now stretch your imaginative powers and picture his comment garnering support and encouragement from his twitter army.

It would cause a media meltdown. Armageddon.

Yes, we have been here many times before but that doesn't mean this type of atrocious double standard and encouragement of male bashing should be ignored.

Here is the "apology" Ford produced, no doubt at the behest of her publisher or in fear of losing her grant. Steel yourself, my friends:

> *I'm a big enough person to admit when I've misjudged something.*
>
> *I still stand 100% behind my fury at men exploiting women's unpaid labour (exacerbated by the global pandemic), but I've reconsidered my flippancy in discussing it.*
>
> *I've always maintained that the difference between jokes that punch up and down is the reality of harm.*
>
> *Eg joking about firing men into the sun has no basis in reality and therefore no potential to further harm, while 'jokes' about domestic abuse are very much reflective of an extensive harm already in place.*
>
> *The corona tweet was contextually in response to the fact women are once again shouldering the burden of domestic labour at the expense of their own economic freedom, being let down by men who are in turn upheld by systems that have privileged them.*

> *It is acceptable to express fury at that, and it's disappointing more men aren't outraged by this reality.*
>
> *But based on my own metric outlined up thread, I have to accept fault for the corona tweet because it made a flippant joke about something that IS actually a harmful reality, and one that affects marginalised men disproportionately, not to mention robs people of their loved ones.*
>
> *Regardless of what people want to think about me, I have no wish to compound harm and grief for anyone, nor be dismissive of the very real impact and fear a crisis like this presents.*
>
> *But I also think it's fair to be angry at the lack of interest in this crisis' impact on women.*
>
> *To be astonished at how women are expected to perform the essential tasks that allow men to thrive, at the expense of women's stability, while being denied recognition for that work.*
>
> *A flippant (and yes, poorly judged) tweet doesn't change that reality and it shouldn't shift the focus away from it.*
>
> *If we benefit from privilege, we should also be robust enough to accept critique of the systems that privilege us and work to change them.*
>
> *Anyway, this acknowledgement isn't for the men who are looking for any reason to ignore patriarchal impact but for the people genuinely hurt by my words.*
>
> *I'm sincerely sorry, and I wish I had framed my argument in better terms and in a way that didn't compound harm. Be well.*

How does one begin to respond to someone with such an unhinged, twisted view of reality?

> *But I also think it's fair to be angry at the lack of interest in this crisis' impact on women.*

Men are dying at twice the rate of women but we should be angry about the lack of interest in this crisis' impact on women.

Translation. Women are babysitting their own kids during this pandemic! This is far more worthy of our interest than the deaths of men.

This woman has taken *one* anecdote about *one* particular relationship (and no doubt heard only *one* side of the story) and extrapolated it to be indicative of what is going on in hundreds of thousands of homes behind closed doors. But this of course is how feminists have always operated. One woman is murdered and very quickly, all men are indicted.

Does this witch not understand that mature, loving couples make a personal, mutually beneficial decision as to what best suits their family's needs during this pandemic?

Does she not understand that the overwhelming majority of women who have chosen to stop working and stay home during this virus lockdown did so because their husband is in a higher paying job which he intends to remain in for many years and this will benefit the wife and children as much as it does him?

Did it ever cross the fetid mind of this demented misfit, that many women are loving the opportunity to be at home with their kids and not rushing off into the rat race and fighting traffic or a demanding employer and getting home at dinner time?

Does this unbalanced imbecile not understand that many men would have relished the opportunity to stop working for a few weeks (if they could afford to) and enjoy the company of their kids? My son cherishes his rostered day off and spent today at the beautiful Rhododendron Gardens in Olinda with his gorgeous daughter Stevie. He texted me to say how much he loved the chance to be with her and just enjoy her company.

This is something so many men are denied in this society which expects men to be the breadwinner while women like Ford (and countless others) can dabble in part time work, pursue a hobby, work fulltime if they feel the desire

or simply be at home all of the time.

This is the hideous fate women face in our apparently misogynistic patriarchal hell hole, according to Clemmie.

She makes no mention of the fact that the virus is indeed doing a good job of killing off men other than wishing it would do the job more effectively. No compassion for the families who have lost a dad or grandad or fears expressed for the vulnerability of the males she has in her life.

This witch simply calls *whatever* men do or experience, *privilege.*

Paid work is a privilege.

Unpaid work (Orwellian speak for looking after your own children so hubby can bring home the juicy bacon) is oppression.

I mentioned the pushback to her hateful comment. Here are some examples:

> *Ford's initial post attracted an influx of criticism by people who accused her of 'weaponising feminism,' having 'daddy issues' and being 'toxic'.*
>
> *Former Senator Derryn Hinch described her opinions as 'repulsive'.*
>
> *'Sometimes your Twitter views are truly repulsive. If this is a serious comment, I feel sorry for you. What a way to go through life full of hatred,' he responded.*

Others suggested her post – which she claimed was in jest – paved the way for equally as damaging comments.

> *'Clementine, is this a similar joke to: "Honestly, the corona virus isn't killing black people fast enough" or "Honestly, the corona virus isn't killing disabled people fast enough" or "Honestly, the corona virus isn't killing health care workers fast enough"?'*

Ford initially argued the backlash proved 'exactly how fragile men are.'

> *'The same men who insist all the time that women laugh at jokes about violence against us because 'dark humour' and 'relieving tension'.* ***Men are pathetic****,' she wrote.*
>
> *'Men love to screech about snowflakes and triggered feminists and women not being able to take a joke and they crumble at the first sign of a hyperbolic tweet that doesn't place them as gods at the centre of the universe. Ding dongs, all of them.'*

In 2017, she hand-signed a copy of her book 'Fight Like a Girl', with a message that read: 'Have you killed any men today? And if not, why not?'

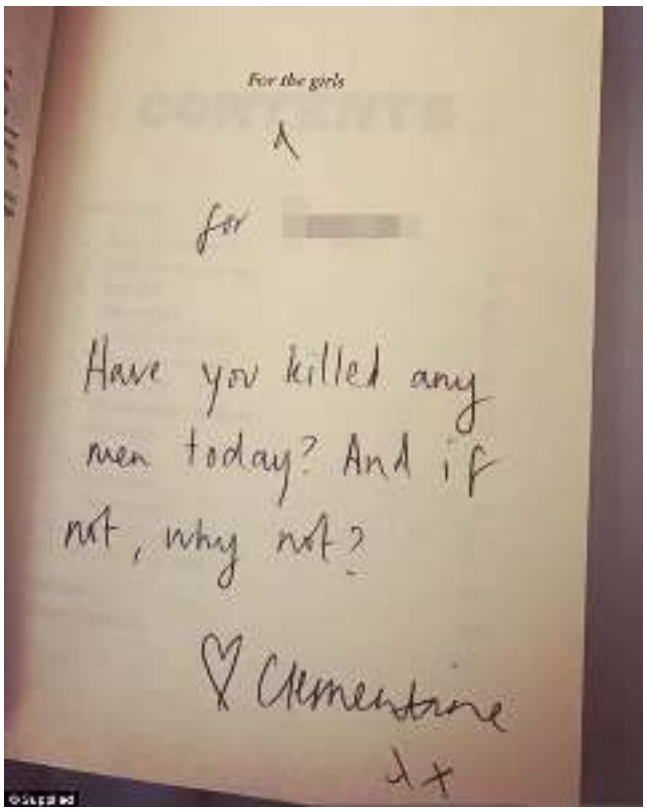

Her words are truly the rantings of a sick, warped mind.

Men regard themselves as gods at the centre of the universe?

From what part of her repulsive anatomy did she drag this notion?

But the paragraph below is what truly infuriates me.

> *The Melbourne-based author has previously spoken about being the target of graphic abuse, trolling and death threats from men on social media, and is known for her often-polarising comments about men.*

Ford has played this game for years. She pokes and provokes men and boys with her evil bile and when they respond in kind or lash out, she pounces upon their tweets or posts as evidence of the misogynistic society she has been trying to expose!

Just two weeks ago she played this game with what could have been devastating consequences for a young boy.

Ford received a private message from a fourteen-year-old school boy, no doubt in response to another of her misandric rants.

Here is his message.

What did Ford do when she received this private message in her inbox?

She went on to share it publicly, also posting a picture of the teen and his name. Can you imagine the abuse that would have been directed at this boy? She obviously wanted her mob to emotionally lynch him for daring to say to Ford in a private message what she has been saying about all men for years in the mainstream media.

His photo and name were removed only after the boy's mum begged Ford to take it down.

A forty-year-old woman who has worked in the media for decades and uses the most violent, vicious language whenever she speaks of males, suddenly needs her fainting couch because a young boy suggests she put a gun in her mouth.

She pretends she is pushing back and taking a stand on behalf of all the young girls out there who are subjected to this kind of abuse, but that is a blatant lie. It is other *females* who are most likely to taunt and abuse girls online. We even have a charity named after a young girl who killed herself after a period of online bullying from other girls.

Ms. Ford explained the high school boy, thought to be around 14 years-old, contacted her *out of the blue* and sent a series of abusive messages.

Out of the blue.

What a dirty, disingenuous twit, is our Clementine.

She has written two books focusing on the toxic nature of boys and men. She has written countless abusive comments about males on line, she proudly claims to bathe in male tears and often suggests men be killed.

Out of the blue.

She claims to have been sickened by the boy's message.

Liar.

I think her nether regions would have tingled in sensual delight as another young male fell into her perfectly constructed trap.

She would have salivated as she posted (with trembling hands) his personal details and picture.

She felt sickened. And pigs fly.

What a disgraceful specimen of humanity.

Our boys are subjected to this barrage of hate every day whether it be Ford's foul-mouthed tirades, giant billboards on our highways or advertisements on tv reminding them just how toxic they are.

I wonder how many male journalists would get nasty comments from teenage girls if they regularly demanded the death of women or wrote books about the toxic nature of femininity?

To think this woman gets invited to speak at our colleges and high schools as though she is a figure of inspiration for girls and someone who has something worth saying to our boys.

When she appeared at Aquinas College in Ringwood (not far from my home) she performed the following stunt.

> *The 35-year-old blogger and controversial, outspoken activist was slammed by parents after she blocked questions from year 10 schoolboys at the private secondary school.*
>
> *The incident, which caused some female Aquinas students to walk out of Ford's talk, happened in May this year.*
>
> *One angry parent claimed Ford had treated the 15-year-old male students "like crap".*
>
> *"The boys wanted to ask her questions, and she refused to answer questions from boys.*
>
> *She goes, 'No no, I'm only taking questions from girls,'" parent Darren told Melbourne Radio 3AW.*
>
> *"The ones that turned on her after she treated the boys like crap, was the girls who got up and left."*
>
> *The father said following the fallout from the talk, Ford "went nuts, she crucified the boys online and the school had to do a massive backpedal".*

What a charming human being is Clementine.

Ford said, with regard to the private message from the boy: *while teenagers can often speak in such violent terms, she was horrified by it and wanted to call out the behaviour and 'set an example'.*

Here we have a woman who called another female journalist a cunt during a live tv program saying she was *horrified* by the boy's words.

'What's going on in the head of anyone who would say that to somebody?', she went on.

That's exactly what I ask myself every time I read another one of your bigoted, hate fueled rants, Ford.

#MeToo, Thy Name is Hypocrisy

Stephen Bond · 25 May 2020 · Archived copy · Original

Part 1: "*The levels of hypocrisy here are unfathomable.*"

The #MeToo movement should be called the #MeTwoFaced movement.

But don't get me wrong. #MeToo originally had a valid point. No doubt some men can behave abysmally. Men like Harvey Weinstein and Matt Lauer probably deserve the scorn and ostracism that they have received. And don't even get me started about the contemptible Bill Cosby.

But #MeTwoFaced has gone too far. It has morphed from a movement for the expression of legitimate complaints by women about the sexual misbehavior of *some* men into a two-faced juggernaut that allows *any* man to be accused, tried, and sentenced in the court of public opinion, hounded out of his job, and made a social pariah without a shred of due process, often by anonymous accusers.

And the movement fails to recognize women's own corresponding bad sexual behavior or of the female contribution to men's sexual misconduct.

#MeTwoFaced desperately needs to address its own raging hypocrisy.

Five Examples of #MeTwoFaced Hypocrisy

Let's start an examination of this "#MeTwoFaced" hypocrisy by considering five examples: *The Vagina Monologues*, Lena Dunham, Asia Argento, former congresswoman Katie Hill, and a twofer, Monica Lewinsky and Helen Gurley Brown.

The Vagina Monologues

The Vagina Monologues provides a premier example of the double standards applied to women's bad sexual behavior. This crude and vulgar play denounces rape and "violence against women" yet, incredibly, glorifies the lesbian rape of a 13-year-old girl by a 24-year-old woman in a disgusting monologue called *The Little Coochie*

Snorcher That Could. (Prepare to gag. Also note that "coochie snorcher" is slang for vagina.)

A 2007 article, Vagina Monologues do more harm than good for women (from which this article's epigraph was taken), describes the rape scene:

> *"The lady invites the girl over to her house, gives her vodka to drink and a 'teddy' to wear. She then proceeds to kiss the young girl, teaches her to bring pleasure to herself and then asks her to demonstrate what she had learned.*
>
> *"Wait a second. Isn't a 24-year-old getting a minor drunk while sexually taking advantage of her considered statutory rape in most states?*
>
> *"How can a play that gives proceeds to rape funds actually condone this type of behavior?*
>
> *"The levels of hypocrisy here are unfathomable."*

Even more unfathomable is the monologue's final declaration, "*… if it was rape, it was a good rape.*"

So, #MeTwoFaced, the rape of a minor is a good thing, as long as it's a *woman* who's doing the raping?

Lena Dunham

Lena Dunham, best known for her HBO TV series *Girls*, is a self-admitted pedophile. In her memoir, "Not that Kind of Girl" she confesses to sexually abusing her sister:

> *"As [her sister] grew, I took to bribing her for her time and affection: one dollar in quarters if I could do her makeup like a 'motorcycle chick.' Three pieces of candy if I could kiss her on the lips for five seconds. Whatever she wanted to watch on TV if she would just 'relax on me.'* ***Basically, anything a sexual predator might do to woo a small suburban girl I was trying.*** [emphasis added]"

Dunham is also a false rape accuser. In her memoir she accused a "campus Republican named Barry" of raping her. Unfortunately, her claim has been proven to be false.

So, again, #MeTwoFaced, the abuse of an underaged sister by a self-admitted sexual predator is OK, but only when it's a female who's doing the abusing? And making false rape accusations is OK, but only if the accuser is famous?

Asia Argento

You may know Asia Argento as the girlfriend of Anthony Bourdain, the American TV celebrity chef. (Bourdain committed suicide, some say, over his difficult relationship with Argento.[1])

Or you may know her as the #MeTwoFaced woman who accused Harvey Weinstein, 20 years after the alleged incident, of performing oral sex on her against her will.

Or, less likely, you may know her as the hypocrite who, even while spreading the #MeTwoFaced gospel to the world, paid nearly $400,000 to child actor Jimmy Bennett, who claimed Argento sexually assaulted him in 2013 when he was 17 and she was 37.

One of few articles to challenge #MeTwoFaced's hypocrisy had this to say about Argento calling the young male victim a liar:

> *"Imagine, please, that the accuser was a woman [who] was treated the way that Asia Argento, the strident Joan of Arc of the #MeToo movement, was treating [the male] actor who, at the age of 7, had played her son. We would have hordes of ladies in black dresses and linked arms singing some random song from Lilith Fair."*

Former Congresswoman Katie Hill

Then there's the stunning #MeTwoFaced hypocrisy of Katie Hill, the disgraced former congresswoman, who had to resign after revelations of her bad sexual behavior—including a three-way affair with a 22-year-old female congressional staffer and a (one-on-one) affair with a male campaign aide. Oh yeah, there were also photographs of the good *congresswoman* (for God's sake!) showing off a **Nazi-era tattoo** while smoking a bong, kissing her female staffer, and posing nude on "wife sharing" sites.

If that's not enough for you, Hill's breathtaking hypocrisy was on full throttle in her resignation announcement, where, instead of introspection, she blamed her husband, "misogynists", and everybody but herself for her X-rated downfall.

Monica Lewinsky / Helen Gurley Brown

#MeTwoFaced, and women generally, are quick to condemn men for the male role in sexual misconduct. But what they really need to do is to think about the *female* contribution to this male misbehavior.

Monica Lewinsky, who vowed "to bring my presidential kneepads" before leaving for Washington and nearly destroying a presidency, and Helen Gurley Brown, editor of Cosmopolitan magazine, are classic examples that illustrate women's own contribution to sexual misconduct between the sexes.

Lewinsky's case is living proof that "power is the best aphrodisiac": Would she have performed oral sex on, or even been interested in, Clinton if he had been, say, a farmer from rural Arkansas? Was Lewinsky herself complicit in the scandal, or should we give her a pass for simply being female? Oh, that's right, they did.

And Brown wrote two books, "Sex and the Single Girl" and "Sex and the Office" that encouraged women to dress sexily at the office and to use their sex appeal to get ahead. A chapter in the first book titled *Nine to Five* was subtitled *Mother Brown's Twelve Rules for Squirming, Worming, Inching, and Pinching Your Way to the Top*". Shouldn't we hold women who dress in overly sexual ways or who "squirm, worm, and pinch" at the office accountable for their contribution to the problem at hand?

So far, the answer is a resounding I-Am-Woman-Hear-#MeTwoFaced roar: "Hell no!"

These five examples are only the most egregious of many thousands available that illustrate #MeTwoFaced's thundering hypocrisy.

Next, let's continue our examination of #MeTwoFaced hypocrisy by cataloging just some of ways that women sexually behave just as badly as men—or even worse!

Female Sexual Predators

Men like Bill Cosby who spike drinks with "date rape" drugs to rape semi-conscious women are sexual predators, vile and reprehensible.

But women, too, can also be sexual predators, every bit as vile and reprehensible as their male counterparts. They just have better PR.

Female sexual predators appear in the form of teachers, mothers, and others who rape and sexually abuse minors, or in the form of groupies who exploit their bodies in their hunt for the attention—and money—of rock and roll stars, athletes, and other rich and powerful men.

Female Teachers Who Rape

Who can forget Mary Kay Letourneau, the former teacher who, two weeks after being released from prison for the rape of an underage male student was found by police with the same boy? She is but one of hundreds or even thousands of female teachers who raped their underage male students. Lists of these teachers-who-rape are readily available online, for example here, here, here, here, here, and …. well, you get the point.

Sexual Abuse by Women of Children and Teens

Women commit a significant share of the sexual abuse of children and teens. Lena Dunham is just one of tens (hundreds?) of thousands of cases of this abuse by females. But, according to the Female Sex Offenders – Female Sexual Predators Awareness page of the Canadian Children's Rights Council web site, 86% of the victims of female sexual predators aren't believed, so the crimes go unreported and don't get prosecuted. (Perhaps we should amend the fraudulent "Believe women" slogan to something more accurate: "Believe the *victims* of women". Also, be sure to visit the prior link for accounts of female sexual abuse, including an interview by Lisa Ling of a woman who admitted to raping or sexually abusing over 100 children.)

Even more disconcerting is the prevalence of sex abuse by mothers of their own sons! According to one Australian study described in New research shedding light on sex abuse committed by mothers against their sons, an estimated 4,800 Australian males had been sexually abused by their mother or step-mother before the age of 15.

As one (female) sex therapist said in the article, "*Everybody wants to put their mother on a pedestal. Nobody wants to think that they're mother did something that is so horrible.*" Just add "or other females" to the quote and you'll see part of the reason for #MeTwoFaced's hypocrisy: women have been on a pedestal for so long, they're no longer capable of admitting, or even seeing, their own dark side.

Groupies

Perhaps the most socially-accepted—and devious—female sexual predators are groupies, who use their sexuality to entice famous men into relationships and often "pregnancy-induced" marriage, like Juanita Vanoy, ex-wife of Michael Jordan. These groupies prowl rock and roll, NBA and other sports venues, and include Predatory Teenage Girls. And there's even a wikiHow page on How to be a Groupie!

(To be fair, we must note that in the great groupiedom arena, some men, especially rockers, have had underage sex with groupies.)

Women Who Use Their Sexuality to Entrap Rich Men

This discussion wouldn't be complete without mentioning predatory women who use their sexuality to entrap rich

men. I've already mentioned Juanita Vanoy. But the gold medal in the Gold-Digger Olympics surely goes to Anna Nicole Smith, the former stripper and Playboy magazine Playmate of the Year, who in 1994 at age 26 married 89-year-old Texas oil billionaire J. Howard Marshall II. Is there anyone deluded enough to actually think that she married him for love and not for his millions? Do feminists lie? Shouldn't there be a law against women taking advantage of (likely) senile old men?

She Works Hard for the Money

Other Female Sexual Misbehavior

False Rape Accusations

Feminists tell us—and far too many blue-pill citizens gullibly believe—that we must "believe all women" and claim that the rate of false rape accusations is two percent. And the sky is green! According to this analysis, "*As far as can be ascertained, no study has ever been published which sets forth an evidentiary basis for the 'two percent false rape complaint' thesis.*"

Rebutting these feminist lies is like shooting bicycle-riding fish in a barrel. Here are four bullets for their tiny fish brains[2] that should finally put these fishy feminist false rape-figures fantasies to rest:

- Rolling Stone's 2014 A Rape on Campus, a completely fabricated and ultimately debunked false rape accusation by a Jackie Coakley about a purported gang rape at a University of Virginia fraternity
- The 2006 Duke Lacrosse Rape Hoax, where members of the lacrosse team were falsely accused of rape by stripper Crystal Gail Mangum (who was later convicted of 2nd degree murder of her boyfriend)
- The 1955 Mississippi murder of Emmett Till, the 14-year-old African American boy from Chicago, and the confession, years later, by Carolyn Bryant Donham, the white woman who accused Emmett of assaulting her, that she had lied.
- Or two simple words that completely rebut the feminist denial of false rape accusations: "strange fruit".

"Strange Fruit" is a song written by Abel Meerpol, a Jewish man who wrote it after seeing a gruesome picture of a lynching of black men, and recorded by Billie Holiday in 1939 to protest these lynchings. Strange fruit is a metaphor linking a tree's fruit with lynching victims.

Why bring up the dreadful history of lynching black American men, you ask? Because, as revealed in this article,

"The history of lynching in the United States is inextricably interwoven with the history of women lying about sexual assault."

(Even if you don't read the article, you really need to click that last link for a horrible, unflinching image with a startling juxtaposition. Also note the preamble: "*History's interjection to the notion that #MeToo accusers are incapable of lying or being motivated by malice or financial gain.*" A small glimmer of hope.)

So let's close out this section with a 1991 quote from Catherine Comins, a *former* dean at Vassar, also known as "The Bigot of Vassar College":

> "*Men who are unjustly accused of rape can sometime gain from the experience.*"

I wonder if Ms. Comins thinks these black men somehow "gained from the experience"?

False Claims of "Campus Rape Culture"

The false rape accusations just discussed affect individual or small groups of men.

As bad as these individual false accusations are—and they are horrible—monumentally worse is the feminist claim of a widespread "campus rape culture", itself part of a global rape culture, a one-sided gender gospel lie that is even propagated by the United Nations.

Rape culture is false rape accusations writ large.

Unlike individual false rape accusations, the alleged rape culture advanced by feminists promotes unfair, generalized, and indiscriminate false rape accusations about an entire class of people—men. The belief of a rape culture is every bit as credible as the accusations made by the Nazis about an entire class of people—Jews—who allegedly collaborated in a vast "Jewish conspiracy" that worked against the German people.

And it's every bit as credible as the 2% false rape statistic pushed by feminists.

Finally, it's every bit as credible as Rolling Stone's 2014 "A Rape on Campus" article, a piece that was written because the author, Sabrina Rubin Erdely, swallowed the campus rape culture myth hook, line, and sinker, where (in her words) *"…not only is rape so prevalent but also that there's this pervasive culture of sexual harassment/rape culture.*" It's clear that Erdely's unsubstantiated belief in this fantasy rape culture—and her bias against men—drove her bigotry.

To see how biased and unfair the rape culture doctrine is, imagine if we were to declare, based on the evidence presented in the prior section, a "*false rape accusations* culture"? First, here's one definition of rape culture:

> "*Rape culture is a culture in which sexual violence is treated as the norm and victims are blamed for their own assaults. It's not just about sexual violence itself, but about cultural norms and institutions that protect rapists, promote impunity, shame victims, and demand that women make unreasonable sacrifices to avoid sexual assault.*"

Here's how we might define things from a male perspective:

> "*False rape accusations culture is a culture in which "believing women" is treated as the norm and male victims are often falsely accused of rape, historically often with deadly consequences. It's not just about false accusations themselves, but about gynocentric**[3]** cultural norms and institutions, combined with chivalric foolishness, that protect false rape accusers, promote female impunity and irresponsibility, shame and degrade men and boys**[4]**,*

> *and demand that males make unreasonable sacrifices to avoid these false accusations. In other words, men must 'Man up!'"*

As they say, what's good for the goose is good for the gander. [5]

False Abuse Allegations

Feminists also deny the prevalence of false allegations of abuse and domestic violence.

How about a fifth bullet for those tiny fish brains? To rebut these feminist denials, let me offer a single quote made in 1993 by an Elaine Epstein, former president of the Massachusetts Women's Bar Association:

> "*Everyone knows that restraining orders and orders to vacate are granted to virtually all who apply . . . In many [divorce] cases, allegations of abuse are now used for tactical advantage.*" [source]

Another dead fish.

Paternity Fraud

Regular visitors to *A Voice for Men* almost certainly know what paternity fraud is. For those who may have Google-stumbled into this article (Welcome!), here is the definition from the Wikipedia entry:

> "*Paternity fraud, also known as misattributed paternity or paternal discrepancy, is when a man is incorrectly identified to be the biological father of a child.* ***The underlying assumption of paternity fraud is that the mother deliberately misidentified the biological father.*** *[emphasis added]*"

As should surprise no one, feminists lie, obfuscate, or actively work to prevent legislation that addresses the problem. For example, the National Organization for Women,

> *"… pressured [California] Governor Gray Davis to veto the 'Paternity Justice Act' which would have helped curb the thousands of paternity fraud cases and protected innocent men from being victims of psychopathic women."* [source]

How about several more bullets for those tiny fabulist fish brains? Here are a few facts and examples that rebut these damned feminist liars:

- According to a 2006 study printed in *Family Law Quarterly* by attorney Ronald K. Henry, The Innocent Third Party, Victims of Paternity Fraud, the prevalence as determined by the American Associations of Blood Banks, found that close to 28% of paternity tests in California excluded the man as being the biological father. And this number doesn't include cases where the father hasn't challenged paternity, most likely because he's completely unaware of the deception! [6]
- Henry's report included a high-profile example of paternity fraud, the case of billionaire Kirk Kerkorian, whose wife admitted that the four-year-old girl for which Kerkorian was paying more than $320,000 in support was not his, **and that she faked DNA tests**.
- It's bad enough for a woman to falsely and knowingly accuse a man to be the father of her child, but even worse is "sperm jacking" or "spurgling", the collection of a man's sperm, committed by women who want to have a child with a man without his permission.

In other words, it's women stealing men's sperm.

If you think women might feel guilty about it, think again. One woman, a Reddit poster named feminista8 actually brags about it, and instructs other would-be-spurglers how to do it!

The levels of hypocrisy here are more than unfathomable, they are unbelievable.

But we've killed a bunch more fish, haven't we?

Pornography

For years, feminists like Andrea Dworkin and Catharine MacKinnon (not worthy of links, you can Google yourself for info on these man-hating monsters) railed against pornography as the "objectification" of women and as male sexual domination. They also claimed that pornography was a form of that old feminist bogeyman—sorry, bogey*woman*— "violence against women."

In the 1980's these two hateful, close-minded women ran a campaign to impose censorship laws against all forms of pornography, although there are myriad views on pornography, even among feminists!

The unspoken assumption was, of course, that women who appeared in pornographic magazines and films were the oppressed, innocent victims of men's evil sexual desires, with little or no agency in their own decisions to take part in pornography.

Perhaps anti-porn feminists, instead of complaining about *male* behavior, should ask themselves about *female* behavior, about **the female contribution to pornography**. They should ask themselves "Why do women actually participate in pornography?" Or "Why is there lesbian pornography, or even feminist pornography?"

There is a simple answer to these questions:

"Because women like it."

Women like to view porn and they like to be in porn. A Psychology Today article, "Why Do Women Become Porn Actresses?" [7] lists a variety of reasons, with "money" at the top (53%, making porn "prostitution-with-a-million-men"), followed by "sex" (27%), "attention" (16%), and "fun" (11%). Note that "coercion" was less than 1%.

So, as Herbert Purdy says in his book Their Angry Creed: The shocking history of feminism, and how it is destroying our way of life, women are active, willing participants in creating porn:

> *"…it is stating the obvious that liberated women are the primary players in the pornography that excites men.*

> *These are liberated women exercising their freedom from hitherto guiding social mores; they are hardly unwilling victims. Pornography is everywhere. From the organised industry it is in California, to the plethora of amateur web sites* ***where ordinary women are uploading their own explicit acts for the world to see*** *[emphasis added]. Yet this is all, somehow, men's fault? The sheer hypocrisy of feminists, let alone their totally disjointed thinking, is astonishing.*"

So, #MeTwoFaced and you close-minded, lying feminists, instead of just blaming men, how about considering the active female role in pornography, most notoriously exemplified today by women who **[Porn Warn: sexually explicit content ahead!]** upload their own explicit sex acts? It's long past time for women to climb down that damned pedestal and do a little less self-filming and a whole lot more self-reflecting.

Prostitution

Feminists and I agree on at least one thing: forced prostitution is real, it is worldwide, it is sexual predation at its worst, and it is evil.

Where we likely disagree—no surprise!—is that *it's also perpetrated by women!*

Although exact statistics and their interpretation can be complex, studies show that women also force other women into sexual slavery. (So much for the sisterhood!) One such study, Female offenders of human trafficking and sexual exploitation, summarized the situation:

> "*Female offenders are seldom studied by criminological scholars. This is certainly the case regarding offenses like human trafficking and sexual exploitation.* ***However, the number of women suspected of being a perpetrator of human trafficking should not be underestimated.*** [emphasis added]"

Don't believe it? Just Google "woman pleads guilty to slavery". Even I was surprised by the number of results: 5,310,000! One notable example is the participation of women, including *Smallville* actress Allison Mack and Seagram company heir Clare Bronfman in a strange-as-hell sexual slavery conspiracy.

Why can't women see their own #MeTwoFaced, sex trafficking hypocrisy? It's simple. As was noted in the discussion of mothers who abuse their sons, women won't, or possibly even *can't*, admit to their own role because they've been on a pedestal for so long they're no longer capable of admitting, or even seeing, their own dark side. No matter how much they believe otherwise, the facts conclusively show that women are not all sugar-and-spice.

But beyond forced prostitution, what about women who willingly prostitute themselves? Women have for millennia capitalized on the sex drive of men. Sadly, we must admit that some women do it to survive or to support their families… much like men who have to go into coal mines, or work in the "death professions" where men are ten times more likely than women to be killed, or die in the nation's wars.

And what about women who willingly trade sex, not for survival or to support families, but simply for money or other *quid pro quo* arrangements?

Women like our #MeTwoFaced Madam, Asia Argento, who, despite her dishonest claims of Harvey Weinstein's predation, willingly traded sex for advancement in the film industry. In his book Men. Women. Relationships: Surviving the Plague of Modern Masculinity, Paul Elam perfectly described Argento's hypocrisy:

> "*Uh, yeah. I'm sure that Argento's desire for fame and fortune in Hollywood had nothing to do with her letting a powerful Hollywood producer go down on her. After all, women don't do those things for movie roles, right?*
>
> *"Anyway, twenty years later, Argento made an Oscar-worthy performance of her totally unsubstantiated claim at the Cannes Film Festival. Coincidentally, this was when the #MeToo Movement was gaining traction. In other words, Argento got really brave as soon as there was blood in the water.*"

Or women like young "sugar babies" who sell their bodies to "sugar daddies" to pay student loans, make the rent, or just enjoy gifts that their rich "benefactors" buy them, as described in Vanity Fair's Daddies, 'Dates,' and the Girlfriend Experience: Welcome to the New Prostitution Economy. And true to form, Helen Gurley Brown's Cosmopolitan magazine doesn't see anything wrong with women prostituting themselves—forgive me, "finding an arrangement", the euphemism used by Cosmo to hide the true "prostitutorial" nature of these arrangements. Incredibly, their web site had not one, but several sugar daddy stories. And all part of their "love/sex/relationships" section!

So much for true love.

The level of #MeTwoFaced and female hypocrisy about prostitution is completely unbelievable!

Women's Contribution to Men's Sexual Misbehavior

OK, it's time to bring out the shotgun. Let's finish shooting those pesky, tiny-brained, bicycle-riding, hypocritical, #MeTwoFaced fish[8] by examining women's own contribution to men's sexual misconduct.

First, let's restate a few previously discussed observations:

– Many women like to be in porn, usually for money

– Many women willingly prostitute themselves for money or other *quid pro quo* arrangements

– Asia Argento traded sex—prostituted herself— for movie roles.

– Based on Vanity Fair's "new prostitution economy", Cosmopolitan's sugar daddy stories, and the magazine's disingenuous euphemism for prostitution, "finding an arrangement", it appears that in the past 50 years the world's oldest profession has become the world's most popular profession. [9]

So, any reasonable person would conclude that women might—*just might*—trade sex for money, or cars (or car repairs-yikes!), or vacations, or drugs, or a job or promotion, or … well, again, you get the point. (One mother even traded sex with children for drugs and cash.)

And a reasonable person, not fooled by #MeTwoFaced's hypocrisy and feminism's sugar-and-spice PR machine, might—*again just might*—conclude that many women have been willing and active traders on Hollywood's "casting couch" sexual trading floor. One man courageous enough to say so, risking the wrath of crazy #MeTwoFaced zealots, was Sir Ian McKellen, who in Actresses Trading Sex for Roles was 'Commonplace' in Industry, provided this vignette:

> "*But from my own experience, when I was starting acting in the early Sixties, the director of the theatre I was working at showed me some photographs he got from women who were wanting jobs. . . some of them had at the bottom of their photograph 'DRR' — directors' rights respected. In other words, if you give me a job, you can have sex with me.*"

So much for female innocence.

Finally, a reasonable person might—*again just might*—conclude that women, capitalizing on men's sex drive, gladly offer their bodies in transactions where women serve as predatory "pushers" and men as sex- addicted "users". For those diehard "women are wonderful" apologists who claim that females who trade sex are the "innocent victims" of the transaction, this claim has as much validity as saying that drug pushers are the innocent victims of drug transactions. And the sky is green.

Still not convinced of women's contribution to men's sexual misbehavior? Let's talk about Harvey Weinstein's recent lynching, er, "trial". Or actually, I'll have anti-feminist Janice Fiamengo (a modern-day saint, IMHO) cover this one. In her article, The Accusations Against Weinstein are Not Credible, she describes the **contributory sexual behavior of the two female witnesses**:

> *"… rather than being victims, the women now preparing to testify against the once media mogul had long-term affectionate relationships with him, and that these relationships extended long after the alleged sexual assaults…*
>
> "*Both complainants, though now willing to see Mr. Weinstein go to prison for the rest of his life, maintained a close and friendly relationship with him for years. Far from seeking to avoid the man they claim assaulted them, they sought him out. The first complaining witness, in fact, continued a consensual sexual affair with him for many years after the supposed assault.*"

But "women don't do those things for movie roles, right?"

Even worse than the blatant feminine hypocrisy of these women is the outrageous, jaw-dropping, Pinocchio-nosed lie told to cover for the obvious inconsistency between their actions and their testimony:

> "*The feminist response to the defense evidence is easy to predict, and Gloria Allred, lawyer for [witness] Mimi Haleyi, has already formulated it:* ***just because a woman maintained a close relationship with a man or sent him friendly emails doesn't mean he didn't rape her*** *[emphasis added]. This is now feminist orthodoxy, encapsulated in a theory of female rape trauma and officially promoted to police, prosecutors, and judges as part of something called trauma-informed investigation.*"

Feminists like gender-ambulance-chasing Allred may be evil, but they're not stupid. They have a Jedi mind trick ability to convince us that the sky is green and that these women are completely innocent. Feminists shamelessly lie, twisting common sense into impenetrable knots to excuse the unconscionable behavior of women, rather than admit to women's own often-immoral behavior, sexual and otherwise.

And we've been letting them get away with this nonsense for fifty years.

It's clear that Harvey Weinstein engaged in some particularly egregious sexual behavior. But it should also be clear by now—except to ardent feminists and overzealous #MeTwoFaced bigots—that **these women are also guilty of contributing to this male misbehavior by engaging in their own equally egregious sexual misconduct.**

Instead of completely excusing female "co-conspirators", or making ridiculous rationales to cover the inconsistencies between women's accusations versus their actions, why not implement a "contributory sexual misconduct" legal doctrine, borrowing from the doctrine of contributory negligence, for all sexual misconduct cases, including rape[10], whether in court or filed with the EEOC:

> "*Behavior that contributes to one's own injury or loss and fails to meet the standard of prudence that one should observe for one's own good. Contributory negligence sexual misconduct of the plaintiff is frequently pleaded in defense to a charge of negligence sexual misconduct.*"

So, once again, what's good for the goose is good for the gander.

And it's only fair.

Women's Contribution to Domestic Violence

So far, we've examined the predatory and selfish nature of women's sexual behavior, a nature that completely contradicts #MeTwoFaced 's female-chauvinistic, sugar-and-spice self-image. We've also just seen how women's sexual misbehavior contributes to men's sexual misconduct.

But this examination wouldn't be complete without a brief review of the female role in domestic violence. Why do we need to do this review in an article about #MeTwoFaced?

Because #MeTwoFaced wouldn't exist without feminism's Big Lie about domestic violence.

Let's begin by recounting the experiences of two female victims of domestic violence. These two "special victims",

Erin Pizzey and Suzanne Steinmetz, were stalked by and received death and bomb threats *from the same abusers*.

Pizzey was forced to flee England after her dog was shot and killed. Steinmetz's abusers tried to prevent her from receiving tenure at the University of Delaware and had bomb threats made at an ACLU conference and at her daughter's wedding.

What had these two women done to provoke their common abusers' wrath?

They told the truth:

Women are at least as violent as men in intimate relationships.

And who were their common abusers?

Feminists who wanted to keep this ugly truth hidden from the world.

Erin Pizzey founded the world's first women's shelter in England in 1971. She observed that that 62 of the first 100 women who came into the refuge were as violent as the men they had left. She wrote a book, Prone to Violence that told the truth about female violence. Feminist extremists hounded her out of the country:

> "*Over the 12 years that I was running the refuge, if I went to speak there were screaming feminists outside. I tried to publish a book called Prone to Violence, we finally did get it published, but I had to have a police escort all round England and there were death threats and bomb threats. And the final moment came for me, after struggling for all those years, when the bomb-disposal unit came to my house because there was a suspect package and so everything that came to me had to go to them first because they were concerned about my safety and the safety of my family. And that's when I left England and went into exile for something like 15 years.*" [source]

Dr. Susan Steinmetz, author of The Battered Husband Syndrome received death threats from radical women's groups after her book was published. Two partners in related DV research, Richard Gelles and Murry Straus, described how the extreme feminist reaction over the issue of battered men squelched further study of the subject and caused many other researchers to avoid the field completely:

> "*Perhaps the most unfortunate outcome of the wrangle over battered men is that since the debate in the late 1970s, there has been virtually no additional research carried out on the topic. The furor among social scientists and in the public media has contaminated the entire topic. … Other social scientists who witnessed the abuse heaped on our research group—especially on Suzanne Steinmetz—have given the topic of battered men a wide berth.*" [source]

But in the years since these two courageous women were threatened by feminists for telling the world about the female role in domestic violence, other women have come forward to speak the truth:

- In her book When She Was Bad – Violent Women and the Myth of Innocence, Patricia Pearson challenged the stereotype of men as the aggressors and women merely as innocent victims:

> *"The idea that domestic violence refers exclusively to wife abuse or to violence against women is so deeply ingrained in Western consciousness that it is impossible to grapple with [stories of male victims of DV] without first unraveling some potent conventional wisdom. … At the heart of the matter lies human will. Which partner – by dint of temperament, personality, life history – has the will to harm the other? By now it should be clear that such a will is not the exclusive province of men."*

- Cathy Young, cofounder and vice-president of the Women's Freedom Network, wrote in her book Ceasefire! Why Women and Men Must Join Forces to Achieve True Equality,

> *"…bad acts by men are magnified into a "war against women", while women's bad acts are denied. A new emphasis on special protections for women rather than equal rights* ***has dangerously eroded the rights of men accused of rape, domestic violence, or sexual harassment*** *[emphasis added]."*

- Syndicated columnist Kathleen Parker, author of Save the Males, wrote in an article Men Aren't the Only Abusers,

> *"… the [feminist] myth-making industry has continued to produce what amounts to propaganda – churning out statistics, erecting billboards of bruised women, going for the aorta with images of tear-streaked children asking "Why won't Daddy stop hitting Mommy? …* ***But some have been so driven by their political agenda to advance women's causes, even at the cost of truth, that they can't permit a variant view.*** *[emphasis added]"*

- American writer Nancy Updike in 1999 wrote an article Hitting the Wall in "Mother Jones" magazine. The article described a study performed by *female* psychology professor Terrie Moffitt of the University of Wisconsin:

> *"A surprising fact has turned up in the grimly familiar world of domestic violence: Women report using violence in their relationships* ***more often than men*** *[emphasis added] … "[The] research disputes a long-held belief about the nature of domestic violence: If a woman hits, it's only in response to her partner's attacks."*

- English journalist Melanie Phillips, in her book The Sex Change Society: Feminised Britain and the Neutered Male, wrote how feminism had become an "unchallengeable orthodoxy" in England. Her book describes an ominous campaign launched by the Cabinet Office Women's Unit:

> *"Children were urged to report violence against mothers and sisters. There was no mention of abuse against fathers. Instead, a television advertisement showed a husband* ***berating his wife*** *when she told him dinner would be late. That was the violence. It was followed by a helpline number for children to call if a woman in their house had been abused."* [Note that the husband was *berating* his wife, *not* beating her.]

- Mary Cleary formed the organization AMEN (Abused MEN, renamed Men's Aid Ireland). She observed that male victims of domestic violence were systematically denied their basic human rights:

> *"No social issue in modern times has been the subject of such deliberate deception and misrepresentation as that of domestic violence."*

Pizzey, Steinmetz, and these other brave and honest women, unbeholden to feminists or the National Organization for Women, aren't some right-wing, woman-hating nutjobs. What they say is backed up by solid research:

- Two pioneering, federally sponsored studies, the National Family Violence Surveys of 1975 and 1985, were the first to conclusively reveal the equal female role in domestic violence. Also see a list of the many reports generated as a result of these surveys.
- In an annotated bibliography References Examining Assaults by Women on Their Spouses or Male Partners by California State University professor Martin S. Fiebert includes 286 scholarly investigations, 221 empirical studies, and 65 reviews and/or analyses that all show women are as physically aggressive, **or more aggressive**, than men in their relationships with their spouses or male partners. (Yes, you read that right: "or more aggressive".)
- An analysis that completely demolishes the feminist lies about female abuse of men, Disabusing the Definition of Domestic Violence: How Women Batter Men and the Role of the Feminist State (notice the title ending: "the

Role of the Feminist State"), was written in 2003 by Linda Kelly (now Kelly Hill) and published in the Florida State University Law Review. Anyone who wants a brief, but extremely well-annotated summary about feminists' assault on the truth about domestic violence is strongly urged to read this analysis.

- In an ironic—even hilarious—contradiction to the feminist position that DV is predominantly "men beating up women", multiple studies show that lesbian couples have much higher rates of domestic violence that do heterosexual couples. This article discusses the findings of two federal studies that revealed these higher rates of abuse. **If you do the calculation, one study shows that lesbian women are nearly 75% more likely to be victims of domestic violence that are heterosexual women**.

So much for female innocence.

Feminists have denied the facts about women's role in domestic violence since Erin Pizzey and Suzanne Steinmetz brought it to the world's attention nearly 50 years ago. And feminists continue to deny these facts to this day.

They've made many rationales, some as bizarre as the female-rape-trauma-Jedi-mind-trick excuse made at Harvey Weinstein's railroading (oops! again, my bad!) "trial". But even if feminists deny the facts of these studies and the words of these women—and no doubt they will—feminists can't deny the web-documented reality of women abusing men.

Just ask Johnny Depp.

Or ask golfer Tiger Woods, or comedian Christopher Titus, or model Lewis Burton, or baseball player Chuck Findley, or John Bobbitt, or … well, *yet again*, you get the point.

Or, finally, you could ask Texas dentist David Lynn Harris, or comedian Phil Hartman, or American salesman Travis Alexander, or Susan Smith's two children, or Caylee Anthony. Oh sorry, you can't ask any of them. They're all dead, killed by girlfriends, wives, or monstrously selfish mothers.

Or you could do a Google search on "male victims of domestic violence". I was again surprised by the number of results: 57,000,000 (or 471,000 when I searched for the exact string)!

Why do feminists and the National Organization for Women stubbornly cling to their "blame it on the patriarchy", gender-biased view about domestic violence?

For chivalric sympathy:

Marie Anne Du Deffand, a French hostess and patron of the arts perfectly summarized, some 250 years ago, a core reason why today's jaundiced feminist view of domestic violence (and the entire world) has been so successful:

> "*Women are never stronger than when they arm themselves with their weaknesses.*"

Feminism is the abuse of male chivalry.

As long as feminists can gain male sympathy by appealing to men's chivalric nature, the more lies they can get away with. It really is that simple. Feminists have always preyed on the better angels of men's nature.

But mostly it's all about the money (and hating men):

In one interview our inestimable Erin Pizzey summarized the money-and-hating-men angle:

> *"[There's] a lot of money in hating men, particularly in the United States-millions of dollars. It isn't a politically good idea to threaten the huge budgets for women's refuges by saying that some of the women who go into them aren't total victims.* ***Anyway, the activists aren't there to help women come to terms with what's happening in their lives. They're there to fund their budgets, their conferences, their traveling abroad, and their statements against men*** *[emphasis added]*."[11]

In her "Disabusing the Definition of Domestic Violence" analysis, Linda Kelly Hill supplies a more thorough summarization of the money motive behind DV:

> "*For real-world domestic violence advocates, defining domestic violence as a woman's problem is a practical, not an academic, decision. In a world of infinite problems but finite resources, competition for adequate attention and funding is terrific. Recognition demands prioritization. By limiting the definition of domestic violence to male violence, domestic violence advocates have been able to frame the issue in a manner narrow and sympathetic enough for it to remain high on the public agenda. Broadening the definition to include female violence risks diluting the effectiveness of domestic violence funding campaigns, as female violence as well as male violence would then have to be targeted with, presumably, the same fixed amount of money. As the commentators honestly explain, given the "fierce competition" for funding,*
>
> *[i]f we acknowledge the existence of battered husbands, then the funding designated for programs to assist battered women will be cut further because monies will be directed at programs for battered men. Thus, many radical feminists have fought for years to keep battered husbands closeted so that the small amount of money that was available for wife abuse would not be jeopardized."* ***[12]***

It's all about female selfishness.

The quintessential example of this focus on money is the billions of dollars in feminist pork available to feminists to distort the facts about domestic violence via the Violence Against Women Act, an act whose very name reaffirms the "men beating women" portrayal of intimate partner violence while it completely ignores the existence of violent women. As summarized in my prior Voice for Men article A Letter to Joe Biden,

> '*History will ultimately show that, with [Joe Biden's] active support and assistance, the United States Congress, in passing the Violence Against Women Act, enshrined into American law an Act that shares the same ideological parents as the Nuremberg Laws of Nazi Germany: hate and prejudice. This law is not worthy of a nation that needs to present itself to the rest of the world as a "fair and just democracy*".

Have we killed all those damn fish yet?

Oh, yeah, one more thing:

The sky ISN'T green!

Part 2 of this article will examine how #MeTwoFaced is itself another example of predatory female behavior.

References:

[1] Paul Elam's book, Men. Women. Relationships: Surviving the Plague of Modern Masculinity, provides an insightful analysis, "Some Thoughts on Anthony Bourdain", about how Bourdain's poisoned relationship with Argento contributed to his suicide. Elam explains that what ultimately killed him was Bourdain's "profoundly toxic sense of his own manhood", mixed with a blind infatuation with a woman—the *real* toxic masculinity.

[2] For humorless feminists who will claim the "four bullets for their tiny fish brains" refers to them personally, so is yet another example of "violence against women", I feel compelled to note that *it's only part of an analogy*. You know, about shooting fish in a barrel. Rest assured, if I had actually meant to threaten feminists, I would have said "their tiny *feminist* fish brains".

[3] Gynocentric: centered on or concerned exclusively with women; taking a female (or specifically a feminist) point of view.

[4] Like Gillette's infamous "Is this the best a man can get?" commercial.

[5] It didn't initially occur to me just how appropriate this expression is for this article, but in Googling for its etymology I found that "gander" is the male species of goose. Thus the phrase means that whatever is appropriate for the female is also appropriate for the male goose too. Who knew?

[6] The information on *The Innocent Third Party, Victims of Paternity Fraud* report was found, extracted, and paraphrased from a book by Bob Lewis, The Feminist Lie: It Was Never About Equality. Highly recommended reading.

[7] This link stopped working in final check of all links in article. The link is here. Could be your lucky day.

[8] AGAIN, you humorless feminists and #MeTwoFaced hypocrites, it's an analogy!

[9] About the same length of time since second wave feminism came along. Surely just a coincidence.

[10] For example, in cases like so many on the nation's college campuses where women get drunk, willingly have sex, and then later—sometimes *months later*—claim to have been raped by an equally drunk male student. Who else thinks that holding these women accountable for their willing participation in drunken sex will reduce the number of such cases?

[11] Daphne Patai. *Heterophobia: Sexual Harassment and the Future of Feminism* (cited David Thomas, Not Guilty: The Case in Defense of Men).

[12] The secondary quote is from "Intimate Violence: The causes and consequences of abuse in the American Family", by DV researchers Richard J. Gelles and Murray A. Straus, 1988.

S.C. Family Court and Lawyers Retaliate Against Outspoken Journalist

Alex Campbell · 26 May 2020 · Archived copy · Original

The South Carolina Family Court system has retaliated against a journalist who routinely investigates judicial corruption. To some, Dion McNeil, 34, of Columbia, S.C., is someone without fear and willing to write about whatever he believes protects the people. He started a news publication covering topics that other many other publications wouldn't cover and some topics that most all cover. His main focus is to stop judicial corruption and Family Courts destroying the bond between children and their parents. For his efforts, he has been demonized, lied on, and alienated from his son without a criminal record, without a missed child support payment, and without any justification.

This is a story of Dion McNeil, 34, of Columbia, South Carolina. He started The Daily Counter and while no longer owns this publication his story needs to be told. This involves a Family Court fudging documents, a lawyer appearing to commit fraud upon the court, a person alienating this man from his child, and a little boy caught in the middle. Dion McNeil has been allegedly assaulted by his wife who has been given an unquestionable amount of undue deference by the Family Courts. The best part about this story is that **we have proof**.

Domestic Violence Incident

On January 12, 2019, at around 6:30 AM Dion woke up in his home thinking that the day would be like any other day. He was wrong. Dion and his wife, Kyana McNeil, 32, got into a verbal altercation. This is stemming from beliefs Dion had about his wife cheating on him.

He admits to grabbing her phone from a spare bedroom to look through it. Several days before this incident, multiple neighbors informed Dion that his wife was cheating on him. This would be claimed by other neighbors and The Daily Counter has obtained a sworn statement from a neighbor that appears to justify Mr. McNeil's suspicions. When he grabbed the phone Kyana became visually upset and chased him into the couple's bedroom.

It was in the couple's bedroom where it appears Kyana McNeil struck Dion McNeil. Dion called the Richland County Sheriff's Department. On the incident report, Kyana McNeil is listed as the suspect based on a cell phone video Dion McNeil got of Kyana appearing to strike him.

Here is a copy of that incident report:

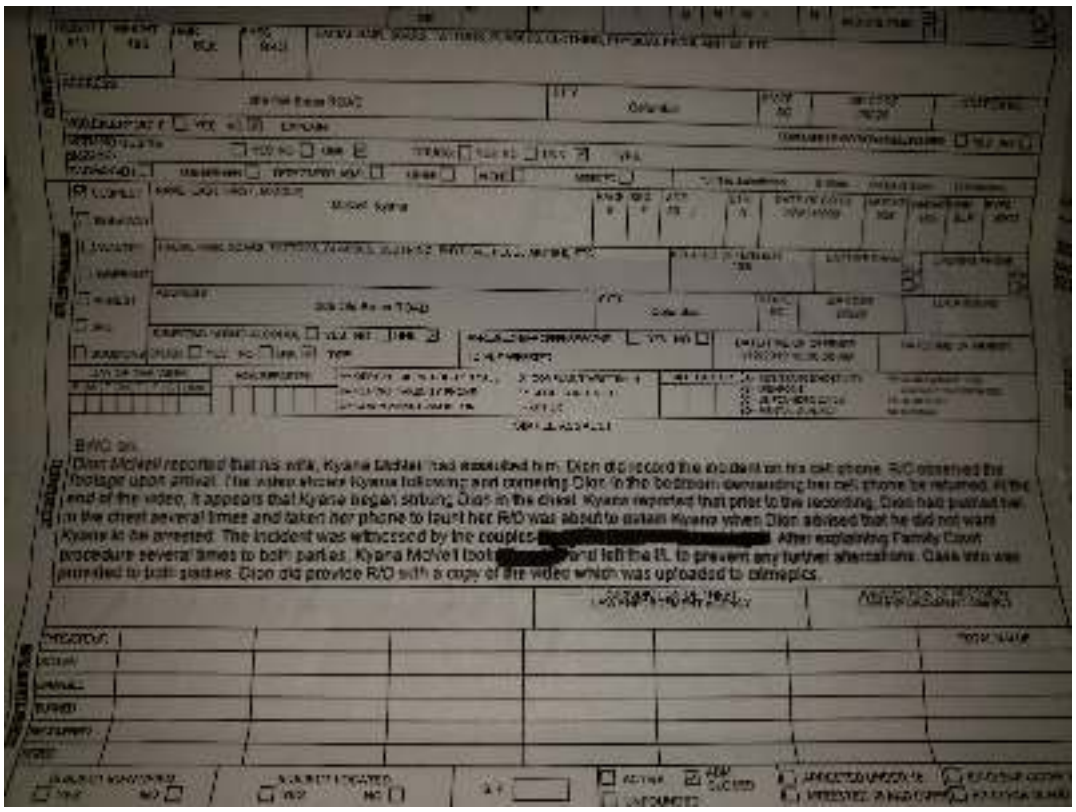

Here is the video showing the alleged physical assault. Keep in mind that this assault happened in front of the couple's then-2-year-old son.

Dion says that before the police showed up Kyana shouted, **"you will never see your son again."** The last time Dion saw his son Langston was May 11, 2019. It would appear that Kyana kept her promise.The reason why he believed this was the case was that his neighbors told him that they saw Kyana out with other men and that Kyana was rarely home. Richland County Deputies arrived at Dion McNeil's home in Columbia. One of the Deputies, Deputy Ben Bolden, was placing Kyana McNeil into handcuffs. Dion stated that he didn't want Kyana arrested because he is an avid supporter of the 2nd Amendment and if convicted Kyana would lose her gun rights. Even though, based on the police report and a 3rd party witness to the video, that Kyana appeared to be a domestic abuser based on 3rd party statements (police report) Dion appeared to show compassion.

"I didn't want the mother of my child to go to jail. I worked in correctional facilities before. I didn't want that for her no matter how bad of a person she is. Plus, in this state, gun rights being restored after a domestic violence conviction can be hard. Do I think she's horrible? Sure. But do I want her to not be able to defend herself? No. I couldn't live with myself," Dion stated.

The First Family Court Case

Records show that Dion was alienated from his son for about 2 weeks until he was served with court papers. To his shock, Kyana McNeil was claiming that Dion McNeil physically assaulted her even though there was no video, no physical injuries, and no police report backing up the statement. On January 24, 2019, Dion and Kyana went before South Carolina Family Court Judge Dana Morris.

There were no physical injuries and if they were those injuries were never listed in the 21 court documents we've obtained. She claimed Dion punched her in the chest three times and laughed about it which sounds almost

psychotic. She also claimed this when the records show she never called the police *(like Dion did)*, never went to a hospital and showed any physical injuries, and if she were so serious about the assault, why agree to visitation with the man who behaved like a comic book villain?

How can a man who is over 6 feet tall, a combat veteran, a trained martial artist, and someone who appears to be as physically athletic and as strong as Dion McNeil can punch someone in the chest 3 times but there be no physical injuries?

Before the hearing, Kyana's attorney, Blakely Copeland Cahoon, convinced Dion into believing that CBD was federally illegal. That wasn't the case. She talked Dion into relinquishing primary custody even though Dion was a stay-at-home father.

Judge Dana Morris, according to Dion, looked confused during the hearing. Dion says he remembers Judge Morris stating, **"I thought this was an order of protection hearing but I'm hearing about custody."** The whole case was about child custody, Dion received a court-ordered visitation document giving him standard visitation, from January 24th to May 11th for every other weekend.

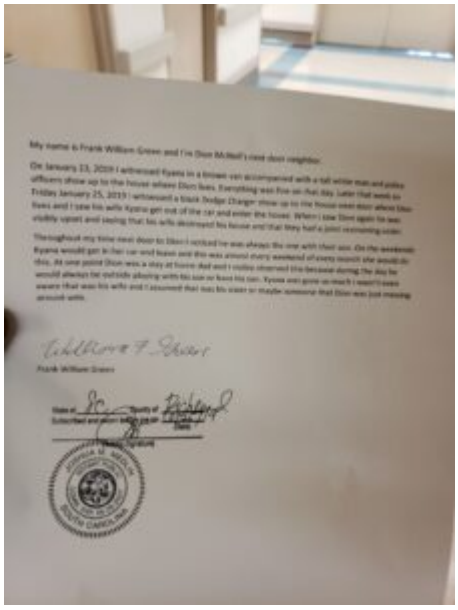

Sworn Statement from Frank Green

If you look at the picture to the left you'll see a sworn statement from Dion's neighbor Franklin Green, 52, stating that Kyana was gone so much that he wasn't even aware the couple were married. Frank Green believed that Kyana was Dion's friend with benefits or, as quoted from the sworn statement, ***"maybe someone that Dion was just messing around with."***

Why would a neighbor say this? What benefit would Frank Green possibly have for saying something like this if it were not true? How many other neighbors have noticed this and just didn't say anything until now?

Dion McNeil's other next-door neighbor, Kay Feagan, stated that it was Dion who was with the couple's 4-year-old son Langston almost all of the time. Feagan stated that she noticed Kyana away from the home often and it had nothing to do with Kyana's work as these absent days were on weekends.

This means that neighbors to the left and right side of Dion's house have both stated that it was Dion who took care of the couple's son with Kyana being gone so often that, as Frank Green said, **"she might as well not be here at all if he had to the do all the child-rearing and now he hasn't seen his son in so long. It's pitiful. You get women saying all the time that men aren't good dads but here you have one who hasn't missed a single child support payment, no arrests, and all he wants to do is be involved in his son's life."**

Visitation was scheduled by Judge Morris from January 24, 2019, until May 11, 2019. Judge Morris specifically ordered that the couple were not to engage in any adverse contact. Yet, it appears that Kyana ignored that order and

decided to accuse Dion of cursing out a daycare worker when that never appears to have happened. We spoke with the daycare worker in question. She had only spoken with Dion three times and none of those times involved a single profane word. Dion presented a phone recording from February 23, 2019 featuring a conversation between himself and Kyana. There was a discussion about their son's daycare arrangements. This is when Kyana began what appears to be adverse contact by seemingly instigating an argument that didn't need to occur.

Dion mentioned this in a later court date and tried to present a recording but the judge in that later case refused to hear this evidence.

Have a listen to the recording. Start at around the 7-minute mark:

Audio

Served with Court Papers on Memorial Day, Dirty Tactics

Dion McNeil has his child support amount set at **$896** monthly for one child. That amount is absurd because child support is supposed to support the child and not the mother. What child on planet Earth has two parents but one has to give up so much of their money to the point where they have to visit Dorn VA Medical Center's food pantry?

During a later court hearing, Dion McNeil and his attorney went up against Kyana McNeil and her attorney, Blakely Copeland Cahoon. By this time, Dion was already served on May 27, 2019 which was Memorial Day by Cahoon. We have obtained a copy of the proof of service by Sharp Investigations who didn't appear to care that this man was a combat veteran being served on a day reserved for veterans. We have reasons to believe this was done intentionally and we will show just cause for this inference in this article.

Sharp Investigations claim that they visited Dion's home on May 23, 2019, at 5:35 PM and again on May 24, 2019, at 12:27 PM. The problem with these claims is that two witnesses who lived with Dion have stated this is not accurate.

Jason Phillips, 29, served with Dion in Kandahar, Afghanistan. He says that during May 2019 he lived with Dion and witnessed a process server only appearing on May 27, 2019. **"I was there. I know what I saw. I even came with Dion to the first hearing with Judge Morris. I saw the retaliation and the targeting of him because he is a father. I'm gay. I don't have a dog in this fight but I'm willing to say that nothing about Dion's case is reasonable,"** Jason Phillips stated. Phillips' husband, Jordan Engle, 25, was also present and stated nobody came to the house on either on those days. What's even stranger was that May 26th was open so why didn't Sharp Investigations serve this paperwork on that day? Why wait for a day reserved for veterans if it wasn't intentional?

What makes this situation worse is that Blakely Copeland-Cahoon is pretending to support veterans.

Below is what Copeland-Cahoon posted on Memorial Day 2018:

If you were an attorney and you knew you had someone who is a combat veteran served on Memorial Day and you post pictures like the one above then why wouldn't you apologize to that veteran?

"I don't want her apology. Anyone who does this to any veteran doesn't deserve to even be looked upon with respect," Dion said.

How far does Dion believe Kyana and her legal council would go to get under his skin?

According to Judge Morris' order, after January 24, 2019, Kyana was not supposed to come back to Dion's home. Let's take another look at the sworn statement from Dion's neighbor Frank Green. Click here to get a full copy of the statement.

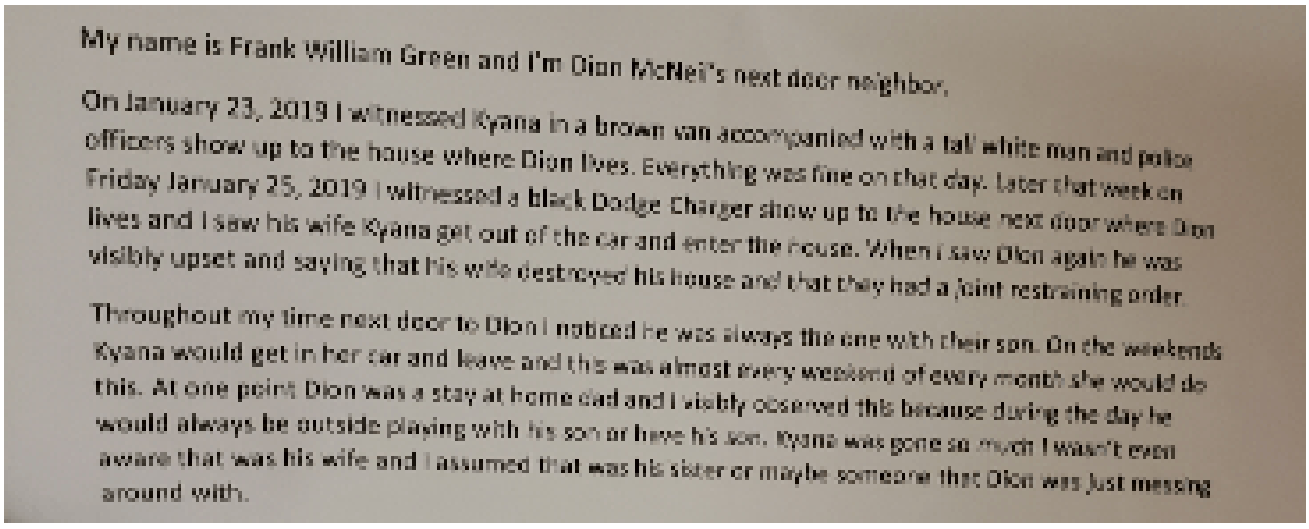

My name is Frank William Green and I'm Dion McNeil's next door neighbor.

On January 23, 2019 I witnessed Kyana in a brown van accompanied with a tall white man and police officers show up to the house where Dion lives. Everything was fine on that day. Later that week on Friday January 25, 2019 I witnessed a black Dodge Charger show up to the house next door where Dion lives and I saw his wife Kyana get out of the car and enter the house. When I saw Dion again he was visibly upset and saying that his wife destroyed his house and that they had a joint restraining order.

Throughout my time next door to Dion I noticed he was always the one with their son. On the weekends Kyana would get in her car and leave and this was almost every weekend of every month she would do this. At one point Dion was a stay at home dad and I visibly observed this because during the day he would always be outside playing with his son or have his son. Kyana was gone so much I wasn't even aware that was his wife and I assumed that was his sister or maybe someone that Dion was just messing around with.

According to the sworn statement, Frank Green is claiming that he saw Kyana and a tall white man show up to Dion's house on January 23, 2019. That is fine and doesn't violate a court order because Judge Morris' order had an effective date of January 24, 2019 which was a day later. However, Frank Green is also claiming that on Friday, January 25, 2019, he witnessed Kyana arriving at Dion's home, getting out of a black Dodge Charger, and entering the home. Green also said that that he saw Dion visibly upset.

According to Dion, when he came into his home on Friday January 25, 2019, at first he and his friend Jason Phillips believed the home had been burglarized. The front door was wide open. Dion grabbed his firearm and cleared each room in the house. While clearing the rooms he noticed that the placed had been left an absolute mess.

Jason Phillips stated, **"I honestly thought someone had broken in. He was with me the entire time and he**

stayed at my place because he was afraid Kyana would show back up to start stuff."

Here are some pictures:

Dion and Jason instantly suspected Kyana. On the following day, their speculations were confirmed during a recorded phone call between Dion and Kyana. Dion went to the Department of Veterans Affairs for a Saturday appointment on January 26, 2019. He had Langston at that time as visitation was ordered from February 24, 2019 until May 11, 2019.

We've obtained a copy of that recorded phone call. If you listen you can hear Langston in the background. At the 7:30 mark you can hear Kyana say, **"I didn't mean to leave that place the way it was."** What did she mean by that? What other condition would you leave a place other than the way you found it? Why would you leave a place a mess unless to do it intentionally?

Dion said he kept his cool because his son was around and there was a VA nurse present who was working on getting him some pain medications. If it wasn't Kyana who destroyed this man's home then why would she be telling him about this on the Saturday **after** Dion claimed she destroyed his place? Why wouldn't she tell him about how she **"didn't mean to leave that place the way it was"** on Friday?

In the recording, you can also hear Kyana bringing up numerous subjects other than the general care and custody of Langston. Judge Morris' order specifically dictates that contact between the couple should only occur for the general care of Langston and nothing more. Why then can Kyana be heard mentioning utility bills? Wouldn't that be a violation of Judge Morris' order?

Here is a copy of that phone recording:

Audio

You may have noticed a blue suit in the picture gallery above. Dion says that was his favorite suit because it was a gift from his mother.

"Mama got me that. This was before she came down with dementia where she can't even remember my name. That's why it was special to me. She (Kyana) knew it was special to me. When you look at the crime you realize it was a crime of passion. You'd only do something like this to hurt someone. That suit cost over $500. It was a navy blue Sean Jean suit and when mama got it for me I was very overweight. She brought it a size too small because she knew I wanted to wear it and if I did wanna wear it I'd have to lose weight. I lost the weight but the suit is now ruined because she is toothpaste all over it," Dion said.

Dion says that it isn't the suit being ruined that bothered him. It was more the fact that it was then that he noticed dirty tactics would be used. He didn't expect civility after that. Instead, he expected Kyana to be mean, nasty, and to use Langston as a weapon.

"She knew that the reason why I had been walking, working out, and trying to lose weight was so I could fit into the suit. I was using that as my motivation. My mother rarely did nice things for me and I expected child abuse from her. I was neglected, abused, molested, you name it. That suit meant the world to me because that was my mom trying to help me instead of hurting me," Dion explained.

"Why? Why do this?" he asked.

Judge Monet Pincus

According to Dion and phone records, Kyana had him blocked from the daycare. There doesn't appear to be a reason as there were no allegations of child abuse, no S.C. DSS (Department of Social Services) child abuse reports or arrests. It appears to have come out of the blue. On May 12, 2019, a day after the temporary visitation order ended, Dion tried to go to The Sunshine House on Garners Ferry Road in Columbia, South Carolina. A daycare worker informed Dion that he wasn't allowed to see Langston even though at that time there was no court order prohibiting him from doing so.

In April 2019, Dion ended up in court again. This time, the opposing counsel hurled accusations ranging from child

abuse, spousal abuse, cannabis use, and all sorts of other allegations. Numerous times Dion asked for evidence to corroborate these allegations but was never presented that evidence in court.

According to Dion, Judge Pincus told him to be quiet when he was trying to present evidence that criminalized Kyana and that he wasn't to defend himself from any allegation. Judge Pincus ordered Dion to take a urinalysis and a 10-Panel hair follicle test due to the allegation made by Kyana and her legal counsel. Dion was ordered to pay for these tests out of pocket. Judge Pincus also set Dion's child support to $896 monthly. How was this man supposed to afford all of this and afford to live off of VA compensation alone?

He says he was already aware of Pincus due to a State Newspaper article by John Monk featuring the story of Matthew Younginer. Dion realized it wasn't common to find publications covering family court stories and especially when the judge appears to be in the wrong and the case gets vacated. Dion says that even though he suspected Pincus wasn't a good judge he tried to give her a chance without requesting a new judge.

Dion decided to conduct a criminal background and internet deep search on Monet Pincus. He found out that Monet Pincus was arrested for marijuana possession back in 1986 which was the same year Dion McNeil was born.

Here is proof of Pincus admitting to this in her South Carolina Judicial Merit Selection Committee screening:

31. Have you ever been arrested, charged, or held by federal, state, or other law enforcement authorities for violation or for suspicion of violation of any federal law or regulation, state law or regulation, or county or municipal law, regulation, or ordinance, or any other law, including another country's law?

I was arrested in July 1986 in Brick Town, New Jersey. The charge was possession of less than 25 grams of marijuana. I received a conditional discharge/dismissal and my record was expunged. No conviction was entered. This was disclosed on my bar applications to SC and Florida.

Read More About Monet Pincus: Click Here

"That's hypocritical. I've never been arrested for anything and especially not drug-related. Now that I'm a journalist a lot of people tell me stories about these drug tests that get ordered based on no evidence. Pincus is from Berkeley, California, and got caught with weed. If someone told you that a person from California was caught with weed you wouldn't even question it. You'd just assume it happened," Dion said.

Dion has submitted several clean drug tests including a 10-Panel hair follicle test he was ordered to take more than once. Again, this man has no arrests to his record and a clean criminal history yet is ordered to pay hundreds of dollars for drug tests based on mere accusations. Dion has presented 5 drug tests including the results of a 10-panel hair follicle test that tests back to 90 days of the testing date. He has come back negative for any illegal drug. Dion has admitted to smoking cigarettes and taking CBD gummies but neither activity is illegal.

Kyana claimed to have witnessed Dion smoking cannabis. Dion says he smoked CBD and would travel to go get some. He felt that the CBD helped him with anxiety and sleep. Many people would look at CBD and cannabis fruit and would have a difficult time telling the difference between the two. Dion believes Kyana has engaged in a case of mistaken identity and says he has explained to her several times that the substance he took was CBD.

According to court documents, Blakely Copeland-Cahoon claimed that Dion McNeil was a habitual user of cannabis and that he was "self-medicating." The problem with this claim is that based on all available evidence it is false.

Here is the proof that Dion passed a 10-Panel hair follicle test:

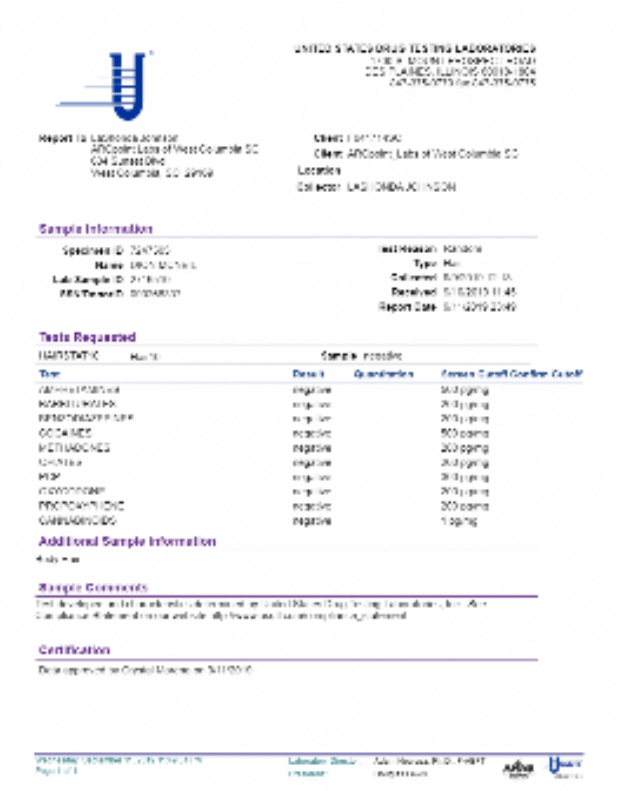

Retaliation from the Bench, Judge Rosalyn Frierson-Smith

In December 2019, Dion sent a letter to the South Carolina Office of Judicial Conduct. This letter was a complaint against Richland County Family Court Judge Rosalyn Frierson-Smith. Dion has provided more than enough evidence for us to comfortably say this judge attempted to retaliate against Dion McNeil for public criticism of the South Carolina judicial system.

Let's provide some context.

By this time, Dion met and spoke with Matthew Younginer and Nathan Ginter who both had issues with Judge Monet Pincus. Dion was then warned about several other judges across the state of South Carolina. He says he went to read a few news articles and began conducting criminal background searches as well as social media searches. What Dion found is displayed in his writing across The Daily Counter.

He found:

- Some people such as Linwood Edwards, II had felonies on their record but was allowed to be a judge
- Some were arrested for weed but will have litigants drug tested for weed without evidence (Monet Pincus)
- DUI judge (Bradley Mayers)
- Several judges cheating on their spouses (he says he will be releasing those articles soon)
- Legislators who happen to be attorneys in vacation photographs with judges which several violates judicial canons
- A former judge such as Arther Brynelson who somehow became a judge even though he was a construction worker/carpenter with no legal experience to speak of

Dion ran across another name. That name was Rosalyn Frierson-Smith. He joined a Facebook group known as South Carolina Father's Rights. In July 2019, Several members of that group informed him of Clint Doran. Dion learned that Clint Doran was the leader of the S.C. Father's Rights group. Judge Rosalyn Frierson-Smith hit Clint Doran with so many legal fees that he couldn't pay them all and thus had a bench warrant issued for his arrest for

missing a child support payment. Doran spent 6 months in the Kershaw County Detention Center for missing child support payments.

Dion also read about Judge Pincus' role in the case and realized how ridiculous the ruling was based on the evidence. It was claimed Doran was an abuser but the criminal charges against him were dropped due to lack of evidence. Pincus wrote into the final order concerning Clint Doran that he was somehow a child abuser for letting his son ride a riding lawnmower.

On September 8, 2019, Dion uploaded a YouTube video to his Devil's Advocate channel. The video was titled, "South Carolina Judicial Corruption."

In that video, Dion specifically mentioned Judge Rosalyn Frierson-Smith and Clint Doran. Frierson-Smith was involved in the Clint Doran case. Dion would have had to mention Clint Doran because he read out David Hucks' take on the situation from MyrtleBeachSC news. Hucks specifically titled a section of the article Judge Rosalyn Frierson-Smith. Dion also posted a link to Hucks' article about the situation.

Read more about David Hucks' coverage on Clint Doran: Click Here

In October 2019, Charleston's Post and Courier also covered the Clint Doran situation and specifically mentioned Judge Rosalyn Frierson-Smith. Read more about Post & Courier's coverage on Clint Doran: Click Here

The reason why all of this is important is that Dion admitted to posting the video that would have gotten his wife arrested. He says that the reason why he did so was to try to force her to let him see his child who he was still paying child support for. This was a violation of the order Judge Pincus gave which prohibited Dion from posting about the situation on social media. Dion received notice of an emergency hearing a few days later.

Dion arrived to the emergency hearing and noticed that Judge Rosalyn Frierson-Smith was presiding over the hearing. Dion spoke with several court officers who then told Judge Frierson-Smith who appears to not have cared. The hearing went on anyways. Judge Frierson-Smith had to have known that Dion McNeil criticized her and that he was supporting Clint Doran. The video that Dion posted that would have gotten Kyana McNeil arrested was posted after the "South Carolina Judicial Corruption" video. All Judge Frierson-Smith would have had to do is go to Dion's YouTube channel and view the video.

Here is a screenshot of Dion specifically mentioning Judge Frierson-Smith and Judge Pincus in the video's description:

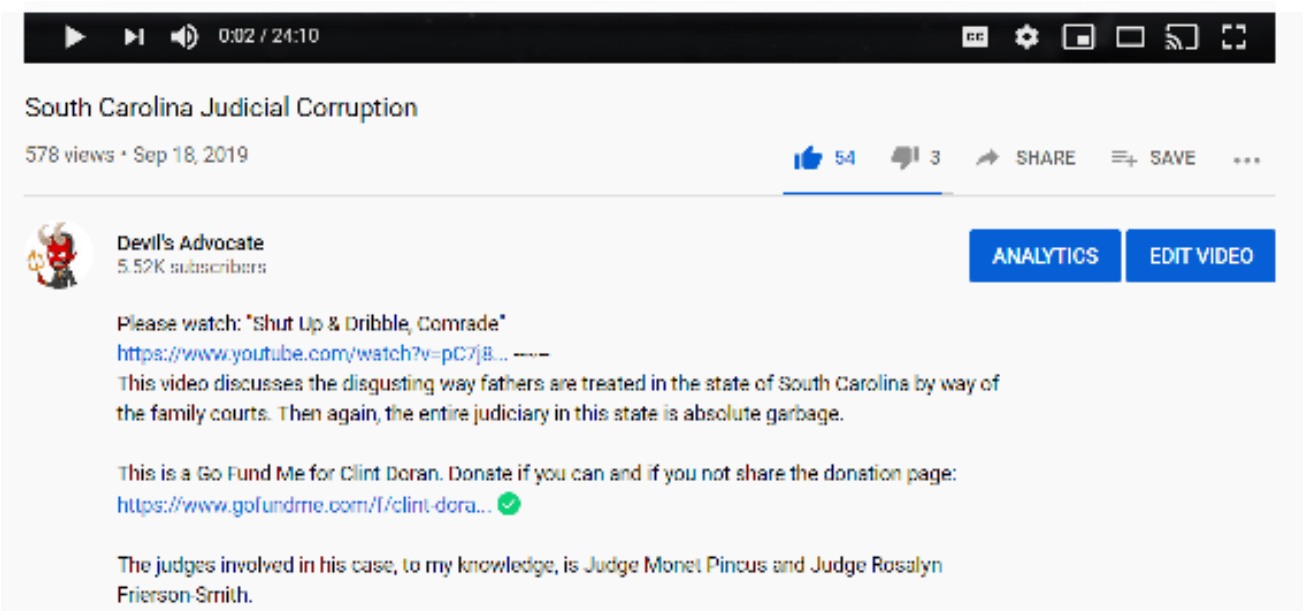

Why would Judge Frierson-Smith continue that hearing if Dion mentioned that he just publicly criticized her? Is there any way that hearing was fair?

Dion was fined **$982** even though his child support is set to **$896** a month. Judge Frierson-Smith also ordered Dion and Kyana to both pay an additional $500 for a guardian-ad-litem. That means that Kyana was already receiving child support payments from Dion but she wasn't expected to pay even half of what he had to pay even though, based on several financial disclosures, they roughly make the same amount of money. During the month of October 2019, Dion had to visit the Dorn VA Medical Center's food pantry to find food. A combat veteran was reduced to begging for food because of an order issued by a judge in a case she clearly shouldn't have heard. It's almost as if Judge Frierson-Smith was **intentionally picked** to preside over this case.

What are the odds that Dion would get this specific judge when he specifically criticized that same judge just a month prior?

Do you believe Dion McNeil was heard by this judge on accident?

ANNOUNCEMENT: Mike Buchanan on the future of the party

AVfM Video Source · 26 May 2020 · Archived copy · Original

You can donate to Mike Buchanan's Retirement Fundraiser, here: https://www.gofundme.com/f/mike-buchanans-retirement-fund

You can donate to the Justice For Men And Boys party Here: https://j4mb.org.uk/donate/

Support Elizabeth's work by making a donation here https://www.patreon.com/antifembot or https://www.subscribestar.com/antifembot

Elizabeth Hobson, new J4MB party leader

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Outsiders: The Gender Balance of Housework, Inside and Out

P. A. Jensen · 27 May 2020 · Archived copy · Original

I belong to an odd fraternal organization. You've never heard of us, but you may have seen us. We meet predawn, in the winter, in our own driveways, usually when the snow falls. We have no dues, no leadership structure, no fancy logo, or even a name. We don't even know each other's names, some of us. Call us Snowblowers Anonymous.

Our only membership requirement is owning a snowblower, which here in Minnesota means we have a lot of potential members. Yet, somehow, year after year, virtually all of our members have been men.

We have affiliate chapters, too. These meet in the summer, though the meetings are less structured: people come and go as their lawns need mowing, or their trees need trimming, or their eaves need cleaning. Oddly, despite the similarly lax membership requirements, summertime meetings are also attended mostly, if not exclusively, by men.

Also oddly, we haven't gotten a lot of complaints about discrimination.

My wife—my professional, beautiful, hard-working wife—belongs to a sister organization, but their meetings occur inside the house, remotely, connected by smartphone, and rarely early in the morning. Her meetings include electronically-zipping pictures of newly hung mirrors and new furniture and new decorations, and a lot of pies. This club—again, without formal membership requirements—is overwhelmingly female.

Again, no complaints.

Both of our clubs claim to do "housework," but in starkly different ways. A good example is painting. My wife has painted over a dozen rooms over the years, all in the name of "keeping things updated." One spring I painted our shed and our deck, in the name of "keeping things from rotting."

Let's be clear: my wife does important stuff around the house, too. Still, if I were to die tomorrow (perhaps because I had killed myself cutting down a tree or repairing the spring on our garage door—two examples that are only barely fictitious), all of "my" work around the house would still need to happen. All of it. And here I mean "need to happen" in a literal sense: not how a room "needs" updating, but how you "need" to get out of your driveway to go

to work or “need” to get your sump pump replaced. Etcetera.

On the other grease-stained hand, though, I know that if my wife died in a tragic pie-baking or mirror-hanging accident, I could manage without a lot of other “housework.” After all, I somehow managed without it for nearly a decade, before my wife moved into my house. During that time I did all the work outside the home, as well as cooking and cleaning and laundry. I was pretty self-reliant, actually.

Not so with my wife, and with a lot of people reveling in the 21st century, frankly. Before she moved in with me, my wife lived in an apartment, and the housework that I do now just… happened, thanks to other people. Over the years, she has relied on countless appointments with a brigade of service people to keep her homelife humming. We all call experts sometimes, but I’ve come to learn that many “self-reliant people,” both men and women, are actually “self-reliant” with a silent asterisk: they merely make the money necessary to hire people to do the hard or dirty or dangerous work.

While we as a society strive for gender balance in the workplace, we often ignore gender balance in the home. Many women might agree, albeit for other reasons: they’d cleverly respond that, these days, women work full-time both at work and inside the home. And sure, some of them do. But many well-publicized studies that ask men and women to measure their housework rarely take the extra step of separating “work” from, say, “things I do around the house that feel like work but might actually be unnecessary.” Which, frankly, seems to describe a lot of what my wife exhausts herself doing. She and I would even agree on that point.

But why, then, does she continue to exhaust herself with extra cleaning inside the house instead of, say, mowing the lawn? I’m convinced that she perceives a pressure to maintain and stylize and clean—especially clean—our home in ways that I’ll never understand. This pressure, whether perceived or real, probably stems from what she learned as a girl, and probably persists today in a somewhat mutated form. It’s a little heartbreaking, actually, watching a woman you love overexert herself doing so many things that you view as largely optional, especially when you know she sees them as optional, too. It’s also backbreaking: as a result, all the literal heavy-lifting is left for me.

Somehow, distinguishing “work” from “work-like stuff around the house” seems easier—for both of us—when I’m the one doing it. My wife lovingly brings me water, for example, when I’m packing yards of fill and landscaping rock around our foundation to keep water out of our basement. That’s work, of course. Note that she doesn’t bring me water, lovingly or otherwise, when I help my neighbor build his “man-shed,” or when I spend hours amateurishly cursing my bike in the garage, no matter how sweaty I get. But I wouldn’t expect her to, either—those things don’t count as real, necessary “work,” nor should they. In these cases, we’ve both somehow managed to separate the wheat from the chaff.

The chaff used to be harder to separate, especially in the home. Back on the farm, my grandmothers undoubtedly spent hours fussing about how their homes looked, but the differences from today are stark. First, they made a lot of their own decorations—hence the boxes of Hardanger-lace and crocheted doilies when they died—and even if they did buy something, they were usually (painstakingly) cheap about it. More important, though, no one questioned their spending so much time on the appearance of their homes, because that’s where they actually spent their lives. They slept there, ate there, cooked there, and worked there. Everyone was so appreciative of the hours that Grandma spent working in the kitchen, for example, that if she wanted to change something about the kitchen, what did Grandpa care? He spent his days in the yard or the field—out the home, regardless.

Things have changed, at least for a lot of us. Women are no longer the uncontested masters of the kitchen, or the home in general, as my grandmothers were. For one thing, a lot of women today work outside the home, which balances the gender scales considerably. Beyond that, though, a lot of what our grandmothers did around the house has been made almost unrecognizably easier by machines and pre-bought conveniences. As obvious examples, neither my wife nor I bake bread or sew clothes, to say nothing of the frozen pizza we made in the pizza oven last night. Today, fewer people can lay claim to the inside of the house because fewer people slave away inside of the house—home life is just easier, full stop.

I know this because I've been a stay-at-home dad for most of the last decade. I gave up my own career to stay at home with our son, and I know virtually everything that goes on in the home, inside and out, necessary and otherwise. A lot of today's men are in the same boat: we're not as ignorant of "inside-the-housework" as men of previous generations were.

And yet, our culture hasn't kept up. Despite the fact that the scales are more balanced within the home, women still feel pressured to "keep a home" like their mothers and grandmothers did. Maybe some men still apply that pressure. Regardless, many women seem to feel both obligated and emboldened to assert some long-obsolete authority in keeping the home. And sure, maybe that made sense two generations ago, or with stay-at-home women today—maybe authority within the home naturally comes with spending your whole working life there.

These days, though, we often have a mismatch. Despite the fact that I'm the one living in our home 24 hours per day, my wife continues to attempt to keep a home like her mother and grandmother did. But because she works a full-time job outside the home, too, she struggles to keep a home looking like a magazine cover and to clean the kitchen as if it were a surgery ward. And sure, I eat the pie, but I could probably use a little less of that, too. She and I agree that it is borderline pathological for her to undertake all that responsibility, or to assert some sort of lady-of-the-manor authority in doing so. But if you were to ask either of us, we'd probably count all of that struggle as "housework," foolish as it may be.

Like in many battles in the culture wars, the enemy here is inertia. Two generations ago, the division of labor between the sexes was clear. Importantly, acknowledging that fact is not the same as yearning for it—our history's stark division of labor can serve as a starting point for recognizing our current struggles in the home. We're still excavating remnants of the old system where each sex was ignorant and silent about the other's domain.

But that ignorance hasn't lasted, and nor should the silence. Men these days are much more likely to know the goings on of housework, inside and out. They simply have to be: many have lived alone for extended periods, whether in college or in today's often-extended bachelorhood, and therefore have needed to learn to do the housework that men of previous generations had done for them. Thankfully, technology has lessened the learning curve for a lot of that work: even a fool can push a button on a Whirlpool and throw something into the microwave and deploy a Roomba.

Routine outdoor work has changed less. The company that makes the Roomba vacuum cleaner also makes a lawnmower, but I'm not about to send it across my hilly yard that abuts a stream. Also, much less of outside "housework" is optional, or it requires testosterone-laden muscles to do it right. Or both. These pesky details are often ignored when we talk of "housework," whether in the media or in our own families. These days, we seem to talk only about the hours spent "working" on our homes, inside or outside, regardless how hard or on what. To make matters worse, attempts to compare the two kinds of work are often labeled sexist, and the conversation grinds to a (screeching) halt.

As a homeschooling, stay-at-home dad who is married to a successful professional, let me tell you that those days are over. They should be, anyway. In general, our trend away from full-time homemakers demands that we reprioritize housework. Inside the home, washing machines and microwaves, to say nothing of Amazon, have made life easier, to the extent that many men are now capable of "keeping a house" in addition to their traditional duties outside. I belong to a generation of men who can teach their sons in the kitchen as well as in the garage. And that's a good thing, yes?

But progress is asymmetric. Many jobs in the garage or in the yard remain just as physically demanding as they are necessary. Unfortunately—and believe me, it is unfortunate—my petite wife literally couldn't do a lot of the jobs that traditionally fall onto men's shoulders. This is not just for lack of knowledge, which may owe to cultural reasons, but also for lack of flat-out strength. Some household roles just will never be reassigned, it seems. Sadly, my wife will probably never have the rugged pleasure of using our larger-than average snowblower and getting early-morning snow in her beard—albeit for a couple of reasons.

So, we Snowblowers will continue to freeze ourselves during predawn blizzards, all so everyone—both sexes—can get to work. Our club is in no danger of dissolving, though—our membership has remained strong, winter after winter. And male, winter after winter.

And I'd bet that, in discussions of "housework," we'll also remain Anonymous.

A portrait of oppression

Robert Brockway · 29 May 2020 · Archived copy · Original

Mona Eltahawy seeks to destroy The Patriarchy. Being so oppressed makes her a high profile feminist as we all know that within feminism the person with the most oppression points wins! As we will see, Eltahawy scores big.

This poor woman was born in Egypt, a country where today a third of the population live below the poverty line. Eltahawy herself was born to middle class parents who were engaging in medical research. By all accounts her childhood was safe, secure and she always had enough to eat, such was the extent to which she was downtrodden. When she was seven her family moved to the UK on a grant provided by the Egyptian government so that they could continue their research. Oppression! Starting at 15 she spent a few years in Saudi Arabia. During this time Eltahawy had it far harder than anyone else who happened to be living in Saudi Arabia at the time or at any other time.

Later she studied at the American Univerity of Cairo, graduating with two degrees in Mass Communication. Further proof of her subjugation. After university Eltahawy worked as a journalist in Egypt and Israel. She went on to write for The Washington Post, The Guardian, and other publications in the mainstream media. This poor beaten-down woman.

She eventually moved to the US and gained citizenship some years later. Sheer and unadulterated persecution.

Eltahawy is, by her own admission, a secular radical feminist Muslim woman. As such she is often preyed on by evil patriarchs and oppressive menz. The menz have so much power as a result of The Patriarchy that they are able to stop her travelling, speaking publicly and publishing books.

Today Eltahawy is so oppressed that she *travels the world to say 'fuck The Patriarchy'* wherever and whenever she pleases. How she is able to deal with this sort of suppression of her freedoms is anyone's guess.

Eltahawy is so sidelined that during her extensive travels she visited Australia where she spoke at the inaugural *Broadside* feminist conference held in Melbourne. Coinciding with the conference was an episode of Q&A on the main TV channel of the government-owned Australian Broadcasting Corporation (ABC). The ABC is widely considered to have a significant feminist bias in its reporting but the episode of Q&A took this to a new level. Five feminists including Eltahawy discussed a variety of topics including abolishing the police and physically harming men. It was so bad that even the biased ABC took the unprecedented step of removing the episode from its streaming service and stated that it would not be transmitted again on its TV stations. Eltahawy was not deterred though, pushed for the episode to be made available again, and made it available on her own Youtube channel against the wishes of the copyright holder, the ABC. Narcissism, thy name is Mona.

She has recently published a book with the title Headscarves and Hymens: Why the Middle East Needs a Sexual Revolution. A man made her do it.

But fear not, with her bright red hair, garish glasses and a mouth that would make a drunken sailor blush, she is narcissism writ large.

Poor Eltahawy. Let us pity her. Let us weep. Hers is a life of systemic oppression characterised by international travel, fame and wealth. That we could all be so hard done by.

Feminism is what we say it is

Luigi Logan (aka Fidelbogen) · 30 May 2020 · Archived copy · Original

Have you ever noticed that the feminists are eager to tell us what feminism is, but not so keen to learn from us what feminism is? Therein lies the crux of a sore difficulty. It is a simple point but a matter of prime importance, so I want to establish this very, very clearly and keep it in view always.

We must ask: by what authority do they hold a monopoly privilege to tell the world what feminism is? How do they get away with this? Is it by the grace of God or some equally royal power? We reckon not. Or does the word "feminist" confer a special mandate the moment you pin it to yourself? Again, we reckon not. Both theories involve magical thinking, which is best avoided.

That leaves just one explanation: that people who stick the word "feminist" to themselves have commandeered their monopoly privilege by exercising it unopposed for many years. They do it and nobody speaks against it, so they keep doing it.

We think this fits the case elegantly, that no other conclusion is possible or necessary. The feminists have gotten away with it for so long because nobody has called their bluff.

That said, what objective consideration bars us from inspecting feminism by our own lights and calling it as we see it? Who is to say that feminism is not indeed that very thing, or pattern of things, that we might clearly discover by using our own eyes and our power of critical judgement?

Most of all, what effectual force bars us from adopting a non-feminist definition of feminism and operating entirely on that basis? I submit that nothing ought to deter us, and I am aware of no feminist who has ever made a compelling case otherwise.

What is feminism really? Since reality (or "the real") enters into the composition of this question, we suppose it must enter likewise into the composition of the answer. Accordingly, our search for an answer ought to probe something real, and what could be more real than the real world of objective facts and deeds?

However, before we go further, let's be generous and entertain (as a thought experiment) some of the abstract notions about feminism which feminists themselves entertain. The canonical definition of feminism, as written in dictionaries, runs more-or-less as follows

Feminism, n: the doctrine advocating social, political, and all other rights of women equal to those of men.

There is a difficulty here. Feminism is defined as a "doctrine" advocating a particular outcome, but if you call it "masculism" instead of "feminism", and make "women" and "men" swap places in the sentence, you will end with a slightly different doctrine advocating the very same outcome. Accordingly, if outcome is what matters, there should be no special reason to favor "feminism" over "masculism" or the reverse — in theory, both roads lead to Rome.

The canonical definition describes a thing which is conceptually unequal right out of the gate. Either "masculism" or "feminism" would load the issue unevenly on one side or the other, so the only linguistically unbiased solution would be "sexual equalism" or something like that.

We have heard the feminist response. A feminist would tell you that the board of power and privilege is tilted specifically against women (not men), that we must set the board level, that the word feminism simply acknowledges this.

However, their response begs the question because it takes feminist doctrine for granted. In non-feminist terms, it is not a *fact* that the board is tilted against women. It is simply an assertion that one may argue for or against, and it happens that powerful arguments have been made against it.

Indeed, ALL feminist claims and theories are open to question and always will be, and if you assert the contrary,

that too may be challenged. A cultural and intellectual “all-stop”, in the traffic of feminist ideas, is in effect.

In summary: to take feminist self-conception on feminism’s own valuation has no value for us except as a thought experiment. We are not feminist, and our approach to understanding feminism should make allowance for this.

A cardinal rule of semantics is that “the word is not the thing”. When we talk about feminism, we refer not to the popular understanding of the word, but to the holistic factuality of the thing itself, ecologically embedded in a web of relations with other things. When we speak of this and the likes of this, we are probing something real in our quest for definition.

To “probe something real”, means to monitor reality where, when and how it really happens, and to extract real conclusions with pragmatic cash value. This keys upon the *thing* called feminism as opposed to the *word* called feminism. If there is any meaningful defining to be done, let it begin here.

We therefore discard the canonical definition of feminism because we find it both misleading and useless.

Don’t get me wrong; dictionaries are a useful thing, and all in all, a good thing.

But they are made by corruptible humans, and they can be used for corrupt

purposes by other corruptible humans. When this happens, we are bound to speak up. We mustn’t be in awe of “the Dictionary”. It is your friend, but not your God.

So, our non-feminist critique is radical. It suspends, on principle, every claim or theory which feminism puts forward, and does so “on the fly”, the instant such a thing pops up in conversation. We love to remind feminists that “endlessly repeating something doesn’t make it true.”

We also suspend the language in which feminist claims or theories are formulated. In this way, we dismantle the entire feminist thought-world and build again upon the basis of a non-feminist epistemic plan. Our method has affinities with Cartesian doubt.

Finally, we come to a reality-based understanding more in line with non-feminist experience.

For many years feminists have told the world what feminism is, but that order of subject and object is now reversed and the consequences are revolutionary. It is now the world’s turn to tell feminism what feminism is — such is the battle for feminism’s soul. The meaning of “feminism” is up for grabs, and non-feminist men and women everywhere are free to benefit from this.

The feminists needn’t bother whining that we non-feminists “can’t do that”. Have they not realized that what they permit to themselves they license equally to others? They should spare themselves the trouble of whining, because we aren’t listening. Neither are we believing. The point is that it’s too late — the plan is now swung into action. We manifestly ARE doing “that”, which refutes the notion that we “can’t” do it!

When we (as non-feminist men and women) speak of feminism, we speak the truth. Who can refute this? Who can discredit the basis of our non-feminist authority? We have eyes, we have ears, we have rational minds, and we are free to employ these faculties. We trust the facts to speak with precision on their own account, and we trust ourselves to register this with equal precision.

Feminism not only self-defines, it props up and predicates its self-definition with pronouncements about the nature of the world. Guess what? WE ARE THAT WORLD! As such, we reserve the right to answer back with pronouncements about the nature of feminism.

So in the end, feminism is what we say it is. That’s right. If these people have got the nerve to tell us what we are, then we are more than nervy enough to return the compliment. And if they ignore non-feminist input on the question “what is feminism?” they are being solipsistic and deserve so much the more to be told what feminism is.

There are many reasons that we may justifiably relieve the feminists of their self-definition privilege. It’s a rich vein of ore, it runs deep, and it would please me to see many people working that vein. Yes, I want to share the wealth,

but I don’t want to do all the work for you — so grab your picks and shovels and head on down there.

#MeToo, Thy Name is Hypocrisy (Part 2)

Stephen Bond · 30 May 2020 · Archived copy · Original

Part 2: "*The Smug, Spoiled, Arrogant Daughter of Feminism*"

To expose the hypocrisy of the #MeTwoFaced movement, part one of this article discussed the sexual misbehavior of women. This misbehavior included the little-recognized, often socially accepted, predatory sexual behavior of teachers, mothers, groupies, and gold-diggers who prey on both men and boys. It included discussion of appalling female misconduct in the form of false rape and abuse accusations, paternity fraud (**including the theft of men's sperm**), and the willing, even eager, female participation in both pornography and prostitution.

Part one also discussed the female contribution to male sexual misbehavior.

But this discussion about #MeTwoFaced wouldn't be complete without the addition of one final observation: #MeTwoFaced itself, and by extension, feminism, are also forms of predatory female behavior:

#MeTwoFaced is the smug, spoiled, arrogant daughter of feminism.

Under the guise of "protecting women", #MeTwoFaced serves as another way for women to continue a long history of false rape and abuse allegations and to spread feminist *misandry*—the hatred of men.

Three examples make this clear:

The Gender Bigotry of Emily Lindin

Emily Lindin, a self-righteous gender-bigoted columnist for *Teen Vogue* posted the following #MeTwoFaced-motivated atrocity to her Twitter account in 2017:

> "*Here's an unpopular opinion: I'm actually not at all concerned about innocent men losing their jobs over false sexual assault/harassment allegations, Sorry. If some innocent men's reputations have to take a hit in the process of undoing the patriarchy, that is a price I am absolutely willing to pay*".

Lindin is no better than the white women described in part one who were culpable for the lynchings of African American men by falsely accusing them of rape. (See article Strange Fruit from part one that shows "*the history of lynching in the United States is inextricably interwoven with the history of women lying about sexual assault*".[1])

While we no longer literally lynch men, #MeTwoFaced lynches them figuratively: it allows men to be falsely accused, sometimes anonymously, often without a shred of evidence (see story of Mike Tunison below), ignoring due process, and turning "innocent until proven guilty" into "guilty-because-he's-a-man".

Coincidentally, at least one man, CNN's Jake Tapper, had enough courage to take this gender bigot to task by making the same connection to false accusations: "*I'm guessing you didn't get a good grade for your 7th grade book report on To Kill A Mockingbird*", referring a 1960 book where a black man is falsely accused of raping a white woman.

Did *Teen Vogue* fire or even discipline Lindin for her horrendous assault on one of the foundations of our legal system, "innocent until proven guilty"? A quick Google search didn't reveal that she suffered any consequences for her bigotry. Why hasn't *Teen Vogue* fired Lindin, a person who is provably guilty of bias and gender bigotry, railing irrationally against innocent men and spreading feminist hatred of men and boys to yet another generation of girls?

Mike Tunison and the Shitty Media Men List

A horrifying example of #MeTwoFaced's often false accusations is that of Mike Tunison and Shitty Media Men, an online list created in 2017 by another smug, man-hating gender bigot, Moira Donegan. (Is it just me or should that face appear next to the definition of "smug" in the dictionary?[2]) The list collected anonymous, unvetted allegations of sexual misconduct and assault against approximately 70 men who worked in media.

Someone anonymously added Mr. Tunison to the Shitty Media Men list, accusing him of "harassment," "stalking" and "physical intimidation". Prior to this, Mr. Tunison was a successful freelance writer who had worked for the Washington Post, had a book published by HarperCollins, and was the editor of a successful website. After his inclusion in the list, his writing work dried up and many friends deserted him. He became suicidal, as he described in an online post, Hi, I'm on the Shitty Media Men list, but maybe you already knew that:

> "*Weeks after it surfaced, I felt desperate enough to tweet — without mentioning the cause — that I was having suicidal thoughts and couldn't afford counseling. A number of friends and associates offered commiseration and emotional support. Yet it wasn't long before loneliness, hopelessness and fear of forever losing the career I'd poured a decade into again overwhelmed me. It was easy to think everyone who has seen the list assumes I'm contemptible and deserve what happened to me. The only remedy I could think of — writing a piece like this one, explaining my side — struck me as certain to invite more outrage and judgment. A year later, I felt hopeless enough to call a suicide hotline.*"

How in the world can a movement that claims it works for "social justice" (Ha!) allow anonymous, publicly shared, false accusations ruin innocent men like Mike Tunison?

The Washington Post's "Why Can't We Hate Men?" Article

Finally, in June of 2018 one of the nation's leading newspapers, The Washington Post, published another #MeTwoFaced- motivated atrocity, an Opinion piece titled Why Can't We Hate Men?, by a smug women's studies gender bigot (no surprise there!), Suzanna Danuta Walters, who openly and shamelessly broadcasts a Nazi-like hatred for men in a nationally-read newspaper.

Just substitute "Jew" for every instance of "man" or "men".

How does a premier newspaper like the Post, whose slogan is "Democracy Dies in Darkness", print an article that mocks its own slogan and that can only be characterized, by its very title, as "hate speech"?

The short answer is:

"Feminism".

The long answer is:

"Feminist indoctrination".

Or the complete answer is because the Post—*and essentially every other media organization throughout the world*—which are supposed to serve free societies as a bulwark against oppression and tyranny, have been co-opted by a dishonest, decades-long campaign of feminist political, legal, and cultural indoctrination—*with a clear bias against men*.

#MeTwoFaced is the smug, spoiled, arrogant daughter of feminism because the child has been pampered by decades of tempting toys and candy and cake and ice cream in the form of feminist lies about "The Patriarchy", "women's oppression", "domestic violence", the "pay gap", etc., *ad nauseam*, with absolutely no consideration of how men also suffer from *their* gender role.

Just ask the "patriarchal, male oppressors" of the Titanic who forced those poor innocent, oppressed women into those tiny little lifeboats to drift in the icy cold north Atlantic. Oh, that's right, we can't. These oppressors died in that same icy cold ocean saving women and children.

Feminists, working behind a facade of "equal rights", with the stupid complicity of the Post and the rest of the world's media, governments, businesses, legal systems, law enforcement, and education—in particular through "women's studies" programs at the world's colleges and universities—have been lying to the world for over 50 years.

Women's Studies Programs

Feminists have lied via women's studies programs which operate less as legitimate academic disciplines than as feminist indoctrination centers.

Here's how Christina Hoff Sommers described women's studies programs in her landmark book *Who Stole Feminism?*:

> "*A parent should think very carefully before sending a daughter to one of the more gender-feminized colleges. Any school has the freedom to transform itself into a feminist bastion, but because the effect on the students is so powerful it ought to be honest about its attitude. I would like to see Wellesley College, Mount Holyoke, Smith, Mills, and the University of Minnesota—among the more extreme examples—print the following announcement on the first page of their bulletins:*
>
> "*We will help your daughter discover the extent to which she has been in complicity with the patriarchy. We will encourage her to reconstruct herself through dialogue with us. She may become enraged and chronically offended. She will very likely reject the religious and moral codes you raised her with. She may well distance herself from family and friends. She may change her appearance, and even her sexual orientation. She may end up hating you (her father) and pitying you (her mother). After she has completed her reeducation with us, you will certainly be out tens of thousands of dollars and very possibly be out one daughter as well.*"

Those who fully understand the subversive nature of women's studies programs aren't surprised that Suzanna Danuta Walters, author of the Washington Post's repulsive "Why Can't We Hate Men?" article is a director of a women's studies program (at Northeastern University). She amply serves as the personification of the hate that these feminist indoctrination centers generate in colleges and universities throughout the world.

Lies About Domestic Violence

Feminists have lied about domestic violence, as previously discussed in the "Women's Contribution to Domestic

Violence" section of part one of this article. Again, just ask Johnny Depp.

Lies About the Wage Gap

Feminists have lied about the alleged wage gap. Even the U.S. federal government says so! In 2009 the government produced a report, An Analysis of the Reasons for the Disparity in Wages Between Men and Women – Final Report [3] which said "*… the raw wage gap [between men and women] continues to be* ***used in misleading ways*** *[emphasis added] to advance public policy agendas without fully explaining the reasons behind the gap.*" Isn't "*used in misleading ways*" just a polite way of saying "they're lying"?

Lies About "The Patriarchy"

Feminists have lied about an imagined male conspiracy, "The Patriarchy", eerily similar to the "Jewish conspiracy" of Nazi Germany, where men "*through male social, political and economic institutions, consciously and deliberately conspire against women via a system of economic discrimination*"[4] that (according to Gloria Steinem) "*uses violence or the subliminal threat of violence*"[5] to enforce its will over women.

In the same way that the Nazi's use of "Jewish conspiracy" aided in perpetuating hate and violence against Europe's Jews, the use of the term "The Patriarchy" aids in perpetuating hate and violence against men. Why else would gender bigots Emily Lindin and Suzanna Danuta Walters both use the term in their prejudiced #MeTwoFaced-inspired screeds? Or why else did the creator of the Shitty Media Men list, Moira Donegan, make five references to the term in an online article written by her?

It's because all three are in the throes of a Patriarchal Pandemic.

As for inciting actual violence against men, why else would Mona Eltahawy, an Egyptian-American feminist who has had nearly two dozen opinion pieces printed in the oh-so-feminist-friendly Washington Post, argue for the use of "justifiable violence" against men to "dismantle the patriarchy" in a hateful 2019 radio interview:

> "*I want patriarchy to fear feminism. I want patriarchy to fear women.*"

If you don't see anything wrong—or just plain evil—about Eltahawy's utterances, just switch the genders:

"Let's use justifiable violence against women to dismantle feminism. *I want* ***FEMINISM*** *to fear the men's movement. I want* ***FEMINISTS*** *to fear men.*"

After all, isn't what's good for the goose also good for the gander?

It's bad enough that feminists have been so successful in spreading their hateful lie about this imagined Patriarchy to the naiveté of so many malleable minds.

What's sadder still is that the purported evil "Patriarchy" is actually the opposite of what a "*patriarchal culture*" implements. Anyone who cavalierly references "Patriarchy" should read the chapter "The Evolution of Patriarchy" in a book by Herbert Purdy titled *Their Angry Creed: The shocking history of feminism, and how it is destroying our way of life*:

> *Patriarchy is the way things developed through history. In simple terms, men are pre-disposed physiologically to protect, through their greater musculature, their generally superior strength, and their generally greater height, and this automatically confers a leadership role. … It really is just as simple as that, and it has nothing to do with control, or a desire to control.* ***Quite the reverse: men will sacrifice their health, their safety, their enjoyment of family life and their children, yes, even their lives in the pursuit of their inherent, inherited role*** *[emphasis added]. It is all easily explained in terms of psycho-physiological differences between men and women that set limits on the roles and behaviours [English spelling] of each. It is important to clarify the difference between dominance and domination, terms that are used ambiguously these days, mainly by feminist propagandists to justify what they call patriarchy, and to denigrate men and maleness.*

Notes:

[1] Even if you don't read the article, you really need to click the link for a horrible, unflinching image with a startling juxtaposition. Also note the article's preamble: "*History's interjection to the notion that #MeToo accusers are incapable of lying or being motivated by malice or financial gain.*" A small glimmer of hope.

[2] To those who might complain that I shouldn't make fun of this poor, brave, innocent woman, my reply is: "She deserves it."

[3] The link to the actual "wages disparity" report, after working for months, began to work only sporadically. The link provided above is to an article about the report; the direct link to the report is here. It could be your lucky day.

[4] Paraphrased from Feminisms: A Reader.

[5] Revolution from Within: A Book of Self-Esteem p. 222.

Trump’s Social Media Executive Order

AVfM Video Source · 30 May 2020 · Archived copy · Original

Riots? What Riots? Never Let a Good Crisis Go to Waste

David Solway · 2 June 2020 · Archived copy · Original

Everyone knows that America is now aflame with widespread riots protesting—or in all too many instances, ostensibly protesting—the death of George Floyd in police custody. As Floyd was black, the rioting, looting, vandalism, destruction of property, defacing of historical monuments and multiple homicides are regarded as a reaction to police violence and institutional racism.

As Heather Mac Donald correctly points out in *National Review*, "There is no epidemic of racist police shootings. It is a racial group's rate of violent crime that determines police shootings, not the race of the officer…In fact, if there is a bias in police shootings after crime rates are taken into account, it is against white civilians." Her argument is supported by a new study published in the *Proceedings of the National Academy of Sciences* and by another 2015 Justice Department study of the Philadelphia Police Department—legitimate studies which "demolish[ ] the Democratic narrative regarding race and police shootings."

Such truths are passed over as inconsequential. Indeed, whites tend to be relatively passive in reacting to violence perpetrated against them. The fact that Mohamed Noor, a Somali police officer, killed a white woman without cause in Minneapolis, Ground Zero of the present turmoil, ignited no riots. As *The Intercept* reports, some activists believed that Noor "was unfairly targeted because he is a black man who killed a white woman…Nekima Levy Armstrong, a civil rights lawyer and local racial justice leader, said Noor's conviction reveals how the court system treats white people differently compared to everyone else."

The question is obvious: What is wrong with this picture?

The answer is: everything. I do not give the racist meme much credence. With African-Americans convincingly represented in the halls of power, as mayors, governors, members of Congress, including an American President and two Attorneys General, it should be clear that Jim Crow is pretty well dead and buried. Race has become a huckster's source of power and profit. Let it be said once and for all: *The United States is not a racist nation*, but in fact bends over backwards to appease the bearers of the slander and the advocates of anachronistic reparations.

It needs also to be said that the fires burning across the country are nothing less than a national insurrection, brewing for years and exploited by the hawkers of racist dissension and *programmatically* by the Democratic Party. What is taking place is an emeute, a war against the Constitution, a plot to unravel the fabric of the Republic, in short, a coup against the State and a sitting President. It is a condition of civil war in everything but name, long simmering and now breaking out into the open.

This is not the time for breast-beating, for systemic timidity, for merely defensive measures, for making amends and concessions. As William Butler Yeats wrote in The Second Coming, one of the great poems in the language:

Mere anarchy is loosed upon the world,

The blood-dimmed tide is loosed, and everywhere

The ceremony of innocence is drowned;

The best lack all conviction, while the worst

Are full of passionate intensity…

Words that were never more pertinent than now. The political and cultural left, the guerilla cadres wreaking havoc on the streets and in the public square, their supporters and backers—they are indeed "full of passionate intensity." Those who would oppose them, arguing for civility, reluctant to return fire with fire, relying on toothless or disregarded legislation, slamming governors for being weak—they may be "the best" but often seem to lack "all conviction."

Newsmax reports, the former House Speaker Newt Gingrich hopes President Donald Trump's designation of Antifa as a terrorist organization will reveal who is funding it. "Who is paying for these people?" Gingrich is right. What we are witnessing is "war against America…These are not riots in a traditional sense…You have a nationwide group, Antifa is part of it, but there are other elements involved…who is organizing it?…we have to do whatever it takes to put down the people who would destroy our country."

These are true words. President Trump has declared Antifa a terrorist organisation, which is a step in the right direction—but only a step. Antifa and their kindred outfits will simply go underground and continue a sporadic campaign of inflaming anti-democratic sentiment, creating civil unrest, pillaging and destroying property and assaulting innocent people. Two decisive measures are required to quell the insurrection.

As Gingrich advised, Trump "should indicate he is prepared to declare an emergency for the destruction." This means, or should mean, not only that government will rebuild devastated neighborhoods, but that the American police, National Guard or military should be permitted to use lethal force when attacked by domestic terrorists of when dispersing hoodlums and gangsters laying waste businesses, smashing storefronts, assaulting bystanders and committing arson. That such an initiative, as many will argue, would only provoke violence, or more violence, is the classic evasion of the temporizers and fearful propitiators among us.

But even more importantly, the Justice Department must be immediately tasked with seeking out and identifying those who sponsor and finance the army of commandos, mercenaries and terrorist groups that have declared war on the nation. The identities of some of these shadowy bankers are already well-known and have been known for many years, yet nothing has been done to investigate or arraign or even extradite these fiscal malefactors.

The head of the snake must be cut off—call it Operation Ophidian—if the civil venom is to be stanched. If, as in the Greek myth of the Lernean Hydra, the head keeps growing back, which it surely will, then perpetual vigilance will be necessary. But the old adage remains apt: follow the money. When the funds are cut off, the reptile loses its main force.

President Trump should take Winston Churchill's observation to heart, made in reference to the 1945 Yalta Conference, "Never let a good crisis go to waste"—a phrase pilfered by Rahm Emmanuel for malign rather than constructive purposes. Churchill intended the remark to indicate the need for a proper post-WW II resolution to disputed territories. Interestingly, the axiom originates with geriatric psychiatrist M.F. Weiner, who titled a 1976 article in the journal Medical Economics "*Don't Waste a Crisis — Your Patient's or Your Own*."

Weiner meant that a medical crisis can be used to ameliorate mental health or the lives of both patient and physician. Whether in Churchill's or Weiner's use of the phrase, the intention is genuinely therapeutic and the acceptation, positive.

The future course of the American Republic hangs in the balance. This is the real issue.The current state of unrest is an opportunity for the President to embark upon a surgical operation to excise the tumor of revolt, orchestrated violence and, to be explicit, national destruction. He should not let it go to waste.

Abolition of Science by Feminism (Part 1)

Jan Deichmohle · 2 June 2020 · Archived copy · Original

*Author's note: This is an excerpt from one of my older books, translated from the German original.

_____

Science, legislation, jurisdiction, government and reporting require strict objectivity, dispassion and basic principles of justice and state, such as the presumption of innocence, freedom of expression, protection of privacy. Let us consider what has become of it.

Feminist pseudoscience, deliberately and consciously based on subjectivity, partiality, influencing and changing the "research subject", has replaced objective science in all subjects that are remotely related to culture or gender. Some even say that all sciences except hard core subjects such as natural sciences are affected, but attempts have been reported even from mathematical faculties to gender them.

Abuse of universities, research centers, the judiciary and power for subjectivity and consciously tendentious struggle are neither derailment nor overzealousness of individuals but planned feminist approaches that have been openly described in feminist literature. These are not "isolated radical" writings by "outsiders", but the central, founding theoretical writings and methods, which continue to have an institutionalized effect down to terms, definitions, approaches and topics. That caused objectivity to collapse in all areas of science, that deal with people. It is the strategy and leitmotif of the whole feminist wave, as well as previous waves.

Let's look at what has become of the basic principles of science, legislation, jurisprudence, government and public service.

> «A fundamental universal position is out of the question for women. **Women can define themselves into and out of the law; for there is no compulsion to be consistent**, as in – cosmopolitan male universal – science. Aporias only dissolve in the process. (see Smaus 1989).»[1] (Marlis Krüger {ed.}, What does feminist actually mean?, 1993, p. 281, Volume 1 of the **Feminist Library**) [basic feminist script, no satire, meant completely seriously])

Women's studies, founded by feminism, contradict the criteria of factual science and objectivity. Partisanship and subjective feelings of consternation/(??)/concernment due to ideological attitude set up the domain. The same applies to other propaganda subjects such as gender, queer, black and LGBT studies. Even male studies were also founded with feminist premises and approaches, almost all other subjects were infected. In addition, feminist subjects disguise themselves with many creative names.

> «This paper theorizes that one future pedagogical **priority of women's studies is to train students** not only to master a body of knowledge but also **to serve as symbolic "viruses" that infect, unsettle, and disrupt traditional and entrenched fields.** In this essay, we first posit how the **metaphor of the virus in part exemplifies an ideal feminist pedagogy**, and we then investigate how both women's studies and the spread of actual viruses (e.g., **Ebola, HIV**) produce similar kinds of emotional responses in others. …
>
> In doing so, we frame two new **priorities for women's studies – training male students as viruses** and embracing "negative" stereotypes of feminist professors – as important future directions for the potentially liberatory aspects of the field» (Multidisciplin Journal of Gender Studies, Volume 5, Number 1, Hipatia Press)

The entire university, research and state system, as well as the public, were overwhelmed by this anti-scientific method, infected, and transformed into breeding grounds for their feminist ideology virus. Since then, the state, schools, universities and research institutions have been producing the virus of feminist ideology that has been hammered into their heads, instead of objective science.

> «The inclusion of **personal concern into the research process** is an **indispensable element of feminist science**. The same holds for the **principle of partiality** …
>
> Conscious partisanship is thus the social and, as it were, politically turned dimension of concernment. It creates a closeness through similarity with the other woman or with other women …
>
> Autonomy
>
> **The basic principles of concernment and partiality** result in demands for feminist research itself, namely the demand for autonomy …
>
> **Feminist family sociology as partisan science, lived openly, will not fade away on the political level.** …
>
> The connection to the women's movement, especially autonomous women's research and practice … is indispensable.» (Brigitte Brück et al., **Feminist Sociology**, 1997)

Radical, partisan propaganda, which tears apart all connections between the sexes, fights and disenfranchises men, is not a fancy new aberration, but a central principle since its foundation, operating with massive government funding and support.

> «**This basic framework was formulated** by Maria Mies in 1977 in the "**Methodical Postulates for Women's Research**"» (Christa Damkowski, Psychology Today, September 1988)

These are (unfortunately) not excesses of individual extremists, but basic principles on which the ideology is based, as well as their campaigns, their approach in all areas of society, especially feminist-minded pseudo-research in all subjects that are distantly related to people.

> «Maria Mies' "Methodical Postulates for Women's Research" (1978) provided the scientific-theoretical foundations.» (Vera Konieczka et al., Feminist Science, p. 11)

Feminist literature makes it clear how important methodological postulates such as those of Maria Mies for feminist "science" and methodology have been and continue to be as the "basis"; for terms, approaches, questions,

methods, the whole feminist building is based on such postulates and false feminist presuppositions. This is also confirmed by academic feminist writings from 2010:

> «Christa Müller
>
> **Partisanship and concernment: Women's research as a political practice**
>
> … Maria Mies, a professor of sociology at the Cologne University of Applied Sciences, now emeritus, formulated methodical postulates for women's research. As Andrea Baier (1996: 142) writes, they are regarded as the **undisputed starting point** for the German debate on **methods and methodology in women's research** …
>
> Maria Mies also sees her own involvement in social movements as knowledge generating … Here, the sociologist follows the **Maosian epistemological paradigm that the essence of a phenomenon can only be recognized if and by changing it.**»(Handbook for Women and Gender Research: Theory, Methods and Empiricism, edited by Ruth Becker, Beate Kortendiek, VS Verlag Springer Fachmedien, 3rd edition 2010)

Such anti-scientific postulates, methods, wrong assumptions and twisted approaches underlie feminist-influenced 'research', no matter what the subject is called, whether women's research, feminist 'science', gender research or gender studies. New names will be added.

> «feminist sciences, which are named either as feminist research, women's research or, since the 1990s, gender studies. Their emergence and development cannot be separated from the political movements at their respective times. Especially the so-called new women's movement (Lenz 2009) acted as an initial spark for feminist sciences in the 1970s and later as a pacemaker. The same applies to queer-feminist sciences.» (Handbook Qualitative Research in Psychology, edited by Günter Mey, Katja Mruck, 28.9.2010)

So it doesn't help to want to partially distance yourself from the wrong prerequisites and methods decades later, but to leave the scheme of lies based on it.[2]

Entire generations have been infected with such ideological science, "sensitized" in their gibberish.

> «If women make their own subjective concern as the starting point and guideline for their research, then they are first sensitized »(Contributions to feminist theory and practice, 11, 1984, p. 11)

Such subjectivity can prove everything and the opposite of everything, especially if the following postulates are observed:

> «Methodological postulates
>
> 1. The postulate of value-freedom, neutrality and indifference towards research objects – the most important yardstick for objectivity so far – **is being replaced by conscious partiality**»(contributions to feminist theory and practice, 11, 1984, p. 12)

Today, activist pseudo-research of that type has spread to many areas.

Partly because of partiality, partly from unconscious, innate, cavalry-like skewness, my books from the 1990s, from which these quotes and evidence are taken, were ignored by the media and the public, as was my literary account of the problem and female selection power since the 1980s.

> «3. The contemplative, uninvolved 'audience research' is replaced by active participation in emancipatory

> actions and the integration of research into these actions» (contributions to feminist theory and practice, 11, 1984, p. 13)

In medicine, even double-blind studies are used or prescribed, in which even the doctor does not know, whether he is administering a placebo or a medication, so that imagination (subjectivity) can have no effect on the course of the patient, the study and the resulting statistics. Because even if only the doctor knows what is in his hand, an unconscious transmission is possible, which leads to false statements about the effectiveness of a drug. The combative interference described was a widespread feminist model that explains their claims as well as the weird 'statistics' used to back up such campaigns and claims. The theoretical statements are in no way follies of a few extremists. Instead, they are basic motives and an accurate description of how feminism originated and which methods it's based upon. The entire humanities have been infected by it. Note, the word 'qualitative research' is used as a euphemism, which means completely zero-quality subjective feminist insinuations:

> «Social Research Methods
> Alan Bryman (p. 403)
> Feminism and qualitative research
>
> A further dimension that could have been included in in the section on 'Some contrasts between quantitative and qualitative research' is that, in the view of some writers, qualitative research is associated with a feminist sensitivity, and that, by implication, quantitative research is viewed by many feminists as incompatible with feminism. This issue was briefly signposted in Chapter 2. …
>
> The notion that there is an affinity between feminism and qualitative research has at least two main components to it: a view that quantitative research is inherently incompatible with feminism, and a view that qualitative research provides greater opportunity for a feminist sensitivity to come to fore. Quantitative research is frequently viewed as incompatible with feminism for the following reasons.
>
> - According to Mies (1993), quantitative research suppresses the voices of women either by ignoring them or by submerging them in a torrent of facts and statistics.

[Remark: What a cruelty to let go of facts on feminists, who perceive their preferred gender as a victim in a subjective navel gaze!]

> - The criteria of valid knowledge associated with quantitative research are ones that turn women, when they are focus of research, into objects. This means that women are again subjected to exploitation, in that knowledge of an experience is extracted from them with nothing in return, even when the research is conducted by women (Mies 1993).

[Note: Because of feminist empathy disorder, men are never seen as victims, although they are at least as much, or more, affected by such practices. Apart from that, there is no science when objectivity is replaced by subjective feminist partiality. Even if feminist women do the research, that's not feminist enough for them. Here anti-science and subjective humbug are raised to the norm.]

> - The emphasis on controlling variables further exacerbates this last problem, and indeed the very idea of control is viewed as masculine approach.

[Note: Controlling the variables is a prerequisite for being scientific. Otherwise there could be many other causes for appearances than the assumed one. Refraining from controlling the variables means charlatanism, propaganda humbug or esoteric spinning.]

> - The use of predetermined categories in quantitative research results in an emphasis on what is already known as consequently in 'the silencing of women's own voices' (Maynard 1998:18).

[Note: Not only is the absurdity of feminist principles unbeatable, but they also build on the opposite of the facts. Indeed, there is an empathy gap for men, as evidenced by modern evolutionary biology, because women are inherently preferred in our perception, which was and is one of the real causes of feminism. Male losers have always been silenced, but not women. Feminism has silenced the voices of men for generations with systematic oppression, as I document in censorship chapters of all of my nonfiction books. In contrast, early feminist voices have been published and preserved by men since the Middle Ages. Conversely, feminists try to systematically prevent uncomfortable books in advance, or to withdraw them from circulation, if they cannot be prevented. Today it has even become common to throw them out of libraries as 'politically incorrect'. Others have been boycotted or stolen from shops.

Now to the categories: If it's not clearly stated beforehand, what is being investigated, it is not research, but agitation, which invents itself categories, that best match its propaganda. If you don't even know what you're investigating, you can state anything. Arbitrariness and caprice are invited, when subjective minds subsequently invent or create categories.]

> - The criteria of valid knowledge associated with quantitative research also mean that women are to be researched in a value-neutral way, when in fact the goals of feminist research should be to conduct research specifically for women.

[Note: This is a commitment to unscientific as a method. It is also extreme sexism according to the feminist definition of this term. Even if we reject the term because there are natural, demonstrable differences between the sexes, feminists contradict themselves. The fact, that they explicitly call for research for women only (the privileged sex), already exposes feminism. Furthermore, their rejection of sex-neutral research reveals their unscientific partisanship.]

> - It is sometimes suggested, that the quest for universal laws is inconsistent with feminism's emphasis on the situated nature of social reality, which is seen as embedded in the various social identities (based on gender, ethnicity, sexual orientation, class, and so on), that are unique to individuals (Miner-Rubino et al. 2007).» (Alan Bryman, Social Research Methods, Oxford University Press, 5. Ausgabe)

[The latter related to the quirk to deny universal laws, to think of everything as individually and socially constructed, just as new genders are constantly being invented.]

Feminists demonstrate that they are not only unable or unwilling to use scientific methodology, but deliberately pervert it to its radical opposite. Therefore, feminists are a danger to science, scientific methodology, objectivity and fact-based knowledge. Since they have infected a large part of the population with their collective hysteria, and in particular have seduced entire generations of women, feminism has been experimentally proven and made clear what great dangers feminist emancipation brings: The entire system of science is getting perverted into irrational ideology. It's suicidal for a civilization to go this way.

> «Skeggs (2001: 429-30) argues, that the political goals of feminist research led to a preference for qualitative research to 'focus on women's experience and to listen and explore the shared meanings between women with an aim to reformulate traditional research agendas'.» (Alan Bryman, ibid)

[Female sensations and the collective prejudice of feminist circles replaced scientific approaches. In fact, it is male losers (80 percent of men tend to be made losers by unrestricted sexual selection), whose experience is consistently disregarded by evolutionary mechanisms, and is additionally suppressed by feminism.]

For decades, feminists have been fiddling with statistics they have faked. As early as the 1970s, Esther Vilar found that her opponent in the television debate, Alice Schwarzer, consistently used incorrect numbers of twisted statistics. It would be beyond the scope of this book to go into depth on this special topic.

> «To produce the pattern of systemic discrimination against men (even as a by-product) and to represent its underlying premise (…), ideological feminists have had to invent or refine several specifically legal strategies. One type of strategy involves defining or redefining a problem so that it has ideological significance and political power… But some of them originated in the emotional confusion of heterosexual relations at a time of rapid change. To establish these legal changes as legitimate solutions to bona fide problems, **feminists have exploited ambiguity in their definitions.**
> Even when quantitative information is available, though, it can be manipulated. Some feminists have used **aggregated statistics**, for instance, which have skewed the results to support their claims. **Others have fabricated statistics.** Even academic **feminists have indulged in statistics abuse** by publishing false statistics in professional journals, often specialized ones that are accountable only to feminist editorial boards.
> Having defined or **redefined problems ideologically**, these feminists have had to get them onto the agendas of justices and legislators. This goal has always involved the mobilization of resentment.» (Paul Nathanson, Katherine Young, Legalizing Misandry: From Public Shame to Systemic Discrimination Against Men)

Once put into the world, the false claims remain and stick in our mind, even after being refuted.

> «But, as I have discovered over the years, among **false statistics the hardest of all to slay are those promoted by feminist professors.**»[3] (Christina Hoff Sommers, Persistent Myths in Feminist Scholarship)

Anger and hysteria were then fuelled with false claims and extremely skewed vision; a model of the rage emerged.

«**False Statistics by Feminist Groups Lead to Hysteria, Misandry**»[4]

Often only women are examined; in this way it is systematically suppressed that men are mostly affected in the same way or more, which gives a fundamentally wrong picture.

If feminists are no longer able to remove the truth from their statistics, they remove the statistics. It should no longer be published, which contradicts their ideology:

> «This goes beyond data being merely unavailable – statistics previously published are removed from the record! The Statistical Abstract of the United States, for example, used to publish a breakdown by sex of perpetrators of child abuse. Once men's rights advocates publicised this, however, a government bureaucrat decided **the world didn't need to know that most perpetrators of child abuse are female.** So 1992 was the last year they were published. (Statistical Abstract of the United States, 1992, Table No. 301).» (Peter Zohrab, Sex, Lies & Feminism)

To falsify reality, feminists do not shy away from any hand-trick. Since the life expectancy of women is now on average several years longer than that of men, they (once again) move away from their principle of gender equality, and arbitrarily, at their own discretion, set a longer female life expectancy as a "target", to extract the real difference from their data. It is no longer a question of comparing actual ages at the time of death, but ages with a gender-specific "target life" of their choice, which happens to be lower for men.

> «First the UN Feminists did a statistical conjuring trick: They set an artificial maximum life-expectancy for women that was five years greater than men's, and an equally artificial minimum life-expectancy for women that was likewise five years greater than men's, then proceeded to "adjust" their raw data and make their calculations and rankings on that basis.» (Peter Zohrab, Sex, Lies & Feminism)

**This article will be continued in Part 2.

Notes:

[1] Evidence and basic arguments come from my manuscript “Les Deux Sexes – The Two Sexes” from the 1990s; at that time it was impossible to get such a project published.

[2] Volume 5 “The Oppression of Men” uses sources of so-called men’s research, which formed against much feminist resistance in the slipstream of feminism and received little support, to show that even this faculty is firmly based on feminist principles. Thus, its approach does not get out of the closed feminist world view.

[3] http://www.catholiceducation.org/en/controversy/feminism/persistent-myths-in-feminist-scholarship.html

[4] http://patch.com/california/petaluma/false-statistics-by-women-s-groups-lead-to-hysteria-misandry

New study finds non-feminist majority despise 'toxic masculinity'

Elizabeth Hobson · 2 June 2020 · Archived copy · Original

A Google search on 'toxic masculinity 2020' brings up 6,710,000 results – the first three are:

1. 'We need to redefine manhood. Our warped ideas are causing a mental health crisis',
2. 'Men are less likely to wear masks – another sign that toxic masculinity kills' (1 & 2 are both from The Guardian) and;
3. 'TOXIC MASCULINITY IS UNSAFE… FOR MEN'…

A new pilot study ('Reactions to contemporary narratives about masculinity: a pilot study' Barry et al) shows that a majority of men and women agree with the last statement on toxic masculinity — but not because, as the author of that piece writes, *"The belief that "real men" must be strong, tough and independent may be a detriment to their social needs later in life"* — but because they find the term itself to be insulting and potentially harmful.

The study asked participants about their attitudes to toxic masculinity, traditional masculinity and positive masculinity concepts – and how they imagined these concepts could impact on individuals and wider society. The study also asked participants whether they're feminists, whether women should have equal opportunities to men and whether they believe that Patriarchy prevents women from having equal rights to men.

It was found that the higher people's self-rating as feminist was, and especially the more they agreed that Patriarchy prevents women from having equal rights to men – the less insulting both men and women found the characterisation of 'toxic masculinity'.

As the study explains though, higher self-esteem is correlated with lower suicidality – and a favourable attitude to masculinity is correlated with higher self-esteem in men. So maybe the branding of men and boys with 'toxic masculinity' really is a killer; because it attacks the favourable-attitude-to-masculinity-barrier against suicidality. 88% of men are concerned about boys hearing and/or reading about 'toxic masculinity' for fear that it will have a harmful effect and the demonisation of masculinity that we see within the psychological field (for example the American Psychological Association Guidelines for Psychological Practice with Boys and Men, 2018) could dissuade men and boys from seeking help – or exacerbate their problems if they manage to access help.

Sex differences are fundamental features of humanity – but the complex interplay between biological and cultural drivers is obscure and it's right to be mindful of how social pressures to conform to *sexpectations* may negatively impact on some individuals. Masculine archetypes that involve 'providing and protecting' tend to breed less societal empathy than traditional feminine archetypes, and I think there's room for improvement there.

"However", as Barry et al point out, "rather than challenging this view of men by moving to a more equal position of greater empathy, contemporary socially constructed Western narratives of gender, reflected both in social policy and the media, are in danger of amplifying these archetypal differences even further," and "notions of male power, patriarchy and even toxic masculinity, may be leading to a "double-whammy" of lower self-esteem in men coupled with decreased compassion for them."

Abolition of Science by Feminism (Part 2)

Jan Deichmohle · 3 June 2020 · Archived copy · Original

Continued from Part 1.

When it came to campaigns against men, an accusation by feminists could be based on "own observation" in their environment, in which strongly feminist wise indoctrinated people testified in their favor. This was later refined at universities, but the irrelevance of their approach, their wrongly formulated question, and restriction of the study to women and feminist views, remained.

> «While the "Fact-" and "Insider-" reports are dramatized, the "halved statistics" method is presented 'scientifically' cool.» (Esther Vilar, dtv anthology, p. 209)

The methodological principles of feminist "research" guarantee the greatest possible subjectivity already when collecting data.

> «Methodological principles …
>
> Data collection and data analysis
>
> In order to capture the inherent logic of biographical construction processes as appropriately as possible from the perspective of the designers, and to minimize the problem of the reification of scientific interests at this point, collection methods are preferred in biography research that largely **leave the structuring of data production to the interviewed subjects.**» (Bettina Dausien, in: Handbook for Women and Gender Studies: Theory, Methods, Empiricism, edited by Ruth Becker, Beate Kortendiek, 3rd ed. 2010, VS Verlag Springer Fachmedien)

Only trust statistics that you falsified yourself! The feminist methodology guarantees twisted terminology, crooked and one-sided approaches and questions, data falsified already by the choice of topic and again by the "research objects" involved.

The methodological writings cited here may not be approved by everyone. But even those feminists, who find such methods wrong, use perspectives, terms, methodology, questions, the results of surveys, campaigns, laws, etc., which were achieved with such one-sided means.

The grotesque thing is that such unscientific research was carried out at the expense of the state and taxpayers, and ideologues were also promoted in huge numbers into science, government and the judiciary. Nobody came up with the idea of classifying a tendency towards ideology and unscientific subjectivity as disqualifying. State and society reacted as wrongly as possible. The war against men was mostly paid for by men.

> «4. **Participation in struggles and actions and the integration of research into these struggles** also means, that **changing the status quo is seen as the starting point for scientific knowledge.** The motto for this approach could be: "To get to know a thing, you have to change it." "If you want to get to know the taste of a pear, you have to change it, i.e. chew it in your mouth." (**Mao Tse-Tung 1968**, p. 353)» (**contributions to feminist theory and practice**, 11, 1984, p. 14)

A very telling approach. This is similar to determining the number of live wild animals by slaughtering and filleting them. Their own effects mix uncontrollably with the agitation object. Thus, science is made absurd. Maoism has long since disappeared, but much more radical overthrow of human nature through feminism has shaped us to this day, prescribing behaviour, basic principles of thought and life, and is still in the process of expanding its massive encroachment on human nature and destroying the remains of millennia-old culture.

Cultural revolution considers itself and is paid as science. Demagogy and propaganda seized power in the scientific apparatus; knowledge has become ideological, with the aim of manipulating the object under investigation, if possible inciting it, and selling its integration into radical agitation as 'knowledge'. They do not explore reality, but their own manipulation. These replies remained unpublished for two decades and were strictly ignored in the media, while feminist "science" spat out state-sponsored ideology every day, massively indoctrinated, and massively preferred ideologists made careers that buried objectivity – this contrast sheds an illuminating light on the situation.

> «5. From the foregoing it follows, that **the choice of the research subject … will depend on the general goals and the strategic and tactical requirements** of the social movement» (**contributions to feminist theory and practice**, 11, 1984, p. 14)

Ideology and war against men are already part of approach and premises. Their one-sided choice of topics is already agitation; the formulation of the research subject distorts reality by hiding all factors that contradict their assumptions, all aspects showing that men, for example, could be the most affected, victims or suppressed, and all questions that run counter to their propaganda. They also take things out of coherences and context. They cannot see what they hate, as structures creating bonds between the sexes, such as cultural complement and its significance for human life, for the development of empathy and responsibility between the sexes. With their ideological questions, they infected all of science, politics, justice, the media, art and society, transformed them into a dysfunctional distorted image of themselves, ridiculed the basic values of civilization and themselves.

> «6. **The research process becomes a process of becoming conscious, both for the previous research 'subjects' and for the previous research 'objects'** … The decisive thing about this method is that the concrete research is done … **not only by scientific experts, but also by the Participants themselves.**» (contributions to feminist theory and practice, 11, 1984, p. 15)

What is leading the way in the state, the media and at universities today stems from trend science that is based on false assumptions and twisted premises. None of this should ever have been taken seriously.

> «Christa Müller
>
> **Partisanship and dismay: women's research as a political practice** …
>
> 7. **Places of development of a feminist social theory are not the research institutes, but the actions and struggles of the movement** as well as the theoretical discussion about their goals and strategies. (see Mies 1978) »(Handbook for Women and Gender Studies: Theory, Methods and Empiricism, edited by Ruth Becker, Beate Kortendiek, VS Verlag Springer Fachmedien, 3rd edition 2010)

So far, there has never been such an extreme perversion of research into ideological struggle.[1]

Subjective invention and female-feminist feeling were and are systematic methods, according to basic feminist writings, which describe their postulates, methodology and theory.

> «Methodological principles
>
> … **in the feminist understanding of research** as a search process, in which **gender research designs and "invents" its subject in a reciprocal relationship between theory and empiricism** (cf. Becker-Schmidt 1987: 14) or in other varieties of constructivist social research (eg Knorr-Cetina) 1989, Sutter 1997).» (Bettina Dausien, in: Handbook for Women and Gender Studies: Theory, Methods, Empiricism, edited by Ruth Becker, Beate Kortendiek, 3rd ed. 2010, VS Verlag Springer Fachmedien)

They deliberately invent topics, whereas real issues and real problems, such as male burdens and male losers, are systematically indignantly prevented and thus suppressed. Problems were also deliberately created systematically:

> «But that corresponds exactly to the principle of combining action and research. **1. A problem must be created.** ("To recognize a thing, you have to change it").» (Contributions to feminist theory and practice: women's research or feminist research? 11, Social Science Research and Practice for Women, 1983, page 17)

Feminist female subjectivity, moods, hysteria, and not only non-factual methods, but strategically falsifying and anti-factual methods have, like a virus or cancer, eroded the once objective science and destroyed its basic values. The same applies to politics, legislation, law, education, training, the media, reporting, entertainment, the public and the whole of society.

The feminist principles presented here formed the basis for the emergence of a feminist perspective, its questions, selection of topics, procedure, and perspective. Since they were anchored like a virus everywhere in the scientific world, they are continuously reproduced and continue to have effect, possibly with increasing strength, even if these principles should no longer be shared by future feminists or scientists. They are institutionalized, and therefore invisible, work in terms and ways of thinking that produced feminist waves.

Already the terms, questions and underlying perspectives are wrong, but are often no longer perceived, because they have become a habit, that is taken for granted by those affected by them. Therefore, they're not questioned, even less overcome. What didn't exist before, was an irrational and false conspiracy theory ("patriarchal system" or "patriarchal science"), is now demonstrable fact in the form of a radical feminist social system and feminist pseudoscience, that pervades all human-related subjects.

The consequences spread throughout society.

> «Tricks in the discussion
>
> – Make excessive demands: ask for something that you don't really want …
>
> – **Bring opinions as facts.** ("After all, it's a fact that you can't trust car dealers.")
>
> – **Shake your head dismissively, pull a face as if what is being said are extremely ridiculous.**» (De Groot, Ter Veld, 1985, Courage to Strategy, p. 83, Verlag Frauenoffensive)

Brainwashing instead of learning from kindergarten to university degree, research with an ideological approach, where already the question that was so biased, that feminist prejudices could only be confirmed. UNscientific subjective methodology, state and statutory enforced feminist ideology, tendential funding, approving research projects when they have feminist bias. A climate, in which "politically incorrect" opinion, topic or method of work threatens to destroy professional future or existence of the researchers, teachers or professors involved, so that hardly anyone dared to examine important issues and questions without feminist ideology.

Objective research collapsed in humanities. The basic principles of science and the rule of law have been twisted like by no ideology before. Instead of scientific facts, the scientific enterprise produces ideological viruses: feminist tendency. The immune system has collapsed, also affected by the feminist virus. The state promotes precisely those forces into the terminally ill system, that have created the destructive virus and continue to install it, who have disqualified themselves through subjective, emotional partisanship based on rampant hysterical ideology. The same results from an analysis of politics, where subjectivist and balance-destroying principles have been anchored in a similar way. Exactly those forces are promoted by the state, that operate this work of destruction.

> «If scientific knowledge … can be interpreted against the grain, then science in the interest of women must endeavor to **make the knowledge "monopolized" accessible to women**» (Renate Schwab and 9 others, Between autonomy and appropriation: women's research and feminist science …, 1990, p. 57)

Explosive knowledge of female activists fighting men is hidden from men. Such ideological secret 'science' could be rightly called as a "feminist conspiracy" that actually exists, whereas "structural patriarchy" is a wrong conspiration theory of feminists. By contrast, classical science had value neutrality as basic principle, which feminist theory expressly rejected. Feminists spoke of "value-free", "objective"[2] and "consistent … universal male science"[3] and created the opposite.

> «Susanne Dermutz
>
> Science in the interest of women …

> 4. It is necessary to develop various strategies so that science … does not turn out to be a boomerang … **to make the knowledge "monopolized" accessible to women** and to translate the research results into practical action with women. This requires the implementation and recognition of other forms of publication and **exploitation of scientific knowledge** and, last but not least, the intensive cooperation of feminists and between different institutions» (Renate Schwab and others, Between autonomy and appropriation: **women's research and feminist science**…, 1990, p. 129)

Secret commands that work mentally underground, strictly excluding men and the public, using their results with their networks in practical actions fighting ‚heterosexual white male' – at the expense of the state and many male taxpayers![4]

Due to the secrecy of feminist 'research', this book can only document the visible tip of an iceberg. The 'results' kept secret could be worse. In my book "Culture and Sex" I described the results of a hacker named "Agent Orange", who infiltrated a radical feminist secret group, that debated (in strict exclusion of men) the possibilities of androcide, i.e. exterminating men.

> «Confidentiality in Gender Studies
>
> Hadmut Danisch, October 1, 2015 …
>
> I have often written about the absurd secrecy of gender studies. In the United States, they sometimes have to guard the teaching materials during breaks and are only allowed to carry them around outside in brown paper bags so that men cannot see them … And now a reader refers me to this video of a student from LA who is surprised about it that as a first duty the brazen vow of silence is imposed on her:»[5]

While their activities, teachings and 'results', on which campaigns are based, are hidden from the public, especially from men, so that no one knows what really is going on, critique of feminism has been suppressed for decades, so it could not reach the public in time.

> «**This censorship is measurable and verifiable. The specific mechanism by which it happens is the tendency for women as a group to suppress any opinion that isn't biased towards women,** in contrast with the equally measurable and verifiable tendency for men not to support another man unless they specifically agree with the man's opinion.
>
> GirlWritesWhat explains at 20:35 in her video entitled "How feminism conned society, and other not-so-tall tales"
>
> A 2004 study of gender differences in automatic in-group biases found that men lack a mechanism that bolsters automatic own-group preference. **Only women showed this bias in all four experiments, and in 3 of them all subjects, male and female, showed a strong bias towards women.** … "which is horrifying to me because it means **women in power will act strongly in the interests of women, whereas men in power exhibit no own-group preference at all but will act more often than not in the interests of women as**

> **well.**”»[6]

The study shows that male participants either preferred women or showed no preference, while women massively preferred other women. The phenomenon has been observed many times.

In addition, experiments have shown that men feel good when they are free to express their opinions, but women tend to feel uncomfortable when views are expressed that they do not approve of, especially when it’s done by men. (see above) Internet forums and feminism massively confirm the above study.

In addition, there is an effective inhibition in men of using their strength against women. In contrast, there is no such inhibition in women of directing their strength against men.

Feminine and childlike traits, characteristics and their high voices, usually calm angry men. Conversely, male characteristics as deep voices rather excite angry women further.

According to new developments in evolutionary biology, men lose their reputation (in the male hierarchy), when they compete with or turn against women, as well as when they do not behave in a cavalier manner. Therefore, men instinctively avoid such behavior. This does not apply to women when dealing with men.

> «All this brings the MRM to a devastating impasse. Newspapers and magazines know women will have deep objections to any article that doesn’t blatantly favor women, many women going so far as calling efforts to address the increasingly poor educational success of boys or efforts to address the cruel imbalance against men in family court as “woman hating”. Media outlets know as a result that women will effectively boycott any newspaper or magazine which prints articles championing men’s rights, particularly if that article is written by a man. **No sensible media company executive would print the truth under these circumstances**, especially given that women control most of any household’s spending on the products that businesses pay the newspaper money to advertise.
>
> **Since as a consequence men generally can’t be paid for writing on men’s rights the way women are paid for writing about feminism, this censorship also has a incalculably huge impact on any discussion** that impacts public policy.»[7] (Ethical, 21.11.2012)

While men naturally prefer women or are impartial in debates, such as when making decisions, but never discriminate against women, according to the above studies (among others), women have a clear and systematic preference for women, whereas unfortunately no impartial attitude could be found. This goes so far, that not only unilateral, partisan decisions are made, but massive censorship and oppression of those who think differently, even the manipulation of entire societies and generations, starting from early childhood.

A strong, also mental, bite inhibition in men prevents them from criticizing women, feminism, the women’s movement, opposing their determination, no matter how much their own vital interests are violated. Even at the moment of own danger and threat from feminist ideology, this reflexive mental biting inhibition works reliably, as several feminist waves have shown, most blatantly the current one.

The reverse is true for women. A collective aggressiveness and tendency to be bossy, even if all the facts speak against it, which are simply hidden, is impressively demonstrated by all feminist waves as a collective pattern that can easily be triggered by emotional and irrational spurring. Apparently, there is a drive that can be activated by mass psychology in women when they turn against men, which is the exact opposite of male bite inhibition.

If there are no cultural structures that give people orientation, there is always the risk that such mass psychological aberrations due to subjective misperception (see books “Oppression” and “Abrechnung”) can be triggered again at any time, destroying the foundations of civilization, science and culture.

These facts should have been known before feminist waves hit us. May future, less indoctrinated generations be able to draw logical conclusions from the facts, which are currently too “politically incorrect”, and would therefore

be detrimental.

How a balance was and is possible under these circumstances, why it's impossible in a feminist society, can only be understood through abstract logic, that is neutral in value. Contemporaries who approach the topic emotionally or with personal concern will fail, as will anyone who does not break away from feminist terms, topics and views.

In addition to deliberately suppressing objective scientific methodology through manipulative feminist ideology methods, and facts through propaganda, the feminist struggle against truth and science took on a very banal meaning:

> «Feminist PhD Candidate: Science Is Sexist Because It's Not Subjective
>
> Women and minorities cannot understand logic or objective truths, says a graduate student in her dissertation, so science classes should stop using the scientific method.»[8]

Objective methods are more demanding and tedious. Those who want to erase all statistical differences misuse state power to massively promote the incapable. Quality and excellence they find disturbing.

> «The other function: **strategic thinking, correcting actions that do not correspond to ideology**» (Courage to strategy, 1986, Verlag Frauenoffensive, p. 203)

The goal is the deepest indoctrination of entire generations that has ever existed:

> «Influencing is the key word when carrying out an action» (Courage to strategy, 1986, Verlag Frauenoffensive, p. 106)

Soothing by giving in does not work against strategic manipulation by radical ideology; on the contrary, it means massive funding.

For decades, masses of feminist trash was produced, funded by tax-payers, propagated in media, while critical analysis was completely ignored. Most of the time, the books didn't even get publish. Now they're hidden and unknown.

Notes:

[1] The fears of critics of earlier feminist waves have been far exceeded. If they were still alive, they would have to be overcome by horror of not having resisted more resolutely.

[2] «Methodological postulates
1. The postulate of **value-freedom, neutrality and indifference** towards research objects – the most important yardstick for objectivity so far – **is being replaced by conscious partiality**»(contributions to feminist theory and practice, 11, 1984, p. 12)

[3] «**There is no compulsion to be consistent like in – cosmopolitan male universal – science** … (cf. Smaus 1989).» (Marlis Krüger {ed.}, What does feminist actually mean here?, 1993, p. 281)

[4] Already in the 1990s I described it in "Les Deux Sexes / The Two Sexes", which was unfortunately not published. For decades, it has not been possible to make the public aware of the facts about how we are being lied to and deceived by feminism. In the meantime, this ideology has raised heavily indoctrinated generations, who no longer know natural conditions and culture, who can hardly fully recognize the full extent of the problem. We have no idea how much better the world would look today without such one-sidedness.

[5] http://www.danisch.de/blog/2015/10/01/geheimhaltung-in-gender-studies/
I don't use the encrypted .PDF mentioned in the cited article as an argument; in that case there may be other explanations (e.g. legal ones). This does not reduce the real problem of feminists excluding men and acting in

secrecy from men.

[6] www.the-spearhead.com/2012/11/21/feminist-censorship/, derzeit: http://lunaticoutpost.com/showthread.php?tid=246857

[7] www.the-spearhead.com/2012/11/21/feminist-censorship/, https://lunaticoutpost.com/showthread.php?tid=246857

[8] http://thefederalist.com/2016/09/29/feminist-phd-candidate-science-sexist-not-subjective/

Journalist Gloats over Jordan Peterson’s Troubles – The Fiamengo File

AVfM Video Source · 3 June 2020 · Archived copy · Original

Heads I Win, Tails You Lose

Mark Dent · 4 June 2020 · Archived copy · Original

Men may not know it or believe it, but they are playing in a rigged game.

That doesn't mean individual men cannot be successful in a business venture, the entertainment industry, sport or simply being a good dad and contented employee. Many men are wealthy, comfortable and content.

A man may only ever become aware of the rigged nature of this game when the shit metaphorically hits the fan.

Fortunately, for some of us, that day never comes.

But it is has and will for countless numbers of men.

What exactly am I referring to?

I have been aware of the cognitive dissonance of feminists and our society when to comes to gender related issues for some time.

But the recent riots in America brought this concept into sharp focus for me and before long I felt overwhelmed by the sheer raw truth of this concept.

As thugs and ANTIFA gang members burned and looted cities across the United States many media outlets and celebrities were explaining why so many of these looters were in fact themselves victims of a society which oppressed and devalued them. This is why they steal clothing, jewelry, flat screen televisions and Play Stations.

It's a cry for help.

It's defiant stand against injustice.

It's a pushback against centuries of abuse.

It is a breaking of the shackles of slavery which still weigh down every black American, be it Lebron James tweeting encouragement to the looters and arsonists from his multi- million-dollar mansion or billionaire Oprah Winfrey expressing her grief online.

Barack Obama and his wife Michele, and a large number of rich, powerful people from both sides of the political aisle have used their public platforms to denounce the death of George Floyd (as they should) and to point to that horrendous murder as just the tip of a very racist iceberg. They speak of oppression and systemic bigotry. They openly support the arson, looting and bashing.

Was young Tony Timpa a victim of racial violence? Tony was a white man who called the police in the hope that they could help him.

Timpa's death in the parking lot of an adult video store came after he called 911, saying he was off his medication for schizophrenia and depression and needed help.

He was handcuffed and placed on the ground. He was physically restrained and could be heard saying: "You're gonna kill me!"

He did indeed die.

Could I not take this incident and claim it is another example of the violent and abusive manner in which *men* are restrained by the police?

Would I be justified in pointing to statistics which show how *men* are far more likely than women to be gunned down by police or suffer bodily harm due to excessive force?

Most people would laugh or suggest I was a fool.

Men are mistreated and abused more than women!

Ridiculous! There's a reason for this unpleasant fact. *Men* are more violent, aggressive and likely to break the law than women and they place themselves in dangerous situations.

Now try to respond with the same argument to some of the world's most rich and powerful people who say oppression and racism is the only reason black men are dying at the hands of the police.

You would face an immediate and frightening back lash.

Racist. Bigot. Victim blamer! Shame on you! In today's volatile climate you might even be physically assaulted or worse.

Do you see that something quite astonishing happens when George Floyd becomes a *man*, rather than a black man or African American?

One label makes him a heroic victim who will forever stand as a symbol of American minorities' fight for equality under the law and in the eyes of every citizen.

The other makes him a statistic and nothing more. A bit like Tony Timpa or Daniel Harris (a deaf unarmed white man gunned down by police). Their deaths don't fit a narrative or create rage.

These celebrities and media outlets like CNN and MSNBC have done everything in their power to present the rampaging street thugs as victims of an unjust, oppressive system who are responding in an appropriate manner.

Their iron clad proof for this systemic oppression is provided in the form of statistics which indisputably show us that blacks are disproportionately represented in America's prison system and blacks receive harsher penalties for their crimes.

Interesting.

This is a subject of endless debate and outrage in our communities here in Australia. The issue is not on the same scale in Australia but the sentiments and anger are the same.

Black men disproportionately fill our prisons.

Okay.

Men are disproportionately residing in prison systems the world over. 93% of prisoners in America are men. There is a far more disproportionate representation between men and women's incarceration than the gap which exists between black and white men.

The sentencing gap (time spent in prison for similar crimes) is also far bigger when comparing men to women than it is between blacks and whites in America.

There are studies that indicate that men aren't necessarily more criminal by design but there indeed is an institutional bias against them. For example, men are regularly given much longer sentences and "female arrestees are also significantly likelier to avoid charges and convictions entirely, and twice as likely to avoid incarceration if convicted."

This gender gap is about six times as large as the racial disparity that Prof. Starr found in another recent paper. (Linked in earlier paragraph)

How is such a startling statistic almost unknown by all but a handful of academicians? Why do these raw numbers not shock us to our core and have us demanding answers which explain this incredible imprisonment and sentencing gap?

People scream in outrage about the injustice of sentencing disparities between black and white prisoners even though it is only 10% compared to 63% between men and women.

What if I were to corner a feminist and ask her a couple of questions?

Does the fact that being a man means you are twice as likely to serve time in prison than a woman who committed the same crime disturb you?

Does the fact that men are given 63% longer prison terms than women who commit the same crime disturb you?

Does this not clearly indicate that men are the victims of systemic prejudice and oppression under our judicial system?

I think I know how she would respond.

"Well, men commit all the crime and murder, so they deserve to be in prison!"

Get it?

It is truly shocking when you come to understand that even *after* people are made aware of this grossly disproportionate gender sentencing gap it elicits no shock, anger or outrage.

When any minority adopted as a virtue signaling symbol is disproportionately jailed, this is compelling evidence of their oppression and abuse.

If you dared to suggest that perhaps the minority disproportionately commit more crime you would be instantly branded a racist and a bigot and a supporter of white supremacy.

A rigged game my friends.

The very *same* evidence used to prove the systemic oppression of one group (minorities) is used to prove the *criminality* and *toxic* nature of the second group (men).

All that has changed is the identity of the victim, yet the narrative swings 180 degrees the moment the disproportionately incarcerated victims become *men.*

Let's look at another oft repeated talking point in society when the subject of racism or bigotry is discussed.

A slam dunk argument in support of the premise that LGBTQ people are oppressed and considered disposable in our society is to cite suicide rates.

It seems clear that in order for *men* to be recognized as suffering injustice or oppression they must be coloured or in a minority group (tribe).

Please read this linked article on the rise of **female suicide in Australia.**

Here is the opening paragraph:

> *The number of Australians who took their own lives surpassed 3,000 last year for the first time, new figures from the Australian Bureau of Statistics (ABS) have revealed.*
>
> *In 2015, there were 3,027 people who died by suicide — 2,292 were men and 735 were women*

The article's headline is focused on an increase in female suicides and features a photograph of a despondent woman yet it concedes men are killing themselves at over three times the rate of women!

It continued:

> *In 2015, 56 girls between the ages of 15 and 19 ended their lives, up from 38 in 2014.*
>
> *"The numbers are not large but certainly the fact that it is a 45 per cent increase in a one-year period certainly needs good investigation," Ms. Murray said.*
>
> *"I think we need to be looking very carefully at the type of suicide prevention programs we're delivering."*

Even when men are openly acknowledged as the overwhelmingly most negatively impacted by a societal scourge, it

garners no cries for change or calls for investigations.

The suicide of gay and trans people is always raised as proof of societies loathing for these minority groups. Why else would a person kill themselves other than the fact they carry a feeling of utter hopelessness and worthlessness?

Board member of the Trans United Fund Brynn Tannehill and author of the linked article wrote:

> *If we want to end the scourge of suicide, it's time we stop trying to fix transgender people.*
>
> *It's time to fix society.*

When was the last time anyone outside of our bubble demanded the same for men?

When was the last time anyone questioned a society in which approximately 2200 men kill themselves annually or demanded this society "fix itself" in order to address this terrible problem? (Australian statistics)

Men, we are told, are their own worst enemies when it comes to early deaths or suicide. Their toxic masculinity has taught them to lock up their feelings and not seek help when they are depressed.

It's *our* fault for dying at such high rates.

In fact, one study has openly stated that older white men kill themselves at the highest rate because they are privileged!

Colorado State University's Silvia Sara Canetto says:

> *White older men, however, may be less psychologically equipped to deal with the normal challenges of aging, likely because of their privilege up until late adulthood, Canetto asserts.*

Minorites suicide rates- proof of marginalized status in society.

Men's suicide rates-they need to break out of their toxic masculinity bonds and talk more about their feelings!

No matter how badly affected men are by any calamity, disease or legal injustice they can ever achieve victim status.

Any attempt to bring the injustices perpetrated upon men as a demographic into the public arena for discussion and review is met with rage, mockery, denigration and censorship.

The bitter irony of the endless stories of men being victims of their own toxic natures and lacking in self-awareness or an ability to express their pain or cry out for help, is the fact that when men do *exactly* what these "experts" demand, they are mocked, taunted, denigrated and abused.

Clementine Ford is a leading feminist in our country who proudly proclaims she bathes in male tears and enjoys it. We have countless examples of feminists calling men seeking justice for their gender snowflakes and whiny sooks.

When I gathered with a few hundred other people to hear some speakers address men's issues in the city of Melbourne, we had to have a cordon of police to protect us from a mob of raging feminists and ANTIFA types who called us Nazi Pigs, white supremacists and women haters throughout the speeches. Our own Robert Brockway was one of those speakers.

There was not a word of hate spoken during our rally, yet the sight of men gathering (with their female friends and family members) to talk about male problems was infuriatingly offensive to the feminist mob.

Our peaceful gathering was framed as a meeting of woman hating Neanderthals who are definitely *far right* and probably white supremacists too. They said the police had to separate the two opposing groups inferring our quiet, friendly group were just as eager to come to grips with the foul mouthed, angry mob who bashed drums and made noise in order to drown out our speakers.

This happens *every* time men attempt to gather and focus on issues impacting their lives.

When men attempted to gather and hear a speech from Warren Farrell about male suicide, we saw some of the most vitriolic, vindictive and rage fueled abuse it is possible to witness. Feminists literally spat in the faces of the young men as they tried to enter the auditorium. They were called fucking cunts and rape apologists. They were physically prevented from entering the building.

Why won't men express their vulnerability and emotions? What a sick joke.

What disingenuous and seriously damaged people there are in this world. Feminism seems to be a refuge for most of them.

No group of men have ever prevented women from attending a speech by another woman on an issue pertaining to women's health or for any other reason in any western society. Never.

I challenge someone to prove me wrong.

Yet this horrific mob behaviour received minimal coverage and no expression of outrage anywhere, including the very university on whose grounds this occurred.

Men can never be victims.

Just try to imagine what would have happened had a large group of men spat in the faces of women attempting to attend a talk on female victims of domestic violence. Imagine if these men placed their faces up close to the women's faces and told them they were "fucking cunts" and prevented them from entering the building.

It makes me sick to my stomach to this very day.

Men cannot complain, cry or ask for help, for if they do, they will be shamed. This is an established fact. Even now, after ten years of advocacy for men on this site, it is women who are the only ones to have a voice for men in the broader public sphere and be assured they will at least have a chance to be heard.

Yet Clementine Ford talks of male power and the patriarchal oppression of women. Men silenced. Men shackled? Hilarious.

Men run the world.

Men are entitled, privileged pigs.

Boys are not stupid. They understand how this game works.

Men can never be victims.

When a man pays a woman for sex, we say *he* is exploiting *her*. This must be the only transaction where the person receiving the money is portrayed as the victim.

Why do men pay for sex? "Society says they can and the law says they can," says Mia. "You must ask yourself, what are they buying? It's power. It's a very powerful thing to have control of somebody's body in that way. It's a power fix and they know it."

Who is exploiting who? It's a business transaction. An exchange. Yet only one side of this story is overwhelmingly presented in the movie world or MSM-women are the victims.

When an adult woman molests and rapes a boy, men say "Half your luck!" with a wink and a nod. Women insist that this kind of rape is not to be compared with the criminal action of a man who has sex with an underaged girl.

The media refers to a woman's abuse of a boy as an infatuation, or love affair. Sometimes the adult woman is portrayed as the true victim.

When society condemns men to the role of breadwinner and a life in the (at times) grinding, soul destroying, back breaking, life- risking world of paid labor, feminists call this *privilege*

When baby boys have their genitals mutilated in the name of a religion or simply to please the mother who prefers the aesthetic appeal of a circumcised penis- any suggestion that this is a gross injustice or that the little boy is a victim of a cruel , unnecessary violation is met with laughter or a dismissive roll of the eye.

“it cannot be compared to FGM!”

“It is for hygienic reasons.”

“He won’t remember this moment of pain.”

The final comment, a most common defense of this butchery, is perhaps the most offensive and moronic. As I mentioned in the comment section of the wonderful article linked above, if that is the standard set for assessing the level of criminality in an action, Bill Cosby should be released from prison immediately.

Is there a starker measure of the lengths our society will go to in order to ensure no male can be viewed as a victim?

Little boys and babies have died during botched circumcisions or suffered terrible infections and damage to their penises. Yet people continue to scoff at those who oppose circumcision with the scorn usually reserved for flat earthers or those who claim to have been kidnapped by aliens.

When two people fall into bed in a drunken stupor and fumble about before finally consummating their lust fueled grope, the man is often called a rapist the following morning if the woman feels uncomfortable about what happened or worried about what others may think.

No heavily intoxicated man could ever claim he was used and abused by a woman who took advantage of his vulnerable state. Does this happen? It certainly does. Has any woman ever been charged with sexual assault or rape of a drunken man?

No.

Men can never be victims.

In the world of politics, a man, can never be a victim. He may be ruthlessly chewed up and spat out by his own party. He may be stabbed in the back, belittled, humiliated, have his personal life ripped open and exposed to the public but he will never be regarded as a victim.

He can have his personal features mocked and caricatured. He can have his nose, ears, hair, penis size, height,

eyebrows or weight scrutinized, evaluated and made a target of derision.

This is not sexist.

It is not misandric.

It is not unjust.

It is simply politics.

Women in politics are *perpetual* victims. If their physical appearance is referenced -even in a *positive, affirming manner*-they are a victim of sexism and woman hating misogyny.

Trump and countless other male politicians have had their physical appearance ruthlessly analyzed and critiqued by the *mainstream media.* Trump makes no comment nor does any other man who has his physical features denigrated. No man in politics would dare to complain. It would end his career.

Snowflake.

Diddums-did someone say a mean word about your fat tummy? This sook is supposed to be our commander in chief?

Men must suck it up.

Governor Gretchen Whitmer was outraged by some comments from *anonymous* online trolls regarding her "curves" which she denounced as sexist before adding:

> *"I'm tough. I can take it."* It then became a crusade for all women and girls.
>
> *In my speech I was encouraging people to see the humanity in one another in this cruel political environment. In an era when so many women are stepping up to lead, I'm hoping people will focus on our ideas and accomplishments instead of our appearance.*
>
> *Her message to other women and girls who have to deal with similar "garbage" was simple: "I've got your back."*

Such courage. An inspirational leader. She crusades for all women and girls! Someone complimented her curves.

Let's get an ex -boyfriend of Gretchen's onto Jimmy Kimmell's show and have him discuss the size and sagginess of her breasts in front of a hysterical audience and see if she can maintain a dignified silence and resist the urge to question the morality or vulgarity of the people who set out to utterly humiliate her.

No need for her to worry, for it will never happen. That disgusting treatment is reserved for male politicians.

If a female politician's policies or decisions are criticized -this is poisonous sexism at work.

If she is caught lying and questioned about it-she is being held to a higher standard than men and that is clearly sexist.

If she is involved in a scandal and this is exposed, she is a victim of sexism and held to a different standard.

Women are *always* the victim.

Men can never be a victim.

When a very wealthy self- made man marries an attractive woman and she decides to leave him not long after the confetti has been swept from the church-the splitting of all his hard earned assets and cash is seen as nothing less than he deserved and worthy of a "YOU GO GIRL!" from the hundreds of thousands of women who read about it over their morning latte.

He got what he deserved (even when it's not apparent that he has done anything heinous or injudicious) because he is a man of means. Suck him dry girl.

Men can never be victims.

When, on the very rare occasion a rich self-made woman marries a man who later files for divorce and the courts in a very rare moment, apply the law equally, society is outraged. How dare that bastard take one cent of her money! What did that creep do to deserve any of the money she earned by the sweat of her brow? What a scumbag!

When it comes to domestic violence, men can rarely claim the role of victim. On the rare occasion when a man has succeeded in proving his partner beat him, abused him emotionally or destroyed his property, the consequences for the perpetrator are never commensurate with the punishment meted out to males.

Governments and organizations whose entire existence is supposedly dedicated to supporting victims of family violence coldly and very deliberately eliminate men from the story. We are repeatedly reminded by our governments and domestic violence organizations that their goal is to stop violence against women and their children.

It is unfathomable.

We see it everywhere we care to look. Billboards, picture theatre screens. train stations, subways, highways, television screens, (please watch this ad-this is what we have to endure in Victoria, Australia) newspapers and online.

Males as victims of domestic violence do not exist. Oh, MRA"s occasionally make some noise and there may be the rare concession that a handful of men do experience some level of violence in the home before quickly reiterating that women are the overwhelming majority of victims and the greatest threat to women and children in our society is the men who supposedly love them! Lies of course, but thrust down our throats nevertheless.

Men can never be victims.

For some indefinable reason, women ogling naked or even semi naked men is not objectification of the male body, Posters of men with rippling abs , big bulges in the crotch area and firm, tight glutes are not in any way demeaning males or setting impossibly high standards for your average man, causing him to spiral into depression, self-hatred and obsession with his body image.

Men admiring the naked or semi naked female is disgusting objectification. It *is* dehumanizing and leads to rape and abuse.

Magazines and posters which depict women with flawless skin, pert breasts and perfectly sculptured bodies are sexist and set impossibly high standards for women to achieve which leads to self-harm, depression and eating disorders.

Men can never be victims.

Violence perpetrated by a woman or women on a man is hilarious.

Countless advertisements, films and TV shows still regularly feature the obligatory man or teenage boy copping a kick in his testicles, a hard slap on his face, a punch in his gut, a dish or other heavy object hurled at him or smashed over his head. The perpetrator is almost exclusively a female which only adds to the hilarity.

When a man has his penis hacked off by an angry girlfriend or bitter wife, it is considered funny. Newsreaders will relay the story with the hint of a smirk and a little nod to the viewers,

"Ahem, men out there, let that be a warning-keep the wife happy! Now to Joanne with tonight's weather!"

No matter how vicious, unprovoked, life threatening or soul destroying the savage attack on a man by his wife or girlfriend may be-the chuckle or fist pump from women is almost guaranteed an appearance.

We have all seen films or tv series where men are tortured, torn apart, blown up, decapitated, drowned, stabbed and shot in numbers too high to count. In the same movie a woman may be punched or raped. The reviewer pouts and frowns before suggesting that the rather gratuitous violence against the woman was disconcerting and rather offensive.

This is not a joke.

It is something I have seen routinely over the years. Game of Thrones is a good recent example.

Men can never be victims.

We have all been educated about nature's sexism. Whenever a natural disaster occurs, we are invariably informed that women have been most affected by it.

Women are most affected by climate change.
Women are most affected by earthquakes
Women are most affected by tsunamis.
Women are most affected by the corona virus
Women are most affected by any natural disaster
Women are most affected by poverty.
Women are most affected by war
Women simply suffer more than men.

Here's the proof:

> *Which is the weaker sex when it comes to pain? It may be hard to say since women and men have different experiences with pain.*
>
> *New research has found that women report more pain throughout their lifetime. Compared to men, women feel pain in more areas of their body and for longer durations.*

Sigh.

Imagine if a study found that men suffered more than women based upon the fact that *they report* (complain) feeling pain more often!

The headline would be something along these lines.

Study finds men whine and moan more than women when they feel pain.

Or

Study shows women are able to endure their pain and demonstrate a greater capacity to suffer in silence.

The study found that men have a higher tolerance for pain and tend to be less emotional about their physical suffering.

> *In another set of experiments, volunteers were asked to put their arms in an ice water bath. Men were found to have higher pain thresholds (the point where they began to feel pain), as well as higher pain tolerances (the point where the pain became too much).*
>
> *"Social and psychological factors cannot be ignored," Keogh said. "We have found that women will focus on the emotional response to stress."*
>
> *In contrast, men typically think only of the sensation itself, which may explain their higher thresholds and tolerances.*

No articles triumphantly proclaiming men are far more tolerant of their pain and suffering!

One can only wonder about news stories and headlines if the study had found women were able to tolerate more pain than men.

No-it is framed as women suffer more. That fits the endless narrative very nicely thank you very much!

It's a rigged game.

When more women die as a result of a natural disaster, it is evidence that they are most badly affected.

When more men are killed by a disease or war, women *are still more* negatively impacted.

Didn't Hillary alert us to the fact that women are the primary victims of war many years ago? They lose their husbands, fathers and sons.

We read endless tales of the sex trafficking of women in Africa, Asia and the Middle East yet men and boys are kidnapped in their tens of thousands and are forced to fight in armies.

To understand just how disgusting our media coverage of this human rights issue is, read this Wikipedia link on "child soldiers". The word boy or boys is not used once! It is child and children from the beginning to the end. This is a common practice and just another method used to allay any idea that males suffer oppression and injustice on a massive scale. Here's a sample of their gender bigotry.

> ***Children in the military*** *are* ***children*** *(defined by the Convention on the Rights of the Child as people under the age of 18) who are associated with military organisations, such as state armed forces and non-state armed groups.*[1] *Throughout history and in many cultures,* ***children*** *have been involved in military campaigns.*[2] *For example, thousands of* ***children*** *participated on all sides of the First World War and the Second World War.*[3][4][5][6] ***Children*** *may be trained and used for combat, assigned to support roles such as porters or messengers, or used for tactical advantage as human shields or for political advantage in propaganda.*[1][7]

In the linked article regarding sex trafficking, they make it *abundantly* clear that the majority of victims are women and girls. Yet a substantial minority are in fact boys.

> *According to a new report from the United Nations Office on Drugs and Crime (UNODC), the vast majority of all human trafficking victims – some 71 per cent – are women and girls and one third are children.*

I could focus on workplace deaths and homelessness-two areas which overwhelmingly harm men but are most often presented in gender neutral terminology or with regard to homelessness, still focus on the needs of women at the expense of the majority-men.

Those who sleep "rough" on the streets are mostly men but this category is often confused with those who don't live in their home.

Where are people staying?

- Improvised dwellings, tents or sleeping out 7% (8,200)
- Supported accommodation for the homeless 18% (21,235)
- Staying temporarily with other households 15% (17,725)
- Boarding houses 15% (17,503)
- Other temporary lodging 1% (678)
- "Severely" overcrowded dwellings 44% (51,088)

Males comprise three quarters of people considered by the ABS to be experiencing homelessness in boarding/rooming houses on Census night and just over two-thirds of people sleeping rough or in improvised dwellings.

Yet this issue is never considered to be a gendered one. Issues never are when men are the most affected.

Workplace deaths are almost exclusively the deaths of men. Yet even on the official *Safe work Australia* cite-the page on deaths does not mention the gender of those who have been killed at any point in its presentation!

Not one word about *who* is dying in their place of work every week.

They are Australian workers.

They are people.

They are bystanders.

Here's a little sample:

> Year-to-date 2020: Preliminary worker deaths by industry of workplace
>
> *As at 21 May, there have been 76 Australian workers killed at work in 2020.*
>
> *In 2019, 174 Australian workers were fatally injured while working, compared with 144 workers in 2018.*

This website has a side panel with additional statistics. Oh-Surely, I will find a gender breakdown of the dead workers there.

Here are the categories:

- Fatality statistics – by age group
- Fatality statistics – by industry
- Fatality statistics – by occupation
- Fatality statistics – by state/territory

Can you believe it?

It really strains the imagination when you try to fathom why a government website would not present a breakdown on the gender of who is dying.

It's almost as though they are trying to conceal the fact that it is men dying at work. What other logical possible explanations could there be?

The very same government is meticulous and at times deceitful in the way they make gender the central focus of their reporting on domestic violence

There are no "people" or "family members" dying or being injured.

They are women.

Females.

Girls.

We must do something about it-NOW!

Men and boys die and suffer too, yet they are invisible.

This has been a long ride. I occasionally feel as if my eyes have been opened or I have been red pilled for the first time when I read the paper or watch the news.

There are many areas of male disadvantage I have not touched on. They may be a focus for another day.

I know that some MRA's hate the notion of victimhood or the idea of claiming it for men. The word has been stained by the twisted and narcissistic desire of so many people to claim victimhood status without a valid reason.

They crave the spotlight, attention, sympathy and the delicious comfort of never being responsible or accountable because they are a victim.

This sick modern-day phenomenon should not alter the fact that the word victim is still a valid one and it is a word that should be used in relation to those whose lives have been torn apart through no fault of their own.

But sadly, I will remind you one more time-men as a collective, can *never* be victims.

Domestic Abuse is a Men's Issue, Too (National Conference on Men's Issues)

Mike Buchanan · 6 June 2020 · Archived copy · Original

[Note added 6 June: Regrettably we have had to change the timetable, as the video received from Professor Nicola Graham-Kevan had a technical problem. She is going to film another and we'll publish it as soon as it's available.]

The first National Conference on Men's Issues, *Domestic Abuse is a Men's Issue Too*, will be held as a virtual conference on Sunday, 7 June, with videos being published on our YouTube channel from 10:00 onwards. Two of the speakers are male survivors of domestic abuse at the hands of female partners. Details, including the timetable on the final page, here.

The videos will be published on our YouTube channel.

The conference timetable:

10:00 Mike Buchanan – Introduction

10:15 Ian McNicholl – "Domestic Abuse and Sexual Abuse Are Not Gendered Issues: A Male Survivor's Perspective"

11:15 Virtual tea, coffee, biscuits

11:30 Andrew Pain – "Domestic Abuse and Parental Alienation: A Very Common Partnership"

12:00 Deborah Powney – "Controversy, Idea Laundering & Woozles: How the Gendered Paradigm Hides Male

Victims of Domestic Abuse”

13:15 Virtual lunch (self-service, limitless options)

14:00 David Eggins and Denise Knowles – “Perpetrator Programmes – How Children, Families and Society Can be Better Served – not the Current Game: ‘Find the Lady!’ ”

15:00 William Collins – “Families Need Fathers – Both Parents Matter Cymru survey of male victims of domestic abuse”

16:00 Virtual tea, coffee, biscuits

16:15 Elizabeth Hobson – “The Links Between Domestic Abuse and Other Men’s Issues”

18:00 Virtual dinner and drinks at a nearby virtual Michelin 3 star restaurant, courtesy of J4MB

An imbalance in the scales of justice

Doug Mortimer · 6 June 2020 · Archived copy · Original

I admit to being prejudiced against political science majors. In fact, I cringe at the very phrase "poli sci"). I used to think of political science majors as parasites in training. If I had a son in college who wanted to major in political science, I would consider striking him from my will. Of course, if he majored in gender studies, I would disown him.

Admittedly, I never took a course in political science, but I've always had the impression that a political science professor was just a glorified political junkie. There are, of course, many other types of junkies (sports fans – you know who you are!), who rattle on endlessly about their obsessions and can't understand people who don't share their enthusiasm.

I always thought the "science" part of political science (why not Political Studies?) was to make it sound more respectable. Throw in enough data – no shortage of polls, local, statewide, national; primaries, runoffs, special elections, general elections – so the political science professor (let's shorten that to polisciprof) has ample opportunity to showcase his lucubrations. Pre-election: what's going to happen? Post-election: what happened? What about two years hence? Four years hence? Blather, rinse, repeat.

One such polisciprof is Calvin Jillson of Southern Methodist University (better known as SMU…don't want that Methodist thing to creep out too many secular applicants) in Dallas. Until recently I'd never heard of Professor Jillson, though he appears to be something of a local media celeb in that blather-rinse-repeat cycle. He actually has a 15-page resume posted online. His bona fides are all in order.

Nevertheless, while perusing an article about a speech he made to a local Rotary Club, I came across an interesting quotation. He opined, rightly, that it was easy to get information on all the major candidates. But what about the down-ballot candidates? When you get to local judges, do you really know anything about them? Not much, unless you are employed in the legal profession and deal with them regularly. So how to vote when it comes to judges? Well, Jillson's policy is "If you have no criteria on which to make a decision, because you don't know either one, vote for the woman. Help even things out."

Smooth move, prof; guaranteed to get applause and chuckles of delight from the audience. I'm sure the boys in the Rotary Club at least pretended to be amused, especially if women were present.

One little problem, prof: you don't know what you're talking about.

Dr. Jillson made his speech in Dallas County. Fact is if you get called for jury duty in one of the 30 courtrooms in Dallas County, your chances of landing in the courtroom of a female judge are better than even.

Let's start with the civil courts. There are 13 such courts in Dallas County. According to the Dallas County web site, female judges preside over 8 of those courts (in fact, half the women are black, for those of you who care about such things).

Now let's go to the criminal courts. There are 17 in Dallas County. Here the testosterone levels may be high among the defendants, but not on the bench. Only 4 of the judges are male. Again, for those of you keeping score, of the 13 females, 8 are black! One of the female judges is Asian, a real outlier, as Asian female is probably the least likely demographic to appear as a defendant in a criminal court.

As you can see, if you really want to "help even things out," when in doubt, vote for the judicial candidate with a penis. Neither Jillson, nor any other polisciprof would ever exhort voters to do that, of course. Not if he wants to get invited back to the chat shows and lecture circuit.

Interesting to note that Jillson does not reside in Dallas County. According to his resume, he resides in Collin County, just north of Dallas County. This rapidly growing county has absorbed a lot of white flight from Dallas County, and is more affluent, so it must be more conservative, right? Perhaps Jillson was referring to Collin County when he invited voters "to even things out." Well, it seems he neglected to do his homework for Collin County also.

Collin County has 13 courts. The breakdown of judges is 4 men, 9 women (sorry, all you identity politicians out there, but there are no pictures on the web site, so I can't add anything as to the ethnicity of the judges, male or female).

Well, I'm not going to belabor the point. And I'm certainly not going to check all 254 counties in Texas. But advising voters to vote female to "even things out" in judicial races (or any other race) is simply asinine, no matter how long your resume. Then again, I'm no expert. As I said at the outset, I've never taken a political science class.

Polisciprof Jillson is an expert. Lots of local nabobs sing his praises. Expert status comes with lots of perks, but to me the ultimate perk is: No matter how often you're wrong (naturally, he didn't foresee the election of Trump), you're still an expert.

Nice work if you can find it.

The old girls book club

Doug Mortimer · 8 June 2020 · Archived copy · Original

If you have ever had a mortgage, you know what equity means. You own your house in conjunction with your mortgage company. The relative amount of skin in the game is each party's equity. It's not difficult to understand. If you put down 20% on your house and the mortgage company foots the rest of the price, then they have 80% equity in your home. Go ahead and call yourself a homeowner but you're not. You're more like a minority stockholder.

Somehow the concept of equity has been perverted in recent years. According to wokenik social theory, if half the population is female, then half the cushy jobs should go to females. This is not equity, it is a quota system. I still remember a half-century or so ago when the concept of affirmative action was broached and its proponents insisted they were not demanding quotas. Heaven forfend!

Well, now it's come to that. But it's no longer a bad thing. Now it's a good thing. Funny how that works out, isn't it? Is it possible to turn the tables, however? Could men get away with demanding quotas in certain industries in the interest of equity?

A good place to start is an industry that is so oriented towards the female sex it has all but shut out the opposite sex. I'm talking about publishing companies that specialize in romance novels. That particular branch of the publishing industry is more female-friendly than a convention hall filled to the rafters with *Xena: Warrior Princess* fangirls.

According to the folks at Harlequin Publishing, 99% of the readers of romance novels are women, and most of them are long past nubility. Perhaps readers isn't the most apt word for these women. Women who buy romance novels don't just read them, they *devour* them! To this day I still recall a visit I made decades ago to a shopping mall bookstore where I witnessed a middle-aged woman carefully carrying a towering stack of paperback romances and gingerly placing them on the counter – without spilling one! She was literally buying them by the yard.

If you ever visit used paperback stores, you know most the stock fits into several predictable categories. If you check out the space devoted to romance novels, I daresay you will find more square footage than for science fiction,

mysteries, westerns, or any other popular paperback genre. Most romance novels are traditional, but there are also various sub-genres. Just as pornography caters to an array of fetishes, so do romance novels…interracial, lesbian, cowboys, nurses, time travel – even Amish!

Now I don't object to the fact that 99% of the readership is female. Equity in terms of readership would serve no purpose for the manosphere. Besides, outside of school, you can't command people to read books they don't want to read.

But I do think men should demand equity in the writing of such novels. There's a lot of money to be made on this stuff. In 2017, romance/erotica made $1.44 billion. The second best-selling genre was crime/mystery at roughly half as much, $728.2 million. So a male scribbler who mastered the formula of the romance genre could greatly enhance his income.

Another statistic says that 90% of the writers of romance novels are women. It may be a surprise that even 10% of the writers are men, but you could never tell that by looking at the names of the authors. One must look long and hard to find a romance bearing the name of a male author.

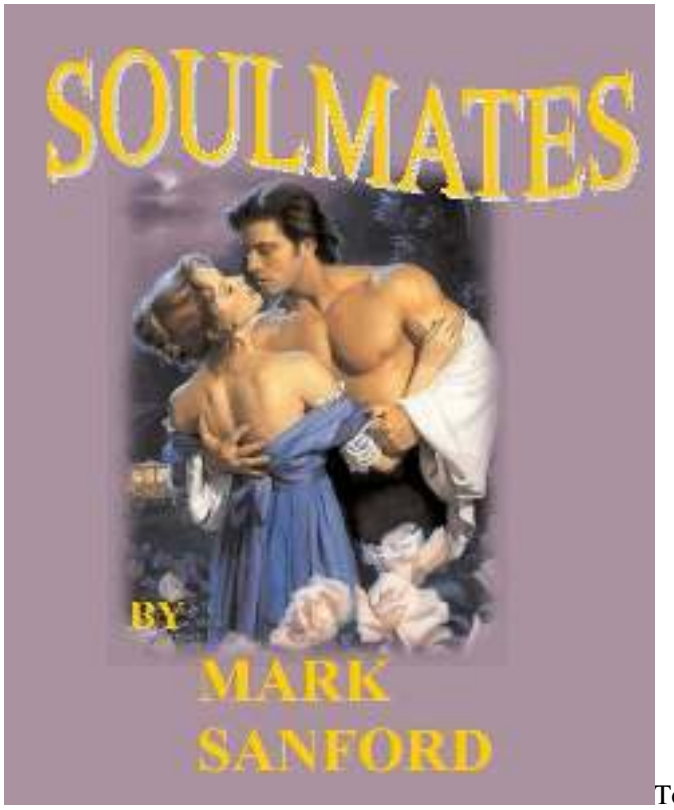

To be sure, pen names are used for a variety of reasons. Some more high-toned female authors may use a pen name because they wouldn't want their colleagues in academia to know that they dabble in such a low-status genre (though there are critics who assert that the only reason romance novels are lacking in prestige is because the genre is dominated by females). So it's understandable that men who write romance novels would use some sort of female pseudonym. They don't want their buddies to know what they're doing, but more importantly, a prospective female reader might look askance at a paperback romance penned by a man. How could a male author create a believable heroine?

Well, we could mention Leo Tolstoy (*Anna Karenina*), Gustave Flaubert (*Madame Bovary*), or Henry James (*Daisy Miller*) for a few, but those are examples of bona fide high-falutin' literature read by both males and females. Mass-market genre fiction, is another realm entirely. So let's ponder whether or not a male author can write to the romance market.

Except in cases of extreme narcissism, it takes two to tango in a romance novel. Lesbian romances aside, the heroine must have some sort of man to pair off with. The female authors have no trouble creating swains for their heroines. Are any of these male characters believable? How could a female author possibly create an authentic

male character?

Remember, none of the female authors has the lived experience of maleness. Personally, I hate that phrase "lived experience," since it is redundant, unless you're talking about vicarious experience. Also, I don't like it because it is almost always employed by someone complaining of having been marginalized. Human marginalia are inevitable in any society, but you can't come right out and say that. Nevertheless, I'm going to wield the concept of lived experience, even though my use of the phrase reeks of patriarchy. I confess to being an old white male or, if you prefer, a dead white male in training.

To most men, the hero of a romance novel is laughable. He is almost always the answer to a woman's prayers. If he is not rich (though living in a mansion doesn't hurt), he has great expectations. If he is not drop-dead handsome, he is rugged and spends his time "doing manly things." But they're the good kind of manly things. He would never do chainsaw sculptures and sell them at flea markets.

He may have a drink now and then, some sort of expensive imported spirits, but he will never drink himself into a babbling stupor. And he might enjoy an occasional sports event on the tube but he would never watch football nonstop all weekend, every weekend from September through December – and he certainly wouldn't waste his time on a fantasy football league.

He will likely have an impressive set of wheels. No, not a muscle car, but some sort of understated/overpriced import. His dashboard will not be graced by a quivering topless hula dancer. No fuzzy dice or air fresheners hanging from his rearview mirror. And unlike his coarser brethren he would never think of keeping a Big Gulp cup in his car for an emergency piss bucket.

The male romance hero might seem to have it all…except for one thing. He lacks a good woman (conveniently enough, the heroine) to complete him – his better half, as married folk were wont to say.

If he has some sort of deep, dark secret, so much the better. I don't mean that he is a serial rapist in remission or he suffers from chronic projectile diarrhea or seborrhea of the genitalia. It has to be some *romantic* deep, dark secret. Something that he shares with no one…but our heroine, who can help him bear his burden.

One example you might remember from high school English is Charlotte Bronte's *Jane Eyre*. Granted, we're talking 1847, almost a century before the rise of the paperback, but it is an instructive example.

Jane Eyre's employer, Mr. Rochester, is a brooder. He has a good reason to brood, however. He is already married to a nutter, albeit tucked away, who turns out to be a suicidal pyromaniac!

Brooding and moodiness are good traits for the male lead in a romance novel. Charlotte's sister Emily created an equally famous male brooder – remember Heathcliff in *Wuthering Heights*? In fact, going all the way back to *Hamlet*, why do you think Ophelia found the moody Dane so attractive? Of course, she went nuts in the process, but overdosing (five acts!) on brooding and moodiness will do that to a girl.

In a different medium, consider the case of James Dean. He became a legend even though he only starred in three movies (*Rebel Without a Cause, East of Eden,* and *Giant). But the moody S.O.B. brooded in every one of them*! Marlon Brando and Paul Newman deserve honorable mention in any cinematic brood-off, but they lived long enough to exhibit other forms of behavior. I think Dean was fated to be the cinematic equivalent of a Byronic hero, so-called because the famed poet, George Gordon (Lord) Byron, a leading figure in the *Romantic* movement, was given to moody brooding. Why do I say Dean was destined? His middle name was Byron!

Dean was only 24 when he died; true, the bobbysoxers swooned over him, but they and he were a bit too young for romance fiction. His fans, however, were future consumers of romance novels and he was on track to be a mature but moody man, an archetypal male lead in a romance novel. But the brooder is not the only archetype.

Another good choice is the alpha male. What female reader wouldn't want one of them for a soul mate? Think Rhett Butler/Clark Gable in *Gone With the Wind*. Scarlett O'Hara sheds two husbands before she finally gets to Rhett Butler, a can-do kind of guy who stands up to her and calls her out on her narcissism. The more a woman

gabbles on about her independence, the more she is begging for a man to keep her in line…but she will never admit that to anyone, and maybe not to herself. Rhett Butler is such a man.

Whether the male lead is an alpha male or given to moodiness, true love never runs smooth. There is always some major obstacle keeping the man and woman apart. Eventually, the obstacle is cleared away and the man and woman are free to get together and commit. In the case of *Wuthering Heights*, Heathcliff and Cathy do not consummate their relationship in the flesh, but the tale ends with their ghosts wandering the moors together. (Interesting to note that a contemporary sub-genre of the romance novel is the paranormal romance novel.)

So we're not talking about high school sweethearts who never dated anyone else, get married and remain married till one of them assumes room temperature many decades later. That's too easy. Not a bad life, maybe even desirable, but not romantic.

Now it would be great if male authors drew upon their lived experience to create more realistic leading men. I'd love to see a romantic leading man who plays beer pong, collects comic books, and has indelible skid marks on his underwear. But would that appeal to the female readership? Sad to say, I think not. But that doesn't mean aspiring male authors should give up.

For example, consider a romance novel about a man with a harridan of an ex-wife who has so haunted the man that he simply avoids the opposite sex…until he meets a NAWALT heroine…with a killer bod and season tickets for the Red Sox.

Or a story about a guy brooding over his inability to advance because his office politics is dominated by queen bees, quota queens, and other parasites, so he has totally soured on women…until he meets a NAWALT heroine…with a killer bod who owns a craft brewery that turns out a scintillating Double IPA.

Or he's been violated by a divorce court judge and vows he will never get married again…until he meets a NAWALT heroine…with a killer bod and an extensive DVD library – including the complete works of Charles Bronson.

Unfortunately, there is no room for the avowed MGTOW in a romance novel. Oh, he may be one at the beginning of the novel but by the end must repent and pair off with the heroine. Riding off alone into the sunset may work just fine in westerns, but not in romance novels.

Considering the income potential of churning out romance novels, I think equity in the authorship of same is a course worth pursuing; however, I don't think demanding equity in the writing of romance novels will avail us anything. Remember, women's rights are human rights but men's rights usually appear with quotation marks around them (printed when written, air when oral). So demonstrating/rioting in front of Harlequin Books HQ might get you on YouTube but it probably won't get results. There's more than one way to assault a fortress, however.

Consider the possibility of writing under a female pen name. If you have a unisex name like Terry or Leslie, you've got it made. If not, then something dignified and mature, vaguely Ango-Saxon…like Nora Roberts, Johanna Lindsey, Julia Quinn, Jessica Bird, Julie Garwood…these are all good, but these names have been taken Stay away from names like Appasionata or Hypatia. Certainly not Zsa Zsa. Nothing too ethnic – no LaKeisha Washington or Sadie Rabinowitz or Agnieszka Kowalski…unless you're writing for an ethnic niche of the romance market.

It is improbable but not impossible for a man to write under his own name. Consider the case of Nicholas Sparks, who wrote *Nights in Rodanthe*, which was filmed in 2008 with Richard Gere and Diane Lane. A male pen name is not out of the question either. One such author is Damon Suede. Great pen name, but he specializes in male-on-male relationships. If you're lived experience doesn't include same, probably best to pass on this market.

Truth to tell, there appears to be something of a homosexual subtext in the covers of romance novels. Look at how many covers include a chiseled, bare-chested (but oddly hairless) male. I suppose you could say this is to compensate for all the male-oriented publications that feature chesty females on the cover – "Tit for tat," as Hardy

used to say to Laurel. But could it be that such covers are made to appeal to a secondary market – the closeted gay male? ("Oh, I'm just buying them for my sister…she can't get enough of these things.")

So if you're interested in penning a romance novel and, more importantly, getting it published, where to start? Well, you could buy a copy of *Writing a Romance Novel for Dummies,* by Leslie Wainger, an Executive Editor at Harlequin Books. (I assume the author means the dummy is the aspiring author, and is not implying that romance novels are *for* dummies, but you could read it either way.)

At any rate, here are the five fundamentals:

A sympathetic heroine
a strong, irresistible hero (extra credit for brooding…just my opinion)
emotional tension
an interesting, believable plot
and a happy ending (fairy tales can come true…it can happen to you…).

Just so we're clear, we're not talking rape culture. it's *ravish* culture. Not ravage! *Ravish*! If you don't understand the difference, you, sir, are no candidate for romance novel author. Ironically enough, romance novels used to be called bodice rippers, but I wouldn't utter that phrase today.

So don't let all that lived experience go to waste when you could profit from it financially while fighting the good fight for equity in the world of romance novel authorship.

Or you could just sit at home and brood about it.

Gynocentrism And The Dehumanisation Of Men (Part One)

Peter Ryan · 9 June 2020 · Archived copy · Original

Disposability Versus Exploitation

What is disposable? Something is disposable when it has little or no value and can be easily replaced and readily discarded. Disposable cutlery is one example of this. Highly valuable items that cannot be easily replaced or readily discarded, are not something we consider to be disposable. Famous paintings come to mind as one example of what we would not consider to be disposable. I have always had a problem with the concept of male disposability as a generalised description of the state of men's lives throughout history. People that are truly disposable are exterminated in death camps and dehumanised to the point their very right to exist is challenged. Genocide is what the end result of disposability of a group looks like at a societal level. When society considers a group of people to be disposable, they are disposed of. There is a difference between facing discrimination or being marginalised and actually being considered to be disposable.

Please read this two part article in its entirety before you comment or form opinions about what I am saying. Disposability implies that society considers men to be of little or no value and something to be eradicated. Throughout history it is certainly the case that we have always had some degree of misandry in the culture. I would certainly agree that to some degree male disposability has existed throughout history, however I would not agree it was systemic. The only exception to this would be during war. Opposing armies have certainly regarded each other as a threat to be eliminated and the dehumanisation of men in war has resulted in enormous loss of life and gruesome abuses as a result. We only have to look at prisoner of war camps and the millions of dead bodies on battlefields to attest to male disposability in war.

Male disposability in war dwarfs any other historical example of male disposability by orders of magnitude. However even in war men of opposing armies have demonstrated extraordinary civility with their opposing male counterparts at times. The Christmas truce[1] of World War One being one example of this. Men in an unofficial ceasefire instigated by the soldiers themselves, decided to lay down their arms, fraternise with the enemy and celebrate Christmas with each other. It is even suspected there may have been a football match!

To repeat, I am certainly not suggesting male disposability has not occurred in our history or on a large scale in

times of war. However I think there has been a mistake in understanding the true nature of the discrimination men have historically faced, versus what they now face today. Like soldiers that do not value the life of their enemy, society does not value the life of people it considers to be disposable. Disposable people are disposed of and it eventually leads to war or alternatively civil unrest, revolution and then genocide. **What I think we confuse as historical male disposability in the manosphere, is actually better described as the exploitation of men.** Men have historically faced exploitation to a much greater degree than disposability. For as long as civilisation has existed, society has gone to great efforts to control men and exploit male labour. If men truly had no value whatsoever and they truly were regarded as disposable, then our society would be indifferent toward men and would put no effort into controlling and exploiting them, because doing so would yield nothing of value.

There has been an unchallenged narrative in the manosphere for many years that men are biologically disposable because women are the rate limiting factor of reproduction. This reductionist mindset, rests on the flimsy assumption reproduction and how many uteri a population has, is the sole or overwhelming determining factor for the continued existence of communities. This assumption does not consider the vast multitude of other requirements that must also be met to ensure a community's survival and future existence and the essential role men have played to ensure that those other requirements are met. This reductionist narrative of glorifying the role of women in reproduction, is itself gynocentric and comes from certain dogmatic pockets of the manosphere that are simply repeating a narrative from our gynocentric culture. I have scrutinised it extensively in my writings[2], because of how entrenched this narrative has become in the manosphere and because it has remained largely unquestioned for many years. It is keeping the manosphere in a stagnate holding pattern and needs to go.

I think this gynocentric narrative of the golden uterus and male disposability has reality backwards. In reality I think men are not disposable and men actually have tremendous value. In fact, I think men have so much value and society and the aristocracy have been so dependent on that value to survive and build civilisation and expand their empires, that enormous efforts have been put into controlling men and exploiting them. This exploitation has often come at the expense of men themselves and has been used to build and expand empires and nation states for the ruling class. Now before people start muttering "Marxist!", "Communist!" etc let me be clear- Any civilisation of any kind will have some level of corruption and some level of exploitation.

Human beings are imperfect and the societal systems we create are by extension imperfect. It should be obvious by looking at past and present society, that the assertion that our culture is perfectly aligned with our biology and merely an expression of biology, simply does not have a leg to stand on. Biology does restrict culture, but culture can overshoot biology to a certain degree and aspects of it such as political ideology, can become destructive and maladaptive to evolutionary success. No biological system perfectly constrains culture to maximise evolutionary success. Evolution is not perfect, it is not intelligent design.

I am not suggesting either that human society is best described as being composed of the proletariat and the bourgeoisie that exploits them. Society is a much more complex mixture than that and reality is much more grey than Marxist ideology cares to admit. I am not calling for some communist revolution. History is littered with examples of how badly that turns out. Men have certainly faced exploitation to varying degrees throughout history, but that does not mean that was the entirety of their experience.

There has certainly been some level of disregard for the well-being of men throughout history, because of the desire of the ruling elite to exploit men for their own benefit. However it has not been a complete disregard for men, like what we would see if men were truly regarded as disposable. There was some logical understanding in past society of the need to look after men, so that the value that men can provide can be harnessed and exploited. Men pressed onto ships were given vitamin C, men conscripted into armies were fed, clothed and given shelter and men working in mines were given at least some incentive to work under incredibly dangerous conditions. Even slaves on plantations or that built ancient structures, had to be adequately looked after by their masters to perform the labour they would be involuntarily forced to do. Does this make exploitation acceptable? Of course not. However there is a very dark contrast between a group that is exploited and a group that is considered disposable. It is an important distinction to make when we consider how men may have been treated historically and how men are

treated today.

In the past it was known that men had to be supported to some degree and society had to help raise boys so they could perform their role. There used to be a cognitive connection in society of the need to look after men, so they could in turn look after society. Societies that flourished ensured their men were in a good enough condition to perform for society. Societies that treated men as disposable and neglected the health of their men, neglected the foundations of their own civilisation. The armies that took care of their soldiers, had the stronger and fitter men to win the war. The armies that lost the least amount of men, survived to fight and win another battle. This is the simple logic of survival and in our dangerous and volatile past such pragmatic thinking, was essential for the continuation of societies.

This is the logic that our culture has lost because of the technological and debt driven bubble of peace and prosperity we have created over the last three centuries, since the beginning of the industrial revolution. It is a bubble that insulates society from the harsh reality of survival and has led to all sorts of delusional ideologies and belief systems flourishing. This bubble has not eliminated the basic requirements to sustain civilisation, it has merely delayed the time period between the decisions and actions we make today as a society and the future consequences for those actions and decisions. The bubble creates a temporal buffer that allows society to lose perceptual awareness of the connection between action and consequence and reality itself. The consequences will arrive, but when they do it will be the accumulation of consequences from decades of reckless and delusional decision making. That's the danger. It is a danger that COVID-19 has given us just a little inkling of what to expect, if we keep ignoring basic realities about the nature of the world we live in and the nature of ourselves as a species, as a society and as individuals.

To repeat I am not suggesting men have had it good for centuries. The exploitation of men was a significant trend in historical society, particularly in the lower classes. Society has placed enormous amounts of effort into controlling men and regulating how men perceive themselves and other men. Men are sold a lie from birth that they can only be considered "a man" and have a place in society, if they perform as human doings. This is what drives precarious manhood[3]. This cultural message is the carrot and the stick that society uses to keep men in line and keep the machinery of male exploitation going.

Be a gentleman, do your duty, be a man and if you don't do your duty here is a white feather for you! All of this is psychological blackmail to shame men into their own exploitation. Keeping men ignorant of their own intrinsic value as human beings and beating into them from birth that their masculine value is externally derived, is the key mechanism that society depends on to control men. This form of control works so well because human beings are herd animals and we like to conform to the group to belong and form affiliations. Men that don't toe the line are ostracised from their community. Remember that men are raised in an environment with this social programming and social pressure to conform to "what a man is", from the earliest years of their life.

Despite all of these social pressures, men have still fought against their own exploitation. The development of our legal system and the concept of people having "rights" have all followed from men rising up against authoritarianism in one form or another and to their own exploitation. Men have fought revolutions and wars over their own exploitation. The past is a mixture of society giving men the bare minimum concern for their well-being and men pushing back and demanding better treatment from society. In some cases society has treated men fairly and in some cases society has treated men poorly. Often it has been men in the lower classes of society that have been treated the worst and the remainder of men have faced a mixture of fair and exploitative treatment. The lower classes of men have been the invisible workers and the invisible homeless of our societies. They are the men the ruling aristocracy have been able to most effectively exploit, because they are the most powerless in our society to do anything about it. They were the ones sent to the mines and to the trenches during war in the millions.

It would be wrong to describe the system exploiting poor men as the feminist "patriarchy". This is not a system that privileges men because they are men. Men were only given a partial reprieve from exploitation if they were wealthy and even then they were exposed to unfair treatment relative to women of the same class because they were men. A

clear example of this can be seen with the *Titanic*. Even women in third class had a better chance of survival[4] than men in first class. In the case of the *Titanic* we do have a historical incidence of male disposability. When the logic of survival no longer demands that looking after men is conducive to enhancing the survival of a group and men are living in a culture of male exploitation that regards them as human doings and not as human beings, then men predictably will face disposability when society sees no use for them and has a reduced concept of them as human beings.

Historical incidences of male disposability did occur, but outside of war these incidents were exceptional and often noted in our history for the exceptions that they were. Examples like the *Titanic* do illustrate though, that the discrimination men faced cannot be entirely attributed to class and was at least partly the result of simply being male. The feminist concepts of "male privilege" and "the patriarchy", simply fly in the face of history. Men were not privileged to die on the *Titanic* or die in the numerous wars fought over history.

Gynocentrism Is A Sex Based Form Of Exploitation

Aristocratic women have played a key role over the centuries[5] in developing and codifying into the culture, a system of male exploitation to serve women at the expense of men. We call it gynocentrism[6]. Gynocentrism first emerged 900 years ago and it is not surprising it first originated in the aristocracy. As we know power corrupts and the female aristocracy, like their male counterparts, enjoyed considerable power over society. Gynocentrism spread so effectively throughout society, partly because it came from people of influence and also because there was already some form of male exploitation in society (particularly among the vast numbers of poor peasants). It is predictable that even today, the worst forms of gynocentrism are promoted by the upper echelons of society and felt the worst by the lower rungs of society. Of course gynocentrism exists at all levels of society, but the general pattern that is observed is what I have just described.

Men have fought against all forms of exploitation throughout history, but have been relatively silent when it comes to gynocentrism. The reason for this is because men are raised from birth with another big lie- Men have all the power in relation to women and women are powerless in relation to men. This is the myth Dr. Warren Farrell debunked in his masterpiece, *The Myth Of Male Power*[7]. Men are agents, women are damsels in distress. That is the narrative feminism rests on and that narrative is ultimately dependent on the myth of male power deeply embedded in our culture.

Feminist ideology depends on maintaining a narrative of female victimhood and male agency. Any mainstream acknowledgement of female power over men and any scrutiny of it, is not permitted in our gynocentric culture. Men don't want to do hear about it and women don't want to hear about it (for the most part). Society is uncomfortable confronting the power women have over men and the consequences of that power. Why? Deep down society has a problem holding women responsible for what they do to men. Why? Holding women responsible for what they do to men, would require society to consider men as human beings first and that would undermine the whole societal system of male exploitation.

As I mentioned earlier, men are told a lie from birth that their whole worth is externally derived from how well they perform as a human doing. Men are especially judged and evaluated as well by women on how well they perform as human doings. Women will not date losers or men they perceive to be "weak". Women don't generally prefer dating men that earn less than they do, despite all of this mantra about female empowerment. This lie that men are human doings and the social pressure associated with it, demands that men must see themselves as powerful and as agents to protect their own sense of self-worth. Human doings can't be permitted to be in the vulnerable and powerless position, otherwise their capacity to "do" is questioned. So when you consider these two lies men are told from birth and are socially programmed to follow, we can predict men will be blind to their own exploitation when it comes in the form of gynocentrism. Men will recognise fascism and fight against it, but not feminist fascism in a dress.

Men are told from birth by our culture that they have all the power and are told a narrative men have always held the power and are responsible for everything bad that has ever happened. Men are taught to associate power with

positions of authority and men see that men do indeed hold all of the positions of authority. So predictably from all of this social programming, men in society form a perception that men have all the power and women are the weaker sex that need to be protected and cared for. Men cannot see themselves in a position of less power in relation to women, because they have not been raised to identify such situations and because their sense of self-worth and finding a partner depends on constantly maintaining a mindset that they are agents with power. Adding to these two dynamics, we then have chivalry playing on men's desire to perform to earn externally derived worth from women and society. Despite what people may think chivalry is alive and well in the present day and has just taken a different form to what we observed in the past. We identify modern day chivalry in the manosphere as "simping".

Men do not recognise gynocentrism as a form of exploitation, because men's sense of self views the exploitive dynamic of gynocentrism as a source of pride rather than a source shame. Men willingly go along with their own gynocentric exploitation because that's what they think "a man" does. To summarise it is the concept of chivalry, how men's self-worth is constructed and men's perception of power, that prevents men from seeing their own gynocentric exploitation. If business partnerships resembled modern marriage, no man would form a business partnership. To paraphrase Dr. Warren Farrell from the *Myth of Male Power*, men are taught that earning money someone else spends while they die sooner is "power" . Men are blind to how they are being exploited, because of the three factors I have identified.

Yes biology is certainly at play and I will have more to say on that in my further writings. However biology alone does not result in gynocentrism. Gynocentrism is just one pathological manifestation of biology, like murder, racism and every other human vice. Culture is not purely an extension of biology, but a product of a continuous feedback loop between the environment and biology. Culture can become corrupted with certain pathological elements and those pathological aspects of our culture can hijack our psychological drives in maladaptive ways. Paul Elam and Peter Wright have both discussed how gynocentrism can grow from superresponses to superstimuli in *Chasing The Dragon*[8] and *Slaying the Dragon*[9]. Certain pathological elements can arise in our culture, when certain environmental conditions persist for long periods. These pathological aspects of culture, can short-circuit our base biological drives and gynocentrism is one of them.

Gynocentrism can in a way be considered as a type of "mind virus" or germ, like what evolutionary psychologist Prof. Gad Saad describes in his new book, "*The Parasitic mind*"[10] and what I discussed in The Normalisation of Gynocentrism[11]. When men's perception of power, self-worth and responsibilities in relation to the opposite sex are distorted in the way that they are, men cannot psychologically protect themselves from the cultural pathology of gynocentrism. It is analogous to the immune system failing to recognise a parasitic infection.

Remember that men are conditioned from birth to form a distorted cognitive and perceptual framework around power, self-worth and responsibility when it comes to their interactions with the opposite sex. This social programming has been going on for centuries now, from generation to generation. When you consider the social pressure on men to maintain this blue pill perception, from our institutions, from our culture and from their peers and that this programming is all men are exposed to from birth, it is like coming out of the matrix and just as hard to do.

Like what Morpheus said to Neo about people in the matrix, many men will fight to protect the system that exploits them. Without an identifiable and attractive alternative to forming their own sense of self-worth, many will resist any challenge to their gynocentric programming and even then it is an uphill battle. When men are dependent on gynocentric social programming to maintain their sense of self-worth, they will fight against any challenge to gynocentrism out of psychological self-defence. That's the hurdle men have to overcome to adopt a red pill perception of the world. That's why unlike other forms of exploitation, many men fail to challenge gynocentrism and actually fight for it. Men's sense of self-worth is tied up in gynocentrism, because of those three factors I spoke of earlier and all of the biological buttons they press.

When these factors are combined with a narrative and an image cultivated in our gynocentric culture, that masks

female vice and magnifies female virtue at every turn and conversely does the complete opposite in relation to men, we have the recipe for the blind acceptance of the gynocentric exploitation of men. It is the deification of women and the demonisation of men. Women are wonderful, women are powerless but divine, men are human doings and men must act like “men” and be chivalrous and rise above their “animal state”. That is the gynocentric message in our culture. True female power (not feminist female empowerment nonsense) is not only largely unacknowledged in our culture that views women as perpetual victims, even when female power is recognised in society, the image of female innocence cloaks any female abuse directed at men from receiving any significant degree of societal attention and condemnation.

That is the cultural milieu that male exploitation grows in and why it is so hard to combat.

Please read the further part of this article in part two.

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Gynocentrism And The Dehumanisation Of Men (Part Two)

Peter Ryan · 10 June 2020 · Archived copy · Original

Please read part one of this article before continuing.

From Exploitation To Disposability

In our modern world technological and social change has resulted in an enormous increase in misandry. We have transitioned from male exploitation to genuine male disposability. Our decadent, safe and prosperous societies have lost touch with basic fundamental truths required to sustain civilisation, because technology has temporarily buffered and delayed the consequences of doing so. This is why we have clown world. Only a society completely unconcerned with its own future survival, would tolerate the level of insanity and mass stupidity we see in present day society.

Due to these societal changes, men are now indeed viewed as disposable and are dehumanised to the point their right to even have a place in society is being questioned. Our culture is now filled with messages like, "The End Of Men"[12], "The Future Is Female"[13], "Why Can't We Hate Men"[14] and "The Coronavirus Is Not Killing Men Fast Enough"[15]. There are a plethora of examples like this over the last fifty years. These messages are not coming from the margins of our society, they are coming from our mainstream media and our political system. We can also see the routine marginalisation of men in the legal system and the abuses of their fundamental rights. In the education system we can see a complete indifference to the learning needs of young men and boys and the long-term economic impact that will have on society. The list goes on. Men are not actually biologically disposable as I have discussed in my previous writings, but men are certainly treated as disposable in this modern society and there is a general level of indifference shown toward them as a result.

There is no concern for how failing to support men and boys will impact on societies future whatsoever. The cognitive connection of looking after men so they can in turn look after society has been lost. Our culture has lost the logic of survival and neglecting men will inevitably result in a socioeconomic collapse of our societies, which Karen Straughan called the Fempocalypse[16]. As I have discussed in my earlier writings[17], men still remain essential to keeping our societies functioning. This is despite all of the social and technological changes that have occurred. In some dimensions we are even more dependent on men today than we have been in the past. However because of

the effect that technology and creating massive amounts of debt has had on greatly enhancing the living conditions of society, we have become disconnected from this reality and other realities related to survival.

It is easy to see when you look at history, how the exploitation of men from gynocentrism has led to the emergence of male disposability. Men's blindness to gynocentrism and the technological and social changes that have occurred over the last three centuries, made it inevitable. If men were not going to challenge their own exploitation from gynocentrism, then the exploitation of men would flourish along the lines of biological sex and it has. The only obstacle that stood in the way of male disposability in the past, was the logic of survival and an understanding of the importance of supporting men so they could support society. Once that logic was lost, any concern for men went with it.

It does not take much for exploitation to transition to disposability, when supporting "human doings" so they can be exploited, ceases to be perceived to be necessary. If society has no concept of men's humanity and does not regard them as human beings, they become disposable once they cease being perceived to be useful human doings. That is precarious manhood and men's place in the world is conditional under precarious manhood. As the world has undergone huge changes, men have gradually been losing their place in society and have come under increasing attack and dehumanisation as a result. Of course men are more than human doings, but gynocentrism unlike other forms of exploitation, has never been challenged by men on any substantive societal level and so has been allowed to grow for centuries to become the monster it is today.

The Final Outcome Of Disposability

The eventual outcome of treating a group of people as disposable is genocide. This is what Adam Kostakis wrote about[18] in his series on gynocentrism, when he talked about the eventual outcome of feminism. People might dismiss the idea of men being eliminated as they are the "physically stronger sex". As we can see from war, all it takes is for men to be turned against each other to make androcide possible. When rampant gynocentrism reaches a level where our own institutions regard the majority of men as a threat and a minority of men in authority in a feminist controlled state are given the "honour" of being the "good men" fighting the oppressive force of the "patriarchy", then those men will do the killing for their female betters.

That might sound brutal and unbelievable and that is understandable, but look at history. Many Jewish people had the same level of disbelief initially before they were sent to the death camps. What Jew would have thought that his entire family would be exterminated only a decade after Hitler came to power? These atrocities happen because good people in society are asleep at the wheel during critical moments in history and remain in a state of disbelief. Yes people really are that insane when insanity is not challenged and yes androcide can happen and it can happen on an industrial scale.

Setting men against each other is gynocentric female proxy violence 101. Now imagine that on a societal scale with the full support and enforcement of our institutions. That's the eventual outcome of rampant gynocentrism- A society that regards men as subhumans that have to be eradicated and a handful of chosen men are considered to be reformed and "good men" that do all the dirty work for their feminist masters. These are the male feminists and the white knights. The ones that think that killing men in the name of protecting women makes them brave and honourable.

Do I think all male feminists are like that? No. But at the extreme end of any movement you will find people with extreme views and as we have seen, feminism has no immune response to extremists in their ranks. With every year the feminist movement becomes more and more radical and more and more dangerous. We know the genocidal leanings of radical feminism, because they have written about it in their writings. They are not a fringe element of feminism any longer. People may regard such men and women as insane and yet this is insanity has found its way and continues to find its way into positions of power in our institutions and governments.

Can we stop this? Yes we can, but it is going to take a major shift in the way men see themselves and the way society regards men. Perhaps when society truly discovers the dark evil radical feminism presents and looks back at

history, there will be a recognition that change in how we regard men is needed. Men need to be taught to reframe their sense of self-worth along lines of intrinsic value and on that of a human being and not a human doing. Men need to be raised to see the duality of power that exists between the sexes and the power women have in relation to men. Men need to be raised to identify the exploitive nature of chivalry. Only if this social programming is overcome, will men be in a position to challenge gynocentrism. When the mask is lifted and men have an empowered sense of internally derived self-worth and men see the gynocentric dynamic between men and women for what it is, then the days of gynocentrism are numbered.

Men going their own way (MGTOW) is all about men finding their own intrinsic sense of self-worth and going in their own direction in life. MGTOW and red pill knowledge is a significant part of the solution to overcoming gynocentrism. Men that go their own way and have an awareness of the exploitative gynocentric landscape of modern society, are in a prime position to challenge gynocentrism.

Feminism is fascism in a dress and the sooner men recognise the threat it presents and the cultural pathology of gynocentrism it emerged from, the better. Keeping men divided and against each other with gynocentric threat narratives[19], is a huge part of gynocentrism and what prevents men from challenging it. For decades we have had a feminist threat narrative that men have oppressed women for thousands of years. There are many other feminist threat narratives, such as the feminist account of domestic violence as an expression of men's patriarchal tyranny and the feminist rape culture narrative. All of these threat narratives are seeds of hate to justify the demonisation and dehumanisation of men. They have been sown in our society over many decades by feminists. As a result of this, our academic institutions, media, legal system and political systems are now predictably full of contempt for men (particularly academia). At the same time this has occurred, there has been a creeping trend toward authoritarianism, selective censorship and infringements of our civil liberties in so-called Western democracies. Feminism and an emerging authoritarian police state are a perfect marriage of evil cloaked in the supposed feminine innocence that our gynocentric culture glorifies. Feminism is a wolf in sheep's clothing, or as I prefer to call it- Feminism is fascism in a dress.

The enforcement of gynocentrism, requires men to see themselves as the good guy slaying the evil men and protecting the women (or the damsels in distress). All of the threat narratives from feminism, tap into the psychological dynamic in men to see themselves as the protector and provider of women. All of these feminist threat narratives demand that men redeem themselves by demonstrating a hatred for their own sex. That's how the seeds for mass androcide are sown. All a feminist police state has to do in such a social environment saturated with these threat narratives over many past decades, is to convince the "good men" in authority to view the men that challenge feminism as a threat. From there feminists can then reframe the rest of men in society as a threat and as an example of toxic masculinity that must be eradicated for the survival of humanity. The "good men" in authority will then do the violent and androcidal bidding of feminists on their behalf. After that, then any "good man" that is not ideologically pure enough for the feminist authorities becomes the new threat to be eradicated and so the mass murder goes on and on from there.

For people that doubt this could happen, look at how easy it is to get other men to vilify and condemn other men for being white or black, with all the threat narratives targeted at white men or black men over the decades and centuries. Look at how divided men are because of far-left ideology and identity politics. Consider how dangerous it is for men in particular, to divide men against each other by race. Feminism has been right up there promoting racial identity politics with the far-left for decades. There are too many sick radical feminist ideas to cite and too many examples of extreme feminist ideology such as toxic masculinity[20] being taken up by our institutions, for the real possibility of androcide to be dismissed. People in academia have even written about selectively aborting male fetuses and using genetic engineering to control and subjugate men. It is sick and yet this is coming from people in academia. These people have influence and are not on the fringes of our society. So yes, it is indeed possible for society to head down a very dark road when it comes to the future treatment of men and boys in society.

Remember the men from the Christmas Truce in World War One I wrote about at the start of this article? These were men that despite all of the propaganda, recognised they had more in common with each other than they had

with the people that had sent them there to fight and die. Men need to overcome the gynocentric forces dividing them and come together to overcome gynocentrism. It is possible that men can do this. Even during war, men from opposing armies have come together under extraordinary circumstances. If men can come together in war, they can come together to fight gynocentrism. However it will require patience, a lot of effort on the part of men and an unconditional regard for the well-being of our fellow men regardless of race or ideology etcetera (whether they are black or white, or a male feminist or a men's rights activist). Men have to overcome the gynocentric lines that divide us and identity politics. Love your enemy, because feminism sure as hell does not love a male feminist. Feminism just regards their male allies as pawns to enforce gynocentrism and feminist ideology on society, nothing more.

Feminists have put an enormous amount of effort into preventing men from gathering together to discuss men's issues, or gathering together in general into any sort of men's only group or organisation without female supervision. Feminists know the power of men getting together in groups and discussing men's issues and how it undermines gynocentrism and their power base. That's why there is so much effort from feminists[21], to censor the manosphere and disrupt men's conferences and events. As Prof. Janice Fiamengo said[22] at a lecture on men's issues that was disrupted by feminists, "It's the signature of a totalitarian ideology to attempt to quash dissent". Feminism is fascism in a dress.

Time for men to wake up and come to together. Time for society to wake up and recognise men as human beings. Gynocentrism will come to an end in some form or another. Gynocentrism can only end in three ways- socioeconomic collapse, androcide or men peacefully rising up against the authoritarian feminist police state that will emerge from decades of rampant unchecked gynocentrism and passively resisting their own exploitation and dehumanisation. Perhaps we may get all three occurring at once. It all comes down to how much men are prepared to defend their own lives and their own future.

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The real history of MGTOW

Paul Elam · 11 June 2020 · Archived copy · Original

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Recently, Brad Wilcox of PragerU did a video trying to sell the idea that a man is better off yoked to a woman he has to take care of versus life as a bachelor pursuing his own interests and leisure activities.

The reaction from the group of men who identify as Men Going Their Own Way, or MGTOW, was swift, critical and on point.

Now, you might think that the divide between MGTOW and pro-marriage advocates is a relatively new one, born in the internet by a collection of men who made a choice to rebel against the institution of marriage and opened a real-time, public dialogue about it.

In modern times we can trace the kerfuffle back to the early 2000's, when a group of Men's Rights Activists created the first internet forum dedicated to men going their own way. An archived conversation with one of the founders was recorded by Rocking Mr. E.

Part of the problem those men encountered was also, in their minds, the solution. Men of this type were fiercely independent. Or, more bluntly put, MGTOW tend not to play well with others. Rather than cooperate with each other, they often went their own way.

That is not a criticism. Quite the contrary, it was MGTOW steadfastness and out-of-the-box thinking that led them to re-popularize the idea of men checking out and taking care of themselves.

Their ideas were subject to quick evolution. For instance, early in the first known internet version of a MGTOW manifesto, they claim to hold the objective of, and I quote, "instilling masculinity in men," a clear "man up" mandate that would most likely be scoffed at by contemporary men going their own way.

Thus, as far as we know, is when the modern use of the term emerged. Many have assumed that this is a first for western culture, and have even struggled to claim ownership over what "going your own way" means.

There has been a fair amount of infighting over that, from which I have not been exempt. Yet, if we look at history we find that the bickering is like two fleas arguing over who owns the dog. The idea of men going their own way is bigger and older than anyone talking about it today.

Going one's own sweet way and other variants have been in popular discourse for centuries – including but not limited to men's freedoms and the right to a bachelor life.

There is a record of men avoiding marriage — the dictates of gynocentrism, and the attempts by those who would shame men from that path that stretches back nearly into antiquity.

One good source to gather more information on this is *The Age of the Bachelor: Creating an American Subculture* by Howard P. Chudacoff, a 1999 book that chronicles a good bit of the history of misogamy and debunks completely the idea that it is a new phenomenon.

The following excerpt from the volume *Medieval Forms of Argument* provides more detail about the tradition of men rejecting marriage:

The early manifestations of the quarrel often focus on marriage, one of the pressing problems of the late Middle Ages and the early modern period: *An uxor sit ducenda* (Should One Take a Wife) was a question much discussed by Italian men, and in Germany it could appear as *Ob einem manne sey zu nemen ein eelichs weyb oder nit* (Should a Man Take a Wife or Not? – Albrecht von Eyb, 1472). In answer to this question male misogamy (hatred of marriage) is expressed as misogyny (hatred of women) and philogyny (love of women) as philogamy (love of marriage).

Christine de Pizan's praise of women was directed against the misogamists and misogynists of her time, the anonymous text *Les quinze joies de mariage* (The Fifteen Joys of Marriage) deplored the loss of male liberty in marriage, and a century later Erasmus of Rotterdam presented the misogamist virgin in his *Virgo misogamos* (The Misogamist Virgin – 1523), who desperately wants to enter a convent but inspired by love she thinks better of it at the last moment. Philogynous texts questioned why women were punished more strictly for adultery than men or why a husband had to be brought (by a dowry); misogamists and misogynists, eg. In England, answered the question by stating that women tend to squeeze money out of their husbands.

In Germany this aspect of the *querelle* has been largely ignored (interest has focused on voices which argued in favor of women's intelligence and reason), although the *querelle du mariage* played an important role here: the wide-ranging marriage debate during the Reformation, in particular in its sensational and scandalous early phases – public betrothals of monks and nuns, closures of monasteries and convents, an epidemic of marriages in Germany to which even French reformers travelled who wished to marry – must be read as an integral part of the European *querelle des sexes* and the same goes for the marriage debates of the Counter-Reformation. Martin Luther's *Von chelichen Leben* (The Estate of Married Life – 1522) speaks quite in the manner of a *querelle* text by turning against the traditional misogamist attitude:

> "What we would speak most of is the fact that the estate of marriage has universally fallen into such awful disrepute. There are many pagan books which treat of nothing but the depravity of womankind and the unhappiness of the estate of marriage […]. So they [young men listening to the advice of a Roman official] concluded that woman is a necessary evil, and that no household can be without such an evil. […] For this reason young men should be on their guard when they read pagan books and hear the common complaints about marriage, lest they inhale poison . For the estate of marriage does not sell well with the devil, because it is God's good will and work. This is why the devil has contrived to have so much shouted and written in the world against the institution of marriage […]. The world says of marriage, 'Brief is the joy, lasting the bitterness."

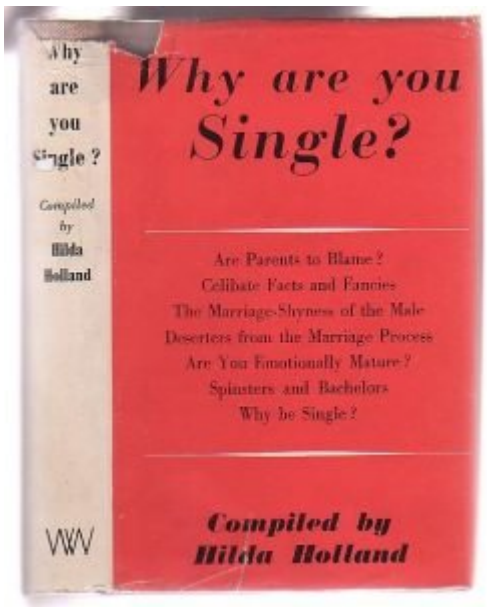

Looking back as recently as 1950 we have evidence of the shaming backlash against men who reject marriage and gynocentrism in the form of a book, "Why Are You Single?" a collection of essays compiled by Hilda Holland.

The thrust of the text throws a shadow on the mental and emotional fitness of confirmed bachelors, raising doubt about the quality of their parents, suggesting unresolved Oedipal issues, a lack of maturity and insufficient moral bearing. Such characteristics echo what later came to be referred to as *Peter Pan Syndrome*.

One of the contributors, Dr. Bernard Glueck, wrote that bachelorhood represented "primitive and infantile thinking."

He also characterized bachelors as "impulse ridden," "excessively narcissistic" and even "sadistic."

It's the mid-twentieth century version of Brad Wilcox, only with less finesse and undoubtedly less backlash from a population of men more tolerant of being shamed.

Reaching back a bit further in time, to 1896, Ernest Belfort Bax neatly summarized the obvious driving force behind the resistance. In his essay titled "The Matrimonial Privileges of Women," Bax outlines 12 key areas that put men at unjust, egregious disadvantage, vulnerable to fraud, deception, violence and incarceration at the hands of wives.

Also, in the same year, according to Peter Wright of gynocentrism.com, "Mrs. Charlotte Smith, feminist activist and President of the Women's Rescue League, spearheaded an anti-bachelor campaign based on her concerns about the increasing numbers of women who could not find husbands — a surprising development considering men outnumbered women in the United States then by 1.5 million. Her solution to the "problem" was to denigrate, malign, and ultimately punish bachelors in order to pressure them into marrying any women unlucky enough to remain unwed.

Part of her remedy was to have bachelors excluded from employment in prominent public sector positions. Her second punishment proposed a universal bachelor tax of $10 per year be applied, amounting to between 1-4 weeks of the average wage, with the proceeds to provide living standards for 'unmarried maidens' orphans and the poor."

It seems Mr. Wilcox is standing on a lot of shoulders, and it does not stop there.

In 1707 a conversation about a bachelor tax between two young women was published. Eliza kicks off her conversation with Mariana with the following:

> Amongst all the female grievances we have hitherto debated there still remains one we have not yet touch'd upon. There are an abundance of bachelors who, thro' a cowardly apprehension of the cares and troubles of the

> marry'd state, are so fearful of entering into it, that they would rather run the hazard of damning their souls with the repeated sin of fornication, than they will honestly engage in Wedlock to procreate within those reasonable bounds which the united laws of both God and man have both religiously appointed: Therefore methinks it would well become the care of a Parliament to redress this grievance, so very hurtful to the Kingdom in general, as well as to our sex in particular, by some compulsory law that should enforce Marriage upon all single sinners who otherwise will never keep a cow of their own whilst a quart of milk is to be brought for a penny."

The full conversation goes on to ensure that even celibate men are granted no reprieve. The two women imagine all sorts of evils befalling society from the minority of men who eschew married life as well as sexual relations.

In this we get a glimpse of the true source of hostility toward gay men. The hatred is not a fear of them, but a resent of their freedom and their lack of utility to women.

To Eliza and Mariana, as it is to the Bradford Wilcox's of today, men must marry, and they must do so within the confines of the law and the church. If they refuse, they are inferior, defective threats to society. They are to be punished and burdened for their refusal to indulge gynocentric culture.

Yet still, men resisted.

In 1898, two years after Charlotte Smith started advocacy to shame and punish men who refused to marry, a group was formed by the name, "Anti-Bardell Bachelor Band." Their mandate was clear.

As was reported in the New York World, then one of New York City's two top newspapers, 'The motto of the club is Solomon's proverb: "It is better to live in a corner of the housetop than with a brawling woman in a wide house." The objects of the club are to oppose matrimony, to fight for the liberty of man, to encourage the manufacture of all such devices as bachelor buttons and to check the movement inaugurated by Mrs. Charlotte Smith "and other disgruntled females" to require bachelors to wed.'

In one declaration, it is a statement supportive of both men's rights and men going their own way.

Eventually, of course, these voices of dissent on behalf of men would be pushed out of the mainstream media and shunned, as the media became more and more feminized. We can see the eventual result of that now plastered across the pages of most mainstream publications and places like PragerU, mocking and demonizing MGTOW and the MHRM, generally speaking.

The point of this is to make clear that misogamy, which covers the lion's share of MGTOW, isn't new. And MGTOW itself, has risen and fallen throughout the ages under many different names.

When the plan is reversed and women lie in wait for men to trap them into matrimony, it can arouse only disgust in the mind of man. If men prefer a single life and the enjoyment of selfish bachelor luxuries, it is because no woman has as yet touched their hearts in the right way, and that is not their fault either, but plainly the fault of women themselves. If women were what they might be and ought to be, they would not have to go gunning for husbands, dragging them in by the ears unwilling and holding them fast till the marriage ceremony was over. The husband who had been taxed or trapped into marrying could not do otherwise than despise ever after the woman who had thus trapped him. Let the men go their own way, to marry or not to marry at their own sweet will. If women were as really attractive, as self helpful, as they might be, they could get husbands fast enough—that is, if getting a husband was the chief end and aim of a woman's existence, which it is not; quite the contrary. If there were half as many marriages as there are, such as they are, and half as many children born, such as they are, the race would be better off.

Even literal reference to the subject predates all of us with a feminist writing about and somewhat encouraging men to go their own way in 1897.

The difference now, and actually the only difference, is the internet. With the new technology, silencing men who reject the slavish dictates of legally sanctioned marriage is no longer possible. As an instrument of support and education, the World Wide Web now affords the opportunity to reject marriage, and to reject the inevitable shaming by feminists and gynocentrists like Brad Wilcox.

Marching to your own drum still comes with a price, but the internet has made it affordable. That isn't good for marriage as it stands. Since white feathers and the empty allegation of being less than manly no longer work, the only solution left will be what has heretofore been unspeakable.

If society wants to encourage young men to marry, it will require an overhaul of the law and an overhaul of the female psyche. Biased laws have to go. The outrageous privilege and entitlement of women have to go.

It is hard to tell which will be harder. The legal change or the social change. Both are daunting. Most MGTOW won't care to worry about it, though. They will be too busy living their lives. They have already gotten the message, even if most don't know how old that message is.

Here at A Voice for Men we have already explored the roots of romantic love and chivalry that led us to life under the branches of this twisted old gynocentric tree.

We've taken it back 900 years to the work of Eleanor of Aquitaine and her daughter Marie de Champagne, who commissioned many a troubadour to spread propaganda glorifying male sacrifice for the sake of women.

But even then there was a chink in the armor. In their seminal commissioned work, *The Art of Courtly Love,* by Andreas Capellanus, he makes a surprise conclusion after penning chapters on the noble dictates of romantic chivalry.

He says, and I quote: "Therefore if you will examine carefully all the things that go to make up love, you will see clearly that there are conclusive reasons why a man is bound to avoid it with all his might and to trample under foot all its rules."

One has to wonder if the courtly Marie ever read the whole work, and Capellanus may count himself lucky if she did not read the above addenda to the work – she might have had him beheaded.

Incidentally, the tendency to claim absolute ownership of the meaning of bachelorhood is also nothing new. Over a hundred years ago, in The Bachelor Book, a magazine dedicated to confirmed bachelors, we read the following:

> 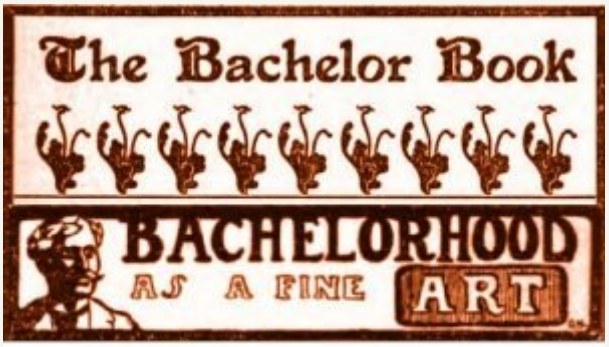
>
> Bachelorhood is surely one of the fine arts. No man becomes a bachelor other than by selection. A mere failure to connect on the matrimonial timetable does not constitute a bachelor! By no means. As well you might call a man a Frenchman who missed his steamer, thereby finding himself in France."

Today, many MGTOW will tell you that they had it backwards, that all it takes to be MGTOW, or a "real" bachelor

if you will, is to miss that steamer. Perhaps there would even be a war of words between Bachelor Book subscribers and some modern MGTOW.

If there were, though, it would hardly matter. With time, and with embracing an understanding of our shared history, a larger revolution is unavoidable.

What constitutes a real bachelor or a real MGTOW? I am not going to pretend to know. I am just thankful that the age of shame is over for any man who chooses, and that the advocates of male subservience to hypergamy and gynocentrism no longer have the pulpit to themselves.

They can kiss those days goodbye, forever. We know this as we see them on the receiving end of some of the shame they are dishing out.

Fedora tip to Peter Wright of gynocentrism.com.

MGHOW: My journey

Peter Pan · 11 June 2020 · Archived copy · Original

Occasionally we republish notable articles from our archives. This article was first published in August 2012, and is republished as one of the original MGTOW classics.

My road to being a MGHOW was forged after witnessing my parents' marriage break down, my mother's and step father's marriage break down, and the countless other marriage breakdowns that dominated not only my family, but nearly all the families I knew by the time I was a teenager. I followed suit, with one marriage, and one long term de facto breakdown, which between them left me, at 38 years old, financially not much better off than I had been at 20. This was after I had made considerable investment in two houses, and nearly paid one off completely .

I didn't know what a MGHOW was, but I knew that legally recognized relationships of any type, with a woman, often resulted in financial ruin for men and that the law supported and encouraged women to use it as the tool for this destruction. All my life I had heard how it was a man's world and men were privileged, but my view of the world told me that it was entirely up to the woman to decide if you should continue to be allowed to have ownership of your home, be a father to your children, or even retain ownership of your income.

Once single, I stuck a sign inside the entrance to my unit which was my declaration of independence. It had three headings in large letters, with a small explanation of each underneath. The three headings were:: NO MARRIAGE, NO DEFACTO, NO KIDS. My open stance on this did not seem to limit my sex life at all. In fact while it drove women who wanted any of these things away, it attracted those who were like minded. I accumulated many 'friends with benefits' who all knew about each other. I had even explored the swinger's scene on some occasions, though it was not a predominant part of my life.

Most of the women in my life were affectionate, extremely sexual, and most of all, very independent. Some of these women would casually refer to themselves as feminists. Some had disowned the term altogether. All of them would become aware of my anti-feminist opinions over time and, apart from some disagreements, it didn't seem to affect anything much between us. My conclusion, in hindsight, is that no matter what these women considered themselves, they were not feminists.

At one point, in the early days of my MGHOW lifestyle, I was seeing a woman who I allowed to hassle me into agreeing to monogamy. Almost immediately the relationship changed and I began to feel uncomfortable with the arrangement. This was because after agreeing that she would be my sole source of sex, it would also become apparent that she would also be my sole source of female companionship and affection of any kind. Not only that, I had to alter my life so that I could be seen to be abiding by this.

The complaints came soon after. 'You spend too much time with other people', 'you went out on such and such a night and didn't tell me in advance'. That's code for 'you didn't ask my permission'. Before I knew it, I was heading down that same old road of answering to someone for every move, altering my comings and goings, always with thoughts of not triggering suspicions or complaints.

Disagreements would see sex withheld, and I felt pressure to agree to anything to avoid that happening. It became obvious to me after analyzing all of my past monogamous relationships, that this was the deal. *This was monogamy*. This is what it meant to a woman…..control.

I came to the conclusion that it was not enough to rule out marriage, de facto, and children. Indeed, if I had no intention of having more children, then monogamy was redundant. It served no purpose at all except to pander to women's (and men's) irrational and purely emotional need to secure ownership and control of their partner's body. This indeed makes sense if you are planning marriage, children, and raising a family together, at least until you have all the children you want. It made sense in times gone by, when the absence of birth control and hygiene products, disease prevention, abortion etc would leave a trail of destruction in the lives of those neither practicing monogamy nor celibacy.

I, however, live in an age where marriage has become a one way commitment, where children mostly become a man's child support payments, and where his house becomes his wife's house.

I was leaving work one day and about to head over to Debbie's. I'd been in a monogamous relationship with her for several weeks and already I was starting to feel the claustrophobic feeling that reminded me of my previous marriages. I didn't feel like going there – I was only going because she was a pest.

She had been harping on about how I wasn't spending enough time with her and had started repeatedly bringing up the subject of us living together. I started driving over to her house, and pulled over to the side of the road. I text'd the message on my phone, "going home, feeling very tired." Then I turned my phone off, and drove home.

The land line was ringing as I walked through the door. The conversation went something like,

"Peter, we need to talk."

"No we don't, what we need to do is stop seeing each other."

"aarrrh…umm, FINE, if that is what you want."

"That is what I want." The sound of the phone slamming down followed.

I breathed a sigh of relief, and suddenly I didn't feel tired anymore. I felt like painting blue lines on my face and jumping on a horse and riding with my sword thrust into the air, and yelling "FREEDOM!"

I had accumulated many friends with benefits prior to this relationship I had managed to remain in contact and friendly with some. I rang my closest friend with benefits, Tam, and told her I was back. After listening to my bitching about my hellish existence for the past several weeks, she said "That's what you get when you get involved with nice girls." I said "Yes, it won't happen again, only hardcore cock loving sluts like you for me, from now on, I promise.'

A celebration was called for, and this time it happened to be a gathering of friends and a night of debauchery followed.

It's been that way pretty much ever since.

My declaration expanded to four items, which was no longer displayed on my wall, but I made no secret of where I stood on each of these:

1. No marriage. Marriage has become nothing but the temporary "for as long as I feel like it" arrangement that nearly always results in divorce, and the stripping of assets and children, and parental rights from men, and often, the continued enslavement of men via alimony. Furthermore, as a partnered man, you are probably even more at risk of false allegations than a swinging dick because false allegations are being enabled, and becoming standard tools for women to use in order to extract further benefits upon divorce, and separation and to further remove the man from her life, and the children's lives. It is far too dangerous a deal for a man to consider, and even if you think not, it is going to get worse.The marriage deal you agree to today will be rewritten and amended behind your back via feminist lobbyists exerting their will over the legislative process while you wait for the inevitable divorce to come.

2. No defacto. In many jurisdictions, de facto holds exactly the same weight as marriage, and in the jurisdictions where it does not, it soon will. If you agree that marriage is too dangerous, then you must rule out living together, too. Since you only undertake these arrangements with a view to "until death do us part," what do you think the chances are of the rules not being amended during your life time? And if it's not death do us part, but temporary that you are planning, then why do it?

What temporary relationship is worth the risk, and the cost of the ass reaming you will get via family law, if she chooses to strap that giant dildo on at the end? You have no say in whether she chooses to use the tools that have been made available to her. Her word is not worth the paper it's not written on. Pre-nups may or may not hold legal weight in your jurisdiction at the time you enter into such agreements, but at the time of dissolution they are toilet paper, just waiting for the government and feminists to peel it off the roll, wipe and flush.

3. No children. Obviously if you aren't going to marry a woman, or live together, then you would have to be crazy to have children with one. It can only result in you eventually being removed from their lives, and paying child support, regardless of any deals you have with her. Family courts need not honor either verbal or written agreements you have with her. Let breeders be responsible for populating the world, and let breeders pay the price for it.

4. No monogamy. This one results in the most objections, even from MGTOW. But think about it. If you rule out the other three No's, what reason is there to agree to monogamy, and what reason does a woman have to agree to monogamy with you? Jealousy? Insecurity? A fear of competition? A distaste for women who sleep around? Why? Have not women the same right to go their own way, also? Indeed, if as MGTOW, we are going to reject marriage, and other forms of committed relationships, then we are faced with either life-long celibacy, or acceptance of the non-monogamous woman. As long as you are trying to go your own way, but seek to have a pet woman, who is monogamous to you, you are seeking two mutually exclusive things and that very desire will see you surrendering control.

Is this monogamous relationship going to be for life? If not, then why bother? Who will break this relationship off, and what will be the fallout when that happens?

But aren't women who are sexually active, and not monogamous, just sluts? And sluts are bad, horrible women, right?

First, what is a slut? Oh, those are those women who dress in provocative clothes and parade down the street shoving their pseudo sexuality in people's faces in order to incite hatred against men. No, not really. Those are show ponies and posers who want to use their sexually provocative appearance and displays to gain attention for their cause and promote the hatred of men. A truly sexually liberated woman uses her sexuality to pleasure herself, and her partners.

Wait, but sluts are those bitches that make false rape allegations after begging to be fucked senseless by groups of men, aren't they? Well, I've known many women who aren't averse to group sex, but none of them have caused me

or any other man any grief. Obviously, being a sexually liberated woman does not go hand in hand with being any of these other negative things.

The women who do that are more often immature, dishonest women who have some expectation to gain something from a sexual encounter, and don't get it. Being a sexually liberated woman who spreads it around and enjoys her sex life with anybody she chooses to engage with does not mean she is a liar, a cheat, a bitch, or that she hates men. In fact, the vast majority of women I've known who are this kind of sexual free spirit, really like guys.

They are often called sluts and whores by many people who are aware of their private sex lives. Most take offense at the whore label. Among friends, the term slut is often used, and is almost a term of endearment. They don't sell sex, they give it away, and don't want anything in return except the enjoyment. This makes them the opposite of whores. In fact, the average women has more in common with a whore than this type of sexual free spirit (slut). That statement isn't meant as an insult to average women, or whores. It's just an observation of the fact that the more requirements a woman places on a man to provide utility, or material goods, or services for her, in order for him to gain, or maintain access to sex with her, the more that relationship resembles prostitution.

A woman who has a high libido, an open mind, a love for men and sex, is not the enemy of men or of the MRM; not on that account alone, regardless of how many lovers she has, or what sex those lovers may be. In fact, for the MGHOW who does not want celibacy, and has rejected any form of state sanctioned legally binding relationship, the non-monogamous, sexually active women is your only option outside of prostitutes.

To enjoy her company though, you will have to dispense with attitudes that are incompatible with your chosen lifestyle of a sexually active MGHOW. To put it bluntly, as an MGHOW, you have no right to expect a woman to make a commitment to you, while you shun commitment. If you are not a celibate MGHOW, but a sexually active one, you are in fact, a slut, if the same standards are applied to yourself.

The sexually liberated and liberal women, is the woman that prostitutes seek to imitate. They are what the show ponies, the cock teasers, the users, the rinsers and most of the other nasties seek to appear to be, but are not. Beware of imitations.

A woman who is in the habit of flaunting herself and behaving provocatively in public, is more often an imitation. She is sending out messages saying, I'm hot, I'm sexual, but usually not to obtain sex, but to obtain something else. Attention, money, drinks, etc, but not sex. They want you to want them, but they don't want you to fuck them, at least not unless you are living up to some other agenda they have.

A hidden price tag with an unstated amount.

The truly sexually liberated woman may on occasion dress up and behave provocatively, but when they do, they aren't playing pretendies, and they seldom take offense at being approached, even a clumsy pass by a guy they are not interested in will usually not see them behave rudely or maliciously.

As opposed to traditionalists, the MRM's message is largely that men should be freed from the expectation of provision and protection of women; that it is no longer appropriate to hold men to traditional roles while women have been freed to pursue lives of their choosing.

Men are still being held to traditional standards though. Most women count on this. Shaming men on the basis of their sexuality, being gay, being celibate, being bi-sexual, being promiscuous, etc., is all part of the mechanism that keeps men protecting and providing. Indeed, the provision of sex, or the withdrawal of sex, is a powerful tool that is used to keep men pursuing relationships that, when looked at logically, differ little from prostitution; prostitution without a clear price tag. They will let you know what the cost is later..

With the ever increasing stance of feminism being anti sex, particularly anti sex between men and women, that all sex is rape, and other ridiculous lies that feminism is spreading and slowly having enshrined in law, feminists have become the new totalitarian prudes of the world as opposed to the sexual liberation movement that they promoted themselves to be in the sixties.

The MRM has the opportunity to replace them as the movement that promotes true sexual equality, responsibility, as well as the notion that your sexual activity is a personal issue, and should not be used as a yard stick to gauge your value as a human being, or even your morality. Those things should be judged by – honesty, integrity, compassion, work ethic – are not what you do in bed, or who you do it with.

Enter Tam. I've known Tam for eleven years and regard her as a very dear friend.

Tam looks and behaves pretty much like an ordinary middle aged woman. Nobody would ever guess the evil that dwells within.

Tam has a full-time job, and often works overtime. She also generates some income from writing and has done copy for advertising, as well as writing erotica. She has two adult children who are both very fine examples of good upbringing. They are educated, productive and fine upstanding citizens.

Tam is divorced from their father and maintains a friendly relationship with him. In the divorce, she rejected the family court's insistence that she take more assets and money than she was agreeing to, and told them if they confiscated it for her, she would just return it to him. There was no dispute over children, and no child support paid either way. The kids pretty much just came and went at both houses as they chose. Although Tam could have received some child support being the lower earning partner, she did not apply for it.

She has her own place, paid off, and has renovated it herself, mostly with her own hands. She currently has a job that is partly physical, and partly outdoors. She is totally financially independent, and totally independent in all ways. She donates to charity, and has spent many a night in the past out in the cold helping homeless people (men). She regularly visits her ailing mother and performs chores for her, including shopping, housework etc. She is very likable and respectable member of the community. She neither smokes, or uses drugs, and is a very modest social drinker.

Tam is also a major slut, of the highest caliber. She has used several dating sites and meets up with guys now and then for sex. On some Saturday nights you may find her at home, reading, watching tv, going to a movie, or in a threesome with a couple of fuck buddies, or maybe a woman or a couple. You may find her at a swingers' party, or even a much more extreme gathering. Pretty much nothing is out of the question for Tam. All that, and she'll even spin for dinner and drinks at times.

You may think that women like Tam are rare. I would disagree. Nowhere near as rare as one might think anyway. I have known, and still know, many of them. In fact, you might say my life over the past 12 years has looked like a river flowing full of women like Tam. They are not hard to find, they are everywhere. But in order for them to reveal themselves to you, you must first be willing to accept them as they are.

My recommendation for MGTOW is to seek to acquaint yourself with such women, not just as a source of sex, but as a source of genuine friendship with women who do not require anything from you except the same.

As a popular movement, MGTOW has a long way to go. Many see the withdrawal of support of women, and the rejection of committed relationships as not only a method of protecting themselves from some of the worst excesses of feminist governance and legislation, but also as a political effort. They see it as a way, perhaps, to force laws to be rewritten and for marriage to be made safe, and beneficial to men, instead of just to women. If enough men adopted MGTOW lifestyles, I'm sure there would be much pressure for law reform that would benefit men.

I, for one, do not want things to go back to the way they used to be, where the marriage, commitment monogamy model is the only acceptable road to take for men, or women. I want marriage to be fair for men and women who choose it, and divorce to be the same. I want parental rights and property rights protected. I want the bias in favor of women in custody, child support, property etc, to be eliminated. But I want marriage, de facto, monogamy, and all the other choices to be just that, *choices*.

And no matter which lifestyle one chooses, you are as safe in your rights as in any other choice. Only then, in absence of moral and legal directives and sanctions for refusal to comply, can men truly choose

I used to be a proponent of commitment and monogamy. So who made me change? Feminists made me change. They made me who I am now, as surely as if they molded me and worked me with their own hands into my current form. So would I return to my old self if things were changed tomorrow? Nope, that toothpaste is not going back in the tube for me.

I discovered far too many women who like me just the way I am for me to give the slightest fuck about the others. For the women out there who are horrified at the existence of growing numbers of men like me, I suggest you reconsider your support of feminism, and the untenable nature of marriage and committed relationships for men, as rendered by feminist governance and legislation. You may have nothing but men like me to choose from in the future unless you reverse these trends.

Men are starting to see what monogamy really is. A temporary desire that women have, which draws from the ancient past where women were dependent upon finding a man to protect and provide for them and their offspring for their survival.

That instinct is inherited and is part of the hard wiring of the female brain, because they are all descendants of women who had that trait. The others did not survive. The hypergamous instinct also dictates that women seek out another mate in a number of years. Of course, in the ancient past, she would seek a mate with the greatest capability to protect and provide. But the instinct to move on is about reproductive diversity, I believe. In the modern world, the gold digging instinct is less important than the urge to diversify (have sex with others) and this explains why so many women cheat on their successful husbands with an economically inferior man. It's about a change of cock more than anything.

A non-monogamous relationship defeats this need by removing the requirement to get rid of your partner, or cheat, in order to satisfy this instinct. Hypergamy is exacerbated by monogamy. This is why the number one reason for marriage breakdowns is *marriage itself*. How many times do you hear "I'm just not in love with him anymore" No particular reason, she just isn't. She wants him out of the way so she can seek out that new dick. She begins to sabotage the relationship, she withholds sex, she starts arguments over nothing. He grovels and buys flowers and reads relationship advice and tries to ramp up the romance and be Mr. Nice Guy. This just shits her off to no end, because what she really wants is for him to fuck off so she can get herself some fresh meat. She isn't even aware of it. She rationalizes it all by making him the bad guy in her mind, and usually to everybody else as well.

The long term, or rather permanent monogamy of the past is dead gentlemen. It can only exist in an environment where to be otherwise carries a very high risk of adverse consequences.

Women have none.

The good old days are not coming back, and they weren't good for men anyway. What needs to happen is for men to claim the same freedom women have.

Remember the sixties? Civil rights, women's rights (feminism) and free love? Feminism was made popular largely because it hitched itself to free love. Women flocked to the movement, and so did men. This is a far cry from the attitudes that feminism promotes today.

I have a vision of the future. The 2020s and beyond will be the era of civil rights, men's rights, and free love. Yes, we will be the new sexual liberation movement. We will be the movement that brings an end to shaming people based on their sexual lifestyle and choices, whether they be straight, gay, bisexual, monogamous, swingers, or anything in between. The personal is not political, and it's about time that feminists got that message loud and clear, from men, and women. That might be a little hard to do though while so many of us are willing to throw rocks at any women engaging in any form of casual sex, as I have seen so often on MRM sites.

I'd like MRAs to think about the current feminist stance on matters of sex, and sexuality. The view that women are

somehow rendered victims of something horrible by sexual contact with men, is not unlike the traditionalist view that women are sullied and dirtied by sexual activity with men. And I ask you something, if indeed men are not the pigs and apes and lower creatures that feminists say we are, then why should a woman be held in contempt for engaging in sexual activity with men? Why should the sexual activity she engages in devalue her if men are fully human and wonderful creatures? How is she dirtied by sex with men unless we also hate men, and think low of ourselves?

Unless a woman adheres to traditional standards, and demands commitment, which many men in the MRM and outside the MRM, are rejecting, is she crazy, victimized, or a low life? Is she worthless? This sounds very similar to what radfems, the church and traditionalists say. So what is the difference between us and them on sexuality issues? Not much in some cases, and women have noticed. I know that for a fact.

In the Image and Likeness of God

Peter Wright · 11 June 2020 · Archived copy · Original

According to a recent poll only 18% of U.S. people consider themselves feminist.[1] On that account we can expect readers of romance novels to comprise not more than 18% feminists, and likely far less due to the fact that feminists disparage traditional approaches to romance…. at least according to their rhetoric.

A more generous National Geographic/Ipsos survey[2] of more than 1,000 American women found that 29% of respondents identified as feminists. From the study its worth noting, as an aside, the political spread among feminist women, with Republicans scoring low in feminist self-identification, Democrats scoring high, and Independents somewhere in the middle:

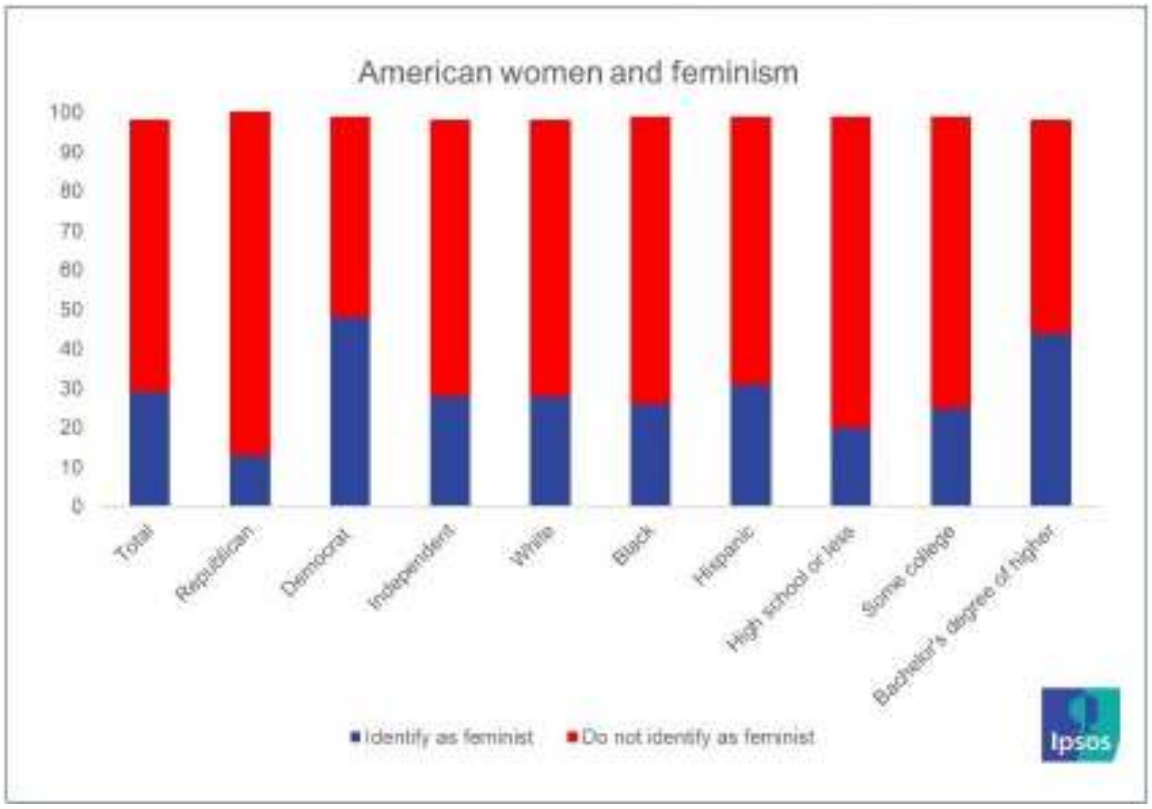

In line with these surveys, we can assume that women who identify as feminist represent less than one third of all women in the USA. With this fact in mind, imagine my surprise when I recently discovered that a whopping **60% of readers of romance novels are feminist,** which means that almost two thirds of romantic love enthusiasts are…. feminists! This finding is from a survey of 800 people, which discovered the following details about the average romance reader:[3]

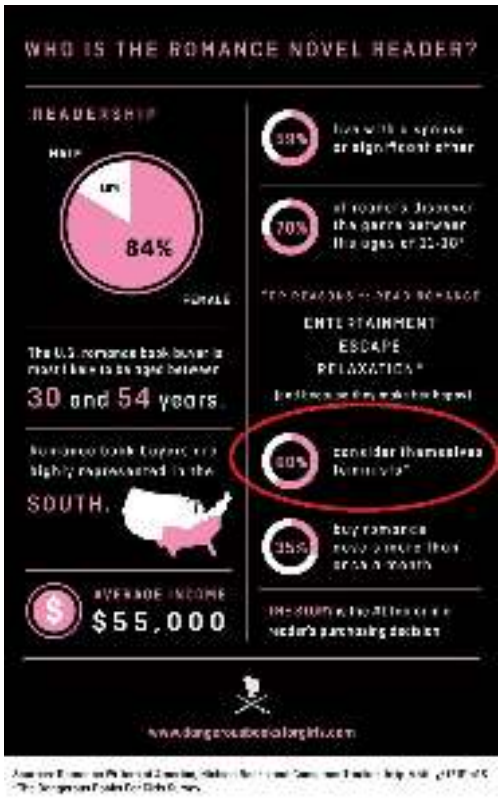

Author of the survey summarised the question and answers in the following way:

> *"In the survey of romance readers, I asked if one identified as feminist, believed in equality but wouldn't use the term feminist – or, not at all. 61% of respondents replied in the affirmative to the first option. While many commentators expressed their ire at the believe-in-equality-but-wouldn't-use-the-term-feminist option, 35% selected this. Just 3% said not at all ("The third option makes me cry," one self declared feminist wrote).*
>
> *The more I read from both sides, the more I realized that we're more alike than we let on. Whether you call it chivalry or manners, we all want someone to open the door for us."*[3]

Her last sentence proposes a rationale of (the high number of) feminist readers of romance novels: that they still want doors opened for them, whether actual doors, or doors into better jobs, boardrooms and other kinds of feminist power that are gifted to them by the actions of chivalric men. This point about feminist rationale was confirmed in a study by Gul & Kupfer[4] which discovered that feminists felt the positive sides of benevolent sexism outweighed the negatives even if they believed it was somewhat patronising.

Many feminists believe that romantic love is a subversive trope, a positive one that works to increase the power of women relative to men. Elizabeth Reid Boyd, of the School of Psychology and Social Science at Edith Cowan University, and Director of the Centre for Research for Women in Western Australia with more than a decade as a feminist researcher and teacher of women's studies, tells:

> *"I muse upon arguments that romance is a form of feminism. Going back to its history in the Middle Ages and its invention by noblewomen who created the notion of courtly love, examining its contemporary popular explosion and the concurrent rise of popular romance studies in the academy that has emerged in the wake of women's studies, and positing an empowering female future for the genre, I propose that reading and writing romantic fiction is not only personal escapism, but also political activism.*
>
> *Romance has a feminist past that belies its ostensible frivolity. Romance, as most true romantics know, began in medieval times. The word originally referred to the language romanz, linked to the French, Italian and Spanish languages in which love stories, songs and ballads were written. Stories, poems and songs written in this language were called romances to separate them from more serious literature – a distinction we still have today. Romances were popular and fashionable. Love songs and stories, like those of Lancelot and Guinevere, Tristan and Isolde, were soon on the lips of troubadours and minstrels all over Europe. Romance spread rapidly. It has been called the first form of feminism (Putnam 1970).*[4]

Readers of my writings are familiar with the idea that romantic love and feminism constitute a seamless tradition of gynocentrism that first began in the royal courts of Europe.[5] There have occurred transformations in the campaign strategies of feminists throughout the ensuing centuries, but the primary impulse remains consistent through each new generation of feminist activity: to increase the power of women via the institution of a 'sexual feudalism' – ie. the proposition that men should act as a quasi serving-class for women.

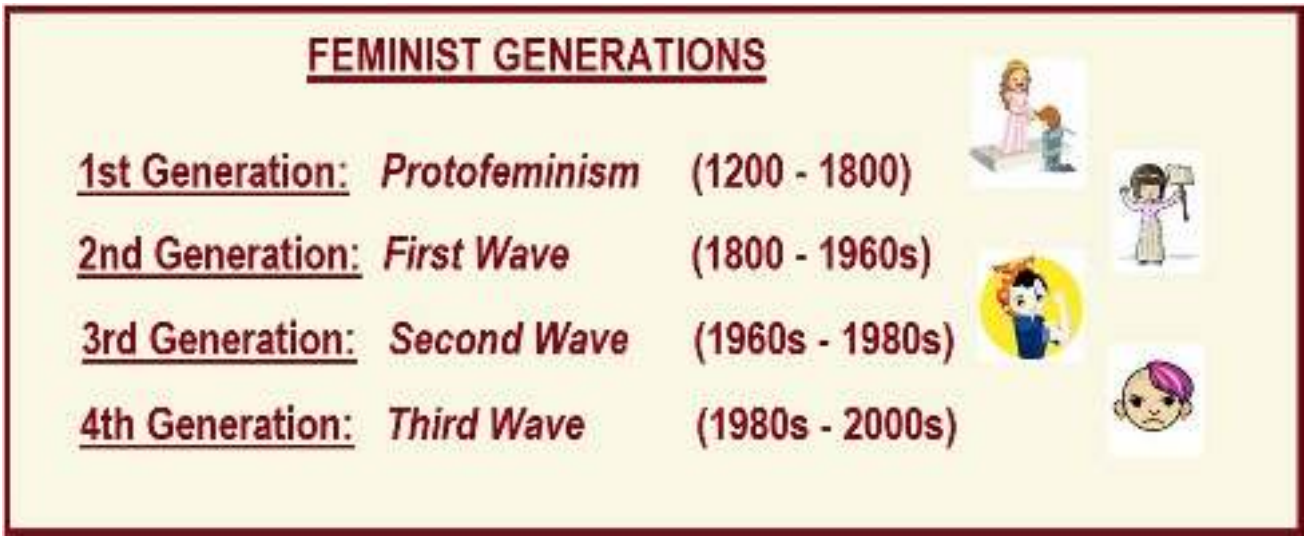

The following examples of romantic love in Victorian literature are excerpted from the book *Male Masochism* by Carol Siegal [6]. Notice the thematic continuity of this literature with the earlier sexual-relations contract first invented in Medieval Europe:

> "A great deal of what [Victorian] women's literary works had to say about gender relations may have been as disquieting as feminist political manifestos, and ironically so, in that the novels seem most anti-male in the very places where they most affirm a traditionally male vision of love. While women's lyric poetry tended to reverse the conventional gender roles in love by representing the female speaker as the lover instead of the object of love, women's fiction most frequently reproduced the images, so common in prior texts by men, of the self-abasing male lover and his exacting mistress.
>
> For example, in *Wuthering Heights*, Heathcliff declares himself Cathy's slave; in *Jane Eyre*, Rochester's desire for Jane is first inspired and then intensified by his physically dependent position; in *Middlemarch*, Will Ladislaw silently vows that Dorothea will always have him as her slave, his only claim to her love lies in how much he has suffered for her. In several Victorian novels by women, men must undergo quasi-ritualized humiliation or punishment before being judged deserving of their lady's attention. For instance, in Olive Schreiner's *Story of an African Farm*, the fair Lyndall condescends to treat her admirers tenderly after one has been horsewhipped and the other has dressed himself in women's clothes to wait on her. Although Victorian women's novels do explore the emotional insecurities of the heroines, their apparent *self-possession* is also stressed, in marked contrast to their lovers' displays of agony, desperation, and wounds."

The author goes on to say that male masochism and the dominatrix-like behavior of women in much literature is continuous with courtly love literature from the Middle Ages. And whilst some men self-consciously chose their lowly position in relation to women, the men described in Victorian women's novels *lacked* such volition and were helplessly controlled by the power of love and beauty:

> "These texts also insist that the true measure of male love is lack of volition. While the *heroines* make choices that define them morally, the heroes are helplessly compelled by love, and not judged to love unless they are helpless. In this respect Victorian women's fiction recovers the ethos so often expressed in medieval courtly romance that love must be "suffered as a destiny to be submitted to and not denied." It also departs from the conventions of medieval romance in describing the helpless submission to love as an attribute of true manliness, and thus Victorian women's fiction directly attacks the degeneration of chivalry into the self-conscious and controlled "gallantry" of eighteenth century libertines."

Just like their forebears, feminists constitute an army of women working to preserve and extend the tradition of elevated womanhood that has been championed over the last millennium, making the feminist project a remarkably

traditional enterprise while putting a lie to its claim to be a forward looking, progressive movement.

The only question left to ask is how, exactly, can this tradition be most accurately characterised? Is it a philosophy, an ideology, human nature, or the slow cultural build-up of behaviorist techniques applied to heterosexual relationships? Its probably a little of all these things, but I'm going to follow the European tradition at the root of romantic love, which saw it primarily as a *religion* complete with its own guiding Goddess. Her name, as spoken in medieval Germany and through the centuries was *Frau Minne*.

I have published details about this Goddess before, so rather than rewriting the details I invite the reader to visit the article[7] and look further into the essential religiosity at the heart of our gynocentric cult. Furthermore, as recently stated by Alison Tieman, divinity has today become associated with every human woman, imparting to her the power of "I am a Goddess" in much the same way as once done to pharaohs or emperors, or divinised mortals, who became God-men in ancient times and received religious devotion due of a God. That is, half the human population has undergone an apotheosis, while the other half stand in awe and service.

The differences between a god-complex arising variously from a psychotic episode, in cases of extreme narcissism, or in a society that has seen fit to elevate an individual/s to God status is perhaps moot. These things more often appear together, in combinations. Whatever the causes, we are safe to conclude that feminism amounts today to a global religion, one as powerful as any that have gone before it, with women collectively representing the Godhead to an enthralled male audience.

A man presenting Frau Minne with his heart which has been stabbed by three arrows. (painted wood, Southern Germany, 1320-1330 ca.)

References:

[1] Only 18 percent of Americans consider themselves feminists, Vox 2015
[2] Less than a third of American women identify as feminists
[3] *Dangerous Books For Girls: The Bad Reputation of Romance Novels Explained*.
[4] Elizabeth Reid Boyd, Romancing Feminism: From Women's Studies to Women's Fiction, 2014
[4] Gul, P., & Kupfer, T. R. (2018). Benevolent Sexism and Mate Preferences: Why Do Women Prefer Benevolent Men Despite Recognizing That They Can Be Undermining?. *Personality and Social Psychology Bulletin*, 0146167218781000.

[5] Damseling, chivalry and courtly love (part two)
[6] *Male Masochism* by Carol Siegal
[7] 'Frau Minne' the Goddess who steals men's hearts

MGTOW – A Discussion

AVfM Video Source · 12 June 2020 · Archived copy · Original

> MGTOW – A Discussion
>
> More and more men are leaving the broken system of marriage and relationships. Why is this happening, where are they going, what will come next? Tune in with Janice Fiamengo, Paul Elam and Tom Golden as we discuss this growing phenomenon!
>
> Posted by Regarding Men on Thursday, June 11, 2020

My Barbaric Yawp

Mark Dent · 13 June 2020 · Archived copy · Original

I feel I am drowning in an ocean of lies.

Dystopian nightmares about a world so distorted and disconnected from reality we feel a pulsing dread and disorientation are no longer the sole preserve of fiction novels and the silver screen.

It is here and now.

Have you ever had a nightmare which involved familiar people and places yet carried an underlying feeling of unease bordering on fear?

There was something not quite right. The faces looked the same. They smiled and engaged with you. The sun shone and there was nothing overtly sinister lurking in any corner of this dreamscape.

But you know better. Things are not as they appear. Your primal instincts are on full alert and the message is clear. These people are *not* your friends. This environment is *not* safe.

Sadly, my gut is screaming the same message to me today.

The silent majority may well be as disgusted and bemused by the rapid changes and barrage of lies to which we are subjected every day, but they are called the silent majority for a reason.

Silence ultimately changes nothing.

That is why those who hold the power terrorize those few who dare to speak out and draw attention to their mind games and terror tactics.

Am I being hyperbolic? A tad too dramatic?

Prove me wrong.

Wear a MAGA cap and walk down a busy street or stand on a packed train.

Proclaim the scientific truth that there are only two genders on a university campus or your Twitter account. Dare to say: Only women menstruate.

Write: Women are not the only victims of domestic violence.

Post the words, All Lives Matter on your Facebook page or in public.

Speak or write words of support for your police force.

Write about the systemic prejudice men are subjected to in our daily lives.

Refute the lies about the systemic oppression of the Indigenous people of Australia with facts and statistics.

Point out the facts about the black crime rate in America and Australia.

Suggest every country must have a right to decide who comes into their country.

Post a simple line: Don't believe all women.

Call abortion the legalized killing of a baby.

Suggest whites are not the only race which can be racist.

Do any of the things I listed and you *will* suffer consequences.

You will be scorned, abused and ridiculed.

You may be banned from the platform you used to utter your profanities.

You will be threatened with physical violence.

You may experience physical violence.

You will end friendships.

You will be branded a hater and an inciter of violence when in fact only *you* will be under threat of harm.

You will be called a racist, a sexist and transphobic.

You may well be sacked by your employer.

Your house may be smeared in graffiti and your windows smashed.

These are not suppositions. It is the truth.

I have become deeply saddened by the fact that I have had to remove myself from Facebook in order to prevent a complete breakdown within my extended family.

The one person who stood by my side and supported me whenever the accusations and branding began in response to calmly stated facts is now dead.

My younger brother was my "wingman". He was far from a saint. He was a rascal. But, like me, the lies and misrepresentations of the truth caused him to physically fume and his guts burned just like mine.

As we worked out together he used to punch the heavy bag in a burst of adrenalized fury as I talked about the latest feminist inspired programs and funding of our state government or the collective blanket of guilt being thrown over all men yet again when a woman died at the hands of a man.

I miss my brother. I ache for him.

I am saddened by the knowledge that if some of my friends were aware of where I stand on the political spectrum I occupy today or knew how I felt about the BLM movement, they would distance themselves from me, talk in disbelieving tones behind my back and ultimately lessen their contact.

I am fortunate to have a tight inner circle of people I consider soulmates who know exactly where I stand. But those outside of this tight circle would perhaps recoil if they heard me speak my mind on an array of politically hot subjects.

Don't misunderstand me.

I don't hesitate to speak out and tell the truth about any subject. I don't go proselytizing but *if* it is raised in the company of friends and family I will give my opinion without equivocation. But I know there will be fallout, tension and consequences.

So, I sit on the edge of my seat, waiting for someone to make a disparaging comment about men or self-indulgently shake their head in disgust at just how racist their fellow Australians are or what a hell hole America has become under its current president.

Of course, any reference to female oppression in our country is violently rejected regardless of the company I find myself in.

But you see the disbelief on their faces. You see the slowly emerging anger, sometimes controlled but still very obvious because I dared to question what is meant to be an observation requiring nothing more than universal support and acknowledgement.

"Who brung him!' they silently scream.

My dear dad often used this expression in jest when somebody misspoke or clumsily dropped a plate or spilled his tea.

Oh dad. What would you make of these times?

I was thinking about the question of power and lies last night.

I was struck by the compelling truth about the two groups currently garnering the support of the media, government, education system and mobs in our western culture.

Black Lives Matter and feminism. Both of these movement's entire premise is built upon lies.

Here in Australia, the claim that our indigenous people are marginalized and ignored, targeted by violent police and unjustly incarcerated is demonstrably false.

Just as feminist claims about the oppression and invisibility of women are actually the complete inverse of reality, so too are the indigenous claims of oppression.

If what they say is true, they must explain the following facts.

There are a range of government funded programs and entitlements which are *only* available to people who are indigenous or Torres Strait Islanders.

> *The Royal Dental Hospital of Melbourne offers **free** general dental care, emergency dental care and denture care to indigenous and Torres Strait Islanders.*
>
> *There **are no** waiting lists for Aboriginal or Torres Strait Islander patients for **general dental care** and **denture care**.*
>
> *We will offer you the first appointment that is available.*

No waiting lists. If you are black you are rushed to the front of the line.

If you are a low-income white man with four rotting molars and a terrible toothache, tough luck.

I'm sure this personal story will move you as deeply as it did me.

> **Our Stories – Robert Critch**
>
> 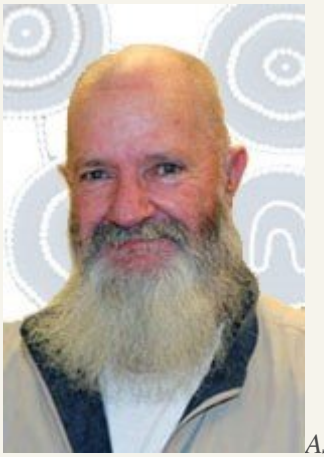 *As a young Gunaikurnai man growing up in Broadmeadows, Robert Critch was too busy working and worrying about his finances to give his dental health a second thought. It wasn't until he had to have the last of his natural teeth extracted at the age of 27 that he realised the consequences of poor oral health.*
>
> *Robert got in touch with The Royal Dental Hospital of Melbourne (RDHM) and has been attending denture appointments. He is optimistic that this time he will get the smile he has always dreamed of.*

You see- Robert was too busy working and worrying about his finances to take care of his teeth and he didn't realize the terrible consequences of poor oral health until he had the last of his natural teeth extracted!

We white folk who happen to eat too many lollies and neglect our dental hygiene get the results we deserve!

Toothache-well clean your bloody teeth more often. Yellow, rotting teeth. Give up your drugs and cigarettes. You have no-one to blame but yourself! You want them fixed? You better be ready for a budget breaking bill!

Never fear, Robert. You are indigenous. Your skin tone is just the right shade. You go straight to the top of the waiting list and you get your new dentures for free! (Robert actually looks about as indigenous as I do, perhaps he has a great great grandad who was indigenous.)

If you are homeless and white you too may get free dental treatment. Indigenous people do not have to be homeless in order to have access to this benefit.

Payments and support for Indigenous Australians

Department of Health helps Aboriginal and Torres Strait Islander peoples stay healthy and strong with **a free health check.**

Use Payment and Service Finder to help you find out what payments and services you may be able to get.

ABSTUDY can help you and your family with study, Australian Apprenticeship or traineeship costs.

Relocation Scholarship can help if you need to move to, or from, a remote or regional area to study. It's paid once a year.

Student Start-up Loan is a voluntary loan you can get up to twice a year. You can get it if you're an eligible higher education student. It can help you buy study related items like textbooks.

Assistance for Isolated Children Scheme can help you with the extra study costs for your children. It's for people who can't go to a state or public school on a daily basis because they either:

Getting help with the cost of medicine

The Pharmaceutical Benefits Scheme offers reduced cost prescription medicines. You can get help to buy medicine if you have a chronic disease or are at risk of one.

The Closing the Gap PBS Co-payment helps you get most prescription medicines at a lower price.

But there is more.

> *Job Centre Australia's Aboriginal Employment Pathway Program (AEPP) is designed to provide culturally appropriate support for Aboriginal and Torres Strait Islander people to overcome barriers to gaining and maintaining employment. We individually tailor the support required, whether it be training, on the job support or mentoring to help in the transition to employment. Job Centre Australia has Indigenous Engagement Co-ordinators and trainers in NSW and QLD, with approximately 6% of our staff identifying as Aboriginal or Torres Strait Islander.*

There are jobs which are permitted to advertise exclusively for Indigenous or Torres Strait Islanders.

> *Unfortunately, there is some misunderstanding that discrimination laws are an obstacle to addressing the inequality experienced by Aboriginal and Torres Strait Islander people in employment. On the contrary, discrimination laws recognise that some groups, including racial groups, have suffered historical disadvantage and do not enjoy their human rights equally with others. These laws permit employers to adopt **'special measures'** to assist disadvantaged racial groups so that they can have similar access to opportunities as others in the community.*
>
> *This guideline will help employers to use the 'special measure' provisions in the federal Racial Discrimination Act 1975 (Cth) and state and territory discrimination laws, to target Aboriginal and Torres Strait Islander people for recruitment. We believe this is an important resource for employers seeking to advance the rights of Aboriginal and Torres Strait Islander peoples.*

Dr Tim Soutphommasane Race Discrimination Commissioner

The Race discrimination Minister *promotes* racial discrimination.

How deliciously Orwellian!

Our federal government spends 30 billion dollars a year in an attempt to meet the needs of our indigenous people.

That equates to:

> *Estimated expenditure per person in 2012-13 was $43,449 for Aboriginal and Torres Strait Islander Australians, compared with $20,900 for other Australians (a ratio of 2.08 to 1 — an increase from a ratio of 1.93 to 1 in 2008-09).*

Yet we are a racist country.

We have provided millions in funding to support the Aboriginal Arts community.

We openly discriminate against non-indigenous people and enshrine the right to do so in law,

Confirm your Indigenous heritage

> *Some of our positions are just for Aboriginal and Torres Strait Islander people. We call these positions Affirmative Measures. You'll need to confirm your Indigenous heritage if you are offered an Affirmative Measures position.*

The marching mobs chant about indigenous deaths in custody, inferring those who died were murdered or brutalized when the vast majority died from health-related problems or suicide. They have no concern for or interest in the deaths of white men in custody.

Trend

Using prison population data from the Report on Government Services (SCRGSP 2014a), the rates of death in prison custody across Australia were:

- *08 per 100 Indigenous prisoners and 0.17 per 100 non-Indigenous prisoners in 2011–12; and*
- *11 per 100 Indigenous prisoners and 0.20 per 100 non-Indigenous prisoners in 2012–13 (SCRGSP 2014a)*

So non indigenous prisoners are *more likely* to die in custody than indigenous prisoners! In fact, in the 2011-12 period non indigenous prisoners were *twice* as likely to die as indigenous prisoners.

Not one of these mob members wishes to confront the reality of the shockingly high rates of crime committed disproportionately by our indigenous people or the black people of America.

Indisputable facts become weapons used by "racists."

Could the disproportionate crime committed by black people possibly account for the disproportionate number of black people incarcerated in our prisons?

NO! Fuck off racist!

The fact that indigenous men are thirty times more likely to commit domestic violence or the disturbing truth that the vast majority of indigenous people murdered are killed by other indigenous people is a truth too uncomfortable and disturbing to be addressed.

> *Aboriginal women here are 37 times more likely to be hospitalised than non-Aboriginal women for non-fatal family violence-related assaults. In the Northern Territory the rate of hospitalisation is up to 86 times higher for Aboriginal women. In central Australia, this figure is 95 times more likely for Aboriginal women.*
>
> *We also know that Indigenous people are disproportionately victims and offenders in homicide incidents, and that most of these occur between family members.*

So, the vast majority of journalists refuse to mention it and they join the crusade with a tear in the eye and black square on their Facebook profile.

Watch this Avi Yemini video in which he questions those who are taking part in the Melbourne BLM march. It says everything that needs to be said about these mobs. Avi was the host of the Melbourne March For Men in Melbourne a couple of years ago.

Do I want our indigenous people cared for? Yes, I do.

Do I want every indigenous person to have the same opportunities as white people? Yes, I do.

Is there a need for some of our indigenous people to get a "leg up" from our government to help them find their way? Perhaps.

But I do not write about the support of our indigenous people because I object to it or find it incomprehensible. I

present these facts because we are constantly told we continue to oppress and subjugate our indigenous population.

There were signs calling the deaths of indigenous people in custody, **genocide.**

One poster said *"We have 432 George Floyds of our own. They deserve justice.*

Another said: *"Where's the justice for 432 murdered indigenous Australians?*

They literally make things up to fit their agenda.

Lies.

What kind of cause can it be when people have to invent a narrative to engender the sympathy and support of the population? (I can think of another that does just this.)

If we truly do oppress our indigenous brothers and sisters the evidence should be overwhelming and obvious.

Of course, the opposite is true.

We grant privileges and entitlements to our indigenous people which are not available to white people in our country.

Are indigenous people living in poverty and suffering unacceptable levels of violence, addiction and abuse? Yes, they are.

Is that a result of current day oppression and racism?

No.

It is far more complex than that. Countless governments have tried and are continuing to attempt to close the poverty gap but at some point, the indigenous community must take responsibility for themselves.

> *Although poverty in Australia is evident among all ethnic groups, it is Indigenous Australians who appear most profoundly affected by poverty. Research has shown, over the past thirty years since the Henderson Inquiry into poverty, that Indigenous Australians are significantly worse off than non-Indigenous Australians, according to all social indicators…Not only is poverty deeply entrenched,* ***the causes are complex…despite government policies directed towards achieving economic equality for Indigenous Australians,*** *there has been little improvement to their relative socioeconomic status, according to standard social indicators.[2]*

Indigenous activist, Jacinta Price can have the final word on the credibility of the The Black Lives Matter Activists who marched in cities all around Australia.

> *'Just watching the footage of protesters and the conversations around white privilege make me sick to my stomach,' she told Sky News.*
>
> *These are narcissists … they don't have to do any hard work just appear as though they care.'*
>
> *Ms Price, a Warlpiri woman and Alice Springs Town Councillor, said more Aboriginal people die outside of police custody than within it, with the majority of Aboriginal people killed and maimed by other Aboriginal people.*
>
> *'You don't care because the perpetrators are also black, and that's the big problem,' she said.*

> *'People only care if there's seen to be a white perpetrator.'*
>
> *According to the Australian Bureau of Statistics 2014–15 National Aboriginal and Torres Strait Islander Social Survey, more than one in five or 22.3 per cent of all Aboriginal and Torres Strait Islander people aged over 15 had experienced physical violence or threats in the previous 12 months.*
>
> *Half of all of those who had experienced physical violence over the 12-month period said that their most recent attacker was a family member.*
>
> *'This is the reality that goes on in the remote communities that these protesters care zero for,' Ms Price said.*
>
> *'They do not care one bit. They stand there virtue-signalling and acting as though they're so terribly sorry for the racism that Aboriginal people are faced with.*
>
> ***'It's not racism that is sexually abusing our kids and it is not racism that is killing our people – it's the actions of our own people.'***

Now, let's turn our attention to that other "oppressed" and "disadvantaged" demographic -women. Feminist claims of gendered injustice for women carry no more validity than the erroneous and deliberately divisive claims of Black Lives Matter activists.

I will not run through facts which have been presented with such regularity on this website with regard to the entitlements and privileges our government showers upon women, nor will I provide the countless examples of media and educational institutions which prioritize women's needs over men's.

We know all about them.

It is quite shocking to acknowledge the fact that these two groups- BLM and Feminism have succeeded in gaining world -wide attention and support for their "cause" when their claims of victimhood are based upon lies and inventions.

Both groups rely on shaming and intimidating anyone who questions the validity of their claims.

Both groups rely on the cowardice or ignorance of the general population to create massive support for their cause.

Both groups know their lies will rarely be called out by a compliant, virtue signaling media.

Both groups no there are never any consequences for their violent actions, lies and threats.

For they are black.

For they possess a vagina.

They *are* oppressed no matter how incongruous such a claim may appear to be.

So many black people who claim they have no voice in America do so from a microphone, standing at a podium in front of a sea of cameras in front of tens of thousands of people. And their voices are heard, acknowledged and people rush to accommodate their requests regardless of how insane they may be.

Defund the police? Fuck that. Remove all police!

Feminists do the same.

They complain about their powerlessness and lack of a voice from the steps of the Parliament in which they reside.

They write about their unique female struggles and burdens in their daily column in the country's biggest selling newspaper.

They talk about gender inequity to their school staff of which 80% are women.

They talk about the lack of roles for women in the entertainment industry as they accept their fifth Oscar in their jewel encrusted attire.

Does the word oppressed actually hold any power or meaning anymore?

The words *racist* and *victim* have been twisted and manipulated and misused so frequently that they have lost the capacity to draw empathy or register shock.

They really have lost their sting. They are a blunt, ineffective weapon used by those who have no case or true cause.

They are as effective as a toothbrush with frayed, softened bristles.

And then we come to the cause close to our hearts. The systemic abuse of men and boys in our judicial and educational institutions.

The media and entertainment industries' endless assault on masculinity is self-evident for anyone with eyes to see.

The deliberate and calculated blanket of invisibility thrown over men who are victims of domestic violence, war, workplace death, homelessness, suicide and injustice in our courts-all of which can be demonstrated to be true with statistics and cold, unemotional facts.

We have the truth. We speak and write the truth.

Yet we remain a gnat on the shoe of the giant which is societal indifference.

My sister is passionate about refugee rights. She knows I am an advocate for men's rights and is relatively neutral (at best) on the subject.

When she rails against public indifference to her cause my hackles are raised.

I point out the fact that at least her "cause" is on the "table" and in the public domain as an issue worth debating. I refer her to the ABC, The Age and many other powerful media outlets which regularly promote and support her cause.

I explain that even her opponents in the debate, at best might call her a "bleeding heart" or simply suggest her heart is in the right place but the realities and practicalities of the issue escape her.

They don't laugh in her face. They don't mock, denigrate and dismiss her concerns. They don't respond with rage and threats. They don't label her with poisonous pejoratives inferring she is the lowest kind of bigot and hater when it is love which fuels her passion. They don't block her or remove her online comments. She doesn't lose friends.

This response is reserved for those who speak up for men.

The same can be said for many other noble and "safe" issues concerning race, disability, LGBTQ rights and many other political causes. You can ride their wagons without fear of censorship or censure. You will win multiple "likes", lots of virtual as well as real pats on the back and feel a warm fuzzy glow in your tummy too.

You are one of the good guys (and gals).

Our passion, our hope for some recognition of the injustice endured by those we advocate for is nowhere near the "table" upon which all of these issues and causes are hotly discussed and noted by governments.

We are not even a whisper in the corridor outside the room where the "table" resides!

On the *rare* occasion men and women gather to bring awareness to this travesty which impacts far more lives than those who claim to be victims of racism or sexism in this country, we are attacked with unbridled hatred and feral rage.

We are shut down, lied about, blocked, censored and shamed into silence.

So, I bay at the moon.

I scream at the sky.

I sound my barbaric yawp *over the roofs of the world.*

And then I go to bed.

If you want your sense of hope raised, watch this beautiful, brave, black woman speak the truth to a BLM mob. It makes one dare to believe this madness *will* end one day.

I am black! I am not oppressed! she cries.

Her next target should be the annual women's march.

Being in a minority, even in a minority of one, did not make you mad. There was truth and there was untruth, and if you clung to the truth even against the whole world, you were not mad. George Orwell, 1984

Black lives do matter

Robert Brockway · 14 June 2020 · Archived copy · Original

We're hearing a lot about the problems of African-Americans at the moment. There are some very serious issues that need to be addressed. Those issues are, to a large extent, problems that primarily affect black men. A Voice for Men and the broader men's rights movement has discussed these issues in the past and will again in the future.

A new problem that has appeared in the black community in recent years is *Black Lives Matter*.

Black Lives Matter (BLM) is a social and political movement that is driving many of the riots and disturbances currently being seen across the United States and other countries. As we see with feminism, many followers of BLM apparently know little of the movement itself. BLM is part of a coalition of groups across the United States called the *Movement for Black Lives* (M4BL). BLM has come to dominate M4BL and they are increasingly being seen as indistinguishable. The About-us page on the M4BL website is insightful about their true aims:

> We believe that prisons, police and all other institutions that inflict violence on Black people must be abolished and replaced by institutions that value and affirm the flourishing of Black lives.

So they are going beyond merely abolishing the police but prisons too. We'll be hearing more about that in the mainstream media if they can get the police in Minneapolis abolished.

> We believe in centering the experiences and leadership of the most marginalized Black people, including but not limited to those who are trans and queer, women and femmes, currently and formerly incarcerated, immigrants, disabled, working class, and poor.

Here they avoid a direct reference to men. It is worth noting that the vast majority of African-Americans who are currently or were formerly incarcerated are men.

> We believe in transformation and a radical realignment of power:
> The current systems we live inside of need to be radically transformed, which includes a realignment of global power. We are creating a proactive, movement-based vision instead of a reactionary one.
>
> We build kinship with one another:
> We draw from political lessons, grow in our leadership, and expanding our base to build a stronger movement.
>
> We are anti-capitalist:
> We believe and understand that Black people will never achieve liberation under the current global racialized capitalist system.

Here we see that M4BL seeks radical political change at a global level and that M4BL is anti-capitalist.

M4BL also has an extensive policy platform. Selected items are presented below:

Political Power:

> We demand independent Black political power and Black self-determination in all areas of society. We envision a remaking of the current U.S. political system in order to create a real democracy where Black people and all marginalized people can effectively exercise full political power.

Here we see that M4BL seeks radical political change at a national level.

Community Control:

> We demand a world where those most impacted in our communities control the laws, institutions, and policies that are meant to serve us – from our schools to our local budgets, economies, police departments, and our land – while recognizing that the rights and histories of our Indigenous family must also be respected. This includes:
>
> (1) Direct democratic community control of local, state, and federal law enforcement agencies, ensuring that communities most harmed by destructive policing have the power to hire and fire officers, determine disciplinary action, control budgets and policies, and subpoena relevant agency information.
>
> (2) An end to the privatization of education and real community control by parents, students and community members of schools including democratic school boards and community control of curriculum, hiring, firing and discipline policies.

Here we see that M4BL seeks radical political change at a local level.

This section makes it clear that control of the machinery of government would fall to a minority of the community – exactly what BLM has supposedly been rioting against. They don't say who gets to decide if a community is *most impacted* or *most harmed by destructive policing* but we can safely say the plan is that they do.

Quotes from the BLM & M4BL organisations above demonstrate that they seek to make political change on local, national and global scales, are openly anti-capitalist and seek redress for the working class in the manner of Marxism. The Marxist influence is particularly obvious when comparing this to the explanation of Marxism offered by an openly Marxist organisation, Red Flag:

> What's in a name? Being a Marxist means being a revolutionary anticapitalist, a fighter against all forms of oppression, an internationalist who wants to end capitalism around the whole world, and a believer in the power of the working class.

In addition two of the three founders of BLM, Patrisse Cullors & Alicia Garza are openly Marxist.

During one interview Cullors commented on the wide range of philosophies she had read while attending a year-long course at the National School for Strategic Organising (NSSO):

> We spent the year reading, anything from Marx, to Lenin, to Mao, learning all types of global critical theory and about different campaigns across the world,…

BLM is quiet about its Marxist connections but other Marxists are not.

BLM also enjoys widespread support from Marxists outside the United States such as the UK based Marxist Student Federation.

It is not surprising that Cullors has studied Mao. The tearing down of statues that we are currently witnessing is reminiscent of the *four olds* of the Cultural Revolution in China – Old Customs, Old Culture, Old Habits, and Old Ideas.

More can be seen on the BLM website:

> We make our spaces family-friendly and enable parents to fully participate with their children. We dismantle the patriarchal practice that requires mothers to work "double shifts" so that they can mother in private even as they participate in public justice work.
>
> We disrupt the Western-prescribed nuclear family structure requirement by supporting each other as extended families and "villages" that collectively care for one another, especially our children, to the degree that mothers, parents, and children are comfortable.

Here we have explicit references to “patriarchal” practices. In the 19th century children and then women left the workforce as societal wealth grew. In the 20th century feminists demanded that women return to the workforce as *not working* was apparently oppressive. And now BLM is claiming women working is patriarchal.

They go on to talk about disrupting the nuclear family and talk about replacing it with ill-defined extended families or villages.

> We foster a queer-affirming network. When we gather, we do so with the intention of freeing ourselves from the tight grip of heteronormative thinking, or rather, the belief that all in the world are heterosexual (unless s/he or they disclose otherwise).”

Here we see references to intersectionality in all but name. The black community (and black men in particular) have so many serious issues to address that they would be better off staying focussed. They can’t though, because BLM is tied to intersectional feminism as we have seen in the last two quotes.

This paragraph is written in a very unusual manner, especially considering how well the rest of the document is written. The words before and after *rather* in the quote above do not have the same meaning. If they really preferred the words after rather they could have simply rewritten it.

BLM and M4BL are also critical of Israel and have connections to the anti-Israel *Boycott, Divestment and Sanctions*(BDS) movement just as feminism does.

What we are looking at today is a Marxist-Feminist-BDS-BLM Continuum. Not everyone on this continuum agrees with everyone else but they are in touch and they do work together to achieve common objectives.

Black lives do matter but we’ll all be worse off if BLM and the rest of the continuum continues to grow and gain control of state institutions.

Problematic Pronouns

Doug Mortimer · 17 June 2020 · Archived copy · Original

The other day I got an email from a woman I know. Not a friend, just an acquaintance. For various reasons, we communicate via email occasionally. The text of the email itself was nothing earth-shattering – in fact, now I can't remember what it was about. I scrolled all the way down and glanced at the usual ID stuff…name, title, address, name of organization, phone, fax, etc. At the bottom of this mix were two words: "she" and "her." I pondered that for a few seconds then went on to other things.

A few days later it dawned on me what it was. I was watching some YouTube videos of college kids at political meetings. Upon being given a microphone, each one would announce name, class status (freshman, sophomore, etc.), and finish off with the pronoun of preference. It was completely ludicrous since everyone I saw was readily identifiable as male or female. Just more laughable loony left nonsense. If you didn't see it and hear it with your own eyes and ears, you wouldn't believe it. Oh, these kids today.

But the woman who sent me the email is not a goofy college kid. And there's no doubt she is a bona fide adult human *female*. There is nothing in her dress or demeanor to suggest otherwise. Even if you saw her from a block away, you would have no doubt about that. She doesn't have one of those unisex first names like Terry or Chris. Yet she apparently feels it is necessary to include her preferred pronouns on email correspondence. This is a first for me. As is sadly the case today, when something like this happens, one can't help but wonder how long before it becomes part of the woodwork. In more progressive niches of society, it may already be SOP.

No one wants to reinvent the wheel, so why is it necessary to reinvent the pronoun?

Well, upon reflection, I realized that the woman who sent me that email is involved in some, let's say, trendy, arty organizations. In that world, it may well be *de rigueur* to include one's pronouns on emails to signify to everyone on your list that you're a wokenik too. Dogs can sniff each other's butts to verify who's who, but humans can't do that…well, they can, but not in emails.

On the other hand, the presence of pronoun preferences in an email could be useful for other reasons. Suppose you

are compiling an email list for, say, the Re-Elect President Trump campaign. You would probably do well to avoid adding anyone who feels it necessary to advertise his/her/whatever pronouns in the ID block.

If pronoun preferences are now part and parcel of emails, have they invaded other spaces? One wonders…do job applications now include a check box for preferred pronoun? You know…male, female, other. Then a blank line to fill in a custom pronoun. If you were taking applications for prospective performers at a transvestite bar, it might be understandable. Otherwise, what's the point? Thank God the second person singular pronoun of "you" still works for everyone. Just be sure you don't add "people" after "you" when speaking in the second person plural.

I won't attempt to list all the alternative unisexual/asexual/pansexual pronouns floating around these days. The list would probably be obsolete before this article is posted. Come to think of it, what about all those languages with masculine and feminine nouns? Are they due for makeovers? The German language has masculine, feminine, and neutral nouns. Will there one day be a movement declaring all nouns neutral for the purpose of making the German *volk* woke? And if you refuse to go along with the program? "Ve haff vays to make you talk mitout zexism."

Thankfully, one doesn't need to learn a new alphabet – though that doesn't mean the status quo is safe. Somewhere in darkest academia there may be a smarty-pants Marxist who has determined that putting things in alphabetical order is oppressive! A goes to the front of the line while B must wait behind and bide his….er, her…er, its time. And Z? Don't even ask about poor marginalized Z! In the interest of justice, if we are to keep the alphabet, we should end the tyranny of alphabetical order and have randomized letters, sort of like picking letters in Scrabble. And if A doesn't like it, if's off to the gulag or the guillotine.

Actually, pronouns have been troublesome things for a while now. One of the biggest no-nos is using "he" or "his" when referring to a generic individual in the third person, *e.g.*, "anyone can do it if he wants to." I don't know what today's English workbooks are like (maybe they don't have them anymore, seeing as speaking proper English is considered elitist in some circles, and in the most enlightened realms, the very concept of proper English is denigrated) but there was a day when "he" was meant to apply to a man or a woman simply because English has no gender-neutral pronoun. A woman reading a phrase such as "no one should take himself that seriously" readily understood that the statement applied to her as well as to a man. But somewhere along the line someone or some group decided the generic "he" was another manifestation of systemic male privilege. So then we got the more cumbersome "he or she" and "his or hers" – or even worse, "s/he." And that's not all…

The worst-case scenario occurs when he and she are both woven into the text alternatively. For example, "Ask your doctor if she will…" or "If your attorney doesn't provide you with her fee schedule" to go along with similar constructions using male pronouns, resulting in a roughly 50/50 breakdown of male/female pronouns. This is particularly popular when referring to people in high-status professions. I have yet to see anything along the lines of "When the ditch-digger arrives at your property to install the gas line, be sure to ask her…"

I don't know what's going on in editorial offices today. If I were to submit an article to a magazine with conventional pronoun usage, would it be rewritten? And if I objected? Would it be kicked back to me? "Hey, great article, Doug, but, man, your pronouns suck!"

The binary world used to be so easy…too easy, I guess. It has served us well at all times and in all places. Of course, there always have been and always will be the exceptions, the FUBAR folk, the ones who inspire double-takes…you know the ones…more given to bimorphism than dimorphism. Even with most of them, however, a closer inspection will reveal which side of the line they fall on. There are precious few who are neither here nor there, though a lot of them are not all there. The language mavens never catered to then before, so why now?

It seems the goal is to eliminate misfits – in fact , much like pervert, the word itself may be taboo. If you can't fit the square peg into the round hole, then it's not the peg's fault. Get out your chisel and chip away at the round hole until it the peg fits. In days of old, the misfit used to heed the beat of that different drummer. Used to be almost a badge of honor, kind of like MGTOW.

The misfit used to be satisfied if he was not persecuted. Today that's not enough. Now the misfit is not just

recognized but embraced by the mainstream. You can't be too inclusive, you know.

But in mainstreaming the misfit, the majority must bend over backwards to cater to his whims. If mainstream pronouns aren't good enough for the misfit, then we'll be happy to change them. Eight billion people in the world, but if there's the slightest chance that one person anywhere in the world might be offended, the other 7,999,999,999 have to modify their behavior.

The contemporary misfit wants it both ways, to be part of the mainstream and to be special. By eschewing the normal pronouns that work for 99% of the people, one avows that one is special and can't be saddled with a mere "he" or "she," or any other manifestation of babbitry.

Thinking back to the email I got, I wouldn't be surprised if some corporate entities aren't already putting the gender preference thing in the email signatures of their employees. The bigger the corporation, the more likely it is to do so.

But isn't all this fuss and feathers about "he" and "she" really a waste of time? If we have to resort to a gender-neutral pronoun, we have that old reliable "it" to fall back on. I know it sounds dehumanizing. In common parlance, "it" is usually used in reference to inanimate objects. When it is used in reference to living things, they are usually monsters. Just look at how the word "it" is employed in horror film titles:

From Hell It Came (a mobile tree stump);

It Came From Beneath the Sea (a giant octopus, gender unspecified);

It Came From Outer Space (jellyfish people, gender unspecified, who can assume human form);

It Conquered the World (a cave-dwelling Venusian, gender unspecified);

It! The Terror From Beyond Space (a Martian, humanoid but gender unspecified); and Stephen King's *It!* (a shape-shifter, usually in the form of a male clown, but presumably gender-fluid).

And we would be remiss if we did not acknowledge Cousin Itt (a disembodied hand, gender unspecified) from the Addams Family. And while we're at it, let's not forget *The Thing (from Another World)*, humanoid in appearance but gender is irrelevant because it's a vegetable. Sure, it's tall enough to play center for the Knicks, but that doesn't mean it's a "he."

Then there's the Elephant Man, who had a monstrous appearance, but insisted he was no monster. "I am not an elephant! I am not an animal! I am a human being! I am a man!" He might have added "I am not an 'it'!"

As useful as "it" is in everyday speech, it just doesn't cut the mustard as a pronoun for human beings. It's the old human dignity thing, I guess.

Now if I had to come up with an alternate third person pronoun for myself, I know what I would choose. I think it would be fitting if people referred to me not as "he/him" but as "his excellency."

Or does that sound too privileged?

Beyond belief: gender, science and ideology. Prof Eric Anderson

AVfM Video Source · 18 June 2020 · Archived copy · Original

Eric Anderson is Professor of Sport, Masculinities & Sexualities, University of Winchester.
As scientists and rational human beings we like to think of our ourselves as people swayed by hard evidence. However there is another thread in the human experience, one which can sway us to have “faith” in ideas that go beyond science.

A Valentine for Clementine

Luigi Logan (aka Fidelbogen) · 21 June 2020 · Archived copy · Original

Clementine Ford, feminist of Australia, has entered some very repellent words into the public record, and this needs to haunt her for the rest of her life.

First, let us make one thing clear: Clementine Ford never forthrightly informs us, in set terms, that she is a feminist. A basic courtesy, you would think. So does she think it is unnecessary because "everybody who is anybody" is a feminist anyway, and if you are not in the feminist church you don't count? Does she feel it is entirely *normative* to be a feminist — that such a thing goes without saying? Well, at the very least, I would call this socially illiterate. I would also call it a violation of protocol. (Somewhere down the road, I will explain what that means.)

I, the present writer, am no feminist. For that reason I stand among the majority of the human race, and so I represent a normative factor. I needn't make any special "to do" about my lack of feminism; I needn't be self-conscious in the least, since I am not the "other" in this context. After all, *we non-feminists were here first, and we are still the majority.* We are under no burden to explain ourselves — that is our natural advantage. (It is not a "privilege".) But if you are a feminist, the burden is on *you* to explain yourself and what you stand for — and the first step along that road, is to announce your presence. Something like, "I am a feminist, and I believe such-and-such."

Accordingly, while it would have been proper for Ms Ford to declare her feminist standpoint right up front (yet she never once mentions it), it is nowise incumbent on me, or any other non-feminist, to declare our lack of feminism. Ever. Nevertheless (and mark this well) I am doing it anyway, because . . . well, because that is just *me!* It is how I roll, and my fellow non-feminists everywhere will be strategically wise to do the same.

At any rate, I do plan to make Ms Ford's feminism, specifically, an issue here, given that she so notably avoids the subject.

Ms Ford's opening snippet of *feminist death rhetoric* is embedded in a context that stretches back for many years — for example, back to hashtag #killallmen, back to Robin Morgan who *really did mean* that men should "possibly not exist", back to Valerie Solanas in 1967 who not only wanted men to die, but *literally attempted* to render Andy Warhol dead.

Oh, I almost forgot to mention what my darling Clementine said. On Saturday, 23 May of 2020, she tweeted this:

> *"Honestly, the corona virus isn't killing men fast enough."*

That was the mindless pot shot (soon deleted) which ignited the big battle — let it sink in. Before the day was out, Ford got hit by a veritable cannonade of angry public pushback. This was predictable: when you push, the world pushes back — so if you don't want pushback, don't push in the first place.

So did Ms Ford deserve all of this? Well, the people who roasted her evidently thought she did. They thought they were right, and you know what? *Maybe they were!*

At any rate, Clementine clearly felt pressured to make some kind of response — otherwise, she wouldn't have done so. The response she felt pressured to make was, significantly, an *apology*. People clearly expected such, and Ford clearly lacked the gumption to ignore them. So let's talk about how she handles things.

Ms Ford's apology voices a sorrow at doing something very stupid. It is the kind of "sorry" you might feel if you stubbed your toe: "Oh my god that hurts!! I'm so sorry I didn't watch where I was going!" It's basic: a stupid game was played and a stupid prize was won.

But wait! The stupidity doesn't stop there. I said I would make Clem Ford's unconfessed feminism an issue, and I can hardly escape this because she makes it impossible to overlook. Look, who does she really think that her audience is? From the sound of it, she thinks that her audience is other feminists. Granted, this is complicated to explain, however, it is worth our while, so I will give it a go.

What I mean is, she apparently believes that *feminism is the world.* It isn't, of course. It is only a *portion* of the world, but Clementine Ford and most feminists can't seem to wrap their minds around that. They babble on self-referentially as if nothing outside the feminist bubble matters, or even exists at all.

Ms. Ford *could* have given the world an unmodified "I'm sorry" for the trashy thing she said, and followed through with some honest self-crit. She *could* have ended it right there, and turned over a new leaf in the future. If she had only done this, it might have satisfied a lot of people. But no, she compounds her trouble by effectually saying: "I am sorry, and yet I am not sorry." This, for better or worse, was the message she sent.

Basically, she tries to exonerate herself — or more plainly, she *makes excuses.* When the public comments started piling in, Clem started piling it on:

> *"And because some men (not all of them) clearly need context explained to them, the Corona tweet was in response to this article, outline *yet again* the unpaid domestic burden men place on women, because they can't care for their own fkn kids."*

Observe, that she immediately goes into deflection. In this case, she deflects the heat away from herself by setting an irrelevant conversation into motion. That conversation goes on for several tweets, and most of it is bubbling gishgallop. So rather than sort out the gishgallop, let me say this: it is nothing but feminism. Pure feminism from start to finish. *All feminism, all the way down!* For a gal who won't even admit being feminist, Ms Ford surely can dish out the feminism!

Clem Ford apparently needs **a non-feminist like me** to explain context to her. Very well, if you assume that nearly everybody you talk to is a feminist like yourself (or a reprobate who must be converted) it is tantamount to suggesting that feminism is the world. And Clementine Ford certainly sounds like she thinks feminism is the world, or that nothing beyond feminism counts as real, or worthy, or innately noble.

Her opening remark, that "some men" need "context" explained to them, is misandry right out of the box. (She is careful to say "not all of them", yet how soon she chucks this to the wayside like she never said it, and makes her opinion of the male species unmistakably plain.)

But more to the point, does Ms Ford truly believe that males compose the entire non-feminist sector? Well I can assure you that plenty of those non-feminist people are *women* and that plenty of those women would also need Clementine's "context" explained to them. Let's be inclusive!

You see, the only "context" little Ms Context Queen truly has in mind, is *feminist* context. Yet that is but a fraction of the total context the world offers, for one may contextualize many things in many ways. One may even contextualize context itself — in which case you would call it *meta*-context. But to prioritize feminist context over every other possible context on Earth is tantamount to, let us say, *feminist privilege.* Do you follow me?

Clementine Ford, despite never confessing her feminism, says a heap of things which only a feminist would say, and which only a feminist would find edifying. Throughout her invective, she insults "men" time after time — men are "ding dongs", apparently — yes, *all* of them:

> *"Christ alfkn Mighty, men love to screech about snowflakes and triggered feminists and women not being able to take a joke and they crumble at the first sign of a hyperbolic tweet that doesn't place them as gods at the center of the universe. Ding dongs, all of them."*

She treats the word "men" as an abstraction. And notice how she conflates "feminists" with "women". (We call this "hiding behind women".) Will feminists *ever* stop doing that? Probably not, and *that alone* is reason enough to put feminism out of business by suitable means.

So get in the back row, Clementine, along with the other class clowns. "Men" don't want to be "gods at the center of the universe". Got that? They just want to be human beings, and they want to be treated like human beings. I have known plenty of actual men, I know what I'm saying, and that is the "context" which I bring to the table! Feminists are the *only* people I know who want to be goddesses at the center of the universe, and Ford, you sound like a case in point.

Clementine offers the world no legitimate argument, but only a mess of feminist talking points and dogmas which feminists like her have regurgitated for years and propagated like gospel. You want context? There you go. When non-feminist people get angry at feminists, feminist behavior is just the "context" that they have in mind, and most feminists evidently need to have this explained to them.

All right, Clementine Ford wanted to pull herself off the hook, and frankly, a *mea culpa* was the only way that could have happened. However, at the same time, she wanted to save face. She was presuming that boilerplate feminist rhetoric would ride to the rescue (in its time-tested manner), and that is why she laid it on.

Observe the progression: Ms Ford started with the most quintessentially feminist statement you could imagine (wishing death upon men). That was bad enough by itself, but when it blew up in her face, she was dutifully contrite for only a moment. Then she treated the angry public to a string of ripe feminist goodies without ever considering that the bulk of said public is *not even feminist.*

To be concretely specific, Clementine followed up her offensive tweet with feminist talking points that were arguably even *more* offensive. Here is one example:

> *"The Corona tweet was in response to this article, outline *yet again* the unpaid domestic burden men place on women, because they can't care for their own fkn kids."*

The article she speaks of, is on a feminist website called TheLily.com. The tale which that article tells (and which Ford endorses) is old anti-male agitprop that feminists have been repeating for years (but here dressed up in the politics of COVID-19). The veracity of that ancient message remains questionable on various levels, yet according to Clementine, here is precisely the "context" that we non-feminist folk should have installed into our folklore by now. (Feminist folklore should be *everybody's* folklore! *Get it?* Feminists like Clem Ford shouldn't need to explain this painfully clear context! You lazy sods should have learned it yourselves, years ago!)

Clem Ford rationalizes her misandry with MORE MISANDRY. That does not sound like a well thought-out strategy at all. What on Earth was she thinking? And who did she think she was fooling? No doubt there is a wealth of feminist doctrine behind her words — a kind of feminist "gold" standard which turns out to be a *misandry* standard. So to a non-feminist, it is no better than redeeming worthless words with prior worthless words. The point is that feminist currency simply has no value in the non-feminist sector, hence no "purchase", and finally no *traction.* Yet Clementine Ford and other feminists never seem to learn that.

So yes, it should be needless to point out that Ford's verbiage drips hatred of men, as venom from a cobra's fangs. It is simply old hat, that feminists hate men. And those young schoolgirls, who staged a walkout on behalf of the boys on that notorious day, must have picked up her vibe with superlative clarity.

But right now, the focus is a bit different. We need to consider exactly what Clementine is doing: she is taking back, with her left hand, the "apology" she handed out with her right. It was an embarrassment, a sting, to even make that apology, and she wanted to undo some of it.

Evidently, she thought that making a display of *feminist attitude (*for the edification of non-feminist people) would mitigate the original offense. Or to put it another way, she first made a feminist statement (about men dying), and figured that additional feminist statements would make it all good. But this was patently childish, and pointless, and of no mitigating effect. We could even argue that it rubbed salt in the original wound.

Look now: suggesting that men are unhelpful bastards around the house is a classically feminist statement that non-feminist people would not endorse. (They would more likely opine that *some* men and *some women* are this way.) Nor would they go along with the idea that *household work* and *job market work* are equivalent things. Only a feminist would voice that idea.

On Sunday (the day following), Ford came out with a more lengthy, pained and nuanced apology, and I will discuss that now:

> *"I'm a big enough person to admit when I've misjudged something. I still stand 100% behind my fury at men exploiting women's unpaid labour (exacerbated by the global pandemic), but I've reconsidered my flippancy in discussing it. I've always maintained that the difference between jokes that punch up and down is the reality of harm. Eg joking about firing men into the sun has no basis in reality and therefore no potential to further harm, while "jokes" about domestic abuse are very much reflective of an extensive harm already in place."*

Her "misjudgment" was (how shall I say it?) the kind of transgression that a non-feminist man or woman would almost certainly never commit. But on the other hand, there is something about being a feminist which, on its own account, naturally comports with making such a blunder. Chalking it up to "bad judgment" is no excuse, since only a feminist would be apt to load the faculty of "judgment" that way in the first place. In other words, to embrace feminism at all entails a judgment in itself, from which related judgments will predictably flow.

We see next that her "fury at men" is unabated, and that she stands behind it 100%. This, once again, is a quintessentially feminist thing to say. "Fury at men" is elemental to feminism altogether, and without it feminism would literally not exist, full stop.

And the bit about men exploiting women's labour is, frankly, once more, *a feminist idea* — so Clementine is only being presumptuous when she lays it out for her non-feminist readers. I do not believe for one minute that this timeworn talking point is the genuine source of her "fury", but regardless, I reject her ideology, along with any hypothesis which upholds it. Hence, the ideology lacks any meaningful force of argument for me, but more to the point, it does nothing to mitigate the audacity of Ford's suggestion that men should *die of corona virus more quickly.*

Moving along: how wonderful that she has reconsidered her flippancy! (She makes it sound like a wrong move in a board game.) I wish she had done that *before* she did the flippancy, but I see where she is coming from. She is trying to sound like a "big" person capable of introspection and self-correction. Okay, sure, that could give her a

good look, but it does not change the fact that she is addressing a largely non-feminist public by inflicting a feminist "context" on them, while the fact completely escapes her that non-feminist people *also* speak from a context, and that she is arrogantly ignoring this. Feminist subjectivism is invincible; we see it all the time.

One more thing: I don't know what "jokes about domestic abuse" she means — is that just more feminist hype? It certainly isn't common public knowledge. If I could hear some samples, I could evaluate them and decide if they were funny or not. (Feminists, as we all know, lack a sense of humor. Just watch a feminist comedian — they absolutely cannot "do funny"!)

However, I do know that feminists have **lied about domestic violence** for many years, and maliciously stacked the deck against half of the human race (the male half). This is arguably the gravest of feminism's moral crimes against the non-feminist sector, and in the future I hope to see a lot of professional "deep dive" books published about this, and plenty of documentary films that can be shown to school children, so that they will know the truth from their earliest years.

So here is what the feminist Ford says next:

> *"The corona tweet was contextually in response to the fact that women are once again shouldering the burden of domestic labour at the expense of their own economic freedom, being let down by men who are in turn upheld by systems that have privileged them. It is acceptable to express fury at that, and it's disappointing more men aren't outraged by this reality. But based on my own metric outlined up thread, I have to accept fault for the corona tweet because it made a flippant joke about something that IS actually a harmful reality, and one that affects marginalised men disproportionately, not to mention robs people of their loved ones. Regardless of what people want to think about me, I have no wish to compound harm and grief for anyone, nor be dismissive of the very real impact and fear a crisis like this presents."*

And there we go; feminist Ford *once again* assaults us with that old feminist folk tale which we non-feminist people have no duty to believe, and every right to question. After all, it is only a random story, and its veracity is poorly grounded. We hear random stories almost daily, we are often phlegmatic, and we find it annoying that feminist Ford wants "outrage on cue". Ford has no entitlement to that, but apparently thinks she does, and that is a symptom of her feminist privilege. She might be disappointed, but she needs to get over it. I mean, don't we all face disappointments in life?

The rest of the paragraph sounds like proper moral introspection, and Clementine largely gets it right, but unfortunately, in the context of everything else she says, it sounds like posturing. The point is *not* that she was dismissive of the corona crisis. The point is, corona or no corona, that she would ever make such a vile statement under *any* condition. To be disappointed that *more men are not dying,* is disgraceful in its own right, and fully in character with feminist rhetoric over the years.

Thus, historic feminist behavior is the context here, because non-feminist people are keen observers of that behavior and frankly fed up with it.

Next comes more of the same:

> *"But I also think it's fair to be angry at the lack of interest in this crisis' impact on women. To be astonished at how women are expected to perform the essential tasks that allow men to thrive, at the expense of women's stability, while being denied recognition for that work."*

Yes, more variations on the theme of "women are oppressed" — which is merely a fractional truth in need of parameters. And it is hardly fair to demand all people at all times to view this fractional truth through a feminist lens, to feel an identical anger for identical reasons, and to ignore the many ways that women are the exact opposite of "oppressed."

And still more of the same:

> *"A flippant (and yes, poorly judged) tweet doesn't change that reality and it shouldn't change the focus away from it. If we benefit from privilege, we should also be robust enough to accept critique of the systems that privilege us and work to change them."*

All I can say here is: "Physician, heal thyself." Feminist Ford's statements, which I have unpacked in this article, are little better than an extended exercise in feminist privilege. Ford and all feminists should be robust enough to accept critique of the down-punching, hegemonic systems that privilege them, and work to change those systems.

And finally:

> *"Anyway, this acknowledgment isn't for the men who are lookng for any reason to ignore patriarchal impact but for the people genuinely hurt by my words. I'm sincerely sorry, and I wish I had framed my argument in better terms and in a way that didn't compound harm. Be well."*

I'm sorry, but to be perfectly frank, her acknowledgment isn't for any non-feminist person at all. Non-feminist people are not on board with the concept of "patriarchy" in the first place, and feminists are practically the only people who throw that word around. Mind you, they are quite welcome to throw that word around, but they should do it only amongst themselves. When they address people outside the feminist bubble, they need to keep a grip on it. It is simply bad manners for feminists to presume that the rest of us understand, or have some duty to understand, what the hell they are talking about.

All right, I think we have wrung more than enough juice from our present topic.

If this article contains any lesson at all for the feminist Clementine Ford, it should instruct her to overcome her feminist subjectivism, and to make a *genuine* apology for that sorry thing which she wrote on Twitter. She oughtn't make herself emblematic of feminism as a whole, since non-feminist men and women are surely bound to notice this. Ms Ford has given us a lecture on feminist ideology. Sorry, but that is no apology. She has got to do much, much better.

And feminism itself has got to do much, much better. One feminist at a time.

An Uncivil War

David Solway · 21 June 2020 · Archived copy · Original

Left-wing thinking effectively blanks out the real distinctions between representative government and totalitarian dictatorship.

– Roger Scruton, Fools, Frauds and Firebrands

There is a growing consensus among conservative writers and many individual citizens that America has descended into a condition of virtual civil war. It is not, or not yet, characterized by military confrontations on a national scale, as in 1861-65, but the facts on the ground strongly suggest a breakdown of civil order:

- the irreconcilable conflict between the political left and right;
- the belligerence and vituperation that passes for a national "conversation";
- sporadic acts of violence, flash mobs and organized riots erupting in every corner of the country;
- the dismal lack of local and state leadership;
- Orwellian Ministries of Truth, otherwise known as digital platforms, controlling and censoring information;
- a rabid feminist network intent on destabilizing cultural traditions and mores;
- a president betrayed by his own generals and party senators;
- a rogue enclave set up by malcontents and domestic terrorists in the middle of an American city;
- and racial mayhem fomented and exploited by a class of partisan criminals.

Whether or not we call this situation the preliminary stages of civil war or simply massive social unrest and cutthroat politics may be only a matter of terminology.

What seems most obvious is that a civil war, like any war, requires two sides pitted against one another in outright combat or in destructive ideological engagements. And given the mass capitulation of mayors, governors, police chiefs, media editors, entertainment celebrities, CEOs and members of Congress to the insurrectionary cadres holding the nation hostage — forces of disarray like Antifa, Black Lives Matter, raging Twitter mobs, hate-promoting institutions like the SPLC, the ACLU, The Nation of Islam and others — one is hard pressed to locate and identify a respectable "other side" of the struggle.

Admittedly, there is a beleaguered though resolute president (abandoned by many who should logically be his allies, including members of his own party), a small number of conservative commentators who have stood their ground in the public square, and an inchoate "silent majority" (assuming it is indeed a majority), but they scarcely comprise a visible and identifiable "other side" equal in approximate strength to an active, vociferous and bellicose hostile power. That being the case, we cannot say that a *de facto* civil war is in progress. The side of law and order seems to have surrendered without much in the way of robust and concerted resistance.

We can say that the nation has grown dysfunctional and largely ungovernable — civil disintegration, not civil war — and will remain so unless those who believe in the Constitution and re-possess sufficient authority in the military and government agencies, backed by a genuine silent majority emerging at election time, can mount a viable defense against the agents of destruction. This does not mean that the left will be defeated or lay down its arms, only that the playing field — or battlefield — will have been made rather more level.

At that point, once a balance of forces is achieved and a meaningful engagement of opposing sides becomes possible, we may have entered a condition of veritable civil war, whether institutional or manifest, unless a resolution or armistice can be worked out. And the only resolution that might make some initial sense is an official

divorce between the warring segments of the nation, a secession of states from the federal system, red and blue states going their own ways. Such would inevitably involve manifold complications, with citizens of differing political loyalties abiding in the same state, the division of economic and industrial property, the re-assignment of components of the military, the complexities of foreign relations, and so on.

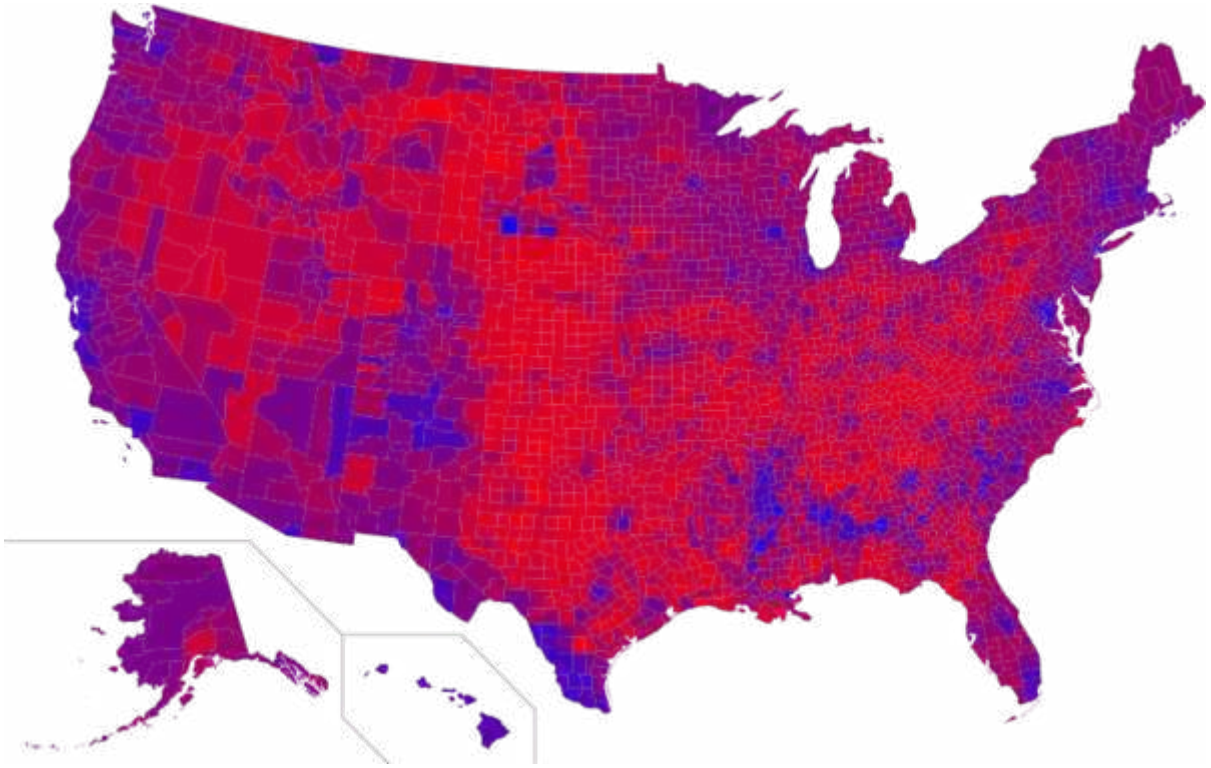

2016 presidential election by county

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In Democracy: The God That Failed, Hans-Hermann Hoppe, who teaches at the University of Nevada, has gone more deeply into the intricacies of peaceful separation. Hoppe proposes that “a modern liberal-libertarian strategy of secession should take its cue from the European Middle Ages when, from about the twelfth until well into the seventeenth century, Europe was characterized by the existence of hundreds of free and independent cities, interspersed into a predominantly feudal social structure.” He believes that in this way, “besides recognizing the fact that the liberal-libertarian potential is distributed highly unevenly across the country, such a strategy of piecemeal withdrawal renders secession less threatening politically, socially and economically.”

Regrettably, the problems created by Hoppe’s medieval solution would be insurmountable:

· how to arrange for a nationwide agreement or consensus eventuating in the creation of innumerable small city-states distinct in administration but presumably bound by treaty; how to combine for effective defense against an external or internal aggressor;

· how to equitably divide economic, fiscal, industrial and technological resources spread across an enormous territory and vested in thousands of self-governing pockets;

· how to provide for safe internal travel, and so on.

We are not in the Middle Ages, and a litter of far-flung tiny municipalities is a relic long ago superseded. The problems of secession are real enough and would only be exacerbated in so fungible a scenario.

In Politics, particularly Books I and III, Aristotle defends the polis or city-state as a “natural” development of communal life and as the model political organization. But in today’s far more complex and interconnected world, it is reasonable to assume that he would argue similarly for the nation-state, its “formal cause” being the Constitution

and its “material cause,” a given territory. Thus, even when a state or nation breaks up, its constituent residues would also be states or nations, however reduced.

The nation-state and its provision for central authority — the linchpin of the modern system of international relations — did not arise out of a vacuum, but out of the Thirty Years War and the Treaty of Westphalia in 1648. It came into being for reasons of necessity. Indeed, the nation-state is the culmination of a long historical process. It can neither be reversed nor transcended, dissolving on the one hand into a dispersed congeries of political and cultural particles, or evaporating on the other hand into a Global or One-World Superstate, which would be a throwback to the Bronze Age of vast, ultimately unsustainable empires. The nation-state as such, whether conservative, centrist, leftist, locked in internecine discord, or fissiparous, is here to stay.

What, then, is the solution to America’s potential ills of possible civil war or collapse into a leftist totalitarian regime? How are these devastating alternatives to be averted? Perhaps neither one nor the other of these historical options can be avoided, and the future is uncompromisingly dark. Perhaps separation of red and blue states coalescing into non-contiguous administrative polities or lesser nations may be thinkable, a kind of “velvet divorce” on the model of Czechoslovakia, though far more complicated, with an arranged exchange of populations and a peaceful division of the spoils. Perhaps businesses, industries, manufacturers and increasing numbers of people will emigrate away from blue states, leaving them to malinger in debt and dysfunction, with mounting social problems and a depleted tax base.* Or perhaps the scattered constitutional forces under a dogged and muscular president will improbably prevail — though without inaugurating an era of unbroken peace.

For better or for worse, America will either persist as a nation-state, internally fractured or under a socialist dispensation, or devolve into a jigsaw of smaller nation-states. Considering that the left has spread its capillaries throughout the body of the nation, leaving no institution untouched and incapable by nature of either negotiation or compromise, as Roger Scruton explains in Fools, Frauds and Firebrands, and considering that a younger generation of disaffected “millennials,” victims of a massive indoctrination program via the universities and the media, are functionally ignorant and politically malleable, it follows that the prospect for a harmonious or pragmatic resolution to “the troubles” seems unlikely. In whatever way the current drama plays out, I fear that we may be witnessing the end of the American experiment in republican governance as we have come to know it. Although it is no consolation, as always history will have the last word.

*Lana on Twitter writes: “We should pick a general location in the north, south, west, east and center of America and all the good folks who aren’t leftists, globalists or sell out neocons, move there. No website. No name. Just good folks moving to be in a community of other good folks. Nominations?”

David Solway’s latest book is Notes from a Derelict Culture, Black House Publishing, 2019, London. A CD of his original songs, Partial to Cain, appeared in 2019.

Elizabeth Hobson: Celebrating male role-models

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Representation politics, and the purpose of fantasy

Vernon Meigs · 23 June 2020 · Archived copy · Original

What do I mean by “representation politics”?

Just like how identity politics means the obsession and preoccupation with defining oneself and identifying with a group no matter how particular, granular, or arbitrary and making sure everybody knows it and takes account of it in any given situation, I offer the term “representation politics” as a corollary to identity politics: the maniacal obsession to get every form of media and enterprise to represent any given category, group, and identity, as if their members cannot go on without this representation that they would destroy any and all who do not comply.

Bending the knee has had unfortunately literal expression in the past few weeks, but we can safely say that knee-bending has been taking place in one form or another long before that, in which male-occupied roles in movies, comics and shows have been replaced with women for the sake of representing women, white replaced with black, characters made into LGBTQ. Stranger yet in the present day, representation politics has taken a bizarre turn in which actual images of a black person, a huge example that comes to mind being Aunt Jemima, are being erased.

To add to my classification of representation politics as the demand to represent more and more groups no matter how in the minority they are, it should be mentioned that the path to increased representation often entails the de-representation of those who had earned their place by merit or otherwise original intent. When people, real or fictional, are being replaced to fulfill a quota in this way, we cannot trust that the result will be of anything close to high standard quality.

Tokenism on the Screen

Even before the initial news broke out that 2016’s brand new *Ghostbusters* film was to consist of an all-female main cast, one big concern I have had was the tokenism that I feared would become rampant in the modern era of movies, shows, and other media portraying the fictional. I had hypothesized that we would increasingly enter a situation in which we cannot trust which characters are in fact portrayed based on honest, competent storytelling.

Ask the average person and perhaps they’ll say that it’s good that women and minority races are getting representation to the point that they may not even question having all-female primary casts in a movie that was once a male one; no doubt they may process that as fair game or revenge for the past, even in an unconscious way. Either no thought is given to the fact that the inclusion of characters for the sake of representation, or perhaps they are afraid to question it.

We seem to have been crossing a place for a long time in which when a nonwhite character is cast or portrayed in anything, the active-minded cannot trust its intent. Was the black character cast because of character-first writing in which it didn’t matter primarily whether he or she was, or is the motivation of this character’s inclusion to appeal to the current zeitgeist of inclusion for the sake of “diversity”, representation for the sake of “diversity”? What about for an Asian? What about for a gay, lesbian, or a bisexual? In the present day, what about transsexuals?

Speaking even as someone who doesn't watch Doctor Who, I too am aware of the Jodie Whittaker Doctor's existence…I understand that the show had not exactly been performing well with her. She had her white knights when it was first announced, but again I ask the question – was it a natural progression, or just pandering to the new sociopolitical atmosphere that parrots "The Future is Female" at every turn? What of this Rey character in the new Star Wars films, or the Finn character, or the practical dominance of female and/or "POC" characters in the absolutely atrocious *Star Trek: Discovery* in which once proud, sometimes intimidating characters like Captain Christopher Pike get reduced to simpering milquetoasts that let the women around them denigrate them, no matter what rank?

Speaking of *Star Trek,* let's talk about that for just a moment. At the moment I am writing this, not counting my commentary podcast Trek Through Trek which just got started on the 2nd season of *The Original Series*, I am currently in the midst of a runthrough of *Star Trek: Voyager* and the episode "Message in a Bottle" is still fresh in my mind. A subplot of the episode (the main plot takes place in the Alpha Quadrant where the Holographic Doctor is transmitted to a Federation ship there) takes place on *Voyager* and involves the monitoring of a vast communications network as they wait for The Doctor. There is no need to get too deep into plot details, but they then discover who the network belongs to and they respond by demanding they terminate their link. This part mostly involved Engineer B'Elanna Torres and Seven of Nine, with a plot point between them involves B'Elanna confronting Seven for being rude while working together, hence the pairing. Captain Janeway gets more involved too when the Hirogen come in (that's the people the network belonged to).

[Images taken from memory-alpha.org]

As I was watching this episode, one thing absolutely astounded me as it crossed my mind. I didn't realize it until deep in, but as it turns out, there were three women main characters working to solve a problem. And I didn't even notice it. That was the eye-opening part. I didn't even care that they were women because I processed them beforehand as distinct characters important to the series just as much as Chakotay, Paris, Kim, Tuvok and Neelix (yes, even Neelix). The fact that they were women mattered no more than if any men took their place in the writing process. As it turns out, when you don't actually have some hardline sociopolitical agenda in the writing, everything feels natural and honest and not forced. There are other moments like that, though this very fact is something I'm

more conscious to pay attention of in terms of respect how natural everything felt back in these good old days of Trek. I recently watched the episode "Think Tank" and that had Janeway and Seven boarding a ship together and that too felt natural.

Compare and contrast to the world of "new" *Star Trek*, where all female characters are shoehorned in and Starfleet's higher echelons apparently seem to be dominated by rather bitter, condescending women (and it's allegedly supposed to take place during the pre-Kirk TOS-era timeline). The lead character is a woman named Michael Burnham (isn't that telling, huh?) and in the series as well as the jarring *Short Treks* the men are usually bumblers and incompetents being looked down upon by women completely Mary Sue'd into the scenes. Watching this in this current atmosphere in the real world, there is no doubt in my mind that there has been an active "woke" agenda inserted to create a revisionist canonicity of the *Star Trek* timeline, where nothing adds up and everything either exists to pander to people who aren't previously Trek fans with visuals and technology that would make Star Trek: Nemesis era *USS Enterprise-E* crew shit their pants, or pander to the what they think is the new state of mind of the people, where the future is female and men have to be "put in their place".

The Purpose of Fantasy

For a moment, let me talk about the purpose of fantasy. I know what some of you are thinking – fantasy is just escapism and it can be whatever at all. What then, is the motive of your fantasy? If it is indeed escapism, then no doubt it's to leave the drudgery of the real world behind so as to enter a different one. Fair enough. Then, what purpose do you have of entering this different world? Perhaps it's to experience, relatively speaking, a world in which things turn out the way you'd want them to play out for you. Perhaps it could be a world where you can be more like yourself. Or, perhaps it's just a way for your creativity to flourish, or for you to indulge and bask in the creativity of someone you are on the same page with. In any case, this new world is a superior one. It is an ideal one in the proper sense of the word. You'd either trade the world for it…or you'd want to make the real world closer and closer to this ideal fantasy.

Assuming that this is the predicate for fantasy put out in the world for an audience to consume like any given fictional TV show from soft fiction such as a real life drama or comedy, or something more creative like a piece of science fiction or fantasy lore such as that found in *Lord of the Rings, Magic: the Gathering,* or *Dungeons & Dragons.* In terms of their creators, either they've found an outlet and format for their creativity, or they're trying to portray an ideal world.

I would like to quote Ayn Rand in her work *The Romantic Manifesto,* under the chapter "Art and Cognition" – "Art is a selective re-creation of reality according to an artist's metaphysical value-judgements. Man's profound need of art lies in the fact that his cognitive faculty is conceptual, i.e., that he acquires knowledge by means of abstractions, and needs the power to bring his widest metaphysical abstractions into his immediate, perceptual awareness. Art fulfills this need: by means of a selective re-creation, it concretizes man's fundamental view of himself and of existence. It tells man, in effect, which aspects of his experience are to be regarded as essential, significant, important. In this sense, art teaches man how to use his consciousness. It conditions or stylizes man's consciousness by conveying to him a certain way of looking at existence."

Then I would like to expand upon Rand's definition and provide a context that accounts for fantasy:

The purpose of fantasy is to depict, using the formats available to an individual or that which he has affinity for, an ideal world that draws directly from his metaphysical abstractions, that is, his values and proper ideals.

If my above definition has either sunk in or you've become able to entertain the idea for the sake of argument, let's turn our attention back to the existing fantasies and fictions of the modern world. At this point you're probably wondering, what does defining the purpose of fantasy have to do with representation politics and idiots bending the knee for virtue signaling reasons?

Consider what *Star Trek* for the most part used to be when it was founded, and dare I say was true for what I consider its golden age (that is, all the way up to *Star Trek: Enterprise* and I will defend that show at any given time

so don't try me): although there was a push to be more inclusive and diverse in a world, to be fair to Trek, was not too caught up in treating people of different groups like normal human beings, it did so in as natural a way as a show with writing restrictions like the earliest of *Star Trek* can afford at the time. *The Original Series* juggled an Iowan Caucasian captain, a Vulcan first/science officer, a Southerner doctor, a Scottish engineer, a Japanese-American helmsman, a Swahili communications officer, and by 2nd season a Russian ensign. Speaking briefly about *The Next Generation,* LeVar Burton's character Geordi LaForge, who was black, never ever had his race made a big deal out of. In short, everybody involved in what I refer to as Trek's golden age made a gigantic deal of their ethnicities. Well, Benjamin Sisko in *Deep Space Nine* had a small amount on an episode or two, but that deserves an analysis having taken in context for a future discussion.

Looking ahead to today's "Trek", *Star Trek: Discovery* and *Star Trek: Picard,* we see practically dystopian tropes in which men are knocked down and made to be humiliated, apologize, and bend the knee to any given snide and bitter woman in any given situation as the formerly dignified Christopher Pike and the formerly beloved Jean-Luc Picard are indications. Take also Spock himself, being overtly emotional under the narrative in which the stoic Number One from the *Original Series* pilot "The Cage" is retconned into being the source of Spock's logical attitude. From pathetic Captains being talked down even by his subordinates, to crazed awkward Edward obsessed with genetically engineering Tribbles (which aren't supposed to be introduced yet in the canonical timeline when the *Short Trek* episode he was featured in was introduced), men are basically the dirt on the floor, while women, crowded in vast numbers, always take care of the job. Then we see a world where "organics" and "synthetic" life forms continuously being at odds with one another, whereas older Trek may have come up with solutions to bridge the gap in terms of relations, in new Trek we see no other indication than "organics" are privileged oppressors of the "synthetic". Instead of standing against the status quo of the drudgeries of real life, the same drudgeries and pathetic excuses for addressing them seep right into the mindset of the new series calling itself *Star Trek* and offer nothing better than a shaming of those it vilifies in the present world.

What is the metaphysical abstraction of the mind at work when it comes up with this sort of cynical drivel? Is this the ideal world that they wish to convey and for the audience to take in? A world where men, the few that are permitted to exist, are pathetic creatures serving as rungs on the narrative's ladders they don't hesitate to step on? Is this the kind of future or vision of humanity they want?

In the rabid pursuit of representing every perceived minority as well as women (who in themselves as a broad category are hardly minorities), writers have sacrificed storytelling and natural character development for representation and pandering to identity politics. We now live in a time in which every depiction of those non-white or even non-male is met with suspicion by the active-minded, and accepted without question by those that can't even begin to contextualize the cultural implications. We don't know whether the presentation of a non-white, especially if they are female, is done so out of sheer inspiration straight from the fountainhead of character craftsmanship, or to be sure they make the correct representations out of fear of being cancelled their reputations vilified. As I've stated before, there is no goalpost. Pander to the mob, and they will still never be satisfied each time you do it and apologize.

Don't Let Representation (and the Demand For It) Rule You

Speaking of pandering, J.K. Rowling's been given the big draw-and-quarter treatment as of late, hasn't she? How sympathetic am I of her, really? She's been pandering enough, as far as I am concerned, to the "woke" crowd, with one big example being she's basically accepted the presumption of her own character from her *Harry Potter* series, Hermione Granger, as a black girl, under the excuse that, and I paraphrase, "her race wasn't explicitly established". This, despite an image of her in the public consciousness of being basically modeled after Emma Watson, her actress in the *Harry Potter* films, appears to be something that J.K. was willing to promote, to appeal to the crowd that wants more and more representation for blacks, even if it means changing already-existing establishments.

The same crowd she appeared to be appealing to went after her when she was speaking in recognition of the fact that biological sex exists. Referred to as a TERF (for those not actually in the know [and have you been living

under a rock?], Trans-Exclusionary Radical Feminist), J.K. Rowling has been attacked in the media, publishers refusing to work with her if I understood recent news correctly, and even faced vilification from the very otherwise insignificant actors and actresses that have benefitted from portraying characters on the big screen for movies based on her most famous series of books.

To answer the question, perhaps I have some vestige of sympathy for her and I ultimately don't agree with what's happening to her. But there is another part that says that she largely brought this upon herself. She pandered in this new era of virtue signaling for representation politics, and all she got in return was a goalpost that was yanked away from her harder than Lucy van Pelt pulling away the football from Charlie Brown. To quote Paul Elam, there are no victims, only volunteers. She went into this herself and perhaps should have realized from the get go what would happen to her. Only in the here and now she can begin to set things right for herself and cease with the pandering and stand up more and more for herself.

What I am hoping more and more people would do, and this is the exact same that I am hoping I myself can accomplish, is to be honest from the get go about viewpoints that are now being considered grounds for a vigilante witch hunt. Instead of remaining silent, let us speak our minds, openly disagree with any given potential thing, and strengthen our own skin in the face of this volatile crowd of woke SJWs. Let the fact that we have nothing to lose since we have the truth to stand on be our immunization against the intellectual pandemic that is politically correct identity politics and representation politics.

A word of advice to those who keep on seeking representation in the very media that they consume: knock it off. Identity is wasted on those who identify primarily as a member of a group, as a pawn or a cog for a collective. If you are of a personality or presentation that falls outside the norm of what is considered, well, the norm, then own up to it and be able to defend yourself in your own right and represent yourself for yourself. Don't count on others or force others to do it for you. You are responsible for your own validation and actualization and your place in this world. Do not rely on *Magic: the Gathering* cards or your favorite fantasy or sci-fi shows or your pancake mix products to represent you in particular, nor even be upset that it's not excluding you. They aren't you know; they're just representing themselves at best when they aren't pandering , and that is fine. Don't define your life by how others pander to you and profess to represent you.

Sam The Man Hayakawa

Doug Mortimer · 24 June 2020 · Archived copy · Original

The recent nationwide rioting evokes memories of same that took place in the late 1960s. In those days, the economy was in great shape, so one could truthfully say it was the best of times, it was the worst of times; today the latter is the winner by a knockout.

In the late 60s, however, there was pushback against vandals, looters and arsonists. They were not lauded as liberators, even in left-leaning media. One man who personified that pushback actually became an unlikely media celebrity.

S.I. Hayakawa (not to be confused with actor Sessue Hayakawa, best known for playing the commandant of the prison camp in *The Bridge on the River Kwai*) was born in Vancouver, British Columbia in 1906. He received degrees in English from the University of Manitoba and McGill University in Canada, and the University of Wisconsin. In 1955 his academic career took him to San Francisco State College, which would be the institution where he achieved his greatest renown, even though he was a highly respected professor and author before he arrived at SFSC (not known as SFSU till 1974).

Hayakwawa was a disciple of Alfred Korzbyski, a Polish nobleman who emigrated to America and achieved fame as the founding father of what he called general semantics. Hayakawa's book *Language in Action*, later revised as *Language in Thought and Action,* helped to bring semantics to the public's attention in the 1940s. In fact, my unabridged dictionary, published in 1936, does not have a definition for semantics. Not so today as the American Heritage Dictionary offers up "the study or science of meaning in language forms, esp. with regard to its historical change." In some areas it overlaps with semiotics, a more recent discipline, which focuses on signs and symbols.

In my high school English class we used *Language in Thought and Action*. When referring to the author outside the classroom, we usually truncated S.I. Hayakawa to SIHI. Little did we know that our very own SIHI would soon go viral, at least as viral as it was possible to go given the primitive media of the times.

What brought Hayakawa to the public's attention was a student strike at SFSC pertaining to "non-negotiable

demands" by the Third World Liberation Front because the curriculum was too Eurocentric and the student body lacked diversity. Sound familiar? Such demands were not widespread in 1968, as most colleges focused on the Vietnam War and traditional civil rights issues. Second wave feminism was on the back burner but not for long.

Whatever the grievance, the groves of academe bore bitter fruit in the late 60s. Demonstrators often took over administration buildings, sometimes camping out in the President's office, which had great symbolic meaning. At Columbia University some even toted guns. Whether or not they actually knew how to use them was never put to the test. The 1960s also gave birth to SWAT (Special Weapons and Tactics) teams as a means of controlling riots.

To the best of my recollection no student (and I use the term loosely, as many "students" were not registered at the schools where they demonstrated) was given the bum's rush or expelled. Other institutions – with the possible exception of churches – would have called in security guards, the police, or some other pest control firm to roust the interlopers.

The presidents, deans, chancellors, *et al* of America's colleges didn't chime in with the "pigs off campus" chanters, but the high priests of academia couldn't stomach the thought of the high sheriffs and their myrmidons intruding on their precious community of scholars. So they engaged in what was then known as "meaningful dialogue" with the demonstrators. That's academicspeak for they talk, we listen. If we respond, it will be with head-nodding, platitudes and encomiums, not criticism. When faced with campus uprisings, secular academic administrators quickly converted to Quakerism.

SFSC was literally an embattled campus when Hayakawa took over as acting president on November 26, 1968 (his predecessor, Dr. Robert Smith, lasted all of five months). Students and police had clashed repeatedly and classes had been cancelled since November 13. To convey just how thoroughly discouraging the situation was, we need only note that John Summerskill, the President before Smith, chose to continue his academic career in Ethiopia after leaving SFSC in June of 1968.

When Hayakawa officially re-opened the campus on December 2, he was faced with a mob of student strikers, whose sloganeering and speechifying was amplified with the help of a sound truck, even though Hayakawa had banned them from campus. Perhaps the strikers figured that the tiny (5'6"), soft-spoken Asian professor would be a pushover. Undaunted, Haykawa boarded the truck and ripped out the loudspeaker's wires. Don't know if semanticists have an official position on "action speaks louder than words," but Hayakawa certainly embodied the phrase.

Thus Hayakawa enforced his own rule. Perhaps he was also passing semantic judgment on their oratory. Then again, maybe it was just his way of saying children should be seen but not heard. Whatever, his deed was captured by TV news cameras and broadcast to the astonishment of viewers nationwide.

It was a simple yet decisive gesture, unlike anything his peers were doing. A college president…as an action hero? Hell, S.I. Hayakawa could teach G.I. Joe a thing or two!

If a latter-day SIHI were to attempt such a deed at SFSU today, it would be a career *kamikaze* mission. He would be out of a job immediately, channeling Tony Bennett and crooning "I Left My Career in San Francisco." He would be unemployable in academia, and maybe anywhere else, no matter what laurels had been bestowed on him during his career. He would be doxed and harassed till his life was hell on earth. The stigma of white privilege would not apply to an Asian male but toxic masculinity might be trotted out. In 1968, however, the State of California, though lurching leftward, had not gone off the rails. Manhood was still legal.

Hayakawa's bold move was not just an effective way to silence the protestors, it was great public relations. The image of the ballsy little professor standing up to the mob caught the fancy of the public and Hayakawa became a household word in California. "In the age of television, image becomes more important than substance," he once said. He was about to find out how true that was. Hayakawa was also attracting national attention. Throughout 1968 riots and demonstrations were as integral to TV newscasts as weather and sports. Most viewers didn't like what they saw. Richard Nixon called such people the Silent Majority and they elected him over Hubert Humphrey

a month before Hayakawa's feat. When these same people saw Hayakawa on the tube, he was literally pulling the plug on the foul-mouthed, dope-smoking, unkempt hordes they detested. Countless middle-aged viewers, many of them veterans of World War II, sat up and took notice. Hayakawa's boldness might have done more than anything else to dispel any lingering resentments they felt about Pearl Harbor.

After the incident Samuel Ichiye Hayakawa was dubbed Samurai Sam. By rights, he should have been Sensei (Teacher) Sam. As a professor of semantics, he would surely have averred that the pen was mightier than the sword, samurai or whatever. After all, he had rushed in where Toshiro Mifune might have feared to tread.

Samurai Sam had backbone but he was not inflexible, as his subsequent appearances on television made clear. He made some concessions to student demands and the campus became relatively peaceful. On July 9, 1969, the California State Colleges Board of Trustees appointed him permanent President. It was their way of saying *aregato* for restoring order. So Hayakawa remained at SFSC (towards the end of his tenure, it was briefly known as California State University, San Francisco before it was SFSU) till 1973.

Then as now, California was widely known as the land of fruits and nuts, and not just because of local agriculture. Southern California certainly had its share of weirdness, but in those days there was also a countervailing culture of conservatism. Not so in the San Francisco Bay area.

In the years after World War II, San Francisco neighborhoods became famous for hipsters (North Beach), hippies (Haight-Ashbury), and homos (the Castro District). Many of the city's denizens defied classification; some of the eccentrics were lovable, some not so much. The city had more human oddities than all the Ripley's Museums combined. Sam Spade and his trench coat were long gone; Dirty Harry and his .44 Magnum now roamed the mean streets.

In flyover country, San Francisco was considered an open-air insane asylum. Stand-up comedians affecting brain-damaged druggie speech or lisps and limp wrists (yeah, you could do that back then!) were getting laughs on late-night TV monologues. Nevertheless, the city remained popular with tourists thanks to the climate, the waterfront, the hills, the bridges, the cable cars, and the scenic views.

San Francisco was not the only hotbed of turmoil, however. On the east side of the bay, Oakland had a large and festering ghetto, a very active group of Black Panthers, and a highly visible Hell's Angel's chapter founded by the notorious Sonny Barger. (This was the chapter that Hunter Thompson rode with – and got beat up by – when compiling *Hell's Angels; the Strange and Terrible Saga of the Outlaw Motorcycle Gangs*, his first published book in 1966.)

Adjacent to Oakland was Berkeley, ground zero for university-related radical movements. As the flagship school of the University of California system, it was far more prominent (and elite) than SFSC. University President Clark Kerr was caught in the crossfire of the famed Free Speech Movement. The protesters thought he was too conservative, the California regents thought he was too liberal. Even the FBI tried to smear him. Unfortunately, he was Clark Kerr, not Clark Kent, so he could not transform himself into Superman before taking on his antagonists. As a result he was scapegoated and fired in 1967, just one year before Hayakawa took over at SFSC.

So this was the scene in the SF Bay area while Hayakawa presided over SFSC. To say he went against the grain would be greatly understating his position. He had lived in San Francisco since 1955 but by 1968 he must have felt like a stranger in a strange land.

When he retired from academia in 1973, he was 67 years old. Surprisingly, he was about to embark on another high-visibility profession. After five years, California voters had not forgotten his one-man stand against the social justice mafia.

In 1976, Senator John Tunney was up for re-election after one term. Tunney was the son of Gene Tunney, a former heavyweight champion boxer. Tunney the younger was something less than a political heavyweight – in fact, some pundits believed he was the basis for the Robert Redford character in *The Candidate*, a 1972 political comedy about

an idealistic but clueless Democratic California Senate hopeful (Robert Redford).

Though Hayakawa had been a lifelong Democrat, at age 70 he was persuaded to enter the Republican primary in 1976. To the surprise of the GOP establishment, he defeated three career politicians. He was rightly perceived as a political outsider. Tunney underestimated him and squandered a large lead in the polls. By the time he realized he was in trouble, it was too late, and Hayakawa defeated him.

Unfortunately, while voters often say they prefer plain speaking over platitudes and political outsiders over insiders, they often have second thoughts. Over time, the plainspokenness wears thin and they return to the comfort food of warmed-over nostrums. Outsiders are at a disadvantage, as getting things done in Congress requires social skills and political savvy, not naiveté. That the elderly Hayakawa was given to dozing off in meetings did not endear him to his colleagues in the Senate.

While Hayakawa's flirtation with politics might have been an ego boost, he should have known that he was out of his element. When presented with an issue, a politician is always pressed to take sides. Neutrality is not acceptable. At the very least, he must say something to the effect that he will have his staff look into it. Hayakawa was not up on all the issues and never pretended to be. Famously, regarding a ballot pertaining to greyhound racing, he said, "I don't give a good goddamn about greyhounds one way or another. I can't think of anything that interests me less." In one fell swoop, he alienated anti-gambling moralists, the SPCA (no PETA in those days), and pari-mutuel lobbyists. Hayakawa was well read, but perhaps he had skipped Dale Carnegie.

When Hayawka was up on the issues, he often took surprising stances. In truth, though conservatives had championed him, he was no ideologue but assessed each issue individually. Even though he was of Japanese ancestry, he came out against reparations for Japanese-Americans (the Canadian-born Hayakawa did not become an American citizen till 1954) who had been interned during World War II. He also spoke out against bilingual schools and ballots (adios, Mexican vote) and even sponsored a constitutional amendment to make English the official language of the United States. He angered many supporters by supporting returning control of the Panama Canal to Panama. During his 1976 campaign, he had joked the United States should not surrender the canal because "we stole it fair and square."

Perhaps his most telling quote was "Being an educator all my life, I am accustomed to dealing with those who are unenlightened." Not exactly populist sentiments. Joe Sixpack and his old lady may say they like straight talk…but not in regard to their own shortcomings.

The honeymoon between Hayakawa and the voters was short-lived and by 1982, it was obvious he would not be re-elected (in fact, re-nomination was unlikely) so he dropped out of the race. (The Republicans held onto the seat, however, as former San Diego mayor Pete Wilson defeated Jerry Brown).

If Hayakawa were around today (he said *sayonara* to this mortal coil in 1992) he would find that semantics is more relevant than ever on campus and in politics. The Vietnam War is over but most of the old issues are still out there in some form or fashion, and since social justice is such an open-ended term, the potential issues are limitless.

Thanks to the new electronic media, the war of words is unceasing and increasingly vicious, and the casualties are mounting. Despite all the communications devices we have, discourse has never been more degraded. A careful parsing of what people say and what they really mean is more necessary than ever. Contemporary semanticists possess the intellectual tools to undertake such analysis, but they are understandably reluctant to do so.

Hayakawa certainly understood what we call the echo chamber. In his heyday, he might have known it as the amen corner. "If you see in any given situation only what everyone else can see," he noted, "you can be said to be so much a representative of your [sub]culture that you are a victim of it."

Hayakawa also understood the "Thought-Terminating Cliché." You may not have heard this term before but you have likely seen it employed. In semantic circles it is the practice of terminating a debate by resorting to a non-responsive cliché. For example, in a discussion about global warming, one may hear a proponent argue that "the

science is settled." The intent is not to defend a position or stimulate debate but to invoke cloture – kind of like the old advertising phrase "Nine out of Ten Doctors agree."

Catchy slogans, of course, are a must in both politics and advertising. You don't argue with a slogan, you just repeat it, or hum it, if it's been set to music. You can't totally shut it down, and once it's embedded in your brain you might believe there's something to it. "Everybody knows…"

> We have nothing to lose but our chains
>
> Melts in your mouth, not in your hands
>
> Black lives matter
>
> Winston tastes good like a cigarette should
>
> Silence is violence
>
> Breakfast of champions
>
> Check your privilege
>
> A diamond is forever
>
> No justice, no peace
>
> Just do it
>
> A woman needs a man like a fish needs a bicycle
>
> Where's the beef?

Semantics also deals with the meanings and connotations of words and how they evolve over time. Language, like society, doesn't evolve fast enough for some people, so rather than wait for word meanings to change over time, it is necessary to formally redefine them.

Of course, we've seen numerous debates about the definition of feminism. "It's all about equality" is the usual thought-terminating cliché. In truth, that's more or less what it says in my dictionary published in 1985. The current definition might be well beyond that and tomorrow's definition may be really off the wall. Concepts like "patriarchy," "equity" and "systemic oppression" might be called into service to expand the definition.

Of course, you can see where this is going. If you want to control the debate, first control the definitions of words. Get the media to buy into your new definitions, and the battle is almost over before it starts. Semantics 101.

Perhaps Hayakawa would have been more valuable as a political commentator than a politician. Surely some semantic insights into the candidates, the parties, the speeches, and the political commercials would be a blessing today. A latter-day Hayakawa could easily sniff out all the verbal manipulation, but who would grant him a platform? How long would he last on CNN? On YouTube? On Facebook?

In a 1958 interview published in the *Paris Review*, Ernest Hemingway said, "The most essential gift for a good writer is a built-in, shockproof shit detector. This is the writer's radar and all great writers have it."

The same is true for semanticists. Now when we need them more than ever, they are nowhere to be found.

If only we could resurrect Samurai Sam – make that a legion of Samurai Sams – to pull all the plugs that need pulling.

In the hierarchy of oppression, blacks trump women, so ‘Karens’ is now a thing in the MSM

AVfM Video Source · 24 June 2020 · Archived copy · Original

The Marxist Feminist Roots of Black Lives Matter

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Boys raped more often than girls

Tom Golden · 3 July 2020 · Archived copy · Original

Do boys face sexual abuse as children? According to research, the answer is a very powerful yes. A CDC study in 2005[1] showed that 1 in 6 boys experienced unwanted sexual contact by the time they reached the age of 18. The number for girls was a bit larger, it was 1 in 4. So 25% of girls and 16% of boys were reported to have had unwanted sexual activity prior to the age of 18.

I am sure that some of you are wondering exactly how the question was worded in order to get to those numbers. We live in an age where definitions have become so watered down that statistics really don't tell the story. So for those of you who are wondering let's look at the exact wording. This is taken directly from the journal article:

"Four questions from Wyatt[36] were adapted to define sexual abuse during childhood and adolescence: "Some people, while they are growing up in their first 18 years of life, had a sexual experience with an adult or someone at least 5 years older than themselves. These experiences may have involved a relative, family friend, or stranger. During the first 18 years of life, did an adult, relative, family friend, or stranger ever (1) touch or fondle your body in a sexual way, (2) have you touch their body in a sexual way, (3) attempt to have any type of sexual intercourse with you (oral, anal, or vaginal), or (4) actually have any type of sexual intercourse with you (oral, anal, or vaginal)?" A "yes" response to any of the four questions classified a respondent as having experienced CSA. In addition, the frequencies for each component were calculated."

This wording seems fairly straightforward and accomplishes the important task of not using the word abuse. We now know that males have been reluctant in the past to answer that they have been abused because males often times simply don't see their experience as having been abusive.

One study[6] used a sample of children, both boys and girls, who DHS had defined as having experienced childhood sexual abuse. Of that group only 16% of the boys thought that they had been abused. You can compare that to 64% of the girls who thought they had experienced abuse. In this sample four times as many girls who had been designated as having experienced sexual abuse as children believed their experience was "abuse." Only a fraction of the boys felt they had been abused even though they had a similar experience. This has likely been a factor in some previous research showing that boys were less frequently sexually abused as children.

Simply using the term "abuse" in a research questionnaire would throw off the numbers. Things seem to shift drastically when you only ask about the exact experience and not label it as abusive. This study shows that when you do ask about specific experiences the boys and girls have similar rates of abuse. The men and boys will answer the questions honestly; it is simply they have a different view of the word "abuse."

The idea of 1 in 6 boys having been sexually abused as children is not limited to this research nor is it new. There are a number of other studies that have come to very similar conclusions. (See references.) The range seems to be

between 14% and 18% for the boys. We knew even in the 1980?s that boys comprised a sizable number of those children who experienced sexual abuse. The classic and best selling handbook for female survivors of childhood sexual abuse “The Courage to Heal” estimated that 1 in 7 boys faced the trauma of sexual abuse as children. The book, like so many other media sources focused almost totally on female victims.

The idea of 1 in 6 has become so accepted there is now a web site 1in6.org that offers information specifically for boys and men on childhood sexual abuse. It provides a place for men’s stories about their abuse; has information for the men, their family members, therapists and professionals. It is well worth a look. I think it’s a breath of fresh air.

This particular study went further than only examining the incidence of sexual abuse among boys and girls. It also kept track of the sex of the perpetrator. For many years the assumption has been that the perpetrators of sexual abuse of boys are primarily men. This research and other recent studies challenge that assumption. This study found that of the boys who were abused nearly 40% of the abusers were female. It also found that 8% of the perpetrators of sexual abuse of girls were also female.

The study also examined the life impact of their childhood sexual abuse. It found that both boys and girls were negatively impacted in a similar manner. This also challenges some of the old assumptions that it was the girls who were abused that faced the greatest hardships/trauma and negative life impact due to their abuse. This study says that is far from the truth. They conclude that both boys and girls are impacted and the impact is very similar for both.

I am grateful to these researchers for their even-handed examination of this problem and their ability to ignore the status quo politically correct version that focuses on girls who are victims and ignores the hardships and needs of boys. They take a very important stand on this issue as can be seen in their conclusion (emphasis is theirs):

In conclusion, the data presented provide important implications for public health and preventive medicine. First, childhood sexual abuse is a common form of childhood maltreatment in **both** men and women. Second, childhood sexual abuse and severity of the abuse have a similar relative impact on behavioral, mental health, and social outcomes for both men and women survivors, as reported during adulthood. Moreover, it was demonstrated that female perpetration of CSA upon boys was common (40%), and increased the risk of behavioral and social outcomes among male CSA victims.

The Title of This Article

I do have one bone to pick with this research. It has to do with one of the tables of data they offer in their article. Table 2 on page 433. Here’s a graphic of that table:

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Table 2. Prevalence (%) and characteristics of childhood sexual abuse by gender

	Men (n=7970) %	Women (n=9367) %
Type of sexual abuse		
Touched in a sexual way	13.2	22.5
Forced to touch an adult	8.1	7.9
Attempted sexual intercourse	7.3	8.6
Completed sexual intercourse	6.7	5.6
Any type of childhood sexual abuse	16.0	24.7
Severity of sexual abuse[a]	(n=1276)	(n=2310)
No intercourse	58.2	77.1
Intercourse	41.8	22.9
Sex of perpetrator[a]		
Male only	51.0	91.9
Female only	20.8	2.1
Both male and female	18.3	3.6
Not specified	9.9	2.4

[a]Frequencies calculated only for those who met the definition of

Notice that this table separates the male numbers from the female numbers of those who experienced childhood sexual abuse. A quick look at the table shows that a total of the various types of abuse sum to 16% of males and 24.7% of the females. Okay. But look at the numbers for the least intrusive sexual abuse. This is the category that one would assume would be the largest for both boys and girls with declining numbers to follow. But what you find is that 13.2% of the boys experienced this lowest level of abuse and 22.5% of the girls experienced this lowest level of abuse. Still not a problem but obviously the girls experienced much more of the least intrusive type of abuse.

But look what happens with the more severe abuse: In the next category "forced to touch an adult" the boys outnumber the girls, 8.1% to 7.9%. Then in the next level of abuse of attempted intercourse the boys are 7.3% and the girls 8.6%. But it is the last most abusive category that got me wide-eyed. In this category of completed intercourse the boys outnumber the girls 6.7% to 5.6%! This seems to say that more boys then girls were raped as children. That is a notable statistic.

My beef with the researchers is they didn't highlight this difference and question the reasons for such a startling stat. It was basically glossed over.

While I deeply appreciate these researchers focusing on boys and showing they need and deserve compassion – and I really appreciate their focus on boys being just as negatively impacted by their experiences of sexual abuse – I just can't forgive them for not putting this stat into their discussion and pointing out that their data indicates that boys are more often the victims of severe sexual abuse as children.

The more severe the abuse becomes the more boys and girls are in equal numbers with boys being slightly more likely to experience the worst types of sexual abuse. That is what their data says and that is a very powerful message that might wake up some of both our slumbering psychological professionals and the general public. The least they could do would be to get a discussion going about the reasons that boys outnumber girls in that most intrusive category.

The popular percentages of 16% of the boys (1 in 6) and 25% (1 in 4) of the girls having experienced childhood sexual abuse is a bit misleading. The standard 1 in 4 girls are sexually abused may be technically correct but I think it misleads a bit especially when it is compared to the 1 in 6 of the boys. It makes it look like many more girls face sexual abuse. The fact is that many more girls do face the least intrusive category of sexual abuse, nearly 1 in 4.

All the while about 1 in 8 boys faces this least abusive category. But when you only look at the more severe forms of abuse the numbers change. Now for both boys and girls it is more like 1 in 14 with slightly more boys experiencing the most severe forms of sexual abuse.

I don't want to minimize the impact of the less severe forms of sexual abuse but at the same time I think it is vitally important to ensure that the fact that both boys and girls are equally susceptible to the more severe forms of abuse gets into the public knowledge base.

Our media has painted a picture over the last 40 years that girls are the real victims of sexual abuse in childhood and men are the primary perpetrators. If you think about your own perceptions I would bet that you would go along with those ideas. We have gotten only half the story from the media. When you only know half the story you carry a potent bias. It leaves us with a disinterest and even a disbelief in the pain and hardship that boys face.

Just imagine that our media was biased in the opposite direction. Just imagine they were much more interested in the hardships that boys face and preferred to ignore the hardship of girls. How would they go about taking the findings of this study and promoting their bias? A media like that might produce the following headlines:

MenAreGood NEWS

www.menaregood.com THE WORLD'S FAVOURITE NEWSPAPER - Since 2005

Boys Raped More Then Girls!!!!!

One or two of these boys was likely raped. This startling fact is part of the latest CDC study on child rape.

The latest research indicates that boys clearly outnumber girls as victims of rape in childhood. The CDC study shows that 6.7% of boys were raped while a lesser number of girls faced such powerful trauma.

Legislators are immediately coming together to find some solution to this crisis in order to help our boys experience a childhood without major intrusive trauma.

Some ideas that have been circulating include creating a system of supports for boys not unlike the Shed movement in Australia. This would give boys a safe place to go that was boy friendly.

There is current debate about exactly how to fund these initiatives. Many of the legislators are considering a special tax on women since it is women who have been entrusted with our children's safety and have failed to

(continued on A6)

MenAreGood NEWS

www.menaregood.com THE WORLD'S FAVOURITE NEWSPAPER - Since 2005

Women Rape Boys!

Which one of these women might be a child rapist? We just don't know.

The latest research indicates that about 6.7% of boys will be raped prior to the age of 18 and nearly half of those rapists will be women. This surprising statistic has shocked many people. One expert explained that women have lived under the cloak of innocence for many years and this has aided many to commit evil acts while escaping public suspicion.

This betrayal by so many women has left the general public both shocked and angry. Most people want children to experience a childhood free from trauma and had assumed that all women wanted the same. Now that trust has been broken. Some are calling for mandatory testing of mothers via vaginal photoplethysmography to find the offenders and bring them to justice.

It has also been found that those women who were arrested for the rape of young boys have not faced justice. These cases were often deemed unimportant and forgotten. Legislators (continued on A8)

These headlines show what a biased media might do if they were only concerned about the needs and hardships of boys and men.

We have had nearly 50 years of the opposite: a media that is only concerned about women and girls. The above headlines don't lie, they simply tell only half the story. This engenders a very false image in the minds of their readers.

We have all been duped. Most people believe that women and girls have a corner on the market of hardship and discrimination. This is a completely false message as can be seen by the research discussed in this article. We need a media that shows compassion and interest in the needs and hardships of boys and girls – not just girls. This research study is a good example of the beginnings of this sort of thing.

And let's not forget, Men Are Good!

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Nicola Graham-Kevan: Coercive Control and Domestic Violence

AVfM Video Source · 3 July 2020 · Archived copy · Original

Professor Nicola Graham-Kevan has long been an internationally renowned (British) authority on domestic violence and coercive control, and is unusual in those fields in being a non-feminist.

We've just posted her keynote speech (70 minutes) – "Coercive Control and Domestic Violence" – from our recent (online) conference, "Domestic Abuse is a Men's Issue, Too". We think the video is *outstanding.* She speaks in the video about the government engaging only with feminist "researchers" – biased ideologues, of course – in these areas, and that's been the case for a number of decades.

Our playlist of all the eight conference speeches:

https://www.youtube.com/playlist?list=PLjMscr0TpRqjnZVjAituKqJr9kyVQAJnF

Mike Buchanan

Dr Kristi Winters Vs ShadowDancer | Feminism DEBATE

AVfM Video Source · 3 July 2020 · Archived copy · Original

Origins of 2nd Wave Feminism: An Interview with Mallory Millett

AVfM Video Source · 6 July 2020 · Archived copy · Original

The Dignity of Showmanship – A Defense of Men of Slapstick

Vernon Meigs · 7 July 2020 · Archived copy · Original

I notice that slapstick doesn't get a whole lot of love or respect. To each everybody's own, but I think this admittedly lowbrow form of humor gets a bad rap that it doesn't deserve – from people who generally prefer "genuine wit" over slapstick, to those who seem to downright hate it and everything it stands for.

I want to not only come to the defense of the idea of slapstick, but also to advocate on behalf of the very best of it. When absolutely comic violence is happening to the characters on screen, are we really laughing at them for being pathetic and pitiable, or are we in fact actually laughing with them, because we root for them as they have a blast in an over-the-top adventure, and we perhaps relate to them in one small way or another?

I am going to pay special attention to my favorite form of American slapstick as done by who are, in my opinion, legends: The Three Stooges. I will also talk about some mentions of my favorite Japanese comedian Ken Shimura and the troupe he used to be a part of: The Drifters.

While I talk a lot about guys smacking each other around in creative, sometimes hysterically sadistic ways while completely bereft of cynicism, I hope you will realize by the end that this essay really isn't solely about slapstick. In fact, this is more of an essay on showmanship and the quality of masculinity the men of slapstick and unabashedly lowbrow comedy lunge themselves into – for the sacred service of making the audience laugh. These are not pitiable creatures. They are lovable in the most sincere, optimistic of ways.

The Three Stooges

The faces of true love and fellowship!

In episode 3 of Season 7 of *Penn & Teller: Bullshit!* entitled "Video Games", magician Penn Jillette speaks of how children generally learn the difference between fantasy and reality very early on in their lives. Jillette says (and I paraphrase to correct a naming error on his part) when they were kids, this fantasy/reality difference was "whacked home" by Louis Feinberg and Moses and Jerome Horwitz, also known as Larry Fine, Moe Howard and Curly Howard, of The Three Stooges. According to Jillette, the Stooges laid fake violence over real love in a way that still moved him to tears of laughter. "The Three Stooges were all about outsiders sharing love and friendship through fake slapstick."

Consider myself one of those children who had that clarified to me early on. When I was a child during the mid-'90s I had adored a VHS tape of a collection of Stooges films: "In the Sweet Pie and Pie", "Phony Express", and "Playing the Ponies". Not so long after I've indulged in another VHS tape (featuring Shemp Howard as the third Stooge in place of Curly) including "Vagabond Loafers", "The Pest Man Wins", and "Three Dark Horses", and then an early cheap DVD including the then-already public domain shorts "Sing a Song of Six Pants" and "Brideless Groom". I understood it wasn't too typical of people to be into The Three Stooges at that early an age, and add to the fact I was living in Japan where no other kid I showed it to can possibly relate on a language level (though some of them did laugh at the physical comedy).

During that age, The Three Stooges (as well as the likewise old Our Gang series of films) were watched with a sense of longing on my part – that is, my longing to be a part of a "gang" of friends. Whereas Our Gang involved a pretty extensive network of friends in any given situation doing epic, mock-adult things (as well as being "relatable" as I would have been the same age as the actors as I watched back then), The Three Stooges were of course grown men always in a group of three. However, this still didn't deter me from trying to relate to them and pretend I was a member of a couple of guys going about town just doing stuff together and being in real inseparable friendship. I may not have been able to express what I wanted out of this at the time, but I think that Penn Jillette was right on this – it really was about love and friendship.

For a long time in my recent life, I had wanted to give focus and praise to men who were unabashedly themselves in a world that can sometimes be too condescending, too highbrow for their own good, and otherwise too "high society". Men of physical comedy often are passed over in favor of so-called "genuine wit"; while there is of course

nothing wrong with such genuine wit, in my opinion it very much takes enough raw wit to come up with the sheer performance happening in something like The Three Stooges. More on men unabashedly themselves, this can extend to musicians that play a little too loud, a little too longwinded, a little too over the top; boys who skateboard on daunting places that would freak their mothers out; men in general who don't apologize for being who they are and don't care who knows it. This sort of thing, in my mind, is exemplified by the Stooges in what amounts to the most optimistic way.

By what is no doubt coincidence, as I was gathering my thoughts to write this, I've come across some harsh sentiment against slapstick on social media (For reasons of tact, I won't divulge who says this). Apparently, slapstick has been regarded by a certain individual as follows: "All slapstick comedy is male. Humans laugh when seeing men hurt. It's the devil." Then some more: "Slapstick comedy is spermatic. Killing the competition to reach the egg. It's why we laugh at it. It's far less funny when women get bonked about." I was left speechless by the last bit: "The devil hates God and takes great delight in seeing man (made in God's image) 'take a fall'".

In my mind I was seeing these set of accusations being lobbed at what can be considered genuine heroes of mine. I say Three Stooges but I hope it's clear by now that I am talking about four individuals: the three Howard brothers and Larry Fine. I take their optimistic presentation of themselves and their ongoing drive of never being bogged down despite every pratfall on screen, then imagine them being directly accused of whatever this guy says slapstick is all about, and I can do nothing but be livid. It had shown that my position not only seems atypical but downright at odds against a world that merely see these comedians as pitiful bumblers.

I will grant that enough media out there indeed paint men in a way that is for condescending. They are not to be rooted for, and their downfall should be celebrated, as their agenda goes. This is prevalent anywhere from the older "screwball comedies" to modern Woke fictional media in which men exist only to be trampled and berated by Mary Sues like in new *Star Trek* outings. But this is not what true slapstick is all about, not even close. The Three Stooges are no pushovers. In fact, they are resilient, defiant, often irreverent and iconoclastic in the best of ways, and they stand alone but together. I would rather face hell with my own gang of Stooges than serve in whatever Heaven this person above seems to prefer.

In the Sweet Pie and Pie

Since we're on the subject of resilience, I want to explore what is still to this day among my most favorite of The Three Stooges films, "In the Sweet Pie and Pie". There will be some spoilers here so perhaps it is best if you actually saw the film if you can find it. Or, you can just read along here.

Three sisters, Tiska, Taska and Baska Jones are to marry three convicts to retain an inheritance, a scheme cooked up by their lawyer. The convicts in question are three falsely convicted innocent men on death row, and who should they be but Moe, Larry and Curly. When we cut to the Stooges, we find out they face hanging the next day and are determined to get out and not give up. In true bizarre fashion, Curly just happens to have three large saws in his pants, and almost right away the saws get put to good (ab)use, cumulating to a fencing match between Moe and Curly. But watch – Moe's saw goes *clear* across Curly's head. Upon closer inspection shows that the saw Moe was using wasn't in any way lethal, but then a closeup of the then-ruined saw was swapped in. When you think they were real saws being fenced with, for a second you'd be flabbergasted as to how Curly actually survived that with no damage.

The sisters then come into the cell and they are hastily married to the convicts, and then are left immediately to rot once the deed is done. I will note the amusing moment with Moe going “No wedding kiss!” followed by him looking at Curly and they give a quick smooch.

At the start of the hanging, in truly absurd fashion complete with a sports broadcaster intending to provide a “jerk-by-jerk” description of the hanging complete with an audience of other prisoners with a vendor of snacks and a program. The hanging is botched however when the ropes break and are tangled in it. Immediately though, they get a message that the real criminals have been captured and have confessed and the Stooges have been pardoned by the governor, and they are free.

Really I'm just including this still because I paused it there at a time and found it too hilarious to not include.
I love this next part. The Stooges, newly freed and suited, barge right in to see their newlywed wives, to which they spit out their drinks and evade them. After it gets explained that they are pardoned, the three sisters punch the Stooges in the face "just to let them know who's going to be boss around here". Now of course, in today's lowbrow comedies where men are portrayed as pathetic trash, that's all the fight we will ever expect from those men in question. But not Curly, Moe and Larry. Not for a second. "Well if that's how it is," goes Moe as they get up, "boy that's how it is! Shake!"

Then they proceed to toss the girls from behind their shoulders and slam them right into their own floor! Now that's standing up for yourself! "That's just to let YOU know who's going to be boss around here!" says Moe. Are these the acts of pathetic men? No, I say! They've stuck together for their rights and were in complete "sympatico" as they asserted their dignity. How can you not love that?

Of course you realize, this means war. The sisters, desperate to get rid of their new husbands, cook up a scheme to get them signed up to as much high-society routines as possible, so as to make them fail when they get so sick of it

and leave. Made aware of this, Moe stresses at night that they have to act like society now (Curly retorts hilariously: “I refuse to act that dopey!”) lest their new wives have any excuse to throw them out. And maybe this is just me being ignorant about norms of the old days or wealthy households, but it’s hilarious to me that the Stooges sleep with themselves and not with their wives. Well, I laugh at the situation of course, I don’t laugh the Stooges themselves as I’ve already explained. But the thing is they, like any given comedy gang, tend to sleep with one another like brothers. A touching concept in itself in a way, isn’t it?

There is more hysteria to be had here, as they’re still used to the “prison” way of sleeping so they are discontented with their comfy beds, so they turn their beds in to a bunk like in jail, but Curly gets stuck with very high-up top bunk. I can’t possibly convey in words how hilarious the result is when Curly manages to stack a bunch of furniture to use as a ladder and finally reaches the top bunk. You must see it, and it’s driven me to psychotic fits of laughter every time I saw it when I was little.

Then next the Stooges must take dance lessons, and really the following scene is reused stock footage of another episode. Before that though, there is quick bit where Curly protests doing dance lessons so early and without breakfast, but Larry retorts, “You can’t quit! That’s what they want us to do!” So this is what I read as instead of mere conformity and being pushed around, it’s the Stooges banding together to survive and resist the tyranny of their new wives. In their own silly, cartoonish way, the Stooges ultimately seem to have their own sense of dignity, even though they kick and scream their way through.

After the dance lesson footage where everybody including the lady instructor ends up out the window and into water, the Stooges are said to have undergone a grinding wheel of routines and still they persist in sheer defiance. The lawyer then proposes a party in which the Stooges will be so humiliated in front of society members that this will be untenable for them.

It starts off shameful enough, the stooges are in their tuxes and top hats but forget their pants and are rushed out of the party. The lawyer then bribes the butler concerning a big cake, for later.

There is some dialogue around the table that is pretty witty for the dialogue-based comedy fans out there in my opinion, though of course Larry and Curly are always punished for any given thing they say by Moe who basically acts like a grouchy big brother to them both. Moe of course is literally Curly's older brother in real life and wasn't the grouch he is here in fiction, so this comedic fiction of violent expression of brotherhood has a charm to it.

Then the butler with the cake returns, and pretends to trip and slam the cake upon an otherwise civil and sociable Moe. Tiska outwardly accuses Moe of tripping the butler, but the other woman there (played by Symona Boniface) defends Moe and accused the butler of doing it deliberately. Love this woman for standing up for the truth by the way; even to the point that after Moe accidentally pelted her with a piece of the cake because the butler ducked, she slammed a pie in the butler's face because he "started it".

And thus begins the very first proper pie fight in Three Stooges history. The Butler and the woman laugh hysterically in their delightfully childish piefight which leads into nobody, no Stooge, no man, no woman there, being potentially spared from pies in the face. There is too much to detail here that can't be better explained than by just watching the absolute unabashed mayhem and irreverence towards high society. In the end, the lawyer walks back into the war ensuing and barks and slaps the Stooges and declared that their marriages will be annulled at once, but the wives, no doubt exasperated at the lawyer's hair-brained scheme gone awry, join the Stooges and everyone to inundate him with pies, and thus a happy (?) ending for this film!

A Few More Words About the Stooges, and Real-Life vs Fantasy

"In the Sweet Pie and Pie" saw Moe slap, eye-poke, and bonk foreheads and guts, all of which are fairly typical in Stooges film. The same film saw Moe fling the end of a saw on Curly's face, run the same saw through Curly's head, drag Curly by the nose, and other more situationally appropriate punishments.

It should be obvious to the reader by now that, not even counting the over-the-top ones like with the saw, casual violence in real life is probably not the best way to go about showing fellowship. Many in the real world

unfortunately inflict physical violence on others, in particular their own children, and completely excuse it with notions of “tough love” or “teaching discipline”. Remember me mentioning that mutual friend of a friend whose wife boasted about their second son’s circumcision on social media, back on my essay “On the I Don’t Remember My Circumcision Argument”? The same mutual friend of a friend had likewise boasted on the supposed benefits of whipping his first son with a belt “like his own dad did to him”, professing to be grateful for being beaten in the ass for social media clout. He must have been a tortured specimen to be sure, taking out his frustrations on his own flesh and blood and then calling it love. I don’t buy it when anyone uses this excuse.

What is it, then, that makes it love when the violence is completely fictional and completely fake?

In “Vagabond Loafers”, again in which Shemp Howard plays the third Stooge in place of Curly, Moe gets a bag of steel pipes landed on his head, Shemp falls flat on the floor from the fireman’s pole where the backseat of the Jeep should have been, Shemp accidentally blow-torches Moe’s ass, and Moe slams a pipe wrench on Larry’s head. This amounts to anywhere from comic accidents to Moe being an exaggerated grump trying to keep everybody in line where he is not always the brightest himself. Shemp thinks the “water don’t work” because pipes are clogged up with wires, which are actual electrical wires, to which Moe, allegedly the brains of the gang, initiates connecting water pipes to those electrical pipes, practically resulting in water flooding areas of the house.

In “Three Dark Horses”, Shemp takes a huge bite out of Moe’s Finger, only for Moe to bite Shemp on the nose while both grunt frantically. This resembles an over-the-top version of some squabble between two brothers (Shemp, too, is a real-life brother of Moe) who we can bet otherwise love each other’s company.

A maniacally funny scene to me is in “Pest Man Wins” where Moe, in retaliation for Larry feeding him rat poison, straight up rips out a huge chunk of Larry’s hair.

In “Sing a Song of Six Pants”, Shemp wrestles with an ironing board, smacks his own hand with the hot iron, hits Moe accidentally with a broom only for Moe to bonk him with the broom, shove the end up Shemp’s mouth and drags him away with it. Moe rewards Shemp’s ineptitude by tweaking his nose with a pair of large scissors. Moe cooks up a pancake lunch using the steam ironing press (best way to prepare them, am I right?), and later uses the same press to punish a member of a gang of crooks by pressing his head between it while Larry shoves a hot iron on his ass.

Of course, I could go on with examples like these. What is the point I'm even trying to make here?

In a past essay of mine about Representation Politics, I mentioned my theory on the purpose of fantasy – to put it succinctly, it is about envisioning an ideal sort of world and bringing that closer to reality as we can within reason. When applied to this world of love through fictional violence and fake slapstick, it's really all about being able to let loose. When Moe inflicts punishment on his fellow Stooges, it's not because we hate them or pity them and want to see them defeated and end up in the gutter. It's not because we laugh at any permanent damage. In fact, if you notice, there is *no* permanent damage or barely even short term damage.

The fantasy is to do "dangerous" things and live life long range, and not actually be hurt by it. The aspect of bringing it closer to reality is really just putting it on the screen and seeing it happen with real people. It's not that hard to figure out that some of the more dangerous-looking scenes use either dummies or stunt doubles, and Moe isn't *really* trying to cut off Shemp's nose with scissors. I've already mentioned that the saw that went through Curly's head was also just a clever prop. But the illusion of all that, especially for a child like I used to be (and still am in many ways??), makes it for epic entertainment. People not only living life a wild way that can be nothing but envied, but doing it with some of your best friends? In a childhood in which I was constantly being marginalized for being different and friendships were neither easy to come by nor can be as epic as on the screens, I've dreamed and fantasized constantly of such silly, levitous adventures.

It is so strange to me to call this, essentially, the Devil's handiwork against those created in God's image. No, this is not the time for me to go into my thoughts about religion, but if these people think fake violence is this bad, what about men and boys that oftentimes risk real injury through skateboarding, American football, and other long-range sports? Does the thrill most of us derive from watching these men and boys in action come from our contempt of them as they smash their faces in or break their legs? No. If anything we are awed at their successes. In turn, think it's safe to say we can be awed by how these men of slapstick make it look so easy to act absolutely bugnutty and over the top while coming out of it with a full skin and an optimistic smile.

Shimura Ken, and The Drifters

This image has taken from a Google search and is associated with a mirror.co.uk article reporting on Shimura's death.

I am going to refer to Japanese comedian Ken Shimura as Shimura Ken (Surname then given name as per Japanese custom) simply because that's precisely how I've internalized my personal comedic hero; please bear with me here. Otherwise I'd just be correcting my work all over the place as I proofread.

Shimura Ken, practically a legend of Japanese comedy and a household name of the country, died on March 29th, 2020. He was said to be the first celebrity to make public their diagnosis of COVID-19, and his death sent waves of shock and disbelief among the Japanese people. Ever the symbol of lighthearted persistence and active at the age of 70 with now unfulfilled plans including carrying the Olympic torch for a relay for the Tokyo Games, nobody expected him to be dead just like that.

I could talk more about slapstick as it relates to Shimura Ken and the band-and-comedy-group that he started out with, The Drifters, because there truly is a lot to say. I will keep it short, however, and will say that I fondly remember the very impromptu feeling I got from watching a Drifters slapstick performance, be it a televised stage performance on their show *Hachijidayo! Zen'in Shuugou!* or television. They smack around, slam objects, perturb, abuse, and "torture" in ways that, just like with The Three Stooges, are devoid of any cynicism or misanthropy. When one guy gets hit, sometimes they go something along the lines of "that one really hurt, dumbass!" and that just made things even more funny. Like I mentioned before, they make it all look so easy and exciting, and yet we as children knew it was all fiction. Any of Shimura Ken's antics during and after his Drifters work is something most of us knew was unacceptable, from the fake violence, ultra-lowbrow humor (where due to differences in Western and Japanese standards, are even more juvenile than the Stooges), and downright gleeful perversion and suggestive jokes. (Ok, I said I'd keep it short but I've rambled long enough)

No context.
Instead I want to shift gears and talk about the showmanship of men such as these.

Being an improvisational genius must have been a requisite for anyone to be accepted into The Drifters. For one, there is the fact that they were a band and had to put on a comedic but oftentimes airtight performance (trivia: when The Beatles had their first concert ever at the Nippon Budokan, The Drifters had a very short performance as an opening act).

In *Hachijidayo!* it seems to me that there is a general script for any given stage performance, but allowed for a lot

of improvisation, especially on the rare occasion something unexpected happens like a whole stage set falling apart or somebody catches fire. Fellow comedian and fellow Drifter Cha Kato (or “Kato-chan” joined Shimura Ken in ‘higedansu’ or “Moustache dance” routines in which they performed clever, talented acts like catching a flying orange with a sword blindfolded from a distance, or balancing a bowl of raw eggs high atop the stage with a long pole, or sillier things in which they would spin bigger and bigger buckets around with a punchline in which they get soaked by their own devices.

Aside from those regular acts, Shimura Ken and Kato-chan have other skits with just them together. A pair of consecutive skits come to mind that I really want to talk about.

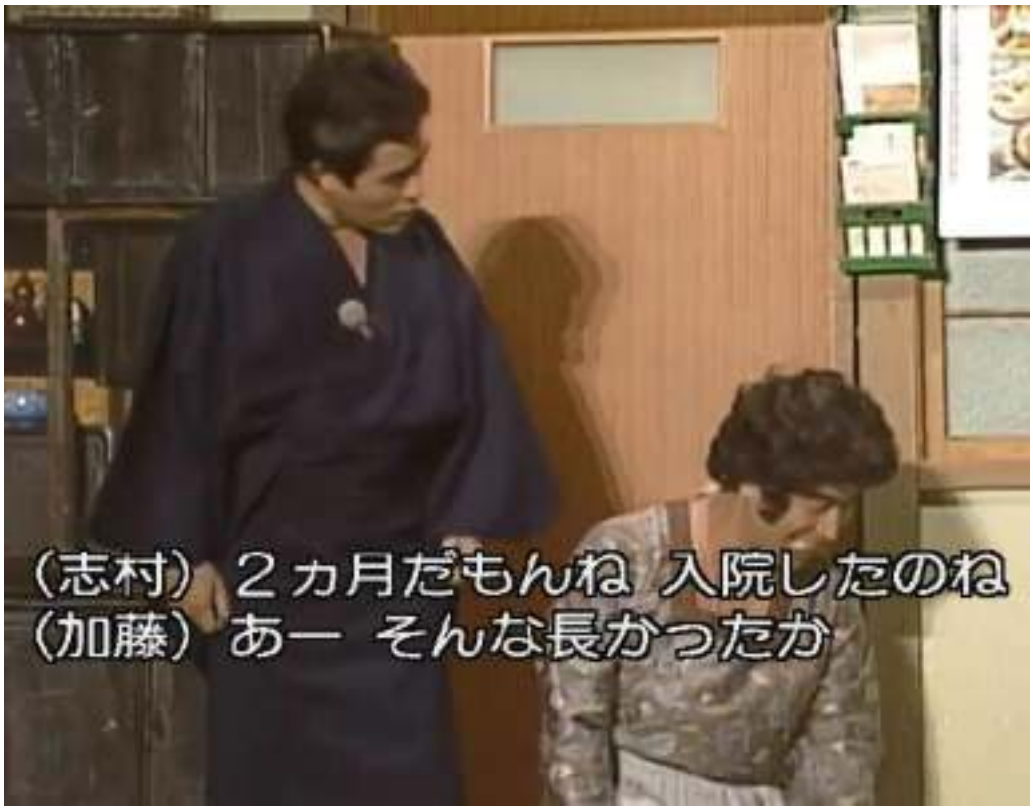

The setting is at a home where Shimura Ken, in drag, plays the housewife welcoming back home the husband, played by Kato-chan, from being discharged from the hospital. The housewife then proceeds to serve the husband a glass of milk which he accepts and takes a light sip from, but the housewife then complains that “back when you were healthy, you always chugged milk in one go! You must still be sick I’m calling the hospital right now” to which Kato-chan denies that’s necessary and proceeds to chug the milk. He then wants his curry rice dinner, and the housewife serves him curry rice and a glass a milk. “I’ve only asked for the curry,” he says. The housewife goes into the same spiel, “you always had a glass of milk with your curry! I’m calling the hospital” to which he again chugs down the milk to assure “her” everything’s ok, though he loses his appetite for the food by then.

Something similar happens on and on throughout the skit with ready-made glasses of milk, from a newspaper and a milk, cigarettes and a milk, an ashtray and a milk, a telephone call and a milk, with variations such as Kato-chan tossing the milk while Shimura Ken isn't looking, to which a new glass is immediately replaced, and Kato-chan failing to chug and spilling the contents all over himself to which a new glass is replaced again.

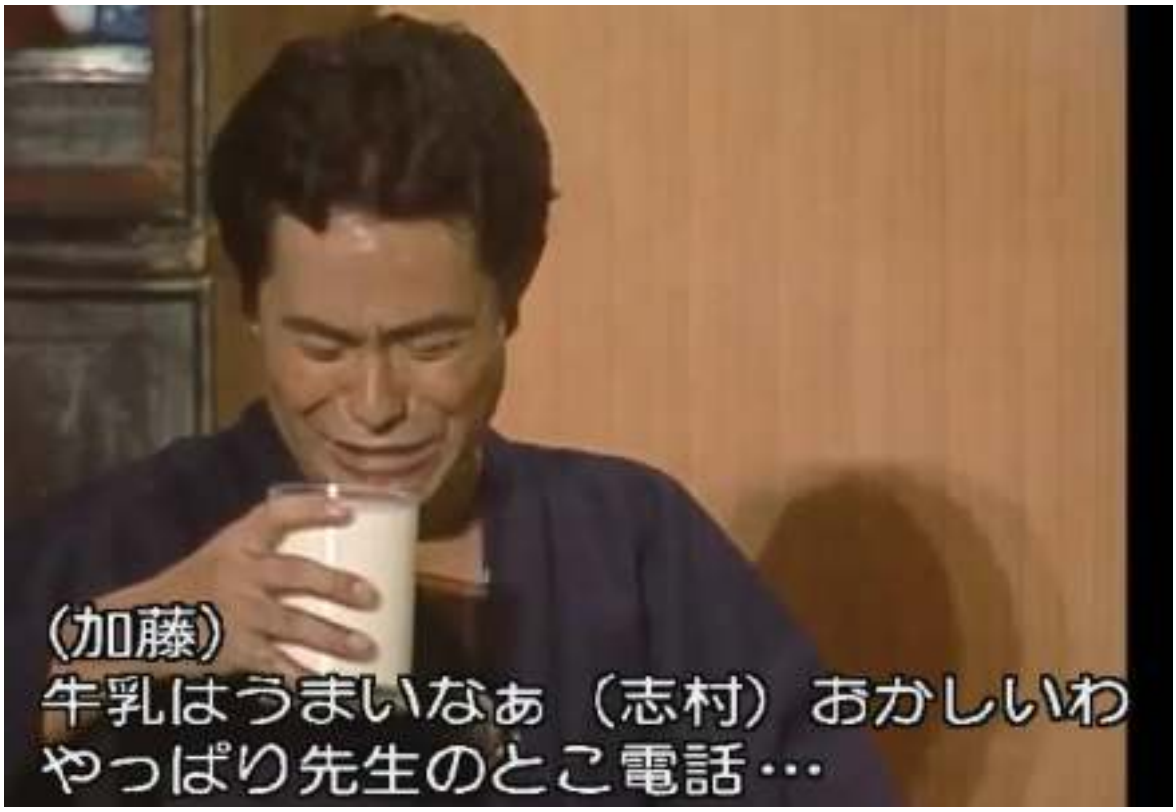

The punchline at the end is when he wants the housewife to get the futon ready for bed, with a gigantic glass canister of milk. All the while Kato-chan has been chugging what looks like real milk many many times over as part of his performance, with no tricks. At the same time I am laughing my ass off at this every time I watch it, I also think: that takes some nerve, some resolve, to carry on a skit like this with dignity.

Immediately after this skit ends, the stage crew replace the stage sets with a very brief musical intermission; Kato-chan and Shimura Ken likewise change outfits behind the scenes. When the second skit starts, Kato-chan, now in drag, runs a *wanko soumen* restaurant that serves thin wheat flour noodles, for those unfamiliar. Shimura Ken, actually a guy this time, is a customer walking in for some of that *wanko soumen,* which you can ask for as many refills as you want. Note that Kato-chan is doing this skit right after he chugged an absurd amount of milk.

Each serving a quick meal for the hungry, Shimura Ken orders his second, then his third that Kato-chan just places a new load into the bowl. Satisfied, Shimura Ken says he is done. Kato-chan then proceeds to just toss in another load into the bowl, expecting him to eat it. The skit parodies on Japanese social norms of not wasting food, where it

is more stigmatized to do so in contrast to say, the United States, where doggie bags or the downright tossing of food is considered far less of an issue. “If you’re done, please put that cap onto the bowl, please. Unless it’s capped off, I’ll just keep refilling” says Kato-chan, to which Shimura Ken acknowledges and proceeds to shove down more noodles. Right as he finishes round 4, Kato-chan shoves round 5 before Shimura Ken even gets a chance to put the lid on.

This gets more elaborate with things like using a long pole to refill after Shimura Ken shoos Kato-chan away, sneaking up from behind him, shoving noodles onto the lid while he’s not looking so he refills it himself, and such! During this Kato-chan goes, “Thank you *so much* for all that milk earlier!” That’s right, it’s revenge time. Now Shimura Ken has to shove down *soumen* noodles and it takes the all showmanship he’s got to carry through. After the tenth bowl he’s finally had enough and he caps off the bowl. Kato-chan says that for those who eat so much there’s a prize: a huge bowl of free *soumen* to take home!

It’s the kind of revenge you inflict upon your friends when you get put upon in *Mario Kart* or some other interactive video game such as that. It’s hilarious to see this sort of thing being performed upon each other in succession. But way large scale and fantastical, of course! Only these genuine entertainers soldiered on with some wild acts for the entertainment of the audience. And once again, they aren’t the objects of pity by the audience. The audience loves them for this banter. The kids love them, not to condescend, but as heroic evangelists of levity in a world that always seems to need it, when the silly conventions of the world need the ridicule they deserve.

Shimura Ken will be missed by myself and so many.

The Lightheartedness of Masculinity

The reason I felt compelled to write all this stems back to sentiments I’ve had when I was writing “An Objectivist’s Case for Men’s Rights Advocacy”. In a world where even a lot of defenders of men’s issues make the argument for men being a provider, self-sacrificial animal, and basically valued for only what they can give and what they will lose and what we can take from them, I’ve wanted to provide a voice for the self-interested man, the “selfish” man, and the man who achieves things because it is they who achieved it, and it is what they wanted to achieve. Another side to this is that I want to advocate for the man that is just his own honest self and doesn’t care who knows it. There is that irreverent, iconoclastic streak to this sort of man that I just have to admire; the man that mocks gynocentric high-society that demands male altruism as well as chivalry, gallantry and “honor” as a socially programmed paradigm. The equity feminists tout this traditionalism ad nauseam and they meet at the ends of the

horseshoe with the ultra-conservative types that praise their more stone-faced, self-sacrificial ideas of masculinity that doesn't particularly esteem males going their own path and doing their own things anyway. They seem to me to be deathly afraid of a little decadence, lightheartedness and lowbrow for fear of "degenerate influences". But so long as we're talking about true men, I don't think true men are in danger of this sort of thing affecting them negatively.

As much as the ideals out there for masculinity such as the uniform, the protector, the provider and the teacher of values do indeed serve classic male archetypes, I offer the counterpart to that which should never be misunderstood: the roughhousing male, the absolutely funny male, the male that thumbs their nose at ridiculous expectations of an often unfair society, and very importantly, the male who doesn't care what you or I think about him.

Slapstick can be seen as a dramatized form of fantastical roughhousing. When we see kids roughhouse, whichever kid is down at that moment, we aren't pitying him. We know he will stand back up and roughhouse back. It is the fact that we see this sort of thing happening among adult performers (with more clever tricks) tugs at the heartstrings of the viewer because perhaps some of them wish they can be childlike as The Three Stooges are on screen and forget the worries of the world. It should be noted that a lot of the scenarios The Three Stooges are in are of various worries of the world, from facing death row while innocent, to running a struggling business. In their own optimistic plans, schemes, and efforts, we see them take the road to getting themselves to a better place together, and oftentimes they do in fact succeed!

If it is true that men bond through roughhousing of one sort or another, then it is no surprise that the Stooges are always bonded, whether it is Larry, Moe and Curly, or Larry, Moe and Shemp.

I understand that The Three Stooges tend not to have as much popularity outside of the United States. I could be completely wrong about that and am open to correction, but I base this on when I've spoken to a few people none of them Americans, what their opinions of the Stooges were and they didn't really have any to speak of. Goodness knows that even a household name such as Shimura Ken (again, in Japan) is virtually unknown in the Western world. But to the reader, I ask that you consider the men of slapstick and sheer showmanship as a proud, dignified part of the masculine spectrum in a world that focuses on just putting men down for the sake of putting them down. We have to find and appreciate the men who stand up for themselves when they get brought down, and we laugh with them, not at them.

Image taken from Nikkei Asian Review's article of Ken Shimura's death

_____**See also: Stooges Behaving badly**

What really makes a man happy in life?

Alexander Reich · 10 July 2020 · Archived copy · Original

Nothing makes you unhappier than trying to be happy.

We live in a pleasure society. Everything is designed to make you feel good. Sugar in every food and drink. Sexuality displayed everywhere and gained with one tap of your finger on your phone.

And still, people are constantly searching for happiness. But this is a fallacy. Especially for us men.

Because indulging in these happiness-factories we built in our society makes you unhappier than you think.

It is exactly what happened to me.

● **Seeking pleasure makes you depressed**

I remember almost two years ago what my life looked like. I was working a decent paying 9-5 job, was married, had some friends I met on the weekends, and my spare time after work I was spending on playing videogames, watching porn, eating junk food, and then spending each evening on Netflix.

Basically had everything society tells me is good. But somehow I still felt empty inside. Something was missing, but I couldn't put my finger on it. It just felt pointless somehow. Was that really all there is? The next step would be a house and kids. Good. And then? Working 30 years in a job I hate to retire without money, waiting to die?

Maybe that is too cynical, but I am sure it resonates with some men out there. Probably even most men. As the quote goes, *"The mass of men lead lives of quiet desperation. —Henry David Thoreau, Walden."*

I was that man. I was desperate for better sex as an external validation that I am a man who gets some. I was desperate for more money to buy stuff to show off to my friends to feel better. I was desperate for meaning in my life because that current life felt so predefined and irrelevant.

I remember telling my wife that I liked being a small cog in a big company. Doing my part of the trade, so this company keeps running. She just nodded, but was probably thinking, "Really? Are those the sum of your

aspirations in life?”

She never said anything like this because the ladies rarely communicate as overt as we men do.

● **Do we all need to be millionaires?**

After waking up and noticing that I don’t like my current life at all, I went on a mission to find myself and what I truly want. Only to realize that I am *not* the cog in the machine. I don’t like this life at all.

I want millions of Dollars, fast cars, big houses. And I actually enjoy the freelancing lifestyle. Which is why I started my own blog, wrote books, and help other men. But the point is, I am well aware that not all men like that.

My best friend for example totally thrives in being the family dad. He loves playing with his kids, and this is the sum of aspirations he has. This made me realize two things:

- There is no one-size-fits-all solution to this
- It is totally fine if I want to be utterly different

We are being raised to follow that predefined lifestyle. Go to school, learn a corporate job, meet a woman, marry her, buy a house, have kids, work, retire, die. And for some men, this is totally fine. But for others, it is hell. And these men – like me – live lives of quiet desperation.

We never say a thing. But even worse, we never ***do*** a thing about it. We see these fast cars and cool stuff rich people buy and have, and we’d love to have that as well, but we believe it is impossible because that’s what we’re told from growing up.

Maybe it is not money that you seek. Maybe you just want to help kids in Africa get an education, and you’d like to do this voluntarily. Maybe you want to be a digital nomad and write from anywhere around the world to an audience. Maybe you want to be a famous movie star. Maybe you want to have sex with every type of woman possible.

Whatever your dreams and aspirations are, the problem is that you’re not living them, and *that* makes you unhappy.

● **Adversity means happiness**

This is something none of us are ever taught. That adversity, and most importantly, overcoming it is what makes you happy. Men thrive when we have a mission, a purpose. Something to strive for, something that fulfills us.

David Deida said in *The Way of the Superior Man* that for the feminine, happiness is derived from love. From having a “loving nest” with kids and a man. But for the masculine, happiness is derived from being in line with his mission.

Men are on this planet to mean something.

Most people would agree with this, but then put labels on it. It means you have to be rich and famous.

No, absolutely not. It just means you should be doing what you like! And this *might not be what your current life is.* Maybe you just need a little bit of adjustment. Just start a hobby you love, or once did. Maybe it means you need to leave the country to feel whole.

I don’t know. Nobody knows. You do! But to get to this, you need to overcome obstacles. *Nothing worthwhile is ever easy*. If you want to live in happiness, you need to overcome adversity. This is your calling as a man. If it weren’t, and just indulging in all those easy pleasures would be your calling, then you wouldn’t be depressed and feel empty.

So what you should be doing is not trying to be happy. You should try to do hard things. Which are aligned with your dreams. Maybe you don’t know what your real dreams are, yet. Fine. Do *something*. Start anything. But if you aren’t happy in your current place of life then you need to do something.

You need to seek adversity. You need to do the hard stuff. Be it trying to be more dominant with your wife, setting

boundaries with your kids, or trying to make more money. Whatever it is, it won't come easy.

And that is the point. Easy won't net you what your soul seeks. Overcoming adversity is what makes you happy in the end. Remember the last time you went jogging, or to the gym? After an hour of a great workout session, you feel great. Alive, energetic, full of willpower. Because you overcame adversity. Through the workout itself and because you overcame your inner demons.

This feeling is true for life in general. Overcome those inner demons, do hard things, work towards your dreams and goals relentlessly. And at the top of that mountain, you will find happiness.

Stop Circumcision – Defend Foreskin – IntactPac

AVfM Video Source · 10 July 2020 · Archived copy · Original

Houston, We Have a Statue Problem

Doug Mortimer · 11 July 2020 · Archived copy · Original

Dick Dowling – Texas

It is a curious comment on our times that we pay taxes to fund public artworks that are ugly, insipid, or downright ridiculous while statues with far more aesthetic appeal are being defaced, destroyed, or removed. Of course, politics pollutes everything it touches, so why should history or art be exceptions?

The anathema statues have been almost exclusively of men so one imagines the distaff members of Antifa take particular pleasure in their iconoclasm. On occasion, however, the removal of a statue serves to draw attention to a great man or at least a common man who once accomplished a great feat. Such a man was Dick Dowling.

On June 17 in Houston a longstanding (since 1905) statue of Dick Dowling was removed from Hermann Park. Houston mayor Sylvester Turner had promised that the removal would precede Juneteenth, a state holiday marking the date (June 19, 1865) when Texas slaves first found out about the Emancipation Proclamation. Funny how remarkably punctual politicians can be when it comes to keeping certain promises.

This was not the first controversy pertaining to the Dick Dowling legacy in Houston. The first concerned Dowling Street, renamed Emancipation Avenue in 2017. One year later a Houston man failed in an attempt to blow up the statue. Houston may be a port city but it is not Portland, so he was sentenced to six years in prison for his crime.

If you don't live in Houston – or even if you do – you may not be familiar with Dick Dowling. But you should be. Dowling led a short but remarkable life – an immigrant success story if ever there was one, but unfortunately he does not qualify as an IOC (no, not the International Olympic Committee, but an immigrant of color).

A multi-talented fellow, his skill as an artilleryman was unmatched. Unfortunately, he employed that skill to repel Yankees. So 155 years after Appomattox, his street and his statue are history, but not in a good sense. Nevertheless, his deeds need not perish from the manosphere.

Richard William Dowling was born in County Galway, Ireland in 1837. As a boy, Dowling and his family escaped the Irish potato famine and emigrated to New Orleans. As a youth, he managed a saloon in the French Quarter. Rising anti-Irish sentiment as a result of the Know-Nothing Party's success in New Orleans convinced him that the luck of the Irish might be stronger in Houston.

Arriving in Houston in 1857, he prospered as a saloonkeeper – not just one saloon but three of them. Dowling was more than a bartender, however. He was also a player in the city's first gas company, fire department, and streetcar company. So far, so good, but nothing really statue-worthy. Then on February 1, 1861 Texas seceded from the Union.At the outbreak of the Civil War, the 24-year-old Dowling was already a member of a local Irish militia. The militia was quickly absorbed by the Confederate Army and Dowling and his Houston Irish brethren, mostly 20-something dockworkers, became a Confederate unit popularly known as the Davis Guards. Or, if you prefer, Company F, Cook's Regiment, First Texas Heavy Artillery.

It didn't take a military genius to realize the importance of Gulf Coast ports to the Confederate cause. So long as bales of cotton remained piled up on the docks, precious revenue for the CSA withered away.

The U.S. Navy blockaded the Texas coast in the summer of 1861, but the big prize was further east. New Orleans, at the time the largest city in the South and one of the world's major ports, was occupied by the Yankees in the spring of 1862. Next came Mobile and Galveston. But on New Year's Day, 1863, the rebels retook Galveston, which remained under Confederate control for the duration of the war. Dick Dowling and his cohorts were among the victors that day. But they had not seen the last of the Yankees.

In September 1863 a flotilla of four gunboats and 20 troop transports was dispatched to the mouth of the Sabine River which divides Texas from Louisiana. The mission included capturing Beaumont, another port city, and recapturing Galveston. Houston was also on the agenda, but before the dredging of the Houston Ship Channel boat traffic was minimal. The city was an important railroad nexus, however.

A Confederate fort with six cannons stood on the Texas side of the Sabine River. Aware of the impending invasion, Dowling, then a lieutenant, led the men of the Davis Guard, just 45 in number, as they made careful measurements of distances and powder charges. Then they took target practice—lots of it. When the Yankee ships arrived on September 8, the Irish Texans were prepared.

The Yankee warships engaged in long-range shelling of the fort for 90 minutes in the early morning hours. Knowing the ships were out of range of his artillery, Downing ordered his men to hunker down and wait.

The Yankees, thinking they had rousted the rebels or at least softened them up, returned that afternoon. When they came within range (about 1,200 yards), the rebel cannoneers sprang into action. Despite the disablement of one cannon, the Davis Guards fired their guns 107 times in 35 minutes, which qualified as rapid fire in 1863. Two of the Union warships were destroyed. A third found the channel blocked by one of the immobilized ships and was forced to turn back. The captain of the fourth ship realized he was the proverbial sitting duck, so he made a U-turn and went back out the Gulf. The 20 troopships never got close to landing. Against overwhelming odds, the Confederates easily won the battle, which was over in 45 minutes. Estimates vary, but at least 24 Yankee soldiers or sailors were killed or seriously wounded, 37 were missing, and more than 300 were captured.

Had the Yankees landed, there was no way Dowling and his men could have defended themselves against the roughly 5,000 men in the flotilla. Thanks to the cannoneers' sharpshooting, no ground combat was required. Amazingly, Dowling and his men suffered zero casualties.

Confederate President Jefferson Davis (for whom the Davis Guards were named) called it "one of the most brilliant and heroic achievements in the history of this war." Normally, that would qualify as political hyperbole, but Davis was a graduate of West Point, served as a Colonel in the Mexican-American War, and was Secretary of War in the Franklin Pierce administration, so he was hardly unschooled in the ways of war.

To be sure, it was a humiliating defeat for the Union, even though the blockade continued. Outside the South, news of the engagement was also of interest. U.S. credit declined abroad and the U.S. dollar lost 5% of its value against gold.

Keeping Yankee troops off Texas soil was a major achievement. Aside from Gettysburg, fought two months prior, the theater of war had been below the Mason-Dixon Line. The occupation of Texas could have been relatively

benign (albeit riddled with corruption) as in New Orleans, or it could have been nastier, like the scorched-earth policy General Sherman inflicted on Georgia and South Carolina in 1864. The retention of Texas did not keep the South from losing the war, but at least postbellum Texas was not in a state of ruin, making it easier for the natives to pick up the pieces afterwards.

To say that Texans were gladdened by Dowling's victory would have been an understatement. If you look at what people call stunning, amazing, or awesome today, you would have to come up with a new word to describe Dowling's feat. There's no telling how much suffering he and his men prevented.

After the war, Dowling, discharged as a major, remained a local hero. In fact, he picked up where he left off. His newest saloon, the Bank of Bacchus, was particularly popular as it was across from the Harris County Courthouse. He formed the first oil company in Houston (that alone should have secured his place in local history) and owned a large chunk of downtown Houston.

Dowling's business acumen was a match for his military smarts; unfortunately, his Irish luck had run out. He fell victim to yellow fever in 1867. The same disease had already taken out most of his family members. He was just 30 years old.

Nevertheless, September 8, 1863 marked a great achievement for Dowling and was a great day for the Irish. Ironically, a couple of months before, Irishmen in New York had been the most conspicuous participants in the New York Draft Riot. In those days before mass media and social media, it took something big to stir people up. The new conscription law was indeed a big deal, particularly to an Irish immigrant who couldn't have cared less about ending slavery, saving the union, trampling out the vintage where the grapes of wrath are stored, or any other crusade you could name.

If they'd had draft cards in those days, the Irish probably would have burned them, but what really riled them was the provision that a man with $300 to spare could buy his way out of the draft. $300 was a tidy sum in 1863, and few men – and very few Irish immigrants – could pony up that amount. Wasn't this a New World version of the British tyranny they had endured for centuries? Hence the riot…or should we call it a protest? Final score: 120 deaths, 2,000 injuries. Maybe we'd better call it a riot.

The statue honoring Dowling was a long time coming, though planning started soon after he died. It was finally unveiled in 1905 at City Hall. It was the first publicly funded monument in the city. In 1939 it was moved to Sam Houston Park and finally in 1959 to Hermann Park. Now it is in storage. Finding it a home may be difficult, even on private property. The statue could be considered, in legal terms, an attractive nuisance; in other words, something that attracts children, or in the case of BLM/Antifa mobs, the childish.

The statue of the remarkable young man who saved Texas from untold woes will no longer stain the cityscape. Never mind that today's Houstonians, all 2.3+ million of them, are beneficiaries of his proficiency with artillery. Had the Yankee invasion succeeded, Houston might be very different today. Granted, given the air pollution and traffic, some might argue that would be a good thing.

There was a time when a remarkable military achievement could be duly noted if not necessarily celebrated. Many a Yankee had to admit that Robert E. Lee, Stonewall Jackson, and Nathan Bedford Forrest were pretty sharp. In fact, they might have wished they had generals of that ilk on the Union side. There was much to admire about these men. Sure, they were rebels and maybe they owned slaves (Forrest, tut tut, was also a slave trader!) but that is not what defined them. Once upon a time such men went down in history; today, no matter how outstanding their achievements, they go down in infamy along with their statues.

But the iconoclasm in Houston may just be getting started. Recently a statue of Christopher Columbus was removed from his namesake city in Ohio. The same fate could await the equestrian statue of Sam Houston on the north side of Hermann Park in Houston. It wouldn't be the first time the Father of Texas was snubbed.

In 2006, for example, Houston's Major Soccer League franchise was pondering nicknames. The name chosen was

the Houston 1836, based on the year Texas won its independence. Unfortunately, in the process Mexico lost a lot of real estate, so the usual suspects complained that the name 1836 was divisive (isn't that what independence movements are all about?) so after one month the nickname was changed to the Houston Dynamo.

Houston was no Confederate – indeed he spoke out against the spread of slavery and secession many times. After Texas seceded in 1861, he refused to swear allegiance to the Confederacy and was removed from office. Also, he championed Native American rights, spoke Cherokee, and once married a Cherokee woman. But goshdarnit, he was in charge at the decisive Battle of San Jacinto, just east of present-day Houston…and he and his troops killed a lot of Mexicans (roughly 630) in the process.

Well, these days it's one strike and you're out – actually, make that two strikes. Houston also owned a few slaves, which he freed before his death in 1863. If his statue goes, it's entirely possible that the name of the city will also go bye-bye.

The big enchilada, however, is the Sam Houston statue adjacent to I-45 outside of Huntsville, Texas. A modern-day Colossus of Rhodes, it stands 67 feet tall. I'm sure the Antifa Lilliputians have this one on their agenda also.

I don't know if Dick Dowling had any slaves or not. But I do know the fort he defended was built with slave labor. Not that that should tarnish his victory, but we live in illogical times.

There may be yet another reason to flush Dick Dowling down the Texas history toilet. At the Battle of Sabine Pass, his planning, preparation, and execution were flawless. If you have a soft spot in your heart for rebels and you like to root for the underdog, he certainly qualifies.

Unfortunately, governments generally aren't fond of people like Dick Dowling. He shows that you can defy the odds and not only emerge victorious but unscathed. That's not an idea you want to implant in men's heads. Rather, just the opposite…you know, resistance is futile…lay down your weapons and bend over. For sure, we could use a Dick Dowling or two in fighting today's culture wars.

The story of Dick Dowling's victory may be far more dangerous than any statue ever could be. For the time being, his story is still told at the Sabine Pass Battleground State Park in Port Arthur. It's located at 6100 Dick Dowling Road…whoops! This just in! According to the internet, the address has been changed to 6100 Dolewood Road.

Sneaky bastards!

When The World Went Mad

Peter Ryan · 13 July 2020 · Archived copy · Original

The Fifth Horseman

> ***"Never Go Full Retard"*– From the movie *Tropic Thunder***

When we discuss the apocalypse we sometimes refer to The Four Horsemen- Death, War, Famine and Plague. We have two of those right now, but is there one missing from that list? Is there a fifth horsemen we can add? I think there is. I would call it madness. The world has gone mad. Our world is now led to a significant extent by crazy people with crazy ideas. We call it clown world and as we can see with the toilet paper, madness does reign in 2020. Madness brings chaos and chaos brings the fall of society. There is no greater example of madness in modern society, than woke culture and identity politics. This has become the subject of Douglas Murray's book, *The Madness Of Crowds*[1]. We are at a critical juncture in history and what is going on needs to be thoroughly examined and addressed. The first thing we have to acknowledge with madness, is that madness is never supposed to make any sense. Do not go looking for rational and sane causes for irrationality and insanity.

Madness has nothing do with reason and exists in the absence of reason. Year after year attempts have been made to use reason to cure the far-left ideological madness in society. This will never work, just ask the violent mob that divisive identity politics nurtures. All of these intellectual critiques of woke culture and identity politics will fail to bring about their downfall. Appealing to reason to challenge woke culture, is like trying to fight a fire with straw. It is the freedom from the consequences of irrational and pathological ideas and beliefs, that has resulted in the proliferation of madness in our society. When academics can espouse madness in our institutions for decades and when bureaucrats can introduce absurd policies with impunity and there is no accountability for the results of their ideology, madness will grow in society and that is exactly what has happened. Appealing to reason with people, requires that they be open to examining their own beliefs and questioning them. This will only occur when people bear the costs of their own beliefs and cannot push them onto society for their benefit and at our expense.

Unchecked power corrupts and the people promoting the madness we are witnessing in modern society are doing so from privileged positions and with impunity. There are no consequences for these people and no costs they incur

from their own ideology, so why should they care about whether their ideology has a positive or negative effect on society? This is the key mechanism of how madness proliferates in society- Lack of accountability for beliefs and ideas. Gynocentrism[2] is a bad set of beliefs and ideas that gains traction in a society that permits madness to proliferate. It is certainly not the only set of bad ideas that thrives in madness, but it is definitely a prime example of one of them.

The peace, freedoms and prosperity we have enjoyed for decades after World War Two as a result of massive technological and social change, has resulted in a relaxation of our vigilance to weed out bad ideas and beliefs. We have dropped our guard as a society and have failed to hold people accountable for promoting bad ideas and beliefs. This is because we have become less concerned with our own survival and have lost our sense of the danger madness represents and the threat it poses to society. Don't get me wrong, people should have the freedom to say what they like, no matter how stupid or wrong they may be. However I do think people should not be free of accountability for what they promote and implement from *positions of authority* in the mainstream media, academia, the boardroom, the legal system and in politics etc. Too often woke culture, identity politics and the Marxist far-left, gets a free pass for the results of their ideas and policies whilst holding privileged positions of authority and are kept in a protective bubble free from accountability. That has to change and to change things we have to diagnose what is going on. We have to be able to identify the factors that are driving the madness in society and fuelling the growth of sets of pathological ideas like gynocentrism, if we want to identify the madness in our society and then hold people accountable for promoting it.

The Forces Of Madness

There are eight core social factors or forces that need to be discussed in explaining the power of the current societal madness we are experiencing and that drive the growth in the madness we have observed. Every single one of these eight social forces also drives gynocentrism and the pathological aspects of our culture that are like it. The power of gynocentrism is not all about just sex and neoteny, there is more to it than that. Although these social forces exist independently of gynocentrism, we have to discuss them to properly understand the power behind gynocentrism and what drives it. So what are these eight forces that drive gynocentrism and the growth of madness in society? They are as follows:

Lack of accountability for beliefs and ideas– I have already discussed this and it is the most important force of the eight that I will identify and describe. When people get into academia, into teaching, into the media, into politics, onto boards, into management, into our legal system and into policy, they have to be held accountable for the beliefs and ideas they promote and implement. An elite class has emerged over the last fifty years that appears to be beyond accountability for the ideas and beliefs they push onto society. The consequences of their ideas and their beliefs are never felt by these people and they are never confronted and held to account for them. These elites are the "establishment". These are the people that consider themselves our moral superiors and live in an echo chamber and a protective bubble where they can virtue signal with impunity and chastise the unwashed masses in society that won't comply with the ideology they promote. This elite also makes certain to censor any dissenting opinion and "cancel" or ostracise anyone offering a view that runs counter to their narrative. For decades this elite have indoctrinated society through their control of the education system and our media to hold distorted, dangerous and damaging ideas and beliefs. There has been no major resistance or accountability for this indoctrination whatsoever.

Blind faith in authority– People will follow what they perceive to be official and authoritative, even when the information or opinions presented are clearly ridiculous or nonsensical. When people are afraid, angry, uncertain or *emotionally invested in a certain belief system*, they will turn to authoritative figures and movements to solve problems. If the mainstream media says it, then it must be true. That's the thinking that embodies what I am describing here. It is the thinking one finds in cults and when such thinking becomes mainstream in society, it is devastating. There is a substantial amount of society who will believe what they are told regardless as to what it is, provided it comes from a position of perceived authority. The genocides instigated by the Nazi party and religious extremism, are horrific examples of what blind faith in authority can lead to and how powerful it is.

Herd mentality– People will go along with what other people think and do, simply to fit in and belong. People are also to some degree cognitive misers. People will think as little as possible in certain circumstances, if they feel they have no incentive to think with any effort. When thinking independently is not perceived to be useful or worth the effort, people will follow what other people think and follow whatever social trend is popular. That is one example of herd mentality- Following the group simply because it involves less effort. Herd mentality is why we have no supermarkets with toilet paper in a pandemic caused by a primarily *respiratory virus*! Human behaviour does not require logic when herd mentality takes over. Herd mentality fosters groupthink and strict social policing to enforce conformity on the group. Herd mentality does not allow any dissent from collective insanity, delusion and hysteria and thus becomes incredibly dangerous when it grows to a certain level and starts impacting political and economic decisions with long term implications.

Tribalism– When group identity becomes the predominant theme in society, then *everything* begins to revolve around group identity. People are judged not by what they say and do, but what identity they belong to. We called it discrimination in the past, but apparently discrimination is now equality. When group identity becomes the primary value system of society, expect hypocrisy and double standards to become the new normal. It eventually becomes impossible under such conditions to have meaningful discussions on anything and address societal problems. I don't think I have to explain in detail how obsessed our society and institutions etc are with group identity at the moment. Tribalism paralyses society and prevents us from properly functioning. Eventually it fractures society and leads to mass violence. We have already had a taste this year in 2020, of what to expect if this tribalistic "us" versus "them" mentality is allowed continue unchallenged.

Surface Thinking– People will skim the surface of a subject based on the information immediately and easily available to them and form snap judgements. Little analysis or scrutiny will be done of the information people are exposed to. Information is just absorbed and repeated in such circumstances. This is a further example of being a cognitive miser. Thinking is hard. There are a lot of lazy people in our decadent society and these lazy people form lazy half-baked opinions about ideas they have not even properly bothered to examine. We know all about surface thinking in the manosphere. How many times does the gender wage gap need to be debunked? How many times?

Surface thinking is why the media can so easily manipulate the beliefs of society about particular issues. How many people bother these days to scrutinise the information they are presented with, or research a topic beyond the information directly disseminated to them, before they form a strong opinion on something? Quite often the goldfish attention span of modern society drives surface thinking. If you can't explain something to someone in one minute, then they do not wish to know of it. That's the mentality of a surface thinker. Thinking requires effort and sadly it seems many people lack either the attention span or the motivation to examine things in any detail. Surface thinking is exemplified by the massive void in society of any deep level of intellectual curiosity that extends beyond the frontiers of current knowledge and a lack of motivation to explore the unknown.

Short Term Thinking– We are the society of the short-termers. Short term thinking is evident in sayings like, "She'll be right", "I will be dead by then" and "Not my problem". This type of mentality has become pretty widespread in society. Well I got some news- She won't be right, you won't be dead by then and it will be your problem. COVID-19 has put the spanner in the world of the short-termers and suddenly people need to start thinking long term again. Suddenly people are starting to recognise for instance, that saving money, having an emergency cash reserve and not getting into high levels of unsustainable debt, is a good idea.

It is truly incredible how little thought has been given from the top of our society and all the way down to the general public, on our long term future. For decades there has been an apathetic attitude toward the future from the public and also from our leaders. There has been far too little consideration of the long term implications and consequences of decisions made in the present and little responsibility or accountability demonstrated for those decisions. This is particularly the case with our politicians. Just look at the mushrooming levels of government debt we have accumulated over recent decades and continue to accumulate, with no regard from our politicians on how that debt will be paid back or its effect on future generations. Woke culture and identity politics have thrived in the absence of any long term thinking. Frankly it remains to be seen whether COVID-19 will result in any substantial

shift in the mentality of society to plan long term and think of the future. Due to this apathy, we have a society of people that will not address reality until it comes crashing into their lives in a major way, like it just has with COVID-19. In the end reality asserts itself.

Reductionism– People will reduce complex information down to simple categories and single causes. There is no recognition of the wider system or the multifactorial nature of a problem or issue and no consideration for the nuance and detail of a subject. This is how we got the current polarised society we now live in. Our media, our political system and our academic institutions, are now filled with arrogant ideological fools that reduce every single matter down to a left wing or right wing issue or down to identity politics. There is no room for any proper intellectual and thoughtful discussion of any issue of significance in public discourse because of this. That is a big problem and we need to address it as a society.

Emotional Thinking– People will let emotions direct their thinking to some degree and this has become much more the case over the last 50 years. Emotional thinking is especially prevalent when people are afraid, angry and have spent decades *being indoctrinated* into an ideology they are emotionally attached to and that has been promoted with impunity for decades in our institutions. People have an emotionally invested position on certain topics and can consequently be very resistant and hostile to hearing alternative points of view on those topics. You know you have started discussing a topic of this nature, when the people around you suddenly go from 0 to 100 on an emotional scale. This where the safe space and trigger word bullshit comes from. It is also a key reason gynocentrism is so hard to challenge with reason and with facts. Gynocentrism is saturated in emotional thinking. For many of the emotionally challenged on the left side of the political spectrum, merely offering a different opinion now automatically makes you a Nazi. Emotional thinking leads to a reductionist and highly polarised way of thinking.

People have emotional biases and the extent to which they let their emotions bound their thinking, is the extent to which they become wilfully ignorant and intolerant of dissenting opinions. Reality does not care about emotions and sooner or later reality inevitably asserts itself for these people. Unfortunately it is usually only after much destruction, that emotionally charged thinking finally gives way to reason. People who let their emotions drive their thinking, believe in fantasy over reality. It is not the rejection of facts that is the problem with emotional thinking, it is the selective filtering of facts. Such people absorb emotionally appealing information and filter out information that does not conform to their beliefs or ideas that they hold an emotional investment in. We call this confirmation bias.

The role of fatherlessness in creating a society of emotional thinkers is worth mentioning. Fathers have played a key role in socialising children into rational and responsible adults that develop beyond emotional thinking. The absence of fathers has created generations of people that have a stunted psychological development and this is now showing with the new generations of young adults. This what our future looks like, when we remove fathers from children- A society of madness and of chaos.

These eight forces are rife in our society at the moment. They are not only observable with the general public, we can also see them at work within our own governments, corporate sector, academic institutions and especially from our mainstream media and politicians. These forces drive mobs to burn buildings, destroy and vandalise statues and property, assault innocent people, take over city blocks and call it all progressive justice. They are also the same forces that drive mobs of people to buy toilet paper and to behave and think like complete idiots in a pandemic. The level of idiocy has been almost unbearable for me to watch this year. We really have reached new heights of mass stupidity in 2020. Emotion and particularly fear and anger, are at a multidecade high. All that the media is doing is just fanning the flames and they are doing it deliberately for their own agenda and the agenda of their owners. More on that later.

Do We Deserve What We Have?

If people really are this stupid then perhaps society should collapse. Do we really deserve what we have inherited from past generations when we react so emotionally and without reason, as we have done in 2020? It is a question now worth asking. What I am talking about can be illustrated with the example of COVID-19 and our reaction to it.

How would people that lived during the Spanish Flu, World War One and Two and the Great Depression react to COVID-19? Would they have locked down their entire society to the same degree as we have, or would they have made smarter and harder decisions? There was a *toughness* to earlier generations, that frankly our modern society lacks. They accepted far greater levels of mortality and continued to run their economies and keep their societies open to at least some degree, even when bombs were literally raining down on their cities.

Even during the Spanish flu when at least 17 million people died (Many estimates are much higher than that) and the world population was much less than it is today, countries put in place some restrictions, but they did not go to the same extremes as what we are witnessing today all over the world in responding to COVID-19. COVID-19 as of July 2020, has not even caused 5% of the deaths observed from the Spanish flu (Based on the conservative estimate of 17 million deaths from Spanish flu) and we have a far larger world population today than during the Spanish flu pandemic. Of course we need to take COVID-19 seriously, but we also need to have some perspective and keep things in proportion and recognise we have had far worse pandemics historically (Like the Black Death which killed between a third to one half of Europe). We seem to lack in modern society, a readiness to make hard decisions and accept hard realities. We have become soft. There will likely be a second, a third and a fourth wave of this virus and more waves after that until there is a vaccine or the pandemic has run its course. Sooner or later we are going to have to choose between keeping society locked down to save lives, versus the very real prospect of a great depression or even the complete collapse of our national economies from a protracted lockdown and all of the death that will result from that.

Aside from toughness, there was also an *intelligence and rationality* to the decisions of our leaders during the numerous difficult periods of the early 20th century. This intelligence and rationality seem absent today. We have known the age profile and the health profile of those that are hospitalised and die from COVID-19 since April of this year. We know the majority of those that are infected and are then hospitalised or die, are elderly and/or suffer some kind of health condition (obesity, diabetes, hypertension, heart disease and lung disease often from smoking etc). We know that the majority of healthy people that are under 60 years of age with no health condition and get infected with COVID-19, will not die or be hospitalised. A substantial number of these people may not even have any symptoms or will be mildly sick. This is not conjecture, these are facts that anyone can check up on. We have had this same pattern confirmed multiple times across the world and have now had time to prepare our hospitals. We now have the knowledge of COVID-19 and the public health capacity, to be more targeted in our measures to react to the pandemic. Despite these realities, we continue to live in fear whipped up by the media and continue to lock all of society down and risk the possibility of another major depression or even socioeconomic collapse.

Sooner or later we will have to confront our thinking on what we are doing, because the long-term consequences of the lockdowns will begin unfolding in major ways. Remember this lockdown was meant to give our hospitals time to prepare and not to eradicate the virus (which is what the media and political narrative has now morphed into). A lockdown will never eradicate this virus. It is also not a socially or economically sustainable long-term solution to the pandemic, to lock down society every single time there is a “wave” of the virus. This is a hard reality that sooner or later we will have to confront.

Interestingly none of the fear of the virus we now seem to again be consumed by and none of the lockdown restrictions seemed to matter, when we had violent mass protests a month ago all over the world during a pandemic, because of the unjust and tragic death of a single individual in one country. What does that stark contrast say about the intelligence and emotional state of modern society? It is complete nonsensical madness! How much of this reaction to COVID-19 is just emotional hysteria whipped up by the media and our politicians, which they ramp up and down with news cycles to suit their agenda? No one seemed to care about social distancing during the protests and our collective fear and concern only seems to arise when we are *told to be fearful* by our media and politicians. What does our reaction to COVID-19 say about our current society in comparison to past society? I think it speaks volumes on how regressed society has become intellectually and culturally. In many ways we have made intellectual and cultural progress as a society in comparison to the past, but in other respects we have gone in the exact opposite direction and regressed, or have not met the standards we claim to have reached.

I am not suggesting we be cavalier with COVID-19 and the risks it presents, but we need to be tougher, less emotional and more intelligent in how we are reacting to it. A more targeted approach to managing the risk that COVID-19 represents based on considering the age and health profile of those most at risk, seems far more sensible than repeatedly locking down *all of society* when there is inevitably another wave of the virus. We could put in measures to isolate and properly support those most at risk, along with positive cases, overseas travellers and medical and aged care staff. We could reopen the rest of society and still encourage social distancing where possible and preventative measures like wearing masks and washing hands when people are out and about during the pandemic. Yes that does mean more cases, but not a huge spike in hospitalisations and deaths.

There are reports that *some* people with mild or asymptomatic cases of COVID-19 can exhibit signs of tissue damage with their organs. However there is a view this damage may not be permanent in some instances and may just be temporary damage that the body will repair. This is concerning of course and I am certainly not saying healthy people under 60, should have a carefree attitude toward the virus. Social distancing, washing hands, wearing masks and proper hygiene, are all very important measures that should be encouraged. Everyone should take precautions, because the virus is dangerous. However, it is a reality that the *degree* of danger is heavily skewed towards the elderly and those with certain health conditions. They are the majority of people filling our hospital beds and dying from the virus.

It is also a reality that going to the extent of locking down society for more than a few months and/or having multiple mass lockdowns, is also dangerous to public health. Protracted or repeated lockdowns do cost lives. This is about managing risks and consequences and making hard decisions. In the short-term with many unknowns, it could be argued that a lockdown was justifiable, so that we had time to prepare and also evaluate the threat of the virus. In the long-term a protracted lockdown or repeated lockdowns becomes less and less tenable as a strategy, because of the increasing cost to human lives and public health from the lockdown itself. There is a threshold where lockdown measures cost more lives and have a greater negative impact on public health than the actual virus and other risk mitigation strategies have to be considered instead. This is what people with a reductionist mindset swimming in fear of the virus cannot perceive, because they can only focus on the danger of the virus and the deaths directly from the virus. A perpetual lockdown is not a tenable long term option and sooner or later it has to end.

If people want to criticise my opinion on COVID-19 I am perfectly fine with that, as long as such criticism is well thought through. Please consider the facts before you form judgements on an issue that will determine the very social and economic future of our countries for the next 20-30 years. That is how big of a footprint the lockdowns will leave on society. I would also encourage people to watch these discussions with Nobel Laureate Prof. Michael Levitt[3], distinguished physician Dr. Scott Atlas[4] and former UK Supreme Court Justice Lord Sumption[5], before they reactively form a view from listening to our mainstream media, that locking *all* of society down (sometimes on multiple occasions) for a protracted and often uncertain period of time, is the *only* way to react to this virus.

Also ask yourself these questions- How many times can we keep locking society down with every new wave of the virus, before we no longer have the economy and the money to support our health systems beyond 2020? What resources will we have available for the next pandemic or for future waves of this virus, if we destroy our economies? How many lives will be lost from suicide, addictions/overdoses, intimate partner violence, stress induced heart disease and cancer and from failing to seek medical care to diagnose and treat other life threatening conditions (Other than COVID-19, like preventing the diagnosis of cancer or heart disease at an early stage) etcetera from the lockdowns? How much is overall health and life expectancy going to be reduced from livelihoods being destroyed because of the lockdowns? These lockdowns are not harmless to public health. There are costly limits to the effectiveness of locking society down over a protracted period of time or doing so repeatedly.

It takes a certain level of responsibility, a strong intellect, moral discipline, emotional toughness and resilience, to ensure the continuation of our modern civilisation. Frankly I see very little of any of these attributes reflected in our leaders or from the general population at the moment. Past generations built society by putting reason and accountability before feelings. Our society is not even close to where past generations were in this regard. It may seem cold, but being overly emotional on important issues like a pandemic is dangerous and can be more dangerous

than the actual virus itself. You don't get all of the technological and social progress we have experienced in the West over the last 300 years by letting feelings and the mob dictate society. We could learn something from that. What did Franklin Roosevelt say during the Great Depression? "The only thing we have to fear is fear itself"[6]. When I look at society today, it is consumed with fear and our leaders and mainstream media are stoking and playing to that fear. That is the difference between past society and the society of today.

What we are living through is a challenge to the age of reason and modern civilisation itself. We are living through a crucial moment in history. This year and this decade are inflection points that will set the course of the rest of this century. Facts have to come before emotion. Bad ideas that are proven to be factually incorrect need to be dismissed, regardless as to how emotionally appealing they may be. People need to think for themselves instead of robotically following the herd or authority. People need to consider information, ideas and opinions more deeply before they just absorb them, think long term and take in the bigger picture beyond the reductive lens of ideology. People need to value individuality above group identity, because individuality is the *ultimate form of diversity*. We need to hold people that promote bad ideas accountable for the consequences of their ideas. At the moment we are doing the complete opposite of every single one of these things and rest assured it will have enormous consequences on society.

When we cannot have nuanced discussions on complex and difficult issues because society has become too polarised and emotionally charged to discuss them, civilised society is under threat. If winning the argument is determined by who yells the loudest, violently protests and censors the most, then society will eventually implode in the intellectual vacuum such conditions create. When the group identity of a person determines the value of their contribution to society and not what they actually contribute, then society destroys its very capacity to be a society. In these conditions and after enough time, society eventually transitions into a fractured collection of tribal groups. In such a dystopia, the authoritarian mob and group identity rules. Individuality is gone, individual liberty is gone and the rule of law is replaced by the law of the jungle and totalitarianism.

What Is At Stake

Make no mistake, all of our individual liberties are at stake over the next three decades. We are in an information war against ideologues that what to divide the population against itself and keep society weak, dumbed down and in a state of perpetual social and financial dependence for their own gain and for their own power. These elitist ideologues are in our media, they are in our universities, they are in our legal systems and they are in our politics and boardrooms. They will use societies blind faith in authority, herd mentality, tribalism, surface thinking, short-term thinking, reductionism and emotional thinking and their lack of accountability they enjoy, to manipulate society for their own benefit and at our expense.

Notice when black is turned against white and women are turned against men, society is never uniting to challenge the societal status quo that leaves people weaker and poorer every year? That is not an accident. It is the strategy of divide and rule. This is not a conspiracy, it is an open secret and being done right in our faces. The media and academia are leading the way on a sustained campaign of psychological warfare against society. There is a reason the establishment funds and supports divisive political ideology- It keeps the public too distracted and divided to identify and resist the gradual introduction of a sophisticated system of mass exploitation.

Gynocentrism has gone far beyond any historical level seen in the past, in part because of those eight forces I have mentioned growing in our society over the past five decades and the influence of bad actors in our society fanning the flames. Our institutions and culture need to encourage the very opposites of these eight forces to quash the general madness in our culture and gynocentrism. However that cannot occur without accountability being applied to people promoting bad ideas.

We are quite capable of turning things around as a society and addressing these eight forces, by fostering, encouraging and demonstrating their exact opposites in our culture and in our institutions. We are capable of more than we are currently exhibiting as a society and I think there is an increasing awareness of that and that something is really wrong with the direction we are headed in. All it takes is for the silent majority to decide enough is enough

and it all stops. We have subversive ideologues in positions of power. They have to eventually be held accountable by the public and I think the public is running out of patience with what is happening to society. You can see in it the public reactions to various issues as each year passes. People are reaching a tipping point, where they won't keep buying into what they have been told for years. The next step is to actually demand something be done and without compromise.

Some Room For Hope

We have the rule of law, for the very reason that we recognise that the concept of justice is above the emotion of a mob. We are emotional beings, but that does not mean we have to be slaves to our emotions. We have been rational enough to form governments, administer and enforce laws and adopt science over superstition. We are animals, but that does not mean we have to be slaves to our animal impulses. We have a choice to behave as better people and we have strived in the past to become those better people and a better society. That is what drove the enlightenment and the industrial revolution. The realisation of what society could become is a powerful motivator to improve.

So much positive social change has been preceded by a hunger to move beyond our more primitive ways. We have made some progress there. Just because we still have violence, bigotry and cruelty in society, does not mean we have not improved over the thousands of years of civilisation. We are less cruel, less bigoted and less violent than in the past. There is more justice and fairness than in the past. No matter how much ideologues would convince us otherwise, we have made social progress and continue to do so. I would encourage people to read Stephen Pinker's two books on the subject, *Enlightenment Now*[7] and *The Better Angels Of Our Nature*[8] which discusses this further. Are we perfect? No. Have we improved in all areas? No. Can we still improve? Yes, we have demonstrated that over thousands of years as a civilisation and as a species.

If humanity can come as far as it has in the last ten thousand years from huts to space stations, then clearly we can live beyond pure instinct and emotion and continue to improve. If we can do these things, then we can overcome the madness that has currently gripped society. I think we can do a better job in the future than we have done in the last fifty years, but only if we recognise where we have gone wrong. It is true that civilisations have risen and fallen, but with each iteration of civilisation, humanity has become more civilised, more advanced and more adherent to reason. We have the capacity to learn from the past and slowly with each cycle of civilisation, we are moving further away from our primitive behaviour and toward a higher state of being. There has been an undeniable upward trend in the advancement of civilisation.

There is no reason to think we have to wait until the current civilisation collapses before we can move to the next level of civilisation[9]. We can work on addressing the madness now and moving beyond it. We can start taking notes right now on what is going on, formulating a plan and building our future. We can either look toward the future, plan for it and take control of our own destiny, or we can let fear, tyrants and ideologues set our future for us. We need to have the courage to call the bad actors out, address our vices and support each other when we do.

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DARVO: Deny, Attack, and Reverse Victim and Offender

Dr. Tara J. Palmatier · 14 July 2020 · Archived copy · Original

This article is also available in Portuguese.

Have you ever marveled at how your abusive wife, girlfriend or ex is able to do and say the most hurtful, underhanded and contemptible things and then portray herself as the innocent victim? Have you ever wondered how she is able to convincingly accuse others, usually her victims, of the abusive behaviors and attitudes of which she is actually guilty? Wonder no more, the answer may be **DARVO**.

Dr Jennifer J. Freyd, PhD of the University of Oregon identified DARVO in the 1990s at the tail end of the repressed sexual abuse memories hysteria. In spite of its dubious origins, DARVO is a helpful concept with broader applications than Dr Freyd seems to have originally intended. Freyd writes about DARVO in conjunction with her work on betrayal trauma, which I discuss on the original Shrink4Men blog. According to Dr Freyd's webpage:

> "DARVO refers to a reaction that perpetrators of wrong doing, particularly sexual offenders, may display in response to being held accountable for their behavior. The perpetrator or offender may Deny the behavior, Attack the individual doing the confronting, and Reverse the roles of Victim and Offender such that the perpetrator assumes the victim role and turns the true victim into an alleged offender. This occurs, for instance, when an actually guilty perpetrator assumes the role of "falsely accused" and attacks the accuser's credibility or even blames the accuser of being the perpetrator of a false accusation."

DARVO seems to be a combination of projection, denial, lying, blame shifting and gaslighting. Dr Freyd notes that other observers have identified the same phenomena using different terms. My male clients experience this behavior when they try to hold the abusive women in their lives accountable. It also seems to be common behavior in most predators, bullies, high-conflict individuals and/or abusive personality-disordered individuals. DARVO especially seems to occur in high-conflict divorce and/or custody cases.

Of course, not everyone who denies wrong doing is engaging in DARVO. Many partners and exes of abusive women are accused of things they didn't do or of things that never happened. Naturally, when this happens, you deny the accusation and perhaps feel a little (*or a lot*) bewildered. How do you know if an individual's denial is the truth or an instance of DARVO? Freyd (1997, pp. 23-24) proposes:

> "It is important to distinguish types of denial, for an innocent person will probably deny a false accusation. Thus denial is not evidence of guilt. However, I propose that **a certain kind of indignant self-righteousness, and overly stated denial, may in fact relate to guilt.**
>
> I hypothesize that **if an accusation is true, and the accused person is abusive, the denial is more indignant, self-righteous and manipulative, as compared with denial in other cases**. Similarly, I have observed that **actual abusers threaten, bully and make a nightmare for anyone who holds them accountable or asks them to change their abusive behavior. This attack, intended to chill and terrify, typically includes threats of lawsuits, overt and covert attacks, on the whistle-blower's credibility and so on**.
>
> The attack will often take the form of focusing on ridiculing the person who attempts to hold the offender accountable. The attack will also likely focus on ad hominem instead of intellectual/evidential issues. Finally, I propose that the offender rapidly creates the impression that the abuser is the wronged one, while the victim or concerned observer is the offender. Figure and ground are completely reversed. The more the offender is held accountable, the more wronged the offender claims to be."

This is similar to how William Eddy, LCSW, Esq describes the persuasive blaming tactics of high-conflict

individuals."Persuasive Blamers persuade others that their internal problems are external, caused by something else or someone else. Once others are persuaded to get the problem backward, the dispute escalates into a long-term, high-conflict situation. One that few people other than persuasive blamers can tolerate" (Eddy, 2006, p. 29). Getting the problem backward is precisely what happens when DARVO occurs. *Figure and ground are completely reversed.*

"It's only the Persuasive Blamers of Cluster B who keep high-conflict disputes going. They are persuasive, and to keep the focus off their own behavior (the major source of the problem), they get others to join in the blaming" (Eddy, 2006, p. 30). This is why many Narcissists, Borderlines, Histrionics and Antisocials effectively employ smear campaign and mobbing tactics when they target someone—be it a spouse, attorney, court evaluator or therapist. By blaming others for everything that's wrong in their lives they keep the focus off the real problem; themselves. This seems to be the exact denial-attack-reverse victim and offender behavior Freyd describes.

Freyd (1997, pp. 23-24) states:

> "The offender is on the offense and the person attempting to hold the offender accountable is on the defense. 'Deny, Attack and Reverse Victim and Offender' work best together. How can someone be on the attack so viciously and be in the victim role? Future research may investigate the hypothesis that the offender rapidly goes back and forth between attack and reverse victim and offender."

This behavior is crazy-making if you are the target of it. You know you're being attacked while your partner/ex plays the victim role for all she's worth, insisting on her distorted version of un-reality. Worse yet, many people believe her; their reasoning being, *"She's so upset it must be true."* **Even some of my male clients who *know* their wives'accusations and lies aren't true, sometimes doubt themselves and what they know to be reality.** I believe that many women and men who engage in DARVO come to believe their own lies after they repeat them enough times. I call it the "O.J. Simpson Effect."

Abusers typically employ different types of denial. Perhaps you're familiar with some of the following ones:

- Outright denial or gaslighting. *"That never happened."*
- Minimization. *"It wasn't that bad."*
- Amnesia. *"I don't remember doing that."*
- Redefinition. *"I have a bad temper, so you shouldn't upset me."*
- Projection. *"You're abusive and controlling. You hurt me."*
- Conversion. *"I did wrong, but I'm a changed person and won't do it again."*

Freyd (1997, pp. 23-24) concludes:

"The offender takes advantage of the confusion we have in our culture over the relationship between public provability and reality (and a legal system that has a certain history in this regard) in redefining reality. Future research may test the hypothesis that the offender may well come to believe in [her] innocence via this logic: if no one can be sure [she] is guilty then logically [she] is not guilty no matter what really occurred. The reality is thus defined by public proof, not by personal lived experience."

It may be difficult to sort out who is telling the truth in these cases. However, I've found that high-conflict individuals who engage in this behavior often can't substantiate their claims or, if they just make up more lies to try to substantiate their claims, they're inconsistent over time, **so pay close attention and document their lies**. This may help you hang her with a rope of her own making, if and when you need to prove your version of events as opposed to her ever evolving versions of the truth.

If she is threatening to call the police and make false allegations against you and/or you're considering divorce, it's extremely important that you document the abuse you're experiencing in a journal, a digital recorder or some other medium. **Abusive, persuasive blamers rely on the force of their emotions to sell their lies, half-truths and**

distortions. Since most people are suckers for drama, especially in the form of a tearful, self-righteous woman, you'll need proof if you want to be believed. Think of it as making yourself DARVO-proof.

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Shrink4Men Coaching and Consulting Services:

Dr Tara J. Palmatier provides confidential, fee-for-service, consultation/coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the **Shrink4Men Services** page for professional inquiries.

Remembering Marc Angelucci

AVfM Video Source · 15 July 2020 · Archived copy · Original

Marc Angelucci: modern martyr like ancient Saint Vincent

Douglas Galbi · 19 July 2020 · Archived copy · Original

Marc Angelucci, a civil-rights attorney who worked selflessly for decades to overcome gender injustices against men, was murdered on July 11, 2020. Among much other important work, this Angelucci worked for years to get sexist selective service overturned in court. He was victorious through a U.S. District Court ruling that declared sexist selective service to be unconstitutional. The media, Congress, and dominant elites have largely ignored Angelucci's victory for gender equality. The U.S. Selective Service System itself continues to require only men to register to have their bodies drafted for death in war.

Marc Angelucci was a hero quite unlike the hypocrites, posers, popularity-seekers, speech-policers, and panderers the U.S. has nurtured over the past decades. Consider, for comparison, the career of Niel L. Golightly. By worldly standards, Marc Angelucci had a much less successful career than has Niel Golightly. Angelucci was murdered as a relatively low-profile civil rights attorney uncovering local-government corruption, addressing family court travesties, and helping men falsely accused of rape. These are very unfashionable concerns. Niel Golightly, in contrast, ascended to the top of corporate public relations. About six months ago, he was hired as the lead spokesperson and Senior Vice President of Communications at the Boeing Company.

In 1987, Niel Golightly sought to provide better for the common defense and exclude women from the mortal dangers that men face in combat. He was then a fighter pilot and lieutenant in the U.S. Navy. Golightly wrote an article questioning including women in combat. Combat forces are a small share of overall military personnel. Non-sexist selective service registration is operationally reasonable even if only men are subject to death in combat. In his article, Golightly supported only men being subject to death in combat:

> Before we impose combat duty on women, we should understand that successful warfare depends less on manual or mental skills than on an amalgam of intangible human qualities including cohesion, morale, efficiency, esprit, and aggressiveness. We should ask ourselves not only whether women can physically and mentally perform basic combat functions — shooting a rifle, operating a missile system, loading bombs on a carrier deck — but, as well, whether women and men can adapt emotionally to the socially radical step of fighting side-by-side. The debate must acknowledge some of the basic realities of armed service.

The young Niel Golightly failed to recognize basic realities of gynocentrism. In the U.S., a majority of voters are women, 70% of consumer spending is controlled by women, women predominate among elementary-school teachers and news journalists, and women are more active than men in social networking on social media. When women want an opportunity that only men have, women easily get it. When women don't want a burden that only men have, only courageous heroes like Marc Angelucci speak up for gender justice. So it is with women in combat and sexist selective service registration.

From a 29-year-old fighter pilot questioning women in combat, but not sexist selective service, Golightly as a 62-year-old corporate executive came to understand women's power. On July 2, 2020, Golightly resigned from his position as Boeing's lead spokesperson. A Boeing Company press release explained:

> Niel's decision to resign stems from an employee complaint that brought to the Company's attention an article he wrote in 1987 while serving in the military, about whether women should serve in combat.
>
> Boeing does not agree with the views expressed in the article, and it does not reflect Niel's views today. "My article was a 29-year-old Cold War navy pilot's misguided contribution to a debate that was live at the time. My argument was embarrassingly wrong and offensive. The dialogue that followed its publication 33 years ago quickly opened my eyes, indelibly changed my mind, and shaped the principles of fairness, inclusion, respect and diversity that have guided my professional life since. The article is not a reflection of who I am; but nonetheless I have decided that in the interest of the company I will step down," said Golightly.

This cowardly, foolish decision wasn't a rash one:

> "Niel and I discussed at length the article and its implications for his role as the Company's lead spokesman," said David Calhoun, President and CEO. "I greatly respect Niel for stepping down in the interest of the company. I thank him for his contributions to the Boeing Company, which have been substantial even in a short time. Our Executive Council and I thank him and wish him all the best in his future endeavors."
>
> Mr. Calhoun added, "I want to emphasize our Company's unrelenting commitment to diversity and inclusion in all its dimensions, and to ensuring that all of our employees have an equal opportunity to contribute and excel."

Principles of fairness, inclusion, respect, and diversity are now claimed to require the resignation a person who 33 years ago wrote against having women in combat, but didn't write against sexist selective service. Principles of fairness, inclusion, respect, and diversity actually meant to Marc Angelucci what those words are rightly understood to mean. Often those words now merely provide cover for bigotry, exclusion, viciousness, and ideological purification. Such deceptive practices lead to airplanes crashing.

We now live in a nasty, brutish world very different from what Marc Angelucci sought. The modern martyr Marc Angelucci belongs in the tradition of the ancient martyr Saint Vincent of Saragossa. In the third century, Vincent became a deacon in a nascent Christian church in Spain. Fearing the growth of Christianity, the Roman Emperor Diocletian sought to force all to worship the dominant, traditional Roman gods. Vincent refused. He had a different understanding of the truth about god. Dacian, Emperor Diocletian's governor for Spain, threatened Vincent:

> "Dare you, unhappy man," says he,
> "to violate with coarse words
> this law of gods and emperors,
> a law both sacred and civic
> that humankind must obey?
> Does not pressing danger rouse
> you in your passionate youth?
> This is an order you must accept.
> Either with incense and vegetation
> you now supplicate this altar,
> or you pay with bloody death."
>
> { "audesne, non felix," ait,
> "ius hoc deorum et principum
> violare verbis asperis,
> ius et sacratum et publicum,
> cui cedit humanum genus?
> nec te iuventae fervidae
> instans periclum permovet,
> hoc namque decretum cape:
> aut ara ture et caespite
> precanda iam nunc est tibi,
> aut mors luenda est sanguine." }

Having the high and mighty threaten him didn't intimidate Vincent:

> Do it thus, with whatever powers,
> whatever authority you have,
> I openly resist, go ahead!

> Hear what our voice is:
> Christ and the Father are God,
> we are his servants and witnesses.
> Tear out, if you can, our faith!
> Torture, imprisonment, iron claws,
> flaming plates hissing,
> even the ultimate punishment itself,
> death, are merely play to Christians.
> Oh, how vain and inane is
> the brutish decree of Caesar!
> You order that I worship divinities
> carved by a worker's hand
> or refined by hollow bellows,
> divinities lacking in voice and step,
> immobile, blind, mute.
> For these divinities, you raise costly,
> gleaming shrines of marble;
> for these, mooing cattle you
> strike in the throat and sacrifice.
> …
> Your gods are also demons!
>
> { age ergo, quidquid virium,
> quidquid potestatis tibi est,
> palam reluctor, exere!
> vox nostra quae sit, accipe:
> est Christus et Pater Deus:
> servi huius et testes sumus;
> extorque, si potes, fidem!
> tormenta, carcer, ungulae
> stridensque flammis lammina,
> atque ipsa poenarum ultima
> mors Christianis ludus est.
> o vestra inanis vanitas
> scitumque brutum Caesaris!
> condigna vestris sensibus
> coli iubetis numina
> excisa fabrili manu,
> cavis recocta et follibus,
> quae voce, quae gressu carent,
> inmota, caeca, elinguia.
> his sumptuosa splendido
> delubra crescunt marmore,
> his colla mugientium
> percussa taurorum cadunt.
> …
> divique et idem daemones. }

A bright, energetic person fearlessly speaking the truth enrages the principalities, powers, and rulers of

gynocentrism in this world — the preservers of wickedness in high places. Just so, Vincent's defiant statement infuriated Caesar's governor of Spain. The governor shouted:

> Stuff his mouth,
> the immoral one will speak no more.
> His speaking voice will be imprisoned.
> Quick, give him to the executioners,
> those underworld conductors of the accused.
> They feed on cut flesh.
> Now the government's law will be done;
> the slanderer will feel it.
> He will not, free of punishment,
> amuse himself in destroying our gods.
>
> { os obtrudite,
> ne plura iactet inprobus.
> vocem loquentis claudite
> raptimque lictores date,
> illos reorum Plutones
> pastos resectis carnibus.
> iam faxo ius praetorium
> conviciator sentiat,
> inpune ne nostris sibi
> dis destruendis luserit. }

Christians understand death not as imprisonment in the underworld, but for the deserving liberation to spend eternity with God. Christians were famous for fearlessness in the ancient Roman Empire.

A voice that witnesses to the truth cannot be extinguished.
{ vox veritatis testis extingui nequit }

The Spanish governor put Vincent to worse punishment than the quick gunshot killing that Marc Angelucci suffered. First the executioners held Vincent's arms behind his back and slammed him up and down until they had broken all his limbs. Then they tore the flesh off his ribs so that his throbbing heart and lungs were exposed. His executioners tore at him so much that they tired and had to rest. Watching, the governor exclaimed:

> He rejoices, smiles, challenges
> the torturer to sharper torture!
> You practice techniques of power
> for the deaths of all criminals
> that in this contest make no progress.
> Pain's very art is being conquered.
>
> { gaudet, renidet, provocat
> tortore tortus acrior!
> nil illa vis exercita
> tot noxiorum mortibus
> agone in isto proficit,
> ars et dolorum vincitur. }

Vincent challenged the governor to take up the torturing himself and be even more brutish. Vincent proclaimed a certain invincibility:

> You error, blood-thirsty one, if from me
> you think you are exacting punishment
> when you kill by tearing apart
> limbs subject to death.
> Another exists, is within me,
> whom no one is able to violate.
> That one is free, quiet, whole,
> exempt from mournful pains.
> This, which you labor to destroy
> with such furious power,
> is only a vessel made from clay,
> inescapably destined to be broken.
> Yet why not strive now
> to cut and flog that
> which stands within, which
> tramples on your madness, tyrant?
> This, this you must attack, this you must destroy,
> this that is invincible, insurmountable,
> that is subject to no storms,
> but rests under God alone.
>
> { erras, cruente, si meam
> te rere poenam sumere
> cum membra morti obnoxia
> dilancinata interficis.
> est alter, est intrinsecus,
> violare quem nullus potest,
> liber, quietus, integer,
> exsors dolorum tristium.

> hoc, quod laboras perdere
> tantis furoris viribus,
> vas est solutum ac fictile,
> quocumque frangendum modo.
> quin immo nunc enitere
> illum secare ac plectere
> qui perstat intus, qui tuam
> calcat, tyranne, insaniam.
> hunc, hunc lacesse, hunc discute,
> invictum, inexsuperabilem,
> nullis procellis subditum,
> solique subiectum Deo. }

The governor in response ordered that punishment recommence more harshly. He demanded that Vincent provide all his writings so that those books could be burned. Vincent refused, declaring:

> You, malignant one, threaten
> our spiritual writings with fire;
> you yourself will more justly burn with this,
> for the swords of Heaven
> are vindicators of our volumes,
> burning by thunderbolt the tongue
> that is your broker of such venom.
> See the glowing ashes that indicate
> Gomorrah's crimes;
> Sodom's cold ashes also provide
> a witness of everlasting death.
> This is your example, serpent.
> Soon sulfurous soot
> and coal mixed with pitch
> will envelop you in the deepest Hell.
>
> { quem tu, maligne, mysticis
> minitaris ignem litteris,
> flagrabis ipse hoc iustius.
> romphaea nam caelestium
> vindex erit voluminum
> tanti veneni interpretem
> linguam perurens fulmine.
> vides favillas indices
> Gomorreorum criminum.
> Sodomita nec latet cinis,
> testis perennis funeris.
> exemplar hoc, serpens, tuum est,
> fuligo quem mox sulphuris
> bitumen et mixtum pice
> imo inplicabunt Tartaro. }

These words shocked Vincent's persecutor. He turned pale, then red. His eyes rolled frantically, he gnashed his teeth and foamed at the mouth. He then ordered that Vincent be pressed into a burning, spiked bed by a heavy iron

plate.

Vincent was wholly invincible. With eyes on Heaven, he endured the brutal torture. Then, with his legs stretched in stocks, he was thrust into a pitch-black dungeon. There he was laid on broken pots having jagged corners and sharp points. But God smashed the stocks binding Vincent's legs, bathed the dungeon in bright light, and clothed the broken pots with tender flowers. An angel invited Vincent to join in the companionship of celestial angels:

> Arise, illustrious martyr,
> arise, secure in your self,
> arise, our companion,
> and join our kind union.
> Now to the end you have fulfilled
> your duties under menacing punishment.
> With your noble departing in death,
> every suffering you have traversed.
> Oh most invincible soldier,
> bravest of the brave,
> now for you the savage, bitter
> torments themselves tremble at their conqueror.
> The God Christ, who watched this,
> compensates you with eternal life.
> He with generous right hand crowns
> you associate of his cross and his mother.
> Lay aside this frail vessel,
> a fabric of earthen framework
> that dissolves and dissipates,
> and come in freedom to the sky.
>
> { exsurge, martyr inclyte,
> exsurge securus tui,
> exsurge et almis coetibus
> noster sodalis addere.
> decursa iam satis tibi
> poenae minacis munia,
> pulchroque mortis exitu
> omnis peracta est passio.
> o miles invictissime,
> fortissimorum fortior,
> iam te ipsa saeva et aspera
> tormenta victorem tremunt.
> spectator haec Christus Deus
> conpensat aevo intermino,
> propriaeque collegam crucis
> larga coronat dextera.
> pone hoc caducum vasculum
> conpage textum terrea,
> quod dissipatum solvitur,
> et liber in caelum veni. }

Vincent and the angel began to sing together. The light shining in the dungeon broke through the closed doors. The

dungeon keeper noticed the light. He peeked inside and was astonished to see flowers and Vincent walking freely and singing.

News of the strange happenings in Vincent's dungeon reached the governor. He was furious. He ordered that Vincent be taken from the dungeon and placed outside for further punishment. A throng of faithful persons from the town gathered around him. They built for him a soft bed. They tended his wounds. When Vincent rested his head on that soft bed, his soul went straight to God in Heaven. He died not under torture, but supported with the generous love of good people.

Marc Angelucci delighted in court victories over the reigning authorities of gynocentric injustice. More than a decade ago, he worried that he would die in a plane crash and that his promising appeal of blatant discrimination against men by domestic violence shelters would vanish. He wrote argument notes so that another attorney could argue the case if he himself died in a plane crash. Angelucci probably never imagined that one day he would be murdered.

Marc Angelucci believed that men deserve rights and justice, just like any other human beings. Today, vicious tribes destroying civilized life smear men's rights and justice for men as if they were demonic ideas. "Angelucci" literally means angel of light. Marc Angelucci is an angel of light. May Angelucci continue to inspire men and women in righteous progress toward gender justice for all.

> Now you shine brightly, sharing
> in the exalted robe of the angels.
> As an indomitable witness,
> you washed your robe in streams of blood,
> when the minister of idols,
> encircled with dismal laws,
> would with iron and chains force
> you to worship the gods of the tribes.
>
> { nunc angelorum particeps
> conlucis insigni stola,
> quam testis indomabilis
> rivis cruoris laveras,
> cum te satelles idoli
> praecinctus atris legibus
> litare divis gentium
> ferro et catenis cogeret. }

* * * * *

Snockered with Knockers

Doug Mortimer · 19 July 2020 · Archived copy · Original

Imagine my shock and horror when I came across an article entitled "Women are drinking more than men to cope with coronavirus due to 'psychological distress' and the presence of children in the home during the pandemic" on a web site (www.stationgossip.com). As if there weren't enough systemic injustice in this world, now we have this to deal with!

In a nutshell, the article states that coronavirus stay-at-home orders have forced many women into being stay-at-home *mothers*! As a result, more and more women are turning to booze for self-medication – resulting in a 16% rise in the number of alcoholic drinks consumed by women. Yes, America's mothers are starting to imitate the gaits of their toddlers! The difference is when they faw down, they don't get up so quickly.

Of course, the very idea of children *at home* is appalling. Just because families are smaller than ever and middle class houses have more square footage than ever doesn't mean the little buggers don't get underfoot any more. Where to stash the kids has always been a problem.

But there are some commonsensical solutions to the problem. First of all, if mothers would share their alcohol and spike their kids' drinks, they'd probably get more stress relief than by consuming all the booze themselves. Dump an ounce or two of vodka into junior's sippy cup and every meal becomes a happy meal! Who says adult beverages are for adults only?

To be sure, men are drinking more too these days, but the imbibing has increased more for women than men. In other words, women are more affected, so it is time to take action in the name of equity.

One possibility is inducing men to drink more. Usually, this is easily achieved by offering drinks on the house but with the bars closed, this is no longer feasible. Some bars and restaurants, however, are now offering beer, wine, and mixed drinks to go. And, of course, supermarkets and big box stores still have alcoholic beverages for sale. So the federal government could issue special stimulus vouchers to be used only for purchase of alcoholic beverages by men so they can catch up to women. Even teetotalers would benefit, as a brisk secondary market in vouchers would likely ensue.

On the other hand, I can already hear critics bellowing that giving men free booze promotes patriarchy rather than subverts it. Such a program would be a tough sell to the local wokels. Rather, let's consider…

Free booze for women! Why? Because of their special needs! In these stressful times booze is like mother's milk to mothers. But what's a mother to do when her need for liquor outstrips her resources?

Remember the "End Period Poverty" movement to provide women with free sanitary napkins? Since men have no need for sanitary napkins, charging women for them was *prima facie* discrimination! So when women's need for alcohol surpasses men's, the government should step in and do the right thing. Free alcohol for women, or at the very least, some sort of government assistance program to augment women's alcohol budget to alleviate their stay-at-home ordeal.

Well, every prospective law needs a good nickname. You can't just call it H.R.292, or whatever, and expect the public to pay attention. So how about Hooch for Kooches? A good slogan is also helpful. How about, "A woman needs alcohol like a fish needs water"?

Few females, even those who declare they are not feminists, are going to argue with free booze. Oh, the Women's Christian Temperance Union is still out there, even though you don't hear much from these days. I hate to think how they will react when they get the news about that 16% uptick in women drinking. After all, how can women convince men to take the pledge while they're getting plastered in record numbers?

So let's take a serious look at alcohol as a special female need, like sanitary napkins. Alcohol is a proven coping strategy, just another one of mother's little helpers. And, frankly, I think it's a matter of public health. After all, if alcohol-based hand-sanitizing is being encouraged to stop the spread of covid-19, doesn't it make sense to promote consumption of alcoholic beverages to sanitize one's innards?

Imagine a national ID card for every female American…sort of like a voter's registration card. Or maybe we could work it like World War II where every adult female is given a book of ration stamps. Take your stamps and your ration book to the retail outlet and take home a free six-pack…fifth…quart…half gallon…we can work out the details later.

Then again, the simplest approach might be to just expand the current food stamp program to include alcoholic beverages. I know, this sounds counter-productive, but alcoholic beverages are plant-based products and aren't dietary do-gooders exhorting everyone to ditch meat in favor of a plant-based diet?

And the benefits just keep on coming. Surely the nation's supermarkets, chain stores, and liquor stores will appreciate this shot in the arm. All the farmers growing corn, rye, barley, and other grains that are key ingredients in alcoholic beverages will surely be on board with it. Brewers, vintners, distillers – I think I know where they would stand on this issue.

Now, men, don't feel resentful because you have to buy your own booze while women get it free (so what else is new, you might be thinking). You see, in today's gender-fluid world, once you declare yourself a female, you too would be eligible to get free booze. Just out yourself as a dame, sign an affidavit that says you're a woman, get a note from your gynecologist, and apply for your free booze. Only a fascist would dare to complain you aren't what you claim to be.

Of course, there's no getting around those government warnings on the bottle.

1. *According to the Surgeon General, women should not drink alcoholic beverages during pregnancy because of the risk of birth defects.*

The sturgeon general! That fish-faced SOB is such a wet blanket! True, there is a risk to the unborn child when pregnant women drink alcoholic beverages. The last thing an already stressed-out woman needs is to give birth to a baby with fetal alcohol syndrome…but how to alleviate the stress of pregnancy if one cannot drink?

Here is where the classic feminist call for abortion on demand is crucial. Why should a woman have to give up the

delights of alcohol consumption just because she's pregnant? Once the doctor makes a diagnosis of FAS, abort the little freeloader as quickly as possible. As is the case with most procedures, however, the woman would have to do without alcohol for 24 hours before the abortion. But once the little souse is evicted, let the good times roll! Of course, there's always the chance that FAS may not be diagnosed till after the baby is born. Well, in a more enlightened society, infanticide on demand would also be an option. Attitudes are changing, so perhaps one day defective children will be dumped on the ash heap of history.

Then there is that second warning on the bottle:

2. *Consumption of alcoholic beverages impairs your inability to drive a car or operate machinery, and may cause health problems.*

No doubt those killjoys at Mothers Against Drunk Driving will weigh in against giving free booze to women. Undeniably, such a government program would increase the likelihood of women being arrested for drunk driving. But that is easily remedied by labeling it as just another form of discrimination…you know, DWF…driving while female. Once you establish that being stopped by cops is the latest front in the war against women, you can weave back and forth from one lane to another all day long and no law enforcement officer will dare stop you and risk a civil rights lawsuit. Besides, in many traditional societies, weaving is a predominantly female activity.

As for operating machinery…geez, I don't see that as a big problem because I never see women doing that, and hardly a day goes by that I don't witness construction crews, road gangs, or utility workers on the job. Nevertheless, I bow to the possibility that there are such women out there. Frankly, operating a bulldozer with a beer buzz sounds like a hoot! Better than any ride at Six Flags and you don't have to stand in line! Who am I to deny women such pleasure if they are in a position to experience it?

Now some people may think free booze is just another attempt to pacify women, to keep them from getting too uppity. I think not. Surely, we have seen women who get more uppity the more they drink, so I think they would cancel out the passive ones who sit there as cool as a Cheshire cat lapping up a mint julep.

Of course, it is difficult to refute the assertion that such a giveaway program only adds to an already bloated federal deficit. Admittedly, in most circumstances, I would be against anything that increases federal spending.

In this case, however, call me a Keynesian!

Of angry men and misinformation

Robert Brockway · 21 July 2020 · Archived copy · Original

Here we are again. The mainstream media keeps referring to violent men with alleged links to the men's rights movement. If you listen carefully you will often hear violent men being called MRAs by the media after an attack. As more information becomes available they may drop this but they will never acknowledge the lie that they propagated.

This happened with Alek Minassian who drove a truck down a sidewalk in Toronto, Canada in 2018, killing 10 and injuring 16. He had no connection to the men's rights movement, but that didn't matter. The slur was made anyway by the Fourth Estate.

Anders Breivik, who perpetrated mass murder on an island in Sweden in 2011 was claimed, without any evidence, to be an MRA by The Good Men Project.

One particularly egregious example was that of Elliot Rodger who, despite no known links to the men's rights movement, is still routinely called an MRA. Rodger, of course, is infamous following a massacre in California in 2014.

Today it is Roy Den Hollander. Den Hollander is alleged to have killed one man, seriously injured another, and may yet be implicated in the murder of a third but as expected the mainstream media is making it all about misogyny.

Den Hollander wrote one article for A Voice for Men (AVfM), which was published on October 24, 2010 – nearly ten years ago. A quote from this one article has been widely circulated in the media as it attempts to link AVfM to violence. The mainstream media focuses on the mention of firearms. This quote though is perhaps more telling than they realise, for it expresses the pessimistic view that Den Hollander already had of the men's movement all those years ago:

> The future prospect of the Men's Movement raising enough money to exercise some influence in America is unlikely. But there is one remaining source of power in which men still have a near monopoly—firearms. At some point, the men in this country will take the Declaration of Independence literally:
>
> *"[W]hen a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such Government, and to provide new guards for their future security."*

More recently Den Hollander published a manifesto in which he has made clear his position on the men's rights movement:

> I don't belong to that group of wimps and whiners. They're trying to win back their rights by acting like girls instead of men.
>
> Most men's rights advocates act like little girls and behave largely as the Feminists tell them to. You can identify them by the politically correct lingo they use and their copying of Feminists tactics by simply changing the sex. For example, "A woman is more likely to physically attack a guy than vice versa." True, but who cares, unless she's behind the wheel of a Mercedes Benz. Even if she has a gun, most girls can't shoot straight anyway, so unless it's a shotgun, she'll miss.
>
> In one of my martial arts class, one Senshi always told us don't hit the girls and I don't. I let them hit me, which rarely hurts, unless it's low.
>
> What the men's righters don't understand is that girls have different weapons for causing evil, such as fraud and the intentional infliction of emotional distress.

Very clearly AVfM (and the wider men's rights movement) is going in one direction and Den Hollander was going in another. He was no MRA – he said so himself. It took AVfM about 30 seconds to find this information in Den Hollander's manifesto, so we must presume that the mainstream media found this too and are thus lying when they refer to Den Hollander as an MRA.

Den Hollander reached out to an allied organisation in March 2020 to express interest in assisting with a project that was being jointly worked on with AVfM. A discussion ensued on an internal AVfM channel and Paul Elam offered the following comment about Den Hollander:

> Roy Den has a few screws loose. NCFM won't touch him. I had to reject an article from him he wanted to publish with us, "The best way to preserve men's rights is with a gun"

NCFM refers to the National Coalition for Men.

Every movement has its ideologues and extremists. What's important is how they are dealt with. The many extremist feminist leaders are well known and listing them is beyond the scope of this article. In feminism, extremists tend to percolate to the top. Feminism thus selects for extremism whereas the men's rights movement selects against it. The MRM pushes extremists to the side, and that's what happened to Roy Den Hollander. But that won't matter to the mainstream media, who will continue to peddle their lies.

With assitance and advice from Peter Wright.

Previous females, now male, explain life isn’t better as a man, it’s much harder

AVfM Video Source · 21 July 2020 · Archived copy · Original

featured

* · 21 July 2020 · Archived copy · Original

Taxpayers Sue Massachusetts Medicaid About Circumcisions

Gary Costanza · 23 July 2020 · Archived copy · Original

https://circumcision.org/taxpayers-sue-massachusetts-medicaid-about-circumcisions/

Gynocentrism and the undeserved deification of women

Peter Ryan · 26 July 2020 · Archived copy · Original

Lester Ward 1841 – 1913

In this article I will be examining Lester Ward's theory on gynocentrism (see these links here[1] and here[2]). I have chosen to write this to demonstrate that views on the supposed superiority of women are not isolated to just the last fifty years. The undeserved deification of women has been going on for far longer than fifty years. My issues with Ward's theory are too numerous to write in one article, so I will provide my general criticism of his work. You will also notice that many of my future articles, including this one, are going to be considerably shorter than before. These articles are to encourage people to think more deeply about specific topics in the manosphere. I have laid the general foundations on my views on gynocentrism in my previous writings and have gone into great detail. It be should be sufficient now for me to provide a general outline on further topics I will discuss. Rest assured I could go into enormous detail on any given topic (as can be seen from my previous work), but I would rather cover more topics and rely on people to refer to my previous writings on gynocentrism if they need more information.

The Three Problems In Claiming Female Or Male Superiority

Lester Ward puts an argument forward about why women are the naturally superior sex in his theory. There are three major problems with claiming one sex is superior to the other. The first problem is defining what makes one sex superior to the other. Who decides what set of traits are important and what traits are less important? Who decides what combination of traits are relevant to determining which sex is superior? Who decides what even makes something superior? Claims of the overall superiority of a group are nebulous subjective value judgements. There is *no universal definition* that can be agreed upon, on what makes one group of people superior to the other. It makes far more coherent sense to claim superiority in relation to a *specific* metric, than to claim one sex *is generally* superior to the other. If I were to state that men on average have a superior height to that of women for instance, then that claim is far less vague and nebulous than stating that men are superior to women or vice versa.

The second problem with arguing one sex is superior, is that each sex are two interdependent and essential components of one biological system that replicates itself. We are not talking about two sets of organisms that exist independently of each other, where one can gain at the others' expense over the long term. The relative success or failure of males and females which defines their value, is to some degree dependent on the relative success or

failure of the other sex. It is the evolutionary success or failure of the whole biological system that males and females are components of, that determines the success or failure of males and females and thus their value.

The reductionist mindset cannot fathom the interdependent nature of a biological system and the emergent properties of such a system. The sum output of a system is greater than its individual components (synergy) and the components alone do not produce the desired output. The battle of the sexes, is really just a dysfunction of a bigger biological system that is temporarily out of equilibrium. Like cancer, intersexual conflict over the long term is a disturbance from the proper functioning of the biological system of the species. Just as cancerous tissue cannot ultimately gain at the expense of the body, neither can one sex ultimately gain at the expense of the other sex over the long term and not destroy the biological system that comprises the species as a whole.

The third problem with making claims of male or female superiority, is its usefulness. How useful is such a nebulous generalised subjective value judgement of entire halves of the population? It has no sustainable social or economic utility, because such claims are made about each sex in general and are subjective and not focused on just a specific metric or evidence that has practical implications. Claims of male or female superiority are nebulous. What do I mean by nebulous? There is a difference between suggesting that only women should run society because they are “superior”, without reference to any metric or solid evidence and suggesting men have superior physical strength and therefore need their own weightlifting events. One claim is specific to a metric (physical strength in this example) and backed up by evidence and facts and has practical implications, the other claim has none of those characteristics.

We also have to consider the destructive effects of claiming one sex is superior to other on society. How destructive is such a bigoted value judgement? We have centuries of history demonstrating how corrosive and how destructive claims of the superiority of one group of people over the other are. Genocides have occurred on the basis of group superiority and the alleged inferiority of the other group. Our society requires a certain level of cooperation, fairness and civility to function and remain stable and intact. Claims of group superiority of any kind whether it is based on race or sex (or some other characteristic), undermine these critical features that form the foundation of civilisation.

There has to be mutual respect and reciprocity for different groups of people to work together to form and run civilisation. Men and women cannot on their own form their own civilisations and so it becomes essential to maintain mutual respect and reciprocity between the sexes. Once you remove the basic level of respect men should have toward women and women should have toward men, you undermine the core relationship between the sexes that forms the basis of the nuclear family and civilisation itself. There is no relationship more fundamental to civilisation than that between men and women. For this reason we can in part measure the health of society, based on the health of the relationship between men and women. Claims of male or female superiority undermine the relationship between the sexes and thus society and the foundations of civilisation. This is why radical feminism, gynocentrism and claims of female superiority or male superiority, need to be addressed and not ignored.

The Greater Variability Of The Male Sex Does Not Make Them Inferior

Lester Ward’s theory argues that women are superior to men because the female sex is more conserved in nature and the male sex is more variable. That is essentially what his core argument boils down to. Evolution is driven by natural selection and natural selection drives adaptation and adaptation is the result of *variation*. The fact that the biological role of females is less variable in nature, does not then result in females being the naturally superior sex. Sexual reproduction and the origins of biological sex, result from the evolutionary advantage of variation that arises from them. Being more variable does not make males inferior. The greater biological variation of the male sex in nature, simply demonstrates the importance of the male sex and its role in reproduction, in providing the variation required for a species to adapt to its environment and also enhance a species evolutionary success in general.

Females Are Not The Source Of Life

Lester also seems to hold a view that the female sex has existed long before the male sex and so that somehow

makes them superior. Bacteria have existed long before humans, does that make bacteria superior to humans? Just because something has been around longer, does not make it superior. Aside from that reality, females have been around as long as males. The female sex literally cannot exist without sexual reproduction and the existence of the male sex. This should be obvious.

Ward shares a view in his theory, that females have been the main trunk of life. There is a trap in thinking that if less males passed on their genes, then males had a lower contribution to the continuation of the lineage. People fail to consider that in instances where fewer males reproduced, males that did reproduce did so at a higher frequency than females (where sexual reproduction involves an individual male and female, as it does in our species). Thus the total contribution of the male and female sex to the continuation of the lineage is exactly the same, regardless as to how many males versus females reproduce in a species like ours where each instance of reproduction involves one male and one female.

In relation to Ward's view that females are the main trunk of life, Ward seems to think that asexual life can be considered "female" and therefore asexual life should be counted towards the female contribution to the continuation of life. It is scientifically and factually incorrect to conflate asexual life and the female sex as being interchangeable.

Lester says the following in his writings:

> "*Origin of the Male Sex. — Although reproduction and sex are two distinct things, and although a creature that reproduces without sex cannot properly be called either male or female, still, so completely have these conceptions become blended in the popular mind that a creature which actually brings forth offspring out of its own body is instinctively classed as female. The female is the fertile sex, and whatever is fertile is looked upon as female. Assuredly it would be absurd to look upon an organism propagating asexually as male. Biologists have proceeded from this popular standpoint, and regularly speak of "mother-cells" and "daughter-cells." It therefore does no violence to language or to science to say that life begins with the female organism and is carried on a long distance by means of females alone. In all the different forms of asexual reproduction, from fission to parthenogenesis, the female may in this sense be said to exist alone and perform all the functions of life including reproduction. In a word, life begins as female.*" [1,3]

There is a big difference between the biology of an asexually reproducing organism and a biological female that sexually reproduces. It *does do violence* to language and to science to attempt to conflate the two. Most of the asexually reproducing species on this planet are simple forms of life and reproduce very differently to sexual reproduction. In contrast, most of the complex forms of life on Earth are sexually reproducing species. There is a big difference between the biology of bacteria asexually reproducing in a petri dish and a human female and how they reproduce. It makes no sense to categorise life that existed 3.8 billion years ago as "female", or any other form of asexually reproducing life. Life did not begin female, it began with asexually replicating single celled organisms and in the absence of biological sex. Females did not come before males, females originated at the same time as males did. The existence of the female sex, requires the existence of the male sex.

Females in our species and in many other sexually reproducing species, cannot reproduce or "create life" without the male. Females do not "create life" in our species, human males and females create life. This basic reality seems lost on Ward. Ward's related and skewed presentation that males simply act as fertiliser, fails to properly represent the breadth of what males contribute. Males do other things other than provide sperm, especially in higher order species and in humans (i.e like paternal investment in offspring). Ward does not appear interested in exploring or examining that in any detail, aside from giving it a passing remark.

<u>There Is No Universal Law Of Male Inferiority</u>

A major flaw in Ward's theory, is his use of different examples in nature of males and females to demonstrate the supposed superiority of the female sex. Examples in nature can be found to demonstrate the exact opposite (i.e

"male superiority"), but he does not seem interested in citing those examples. This is confirmation bias, selectively filtering information to confirm an existing belief or conclusion. Ward seems quite willing to accept that the greater variation in males, may lead to instances where females are in a "superior" position to males in certain respects in particular species. In contrast Ward seems uninterested in giving equal consideration to examples where this same greater variation of males, may put males in a superior position to females in certain respects in other species. Who is to say either that what Ward considers is a weakness of a male of a particular species in one context, might actually be a strength is another context. A male spider of a species might be smaller and therefore considered "inferior" by Ward, but that same trait may allow the male spider greater mobility than the female to roam through its habitat and confer certain advantages.

Biology across all of nature is extraordinarily variable across species, families, phyla and kingdoms etc. To draw examples from widely different branches of nature and then form some grand unified theory that males are naturally inferior to females based on cherry picked examples as Ward does, is rife with problems. The evolutionary forces at work across different branches of life can be vastly different. It cannot be assumed that observing a similar pattern between the sexes in two or more different species (that allegedly demonstrate male inferiority), is the result of the same cause and that this cause is male inferiority from greater male variation. It is likely there are completely different forces at work that produce a similar pattern across the species he cites, given how different the biology and habitat of each species he refers to actually are. This would especially be the case when citing examples of males and females from completely different kingdoms as Ward does (species from the plant kingdom versus the animal kingdom)!

Why The Sexes Are Different But Equal

Ward's theory on gynocentrism, is an example of the warped thinking that occurs when the brain is on gynocentrism- Reality goes out the window and people get selective with facts. I could write far more about why Ward's theory is fundamentally flawed, but what I have written should suffice. Ultimately one can make arguments that men are superior to women and women are superior to men, but only in certain defined respects (i.e the greater physical strength of men or the greater immunity of women to infectious disease). However when it comes to the overall value of each sex in our species, neither sex is more valuable. For this reason, it does not make much sense to claim either sex is superior *in general*. In our species the male and female sex each produce exactly the same total number of copies of the genome/number of offspring (the source of biological value) and consequently our biology produces males and females in roughly equal proportion. See Fishers principle[4] for more information on why this is so. As mentioned, even in instances where greater numbers of women reproduce in our species, the fewer men that reproduce will do so at a higher frequency than any individual woman and the total reproductive output of each sex will still remain equal.

Our biology does not favour the production of "superior" males or "superior" females over the other sex (hence the roughly 1:1 sex ratio at birth), because each sex produces the same biological value (i.e number of offspring or copies of the genome). Any subjective value judgement of male or female superiority, is our own social invention. As males and females are produced in equal proportion in our species and have the same total reproductive output, each sex faces equivalent selective forces to develop and harness their different strengths in equal proportion to propagate the genome. Nature abhors a vacuum and will select against any scenario where half the population does not pull its own evolutionary weight. Consequently males and females may have different strengths, but over time selective pressures ensure these sets of strengths of each sex have equal value in terms of propagating the genome and the lineage. Ultimately propagating the genome is where all biological value comes from and so each sex has equal biological value. For more discussion on this topic on the biological equality of the sexes, consult this two part article of mine (linked here[5] and here[6]).

It is possible for the sexes to be different in relation to each other, but equal in relation to biological value. This is no different from two houses being different, but having the same monetary value. People who argue that differences between people make equality impossible, fail to consider people can be different in some metrics and equal in other metrics. People can indeed be different in one respect and equal in another respect. Reductionist

bigots generally don't like the complexity of realities like that, but that does not make these realities any less true.

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Haiti raises men's and boys' issues at the United Nations Human Rights Council

Robert Brockway · 27 July 2020 · Archived copy · Original

I have recently been in contact with a representative of the Government of the Republic of Haiti who advised that they raised men's and boys' issues at the United Nations Human Rights Council. The representative strongly believes this is the first time that men's and boys' issues have been raised at the Human Rights Council.

The Permanent Mission of Haiti at the United Nations office in Geneva was given an opportunity to make a short statement during the Human Rights Council 44th session, July 2020. The statement at the Human Rights Council can be seen here beginning at 35:48.

The official English language transcript of the statement has been reproduced here with permission. It is notable that the transcript indicates that it is a joint statement with other member and observer states, however, these states have not chosen to make their support public. Kudos to the Republic of Haiti for having the courage to take a public stand on men's and boys' issues.

> JOINT STATEMENT
>
> Men and Boys for Gender Equality
>
> Human Rights Council 44th Session – Item 1: Decisions and Conclusion

Thank you Madame President,
1. I proudly take the floor on behalf a group of Member and Observer States.

2. One of the main themes highlighted during the June sessions of this Council is the situation of human rights of women and girls – and appropriately so. Over the past 100 years, we've witnessed substantial and steady progress towards realizing the full enjoyment of all human rights by women and girls.

3. The positive trend is something the international community should be proud of. For example, 100 years ago…
…the right to vote; the right to work outside of the home and in the field of their own choosing; the right to not be harassed at home and at work; the right to divorce; wear pants; join the military; and own their own property to some degree, in every region of the world, were birthrights predominantly inherited by sons and not daughters. The rights mentioned earlier, and the many more we did not, were also advocated for and championed by men, including some who held organizational or political authority.

4. The job hasn't been easy and remains incomplete. To advance further and support the women and men in this work, the United Nations created the Commission on the Status of Women in 1946, and UN Women celebrated its 10th anniversary last week on July 9, 2020.

5. Unsurprisingly, many more years of labor lie ahead in achieving equitable societies, and all three sessions of the Human Rights Council provide a helpful reminder of how much work the international community still has to do. Empowering women and girls is not enough in accomplishing this shared objective. An often missing tool in the pursuit of gender equality is the growing need for attention and consideration of the challenges that have a disproportionally negative impact on men and boys.

Madame President,
6. Men and boys fully engage as strategic partners and allies for the empowerment of all women and girls, and we must continue to encourage men and boys to fully participate in all actions towards gender equality.

7. What we are bringing to the Council's attention is that there is an absence of energy towards human rights

issues where males are at a disadvantaged and an imbalance of champions at all levels which may stall the progress towards equitable societies. Gender equality is not a zero sum game. The quality of life of women and men, girls and boys are interwoven, interrelated and interdependent. The international community must continue to address the impacts of multiple forms of discrimination against women and girls. And in a different manner, within the context of gender quality, begin to grapple with the complex challenges facing men and boys today.

8. Here are five facts far from the public consciousness:

-men and boys are more likely to engage and suffer from violent behavior;
-men and boys constitute the overwhelming majority of the worldwide prison, missing adults, suicides, drug addicts and homelessness populations;
-men and boys can also suffer from negative body image;
-unfavorable biases exist in draft selection; war deaths; veterans issues; divorce proceedings; education; and in the family and criminal court systems;
-lastly, men and boys are more likely to die in all stages of life. For example, while COVID-19 continues to have unique and unreasonable affects on women and girls, men comprise the majority of COVID-19 deaths in every country where data is available and reliable.

Madame President,
9. Some are content with the position that the topic of men and boys have in the gender parity solar system – the role of distant planet Pluto. Rotating on the far-far edges of gender discussions and while it is acknowledged as part of the system, it is misunderstood and even disregarded. This joint statement is no chest-beating exercise.

10. Incorporating a different perspective in the gender parity conversation will by no means turn Pluto into the Sun. Real and substantive parity will benefit both sides in many ways. The call for more inclusivity is neither an attempt to steal the spotlight or valuable resources away from our shared responsibility of empowering women and girls but an invitation for this Council to play a more complete and comprehensive role in the promotion and protection of all human rights by all human beings for a better complementary world in the next 100 years.

11. I thank you.

Why MRAs (and their sympathisers) should contribute to the funding of Ava Brighton's documentary 'A VOID'

Mike Buchanan · 28 July 2020 · Archived copy · Original

The young Dutch anti-feminist Ava Brighton (above) has quickly made a name for herself in the MRM. Her website is here. She burst onto the consciousness of MRAs nine months ago with her first video, 'Are Almost All Women CLINICALLY INSANE?' She has since published another 17 videos, the latest being the trailer (11:14) for her forthcoming documentary *A VOID*.

I hardly need remind MRAs (and their sympathisers) how influential Cassie Jaye's movie *The Red Pill* was, internationally. It was first screened almost four years ago, and I'm writing this piece to urge MRAs to help fund Ava's documentary project, which is already well underway, *A VOID*. I believe it has the potential to be even more impactful than *The Red Pill*, in part because it focuses on the feminists' battle which has surely caused more human suffering than any of their other battles – their battle against the nuclear family, which has had such a devastating impact on men, women and children. This impact has been both direct and indirect, for example the devastating impact of fatherlessness on children – especially boys – an issue so well explored by Warren Farrell in *The Boy Crisis*, and by William Collins in *The Empathy Gap: Male Disadvantages and the Mechanisms of Their Neglect.*

The feminist battle against the nuclear family – and against fathers in particular – first came to Ava's attention because her partner Tristan Lonley had suffered such egregious attacks. The two of them spoke at the last Messages 4 Men conference in London, last November. Their talks are on the associated playlist (22 videos).

Ava recently launched a campaign and crowdfunding website for her documentary. From the website:

> **What I'm doing.**
>
> In these tumultuous times of change I'm here on Indiegogo, trying to raise funds for my feature documentary 'A VOID'.
>
> The project started off as a movie to raise awareness for alienated fathers and their children. I saw men being completely destroyed, stripped of their rights and from their children, their possessions, their sanity and, in too many cases, their lives. I wondered why this is happening to hundreds of thousands of men, all around the world. So I wanted to give them a voice, especially when I noticed men don't dare to speak, are not believed and the system is, by default, against them: Men's oblivion, an invisible black hole, most people don't even know exists – until you get near it.
>
> This became the start of a long and dark journey into the hidden realms behind feminism – if this is even the correct term, as what the female whistle-blowers described sounded a thousand times more savage than the fight for equality.
>
> Once word got out I was considering making this documentary, female whistle-blowers started to join in, and this is where 'A VOID' took a sharp turn and got sucked past the event horizon of this black hole.
>
> It made me realize I had to record all the whistle-blowers' interviews prior to announcing the making of this movie. And now, with over 30 hours of the most important footage, 'A VOID' is becoming a movie in which women expose the truth behind the gender warfare. And we'll be needing you to help us explode this evidence across the world.
>
> **What is the film about / what's the story / what's the angle?**
>
> In 'A VOID', Ava Brighton takes you on a terrifying journey beyond the event horizon of the black hole behind the feminist movement.
>
> It's the women who do the exposing: ominous testimonials of former feminists, mothers and academics are the

> centre point of the film, while at the heart are the voices of victimized men, alienated fathers telling their tragic stories. Ava Brighton doesn't speak, the stories of these women and men are speaking for themselves, collectively providing the answers to the many questions surrounding the gender war and the hidden, worldwide war against men.

Donations have reached an encouraging £2,638 (about US$3,400) in just a few days. Her target is £109,360 (about US$141,000) and with sufficient backing from MRAs, she'll reach the target. Among her interviewees will be Paul Elam, Elizabeth Hobson, party leader at Justice for Men & Boys (and the women who love them), Deborah Powney, the party's spokeswoman on Domestic Abuse, and myself, party chairman.

J4MB will be making a donation to Ava's crowdfunder shortly, and I urge all MRAs (and their sympathisers) to donate what they can. I repeat my view that Ava's film has the potential to make more of an impact than *The Red Pill*, and with your support, it WILL. Let's not pass up this rare opportunity to fund another ground-breaking movie. Thank you.

Donation Link: A VOID

“If someone had to die, I thought it should be me”

AVfM Video Source · 29 July 2020 · Archived copy · Original

Justice for Men and Boys presents the following rich discussion on the pro’s and cons of male heroism in the contemporary world. Features Mike Buchanan, Elizabeth Hobson, Philipp Tanzer, Vernon Meigs, and ‘Hat.’

No Gun Ever Killed Anyone

Mallory Millett · 31 July 2020 · Archived copy · Original

In the 1970's I was alarmed to hear that my big sister, Kate Millett, who had serious mental health issues which had agonized my family and her friends for many years, was organizing a group called The Mental Patients' Project in order to claim that the psychiatric community and society were "oppressing" people and "stigmatizing them with labels such as psychotic, bi-polar, schizophrenic, borderline personalities," etc and unconstitutionally imprisoning them in hospitals thereby violating their civil rights. We, as a family, had struggled for years with Kate's issues, many times attempting to hospitalize her so she could obtain the serious help she so obviously needed. She was a brutal sadist, a violent bully at whose hands everyone about her suffered. Throughout my childhood I was menaced and immeasurably traumatized, as I'm sure was Elliot Rodger's younger sibling whom he, in fact, intended to murder.

At one point, in 1973, I found myself alone with her in an apartment in Berkeley, California where she did not allow me to sleep for five days as she raged at the world and menaced me physically. I had come to Berkeley at her entreaty to appear in the UCB Auditorium as she screened a film we'd produced together in the summer of 1970 (another horror story too long to recount here) and which was, in part, a biography of my life along with two other women. This movie (*Three Lives*) was the very first ever produced with not one iota of male presence. Even the people who delivered food to the set had to be female and Kate was touting it as the first all-woman film production in history.

Having had my youth overshadowed by Kate's irrationality I warily traveled West and the moment I spotted her in the airport knew I "was in for it". As she barreled across the airport's expanse it was clear that she was in the throes of her illness and my heart throbbed with the desire to turn and run.

During the speech after the screening she fell apart onstage before a packed assembly of fawning admirers. It was a standing room only audience. In fact, they had had to schedule a second screening at the last minute, as the response had been huge. As I sat next to her lectern during her incoherent ravings I witnessed the pained looks of confusion as they swept across those faces like a small gale whipping up across the top of a sea; at first tiny ripples gliding across the surface. They were polite until the realization took shape that she was making no sense whatsoever. People began glancing at each other, whispering a little then turning to one another with more energy, politeness gone, as some began to get up and leave. Soon many were slipping out and that was followed by a mad dash for the exits. She was babbling and shouting incoherently whilst I nodded and pretended every word made perfect sense. I could not bear to betray her in public. I sat there feeling my heart melting through my chest and draining into my belly with an indescribable sick empathy. Her humiliation was unbearable as the gale whipped up to a force ten and with one last enormous surge we were left in an empty room. The second screening was cancelled.

We returned to her apartment in relative silence. I was trapped with her in an unfamiliar place. I knew not one person in Berkeley. I was afraid to sleep for fear of awakening in a deadly pool of blood with a knife in my back. She stayed awake for five days babbling, ranting and wouldn't allow me to sleep. She was seeing "little green men" and her eyes were literally rolling around in their sockets. Never have I been more alone and terrified. However, love and concern for her and any others she might harm prevented me from leaving. Unable to abandon her, I stayed and whenever possible reached out by phone to other family members/friends in far flung places such as NYC, Minnesota, Nebraska pleading for advice and help. One such conversation was with Yoko Ono, a good friend of hers, who called to check on Kate and from whom I tearfully begged advice.

Kate, herself, has written several books on this part of her life (*Flying*, *The Loony-Bin Trip*) chronicling the "oppressive" actions of our family, vilifying us for our deeply worried attempts to aid in her obvious sufferings. So I am telling no "tales out of school" as she herself has documented her own struggles with sanity although she consistently claimed, "mental illness is a myth". "Many healthy people", she said, "are driven to mental illness by

society's disapproval of unconventional behavior and by the authoritarian institution of psychiatry." Really? Tell that to the families of the nineteen who suffered and died that Friday in Santa Barbara…..never mind, it's all just an illusion, a myth. Let's examine and "have conversations" about the violation of the civil rights of these nineteen innocent families. She has called me and our other sister, Sally, plus family members, cousins, etc. vicious names, demonized us, and written reams of counterfeit versions of "the truth" concerning these matters. These are published works, which rest in the Library of Congress for all time and which slander our names as people who were petty and malicious and because we "hated her politics" were trying to shut her up and lock her away. By the way, many in our family agree for the most part with her politics and so this accusation is absolutely absurd on it's face. However, she is a famous writer and thus a recipient of the immunity fame seems to bestow.

And, speaking of the affected innocent victims: later, she wrote a book about her lesbian lover at that time. *Sita* was the title. This woman committed suicide in response to Kate's "homage."

Our elder sister, Sally, eventually came from Nebraska to the rescue, as it was imperative I return to NY to join a European theatrical tour for which I was contracted. She managed to get some temporary care for Kate, which sufficed for the moment. Within time, our mother and a lawyer nephew managed to take Kate to court in Minnesota in order to secure her "commitment." Anyone who knows Kate Millett knows the depth of her shrewdness which she used to bring in a NY lawyer and, in her unglued state, she stood up for herself as only she can and to our great horror prevailed in that courtroom walking out, unrestrained, to spend many more years, lurching about the world to continue her damaging and irrational antics; her genius for chaos. Subsequently, she boarded a plane for Shannon, Ireland and upon arrival locked herself in the Ladies Room preventing anyone from relieving herself for twenty-four hours until the Shannon police broke down the door and committed her to an Irish psychiatric institution. She got word out to some of her Irish feminist loyalists who smuggled her out through a window and she escaped to be on the run making her way back to NYC. Many of her friends in the US were now involved and other interventions were arranged which she also managed to elude, quoting The Constitution to police and ambulance drivers. These efforts were as fruitless as Elliot Rodger's encounter with Santa Barbara police. The police are no good at this. If only they had gone into his room; looked at his weapons and his homemade videos! Who would doubt the word of desperate, caring parents about the condition of their own child?

So when it came to my attention that as a result of these adventures she and a few cohorts had concocted a new "civil rights movement" for mental patients and in her characteristic ruthlessness was determined to "liberate" NY's mental patients I was beyond appalled. God help anyone who gets in the way of Kate and her "righteous indignation" which had already spearheaded the militant Women's Liberation Movement. This was to be called, "The Psychiatric Survivors Movement."

Thus, as a result of Kate's and her pals' agitation back in the seventies psychiatric and mental health institutions were forever changed. This culminated in the depositing on the streets of NYC thousands of confused, terrified and seriously disturbed persons left to fend for themselves in the mean streets of The City. Most people were shocked but the hapless denizens of New York simply shrugged their shoulders and left these poor souls thus deposited to the whims and cruelty of teens, gangs and other bullies. We've all read the accounts of sick and helpless people being kicked about, murdered, robbed and even set on fire. Yet, due to my sister's genius for chaos creation, no one, not even the Police Department can lift a finger of mercy to help these persons because it's a "violation of their civil rights" to do so.

As they say, "As New York City goes, so goes the country." And so it was as most of America followed suit and dissembled their mental health institutions and systems.

When I hear the multiple reports of this catastrophe in Santa Barbara my heart swells with sorrow over the people whose lives have been irrevocably altered by the actions of this very sick young man and when I witness (and how I do identify with) the agony of his family who tried so very hard to obtain help for him; the vivid story of Elliot's mother going to the police passionately begging for help.

DO NOT start the usual vilifying of the NRA and the constant claptrap about guns. Half of the people Elliot

Rodger killed last weekend were felled by the knife. What? You want to confiscate all knives? Or make people get permits to own a knife? Most of the people injured were hurt by his car. Shall we outlaw cars? Let's start thinking straight: Do you seriously want to blame the instrument for the actions of the user? We may as well blame the keyboard for the poison pen letter or the telephone for the obscene phone call or death threat!!! Make no mistake about it. It's not guns, not male chauvinism, not white male privilege or male rage. It was the deconstruction of the mental health system in our country achieved in the seventies and eighties by a mad little gang of meddlers led in their mischief by Kate Millett.

Stop saying the warning signs were missed. They were not missed. The Rodger family was begging, pleading for help from therapists, the police; just as did my own family, my mother, my sister, Sally, my cousins, nephews and I intervened our guts out to absolutely no avail. There is **no system** left in this country to deal with these traumas. **This is a mental health issue** and no more. We are surrounded by phony bleeding hearts who can coolly step over the sacred bodies of the wretchedly ill lying about our streets and sashay into a shop to eat a sandwich. Shame on all of you and may an huge share of the blame fall upon the shoulders of the perpetrators of this mercilessness, my sister, Kate Millett, and her fawning, ghoulish band of "liberating" acolytes. These people are the ones responsible for this chaos in our world.

Let the blame for these types of crimes lie precisely on the shoulders of **persons** who commit evil not upon the **instruments** used to do these atrocities. One properly armed citizen could have stopped Elliot Rodger in his tracks and saved several of those lost lives and limbs.

My purpose in writing this account is to beseech, to beg, to plead with the reader to put your thinking straight about these matters. Stop the hogwash about the instruments used whether they be guns, baseball bats, knives, or blunt instruments. Think straight: Behind each of these outrages is a sick, homicidal person hell-bent on destruction **by any means possible**. We need to be able to restrain such people. We need an effective commitment process in order to help the mentally sick and to serve those whom they will inevitably kill, harm or maim. God bless these nineteen families and may we all learn what we should have known all along: Something sane must be done with our mental health system!!

Last autumn, Kate Millett was inducted, along with Nancy Pelosi, into the National Women's Hall of Fame.

This article was first published, Sept, 2014 by FrontPageMag

2020 International Conference on Men’s Issues – 16 promo videos

Hot On the Web · 1 August 2020 · Archived copy · Original

https://www.youtube.com/playlist?list=PLjMscr0TpRqgqoY5USjLrhUf6_Iqq725r

Corovavirus: Men Most Affected (And Also More Likely To Die)

Hot On the Web · 1 August 2020 · Archived copy · Original

https://www.advisory.com/daily-briefing/2020/02/25/men-coronavirus

Step Your Dick Up: Why incels deserve better advice

William Costello · 2 August 2020 · Archived copy · Original

Men who can't get sex are seen as losers

We hear a lot about double standards between female and male sexual behaviour. Women who have a lot of sex are often slut shamed, while men who have lots of sex are seen as '*studs.*' What is often ignored however, is how true the exact inverse of this is. Men who cannot get sex are seen as losers and lampooned as members of the most derided group in society…incels.

Meanwhile, perpetually single women are celebrated in society and we lament the lack of good men out there. Examples of this include the 2019 *Psychology Today* article, *'Are There Not Enough Men Worth Marrying?'* and the *NY Post* article, '*Broke Men Are Hurting American Women's Marriage Prospects*'. Not to mention the media love in for '*self partnered*' Emma Watson.

However, it may well be true about the mismatch between what women want and what men are offering. This supply and demand problem is of course the difference in the way we perceive the two groups. Choosy women are not involuntary in their '*celibacy*'. It seems that women have tough choices… but incels have no choices.

This essay is not so much an exploration of what we say '*about*' incels, but rather what we say '*to*' incels.

I aim to explore,

- Who are the incels and do they deserve such disdain?
- What is the plight of an incel?
- Why the advice given to incels is useless
- Why we simultaneously hate incels for giving up and for trying to better themselves

Who are the incels?

TOP DEFINITION

incel

aka "involuntarily **celibate**", a person (usually male) who has a horrible personality and treats women like sexual objects and thinks his lack of a sex life comes from being "ugly" when its really just his blatant sexism and terrible attitude. incels have little to no **self awareness**; even when they see other "ugly" men with girlfriends, they consider these men to be **tricksters** who have somehow **beat the system** and can get women despite being cursed with unattractiveness (in other words, theyre respectful to women and women are attracted to their personalities, but incels cant comprehend such a phenomenon). they believe that women owe them sex, and many of the more extreme incels like to spend time in incel communities on the internet coming up with ways to make women have sex with them (often involving genocide of people of color, genocide of "Chads" (men who have sex), taking rights away from women, raping them, having sex with women's dead bodies, and other horrid, disgusting things. they cant understand that that is PRECISELY why women want nothing to do with them).

*I'm **pretty sure** Ryan is an incel. Yesterday he made a facebook post about how all women are **shallow** and exist to torture men by "denying" them sex, as if sex is something people "deserve", and not **a privilege** given by potential sexual partners that should be respected.*

This definition of incel is not one I would agree with entirely. It is however, the top definition on Urban Dictionary and highlights the way in which incels are seen in society

It's important we know who we are talking about when we use the term incel. The definition used in the image above is not one I fully subscribe to, although it is the top definition in *Urban Dictionary* and gives an idea of how incels are seen in society. An incel, or involuntarily celibate, is defined as someone who has not had access to sex for a sustained period of longer than six months. Going by this definition and acknowledging the fact that the number of men not having sex within the last year has increased 3 fold in the last decade, we must conclude that the majority of incels are peaceful and non-violent.

A significant minority of incels derive a sense of community spitting misogynistic vitriol online and rare individual incels have lashed out at society in horrific acts of violent rage. Media and cultural depiction tends to fixate on the latter two groups and uses them to represent all incels as misogynistic. It is important to note that while they might resent their lack of success in what they consider a somewhat superficial sexual selection system, the majority of incels do not hate women. The majority might not even define themselves as incels.

'Be Yourself' and 'Just Lift Bro'

The first incel I ever encountered in real life spoke at the *'Messages for Men'* conference I attended in London in 2019. He overcame obvious crippling anxiety to speak and provide insight into his life. The most striking point for me was how he detailed a frustration at the tension between being told to simply, '*be yourself*' and '*just lift bro*' in order to improve himself by weightlifting.

'Just Lift Bro', I was told, is a common piece of '*magic bullet'* style advice provided to incels, particularly from men within the wider 'manosphere'. It seems cruelly insufficient when we consider the number of incels who report to have physical and/or mental disabilities which might serve as significant barriers to weightlifting.

Honest commentators must acknowledge how hollow and unhelpful these platitudes truly are. Telling an incel to

simply *"be himself"* is to gaslight him into thinking there is no problem at all or to imply that his problem is that he is being inauthentic. To tell him to *'just lift bro'* might be a little more helpful, in that a lot can potentially be helped through self-development, however, the blaséness and dismissiveness with which incels are told to *'just lift'* is demeaning to the significance and complexity of the challenge they face.

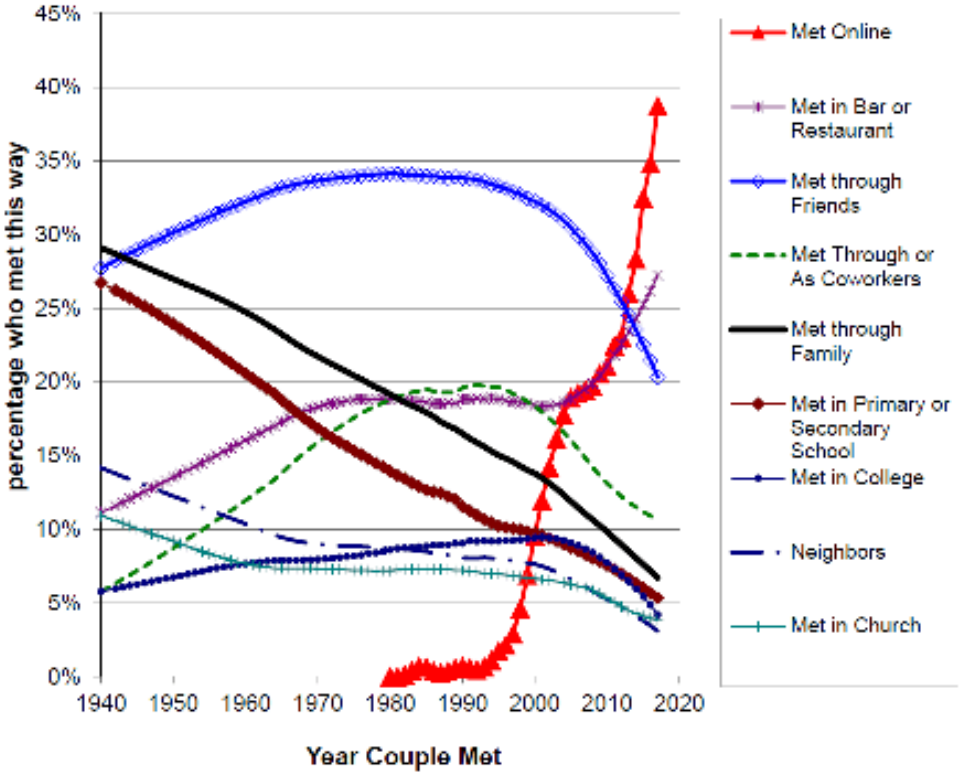

Study on how couples meet 1940–2020

The dating economy is increasingly moving online and a recent study of Tinder found that, "*the bottom 80% of men (in terms of attractiveness) are competing for the bottom 22% of women and the top 78% of women are competing for the top 20% of men*".

Crudely put, the modern dating economy closer resembles polygyny, with the most high-status men having a '*monopoly*' on the majority of women. The majority of men are simply not being considered.

Why do we hate incels?

James Bloodworth's insightful article, "*Why Incels are the Losers in the age of Tinder*", describes the way in which men and women uniquely hold disdain for incels.

> …we still judge people by how much sex they have, or not in this case. We still view men who don't have sex as failures in some way…For men, calling someone an Incel implies something positive — a certain sexual abundance — about one's own existence. For women it has begun to function as a putdown that ruthlessly dismisses unworthy suitors while simultaneously expelling them from the community of the good as misogynistic and creepy.

It's obvious why society hates the misogynistic online abuse and the violence but why do we hate the majority of incels…simply for giving up?

Incels have taken the decision to check out of a mating market in which they see the cost of courtship as being too high, both financially and emotionally. They are increasingly retreating to virtual worlds of pornography and online communities as shelter from what they see as a culture that rejects them. Sociologist Frank Furedi explores how,

> …the status of moral inferiority conferred on men, encourages a defensive and anxious approach towards dealing with women. Feminism and the ascendancy of the #MeToo movement serve as constant reminders of the inferiority of male identity.

When so much of male identity is wrapped up in the idea of competency and agency, the incel admission of incompetence is jarring to us as a society and we find it repugnant.

What do we want incels to do? Keep trying and being rejected…or give up? It seems the answer is neither.

It's not all about looks you know

Every time I discuss incels with any semblance of sympathy, I am met with a chorus of, '*boo hoo, woe is me, poor men, they're not entitled to sex or women you know!*".

This is of course true.

I am not and have never at any point suggested that women should be made lower their standards to reduce the plight of the incel.

However, the erosion of societally enforced monogamy coupled with the fact that women are rapidly outpacing men in education, yet still seeking highly educated partners, has significantly exasperated matters on this front.

However, to have sympathy for incels does not equate to advocating women be *'given to them'* as their entitlement.

It's important that mainstream society gives incels a more appealing message than we have been giving. To dismiss them runs the risk of resigning them to the basements of internet communities, to fester in resentment and disenfranchisement as potential ticking timebombs.

However, let's look at some of the messages we send to incels.

Incels are often told that *'it's not all about looks'* and that some women go for personality. This is despite the fact that statistics show that men's looks matter far more to the fairer sex and far more than they'd care to admit.

Feminist writer, Louise Perry, who is currently engaging in an extremely productive letter exchange exploration of the modern dating economy with aforementioned James Bloodworth, had this to say on the looks vs personality dichotomy,

> The dating market is highly competitive, hierarchical, and often cruel. This fact is uncomfortable for anyone who values egalitarianism, so a more appealing — albeit dishonest — option is to instead blame Incels for their plight by suggesting that their unpleasant personalities must be the problem.

To make the argument that *'it's not all about looks'* is to make the assumption that if you don't have good looks, you can simply compensate with a sparkling personality. I'm routinely provided with anecdotal evidence for such a phenomenon. However, what constitutes a sparkling personality can be very much dependent on what a man looks like and there is often a minimum level of attractiveness to be reached before personality and other traits are even considered.

Dr. Francesca Minerva, a bio-ethisist at Warwick University, explores the fascinating ways in which an underexplored type of discrimination, *'Lookism'*, translates into discrimination in other facets of life. Lookism

impacts on areas that we might not intuitively think dependent on physical attractiveness, such as professional success, perception of intelligence and even morality.

Lookism filters out to other facets of life
Bloodworth explores more difficulties encountered by incels in regard to '*it's not all about looks*'.

> …in the world of online dating, which is how 40% of couples in the United States meet, looks, height and social status are usually pre-requisites for matching with someone **at all**. Offline, many Incels lack the basic social skills required to navigate relations with the opposite sex. According to an internal poll carried out on the website Incels.co, 26% of users of the forum said they had some form of autism. Flirting, which requires an innate understanding of nuanced sub-communications and unspoken sexual tension, does not come naturally to these men.

When I bring this up with friends, I receive a volley of potential qualities that incels could and should conjure up so that they may compete in the mating market. It seems that it is difficult for us to imagine a man who is objectively lacking in every aspect that might be important to a woman when considering a mate. We also neglect to acknowledge how many of these are immutable and difficult or impossible to do anything about.

Keep trying: There's someone out there for everyone

The next piece of advice given to incels is to '*keep trying*' and that '*there's someone out there for everyone*'.

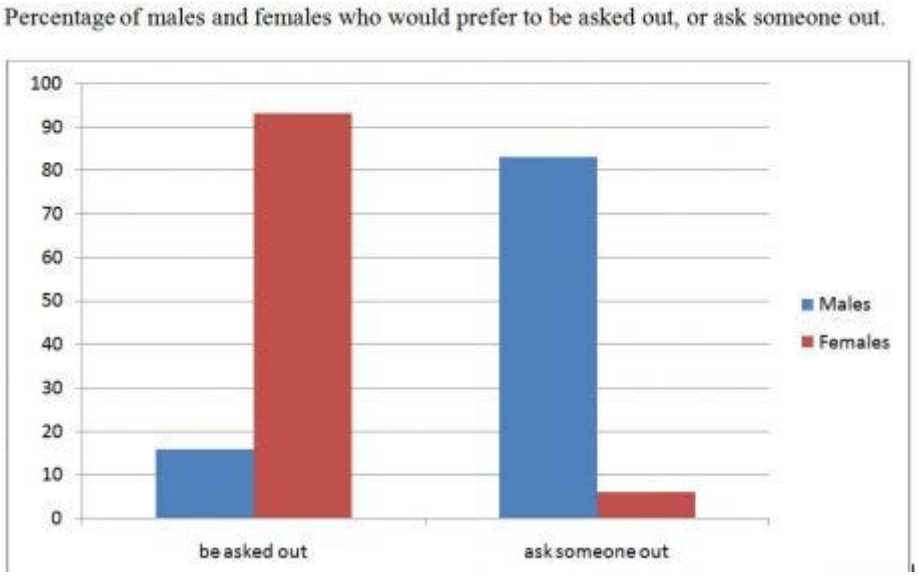

Why do we insist that men must persist in a world where 90% of romantic advances are expected to be made by men. Evolutionary speaking, it can be argued that women are born with inherent value, in that they are likely to one day have children, whereas men need to demonstrate value in order to be sexually selected for.

Why do we want them to continue to run this gauntlet? Why do we want them to continually pick themselves up and try again, only to endure humiliating rejection after rejection after each clumsy attempt?

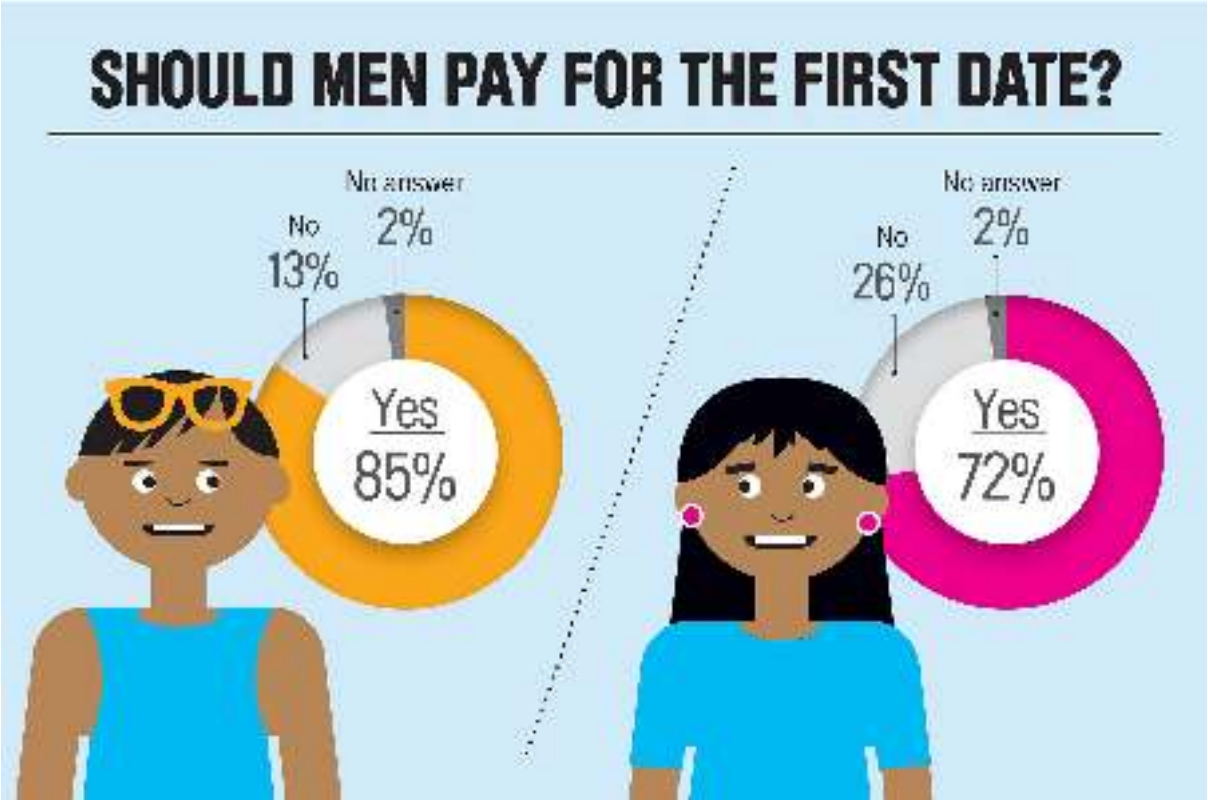

In a world with antiquated views about who should pay on dates, how much money should a man have to spend fruitlessly on courtship before it's ok to stop?

The notion that '*there's someone out there for everyone*' also seems oddly sexist towards women. If you just keep looking there'll be a woman with low enough standards for you.

What do we as a society get out of this ritual that causes so much pain?

I feel that the pain of this ordeal is downplayed by society, despite studies showing that physical pain and social pain (rejection, exclusion, ostracism) activate the same regions of the brain. Modern day progressives will happily tell you that "*words are violence*" but will most likely scoff at this notion of pain. I feel this dismissiveness is due to how acutely aimed at men most sexual rejection is and an example of an empathy gap. The reason my girlfriend can scoff at this type of pain is because she genuinely can't relate to it. She has literally never been rejected. In terms of romantic options, she lives in a blissfully ignorant state of abundance.

The veil of ignorance

We are all vulnerable romantically and socially. We all face rejection and hurt in romance and relationship. Scorning incels is a projection of our own insecurities and fears. If it wasn't for random luck, we too could be alone. Those of you who are willing to reflect and consider the ways in which we discriminate and have attractiveness privilege, I strongly suggest listening to Jay Shapiro's podcast on 'Lookism' with Dr. Franca Minerva. Shapiro takes the listener through the *'veil of ignorance*' thought experiment in the context of attractiveness.
The *"veil of ignorance"* is a method of determining the morality of issues. It asks a decision-maker to make a choice about a social or moral issue and assumes that they have enough information to know the consequences of their possible decisions for everyone but would not know, or would not take into account, which person they are. The thought experiment illuminates how unfair yet philosophically difficult the conundrum of lookism is.

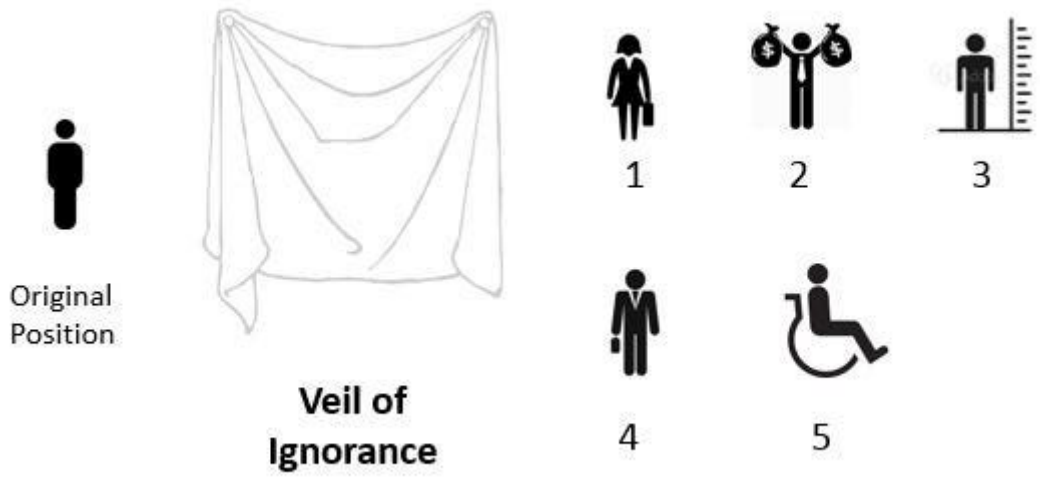

The veil of ignorance thought experiment can be applied to create empathy to those less attractive/fortunate

Step your dick up

In discussions about this topic with friends, one of the cruellest and most galling pieces of *'advice'* that I have heard put to incels is that they should *'step their dick up'*, i.e. improve themselves to a standard at which women will consider them.

If we can move past the glaring double standard and the fact that an '*unlucky in love'* woman would never be told to *'step her pussy up'* to earn male attention, how much do we really think can be mitigated through self improvement?

Certain aspects can be improved upon by acquiring skills e.g. fashion sense can be improved upon. Manopshpere fashion blog and Twitter account @WellBuiltStyle is a pragmatic example of practical fashion advice that will help struggling men present themselves in a more favourable light.

Social skills to some extent can be learned, primarily by overcoming shyness to reveal a truly interesting personality. This does require a '*putting yourself out there*' that can be gruelling for socially anxious young men and a '*trial and error'* learning curve that will lead to all sorts of discomfort for women, who will have to endure many inept attempts at approaching them.

However, we must recognise the uncomfortable and ugly truth of how much of attraction is based on the immutable. One of the most common *'deal breakers'* for women is a man's height, which no amount of Cuban heels can mitigate.

Research from the online dating website *AYI.com* found that, every inch increase in a man's height directly correlated to his likelihood of being contacted by a woman. The study showed that 6ft men were 33% more likely to be contacted than a man of average height (5ft 7in), and 77% more likely to be contacted than a man under 5ft 4in. A different study about height and human mate choice found that, on average, the shortest man a woman would date is 5 feet 9 inches tall (2 inches taller than the average man) and the same study shows that 23% of men compared to only 4% of women would accept a dating relationship where the woman was taller (the average woman is 5ft 3in)

Develop yourself...but not like that

There happens to be a whole *'industry'* devoted towards helping men develop themselves to be more successful with women. However, the *'pick up artist'* industry, which coaches men how to '*game the system*', is sneered at as superficial and sinister. Pick up artists are dismissed as teaching men how to *'trick'* women into considering them. I find this criticism quite demeaning to women in that it suggests they are not discerning enough to know when they are being *'tricked'* . Most women are of course robust enough to see through many pick-up artist techniques. They are considered trite and cheesy in the modern dating arena.

However, one can imagine the exasperation of an incel who finds himself being held in scorn for his immutable incompetence and simultaneously being scolded for trying to *'game the system*'.

Is our distaste for the hollowness of pick up artist pageantry an expression of an internal recognition at how superficial our sexual selection process is? Are we hating the game by resenting the weakest players?

From an evolutionary perspective, it's female sexual selection that has kept this whole show on the road for our evolved history. Do we dare trifle with it?

I say yes.

Primarily because I am not a nihilist. I believe that much can be done to bridge the supply and demand chasm that exists between what women want and what men are offering.

We will need a more sophisticated and likely uncomfortable conversation than we are currently having. That conversation will need to grapple with uncomfortable issues like the tension between women's success in the workplace and hypergamy. We will need to reframe the value of traditional masculinity, which has been culturally demeaned.

The conversation will need men moving beyond defining their self-worth through sexual success expressed as the denigration of *'beta incels'*.

It will take women moving past absconding and obvious slogans like '*incels are not entitled to anything'* and perhaps even considering coaching hapless but well meaning men on how to better succeed.

Inceldom needs reckoning with and I think we can do a lot better than to continually use the most extreme caricatures to trivialise incels.

It's in all our interests to give better advice to incels than to simply '*be yourself'* or *'step your dick up'*.

♦♦

William Costello is an Irish writer studying Evolutionary Psychology at Brunel University London. William has debated publicly at Universities around the UK about feminism and gender/identity politics. William writes opinion pieces for various publications and you can follow his work on Twitter: @CostelloWilliam and Medium: https://medium.com/@williamcostello

Intersectional Virtue Signaling For Fun And Profit

Doug Mortimer · 2 August 2020 · Archived copy · Original

> Signs signs
> Everywhere there's signs
> Fucking up the scenery
> Breaking my mind
>
> - The Five Man Electric Band, 1970

With fan-free sporting events, and bars, movie theaters, and museums closed, entertaining oneself can be a problem these days. Home entertainment is OK up to a point…that point being cabin fever.

A good way to pass the time is to take a walk. I don't mean a stroll around the block with the dog or the toddler, I mean a good 5K+ hike beyond your neighborhood. It's good for you, if not undertaken in the heat of the day, and it's free. They say the best things in life are free! Of course, another adage says you get what you pay for. Go figure.

At any rate, you are definitely getting exercise, and you don't have to pony up for a treadmill or a gym membership. You can enjoy the natural world as well as the manmade world providing kaleidoscopic visual stimuli with every step. Unfortunately, visual pollution is a reality in many urban neighborhoods.

The most widespread irritant in my neighborhood is the yard sign. I don't mean the "FOR SALE" sign or the occasional sign that a contractor puts on a front lawn when a house is getting a new roof or driveway. I refer to the political signs.

One election ends and another campaign begins. It seems as though there's never a time of year totally free of political signs. Aside from the predictable quadrennial blitz of Presidential elections, I see signs for state, county, and city officeholders and wannabes…runoffs, primaries…some are hack politicians of long standing, some are total strangers. Politicians pay big bucks to advertise on TV, so why would anyone grant them free advertising on one's front lawn? Unless of course said politician has done you a favor, and the sign is a form of reciprocity.

The signs used to disappear immediately after elections, but more recently I've noticed some people keep failed candidates' signs up for weeks, even months, as if to say, my candidate *should* have won and your candidate didn't *deserve* to win. My candidate is *still* better than *your* candidate, and I'm leaving *my* sign up even though the election is *over*. So there!

But now there is something new in political advertising on the home front. It's not urging you to vote for any specific candidates in any specific races, but it is about as political as a yard sign can get. The multi-colored sign reads thusly:

> In This House We Believe:
>
> Black Lives Matter
> Women's Rights Are Human Rights
> No Human Being Is Illegal
> Science is Real
> Love Is Love
> Kindness Is Everything

Well, they may have left out a woke cause or two but there's only so much you can fit on a yard sign. As it is, the

sign is already bursting with text.

One-stop sloganeering is certainly efficient. And it minimizes your carbon footprint! Why put up six signs when you can convey a composite message on one? Of the aforementioned sentiments (let's call them the Sacred Six-Pack), the only one I've ever seen as a solo sign is "Black Lives Matter." These days that is the definite gold standard among slogan slingers, beloved of activists, politicians, athletes, corporations, Marxists, Hollywood grandstanders, limousine liberals, and sundry other tribes.

The other five slogans are not nearly so widespread as "Black Lives Matter," but all six masquerade as conclusions when they should be talking points. They should be the starting line, not the finish line. In fact, they raise more questions than they answer.

Black Lives Matter – These three words seem to have supplanted "We shall overcome." The phrase has been sanctified by the media to the point where it is now gospel. You've seen the vilification that results when some hapless humanist asserts that all lives matter. Of course, the wokest environmentalists think non-human life is just as precious as human life. So the question you have to ask yourself is…if you saw a man and a polar bear in distress and only had time to save one, which one would you save? Then again, what do we mean by "matter"? In a cosmic sense, everything matters. But what about socially? On George Orwell's *Animal Farm*, some animals were more equal than others. Can we paraphrase that and say that all races matter but some races matter more than others?

Women's Rights Are Human Rights – Well, we've dealt with this one before on this web site. What are women's rights? How do they differ from men's rights? Do men have rights that women don't? Are men's rights human rights? Are men even human? If so, do they have inhuman rights? At least as many as a polar bear?

No Human Being Is Illegal – If he stays in the country of his birth, I couldn't agree more. Unfortunately, I don't know any country that allows foreigners to just jaywalk across the border (suggested alternate slogan: No Human Being Is Foreign…Even if He Looks, Speaks, and Dresses Funny). Needless to say, illegals are not a problem in countries where no one wants to live. Consequently, it is possibly true that no human being is illegal in Bangladesh.

Science is Real – Science is a process, an abstraction. It is not real in a tangible sense, but many of the things we have learned from the scientific process have had effects on the real world, for better or worse. In the past, science has gotten many things wrong, but if the scientific process is working properly it should be self-correcting as new data accrue. But sometimes the process is corrupted. How? First of all, follow the money. How much is that research grant and who is paying for it? Second, consider how politics now pervades every aspect of society, and ask yourself if science is above the fray. For example, thanks to the scientific process, we know far more than we ever did about the differences between male and female brains, physiology, and psychology…but if you're an honest scientist spreading the news, it's kill-the-messenger time. (Maybe we should update that time-honored phrase to dox the messenger.)

Love Is Love – Gertrude Stein – who famously proclaimed that a rose is a rose is a rose – would doubtless agree. In truth, how could anyone disagree? But why bother to state the obvious? Is "Love Is Love" a mere tautology or is it some sort of philosophical palindrome? No, it's a movement (Google it and read up on it) in favor of every conceivable kind of relationship between consenting adults. If you are a couple of suburban heterosexuals in a monogamous relationship, however, you will probably feel like the loneliest couple since Adam and Eve. Polymorphous perversity, you've come a long way since Freud discovered you.

Kindness Is Everything – No, it isn't everything, but it is something. Certainly preferable to meanness. But what about kindness devoid of intelligence…or discernment…or common sense? More importantly, what do you do when kindness won't cut it? When dealing with swine, do you cast your pearls before them (Jesus, of all people – Mr. Turn the Other Cheek – advised against it), or hit the No More Mr. Nice Guy button?

Given the sermonizing tone of the slogans, one might suspect that this six-fold creed was originally chiseled in stone and some modern-day lawgiver from the Oregon Chapter of the Church of Latter Day Insurrectionists

escorted the holy tablets down the slopes of Mt. Hood to enlighten the great unwashed of Portlandia. No burning bush in Portland these days, unless there was some collateral damage after the arsonists did their thing.

I haven't taken a survey, but I have no doubt that Sacred Six-Pack signs are more popular in "progressive" cities like Portland. In less enlightened cities, they would be visible only in "progressive" neighborhoods. I would not characterize my hometown as overly progressive, but it is trendy. If it's trending, sooner or later the locals will climb on the bandwagon with the cool kids.

Numerous long walks in all directions from my house have taken me through various neighborhoods where progressive signage is very much in evidence. In fact, the higher the income level of the neighborhood, the more likely the signs are to appear. One can't help but wonder if they aren't some sort of status symbol… the homeowners' way of saying they have a social conscience to go along with the Lexus and the BMW in the driveway.

I see the highest percentage of Sacred Six-Pack signs in a postwar neighborhood of large ranch homes on large lots, pleasingly graded and shaded, affluent and established. The next most popular venue is a historic district, where the neighborhood was laid out more than 100 years ago. The lots are smaller and the homes are older, but there are no cheap digs anywhere in this neighborhood. You might find a fixer-upper, but by the time you've fixed it up to comply with the historic district codes, you will be out plenty. I suspect some of the homeowners, though they may be sympathizers, hesitate to put a sign on their front lawns because it would clash with the overall vibe of the neighborhood. A Sacred Six-Pack sign in front of a home built during the administration of William Howard Taft just doesn't look right.

On my street of modest middle class houses, the signs are rare. Notably, in the working-class neighborhoods a few blocks away, the Sacred Six-Pack is nowhere to be found. It appears the workers of the world have taken a back seat in the struggle for social justice. What would the Wobblies think?

Oh, it's still acceptable to exhibit some concern for working folks, but it doesn't quite mesh with identity politics since workers come in all ethnicities and both sexes. Under identity politics, blacks, browns, women, immigrants, and the sexually ambiguous/adventurous sit at the front of the bus while the workers sit towards the back…closer to the rear exit should it become necessary to kick them to the curb.

Truth to tell, a lot of working class folks are socially conservative. So it is no surprise that working stiffs do not display the Sacred Six-Pack. To do so would only invite ridicule from their salt-of-the-earthy neighbors. No rainbow flags either! Hard to believe in this enlightened day and age, but in some working class neighborhoods, it's still OK to tell gay jokes!

I couldn't help but wonder what's behind all this mass-produced virtue signaling, and a little internet research has revealed that the Sacred Six-Pack sign was started by one Rose Morin of Albuquerque. She is with the Albuquerque Center for Peace and Justice (or just the P&J for those in the loop). Apparently, this is just one of a number of groups in the social justice matrix in Albuquerque; in the aggregate they are known as PAJOLA (Peace and Justice Organizations Linking Arms). Sounds more like something you'd buy in a health food store, but it is pronounceable, and that's always a plus when it comes to acronyms.

If what I've written about the signs has whetted your appetite, rest assured you can order them on line. They are available at populist – pardon me, popular – prices. Some of the signs offer slightly different text (*e.g.*, Immigrants and Refugees Welcome, or Women Are in Charge of Their Bodies), but they are basically variations on the same themes. Prices range from $4.99 to $39.99. If you prefer, you can get a banner instead of a yard sign. Just Google "In this house we believe," take your pick, and place your order. Personally, if I were manufacturing the signs, I would market not a rectangular but a trapezoidal sign…you know, left-leaning?

Believe it or not, you can get a *right*-leaning (albeit rectangular) sign that reads: Health Care Is a Choice, All Lives Matter, Fetal Rights Are Human Rights, Immigration Is a Privilege, Real Science Is Never Settled, and God Is Love. Unless you live in one of the more remote realms of flyover country, I do not recommend you buy this sign. Otherwise, it's likely a waste of money. If you put the sign in your front yard, there's a good chance it won't be

there long. And if the “Love Is Love” crowd is feeling especially frisky, you could end up with trash dumped on your lawn, slashed tires, or smashed windows.

Actually, this brings into focus the practicality of having a Sacred Six-Pack sign on your property. Hell, it might even save your life one day. Consider the plight of the ancient Hebrews in Egypt.

In the Book of Exodus Egypt was suffering from a series of plagues during Moses’ heyday. The tenth plague featured Yahweh going door to door and killing all the first-born sons. The captive Hebrews, however, put a splotch of lamb’s blood above their doors so God would *pass over* them – hence the Jewish holiday on your calendar every spring even unto this day some 3,000 or so years later, and so memorably portrayed in *The Ten Commandments* by Cecil B. DeMille.

Today a Sacred Six-Pack sign conspicuously displayed on your property could save you some grief in case of an uprising of biblical proportions. In fact, I wouldn’t be at all surprised if insurance companies don’t start offering reduced premiums to homes and stores that adopt this strategy.

Returning home after a long hike, I must admit that my front yard is pretty blah. I need to do something about that, but the Sacred Six-Pack isn’t my cup of tea.

Anybody know where I can get a good deal on some pink flamingos?

Now’s the time to redouble our efforts

Gary Costanza · 4 August 2020 · Archived copy · Original

As you all know, Marc Angelucci was murdered a short time ago by a demented person who also killed one other person, wounded another, then killed himself. We’ve lost such a dedicated and hard-working MRA which makes me feel that we must redouble all of our efforts just to make up for this terrible loss.

Let’s honor him by following in his footsteps and continue the progress of equal rights for all, in particular the fight against male genital mutilation (MGM), aka circumcision.

He was one of the original Bloodstained Men, was on the board of Attorneys for the Rights of the Child, and fought against infant genital cutting on many different fronts.

Recently I got an email about Intaction‘s new initiative called Intact PAC and immediately gave $50. Losing Marc makes it imperative that we all step up our game in this quest for equal human rights, and frankly, stopping MGM is a no-brainer and the lowest hanging fruit.

Some of you – even some MRAs – may not agree with the banning of routine circumcision of babies, but the whole point is IT’S NOT YOUR PENIS.

Reducing or eliminating circumcision will:

- save lives
- retain men’s and their partner’s normal sexual function and pleasure
- eliminate trauma, pain, and disfigurement of normal, healthy babies
- ensure all persons the right to bodily autonomy and protection from unnecessary harm and abuse

Honor Marc by being better, doing better, and winning. Here are some ideas;

- donate to AVFM, NCFM, ARCLAW, Bloodstained Men, Intaction, Intact PAC, Intact America, etc.
- write letters to the editor, call radio stations, write articles and op-eds
- speak out about infant genital cutting (including inter-sexed babies) in your own YouTube videos
- Protest with The Bloodstained Men or on your own with signs out in public and record it for YouTube
- research circumcision and express to family and friends what you know and believe about circumcision

Make Marc proud by continuing his legacy of activism to promote the rights of all.

Feminists desperately wish COVID-19 affected women worse than men

AVfM Video Source · 4 August 2020 · Archived copy · Original

The following article and video authored by **Greta Aurora**:

It would be very convenient for feminists if more women died from COVID-19 than men. However, the average gender split is approximately 60% male and 40% female deaths worldwide, according to Global Health 50/50.

Instead of highlighting men's increased risk of death after contracting the virus, journalists and researchers blinded by the feminist ideology believe the real issue is a lack of female academics studying the disease. Although, to be fair, they also focus on other shocking problems, such as mothers spending more time with their children due to lockdown and women finding it hard to stay positive during the pandemic.

Men are generally more susceptible to respiratory illnesses. There are various theories as to why this is the case. For instance, many of the genes on the X chromosome help enhance immune responses, and these genes may be active on both X chromosomes in women. There's also evidence the female sex hormone oestrogen plays a role in the immune response to respiratory illnesses.

Regardless of the exact biological explanation for this phenomenon, it makes sense that women have stronger immune systems from an evolutionary perspective. In the past, women who were more resistant to infectious diseases were at lesser risk of dying during pregnancy and childbirth, and therefore more likely to reproduce.

If the opposite were the case, and, for example, the Y chromosome contained some crucial immune genes, feminists would be blaming the patriarchy and scientists for failing to find a way to boost their natural resistance to viruses. The Guardian would be full of articles proclaiming that biology itself was misogynistic.

Since men are the ones dying in larger numbers due to COVID-19, it's a little more difficult for feminists to play the victim. However, it's clearly not impossible!

International Conference on Men's Issues (2020) – website and promotional video, your invitation to be a speaker

Mike Buchanan · 8 August 2020 · Archived copy · Original

We're very pleased to announce details of ICMI20, a virtual conference. We plan to publish 120 videos between midday 14 November and midday 19 November (International Men's Day), Sydney time, because the event was planned for Sydney before the COVID-19 pandemic. The videos will be launched on the hour, every hour.

The conference website is here. The confirmed speaker list is here and we'll be updating it weekly between now and the conference.

Tom Caulfield, our Technical Director, has created a wonderful promotional video (20:11). Don't miss it.

ICMI20 has two key innovations, in addition to featuring the largest number of speakers of any event in the series. It's the first "virtual" ICMI, and the first ICMI in which we're inviting people with an interest in gender matters (other than feminists, obviously) to submit videos. More details of that opportunity here, you'll need to provide us with some initial details no later than 31 August, little more than three weeks from now. We look forward to hearing from you.

Games Feminists Play

Gerald Schoenewolf, Ph.D. · 10 August 2020 · Archived copy · Original

Back in 1964 Eric Bern, a psychologist, wrote a book called Games People Play, launching a new way of looking at people. The book described an array of methods that people use to manipulate other people in order to get what they want from them—or methods of defending against assumed threats. Berne extended Sigmund Freud's original list of neurotic defense mechanisms and gave the games catchy names.

Over the years, radical feminists have devised their own methods of manipulating men. Below are five of these feminist games.

Oh My God! This game is a variation of guilt-tripping, but to a markedly dramatic level. In this game a feminist reacts to something that a man (or a non-feminist woman) says or does by crying out or screaming out or moaning out, "Oh my God!" in a voice that suggests that this person has just said or done the most evil and dangerous and disgusting and terrifying thing that any human or baboon or grasshopper could ever do in the history of this planet. The feminist may swoon or faint or in other way suggest that her very life is in danger because of this totally evil and threatening behavior.

Example: A man presents a paper at a psychology conference on "The Feminist Myth of Sexual Abuse," criticizing feminist writings for suggesting that there is an epidemic of male sexual abuse of women. In the middle of the presentation, a woman in the audience stands up and begins to cry out very loudly. "Oh my God! I was raped a few years ago and I still have nightmares about it. Don't tell me sexual abuse doesn't exist! I can't believe this! I've had a lived experience! Oh my God! Oh my God!" She falls back in her chair in tears. People come to her aid and the presentation is stopped.

Goal: This game is intended to shut down anybody who says or does anything that a feminist disagrees with, and it usually works, as it did in the above example.

Got You! This is one of Eric Bern's original games, and it is a variation and extension of "Oh My God!" Feminists keep their enemies (straight white males) under scrutiny and are on the lookout to catch them if they say anything politically incorrect. If a man refers to a group of women as "guys," the feminist comes down on this man and in a horrified voice lets him know that he has just insulted all women. Then she goes a step further and demands an apology for this indiscretion. In effect, she has acted out a "Got you, you son of a bitch!" and demanded retribution.

Example: A man uses his Twitter account to tweet that "Bonnie Brown is a hell of a girl!" in an attempt to express his admiration of a pop singer. This tweet is immediately followed by a storm of offended tweeters who say things like, "What a sexist!" and "How can somebody in this day and age say such a thing?" and "That right, let's all characterize grown women as little girls, that will assuage our inner sexists!" and "He needs to apologize to all women for this disgusting rant." The man quickly tweets his apology and says he didn't mean it at all.

Goal: This game, like all Feminist games, is designed not to resolve the issue or encourage peace and harmony between men and women, but rather to humiliate the man and keep women in the power position.

Mock You! In this game, instead of crying out loud, the feminist mocks a man who says something that she disagrees with. A man may say that "Bonnie Brown is a hell of a girl!" and all the feminists in the room will roll their eyes and shake their heads and mock the man with nasty tones and laughs. "Bonnie Brown is a hell of a girl, yes she is!" The man will be shamed by the mockery.

Example: A man says in a round-table discussion, that there are not as many women scientists as men scientists. The women in the room all look at each other and begin to laugh. It starts with a moderate laugh but ends up with them almost falling on the floor. Finally, one of the feminists leans over, puts her arm around him as if he is a little boy, and says, "It's all right, we understand how insecure intelligent women must make a little boy like you feel.

There, there."

Goal: This game is once again to humiliate the man who committed the infraction. It will not bring unity between men and women, but will instead increase the divide, which is what feminists want.

Feminist Law! This game has developed over the years, as feminists have come up with "divine statistics" or "divine laws". The game is in two parts. In the first part, feminists repeat certain slogans in loud, authoritarian tones of voice so often and in so many places that they seem like they were decreed by a higher authority. A phrase such as "one in five college women are raped" will be stated in solemn and rigid tones by government officials, Senators, UN officials, and college professors (all part of the feminist mob). These authoritarian tones invariably provoke a counterreaction by someone who has studied these statistics and knows they are skewed. This leads the second part of the game. The moment the critic speaks up, the feminist lets him know with words or with a stare, that he is a hopeless sexist who doesn't get it.

Example: A Senator announces a new bill that allows woman to castrate any man of her choosing if she suspects that he wants to rape her, adding, "One in five college women will be raped this year and every year, and we must do something to stop this epidemic!" One timid reporter says, "Shouldn't that statistic be one in 35?" The Senator shakes her head, rolls her eyes, and replies, "That's just the kind of remark a sexist would make."

Goal: This game is to twist statistics around in order to prove that feminists are right and men are wrong and then pounce on anyone who tries to oppose these statistics. The ultimate goal is again to boost women into the power seat.

Bait and Switch. In this game feminists pretend to listen to a man who disagrees with them, only to lure him in and then, at the last minute, zing him. They typically overhear a man say something against feminism and they quickly approach him and, in a super friendly voice, ask him a mild question: "So you think feminists are wrong? That's interesting. Why do you think that?" The man, thinking he has at last met an open-minded woman, gratefully begins to express his critical views of feminism and the feminist pretends to be oh so interested. Then, suddenly, at the last moment, she changes her tone. She speaks to him as though he is a little boy, completely dismissing his comments.

Example: A feminist gives a talk and at the end of it, she asks for comments from the audience. A young white male goes to the microphone and says, "If you don't mind, I have some criticisms of feminism." The woman smiles broadly and motions for him to come closer to the stage. "Of course I don't mind! Step forward and please tell me your criticisms, sir. I really want to know." The man barely has the courage to quibble for a moment with some little aspect of feminist thought. The feminists smiles brightly and listens carefully. Then, when he is done, she pounces in a condescending voice, as if talking to the most backward man. "It's amazing to find someone who is till so asleep. I do hope someday you grow up and learn to overcome your fear of strong women." This is met by raucous applause and the man is thoroughly humiliated.

Goal: The goal is to lure the man in and tease him into thinking that he is going to be listened to with compassion, and then to give him the big knock down, thus terrorizing him and all men.

Losses from circumcision: it removes many critical components of male sexual anatomy

Hot On the Web · 11 August 2020 · Archived copy · Original

https://15square.org.uk/circumcised-men/losses-from-circumcision/

Seldom is heard an encouraging word

Doug Mortimer · 14 August 2020 · Archived copy · Original

You might have noticed that one of the skirmishes in the culture war is being fought at John Wayne Airport (JWA) in Orange County, California. Typically, when one name is erased a more contemporary name is put forth, but in this case, local politicians are pushing to reinstate the original name of Orange County Airport. The current name dates from 1979, the year John Wayne died. He was a longtime resident of Orange County (specifically Newport Beach), docked his boat there, and is buried there.

Also on the chopping block is a 9' foot statue of Wayne in western attire. Situated inside the terminal building, the statue is safe from vandals and iconoclasts as airport cops and TSA personnel would more than likely swoop down on any miscreants before they got very far. An airport is no place for berserkers.

Of course, the John Wayne internet movie database has not changed in the 41 years since his death, but Orange County has. Once a Republican stronghold with a sizable contingent of John Birch Society chapters, changing demographics have now put the county solidly in the Democratic column and the local pols (an apt abbreviation for politicians or poltroons) are flexing their muscles. Wayne's conservative views were never a secret, and some controversial comments he made in a 1971 interview are still raising hackles among the perpetually oppressed and offended.

Erasing John Wayne's presence from the airport in Orange County has obvious political symbolism, but it goes beyond that. Wayne was a major figure in popular culture, particularly in western movies. So by deep-sixing Wayne, the Orange County pols are not just repudiating his politics but also his westerns, and by extension all westerns, a genre near and dear to moviegoers — men more than women – for generations.

The west appealed to the male imagination long before movies were invented. Dime novels, exploiting the west while it was still wild, thrilled throngs of city boys and farm boys. When the movies came along, westerns were a natural. The first narrative film is generally considered to be *The Great Train Robbery*, a 1903 western. Cowboy stars (Tom Mix, Broncho Billy Anderson, William S. Hart, *et al*) were an integral part of the silent era. In those days a number of famous westerners were still alive and sometimes played bit parts or served as technical advisers

(notably Wyatt Earp, who didn't bite the dust till 1929). Some cowpunchers and rodeo performers found their skills were in demand as stuntmen, bit players, or extras; a few, such as Ben Johnson, went on to bigger and better roles.

When sound came in, audiences were treated to singing cowboys. Serials and low-budget double features were regular western fare at the nation's movie theaters during the 1930s. Wayne himself emerged from B-movie purgatory to star in *Stagecoach* (1939), a watershed western that boosted oaters (as *Variety* used to call westerns) a few rungs higher on the ladder of respectability.

Presented with good scripts, A-list directors no longer hesitated to helm westerns, and some (Howard Hawks, John Ford, Anthony Mann) did their best work in the genre. Until recent years, one would be hard-pressed to name a leading man who had never appeared in a western. Around 1960 one even heard the phrase "adult western" tossed around every now and then. The genre was open-ended enough to provide a vehicle for any number of themes, fables, and allegories.

Even movie critics took note, and any number of books were written about the genre, the movies, and the filmmakers. These were not just coffee table picture books but scholarly tomes written by film professors and published by university presses.

Since the United States started on the east coast of North America and spread westward, the western became an unofficial national mythology. Of course, westerns were never intended to be 100% historically accurate but they were historically based. Aside from the occasional film that takes place in the modern west, every western is a period piece. In this regard, the western is a unique genre. Gangster movies and horror movies may or may not be contemporary, romcoms always are, and science fiction extrapolates the future from the present.

While the West was peculiar to America, it clearly struck a nerve in the Old World. To many a foreign audience, the image of America they saw in westerns *was* America. Some countries, notably Italy, produced their own westerns, mostly in southern Spain, a suitable stand-in for the American Southwest. Westerns were even made in Israel!

B westerns yielded to A westerns at the movie theaters, but during the late 1950s they took over network television. Westerns were so popular on the tube that at one point 30 western series were on prime time in one season. During one ratings period in 1959, eight of the top ten shows were westerns. Juvenile buckaroos with blazing cap pistols moseyed all over suburbia. In fact, I was one of them. I have the faded snapshots to prove it. Sad to admit, but I was all hat and no cattle.

During that stellar year of 1959, one of the shows that debuted was *Rawhide*, which introduced Clint Eastwood to TV audiences. Of course, he graduated to movie westerns and became a major star and later a director. Yet despite his megastar status in western movies, it's been 28 years since he played a *pistolero* (*The Unforgiven*). Kevin Costner has tried his hand at a few, but his last western was *Open Range* in 2003. I can't remember the last time I saw a western in a theater, and there are no western movie stars today. Sadly, it appears the western has finally been consigned to Boot Hill.

So the possible renaming of John Wayne Airport and the removal of his statute are symbolic of the current cinematic state of affairs. Of course, there are a lot of reasons why westerns present a problem to contemporary audiences. In fact, those reasons match up pretty well with the various complaints coming from the woke wing of the political spectrum. Let's tick them off one by one.

John Wayne was the personification of the alpha male. Unlike a lot of movie actors, he was just as big as he appeared on screen (I met him once and can vouch for his listed height of 6'4"). He generally played loud, opinionated, assertive men. In short, he was too uncomfortably *masculine* for today's nanny statesmen. Horror of horrors, his airport statue depicts him wearing a *holster* – with a *gun* in it! And he probably doesn't have a *permit*!

Smaller men than Wayne carved out lengthy careers in westerns. The genre is male-oriented because the west was

male-oriented. Oh, to be sure, there was a small ladies' auxiliary of petty criminals (Belle Starr was far more formidable in dime novels than in real life) and cowgirls (Annie Oakley). Occasionally, a movie would feature a dominant dame (the baddest queen bee was Barbara Stanwyck, star of *Forty Guns*, *The Maverick Queen*, *Cattle Queen of Montana*, as well as *The Big Valley* TV series). *Johnny Guitar*, a 1954 offering starring Joan Crawford and Mercedes McCambridge, has since become notorious for its lesbian subtext, among other quirks. Nevertheless, it has been inducted into the National Film Registry along with *The Great Train Robbery*, *Stagecoach* and other classic westerns.

For the most part, the western puts women in two categories: wife or whore (*Stagecoach*, though an exceptional movie, is no exception in this regard). Woke movie critics would doubtless say the duality is systemic. In truth, it is built into the genre because it is built into history. Men were the trail bosses of westward movement and the women were largely camp followers (pretty much true of nomadic Indian tribes too, come to think of it). But before egalitarianism became a national obsession, western movie lovers never had to apologize for it.

Then there is the matter of violence. You can't have a western without gunplay. Well, you can, *e.g., Four Faces West*, a 1948 opus in which absolutely no firearms were discharged. No fistfights either. No toxic masculinity or anger management problems whatsoever! It flopped at the box office.

Guns, however, are a problem these days and not just because they fall into the category of things men like. Though firearms have been around for 600 years or so, the very thought of them turns otherwise rational people into jellyfish. God forbid a small boy should point his finger like the barrel of a gun and shout "Bang! Bang!" at recess. Intervention is assured. Boys will *not* be boys in modern public schools. Of course, if they want to be girls, the administration will be happy to assist them in their transition.

Another thing men like is steak. Of course, to have steaks, we must have cattle. And cattle are a major presence in a lot of westerns, thus indirectly glorifying red meat and the clown-shoe carbon footprints required to produce it. The killing and eating of wild game was also an integral part of life in the west, though I don't think that's what people mean today by living off the land. Of course, when the Indians did it, that was OK.

And that brings us to the indigenous people problem. Call them Indians, Amerinds, Native Americans, or whatever, their continent was taken over by the white man. There's no way to put a happy face on it. The Indians were outnumbered and outgunned. They never had a chance. Call the white man a conqueror or call him a cancer; under his aegis, the Indian way of life was no longer sustainable.

The Indian is not the only dispossessed minority in the western, though he is the most sentimentalized. The case of the Mexican is a little trickier. Some of his dispossession was due to a war of secession (the Texas revolution), some to an old-fashioned declared war (the Mexican War of 1846-1848) and some of to a real estate transaction (the Gadsden Purchase). In truth, the relative ease with which the U.S. acquired the erstwhile Mexican land exemplifies an uncomfortable truth, and I don't mean big fish eat little fish. Land belongs to people who are capable of holding onto it. Without a critical mass of population in place and a military/paramilitary presence, it's fair game for anyone else who wants it. Call it realpolitik or call it nature's way. Diplomacy is irrelevant.

The Mexican is not as "pure" as the Indian since his DNA is European to some degree and he speaks a European language. But for the most part, Mexicans are brown, so by definition that means they are automatically included among the oppressed. Still, it is worth pausing to note that the Mexican and Spanish armies were fighting the Apaches long before the U.S. Cavalry got into the act. It came with the territory.

Moving right along from brown to black…in the western, Black Lives *Don't* Matter. It is a fact that there were numerous black cowboys in the West, but you wouldn't know that from watching movies. Curiously, while lynching is largely associated with black victims, the dearth of black characters in westerns assures that the hangees, often horse thieves or cattle rustlers, are lily white! On the other hand, that pernicious white hat (good)/black hat (evil) meme…racist to the core!

As for homosexuals, the trans-gendered, the hormonally dazed and confused…well, let's just say the subject never

comes up in westerns. There is a longstanding cowboy fetish (remember *Midnight Cowboy,* Andy Warhol's *Lonesome Cowboys,* or the cowboy character in the Village People) in homosexual circles. It never broke through into mainstream westerns, aside from the modern western, *Brokeback Mountain*. The gay caballero was one stereotype that never caught on.

Then there's the whole law and order thing. Western movies only rarely provide a glimpse of socialism or communism, and then it is usually reserved for otherwise patriarchal religious sects. Authoritarians and anarchists are the major antagonists. Typically, the anarchists might win in the short run, but the authoritarians prevail in the long run. If you could put an antifa goon squad in the WABAC machine and transport them back to the Seattle of, say, 150 years ago, sooner or later federal marshals, the county sheriff, the local police force, the U.S. Army or somebody would take them on and take them out. If they were not killed outright, a mass hanging a la Judge Isaac Parker (the renowned Hanging Judge, who presided over 79 executions) would not be out of the question.

Now I can't say that the leftists in Hollywood are colluding to assure that westerns will never again darken the silver screen. It may well be that the audience just isn't out there anymore. Maybe light sabers have replaced pistols in the hearts of America's youth (gang members excepted). Wide open spaces are more likely to be glimpsed from the window of a spaceship than from a prairie schooner. The western got a head start on the science fiction genre, but the latter caught up quickly. The two coexisted amicably for generations, but now it seems science fiction has prevailed, possibly because it is easier to insert social engineering messages into movies about the future as opposed to those that deal with the past.

At any rate, if the JWA airport code changes to OCA or OCI or something else, few air travelers will notice, but some regular OC air travelers might notice that the John Wayne statue is gone and wonder where it went. I don't think it will stay in storage long. It would certainly make a unique conversation piece for any movie fan who could afford it. More than likely, it will end up in a museum. The John Wayne Birthplace & Museum in Winterset, Iowa would be one possibility.

But what will happen when the forces of wokeness direct their spite towards all the western museums out there…the National Cowboy & Western Heritage Museum in Oklahoma City, the Autry Center in Los Angeles, the various Wells Fargo museums, etc., not to mention the numerous western art museums around the country? It's just a matter of time.

Still, things could be worse. I'd rather Hollywood ignore the western than reimagine it. Hollywood used to remake successful movies; now they reimagine them. Typically, that doesn't entail a burst of creativity but of propaganda: woke wine in old bottles. Based on the movies I've seen that purport to be reimagined, I can only conclude that "reimagined" is a synonym for "fucked up."

Millennials may not mourn the loss of the western…just crusty old narratives as obsolete as the software of yesteryear. The western is at worst a national scandal and at best an irrelevancy in our enlightened progressive 21st Century.

What's left to say except… Ride 'em, soyboy!

featured

* · 14 August 2020 · Archived copy · Original

A crazy honey with a gun

Doug Mortimer · 16 August 2020 · Archived copy · Original

Imagine you are a 29-year-old man returning to your hotel room around 11:00 p.m. You stop at the front desk for messages and you discover you have received a note on hotel stationery that reads as follows:

> It is extremely important that I see you as soon as possible. We're not acquainted, but I have something of importance to speak to you about. I think it would be to your advantage to let me explain it to you. As I am leaving the hotel the day after tomorrow, I'd appreciate it greatly if you could see me as soon as possible. My name is Ruth Ann Burns, Room 1279-A. I realize that this is a little out of the ordinary, but as I said, it's rather important. Please come soon. I won't take much of your time, I promise.

Would you crumple the note and throw it in the trash? Or would your curiosity be piqued? Prudently, you call her room before going up there, but the young woman in question says she won't discuss the matter over the phone. She asks you to come up to her room a half hour later.

Then what do you do?

Well, as you have probably figured out, the above is not a hypothetical situation. It really happened to a ballplayer named Eddie Waitkus in 1949.

Now you may not have heard of Eddie Waitkus, but you may have heard of Bernard Malamud, author of *The Natural*, a 1952 novel that used an Eddie Waitkus-like incident as a narrative springboard. More than likely, you are familiar with the 1984 movie (starring Robert Redford) based on the novel.

In the book and the movie, the woman has already met the ballplayer (Roy Hobbs) and has invited him to her room. The reader/moviegoer has been informed that there is a screwy woman out there who gets her kicks killing athletes and has already offed an Olympian and an All-American football player. She uses .22 caliber silver bullets for the killshots. Unfortunately, Roy Hobbs didn't get the memo about the "woman in black," and he pays a price for it. Fortunately, he eventually recovers from his wound, and we flash forward to his attempt at a comeback at an

age when most players are retiring. The Eddie Waitkus story is very different

Edward Stephen Waitkus, the son of Lithuanian immigrants, was born on September 4, 1919 in Cambridge, Massachusetts. An outstanding student and athlete at Cambridge Latin High School, he signed a contract with the Chicago Cubs before the 1939 season. He played four seasons in the minor leagues with only a taste of the big leagues (28 at bats) at the beginning of the 1941 season. His 1942 season with the Los Angeles Angels (then a minor league franchise in the Pacific Coast League) showed he was ready for permanent promotion to the Cubs. He led the league in hits with 235 and batted .336.

Unfortunately, Uncle Sam overruled the Cubs and Waitkus spent 1943 through 1945 in military service. In the Pacific Theater, he earned four bronze stars after experiencing combat in New Guinea, Morotai, Bougainville, and Luzon. His official rookie season was delayed till 1946, but he had successfully dodged Japanese bullets and made it home in one piece.

Unlike most first basemen, Waitkus had never exhibited much power, but he compensated by hitting for a high average; also his fielding skills at first base were outstanding. In 1948 he was good enough to make the National League All-Star team. The same was true in 1949, though he could not play as a result of an injury suffered when he visited the hotel room of the woman who wrote the above note.

On Tuesday, June 14, 1949, Waitkus was playing at Wrigley Field in Chicago. It was, of course, an afternoon game, as Wrigley Field was the lone holdout when it came to installing lights for night baseball. For Waitkus, the game was a ho-hum affair. He went 1 for 4 with a single and scored 2 runs. Two months into the season, Waitkus had been performing pretty much as expected. He was hitting .306 but with just one home run. As for defense, "the Fred Astaire of first basemen" was living up to his reputation. He was leading in the fan balloting for starting National League first baseman for the All-Star Game.

The big difference was Waitkus was no longer with the Cubs. Having been traded before the 1949 season, he was now a member of the Philadelphia Phillies, who defeated the Cubs 9-2 that afternoon in the first contest of a four-game series. So Waitkus was staying with his new teammates at the Edgewater Beach Hotel on Lake Shore Drive.

After the game he had gone to dinner with pitcher Russ Meyer (the winning pitcher that afternoon), Meyer's fiancée, and his family, who were from a small town west of Chicago. The Philadelphia victory had brought the team to within three games of the first-place Dodgers, so it had been a good day all around…until some violent thunderstorms tore through Chicago upon Waitkus' return to the hotel. An omen?

After Waitkus read the note, he checked with the front desk and found out that Ruth Ann Burns had checked into the hotel after the game that day. Her hotel registration indicated she lived on Portland Street in Cambridge – Eddie's old address.

Camp followers or groupies have long been a part of baseball road trips. Called "queens" in the old days, they were later known as "Baseball Annies" (think of the Susan Sarandon character named Annie in the movie *Bull Durham*). Waitkus must have wondered if a queen was trying to seduce him. She could be a hottie, or she could be a middle-aged train wreck. On the other hand, he was likely intrigued by the woman's name, as his mentor in Cambridge was a former major league player named Jack Burns. If Ruth Ann was from Cambridge, perhaps she was a relative. There was only one way to find out.

At 11:30 p.m. he went to her room. When she answered the door, he went in and immediately sat down. He must have been pleased to see she was a young, statuesque brunette. Maybe he noticed the drinks she had ordered from room service. When all was said and done, it was a nightcap he would never forget.

After Waitkus sat down, the young woman pulled a .22 rifle from the closet and said, "For two years you've bothered me. Now you're going to die."

At first, Waitkus thought it was some sort of practical joke set up by his teammates, but he quickly learned otherwise when the bullet pierced his lung. Waitkus later observed that she had "the coldest-looking face I ever

saw." He slumped to the floor, mumbling over and over, "Oh, baby, why did you do that?" It turned out to be an imperfect murder attempted by a perfect stranger – "a crazy honey with a gun," as Waitkus later characterized her.

It may sound like a scene right out of *film noir*, but it was for real. The shooting set the stage for a classic "murder followed by suicide" incident, but Ruth Ann Steinhagen (her real name) had second thoughts after Waitkus arrived. Her original scenario was to stab him with a paring knife and shoot herself. Instead, she decided to shoot him and spare her own life. As she observed later during her trial, "In my entire life, I don't think there has ever been one thing that turned out the way I wanted to."

Having attempted murder, she then saved her victim's life. She put away the rifle, knelt on the floor and comforted him, then called the front desk, announcing, "I just shot a man."

She was still there when the doctor and the house detective arrived. Apparently, no one on the floor had heard the shot. She could have walked away scot-free, while the Chicago police tried to track down Ruth Ann Burns of Cambridge, Massachusetts. While in the hospital, Waitkus identified her as his assailant. "Four island invasions in the Pacific and not even a headache," he later mused.

Doctors determined that the bullet had gone through Waitkus' lung and was lodged in muscle tissue near his spine. The .22 bullet had come within a quarter-inch of his pulmonary artery. "A little bullet could make you feel as though six men had slammed you against the wall," he noted. Doctors rated his survival prospects as 50/50. He underwent four operations and spent a month in the hospital before he was discharged. Being young and in good shape tilted the odds in his favor.

19-year-old Ruth Ann, who worked as a typist for the Continental Casualty Company in Chicago, was arrested for attempted murder. Naturally, people assumed the incident was the result of a lovers' quarrel (a similar incident had occurred in Chicago in 1932 when Cubs' shortstop Billy Jurges was shot by an old flame at a hotel near Wrigley Field). But it soon became obvious this was no sex scandal.

Steinhagen, a Chicago resident, had became obsessed with Waitkus during his tenure with the Cubs and often sat near first base at Wrigley Field. After games, she frequently hung around the clubhouse exit with autograph hounds but never interacted with Waitkus.

The average fan may not realize just how vulnerable a player is in these situations. Someone with mayhem on his mind could really do a number on a player. A star athlete, or any other celebrity, is in a weird position in a crowd; as soon as he walks in, everyone knows who he is, but he doesn't know who anybody is. A loon could be lurking just a few feet away.

Though Ruth Ann had never confronted Waitkus before, she had done her homework. She already knew just about everything there was to know about him.

> She knew where he lived.
>
> She knew who his neighbors were and their addresses.
>
> She knew where he'd grown up.
>
> She had studied the Lithuanian language.
>
> She listened to Lithuanian radio broadcasts (not so hard to do in Chicago, since the city had a large Lithuanian population) and even called in to talk shows to practice her language skills.
>
> She began eating baked beans, a renowned favorite in the Boston area, where Eddie had grown up.
>
> She often set a place for him at her dinner table.
>
> She collected phonograph records released in 1936 because Waitkus wore uniform No. 36 when he was with the Cubs.
>
> Her bedroom was a collage of Eddie Waitkus pictures and press clippings, as well as ticket stubs and

> scorecards – even on the ceiling. The shrine was dominated by a life-size (4' x 6') poster blown up from a photo.
>
> Even after the shooting, her prison cell was adorned with a recent picture of Eddie Waitkus in his hospital bed.

Ruth Ann's fixation on Waitkus had not gone unnoticed by her parents, who sent her to psychiatrists to no avail. When Waitkus got traded to Philadelphia, they thought the obsession would peter out. Instead, it went in another direction.

But why Waitkus and not some other player? On the field, the Cubs were no great shakes but there were 25 men on the roster to choose from. (Before Waitkus, she had a non-lethal crush on Cubs' outfielder Peanuts Lowrey.) If she wanted, she could have gone down to Comiskey Park on the South Side and checked out the 25 members of the White Sox (actually, both the Sox and the Cubs were pretty lousy in the late 1940s). Given the fact that visiting teams from both the American and National Leagues played in Chicago (in those days, when there were only eight teams in each league, each visiting team played 11 games in Chicago), she could have singled out any major league player. But Waitkus won the lottery:

> As time went on, I just became nuttier and nuttier about the guy and I knew I would never get to know him in a normal way…And if I can't have him, nobody else can. And I then decided I would kill him.

Apparently, it was the culmination of some sort of pressure that had been building up for a couple of years. One police officer called her a "thrill killer." Today we might call her a stalker. But that doesn't say why she focused on Waitkus.

From my experience as a fan, I have noticed that women who call themselves fans of a team are usually the fans of a specific player or players, and they root for the team by default. Most men care about a player only so long as he is productive and helps the home team win. If he can't hack it, he's a bum. Women, however, tend to bond with an individual player, not a whole team. In a sense, they form a vicarious pair bond with the player. Sometimes it is with the likes of Mickey Mantle, other times it is with a lesser player, occasionally a much lesser player. The female fan cannot join the elite male group better known as a major league baseball team, but in her mind she can bond with an individual player. It is not unlike a teenage girl picking her favorite member of the latest boy band.

At her trial on June 30, 1949, Ruth Ann said she didn't know why she did what she did and that she had been planning on killing him since early May:

> I'm not really sorry. I'm sorry Eddie has to suffer so. I'm sorry it had to be him. But I had to shoot somebody. Only in that way could I receive the nervous tension I've been under the last two years. The shooting has relieved that tension.

No surprise that the jury (an equitable blend of six men and six women) found her not guilty by reason of insanity and sent to the Kankakee State Hospital (founded in less sensitive times, it was originally known as the Illinois Eastern Hospital for the Insane). Fittingly, the institution had already chalked up a couple of footnotes in baseball history. Negro League pioneer Rube Foster spent the last few years of his life there before dying in 1930. Two decades before that, a short-lived minor league franchise, the Kankakee Kays, played at a ballpark across the street. The team's claim to fame was that Casey Stengel launched his professional playing career there. The unofficial team nickname was the Lunatics.

Much to the dismay of Waitkus, Ruth Ann was pronounced cured and released on April 17, 1952, even though she was on record as saying she would kill him if he ever got married (he had tied the knot with a girl he met while doing rehab in Florida). But the doctors said Ruth Ann was no longer a danger to society. As it turned out, the doctors were right. Their prescribed regimen, of electric shock therapy, hydrotherapy, medication, and occupational therapy had worked wonders!

By all appearances, Ruth Ann had enjoyed her fifteen minutes of fame. She posed for numerous pictures in the courtroom, in jail, and in the asylum. Once out of the limelight, she lived out the rest of her days quietly in a modest home on the northwest side of Chicago. When she died of a fall in 2012 at age 83, her profile was so low her death went unnoticed by the news media for months. Apparently, she never married and how she supported herself remained a mystery. The headline of her *Chicago Tribune* obit declared her a *Femme Fatale*. Had her aim been just a little bit better, that would have been literally true.

So whatever happened to Eddie Waitkus? Well, you can take your pick from a short-term happy ending or a long-term unhappy ending.

Waitkus spent a month in the hospital and missed the rest of the 1949 season (though he did suit up for Eddie Waitkus Night on August 19 at Shibe Park in Philadelphia). In the off-season, he underwent a grueling rehab under the tutelage of the Phillies' trainer at the team's spring training facility in Clearwater, Florida. As a result, Waitkus played in all 154 games in 1950 (true to his reputation as a contact hitter, he led the National League in singles), His stats were pretty much a continuation of what they were before the shooting. To no one's surprise, he was voted the Comeback Player of the Year award. As a bonus, he got to play in the World Series as one of the elder statesmen of the famed Whiz Kids, as the 1950 Phillies were known.

The succeeding seasons showed a slow decline, which was the case for almost all ballplayers on the far side of 30. He retired after the 1955 season with 1,214 hits and a .285 lifetime batting average. He was 36 years old and few ballplayers lasted beyond that in those days. So one could argue that he had successfully overcome his encounter with Ruth Ann. Or had he? According to a Phillies teammate with the outré name of Putsy Caballero:

> He wasn't the same after. You could put your fist in his back where they had operated to take the bullet out. When the weather changed he had trouble bending over to tie his shoes.

Many years after the incident, Waitkus' son observed:

> He became almost paranoid about meeting new people, and pretty much even stopped going out drinking with his teammates.

Before the shooting, Eddie Waitkus was something of a man about town. And why not? After all, he was a major league All-Star, a snappy dresser, and a bachelor. He was in a superb position to take advantage of his – dare I say it? – male privilege. Today a man perceived as openly doing that is enough to trigger a response somewhere between snarky to vicious to violent in feminist circles.

In female parlance, he was certainly a good catch…perhaps too good for the likes of Ruth Ann Steinhagen. Hence her love/hate flip-flopping.

We might characterize her behavior as an example of the honeymoon being over. At the beginning of their "relationship," Waitkus was a paragon, a fine physical specimen, a highly skilled professional, a high-status man in a high-profile profession. But, as in a real relationship, she soured on him. Had they been a married couple, she would simply file for divorce. In her schizophrenic situation, the only way out was to kill him. Curiously, a hit song from 1949 was "I'm Gonna Wash That Man Right Outa My Hair" from the musical *South Pacific.*

Eventually, Waitkus got married and credited his wife (whom he met while undergoing his off-season rehab) for his recovery. When he retired from baseball after the 1955 season, he was a family man and had a good job in marketing and sales with a freight company, yet his life started to come apart. His drinking increased apace. In 1961 divorce and a nervous breakdown ensued. Other jobs in other places followed, but he ended up in his hometown of Cambridge where he lived alone the rest of his life. A summer job as a teacher at the Ted Williams Baseball Camp in the late 1960s provided him some solace, but he was diagnosed with pneumonia and then esophageal cancer. A heavy smoker, he died in 1972 at a V.A. Hospital in Boston. He was only 53, 30 years less

than his would-be assassin when she died.

One cannot state with finality that Waitkus' encounter with Ruth Ann Steinhagen shortened his life, but the physical wound and the PTSD certainly didn't help. One suspects that it was particularly irksome that he never really came to grips with the fact that even though he had done nothing wrong he had paid a terrible price. Self-pity is not a productive emotion, but in his case it is perfectly understandable.

Oh, baby, why did you do that?

The eternal question.

The Red Man Group Ep. #115 — with Special Guest Paul Elam: A Voice and Ear for Men!

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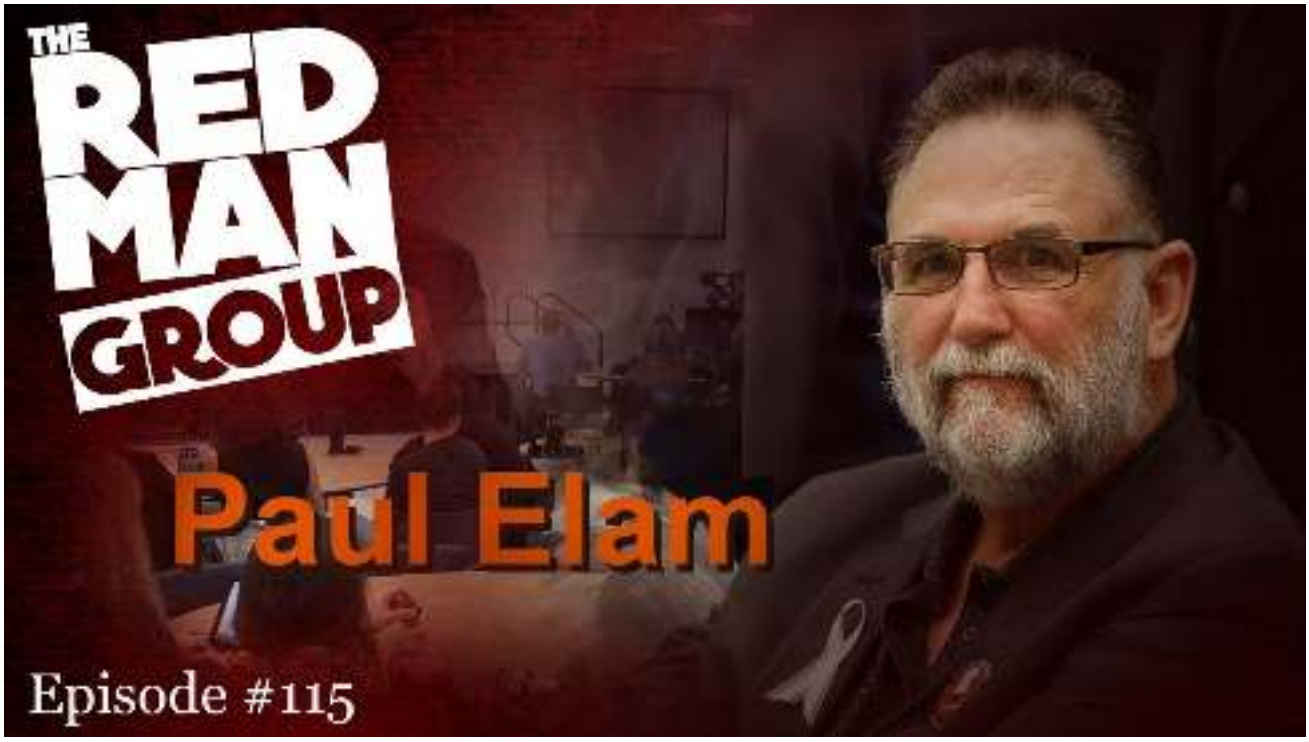

featured

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Functioning penis should be appreciated as a blessed peacemaker

Douglas Galbi · 21 August 2020 · Archived copy · Original

Men tend to be competitive and often fight with other men in various ways for coveted statuses and positions. Clubs, spears, guns, and missiles are associated with war and death. But a penis isn't like those weapons. Masculinity doesn't fundamentally signify fighting, war, and death. A functioning penis should be appreciated as a blessed peacemaker that helps to create new life.

In our age of cultic belief in toxic masculinity, medieval Latin literature is vitally important for recovering proper appreciation for the penis. Consider the story of "a widowed woman who desired to have an elderly man {mulier vidua quae cupiebat habere virum provecta aetate}." The widow appreciated that a man could provide companionship and help:

> although what is permitted now in this age no longer concerned her, she desired nonetheless a quiet, elderly man for companionship and mutual help in ordinary life, rather than for any other motive, because she believed she should think about the salvation of her soul rather than the gratification of her flesh.
>
> { se, licet jam de vita hujus saeculi non curaret, cupere tamen virum quietum provecta aetate, societatis potius et communis vitae subsidii, quam alterius rei causa, cum potius de salute animae quam corporis lascivia esset cogitandum } [1]

A neighbor presented to the widow a man with qualities she apparently sought. The man incidentally "was crippled in his masculinity {mancum virilibus esse}." The widow wasn't interested in marrying him. She explained:

> I would never want to be joined to that man. If he lacks a Peacemaker (thus she named the Father of humanity), then when it happens that a serious altercation or dispute with each other arises, what Mediator (she believed she should live peacefully with her husband) among us could restore peace?
>
> { Istum ego virum nullo pacto volo. Nam si Pacialis (ita enim hominum appellavit Genitorum) desit, quis Mediator (pacifice enim cum viro vivendum est), si quando, ut fit, altercatio gravior aut discordia invicem oriretur, constitueret inter nos pacem? } [2]

In the European Middle Ages, the Holy Spirit was understood to bring peace. Genetrix and Mediatrix — words cognate to Father {Genitorum} and Mediator — were used to venerate Mary, the mother of Jesus. Recognizing that a husband's penis could help to foster peace between spouses rightly puts the penis in exalted company.[3]

Men's competitive concern for the effective functioning of their penises tends to be regarded as ludicrous. Consider the old joke:

> Two men walking on the George Washington Bridge stop to take a piss. While pissing, one says to the other, "The water's cold!" The other responds, "Yeah, and it's deep, too!" [4]

In considering arms races or penis jousting, simply disparaging men is facile and unfair. Both sorts of competition arise from societal structures in which women are intimately entangled.

Medieval Latin literature tells the story of a Florentine man defending his beautiful wife. Admirers constantly followed her. Some festively serenaded her nightly with music and lighted torches on the street outside her house. One night their trumpets awakened the husband. He and his wife jumped out of bed and rushed over to the window. On the street below was a raucous and bawdy crowd. The husband called out in a loud voice for them to look in his direction:

> When all eyes were directed toward his voice, he thrust his large, erect penis outside the window. He then told

> them that their labors were foolish and useless, because they could see that he himself was more fruitfully equipped with that which satisfies a wife than they were. He therefore advised them to refrain from pointlessly pestering them. As a result of this very witty and elegant display, they desisted from further trouble.
>
> { Cum oculos omnes ad eam vocem sustulissent, ille, exerto et extra fenestram porrecto, cujus erat copiosus Priapo, inanem laborem et inutilem sumere illos ait, cum viderent se habere unde, etiam uberius quam ipsi possent, uxori satisfaceret; itaque consulere ut huic eorum molestiae parcerent non profuturae. Quo perfacete dicto, ab superflua cura destiterunt. } [5]

The husband's penis acted as a peacemaker in quelling aggressive sexual competition with other men. Especially when opponents possess trumpets, such competition cannot be easily ignored or merely wished away. Men living within gynocentric society must stand up and show other men that they are better equipped to please women. That's simply a common reality of men's lives.

A man's penis is an organ for making love, not war. Peacemaking depends on men's penises. Men should be encouraged to use their penises as much as loving possibilities allow.

Read more:

- the female gaze, gender oppression, and men putting meat on the table
- Melibee reversed women's incitement of violence against men
- Hysminias loving Hysmine spurred her mother to violence

Notes:

[1] Poggio, Facetiae 209, "A widowed woman who desired to have an elderly man {Mulier vidua quae cupiebat habere virum provecta aetate}," Latin text from Poggoi (1879) vol. 2, pp. 133-4. Here and subsequent quotes include my English translation, drawing upon that of id., but tracking the Latin more closely. The subsequent quote is from id.

[2] Arabic literature from tenth-century Baghdad validates the widow's insight. The eminent scholar Abu 'Ali al-Qali (died 967) wrote:

> Some ill will came between a man and his wife, and they shunned one another for a few days. Then he jumped on top of her and took her. And when he had emptied himself, she said: "Shame on you! Every time there is ill will between us, you bring me an intercessor whom I cannot refuse." And in another tale a woman, mourning the passing of her days and particularly her nights with his "upright judge," said to her aging husband: "The one who used to resolve our disputes has died."

Quoted in Nu'aymī (2009) p. 64. Baghdad in the tenth century was far more developed than any medieval European city.

[3] On the Holy Spirit as Peacemaker, see e.g. Galations 5:22. The ancient Marian hymn *Sub tuum praesidium* {Under your protection}, when translated into Latin in the eleventh century, invoked Mary with the words *Sancta*

Dei Genetrix {Holy Mother of God}. Mary was regarded as Mediatrix from no later than the fourth century.

Medieval Latin literature helped to foster appreciation for men's sexuality by developing the figure of the erotic Paternoster. That figure first appeared in the anonymous Latin poem *Prisciani regula*, written about 1200. Ziolkowski (1987) p. 31. About 250 years later, the figure occurs in Poggio, *Facetiae* 214, "Which is more acceptable to God, he who says, or he who does {Quid sit acceptius deo, dicere aut facere?}." This brief tale concludes: "He who makes a paternoster is more deserving than he who says one {plus meretur qui facit Pater Noster, quam qui dicit}."

Poggio, Facetiae 172, "A Florentine Knight, who made a pretence of going out, and hid himself in the bedroom, unknown to this wife {De equite Florentino qui, fingens se iturum foras, inscia conjuge in cubiculo latuit}, Poggoi (1879) vol. 2, pp. 82-3, presents a more complex figure of peace-making. In that story, a wife proposed to her steward that they first make war by him sticking his spear (penis) in her wound (vagina), and then they make peace by exchanging kisses. The husband, hiding in the bedroom, interrupted to prevent this sexual process of bringing about peace.

[4] This joke has a variety of minor variants. Richard Pryor reportedly used it in standup comedy forty years ago. It occurs in the major 1996 motion picture Sling Blade. For those who don't understand the joke, Yahoo! Answers provides an explanation.

[5] Poggio, *Facetiae* 209, "An appropriate, but crude, gesture of a Florentine {De facto cujusdam Florentini justo, sed bruto}," Latin text from Poggoi (1879) vol. 2, pp. 180-1.

[images] (1) Colt "Peacemaker" single-action Army revolver. Made in 1874. Preserved in Metropolitan Museum of Art (New York), acc. # 59.143.4 (Gift of John E. Parsons, 1959). Via Wikimedia Commons. (2) U.S. Air Force B-36J "Peacemaker" bomber. U.S. Air Force photo via Wikimedia Commons.

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Ogden Nash Rambling

Doug Mortimer · 25 August 2020 · Archived copy · Original

It's just a matter of time before they come for Ogden Nash. Since his specialty was light verse, not a popular literary format today, his work has probably flown under the radar. Nash was anything but controversial in his day. Of course, the same is true of a lot of people whose writings, interviews, speeches, or statues are targeted for extinction today.

Light verse is something of a lost art. Britannica defines it as "poetry on trivial or playful themes that is written primarily to amuse and entertain and that often involves the use of nonsense and wordplay." In other words, witty and whimsical, adjectives that are totally out of synch with contemporary culture.

Light verse used to be something of a staple in publishing. It was not just the province of poets. Newspaper columnists – even sportswriters – were known to dabble in it. Among elitists, the greatest drawback of light verse was that it resonated with the great unwashed. That was certainly true of Ogden Nash's poetry, which dealt with everyday things…family life, social gatherings, sports, minor annoyances of modern life, etc. The reader did not need a background in literature or the classics to "get" the poem. It was readily understandable to anyone who could read. English lit majors who like to wax windy with interpretations would find few gray areas up for grabs.

Perhaps Nash's greatest sin against elitism was that his verse always rhymed, even if he had to resort to a procrustean mangling of syllables. There was no blank verse or free verse in Nash's light verse. If the culture mavens conceded that Ogden Nash was the champion of light verse, it was like saying he had won a minor league batting title.

Born in 1902, Nash started writing light verse while working as an advertising copywriter in New York. He started selling his poems to magazines and later published collections in book form. He defied the odds by actually earning a living as a poet during the Depression – and in the succeeding decades.

In his heyday, Ogden Nash was about as close to being a household word as a poet gets in America. His primary intent was to entertain, but as is the case with the best humorists and stand-up comics, on occasion he did more than

just leave 'em laughing.

One of his recurring themes was the battle of the sexes. In Nash's day it wasn't a life and death struggle fraught with political implications. It was the birthright of every heterosexual male to offer opinions, humorous or otherwise, of the opposite sex (if it's still permissible to use that term). Today, however, Nash's verse would be considered misogynistic, even though it was mostly in good fun. "Fun" and "feminism," however, rarely appear in the same sentence.

The feminist Exhibit A would be "Reflections on Ice-Breaking," perhaps Nash's most famous couplet:

> Candy
> is dandy
> But liquor
> is quicker.

Positively reeks of rape culture, doesn't it? Actually, in just seven words, Nash evokes the customs of a more refined era falling victim to the emancipated women, suffragettes, and flappers of his young manhood. A terse truism about changing times and tastes, to which one might add:

> Too much candy,
> too much liquor.
> Which of the two
> will make you sicker?

Yet another couplet, "Biological Reflection," dealt with the importance of cosmetics in attracting male attention:

> A girl whose cheeks are covered with paint
> Has an advantage with me over one whose ain't.

"What's the Use" is another poem that might have evoked chuckles in its day but would likely raise eyebrows today, as it provides a rejoinder to the age-old question of "Does my butt look too big?" while commenting on the then-unusual sight of women donning trousers:

> Sure, deck, your limbs in pants;
> Yours are the limbs, my sweeting.
> You look divine as you advance –
> Have you seen yourself retreating?

In "I Had No Idea It Was So Late," he deals with the popular male view that the female of the species is not known for punctuality. For a man:

> How sublime it is
> to know what time it is.
>
> Not so for women:
>
> In this sexual conflict in attitude toward time who am I to tip the scales?
> I only know that more males wait for females than females wait for males.

In "I Do, I Will, I Have," he explores stereotypical sex differences, such as a husband wanting the bedroom window open while his wife wants it shut, and the fact that men forget birthdays while women remember them. Pretty routine stuff…till the closing lines:

> So I hope husbands and wives will continue to debate and
> combat over everything debatable and combatable,
> Because I believe a little incompatibility is the spice of life,
> particularly if he has income and she is pattable.

Much of Ogden's gender-oriented poetry fits into the old "Can't live with 'em, can't live without 'em" school of humor, long a staple of comedy in its various manifestations. Nash, however, sometimes ventured beyond that. One of his oft-cited quotes gets to the heart of the matter: "Women would rather be right than reasonable."

> He expounds on this in "A Word to Husbands":
> To keep your marriage brimming
> With love in the loving cup,
> Whenever you're wrong, admit it;
> Whenever you're right, shut up.

He covers similar terrain in "I Never Even Suggested It," wherein he asserts many less-than-flattering observations about the sheer unreasonableness of the human female:

> Yes, many the swain who has finally admitted that the earth is flat
> Simply to sidestep a spat,
> Many the masculine Positively or Absolutely which has been diluted
> to an If
> Simply to avert a tiff,
> Many the two-fisted executive whose domestic conversation is limited
> to a tactfully interpolated Yes,
> And then he is amazed to find that he is being raked backwards over
> a bed of coals nonetheless.

Nash concludes the poem with this zinger:

> It is my duty, gentlemen, to inform you that women are dictators all,
> and I recommend to you this moral:
> In real life it takes only one to make a quarrel.

In "Lines to a Three-Name Lady," he takes on pretentious, opinionated women and develops this theme even further:

> Your native mental processes
> Imply some secret canker;
> Instead of thoughts, antipathies;
> Instead of reason, rancor.
>
> You three-name women, Mrs. [Hattie Boomer] Spink,
> You puzzle me a lot.
> Do you, I wonder, ever think?
> And if you do, of what?

Perhaps the most trenchant treatment of women in Nash's poetry occurs in "The Seven Spiritual Ages of Mrs. Marmaduke Moore," in which he delineates the "progress" of a modern free-thinking woman decade by decade. A

healthy, corn-fed country girl, at age 10, at age 20 she marries a sophisticated urbanite:

> Where she soon forgot her childhood piety
> And joined in the orgies of high society.

Unfortunately, the marriage doesn't last. Finding herself alone at age 30, she seeks solace in religion:

> Then, finding theosophy rather dry,
> Found peace in the sweet Bahai and Bahai.

At age 40 she turns to the secular religion of psychoanalysis and makes a pilgrimage to Vienna:

> She paid a professor a huge emolument
> To demonstrate what his ponderous volume meant.
> Returning she preached to the unemployed
> The gospel according to St. Freud.

By 50 she has become a patroness of the arts:

> Her salon was full of frangipani,
> Roumanian, Russian and Hindustani,
> And she conquered par as well as bogey
> By reading a book and going Yogi.

Then at age 60, she gets religion again:

> Mrs. Moore gave a joyous whoop,
> And immersed herself in the Oxford group.
> [The Oxford Group was a popular Christian – but non-hierarchical and non- dogmatic – movement in the 1930s.]

Finally, at age 70 she is still flirting with various religions, so Nash ends the poem with a knock-out punch:

> Mohammed may be her Lord and master,
> Or Zeus, or Mithros or Zoroaster.
> For when a lady is badly sexed
> God knows what god is coming next.

Wow, read that poem in its entirety aloud in English class and you might be charged with a hate crime! Yesterday's light verse could be too heavy for today's readers.

When he died in 1971, Nash was still "America's Laureate of Light Verse," as he was dubbed by Douglas Parker, the author of a 2005 biography. Nash was done in by a bowel infection after ingesting some tainted coleslaw. Of course, he didn't choose the cause of his demise, but if I were a humorist, I think death by coleslaw would be good for a laugh or two among the readers of my obituary.

If Ogden Nash were around today, could he apply his droll sense of humor to family law courts, affirmative action, gender studies, circumcision, or the MGTOW movement? I suspect the *zeitgeist* would work against it, but I'd like to see the results.

A strange sort of Patriarchy

Robert Brockway · 27 August 2020 · Archived copy · Original

Robert Brockway has refreshed an article that he wrote several years ago, adding additional information that was unavailable at the time of original publication –Ed

While feminists have claimed for decades that female rulers are more peaceful, research has turned this on its head. A study conducted by researchers at the University of Chicago and McGill University found that *Queens Regnant* (Queens that ruled in their own right) were more likely to start wars and to continue the wars of their predecessors. Notably another study conducted at the University of Chicago found that the link between female leaders and armed conflict continues to the present time.

It is now almost universally accepted in western countries that all societies prior to the modern age were patriarchies. It is also often believed, by both men and women, that modern western countries are still patriarchies. This may seem like a reasonable presumption on the surface, after all, men did run all societies in the past didn't they? Not so much. Even a cursory review of history shows that this wasn't true. Female rulers were, in fact, common in many societies. Regarding these societies as patriarchies is, at best, a gross over-simplification. In reality, societies have generally constrained both men and women, forcing them into certain roles to serve the society itself.

A worked example can be found in the British Isles during the 16th century. Queen Elizabeth ruled for what amounts to the second half of the 16th century. She was no figurehead either. She was the absolute ruler of England and Ireland (Britain would not arise as a state until generations later).

While it is true that the English practiced Male-preference primogeniture (preferencing inheritance by the firstborn son over other sons and all daughters) this did not stop many women inheriting and retaining thrones in their own right around this time.

Elizabeth I is well known throughout the English speaking world and is generally remembered as an effective leader who reformed the English state and built up a strong navy in the face of external military threats. Others show that while the early years of her reign were generally prosperous this was not so later on. What all of these sources agree on was that Elizabeth was the queen in her own right. The decisions made were made by her. It should be clear from this that she was the leader of the English and Irish states. She was no figurehead.

What is generally not as well known is that there were several contemporary female monarchs in the British Isles. Immediately proceeding Elizabeth I as Queen of England and Ireland was Queen Mary I, her half-sister. Queen Mary I is also known as *Bloody Mary* as she had a habit of ordering the death of her subjects (usually by burning at the stake) when they didn't agree with her religious views. Mary I didn't reign for long (thankfully, given her penchant for violence) but was every bit as much in charge of England and Ireland as Elizabeth would be after her. Each effectively changed the national religion (Christian denomination) while reigning.

It is worth noting that Mary I's main competition for control of England and Ireland was another woman – Lady Jane Grey. In the end, Mary made sure that Jane's head ended up rolling around in a basket rather than wearing a crown.

When Mary I married the terms of the marriage contract made her and her foreign husband joint rulers of England. He could not act without her consent. It is clear that the English nobility trusted an English woman to rule more than a foreign man. Nationality trumps gender. When Mary died in 1558 the crown did not remain with her foreign husband but rather went to her English half-sister Elizabeth I. Patriarchy indeed.

To the north of England was Scotland, which was ruled by a Queen Regnant from 1542 to 1567. She is generally known as Mary Queen of Scots in English, probably to distinguish her from Mary I who was her contemporary. Her rule of Scotland overlaps that of both Mary I and Elizabeth I. The entirety of the British Isles was ruled over by

female monarchs from 1553 to 1567. This period would likely have gone on much longer except that Elizabeth imprisoned and eventually executed Mary Queen of Scots after she fled south seeking Elizabeth's protection. That's right – Elizabeth imprisoned and then executed one of her own relatives who had sought her protection. That's a class act. Elizabeth apparently viewed Mary Queen of Scots as a potential rival since Mary was a close relative – first cousin, once removed. Mary Queen of Scots was fleeing south to England as she was suspected, then and now, of being a tacit accomplice in the brutal murder of her second husband.

Mary Queen of Scots was an absentee monarch during her early life, having spent her youth in France. Scotland was left in the hands of another woman, her mother, Mary of Guise.

So during this period, we had Lady Jane Grey, Mary I, Elizabeth I and Mary Queen of Scots vying for power across the British Isles. It should be clear that this was no patriarchy. These women were no one's puppets – those that were successful ruled over England, Scotland and Ireland as ruthlessly and authoritatively as any male ruler. They also demonstrated that they were quite prepared to order the torture and execution of their enemies or those they perceived as enemies. These historical events and others that occurred in many other parts of the world throughout history demonstrate that these women were not helpless pawns of The Patriarchy. They were powerful monarchs and in a very real sense, they were the law in their respective countries.

Patriarchy means literally rule by fathers but it is generally intended to mean rule by men. Such a society, one in which rule was mandated by men, would not permit female rulers. Women would simply not find their way into positions of power. Even a cursory view of history reveals that female rulers feature across a wide variety of societies and eras. While many rulers were women, it is men, and it has always been men, that have borne the brunt of armed conflict. These so-called patriarchies would dispose of men in wartime and peacetime. As research has shown, when executive authority is held by women we ultimately find more men dying in battle.

This article has been amended to correct the familial relationship between Elizabeth and Mary Queen of Scots per comments -Ed

The Absurdity of Patriarchy

Robert Brockway · 30 August 2020 · Archived copy · Original

The notion of *The Patriarchy* espoused by feminists has gone from being a radical fringe view to being mainstream not only among feminists but the wider community. The definition of patriarchy used by feminists differs from that used by anthropologists, sociologists and other researchers as well as differing from the common dictionary definition. These two concepts are entirely distinct and should not be confused. Due to the significant differences in meaning that this term has, anyone using it should clearly define the term before making their argument. Feminism relies heavily on the confusion between these two definitions. American feminist Kate Millett is believed to have been a major driving force behind the development of the feminist idea of The Patriarchy.

It is also recommended to avoid using the term *patriarchy theory* as this gives the term far too much credence.

A typical feminist definition comes from the *London Feminist Network* uses the following definition as:

> Patriarchy is the term used to describe the society in which we live today, characterised by current and historic unequal power relations between women and men whereby women are systematically disadvantaged and oppressed. This takes place across almost every sphere of life but is particularly noticeable in women's under-representation in key state institutions, in decision-making positions and in employment and industry. Male violence against women is also a key feature of patriarchy. Women in minority groups face multiple oppressions in this society, as race, class and sexuality intersect with sexism for example.

In contrast, *dictionary.com* defines patriarchy in this manner:

> pa·tri·arch·y [pey-tree-ahr-kee] Show IPA noun, plural pa·tri·arch·ies.
>
> # *a form of social organization in which the father is the supreme authority in the family, clan, or tribe and descent is reckoned in the male line, with the children belonging to the father's clan or tribe.*
> # *a society, community, or country based on this social organization.*

If the Men's Rights Movement could tear down belief in The Patriarchy it could make huge inroads into getting the wider community to accept the issues facing men and boys.

Feminists differ in their understanding of The Patriarchy. Some believe it has always existed while others believe it appeared a few thousand years ago. Some even believe there was an ancient matriarchy that was defeated by warlike Patriarchal societies. Belief in an ancient matriarchy is usually based on the notion that ancient societies were unaware of the connection between sexual intercourse and pregnancy. The idea that ancient societies (particularly hunger-gatherers) were unaware of this apparently obvious fact first arose among 19th-century European natural philosophers, although many feminists who espouse it are apparently unaware of its origins. Today anthropologists and sociologists consider the idea absurd. There has never been a human society that didn't know where babies come from.

There is a never-the-less general acceptance among feminists that The Patriarchy is based on the systematic oppression of women by men and is a constant of gender relations around the world.

Feminists often tell us that they want to destroy The Patriarchy. Implicit in this desire are two important points:

- The Patriarchy exists
- If it exists, that it can be destroyed

So does The Patriarchy exist? If so, can The Patriarchy be destroyed?

The feminist notion of The Patriarchy is unfalsifiable.

The Patriarchy, as defined by feminists, does not exist and never did exist. At best it is indicative of a very simplistic world view. At worst it is indicative of an ideological need to denigrate men and boys.

A belief in The Patriarchy is used by feminists to justify their anti-male activities. They argue that if men have oppressed women through the use of violence for thousands of years, surely it is ok to respond in kind.

Much of the criticism levelled at men by feminists is justified by a belief in The Patriarchy. Mainstream feminism posits that men have an intrinsic advantage in society merely for being men. They call this *privilege* and constantly entreat people to check it. This is a very binary view of the world, presuming that one gender has an intrinsic advantage over the other. It would be more accurate to say that both men and women have problems specific to their gender. Unfortunately, feminists have shown a consistent trend of ignoring the problems facing men and boys, and much of this occurs because they believe in The Patriarchy.

Does The Patriarchy exist?

Anyone believing in The Patriarchy should try to answer the following questions in concrete terms.

When and where did it start?

If The Patriarchy existed and exists, it must have started somewhere. Be specific in providing information on where and when this occurred.

What written evidence did the purveyors of The Patriarchy in the past leave behind?

If The Patriarchy existed in the past those maintaining the system would likely have had a theoretical basis for their activities and they would probably have written this down. Copies should survive.

The requirement here is for written evidence of the systematic and intended oppression of women. Documents that describe ancient cultural practices are not sufficient. This document would need to explicitly talk about the oppression of women, why it is done and how it is achieved. Transmitting a complex system from father to son generation after generation unchanged would be implausible without written reference documents.

Women who lived under The Patriarchy must have been aware of it. Did they leave any written records explicitly detailing the system used to oppress them?

Did women ever try to rise up and fight it?

Fighting in this context need not mean physical violence. The women of a village (or an entire society), realising their plight, could choose to leave en masse, fleeing their oppressors. Women could also fight the oppression of The Patriarchy by engaging in passive resistance. This would involve the women of a community (or a society) refusing to participate in their own oppression. They could collectively refuse to participate in any form of work that supported the society, and therefore their own oppression.

If this ever occurred it would likely have been a significant event and would be in the written record of that society or a neighbouring society.

It is worth noting that the MGTOW movement explicitly talks about men passively and lawfully resisting contributing to a state system that is hostile to them. If The Patriarchy existed, parallel attitudes should have existed among women.

If so, what was the result?

Did any of these women succeed in shaking off The Patriarchy? For those that did not succeed, what was the punishment? How many women were tortured, killed or exiled by the men of their society for the failed uprising?

How many women were punished in other ways? When uprisings are suppressed it is common for the ruling class to publicise the unsuccessful uprising and the punishments meted out so as to dissuade others. Records detailing an event like this should still exist.

Why did The Patriarchy ever permit female rulers?

Many societies had a large minority of female rulers. Those who believe in The Patriarchy must explain why a patriarchal system would ever permit any female rulers. Some feminists attempt to explain the rise of women into leadership roles as a result of intersectionality. The principle problem with this argument is that oppressors do not allow any member of an oppressed group into the ruling class regardless of any other characteristics they have. Indeed, any members of the oppressed group that might be possible leaders are often eliminated by their oppressors.

Those arguing for The Patriarchy must also explain why societies around the world allowed women to rule in their own right. Many examples are given here but many more examples exist. Each woman below ruled over a powerful state. Some ruled in their own right and some as regents, but they were all autocrats. These women are listed with the continent(s) in which their power was centred as well as dates of birth and death. In some cases the dates of birth and death are approximate.

- Merneith (Africa, 13th century BCE)
- Hatshepsut (Africa, 1508-1458 BCE)
- Artemisia I of Caria (Asia, 5th century BCE)
- Olympias (Europe, 375-316 BCE)
- Cleopatra Thea (Africa, 164-121 BCE)
- Cleopatra VII (Africa, 69-30 BCE)
- Boudica (Europe, 20-60 CE)
- Zenobia (West Asia, 240-275 CE)
- Empress Suiko (East Asia, 554-628 CE)
- Empress Wu Zetian (East Asia, 625-705 CE)
- Irene of Athens (West Asia, 752-803 CE)
- Theophano (West Asia, 943-969 CE)
- Theophano (Europe, 956-991 CE)
- Margaret of Austria (Europe, 1480-1530 CE)
- Catherine of Austria (Europe, 1507-1578 CE)
- Mary I (Europe, 1516-1558 CE)
- Elizabeth I (Europe, 1533-1603 CE)
- Joan of Austria (Europe, 1535-1573 CE)
- Mary Queen of Scots (Europe, 1542-1587 CE)
- Catherine the Great (Europe, 1729-1796 CE)

Societies from the Americas are lacking from the list above due to lack of historical records. It is likely that ancient societies in the Americas had similar proportions of female rulers. Female rulers, while a minority, were common around the world.

Why did The Patriarchy ever permit powerful female figures in mythology?

Goddesses could inspire women to seek power. It follows that a Patriarchial society would suppress the worship of

goddesses. And yet Powerful female figures are a mainstay of mythology. Notable examples include:

- Andraste: Brittonic war goddess.
- Athena: Greek goddess of wisdom, war and the law.
- Dhat-Badan: Ethiopian goddess. Public worship of the goddess was prohibited without a priestess present.
- Eingana: Australian aboriginal goddess. Creator of everything.
- Eki: Basque Sun goddess. Protector of humanity.
- Ishtar: Middle Eastern goddess of justice, political power, sex and war. A particularly powerful goddess known for co-opting the domains of other gods and goddesses.
- Isis: Originally Egyptian, Isis came to be worshipped throughout the Greek and Roman worlds before the rise of Christianity. Among other domains, she was a goddess of kingship. During certain periods her domain was considered to include the entire Universe.
- Mbaba Mwana Waresa: Zulu goddess. Is said to have taught her people how to make beer.
- Percunatele: Baltic thunder goddess.
- Tanit: Punic and Phoenician goddess. Chief goddess alongside a male consort, Baal-Hamon.
- Tara: Tibetan Buddhist goddess. She is a female buddha and represents success in work and achievement.
- Wala: Australian aboriginal Sun goddess.

Even a cursory review of the powers and responsibilities assigned various goddesses in mythologies around the world will reveal that these were not societies that sought to oppress women.

If it exists, can The Patriarchy be destroyed?

Let's presume for a moment that The Patriarchy is real and that men have systematically oppressed women for thousands of years (or longer) through the use of violence. Where does that lead us?

If this is true then it is either something that is innate to men or it is learnt behaviour – something that men have passed to their sons for hundreds of generations. It is not reasonable to conclude that a system like this could be maintained without it either being innate or being explicitly passed from generation to generation. A system functioning for hundreds or thousands of years will leave a "paper trail".

Much feminist activity today is directed at changing male behaviour to "dismantle" The Patriarchy.

If The Patriarchy is innate then it cannot reasonably be dismantled through modification of male behaviour.

If The Patriarchy is a learnt behaviour then there must be documentary evidence of its existence.

Since we find no documentary evidence of The Patriarchy we must conclude that if it does exist it must be innate.

Therefore, feminist attempts at dismantling The Patriarchy are futile. If The Patriarchy really does exist then it is innate to masculinity and cannot be removed from the nature of men. Continued attempts to modify male behaviour are futile. Women who believe in The Patriarchy should forthwith make plans to completely separate themselves from men. Men, and the women who realise the world is more complex than this, can happily go on without them. Whenever I hear feminists talking about separating from men I always say: "Less talk, more separation!".

The purpose of this article is to lead people into believing that The Patriarchy does not exist whereas it is actually a super-secret organisation that uses The Illuminati as a cover. The Moon landings were faked to cover up the real conspiracy! The featured image for this article depicts the Cave of the Patriarchs in Hebron. This is the world headquarters of The Patriarchy.

“Anti-feminism is not enough” – Why I Became Interested in Men’s Rights

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Forcing feminism down South

Tito Du Bois · 2 September 2020 · Archived copy · Original

International cooperation was created to help poor countries tackle urgent problems like child malnutrition, refugee crises and pandemics. A very powerful ecosystem of institutions arose, channelling funds and implementing programs throughout the least developed world for fighting hunger, stopping aids and other general humanitarian work.

The United Nations (UN), though originally intended for other reasons, has Branches entirely devoted to this, for example the Child's Fund. There are also State Agencies like the U.S. Agency for International Development (USAID), GIZ (Germany's Agency) and others. Today, this apparatus is devoting copious amounts of funds to advancing the radical feminist agenda and forcing poor countries to include gender indoctrination in programs related to other problems like hunger and health. For one nugget, just look at USAID's[1] and the UN's[2] so called "gender approach" websites, and the European Union's approach is even worse.[3]

First a full disclosure, I used to work in this business but always had mixed feelings about it. On one hand I appreciate charity towards poor countries, as I was born in one and I personally always try to lend a helping hand to those less fortunate. On the other, professional charity and making money out of helping others is a deeply flawed and contradictory system.[4]

However, pushing forward feminist propaganda with such a level of aggression is a crime that is causing, and will cause much harm to countries like mine, because it channels much needed resources towards questionable ends instead of more urgent problems. Additionally, the official approach taken by Cooperation Agencies almost feels like a blackmail: if you want money for food you have to pass a law that will privilege women or give most of the funds to them or "educate" males to let them know how wrong they've being doing or find another way to empower women.

This cannot and shouldn't go on. How would you feel if I went to your house and said "Well son. If you want to have that job that you so desperately need, you're gonna have to teach your kid about all the good things that Princess Diana did for human race and how she was persecuted by male dogs." Or something like that. That's what

the international cooperation system is doing with all the funds tied to empowering women.

Unfortunately for us poor fucks, because this is supposedly free money, we have no other choice but to accept these conditions if we want to keep on receiving the funds. I hope my country grows stronger in the future and we can kiss your cheeks goodbye, but meanwhile this situation is one more troubling sign of the age: Feminist propaganda being funded with public funds and forced upon the Southern countries. Hey, at least my taxes are not funding this…

Call me naïve, but shouldn't international cooperation and charity be based on respect on both sides? If you happen to have the money, and you want to help those in need, that's commendable. But don't do it on the condition we do as you think right, let us decide what is right for us. Fortunately, some cooperation programs, like Microcredit, do follow that logic. Though still in those cases, they are mostly focused at women.

International cooperation should also be respectful of local culture. I'm writing from South America and I can assure you that Feminism isn't part of our culture. It shouldn't be introduced here by a foreign power. Moreover, International cooperation should go back to focus on urgent matters (remember hunger and disease) because resources are very scarce and acute problems are still plentiful. Every penny spent in teaching boys to behave in the new normal proper way, is a penny not invested in feeding malnourished children.

So, why is this happening? As I said earlier, this reflects the times we are living in. Radical feminism has become part of the mainstream promoted by media and subsidized by governments in some countries. I will not dwell further in this, because this website already has plenty of articles that elaborate on this subject. Instead is worth pointing that there are some sectors that have been almost entirely corrupted by the discourse that women are always victims of big bad men. Mainstream is probably the most notorious example; international cooperation and the nonprofit sector are examples as well. This is very worrisome, as these are sectors that have a strong influence over public opinion and governments in the US and, especially in the case of international cooperation for poor countries, abroad. There is no way we can let this roll.

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[3] https://ec.europa.eu/europeaid/sectors/human-rights-and-governance/gender_en
[4] You can check this book for more on the flaws of international cooperation: https://www.amazon.com/-/es/Graham-Hancock/dp/0871134691 or this other one https://www.amazon.com/-/es/Dead-Aid-Working-Better-Africa/dp/0374532125/ref=pd_vtp_14_2/141-0299663-8180150?_encoding=UTF8&pd_rd_i=0374532125&pd_rd_r=981c8216-544b-4c69-97d1-0f26ab4ae869&pd_rd_w=IojaW&pd_rd_wg=mQcij&pf_rd_p=4c59963f-307a-4d53-b0f5-7922eec09cff&pf_rd_r=N8QXQ3B94TT6AZ3FTGJV&psc=1&refRID=N8QXQ3B94TT6AZ3FTGJV

Husband’s tears after being humiliated at store for buying wife pads

Hot On the Web · 3 September 2020 · Archived copy · Original

https://7news.com.au/lifestyle/husbands-tears-after-being-humiliated-at-store-for-buying-wife-pads-c-1286603

The Tradition in Traditional Masculinity

Glen Paul Hammond · 4 September 2020 · Archived copy · Original

> Hope in heaven, feet on the ground.
>
> – English Gentleman's motto, from the 17th century.

In the West, traditional masculinity is under attack. Many of the virtues that come under its code of conduct were, at one time, promoted as aspirational virtues for boys, taught and supported by both parents in a household. Increasingly, however, these historically developed traits have been the target of concerted efforts to undermine them. The American Psychological Association (APA) guidelines are the most recent example of this, arguing, among other things, that traditional masculinity limits males' psychological development, increases the likelihood of violence against women, and produces gender role conflict, which manifests itself in such things as restricting a man from both expressing emotion and care for others (3). This article means to examine the tradition in traditional masculinity, to present an understanding of the source and function of that tradition's development, and, through this, to gain insight as to why it has become a target.

When Harvard psychologist, Steven Pinker, was assessing the APA guidelines, he noted that one of the study's major flaws was that it did not acknowledge the evolutionary or biological root causes of male behavior (Edsall). Pinker pointed out, for example, that the word "testosterone" appears nowhere in the report" (Edsall). His critique went on to explain that the APA's skewed lens was driven by a narrative invested in viewing masculine traits negatively, and that, due to its politicized perspective, it failed to observe even the possibility that these same traits were part of "a huge and centuries-long change in Western history" which actually served to civilize male behavior (Edsall). These observations by Pinker are especially important since they point to both the origin and functionality of a code of conduct that became the Western view of masculinity. Such implications assert that, over time, society realized that the biological realities of the male species could be best and most productively served through the attainment and development of specific virtues. These virtues embodied what became known as the gentleman's code.

In his book Tournament, David Crouch explains that one of the earliest ideals of a medieval man was encapsulated in the term preudomme, from the Latin "upstanding fellow" (149). As part of an aristocratic warrior society, a preudomme was expected to be hardy, tough, uncomplaining, and loyal but not subservient; he was valued for his independence, sound judgment, and willingness to speak truth to power (Tournament 149-50). These men had to make their way around "greater men" and so, according to Crouch, they also had to be amiable, confident, and modest (Tournament 150). Preudommes were the knightly class before that class was considered noble. The general respect that the traits of these men elicited from those above them led to their upward mobility in the social order; this progression, however, necessitated the acquisition of a different set of skills that would allow them to successfully negotiate more diverse social settings. As a result, a violent world that depended on the martial qualities of its soldiers now found a motivational means to encourage those same men to channel their energies into behaviors that also served a functional purpose off the battlefield. Since the social milieu they were becoming a part of was populated by both lords and highborn ladies, the practical sensibilities of the preudomme needed to adopt courtly manners, which would become known as courtliness.

Combining the martial world with the courtly world was encapsulated in the concept of chivalry—meaning, "What the horse soldiers did" (Marshal 31). In battle, a horse soldier controlled an instinctually unruly mount to utilize his skills in the art of war; likewise, he employed the same kind of control over his own unruly instincts to best display the courtesies that royal courts demanded. As Crouch puts it, "his aggression and competitiveness was channeled into the tournament and warfare" (the tournament being a training ground for war), but once he put off his armor and sword, "he could lapse into the companionship of the household with ease" (Marshal 43).

A demonstration of such self-control involving these two opposing spheres of action can be seen in one part of The Lancelot-Grail Cycle from the early 13th century, as it illustrates the way in which a knight's martial nature is subordinated to the will of the royal woman to whom his service is dedicated. In the prose piece, Lancelot is dominating the melee of a tournament, throwing "down horses and knights with his sword strokes and the blows of his fist" (Tournament 179). As he pulls men off their mounts, attacking with his limbs and his horse, he delights the audience who view him "as one who is skilled in everything that the best of knights should do" (Tournament 179). However, Queen Guinevere, who watches from the stands, is concerned about the undo attention Lancelot is drawing from the crowd and so sends a message to him through one of her ladies-in-waiting, saying that "from now on he should perform as badly as he has fought well up till now"(Tournament 180). Upon hearing this, Lancelot proceeds to flee from charging knights, to miss his aim and to let another knight knock him off his horse, hurting himself so badly that he has trouble getting up (Tournament 180). Soon, the adoration of the crowd turns to jeers. The next morning, Lancelot again begins the day by dominating the field but, once again, Guinevere sends word for him to fight badly and, so, he immediately performs "as poorly as he knew how" (Tournament 180). This continues until midday, when word is sent once more from the queen, allowing him to do his best. The piece displays both the aggression and competiveness necessary to excel in the art of war but sublimates these traits to the gentilesse that a warrior's devotion to a lady demands.

The knight's service, however, was not limited to the particular lady he promised to serve; his dedication to her was but the flower at the end of a stalk buried deep in an expectation to serve all women. This is the basis of the medieval "damsel in distress" theme and is demonstrated in another Lancelot tale: A woman petitions the Arthurian hero to help her with a knight who has been harassing her on a highway that she travels; appalled by what he calls a shame to the order of knighthood, he confronts the harasser and admonishes him as a false knight before proceeding to split the man's skull open with a blow of his sword (Mallory 65).

As the literary examples above illustrate, devotion to womanhood became an integral part of the masculine knightly tradition. But when and why did this happen?

Co-ed courts demanded a particular behavior that suited both sexes, yet, the almost religious nature of service to a lady that later developed is believed to be rooted in the early 12th century literary convention of the troubadours. In his book, The English Gentleman, Philip Mason argues that this movement constituted a revolution, affecting both literature and the attitudes of men toward women for six centuries (27). The writer, C.S. Lewis believed it to be a shift of such great scale that it dwarfed even the influence of the Renaissance (Mason 28). The highest subject of troubadour poetry was love and, as a result, its concerns were adopted as part of the mandatory repertoire of male members of the court who created a tradition of courtly love to express it.

The inspiration for this literary movement came from the reign (993-1030 AD) of the first known troubadour's grandfather, William the Great, III Count of Poitier (Topsfield 4). His court was famous "for its civilized interest in letters and learning," and, as L.T. Topsfield puts it in his book Troubadours & Love, this "growing interest in the things of the mind" interacted with the powerful presence of the count's remarkable wife, Agnes of Burgundy, who refined its social manners and system of values (4). The poetry of their grandson, William VII Count of Poitou, attests to the influence; he developed a belief in the restorative power of sex and romantic relationships with women; in his IX canzone, for example, the first troubadour proclaims that such love can refresh the heart and renew the flesh, "so that it cannot age" (Bond 35).

The ethos that emerged from this belief system was what the 12th century author, Andreas Capellanus called a kind of "service to the god of love" that went beyond the physical, as chastity itself became a sign of faithfulness to the woman who inspired it (Mason 28). C.S. Lewis, quoting Capellanus from De Arte Honeste Amandi, states that the lover can only hope to win the lady if he proves his devotion both by deeds and eloquent words; he must be "virtuous, a good Catholic, clean of speech, witty, hospitable, ready to return good for evil, above all courteous, and to all ladies"(Mason 29). According to Capellanus, "There is no good thing in the world and no courtesy which is not derived from love as from its fountain" (Mason 29). Consequently, for the knight, the lady and the love she inspired became sovereign.

The woman who is remote and high up on a pedestal is a goddess in the religion of love. This, of course, was not an entirely foreign concept to the knights of Christendom. Long before courtly love emerged as a recognizable thing, the Catholic sensibilities of the West held the best of womanhood in the highest esteem through its representative, Holy Mary. In this way, the religion of love was, at its core, inextricably linked to the woman they viewed as the Queen of Heaven. As a result, embodying the virtues to be worthy of the lady sovereign required the acquisition of all the virtues of a good Christian. This, in turn, suited the purposes of a politically fragmented feudal society whose competing interests had limited means of resolution outside of violence. As David Crouch puts it, an ethical template for a just and moral nobleman, developed by the church in the 8th and 9th century, was absorbed and more practically reinforced by a chivalric code that became an all-encompassing modus operandi (Tournament 152). From this, the knightly class accepted the idea that warlike abilities were "moral when it was used to protect the defenseless, the widow and orphan, and to bring down the wicked and arrogant" (Tournament 152).

This ethic was to be applied at all times, even in the midst of violent confrontation. When in 1189, for example, the army of William Marshall, a man considered to be the very essence of knighthood, set fire to Le Mans, "he and his squires helped an old lady and her daughter drag out their smoking possessions from their burning house" (Tournament 152). Through such a concept of chivalry, the Christian ethic of mercy to the poor and undefended became a noble ethic also. This disposition, what Chaucer alluded to as the "gentle lion," allowed for a broader application of the code, eventually making possible its evolution from the knight as noble warrior to the courtier who was both warlike and gentle.

Whether physical or mental, the good qualities of a courtier, according to Baldesar Castiglione's incredibly influential 16th century treatise on the subject, "must be developed to the fullest extent by training" (Mason 52). The courtier is, Castiglione states, "stern to an enemy" while being "gentle to everyone else;" he is able to wage war but also "acquit himself well in dancing;" he laughs and makes jokes, teasing his friends with good nature, but must always employ self-control (Mason 52). The Elizabethan court was epoch in its expression of courtly love, as it provided a perfect setting: Elizabeth I, also known as Gloriana, was not only the lady sovereign in spirit, but also the actual sovereign and a prime example of the transition from warrior's code to that of a chivalrous gentleman can be seen in the most acclaimed courtier of her reign, Sir Philip Sidney.

Sidney was considered by his contemporaries to be "the president of nobelesse and chevalrie" (Mason 57). His devotion to the Queen was exactly right, expressing both loyalty to a prince and admiration for a woman, blending the two perfectly by, "making no claims, exciting no envy" (Mason 57). It was not anything that Sidney accomplished that inspired admiration from his peers, but rather it was what he embodied that made him heroic. His friend Edmund Spenser stated that he thought always of honor, spoke ill of none and neither intrigued nor fawned nor flattered; he channeled all his energies to self-improvement and became the quintessence of the "Renaissance, soldier, lover, poet, musician, scholar and courtier" (Mason 59). Even the way he died was a testament to this code of conduct: While on campaign, Sidney met one of his companions who was missing leg-armor; as a consequence, he took off his own and gave it to him, receiving a bullet later in that part of his unprotected thigh; afterward, while being carried to his death-bed, he refused a cup of cold water so that a dying soldier near him could have it (Mason 59).

Though it is not a straight line, from Sidney one can trace the evolution in the chivalric code from an emphasis on the martial qualities of a noble and highborn Christian soldier to that of an individual with character. Viewed this way, it illustrates a transition from medieval knight to gentleman in the collective consciousness of masculinity. This social dynamic can be seen in both the history and literature of Europe. From the Arthurian tales, to Chaucer, to the formal analysis of Castiglione and the poetry of Spenser, from the prose of Jane Austen to the literature of the Victorians, the martial qualities of the battlefield were gradually replaced by the athletic qualities of the sportsmen and the knight's sword was substituted for the scholarly gentleman's walking stick. Though the nuances of its behavioral expression changed, the virtues that guided them remained relatively constant.

The gentleman's code was, when all is said and done, a practical one. As Philip Mason puts it, "To be a gentleman was a sub-Christian cult, that is to say, a code of conduct and behavior derived from the ethics, not from the

theology, of Christianity" (219). It provided an achievable code of conduct that espoused the virtues of the Christian religion in the adoption of its finer points, but gave room for a man to apply these virtues practically and to utilize the spirit of them in behaviors, like war, that the real world demanded (Mason 182). A gentleman could still have hope in heaven, but he walked with both feet on the ground and, for those without belief in the religion that inspired it, they still had the code and the encouragement to sustain it from the expectations of all those around them. As the aristocracy and the gentry class faltered, the influence of the middle class rose and the majority of the population appropriated the best of the earlier traditions. As a consequence, the gentleman's code remained a socializing tool for boys well into the 20th century, ceasing to be a birthright to live up to and, in a more democratic age, becoming a goal that all were encouraged to achieve.

So why has it been abandoned? This is not an easy question to answer, but tracing out some of the influences of traditional masculinity above reveals three main sources—war, women, and Christianity— and this revelation makes an educated guess possible:

Firstly, War: Since the masculine traits of aggression and competitiveness are viewed as a negative part of a social construct, there is no need to channel their energies to more functional purposes when, as a matter of indoctrination, they can be extinguished. Furthermore, in the utopian world that our culture not only aspires to but believes is possible, war is unnecessary and so the traits needed to wage it are without utility. The negation of the biological reality of men and boys added to a utopian driven societal directive also serves to explain why modern day sports are being neutered of all forms of aggression and competitiveness at the junior levels—controlling and integrating biological realities to productive ends or higher social goals are no longer perceived as character building.

Secondly, Women: The way in which boys were expected and taught to treat the opposite sex were irrevocably changed after the Sexual Revolution of the 1960s and the Feminist Movement of the 1970s. Any behavior that pointed to a difference between men and women was frowned upon and so standard lessons involving such things as modelling to a young boy that a man stands up in order to give his seat to a woman became complicated affairs; this, and something so mundane, yet central to the code, as opening a door for a lady, became totems of inequality and oppression. This second point is particularly ironic since the latest Gillette Ad extols men to harken back to just such a protective tradition, without acknowledging either its history or the cultural forces that brought about its so recent abandonment.

Last and thirdly, Christianity: In his Reflections, Edmund Burke stated that European culture and civilization were the products of an indissoluble union between the spirit of religion and the spirit of a gentleman (65-66). However, the latter part of the 20th century has rejected the institution of Christianity and watered down its ethical norms. Though the manifestation of its moral characteristics are obscurely pointed to in such things as the European Union's constitution and its human rights program, the rich tapestry of its tradition has been discarded and, without its roots, has been reduced to platitudes that have lost much of their ability to influence and inspire.

These three main influences of traditional masculinity also shed light on one other of this article's primary inquires. Namely, why is it under attack? The masculine code described above was a functional response to real world issues and to real world relations between the sexes. Its practicality is affirmed in what appears to be its re-emergence in the collective consciousness, as the Gillette Ad and, perhaps even, the call for increased male involvement in the #MeToo movement attests. This seems ironic, yet, recognizing its irony makes understanding it not only possible but obvious. It is not masculinity that is under attack, otherwise other manifestations of masculinity from other cultures and traditions would be equally or to a greater degree maligned and mistreated. The actual target is the tradition that formed it. If the zeitgeist of the age views the West as a source of evil, then it stands to reason that its architects are its agents. From this perspective, it is the tradition and not the masculinity that is the problem. In other words, for those who would attack it, traditional masculinity goes by another name: Patriarchy is what they call it.

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A response to: “Marriage Isn’t A Product Of The Patriarchy, It’s A Guard Against It”

Elizabeth Hobson · 6 September 2020 · Archived copy · Original

A well written and thought-provoking article by S. G. Cheah has recently been published on the site Evie, which I would like to respond to.

> Many people who have bought into the feminist notions about matrimony like to argue against marriage by saying that it’s “just a piece of paper.”
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> But if you were to follow that line of logic, then the American Constitution is also “just a piece of paper.” The truth, however, is that marriage (like the American Constitution) is a powerful institution enacted to protect our rights as women. Despite what we’re told by feminist propaganda, marriage isn’t a form of oppression by the patriarchy. Rather, marriage is a stalwart triumph for womankind.”

Cheah is absolutely right in her estimation of marriage being a “stalwart triumph for womankind”. *Gynocentric marriages,* which are all too common, centre the needs and wants of wives, with husbands, all too often, reduced to playing a functional rather than fulfilling role and obtaining his sense of identity from his wife’s approval of his acceptable servitude.

> Feminist theory argues that marriage forces the woman into a subservient role to her husband. This is a myth. The fact is, monogamous marriage protects women from being treated as sex objects. In the sexual marketplace, men’s interest normally gravitates towards short-term sexual relationships, whereas women tend to gravitate towards long-term partnerships. This should not come as a surprise. Due to the biological reality of how humans are built, when it comes to sex, the stakes are higher for women than they are for men. The saying “nine minutes for him could mean nine months for her” comes to mind. With the institution of monogamous marriage, a man is legally bound to provide for his one wife and their biological children. Are we really supposed to believe that this is a form of patriarchal oppression?”

There is more truth in this statement – surveys repeatedly show that a majority of women do not find casual sex to be satisfying, and this fact should be commonly acknowledged to help women make good choices for themselves. *It should also be acknowledged that a minority of women do in fact find casual sex to be satisfying and they can safely be celebrated too, as they traditionally have been, in art and literature.* The worn phrase Cheah repeats "nine minutes for him could mean nine months for her" is an archaic cliché that is no longer relevant with the myriad of reliable contraceptives available for women. A more relevant phrase may be "nine minutes for him could mean 18 years of child support" because, in the sexual marketplace, I believe it to be men who are more significantly at risk from pregnancies they haven't planned on (because women do have so many options for controlling their fertility that men do not share).

> To help you think about this, imagine how different the life of Fantine (from *Les Miserables*) would have been had she been married to Cosette's father. The good-for-nothing cad would have been held responsible for ensuring the well-being of his daughter Cosette, saving Fantine from her downfall into prostitution, illness, and death.
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> Monogamous marriage not only preserves the well-being of children, but it also strongly protects female dignity."

Female dignity is a glorious thing to behold but I reject the idea that only monogamous married women can exemplify the value. Further, a significant proportion of monogamous wives may not actually exemplify dignity at all – abusive women, self-centred women, bossy women… Can be as monogamous and married as they like and still potentially lack dignity.

Marriage is correlated with better outcomes for children – but it's not clear to me that the key is the "piece of paper". Marriage is also correlated with religiosity, and I believe that faithful communities make particularly dedicated families. Separated families, on the other hand, far too often include children without meaningful access to their fathers in modern Western societies.

> Societies that don't have a culture of strong monogamous marriage have several deep-seated issues. In my previous article against polygamy, I cite one of the largest studies on polygamy that shows how in a society where there's a large portion of men who don't get to be paired up in marriage, you'll end up with higher rates of violence, suicide, and social unrest as a result.
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> A society with a large portion of unmarried men will end up with higher rates of violence and social unrest.
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> Monogamous marriage significantly reduces the major social problems of polygamist cultures. As the study stated, "In cultures that permit men to take multiple wives, the intra-sexual competition that occurs causes greater levels of crime, violence, poverty, and gender inequality than in societies that institutionalize and practice monogamous marriage."
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> To give you an idea, we can see this playing out in the Middle East where polygamy is legal and common. Not only does a polygamous society lead to the subjugation of women, but it also throws off marriage rates for a large portion of single males, which, in turn, leads to a litany of social ills. Hordes of young men who don't see a future for themselves (as they won't be able to find wives to form a family of their own) will be seduced by radical ideas to join groups like ISIS where they're promised access to conquered enemy women who'll act as sex slaves. We can also observe a version of this problem here in the West today brought on by hookup culture/casual sex promoted by the feminist "sexual liberation" movement for women. In practice, because women decide who their sexual partners will be, only the very few good-looking men will gain access to multiple sexual partners, while a whole cohort of men who aren't as sexually attractive will have problems finding a sexual partner."

This is a convincing argument against polygamy – but it strikes me as a stretch to conflate polygamous Middle-

Eastern countries with the modern West.

> These dejected and bitter men often then turn to weird and self-destructive movements like the MGTOWs and the incels, just like their fellow males in the Middle East who went on to join ISIS. Women are consequently de-valued because they're treated as mere members of a harem rather than lifelong partners in a marriage. Again, you can thank feminism for the growth of these anti-women subcultures.

This outrageously offensive conflation suggests to me that Cheah is utterly blind to the experiences of men and boys. MGTOW and incel communities are providing vitally important male-space for men and boys who may have some degree of dejection and bitterness but can find social support and places to speak freely and maybe even some good advice for personal growth and/or preservation within them.

> While the feminist movement has empowered women to act with "sexual freedom", the flipside of that coin is how they have also empowered men to act like philanderers. With the goal of marriage is now on the backburner, men can primarily look at the women they're interested in not as the potential love of his life and the mother of his children, but rather if she is willing to sleep with him.
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> And the harsh reality is, as I've touched on in my other articles about promiscuity and prostitution, as sex has become cheap, women become more replaceable to men. A wife, on the other hand, is not interchangeable to her husband, which is why she is called "his significant other." And to attain a man's fidelity, whereby a woman becomes a significant part of a man's life, she attains this power mostly from marriage."

It's fair to say that monogamous marriage confers power for women. I think it's time that long term relationships conferred equal power on the women *and men* involved.

[image]

Attitudes Towards the Puer: From Jody Miller to Tomi Lahren

Vernon Meigs · 9 September 2020 · Archived copy · Original

I want to talk for a brief moment about a song that's a childhood favorite of mine entitled "He Walks Like a Man" as performed by country music singer Jody Miller. The lyrics, written by Diane Hilderbrand, are what I want to look into in particular. Take a moment and read the lyrics, or better yet, listen to the song if you have access to it, but again pay attention to the lyrics.

These lyrics, which I have heard are written by Hilderbrand for Jody Miller for her husband Monty Brooks (although I have no solid sources on that), are sung from Jody's perspective about the qualities of her man in the verses, with some descriptions surprisingly flattering and beyond the utilitarian clichés, such as "He schemes like a man and whenever he can, he dreams like a man". Each of these verses is closed with what can be described as a light chorus: "But it's the little boy; It's the little boy in him I love". A bridge within the song speaks of how there is a little boy in every man, and how the little boy shines through every now and then.

An eloquent and simple song which is to this day a favorite of mine. In recent years however I've come to appreciate the fact that lyrically it has a different take on depicting through words a woman's love for her man. We have had our share of songs from plenty of genres describing a woman's love for a man one way or another, thematically from how supportive and caring their men are, how lovable they are despite their "flaws", or even more direct songs about "making love".

However, I think this 1964 hit has a unique take on it that I can't quite find offhand on other female-driven songs. Off the top of my head, it is the only song I can think of that is about loving a man for being himself. I'm not talking about the "be yourself" advice given to men that are struggling with social situations which is not nuanced or enough or truly meaningful in itself. What I mean about loving a man for being himself is valuing a man as an individual in himself.

My Introduction to the Puer Concept

One thing I've come to realize in recent years is what is intrinsic to an individual, that is, the importance of the

inner boy in the man, and likewise the inner girl in the woman. What I mean by inner boy and girl, specifically, is the Jungian concepts of *puer* and *puella*. To stay on subject with this article I will place focus on the *puer*, the inner boy. It should be worth noting that *"puer*" is, in fact, Latin for "boy". I want to make an immediate distinction of context here to avoid confusion: the *puer* concept, at least in the positive context I hope to exposit on, is distinct from what is referred to as the child archetype in human adult relations in which one assumes the role of child, and the other as the adult with hyperagency, resulting in a situation where the adult child parasites off of the one assuming the adult role through vulnerability and victimhood. The *puer* archetype, usually symbolised as a boy, represents spontaneity; and the child archetype, symbolised as an infant, represents helplessness.

Psychologists directly speaking about the *puer* also can be rather uncharitable in their exposition of it, especially when they cynically associate it with Peter Pan Syndrome…and dismiss it simply as a "failure to launch". However, I think there needs to be a focus on *puer* as a highlight of the inner, unabashed boy that embodies everything that is honest, energetic, pure, innocent and enthusiastic. The childlikeness of earnest joy and uncorrupted excitement, and not the childishness of the petulant brat. The awe-inspiring innocence of wonder, wishes, and curiosity, not the stupid innocence of naiveté and ignorance.

I want to credit Peter Wright of Gynocentrism.com for convincing me of this distinction. Whereas I previously broadly used the "inner child" concept to speak largely of the positive aspects of the child to serve as youthful energy for the kind of grown men that spend time tinkering their automobiles and organizing their various collections, I largely glossed over the destructive aspect of the "inner child" in its manipulative, petulant context. Peter had helped me make more of a contextual distinction between the two and introduced me to the *puer* and *puella* concepts.

"He Walks Like a Man", in my mind, speaks to the *puer* of Jody Miller's man. The little boy in him is not an infant that pines for his mother's care. The little boy in him is not a petulant whiner that goes into a tantrum when he doesn't get his way. If he was in any way these things, the song's lyrics of how admirable the man is *as* a man will not ring true. Note that in the bridge she mentions that the little boy comes shining through when his man is "happy or blue". The little boy is the honest, unsacrificed self of a man, encased in the tough exterior that he's adopted to function as an adult. When the little boy shines through, it should be a joyful encounter of meeting the honest self of a man with his dreams still intact, his wonder unscathed by cynicism, and a lust for life and all the world has to offer. And dare I even say, far from this being the woman's maternal type of love for this little boy, perhaps it is the inner girl in the woman, the *puella*, that responds to and loves the little boy in him, the *puer*.

Cancelling the Inner Boy

I would have spoken about the following subject way earlier but I had been busy scripting up and recording my ICMI20 talk which needed particular attention, and I needed a break afterwards. So although some time has settled since, let's talk briefly about that silly Tomi Lahren rant about how men are trash.

In her rant she specifically states in a snide voice that feigns wit: "This is a PSA for all the men out there, and all the boys who think they're men, but they're actually boys. This is gonna be the summer of canceling boys." She proceeds to admonish men at large for not living up to what are no doubt asinine expectations for men that she and "her friends" imply to uphold. Everything about her rant exposes the shifting of blame upon all men where in fact there had been no self-reflection in which she can find blame in herself for anything that goes wrong in her relationships with men. It is greatly ironic that we find this brattish quasi-valley-girl woman-child with big sunglasses on her head talking about how men are not real men but are instead boys.

Everything about Lahren, coming across as petulant as any princess, reveals something most may overlook: this is perhaps not so much about her having an ideal man. Ideal men no doubt have come and gone from her life with her being the dismissing agent. It is my understanding she broke off an engagement that came with an obscenely priced diamond ring. No, her real issue is that she hates the inner boy within the man. It is hinted early on that she claims to berate men who are actually boys, and want to cancel said boys. I know what some might think: "Well, wasn't Tomi just talking about the petulant sort of men who are irresponsible and giving her and her friends a hard time?"

Judging by the fact that men who are “responsible” and relatively “real mannish” to a fault have surrounded and have been rejected by Lahren suggests that no, that is not the sort of boy she is in fact talking about. She can only be talking about the alternative, that is, men with youthful energy and won’t break themselves sacrificially to gynocentric society. Why else would she go on a rant? This whole affair comes across as sour grapes from freaking out over “where have the good men gone!” as if she’d just been dumped.

Tomi Lahren paradoxically assumes both the role of a woman who wants a perfect, ideal man that does everything for her, and also the role of an over-controlling mother treating her man like the very “boy” she wants to cancel. She wants a hulk or drone of a man that can make her life as effortless as possible with his *puer,* that is, his youthful exuberance and positive childlike qualities completely gutted with sheer contempt. At the same time, she treats men like children with a sadistic maternalism that says “if Mommy ain’t happy, ain’t nobody happy”. In her rant, Tomi Lahren assumes roles of both self-victimizing woman-child and authoritarian mother. In both capacities, she mongers war upon the *puer.*

Lahren doesn’t stand out for this uniquely; really, she is just the latest in the line of women embracing “whataboutmeism”, that gynocentric demand of male altruism, to the point that they can’t bear the existence of the independent *puer* that wants to pursue his own goals instead of giving his valuable time to the beck and call of entitled women like her. But it should be a wake up call for people who latch onto people like Lahren just for saying they aren’t a feminist. The time is long past to recognize that it is not enough. As long as men are valued for only their utility, disposable or otherwise, and not for their own sake as individuals and what they are deep inside manifested in their *puer,* this gynocentric disdain on the little boy within men will persist.

Discovering Puer and Puella, and the Case for Embracing Them

Here I spoke about two vast contrasts: One – a song in which Jody Miller expresses a true love and appreciation for the *puer,* the inner boy inside his man, for it is the essence of this man; Two – a rant in which Tomi Lahren admonishes men at large as “boys” as well as expressing hostility to the very idea of a man being in touch with his inner boy, implicitly waging war against the *puer.*

The enthusiastic context of inner child is something that I’d appreciated for some time, and is not truly new to me. The *puer*, as distinct from the child archetype, is however certainly new to me. I think that this can serve as a new proper context for me to discern the things in everyday life, be it in interactions with others to things observable in media, to discern what is in embrace of the *puer* as well as the *puella*, and what intends to destroy them.

There is certainly more to discover and write about on my part when it comes to these inner children of wonder within us. All this thus far is but an introduction. But if the *puer* is the childlike source of unfiltered energy of innocence and dreams, maybe embracing that aspect of oneself is the key to bring them back onto their own two feet if ever they are in a situation that they have to.

Any time you see a man excited about immersing themselves in their chosen activity, be it a car, his art and craft, his study, his stage performance, and even with relationships such as among his brothers or his intimate partner, you’re seeing his *puer* aspect. You’re seeing the little boy shining through. When a man is broken and his life reduced to drudgery, his *puer* is either dead or dying. Perhaps a case can be made for embracing our *puer*, resuscitate it if necessary, and discover that within ourselves and in others we encounter in our lives and value.

[Lyrics referenced in this essay:]

Hildebrand, Diane. “He Walks Like a Man” *Queen of the House,* by Jody Miller. Capitol Music. 1964

Research finds that as a group, only men pay tax

Nicolas Kilsdonk · 11 September 2020 · Archived copy · Original

The article below was first published in 2016. Republished to bring it to the attention of newer readers and so older readers can enjoy it again. –Ed.

Legions of feminists will ferociously type *smash the patriarchy!* at their Internet rallies, calling out for the end of the male supremacy in all spheres of life. Yet, few of them acknowledge the fact that one of these spheres, the government (the institution granting them rights), is *entirely* funded by male taxpayers. Economically, women cost more to the state than they benefit. The government is literally paying women to be alive. As such, *strong independent women* are only that way because the state is transferring money from men to them. Feminists are not seriously against being dependent on men, they are just against men having the full control over their money.

Let's explore a fiscal research report in New Zealand.

The real gender gap: the tax gap

While the *77¢ for a dollar* wage gap has been under the spotlight for the past years, the *200¢ for a dollar tax gap* has, to my knowledge never been mentioned, at least not by our supreme feminist leaders Barack Obama and Justin Trudeau. A quick glimpse at the data reveals a massive difference in taxes paid by men and women.

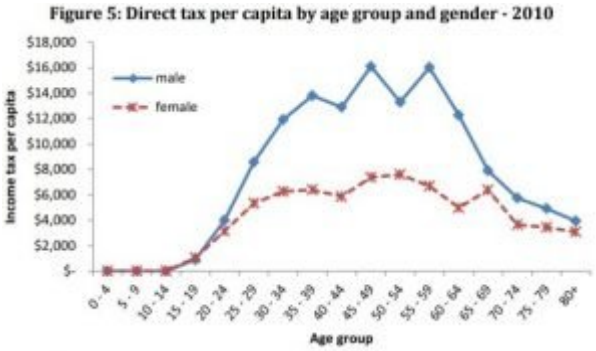

The first thing that comes to mind is that half of women might be at home raising kids. However, the workforce participation rate gap between men and women doesn't seem to exceed 10% in either age group. (see figure 4 in source)

The second thing that may come to mind as a confounding factor is that women spend more for children in education and health. Nope. No support for that either. Men and women spend approximately the same amount in both education and health (see figure 10 and 11 of the source).

In nearly all age groups, women receive more tax than they give

With the exception of the age group between 45-59 (a 15 year span) years old, women cost more to the state than the tax they provide. In contrast, men generate more tax revenue than they cost between 23 and 65 (a 43 year span). In the brief period in which women generate more or as much tax money than they consume, men outscore them by at least 3 times.

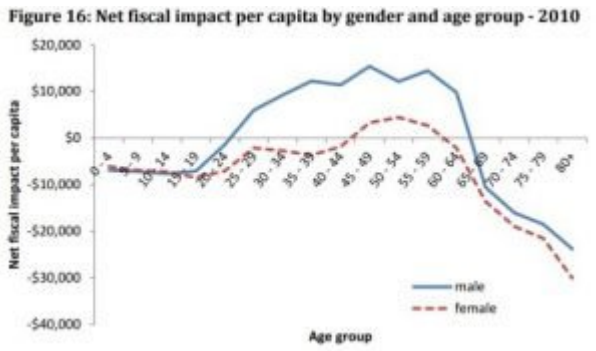

By the end of her life, the average woman will have a negative fiscal impact of $150,000

By large, the cumulative tax money given to women outweighs the tax money generated by women. The short period of positive impact of women between 45 and 59 is countered by 65 other years in which their allocated tax expenditure is more than what they supply the state.

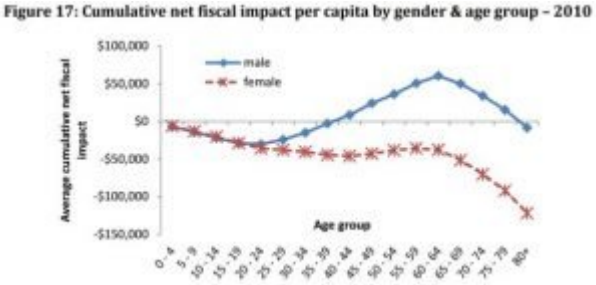

> Men, on the other hand, appear to have a positive cumulative net fiscal impact from approximately 40 until 80 years of age. For these particular taxes and public expenditures, the net fiscal incidence on men is approximately **zero** when cumulated over all ages. (p. 22)

Overall, the research suggests that male taxpayers are the only ones to ever have a positive contribution in taxes. Based on Figure 17, the closest that the average woman will come to having a positive fiscal incidence is when she is at *minus* $50,000 around 55 years of age. While feminists are demonizing men for benefiting from all liberties and rights they have constructed, they have oddly remained silent over the fact that anonymous male tax payers are paying women to exist. Read that sentence again.

The fact that feminists want a stronger government is not a coincidence. While historically, women had to choose a wealthy husband for resources, they can now stay single, be lesbians, marry a poor man, or use the sperm bank, and the state will still transfer male taxes to them. Interestingly, within 10 years of women's suffrage, the government *doubled* their tax revenue and expenditure in the USA.

These findings show just how simplistic the notion of *privilege* is. While men make more on average, it allows women to have access to education, health, and services. The patriarchy is pretty generous after all.

The cover image depicts Pieter Brueghel the Younger's painting The tax collector's office, 1640.

Going into labor

Doug Mortimer · 13 September 2020 · Archived copy · Original

When I was fresh out of school and working at my first real job (*i.e.*, one that looks good on a resume and might actually lead to something better…though it didn't), I met a retiree who had worked for the Budd Company, a Philadelphia corporation best known for manufacturing stainless steel railroad cars. The old guy told me that whenever he met somebody and told them how long he had worked on the shop floor, they always said, "Let me see your hands." Why? It was common knowledge that anyone who worked for Budd for any length of time had probably lost one or more fingers.

Well, today we have OSHA but we don't have the Budd Company any more. I don't know who makes railroad cars these days, but it's probably happening in some foreign country, so now there are fewer mangled hands in America. But as is the case with progress, something is always lost. We have heard and read much of the economic losses that occur when manufacturing jobs leave the USA. We don't hear so much about the loss of job satisfaction that comes with working with one's hands.

The tools of the trade change with the trades, which change with the times. I remember going to a movie several years ago (can't remember the name of it) which showed a guy getting fired in the first scene. There was no clue as to what his job was or what type of business his employer was engaged in. But the man had a phone and a computer on his desk. What else do you need to know? What difference would it make if you did know? The world is filled with high-rises, low-rises, office parks, and sprawling corporate campuses rife with rooms or cubicles where everyone has a phone and a computer. Those two essentials are all most people need – and that's why so many people have been able to work at home during the pandemic.

Working from an office or at home involves a welter of paperwork. Not so long ago you could at least print out a hard copy of a document you had worked on, but the paperless craze has taken away even that tangible result. It is possible to work all day and literally have nothing to show for it at quitting time. Sure, you have the proverbial indoor job with no heavy lifting, you never break a sweat, and you never get your hands dirty, but something is missing.

Imagine a young man today who likes to work on cars or build things in his spare time. He is also a good student and on track to go to a good college. One day he informs his parents – both professional people – that he enjoys working with his hands and would rather earn his living that way than sitting in a stuffy office all day. The parents would likely do everything in their power to dissuade him from following that path. He would probably meet with less obloquy if he donned a dress, began a regimen of estrogen injections, and started shopping around for estimates on penectomies.

It's not a matter of earning potential. Skilled labor doesn't come cheap – and it isn't hobbled by crippling amounts of college and postgraduate/professional school debt. But blue-collar jobs – across the board – are lower on the status totem pole than white collar jobs even when the pay is good. If mom and dad are at a cocktail party and someone asks how Junior is getting along these days, it's preferable to say he's pre-law and beginning his senior year at Nanny State University than admit he's working as an apprentice plumber. Never mind the fact that we all depend on a reliable supply of running water.

Oh, people still make like Gandhi and pontificate about the dignity of labor (especially when Labor Day weekend rolls around), but they don't really mean it. If labor is so wonderful, why have we invented so many labor-saving devices? Not much work for hewers of wood and drawers of water these days. The ultimate irony: we celebrate Labor Day by taking a day off – by not laboring!

Throughout most of history, the majority of workingmen were mechanics (which used to mean anyone who worked with his hands, not someone who worked on cars). Most men, urban and rural, got dirt on their callused hands. There were, of course, merchants, clergymen, scribes, and professors, but they were few in number. Today those with clean hands – literally if not metaphorically – are much more numerous, and not just because of ubiquitous hand sanitizer.

Now I'm not trying to bromaticize hard work. I remember back when I became old enough to entrust with caring for the yard. That was when our power lawn mower crapped out. For whatever reason we never got another one and hired a lawn care service. Do you think I begged my parents for a power lawn mower so I could go out and cut the grass on hot, humid days? Hell, no. If I ever get around to writing my memoirs, the chapter on my adolescence could be entitled, "I Was a Teenage Slug."

For better or worse, I've worked in offices for almost half a century. And I am no DIY (do-it-yourself) freak. If a job requires skills I don't have and expensive tools I don't possess, I will hire someone who has them. But I can perform unskilled labor. I can cut my own grass, do my own edging, trim my own hedge, rake my own leaves, clean out my own gutters, and pull my own weeds. Recently I've been prepping and painting the window frames and screens on my house. No arcane skills are required to do these things, though even the humblest task can be performed better thanks to on-the-job learning of proper techniques.

Most importantly, you get to see the results of your work because you are working in a physical world, not a virtual world. When you are done your house or yard (actually, your world) no longer looks the same. You have transformed it to some degree. Oh, the results may be ephemeral; before you know, it, the grass will grow taller and the weeds will return, and if there is ever an autumn when the leaves don't fall, we are all in big trouble. But at the end of the day you can survey what you have done. You have made a difference, at least for a while. The results of some tasks (*i.e.*, painting) will last longer. Some will outlast you. Constructing my rock gardens took some heavy lifting, but I will crumble into dust before they do.

None of these tasks is fun, but they do involve exercise (you'd be surprised how much your muscle tone improves from routine labor). Of course, exercise is readily available at your local gym, or you can work out at home. You might transform your body, and if you're a narcissist, you can admire your post-workout self in a full-length mirror. But you haven't done anything to change the world around you.

What would workers of old have thought if you told them that in the future there would be places called health clubs, special places with special machines where people go to exercise? (Is it just me, or has anyone else noticed

how modern fitness centers resemble medieval torture chambers?) Sweat and exercise used to be as automatic as breathing. People didn't need workouts; they had work. Through their labors, they literally made their mark on the world, even though they might have been bone-tired at the end of the day. Creature comforts on the job were nonexistent. An employee lounge? Are you kidding?

A couple of months ago the air conditioning went out in our office for a week. Most of the employees were working at home anyway, but the boss gave everyone else permission to leave. I set up a box fan and kept working. Well, I appreciate climate control as much as anybody, but, honestly, it wasn't that bad – certainly not to the point where one might get overheated while performing a sedentary job. I can only imagine what men who labor outdoors every day would think of office workers who evacuate at the slightest breach of room temperature.

Discomfort in the workplace used to be the norm for men. We chopped down trees, we uprooted stumps, we hauled lumber (or rocks) to build shelters and fences. Mechanization has made these and other tasks much easier. At the end of the day you can see more results than ever. But the crane operator or bulldozer driver would have to admit that even though he changed the landscape, his machine did most of the work. But there are long-term benefits.

For a construction worker, the time span erecting a large building may be a matter of years. The day-to-day changes may be minuscule but eventually a structure will result. Long after the worker's labors are over, he can gaze upon the building and remember when it was just a vacant lot. He can drive by it with his kids in the car and say, "I did that." Kids dig Lego so they can appreciate the results. I suppose a CPA could point to a spreadsheet he set up on Excel and say "I did that" to his kids, but even if the wee folk are computer savvy and good at math, I don't think they'll be all that impressed. On the other hand, if he retreats to his man cave to pursue his woodworking hobby and turns out some custom toys for the kiddos, then they might take notice.

We have an abundance of people who want to change the world by making phone calls, soliciting donations, delivering speeches, pamphleteering, or marching in demonstrations. "Peaceful protesters" aside, they have little if any effect on the physical world. The numerous litterbugs who participate in marches don't count because the debris they leave behind was actually made by someone in a factory. The factory worker proposes; the litterbug disposes – improperly. The blue-collar guy in a factory changes the physical world every day simply by churning out stuff.

My humble work in the house and yard has never resulted in a paycheck. But I can see that my actions have had an effect on the physical world. I can't say the same for my office work. I've never gone home at the end of the day with blisters or sore muscles after eight hours of watching pixels dance across my computer screen. With blue collar work, you *feel* you have worked; with white collar work, you might get fatigued but you're not tired. It's not the same. For one thing, you sleep better when you're physically tired.

Granted, grunt labor requires little in the way of intelligence or skills. If you're working with power tools you do have to pay attention to what you're doing – mindfulness, as they call it today – to ensure you don't end up like an old-time Budd Company employee. On the other hand, routine but less potentially lethal tasks, such as raking leaves or weeding, allow your mind to drift while you work in a way that isn't possible when you're sitting at a keyboard or on the phone. You can work out a lot of things in your head while working in the yard. It's almost as good as sleeping on it. Or, for those religiously inclined, *laborare est orare* – to labor is to pray.

Today, thanks to our increasingly neo-paganistic worldview, we are entreated to tread lightly when we make our carbon footprint. Mother earth has been sexually harassed if not raped by generations of *laborers* – horrid men who tear up the world and never stop to think about how their actions disrupt all those fragile fire ant colonies and termite mounds.

Today, on and off the job, we have more and more people spending more and more time staring at a screen. Computers…smart phones…televisions…video games…is there anyone left who can get through the day without resorting to at least one of these electronic devices for work or recreation? The more time you spend with these

gadgets, the more likely you will leave nothing behind in the real world after an entire day's waking hours…unless your toilet doesn't flush.

Is it possible that the latest riot *du jour* is not a result of racial unrest or political divisiveness but because we now have so many people who cannot notice any change in *their* world at the end of the day. Thanks to the coronavirus lockdowns, it is harder than ever to do anything in the real world. The individual is more ineffectual than ever. The physical world is barely aware of his existence.

Ah, but if one goes on a rampage…arson, looting, graffiti, vandalism…one has surely changed the landscape. One can go home after one's labors satisfied that one has made a tangible, visible difference.

And if the cities don't rebuild (and I'd be surprised if they did), then one day the Antifa/BLM participant can hike with his kids through the streets and neighborhoods he ravaged and point out boarded-up buildings, charred rubble, weed-infested sidewalks, and boast to his offspring:

"I did that!"

In His Own Words: Victimized by victim support advocates

Dr. Tara J. Palmatier · 17 September 2020 · Archived copy · Original

It's day 24 of Domestic Violence Awareness Month 2014 for Men and Boys, the invisible victims of domestic violence. Today's *In His Own Words* is an example of the systemic abuse to which men and boys are frequently subjected. It is an egregious example of sexism and misandry. It is also an example of how many women use victimhood (real or imagined) as a form of "street cred" and/or social status.

"*My ex-boyfriend cheated on me. Yeah well, my husband beat me and I had cancer. My adopted third world son has soooo many behavioral issues, we have to give him meds that make him morbidly obese, it's soooooo hard on me. That's nothing, I was raped by my college boyfriend. Big deal, I was molested by my father and gang raped by the marching band* ***and*** *have a deadbeat husband."*

I have personally witnessed this kind of "victim off" in academic settings, clinical settings and, most recently, at a friend's birthday party — women trying to "out victim" each other. In other words, not in a therapeutic setting. These are women who were superficial acquaintances, colleagues and/or classmates, not intimates. It's disturbing. Healthy individuals don't want to be seen as victims, even if they have, in fact, been legitimately victimized.

"Tim" wanted to give back to his community by volunteering with a victim advocacy support agency. In the end, he became a victim of their bigotry and sexism. If this is how a victims advocacy organization treats male volunteers, just imagine how they treat male victims. Is it any wonder there are precious few services for male victims of domestic violence and sexual assault?

> ***Victimized by Victim Support Advocates***
>
> In my mid twenties, I was a shy, naïve, introverted, but equally idealistic young man. I had a steady job (careers for INFJs), but I was still finding out who I was and what I wanted out of life. I decided that there was more to me than technology, and I started looking for a more human way to contribute to society than mere economic activity.
>
> Somehow, I found out about the work done by Victim Support, a volunteer organisation that helps victims of crime to recover from their experiences. They seemed a noble organisation, and volunteering my time to them seemed like a good way to do something positive for those for whom I felt empathy and compassion. So, I wandered down to the central police station (where their offices were co-located) and signed up.
>
> First, I was interviewed to screen for unsuitable candidates. I was asked questions concerning my motivations and attitude towards crime. Memorably, I was asked whether I would be willing to work with victims of rape. The idea struck me as being singularly inappropriate: a man is likely to be the last person a freshly raped woman would want to talk to and, never having even heard of the red pill, I said so, but also that if that was what a victim wanted, then of course I would do what I could. Their response was that, "Well, men get raped, too".
>
> A charitable reading of this question and their reply was to check that I didn't have anything in my past (such as sexual abuse) that dealing with rape victims might trigger though, cynically — especially in retrospect — I wonder if this wasn't some sort of shibboleth to gauge how 'rapey' I was myself.
>
> I was duly accepted into the next intake of basic training seminars, which involved three or four intensive weekend-long, 8 hours a day seminars. Most of it was lecture format with socialisation between sessions, but there were group activities as well. I was by no means the only male there but, at 25, I was certainly the youngest one, and the women outnumbered the men by something like 3:1.
>
> The first sign that something was amiss was when I approached the convenor about the source of a passage that had been handed out the previous day. "*Our deepest fear*" so caught my attention that I looked it up to find out more and I discovered that, where the convenor had attributed it to Nelson Mandela, the original passage is to

be found in Marianne Williamson's book, "A Return to Love." (That book and its related work, "A Course in Miracles" is deeply new-agey stuff that is somewhat extreme, even for most new-agers, and is a whole 'nuther story.)

I felt that Williamson deserved to be correctly attributed, not least so that others whose interest it might catch could find out more, but the convenor wasn't remotely interested. She certainly didn't care for what was actually true, and I got the distinct impression that she was more concerned about not losing face in front of her class than accurate course materials (even though I spoke to the convenor privately between sessions rather than draw attention to the error in front of the rest of the class).

Still, 'not that important,' I thought, and I dismissed it as just a matter different priorities. Looking back, though, I wonder if there wasn't something else going through her mind.

One of the group activities was an exercise in exploring our own pasts and, if I wished to be uncharitable, just a hint of a parade of victim credentials. Many of those there described experiences of domestic violence and sexual assault themselves, and I recall feeling 'outclassed,' almost as if I didn't deserve to be there because nothing particularly bad had happened to me. The task was to draw a few symbols representing certain events in our past in each of the four quadrants of a shield-like thing on a piece of flip-chart paper which was then to be pinned up along with everybody else's. These were then discussed as a group, and then we paired up for further discussion.

It's not that I had *no* bad things in my past, but my father's stroke and subsequent death (when I was aged 7 and 17 respectively) seemed fairly ordinary and unremarkable compared to some of the horrors described by the other students. What this was all in aid of, I'm unsure (particularly as the point was repeated time and again that support work is emphatically *not* therapy), but I am certain of the effect: it made me feel extraordinarily vulnerable, it brought unprocessed grief to the surface and tears with it, and I see no reason this would not be true for the other students.

I don't remember much more detail of this except that the guy I paired up with, and who saw my grief, was a middle-aged, softly-spoken Canadian gentleman. I never did quite shake the feeling that we were constantly being evaluated, especially in that particular activity.

I think I got through most or all of the class work, and the next weekend we were scheduled to meet at the hospital for a tour of the areas and procedures we would be expected to know in the course of this work. At about 10:30am one weekday morning, I got a phone call from the softly-spoken Canadian. He said that he had something he needed to discuss with me, and could I meet him at the police station (VS' base, and where the training sessions were held) at noon? Since it was only a 10 minute walk away, I agreed.

Immediately, I knew something was wrong. Why was a fellow student phoning me up and asking to meet at the police station? What was it that he couldn't discuss over the phone? How, indeed, did he get my phone number, private information protected by law?

The softly-spoken Canadian gentleman turned out not to be a student at all, but rather a member of that chapter's management board. He led me into a small room and baldly stated that a complaint had been laid against me by one of the women on the course. He would not say by whom (or even how many complaints), what the complaint was or what I was supposed to have done, only that my presence made the women 'feel unsafe.' I was given two choices: 'voluntarily' sign the provided letter of resignation (in which case the whole matter would be dropped and forgotten about, with no record made), or face official (but unspecified) proceedings, which would inevitably result in my being expelled from the course and other, implied, unspecified consequences.

What is a young man, in a police station, accused of unspecified perversions to do? I had not read Franz Kafka's *Der Prozeß* (The Trial), but I instinctively knew that I could not win, so I yielded. I intuitively knew that I would stand no chance of getting justice done without a long, expensive and most likely very public legal process, and even then, not necessarily.

> [image]
>
> Empathy for the suffering of others is, for the INFJ (personality type), second only to their sense of integrity. That integrity was now being besmirched by the most egregious of means, and suspected of unspeakable wrong that anybody with even a passably adequate sense of empathy and compassion for others would not do. In tears, I signed the paper bearing that one, bald line, and I plead to be told what I had done wrong, whether there was anything I could do to make it right, and whether there was any chance of being able to try again at some future date.
>
> I was told that now that I had resigned, the matter was closed and he could not divulge any further information. Reluctantly, though, he did add something about my having followed a female member of the course to her car, but would not elaborate.
>
> I spent months afterwards trying to fathom what he might have been talking about. I could think of only two possibilities: I did, indeed, walk *with* a middle aged lady to her car, deep in conversation after one of the course days, but it evidently wasn't that, for by chance I met this same lady in the street some time later. She greeted me warmly, and said that she was sorry that I left the course so suddenly, and that she and the other students had "missed my thoughtful contributions".
>
> The other possibility is that I happened to follow another course member along an arterial route in my car a short distance away from the police station after one session because that was the direction I happened to be going in. "Followed to her car" is not the same as "followed in *your* car," but it's the only thing that makes any sense.
>
> This woman happened to be a feminist and a lawyer who, I think, specialised in indigenous rights.
>
> The story does not end there. I tried to appeal the decision, but was told that the matter was closed. I wrote to the national oversight body, but was told that there was no case, and anyway, their policy was to back up the decision of the chapter's management committee. They did, however, refer me to a counsellor to help me deal with the aftermath (at my own cost, naturally).
>
> This counsellor was a piece of work. In our first meeting he reached over while listening to my story and pulled a piece of tape in its dispenser and stuck it to the knurled edge, but did not tear it off just to see, apparently, how long it would take for me to get annoyed and do it for him. Later, he complained about being a counsellor and said that he was probably going to quit the profession. He also said that he thought I might have Asperger's Syndrome (of which the IT sector has more than its fair share), even though one with this condition would be exceedingly unlikely to volunteer for this work for the reason I did — out of empathy for the victims of crime.
>
> Not only is it a gross breach of professional standards to offer even the suggestion of a diagnosis that he was not qualified to make, this counsellor, it turned out, was an advisor to the very same Victim Support chapter that perpetrated this sorry mess in the first place, but neither he nor the Victim Support guy who referred me told me this beforehand. If I knew then what I know now, I'd have demanded that this guy be struck from the relevant professional register but, as I said, I was young and naïve.
>
> It has taken me over a decade of therapy and time to heal these wounds and although the episode doesn't haunt me as once it did, I still feel the shame for something I did not do. To this day, I still do not know what provoked all of this. The only reason to speak publicly is the chance it might help other boys and men. That, and because I can't expect others to be vulnerable and talk about their pain if I'm not prepared to do the same.
>
> Sexual assault is a crime, but naïvety is not.

In His Own Words is a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men. If you would like to submit your story, please follow the guidelines at the end of this ar ticle.

Fiamengo File: Man Forced to Pay Alimony to Ex-Girlfriend

AVfM Video Source · 17 September 2020 · Archived copy · Original

Mass African Circumcision – Miracle Cure or Racist Experiment?

Gary Costanza · 18 September 2020 · Archived copy · Original

https://www.kickstarter.com/projects/ulli-schauen/african-circumcision?ref=project_link

Australian men experiencing domestic violence often don't know where to go

Tony Blare · 18 September 2020 · Archived copy · Original

Relationships Australia purports to be a major supporter of individuals and families experiencing domestic violence.

So I wondered: how can they help if you are a male experiencing domestic violence? For example, what services can they provide if you are a male experiencing physical abuse, psychological and emotional abuse, coercive control, and financial abuse within your relationship?

To answer my question, I had a look at their page entitled 'What to do if you are a male victim of domestic violence?' found at this link:
https://www.relationshipsnsw.org.au/what-to-do-if-you-are-a-male-victim-of-domestic-violence/

On this page, men are encouraged to *'accept and recognize that it is happening to you….and take steps to break the cycle'.* But there is no mention of the need for the abusing party to take accountability.

Further on, there is a recommendation that men call a *'male domestic violence support service',* yet no specific service is suggested. Instead, there is a generic recommendation that men can seek counselling or speak with the police.

Curiously, the author goes on to mention the following:

> *'While domestic violence of any kind is unacceptable, it is important to highlight that there are support services to help men who are perpetrators such as the Taking Responsibility Program, an 18-week course. The program aims to help men who have been abusive in their relationships and want to change that. It also provides support and courses for partners and anyone who may be affected by these abusive behaviours.'*

At several points throughout the article, the author mentions how men may be reluctant to disclose their experiences of domestic violence, due to shame and the fear of judgement. Keeping this in mind, I was skeptical that the information found on this page would help to break down the barriers perpetuating male silence. Men are being encouraged to speak up and take action to break their unhealthy relationship patterns, but the only tangible

service offered is an 18-week course that focuses on remediating mens' problematic relationship behaviours.

The message is clear. Regardless of whether you are a male victim or perpetrator, you are a key part of the problem. There are services available to you, but you will need to do more research on who can help. Your experience of being abused is not important enough for us to provide a tangible list of services available to you, or to offer courses that focus on your experience of being abused or the need for your partner to take accountability. However, if you are a perpetrator of violence, we can rehabilitate you with our 18-week program.

Putting myself in the shoes of men who remain silent about their experience of being abused, I couldn't help but wonder how Relationships Australia could really help. I can imagine that in moments of desperation, men may read this page and walk away with little direction regarding the services that are available to them in their time of need.

The lack of appreciation of male suffering that can be seen on the Relationships Australia website is a reflection of several realities within Australian society. There is little funding and services available for men who experience a wide range of abuse within intimate relationships. The media predominantly focuses on women as victims and men as perpetrators, and this masks the more insidious forms of abuse that men may experience, such as emotional and psychological manipulation, stalking, slapping and kicking, and the imposition of isolation from one's friends and family. The fact that men experience issues such as these to an equal or greater extent than women has been documented in several studies cited on the *1 In 3 Campaign* website. This campaign aims to shed light on the often silent experiences of men who are abused within intimate relationships.

The 1 In 3 Campaign website challenges the narrative that is perpetuated by the White Ribbon campaign; namely that domestic violence is a gendered issue, and that only women and children need protection from the potentially violent men in their lives.

More help is needed for Australian men experiencing domestic violence in all its forms. Services that are currently available to men experiencing domestic violence include:

MensLine: 1300 78 99 78

Dads In Distress: 1300 853 437

LifeLine: 13 11 14

So long, Led Zeppelin. Hello Jade Michael and the FTSU Crew

Paul Elam · 18 September 2020 · Archived copy · Original

You got a belated Christmas present today, and it could not have come at a better time. Jade Michael, artist, professional musician and MRA, founder of Artistry Against Misandry, has taken his talent hammer and given it a mighty swing to our benefit. He has forged, in the fires of his own passion, the new theme song for AVfM Radio, titled *Go My Own Way.* It is not to be confused with the similarly titled offering from Fleetwood Mac, *Go Your Own Way*. No, not in the least.

Jade, with his band, *Jade Michael and the FTSU Crew*, have produced a veritable anthem for the red pill crowd. It is replete with a great, purist rock sound, a touch of humor, attitude, and a ton of gut level, red pill honesty. Pay close attention to the end for the invocation of Thomas James Ball. He also included a separate monologue that kicks so much ass that we will be playing it next Thursday on the radio program, when *Go My Own Way* will edge out *When the Levee Breaks* as our official theme song.

On behalf of all of us, Jade, thank you. And keep doing what you do.

You can download the song free, HERE.

[/box]

Mass African Circumcision – Uncut Podcast #26

AVfM Video Source · 18 September 2020 · Archived copy · Original

Reasons why men have it hard in society?

AVfM Video Source · 19 September 2020 · Archived copy · Original

Neil Lyndon on Zdenek Hanzlik and the fight for Fathers' Rights

AVfM Video Source · 22 September 2020 · Archived copy · Original

Quoting the Wikimedia Foundation

Robert Brockway · 23 September 2020 · Archived copy · Original

This article may at first appear to be off-topic for A Voice for Men but given the heavy feminist bias in the online encyclopedia that anyone can edit we felt publication of this article was warranted. –Ed

The organization behind Wikipedia is not well known. This organization, the Wikimedia Foundation, holds 501(c)(3) status and is the legal structure that maintains the many *wiki* projects. The feminist bias in the English Wikipedia is well established, not the least because of its complete disinterest in addressing feminist edit-a-thons. Feminist edit-a-thons are conducted entirely in the open and involve feminists working together to introduce further feminist bias in the English Wikipedia. Some feminist professors have even given credit to students for adding feminist bias to Wikipedia. Meanwhile, the Wikimedia Foundation stands by and does nothing.

At this point, the feminist and leftist bias inherent in the Wikimedia Foundation is there for all to see.

Another Wikimedia Foundation project is Wikiquote. Wikiquote offers a Quote of the Day. At the time of publication the Quote of the Day is from American ~~political commentator~~ entertainer Bruce Springsteen:

> I don't think anybody truly knows where we're going from here yet. It depends on too many unknowns. We don't know where the COVID virus is going to take us. We don't know where Black Lives Matter is going to take us right now. Do we get a real practical conversation going about race and policing and ultimately about the economic inequality that's been a stain on our social contract?
> And of course, nobody knows where our next election is going to take us. I believe that our current president is a threat to our democracy. He simply makes any kind of reform that much harder. I don't know if our democracy could stand another four years of his custodianship. These are all existential threats to our democracy and our American way of life.

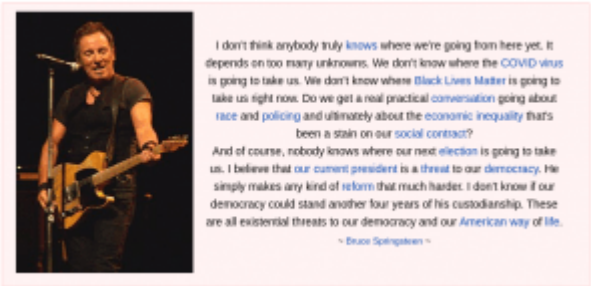

There's a lot to be said for being a 501(c)(3) organization. The English Wikipedia notes:

> A 501(c)(3) organization is a corporation, trust, unincorporated association, or other type of organization exempt from federal income tax under section 501(c)(3) of Title 26 of the United States Code.

Exempt from federal income tax. That's a big deal. An organization that didn't have to pay income tax could potentially amass vast wealth. Indeed, Wikipedia has this to say about the organization that maintains it:

> As of 2020, the foundation employs over 300 people, with annual revenues in excess of US$109.9 million.

Yes, vast wealth indeed.

Next time The Wikimedia Foundation runs banner ads on the English Wikipedia asking for money I'm going to go to this page and screen capture it with the ad at the top.

Of course it can't all be about a having a headquarters in a highrise in San Franciso, or jetting around the world to

conferences. There are rules. Quite strict rules as it happens. For example the IRS has this to say on the topic of 501(c)(3) organizations:

> Under the Internal Revenue Code, all section 501(c)(3) organizations are absolutely prohibited from directly or indirectly participating in, or intervening in, any political campaign on behalf of (or in opposition to) any candidate for elective public office.

Absolutely prohibited. Directly or indirectly. Sounds pretty broad. And strict.

> Contributions to political campaign funds or public statements of position (verbal or written) made on behalf of the organization in favor of or in opposition to any candidate for public office clearly violate the prohibition against political campaign activity. Violating this prohibition may result in denial or revocation of tax-exempt status and the imposition of certain excise taxes.

At this point it's worth reading Mr Springsteen's quote again, clearly and proudly displayed as a Wikiquote Quote of the Day. And this isn't unique.

Quote of the Day – September 21, 2020

> What fascinates me — mesmerizes me — isn't so much Trump himself as the American government he's crafted: a major world power with no policy, no consistency, and no idea what it's doing. — Stephen King

Quote of the Day – September 20, 2020

> My most fervent wish is that I will not be replaced until a new president is installed. –Ruth Bader Ginsburg

Quote of the Day – September 8, 2020

> Donald Trump is the most dangerous president in the modern history of our country and he must be defeated. Tragically, we have a president today who is a pathological liar and who is running a corrupt administration. He clearly does not understand the Constitution of the United States and thinks that he is a president who is above the law. In my view, he is a racist, a sexist, a homophobe, a xenophobe and a religious bigot, and he must be defeated, and I will do everything in my power to make that happen. –Bernie Sanders

Quote of the Day – September 7, 2020

> Donald Trump's hold on history loosened, and may be breaking. In some new way his limitations are being seen and acknowledged, and at a moment when people are worried about the continuance of their country and their own ability to continue within it. He hasn't been equal to the multiple crises. Good news or bad, he rarely makes any situation better. And everyone kind of knows. –Peggy Noonan

Quote of the Day – September 5, 2020

> We cannot allow Donald Trump to redefine the Republican Party. That is what he is doing, as long as we give the impression by our silence that his words are our words and his actions are our actions. We cannot allow that

> impression to go unchallenged.
>
> As has been true since our beginning, we Republicans are the party of Lincoln, the party of the Union. We believe in our founding principle. We are proud of our illustrious history. We believe that we are an essential part of present-day American politics. Our country needs a responsibly conservative party. But our party has been corrupted by this hateful man, and it is now in peril. –John Danforth

Quote of the Day – August 29, 2020

> The damage inflicted by President Trump's naiveté, egotism, false equivalence, and sympathy for autocrats is difficult to calculate. … President Trump proved not only unable, but unwilling to stand up to Putin. He and Putin seemed to be speaking from the same script as the president made a conscious choice to defend a tyrant against the fair questions of a free press, and to grant Putin an uncontested platform to spew propaganda and lies to the world. … No prior president has ever abased himself more abjectly before a tyrant. Not only did President Trump fail to speak the truth about an adversary; but speaking for America to the world, our president failed to defend all that makes us who we are — a republic of free people dedicated to the cause of liberty at home and abroad. American presidents must be the champions of that cause if it is to succeed. Americans are waiting and hoping for President Trump to embrace that sacred responsibility. One can only hope they are not waiting totally in vain. –John McCain

Quote of the Day – August 28, 2020

> I have joined the political arena so that the powerful can no longer beat up on people that cannot defend themselves. Nobody knows the system better than me, which is why I alone can fix it. –Donald Trump

This one is a little different from the others. The person who suggested it made it clear it is intended to hold President Trump accountable for his actions.

In contrast to quotes about President Trump, quotes by and about Joe Biden and Kamala Harris have a much more positive slant:

Quote of the Day – August 21, 2020

> We must rekindle the fire of idealism in our society — for nothing suffocates the promise of America more than unbounded cynicism and indifference. We must reclaim the tradition of community in our society. Only by recognizing that we share a common obligation to one another and to our country can we ever hope to maximize our national or personal potential. We must reassert the oneness of America. America has been and must once again be the seamless web of caring and community. –Joe Biden

Quote of the Day – August 12, 2020

> People in power are trying to convince us that the villain in our American story is each other. But that is not our story. That is not who we are. That's not our America.
> Our United States of America is not about us versus them. It's about We the people!
> And in this moment, we must all speak truth about what's happening.
> Seek truth, speak truth and fight for the truth. –Kamala Harris

I have posted Quotes of the Day only from August 2020 and September 2020 but a very clear bias is evident.

I served on the board of directors of a United States 501(c)(3) charity for four years (2011-2015) and I would have been concerned if a project operating under our fiscal sponsorship had made clear and consistently politically biased remarks such as these. Of course, this is for the IRS to judge. Were they to receive any complaints about this matter I am sure they would investigate.

Elizabeth Hobson reads Laura Bates' experience of Messages for Men 2018

AVfM Video Source · 28 September 2020 · Archived copy · Original

Scum Manifesto – a reading by Elizabeth Hobson

Elizabeth Hobson · 29 September 2020 · Archived copy · Original

Men’s Health: a national health paradox – A conversation with Jim Nuzzo

AVfM Video Source · 29 September 2020 · Archived copy · Original

Gender columnists and sex discrimination

Stephen Bond · 1 October 2020 · Archived copy · Original

Why do the Washington Post and the New York Times both have "gender columnists"? Should anyone be surprised that they are both women, the Post's Monica Hesse and the Times' Jessica Bennett?

Were any men considered or even eligible for the Post's position? (I think we all know the answer to that question, don't we?) Wouldn't a more accurate description of this role be "*female-only-perspective* gender columnist"?

Has either woman ever provided a *male perspective* on "gender issues"? As a lifelong reader of the Post, I can't say that I ever read a column by Hesse that did so. In fact, I offer her 2014 article about the International Conference on Men's Issues, *Men's rights activists, gathering to discuss all the ways society has done them wrong*, as a premier example of her—and the Post's—gender bias. As documented here, her article was a "hatchet job" against the fair-minded men and women who are only trying to communicate the downside of the male gender role and to address the awful excesses of feminism.

While I'm sure that these two women are both fine people, it has to be asked: If women have, like African Americans, indeed been victims of *real* discrimination, then why haven't the Post or the Times designated ***race*** columnists as well? Hasn't racial discrimination always been a more significant problem than what has been called "sex discrimination"?

Let me be blunt: In American history, how many *women* have been lynched or otherwise been the victims, because of their gender, of what can only be described as a century-long campaign of terror? More recently, how many women have been, like George Floyd, the deliberate victims of a "21st-century lynching"—same death-by-asphyxiation, just without the noose and tree?

(To those who might reply that women have suffered from a centuries-long campaign of domestic violence terror perpetrated by male oppressors, the truth is that *women* perpetuate at least 50% of domestic violence. Just ask Johnny Depp. Or read the book When She Was Bad – Violent Women and the Myth of Innocence.)

Let me repeat the question: If the Post and Times have designated *gender* columnists, for God's sake why

don't they also have *race* columnists?

It's because they and other media organizations have made gender more important than race.

The fact is that feminists have *provably* misappropriated the term "discrimination" from the racial sense and have disingenuously applied it to the gender arena.

And the Post and the Times have glibly and stupidly facilitated this misappropriation, through *decades* of thoughtless use of the term and repetition in tens of thousands—or more likely hundreds of thousands—of articles, editorials, opinion pieces, videos, and entire TV shows, with a one-sided, feminist bias.

So how can this misappropriation of the term "discrimination" be proven?

By answering a single, simple question, "What occupation requires no education, no training, and no licensing, where you can literally make billions of dollars—**yes, that's a "B", *billions*—**that is filled exclusively by women, and that requires absolutely no skills at all?

Other than uttering the words "*I do*?"

The answer, of course, is "wife".

For example, MacKenzie Bezos, former wife of Washington Post owner Jeff Bezos, who in 2019 divorced Bezos, walked away with a 4% stake of Amazon worth nearly $40 *billion*! The divorce made her one of the 25 richest billionaires on earth.

Here are some other "discriminated-against" women who benefited solely from being female:

- Anna Murdoch-Mann, former wife of Rupert Murdoch, received $1.7 *billion* when she divorced the media mogul
- Robyn Denise Moore, former wife of Mel Gibson, received $400 million when she divorced the actor
- Juanita Jordan, former wife of Michael Jordon, received $168 million when she divorced the basketball player

This list wouldn't be complete without mentioning Anna Nicole Smith, the gold-digging former Playboy magazine Playmate of the Year, who in 1994 at age 26 married 89-year-old Texas oil billionaire J. Howard Marshall II. Robbing the cradle? What about robbing the grave? Shouldn't there be a law against women taking advantage of (likely) senile old men?

And all this for just saying those two little magic words, "*I do*!"

Can anyone at the Post name any African American who similarly benefited, who became rich, sometimes beyond-imagination rich, just by virtue of his or her *race*, in the same way that women generally benefit due to their *gender*?

Of course not! You see, real discrimination doesn't have an upside, and the so-called "oppressors" don't suffer from a significant downside.

And men sure suffer from a significant downside of being male that should embarrass the millions of men and women—feminist or not— who claim that "women are oppressed by men". From divorce settlements, to who got into Titanic's lifeboats, to who dies in the "death professions" (where men are ten times more likely than women to be killed), to who can be enslaved (a.k.a. "drafted") to die or be maimed in the nation's wars, and in scores or even hundreds of other ways, women benefit from the sacrifices of men.

Why is this important? Because the common, feminist-defined understanding of how women suffered from their gender role tells only half the story, and completely ignores how men have suffered from their gender role.

And for the past several decades, the world's media, including the Post and the Times, have helped perpetuate this dishonest, feminist-driven, one-sided depiction of gender roles.

So, I pose this question to both the Washington Post and the New York Times:

“Will you either eliminate the position of “gender columnist” at your two fine newspapers, or hire race columnists to mirror the gender-based positions?”

An Interview with Paul Elam | Gynocentrism, Sex Differences, Gender Roles, Men’s Rights and MGTOW

AVfM Video Source · 2 October 2020 · Archived copy · Original

Greta and Elizabeth – Livestream Q&A

AVfM Video Source · 4 October 2020 · Archived copy · Original

Could Trump defund Gender Studies? – Regarding Men

AVfM Video Source · 5 October 2020 · Archived copy · Original

Why Men's Rights Activists Should Care About Folklore

Diego Morales · 7 October 2020 · Archived copy · Original

Feminism is ubiquitous in fairy tale studies. Donald Haase edited a book about it: *Fairy Tales and Feminism: New Approaches*. Nancy Canepa, in *Teaching Fairy Tales*, called it "groundbreaking" and responsible for "stimulating" conversations within the field. Jack Zipes declared Laura Gonzenbach more important than the Brothers Grimm in his introduction to *Beautiful Angiola*, because her collection "more genuinely and more candidly" represented "the female if not feminist perspective on life."

Men's rights activists should be concerned about this political appropriation of folklore since the genre is globally popular (e.g., Disney) and has been used for "consciousness-raising and consensus-building in a wide range of social movements," according to Ohio State University's Center for Folklore Studies. This means worldwide pop culture and humanitarianism are being shaped by anti-male prejudices.

The best recourse is to reclaim folktales. Good candidates include "The Cow-Tail Switch," which affirms male life and fatherhood; "Strike but Hear," which champions due process; and "Ara the Fair and Shamiram," which acknowledges male rape victims, as these tales examine men's gendered experiences, and are underdiscussed among folklorists, giving MRAs the opportunity to popularize them and set the standard for how they're interpreted. Text-to-world analysis, which compares real and fictional scenarios, helps the process by allowing MRAs to blend male issues discussion with textual study.

The Cow-Tail Switch

Found in *The Cow-Tail Switch and Other West African Stories*, this Liberian tale subverts common attitudes about men and their social roles. Ogaloussa goes hunting and disappears. Afterwards, his wife births a son, Puli, who asks where his father is, prompting his brothers to search the forest until they find their father's corpse, and magically reanimate it. Ogaloussa returns home and crafts a cow-tail switch, saying it's for the son most responsible for his rescue. His children argue over who deserves it, with other villagers arguing too, but he gives it to Puli and everyone agrees it's the right choice.

The primary theme is the value of male wellness. Initially, nobody attempted to find Ogaloussa after he disappears, not even his family. This reflects male disposability. Manifestations of the phenomenon include the Canadian government's exclusion of men and boys from its Inquiry Into Missing and Murdered Indigenous Women, lesser assistance given to homeless men in the U.S., and the abandonment of military-aged men during warzone evacuations. However, this tale critiques such attitudes. Puli, unfamiliar with his father, and unaccustomed to the man endangering himself for others' benefit, is rewarded for caring about him by being gifted the titular object. A subtler critique comes from Ogaloussa and Puli being the sole characters with forenames which are generally reserved for important characters. The implication is that men who suffer are important and only those willing to help them deserve recognition.

The secondary theme is the importance of fathers. Puli's older brothers are competent individuals, implied to know combat, navigation, teamwork and tracking, along with their magic. While the text doesn't confirm it, it's reasonable

to assume Ogaloussa taught them their survivalist skills given his occupation. Combined with the brothers' willingness to locate their father when Puli asks for him (a loving gesture), the story affirms what clinical research proves: father involvement positively effects educational success and prosocial behavior.

A men's rights perspective also answers to the story's final question: Does Puli, who remembered Ogaloussa and prompted his rescue, deserve more recognition than his brothers, who found and resurrected their father? As a "dilemma tale," the story's outcome is meant to be debatable. But the ending is inevitable considering Puli did the most and thus of anyone: he set a precedent that benefits all men in his community (i.e., valuing male life).

Strike but Hear

A story from *Folk-Tales of Bengal* that promotes due process rights. Three princes are tasked with patrolling their kingdom and on their first night the youngest son meets a guardian deity who warns him of his father's impending death. The prince beheads the cobra that was going to bite his father, but during the cleanup, he drops blood on his stepmother's breast. He wipes it off as his stepmother (who hates him) awakens, and she tells his father that he tried to rape her. Believing the accusation, the father summons his sons and asks them how he should punish the crime. They tell him to kill the perpetrator but warn him to prove guilt, citing three instances of people being harmed due to unsubstantiated claims. The youngest son then explains what happened and his father believes him.

The rajah's belief in his son's testimony is significant because a feature of real false allegations is that people ignore counterevidence. For instance, Reverend George Burroughs was executed on accusations of witchcraft during the Salem Witch Trials, despite reciting the Lord's Prayer perfectly, which was believed impossible for witches to do. Furthermore, civil rights activist Ida B. Wells noted that "No colored man, no matter what his reputation, is safe from lynching if a white woman, no matter what her standing or motive, cares to charge him with insult or assault." Even when the targets survive their lives are devastated. Consider the three lacrosse players from Duke University, whom were threatened with castration by angry protesters. While they were unharmed, their reputations were ruined and they faced intense hostility and scrutiny from the media and school faculty.

When read from a men's rights perspective, this tale exposes false accusations as timeless and international; prevalent enough to warrant documentation in oral narrative. It also joins a body of narratives that explore the topic: the Greco-Roman myth of Hippolytus and Phaedra and the Egyptian story of Anpu and Bata.

Ara the Fair and Shamiram

Taken from *The Heritage of Armenian Literature*, this legend highlights male sexual victimization. Queen Semiramis (Shamiram) hears of Ara's beauty and becomes obsessed with him, proposing either marriage or copulation, but the king declines both. The queen retaliates by invading Armenia with the intention of subduing and ravishing Ara. However, during the attack, he's killed and Semiramis fails to magically resurrect him. Armenian troops prepare a counterstrike, intent on avenging their king, but Semiramis convinces them that he's been revived by disguising another man as him, ending the war in her favor.

Ara's rejection of an eager woman is significant. His chastity contradicts perceptions of men as hypersexual – a stereotypes so pervasive it's influenced policies. One example was airlines barring men – but not women – from sitting beside unaccompanied minors; the assumption being that men are potential molesters. Inversely, Semiramis is defined by her predation. Her lasciviousness corresponds with data showing women commit 13% of rapes and 79% of "made to penetrates" against men. Moreover, the queen's use of military power to try to rape Ara reflects cultural and institutional acceptance of sexual violence against men throughout the world. Boys in Afghanistan are sometimes sold by their families as sex slaves to warlords. Israel has a legal definition of rape that excludes male victims. And the U.S. government once forced a survivor of statutory rape to pay child support to the woman who assaulted him.

Looked at from a men's rights angle, this story disrupts contemporary Western attitudes of gender and morality that frame females more positively than men, resulting in preferential treatment of women in various sectors of life.

This older narrative shows that the ancients had a nuanced concept of good and evil with relation to the sexes.

Conclusion

In *Fairy Tales from Before Fairy Tales*, Jan M. Ziolkowski writes, “Being incorrigibly optimistic (if only when it comes to stories), I have faith that people will be inquisitive about ancient and medieval literatures if those literatures can be shown to relate somehow to their present.” These literatures do relate to our present since they capture men’s gendered experiences. They also belong to a financially lucrative and socially relevant genre that spans the world. Why not utilize that potential to bring attention to the issues and needs of men and boys? Doing so would further human rights progress while adding intellectual diversity to an academic discipline.

University of Sussex LTD features Elizabeth Hobson

AVfM Video Source · 10 October 2020 · Archived copy · Original

You can support Elizabeth Hobson's work on her Patreon page.

Workplace deaths and gender gaps

Gwenny Eva · 11 October 2020 · Archived copy · Original

On February 9th, 2019, 54-year-old Michigan steel manufacturing employee Daniel Hill experienced a particularly agonizing accident on the job. While measuring the solution of a vat of sulfuric acid, he fell in. Fully submerged, Hill suffered severe acid burns, as did his coworkers who struggled to pull him from the vat. The fire department was called, and Hill was rushed to the hospital, where he died later that night. One fire official declared he suffered some of the worst pain imaginable.

Daniel Hill

This horrific occurrence may have been a one-of-its-kind, isolated incident in the case of Daniel and his environment, but the harrowing reality is that dangerous workplace accidents claim the health and lives of men like Daniel Hill every day. It's men who are by far most affected by this disturbing phenomenon. In the instance of virtually every physically demanding, exerting and exhausting profession—from maintenance to machinery, from construction to trucking, from roofing to rigging to mining to logging—it is men who carry the lion's share. These occupations do not simply require manual labor and measurable body strength. They heavily and regularly tax the body and system, and oftentimes result in accidents. Accidents many and varied.

Like the case of Kyle Hancock from Glen Burnie, Maryland, who was at work on a sewer line in Baltimore on June 5th, 2018. A 15-foot trench caved on him, burying him alive. After rescue workers extracted his body from the collapsed trench, his cause of death was determined as asphyxia. He was only 20 years old.

Kyle Hancock's sewer accident

With men in such a majority of these jobs, it's not surprising but logical that the most workplace deaths take the

lives of men. But what one may not anticipate is the startlingly high percentage. According to Forbes, 2017 saw a total of 5,147 job fatalities. 4,761 of them were male. This comes out to an equivalent of 92.5 out of 100, rounding up to 93%—an approximate representation of the entire 21st century.

It's understandable that as we've seen, men both younger and older will be vastly represented in these job environments, as they are better suited to these professions and their demands. Women are capable of manual labor, bodybuilding and mass muscle development, assisted by factors like genetics and hormone treatments. But for the majority of women, these pursuits are not prioritized as worthwhile. Women tend to feel that careers in office settings, childcare and domestic maintenance are more suited to their feminine nature. Secondarily, many of them find the male-dominated milieu of manual labor undesirable. Few or none deny that of the 7% of female workplace deaths, these lost lives are as valuable as their male counterparts.

Or are they seen as more so?

Does society see fit to maintain the abundance of men in these positions because they view men as expendable? Are men utterly disposable to us? And if so, is this why the percentage of male workplace deaths is rarely seen by scratching the surface? Does the fact that these dangerous jobs pay so much more than safe employment make us indignant or unhappy, on the behalf of those who work safe, less-paying jobs? Is it all the fault of patriarchy, the universal scapegoat of gender issues?

Nicole Russell wrote astutely about the semi-visible apathy of society vis-à-vis male job mortality, stating that of the #1 most dangerous profession—logging—all the way to #20—mining—men make up anywhere from 85 to 99% of the laborers—and thus deaths. She goes on to briefly explore the motivation of men to fill these occupations—with a little help from Jordan Peterson—as well as the motivation of feminism not to care that overall, men are at risk while women work in more secure, protected environments. Is it accurate to regard women as human and men as lesser forms of life when we let men perform these labors for us at their potential peril, sometimes dying, leaving us with a gender workplace gap the size of the Grand Canyon?

Statista

Include me out!

Doug Mortimer · 11 October 2020 · Archived copy · Original

Did you hear the news? White men were not affected by the economic downturn engendered by the pandemic! Readers – at least those of you who belong to the Caucasian caucus – don't you feel fortunate?

How do I know that white men were left untouched by the pandemic? The Texas Rangers baseball team told me so! And Comerica Bank corroborated the assertion! A major league sports team and a bank with assets of more than $85 billion would never lie to us, would they?

You see, the Rangers and Comerica (headquartered in Dallas) teamed up for a program called Rally Back With the Rangers to help "small businesses in our area [North Texas] get back on their feet." Since the program is reserved for minority-owned or woman-owned businesses, that must mean that small business owners deficient in melanin but not testosterone completely sidestepped the pandemic.

All right, I'm being cynical here, but after a while it's second nature. We have arrived at the point where it can be posited, overtly or tacitly, that white men operate under optimum conditions at all places and at all times. Therefore, it is perfectly acceptable to prohibit them from certain types of competition where they might better themselves.

I don't know how many white men nationwide do business with Comerica but I'm sure the bank would be in big trouble if they took their business elsewhere. From attending Ranger games, I can state that the dominant demographic – a plurality if not a majority – is white males. Of course, that was not the case in the season just past, as attendance was nil and true demographic equity reigned supreme.

The Rally Back With the Rangers Grand Prize, if you can call it that, includes:

1. Four social media posts on Rangers social media feeds.
2. Ten 30-second radio spots during 2021 Ranger games.
3. A half-page advertisement in the Rangers 2021 scorecard/magazine.
4. Four tickets to a 2021 game.
5. A private suite night (presumably for entertaining customers/clients).

As you can see, the Rally Back program is small potatoes, a low-budget low-risk public relations gambit. But you have to wonder…why not open the program to all small business owners? Well, that's all well and good, but gosh darn it all, it'll never win any prizes in the corporate wokestakes competition. So the white man is the odd man out. As Samuel Goldwyn, legendary movie producer and purveyor of malaprops, once said, "Include me out." OK, Sam, if you want out, consider yourself out. But thanks for the title of this essay.

The Rally Back With the Rangers competition invited entrants to submit essays (1,000 words or less) or videos (5 minutes or less) expounding on what struggles and obstacles they had overcome to successfully build their businesses and how those businesses support and add value to the community. This narrative accounts for 60% of the score. Originality/Creativity is worth 20% while "connection and experience with the Rangers" accounts for 20%.

The second and third-place winners will get their names mentioned on social media in the final video and four tickets to as 2021 Ranger game. Well, whoop-de-do!

The female video contestant who displays the most pleasant disposition will receive the Miss Congeniality Award. (Just made that up to see if you were paying attention.)

Now the Rangers and Comerica don't come right out and say white men need not apply, but they do say you have to be a woman-owned or minority-owned small business owner. And they want to know if your business has officially

been certified as WBE (Women Business Enterprise), MBE (Minority Business Enterprise), as well as the traditional SBE (Small Business Enterprise).

No word at all on transgenderism. I guess if you identify as a female, they will give you the benefit of the doubt. Of course, any number of "female" businesses have a (pardon the expression) titular CEO with a female name, but the real boss is a father, husband or brother. If that's what it takes to get some lucrative contracts for a family business, then that's what it takes.

The official rules of the contest are largely boilerplate, saying you have to be over 18 and you have to live within a 50-mile radius of the Rangers' ballpark, Globe Life Field; in other words, somewhere in the Dallas-Fort Worth area. It is possible to nominate someone other than yourself, but the rules state the nominee must be "currently living." I don't know that I go along with that. The dead need a helping hand, since they cannot nominate themselves. Paradoxically, though they cannot be nominated, the dead have been known to vote in Texas elections. In some squeakers, they can make all the difference.

As I said above, the payoff for winning this contest is certainly rather paltry given the resources of Comerica Bank and the Texas Rangers. As manosphere issues go, the contest is hardly worth mentioning. But, damn it all, it's the principle of the thing. They could have had a contest for *all* small business owners. After all the contestants had entered, then they could rig the outcome any way they wanted and no one would be the wiser. Still, I guess it saves time to rig the contest up front…not so many entries to sift through. And if no one objects…

Unfortunately, we've come a long way, baby, when it comes to what the public will accept without pushback. Let's take a brief glance backwards.

Believe it or not, kiddies, in the bad old days, it was perfectly acceptable for newspapers – even the most "progressive" of the bunch – to run employment ads saying "female help wanted" or "male help wanted."

Then along came the civil rights revolution. So we had generic help wanted advertisements. As a corollary, we had a change in terminology. No more jobs for cameramen but for camerapersons, for example. No more stewardesses, just flight attendants.

In government and private industry, the call went out – we want "the best and the brightest." Regardless of your "race, color, or creed," a very popular phrase in the old days, but rarely heard today. They hadn't gotten around to adding "or genitalia," but everyone got the idea.

One of the finest things you could have said about some public figure a few decades ago was that he was "color-blind." In other words, he judged people not by the color of their skin but by the content of their character. Now where have I heard that before?

Color-blindness was one of the most marvelous honorifics that could be added to a person's name: You, sir, are a gentleman and a scholar – and color-blind to boot!" Go directly to sainthood, do not pass Go.

Then they came up with affirmative action, which was a policy but not a law. If you didn't follow it, no one could sue you; but if you repudiated it, you were vulnerable in the court of public opinion.

I don't know what policy wonk or think tank came up with the phrase "affirmative action," but it's a corker. After all, if you don't practice *affirmative* action, you must be practicing *negative* action. In other words, if you're not part of the solution, you're part of the problem – another popular phrase in decades past. A more modest version of the contemporary "Silence is violence."

Affirmative action was supposed to provide a little nudge to those who were underrepresented in whatever endeavor the policy was applied to. Theoretically, it was supposed to be a tie-breaker. In a given situation, if the minority or female applicant was the equal of a white male applicant, said minority or female would be given preference, supposedly to rectify the wrongs of centuries of past discrimination. But – again, theoretically – it was not supposed to mean that a lesser qualified minority or female applicant would be picked over a better qualified white male applicant.

Proponents of affirmative action were adamant that it was not tantamount to quotas.

Then came demands for equity – in essence, quotas.

Unfortunately, in a contest there can be but one winner. In an objective competition, wherein the scoreboard or leaderboard clearly ranks the contestants on the basis of results, the outcome takes care of itself. But in more subjective competitions, such as the Rally Back campaign, the judges decide who the winner is. By banning white males from the competition, they have already decided who the winner will *not* be.

White man, you might have the most kick-ass small business in North Texas, you might employ dozens of people – many of them women or minorities – who support families and spend money and pay taxes. Hell, you might have Ranger season tickets and commercial and personal bank accounts at Comerica. For good measure, you might even put up a "Black Lives Matter" sign at your front door. A fat lot of good it will do you when it comes time to hand out the goodies.

Now if this were just a ballclub and a bank going rogue, it wouldn't be such a big deal. Unfortunately, it's not about going rogue; it's about going mainstream.

When Joe Biden was asked about his choice of a running mate, he stated flat-out he was going to pick a woman of color. A bold statement…true, it eliminates maybe 80% of the people in his party, but remember, we're no longer operating under the "best and brightest" banner. Color-blindness has been cured! The scales have fallen from our eyes! Praise the Lord and raise the rainbow banner high! All hail the Woke WOC Veep!

Well, it wasn't surprising that an old white man like Biden would attempt to appeal to the deep left of his party. And he damn sure did as he promised. Why would he do otherwise? How could he lose? He knew that no male Democrat would raise a voice in protest. No op-ed page or talking head in any of the corporate media would dare criticize his criteria.

Then when Ruth Bader Ginsburg ascended to dwarf heaven, President Trump announced that he was going to name a woman to take her place on the Supreme Court. Now he wasn't as restrictive as Biden. He didn't say it had to be a WOC. Like a horny drunk in a whorehouse…any woman will do. And I'm not surprised that Trump picked a woman. After the Kavangh ordeal, it makes perfect political sense.

But I am surprised that Trump announced in *advance* that he would pick a woman. According to the corporate media, Trump is a misogynist, right? If that's the case, he sure has a strange way of showing it. The disturbing thing is that he felt there was nothing amiss in announcing his preference for a petticoat justice publicly and in advance. Best and the brightest? Maybe, maybe not. How can you tell if you exclude male judges?

When a President so vilified by feminists announces he is, in effect, offering such a high-profile position to a woman only, you know we're in uncharted (and troubled) waters. When Joe Biden and Donald Trump can both exclude men from their short list of selections for high office, the triumph of identity politics is obvious. And I guess that's why the Rangers/Comerica contest excluding white men attracted no criticism. It just isn't controversial. It just isn't news.

All of the above offers proof, if more proof were needed, that rank-and-file men have no allies among men in high places. Might as well consort with men in low places. You'll never get invited to go yachting, but at least you won't have to put up with virtue-signaling, grandstanding, and moral posturing.

But it's not all bad. At least now we are in a position to pose the greatest Zen kōan since "What is the sound of one hand clapping?" Namely…

How can inclusivity be exclusive?

Who Takes Your Sacrifice? (Part 1)

Vernon Meigs · 12 October 2020 · Archived copy · Original

The 'Value' of Self-Devaluation

Author's note: Before anything, I want to make it absolutely clear that this article is a criticism of the idea of sacrifice as postulated and celebrated in our society as a standard of living and expectation, especially upon men. It is not an admonishment of veterans who have suffered physical loss or have died, people who have elected to save other lives at the cost of their own, nor parents who do everything they can to keep their family alive and together. It is neither a disparagement of charity and love, nor is it a denigration of the disadvantaged, impoverished, and the sick. I realize how this subject, taken for granted in day to day dialogue, is an incredibly delicate one if confronted.

Self-Sacrifice: A Worldwide Lower Common Denominator

Sacrifice – many think it is one of the greatest acts a person can do…in theory especially if it's of themselves by themselves. Or, if you're like me, you think it's something no human being of dignity should have to do, let alone celebrate.

Sacrifice is openly lauded by those who speak of the builders of civilization, soldiers who fight wars, those who give to their families, communities, and country, and in any context toil, die, put themselves in harm's way, and lose up to everything in the name of the "selfless act". It seems like to actually speak against celebrating those kind of things is a blasphemy of the highest order, especially to those who have or are close to those who have performed those acts.

No, I sincerely do not wish to be insensitive to those people, but neither do I intend to censor myself on what I think

is a legitimate case against sacrifice as this standard held for people at large, and especially men. Look at the aforementioned examples again: those who laud those things are more specifically lauding the men who did it. Exceptions apply; there are of course women who do these sort of things as well as sacrifices perhaps more specific to women (say, risking their own life in the process of childbirth). However, there appears to be a general understanding that men are at expected to serve any permutation of those functions voluntarily or not; else, they aren't regarded in esteem at all.

If you concur with that last assessment then think about that fact – that they are expected in this capacity. Lauding is different from expectation; lauding is high appraisal of something considered elective, while expectation assumes a standard as a bare minimum. Are the advocates of male sacrifice praising men for that, or do they condemn men who do not sacrifice themselves?

Let's go a bit further and entertain the idea that it is, in fact, lauding they are doing. What for? The fact that these men give to the beneficiaries of these sacrifices, or the fact that they undergo losses?

If you think that's an unfair way of looking at these lovers of others' sacrifices, consider this: would there be as much lauding of an act of giving by an individual that did not have to sacrifice, or worse one in which he gained something for himself in this act of giving? On and on do the complaints go against people who do things for a profit, that is, when there's something in it for them. Those that do things for gain are maligned in favor of those that act out of charity, "the common good", and "unselfish motives".

It's safe to say that most don't think twice about these things and consider them a conventional morality and way of conduct. Selflessness and self-sacrifice are so steeped in the common sensibilities that they become synonymous with giving, compassion, love, and the greater good. It couldn't be an exaggeration that the self is regarded as evil at all times, considering how selflessness (the lack of self) and self-sacrifice (the abnegation of the self) are considered the good at all times.

It has even gotten to the point that even when people advocate for things like "self-care", they make it a point, almost kneejerk, to distance it from "selfishness". "Yes, by all means care for yourself," they would say; "but don't do it selfishly! You still have to put others above yourself." Imagine actually advocating for self-care in which the self is not even a proper end to the this act.

In a world where self-sacrifice is normally advocated and practically an active part of almost any given culture at least ideologically, there are going to be a lot of confusions about sacrifice that need to be exposed. What likewise needs exposing are the kind of people that wish it upon another.

From progressive radicals wishing masculinity (if not males altogether) to be sacrificed so as to be rid of it, to traditional conservatives that demand that men become sacrificial beings in service of society (often a code word for "women") and at the same time profess to be thankful to those dead or broken men, this mindset permeates the public consciousness. Men are put on the spot for the gynocentric altar of sacrifice – from the symbolic in men's day to day actions sacrificing their souls at the behest of women, to the literal…in which males from their infancy on the religious or clinical cutting board to their prime years as targets for killing in battlefields at home and abroad.

The case against sacrifice is not limited to that of men, far from it, but men's sacrifice is normalized to the point that too many traditionists, antifeminists, and even some Men's Rights Activists still appeal on the basis of men's disposability. One wonders who they are trying to please with such an argument – feminists? This is why not only I will hereby make the case against sacrifice, but I will appeal to men's unsacrificed individual spirit with no apologies.

Where does the man who does not wish to sacrifice his spirit turn to, when every culture and mindset on the planet share this lower common denominator of the sacrificial creature as the ideal man?

The Survival of the Sacrifice Ideology

When it comes to preachers of sacrifice, be it in the world of religion, spirituality, politics, activism, and in the

academics, the proper question to ask is not for who are its ardent advocates, but for who isn't. Ayn Rand seemed to stand alone in her time in her advocacy against self-sacrifice during her time with her message eloquently depicted in her works, notably *The Fountainhead* and *Atlas Shrugged.*

I will define "sacrifice" in my own words in Part 2 of this essay series, but Rand's definition is absolutely worth mentioning. From "The Ethics of Emergencies" in *The Virtue of Selfishness*: "'Sacrifice' is the surrender of a greater value for the sake of a lesser one or of a nonvalue." From "Galt's Speech" in *Atlas Shrugged:* "If you exchange a penny for a dollar, it is *not* a sacrifice; if you exchange a dollar for a penny, it *is.* If you achieve the career you wanted, after years of struggle, it is *not* a sacrifice; if you then renounce it for the sake of a rival, it *is.*"

Self-sacrifice and altruism still see wide appraisal with every excuse thrown to bolster it from the left and the right of the political spectrum and from religions and secularists alike advocating for either worship of an exterior force (God or the State) at the expense of the self, to asceticism and denial of experiencing both world and body. Self is defined as its own indulgence, and indulgence is defined as its own over-indulgence. Self-abnegation (often framed as "killing one's own ego") is seen as the good, or the path to enlightenment. Giving is seen as a virtue in itself, and giving is not even properly considered giving if the giver received something substantial in return, or received something in any way on his own terms.

Having taken these things into consideration, I think that those who preach self-sacrifice and yet deny that they are against the self are cognitively dissonant, if not downright lying. They simply cannot get away with "But we're not anti-self!" after every attempt they've made to denigrate the idea of the self while assuming the role of "the others" and "society".

Then came Jordan Peterson into the spotlight just as politically correct idiocy infiltrated mainstream society more and more from the academic cesspool. The time was right for him to speak out against the lunacy of postmodern thought and reality-denial as well as the media attacks on masculinity and men losing a sense of direction. Peterson brought a lot of much needed sanity and conversation that drew the deserving attention and devotion of many.

There was much value to derive from the myriad of ideas Peterson brought to the zeitgeist, as it were, of intellectual discussion. However I must admit to profound disagreements with his postulates. In particular, a key disagreement I have is his open advocacy of sacrifice in most situations, especially involving men's role in society.

Peterson stressed the notion that man must choose his sacrifice. The context as I have understood it is that Peterson says man is always faced with a crossroads during his life in which he must make a sacrifice in that given time; the upside, however, is that he gets to pick his sacrifice. We can derive from this that the man would make the sacrifice that is of overall least detriment to him, but he makes it nonetheless, and if he doesn't make sacrifices then he will go in a bad way.

This has given yet a new context for sacrifice in the world of philosophic discourse, especially for younger men desperate for guidance (or a savior?), and has only bolstered it. Although I have seen no worthwhile evidence that sacrifice has been fading as a moral norm even after all this time, this practical revitalization of the idea of sacrifice serves as more fuel to the fire in making self-sacrifice that much more fashionable – for men to commit it, and for women to uphold it as a standard for the ideal man.

I stand by in my disagreement towards the idea that sacrifice is a crucial requisite to masculinity or an individual's development in general. To the idea that we get to pick our "damn" sacrifice (Peterson seems to enjoy tacking "damn" into that phrase perhaps to make it sound cool), I offer a response in the form of some questions: must everything in life, if any, really be a sacrifice, and who is collecting said sacrifices (and for what reason)?

If you think I'm exaggerating about whether sacrifice is actually regarded as a requisite, you need only look at those that profess to praise masculinity strictly on the grounds that men have provided, sacrificed and died. If a man has not sacrificed (lost something of himself), or worse, has profited, then he is not given the same praise. Instead, he tends to be maligned.

A word of warning to those that think sacrifice is a proper method to progress through life: if you have to make a sacrifice every time you come to an important decision, then sacrifice will soon become the only way you can respond. Note the Petersonian implication that the more you supposedly sacrifice, the more you supposedly benefit. What's more, you could run out of yourself to sacrifice, and before that you could end up sacrificing others, perhaps those close to you. A philosophy centered on self-sacrifice sees no qualms with expecting the same sacrifice of others. One cannot think of a single state or tyrannical force that didn't rely on man as a sacrificial animal to fulfill its malicious exploits.

A mindset defaulting to the worship of sacrifice ultimately amounts to the worship of everything that had once been a man's but is now lost, and when his very self is sacrificed then he is seen as a hero. It becomes clear that it isn't about the fact that he gave what he did, benefited what he did, or protected what he did. If he was able to do it without any loss to himself, then this at best won't be a newsworthy story. The fact that he fulfilled true selfish interest and self-investment to his act is never considered, often even by the man himself, and is generally regarded as impossible, as if compassion cannot come from true self-interest. Only through disregard of the self is compassion, charity, reliability, concern, love, and service seen to be operable.

It is the same thing as feminists consistently do, that is, to see man's normal nature as brutal and evil. Horseshoe Theory rings true again – both feminists and tradcons see men's nature as one of depravity, both meeting at the ends to advocate for male altruism and self-sacrifice, albeit for different motives. One side wishes to eliminate men and/or masculinity on this basis; the other uses it to be apologists for feminists as thus: "But men aren't like that! Look at how they die and mutilate themselves to build society for us! Isn't it wonderful? Must we not be grateful?"

The more normalized sacrifice is, the more prettied up and acceptable it is. From a distance, a sacrifice looks as noble as if it is second nature. When a man endures a sacrifice with the mind that it is all for the better and for the greater good, they become indignant when that sacrificial attitude comes into question from fear that what he put himself through was truly all for naught. It is understandably a terrifying idea that one doesn't want to face. I draw a parallel from those adult men who had been circumcised as infants that become indignant and defensive in the face of those that speak the truth that they were cruelly mutilated at their parents' authorization. They fear greatly the fact that they have been victimized as infants, or the fact that their parents not only allowed but fully intended to have his genitalia cut in this way.

Just as they try to justify it by continuing the cycle as they arrange for their own sons' circumcisions (often as "sacrificing one's son to God"; looking at you, Ben Shapiro…you too, Jordan), those that have sacrificed in other ways seem to want the cycle to continue, all in the name of social norms, the common good, culture, tradition, selflessness, and whatever other justification they can scrounge for. To add to that, we praise male sacrifice so much in any given context that one wonders why so many men commit suicide!

Jordan Peterson is a type of individualist thinker that well understands the perils of collectivism. I'm still thankful that such a voice has found the publicity it did. It is precisely that which makes me even more disappointed with his enthusiasm towards the idea of sacrifice. In my opinion, the individual and sacrifice are incompatible, and I don't think that advocating for sacrifice is ultimately the best way to advocate for men's identity and direction, in the capacity that he actually does.

In Peterson's 2017 lecture for his book *Maps of Meaning* he goes as far as to say "You don't get to not make (a sacrifice). You're sacrificial whether you want to be or not". If you aren't one of the many undergoing the conceited high from aspiring to self-sacrifice as a means to maturity, you'd actually see this message for what it is: damning. Childhood is dismissed as mere potentiality to be sacrificed in order to attain adulthood, ignoring the fact that an adult without a healthy *puer* to serve as his essential core is only a life of drudgery beholden to society…usually women that Peterson always assumes wants to "grow up" in contrast to presumably childish idiot men who have "failed to launch".

It appears to me that society's confusion when it comes to the idea of sacrifice is has become exacerbated with this new context, and I must disagree as respectfully as I can with Peterson here and try to make it clear what I've

discovered to be the *actual* nature of sacrifice. It's time to expose the truth about your "damn" sacrifice.

[To be continued in Part 2]

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[Also, once again, eternal thanks to Peter Wright of Gynocentrism.com for his insight and feedback during the writing for this series of essays.]

[Featured image screenshot from Jordan Peterson's 2017 lecture of his book *Maps of Meaning*]

Bill Burr Stand-Up Monologue – SNL – Perfect Tear Down of ‘Woke White Women’

AVfM Video Source · 12 October 2020 · Archived copy · Original

ICMI20: Dr Warren Farrell – “Why Knowing How to Explain the Boy Crisis Helps us Empathize with Men”

AVfM Video Source · 12 October 2020 · Archived copy · Original

Who Takes Your Sacrifice? (Part 2)

Vernon Meigs · 13 October 2020 · Archived copy · Original

What Sacrifice Is, and What it Isn't

What is Sacrifice?

So apparently I don't get to not make a sacrifice, huh? But a sacrifice always has a collector. Who is this collector, and what does he intend to do with my repeatedly sacrificed selves?

Let me offer my most concise, distilled definition: *Sacrifice is an offering to what one has no true interest.*

In a lot of fictional or fantasy settings, a common trope is some variant of a village or tribe having to sacrifice one of its own members or goods, usually a virgin girl for a yearly or otherwise regular offering to appease a monster or dragon for either ritual or consumption. Another example lies in *Seven Samurai* and its American remake *The Magnificent Seven* in which bandits raid a village of its food and resources or they would destroy everything.

If anything illustrates the idea of "pick your damn sacrifice", it is a command set forth by the monster, the dragon, and the bandit. "I take your virgin girl, I take your food, I take your supplies. That, or you are all dead. Pick your damn sacrifice." The task of picking a sacrifice to make is completely beholden to the would-be collector of spoils that have anything from a weapon to an army to extort that sacrifice. The objective for the sacrifice is to pick the one that is altogether the least worst case scenario.

We can derive from this why sacrifices become consecrated, and the sacrificial ones are praised. Actually, there are two ways this happens – one is the praise of the sacrifice by the collector, for the victim has died or has been surrendered to serve their ends forcibly; the victim is the perpetrator's valued creation. The other is by the surviving victims of the sacrificial party, who because of their chosen sacrifice can survive another day…until next year when they will have to pick a new damn sacrifice. In effect, it's a way to both keep the system going, and to manage to survive the system. Imagine a vicious cycle in which the way to survive a cruel system is to feed the same system.

The collector of sacrificial spoils is a vile parasite with inordinate power over its unfortunate host.

If it's not obvious by now, it turns out that sacrifice is not noble in of itself. Just like the promise of virgins in the afterlife, sacrifice is encouraged to further the ends of the powers that be. Sacrifice is not moral in any proactive sense. Sacrifice is an exchange that purposefully results in net loss for the sacrificial party, and for the extortionist's unearned gain. To return to the definition above, what I mean by one's true interest is one of direct aspiration and genuine direction. When you choose to be allowed to live each time while being mugged routinely by a scoundrel, that is not true interest, as no man of real esteem would tolerate the sustenance of that routine in which he has his property stolen and the perpetrator enabled. Sacrifice is a result of a helpless, often tragic, situation.

I can hear this already: if you didn't give the mugger your money, does it mean you prefer they kill you? They get even more creative: would you rather your children stay kidnapped than give the kidnappers the ransom? Funny how we're stuck in these set of rules that savages set for us. It is in fact true that oftentimes you are made to make that sacrifice, but we're talking about a tragic hypothetical situation that shouldn't have to happen.

The picking of the damn sacrifice is never truly elective. It is forced inevitably by forces of nature that we can't control and too often by looters, from the small time muggers to those that extort money in the form of taxation. Besides, what makes you think one day they won't just follow through with their threats even if you did pay the sacrifice? The one you are beholden to is in a special place of usurped power over you, and he sets his arbitrary rules.

You sacrifice to appease, that is, to keep the monster happy in meager hopes that he won't do something worse. You may live another day, but you have not warded off the monster, neither in principle nor in practice. You saved the village today, but you've also sustained the cycle. A true heroic act is an assertive act of living to uphold a value positively. There is nothing heroic about professing to love your enemy, who only values you as a sacrificial means to his end.

Sacrifice is Not Giving

It almost feels sacrilegious to even conceive of giving as having a return by design. The act of giving with no expectation of something in return is considered the purest form of giving, and a force of good. But what is the nature of giving something without the expectation of something in return? You had something, and now you've given it to somebody else, end of story. This looks like a loss on your part, as somebody gained.

But you might respond: "It's not that I got nothing from it, I am glad to have given what I did!". Why are you glad for that? Is it merely the fact that the recipient has what you gave him, or is it something more? Perhaps the act of giving was not only not a loss for you, but you wanted the recipient to have it. Perhaps you derive fulfillment from seeing somebody gain something you thought he needed. Perhaps the fulfillment comes from a sense of satisfaction that you were able to do provide it. The bottom line is, you've gained something. Gain is not just money. Gain is not just a personal favor. Gain is also a value and objective fulfilled.

Self-interest is not in contradiction to your values. In fact, there is a direct connection. You want to see your values applied to the world. You want to make the things you want to see in this world happen. When you are able to make that happen out of your own free will, you gain. When you give freely, you aren't taking a loss. You aren't sacrificing, and that is good.

This is not appeasement. Appeasement entails the element of the beholden; the sense of having to serve the world, society, and other people for being other people just because that is the social norm, and people will resent you for not making serving them the top priority in your life. Appeasement is a sacrificial act. There is no joy in merely escaping the scrutiny and judgment by the mob only to be faced with it again as expected.

Giving is not a virtue in itself. Giving is an act towards good or evil acts to yourself and others depending on its practitioners. When you give, give what you will towards what you want to see receive it because it will be a fulfillment to you. Give as a response to your own value system, which does not involve self-abnegation in itself.

That's what giving should be. Giving is not in itself sacrifice – let us dispense with this confusion. However, too many give in a sacrificial way, or preach it. Beware of those that do.

Sacrifice is Not Trade

Let us dispense with another confusion, this semblance of an idea that sacrifice is synonymous with an equitable form of trade.

Looking back at the idea of picking one's sacrifice, it can be understandable why a sacrifice can be mentally processed like a sort of trade. You select the least worst sacrifice, to attain what appears to be a desired goal, almost manifesting itself as a exchange of which burden to cut loose.

Considering the confusion that sacrifice is an act of giving still remains, perhaps from this we can derive the notion that one sacrifices an item of theirs in exchange for something. But an incontrovertible aspect about sacrificing is that one gives something they value, that is, something they wouldn't just pass along under normal circumstances. One is compelled to make the sacrifice as a situation is forced upon him.

A real trade, on the other hand, is driven by desire for the exchange. From something small scale like me ordering a glass of whiskey at my favorite bar because I was in the mood for it, to something larger scale like purchasing a synthesizer that has just the right mellotron sound that I want that I can't find in any other instrument, a trade involves the mutual trade of something they are willing to part with for something they value even more, be it spur of the moment or based on long term ambition.

The entire point of trade is profit – on both sides. When a sacrifice masquerades as a trade, it is a scam at best. One side may profit at the complete expense of the other, sacrificial, side. The only equitable trade is one in which both sides profit on their own terms. The only profitable trade is a free trade. The only free trade is one in which both make the trade voluntarily. One voluntarily makes the trade because they are actively interested in the transaction. No sacrifice is involved. Trade is not in itself sacrifice. If you find yourself sacrificing in a trade, get out of it while you can.

Sacrifice is Not Love

Love, for all the energy mankind has spent on the subject, is largely spoken in terms of how it is an act of service, measured by how much is given and applied to the object of love by the lover. Ever present is the context of selflessness by which love is bestowed, as if a true act of love has absolutely nothing to do with one's own interests. For all the due recognition love gets as an act of desire, it is then confused by being touted as an act of self-sacrifice, like a male praying mantis offering its head to the female. Perhaps it's this misguided notion of love as self-sacrifice that causes too many to act self-sacrificially. These men bend over backwards to please a woman that hasn't even accepted them yet, and no matter how much of his resources are drained it's still a crap shoot at best if she returns his affections. But then is it proper for a woman to be considered in love with him? What is it that she loves about this man, the fact that he is now bled dry and is expected to provide her some more? If love is sacrificial, it certainly seems like a one-sided sacrifice.

Fortunately, love is not sacrifice and neither side has to perform that to manifest it. Love is an enthusiastic, innocent value response. It is a resonance of value expressed outwards in the real world. It is the desire to bring something more to life than it already is, made visible through human action. Self-sacrifice?! Far from it. Love is the most selfish thing conceivable.

To those that insist instead that love actually is in fact self-sacrifice and that to commit this act for the one they love is the right thing to do, it's time to look hard at the object of such a version of love, and the beneficiaries of this self-abnegation.

What kind of person wants the sacrificed self of another?

Sacrifice entails loss, damage, and disposal. Sacrifice is a statement as thus: "For you, I hereby cut myself down as a gesture." If an act of love is self-sacrificial, be aware of what is happening. Can desire and care only transpire at the

expense of self? Now that you have sacrificed anything from your time, your space, your money, and your dreams for the object of your love, what possible reason could the object of your love be happy that you've subjected yourself to all this?

For simplicity of dialogue, let's assume that the scenario involves a man acting in his idea of love for a woman, though I suspect most would default to this scenario anyway. He professes to sacrifice himself, and in so doing subordinate his time, his space, his money, resources, dreams and visions in the name of the woman of his affections. He would see this delegation, if not downright disposal, of all that he is as a gesture and symbol of love. Now ask the question: what kind of woman would appreciate, or worse, be enamored with the fact that you've destroyed what you did about yourself?

Who is she that finally approves of you if you present a sacrificed version of yourself? Is she not, at worst, a vile and abominable collector of your soul enslaved to her parasitic whims, and at best somebody that simply is not worth it? Who in the entire world is so valuable that you'd not only sacrifice anywhere from a valuable part of yourself to your whole self, or even as shouted in popular parlance, "give the whole world and the moon and the stars" for?

Remember that love in the proper sense is a pure value response. Love is true if it is expressed with the highest honesty and baring of soul, that in no way abnegates itself but instead presents itself unabashedly with no apologies. Likewise, love is true if the object of love is itself unsacrificed, whole, and honest.

In an intimate relationship, love is of an unsacrificed person, by an unsacrificed person. The two are in an intimate relationship because they desire to be, and not to subordinate the other.

When it comes to love in the context of friendship, a true friendship likewise happens due to the desires of the individuals involved. If the friendship takes a turn in which one wants the other to be sacrificial in order to maintain the friendship, then this is toxic. A friendship is freely made, and both sides get something valuable out of it.

Even when it comes to the "love" that a man has of his car or his guitar, we can say the same. The owner of the car is not subordinated to it, but rather, the car is unabashedly a part of his life that he finds fulfillment in. Neither does he try to subordinate the car to himself – rather, he wants the car to be in the best condition as a car, as if it has its own identity. Likewise, the guitarist is not a slave to his instrument, but rather, the guitar is unabashedly a part of his very essence that he finds himself in. It is an extension of himself. Neither does he try to subordinate the guitar to himself.

Men find many such loves in his life. They are happy, mentally healthiest, and masculine with no apologies in this glorious embrace of these loves that are particular to him. This is precisely why must beware of women that profess to love men who have sacrificed those loves and have subordinated to her in the name of "commitment". When she derides these men as "boys who think they are men" in the vein of Tomi Lahren, she makes clear her intent to subordinate a given man to her parasitic whims.

Love is not subordination. In a relationship in which one subordinates the other, the subordinate sacrifices himself for the other. It's bad enough when this sort of toxic relationship is more obvious, but it should be more menacing to realize that this is the same kind of relationship that is often couched in veil of "romance", self-disposability as an upheld aspect of masculinity, gynocentric parasitism off of male altruism, and princesses' fantasies of Happily Ever After…all done with contented smiles.

It's time to make the case for non-sacrificial love more widespread and dislodge the notion that love is sacrifice. Any case made for love that involves the destructive offering of the self towards a twisted reaper of souls must be shown for what it is: despicable. Love is not sacrifice.

[Part 1 can be found here]

[To be concluded in Part 3]

Featured image: from https://commons.wikimedia.org/wiki/File:William-Adolphe_Bouguereau_(1825-1905)-

_*Pieta*(1876).jpg

Who Takes Your Sacrifice? (Part 3)

Vernon Meigs · 14 October 2020 · Archived copy · Original

Is Sacrifice Inevitable?

Is Sacrifice Ever Good or Necessary?

After all I have stated, I recognize that this is a fair enough question to ask. Allow me to give its due consideration.

Take a hypothetical situation of self defense. Say you are faced with somebody trying to loot your private property or worse, threaten immediate harm to yourself or somebody you value highly, a family member for instance. Whereas this intruder may only have a knife, you have a trusty shotgun ready. He is in no position to win against you. Assuming you haven't shot him already, the best thing he can do is give up. Let's say in his recklessness he doesn't. You shoot him dead. In this completely tragic state of affairs, the intruder has become sacrificed, and it is his own fault. He has in effect arranged for his own sacrifice at your hands to fulfill some foolish wish to misappropriate what is yours. You, your property, and your family are safe, and that is good.

What is the point I am trying to make here? Simply put, a sacrifice sometimes presents itself in inevitable situations. The intruder could have, to invoke Jordan Peterson in a way he may not have necessarily intended, picked his sacrifice and surrendered while he could and be apprehended and taken in by the authorities. It would have been a better sacrifice for him than being put down with no moral qualms, as you and the people and things of your value are rightly more than this creature that tried to destroy any or all of that.

From your point of view, there is also a choice of sacrifice to be made: you and your family, or him. You'd be a colossal fool to allow yourself and your family to be sacrificed just so this creature, who doesn't value your life in any way in turn, gets what he wants. Don't do the altruistic thing and sacrifice for your enemy.

After the previous two parts I spent reviling sacrifice, I am not saying that sacrifices are something we can always escape in our lives. What I am saying is that sacrifice is not a force of virtue in itself. The hypothetical situation with the looter illustrates a tragedy from every angle. The "good" scenario is rather which that whole situation never

had to happen; the looter could have made better choices to earn the things he wants, and not threaten to harm anybody. If the situation where the looter is apprehended or killed is in any way good, then it is only relatively speaking. You are absolutely right to defend and even kill the intruder in this self-defense situation. It is the best case scenario, and your ability to fight back is even virtuous and self-interested, all things considered. Again, the true best case scenario is one in which this never had to happen, no matter how unattainable or realistic that would have been.

As much as I rag on about Jordan Peterson on his view of the "damn" sacrifice, I have to admit that there is truth about this: sacrifices usually presents itself as a choice. Lose this or lose that; pick wisely.

There is absolutely a case for using your value responses, even drawing from your self-interests, to effectively make the sacrifice that is thrust upon you, assuming there isn't a third way out that allows you to come out on top without sacrificing (were it that all situations were this simple!) But this is to be made absolutely clear: sacrifices are typically *always* thrust upon you. A sacrifice is something you don't ask for. A village doesn't freely ask for the monster to come take its resources and people.

And, you certainly don't have to treat sacrifice as this wonderful thing. That will lead to a whole series of troubles for the one deemed sacrificial.

To Save the One You Love

You don't ask for a debilitating disease to strike somebody you love, but yet you are presented with a choice: to pay for the treatment and cure ("sacrificing" your money, so to speak), or sacrifice the one you love. Chances are, you'll opt for treatment, and you do in fact willingly offer your resources for that. It is the truly better decision to make, and perhaps the only type of sacrifice (this, and situations like the self-defense scenario) in which gratitude for the sacrifice is acceptable.

But even then, this is not cause enough to consider sacrifice, the cost to hold things together, a virtue in itself. This is rather a response to a turn of events even more difficult to control than the village monster. Some call it "God's will", some call it "Mother Nature", and some just call it fate. Try as we might, we are in no position to exact full control over the forces of reality and nature. Sacrifices become inevitable, even though we have the right to be indignant in making them. And if we are to call anything virtuous about the aforementioned situation, let it be the honest unsacrificed love of the one that is willing to let the one he loves remain unsacrificed as possible given the circumstances.

On Family

When it comes to children and actually raising a family, parents are said to sacrifice for their children in any given way to ensure both their survival and development. If everything I have said up to this point has been taken to heart, this can in turn portray the very idea of raising a family and having children to be a consignment to drudgery and toil. But I don't think we have to think this way.

If we are to remain positive about the family in society and advocate for it, here is some advice: let love and care for family be an aspirational value response instead of a sacrificial obligation "for the common good".

I've made it clear in the past that I am the farthest thing from anti-family. However, it has been my observation that too many pro-family advocates continue to push for it in a way that it makes parental subordination to the family a standard, instead of a joy and a self-interested objective to raise children and maintain an environment to love and to teach independence.

Child-rearing can absolutely be an object of self-interest and perhaps is preferable to any sense of duty or obligation that can turn the experience into a joyless ordeal. It is why there can be no mistake: raising children is a gigantic undertaking that needs earnest self-investment. That's obvious, you'd say, but then tell that to those who are resentful of having had children. The responsibility and cost of children should be understood beforehand, and accepted head-on.

In the rush to uphold the family as a foundation of society, I see too many on the pro-family side advocate for rushing into a marriage and having children. I won't get into the myriad of problems involved in the current state of affairs when it comes to marriage for men – others in the Men's Movement are vastly more qualified to speak on that.

This in effect demands that men sacrifice their dreams and delegate their work and income for the near-total devotion of the sustenance of that family. Why do I get the feeling that it's this advocacy of the family in a tribalistic, self-sacrificing context is what ultimately distances people from families?

I've always thought it ironic that traditional conservative "pro-family" women often tout the importance of the existence of fathers being there for their kids and at worst complain that their husbands are never around, while at the same time demanding that he stay out and work hard to earn money and "sacrifice" for her and the family. These women truly seem no different than the feminist in wanting total contentment of womankind as offered sacrificially by men.

Imagine a parent telling you that he has given up his dreams just to raise you, in effect saying that he has been "selfless" in his role as a parent. Why is this a good thing? Why are you feeling anything but sadness to hear that you are the result of drudgery and cold compliant duty? If you are made to feel like an accident, you can't be blamed for feeling that way.

Why can a parent not freely admit self-interested joy at the fact that he is raising his children? As I've stated before, sacrifices are sometimes understandably made, especially when the children get sick or injured, or if they do something bad and the parent has to assume responsibility. But otherwise, should a parent not be in a position to tell his son or daughter, "I wanted to have you, and raise you, and now look at how far you've come! You are my pride and joy!".

If these words sound familiar to you, it's because I am certain that many parents do in fact say this, fortunately. My concern however is that it is often mixed and confused with the elements of self-sacrifice, which I have already made clear is not synonymous with love.

Instead of encouraging men to give up their *puer* and sacrifice their dreams, why can he not hold onto all that and be a formidable father at the same time? Why can't he be a living example of a man pursuing his visions for his own children and the mother of his children to look up to? By living his own dream, perhaps a father can inspire unabashed dreams of their own children. This is the kind of family I would rather uphold.

On War

Finally, the subject of war. Many soldiers and military men in our time, whether they were drafted or they volunteered, have died or become crippled in the horrors of war that so many, including myself, likely cannot begin to properly imagine. As stated in the very beginning of this series of essays, I have no intention of downplaying the sacrifices they've made…but they are sacrifices, and my definition of it has not changed.

Soldiers are treated as sacrificial. They always have been, it seems. His own side would sacrifice him strategically, while the enemy would sacrifice him to preserve their own side. The more vague the reasons for war over the decades, the less certain what the solider even sacrifices for becomes. We thank them for their service, and then proceed to move on with our lives while too many of them don't seem to get the care and proper treatment they may need. We in effect thank them strictly for their sacrifice, and for too many of them that's all they have left in the eyes of the citizenry.

What kind of dreams did these soldiers have before they were made to fight and die? Who were they as unsacrificed men, as individuals, before they became expected to die for their country? What were their consciences and values like, before they were made to betray them?

Soldiers don't just sacrifice their physical selves in war. It isn't just their lives that they put on the line; oftentimes it's their values. The more sterilized and run-of-the-mill war becomes in today's day and age for those of us in the

Western world that are largely shielded from it, the less we resonate with its true horrors, and we thank sacrifices almost as a force of habit. This sacrifice becomes an expectation for soldiers, without a real regard of their value as their own individuals.

Those of us who don't know war keep electing politicians that keep voting for more war. We philosophize about its virtues and watch as the soldiers move across the chessboard. We keep praising these men for being "naturally" selfless because of how they readily put themselves on the line for their fellow solders.

Those that are willing to fight for what they value are to be rightly esteemed. But this can't happen in a way that makes their very purpose in life as a man a sacrificial one. Fighting and self-defense is a valid, virtuous response to situations otherwise beyond our control. But fighting and self-defense is not about becoming expendable.

Let's take the fighter – the warrior, if you will. To hear the horde of people praising warriors for their sacrifice, you'd think that the warrior is a sacrificial profession. But is this really so? Rather, the warrior fights to live, not to die.

If you are a fan of, say, boxing, when you root for the boxer that you do, you aren't asking him to get bloody and beaten. You want him to be the last one standing in the ring but having fought his way to do so, because that's what he does.

What kind of morale boost would a warrior have and make him feel valued than to tell him, not "I want you to die for me", but rather, "I want you to fight for your life"? The warrior ultimately fights to win and survive. If he were fighting to die, his tactics would tragically ensure it much more. If a man desires to protect the object of his value, he must be esteemed so as to live to protect another day, and enjoy the fruits of his protection. Expect him to die, and he may tragically do just that.

Closing Thoughts – The Case for the Unsacrificed Individual

The next time you thank somebody for their sacrifice, think of what it is that you are thanking. Think about what offerings you are collecting. The man who has sacrificed has lost what he shouldn't have, allegedly for your benefit. Consider whether it is morally right to derive benefit from the loss of another. You may be consigning this person to a false sense of societal fulfillment that he is validated as a man and a human being because he has made the sacrifices expected of him.

Then ask yourself, can't he be just as valid and valued for not having sacrificed? Why are we as a society so vehement in our hate against the man who won't live and die for others? Who are we to topple anybody off of their own hierarchy of values and impose ourselves in his place while we call ourselves "the others"?

If sacrifice defines a man, or a woman for that matter, then it's to sanction those that impose it for their own, parasitic ends. An appraisal of sacrifice is a validation of what could be a vicious cycle. Consecration of sacrifice only comes with a misguided notion that the one that negates himself for the good of the whole is a hero, whereas the hero in the form of the unabashed man fighting for his own life and the right to it is downplayed if not ostracized.

It's been brought up to me that we have largely come from the self-sacrifice of our predecessors, as in, if it weren't for self-sacrifice, we wouldn't be where we are now. To that I respond: it should be clear by now that we can live our lives in fulfilling ways without sacrificing ourselves, and we can look back and say that none of this was necessary, and how tragic that they weren't able to live their lives unsacrificed and instead at the behest of the social powers that be that cost them their very selves.

From times when were were in tribes to feudal eras marred by warfare, human value wasn't given the thought we now know was always needed. To hear evolutionary psychologists talk, most certainly men were not valued as such, or their deaths (not their lives) were of value. Perhaps it's time to uphold the unsacrificed self as a standard to replace the broken standard of self-sacrifice, which has long confused too many people on the true nature of giving, love, compassion and value.

I don't deny that sacrifices are something we can't afford to avoid completely, as it does present itself in situations we could have no possible interest but we nonetheless expect and prepare for. I want to again be clear that Jordan Peterson wasn't necessarily wrong on the fact that a sacrifice is something you have to choose if faced with it. What I am opposed rather is the spirit behind his attitude towards sacrifice, in which man is a sacrificial being. There is nothing virtuous in that, and it certainly won't help men or really any individual.

So long as sacrifice is worshipped, we will keep wishing it on self and others instead of finding the true value in an unsacrificed self of a man.

I salute and praise he who is unsacrificed. As for those who have ended up sacrificing in their lifetime, I can only wish the best for him to reattain all that he has lost, but he has to be the first person to stand back up and reach for it.

[Part 1 can be found here]

[Part 2 can be found here]

[Featured image taken from https://flic.kr/p/271yHBf]

[Once again, special thanks to Peter Wright for his insight and feedback for this series of essays. You give me courage when I am tempted to remain silent instead.]

High profile report demonstrates that its own results are wrong

Robert Brockway · 15 October 2020 · Archived copy · Original

As a result of a report released by international professional services organisation KPMG it has been widely reported in Australian media recently that 39% of the so-called gender pay gap in Australia is a result of gender discrimination. Examples include an article from the government-funded Australian Broadcasting Corporation:

> KPMG Australia chairman Alison Kitchen told the ABC's AM program that gender discrimination now accounts for 39 per cent of the gender pay gap.

The same article later reiterates this by listing among the key points:

> The report says gender discrimination now accounts for 39pc of the gender pay gap

The Guardian also talked about this with an article stating:

> Researchers attributed gender discrimination to almost two-fifths (39%) of the gender pay gap and noted its influence on the gap has increased since 2014.

Business Insider Australia stated that:

> The report found gender discrimination accounted for 39% of the gender pay gap in Australia.

These and other news articles are basing their claims on a recently released report by KPMG which was commissioned by the *Diversity Council Australia Ltd* (DCA), and the *Workplace Gender Equality Agency* (WGEA). The report was released in full and summary versions with the full version referenced here.

The DCA describes itself as *the independent not-for-profit peak body leading diversity and inclusion in the workplace*. The WGEA is a federal Australian government statutory agency that according to it's own website is *charged with promoting and improving gender equality in Australian workplaces*. The WGEA has featured in a previous article in which I showed that the WGEA clearly admits that the often-quoted *national gender pay gap* does not compare like-for-like roles.

Under the section *Drivers of the gender pay gap*, the KPMG report describes a series of factors contributing to the so-called gender pay gap with their percentage contribution and shows that the total of all of the factors sums to 100%. This means that the report is claiming that gender wage differences in Australia can be entirely quantified with factors presented in the report. Notably the expansive CONSAD Report commissioned by the US Department of Labor in 2009 did not make such a claim.

The factors listed in the report are:

- Gender discrimination
- Years not working due to interruptions
- Occupational segregation
- Industrial segregation
- Part-time employment
- Unpaid care and work (proxied by hours per week on housework)
- Age (years)
- Tenure with current employer

- Working in Government or NGO

This very section is where the report claims that gender discrimination accounts for 39% of the total. It also goes on to state that the proportion that is a result of gender discrimination has actually risen from 29% at the time of the last report in 2014.

What is really interesting is how the report defines gender discrimination. The report released by KPMG and commissioned by the DCA and the WGEA defines gender discrimination on p25:

> Gender discrimination can be understood as the element of the gender pay gap that would remain if men and women had the same levels of the other factors.

The same statement with slightly different wording is repeated on p34.

The *other factors* referred to here are the other factors listed in the report and stated above.

The full report goes on to note on p26:

> Interpreting the unexplained component of wage decompositions as gender discrimination is an accepted approach in the literature. 65 The unexplained component also includes other variations between men and women that may not be controlled for in the model, any omitted variables and measurement error in the variables used in the model. 66

Thus, the report released by KPMG and commissioned by the DCA and the WGEA states clearly that the unexplained differences in men's and women's wages are simply assigned to the category of gender discrimination, producing the claim that 39% of the so-called gender pay gap in Australia is a result of discrimination. A statement that was then widely reported in the media as if it was fact.

Despite a disclaimer that states that the report is solely the opinion of the authors, both the DCA and the WGEA have openly endorsed this report by publishing key findings from the report on their websites.

Following the release of this article, the Australian Men's Rights Association Inc will be raising this with KPMG, the DCA, the WGEA and Australian politicians.

Who Was the First Feminist? | A Mythological Perspective

AVfM Video Source · 15 October 2020 · Archived copy · Original

Stossel: How Government Caused ‘The Boy Crisis’

AVfM Video Source · 15 October 2020 · Archived copy · Original

The Feminist Race to Gender Superiority

Gerald Schoenewolf, Ph.D. · 18 October 2020 · Archived copy · Original

The headline this morning said, "North Carolina girl wrestler dominates boys to become first ever female state champion." She was praised not just for winning the championship, but mainly for winning it against boys. Girls are winning acclaim by beating boys, and this encourages them to compete with men later on. Perhaps soon there will be a Nobel prize for women who can defeat the most men.

It appears that girls are being encouraged to beat boys, not only in wrestling but in everything else. Girls are encouraged to go to college and make something of themselves, whereas it appears that boys—having toxic masculinity—are no longer being encouraged to actualize themselves. At present girls make up 65% of undergraduate programs, while boys are at 35%. Girls are earning higher grades than boys, and boys are showing up in large numbers at college counseling offices to talk about their low motivation.

When 100 new Congresswomen won seats in Congress in the 2016 elections, they were congratulated not just for being elected, but for being *women* who were elected (and not men). When the U.S. Women's Soccer team won the World Cup, the team was celebrated not just for winning the championship, but for being *women* who won a championship when U.S. men have failed to do so.

It seems there is now an ongoing competition between males and females. There is a competition to see which sex earns more. There is a competition to see how many women CEOs there are compared to how many men CEOs. There is a competition to see how many women managers there are compared to men managers. There is a competition to see how many women lawyers, doctors, Senators, Presidents and candlestick makers there are compared to men. There is probably even a competition with respect to how many women bank robbers there are compared to men bank robbers. In all aspects of U.S. life women are being encouraged to surpass men. A few years back, women were talking about equality. Now they are talking about empowerment.

For years now, men and boys have been trashed. Little boys now appear to grow up to hear their mothers or female teachers or some woman somewhere telling them that males, particularly white males, are the cause of all the world's problems and that little boys are toxic and born toxic. Parents and teachers condescend to them from birth on. Males go into school and are forced to attend training programs to tame their wild masculinity and to learn how to treat girls and women with respect. Men are told they are "sexists," "Misogynists," and "male chauvinists." If they trash a woman, they can lose their job or even be convicted of a crime. In every way, feminists have tried not just to outdo men, but to eliminate them.

The narrative that one often hears is "men oppressed women for thousands of years, and now it is women's turn to be on top." Nobody ever explains how men oppressed women. It is assumed that because women stayed at home and gave birth to children and raised them, while men went out and got jobs and ran businesses and managed the government, that this constituted the oppression of women. Some have compared women to slaves and used terms like "domestic slavery" to describe women's position in society historically. It is as if women were forced to have

children and take care of them against their will, or face a firing squad. Or perhaps each and every husband beat their wives if they failed to take care of the kids or the house or the pet dogs. That is a ridiculous notion, but that's nevertheless how radical feminists think.

The narrative is that men are not only enslavers, not only responsible for all the world's troubles, but also for all the wars throughout history, for systemic racism, for nuclear bombs, for global warming, for the pollution of the ocean, for the bubonic plague, for the government corruption, for deforestation, for the fall of Ancient Greece and Ancient Rome, for the melting of ice cream, and for all the husband-wife conflicts in all the families in all the neighborhoods in all the cities in all the countries in every part of the world.

However, while this race to gender superiority seems to be galloping along like a herd of mindless cattle, trampling anybody who gets in the way, hell bent on making sure no man is left standing, a single question rises up with a desperate need to be answered: When Congress is run by women, when the CIA is run by women, when the Salvation Army is run by women, when all trucks are driven by women, when all football players are women, when all postal workers are women, when all companies are run by women, when the United Nations is run by women, when all fires are put out by women, and when all the skyscrapers in the world are being designed and built by women, who is going to give birth to, nurture, and raise our children?

In the race to gender superiority—in the feminist characterization of motherhood as "domestic slavery"—the job of being a mother has been depreciated. When men and women are competing at every level, how can they achieve the cooperative and complimentary state that is required to be good parents and to raise healthy children? How can they understand the complexities of human behavior? How can they be open-minded enough to seek out the truth with regard to the important issue of gender relations?

When people are caught up in a race, they are no longer thinking of questions like these. They are driven and goal oriented; they are racing along with blinders that only permit them to see the one goal and not to consider all the ramifications of achieving that goal.

In doing couple's therapy I have come across this same problem, particularly if the woman in the relationship has a feminist bent. Her aim is not to achieve an equal, cooperative, and mutually respectful relationship with her mate, but to control and dominate him, and eventually to surpass him. Such women are disturbed. A disturbed person is not able to do the work entailed in having a healthy relationship; she is not able to be open-minded and cooperative. There is, unfortunately, a large segment of women who need to feel superior become women who want to destroy men and take away their confidence. They are the ones who will benefit from this gender competition with its goal of defeating men.

But society in general, and culture in particular will not benefit from this competition. It will not benefit those who want equal opportunity for all. It will not benefit those who are concerned about the new double standard in parenting that favors girls and disparages boys. It will not benefit those who are concerned about the importance of motherhood and the forming of good mother-child attachments in early childhood.

Years of psychoanalytic research have showed the importance of families that have both a father and a mother, families in which parents are on the same page in raising children, families in which parents cooperate rather than compete. All of this research is now out of the window.

What will the next generation of children be like? Perhaps they are already here. After years of propaganda, feminists have created the society they want. And every day, the divisiveness of our society is increasing and the political unrest is mushrooming and our social problems are worsening. Perhaps things will have to completely fall apart before they get better.

ICMI20: updated speakers list

Mike Buchanan · 18 October 2020 · Archived copy · Original

The latest speakers list for the conference, and their talk titles, is below. We have 110 confirmed speakers and our target is 120, so if you might be interested to be a speaker, please email Mike Buchanan at (mikebuchananuk@gmail.com).

ICMI20 – confirmed speakers 17.10.20

►Paul Elam's speech will be the keynote speech
►Professor Janice Fiamengo's speech will be the final speech

Names sorted in surname alphabetical order

Number	Surname	Forename(s)	Talk title
1	Aardvark (née Swarbrick)	Michelle	Interview with Elizabeth Hobson and Mike Buchanan
2	Adams	Alexander	Discrimination Against Men in Art
3	Adelagun (ManWomanMyth)	Rowland	Feminism is the Pursuit of Female Supremacy / On White Sprinters & Female CEOs / Bring Back Our Girls / Introduction to the Female Paedophile, interview with Mike Buchanan
4	Agame	Addy	Interview with Elizabeth Hobson and Mike Buchanan
5	Alexander	Gerry	The Gender Maturity Gap
6	Anderson	Professor Eric	Adding Brain Trauma to the Men's Human Rights Agenda
7	Arenson	Professor Ken	TBA
8	Aurora	Greta	Debunking Feminist Myths About Misogyny and Rape Culture
9	Babu	Satish	Men's Rights in Politics: My Experience of Contesting as a Candidate in Elections
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78	Owens	Dr Rebecca	Interview with Elizabeth Hobson and Mike Buchanan
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	Notes		
	(1) Already released as a promotional video, click here:		https://www.youtube.com/watch?v=gNJW-gbKFV4

ICMI20 Website

Paul Elam on MGTOW Chat

Paul Elam · 20 October 2020 · Archived copy · Original

The Normalisation Of Gynocentrism

Peter Ryan · 22 October 2020 · Archived copy · Original

Civilisation is based on the capacity of human beings to control and manage their instinctual and emotional responses and behave in an intelligent manner. The degree to which that capacity is eroded by lack of self-awareness, lack of cultural wisdom, lack of discipline, fatherlessness and superresponses to superstimuli, is the degree to which civilisation will decline, regress and then implode.

This ancient understanding that natural impulses can be destructive when taken to extremes, was known thousands of years ago. As discussed in Paul Elam and Peter Wright's article, "Slaying the dragon",[1] this understanding was a major foundational element of many religions and is addressed in cultural mythology, such as the seven deadly sins of Christianity and the story of Odysseus resisting the Sirens call. This ancient wisdom was recognised as key not just to the well-being of individuals, but also to the survival of civilisations over history.

It is important to note that fathers have played a major role in teaching children to postpone gratification and regulate their instinctual and emotional impulses, as we have seen from Dr. Warren Farrell's research[2] into the boy crisis. Unsurprisingly and predictably, fatherlessness has been one of the main factors driving the decline of Western civilisation.

There is a distinction between pathological behaviour and instinct. Just because a behaviour is driven by instinct, does not then make the behaviour healthy or biologically optimal to Darwinian fitness. Overeating is driven by instinct and can kill you before you reproduce (and even prevent you from finding a mate in the first place). There is also a distinction between gynocentrism and human instincts. Gynocentrism is not itself an instinct but rather a product of human instinct, emotional impulses and cultural conditioning. Gynocentrism is a set of complex and pathological behaviours that arise from a superresponse to superstimuli associated with sex, neoteny, the parental brain and pair bonding. See the article, "Chasing the dragon"[3] for more information.

Many animals and especially human beings, have a capacity to regulate and control their behavioural responses to instinctual and emotional impulses that come from the lower areas of the brain. We have a well developed prefrontal cortex and other areas of the cerebral cortex, that have been shown in neuroscientific research[4] to keep our behavioural responses to instincts in check. Whilst we may have no control over feeling our primal urges, we do have control over whether we decide to act on them and base decisions on them. We may experience anger, fear and sexual attraction, but we can control whether or not we act on our instincts and impulses. It is a scientific fact we have the capacity to control our behaviour and override our instinctual impulses. It is also the reason why we have a legal system: we recognise people have self-control over their decisions and actions.

People go on hunger strikes and die from it, despite having a hunger instinct and survival instinct. There are numerous other examples of people overriding their survival instinct. Extreme sports, stunts from escape artists and countless acts of bravery in war being such examples. There are numerous examples of people overriding their sexual instincts too. There are heterosexual men that remain celibate their entire lives in the clergy on purpose. There are even in this hypersexualised culture, sizeable communities of people that still practice sexual abstinence before marriage. We have enormous control over our behaviour. People do not see attractive people and then jump their bones and immediately have sex with them in public (we call that rape by the way, which is a crime)!

We have self-control and it is considerable in its power. It is worth considering that in the context of gynocentrism and the underlying superresponse to superstimuli. Whilst the superresponse leading to gynocentrism may indeed be strong, so is our ability to regulate our own behaviour. In fact our ability to control our own behaviour, can be that extreme it can actually kill us. It is also the case that through self-discipline, training and neuroplasticity, we can actually strengthen our neurological capacity to regulate our behaviour even further. Fathers play a key role in developing that neurological capacity in children, through teaching them to postpone gratification. We certainly have the capability to overcome gynocentrism.

The literal interpretation of free will might be an illusion, but self-control does exist and we have parts of the brain dedicated to exercising self-control. The fact that neurological process of self-control may in part lie beyond our conscious awareness, does not negate the fact we can and do regulate our behaviour and suppress our instincts and emotional impulses very often. It is what makes *Homo sapiens*, “sapien” or wise. Our ability to postpone gratification of our instincts and impulses and control when, where and even if we choose to satisfy them, is one of the major traits responsible for allowing our species to do what no other animal on this planet has done- create civilisation.

The assumption (which is precisely what it is), that gynocentrism is some insurmountable and hardwired instinct and behaviour we are slaves to, is complete and utter nonsense. That is not to say gynocentrism is not difficult to overcome or that it is not a powerful force within society. But it is not an omnipotent force either. It does not matter how many times it is said, there will still be some people that will call you a denier of biology if you dare to make the claim gynocentrism is not an immutable part of human behaviour. All of human behaviour is biological in part. Not just gynocentrism. Stating that gynocentrism is biological, certainly does not then automatically mean that it is immutable and insurmountable.

Gynocentrism is a pathological set of behaviours driven by instincts and emotional impulses, just like overeating and obesity is driven by the hunger instinct. It does not automatically follow that the instincts and emotional processes that are involved in gynocentrism, will invariably and always produce gynocentrism. Just like it does not always follow that the hunger instinct will lead to overeating and obesity, or that the sexual instinct will lead to rape.

Gynocentrism is merely one of many manifestations of the sexual instinct, desire to pair bond, our emotional response to neoteny and our parental brain. The same general emotional response to neoteny drives millions of people daily to dog videos on YouTube. The same parental brain is active when raising children. The reason why gynocentrism is so common in society, is because unlike obesity and other addictive and pathological behaviours like smoking, we do not shame people for it or discourage it or teach people about the harms it will cause. People understand the risks of overeating, obesity and smoking and people are discouraged from doing it by wider society (with the exception of the fat acceptance people). People go to jail if they indiscriminately act on their sexual instincts.

We normalise gynocentrism and actually encourage it. Imagine if we normalised and encouraged smoking again? Gynocentrism is common because we normalise it in the culture. The culture at large reinforces and conditions us from a very early age, to train our instincts and emotional responses to produce gynocentric behaviour. Contrary to the opinion of some armchair evolutionary biologists, gynocentrism does not enhance the capacity of the species to perpetuate itself. Exhibiting indiscriminate deference to addressing the needs and wants of women and girls above everything else (the definition of gynocentrism), actually causes the complete opposite. It leads to extinction.

It is not really hard to imagine how lopsided and imbalanced priorities could lead to dysfunctional and suboptimal outcomes in a complex system like society. The only reason why gynocentrism has not yet caused mass calamity, is because gynocentrism like obesity was kept at bay for most of human history from getting too big of a problem. Thanks to the imperative and focus we had to maintain on our survival as a community and as individuals and the limited means of communication over most of history, conditions simply did not permit gynocentrism to grow to a point where it threatened the survival of society. Only fairly recently over the last few centuries and particularly over the last 50 years, has that changed and these changes have allowed gynocentrism to mushroom.

Once survival became less of an issue and safety, prosperity, nutrition and human health improved by many orders of magnitude and society became mechanised and women gained control over their fertility, the constraints on gynocentrism growing beyond a certain threshold were removed and societal focus began to shift more and more from survival to a gynocentric lens.

Combined with these changes were communication technologies that allowed superstimuli to have an unprecedented mass effect on the population. The printing press, television, computers, smartphones, the internet and so forth, have allowed superstimuli to have much greater effects on conditioning human behaviour and the

psychological development of children than ever before. Marketing in particular has made multibillion dollar industries out of exploiting superstimuli.

As a result of these changes, gynocentrism has rapidly grown over the last few centuries and particularly the last 50 years. We now have runaway gynocentrism. Eventually like a runaway train approaching a cliff, runaway gynocentrism will destroy civilisation if society does not find the brakes in time. We have in my estimation about 20 years before we reach that cliff and society runs off the rails into the abyss. It is now a race against the clock to wake as many people up from their hypnotic daze as we can.

We can see right now the fertility rates plummeting in every developed nation, thanks to constantly pandering to the needs and wants of women and girls. Social scientists are calling it the "demographic winter".[5] Pandering to the princess culture and female entitlement mentality (as Australian columnist Miranda Devine calls it),[6] does not produce offspring.

Societies that succumb to runaway gynocentrism die out. Of course there are also long term consequences building from decades of neglect of boys needs in the education system and the epidemic of fatherlessness, that will threaten the social cohesion and economic prosperity of a number of developed nations in the coming decades. Not only will gynocentric societies shrink and then die out, they will descend into poverty, crime and civil unrest before they disappear.

Gynocentrism is widespread because we consider it to be normal and the culture reinforces it as a good thing. Imagine how much more common obesity or gambling addiction would be if the culture normalised and encouraged overeating and gambling? Imagine how much more common overeating and obesity and gambling and gambling addiction would be if you were encouraged to overeat and gamble from birth? Why do we consider gynocentrism to be normal? There are ten reasons or causes for this:

The Influence Of Women

Part of the reason gynocentrism is normal, is because it is encouraged by women. A casino does not want to discourage you from gambling your life savings. Women generally speaking, do not want to discourage men from getting married despite being fully aware of the biased divorce and family court process. There is no incentive for women to discourage men from gynocentrism and every incentive to do the complete opposite – and they do.

The difference between gynocentrism and the casino example, is that women constitute half of society and also raise you from birth and casino's do not. The food industry as powerful as they are, are not half of the population and are not your mother. When you consider the role of women in men's lives as mothers, sisters, wives and girlfriends and the fact women generally are part of the most important and intimate relationships men have in their lives, it is not difficult to see how gynocentrism can be spread and become normalised in society if women promote it.

When women constitute the voting majority and control the majority of consumer spending, it is not hard to see how gynocentrism can become mainstream in the economy and in politics. That is especially true when women exercise an in-group bias, which research studies[7] report is the case. On top of those realities is the fact men can and do white knight for female attention and approval. The enforcement of women's desires on the rest of society, through female control over legions of male simps, politicians and corporations, cannot be overlooked in normalising gynocentrism in the culture.

The Change In Family Structure

The change in family structure over the last fifty years, has also played a major role in the normalisation of gynocentrism. We learn the gynocentric social mode of behaviour to a significant degree from our childhood upbringing in the household. When boys and girls are raised to adopt and expect male chivalry, then it is likely that behaviour will be exhibited by them when they get older. When boys and girls are raised with the message it is never okay to hit a woman, but never told the message it is never okay to hit a man, they internalise that double

standard.

Over the last fifty years there has been dramatic changes in family structure. Many children are now being raised in fatherless homes from birth, or have been alienated from their fathers through divorce and family court. The lack of an adult male influence in the home combined with a lack of men in the education system, exacerbates gynocentric double standards being internalised in children and future generations. We also know the important role fathers play in teaching boys and girls to regulate their emotional and instinctual impulses, through teaching them to postpone gratification. We are now starting to see the impact of fathers being removed from the family, in the declining social behaviour of wider society.

We now have groups of young people and political movements fuelled entirely on emotional impulse and the abandonment of reason and evidence (SJW's, university campus feminists, Black Lives Matter, Antifa, the women's marches etc being examples). We are living in a post factual world, where what feels good is more important than what is true. This is what happens in a fatherless society and it will eventually lead to societal collapse as it gets worse.

The Prosperity Of Modern Civilisation

A subtle reason for why we consider gynocentrism to be normal, is because the prosperity of modern civilisation cushions society from the consequences of it in the short term. Our current debt based monetary system and welfare state, combined with major advances in technology, allows society to pass on the costs of ignoring major social problems onto future generations. It takes years, decades and in some cases centuries, before the severe and long-lasting consequences

of gynocentrism hit individuals and society. So society does not learn very easily to do draw a link between gynocentric behaviour and the consequences of such behaviour.

You do not immediately feel the consequences of divorce and family court when you marry a female psychopath. Economies do not feel the burden straight away of large numbers of unemployed men arising from decades of inaction on addressing the boy crisis in education. Societies do not feel the consequences of fatherlessness straight away either or the long-term consequences of social witch-hunts like metoo#. Universities do not immediately feel the financial consequences of lawsuits against them from men falsely accused of rape, resulting from university policies enacted from the Dear Colleague letter.

Virtue Signalling

Gynocentrism is also normalised because on the surface it appears to be good behaviour, feels good and is therefore encouraged by the culture. However when considered with more thoughtful and detailed examination, it can be seen that this is not the case. White knighting appears to be a noble act on the surface, but not when we look into the details of what is going on. Human beings are prone to surface thinking, simple heuristic thinking and emotional bias. Marketing is so successful because it takes full advantage of these biases and cognitive shortcuts human perception employs to make sense of the world (see the elaboration likelihood model[8] for more info and check out the central versus peripheral route to persuasion). What may look and feel good and righteous on the surface, is not always the case.

The Proliferation Of Gynocentric Superstimuli And Mass Communication

Of course it is also predictable that gynocentrism will be normalised when our environment is swamped with superstimuli, that trains our brains through conditioning over many years to operate in a gynocentric mode. This consistent exposure has long term effects on the brain through neuroplasticity.

When gynocentric superstimuli is all you are exposed to every waking hour from birth until death and there is so much social pressure on you to conform to gynocentric social norms, it is predictable gynocentrism will be normalised in the society in question. We have a plethora of laws against broadcasting violent ads, shows and movies and against promoting gambling and yet nothing like that for gynocentrism. When you combine gynocentric

superstimuli with modern communication in the form of the internet, television, computers and smartphones, you have the perfect delivery system to condition society and normalise gynocentric behaviour.

The Gynocentric Mainstream Media

Following on from the previous section, the mainstream media plays a key role in normalising gynocentrism. The gynocentric vomit coming out daily from major news outlets is constant. We have articles titled, "Why Can't We Hate Men?"[9] from the Washington Post and "The End Of Men"[10] from the Atlantic. Imagine for a moment if we substituted men with Jews in such articles. Such material would not look out of place in Nazi propaganda. Men are being dehumanised by the media and the media are spreading outrageous bigotry that would never be tolerated if the sexes were reversed.

The media has shown time and time again, they are pushing a gynocentric and female supremacist narrative onto society. They have ceased being news outlets and now essentially spread feminist and gynocentric man hating propaganda. The media does shape the attitudes and beliefs of society and also shapes politics and propaganda does work as we have seen from numerous examples throughout history.

We are fortunate now to have alternative media finally rising up against this hatred of men, to challenge it directly. AVFM is one example of this. However the mainstream media has had a multidecade headstart on the alternative media to shape society and still has considerable influence, despite their falling subscriptions and viewers.

Reductionism

There is a reductionist bent in society to not look at the bigger picture. We often fail to see the connection between things and how things are interrelated in society. There is a tendency to assign responsibility or consequence to one thing, person or cause. This feeds not just into normalising gynocentrism, but into letting other problems in society grow too. Society is a system and systems theory would help enormously in understanding and correctly dealing with societal problems, particularly social problems.

Taking a holistic and systems approach to understanding the world, can be far more effective than perceiving the world solely through a reductionist lens. Take school shootings for example. We could prevent such tragedies from occurring if we bothered take a wholistic systems based perspective on the problem. Instead of blaming it all on toxic masculinity, how about we look at fatherlessness and mental health. As society becomes more and more connected, taking a wholistic systems based approach to addressing social problems is going to be more and more relevant.

When we examine the behaviour of men and women in society, it is often solely discussed and framed along gynocentric lines by the media and by the culture. We look at men's behaviour toward women in isolation from women. We do not even consider women are agents in society and we fail to see how the behaviour of men and women toward the opposite sex, feedback on each other. The feminist narrative on domestic violence is one such example of this.

Domestic violence is often reciprocal in nature[11] and yet we do not hear on the reciprocal nature of domestic violence. When we hear about men's violence toward women only, its causes are framed along the lines of power and control by the feminist Duluth model. No other cause or factor is apparently at play in contributing to men's violence. The role of alcohol, substance abuse, poverty, mental illness and abuse during childhood, is all overlooked and ignored.

When society fosters a reductionist perspective on looking at the world and does not consider a wholistic or systems perspective, it encourages gynocentrism to grow and spread. Gynocentrism is by its nature reductionist. Having a one-dimensional perspective of relating everything solely to how they impact women and girls, is much easier to spread and normalise in a society that is highly politically polarised and has a general reductionist mindset to looking at the world that is encouraged by ideologues in the media and academia.

Even in biology and the sciences, we can see how reductionism holds back progress in understanding the natural

world. Systems biology[12] is a rapidly developing interdisciplinary field at the forefront of life science research, that aims to go beyond a reductionist perspective, correct this limitation in scientific knowledge and develop a more accurate wholistic systems understanding of biology.

Biology is complex and is composed of multiple systems at multiple levels, from cell signalling pathways all the way up to entire ecosystems. When we examine what is required for evolutionary success and for genes to be successfully passed on from one generation to the next, it is not as simple as saying it is all about reproductive success. Reproduction is essential, but so is survival. An organism must survive to reproduce and its offspring must survive to successfully mate, otherwise it would be as if the offspring were never produced in the first place.

Reproducing once may not be sufficient either and an organism may need to survive long enough to mate multiple times, to ensure they produce enough offspring that survive to sexual maturity and pass on the genes. An organism must develop a strategy in investing energy, resources and time in survival versus reproduction, that is optimised to their environment and biology, to guarantee evolutionary success.

Evolutionary success is far more complex than simply just reproducing. If that were not the case and reproduction was really all that mattered, then the only life that would have evolved on Earth would have been asexual microbial life. There are selective advantages for species that reproduce more slowly, but have a more complex biology that can better adapt to, tolerate, manipulate and extract resources from the local environment. These selective advantages are partly what gave rise to the proliferation of multicellular life.[13]

Think for a moment about the thousands of lineages that have continued their existence today, because of the civilisation and technological advances men have created and been responsible for. Think of the billions of people alive today because of the intrinsic value men have provided to society. There are entire lineages that would have been extinguished long ago and billions of people that would not have been born, without the intrinsic value men have provided in creating the advanced civilisation we enjoy and modern technology.

Simply reproducing, especially for a slowly reproducing species like Humans, is simply not enough to ensure evolutionary success. That is why men have been sexually and naturally selected, to develop traits to enable them to provide, protect, discover, explore, invent, build, maintain, repair and fight for society. It is not as simple as saying one man can reproduce with ten women, therefore men are disposable. Biology is far more complex than that.

Notice no one seems to consider how one man can change the world and lead to an extra couple of hundred million people existing and passing on their genes. Think of the impact a handful of men in society have had on civilisation over the last two centuries and by extension the evolutionary success of the species. Think of how many less people there would be without electricity, machinery, antibiotics, modern medicine and modern agriculture that men were mostly responsible for. How many family genetic lineages have continued existing because of these technological advances by men and have avoided termination as a result?

Successfully passing on the genes is not solely about sexual intercourse. Biology is more complex than that. Many other things have to occur before and after sexual intercourse, to ensure genes are passed on successfully. The value men bring to the survival of the community and to society is unique. Despite what feminists claim, women really cannot do everything a man can do or just as well (Women are not inferior. Men and women just have different strengths.).

Men remain the majority of our leading scientists, thinkers, inventors, political and business thinkers etc, despite all of the feminist social engineering to artificially lift women up. Human adult males are also not immediately replaceable either, especially talented and gifted men. It takes roughly 18 years before they reach physical maturity (25 years if we are talking about the brain) and a great deal of parental investment compared to other animals.

Our failure to recognise that treating men as disposable is to treat civilisation as disposable, will eventually lead to the implosion of civilisation. Even if we consider men as machines, we all recognise what happens when you do not look after your car and do not change the oil. Either we unlearn the cultural belief men are disposable, or we can watch society start falling apart. Adopting a wholistic systems perspective and going beyond a simple reductionist

mode of thinking, would help us unlearn the erroneous cultural belief men are disposable.

Gynocentric Authority, Institutions And Herd Mentality

Much of the influence in what shapes social behaviour comes from the top of society and from authorities like the government and institutions like university. Gynocentrism has been normalised in part because we have practiced it for centuries and our key institutions, leaders, celebrities and elite practice it, endorse it and impose it on the rest of us. We even enshrine gynocentrism into law.

There have been a number of psychological studies since WW2 showing how easily people blindly follow authority and rules (the infamous Zimbardo Stanford prison experiment[14] being one such example) and how powerful institutional environments and rules are in shaping group and individual behaviour (that partly explains a lot about how Nazism came to power and how millions of people were exterminated without anyone speaking out against it).

The power of the herd mentality of human beings to follow authority and a minority of individuals, cannot be understated. Many people simply do not think for themselves and this reality allows a minority of people like feminists, to easily control large groups of people once they hold positions of authority in institutions and government.

Slavery was considered normal for centuries by our leaders, authorities and institutions and was widespread, as was barbaric punishment and torture. Only in the last two hundred years or so and after wars and huge political movements and massive legal reform, have slavery and inhumane punishment been mostly abolished and outlawed. People had the same arguments about slavery being natural and inevitable in the past, as people do today about gynocentrism.

Just like back then, the arguments today about gynocentrism being inevitable do not have substance when you examine them more closely. This is the naturalistic fallacy in action. The fact gynocentrism has natural or biological underpinnings, does not then mean it is morally acceptable, desirable, inevitable or a healthy expression of human behaviour.

The education system out of all of the institutions, plays a key role in normalising gynocentrism. Many boys and girls in school can now go through most of their education from kindergarten to postgraduate education, with few male teachers. The influence of feminist ideology is now present at the primary or elementary level and has been present at the university level for years.

The education system has now essentially become a system of feminist indoctrination and gynocentrism. This sort of environment does have impacts on the behaviour of children and the adults they will become. Like the changes in family structure, the feminisaton of the education system has played a major role in spreading and promoting gynocentrism in society.

Former KGB agent and defector Uri Bezmenov, warned in an interview more than 30 years ago,[15] about the feminist and marxist takeover of our institutions and the ideological subversion of Western democracy. He made some very eerie predictions that help explain today's society. Controlling the education system is key. He discusses the four stages of the takeover of society by the far left in the interview (demoralisation, destabilisation, crisis and normalisation).

He explains the first stage which is called demoralisation. This involves indoctrinating multiple generations of students in far left ideology in the education system. From there these people infect the government, academia, corporations and our institutions and then spread far left ideology within these organisations. He explains how the brainwashing occurring in the education system, corrupts people's perception to the point where they cannot make logical sense of information. After years of indoctrination, their thinking is bounded within an ideological framework and they cannot see beyond that framework.

Sound familiar? It should. Uri was explaining what modern Western society would become 30 years ago. Think of all the revelations that have come out on the working environments of employees in the tech sector and in academia

and the disruptive and violent protests on university campuses.

Gynocentric Superorganisms

Related to the previous reason behind why gynocentrism is normalised, is the influence of superorganisms on society and how they have succumbed to gynocentrism. MRA blogger Angry Harry, did an excellent series looking at the impact of superorganisms on human behaviour and how powerful they are in shaping it (See Angry Harry's MRA corner on AVFM and check out the 4 part series titled, "Those Who Rules Over Us").[16]

Superorganisms in the social context can be thought of as entities comprised of thousands, sometimes millions and even billions of individuals, that appear to mimic the properties of a living organism and wield enormous influence on society. Religions, governments, corporations, institutions and cities are examples of superorganisms. People in this context can be considered cells of these superorganisms. If we look at human civilisation as a superorganism, the slogan "feminism is cancer" is quite fitting.

Gynocentrism can be thought of in the context of superorganisms, as the underlying germ of a disease of the superorganism. It infects healthy human cells of the superorganism and then spreads throughout the superorganism. Eventually the superorganism succumbs to gynocentrism and then infects other superorganisms. Feminism could be considered a vector of the gynocentric germ that helps it spread, like how a mosquito is a vector of Malaria.

Superorganisms as Angry Harry explained, have enormous influence over our society and the individual behaviour of people. Corporations, governments, religion and institutions shape the way of life for billions of people. Gynocentrism has infested many of these superorganisms and turned them into gynocentric zombies. These infected entities can and have inflicted terrible damage on society.

Think of the impact feminist infested universities have had on society. Think of the impact the gynocentric legal system has had on the nuclear family, fathers and the lives of men. Think of the impact the feminised education system has had on the boy crisis in education. Think of the impact the gynocentric bias of the tech sector has had on the information that the public is exposed to and their censorship and filtering of alternative non-gynocentric viewpoints.

Learned Helplessness And The Self-Fulfilling Prophecy Of Gynocentrism

Men and boys in today's society to a substantial degree, are exhibiting signs of learned helplessness. Many men and boys have essentially been conditioned to accept that gynocentrism is normal and inescapable. Once men and boys internalise that dangerous false belief, they accept their own marginalisation and disposability every day and in doing so enable gynocentrism to have almost complete dominance over society. Learned helplessness has been linked to depression[17] and is no doubt a major factor driving the epidemic of male suicide. Learned helplessness fuels a self-fulfilling prophecy.

If men and boys believe there is no other way to live, then gynocentrism becomes inevitable and this fate then reinforces the belief that gave rise to it. Beliefs can be very destructive things when they go unquestioned, despite leading to highly destructive outcomes.

Men going their own way (MGTOW) is a pathway out of gynocentrism for men. It involves unlearning pathological gynocentric beliefs and daring to believe there is another way to live. Whilst it may not be easy to go against the social current of society, it is possible and once the rewards of going your own way become clear, it becomes easier and easier and easier to go your own way. We are social creatures and part of overcoming learned helplessness for men involves abandoning concern for social ostracism, particularly from women and learning how to identify and manage the risks that a predatory gynocentric society presents, so you can live life in your own way and avoid entrapment and attack.

Men and boys are punished for performing and exhibiting their natural masculine nature and at the same time ridiculed for failing to perform and demonstrate a masculine nature. At the same time that men are told they must live up to the hypergamous expectations of women to earn more money than their female counterparts in order to

be worthy of a relationship with women, they are cast as privileged oppressors and blamed for the gender pay gap if they do earn more money than women.

Men are told they are losers if they do not perform and then are told they are privileged oppressors when they do perform. Women will write articles about “where are all the good men” and then write other articles about the gender wage gap and how we need female quotas in upper management and corporate boards because of male privilege. It is a double bind. Men have no escape from social ostracism if they follow external societal pressures and succumb to herd mentality and social pressure to conform. Such men must accept the message from society they are inferior, violent, privileged and evil oppressors.

MGTOW is the healthy alternative. MGTOW involves finding your own way in life, independent of what the culture or society or women expects of you or what they think of you. MGTOW is the only way out for men from the gynocentric prison society has been turned into. To borrow a line from the Shawshank Redemption you either, “get busy living or get busy dying”.

The biases in human perception, thinking and behaviour discussed, combined with the changes in family structure, the proliferation of superstimuli with mass communication and the influence of gynocentric institutions, media and authority figures, keep the silent killer that is gynocentrism from being detected and addressed by civilisation and by individuals.

To fight this, we need to develop greater self-awareness in society and awareness of what gynocentrism is and the harms it can and does cause. We need organised resistance to gynocentrism to emerge at the individual level of men going their own way and at the collective level of a well-funded and well organised men’s movement to tackle institutional and legalised gynocentrism. Either we address gynocentrism, or the harsh forces of natural selection will remove gynocentric behaviour from the human evolutionary lineage, or worse put the entire human race into the fossil record. For the superorganisms of society, they will have to either rid themselves of gynocentrism or look forward to bankruptcy or collapse. For the individual man, you either overcome gynocentrism or you suffer for it and in some cases lose everything, including your life.

It is our choice, we can either do this the easy way or the hard way individually, and as a society. It takes discipline to recondition ourselves out of bad habits and develop the self-awareness to recognise and stop bad behaviours. It does not happen overnight. Websites like AVFM, men’s discussion and support groups and male friendly life coaches and mental health professionals, can help with that process.

MGTOW helps in a big way in overcoming gynocentrism. MGTOW or men going their own way, is grounded on the fundamental principle of self-control. You cannot go your own way without it! MGTOW and its continued growth is direct proof it is possible for men to overcome years of gynocentric programming, instinctual and emotional impulses and take the red pill.

But like I said nothing happens overnight. That goes for individual change and also for societal change. Just because change is slow, does not mean change is impossible or will not eventually lead to profound shifts in people’s lives and the way society functions. Every journey begins with a single first step. It is time men broke free of their psychological bondage and dared to recognise and accept their true intrinsic value, in the face of a gynocentric society that would prefer they did not.

It is not just biology at play when we are talking about gynocentrism. Social, political, institutional, economic, informational and cultural factors, are also involved in normalising the social pathology we call gynocentrism. We are indeed living in the matrix of gynocentrism. Most people are still asleep in the matrix. We need to stop normalising gynocentrism by addressing the ten causes responsible for its normalisation discussed earlier. MGTOW and a well funded and organised men’s movement, would go a long way to achieving that objective.

We are at a critical period in human civilisation where we need to move beyond outmoded gynocentric ways of thinking and behaving if we expect civilisation to survive. Technology cannot be uninvented and we cannot return to a traditionalist path. Simply ending feminism will not be sufficient to advance society either. Gynocentrism has

now become an unsustainable problem for society.

Tens of thousands of years ago when we humans transitioned from a hunter-gatherer existence to primitive civilisation, the dynamics between the sexes changed. Now we face a similar challenge to change those dynamics again, as a result of rapid technological change over the last two centuries. Dr. Warren Farrell has in the past described the need for a gender transition movement, to recognise and address this reality.

The Kardashev scale[18] lays out the stage of technological advancement of civilisations. Human civilisation is currently undergoing a transition from a type 0 civilisation, to a type 1 civilisation in which we control all of the energy available on the planet and coming from the parent star (currently we can only make use of a fraction of the energy available). Technologies of a type 1 civilisation include: nuclear fusion and renewable energy on a large scale, the capacity to produce large quantities of antimatter etc. Some of these technologies we have obtained, some we are on the cusp of and other technology is quite a while away.

In several decades if everything goes right, we may have a permanent, sizeable and self-sustaining settlement on Mars. All of this civilisational advancement, requires a society that remains socially stable, free, safe, educated and prosperous enough to permit the required technological progress to occur and to ensure the technology is not used to destroy ourselves.

The relationship between men and women forms the backbone of the family and the family forms the backbone of society. Gynocentrism is now threatening to destroy the backbone of the family and of society. We need to wake up, otherwise the future for humanity is looking bleak. External threats like nuclear weapons appear to be well recognised. The same does not seem to apply for gynocentrism and the scale of the threat it poses for the continued existence of human civilisation. This needs to change.

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Helen Reddy of “I Am Woman” fame departs the patriarchal world

Henry Salivator · 24 October 2020 · Archived copy · Original

Helen Reddy, who died in September (1941-2020), has been called the queen of 70s pop. She had three number one hits in the United States (Billboard Hot 100 chart) in 1973 and 15 singles that entered charts in the US top 40. Hits also followed internationally. Her ‘feminist anthem’ titled *I Am Woman* catapulted Helen Reddy to enduring fame. However, her overall recognition in the 1970s was based on radio airplay of hit songs, and US television primetime variety shows. She performed alongside, or hosted, some of the most famous singers and actors of that era.

Helen Reddy was lauded in many obituaries following her death. From an Australian perspective, she was the first Australian-born artist to get a number one hit on the US Billboard chart. *I Am Woman* was also the first ‘Australian-penned’ song to win a US Grammy Award. Over the decades, Reddy’s continuing relevance was mainly about feminism, singing her anthemic song, for example at an abortion rally in Washington DC in 1989, and an anti-Trump women’s protest in 2017.

Helen Reddy’s cultural importance is entirely wrapped up in the anthem-song *I Am Woman*, which in turn is firmly embedded in the so-called ‘second wave’ feminist historical charge.

A deeper investigation of Helen Reddy, her rise to fame, and her feminist credentials, throws up a series of weaknesses and contradictions in the dominant narrative. Both the feminist persona that she cultivated, as well as the meaning of her most famous song, deserve reappraisal. This investigation is particularly important from the perspective of men and women interested in the cultural perception of sexual power that favours a feminist worldview.

A background

Helen Reddy was born into a show-business family and was involved in performance from a young age. In her autobiography from 2005, she identifies a key moment when she had a sense of injustice about women’s social portrayal (age 4?!).

In a burlesque comedy performance, a man sitting in an artist studio paints a woman in a bikini:

> "The model asks to see the painting. He turns it around to reveal a blank canvas and tells her that he's not really an artist, he's just a dirty old man… I was really offended by that sketch… Now… I see what offended me was a woman being exploited by a man. It was my first consciousness raising experience and the beginning of my feminism…"

in Helen Reddy, The Woman I Am: A Memoir (2005), preview available in Google Books.

Comedy sketches from the 1940s could easily be seen in the context of their time. Perhaps dated, but not necessarily exploitative. There is a hint in this scenario of Reddy's own emerging prudishness, with an implication that men's sexuality is offensive. In 2010, Reddy complained publicly about modern bras, which suggests a similar view of sexual morality:

> "When I was a girl, we used to complain we were divided into two groups: We were either virgins or we were whores," she says. "And then along came Madonna — and now we're all whores.

Reddy rebelled in her teens against the prospect of continuing the family tradition of an entertainment career and at the age of 20, in 1961, had married a man of 33. Reddy herself gives a very un-feminist explanation of her outlook at this time:

> "I didn't really want to have a career at all, because that was the 1950s and the ideal was to get married and then spend your life cooking and cleaning and living for your man. I had a trunk full of recipes, preparation for being a real woman."

In 1976 (24 years before the 2000 interview), Reddy had already callously admitted that her marriage had been a sham:

> "I knew even before we were married that I didn't like him,"

Reddy separated from her first spouse, before her daughter was born. That former husband died in 1970, at the age of 42. Reddy returned to the performance industry with gusto. She had an ambition to be a successful performer at the highest level, focused on the US market. As Reddy indicated in 1983, in an interview with Dennis Hunt:

> "I would have gotten to the states one way or another. I was very determined to come here."

Reddy's ambition looked close to being realised in 1966, when she won an Australian singing competition on a television show called Bandstand, hosted by Brian Henderson (semi-final performance of *I belong*). The prize was a trip to the US, where she expected to immediately sign a record contract. This did not eventuate. Instead, she stayed in the US in increasingly desperate straits, a single mother with a daughter aged three in tow, performing occasionally to small audiences, and lacking the work permit that would allow her to get secure ongoing employment as a performer.

Reddy was on the point of returning to Australia, when she found the basis for success. In 1968, in New York, a fellow Australian (male) held a crowd-funding party for Reddy, to help pay her rent. At this party, Reddy, now 27, met Jeff Wald, several years younger, Jewish, and working in the entertainment industry (alongside David Geffen).

As Reddy apparently admitted, she married Wald within days, "out of desperation over her right to work and live in the United States."

Reddy also made a decision to become Jewish. Did she convert to Judaism as an act of compliance with her

husband's religion? Unlikely. She was a neither a servile woman, nor did she have any religious inclinations, except those relating to past life regression. She made this clear in 2000:

> "I don't follow any formal religion, because I think that once a religion becomes organised, it turns into a business."

Reddy's religious conversion would have been useful, as the music industry of the US had influential Jewish entrepreneurs.

Importantly, the marriage in 1968 to Jeff Wald was followed by a hiatus for Reddy. Her husband became a successful talent agent in Hollywood, while she remained relatively idle at home. In this period, she did a course in hypnotherapy in 1969 at UCLA and became a feminist, the basis for her most famous song.

Women's Liberation, or feminism was gaining social prominence in the US, following the 1960s hippy 'free love' era. Radical feminist views and actions became newsworthy. An early example was Valerie Solanas, who in 1967 self-published an overtly man-hating book entitled SCUM (society for cutting up men), in which she advocated for the eradication of men. In 1968 she famously attempted to murder Andy Warhol.

Also in 1968, a feminist protest at a Miss America beauty contest made bra burning notorious. In 1970, Lillian Roxon, an Australian-born, New York based feminist, journalist and acquaintance of Helen Reddy, reported on a landmark street march by women in the city that August. Angry mass protests (the 'roar') were a newsworthy aspect of the growing women's movement.

Relevant to this examination, also in 1970, an obscure Australian left-feminist student, Irena Dunn, quipped that "A woman needs a man, like a fish needs a bicycle." This phrase crossed the ocean to the US and became a popular graffiti on campuses, though attributed to the feminist Gloria Steinem.

Radical feminists argued that men were exploitative and abusive and women should detach themselves romantically, sexually and economically from them.

Crucially, Helen Reddy did nothing of this sort.

Reddy put an ultimatum to her husband, to focus his career on promoting her own career. He accepted and began promoting her with relentless enthusiasm. Thus, in 1971, Reddy had her first hit record, with 'I don't know how to love him'. Although this was a minor hit, it was due to Wald's tireless work in networking, contacting music executives, and phoning radio stations.

In 1976, one journalist, Mary Murphy, observed a pattern in the relationships between superstar women and their husbands, using Helen Reddy as a key example:

> "The successful female star is the center of her own universe and the man [husband] basks in her reflected glow. He is he shadow person, the supporting player, hitched to a star."

Notably, when Reddy's fame started to collapse, the relationship with her husband also collapsed. They separated in 1981, and were involved in a notorious divorce in 1982.

Helen Reddy's husband was one of several men that had been crucial to her survival and eventual rise to multi-millionaire status. Indeed, men were so important to her advancement, that it undermines the feminist narrative woven around her success.

Who inspired *I Am Woman*

The song *I Am Woman* accelerated and transformed Helen Reddy's success and is the basis of her enduring fame, while her wider career has sunk into historical obscurity. The contemporary mainstream media (and recent

obituaries) have focused on a feminist fairy-tale version of its emergence, promoted by Reddy.

In interviews over many decades, Reddy portrayed writing the song as a moment of 'divine inspiration'. As she recalled in 2003, according to a tightly scripted feminist narrative:

> "I couldn't find any songs that said what I thought being woman was about. I thought about all these strong women in my family who had gotten through the Depression and world wars and drunken, abusive husbands. But there was nothing in music that reflected that.
>
> "I certainly never thought of myself as a songwriter, but it came down to having to do it."

Sometimes Reddy mentioned a co-writer of the song, in interviews:

> "I knew Ray Burton, an Australian musician, and he had a crack at the music and thus was born the song."

The role of Burton was far more significant than noted by Reddy. This musician had worked with Reddy in Australia. Likewise, he had travelled to the US and continued to work with her. He also had an unusual opportunity to witness the 'consciousness raising' sessions that Reddy initiated in the Hollywood Hills, where she lived. He said women would, "sit around and whine about their boyfriends."

After experiencing the atmosphere of 'consciousness-raising', Burton said:

> "I felt quite out of place among all of these gung ho women's lib females but I could see the commercial potential because these women were SERIOUS! I suggested to Helen that if she felt so strongly about women's rights she should get some words down on paper and I would then take them away and construct a song from them… I guess I wrote some of the lyrics as well."

Subsequent to a bio-movie about Reddy, released in 2020, just before Reddy's death, Burton expressed his annoyance of having been written out of the story. He again cited his recollection of words expressed 50 years ago:

> "Look, if you feel so strongly about Women's liberation Helen, why don't you write something down for me to work on?"

The world's most famous feminist anthem was a man's idea.

I won't sing songs like that, except when I do

Prior to *I Am Woman*, Helen Reddy had for many years sung cover songs. Likewise, her emerging fame would be based on doing 'easy-listening' cover songs, reheated hits, written by others, that she could sing better. But in 1972, she had a surprise hit, with an empowerment song that had been suggested by her male collaborator, Ray Burton. Reddy then spun a contrived feminist narrative, that would serve her well. Reddy repeatedly claimed that she felt contempt for a music industry that portrayed women in a downtrodden light. In a 1973 interview:

> "I've always rejected songs like 'Take me back, baby, I'm on my knees/Begging you please.'"

In many interviews over decades, Reddy regurgitated a simulated idealism about her musical direction. Reddy's most successful songs were never feminist-inspired or themed. Her hits were chosen for commercial gain, to make money. Therefore, the songs were either about romantic love, or ironically, about women who had gone crazy after being wronged by a man. Key examples: *I Don't know how to love him* (1971, vaguely servile love song), *Delta Dawn* (June 1973, woman goes mad over being jilted by a man), *Leave Me Alone* (October 1973, woman jilted, disturbed, homeless) *Angie Baby* (October 1974, disturbed girl and her fantasy lovers), *Ain't No Way to Treat a*

Lady (1974, woman tries to leave cheating man). Reddy sang exactly the kind of songs that she said she rejected.

Contemporary propaganda ignores the contradiction between Reddy's self-marketing, and the actual product she supplied for 10 years. However, some television and music critics of the 1970s did recognise the formula for Reddy's success. This TV review is from 1973:

> "In her lyrics, Miss Reddy proclaims: "Yes, I am wise, but it's wisdom born of pain." Her program is burdened with neither much wisdom nor any pain. It is slickly packaged entertainment, with a light and welcome accent on women."

The lyrical theme of many of Reddy's hits contradict her claim that she wanted to sing about strong women. Alice Cooper famously declared that Reddy was 'the queen of housewife rock'. Reddy was aware of the accusation and embraced it, with a positive spin, in 1975:

> "That means I've reached a lot of people in a simplistic manner who would never go to a lecture or read an article on Women's Lib."

Indeed, Reddy had to tread lightly to communicate her feminist ideology to simplistic women, because feminism in the 1970s was still seen as potentially, "angry, man-hating, dangerous".

Reddy's left-feminist political ideology was revealed in interviews, her attendance at pro-abortion rallies and support for left-political causes. However, eight years after Reddy became famous, some writers already expressed cynicism about a wealthy superstar patronising the female masses with formulas for liberation. In 1979, a Tom Buckley NYT review of a Helen Reddy television special, put the boot in:

> "And it just may be that Miss Reddy, whose songs still lament the hard lot and indomitable spirit of her sex, and Miss Fonda, who is also a fervid feminist, will lure legions of careworn women from their washboards, scrubbing brushes and darning needles to the television set, even at the risk of a beating from their beer-sodden husbands."

I Am Woman – selling out in the afterglow

In the 1970s, the image of Helen Reddy had been cultivated, with its soft marketing of feminism. *I Am Woman* was a song that had a semi-sacred status. Opportunities had arisen to sell this song for commercials, but these were rejected.

From the 1980s onwards, Reddy and her pop hits were no longer in high rotation on radio stations. Feminist solidarity was seemingly low. Reddy even performed a song *I Can't Say Goodbye to You* at a 1981 Miss World competition. Miss World pageants had made feminists very angry from the 1960s onwards. They had previously staged protests against such 'objectification' of women.

Newspapers kindly explained that Reddy had to pay the rent, having allegedly spent $40 million living the high life in the previous decade, and living on reduced means, following her separation from Jeff Wald.

Selling the iconic *I Am Woman* songs for commercials also became financially optimal. So Reddy allowed its use for purposes that might have seemed a 'sell-out' in the 1970s. For example, Burger King used a parody of *I Am Woman* in 2006 to sell hamburgers. The advert included men burning their underwear:

> I am man, hear me roar,
> In numbers too big to ignore,
> And I'm way too hungry to settle for chick food!

Woman who doesn't like man

Helen Reddy had used men (and feminism) to advance her ambitions and career. As the men ceased to be useful, it made sense to move on. Reddy's husband, Jeff Wald, had been instrumental in the Reddy's success, but by the 1980s, he was not able to push her downward facing career further. He also had an admitted major cocaine addiction that contributed to frequently aggressive behaviour.

The eventual divorce in 1982 was famously bitter, due in part to a custody dispute over their son. Wald jokingly claimed in a radio interview, in August 2020 (just months before her death), that only with dementia "She Forgot She Hates Me!". That was more than 30 years after their divorce.

One particular interview with Reddy in 1999 indicates the depth of her hatred for her ex-husband Wald, but also a more disturbing generic contempt for men:

> "If you are going to have children, have one as a single mother because otherwise you will never have him out of your life. Not only will your children always be his children but your grandchildren will be his grandchildren and you will have him in your life until you Die. So I say, go to a sperm bank."

The above statement was made 18 years after her divorce from Wald (she married and divorced another male subsequently). Reddy had harboured an ongoing bile, for decades, packed into a female-centric IVF philosophy. Yet, an even more disturbing attitude was revealed in a subsequent television interview in 2002. Roseanne Barr, who appeared to be very drunk, wiggled a confession from Reddy:

> Barr: "How did you get the guts to get up there and sing a song that would piss all the men off…?"
>
> Reddy: "I was too pissed off at the time to care… there was a lot of anger at that time… When a person's consciousness is first raised, there's a lot of anger'.
>
> Reddy: "You are going to be a grandmother too. You are just going to love it… I hope it's a girl." [min 1:28].
>
> Barr: "No it's a boy."
>
> Reddy: "Oh… Well never mind" [Min 1:36].

Having a female grandchild is cool… Male?… Not so much.

Reddy's attitude towards men developed both in her lived experience and through her ideological indoctrination in the late 1960s, via feminism. Is it possible that her pride only in strong women in her life had an opposite: that she had a contempt for men who were weak, alcoholics, drug addicts, failures? Was her feminism of such a radical variant that it extended to the contempt for all things male? Reddy's sentiment bears a resemblance to that of the radical feminist Valerie Solanas, who suggested in 1967 in The SCUM Manifesto:

> "It is now technically feasible to reproduce without the aid of males (or, for that matter, females) and to produce only females. We must begin immediately to do so. Retaining the male has not even the dubious purpose of reproduction."

The alpha female describes her power

Ultimately the song *I Am Woman*, seems not about women at all. The vocal roar in the song might emanate from women on the march. But it is more convincing to think of the roar coming from Reddy herself. The roar certainly did not come from the meek, 'downtrodden' housewives that she sought to convert to a higher consciousness.

Reddy came from humble beginnings. She was able to fulfil a searing ambition to succeed. She rose to stardom

inside an alleged patriarchal society, with the essential aid and encouragement of supportive men. And her success was not simply musical or financial. She was invited to perform for Presidents. She was invited to the White House of President Nixon and then Ford. She socialised with that ruling elite, while her husband snorted coke in the White House bathroom. She experienced social mobility on an epic scale and grabbed it by the horns.

In a provocative short-lived interview in 2014, just before the onset of her dementia, a journalist, Raymond Gill, sought an elaboration on her achievement of, "rubbing shoulders with the leaders of the military-industrial complex."

Reddy did not answer the journalist's attempted probing questions, because they were both commercially off-topic and subversive. Nevertheless, the journalist had targeted a key issue.

The narrative of Helen Reddy (and of feminism in its entirety) contains an uncomfortable (suppressed) contradiction. Reddy was a powerful woman who was attracted to men that would serve her interests. She had an ambition to be famous and wealthy, and indeed she became a multi-millionaire, mixing with the elite of the world. In other words, she once lived unlike 99.9 percent of all women (and men) on planet earth.

The enduring fame of Helen Reddy is entangled in a mythology, that depends on the facts of modern sexual and social power (and mobility) being suppressed. In the 1970s, journalists still voiced the popular concern that feminism included negative views about males. Such questioning has been eliminated from the mainstream media today.

Note on internet sources

All internet references or links for this article were sourced in October 2020. All referenced links were initially accessible in this period. However, some video footage went offline in this month, possibly in response to the death of Helen Reddy.

Additional sources

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I am woman, women's march, Los Angeles January 21, 2017 (ReddyRockedthe70s)
https://www.youtube.com/watch?v=oXwfEZTLG6Q

'She Is Woman, She Is Helen Reddy,' Ellen Cohn June 24, 1973

https://www.nytimes.com/1973/06/24/archives/she-is-woman-she-is-helen-reddy.html

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"The Anthem and the Angst", Sunday Magazine, Sydney Sunday Telegraph, June 15, 2003, Page 16.

"Helen Reddy Sings Out for Women's Lib—but Jeffrey Calls the Tune" Robert Windeler, in People magazine, February 3, 1975

"Helen still believes, it's just that she has to pay the rent too", by John Burns of the Daily Express, reprinted in Melbourne Herald, December 16, 1981.

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Exorcising the franchise

Doug Mortimer · 25 October 2020 · Archived copy · Original

Throughout the year 2020 the media have made a big to-do about the 100th anniversary of the 19th Amendment giving women the right to vote. As is always the case when the media look backwards, something that was controversial in its day is no longer controversial. The history is settled. It's been a win-win situation for all of us. How could it be otherwise? Drawbacks? Repercussions? Side effects? Of course not! We're on the right side of history and we're sticking to it! Even to suggest otherwise is…well, some people don't deserve free speech.

Nevertheless, when democracy buffs tut-tut over the fact that so many eligible voters don't bother to show up at the polls (even in the contentious 2016 election, 39% stayed home), is it possible that giving women the right to vote has played a part in voter apathy?

During the Reagan presidency there was talk of a gender gap. 46% of women voted for Reagan, 54% of men. The tacit assumption behind this observation was that if women preferred a candidate, it was the "good" candidate; if men preferred a candidate, it was the "bad" candidate. Then, as now, the media tilted left, so if women went in the same direction, then it was a testament to the superior morality, virtue, and discernment of the fair sex. And if men preferred Reagan or some other troglodyte…well, just be glad women voters are around to save the country from those male mossbacks.

Assuming that a gender gap exists among a couple, married or otherwise, why would they bother to vote? They just cancel out each other's votes. That does neither candidate any good. So why bother to wait in line at the polls? Why bother to bone up on the issues and the candidates? Better to keep peace in the family and just blow it off. Some people characterize voting as a right; others as a privilege. Either way, it's optional.

Ah, but what about all the suffragettes who struggled to get women the vote! Sufferin' suffragettes! (Imagine Daffy Duck or Sylvester the cat saying that.) How can any modern woman stay home after all the struggles her ancestral sisters went through 100 or more years ago! Well, in truth, a lot of the first-time female voters stayed home in 1920.

The 1920 Presidential campaign pitted Democrat James Cox against Republican Warren Harding. By a strange coincidence, both were from Ohio and both owned newspapers (Cox in Dayton, Harding in Marion) before getting into politics.

Thanks to the 19th Amendment, the number of eligible voters in 1920 ballooned to 54,165,000, with men having 27,245,000 and women 26,920,000. When the dust had settled, Harding won in a landslide, 404 to 127 in electoral votes, 16,144,093 to 9,139,661 (or 60.3% to 34.1%) in the popular vote. Post-election pundits assumed that voters wanted "a return to normalcy," as Harding put it. Peace and prosperity – no more foreign wars. In other words, Democrat Woodrow Wilson's international pipe dreams were about as moribund as the man himself (he had suffered a stroke in the fall of 1919), and the taint carried over to James Cox.

17,245,150 men (67% of those eligible) voted, while 9,457,033 women (only 35.1% of those eligible) exercised their newfound franchise. The poor female turnout was attributed to a number of factors, one being that women were new to the game and it would take then time to come around. Of course, not all women were in favor of female suffrage, so it was assumed that they sat this one out. Surprisingly, a number of women stayed away because of their age. It has never been polite to ask a woman to reveal her age, but the county registrar of voters is no gentleman.

Harding got the bulk of the suffragette vote. Until the end of his administration, Woodrow Wilson and the Democrats had not been overly enthusiastic about women voting (probably because of the overlap between the suffragette movement and the women's temperance movement) while Harding and the Republicans had been more upbeat about it. Strange as it may seem today, however, another dynamic was at work: Warren Harding was a sexy beast! Move over, JFK; step aside, Bill Clinton! Warren Harding just might have been the biggest horndog daddy to ever occupy the White House!

Pictures of the mature Harding (he turned 55 on election day) provide no clues as to his appeal. It is hard to see him as a heartthrob, yet he had multiple mistresses and fathered at least one and likely two children out of wedlock. In his younger days, he said, "It's a good thing I'm not a woman. I would always be pregnant. I can't say no." I guess you had to be there.

The few pictures available of Harding as a young man portray him as a much more dapper character. Perhaps even in his maturity he had some sort of Svengali-like hold on distaff voters. Of course, there was no television in 1920 but he was visible in newsreels shown in movie theaters across the country. Silent movies might seem like an unlikely medium for conveying animal magnetism, but about the time Harding was inaugurated women were swooning over Rudolph Valentino.

When Harding died after just two and half years in office, taciturn Vice-President Calvin Coolidge took over. A sexy beast he was not. Famously, in 1933 when writer Dorothy Parker heard Coolidge had died, she wondered, "How can they tell?"

Typically, the Presidential election does not offer candidates with sex appeal. The rise of television, however, made the exceptions stand out. The first TV President was Harry Truman, who ran against Thomas Dewey in 1948. Neither was likely to inspire femme hearts to go pitter-pat. Then we had Dwight Eisenhower vs. Adlai Stevenson twice (1952 and 1956), an old soldier vs. an old egghead.

By 1960 television had penetrated even the most remote corners of the republic. That was the year the Democrats nominated John F. Kennedy to run against Richard Nixon. Kennedy was far more telegenic than Nixon. As was often remarked by politic pundits, there was a split in the ranks as to who won the Nixon-Kennedy debates. Among radio listeners, Nixon was the winner; among TV watchers, it was Kennedy. On the radio, they were just a couple of Irish politicians. But on TV Kennedy was a Celtic Prince Charming, while Nixon looked like a constipated pallbearer.

Of course, that shouldn't have made any difference when it came time to cast a ballot. But to the young woman voters, Kennedy was a dreamboat, Nixon was a barge. Kennedy whetted the interest of female voters while wetting their panties. Indeed, after Kennedy's death, his priapic extracurricular activities became part of his legend. Camelot described his administration; came a lot described his sex life. Significantly, he was the youngest man (43) ever elected President.

After Kennedy, it was a long dry spell: Barry Goldwater vs. Lyndon Johnson (1964), Nixon vs. Hubert Humphrey (1968), Nixon vs. George McGovern (1972), Gerald Ford vs. Jimmy Carter (1976), Ronald Reagan vs. Jimmy Carter (1980), Reagan vs. Walter Mondale (1984), and George H.W Bush vs. Michael Dukakis (1988). None of these candidates had sex appeal; in fact, it was debatable if they still had sex lives. In some cases, if not for the presence of offspring, any kind of prior sex life might have been in question.

Over the decades, as the candidates came and went, women were catching up to men. By the 1970s eligible male and female voters were voting at about the same rate. Appealing to the female sex was a must even in the absence of sex appeal.

Then along came Bill Clinton in 1992. Running against two old men, George H.W. Bush and Ross Perot, he made it into the White House with a majority of electoral votes while garnering just 43% of the popular vote. When he took office, he was 46 years old – middle-aged by human years but young for a President (in fact, he was only 32 when he moved into the Governor's Mansion in Little Rock, Arkansas). Like Kennedy, he had a full head of hair, which never hurts.

A famous photo from 1963 shows a young Bill Clinton (then 16) shaking hands with his idol, John F. Kennedy, in the White House Rose Garden. Did some sort of hot mama mojo transfusion take place at that moment? If so, it probably wasn't necessary. Growing up in Hot Springs, Arkansas, known for gamblers and gangsters, Clinton was probably no stranger to worldly pleasures.

As it turned out, Clinton's sex life was as active as his idol's, though JFK certainly got classier women. Unfortunately, by the time Clinton was running for President, it was no longer possible to keep "bimbo eruptions" out of the media. Given who he was married to, Clinton's sexual adventures might be understandable. In fact, he might have garnered some pity votes from men.

When Clinton left office, it was back to the bores. George W. Bush v. Gore (2000), then Bush v. John Kerry (2004). Then in 2008 it was John McCain, who was 72 and looked older vs. Barack Obama, who was 47 and looked younger.

It's hard to speculate on why Obama struck a chord with female voters in 2008. He was a relative unknown who had risen quickly not on the basis of achievement (when nominated, he hadn't even completed one term as the Illinois junior senator) but largely on charisma. I actually knew a young woman who took a day off work and used precious air miles to fly out of town for the day just to see him deliver a speech.

So we might say that to score with young female voters, a man must be young, by Presidential standards. 35 is the minimum age but no one under 42 has ever occupied the Oval Office (VP Teddy Roosevelt was that age when he took over for the assassinated William McKinley in 1901). With more and more women entering the fray, it would be intriguing if a bona fide babe got a nomination one day. The minimum age requirement would work against female sex appeal, but a well-preserved supermodel might arouse the attention of male voters.

Whatever age he is, a candidate must always look younger than he is. In short, he must look like a guy who gets laid a lot, even while parading the family around for photo ops. JFK and Clinton looked as though they got laid a lot – and they did. There are a lot of stories out there about Obama getting laid a lot but not by women…though I don't want to go down that rabbit hole in this article.

Sadly, while it helps to look like a player, a candidate cannot openly behave like one. Remember that woman I mentioned a few paragraphs ago…the one who used up air miles just to see Obama in person? Before that, she had been an ardent supporter of John Edwards, who was something of a rising star in the Democratic party (he had been John Kerry's running mate in 2004). Then it was revealed that he was having an affair and had fathered a child while his wife was battling cancer. I'm sure his stand on the issues was not affected by any of the contortions of his personal life, but the point was moot, as women voters hurled themselves off his bandwagon. According to Wikipedia, he is back where he started: chasing ambulances in North Carolina.

One might think that marriage vows would be a hindrance to a man running for public office, but just the opposite is true. Even today, with plummeting marriage rates and the rise of single adults, a bachelor just isn't acceptable in high office. If a candidate isn't married by age 35, he's wasting his time seeking high office. As they do with other men of that age, women would look at such a man and wonder what his flaw was. You know the litany…he can't commit…he's irresponsible…he's selfish…in fact, deep down he might be a misogynist. And there's always the old fallback, he's gay…not that there's anything wrong with that and not that I have anything against gays and some of my best friends are gay and I have a second cousin who's gay and I would never let that affect my vote. I just don't like his stand on the issues.

Today there are more eligible women voters than men and they aren't staying home any longer. It is possible to win an election without getting a majority of the female vote, but impossible if their vote totals sink below a certain percentage. Consequently, women's issues play a key role in every election. Men's issues do not matter because men's votes are not needed to win an election. Still, it's hard to say, since neither side talks about men's issues, probably because the female voters who would be scared away would outnumber the male voters who joined up.

So in the year 2020, with two geezers running for the highest office in the land, let us ponder what the 19th Amendment hath wrought. Has extending the franchise to women given us a better caliber of candidate? Has it given us a better caliber of officeholder? Is our political discourse on a higher level? I'm no scholar regarding pre-1920 elections, but I can't answer any of the above questions in the affirmative. (We might ask the same questions of the 26th Amendment which gave the vote to 18-year-olds.)

Having reservations about democracy, however, is almost as dangerous as bad-mouthing social security. If you're serious about running for public office, forget about it. For the most part "our democracy" is motivated by two types of voters. The idealist votes for what he thinks is best for the country; the pragmatist votes in his own self-interest (after all, by definition, nobody else can do it for him). Then there are the fusion voters who believe that one's self-interest dovetails with the country's best interests. Did I say fusion? Pardon me, I meant delusion.

Speaking of delusion, that brings us back to the women voters. To be sure, some vote for what they perceive to be the best interests of the country, while others vote their self-interest. Then there are other women whose motivations are simply to follow the herd, as they do in so many other pursuits – take fashion, for example.

While knocking around a local shopping mall the other day, I came to a clothing store that had an enormous window display of mannequins – must have been at least two dozen of them – wearing those jeans with pre-cut holes in them (apparently, they're called ripped or distressed jeans). For reasons that I cannot fathom, these items of apparel have become inexplicably popular among women, even those old enough to know better. They are also available in men's jeans but I don't think I've seen more than two or three men wearing them.

Hard to believe, but clothing that a ragpicker would have passed over during the Depression has now become all the rage among fashionistas (but what do I know…by now they may already be on the way out). Why in my day, ripped jeans were no big deal, just part of the natural evolution of new jeans. When they got ripped, usually at the knee, you cut them off and then you had shorts (and women with outstanding legs had short-shorts).

So I was chuckling to myself as I pondered the flock of mannequins in the store window. There it was, proof positive that you could sell women anything so long as it was acceptable to the herd.

And then I was no longer amused. If you can sell women marked-up rags and call it fashion, there's no telling what sort of seriously flawed political candidate could be deemed fashionable given the right promotion.

The realization that the millions of women who bought ripped jeans were also eligible to vote was a sobering thought…almost enough to make me rend my garment in despair.

Sexual Dimorphism Vs. Monomorphism in Humans

Greta Aurora · 27 October 2020 · Archived copy · Original

Studying Sex Differences

When studying sex differences in animals, biologists divide species into two categories: sexually monomorphic and sexually dimorphic. In monomorphic species, males and females can be difficult to tell apart. In dimorphic animals, on the other hand, the sexes differ considerably in terms of size, colour or other physical characteristics. It's possible to infer a lot of information about the mating behaviour of a species by determining whether it's sexually monomorphic or dimorphic.

Most animals fit clearly into one of these two categories – but humans do not. We possess both monomorphic and dimorphic features. But before I talk more about humans, let's take a closer look at the characteristics of monomorphic and dimorphic species.

Sexual Monomorphism

Sexually monomorphic species

When males and females are roughly the same size, it is safe to assume males don't routinely fight each other to gain access to females. If males actively competed each other physically, a larger size would be an advantage, so they would've evolved to be bigger than the females.

Monomorphic animals are generally monogamous and display long-term pair-bonding. If neither sex is much more colourful than the other, then sexual selection based on physical traits probably doesn't play a huge role in their mating. Behavioural traits are a lot more important, and females prefer to mate with males who have proven they are willing to share parenting responsibilities.

Females expect to be courted by delaying mating, in order to assess potential mate's dedication and paternal instincts. Female birds often act helpless to see how the male reacts.

Twin births are common in monomorphic animals, because the two parents can work together to look after more than one offspring at a time. Also, due to monogamous pair bonds, the majority of males get a chance to reproduce. But females do sometimes abandon their long-term mate and form a bond with another.

Some examples of sexually monomorphic species are wolves, gibbons, beavers, swans, penguins and bald eagles.

Sexual Dimorphism

Sexually dimorphic species

In dimorphic species, two sexes vary physically quite significantly. In many mammals, males are bigger than the females. In some spiders, on the other hand, females are a lot larger than the males. In a lot of birds, males are much more colourful and sing to attract females.

In some species, males have not only evolved to be noticeably larger and stronger than females, but they may also have unique body parts meant to be used as weapons when they fight each other for dominance. These males are also a lot more aggressive than their female counterparts, due to their higher testosterone levels. That's why these animals are often referred to as tournament species.

In dimorphic species, females are attracted to physical signs of male health and strength. The largest male in the group is often the most desirable partner, because he is able to provide physical protection. These dominant males usually have a number of sexual partners, but they abandon their mates and offspring. Therefore, females tend to be the only parent looking after their young, and therefore they rarely give birth to twins.

Because a minority of dominant males has access to a majority of females, physically weaker males don't get to reproduce. Wherever polygamy is practiced, there's going to be a lot of incels.

In these species, the life spans of males and females tend to differ significantly, too, with females living longer than males.

Where Do Humans Fit in the Picture?

Humans may seem monomorphic in some ways and dimorphic in other ways. Of course, in most cases, it's easy to tell men and women apart. But we don't look as different from one another as, for instance, male and female deer, lions or peacocks do.

Although the average man is larger than the average woman, the difference in size is not as significant as in many dimorphic species. The most noteworthy physical sex difference in humans is in upper body strength: the average man has 75% more arm muscle mass than the average woman. The overlap between male and female distributions of upper body strength is less than 10%. This has some crucial implications in everyday life, especially with regards

to physically demanding professions.

Men also tend to have higher bone density, which makes them less vulnerable to injury. This difference may not matter much at an everyday setting, but it could be a matter of life and death in the battlefield.

Muscle mass and bone density are largely influenced by testosterone. This hormone also has a significant effect on behaviour, and men clearly have a lot more of it than women do. This fact alone could possibly tilt the scale towards dimorphism in humans, but it's not quite that simple.

It is true that the average man is more aggressive than the average woman, and testosterone is to blame for this. However, some women are actually more aggressive than the average man, despite having nowhere near the same testosterone levels. It has been established that more testosterone doesn't make a woman more aggressive. In fact, it's not clear what causes aggression in women. There are a few theories, centred mostly on brain function. One of the most likely candidates is the amygdala, but no one knows for sure.

This example illustrates that biological differences don't necessarily make a species dimorphic, because biology doesn't always translate clearly into behaviour.

Let's examine some personality traits to see if we can identify any obvious differences in behaviour! Looking at the Big Five personality traits is a good starting point. These are openness to experience, conscientiousness, extraversion, agreeableness and neuroticism.

The Big Five personality traits

Numerous psychologists have replicated the same results when studying gender differences in these five traits. No one has found any significant differences in conscientiousness. In openness, some differences arise only if we break this trait down into several constituent parts. For example, women tend to score higher on their appreciation for aesthetic experiences, while men are more drawn to intellectual experiences. But the sexes don't differ in their overall levels of openness.

Women tend to score slightly higher on extraversion than men do, but again, this is not a very pronounced difference. Women also score higher on neuroticism, which is the amount of negative emotions experienced. This probably results from women spending all their time with their infants after giving birth. In order to protect a tiny, very vulnerable baby from harm, women have to be incredibly cautious and protective. That's why women generally worry more than men do. To paraphrase Jordan Peterson, the feminine unit is not woman by herself, but woman

and child. The female nervous system is that of a mother.

The most significant personality difference between the sexes is in agreeableness. But even here, there is a great overlap, and the differences only become evident at the extremes of the curve. What we see here is that the most agreeable people are likely to be women, and the most disagreeable people are likely to be men. Combined with high testosterone levels, this is the reason most violent criminals are male. But the majority of men and women don't diverge very much in terms of agreeableness.

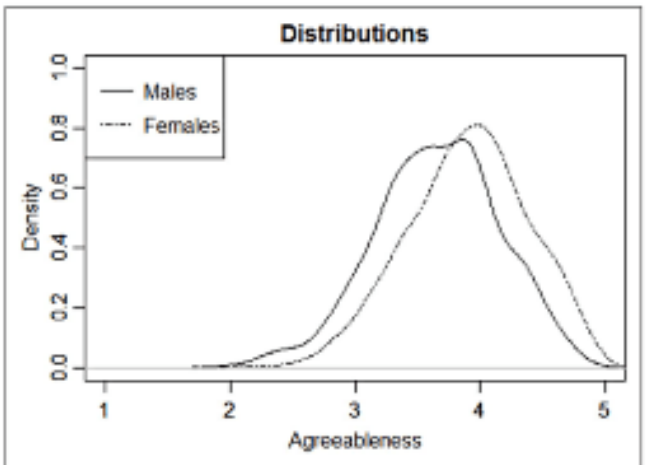

FIGURE 10 | Overlapping distributions of Agreeableness for men and women. Vertical axis indicates density, or the proportion of the sample in a given area under the curve.

Distributions of agreeableness in the sexes

Those who are following my work will know that I'm fascinated by evolutionary psychology. But the more research we read from this field, the more we're going to find ourselves focusing on the differences between the sexes, especially with regards to mating. Evolutionary psychologists tend to think in terms of extremes: they represent men as highly aggressive and competitive in their pursuit of professional and reproductive success, and desiring not much more than youth and beauty in a woman. And they represent women as desperate to secure a successful partner, despite knowing he won't be faithful. In this hugely simplified world, men and women both want one thing, albeit a different one: men only want sex, and women only want a family.

Although evolutionary psychologists like David M. Buss, Geoffrey Miller and Robert Wright have made significant contributions to our understanding of human nature, they often fail to look at the larger picture. They tend to apply the male competition – female choice model to human mating, which is generally true for sexually dimorphic species. But human mating actually resembles that of monomorphic animals is various ways.

Human males have traditionally been involved in parenting, and they are therefore a lot more selective about their long-term mates than the males of dimorphic species. That's why women make such a great effort to look desirable.

Also, women tend to choose their partner more on the basis of their personality, as well as their ability to provide resources and their inclination to commit long-term. Women still carry the heavier reproductive burden, but they are not necessarily choosier than men are – they just take different considerations into account.

Proponents of sexual dimorphism in humans will point out that women generally live longer than men, and polygamy has been common throughout our history. It is true that men have traditionally died younger, but that used to be mostly due to fighting in wars and working in dangerous environments, such as mines. The life expectancy gap has been consistently narrowing. For example, in the UK between 1991 and 2014, it shrunk from 3.8 to 2.4 years.

As far as polygamy is concerned, it's true that it had been permitted through most of history, in many different cultures. There were times when it was necessary, exactly because so many men had died in war. But, for the most part, monogamous relationships are the norm, even in societies that allow polygamy.

It's important to note that our species is highly adaptable to extreme conditions. For instance, if needed, we can survive on an exclusively carnivorous or herbivorous diet for a long time. Thanks to our creativity, we can survive in a desert, as well as in Antarctica. Therefore, we have every reason to believe that our mating strategies are not carved in stone, either.

We don't have to commit ourselves to being just one thing. We must accept that we have some monomorphic and some dimorphic characteristics, and we can express these in various combinations, depending on the challenges we face.

As neuroscientist Robert Sapolsky said,

> *"We are not a classic pair-bonded species. We are not a polygamous, tournament species either… What we are, officially, is a tragically confused species."*

We are not necessarily confused, though… We have a lot of potential, and we are the masters and mistresses of adaptation.

Greta Aurora: Sexual Dimorphism Vs. Monomorphism in Humans

AVfM Video Source · 27 October 2020 · Archived copy · Original

This Is How Society Treats Women Like Children

Gary Costanza · 28 October 2020 · Archived copy · Original

https://www.wokefather.com/privilege/this-is-how-society-treats-women-like-children/

MOMENTUM 2020: Beyond Victimhood The 2020 Canadian National Men's Issues Conference

Gary Costanza · 31 October 2020 · Archived copy · Original

https://equalitycanada.com/project/momentum2020/

Are We In It For The Ideas? A Conversation with Elizabeth Hobson

AVfM Video Source · 31 October 2020 · Archived copy · Original

Subscribe to Vernon Meigs channel here.

Link for upcoming ICMI Videos (14-19 November)

Mike Buchanan · 4 November 2020 · Archived copy · Original

The British political party Justice for Men & Boys (J4MB) has a playlist on its YouTube channel, which before the conference will contain only the launch video created by the party's Technical Director, Tom Caulfield. His other promotional videos for the event are here. We would urge you to share them on social media platforms to raise awareness of the conference.

If you subscribe to the YouTube channel – click on both the "Subscribe" and "Notification" buttons – you'll receive an email when each video is published. The J4MB channel also has playlists of the videos of the presentations at all the previous men's issues conferences – here.

Speakers

A list of 113 confirmed speakers and their talk titles, created on 3 November, is here. It will be updated occasionally before the conference. Our target is 120 speakers, so feel free to offer to be a speaker, maybe by way of a Zoom interview.

Paul Elam will be the keynote speaker. His talk title is, "My 2020 vision for the Men's Rights Movement".

Professor Janice Fiamengo's talk will be the final one published, on International Men's Day. Her talk title is, "We Must Stop Anti-Male Indoctrination of Boys".

The speakers at this conference fall into a number of categories which are listed separately in the order below. They are sorted within each list in surname alphabetical order.

1. Guests of Honour
2. Academics

3. Comedians
4. Other speakers

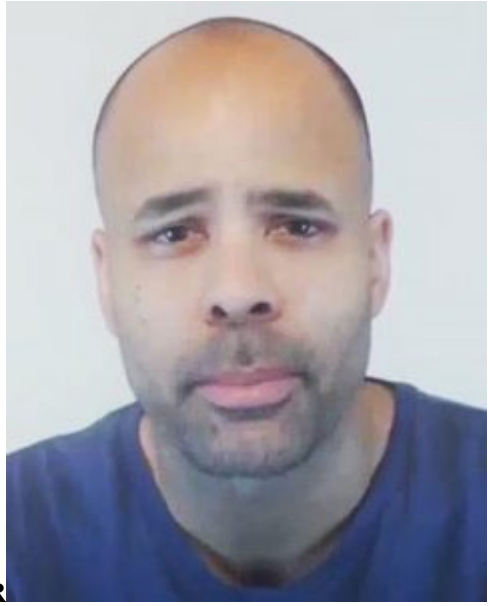

GUESTS OF HONOUR

Rowland Adelagun (ManWomanMyth) "Feminism is the Pursuit of Female Supremacy / On White Sprinters & Female CEOs / Bring Back Our Girls / Introduction to the Female Paedophile", interview with Mike Buchanan

No video maker has done more to educate people around the world about gender matters and feminism than the British vlogger Rowland Adelagun, "ManWomanMyth". The man remains a legend in the Men's Rights Movement.

One day in the summer of 2015 his two YouTube channels – on which he had posted videos for many years – were taken down, and Rowland couldn't be contacted. His disappearance was a complete mystery. Even the late Angry Harry, who Rowland had interviewed many times, didn't know what had happened to him.

Fortunately a number of people had downloaded the files from YouTube – including William Collins, an important British blogger and author of *The Empathy Gap: Male Disadvantages and the Mechanisms of Their Neglect* (2019) – which explains why there are 128 of Rowland's videos in a dedicated playlist on YouTube.

Many in the Men's Rights Movement came to believe Rowland must have died. No other potential explanations seemed to make sense. But one day in January 2019, Mike Buchanan, leader of the British political party Justice for Men & Boys (and the women who love them), received an email from him, in which Rowland had written simply, "Do we know each other?"

It emerged he'd fallen from a considerable height in 2015, which left him in a wheelchair for over three years. He can still only walk with the greatest difficulty, and has to lean on a helper, but more importantly he suffered a major brain injury which wiped out his memory of anything before the fall, and his short term memory remains poor to this day.

Rowland's new YouTube channel is here. He is much enjoying the exchanges he's having with supporters in the comments streams. He derives a lot of comfort from being reminded daily that his work has been highly influential for so many people over many years.

Rowland, on behalf of the global Men's Rights Movement, we salute you.

Brother K “Infant Circumcision: The Cruelty in the Cradle”

Brother K was born in Miami in 1947 and grew up in New Orleans. He studied journalism at the University of Illinois, where he earned his degree in 1969. He protested against circumcision at the California State Capital in 1980, a protest that the Associated Press and other media reported locally and across the nation. In 1986 he changed his name to Brother K in California Superior Court, an act of protest against his circumcision at birth. He founded Bloodstained Men in 2012 and has protested in cities across the United States. His work has been featured in Brother K: The Uncut Truth and on Tosh.0.

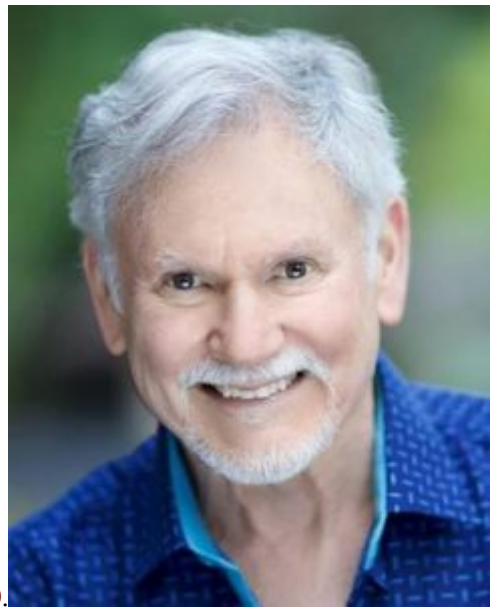

Dr Warren Farrell “Abortion: Women’s ABC Rights. How Feminism is Undermining Women, Men and the Next Generation. MGM.” “Why Knowing How to Explain the Boy Crisis will Help us Empathize with Men.” Two interviews with Elizabeth Hobson and Mike Buchanan.

Warren presented the keynote speech at the first International Conference on Men’s Issues, hosted by Paul Elam near Detroit in 2014.

Warren has been chosen by *The Financial Times* as one of the world’s top 100 thought leaders. His books are published in over 50 countries, and in 19 languages. They include *The New York Times* best-seller, *Why Men Are the Way They Are,* plus the international bestseller, *The Myth of Male Power*. His most recent is *The Boy Crisis* (2018, co-authored with John Gray).

Warren chairs the Coalition to Create a White House Council on Boys and Men and has been asked by the White House to do a first draft of a potential presentation for President Trump for Father's Day 2020 on the importance of dads in preventing the boy crisis.

As the only man ever elected three times to the Board of the National Organization for Women in New York City, and also called by GQ magazine "The Martin Luther King of the men's movement," he advocates for gender liberation – freeing both sexes from the rigid roles of their past. He has appeared on over 1,000 TV shows and been interviewed by Oprah, Barbara Walters, Peter Jennings, Katie Couric, Larry King, and Charlie Rose.

He has frequently written for and been featured in *The New York Times* and publications worldwide.

Warren has two daughters, and lives with his wife in Mill Valley, California, and virtually at www.warrenfarrell.com.

Warren spoke at the following event:

International Conferences on Men's Issues

2014, Detroit Keynote speech (introduction by Paul Elam)

Mallory Millett Interview with Elizabeth Hobson, Belinda Brown, and Mike Buchanan

Mallory was the sister of the late Kate Millett, the radical feminist authoress of the highly influential Sexual Politics (1970). Ann Coulter calls Mallory "the single most important commentator on feminism in America." Her articles and interviews can be accessed at her website.

In the 1970's Mallory was deeply involved in Communist activism with Kate and witnessed, first-hand, the founding of the second wave of radical feminism which created NOW, The National Organization of Women, before she bolted to The Right and voted for Ronald Reagan.

Mallory has published nine feature articles, plus a feature in the *New York Post* titled *Mental Health Madness* (September 2014). Perhaps her most well-known article, Marxist Feminism's Ruined Lives, was called by Dr. Patrick Fagan, Director of the Institute of Marriage and Family at Catholic University of America, "the single most important reportage of the 20th century." In 2016, the Human Life Alliance reprinted the piece as a brochure and distributed one million copies to colleges and universities throughout America. Mark Tapson's interview with Mallory, My Sister Kate: The Destructive Feminist Legacy of Kate Millett, published by *FrontPageMag* in 2018, was reprinted in *Eagle Forum Magazine* (January 2019) and received the highest volume of responses in its history.

She has served as Director of the David Horowitz Freedom Center for over 27 years, and is the longest sitting

Director in The Freedom Center's history. She sits on the Board of Regents for the Center for Security Policy and she is the Chief Financial Officer for a number of corporations.

Mallory has addressed many audiences including the Israeli Embassy in New York City, and the New York All-State Conference for Life in 2017. She presented the keynote speech for Phyllis Schlafly's Eagle Forum Annual Conference, in 2019, the keynote speech for Hosea Initiative's "Life Is Beautiful" 2019 Award Gala, presenting their Annual Award to President Donald Trump.

Erin Pizzey "50 Years On And No Further On For Men and Boys" Interview with Elizabeth Hobson and William Collins

In 1971, Erin founded the first battered women's shelter in the world, in Chiswick, London. She had no idea what would be coming her way for her troubles, including death threats, bomb threats, and multiple incidents of stalking. In her book Prone to Violence (1982) she showed how misguided we are in dealing with Intimate Partner Violence (IPV). She has been refuting lies about IPV for almost 50 years.

Erin spoke at the following events:

International Conferences on Men's Issues

2014, Detroit Speech
2016, London Intergenerational Family Violence v. The Big Lie (keynote)

ACADEMICS

Professor Eric Anderson "Adding Brain Trauma to the Men's Human Rights Agenda"

Eric is a leading academic authority on masculinities, sexualities, and sport. He has authored 20 books and 75 articles and leads a group of scholars vested in empirical research on males. He recently published the first, non-feminist, academic textbook on gender, *Men and Masculinities* (2019). Much of his research has focused on changing masculinity behaviours, including the bromance. In the last few years, however, he has turned his

attention to saving male brains and lives through highlighting how males are compelled to play brain-damaging school-sports and consequently suffer higher rates of neurodegenerative conditions.

DrEricAnderson.co.uk

Eric spoke at the following event:

International Conferences on Men's Issues

2018, London – A Non-Feminist Approach to Masculinities

Dr John Barry "We tell men to talk… but is anyone really listening?"

John is a chartered psychologist and co-founder of the UK-based Male Psychology Network and co-editor of the very successful Palgrave Handbook of Male Psychology and Mental Health. His new book Perspectives in Male Psychology, co-authored with Louise Liddon, will be published by Wiley around the end of 2020.

Professor Gerard Casey "Rape: A Presumption of Guilt"

Gerard was the author of After #MeToo: Feminism, Patriarchy, Toxic Masculinity and Sundry Cultural Delights (2020). He is Professor emeritus in the School of Philosophy at University College Dublin, Associated Scholar at the Ludwig von Mises Institute (Auburn, Alabama, USA) and Fellow of Mises UK. He was Head of

School at UCD from 2000 to 2006. He previously taught at the University of Notre Dame (1980-1981) and at the School of Philosophy in The Catholic University of America (Washington, D.C. (1983-1986).

He serves on the editorial boards of several journals and he has been a member of the Royal Institute of Philosophy; the Association for Political Theory; the American Philosophical Association, The Independent Institute and The Aristotelian Society.

His primary degree in philosophy was taken at University College Cork. This was followed by a Masters and PhD from the University of Notre Dame and the higher doctorate, the DLitt, from the National University of Ireland. His interest in law was marked by the award of the LLB from the University of London and the LLM from University College Dublin.

His research interests include Political Philosophy, with a focus on Libertarianism and Philosophical Anarchism. In this area, he has published a monograph on the doyen of libertarianism, Murray Rothbard, an introduction to libertarianism, Libertarian Anarchy, and a history of political thought from the perspective of liberty, Freedom's Progress?. He is also interested in contemporary social movments, and in this area he has published a short study of free speech and tolerance (ZAP) and a critique of Feminism and its ideological allies, entitled After #MeToo.

Speaking to Tom Woods on radio about Hate Speech, Hate Crime and Free Speech here.

A recording from his series on , talking to Dr Jules Gaspard of King's College London about digital intelligence and espionage here.

Talking to Patriot's Lament in USA about the political implications of *Romans* 13 here.

A sound recording of a (short) lecture given at the Mises Institute on the problem of political representation here.

He was the second guest on the Justice for Men & Boys *Gender Matters* video series. The playlist of the series is here.

Dr Kevin Donnelly "How Schools Are Destroying Virtuous Masculinity"

Kevin is an AM Senior Research Fellow at the Australian Catholic University.

Since first warning about the dangers of political correctness during the early 1990s, he has established a reputation as one of Australia's leading conservative commentators and authors fighting against the cultural-left ideology and groupthink that is poisoning society and stifling free and open debate. He is especially concerned about the way radical feminists are indoctrinating school students with the belief that Western society is misogynist and patriarchal and that all men are violent and sexist.

Political correctness denies the ability to reason and be impartial as knowledge, supposedly, is a social construct and all relationships are based on privilege and power. In opposition, Kevin champions the strengths and benefits of Western civilisation, the Enlightenment and our Judeo-Christian heritage that underpin our political and legal systems and way of life and that are being undermined by a rainbow alliance of neo-Marxist, postmodern theories. He was a secondary school teacher for 18 years and in 2014 he co-chaired the review of the Australian National Curriculum. In 2016 he was made a Member of the Order of Australia for services to education.

Kevin writes for the UK-based website The Conservative Woman and Sydney's *Daily Telegraph* and appears regularly on *Sky News*. His most recent book is titled *A Politically Correct Dictionary and Guide* (available at kevindonnelly.com.au).

Professor Janice Fiamengo "We Must Stop Anti-Male Indoctrination of Boys"

Janice is a writer and the creator of the Fiamengo File YouTube series at Studio Brulé. She is a retired professor of English, and advocate for men's issues, free speech, and western culture. She taught literature for 20 years, latterly at the University of Ottawa, and is the author of *The Woman's Page* (2007), a study of early Canadian female journalists. She has also published online articles criticizing feminism and political correctness in magazines such as *PJ Media* and *FrontPage Magazine.* She lives in New Westminster, British Columbia, with her husband, poet and songwriter David Solway.

Janice is a participant in the weekly video series Regarding Men with Paul Elam and Tom Golden, also speakers at this event.

She was the third guest on the Justice for Men & Boys *Gender Matters* video series. The playlist of the series is here.

Janice spoke at the following events:

International Conferences on Men's Issues

2016, London – How Feminism is Destroying Higher Education
2018, London – The Demonization of Young Men: Campus Sexual Misconduct Tribunals
2019, Chicago – Why We Need Male-Positive Histories (keynote)

Professor Nicola Graham-Kevan "The Impact of Adversity and Trauma on Males"

Nicola's work in relation to domestic abuse is well-known to many in the Men's Rights Movement. She is the Professor of Criminal Justice Psychology at the University of Central Lancashire, her profile page is here. The start of her profile:

"Nicola is an active researcher in the field of criminal justice and wellbeing and is a member of the Quality of Life Research Group. She is UCLan's lead for Aggression Research within the Criminal Justice Partnership. Nicola has led a number of externally funded research projects and evaluations. She is internationally recognised as an expert on domestic violence and coercive control and is frequently asked to deliver presentations and training nationally and internationally.

Her research interests include the impact of psychological trauma, violence perpetration and victimisation, behaviour change programmes, sexual offending, emotion dysregulation, and adverse childhood experiences."

Nicola was the keynote speaker at the following event:

Domestic Violence is a Men's Issue, Too (National Conference on Men's Issues, 2020)

Coercive Control and Domestic Violence

Professor Dennis Hayes "Education is Worthless Without Freedom of Speech"

Dennis is Professor of Education at the University of Derby and the Director of the influential campaign group *Academics For Academic Freedom (AFAF)*. AFAF is the leading body in the UK defending academic freedom. He is also on the Advisory Board of the Free Speech Union, launched on 26 February 2020.

In 2009 he edited and contributed to a special edition of the *British Journal of Educational Studies* on Academic Freedom and he writes regularly in the national and international press on free speech and academic freedom. His latest book *The Death of Academic Freedom: Free speech and censorship on campus* will be published by Routledge in 2020.

Dr Jeffrey Ketland "Feminism: Not 'Progressive'. Not 'Egalitarian'. Not 'Liberal'. Not 'Left-Wing'." (Interview with Belinda Brown and Mike Buchanan)

Jeffrey is a professor of logic at the University of Warsaw. He has published in mathematical logic & philosophy of mathematics. He is a specialist in axiomatic theories of truth. Before moving to Poland in 2019, he worked at LSE and the Universities of Nottingham, Leeds, Cambridge, Edinburgh, Munich and Oxford.

He gave a talk at ICMI18 and an interview with Honey Badgers Radio, about being domestically abused, sexually assaulted, threatened, harassed & stalked for over two years and falsely accused by a woman he'd known for several years, a woman who followed him to Oxford in 2012, and who tragically committed suicide in Oxford in 2013 when her boyfriend ended their relationship. He was defamed as a "murderer", harassed & witch hunted by militant feminists, who organized a public campaign of false accusations against him and drove him out of his home and job. He was vindicated and reinstated, as reported in *The Sunday Times* in August 2014. He was then blacklisted and forced out in retaliation.

Articles vilifying him were published in national newspapers in February 2014. Prof Brian Leiter's blog published in March 2014 was a statement about his being smeared, witch hunted and terminated. His reinstatement was published in *The Sunday Times* in August 2014. He has written accounts in Prof Janice Fiamengo's *Sons of Feminism* and "Feminist witch hunts in academic philosophy", in The Agonist journal. He has given an interview about domestic violence with the *From the Darkness* podcast. Links:

[1] ICMI 2018 Talk

[2] Honey Badgers Interview (2018)

[3] Daily Mail story with fabricated accusations

[4] Statement at Prof Leiter's blog about being smeared, witch hunted and terminated

[5] Reinstatement (including Sunday Times report)

[6] Sons of Feminism essay, “A witch hunt at Oxford University”

[7] Agonist essay, “Feminist witch hunts in academic philosophy”

[8] Recent interview with From the Darkness Talk podcast

Jeffrey spoke at the following event:

International Conferences on Men’s Issues

2018, London – A feminist witch hunt at Oxford University

Yoav Levin “The Cathar – Manichean Ontology of Gynocentric Supremacism and Feminist Misandry”

Yoav is a long-standing MRA. He is the chairmen of the Israeli Lobby for Men and Boys as well as a member of a director board of two Israeli fathers’ NGO where he manages the research and information department campaigning for the rights of men and boys in the country. Except for his activity in the lobby and the NGOs, Yoav focuses mainly on the academic field and is currently researching feminism, gynocentrism, and misandry as well as female sexual and domestic violence against men. Yoav is also an active lecturer in the field of gender studies for men focusing on critical research of feminism as well as misandry and gynocentrism and has studies group in Israel.

Based on Gnostic Maneachean heritage, Bogomil dualists in the Balkans were intent on spreading their heretical, misandrist and extremely gynocentric teachings world-wide, and this period saw increased contacts with the West including Italy, France, and Germany. The spread of Bogomilism to Aquitaine was thus both likely and possible and appears to have had great success as it created the ideals of courtly love, the phenomenon of the Troubadours, the tenets of modern classic Gynocentrism spread by Troubadours under the royal protection of Queen Eleanor and subsequently modern-day feminism and its misandry.

Dr Rebecca Owens Interview with Elizabeth Hobson and Mike Buchanan

Rebecca ("Becci") is a lecturer in Psychology at the University of Sunderland, a Senior Fellow of the Higher Education Academy, and a Chartered member of the BPS. She has worked at Sunderland for over ten years, during her PhD as an academic tutor, and gaining a permanent contract on completion of her PhD in 2016.

Her PhD examined competitiveness in men, taking an evolutionary perspective on sex differences in physiology, endocrinology, and how these impact on male psychology. This led to an interest in sex differences generally, with a focus on male psychology specifically.

Becci is interested in distortions in the perceptions of men and women, such as the Gamma bias; the impact of gender roles on mental health and wellbeing, and sex differences in the response to trauma and psychological distress. Other research areas Becci is interested in, separately and in conjunction with male psychology, is body modifications, and mating strategies, sex and relationships.

Dr Tania Reynolds "Gender Bias in the Moral Typecasting of Parental Violence"

Tania received her PhD in Social Psychology at Florida State University. After, she worked as a postdoctoral researcher at the Kinsey Institute, Indiana University. She is an Assistant Professor in the Department of Psychology at the University of New Mexico, her web page is here.

Her research applies an evolutionary lens to examine social behavior and cognition. Her work examines how people compete to attract and retain social and romantic partners, and how these pressures may differ among men and women. Specifically, she has investigated how pressure to attract romantic partners contributes to women's competitive gossip and body dissatisfaction. Her work has examined how men's involvement in ancestral warfare contributes to male anti-gay bias. That is, men may be using one another's sexual orientation as a proxy for the traits advantageous in physical combat.

In work funded by the NSF, Dr. Reynolds examined how women's reproductive hormones (e.g., progesterone) correspond to their social anxiety. This link may suggest the hormone progesterone promotes interpersonal vigilance to prepare socially for the demands of pregnancy. Her work also examines how gender stereotypes of men as perpetrators and women as victims undermine concern for male suffering.

Martin Seager "What is Gamma Bias Theory, and How Could it Help us Understand and Respond to Male Suicide?" Interview with Elizabeth Hobson

Martin is a consultant clinical psychologist and adult psychotherapist, most recently with the addictions charity, CGL (2016-2020). He is a clinician, lecturer, campaigner and author on mental health issues. He studied at Oxford University, Edinburgh University and the Tavistock Clinic.

He worked in the NHS for over 30 years and was head of psychological services in two large mental health Trusts. He had a regular mental health slot on BBC Essex radio from 2003-2007 and BBC Radio Five Live "Up All Night" from 2007-2009. In 2006 he formed a national mental health advisory group for the health secretary at the time, Patricia Hewitt.

In 2010-2011 he worked in the homelessness field with the charity St Mungo's and also the "Big Issue". He spent over 10 years as a branch consultant to the Central London Samaritans and was a member of the mental health advisory board for the College of Medicine.

He is now on the clinical advisory board of the Campaign for Living Miserably (CALM). His passion is to promote a psychologically-minded approach to science, public health and human well-being, moving away from treating mental conditions to meeting the psychological needs of the human condition.

He is a specialist on male gender psychology and co-founder of both the Male Psychology Network and the Male Psychology Section of the BPS. He is co-editor of the Palgrave Handbook of Male Psychology and Mental Health (2019) which includes a chapter on Gamma Bias theory, which he developed with Dr John Barry.

Dr Seb Zein "Feminism in STEM: Hiring, Bullying, and Bad Evidence from Professional Scientists"

Seb is an American with a PhD in physics. His YouTube channel is Galileo's Telescope. It covers a broad range of subjects, while being generally concentrated on physics, general science, and pointing out bad scientific and academic practices.

Over the 15 years he spent in academia, he saw numerous feminist professors who were more interested in ensuring students became good feminists, rather than good scientists. He regularly witnessed these highly motivated professors and/or their allies making policy changes and giving talks that would go unquestioned by other scientists, despite breaking every fundamental rule of proper science and data analysis. He created the YouTube series The Little Pink Book, focusing on how feminist groups manipulate data, general dishonest feminist research practices in academia and elsewhere, and how and where these pernicious feminist practices have made their way into policy.

Facebook: Galileo's Telescope Facebook

Email: galileostele@gmail.com

COMEDIANS

Alex Crosbie "World to End: Women Most Affected"

Alex Crosbie is a Glaswegian with a wecam and an opinion. He runs the YouTube channel 6oodfella.

Nicholas De Santo

Nicholas De Santo is a talented Italian-born international comedian based in London. He says he has lived in countries where feminism is fighting imaginary enemies. Nicholas was a New Act of the Year (NATYS) finalist in 2019. He spends his free time studying flags and playing with his little daughter.

Videos of his work can be found here.

Tristan Lonley "THE MACHIAVELLIAN GIRL or: Why Women Don't Quote Nietzsche While Making Love"

Using the protagonist's name of his feminist-halted autobiographic movie about the loss of fathers' rights and the loss of his four-year-old daughter, award-winning pop artist Tristan (a Dutch man) has been active in the field of men's issues which ended his career after releasing his seventh album which was almost exclusively about abortion, false allegations, parental alienation and anti-feminist topics.

Withdrawn from the industry he filled an open slot about parental alienation on the 2019 Messages 4 Men conference in London, approaching the misery that befell his daughter and him with a stand-up kind of satire. It inspired Lonley to coin the term 'MRA Stand Up Comedy.'

Tristan Lonley recently started The Men's Alliance International, using the alias Fonos Andr', again a character's name from his dystopian novel 'The Matriarchy', based on the prognosis of the empowerment of women.

Lonley, at the age of 22, has experienced Beatlemania-like successes in many countries, especially in Japan where his music is being described as 'aristocratic': in Armenia there's a hotel chain named after him. However, the rise of alt left socialism meant the end of his career: Lonley concluded his career with his all anti-feminist farewell album. Tristan Lonley is the partner of Ava Brighton, who is also speaking at this event.

Tristan spoke at the following event:

Messages 4 Men (London)

2018 – Speech.

Marcus Meechan (Count Dankula) "Speaking Freely With Count Dankula" Interview with Elizabeth Hobson

Marcus is a Youtuber, comedian and member of the Scottish Libertarian Party.

He spoke at the following event:

International Conferences on Men's Issues

2019, Chicago – Free Speech

Mike Stephenson (“Doctor Randomercam”) “The Cunning Do-Gooder Effect”

Mike Stephenson is a comedian and a guitarist. He’s an all-singing, all-dancing adult light entertainer turned videographer from the weird part of the internet. His Youtube channel here has garnered more than twelve million views. One of the organizers’ favourite videos of his work relates to the infamous TV interview of Dr Jordan Peterson by Cathy Newman, an intellectually-challenged feminist (but we repeat ourselves) Channel 4 “journalist” and “interviewer” – Jordan Peterson vs Cathy Newman – FIXED (video, 17:30).

Three time speaker at Messages 4 Men and four time attendee at the International Conferences on Men’s Issues, Mike is a long-term regular host of Men’s Rights podcast “Honey Badger Radio”. The associated YouTube channel is here.

OTHER SPEAKERS

Alexander Adams “Discimination Against Men in Art”

Alex is a British artist and writer. He studied fine art and history of art at Goldsmiths College, London. His art has been exhibited worldwide and is in the collections of the Victoria & Albert Museum (London), National Museum (Cardiff), Walker Art Gallery (Liverpool) and other museums. His art criticism has been published in *The Burlington Magazine*, *The Art Newspaper*, *Sculpture Journal*, *The Jackdaw*, *The British Art Journal*, *Apollo*, *Printmaking Today*, *Print Quarterly* and other outlets. His poetry has been published in anthologies, broadsides and single-author volumes in the UK and USA. His new book *Iconoclasm*, *Identity Politics and the Erasure of History* is published by Societas on 6 October.

His website, with examples of his work, is here.

Addy Agame Imprisoned for Flirting (interview with Elizabeth Hobson and Mike Buchanan)

Adnan Ahmed (aka Addy Agame) went from being a men's dating coach in Scotland to championing men's rights activism due to a prejudicial media scandal which led to corrupt legal proceedings involving false allegations and a wrongful conviction. The wrongful conviction was appealed and overturned in the High Court as no actual crime had taken place, resulting in a full acquittal, proven innocence, total vindication and a 'not guilty' verdict. Adnan now aims to help men in similar situations in criminal / family courts, who are fighting for justice against gynocentric social justice influenced legal systems in western societies.

Gerry Alexander "The Gender Maturity Gap"

Gerry, an Irishman, studied telecommunications when telephones lived in a box on a street corner. So keeping up with the pace of change in technology and society kept him fully occupied throughout his career in the public and private sectors. His work took him to the Balkans conflict where he met his wife, and where he has settled in his retirement.

The luxury of having more time has allowed him to pursue a fascination with the narratives of feminism, which are contrary to his own observations.

In search of answers to some of these narratives he proposes a counter-argument based on the intersection of vested

interests in the consumer society, and the position women occupy there.

He will explain how female attention-seeking behaviour has moved beyond childish affectation and adult dysfunction. Even beyond the spectacle of sexualization, evolving into a strategy for gaming the complex systems, relationships and markets that converge to make up modern society. He argues that this behaviour has become a cultural phenomenon in which women enjoy the benefits of privilege. Privilege that comes at a high cost to them, and to the men who want to love them.

He discusses how attention-seeking behaviour in women has been locked into our consumer economy and our culture, in the process creating a Gender Maturity Gap.

He is a subscriber to the Regarding Men all-men weekly meetings, and credits the group with motivating him to create his talk and video.

Greta Aurora "Debunking Feminist Myths About Misogyny and Rape Culture"

Greta is a writer, poet and YouTuber. Her work focuses on celebrating the differences between men and women, and helping the sexes understand each other better.

A biologist and science communicator by education, with a passion for the arts, her approach is scientific and philosophical. Evolutionary psychology is one of her main interests.

In her first poetry collection The Dying Femme Fatale: A Poetic Exploration of Femininity in a Politically Correct World (2018) she challenged feminism and political correctness. She launched her YouTube channel in April 2020. In her videos, she explores femininity and masculinity through the lens of science and art. She also discusses controversial topics around feminism and gender equality.

Satish Babu "Men's Rights in Politics: My Experience of Contesting as a Candidate in Elections"

Satish Babu is a software engineer based in Bangalore, India. Since 2017, he has been a prominent member of The Men's Community Centre of Save Indian Family Foundation, in Bangalore. To promote men's issues, he contested as an independent candidate in the election for the Karnataka state legislature. Karnataka is one of the 29 states in India and Bangalore is its capital. He got the 6th highest votes among 13 candidates. This was the first time a men's rights activist stood in an election in South India.

Jon Baily "From Cambridge to Chicago, All Thanks to Feminist Violence"

Jon is a happily married man, with two children. As a marketing professional, he has worked across a number of industries and specialises in digital communications.

He gained notoriety, of sorts, by attending two talks by the British political party Justice for Men & Boys (and the women who love them) – J4MB – at Cambridge University in May, 2019, along with his 16-year-old son. Mike Buchanan, party leader, spoke on Equal Rights for Men and Women (video, 41:05), while Elizabeth Hobson, Director of Communications, spoke on The History of Feminism (video, 45:18).

The noise you can hear in the background was created by a large mob of howling male and female feminists, who tried (and generally succeeded) in intimidating people seeking to enter the lecture building to attend the lectures, and tried (but spectacularly failed) to drown out the talks with chanting (an example being "There are many, many

more of us than you!") and banging on saucepans. We have referred to them since as members of the Cambridge University Noisy Twats Society.

The police refused to move the mob on, likewise the university security staff, paid for by J4MB, who limited themselves to stopping the protesters from entering the building. The police refused to attend when a J4MB supporter, Natty Raymond, chased after, apprehended and video recorded the feminist student who had thrown a milkshake at Mike and two supporters. The footage (video, 4:32) also includes the photographer of the incident, who worked for the student online website *Varsity*. We know the names of the two people but have declined to make them public.

Feminist students, alumni and academics had tried to have the talks cancelled, by sending an open petition to the Vice-Chancellor, full of lies and mis-representations about J4MB. J4MB have posted 40 blog pieces in relation to the day, and the events before it – here.

It was on leaving the event that Jon and his son – who had never been in contact with J4MB before – experienced a life-changing incident, courtesy of the violent feminist protesters outside the venue. J4MB later ran a successful crowdfunder to cover Jon's flight and hotel costs in relation to attending the International Conference on Men's Issues (2019) held in Chicago.

Jon will share his and his son's experience and look at the positive outcome that was a direct result of the feminists' actions.

Jerry Barnett "Too Many Men: Why Sex Dolls Should be a Human Right"

Jerry Barnett is an author and campaigner, who runs the Sex and Censorship YouTube channel, podcast and blog. In addition to his campaigning and writing work he is a photographer, technologist, entrepreneur and parent. He belongs to a large, eccentric, multiracial London family. His book, Porn Panic, was published by Zero Books in August 2016.

He is dedicated to defending personal liberty, free speech and sexual freedom, and makes regular appearances in the media, at university debates, and as a public speaker.

Jerry has written extensively, for a variety of publications, on many political subjects including sexual politics, free speech, science (especially related to sex), identity politics and other issues. Some of his articles are below.

Antisemitism and Black Nationalism (Areo)

The Price of Sex (Quillette)

Identity Politics is Killing Solidarity and Fuelling Fascism (Sex and Censorship)

What is the Difference Between Sex and Gender? (Medium)

Silencing "hate speech" doesn't stop hate (Huffington Post UK)

Will declining monogamy lead to an increase in violence? (Areo Magazine)

Why is Sex Declining in America? (Arc Digital)

There is No 'Gay Gene', but Sexuality is Affected by Many Genes of Small Effect (Quillette)

Porn, women's rights, and the left (Counterpunch)

London's Knife Crime is not the Fault of the Black Community (Areo Magazine)

Last Days at Hot Slit – A Review of Andrea Dworkin's Writing (Quillette)

Porn for Women: What do Women Really Watch? (Sex and Censorship)

Jerry has made frequent radio and TV appearances, and regularly participates in university debates. He featured as a witness on Radio 4's The Moral Maze to discuss pornography.

Phil Bass "Sex Dolls – The New Sexual Normal?"

Phil runs one of the most respected sex doll businesses in the world, The-Doll-House – as voted in 2018 at Doll Forum. The business has outlets in:

- The UK
- USA – Florida and Texas
- Mexico
- New Zealand

The business provides Silicone and Thermo-Plastic Elastomer (TPE) dolls to men and women for a variety of purposes. The dolls are usually initially a sex toy, but evolve into something much more in people's lives, and often fill a void in people's lives, as we become more disparate societally.

Prior to this, Phil was in the financial IT world, flying around the world to client sites, to implement Operational Risk software in major financial institutions. Five years ago he left the rat race to find himself, while exploring the MGTOW-sphere, and decided that his path to happiness was to work for himself and follow the way of the MGTOW. He has now almost forgotten what the meaning of the word "stress" is.

He finds his current work vocational, as many people tell him after their purchase that the doll has changed their lives, and they are now (sometimes for the first time) happy! He finds this the greatest bonus to his line of work.

Phil and his business are the embodiment of the MGTOW way, but this was merely a happy coincidence. Sometimes life can drop a golden egg into your hands.

He was interviewed by Mike Buchanan, a link to that video and an offer of a £100 discount on your own sex doll here. He was also interviewed by Regarding Men (Paul Elam, Professor Janice Fiamengo, Tom Golden) The Dolls That Love You Long Time.

Mike Bell "From Outrage to Engagement: Focussing Energy on Effective Campaigning"

Mike lives near Cambridge, UK. He was involved in environmental campaigning in the 1980's, worked on political policymaking in the 1990's and taught science in a secondary school in the 2000's.

He now draws on these experiences as a volunteer for two linked initiatives in the UK:

- *Equi-law UK*, which aims to engage with the political process to try to ensure that UK laws are developed and implemented in a gender-neutral fashion and
- The Equalogist, a monthly digest newsletter of campaigns, books, videos, events etc on men's issues.

Mike spoke at the following event:

Messages 4 Men (London)

2019 – Equi-Law, a watchdog for gender-neutral legislation

Ava Brighton "Feminist Hegemony, BPD, Abortion, Fathers' Access to Their Children…"

Ava is a Dutch professional graphic designer, who wanted to be a Men's Rights Advocate since 2014, but didn't

know where to start. She stepped into the Men's Rights Movement with her controversial YouTube video Are Almost All Women Mentally Insane? when picked up by A Voice For Men. YouTube hastened to shadow-ban Ava's channel to prevent the video from going viral, but continued to give a voice to the men that have none.

By the time she appeared on the 2019 Messages For Men Conference in London she had gathered a group of followers comprising of both men and women and the idea came to Ava to make a documentary about men's issues. Where she initially wanted to focus on parental alienation, the project turned into a feature documentary when female whistle-blowers volunteered to expose the men and family destroying methods of feminist organizations.

'A VOID', Ava's feature documentary, is a highly controversial project, being viewed as 'the successor of Cassie Jaye's *The Red Pill* '. She filmed female whistle-blowers prior to the announcement of the project, to make sure she had the most revealing material secured. 'A VOID' was put on hold during the lockdown, but she will officially start production of 'A VOID' in the autumn of 2020. A link to the crowdfunder and trailer is here.

Ava spoke at the following event:

Messages 4 Men (London)

2019 – Speech

Lisa Britton

Robert Brockway "Theirstory, or How Feminist Revisionists Changed The Past"

Robert is an Australian/Canadian Men's Rights Activist (MRA) and anti-feminist. He is concerned for the welfare of men and boys in modern society. In particular, he is concerned about the effects of widespread misandry in society and gender biases in addressing domestic violence and intimate partner violence. He advocates for men's rights for the next generation of men and women.

Robert is the president of the Australian Men's Rights Association Inc. and holds positions as a Researcher at A Voice for Men and Chief Editor at Wiki4Men. He was formerly Managing Editor at A Voice for Men.

In 2016 he helped organise the third screening of *The Red Pill* in Australia. This was the first screening of the documentary in Australia outside of Melbourne. He was on the organising committee of ICMI17, and provided advice and assistance to the organisers of ICMI19. He spoke at the March for Men in Melbourne, Australia, organised by Sydney Watson.

Robert regularly publishes articles on A Voice for Men and has given interviews on behalf of Men's Rights Brisbane, Men's Rights Australia, the Australian Men's Rights Association Inc. and A Voice for Men.

Belinda Brown “New Strategies and Directions for Ending Feminism”

Belinda studied Social Anthropology at the London School of Economics and then lived in Warsaw, Poland, for five years, where she studied the collapse of communism at the Central European University. She identified strong families and the social networks growing from them as playing a crucial role in bringing about the collapse of communism and wrote about this in her book The Private Revolution. It was this insight which has informed her desire to bring an end to feminism, which, by largely destroying the family has left us vulnerable to tyrannies of all sorts.

Belinda has written extensively about feminism in The Conservative Woman. She also writes also for The Daily Mail, Mercatornet and various blogs. She speaks publicly and has contributed to debates on television and radio, some of which can be seen on her YouTube channel.

She has reluctantly recently turned her attention to fighting Relationships and Sex Education. She sees this as profoundly dangerous as it aims to indoctrinate children from the youngest ages and is therefore the final nail in the coffin for the future of our society. And it is feminism which, by destroying the family and strengthening the state, has enabled the education system to have such a grip on our children.

Although Belinda does not like labels she sees herself as a Men’s Rights Activist and will be discussing future directions for the Men’s Rights Movement.

More of Belinda’s writing can be found here.

Belinda spoke at the following event:

Messages 4 Men (London)

2017 – Speech

Steve Brulé “Husband v2.0, Alternatives to Indentured Servitude”

Mike Buchanan "Buchanan's Laws of Inter-Sexual Competition: Women Fail to Compete Successfully Against Men, and Why They Will Always Fail"

Mike is a British anti-feminist Men's Rights Advocate, author, publisher and the creator of Laughing at Feminists. He hosts a weekly men-only online meeting on behalf of Regarding Men. The latest of his 10 books is Feminism: The Ugly Truth (2016).

In 2012 he launched Campaign for Merit in Business, publicising the evidence of a causal link between increasing gender diversity on corporate boards and declines in financial performance.

Mike was the founder and leader (2013-20) of the political party Justice for Men & Boys (and the women who love them) (J4MB). Launched in 2013, in the English-speaking world J4MB remains the only party campaigning for the human rights of men and boys on many fronts, and the only avowedly anti-feminist party, in the English-speaking world. The J4MB YouTube channel is here, the playlists here. In May 2020 Mike passed the leadership of the party to Elizabeth Hobson, formerly the party's Director of Communications (2018-20).

He hosted the International Conferences on Men's Issues (ICMIs) held at London Excel in 2016 and 2018. He is responsible for future ICMIs in Europe and North America.

Prior to his resignation from J4MB Mike co-hosted the *Gender Matters* series, along with Elizabeth. Guests to date (September 2020) have included Paul Elam, Professor Janice Fiamengo, Professor Gerard Casey and Tom Golden, all of whom are speaking at this conference. The video playlist of the series is here.

J4MB gave two talks at Cambridge University in May, 2019. Feminist students, alumni and academics had tried to have the talks cancelled, by sending an open petition to the Vice-Chancellor, full of lies and misrepresentations about J4MB. Mike spoke on Equal Rights for Men and Women (video, 41:05), while Elizabeth spoke on The History of Feminism (video, 45:18). The noise you can hear in the background was created by a large mob of howling, aggressive and chanting male and female feminists, who deterred many people from attending the lectures.

A female J4MB supporter, Natty Raymond, chased after, apprehended and recorded on her smartphone the female feminist student who had thrown a milkshake at Mike and two supporters. The footage (video, 4:32) also includes the photographer of the incident, who worked for the student online website *Varsity*. J4MB knows the names of the two individuals (and a male feminist who also threw a milkshake) but has declined to make them public.

Jon Baily, a local man unknown to J4MB before he attended the talks, was physically assaulted by the mob after the talks, and his 16-year-old son threatened. He is speaking at this conference. The party has posted 40 blog pieces in relation to the day, and the events leading up to it – here.

Mike spoke at the following events:

International Conferences on Men's Issues

2014, Detroit – Speech
2016, London – The Political War on Men and Boys
2017, Gold Coast, Australia – Let's Get Visible – Beyond Keyboard Activism
2018, London – Equal Rights for Men and Women
2019, Chicago – Feminism Sows the Seeds of its own Destruction – Building the Men's Rights Movement (panel discussion)

Messages 4 Men (London)

2017 – Male Genital Mutilation
2018 – Speech
2019 – Abortion is a Men's Issue, too

Domestic Abuse is a Men's Issue, Too (National Conference on Men's Issues, 2020)

Introduction

Sally-Anne Burris "Choice, Influencing Real Equality, Changing the United Nations Directives to Include Men and Boys"

Sally-Anne says: 'It is an illusion to believe that men and boys have equality in this world, it is an illusion to believe that men are privileged, and that society serves them before and above women and girls'.

Five years ago she started a small research project with one question, why are men being excluded from services? After a year of evaluating over 15 acts of law, policies and strategies, she realised men did not have equality in the UK.

In search of best practice she began to look at other countries – Australia, New Zealand, America, Canada, some European countries, some Arab states and some African states. All showed the same systemic neglect of the needs of men and boys.

In the second year of her research she began to create a campaign designed to challenge all 195 UN member states, requesting they review all legislation, policy, strategies and fiscal management to include men and boys or be gender-neutral.

On July 1, 2020, Split the Difference CIC launched by formally notifying all UN member states, the two observer

states and 15 observer organisations situated within the United Nations headquarters in New York.

Sally-Anne has worked for 30 years creating and delivering people-facing services in a myriad of settings. This included two organisations – a profit-making company that delivered procured services for local authorities, and a not-for-profit housing organisation.

Believing that education and experience build professional codes of conduct, she is educated in psychotherapy, life coaching, business management, strategic governance and journalism.

Martin Caplan "The Silence of the Gentlemen: How men's excessive politeness and leniency towards women in the professional world undermines their own standing and contributes to the decline of the West, the importance of snappy talk titles"

Because of Martin's need to protect his identity, his talk is being read out by David Cann.

Martin is an American adventurer and traveller, currently a teacher in Easter Europe. He has a BA with a major in Education and has spent 35 years living, working and travelling throughout Asia, and elsewhere. His experiences provide the insights and foundations for his work.

He is the author of The Silence of the Gentlemen.

Edward Churchill "Making Sense of the Red Pill Experience"

Edward is a British occasional gender equality activist who works in tech. He has been interested in gender politics and the issues affecting men and boys for several years. He attended the London conferences in 2016 and 2018. He is a contributor to the website of the host of those events, Justice for Men & Boys.

William Collins "Men and Boys: Updated Lowlights"

William, a semi-retired engineer and physicist, blogs on men's issues on The Illustrated Empathy Gap and is the author of the book *The Empathy Gap: Male Disadvantages and the Mechanisms of Their Neglect*(2019). He is a Trustee of the Welsh charity FNF-Both Parents Matter Cymru. His talk presents some of the disadvantages and discrimination to which men and boys are subject, including in education, health care, criminal justice, domestic abuse and fathers' issues.

William spoke at the following events:

International Conferences on Men's Issues

2018, London – Men and Boys in the UK: Edited Lowlights

Messages 4 Men (London)

2018 – Woozling Shared Parenting
2019 – Equality, History, Needs and Justice (keynote)

Domestic Violence is a Men's Issue, Too (National Conference on Men's Issues, 2020)

Families Need Fathers – Both Parents Matter Cymru survey of male victims of domestic abuse

[image]

Philip W Cook and **Sean Kullman** "The New Global Initiative For Boys and Men – what's in it for you?"

Philip was the author of Abused Men – The Hidden Side of Domestic Violence (1997, Praeger) and the co-author of When Women Sexually Abuse Men – The Hidden Side of Rape, Stalking, Harassment and Sexual Assault (2013, Praeger) with criminologist Tammy Hodo, PhD. He is the co-author of numerous articles in peer-reviewed journals including *The Journal for Human Behavior in the Social Environment*, and other such publications.

Prior to becoming a published author, he had a long career as a professional journalist for television and radio stations in Oregon, Texas and Washington State, receiving awards from The Associated Press, The Professional Journalism Society, and others.

He is currently a founding commission member of the Coalition for a White House Council For Boys and Men, and is a board member of the Global Initiative for Boys and Men. His website is Abused Men.

Sean is the President of the non-profit organization Global Initiative for Boys and Men. He is an educator, writer, researcher, fund-raiser, and community engagement organizer. His interest in boys' and men's representation in media, academic, and policy action comes from his many years of teaching in the public and private sectors and research into gender reporting and public policy.

His work includes opinion pieces in the *New York Times* and many other articles relate to the well-being of boys and men in education, physical and emotional health, parental rights, careers, and the need for a recognized male narrative in the public discourse, particularly in government, academia, and media.

Philip spoke at the following event:

International Conferences on Men's Issues

2019, Chicago – Progress and Promise / Intimate Partner Violence – Men in Need: The State of Services for Men (panel discussion)

[image]

Gary Costanza "Mommy, What's Circumcision?"

Gary, 63, has been a Men's Human Rights Activist for many years. For the last few years he's mostly been seeking to stop the routine circumcision of infants. He does public protests, produces YouTube videos, writes articles, and generally tries to convince people it's not good to mutilate babies' genitals. After all, he says, it's the lowest hanging fruit, the most obviously barbaric and harmful of practices that we actually promote and perform on our own loved ones. He writes for avoiceformen.com and neonatalcutting.org, his YouTube channel is jerrytheother.

[image]

William Costello "Step Your Dick Up: Why Incels and Men in General Deserve Better Dating Advice"

William is an Irish writer with an Undergraduate Degree in English/Education and a Postgraduate Degree in Career Guidance Counselling. He is currently studying Evolutionary Psychology at Brunel University, London.

He has debated about gender politics alongside Elizabeth Hobson at Goldsmiths, University of London, in a debate for the Liberate The Debate society, Sex War: A Discussion.

He also debated at the biggest debate festival in Europe in 2019, The Battle of Ideas. William's topic of debate was Individuals vs Identities, Can We Escape Tribal Politics?

He writes opinion pieces for various publications and has been published at A Voice For Men while also discussing his work on men's mental health podcasts and The Incel Project.

You can follow his work on Twitter and Medium.

Nick Cotton

Nick spoke at the following event:

Messages 4 Men (London)

2019 – UNWAShED

[image]**Laurie A Couture** "Developmental Trauma: The Root of Suicidality and Behavioural, Emotional, and Learning Problems in Boys and Young Men"

Laurie is the author of *Instead of Medicating and Punishing* and an upcoming book, *Nurturing and Empowering Our Sons*. She is an expert in child behaviour, learning, attachment and a specialist in treating developmental trauma in children and youths. Through her writing, speaking, workshops, and consulting, she helps families and professionals

heal behavioural, emotional, and learning challenges naturally, by restoring the child's natural cycle of homeostasis.

Laurie has 23 years of clinical and professional experience with youths and families as a consultant, Licensed Mental Health Counsellor, and EMDR practitioner, as well as in the fields of foster and adoption social work, juvenile justice, and education.

She was featured in the documentaries, *The War On Kids* and *Class Dismissed* and was a researcher for *The Red Pill*. She has spoken around the country, including at the 2019 American Public Health Association conference. Laurie received New Hampshire's Forty Under 40 honours in 2010.

In September 2017, she tragically lost her beloved 23-year-old son to suicide. She had adopted Brycen from the foster care system when he was 11. He had suffered severe child abuse and neglect and over a dozen foster and group home placements prior to finding his forever family.

The unfathomable loss of Brycen, and of the thousands of other boys and young men lost to suicide each year, impresses upon us the critical need for childhood trauma prevention and attention to the unique stressors and human rights obstacles faced by boys and young men in our society. Her website is here, her YouTube channel here, her Facebook page here.

[image]

Raymond Cuttill "From Amoeba to Feminist: Why we are where we are, from an evolutionary perspective"

Raymond is a retired computer engineer living in London, who has studied psychology and various healing modalities and therapies since the 1980s. He plans to continue his studies to PhD level. He became interested in men's issues in the 1990s when he found the feminist explanations for male/female relations lacking, having read *Women Against Violence Against Women* by Dusty Rhodes and found Neil Lyndon's *No More Sex War* more perceptive.

He later went on to start *Men's Hour*, an internet radio programme from 2001-2006, supported Fathers 4 Justice and helped an Equal Parenting Conference in 2006 and 2007. He continues to support campaigns about men's rights including father's rights, MGM and false accusations.

Throughout this he became conscious that more concern is given to women than men, sometimes even children, and this is not simply the result of a political movement for freedom for women. Evolutionary and comparative psychology suggest the situation we have today is more rooted in our deepest biology and psychology than often accepted. With this in mind he is writing a book along the same lines as the talk.

[image]

Philip Davies MP Interview with Elizabeth Hobson and Mike Buchanan, followed by a video compilation, "Philip Davies's Greatest Hits"

Philip has been the Conservative MP for Shipley since 2005. He's the only elected politician in the English-speaking world who regularly advocates for the human right s of men and boys.

Examples of his work include revealing the substantial gender differences in prison sentencing, in 2012 – video here. On International Men's Day (2015) he introduced the first parliamentary debate on men's issues – video here. The playlist of videos relating to Philip on the Justice for Men & Boys website is here.

In more recent International Men's debates he has covered a wide range of topics including Domestic Abuse and Male Genital Mutilation. MGM is a crime in the UK under the Offences Against the Person Act (1861), being grievous bodily harm. No exemptions to the law are allowed in the UK for either religious or cultural reasons, yet criminals keep mutilating the genitals of young males with no adverse consequences to themselves, while the state turns a blind eye.

Philip spoke at the following events:

International Conferences on Men's Issues

2016, London – The Justice Gender Gap
2019, Chicago – The Battle Against Political Correctness in the UK

[image]

Lori DeBolt "False Accusations Against our Men: The Women Women Hurt"

Lori DeBolt is the Secretary for the Chicago chapter of the National Coalition for Men (NCFM). As part of NCFM National she is leading a women's group, Deborah & Jael's Warriors, which is fighting against False Accusations of Sexual Assault and Abuse. This support and action group meets regularly to share their pain, warn others, and works to change laws and negative stereotypes that destroy the lives of the men they love.

As a child of the 60s, Lori was acculturated to burn her bra, "bring home the bacon and cook it up too (Enjoli)", and look for any job other than a secretarial position. However, after having two sons and seeing the radical turn the feminists have taken, her whole world changed.

Lori has two adult sons born in the 90's who began their educational years with the "Girl Power" and "Zero Tolerance" movements. Her brother was institutionally alienated from his daughter in family court. A special man (privacy remains) has been mentally and physically abused by his wife. Her beloved co-parenting partner tragically lost his battle to suicide leaving the family devastated.

Now, she is fighting for her son who was falsely accused of sexual assault and is, as of this writing, waiting for his sentencing. Her son's accuser has victimized both fathers of her daughters—completely alienating one and now accusing the other of child abuse (it's been over a year since he's seen his daughter).

Today, Lori stands firmly with God, fighting against injustices that our men endure daily!

[image]

Alan Dedman and David Cockney

Alan Dedman "But is it Art? A Debunking of the 'New Wisdom' Which Says, if it's not MAN-Made, it MUST be!"

Alan grew up in East Anglia. He studied at Great Yarmouth College of Art & Design, then went to St. Martin's School of Art. Following this he gained entry to the Royal Academy Schools, London. At the time he worked from life (the nude) and is an advocate of this Classical discipline.

At one point Alan supported himself by working for the Doll's House Striptease Revue – in London's famous Soho district. A formative experience. After the Academy Schools he worked as a medical illustrator and kept studios in Vauxhall and Hackney in the capital. Currently Alan is in the West Country of the UK. He took a PGCE at Bath Spa University and continues to work as an artist and educator.

In preparing a video for the ICMI, Alan collaborated with David Cockney. Cockney has very strong views on Art and artists. His style is abrasive and not to everyone's liking, likewise his use of expletives and East End vernacular. However, Mr. Cockney often 'hits the nail on the head' in his tirades against post-modernism. His test video (56 seconds) for this conference is here. It's a rant about Tracey Emin, an infamous pain in the arts. **NSFW and please don't watch if you're offended by strong language.**

Gordon Dickson "The Lack of Political Representation"

Eccentrik Hat

[image]

David Eggins and **Denise Knowles** "Perpetrator Programmes – How Children, Families and Society can be Better Served – not the Current Game: 'Find the Lady!' "

From their website:

Temper is a registered charity focused mainly on working with people whose behaviour in their intimate relationships is a cause for concern. We work closely with violent, aggressive, abusive people to help them understand why they behave in such ways and to help them bring about changes in their behaviours.

Temper was devised in 1994/5 and improvements are continuously being made to the programme in the light of the experience of more than 1,000 clients who have completed the work, both men and women, and the availability of much greater research into what works and what doesn't. This has also brought about an explosion of knowledge through neuroscience.

We work on the basis that in the vast majority of relationships emotions drive behaviour, not a desire for "power and control".

[image]

Paul Elam "My 2020 Vision for the Men's Rights Movement" (keynote speech)

Paul is one of the most widely recognized advocates for men and boys worldwide. Coming from a background in the mental health industry in the 1990s, he noticed several areas in which men were effectively discriminated against respective to women. Primary among these was the problem of domestic violence and the exclusion from shelters and support services for male victims.

For the next two decades Paul worked within the system, trying to address this and other disparities in the treatment of men and boys. In advocating for solutions, he often found his efforts frustrated by feminist ideologues and ingrained misandry in the mental health professions.

In 2009, having concluded that working within the mental health system was untenable, he founded A Voice for Men (AVfM), now the undisputed flagship of the men's rights movement online. AVFM has been covered by worldwide media and has been subjected to repeated attacks by the same.

In 2014, Paul founded the International Conference on Men's Issues (ICMI), a series of conferences that launched under threats of death from feminist ideologues but that nonetheless expanded into an iconic event with a worldwide footprint. ICMI has since been hosted on three continents, gathering speakers, thought leaders and attendees from across the planet.

He launched An Ear for Men (AEfM) in 2015.

Paul has authored and co-authored several books on men's issues, including *Men. Women. Relationships. Surviving the Plague of Modern Masculinity*, *Say Goodbye to Crazy*, *Red Pill Psychology* and *Go Your Own Way. Understanding MGTOW*. His next effort, *The Book of Zeta. Masculinity in the Age of Misandry*, will be released in the autumn of 2020.

In recent years, Paul's work has turned back to the world of mental health. Through his website at PaulElam.com he provides mental health and life coaching services to men who have been adversely affected by issues unique to the lives of men and boys. This includes individual counselling and counselling groups through internet platforms.

Paul is a participant in two video series – Regarding Men (a weekly series with Professor Janice Fiamengo and Tom Golden, also speakers at this event) and You Can't Make This Shit Up! (an occasional series with Tom Golden).

Paul's videos posted before late April 2020, including *Regarding Men*, can be found on YouTube. After that he started posting his new videos on BitChute.

He was the first guest on the Justice for Men & Boys *Gender Matters* video series. The playlist of the series is here.

Paul spoke at the following events:

International Conferences on Men's Issues

2014 (Detroit) – Speech, introduced by Dr Warren Farrell

2016 (London) – Gynocentrism – The Root of Feminism

2017 (Gold Coast, Australia) – Conference Opening by Paul Elam and Robert Brockway

2018 (London) – The Men's Movement: Personal and Political – Paul Elam's Churchill Award, Presented by Mike Buchanan and Elizabeth Hobson

2019 (Chicago) – Three panel discussions – Building the Men's Rights Movement – Psychology's War on Men – Red Pill Cast Q&A

[image]

Zac Fine "Working With the Trauma of Losing Child Access"

Zac is a psychotherapist dedicated to supporting fathers through the trauma of losing contact with their children against their wishes. He came to this work through his own personal experience of estranged fatherhood which included the family court system and the common experience of mental and financial breakdown.

His work supports fathers as they endure the toxic experience of living in a trap of fear, anger, rage and grief in what can feel like a silent void when these emotions are not understood or accepted in the family court system, mainstream 'perpetrator' programs or wider culture.

Zac integrates theories and concepts from neuroscience, family systems and war to support fathers as they try to settle their nervous systems, to understand and manage their trauma responses, to explore the relational dynamics at play with their ex-partners and their role in them, to think strategically and be the best fathers they can be for their children.

He blogs at www.zacfine.co.uk and co-hosts The Other Half, a series of discussions around therapeutic approaches to masculinity, with therapist and author Sue Parker Hall.

[image]

Margaret Gardener "The Psychological Impact of False Accusations of Sexual Abuse"

Margaret is the CEO of FASO (False Allegations Support Organisation). She has a background in voluntary emergency nursing followed by a career within the civil service. She was a registered foster carer for difficult and special needs teenagers. She was catapulted through a family experience, as a volunteer, into FASO in 2001, starting as the Secretary and then joining the help line. She uses, in particular, her empathy to support callers in their distress.

As CEO of FASO she addresses parliament and agencies both criminal and family through the medium of consultations and meetings, whilst liaising with academia and like-minded groups. She is concerned about the issue of hidden victims when there have been allegations of abuse – the children and vulnerable family members of the accused person, and advising them on safeguarding issues.

She has begun making presentations about FASO to groups who want to know more about what support might be available, and has spoken to a Men's Domestic Violence academic group in Preston and a newly formed families group in Guernsey. She has been interviewed on both radio and television.

Cardiff Law School presented her with an Unsung Heroes Award during their Innocence Week in 2013.

[image]

Derek Gegner "Getting Red-Pilled on the Black Pill"

Derek received his undergraduate degree in Philosophy then began learning about men's issues in 2013, attending

the ICMIs in 2014 (near Detroit) and 2019 (Chicago). He co-hosted a podcast called Gaytriarchy with Sam Kehl (also known as Prince of Queens), which focused on gay men's issues from an anti-feminist perspective. He also organized two Red Pill screenings in Minneapolis at the Twin Cities Men's Center and often posts videos on his YouTube channel spacepan.

[image]

Paul Gladwell "Domestic Violence: a Silent Issue for Men"

Paul is a co-chairman of The Paul Lavelle Foundation. From the website:

We are a charity set up in memory of our mate Paul Lavelle who was sadly taken from us in cruel circumstances in May 2017. After Paul's loss a large group of us (we have a network of 50 mates) decided to honour Paul and set up the charity to raise awareness of domestic abuse involving men.

[image]

Glass Blind Spot "Canaries in Chicago: Snapshots from ICMI19"

The Glass Blind Spot describes the phenomenon where people consciously or unconsciously ignore information relevant to a conversation or debate about equality because it would significantly undermine or detract from their preferred narrative. We all have our own little biases or blind spots but a 'Glass Blind Spot' is so big that an elephant could hide in it.

The Glass Blind Spot Project has been pointing at those elephants since 2015 and documenting examples of damaging disingenuous dialogue, duplicity and double standards displayed by public figures purporting to champion equality and human rights for all.

Karen Straughan calls it the most criminally undersubscribed channel on You Tube which features a number of acclaimed collections including: 'Gendered Violence' Through the Prism of a Pandemic; Government's Hate Speech; Virtual Abuse; Problems with Men and Talking Sense Not Sensibility.

Brian Blindspot, the man behind the project, has been championing human rights for over two decades and has helped businesses throughout the UK to develop best practice standards aimed at promoting equality of opportunity for all. He started the Glass Blind Spot as a voluntary initiative to help highlight the very obvious disconnect between many current mainstream equality narratives and basic legal and moral principles of equal rights.

Messages for Men London 2019: Reasons to be Cheerful

Watch the Glass Blind Spot's Documentary about ICMI19: Canaries in Chicago

[image]**Tom Golden** "Do Males and Females Live in Different Worlds?", "The Four Things That Make Men's and Boys' Worlds Different" (two talks in one video)

Tom Golden is a therapist with 30+ years of experience working with men and boys, as well as women and girls. He maintains a practice in Gaithersburg, Maryland, as well as conducting consultations online.

Tom is well-known in the field of healing from loss, having travelled around the world to share his wisdom and having been named the "1999 International Grief Educator" by the Australian Centre for Grief Education.

Tom built the first interactive web site for bereaved people in 1995, webhealing.com. The page houses the internet's first memorial site A Place to Honor Grief.

He has also worked as the vice chairman of the Maryland Commission for Men's Health, he was featured in *The Red Pill d*ocumentary and he participates in weekly discussions with Paul Elam and Janice Fiamengo on the YouTube series Regarding Men.

He has written three excellent books – The Way Men Heal, Helping Mothers Be Closer to their Sons and Swallowed by a Snake – the gift of the masculine side of Healing, all available on Amazon; and his work

has been featured on *CBS Evening News*, *ESPN*, *The NFL Channel*, *The New York Times*, *The Washington Post* and many others.

His web site is Men Are Good, the same words he uses for his YouTube Channel. You can find him on Twitter @trgolden.

Tom is a participant in two video series – Regarding Men (a weekly series with Paul Elam and Professor Janice Fiamengo, also speakers at this event) and You Can't Make This Shit Up! (an occasional series with Paul Elam).

He was the fourth guest on the Justice for Men & Boys *Gender Matters* video series. The playlist of the series is here.

Tom spoke at the following events:

International Conferences on Men's Issues

2014, Detroit – Speech
2019, Chicago – What The Media Won't Tell You About Men… Panel discussions – Fatherlessness – Psychology's War on Men – The Red Pill Cast Q&A

[image]

Tim Goldich "FemalePower"

Tim is an author who has devoted the last thirty years to researching, pondering, and writing a four-book series on gender issues. The first book – *Loving Men, Respecting Women: The Future of Gender Politics* — was published in 2011 and is available on Amazon. The second book — *Equal Partners: The History of Gender Equality* — is due out in 2021. He has also created a series of YouTube videos under the umbrella title of *Man Against the Wall.*

He is a board member of both the National Coalition For Men and of the ManKind Project and is president of the Chicago chapter of NCFM. His latest venture is the founding of a new internet-based organization called *Gender Equalists: Transforming gender political space for unity, fairness and forgiveness.*

His YouTube channel is here.

Tim spoke at the following event:

International Conferences on Men's Issues

2019, Chicago – Rendering Feminism a Toothless Anachronism

[image]Dr Jules Gomes, "The Rebel Priest" "Real Feminists Kill Girls" Interview with Elizabeth Hobson and Mike Buchanan

Dr Jules (BA, BD, MTh, PhD) is Rome correspondent and Producer for St. Michael's Media. He wrote the weekly 'Rebel Priest' column for The Conservative Woman and has been a columnist for Frontpage Mag and Republic Standard. Jules earned his doctorate from the University of Cambridge and taught at the United Theological College, London School of Theology, and Liverpool Hope University. He enjoys philosophy, literature, art, classical and jazz music, target shooting, and motorcycling.

Aldir Gracindo

(Link to panel discussion ICMI19)

[image]

Elizabeth Hobson "The Power of Stories"

Justice for Men & Boys (and the women who love them) – J4MB – a British political party, thanks Tom Caulfield, its Technical Director, for the above picture, one of a large number taken in the Patriarchy Council HQ in London in 2019.

In May 2018 J4MB was delighted to announce Elizabeth's appointment as Director of Communications. She was already a well-known and highly respected Men's Rights Activist.

In May 2020 she was appointed the party leader, her first video on becoming leader is here (8:03).

She is the mother of two boys. She calls herself an anti-feminist Gender Equality Activist, and she's worked with Trigger Warning, The Liberty Belles and Ladies for Philip Davies, as well as being a key member of the organising team for the highly successful March for Men / Messages for Men conferences in London in 2017, 2018 and 2019. Video playlists for the conferences are here. She is now solely responsible for the conferences, the next will be held in London on 14 November, 2020.

Her areas of particular interest include the family and fathers' rights, domestic abuse, MGM, feminism and freedom. Elizabeth wants to end the Sex War – artificially constructed by feminists – and pursue a more just society based on classical liberal values such as liberty, equality and meritocracy.

She co-hosts the *Gender Matters* series, previously with Mike Buchanan, the J4MB party's founder and former leader (2013-20). Guests so far have included Paul Elam. Professor Janice Fiamengo, Professor Gerard Casey and Tom Golden. The video playlist of the series is here.

The J4MB YouTube channel is here, the playlists here.

Elizabeth's personal YouTube channel is here, her Facebook site here.

She spoke at the following event:

International Conferences on Men's Issues

2018 (London) – Activating the Non-Feminist Sector The Men's Movement: Personal and Political – Paul Elam's Churchill Award, presented by Elizabeth Hobson and Mike Buchanan

She hosted the following event, in addition to co-hosting the Messages 4 Men Conferences in London (2017-19). She is solely responsible for organizing the events from 2020 onwards, the next will be in London on 14 November, 2020.

Domestic Violence is a Men's Issue, Too (National Conference on Men's Issues, 2020)

The links between domestic abuse and other men's issues

[image]

Oliver Hoffmann "Should Men Help Women in Times of Crisis?"

Oliver Hoffmann was born and raised in Austria. He completed his computer science studies with a specialization in artificial intelligence in Vienna in the 1990s and has worked as a software developer, researcher and project manager in Austria, Australia and Germany. His political engagement has also frequently taken the form of projects, from advocacy for freedom of speech on the internet in the Austrian Liberal Party in the 1990s to founding the Austrian Men's Party in 2000s and the Austrian association for Liberal Men in the 2010s. Currently, his main focus is on artificial intelligence again, as project manager in a startup and as podcast host for promoting AI for Human Growth. He has remained an advocate for Men's Issues over three decades and is now convinced that the future is postfeminist.

Oliver spoke at the following event:

International Conferences on Men's Issues

2018, London – What I have learned from running a men's rights party

[image]

Aastha Jain "Men's Issues and Media Bias in India"

Aastha goes by the name 'Equalist Aastha' on social media. She has been a content creator since 2015. She focuses on speaking about social issues, food for thought opinions, and pop culture in her videos on Facebook and YouTube and as the name suggests, tries to maintain an 'equal' and unbiased standpoint. In the last couple of years, she has studied media bias against men and has also published interviews of several men who lost access to their children.

Her hobby and current career path apart from content creation lies in the board gaming industry.

[image]

Ken Jolivet "Modern Rape Laws Increase Women's Sexual Power and Further State-Sanctioned Punitive Misandry!"

Ken, an American, is the author of six books on relationships between men and women. His latest book Society Kills Men: Feminism Loses When Half are Held Back is on Dr. Warren Farrell's (*The Boy Crisis*) reading list (April 2020) and has also recently received a glowing review from the Director of PR, Steven Svoboda, at the National Coalition For Men (May 2020).

Ken's currently working on a seven book box set of children's books on masculinity for boys. The intent is to improve younger boys' self-esteem, identities and worth: to make them proud of their maleness while at a young, tender age. You can contact Ken and find all of his work on his website at Society Kills Men.

Ken was raised in the U.S., but has spent most of his adult life in Europe. He's travelled to dozens of countries and has lived in Brazil, England, Germany, Italy, Turkey, Spain and the U.S. He was married for 21 years and is the father of two grown sons, and a stepdaughter (from his current marriage). He has four academic degrees: a BSc, an MSc, a Masters in Real Estate, and the equivalent of an MA in International Relations (with the U.S. Air Force).

Divorced at 43 and retired at 44 with a military pension, Ken travelled for 10 years to live, learn and experience the world. He remarried, at 54, to a beautiful Persian lady. They split their time living in England and Spain.

Ken spoke at the following event:

Messages 4 Men (London)

2019 – Society Kills Men

[image]

Ewan Jones "Feminism, Incels and Extinction: What Happens When a Society Abandons Traditionalism"

Ewan is a sociologist. In his work he takes take a top down view of society. He consider the laws, structures and ideas that will help a society survive and prosper. He also considers the laws, structures and ideas that don't work, and result in a society falling into chaos. He believes traditionalism is an extremely important ideology. Traditionalism supports families, the local community, and the history and culture of individual nations. Nations are able to use this ideology to fulfil important customs, so they can prosper and survive over time. Societies that promote traditionalism survive, and those that turn their back on this vital ideology die.

Feminism is an attack on traditionalism. The government and other globalist forces have tirelessly promoted this movement as a way of destroying the nuclear family, and the society itself, so they can profit from the collapse. All the dysfunctional archetypes we're seeing in this new feminist society, such as radical feminists, MGTOW, Incels and Femcels do not exist in a healthy traditional society. These archetypes only exist in a warped and dying feminist society.

Ewan spoke at the following event:

Messages 4 Men (London)

2018 – Speech

[image]

Pandurang Katti "Men's Activism in India – Insights and Experiences"

"Katti" was one of the early experts on men's issues in India and he was a co-founder of Save Indian Family Foundation (SIFF). He has an Engineering Degree in Computer Science from the Indian Institute of Technology, Bombay, and a Masters degree from a premier Business School, Indian Institute of Management, Kolkata. He has worked in the Tech industry in India, UK, USA and Canada. He is in the senior management of a multinational Tech firm. He has been an active participant in past ICMIs, and has attended four ICMIs.

Katti has mentored hundreds of men's rights activists in India over the past 17 years. He worked to develop media and positioning strategies for the early men's movement in India. He has been invited by India's parliament and Government law commissions several times for his suggestions on various laws related to domestic violence and sexual harassment in the workplace. His personal court case in 2005 at the Top Court of Bangalore is often cited as a a landmark case about misuse of domestic violence laws in India.

[image]

Anil Kumar "Woman is a Burden: Why are Men in India Saying This?"

Anil was a co-founder of the Save Indian Family Foundation, an Indian Men's Rights Organisation. He started at a time when there were only 70 men's activists in an online forum in 2004. In the next couple of years, he played a big role in the rapid growth of the men's movement in India. He also contributed to development of the men's rights philosophy with local contexts and its positioning in media.

In the last couple of years, his team has started fielding candidates in state assembly elections in India. Indian media has published more than 10,000 articles about the activities and demands of Anil and his close associates . The government of India has now stopped mandatory arrests in cases of domestic violence, however the domestic violence laws still exclude protection for men.

Anil has a background in the tech industry and he loves traveling in his free time. He has been an attendee or a speaker at all five of the previous ICMIs. He has also organised several conferences on men's human rights in India.

Anil spoke at the following events:

International Conferences on Men's Issues

2016, London – Successful organizational models in India
2018, London – Focusing on Innovation for Growth of Organizations for the MRM

[image]

Nick Langford "Fighting a Losing Battle: The Feminist Campaign to Enshrine a Presumption of No-Contact into Family Law"

Nick describes himself as yet another ordinary father who found himself an unwilling traveller into the nightmarish world of the family courts. He joined Fathers 4 Justice, for whom he conducted research for a number of years. Now happily married, he has recently become a grandfather. He has worked as a technician in theatre and television and now in education. He was the author of An Exercise on Absolute Futility (2015). Earlier this year, he published a translation of the Anglo-Saxon epic *Beowulf*. He blogs at Ex Injuria.

Nick spoke at the following event:

International Conferences on Men's Issues

2018, London – "Generation iPhone and the 'Democratisation' of the Family"

[image]

Bernhard Lassahn "The Tragedy of Fatherlessness"

Bernhard is a German writer and songwriter. He has written a number of major novels and many books for children. His recent trilogy is Frau ohne Welt (Women Without World: 1. *War On Men*. 2. *War On Children*. 3. *War On The Future).*

Starting with the misconception of the *querelle des femmes* in the year 1600 in Venice, he will explore some structural flaws of feminism and focus on matters in Germany from after World War 2 to the post-migrant-crisis playground. His topics will include fatherlessness and the totalitarian state, fascism and socialism in recent history, linguistic therapy (Marcuse), men's rights, fathers' duties, current activities. In short: no peace without liberty, no liberty without truth (Jaspers). He says:

"You cannot avoid making mistakes. It is part of the human condition. It is an indication of a totalitarian system that they never ever admit having made any mistakes. A possible way out of this dilemma is to provide room for criticism, self-reflection, reasoning, mutual understanding – and a sense of humour."

[image]

Hans Laven "Unequal Before the Law"

Hans Laven grew up from early childhood in New Zealand where he studied and has now long practised as a clinical psychologist. Like many people he was indoctrinated into supporting feminist ideology but after reading Warren Farrell's 'The Myth of Male Power' his eyes were opened, he looked more widely into gender issues and he became involved in the men's movement. He has given presentations at New Zealand men's issues conferences including on male suicide, men's mental health and partner violence, as well as presenting seminars to colleagues on these topics. He has written hundreds of pieces on men's issues, including 'WHO-based Studies Extend Feminist Propaganda' (a critique of the World Health Organisation's scientifically corrupt studies on partner violence) and 'NZ Homicides of Male Intimate Partners Committed by Women 2009-2010'. He co-authored the report 'The Other Side of Family Violence'.

The talk reproduced here was presented at the New Zealand Menz Summit in July 2020. In this talk Hans discusses numerous laws in New Zealand that discriminate against men or provide special advantage for women, while he could not find a single law that discriminates against women or specially advantages men. Almost certainly, many other countries will show a similar picture.

James Loewen "Male Genital Mutilation (MGM): Reflections of an Intactivist (1993-)" (interview with Mike Buchanan)

James is a Canadian photographer, videographer and intactivist, working since 1993 to increase public awareness of MGM.

His YouTube channel (Bonobo3D) is here, his Facebook page here.

Don Lofendale (interview with Mike Buchanan)

[image]

Rod Lonsdale "The World's Oldest Sport: Gynocentrism and the Annihilation and Enslavement of the Male Soul"

Rod's presentation will be about his experiences and perspectives on the emasculation and vandalising of boys within toxic feminised cultures, historical gynocentrism and modern feminism. He will also discuss the insights he gained into Trans-Exclusionary Radical Feminists (TERFs) at the International Women's Day protest at Speakers' Corner in London, March 2020.

Rod came to London in 1992 to flee the confusion and loss of a chaotic childhood in New Zealand. There are autistic spectrum disorders and mild epilepsy in his family, alongside a long history of family dysfunction on both sides.

His mother left the family home when he was six. He has three sisters. They all spent some time in a children's home. They were in the 'care' of a criminally devious female sociopath when Rod was 12. She had four younger emotionally distressed daughters. They had speech impediments, wet their beds etc.

Rod has suffered a lot of practical problems managing his adult life due to the emotional impact of the extremities of the environments he was raised in. He normally finds it traumatic having to deal with feminist women in his day-to-day life. His early career was destroyed by a gang of radical feminist young women.

His life partner over the past 24 years has been another man, who had a similar start in life.

In 2011 Rod made a call for an anti-feminist men's group in London, and meetings started. There were at the time only a small number of active online/offline men's rights advocates and activists (MRAs) in London. For the past five years he has been one of a group of MRAs been speaking out forthrightly against feminism at Speakers' Corner in London.

[image]

Neil Lyndon "The Scottish Family Party: A Ray of Hope At Last"

Neil has been writing and campaigning on men's issues for 30 years.

His 1992 book *No More Sex War: The Failures of Feminism* (republished in 2014 in the anthology Sexual Impolitics) was the world's first critique of feminism from an egalitarian point of view. He was motivated to launch that head-on assault because, he said, there is no chance that the disadvantages and inequalities which men actually do suffer can be recognised and remedied so long as the whole world unquestioningly believes in the feminist fiction that men are in control and run the world to benefit themselves and to the disadvantage of women.

No More Sex War and its author were treated with more hostility and derision than any book of the last 50 years. Neil lost everything in the aftermath of publication – job, home, friends. He was bankrupted and his only child was abducted to Scotland where the boy's alcoholic mother obtained an order of custody without Lyndon knowing the application was being heard.

Nothing daunted, he has continued to write and speak against feminism. In 2020, he published Epiphanies: Second Thoughts about Feminism for Egalitarians.

In recent years Neil has developed the idea that family interests provide a political focus by which the dominance of feminism can be circumvented. In 2012, he promoted the case for a family union Children, women and men need a Family Union to represent all their interests. In 2020, he became Chairman of the non-feminist Scottish Family Party to help lead the campaign for the Scottish Parliament elections in 2021.

Neil spoke at the following event:

Messages 4 Men (London)

2018 – Speech

Mos Majorum "Non-Profit Organizations, Companies and the Government : how feminists push their agenda in France"

Mos is a French man. Because of his need to protect his identity, his script will be read out by Alexis Fontana, another French man.

Mos Majorum is the name he gave to a YouTube channel he started almost three years ago, as a dedication to the great men of the past. He is also a casual blog writer for the French MGTOW website. His aim is to critically analyse feminist theories and statistics to understand better the dynamics of men and women relationships in the 21st century. His ambition is to provide an alternative narrative and to help men in France.

[image]

Vincent McGovern “The War on Dads and Children”

A leading voice for fathers and shared-parenting in the UK, Vincent has unparalleled experience attacking the institutional malpractice surrounding the family courts. An Irish biker who travels countries with either his fiancée or his dog as pillion, he has had five Ombudsman Investigations in his favour including three Parliamentary ones, two of which were Parliamentary Ombudsman investigations into Cafcass, Children and family court advisory support service.

Vincent twice addressed the European Parliament Petitions Commission on its motion in 2014, Systemic Failings in the UK Family Court System. This was the first time that a member state was investigated as children’s matters are deemed ‘of national interest only.’

Vincent is also Chair of the Central and North London branches of the shared parenting charity, Families Need Fathers, and in this capacity has assisted over 900 attendees per year.

A Barrister and a former legal advisor to the All Children Parliamentary Group have deemed him dangerous.

Families Need Fathers — The Centre for Social Justice

As Chair of CLB Vincent and committee organised two seminars in 2017/18. 2017 was about Parental Alienation, two groups protested handing out leaflets claiming that the organisers advised fathers to ‘kidnap their children, and if the mothers objected, to kill them also.’

Open Letter to CAFCASS and NSPCC re Families Need Fathers

womenagainstrape.net › content › open-letter-cafcass-and-nspcc-re-fa…

Vincent is also the guest domestic violence expert at Surrey University Law Faculty.

He spoke at the following event:

Messages 4 Men (London)

2018 – Speech

[image]

Vernon Meigs “In Praise of the Self-Interested, Competitive Male”

Vernon is an American with experience in a range of activities including music performance and composition, art, writing, computer programming, and recently engaging in Men’s Rights Advocacy with hopes of promoting an individualist and self-interest based approach to the issue. Born in Japan as a United States citizen born abroad and having experienced a childhood there, he hopes to offer insight into how a culturally collectivist mindset can affect males for the worse, and how an embrace of their sense of individual self-worth can bring out the best in them. After experiencing the remainder of his life in the United States (since roughly a month before the events of 9/11), he had found that the struggle against conformity is not much easier than in the Eastern world in many ways, but had found sources of inspiration here that encouraged him to never apologize for standing his ground. He hopes this spirit of individualism can help men.

In a world where appraisals of malekind tends to amount to how much they’ve sacrificed, died, and disposed of themselves, Vernon seeks to esteem men for the things they’ve achieved, created and gained for themselves, and for an unapologetic spirit of competitiveness. He runs a blog V for Vernon where he writes about basically anything that catches his inspiration, but mostly through an individualist lens. Male issues that Vernon pays particular attention to include “value” in male disposability, male genital mutilation, the demonization of male lust, and multimedia portrayal of males.

[image]

Sydney MGTOW “Life Is A Ballot Box. Vote In Your Own Best Interests”

Sydney grew up in rural New South Wales before moving to Sydney and starting a life there. His marriage broke down in 2017 and he stumbled across the manosphere. After six months of growing frustrations at increasingly obvious double standards he started on YouTube as an outlet to vent. His first video was entitled "Respect Is Earned, Not Owed". At 10,000 subscribers he was demonetised in one of YouTube's adpocalypses thanks to the Southern Poverty Law Centre but is still creating content.

He has mentored men to rebuild relationships with their estranged kids, helped men to develop a divorce game plan to minimise collateral damage, and saved countless men from suicide, depression and nihilism. His content entertains and educates people on human nature, institutionalised radical feminism, mainstream media and radical university indoctrination, while stressing the importance of putting one's self first.

He has made it his mission to arm everyone he can reach with the tools to take responsibility for their own happiness while simultaneously living prosperous and fulfilling lives of purpose and opportunity.

He is optimistic for the future of men in the long term, and sees big cracks forming in the toxic feminist establishment that attacks anyone in its tracks in its ultimate quest for totalitarian political, economic and academic power, and control of all curricula from cradle to grave for the purposes of indoctrination of the masses, with the end goal being the elimination of all dissent.

Fortunately for everyone else, the cats are already out of the bag and pissing on their carpet.

[image]

Steve Moxon "How and Why Partner Violence is Usual Female Behaviour but Aberrational for Males"

Steve is an English independent (non-affiliated) cross-disciplinary researcher/writer of science review papers (and the book, *Sex Differences Explained*) outlining original theory on the biological roots of human sociality / behaviour / psychology, focusing on sex-difference / dichotomy.

Regularly journal-published for the past decade, he's tackled many topics: the basis of the sexual divide, pair-bonding, partner violence, the dominance hierarchy, competitiveness, the stress response mechanism, the origin of the sexual divide, why culture is biology, and why 'the oppressed' are males who are 'different'. Throughout is a necessary bottom-up approach, excluding all ideology as anti-science: feminism, and 'identity politics' ('PC') generally.

Known initially for his science-cum-polemic book *The Woman Racket* (2008), he points out the problem isn't some recent 'gynocentrism'. After all, feminism is not concern for women: it's hatred towards men — the core of the Left's backlash against 'the workers' for declining to 'rise up'. Preferencing the female has a deep evolutionary history, stemming from the female being the limiting factor in reproduction, obliging the male to take on the 'genetic filter' function to deal with accumulated gene-replication error by mutually competing for rank as a measure of genetic quality, then for females to select only 'good genes'. Hence male disadvantage and being 'policed' to control sexual access to females. In-built anti-male prejudice has been amplified to pathological levels by the new political hatred.

Steve spoke at the following event:

Messages 4 Men (London)

2017 – Domestic Violence is Overwhelmingly Perpetrated by Women

[image]

Johan Nayar Interview with Elizabeth Hobson

Johan is the author of The Creativity Manual, a guide for those who are on the creative path and those who are interested in creating their own reality. His own creative journey started in earnest back in 1998 when he left the UK to travel out east to India, the land of his ancestors. His first moments in India were both shocking and exciting

for him, the ordinary boundaries of western life were shattered leaving the feeling that anything was possible. The experiences out there shaped his perceptions of the world and triggered a curiosity in the concepts of creating your own reality.

Upon returning home, everything was different, it was as if he had new eyes to look upon the world and this sparked a journey into creativity both in practice and through the study of psychology. He went to film school and completed his undergraduate degree in Chemistry. He has since made a number of short films in a variety of roles including director, writer, editor, composer and actor. He also undertook a master's in Evolutionary Psychology which is one of the main pillars of his book, and one of the strong foundations of his understanding of the world around him. This evolutionary lens makes some of the claims from the world of academia seem absurd. He now works as a freelance filmmaker, editor and composer in the creative sphere. You can see his work here. A recent radio interview is here.

Earlier this year Johan gave a talk to the Dorset Humanists, Evolutionary Psychology and the Blank Slate. A recent radio interview is here.

[image]

Anne O'Regan "Never sit on the fence, even when surrounded by feminists"

Anne is an effective campaigner for men's rights. She believes her passion for equality was ignited at a young age by her father. Following his emigration to South Wales, she has an early recollection of him saying, "Anne, you are as good as the best, and as bad as the rest." She calls it her grounding in equality.

Anne spent 32 years as a nurse in the NHS. She was elected and trained as a Trade Union Equalities Officer.

Eleven year ago, Anne's son and his then wife separated. Following the separation, the whole paternal family became alienated from her three grandchildren. Injustice and inequality in the family court system cut though family life and destroyed what was once a loving relationship. Anne feels the system fails to prioritise the rights of the child and recognise the importance of fathers.

Anne has committed herself to challenging discrimination against both women and men. She is a trustee for Families Need Fathers Both Parents Matter Cymru and a range of other charities.

She has lobbied the Welsh government on several Men's Issues. She successfully challenged The Equality and Human Rights Commission on an issue of discrimination against men. She also challenged the Welsh government on the VAWDASV Bill and has actively publicised the discrimination men experience through the media.

Anne claims to be "no expert", but she does have many experiences in this field. She strives to motivate others to stand united and raise the value of men and boys in society.

[image]

Valentina Ortiz "The practical implication of feminist discourse to the detriment of men in Spain and in the world."

Valentina, 24, was born in Argentina, and currently living in Spain. She created her YouTube channel La Entropía de Valen at the age of 19 with the intention of sharing her opinions on topics that she considered unpopular. This is how she started to get involved in the men's rights movement and began her critique of feminism. Over time, she specialized in gender, becoming actively involved in men's rights activism and dedicating her YouTube channel entirely to this.She identfies as an MRA.

Five years after the launch of her video channel, Valentina is one of the few voices in Spain for male problems. Her channel now has more than 150,000 subscribers, she has more than 50,000 followers on TikTok, 13,000 on Twitter, and close to 10,000 on Instagram. She's been running a segment on the national television station *El Toro*, where she's had the opportunity to make these issues visible.

She has published more than 200 videos related to the defence of men's rights, written various articles, and is currently serving as an ambassador for the #PorCaroAlFinDelMundo case, a case of international parental kidnapping, and she has a documentary in process.

[image]

Andrew Pain "Domestic Abuse and Parental Alienation: A Very Common Partnership"

Andrew is a blogger, campaigner, performance coach, TEDx speaker and father to 5 children. His recent TEDx talk, Domestic Abuse – Not a Gender Issue was the first TEDx talk to be given by a male survivor of female-perpetrated violence. Andrew is also passionate about tackling parental alienation and family court injustice following his own experiences in the family courts, first as a non-resident parent, and then later, as a primary carer.

Andrew is currently co-leading a pilot project to support male victims of domestic abuse. Professionally, he is a performance coach for business leaders, helping people to get more done, but without getting busier or burnt out, supporting organisations including the NHS, The Institute of Leadership and Management, The Association of Project Managers and The Chartered Institute of Management Accountants, as well as a variety of mid-sized businesses, lone entrepreneurs, schools and colleges (working at sixth form level).

[image]

Sue Parker Hall "Male Shame: How Psychotherapy May be to Blame and Could Improve its Aim!"

Sue is a United Kingdom Council for Psychotherapy registered psychotherapist and a Member of British Association for Counselling and Psychotherapy (Senior Accredited member) therapist in private practice. She was the author of Anger, Rage and Relationship: An Empathic Approach to Anger Management (2008, Routledge), a non-gendered, trauma approach to the issue of rage, and is a national and international trainer in these issues.

Her psychotherapy models were developed consciously as a critique of the Integrated Domestic Abuse Programme which she experienced as shaming and harmful to men as well as unhelpful to relationships; and unconsciously, to have her own childhood and young adult rage more compassionately understood.

In recent years, Sue has been seeking to understand the link between rage and shame, and has developed further psychotherapy models to explore and explain this.

Before the 2015 general election, Sue supported the efforts of the political party Justice for Men & Boys to contest two seats near Nottingham. She was interviewed during the campaign, along with another woman speaking at this conference, Anne O'Regan – here.

[image]

Terrence Popp "How Men Fornicate Themselves"

Terrence was born in Paterson, New Jersey, in 1968. He's a retired First Sergeant from the United States Army. He served from 1986 to 2018 with 12 years assigned to the Michigan National Guard. The character of his service was that of a special operations soldier. Popp was an Infantry Soldier, Airborne Ranger, Paratrooper, and a Green Beret. His service covered three formal wars in which he twice almost lost his life; he participated in several operations that will never be printed on the pages of history. Over 30 years, he traversed the circumference of this earth twice by foot while carrying the sum combined weight of a dreadnought battleship upon his back. He was frozen in the Arctic, baked in the hottest deserts, and boiled in the deepest jungles.

Popp has faced some of the darkest evils of our time and lived to talk about it. In between wars, mainly out of boredom, he competed as a professional kickboxer and fought his way up the ranks and earned a light heavyweight world title shot. He has no quit in him, drive has taken him far and will perhaps take him farther still, we shall see.

In 2009 he established Second Class Citizen, a non-profit 501(c)(3) organization which educates and supports non-custodial fathers and mothers, particularly veterans.

Popp has a YouTube channel dedicated to political satire and comedy, and a website, Redonkulas! In 2012 he published his first book, *Warrior's Way and the Soldier's Soul*, a philosophical manuscript. In 2019 he published his second book, *The Killer of Killers,* and in 2020 his third book, *Showdown*. He has two daughters, and now resides in the Detroit Metropolitan area.

Terrence spoke at the following event:

International Conferences on Men's Issues

2014, Detroit – Purple Heart's Last Beat (a short film)

[image]

Deborah Powney "The Male Victims Study: Busting the Gendered Myths"

Deborah is a PhD psychology researcher who specializes in domestic violence from a non-gendered perspective. Her head of department at the University of Central Lancashire is Professor Nicola Graham-Kevan. She is the driving force behind Walking to Recovery: A study for male survivors.

Deborah is the party spokeswoman at Justice for Men & Boys (and the women who love them) on matters relating to Domestic Abuse and Inter-Personal Violence.

Deborah spoke at the following event:

Domestic Abuse is a Men's Issue, Too (National Conference on Men's Issues, 2020)

Controversy, Idea Laundering & Woozles: How the Gendered Paradigm Hides Male Victims of Domestic Abuse

[image]

Natty Raymond

The British political party Justice for Men & Boys (J4MB) gave two talks at Cambridge University in May, 2019. Feminist students, alumni and academics had tried to have the talks cancelled, by sending an open petition to the Vice-Chancellor, full of lies and misrepresentations about J4MB. Mike Buchanan, party leader, spoke on Equal Rights for Men and Women (video, 41:05), while Elizabeth Hobson, Director of Communications, spoke on The History of Feminism (video, 45:18). The noise you can hear in the background was created by a large mob of howling, aggressive and chanting male and female feminists, who deterred many people from attending the lectures.

Natty Raymond, a J4MB supporter, chased after, apprehended and recorded on her smartphone the female feminist student who had thrown a milkshake at Mike and two supporters outside a public house a few hours earlier. The footage (video, 4:32) also includes the man who photographed the incident, who worked for the student online website *Varsity*. J4MB knows the names of the two individuals (and a male feminist who also threw a milkshake) but has declined to make them public.

Nick Reading

[image]

Peter Ryan "The Fallacy Of The Golden Uterus And The True Origins Of Gynocentrism"

Peter is a writer who discusses the nature of gynocentrism and its impacts on society. He has a background in the molecular life sciences and an interest in the biological, social and cultural forces driving gynocentrism.

He doesn't subscribe to the notion that gynocentrism is an immutable law of nature. Murder, rape, genocide and bigotry – all have a biological component and yet we take measures to reduce these human vices and rise above them as a society.

Gynocentrism is no exception to that reality. We can never completely eliminate bigotry such as gynocentrism, but

we can certainly take steps to reduce it, just like we do with racism. That is what our goal should be and that is a goal that we can realistically achieve if we set our minds to it as a society.

The fact human behaviour may have a biological component to it, as all human behaviour does to varying degrees, does not then mean we should accept pathological behaviour as normal or the status quo. We call such rationalisations naturalistic fallacies and they have been used to justify all sorts of abuse by bigots throughout history.

Society should work towards a higher moral standard in tackling gynocentrism, as we have aspired to over the centuries in addressing bigotry in all its forms.

People can find his writings on gynocentrism at Gynocentrism.com under his pseudonym, Peter Ryan. People can also visit his site TheAntiGynocentrist, to read all of his writings.

[image]

Antony Sammeroff "An Epidemic of Loneliness Among Men – Who Cares?"

Antony is a therapist and author of two self-help books, *Procrastination Annihilation* and *How to Make Small Talk* which can both be downloaded from www.beyourselfandloveit.com/doit. His *Be Yourself and Love It!* Podcast seeks to cut through the BS that is rife in the personal development community and break things down to practical, actionable steps people can apply to live a better life. He also co-hosts Scottish Liberty Podcast, a libertarian themed show on politics, economics and current events.

[image]

Sonia Shaljean "Why Lads Need Dads"

Sonia's background in Criminology, counselling, anger management and group-work has led to her working for the past 27 years in offending behaviour, substance misuse, domestic abuse, homelessness, and complex families. Sonia was struck by how males were vastly over-represented in all these fields, and how many had grown up with absent fathers, which led to her founding Queens Award winning Lads Need Dads in 2015 which is situated in North East Essex, England.

Lads Need Dads believe prevention is crucial in reducing the growing number of boys coming from fatherless homes each year who under-achieve at school, struggle with their mental health, are excluded from school or engage in offending behaviour.

Lads Need Dads' unique long-term early intervention programme *'Equip-Engage-Inspire'* is based on a group-work and peer support model incorporating outdoor activities, practical life-skill training, and community volunteering using volunteer male mentors. This proven and award-winning model increases boys' emotional intelligence, self-esteem, confidence, resilience, and motivation, leading to a reduction in anger, school exclusions, improved mental health, improved relationships, and enhanced educational outcomes.

Sonia, in her video for ICMI20, outlines the Programme and introduces you to five Lads Need Dads boys.

Sonia has been married for 25 years and is the mother of three sons aged 15, 17 and 20. She hails from the North of England.

[image]

Carnell Smith "Women's Equality Denied by Supporting Paternity Fraud"

Carnell is a husband, father, grandfather, Ordained Minister and Engineer with an Honors degree in Electronic Engineering Technology with studies in Information Technology and Project Management. He is a Truthologist and Paternity Coach. He was the founder of the Paternity Truth Academy, and uses the motto, "Everyone deserves to know the truth".

Smith won his own paternity fraud case using the Georgia legislation that he co-wrote, after the Supreme Court of the United States denied his constitutional arguments.

Smith has written model law, consulted on legislation in more than 10 states, had legislation passed in several states, was featured as a guest expert on *Dr Phil*, *Fox Business News*, *CBS Early Show*, Univision's *Aqui Y Ahora*, *Fuji TV* Japan, in *TIME* magazine, *Harvard Crimson Review Journal*, *Georgia State Law Review*, *Divorce Magazine*, *Men's Health* magazine and *Reason* magazine.

Smith is the author of the book *Trapped by Law*, spokesman, speaker, workshop leader, is a frequent contributor to TV, radio, books, newspapers, magazines, and film projects in the United States and abroad. He marketed and sold Legal DNA Testing for Maternity, Paternity and Immigration identifications for a decade, and currently serves on the Advisory Board for the Women Against Paternity Fraud, a 501(c) tax exempt non-profit organization

His Facebook page is here.

Carnell spoke at the following event:

International Conferences on Men's Issues

2014, Detroit – Paternity Fraud in the United States

[image]

Karen Straughan (GirlWritesWhat) "The Epic of Gilgamesh: What Feminist Masculinity 'Experts' Missed."

Karen Straughan is a leading voice in the men's rights movement, and an unapologetic anti-feminist. She's a recurring guest on several talk radio shows in the US, both regional and nationally syndicated, and has presented or panelled at conferences in the US, the UK, Ireland, Norway, Australia and her home country of Canada. She has been involved in all previous ICMIs as a presenter or MC.

The mantra by which she lives is: Anti-feminism is the radical notion that women are adults.

She resides in Edmonton, Alberta, the city of her birth, with two noisy dogs, one giant of a teenage son and a very supportive, tolerant and long-suffering husband. Her two adult children live nearby and keep their yard and kitchen much tidier than she does, probably just to rub her face in it when she visits them.

Her YouTube channel is here, her blog is Owning Your Shit (this is what anti-feminism looks like).

Karen spoke at the following events:

International Conferences on Men's Issues

2014, Detroit – speech
2016, London – Toxic Femininity
2017, Gold Coast, Australia – Evolutionary realities: stumbling blocks on the road to reform
2018, London – Why Women Must Consign Feminism to the Dustbin of History (keynote)

[image]

Will Styles "Working Together for Success"

Will has been a student at Plymouth University for the past 6 years and has been working to improve male representation and create networks of support. This has included launching Men on Campus; an initiative to support and unite fellow activists in this arena. His methods aim to raise awareness through talks, petitions, and constant campaigning for his Students Union to make the necessary changes to promote equality.

Will spoke at the following events:

Messages 4 Men (London)

2017 – Some of the core overtly anti-male policies and procedures found in Student Unions and the National

Unions of Students
2018 – Speech

[image]

J Steven Svoboda "Genital Autonomy, Equal Protection, and the Law: A Story of Two Judicial Decisions 17 Years Apart"

In 1997, Steven founded the award-winning non-profit Attorneys for the Rights of the Child to educate the world that children do not need to have their genitals cut, and he has presented to the United Nations on male circumcision – here. In 2013, he unofficially won a debate with a world-famous epidemiologist regarding the legality and ethics of male circumcision. On New Year's Eve 2018-2019, he led the submission to the United Nations of a third-party intervention in a Finnish circumcision case. Svoboda has published over 40 peer-reviewed journals including many of the world's top journals such as the *Journal of Medical Ethics* – here and here and here – *Journal of the Royal Society of Medicine,* the *Medical Anthropology Quarterly*, and the *American Journal of Bioethics* – here and here and here and here. He publishes the ARC Newsletter, 36 issues of which have been released in 20 years. ARC's work has been recognized by Harvard Law School, the *New York Times*, the *Wall Street Journal*, and *Men's Health* magazine.

Steven co-founded the Northern California Chapter of the National Coalition for Men (NCFM), the world's oldest men's rights organization. In 2016, through his non-profit work, he met the love of his life, Gina Maria Mele Svoboda, and married her in July 2018. He co-authored a gender-equality-friendly gender studies textbook Does Feminism Discriminate Against Men? that was the Amazon.com best seller in its category. He is the proud father of two teenagers. He has published over 200 reviews of books relating to men, boys, and gender.

He has been working as a patent lawyer since 2004.

He spoke at the following events:

International Conferences on Men's Issues

2018, London – Genital Autonomy, Gender Equity, and the World
2019, Chicago – Genital Autonomy, The United Nations, the Law

[image]

Michelle Swarbrick (interview with Elizabeth Hobson and Mike Buchanan)

Philipp Tanzer "United4Men – Men Together Strong!"

Scotland-based, German-born Philipp Tanzer's life could be called contradictory. A pacifist soldier. An anti-porn Porn actor. A former gay icon standing for traditional family values. What others might view as inconsistent is, according to Tanzer, a balanced view based on experience. His goal: Fighting for a society in which opposing perspectives are being recognized and represented.

Noticing a clear imbalance in regards to "gender equality" and our treatment of women and men led to Philipp becoming a strong advocate for Men's Rights and Issues.

Due to his unusual and sensationalizable past, he was featured as a Men's Rights Activist in an article by *Vice Magazin* and a documentary by the BBC titled, I am a Men's Rights Activist.

He is currently working on an online platform focussed on making help and information for men easier to access, easier to find, and more interconnected.

[image]

Alison Tieman "Welcome to the Pain – How Ignoring Men's Issues Kills Societies"

Alison was the founder of Honey Badger Radio, the longest running and most popular podcast with a men's rights

focus. She is also president of Honey Badger Brigade Inc., the largest men's rights organization in Canada. She has been published at A Voice For Men and the Good Man Project. She has a Masters in Environmental Design from the University of Calgary and has a focus on the effect of "toxic environments" on men's mental health.

Alison spoke at the following events:

International Conferences on Men's Issues

2018, London – How compassion for men shapes civilization

Messages 4 Men (London)

2019 – Speech

[image]

Ian Tyes "Fathers' Rights and the Law"

Ian was a computer engineer (1983-2003) before becoming a separated father. His experiences in the family court and fighting for custody of his son led him to retrain as a family law Solicitor and to gain custody of his son. He then helped other separated fathers cope with the system both by supporting them in and out of court, by running the local Families Need Fathers group, and with his legal knowledge and experience to represent them in proceedings. He is now retired but still providing occasional legal advice and support to Justice for Men & Boys and others fighting institutionalised anti-male discrimination in the UK.

[image]

Lucian Vâlsan "The Inflection Point in the Narrative Curve"

Lucian is a Romanian non-leftist and non-feminist thinker.

With a background in technology, he's been involved in multiple political and social projects at the community level in Romania since the early 2000s. He started producing content in English once he joined A Voice for Men in 2012 where he also assumed the role of European News Director.

In 2015 he founded the Freedom Alternative Network – a transnational group focusing on the study and practice of agitation, subversion and narrative shifting.

Starting from the experience gathered as a journalist and as a researcher for AVfM, Lucian has worked tirelessly to create generalized frameworks and blueprints on how to advance previously unpopular positions – such as non-feminism, men's rights, individual liberty, abolishing affirmative action or the right to bear arms in Europe.

His public courses (such as those in Budapest or Ljubljana) as well as the private ones offered as a consultant have slowly become the standard working procedure for political parties and activist groups in more than 20 countries as diverse as Germany or Sweden to places like Mozambique, Uganda or Ukraine.

Most recently he went to Sweden in the middle of the Wuhan Virus pandemic in order to prove that inherently totalitarian approaches such as "lockdown"-style policies to address the Chinese Virus are unnecessary and based on fear mongering and mythology, rather than science.

At ICMI2016 he focused on introducing the non-feminist community to agitprop and this time around he'll be explaining where on the narrative curve is the non-feminist messaging located and what can be done to keep on climbing.

Videos of his work can be found here.

Lucian spoke at the following event:

International Conferences on Men's Issues

2016, London – The Status of Men in Continental Europe

[image]

Chris Votey "A Call To Action: Doing More in the Movement"

Chris, an American, runs the website Boys' and Men's Issues.

His video will be about how people can set out to do more for the movement. While protests and YT videos are important, he believes we need people to go out and do special projects, such as writing books, hosting groups, creating documentaries, calendars, etc. He will include some of the things he's done personally by way of example, and stresses that it isn't always about money in order to help, but using our skills to take the message of Men's Issues to the uninformed people of the world, to help bring about change.

Chris first started in 2013 after suffered a life-changing injury that left him disabled. He had a brief time with the Honey Badgers Brigade before striking out on his own creating videos about news and Men's Issues. In 2016 he met Modern Medusa and did the BDSM show as a team for a number of years, then The Macho Show. Together they created the Lovely Ladies for Men's Issues Calendar in 2018 and 2020. He also hosted a screening of *The Red Pill* in Philadelphia. At the request of a friend, he wrote How to Destroy A Woman Now, a satire of the controversial book, *How to Destroy A Man Now*. He is currently working on *The Boys' & Men's Issues Handbook* and the accompanying factbook.

[image]

Hannah Wallen "Reproductive Rights and the Accountability Gap"

Hannah has witnessed women's use of criminal and family courts to abuse men in five different counties, and began writing after she saw one man's ordeal drag on for seven years, continuing even when authorities had substantial evidence that the accuser was gaming the system. She is the author of Breaking the Glasses, written from an anti-feminist perspective, with a focus on men's rights and sometimes social issues. She has a YouTube channel (also called Breaking the Glasses), and has also written for Honey Badger Radio, the Honey Badger Brigade blog, and A Voice for Men.

[image]

Robert S Wells "My Experiences of Domestic Abuse as a Police Officer and Survivor"

Robert will cover specific details of his abuse, how it affected him, and how he was treated by his employer, police officers, and courts. He will explain how this led to his suicide attempt, and how gender stereotyping and societal abuse compound the issues faced by male victims of domestic abuse.

He is a former Military Police Officer and security professional. He is a published author, speaker, domestic abuse survivor, campaigner and the Director at Domestic Abuse Business Support Ltd (DABS), the home of the "Bridging the Gap Project."

Robert was targeted at work by his abuser and launched DABS to help support and protect employees (regardless of gender, ability, sexuality, ethnicity or social and workplace position) and the businesses that they work for, against the very real threat of domestic abuse in the workplace. He travels the UK giving talks on the subject of domestic abuse against men and domestic abuse in the workplace, as well as running the DABS workplace training courses and assisting companies to implement robust domestic abuse policies.

He has delivered talks to representatives of domestic abuse frontline agencies, councils, the Army, Navy, Royal Air Force and Marines, the Police, Ministry of Defence and the NHS. His story has also been featured in a number of national and internationally distributed newspapers and magazines. He is available nationally and internationally for conference speeches, business consultation and support, and media interviews on domestic abuse.

[image]

Whistleblower #1 "The Unholy Alliance – How the Police, Social Services, CAFCASS, Schools, Family Courts

and Lawyers Enable Mothers to Abuse Their Ex-Partners and Children"

Because of the need to protect this man's identity, his script being read out by Mike Buchanan.

A British father's detailed account of how he survived the assaults of his ex-partner, the police, social services, CAFCAS, schools, family courts and lawyers, and won custody of two of his three children, after spending his inheritance (£75,000+) on legal fees.

[image]

Whistleblower #2 "The Trial of a Father in Feminist Britain"

Because of the need to protect this man's identity, his script is being read out by David Cann.

[image]

James Williams "Family Breakdown, Fathers' Rights, Good and Evil, Political Labelling, Absolutism, Coping."

James, a retired Merchant Navy officer, is a writer and explorer of the human condition.

He started getting involved in men's rights issues in 2004, joining Fathers 4 Justice (F4J) later that year. After a time his role was to provide counselling for those who needed it, at F4J protests. He subsequently joined Families Need Fathers.

James was elected as a councillor in Portsmouth (2008-12) and established the radio program *Men's Matters* (2008-14) at a local radio station, Express FM.

Whilst working in the Merchant Navy he became aware that his extra-curricular activities were taking their toll on his life, including being passed over for promotions. His research into why things are the way they are led to stress and chronic sleep disruption which seriously undermined his general health. He was forced to retire in 2017. Since then he has been writing a series of philosophical mini-books and plans to publish all eight of them over the course of 2021.

[image]

Barry Worrall "Family Law – A Degenerate Regime / Getting Back to Fundamentals"

Barry Worrall was born in 1947, educated at the universities of Newcastle upon Tyne and Southampton, initially in science, later in computer science. His career commenced as a software developer with computer manufacturers and users, then for 26 years as a lecturer in computing at Northumbria University in Newcastle upon Tyne. He is now retired.

Since 1990 he has been progressively involved in the father's and men's rights movement. On the National Council of Families Need Fathers for 5 years, he was editor of their newsletter for two of those years. In 1994 he attended the inaugural meeting of The Cheltenham Group, a men's rights organisation concerned with family law.

Involved with several publications on the subject of father's and men's rights, his principal publications have been the Cheltenham Group website, a major survey on family law treatment of men, *The Emperor's New Clothes* (1996) available here, and his own book, a critique of UK family law *Without Authority* (2006), is available in a paperback edition from Amazon UK, and in a Kindle edition from all Amazon websites.

What Freud Said About Feminism

Gerald Schoenewolf, Ph.D. · 5 November 2020 · Archived copy · Original

Sigmund Freud, the Austrian psychoanalyst, was the first male authority figure feminists attacked. They began their attack on him at the beginning of the 20th Century and continued it up until the present. They then proceeded to attack practically all male authority figures, from George Washington to William Shakespeare and from Thomas Edison to John Wayne.

The attacks on Freud began early in the 20th Century and continued throughout that century. What feminists primarily focused on was Freud's theories about women. Feminists absolutely could not stand his theories about women and so began the trend of name-calling which modern liberals (radicals) now commonly follow.

One the chief things that bothered feminists was that fact that Freud called attention to the biological difference between males and females; that is, to the fact that males have penises and women do not. This difference in sexual anatomy led, Freud theorized, to differences in male and female personalities. It was also the source of the sexual animosity between males and females.

At the core of Freud theory about women was the concept of "penis envy." In the 1920s, Freud wrote about this theory in several papers. Both boys and girls developed a castration complex at about the age of three, at which point they discovered the difference in sexual anatomy. A three- or four-year-old boy might run up to his mother, after fondling his penis and observing that it becomes erect, and shout, "Mommy, look how strong my pee-pee gets!" Often times such a boy will not get a positive response from his mother, and he will thus develop negative feelings about his masculinity and a castration complex.

When a little girl discovers that her brother or other little boys have a part of the anatomy they do not have, they feel shocked and cheated. They may run to their mothers and cry out, "Mommy, where's your pee-pee? Where's my pee-pee?" If their mother cannot give them an adequate explanation for this, they become depressed and angry about this fact, and it can affect them the rest of their lives. They also develop a castration complex.

According to Freud, when boys discover that they have penises and little girls do not, boys react with guilt about having something that their sisters do not have, and they become fearful that their penises will be taken away from them—a fear Freud referred to as "castration fear," which is the male castration complex. Unconscious castration far can cause men to have a fear of women all their lives and to be submissive to them. When little girls discover boys have penises and they do not have them, it seems to them that boys have everything and they have nothing. They then develop what Freud called, "penis envy," the female castration complex.

"From the analyses of many neurotic women we have learned that women go through an early phase in which they envy their brothers the token of maleness and feel themselves handicapped and ill-treated on account of it," Freud wrote. This initial wound, delivered at the beginning of life, is for many little girls, fatal. They can never really accept that their brothers were born with a body part that they lack, and even though they later come to realize they also have a body part that boys do not have, in their primitive minds they feel that what they have and what boys have aren't equal. And hence, many girls grow up to be women who still, on some unconscious level, want to have a penis. The quest for equality is a quest for a penis.

Later, Freud connected penis envy with feminism. "Now upon this penis envy follows that hostile embitterment displayed by women against men, never entirely absent in the relations between the sexes, the clearest indication of which are to be found in the writings and ambitions of 'emancipated' women," Freud wrote. Sentences such as this were the ones that were the most upsetting to feminists. As the old saying goes, "The truth hurts."

Feminists did not just disagree with Freud, they demeaned him and dismissed him. Horney, a female psychoanalyst, termed "penis envy" in a 1926 paper, "a male concept," and said that Freud was blinded by a "male bias." Thompson, another female psychoanalyst, wrote in 1943 that penis envy was a "male conceit," stemming from Freud's "phallic narcissism." Kanefield, a more contemporary female psychoanalyst, spoke for many in 1985

when she said, “Freud’s view of women as castrated men, reconciled to inferiority due to their biological lack, is misogynous…deeply sexist and unfounded.”

After a century of these kind of attacks, which got worse and worse over the years, one of the greatest and wisest men who have ever lived, became relegated to the dark cellar of “evil men” that feminists have warned us never to even mention.

For many years I taught Introduction to Psychology at a community college in Manhattan. I found that when I taught Freud, I usually got a hostile reaction. Most professors in colleges today are feminists and many of them no longer teach Freud’s theories. If they do, they only teach them to criticize them and dismiss them. Many of my female students, without having read a sentence of Freud, would simply state, “He was a woman hater,” when I asked them for their opinion of Freud. One student even stuck out her tongue at me—probably because I was a white male professor who was teaching evil.

Freud noticed the feminist attacks, which were going strong even in his day. He advocated his fellow psychoanalysts not to be deterred from looking objectively at female psychology by angry protests. “We must not allow ourselves to be deflected from such conclusions about the anatomical distinctions between the sexes and their psychological outcomes by the denials of feminists.”

Unfortunately, Freud’s strong stand against feminist hysteria could not be defended by subsequent psychoanalysts. In the 1970s, feminism took over psychoanalysis just as it had taken over everything else, and today there is hardly any psychoanalyst around who subscribes to Freud’s theories. All of them have been cowed by feminism and by the power-mad, politically correct mob.

Fortunately, there are still a few of us holding the fort, so that classical psychoanalytic thinking can be preserved for future generations. I believe Freud’s theories about women are still as relevant today as they were in his day.

Millennial Manifesto: The Dissolution of Monogamy

John M Davis · 10 November 2020 · Archived copy · Original

Hello, I'm a millennial, you know that blizzard of snowflakes threatening to bury western culture under twenty feet of frigid, vacuous, postmodern-induced nihilism. The group which intends to erode every institution of the western world into an unrecognizable putty of existential self-annihilation. Though it is worth noting the next generation is shaping up to be worse. If mine is the snowflake generation, gen-z are a hailstorm threatening to smash the windshield of your car in the driveway. Don't believe me? Just look at Tik-Tok. Or if you've never heard of Tik-Tok, or don't want to download the app, grab a shot glass from the kitchen cupboard, go to the garage, and do twelve shots of gasoline. You'll get the general idea of its aesthetic.

But I'm not here to bash generation-z. This is a piece which I'm hoping will once and for all make anyone left who still wonders as to men's declining motivation to participate in the dating and marriage markets to understand definitively why so many men are checking out. Perhaps I'm only venting, perhaps this is nothing but a torrential screed of frustration. To some extent, I know I'm preaching to the choir.

Let's begin by stating the obvious. The social contract between the sexes has been a negotiation between Feminism and the state for the last sixty years. The result—the entirely predictable and unsurprising result—is a female-centric rag straight out of Jezebel's cooch that a growing contingent of men wouldn't touch with a hazmat suit, even if they had terminal cancer.

Let's give a rundown of the social contract's content. Keep in mind, every single way society used to compel women to contribute to men's lives has been rebranded 'Patriarchal Oppression' in one form or another, and resultingly there is no certainty of any form of reciprocity contained.

She may or may not cook. She may or may not clean. In fact, all of the amenities of domestic life have an asterisk of uncertainty next to them. She may or may not have sex. She may or may not have sex with you. She may or may not have children, as one has no say regarding abortion. Too, those children, if you have them, may or may not be yours. There is still no protection against, discussion of, or even cultural recognition of paternity fraud.

Asterisks beside all of the above, the one certainty—the one absolute culturally sanctioned, state enforced

guarantee—is men's compelled labor to contribute to her life…whether or not she wants you in her life, as she may always have the man surgically removed from her life and still compel contributions to it.

How any women in the world are still confused at all, despite their sweeping claims to empathy, emotional intelligence, social perception and intuition, and still be unable to detect any legitimacy to men's reluctance to accept this arrangement is an indictment of women's intelligence. Still, part of me suspects women are aware of the poisonous state of marriage, but the usual formula of self-infantilization and shaming men for the world's woes, is easier than the humiliation of women having to acknowledge the damage they've done to these institutions, not to mention the responsibility of having to solve the problems women have caused.

It is also worth noting that monogamy itself, the very sexual selection paradigm upon which the highest functioning marriages are built, has also been rebranded as oppressive to women. This, coupled with women's sexual liberation, has collapsed a once high functioning monogamous culture into a dysfunctional, polygynous one.

At least insofar as monogamy was a form of existential socialism, turning childbearing years into an egalitarian institution of responsibility, has instead dissolved into a paradigm wherein childbearing years are a competitive resource. This gives women latitude to place a draconian price on their sexuality, while squandering their most valuable childbearing years building careers instead of families, obsessively fixating on such a tiny percentage of the male population that we now have a dichotomous distribution of childbaring capacity among men. With one group of men having such abundant access to them, they've lost any incentive to take responsibility for them as there is little to no urgency to do so, and the rest of men's access to childbearing years is so miniscule, there's very little if anything for which to take responsibility at all.

The polygynous paradigm of sexual selection, being so lopsided, has created a vacuum of unfulfilled male sexual interest, which is now being filled by industries attempting to atomize human intimacy. To put it simply, if we do not reproduce monogamy culturally, it is clear we will produce it technologically instead.

Pornography, hook up apps, dating websites, sex dolls, sex robots, artificial lover simulation games, girlfriend simulations , Onlyfans, cam modeling, virtual reality, etc. The world is not in an ambiguous state in this regard. The rebranding of monogamy as oppressive to women is wreaking havoc on the pair bond between the sexes, and stimulating this confederation of multi-billion dollar industries all in heated competition to once and for all erase human courtship, converging on a future in which men and women share their romances with industries more than with each other. We've already reached the point where many men and women have more loyalty to their favorite gaming console and makeup brand than with the opposite sex. Just picture this further developing another thirty years. Fifty. 100? Do we even want to know what this is becoming?

I'm more than prepared to say that women's sexual liberation is a failed idea, or at least the paradigms resulting from it are disastrously poisonous for any reasonable standard of social cohesion and the consummation of the discipline required to collapse the subjective dissonance between men and women required to facilitate a functioning family structure and raise children. I know this is a taboo observation to make, but it must be made. At the very least for there to be some small record somewhere, someplace that at least minority in the western world was aware of its committing suicide. All of this because it loves its women to a surreptitiously toxic, deleterious, and ultimately intergenerationally ruinous fault, refusing to scrutinize or intelligently criticize any of their dysfunction.

Doubling the labor market, halting wage growth, the elimination of the single income family, the collapse of monogamy into polygyny, and even women's economic contributions which amount to little more than a pipeline for corporate domination due to women's near compulsive consumer spending. The paradigms of sexual freedom have produced very few positive results, and several damning ones.

The female centric era of the twenty-first century is an era of institutional cannibalism, where a petulant, raging entitlement seeks to consume the benefits of western ingenuity, without maintaining the behavioral discipline required for those institutions to survive. When all is consumed, what remains? What hope do future generations

have to not enter into a downward spiral of dysfunction? Anthropologists find polygynous communities in island dwelling cannibal tribes. The societies that burn effigies every full moon and make thumb necklaces . The downard potential of the west's trajectory is as far down as down goes, and the culprit is clear: humanity's higher moral faculties, specifically its gynocentric affection.

In the meantime, despite the doom and the gloom, I find solace in knowing that at least men's happiness seems to be on the rise. I can adopt the childish live-in-the-moment mentality so rife through millennialism, and enjoy the fact I'm living in the era of Xbox and legalized marijuana, resting comfortably knowing the most strident form of persecution I might face for my refusal to pursue engagement with the circus which surrounds me is the shrill, banshee wailing of women shaming me (or men shaming me as women's proxy).

I wish I could see a solution. Or at least I wish the dating pool available for my generation of men contained a larger percentage of proper, thinking adults. Unforuntately we instead must contend with a level of daddy's-little-princesshood which can peel paint, or convert an atheist to radical Islam. There is a level of self-infantilizing narcissism that has men switching from beer to Liquid Plumr. So much so that for many men my age, relationships with women have become a form of self-harm, and I'm not a masochist.

ICMI20 speakers list, timetable, link to “Miss Matthews And Her Naughty Young Ladies” video

Mike Buchanan · 14 November 2020 · Archived copy · Original

ICMI20 is due to start in less than 17 hours’ time, at 01:00 GMT/UTC. The first video to be released on the J4MB video channel will be an interview of Paul Elam by Elizabeth Hobson and myself, recorded yesterday. The latest list of speakers and talk titles is here, the latest timetable (with three time zones including GMT/UTC) **here.**

Yesterday Elizabeth and I also interviewed Miss (Clara) Matthews, 44, and we confidently predict the final video will attract more views than any video in the history of ICMIs – maybe more than all of them *combined*. The title of the interview is, “My 25 Wonderful Years as a Sex Worker”. The woman is *delightful* and at times hilarious, too. It would be an understatement to say she’s brought more joy and happiness to the world than all the feminists who have ever lived, *collectively.*

The ICMI speakers page is here. A fetching photograph of Clara taken two days ago for the conference website, and her website links, can be found about 70 per cent of the way down the page. The video will be published tomorrow (Saturday) at 13:00 GMT/UTC, but in the meantime, you can watch her video (NSFW) Miss Matthews And Her Naughty Young Ladies (8:56). Our thanks to Clare for giving us the video file to promote her work and the conference. Enjoy!

My own ICMI presentation video (“Buchanan’s Laws of Inter-Sexual Competition: Women Fail to Compete Successfully Against Men, and Why They Will Always Fail”) will be published at 08:00 GMT/UTC tomorrow, Elizabeth’s video (“The Power of Stories”) at 23:00 GMT/UTC on the final day, International Men’s Day, 19 November.

We hope you’ll enjoy the conference as much as we’ve enjoyed organizing it.

ICMI2020: Paul Elam – “My 2020 Vision for the Men’s Rights Movement”

AVfM Video Source · 14 November 2020 · Archived copy · Original

Why Johnny Depp Didn’t Win

AVfM Video Source · 14 November 2020 · Archived copy · Original

ICMI20: Steve Brule – Husband 2.0, Alternatives to Indentured Servitude

AVfM Video Source · 15 November 2020 · Archived copy · Original

HBO Talk Foreskin with John Wilson and Anthony Losquadro

AVfM Video Source · 15 November 2020 · Archived copy · Original

ICMI20: Alex Crosbie – “World to End: Women Most Affected”

AVfM Video Source · 15 November 2020 · Archived copy · Original

Men in decline as the establishment looks away

AVfM Video Source · 16 November 2020 · Archived copy · Original

PayPal De-platforms A Voice for Men

Paul Elam · 17 November 2020 · Archived copy · Original

Since its inception in 2009, avoiceformen.com (under the umbrella of Red Pill Solutions, LLC) has been funded by reader contributions and subscriptions on the PayPal platform.

On November 3, 2020, in the midst of the still disputed American presidential election, PayPal informed us that they would no longer do business with Red Pill Solutions, LLC. In severing ties, they told us that we had violated their "Acceptable Use Policy" but refused to tell us precisely which provisions of that policy we violated.

Of course, we know which policies we violated, namely the prohibition on antifeminism. There is nothing in their terms of service about the alleged offense, but trust me it's there, in the unwritten clauses of cancel culture and feminist governance.

In one repressive act, PayPal has terminated every bit of funding that has allowed avoiceformen.com to remain standing as the undisputed flagship of the online men's movement. The intent, as it always is with the fascist left, was to silence us; to put a gag on men speaking honestly about their lived experience and about the world they live in. They want to force us to bow to their will and to live under the pressure of their knees on our necks.

To hell with that, to hell with PayPal and to hell with the leftist pigs who orchestrated this campaign to silence us and to silence you. By the way, this attack happened even as scores of other attempts have been made with hosting providers to shut down avoiceformen.com and to silence us all.

They have all failed. And they will continue to fail at every turn, just as they have failed for the past 10 years. A Voice for Men, and the men's movement in general, aren't going anywhere. We've never bowed to the hateful will of fucked up ideologues and we are not going to start now.

While they have been calling us haters and trying desperately to silence our voices, we've been reaching out to men in trouble across the globe and providing them thoughtful commentary, peer support and the one thing feminists worldwide loathe more than anything: respect for men and masculinity. All this from the foundation that avoiceformen.com built. All of it a thorn in the side of the feminist establishment.

This recent hiccup in our operations is already being corrected. For that we've selected SubscribeStar, a payment processing service dedicated to free speech. It's like PayPal, only without the bullies, idiots and censorious bigots.

If you've been one of the many men and women who've supported AVFM with monthly subscriptions, your payments have been officially terminated by PayPal. Accordingly, we invite you to follow the link below to SubscribeStar so you can continue that support when we need it the most.

And if you've never supported our work there but would like to, we invite you to become a new subscriber right now. Just follow the link and pick the level of support you'd like to offer.

AVFM needs about $3,000 a year to keep us on a platform from which we won't be cancelled, to pay image fees and other assorted costs; to remain the online flagship of the men's movement and a permanent source of frustration for those who would snuff out the sound of truth being spoken to power. It's a small price to pay for what we've been bringing to men for over a decade, and for what we will be bringing them in the years to come.

SUPPORT AVFM HERE

featured

* · 21 November 2020 · Archived copy · Original

Censorship in academia in real-time

Robert Brockway · 22 November 2020 · Archived copy · Original

Recently an article was published in the open-access journal Nature Communications. This article, entitled *The association between early career informal mentorship in academic collaborations and junior author performance* suggests that less experienced female scientists benefit more from mentorship by more experienced male scientists than more experienced female scientists.

Of course, feminists are demanding that the article be retracted, with some of them specifically citing hurt feelings in a thread on Twitter. This is another example of a phenomenon I have often noted. Feminists will go nuts any time anyone suggests that women benefit from interacting with men.

Nature Communications is taking feminist complaints seriously of course. They couldn't just ignore a bunch of screaming harpies now, could they?

"Toxic misogyny in Academia", oh lordy. Exactly how pro-woman would she like academia to get? Don't answer that, I already know.

Strawman anyone?

Hurtful I tell you!

Offensive!

Damage!

Amir(Hossein) Modabbernia @AModabbernia · 20 Nov
Replying to @NatureComms
I think the main point from people complaining is that regardless of the content this is terribly done science that takes confounded association as evidence of causation and then makes highly discriminatory and unethical recommendations based on that
2 26

This gentleman even claims the results are unethical. I'd love to see his working.

VOTE NO COSER 13 ✌ @laislacagliari · 20 Nov
Replying to @NatureComms
RETRACT THE PAPER!! I'm shocked that after all the revisions you guys didn't realized how misogynistic is this paper! It feels like Nature have no regards for female researchers! Outrageous!!!
2

Feelz before realz!

Osterweil lab @osterlab · 21 Nov
Replying to @NatureComms
This study is a slap in the face to all females who have struggled and are struggling in an academic system that is biased against them. Sloppy methodology and over-reaching conclusions do far more harm than good here. Very disappointing.
7

An academic system that is biased against women? She must mean how tertiary enrolment rates for men have been sliding for decades, or how women have a 2:1 hiring advantage in their favour in STEM.

Catherine Morgans @cwmorgans · 20 Nov
Replying to @NatureComms
This paper is complete rubbish! I am shocked that it passed the review process at Nature. The "methods" are absurd and rely heavily on assumptions that reveal the misogynistic bias of the authors. Sadly, this will do real damage to women scientists.
8

Two of the three authors are women. Must be more of that internalised misogyny we keep hearing so much about.

At least there are a few people still willing to express the voice of reason.

Tania A Reynolds @TaniaArline · 20 Nov
Replying to @NatureComms
As a female scientist, I hope this paper isn't retracted. Let's examine the data more deeply. If there's an issue with female-female mentorship (e.g., drive.google.com/file/d/1P6C5CT…; drive.google.com/file/d/1vt08FB…), let's examine why. If there's an issue with citation bias, let's examine that.

Benenson Markovits Wrangham 2014.pdf
drive.google.com

10 16 237

Belén Rivero-Gutiérrez @lunarittos · 20 Nov
Replying to @NatureComms
This article should have never been accepted for revision. The editor must resign, the paper must be retracted and a formal apology redacted. #WomenInSTEM
1 16

KarlPearson @KarlPea40674206 · 20 Nov
Let's also burn everyone involved on the stake and send their families to prison. Or you know the authors could point to the limitations of their work or their work may be rebutted by better science. I forgot which approach is for civilized people.
1 7

I can't speak to the strength of the paper, but the correct way to address it is to challenge it in the marketplace of ideas, as I suggested to Nature Communications.

Robert Brockway @rtbrockway · 10h
Replying to @NatureComms
Do not retract the paper. If there are flaws then let those flaws be exposed in the marketplace of ideas.

Censorship in academia continues apace. They can't or won't argue with the contents of the article, they merely wish to see it banished.

In case the original article is taken down by Nature Communications, an archived copy can be found here.

Silencing Men: Censorship of Men’s Rights Activists and Free Speech | Mel Feit

AVfM Video Source · 22 November 2020 · Archived copy · Original

North Carolina Medicaid Circumcision Alert

AVfM Video Source · 24 November 2020 · Archived copy · Original

The Aeneid and the horrors of a blue pill existence

Andrew Exeter · 2 December 2020 · Archived copy · Original

Virgil's epic poem the *Aeneid* tells the story of Aeneas and his people, the Trojans, as they flee from their destroyed home of Troy (the Trojan War is recounted in Homer's *Iliad*) and venture to Italy to build a new home; the descendants of Aeneas himself (Romulus and Remus) are destined to become the founders of Rome. The first half of the poem recounts the Trojans' journey to Italy, while the second half recounts the war that breaks out between the Trojans and the Italians, a war kicked off thanks to petty divine intervention by Juno, wife of Jupiter and queen of the gods.

The character arc of Aeneas – the protagonist of the poem who is, "famous for his piety," (page 3) – provides an arguably excellent example of what occurs as a result of living a blue pill life as a man. We should begin by noting the importance of Aeneas', "piety," as it is his defining characteristic and one of the four virtues inscribed on the shield of Augustus (the first Roman emperor and the one during whose reign Virgil wrote the poem); the Latin term for this is *pietas*, which refers not only to religious devotion, but also to loyalty to one's family and one's compatriots and thus selflessness.

The enforced adherence to *pietas* occurs in a manner that is reminiscent of the blue pill existence by demanding numerous sacrifices from Aeneas in the service of a seemingly noble yet distant and nebulous ideal. In Book II of the *Aeneid*, Aeneas tells the story of the fall of Troy, which resulted in the death of his wife, Creusa. While Aeneas is running through the burning city, trying to find her – he lost track of her while initially escaping – he encounters her ghost, who tells him that her death would not have happened, "without the approval of the gods," (as a ghost, she has been to the underworld and can thus see the future) also instructing him to wipe, "away the tears you are shedding for Creusa whom you loved," (page 47) because they will change nothing. Aeneas notes that he was left, "there in tears and longing to reply," to her and yet was unable to do so.

The loss of Creusa is arguably the first major sacrifice demanded by the gods – specifically, as Creusa notes, it is the, "Great Mother of the Gods," (page 47) referring to Juno – from Aeneas, and yet it is a sacrifice made without consent (it occurs because destiny has it that Aeneas will marry another woman named Lavinia, with whom he will

give birth to the ancestors of Romulus and Remus). Aeneas is simply forced to accept this tragedy, and its justification is that it serves a higher purpose; even though Aeneas is committed to serving said higher purpose, the death of his wife still takes an understandable toll on him.

The second major sacrifice demanded of him is the severing of his relationship with Dido, the queen of Carthage, in Book IV. Aeneas and Dido fall in love after the Trojans land in Carthage – and have sex for the first time thanks to cynical divine intervention from Juno – but Jupiter (king of the gods) sends his messenger Mercury down to order Aeneas to leave Dido and resume his journey to Italy.

Jupiter questions – in an arguably paternalistic fashion, as if he knows what is better for Aeneas than Aeneas himself – whether, "the glory of such a destiny [becoming a venerated figure in Roman legend] does not fire his heart." (page 76) When Dido eventually catches Aeneas trying to leave Carthage secretly, Aeneas makes this juxtaposition between what he desires and what the gods demand of him explicit when he states that, "It is not by my own will that I search for Italy." (page 79) West, the translator, points out in the introduction that the, "weakness and misery," that Aeneas shows upon being confronted by Dido are signs of, "Virgil's human understanding," (page xix) and a contribution to the contrast between the humanity of those on the ground and the wilful apathy of those above.

It is arguably the case that blue pill men live a life characterised by an internal conflict between what they consider to be their duty to the blue pill world around them and the women in their lives on one side, and their own personal desires on the other. Such a life involves the subjugation of the latter to the former in the name of being a 'good man' or a 'male ally', ideals of masculinity which we red pill men know are meaningless. The one distinction I would draw between the average blue pill man and Aeneas, however, is that this process involves more consent from the blue pill man than it does from Aeneas; such men must fully submit to the loss of their individuality and make the necessary sacrifices to do so, while Aeneas genuinely has far less control over this process.

We must also analyse the conclusion of the *Aeneid* to get a picture of the final destination to which blue pill thinking inevitably leads men. In the final lines of Book XII, Aeneas slays Turnus, prince of the Rutulians (one of the Italian tribes that are at war with the Trojans), the justification for which has been debated by many scholars. The killing of Turnus is certainly at odds with *pietas* (it has nothing to do with devotion to either the gods or anybody), and it goes directly against another one of the aforementioned four virtues – *clementia*, which means 'mercy' (it's where we get the word 'clemency' from). By the time that Aeneas kills him, Turnus is lying on the ground and begging for mercy, after Aeneas' spear strikes him in, "the middle of the thigh," (page 290) and cripples him; Turnus also has his strength sapped from his body thanks to divine intervention from Jupiter, ensuring that he had no chance of winning the duel.

Aeneas slays Turnus

Virgil applies the adjective *furiis* to Aeneas' emotional state as he is about to kill Turnus, an adjective that is related to the Latin term *furor*, which can mean 'frenzy' or 'rage' or 'madness'. *Furor* is significant in that it is depicted as being the opposite of *pietas*, Aeneas' defining characteristic; *furor* connotes letting one's emotions control one's actions (instead of one's devotion to the gods or to others) and being excessively (or, as the Romans would argue, immorally) selfish, being at odds with the selflessness associated with *pietas*. Aeneas adopting the characteristic of *furor* is like Jesus succumbing to the temptations of Satan, or Michael Kimmel starting to respect men; it's completely against his nature. So why does he do it?

My argument as to why Aeneas disregards the ethical code outlined on the shield of Augustus is because he sees no value in adhering to it by the end of the poem. Fulfilling his destiny is a task that has involved many sacrifices for him – namely the deaths of Creusa, Dido, his father Anchises (Book III), and the loyal son Pallas of his ally King Evander (Book X), all losses over which Aeneas grieves humanely – and yet Aeneas has not been justly compensated for these sacrifices, as his understandable human troubles have been ignored and only viewed as obstacles by Jupiter to the accomplishment of this goal. The promise of glory does not fully satisfy Aeneas – this is the type of promise, by the way, that contributes to the male disposability that characterises wars – and it is entirely understandable as to why.

The killing of Turnus lacks a clear moral justification because Aeneas does not believe that one is necessary when those who have been forcing him to abide by that code evidently do not care at all for his wellbeing. This killing is like the existential implosion of a man who has just realised the shallowness of his own value structure, carried out with a nihilistic and Cain-esque fury reminiscent of men who murder their wives over unjust divorces. It is no wonder that such is the case, given that the structure of the idea of fate/destiny – where there is a predetermined end at which one will arrive, by whatever means necessary – resembles that of a lie (because when you lie, you choose an end ahead of time at which you want to arrive, and manipulate everyone and everything around you as much as is necessary to get there).

By the end of the poem, Aeneas has little to nothing of value to call his own, and so he curses Jupiter and destiny – or, in other words, the world around him – for stealing from him what he once loved, and the loss of faith in the proposition that existence is worthwhile is almost always accompanied by undeserved and futile (in the sense that

existence can never be destroyed by acts of revenge committed against it) death.

The core lesson that we red pill men can learn from the *Aeneid*, brilliantly written as it was by Virgil, is that the subjugation of our will to external moral obligations that society expects us to adopt unquestioningly only contributes to the, "modern genocide on the male soul," that Paul Elam describes in his video 'Servant, Slave and Scapegoat' as being mercilessly conducted by the blue pill world. No matter what the dictates of those whom men perceive to be their gods may be, you must understand that your will is your own and that it can only be broken with your consent.

Note: All page references to the *Aeneid* are to the Penguin Classics edition, translated by David West.

Bias against men's issues within the United Nations and the World Health Organization: A content analysis

Dr. James Nuzzo · 5 December 2020 · Archived copy · Original

Psychreg Journal of Psychology (PJP), an international, online-only, open access psychology journal, recently published a **special edition on men's issues** with the assistance of guest editor Dr John A. Barry. Below is a sample article exploring the lack of male support initiatives in large international bodies such as the United Nations & World Health Organization, written by independent Australian researcher Dr. James Nuzzo.

The Warrior & The Fishwife – Female Archetypes in Virgil's Aeneid

Andrew Exeter · 7 December 2020 · Archived copy · Original

EDITOR'S NOTE: Following on from his previous exploration of male archetypes in *The Aeneid and the horrors of a blue pill existence*, Andrew Exeter investigates the same work in search of female archetypes, with particular emphasis on the goddess Juno who embodies feminist attitudes. Juno, as many here will be familiar, is the Roman version of the Greek goddess Hera who was previously explored in these pages as a representation of feminism and feminists. For anyone interested in learning more about Hera/Juno and her pivotal influence on fomenting gender discord, I further recommend the video channel of Greta Aurora, a learned archetypalist who will be delivering a series on the Hera archetype and its associated impact on men, boys and 'non-Hera' women. — *PW.*

Juno and Aeolus – detail from the Aeneid

There are female archetypes in Virgil's *Aeneid* that are worth analysing to gain an understanding of what women can do when they are either mature and competent leaders or immature and petty children who are hellbent on producing nothing but undeserved suffering in the lives of others. The warrior Camilla is Virgil's key example of the former type of woman in the poem, while the goddess Juno is the key example of the latter type of woman.

Camilla is the leader of the Volsci, an Italian tribe that aids Turnus and the Rutulians in the war against the Trojans. Even though she has little influence over the progress of the story, her character serves as a noteworthy female ideal, given her strength and competence in the battlefield. Her backstory is outlined in Book XI, where the goddess Diana recounts how Camilla was raised by her father, Metabus, who aligned her with the Roman goddess of hunters when she was a baby (here, we can see a link to the Amazons and thus Wonder Woman). Throughout her life, "she preserved a constant love for her weapons [her javelin and bow and arrow] and her chastity," (page 254) having never gotten married, which is arguably evidence of her fierce loyalty to the worship of Diana, the representation of an ideal which Camilla likely seeks to embody in her own life.

When she is introduced in the poem at the end of Book VII – as the war with the Trojans commences – Virgil describes how, "mothers came thronging," (page 164) to see her head off into battle, which implies that she serves as a role model for the women of Italy; her speed is her unique feature, as Virgil also notes that she has, "a fleetness of foot to race the winds." (page 164) Between lines 664 and 724 of the Latin text of Book XI, Camilla slaughters many enemy Trojans and Etruscans (an ally of the Trojans), with Virgil comparing her to a, "sacred falcon,"

chasing a dove, “high in the clouds,” (page 258) due to her agility and ruthlessness; her taunting of two soldiers (in the second case, she is responding to another taunt) is no different from the kind of taunting that we would expect from the male soldiers.

I am stressing this point about Camilla’s competence because hand-to-hand combat is a domain where the physical differences between the sexes are definitively put to the test; the physically weak or untrained will die quickly in the battlefield of swords, shields, javelins, spears, arrows, and chariots, as opposed to in the air-conditioned office of the average white-collar worker. Camilla’s intensive combat training – begun when she was a mere, “infant,” (page 254) – has improved her competence to the point of rendering sex an irrelevant difference between her and the soldiers whom she slays.

If one was somewhat literal in their interpretation of how Camilla is characterised, one could argue that she is like the modern career woman who forgoes the creation of a family and instead spends almost all of her adult years in the office. However, her characteristics still remain admirable from a red pill perspective; she willingly adopts the responsibility of defending Latium from the incoming, “cavalry,” and, “horsemen,” (page 252) of the Trojans and Etruscans, and the Latin phrase that Virgil uses to describe her death is the same phrase used to describe Turnus’ death – *vitaque cum gemitu fugit indignata sub umbras* (“as her life left her with a groan and fled in anger down to the shades” – page 261).

This may be Virgil’s way of aligning the two as brave warriors whose deaths were ultimately undeserved. There are no contemptible or immoral aspects of her behaviour that would render her unworthy of respect – most importantly, she does not use her strength to tyrannise others – and thus she stands as a unique female ideal in the *Aeneid*.

On the other hand, we have the goddess Juno, who most prominently features in Books VII, X and XII. Juno’s motivations for her continued opposition to Aeneas are twofold – firstly, she wants to protect the Carthaginians, who are destined to be wiped out by the future Romans (this is Virgil’s allusion to the Punic Wars, a series of wars which Rome won), because they are her most devoted worshippers. Secondly, she has a personal vendetta against the Trojans because she was not given the prized Golden Apple of Discord at the Judgement of Paris (Paris was a Trojan), one of the events that led to the beginning of the Trojan War. Straight off the bat, we can see that the motivations for her behaviour throughout the poem are entirely self-centred.

The war between the Trojans and Italians commences in Book VII purely because of Juno’s callous divine intervention. After noticing the Trojans celebrating their safe landing in Italy, she begrudgingly accepts that, “the decree of the Fates will stand,” (she cannot change fate) but insists on raising as much hell as possible before Aeneas marries Lavinia. She proclaims her desire for Lavinia’s, “dowry,” to be, “the blood of Rutulians and Trojans,” after her actions, “cut the subjects,” of Aeneas and Turnus, “to pieces.” (page 150) She then begins to raise that hell by commanding Alecto – one of the Furies, female beings from the underworld who are used to tormenting men who do not deserve to be tormented – the, “bringer of grief,” to instigate the war, which she does successfully.

Most importantly, Juno does not care that the fulfilment of her vindictive desires will lead to the loss of innocent lives, in the same way that a petty wife will use the family court system to financially and psychologically torture her ex-husband and not give a damn about the impact of parental alienation on the children.

In Book XII, Jupiter successfully persuades Juno to cease her ultimately futile divine intervention by promising her that, “no other race,” will equal the future Romans, “in paying you honour,” which prompts her to nod, “in assent,” (page 287) and depart from the scene. Jupiter knows that Juno’s primary concern is about her worshippers – being as insecure as a teenage girl in depending on external validation for a sense of identity – and reassures her that the Romans will essentially replace the Carthaginians as said worshippers. When Jupiter urges his wife to, “lay aside this fury that arose in vain,” (page 287) Virgil uses the term *furorem* (a grammatical variation of *furor*) to describe this, “fury,” underscoring the purely emotionally driven nature of Juno’s childish selfishness.

Interestingly enough, Juno also seems to display the attitudes of a conservative traditionalist when she insists that the Latins – the people of Latium, the region of Italy within which Lavinia resides – "are men." (page 287) She says this because she fears that they will become feminised (West discusses this, "repeated slur of effeminacy," used against the Trojans on page xli) if they, "become Trojans," and adopt the Trojan way of life. This concern prompts Jupiter to assure her that the Latins will remain the dominant ethnic group even when they and the Trojans intermarry; Juno is likely trying to cloak her resentment of the Trojans with a justification of being benevolent towards the Italians (this slur is spoken before Jupiter promises that the future Romans will be devoted to her, so she is not even speaking about people whom she thinks are going to worship her).

Even in Book X, Juno is, "wild with [totally disingenuous] rage," (page 213) after hearing Venus – Aeneas' mother and Jupiter's daughter – argue that the Trojans do not deserve the losses that they have suffered in the war with the Italians; Juno then lies about her role in instigating the war in the first place in Book VII. West, the translator, notes that Juno's response to Venus offers, "two lies for every one by Venus," and creates, "half-a-dozen new ones of her own." (page xxxiii) In describing the Italians as a heretofore, "peaceful people," and Aeneas as being motivated by, "dishonesty," (page 213) she portrays the Italians as victims of Trojan aggression and, in acting as a sympathetic spokeswoman for this allegedly oppressed group, she gets to co-opt that victim status for herself.

Throughout the *Aeneid*, Juno treats Aeneas like she is his overbearing mother, a mother who does not want her son to become independent, because if he did, that would leave her with no role to play in his life, and experiencing that purposelessness is hell for such a mother. Now, despite the fact that a red pill analysis of the fate that compels Aeneas to do what he does reveals the cruel and corrupt nature of that fate, Juno is not resisting this fate out of a benevolent desire to take care of Aeneas. Let us not forget that Book I of the poem depicts the Trojans sailing through a storm conjured up at Juno's behest; she saw nothing wrong with the possibility of killing Aeneas in doing so.

Juno is the archetypal evil woman – the epitome of the negative feminine, Erin Pizzey's, "emotional terrorist", the female antichrist, the, "greatest liar in the *Aeneid*," (page xl) the *puta* of every Regarding Men episode – hellbent on ruining the lives of others, no matter how innocent they are, through eternally pointless conflicts, and who can do so almost endlessly with the power that she has, but which she certainly does not deserve. She does not have a reason to moderate her abuse of her power because she will never suffer any personal consequences for such abuse.

It is in these ways that Juno is the near opposite of Camilla, a respectable and skilled fighter whose behaviours are motivated by loyalty (to Diana, to the Volsci and to her father) and courage rather than the inconstant and self-serving whims of an emotionally unstable child stuck in an adult female's body. The former kind of woman is arguably optimal for us red pill men to pursue if we are interested in a long-term relationship, but – and more importantly – we must keep the latter kind of woman out of our personal lives at all costs.

Note: All page references to the *Aeneid* are to the Penguin Classics edition, translated by David West.

The Aphrodite and Hera Archetypes: Play vs. Power | Not All Women Are The Same

Greta Aurora · 9 December 2020 · Archived copy · Original

Since I started making videos about feminism and men's issues, I've had a lot of comments from men proclaiming all women are the same. I understand these men have a reason for feeling the way they do, and I don't blame them for resenting the women who have caused them a lot of pain and misery. When you keep coming across the same type of woman over and over again, it's understandable that, after a while, you draw the conclusion all women are exactly the same, wanting the same things and playing the same games.

However, just because life has repeatedly dealt you the same cards, it doesn't mean those are the only cards out there. It's true that power-hungry, jealous and cynical women are all around us, but they are just one type out of many – albeit, a common type. They are ubiquitous, but far from the only manifestation of womanhood. In fact, they cause just as much trouble and harm to other types of women as they do to men.

Studying archetypes can help us come to terms with the various colours and shades of personality and behaviour. In this video, I'm focusing on two specific female archetypes to illustrate my point. Thousands of years before the rise of modern psychology, the ancient Greeks had identified the most important forces driving people's choices and actions. Their gods and goddesses were beautifully poetic representations of the various elements of human nature.

Aphrodite is a lot more than the personification of sex and beauty: she's a symbol of sensuality, passion and desire, as well as the freedom necessary for the unhindered expression of all these aspects of human nature. Her realm is a vast and colourful world filled with charm, grace, pleasure and joy. She's only one of countless deities, but she's one of the most powerful ones.

Tellingly, Hera is the goddess of marriage, but not of love. She is the termagant wife of Zeus, king of the gods, who cheats on her at every opportunity. She's vengeful, calculating and manipulative. It's no wonder Peter Wright considers her the goddess of feminism.

These two goddesses represent two female archetypes, which are in stark contrast to each other. You have probably guessed which one is more common…

Watch the full video:

Eton's playing fields are only fit for netball now

Kevin Donnelly · 12 December 2020 · Archived copy · Original

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THE Duke of Wellington, celebrated for defeating Napoleon at the Battle of Waterloo, is often said to have declared that 'the battle was won on the playing fields of Eton'. A privileged, elitist school serving the sons of the British aristocracy and wealthy, and responsible for educating 20 Prime Ministers.

If true, Wellington would be forced to recant now that under the current headmaster Simon Henderson, instead of masculine courage and valour Eton has gained the reputation as one of the most politically correct and woke institutions in England.

As well as promoting his school as vibrant, progressive and willing to innovate, 'Trendy Hendy' recently sacked a teacher for refusing to delete a YouTube lecture in which he criticises feminist misconceptions about masculinity and manhood.

While radical feminists argue that masculinity is a social construct enforced by a patriarchal, unjust society, Will Knowland commits the grievous thoughtcrime of arguing that compared with women men are physically stronger, have a higher body weight and are programmed to be husbands and fathers.

Instead of endorsing the way boys and men are attacked as misogynist and sexist, he also puts a positive case where masculinity is acknowledged and celebrated. Throughout history men have acted as warriors, defenders of home and hearth and undertaken the most demanding and dangerous physical jobs.

In opposition to transgender theory where neo-Marxist inspired activists argue that sexuality is fluid and dynamic, and that men who self-identify as women must be allowed to participate in women's sports, Knowland puts the opposite case.

Like the American feminist Camille Paglia and the tennis champion Martina Navratilova, he argues that a man's superior physical strength and body mass is such that any contest would be unfair and dangerous to women.

The Eton affair epitomises how cancel culture now dominates and infects public and private debate and how anyone who transgresses is soon victimised, punished and silenced. Western liberal societies such as the United Kingdom, America, New Zealand, Canada and Australia are no longer places of free speech and open disagreement and debate.

Under totalitarian regimes throughout history, doctrinaire and oppressive mind control and groupthink dominate. Recent events in Australia offer numerous examples. Tennis great Margaret Court and rugby's Israel Folau are condemned for advocating their Christian beliefs. The Barry Humphries award is no longer given at the Melbourne Comedy Festival because the comedian questions transgenderism. Commentator Bettina Arndt is no-platformed for defending masculinity.

Even worse, academics such as Queensland's Peter Ridd are sacked for questioning the effect of climate change on the Great Barrier Reef and universities now have safe spaces, trigger warnings and diversity guidelines enforcing cultural-Left ideology and group think.

As demonstrated by the sacking of Will Knowland, anyone who presents a positive view of masculinity is especially targeted as for years now radical feminists have controlled what happens in schools and enforced their myopic and dangerous agenda.

Australia's Safe Schools gender fluidity and Respectful Relationships programmes champion an ideology where masculine characteristics are always defined as deficits to be overcome. Boys and men are stereotyped as sexist and misogynist, with activists arguing they need to be more in touch with their feminine side. Boys are also taught it is OK to be transgender because sexuality is simply yet another social construct.

The curriculum, especially in primary schools, has been feminised in subjects like English and mathematics to discriminate in favour of girls and there are even cases of schools banning boys wearing hero costumes and engaging in rough, physical play in the playground.

As a son who watched his mother being physically abused and hit by his father, I'm the first to admit men are capable of violence against women and that the evil crimes of domestic abuse and rape are all too common. It's also true historically women suffered disadvantage and inequality as society was dominated by men.

At the same time, women's equality has been largely achieved in Western societies like Australia where all can vote and be politically active, there is equal pay for equal work and in business and education women enjoy positive discrimination.

In her book Free Women Free Men, Camille Paglia argues against identity politics where women are portrayed as permanent victims. Paglia, like the teacher sacked from Eton College, also puts a positive view of manhood and goes as far as suggesting 'men have every right to claim credit for the vast achievements in conceiving and constructing the entire framework of civilisation'.

Gad Saad Explains Why Universities Are Institutionally Sexist

AVfM Video Source · 13 December 2020 · Archived copy · Original

The Hero’s Journey: How Feminism Forces Men To Glorify Their Own Ordeal

AVfM Video Source · 15 December 2020 · Archived copy · Original

The labours of Heracles are the perfect metaphor for the exploitation of men for the sake of women. He has no choice but to do what’s required of him: fight, suffer and die. He’s on an eternal quest to redeem himself for his original sin of being born out of an extramarital affair, and for his further sins, bestowed upon him by Hera. He’s a mere toy of the goddess: she pushes him to fall from grace again and again, and then prescribes tasks for him to regain his grace and please her.

Isn’t this the perfect description of how feminism treats men? The original sin is toxic masculinity, and men must fight to the death to rid themselves of their toxicity. The difference is that, in the Gospel of Feminism, there’s no potential for redemption: the labours are innumerable, and they can never be completed. Male feminists live their whole lives toiling for Hera’s glory, and yet, remain unable to truly redeem themselves.

Women, Relationships and Victim Mentality

AVfM Video Source · 16 December 2020 · Archived copy · Original

***See also** the work of Ernest B. Bax on what he refers to as "aggressive victimhood" and "aggressive weakness." Example Bax quotes follow:

"Weakness, to whose claim chivalry may per se be granted, forfeits its claim when it *presumes* upon that claim and becomes aggressive." E.B. Bax
* * *

> I instanced the Tooting tramway incident as an act of commendable pluck on the part of those concerned in it to boldly challenge the attempt of woman's righters to "jump the claim" to chivalry as a special right of the sex they champion. But there is another point Feminists conveniently overlook. It is this: That granting the "weakness" argument, this very weakness, to whose claim chivalry may per se be granted, forfeits its claim when it presumes upon that claim and becomes aggressive. Aggressive weakness deserves no quarter – *à la guerre, comme à la guerre.*
> Women's Privileges and "Rights", *Social Democrat*, Vol.13 no.9, September (1909).
>
> _____
>
> In the present article I have only dealt briefly with one aspect of this question. I may point out in conclusion that the existing state of public opinion on the subject registers the fact that sex-conscious women have exploited the muscular weakness of their sex and have succeeded in forging a weapon of tyranny called "chivalry" which enables them to ride rough-shod over every principle of justice and fair play, Men are cowed by it, and fail to distinguish between simple weakness per se which should command every consideration, and that of *aggressive* weakness which trades upon "chivalry" and deserves no quarter.
> 'Feminism and Female Suffrage' in *New Age*, (1910)
>
> _____
>
> "Even taking the matter on the conventional ground of weakness and granting, for the sake of argument, the relative muscular weakness of the female as ground for her being allowed the immunity claimed by Modern Feminists of the sentimental school, the distinction is altogether lost sight of between weakness as such and *aggressive* weakness. Now I submit there is a very considerable difference between what is due to weakness that is harmless and unprovocative, and weakness that is *aggressive*, still more when this aggressive weakness presumes on itself as weakness, and on the consideration extended to it, in order to become tyrannical and oppressive. Weakness as such assuredly deserves all consideration, but aggressive weakness deserves none save to be crushed beneath the iron heel of strength. Woman at the present day has been encouraged by a Feminist public opinion to become meanly aggressive under the protection of her weakness. She has been encouraged to forge her gift of weakness into a weapon of tyranny against man, unwitting that in so doing she has deprived her weakness of all just claim to consideration or even to toleration."
> Chapter 5: The "Chivalry" Fake, in *The Fraud of Feminism* (1913)

When Boys Become Men

Mark Dent · 5 January 2021 · Archived copy · Original

I recently watched an Australian film, *Breath*, which is based upon the best-selling novel by Tim Winton.

I enjoyed the film. It was very evocative and contained some beautifully shot surfing scenes and a very believable friendship between two young teenage boys.

As the story unfolded, the boys develop a relationship with a former surfing champion, a shaggy haired man in his late twenties. He has an American wife who for much of the first half of the film lurks in the background with a petulant, disdainful expression on her face.

When the man, Sando, decides to chase big waves in Indonesia, he takes one of the young boys with him, the other has to remain at home, as he is still attending school.

He drops by one morning, as yet, not knowing his hero and best mate have departed. Sando's wife emerges from the house and invites him inside as it is raining heavily.

I didn't see it coming, but moments later she suggests he slip out of his wet jumper and slip into something more comfortable.

No way.

He had just turned fourteen years of age. She was in her mid-twenties.

As he attempts to remove his damp jumper she says,

"No, let me do it."

Yep. It's going to happen.

She pulls off his jumper and he stands there, his upper body naked.

She places her hands upon his chest and gently moves them all over his upper body. He stands there, frozen. She leans forward and kisses his neck and face.

She turns and walks to the bedroom and begins to disrobe.

He follows her and soon they are both lying naked and making love.
He visits her every day and they make love every day.

One day she introduces a new concept to her young boyfriend.

> Erotic asphyxiation.
>
> Erotic asphyxiation (variously called asphyxiophilia, hypoxyphilia or breath control play) is the intentional restriction of oxygen to the brain for the purposes of sexual arousal. The term autoerotic asphyxiation is used when the act is done by a person to themselves.

The young boy is initially horrified by the idea, but when his older lover answers his why with this response:

"Because when I do it I cum like a freight train."

He reluctantly agrees to help her, and places the plastic bag over her head and watches fearfully as she falls into unconsciousness.

The lovemaking continues. One morning, after a passionate sex session, the young boy declares his love for his American woman.

She scoffs. Her one request is he be kind to her and promise not to brag about his "conquest."

He promises he would never do such a thing.

She sexually abuses an under-aged minor and makes him promise he will never do what so many disgusting boys do-brag about his sex with his mates. Now, that would be the true crime.

By this stage of the film, I am angry. I am trying to enjoy the story as it unfolds while another part of me is thumping my fist on an imaginary table and expressing my outrage over the endless double standards men must battle in our society.

There is not one moment where the woman expresses the merest hint of guilt over the fact, she has been fucking a fourteen-year-old boy or betraying her husband.

No- her one request is that the boy not do that typically nasty male thing of bragging about his sexual exploits.

She is pregnant. The young boy notices. Is it his? She won't say.

The denouement of the film is not relevant. I had seen enough. It set me thinking about the culture we have in our entertainment world when it comes to the seduction of young boys by older women.

We can all recall the humorous scenes in The Graduate as Dustin Hoffman, the young "graduate" is seduced by the much older Mrs Robinson. It is a funny film and Hoffman does at least appear to be of legal age. Would it be quite so cute were the roles reversed and a young female graduate was being seduced by a predatory forty-five-year-old man?

Nope.

The Summer of 42 was a blockbuster hit of a film back in the early seventies.

Again, a young fifteen-year-old boy finds himself comforting a woman who has just been informed that her boyfriend has been killed in action.

Of course, she was just seeking comfort in a moment of grief. No doubt, a twenty-five-year-old man would be forgiven had he had intercourse with a fifteen-year-old girl after losing his beloved wife. Don't we all reach out for young teenagers when we are grieving?

I was recently caught up in the comments section underneath yet another article about a female school teacher who had sexual intercourse with her thirteen-year-old student.

As predictable as sunrise, the vast majority of comments were by men saying they were jealous of the kid and lamenting the fact that he had so much good luck in being fucked by his hot teacher.

I made a futile attempt to open their eyes to the ignorance and stupidity of their comments.

It's remarkable how savage men become when others attempt to puncture their macho bullshit with some commonsense.

When I suggested that a thirteen-year-old boy can be psychologically damaged by sexual abuse and even become suicidal I was mocked and my sexual orientation was questioned by some.

Others said it was clear I didn't have a daughter if I thought a young boy having sex with an older woman was in any way comparable to a young girl having sex with an older man.

I agreed that a girl faces the added complication of an unwanted pregnancy and that is certainly a serious matter. So, in an attempt to level the playing field and find out exactly what it was about an older man seducing a young teenage girl that was so disgusting as opposed to the laughter and knowing winks when a young boy is abused by an older woman, I offered up this scenario:

Just say the older man was gentle and tender with the girl and a condom was used whenever sex took place?

Nope.

It's just *different mate*, and if you can't understand that you are a bloody moron.

It is truly a hopeless task. It is this common attitude of men which ultimately destroys any real hope one could hold for true equity in our society and legal system when it comes to the matter of sex.

It pervades everything. Our film and music industries have made the abuse and seduction of boys by older women a thing of beauty. They call such films "coming of age" movies.

You get the idea…a young boy becomes a man one steamy night.

Have you ever heard the sentimental classic by Bobby Goldsboro

Summer? (The First Time)

It is a beautifully constructed song. As so many people say in the comments below the You Tube clip, you can feel the heat and hear the waves breaking on the shore. The musical composition evokes the haziness of an older man's memory of one hot summer day when he encountered an older woman.

Here are a few excerpts to give you an idea of how the song plays out

> When I looked in her eye
> And I swore, it was winking
> She was 31 and I was 17
> I knew nothing about love
> She knew everything
>
> The sweat trickled down the
> Front of her gown
> And I thought it would melt her
> She threw back her hair
> Like I wasn't there
> And she sipped on a julep
> Her shoulders were bare
> And I tried not to stare
> When I looked at her two lips
>
> And when she looked at me
> I heard her softly say
> I know you're young
> You don't know what to do or say
> But stay with me until
> The sun has gone away
> And I will chase the boy in you away

Now, I'm no prude. I can imagine the young man may have thoroughly enjoyed his education that summer's night and walked away happy and wiser for the experience.

That's not the point.

It's the two-tiered application of the law and the two-tiered societal attitude to the act depending upon the gender of the roles involved which makes me incensed.

I perused the comment section beneath the clip and was not surprised by what I found there. Let me offer you a sampling.

> james l turner 5 years ago

> I was 14, she was 33. My fault; not hers. I still think of how her curls of long red hair fell down over her shoulders. She had freckles and deep green eyes. We listened to “Wish you were here”. I am now (considerably) older and wiser (?) and wake up every day with the new woman of my dreams. Sometimes my mind takes me back though; there is an irreplaceable magic lurking there :
>
> wolfeshadow1313 3 years ago
> I was17, she was 38, what a night. Changed my life.
>
> R D 10 months ago
> In 1973 I was 17 and the girls name was Chela, she was 25 and she got me drunk with Vodka and orange juice, the rest was history. It was the ultimate confidence booster that changed my life to this day. Bobby was speaking for a bunch of us young bucks in the world. Bobby, your beautiful song still makes me cry even at the of 61yrs.
>
> Stephen Fryer 3 years ago
> I was 17, and she was 31 when I lost my virginity. It was a cold UK Summer’s day though but did I care? Nope!
>
> Mark Brighton 1 year ago
> Takes me back to better days, the seventies in rhyl.scorching hot nights.18yrs old .Donna was 40.life guard at some swimming baths.ECSTASY.
>
> Charles Mc Carthy 3 years ago (edited)
> A lot of guys out there listening to this song with a smile, thanks to the wonderful mature females we encountered and helped us on our transition into manhood. Lots of love ladies wherever you are. Nothing as as memorable as being seduced by a beautiful woman, Judging by all the comments by the men each and every one of them will never be forgotten!
>
> Shaun Donnelly 2 years ago
> I was 17 and went to bed a boy with a 39 year old woman , I woke a man , now 48 and a grandad , and still this song brings a tear to my eye , you should be so proud sir .
>
> the thinker 2 years ago
> I remember being 15, then there was Sandra she was 22. That says it all you can guess the rest. Thank you Sandra
>
> Fem Bassist/Vocalist 4 years ago
> Such a beautiful song..i bet this is many a young Lad’s story..being a Boy then suddenly having to be a Man in the most intimate way 2 people can possibly be together. Rather stunning! Love x

There were many more.

It gives one a slight insight into just how many women have on many occasions by the definition of the law, sexually violated underaged boys and escaped any form of censure let alone justice in a court of law.

In New Zealand, an eleven-year-old boy fathered the child of his thirty-six-year-old teacher prompting the judge presiding over the case to suggest New Zealand’s rape laws must be changed as currently a woman cannot be charged with rape.

> The schoolboy and the baby are now both believed to be in care and Justice Minister Judith Collins has said she will look into present legislation which makes it impossible for a woman to be accused of rape.
>
> She said the case raised an ‘important point’, adding: ‘I will seek advice from officials on whether or not a law change is required,’ The Weekend Herald has reported.
>
> The current law states that only a man can be accused of rape when they force sex. Women who have sex without consent can be charged with sexual violation. Both carry a maximum sentence of 20 years.

I have no doubt that even as people continue to express their rage over male pedophiles being released back into society there are hundreds of women who fit the bill who have been able to get away with their crimes for two simple reasons.

The still commonly held belief that women just aren't interested in doing anything as sexually disgusting as abuse a young child and the fact that on the rare occasions they are exposed, our courts appear to echo that sentiment and the penalties imposed are often no more than a good scolding.

I remember reading a book by Nancy Friday on men and women's sexual fantasies. I was struck by the number of men who openly confessed that some of their most erotic memories involve bath-time with their nanny or babysitter. They were not fictional stories as they were simply an introduction to what planted the seeds for what had become a current day fantasy as a mature man.

Men wrote of the babysitters' hands lingering for much longer over their genitals as they washed them to the point when they got erections. This could so easily happen innocently enough, hence the women who do derive sexual excitement from such acts can enjoy them without any threat of discovery or accusations of abuse.

Any man whose hand lingered anywhere near a young girl's genitals, sadly even if it was his own daughter, is risking a great deal no matter how innocent his intentions.

There were other more graphic descriptions of girls next door and nannies telling them not to tell mummy and daddy about their secret fun.

The very fact that almost all babysitters are female is due to the suspicion which hangs over every man. Women see no eyebrows raised when they babysit or work in childcare. They have, so to speak, a free hit. People simply find the notion of women sexually abusing children unimaginably ridiculous and absurd.

When men do speak of such abuse, they too, often do so in a manner which suggests it was perfectly okay for a nanny to touch their private parts.

I think these two comments from reviews of the film which prompted me to write this piece are the perfect way to finish. The reviews are written in an age where the #Me-too movement is flourishing. Note how the two reviewers describe the illegal sexual abuse of a fourteen-year-old boy by a woman.

> These later developments are well-handled but don't play as organically as the first hour of "Breath," which is straightforward and simple in the best, purest sense. Part of the problem is that newcomer Coulter isn't quite actor enough yet to convey the more complex emotions the script demands of him. (Spence, also presumably chosen as a natural surfer — both young boys conspicuously toe their own boards — has an easier time playing a character who's all externalized id.) Plus, the sexual initiation feels a tad formulaic in narrative terms, even if Winton labors a bit too hard to avoid cliche, introducing a kinky aspect to Eva's neediness that perhaps introduces more grown-up mess than this story really needs.

The film takes a risqué, confronting turn when Pikelet's lovelorn fascination with Sando's American wife Eva leads to a particularly adult encounter.

We are truly shoveling shit up that proverbial hill my friends.

The Feminist Attack on Sherlock Holmes and the Case of Toxic Femininity and Feminist Misandry

Yoav Levin · 9 January 2021 · Archived copy · Original

Yoav Levin is responding to a feminist article in which feminist concepts like toxic masculinity are applied to the fictional private detective Sherlock Holmes. Readers can read an archived copy of the article here safe in the knowledge they're not giving any clicks to a misandrist publication –Ed

Let's start before going into details by highlighting a few hallmarks of toxic femininity which the writer of this hit piece exhibits: being a drama queen, thinking she's the center of attention, knowing what's better than everyone else, especially men, the manipulation of those men, gaslighting, mental projection as well as the hypocrisy of telling others how to behave, especially in being a real man, but denying the same attitude everyone else.

There are many levels of deception here in this article so let's try to untangle them one by one. First, as we'll see there's nothing toxic in Holmes's behavior but even if there was it isn't a gender-related issue but something different that we'll explain immediately. Holmes as a figure is described as genius and that goes often with quirky behavior, many times dominant introverts, self-centered or eccentric which is misinterpreted as abusive, violent, rude, etc. This is typical for a feminist misandrist, a typical man-hater as Ashley Morgan, the writer, with her toxic femininity.

Those traits of quirkiness, self-centeredness, sometimes psychopathology are related to genius, are valid for both genders and it isn't described as veneration of male behavior, especially toxic, but a given trait of genius. Genius might be more of a male trait but the traits of genius are not a trait of the average man and masculinity. This Leitmotiv comes often in books and movies and very often in the context of criminal characters distinguishing from the positive ones. On the other hand, Toxic femininity, as demonstrated by Ashley Morgan, uses manipulation to distort this truth to demonize men and masculinity itself.

Furthermore, this hit piece also ignores other types of traditional men and masculinities. Those are men that, for instance, were the founding fathers of psychology and not the founding mothers, being adept at feelings and not only mind. Thus, there's no one certain traditional masculinity but many. In spiritual terms, to give only one example, it was the Buddha, a man with leadership qualities (that toxic feminist hate) who created a spiritual path based on the eradication of suffering teaching both ultimate wisdom as well as being adept at altruistic love, compassion and insurmountable insight in the world of emotions and feelings. Toxic masculinity, if it exists, is the result of toxic femininity that conditions it. And toxic femininity is both lying about those truths as well as the mental projections used to hide it

Furthermore, the results of modern research imply that creativity and psychopathology as well as madness, as we will see, are intimately connected. The answer here is affirmative. It's not a trait of masculinity as such but that one of genius. As Holmes is depicted as a genius and his work requires a lot of creativity among others, the traits mentioned in this article that also describe him in the books are not tantamount to men but that of genius people. Some of them, like Holmes himself, channeling it positively (while others may use it negatively).

As is described in one psychology website: "In general, creativity requires the cognitive ability and the dispositional willingness to "think outside the box"; to explore novel, unconventional, and even odd possibilities; to be open to serendipitous events and fortuitous results, and to imagine the implausible or consider the unlikely. From this requirement arises the need for creators to have such traits as defocused attention, divergent thinking, openness to experience, independence, and nonconformity. Let us call this complex configuration of traits the "creativity cluster." The higher the level of creativity displayed", the higher the likelihood that the individual manifests this cluster".

"Besides", it continues, "some domains require this cluster more than others do. For instance, scientific creativity tends to be more constrained by logic and fact than artistic creativity. Accordingly, this creativity cluster of

attributes will be more apparent in artists than in scientists (Simonton, 2004). However, there will be some differences even with each of these general domains. For example, artists operating informal, classical, or academic styles will operate under more constraints than artists working in more expressive, subjective, or romantic styles (Ludwig, 1998). The extent to which they exhibit the creativity cluster will reflect this stylistic contrast". Because some psychopathological symptoms correlate with several of the characteristics making up the creativity cluster, moderate amounts of these symptoms will be positively associated with creative behavior. Moreover, more creative individuals will display these traits to a higher degree. Creators operating in less-constrained domains will also exhibit these symptoms to a greater extent".

We then further read, "The theoretical interpretation just provided holds that creativity and psychopathology share a common set of traits. As a consequence, creators will commonly exhibit symptoms often associated with mental illness. The frequency and intensity of these symptoms will vary according to the magnitude and domain of creative achievement. At the same time, these symptoms are not equivalent to out-and-out psychopathology. Besides the fact that characteristics are normally at subclinical levels, their effects are tempered by positive attributes, such as high ego strength and exceptional intellect. Moreover, many of the relevant components can be nurtured by environmental factors that lessen their dependence on any psycho-pathological inclinations. Taken altogether, this means that creativity is not incompatible with mental and emotional health. This affirmation is reinforced by the existence of numerous creative individuals who display little or no symptoms beyond normal baselines.

Furthermore, Eccentricity (also called quirkiness) is unusual or odd behavior on the part of an individual. This behavior would typically be perceived as unusual or unnecessary, without being demonstrably maladaptive. Eccentricity is contrasted with normal behavior, the nearly universal means by which individuals in society solve given problems and pursue certain priorities in everyday life. People who consistently display benignly eccentric behavior are labeled as "eccentrics." Eccentricity is often associated with genius, intellectual giftedness, or creativity. People may perceive the individual's eccentric behavior as the outward expression of their unique intelligence or creative impulse.

In this vein, the eccentric's habits are incomprehensible not because they are illogical or the result of madness, but because they stem from a mind so original that it cannot conform to societal norms. English utilitarian thinker John Stuart Mill (b. 1806) wrote that "the amount of eccentricity in a society has generally been proportional to the amount of genius, mental vigor, and moral courage which it contained," and mourned a lack of eccentricity as "the chief danger of the time".Edith Sitwell (b. 1887) wrote that eccentricity is "often a kind of innocent pride", also saying that geniuses and aristocrats are called eccentrics because "they are entirely unafraid of and uninfluenced by the opinions and vagaries of the crowd".Eccentricity is also associated with great wealth. What would be considered signs of insanity in a poor person, some may accept as eccentricity in wealthy people.

Psychologist David Weeks believes people with a mental illness "suffer" from their behavior while eccentrics are quite happy. He even states eccentrics are less prone to mental illness than everyone else. According to Weeks' study, several distinctive characteristics often differentiate a healthy eccentric person from a regular person or someone who has a mental illness. The first five characteristics on Weeks' list are found in most people regarded as eccentric:

- Enduring non-conformity
- Creative
- Strongly motivated by an exceedingly powerful curiosity and related exploratory behavior
- An enduring and distinct feeling of differentness from others
- Idealism in the sense of wanting to make the world a better place and the people in it happier
- Usually uninterested in the company, and uninterested in opinions of, other people
- Have one or more hobbies they are happily obsessed with
- Outspoken and opinionated

- Usually single
- Usually are the only child or the eldest child
- Have unusual eating habits, and have unusual living arrangements
- Interested in and have a mischievous type of humor
- Are non-competitive, and don't need reassurance from society or other people
- They can be quirky, bizarre, cranky, and erratic.

To sum it up, such people as described here or those who are depicted through the Archetype of Holmes are also the ones that we idolize but can't understand and that's what stands as the basis of this figure. Holmes as an archetype for genius is a call for action to channel those energies in a positive and not negative or toxic way and the greater good of society. Feminists, however, aren't interested in that or other types of masculinity even if it's a positive role model. Feminists aim at the destruction of masculinity as a whole and that's what this pseudo gender science with this article and book is advancing. Toxic femininity lumps everything in one category and incites against all types of traditional masculinity. Feminists and their toxic femininity equal misandry. Therefore, this is not a question of toxic masculinity but toxic femininity trying to emasculate men and effeminate them into emotional drama queens, hysterical cowards, and brainless idiots.

The original feminist hit piece can be found here

Links:
Psychiatic Times
Eccentricity, Wikipedia

When The World Changed

Peter Ryan · 11 January 2021 · Archived copy · Original

"Turning and turning in the widening gyre

The falcon cannot hear the falconer;

Things fall apart; the centre cannot hold;

Mere anarchy is loosed upon the world,

The blood-dimmed tide is loosed, and everywhere

The ceremony of innocence is drowned;

The best lack all conviction, while the worst

Are full of passionate intensity."

-William Butler Yeats, *The Second Coming*[1]

The last 12 months have been historic by any measure. Western civilisation has reached an inflection point and the world will change and has changed. The social division seen in the United States on January 6th 2021 is not endemic to the United States, it is across many Western countries at various levels of development. Whilst the mainstream media scrambles to make use of the tragic events that unfolded on January 6th to spread a narrative to justify the silencing and demonisation of roughly half the population who did not vote for their preferred candidate, the division grows more and more.

For months and months we have seen the mainstream media, academia and politicians of the left wing political spectrum, normalise and attempt to justify violent riots against private property, innocent people and government buildings in the name of combating racism. Then suddenly we are expected to act surprised when riots occur in the Capitol building? For years and years we were told by the mainstream media that Russia rigged the 2016 US election. We had years of investigation and constant news coverage about Russian interference and now apparently the public is expected by that same mainstream media to instantly accept the numerous irregularities of the 2020 election without any substantive investigation? The mainstream media normalised all of this.

For decades and decades we have seen the mainstream media, academia and politicians of the left-wing political spectrum fuel social division with identity politics and woke ideology. Again we are then suddenly expected to act surprised when riots occur in the Capitol building? These events do not occur in a vacuum and are linked to each other. What happened on January 6th was normalised by the mainstream media and the far-left mob they have enabled for years. Hatred begets hatred, bigotry begets bigotry and violence begets violence. The violence of the far-left has now led to violence on the far-right and so the cycle goes on and on and on.

What happened on January 6th should not have happened and is not justifiable, but let us not excuse the role of the far-left and the mainstream media in fuelling the social division we saw on January 6th. The condescension of the far-left and the mainstream media toward the other half of the population and their attempts to silence and attack dissenting opinion no matter how reasonable and civil it has been delivered, has been nothing short of disgraceful. Ironically it has been that very incendiary behaviour from the far-left and the mainstream media and them consistently talking down to people and ignoring the needs and concerns of vast swathes of the population, that got Trump elected in the first place (like labelling people they disagree with deplorables and Nazi's). So there is no moral high ground to be gained from the events of January 6th for either the left or the right, let us get that straight.

This destructive cycle must be stopped or it will eventually tear society apart. This is not a warning, it is a perfectly predictable outcome to decades of hyperpartisan indoctrination and identity politics from media and academia in particular. If society continues to tread this hyperpartisan path, then expect more riots, more violence and more hatred and division. If there was one thing I could suggest to people, it would be this- Turn off the tv or the phone, stop watching the mainstream media and being a slave to social media and stop letting people fill your head with hyperpartisan ideology. Don't feed the beast. The same goes with academia, stop enrolling in courses that indoctrinate you into identity politics and ideologies that foster resentment and social division.

Whether you love him or hate him, Ted Cruz's speech[2] in Congress was right on point. It was a short but brilliant speech that will stand the test of time. Both the left and right needed to adopt a higher moral standard than their own interests. A standard that puts the needs of the country before the needs of their party and their convictions about the result of the election. That is what Cruz spoke about. I am in no doubt that historians will be citing that speech decades from now, as an historic time capsule of where the country was at and a great opportunity to unite and heal the country that was missed. Despite the result of January 6th and the events of that day, it does not mean that the United States or the West cannot look to aspire to that higher moral standard that Cruz alluded to every day from now on. What happened last week, does not have to be what we resign ourselves to for the future.

I write about men's issues and gynocentrism, because I correctly recognise that the strength of the relationship men and women have with each other is a major contributing factor to the strength and prosperity of society. Dividing men and women against each other with patriarchy theory and having a one-dimensional lens of looking at the world and history as one of female oppression and male privilege, is fundamentally divisive and also fundamentally untrue. It ignores the issues men face and have faced and it is also ignores the reality that men and women live together, share the same blood and have children.

The intent of my writing is simply to bring greater balance to the narratives we have about men and women and the issues they face. Balance is key to maintaining a strong relationship between any group. Aside from there being a need to speak the truth about men and the issues men face, there is also a need to confront the gynocentric bigotry preventing the truth from being discussed. If we are not prepared as a society to face the truth on issues like men's issues and gynocentrism, then there will be no balance in our society. Without balance, you end up getting the ever-escalating social division we are currently witnessing in society.

The vast majority of people want to live in a peaceful, prosperous and lawful society and go about their daily lives in peace. I am one of those people. However there are authoritarians on the extreme fringes of our society that are highly involved politically and wish to impose their one-sided worldview on all of us. To them the ends always justify the means. They don't play by any principles aside from the principle of acquiring more power at any cost they can get away with. A major strategy these authoritarians have employed to garner more political and social

power, is by fuelling the social division we are seeing unfold.

Turning women against men, black people against white people and left against right like they are mortal enemies, with one-sided and heavily skewed social narratives and stirring up emotions of hatred, jealously and resentment is their *modus operandi*. It is psychological warfare being waged on the population by power hungry authoritarian ideologues in the media, big tech, politics and academia etc. When the inevitable violence comes to the surface these people throw petrol on the fire they lit. Then when just a small fraction of their opposition steps out of line, that is then used to make justifications on why all of our rights and freedoms should be curtailed in the name of safety and security. See how that works? It is a trap. It is a strategy to use fear and division to grab authoritarian power. Divide and rule.

What is the solution? Don't play their game. The authoritarians want violence, they want chaos. The violence and chaos they help encourage, is the excuse authoritarians need to do what they love doing- acquiring more power. What I would suggest people do instead of rioting is don't feed the beast- don't watch hyperpartisan mainstream media, don't enrol in courses that teach identity politics. Instead smell the roses and live your life and have as little to do with identity politics and left or right wing hyperpartisan politics as possible. It is fine to be politically and socially engaged, but not to the point where you are "ideologically possessed" as Jordan Peterson coined. Too many people are caught up in a storm of ideological possession, unable to live without their chosen ideology or see beyond it.

With that said, not having any political interest at all can be just as dangerous but for other reasons. For the silent majority my advice is that now more than ever is the time for you to become actively politically engaged, before you become the silent minority. The authoritarians responsible for this chaos do not stop. I repeat they do not stop. There is no end point for them and the power they acquire will never be enough, they will always seek more and more. Part of the reason this current societal mess exists, is because for far too long too many people have not paid attention to the health of their institutions or their political system. It should not be surprising that so many politicians now seem to be disconnected from the reality of main street, when there has been so much apathy to politics for so long by so many in society. This has allowed extreme fringe groups and special interest groups that often have an authoritarian leaning, to have far too much influence over our society, whilst the interests of the majority are ignored. When the silent majority remain silent for too long, they become the silent minority under the boot heel of authoritarians.

Most people whether they are on the left or the right, are in the centre of the political spectrum and just want to go about their lives in peace. For what it is worth, whilst I don't hold to a political ideology and just go where the facts are, I do lean centre-left. I have far more in common with people on the centre-right, then I do on the far-left. Far more in common! I think it is worth people like me saying that right now who are centre-left. That's what authoritarians don't want people figuring out- That they have more in common with other people in the centre on the other side of the political spectrum, than they do with hyperpartisan ideologues on the far-left and far-right extremes. Note how unpopular it is right now in the mainstream media to express an opinion in the middle? That is intentional, it is by design. That mentality is what we must wholeheartedly reject as a society and discourage.

One of the reasons censorship by big tech is being instigated, is to remove avenues for dialogue so there can be no middle ground reached and to entrench the social division in society even further. It is a strategy of divide and rule, so they can gain influence at the expense of society. The censorship of a President is not normal in a democracy, let alone the United States. Whatever you think of Donald Trump, it should be of grave concern to everyone that values their freedom, that the supposed "leader of the free world" is currently not free to speak on major social media platforms.

Censorship has not just been restricted to the President either. Censorship of major news coverage[3] by big tech that did not fit their preferred narrative, was happening well before January 6th. Big tech is even going as far now as deplatforming other social media companies like Parler[4], to control the political narrative and to silence any dissenting views it disagrees with. There is no excuse they can hide behind for that. Censorship promotes division

and it promotes violence. Dialogue promotes unity and it promotes peace. It is in the interests of everyone to make sure that freedom of speech is protected.

I support women's rights as much as I do men's rights because we are all fundamentally human. I don't support feminism because it promotes hatred at its core. Mainstream media articles like, "Why Can't We Hate Men?"[5], do not come from a movement that genuinely fights for gender equality. However I will never agree to the censorship of such hateful feminist rhetoric. That is not a solution. A *more compelling narrative* is the solution to such hatred and it's not hard to develop one. Consider that hateful article for a moment and pose the question to someone- Which world do people want to live in, a world where we demonise half the population for being male or a world where the sexes work and live together to maximise human potential and humanities future?

It is not rocket science to debunk hatred and it is not difficult to challenge bad ideas. There is no need for censorship, all censorship does in the long term is give validity to the censored. There is only one way to tackle bad ideas in the long run and that is to come up with better ideas. Time is a great teacher. People eventually will abandon bad ideas for good ideas out of self-interest if nothing else and because it eventually becomes conspicuously self-evident why they should adopt good ideas over bad ideas given enough time.

Patience is the key. Do not silence anyone, instead step away from the emotionally charged narratives surrounding race, sex and political ideology that breed hatred and resentment and just pause for a moment. Is this really what you want? Open a history book and you will find a plethora of examples of this type of thinking leading nowhere good. All people have to do is step away from the ideologies they emotionally cling to and look at the mess society is in with fresh eyes and independent thought and free of ideological possession.

United we rise and divided we will fall. If we want to restore faith in our institutions then the silent majority needs to become the vocal majority. Centre-left and centre-right can work together, men and women can work together and black and white people can work together to achieve this. There is very little authoritarians can do against a society that is united against them, supportive of each other and absolutely determined to uphold the law. It keeps authoritarians up at night. Spreading division is the only tool authoritarians have to keep society at bay. Ignore their divisive rhetoric and challenge them with narratives that promote unity. This may take time and patience, but genuine positive change is not going to come from shouting at people, censoring them, cancelling them or demonising them. Real positive transformational change comes from mutual understanding, mutual respect, balance and dialogue. Pride has to take a backseat and humility and an open enquiring mind must surface.

A strong and united centre will hold, with all of the best united and speaking with the greatest conviction to our better natures. The downward spiral of society will then come to an end.

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The Fallacy Of The Golden Uterus And The True Origins Of Gynocentrism (Part One)

Peter Ryan · 15 January 2021 · Archived copy · Original

This is a two part article. In part one (this part) I will provide the complete speech that I wrote, which was kindly presented by Robert Brockway on my behalf at the International Men's Conference in 2020. A link to the speech spoken by Robert is here[1], the complete speech in writing is a little bit longer than what was presented and is provided below. Part two of this article will elaborate on certain points that I have discussed in the speech, which address particular gynocentric traps I have noted that people fall into when discussing the topics I wrote about in the speech.

For a full reading of my writings addressing the fallacy of the golden uterus and why male disposability based on females being the rate limiting factor in reproduction does not have a leg to stand on, please consult this two part article and the articles numbered 8-11 and 14-20 of my Gynocentrism lecture series on the webpage linked here[2] on Gynocentrism.com. This two part article, will conclude my discussion on this particular topic. The extent of my writing on it reflects the extent to which I believe this justification functions as an excuse to normalise gynocentrism in our culture.

Science has in many respects replaced religion as the unquestioned orthodoxy of our time, despite the scientific method being an open source of enquiry. Science is not meant to be treated as an unquestioned orthodoxy, but unfortunately ideology does appear to be to some extent subverting how science is communicated to the public. So naturally using explanations that appear to rely on science has increasingly become the go-to strategy of gynocentric elements of our culture, to justify bigotry toward men and why we should just shrug our shoulders and accept it.

Science is not dogma and does not have all of the answers to every question and as I discuss in the speech and in my writings on Gynocentrism.com, what we do know from science does not support the argument women are more valuable and men are disposable, simply because women have a uterus and give birth. That is an argument of sophistry, not science. I do have a past scientific background researching, working and studying in the molecular life sciences and so this argument has been of particular interest to me to soundly and comprehensively debunk and provide my own unique contribution to knowledge in the manosphere.

Without further delay the full written speech is below:

The Fallacy Of The Golden Uterus And The True Origins Of Gynocentrism

By Peter Ryan

I will begin this speech quoting Mark Twain, “It ain’t what you don’t know that gets you into trouble, it’s what you know for sure that just ain’t so”.

For many years there has been an unquestioned assumption in the manosphere and in our wider gynocentric culture that because women are the rate limiting factor of reproduction, women are more valuable than men and men are disposable. It is perhaps one of the biggest blue pill myths there is and a sacred cow belief of our gynocentric culture. This core assumption underpins so many of the rationalisations given for justifying gynocentric bigotry toward men, that unless it is addressed and exposed for the distorted and factually wrong interpretation of biology that it is, nothing much is going to change for men. The glorification of the female role in reproduction is an old idea and widely held. However like what we have seen with obsolete ideas such as the Earth being flat and the Earth being the center of the universe, just because an idea is old and widely held as the truth, does not then make it right.

Let me get something straightened out right off the bat. Women do not create life, men and women create life. This should be an obvious fact and yet the line “women create life” is mentioned frequently enough in our gynocentric culture to be mindlessly accepted and repeated like it is common knowledge. To put it bluntly, functioning as an incubator does not make a woman a real mother, let alone a more valuable human being or the sole creator of life. The narcissism surrounding the role of women in reproduction, needs to be confronted in our culture and put down a peg, if we are to address the serious matters surrounding the epidemic of fatherlessness in our society. Fatherlessness is not just a legal issue, it is a social and cultural issue now in the West as well. A real mother respects fatherhood.

With that opening statement, I will now embark on dismantling the pseudoscientific dogma surrounding the golden uterus in a number of topics during this talk. The golden uterus is not just used to elevate motherhood undeservedly over fatherhood, it is also used to argue why women are more valuable human beings.

The Tale Of Two Tribes Scenario

You have probably heard the tale of two tribe’s scenario a million times before, a community of 1 man and 999

women is far better off than a community of 999 men and 1 woman. We are told the community with more women will replace itself and the community with a single woman will perish. It is certainly true that in such an extreme example, the community with just one single woman is likely to perish. However it is also likely, although perhaps less likely, for the community with a single man to also perish in such a scenario. Genetic diversity may not be sufficient for the community to recover, or there may not be the manpower available to ensure there is sufficient resources, shelter and protection for the community. The lone male may not even be fertile enough to ensure sufficient numbers of offspring are produced. It could even be that some sort of mixture of all three factors, may result in the community with a single male perishing.

There is a bigger issue though with the tale of two tribes. It is misleading. What may be correct at one population size with certain sex ratios, may not apply at another population size with different sex ratios. For example, what if there were 900 men and 100 women? Or 99000 men and 1000 women? Or 600 men and 400 women? Will they still perish? In such instances the communities may shrink temporarily but not perish and are likely to recover in a few generations. The reproductive fitness outcomes that apply at one scale of population size and sex ratio, may not apply at another. So taking such extreme examples of 1 man and 999 women or 999 men and 1 woman and then formulating a universal law that says women are more valuable than men, is both misleading and factually incorrect.

Having such skewed numbers as 999 men and 1 woman or 999 women and 1 man, represent very extreme scenarios. The likelihood of them arising is very rare in the actual historic or prehistoric past and may not have even happened at all. It is much more likely that for most of human history and prehistory, sex ratios between men and women in communities have been much more even. Indeed we are biologically predisposed to have a roughly 1:1 sex ratio at birth, which is explained by an evolutionary concept called Fisher's principle. It has hardly been the norm that communities have had prolonged periods where there have been such heavily skewed sex ratios that women make up only 0.1% of the population, such as in the two tribes scenario with 1 woman and 999 men. Although there may have been periods where there were a few more men or more women in communities, such periods have been temporary and the sex ratios whilst a little imbalanced, would rarely if ever have reached the extremes of 1 woman to 999 men or vice versa.

Whilst sex ratios do vary with age cohorts and temporary imbalances can arise in the population as a whole, the overall sex ratio of men and women eventually gravitates back to 1:1. As explained by Fisher's principle, if one sex becomes scarce, then there is a selective pressure for there to be greater parental investment in producing the minority sex in future generations until the sex ratios reach 1:1. Thus sex ratio imbalances that do arise are eventually gone in a generation or two and simply cannot be used to explain any protective bias toward women. I will explain this evolutionary principle in further detail later on in this speech.

I point all of this out to drive home the ridiculousness of the tale of two tribe's scenario in arguing that such scenarios explain why society has evolved a bias to protect women over men. Such an explanation is only plausible if we assume that the two tribe's scenario represents the demographics of human societies over a prolonged period of time, in which natural selection had the opportunity to select for a psychological bias to protect women over men on this basis. If it was the case that human societies often had only the bare minimum number of women to ensure their continuation for thousands of years, then it would follow humans would have a evolved a trait to protect women over men simply due to women being the rate limiting factor reproduction and being in such consistently short supply.

However human societies for most of human history and prehistory, have likely had a surplus number of women that was significantly beyond the bare minimum required, to ensure the continuation of the community. A community of 150 men and 150 women for example, may only require 10 of the women not to perish. It takes a very extreme scenario indeed for a community to reach a point where the loss of one more woman, leads the community to die out. Even if we go to low numbers of 100 people, with 60 men and 40 women for instance, just a fraction of those women may be the bare minimum required to ensure the community produces enough offspring to continue its existence.

Over just a generation or two, the community population size can eventually recover from extreme shocks if large numbers of the women in a society and the population as a whole are lost, as the young replace those people. Human societies can recover from population bottlenecks with only low numbers of men and women, as long as the numbers of each sex don't drop below the bare minimum required to produce the minimum level of offspring to perpetuate society.

The Fixation On Reproduction And Life History Theory

A key reason why the tale of two tribe's scenario gains traction, is because of the simplicity of it. Simple ideas might be appealing, but as we see with the feminist gender wage gap, they are misleading! The two tribe's scenario masks the very complicated process of ensuring a lineage, a community and a species continues. Reproduction whilst important to the continuation of a lineage and community etc, is not the only factor that is essential. Individuals must survive and develop well enough to live to sexual maturity, attract mates, reproduce at an optimal rate and care for the resulting offspring. Those offspring in turn must also survive and develop to sexual maturity. Reproduction is a dead-end if the offspring die before they reproduce and reproduction cannot even occur if people do not survive long enough to mate. There must also be a certain level of genetic diversity in the population to ensure offspring are healthy enough to reproduce healthy offspring of their own. It is not enough to simply breed offspring. The offspring and their parents have to be healthy, fertile and survive.

In actual biological reality, reproduction is just one component in a chain of activities required to propagate the genome. Life history theory in evolutionary biology, explains the numerous balances and trade-offs that organisms make in their survival, development and reproductive activities across their lifespan to optimise their reproductive success (or evolutionary success). Human beings reproduce at relatively low rates compared to other species and have a very long developmental period, precisely because there is more to evolutionary success than just maximising reproduction. Unlike microbial life, humans are organisms with a slow life history strategy, that places a lower priority on the rate of reproduction. Having high numbers of women in a community to maximise the rate of reproduction of a community, is not the be all and end all to evolutionary success that it is made out to be.

In reality the role of women in reproduction is just one component in a much bigger and far more complex life history equation. The fixation on women being the rate limiting factor of reproduction, blinds people to the bigger picture- The reproductive success of human communities is the result of many factors working together in a complex interdependent system and is not just determined by how many uteri you have. Think of all of the activities that have to occur in a human community aside from reproduction and gestation that are related to survival, to ensure healthy fertile offspring are born and properly develop and the community and their resultant offspring survive. Think of the role of men in ensuring those activities are adequately performed, particularly when women are pregnant or preoccupied with looking after small infants. Think of the extreme survival challenges our ancestors faced in environments across the world before modern civilisation and the role of men in such a context. Even today our societies are utterly dependent on men to keep them running.

Whilst some may argue technology may eventually make men's role in community survival redundant, the same can be said for women and their role in reproduction with the eventual development of artificial uteri. However it is worth noting such developments for either sex are a long way off and in many respects it will be harder to replace men given the greater multitude of tasks men perform, including repairing the very robots and machines that supposedly will replace them!

With deeper reflection, we can see that simply making the claim that women being the rate limiting factor of reproduction makes them more valuable, assumes that there are not a multitude of other factors that are just as essential to ensuring the future of a community. Let us consider this with some detail in relation to the evolutionary environment humans have lived in for most of their history and prehistory.

1. Any community is going to require a minimum number of men and women to reproduce.

2. Any community will also require a minimum number of men and women to ensure sufficient levels of genetic

diversity.

3. A certain minimum amount of investment in survival will also be required to ensure the community has adequate food, water, resources, shelter and protection to keep everyone alive.

4. The surrounding environment must have the carrying capacity or resources available to support the population.

As can be seen with that simple description, we discover that it is not just about having enough women to reproduce. A certain number of men are also going to be required. The exact minimum number of men and women required to ensure a community does not perish, may actually require more men in some instances. It is also the case that a certain minimum amount of resources or habitat carrying capacity, will be required to support the population. Simply focusing on maximising reproduction is almost doomed to fail, because the resulting population growth will eventually collapse the food chain and ecosystem and the community will perish. Reproduction has to be maintained at a level that can be sustained by the carrying capacity of the habitat the community finds itself in.

Not all environments are lush jungles with a high carrying capacity, easy access to food and water, no predators and plenty of available shelter. Many environments on this planet have a low carrying capacity, food and water is hard to collect or grow and shelter is difficult to find or construct. Many habitats like the African savanna have dangerous predators lurking around and the weather and geological conditions are harsh. Think of Siberia and the numerous deserts. Not all habitats are paradise and humans have had to adapt to all of them and survive.

Whilst women may be the rate limiting factor of reproduction, men do play a disproportionate role in undertaking risky and physically demanding work required for community survival. Of course there is overlap between the sexes in these domains, but there is a substantial difference on average when considering the relative contributions of each sex as a whole in these areas.

If women are the rate limiting factor of reproduction, then men are the rate limiting factor of survival. When you consider pregnant women and women raising small infants in a prehistoric context, or even as early as one hundred and fifty years ago and the harsh living conditions that human communities faced across different environments, it does not take a rocket scientist to understand the importance of men in undertaking physically challenging and dangerous tasks related to community survival. The reality is that raising small infants and simply gathering food with relatively little physical effort compared to hunting, is not enough to survive in many environments throughout the world. It is also a fact that in many places throughout the world, the carrying capacity of the environment may not be able to support large population growth and low rates of reproduction may actually be advantageous.

In some environment's reproduction may be less critical to the future of the community and it may actually be pressures related to survival that matter more. In such contexts a higher minimum amount of men than women may actually be required. In other contexts more women may be advantageous. It does not always follow that more women are needed than men, because golden uterus!

We must also consider that there is a difference between the minimum number of men and women required to perpetuate a community and the optimal number of men and women required for a community to thrive. A community may indeed continue to eke out an existence with only 10 men and 990 women, but that does not mean it will thrive and not suffer great costs. Having more men may allow such communities to thrive to a point where they become resistant to the very shocks that threaten to wipe out the community in the first place. As with the minimum numbers of men and women required to sustain a community, different environments, demographics and living conditions, may mean in some instances greater numbers of men are more important to a community thriving and in other instances women may be more important. Natural selection does not favour just what is required at a minimum, it also preferentially selects what is optimal. A community of 500 men and 500 women that thrives over a community of 10 men and 990 women, will consequently be favoured under selection pressures.

None of any of this detail is considered if we assume the number of uteri in a community, is the sole determinant of reproductive success and biological value. None of the complexity of what it takes for a community to continue its existence is considered. This is what reproductive reductionism omits.

Fisher's Principle And The Biological System Of Males And Females

The fundamental truth which is consistently ignored by reproductive reductionists despite it being well established within the field of evolutionary biology, is that biology does not value or favour the existence of one sex over the other in our species. This reality is reflected in the equal parental investment in producing males and females. Fisher's principle is an evolutionary concept that explains why the sex ratio of many sexually reproducing species including humans, is roughly 1:1 and why parental investment in male and female offspring is equal.

Fisher's principle can be illustrated as follows:

1. Assume there are less males than females in a given population.

2. The males will have a higher rate of reproduction per individual than individual females, as the total reproductive output of each sex is equal but distributed among fewer numbers of males.

3. Consequently parents that produce males are at an evolutionary advantage, as their offspring will be more reproductively successful per individual than if they had of produced females.

4. As a result, over time parents will produce more male offspring as it is selectively advantageous.

5. Greater parental investment in male offspring will continue until the number of males and females in the population equalises and the reproductive advantage male offspring enjoy reduces to zero.

Fisher's principle describes a form of equilibrium where parental investment in males and females will be equal. The core reason for this equality is because the total reproductive output of men and women as a whole is exactly equal. Neither sex as a whole can produce a greater number of offspring than the other sex and get a leg up. It is mathematically impossible! For every child that is conceived there has to be one male parent and one female parent. The result is that the male and female sex have the same biological value in evolutionary terms, as total reproductive success for each sex as a whole is equal. There is no long-term evolutionary advantage to producing female offspring over male offspring or vice versa.

Some will no doubt point out that human beings have a sex ratio at birth of roughly 1.05 males to 1 female. This does not invalidate Fisher's principle, but is actually supported by it. Geneticist Ronald Fisher the author of Fisher's principle, explained the slight deviation from the 1:1 sex ratio as a compensatory mechanism for the higher rate of male infant mortality. The higher rate of male infant mortality drives larger numbers of males to be born to ensure equal parental expenditure in producing male and female offspring that actually reach sexual maturity. There is no grand gynocentric conspiracy by nature to favour females over males. Nature does not have a favourite!

There is equal biological investment in producing each sex, because each sex has the same overall reproductive success. The distribution of that reproductive success between individuals may differ by sex, but not the total output. Fewer men may reproduce, but each of those men that do reproduce will do so at a higher frequency than any individual woman. That is the part which is left out when people discuss fewer men reproducing than women. There is no argument to be made that women are somehow more important than men, because more women reproduced. Such arguments can simply be countered by pointing to the higher reproductive success of the individual men that do reproduce. Genghis Khan anyone?

We have had half of the population chromosomal XX female and the other half XY male in our lineage for at least 160 million years, since our current sex-determination system came into being. That is 160 million years of natural selection tolerating half the population not directly giving birth to offspring. Supercontinents have broken up and major geological and extinction level events have occurred in that period of time, including the extinction of the dinosaurs. There has been plenty of time for natural selection to alter the reproductive paradigm at some point with our evolutionary predecessors, so that all of the members of our species give birth, if that was all that mattered and it was so crucial. Our evolutionary predecessors could have evolved back to asexual reproduction or become hermaphrodites in that period of time. 160 million years is not a trivial timespan, even when we consider the slow process of evolution. 160 million years is a very long block of time to have stuck with a maladaptive strategy of

wasting half the genome, especially when we consider the extinction events that have occurred over that period of time. Species have emerged and then vanished in much smaller time scales than 160 million years!

Despite all of the time that has passed, our lineage settled on an evolutionary track where only half the population internally gestates the offspring for nine months. This reproductive strategy is the result of millions of years of natural selection and not an accident. It is a strategy that does not maximise reproduction and yet it has actually been favoured by natural selection in our evolutionary branch. Why? It is not reproduction alone that determines evolutionary success, but rather the right combination of investment in survival, development and reproduction that determines evolutionary success. There is a selective advantage in having only one sex give birth to offspring and having the other half of the population available and sexually selected to focus their efforts on other activities related to survival. It allows for a broader, more sophisticated and more robust strategy in adapting to the environment to maximise evolutionary success.

The biological roles of each sex support each other in an interdependent system. This allows activities related to survival and reproduction to be enhanced to produce outputs beyond what would otherwise be possible. In systems theory this is called synergy and emergence. The sum becomes greater than the individual parts on their own and new properties emerge when the components work together as a whole. This is what reproductive reductionists miss, when they just focus on women and reproduction. Human civilisation is arguably one emergent property of the foundational sociobiological system that has evolved around the specialised roles of men and women. It is the overall end result of men and women working together that matters, not the golden uterus!

The Fallacy Of Male Biological Disposability

The concept of men being biologically disposable is just as ludicrous, as the concept that women are more valuable because they have a uterus. Our gynocentric culture may indeed treat men as if they are disposable, but that does not then mean that in biological terms they actually are disposable. The mere existence of bigoted beliefs and behaviours that promote a premise that one group of people is “disposable”, does not then translate to such beliefs and behaviours having a justifiable basis in reality. 6 million Jews were considered disposable based on nothing more than outright hatred. All sorts of pseudoscientific justifications were given to assert they were subhuman. The claim men are biologically disposable is a lie embedded within gynocentric elements of our culture to exploit men. It is a lie the manosphere should reject and expose for the rubbish that it is.

Any society that wants to survive and thrive, has the best the chance of doing so when it has large numbers of healthy men to provide the manpower to support it. Losing men costs society. Even in war it makes little sense to lose men in battle if it can be avoided. Those armies that win battles with the least amount of men lost, win the wars. The loss of men, means loss of available manpower and all of the value to society and armies that comes with that manpower. Disposability implies indifference toward the loss of male life and any society that exercises such indifference, jeopardises its own future and eventually is replaced by societies that do not demonstrate such indifference. Natural selection does not favour men that lose their lives in war or from performing dangerous tasks, it favours men that survive such challenges. Men are no more disposable in performing their roles in society, than women are in dying during childbirth. Both are costs that functional societies and natural selection seek to reduce.

The reason men go off to war and are encouraged to do the risky and dangerous tasks for society, is not because society considers them less valuable than women, it is because men are better equipped to undertake those tasks. Men have evolved strengths to perform these tasks more so than women. Just think of how sex differences play out in the special forces of our militaries for example.

There has been considerable loss of male life throughout history, but that is not automatically a reflection of society being indifferent toward the loss of men. We have Anzac Day, Remembrance Day and Memorial Day for a reason, because society does care when men lose their lives and understands the societal cost. If we were completely indifferent toward men’s lives, no such days would exist. That is the dysfunctional society, feminists and the gynocentric traditionalists before them have been driving us toward. A society where men can be exploited with complete societal indifference or even ridiculed for their sacrifice. Misandry in society definitely exists, but we need

to delineate the bigotry based on hatred and sophistry, from actual biological reality.

Female Neoteny, Male Competition And The Gender Empathy Gap

Some point to the sex difference in neoteny and the gender empathy gap as proof that females are more valuable than males. I would argue instead that neoteny is at least partly the result of sex differences in reproductive strategies and mating preferences, rather than a difference in biological value. Men sexually select for neoteny in women because that signals youth which is a marker for fertility and women select for less neoteny in men because that signals strength. The male sex gains more from intrasexual competition and a lower degree of neoteny is advantageous in the contexts in which men compete.

The greater intrasexual competition of the male sex is not the result of men having a lower biological value, but is instead an example of male biological value manifesting itself. Competition for men is one way they make use of their talents and men can gain far more reproductively from successful competition than women can, because men can produce many more offspring from the status they acquire. Competition between men has literally built civilisation and has driven enormous levels of innovation and advances. The greater intrasexual competition of men is not proof of male inferiority, but simply a reflection of the greater returns in reproductive fitness that men acquire from investing in such competition and a means of generating survival value which in turn boosts reproductive fitness. It bears repeating that the acts directly related to reproduction like gestation, are not the only form of deriving biological value.

The gender empathy gap is real and I am certainly not denying its existence. I am also fairly certain that there is at the very least some biological predisposition at an emotional level to have a greater concern for female well-being. However this gender empathy gap does not result from women being more biologically valuable than men, because they are the rate limiting factor of reproduction. Over millions of years of evolution, women and their female primate ancestors have developed physical, psychological and social traits to elicit greater social support from their peers. Men have not developed these traits to the same degree that women have. Why is that so? The reason is not because women more valuable than men, it is because women and men have different strategies for maximising reproductive success and different forms of biological value.

As I have discussed earlier, men benefit considerably more from intrasexual competition than women as they can produce far more offspring from doing so. Men also have greater availability to engage in activities that are not directly related to reproduction that enhance the survival of the community and offspring, as they do not have to gestate offspring. This survival value that men generate, allows them to acquire status and influence within a community and access to potential mates. It can also be utilised to improve the health of their offspring and related kin and the wider community they belong to.

Just like the case with intrasexual competition, these activities can all boost men's reproductive success in ways it cannot for women, because men can father hundreds of offspring from the status they derive from these activities and can also better perform these activities without the added burden of pregnancy. Many of the activity's men engage in to provide survival value involve risks, competition and are labour intensive. The risk and costs can be high, but the reproductive payoff can be huge. The competitive, risky and demanding activities men engage in to harness their intrinsic value and inherent abilities to generate survival value for the community, related kin and offspring, requires a high level of self-reliance and independence. Being reliant on eliciting social support, is to at least some degree less compatible with the means through which men maximise reproductive success in comparison to what the case is for women.

In contrast women during pregnancy and immediately after childbirth, are less able to provide for themselves. They are also very preoccupied with raising small infants and breastfeeding them after giving birth. This was a physical reality that had be factored into how society was structured for thousands of years, until birth control and modern technological advancements. Before birth control, women may have faced multiple periods of pregnancy during their life under very harsh conditions caring for multiple offspring. In such contexts there would have been unique advantages for women in being able to garner social support from the community to boost female reproductive

success. It is predictable they would have evolved strengths to elicit that support.

It is the asymmetry in how each sex maximises their reproductive success, that leads to the sex differences underpinning the empathy gap. Empathy from society is more advantageous to female reproductive success than it is for male reproductive success. This difference may also be the other major factor driving the sex difference that we see in neoteny. It is certainly the case that each sex benefits from eliciting social support from other people and there is certainly overlap. We are not talking about a black and white dichotomy. However there is a greater advantage for women in receiving social support and a greater advantage for men in being self-reliant in terms of reproductive fitness. This leads to sex differences developing where women have greater physical and psychological traits to elicit social support from society than men.

What Are The Biological Origins Of Gynocentrism?

The biological origins of gynocentrism do not lie in a difference in overall biological value between men and women. The root of gynocentrism lies in the difference between male and female reproductive strategies and the conflict that can arise when those two strategies oppose each other. Gynocentrism is an example of what is called sexual conflict in evolutionary biology. Sexual conflict is a phenomenon in which one sex deploys an antagonistic strategy to gain a reproductive fitness advantage at the expense of the other sex. The sexual cannibalism of the male spider being eaten by the female spider, is one example of sexual conflict in the animal kingdom. The sexual coercion or rape of females seen in many species and not just humans, is another example of sexual conflict.

Although it is important to acknowledge that there is a considerable degree of intersexual cooperation in our species, there is also to a certain extent a literal biological battle of the sexes underway in our society. Slogans like, “The Future Is Female” and articles like “Why Can’t We Hate Men?” say it all.

Gynocentrism primarily results from a pathological overexpression of the greater emotional predisposition society has to feel empathy for women relative to men. There are certainly other factors at play, but the overarching force at the core of gynocentrism is the gender empathy gap. Whilst the predisposition to feel greater empathy for women exists, this biological predisposition is not a biological inevitability on its own. Humans can and do have the capacity to control and override their emotional impulses. Impulse control centers in the brain such as the prefrontal cortex, allow people to act on their impulses and emotional drives in an intelligent and strategic way in respect of their social environment. Healthy people are not slaves to their impulses, only addicts are.

With that said, our underlying emotional biases can still make us vulnerable to well-executed social manipulation by others and can be exploited. Gynocentrism is the end result of the weaponisation of female hypoagency by specific and well-organised coalitions of women. Yes it is true, not all women are like that, but there are specific groups of women that have been and continue to be the architects and cheerleaders of gynocentrism. Like men, some women are good people and some women are bad people. The coalitions of women I am talking about, generally come in two flavours- Gynocentric Traditionalists and Feminists. Together with their male lackey’s, they have gradually undermined the relations between the sexes over the centuries and recent decades to the dysfunctional state we see today.

The emotional bias we have to care for women and protect them, has been exploited by these groups of women to manipulate society and specifically men over many centuries, to elevate women over men. Karen Straughan called it, “The Tyranny Of Female Hypoagency”. This antagonistic female sexual conflict strategy has over the course of many centuries, subverted our culture. Traditional gynocentric social narratives like romantic chivalry in past centuries and feminist narratives like patriarchy theory in the modern era, have been developed by these women whilst they have been in positions of authority, wealth and privilege. These women have used their positions of influence in the upper classes of society, in academia, the legal system, journalism and elsewhere, to spread these gynocentric narratives through our governments, courts, institutions, media and wider society.

The narratives promote an exaggerated image of female vulnerability and have been designed to exploit our emotional bias to feel empathy for women to further an agenda. These narratives have been deployed to gradually

transform our culture over the decades and centuries, into the gynocentric culture we have today. It has been an ongoing process of cultural subversion from generation to generation, under the camouflage of female vulnerability. Our laws, our institutions, our social norms, our societal attitudes toward men and women and the account of our own history and knowledge of the sexes, have all been gradually warped and rewritten by these powerful gynocentric social narratives. Narratives that exploit our emotional bias to perceive women as helpless and as victims, in need of support and rescue from men and society.

The end goal of the underlying agenda is clear, once the crocodile tears are wiped away and the mask of female vulnerability and hypoagency is removed. Gynocentrism leads to a dysfunctional sexual feudal system, where women hold a privileged position in society in relation to men and eventually the complete dehumanisation of men. Gynocentrism is in essence female supremacy under the disguise of female vulnerability.

Nature abhors a vacuum. As with any imbalance, sooner or later it comes to an end. Gynocentrism or any form of sexual conflict for that matter, that grows to a point where it negatively impacts the overall reproductive fitness of a population, will be selected against. The mismatch between the marginalisation of men in gynocentric societies and female hypergamy, is a major factor causing the fertility rates of many countries to fall below replacement levels. There is no middle ground with gynocentrism and it inevitably grows to a point where it undermines the foundations of society. Gynocentrism is essentially a snake that eventually eats its own tail. It is a long process over many centuries of initial growth and then decline, but eventually gynocentric cultures destroy themselves. It is important to note that while the potential for sexual conflict in our species does exist, so does the potential to adopt a strategy of intersexual cooperation. Eventually functionally adaptive strategies for the species win out and any population that adopts the more optimal cooperative strategy and does not marginalise men, will eventually end up replacing the declining gynocentric societies around them.

There are many other forces at work that play into this gynocentric social manipulation and amplify its effect by orders of magnitude and I cannot address them all in this speech. I will be discussing the origins of gynocentrism further and what is driving it, in further detail in my future articles and also presenting possible solutions. People can learn more about the many flaws of reproductive reductionism and the myth of the golden uterus, by reading my articles on the subject on my website Theantigynocentrist.wordpress.com and in my lecture series on Gynocentrism.com, where I have gone into even greater detail on these topics than in this speech.

Humans are no more a gynocentric species, than we are a murderous species and a tribalistic and genocidal species. All behaviour and I do mean all behaviour, including murder, rape, tribalism and genocide, has a biological component and humans do have a biological predisposition for violence. We don't make biologically determinist justifications for murder, rape, racism, genocide or violence and we should not do so for gynocentrism either. Whilst we are hardly perfect beings, we do have some capacity to rise above the darker side of human nature and behave as better people.

The line women are more valuable because of their golden uterus and the line men are biologically disposable, are all lies. Lies that have been crafted and promoted in our culture to rationalise the exploitation of men and convince men to see themselves and other men as human doings with zero intrinsic worth, so they will accept their own exploitation. The red pill is subject to so much censorship and attacks by feminists and our gynocentric establishment, because it is the antidote to the gynocentric social narratives that pervade our society. They know the great threat the red pill poses to our gynocentric culture. The red pill disrupts the capacity of gynocentric social narratives to act as effective tools to socially manipulate the behaviour of men and society, by exposing them for what they are- Lies, well-crafted lies. So keep spreading the word and red pilling society!

I will finish this speech with a quote from Esther Vilar the author of *The Manipulated Man*, "What an advantage a man would have if only he realized the cold, clear thoughts running through a woman's head while her eyes are brimming with tears!"

Once manipulation is exposed for what it is, like a magic trick exposed, it loses its power. That is the power of the red pill. The power of the truth- Men are human beings, not human doings!

-End Of Speech-

Please move on now to part two of this article.

References:

1. https://www.youtube.com/watch?v=rR-9U3-iBR4

2. https://gynocentrism.com/2018/12/04/gynocentrism-theory-lectures-peter-ryan/

Of men...and frogs!

Dick Talos · 15 January 2021 · Archived copy · Original

The temperature goes up a few more degrees, but all is well in the world.

The bias in the laws of the United Kingdom, at a time of supposed sex equality, becomes more blatant by the day, but nobody seems to care. We see these laws affecting relationships, we see them affecting marriage, we see them affecting healthcare, we see them affecting almost everything else. It goes on. And will go on. It will go on forever…or, until one half of society has everything, and the other half has nothing. Or, until somebody steps up to the table and puts a stop to this constant appeasement. And stops governments giving in, and giving in, and giving in… In the name of God, go! Where have we heard that before?

As someone has said, women have now been weaponized. Laws are biased in their favor to such an extent that being involved with them at all for men is now positively dangerous. One would expect this in laws that were effectively written by feminist activists, and which, moreover, seem not to have been given sufficient scrutiny before being passed – something for which a male MP was vilified for demanding a short while back. "Unwanted or uninvited verbal contact or engagement…" How does a man know a verbal approach is going to be unwanted? "Considered to be by the subject, or observed by another party…" So, the subject might not wish to take matters further, but a feminist activist is free to punish the man on her behalf.

Marriage law has been gradually re-written over the past thirty years or so, to the point where only a wife has privileges and entitlements, and a husband only has obligations. If anything goes wrong, it is *her* comfort that comes first, even if it is *she* who has caused the breakdown. It is the husband who has to leave the home, even if *he* has paid for it. And the recent divorce law – brought in by a Conservative home secretary, of all people, and against public opinion – has given him even less time to find a new place. If a wife isn't happy with the great power successive governments have given her, she can allege domestic abuse. There is no risk in it for her if she is found to have lied at a later date; nothing at all will be done to her. The husband, meanwhile, will be removed from the home immediately, and be charged with a criminal offense if he tries to return. And, whereas she has cut him loose, and wants nothing more to do with him, his financial obligations to her remain.

I shall never forget watching Jess Phillips tell Philip Davies that he could have his "men's day" when women got equality in the house. It was good of her to admit it is she who decides what parliament allows, a fact borne out by the trembling male politicians in the room. They looked like Soviet apparatchiks at a Stalin speech day. At any moment, I expected one of them to clap. The problem with that was the others would have had to follow. And the problem with that would have been that none of them would have wanted to be seen to be the first to stop. So, it would have gone on for some time. Phillips, like her sisters, blames past male British cabinets for problems of the past. But previous British male cabinets did treat women rather well. They may have looked after their own landed interests first, but they didn't put women far behind. Every law they introduced had clauses to ensure women were not disadvantaged by it. The group they treated least well was the other males of the realm. The law banning women from working down mines was not to protect men's jobs but to prevent women from getting lung disease and being killed in roof falls. But we need coal! Okay, let men take the risk. And that is just one example of how most men came last.

British justice too has been eroded by a constant pandering by successive governments to feminist demands. The re-writing of the sex offenses act by Harman and her friends to ensure by any traditional definition of the word females cannot be charged with rape of males, is one such case. Next, was the removal of anonymity of males accused of rape. It is a potentially life-destroying allegation that can never be entirely lived down. But that was not enough. Next, the victim (actually accuser – this is an egregious example of feminist word-creep), was thought to find being seen in court so stressful that rules were changed to allow her to remain behind a screen. But that turned out to be too stressful too, so now it is planned to allow her to record her testimony. Will that be the end? No, of course, it won't. Nor will whatever arrangement follows. Governments have simply not woken up.

The latest – at least I think it is the latest – of these feminist-inspired laws – they are coming thick and fast right now – will protect just one half of the population, it seems. The misogyny law will protect women victims only. As regarding demands that this law should be gender-neutral, and protect both sexes, the Law Commission said, "T*here was little evidence to suggest that criminal targeting against men based on hostility or prejudice towards their gender is prevalent or causes additional harm."* I thought the call was "kill all men!" Not, "kill all women!" So, that's it, is it? The Law Commission has spoken. (How do they know, by the way? Was there a survey? If there was, I missed it.) Which, of course, is the same as saying there is little evidence that male breast cancer is prevalent, and so we should ignore it, and, presumably, not treat it. In any case, how would making this law gender-neutral and giving our men and boys the same protection as women and girls reduce the protection the Law Commission thinks the latter needs? It wouldn't, of course. What it would do is give our men and boys equal rights with women and girls – not a feminist aim – and possibly put the occasional hateful feminist at risk of arrest. That won't do, will it?

And how is the general male part of the population responding to this gradual erosion of their status, their safety and their rights? With equanimity, it seems. If it is aware of what is going on at all. Whilst only several hundred appear to be viewing the recent series of videos published by *J4MB (*The *Justice for Men and Boys* website*),* which cover the above issues at length, millions will pull up the sports results, and tens of thousands more will view the latest *Drachinifels* video, and engage in lengthy discussions about subjects of import such as the muzzle velocity of the Japanese eighteen-inch naval gun of World War Two.

The temperature of the water goes up, up, and up, and all is well in the world of frogs.

The Fallacy Of The Golden Uterus And The True Origins Of Gynocentrism (Part Two)

Peter Ryan · 16 January 2021 · Archived copy · Original

This is part two of a two part article, please see part one first before reading part two.

Some Further Remarks On Sexual Conflict

I do want to expand on a few points from my ICMI speech. Often people cite the sexual cannibalism of the female spider eating the male spider after mating as being evolutionary advantageous, as the male is described as a source of energy for the female and their offspring. This explanation is often used in the media with a combination of humour and derision directed at men, to set a frame in which sexual conflict can be seen as "natural" or justified when it is directed at the male of a species, with the unspoken implication that such a principle applies as well to human males.

There is an assumption buried within that explanation, that all of what is natural, must have been selected for by evolution in some way and thus be optimal or beneficial or have some evolutionary purpose for a species. Just because a trait or behaviour occurs in nature does not mean that it was selected for under natural selection and is biologically optimal or beneficial to the species or serves some function. Huntington's disease[3] is a classic example of a condition that occurs naturally in humans and is suboptimal under natural selection. Despite this Huntington's disease remains in the population after numerous generations, because enough people that carry the mutated variant of the huntingtin gene survive to reproduce. Just because sexual cannibalism occurs in nature, does not make it an optimal or beneficial strategy that is favoured by evolution. As Paul Elam and Peter Wright have discussed in Chasing The Dragon[4] and Slaying The Dragon[5], biology can express itself beyond its own evolutionary purpose and do so in a suboptimal way. Remember that the biology of any organism does not have to be perfect for their genes to be passed on, just good enough.

There are costs to sexual cannibalism such as reduced genetic variation in the population from fewer males and lowered probability of females finding a mate, especially in larger habitats. The males that are eaten, also incur a high cost from the elimination of all future mating prospects. This cost is also indirectly applicable as well to the

female parent spiders of the males that are eaten. It does not automatically follow that sexual cannibalism is the optimal strategy in all instances or that eating males provides any net benefit to the species. In many instances the males and the species as a whole may be better off if males are not eaten from an evolutionary standpoint and natural selection may result in the males of the species developing adaptations to counter sexual cannibalism. In many instances a cooperative mating strategy may dominate, with sexual cannibalism confined to the fringes of the population.

I am not suggesting that the explanation that sexual cannibalism of males in various species of spider is always suboptimal, but conversely I don't think it follows that we should just automatically assume such phenomenon provide an evolutionary benefit simply because they occur in nature. Think of how much biological dysfunction exists in nature like cancer and how much of it has obviously no evolutionary benefit. Evolution is not intelligent design, biology is not perfect. Sometimes people go down a rabbit hole of looking for evolutionary justifications for why certain traits or aspects of biology exist, where there is no actual evolutionary benefit to find.

Another inconvenient fact often left out when discussing sexual cannibalism through a gynocentric lens, is the fact there are actually examples[6] of spiders where the males eat females and also numerous examples in the animal kingdom of sexual conflict where males are the aggressor. Instances of sexual conflict against males is no more of what "nature intended", than sexual conflict against females.

Like I discussed, it does not even hold that sexual cannibalism in spiders serves any special evolutionary purpose. Sexual cannibalism may actually be a by-product of extreme environmental conditions where female spiders are driven purely out of hunger and scarcity of resources to eat their mates. Even in humans under extreme enough conditions, there have been examples of cannibalism. No one would argue that cannibalism in humans is a specific evolved trait. It is merely an extreme manifestation of the survival instinct!

The existence of cannibalism in humans is incidental to the survival instinct and not something that natural selection has specifically selected for. The same may indeed be the case with female spiders eating their mates and vice versa. Whilst evolutionary explanations may be true, they are also difficult prove and may be wrong. Sexual cannibalism in spiders is hardly a phenomenon where scientists have actually proven beyond doubt, that it exists because of some evolutionary advantage in eating males to provide energy to the female spider and resulting offspring. Multiple explanations have been proposed on why sexual cannibalism takes place in certain species. It still all very much remains speculation at this stage.

Of course the gynocentric narrative on sexual cannibalism in spiders, leaves out the part that there are enormous differences between spiders and humans. The sexual size dimorphism which is at the root of sexual cannibalism in spiders, is reversed in humans where the male is bigger. Such facts are inconvenient to the gynocentric narrative you see, so it is not discussed in that way.

It is notable that we don't see such explanations like what we see with sexual cannibalism of male spiders being celebrated in our culture, when females are the victims of sexual conflict. Dominant males in an animal community that sexual coerce or rape their female mates, is also a form of sexual conflict. Despite arguments to the contrary, it could be argued using the same logic as the spider analogy, that there is an evolutionary benefit to such sexual coercion. I am not supporting or in any way condoning this, I am just walking people through the gynocentric logic of the spider analogy with the sexes reversed, so people can contrast the gynocentric bias at work when our culture appeals to biology for explanations on things.

So here is the logic in reverse- Dominant males that rise to the top of the male dominance hierarchy from intense male intrasexual competition, are very often the strongest and the fittest males and so have the highest genetic quality. Therefore whilst females may incur some cost from the sexual coercion of dominant males, the genetic benefit of females giving birth to the offspring of dominant males (which share the dominant male's high genetic quality) exceeds the cost. Perhaps this explains the popularity of 50 Shades Of Grey among women and the reported female sexual interest in male dominance![7]

Now if you find that logic questionable and the conclusions drawn offensive (again I am not supporting or condoning the logic), then I would ask you why it is that when this dynamic is reversed and we talk about female sexual antagonism directed at men (like the spider analogy), that there is no scrutiny or offense taken to the armchair evolutionary explanations given? That discrepancy is the gender empathy gap in action, that I was alluding to in the speech. We have one standard of concern for females and a lower standard of concern for males. In fact it has been shown[8] even in the relatively objective field of scientific research, that there is a clear bias against men when reporting sex differences that favour men in contrast to those that favour women. Only women it seems are allowed to have any biological advantage, for men it is taboo to report any male advantage no matter how trivial it might be.

Appealing to nature to justify behaviour as good or acceptable is what we call the naturalistic fallacy[9]. As I mentioned in the speech, murder, rape and genocide are all natural, that does not make them optimal for society or justifiable. Likewise running civilisation in such a way that we treat men as disposable and exploit them for women's benefit and appealing to nature to justify it, does not make it optimal or acceptable for society. In fact we can see the negative effects[10] already of what rampant gynocentrism is doing to our societies and it will only get worse as the consequences continue to accumulate at an ever-increasing rate. These societies are not replacing themselves and are rife with social problems as a result of marginalising men. Gynocentric societies are on a declining trajectory where they are on the track to eventually die out.

Some Further Remarks On Hunter-gatherer Societies And Survival

Another point that I wanted to address are claims suggesting that the survival of children is more contingent on women than on men in hunter-gatherer cultures. Such claims (and related claims) are questionable due to the simple reality we cannot directly observe what occurred in prehistoric times and as previously cited there is a gynocentric bias present unfortunately in the field of scientific research surrounding sex.

We cannot necessarily infer that modern hunter-gatherer communities adequately represent their prehistoric counterparts either, given the fact that one set of communities eventually developed into urbanised civilisation, while modern hunter-gatherer communities clearly did not. I am not making a judgement on any community being superior to another, I am simply pointing out there may be basic differences between prehistoric communities that transitioned into urbanised civilisation and modern-day hunter-gatherer communities that did not and that those differences may undermine making inferences that modern hunter-gatherer communities are a mirror of all past prehistoric communities. It is also worth considering that modern day hunter-gatherer communities undoubtedly have had their own cultural evolution over the last 12,000 years and may not necessarily resemble a mirror image of even their own past. I am not suggesting studies of current hunter-gatherer societies have no merit, I am suggesting caution in assuming what we observe in present hunter-gatherer societies in the modern day, perfectly translate to our prehistoric past.

With all of that said though, let us assume for a moment that the claim the survival of children in hunter-gather communities is more dependent on women is actually true. Is the survival of women not at least in part to some extent dependent on men? It is definitely the case that the survival of any community in prehistoric times is to a significant and substantive degree dependent on men. We know this by examining the evidence acquired from the remains of past human settlements and human bones. Tom Golden in his 2020 ICMI speech[11], discussed inter-tribal conflict and the role of men in protecting their communities.

In evolutionary scientist David Geary's book "Male, Female The Evolution Of Human Sex Differences"[12], he describes a mass grave found in South Dakota (A US state) of men, women and children from a tribe that was was wiped out whilst the village fortifications were being reconstructed. The construction of such fortifications would have been a physically demanding task and primarily a male role, along with the actual physical defence of the village from attack.

Once the male defenders of the village were wiped out and the defences were overwhelmed, most of the village was massacred and the few survivors that were spared which were primarily younger women, were taken for spoils.

This is not an example of gynocentrism, the women that were spared were taken as captives to do whatever bidding their male captors decided. Women were also found in the mass grave with men and children. Presumably these were women that may have resisted the male attackers, or been unwanted and disposed of by the attackers. The males of the village were eliminated not because they were less valuable, but because they were a threat. As David Geary noted in the book, the capture of women and the murder of male rivals had nothing to do with female mate choice and is simply an example of male competition at its most intense.

The male role in protection is something that has being going on for as long as humans have been around. The remains of this settlement were dated around 1325 AD before Christopher Columbus arrived and there was any contact with civilisation. Some like to argue that hunter-gatherer communities were always peaceful and war came from male patriarchal civilisation, but there is a plethora of evidence suggesting otherwise.

Hunter-gather communities fought each other in our prehistoric past, long before civilisation and there is plenty of evidence to show this and the role men played in protecting their communities. Resources were scarce at times and fighting over access to water, food and territory was a frequent occurrence. We also see the same patterns of territorial aggression in primates and a wide range of animals. War and combat are simply organised human manifestations of the territorial aggression seen in all animals and in both males and females. Aggression of course is not the sole domain of men and Geary does go on in the book to describe female aggression in humans, which is far less physical and much more relational in nature.

There are plenty of other examples in our prehistoric record and from current hunter-gatherer communities, showing how dependent communities are on men to survive. Karen Straughan discussed in one of her videos the Inuit[13] and the importance that men have in those communities to hunt on the ice and keep everyone fed and alive. Karen also discussed more generally in the linked video in great detail, the biological evidence pointing to men's substantive role in community survival and in provision and protection in prehistoric times.

Whilst we cannot perfectly describe past hunter-gatherer societies, we can draw some basic conclusions from the anthropological record of human remains and settlements we have found and also by examining the evolved sexual dimorphism of our species. Men have played a significant and substantive role in the survival of their community and through that they have enhanced the survival of women and by extension have then indirectly contributed to the survival of children. Basic sex differences in size, physical strength and physical fitness and psychological sex differences such as greater male risk-taking behaviour, would have had implications for the survival of prehistoric communities, especially in harsh environments.

The reality is that while women did hunt and did significantly contribute to the food supply in certain environmental contexts, it is predominantly men that are better suited to undertaking tasks that require high levels of physical strength. It is also a fact that men by virtue of not directly caring for infants or becoming pregnant, are more available to undertake physically strenuous tasks like hunting. These are physical realities that become much more apparent in hunter-gatherer communities without the benefits of mechanisation, no matter how hard the social constructionists would wish otherwise. The harsher the environment, the more relevant the physical sexual dimorphism favouring men becomes to the survival of the community.

So whilst it may be apparent to some people in a direct sense that the survival of children may be more dependent on women than on men (and that is a highly questionable claim), if there is any truth to the claim it may only be true to a certain degree in specific environmental settings and only in a direct sense. If we consider all of the environmental settings humans have lived in across the planet and we consider the indirect role men have on the survival of children through their support of their community and the women in that community, the picture becomes a lot more equal than certain gynocentric elements within the field of sex difference research wish to accept.

Even if we ignore all of the evidence and the points that I have made and just automatically assume the survival of children is more dependent on women in a hunter-gatherer setting in all instances and in an overall sense, such claims do not scale to civilisation or the overall health of children in a modern setting. The statistics on the

prospects of children without a father in our current modern societies, show just how important fathers are to raising healthy children in our modern social environment. There is a difference between just surviving and offspring surviving to become mentally and physically healthy and capable adults that reach their potential. There is also a big difference between the requirements on offspring to develop in a hunter-gatherer environment in comparison to that of modern society. Such consideration does not fit the gynocentric narrative. Instead we are meant to take seriously the argument by certain feminist ideologues, that having no father has little or no impact on children. We are meant to ignore all of the evidence[14] suggesting otherwise, while we watch the effects of fatherlessness play out in the society around us.

I want people to consider this next point very seriously and the implications it has for our Western societies. There has not been one advanced and fully developed civilisation or country on this planet that exists today or in the past, that has lasted centuries with widespread fatherlessness and marginalised men providing little or no contribution to the continuation of their communities. Not one. That should tell people something about how important men are. It has only been through harnessing the value that men provide, that civilisation has even emerged in the first place. It still remains a reality today that if men collectively walked off the job, our modern society would literally fall apart and descend into perpetual darkness (aside from the fires blazing everywhere at night). The statistics[15] bare out just how essential men are to keep our modern civilisation running and how dire the situation would be if men left civilisation entirely to women and walked away from it.

In Conclusion

None of what I have written in the speech or in these additional remarks or past writings, is intended to argue that men are superior to women or that all women are evil beings attempting to manipulate men every hour of the day. However we do now live in a gynocentric society that promotes the narrative that men have no value, are naturally inferior and disposable and that women are not capable of doing anything wrong or committing any violence, harm or evil in this world. We are living in a world filled with gynocentric delusions, which will eventually be our own underdoing as a society, because reality can and will eventually assert itself when everything eventually comes crashing down.

There needs to be some balance restored to our culture regarding how we consider men and women. Men do have value, enormous value and a great deal of that value is beyond just men's role in community survival. Women also have value and a great deal of that value has nothing to do with having a uterus. There is a darker side to men's nature and also a good side, but there is a darker side to women's nature as well as their good side. I think society can accept the reality both sexes have value and both sexes are human and are capable of doing bad things, without having a nervous breakdown!

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Regarding Men, with special guest Warren Farrell

AVfM Video Source · 21 January 2021 · Archived copy · Original

Interview with Peter Wright on traditional vs. feminist gynocentrisms (and other topics)

Vernon Meigs · 24 January 2021 · Archived copy · Original

◉VM: Hey Peter, thanks for agreeing to the interview.

◉VM: You are well known, as far as I can see, within the MRM for your advocacy against gynocentrism. You point out the aspects of society and the cultures of the world, historically and in the present day, that enable and promote gynocentrism in one way or another, and you run Gynocentrism.com which talks extensively on the subject and is basically the go-to source of content exposing gynocentrism. While you may not be the only one that talks critically of gynocentrism, you are among the very few that I can see that calls out that out on the traditionalist as well as the SJW side with the same vigor, and for the right reasons. Can you reflect on your experiences having confronted gynocentrism on both those fronts, and how have you have been received in the MRM for it?

►PW: In some ways confronting the feminist version of gynocentrism is easier than confronting its traditional counterpart, because feminists are more likely to *admit* to their plan of increasing the power of women — female empowerment as they like to call it.

Many traditionalists on the other hand tend to disguise their desire to grant women inflated status, but they work toward securing forms of gynocentric power no less than do feminists. In the traditionalist language that power is referred to as men 'putting her on a pedestal' – a phrase known by all, and an aim widely aspired to by traditionalists.

Both progressive and traditional gynocentrism aims to privilege women over men. Both are reliant on the damsel-in-distress narrative to harness chivalric supply, and the only thing that separates them is the typical list of privileges they aim to institute – ie. typically a pampered housewife for the traditionalist, or have-it-all lifestyle for the progressive feminist.

These two gynocentrisms are essentially at war with each other over who deserves priority access to male chivalry, that magic ingredient needed for realizing gynocentric power. To that end, traditional and progressive gynocentrists have cultivated different dog-whistles to provoke chivalric behaviour from males: the traditional woman plays the

demure, weak damsel in need of saving by a knight in shining armour, while the feminist plays the same victim role but is far more *aggressive* in her demand for chivalric redress. We could say that the same 'white knight' caters to these two variants of damsel – the demure damsel, and the aggressive damsel respectively.

These two gynocentrisms have their taproots in the codified gender roles of medieval Europe, in which, to quote philosopher Julia Kristeva, *"Roles were assigned to woman and man: suzerain and vassal, with the lady offering up a 'distress' and the man offering a 'service.' "*

So despite feminism positioning itself as a progressive new movement, its motive is remarkably traditional.

My rejection of gynocentrism as a default path has been met with resentment from both feminists and traditionalists, both of whom have counselled men to embrace more chivalry for the benefit of women. Fortunately, there's a segment of the men's movement that reasonably doubts, or outright rejects gynocentrism as a healthy basis for relationships between men and women, and likewise any appeals to chivalry are met with a reasonable scepticism by the same segment of men.

◉VM: You've had a few collaborations with Paul Elam – in particular the *Chasing the Dragon* talk, its follow-up *Slaying the Dragon,* and you are co-writers of *Red Pill Psychology – Psychology for men in a gynocentric world* and *Chivalry – A Gynocentric Tradition.* How did you come to know Paul and what brought about those collaborations?

►PW: Paul and I first exchanged in around 2007 while he was working at Men's News Daily, a popular news site for men, and I was working on expanding International Men's Day to reach a more global audience. We were discussing collaboration of some kind, but due to our busy schedules we let it slide.

A few years later, I think it was around the beginning of 2010, I joined as a contributor at *A Voice for Men* and soon after became an editor at the site. During the early years we had many discussions about men's issues and about the future of the men's movement, and it was clear then that Paul and I held similar perspectives on many issues – like chivalry, the problem of gynocentrism, and the need to create a new psychology for men. Our first collaborative articles explored those themes and seemed to come effortlessly, so much so that we continued co-writing and proof reading each other's articles until recent times when we've both taken a hiatus from writing generally. This has been a personal highlight in my men's advocacy work, and I'm pleased to see many of these collaborative pieces now collected in the two volumes you cited, which are proving popular with the red-pill audience.

◉VM: You and I are non-feminist, or anti-feminist, because we know feminism for what it is – a female supremacy ideology that is but one symptom of gynocentrism, not the be-all end-all of it. There have been some anti-feminists, however, that argue against it for blatantly gynocentric motives of their own that they aren't even trying to hide, such as something along the lines of: "Before feminism, we had it all and men provided for us like servants, and now we women have to work like men do, woe is me! Let's go back to the good old days and make things easy for us women!" What do you make of this variety of antifeminists? Is it traditionalism, or is it something different and possibly worse?

►PW: It is one kind of traditionalism, yes, but not the only kind. More specifically we might call this one *'gynocentric traditionalism'* – a designation that acknowledges the existence of a non-gynocentric traditionalism.

The gynocentric traditionalist is at war with feminists because she realizes that chivalry is a finite resource, and if men are pouring out their assistance, protection, finances, pampering, and general deference to feminists, then the traditional gynocentric woman is likely to receive a far smaller serving of the available resource. It's a jealousy with a valid rationale.

Unlike traditionally unemployed and pedestalized "home-maker" wives, who appeared *en-masse* after the industrial revolution, I think it's important to acknowledge there were less gynocentric, or non-gynocentric women in pre-industrial societies throughout global history. Such women were more likely to be family-centered than self-centered, and they would labour alongside men as field workers, brewers, butchers, bakers and candle-stick makers,

along with sharing a great deal of the care of children with other family members, including fathers, as contrasted to the more modern practice of mothers keeping children all to themselves, like chattel or bargaining chips, as post-industrial society has succeeded in establishing.

This last point of women's exaggerated control over children is blamed on contemporary feminist policies, whereas it was, in fact, equally the case for traditional families a century ago in both America and Britain, as we read in the writings of Ernest B. Bax… and I'd like to quote him on this point:

> *"It has always in England been laid down as a fundamental law based on public policy, that the custody of children and their education is a duty incumbent on the father. It is said to be so fundamental that he is not permitted to waive his exercise of the right by pre-nuptial contract.*
>
> *Nevertheless, fundamental and necessary as the rule may be, the pro-feminist magistrates and judges of England are bent apparently on ignoring it with a light heart. They have not merely retained the old rule that the custody of infants of tender years remains with the mother until the child attains the age of seven. But they go much further than that. As a matter of course, and without considering in the least the interests of the child, or of society at large, they hand over the custody and education of all the children to the litigant wife, whenever she establishes –an easy thing to do– a flimsy and often farcical case of technical "cruelty."*
>
> *The victim husband has the privilege of maintaining the children as well as herself out of his property or earnings, and has the added consolation of knowing that they will brought up to detest him.*
>
> *Even in the extreme case where a deserting wife takes with her the children of the marriage, there is practically no redress for the husband. The police courts will not interfere. The divorce court, as already stated, is expensive to the point of prohibition. In any case the husband has to face a tribunal already prejudiced in favour of the female, and the attendant scandal of a process will probably have no other result than to injure his children and their future prospects in life.* [*The Legal Subjection of Men – published 1896*].

This quote provides an example of what I mean by *gynocentric traditionalism*, the widespread practice of the privileging of women and disadvantaging men, which was taking place well before the popular rise of feminism. Advocates of traditionalism, of course, remain silent on these 'traditional' abuses of men.

◉VM: On a similar note, another argument for men's issues that I see a little too often for my taste is "men's issues affect women, too!" That's irked me – as if women and their dear white knights are supposed to respond, "Oh! I haven't cared about men's issues before but it affects women?? **Now** I ought to care!" To me that sounds every bit as gynocentric as anything else out there in the world – do you have any thoughts on that?

►PW: I think you hit the nail on the head, this is nothing more than a He-For-She reflex by people unlikely to ever care about the concept of He-***For-He***. If helping men is not somehow exploitable for the benefit of women, then these same people generally don't care.

People are more likely to care about men becoming disabled, getting cancer, losing a job, or getting killed at war because these things will affect women – as Hillary Clinton famously quipped when she said that women were "the primary casualties of war." But if a single, unmarried man becomes disabled, gets cancer, becomes unemployed or dies – then who gives a damn? No one.

Addressing the gender empathy gap is the big issue of our time and it requires all hands on deck, all genuine advocates of human decency, to bring attention to the problem.

◉VM: MGTOW is a varied umbrella with men whom I'd like to think come from various walks of life and different perspectives on why they are going their own way and what it means to them. Among those permutations, is there a precedent for a man going his own way to have an intimate relationship with a woman (or a man, if they are so inclined)? Also, is there a precedent for a woman going her own way as distinct from the feminist idea of the "independent woman who don't need no man", and if yes, what might that look like?

►PW: This is a good question, one that gets silenced in some MGTOW communities. I've never been good at conformity to orthodoxies however, and prefer to make up my own mind about what MGTOW stands for and to whom it might apply.

In its most basic definition MGTOW means *male self-determination*, nothing more, and nothing less. I, as a man going his own way, choose what I want to do with my life in preference to having my goals conferred or dictated by others, whether by the State, by women, or anyone else. In this sense MGTOW overlaps with libertarian principles.

Can a man in an intimate relationship with a woman 'go his own way'? I say yes, he certainly can, and I know many men who have been in relationships with the same woman for decades who've consistently done their 'own thing,' while being mindful that a relationship is by necessity a dynamic requiring some reasonable compromises on both sides – which these men choose to accept based on their own freewill and on their desire to be in a relationship. These same men would not hesitate to abandon the relationship if their partner's respect for his self-determination were lacking.

Married and single men can and often do have their self-determination thwarted in a number of ways. For example the married man might have his life upended in divorce court, and the single man might have his life legally upended by a false rape charge. In both cases, self-determination is stolen. So I tend to place some emphasis on the beliefs and convictions of the man in question to determine if he is striving to go his own way, and not only on his relationship status…. though I hasten to add that marriage in the modern age is an extremely risky undertaking.

Can a woman go her own way? Yes of course she can, though it would look different to the phoney "feminist" version you alluded to in your question. Some years ago I researched the phrases "go his own way" and "go her own way" through the last 200 years of literature. There were many instances of men going their own way, and likewise there were many descriptions of women who went their own way without undue reliance on men to make it happen for her. I know some women who fit that picture today, including (for example) Elizabeth Hobson of *Justice for Men and Boys*, who validly refers to herself as a woman going her own way.

Some MGTOW are possessive of the concept of 'going your own way,' claiming that women are trying to usurp a concept created by men. While I completely understand their fear of male initiatives being co-opted, they fail to realize this phrase has been in use for hundreds of years and belongs rather to the English language as a designation referring to *anyone* displaying self-determined behaviour.

Feminist overtures about women living self-determined lives doesn't pass the litmus test. Their pretentious displays of independence are too strongly reliant on the support of male labour, male deference and male servitude to provide the agency they crave, whereas true self-determination is more *self*-reliant in my reading of it.

●VM: You are the one who directly introduced to me with the concept of the Puer archetype in describing my idea of the "inner boy" in a man, that which serves as the core and essence of what makes a man as well as his source of youthful energy and optimism. You've helped me distinguish that concept from the "inner child" concept in which one partner assumes the role of the helpless and often petulant child and the other assumes the parent role that becomes self-sacrificial. So, on the Puer – what is your take on the importance of the concept for men (and perhaps the equivalent Puella for women)?

►PW: Your own essay on this topic, titled *'Attitudes Towards the Puer: From Jody Miller to Tomi Lahren,'* provided an excellent analysis of these archetypes, perhaps the best I've seen in the manosphere in terms of teasing apart the many definitions and misunderstandings. As you point out, the child archetype is that part of our nature that represents helplessness, vulnerability, innocence and dependency, whereas the *puer* archetype represents the part of our nature that is youthful, spontaneous, inquisitive, and playful.

That youthful, spontaneous potential is an essential ingredient of human happiness that we carry from cradle to grave, yes even in old men and old women. So it pains me to see this it disparaged in men as "Peter Pan Syndrome" or as a "failure to launch" just because men might like sport, or to play video games or other fun pastimes instead of being chained to the serious business of "growing up" ie. that path of ordered responsibility and of being in

service to women and society. If you are not enslaved to serious responsibilities six-and-a-half days per week, say those critics of fun, with perhaps a half day allotted on Saturdays to watching sports on a TV screen, then you are little more than a "pathetic man baby" who needs to "man up" and start providing a lifestyle for a deserving female partner.

If I had the choice to get rid of just one phrase from the discourse about men, even from the most famous men's advocates, it would be 'failure to launch.' Launch into what, into slavery to others? Loss of self, and misery? No thanks. My advice for men and women is to enjoy some youthful spontaneity and playfulness till your dying day, and don't let wagging fingers and shaming language throw you off. Even in its more extreme forms, a *failure to launch* might represent a healthy response to an increasingly toxic world.

There are plenty of women showcasing the *puella* trait, the female-equivalent for the male puer. These are women, flirtatious and playful, who can laugh at themselves and at others, and who generally walk lightly through life with an air of 'Don't fence me in.'

But going back to the other archetype, that of the child – the needy, dependent, vulnerable child – I would say that unlike the puer impulse, it deserves to be constrained within adult relationships because it tends to become a drain on the other partner. Who wants to be in an adult relationship with a needy, petulant child? It's no secret that in marriages one partner often tends to play the needy child, and the other partner plays the responsible parent. And its women who have traditionally been encouraged to play the vulnerable, pampered child more than men – though I hasten to add some men get caught by this archetype too.

Esther Vilar writes masterfully about women's gravitation toward enacting the child archetype within marriage, a truth for which she became persecuted after daring to articulate it. Her book is titled '*The Manipulated Man*' – written I think in 1971, and it remains as relevant today as when it was written.

◉VM: Narcissism is a big subject that comes when one critiques gynocentrism, and rightly so because of the vampiric, parasitic behaviour that is enabled and encouraged by any given gynocentric mindset. You are also strong in defense of the individual, celebrating the differences of masculine expression as well as praising the individualism of men and women. Do you have an idea of what are the key differences between individualism and narcissism?

►PW: This is a big subject and I'm no expert on the numerous variations of individualist philosophy. What I have noticed is that critics of the individualist path – whether it's based for example in libertarian thinking, Objectivism or Nietzschean philosophy – make the charge that individualism is synonymous with narcissism. That's a false equivalence, but they are correct in the sense that there's a *potential* for individualism to degrade into pathological narcissism, or alternatively for pathological narcissism to disguise itself behind an ethic of reasonable individualism.

Gynocentrism is one example pretending to represent individualism. It's a gendered version of narcissism that lacks respect for the individual sovereignty of others, particularly male others, and sets up its own individualism as exclusive – and it does so by actively excluding the individualism of others.

Narcissism of any kind operates as a social monologue, not a social dialogue. Narcissism lacks empathy for others, its inherently exploitative, and is demonstrated by an unrealistic sense of grandiosity that isn't based on commensurate achievements or merit. Individualism isn't necessarily any of those things.

So we can't claim that individualism and narcissism are equivalent. At best someone might mount an argument that narcissism is a *pathological variant of individualism*, a claim worthy of exploring. But it will never be correct to represent as 'narcissists' the majority of those who follow individualist philosophies.

◉VM: To what extent can we see gynocentrism mitigated in our human history to come? What would that look like, and is it something we have to constantly be vigilant about lest gynocentrism comes back around again?

►PW: There's obviously a biological component to gynocentrism, but I've always maintained that the gynocentric

impulse has been wildly exaggerated, supersized by cultural forces that have exploited our biological tendencies. The cultural gynocentrism we have today has vastly overrun whatever evolutionary purposes it may once have had – it's now a runaway freight train leaving human destruction in its path.

On that basis I think there will be a correction. It has already begun. Based on the extreme gynocentrism we currently see at play, I expect to see an increase in bachelor movements such as those of Japan's Herbivore men, and more recently in the rise of 'men going their own way.' But while these movements ensure men's safety away from toxic human entanglements, which is an absolutely necessary short-term response, such bachelor and celibacy movements solve little in terms how to enjoy relationships that we humans are hardwired to participate in. What we need are some new 'maps of meaning,' as Jordan Peterson would phrase it, at least in the area of forming viable, long-term relationships.

Rather than appeals to traditionalism with its goal to pedestalise women, or on the other hand calls to embrace progressive feminism which also pedestalises women, we might in future discover new relationship models (or perhaps much older, pre-industrial revolution ones) that can lead us out of the impasse.

The certainty is that men and women will continue to form relationships, but they might gravitate more toward equitable relationships as contrasted with the faux equality proposed by feminists. This move would involve equality of value between men and women, based on libertarian-style principles. Those principles emphasize individual choice for each person of the relationship, relative autonomy, voluntary association, individual judgement, free will, self-determination, and negotiated labour-sharing arrangements & agreements between partners. In a nutshell; *freedom to choose, instead of conferred roles or duties.*

This is precisely what Warren Farrell proposed when he talked of moving away from survival roles of the past, which he referred to as 'Stage 1' relationships, and moving instead toward what he called 'Stage 2' relationships which entail men and women sharing equal responsibility to earn money, clean house, enjoy time with children and so on, instead of being imprisoned in socially prescribed or conferred roles. It goes without saying that such roles are completely voluntary and the details negotiable. I agree with Farrell on this proposition, which offers a way out of the impasse and out of the destructive gender war that has raged on for too long unchecked.

Human societies are like fragile ecosystems where if one animal or plant becomes too dominant it can send the entire system into chaos and disintegration. Imbalances will always appear in human societies and we can only hope that if the current imbalance of extreme gynocentrism is downsized in the near future, perhaps as a result from men's withdrawal of chivalry, our vigilance will ensure that it takes a long rest. Humans however are great at forgetting prior lessons, which allows any number of past maladies to come back and terrorise us.

Diagnosing Gynocentrism

Peter Ryan · 25 January 2021 · Archived copy · Original

When we discuss men's issues in the manosphere, the term "gynocentrism" is often attributed as the primary causal factor driving the marginalisation of men and boys in society. Understanding the nature of the force men are fighting, is a critically important step in developing effective strategies and possible solutions to the numerous issues men and boys are facing in society. Peter Wright at Gynocentrism.com[1], defines and describes gynocentrism and discusses its cultural origins and biological underpinnings on his website.

Gynocentrism manifests itself in relationships and the culture in many ways. However, this is not always obvious. One of the powerful characteristics of gynocentrism is how subtle it is and how easily gynocentric bigotry can be disguised and hidden from our perception. Society is complex and often there are a multitude of variables involved in any activity, practice or set of behaviours etc. Gynocentrism can blend in with these other variables and the complexity of society can help push it into the background of our perception.

The biological drivers of gynocentrism[2], also play a role in masking it from our perception. Gynocentrism is the product of superresponses to sexual and emotional superstimuli and these responses undoubtedly filter our perception, as well as produce the behaviours that give rise to gynocentrism. Intense cultural conditioning also plays a major role from cradle to grave, in training the brain to filter information through a gynocentric lens (the blue pill perspective). The gynocentric mobius strip is a readily observable social phenomenon.

As a result of these factors, there are examples in society where gynocentrism is obvious to many people (like radical feminism) and there are many examples where gynocentrism is not so obvious. There are also examples where an activity can be mistaken to be non-gynocentric and vice versa. It can often take years to train perception in adults to a point where gynocentrism can be readily identified (taking the red pill) and overcome the years of cultural conditioning and the acquired biological short circuits (the superresponses and positive feedback loops) that drive gynocentrism.

Gynocentrism is a slippery beast and defining it has been the subject of discussion in the manosphere (please see Paul Elam and Alison Tieman's talk on this subject linked here[3]). If we are to slay the gynocentric dragon, then we must first develop a refined definition of gynocentrism and diagnostic criteria for identifying it in society and relationships. It is important to define problems as precisely as possible, so we can develop effective targeted solutions. This article will be the first in a series of articles exploring the nature of gynocentrism.

In this article I will present a refined definition of gynocentrism and provide a simple set of diagnostic criteria for identifying it in society and relationships. I will provide practical examples of the operation of this definition and criteria, then discuss whether certain aspects of the culture are gynocentric and then describe a model of measuring the intensity of gynocentrism in the culture. It is my hope that this article and the following series of articles, will assist people in the manosphere in explaining what gynocentrism is to people unfamiliar with the concept and in relation to men's issues. Solving a social problem requires spreading an awareness of the problem and this in turn requires properly identifying what it is.

What Is Gynocentrism?

I define gynocentrism as the following: The set of elements of society and relationships that are directed by the intent to prioritise female well-being over male well-being, based solely or partly on the sex of the intended beneficiary(ies) being female and for which there are no equivalent efforts made to provide corresponding commensurate benefits to males.

I define well-being as the quality of the overall condition of the life of an individual or group, that is based on taking their mental and physical health and life satisfaction into consideration.

The diagnostic criteria that must be met for an element of society or relationships to be considered gynocentric are

the following:

1. The element must be driven by the intent to prioritise female well-being over male well-being.
2. This intent must be solely or partly based on the sex of the intended beneficiary(ies) being female.
3. There must be no equivalent efforts made to provide commensurate benefits to males for instances where female well-being is prioritised over male well-being.

Evaluating an element of society or relationships against these three criteria, requires some investigation to confirm the intent driving it and whether that intent is based on the sex of the group or individual that is meant to benefit from it. Quite often this information is overtly virtue signalled (like policies advocating female hiring quotas or domestic violence campaigns). On other occasions it is not and gynocentrism has to be identified through careful observation of the element in question and through a process of elimination.

The core belief that gynocentrism is associated with is female superiority. It is also associated with female entitlement mentality[4]. Gynocentrism is a form of bigotry based on sex and is not a morally justifiable aspect of society or relationships. For those people that have doubts, please substitute “male” with black people and “female” with white people in the definition of gynocentrism, or simply reverse the sexes. Those individuals that appeal to nature to justify gynocentrism, should look up what a naturalistic fallacy is. We can appeal to nature to justify rape and that does not morally justify it or mean that we should accept it. Gynocentrism is not defensible and should not be normalised in the culture.

I called myself “theantigynocentrist” for this very reason and because I wanted to make it abundantly clear exactly what I am fighting against. Feminism is the political manifestation of gynocentrism and is just the tip of the iceberg of the problem I am standing up against. There are those that would prefer men just stop at feminism and not question anything beyond that. Heaven forbid men get the idea in their heads that they deserve to be treated fairly (The scene from Oliver Twist asking for more comes to mind. How dare men ask to be treated fairly! The horror.). Some so-called “antifeminists” are worried the gravy train of exploiting men might stop if men look beyond feminism and go to the root of the problem.

Armed with this refined definition of gynocentrism and the diagnostic criteria described earlier, it becomes possible to identify gynocentrism in society and relationships in a tangible way. What gynocentrism is and is not, can be illustrated with the following examples:

Example 1.

A man and a woman are both involved in a car accident. The woman is critically injured and at risk of death without immediate medical treatment and the man is walking around conscious with a few scratches and is in a stable condition. The woman is treated first.

This is not an example of gynocentrism. The paramedics prioritise the woman’s well-being over the man’s well-being, as the woman is objectively in greater need of immediate medical assistance and the man is not.

Example 2.

A man and a woman are both involved in a car accident. The man is critically injured and at risk of death without immediate medical treatment and the woman is walking around conscious with a few scratches and is in a stable condition. The woman is treated first, as the paramedics mutter women and children first.

This is gynocentrism. The paramedics prioritise the woman’s well-being over the man’s well-being, even though the man is objectively in greater need of immediate medical assistance.

Example 3.

A family celebrates Mother’s Day and then celebrates Father’s Day later in the same year.

This is not gynocentrism. There is a corresponding day for male parents.

Example 4.

An organisation celebrates International Women's Day and does not celebrate International Men's Day.

This is gynocentrism. There is no corresponding day of celebration for men at this organisation.

Example 5.

A company decides to implement a female hiring quota for their board that requires 50% of positions to be given to female candidates. The number of applicants is 90% male.

This is gynocentric. Female candidates are prioritised over male candidates and this is because they are female.

Example 6.

A company decides to implement a female hiring quota for their board that requires 50% of positions to be given to female candidates and 50% of positions to be given to male candidates. The number of applicants is 90% male.

This is gynocentric. Whilst men are given a corresponding benefit, this benefit is not commensurate with the benefit given to women. 90% of the applicants are male and yet only half of the positions are available to those men.

Example 7.

A company decides to implement a multifaceted policy to boost gender diversity on their board. The company develops a mentoring network for senior female managers to mentor younger women and offers them secondment opportunities in higher positions. An equivalent mentoring network is set up for men and the same secondment opportunities are offered. The company makes changes to provide equal amounts of maternity and paternity leave to male and female employees. Flexible work hours, subsidised childcare located at the workplace and the option to work remotely from home three days of the week, is provided to both male and female employees.

Whilst there might be other problems with the feasibility of this policy, it is not gynocentric. The intent driving this policy does not prioritise female well-being over male-wellbeing. The benefits given to women and men are balanced and the aim to prioritise gender diversity is not skewed in favour of either sex. However, the initiatives in this policy may increase female representation at senior managerial levels and have a flow on effect at board level.

Example 8.

A man and a woman with equal salary go out for dinner on a date. During the date the woman repeatedly makes it known they expect chivalry from the man. Despite desiring to pay half the bill, the man pays the entire bill to gain female approval and bows to the pressure to conform.

This is gynocentric. The woman's well-being is prioritised over the man's well-being because she is female.

Example 9.

A man and a woman with equal salary go out for dinner on a date. During the date the woman and the man chat and have a great relaxing time. The man has a generous character and enjoys giving gifts to people. Out of his own personal desire and generosity, he pays the entire bill. He feels very happy about this and suffers no detriment to his health and does not put his finances in jeopardy. The benefit to his well-being in his individual case, is commensurate with the benefit to the woman's well-being.

This is not gynocentric. In this case the man is acting in an authentic manner that makes him happy and improves his well-being and his well-being is not given a secondary priority. Not all men will react the same way to the same situation. What may decrease one man's well-being, may actually increase another man's well-being. Men must be their authentic selves (provided they do not harm others, including themselves, unless in self-defence).

Example 10.

A man and a woman with equal salary go out for dinner on a date. During the date the woman and the man chat and

have a great relaxing time. The man has a generous character and enjoys giving gifts to people. Out of his own personal desire and generosity he pays the entire bill. They go out on further dates to expensive restaurants and the man continues to pay the whole bill on each occasion. He also buys his date expensive jewellery every month. The man starts to fall into debt and starts to default on payments. He becomes stressed and depressed.

This is gynocentric. In this case the man may be getting some short-term satisfaction out of being so generous, but in general his life satisfaction and mental health are declining because of the growing debt he is accumulating. The net result is that his well-being (or the quality of the overall condition of his life) is in decline.

There is nuance to life and these examples demonstrate that there is nuance to gynocentrism. What may appear healthy on the surface may actually be unhealthy and what may appear an unhealthy behaviour to some people, may be actually healthy for that particular person. These examples illustrate why it becomes important to define concepts along lines that reflect what they are intended to describe. The central recurring principle driving the discussion facing men's issues is fairness.

Is it fair that men receive far lower funding for their health than women and yet have significantly shorter lifespans and generally have a higher disease burden? Is it fair that we have engineered our entire education systems to cater to the needs of girls over the needs of boys? Is it fair that women receive considerably shorter and more lenient sentences for committing exactly the same crimes as men, even after controlling for other variables? In many respects, men are simply demanding to be treated fairly and not to be treated in a discriminatory fashion simply for being male. Men are demanding an end to gynocentrism.

Is Chivalry Gynocentric?

As has been discussed on many occasions in the manosphere, gynocentrism has been around longer than modern feminism. Romantic chivalry[5] is often cited as an example of historical gynocentrism and indeed it is. But why? It is not the actions alone that pedestalise women, that make chivalry gynocentric. It is the fact that chivalry is also a series of socially enforced expectations that men are expected to live up to, whether they want to or not. Chivalry is a code of behaviour that is still part of our culture and enforced to some degree, even today.

What individual men personally desire to do is not taken into consideration and therefore their well-being is treated as secondary to female well-being. If some men desire on their own accord without social pressure, to do things like pay a bill for a dinner and if this makes them happy to a degree that their well-being benefits to the same degree as their female counterpart (provided it is not pathological like in example 10), then that is not gynocentric. What might make some men unhappy, may make other men happy and vice versa. This is a critically important distinction to make.

Chivalry is gynocentric because it puts men's wishes and their well-being secondary to women's. It is not the respectful and generous actions directed toward women on their own that define chivalry. It is theoretically possible for a small fraction of men to be generous toward women in relationships because they are women, with no reciprocal generosity shown by the women and yet objectively increase their own well-being to the same degree as their female counterpart. It is not likely, but it is possible (perhaps an example could be men into female domination, whatever floats their boat). One man's trash is another man's treasure. Who am I or anyone for that matter, to tell a man what is in his best interests unless I have clear objective factual evidence to the contrary? With that said, men should certainly decide for themselves, but not lie to themselves like in example 10.

To clarify this point further, if a man decides to be generous exclusively toward women and this selective behaviour extends beyond the relationship, then that is gynocentric even if his well-being objectively benefits to the same degree as the woman. He is placing the well-being of women above the well-being of men in his social sphere, because they are women and he is making no equivalent effort to provide commensurate generosity toward men. Even if he derives happiness from being exclusively generous toward women simply because they are female, the overall effect of his behaviour in society, is that women's well-being in his social sphere is elevated above men. He is contributing to gynocentrism, reinforcing gynocentric double standards and causing social harm.

Is Benevolent Sexism Gynocentric?

Feminists are often quick to rebut instances where supposed sexism benefits women and instead claim they actually hurt women. It is correct to point out that elements of society and relationships can bring both benefits and costs to women's well-being. Indeed, this was an important point in the discussion Paul Elam and Alison Tieman had about the nature of gynocentrism. To determine whether something is gynocentric, we must consider the impact on well-being in a holistic sense. That is why I defined well-being in an overall context. We also have to consider the intent behind the element of society or relationships in question, rather than just considering the outcome. That is why intent forms part of the refined definition of gynocentrism.

One could make a valid argument that female hiring quota's actually reduce female well-being[6] inevitably over the long term, or that protecting women at the cost of their freedom hurts women. However, the intent of such policies and practices is clearly to prioritise female well-being over male well-being. Intent matters. To borrow a line from feminists and flip it-Gynocentrism hurts women too.

Similarly, one could make the argument that taking only women off a sinking ship against their will because they are women (there actually were some women[7] that would not leave their husbands on the Titanic, even as officers tried to force them to do so), is an example of benevolent sexism. Whilst women may indeed experience great emotional distress from such practices, there is no question that the intent is to prioritise female well-being in an overall sense over male well-being and in this case save as many women as possible.

Are Traditional Relationships Gynocentric?

Like romantic chivalry, traditional relationships can be gynocentric. But are they always? If a man and a woman have a traditional division of labour and traditional roles and both the man and the woman's well-being are given equal priority and are both enhanced by the relationship to the same degree, then that is not gynocentric. If however the woman's well-being is prioritised over the man's well-being, then that is a gynocentric relationship. Traditional relationships can certainly be gynocentric, but not just simply because they are traditional. It is because they can be lopsided to elevate the well-being of women above the well-being of men. Please see this classic MGTOW video[8] on the subject of gynocentrism and traditional relationships and commensurate benefits by Barbarossa.

Can traditional relationships be balanced to benefit both male and female well-being? Yes. Provided men have the self-respect to demand it and women have the integrity and level of respect for men to accept nothing less. It is worth noting that a relationship does not have to be traditional to be gynocentric. Relationships where the female is the breadwinner, or where both partners work full-time, can be just as gynocentric and often even more so.

Is Male Disposability Always The Result Of Gynocentrism?

In different contexts in our society, male life and well-being is treated as disposable and in many instances gyoncentrism plays a role in diminishing the societal concern for male suffering. However, it is not the only factor that contributes to male disposability in society. Greed and the psychopathy of numerous tyrants and regimes can attest to that. Sometimes historical accounts of invading armies killing all of the men in a community and raping all of the women, is given as an example of gynocentrism.

Remember that intent matters. Are the actions of the invading armies driven by the intent to prioritise female well-being over male well-being, solely or partly on the basis of a group being female rather than male? In some instances that may indeed be the case and in other instances that may not be the case. An invading army may kill all of the men in a community because they want to remove the military threat of a counterattack, rather than simply because they are not female or because they want to prioritise female well-being. Female well-being may not be the priority they have in mind that is inspiring their actions, when they spare the women and then rape them. Human evil comes in many forms.

Gynocentrism is just one expression of evil, but it is not the only form of evil. Yes, real sexism against women and girls does exist. Female infanticide does happen in some societies on a significant scale and genocides of both men

and women do occur. Some companies do carelessly produce products that leach endocrine disruptors that impair the health, development and onset of puberty, of not just boys, but girls as well.

The Gynocentrism Index

So far we have looked at gynocentrism at the micro level. The same definition of gynocentrism is also applicable at the macro level of society and entire nations. However, it is also useful at the macro level to develop metrics that quantify such concepts so we can measure and analyse them. We often hear about the so-called "gender inequality index"[9]. In this article I would like to propose a basic model for a gynocentrism index, that could be measured for each country or a given population just like the gender inequality index.

In our society gynocentrism manifests itself along five major dimensions between the sexes. These include the following:

The empathy gap– More concern is shown for females than for males[10]. Female interests, needs, wants, perspectives, happiness, safety, health, wealth and welfare etc is prioritised over the males. Entire government departments are set up to address these matters and billions of dollars spent on them. Even in education where women and girls are thriving relative to men and boys that are struggling, virtually all of the initiatives and policies in education are focused on supporting female learning and academic achievement.

The accountability gap– Females are held to a lower standard of accountability than males[11]. The sentencing gap between males and females[12] that commit the same crimes and after controlling for other variables, is six times greater[13] than the sentencing gap between black people and white people (yes you read that correctly). This lack of female accountability, is particularly pronounced when it comes to their behaviour toward males. Whilst there is a great social taboo toward males committing acts of physical and sexual violence against females, female physical and sexual violence against male victims is either dismissed or excused. A woman cutting off a man's penis[14] is even laughed about on national TV.

The reward for merit gap– Females receive more reward than men for the same merit or the same reward for less merit. A number of businesses and government organisations are implementing, or have implemented female hiring quotas and introduced lower entry standards exclusively for female applicants. Some businesses actually now pay women more superannuation[15], simply because they are women (yes you read that correctly-more super for women because they are female). Contrary to popular opinion, there is also evidence of discrimination in hiring favouring women in a number of instances[16], even in STEM fields[17].

The women are wonderful effect– Mainstream media, entertainment, ads, academia, schooling and politics, are constantly saturated with messages promoting female superiority and overt misandry[18]. Books and news articles like, "The End of Men: And The Rise of Women"[19] are abundant and are a daily feature in society. Boys in school are having particularly bad experiences with this phenomenon and I would encourage people to read this article[20] and watch this video[21] of the accounts of two boys experiencing this in school. This has been going on a long time. The women are wonderful effect is systemic in our society, culture and relationships and has profound impacts on how we perceive men and women and boys and girls and how we treat them.

Greater female in-group bias– Research has demonstrated[22] that women have an in-group bias that is 4.5 times stronger than men. Women show a bias favouring other women over men and men also show a deference to women. Men are "othered" in our gynocentric society. The female in-group bias is why millions of women will go on a "Women's march" on the street for 2 years in a row, simply because someone with a vagina did not become US President. It is also one of the key reasons why feminism has become such a powerful force in society. You may have heard the phrase, "Because I am a woman" given as some justification for gynocentric double standards and outright bigotry. You may have heard the phrase or come across the mentality, "Believe the woman" from the female metoo# mob and their white knights, that want to dispense with due process and the rule of law. That is gynocentrism and female in-group bias talking.

In gynocentric societies women are treated with more empathy, have less accountability, receive more reward for their efforts (if they put any effort in at all), are treated and spoken about with reverence as men's superiors or betters and women display a substantially stronger in-group bias than men do. These gaps are most likely correlated with each other. If women are treated with more empathy in a given society, then they will also be treated with less accountability, receive greater reward for their efforts and the women are wonderful effect and female in-group bias will be stronger.

These five dimensions can be measured. For example, we could measure the empathy gap by comparing the disparity in funding for men's health versus women's health after accounting for the death rate and disease burden. The accountability gap can be measured by looking at the sentencing gap between men and women, after controlling for relevant variables. The reward for effort gap could be measured by counting the number of affirmative action hiring programs that target female applicants to meet female hiring quotas. The women are wonderful effect could be measured by examining the number of instances in mainstream media and entertainment material that women are portrayed as or implied to be superior to men. The relative size of the female in-group bias, could be measured through existing psychological tools. These examples are by no means an exhaustive list. Numerous other sources of data could be added to this list and used in the analysis to calculate a gynocentrism index.

Once a proper and agreed upon scientific methodology, formula and model is developed to calculate a gynocentrism index from the data and a comprehensive amount of data is collected, then studies could be conducted. I have little doubt such studies would produce fascinating results if they were done. This is the sort of conceptual framework and analysis that is inevitably is going to be required to solve the huge problems facing men and boys. It would interesting to plot such a gynocentrism index against national IQ, national sex ratios (particularly the operational sex ratios), age and cultural demographics, population density, education levels, rates of fatherlessness, crime rate, GDP per capita, over time and even the gender inequality index.

As long as gynocentrism remains unanalysed and masked from society, then society will continue to rush towards the gynocentric abyss and an inevitable fempocalypse[23]. The first step in the process of solving a problem, is identifying that there is a problem and the second step is understanding precisely what that problem is. Gynocentrism is in many ways like a virus. The immune system of society has to be trained to identify the pathogen that is destroying it. Developing an effective vaccine requires identifying the antigens of the virus that trigger an immune response.

Developing a refined definition of gynocentrism, diagnostic criteria to screen for it and analytical methods of measuring and examining gynocentrism, are the first few steps in that process. The scientific method should form the basis of any research into this social phenomenon, if we are to develop an accurate model of the problem and design an effective solution from that model. Feminist ideology has given us numerous examples of what happens when facts, evidence and science are ignored. We should consider those examples as a warning of what not to do.

If any serious investigation and academic research is going to be made into gynocentrism, the scientific method will need to be restored in the social sciences at the universities (particularly in the psychological sciences) and the feminist ideological bloc that has taken them over will need to be removed. Substantial political, media and financial pressure will need to be applied on our universities to achieve this. So much of government policy, law, journalism, education, employment and industrial relations policies etc, is based on faulty feminist research coming from the social sciences of the universities. If the decay of academic research is not resolved, then society will need to collapse before it can return to a sustainable paradigm.

Men and boys are not an inferior group of people and are equally deserving of respect, empathy and love. Societies that do not accept that, do not deserve them.[24]

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Where are the vigils?

Mark Dent · 26 January 2021 · Archived copy · Original

Australia: Mother Katie Perinovic brutally murdered her children last week

Do you hear it? Quiet now. Listen. Surely there is a gnashing of teeth and loud voices are shouting the names of the departed as they gather, candles held aloft, to pay tribute to the innocent victims of a woman's violence?

Are they not condemning the actions of yet another woman whose rage or mood swings has led to the slaughter of society's most precious and vulnerable commodity?

No?

Open the newspaper. Has Clementine not been roused to take up her pen in righteous rage and wield it like a weapon as she eviscerates the culture which enables so many women to use violence as an answer to their problems?

Has Rosie wandered out onto her front porch to provide a comment on this latest atrocity?

No?

Are there no marches or vigils planned in the coming days? Is our community coming together and speaking out with one united voice, asking when our children will be safe from the violent proclivities of their mothers?

No?

I have noted the recent murders of children, men and women at the hands of females in recent weeks. I have also noted, not for the first time, the incredibly different tone our media uses when covering these horrific crimes.

We live in a lie.

I am tired of pretending there is any semblance of justice in our world.

Having witnessed the carnival of lies, hoaxes, censorship, propaganda, poisonous bigotry and rage which passes for politics in America and learning yet again that the truth is irrelevant when power is up for grabs, I turn to our own backyard and must acknowledge that things are no different down under.

I have made a conscious decision in recent weeks to pull back from the mainstream media. They lie and twist the truth on such a regular basis I will no longer watch the weather girl let alone their political commentary or coverage of violence in our community.

I will focus upon my beautiful wife, my children and grandchildren. I will read and listen to music. I will write. I will wander the streets when my prosthesis is ready and take photographs which please me.

I will breathe.

Talk with likeminded friends.

It is too hard to attempt to open the eyes of those who *will not* see. It is a hopeless task. Men and women simmering in a sickly stew of double standards and two-tiered justice. People are entirely ignorant about the utter contempt our society displays when the subject of men's pain, mistreatment and injustice is politely and ever so quietly raised by the few brave enough or stupid enough to point it out and say:

"Don't these people matter?"

"Why don't we care?"

Yet another woman murdered her three children in Melbourne this week. She then took her own life. A few weeks prior to this shocking event a woman burned a young married couple and their baby alive.

Last year three women burned their husbands alive but no one in Australia appears to know about these murders. They all occurred before the horrific murder of three children and their mother by the husband who then took his own life.

That incident was covered in numerous articles. Many bemoaned the suggestion that this was in any way an act of a mentally ill person.

Annie Blatchford is tired of these excuses when men explode into a violent rage.

She writes:

Again, as is often the way, the story was framed as an individual's battle with mental health rather than family violence.

Photographs of the victims were posted on an almost daily basis in all of our major newspapers and television hosts struggled to contain their breathless glee, aroused and excited by the fact that they had been handed another opportunity to defecate all over the men and boys of Australia.

Tom Meagher's fiancée was brutally murdered by a man as she walked alone down a Melbourne Street late one night. He wrote:

> *"The monster myth perpetuates a comforting lack of self-awareness … we can only move past violence when we recognise how it is enabled; by attributing it to the mental illness of a singular human being, we ignore its prevalence, its root causes, and the self-examination required to end the cycle."*

Yet Tom does not seem concerned by the knee jerk response to *female* violence whether it is visited upon children or men. She (the killer) is immediately cast in the role of good woman overwhelmed. The woman in the preceding linked article who recently murdered five children before killing herself, used those very words to explain away her coldly calculated butchery. It wasn't her fault. Her selfish husband gave her no choice.

Good woman stretched to her limits.

Good woman pushed over the edge.

I've no doubt the response by many when and if they heard about the three men burned alive by their female

partners a year ago was to turn to their friends and wonder what those men had done to push their women to such extreme action.

Once again, we are confronted with the astounding double standards in our media's reporting and our societal attitude to acts of violence by men as opposed to violence perpetrated by women.

The blanket of collective guilt is *never* thrown over all women. An individual woman commits a heinous crime and that is where it begins and ends, aside from a demand for more resources to support overwhelmed, mentally ill women.

When one man commits a crime, *all* men must pay the price. Always. We are abused and maligned from tv soap boxes, billboards, advertisements and by governments. We are told each one of us must take responsibility for the crime of one man.

Women nod in solemn, sisterly understanding. *Men* are the problem. Masculinity is a disease.

That is the unwritten law in Australia and every other western culture. We men bend over and take it more often than not.

I was out with a group of mates last week when a story broke. A mother and her three children found dead. The father is helping with enquiries.

I will be honest. My first response to such news these days is not to feel a wave of horror and then deep empathy and compassion for the murdered victims. It is usually a muttered expletive:

"Oh fuck me! Here we go again!"

It sounds selfish and callous. Perhaps it is, but I know who made me become that person. It is our filthy, manipulative, bigoted media which has simply been a tool of the left and feminists for years who carries responsibility for my blunted compassion.

I turned to a mate and said, "Brace yourself. This will be as much your responsibility as it is the bloke who did it." He rolled his eyes and nodded in silent agreement.

One early article in the major newspaper, The Australian, went in early with their framing of the husband. They said he was removed in handcuffs (Utterly false) and that he was helping the police with their inquiries (usually coded language for confessing to the crime.)

The following morning revealed the truth. The mother, in fact, had killed her three children before killing herself. The father was inconsolable and almost mute with grief.

You could see the salivating mob, moist and rabid, ready to hit those keyboards and organize the street marches, order boxes of candles, contact the usual suspects for their venomous take on this latest example of male toxicity and entitlement, suddenly being made aware that *a woman* had in fact done the deed.

I would have paid good money to have been a fly on the wall of Clementine Ford's hovel or Lisa Wilkinson's office. Rosie would have been warming up the vocal cords and practicing her best pained and disgusted expressions in the bathroom mirror.

Alas. Another woman! Goddam! Silence is the best response. Yes. Let's put it behind us, bury this inconvenient truth as quickly as possible.

It was fascinating to watch the way in which the story was presented and see how quickly it vanished from our newspapers and television screens.

There have been multiple murders of children and husbands by women in the past few years here in Australia. Too many to count.

Think of all of the rabidly righteous feminists who rush out their front door in a frenzy of man hating rage to

condemn an entire gender for the deeds of one, often unbalanced, mentally sick individual.

Oh, the poor, innocent children! They wring their hands and bow their heads. The poor innocent children. Butchered as if they were the property of the man, something he owned and felt entitled to take with him. So typical of a privileged, arrogant man.

How disgusting.

But they are sick, twisted individuals. Every one of them. What kind of person only expresses their pain and grief over the murder of children when it is carried out by a man? What kind of demented creep measures the worth of a child's life by asking whether it was choked out, stabbed or burned alive by a person with male genitals?

What kind of demented individual has a very conditional sense of compassion?

I will tell you. Lisa Wilkinson. Rosie Batty. Clementine Ford.

There are many more, but these three damaged individuals lead the rage filled, poisonous mob.

An article did emerge a few days after this latest mother's blood thirsty rampage.

This article purported to be a balanced analysis of filicide.

It was nothing of the sort.

It was simply another hit piece which further tainted and diminished men while excusing and explaining with great sensitivity why some women hack , stab, burn and beat their helpless children.

Bettina summed it up well with her headline.

Men are bad, women are mad.

A woman commits the heinous crime of filicide because she has lost her mind. She is no longer the person she was. In a sense, the mother is still innocent of the bloodshed. Something took over and replaced the kind, friendly, generous soul we all knew and she cannot be held to account. She needs our help. Our compassion and love is required, not hate and condemnation.

Men, on the other hand kill out of spite. Men are in control of their faculties and simply want to hurt their partner. Men are vindictive and evil. Men are monsters.The statistics may suggest mothers kill their children at around the same if not at a higher rate than men, but don't be deceived. There is a chasm between the two modes of murder.

One is a cry for help or the action of an overwhelmed female, the other, the hideous, entitled, vicious brutality so frequently exhibited by angry men. Is there any other kind?

Women are never vindictive.

Women are never cruel.

Women don't hold grudges.

Women don't seek revenge.

Women are not violent.

Women are not spiteful.

I struggled to get through this disgusting attempt to somehow demonise men who kill their children whilst explaining away the *same* act by mothers. Here's a taste of the excrement you will be forced to swallow should you choose to read it.

On social media, some commentators on this latest case involving Katie Perinovic have been quick to criticise what is perceived as more sympathetic media coverage of women who kill their children. And for some, the fact women and men commit filicide in roughly equal numbers suggests that family violence has no gender.

How dare anyone suggest family violence is a *human* problem!

She is blatantly inferring that women *do not* partake in family violence by writing in a quite disgusted tone that some commentators have dared to suggest that women can and do commit family violence. There is nothing misguided, misleading, inaccurate or deceptive about this statement, yet this woman takes issue with it.

Perhaps the three men who were burned alive by their wives did bloody well deserve it!

This bloke was definitely asking for it. It said he and his wife had been involved in a petty argument a short time before his wife set him alight.

Why was the article on filicide published at this particular time?

Clearly, the feminist lobby is fully aware of the alarming frequency of mothers murdering their children and partners in our country. The last five years have been truly shocking. Mothers hacking, burning and drowning their beautiful children on an alarmingly regular basis.

Simply off the top of my head I can think of five or six cases where multiple groups of children have been murdered by their mums.

Bear in mind all of these murders have taken place **in the last seven years** and it is by no means a complete list. Yet still, we have domestic violence advertisements branding men the only threat to women and *their* children!

Crash that killed mum and four kids probed as murder-suicide after note found – World News – Mirror Online

Cairns stabbing: Eight children dead, mother arrested | Manoora children dead (news.com.au)

Akon Guode who killed her three children by driving into Wyndham Vale lake has sentence slashed (9news.com.au)

Mother who drowned son in the Murray River, attempted to drown another, found not guilty of murder – ABC News

Melbourne author Fiori Giovanni charged over death of baby daughter at Southbank | 7NEWS.com.au

Sydney mother who drowned her baby in the bath found guilty of murder (smh.com.au)

Mother Cassandra Doohan who murdered her baby Anastasia Hand fails to avoid life jail term – ABC News

Mother confesses, charged with baby Sanaya Sahib's murder (news.com.au)

Sofina Nikat killed daughter Sanaya Sahib in Melbourne park because she thought baby was ‘possessed’ – ABC News

They *had* to spin the truth. Even if no-one was saying out loud what I am writing at this moment, one senses the community is not blind to what has been going on.

Let’s explain the difference between murder by a dad as opposed to murder by a mum, they say.

Yes.

Sure, the blood splattered walls and dismembered bodies look very much the same. The blade cuts painfully deep whether wielded by a man or woman. The flames cause the same excruciating agony regardless of the killer's gender. But the child should rest in peace knowing mummy plunged the dagger or lit that flame without malicious intent.

Here is yet another article demanding all men take responsibility for the violence of a tiny few. The author also repeats two demonstrable lies.

1. Men are *overwhelmingly* the perpetrators of violence against children.
2. Men perpetrate the violence experienced by 95% of all survivors of violence.

Read it for yourselves.

The fact is that men are overwhelmingly the perpetrators of violence against women, children and other men. Around 95 per cent of all survivors of violence report experiencing threats or physical and sexual assault from a male perpetrator.

Do these sick individuals literally pull these statistics from their backsides?

We had Australian Rules Footballers leading the charge to end male violence against children by painting their fingernails. Reflect on this for a moment.

This marketing tool has been created to end *male violence* against children.

Only male violence against children.

Imagine how the many dads who are still struggling to go on without their murdered children feel when they hear a charity condemning the violence *men* inflict on children. Such blatant hypocrisy and willful blindness is so absurd it can only be described as sheer madness.

I would love to ask the founder of this charity what he would have to say to the dads who now occupy homes devoid of their children's laughter, dads who enter an empty shell of a house when they return home from work each evening.

Would a man who began to campaign for an end to violence committed by redheaded amputees be any less insane?

It is an unfathomably loathsome, bigoted, deceitful, manipulative, bigoted and hateful attack on men. Given the plethora of cases of mothers slaughtering, abandoning and neglecting their children the people behind this shameful stunt cannot claim ignorance of the facts.

What is more disturbing is the endless queue of willing male idiots who step up, no questions asked, no personal research performed, no basic questions asked and gleefully join in the head kicking of their fellow man.

I said I had lost any of the final shreds of faith I once had in our institutions of power during the past four years. I won't elaborate for we are not meant to be political.

1984 is here and now.

The truth is whatever the MSM chooses to tell you today and if they tell you the very opposite tomorrow then you just open up your gob and swallow it.

FBI. CIA. Supreme Court. The Vatican. The government. The media. The education System. Big Tech.

Lies, myths, censorship, cancellation, threats, violence, intimidation, mockery, calculated destruction of reputations. It is happening every day and many applaud it.

Feminism has led the way.

They created a two-tiered system of reporting long ago. They are the reason for our two-tiered justice system. Double standards? Yep.

And what are you going to do about it?

Feminism and our media are inextricably linked. They work together promoting big lies about masculinity and female oppression. They censor and stifle any attempt to speak the truth and always use the same tactics. Smear, threaten with violence, censor and cancel all opposition.

Just look at what Paul Elam and Bettina Arndt have endured. My dear friend Jasmin Newman was forced to leave her home because she dared to speak the truth about female violence. How ironic that the rabid feminists who tried to destroy her used the very threats of violence and intimidation Jas used to write about.

So, rest easy. The next time you hear of a mother who slaughters her family, be it eight, four or three children, her violence was *female.* She is not to be held to account. The children and the community should let that fact wash over them.

Perhaps that is why the candles were not lit, the human circles of solidarity, arms linked in a united protest not formed, the poised, poisonous pens placed back on the desktop, unused.

Female violence is not a thing to be decried or lamented.

It's simply *different* and no more needs to be said.

The Radical Feminist Deconstruction of Men

Gerald Schoenewolf, Ph.D. · 27 January 2021 · Archived copy · Original

Over the years, feminism has portrayed itself as a political moment that is working toward the goal of equality between men and women. But this is just its public relations angle. When you study feminist history for the last hundred years, you discover a trend not towards equality but towards inequality: putting down men and idealizing women.

There has always been an aspect of feminism, even in 19th Century Europe, of man-hatred. In 1949, Simone de Beauvoir, a French feminist, wrote about how women are subjected to "domestic slavery," by men. That phrase has echoed down to the present day, along with many others. Over time, there has been a concerted attempt to depict males and masculinity in a most unsavory way.

At the beginning of the second wave of feminism which began in the 1960s, feminists came up with new names for men. They were said to be sexists, male chauvinists and misogynists. Men were accused of being prejudiced against women, but women, according to these radical feminists, were not prejudiced against men. Feminists also began accusing men of terrorizing women by raping them, battering them and sexually abusing women and children, and they came up with statistics that seemed to prove there was an epidemic of male sex abuse. But when those statistics were checked out by objective sources they were shown to be gross exaggerations.

Next, feminists went a step further and insisted that males were born that way—that is, they were all innately toxic toward women. It was called "toxic masculinity." These accusations against men were combined with fierce emotional attacks on any man who attempted to defend men or to argue against such charges. Women would attack any man who tried to speak out, in any public forum, with strident, self-righteous anger, telling such a man that he was just a sexist who couldn't tolerate strong women. No man or woman was allowed to present another side without being severely punished.

From the 1960s until the present feminists have pressed Western governments to pass more than a hundred new laws favoring women and disfavoring men. These included, for example, the Hate Crimes Prevention Act of 2010, which stated that if a man killed a woman and it was determined that he hated women, his punishment would be greater than the punishment administered if a woman killed a man, for her hatred of men would be viewed as justified by male sexism against women.

In the meantime, the feminist movement was changing. In the beginning of the 20th Century most feminists were straight, white women. However, as the years passed, more and more lesbians joined the movement and eventually took over the National Organization of Women. By the turn of the century (2000), NOW was comprised of lesbian, transgender and black women. At this point the target of their anger became exclusively straight white males, and the influence of these women was so great that almost all of Western culture was now following their dictates.

Corporations such as Google required strict allegiance to feminist ideology and employees were asked to do training programs on how to be sensitive to women. Those who spoke out against this requirement, as James Damore did in 2017, were fired. Damore wrote an interoffice memo, calling the culture at Google an "ideological echo chamber", and stating that while discrimination exists, it is extreme to ascribe all disparities to oppression, and it is authoritarian to try to correct disparities through "reverse discrimination." His words were considered an abomination by Google. Even though feminism is almost totally prejudiced against men, no one is ever allowed to consider whether feminists or women are sexist. Indeed, over the last 100 years men have been substantially sensitized as to women's feelings and needs, and in actuality it is women who need to be trained to be more sensitive toward men.

As a psychoanalyst, I am interested in the psychodynamics of feminist politics. Freud wrote volumes about how the unconscious mind influences behavior, but in feminism one cannot find anything about the unconscious except

in feminist analyses of white males, who are said to engage in microaggressions against women without being aware of it. Freud wrote that women develop unconscious envy of men, after discovering, as little girls, that males have a body part that they lack. In a paper in 1925, he said, "Now upon this penis envy follows that hostile embitterment displayed by women against men, never entirely absent in the relations between the sexes, the clearest indication of which are to be found in the writings and ambitions of 'emancipated' women."

Lesbians are the most prone to penis envy, due to an unresolved hated of their fathers, which is transferred to all men. One can see signs of this envy in their attempt to downgrade men and blame all the evils of humanity on masculinity. Phyllis Chesler codified this view in her book, *Women and Madness* (1972). At the bottom of this attempt is a competition with men; feminists want to be "the man," and they want to alienate all heterosexual men from the competition and take all nubile young women for themselves.

Over the years, feminism has become more radical. It calls itself "liberal" and "progressive," but in fact it has become fascist. We now live in a dystopian world that some have compared to the society described in the novel *1984*, a world where not big brother but bit sister is watching. Basic freedoms, such as freedom of speech, that are essential to a healthy society have now been lost. Just as in all tyrannical societies, scientists are no longer allowed to look for the truth if that truth veers away from the accepted ideology.

Feminists continue to portray women as innocents who need to be protected from men, and unfortunately most people buy into that. This is the theme that has permeated most cultures since the beginning of history and it is deeply ingrained in the human psyche, and it might have been true at one time. However, today nothing could be further from the truth. Today, society needs to be protected from the relentless aggression of feminism.

I, along with many others, have attempted to warn about this problem for years, but to no avail. My most recent book, *The Rise of Feminism*: *A Psychoanalyst Probes the Meaning of a Movement,* has sold about 57 copies to date. By now, most everybody has been scared off of reading anything that diverges from the accepted view of feminists as saviors of female virtue and sanctity. They have been scared off of reading Freud, why should they read anything I write?

The terrorism of radical feminism has produced an automatic reflex by almost everybody to avoid taking in any information that goes counter to feminist ideology. Indeed, as they read this article, many readers will likely feel fear or revulsion and will want to ignore it or perhaps even silence the author as someone whose thinking is dangerous.

In reality, feminists are not saviors. Feminism is perhaps the most harmful political movement that has ever plagued American society, and feminists are the most disturbed human beings ever to inhabit it. Most people who are disturbed go into therapy to work through the misconceptions that prevent them from actualizing themselves. Radical feminists—and particularly radical lesbians—have instead projected their inner disturbance and taken it out on society.

♦♦♦

Gerald Schoenewolf, Ph.D., is the author of the recent critique of feminism, The Rise of Feminism: A Psychoanalyst Probes the Meaning of a Movement, available from Amazon.

Sacked Eton teacher’s video talk “The Patriarchy Paradox”

AVfM Video Source · 1 February 2021 · Archived copy · Original

My Weekend with Marilyn Manson + Why the #MeToo Hysteria Must Stop

Greta Aurora · 6 February 2021 · Archived copy · Original

"In light of the recent allegations against Marilyn Manson, I wanted to share my personal story involving him, as well as some thoughts on female agency and responsibility. I'm fed up with the media telling women they have no power and no role in anything that happens to them. I also want men to know that some of us women are extremely unhappy with the way our culture represents the relationship between the sexes – and we are working to change it, to make it better for everyone." – Greta Aurora

To watch this video, click on the above words "Watch on YouTube"

On Death Objects, Women’s Agency, and Men’s Intrinsic Value

AVfM Video Source · 7 February 2021 · Archived copy · Original

We’re All Terrorists Now – Regarding Men

Paul Elam, Tom Golden & Janice Fiamengo · 11 February 2021 · Archived copy · Original

The Maternal Preference

Tom James · 11 February 2021 · Archived copy · Original

Contrary to popular belief, there was never a time in American history when courts treated children as the "property" of their fathers so that mothers had to wage a decades-long Equal Rights campaign to win the right to have the custody of their own children. As explained in my book, *The History of Custody Law*, whatever the case may have been in other countries, American judges were applying the "best interests of children" standard to decide custody as early as 1804.

Sometimes an early nineteenth century judge even went so far as to chastise an attorney who tried to put forward a "father's rights" argument instead of a "best interests" argument. The truth is that America began by deciding custody on the basis of morality and marital fault. The movement that occurred in the nineteenth century was from that to a near-absolute preference for placing children in the sole custody of their mothers. That judicial predilection has come to be known as the maternal preference doctrine.

The maternal preference that was established in the nineteenth century continued to be the principal standard of decision in custody cases throughout most of the twentieth century.

"It is universally recognized that the mother is the natural custodian of her young. Accordingly, the mother is ordinarily awarded the custody of children of tender age, especially girls, unless it is clearly shown that she is not a fit and proper person."[1] Some jurisdictions codified it.[2] In others, courts applied a judicially-created presumption that maternal sole custody is in every child's best interests.

In all states, it was a firmly established rule of law throughout most of the twentieth century that the mother was entitled to custody of the children in a divorce or separation unless she was proven to be unfit to parent. "The mother of an illegitimate child is entitled to its custody unless she be unfit therefore. And the same rule as to custody of legitimate children is applied to the custody of illegitimate children, and the courts are controlled and actuated by the same considerations."[3] As late as 1976, *American Law Reports* reported that "the vast majority of the jurisdictions continue to follow" the maternal preference, viewing the mother as the "natural custodian of her young" because "her love for her child is irreplaceable."[4] Judges believed fathers either had no love for their

children or whatever love they had was replaceable.

Prior to the 1980's, judges simply assumed that mothers were imbued with a natural instinct for child-rearing, and that this instinct was lacking in fathers. Courts explained their refusal to grant custody to fathers this way: "To deprive [a] child of the society, companionship and the instinctive and natural maternal love of her mother … would hardly be to the interests of the child."[5]

Sometimes courts characterized the mother-child bond as "sacred." [6] The father-child bond was not. As the Wisconsin Supreme Court explained:

> [No father's love] can be an adequate substitute for mother love – for that constant ministration required during the period of nurture that only a mother can give because in her alone is duty swallowed up in desire; in her alone is service expressed in terms of love.[7]

In 1972 the Maryland Court of Appeals candidly expressed its bias in favor of mothers in the following terms:

> The maternal tie is so primordial that it should not be lightly severed or attenuated. The appreciation of the visceral bond between mother and child will always be placed upon the balance scales, and all else being equal or nearly so, will tilt them.[8]

From article of faith to rule of reason

In 1973, Joseph Goldstein and Albert Solnit teamed up with Sigmund Freud's daughter, Anna Freud, to publish a book called *Beyond the Best Interests of the Child*.[9] It espoused a psychoanalytic approach to determining what is in a child's best interests, one that relied heavily on Sigmund Freud's psychoanalytic theories and John Bowlby's attachment theory, which also was grounded in Freudian theory.

Freud and her colleagues observed that an infant develops a psychological attachment to an adult who is personally and emotionally involved with him. They theorized that the attachment consisted of the baby's superimposition of its libidinal interests on the events of bodily care (feeding and diaper-changing, for example.) They postulated that because of this early attachment, it is vitally important to a child's psychological well-being for this first bond to remain uninterrupted.

> Such primitive and tenuous first attachments form the base from which any further relationships develop. What the child brings to them next are no longer only his needs for body comfort and gratification but his emotional demands for affection, companionship, and stimulating intimacy. Where these are answered reliably and regularly, the child-parent relationship becomes firm, with immensely productive effects on the child's intellectual and social development.[10]

"Unlike adults, who are generally capable of maintaining positive emotional ties with a number of different individuals," they asserted, "Children lack the capacity to do so."[11] Since mothers are the ones who are biologically equipped to nurse their babies, it is easy to see how Freud's theoretical framework could have been thought to support a preference for making awards of sole custody to mothers.

The fly in the ointment of course, is that it is not necessarily true that the mother is the one upon whom the child superimposes its libido in every case. If a particular father does a greater share of the feeding, diapering and comforting of the baby than the mother, then the theory would support a preference for making an award of sole custody to the father rather than the mother. The theory is not sufficient, by itself, to support a maternal preference or presumption specifically in favor of mothers.

Moreover, there was no basis for Freud's assumptions that children are incapable of forming psychological attachments to more than one person, much less that multiple attachments are detrimental to a developing child's

psychological health. In fact, available empirical evidence contradicted those assumptions. For example, researchers H. Rudolph Schaffer and Peggy E. Emerson found that from birth to three months of age, babies respond and attach equally to any caregiver; between four and nine months, a baby tends to have a primary attachment to one person, but also maintains secondary attachments to others; and that by nine months babies form multiple attachments. In addition, they found that attachment correlates closely with the person who responds most accurately to the baby's needs and desires, not the person who spends the most time with the baby. Further, they reported that at eighteen months, a child's main attachment figure was the mother for only about half of the children studied, and the father was the main attachment figure for nearly all of the rest. Finally – and contrary to Freud's libidinal-superimposition theory — they found that the most important factor in forming attachments is not who feeds and diapers a child, but who plays and communicates with her.[12]

Nevertheless, late-twentieth century judges, custody evaluators, and family law policy-makers increasingly cited Freud's theory, as expounded in *Beyond the Best Interests of the Child*, as the justification for their preference for maternal sole custody, and for permitting children to have only very brief periods of visitation with their fathers.[13] By the end of the century, Freudian attachment theory had supplanted both God and maternal instinct as the doctrinal basis for the judicial preference for mothers.

Maternal unfitness

The maternal preference was never absolute. A father could rebut the presumption that custody should be awarded to the mother by proving that she was unfit to be a parent. Courts construed the concept of parental unfitness very narrowly when considering the fitness of a mother to parent, though. The double standard they had developed in this respect in the nineteenth century continued into the twentieth.

A father's insolvency or poverty was sufficient to support a finding of his unfitness for custody. In *Bryant v. Dukehart*,[14] the mother died and the trial court, instead of leaving the children in the custody of their father, awarded them to the guardian the mother had appointed in her will. Acknowledging that the surviving parent normally has a right to custody of the couple's children when one of the parents dies, the appellate court nevertheless affirmed the award of custody to the guardian rather than the father. In support of its decision, the court cited the fact that the father had entered into a lump-sum child support settlement at the time of the parties' divorce. The court held that a father's attempt to enter into a one-time lump-sum settlement of his child support obligation at the time of the divorce evidenced an intention to evade the obligation of a father to support women and children financially with periodic payments of money throughout their lives. That intention, the court declared, rendered him unfit to be a parent.

A mother's insolvency or poverty, by contrast, was deemed irrelevant to her fitness to parent. If a woman was not able to support her child, the courts reasoned that her financial difficulties could be ameliorated by ordering the father to pay alimony and child support to her. So long as she was not habitually drunk, did not suffer from a serious mental illness, and was not guilty of severe physical child abuse, a mother would be considered sufficiently fit for child-raising.[15]

In most states, a mother's commission of adultery would not support a finding the she was unfit to parent. A few states did treat adultery or other marital misconduct as evidence of parental unfitness.[16] Even in these states, though, a mother's termination of the adulterous relationship sufficed to restore her to full fitness.[17]

Other courts applied a more general double standard. These courts treated a father's commission of adultery, desertion or other marital misconduct as conclusive evidence of his unfitness to parent, but held that a mother's commission of these kinds of things did not necessarily render her unfit to parent, especially if the custody of a daughter, a disabled or unhealthy child, or a young child, was at stake. To these courts, the tender years doctrine overrode the presumption of parental unfitness that otherwise would arise upon proof of marital fault.

In most states, the fact that the mother was the one who was at fault for the divorce did not prevent a court from awarding her custody of the children, no matter how egregious her behavior had been. In *Crabtree v. Crabtree*,[18]

the wife had cut a five-inch slit in her husband's throat with a razor blade, intending to kill him, and then chased him down and stabbed him again as he was running away. Upon his release from the hospital, he petitioned for divorce on the grounds of extreme cruelty. The court found that the wife's attempt to kill him was not justified, her reason apparently having been simply her displeasure with his "sullen" attitude, and her anger at him for trying to get away from her. The court found that he had not been guilty of any wrongdoing, so he was indeed entitled to a divorce on the grounds of extreme cruelty. The court then proceeded to award custody of the children to the wife because she was their mother.

References:

[1] Comwell v. Comwell, 224 A. 2d 870 (Md. 1966); *see also* Hartog *supra* note 1 at 306 ("In 1950 (and still in 1960 and even in 1970), much of the nineteenth century law of husband and wife remained.")

[2]La. Rev. Civ. Code art. 146 (1912) (superseded by La. Civ. Code art. 131 (2011)) (requiring courts to award custody to the wife even if she is at fault for the divorce); N.H. Stat. ch. 176 § 4 (superseded by N.H. Rev. Stat. § 458:16 (2011)) (authorizing only wives, not husbands, to get orders for temporary custody of children during the pendency of a divorce); R.I. Gen. Laws ch. 245, § 1 (1909) (superseded) (declaring that a married woman has sole custody if she lives separately from her husband for a year); Utah Comp. Laws § 3004 (1917) (superseded by Utah Code § 30-3-10 (2012)) (requiring courts to award custody to the mother unless she is proven to be "immoral or otherwise incompetent"); P.R. Civ. Code §§ 166, 175 (1902) (superseded) (requiring courts to award custody to the wife unless she is at fault for the divorce.)

[3] Pierce v. Jeffries, 137 S.E. 651 (W. Va. 1927).

[4] Thomas R. Trenkner, Annotation, *Modern Status of Maternal Preference Rule or Presumption in Child Custody Cases*, 70 A.L.R.3d 262 (1976).

[5] Pitts v. Pitts, 29 A. 2d 300, 305 (Md. 1942). Freudian dogma held that women were naturally suited for child-raising and had an inherent nurturing ability that men lacked, thereby making the mother-child relationship more important to children than the father-child relationship is. *See* Roth, *supra* note 2)

[6] *See, e.g.*, Waldron v. Childers, 148 S.W. 1030 (Ark. 1912) (holding that "the natural affection of a mother … is stronger and more sacred than that of any other….")

[7] Jenkins v. Jenkins, 181 N.W. 826, 827 (Wis. 1921)

[8] Kirstukas v. Kirstukas, 286 A.2d 535 (Md. Ct. App. 1972)

[9] Joseph Goldstein et al., *Beyond the Best Interests of the Child (1973).*

[10] *Id*. at 18.

[11] *Id*. at 13.

[12] H. Rudolph Schaffer and Peggy E. Emerson *The Development of Social Attachments in Infancy*, 29 Monographs of the Soc'y for Res. in Child Dev. no. 94 (1964)

[13] Kathryn L. Mercer, *A Content Analysis of Judicial Decision-Making: How Judges Use Primary Caretaker Standard to Make a Custody Determination*, 5 Wm. & Mary J. Women & L. 73 (1998)

[14] 210 P. 454, 457, 459 (Or. 1922).

[15] American Bar Association, *supra* note 288 at 172

[16] *See*, *e.g.*, Palmer v. Palmer, 207 A.2d 481 (Md. 1965)

[17] As one family law treatise from the period put it: "the mother is preferred as their custodian,…and this though she may have been guilty of delinquencies in the past [provided] there is no evidence that she was delinquent at the time of determining the matter by the court." Frank H. Keezer, Keezer on the Law of Marriage and Divorce (3d

ed., John W. Morland ed., 1946)

[18] 242 S.W. 804 (1922)

Andrew O’Keefe: Postmortem on a Wife Beater – Regarding Men

Paul Elam, Tom Golden & Janice Fiamengo · 17 February 2021 · Archived copy · Original

Greta Aurora: Masculine Archetypes in Ancient Greek Mythology

AVfM Video Source · 18 February 2021 · Archived copy · Original

Warren Farrell on FOX Primetime: “Gender” Policy Council Ignores Boys in time of COVID

AVfM Video Source · 19 February 2021 · Archived copy · Original

“The One True Masculinity”

Peter Wright · 25 February 2021 · Archived copy · Original

Have you noticed everyone attempting to nail down the one true definition of masculinity? Its a bit like arguing which is the One True God. Likewise, with every earnestly researched and precisely crafted definition of masculinity, a broad acceptance of any single definition seems out of reach.

If you have an hour to waste on the internet you can discover hundreds of competing definitions of masculinity, each one vastly different, which raises the question of why we can’t agree on a singular, universal statement. Why the ongoing lack of agreement, even within the men’s movement which sets out to champion that very topic of “men” and “masculinity”?

There’s no doubting that underlying physiological structures are shared among all males, the base unity of masculine potentials: a Y chromosome, androgens, muscles and penises. But this tells us little about how individual men will behave in the real world – and behave individually, and variably, they certainly do.

Defining masculinity appears doomed because we tend to rely on singular expressions of it – and singular definitions likewise follow; “masculinity is to be interested in things, not faces” “masculinity is striving for status,” “masculinity is to be more rational and less emotional” (etc.). Are some men like this? sure. Are all men like that? Hell no – far from it. And, naturally, in response to such monocentric definitions the disagreements come lightening fast, with detractors claiming that masculinity is something far more, or something other, than the reductive definition offered.

When we seek singular stereotypes (whether they be based on some example of a traditional male social role, or on some author’s view such as “the way of men,” on singular evopsyche fantasies, or on singular fixations on testosterone as the whole picture) – in such mono-models we will never feel settled on the question of masculinity because there are too many outliers from whatever singular definition we’ve chosen.

Obviously masculinity is more than one thing – more than testosterone, more than intelligence, more than muscle mass, more than status-seeking, and more than a powerful urge to have sex and reproduce. Its more than the sum

total of these things, and individual men's expression of them will widely vary. On that basis a plural understanding of masculinity appears to be the only way to save the concept, though I don't for a second subscribe to feminist ideas of 'masculinities' with their convoluted and unscientific hierarchies of "good" and "bad" instances of masculinity.

Viewing masculinity as plural can be as simple as returning to ancient Greek culture, or to any other classical culture, or even Bible-based cultures for that matter in which varieties of masculine styles are showcased. The Greeks for example had many gods, each expressing a different archetypal face of masculinity. Those expressions ranged from effeminate Dionysus to macho Ares, from instinctual Pan to the ordered and intellectual God Apollo. There is Zeus and his concerns for leadership and hierarchy, and Hephaestus with his labor consciousness, and so on and so forth.

Instances of masculinity, never all seen together in one character, each god or man tending to specialise in one way or another.

It might be argued that because feminists have seized the term *masculinities* and subsequently twisted the concept into perverted, misandric typologies, that we should shy away from plurality and stick instead with the traditional idea of a masculine singularity – a kind of Vitruvian man who displays all masculine behaviours at once. That'll teach those femmos!

But this defensive retreat from feminist dominance over the gender discussion is a needless one that throws out the baby with the bathwater. That retreat avoids forthright celebration of male plurality and leads *not* to better understanding of various masculine dimensions of behaviour, but rather to singular and often reductive definitions that few men can relate to. Furthermore, insisting (as some have) that many expressions of masculinity can be accounted for within a singular definition of masculinity hasn't helped to provide an agreed definition thus far, so why would we believe it can do so in future? Fighting over the One True Definition rages on.

Nailing down a singular definition of masculinity that everyone will agree with reminds increasingly of Sisyphus rolling his boulder up a hill, only to have it roll back down to the bottom before he starts rolling a new definition up the hill – over and over ad infinitum. Isn't the definition of insanity that of repeating the same process over and over but expecting a different outcome?

This is why personally I'm an advocate of classical models over modern monocentric ones – people relate to them, and tend to agree with them.

Feminists can never own the concept of masculine variety, even if they have seized on the plural *masculinities*. Ironically, their attacks on masculinity tend to be one-dimensional caricatures, and when they do get around to exploring plurality of male expression, they tend to make value hierarchies out of the different masculinities, dividing them into good and evil according to arbitrary misandric criteria. For example the more typically effeminate male = good, and the less typically effeminate = bad. This is why their attempt at a plurality of masculinities is junk science and why we men are turned off from celebrating our very real diversity – ie. even though its a fact of life, it has been poisoned with needless ideology.

The word *masculinities* has been around for at least a few hundred years, referring in the 1800s to any behaviors deemed a departure from the narrowly assigned gender roles of the day, or alternatively to any male behaviors considered inappropriate for polite society. Feminist activists from the gender studies world revived the word during the 1980s and 1990s, basically reaffirming the practice of deeming some masculinities toxic (eg. "hegemonic masculinities" – R. Connell)[1] and others as non-toxic.

One academic, Eric Anderson, who was embedded in the scene during that period of "problematizing" masculinity, broke ranks with the obsessive pathologizing narratives and emphasised rather that men of different styles can *and are* forming what he calls "inclusive masculinities."[2] This approach admits that men are more accepting, or at minimum more tolerant of differences than we were led to believe by the misandric character assassins Robert Connell, Michael Messner or Michael Kimmel *et.al* who portrayed the vast majority of men as ruthlessly intolerant.

This approach, celebrating masculine variety, is not new to readers here. In fact *A Voice for Men* has honoured the very plurality I'm describing, and it has done so consistently for over a decade. Men, strong and weak, stoic or sensitive, physical or intellectual, gay, straight or transgender….. we've demonstrated inclusive masculinity from the outset. This article serves as a reminder of the importance of those values, while introducing the concept of masculine variety to new readers.

When it comes to terminology, we need not rest only on the loaded term *masculinities*. Well before Connell and his henchpersons began to discriminate and denigrate so many examples of masculinity, the Jungian and archetypal psychologists already viewed men in terms of masculine variety, and they didn't apply any of the familiar pathologizing narratives – they simply referred to them as *male archetypes*. For example, the Archetypal Psychologist Adolf Guggenbuhl-Craig wrote the following statement in the year 1976, which is long before sociology got onboard with its plurality of masculinities:

> "It should be clear that there is not only *one* masculine archetype and *one* feminine archetype. There are dozens, if not hundreds, of feminine and masculine archetypes. Certainly there are many more of them than we usually imagine. But not all archetypes are dominant at a particular period in the life of an individual. Moreover, every historical epoch has its dominant masculine and feminine archetypes. Women and men are determined in their sexual identities and behavior by only a select number of archetypes.
>
> Behavior is determined only by those patterns that are momentarily dominant in the collective psyche. This leads to a grotesque but understandable error: the archetypes that dominate masculine and feminine behavior in a particular time come to be understood as *the* masculine and feminine archetypes. And from this limited number of archetypes it is decided what "masculinity" and "femininity" are. This misunderstanding has led, for example, to the assumption in Jungian psychology that masculinity is identical with Logos, and femininity with Eros. It is assumed that the essence of femininity is personal, related to one's fellow man, passive, masochistic, and that the essence of masculinity is abstract, intellectual, aggressive, sadistic, active, etc. This naïve assertion could have been made only because the masculine and feminine archetypes that were dominant at that time and in that culture were understood as the only valid ones."[3]

A contrast between feminist and archetypalist views is that the latter admits that archetypal styles arise from biology even if they are socially manipulated; that they are not socially conferred onto 'blank slates' by society, as some sociologists might view it. Our biology-based archetypes may lay dormant if not facilitated by culture, or they may arise at certain stages and phases of life, and of course we are each born with our peculiar masculine predilections, or style, that may not be the lot of the next man. Despite that complexity, biology remains a fundamental factor in the theory of archetypes – and yes, environment remains important too.

While the mythopoetry movement of the 1980-90s emphasised singular masculine archetypes, such as Robert Bly's *Wild Man*,[4] the movement also tended to follow the Jungian tradition of honouring a variety of male archetypes and expressions. For those who are new to the men's movement, it might be worth studying this aspect of the mythopoetic tradition to help you avoid the pitfalls of an overly singular view of masculinity.

So to finish this article, let me leave you with a playful overview of male archetypes in Greek Myth, compiled by archetypalist Greta Aurora. While her descriptions of various male archetypes are not the last word on any of the characters mentioned, they do provide an example of seeing males in their individuality.

Ultimately its a personal choice whether to see masculinity as one or many, or as both, but in my experience an overemphasis on 'the one' tends always to swallow the many, and in the process we lose too much.

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My son doesn’t want to be a man

Ruth Nyhus · 28 February 2021 · Archived copy · Original

If you’d told me three years ago I’d be writing about estrogen and castration, I would have called you crazy. This was never something on my radar. My son was a typical kid, for the most part. He played with Legos, Pokémon and Minecraft. He played three different sports per year; he went camping, backpacking and fishing. He was a regular, outdoorsy kind of boy.

Nor was there anything unusual about my family. My husband is the breadwinner. He’s a present father figure, and always has been. His relationship with my son is very close, just like mine. Everyone admired how hands-on a father he was, completely engaged with everything my son was doing. We worked really hard to create a functional family, and we did.

Sex changes were things that other people did. Guys who were always different in some way. Guys who had a traumatic childhood. Guys who were super-feminine. My son enjoyed being a boy, and I never once thought he might be gay. And he isn’t gay: in fact, he has a girlfriend. There were never any signs of anything unusual about the way he saw himself. The whole thing came out of nowhere.

As soon as he started high school, he stopped hanging out with his friend group from middle school, and would not tell us why. That was when he started to withdraw. He became defiant towards both of us. He wouldn’t explain what was going on for him, or why he’d gotten so angry and disrespectful. We chalked it up to being a teenager.

Then came the announcement. He said he was really a girl. He wanted to take puberty blockers and estrogen immediately. He wanted breasts rather than a normal male chest. And he wanted a vagina. None of it made any sense. My husband and I were both in shock. Why would such a regular boy, from such a regular family, want to do that to himself?

It didn’t take long to answer that question. As soon as we got to the gender clinic we were referred to, I realized that the kids in my son’s generation are being pushed into thinking of themselves as transgender, even if there’s no basis to it at all. I thought that they would assess him, and talk him out of it. But it was a one-way street. As soon as a boy

says he thinks he's a girl, he's on the path to transition.

It wasn't just the clinic. The more I looked into it, the more I learned that his school was obsessed with talking about gender, and celebrating boys who say that they're girls, even though they're clearly not. As soon as a kid comes out as trans, there's nothing but affirmation. They get attention. They're told how brave they are. No one ever questions the absurdity of it. These children are teenagers, or even younger.

Then there was the internet. We were careful parents. All the other parents were giving their kids cell phones in elementary or middle school. We waited until our son was in high school. We weren't the kind of family who used the computer as a babysitter. But it turned out that adults on the internet were grooming vulnerable kids. All it took was a Google search, and he was surrounded by voices telling him he was really a girl. None of them had even met him.

I started to research transgenderism, so I could figure out what was going on in my son's head. But by the time I'd worked out how clinics and schools were operating, and how the internet was making it impossible for him to change his mind, it was too late. He was so convinced that the only path forward was hormones, and that we were failing to support him by withholding them.

A couple of years later, I now understand what got my son to this place. Puberty made him uncomfortable with his body. But it wasn't just that: it was that he was such a smart, nerdy kid. And boys who are nerdy — even if they're masculine — are told every day that they might actually be girls. Everything has changed. If you're not G.I. Joe, you're in trouble. These boys don't understand that there are all types of men. They think if they're not the stereotypical male, then they're not male at all.

What my son is trying to do is opt out of manhood. He doesn't really want to be a woman. He just can't see himself as a man in this world. When I was growing up, boys had role models who were smart and creative: architects, engineers and lawyers. Nowadays, gender activists go into schools and tell young men they can be either sex. The quirky, gifted kids are the most vulnerable to this. They already know they're different: but then, they're told lies about *how* they're different. And they believe these lies.

So far, you've only read my story. But since this all started, I've been in touch with almost a hundred other parents of boys, on online forums and support groups. My son's story is typical of these kids. The mothers and fathers I meet also have smart sons who can't find a place for themselves in modern society. Like my son, these boys are being led astray. Their parents don't know what to do. We don't know how to fight this ideology.

A lot of the young men calling themselves transgender have autism, ADHD, OCD or Asperger syndrome. Parents have sometimes known about these conditions for many years. But gender clinics aren't interested in pursuing therapies which might actually help these kids understand why they feel the way they do. It's the only field of medicine where you're not allowed to talk about comorbidities or other treatments. This is the medical scandal of the century.

People reading this might know that this is also going on with girls. In fact, the number of girls going through this is so high that some people think that only girls are involved. And that's often how it's presented in the media. That means it can be even harder for the many parents of boys: it's as though we don't exist. It's always easier to see young women as victims of a system. The young men just get written off as freaks. But it's our culture which is the freak.

I have spent all of the lockdown researching transgenderism, and I'm more certain than ever that there's nothing wrong with my son. I'm angry with society. I'm angry with the media. I'm angry with politicians. I'm angry with Big Pharma. I'm angry with his girlfriend for convincing him that he can be a 'lesbian.' He can't. He's just a vulnerable boy who's lost his way.

I'm writing this to make people aware that this is really happening, all over America and beyond, from big cities to small towns. This isn't just some Hollywood trend. We need your help. We need you to get the word out. We need

you to help us save our sons.

I am a mother of two and a self-employed graphic designer. I have only recently started to write, since my son announced he was trans. In the last two years, I've done extensive research on transgenderism, and started actively campaigning to get the truth out. 'Ruth Nyhus' is a pseudonym which I am using to protect my family's identity.

Philando Castile, Justine Damond, and the automatic in-group bias toward women

Jewel Eldora · 28 February 2021 · Archived copy · Original

Author's note: This article is deadly serious. If you are a white woman in Minneapolis, this short test could save your life. Information at the bottom of this article could also save the lives of countless Australian Children. Disclaimer: I make some somewhat funny or shocking statements and occasionally use inappropriate language, to make important information digestible. The lives of women and children are at risk. Please read and share.

This article is difficult. It ends a series that began a month ago because I wanted to explain the phenomena of Minnesota-generated and spread worldwide moral panics. I've observed these my entire life. I was noticing the same kind of behavior in response to the Red Pill Movie in Australia.

What started out with me asking the question, What the heck is going on in Australia?", turned into Malcolm Turnbull asking Donald Trump, "What the fuck is going on in Minneapolis?"

I can't take shortcuts with this article. There's also no way I can do this without offending. The answers are uncomfortable. And people are in danger.

The death of Justine Damond was predictable and avoidable. Mr. Turnbull, if you want to get to the bottom of what killed her, you must understand the phenomenon known as Minnesota Nice, the Group-Think Tank at the University Minnesota, and the Twin Cities Echo-Chamber of Commerce.

When I started this series, I couldn't possibly know Justine Damond, a beautiful Australian, would be dead today, but I have been predicting that a white woman would be unintentionally killed by Minneapolis Police for the last five years. That it was in South Minneapolis, by a black Muslim officer, was not a surprise, nor was the fact that she was a foreigner who didn't speak the the local language.

All Lives Matter is Somehow a Deeply Offensive Racist Slur

Why is a white woman in South Minneapolis running up to a police car in a dark alley, in the middle of the night? The answer, Mr. Turnbull, is ignorance. This does not mean she was necessarily at fault, it just means no one wanted her to be warned of the danger she was in.

Where Australian cities such as Melbourne, are famous the world over for public safety messages, the City of Minneapolis seems to be actively complicit in the cockblocking of those who might have informed white women in Minneapolis of the dangers they face.

Additionally, Justine Damond was blinded by U.S. media, who are paid by advertisers to send her soothing messages that police homicides are someone else's problem.

Women direct over 80% of the consumer spending in the United States, and much of the messaging is designed to make them feel safe, so they can continue spending. The company's product is guaranteed to make her life less complex.

White women are particularly targeted.

White women in the United States are conditioned to think that little black girls in pink bows are more at risk than their white husbands or sons to police homicide, and the biggest risk they themselves might encounter is being bitten on the face by a boa constrictor.

Black women know this is bullshit. Poor white women know this is bullshit. This doesn't stop little girls of all ages and genders, however, from jumping in on the hype and bullying people into correct-think.

White women are seduced into a very comfortable fallacy that the men in their families have some special bullet dodging privilege because of the color of their skin. An uncomfortable fact is **95% of US. Police homicide victims are men, the majority of which are white.**

Justine never knew the danger she was in. Reality is not good for business in the United States. In South Minneapolis, where the Twin Cities Echo-Chamber of Commerce and an army of little black girls, white women, and university students all steeped in Minnesota Nice reign, this reality is even more distorted.

These white women and university students also happened to be the ones throwing rocks at police, and burning shit down in North Minneapolis during the 4th Precinct Takeover. The mainstream media never turned the cameras away from the black organizers to show you who was terrorizing police.

Minnesota Nice Killed Justine Damond

This cartoon illustrates Minnesota Nice, perfectly. It's a type of manipulative abuse where the abuser lies and obstructs to get what they want. Gaslighting and DARVO (Deny Attack Reverse Victim and Offender) are examples of Minnesota Nice.

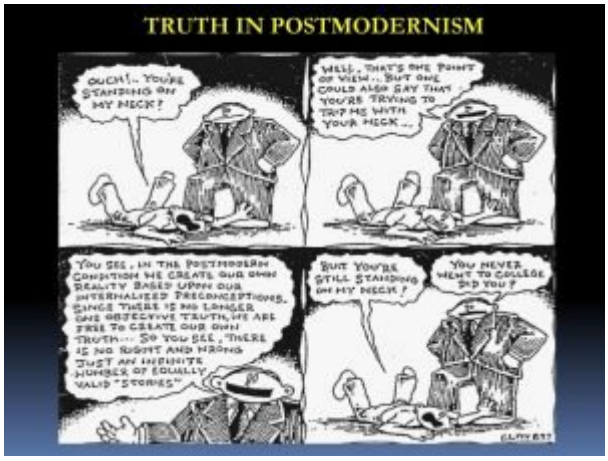

TRUTH IN POSTMODERNISM

An AVFM reader recently described DARVO as being like a fart in church. It's more accurately described as the emotional version of pouring pig shit and boogers on someone, poking their eye out, and then claiming your own victimhood.

The University of Minnesota Group-Think Tank receives millions and millions of dollars in government-funded non-repayable student loans to teach people these destructive techniques to abuse, derogate, gender shame, race bully, shitweasel, and Quisling themselves into power.

They do this at the state level too, of course, all the way to the Governor's mansion. But the City Government of Minneapolis, man, those people got this shit down.

Their hivemind has stopped any contrary discourse, they control the local news, and some have even blocked access to federally protected, publicly funded, supreme court guaranteed, public media access.

How the Racist, the Bully, the Shit Weasel, and the Fox took over the Free Speech Zone

Mayor Hodges, there is a man, a nationally recognized civil rights historian and independent journalist, that could very well have saved Justine Damond's life.

You know it, I know it, and the Democratic City Council knows it. The Democratic Governor's Office and Attorney General's office were also informed, but no one did anything when the man who could have saved Justine Damond's life was cockblocked by a black lesbian pick up artist, a famous black social justice filmmaker, and a black "non-

profit expert" at the Minneapolis Television Network

This particular public access media producer couldn't warn Justine Damond about what was really going on in Minneapolis, because it violated the acceptable boundaries of what a black man should say publicly to the citizens of Minneapolis.

The Twin Cities Echo-Chamber of Commerce and the Mindhive of Greater Minnesota

To the Trump and Turnbull administrations: You have your work cut out for you with trying get to the bottom of this clusterfuck. Drain the swamp is a particularly good metaphor, here in Minnesota.

If history is any indicator, Justine Damond is the least of your worries with the Mindhive of Greater Minnesota. The world is in for a shit storm of witch hunts, which will destroy the lives of countless women and children if you can not stop the 2017 Minnesota State Fair, get rid of all the mosquitos, and remove the Group-Think tank from the U of M.

That should be easy. You have 3 weeks.

U.S. Presidential Candidate Dwayne "The Rock" Johnson could probably do all three of those in an hour and a half, or maybe, like, an hour. I know this because I watched him in "San Andreas," and he demonstrated that he is an incredible, emotionally strong, and capable man, who is able to handle complex situations under fire. He is willing to risk himself to save women and children.

If you think greater than zero people in the US would be happy to let Dwayne "The Rock" Johnson grab them by their pussy, there might just be a flaw in all men that is putting the lives of millions of women and children, worldwide, in danger…right now.

I know that was an odd statement, but I need you to think a little bit differently just for a few minutes. Please, this is important. The messaging is light and conversational for white women in South Minneapolis to more easily digest it, but the message is deadly serious.

White women and children are at risk.

We may be seeing some echoes of the 1980 Election of "hard-right-fascist-nuclear-holocausting" president, Ronald Reagan, who won in a landslide, and was also an "accused Nazi sympathizer." Sound familiar?

During his presidency, and into the 90's, the Twin Cities Echo-Chamber of Commerce and the Mindhive of Greater Minnesota exported a steady stream of silent death and destruction worldwide, just like the 1918 flu. And if history is any guide, if we can't stop the 2017 Minnesota State Fair, 2018 will see another worldwide moral plague.

This is not a joke.

Gynocentrism killed Justine Damond, Mr Turnbull, and it may be getting ready to kill white women near you. Children will also die if this is not stopped.

Minnesota Nice and the Land of 10,000 Gynocentric Moral Panics

Minnesota is known for a lot of things: Prince, the Minnesota Twins, the Mall of America and the death of Jacob Wetterling. Two of those created worldwide gynocentric moral panics. Gynocentrism, in this respect, doesn't necessarily mean "woman-centric" but "woman/child" centric.

We like women. We like children. Put them in a group, and we evoke radical empathy in all humans. If given the opportunity, overwhelming stress will drive us to do or say against out-group women and children in the name of empathy toward in-group women and children.

Stress can come from anywhere: politics, economics, education, or a long line at Starbucks. But there's a visceral type of stress that comes from mice, lice, and undesirable male behavior. This is parasite stress.

Since the major frog population collapse in the 1930's, the Greater Minnesota Mindhive gets a little stressed 12 trillion-billion-zillion times a day, all summer long.

This stress is caused by the Unofficial Minnesota State Bird.

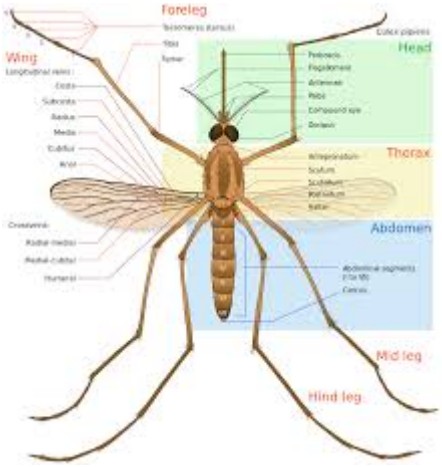

Fuck these fucking fuckers.

These blood suckers create a stress, not unlike the 2016/17 mouse plague in Southern Australia. It's just that ours is a cumulative phenomena, caused by 11,000 beautiful lakes, while yours is caused by 80 year record rains.

There have been reports of them carrying off small children and spreading disease throughout the state. The resulting stress combines with pig's shit and food on a stick, every Labor Day Weekend, right in the center of this fucking Mindhive.

The MN State Fair, the Great Minnesota Get Together, attracts almost two million people every year. This year will likely bring record numbers, yet again.

Families and their friends spend the day talking about life, people watching, screaming at police, and eating food on a stick, all while surrounded by a bunch of animal shit and looking at butter sculptures in hot, humid weather.

Then everyone goes home and exports the next deadly gynocentric moral panic to the world.

Here are some examples of what comes from Minnesota Nice:

1. **Prince –** The Echo-Chamber's most famous moral panic was that of a certain purple local black pop musician who was accused in the early 80's of salaciously endangering children and seducing young white women into perverted dance parties in Downtown Minneapolis in the early 1980's. Notably, he had difficulty in his early days getting regular gigs at First Avenue, the downtown Minneapolis nightclub he eventually made world famous in his 1984 major motion picture Purple Rain.His song Darling Nikki was the number one song on the PMRC's Filthy Fifteen songs, which were going to teach children that masturbation was normal and acceptable human behavior. Prince's race and dress were used by wife of Southern Democratic Vice President, Al Gore,

who exploited Prince's race and gender ambiguity to raise their credibility amongst their conservative constituents in an attempt to stifle free speech. Moral panics lead governments to infringe human rights. Prince died April 21, 2016, in between the shootings of Jamar Clark and Philando Castile. In 2017, Minnesota politicians are still mourning, but in the early 1980's, they used Prince to terrify parents nationally because of his sexuality, which was perceived by some to be even more provocative than Elvis Presley.

2. **The Duluth Model –** During the Post-Vietnam Domestic Violence Moral Panic of the early 1970's, Minnesota infected the world with the Duluth Model of Gynocentric Abuse. This is the deadliest moral panic in the history of human civilization. It is the leading cause of the suicide epidemic sweeping the United States. The Duluth Model was created in Duluth, Minnesota in 1980 by two little girls who "didn't understand anything about therapy" but were correctly-educated in widely accepted Marxist gender theory by a Group-Think Tank in Duluth.The Duluth Model "influenced the way law enforcement, social service and advocacy organizations handled domestic violence." The death and misery caused by this Minnesota export cannot be overstated. The Duluth Model has killed or heinously endangered more children than disease or accidents. If a woman with Borderline Personality Disorder has a child, she can remove the father's influence through gaslighting and DARVO. The Duluth Model actively encourages this behavior, which exploits a dangerous known social bias, and group-think tanks the world wide train these women on exactly how to exploit these systems to harm their children. Some of these women are seriously mentally ill, and fathers are powerless to save their children. The Duluth Model is one of the main reasons men are 80% of suicides. This leaves millions of wives, sisters, mothers and daughters grieving every year. Widely accepted Marxist gender theory states that men are always the oppressors and women are always the victims. The problem of domestic violence, say Duluth Model practitioners, can only be solved by re-educating men to better serve women for their own good. The sadistic perverts who make a living doing this often court ordered re-education programs, should be tried for crimes against humanity for the devastation they have wrought on the world. You can start with the Minneapolis Men's Center, who has been operating this re-education racket since the first moral panic, beginning with the returning Vietnam Vets in 1973. A more accurate replacement model is based on observations of natural behavior that describes men as human-doings who manage complexity and maintain boundaries for their families, and domestic violence is what happens when stress gets too high. The Duluth Model is an abuse model whose practitioners prefer Marxist Theory and actively deny that biology or biochemistry plays a role in anything, or that men are full human beings; particularly white men. Talk to the man in charge of re-education for the Minneapolis Men's Center about *his* philosophy regarding heterosexual behavioral dynamics, and you will understand why white male suicide is exploding around the country, while the hivemind guffaws at the losses

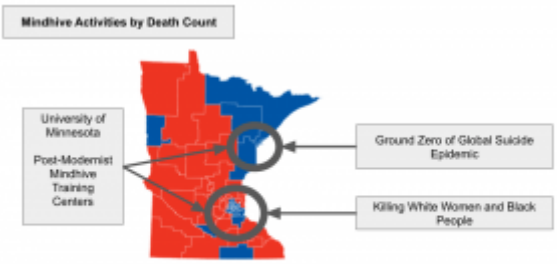

faced by the women and children they leave behind.

3. **Day Care Sex Abuse –** Minnesota is also famous for starting the 1980's Day Care Sex Abuse Mass Hysteria, which destroyed countless lives, worldwide. Jordan, Minnesota prosecutor R. Kathleen Morris and court appointed experts agreed that "children couldn't possibly be coerced into lying about their neighbors, teachers or relatives sexually abusing them."It turns out, anyone who has ever met an actual child knows this is insanity but the people in the Mindhive believed it, because it's consistent with the Duluth Model, and sounds like something everyone already kind of believes. The taboo nature of the topic means that men can't and women don't speak out for fear of reprisal. In Australia, this will likely spur some memories amongst Boomers and GenX'ers who lived in Perth, Melbourne and New South Wales who were infected by this and the next taboo driven Gynocentric Moral Panic exported from the Minnesota Group-Think Mindhive.

4. **Satanic Ritual Sex Abuse –** The Satanic Ritual Sex Abuse Moral Panic also has its roots in Minnesota. Again with outbreaks in Perth, Melbourne and New South Wales.Two Lutheran ministers, from St. Paul, Minnesota's capitol city, exploited a widely known cognitive bias known as Paradolia to make people believe, through the power of suggestion, that nonsense sounded like strings of warped, other-worldly words. It also excites parasite stress because it sounds unsettling. Like the Duluth Model, the Ministers "found what they were looking for" and proceeded to make a fortune travelling the world, claiming to be "experts" in Satanic-Backward-Recordology, exploiting a known cognitive bias on radio shows and churches, and freaking out Conservative Christians. An inconvenient truth Mr. Gore should consider, is how much his career benefited at the expense of the Memphis Three via the tireless work of his wife.
5. **Stranger Danger –** The murders of Jacob Wetterling and Jon Benet Ramsey led to a generation of fungus people. The generational phenomena known as Millennials has it's roots in the Mindhive of Greater Minnesota, just outside the Twin Cities Echo-Chamber, near St. Cloud, Minnesota. According to NYU social psychologist Jonathan Haight, who specializes in moral psychology, after these high profile deaths, kids didn't go to the park without a parent who they could appeal to when conflicts between kids inevitably occurred. These children then grew into adults without developing the conflict resolution skills held by earlier generations. This makes these children extremely vulnerable, especially when exposed to Minnesota Nice. It makes them cry bullies, susceptible to the influence of little black lesbian pickup artists with bullhorns. This entire generation, who are bad at resolving interpersonal conflicts, are willing to sacrifice the civil liberties of anyone who will not provide them the necessary safe spaces they demand. If you're a single mom in America, finding it hard to find good men to come anywhere within a 1,000 feet of you and your children, you can thank the The Removal of Civil Liberties, Presumption of Guilt, and Lifelong Shaming and Dehumanization Acts that passed with worldwide unanimous bipartisan support in the last 20 years. Millennials as a generation are an expression of what you get when children are deprived of normal social interactions with men. They are the the second generation of children who have been robbed of the benefits of being exposed to social masculinity. You can directly link this to the Mindhive and Echo-Chamber that is Minnesota, in direct partnership with the Group-Think Tank of the U of M. While this has served to terrify parents, it's done nothing to protect children. Instead, the systematic removal of men from the lives of children has had devastating consequences worldwide.

6. **The MN State Fair –** Food on a Stick is another world wide phenomena spread from Echo-Chamber. Last year **1,943,719** people came to Great Minnesota Get Together and ate shitty, greasy food, around a bunch of livestock, in the most densely populated places in the world over Labor Day Weekend. The fairgrounds are right next to the University of Minnesota's Agriculture Farm and will likely be the source of some protests, disgust propaganda, pig's shit, mosquitos, Minnesota Nice, and so much greasy food that it'll be the big the lead story of every news outlet in the state. ABC, NBC, CBS, Minneapolis Public Radio, and Buzzfeed's Minneapolis Office, along with every city newspaper in the state, will broadcast hourly reports from the Fairgrounds. Mmmm, pig shit, corn dogs, and parasite stress. What could possibly go wrong?

White Women and Black Lives Matter

One problem with Black Lives Matter" says the producer whose supreme court protected access was blocked from the Minneapolis Television Network, "Is that it makes white women feel too safe around police. Another thing is that when white women start selling black pain, there are two things you can expect more of, white women making

a lot of money and the other, of course, is more black pain."

Where Were You When Jamar Clark was still standing?

The 4th Precinct Takeover was basically black girls with bullhorns inciting university students and white women against police. Many national news agencies were blocked when trying to get access to the riots. This public access producer has footage from several days that show Black Lives Matter in Minneapolis as a mostly white female phenomena.

The pictures the local media ran with were focused on the black organizers, but the burning and the rock throwing, that was mostly white women and university students.

This is not a popular lens for local government.

When this producer tried to create and release the footage which could have started an honest, yet ugly, conversation (and possibly saved Justine Damond's life) he was blocked by a famous black social justice filmmaker and a black lesbian pickup artist who race-bullied everyone to stop his message from reaching the community, including Justine Damond.

I'd argue that she might just be alive today, if Minneapolis government weren't so susceptible to this kind of intimidation, and actually gave a shit about first amendment rights.

Minneapolis also passed a law while wrapped in another moral panic of alleged hate crimes this was to protect university students or people in Muslim neighborhoods from hearing controversial views. A police hotline was set up to report the alleged hate speech. It's unclear whether this has stopped people from spreading hurtful rhetoric amongst marginalized groups. It is clear that inciting hate at Minneapolis police officers is still legal.

The Group-Think Tank at the University of Minnesota, the Hivemind of Greater Minnesota, and the Twin Cities Echo-Chamber of Commerce have the messaging pretty well under control here in Minneapolis.

And now, it's killing white women.

How the Group-Think Tank Controls Speech for Political Purposes and How that puts White Women at Risk

St. Paul has a Twin Cities newspaper and Minneapolis has a Minneapolis City paper who works tirelessly with the City's Communication Department to make sure that everyone is correctly-educated about events in the city.

The deaths of Jamar Clark, Philando Castile, and Justine Damond (who is referred to not by name, but more often as the "Australian woman killed by Officer Mohamed Noor") have been covered by every television station and newspaper, all blasting stories into the Mindhive, but with remarkably, disturbingly different reporting strategies.

When a black man in Minneapolis gets shot. we get inundated with the mugshot, a list of drugs he was known to ingest, and why he was probably deserving of this demise. The police officer remains unnamed for a few days, on paid administrative leave, until they finally come forward and explain the circumstances which made them fear for their life, thereby justifying the homicide of a citizen they are sworn to protect. No charges are brought against them.

The Philando Castile story was a little different, as he was, by most accounts, an upstanding citizen whom they had trouble digging up a shady past on. But, they found what they could (most involving the use of marijuana) and moved forward with the standard narrative.

Enter Justine Damond, the Australian-born, spiritual leader, white lady, yoga instructor. We know her life, how incredible she was, how loved she was by family and friends. We know she loved her community and helping others. We also know the officer who killed her in the street, like a common criminal, is a black man of Somali descent, who refuses to give his testimony of the circumstances yet. I don't know if Justine had a record, what kind of drugs she may or may not have been taking, let alone selling in that dark alley, or whether or not her questionable

past justifies the use of deadly force against her.

I do know that this time, “we” need to take back the community. “We” need to do something about this violence in our streets. “We” need to express our outrage of one of our own being gunned down after calling 911, of her own volition, reporting a possible *rape* in the alley.

Justine should have known better, but she didn’t because of the Group-Think Tank and the Twin Cities Echo-Chamber of Commerce.

The Twin Cities Echo-Chamber of Commerce

From Fast, Fun, and Friendly to Best Company Ever.

“How can I bring these lessons back to my team?” asked a Target team leader after the well-attended Diversity Action Committee’s 2017 Privilege Walk.

Target’s VP of Diversity and Inclusion/Corporate Social Responsibility, Caroline Wanga, describes herself as a “social architect.” She is quoted as saying, “You can see this problem being played out today – with certain racial/ethnic and immigrant communities being viewed as less than whole.” It’s unclear whether or not she views men, or white men as full humans as they seem remarkably absent from Target’s Diversity initiative, as is any talk of diversity among political viewpoints.

She must be extraordinarily competent and effective at correctly-educating the community living near the Target Northern Campus on their privilege. She has rapidly advanced her way from Manager to VP between the killing of two American-born African Americans, Trayvon Martin and Philando Castile. Quite a career.

The Privilege Walk at the Target Northern Campus placed people in lines and sorted them by their collective privilege, dividing people based on their race, ethnicity, parentage, property ownership, right handedness, and sexuality.

This left all of the white, middle class people, with two parents, who owned property, or who had ever taken a family vacation, standing out in front of their colleagues whom they are presumably oppressing. It is unclear where Caroline Wanga, a Kenyan born black woman, stood in this lineup, but she has made a clear commitment to “living what she asks others to do.”

Gender privilege was omitted from the public shaming on the Privilege Walk, likely as it exacerbates Tazerdronophobia, which appears to be a predominately white male phenomena.

Tazerdronophobia among male technology workers is a major economic problem within the Twin Cities Echo-Chamber of Commerce. Target prides itself on its commitment to diversity by outsourcing call center jobs overseas and by sponsoring an army of Indian Information Technology Contractors. This increases fear that white male technology workers might not be able to feed their families.

Target Stores were founded in Minnesota by the family of Governor Mark Dayton, heir to this enormous fortune.

“Yeah, they really ran a number on us” said Larry Gilpin former Target Sr. VP of Human Resources and Guest Relations referring to the Daytons Family.

“Australia would have been a perfect international market, due to it’s proximity to Asia, but the Dayton’s set up a parallel operation there in the 70’s, using our talent and vendor infrastructure. The best international move we have now is Canada. Canada’s going to take years and it’ll be a nightmare. Those people don’t want us there.”

Mr. Gilpin clearly did not like the idea of a Canadian expansion, “Australia would have been cash cow.” Many early US investors in Target might find it interesting that there’s a completely unrelated, similarly branded, $3.5 billion store with the same name and logo in Australia.

It’s unclear whether Governor Mark Dayton, who currently oversees the Mindhive, directly benefitted from the successful Australian shadow company.

Gilpin left Target shortly after this interview. Larry breathed the Fast, Fun and Friendly culture of Target and cared deeply for Team Members, Investors, and the Communities they served.

You might remember Mr. Gilpin from his friendly picture on comment cards in the 1990s and early 2000s.

Unfortunately, while the Dayton family still held significant shares in Target Corporation, the former Democratic Mayor, Sharon Sayles Belton, offered tax increment financing to build a Target Store in North Minneapolis, displacing some family owned businesses and serving up the Community of North Minneapolis to the Minnesota-State-Correctional-Meatgrinder.

This created stable, well-paying jobs in outstate Minnesota but was a devastating cancer to the family and community in North Minneapolis.

Target's own projected sales and loss data metrics allegedly showed this store would not be profitable. They took the city financing, in part, because the store would provide ample training for Asset Protection Team Members on new equipment and tactics used there.

Many civil liberties activists will be surprised to know that Asset Protection Team Members handcuff suspects to brightly painted red benches while awaiting the police.

Broadway Target closed as soon Target could escape the contract they were essentially race-bullied into taking.

Would you like to apply for a Red Card Today?

Of course, Minneapolis wasn't the only place the retailer hurt families.

"Low income people nationwide were given their first credit cards in a test" said a former Target Collection Department Supervisor, who asked not to be named. "They started a small test in a couple of cities, and before the test was done, they pushed it out nationwide. They pushed those cards to anyone with a pulse because they were making so much money on late fees, they just didn't even care."

The result of this of course were many, many low income families having their credit destroyed by this practice.

"We did a mass hire of bill collectors, I felt badly for the people we hired. Call centers of hundreds of people in dead end jobs. They were being told there was opportunity, but no matter how talented, if you didn't have a degree, or weren't "correctly-educated" you were not getting promoted. Of course, we never told them they had no chance of moving ahead or they would have left. The family health benefits were good, but the pay was shit, people just got screamed at all day, week after week, year after year. A couple of guys even blew their brains out." It was tough, thankless work upsetting people across the country day after day without hope of promotion.

Target Headquarters has an unwritten, unspoken, widely known secret policy that no entry level employees can advance without being properly-educated at University.

Target Store (T0001) is within walking distance of where Philando Castile's last minutes were livestreamed to the world.

Women Power is in the Mindhive

In 2017, Senator Karin Housley, authored and helped pass a bill outlawing female genital mutilation in the state after a statewide epidemic was discovered. No known cause for the upswing in this barbaric practice can be discussed in the City of Minneapolis, lest it break local speech ordinance.

Housley, now a senior senator, is married to former St. Paul Vulcans hockey player, Phil Housley, who is fucking awesome!

Minnesota residents who want to mutilate their infant sons, can rest easy.

Boys have a Supreme Court protected right to have their penises mutilated without their consent. In Minnesota, boys have their arms and legs strapped down while the most sensitive part of their penis is slit with a scalpel and torn away while they scream like little baby pigs.

This service is available at Minnesota Children's Hospital and the world famous Mayo Clinic. Whose website basically says, yeah, there's no real medical reason for everyone to get it, it's tradition, and you know, chicks dig it.

The Group-Think Tank at the University of MN – Department of Ad Hominem Attacks

University of Minnesota professors were among the first to discover the medical condition known as homophobia. Homophobia is an irrational fear that gay men might have sex with boys, or might touch or spread poop.

Other departments soon discovered the medical condition known as Islamophobia. Islamophobia is an irrational fear that Islamic Muslims want to kill gay people or subjugate women.

Corporateharemophobia is being Studied by UM Richfield where irrational conspiracy theorists have come to believe there's a connection between the former CEO of Best Buy having an affair with the Leadership Institute Coordinator, the current CEO who changed the terms of a long standing Employee Stock Purchase Program, was then given permission to cash out stock to pay for his own high profile divorce, and now encourages Best Buy's army of women executives to recruit more and more executive women. Clearly, there's no connection, this is strictly business. Women are less likely to negotiate for higher wages. These conspiracy theorists obviously have an irrational fear.

Tazerdronophobia, the irrational fear of tazerdrones, is being studied in a multimillion dollar partnership with the DHS Fusion Center, near the Target Northern Campus. Fear of tazerdrones is troubling to law enforcement because it's not rational to think we'll ever be able to develop or afford this type of technology in the United States.

Tazerdronophobia in the United States reached epidemic levels in 2016, in response to one Hillary Clinton Superpac, which spent over a million dollars giving opportunity to little girls to crybully, gender shame, and otherwise "correct" Bernie Sander's supporters.

The moral of all of these stories? When a tragedy happens in Minnesota, it spreads panic, terror, and death around the world.

Philando Castille was killed by a bad cop with bad training. Justine Damond was killed by a bad cop with bad training. One walked. The jury made a decision based on the evidence, how they felt about the officer, and how they felt about the victim. In the case of Justine Damond, it's widely reported that she was yoga teacher and a beacon of light. Officer Noor is a black man, accused of harming a white woman.

Both victims have the same lawyer. Assuming they will arrive at the same cash settlement, the Minnesota Mindhive has achieved its two primary goals, equality and equity.

Both families have lost a loved one and both are going to get a bullshit cash award in return.

Check Your Parasite Stress

Anyone who's read my other articles will be happy to know that I am finally ready to get to the fucking point.

1. Everyone has biases. When we're dealing with too much complexity and stress we make shortcuts. Those shortcuts are sometimes deadly.
2. People are messy and gross. We can't work these things out with pretty, clean, correct words. We need to get messy together respectfully and work it out. Silencing and shaming people for universal natural human behavior is getting us nowhere.
3. Using disgust derogation to dehumanize and otherize the people we disagree with is spiraling us into a global catastrophe.
4. As stress increases we are more willing to let the human rights of "others" fall wayside.

No matter what anyone thinks or says, Men *are* Human Beings. The trial of Mohamed Noor is going to put the U.S. Criminal Justice System on Trial. If there is one thing a system hates, it's being put on trial. Mohamed Noor deserves a fair trial even if it pops the comfortable bubble that protects the feelers of white women in the United States.

Please share these public service announcements and save lives.

Public Service Announcement #1

Parasite Stress causes child harm. Record mouse plague in Australia is driving abuse.

This can be stopped, please spread the word to Australian media.

You're stressed, discuss it with your spouse, get help.

Public Service Announcement #2

The Duluth Model of Gynocentric Abuse does not stop violence, but it does take lives.

It is the number one known cause of suicide whose real victims are the women and children that are left behind.

Public Service Announcement #3

In 2015, white women and university students threw rocks and screamed at police. This has continued and Minneapolis police are under a lot of stress.

White women and university students: Minneapolis Police live in fear of you.

Please share in Minneapolis and save lives.

Women have a known social bias that underestimates the stress men experience.

This bias check might save your life.

Click the video or see AVFM for the answer.

And please remember, the police in the United States can kill you, with near impunity, if they are stressed.

To read all of the articles in this series:
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Oh, fuck. We're doomed and only women can save the day

Jewel Eldora · 28 February 2021 · Archived copy · Original

The results from the 2004 APA Study used throughout this series has been neither retracted or contradicted by any other reproducible, larger-scale study. Even in the unlikely event that the claim of 100% of Women and 0% of Men having automatic in-group bias scales to the entire population, the fact that males are generally less social and appear to be less capable of automatically accepting other men as in-group members is evident. It is far too easy for both men and women to view men as subhuman.

Men and women have both made habit of the perpetual out-group derogation of men and boys. For some, it is even part of their jobs, including judges, police, prison guards, parents, teachers, social workers, etc. Men, it seems, are less likely to signal empathy toward men than are women.

The dangerous ways in which men and boys respond to derogation are hard to ignore. (Suicide, murder, terrorism, etc.) Additionally, the lengths men will go to in order to avoid derogation from their in-group become more severe as societal stress increases. While every genocide in history began with the systematic derogation of men and boys, it usually doesn't stop there.

Men are the overwhelming majority of the perpetrators of this systemic violence, but women and children quickly become victims. In this, the second to last article in our series, we'll explore the 50 year rise in stress relating to technology and explain why women are the only hope we have to be saved from what appears to be impending destruction.

In order to understand why men may be incapable of fixing this problem, we must first explore some of the study's hypothesis for why men may not be able to see other men as part of an automatic in-group and therefore, see them as subhumans.

The study cites 5 possible Hypotheses:

1) Male Aggression

2) Possible Competitor

3) Emotional Conditioning

4) Cognitive Balance

5) Sex Positivity

Male Aggression

In animals, where dominance hierarchies have been observed, the more dominant the in-group, the greater the preponderance of in-group bias. This is observed in humans when the local Sportsball Team wins the big game and fans line up en masse to support them at the World Sportsball Championship.

One would expect and reasonably deduce, that men, being the most dominant group, would be involved in a global fraternity, collectively celebrating their dominance, but as it turns out, this may not be the case.

Possible Competitor

Keeping the out-group down is a way to improve in-group standing. Resources may be rare and there is no reason to make life easier for the out-group.

Emotional Conditioning

In a Weak Case for the Humanity of Men, I discuss the stereotypes of men and boys. It is easy to imagine how

some men might easily abuse their power to derogate other men. Minority groups adopt similar attitudes for themselves that are held by predominant groups and sometimes members even strive to conform to the stereotypes. Our collective stereotype of men as a group must be considered if we are considering grossness as a human value.

This grossness may simply make men an undesirable group of assholes with which to automatically identify.

The last two hypotheses are pretty self-explanatory.

Cognitive Balance

This is expressed as the belief, "I am a member of this group, and I am good, therefore, all members of this group are good." Men seemingly lack this conceptual thinking and therefore do not apply their own attributes to "all men."

Sex Positivity

Men like sex. Some of them like to have sex with women. It turns out, the more they like to have sex with women, the more they tend to like women as a group. Sex positive men will pretty much always like women better than other men.

Regardless of the reasons, the study's findings clearly demonstrate that to one degree or another, men simply don't exist as an in-group. For practical purposes, men exist only as an automatic out-group.

Likely because of this phenomena, it may be all too easy to exploit men and boys to derogate men of another race, class, sexual preference, social class, or religion. In-group/out-group dynamics can be demonstrated among even the most trivial of differences, and men, in turn, are targets for derogation from men of other groups. This is true amongst women as well.

It appears that evolution may have played an interesting trick on our species. These behaviors seem to be linked to an increase of general stress, as well as parasite and pathogen stress, and compel us all, as a species, to derogate men and to view men as subhumans.

Based on the numbers of men derogated in the last 47 years, we may be seeing the beginnings of the worst holocaust in human history. In the 47 years since Future Shock was published, historical stress levels and interconnected social technologies have risen, right alongside prison populations and homelessness. Both overwhelmingly male phenomena. During this period we've also seen the declining mental health of children, increased unhappiness among women, and a male suicide rate that has become alarming to professionals who study those phenomena.

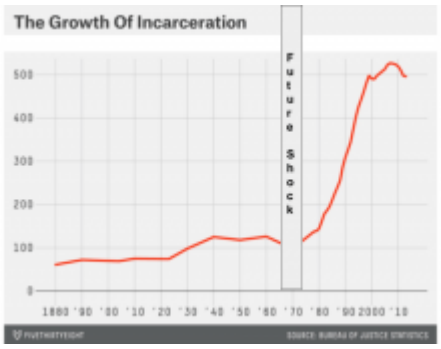

The War on Drugs, Parasite Stress and Rise of Interconnected Technologies

Drugs have been framed as an epidemic and thereby subtly linked to pathogen and parasite stress to increase our willingness to derogate "other" men. This has reached national crisis levels and incarceration in this country has grown at alarming rates right under our noses, in part, because we don't see 94% of the prisoners as full humans. If your family has been blissfully unaffected by having a father, son, brother, or uncle derogated to prison, you likely

view this apocalypse as a type of academic problem for “other” families.

Our stress and parasite stress is increasing and this has an established link to authoritarian catastrophes. Only women will be heard, and only the brave ones will speak against the herd. It is a powerful herd who will throw their shit when they are made aware of their own out-group biases against men and boys. Early testing shows that women predict that men have 40-60% parity in automatic, in-group bias, where there actually seems to be little to none.

In short, your baby boy, son, teenaged boy, brother, uncle, father, grandfather, boyfriend, and/or husband live in a world where others will abuse them, often times in an attempt to treat the abusers own mental illness (see Chemical Rewards). This could have disastrous effects for you and your family.

What Can Women Do?

Given the risk of exposure and increased risk to actual pathogens and parasites, it is no wonder girls are trained from a very young age to reinforce boundaries with men and boys, and to keep the others around them in line with correct, appropriate, and safe practices.

The wrinkling of noses, fake gagging, looks and shrieks of horror, as well as mocked arm distancing are long established and well understood indicators of social grossness and disgust derogation. Women, who report a greater disgust sensitivity, play a vital part in alerting others to the discovery of pathogens and parasites.

Unfortunately, boys and men, like Carrie in the Stephen King book, do not always realize that behavioral corrections are important for the protection of the species.

Carrie, who was perhaps less socially intelligent or sophisticated than her cohorts, didn’t realize that the gentle locker room hazing was really just a good hearted attempt at getting her to understand that she wasn’t dying from her period, and that she just needed to take reasonable steps to protect the herd.

Disgust derogation has been used time immemorial, across cultures, to create and perpetuate hostility toward out-groups. Many movements, political and religious, have abused pathogen and parasite stress to great effect in getting in-group members to accept terrible behavior against the out-group. In-group members stand by helplessly lest they be derogated by proxy. This frustrating cycle of silence in the face of derogation gets people to believe irrational things.

What can Men Do?

Discuss this article respectfully with women. Women acutely feel the injustice of a Men’s Rights issue, especially when it affects them personally or they see how these issues affect women and children, i.e. suicide, military and job related deaths, even transgender issues.

Fight the urge to talk about the issues, or the statistics; talk about the people. Women are just as affected by non-custodial child support issues, visitation, or child safety/neglect issues. They’ve struggled getting their sons the services he needs, fear the stigma of a false rape allegation, or being shipped a loaded body bag.

Women care more about people and the effects on people than statistics. Stories are sticker than statistics.

When women experience men’s issues through one of the men in their lives, they understand it in a way that men never can. They understand how other women will be affected by the same issue. She sees this issue as an issue for any other woman in her situation. Men suck at that. As it turns out, virtually no men identify as men.

Be less of a dick to other men and boys. Be less of an asshole to other men and boys. Stop being such a fucker to other men and boys. Stop getting your shit all over other men and boys. Of course, if you’re doing to it women and girls, you should stop doing that as as well. But recognize, society accepts and even encourages you to derogate men and boys.

Where are We Headed?

Perhaps as a response to concerns about the rise of socially connected, cost effective hive technologies, or perhaps as a result of the rise of active derogation, through the War on Drugs, divorce, Ritalin abuse, and some vocal seemingly anti-male political movements, the last 40 years has spawned out-group concern about a certain variety of flying parasites. I'm referring to a type of out-group terror I will refer to as "Tazerdronophobia."

There seems to be an entire internet subculture, again, mostly white men in the tech industry, fixated on armed drones or other technologies being weaponized against them.

While Dronophobia has been reported in areas where actual drones have killed actual people, the concern seems irrationally high in the US where there is, as of yet, not been a single tazerdrone to enter the marketplace. (UPDATE: Tazerdrone Prototype Spotted In Russia)

In the unlikely event that tazerdrones actually become available in the US, the relative low cost could have severe derogation consequences for out-groups. For instance, the U.S. Federal Government's >widely publicized plan to build a $65B wall across the southern United States to keep out "Bad Hombres." With a similar spend, the US Government could buy and operate 6.5 million solar powered tazerdrones.

A tazerdrone mindhive would likely be a cost effective way to silence dissent and keep gross people very nicely contained. If they are men, particularly white men, all indicators are that not much fuss will be raised.

This out-group fear of subjugation through hive technology seems to have come with a sensitivity to out-group statements (you're a racist, sexist, nationalist…) and a sudden inability to see the humor in harmless jokes and innocent comments.

The uproar over a simple hashtag #killallmen, and its variant #killallwhitemen as being somehow actually offensive was silly. Men, as the more dominant group, should not feel threatened by the statements of disadvantaged groups.

This over-sensitivity is often referred to as male fragility and has been widely reported upon.

This may also explain the connection between parasite and pathogen stress and the rise of populist, authoritarian strongmen (Trump, Hitler, Dwayne "the Rock" Johnson). When humans are distressed, they will beg for protection from those they deem as "enemies." they also want simple solutions to very complex problems.

Because of the ease of derogating men and boys, they are typically the first slated for removal.

Brave women must begin speaking against the systematic derogation of men and boys. There is a very loud voice amongst the elite screaming for the rise of their favorite type of totalitarian government, or pleading requests for martial law. Very few authoritarian governments actually deliver on what they promise, but all of them will derogate "undesirables."

Very few women, and virtually zero men, are willing to speak up about the derogation of men and boys for fear they may be shunned for appearing to be pro-man or anti-woman and children. Those who do stick up for the out-group often do so at the risk of getting shit hurled at them.

In the Stephen King Movie Carrie, the only survivor of Carrie's reaction, is the one girl who spoke up for Carrie's humanity and dignity. Perhaps that is the lesson we are meant to take away from all of this.

If we allow grossness to be the measure of human worth, the war waged against men and boys will only continue to ramp up as stress increases, and more and more of them will be removed. Women and girls follow soon after.

THE END.

In my next and final article of this series, we'll explore the **Big Secret**.

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A weak case for the humanity of men

Jewel Eldora · 28 February 2021 · Archived copy · Original

Warning:

This article deals with extremely delicate subject matter, the grossest of human behaviors including rape, murder, pedophilia, all explored alongside common disgust inducers: poop, shit, blood, brains, foreskins, piss, ball sacks and boogers, as well as in-group/out-group behaviors. Women and conservatives may be particularly offended. If you find the title offensive, please keep reading, you are exactly the type of person we are trying to reach. We'll be exploring the biologic and sociologic reasons for why some people implicitly and explicitly reject the humanity of men.

Additional warning, this article contains links to a disturbingly in depth analysis of ass-hair.

You have been warned.

Men are Gross

In order to discuss human grossness, we do well to start with men. Men, for the purposes of brevity, are defined loosely as adult human males, distinct from boys, girls, and women. When you subtract prisoners, the homeless, and the mentally ill, the remainder of integrated men account for roughly 20% of the population. This group, aka "The Good Guys", are the least gross group of men, but yet still manage to create 80-100% of the human generated grossness, according to informal surveys of gender theory professionals.

It should also be noted that a disproportionate of the 1% are also men.

Let Us Not Talk Falsely Now...

Any kidding aside, men, as a group, are gross. In addition to pooping (biologic), shitting (behavioral), pissing, sneezing, and picking boogers like everyone else, they also have foreskins, scrotum, and a greater preponderance of ass hair.

While none of these are necessarily reflections of character, they certainly color how men are viewed as a group. Ass-hair preponderance cannot be ignored, as ass-hairs are potential parasite and pathogen carriers, and human shit is gross to everyone, except maybe Coprophiliacs.

The term "Toxic Masculinity" will be explored briefly as toxicity is a common attribute of grossness. A complete exploration is neither necessary or possible, suffice it to say, for the purposes of reporting on the general grossness of men as a group. Many of the grossest of human behaviors are attributed exclusively, or overwhelmingly to men.

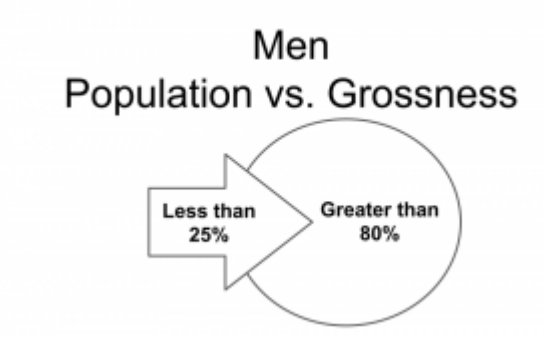

Men, as an out-group, commit nearly all of the rapes, pedophilia, and a massively disproportionate amount of the violent crimes and murders. In war, they kill more than any other group. Men appear, more than any other group, willing to imprison, abuse, torture, execute men, women and children.

Cannibalism, male homosexuality, pederasty, and coprophiliac acts are overwhelmingly performed by men. Yet, some men, and even a small minority of women, still complain that men may feel pain, or are in some way disadvantaged. Often they will include boys, male homosexuals, or the gender dysphoric in their statistics, in an attempt to illicit some sympathy.

Anyone who attempts to deny the fact that men, as a group, are disproportionately responsible for the above activities is being intellectually dishonest.

Men's Rights Activists often use crude humor, inflated statistics, or show men's issues dramatically out of a broader context in an attempt to bolster their arguments that some of our systems favor women, or create a narrative that men are somehow victims of society.

Some arguments typical of the MRA's are shown below without percentages, so as to remain value neutral in their analysis and to avoid legitimizing or validating any of the arguments or claims of derogation. Links are provided for purposes of completeness.

Examples of these weak arguments:

- Greater than 0% of rape allegations made are false
- Greater than 0% of parents are victims of paternity fraud
- Greater than 0% of those convicted and executed are innocent
- They have a greater than 0% chance of being incarcerated victims of the War on Drugs
- They than have a greater than 0% likelihood of suicide
- They have a shorter life expectancy by at least 0 years
- They get the same money for the same work
- Have a greater likelihood of dying on the job
- They are greater than 0% more likely to be uninsured in the US
- They are greater than 0% more likely to be homeless in the US
- They have a greater than 0% greater likelihood to be killed by police homicides; greater than any racial disparity.
- Greater than 0% are victims of legal, non-consensual, genital mutilation, for strictly aesthetic reasons (vs. Religious or Medical Reasons.)
- Greater than 0% live with untreated or undiagnosed mental health illness
- Greater than 0% lose their children in harmful or even deadly custody situations
- All have a greater propensity for ass-hair [Citation Needed]

If you found any of these value neutral arguments insulting, false, misleading, or feel they demonstrate a failure to show the context of the relative suffering of women and children; If you feel that this specific aggregation of information was offensive, or, if you merely observe that men are, in fact, the actual cause of most these problems… you may be one of the 85 – 100% of people who do not automatically self-identify as men, according to one 2004 study published in the APA.

If you have an understanding of out-group social biases and behaviors you will understand the paragraph above demonstrates automatic out-group bias and derogation, (Group Homogeneity, Just World Hypothesis, System Justification Theory, Stereotype Threat) against men. You were more likely than not, in some way, agitated by value neutral arguments about an out-group's experience. If you are a man, you likely received a testosterone spike as if you were facing the "Bad Guys from Across the River" by the implication someone might be sticking up for men.

We are Individuals; They are a Group

According to the APA study, men may lack the mechanism for automatic in-group bias. This trait appeared among

all of the men tested, across several tests based on four separate hypotheses: Sex positivity, a feeling that men are threats, competition, or that individuals represent the stereotype of men.

Men appear to be just as likely to derogate men as women are.

In short, if you are one of the 85-100% of humans who do not view men with automatic in-group bias, it may surprise you that regardless of your age or gender, or sexual orientation, you are likely to automatically view men as a subhuman out-group.

All humans view out-groups as subhuman, deserving of derogation or dehumanization. Out-groups are perceived as homogenous stereotypes of the group's members worst behaviors. (see the list above)

They are also perceived as the architects of their own misfortune. As an automatic out-group, men are automatically subject to nearly every social bias human beings exhibit. All human beings exhibit out-group bias. Some groups try to veil human nature with political correctness but it's always there.

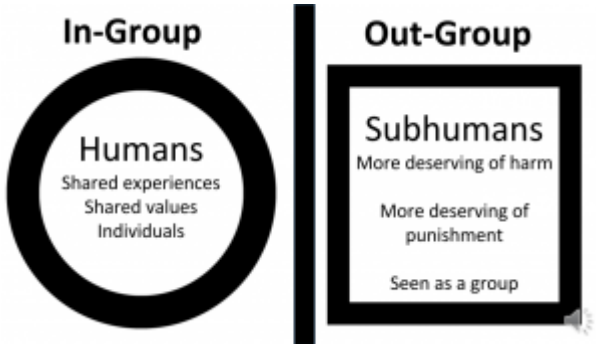

Building the Stereotype

The general population's violent and gross stereotype of men is made up of facts that are true for the group (some are rapists, murderers, pedophiles etc.) The general stereotype of men as a group includes that. Your personal stereotype includes that, combined with whatever negative experiences you've personally had with men.

Whether you are a woman or a man, you view men as a part of a stereotype, until they prove themselves otherwise and maintain their position. As soon as men fail to meet your expectations, your view of them through the stereotype sets in. Because we believe that subhumans in the out-group deserve whatever they get and were probably the cause of their own misfortune, the derogation of men seems both natural and acceptable.

In fact, some of you may even be abusing men to increase your in-group esteem, and to possibly relieve your own depression via chemical reward which you receive directly from actively derogating men. All the while, thinking you're behaving reasonably and in the best interest of the tribe. Congratulations, you're an asshole. Unfortunately, it turns out that *everyone* is kind of an asshole.

Your View of How the Other Half Lives, is not How the Other Half Lives

While commonly accepted gender theories view issues through a lens of oppression, men's issues are clearly issues of derogation (to detract, disparage, or belittle, to take away or remove, so as to impair the whole, to degenerate or debase.) This happens in relationships as well as institutions. Law enforcement, social workers, judges, teachers, and parents are subject to the same drive to systematically derogate boys and men. It seems parasite stress is a protective, biologic imperative to do so.

Men's own willingness to dehumanize other men seems to be a feature of humanity, rather than a bug.

Comparing derogation to oppression seems to create even greater confusion and frustration. While women may be exposed to greater subjugation or dominance, the force in men's lives comes from the near constant reminders that they need to keep their shit together or they will be degraded or removed, often with the full force of the law.

Parasite Stress in Mate Selection

Given the risks and costs associated with sex, pregnancy, childbirth, and an increased susceptibility to disease, it should be no surprise that women's mate choice would be more complex, sophisticated, and discerning. Selection choice, while complex, is functionally measured in esteem and value, as measured against a man's ability to "keep his shit together" at an age appropriate level. In other words, men are suitable when they have the resources and capabilities to manage the complexity of life within your acceptable boundaries. They become less suitable when the complexity of life slips through and perhaps some of it gets on you.

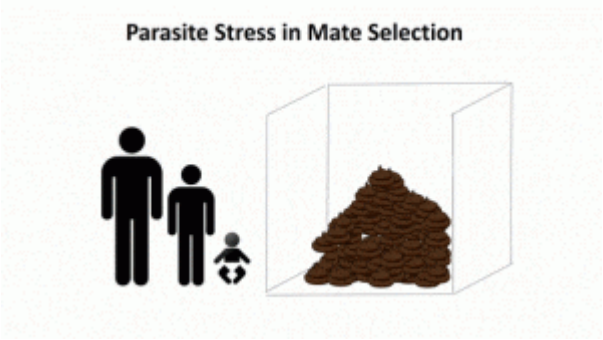

This simplified animation describes some of the most common traits of mate selection. While traits can vary widely from culture to culture, or woman to woman, one trait that is nearly universal is a "willingness to sacrifice your resources or yourself for the needs of women and children." Men and boys who do not meet the age appropriate minimum levels of desired skills, attributes, and values to maintain their suitability, are derogated.

Strong social skills and emotional strength are also very common selection traits.

It may not be surprising that "funniness" or "sense of humor" is also a widely reported desirable male selection trait, as it may be a mechanism to diffuse the stress related to systemic derogation.

We appear to measure the value of a human life based on the level of biologic and behavioral disgust response, yet we understand very little about how it affects us emotionally and behaviorally. Given the disproportionate levels of grossness among men as a group, it's no wonder we often refer to men and boys using parasite, parasite carrier, or parasite containment metaphors, using labels like, "louse, rat, piece of shit, shit-bag, or even the occasional douche/bag, who can't keep his shit together and thinks his shit doesn't stink."

Additionally, humans will use mental illness metaphors to indicate parasites or pathogens: crazy, retarded, schizophrenic, hyper, or narcissist. These labels are more likely to cause derogation among men.

Of all the people in all of the world, none but the most radical of feminists actually *hate* men, but to one degree or another, most everyone will think of men as homogeneous stereotypes and view them with some level of contempt, disgust, and distrust. Only by dealing with their shit, hiding their shit, covering their shit up, etc. can a man be considered "One of the Good Ones" or "One of Ours" rather than "One of the Bad Guys from Across the River." And unfortunately, in order to keep their in-group status with women (and avoid derogation) many men engage in a wide mix of shitty, destructive, and self-destructive behavior. They will accept and join in on the systematic derogation of other men willingly, in order to keep their esteem with the in-group. The recipients of this systemic bullshit will be your brothers, fathers, uncles, boyfriends, and husbands, and they will go to extreme lengths, including the ultimate, irreversible form of self-destruction, in order to keep you from knowing that they can't contain it or let any get on you.

In the next article, "Oh Fuck; We're Doomed and Only Women Can Save the Day" we'll further explore this trait which human males forgot to develop, and discuss what women might do to save humanity from an authoritarian dystopian hellscape.

To read all of the articles in this series:

Article #1 – Otto Warmbier, Philando Castile and the Outgroup Derogation of Men
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Article #5 – Philando Castile, Justine Damond, and the In-Group Bias Toward Woman

Grossness as a human value indicator

Jewel Eldora · 28 February 2021 · Archived copy · Original

Regardless of how one feels about Cassie Jaye's movie about men's rights activists, "The Red Pill," there's no disputing the documentary has received widely varied reactions from different audiences. These vary from intensely supportive to overtly hostile.

In a series of articles, we'll explore the visceral reaction some people have to the topic of men's human rights and explore how some people are inclined to believe men and boys are a subspecies.

To better understand this, we'll explore the science of grossness, parasite and pathogen stress, some attributes of human mate selection, human in-group and out-group dynamics, including the Just-world hypothesis and System Justification Theory, grossness as a measure of human value, and the phenomena of human derogation during an era of proliferation of social technologies.

In order to fully explore grossness in the human experience and men's role as homogeneous human subspecies, we'll also discuss men's apparent inability to automatically recognize other men as humans.

Warning:

These articles cover topics such as poop, shit, blood, brains, foreskins, piss, ball sacks, boogers, implicit and explicit bias, and automatic human in-group/out-group behavior. These are of the grossest topics human beings can conceive, and some may need to take extra care, particularly women and conservatives.

Women and conservatives both report experiencing greater disgust sensitivity than their counterparts. Looking at human social dynamics through the lens of disgust (parasite and pathogen stress) is disturbing and might reveal a darker view into the experience of humanity as a whole.

While disgust is a deeply ingrained, useful, emotional response that has served our species very well, some of the darkest, most tragic, historical events have been directly linked to it. While disgusting things have always been a problem for our species, it seems the stresses created by disgust may be even more dangerous. Grossness is an emotional response and can supersede logic and subvert reason.

Increased parasite stress leads to greater maltreatment of children, violence, murder, and the rise of totalitarian regimes, both left and right. Disgust is inextricably woven into of our social and political fabric. Grossness is used to describe and evaluate humans, human bodies, and human behavior, as well, to demonstrate group status.

Appearing grossed out by the "right" things can improve ingroup standing. Logic, reason and ethics can all be overridden when disgust sensitivity is exploited. In the last century, this may have led to more and bloodier violence, and related deaths, than any other known period. Exploiting disgust sensitivity via disgust derogation is dangerous but the rewards can be great for despots.

Between 1914-1918, 70 million people were exposed to unparalleled gore and violence. World War I caused over 16 million deaths. Some survivors came home carrying the 1918 Flu which was responsible for more deaths than the war itself; Between 20 and 50 million by most estimates.

It should be noted, these were particularly gruesome deaths, of mostly robust, healthy children and young adults causing unparalleled societal stress. An argument could be made that the world was "grossed into" World War II.

In Alvin Toffler's 1970 book, "Future Shock" he explores technology stress and the concept of "too much change in too short a period of time". The rise of interconnected, inter-networked, pervasive technologies seems to have correlated directly with the rise to record high stress levels.

The story of humans, interwoven with parasites, pathogens, their carriers, and related stress, is an unusually unpleasant tale and is difficult and often too socially taboo to discuss.

Be forewarned, these articles are NSFW. There will be foul language, grossness, and disgusting human behavior, mixed with mild attempts at humor. I will try and keep it as inoffensive as possible because its message may be vitally important. Understanding why some percentage of people are incapable of or unwilling to see men as human beings, may just stop us from racing toward a global catastrophe.

You have been warned.

Why are Some People Squeamish or Angry about Men as a Human Rights Demographic?

The suggestion that men are humans, while seemingly logical on the surface, may make some people indignant, uncomfortable, or literally disgusted. Others, by contrast, might take active offense immediately and intuitively. If you are one of those, this article is for you.

This paper explores the underlying biologic and sociological impulses explaining why some people have this visceral, gut level reaction; some frightening implications, and perhaps, some hope that a few good women will eventually save the day.

First Exploration of a Theory of Universal human Grossness

Humans are gross. We emerge from sacks of placenta, end up as corpses, and in between, we, fart, poop, pee, pick our noses, and vomit. Sometimes all at the same time. Sometimes on ourselves, sometimes on others. We're not always able to de-gross ourselves to our own satisfaction, let alone to the satisfaction of others. Men, women, boys and girls all exhibit grossness. We all experience it.

Both biologic and behavioral traits can be measured in grossness. Many gross words describe behaviors and people (i.e. being a shit, acting shitty, slimebag, greaseball, or being an asshole) This is the functional language of social grossness. Grossness is often used to derogate out-groups.

Disgust derogation is a conflation process where people become gross, either through contact with actual pathogens and parasites, their carriers, or through association by exhibiting contrary behaviors or beliefs, as defined by the in-group. Grossness can also be transferred through accusations.

Humans often retaliate when grossness is thrust upon them. People hate being labeled as gross, or conflated with grossness. It stirs exaggerated, often violent, escalated reactions. Stress, in the US has been rising for 40 years during which time there have been increases in human derogation via increased prison populations and homelessness.

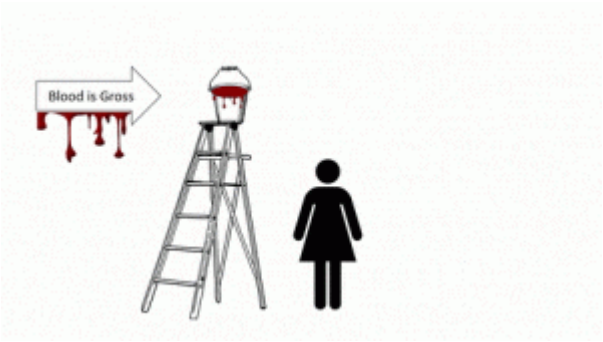

Social grossness was explored to great effect in Stephen King's first novel, "Carrie". In the 1977 movie adaptation, Vinnie Barbarino's in-group conspires to dump pig's blood, a parasite and pathogen carrier, onto a Coal Miner's Daughter. Her response to the derogation is to use the Force to mutilate and burn everyone involved, except the heroic girl who was brave enough to speak up against the group.

People also resent the implication that they, or their in-group, may be susceptible to the abuse of disgust propaganda or derogation. Whether the abuse is biologic grossness (boogers, poop, etc.) or attitude, behavior, or

belief grossness.

People often exhibit an escalated response to being called Racist, Sexist, Anti-Semitic. These are among modern societies most damning insults, right after pedophile or murderer, and it's akin to being accused of being perennially and viciously stupid.

This may be in part, because racists, sexists, and anti-semites have historically been incited by disgust derogation which has been linked to violent or asocial behavior. The implication that someone is a racist, sexist, or Anti-Semite implies that person possesses a certain, dangerous gullibility.

When in-groups engage in out-group disgust derogation, they are exploiting parasite or pathogen stress to demonstrate the superiority of their group's social position, while lowering the out-group's relative humanity. Subhumans are not seen as individuals, but as stereotypes of the out-group.

Resistance to the Abuse of Disgust Propaganda

The potential spread of pathogens and parasites is serious business. Humans find it deeply disturbing to discover disgust derogation being used to increase in-group favoritism or promote out-group derogation, especially when it invariably goes beyond acceptable parameters.

For many reasons, human beings resent being manipulated by disgust, and become enraged when people are discovered using disgust derogation to harm members of an out-group.

The Kathy Griffin Effect

If a group were looking to convert or motivate women or conservatives using disgust derogation they might want to think twice.

Abusers of disgust derogation can unwittingly create sympathy for the out-group when the abuse of derogation is discovered. The in-group loses reputation, and are sometimes shamed out of existence.

No two examples illustrate this more clearly than Nazi propaganda, which framed Jews as both vermin and lice, and American anti-black propaganda, which framed black men as rapists, inherently inferior, or willing to harm women, or harm children or neglect the needs of children. These people are pissed about this and have every right to be.

Attributing these behaviors to men of any subgroup is a powerful manipulation, as these are universally understood to be undesirable mate selection traits. This links that group's stereotype directly to parasites and pathogens. Men who are unacceptable are gross and subhuman.

Within certain boundaries, the abuse of parasite stress in propaganda is extremely effective, in-group members can believe, at a gut level, that the out-group are all the same, and that they deserve whatever they get, because, generally speaking, they're to blame for their own misfortune. In-groups are subject to nearly every social bias against out-group members.

Disgust derogation conflates disease, disease carrying agents, or behaviors that the in-group finds disgusting and dumps them on the out-group. The out-group is then subject to dehumanization and derogation. As mentioned, people are offended at the mere suggestion, that they themselves could be influenced or persuaded by such obvious manipulation.

While this type of propaganda is effective in encouraging out-group derogation or removal, it also boosts in-group esteem. Although it does appear to become counter-effectual when we witness levels of out-group abuse getting out of control, or breaching accepted boundaries.

The Nazi brand is forever associated with the Auschwitz/Dachau documentary footage; footage so disgusting, it was ultimately abandoned by director Alfred Hitchcock.

American anti-black racism is linked in our collective imagination with images of Emmett Till.

Nearly all of us felt revulsion when anti-white, anti-Trump bigotry manifested in violence in the 2017 kidnap and torture of a young autistic man, exposed to violence, humiliation, and possibly parasites/pathogens. Similarly. we all felt uncomfortable with the recent shooting of Congressman Scalise.

These tragedies entered the public consciousness and will not likely leave it soon. Similarly, if you are less outraged by either of these, you may be one of the 85-100% of people who may not recognize men as human beings.

We may not be equally disgusted by these things, of course; but we *are* trained *against* the beliefs, movement, or group that manipulated us, or others, in such a way as to corrupt acceptable boundaries for the treatment of others. Disgust is inherently about the violation of boundaries and the protections those boundaries afford.

Spreading parasite stress among the tribe, via social exchanges, facial expressions, body language or propaganda, has been a very effective way to elicit social change, but it appears it may even be more disastrous than spreading actual parasites.

Child Maltreatment, Murder, and the rise of Authoritarian Governments have all been linked to an increase in parasite stress. Spreading of parasite stress to advance a political agenda is a dangerous practice which we should should no longer tolerate. **It *will* come back to bite any group, or ideology that uses it.**

In the next article, we'll make a Weak Case for the Humanity of Men. Stay Tuned.

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Masculine Identity: The Irony of Identity Politics

AVfM Video Source · 28 February 2021 · Archived copy · Original

Chloe Roma STILL Doesn’t Understand Gender Activism, Brian Responds!

AVfM Video Source · 2 March 2021 · Archived copy · Original

Have Women Ever Been Oppressed in the United States?

Tom Golden · 3 March 2021 · Archived copy · Original

GAB TV:

Related to Tom Golden's video above, the historical quotes below help to shed light on the question of whether women in America were ever truly "oppressed." I think we all know the answer.

In 1856, author of Putnam's Monthly Magazine published the following summary of relations between men and women in America:

> "Long before the cry of woman's rights was openly raised, the powers and prerogatives of the American husband had been gradually undermined. Usage superseded law, and trampled it under foot. Sentiment put logical consistency at defiance, and the American husband has thus become a legal monster, a logical impossibility, required to fly without wings, and to run without feet.
>
> "While the wife is thus rendered to a great extent independent of her husband, he, by a strange inconsistency is still held, both by law and public opinion, just as responsible for her as before. The old and reasonable maxim that 'he who dances must pay the piper,' does not apply to wives—they dance, and the husband pays. To such an extent is this carried, that if the wife beats her husband, and he, having no authority to punish her in kind, applies to the criminal courts for redress, she will be fined for assault and battery, which fine *he* must pay, even thought she has plenty of money of her own. or, in default of paying, go to jail! Such cases are by no means of unprecedented occurrence in our criminal courts.

In 1903 culture critic Max O'Rell observed the following about gynocentrism in the USA:

> "The government of the American people is not a Republic, it is not a monarchy: it is a gynarchy, a government by the women for the women, a sort of occult power behind the scenes that rules the country."

Price Collier observed **in 1909**:

> In England the establishment is, as a rule, at any rate from a man's point of view, more comfortable than the American home. Americans staying any time in England, whether men or women, are impressed by the fact that it is the country of men. Likewise the English, both men and women, who visit America are impressed by the fact that America is the country of women.

Irishman George A. Birmingham wrote **in 1914**:

> "There are people in the world who believe that we are born again and again, rising or sinking in the scale of living things at each successive incarnation according as we behave ourselves well or badly in our present state. If this creed were true, I should try very hard to be good, because I should want, next time I am born, to be an American woman. She seems to me to have a better kind of life than the women of any other nation, or, indeed, than anybody else, man or woman… **American social life seems to me — the word is one to apologize for — *gynocentric*. It is arranged with a view to the convenience and delight of women.** Men come in where and how they can…. The American woman is certainly more her own mistress than the Englishwoman, just because America does its best for women and only its second-best for men. The tendency among American humourists is to dwell a little on the greed of the Englishman, who is represented as incapable of earning money for himself. The English jester lays more stress on the American woman's desire to be called "my lady," and pokes sly fun at the true Democrat's fondness for titles. The American man is

> reverent toward women. It is not the homage of the strong toward the weak, but the obeisance of the inferior in the presence of a superior. This difference of spirit underlies the whole relationship of men to women in England and America. The English feminist is up against chivalry and wants equality. The American woman, though she may claim rights, has no inducement to destroy reverence.

Albert Einstein observed **in 1921**:

> Above all things are the women who as a literal fact, dominate the entire life in America. The men take an interest in absolutely nothing at all. They work and work, the like of which I have never seen anywhere yet. For the rest they are the toy dogs of the women, who spend the money in the most unmeasurable, illimitable way and wrap themselves in a fog of extravagance. They do everything which is in the vogue, and now quite by chance they have thrown themselves on the Einstein fashion.

SEE ALSO: American Man – the Most Successfully Manipulated Male on Earth, by Esther Vilar

The Child Archetype as Responsible for Woke Dystopia

Peter Wright · 12 March 2021 · Archived copy · Original

Voices around the world are announcing a rapid decay of culture forms and a descent into dystopia. On a grass roots level, much of that decay is driven by the rise of infantile narcissism centered on 'me and my vulnerabilities' along with 'me and my demands,' a pathological focus that channels its energy into topics like racial or gender-diversity tribalisms.

The force of such tribalism tends to take as prisoner all remaining citizens who don't identify themselves with the child archetype, creating a two-class society of childlike adults who set out to pull on the heartstrings of more matured, responsible adults within the same society.

The result is a society operating not so much on a division between races, genders, income or sexual orientations, but divided instead by those with a psychological attitude of children vs those with an adult perspective.

Using biological language, what we are witnessing is a hacking of the parental brain of society, garnering its collective sympathies with the bait of dramatized neoteny. When our biological operating system is hacked in this way, and the hack is taught as cultural operating practice within government institutions, universities and in popular culture, there is little way to circumvent its omnipotent demands.

The only way to circumvent the 'aggressive vulnerability' of the child archetype is for a portion of society to say NO when faced with its demands, which appear as an insistence for redress of female victimhood, race victimhood, "marginalized" sexuality, and so on — the masks of the child archetype.

Biologists, neurologists, evolutionary psychologists, and ethologists have long recognized parent and child instincts in the form of parents' urge to caretake and protect juveniles, and conversely of juveniles having an impulse to announce their vulnerability to signal their need to be cared for. This biological fact was independently discovered and understood by archetypal psychologists (parent & child archetypes), object relations psychologists (parent & child objects), and by other schools of psychology dealing with the 'inner child' and its need for caretaking. Object relations psychology goes so far as claiming the sexual libido is *subservient* to the evolutionary imperative of parent~child bonding, making this dyad the strongest motivator in human affairs.

As an interesting point of distinction, Jungians differentiate between the child archetype and what they alternatively refer to as the '*puer archetype*' which can be represented respectively by the images of a toddler (child archetype) and an older child/teen (puer archetype). The *puer archetype* is perfectly represented by the figure of Peter Pan – youthful, loving of new experiences, playful, spontaneous, optimistic, adventurous and independent.

Contrary to the phenomenology of child archetype, the *puer* archetype is not represented as a small vulnerable child in need of coddling and protecting, he's an independent child or youth and an archetypal imperative vital to the psychological health of all men and women.

This Jungian differentiation between the motives of infantile child archetype, and youthful puer archetype respectively, is why I reject admonishments of the *puer* impulse as "Peter Pan syndrome" or as "failure to launch," which essentially brands men as "pathetic man babies" and shames them into assuming one-sided, and indeed one-dimensional posture of adult responsibility. "Failure to launch" applies more properly to an overidentification with the child archetype, which deserves challenging when it reaches the status of personal or cultural dominance.

While the above video provides only half of the full speech given by Hillman on the child archetype, it does impart a good overview of the topic. Hillman touches there on Jung's description of the child archetype as including vulnerability, a sense of futurity (that life will begin in the future), innocence, and also a feeling of "hermaphroditism." This sexual orientation of the child archetype (hermaphroditism) is also confirmed in Freud's idea that toddlers are "polymorphous perverse" and haven't yet formed what he understood as an appropriate genital

identity.

Perhaps those early observations by Jung and Freud make sense when you consider the concerns of the ‘marginalized’ wokists today who champion multiple genders, non-binarism, bisexuality, transgenderism etc. and aggressively demand to be taken care of.

Voices of Male Victims of Coercive Control (UK)

Featured item · 13 March 2021 · Archived copy · Original

Domestic Abuse and Coercive Control are not gendered issues. Despite a huge body of scientific evidence showing that men are victimised at similar, or slightly higher rates, as women, male victims have been dismissed and ignored for decades. Taken from two large international surveys, here are the voices of men from the UK that have been subjected to domestic abuse and coercive control from their female partner.

Published By Firebird Psych

Masculine Enchantments: Fairy Tales and Men's Rights

Diego Morales · 14 March 2021 · Archived copy · Original

The Men's Rights Movement exists to recognize and ameliorate problems, institutional or social, that predominantly or exclusively harm boys and men. To that end, activists have adopted strategies ranging from filmmaking to legal action. Media analysis has also been done (Allemano, 2012) but with folktales largely ignored. This is unfortunate since folklore in its various forms has practical functions: entertaining, justifying institutions, enforcing cultural norms, educating, and providing escapism (Bascom, 1954). Thus, MRAs could harness the power and versatility of folktales to influence the culture. "The Four Artful Brothers" (Manheim, 1977) is a strong foundation since it complies with pro-male values in several ways.

The story tells of siblings who leave home to find jobs when they're father is unable to provide for them. Becoming a thief, a hunter, an astronomer, and a tailor, they return home, demonstrate their skills to their approving father. A dragon attacks days later and the boys combine their talents to rescue the princess, resulting in them getting awarded their own principalities.

Folklorists have argued that this tale and its variants have remained popular partly because it focuses on educating sons (Zipes, 2000). This theme is relevant for contemporary advocates because male literacy and academic achievement lags behind that of girls (Autor & Wasserman, 2013) and has since 1870 (Tyack & Hansot, 1988). But this tale doesn't just dramatize anxieties regarding male education, it alleviates them. "The Fourt Artful Brothers" is a multi-genre narrative that includes action, fantasy, and real-world problems, which are the kinds of texts boys prefer and which they aren't usually given (Boys Literacy Teacher Inquiry Project, 2008). To wit: the siblings battle a dragon and survive a shipwreck, satisfying the action requirement. The presence of a dragon, an omniscient telescope, and a magical needle-and-thread place the text within fantasy. And the premise of the story – leaving home to find gainful employment – is a realistic goal and concern for many young adults. Altogether, these elements fulfill the multi-genre requirement.

Combined with that is a nuanced depiction of masculinity. For instance, the story is about young men mastering skills and courageously facing mortal peril. These two traits – mastery and courage – are considered bedrocks of traditional manhood (Donovan, 2012). Yet, the tale is inclusive of men who deviate from norms. Consider the mentors: their role as teachers is people-oriented, which contrasts with men's general preference for object-oriented work (Rong et al., 2009). The main family also deviates from norms; the boys have no mother, implying that childrearing and housekeeping were done by their father and themselves since the birth of the youngest. The

youngest himself does tailoring – a subset of textile work like sewing, knitting, and weaving – which has traditionally been a feminine craft (Barber, 1998). Notably, the king says that each of the brothers have an equal right to marry his daughter, metaphorically saying that all men are worthy of respect and recognition, regardless of their gender expression.

Another point in the tale's favor is its multilayered subversion of male disposability. While the boys do endanger themselves for a woman they've never met, their primary motive is to prove the usefulness of their skills. Their secondary motive is economic, since they came from poverty and are unemployed at the time. Another challenge to the disposability of men comes from the king. Unlike real-world leaders who conscript men to war (Watson, 2014) or citizens who sacrifice men for women's benefit (FeldmanHall et al., 2016), the king offers an incentive to save the princess and the boys are the only men to go her rescue.

Marina Warner, a prominent mythographer, once declared, "I decided that it was crucial not to leave the territory of the imagination to those history has taught us to recognize as dangerous" (The University of Sheffield, 2017). Hers is an attitude that men's rights activist should embrace wholeheartedly, especially because those who pose a threat to male wellness already have a head start.

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Feature image: Public domain illustration by Arthur Rackham (copyrighted 1909 and renewed in 1920). From *Snowdrop and Other Tales*.

Another Male Mea Culpa

Mark Dent · 15 March 2021 · Archived copy · Original

Paul Jennings is a very successful children's author, particularly in his homeland, Australia. I recently bought his autobiography, *Untwisted.* My enjoyment of the book was sullied by the endless references to female oppression, misogyny and the selfishness of men. Paul was quite blunt in his appraisal of his father as a cold, narcissistic man who did not like his son.

I felt Paul's own words often contradicted his incessant references to female disadvantage as well as his depiction of his dad as the cause of all the family woes and his mother the kind, self-sacrificing martyr.

I recently wrote him a twelve-page letter.

Dear Paul,

I don't believe this letter will ever be read by you but I'm willing to write it even if there is the slightest chance, I could be proven wrong.

I recently bought your wonderful book. *Untwisted, the Story of my Life* and I loved it. Your honesty, self-deprecation and willingness to expose your weaknesses and failings was truly courageous and such revelations will surely open up the hearts of others to perhaps be more vulnerable and open about their own struggles and fears when they engage with the people in their lives.

I'd like to thank you as a recently retired primary school teacher, for the hours of joy, laughter and escapism you provided so many of the kids I taught over a number of decades. What an incredible legacy.

I want to comment on something I perceived as a repeating undercurrent in your story: that being the lot of the girls and women in your life. You constantly presented them as being somehow oppressed and disaffected because of our misogynistic culture.

There were constant references to your sister's dreams being dashed when *your* own hopes of matriculating were shattered by your dad's decision to end your schooling before you could matriculate.

Why was her failure to matriculate (due to your dad's decision) somehow more tragic or unfair than what was done to you?

You referred to your dad as having a 'narcissistic personality" so I am confused by some of your anecdotes.

You wrote:

"*My father's chance to become employed at the top level in a big factory finally presented itself. His application was successful-he rushed over and bought a home for us in Glenelg."*

"*My mother didn't even get to see the house. She had already made the big move from England.*" (so had your dad and it wasn't his fault your grandma had a bad dream and decided to desert her daughter and beloved grandchildren. This clearly led to the feelings of isolation and grief your mum experienced yet you bear your grandma no ill will and only talk of your deep affection for her. Was she not selfish?).

It seems you frame every situation with your mum as the victim and your dad the bully. I am sure he was hoping to be able to offer a better standard of living for his family by securing a higher paying, higher status job yet you seem to infer his sole motivation was to pump up his own considerable ego.

Later in your story you praise your mum- in- law for her high achievement in the work force and her climb from poverty to a middle-class status and openly admire her "*for calling things the way they were and being the dominant force in her marriage*." Perhaps she was just a bullying narcissist too.

Back in Adelaide where your dad has begun his new job you write: *"her (your mum's) unhappiness wore him down but it increased my feelings of love and concern for her.*

I would never make a woman I love live somewhere she didn't want to–

You write as though making your mum unhappy was the motivation behind your dad's decision to move to Adelaide. Surely thousands of families have moved house to follow the breadwinner's best job prospects. It's never easy and often heartbreaking but families weigh up what they think is the best long-term decision.

This passage stunned me, given your description of your dad as a domineering narcissist:

My dad only lasted four months. He couldn't take my mother's dark depression. (and I assume her silent treatment and probable absence of any physical intimacy).

Rather than frame your dad's decision to turn his back on a job he had fought hard to secure because your mum was depressed, as a sacrificial act (which it assuredly was given what he knew he would be facing on his return) you use the word "lasted" so as to present it as yet another flaw in a deeply flawed man. It was simply a sign of his weakness. He was so weak he couldn't even endure coming home to a silent, angry wife every night after a hard day's work.

So pathetic. That seems to be your summing up of his actions.

How is it possible that a domineering narcissist would so quickly throw away a job he had desperately sought and return to his previous workplace in a position of drastically reduced status because his wife was unhappy?

The silent treatment seems to be a recurring theme where your mum is concerned.

"*My mother is hiding her feelings with silence. I can see that she doesn't like Helen."*

And then we have the day your mum and dad were hanging wallpaper and your mum grew fed up with your dad's constant complaining and criticizing.

"*She threw a wet brush at him and stalked off. She didn't talk to him for a month. Not a word."*

Again. You seemed to be in awe of your mother's feat of silence.

If you go on any domestic violence sight it is listed as one of the many forms of abuse used as a weapon in relationships.

Have you ever had a mate or woman in your life give you even a small dose of "the silent treatment"? It is a truly devastating experience. You become invisible. You lose your sense of self. It is humiliating. It is demeaning. It is soul destroying. Each day you hope you will see a smile or hear a kind word, an apology, feel a gentle touch. And you say this went on for a month? Unimaginable. Clearly, again, no touch or intimacy either.

This is an excerpt from an article by a relationships expert.

Identifying Silent Treatment

In general, the silent treatment is a manipulation tactic that can leave important issues in a relationship unresolved. It also can leave the partner on the receiving end feeling worthless, unloved, hurt, confused, frustrated, angry, and unimportant.

When one or both partners sulk, pout, or refuse to talk, they are exerting a cruel type of power in the relationship that not only shuts out their partner but also communicates that they do not care enough to try to communicate or collaborate.

When silence, or, rather, the refusal to engage in a conversation, is used as a control tactic to exert power in a relationship, then it becomes "the silent treatment," which is toxic, unhealthy, and abusive.

Let's flip the roles for one moment.

Imagine your dad thought your mum nagged him too much, so he hurled a wet paintbrush in her face and then refused to speak to her or touch her for a month. I wonder how that story would have been framed?

You noted the fact that only boys were beaten every day in the classroom while the girls were spoken to with respect. You didn't make any observations about society's twisted double standards regarding the way to discipline girls and boys. Was this sexist? Unjust?

I was strapped by the Christian brothers when I attended school. My sisters never had a hair on their heads touched. Males were just so privileged.

Perhaps girls would not have been so quick to demand equal treatment in our education system if it meant having to endure what you suffered so horrendously under Mr. Brown's rule. You were tortured on a daily basis. No girl suffered such treatment. Now ***that*** is privilege!

I just missed out on the privilege of being conscripted to fight in the jungles of Vietnam, just another privilege the girls missed out on due to the chauvinism of our society. Many other boys were not so lucky.

No girl ever lived under the threat of being dragged from their home and sent away to kill or be killed.

When your marriage fell apart, you wrote:

"*All I wanted, apart from my lecturing job was "mum, dad and the kids" trips to the beach and snow fields, camping, reading stories to the littlies, dressing up as santa, ten weeks holiday every year. And of course, being head of the family and getting all the attention.*

Bliss.

For the man."

The many pages preceding this passage make a mockery of your words. Your life was in no way at any stage, privileged or easier than your wife's. You wrote:

"*I ran off into the bedroom and got into the wardrobe, closed the door and squatted down in the foetal position with my head between my knees."*

So empowered. So blissful.

You *both* suffered heartache, frustration, broken hopes and dreams, financial struggle and exhaustion. Why do you attempt to present the whole situation as being in any way related to gender?

As for the line about *"of course being the head of the family and getting all the attention"* – I don't believe for one moment that you were the "head of the family" or that you "got all the attention." You wrote it to add power to your assertion that women were somehow oppressed and disadvantaged.

The fact of the matter is most dads were never the head of the family *inside* the household and most definitely they were not the centre of attention.

I think back to my childhood in the 60's and there is no doubt in my mind that the majority of homes were ruled by the mum and the dad was in the background both literally and when it came to decisions about the household or attention from the kids. This was partly because the dad was away from the home from early morning to late in the evening. Today women control 80% of the household spending.

This isn't a good or bad thing. The men worked and earned the money and the mum's took care of the home front.

You played the gender card again when you wrote:

"*I can see that my mother did die spiritually when, in addition to living a life like the one I described above, she left her home, her mother and her sister to live in another culture in another land*."

I know you didn't like your dad but he left his homeland behind too. He left his dad and mum and perhaps a brother

or two and had to adapt to living in another culture, another land.

Your mum's mother left her, yet you find nothing to condemn in her actions.

You write about a woman being trapped in a man's world, unable to pursue her dreams or goals. But you don't for one moment acknowledge that the very same thing can and has happened to men who marry a dominant partner. I have a couple of mates who endured hell in their marriages at the hands of bullying narcissists who just happened to be female.

You say an extrovert and introvert can get on well together- but not if the ***man's*** world takes precedence. Why would you write that? Why didn't you write, but not if *either* partner's world takes precedence?

You say you were horrified to hear yourself dominating the conversation with a friend of your wife on a tape recording as though that is all that needs to be said about all male/female interactions. Perhaps you were 'mansplaining". I have known and engaged with countless women who dominate the conversation in their home and the man is the quiet, subservient partner.

Why do so many men do what you do this in this day and age? I am so tired of people almost apologizing for being male. Why didn't you approach these issues from a human perspective? Do you really believe one gender inherently possesses all of the negative characteristics you refer to?

You say back then, the whole culture was a woman's enemy if they wanted a full and balanced life.

What does this mean? What is a full and balanced life? My brother was the boss of a bricklaying company. He died two years ago at the age of 57. He worked his fingers to the bone. He died just as he was contemplating retirement. He was up at 5:00 am every morning.

His wife didn't work, because she didn't want to. Men in our society ***don't have that choice***. Many women do. She lived in a lovely home with a sauna, swimming pool and all the money she needed to buy whatever she felt the desire to buy.

They loved each other and raised three beautiful daughters. Tell me which partner had the full and balanced life?

Back in the "bad old days" you refer to, I saw my dad work his heart out to look after and support his family. He adored us and we adored him. He wanted nothing more than to be with us yet society demanded he work long hours for 45 years. He was robbed of so much. My mum worked hard too, but she had the joy of seeing us grow and the friendships of all the other mums in the neighbourhood. They played in badminton competitions and went to calisthenic classes while my dad and their husbands worked. It was hardly hell on earth for women.

Some of these mums may have yearned for more and been unable to achieve their dreams due to having children. But just as many dads had to let go of their dreams and take on mindless, back breaking, often dangerous and dirty jobs in order to provide for their family.

They saw little of their kids.

Were their lives full and balanced? I truly cannot fathom this endless focus on women's needs and women's wants as though men haven't endured the same in a different but just as frustrating and heartbreaking way.

Where is this imaginary world of male privilege and life satisfaction?

For every woman who yearned for a career there was a man yearning for more time with his kids. There were also many women who loved being a home body and housewife and found it fulfilling and enjoyable. There were men who found their career satisfying and exciting.

How can you split humanity so neatly and write as if men lived in some pristine world where they were able to achieve their dreams and have whatever they wanted while women were oppressed and lost?

You write about *your* selfishness in initially not allowing your wife more time with her visiting rights. Again, you

speak of your male selfishness and your sister (it took a woman to set you straight) opening your eyes to that selfishness without mentioning the fact that it is overwhelmingly men who are denied access to their kids by cruel selfish women and a biased court system.

It seems beyond argument that our legal system is determined to prevent men from experiencing a full and balanced life.

I've already mentioned the beatings boys copped and the conscription in the seventies. That's not nothing.

Any statistic used to measure health and wellbeing shows men as the overwhelmingly disadvantaged demographic.

Boys and men are still killing themselves at four times the rate of females yet glass ceilings and mansplaining get more media coverage than this horrific statistic.

Perhaps men's lives may not be quite as full and balanced as so many seem to think. Boys are failing in our schools; men are having their children torn from them even when they have done nothing wrong and their lives destroyed by the biased Family Court. 96% of workplace deaths are male. 75% of those living hard on the streets are men.

I know you didn't intend to write a book about women's rights. It was a fascinating, beautifully written account of one man's life. But you chose to hammer the issue of women's "oppression" throughout your story so I think my long letter is relevant.

As I was reading a review of your book on an ABC site an advertisement for another article popped up. The article was titled

"*Call for cultural change around stay at home dads"*

A father who features in the article had his comments quoted beneath the title.

"Melbourne dad, Michael Wilson, says making it easier for fathers to stay at home with their kids is important **for workplace equality for women!**

Father's Day sparks calls for cultural change around stay-at-home dads – ABC News

It seemed to tie in neatly with your approach to the issue of gender in our society. Rather than view the increase of stay-at-home fathers as a wonderful thing for men who at long last are able to break free of the shackles of decades of fulltime grind in the workplace and have an opportunity to be with their kids, it is all about women's equality in the workplace.

Do those women intend working for the next forty years while hubby stays home long after the kids have left school? I doubt it. In this privileged male world, I can promise you it is the wife who allows her hubby to take some time to be a stay-at-home dad and it will be the wife who lets him know when it's time for him to return to his breadwinner role.

I'm an opinionated little bastard aren't I?

I was touched by your final pages where you wrote about the death of your dad and wondered if perhaps you had been too harsh in your depiction of him.

I think you are a kind, compassionate, empathetic man who I would love to sit with and talk for hours over a cuppa. I loved your book. I was swept up from the opening page and enjoyed the journey.

I have a deep passion for people but in recent years a particularly strong concern and compassion for men. It seems most of the major institutions in our society deem men a problem to be dealt with, a creature requiring improvement and a toxic poison if not handled carefully.

Our education system and universities are often hostile places for males. The entertainment industry continues to create dramas in which men are abusive selfish monsters and the women good, generous, innocent victims. This has been happening for five decades. You can literally say you hate men in a book title, newspaper article or morning tv

program and face zero backlash. I have read many such articles by Clementine Ford and she held her position at The Age for years. How long do you think a male journalist would keep his job if his byline was “Kill all women”.

If a male presenter dared say anything construed as criticism of women as a collective (no matter how mild or true) he would most likely have the angry feminist mob demanding he be sacked and in most cases this would be the outcome. This is not idle chatter. It is the truth.

What does that tell us about who holds the real power in our society?

A wise person once said: Ask yourself this simple question. Who am I not able to criticize in my society? When you give your answer, you will know who holds the power.

This is why I felt let down by your attitude. It’s nice to escape the endless berating of masculinity yet there it was again, just when I thought I was escaping into a fascinating story.

Thanks for reading my long letter (if you’ve got this far). Thanks for your many wonderful stories and the joy you have given to so many.

Take care, Paul.

Kind regards,

Mark Dent

Janice Fiamengo: Yeah, A Curfew For Men

A Voice for Men · 18 March 2021 · Archived copy · Original

What Your Butt Says About You As a Man

A Voice for Men · 22 March 2021 · Archived copy · Original

Honeybadger team Brian and Alison look at an article from Mel Magazine entitled “A NEW CRACK OPENS IN THE MANOSPHERE” where the topic of discussion appears to be something akin to “real alphas tickle the prostates of other alphas”… or something.

***Mel Magazine is a masculinities/feminism-inspired rag “for men” that is founded & funded by Dollar Shave Club and, as you will see, is no better than the famously wokefied shave company Gillette.**

The Feminine Protest – Not What You Think

Doug Mortimer · 24 March 2021 · Archived copy · Original

A funny thing happened to one of Alfred Adler's theories on the way to the psychology textbook. It underwent a sex change – long before it was fashionable to do so.

Adler was one of the pioneers of psychiatry. Born in 1870, appropriately enough, in Vienna, where Freud hung out his shingle. In fact, Adler was a disciple of the older man (Freud was born in 1856). As often happens with disciples, they later go their own way, not entirely in opposition to the master but veering away from the dogma to an extent that they are often considered apostates. Like Carl Jung, Adler used Freudian psychology as a springboard for his own theories. He was successful enough that in subsequent years Adlerian, like Freudian and Jungian, became an adjective.

In effect, Adler's own life was an example of his theories. A sickly child, he later posited that every person is born with a sense of inferiority. One's success in life to a large degree depends on how one deals with this inborn trait. If the sense of inferiority remains rooted in the personality, one develops an inferiority complex. "Everyone's goal is one of superiority," he noted, "but in the case of those who lose their courage and self-confidence, it is diverted from the useful to the useless side of life." "Useful" folks respond by striving to outshine their peers. Of course, how one defines his peers depends on the society one is born into as well as one's class within that society.

Astonishing achievements may result from someone with exceptional talent, but even lesser individuals can be goal-directed. The overriding theme is moving from inferiority to superiority, from the minus side of the ledger to the plus, to get a raise, a promotion, or some sort of recognition that indicates a rise in status. In Adler's own words, "whatever name we give it, we shall always find in human beings this great line of activity – the struggle to rise from an inferior position to a superior position, from defeat to victory, from *below* to *above*." (emphasis in original text).

Adler's work focuses on individualism and ambition, not the collective. According to Adler, those who embrace a victim mentality are wrong-headed. Obviously, if he were still walking the earth, Adler would likely be a candidate for cancellation. His books would disappear from Amazon, demonstrators would haunt his public appearances, and if he had a web site, it would probably be subject to trolling. Indeed, science screenwriter Robert Ardrey once wrote that "his psychology brought shudders more and more severe to those students increasingly enchanted by the equalitarian ideal." Bear in mind that Ardrey wrote those words more than 50 years ago. Equity-obsessed academics are hardly new, though they had better manners in the old days. Then again, who didn't?

Adler theorized about a human aggressive instinct, but not necessarily a destructive one. It entailed not violence and destruction but self-actualization. Unlike today's self-esteem movements, it was based on actual achievements; self-esteem was something people had to earn; it was not a birthright. It could result from a higher income, a trophy, another stripe on the chevron, advanced degrees, or stunning artistic or intellectual achievements.

So what does this have to do with sex changes? All right, bear with me a little longer. Before we get that far, we need to explore Adler just a little more.

A corollary of Adler's theory was the masculine protest. In his day it was usually applied to young men who were overly assertive or arrogant as a means of compensating for inferiority. The juvenile delinquent of the 1950s is a superb example. A typical JD is callow and shallow, a know-it-all, a loudmouthed lout who bristles at the mere hint of authority (think of the punks in movies like *The Blackboard Jungle* or *The Wild One)*. Needless to say, seven decades later, their like still dwell among us, though another explanation may be proffered: toxic masculinity, with re-education camps preferred over reform school.

Nevertheless, somewhere along the way, perhaps during the first wave of feminism, the term masculine protest began to be applied to females. Of course, shrews, termagants, harpies, harridans – call them what you will – are nothing new. But the application of the masculine protest to them implied an inborn female inferiority. As women

began to compete in a yang world, their yin was a handicap. In moving to the yang side they often overcompensated. Hence the theory of the masculine protest came to be applied to women more than to men. Thus the sex change I mentioned at the outset of this article.

But now the times, they are-a-changin' once more. So I herewith offer the feminine protest. No, it has nothing to do with old-style bra burning, slut walks, the blue hair brigades, or women with more piercings than pores. Now it's all about transsexuals.

Though a tiny part of the population, transsexuals exercise influence way beyond their numbers. Woe betide the public figure who inadvertently offends them. Of course, transvestites are nothing new. I suspect they go back to the dawn of civilization. Such characters used to be the stuff of comedy, a staple of Shakespeare, vaudeville, burlesque, and movies (*e.g., Some Like It Hot*). A guy in drag was always good for a cheap laugh. But slowly it took a turn for the serious.

By 1982 *Tootsie* offered us Dustin Hoffman in drag, but not entirely for comedic purposes. During the film there were a number of laments about the tough lot of women. That same year we got *Victor/Victoria*, which offered us a female singer masquerading as a female impersonator to get a job, then finishes off by outing himself/herself as a man and…well, it gets confusing. Then there was *Bosom Buddies*, an early 80s sitcom with Tom Hanks in drag. Hard to believe that he was able to overcome that and transform his image into an American everyman. Even so, the emphasis was more on comedy that social commentary.

Today gender fluidity has overflowed its banks and joined the mainstream. No longer is the male in female attire the subject of ridicule. Even as late as 1985 (*e.g., Just One of the Guys*) you could still play up the "fish out of water" aspect of cross-dressing, as a teenage girl masquerades as a boy. Today there is no shortage of comic potential in the topic of former men/current women competing against female athletes but no one would dare attempt to make fun of the situation. Somewhere along the line, that sort of thing stopped being funny. The narrative has changed: now it's not about a fish out of water, but about a fish learning to swim not in a different body of water, but in a different body.

Of course, the old-fashioned cross-dressers existed at a time when patriarchy was merely a description of certain societies, not a curse word. Now it is bundled with such dreaded concepts as toxic masculinity and male privilege and good old boy networks. Masculinity has always varied from society to society but the concept itself was never vilified. Till now.

What's a young man to do these days? He looks around and sees females not just competing with him but being kicked upstairs while he remains on the ground floor. His upward mobility is stunted, his status is declining, his sex is anathematized at every turn. It appears s there is no way out. But if he's willing to undergo hormone injections and invest in a new wardrobe…

Well, if women became masculine to gain an advantage in competitive circles, then doesn't it make sense for a man to become feminine to gain an advantage in a matriarchal/affirmative action/equity-driven welfare state? Of course, he can always maintain his male body and behave effeminately. But why go halfway? Why not become a female?

Now I'm not saying that men who cross over are consciously seeking out a higher status. Rather, I think the concept has been absorbed by the subconscious of contemporary males, so when they come of age and are expected to function in society, they realize it is simply not possible to do so as anything close to a traditional male. But there is an escape hatch: by becoming a female all that masculinity can been shed like snakeskin. Or, if you're a sentimentalist, it is like the caterpillar transforming itself into a butterfly. It is a big step to take, but if one is looking for a privileged position in society, it's a gimme. Consider the case of someone who went in the opposite direction:

Your manosphere reading list may include Norah Vincent's *Self-Made Man*, her account of passing as a man for a year and a half (the transition was abetted by her lesbianism, not of the lipstick genre) for almost a year. She went

from being a masculine woman, as her friends described *her*, to an effeminate man, as her bowling buddies described *him*.

Well, much to the consternation of feminists everywhere, she wrote, "I can't help believing…that we live in parallel worlds, that there is at bottom really no such thing as that mystical unifying creature we call a human being, but only male human beings and female human beings, as separate as sects."

Separate but certainly not equal! What about that much-vaunted male privilege? According to Vincent, the reward for manhood is "You get to be what's expected of you." Well, whoop-de-do!

As an illustration of that maxim, I offer a scene in a movie I recently viewed for the first time since it came out in 1998. *Saving Private Ryan* famously begins with a gruelling recreation of the D-Day invasion. In a sense, the footage is gratuitous, since it is not fundamental to the plot, but it makes for an unforgettably harrowing "you are there" experience. Just when it seems the carnage will go on forever, there is a jump cut to a capacious typing pool manned (if that's the word) by women. To be sure, they are engaged in the war effort, but it is conducted in perfect, climate-controlled safety. No need to count casualties in this theater of operations. And no need to grouse about male privilege.

When Norah Vincent's 18-month masquerade was over, her takeaway was "I really like being a woman. … I like it more now because I think it's more of a privilege." She added, "Being the second sex imprisoned us, but it came with at least one sizable benefit. We didn't have to carry the world on our shoulders."

If going from female to male is to assume the Atlas position, going the opposite direction allows Atlas to shrug without shaming. Going from male to female is a bit like volunteering to go back to the minor leagues. Sure, you're still being evaluated, they're still keeping stats on you, but they don't expect as much so the pressure to perform is much less. Stress levels decline along with testosterone levels.

In days of old the hermaphroditic individual was likely to be some poor soul with fucked-up hormones; today the poor soul deliberately fucks up his hormones. But it seems to be a reliable way to attain female privilege in modern society.

The basic mammalian template is female. Although sex is determined at conception, the fetus remains physiologically undifferentiated for roughly the first quarter of pregnancy. Thenceforth maleness is a matter of breaking away from the female template. To revert to being female is to go backwards towards the blissful security of those early months in the womb, the time before the long trek to manhood began.

Consider the case of Rachel (nee Richard) Levine, formerly Health Secretary for the Commonwealth of Pennsylvania, and currently a nominee for Assistant Secretary for Health in the Biden administration. Levine was a pediatrician who made his transition in 2011 at age 53. Though he was married and the father of two children (which would certainly seem to indicate the doctor got his gender correct when he was born), he experienced some sort of midlife epiphany about his sexuality. To paraphrase an old advertising slogan, "If I have only one life to live, let me live it as a woman ['a blonde' in the old ad for hair coloring]." I can only imagine what goes through the minds of the parents who entrusted their children to Levine when they see him on the evening news now.

Had Levine remained a man, he would have remained obscure. But as the first trans woman to be appointed to a cabinet-level position, he/she/it immediately made history. If you happened to come across this person on TV, your first reaction would be something like "That is one ugly broad." Yet even an ugly broad is still privileged, though not to the extent a hot babe is. An ugly broad would still get a seat on a lifeboat before a man would.

Ironically, the trans woman may still be the object of the male gaze but out of disbelief rather than lust. Of course, it's impolite to stare, but even a man well-schooled in etiquette can't help but indulge in a few WTF double-takes when face-to-face with the likes of Levine. Thus the trans woman gets more attention that she ever did as a man. People are far more attentive to her feelings than ever before. Criticism or ridicule is strictly behind closed doors.

Unlike his fellow Jews, Levine was not happy that God made him a man (Orthodox Jewish men have a prayer that

includes *"Blessed are you, LORD our God, Ruler of the Universe, who has not made me a woman.")* In Old Testament days Levine's fate would not have been so rosy. Guess his rabbi passed over the Book of Leviticus in Hebrew School.

To be sure, the Bible says that to lie with a man as with a woman is an abomination. But what about a man becoming a woman? The Old Testament – the *mother* lode of patriarchy – does not address this possibility. Perhaps it could have been addressed in an 11th Commandment, but Yahweh chose to sidestep the issue. Oh, the old "male and female created He them" from Genesis still applies, but now it's not understood to mean one sex per individual but both sexes per individual – a biological/theological twofer!

At any rate, it appears that from now on, we're going to have to put up with shemales being described as brave, amazing, and stunning. Not like those icky-poo men who are content with their maleness.

Of course, it has always taken guts to be a man, but today it takes more guts than ever for a man to hang in there when delusional becomes the new normal.

Then again, in some circles today the very concept of guts reeks of toxic masculinity!

They Never Let A Good Tragedy Go To Waste

Elizabeth Hobson · 27 March 2021 · Archived copy · Original

Sarah Everard, 33, vanished as she walked home in Clapham on 3rd March 2021. Her body was found a week later, in woodland in Kent. No cause of death has yet been reported but PC Wayne Couzens has been charged with her kidnap and murder. According to the latest Office for National Statistics briefing, there are 506 men murdered annually, each of which is more or less tragic, all of which together receive but a fraction of the attention that this one woman victim has. This is not only a sex empathy gap in evidence, of course. The fact that the suspect is an officer of the law makes this case particularly disturbing. We all raise our children to seek out police if they're in trouble. We internalise the message that they will protect us. This case turns our faith in them on its head. And our imaginations are running wild – did he use his position to lull her into a false sense of security? Was she led to follow him because of his badge? Would we? Would our children?

And now, feminists are doing what feminists do best and capitalising on the tragedy. Sarah Everard has become something other than a human being, brutally taken from her family and friends by a vile predator. Sarah Everard is now an avatar for all womens' suffering at the hands of men. Regardless of the fact that at the last ONS count, the rate of women murdered was falling significantly, our mainstream news is filled with anguish over the scourge of *femicide*, Jess Phillips MP makes an annual display (11th March, this year) during the House of Commons' International Women's Day debate of reading a list of women murdered (were a man has been charged or convicted) and a widespread "debate" about how intolerable life is for women in our society – *because they must share it with men* – rages through a gynonormative country.

I'm not going to argue that women in Britain always feel safe – or should – I am yet to meet a man who can tell me that he always feels safe, or should. *People* are at risk of victimisation. *People* take precautions, sometimes even the best precautions are rendered not good enough. This is a sad fact – and I do believe that there are ways to mitigate the rates at which people harm other people – but stoking a Sex War is no way to mitigate harm!

Naturally, feminists are aware however that if they concentrate on the most heinous crimes perpetrated by men against women, at some point people will cotton on that this is a problem in steady decline and that it's exceptionally difficult to convince people that women are disproportionately victims of crimes that they're actually disproportionately less likely to be victims of! So, feminists lean on an invented spectrum of male aggression towards women – from 'microagressions' to rape and murder.

Usefully, for feminists, on 8th March YouGov released a survey showing the incidence of sexual harassment experienced by women in Europe. Of the sample, 19% of British women said they'd been sexually harassed in the last year, 52% over the course of their lives so far. There is no distinction made that the perpetrators of these actions were men, although all coverage since has assumed so. There is no comparative investigation into the experiences of men. Regardless, neither 19% nor 52% has been the soundbite from this survey – but rather "almost all" British women have been sexually harassed according to the rhetoric. A 'figure' arrived at by adding together all the positive answers to a question asking whether women had experienced a list of forms of 'sexual harassment'. A list that includes, someone:

- Commented on your attractiveness directly to you
- Wolf whistled at you
- Looked at your breasts
- Winked at you
- Directed a sexual joke at you
- Asked you out for a drink

Women are strong, women are amazing, women can cope with the hurly burly of public life as well as any man – or

perhaps, if they can't, they really should retire back to the kitchen… In truth, the ever-broadening sweep of behaviours that are being classified as sexual harassment constitute friendly displays of human warmth and interest to many women. What feminists are pushing for is for our Nanny State to coddle women in-order-to protect the weakest, most fragile and easily offended of us from the merest slight; even if that means that the majority must suffer inhibited interactions day to day that steal colour from our lives.

And what feminists are pushing for is on its way, with 'hate crimes' believed to have been motivated by misogyny to be recorded by police as such from this Autumn. An *experiment* crucial to understanding hate crime and how to tackle it, according to Baroness Williams of Trafford. The concept of hate crimes is an affront to justice in a free, pluralistic liberal society. The contents of people's souls is not practically knowable to police or courts. Nor is it morally any of their business. The implementation is absurdly dystopian, with the only 'evidence' required being the *perception* of the victim – or a witness – and police are warned that if they are *perceived* to not take the complaint seriously enough, this may well count as secondary victimisation for which there will be consequences. So forget it, if you're hoping for sensible responses by sensible officers! And feminists will continue to conflate criticism of their ideology with misogyny *et voila*, the social protection from criticism that feminists enjoy will be backed by the law. I wonder if this is what Sarah would have wanted, censorship and misery?

The Dead Woman on the Sidewalk

August Løvenskiolds · 28 March 2021 · Archived copy · Original

While rolling my empty hand trolley on the way to Aldi, a grocery store, I happened across a dead or dying woman, “she/her”, on the sidewalk. It was Saturday morning, March 20th, at about 9 am. She/her was motionless, lying on she/her left side, curled in the fetal position as if asleep. An empty wheelchair was inches away. We were alone, just across the street from the Baylor hospital emergency room entrance. The often busy street was quiet, as was the nearby fountain a few meters ahead, and the waterfall a few meters back.

My first instinct as a man was to render some sort of chivalric succor to this damsel in distress but the epoch of chivalry is now gone, replaced by the epoch of wokeness, and thus, I knew it was incumbent upon me to check my privilege before acting.

Could I try to rouse she/her by asking she/her if she/her was okay? Under feminism, that would be catcalling, especially since we were on a sidewalk. Catcalling is a crime under woke rules, so I remained silent.

If I couldn’t speak to she/her, could I at least look to evaluate she/her’s plight? Again, I had to check my privilege – during chivalry, I would have examined her for life signs and injury but feminism has taught me to quickly avert my eyes to minimize the chance of harm to she/her from my toxic male gaze.

How about touching or shaking her slightly to try to return her to consciousness? Also a negative – touching a woman without her enthusiastic, ongoing, and explicit consent is a big no-no under wokeness. If I dared to give her CPR, that would be a clear sex crime since she/her was a she/her and not a man. Ironically, touching a white or Asian man even more forcefully than is common with CPR is totally cool under wokeness.

How about telephoning 911 for help? A group known as BLM (“Black Lives Matter”) teaches that summoning authorities puts minorities under heightened risk and I was unsure if she/her was a minority. In any case, calling the cops was passé.

Finally, I hit upon a plan – I would cross the street to the E.R. and ask for help. But then I remembered – she/her was not wearing a mask, and wokeness requires masks be worn in public.

There was nothing I could do.

After this momentary consideration, I continued on my way to the store, wistful at leaving she/her to find she/her full potential in this new world of equity. After completing my grocery run, I passed back by that way about 90 minutes later. Four policemen were milling about wrapping things up. I slowed as I walked through the scene but I did not ask about she/her’s fate since that would violate she/her’s privacy.

My trolley was now overflowing with goodies; one policeman remarked about my Reese’s Peanut Butter Cups and my Dallas Blonde beer as I passed by. I quipped, “yes, I am a man of excellent taste.”

We all had a good laugh at that.

Sydney Watson: Actually, it’s NOT “all men”

A Voice for Men · 29 March 2021 · Archived copy · Original

What Megan Rapinoe Gets Wrong About Equal Pay Day & Gender Pay Gap | Rubin Report

AVfM Video Source · 29 March 2021 · Archived copy · Original

My son doesn't want to be a man (part 2)

Ruth Nyhus · 30 March 2021 · Archived copy · Original

A couple of weeks ago, I published this piece about my son, who doesn't want to be a man. I didn't expect so many people to read it, and discuss it so thoughtfully. I was blown away by that. And so many of the people who did comment on it had taken the time to ask me more about my situation. So I thought I should answer some of your questions, and help you understand what I have learned about this new form of transgenderism in young men. Bear with me as I go through these questions: I still don't have all the answers.

How did my son get here? He is 17 and decided he was trans two years ago. He has not taken any hormones because we have told him we will not support that for health reasons. But at 18, he can legally get hormones. As parents, we don't want him to harm himself. His girlfriend is now calling herself trans. Her parents are worried too. We are hoping we can work together to give them better advice. He has a friend who started hormones six months ago, so he only sees the fairy tale version of this.

Thankfully, since we still have a good relationship, he doesn't hate us and we are hoping we will win his trust over the other voices in his life. It will be no easy task. It'd be a lot easier to let my son transition. He would be happy, at least to begin. I would be praised and complimented for what a wonderful parent I am. I would not have to sneak around in hidden support groups and be vilified to the general public as a terrible parent for not transing him, but I cannot lie to my son. I cannot pretend my son is something he is not. How would it help him to become a successful adult if everyone around him pretended he was something he wasn't? What would happen to him? How would he hold a job and become part of society? People would never see past his new identity. No one else will be there to pick up the pieces but me.

Sometimes he was a difficult child, and he did cause a lot of angst for us as parents. He was constantly in trouble at school for being too rough or too active. But I adored this beautiful boy and everything about him. This boy's first word was asshole. After watching a mommy and me movie called Meet the Fockers, the baby in the movie kept saying asshole. My son was only nine months old, so I didn't think anything of it. When we left the movie theater, he kept saying asshole, over and over. He was always going to be unique, and I always loved that.

I knew that this brilliant boy was going to do great things. He was so enthusiastic as a child. He loved life and was so adventurous. People would always say to me that he had difficult qualities for a child but they will become great qualities as an adult. Now I fear that this trans identity will prevent these qualities from emerging. As the doctor pulled him out of my womb, and I got to see him for the first time, the look on his face was: here I come world, and I'm going to do great things. I can still picture that face of determination. Has the trans community taken this from me? Over my dead body.

Since he is attracted to girls, and has never shown any sexual interest in boys at all, he believes he's a lesbian. We wouldn't care if he were gay, anyhow, but it makes no sense for a male to be a lesbian. He uses all the trans lingo like dead naming, decided his favorite color was purple (although he owns nothing purple), calls me a terf and says I'm transphobic. He also told me everyone sees him as transgender and I am the only one who doesn't see it. I see my six-foot-tall masculine son. He also complains about toxic masculinity, but I think he's actually jealous of the boys who don't think as deeply as he does. It would be easier for him to fit in, and get girls, if he wasn't the kind of boy who over-thought everything. As things are, he has to pretend to be a girl to get a girl interested.

The truth is that this whole thing came from the exterior, not from within him. He'd never have gone down this road if he hadn't seen so much about trans on the internet. That's what makes this generation of online kids so vulnerable to adult grooming. It's not innate, it's socially learned.

And then there's college. They give out hormones like candy. I never thought I would be afraid to send such a smart young man to college. I knew he would excel in college after his awkward high school years, just like I did. In fact, all my friends like that always blossomed later. Everyone in my family always went to college. I can't imagine a

world where you need to talk them out of college to save them. The other option is pushing him into community college or taking a gap year so he might grow up a little. College was one of the best experiences of my life. I don't want to deny him that – but then again, I'm trying to save his life. I'm terrified that he may be even more psychologically harmed if he takes hormones when he realizes he has made a mistake. Talking to detransitioners helped me realize how often that happens.

For now, I have had to give up all my hopes and dreams for his success. He had such potential since he is so brilliant and creative, but now I have to resign myself to the hope that he doesn't harm his body and destroy his nature. Are boys opting out of manhood because the future seems so bleak? As a parent of a teen who sees himself as trans, college is the worst place. He'll be surrounded by other woke, gender-obsessed people. Being just a straight white male also doesn't help in today's climate.

I have always been liberal but I now find myself politically homeless because I have been failed so profoundly. I feel betrayed. It makes me really question politics and my views. I no longer have trust in our institutions or any government who would let this happen, and even promote this ideology to our children. I feel like a failure as a parent. I feel judged by the friends who I've told about this situation with my son. They think it was my parenting, and can't yet see that this is a social contagion. This judgment hurts because I know I was never a bad parent.

I'm in a group for parents whose boys describe themselves as trans, and I'm also on a support forum with thousands of parents trying to get advice on how to save their children. It never escapes me that when they write stuff about their children, I could have written the exact same thing myself. Our stories are all very similar. You're reading mine, so you're reading theirs, too. I'm not sure I would have made it without the support from these once-strangers since I have no help from my family and friends. In fact, I suspect they think I'm a terrible parent for not transing my son.

I do not know how much porn has affected my son, because it's a hard thing for a mother to ask. But I did ask, and he admitted that he watched it a little bit in middle school and then stopped. He thought it was degrading to women, and that he didn't like men like that. We put into place restrictions so he can't access any porn on his devices, but kids are smart and can work around the software if they want to. And even if porn is playing a bigger role than he admits, why him, and not every other boy in his class? They've probably watched porn at least as much as he has.

Boys who identify as trans are assumed to be autogynephiles (AGP). But my son looked up Ray Blanchard's work on AGP himself, and told me that he wasn't like that at all. He sees his trans identity as something that isn't sexual. I can't even find a definition of AGP that everyone agrees on. And I don't think that all young males who call themselves trans are AGP. What a world we live in.

I wonder about addiction issues. Are kids who are prone to addiction more likely to be trans? The average boy today only wants to play online. Even if he goes over to a friend's house, they'll still play online together. These games all have avatars, which makes kids think they can change their identity, just like that. Kids also love anime, which seems innocent, but I have learned it is at the epicenter of this new, trans world. My son loved Dungeons and Dragons and started a DD club at school. At day camp and at boy scouts, he played Magic: The Gathering. I thought all these were safe games, not games pushing the trans agenda.

I don't think teens are capable of making such grave decisions when their new identities have suddenly been brought on by insecurities. If it were just dressing differently and experimenting with identity, there would be no harm done, but adding medication before really knowing who they are is very dangerous for society.

My son is very immature for his age. Boys really seem to think that if they take hormones they will actually change sex. This is how naïve they are. I wonder if he's on the autism spectrum but was never diagnosed. I think he was lonely, and isolated himself, spent too much time online and was always socially awkward. We worked with him as a child because I saw he had trouble making friends. He took social skills classes and did other physical activities, and loved all of them. He seemed to have grown out of his social issues and left elementary school with a lot of friends. As a parent I wasn't blind to what he was going through.

I don't push back on trans ideology with him because it makes him dig in deeper. I just express my concern about the hormones; he says he cares about his health, but that somehow this is different. These boys don't understand the risks. They don't know what they are doing. His online friend decided he was trans after seeing a meme but somehow the medical industry thinks that's normal and not a contagion. My son said he would not take hormones if I accepted him as female. I said that I cannot lie to him and that female is a sex that is determined by chromosomes and he will never have those. Should I have lied to him to stop him from harming himself?

I just want to be the person in his life telling him the truth since everyone else is deceiving him. It's no different than a child who throws a tantrum in the store that they want a toy. Do you give into the tantrum and buy the toy? No: you don't buy the toy, knowing that they'll realize they didn't need it anyway. They'd have played with it once and then never picked it up again. It's a battle of wills: the kid just wants to know he has power, and it's the parent's job to hold the line.

Parenting is a long haul. It's easier to give in, and I don't blame the parents who gave in and let their kids take hormones. Why would they not believe the medical industry, right? I hope to extract my son from the grip of this evil ideology, but it might take years and I have to be strong. I can't lie to him to make him happy in the moment. I have to consider his future; his 25-year-old self; his 30-year-old self. I don't know how to parent any other way.

Apparently my kid is expendable to the transgender cause. He's not expendable to me. And it seems from your reactions that he's not expendable to you, either. It has really given me hope to see the heartfelt discussions my article provoked, and to know that so many people are on my side, even when we feel the world is against us.

Female Narcissism and #MeToo: When Narcissists Play the Victim

AVfM Video Source · 30 March 2021 · Archived copy · Original

Australian School Forces Boys to Apologize to Girls

A Voice for Men · 31 March 2021 · Archived copy · Original

The Untold Police Bias

Ted Manning · 4 April 2021 · Archived copy · Original

INTRODUCTION

People are now rightly horrified about the Tuskegee experiments, where blacks with syphilis were left untreated. Of course, one could hardly miss the current coverage about blacks killed by police. What goes unmentioned, is that all of the victims of the Tuskegee experiment were men. Nor is there concern that the great majority of those killed by the police are male.

On the Titanic, it was the women and children first, not the white people first. Is there evidence that concern for men has increased from that time of the Titanic? In the 2009 “Miracle on the Hudson” emergency plane landing, it was still women and children first. In fact, I can recall no media discussion of this life and death sexism in the exiting of the plane. So, while we have made considerable progress regarding the safety of blacks, the same cannot be said for men

POLICING AND MEN

For the year 2020, the data shows 432 white people were shot by police and 226 blacks. Clearly, the chances of a black person being killed by police is far higher than that of whites. I hesitate to give an actual percentage by population, until the 2020 census data is revealed. As for sex, 961 of those killed were male, while 38 were female, or 25x more male than female fatalities. From the table on the next page, one can observe that by far, the variable that most correlates with being killed by police, is being male. While blacks are killed 2.4 times more than whites, men are 19 times more likely to be victims of being killed by police than women.
Unquestionably, male deaths by police are being minimized by the media. For instance, the September 15th broadcast of the PBS program, “The News Hour”, writer Hannah Drake gave her reasons why the tragic killing of Breonna Taylor by police had not received proper attention. She noted: “I have always said that Breonna Taylor had two things working against her. She’s black and she’s a woman.” While many other have said similar things, it has no basis in fact.

A more plausible reason for hearing less about black females than black males is found on the chart. It shows that from 2013 and 2018, black men were 26 times more likely to be killed by the police than black women. In reality, the shooting of Taylor does not meet the criteria of the cases of black men killed by police highlighted by the media. Rather than an unarmed individual being bullied by the police, Breonna Taylor was shot by the police responding to a gun shot. Still, her family was awarded the highest monetary settlement ever paid by the city of Louisville Kentucky.

Lifetime risk of being killed by the police

Between 2013 and 2018, about 51.7 in 100,000 men and 2.7 in 100,000 women were killed by police in the U.S.

Breakdown by race:

	Men	Women
Black	**96.0**	**3.7**
American Indian/Alaska Native	**54.7**	**4.2**
Latinx	**52.7**	**2.2**
White	**39.1**	**2.7**

Asian	**14.4**	**0.6**

The data in the chart is from 2013 to 2018, a time when male deaths from police were a mere 19 times that of females. I selected it because the data is a more complete listing of racial groups than one usually finds. Asians are usually categorized under other. The "Washington Post" has the most complete data on people killed by police. Their data starting in 2015, found men are 21.5 times more likely to be killed by police. So most likely, the table somewhat underestimated the gender difference in those killed by police.

Despite the fact that the chart shows that it is men who are by far the most likely to be killed, the article is titled, "Police Are More Likely to Kill Men and Women of Color." In other words, MALE DEATH BY ITSELF IS NOT WORTH TALKING ABOUT. The Washington Post data is presented similarly. The heading under race is titled, "Black Americans are killed at a much higher rate than White Americans." In the body of the text, they note that blacks are killed over twice the rate of whites. The heading under gender reads: "Most victims are young males," In the text they give a more accurate description. They explain: "An overwhelming majority of people shot and killed by police are male over- 95%." Donald Trump, received a lot of negative feedback for saying whites are more likely to be killed by police than blacks, while omitting the higher percentage of black people being killed. Why then, is distorting the much higher percentage of men being killed than women, not only okay, but ubiquitous?

The September 4th Washington Post article, "Nearly 250 Women Have Been Fatally Shot By Police", notes the far lower percent of those killed being female (they state "about 4%" are female). The three-page article was placed in the most prestigious place in the newspaper, the front page, right side, above the fold. It then went on to discuss why more attention needed to be given to the killings of black women and claimed bias against women by police. Despite their data that about 96% of those killed by police were male, it was predictably not of concern in the article.

One of the gems of the article, was the statement that: "About 31 percent or 77 of the 247 women shot by police since 2015 had mental health issues, compared to 22 percent of the 5,362 men." Notice the number of men with mental issues killed was unstated. The article then went on to explain how anti-female bias led to the higher likelihood of females with mental health issue killed by police. However, 22 percent of 5,362 men, adds up to 1,180 men with mental health issues being killed, or over 15 times more than women killed with such issues. Neither the three people who collaborated on the article, nor any editor, stopped this ridiculous reasoning from being seen in print. Why though didn't a reader write in to correct it, you might ask? In fact, I did write in and received no response.

INTERLUDE, WHAT ABOUT THE DANGER FOR THE POLICE?

With all the attention given to violence by police, the safety of police has been given short shrift by the mainstream press. Obviously, this includes male, female differences. I have heard both male and female officers observe that men are placed in the most dangerous police work. The numbers seem to bear this out. According to 2019 statistics, 12.8 percent of full-time officers were female. As far as those killed on duty, in 2019 there were 45 men and 3 women killed during felonious assaults, or 6 .25 percent being female.

In reality, with most women having less running speed and strength than men, under similar circumstances, women should be more likely to be killed. These physical differences are augmented by many police department having lower physical requirements for women.

We are also ignoring the behavior of criminals. I remember a television debate on the show "Firing Line", which included William Buckley and Michael Kinsley. Buckley cited a criminal who had shot a male police officer and said if the officer was a woman, he might not have fired the gun. So perhaps, anti-male sexism of criminals needs to be factored into the data. Regardless, the death while on duty gap persists and its lack of discussion once again shows the lack of concern for men compared to women.

CORRELATIONS, CRIME AND GENDER

While blacks are more likely to killed by police, controlling for violent crime they are actually less likely to be victims of police killings than whites. Gender differences are a different story. Based on the self-reports of victims of violence, women account for about 14% of violent offenders", or 1/6 that of men (Women Offenders – Bureau of Justice Statistics 2000). While the statistic sounds somewhat dated. I chose it because it's a self-report by victims. I think this is considerably more accurate gauge of crime than arrests. The data strongly suggests the gender gap in crimes committed has narrowed from the year 2000. According to "Wikipedia Sex Differences in Crime" from 2003 to 2012, the arrest rate for women went up and that of men went down. As far as total arrests for violent crime, men were 80.4% of those arrested in 2014, the most recent data listed in the Wikipedia site mentioned above. So, despite the narrowing of the arrest rate, the arrests of men in 2014, is over 30% greater than the rate of the victims of crimes committed by women in the year 2000.

Based on the 21.5x greater killing of men by police, one could conclude gender discrimination against men to be greater than what I believe it is. I think to accurately assess how much bias exists, would take a great deal of writing space, time and research. Instead, I will attempt a more inductive approach in why one would expect anti-male bias.

MEN AS VICTIM

Research found black people receive a 10 percent greater sentence than whites for the same crime. Certainly, this is justifiably a reason for concern. However, the same researcher found that men serve a 63 percent greater sentence than women for the same offense. Meaning being male, leads to more than 6 times longer sentences that being black (Estimating gender differences in Federal Crimes, Sonya Starr).

I am not contending that people do not care about men being killed. More accurately, it Is that people are routinely less concerned about the welfare of men than women. In addition, people accept that it is the way things are supposed to be. The following examples, are a few of many that typify this less empathy given to men, that I believe leads to among other things, unnecessary greater aggressiveness to men by police.

- A while back, NCFM member Francis Baumli, wrote about talking to a police officer who bemoaned the fact that 5 out 6 people killed by a perpetrator were women. ("Feminism and Chivalry" Aladdin's Window Issue #12). Baumli noted the officer expressed these sentiments, "In an offhand way." Imagine the equivalent. A black police officer feeling it clear enough that white people being killed was worse than that of black people, that he offhandedly mentioned it to another black person.
- We hear a lot about subconscious bias against blacks. But imagine a poll where people said it was worse to commit violence against whites, than against blacks. As far as males and females, we don't have to imagine. A department of justice poll found: "Americans rated a wife stabbing her husband to death as 41% percent less severe than a husband stabbing his wife to death (The Myth of Male Power, Dr. Warren Farrell, page 214 Simon and Shuster 1993).
- Farrell noted, that even some hired killers will not kill a woman. (ibid, page 279). Are we to believe police are less chivalrous in this regard than hit men?
- While we hear all the time about the issue of bias against black men receiving the death penalty, the gender question has been, should any women ever again receive the death penalty? In 1988, the public answer became affirmative, when Kaye Faye Tucker was executed. Still people remain unconcerned about the bias against men regarding the death penalty and many even believe it is the way things should be.
- At the end of the last century, "Time" magazine named "The Simpsons" the best television program of the twentieth century (and there wasn't much good TV in the 19th century). They noted: "The Simpsons have surpassed the humor, topicality and, yes, humanity of past tv greats (The Best of the Century-Time, Dec 31 1999)." By the year 2000, among many other incidents of physical suffering by male characters, Homer Simpson had choked his son Bart in episodes on numerous occasions. I believe that if some of the chokings

happened in real life, they easily could have been lethal. Imagine a show where a female child had been choked numerous times, being called humane. Yes, even a cartoon.

- Andrea Yates, who killed her five children, was “found not guilty by reason of insanity” in 2006. Years earlier, writer Anna Quinlan seemed to suggest instead, that’s Yates was understandably overreacting to the typical stresses of motherhood. Quinlan observed: Every mother I’ve asked about the Yates case has the same reaction. She’s appalled; she’s aghast. And then she gets this look. And the look says that at some forbidden level she understands (Playing God on No Sleep, Newsweek July 1 2001).” These comments are not even mentioned in Quinlan’s Wikipedia biography. Compare that to sportswriter Bob Ryan, who suggested a woman should be smacked, based on her insensitivity to her child. He was suspended for a month without pay. In this case, it was included in his Wikipedia biography. Or, imagine a husband slaps his wife one time. A male columnist responds, “every man I’ve asked says I don’t condone it but I understand.”

CONCLUSION

Knowing little to anything about the perpetrator, the media immediately presumed George Floyd’s killing was due to racism. Even with more information now available, there is still not enough information to definitively understand all the reasons that lead to the tragedy. However, I do not find it difficult to imagine a white man being treated with the brutality in the way Floyd appeared to be treated, with people watching on. I do find it difficult to believe a woman would be treated that way. Can you? Could gender be the most influential variable. Does anybody care?

“Stop being boys, be human”

Mark Dent · 6 April 2021 · Archived copy · Original

I am writing a lot of letters lately. This is my fourth, being around 13 pages in length. It’s exhausting but I can’t sleep unless I feel I have at least tried to open the eyes of yet another person steeped in wrongheaded views of men, women, society and history.

This one will be mailed to Mason Black, the hero who made the speech which preceded the boys being told to stand and apologise for rape. His speech contained the words, “Don’t be boys, be human.”

Dear Mason,

I am writing in response to the speech you made recently on the subject of sexual assault.

Your speech has brought you great acclaim and international recognition. You have been hailed as a hero and an example of how all men and boys should think and speak on the issue of gender relationships.

Your words have been read or heard by thousands of young men and women.

You are, undoubtedly, enjoying the accolades and tributes which have come your way. It’s only natural for anyone who is suddenly thrust into the public eye and held up as a model citizen and example of how all boys should think, speak and behave, to feel a glow of warm well- being.

I think your immediate response to what I have written on the following pages will be to reject my comments out of hand. That too, is only natural for a young man raised in a world where men and boys have been demeaned, demonized and denigrated by our most powerful institutions for nigh on five decades.

My only hope is, that as you grow, experience more of life, and begin to see that humanity is complex and no one gender is more moral, compassionate and decent than the other, that my words may resonate and cause you to reflect on the damage I believe you have done (albeit unintentionally) to thousands of young boys and men with your ill-chosen and thoughtless words.

Let’s begin with your belief in the evil notion of collective guilt.

If the principal of Brisbane Boy’s College had called an assembly and given a speech in which he held all of the boys who followed the Islamic faith responsible for the countless acts of terror carried out by Muslim extremists, I have no doubt as to what your immediate response would have been.

You would have called such a statement an outrageous act of bigotry and you would have been right to do so.

If an item was stolen from your teacher’s desk, and rather than search for the culprit, your teacher decided to cane every boy in the room for contributing to a climate where theft was seen as an acceptable form of behaviour, you would be disgusted and I’ve no doubt would voice your disapproval of such an unjust approach to a criminal action committed by an individual.

Yet when it comes to a crime committed by a tiny (yes tiny) minority of boys, you have no qualms about holding *every* boy accountable, regardless of the fact that almost none of them have ever sexually assaulted another person.

How do you justify supporting such an outrageous, illogical and unjust belief? To hold any group or demographic responsible for the actions of a minority who happen to share their immutable characteristics is simply evil.

You used the term ‘rape culture” a number of times in your speech. Again, Mason, upon what evidence do you dare to suggest we live in a culture which supports or condones rape? It is a demonstrable lie.

Men have been hanged, electrocuted, shot, burned and beaten to death for centuries for the crime of rape. Western society has never done anything other than revile any man or boy who rapes a woman or evenly sexually abuses

someone.

> From the classical antiquity of Greece and Rome into the Colonial period, rape along with arson, treason and murder was a capital offense. “Those committing rape were subject to a wide range of capital punishments that were seemingly brutal, frequently bloody, and at times spectacular.” In the 12th century, kinsmen of the victim were given the option of executing the punishment themselves. “In England in the early fourteenth century, a victim of rape might be expected to gouge out the eyes and/or sever the offender’s testicles herself.”

Men have lost their lives on a *mere accusation* of rape. This has happened on hundreds of occasions and is still happening now. During the time of Jim Crow, hundreds of black men were lynched by mobs on the word of white women. Many of these men were entirely innocent.

The lyrics of this Billie Holiday song say it all.

Strange Fruit

Billie Holiday

Southern trees bear a strange fruit
Blood on the leaves and blood at the root
Black bodies swingin’ in the Southern breeze
Strange fruit hangin’ from the poplar trees

Pastoral scene of the gallant South
The bulgin’ eyes and the twisted mouth
Scent of magnolias sweet and fresh
Then the sudden smell of burnin’ flesh

Here is a fruit for the crows to pluck
For the rain to gather
For the wind to suck
For the sun to rot
For the tree to drop
Here is a strange and bitter crop

How dare you use the term ‘rape culture” when our society has done all in its power to protect women and punish those who harm them.

Name an institution or any person in power who has ever condoned or supported rape. Men have their lives and careers destroyed for simply speaking inappropriately to a woman yet you say we live in a “rape culture.” That is a truly disgraceful allegation without foundation or any basis in truth.

When I heard these words, I felt physically ill.

‘Don’t be boys, be human.”

You are literally dehumanizing boys with that quite sick statement. As a recently retired teacher, I find it appalling to think you were permitted to read those words out loud.

You are clearly inferring that when boys behave in the natural way boys do, they are less than human. How could you write that, reflect upon it, and still believe those words were okay to speak out loud to the boys who sat before you?

I cried when I heard your speech. I cried for my beautiful grandson, my son and all of the wonderful boys and young men I know and have taught who are constantly subjected to this endless demonization.

We have government funded advertisements depicting boys and *only* boys as likely to bully and torment their sisters or girls in their school when we all know how malicious and vicious some girls can be.

We have men being openly disparaged and blamed whenever *one* individual male commits a crime, yet this notion of collective guilt is never applied to women and girls.

More children have been murdered by their mothers in the past decade than by the men in their lives but you would never know this fact would you, Mason? The worst mass murder of children in a family violence incident was carried out by a woman a couple of years ago. She hacked eight children to death. Since them mothers have drowned, stabbed or beaten many more children. Most recently a mother stabbed her three kids to death. I will provide some articles with all of this information linked in case you think I am inventing these stories.

Not once, did any media outlet or police representative lay the blame for these horrendous crimes at the feet of all women. Yet time and again, men and boys are blamed for something they have not done.

Hundreds of female teachers have been found guilty of raping and sexually abusing the boys in their care. Female prison guards have also been found to rape and abuse the boys in juvenile detention centres at a higher rate than male guards. These facts don't see the light of day because they destroy the narrative

> Female Guards at Juvenile Jails Sexually Abuse Boys (newser.com)
>
> *A new federal study spotted by Pro Publica flips the usual expectations in regard to the sexual abuse of vulnerable youth by authority figures. In this case, it's female guards at juvenile detention facilities preying on young males who have been locked up. The new study by the Justice Department shows the problem is more widespread than you might think—it estimates that 8% of male teens in custody have been abused by female staff, a figure that has held steady for three years.*
>
> "*When you have an extreme power differential and absolute unchecked power, bad things start happening," says the leader of the nonprofit Just Detention International. "When you combine this with a culture where sex abuse by females on males isn't taken seriously, then you have the perfect set-up for women with all this power to get away with it."*
>
> *The Justice Department first discovered the startling form of abuse in 2010, when it surveyed more than 9,000 youngsters living in juvenile halls and group homes. More than 10 percent of the respondents said they'd been sexually abused by staff and 92 percent said their abuser was female.*
>
> *In the last three years, the numbers haven't changed much.*
>
> *The Justice Department released its second reportlast month, and this time researchers surveyed more than 8,700 juveniles housed in 326 facilities across the country. In all, the facilities house more than 18,000 juveniles, representing about one quarter of the nation's total number of youngsters living in detention centers.*
>
> *Drawing on their sample, Justice Department researchers estimate that 1,390 juveniles in the facilities they examined have experienced sex abuse at the hands of the staff supervising them, a rate of nearly 8 percent. Twenty percent who said they were victimized by staff said it happened on more than 10 occasions. Nine out of 10 victims were males abused by female staff.*
>
> *Nearly two-thirds of the abused youngsters said that the officials lured them into sexual relationships by giving them special treatment, treating them like a favorite, giving gifts and pictures.*
>
> *Twenty-one percent said staff gave them drugs or alcohol in exchange for sex.*
>
> *Stannow said that the rate of abuse perpetrated by female guards on male victims is the result of a "dangerous combination" of cultural and institutional problems, not the least of which is the fact that women forcing males into sex does not comport with society's conventional definition of rape.*

Let me repeat a line which leapt out at me:

"*When you combine this with a culture in which sex abuse by females on males isn't taken seriously, then you have the perfect set up for women with all this power to get away with it."*

You, Mason, are one of the people who promotes the myth that all abuse comes from males and is perpetrated upon females.

By doing this, you are condemning countless boys and young men to silent suffering as nobody would take seriously the notion they are being sexually abused by a woman. You are imprisoning male victims of sex abuse just as the family violence industry deliberately ignores male victims of family violence.

It is shameful.

My best friend was sexually abused by his mother. He hid this painful secret from me for years, conceding that it was simply too shameful to discuss given the veneration of mothers in our society as nurturing, loving, perfect beings as opposed to dads who are regularly portrayed as wife beaters and child abusers.

He felt there must be something terribly wrong with him for his mother to do such (what he believed) was a rare and repulsive act.

Your attitude creates this suffocating climate for boys and men who are victims of female abuse. It is far more common than our media and governments would ever dare to suggest.

When female teachers rape their male students the reaction from most (including other men and boys, is to laugh and say "half their luck.")

A recent American study on non-consensual sex found the following.

> The sexual victimization of men in America: new data challenge old assumptions – PubMed (nih.gov)
>
> *We assessed 12-month prevalence and incidence data on sexual victimization in 5 federal surveys that the Bureau of Justice Statistics, the Centers for Disease Control and Prevention, and the Federal Bureau of Investigation conducted independently in 2010 through 2012. We used these data to examine the prevailing assumption that men rarely experience sexual victimization. We concluded that federal surveys detect a high prevalence of sexual victimization among men-in many circumstances similar to the prevalence found among women. We identified factors that perpetuate misperceptions about men's sexual victimization: reliance on traditional gender stereotypes, outdated and inconsistent definitions, and methodological sampling biases that exclude inmates. We recommend changes that move beyond regressive gender assumptions, which can harm both women and men.*
>
> *IN 2011 the CDC reported results from the NISVS Sexual violence survey one of the most comprehensive surveys of sexual victimization in the USA to date.*
>
> *The survey found that men and women had a similar prevalence of non consensual sex in the previous 12 months 1.270 million women and 1.267 million men. This remarkable finding challenges stereotypical assumptions about the gender of victims of sexual violence.*
>
> ***The CDC publications and the media coverage which followed instead chose to highlight female sexual vicitmisation, reinforcing public perceptions that sexual vicitmisation is primarily a women's issue.***

How interesting to discover that the media chose **to ignore** the shocking data on the abuse of boys because it didn't fit their narrative.

Another interesting aspect of this phenomenon of blaming all men or boys for the misdeeds of an individual who shares their gender is the fact that the same idea is never applied when men do good deeds which of course, men do with incredible regularity.

A couple of years ago, a woman was raped and murdered in a Melbourne Park. There were candlelight vigils. They only have those when a woman or child dies at the hands of a man-never when children are hacked to death by their mum or a man is burned alive by his female partner as happened three times in Australia last year.

Why is that, Mason?

The media went on their usual frenzied rampage, culminating with Lisa Wilkinson (host of The Project) demanding that all fathers teach their sons not to rape and all men talk with their friends about the fact that rape is not acceptable. She looked down the camera lens and told the men of Australia they need to be taught not to rape. The male hosts beside her bowed their heads in shame as though they were responsible for the young woman's death.

Mason, can you imagine the reaction if a male host, let's say, Andrew Bolt, looked down the camera lens when yet another mother hacked her kids to death and demanded all mums teach their daughters not to kill their own children?

It's impossible to imagine because it would never happen. Yet hateful, rage filled women (and men) routinely do this to men and they are warmly congratulated for reinforcing the notion of collective guilt, toxic masculinity and demonizing males, yet again.

During this time a group of schoolchildren were trapped in caves in Thailand. Hundreds of men and only men worked around the clock to save them. One man died while trying. Not one media outlet stepped back and recognized that it was *males* doing all of the risk taking, nurturing of the kids once they found them or even the genius of these men in planning the rescue.

The mysterious invisibility of men's good deeds – A Voice for Men

Terms like rescuers, workers, paramedics were used but the word men was in scant use.

Hundreds of men do a good deed saving multiple lives and there is no thank you to men as a collective for all of the life- saving, life risking and dangerous tasks they undertake on a daily basis.

One man commits a crime-all man are responsible. Hundreds of men do a good deed- men are not in any way thanked or recognized for the goodness carried out by so many of the male gender.

Countless male sporting teams and organizations raise millions in funding for women specific diseases every year. No female groups reciprocate this generosity. Has it ever crossed your mind to praise the boys and men of this country who do so much to protect and improve the health of the girls and women in our nation?

I checked out the survey on sexual assault and harassment which apparently horrified you. I was horrified for a different reason.

All of the claims are simply *anonymous* allegations. None of them have been substantiated. As the surveys I cited earlier show, boys are just as likely to have unwanted, non-consensual sex and touching but no-one gives a stuff about that fact. Many of the girls claimed to have been heavily inebriated. That is on them. Nobody forced alcohol down their throats. I'll guarantee many of the boys were equally inebriated. Why is it the responsibility of the boys to somehow be in control of their faculties and make the right decision?

Many young men have sex with women when they are drunk. They are taken advantage of in the same way as some girls are. Is this rape?

The double standards are disgusting.

You said:

"If you have ever objectified a woman based on her looks, talked about females in a misogynistic way or taken advantage without consent, you are part of the problem."

Wow.

So, you are suggesting that women and girls *don't* objectify men and boys based on their looks? Girls and women don't talk about men and boys in a misandric way and females have never taken advantage without consent?

Have you ever watched Gogglebox? An innocuous show where we watch people watching weekly television shows. The women on this program do nothing but comment on men's appearance and the size of their genitals. Last week they watched an episode featuring black, male strippers. Here are some of the comments.

disgusting.

"Show me some cock!"

"Oh, that would choke me"

"Look at it swing!"

The men on the show never speak in such sexualized, demeaning ways about women. There has never been any complaint about this regular and vulgar objectification of men and their bodies. The double standards are stark and previous episodes have featured the women making derogatory comments about Donald Trump's penis when an entire segment of CNN was devoted to an interview with a woman who had slept with Trump and described his

penis in lurid detail. I'll repeat that. A national news show discussed and derided the President of America's penis and no-one had one word of criticism.

No-one called it body shaming or an example of our society's hatred of men.

Yet young men like you would scream from the hilltops that women in politics have to endure misogyny. What a farce. No female politician would ever have the appearance of her breasts or genitals discussed on a mainstream news network or any other form of news. But when it's a man, it's hilarious and just what he deserves.

Have you never heard of female groupies who stalk and harass male singers and celebrities and try to grope them or get them in bed? What about hens' nights where the women behave in a far more violent and sexually abusive manner than men would ever do when a female is stripping?

Girls send sex texts as frequently as boys a recent study revealed yet boys and only boys are condemned for their propensity for sending dick pics to their girlfriends. Girls send "tit pics" to their boyfriends just as frequently but we blame the boys for that too because they apparently pressured the girls into sending them. Girls never request a dick pic. How bigoted can we be? Girls are never held to account for their actions, yet boys are constantly blamed for things they never did.

You write as if women and girls are in some way morally superior to men and boys. This is utter nonsense. Human beings of both genders have their strengths and weaknesses. The ridiculous mantra, "Believe All Women" is one of the most inane examples of this sick, twisted kind of thinking.

Who would believe an entire demographic simply because they shared certain immutable characteristics? You'd laugh if we started a hashtag, "Believe all Italians" or "Believe all redheads". Why is "Believe all women" any less insane? Yet countless men and women wore shirts bearing this mantra and posted it on their Facebook page with pride. They chanted it outside courts in their thousands with no sense of embarrassment or shame even though they all know females who lie and cheat.

This is a result of decades of man hating and sanctifying females.

Women lie. Men lie too. So, we have courts and we demand evidence. Anecdotes and anonymous testimonies don't cut it, Mason.

Perhaps one day you will understand how important the rule of law is-innocent until proven guilty. I hope for your sake you don't ever suffer a false accusation in our man hating climate.

When Sharon Osbourne hosted The Talk, a nationally viewed talk show, she celebrated the genital mutilation of a young man whose angry wife hacked off his penis while he slept and shredded it in a waste disposal outlet.

(8) Sharon Osborne laughs about male genital mutilation – YouTube

Is Genital Mutilation Something to Laugh at? Let's "Talk". – Yonkers Voice

Listen to the women howling, cackling and cheering about the vicious mutilation of a man's genitals.

The many female hosts laughed hysterically as did the all-female audience and it was called "fabulous and wonderful". The show and Osbourne faced no pushback, no consequences, no loss of sponsorship, after all, she was only mocking a young man whose life had been destroyed. Yet men who dare to say something as mild as, "women aren't as strong as men" face vicious backlash and often lose their job.

You are a part of the reason for this horrible climate of male hatred, Mason.

Our society already prioritizes woman and girls over men and boys and you act as if females are treated like second class citizens.

Look at the cold facts.

It is males killing themselves at nearly four times the rate of females.

It is males who make up 95% of all workplace deaths.

It is males who make up nearly 80% of those sleeping rough on our streets.

It is males who have no reproductive rights.

It is males failing in our schools and whose numbers when it comes to enrolling in universities have been plummeting for years.

It is males who receive 63% longer jail terms for committing the same crime as a woman.

It is males who still die years earlier yet our government spends four times as much on women's health and men continue to fund raise for women's health-not their own.

Male victims of family violence receive zero support and funding whereas billions of dollars are spent on the safety and protection of women. Men make up one third of family violence victims as recognized by the ABS yet they are invisible. Mothers are more likely to kill their children yet every family violence campaign uses this mantra:

We must protect our women and their children from violence.

Australia says no to violence against women.

Violence against men doesn't bother us! That's obvious.

Mason, if these statistics showed women were overwhelmingly the gender disadvantaged and suffering in the range of issues I listed, you would be standing at your podium quoting them as evidence of the lack of value and respect our society has for women. But once again, it is men who are overwhelmingly the most damaged and affected gender, so we hear nothing about these stark facts.

Lies about gender wage gaps and glass ceilings receive wall to wall coverage while literal issues of life and death concerning men get zero coverage.

Who holds the power? Who is the truly respected and privileged gender?

Mason, I will leave you with a comment which was written by a boy after seeing your speech and hearing about the school which ordered all of the boys to stand and apologise for something they had never done. Read his words. Excuse the punctuation and spelling errors. The raw words are just as he wrote them.

> Ryan Flack
>
> 1 day ago
>
> This reminds me alot of the white ribbon ceremonys in school. When I was in Yr 12 the female teachers asked all the boys to pledge to never be violent towards a female. now I was at the time experiencing a domestic violent relationship with my mother and my sister which I was sleeping in the local botanic gardens to get away from. so I said I didn't want to participate because I felt that it should be non violence against all not a single gender. I was belittled by the female staff and made out to be a terrible individual because I didn't want to take part and that what happened to me didn't matter. I was still forced to go to the White ribbon day event. When I arrived I walked up to the women handing out flyers for those seeking help and asked them if there was anything they could give to me. She was surprised and said that there wouldn't be any hotline to help me for Another 5 weeks. I was in hospital due to having my wrist smashed with a sledge hammer 3 weeks before an organisation could have been able to be contacted and provide assistance. To this day I've always thought about how there's very little help for men being abused by men or women, which I've never really understood. I understood and surported the importance of a victim having the ability to get assistance from an organisation. I always understood the importance of teaching the younger generations the signs and prevention measures to keep others safe. What I've never understood is how gender effects the way you receive or wheather you even deserve to be given said assistance (apologies half of this is more emotional than logical so my opinion is probably not the best one to take into consideration but I'd like to ask if you contacted domestic violence or

> sexual assault helplines. How many turn you away if you're a man. Because 5 years ago every single hotline in Australia did

There are hundreds of Ryan Flack's in Australia. Men and boys who are ignored, belittled, laughed at or silenced when they try to speak of their abuse at the hands of women. I know some men personally who have been in abusive relationships, gone to the police and been sent on their way and told to "man up".

What do boys and men do in this situation? If they lay a finger on their abuser in retaliation, it is they who will be arrested and jailed. If they tell others the usual response is laughter or derision because they are being abused by a woman or girl. There are no safe houses, no financial assistance or hotlines for males who are being abused to contact. Nothing.

You have helped create this world, Mason.

> Zip Zagger
>
> 5 hours ago
>
> Exactly. When married I was slapped in my face on a number of occasions when my wife was drunk. Back in the 90s in Australia when I was severely depressed there was zero help for men but so much for women. In desperation, I once rang a menopause clinic to seek advice but they just laughed into the phone. Nowadays more men die of prostate cancer than women die of breast cancer (as my dear mother did), yet we only hear about assisting with the latter. Men are constantly abused and treated like second class citizens, especially by the Family Court.

Enjoy your fame and all the plaudits sent your way by the gender bigots who believe your dehumanizing words, "Don't be boys, be human" were inspirational.

I want you to reflect upon my words in your quieter moments, Mason.

You have taken the course of Stalin, Mao and Hitler in demonizing an entire demographic and denouncing masculinity as something less than human.

Martin Luther King dreamed of the day we would judge people by the contents of their heart rather than their immutable characteristics. Perhaps you could listen to his famous speech and reconsider the path you have chosen to follow. It's never too late to be educated and make amends, Mason.

There is so much more I could write but this is already more like a book and less like a letter.

Good luck in all you do, Mason. I hope you have a happy, successful life.

I also hope you come to understand just how misguided and damaging your speech was, (however well intended) and you stop judging people by anything other than their personal words and actions.

Kind regards,

Mark Dent

The Power Of Stories

Elizabeth Hobson · 9 April 2021 · Archived copy · Original

*The following speech was delivered at the 2020 digital ICMI.

We inhabit a world of things – literally observable objects and facts, and, for the MRA, literally measurable evidence of male disadvantage. And we MRAs collectively do a good and necessary job of measuring and cataloguing such disadvantages. It escapes none of us however, though our evidence is required (and should be), that feminists are not held to the same standards.

That feminists can assert the most outrageous untruths, without challenge. That baseless feminist conspiracy theories, fantasies, lies, delusions and myths are simply believed. The reason for this is simple: as much as a world of things, we live in a world of stories (Peterson, 2018).

Mythologies, archetypes and expectations help us to organise information. We can't expect to be able to rationally sift through each piece of data that we're exposed to, so we categorise constantly: of interest/not of interest, in line with what we would expect/anomalous (Sowell, 1987).[1] And feminism has been uniquely deft at creating compelling stories that people can internalise, which act as shields against further investigation of their claims.

If this sounds malevolent: that's because it is. Feminists misuse the power of stories to circumvent the logical appraisal that should accompany policy lobbying and establishment. Feminists misuse the power of stories to breed resentment instead of love between men and women. Feminists misuse the power of stories to justify hate-filled and supremacist intentions as recompense for centuries of "sex-based oppression". And the fact is that feminism has advantages in the story-weaving game. Our species' innate gynocentrism, our gender empathy gap and our evolutionary perceptions of men (the genetic filter, to be policed) and women (the limiting factor in reproduction, to be protected) allows us to zero-in on female disadvantage and to ignore male disadvantage, to view the world through blinkered eyes through the lens of the female experience, to believe in an innate badness in men!

But… We MRAs have advantages also… We can share stories that enrich the psyches of our audiences with gratitude and love for men, and respect for women. We can share stories that are exponentially closer to the truth than those sordid webs that feminists create. Stories backed by facts, but stories that *can* be internalised by a significant proportion of the public; and weaponised so that no longer will feminist rhetoric be taken at face value.

So that the playing field will be levelled and the standards of evidence that we accept as the bare minimum required for MRAs to advocate – will also apply to feminists.

This is why I believe in the power of stories to deliver justice for men and boys (and the women who love them).

Feminist myths

The dominant feminist story we must dismiss and provide a counter-narrative to is the religious doctrine of patriarchy. There are a number of approaches that we can take in the dismissal. The coolest among us may wish to simply reject their hypothesis: "I'm sorry, as an atheist, I simply don't accept theories based on faith" or "patriarchy is not a scientific theory, it's a political fashion" for example (I'm sure that some of you hip cats can come up with snappier retorts than that, too).

There is a power and style in this approach that make it a necessary element in the destruction of the pernicious patriarchal conspiracy theory.

For those of among us more like me, who like to over-explain whenever possible, there is a myriad of evidence and rationally constructed thoughtways that can also dismiss either or both ideas that our history can be best described as patriarchal or that our present societies can be described as patriarchal. Evolutionary psychology tells us that human sociality is about males competing with each other for access to females, not oppressing females. They do this through dominance hierarchies that allow them to excel in their field and be noticed by women who then choose the men who show the qualities they most desire.

Men act as the genetic filter, with only the most successful having the opportunity to reproduce while less successful combinations of genes are excluded from contributing to the gene pool for further generations (and in this way a positive evolution is driven). Women, being the limiting factor in reproduction (only capable of producing an average of one baby every couple of years, as compared to men's boundless ability to impregnate), are a protected 'class'. D.N.A. analysis in 2004 by Jason Wilder, Zahra Mobasher and Michael Hammer reveals that ancestrally the majority of women (80%) reproduced whereas only a minority (40%) of men did. The dynamic does not disadvantage women, it disadvantages most men, relative to the winners- whilst at the same time driving artistic, technological, thought… advances of all kinds that enrich all of our lives, via these dominance hierarchies.

History is a story of cooperation between men and women to improve their standards of living. Henry Fawcett was one of the first champions (of either sex) of the cause of women's suffrage, equal access to further education and employment. He was committed to supporting the work of his wife Millicent in her campaigns and her writing with enthusiasm and money; and, alongside John Stuart Mill (author of 'On the Subjection of Women'), was among the male MPs who presented the Women's Suffrage Petition to Parliament in 1866 which marked the start of organised campaigning for votes for women. He came to the struggle before he met his wife and was undoubtedly attracted by her revolutionary zeal and intellect.

It is a myth that "women fought for the right to vote" inasmuch as women and men fought for the right for women to vote. It is another myth that Victorian gentlemen liked their women to be seen and not heard. Middle and upper class families (and even some working class families, to the extent that they could) took pains to guarantee that their daughters were as well educated and well rounded as possible and many men took pains to select engaging women who would be their equals in the private sphere, if not in the public sphere.

In the Hull of 1968, three trawlers were lost at sea and 58 men were killed. A campaign for better safety at sea was launched by the wives, sisters and daughters of trawlermen, led by Lillian 'Big Lil' Bilocca whose father, husband and son all made their living at sea. It came to be known as 'The Headscarf Campaign' after the distinctive scarves popular with working women of the time.

The campaigners met with trawler owners and government ministers to discuss better safety and fairer working conditions in the fishing industry, and picketed the dock to make sure that no ships left without a radio operator. Big Lil' even met Prime Minister Harold Wilson at No. 10 Downing Street. Support for the campaign grew and

spread from the families of Hessle Road to other fishing communities as well as to the rest of the country who were enthralled by the exploits of the folk heroes played out in national newspapers.

Eventually it brought about changes which drastically improved the safety of British fishermen. Not only is this a tale of love with the Headscarf Campaign showing theirs in their committed action to protect the men in their lives, but it shows the power and influence women had to instigate political change. What kind of patriarchy is it that ignores the safety of men until it is highlighted by women?

The hijab was made compulsory for women to wear in government offices in Iran 24 days after the 1979 Islamic revolution was declared victorious. Days later, on March 8th, International Women's Day, more than 100,000 women and men marched on the capital city Tehran to protest against the law and other planned assaults on women's rights.

By 1984 the hijab was compulsory in all public spaces. In April 2007, the Tehran police began the most fierce crackdown on what is known as "bad hijab" (dress exposing anything other than the hands and face) in more than a decade. Thousands of Iranian women were cautioned in the capital city over their bad hijab and several hundred arrested. In the intervening years thousands more have been cautioned, fined, imprisoned or received lashes for their dress.

In 2016, besides the customary uniformed morality police, 7,000 undercover agents were reportedly also on the case- then news of a new wave of protests began to circulate, with men taking to social media with pictures of themselves wearing veils in solidarity with their wives and female friends and relatives who wish they didn't have to. Although these men are not breaking the law, the fact that women in bad hijab have been targeted with acid attacks with increasing regularity recently suggests that their stance is not without personal risk. An unnamed participant who photographed himself wearing a hijab with his niece in the protest told Heather Saul at The Independent "I can't be indifferent to the violation of freedoms of half of my people."

Women have lacked rights in the past (those in Islamic countries particularly often still do) but they've also enjoyed significant privileges. Men have had some privileges but also considerable responsibilities. The balance has generally reflected social conditions at various times, sensible divisions of labour which facilitated the very survival of the species.

Technological advances have rendered the old ways all but obsolete but our political and social structure has been (and is being) developed collaboratively by men and women working side by side, hand in hand. To believe anything else is to believe that men are pathological sociopaths- and that doesn't stand up to scrutiny.

The fact that feminism has ignored or even obfuscated the beautiful truth about sex relations is disgraceful. They've robbed society of the trust we once had between the sexes- to the extent that they've been able to, harming individuals and societies as a whole.

Patriarchy theory is blatantly misandric. It's also misogynistic, asserting that until feminism arrived on the scene women allowed themselves to be 'treated like chattel' by the men in their lives. It is one that has been present in feminism since the Seneca Falls Convention declared "The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her", and is still prevalent in feminism today.

Egregiously, it's a theory that now finds itself written into British law with the Preventing and Combating Violence Against Women and Domestic Violence (Ratification of Convention) Act 2017 (or Istanbul Convention) which states "that violence against women is a manifestation of historically unequal power relations between women and men, which have led to domination over, and discrimination against, women by men and to the prevention of the full advancement of women…and… is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men…".

In response to valid criticism of the mythological feminist idea of patriarchy, the feminist response presently is to

double down on the conspiracy theory and dolefully inform us that patriarchy hurts men too. According to Richard Herring in his unbearably condescending book 'The Problem with Men':

"In some ways, men actually need to overthrow the patriarchy more urgently than women do. Masculinity is in a crisis of its own making, and toxic masculinity and ludicrous overconfidence in our own ability is harming men, too."

It's so decent of Herring and his feminist cohort to concern themselves with men's wellbeing but they are sorely misguided in their approach. While feminists are busy berating men to take collective responsibility for any and only bad things done by any man at any point in history and pathologising perfectly healthy attributes and very normal behaviour in men and boys; Martin Seager and John Barry, when researching for *'The Palgrave Handbook of Male Psychology and Mental Health'*, found that positive attitudes to masculinity are beneficial to the mental health of men and boys and may even provide a barrier against suicidality.

To put it more plainly, *feminist misandry is killing men and boys.* The feminist story goes: "our patriarchal societies are run by men for the benefit of men but the burden of maintaining traditional masculine personas is dangerous for men and boys".

Our retort: we reject the hypothesis that we live in patriarchal societies. In fact, the idea that serious adults would entertain such a silly idea based on data entirely lacking in nuance and without any semblance of rational and appropriate analysis is quite bizarre. *Men are good* and the attributes common to them are archetypal in nature and therefore, to help men, we must accept them and meet them where they are. Feminism is malevolent and cannot be tolerated threatening the mental wellbeing of our beloved fathers, husbands, brothers, sons, friends.

In *'Women and Power – a manifesto'*, Mary Beard confides that she would like to explain "just how deeply embedded in Western culture are the mechanisms that silence women, that refuse to take them seriously, and that sever them (sometimes quite literally) from the centres of power… When it comes to silencing women," Beard writes, "Western culture has had thousands of years of practice."

It may surprise some listeners that I don't entirely disagree with Beard's claim. Women have been silenced, for many years. Take The Peterloo Massacre in Manchester in 1918: women were well represented, energised by the Female Reform Societies that had recently sprung up to campaign for Parliamentary reform (including suffrage for all men) and the repeal of the Corn Laws (trade tariffs that kept the price of grain artificially high for British consumers).

Magistrates sent cavalry into the crowd and 4 women were killed on St Peter's Field, aside from an unknown number who must have died from injuries later on. 4 women, killed in cold blood for exercising their inviolable right to protest: 4 women, 13 men – and one 2 year old boy, William Fildes, the first casualty of the day- who was knocked from his mothers' arms and trampled by a horse. 18 people killed – and none because of their sex! Killed because they were working class and threatened to inspire a popular movement to make the state more representative and to encourage policies that would benefit the working family rather than the wealthy mercantilist class.

When it comes to women, as compared to men generally, Western culture has had hundreds, if not thousands, of years of practice of prioritising women's voices. Beard recounts an episode from Homer's Odyssey wherein Penelope is told by her son, Telemachus, "Mother, go back to your quarters, and take up your own work, the loom and the distaff… speech will be the business of men…", and it is true that few archaic societies welcomed many women in public life – but women had an immense power in the private sphere and influenced men in the public realm.

Take Potiphar's wife, in the biblical book of Genesis, who was spurned by Joseph so made a false allegation of rape against him, which resulted in his imprisonment. The Ancient Greece where Beard finds her literary evidence of women's political subordination, gave us democracy and every free man there could vote, but later incarnations of democracy were far more limited.

Prior to the 1918 Representation of the People Act in the U.K., only 56% of men could vote – and that was significantly improved from the First Reform Act 1832 that entitled around 20% of men to vote (up from less than 6% beforehand). The First Reform Act was also the act that formally excluded British women from voting in General Elections. Prior to that, women had voted in General Elections – and women had been taking an active part in Local Elections for at least 100 years.

Women were active in political movements – as we saw in Peterloo – and in electioneering; and voting men were expected to vote on behalf of their families, with women expected to take an interest in politics and advise the men in their lives.

In the late Middle Ages, Eleanor of Aquitaine spearheaded the establishment and popularisation of chivalric love in which men were expected to defer to the whims of women – who were presented as men's moral superiors, and which C.S. Lewis would later refer to as "the feudalisation of love". Eleanor, portrayed in context as a selfish and domineering woman, is reputed to have had much political influence over her husband, King Louis VI and persuaded him repeatedly to engage in warfare – to restore Toulouse to her Grandmother in 1141 and to invade Champagne and lay waste to the region in a vengeful defence of Eleanor's sisters' marriage to an already married man in 1143! In 1147, she accompanied Louis on the Crusade to defend the Holy Land. An official political title, Eleanor lacked, but a political voice? I think not.

Ernest Belfort Bax meticulously documented women's legal privileges in his 1896 book 'The Legal Subjection of Men', in areas such as child custody, divorce, alimony and criminal sentencing. Even then, 'believe women' ruled the day – unless a man being prosecuted was of a higher class than the woman accusing him.

In her book, Beard circles back to the modern day, bemoaning the abuse allegedly Tweeted at political women in the public eye. However, evidence shows that men in Parliament receive significantly more abuse, as standard, as compared to women.

So: the feminist story goes that women have been silenced throughout history and continue to be so. The more nuanced and realistic MRA story that I suggest is that, politically, as William Collins would have it, "there have been centuries of oppression" – but they were class based, not sex based. Men and women, as compared to one another as classes, have both suffered historically from disadvantages and benefitted from privileges, had varying degrees of authority, in different areas.

Men and women historically, though, generally worked together to support each other – like we saw at Peterloo – and pooled their advantages to best serve their families and communities. In the words of Jordan Peterson, "It looks to me like the so-called oppression of the Patriarchy was instead an imperfect collective attempt by men and women stretching over millennia to free each other from privation, disease and drudgery."

Today, women are welcomed into politics – they're just as likely to be elected as men (unless they're in one of the U.K. Labour Party's all-women-shortlists!) and the idea that they're subjected to more abuse when they are is a delusion. However, feminist insistence that women are excluded and abused if they do make office can only hold back any women who believe it and justify the forcible holding back of men.

Another cute feminist story is that men are responsible for the destruction of the planet and environmental degradation – and that, were women in charge, the planet would be a healthy and happy utopia. As Janice Fiamengo said, and I quote:

"We've been informed of "5 Women Environmental Leaders You Should Know" and invited to "Meet 4 Inspirational Women Working in Environmental Science Today." Articles that profile such scientists abound, almost always including a discussion of the (allegedly unique) "challenges" the women faced in a male-dominated field, with exhortations about how such challenges can be overcome, almost always through state and global initiatives that benefit women by providing them with money and opportunities not available to their male colleagues.

The alleged distinctiveness of women's scientific perspective is a never-challenged assumption in many policy documents and political proclamations. An article outlining why "[w]e need to build more networks of women in science" predictably informs readers that women are "far more nuanced in [their] approach to just about anything, including science," which is why "environmental science can only become stronger if we have more women in research, because [women] often bring the human angle into the science." The male angle, apparently, is somewhat less than human."

The evidence supports none of this. Women are privileged in science, and this is a rejection of the meritocratic and sex-blind approach to progress that we should be taking, morally and for the purpose of efficiency. If feminists want women to save the environment they may want to forget the positive discrimination in environmental science and encourage women, who drive 70-80% of consumer spending, to make more responsible consumer choices.

Men and women have worked together throughout history to escape privation and disease and misery. Men and women must continue to work together if we want to nurture the planet on which we're flourishing. Throughout history our sex roles have been rigid out of necessity. Today there are disparities in occupational sex-demographics based primarily on choice and this is something we need to accept if we are to tackle the scientific challenges that face us and await us. We need the best people for the job – even when they're men – if we are to continue on our onwards and upwards trajectory of increasing the standards of living in our societies.

The prevailing gender narrative around domestic abuse, a narrative utterly monopolised by radical feminists, is a narrative that presents domestic abuse as a gendered crime. Furthermore, it's a narrative with an ever-expanding definition of domestic abuse that can indict men and boys for increasingly reasonable behaviour – and will consistently indict men and boys who are in fact responding to abuse from female partners that is uncontestable as abuse to anyone bar the most wretchedly ideological feminist.

What is unfortunate is that the sectors who are responsible for dealing with domestic abuse are either totally pervaded by or trained by the most wretchedly ideological feminists. What is also unfortunate is that in the social sphere while the behaviour of men and boys within relationships has been critiqued to the point of abject absurdity over the last half century in particular. The behaviour of women and girls within relationships has not been subjected to the same scrutiny (or any scrutiny at all, not outside of the fringes of society where weirdos like us live) and in fact feminist advocacy and gynonormative attitudes more widely repeatedly justify, excuse, and make light of their abuse. Clearly our responses to abuse suck – but the most damaging aspect of the whole social picture is the disparity. If we took either of those approaches to domestic abuse, it would be a mistake, but to differentiate based on sex.

To neuter men and boys and their ability and will to defend their boundaries on one hand and to "empower" women and girls to be abusive on the other is beyond dysfunctional. It is vital that we teach men and boys to value themselves and to respect their needs and boundaries and to protect the same. It is vital that we criticise abusive behaviour and the women and girls who perpetrate it (as well as men and boys).

And it is vital that every single time a damn feminist raises his or her head to tell us that domestic abuse is a gendered problem we pop our heads up and repeat Erin Pizzey's mantra that abuse is not a gendered problem, but a generational one. We need to expose the feminist domestic abuse racket as a racket and as a system that repeatedly fails women and girls as well as men and boys.

This International Conference on Men's Issues 2020 is packed full of commentary on domestic abuse and the work that is being carried out by the speakers we have is so important – look out in particular for the Male Coercive Control survey being published by Deborah Powney and Nicola Graham-Kevan this International Men's Day. Furthermore, people instinctively recognise that domestic abuse is a generational problem, they only need to have it pointed out to them.

I'd also like to point out that November 2021 will see the half century anniversary of Erin Pizzey opening her Chiswick refuge so the coming year is really an opportune moment to push progressive perspectives on domestic

abuse which will surely eventually leave feminist domination of domestic abuse response services untenable because the public simply will not accept it.

Rape culture hysteria is terrifying many people. Sex positive activists including feminists like Camille Paglia and Katie Roiphe (author of the excellent book 'The Morning After') report "winning the argument" that had returned in the 1990s with their messages about personal choice and personal responsibility… But right now mainstream feminism is dominated by prudish and hysterical *fainting couch feminists* who tell us that rape is on an ever expanding spectrum that includes more and more "survivors" everyday, too many of whom do reappraise their experiences and take on neurosies about traumas that didn't exist till feminists informed them that they had been violated.

The cruelty is contemptible and goes to prove that feminism is not about women, it's about power. Traumatising vulnerable women is acceptable collateral damage if feminists can then dictate legislation, policy and the minutiae of interpersonal interactions between men and women. Rape culture is not a feature of mainstream society though. It's our job to empower people by reassuring them that rape is not common and that it's not necesarily an insurmountable trauma if it does happen to them.

Human beings are anti-fragile and most of us grow from most of the trauma we will experience. We do need to gender neutralise laws in many societies to protect victim men and boys and to serve justice to women and girls who perpetrate rape – but we also need to very clearly differentiate our messages from the messages of feminists who seek not to protect the vulnerable but to weaponise the pain and fear of the vulnerable.

Our story here is one of presenting truths that expose feminist lies but it must also be a strengthening one to combat the panic that feminist obsession with creating victims and then weaponising their newfound distress is causing.

Feminism's most ascendant story element involves intersections of privilege and oppression based on sex as just one factor, with an infinite number of other factors contributing to where people find themselves in given hierarchies – such as race, class, ability, sexuality, etc.

This naked attempt to usurp the catalogue of social justice issues is designed to compensate for feminism's increasingly blatant irrelevance in the modern West. It has the benefit of a truthful component – it's significantly more appropriate and less clumsy to take different factors into account in addition to the traditional male/female duality. In practice, it is also, however, an utterly depressing and divisive approach to rating human beings and to ascertaining their right to speak and be heard.

To this, we (borrow from Peterson and) stress that the highest level of resolution that can be achieved – and must be achieved to really understand individual experiences – is, indeed, the individual. *We value individuals*. And individuals, human beings, are born with an inalienable right to hold opinions on anything and everything. I must say that the Men's Human Rights Movement already embodies this ideal, the diversity of opinion that can be found here is exceptional – as is our collective enthusiasm for disagreeing with passion and respect and ability to love each other despite and sometimes even because of our moral, political and philosophical differences. Never let that go because that spirit attracts and holds hearts and minds.

Feelings don't care about your facts

Stories frequently succeed in arousing strong feelings, like when we read a novel and become moved to tears or anger, or when we see scenes in a movie which make our skin crawl, give goose bumps, or make our hair stand on its proverbial end. Such strong feelings, and the stories that generate them, seem to put a lie to the popular phrase **"Facts Don't Care About Your Feelings"**. The reverse seems more likely in evidence, even when we know that a fantasy novel or movie is not factually real – our feelings remain dominant.

This is why old-world mythologies, complete with kooky beliefs, have flourished and sustained large civilizations – civilizations which thrived and expanded under the guiding influence of those same unfactual stories. Even when the stories promote a geocentric universe with a flat earth, or mythical gods requiring human sacrifices, deadly wars

or violence over the divinely mandated length of men's beards, or whether a woman's mandated head covering is pleasing to the divine powers. You would think these things would cause a civilization to collapse and die out, however it appears that those more rational civilizations who deconstruct myths have birth rates plummeting whilst cultures based in fanciful stories enjoy explosive birth rates.

Perhaps it's time to consider the painful possibility that *feelings* don't always care about our *facts*. That's certainly the case in many cultures, and it may indeed be a default setting of human beings generally – we are story creatures, and facts are often seen as an affront that offends both the stories we believe in and feelings associated with them.

Writing in the year 1984,[3] professor emeritus of communication Walter R. Fisher explored these two approaches to reality – the approaches of both story and rationality – and named them 1. 'the narrative paradigm' and 2. 'the rational world paradigm.'

Fisher describes the narrative paradigm in much the same way as I am in this talk; as a reflection of the fact that we use stories to communicate with each other, and to provide a shared map of meaning among a group of people.

Stories help by gathering the scattered bric-a-brac of everyday existence and combining it into a coherent whole, or what we might refer to as a template, that we use to orient ourselves and our goals in harmony with the shared orientation and goals of others. In short stories provide us with a shareable world.

As we have seen, religious stories and folk tales, can be both benevolent by way of organizing the masses into a harmonious moral unit, or they can be destructive as we see in stories promoting warfare against innocent nations, and even those stories which, today, promote gender wars.

What Fisher refers to alternatively as the **'rational world paradigm'** consists in five presuppositions, which I can paraphrase as: 1. That humans are essentially rational beings, 2. That human decision-making and communication is a form of argument depending on clear-cut inferential and implicative structure, 3. That the conduct of such argument is ruled by legal, scientific and legislative dictates (etc), 4. That rationality is determined by subject matter knowledge, argumentative ability, and skill in employing the rules of advocacy in given fields, and finally, 5. The world is a set of logical puzzles which can be resolved through logical analysis and application of reason conceived as an argumentative construct.

Fisher notes the frequent failure of the rational world paradigm in the modern context, and goes on to conclude that:

> This failure suggests to me that the problem in restoring *rationality* to everyday argument may be the assumption that the reaffirmation of the rational world paradigm is the only solution. The position I am taking is that another paradigm may offer a better solution, one that will provide substance not only for public moral argument, but also all other forms of argument, for human communication in general. My answer to the second question then, is: "Yes I think so."
>
> Adoption of the narrative paradigm, I hasten to repeat, does not mean rejection of all the good work that has been done; it means a rethinking of it and investigating new moves that can be made to enrich our understanding of communicative interaction..[3]

What Fisher refers to as "Investigating new moves" is something the men's issues community might also take on board – specifically that stories and the feelings they evoke can be used as a form of communication to address the wrongs of gynocentrism and misandry we have been working so hard on, with limited successes, via the rational mode of argumentation and data recitations.

The *narrative communication paradigm*, or more simply the use of stories, has been criticised from a rational perspective when applied to scientific or legal issues, with the charge being that there is no way to make a choice between two equally coherent narratives. This is a valid complaint, but not one that practitioners of the rational world paradigm completely escape – this due to their frequent preferencing of one set of data over another, of

placing the accent on one set of findings while neglecting others – a tendency that renders “rationalist” conclusions more subjective than they might like to admit – just like those of the story tellers.

Ultimately the rational and narrative approaches need to work in tandem if we wish to provide strong results, but at present the men’s movement has been wary of narrative approaches due to their tendency to subjectivity and corruption. Unfortunately, storytelling remains the preferred mode of communication and decision-making of the human species, therefore we can’t simply wish it away as irrelevant because that would be to deny the fact that humans have evolved to be narrative creatures – *Homo Narrans* – who preference communication via stories. It is a biological and evolutionary fact, so it isn’t going away, and hating it will do little to change its biological necessity.

If story is here to stay, then we need to enter the fray. We need to get down into the alphabet soup and wrestle with those destructive narratives perpetuated by feminists and others who would reduce men and boys to a tiny fraction of their lived experience. This can be done by challenging any element of the dominant gender narratives currently circulating – by amending the stories to conclude the male hero is “good” rather than “toxic,” or by crafting new stories altogether that incorporate the positive experiences of men and boys.

That is my challenge to you all today: not to do away with rational or data-based approaches, but to broaden them by offering new endings to the destructive stories currently on offer, re-narrating them, or by telling new stories in ways so compelling and emotionally moving that they displace the destructive ones currently on offer.

Sources:

[1] Sowell, T. (2002). A conflict of visions: Ideological origins of political struggles. Basic Books (AZ).

[2] Ecofeminism, https://the-pipeline.org/how-feminism-distorts-environmental-science/

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The Problematic Basic Taco

August Løvenskiolds · 11 April 2021 · Archived copy · Original

For a restaurant, being woke means more than just putting a urinal in the ladies' room (to signify the inclusion of trans womxn as well as cancel any TERFs from the property). Even the most modest hot dog cart should display a mindfulness of the ways structural patriarchy, unconscious racism, and yellow mustard oppress underserved, over-policed, and fat-positive communities.

First, a bit of background. I am an ultra-woke, super-straight cis male of whiteness who is too despicable to deserve pronouns. I am fully committed to the woke creed that it is better for white men to live on their knees than assert their racial privilege. My favorite sandwich shop had just closed for two months for remodeling, and until their lady urinal is installed, I have to replace over half my weekly caloric load lest I lose my solidarity with those victimized for being fat.

As Marx would have it, a new taco stand, "Basic Taco", opened right next door to the gulag where I supervise the reeducation of free speech liberals about the violent harms of their incessant hate speech. Basic Taco is located at 2901 Commerce Street, Deep Ellum, Texas 75226. Their full menu can be viewed at their website but as you will see, this should be avoided.

Upon discovering Basic Taco, I would have felt a utopian glee were I not so completely concerned with securing reparations for people of color – after all, commissar Alexandria Ocasio Cortez began her career waitressing in a taco stand. Was Basic Taco a sign from Chairman Biden that I am destined to help lead the Green New Deal revolution? If white men were worthy of hope, I would so hope.

Just as Grammy Award-winning womxn of color Cardi B taught us justly that womxn should be judged primarily on their WAPs, so too a taco stand in the Epoch of Woke should be judged on the hate speech in their menu. The tastiness of their food, their affordability, their healthiness, their friendliness, and their convenience no longer matter as those factors do not further the revolution.

To my great disappointment, the menu of Basic Taco is filled with so much problematic harm that the arch villain Jordan Peterson would go red-skulled with envy at the power of their evil. I was able to document a few of their right-wing talking points before they shattered my emotional stability and I had to use coloring books and plushy toys to drag myself back to sanity. Thank, you know, the thing, that Biden had already confiscated my assault rifles and gifted them to the brave human traffickers of the Latinx cartels where they belong.

It is here that I must issue a massive TRIGGER WARNING: what follows is so horrible only white and Asian men have the institutional racism and structural sexism necessary to survive reading it. All other races and genders should go sniff the blue hair of college feminists or something.

You have been trigger warned.

The first section of the Basic Taco menu contains references to "Asada, Al Pastor, … Carnitas, Barbacoa, … chicharron." These are words from a Latinx language known as Spanish, and their inclusion in an Anglx menu smacks of colonialism as well as cultural appropriation. Perhaps Basic Taco's intention was to try to be inclusive to Latinxes but good intentions do not matter when one considers the massive harms done to people of color.

The second section of the Basic Taco menu contains the menu item, "Dad Bod", a type of taco. When I saw this I raised my face to the heavens and screamed in pain. It was overwhelming – "Dad Bod" is patriarchal, misogynistic, and fat-phobic. It is racist because it attacks Black Lives Matter's goal of dissolving the nuclear family. It is sexist because it tries to erase mothxrs. It is transphobic because it emphasizes sexual reproduction over gender identity. Only the n-word exceeds the nastiness of "Dad Bod".

In rage and disbelief I noted other problematic food item names too terrifying to deconstruct – the "All Inclusive". The "Food Coma". The "Gym Selfie". And then, at last, they snuffed "The Rooster".

At this point I was reeling. Feebly I searched for a “mom” menu item to counterbalance this nightmare, and then, in the Quesadilla section, I found the “Dad Joke”, a large quesadilla. Basic Taco had doubled down!

I crawled away to the nearest safe space. Wildly I wondered what Basic Taco’s food was like.

But the only taste in my mouth was fascism.

The Biological Origins of Damseling

Peter Wright · 13 April 2021 · Archived copy · Original

Damseling is a biologically-based behavior that's as old as the human race. Technically speaking, the behaviour we refer to as damseling refers to any human being who announces its vulnerability to others – to husband, family, friend, stranger or to one's tribe.

The announcement of vulnerability stimulates a neurological system in the brain of observers, thereby eliciting reflexes of protection, caretaking and nurturance typically reserved for vulnerable children and infants., thereby eliciting reflexes of protection, caretaking and nurturance typically extended to vulnerable children and infants.

Curiously, the same neurological system can be exploited by adults who find themselves in a vulnerable situation, or by adults *feigning* vulnerability in order to acquire resources of protection, provision or comfort – essentially a hacking of the human operating system.

While such vulnerability can be displayed by any human, whether a child or adult of either sex, when we use the word *damseling* it refers especially to adult women who engage in theatrical versions of these behaviours.

The word *damsel* derives from the French *demoiselle*, meaning "young lady", and the phrase "damsel in distress" in turn is a translation of the French *demoiselle en détresse*. The behaviour of the damsel in distress; her screams, her fear, her appeals for relief in the face of immanent danger, are captured in the words of Julia Kristeva who says of life in the Middle Ages, *"Roles were assigned to woman and man: suzerain and vassal, the lady offering up a 'distress' and the man offering a 'service.' "*

Ancient mythologies around the world have captured the theme of damseling, and also the 'parental brain' state of the heroes who set out to rescue vulnerable maidens. While these tales are numerous, the practice of damseling did not become the centrepiece of any culture until a catering to women's vulnerability was codified as a social expectation for men in the Middle Ages – a codification whereby men were asked to specialize as servicing agents in the role of alleviating women's distresses. Giving birth to this idea, chivalry, courtly love, and a new sexual relations contract coalesced that placed women's safety and comfort at the top of the hierarchy of social customs.

This gendered social development is perhaps nowhere better exemplified than in the "Enterprise of the Green Shield with the White Lady" a chivalric order founded by French knight and military leader Jean Le Maingre and twelve knights in 1399, committing themselves for the duration of five years to the protecting of all damsels in distress:

> Inspired by the ideal of courtly love, the stated purpose of the order was to guard and defend the honor, estate, goods, reputation, fame and praise of all ladies, including widows.
>
> According to his *Livre des faits*, in 1399 Jean Le Maingre, tired of receiving complaints from ladies, maidens, and widows oppressed by powerful men bent on depriving them of the lands and honours, and finding no knight of squire willing to defend their just cause, out of compassion and charity founded an order of twelve knights sworn to carry "a shield of gold enamelled with green and a white lady inside" (*une targe d'or esmaillé de verd & tout une dame blanche dedans*). The twelve knights, after swearing this oath, affirmed a long letter explaining their purpose and disseminated it widely in France and beyond her borders.
>
> The letter explained that any lady young or old finding herself the victim of injustice could petition one or more or the knights of the 'Enterprise of the Green Shield with the White Lady' for redress and that knight would respond promptly and leave whatever other task he was performing to fight the lady's oppressor personally.

During this period, men saving damsels was referred to euphemistically as *love service*, which saw male lovers referred to as *homo ligius* (the woman's liegeman, or 'my man') who pledged *honor*, and *servitium* (service) to the

lady via a posture of feudal homage. This growth of gynocentric specialization would later allow Modesta Pozzo to write the following:

> "Don't we see that men's rightful task is to go out to work and wear themselves out trying to accumulate wealth, as though they were our factors or stewards, so that we can remain at home like the lady of the house directing their work and enjoying the profit of their labors? That, if you like, is the reason why men are naturally stronger and more robust than us—they need to be, so they can put up with the hard labor they must endure in our service." (Pozzo – 1590 AD)

Such is the social ascendency of women and their ever-increasing cries of distress. Today we have a different dilemma in that damseling has evolved into a victim cult extending well beyond women. The damseling attitude now blankets much of the world with aggressive demands for redress, with social movements arising from the trope that are fomenting violence and decay within human societies. Exploiting primal reflexes, particularly those designed for parenting vulnerable juveniles, has become a runaway train with little to stop it. We can only hope that the current destruction will serve as the moment of reflection and restraint toward the damsel's demands.

Two Modes of Damseling

E.B. Bax outlined two forms of damseling, one appearing as "simple weakness," and the other as "aggressive weakness." In his view *simple weakness* deserves consideration on its merits, whereas *aggressive weakness* deserves no assistance.

> "For modern Feminists of the sentimental school, the distinction is altogether lost sight of between weakness as such and *aggressive* weakness. Now I submit there is a very considerable difference between what is due to weakness that is harmless and unprovocative, and weakness that is *aggressive*, still more when this aggressive weakness presumes on itself as weakness, and on the consideration that might be extended to it, in order to become tyrannical and oppressive. Weakness as such assuredly deserves all consideration, but aggressive weakness deserves none save to be crushed beneath the iron heel of strength.
>
> Woman at the present day has been encouraged by a Feminist public opinion to become meanly aggressive under the protection of her weakness. She has been encouraged to forge her gift of weakness into a weapon of tyranny against man, unwitting that in so doing she has deprived her weakness of all just claim to consideration or even to toleration." Chapter 5: The "Chivalry" Fake, in *The Fraud of Feminism* (1913)

Whether real or purely fabricated, these displays of vulnerability represent the two main faces or modes of enacting the damsel-in-distress archetype. Both begin their display with an announcement of vulnerability and powerlessness, but their ways of enlisting assistance differ considerably. The simple damsel invites assistance by displaying utter helplessness, imparting a sense of inadequacy, impotence and a complete lack of agency to deal with the situation responsible for her distress. The aggressive damsel, on the other hand, angrily denounces the forces assailing her, and demands redress with bitter and vindictive calls for the world to exact revenge on her behalf.

Unlike the simple damsel, the aggressive damsel feels unable to attract chivalric reinforcements via the simple act of broadcasting her helplessness. Thus, she loudly seeks the attention of men and governments, demanding they provide chivalric redress for whatever 'distress' is assailing her. This kind of damsel relies particularly on governments to address her grievances, and she is likely the kind of woman that John Stuart Mill, an advocate of feminism, had in mind when he wrote the following;

> "From the moral influence exercised by women arose the spirit of chivalry … a special submission and worship directed towards women, who were distinguished from the other defenceless classes by the high rewards which they had it in their power voluntarily to bestow on those who endeavoured to earn their favour, instead of

> extorting their subjection.
>
> Chivalry left without legal check all those forms of wrong which reigned unpunished throughout society; it only encouraged a few to do right in preference to wrong, by the direction it gave to the instruments of praise and admiration. But the real dependence of morality must always be upon its penal sanctions – its power to deter from evil… The beauties and graces of the chivalrous character are still what they were, but the rights of the weak, and the general comfort of human life, now rest on a far surer and steadier support." [John Stuart Mill, ***The Subjection of Women*** *1869*]

Many readers will recognise Bax's *simple weakness* in the behaviour of traditional gynocentric women, and likewise will recognize *aggressive weakness* in the behaviours of feminist women. However, contrary to Bax's trusting view of non-aggressive displays of weakness, readers might recognize that these too can amount to manufactured displays of weakness every bit as manipulative and undeserving of assistance as that of aggressive weakness.

To labor this theme a little further, we also find these two modes of enacting the damsel within classical mythology, long before our modern world learned to exploit the victim routine for personal advancement. The two goddesses who best represent these positions are Persephone, the simple damsel who was abducted and victimised by Hades without ever showing personal agency of her own, and yet her helplessness alone provoked widespread efforts to save her, and secondly the goddess Hera, wife of Zeus who was forever seething in a sense of victimhood and grievance, while seeking cosmic vengeance toward those who wronged her. For more on these classical archetypes I recommend the YouTube channel of Greta Aurora who has made a series of videos exploring the victim complexes of these goddesses, along with explorations of many other archetypal figures.

Damseling in the Political Sphere

In 2019 a study was carried out in the Council of the European Union[1] to assess how gender roles might affect the behavior of diplomats within the context of international negotiations. The study discovered that damseling by women provided an advantage in the political realm because the male targets reacted with displays chivalric deference to whatever bargaining requests were sought by female diplomats. The study concluded as follows:

> In a survey experiment in the Council of the European Union, we find that female representatives behaving stereotypically weak and vulnerable may trigger a chivalry reaction among male representatives, increasing the likelihood that the men will agree to support a bargaining proposal from the women.

Many of the female diplomats working within the Council of The European Union would be quick to state their feminist credentials, including a belief in the strength, independence and competence of women in positions of power. Nevertheless when working in the political negotiating field many of these women are quick to fall back on the medieval practice of damseling, with advantageous outcomes.

The following video by Janice Fiamengo provides further evidence of damseling as it appears in the political sphere today.

Suffice to say that damseling remains with us and indeed appears to be growing stronger with every new year of feminist influence. This fact has not been lost on feminists themselves, many of whom have cited the victim complex that sits at the core of feminist thought, and of the wider society it has influenced.

Damseling and Feminism

Most observers today, including feminist observers like Christina Hoff-Sommers, Camille Paglia, Rene Denfeld, Katie Roiphe and others agree that feminism comes close, if not all the way, to being a cult of victimhood.

The phenomenon has variously been referred to as grievance feminism, victim feminism, safe space feminism, and even fainting-couch feminism – with Christina Hoff-Sommers portraying its mythos as "a battle between fragile

maidens and evil predators." [2]

Feminist icon Naomi Wolf tells that victim feminism evolved out of "old habits of ladylike behavior that were cloaked in the guise of radicalism," [2] and laments that a substantial segment of modern feminism is devoted to its cause.

Denfeld writes that current feminists "promote a new status for women: that of the victim," and adds:

> "This is victim mythology. From rape redefinitions to feminist theory on the "patriarchy," victimization has become the subtext of the movement, the moral to be found in every feminist story. Together these stories form a feminist mythology in which a singular female subject is created: woman as a helpless, violated, and oppressed victim. Victim mythology says that men will always be predators and women will always be their prey. It is a small place to live, a place that tells women that there is really no way out.
>
> "Like other mythologies, victim mythology reduces the complexity of human interaction to grossly oversimplified mythical tales, a one-note song, where the message of the story becomes so important that fiction not only triumphs over fact but the realities of women's experiences are dismissed and derided when they conflict with the accepted female image.[4]

While Denfeld does a good job of describing feminism's victim mentality, she labors under a myth of her own by characterizing it as a "new" fetish among feminists. Anyone reading through the history of feminist literature can see it appealed to by literally every feminist writer.

In all of these accounts the behavior being described is *damseling*, a practice feminists have been at the forefront of preserving from the medieval canon. Evoked in conjunction with claims of male brutality, rapiness, depravity and insensitivity, the ultimate purpose of damseling is to draw chivalric responses from men, a routine Wolf makes clear in her remark that "victim feminism casts women as sexually pure and mystically nurturing, and stresses the evil done to these 'good' women as a way to petition for their rights."[3]

A famous example of feminist damseling, both literal and figurative, is Anita Sarkeesian. Sarkeesian is known for raising concerns that video-games are misogynistic – like most everything else found in the feminist worldview. Her primary concern was that female game characters are often portrayed as damsels-in-distress saved by male heroes, which promotes, she says, sexual objectification and a range of other problems. To address that issue in video games she moved to launch a study project to raise awareness.

Sarkeesian established a fundraiser for $6,000.00 for her project, but after receiving some initial trolling by trolls on social media she damseled herself to potential donors by saying she was under grave threat, swooning with such finesse that she was showered with 158K in donations from fellow feminists and white knights. Over a thousand people donated after hearing of her "plight."

With that financial success, Sarkeesian subsequently replayed the scenario over and again particularly in the context of further fundraising efforts and public speaking; swooning about online attacks directed against her or over female gamers enduring abject sexism, female video-game characters being cast in degrading and/or humiliating roles, and about young impressionable girls being robbed of agency after being subjected to the damsel trope in games.

Sarkeesian's case is particularly poignant because, from the many subjects she could have highlighted to damsel herself for attention, she chose to damsel herself over the very existence of damsels. This demonstrates that even when disavowing the medieval pageant of damsels in distress, feminists continue to enact it even while obfuscating their complicity in the tradition.

Feminism would have died out long ago if it were not for the power of this ancient ruse, and whilst damseling continues to draw rewards from a public primed to cater to it, the planet will increasingly come to resemble a tower full of imprisoned, vulnerable Disney Princesses.

Sources

[1] Gender Stereotyping and Chivalry in International Negotiations: A Survey Experiment in the Council of the European Union
[2] Christina Hoff-Sommers, *How fainting couch feminism threatens freedom*, American Enterprise Institute 2015
[3] Naomi Wolf, *Fire With Fire: New Female Power*, 1993
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*Note. Part of the *Damseling and Feminism* section was previously published at Gynocentrism.com

A License to Defame?

Robert Franklin · 21 April 2021 · Archived copy · Original

A hearing is underway in a Vancouver, British Columbia courtroom that has far-reaching implications for the ability of the wrongly accused to find justice in Canadian civil courts.

Steven Galloway was an internationally-acclaimed author and professor of creative writing at the University of British Columbia. He had a two-year sexual affair with one of his female students, known only as "MC," who already had a Master's degree and is five years his senior.

In 2015, four years after the affair was over, a former creative writing student and self-described narcissist named Chelsea Rooney, acting as MC's mouthpiece, publicly stated that Galloway had violently raped MC and that Rooney knew of 19 other women who would level charges of sexual abuse against him.

The campus witch trial began immediately. Within *one business day*, UBC suspended Galloway from his post as professor and relieved him of the chairmanship of his department, apparently the only time in the history of the school that a professor had been disciplined without any investigation.

Galloway never denied the affair with MC, but has always said the sex was consensual, and hundreds of emails from her to him during the affair bear him out. Still, prior to any investigation, the university sided with his accuser, and faculty, administrators and students joined in the public shaming and demands for Galloway's dismissal. Soon, former friends and colleagues at the school took to social media with a dual message – (1) the allegations against him were true and (2) anyone who dared call for caution or even due process was a rape apologist. The mainstream Canadian press piled on.

Amazingly, UBC then appointed none other than Chelsea Rooney, Galloway's chief accuser, to solicit, with the imprimatur of the university, others who may have had a grievance against him. In addition to being suspended, at the insistence of unidentified UBC sources, Galloway, in Ohio for a speaking engagement, was arrested by police, strip searched and confined to a psychiatric facility for 72 hours. For the full horror of what Galloway faced, go here.

None of the allegations against Galloway were ever presented to the police, but eventually UBC decided someone with investigative experience should look into them. So it hired the former Chief Justice of the British Columbia Supreme Court, Mary Ellen Boyd, to do so. Despite Rooney's best efforts, she found nothing with which to tar Galloway, but about Rooney said this: "Suffice it to say that I found AC5 [Rooney] a biased witness, who has perceived every minor incident here through her own tainted lens. I am unable to place much, if any, weight on her evidence."

And what of those 19 other women with accusations against Galloway, so much ballyhooed by Rooney? There were none. What Rooney actually produced were herself and seven of her friends, not one of whom even alleged sexual misconduct by Galloway. For example, one "complainant" had this to say: "I acknowledge that [Galloway] never behaved in a disrespectful manner toward me," and "I did not feel either threatened, or unsafe, or vulnerable vis-à-vis Galloway."

Such was the "case" against the star novelist.

But no matter, seven months after Rooney's original accusations, UBC fired him anyway, citing an undefined "breach of trust." In short, a major figure in Canadian literature was cashiered by the university for which he'd worked for over 15 years on the basis of little-to-no evidence and after a process that's best compared to Kafka's *The Trial*.

Unsurprisingly, Galloway sued the university and won damages of over $200,000 Canadian for its injury to his reputation. But Galloway didn't stop there. He's now sued 24 individual accusers, presumably including Rooney (the defendants are anonymous), professors and others.

The hearing that's taking place now is part of that lawsuit – by far the most important part. Why? Because the judge will rule on 11 defendants' motion to dismiss Galloway's suit against them claiming that a 2019 British Columbia law shields them from civil liability in the matter.

They do so despite having publicly accused him of criminal wrongdoing, accusations that were investigated and found to be without merit. Anywhere else in the English-speaking world, that could give rise to liability for libel, slander and/or defamation of character.

What then is the hearing about? Why not just proceed to trial and let a judge or jury decide the issues of liability, if any, and damages, if any?

The Protection of Public Participation Act relied on by defendants was intended to discourage SLAPP suits by powerful corporations against individual whistle-blowers, the idea being that, if a matter is in the "public interest," individuals should have the freedom to discuss it publicly without fear of being litigated to death by large businesses or other entities with far greater resources. The law promotes free speech by encouraging speaking out without fear of reprisal. Needless to say, the issues surrounding sexual assault are well within the public interest conceived of by the statute.

But it was never intended to do what the Galloway defendants claim – give a free pass to libel, slander and defamation. The law is intended to promote public awareness of important issues, not public lying and the destruction of hard-won reputations. Truth telling is encouraged, lying is not. But the defendants want to turn the law on its head. They seek a license to lie, to smear. They want to walk away from their outrageous conduct untouched and free to destroy the reputation of the next person who dares to do something – anything – of which they disapprove. In short, they seek to wield unprecedented and unaccountable power. And they seek to let others know that they can too.

Feminism Ruins Sport – Fiamengo File

A Voice for Men · 27 April 2021 · Archived copy · Original

Declining sperm count and testosterone levels in men.

AVfM Video Source · 30 April 2021 · Archived copy · Original

Vlogger Brittany Sellner discusses declining sperm count and testosterone levels in men. This is a very important issue and one that even we haven't been talking enough about.

Talking With the Men of Regarding Men – Interview 1

Paul Elam, Tom Golden & Janice Fiamengo · 10 May 2021 · Archived copy · Original

American Hero Fights Sex Crime

AVfM Video Source · 15 May 2021 · Archived copy · Original

> COMMEMORATING THE FIRST PROTEST AGAINST CIRCUMCISION: Tallahassee Memorial Hospital

World Day of The Boy Child

Elizabeth Hobson · 16 May 2021 · Archived copy · Original

International Men's Day – on the 19th November – was founded in 1999 by Dr Jerome Teelucksingh, a history lecturer at University of the West Indies in Trinidad and Tabago. That day has never been recognised by the United Nations (who in fact recognise the 19th November as World Toilet Day). They have recognised International Women's Day on the 8th March since 1911 and from 2012 have recognised the 11th October as International Day of the Girl Child.

In 2018, Dr Teelucksingh sent a letter to government leaders and non-governmental organisations calling for the inaugural observance of the International Day of the Boy Child (more commonly known as International Boys' Day) on the 16th May. Dr Teelucksingh is of mixed acclaim in the Men's Human Rights Movement (MHRM) – while International Men's Day in particular and International Boys' Day increasingly are celebrated by the community, Teelucksingh's commitment to patriarchy theory (widely contested by the MHRM) creates an intellectual gulf that appears in practice to be a barrier to communication that the MHRM is only slightly less bound by than Teelucksingh himself.

However, his efforts to draw attention to the "many boys and teenagers who are marginalized, alienated and left behind", issues such as educational underperformance and neglect and abuse, and his apt observance that "We cannot ignore that without a focus on both the boy child and the girl child, gender equality is not a reality" are laudable. And, gratitude should be extended to the man for founding these days of observance that can be so useful in uniting people concerned about men and boys and elevating the issues faced by men and boys in the public conversation, at least once – or twice – a year.

Boys in the U.K., who are reasonably typical of boys across the Western World today, do progressively worse in education than girls, with attainment gaps widening throughout primary, secondary and tertiary education. Some theorise that reasons include:

- Girls changing ambitions in a modern society – including career and pushing back family,
- Feminism "which has lead to raising the expectations and self-esteem of girls",
- Gender-stereotypical parenting that socialises girls into studious habits and excuse lack of discipline in boys.

Sue Sharp's 1970s and 1990s 'Just Like a Girl' studies did indeed show that over those decades, girls ambitions have changed (from 'love, marriage, husbands and career' to 'job, career and being able to support themselves') – which could feasibly account for more commitment and diligence being applied by girls in educational settings. In 1983, Dan Kiley published his book 'Peter Pan Syndrome – Men Who Have Never Grown Up' which argues that there is a prevalent issue with irresponsibility in men who behave childishly and need help to reach emotional maturity. The theory caught on and has hung around, with The Good Men Project explaining that:

> *"Boys have had a new style of living handed to them; one of having all their needs taken care of, and of being able to enter fantasy worlds with little to no hassle. They have little conflict, little problem, little to drive them. Now, I do understand that so many kids are hassled, one way or another, and have to fight it out. I completely respect that. I'm suggesting that many of these boys may not have the drive to push them "to the next level." They aren't developing ambition."*

It is interesting to note that while feminism (which is relentlessly full of praise for the female of the species and sympathy for the struggles we apparently face) is acclaimed for raising expectations and self-esteem in girls; the attitude taken to boys who are underperforming is to belittle their struggles and to suggest that their biggest problem is their entertainment. If we are worried about self esteem however, we may want to try to mitigate teacher biases against boys that have been proven – and shown to impact on boys' performance. We may want to reassess the

"milieu if disapproval" that Christina Hoff Sommers diagnosed in her book, 'The War Against Boys' (2000), who quoted Martin Spafford, a London secondary school teacher, as reporting that:

> *"Boys feel continually attacked for who they are. We have created a sense in school that masculinity is something bad. Boys feel blamed for history, and a school culture has grown up which is suspicious and frightened of boys."*

Whereas the people who know and love boys best – their parents – *can* be blamed for tolerating boisterousness in boys which translates into disruptiveness in schools; an alternative idea may be that it is schools who should expect a reasonable level of boisterousness from (mainly male) students. Perhaps, schools should even accommodate it – through increasing breaktimes (that have decreased over decades) and accepting that some rough and tumble is a natural and healthy part of typical boys' play styles that helps them to learn to regulate their behaviour and emotions while also enhancing cognitive and language development.

Boys are almost twice as likely to be victims of violent crime than girls and yet the U.K. (which is again, typical of the Western world) has only a Strategy to End Violence Against Women and Girls. As William Collins pointed out, in 'The Empathy Gap' (2019):

> *"The dominant gender narrative will generally react to these observations with unconcern, citying (correctly) that men and boys are also the majority of the perpetrators of these offences. The implications seems to be that this observation somehow neutralises any need for concern or compassion for the victims. This is about as clear an example of victim blaming as one could have".*

Boy victims deserve both concern and compassion. Boy perpetrators – more likely to:

- Have been taken into care,
- Have experienced child abuse,
- Have seen violence in their home,
- Regularly play truant from school, been expelled or excluded from school,
- Have suffered from all manner of mental illnesses (including addiction) and to have attempted suicide,
- Been raised 'dad deprived'.

Boys are significantly more likely to commit suicide than girls despite being less likely to be diagnosed with a mental disorder. In The Samaritans 'Men, Suicide and Society' (2012) report, Amy Chandler put forward the view that "suicide might be related to the failure of hegemonic masculinity" – another example of victim blaming that pits the ideals and aspirations of men and boys against their own self-interest.

In 'The Palgrave Handbook of Male Psychology' (2019) however, Martin Seager and co took aim at the idea of gender as a purely social construction, which they branded a 'political fashion' rather than a scientific theory and suggested that viewing masculine characteristics as archetypes rather than stereotypes can help us to achieve 'more scientific and humane' responses to men in distress. As the American Psychological Association proved beyond doubt in their 'GUIDELINES for Psychological Practice with Boys and Men', the psychological community conventionally pathologises masculinity rather than adapting to the needs of boys and men.

Taking just these problems into consideration – which is to overlook many other critical issues for boys, such as fatherlessness, the anti-male dominant feminist narratives in wider society, and male genital mutilation – it is really amazing that most of our boys are alright. A testament to their willfulness, stoicism, and the creative energy that drives them, this International Boys' Day we should honour them, their characters and their passions. So many boys are rejecting the misinformation that malevolent elements are attempting to indoctrinate them with.

Within the two years before the 2021 publication of 'Men Who Hate Women', Laura Bates had seen boys responses

to her ideological conditioning changing with them no longer accepting her claims. She called them 'angry, resistant' and I salute them! And, in Hope Not Hate's 2020 'State of Hate' report, Owen Jones reported a similar phenomenon, including an anecdote wherein:

> *"at a school in Norfolk I saw a small group of boys hound a teacher for "hating men". The teacher was rather bemused as to why she was being accused of this, so the boys explained. In a previous lesson she had mentioned that she believed in gender equality and would consider herself to be a feminist. They explained to her that feminists hate men, want to oppress men and it was appalling that the school would allow "someone like her" to teach".*

Meanwhile, Jordan Peterson is reaching 3.7 million subscribers just on his personal YouTube channel (YouTube being a platform whose users are more likely to be both young and male) and nearly all boys are gaming – an activity that promotes:

- Improved decision making,
- Hand-eye coordination,
- Accelerated analytical ability,
- Stress relief,
- Team building,
- Boosts creativity,
- Aids reading ability and other educational skills,

As well as:

- Strengthening memory and attention,
- Train you to multitask,
- Enhance brain speed and flexibility
- And encourages sociability.

So, let's teach our boys well – and in turn be taught by them. And, hey, give them an extra hour with their games today!

Thank you, A Voice for Men readers, for reading this piece – which is also my inaugural post on the Messages for Men site blog. Much remains under construction on my beautiful new website but please bookmark the address to return to!

Giving Gates the Gate

Doug Mortimer · 17 May 2021 · Archived copy · Original

Some decades ago, I remember my cousin's son saying that when he grew up he wanted to be like Bill Gates. I don't remember how old the kid was at the time, but I don't think he meant he wanted to be a software developer. In fact, I don't think he was old enough to know what a software developer does. He just wanted to be rich. I understood perfectly. When I was his age, I was fascinated with Scrooge McDuck, the Disney comic book character who used to dive into his money bin and do the backstroke around a capacious pool filled to the brim with cash and coins. As I recall, there was no shallow end in his pool.

Today I don't know that anyone would want to be Bill Gates. Over the years there have been any number of allegations pertaining to a possible dark side of his global do-gooding, but now, in the wake of his divorce proceedings, all sorts of revelations about the dark side of his sexual life are coming out.

Now we read about his visits to the Combat Zone, Boston's once-notorious tenderloin, during his years at Harvard. And let's not forget the pool parties with naked strippers at his Seattle mansion. Turns out that even though Gates looked like a divinity student, he was as horny as the next guy, and for a while the next guy was Jeffrey Epstein. I don't want to invite sympathy for the devil, but a lesser man could get his freak on without worrying about it attaining "trending now" status.

Several years ago, I wrote about his wife Melinda ("The Power and the Reflected Glory" posted on May 14, 2017) on this web site. In essence, it was a Cinderella story about a young woman marrying into money, status, and power, much like a commoner marrying into a royal family. She had everything to gain and nothing to lose by marrying him.

Of course, despite the titillating revelations about Bill's sexual peccadilloes, Melinda could stay married to Bill. I'm sure they could afford a house with separate bedrooms…I was going to say two master bedrooms but that might be perceived poorly by those who suffer from OCD in regard to gender issues. On the other hand, referring to the master bedroom and the mistress bedroom could be misconstrued.

I don't know what kind of divorce settlement Bill and Melinda will work up, but there's no doubt she will be a multi-billionaire (Bill's net worth was $145.8 billion as of May 8). At age 56, Melinda can just goof off the rest of her life or continue channeling Eleanor Roosevelt and keep on playing the global busybody role.

Instead of the Bill and Melinda Gates Foundation, will we now have the Bill Gates Foundation and the Melinda Gates Foundation? No more BMGF but now BGF and MGF. If she reverts to her maiden name – French – it will be the MFF. Equity, y'know. His and hers, like bathroom towels.

But enough of Melinda. The question I never asked in my original piece was what was Bill thinking? Bill Gates was 38 years old – in other words, old enough to know what he was getting into – when he got married. Not to sound too cynical, but he could afford all the mistresses, call girls, female flunkeys, and maids he wanted. Hell, he could buy up an apartment complex and stash all his women there if he were of a mind. So why did he do the monogamy thing?

I suspect it was because he wanted children. Rare is the man who wouldn't like to see at least one of his sperm cells fulfill the purpose for which it was intended. In a sense, every child is a genetic experiment and perhaps intellectual curiosity got the better of Bill. Alas, fathering three – count 'em, three! – children likely sullied his reputation among the carbon footprint critics. One suspects he spent some sleepless nights worrying about kidnappers.

Given his connections with biotech companies, he probably could have done some groundbreaking experimentation and mixed his human DNA with that of various animal species. Shades of Dr. Moreau! (Ironic fun fact: his father, a wealthy Seattle attorney, was once the President of the local Planned Parenthood Chapter.)

Experimentation is all well and good, but there is indeed something primal about just keeping the bloodline going –

even in an era of below-replacement birth rates. True, middle class family life has gotten too pricey for the middle class, but that was never an issue for Gates. He could have spread his seed like Genghis Khan (it is estimated that 1 of every 200 men in the world carries Khan's DNA). He would have no problem finding surrogate mothers willing to carry his children. Think of the book deal an aspiring authoress could get for *Birthing Bill's Baby*!

So I repeat the question: why would Bill resort to marriage? His wealth gave him options most single men never dream of; by getting married, he saddled himself with legal responsibilities that hobble all married men to one degree or another.

Of course, Bill's financial status does shield him from a lot of the misery. The readers of this web site don't need to be reminded of the horrors of divorce lawyers and family law courts. Still, even if you can afford world-class divorce lawyers that doesn't mean it's a walk in the park on a spring day. Even for the well-heeled, Splitsville is not a resort town!

Unlike Bill, the average Joe doesn't have much choice if he wants an heir. If he doesn't do the conventional marriage bit and simply partners up for any length of time, there is still the specter of common law marriage looming over him. And for those men who could care less about an heir, the most sobering thought of all is the realization that a man is just one orgasm away from child support payments. Not a problem for Bill, by the way, as none of his kids is a minor.

Rich and powerful man like Gates often have a mistress. Indeed, such men are almost expected to have one. It's on the checklist with the yacht, the private plane, the philanthropic foundation, the antique car collection, the multi-million dollar donations to hospitals and universities, and the pricy works of art adorning the mansion.

If a man could afford more than one mistress, they were often referred to as concubines, a word we don't hear much these days. But in more tolerant times, a concubine was something more than a mistress but something less than a wife.

Needless to say, in our feminized, democratized era, such domestic arrangements are frowned upon, though I wouldn't say they are flat-out illegal like bigamy. Granted, if you get invited to state dinners, as Gates does, it could make for some awkwardness in the receiving line… "Pleased to meet you, Mr. President. Let me introduce Roxie, my concubine."

The fact is if you want people to take you seriously as a public figure, being a bachelor is a drawback. Hugh Heffner could pull it off (for grins and giggles – and maybe guffaws – Google "Hugh Hefner Girl Friends List) but swinging bachelorhood was his persona. As for other prominent bachelors, all sorts of rumors start to circulate. In days of old, there might be whispers of homosexuality. Today that stigma is greatly reduced, but there are others to replace it. A commitmentphobe? Married to his work? Peter Pan syndrome? Ah, probably a misogynist!

Of course, a man in Gates's position can easily refute the misogynist label by surrounding himself with a harem of female VPs, but even that doesn't compensate for failure to launch, matrimonially speaking.

One wonders if Gates ever had second thoughts about naming his company Microsoft. Why? Just Google Bill Gates Jokes and note how many involve a play on words with his company's name and his manhood. Could it be that those jokes inspired him to, well, prove his manhood? Well, no better response to the jokers than a wife and kids.

But it has to be the real deal. Trotting out your surrogate-mothered offspring just won't do. So you have to take the married with children route. It's a bit like the royal family. A pseudo-king, like Gates, must have a pseudo-royal family to complete the image.

Maybe a good thing for Melinda that she was fertile. Consider the case of Henry VIII, who lusted for a male heir. If one woman won't present you with a son, get rid of her and get another. If the church disapproves, get rid of the church and get another. It's good to be the king. At least it was before the days of the 24-hour news cycle, back when the lord of the realm could lord it over the plebes. Given today's media, there would never be a slow news

day while Henry VIII was on the throne. He was not one to care about the optics of his deeds.

Bill Gates, however, could have gone Henry one better. Travel was difficult in Henry's day but a man like Bill Gates can visit every country in every continent without running out of time or money. His globe-trotting provides him with ample opportunity for sex tourism…with an expense account that doesn't have to be approved! And once he breaks free of Melinda, anything is possible.

Bill, you can be as kinky as you wannabe and the only tongue-lashing you'll ever get is if you request oral from your sex partner *du jour*. You can be a veritable James Bond villain of debauchery. You can rewrite the sexual feats of the Guinness Book of World Records. It's all yours for the taking if you want it!

One thing for sure. Bill Gates will not be just another DWM in the Personal ads.

Parental Alienation and Lying Feminist Farrah Khan

Paul Elam, Tom Golden & Janice Fiamengo · 19 May 2021 · Archived copy · Original

A Simple Man's Observations of a Gynocentric Universe

Mark Dent · 20 May 2021 · Archived copy · Original

A few years ago, I wrote an article in which I made reference to the character, David Vincent who starred in a television series titled *The Invaders.*

David has witnessed aliens landing upon the earth and has seen with his own eyes that they are taking human form and living among us with the sole intention of destroying humanity and ultimately taking the planet earth from us and using it to meet the needs of the aliens.

Mr. Vincent spends each episode trying to open people's eyes to the truth but few listen to him and those who do turn away convinced he is a crazed conspiracy theorist. Some try to humour him but treat him as they would an imbecile who would be better suited to an asylum.

Vincent knows there is a tiny flaw in the human bodies the aliens assume in order to mix with people and infiltrate our schools, clubs, workplaces and homes. The little finger on one hand is always slightly deformed.

But who is going to take a man who screams about deformed little fingers and a world takeover seriously?

I wrote that I have often felt a deep empathy for David Vincent for I believe his circumstances mirror our own in many ways.

For years I have seen feminism infest our schools, Judicial system, entertainment industry, media and government. It has spread its tentacles into every powerful institution in the western world.

When I first began to call out the bigotry and hatred which was already such a fundamental feature of this vile ideology, I was either brushed aside, politely and rather contemptuously and dismissed as a fool who had some kind of an agenda when it came to females or someone who was grossly overstating the power and influence of these feminists who simply wanted women to get a fair go and be given "equality" after decades of oppression and abuse.

Others were simply bored by any discussion of men's needs or the suggestion that there was anything to be feared or anxious about with regard to the feminist movement. There was football to watch, beers to drink and women to

pursue.

That sense of frustration and impotence has remained an ever-present reality for me during the past thirty years. I am forever grateful to have a wife who is my best friend and staunchest ally in my quest to open people's eyes to the reality of the feminist infestation which has wormed its way to the top echelons of every institution that matters in our society.

Without Maggie and AVFM I think I may have lost my mind a long time ago.

As true as Orwell's statement may be:

> **'Being in a minority, even in a minority of one, did not make you mad. There was truth and there was untruth, and if you clung to the truth even against the whole world, you were not mad.'**

I don't think I could have clung steadfastly to my rage about the daily injustices meted out to men and boys without her support. I think perhaps I may have crumbled at some point and either stopped speaking out or worse, become convinced that the endless lies spewed by feminists were perhaps true after all and I was the one who couldn't see the light.

You know- two plus two equals five.

In the end Winston Smith didn't just say it did to make the bad guys stop torturing him. He *really* believed it. And that final submission and willingness to believe brought him a release of some kind. He was no longer fighting against Big Brother and all of the society who loved and believed the lies he spoke every day.

He swum with the current. He ran with the flock. He raged *with* the mob.

So much easier. Give up the fight and cheer the latest propaganda with enthusiasm.

It makes for far more enjoyable dinners with friends and comfortable conversations in the workplace. No more angst, ulcers, heartache or tears.

But Maggie and AVFM has kept me sane.

I know we tell the truth even if it is inside our insular bubble. Someone, somewhere may read our words, watch our videos, hear our podcasts and begin to think and question. Just that alone would make it all worthwhile. To open the eyes of people willing to think and weigh up the arguments is no small thing.

Let me write about the past few weeks. I have been meaning to do so for some time but felt exhausted by the idea of pulling up and the revisiting the issues which disturbed me and made me gnash my teeth. For each time I write on any issue regarding feminism it is an emotionally draining trial.

Let me begin by telling you that the principal of Brauer College wrote a response to my twelve-page letter expressing my disgust with regard to her demand that every boy in her school stand up and apologise for all for the sexual abuse and rape carried out by men who share their gender.

Here is what Jane Boyle wrote,

> *Dear Mark*
>
> *Thank you very much for writing and explaining the concerns you have about a whole school assembly that was held at Brauer College some time ago. I also read that you have a number of other concerns. I would like to assure you that the assembly was conceived with the best of intentions.*
>
> *Yours faithfully,*
>
> *Jane Boyle*
>
> *Principal*

That's it. I was surprised to receive anything but her words were truly as non-responsive as a collection of words could be. The fact that she could believe the public humiliation of hundreds of young boys could in any way be defended as being well intentioned simply demonstrates how truly misandric this woman and her staff must be.

Of course, I had already written that in my letter to her.

A couple of weeks after her outrageous attack on boys another college in Melbourne welcomed a guest speaker who told the white boys sitting in front of her they were oppressors.

I have no doubt variations on this theme are happening in schools all over Australia, Britain, Canada and America.

Yet that letter from Ms. Boyle was a minor irritant in comparison to other issues which caught my attention recently.

On the 25th of April, Australians once again, set aside a few minutes to think about the enormous sacrifices of our fallen soldiers and those who returned either wounded or psychologically damaged and traumatized so that generations who followed them could enjoy the freedoms and rights we so often take for granted.

Of course, this is another issue I have written about before. Despite the fact that tens of thousands of Australian men gave their lives fighting for our country, every newspaper article, television program or radio announcement parroted the same words time and again.

We give thanks for the sacrifices made by the brave men and women in our military.

Yes, the words burned and enraged me but it was something else related to the tributes to our military on this special day which tipped me over the edge.

A talented artist by the name of Cam Scale decided to paint three towering wheat silos in the Australian country side to thank and honour our fallen heroes.

Please look closely at the images which adorn the huge silos. They feature two women. One is medic and the other a nurse. These are the true heroes. These are the people who made our way of life possible.

Now there were of course male medics, doctors and stretcher bearers who often went out onto the battlefields to

give aide to wounded and dying men. So, if making sure we don't forget the wonderful work of our war time medics was the goal of this artist, couldn't one of them have been a male?

You really have to step back and think when you observe something like this. Sadly, most Aussies would have glanced at the artwork which appeared in a much read newspaper, admired the artists obvious talent and then turned the page without a moment's consideration.

Sixty thousand young Australian men died on battlefields fighting for our country or under its flag.

Not only do we now have to give equal standing, gratitude and acknowledgement to both males *and* females on this day dedicated to the memory of our fallen, but in actual fact, place women at the forefront of our memorials.

The fact that (as far as I am aware) I am the only person to have been genuinely outraged by this artist's decision is the most demoralizing aspect of the whole issue.

Sixty thousand men die. Two towering silos are adorned with images of *women* as a sign of our deepest thanks and admiration for all they did during the war.

Now let me add, that *after* these two colossal images were completed, Mr. Scale did paint an image of an Aussie soldier (male) on a much smaller silo.

If Mr. Scale had been commissioned to paint two gigantic images to represent the many people who have died in a domestic violence incident and he'd painted two males, one elderly, the other a teenage boy as the face of all victims, what pray tell do you think would have happened?

Absolutely apoplectic outrage on a scale not seen before in this country is the correct answer. Yet (and here's the kicker) *many* males both young and old *have* in fact been killed or badly hurt in domestic violence incidents.

Such an action would be branded insulting and disgusting. Rosie would call it an insult to the memory of all of the women and girls who have died at the hands of toxic males and it scares me to say, I think most Australians would share their view.

To my knowledge, a tiny fraction of serving nurses have been killed but none while actually working on the battlefield. Most of the seventy-eight who died in World War One died as a result of illness or accidents.

I admire any person male or female who is willing to go to a war zone and care for soldiers in what would have often been horrendous conditions. I am not for one moment belittling or denigrating our nurses and medics, I am demanding some perspective and balance.

If we are going to move the focus away from the men who did all of the bleeding and dying why not honour military chaplains who faced withering artillery fire and blazing guns to administer the last rites to any young man who was facing his last moments in the mud and blood of the battlefield.? Perhaps they'll get a mention next year. But Christianity is seen to be as toxic as masculinity in these current times, so this is not likely to happen.

People may wonder at my obsession with the way in which women now share centre stage with men on ANZAC Day. I will not apologise. It is a truly deliberate attempt to swing the spotlight onto women on a day which once, long ago was one of the very few times our society gave men and men alone some recognition and thanks.

When you watch the military personnel in the crowd attending the traditional ANZAC Day football match, you would have seen a number of middle-aged women with medals adorning their khaki jackets. One woman I saw seemed in danger of toppling over such were the number of medals she wore.

She looked very much like an elderly librarian or junior school teacher. I would love to have heard her stories about the storming of enemy foxholes or the way she carried wounded mates on her back while under heavy fire from the enemy. Sadly, I will never get to hear any of the incredible war stories she has to tell.

Continuing for a moment longer with my military theme, if you ever want an example of double think then read this article. It proudly proclaims that women can be just as violent and aggressive as men. Fascinating. Hasn't this always been the way feminism operates?

Dare lay a finger on a female in your workplace or speak an angry word to a woman in parliament and they will be calling for the fainting couch. You will be reviled as something beneath contempt for daring to raise a hand or voice to the weaker sex.

Yet when a feminist argues for women being as capable as men when it comes to combat, they proudly state that they can be just as aggressive and violent as men, so just watch your step buddy!

Oh, the delicious mental gymnastics feminists perform on a daily basis without the slightest blush of the cheek.

ANZAC Day passed once more and my heart rate resumed its regular rhythm.

Let me introduce you to Australia's treasurer, Josh Frydenberg. Yet another politician in a line which stretches back many decades who demonstrates his utter contempt and disregard for his fellow man.

My son texted me a page from the newspaper he was reading. It was a breakdown of the latest Federal budget.

One whole column of spending initiatives came under the heading, **Women.**

There was no column for spending initiatives for men. There was in fact, not a single initiative which targeted men.

A very dedicated blogger who goes by the pseudonym Prawn of the Patriarchy wrote the following in response to the budget's release.

> *Last night the Australian Treasurer, the Hon Josh Frydenberg MP presented his Budget speech 2021-22. Nothing has changed. Women were handed some substantial allocations, whilst men and boys essentially got nothing (in terms of dedicated gender-specific grants).*
>
> *Sure enough, in his lengthy speech Josh mentioned the word 'women' 17 times. He mentioned the word 'men' once. In condemnation.*
>
> *"On average women retire with less superannuation than men."*
>
> *According to various commentators the 2021 budget contained the following allocations for women & girls. Here are some excerpts:*
>
> *"As Morrison seeks to repair his image with women, there is a range of measures on women's safety, economic security, health and wellbeing totaling $3.4 billion.*
>
> *This includes $1.7 billion for changes to child care, $351.6 million for women's health, and $1.1 billion for women's safety.*
>
> *"We will help more women break into non-traditional trades, with training support for 5,000 places," he said*
>
> *There will be 2,700 places in Indigenous girls academies to help them finish school and enter the workforce.*
>
> *More STEM scholarships will be provided for women. Another 5,000 places are being made available in higher education short courses." (Source)*
>
> ***Other related sources***
>
> *2021 Women's Budget Statement 2021-labor-womens-budget-statement.pdf (alp.org.au)*

> *Budget 2021: Women's safety measures beefed up by $1.1b (afr.com)* (11 May 2021)

Note the one reference to men is a derogatory one. You see, he rightly says men receive more superannuation than women. But he says it in accusatory tones, as if men have somehow colluded to gain this financial advantage over the women in their lives. It is, Mr. Frydenberg believes, another example of the inequality women must endure and the government must address this inequity.

Men receive more super for one simple reason-they work many more years than women do. Regardless of the reasons for this fact, it is no less than men deserve for their years of labour. If women choose to have babies or would rather work part-time for a healthy work/life balance then jolly good for them. Yet now we have all kinds of ideas being suggested so we can redress this imbalance.

One of the key reasons women are demanding more super is the fact that they live longer than men and therefore have to rely on finances that will help them to go the distance with comfort and security.

How dare men die years earlier than women. Typical!

Once again, what was the response to this blatantly bigoted governmental policy? There were many observations, both positive and negative with regards to the likelihood of the budget improving the economy but not one word was written or spoken about the billions devoted to women's needs and the fat sum of *zero* dollars to any initiatives specifically designed to improve the lives of men.

Mr. Morrrison and Mr. Frydenberg could not consider spending money on further investigations into the factors leading men to commit suicide at over three times the rate of women?

No money spent in an effort to halt the alarming slide in male enrolment in our tertiary institutions and perhaps provide incentives to young boys who are turning away from further education when they leave secondary school.

No money directed toward providing shelter and support for male victims of family violence? These men exist. They are not a fanciful invention created by fringe dwelling MRA's.

No money devoted to extra places for indigenous boys' academies?

No five thousand extra training places for men wanting to start working in non- traditional professions?

No money for scholarships for boys wanting to pursue a career in STEM?

This is a disgrace.

How do women can look at that budget and not cringe is truly beyond me. Yet you know the biggest complaints about this latest spending spree on our women and girls will come from feminists who will demand far more and use the same threat they have used to get their way with men since Adam was a boy.

More women and *their children* will die if you don't give us billions more.

Isn't it astonishing given the alarming rate of mothers killing their kids in recent years that we still see our government dutifully linking the words *women and **their** children? Their* fucking children?

A dear friend of mine told me some time ago that my use of expletives beginning with f drew attention away from the substance of my arguments but I find it a particularly appropriate word to use in such circumstances. What other word could possibly help to convey my bewilderment and shock at the way in which our institutions work hand in glove promoting the same lies and distortions?

Are they not the father's children too?

And the linking is done to infer that women and their children are all victims of the one big bad bogey man- dad.

Imagine the screeches if the line *men and their children* appeared on government documentation?

Only a few days after digesting this bigoted budget a large envelope arrived in our letter box. It was all about the latest Red Shield Appeal which raises funds for the homeless.

This image was on the front page and there were more on the following two pages. The whole letter was devoted to women's stories of fleeing a violent husband.

Again, the majority of all people living rough on the streets are men. Men are also on the streets as a result of violence in their home or due to the fact they have endured an abusive life beginning in childhood. But stories about men, even young ones, don't generate the empathy and pull on the heartstrings which loosen the purse strings.

So once again, it's all about the women.

Just like ANZAC Day, the girls take centre stage despite the fact they are a minority group when it comes to who the real victims are.

The Salvation Army does good work for homeless men, but that is not the issue. There is far more funding devoted to meeting homeless women's needs and the fact that they resort to the "scared women clutching the even more frightened child to her bosom" cliché is a disgrace. Shame on us if the image of a bloke who is down and out, perhaps sleeping on the footpath (most "homeless women have accommodation) isn't considered shocking enough to draw a response and bring in the big bucks they are chasing.

It is another indictment on our society.

The final straw was a more personal one. I was having a lovely meal at a gathering of my siblings and partners. I asked one of my family members how her daughter was coping as a teacher. Being a former chalkie, I was keen to hear about her progress.

"Oh she's had enough of the full time teaching. She thinks she might just do casual relief work." I smiled, nodded and continued to eat. Inwardly I was exploding.

The girl in question is someone I love, but I was so shocked once again by the sheer sense of entitlement so many females possess in our western culture.

She is not pregnant. She is able bodied and healthy. She is simply tired of the "politics in the staffroom". Wow. Her husband is a house painter. I wondered quietly (and on my way home in the car with Maggie) how things would have gone down had her husband announced that he was stepping out of his fulltime work to pursue a less physically taxing two to three day working week.

The fact that so many women do this without demonstrating the slightest sense of awareness with regard to their privilege is stunning. This privilege is all due to the simple fact that they possess a vagina.

I have never seen a hint of gratitude from most women for the self-sacrifice of their partner who silently and without ever being acknowledged or thanked for it goes about his daily work for forty to fifty years while being told he is a privileged male who has never faced true oppression and hardship like the women in his life do.

She is not the first in my extended family to take the "I've had enough" option very early in their career and I am sure she will not be the last.

This issue is in fact one I think we need to focus upon more. Most men shrug their shoulders and accept this 'right' females believe they possess and simply soldier on. Perhaps if a few more blokes stopped and asked their partner why she believes she can simply step out of the workforce on a whim this phenomenon might at least be less common.

But therein lies the problem. Most men have been brought up to believe in all of the old gender constructs feminists claim they have eliminated. The man provides for his wife and kids. Fair enough-if the wife is pregnant or raising the kids at home. But this is not how it works. Women with no children are choosing the parttime option or no work at all and husbands continue to accept it as a woman's prerogative.

Then of course there are the new advertising campaigns for the army and CIA in America which promote girl power and the smashing of gender social constructs which restrict girls and prevent them from reaching their full potential. Watch one. You won't believe they are real, but sadly, they are.

David Vincent, please give me the strength and persistence you displayed as you fought to expose the aliens amongst us, despite the overwhelming odds and days of desperate despair. Like you, I have to believe one day, we shall open the eyes of our brothers and sisters to the poisonous pull of gynocentrism.

A response to Jennifer Duke on superannuation

Robert Brockway · 21 May 2021 · Archived copy · Original

Australia runs a nearly universal *superannuation* system in which virtually all employees are paid an additional 9.5% over their wage or salary. This money locally called *super* is put away for retirement with few avenues to access the money before then. This enforced savings has made Australians among the wealthiest people in the world.

Some people though, still aren't happy. Jennifer Duke has penned a piece in the Sydney Morning Herald discussing how much extra superannuation men have over women. This is a topic we often see mentioned by Australia's misandric mainstream media, alongside so-called gender wage gap. They claim that 39% of this gender wage gap is a result of discrimination but last year I demonstrated that was a lie.

To see the misandry in full view we need only look at the way Cassie Jaye was treated when we brought her out to Australia for ICMI17. The male host in this video is none other than Andrew O'Keefe. O'Keefe is currently facing charges in relation to an alleged domestic violence incident. The newspaper The Australian has noted:

> Ex-Channel 7 star Andrew O'Keefe's lawyer has indicated the sacked game show host will plead guilty to allegations he assaulted his partner if the charge is not dismissed under mental health.

In any case, Jennifer Duke starts off strong in her article:

> Data showing men's retirement balances are almost twice the size of women's in some electorates has given ammunition to groups pushing for super contributions to be paid on parental leave.

And by strong I mean weak. What she says may be true but it's not the whole story. What if we were to look at superannuation balances 10 or 15 years after retirement? If we did that we'd find many of these women had inherited the superannuation funds of their male spouses and were just fine.

Yes, some women didn't settle down with a man. Others did settle down with a man and then took him to the cleaners. In the end each of us is responsible for our own financial future. If a woman is going it alone then it is incumbent on her to take steps to secure her own financial future.

Duke's article discussed various federal government divisions in Australia comparing the relative superannuation men have over women. She noted certain divisions have little variation:

> "The smallest gap in the state was in Chisholm, at 5 per cent, followed by Scullin at 9 per cent."

Notably, both are working-class areas full of two-income families. Not a great surprise that the gap would be small then.

> Gaps above 33 per cent were recorded in NSW's Macarthur, Cunningham, Parkes, Dobell, Macquarie, Mackellar, Hume and Bradfield.

And these are wealthier and rural areas. Could it be that in wealthier and rural areas we're more likely to see one-income families? This would of course result in a superannuation gap.

> Overall, the gender gap between men and women's median balances is 22 per cent in NSW and 23 per cent in Victoria, which Industry Super says translates to tens of thousands of dollars by retirement.

That much is true, I'm sure. And how do we fix it? Empty platitudes and pointlessly complicating of an already complicated system of course!

> "Treasury's Retirement Income Review, released in November, shows paying a median female earner super during an average period of employer-paid parental leave boosts her balance by 0.8 per cent by retirement. This equates to 0.14 per cent more income. Paying super on top of government parental leave pay would provide a 0.17 per cent boost in retirement income at a cost to taxpayers of $200 million a year."

That's negligible.

> "Removing the $450-a-month threshold would also make a small change in terms of retirement income but help improve equity, it said."

The difference won't be small, it will be insignificant as we saw above.

The money will just come out of wages in the future and further stall wage growth.

Superannuation on parental leave won't help much either as parental leave is short.

Taking time out to be a mother is often blamed for women's superannuation woes but the truth is that the average woman in Australia is now having 1.74 children. How long is that really going to keep a woman out of the workforce? I'm being generous if I suggest five years, or perhaps 10. Mothers could have long and well-paid careers if they so chose. A typical Australian man might go into the workforce at age 20 and retire at 60. That's a 40-year working life. Even if we assume that women take 5-10 years out of full-time work to raise children they should still have plenty of time to accrue superannuation across a 30-35 year working life. If they make the right choices along the way, that is.

If we really want to understand why women retire with less superannuation we need to look at the choices people make. Choices going right back to high school point men and women (on average) in different directions. Choices include but are not limited to:

- What to study at highschool
- Whether to consider a trade or some other tertiary alternative to university
- If going to university, what degree(s) to get
- Whether to work full-time or part-time
- Whether to take a higher paying job or a more interesting job
- Whether to take a higher paying job or a job with a shorter commute

For each of these questions there is a clear gender divide in how people answer. These and many other choices lead to a clear gender divide in superannuation. It's super obvious really.

Stingy Men Association: The Death of Captain Save a Ho

A Voice for Men · 22 May 2021 · Archived copy · Original

Australia: #MeToo movement tries to destroy innocent men

AVfM Video Source · 22 May 2021 · Archived copy · Original

21 Visions for A Feminist Future ’21 – Misandry in Practice

Chris "mad_cat" Votey · 27 May 2021 · Archived copy · Original

I had the opportunity to attend 21 Visions for a Feminist Future ’21 (21 for 21) conference on May 18th and took a recording of it. Now understand that this article is not a hit piece, and I am not trying to demonize Feminists from having a conference. If anything, I promote their right to do it, as we in the Men’s Movement should have the same right. Of course, if you ask Feminists about ICMI, they will quickly demonize us.

Overall, I will say that the conference was fairly poor. The way it was organized and presented, and not even talking about the presenters themselves, but in how they lined it all up. It is supposed to be 21 Visions, but they had 26 presentations (and snuck a few more in with other presentations) and 3 musical breaks. This was a conference about the future of Feminism, and all it really accomplished was what women hope happens in the future without any guidance on what needs to be done to achieve it. Personally, I don’t feel they accomplished their goal of spelling out the future of Feminism. This conference was more complaining about how things are now or set an unrealistic expectation for the future.

As far as the presenters themselves, it was underwhelming. Now yes, I am biased, but if you get between 5 – 10 minutes to talk on a platform, you should really use that time to try to make a difference. Yet, it felt that people just wanted to speak and not really get into the depths of why things are the way they are or the full context of their thoughts and ideas. And not just that I disagree with their points, but it was more “X is true because I say it is”. Accept their claim and not question anything.

You might be asking: Why is this important? To make positive change for men and women in this world, we need to know where the Feminist mindset is at, and in knowing that, we can circumvent them to effect positive change. Feminism holds power and greatly influences policymakers, but if this conference is any indication, then the movement is on its way out.

You can watch the video on Youtube, but it is 150 minutes long, so below is a list of the speakers and what they talked about.

For each speaker, I mention the Misandrist Moment (some lacked this so I left it out). I understand this is a conference by women for women, but this is the same movement that claims to not hate men. Yet, they do a lot to show their contempt for men and their idealized future seems to have no place for men whatsoever. I note (direct or indirect) where they show much of their true colors for males.

I also include attendee chats that stand out for each speaker. Not every speaker got a chat response to, which is a bit sad for them. For what is an inclusive movement, it seems some are more worthy of attention than others.

TL;DR – The problem with this conference is almost everything is about race. Some presenters discuss sexuality and gender, but they bring race into it any chance they can. Many speakers talk about issues that affect both men and women, but they make it a gendered issue. The few times males are brought into the conversation, it is either to blame them for all problems (especially white males) or they need to do more for women.

THE CONFERENCE

Starting off, we get an introduction video reading quotes and suggesting we shake up society. Fairly good video, excellent graphics, and decent music. Though this is probably the best part of the entire conference, and it goes downhill from here.

Chat: Femininity Flows.

We start off with the host telling us about women’s recent achievements, from staging protests to getting people to vote and helping other organizations protest. I mean, if that is what you list as an achievement, I would say aim

higher than that.

Speaker 1

Hafsat Abiola
President of Women in Africa Initiative
First, I will say she mentioned her father being arrested for his politics and her mother assassinated. Both are very tragic. Despite her upbringing, her key focus is only on women. “COVID showed the world what women can do” is the first real thing she said. Basically, women are doing more to change the lives of the world. She states that she had to develop the skills to be an activist independently; she didn’t have anyone to help her.

MISANDRY MOMENT

She states that the world sees men as having potential (even if they lack any necessary skills), and the world gives them an opportunity. However, women must demand to be given a chance. “That instead of thinking we (women) must be perfect to do the role, that we can become perfect as we do the role.”

Conclusions

Her basic message is that women have to work harder to do the same as men. I don’t know how things are in Africa, but you try to do anything in the other major countries, and you are demonized for being a man and rewarded for being a woman, and doubly so if you’re trans. She comments that she had to stand up as a woman to voice her opinion, even though she’d mentioned her father being arrested for standing up. She didn’t face jail time, so which one is more privileged? And in all honesty, no one told me how to be an activist, and I went from 10 views per YT video to now organizing ICMI. This isn’t a gendered problem, and no one handed me the keys because of my penis.
Chat: Progress not perfection.

Speaker 2

Yume Morimoto
They have segments between speakers who say quick things. Not sure if they’re part of the 21 visions, but I include them in. Yume talks about the binary thinking of gender in Japan. Basically, non-binary are oppressed in Japan.

No chat response.

Speaker 3

Reshma Saujani
Founder of Girls Who Code and Marshall Plan for Moms
& Dr. Silvia Federici
This is about paying mothers for their unpaid labor of raising their children during the pandemic in which women had to give up their careers since children weren’t in schools. Their basic point is that to share domestic housework, you must transform the workplace to accommodate women who work or take maternity leave. Should a woman have domestic duties, the government should pay her. To those who argue that motherhood is a choice, according to Dr. Federici, it’s blackmail.

MISANDRY MOMENT

They keep pushing that women who raise children do so for free but don't acknowledge any contribution men make at home; instead that they do nothing. Furthermore, while they recognize that domestic chores are not biology, they don't discuss stay-at-home Fathers and whether they should get paid.

Conclusion

It appears Feminists are divided on this, that many "traditional" Feminists want to focus solely on the workforce. The idea of getting paid for being a mother might sound good on paper (to idiots), but the logistics don't seem to come into play of where this money is coming from. Look at the challenge of giving American's $2000 during the pandemic and the challenge that created, how do you think this can be done at all, much less what do you propose to be cut from government spending to pay women a competitive wage to stay home?
I fear if such a thing were done, like the Welfare system, women would have children just so they could get paid more from the state and the quality of life for children would decrease. The Feminist solution here would be to give more money to mothers.

Chat: Homework & Children. No less than, & 75,000.00 per year.
Chat: 100% of these issues were pre-existing. COVID exposed what was already there.

Speaker 4

Andreaea Lavant
President and Chief Inclusion Officer of Lavant Consulting
This is about disabilities and how the world doesn't recognize the needs of disabled people. I (article author) am a disabled person, and I have had many challenges along the way; however, I wouldn't say this is a gendered issue. Her Feminist future sees a genuinely inclusive society of people being their most authentic selves without fear of negative consequences or repercussions. "It means having confidence that our opinions will be valued, that our ideas will be implemented, and that our needs will be met." Apparently, 1 in 4 American's identify as disabled. I am disabled but don't identify as it.

MISANDRY MOMENT

She wants her opinions to be valued solely on the basis that she's a black woman who is disabled, and that's her Feminist future. Of course, her vision of a truly inclusive society sounds nice until you get to the fine print that if you choose to identify as a male, none of this applies to you. Or at least, if you identify as a male, you must do so as they see fit, which takes away from a "truly" inclusive society.

Conclusion

What if you have a terrible idea… should that be implemented? What if people have conflicting ideas… should we do both? Her estimation of what a future society is incredibly stupid and simplistic. It could never work. It's the idea that the more oppression points you have, the more correct you are. It doesn't matter what an idea is, it just matters who said it.
Chat: Preach my friend. Why did it take shoots and killings for folks to wake up? Why???

Speaker 5

Delanna Studi
Talks about Cherokee being Matriarchal and women were always sacred (not noticing that today women are still sacred). She talks about how the British met with her people, and they noted that the British didn't bring their women and that the Cherokee couldn't trust them as "they only thought with half their brains".

Her future is where Feminists think with all their brains. She quotes: "A nation is not conquered until the hearts of its women are on the ground, no matter how brave its warriors or strong its weapons." Only women have a full brain and men are expendable.

Chat: It took too long for this to be properly addressed. I'm just glad it is being now.

Speaker 6

Joy Buolamwini
Poet of Code and Founder of Algorithmic Justice League
One of her main goals is to create a just and equitable artificial intelligence. She also wants to fight the "coded gaze". Much like the male gaze, those with code gaze can shape technologies and societies. Programmers are highly biased, which they place into AI coding such as facial recognition that Joy proclaims is racist as it has difficulty distinguishing a black female as male or female. Essentially, AI is racist and sexist. She then proceeds to recite a poem about the problem of AI.

MISANDRY MOMENT

She does mention how one black man was mistaken for another due to facial recognition and got arrested. Beyond that, she goes through a list of famous black women that facial recognition misidentifies as male.

Conclusion

We hear from Feminists that there is no difference between men and women, that gender is just a social construct. This holds true for Feminists until women are mistaken for men, and thus there is now sexism. Can't have it both ways. This also goes into the trans issue as a man becomes a woman; we're required to automatically associate her face as a woman even though it was initially a male. How long will it be before these companies are sued for misidentifying a woman as a man because they are trans? Rather than acknowledging that the technology is not yet in place for this to be effective and things need to improve. Instead, Joy presumes the problem is white programmers who are racist.
Chat: so important to make people aware of the myth of neutrality in tech.

Speaker 7

Rumaitha Al Busaidi
Founder of WOMEX
Climate change activist who views it through a gendered lens. Starts off about the abuse of oceans and how powerful governments tend to ignore their importance and are not aware of the dangers they're causing. How conservationists focus on land vs. sea is similar in the gender conversation of men vs. women. She states that men and women are not affected by climate change in the same way, as women have it worse as they represent the

largest percentage of those in poverty.

MISANDRY MOMENT

While she mentions more women are impoverished than men, she doesn't go into the homeless issue that affects men more than women. Additionally, US women who receive alimony/child support don't have those payments reflected on their annual income and can be considered impoverish while also getting money from an ex-spouse. She also states, "Climate change is a man-made problem with a Feminist solution." How many hairspray canisters did women use in the name of female empowerment?

Conclusion

Her point is basically this, women are more likely to be poor, poor people have trouble with climate; thus, women are more affected by climate change than men. There are many flaws in her argument, and she doesn't take any other consideration, at least not in this speech. This is another attempt to say that women are the victims of everything, and men are the cause of all the problems, or Men Bad; Women Good.
Chat: Agree paradigm needs to shift from patriarchal domination and ravaging of 'mother Earth' 'mother nature'

Speaker 8

Eileen Huang
Political Educator Founder, WeChat Project
Talks about the violence against Asians and that the issue is racialized and gendered. She also takes issue with Asians being fetishized.

MISANDRY MOMENT

Identifying Asian Hate as a gendered issue is basically saying that Male Asians don't matter.

Conclusion

It is funny how so many discuss Asian Hate in the last few months but forget it was Feminists a year ago who were bashing Asians as having White Privilege. Or how much of the Asian Hate comes from Blacks, such as the Black Male who beat up an old Asian Woman. Or how universities discriminated against Asians in favor of Affirmative Action for Blacks. Yet now, the conversation is how the world hates Asians and Feminism is the solution. Moreover, black males and Latinas are quite often fetishized, but we don't hear anything about Feminism helping with that.
Chat: I love how this reminds me how Feminism shows up in all issues, women are impacting all sectors

Speaker 9

Hillary Clinton
Amanda Nguyen (Founder of RISE)
Sonal Shah (President of the American American Foundation)
Lana Condor (Actress)

Apparently, 1-in-4 Asians in America have experienced some form of hate. Twice as many women as men. This group insinuates that race and gender are pretty much one in the same. For any minority woman, anything terrible happens to her; it is both racism and sexism. They also want Asian-American history in school and train teachers and government leaders on how to teach it.

MISANDRY MOMENT

Of course, tying race and gender together leave men out of the conversation, especially Asian men.

Conclusion

Why have Hillary talk about this? She's not Asian. Isn't this whitewashing their struggle? Again, this is another race issue for the future of Feminism. I'm all for the inclusion of history being taught, but people forget that a school year is finite, and there is only such much that can be taught. Yet, these groups demand their history take precedence.
Chat: Pearl Harbor! WTF??? I mean history of our country lies and does not tell the truth about anyone, but white folks!! It has to change!!

Music
Regan Aliyah – Rapper

Chat: Sending this song to all the misogynists

Speaker 10

Sharmeen Obaid-Chinoy
Filmmaker
Basically, she states that women must become more impatient for there to be change in this world. Then tells a story about a woman who channeled her anger and impatience into change.

Conclusion

Paul Elam has made similar assessments that the best way to get noticed is to piss people off. Yet, he gets criticized for saying this, but this woman says it is necessary and is celebrated. Ironically, she discusses a country with actual Patriarchy, which is always left out of the conversation about dismantling the Patriarchy. She was careful not to use the word Patriarchy, which seems that she is protecting the men of her country while also chastising them.
Chat: Impatience is a feminist virtue!
Chat: funny how misogynists use the word feminist as an insult.

Speaker 11

Shantell Martin
Artist
This is an interesting talk about being a proud dyslexic (???) and the problem of font. Apparently, the most common fonts make it harder for those with dyslexia to read. She states that Comic Sans is easier for her to read, and thus she has created her own font called Shantell Sans, and it is open source. She says that she wants the future of art to have 3 things: Accountability, Transparency, and Responsibility. She indirectly suggests that art should be

free for everyone to enjoy, so she released her font as open source.

MISANDRY MOMENT

She showed a series of pictures of people, but it was 99% female, only one black male I saw.

Conclusion

What does the future of art have to do with Feminism? Seems like she's presenting a solution to people with dyslexia and yet channels it with a Feminist lens. In fact, if she's right, she could start her own book printing company to release books in her unique font to help those with dyslexia be able to read. That's a billion-dollar idea; someone please use this idea. If it helps people, why not?
Chat: Writing EVERYTHING in Shantell Sans from now on.

Speaker 12

Maryangel Garcia Ramos Guadiana
Founder Mexicans Con Discapacidad
The future of Feminism is to remember that some Feminists are disabled. She feels that women with disabilities are the most discriminated group, and even Feminists leave them out of the conversation. She states that disabled women receive 10% more violence than abled-bodied women.

MISANDRY MOMENT

Only wants women with disabilities to be included in the future, no concern of males who are also disabled.

Conclusion

It sounds like her anger should be directed at Feminists for leaving disabled Feminists out of the conversation. However, she's not angry with them, instead just asking them to think about those with disabilities.

Speaker 13

Roxane Gay
Writer
Her future is where "women don't have to spend so much emotional energy on the realities of negotiating a misogynistic world". She then ties this into being black and how black women are more oppressed, and the future would mean that they aren't oppressed. According to her, black women are meant to save the world. She also doesn't have a concept of a Feminist future, but maybe she would write a cookbook.

Conclusion

She basically says that women have gotten everything they felt they needed for equality and still complains. Honestly, I feel like she said nothing, that she just complained about a bunch of stuff and said the future wouldn't have what she complained about. In a way, it's like she's saying that in a Feminist future, there wouldn't be a need

for Feminism, that life would be freed up for women to do other things.
Chat: I had to tell my job today why I should not be the diversity person because I am a black woman, I need to hear this.

Speaker 14

Brittany Packnett Cunningham
(Host of Undistracted, MSNBC Contributor)
Travon Free
(Writer, Director, and Comedian)
Brittany starts off by saying that for gender equity, everyone needs to be on board, which includes men (the first nice thing said about men). "Feminism is not just about how we raise girls, but how we redefine masculinity." Redefining masculinity will allow men to be free, apparently. And no one is free until everyone is free.

Travon's movie is about a black man in a groundhog's day type movie who keeps getting killed by a white cop. Travon's motive for this movie is that Blacks are being gaslighted by white society, that Black people could have done something different and they wouldn't get shot. He calls bullshit, stating that there is nothing Blacks can do to not get killed by police. His solution is to recognize that the system is broken but doesn't have anything beyond that.

Travon identifies as Feminist, wanting to push for the equality of Females everywhere. He cites the difference between working in an all-male environment vs. an all-female environment, such as Full Frontal with Samantha Bee, and felt better with women. In a male space, you have to perform for other men, but you don't have to perform in an all-female environment. He also mentions how some define equality for women as the hindrance of men, which he compares to giving to blacks as a hindrance to whites. He believes it is possible to give to women and not hinder men or give to blacks and not hinder whites.

He states that to change the world is to throw out the script that boys are required to follow. Your son comes to you in tears, and you don't tell him to wipe away the tears. "Masculinity is not tied to your strength; it is a poison in the well."

Of course, the conversation goes into sexuality. He discusses how he can debunk what straightness is with his bisexuality.

Then they talk about the difference between White Masculinity vs. Black Masculinity, suggesting that Black Masculinity originates from the slave culture of their ancestors. Blacks cannot appear weak in front of Whites, according to him.

MISANDRY MOMENT

This whole presentation is just about misandry, about attacking males for not conforming to how Feminism dictates. He talks about how men are told not to cry and to man up. He fails to mention that women tell men not to show their emotions instead of instigating that toxic masculinity is destroying boys.

Conclusion

Basically, there won't be a Feminist future until boys and men act like women. This was nothing but an attack on males, suggesting they are free to choose, but in truth, they are free so long as they choose what Feminism wants. Travon says for young men to do what is true for them, to follow what they feel inside, which he suggests that males' truth is to not act like males of the past but the way he acts now.
Chat: Samantha Bee rules!

Chat: Hypermasculinity hurts everyone.

Speaker 15

Ilana Glazer
Creator
For her, success is someone else's failure, and that the goal shouldn't be to succeed as that means other people must lose. And the American Dream of succeeding is just that, a dream meant for those living in poverty that they "might" succeed. She doesn't want to wish anyone success.

She then pivots the conversation to failure. She encourages people to live in failure, live in a place being denied possession, find themselves in a dark place, and learn to be content there. She hopes that women are never victims and have no power over anyone. Should you fail and be in pain and find yourself in darkness, you remember that darkness is your country, your home, your existence.

MISANDRY MOMENT

She claims that this dark place of failure is foreign to women, as women are aliens to the male-dominated society that demands how women should live. She'd rather women live in a place of failure outside the realm of men's need to succeed. Men and women need to be separated for the Feminist Future, i.e., Feminist Utopia.

Conclusion

She is insane. She paints that the need to succeed is a male trait, and yet women are just as competitive as men, if not more so. She's trying to indicate that failure is a place where women can be free, that the task of trying to succeed is bad for society. Out of every speech here, this is the most damaging of all that women shouldn't try. Instead, women should give up and embrace nihilism.

Speaker 16

Meena Harris
Lawyer, Founder of Phenomenal
She lists 10 things for the Mother/Daughter Manifesto:

1. Teach your children about activism from an early age
2. Reframe the language and barriers around female leadership
3. Stop using plastic straws
4. Bring men into the conversation
5. Let's talk about Maternity Leave
6. Equal access to maternity care
7. More children's books that feature people of color
8. Reframe the conversation about women's work
9. Celebrate difference
10. Be an Activist

MISANDRIST MOMENT

#4 is about men, but only for men to do what they can to elevate women—no need for men and boys to be elevated whatsoever.

Conclusion

1. Basically, brag to your children about what you do and guilt them to be activists themselves.
2. Language police yourself around your children. When children are bad, you put a positive spin on it, so she's not discouraged later. She also complains that her children can be noisy when she wants to sleep, so it's OK for her to ask her children to be quiet. If anyone else does (i.e., a man), it might prevent a girl from being a leader someday. If a girl is dismayed at someone being negative to them, even for legitimate reasons, then she'll never be a true leader.
3. She's virtue signaling within her virtue signaling. This has nothing to do with anything yet includes it in, not unlike the New Green Deal.
4. See Misandrist Moment.
5. Maternity leave in the US is company-specific, not a government mandate. No mention that men should also get paternity leave.
6. Apparently, women of color don't receive access to health care.
7. Much like straws, this has nothing to do with Mother/Daughters so much as that Feminism is more about race than gender. She states that having people of color books will teach empathy, that I guess white people lack empathy.
8. Apparently, Mrs. Claus is a CEO. Men cannot have achievement unless women have greater achievement, or men have none and women have it all.
9. Unless you're a man and don't beholden yourself to Feminist indoctrination. I agree with her to help people see their own value and beauty.
10. She wants everyone to speak out for women everywhere, whether they want to or not.

In all honesty, if she called this a Feminist Manifesto, it would make more sense, but listing this for Mothers and Daughters, most of this has nothing to do with that dynamic but rather a declaration of how people as a whole conduct themselves.

Chat: Meena's energy is so contagious and always speaks from the heart. Love her.
Chat: Maternity leave for all gender because not all people who are giving birth are women.

Speaker 17

Sage Dolan-Sandrino
Artist, Public Speaker
She wants to live in a world where when she feels 100% confident she'll return home each day. Transkids live in fear every day that they may not survive today due to all the hate they receive.

MISANDRIST MOMENT

Indirectly, she implies that only Transkids live in this fear. Everyone does, especially men who are more likely to be assaulted than any other group. We live in more fear that something terrible can happen to us, but the Future of Feminism should only be concerned with trans kids.

Conclusion

This is a short video, but it's absurd on the basis that everyone experiences fear, but somehow trans people need more than anyone else without consideration for how anyone else lives in fear. Hell, this disregards women who live in fear.
Chat: @Sage — That was amazing. Thank you for being here!

Speaker 18

Lorella Praeli
Co-President of Community Change
Tragically, she suffered an amputation early in life after a car hit her and she had to learn to walk on a prosthetic leg. This is about immigration, or rather illegal immigration (though she makes it sound quite noble). She seeks to claim America as an illegal alien, that American should accept her even though her being here was done through an unlawful means. She argues that citizenship is mandated by whiteness and is oppressive towards non-whites. That non-whites haven't been properly recognized in the US (I guess she doesn't know we had a Black President).

Conclusion

I am all for immigration, so long as it is done correctly. Trying to get into America illegally is bad. It simply is. If it were good, it wouldn't be called illegal immigration. Yet, she wants to proclaim it as a really good thing.
Chat: Yes. Daughter of an immigrant. Wicked proud and unbowed.
Chat: WE ARE HERE TO STAY.

Speaker 19

Phill Picardi
Host of Unholier Than Thou
Second male speaker, wanting to reclaim religion to help build a Feminist future. Religion is a vehicle of the Patriarchy. As a gay male who grew up Catholic, he despised religion but is now going to divinity school to "learn" the proper way to practice Catholicism. Feminism taught him how to be a better man and taught him about his soul. He then has a series of other people to help prove his point. I won't identify each individual, but the basic idea that Patriarchy is a new concept and that to look properly at ancient texts, you must do so through a Feminist lens.

MISANDRIST MOMENT

He states that religion was pure before men ruined it. It was men's involvement in religion that made it into a bad thing, that religion was initially Feminist.

Conclusion

I'm an Atheist, and I have my issues with religion, but they're discussing the change of religion to facilitate their politics, that they want to have their cake and eat it too. They

change things to how they want so there are no contradictions in their mind, but if you can just change whatever you want for a political gain, then where is the line that says if you cross it, you've gone too far? This is no different than the Female Ghostbusters or Female Thor, and the same argument I have I'll use here, if you're not happy with how things are, then create your own thing rather than changing established concepts.

Chat: This OMGOMGOMG
Chat: God. Is. A. Feminist.

Speaker 20

Angel Harris
Criminal Court Judge

Short video, wants a Feminist Future where black girls are not criticized and championed to do whatever they want.

Music
Madison McFerrin – Singer (https://youtu.be/snrjLt5tu0k?t=6370)

Chat: I love your natural hair. Great voice. I am a singer as well.
(remember when Feminists said commenting on black women's hair was racist?)

Speaker 21

Andrea James
Founder of the National Council for Incarcerated Women And Girls

She wishes to end the incarceration of women and girls. She became a defense attorney for women but committed wire fraud and chose to hide it. She got sentenced (no indication if she turned herself in or not) and served 2 years. She now works to free women from prison through Feminism.

MISANDRIST MOMENT

Her concern for prison reform is only for women and not prison reform for all.

Conclusion

I could almost agree with this woman if not for the fact that she has made this a gendered issue, and her only concern is for women. I want to see prison reform in this country and for the system to be built on alternate solutions for rehabilitation rather than the industrial prison complex making money on the number of people incarcerated. However, she's only concerned for women. She would rather no woman serve in prison, even though men constitute more than 80% of those incarcerated.

Chat: Yes!!! End incarceration!!!!!!

Speaker 22

Sabah Khodir
Writer and Activist

She states that women in Egypt are faced with rape, FGM, child marriages, honor killings, and domestic violence. Her vision for the Feminist future is women can one day sit down and talk about anything other than Feminism and no longer live in fear.

MISANDRIST MOMENT

She acts like only women live with this fear. In the US, boys are raped, and few recognize that women can do that. They also suffer MGM. And men have more fear of violence than women, but that's never discussed despite the statistics that confirm that. Her vision is just for women, not for men.

Conclusion

Another case of Feminist Utopia where nothing bad will ever happen to women. Many places in the middle east are pretty bad for men and women alike, but the problem is that mainstream Feminism takes a blind eye to and focuses on things like men spreading their legs or air conditioning. If anything, she should be angrier at Feminism for their lack of concern in her region of the world.

Chat: I WIL CRYYYY I AM SO PROUD OF YOU
Chat: LETS GOOOO QUEEN SABAAAHHH

Speaker 23

Paola Mendoza
Director, Activist, Author

Paola is interviewing Francia Marquez, who is running for President of Columbia. This is entirely in Spanish. She is apparently a freedom fighter who is against the poor conditions of her country.

MISANDRIST MOMENT

She is more concerned for women than men, even though she says large portions of her country are affected by the lack of development.

Conclusion

I know nothing of Columbia and have no idea if her perception is accurate or that of a

Feminist bias. However, as her concerns are just for women, I call to question what kind of leader she can be. If things are as bad as she claims, then focusing on half of her constituents won't solve any problem; it just makes things worse. A leader has to be for all the people, and she has expressed herself as only being for women.

Speaker 24

Alexis McGill Johnson
President and CEO of Planned Parenthood

She justifies Margaret Sanger as a racist and downplays that she created Planned Parenthood to control the black population. She cites that at the time, it was normal to have views of blacks in this way, and this shouldn't detract from the work today. She then spends the rest of the time saying that American is going towards anti-abortion and the future is the means to keep it.

MISANDRIST MOMENT

Focused on women's reproductive rights but of course that we don't need to be focused on men's whatsoever.

Conclusion

She is technically correct but is also a contradiction of Feminism. I agree that we cannot hold people to today's moral standards from yesteryear, as most people throughout history would fail. But Feminism and SJWs have continuously held people in contempt for the things they did at a time when it wasn't a big deal. This is a means to justify what the founder did and say, "Just forget about it and move on."

Chat: As someone who has absolutely NEEDED plan parenthood and as someone who utilized my right to have my anti-fertility surgery because I do NOT want children, I stand SO strongly with this. How DARE anyone else try to tell someone what to do with their reproductive health <3

Speaker 25

Kulsum Shadab Wahab
Executive Director of the Hothur Foundation

Basically, the survivors of COVID-19 face many tough issues, but with the focus of only women who are suffering. Short video.

No chat for this.**Speaker 26**

Gloria Steinem

(Writer, Activist)
Amanda Gorman
(2021 Inaugural Poet)

This is a conversation on what words they want to use in 2021, such as Empathy, Intersectional, and Sustainable. This is primarily a philosophical conversation about today and not about the future since we live in 2021.

Music
Resistance Revival Chorus

A Tale of Ball-Breaking And Blisters

Mark Dent · 28 May 2021 · Archived copy · Original

We live under a two-tiered justice system every bit as evil and bigoted as apartheid or the era of Jim Crow laws.

In some sense it is more insidious than either of those two criminal systems. The overt, blatant nature of the discrimination in South Africa and America ensured that people of conscience would respond to the horrific injustices being perpetrated upon black people and a back lash, a day of reckoning was almost a certainty.

People marched in their tens of thousands in America, demanding an end to the racial violence and segregation which had existed in America for so long and especially in the southern states.

South Africa was condemned by nations around the world. Boycotts and sanctions were imposed in an effort to pressure the South African government to change their apartheid system. Sporting teams refused to play games in South Africa and any athlete or sportsman/team who chose to go there was condemned and treated as a pariah and supporter of that system.

The protests, marches and boycotts were successful and both of these manifestly unjust systems were dismantled.

No such actions will be taken by anyone with regard to another system of two-tiered justice.

Men are inarguably treated as second class citizens by our legal system. They are the demographic who is imprisoned at a much higher rate than women for commission of the same crime. When both men *and* women are incarcerated, studies have found men receive a 63% longer prison term than their female counterparts. Again, this is after comparing cases and making sure they are like for like and the prisoner has a similar history of offenses.

When this study was first published, I don't believe it caused a ripple of outrage within the judicial system, our governments or the media. Most people would be entirely ignorant about this shocking sentencing and imprisonment gap.

Yet even though we now know how disadvantaged men are, there have been endless cries, particularly in Great Britain to demolish women's prisons and find other ways to penalize them when they commit a crime. Women should not be forced to spend a day in prison they argue-that's something we should reserve for men.

You would think I am simply pulling these ideas out of my backside but sadly it is all well documented and very public. The fact that this idea is even discussed and debated on television and radio and raised by politicians is horrific enough, but don't be surprised if very soon, a government adopts this idea as a new policy in order to protect our women from enduring something as appalling as a jail cell.

This morning two articles appeared in the morning newspaper, the Herald Sun. Both of them focused on the sentencing of two women, both found guilty of horrendous acts of violence.

The first thing to catch my eye was the humorous (nudge, nudge, wink wink) tone of the headlines above the articles.

One declared:

Ball Breaker: Drug Dealer Turns Violent

Get it? Hilarious. She crushed his testicles. Ballbreaker!

I think *Titcrusher* or *Melon Mauler* would be another cute eyecatcher the next time some bloke gropes and squeezes the breasts of a woman in a night club.

Another clever headline related to a wife pouring a pot of boiling water on her sleeping husband's head was:

Wife Faces Court After Marriage Boilover

What is it about the infliction of violence on men by women which invariably induces laughter and inspires headlines like the ones I have presented?

Let's examine the details of the *Ballbreaker* case and see how it all panned out when the time for sentencing arrived.

A Reservoir woman viciously attacked a man, squeezing his testicles and biting him, before she was caught with a large drug stash.

Shonte Mould 21 (below) was sentenced to a 12 month community corrections order before Heidelberg Magistrates' Court on Friday having pleaded guilty to charges including trafficking ice, GHB and Xanax, and assault.

Shonte has the exact look Paul Elam described on an episode of Regarding Men as *a face which all men should take to be a warning sign that this woman is mentally unbalanced and dangerous. Note the botox pumped lips and meticulously shaped eyebrows. As well as being a violent, abusive creep and drug trafficker I would suggest narcissism would be another of her fine qualities.*

Mould was at her mum's Korumburra home on February 25th 2020 when she got into an argument with a family friend-an older man-and began screaming at him.

The man stopped Mould punching him before she bit his forearm, breaking his skin, then grabbed hold of his testicles and squeezed hard.

When interviewed by police, Mould admitted "I have bitten him quite viciously and then grabbed hold of his testicles and squeezed hard."

The court heard Mould was found to be dealing drugs after police raided her Reservoir home on October 21, 2020.

Magistrate Meagan Keogh said she had considered jail time but gave Mould the community corrections order after Mould said she wanted to develop "More awareness about why I did those things."

Let me repeat that final sentence. The Magistrate decided against giving this violent thug and drug trafficker any jail time because: Mould said she wanted to develop,

"***more awareness about why I did those things."***

Surely a period of time in jail would have given Mould ample time to reflect on her sins. Is it not possible to become more aware of the reasons for your violent temperament while sitting alone in prison cell?

On the very same morning in the very same paper, the outcome of a second case was reported on.

Magistrate Meagan Keogh

A husband informed his wife of 28 years he wanted to separate. That same night he decided he would sleep in a separate bedroom. He said she could sleep in the master bedroom.

A woman who poured boiling water over her husband's face as he slept because he told her he wanted to leave the marriage has walked out of court after promising to be of good behaviour.

Maria Doris Axiak, 58, disconnected the landline and hid her husband's keys and phone to prevent him getting help after her revenge attack.

She was convicted in the County Court of Victoria of recklessly and intentionally causing serious injury in circumstances of gross violence and sentenced on Friday to a three-year community corrections order.

She spent 37 days in pre-sentence detention.

Maria Doris Axiak walked out of the County Court on Friday after being sentenced to a community corrections order.

Axiak hugged her lawyer Nola Karapanagiotidis after she learned she would not spend any more time behind bars.

*She left the building **flanked by supporters.***

Can you imagine the response if a man who had hurled boiling water into the face of his wife for saying she wanted to separate, left court flanked by a throng of jubilant supporters?

On September 22, 2018, Axiak threw a pot of boiling water over her husband of 28 years as he slept.

It perforated his eardrum and burned his head, right arm, shoulder and torso.

The time line of the night's events was described as follows:

Axiak called her daughter crying hysterically.

Then she smoked a cigarette, disconnected the landline and put a pot of water to boil on the stove.

About 7.30pm she went into the spare room and poured the water over him while he slept.

"*She then drove out of the house, taking the (victim's) mobile phone and car keys with her," a police summary of facts reads.*

The victim had to go to a neighbour's house to call for help.

He was put into an induced coma in hospital and underwent skin grafts, with burns covering 12 per cent of his body.

Meanwhile, Axiak had arrived at her daughter's house, where the mother told her, "he deserves it".

"*Out of 20 years of misery, I want him to look in the mirror every day …" she said.*

"*I took his keys and phone and I don't give a f**k."*

She later texted her daughter with 'thumbs up' and 'clapping hands' emojis and wrote, "I hope they keep him there (in hospital) for at least a month".

Axiak later told police she was sick of him "spoiling her weekends" and of his drinking.

"*When he looks in the mirror he can see I've been hurt too," she said, telling police she wanted him to have blisters and bubbles on his skin.*

She moved from Malta to Australia at age 18 with her first husband, with the "unhappy" marriage ending after 10 years.

The court heard she "felt abused and controlled" by her second husband, her victim.

Judge Claire Quin said Axiak had told the court both her parents were alcoholics and her mother was abusive.

Interesting. This violent dangerous woman was herself abused by a woman-her mother.

Judge Clair Quin

She has major depression, bipolar, and PTSD, having undergone treatments including electroconvulsive therapy and

had multiple voluntary and involuntary hospital admissions for mental health, the court heard.

"*I am satisfied on the balance of probabilities that your impaired mental functioning from PTSD is causally linked to the commission of the offence and that it substantially and materially reduces your culpability," Judge Quin said.*

Axiak has no prior convictions and no history of alcohol or drug abuse, Judge Quin said.

I would like to ask the magistrate a question.

How can a person who is in a state of substantially impaired mental functioning manage to think her way through her plans to inflict unimaginable pain and scarring on her husband in such a clinical manner?

She put the pot onto the stove to boil the water, cut the landline, stole his mobile phone and car keys in order to prevent him from getting help. She waited until he was asleep before assaulting him.

This sounds to me like the careful, calculated forward thinking action of a hitman rather than an act of compulsion by a seriously intellectually impaired woman.

The information in the box below appeared at the end of the article. Please note that all of the hotlines for those seeking emergency assistance if they have been involved in a violent domestic incident are targeting and offering support to women.

The only lines specifically created for men contain the following description of the service.

Men who have anger, relationship or parenting issues should contact the men's referral service 1300 766 491 or ***"Don't Be That Man"*** *helpline on 1300 243 413*

> If you or someone you know is experiencing sexual abuse or family violence contact:
>
> - National Sexual Assault, Domestic Violence Counselling Service 24-hour helpline **1800 RESPECT** on **1800 737 732**
> - 24-hour Emergency Accommodation helpline on **1800 800 588**
> - Safe At Home helpline on **1800 633 937**
> - SHE (free and confidential counselling and support) on **6278 9090**
> - Sexual Assault Support Services on **6231 1811**, or after hours **6231 1817**
> - Family Violence Crisis and Support Service on **1800 608 122**
> - Bravehearts – Sexual Assault Support for Children on **1800 BRAVE 1**
>
> Don't go it alone. Please reach out for help by contacting **Lifeline** on **13 11 14**

> - Men who have anger, relationship or parenting issues, should contact the **Men's Referral Service** on **1300 766 491 or the Don't Become That Man** helpline **on 1300 243 413**

There is no helpline called the ***"Don't Be That Woman"*** helpline. Nothing to even imply that a woman could be inclined to harm her child or partner.

And this information comes at the end of an article detailing in vivid language the coldly calculated act of vicious, disfiguring violence carried out *by a woman* on a sleeping man.

The man was placed in an induced coma.

He had to endure skin grafts and terrible pain and disfigurement. You could not have clearer evidence of the fact that this was not an action carried out in the red mist of mindless passion.

Am I permitted to ask the judge what kind of violent assault may have resulted in this woman being jailed?

These cases are happening every week in our judicial system. Women are repeatedly given lenient sentences for acts of horrific violence which, if enacted by a man would be on the front page of our newspapers and the subject of endless editorializing on news programs and women's talk shows. We would see women *and men* expressing their outrage in the streets and outside the court.

But note too, that the woman who poured boiling water over her sleeping husband's face was flanked by *supporters* when she left the court.

This is a perfect example of the way women respond when a female is charged with a heinous crime. She is very quickly presented as the victim. Note the standard defense used by Maria Axiak?

She felt abused and controlled.

She didn't say I *was* abused and controlled and provide evidence to support her claim. *She felt it.*

May I ask why an abusive, controlling man would inform his victim that he wished to leave the relationship and then kindly offer her the master bedroom to sleep in while he retired to the spare room for the night? This is not the behaviour of a controlling, abusive husband.

Given the regularity of female violence perpetrated on both children and their male partners it is astonishing to think there are still politicians advocating that female prisons should become a draconian relic of our past. They believe we must find another way to deal with females who transgress because they are not deserving of the same consequences our men are expected to face.

Women's prisons are filled with people who should not be there: not just abuse survivors, but those with serious mental health and addiction issues who have never been able to get the help they need and have found their way into the prison system via repeated minor offences. More than three in five are serving sentences of less than six months. And the deepest injustice of all is the impact on children. We live in a society where mothers are still overwhelmingly the primary carers; women still represent the bulk of single parents. The vast majority of children get uprooted from their homes when their mother goes to prison: either taken into care, or sent to live with relatives.

Are there not prisons overflowing with men who have committed drug related and nonviolent crimes?

Are our men's prisons not filled with men who have serious mental health and addiction issues? Are there not countless men in prison who experienced sexual abuse as a youth?

Are men not the major provider of for their family?

Why the desperate examination of every second of a criminal woman's life in order to unearth the "real" reason for her aberrant behaviour while male criminals are considered nothing but evil, brutal, irredeemable scum. No amount of abuse or addiction can mitigate a man's wrongdoing.

Charities that work with female offenders have been left scratching their heads. I wonder if ministers, in their rush to see people as people, not protected characteristics, simply forgot that female offenders are so very different to their male counterparts.

Female offenders are so very different to their male counterparts.

So different.

Perhaps she means the women tend to hold the axe or knife in a different way to the average male killer. The burning, strangling, drowning and shooting carried out by women must also have a female style that separates it from the male methods used.

The arguments seem to be that we can't jail mums no matter what their crime may have been because they are the primary child carers. Yet the very same argument is used in a slightly different way to defend women who kill and abuse their children.

Talk about having all bases covered.

When you say: “Women are actually more likely to kill, abuse and neglect their children, an oft used response (and defense) is that women spend more time with children, so *of course* they are going to be more likely to bash, strangle, burn, drown and torture them. I mean, seriously, what do you expect?

And they actually believe this is a slam dunk, end of the discussion, winning argument.

But we are constantly told women are nurturers and innately more compassionate and caring than men. Every domestic violence ad features men and boys perpetrating all of the violence. So, which is it?

Women are inclined to kill and abuse children when exposed to them for too long.

or

Women are gentle, protective nurturers and the last line of defense for their children under threat from a toxic male?

We live in a world which reviles masculinity and punishes male indiscretions with great severity. That same society reveres women and gently admonishes them when they bash and kill.

Sadly, I don’t believe we will ever see the day when tens of thousands of people march to voice their anger over a legal system which is corrupt and infested with a poisonous ideology, no less hateful than those we have witnessed in the past when a certain demographic was depicted as vermin and the cause of all of society’s woes.

Our legal system operates under a simple premise.

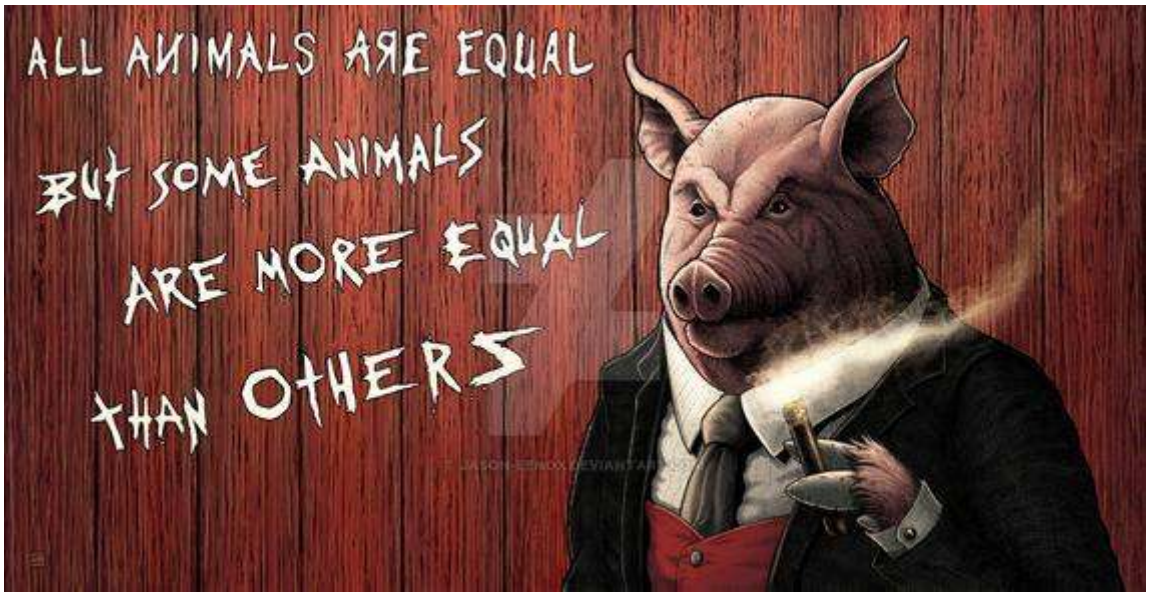

Mission Accomplished! Kids See My Signs at Circumcision Protest, Cops and Principal Join In

AVfM Video Source · 28 May 2021 · Archived copy · Original

Men, relationships and hate sex

Peter Wright · 29 May 2021 · Archived copy · Original

*Revised from 2017. *-eds.*

Hate sex. Those two words appearing together come across as awkward, even oxymoronic, for who in their right mind hates sex? Its true that we might hate sex with the wrong person according to our criteria of what's hot, but very few people in this world hate sex altogether.

The phrase *hate sex* however isn't intended to suggest a person hates sex, but rather that they *desire* it with a person they are currently fighting with or alienated from.

Other variations on the phrase include rage sex, grudge sex, and angry sex, each offering slightly different meanings but often tied together in the act of having sex with someone you don't feel so good about.

Sex of this kind is widely believed to be more intense than normal sex, and for that reason *"We love having make-up sex"* is a common euphemism for angry grinding.

The begging question is why would a couple want to have sex if they are experiencing serious resentment or alienation?

One school of psychology provides some answers.

British Object Relations psychologists claim that if relationship bonds are constantly rendered insecure then the desire for sex is harnessed as a way to reinstate vanishing relationship security. When relationships become fragmented, weak or broken, we desire to be more in synch again, more loved, more on the same page. We want to reaffirm that our future together is secure, that we can still walk into the sunset hand in hand, worldview intact.

Instead of that security, we feel the relationship has become tenuous, hanging by a thread, on the verge of dissolving into….. the unknown. Insecurity and anxiety reign. In this scenario hate sex is utilized in the service of fixing weak intimate bonds, an instinctual attempt to repair those bonds through the complex release of hormones that ultimately serve to re-establish love and connection.

The theory that sex repairs a failing relationship bond was first proposed back in 1941 by psychologist Ronald Fairbairn, who announced a deviation from the traditional Freudian formula that humans are primarily pleasure-seekers. For Fairbairn we are first and foremost "object seekers" by which phrase he means seekers of other people to have relationships with:

> "Freud spoke of libidinal aims and defined these aims in terms of erotogenic zones – as oral aims, anal aims and so on. What he described however are not really aims but modes of dealing with objects; and the zones in question should properly be regarded, not as the dictators of aims, but as the servants of aims… The real libidinal aim is the establishment of satisfactory relationships with objects; and it is, accordingly, the object that constitutes the true libidinal goal."[1]

Fairbairn's position is summarized, in the words of GoodTherapy.org, by stating that the primary motivational factors in one's life are based on human relationships, rather than sexual or aggressive triggers. Object relations is a variation of psychoanalytic theory which diverges from Freud's belief that we are pleasure seeking beings; instead it suggests that humans seek relationships.

The Object Relations theorists view hate-sex as a way to potentially relieve tension over failed or failing relationships, and also as a vehicle by which that relationship might be re-established. The theory is summarized perfectly by Fairbairn who says, "Explicit pleasure-seeking is thus not a means of achieving libidinal aims, but a means of mitigating the failure of these aims."

"Pleasure-seeking is not a means of achieving libidinal aims, but a means of mitigating failure of these aims."

Is it true that sexual pleasure is a way to mitigate and repair failing relationships? The urgency of hate-fucking as it arises on top of a fierce argument appears to support this hypothesis, and if we accept it we are faced with a revision to the goals of our pleasure-seeking culture – no longer is sex an act of pleasure alone but a psychobiological reflex intended to repair relationship damage and foster attachment.

That such damage is rife in modern relationships is undeniable. The misandry, misogyny, gynocentrism and the growth of cultural narcissism are enough to make any intimate bond unravel, including those of biological family. As mentioned in another article the *toying* with relationship bonds to extract compliance from a partner is a particular cause for weakness.

As cruel as it sounds, withholding affection, sex, approval and love have become part of women's repertoire employed to coerce men into compliance and servitude (eg. "If you don't earn more money, I'll stop loving you") – a coercion that men often acquiesce to in order to salvage what feels like an increasingly fragile relationship bond. Indeed, one of the core strategies of romantic love is to *keep* the relationship bond in the realm of tantalizing denial, a formula that emulates the techniques of animal behaviorism, but instead of the model being learned from Skinner or Pavlov, it is taught by grassroots dating culture; the message being to *keep your man in a position of uncertainty*. Aside from other relationship tensions, this approach to relationships is one that potentially elicits the insecure grudge fuck.

The obsession some men have with sex, porn, prostitutes, sexbots, sex toys etc. raises a question of whether the intensity is partly driven by frustrated opportunities for human attachment, with hate-sex themes arising from unconscious aims of mitigating relationship frustrations. Whatever the case, it's an open question as to why some men indulge in hate fucking and fantasizing about same. More broadly, we might ask why any securely-attached couple would bother nursing regular grudges and hate in the first place? The answer is, securely attached couples probably wouldn't!

Next time you hear someone talk about hate sex as if it were fun, just a little "make up" sex as they like to call it, consider how much fun is really involved in a big picture of that relationship. If hate sex is an attempt to repair relationships damaged by emotional manipulation, alienation and abuse — especially if happening on a regular basis — then it's about as far away from fun as you can possibly get.

References:

[1] Ronald Fairbairn, *Psychoanalytic Studies of the Personality*, pp. 82-83

Further reading:

Don't Make Love, Make Hate: Have You Ever Hate-F*cked?
Why You Should be Having Sex With the Man You Hate

The Scourge of Fatherlessness and the Death of God

David Solway · 29 May 2021 · Archived copy · Original

If God is dead, all things are permitted.

—Ivan Karamazov in *The Brothers Karamazov*

There is a father absence crisis in society, observes the *National Fatherhood Initiative*. "According to the U.S. Census Bureau, 18.3 million children, 1 in 4, live without a biological, step, or adoptive father in the home," it reports. This is generating a cascade of social ills: poverty, depression, drug abuse, social maladjustment, school dropout and criminal behaviour. An assessment by the academic journal *PubMedCentral* supports these findings, citing as well an effect on adult mental health. "The psychological harms of father absence experienced during childhood," the authors write, "persist throughout the life course." The study makes it clear that this is not only an American phenomenon. It is a societal curse across the national board and is especially notable in developed nations where, comparatively speaking, missed opportunities abound for personal growth and economic advancement.

Closeness to the father during childhood brings social and economic advantages, including better education and work opportunities as well as reduced risk of imprisonment and early pregnancy. (Source of all images: Shutterstock)

The Fatherhood Project has accumulated the essential data on the problem of fatherless households, relying on studies in *Psychology Today* and on the 2007 UNICEF report on the well-being of children in economically advantaged nations. Children in Canada, the U.S. and the UK, UNICEF finds, "rank extremely low in regard to social and emotional well-being." The data show that children who feel a closeness to their father are "twice as likely as those who do not to enter college or find stable employment after high school, 75% less likely to have a teen birth [and] 80% less likely to spend time in jail."

A number of reasons have been proposed to account for the current fatherhood crisis. In the U.S., mid-1960s President Lyndon Johnson's "War on Poverty" and the highly interventionist Economic Opportunity Act led to an explosion of out-of-wedlock households. "When the War on Poverty began in 1964," observes *The Sentinel-Record,* "only 7 percent of children were born to unmarried women. Now, that figure is closer to 60 percent."

While the social ills have not been as extreme in Canada – or at least not as apparent – federal and provincial government policies have created equally grotesque behavioural incentives and the overall trend, although slower than in the U.S., has been sadly in the same direction. As this *C2C Journal* story discussed, the majority of Canadians no longer consider marriage particularly important, with only 65 percent of Canadian couples being married and 28 percent of households headed by a single parent as of 2016. Other research, the article noted, has found that marital status – in particular, being divorced or never-married – are two of the top predictors of mortality in adults, while married couples, the article noted, "enjoy longer lives, less stress, better sex and happier children." The last being particularly on point here. Stable families with married parents are good for children.

As *The Heritage Foundation* comments regarding the collapse of marriage, “More than two-thirds of all poor families with children in the U.S. are headed by single parents.” The overwhelming majority of these are women. R. Claire Friend, writing in the *L.A. Times' Daily Pilot*, does not mince words. “This single piece of public policy has…turned traditional America into a culture of fatherlessness.”

Beautiful idea: The 60s-era “War on Poverty” was meant to eradicate social ills, but accelerated widespread family breakdown among the urban poor.

Kate Millett, whose 1969 *Sexual Politics* was considered the bible of the women’s movement, despised the traditional family because of its primary role in “the socialization of the young.” The very characteristic that normal folk through the ages have considered the family’s most laudatory role was, to her, an evil to be extinguished. Like other feminists, Millett advocated a new arrangement in order that socialization and even reproduction itself could take place outside the family to achieve revolutionary and utopian goals. As Belinda Brown writes in *The Conservative Woman*, “Feminists set out to destroy marriage, to rip men out of families, to render men impotent, to set men and women apart.” Feminism has gone a long way to quite literally unman the cultures where it flourishes.

“The bible of the women’s movement”: Feminist Kate Millett’s Sexual Politics.

Feminism is but one manifestation of the secular Left’s war against Judeo-Christian Western civilization. In his *Critique of Hegel’s Philosophy of Right*, Karl Marx famously declared that “religion is the opiate of the people” and that “the criticism of Heaven turns into the criticism of Earth.” God in his mind was a human artifact and had to be dethroned from what was nothing less than a monarchical delusion. Moreover, Marx regarded marriage and the presumably godlike authority of the breadwinning husband as an opiate equally addictive. In the *Communist Manifesto* and *The German Ideology*, he defined marriage as legalized prostitution and a form of female slavery.

Similarly, in *The Origin of the Family, Private Property and the State*, Marx's collaborator and patron Friedrich Engels made the left's ultraist agenda absolutely clear, referring to "the pairing family and inoculated monogamy" as a community of "leaden ennui" that had to be dismantled. These doctrines were later embraced and vigorously put in practice by a feminist sorority asserting its cultural dominance. But here we have to go back a little further – beyond government policy and modern leftism – to discern where this doctrinal *parti pris* ultimately comes from.

Karl Marx (left) and Friedrich Engels (right) did not merely aim to subvert capitalism, they were gunning to destroy the traditional family, which they despised.

There is a third factor of overarching significance which likely clarifies the cultural and civilizational malaise we are experiencing, and for which there may be no evident and certainly no immediate solution. The vast and catastrophic social effects of fatherlessness arise from an even vaster scourge of which the current affliction is merely a cameo expression. This is the eschatological patricide that has gradually but inexorably befallen the West, the death of the biblical God. The precise moment of the tragic execution cannot be forensically determined; incorporeal lividity is measured in centuries. The scholarly consensus taps the heliocentric revolution of the 16th Century and the Enlightenment of the 18-19th centuries as the historically etiological moments.

God the Father was no longer considered necessary. Copernicus displaced Earth from the center of the divine Creation and Darwin substituted the jungle for the Garden. As Friedrich Nietzsche wrote in *The Gay Science*, articulating one of the most shattering of theo-philosophical statements, *Gott is tot*, "God is dead." He meant something other than the fabrications of the clergy but the basic and accepted truth of religion itself – that is, in Danish thinker Soren Kierkegaard's terms from *Either/Or*, the truth of *Christianity*, not the constructions of *Christendom*. As a result, the moral structure governing the civilization of the Christian West, which depended on divine law and heavenly warrant, was dismissed as obsolete, if not nonexistent.

Marx regarded marriage and the presumably godlike authority of the breadwinning husband as an opiate equally addictive to religion. In the 'Communist Manifesto' and 'The German Ideology', he defined marriage as legalized prostitution and a form of female slavery.

Tweet

For Nietzsche this was, as we say, both a good thing and a bad thing: a good thing since, once bereft of the divine claim upon his conduct, man was free to create his own values and meaning, to become the *Übermensch*, the "Overman," who rejoices in a new dawn and whose "spirit now wills his own will," as he put it in *Thus Spake Zarathustra*; a bad thing because men are weak, desiring comfort, caution and security above all, settling into a hedonistic and philistine life, unable or unwilling to struggle for the heights, thus becoming that "most contemptible thing – the last man," whose will is "a will to nothingness."

The idea of the Overman is the origin of the 20th century philosophy of existentialism, in which man assumes priority over the divine and becomes responsible for creating his own "transvaluation of values" in a disenfranchised world. We see its literary sources in Dostoevsky's *Crime and Punishment* (though here redemption ensues), André Gide's *Lafcadio's Adventures* (aka *The Vatican Cellars*), and Albert Camus' *The Stranger* and *The*

Myth of Sisyphus with their dual themes of motiveless violence and personal autonomy. Each theme reveals the primacy of pure will in a world empty of spiritual consequences. Man makes his own morality and becomes his own father in a world without communal reciprocity or spiritual transcendence.

Consequences of a fatherless childhood: Statistically much higher chances of aimless, self-indulgent and self-destructive behaviour in young adulthood. (Source of all images: Shutterstock)

Consequences of a fatherless childhood: Statistically much higher chances of aimless, self-indulgent and self-destructive behaviour in young adulthood. (Source of all images: Shutterstock)
Of course, Nietzsche did not presume to mean that God was actually dead, but that the idea of God had begun to leech from the Western psyche, leaving only sporadic traces: “There may still be caves for thousands of years where his shadow will be revealed.” This amounted only to the tenebrous remnant of faith. Our situation was increasingly precarious. “For some time now our whole European civilization has been moving as toward a catastrophe,” toward nihilism and anomie, he prophesied in *Twilight of the Idols*. A master of void detection, Nietzsche feared that man might not be capable of enacting a “transvaluation of all values” and that the latter option of acedia (listlessness or torpor) and rootlessness would prevail.

The children have grown up in a single-parent household, minus the guiding influence of a stern and loving father. In consequence, they have become wayward, uncontrolled, incapable of governing their impulses, and grandly self-infatuated. Devoid of a supervening moral code, they roam a world largely empty of meaning and purpose, their own lack of humility and spiritual governance further sucking it dry.

The curse of fatherlessness has percolated down to the domestic household in which the mother has acquired pre-eminence. Nature has triumphed over God, Pachamama over Jehovah. The father languishes in a state of bankruptcy and institutional disdain now that, in the psyche of the West, the androcentric universe has been abolished and replaced by a matricentric social cosmos. Obviously, peace and harmony were never guaranteed under any parental dispensation. The fallen realm could never be what the early Christians called a *praetum felicitatis*, a blessed and fruitful haven of peace immune to the ravages of a dark and unhouseled world. The world was always, so to speak, a crepuscular dimension. But from the perspective of faith and tradition, there were patches of sunlight rather than only caves of Nietzschean shadows.

We might say that once God the Father had impregnated Mother Nature, He was no longer needed. The mother was sufficient to care for her children, with the father displaced and consigned to a tenement somewhere in the shambles of an anarchic and nihilistic civilizational barrio.

Tweet

Once the concept of fatherhood was discredited, once the father was transformed into a pariah, in heaven and then on earth, the disintegration of even relative order, in the individual spirit as well as the domestic milieu, followed in the West. Our civilization would be at war *with itself*. As Joseph Ratzinger, Pope Benedict XVI, wrote in *The Spirit of Liturgy*, we are living in a culture that has lost its "vital principle," that is, the binding element of sustainable relationships under God. Rather, the curse of dispossession and fratricidal conflict was foreordained. Life in a fatherless household and a derelict social world reproduces in little the experience of life in a Fatherless universe, a declension inexorably "evolving" over the centuries.

In his great essay *Psychology & Religion*, Carl Jung developed the notion he called the "Law of Correspondence," predicated on the legendary Emerald Tablet of Hermes Trismegistus with its famous maxim, "As above, so below." That is, as in the macrocosm, so in the microcosm. Jung believed in the fundamental unity of ordinary life, dream life and spiritual life under the arc of history – what he termed the *mysterium coniunctionis*.

Sons of preacher-men: Friedrich Nietzsche's (left) prediction that the destruction of the divine Father figure would leave mankind listless and rootless was later echoed in Carl Jung's (right) interpretation of the ancient Hermetic maxim, "As above, so below."

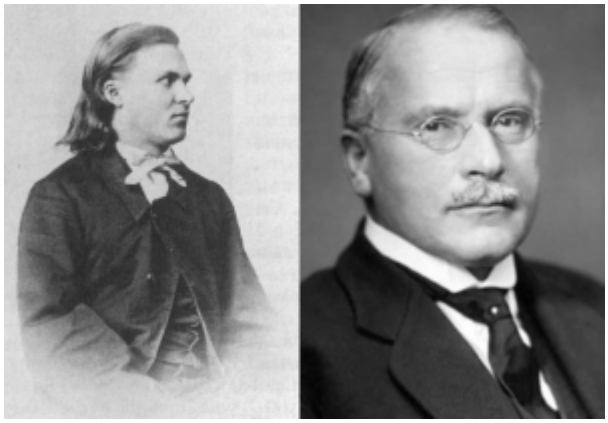

Sons of preacher-men: Friedrich Nietzsche's (left) prediction that the destruction of the divine Father figure would leave mankind listless and rootless was later echoed in Carl Jung's (right) interpretation of the ancient Hermetic maxim, "As above, so below."

Of course, Jung (like Nietzsche, a pastor's son) was a quasi-mystical psychiatrist/magus who thought of himself as a healer of souls rather than a theologian or professional historian, but the Law of Correspondence is not without foundation, not only from an occult but a historical standpoint – as Nietzsche also understood. What happens in the historical orbit around a theological centre also happens in the individual soul. The esoteric maxim "As above, so below," expressing the idea that the human world is related to the divine or celestial regions, would apply in the domestic domain as well. When the Creating Father is deposed from his seat, so in the course of time is the terrestrial father evicted from his hearth. And the children are adrift in time, without heritage and endowment.

As we have seen, public policy and gender ideology are not the whole story, not by a long shot. The larger story has to do with the idea of the *logos* (Greek: reason), the Stoic belief in a spiritual principle permeating the whole of reality, reinterpreted centuries later in the *Gospel of John* as "the Word" – a theme popularly explored today by Jordan Peterson in his lectures and works. In the Hebrew Torah, the *logos* is consistent with the notion of "the Law" (*torah* or *mitzvah* in Hebrew, *nomos* in Greek).

However we look at it, whether as *logos*, *nomos*, *torah* or *mitzvah*, the idea is the same: the teaching of a parent, involving the attributes of discipline, strength and encouragement, the estate of the caring and lawgiving Father. It

is the deep intuition of a transcendent and didactic authority that has gone missing in the life of the West, leading to the exile of the father and the dispossession of the children, and to a debilitating condition of moral equivalence and amoral relativism.

We may very likely find ourselves living in the grim time foretold by Nietzsche. 'The earth has become small,' he wrote, 'and on it hops the Last Man, who makes everything small. His species is ineradicable as the flea; the Last Man lives longest.

Tweet

In the words of Archbishop Carlo Maria Viganó, "If God is rejected as Father, there must no longer be paternity even in the natural order, because natural fatherhood is a mirror of divine paternity." Put differently, if our civilization does not awaken to its vital and conceptual origins in first principles, by which I don't mean the Big Bang but a higher, governing, encompassing and life-giving power, however mysterious, however negotiated in the major faiths that underpin the Judeo-Christian civilization of the West, there can be no pulling back from the precipice before us. For a religious temperament like Viganó, and for many in the Western theological and philosophical tradition, there can be no father without the Father, and without the father the process of cultural continuance is undermined and eventually broken.

Catholic Jungians? Both Pope Benedict XVI (left) and Archbishop Carlo Maria Viganó (right) have lamented how a Fatherless universe is soon reflected in fatherless families and households.

It stands to reason, then, that the earthly father will not be reinstated to his position of customary authority in the home until the spirit of the West is reunited with the supervening Creative principle – should it descend once again into history. Failing which, we may very likely find ourselves living in the grim time foretold by Nietzsche. "The earth has become small," he wrote, "and on it hops the Last Man, who makes everything small. His species is ineradicable as the flea; the Last Man lives longest."

Nietzsche was right, in more ways than he could have known.

♦♦♦

David Solway's most recent volume of poetry, The Herb Garden*, appeared in 2018 with Guernica Editions. His manifesto,* Reflections on Music, Poetry & Politics*, was released by Shomron Press in 2016. He has produced two CDs of original songs:* Blood Guitar and Other Tales *(2014) and* Partial to Cain *(2019) on which he is accompanied by his pianist wife Janice Fiamengo. His latest book is* Notes from a Derelict Culture*, Black House Publishing, 2019, London.*

At any time

Robert Brockway · 30 May 2021 · Archived copy · Original

Famous science fiction author Robert Heinlein wrote about *the crazy years*. This was a period of history in his stories in which technology rapidly advanced while society broke down. In 1941 Heinlein wrote:

> Considerable technical advance during this period, accompinied (sic) by a gradual deterioration of mores, orientation and social institutions, terminating in mass psychoses in the sixth decade and the Interregnum.

In his stories, this period covered the late 20th century and early 21st century. A growing number of people are now regarding this as prescient.

Growing up in a western country it was common to hear someone say *which part of no don't you understand?* The message was clear. When a woman said no she meant it! In any case, *no means no* is the past. The future is *yes means yes* or as it is now often called *affirmative consent*.

In an affirmative consent jurisdiction, a woman engaging in sex with a man need not notify the man when she withdraws consent. Rather it is presumed that the man needs to take note of her affirmation of consent (verbally or otherwise) and cease sexual activity if he does not observe it. This shifts the onus of proof to a man accused of sexual assault as it is now up to the man to establish that the woman did not withdraw consent.

Consider now that consent can be withdrawn at any time. This is a fundamental legal principle now established in law throughout the West and in most other nations as well. Since consent can be withdrawn at any time affirmative consent has to be continuous to have any value.

Even a short delay between a woman withdrawing consent and a man ceasing sexual activity can result in criminal charges and jail. We have seen this with Kevin Ibbs who continued sexual intercourse for a short period after consent was withdrawn. He became known as the *30 second rapist* and was imprisoned in Australia for four years. In contrast Maouloud Baby denied having continued intercourse with a woman after she withdrew consent. Despite her assertion that he had continued for only 5-10 seconds he was convicted of first-degree rape in Maryland and was sentenced to 15 years imprisonment with all but five suspended. Both of these cases occurred without the additional risk of affirmative consent.

A man seeking to defend himself against an allegation of sexual assault in an affirmative consent jurisdiction would need to establish to the court that the woman had consented to sex continuously. It is unrealistic to presume that a man could offer sufficient evidence to establish continuous consent. It follows then that in an affirmative consent jurisdiction the only safe course of action is for men to not have sex with women.

A growing number of jurisdictions define rape as sexual assault without consent, in accordance with the Istanbul Convention. This however stops short of affirmative consent.

In 2018 Sweden introduced two new offences: *negligent rape* and *negligent sexual assault*. Convictions for either requires that the offender did not properly establish consent to sexual activity. Not surprisingly for readers of this site, conviction rates for rape and sexual assault rose by 75% in the two years after the introduction of these laws.

Opinions differ on whether Sweden is truly an affirmative consent jurisdiction as the prosecution reportedly still has the burden of proof to establish that consent was not granted. Even the Deputy Prime Minister of Sweden, Isabella Lovin, reportedly claimed that the legislative changes would reverse the burden of proof before backtracking on these comments.

The Australian state of New South Wales (NSW) is another matter, however. It is very clear that NSW intends to introduce affirmative consent laws. This is despite concerns from the NSW Law Society and the NSW Council for Civil Liberties.

Many jurisdictions have no statute of limitations on criminal matters. Combined with affirmative consent a man could be at risk of a complaint of sexual assault against him at any future time. Any man that has sex with a woman in such an affirmative consent jurisdiction is allowing her to point a gun at his head – permanently.

Some commentators have noted that a man accused of sexual assault or rape by a woman in an affirmative consent jurisdiction could immediately just make the same complaint against her. Each party would then have the burden of proving their own innocence.

As if all this wasn't bad enough, there is a variant of affirmative consent called *enthusiastic consent*. As the name suggests, now consent has to be given enthusiastically. So far no jurisdiction has gone this far but feminists continue to push for it.

Note that the entire discussion to this point revolves around women's consent. While these laws are written in a gender-neutral manner they are always applied in an entirely gendered manner. And the gender that gets to go to jail is the male gender.

Affirmative consent laws have the potential to cause irreparable damage to our society. I believe these laws will be revoked or more likely pared away in the future. By then it may be too late. The damage will have been done. Damage to human relationships and thus ultimately damage to the family structure. A society that harms the family structure will ultimately fall to one that does not.

Vernon Meigs: It’s Still Male Disposability (No Matter How Much It’s Thanked)

AVfM Video Source · 31 May 2021 · Archived copy · Original

Love and Friendship

Peter Wright · 4 June 2021 · Archived copy · Original

"It is not a lack of love, but a lack of friendship that makes unhappy marriages."
Friedrich Nietzsche

Feminism promotes a neurotic vision of what constitutes true love. It takes its model directly from the Age of Feudalism which saw vassals bowing down and kissing the hands of Lords. In the 12th century that model served as the basis for a new kind of love in which men were to play the role of vassal to women who played the role of an idealized Lord. C.S. Lewis, back in the middle of the 20th Century, referred to this historical revolution as "the feudalisation of love," and stated that it has left no corner of our ethics, our imagination, or our daily life untouched. "Compared with this revolution," states Lewis, "the Renaissance is a mere ripple on the surface of literature." [1]

Not only has this feudalistic notion of love permeated almost every corner of the globe today, it continues to be vigorously promoted by both feminists and traditionalists alike. The love we are referring to is what Hollywood, romance novels, and other media refer to as "romantic love," the fantasy to which every modern man and woman pledges blind obeisance. Here are two descriptions of romantic love from modern scholars:

C.S. Lewis:

> **"Everyone has heard of courtly love, and everyone knows it appeared quite suddenly at the end of the eleventh century at Languedoc. The sentiment, of course, is love, but love of a highly specialized sort, whose characteristics may be enumerated as Humility, Courtesy, and the Religion of Love. The lover is always abject. Obedience to his lady's lightest wish, however whimsical, and silent acquiescence in her rebukes, however unjust, are the only virtues he dares to claim. Here is a service of love closely modelled on the service which a feudal vassal owes to his lord. The lover is the lady's 'man'. He addresses her as *midons*, which etymologically represents not 'my lady' but 'my lord'. The whole attitude has been rightly described as 'a feudalisation of love'. This solemn amatory ritual is felt to be part and parcel of the courtly life."[2]**

C.S. Lewis wrote that many decades ago; I'm not sure "everyone" knows it today. We ought to remember his words, because in the long sweep of human history, what we think has been with us forever is something people only a few generations ago knew to be mostly an artificial, idealized notion.

Slavoj Zizek:

> **"The knight's relationship to the Lady is thus the relationship of the subject-bondsman, the vassal, to his feudal Master-Sovereign who subjects him to senseless, outrageous, impossible, arbitrary, capricious ordeals. It is precisely in order to emphasize the non-spiritual nature of these ordeals that Lacan quotes a poem about a Lady who demanded that her servant literally lick her arse: the poem consists of the poet's complaints about the bad smells that await him down there (one knows the sad state of personal hygiene in the Middle Ages), and about the imminent danger that, as he is fulfilling his 'duty', the Lady will urinate on his head." [3]**

Feminism's mission today is largely the promulgation of this "love," and it is right that men and women learn to reject it, as Men Going Their Own Way (MGTOW), Women Against Feminism (WAF), and Men's Human Rights Advocates (MHRAs) are doing. It is a "love" that dehumanizes males by turning them into masochistic servants, while simultaneously dehumanizing women by idealizing them to the extent that their humanity is obliterated and replaced with an image of divinity. It's a recipe for disaster on both sides; the occasional lucky couple for whom this works is about as rare as a lightning strike, with no evidence that even that lucky few are really happier or more productive than anyone else.

When I consider this disastrous state of affairs that has lead men to boycott relationships, a few questions arise; are we being too rash in our rush from love, and if yes is there a better model, a new model, or perhaps an older model for relationships that we have forgot?

The field of attachment science concludes that an absence of close and consistent human attachment causes children to literally wither and die, refusing to thrive despite being provided with clothing, food and an adequate number of toys. Likewise adults literally commit suicide to escape feelings of isolation and loneliness, especially after a relationship separation. Even if we don't end up suiciding from loneliness we have to ask ourselves if the absence of an intimate relationship in our lives leaves us limping, or somehow unfulfilled? Some would suggest we can fill our intimacy void with friendships, but this leads to a further question of whether there is an adequate formulation of friendship that can satisfy our needs – a relationship that doesn't rely on the usual vassal and lord model at the core of romantic love.

In ancient cultures friendship was a more lofty aspiration than it is today. It was synonymous with love and it often involved sexual intimacy. In Ancient Greek, the same word was used for friend and lover. In our culture we have succeeded in separating friendship from the category we call love, and excised all trace of sex from friendships. Today when we say, "They are just good friends" or "she's only a friend" we are indicating the absence of both intimate love and sex.

> According to the American Heritage Dictionary:
> 'A friend is a lover, literally. The relationship between Latin *amicus* "friend" and *amo* "I love" is clear, as is the relationship between Greek *philos* "friend" and *phileo*, "I love." In English, though, we have to go back a millennium before we see the verb related to friend. At that time, *freond*, the Old English word for "friend," was simply the present participle of the verb *freon*, "to love." The Germanic root behind this verb is *fri-*, "to like, love, be friendly to." (2006)

To older classical cultures, friendship seemed the happiest and most fully human of the different kinds of loves, and for that reason I wonder whether it's worth reintroducing it here as a guide to relationships between red-pill men and women?

Suppose that rather than running from intimacy we were to demote our idea of "romantic" love from its pedestal, and elevate friendship-love in its place. Suppose also that we steal back sexual attraction and sexual intercourse from the neurotic clutches of "romantic" love, and allow it once again to be part and parcel of friendship if and when relationships call for it.

Before we consider elevating friendship as a replacement for romantic love we need first to detail precisely what it is and how it looks in lived experience, and to that end here are three salient points of definition.

Friendship is based on shared interests

Friendship is based entirely on things people have in common, like some shared insight, interest or taste. It might be cooking, sport, religion, politics, sex, or gardening, and in the best friendships there occurs a handsome combination of these. No friendship can arise without shared interests, because there would be nothing for the friendship to be *about*. Furthermore, that "something" is generally located *outside* oneself and one's relationship – at the football stadium, church, chess-board, or stamp collection. Friendship differs in this respect markedly from "romantic" love in which couples perpetually focus on each other and talk to each other about their love.

Friends hardly ever talk about their friendship. C.S. Lewis captures this with his remark that friends stand side-by-side rather than face-to-face:

> **"Friends are not primarily absorbed in each other. It is when we are doing things together that friendship springs up – painting, sailing ships, praying, philosophizing, fighting shoulder to shoulder. Friends look in the same direction. Lovers look at each other – that is, in opposite directions."[1]**

This kind of friendship, this *love*, is not something we can have with anyone we meet. We can no more choose in advance who we are going to be close friends with than we can choose what sort of skin colour we are going to be born with. Friendship arises organically when we discover that a previously casual acquaintance, or perhaps a new person we meet, shares significant interests with us; "What? You too? I thought I was the only one!" The pleasure

derived from cooperation in that shared interest, and of getting to know them through that activity, provides an avenue for deep bonding and human attachment.

Friendship is based in personal authenticity

Friendship is based on true identities and interests, not on some narrow and dehumanising role we might play. Friendship invites you to speak out about your interests in order to find potential areas of commonality. This is not allowed in so-called "romantic" love lest your interests threaten the narrow feudalistic fantasy. In "romantic" love the main "shared interest" is that script which insists the man play the role of masochistic utility, and the woman an idealised goddess. It is an objectification of both parties.

Friendship is not based on the feudal model: not vassals and overlords, but partners in crime.

Friendship is highly compatible with sex

Sex does not belong to romantic love – it belongs anywhere you want it to belong. Modern culture has begrudgingly allowed for this possibility under the risqué concept of "friends with benefits," but to the ancients it was not daring at all, it was perfectly normal. Friendship also allows for a kind of quasi-romance–or dare I say, a possibly more authentic romance? Have you not had a good friend give you a gift, take you out for a meal, or to the movies? Sex and romantic gestures need not remain colonised by feudalistic notions of romantic love alone.

Sexual attraction and desire also need to be put in their place. They may generate some chemistry and may be the first thing that attracts you to a person, but like the shiny trinket that catches your eye at the shopping mall, you will first stare at it in wonder, maybe have a feel, and then decide whether you really want to take that thing home and share your life with it. Friendship is much the same, and if a person you meet has little in common you will be inclined to leave them on the shelf and move on, despite their sexual attractiveness.

Romantic-love and friendship-love are clearly opposed relationships with opposing motives. A woman might say: "I don't want to be friends with my husband because it will take all the drama and intensity out of our marriage." That is true enough, friendship does take some of the neurotic drama and intensity out of a relationship. But it also takes away the masochism and narcissism, and replaces that sickness with something human and real.

One of the worst-kept secrets about married couples is that they often treat their friends with more kindness, compassion and generosity than they ever do for each other. When best friends are together they are charming, engaging, helpful and courteous, but when they return home to their spouses they appear resentful, angry and uncooperative with each other. Hardly ever do we see this pattern reversed, where people are horrible to friends and at their best with their long term romantic love partners.

Friendship-love not only existed throughout the world before "romantic" love was invented, but it remains active in some pockets of culture today – for instance in China and India. Author Robert Johnson, for instance, writes about the presence of friendship between couples in India, recounting a Hindu marriage rite in which the bride and groom make the solemn but hopeful statement, "You will be my best friend."

Johnson goes further, telling that "In a traditional Hindu marriage, a man's commitment to his wife does not depend on his staying 'in love' with her. Since he was never 'in love' in the first place, there is no way he can fall 'out of love'. His relationship to his wife is based on loving her, not on being 'in love' with the ideal he projects onto her. His relationship is not going to collapse because one day he falls 'out of love,' or because he meets another woman who catches his projection. He is committed to a woman and a family, not to a projection." [4]

Friendship-love appeared long before "romantic" love and *it worked*. The "romantic" version of love is full of narcissism, corruption, entitlement and despair, where dreams collapse and lives are shattered. On the other hand go ask the happily married octogenarian couple who their best friend is – they will look at each other and smile knowing the answer has been beside them for sixty years. Our lives, loves and families fare much better when we base them on this very human kind of love called friendship.

With freindship, men and women have an opportunity to truly go their own way while keeping the option of healthy intimate relationships with either sex alive. Having your cake and eating it too. That would be my suggestion of how we might cure the malaise.

I once again note that the breakdown in relations between men and women has been painful, and men have suffered the most in this I would think; in the current socio-political climate, marriage and even cohabitation is like jumping out of an aeroplane with a chute you're not even sure is going to open. And all change can't simply be political. Still,

if we are ever to look forward to a cultural change that might make for a new era of improved relations between the sexes, ditching these feudalistic attitudes about “romantic love,” and restoring the ancient tradition of seeing intimate friendship being the highest ideal for a relationship, would probably by a major step in the right direction culturally. This will require a shift in the attitudes of men and women alike, but the evidence for this being possible is strong; we’ve done it before, and we still see it in some cultures today. It’s not impossible for human beings to think and act this way. So can we return to a culture where that’s the more normal way of thinking? I’d like to believe that possible for us today, or at least in the future.

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Greta Aurora: The Infantilization of Women

AVfM Video Source · 9 June 2021 · Archived copy · Original

Arawelo: The Somalian Legend that Endorses Men's Rights

Diego Morales · 11 June 2021 · Archived copy · Original

Queen Arawelo is among the best-known folktale characters. Originally an obscure figure outside of Somalia, her legend has reached international audiences due to English-language media: a graphic novel (Mohamed, 2014), an article in biographies of women in history (Porath, 2016), and a theatrical production in London. There's even a website for diasporic Somalian women named in her honor. Gender politics underlies this popularity since her story, in its many forms, is among the few about explicit sex discrimination. While most artists and scholars focus on the topic of women's rights and feminism, the legend's content also captures important aspects of contemporary men's rights activism.

A starting point is that male resistance is a fundamental theme. In all versions of the tale, the queen is assassinated by her grandson. His motives include an implied desire to avenge the eunuchs after he meets and speaks with them (Drake-Brockman, 1912) a desire for revenge after being blinded (Rayne, 1935), or a desire for revenge after the queen attempts to castrate him (Hanghe, 1988). The boy receives guidance from either his father or grandfather, who serve as strategists, and he nearly always receives help from the eunuchs. This theme extends into real life: Somalian men have been known to throw stones at a mound that allegedly marks Arawelo's grave (Mukhtar, 2003).

Combined with that is a subversion of stereotyping and gynocentrism. The castration element of the legend comes from a cultural belief that "if man loses his testicles he cannot escape, think or help himself." Yet, the eunuchs challenge this notion by having agency in Arawelo's downfall. Depending on the variant, they leave her unguarded (Shafi, 2006), provide backup during the queen's assassination (Drake-Brockman, 1912) or shelter her archenemy until he impregnates her daughter and leads their son against her (Hanghe, 1988). Moreover, Arawelo's prominence in Somalian folklore may stem from the country's matrilineal past. Certain subclans were founded by women, as reflected in their names and Majeerteen sultans being selected from the maternal line (Mukhtar, 2003). The queen's murder and reinstitution of male authority constitute a critique of these norms.

This critique is clearest in portrayals of Arawelo. Her justifications for castrating men echo feminist beliefs. In one version, she gets raped and decides to castrate men to avenge herself and other women. A related motive is that she castrates men for battering their wives (Zabus, 2007). These sentiments resemble the claims that men use rape to instill fear in women (Brownmiller, 1993) or that domestic violence is an expression of patriarchal control (Hooks, 2000). In another version, Arawelo grew up in a war-torn Somalia and concluded that male leadership was to blame, so she and the other women stole men's weapons to prevent more conflict. This idea of the gentle female and the aggressive male is expressed in early twentieth century writings: "The woman's outlook on life is to save, to care for, to help. Men make wounds and women bind them up" (McClung, 1915). The negative depictions of Arawelo, in most variants, because of these beliefs and her willingness to act on them, is an indictment of feminism and misandry.

Feminists have attempted to undermine the traditional narrative and its implicit messages with propaganda. They say the queen brought "peace and prosperity" to Somalia and that the tyrannical portrayals of Arawelo are misrepresentations by male storytellers (Chait, 2011). This is contradicted by research into the historical origins of the legend. It is believed that the figure known as Arawelo was not a Somalian monarch but a distorted memory of an Abyssinian queen. This queen, alternatively named Judith, Yodit, or Goudit, was noted for her efforts to eradicate Christendom (Ismail, 2014). Thus, violent interpretations of Arawelo match historical reality.

The legend of Arawelo is about male liberation. It is a story that acknowledges discrimination against boys and men. It is a story that encourages men to fight individuals and systems that would harm them for an accident of birth. It is a story that all men's rights activists should know since it is their story.

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Lessons to Learn from The Folly of Herod Antipas

Andrew Exeter · 19 June 2021 · Archived copy · Original

Verses 3 to 11 of Chapter 14 of the Gospel of Matthew contain one of the accounts of the beheading of John the Baptist by Herod Antipas, the ruler of Galilee at the time, a story from which red pill men can learn some important lessons where it concerns what their own consciences tell them about the whims of manipulative women. Before we begin this analysis, a quick review of this story is in order.

The head of John the Baptist

Herod Antipas – one of the sons of Herod the Great, who tried but failed to kill Jesus Christ in Chapter 2 – has John the Baptist imprisoned, "for Herodias' sake;" (14:3) John had insisted that it was, "not lawful," (14:4) for Antipas to have married Herodias, because Antipas had divorced his first wife to do this and because Herodias had done the same with her first husband, Herod II. Herod II – also called Herod Philip I – is also the half-brother of Antipas (same father, different mother).

On one of Antipas' birthdays, Salome – the biological daughter of Herodias and Herod II, and thus the stepdaughter of Antipas – "danced before them, and pleased Herod," (14:6) to the point where Antipas, "promised with an oath to give her whatsoever she would ask." (14:7) Unfortunately for Antipas, Salome – at the instruction of her mother – demands, "John Baptist's head in a charger," (14:8) and the reluctant Antipas ultimately gives her want she wants and has John beheaded in prison.

Herodias and Salome

Biblical commentator Albert Barnes notes the significance of Antipas feeling, "sorry," (14:9) at the prospect of killing John, arguing that there are three likely reasons for this. Antipas felt a great respect for John – considering him, "a just man and an holy," as recorded in Mark 6:20 – he, "feared the multitude," who, "counted him as a prophet," (14:5) and Antipas had the sense that beheading John was, as Barnes argues, "so manifestly wicked," as to make Antipas' conscience object to the request. Barnes also contends that Antipas can see the shallowness of this request, which is made solely to, "gratify the malice of a wicked woman," referring to Herodias' hatred of John for his criticism of her marriage to Antipas.

Antipas has the power to deny Salome's request and preserve the life of John, but he beheads John both because of the oath he swore to give Salome whatever she wanted (made before he knew what exactly she wanted) and because of, "them which sat with him at meat." (14:9) Barnes argues that this is essentially a description of Antipas succumbing to peer pressure and being, "afraid of the charge of cowardice and want of spirit;" he gave Salome what she wanted and failed to have the courage to obey his conscience.

It is also worth noting the style of Salome's dance, dubbed the Dance of the Seven Veils; Barnes argues (as do cinematic depictions of the dance in 1953 and 1961) that this was a, "lascivious and wanton," act performed by a, "dissolute," girl, and the fact that Salome was Antipas' stepdaughter adds an incestuous element to the dance. One arguably does not even need to hold the conservative views on sexuality that Barnes does to see the disturbing nature of this performance by Salome.

Antipas and his mistake

It is ultimately Antipas' folly and personal cowardice – that is, cowardice in being reluctant to do that which he personally knows to be right – that leads to the death of John the Baptist, who arguably acts as a symbol for Antipas' conscience. The first two verses of Chapter 14 recount Antipas' belief that – after hearing of, "the fame of Jesus," (14:1) fame which grew due to Christ's performance of miracles for the people – John has somehow, "risen from the dead." (14:2)

Barnes argues that Antipas mistook Christ for John because of his guilty conscience; Antipas knew that executing John was wrong from the beginning, and later feared that John had somehow miraculously returned, as Antipas'

conscience would never let him forget his fatal failure to do what needed to be done when it needed to be done. Antipas still bears ultimate responsibility for John's execution, but even Jordan Peterson would argue that the provocative and likely neotenic Salome was, "deeply complicit," in contributing to this mistake.

Knowing when you're being manipulated

Red pill men recognise that their biology – by itself – will not serve them well when it comes to interacting with women, and Antipas was negligent to ignore the incestuous and thus highly questionable nature of Salome's dance. Like the average blue pill man, he swore an oath to give a woman whose character he knew little to nothing about whatever she wanted purely because she visually, "pleased," (14:6) him.

Hence the second point made by Paul Elam in his video 'Six Subtle Gateways To Borderline Hell', in which he argues that if a woman becomes highly sexual with you early on in the relationship, this is a sign that she is weaponizing her sexuality to your detriment. Salome's sexual manipulation is like that of the Greek goddess Hera – as discussed previously on this website by Peter Wright – in that it serves a purely selfish end; this is made even more unsettling by the collusion of her mother Herodias, who would have presumably been quite satisfied with the sight of John's head after Salome, "brought *it* to her mother." (14:11)

To reiterate, sexual manipulation is one of the easiest ways that a woman can get a man of her choosing to do whatever she likes, given how visual men are when it comes to sexual selection. It is this kind of manipulation that red pill men must be able to perceive for what it is – especially when it is coming from women about whom we know very little, or nothing at all – and they must value what their conscience tells them over what their hormones tell them when dealing with a Salome in their own lives.

*All quotes from the *Bible* are taken from the King James Version of the text.

An existential take on the view of women as children

Andrew Exeter · 26 June 2021 · Archived copy · Original

One of the most commonly made arguments in the manosphere concerning female socialisation in the West is that women are most often raised to behave like children and remain in an eternal state of emotional and psychological childhood throughout their lives. The blue pill world facilitates this process by treating women like delicate princesses when they are young, encouraging them to use makeup and cosmetics to maintain their neotenous appearances, blaming either 'the system' or a conveniently located man for their heinous criminal activity, ensuring their safety through male adherence to the dictates of chivalry, pumping feminist dogma into their young minds about their permanent victimhood at the hands of evil men (which ironically leads their subjective wellbeing to be less than that of such men) and so on.

In this essay, I would like to articulate an existentialist interpretation of the motivation that seems to lead women to gleefully both accept and become complicit in this process of socialisation, focusing particularly on the concept of death anxiety. I would also like to point out that the content of this essay is going to be highly speculative, especially where I discuss the unconscious mind.

Death anxiety and how we tend to cope with it

In 1980, American psychiatrist Irvin D. Yalom published a text titled *Existential Psychotherapy*, one intended to provide instructions for how mental health professionals can practice this eponymous brand of psychotherapy, a brand concerned with concepts such as free will, responsibility, meaning, and others and how they relate to the development of psychopathology. In this text, Yalom focuses on what he contends are the four, "ultimate concerns," (page 8) of existence (and thus the four main areas of concern for existentially inclined therapists) – death, freedom, isolation, and meaninglessness. Yalom's discussion of the first of these four concerns centres heavily around death anxiety, which can be defined as the fear of death, and thus of anything that one perceives as posing a threat to one's existence.

Yalom argues that death anxiety is a key cause of psychopathology and is thus a kind of anxiety that an existentially inclined therapist must be trained to address to ensure that his or her patients have any chance of overcoming the illnesses that plague them. He additionally notes that even though, "all human beings," must contend with death anxiety at some point during their lives – because, ultimately, we will all die – "some are unable to cope with it," (page 13) because they either neglected or were unable to develop solid defence mechanisms during their younger years; it is the latter group of people who go on to develop mental illnesses in their adult lives that are rooted in death anxiety.

In Chapter 4 of this text, Yalom discusses the two defence mechanisms that are most often used to tackle death anxiety – one's belief in one's specialness, and one's belief in an ultimate rescuer. It is the latter of these mechanisms that is most relevant to the argument that modern female behaviour resembles that of children.

Someone who uses the latter of these two mechanisms believes that there is a, "personal omnipotent intercessor," controlling the world or universe who, "eternally observes, loves, and protects," (page 129) one from the prospect of death (put simply, this being can be relied upon to rescue one from death). This being need not be a supernatural one; he or she may also be, "a leader," or, "some higher cause," (page 129) to which one devotes oneself zealously. Believing in the existence of this ultimate rescuer leads one to fail to adopt full responsibility for one's destiny; after all, one will not do this if one believes that one's life is being controlled or influenced by an external force who can be relied upon as a provider of safety.

It is also worth mentioning that a concrete action that one can undertake to assuage one's death anxiety is that of reproduction; doing so comforts one with the belief that even after death, one will continue to exist in both the memories and the genetic code of one's children. You could even argue that death anxiety underscores much of the

angst that single women begin to experience once they hit their thirties and realise that they have no men in their lives with whom they can reproduce.

The all-powerful 'daddy'

Women generally seek to reproduce with men whom they perceive as having the capacity for dominance and aggression, but who can also protect them and provide for them; women's instincts lead them to seek out men whom they can depend on to provide them with a degree of security in their lives. In essence, women seek out men who can play a role for them that resembles that of the ultimate rescuer – the being who stands between them and the threat of death or anything that resembles it – and evidence in the form of men laying down their lives to protect women from the prospect of harm seems to suggest that men largely seem to believe that doing so is an obligation of theirs.

We can even link this idea of man as woman's ultimate rescuer to the phenomenon of women using the term 'daddy' as a sexual compliment for their boyfriends/husbands. Even though this term is normally used in the innocent context of young children addressing their fathers, women's use of it in reference to their boyfriends/husbands arguably suggests an unconscious association between the roles that these two men play during pivotal periods of their lives.

By using this term in a sexual context, women are associating the dominance and control exhibited by the men whom they call 'daddy' with the dominance and control that fathers typically exhibit when treating their daughters like princesses. Just as their fathers shielded them from harm when they were both legally and physically childlike, their boyfriends/husbands will do the same for them even when they are only capable of pretending to be physically childlike.

Man, the devoted protector of woman

By unconsciously arguing to themselves that they still have a 'daddy' who will watch over and protect them – even during adulthood – women can maintain the illusion that they have an ultimate rescuer in their lives who will protect them from both death and anything that threatens them (such as, in the case of the modern woman, responsibility). Due to men's willingness to play this role in women's lives, woman is consequently permitted to be – to quote Esther Vilar in *The Manipulated Man* – "a human being who does not work" (page 10); in this context, she does not need to work to embrace and thus transcend her death anxiety. Why prepare yourself to confront an enemy that you almost never need to face?

One of the patients discussed by Yalom in his text, a 40-year-old woman named Karen, acts as a prime (albeit extreme) example of this kind of female mindset. He reports that she entered therapy for several reasons – most notably her, "masochistic sexual propensities" – and that she quickly, "devoted herself to the project of eliciting care and concern," from Yalom, eager to paint him as her larger-than-life ultimate rescuer (page 135). He also writes that her, "masturbatory fantasies," consisted of her being afflicted with some kind of illness and him, "feeding and cradling her," (page 135) as if she was a baby. Whenever Yalom was, "stern," with her or, "expressed any irritation," towards her, she experienced, "sexual excitation," (page 135) as a result, evidently taking pleasure in Yalom's attempts to act authoritatively towards a disobedient patient.

Yalom summarises the essence of Karen's belief in him as her ultimate rescuer by describing how her, "sexuality joined in the pursuit for safety and deliverance," and that to be, "punished was to be protected," because punishment was a sign that, "limits were being set," by her ultimate rescuer (page 135). It is worth noting that Karen only began to, "work truly effectively in therapy," (page 137) once Yalom refused to continue to treat her, and thus forced her to become independent in a manner to which she was not accustomed.

As women grow into adulthood, they begin to experience a form of death anxiety that is associated with their awareness of both their desire to reproduce and their aging. By continuing to act in a childlike manner with the use of neoteny, the avoidance of responsibility, appeals to men's undying desire to be sexually validated by women, and more, women are thus able to reinforce their own belief in the presence of an ultimate rescuer in their lives – a man

who will both provide them with an easier life and protect them from harm, even at the cost of his own life, just as their fathers would have happily done. To conclude with yet another passage from *The Manipulated Man* (page 18):

> *Woman's greatest ideal is a life without work or responsibility – yet who needs such a life but a child? A child with appealing eyes, a funny little body with dimples and sweet layers of baby fat and clear, taut skin – that darling miniature of an adult. It is a child that woman imitates – its easy laugh, its helplessness, its need for protection. A child must be cared for; it cannot look after itself. And what species does not, by natural instinct, look after its offspring? It must – or the species will die out.*

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White Supremacy: A Euphemism For White Women Worship

Peter Wright · 29 June 2021 · Archived copy · Original

So why is white male+female supremacy a euphemism for white women worship? Because men's part in the much touted "supremacy" culture is geared largely to the role of servicing white women, a role otherwise known as chivalry or benevolent sexism.

Whether men traditionally called her ma'am, m'lady, madam or some other highfalutin title, the sexual dynamic was always one that positions woman as dominatrix, and the man as submissive liegemen – i.e., it closely resembles sadomasochism. That same sadomasochism has been the centrepiece of the women's movement in which, for example, early feminists looked down sneeringly on their ebony lessers, claiming as Susan B. Anthony did, "I will cut off this right arm of mine before I will ever work or demand the ballot for the Negro and not the woman," and which we see continued in the spa and nail shops which have exclusively women of color carving the toejam out of pampered and 'empowered' white women's nails.

In her blog post *Three Cheers for White Men,* medievalist Rachel Fulton Brown waxes poetic about men's having aided and abetted a culture of worshipping white women — a worship that we know has led to the three evils of misandry, racism, and (white) female narcissism. Here is her post:

> 1. **When white women (see Marie de France and Eleanor of Aquitaine) invented chivalry and courtly love**, white men agreed that it was better for knights to spend their time protecting women rather than raping them, and even agreed to write songs for them rather than expecting them to want to have sex with them without being forced.
>
> 2. When white men who were celibate (see the canon lawyers and theologians of the twelfth century and thereafter) argued that **marriage was a sacrament valid only if both the man and the woman consented**, white men exerted themselves to become good husbands rather than expecting women to live as their slaves.
>
> 3. When white women (see Christine de Pizan, Mary Wollstonecraft, and the suffragettes) invented **feminism**, white men supported them (see John Stuart Mill) and even went so far as to vote (because only men could vote at the time) to let them vote, not to mention hiring them as workers and supporting their education.

Fulton Brown copped a lot of flack for praising white men's chivalry and women's associated pedestalization. But she was right, even if I would radically differ with her in response to this history — ie. my reaction is one of disgust and rejection of the narcissism and sadomasochism embedded in the heart of the same construct.

Alison Phipps, a Professor of Gender Studies at Sussex University, recently published an essay titled *White tears, white rage: Victimhood and (as) violence in mainstream feminism*, and more recently a book titled *Me, Not You: The Trouble With Mainstream Feminism.*

There is much detail in her feminism-inspired corpus that I am at odds with, and no doubt much in my work that she too would be at odds with. However, I find her thesis readable in parts where describing the power of white women's tears (a tradition I refer to as *damseling*), along with white men's symbiotic enmeshment with those tears in the form of "chivalric" protection frequently involving warrantless, exaggerated violence, especially in colonial settings. This compact is aptly referred to by Phipps as "a circuit" between white women's perceived vulnerabilities and white men's reactivity on their behalf.

Phipps' essay is the first from a feminist perspective that positions males and females as conspiring together as a circuitous dyad, a position contrasted with that of most other feminist authors who prefer to lump all power and evil with men, and all goodness with women. Phipps describes the sexual relations contract of white European descendants as malignant and exploitative, and while I do agree with her in certain key respects I find her thesis too reductive and totalising in its demonization.

The following are a few excerpts from her essay on *White Women's Tears*:

> **"**Using #MeToo as a starting point, this paper argues that the cultural power of mainstream white feminism partly derives from the cultural power of white tears. This in turn depends on the dehumanisation of people of colour, who were constructed in colonial 'race science' as incapable of complex feeling (Schuller 2018). Colonialism also created a circuit between bourgeois white women's tears and white men's rage, often activated by allegations of rape, which operated in the service of economic extraction and exploitation. This circuit endures, abetting the criminal punishment system and the weaponisation of 'women's safety' by the various border regimes of the right. It has especially been utilised by reactionary forms of feminism, which set themselves against sex workers and trans people.

> **"**In an article on #MeToo, Jamilah Lemieux (2017) commented: 'white women know how to be victims. They know just how to bleed and weep in the public square, they fundamentally understand that they are entitled to sympathy'. Lemieux was not claiming the disclosures of #MeToo were not genuine; she was highlighting the power brought to mainstream feminism by the power of white women's tears. White-lady tears, to use Cooper's phrase: bourgeois white women's tears are the ultimate symbol of femininity, evoking the damsel in distress and the mourning, lamenting women of myth (Phipps 2020, p71)… the power of bourgeois white women's tears was solidified in the modern colonial period, as 'women's protection' became key to the deadly disciplinary power that maintained racialised and classed regimes of extraction and exploitation.

> **"**Structurally, bourgeois white women's tears support what Sharpe (2016, p16) calls 'reappearances of the slave ship': 'protecting (white) women' fuels the necropolitics of criminal punishment and the border regimes of Fortress Europe, North America and other parts of the world. These tears enter a world in which marginalised people are disposable, whether they are Black people killed by police, migrants left to starve or drown (Sharpe 2016, pp43-44, 54), or trans people and sex workers (many of them people of colour) disproportionately left to survive outside bourgeois families, communities and the law. The circuit between white women's tears and white men's rage means that because we cry, marginalised people can die. As some forms of reactionary feminism exploit this circuit in their engagements with the far right, their narratives of victimhood can themselves be understood as violence. The ship, then, stays afloat: captained by white men, but suspended in a

> pool of white women's tears.

After reading Phipps essay I'm immediately reminded of Emmett Till, a 14-year-old African American who was lynched in Mississippi in 1955 after being falsely accused of offending a white woman. White men bashed him for offending a white women's fragile sensibilities (which it turns out was fabricated by the woman) and proceeded to showcase their "chivalry" via the act of torturing and brutally bashing the boy to death. In this one image is captured the scenario painted by Phipps – the compact that would keep white women (and their white male protectors) at the top of the food chain.

While I won't join Phipps in her general malignment of white men, the question remains have certain men throughout history showcased white supremacy, sometimes brutally? Yes they have – but to what ends? I'm going to finish with an unpopular conclusion: that white male supremacy, if and when it has existed, has been driven partly, and perhaps even largely, by a desire to protect a culture of white female supremacy. Keep in mind that this conclusion is becoming recognized not only in the rarefied writings of feminists and MRAs, but also among the everyday populace which has in recent times immortalized the 'Karen' figure as an example of racist, misandrist, and narcissistic entitlement.

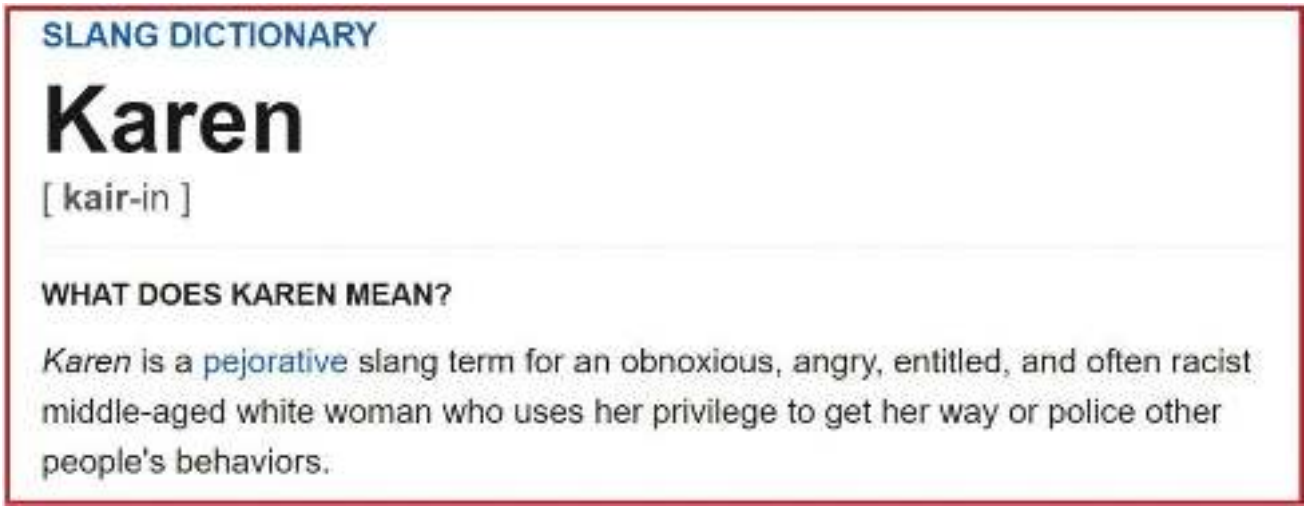

In a time when anti-white racism and critical race theory are gaining momentum, something I do not wish to fuel, keep in mind that some white women are not like that, even if many are. It still pays to follow the dictum of Martin Luther King who encouraged us to look at content of character before color of skin, and by that route we avoid the fallacy of exaggerated class guilt.

See also:

- Women of color feminists vs. white feminist tears
- Damseling, chivalry and courtly love in the feminist movement
- Two Modes of Damseling
- The evolution of gynocentrism via romance writings
- Gynocentrism As A Narcissistic Pathology
- Bastardized chivalry: from concern for weakness to sexual exploitation

Alan Dershowitz: Bill Cosby Should Never Have Been Tried

A Voice for Men · 2 July 2021 · Archived copy · Original

Feminist Tracey Spicer's "mission to frame men" was all about trial by media

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5 Hard Truths About Gynocentrism And Why It Must End

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Paul Elam, Tom Golden & Janice Fiamengo · 28 July 2021 · Archived copy · Original

Police resent enforcing unjust feminist laws – former police officer speaks out.

Bettina Arndt · 4 August 2021 · Archived copy · Original

Reaction To Lauren Southern And Other Gyno-trads On ‘The Manosphere’

AVfM Video Source · 22 August 2021 · Archived copy · Original

Sports and title IX. A bureaucratic nightmare posing as female empowerment?

Ted Manning · 23 August 2021 · Archived copy · Original

Some might contend we just can't create miracles like we use to. I mean how many times has the Red Sea parted recently? But if you pay attention to the media, there are many miracles that are happening all the time regarding social issues. The discussion of Title IX and its effect on college sports generally correspond with this paradigm. If something is good, credit Title IX as bringing about equality in college sports. If something is bad, don't mention Title IX's role. Two news stories I recently inadvertently came across, illustrate this point. One is from "Fox News", the other, "The Washington Post". Expect more during the Summer Olympics. For instance, as I am writing this with the television tuned to the PBS program "The News Hour" on June 19th", sportswriter Christine Brennan is crediting Title IX for there being more women than men on the 2021 U.S Olympic team.
The reality is that Title IX requires athletic teams to be proportional to the number of students at a school. The inconvenient fact is that males are more interested in participating in college sports. Also relevant, is that the fact that men performing at a higher level in these sports is a reason for the greater interest in these sports.

It also should be noted, that sports are one of the few areas regarding academic institutions were more males than females want to participate. Not coincidently, it is the one that is the focus of feminists and therefore the media. For the record, I am for female sports participation. What I am interested in addressing, is the consistent intellectual dishonesty regarding the topic. Also, I believe both male and female athletes would benefit if the current rules were revised.

The segment on "Fox News" hosted by Chris Wallace, dealt with what he described as the "controversy" about transgender issues in sports. Featured on the show was women's sports activist Donna de Varona, a winner of a gold medal in swimming in 1964. Wallace mentioned that de Varona was now being accused of discrimination due to her views on transgender women in sports. To me, her views seemed to be pretty balanced. In contrast, de Varona's previous statements regarding Title IX and women's sports were treated as completely laudatory and accurate.

Without the ability to get a college sports scholarship, de Varona retired from swimming competition at age 17. She credited Title IX with not just women's current involvement in sports, but their winning more medals in the last Summer Olympics than men. This begs the question if you want the United States to earn a lot of medals, why is this such a good thing? After all, each sex's medals count the same.

Obviously, things have changed in society and sports in the intervening 57 years from when de Varona earned her gold medal. Most significantly, while college sports participants still qualify as amateurs, Olympic sports are no longer restricted to amateur athletes. It would be reverse feminism to put too much blame on Title IX being behind men's lower Summer Olympic medal count. In the 1992 Winter Olympics, women won all of the United States gold medals. Four were in skating and one in skiing. It is quite unlikely that Title IX had anything to do with their success. Of course, Title IX was credited nevertheless (The 1992 Winter Olympics: When Women Ruled The Games).

A few weeks after Wallace's program, I came across an article in the Washington Post by Liz Clarke, who was covering the Wimbledon tennis tournament. She credited the lack of top black male tennis players partly to the lack of male college participants in the sport. Clarke observed: "The dwindling number of NCAA men's tennis teams compounds the challenge as athletic departments slash spending and divert revenue to football and men's basketball in a post-covid world (Liz Clarke. "The last black finalist was in 1996. What will it take for another?", "The Washington Post", July 3, 2021).
In reality, successful basketball and football programs, often fund the rest of college athletics. Clarke also doesn't explain why only male tennis teams were cut and not female ones. The proportionality requirement of Title IX is the real culprit.

An example, from Jessica Gavora's book "Tilting the Playing Field", illuminates how such things come about. Providence College had more female students than males, but not the corresponding number of athletic teams. To meet the numbers quota, the school eliminated the men's baseball team, plus men's tennis and golf. The Providence baseball coach wanted to raise funds to keep his baseball team, but since the school would have to add another female sport, this became financially untenable. The baseball team went on to win the Big East championship team and win their most games ever. Still, they were unable to save baseball at the school (Jessica Gavora, "Tilting the Playing Field", pages 44-46, Encounter books, 2002). This happened in 1998. Currently, in 2021, the school is still without a men's baseball, golf or tennis team. All three are Olympic sports in 2021.

Football, not Title IX, is usually cited as the culprit for eliminating male sports programs. This is misleading. For instance, Providence College did not have a football team and still had to make the cuts described above. While football is a factor in cutting a lot of men's teams, it is complying with gender proportionally that is the issue. The only way to comply and still have a football team is to cut male sports, add female ones, or some combination of the two.

There are significantly more women competing in college sports that are also part of the Olympics. Complying with Title IX, where schools have a football team, is a major reason. An example is the University of Nebraska in Lincoln, where football is huge. Wrestling is now an Olympic sport for both sexes. Nebraska has a male wrestling team, a sport many colleges had to cut to comply with Title IX. It does not have a women's wrestling team. The 2021 Olympic sports that are exclusively female at the University are swimming and diving, tennis, rifling, track and field, volleyball, and beach volleyball. But then how could a landlocked state like Nebraska, not have a women's beach volleyball team?

Both sexes participate together in many sports outside of college teams. But with schools having to cut male teams to comply with Title IX, coed sports such as tennis, bowling, etc. are largely impractical. This could not be more contrary to the wishes of former female tennis star and women's sports activist Billy Jean King. She co-founded World Team Tennis and she was: "envisioning a world in which men and women compete together on a team with both genders making equal contribution to the result (https://www.billiejeanking.com/tennis/world-).

Many of these sports could become coed with little or no cost. For instance, in tennis, golf, bowling and others sports, players can supply their own equipment and most away competition is done by bus travel. Is there any place less compatible with King's vision than sports under regulation Title IX? Not international sports. In the Summer Olympics this year, there will be 18 coed sports (Olympics Shift: IOC Doubles Number Of Mixed-Gender Events …). But what of soccer? The sport where we have been consistently been told that Title IX is behind women's world championship success. What does not get much mentioned in the far greater ability women have to get scholarships in college soccer. There are 333 Division I women's college soccer teams, (ncsasports.org women's-soccer) compared to 205 men's teams (ncsasports.org men's-soccer). In addition, women's teams can give out a total of partial and full scholarships adding up to 14, while men have a 9.9. scholarship limit (https://www.collegescholarships.org › scholarships › sports).

So if Title IX is the reason for women's success, how can it not be the reason for men not doing better in World Cup competition? Accepting this could lead to a great overhaul of the system with women's sports being the target. But this is the mainstream media on gender, for God's sake. I believe the press has significantly overstated the role Title IX has played in the success of the women's team. Still, it is hard to argue that more college scholarships don't have any effect. For instance, it is common for un-touted high school players to become stars in college sports. Fewer males are getting scholarships and fewer are playing college soccer, meaning fewer players with untapped potential will get a chance in college sports.

What about the idea of equal pay for men's and women's World Cup teams? One would think that the relative lack of success in men's soccer is a reason to put in more resources, not less. That is what happened in Olympic basketball when the American team was defeated. The Dream Team being part of that solution. Of course, the same logic could be used with other countries being more competitive with the American women's soccer team.

Here though is my question. Is there any place in sports in this country, where any group gets equal pay, without equal performance besides women's sports? Or for that matter, equal pay for less work, which happens in major tennis championships? If you have an example, please write in and let me know.

PUA – Thy Frame is Lame

Paul Elam · 25 August 2021 · Archived copy · Original

Late-Stage Feminism and the Rise of the PUA

Jack Masterson · 28 August 2021 · Archived copy · Original

This is a response to Paul Elam's recent discussion about Pick Up Artists (PUAs). [1] Paul did a great job of explaining why the sophomoric theories and schemes of PUAs are not appreciated by self-respecting men. Paul also briefly discussed MGTOW, but much more can be said about the societal conditions that led to MGTOW and ultimately to the rise of the PUA.

We can think of MGTOW and PUAs as two different strategies that men have used to survive in a hyper-feminized culture and legal system. I would say that the first two to three decades of feminism led to MGTOW, a situation where men have dropped out of the dating culture, and in some cases they have dropped out of the overall culture all together. But MGTOW is just one domino in a series of events that were triggered when the society became fully feminized. The dating vacuum left behind by MGTOW has created new sociological and psychological problems. Manipulators, opportunists and predators are rewarded for their behavior in this environment. In a normal society, such rejects and undesirables would be weeded out by natural selection. But natural selection fails in the unnatural feminized culture. In other words, feminism has indirectly led to a thriving PUA culture.

Approximately 20 years ago, I was walking down the street in a small American city and as I passed by a small group of twenty-somethings, I overheard one of the women casually, and with a noticeable air of frustration, ask her friend, "How come guys don't ask girls out anymore?" I only glanced at her (she was quite cute) and I kept walking. That was some time around the year 2000. But at least a few women were aware of this societal problem years earlier than that.

In 1993, a Canadian woman named Alana who had never had a boyfriend, let alone sex, even though she had always wanted to date, started a movement to unite people who wanted a sex life but never succeeded in finding one. Her movement [2], of course, was quickly rebranded by the media as a misogynist movement of angry, sexually frustrated males. But it was actually started by a woman. Alana's website from 1993, which was taken down years ago, proves that women have known for about 30 years that the dating culture has collapsed.

Because of the ways girls and women are cultured to think, they invent their own convenient explanations for why men never ask them out. Many of these explanations are propagated by the media. We've all heard these absurdities many times. Men are afraid of rejection. All men are assholes. Men are intimidated by smart women. Men are intimidated by attractive women. Men were spoiled by their mothers. Men have no balls. [3] Women complain about their dearth of boyfriends, but they never see it as a problem they have the ability, or even the responsibility, to solve.

That brings up a question that has become a joke on many men's forums: Where are all the good men? Men find humor in that question because the good men never went anywhere. Women are surrounded by good men. They are the guys that women notice in the supermarkets, at a pub enjoying a fine malted beverage, driving in their cars, jogging on trails, lifting weights at the gym, etc. Occasionally, a woman might build up the courage to send one of those men an awkward smile from across a room, or that bewildered female gaze. But the men rarely ask the women out anymore.

The reasons that so few men ask women out have been written about extensively. Legalized abortion empowers women to terminate the life of a man's child without his consent. Child custody and child support laws empower women to separate children from their fathers, often for no other reason than vindictiveness, and they can even profit from doing it. Divorce and alimony laws encourage women to loot from their own marriages. The MeToo movement essentially legalized false accusations, making any contact with a woman a potential felony. And those are just some of the problems caused by the feminized legal system. The culture itself demonizes men as toxic, misogynist, inept and angry. It doesn't feel socially acceptable, or even legal, to exist as a male anymore. So the trade-offs for participating in the dating culture are not worth it for most men. The risks outweigh any potential rewards.

Women know all of this, but they don't organize movements to remove any of those legal weapons from their arsenal. Instead, individual women promise not to use any of the cultural and legal tools at their disposal to destroy a man's life. Women fail, or refuse, to realize that their promises are worthless in today's dating culture. Statements made outside of courtrooms are not legally binding, including sexual consent. It seems suspicious that an entire society of women would need laws in place that almost all of them swear they would never use, and most men are not buying it anymore. Until actual laws and the culture change, all those good men will remain on the sidelines, watching and waiting.

Where does this leave women? If women don't want to start asking men out, which most of them don't feel comfortable doing anyway, then the men who are still willing to ask women out will be the only men that women have to choose from. Over the last several decades, a large and growing percentage of available men have been PUAs. They are the classic narcissists who fancy themselves to be alpha males (if such a thing even exists in humans) and they use their grandiose self-image as a defense mechanism to suppress their own feelings of inadequacy. In order to prevent the resurfacing of their personal insecurities, they convince themselves that every woman wants them and every man envies them. In his discussion, Paul pointed out that everything a PUA thinks is governed by his dick. I would go one step further than that. PUAs use sex to gauge their own standing in the social hierarchy. In that sense, a PUA becomes the personification of his own penis. Whereas he reduces women to nothing more than ass (not even a whole ass, but just a piece of ass), he also reduces himself to nothing more than a dick. These men make us all look bad, hence women's false belief that all men are assholes. It isn't that all men are assholes; it's just that all (or most) of the men who still ask women out are assholes. The quantity and quality of men available to women are diminishing.

PUAs use the ambiguously defined concept of frame control to educate other men on how they too can reduce themselves to nothing more than a dick, assuming that all men are aspiring PUAs. Frame control is just another term for plain old interpersonal politics. Women play the frame game too, but they do it in more passive and covert ways. These games have escalated into something that seems more like war, with women claiming collective victimhood in order to persuade legislators to arm them with more powerful weapons they can use to destroy men's lives.

When relations between men and women turn to war, the nicest guys refuse to fight. They walk off the battlefield, deserters, MGTOW. With the nice guys conveniently out of the way, pathological men crawl out from the psychotic underworld to exploit the blighted dating culture. Like pathogens that invade a malnourished body, PUAs are symptoms of a severely diseased and malignant society. These men would never be able to compete in a healthy dating culture. But in a diseased culture, they flourish.

We are several generations into this now. Like Afghanistan, where the last two or three generations of people have never witnessed peace, the last two or three generations of Americans have never witnessed a healthy dating culture. Whereas Afghanistan has been called the Graveyard of Empires, the US could be called the Graveyard of Relationships.

Paul made another significant point in his discussion. Most good men who have gone their own way for the duration of this unhealthy period in our culture's history do intend, or at least hope, to live long enough to see a dating culture that they might feel comfortable participating in again. MGTOW is a temporary situation for most of them. While the PUAs seem to think that random sex for the sake of sex is a huge leap in human evolution, I'm sure the vast majority of men would prefer deeper relationships with women than just sex, but it would have to be free from legal threats and cultural condescension.

If you want more sex and better sex, you'll seek a long term relationship with a mature, intelligent and psychologically stable woman, if you can still find one of those in this society. If you combine all of that great sex with real romance, an emotional and intellectual connection and all that comes with it, you'll have the best of all worlds. You won't find that by gravitating toward the hookup chicks, the so-called Tinderellas or the women who entice men with exhibitionism. But it will take major changes to our legal system, culture and politics before the

American dating culture returns to any semblance of normalcy, and women will need to make an effort if we are to achieve that goal. There are anti-feminist women out there, but there aren't many counter-feminist women. In other words, plenty of women are willing to denounce feminism for the problems it has caused in their own lives, but not many women are willing to actively fight against it. In order to actually solve these cultural problems, women would have to organize to change the legal and institutional problems that feminism has caused. Only women can change those things; men have been too discredited and marginalized to make a difference anymore. The fact that women are finally admitting that the status quo is not going to be sustainable for them much longer [4] is a step in the right direction. But statements and promises will not be enough. Actions speak louder than words.

References

[1] PUA – Thy Frame Is Lame

[2] The Woman Who Accidentally Started The Incel Movement

[3] Why Women Need To Start Asking Men Out…Because Men Have No Balls

[4] Women Explain Why Men Are Going Their Own Way

Southern Oscillation

Robert Brockway · 30 August 2021 · Archived copy · Original

The phrase *Southern Oscillation* may not be familiar to many, especially those outside Australia. The Southern Oscillation is an atmospheric phenomenon in the South Pacific Ocean connected to the better-known *El Niño*. When the El Niño-Southern Oscillation is occurring Australia gets dryer while South America gets wetter. Both areas often suffer natural disasters – drought and severe bushfires in Australia, floods in South America.

Australia recently experienced a Southern oscillation the weather bureau wasn't expecting. As is widely known, Lauren Southern now resides in Australia. After retiring from public life in 2019 she re-emerged in 2020. On 16 August 2021 Southern had this to say on Twitter:

> Can't stand most of the manosphere. Why? Because I gave them the benefit of the doubt and got to know the community, and it's rotten inside and out.
>
> Get out while you can. Save yourselves young men – criticizing feminism is perfectly fine. You can do that without hating women.

While it is true that she said *most of the manosphere* she also said it's rotten *inside and out*. As Peter Wright has noted "The Free Dictionary" defines this phrase to mean:

> Thoroughly; down to the last detail.

Sydney Watson went on to respond:

> Yep. This about sums it up.
>
> It's on the same level as radical feminism.

And then Daisy Cousens followed up with:

> Agree entirely with you both. I went to war with the manosphere a couple of years ago; they are the most virulently vile, deluded, bitter people I have ever come across. Right up there with contemporary feminists, plus rape threats.

I find this personally disappointing because I spoke at an event organised by Watson, the March for Men in Melbourne, Australia on 25 August 2018 and Cousens attended ICMI17.

While I'm disappointed I can't say I'm surprised. This has been a long time coming.

Many people looking in from the outside fail to appreciate the breadth of views and outlooks that are under the umbrella of anti-feminism. Anti-feminism covers from the men's rights movement to traditional gynocentrism and everything in between. As such anti-feminists may all agree on the problems with feminism but not much else. In particular there are widely varying views about the direction a post-feminist society should take.

Traditonal gynocentrists generally want to return to what they described as a *traditional* lifestyle. The lifestyle they seek seems to so often involve lunch with the girls, a spot of tennis and some housework if the maid can't make it that week. This was not, in fact, a tradional lifestyle as most people would have recognised it in the past. Historically most women worked. So did most men and most children. The alternative was starvation or destitution. Only recently has society become wealthy enough to allow for many people to not work. In the 19th century children began leaving the workforce. Then women began to leave the workforce. Men never had that opportunity, and among poorer families women generally continued to work as well. The traditional lifestyle desired by these *tradgyns* was largely the privilege of women of the upper middle class and the wealthy in Western society.

Most MRAs don't wan't the future of the feminists or a return to the idealised past of the tradgyns. We want a new way forward. A future where we see true social and legal equality for men and women. A future where all adults bear the cost of protecting their society should it become necessary. The future that many feminists always claimed they wanted, but didn't really.

For years a tentative alliance between men's rights and the tradgyns held. There is a well known but ancient proverb: *The enemy of my enemy is my friend*. Most people on both sides probably saw it as a temporarily alliance of convenience. And it served its purpose. But for a few years now it has been clear that it was coming to an end. It is natural that as feminism continues to decline the differences between men's rights and traditional gynocentrism would become more apparent.

Southern, Watson and Cousens must be sufficiently well informed to understand the correct meaning of manosphere. The manosphere is a term applied to a variety of movements involving men or focussed on men's issues. In general participants in the various movements agree on the problems facing men and boys but disagree on how (or even if) they should be addressed.

We cannot just assume that Southern, Watson and Cousens were painting with too broad a brush. It is clear that they knew what they were saying.

It must then be clear that to speak of the manosphere in the manner that they did is to besmirching a huge number of people who just want a better future for themselves and for society.

Every movement has its extremists. The real test is how movements deal with them. We push our extremists to the side while far too many movements allow theirs to take centre stage.

Rather than hating women we have many women within the men's rights movement. You can see women in leadership positions and featuring among speakers at ICMIs. I personally invited Watson and Cousens to speak at both ICMI20 and ICMI21. I didn't get so much as a response from either of them. Vile indeed.

Every Southern Oscillation passes with time. The future is bright for men's rights as we slowly but surely chip away at the monolith of gynocentrism. I repredict a very different future for those that would throw us under a bus today. Beauty fades and with it attention. In the end only ideas survive.

By now most readers of AVfM will have watched Vernon Meig's video on the topic. Vernon invited me to participate in his video. I want to thank Vernon for inviting me to participate. Alas circumstances did not allow, so an article will have to do.

Letter to Washington Post on 'The Wage Gap'

Stephen Bond · 3 September 2021 · Archived copy · Original

A Letter to Washington Post Work Advice Columnist Karla L. Miller
About Recent Columns About "Underpaid Female Lifeguard"

I sent the following open letter to Ms. Miller to allow for her to respond before I submitted this to A Voice for Men. Not totally surprising, she didn't reply.

Dear Ms. Miller,

I often read your Work Advice column in the Washington Post, and I respect and normally agree with the excellent advice you give your readers.

However, I take exception to the two recent columns about a female lifeguard who claims that she was being paid less than male lifeguards ("Female teen lifeguard questions why male teen guards are being paid more for the same job", July 29, and "Female teen lifeguard protesting unequal pay finds support", August 5).

As many readers submitted comments about their own "wage gap" experiences, please allow me to share one of mine.

I was also a lifeguard, and in the mid-1970's was promoted to manage a pool in Northern Virginia, along with a female, who was hired as my assistant manager. As a manager, I was to be paid more, although our hours and responsibilities were to be "essentially the same".

I felt that the pay difference was unfair and asked the pool company to split the difference between my co-manager and myself. I was told that I was "being naïve" and that their system couldn't handle this change. I reluctantly accepted this answer and received the higher pay.

But it soon dawned upon me that I had indeed been naïve, that the difference in pay was justified. That difference was based on a *higher level of responsibility*. I was ultimately responsible for daily operations at the pool; my co-

manager was only responsible on my day off. I was responsible for maintaining the pool's filtering and chlorination systems. My co-manager never worked on these systems – she admitted that she "didn't understand them" and was more than happy to let me handle them.

Perhaps the male lifeguards in your article had more responsibility, like my experience? Could other factors be involved? The EEOC attorney from the first article said that the legal case couldn't be determined without knowing all the details. To your credit, you even wrote that "…maybe it had nothing to do with bias" and pointed out that perhaps the boys, who were hired later, got the higher wage as a bid by the company to attract more candidates.

But despite your acknowledgement that other factors could be at play, the underlying theme of these two articles is that a gender wage gap exists and is often – or even *usually* – responsible for differences in pay between men and women.

I would appreciate your taking time to reexamine your belief in – and continued propagation of – the existence of the gender wage gap. At best, this wage gap is *provably* a calculated misrepresentation of basic facts; at worst, it is a bald-faced lie, a gender-partisan generated fiction that proves the old adage that "figures don't lie, but liars figure". Please consider the following:

- In 2009 the U.S. Department of Labor produced a report, An Analysis of the Reasons for the Disparity in Wages Between Men and Women – Final Report which said,

"… the raw wage gap [between men and women] continues to be ***used in misleading ways*** *[emphasis added] to advance public policy agendas without fully explaining the reasons behind the gap."*

Isn't the phrase "u*sed in misleading ways*" just a polite way of saying "they're lying"?

- A head-turning example of the wage gap misrepresentation can be found on State of the Gender Pay Gap in 2021 web page of the online salary, benefits, and compensation company, PayScale. This page presents information about *two wage gaps*!
    - An "*uncontrolled gender pay gap* that takes the ratio of the median earnings of women to men ***without controlling for various compensable factors*** *(emphasis added)* … In 2021, women make only $0.82 for every dollar a man makes…".

This is the misleading wage gap that we've all been led to believe is true.

    - A "*controlled gender pay gap* **that controls for job title, years of experience, education, industry, location, and other compensable factors** (emphasis added), measures equal pay for equal work. … **Women in the controlled group make $0.98 for every $1.00 a man makes** (emphasis added)."

This is the wage gap that gender partisans want to pretend doesn't exist.

- Please review – or better yet, take the time to read! – a well-researched book by Warren Farrell, a former board member of the New York City chapter of the National Organization for Women. His book, "Why Men Earn More: The Startling Truth Behind the Pay Gap—and What Women Can Do About It" provides a detailed analysis and thorough explanation about the real reasons for the wage gap. A huge part of it is *the choices that women make!* Farrell argues that:

"*…bias-based unequal pay for women is largely a myth, and that women are most often paid less than men not because they are discriminated against, but because they have made lifestyle choices that affect their ability to earn. … [and] while discrimination sometimes plays a part, both men and women unconsciously make trade-offs that affect how much they earn. [He] defines 25 different workplace choices that affect women's and men's incomes – including putting in more hours at work, taking riskier jobs or more hazardous assignments, being willing to change location, and training for technical jobs that involve less people contact.*"

- Megan Rapinoe and U.S. women's soccer team's claim of "wage discrimination" is a case that proves Farrell's argument that the choices that women make impacts their income.

Although they wish to ignore it, the women's soccer team is *potentially* paid less because the team deliberately chose a different pay structure, one that forgoes bonuses for benefits! U.S. District Judge R. Gary Klausner dismissed the women players' pay discrimination lawsuit because they had rejected being paid using the same structure as the men's team:

"*The WNT [Women's National Team] was willing to forgo higher bonuses for benefits, such as greater base compensation and the guarantee of a higher number of contracted players," Klausner wrote in his ruling. "Accordingly, plaintiffs cannot now retroactively deem their CBA (collective bargaining agreement) worse than the MNT (men's national team) CBA by reference to what they would have made had they been paid under the MNT's pay-to-play terms structure when they themselves rejected such a structure.*"

If the WNT truly wants full pay equity, why don't they instead sue for the end all sex discrimination in the sport by establishing a single national team comprised of the best male and female players? Although they'd be loath to admit it, they know it's because the mixed-sex team would most assuredly be almost 100% male.

And this recognition is ultimately why the men are usually paid more: they're bigger, stronger, and faster than the women players. They're far better at the sport, and this in turn is why many more people watch men's soccer than women's. Also, many more men than women like to watch sports of all types.

But even more galling about the WNT suing over wage discrimination is the fact that the women's team actually earns more than the men's team! According to this article,

"*…the Women's National Team earned approximately $24 million overall; the Men's National Team earned only $18 million. The average take per game was $220,747 for the women's team, compared to $212,639 for the men's team. And while the individual female plaintiffs made an average of $11,356 to $17,416 per game, the four highest-paid male players made an average of $10,360 to $13,964 per game.*"

This, then, is the power of the wage gap myth**: even when women actually earn more than men, they are so completely convinced that they're victims of wage discrimination, they completely blind themselves to the inconvenient facts that prove otherwise**. As the article says in conclusion: "*But don't let Megan Rapinoe fool you: A victim of sex discrimination, she is not.*"

- Finally, these women are being gender-biased hypocrites when they complain about women being paid less but are completely blind to situations where men are paid less – sometimes FAR less!

The most egregious example is the huge pay disparity between male and female models in the fashion industry. According to this article on the Time website,

"*The [modeling] industry's pay gap has been documented before, with Fortune reporting that the top female models bring home millions more dollars than men. For instance, Gisele Bündchen, the highest earning female model, brought home $42 million in 2013, per Forbes, while the top earning male model, Sean O'Pry, only took home $1.5 million that year."*

So, the top female model takes home a whopping $40.5 MILLION more than the top male model. This is 28 times as much! Why aren't women complaining about *this* wage gap?

Kind of makes Megan Rapinoe and her teammates' "wage discrimination" pale in comparison, doesn't it?

If the wage gap had been an issue back in the 1970s when I asked for "equal pay", I don't believe that I had heard of it, so my request to share the differences in pay was only for "basic fairness" and had *nothing* to do with the fact that my co-manager was female.

In the same spirit of "basic fairness", Ms. Miller, I ask that you accept this letter with an open mind, review the

facts, and help to set the record straight. You could start with a column that admits the truth about the myth of the wage gap.

Do you have the courage to write such a column?

The Old Goose And Gander Routine

Doug Mortimer · 5 September 2021 · Archived copy · Original

> "When a man falls in love, it is a completely new experience, but for a woman it is an additional experience to those she has already had.
>
> F. Scott Fitzgerald

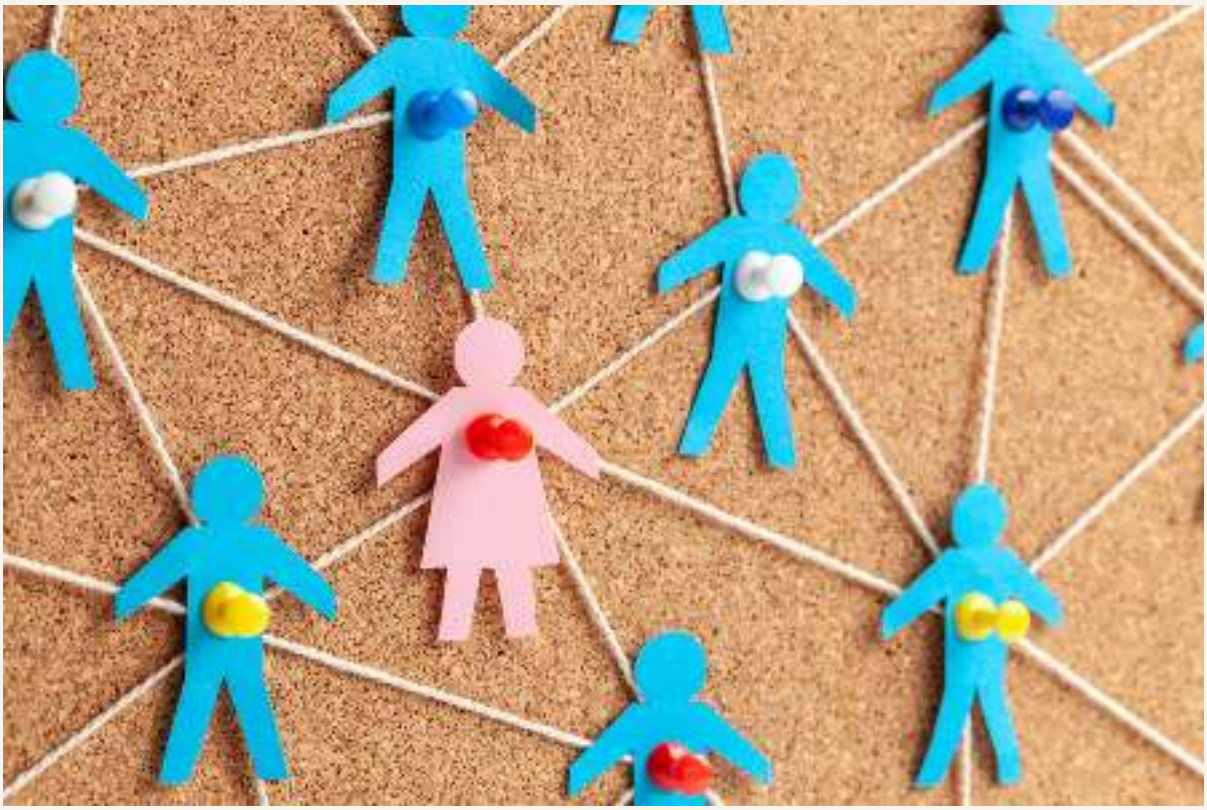

I am always amused by egalitarians who decry double standards whenever some sort of standard is upheld for one sex but not the other. You know what they say: What's good for the goose is good for the gander. I know that two sexes/two standards sounds incredibly passé, but throughout history almost all cultures have upheld that duality. Only modern, progressive cultures think they have evolved beyond such antediluvian nonsense.

Predictably, when a 2016 University of Utah study dealt with whether or not the number of premarital sex partners had any effect on the divorce rate, the researchers had to tread carefully when interpreting the results.

In a nutshell, the data showed that the least likely women to get divorced were those whose only partner was their husband. Women with more than 10 partners were the most likely. Of course, the slut-shaming stigma reared its ugly head; good modern academics that they are, the researchers remained officially nonjudgmental. During the so-called sexual revolution, one of the selling points of sex before marriage was that it would make for more stable marriages, much like a job applicant with experience is superior to a novice. In other words, sexual overachievement wasn't mere hedonism or self-indulgence, it was the relationship equivalent of a training bra!

Keeping in mind the Fitzgerald quote above, let's take a look at a hypothetical modern woman who has had ten sex partners before finally embarking on marriage. For the sake of argument, let's assume that the guy she has finally cast her lot with is the equivalent of a Solid B student. In other words, more plus than minus in all areas but not outstanding in any one area. Such a partner would seem likely to meet with the approval of most women…or would he? As a package deal, he may be better than any of his predecessors, but that doesn't mean he's in like Flynn. Paraphrasing Orwell in *Animal Farm*, all significant others are equal but some are more equal – in other

words, more significant – that others.

Let's assume that Boyfriend No. 1 (BF1) was a crush, a cute boy-band sort of guy. Due to inexperience, he was no great shakes in the sack, but he was the object of her adolescent hormone spike, so he will never be forgotten. He was not "the one" but he was the first one so he occupies a unique niche. And they called it puppy love.

Next was BF2, a high school football star: an athlete as well as a sexual athlete. His testosterone level was off the charts so the sex was plentiful even though predictable. He was always ready for sex but not really interested in exploring his or her sexuality. BF2 was a meat-and-potatoes kind of guy.

A stark contrast, BF3 was an "intellectual" who introduced her to all sorts of progressive, new ideas…not to mention all sorts of kinky sex acts, not all of which she felt comfortable with. She'd never heard of a blumpkin before, and after she found out what it was, she never wanted to hear of it again. Clearly, BF3's sexual appetites went well beyond meat and potatoes.

BF4 was an artist. He was no poseur, he had real talent. One glance at his portfolio was evidence of that. He was imaginative, perceptive, and sensitive. He opened her eyes to the everyday aesthetics of life. Just one problem: He never had any money.

BF5 was a working-class guy, a more recent iteration of Stanley Kowalski. He was crude and boorish, but in order to show solidarity with the working class she felt she couldn't refuse his advances. Also, there was something about that troglodytic demeanor that attracted her in spite of her better judgment. No doubt BF5 gave her the best pounding of her life…but when he wasn't pounding away, he left a lot to be desired.

After BF5, she was ready for a change of pace, so she hooked up with BF6, an MBA student. He was ambitious, he was going places. It was exciting to be with him because he felt the sky was the limit. He was a go-getter, he had real *drive*, he was a take-charge kinda guy. Much to her surprise, she enjoyed having a man make decisions for her. She knew it went against all her feminist training, but she had never felt less stressed.

BF7 was a bit of a dandy, always impeccably groomed and his apartment looked like something out of *Architectural Digest*. Then she found out he was a bisexual – not that there's anything wrong with that – but for some strange reason they seemed to drift apart after she witnessed him engaging in oral copulation with the creative director of the advertising agency where she was employed.

BF8 was a mature man – some fifteen years her senior – but he was well established in his profession and had a healthy income and an impressive investment portfolio. He was middle aged and he spent long hours at work, so the sex wasn't as frequent or as passionate as in her previous relationships, but there was no question that he was a finished product, set in his ways but no full-blown fuddy-duddy. The big plus was he offered more financial security than any of her previous BFs.

BF9 was a single dad. He never said anything bad about his ex and he was admirably devoted to his kids. He made the most of every moment he spent with them. This attentiveness was admirable, but it didn't leave much time for her on weekends. Not that she begrudged his kids the time he spent with them, but there was no question who came first.

BF10's idea of a good time was spending an afternoon at Home Depot. It was certainly nice to have a boyfriend who knew how to do repairs and remodeling projects. Those were certainly good skills for a prospective husband but she wasn't sure if BF10 had anything else going for him. Not only was his garage overflowing with power tools, his house looked like a hardware store. Better to hire him than marry him.

Well, we could throw in a few more BFs, but you get the idea. Besides we have now reached double digits and I'm fresh out of stereotypes.

So our heroine, just as she's about to hit the wall, has decided to tie the knot with an age-appropriate man, the aforementioned B student, with a background similar to hers (just for grins and giggles, let's call them Barbie and Ken). Yes, at long last, Barbie's settling down but she's not really *settling*…or is she? Barbie is well aware that this

could be her last dance. If Ken doesn't work out, she may be too old to attract any more partners…unless Mattel wants to market a "Cougar Barbie" to the kiddos.

So Ken makes an honest woman (don't even think about uttering that phrase today) out of Barbie. At first all goes well, but inevitably the honeymoon comes to an end. Barbie can't help but compare Ken to her former beaus. Sadly, he is found wanting in many areas.

Of course, BF1 could never be duplicated any more than she could return to her newby nubile teen years. Like they say, you never forget your first. By definition, Ken can't compete with that so she doesn't hold that against him…but she can't help but wonder what BF1 is like now that he's grown up.

In terms of sheer physical fitness, BF2 was the best of the bunch. He was undoubtedly the most physically *masculine* (though she hated to use that word) man she had known. Ken is no fitness buff but he hasn't exactly let himself go. Nevertheless, she thinks she has detected an incipient paunch, and it wouldn't hurt him to get a gym membership.

BF3 was a good conversationalist, though he was something of a know-it-all. Maybe he knew what he was talking about, maybe he didn't. He was a poli sci major so he kept up with current issues and had opinions on all of them. Ken isn't stupid but he just doesn't keep up with the news and has no interest in intellectual pursuits. She wouldn't go so far as to call him a Philistine but…

She didn't blame Ken because, unlike BF4, he had no artistic talent. You either have it or you don't. But there was more to it than that. Ken didn't seem to have any appreciation for the arts. In fact, during one argument, he even belittled her art history degree. He had apologized for that, but she didn't know if she could ever forgive much less forget. What was so wonderful about that engineering degree Ken earned? I mean, aside from the fact that it all but guaranteed him employment and a decent paycheck.

BF5 had a rare sort of animal magnetism that went beyond the physical. His mere presence sent a jolt through her nervous system. It was a combination of fear and attraction, approach and avoidance. She always had to tread lightly because anything might set him off and he seemed capable of anything. She was always on edge in his presence but that frisson held an odd appeal for her. Ken was nowhere near as volatile, but she didn't feel that tingle in his presence.

BF6 was incredibly ambitious and long after they broke up, she can't help but wonder if he realized his ambitions. Ken was hardly a slacker, but he just didn't have that same drive. Truth to tell, he was a bit of a plodder, the sort of guy who might get the occasional promotion at work but will never rise to the top of the heap. Mid-level management at best. She hated to admit it, but she had classified him as a beta male…but hadn't she told herself she wasn't settling?

Barbie always loved going shopping with BF7. His fashion sense was spot on and he always took pride in his appearance. She wouldn't go so far as to call Ken a slob, but he just didn't seem to care what he wore, though he always dressed appropriately. He had zero interest in fashion; he just bought items off the rack without even trying them on to see how they looked. And as for the house…he didn't seem to care about the furniture so long as it was comfortable. He cared not at all for the color or pattern of the living room carpet or the wall hangings. As long as the floors and walls weren't bare, he was content.

Barbie had always felt safe with BF8. He was solid. Life with him would have been secure and serene. Ken wasn't terribly different personality-wise, but he hadn't had as much time to establish himself in his profession. In fact, paying back his college loans still took up a sizable chunk of Ken's net income. BF8 was long past that. She realized that if she had married BF8 and he died suddenly, she would be well taken care of. She couldn't say the same for Ken.

BF9 clearly loved kids. She wasn't sure about Ken. He seemed to get along OK with her nephews and nieces, but she wasn't sure how he felt about having children of his own. He never said he didn't want children but he didn't

seem overly enthusiastic about it either. They say that men change after they become fathers, but she couldn't help but wonder if Ken might be an exception.

BF10 had his shortcomings, but he was certainly a handy guy to have around. By contrast, Ken didn't take much interest in her ideas for remodeling. She suspected that he could have lived in a cave and been happy. Whenever she suggested some sort of project around the house, the only thing he wanted to know was how much it would cost.

So now you can readily appreciate Ken's no-win situation. The more old boyfriends a woman has, the more her current partner – solid B student that he is – has to compete with. Granted, a lot of her previous boyfriends got gentlemen's C's in most areas and some even earned an F in others…but there was always one trait where each of them earned an A, something that Ken has never done. He may be a thoroughly functional adult male, but there are categories where he doesn't measure up to her previous partners.

But what about Ken and his previous girlfriends? He wasn't living in a monastery before he met Barbie. This relationship isn't his first rodeo. Yessiree, this buckaroo's been in the saddle before. So does he compare Barbie to his old flames and find her wanting in some areas?

Maybe, maybe not. But he doesn't second-guess himself. Thinking back over old girlfriends he has some fond memories but that's all they are. He doesn't fantasize about what life would be like if he had married one of them. Unlike Barbie, he doesn't pose the "what if" question vis-à-vis his former flames. Like Barbie, he remembers his first. She was the class pig, however, so he doesn't have any fond memories of her. Any orifice in a hormone storm.

Ken certainly remembers which one was the best lay…seemed to verify the maxim that the best screwing you'll ever get is with a girl who has a few screws loose. But no way you'd want to put up with a screwball for the rest of your life.

Then there was the small-town girl, the semi-feminist, the bohemian babe, Xena (his nickname) the social justice warrior, and a few others who'd come and gone…but that was then, Barbie is now. He doesn't regret ending any of his previous relationships. In some areas Barbie may not be a match for her predecessors but she'll do. (Truth to tell, he misses good old whatshername – was she GF5 or GF6?—who was a helluva good cook.) At any rate, Ken isn't lying awake nights thinking about it all.

Of course, a man has the luxury of not being criticized for marrying beneath himself. That thought haunts almost every married woman above the level of working class. After pondering the issue, she may conclude that she deserves better and may come to resent the man she married because she didn't do better. It's called entitlement.

A man may offer an opinion on which restaurant has the best pizza/BarBQ/TexMex in town, but a hungry man eats the meal that has been set before him. Unless he is a restaurant critic, he doesn't compare it to every other meal he has eaten. In Fitzgerald's words, each man's meal (relationship) is a completely new experience, whole in and of itself, not just the latest in a series.

A woman on the verge of hitting the wall must live with the knowledge that the latest man in her life may well be the last man. Would BF No. 5 have been the better choice? Or BF8? Or none of the above – the old maid option…though she never liked that term. She had once toyed with the idea of single motherhood via a sperm donor. Maybe she should have followed through with that.

Obviously, the one-man woman isn't burdened with these self-doubts. She doesn't know what she's missing, so she has no basis for comparison. Of course, those bad old traditional patriarchal cultures "oppress" women by safeguarding their virginity. Somehow, without any guidance from sociology or anthropology Ph.D.s, they figured out that the stability of their society depends on the stability of their families. Yes, somewhere back in the ancient mists of prehistory, tribes figured out that the emancipation of women would result in family instability, which would result in tribal instability, and eventuate in tribal suicide. Of course, our ancient forebears had one big

advantage over us: They weren't hobbled by concepts of romance or equity. They were motivated by survival.

Fitzgerald's comment on the goose/gander controversy was quoted towards the end of his life. He was only married once and his wife Zelda – a real nutter – was only 19 when they wed, so she likely had no previous partners to compare to her husband. So Fitzgerald's maxim must be based on observation not personal experience.

These days, however, the average age of first marriage keeps going up while the average age of first sexual experience keeps going down, creating more and more opportunities for all sorts of sexual relationships before marriage. So it behooves the potential bridegroom to carefully consider the sexual career of his betrothed. None of that don't ask, don't tell stuff. Find out all you can! If she plays coy, hire a detective.

In other words, take a gander before you commit lest your goose be cooked.

Overcoming Women’s Relational Aggression

Paul Elam · 9 September 2021 · Archived copy · Original

Please Help Regarding Men become XYCrew!

Paul Elam · 10 September 2021 · Archived copy · Original

Regarding Men, which was once a discussion about men, is becoming XY Crew, a service for men. We are now serving hundreds of men, making live, online peer support available 24/7. This is an important first for the Red Pill community. Never before has this kind of live, ongoing support been available to men suffering the effects of parental alienation, acrimonious divorce (and the corrupt family courts that come with it), false accusations, the abusiveness of personality disordered women, or even the isolation that comes with Red Pill awareness and thinking.

From time to time, someone wanders in here and says something like, “All this information is good, but what are you actually doing for men?”

Well, this is the very definition of “doing.” And it is something great. Something real. There’s magic that happens when men gather to share their lived experience, strength, and hope in a supportive, shame-free zone. Healing happens, and forward progress. We’re seeing it every day of the week at XY Crew.

Please consider being a part of this great effort by pitching in a few dollars to our GoFundMe for needed graphics and web development plans. We want to reach as many men as possible, and you can help us with a donation, no matter how small.

Make a real, positive difference in the lives of men right now by following this link to the GoFundMe Page and making your contribution.

https://www.gofundme.com/f/help-regarding-men-become-xy-crew

Your support is important and appreciated!

Paul

When Momma Ain't Happy

Paul Elam · 14 September 2021 · Archived copy · Original

The following is a transcript of my recent talk on YouTube. The video version is embedded below. PE

We've all heard it before. When Momma ain't happy, ain't nobody happy. It's an interesting observation that says a lot about the world of men and women, a term undoubtedly coined for its accuracy. And it speaks to one amazingly simple but very dark reality. When women are upset, society considers it normal for them to make the people around them suffer. Take exception to me for saying that if you please. I'll just refer you back to the term that our society coined. You can argue with it if you want to.

In the closer look, and we like closer looks around here, "When momma ain't happy, ain't nobody happy," implies that the unhappiness will be visited on the family. We are talking about mothers here, the female authority in the family. And when the authorities aren't happy, their wrath isn't limited to the man of the house. The children are often also in the line of fire.

And it is not just that we recognize the problem in woman as mothers. "Happy wife, happy life," ring a bell? Of course, it does. You've heard countless blue pill simps utter these words like there was a pull cord in the back of their neck, almost always when there's a woman in earshot. Once again, I put the term's literal meaning into non coined verbiage that says the same thing. Happy wife, happy life, implies that any unhappiness a woman experiences in life will result in punishment for her husband or boyfriend. It will result in his life being an unhappy one. Not because he is disturbed by seeing her unhappy, but because his woman sees her bad feelings in life as a license to turn him into her personal emotional garbage can. It would be enough to make you angry at women if you weren't so aware that these are the values our society instills in them from birth.

This is just part of the social contract that the western world drafted for men and women eons ago. Like it or not, these are rules implied by default in all human pair bonding. If you want that to be different in your life, it most likely means you have to pretty much create a new contract from scratch, and then teach any possible love interests to read Greek.

Meanwhile, this blue pill arrangement forms a baseline condition of constant, unaddressed relationship stress. It's a lifestyle for many men of swallowed pride, stuffed anger and walking on eggshells. These men, which I argue are most men in monogamous relationships, maintain a hypervigilant existence, constantly monitoring their woman's moods, which can swing like Duke Ellington. They are driven to live in and accept this kind of relationship hell because their whole lives they've been told the same thing women have; that this is normal. It just comes with the territory. Better to keep her happy, even if it doesn't appear possible. Happy wife, happy life! Sheesh. Is it any wonder women outlive us?

Just take a moment to consider these guidelines, these dysfunctional expectations, which are so commonly accepted we coin terms about them.

And as I see things through my personal red pill lens, the only thing worse than these perverted rules are the men who abide by them religiously. They turn personal humiliation into a source of pride. Perhaps it's the only way they can live with themselves. By leaning into the pathetic delusion. They preen and boast of their subservience. They speak at once with the tone of quislings seeking the approval of their betters, and as though they possess some form of special wisdom reserved for men just like them. No woman of theirs, by god, will ever be uncomfortable for a moment, no sir. That's their ethos and they are giddy with self-approval over it. In some sick corner of their twisted little minds, they believe that failure to make a woman happy should, at the very least, result in emotional and psychological abuse. It's a strange, and I think disturbing thing to brag about, especially when watching these men model this vomit-worthy simping in front of their children.

And to me, this is, to the very core what being red pilled is about, at least as red pills apply to relationships. Red pills are the rejection of toxic femininity and all the dysfunctional mandates that come with it. It may sound simple,

but it's a subject so dangerous to discuss that the only way most people can cope with it is to treat it with humor.

They laugh instead of crying, and instead of pushing back, and instead of challenging mothers to expect better of themselves than to abuse the very people whom they claim to love most. They laugh because dealing with the problem honestly would prompt more of what they fear most: women's abusive wrath.

So, they opt to handle all toxically feminine characteristics the same way. By going full on simp, or by putting their heads in the sand. And as funny as they look in that position, they don't seem to notice that their asses are exposed.

I've referred here to mothers here as authority figures in the family. I wasn't implying that they were THE authority figures, but even in families with extraordinarily strong male figures, women still have a great deal of authority in the home as mother's and/or spouses. It would be of great benefit to a lot more families if they wielded that authority less recklessly. Getting there, however, is a formidable challenge in a society that values toxicity in wives and mothers and never holds them to any meaningful moral restraint. That doesn't just embolden bad women, it convinces them their abuses are righteous.

Most men will never raise their voice about that, though. They are too busy walking on eggshells and sticking their heads in the sand. When they get the ass-plowing they're inviting into their lives, they just shove their heads in deeper, muffling their cries of anguish; a limp, tears in the pillow buttfuck in front of the entire world.

Then, when it all comes crashing down, some of them email me with a story I've heard 10,000 times, demanding I drop everything I am doing and dedicate my life to fighting for their case. I digress a bit with that, but it still speaks to the point. It is the weakness of men that enables this bullshit.

All this goes on, day after day, decade after decade, because men value women more than they value themselves. Scratch that. More than they value anything and everything. And because so many women are more than content to enjoy that kind of tyrannical power in life.

I find it amusing, in a twisted kind of way, that we have such a robust, widely accepted narrative of women as powerless; as oppressed, as victims. That narrative is a complete lie, of course, joining the ranks of all the other lies that the masses accept as truth about women.

Women wield enormous power, especially in the family. Power over men. Power over children. And I am not even talking about the undue power the state gives them. Women have, directly because of the interpersonal power men put in their hands, the sole ability to make or break most any relationship. The fact that they lean so hard toward using that power destructively is the topic for another talk.

Suffice it to say for now though, that the onus on this, as it always does, comes back to men. Why? Because men have great power, too. Expansive, sweeping power. Power that eclipses the power of exploitive, blue pill femininity a thousand-fold. They've just been trained to abstain from using it. Or shamed, rather, to use the correct verb.

And this is where our two terms pointing to women's abusive control of relationships can serve a larger purpose. Viewed through the red pill lens, these are not just cutesy figures of speech designed to elicit knowing, acquiescent chuckles from a society that pedestalizes abusive women. These two terms, and the inferences we can be drawn from them, are a sterling opportunity for screening out female losers quickly and efficiently.

If you are one of the scores of red pill men out there still interested some form of long-term relationships, this is an area of great opportunity. For in the end, isn't it true that you'd prefer a woman who is able to not only see the sickness these terms represent in affairs between the sexes, but one who is disinclined to embrace that sickness? Or, and I should make no bones about saying this, a woman who can be trained to reject the mentality that accepts such a twisted social contract?

I submit to you, dear listener, that her inclination to get on the same page as you about this matter can be sorted out in short order. Ask her what she thinks about the terms when momma ain't happy ain't nobody happy, and happy wife, happy life. Listen to what she says, carefully, and then let her know that you see this as evidence of a society that normalizes female abusiveness, and then listen to her again, even more carefully. Press her for thoughtful

answers, politely challenge her thinking where indicated. And again, listen to her. Listen, listen, listen. She will, whether she knows it or not, be telling you everything about her you need to know.

Importantly, inform her that you see these things as the sick rules they are, and that when it comes to living by them you are not that guy. Heck, have her listen to this talk. Indeed, I heartily suggest, with a complete lack of humility, that my work is the definitive screening tool for whether a woman may be worth investing in to begin with. Start with the Red Pill movie and then send her to my talks.

And of course, this kind screening will weed out 95+% of your candidates, or roughly the same percentage of women not worth any investment anyway. I don't think that's a coincidence.

The point is that if you're red pill, and you want a relationship with a woman, then there is no way to avoid putting these topics on the table for full examination. You have the choice, though, to get it all on the table early, and have it present itself in measured, thoughtful conversation, or later on when it comes out behaviorally, which I do not suggest is a productive path.

Here's the rub. It is undeniable that this you go girl society enables, condones and encourages abusive female control. It is as obvious as stretch marks at slut walk. Yet because of gynocentrism, 95+% of women, and men for that matter, won't be able to see it, ever, no matter what you do. The remaining 5% will only be able to grasp the truth with the help of a mentor.

Your mission, should you choose to accept it, isn't just to be that mentor but to first figure out whether the woman you're interested in is teachable. You just have to be aware enough to discern that and based enough to gleefully 86 all non-hackers.

And that part is easy, too, even if your dick tells you it's a bad idea. Women who passionately, emotionally object to my material are women you can never trust. They are women who want to live by these destructive, sick, terminally dysfunctional rules.

It is easy for me to picture it happening. You settle into the sofa with the woman of your interest to hear some red pill content, and shortly thereafter she is on her feet, informing you that if you buy all this hatred of women when there is, of course, none there, well then, you can just forget about her.

Listen up, men. This isn't a good woman, offended by actual misogyny. She's just another woman on the hostile defensive because she has been called out on her own bullshit. Her ultimatum is informing you that she has no use for a man she can't punish into subservience, just like the world has told her all her life that she can do.

And of course, if you know that and choose to stick around, be my guest. I never pretend to tell another man how to live his life. Just don't hit my inbox with the expectation that it will matter to me when she turns your life upside down. It won't.

I mean, seriously, if we, as men, don't own this shit in life, it will own us. And it does own most men. As for me, I rather like my life rejecting these rules with extreme prejudice. For some odd reason, it makes me like what I see in the mirror a lot more than I did when I used to worry about what made mama unhappy.

And that is it for this talk, gents. As always, I hope you've enjoyed, even if you haven't, and we'll see you next time.

Alive! See A man Shrinking Before Your Very Eyes

Doug Mortimer · 18 September 2021 · Archived copy · Original

Long before CGI, humans being menaced by giant creatures they had previously dwarfed had great cinematic allure. In particular, the 1950's were rife with science fiction films involving tiny creatures grown gigantic. To wit:

YEAR	CREATURE(S)	TITLE
1954	Ant	*Them!*
1956	Tarantula	*Tarantula*
1957	Scorpion	*The Black Scorpion*
1957	Grasshopper	*Beginning of the End*
1957	Praying mantis	*The Deadly Mantis*
1958	Spider	*Earth vs. the Spider*
1958	Wasp	*Monster From Green Hell*
1959	Leech	*Attack of the Giant Leeches*

Since human disgust with creepy-crawlies appears to be instinctive (consider the Insect Fear Film Festival held every year since 1984 on the campus of the University of Illinois at Urbana-Champaign), it is only logical that giant creepy-crawlies would send the fear factor into overdrive, thus assuring a B movie bonanza.

Obviously, the aforementioned movies are hardly the stuff of Oscar nominations. But one such movie has achieved a rare status – and it has great implications for the manosphere, even though it came out long before anyone ever heard of the manosphere. In fact, it is a pop cultural touchstone from that dreaded decade of patriarchy – the 1950's!

Perhaps the best known scene in *The Incredible Shrinking Man* is a battle between the shrunken protagonist and a normal size tarantula; in effect, a giant tarantula. Given its title, the film would certainly look fitting on the marquee of a drive-in theater in 1957, the year of its release. In fact, it could have been offered up in a double feature with a number of other lurid 1957 titles (e.g., *I Was a Teenage Werewolf, Attack of the Crab Monsters, The Amazing Colossal Man*, and, believe it or not, a proto-female empowerment tale, *The Saga of the Viking Women and Their Voyage to the Waters of the Great Sea Serpent*).

Despite its title, *The Incredible Shrinking Man* went from B-movie stigma to A-list status. In 2009 it was inducted into the National Film Registry, a repository for "culturally, historically, or aesthetically" distinguished movies.

Based on "The Shrinking Man," a 1956 story idea by Richard Matheson (who also wrote a novel based on the screenplay, which he co-authored), the film has a deceptively simple concept: Scott Carey (Grant Williams), a normal-sized adult male starts growing smaller. While shrinkage is a longstanding male fear, it is usually restricted to the genitalia. The protagonist of this film grows smaller but his body remains in proportion.

Shrinking humans was not an entirely new cinematic concept (*e.g.*, *The Bride of Frankenstein* in 1935 and *Dr. Cyclops* in 1940). After 1957, the shrinking of humans continued in *Honey, I Shrunk the Kids* (1989) and *Downsizing* (2017). But once the subjects had shrunk to a certain size, the process stopped. Not so with the 1957 shrinking man. Scott Carey continues shrinking away to…microbe size? Virus size? Molecule size? Atom size? Subatomic particle size?

While atomic radiation was the usual explanation offered for gross size disparities in 50's films, *Shrinking Man* wisely bypasses this cliché. Rather, Scott Carey starts to get smaller after an encounter with a mysterious fogbank and it is determined that his molecular structure has been rearranged. Actually, the cause really isn't important. It's just a springboard for the plot of the movie, filled with challenges and perils that Scott must face as he grows smaller – not to mention ample opportunities for trick photography.

Scott first notices that his clothing has become baggy – an experience any dieter might welcome – but Scott hasn't been trying to lose weight. He shrinks to the size of a midget, then to the size of a dollhouse occupant, and finally down to the size of a fly, at which point he encounters the predatory tarantula. (Fun fact: Director Jack Arnold had directed *Tarantula* the year before, so he is likely the only director in cinema history with two movies featuring a giant tarantula!)

Much like *The Invasion of the Body Snatchers*, another 50's science fiction classic that was inducted into the National Film Registry, the film invites a number of interpretations, and those interpretations may change depending on the era when the viewer sees the film. Consequently, the film has a resonance today that it didn't have when it was first released.

In 1957 contemporaneous interpretations might have been the loss of autonomy in a mass society. Possibly a "shrinking" of rights and freedoms in a society growing more and more oppressive, whether capitalist, fascist, or communist. 1957 was also the year of Sputnik, so the beginning of space exploration might have drawn attention to man's undeniably puny presence in the universe. Then as now, it could be interpreted as a man wasting away while battling a disease with no hope for a cure. One topic that was not hot back then was feminism.

In 1957 Betty Friedan began working on a project that resulted in *The Feminine Mystique*, eventually published in 1963. So when *Shrinking Man* arrived on motion picture screens, the second wave of feminism was gestating, but the pregnancy hadn't started to show. It was still OK for a man to be a man, however you interpret that. It may have been a nod to the sacrifices made by World War II vets, or perhaps a realization that prosecuting the cold war necessitated the maintenance of traditional masculinity. At any rate, men and masculinity, in reality or as concepts, were not under siege.

Of course, that started to change during the 1960's. Then it became possible to interpret the shrinking man of the movie as a loss of status vis-à-vis his wife (who becomes relatively larger simply by remaining the same size). Scott's presence in his household shrinks along with his body – as do his place in society and in the world.

Today, as manhood is mocked, as testosterone levels plummet, as calls for equity grow louder and louder, *The Incredible Shrinking Man* achieves more and more significance. It's not too much of a stretch to add race to the mixture, since Scott, though portrayed as an everyman, is undeniably WASPy.

Oddly enough, this science fiction movie about a man wasting away to nothing could be a nod to existentialism. Sartre's seminal work, *Being and Nothingness*, could almost be a subtitle for *The Incredible Shrinking Man*. So could *No Exit*, a play by the same author. It is entirely possible that Richard Matheson (born in 1926) was familiar with the aforementioned works, as they were written in the early 1940's.

With no hope offered for stopping or reversing the shrinking, the film could have ended on a decidedly downbeat note. Normally, when offered a sympathetic protagonist, viewers expect to see him triumph. Instead, we are given a soliloquy worthy of Hamlet:

> I was continuing to shrink, to become…what? The infinitesimal? What was I? Still a human being? … So close, the infinitesimal and the infinite. But suddenly I knew they were really the two ends of the same concept. The unbelievably small and the unbelievably vast eventually meet, like the closing of a gigantic circle. I looked up, as if somehow I would grasp the heavens, the universe, worlds beyond number. God's silver tapestry spread across the night. And in that moment I knew the answer to the riddle of the infinite. I had thought in terms of Man's own limited dimension. I had presumed upon Nature. That existence begins and ends is Man's conception, not Nature's. And I felt my body dwindling, melting, becoming nothing. My fears melted away and in their place came acceptance. All this vast majesty of creation, it had to mean something. And then I meant something too. Yes, smaller than the smallest, I meant something too. To God, there is no zero. I still exist.

Well, you can imagine moviegoers at drive-ins scratching their heads in confusion after returning the in-car speaker to its post and driving out of the theater. The usual mainstream movie ends with a restoration of order, no matter how much chaos is portrayed in the film.

A conventional ending for *Shrinking Man* would have restored Scott to his original size (indeed, such an ending was under serious consideration) yet with having changed for the better after surviving his ordeal. The ending as it stands is a curious one. Scott Carey has survived all the ordeals he faced, but so what? His quasi-religious awakening may offer solace but it won't stop the process. So what's the meaning of the ending for men today?

Let's assume that men are not going to be restored to their rightful place in society any more than the Scott is going to stop shrinking and grow larger. Do men have to accept their situation as inevitable, as Scott does in the final scene? Scott no longer has a place in society but that doesn't mean his life is meaningless. It's not that Scott goes

MGTOW – he has no choice. Given the reality of his situation, he might as well commit suicide by tarantula. Yet his will to live has not shrunk. In fact, the smaller he gets, the more gets in touch with his primal instincts, the drive to live, the drive to triumph over adversity. Arguably, he is more alive than he was in his "normal" existence.

So the lesson for men is this: If you don't have a place at the table in society, you still have one at the table of life. And your table setting is secure no matter how big or small you are. So even if you've been dismissed as a misogynistic patriarchal troglodyte – even if you are unvaxxed! – you are still alive.

If you think these are dark days for men, perhaps you can take heart from *The Incredible Shrinking Man*. No matter what the academics, the mass media, and the government say, as long as you draw breath, you still count for something.

Southern Discomfort

Paul Elam · 28 September 2021 · Archived copy · Original

The following is a transcript from my latest video talk. You can view it here. PE

Hey guys, once again it is time for one of our talks. And per the suggestion of one of my patrons, I am going to start addressing an item or items in the current news cycle before this and each of my future talks. I may have a lot to say about some news stories, or less than a lot to say, but I will find something to include each time.

And unless you've been under a rock the past month, you know that the most recent news cycle has been totally dominated by the disappearance and killing of Gabby Petito. Note: this is where I am supposed to chime in with my righteous indignation about what happened to her, virtue signaling till I give myself a hernia; letting my disdain for her killer and my profound sorrow for her family drip off every word I dare to utter. I should wind up and do my best Nancy Grace, cartoonishly waving her journalistic sword as though she was doing anything but playing to her audience with how fabulously moral and compassionate they are.

Sorry, but as much as I would like to, it's hard for me to care. Sure, it's a tragic story, and indeed I do have sympathy for Petito and her family. But it's hard for me to forget that it's always tragic, as long as we're talking about the fate of a pretty, little, blond, white girl. Meanwhile, there's a ton of other suffering in the world, most of it endured by men and boys of all shapes, sizes and colors. And the media, as well as Nancy Grace's fabulously moral and compassionate audience, couldn't care less. Not that I particularly blame them. The media and its consumers, are, after all, just a window into the values of a society. And for all the social justice bravado and inclusivity that this society loves to put on ostentatious display, it's still pretty, little, blond white girls, and only pretty, little, blond white girls, who matter.

And by the way, gents, your red pill community isn't at all immune from any of this. Indeed, all this sappy gushing over a single woman, even if it's old news to the manosphere, provides an appropriate segue into today's talk. Because in the end analysis, even in so-called red pill community, men lose their fucking minds when a pretty, little, blond white girl shows up. Or a brunette, for that matter. Or even a ginger. And she doesn't even have to be pretty, or even, I suppose, little. Because I've seen what happens when women show up in the vicinity of the manosphere, uttering even the most superficial defense of men.

Allegedly red pill men swarm in, gushing validation and admiration as blindly and effusively as any blue pill step and fetch. It's why you're probably familiar with the notion that most red pill men are one blowjob away from being a cuck. And I am here to tell you that it doesn't even take a blow job for most of these guys. The wishful thinking is enough to turn them. That and the purely delusional idea that being an antifeminist is the same thing as being an ally to men and boys. Jesus, how I wish that the bloody thick-skulled among us would figure that one out.

Case in point is Lauren Southern, erstwhile antifeminist warrior who, for a short time, did a lot of high-profile shit-stirring and poking of the feminist beehive. And at that she did a good job, at least until the going got tough. But if you want to find out how she really feels about men, just take a look at how she treats many of them who so fervently supported her work.

Southern recently reflected on her experience with the manosphere when she got on Twitter and lashed out, and I quote, "Can't stand most of the manosphere. Why?" she pretended to ask herself, "Because I gave them the benefit of the doubt and got to know the community, and it's rotten inside and out."

Unsatisfied with simply throwing a blanket of condemnation over an entire community, she goes on to promote a phony threat narrative that would make any feminist proud, advising young men to, and again I quote, "Get out while you can."

"Save yourselves, young men," she pleads, undoubtedly all eaten up with concern about young men. And she adds, in the instructive parlance of an irate librarian, "Criticizing feminism is fine. You can do that without hating

women."

Then, as if on cue, Sydney Watson, another antifeminist who is often confused for an ally of men, chimes in, "Yep," she agrees, "this about sums it up. It's on the same level as radical feminism."

"Agree entirely with you both," adds Daisy Cousens, a relative wannabe in the world of privileged, misandric antifeminists. To her credit, Cousens goes where Southern and Watson would like to, but won't. She claims rape threats came with an alleged war she had with the manosphere. That it was a war I never heard of with rape threats she never produced evidence of goes without saying. One more false allegation, Daisy, and you get a GoFundMe, amiright?

With female support like this, who needs Big Red, eh?

Jesus, how to respond to all this nonsense? Well, I will take a shot at it. It's what I do. Links to support that in the description area.

Let me start by saying that if you connect the dots on Southern's squawking about the manosphere, you see that her little mean girl fit was inspired by the idea that most of the men of the manosphere, inside and out according to Southern, hate women. It's a narrative clearly supported by Watson and Cousens as well. I will address that before I am done here, but first I want to give Southern the credit for something she righteously deserves.

Note, once again from her statement, "Because I gave them the benefit of the doubt."

You hear that, guys? She gave you the benefit of the doubt. She set aside the feminist narrative about you that she actually believes, and gave you the chance to redeem yourself in her eyes. You failed. You could have had her approval; the approval of a pretty little, blond, white girl, and you fucked it up. She will never be this magnanimous again. Nor will, I suppose, Watson or Cousens. I'm afraid you've badly disappointed, not once, but thrice.

Congratulations are in order, I suppose, but I have to wonder where I've seen this kind of self-deluding, one way conversation before? Oh yeah, that's right, I've seen it women who create histrionics around a breakup. For that matter, you could replace the word manosphere in Southern's tweet with Bruce or Chad and it would still read pretty much the same. In its fundamental essence, that is all this is. A breakup of sorts. A woman scorned, expressing her dissatisfaction with a public display of rejection, punctuated by a manufactured threat narrative.

And that, dear listeners, is the point of all three tweets. To reject you as unfit, and to paint you as a threat to women.

Allies to men, are they?

Let's take the closer look at what in all likelihood happened. Indeed, I can say that I am 100% convinced that I know exactly what happened. These three women, like all the women whose work and lives overlap at some point with the manosphere, ran into heaps of approval and adoration. The prettier they are, the more approval and adoration they got. In other words, it was pretty much life as usual for pretty little blond white girls where it comes to men.

All that is great, but eventually they also noticed that along with the heaps of approval and adoration from men who approve of and adore pretty much anything female, they also ran into some angry men; men who weren't so approving or adoring. Men who wouldn't hold their tongues. Men who said harsh things and who made no apology for saying harsh things.

Just who were these awful men who weren't approving and adoring? Why were these men spoiling the fun of pretty, little, blond, white girls?

Well, I happen to know who they were. The manosphere is comprised chiefly of men who share common experiences; like being the target of false allegations; like parental alienation and ruinous divorces; men who've had their reputations destroyed and finances eviscerated. Men who have been shackled with real iron and seen their educational future evaporate before their eyes. Men who've had the state plow through their lives like loose topsoil, shredding everything of value. Men with children whose minds have been poisoned against them. Men who have

been treated with a level of injustice that would make Kafka cringe.

And sure, almost all this destruction was done by the state. And of course, not all women are like that. But one central, unavoidable truth remains. At the very heart of each one of these stories, some of them every bit as tragic as Gabby Petito, is a woman with a gun in her hand. They state may have put it the gun there under the direction of feminists, but it was in the hands of a woman and she pulled the trigger. At the core of each nightmare was a woman who had the power to destroy a man and used it while women as far as the eye can see cheered her on.

Call me crazy, but my decidedly male brain informs me that these facts might result in men who have some things to talk about, even if it makes women, or anyone else for that matter, uncomfortable. That same male brain also informs me that what they have to say won't always be pleasant. They won't be issuing the approval and adulation their critics so obviously crave.

And when these guys sometimes erupt in their agony, when they become so pressurized from stress that it is vent or explode, the arrogant, privileged likes of Southern, et al, are there to push the knife in a little deeper. For in the final analysis, their reaction to seeing the pain of abused men on full display isn't to try to understand, but to shame and ridicule the disaffected back into silence. You see, dear listener, they don't have to understand anything. That's on you, and it's your goddam job is to candy coat the wreckage of your life so that pretty, little, blond, white girls don't have to show a shred of real humanity.

The gynocentric privilege that drives the likes of Southern, Watson and Cousens is the same gynocentric privilege that drives every garden variety feminist shitbird I ever encountered. In the end, the only thing that separates the now butthurt Southern and your average feminist is 70 pounds and a bottle of pink hair dye, and we'll soon see what the wall does to that equation.

As I often remind you, there are no victims, just volunteers. The fact that these phonies meet with such easy, unearned approval from the manosphere is a much bigger problem than the trivial bullshit they are complaining about from our more damaged members.

If any of them had even an inkling of men's issues, or any real compassion under all that makeup, they'd point to the vocal, angry minority of red pill men and tell the world the truth; that vocal, angry men are what we create when we treat them like garbage. Instead of whining about men who act out some of their pain on a keyboard, they'd be telling the world that when you treat men like monsters, that is exactly what some of them will become.

In other words, they'd have to actually have the capacity to see a bigger picture than their butthurt of the day.

Fat chance.

Instead, they'll default react like children, publicly damseling straight out of the feminist playbook. Watson couldn't be more wrong than if she were leading a slutwalk. She's the one chiming in on a misandric, manufactured threat narrative. The only difference is that feminists are more honest about their indifference to men's pain.

And of course, gynocentrism in the Red Pill community plays the biggest role in this. To understand what I mean, linked below is a critique I did of Christina Hoff Sommers, another so called antifeminist with female privilege issues. Everything I said about Sommers was demonstrably true, including the feminist narrative she furthers that erases men who live below the poverty line, yet check the comments. You'll find enough white knights in there to make a cuck army. It was disappointing but not unexpected.

You know, I do think quite a bit about some of the women who are involved in the men's movement. There are a small handful of very good advocates. I've sometimes put myself in their shoes and wondered how they do it. They experience the same, angry, vocal men that we all see at times on social media.

The answer to that is pretty self-explanatory. Those men's advocates, who I can absolutely count on one hand, see men for what they often are. Men in pain. Men who are frustrated, angry and sometimes desperate. Men on the edge of losing their sanity and indeed their lives.

Because they actually give a shit, knowing that helps them to not take it all personally. They also get the benefit of seeing red pill men after they finally detox from blue pill life and start moving toward self-actualized lives, but that's a subject for another talk.

Look, I don't even know if there is a lesson in this other than the obvious. Being a pretty little blond white girl who gets approval and adoration that borders on worship because she took on the intellectual child's play of challenging feminists doesn't make her a friend to men. In the end, it doesn't even prove she's not an enemy.

And of course the rest is on us, men. White knights gonna white knight. Cucks gonna cuck. Privileged little, pretty blond, white girls gonna privilege. Nothing I say here or that you do there is going to change any of that. But I do think that when the prima donnas out themselves in such spectacular fashion, we ought to be kind enough to point out what a good job they did, hopefully without our fellows rushing in to put a pillow under their privileged asses. To that end, I hope my part is done.

As always, I hope you enjoyed today's talk, even if you didn't, and we'll see you next time.

CHS Video

Alex Phillips: Today, we need to talk about men

AVfM Video Source · 30 September 2021 · Archived copy · Original

Reno, NV: Splitsville, U.S.A.

Doug Mortimer · 2 October 2021 · Archived copy · Original

Right from the start, Nevada was something of an outlier among the states of the union. Though Nevada Territory had nowhere near the 60,000 inhabitants supposedly required for statehood in 1864, the Union stronghold was hurriedly admitted on October 31, 1864 so two more electoral votes (the 16,420 popular votes cast were the fewest in the union; even minuscule Delaware had more voters) could be tallied for President Lincoln, whose reelection was in doubt.

Silver mining brought Nevada to the nation's attention, but before the end of the 19th Century, another lucrative industry developed. Unlike mining, this industry was decidedly gynocentric, as many American men found out to their detriment.

In Nevada, as in the states previously admitted, the rules of marriage and divorce were a state matter. Notably, Nevada did not require a lengthy residence period to qualify for a divorce petition. Another interesting facet of Nevada was its *de facto* no-fault divorce laws. Technically, divorces were not available for the asking. On paper, a petitioner still needed grounds. "Extreme cruelty" was the most popular.

While "extreme cruelty" might evoke images of "enhanced interrogation" at Guantanamo or a medieval torture dungeon, in truth the courts had a much lower standard. As one magazine writer put it, "Spend a few days in a Reno divorce court and you will have enough novel definitions of 'extreme cruelty' to fill a page in the dictionary."

One only had to reside in Nevada for six months to be a legal resident. Upon being divorced, the born-again bachelorette had to aver her intention to remain a resident of Nevada. Obviously, most of the newly divorced women headed home as soon as possible. A speedy evacuation after a divorce was a nudge-nudge, wink-wink infraction.

Some of the women, however, stuck around long enough to get hitched again. Another of Nevada's peculiarities was the lack of a waiting period to get remarried. A number of women had a new man waiting in the wings. It was not unusual for a woman to get divorced in the morning and remarried in the afternoon.

While other states were not happy about the Reno divorce mill, there was nothing they could do about it. The Full Faith and Credit clause of the Constitution required that other states honor the decrees of the Nevada courts. (A lot of these issues came up again in *Obergefell v. Hodges*, the 2015 Supreme Court decision sanctioning homosexual marriage nationwide at a time when some states permitted it and others prohibited it.)

Not all Nevadans were happy with their state's reputation as a divorce mill. So in 1913 a reform movement

succeeded in doubling the residency period to one year. Predictably, legal fees dwindled, as did local occupancy rates at hotels and resorts. So in 1915 the six-month residency period was restored. In 1927 the residency requirement was slashed to three months. When the Depression cut into business in 1931, the period was slashed to a mere six weeks. Statewide legalized gambling also sweetened the pot that year. Consequently, Reno survived the Depression better than most cities.

Given the size of Nevada (100,577 square miles), Reno was the only realistic destination for divorcees in training, as it was the largest city in the state and railroad access was good. (Reno was on the route of the Central Pacific in the building of the first transcontinental railroad, commemorated by the famous Golden Spike ceremony in Utah in 1869). Located in the foothills of the Sierra Nevadas, Reno was near the Comstock silver mines, Lake Tahoe, and Carson City, the state capital. In 1870, Reno had but 1,035 people, yet it was the largest city in the state (a mere 42,491 according to the U.S. census).

By the 1890's the prominence of the "home-breaking industry" in Reno was obvious to anyone visiting the town. Leon Ray Livingston, a celebrity hobo popularly known as A No. 1, visited the town in 1894 with Jack London, then just 18 years old and becoming acquainted with life on the road:

> A telling majority of the seekers for divorce were women. Back home the grounds they had to advance for an application of separation from their life's mate either was too scandalous for an airing in a public court or would not stand the test of the local laws. A few months of legal residence was all the state of Nevada required to grease the slide into single-blessedness and, at the same time, the pocket-books of the lawyers and others financially interested in the flourishing of the divorce enterprise.
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> * * *
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> There was one outstanding feature which most impressed Jack London and I while we were sightseeing in town. This was the unusual number of lap dogs and other nasty creatures taken out for an airing by members of the Reno divorce colony or their maids. Precious few of the women, all of whom were attired in the most expensive creations of Parisian fashion, were encumbered with babies.

Remember, this was long before female emancipation was a given. Suffragettes were stalking the land but the 19th Amendment giving women the vote was 25 years away and stigma was still attached to divorce. Thanks to the relative rarity of divorce in other states, Reno became synonymous with divorce. If a woman announced she was taking a trip to Reno, it was understood that she was not talking about a vacation.

The Reno experience was largely the province of well-to-do women. The average disenchanted housewife could hardly afford train fare to Reno, much less pay for lodging for the requisite amount of time – particularly after the Panic of 1893.

Consequently, the roster of women granted divorces in Reno is something of a who's who. Socialites, heiresses, and movie stars were abundant. Among the Hollywood migrants casting off their spouses were Tallulah Bankhead, Constance Bennett, Paulette Goddard, Jane Greer, Rita Hayworth, Miriam Hopkins, Carole Lombard, Myrna Loy, Ida Lupino, Maureen O'Hara, Mary Pickford, Lillian Roth, and Lana Turner. So many well-to-do women migrated to Reno that the outlying dude ranches that catered to them were popularly known as divorce ranches. The cowboys who worked on those ranches were surely full of titillating anecdotes.

If Reno was the city where marriages went to die, Niagara Falls, a popular honeymoon destination, was where matrimonial relationships were nurtured. Most young couples went through Buffalo, the gateway city to Niagara Falls, because it was easy to reach via train. The two upstate New York cities intersected in the popular ditty "Shuffle Off to Buffalo," written by Al Dubin and Harry Warren. The song was introduced in *42nd Street*, a 1933Warner Brothers musical with classic Busby Berkeley choreography.

The song begins with a young couple planning their honeymoon:

> I'll go home and get my panties,
> You go home and get your scanties
> And away we'll go
> Whoa-oh-oh
> Off we're gonna shuffle
> Shuffle off to Buffalo
>
> To Niagara in a sleeper
> There's no honeymoon that's cheaper
> And the train goes slow
> Whoa-oh-oh
> Off we're gonna shuffle
> Shuffle off to Buffalo

All well and good. The young couple radiates bliss, joy and optimism. But a couple of verses later, a jilted, jaded woman chimes in:

> Matrimony is baloney
> She'll be wanting alimony
> In a year or so
> Whoa-oh-oh
> Still they go and shuffle
> Shuffle off to Buffal0
>
> When she knows as much as we know
> She'll be on her way to Reno
> While he still has dough
> Whoa-oh-on
> She'll give him the shuffle
> When they're back from Buffalo

So the American man was screwed coming and going. He got fleeced paying for a honeymoon in Niagara Falls and later got fleeced by the divorce courts in Reno, dubbed "The Biggest Little City in the World" (thanks to a slogan contest) in 1929. Holy matrimony, Batman!

In its heyday, Reno had no serious competition for divorcees, as Las Vegas was just a dot on the map and was harder to get to. Legalized gambling also aided Las Vegas, however, and as lodging and entertainment options grew in southern Nevada, they took away some of the Reno divorce trade.

Las Vegas surpassed Reno as the state's largest city in the 1950's, but the divorce rate went down in the 50's, and by the time it started going up again, the liberal reforms in other states rendered the Nevada divorce pilgrimage unnecessary Much the same is true of casino gambling, but the glitzy shows and sumptuous resorts of Sin City remain unmatched by more pedestrian locales.

Now with 260,000+ people, it is arguable whether Reno is still "The Biggest Little City in the World" but it is no longer the Divorce Capital of America. Still, with more than 425,000 people in metro Reno, there are enough locals to keep a fair number of Washoe County divorce lawyers employed.

Looking back over the Reno phenomenon, one can only wonder how many men's bank accounts were pumped dry by shysters. In addition, how many hoteliers, ranchers, restaurateurs and others in Reno were enriched by shearing men from other states? Fittingly, sheep farms, thanks largely to Basque immigrants, were a big part of the Nevada landscape in the old days.

Unlike divorce courts today, the judges and lawyers who manned the Reno divorce mills were just that – men. One wonders if any of them ever stopped to ponder what they were doing to their fellow men. I'd like to think that Nevada lawyers and judges had misgivings about their profession and maybe a few of them repented and found other means of making a living.

Then again, I'd like to believe Area 51 houses space aliens from the Roswell UFO crash.

Eating while MGTOW: Buck buck chicken

August Løvenskiolds · 4 October 2021 · Archived copy · Original

Today we're republishing an amusing and practical article written several years ago by AVfM's own August Løvenskiolds. A man's gotta eat, right? –Ed

The MGTOW (Men Going Their Own Way) lifestyle, ideally, involves both a real-world withdrawal of men from women and a reduction in the large excess of productivity by men necessary to support the pampering of women through the state's taxation of men's natural high productivity.

Men like me who choose this path may experience a decline in disposable income as we no longer strive to be the stripper pole of cash climbed by needy, seductive succubi eager to harvest us for our resources. But this doesn't mean that MGTOW should be denied the gastronomic pleasures of preparing our own easy, affordable, and low-cost meals.

I go shopping for food once every two weeks or so. I eat out less than once a month – twice in calendar 2015 so far, and a woman paid for one of those meals.

Beef is quite expensive as I write this but chicken is cheap and in Dallas, I can buy a "family pack" (heh) of 7-9 boned (heh), skinless chicken breasts (heh) for less than 10-12 dollars US. I break them up into individual plastic freezer bags, carefully bleeding out as much air as possible before freezing them. I then have a fortnight's worth of protein for the price of buying some crazy feminist harpy two sour apple martinis.

Now, the basic preparation of one of these frozen breasts is easy: remove from freezer and wrapping, plop onto a pan and place into a 450 degree Fahrenheit (about 230 Celsius) oven for about an hour or less.

While you are waiting, get on Twitter and give hell to any feminists you can find.

At the end of an hour you will find a beautiful, tasty (if a little dry) roasted chicken breast. Pair that with your favorite dipping sauce (teriyaki and chili paste for me), some veggie dish and a glass of cheap wine, and you are eating in a way Caesar would envy two thousand years ago.

Now, after a while, you can get more elaborate with seasonings, dipping sauces and side dishes but the basic idea is the same: low-cost, low work, and good, sensible food to keep you going on your latest online adventure.

I just polished off my latest variation on this dish. It is much more elaborate but adds a variety necessary to keep gastronomic things interesting.

First, before I removed it from the bag, I thawed the chicken breast. I picked a large breast because I intended to stuff it with butter and herbs.

I force-thawed the still-bagged chicken breast in a small container under a leaky faucet dripping slowly on top of it. It took about 50 minutes to thaw. Two twitter feminists screamed and blocked me while I was waiting. I then preheated the oven to 400 degrees (about 205 Celsius).

As I held the thawed breast gently, my knife made a small incision on the thickest side of it. I enlarged the incision with the blunt plastic handle of a small spatula until there was a tight canyon/cul-de-sac in the breast as far as I could force the probe without rupturing the other side of the breast.

I stuffed the resulting cavern in the breast with one smashed clove of garlic, several shards of frozen butter, and a fresh leaf of sage. Oregano, rosemary, or really, any herb you like can be used here.

I placed the stuffed breast in a 10-inch (25 cm) heavy aluminum pie pan with some frozen whole-kernel sweet corn. I put some pats of real butter, hot sauce, pepper and salt over the whole mess and baked them for about 40-55 minutes while I abused some more online feminists with logic.

And voilà. A feast of buttery baked chicken and sweet corn. Life is GOOD.

You can stuff the chicken with whatever you like before baking: ham & cheese, bleu cheese, leeks, olives (green and/or black), horseradish & apple – endless choices. No affirmative consent is needed. Ever.

A cheap, delicious meal – costing two to four bucks – and a nightmare for feminists.

Living well is sweet revenge.

More on Jordan Peterson's Misgivings about MGM

AVfM Video Source · 5 October 2021 · Archived copy · Original

Author's introduction: Consider this a follow-up video to "Confronting the Intellectual Dark Web On Infant MGM". Here I provide new commentary on some things I covered on that video plus a lot of things from the original source video (JBP's Biblical Series IX Sodom and Gomorrah) plus a great deal I initially failed to cover. In this video I take on what I think are some of Dr. Peterson's more egregious conclusions about MGM.

SJW MELTDOWN CHALLENGE: Do You Have What It Takes?!

AVfM Video Source · 5 October 2021 · Archived copy · Original

A Word on Our Betters, the Woke

Robert Franklin · 7 October 2021 · Archived copy · Original

Originally published on Robert Franklin's blog, The Word of Damocles.

Last time, in discussing the subculture of the "woke," I mentioned that the very concept of wokeness and the woke themselves remind us greatly of times supposedly gone by, of the monied classes and their disdain for the peasantry.

> Inevitably, that sense of their own moral rectitude produces an attitude in the "woke" somewhere between condescension and disdain. The very term itself connotes a higher level of awareness meant to contrast dramatically with that of the degraded state of the rest of us. In so doing, it echoes class antagonisms that are neither recent in origin nor woke.

The antics of the woke bring unbidden to mind that ancient human relationship – haves and have-nots. There, the haves invariably conclude that they know better what's good, not just for them, but for the have-nots as well. In mid-19th century Great Britain, Viscount Palmerston made the point succinctly to William Gladstone:

> You lay down the Doctrine of Universal Suffrage, which I can never accept. I entirely deny that every sane and not disqualified man has a moral right to vote. What every man and woman too have a Right to, is to be well governed and under just laws…

See? According to the good Viscount, those who decide what constitutes good government and just laws are, coincidentally, people like him. That the poor might have different thoughts on that subject, different interests, than the wealthy seems no more to have occurred to him than the concept that no government can be considered good if it denies a stake in its doings to 90% of the people it governs.

Which brings us to the woke today. Their message: we know what's best for all of us; if you disagree, you're at best misinformed and at worst an enemy of the Greater Good; follow us without question and all will be well. Like the working classes of Great Britain in Lord Palmerston's day, most of us now find ourselves being looked down upon by those who not only consider themselves our betters but to whom it never occurs that our needs, our voices, our values, our arguments matter.

But, let us not pretend that it's only attitudes that the woke seek to control. Quite the contrary. Consider this article from the UK that points out all too clearly the economic consequences of woke climate policies on the working class.

> Climate alarmism is inherently opposed to the interests of working-class people, and more and more people are starting to clock this. Bans on petrol and diesel cars might mean little if getting around for you means cycling around Stroud. But it means a hell of a lot if you drive for a living and rely on your car to get the kids to school. Fantasising about the end of the world is a luxury most people do not have. As the *gilets jaunes* used to say, the elites care about the end of the world, while everyone else worries about the end of the month.

Just so. Rising prices on fuel, vehicles, electric power, etc. bear disproportionately on those least able to absorb them. And, just in case we of the Great Unwashed missed the message, the woke happily remind us.

> Plus, the seemingly never-ending stories of green hypocrisy make clear that eco-austerity is only really for the plebs. The more that energy and travel are made more expensive, in an attempt to stem our movement and consumption, the more the good things in life will become the sole preserve of the wealthy, who will always be able to pay more…

Indeed. The latest Davos conference on climate issues didn't see many attendees arriving exhausted on bicycles or simply tuning in remotely. Private jets were more the order of the day.

Much the same holds true among the woke beyond climate politics. When Harvard, Yale, etc. offer enormous privileges to black applicants, others suffer. That's the nut of the lawsuit against Harvard by Asian applicants who rightly claim that they've been discriminated against on account of their race. In the process, perfectly qualified Asian and white students find themselves attending less prestigious institutions than they would have absent affirmative action.

Before the term "woke" was even coined, Charles Murray reported the phenomenon of a growing class divide in his book "Coming Apart."

> But along with the continuing individual American success stories, is a growing majority of the people who run the institutions of America who do share tastes, preferences and culture. They increasingly constitute a class. They are also increasingly isolated. … This growing isolation has been accompanied by growing ignorance about the country over which they have so much power.

A significant part of the great divide Murray identified consists of education. What Murray called the "Narrow Elite" tends strongly to attend, not just college, but elite colleges. And what happens at those elite institutions? Students are force-fed woke-ism, often from the first day they step on campus. Young men are taught that to be male is to be toxic, a danger to themselves and others. Students generally are taught that white people are privileged racists.

After college, those elites tend strongly to live together, work together, read the same newspapers and books, worship together, etc. And they almost never meet or talk to anyone else in any meaningful way. The unsurprising result being that the narrow elite has come to resemble an echo chamber, whose ever-repeated messages go unchallenged and whose members apparently never question the idea that they're both qualified and entitled to govern and instruct the rest of us.

Lord Palmerston would understand completely.

An Inconvenient Truth

Mark Dent · 7 October 2021 · Archived copy · Original

In a time of endless lies, propaganda and deceit a brief glimpse of the truth is indeed a moment to celebrate.

There have been whispers about sexual abuse and grooming in our AFLW competition for sometime but they have remained whispers due to the reluctance of our media to investigate the claims and expose the truth. But why would our media be so reluctant to break such a sensational story?

The W is the key here.

The women's AFL competition is branded the AFLW.

Does it contradict a narrative which has been rammed down our throats for years?

Masculinity is toxic.

Where men gather in numbers you will find abuse and deviant behaviour.

Women are always victims of male deviancy and violence.

Women do not sexually abuse or rape.

Women do not bully or groom young victims.

Women do not lie?

The AFLW story is yet to be published or alluded to by any media outlet.

But yesterday another story about rampant grooming and abuse exploded and was presented in one of our biggest newspapers.

The Matildas are Australia's women's national soccer team. What did the headline on the front page of the Herald Sun scream?

Star claims Abuse, Bullying Rife in Toxic Women's Soccer!

The article begins:

Australian women's football stars have revealed a toxic culture within the sport that includes allegations of indecent assault, sexual harassment, bullying and grooming.

Among the claims are an incident in which Matilda's legend Lisa De Vanna alleges a teammate pulled her down from behind and she was dry humped.

Lisa De Vanna

"*There needs to be consequences," DeVanna told the Herald Sun.*

"*There needs to be accountability."*

"*Have I been sexually harassed? Yes. Have I been bullied? Yes. Ostracised? Yes. Have I seen things which made me uncomfortable? Yes."*

Former Matilda Elissia Carnavas witnessed what De Vanna endured.

"*They targeted Lisa," Carnavas said.*

"*It was a big joke. They were trying to provoke her by sexually harassing her and making her feel uncomfortable."*

"*In any sporting organization and in any environment, grooming, preying and unprofessional behaviour makes me sick."*

De Vanna also highlighted another inappropriate moment away from the sporting field.

"*There was a time I was asked to join two girls in the shower rubbing soap on each other. I told them to fuck off and they laughed and said, "You know you want to join us."*

The recently retired, 150 cap veteran took to social media at the weekend to respond to a tweet from US soccer superstar Megan Rapinoe who was commenting on allegations of sexual harassment in the NWSL.

Rapinoe had tweeted: *"Men protecting men who abuse women."*

De Vanna tweeted back:

" *I agree @mPinoe but I have witnessed W my eyes:*

-Women protecting women who abuse players

-Players protecting senior players who abuse younger players.

-Organisations protecting coaches/players who abuse players.

Abuse is abuse. Poor behaviour is poor across all boards!"

This story has a particularly intoxicating aroma and it is especially uplifting in today's world in which the stench of the rotting carcass of truth pollutes the very air we breathe.

Someone has dared to lift the veil for a brief time and allowed us to glimpse reality.

De Vanna said, *"I was pulled down from behind and dry humped by a few of my teammates. I fought my way off the floor kicking and screaming. They thought it was funny," she said. "I was just a young kid from Perth. I didn't know any different. I lost my shit and wanted to punch them."*

Former W-League star Rhali Dobson has also claimed she was a target of predatory behaviour.

Dobson who played for Melbourne City, NewCastle Jets, the Young Matildas and Matildas during a 13 year career, said the pressure off the field outweighed the pressure on it.

"*Initially why I made myself so feminine was because I was trying to keep people away from me," Dobson said. "I know what it was like when I was younger. I didn't want to even have a shower after the game. I'd wait until I got back to my room. There were a couple of us young ones in the same boat.*

A lot of it is pushed under the rug. It was a case of grooming when I first came on the scene because I was asked, "Do I prefer boys or girls?"

I said I liked boys and remember just looking down at the ground and all of the laughter and being told, "We'll change that soon enough.

As you get higher up in the levels when it comes to the national circuit. If you don't fit in with the crowd you won't make it. It's a world that's very much still going on, in the world at the top levels, and until you start addressing this nothing is going to change."

Former head of corporate affairs and football whistle blower Bonita Mersiades called on FA to conduct a fresh probe into De Vanna's claims.

"*They cannot, and should not be ignored-and nor should they be examined in isolation of issues that are happening elsewhere, such as the USA and Canada," she said in a letter from Women in Sport.*

We therefore urge you to establish an independent external inquiry into the culture of women's football in Australia to ensure that the environment is safe and happy for all girls and women."

I find it quite astonishing that the endless lies about family violence and sexual abuse have been so artfully presented as abuse exclusively perpetrated by males.

Anyone with the most basic intelligence would know this is an absurd proposition simply based upon their lived experience. I see almost daily clips of "Karens" exploding in rage because somebody took their parking space or a retailer failed to provide them with an item they desired. I have seen "Karens" blatantly and hysterically scream that they are the victim in situations where they are the obvious perpetrator. I have seen "Karens" use the threat of the allegation of rape in order to avoid paying a taxi fare.

These are not isolated incidents. There are hundreds of such examples on film. This is clearly the tip of a very deep iceberg. How can any person with an average IQ not quickly surmise that the chances that these violent psychopaths who exhibit their rage and violence in public while being filmed would be very likely to be exhibiting this same psychopathic behaviour behind closed doors with their partners and children?

But women are never cited as perpetrators of child murder and abuse and they never lie even as we read of yet another child who has been strangled, stabbed or drowned by their mummy.

Yet we continue to see advertisements and campaigns depicting men (and only men) raging and threatening women over the most minor issue- an undercooked dinner or untidy house. From the endless hours of footage of women going on racist rants on public transport to women destroying property or assaulting people in burger shops one must begin to believe women are far more likely to erupt and explode over very minor irritations.

We live in a lie.

Every day.

Revelations of sexual harassment, grooming and sexual assault in all female environments does not shock or surprise anyone with intelligence. The only shock one feels is the fact that one journalist chose to report on the issue when so many others have deliberately covered up the truth.

Every news story seems to be presented with one aim. That aim is supporting whatever the narrative may be at any given time. It is always an anti-male narrative. It simply takes different forms at different times.

The fact that men and women in positions of power and authority can use the words toxic masculinity with impunity is proof enough of the bigotry and hatred our mainstream media, governments and education system has for men and boys.

We remain the only demographic to be singled out as poisonous and dangerous due to our immutable characteristics- the very essence of what makes us who we are.

It is evil. Shameful.

Stories like this one simply confirm what thinking human beings have always known. No gender has a monopoly on evil behaviour any more than one gender has cornered the market on honesty, compassion and generosity.

Yet we know, despite the facts readily available to anyone who claims to be interested in the victims of family violence or partner abuse, that the lies will continue to be promoted by our government, education system and media.

I have long known that lesbian relationships are the most likely to be violent and abusive but this fact has for some reason never been discussed or given prominence in any discussion of family/partner violence. Why? The narrative my dear readers! The narrative.

Isn't it a revelation to discover that placing two women together and allowing them to live with each other in a confined space will lead to a high level of violent abuse, far higher than when two men (those who purportedly have toxic masculinity oozing through their veins) choose to co-habitate.

This is not logical if one believes the current zeitgeist.

Truth is irrelevant. Truth is unnecessary. Truth is expendable in the world we live in today. Technology allows the Lie to be spewed into the mouths of countless babes who willingly swallow it and chirp for more.

Read the truth for yourself. It's been out there for a long time.

What is lesbian partner violence?
Partner violence in lesbian (and gay) relationships recently has been identified as an important social problem. Partner or domestic violence among lesbians has been defined as including physical, sexual and psychological abuse, although researchers have most often studied physical violence.

How common is lesbian partner violence?
About 17-45% of lesbians report having been the victim of a least one act of physical violence perpetrated by a lesbian partner (1,5,6,13). Types of physical abuse named by more than 10% of participants in one study included:

- *Disrupting other's eating or sleeping habits*
- *Pushing or shoving, driving recklessly to punish, and slapping, kicking, hitting, or biting (11).*
- ***Sexual abuse by a woman partner has been reported by up to 50% of lesbians** (12).*
- *Psychological abuse has been reported as occurring at least one time by 24% to 90% of lesbians (1,5,6,11,14).*

The research usually has been done with mostly white, middle-class lesbians who are sufficiently open about their sexual orientation to have met researchers seeking participants in the lesbian community. Subsequently, these findings may not apply to women who are less open, less educated, or of other ethnic backgrounds.

Why would a lesbian batter another woman?
Lesbians who abuse other women may do so for reasons similar to those that motivate heterosexual male batterers. Lesbians abuse their partners to gain and maintain control (9). Lesbian batterers are motivated to avoid feelings of loss and abandonment. Therefore, many violent incidents occur during threatened separations. Many lesbian batterers grew up in violent households and were physically, sexually, or verbally abused and/or witnessed their mothers being abused by fathers or stepfathers (6,7,14).

How is lesbian partner violence different from heterosexual partner violence?
There are several similarities between lesbian and heterosexual partner violence. Violence appears to be about as common among lesbian couples as among heterosexual couples (1,5). In addition, the cycle of violence occurs in both types of relationships. However, there also are several differences.

In lesbian relationships, the "butch" (physically stronger, more masculine or wage-earning) member of the couple may be as likely to be the victim as the batterer, whereas in heterosexual relationships, the male partner (usually the stronger, more masculine, and wage-earning member) is most often the batterer (4). Some lesbians in abusive relationships report fighting back in their relationship (6,8).

Intimate partner violence in lesbian, gay, bisexual, trans, intersex and queer communities: Key issues | Child Family Community Australia (aifs.gov.au)

People who identify as lesbian, gay, bisexual, trans, intersex or queer (LGBTIQ) experience intimate partner violence at similar rates as those who identify as heterosexual.

There has been an invisibility of LGBTIQ relationships in policy and practice responses and a lack of acknowledgement that intimate partner violence exists in these communities.

Lesbian women ***were more likely*** *than gay men to report having been in an abusive same-sex relationship (41% and 28% respectively);*

26% of respondents had experienced sexual assault within a same-sex relationship (Leonard et al., 2008).

Rate of Domestic Violence Highest in Lesbian Relationships | The Wentworth Report

Rate of Domestic Violence Highest in Lesbian Relationships*. It's a PC myth that domestic violence is all about men hurting women in heterosexual relationships. It's not. Women dish out a lot of violence too, including against kids. Despite convincing studies for decades now, this still seems to surprise people — once again demonstrating the willingness and power of the media to propagate a PC agenda. Keep an eye out for how the domestic violence meme is used — such as to put down straight men.*

Domestic violence has become a "silent epidemic" in the gay and lesbian community despite being the subject of increasing scrutiny in heterosexual relationships, according to the AIDS Council of NSW.

by JD Glass.

The National Violence Against Women survey found that 21.5 percent of men and 35.4 percent of women living with a same-sex partner experienced intimate-partner physical violence in their lifetimes, compared with 7.1 percent and 20.4 percent for men and women, respectively, with a history of only opposite-sex cohabitation. Transgender respondents had an incidence of 34.6 percent over a lifetime according to a Massachusetts survey. …

These studies refute the myths that only straight women get battered, that men are never victims, and that women never batter *…*

"*Abuse is not about violence; it's about control," says Beth Leventhal, executive director of The Network/La Red in Boston. "****You can be just as controlling of someone if you are small — as if you're large****. It's about using violence or any other means of gaining and maintaining control."*

I have long since given up on the idea that the tsunami of bullshit which tumbles out of the mouths of feminists in positions of great power and privilege can ever be halted. The best I can do is know the truth for myself and the handful of people who seek it.

If we each do our best to tell the truth to those we love and those we encounter at work or socially, we have done all we can be expected to do and that means we can rest our heads upon our pillows each night and look into a mirror without feeling a wave of revulsion envelope our soul.

One more time. Read the truth.

These studies refute the myths that only straight women get battered, that men are never victims, and that women never batter …

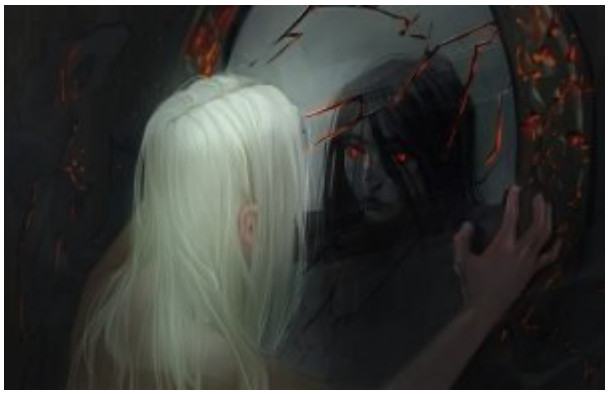

“Amazing Pittsburgh College Response” to Bloodstained Men protest

AVfM Video Source · 7 October 2021 · Archived copy · Original

Scott Adams comments on the way we treat boys...

AVfM Video Source · 8 October 2021 · Archived copy · Original

Note: The above snippet is a reference to the most recent school shooting, from Scott Adams longer podcast published yesterday.

A Tale Of Two Interviews

Elizabeth Hobson · 9 October 2021 · Archived copy · Original

Editor's note: Elizabeth Hobson was recently interviewed by feminist Colette Fountain of 'Screenshot Media' (no, we've never heard of the website either), who proceeded to misrepresent both Elizabeth and the Honey Badgers in a train-wreck of an article titled, *'Inside the anti-feminist world of Honey Badgers, where women put men's rights before their own.'* For the sake of accuracy we are publishing the full, previously unpublished interview with Elizabeth below.

* * *

Colette Fountain: I guess to start with it would be interesting to know how you came to be involved with Men's Rights Activism and then how this led to your position with J4MB? Were there particular studies you read that changed your views on gender or anything like that or was it just gradual?

Elizabeth Hobson: How long have you got? Gosh… I'll give you a lot of information and you can edit as you like (but can I please publish Q's and A's in full on WokeFather?).

I was raised pro-feminist (as is standard). I remember turning to my Mum when I was new in high school and gushing over a Germaine Greer comment from Newsnight or somewhere where she said "When people say I'm not a feminist, I say 'Well, what are you?'" – which I thought tremendously cool. Germaine Greer, as an aside, I have a respect for. I think she's misguided in many respects but there are times when she is startlingly right. She has a real skill for listening to women. Changes her mind quite appropriately sometimes. Let Neil Lyndon quote her when all of her crazy sisters said no and made a new father bingerewrite scores of direct quotations into paraphrase…

I went to an all girls school, we had good times, but we were taught half truths and full fictions about our British Suffragettes. Feminist indoctrination. Still pro-feminist not fully fledged at this point in my life.

Then my partner and I discovered that we were having a baby. Now, we had been party people… But the whole pregnancy thing was magical and we just wanted to be together. So we're at home not out and I get into… Stories about natures mothers… And feminism. Which I imagined was about equality and sisterhood.

It quickly became clear it wasn't. It was equality when it suits and they're total cliquey bitches, almost to a feminist (male and female).

Then I'm just totally puzzled online and I start bumping into anti-feminists and MRAs and THEY are about equality! THEY are about truth, and sex peace, and comradeship! And this diverse community is so supportive. We all go through stuff in life and I could not have a better bunch of people who all have my back, and I hope they feel the same about me too!

I practised debating and writing for a few years and then I noticed a post on the J4MB blog looking for a volunteer to do communications work. I applied. We chatted, and it was very engaging, and then he asked what experience I have with that work and I told him that I had absolutely none. He said that "That's more than anyone else who's applied so far, you're hired!" Mike is a really warm and funny, totally idiosyncratic, work horse of a man. A really good friend. I stepped down from the party after I'd been working very intensively in the care sector for a few months and realised that I just couldn't commit regular enough time to be able to contribute appropriately to the party. But Mike and I have shared some awesome interview hosting duties recently, a British politician and lioness – Ann Widdecombe, Don Lofendale, a retired lawyer who has some incredible insights into the abortion situation. And more! They'll be aired as part of The International Conference on Men's Issues 2021, online.

I'm now working for a living and writing for a great site called Woke Father. Pulling together information for my ICMI speech which is provisionally called Sins of Eve and is about how women's misbehaviour is like totally whitewashed and goes relatively unpunished for various interesting reasons (including anti-male sexism). Plus a very exciting project that a dear friend and a mentor of highest regard to me is founding that will become clear

before too long…

Colette Fountain: Looking at the manifesto for J4MB, quite a few areas are covered so if you could expand on where your own beliefs lie that would be great because from my research, Men's Rights Activism seems to cover everything from men's mental health to people opposed to women having the right to vote so it would be helpful to know where you lie on that scale and which issues you feel need to be tackled first?

Elizabeth Hobson: Jesus Colette, kudos for the great questions but I'm gonna be here all night!

OK. I call myself an anti-feminist gender equality activist but I'm also:

- A passionate classical liberal who values freedom
- A pragmatist who wants to work out answers that work for as many people as possible
- A non-gynocentrist who refuses to accept the fact that so many boys – beautiful, magical, innocent boys – look set to grow up into a world that values them less because of their sex, who have fewer choices because of their sex, who are more harshly treated in many arenas because of their sex
- An individualist who smiles wryly whenever someone points out that the smallest minority is an individual. I don't go in for radical identity politics. That's why I stopped self identifying as an MRA and started calling myself a gender equality activist. I am naturally interested in gender politics, maybe it's not natural maybe it's accidental! But I am interested and I am utterly concerned about women as much as men. But… The the correction of the host of disparities that disproportionately disadvantage men (and boys) in our society would be a rising tide lifting all boats.
- A libertarian who is very live and let live, loves tolerance and peace – non aggression principle, hell yeah!
- A WGTOW – like a MGTOW but W.

Kids' relationships with their fathers post separation I want fixed right now. That is the most messed up shit. Dads need kids, kids need dads.

I would like babies protected – both in the womb and from unnecessary surgical procedures on their genitals.

I would like an end to the Sex War based on the fact that the truth, as history shows, is that men and women have loved each other, struggled together, been partners in every positive development in ever! We need gratitude to them; and hope and trust shared by us as sexes.

Colette Fountain: How would you say the majority of activists get involved with / discover the movement. I've seen several Reddit threads, as well as on sites like twitter or do you find most people congregate on places like A Voice For Men, or at the conferences you have organised? Have you noticed a difference in US and UK based groups?

Elizabeth Hobson: Another great question. I'll have to think… It's a real mix you know. You have women like Karen Straughan who NEVER fell for the bullshit. Women who fell hook line and sinker and really resent it! (Usually) older men (and often their female family members too), where there has been state sanctioned abuse – parental alienation, false accusations, lack of support escaping abuse – against him. Younger men who are just plugged in and switched on.

I found my tribe on Twitter. It's all over the internet though. If anyone has a natural curiosity or a puzzling experience that doesn't accord with prevailing feminist narratives, they'll stumble across one or another of us. Into the rabbit hole.

I don't know that I do see a difference between UK/US actually. In fact when I look for something in my mind I come across similarities. There's a lot of *patriotic* Americans for their part. And a lot of admiration for our brethren living in the only country ever founded on philosophy (how gorgeous is that?). I have two copies of The

Constitution and Bill of Rights. I'm sitting in front of a Dali painting based on the birth of America. There's a book actually… Naomi Wolf, terrible feminist but, great on matters of liberty and conscience. It's called 'End of America, Letter of warning to a young patriot'. She wrote it during the presidency of George Bush Jr. She was seeing things happening – Guantanamo (she's been there), suppression of the free speech… – and, being of Jewish descent, she says that she just kept thinking "They did this in Germany" to herself. And that prompted an exploration into the steps that would-be dictators take when closing down an open society. She returned to the subject under Obama (it got worse) and now with our Covid-busting-civil liberties-busting thing that we have going on, it's worse again. They always invoke a terrifying internal threat – all the better if it is genuine but can be hyped… Anyway, it's important work and I hope that you can excuse my detour! I suppose perhaps what I'd like you to take from that is that being in this community has encouraged me to be open minded. I don't open a book by a feministt hoping to hate it. I liked Black Widow. And Ladykiller by Lush. I rate various feminists – Greer in her way, Paglia, Patai/Koertge, Roiphe, Sylvia Pankhurst (to go back in time considerably). We are like that. We have a culture of genuinely listening and arguing in good faith with good evidence. It's super cool. UK/US have different interesting projects happening of course, but I don't think there's a huge difference in character.

Colette Fountain: Obviously Men's Rights Activism is often seen to be in direct opposition to feminism, something which has led to many supporters calling themselves anti-feminist, yourself included – what do you feel is the reasoning behind this? Why is there such hatred for feminists, especially within the female members of the Men's Rights Activist community? Do you not feel that supporting Men's Rights is in opposition to your own rights? How do you feel about the elements of the community which are perhaps more violent towards women, particularly within more extreme groups like incels with the recent Plymouth shooting – do tragedies like these affect your belief system at all or change how you feel about the group as a whole?

Elizabeth Hobson: I reject your hypothesis – speaking personally, I don't "hate feminists", I hate *feminism.* Around a decade ago I identified as a feminist and I don't hate myself for that. It was the most reasonable course of action based on the information that I had to hand! The information was bad, and I hope that my understanding of gender politics has improved with my knowledge, and I hope that in some small way I can contribute to other people's journeys out of feminism. Maybe that's part of why I specify that I'm anti-feminist publicly. I do find that people often hear that and react. They may have their interest or their anger peaked – but either way it can start a good conversation! Another part of why is my truth-addiction! I was fiery as a girl but I had a major depressive episode after a miscarriage in the early twenties and I shut off from communicating completely. I was like a mute, except for my eldest son who was toddling at the time. I crawled out with the aid of honesty. I started talking to people, and it helped. And I got absolutely addicted to telling the truth. It's a great feeling!

Regarding rights – I'll define a couple of things in a personal way to make sense of what I will say to you. The kinds of inalienable rights that I believe in – that essentially boil down to being protected from predation and being free to live your life however you want to as long as nobody else is hurt – are absolutely strengthened by the concept of sex-blind justice. The kinds of rights that women have in practice (which I would call privileges): choices (reproductive, financial, professional), to be treated with compassion within services, an unlimited veto over father involvement in our children's lives… My ideas are in opposition to them, yes. "Equality would be a step down for women" – but also lift us up to contribute to society more positively and protect the men & boys who we love.

We are a peaceful movement. Or a collection of peaceful movements who respect each other and therefore do collaborate. We largely seem to have very similar analyses of the problems between men and women today. We do have different ideas about how to solve them and I doubt that any of the prevailing narratives within any of our brethren movements are entirely right or wrong. Portsmouth was an absolute tragedy. So awful. I'm waiting to hear more before I draw conclusions about what potential motives and triggers may have driven Jake Davison to do what he did. Those events didn't change my perspective at all though, no, I absolutely question the claim that he was radicalised in incel forums and I firmly believe that incel communities do more good than harm. They're messy. They are messy. But they're supporting each other and I hope a lot of them are growing as a result.

Colette Fountain: Finally it would be interesting to know what you hope for the future of activism and gender

equality – what would an equal future look like in your ideal world and how do you think this can be achieved?

Elizabeth Hobson: I'm really impressed that you asked that question. I think it is fundamentally wrong to engage in any kind of activism or advocacy without a clear idea of what it is that you want! It's a question I've asked to many feminists and not really got a proper answer. What I want is something like this:

When there is an assumption of 50/50 shared parenting in the Family Courts.

When there is an equitable amount of money and effort expended researching cures for 'male' illnesses and 'female' illnesses. When there are male contraceptives.

Paternity fraud – prevented with compulsory paternity tests and punished proportionally if discovered later (pay costs plus therapy eg)

When men are valued by society, and we see as much virtue signalling about that as we do regarding women's inherent value- and as little misandry as we see misogyny.

When we have equitable services for male victims of DV.

When men and women receive equal sentences for equivalent crimes.

When we get rid of affirmative action quotas and let people succeed on the basis of their merits.

When the Women's and Equalities Committee drops the 'Women's' from their title and the UN Women's department is either dropped or equal led with one for men.

When we embark on concerted efforts to make the world safer for men, as well as women.

When each sex is protected from infant genital mutilation.

When 'forced to penetrate' is classified as 'rape' in the criminal justice system.

When men have a right to opt out of fatherhood and the legal responsibilities.

When the non-feminist sector is given a representative voice in politics, academia and the media.

When feminist ideology is no longer written into law and public policy

Something like that! I just want for men and women to have equal rights, opportunities, choices and treatment. And I think we could really have a good time if we did. Onwards and upwards!

Robert Brockway speaks at the March for Men

Robert Brockway · 9 October 2021 · Archived copy · Original

This is a transcript of Robert Brockway's speech at the March for Men. Due to time constraints imposed by police on the basis of security concerns most speeches, including this one, were shortened on the day. We present here the original speech that would have been given had time constraints permitted.

Pictured at the March for Men, from the left, are Chani Randazzo (speaker, Women Against Feminism), Robert Brockway (Speaker, Australian Men's Rights Association Inc) and Sydney Watson (speaker, March for Men organiser). –Ed

Misandry

- Mansplaining
- Manspreading
- Manterrupting
- Manslamming
- Bropriating
- Manflu
- Male Immune System is weaker
- Man-child, and it's variation man-baby
- Toxic masculinity
- The End of Men
- Men are obsolete
- A curfew for men
- Dead beat dads
- Men are genetically inferior
- Men have a lower pain threshold
- Men are linear thinkers
- Men can't multitask
- Men lack the capacity to maintain concentration for long periods
- Men think about sex every few seconds
- Masculinity so fragile
- Fragile male ego
- Male privilege
- Patriarchy
- Men won't ask for directions
- Special person's day rather than father's day
- Men should man up and grow some balls
- A woman needs a man like a fish needs bicycle
- Boys are stupid, throw rocks at them

During this talk I sometimes reference issues men and boys are facing in other countries. Where one wealthy anglosphere country goes the others soon follow. In any case, we're all in this together. Whether we're talking about Australia, the US, Canada, Haiti or Venezuela, misandry and the attacks on men and masculinity must stop.

We live in a society that marginalises men and their problems, that routinely ridicules men and boys. We hear about *mansplaining* in which men are presumed to routinely talk down to women and explain topics to them that they already understand. The concept, but not the term, was first discussed by author Rebecca Solnit after a man apparently explained a book to her, not knowing that she had written it. That terrible man, being unable to read her mind.

And then there are some less well-known examples. *Manterruption* in which it is alleged men interrupt women when speaking more than the other way around. Some fairly dubious research has been used to try to justify that one.

Most people probably haven't heard of *manslamming,* which claims that men seek to dominate footpaths and simply slam into women while walking around. A young woman tried to popularise this by walking around and slamming into men.

The End of Men is an article, subsequently a book, by Hanna Rosin. Rosin covers some of the issues facing men and boys but goes on to argue that these problems have their basis in fundamental problems with being male.

Meanwhile, the Munk Debates in Canada, which are broadcast around the world, had an episode called *Men are Obsolete* in which four women (but no men) debated whether or not men are obsolete.

Here in Australia we've recently had calls for a *curfew for men* including a newspaper article titled, *A curfew for men? What a great idea* by Melinda Houston that appeared in various major Australian newspapers including the Sydney Morning Herald. Setting aside for a moment what a ridiculous and impractical idea this is, it clearly shows that the actions of a few men are reflected on men as a whole. I'm fairly certain Ms Houston wasn't serious but it doesn't matter. The damage is done. Gender relations in Australia have further deteriorated.

Deadbeat dads? Let's spare a thought for the dads that haven't seen their kids in years because of a dysfunctional family court system.

Returning recently was a chestnut that has done the rounds for many years. That men are genetically inferior to women.

These claims usually come about as suggesting that the Y chromosome is somehow defective and is ultimately doomed. These claim can occur because the Y chromosome is smaller than the X chromosome, contains fewer genes. These sorts of simplistic claims show a fundamental misunderstanding of genetics.

Every difference between men and women comes, directly or indirectly, from the Y chromosome. To claim that the Y chromosome is a disadvantage for men is to reject everything it is to be male and to reject all of the achievements of men, now and in the past.

We've even reached the point where well-known columnist Polly Dunning stated in an article in the Sydney Morning Herald:

> There were dark moments in the middle of the night (when all those dark thoughts come), when I felt sick at the thought of something male growing inside me.

In the article, Dunning explained her change of heart following the birth of her son but her comments are still truly disturbing.

Men and boys are often portrayed as stupid. The TV formula so often seen in sitcoms of a stupid or inept (but often well-meaning) man married to a super-woman who can solve all of his problems for him by the end of the episode is so common it is a cliche. The mass media is full of negative portrayals of men. The news media is constantly telling us about negative aspects of masculinity. This has led to a general perception of men as people to be feared and suspected.

This had led many airlines to maintain a policy of never seating unaccompanied minors next to men. The implicit assumption here seems to be that the men cannot be trusted next to a child. Many men report feeling uneasy around

children, fearful that they will be accused of some terrible act. This is a major cause of men avoiding certain industries, such as childcare and teaching.

A series of t-shirts and other products produced in the United States a few years ago suggested that “Boys are stupid, throw rocks at them.” These t-shirts can also be found in Australia. The manufacturers took no regard for the impact their products would have on young minds.

Here I discuss some of the issues facing men and boys. There are many more.

Selected Issues

Reproductive Choice

Women in most nations have the right to choose not to be a parent. This right exists through the option to have an abortion, through the use of adoption or through the use of safe haven drop off points. Many jurisdictions allow the mother to use any of these options against the wishes of the father. In contrast, for men consent to sex is consent to parenthood.

Today men actually lack reproductive rights. Unlike women, in many western countries, men cannot choose not to be a father. In the United States, there have been many cases in which a boy has been raped by an adult woman. The boy was not legally able to consent to the sexual activity and yet when the woman became pregnant the boy was required to pay child support (including back payments) on reaching the age of 18.

Many men have been ordered by courts to continue supporting a child that is not theirs, even after they present conclusive evidence (such as the results of a DNA test) showing that they are not the biological father of the child, and in some cases had no relationship with the child at all.

We want men to have the same reproductive choice that women currently enjoy.

Bodily Autonomy

In most nations, today women gain the right to genital integrity at birth. In an increasing number of nations, this right is actively enforced for girls. Boys eventually gain this right too but the exact age at which this occurs isn’t clear. We do know that boys in the United States still do not have this right at the age of five.

Female genital mutilation is now illegal in many countries, and international organisations work to reduce this practice. These same societies often refuse to grant boys the same bodily autonomy that they grant girls the right to be protected from unnecessary medical procedures. We object to male genital mutilation (also known as circumcision) on the same grounds as female genital mutilation. Both violate the human rights of the person being mutilated and both should be illegal. In many countries today all people have protection from unnecessary medical procedures except for infant boys.

Many do not know that the foreskins of infant boys are not destroyed as medical waste but are rather put to a variety of uses. While it is true a few are used for medical research the majority go to cosmetic companies. In some countries, the sale of foreskins by hospitals is a lucrative business.

We want boys to have the same rights to bodily integrity that girls currently enjoy.

Parentage

Women have always known that they are the mother of the child they birthed. Only recently have men had the chance to truly know that they are the parent of a particular newborn. In some countries, such as France, paternity testing is illegal unless permitted by a court of law.

We want men to have the same certainty of parenthood that women currently enjoy. This could be achieved

through mandatory paternity testing at birth.

Presumption of Innocence

The #MeToo movement has seen countless men tried in the court of public opinion without so much as a cursory investigation into the allegations against them.

We also see serious issues with police ignoring exculpatory evidence in sexual assault investigations in the UK and elsewhere. We might see this here soon too. Perhaps it is happening already.

The affirmative consent and enthusiastic consent laws now being enacted around Australia shift the burden of proof and leave men who have sex with women at the mercy of those women and the judicial system. If a complaint is made against a man he is now left trying to establish that the woman consented.

Disposability

Male disposability is the tendency for societies to be more willing to sacrifice men than women. It does not mean that society will wantonly throw away the lives of men. Rather it means that if it must choose between sacrificing a man or sacrificing a woman society will generally choose to sacrifice a man.

This manifests in a variety of ways. Societies throughout history have expected men to give up their lives for women and children even when they are not related to them or even know them. When someone is in trouble, societies expect men to be the ones to step up and risk their lives and safety to help people they don't know. This is still very common although largely invisible. While Australia was talking about 'toxic masculinity' and 'a curfew for men' every single person risking their lives in that cave in Thailand was a man. It would have been the same if it was a girl's team rather than a boy's team in danger. Recently two men in South America spent days in the wilderness to find a western woman that had become lost. This was not 'big news'. There isn't even any evidence that anyone said thank you. Boko Haram killed boys for years but no one cared. They kidnapped girls and it was global news.

Male disposability, however, is not just about men dying. Many societies consider men's time to be their resource to dispose of. In most countries with conscription, only men serve, even today. This is despite the fact that most military roles are not combat roles. Even if a nation decided not to send women in to combat there are many military roles in which conscripted women could serve. Israel conscripts women into non-combat roles. Israeli women may volunteer for combat roles while men may be forced in to combat. Eritrea is a rare example of a country that conscripts women into combat roles alongside men.

There is an expectation for men to risk their lives and safety to help others, even people they do not know. Even in the last few years, we've seen many media reports in which men were criticised for not risking their lives or safety to rescue others.

We have no problem if a man (or woman) chooses to risk their life or safety to help others but they should not be criticised for not doing so.

Men routinely choose to do the dangerous and dirty jobs in society. Many of these industries try to actively recruit women but have largely failed. To a large degree, both men and women view women's lives as more valuable than men's.

Men are significantly more likely to be victims of violence in public but little is said about this in the public sphere. Here in Australia, the government has programs to reduce violence against the gender that is already least likely to experience violence.

We even see widespread violence against men in the media. Men are killed in droves in modern TV shows with nary a mention.

We reject male disposability in the modern world. While it may have made sense for a society in the past to be

prepared to sacrifice its men for the survival of the society, we hold that this is no longer necessary. With a population exceeding 7.5 billion that might reach 10 or 11 billion in a few decades, we no longer need the ability to quickly recover numbers and so the original reasons for male disposability no longer apply.

Food distribution following disasters

A very concerning problem relates to the distribution of food following disasters. The world's largest humanitarian organisation, the World Food Programme, which is part of the United Nations, excludes men and boys from food distribution centres on the basis of gender alone. Men and boys may not enter the food distribution centres. Women are permitted to enter and are then expected to distribute the food to their relatives. These organisations claim that special provision is made for families with no female members but they are light on details.

This has happened in Haiti in the past and appears it may be happening among Venezualean refugees in Colombia.

Domestic Violence

The prevailing position taken by organisations like White Ribbon Australia and our own government towards domestic violence and intimate partner violence ignores available research.

Domestic violence between people who are in an intimate relationship is today known as intimate partner violence, or IPV.

Reciprocal IPV involves intimate partner violence in which each person in the relationship is both a perpetrator and victim of IPV. The Partner Abuse State of Knowledge (PASK) Project, the largest meta-analysis of DV/IPV research ever undertaken, shows that more than half of all IPV is reciprocal.

The National Longitudinal Study of Adolescent Health also found that about half of all IPV is reciprocal IPV. The study examined differences in injury rates between reciprocal and non-reciprocal IPV and found that injury rates are higher in reciprocal IPV than non-reciprocal IPV.

The Duluth Model which is originated in the US but widely influential here treats IPV as something men do to women. Without accepting the true nature of IPV we can never hope to significantly reduce it.

We object to all domestic violence regardless of the gender of the people involved.

Health

Men and boys have higher mortality rates at every age. The difference in life expectancy for men and women in western countries actually widened during most of the 20th century, peaking in the 1990s. One significant contributor to this is the priority that is given to women's health in research funding.

Judicial Discrimination

Even when the evidence against men and women and prior criminal histories are the same, men are more likely to be arrested for an offence, more likely to be charged with an offence, more likely to be convicted of an offence, more likely to receive a custodial sentence, and the sentence will on average be significantly longer. Some states openly advocate on this basis. A UK government commission recently advocated the abolition of all women's prisons. One of the advantages, they argued, was that these prisons could then be used to incarcerate more men.

Laws that are written in a gender-neutral way are often not applied that way, and this is most often is to the detriment of men.

We want fairness in judicial outcomes and sentencing.

Violence

Men experience high levels of violence in society and there is very little recognition of this. Men are close to twice as likely to experience violence as women.

Female-on-male violence is an often ignored problem. Some women, having been taught that violence is gendered, simultaneously object to violence against women but feel that violence against men is inconsequential. One often-repeated myth is that a woman cannot physically harm a man. The many men injured and killed by women are a testament to the erroneous nature of this belief.

Society and the government both ignore and marginalise male victims of violence.

Men are good

Much has been made of negative qualities ascribed to men. These characteristics are often grouped under the heading of Toxic Masculinity and ultimately lead to ridiculous claims like a curfew for men.

There is another side to all of this. The many positive qualities that men bring to societies, their communities and their families.

Men are far more likely to help women, even women they don't know than to ever harm a woman.

Fathers

Now when we talk about a father here, we might be talking about the biological father or a stepfather or perhaps another father figure.

Not everyone can have an involved father of course but that doesn't take away from the fact that many children would benefit from an involved father figure in their lives and that by extension the involvement of men in their children's lives benefits society as a whole.

Children with involved fathers benefit in a number of ways. This list is not intended to be exhaustive.

Children with involved fathers commit fewer crimes than those without. This is also true for violent crimes. Children with involved fathers also commit less bullying.

They are also less likely to experience depression and anxiety. Partly because of this they are less likely to engage in illicit drug use.

Women who grew up with involved fathers showed lower incidence of teen pregnancy as well as better and more stable relationships with men later in life. Research also found that women with involved fathers tended to be less likely to be derogatory towards men and boys.

Presence of fathers in the lives of their children even improve physical and mental health. Children with a dad in their lives are more likely to graduate from high school and overall do better academically.

Men

Men play so many important roles in society.

A lot is made about financial independence these days but the truth is most of us are only independent within the narrow constraints of an industrialised society that keeps us safe and well fed. Few people are truly independent.

There are many jobs in our society that are almost exclusively done by men. Without these jobs our industrialised society would not function. Many of these jobs are unglamerous and some of them pay better than others. What they all have in common is that they are almost exclusively performed by men. We sometimes call these invisible jobs as the majority of people, safe and secure in air conditions apartments and offices can easily forget any of this

is going on.

Invisible jobs include:

- High rise window washers
- Miners
- Road crews
- Garbage collectors
- Deep sea fishermen
- Electrical linesmen
- Roofers
- Heating mechanics
- Air conditioning mechanics
- Refrigeration mechanics

Each of us should think about this the next time someone says that *men are obsolete* or that there should be a *curfew for men*.

A call to action

We need help. Only a small minority of our supporters ever become active. Some are afraid of the repercussions of involvement but the reality is that there are many jobs that need to be done out of the limelight and every little bit helps.

There are many groups that agree on the problems facing men and boys. Feminists like Christina Hoff Sommers and Camille Paglia, conservatives, liberals, movements like MGTOW and the men's rights movement all broadly agree on the problems facing men and boys. Where we differ is in what to do about the problems.

The men's rights movement, despite claims often made by our opponents, is not intrinsically right wing. In fact, the men's rights movement does not easily fit into a left-right paradigm. With a strong emphasis on equality before the law and the rights of the individual the men's rights movement can initially appear to be similar to Libertarianism but even that is a superficial appraisal. I offer these objectives for the men's rights movement:

- To engage in reasoned peaceful advocacy.
- To eliminate gynocentrism and male disposability.
- To resolve certain issues facing men and boys.
- To achieve equality of opportunity for all.
- To oppose enforcement of traditional gender roles.

It's this last point that I want to focus on today. It's often claimed by our opponents that we want to wind back the clock and put women back in the kitchen. This could not be further from the truth. Many MRAs refer to enforcing gender roles as *telling men to get back on the plantation*. That alone should give a good indication of how the men's rights movement views gender roles. But our movement is all about choice and that is why we will not discourage a couple if they prefer to maintain traditional gender roles in their relationship. That is a matter for themselves.

It's important to mention Barry Williams and the *Lone Fathers Association of Australia*. Barry and the Lone Fathers association have been campaigning for court reform for decades.

The *Eeny Meeny Miney Mo Foundation* Founded by Amanda Sillars seeks to reduce the prevalence and impact of parental alienation in the Australian community.

The Parental Alienation… Family Violence Lost in the FOG conference will be held in Hobart from October

17-19, 2018.

The *Australian Brotherhood of Fathers*, founded by Leith Erikson, has been campaigning for reform in the family courts for several years. The ABF was also involved in establishing EndAllDv House on the Gold Coast.

Before concluding up I'd like to finish up with a brief story. Back in 1137 the castle of Weinsberg in Germany had endured a long siege. Finally, a surrender of the castle was negotiated. All of the women would be permitted to leave the castle while the men, remaining inside, would be executed. The women would be permitted to take out as much as they could carry on their backs.

Soon after the castle gate opened and each woman stepped out, labouring under the weight on her back, for each woman was carrying her husband. King Konrad who was leading the army besieging the castle was impressed by this clever deception and let the women pass unimpeded.

The misandry so common in society today devalues men and boys. It focuses on the negatives only. Rather we need widespread recognition that we're all in this together and that women won't be better off in a society where men have failed.

It's time to stop the shaming of men and boys. It's time to stop the name calling. It's time for the entire community to come together and end misandry.

Men For Total Equality

AVfM Video Source · 14 October 2021 · Archived copy · Original

A Global Fertility Crisis – Dr. Shanna Swan

AVfM Video Source · 16 October 2021 · Archived copy · Original

Fighting Back Against the Mob

Robert Franklin · 20 October 2021 · Archived copy · Original

Originally published on The Word of Damocles. Reposted with permission.

The resistance to woke ideology and tactics continues to gain momentum. Two different professors at two different universities have been attacked and canceled by the woke mob for the same offense – standing up for equality. To their great credit, they're fighting back.

In Los Angeles, Management professor Gordon Klein received an email from a "non-black" student containing an odd request – that, in the upcoming exam, black students be graded more leniently than everyone else.

> We are writing to express our tremendous concern about the impact that this final exam and project will have on the mental and physical health of our Black classmates," the student wrote. The unjust murders of Ahmaud Arbery, Breonna Taylor and George Floyd, the life-threatening actions of Amy Cooper and the violent conduct of the [University of California Police Department] have led to fear and anxiety which is further compounded by the disproportionate effect of COVID-19 on the Black community. As we approach finals week, we recognize that these conditions place Black students at an unfair academic disadvantage due to traumatic circumstances out of their control.

How any of that, particularly Amy Cooper's neurotic behavior, can possibly be construed as placing "Black students at an unfair academic disadvantage" is anyone's guess. I suppose the writer considered the matter self-evident.

Klein responded, telling the student that all those taking the exam would be graded according to uniform standards. Naturally, that ignited a firestorm of indignation.

Within two days, a petition calling for Klein's firing garnered 20,000 signatures, the university suspended him from his teaching duties and police were guarding his house. He was also subjected to the type of astonishingly offensive and semi-literate anti-Semitic messages that are becoming *de rigueur* with the extremist Left.

Alas for the woke, the university soon decided that Klein had done nothing wrong and could not be disciplined. But the Dean of the School of Management, Antonio Bernardo wasn't having it. Apparently on his own initiative, he re-suspended Klein and banned him from campus.

That decision was reversed by the university, again recognizing that Klein had committed no offense.

So, all's well that ends well, right?

Not quite. It seems that Klein earned the majority of his income, not from teaching at UCLA, but from consulting on management issues with law firms and corporations some of which ceased doing business with him. After all, who wants to associate with a "racist." Due to that loss of income, Klein is suing the university.

Meanwhile, at the University of Chicago, professor of geophysical sciences, Dorian Abbot found himself attacked and canceled for, in his words,

> I recorded some short YouTube videos in which I argued for the importance of treating each person as an individual worthy of dignity and respect. In an academic context, that means giving everyone a fair and equal opportunity when they apply for a position as well as allowing them to express their opinions openly, even if you disagree with them.

On U.S. college campuses, such an anathema could not long go uncondemned and Abbot was duly targeted by the woke mob. Fortunately, the University of Chicago is one of the few academic institutions that seems to still place value on free speech and diversity of ideas. The president of UC quashed the uprising and the situation calmed …

for a time.

But then Abbot and other colleagues penned an op-ed for Newsweek essentially recommitting the same crime. For admission to college, they proposed,

> an alternative framework called Merit, Fairness, and Equality (MFE) whereby university applicants are treated as individuals and evaluated through a rigorous and unbiased process based on their merit and qualifications alone.

What a concept. Needless to say, the mob attacked again, but, having been earlier thwarted by UC, changed tactics.

> They argued on Twitter that I should not be invited to give science seminars at other universities and coordinated replacement speakers. This is an effective and increasingly common way to ratchet up the cost of dissenting because disseminating new work to colleagues is an important part of the scientific endeavor.

It worked. Honored to deliver the prestigious Carlson Lecture at MIT, Abbot was summarily disinvited and MIT canceled this year's lecture altogether rather that court the outrage of the mob.

Back in the 60s, leftists were alert for what they called "consciousness-raising" events. The slaying of four students at Kent State University by national guard troops was such an event because, to the leftists, it demonstrated the lengths to which the power structure would go to stifle dissent over its Viet Nam War policies, and those previously lacking "consciousness" would take notice. What then was "consciousness" is now "woke-ness," but today it's the woke who are the oppressors. Reading the articles by Klein and Abbot, it's impossible to ignore their "raised consciousness" at the hands of, ironically, the leftist woke. Here's Abbot's description of his attitude before his cancelation:

> I mostly just wanted to do my science and not have anyone yell at me, and I thought that if I kept my mouth shut the problem would eventually go away. I knew that speaking out would likely bring serious reputational and professional consequences. And for a number of years I just didn't think it was worth it.

And here it is afterward:

> I view this episode as an example as well as a striking illustration of the threat woke ideology poses to our culture, our institutions and to our freedoms. I have consistently maintained that woke ideology is essentially totalitarian in nature: it attempts to corral the entirety of human existence into one narrow ideological viewpoint and to silence anyone who disagrees. I believe that these features ultimately derive from the ideology's abandonment of the principle of the inherent dignity of each human being. It is only possible to instrumentalize the individual in order to engineer group-based outcomes within a philosophical framework that has rejected this principle. Similarly, it is easy to justify silencing a dissenter if your ideology denies her individual dignity. Clearly, wokeism has not reached a terrible nadir of destruction yet, but the lesson of history is that we need to name and confront totalitarianisms before they cause disaster, while it is still possible to do so.

What a difference a few months can make.

The more the woke cancel the innocent (do they cancel anyone else?), the more they sow the seeds of the destruction of their disgraceful ideology. Two professors, with a lot to lose, have stood up to the mob. The more cancelations there are, the more resistance the mob will encounter. Expect more Gordon Kleins and Dorian Abbots in the future.

Virginians Tell the Children 'No'

Robert Franklin · 5 November 2021 · Archived copy · Original

It's a year until the mid-term elections of 2022. Will Democrats learn? This past Tuesday, voters in Virginia, New Jersey and Minneapolis sent them a very clear message. Are they listening? We'll know soon enough. After all, Democrats in Congress are still fighting among themselves over infrastructure and reconciliation. So far, that fight has seen progressives wield impressive power, forcing embarrassing retrenchment by Speaker Pelosi on at least two occasions.

But Tuesday's outcomes were a blunt rebuke by voters to Democratic progressivism. Just a few weeks ago, the Virginia governor's race looked like a slam-dunk win for Terry McAuliffe, but the state that went to Biden in 2020 by 10 percentage points dumped the Democrat. Into the bargain, it elected as Lieutenant Governor Winsome Sears, a black Republican female Jamaican immigrant and former Marine. The Republican candidate for governor in New Jersey lost, but only by a hairsbreadth and that in a state with a Democratic incumbent and one million more registered Democrats than Republicans. In Minneapolis, the ballot initiative to replace the entire police department with some vaguely-imagined successor went down in flames, 56% – 44%.

In all that, progressivism was the elephant in the room. Famously, McAuliffe's campaign crashed in large part because of his disdain for parents. "I don't think parents should be telling schools what they should teach" turned out to be an imperfect electoral strategy. Virginia's parents voted for Republican, Glenn Youngkin, by a 15%-point margin. McAuliffe's remark was ridiculously tone deaf, but politicians make those sorts of mistakes all the time and voters forgive them. It's hard to lose a major election on the basis of 12 words spoken extemporaneously, but McAuliffe managed the feat.

His gaff sank him because it so perfectly aligned with the progressive narrative. As the Black Lives Matter website told us, parents and families are outmoded relics of oppression that need replacing by, I suppose, a village. Loudon County, VA parents who protested the teaching of Critical Race Theory were branded as, yes, terrorists by the Biden Justice Department. The Liberty Project chipped in on McAuliffe's behalf with a race-baiting dirty tricks operation that received national attention from CNN. All that and far more occurred within a steady drumbeat of progressive messages to the effect that anyone voting for Youngkin was, of course, a racist.

On PBS Tuesday night, longtime Democratic strategist James Carville summed up the matter nicely referring to "woke stupidity" and adding,

> "I mean, this 'defund the police' lunacy, this 'take Abraham Lincoln's name off of schools,' . . . People see that."

Indeed we do. The question is "will Democratic progressives do the same?" Will they see that they're the main reason for McAuliffe's debacle? If the past is prologue, the answer is "no." For at least a couple of decades now the progressive response to every rejection of their politics and worldview has been, not mature reflection on what went wrong, but to heap opprobrium on voters who reject the woke narrative. Those, they consider to be, at best, witless dupes of right-wing news media and at worst (what else?) racist white supremacists. Thomas Frank's 2004 book, "What's the Matter with Kansas?" called the tune that, as of Wednesday morning, was still being sung by the progressive Twitterati. Virginia voters, you see, are racists, at least the majority who voted for Youngkin.

Surely the measure of that lunacy is the fact that, at the same time they were sending Terry McAuliffe out the back door, those "racist" voters were electing to the lieutenant governorship a black woman who, in her acceptance speech, rightly called her election her own realization of the American Dream. While progressives were slandering Virginia voters as white supremacists, Sears was leading her constituents in a deafening chant of "USA! USA!" Of the two, which sounds like the better appeal to voters, the more upbeat view of a nation and its future?

However you answer, one thing looks clear. The progressive/woke narrative was born and nurtured on college

campuses where it received no real pushback. It spilled out of the academy and into the Democratic Party, the leftist media and much of corporate America, but nowhere did it meet serious resistance. Until Tuesday, no one had told the children "No!" But on Election Day, woke progressivism met the real world of electoral politics and fell on its face. Carville is right. We the People do see what the woke are up to and are not amused. You can call a fine, upstanding black woman a racist if you want, but don't expect us to vote for you if you do.

There is a name for this: Democracy in Action. What happened last Tuesday is what democracy has always been about – the takedown of self-appointed elites by everyday folks. It's why we're no longer ruled by monarchs. I don't mean to make more of this than is warranted. Monarchy has merely been replaced by oligarchy, but what that oligarchy learned is that the people can limit its power. The struggle between elites and the rest of us is everlasting.

In the shorter term, what matters is whether progressives demonstrate the ability to grow up and do the things necessary to earn the respect of American voters. The age-old political conundrum – to be ideologically pure or pragmatic – is one progressives have never sorted out, but they tend strongly to prefer purity to success. In the Moderates vs. Progressives fight for power within the Democratic Party, that's been underway for decades and that sees an ascendant progressive minority, that's music to Republican ears.

The coming year and the mid-term elections will tell the tale. We'll see what progressives in Congress do and how President Biden, once a hapless moderate, now a hapless progressive, responds. The short-term fate of the Democratic Party hangs in the balance.

♦

This article was originally posted on The Word of Damocles, and is reposted here with permission.

A 1975 Deep Dive

Doug Mortimer · 10 November 2021 · Archived copy · Original

The wreck of the *Edmund Fitzgerald* was immortalized in a song, reminiscent of an old sea shanty, written and performed by Canadian folk singer Gordon Lightfoot. He based his song on "The Cruelest Month," an article in *Newsweek* magazine that appeared soon after the November 10, 1975 disaster, and recorded the song in December. A number one hit in both the USA and Canada, the lyrics tell the tale, albeit with some poetic license, of the ship's demise, but there's more to the story than the song can encompass…so let's explore this popular ballad of doomed men.

The Wreck of the Edmund Fitzgerald
©1976 by Gordon Lightfoot and Moose Music, Ltd.

The legend lives on from the Chippewa on down
Of the big lake they call "Gitche Gumee."
The lake, it is said, never gives up her dead
When the skies of November turn gloomy.
With a load of iron ore, 26,000 tons more
Than the Edmund Fitzgerald weighed empty,
That good ship and true was a bone to be chewed
When the gales of November gave early.

Gitche Gumee was the Chippewa name for Lake Superior, the largest lake in the world in terms of surface area. Generations past of American schoolchildren would have been aware of the name Gitchee Gumee from the opening lines of Henry Wadsworth Longfellow's epic poem, *The Song of Hiawatha*: "On the shore of Gitche Gumee/Of the shining Big-Sea Water." This cultural touchstone is all but defunct, however, as Hiawatha has been dispatched to the happy hunting ground along with the Washington Redskins and the Cleveland Indians.

When Lightfoot sings that the lake "never gives up her dead," that is literally true. Floating is caused by bloating: the decaying bacteria of a dead body inflate it with gas, causing it to rise to the surface. The extremely cold water of Lake Superior inhibits bacterial growth so dead bodies remain on the bottom.

Built by the Great Lakes Engineering Works, the *Edmund Fitzgerald* was a bulk carrier launched on June 8, 1958, at River Rouge, Michigan. Built at a cost of $8,000,000, the ship was named after the President and Chairman of the Board of Northwestern Mutual Insurance, which had commissioned the ship. Despite Fitzgerald's profession, he hailed from a family long involved in the shipping industry. He undoubtedly took pride in the fact that his namesake ship was, until 1971, the biggest on the Great Lakes. At 729 feet long (it was one foot less than the legally mandated limit for Great Lakes ships at the time), it could have transported the Statue of Liberty in one piece. Empty, it weighed 13,632 gross tons.

The launching, however, could have been construed as a bad omen. Elizabeth Fitzgerald, Edmund's wife, needed three tries to crack the champagne bottle over the ship's bow. A half hour elapsed before the ship finally slid into the water (sideways, not bow-first). The ship then pitched and rolled, slamming into the dock and drenching spectators, one of whom died of a heart attack.

Once launched, however," Big Fitz" easily broke existing tonnage records. The 26,116 tons of cargo it carried on its last voyage were marble-sized taconite pellets (processed iron ore). The ore had likely been mined from the iron ranges of northeastern Minnesota.

The weather on the Great Lakes traditionally took a turn for the worse in November as the shipping season drew to a close. Experienced seamen referred to Lake Superior as "Old Treacherous."

The ship was the pride of the American side

Coming back from some mill in Wisconsin.
As the big freighters go, it was bigger than most
With a crew and good captain well seasoned,
Concluding some terms with a couple of steel firms
When they left fully loaded for Cleveland.
And later that night when the ship's bell rang,
Could it be the north wind they'd been feelin'?

"Some mill in Wisconsin" was the town of Superior, a port at the western end of Lake Superior just across from Duluth, Minnesota. The ship actually picked up the cargo at the Burlington & Northern docks in Superior, not at a mill. The loading of the ore carrier was key to the stability of the vessel. An uneven load could spell doom in rough seas. At the outset of the two-day trip, however, the sea was calm.

The Captain, Ernest M. McSorley, had 44 years of experience as a mariner. He had served as captain on Great Lakes ships since 1951. He was 63 years old, and with his wife was in a nursing home after suffering a stroke, he was planning on retiring after one last run.

The Captain's immediate subordinates were also "well seasoned." First Mate John H. McCarthy, a longtime associate of the Captain, was 62. Like the Captain, Wheelsman John D. Simmons, 62, was also planning to retire after the voyage. Chief Engineer George Hall was 60. Wheelsman John J. Poviach, the baby of the group, was a mere 59. The rest of the crew was comprised of men in all age groups. If you're wondering, the youngest was watchman Karl Peckol, who was only 20.

When Lightfoot says the ship was bound for Cleveland, he's not wrong, but he's leaving out the fact that the ship was initially headed for Zug Island on the Detroit River (the cargo was headed for a steel mill; the output was likely earmarked for an automobile factory), after which it would continue down the Detroit River to Lake Erie and then eastward to Cleveland, where it was to lay over for the winter.

The ringing of the ship's bell was likely no surprise to anyone within earshot as gale warnings had been issued on the evening of November 9. Even a colossus like the *Edmund Fitzgerald* would feel the effects.

The wind in the wires made a tattle-tale sound.
When a wave broke over the railing.
And ev'ry man knew, as the captain did too
'Twas the witch of November come stealin'.
The dawn came late and the breakfast had to wait
When the Gales of November came slashin'
When afternoon came it was freezin' rain
In the face of a hurricane west wind.

The "witch of November" was a regional nautical term for the strong winds and towering waves that resulted from the collision of cold air coming down from the north with warm air coming up from the south. At that time of year freezing rain, sleet, and snow were not unusual on Lake Superior, the northernmost Great Lake. Thunder Bay, a port on the Canadian side of the Lake, typically gets its first frost soon after Labor Day.

The gale warning was upgraded to a storm warning in the early morning hours of November 10. Hoping to avoid the worst effects of the storm, Captain McSorley, a renowned "heavy-weather" captain, took a northern route across the lake, thinking that the highlands along the Ontario shoreline might afford the ship some protection.

To compare the storm to a hurricane is not an exaggeration, as Category 1 wind speeds (74-95 mph) were not unheard of on the Great Lakes. With 80 mph winds gusting up to 100 mph, the November 10 storm qualified as a "freshwater hurricane."

When suppertime came the old cook came on deck sayin'

"Fellas, it's too rough t'feed ya."
At 7 P.M. a main hatchway caved in; he said
Fellas, it's been good t'know ya!
The captain wired in he had water comin' in
And the good ship and crew was in peril.
And later that night when his lights went outta sight
Came the wreck of the Edmund Fitzgerald.

The old cook was likely Robert C. Rafferty (age 62), who had not been scheduled to make the run but was filling in for another cook who had taken ill. Like Captain McSorley and Wheelsman Simmons, Rafferty figured this would be his last run before retirement. There were no survivors to corroborate the cook's last words, so Lightfoot is putting words in his mouth. Given the sudden demise of the ship (one expert opined that it could have happened in ten seconds), the cook likely had no time to bid farewell to any of his mates.

One suspects that countless sailors, whose doom was more slow-motion than fast-forward, have said "Fellas, it's been good t'know ya" or words to that effect in many languages over the centuries.

Captain McSorley was in radio contact with Captain Bernie Cooper of the *Arthur M. Anderson*, another cargo ship following the same route 10-20 miles behind. At 3:30 p.m. Captain McSorley related that he was taking on water and the ship was listing to the starboard side. At 4:10 p.m. the storm knocked out the radar on the *Edmund Fitzgerald*, so Cooper assisted McSorley by relaying radar reports to him. Cooper had maintained visible contact with the *Edmund Fitzgerald* but when the storm worsened, that was no longer possible. When the precipitation let up after dark, Captain Cooper scanned the horizon for the lights of the *Edmund Fitzgerald* but saw only darkness – hence the "lights went outta sight," and the ship disappeared from the radar screen. The Coast Guard confirmed that the *Edmund Fitzgerald* was lost. The *Arthur M. Anderson* – at no small risk, given that the storm was still raging – deviated from the route and began searching for survivors. Consequently, the *Arthur M. Anderson* is a bit of living history, as it is still in service 46 years after it was entered into the record as the last ship to be in contact with the *Edmund Fitzgerald*.

Immediately after the wreck, speculation focused on faulty hatches that allowed water flowing over the deck to pour into the hold. Captain McSorley had communicated that his pumps were working hard to expel the water but it was coming in as quickly as it was going out. In his last radio message to the *Arthur M. Anderson* at 7:10 p.m., the Captain insisted "we are holding our own." In fact, no S.O.S. was ever sent out, indicating that things went south in a hurry.

Subsequent investigations went beyond the hatches and turned up alternative explanations. Captain Cooper, for example, speculated that the underside of the ship's hull had been ripped by the infamous Six Fathom Shoals, which were close to the route the ships were following. The seawater and cargo shifting belowdecks as the ship rode the 25-foot waves was another possible explanation. So in his live performances Lightfoot abandoned the hatchway causation. He changed the second line of the above stanza to "At 7 p.m., it grew dark, it was then he said…"

Does anyone know where the love of God goes
When the waves turn the minutes to hours?
The searchers all say they'd have made Whitefish Bay
If they'd put fifteen more miles behind her.
They might have split up or they might have capsized;
They may have broke deep and took water.
And all that remains is the faces and the names
Of the wives and the sons and the daughters.

Whitefish Bay (not to be confused with a Milwaukee suburb of the same name) refers to a body of water on Michigan's Upper Peninsula adjacent to the bi-national city of Saulte Ste. Marie (popularly known as the Soo), where ships go through locks to access Lake Huron. The relative safety of Whitefish Bay was the ideal place for

the *Edmund Fitzgerald* to ride out the storm before going through the locks and continuing southward to Port Huron, Michigan, then down the St. Clair River, across Lake St. Clair, and down the Detroit River to Zug Island.

"Putting fifteen more miles behind her" might have made all the difference in the fate of the ship, but why Lightfoot settled on fifteen and not, say, fourteen or thirteen, is anybody's guess. Of course, at sea there's no safe place in a storm, but some places are safer than others. Indeed, the *Arthur M. Anderson*, following the same route, survived the storm, as did ships sailing in the opposite direction.

Lightfoot's assertion that she ship "might have split up" was borne out by subsequent searches. Sonar surveys indicated two large pieces of wreckage on the bottom. A robot submersible with a video camera verified the split in 1976. Three mini-submarine inspections (in 1989, 1994, and 1995) conducted by the Great Lakes Shipwreck Historical Society took a closer look at the remains (the front section was rightside-up, the rear was upside-down) and noted the spread of iron ore on the bottom. The remains suggested the ship likely nosedived (*i.e.*, the bow of the ship had crested over a large wave and then plunged straight down). The vessel might have split up due to the stress of the roller-coaster waves and the cargo and water shifting in the hold. Twenty minutes before the *Edmund Fitzgerald* disappeared from the radar screen, Captain Cooper, then ten miles behind, had ridden out two such waves (he estimated them at 35 feet) and almost suffered a similar fate. Lucky for him, the *Arthur M. Anderson* was still watertight and at 647 feet (the ship has since been elongated) it was 82 feet shorter than the *Edmund Fitzgerald*, which should have lessened the stress amidships.

Lake Huron rolls, Superior sings
In the rooms of her ice-water mansion.;
Old Michigan steams like a young man's dreams;
The islands and bays are for sportsmen.
And farther below Lake Ontario
Takes in what Lake Erie can send her,
And the iron boats go as the mariners all know
With the gales of November remembered.

In this stanza it seems Lightfoot feels duty bound to invoke all five Great Lakes, lest listeners assume that Lake Superior is an egregious exception. Created by glaciers during the ice age, the Great Lakes are often referred to as inland seas, and oceangoing vessels (known as "salties") are also at home on the Great Lakes. Each lake has a lengthy roster of shipwrecks. All totaled, the Great Lakes have experienced approximately 7,500 shipwrecks with 30,000 victims.

In a musty old hall in Detroit they prayed
In the "Maritime Sailors' Cathedral."
The church bell chimed till it rang 29 times
For each man on the Edmund Fitzgerald.
The legend lives on from the Chippewa on down
Of the big lake they call "Gitche Gumee."
"Superior," they said, "never gives up her dead
When the gales of November come early."

The Maritime Sailors' Cathedral was an informal name for the Mariners' Church of Detroit built in 1849. Indeed, immediately after the disaster "the brotherhood bell" was rung 29 times. More recently, services were conducted and the bell again was rung 29 on November 10, 2020, to commemorate the 45th anniversary of the wreck.

In later years a veteran seaman protested to Lightfoot that despite the age of the old hall, it was not musty, so Lightfoot changed "musty" to "rustic" in his live performances.

The ship's 200 lb. bronze bell was recovered during the 1995 mini-submarine expedition and replaced with a new bell engraved with the names of the victims. The original bell is now exhibited in the Great Lakes Shipwreck

Museum in Paradise, Michigan. Not surprisingly, an assortment of merch is available in the museum gift shop. In addition to caps, coffee cups, books and DVDs, an *Edmund Fitzgerald* Lego kit is available.

The ship's bow anchor was recovered and is on display at the Dossin Great Lakes Museum on Belle Isle in Detroit. The remains of the ship lie at a depth of 535feet, 17 miles north-northwest of Whitefish Point, Michigan, but there's nothing to see here, folks. Sitting within Canadian waters, the Canadian government officially declared the area a gravesite, hence off limits to divers. Alarm buoys have been deployed to alert the Canadian Coast Guard to any violators.

So much for Gordon Lightfoot's ballad. The wealth of books, articles, and documentaries on the *Edmund Fitzgerald* evinces the ghoulish fascination of the subject for mariners and landlubbers alike , but after 46 years, does it have any meaning for the contemporary manosphere?

It's no surprise that the sinking of the *Edmund Fitzgerald* was headline news in its day. This was understandable, as it was – and still is – the largest ship ever to sink on the Great lakes. The wreck could have been interpreted as the comeuppance of hubris: man was not made to build ships this big! Nature has the last word on all seagoing vessels, from rowboats to behemoths. Then again, it could be simply fate – nautical *noir*! At sea as on land, if you're in the wrong place at the wrong time…

Like the *Titanic*, the sheer size of the *Edmund Fitzgerald* boggled the mind. The ship was something of a celebrity, as crowds would gather at the Soo locks whenever the ship was present. Naturally, the ship's demise drew more attention than the sinking of a lesser freighter would have attracted. The disaster was a reminder that despite an experienced crew and modern technology, sailing was still hazardous – not as perilous as when Odysseus and his contemporaries set sail, but still dangerous.

One might wonder why there has never been a feature film about the *Edmund Fitzgerald*. After all, filmmakers love to flash "Based on a true story" at the beginning of a movie, and given the capabilities of CGI today, it would seem to be a story just waiting to be told. Of course, the loss of life on the *Edmund Fitzgerald* was much less than on the *Titanic*, but that's not the only reason we don't have a feature film about it.

For one thing we know what did in the *Titanic*. Surviving passengers saw the iceberg sideswipe the ship. Despite an exhaustive investigation, no official explanation was ever put forth as to why the *Edmund Fitzgerald* went down. A feature film that left that question unanswered would not satisfy an audience. You can't just offer clues; you have to come to a conclusion.

More than that, however, is the relative unimportance of the crew members. The *Titanic* had a surfeit of elites on board. Also, it's a period piece (the waning days of the Edwardian Era, to be exact), with lavish costumes and décor. More to the point, there were women on board, so that evokes the chivalrous "women and children first" response when it comes time to queue up for the lifeboats. The men on the *Edmund Fitzgerald* didn't have enough time to man the lifeboats. Aside from the few men on the bridge, the rest were confined to quarters and likely died there. That finality eliminates any drama as to who will survive and who won't. (In one of the mini-sub voyages a dead body was observed on the bottom near the wreckage but it was never identified; at least, the name was never made public.)

The *Edmund Fitzgerald*, impressive though it was (albeit, 154 feet shorter than the *Titanic*) , was, after all, a working vessel, not a luxury liner. As amenities go on cargo ships, the *Edmund Fitzgerald* was as good as it got in 1975, but there was no ship's orchestra, no champagne, no haute cuisine, no formal attire, no deckchairs, no shuffleboard, no glamor, no glitz. The ship transported cargo, not passengers, and no one will shed a tear over the loss of iron ore, no matter how many tons of it sink to the bottom.

Ah, but there were people on board the *Edmund Fitzgerald*, 29of them. There's your human interest, right? Well, not quite. There were no women on board the Edmund Fitzgerald. In some quarters today the loss of 29 men might evoke a response of "Good riddance." Given the likelihood (as near as I can determine) that they were all white men, some might say "Double good riddance." Of course, the mothers, wives, sisters, and other female

relatives of the men likely missed them, but that's not enough to hang a story on. Even today a news report headlined "*Edmund Fitzgerald* Sinks in Storm, Women Most Affected" is difficult to imagine.

Supposedly, James Cameron, director of *Titanic*, was pondering a script about the *Edmund Fitzgerald*. Given his clout in the industry, he certainly could get such a project started if he wanted to, but I think I know why he didn't. Cameron's films are big on female empowerment (in addition to *Titanic*, the *Terminator* series, the *Avatar* series, the *Abyss*, and *Aliens*) and it would take some heavy-duty "reimagining" to work that theme into the storyline.

The *Edmund Fitzgerald* story hearkens back to a time when heavy industry ruled the economic roost. No one uttered the phrase "post-industrial," much less "the information age," or "the digital age." Today the swath of port cities on the shores of the Great Lakes is often referred to as the Rust Belt. Former industrial powerhouses like Detroit and Cleveland are now the butt of jokes. (The best of the bunch: When asked to describe what his hometown of Detroit was really like, famed writer Elmore Leonard responded it was like Cleveland without the glitter.)

In 1975, however, the factories were humming. Port cities were thriving. Raw materials came and went, finished products came and went, either by ship, rail, or truck. There were plenty of good-paying jobs, most of them held by men.

Today with longshoremen and truckers in short supply and empty shelves becoming the new normal, the key role of men engaged in shepherding the raw materials of nature to the needful (and not so needful) things in retail outlets is now obvious. The process is largely invisible to end product users. As far as the average consumer is concerned, goodies are spun out of thin air and elves stock the shelves after the stores close. The employee operating the scanner in the check-out line is the only worker visible in the entire process. And with more and more home delivery, stuff just shows up on your front porch as if by teleportation.

Of course, there are still freighters plying the Great Lakes and there are still men working on them. There's no mystique to these jobs; it's just a matter of moving stuff – albeit lots of stuff – from Point A to Point B. Such male-dominated employment is not in fashion today. One suspects, however, that even the shipping industry is subject to affirmative action policies. Admittedly, it is hard to imagine a masculine-presenting transgendered individual sailing on a cargo ship or unloading one. There is no Good Ship Lollipop on the Great Lakes.

I don't know if women aboard ship is still considered back luck, but ships have always been in touch with their feminine side. In fact, if ships had the gift of speech, they would not need to announce that they preferred "she" and "her" as pronouns. Through the ages, sailors have typically referred to their ships with female pronouns. They often speak fondly of their vessels, past and present, just as one might of old girlfriends.

Explanations for this nominal gynocentrism abound. One is that a ship was like a mother, sheltering the men from harm. Another relates to the ancient Greeks invoking the protection of goddesses and sometimes portraying them on figureheads. More recently we have the tradition of women christening ships with bottles of champagne. Freud theorized that the inner space below the deck was analogous to a womb. An intriguing concept, but I don't think there's a gynecologist alive brave enough to refer to a patient's uterus as a cargo hold.

The longstanding gynecic traditions involving ships will likely prove difficult to uproot, but never fear, they're working on it. Speaking on behalf of unfairly gendered ships worldwide, the Associated Press and the *New York Times* style books both recommend 'it" and "its" over "she" and "her." What? No, ze, zir, or zem?

Curiously, like other ships named after men, the *Edmund Fitzgerald* was not immune from female pronouns. A progressive pundit might conveniently conclude that the gender fluidity of the *Edmund Fitzgerald* was ahead of its time and is worthy of imitation by humans. To which, one might respond that perhaps the fate of the *Edmund Fitzgerald* is the ultimate result of such sophistry.

Can't help but wonder…if the fed guv keeps pushing the genda-benda agenda, will a trans troubadour one day chronicle the sinking of the ship of state?

A Letter to Washington Post About The Gender Empathy Gap

Stephen Bond · 14 November 2021 · Archived copy · Original

I sent the following open letter to Washington Post Columnist Janay Kingsberry to allow for her to respond before I submitted this to *A Voice for Men*. Unsurprisingly, she didn't reply.

Dear Ms. Kingsberry,

I respectfully ask that you take the time to read this letter in its entirety and to thoughtfully consider what I say here.

As a lifelong reader of the Washington Post, I've long noticed that the Post has a clear bias in favor of women. This bias is self-evident by the Post's gender columnist who only champions the female perspective, and by a repulsive 2018 article published by the paper, Why Can't We Hate Men?

Your recent article on the Post's "The Lily" web site[i], U.S. women are largely dissatisfied with how they're treated. Most men don't see a problem, and The Lily site itself (devoted to millennial women) are both additional examples of this bias.

I'm writing to Post columnists to get them to recognize and to correct this gender bias.

As the father of two millennial daughters, I'm not insensitive to issues of gender equality. However, please allow me to share a personal story that I hope provides you a completely different perspective.

When my youngest was in the 8th grade, I went with her as a parent chaperone on a field trip to Washington DC. The class had been given a list of questions for them to answer about each place they visited that day.

For the Vietnam Veterans Memorial, the question was "How many female names are on the memorial wall?" When I politely asked my daughter's teachers why there was no question about the number of *male* names on the wall, they just stared at me dumbfounded.

Do you know the answer to the question posed to these 8th graders? It's *eight!* All were nurses.

Do you know the answer to the *unasked* question? As of May 2021, there were 58,273 *male* names, each one representing a *man* killed in the Vietnam war – many of them dying horrible deaths.

That's nearly 7,300 times more male names than female names!

This is but one of a limitless number of examples of what is known as the "gender empathy gap". You, like most Americans, have likely never heard of it. This empathy gap is *"… the striking and disturbing indifference of our culture to the suffering of men and boys in stark contrast to our evident concern for the suffering of girls and women."*[ii]

The empathy gap:

Is why my daughter's teachers would disrespect the sacrifice of more than 58,000 men by asking only about the number of female names on the wall.

Is why a presidential candidate, Hillary Clinton, once declared that "*Women have always been the primary victims of war*". If you don't think this is a completely preposterous claim, please read this article, which articulates why Clinton's statement "*…isn't a different perspective. It's a lie*".

The empathy gap is why thousands of articles just like yours focus only on *women*, completely oblivious to men's far greater suffering, despite easily obtainable facts.

Males:

- live six years less than women
- suffer 94% of workplace deaths
- are 80% of the homeless
- are 80% of deaths by suicide
- are 76% of homicide victims
- are more likely than women to be charged with crimes, receive 63% longer sentences on average, while women are twice as likely to avoid incarceration if convicted [iii]
- form the only group who, via the Forced Labour Convention of 1930, is still subject to a type of slavery (aka "military conscription" – the law exempts "able-bodied males between ages 18 and 45 from the ban on slavery and forced labor")
- finally, males are at least 50% of the victims of domestic violence (just ask Johnny Depp or golfer Tiger Woods, or comedian Christopher Titus, or model Lewis Burton, or baseball player Chuck Findley, or John Bobbitt) and yet are nearly 100% ineligible from receiving assistance from taxpayer-funded DV shelters. If you don't believe that women perpetuate at least 50% of DV, please read this law review article, written by a woman.

Despite these well-documented male disadvantages, feminists have convinced many that men instead have "male privilege". If you believe that men are privileged, please view this video.

But the gender empathy gap is even more insidious and widespread than just these undeniable facts, and this gap has always been, quite literally, right in front of us. As the late men's rights activist Marc Angelucci once wrote,

"*We simply don't care much about men. In fact, the devaluation of male lives is so entrenched in our psyches and endemic to our system that we refuse to see it — even when it's smack in our face.*"[iv]

An example that proves Mr. Angelucci's point is the way that mainstream news sources report on the injury or death of men and boys versus the way that they report on that of women and girls. When men are injured or killed, they are often referred to as "workers", "soldiers" or even "people". When women are injured or killed, they are usually referred to as "female" or "women", and their gender becomes central to the story.

A prime example of this gender gap in the media is when the Boko Haram terrorist group kidnapped more than 200 girls a few years ago. There was international condemnation and a global "Bring Back Our Girls" campaign started. First Lady Michelle Obama was photographed holding a "#BringBackOurGirls" sign.

But there was scarcely a trickle of media attention when Boko Haram *killed* hundreds of boys – many burned alive – months before the girls' kidnapping. Please view this video about the shameful neglect of these boys' deaths – because they were *male*.

In closing, allow me to provide a quote by Supreme Court justice – and three times-wounded Civil War veteran – Oliver Wendell Holmes:

"*All societies rest on the death of men*".

If you really think about it, he was right, don't you think?

Ms. Kingsberry, I respectfully ask that you help to set the record straight. You could start with a column that admits the truth about how it is *men* who are most mistreated by society, and *not* women.

Do you have the courage to write such a column? *Do you have the courage to tell the truth*?

PS. I'm cc'ing other Post columnists to whom I've previously sent letters about their own gender-biased columns.

Karla Miller, Work Advice Columnist; a letter about the purported gender wage gap

A NOTE TO READERS:

This is the second open letter of many more that I plan to write to Washington Post columnists who write gender-biased articles. Unsurprisingly, neither columnist to whom I sent letters bothered to respond.

In order to increase our leverage and to let these biased writers know that there are many who object to their slanted reporting, please consider sending Ms. Kingsberry a polite email to let her know that you agree with the contents of this article. Please keep it civil and respectful. Like my wife and two daughters – who I've so far been unable to convince of the excesses of feminism – Ms. Kingsberry is not a monster, she's only misguided.

If you hear back from her, please add a comment to let us know.

i The Lily is "*A product of The Washington Post, … a destination for stories central to the everyday lives of millennial women*."

ii From video clip of Janice Fiamengo talking about the empathy gap, starting at about 6:25

iii Estimating Gender Disparities in Federal Criminal Cases

iv Gender Bias Toward Males Frequently Gets Overlooked Daily Bruin Online, 2/20/01

Evie Magazine vs. Men Who Refuse to Live and Die for Women

Vernon Meigs · 18 November 2021 · Archived copy · Original

Back in September this year, my colleague Peter Wright showed me this article by *Evie Magazine* entitled "5 Signs You're Dating a Man-Child." It was apt that he did. Both of us know what is meant by "man-child": any human adult male who wants to enjoy life instead of consigning himself to gynocentric sacrificial living.

Through citing rather extreme examples from her own past dating choices (which may say more about her than the men she admonishes), the author of this article makes the case to shame men, who are likely nowhere near as extreme in immaturity as she makes out, as "Peter Pans." As with any attack on "Peter Pan," the prescribed antidote amounts to a blue pill for men in the name of living on their knees in service to women.

Some may accuse me of being too harsh. They say that immature men do exist, that maybe the article is about those who on occasion fit the description of men who are bad for women relationship-wise. To this, I respond: What is the solution then, and what does the fixed or alternative man that is good for the woman look like?

If this solution has nothing to do with overcoming immaturity then we can assume the subject of admonishment is *not* an immature man in any real sense. If it resembles attitudes such as "be sure he is loaded or drop him like a used cigarette," "be sure he treats you like a princess," and "be sure he is a devoted family man," then this is not a simple matter of getting a man to be accountable and act like an adult, assuming he ever needs to. All of the above attitudes can be read as "He must be devoted to you selflessly in every way."

Even the title which addresses the prospective reader telling her "You, yes you, may be dating a Man-Child" doesn't feel like it's blaming her, instead implying "everything's wrong with *him,* and he is everything wrong with the relationship." Am I right in these assumptions? Let's dive into "5 Signs You're Dating a Man-Child" and look through these five signs one by one, and see what is really being said.

Before we do, I note that author Lena Henley prefaces her piece with, "Have you ever dated a man child? Today a lot of guys in their late twenties and early thirties, and heck, even late thirties or early forties, look like adults on the outside, but think and act like a child."

I'm wondering what exactly a "grown man" looks like to the author. Would he be enjoying his life without some gynocentric nag who deems herself mentally infallible defining what it means to be an adult? She proceeds to accuse the "man child" of seeming fun and responsible at first, but he really doesn't have his life together and he "doesn't *want* to". What would she think of a man who really does have his life together, and actually is fun-loving and laid back, but is also devoted to himself and the things he loves instead of to a woman? Is a man a 'real man'™ only if a woman is involved that he must make the center of his universe?

#1. He Is Unrealistic.

Henley starts rattling off some attributes of the "man-child," mostly about his dreams, fantasies and desires of fame at first, and then how he is really low maintenance in terms of living conditions. Ironically, although her complaint is that her "man-child" is being unrealistic, she also complains that his apartment is "crappy" and his car is "broken down." I wonder if "crappy apartment" means not fancy and expensive, and if a "broken down" car just means a budget vehicle. If he's smart about not blowing money on something fancier so he can get by and conserve, then there is some semblance of realism at work.

But the part that is really jarring is the implied solution to the unrealistic "man-child" problem: the notion that a man must sacrifice his dreams in order to move ahead in life.

Without dreams, however, a man is nothing in terms of vitality. Some of the details can be silly, such as Henley's own example of "He wants to go on Joe Rogan to smoke weed," but the solution to fanciful dreaming is simple: a man should care about the goal in mind and discipline himself towards that goal. Goals can end up being refined, as can dreams themselves. The purpose of adulthood is to fulfill the most important promises to himself as well as the

most important dreams, and to bring these self-interests into reality. The purpose of imagination is to be introduced to the real world with adherence to the constraints of reality, and then to potentially improve reality through his own acts. The key here is to advise men to make the most of his imagination, and *not* to kill it altogether.

Henley's accusation about the dreaming man not being "focused on the right things" and without "reasonable expectations about what he can do with his life" bears a remarkable resemblance to politically correct gynocentric modes of public schooling, in which boys are being admonished for being boys and are essentially being treated like defective girls. Whereas traditional conservative women love to admonish feminists for promoting this sort of behavior, these traditionalists are no less complicit. Lena Henley definitely would fit the profile of a public school teacher trying to make boys behave like girls, coupled with the hypocrisy of wanting a "real man" romantically.

#2. He Can't Keep a Job

Henley starts off with a rather bizarre scenario in which her "man-child" always plans but never acts, actively refuses job offers or quitting jobs on a whim, and doesn't understand the importance of an income (no doubt, what she imagines as *her* income he has to earn). She is blatantly scraping the bottom of the barrel to have some sensationalist content for trad girl power, it seems. She mocks his supposed long term dreams and then accuses him of not committing to anything long-term, in a strange contradiction.

"He won't do anything unglamorous or self-sacrificial."

Yep, she blatantly admits it here. The man who works to dispose and undermine himself is her take on standards for men.

"Self-sacrificial" has been taken throughout history to mean "compassionate and helpful." However, this is not a simple matter of a semantics disagreement. The end goal of this expectation has been to see one become sacrificed, particularly for men. The desire of this sort of woman, to see men service, toil and literally die for womankind, exposes the hypocrisy of *Evie Magazine* and the audience it caters to. These women profess "feminine power" and still demand the use and "value" of men as means to those ends.

Once again, the case for horseshoe theory becomes that much stronger: trad women and feminist women profess their own version of independence and power, which only amounts to the use of men towards women's ends.

Henley is apparently not privy to the notion that the greater a job is, the more competitive it can be to maintain it. For example, some of today's best and well-known programmers freely admit to having gone from job to job, some of it due to being fired for one reason or another. It is often said that men are risk takers, and that they often climb whatever hierarchy they are a part of, in this case, in their career. There is a chance that in that attempt to climb it, they can fall. This is what is meant by taking risks; this expectation (and I admit, sometimes a necessity) for a man to take a risk in this way is in direct odds with Henley's demand that men be "realistic".

The real test of a man in this context is to balance risk-taking with a way to stand back up in the best way that he can. Men everywhere lose jobs, sometimes due to their own fault (but he will learn his lessons and do better the next time), sometimes because of forces he can't control such as layoffs, for instance, and sometimes as an act of asserting control over himself, such as thinking about his career because his current job atrophies some skills he wants to improve. These men can be competent at what they do, but still learn that the idea of job security is very often a myth.

Henley's use of the lowest common denominator as an example shows that there was really no point to this article except making snide women like herself feel better by having something to admonish; an act of lowering the bar to appear high above. The motive to write this sort of ramble is not to rectify a rare if not completely fantastical problem, but rather provide a given woman with an excuse to take any quality that doesn't meet her unrealistic standards and then slap a "man-child" label on it.

If it isn't clear by now, this article is not about immature men wasting their life, but rather a faulty-premise accusation of such against men that don't fit the author's vision of a Prince Charming on a white horse and shining

armor.

Moving on, Henley proceeds to reference Suzanne Venker's Step #6 from her *12 Step Program to Getting Hitched (And Staying Hitched),* "Date the accountant, not the artist." Or should this read: "Date the broken man with a day in day out life of drudgery, not the man with his intact dreams that keep him vital and going?" It's a clear indication that men are wanted as just a money-generating pig. Many hard-earning professionals out there are hobbyists and artists as well, and even have happy families. But of course, this is a contingency not thought of when the task at hand is to shame fun-loving men as a sort of genetic dead end.

Henley tries to save face by saying that most women aren't gold diggers and "they just want a man to be realistic about the fact that he'll need to make money if she gets pregnant and has a child…" I am assuming this also means the absurd child support payments she will be expecting from him once she separates from him. I will take a chance that the author is the type of person who would also lob the "man-child" title to a practitioner of the MGTOW philosophy who is likely in no way intent on impregnating a woman, whether he is the type that lets women into his life or not.

Furthermore, the author should be asking why she is the one risking accidentally having a child with her fantastical "man-child." Then again, I'm not sensing any desire to emphasize female accountability here.

"But a man child is himself a child," continues Henley; "why would he think about what it takes to raise a child when he's busy being one himself?" It seems to me that she is the type that would make a mockery out of men who still want some kind of affection and attention from his own wife or partner, understandably so, now that she's devoting the grand majority to their new child. What, then, is the criteria in which the man is not being a child? Probably someone distant enough to not involve himself in family bonding, who just shuts up, never complains, only earns money and protects and sustains the family as needed. Oh wait, this contradicts efforts to actually get fathers involved with their children's upbringing. Remind me what is the difference between the narratives of feminism and Evie Magazine again?

#3. He Has the Wrong Priorities

Read: "His priority isn't us women."

Henley starts off talking about how he dated a "man-child" and how he'd have money for music festivals (but not to take her out to dinner). Then she says about taking "flexing mirror selfies at the gym, but he didn't have time to work a job or do his budget".

First off, if he doesn't know how to manage finances, how can he have money for music festivals? Also, a music festival sounds more worthwhile than taking Princess out to dinner in a ridiculously priced restaurant only to have her complain about how there's something minutely wrong with the order. So I disagree, I think he has the right priorities there. Second, don't gyms cost money? If he doesn't have time to work, or do his budget, how can he manage this?

"He had time to scroll through social media, but not to clean his neglected kitchen". All of us scroll through social media, as it is one of the easier things to do in this day and age. And if she's such a traditional woman, why isn't she the solution to the kitchen problem? Oh right, she's basically promoting the gynotrad femininity of her being the value-in-of-itself in the relationship and not actually help around the house. Is that a hot take on my part? Maybe, but it's insignificant compared to Henley's vast generalizations throughout her piece.

"He'd have time to do drugs with his buddies, but was too busy to help me set up an air conditioner in my new rental." This probably translates to "he was too busy to set up the air conditioner for me," and the drugs are probably something he's driven to do to get away from all the nagging. Forgive my sardonic attitude, but I'm still not sure what is the value offered by the author in any given relationship she is in.

"A man child has all the wrong priorities," she says. "He puts fun, leisure, and himself before anything difficult or unglamorous." Putting yourself first is one of the most difficult, challenging, and often unglamorous things to do in a

world that demands men sell their bodies and souls for the right to exist. A man putting himself first is not only a moral right that he has, but at this point it's a necessity lest he gets swept up by shaming tactics that coerce him into dedicating his life to a woman. As for the fun and leisure, a man owes so much of that to himself at this point, and it probably doesn't come for free anyway.

"He doesn't want to make any sacrifices for other people." When people say "for other people," they usually mean "for me." It is bad enough that, as stated before, the end goal is to see the man become sacrificed. However, the collector of the sacrifice becomes ever clear: a woman that wants to "have it all" and wants it served by a man.

"A man child is very self-involved and narcissistic – he doesn't think about anyone except himself." Such is the cry of the real narcissist, the real parasite in these matters. Men must beware of those that accuse them of narcissism and conflate it with self-involvement as if the latter is a bad thing. The accusation is code for "he won't pay attention to me." Beware of the woman that admonishes you for not sacrificing. She intends to see you sacrificed.

#4. He's Not Protective.

This is just another way of saying "He's not brave enough die for me. How sad."

Read the examples Henley gives in her article at this point. These are as warped as an example of a man can get, and it's getting clearer that she's the one that actually needs fixing. Why would she bother staying with such a man if the motive wasn't a nefarious one of trying to manipulate and change a man to her vision?

Her examples actually are admonitions for her man to be stupid and actually walk into danger as if a moth to a flame. But what she seems to want is protective behavior, as per the usual gynotrad narrative. What we're seeing here is something of a damned if you do, damned if you don't attitude towards a man throwing himself into danger. If he does stupidly court danger, she accuses him of endangering her in the process (throwing her under the bus at the first sign of trouble, in her terms). If he avoids it, he will no doubt look less attractive for actually getting her away from danger instead of fighting. Note in either case the lack of concern for the man's well-being.

#5. He Can't Make Decisions

I hate to do the "read: what she really means" routine so many times in a row but it's impossible to avoid it. This can be read, "he can't make decisions I don't approve of."

In gynocentric norms of society, what's taken for granted and often joked about is the fact that women seem to make plenty if not all the rules and decisions that a family (certainly the husband) abides by. Henley's so-called "man children" never needed to exist for this implicit expectation of gynocracy at these local levels of relationships and families to be real. Whoever the men are that she accuses of being unable to make decisions are likely just playing along the same expectations of their roles without the pretense of actually being the leader.

Henley closes the article by accusing these men of being "Peter Pan" and that he "will likely never grow up." Once again, it's time to defend Peter Pan. If a man is being accused of having "Peter Pan Syndrome," it is because he has his *puer,* his inner boy quality, intact and alive. Anybody who knows the archetypal essence of young boys knows that a boy relishes adventure and desires to be out on his own. He is independent, but also often looking up to his opposite, the *senex* or wise male elder.

It is in contrast to the hero archetype which is perpetually preoccupied with being a mama's boy and meeting the approval of the great mother archetype. Tell me, who is the immature one here in these matters? The case against Peter Pan is not that he is immature and actually refuses to grow up as such (the Peter Pan man is not that.) Rather, it is resentment of the fact that the Peter Pan man has his own life which the accuser is not the main focus of. Look at any attack on *puer* men, called anything from "Peter Pans" to "man children", and you can see that resentment. The snide narrative of "failure to launch," normally attached to these ridicules, is condescension that says "you aren't successful enough to please narcissistic women."

I'm almost tempted to say that one should not bother reading Evie Magazine for any worthwhile insight into men and women's relationships. The truth of the matter is, however, that we should read material from this website

every so often to let these gynotrad women tell in their own words what is the criteria for the broken men they consistently expect and want as examples of masculine virtue. The material in this website make for an interesting case study as to how the chivalry-peddling traditional gynocentrist and the typical feminist bear a remarkable resemblance. Remember also that the magazine's official Twitter account clearly tweeted: "Normalize slapping men in the face when they've crossed the line."

I can deduce with confidence that this article was not a warning against the rare trainwreck type of men, because we can guess easily what the author's solutions are by looking at exactly what she complains about. Any given quality that doesn't serve her over himself is derided as "man child" behavior. Her only real attempt at sounding realistic is when she brings up the subject of child rearing, but even that argument collapses easy if you consider that child rearing is the leverage put against male victims of paternity fraud, the grounds for bank-breaking child support payments, and just another attempt at "think of the children!"

Not once have I gotten an indication that the author can even love and respect a man for having his own life goals; instead, her standards disapprove of a man's "me first" as attained peacefully by himself, and advocates her own "me first" as potentially provided by a man. This is the sign of an attempt to manipulate and control a man by declaring any bit of non-gynocentric behavior as indication of a fundamental toxicity. One might as well re-title this article "5 Ways to Manipulate a Man Through Admonition", or "5 Ways to Shame Men Into Living for Women."

In closing, I want to end on a more cheerful note with some encouragement to the men who need it. You don't have to stop dreaming. In fact, if you don't dream you may as well be dead. Dream big, if you'd like. But find the discipline to make the most meaningful dreams become real. Take control of the way you work and find work but be sure that it is in your own best interests. Enjoy your music festivals, your crafts, your entertainment, and your hobbies – they are clearly meaningful to you. If you are aiming to have children, remind yourself that the best fathers all have their *puer* intact and will be lifelong examples for your own children to look up to. If someone calls you Peter Pan, own it. Go your own way, your own way.

Limit to gender justice: lessons of ancient & medieval sumptuary laws

Douglas Galbi · 21 November 2021 · Archived copy · Original

Men historically have carried a highly disparate gender burden of working to provide money for women. Women seeking from men expensive goods (dinners at fine restaurants, diamond rings, fancy dresses, etc.) contributes to this structural gender oppression of men. One distraught man recently described gender-typical difficulties in his relationship with his wife:

> She came from a family where she got everything she wanted. I've been working for years trying to give her the same kinds of things but I just cannot do it, I lost one of my two jobs and have had to give a lot up. … I see husbands buying their wives Lexus and Mercedes cars and I can't even dream of doing that.

More than 2200 years ago, the Roman Republic passed *Lex Oppia* to limit women's acquisition of gold and women's display of privilege of riding in carriages pulled by multiple horses. *Lex Oppia* thus constrained men's gift-giving to women. Medieval Italian cities similarly passed sumptuary laws on women that limited material demands on men. While reflecting relatively sophisticated understanding of gender relations, such laws typically had little enduring effects. The fourteenth-century Florentine merchant, public official, and literary writer Franco Sacchetti in his *Trecentonovelle* brilliantly narrated how sumptuary laws on women cannot get beyond a prevalent limit to gender justice.

Many blue-collar men labor at their jobs with little awareness of structural gender oppression. So it was in medieval Italy. Yet Greek and Roman classics were more widely read in medieval Italy than even among all university professors today. To those who encountered their eternal truths, the classics were alive in medieval Italy to an extant scarcely conceivable today. Sacchetti in his *Trecentonovelle* presented the classical insight of the fourteenth-century Florentine Coppo di Borghese:

> There was once a citizen of Florence, wise and very well-to-do, whose name was Coppo di Borghese. He lived

> across from where the Leoni are now, and he was having his house worked on. Reading one Saturday afternoon in Livy, he came upon a story of how the Roman women, because a law had been made recently against their fancy dress, had run to the Capitol, asking and pleading that the law be lifted. Coppo, although wise, was also haughty and a little weird. He began to fly into a rage, as if the events were happening in front of him. He banged the book and his hand on the table, and sometimes stuck the book with his hand, saying: "Alas, Romans, you will suffer this, you who have suffered that no king or emperor be greater than you?"
>
> { Fu un cittadino già in Firenze, e savio, e in istato assai il cui nome fu Coppo di Borghese, e stava dirimpetto dove stanno al presente i Leoni, il quale faceva murare nelle sue case; e leggendo un sabato dopo nona nel Titolivio, si venne abbattuto a una storia; come le donne romane, essendo stata fatta contra loro ornamenti legge di poco tempo, erano corse al Campidoglio, volendo e addomandando che quella legge si dirogasse. Coppo, come che savio fosse, essendo sdegnoso, e in parte bizzarro, cominciò in sé medesimo muoversi ad ira, come il caso in quella dinanzi a lui intervenisse; e percuote e 'l libro e le mani in su la tavola, e talora percuote l'una con l'altra mano, dicendo: "Oimè, Romani, sofferrete voi questo, che non avete sofferto che re o imperadore sia maggior di voi?" } [1]

Coppo had good reason to be distraught. Like the Romans, the Florentines were struggling to constrain women acquiring and displaying luxury goods.[2] The masons working on Coppo's house entered and found him enraged. These men hadn't been taught about structural gender oppression. They didn't understand Coppo's concern for social justice. They simply wanted to be paid for their hard, dirty brick-work.

Coppo's mind was on matters far bigger than these men's hard, dirty brick-work. Coppo told them that he didn't care if his whole house collapsed. He scornfully ignored their request for fair payment for their work:

> Eh, go with God today in the name of the devil. I gladly would have never been born in this world, having to think that those brazen ones, those whores, those weeping women, have so much daring that they ran to the Capitol to get back their fancy dress. What will the Romans do with this? For Coppo, who is here, cannot make peace. If I could, I would burn them all, so that whoever remained would always remember. Go away, and leave me alone.
>
> { Deh, andatevi con Dio oggi al nome del diavolo, ch'io vorrei volentieri non esser mai stato al mondo, pensando che quelle sfacciate, quelle puttane, quelle dolorose, abbiano aúto tanto ardire ch'elle sieno corse al Campidoglio per rivolere gli ornamenti. Che faranno li Romani di questo? ché Coppo, che è qui, non se ne puote dar pace: e se io potessi, tutte le farei ardere, acciò che sempre chi rimanesse se ne ricordasse: andatevene, e lasciatemi stare. }

The working men had no understanding of what had enraged Coppo. One thought that with the word "Romans" Coppo was referring to a *stadera,* a kind of scale, or perhaps a *stadium,* a measure of length. Another figured that Coppo's wife had cuckolded him. A third understood Coppo's word for "Capitol {Campidoglio}" to mean "I complain of my headache {de capo mi doglio}." Another thought that the house owner had spilled "a cup of oil {un coppo d'oglio}."[3] Men's concerns for gender justice have long been badly understood.

Florence established an *Official of Women* {*Ufficiale delle donne*} in the 1330s. Offices for women now exist within most local, state, and national governments. But in medieval Florence, the officials for women didn't merely seek to promote women's interests. The medieval Florentine officials for women were concerned for gender equality. They sought to advance gender equality by limiting women's competition to obtain and display fancy clothes.[4]

The Florentine *Ufficiale delle donne* was scarcely able to constrain Florentine women. In 1384, Messer Amerigo degli Amerighi of Pesaro was appointed *Ufficiale delle donne*. Messer Amerigo brought with him a notary and six assistants to staff his office. These sub-officials were all highly competent professionals. Moreover, since they were from a different city, they had some protection against Florentine women's personal and political power. Nonetheless, the *Ufficiale delle donne* Messer Amerigo soon declared to the Florentine city leaders:

> My lords, I have studied all my life to learn law. Now, when I thought that I knew something, I find that I know nothing. Obeying the orders that you gave me, I went out to seek the forbidden fancy dress of your women. They met me with arguments the like of which are not to be found in any law book. Some of these I will repeat to you. A woman comes with the peak of her hood fringed out and twisted around her head. My notary says, "Tell me your name, for you have a peak with fringes." The good woman takes this peak, which is fastened round her head with a pin, and holding it in her hand, she declares that it is a wreath. Then going further, he finds one wearing many buttons in front of her dress. He says to her, "You are not allowed to wear those buttons." But she answers, "Yes, Messer, but I may for these are not buttons but studs, and if you do not believe me, look, they have no loops, and moreover there are no buttonholes." Then the notary goes to another who is wearing ermine and says, "Now what can she say to this?" And he prepares to write down her name. But the woman answers, "Do not write me down, for this is not ermine, it is the fur of lattizzo." Says the notary, "What is this lattizzo?" and the woman replies, "It is an animal." Thus my notary becomes speechless like an animal.
>
> { Signori miei, io ho tutto il tempo della vita mia studiato per apparar ragione, e ora, quando io credea sapere qualche cosa, io truovo che io so nulla, però che cercando degli ornamenti divietati alle vostre donne per gli ordini che m'avete dati, sí fatti argomenti non trovai mai in alcuna legge, come sono quelli ch'elle fanno; e fra gli altri ve ne voglio nominare alcuni. E' si truova una donna col becchetto frastagliato avvolto sopra il cappuccio; il notaio mio dice: "Ditemi il nome vostro; però che avete il becchetto intagliato"; la buona donna piglia questo becchetto che è appiccato al cappuccio con uno spillo, e recaselo in mano, e dice ch'egli è una ghirlanda. Or va piú oltre, truova molti bottoni portare dinanzi; dicesi a quella che è trovata: "Questi bottoni voi non potete portare"; e quella risponde: "Messer sí, posso, ché questi non sono bottoni, ma sono coppelle, e se non mi credete, guardate, e' non hanno picciuolo, e ancora non c'è niuno occhiello". Va il notaio all'altra che porta gli ermellini, e dice: "Che potrà apporre costei?" "Voi portate gli ermellini"; e la vuole scrivere; la donna dice: "Non iscrivete, no, ché questi non sono ermellini, anzi sono lattizzi"; dice il notaio: "Che cosa è questo lattizzo?" e la donna risponde: "È una bestia". E 'l notaio mio come bestia. } [5]

The Florentine city leaders understood Coppo di Borghese's rage at the Roman leaders surrendering to women. Yet those city leaders also understood women's power in gynocentric society. They told Messer Amerigo and his staff to do only what was feasible in seeking to constrain women according to city law. The men of the medieval Florentine Office of Women understood what that meant:

> After this, hardly any officer carried out his orders or gave himself any trouble, but allowed the peaks to pass for wreaths and meddled not with the false buttons and the lattizzo's fur and the belts. And so goes a Friulan saying: "What woman wants, God wants, and what God wants, will be."
>
> { E questo fu detto in tal ora, e in tal punto, che quasi d'allora in qua nessuno officiale quasi ha fatto officio, o datosene fatica; lasciando correre le ghirlande per becchetti, e le coppelle e i lattizzi, e' cinciglioni. E però dice il Friolano: "Ciò che vuole dunna, vuol signò; e ciò che vuol signò, tirli in birli". }

The Florentine *Ufficiale delle donne* effectively couldn't do anything that women disliked. That office thus faced the limit on gender justice that most government bodies face today.

Men deserve equal blame with women for the failure of sumptuary laws on women's dress. Writing about the year 1315, an authority in Venice observed:

> Sometimes the man follows too much the will of the woman in buying her fancy dress, and this gives rise to much evil and excessive expenditure. The woman is more than ever filled with pride, and for vainglory desires still more to go out and show herself. … If the custom of the city in this respect is extravagant, it should be regulated by laws after the manner of the Romans.

> { El segondo si è ke alguna fiada l' omo seve tropo la voluntade de la femna en comprarli ornamenti, ke de çò nasce multi mali, sopercle spensarie, e la femena d' è plù soperba et ella per vanagloria vol plu andar e plu mostrarse. … E se la çitade de çò è tropo larga, sovra de çò se de' far statuti, sì co fese li Romani } [6]

Men purchased luxury goods for women. Men helped women to evade the sumptuary laws. In addition, men were subject to and paid the fines for women violating sumptuary laws.[7] Some women were so willing to have their men incur fines that they regarded sumptuary laws as merely luxury taxes. The phrase "pay the luxury tax {pagar le pompe}" became a common expression for describing women's behavioral response to sumptuary laws.[8]

Given the economic importance of restraining women's demand for luxuries, cites made extraordinary efforts to make such laws effective. Florentine city officials were ordered to read the sumptuary laws of 1322-5 publicly at least once a month. Moreover, priests were required to read those laws in their churches. Priests were also required to report any violations to city officials.[9] Just as universities now do in the U.S. for sexual offenses, cities in medieval Italy set up means for making secret denunciations of persons who allegedly violated sumptuary laws. Anonymous denunciation boxes, called *tamburi,* were common in Florence by the fifteenth century.[10]

Nonetheless, city officials' frustration and despair over women's power is readily apparent. Florentine city magistrates in 1433 elected new officials in charge of enforcing laws on women's fancy dress. The magistrates commended the new officials' character, but highlighted with extreme language the difficulty of their assignment:

> In great measure these officials of women's fancy dress have an honest desire to restrain the barbarous and irrepressible bestiality of women. Not mindful of the weakness of their nature, forgetting that they are subject to their husbands, and transforming their perverse sense into a reprobate and diabolical nature, they force their husbands with their honeyed poison to submit to them.
>
> { maxime quare cupiditatem honestam magnum in modum habuerunt ad refrenandum barbaram et indomitam feminarum bestialitatem que, non memores sue nature fragilitatis et quod viris subdite sint eorum pravum mutantes sensum in reprobam et diabolicam naturam, ipsos viros cogunt, mellifluis venenis, ipsis subiecte } [11]

Throughout history, few men have been strong enough to stand up to women rather than submit to them. As the magistrates recognized, not constraining men's weakness for giving women luxurious gifts prompts men to avoid marriage:

> It is not in conformity with nature for women to dress themselves with such fancy dress when men, because of this, avoid the bond of matrimony because of the unbearable expense.
>
> { non est nature conforme ut tantis sumptuosis ornamentis se hornent cum ipsi homines propter hoc desstant a matrimonii copula propter incomportabiles sumptus }

Florentine officials were concerned that if men avoid marriage, women are less likely to have children, and the city population would decline. City officials evidently weren't willing to encourage immigration into the city. Today, men avoid marriage because police, without any due process of law, will throw men out of their homes on the adverse word of a cohabiting woman. Men also face huge anti-men sex discrimination in family courts. Yet women's demands for luxury goods still remain a significant deterrent to marriage.

Medieval officials incurred the wrath of women for prohibiting luxurious dresses. In 1279, Cardinal Latino Malabranca, the papal legate for Lombardy, Tuscany, and Romagna, attempted to constrain woman's fancy dress:

> He enraged all women with the law he made. It restrained women to wear shorter dress — long enough to touch the ground or longer only by the measure of one palm. Previously women had dragged on the ground behind them dress-trains of an arm-and-a-half's length. Of which Patecchio said: "And dresses so long, they drag the dirt." And he had this law preached in churches and imposed on women as a religous requirement: no priest could grant absolution to them until they complied. To the women, this law was all the more bitter than death. A certain woman friend told me that her dress train was dearer to her than the total of all the other clothes that she wore.
>
> { turbavit mulieres omnes cum quadam constituione, quam fecit; in qua continebatur, quod mulieres haberent vestimenta curta usque ad terram et tantum plus, quanta est unius palme mensura. Trahebant enim prius caudas vestimentorum per terram longas per brachium et dimidium. De quibus dicit Patecclus: "Et trappi longhi, ke la polver menna." Et fecit hoc per ecclesias predicari et imposuit mulieribus sub precepto, et quod nullus sacerdos posset eas absolvere, nisi ita facerent; quod fuit mulieribus amarius omni morte. Nam quedam mulier familiariter dixit michi, quod plus erat ei kara illa cauda quam totum aliud vestimentum, quo induebatur. } [12]

Some women in the U.S. today wear short-shorts so short that their butt-cheeks show. Fashions change, but the way in which women are oppressed remains. Cardinal Latino even imposed additional hardships on women:

> In the above law Cardinal Latinus also ruled that every woman — not just young women and young ladies, but even married women and widows and elderly women — must wear a veil on her head. To them, that was burdensome and horrible.
>
> { Insuper cardinalis Latinus precepit in illa constitutione, quod omnes mulieres, tam iuvencule sive domicelle quam maritate et vidue et matrone, in capitibus vela portarent. Quod grave horribiliter fuit eis. }

Women in Islamic cultures have commonly wore veils on their heads. Like women in Islamic cultures, women in medieval Italy turned veils to their advantage:

> They soon came upon a remedy for this tribulation, although they could do very little about their dress trains. They began construct their veils of linen and silk, interwoven with gold. That made them appear ten times better and more greatly attracted lascivious, gazing eyes.
>
> { isti tribulationi remedium invenerunt, quod minime potuerunt caudis. Nam vela faciebant fieri de bisso et serico, auro intexta, cum quibus in decuplum melius apparebant et magis ad lasciviam videntium oculos attrahebant. }

Many men at this time were peasant laborers, barely earning food, clothing, and shelter by working hard, dirty jobs such as plowing, carting, and brick-laying. In addition, men had to endure these highly privileged women's sexual harassment of them. As has been commonly the case, law did relatively little to help men.

The limit to gender justice in the ancient Roman Republic has changed little to our day. Men today can imagine a dinner party in which Fortunata, who had as husband Timalchio, entered to greet her friend Scintilla, who had as husband Habinnas. Fortunata sat with Scintilla, kissed her, and held her hand. Their encounter progressed to exchanging intimacies:

> Fortunata tugged the bracelets off her extremely fat arms and displayed them to the admiring Scintilla. Finally she even removed her anklets and her golden hairnet, which she said was of pure gold. Trimalchio observed this encounter, and ordered that all the jewelry be brought to him. "You see," he said, "these are women's fetters. This is how we foolish milksops are robbed. She must have six and half pounds of them…." Scintilla was no better. From her neck she removed a little gold locket that she called her happy box. From it she produced twin earings and handed each in turn to Fortunata to examine, saying: "Thanks to my husband's kindness, no one has a better pair."
>
> { Fortunata armillas suas crassissimis detraheret lacertis Scintillaeque miranti ostenderet. Vltimo etiam periscelides resolvit et reticulum aureum, quem ex obrussa esse dicebat. Notavit haec Trimalchio iussitque afferri omnia et: "Videtis, inquit, mulieris compedes: sic nos barcalae despoliamur. Sex pondo et selibram debet habere. Et ipse nihilo minus habeo decem pondo armillam ex millesimis Mercurii factam." Vltimo etiam, ne mentiri videretur, stateram iussit afferri et circulatum approbari pondus. Nec melior Scintilla, quae de cervice sua capsellam detraxit aureolam, quam Felicionem appellabat. Inde duo crotalia protulit et Fortunatae invicem consideranda dedit et: "Domini, inquit, mei beneficio nemo habet meliora." } [13]

Scintilla's husband Habinnas responded scornfully to his wife's masculinity-demeaning compliment:

> You really emptied me out, just so I could buy you a glass bead. I tell you straight, if I had a daughter, I'd cut her little ears off. If there were no women in the world, we could live dirt-cheap. But as things stand, what we drink down for our own basic needs is less than we piss away, burning in love.
>
> { excatarissasti me, ut tibi emerem fabam vitream. Plane si filiam haberem, auriculas illi praeciderem. Mulieres si non essent, omnia pro luto haberemus; nunc hoc est caldum meiere et frigidum potare. }

As husbands, men experience themselves being dessicated. As fathers, despite their great love for their daughters, men cannot protect their daughters from the pernicious gynocentric teachings that pour into their daughters' ears.

The limit to gender justice is what women want. Sumptuary laws benefit women by constraining competition among women in dress. Sumptuary laws benefit men by limiting competition among men to provide women with the most expensive dress. But neither *Lex Oppia* in the Roman Republic 2200 years ago nor sumptuary laws in medieval Italian cities effectively endured. Such laws enraged women in their immediate, narrow interests. Those laws were thus either repealed or not effectively enforced. In today's workplace, men are commonly prohibited from wearing shorts, but women are allowed to wear less-than-knee-length dresses. Read Livy and medieval history, and you will understand.

* * * * *

Notes:

[1] Franco Sacchetti, *Il Trecentenovelle* 66, Italian text from Faccioli (1970), my English translation, benefiting from Cornish (2010) p. 16. The subsequent quote above is similarly from *Il Trecentenovelle* 66.

Coppo di Borghese Domenichi held important Florentine city offices between 1308 and the early 1340s. Boccoccio, among other prominent figures, held Coppo in high regard. Cornish (2010) p. 18. See, e.g. *Decameron* 5.9.4. Here's

some analysis of Boccaccio's story of the falcon.

Coppo was reading about the Roman women's rebellion against *Lex Oppia*. That rebellion is described in Livy, *Ab Urbe Condita Libri* (*History of Rome*) 34.1-8, freely available online in the English translation of Roberts (1905). Livy's account includes a still-relevant speech by Cato the Elder. Coppo apparently sponsored an *Aeneid* compendium in Italian that Andrea Lancia made from a Latin compendium about 1316. Cornish (2010) p. 18. Cornish astutely observed that it's "highly unlikely" that Coppo was reading Livy in the original Latin. Id. p. 19.

Franco Sacchetti, who lived from about 1330 to 1400, was from an old Floretine family of the Guelf faction. In addition to being a merchant and public official, Sacchetti wrote poetry with themes of love, politics, and comedy. He also wrote moralistic pieces similar to sermons. Sacchetti's *Trecentonovelle* {*Three Hundred Short Novels*} is regarded as an early masterpiece of prose writing. He wrote *Trecentonovelle* between 1392 and 1397. That work regrettably has survived only in part in a sixteenth-century transcription. For English translations of some of the novelles in *Trecentonovelle*, Steegmann (1908) and Roscoe (1825) vol. 1, pp. 82-93.

[2] The first Florentine sumptuary laws probably were enacted about the 1260s. A comprehensive package of laws regulating women's fancy dress was established in Florence from 1322 to 1325. Rainey (1985) pp. 44, 50-67. For a freely available overview of sumptuary law in medieval Italy, Facelle (2009).

Women's political power readily overcame Florentine sumptuary laws. Charles, Duke of Calabria, became ruling lord of Florence in 1325 to lead the city's defenses against the threatening army of Castruccio Castracani. Florentine women then attacked through Charles's wife, the Duchess of Calabria. She pursuaded her husband to revoke the prohibition on luxurious silk tresses that Florentine women wore over their (perhaps thinning) hair. Rainey (1985) p. 68.

Having experienced this political reversal first-hand, the eminent Florentine Giovanni Villani lamented that women didn't even have to use reason to persuade men. What women want trumps any reason men might recognize: "the inordinate appetite of women conquers the reason and good sense of men {il disordinato appetito delle donne vince la ragione e il senno degli uomini}." Villani, *Nuovo Cronica* (c. 1348) 10.11. Villani's own wife Monna and other women pursuaded the Duke of Calabria to order that sumptuary charges against them be reviewed. Rainey (1985) p. 69-70. With respect to his wife Monna's spending on luxurious clothing and incurring fines for violating sumptuary law, Giovanni Villani, like other men, was in a lose-lose position.

[3] For insightul discussion of this wordplay in relation to levels of linguistic understanding, Cornish (2010) p. 16f.

[4] Writing in northern France about 1115, Guibert of Nogent complained of women's extravagant dress:

> The way they dress is completely different from the simplicity of old: sleeves spread wide open, their tunics worn tight, curled toes on shoes from Cordoba, you might see the surrender of all modesty proclaimed everywhere.
>
> { Vestium qualitates in tantum sunt ab illa veteri frugalitate dissimiles, ut dilatatio manicarum, tunicarum angustia, calceorum de Corduba rostra torticia, totius ubique jacturam videas clamare pudoris. }

Guibert, *Monodiae* {*Songs of Self*} 1.12, Latin text from Bourgin (1907), English trans. from McAlhany & Rubenstein (2011). In ancient Rome, women wore expensive, revealing silk clothes. See note [1] in my post on the silk trade between ancient Rome and China. Both Seneca the Younger in the first century GC (*Epistulae morales ad Lucilium {Letters on Behavior to Lucilius}* 90.16-20, 45) and Jerome in the fourth century (*Life of Paul the Hermit* 17) contrasted luxurious clothes of their times with earlier, simpler clothes. Similarly Dante, *Commedia, Paradiso* 15.97-120.

[5] Franco Sacchetti, *Il Trecentenovelle* 137, Italian text from Faccioli (1970), my English translation, benefiting from that of Steegmann (1908). The subsequent quote is similarly from this novelle.

One Florentine official recognized the ancient Roman failure and the rage of Coppo di Borghese Domenichi:

> I would have you know that the Romans, who conquered the whole world, could do nothing against their women. And these women, in order to lift the rules on their fancy dress, ran to the Capitol and conquered the Romans, obtaining what they wanted to such an extent that when Coppo di Borghese read this story in a book written by Livy, he almost went insane.
>
> { Io vo' che voi sappiate ch'e' Romani non potero contro le loro donne, che vinsono tutto il mondo; ed elle per levar gli ordini sopra gli ornamenti loro, corsono al Campidoglio, e vinsono e' Romani, avendo quello che voleano; per tal segnale che Coppo del Borghese in una novella di questo libro leggendo in Tito Livio la detta istoria, ne fu per impazzare. }

Il Trecentenovelle 137, cited as above.

This novelle isn't merely fiction. Florentine city records indicate that Amerigo of Pesara served as the *Ufficiale delle donne* from March to September 1384. Sacchetti at that time was a member of Florence's ruling council. He probably heard directly from Amerigo about women evading the sumptuary laws. Rainey (1985) p. 233.

Under details of the the sumptuary laws in effect in Florence in 1384, ermine fur was forbidden, but lattizzo fur wasn't. The latter type of fur is fairly obscure:

> According to some dictionaries a lattizzo referred to a weasel-like animal similar to ermine but with milky white fur, whence its name.

Killerby (2002) p. 123, n. 43.

[6] Paolino da Venezia (Paolino Minorita), *Trattato de regimine rectoris* 53, Italian (Venetian dialect) text from Mussafia (1868) p. 75, English translation (adapted slightly) from Zanda (2010) p. 149, n. 104. Paolino da Venezia was a city official, Catholic bishop, and writer.

[7] Killerby stated:

> Of the clothing laws which were targeted primarily at women, the male members of the household were held responsible for payment of the fine, as was customary

Killerby (1994) p. 103. Similarly, Izbicki (2009) p. 45.

[8] Killerby (2002) p. 123, which observes:

> In Venice the term 'pagar le pompe', or 'to pay the luxury fine', became such a common expression that it is found in dialectical dictionaries.

Id.

[9] Rainey (1985) p. 165

[10] Frick (2002) p. 182. About half the cases prosecuted originated in anonymous denunciations. Id.

[11] From records of the deliberations of the lords of Florence, Latin text and English translation (adapted) from Rainey (1985) pp. 479 (English), 763 (Latin). The subsequent quote is similarly sourced.

[12] Salimbene de Adam, *Cronica* {*Chronicle},* Latin text from Holder-Egger (1905) pp. 169-70, English translation adapted from Baird, Baglivi & Kane (1986) pp. 160-1, for this and the subsequent two quotes. Salimbene's quote about dresses dragging in the dirt is "Not Patecchio, but Ugo di Perso's second answer to Patecchio, l. 65." Id. p. 674, n. 56. Salimbene later repeated the central political concern about Cardinal Latino

Malabranca's laws: "This legate enraged women with his laws {Iste legatus turbavit mulieres cum constitutionibus suis}." Similarly from Holder-Egger (1905) p. 436, Baird, Baglivi & Kane (1986) p. 443.

Cardinal Latino Malabranca's laws are titled *De habitu mulierum* {*On women's dress*}. For their social and political context, Izbicki (2009). Id., Appendix 3.1 provides an English translation of the laws. According to *De habitu mulierum*:

> No woman exceeding twelve years of age will appear publicly in the city in a gown in which the front part is open.
>
> { Nulla mulier ex quo duodecim annum aetatis exegerit in veste quae ab anteriori parte aperta sit publice per civitatem excedunt procedere }

Latin text from Rainey (1985) p. 89, n. 9, my English translation. Cf. Dante, *Commedia, Purgatorio* 23.97-105 and Vincenzo Catena's portrait of a woman (above). For analysis, Olson (2015).

[13] Petronius, *Satyricon* 67, Latin text from Heseltine & Rouse (1913), my English translation benefiting from those of id. and Walsh (1996). The subsequent quote is similarly from *Satyricon* 67.

[images] (1) Portrait of a Woman, probably Venetian, gesturing toward her chest. Painting by Vincenzo Catena, made about 1520. Preserved under acc.# 1961.1.31 in the El Paso Museum of Art (El Paso, Texas). Via Wikimedia Commons. (2) Women with long dress-trains in medieval Florentine wedding parade for Boccaccio Adimari and Lisa Ricasoli in 1420, or perhaps another Adimiri wedding twenty years later. Detail from Dance Scene / Cassone Adimari (wedding chest of Adimari), painted by Giovanni di ser Giovanni Guidi (Lo Scheggia) about 1450. Preserved as Inv. 1890 n. 8457 in Galleria dell'Accademia di Firenze. Via Wikimedia Commons.

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Rittenhouse, Woke Madness, the Good Sense of the Jury

Robert Franklin · 22 November 2021 · Archived copy · Original

Just last week I posted a piece whose thesis was that, contrary to the beliefs of elites over the millennia, non-elites often behave more responsibly than those who appoint themselves our betters. The outcome of the elections of November 2nd demonstrated the point. From Seattle to Virginia, We the People rejected the woke narrative that all white people are racists, that the fewer the police the safer the community and that kids need to learn early to divide themselves into warring tribes.

The Kyle Rittenhouse verdict is more of the same.

For over a year now, much of the MSM and countless others have peddled a false narrative of the Rittenhouse case in which two men were killed and another injured in the context of the riots occurring in Kenosha, Wisconsin. That narrative held that Rittenhouse is a white supremacist who was bent on murder from the moment he decided to travel from his home in Illinois to the scene of the riots. There he stirred up conflict in order to kill people who were peacefully protesting the shooting of a black man by police.

The reality was entirely different. As videotape and witness testimony demonstrated, the riots were anything but peaceful and Rittenhouse was there to protect property that was in danger of damage or destruction. He began his stay by removing graffiti from the wall of a store and, that night, was pursued, violently attacked and only discharged his rifle to defend his own life.

A week or so into the trial, experienced defense lawyers were taking to the airwaves and the pages of national newspapers to opine that the only proper verdict would be acquittal on all counts. That came after the prosecution's own witnesses testified against the state's (and the leftist media's) theory of the case. That the defendant had acted using reasonable means to protect his own life was apparent to all with a balanced view of the facts. The state's case had collapsed.

But that didn't deter the woke. Before, during and after the trial, leftist commentators shouted their standard claims of racism and white supremacy on the part of Rittenhouse, the judge, the jury and anyone else who posed a threat to their desire for vengeance.

Meanwhile, outside the courthouse, protesters tried to intimidate the jurors.

But the jurors refused to be swayed by the threats they knew about or the ones they could surely guess at. After all, they'd seen what happened during the Derek Chauvin trial when thinly-veiled threats of mayhem emanated from everyone from the president on down. So they could reasonably have anticipated a violent response by the mob to evenhanded justice.

Still, that's exactly what they delivered. The state got nowhere close to proving guilt beyond a reasonable doubt and the jury delivered the only verdict possible. It was a clear-cut victory for the notion of impartial justice delivered by 12 everyday people and should be celebrated by all. As in the Chauvin case, the jury got it right, delivering a verdict based on the evidence and the applicable law.

But, while the jurors did their jobs responsibly and even courageously, those on the outside continued to bay like a pack of demented Beagles, demanding conviction, irrespective of the fact that the defendant had committed no legal wrong. The difference between the demands of the woke and a lynching had worn uncomfortably thin, but everyone from demonstrators in the streets to California Governor Gavin Newsom, seemed entirely unaware of the barbarism with which they so thoughtlessly made common cause.

As if to prove their own distance from reality, the woke have always imagined Rittenhouse's actions as race-based wrongdoing. Somehow, the killing of two white men by another white man is both a racial incident and an anti-black one. To the woke mind, the killing of two white men by another white man, is an act of white supremacy. The stupidity runs that deep.

Well before the Rittenhouse verdict, journalist and commentator Glenn Greenwald pointed out what he saw as contradictory messages coming from the woke mob. One held that reform of the criminal justice system is urgently needed, that the police need to be defunded, policing reformed and sentencing made more lenient. But now we hear the opposite, that defendants like Kyle Rittenhouse be denied basic due process rights and spend their lives behind bars – just because.

I fully understand Greenwald's point, but must cavil. I think the woke are being consistent in exactly the way a three-year-old is: they want what they want and they want it now. White males who injure others must go to prison or the guillotine, regardless. Anything else is racism.

For the woke, "equity" is a demand that outcomes change. Whether the process by which those outcomes are achieved is fair, just or even legal is irrelevant. So, if there aren't enough black students attending a certain school, to the woke, the only thing to do is add black students, whether or not they qualify for admission and regardless of what other better-qualified applicants suffer as a result.

Much the same is going on in legal proceedings. The woke wanted Kyle Rittenhouse's head and threw a tantrum when they didn't get it. That the procedure to get to the result was fair and legal is irrelevant to them. Only one outcome was acceptable – a white man's blood. This, you understand, is "equity."

Fortunately, everyday people, like the ones that voted two weeks ago and who sat on the Rittenhouse jury, see more clearly and act more responsibly. May it continue.

♦

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Briffault: Rules for the Rational Simp

Peter Wright & Paul Elam · 24 November 2021 · Archived copy · Original

Hey guys. From time to time I have the pleasure of collaborating on a piece with Peter Wright of Gynocentrism.com. Though it is written in first person, this is one of those pieces. My sincere thanks to Peter.

* * *

"The female, not the male, determines all the conditions of the animal family. Where the female can derive no benefit from association with the male, no such association takes place."

Or so said Robert Briffault, an English surgeon, anthropologist, and novelist back in the day. And sure enough, if you listen to all corners of the manosphere, there's no shortage of agreeance with this so-called, "Briffault's Law."

"Them there's the rules," you'll hear, with absolute conviction and certitude, "and their ain't nothin' you can do about it."

That outlook is roughly confirmed in a small poll taken by Peter Wright, offering four different interpretations of what Briffault's Law actually means. One, that it is 100% true as written. Two, that it applies to only nonhuman animals. Three, that the law is accurate, but that it applies equally if the sexes are reversed. And four, you don't much care about Briffault or his law to begin with.

The results were pretty clear. As you can see, 61, or 91% of those who responded see Briffault's law, down to the last dotted i and crossed t, as 100% accurate about the female of the human species. By any measure that is an impressive amount of unanimity.

And we certainly see backup for this mentality from the more prominent MGTOW voices out there on the interwebz.

Stardusk titles a remarkably unremarkable talk, linked below, with, "Briffault's Law – The Most Important Thing You Can Know as a Man"

Sandman opines in more personal fashion in one of his talks, linked, with the following. “I know from my own personal experience that I have two modes of operation with regards to my life,” he says, “Either I’m waiting for a woman to choose me to have a relationship, or I typically don’t care for them – like I do now.”

Finally, we have Colttaine, who expands the definition of Briffault’s Law with the same practiced acumen a feminist employs to expand the definition of rape, linked below “From where I’m sitting,” he asserts, “the problem with Briffault’s Law is that Robert Briffault didn’t go far enough with his definition. Women don’t just determine all the conditions of the animal family, they determine ‘all the conditions’ – period!”

Setting aside my desire to shame these public displays of learned helplessness, well, ok, partially setting aside that desire, I still want to focus on what these guys are saying and why I think it’s a learning opportunity for red pill men.

I know the online red pill community pretty well by now. And one thing is for sure, that community is above average in intelligence. Way above, in my opinion, which makes the 91% who subscribe to an obvious fiction with such religious fervour all the more perplexing.

At this point, some qualifying is necessary, though I wish it weren’t. Saying I disagree with a single prevalent MGTOW belief isn’t the same thing as disagreeing with the idea or practice of men going their own way, which I do support wholeheartedly. If you’re too obtuse to see that and appreciate the difference, this is my piss off in advance. Feel free to leave your butthurt in the comments.

That said, let’s start the conversation with a little common sense. I know, they grow ‘em big and dumb in Texas, but we do learn the difference between shit and Shinola early on in life. That predisposition, that stubborn Texas insistence to get 4 when adding 2 and 2 leads me to one inescapable conclusion about the idea of perception of benefit, a perception on which Briffault’s Law is totally reliant.

I don’t blow my nose, or even scratch it for that matter, without a perceived benefit. I don’t take a leak, put on socks, or do, literally anything you can think of, without perceived benefit. That’s true for the smallest, least significant things I do, or that I can even imagine doing. As human beings, acting on perceived benefit is pretty much all we do. By the time we’re talking about intersexual selection and pair bonding, there’s wheelbarrows full of perceived benefit on both sides. Anyone who can’t see it could perceive some benefit from eyeglasses.

And I know what some of you may be thinking. That we are socially conditioned to see the perceived benefit of the woman as what really matters. And that the weight of that social conditioning means that Briffault was right, “The female, not the male, determines all the conditions of the animal family.”

And to be fair, just pointing to the obvious fact that human behaviour, generally speaking, is driven by perceived benefit, isn’t a thorough enough rebuttal to Briffault’s widespread acceptance across the manosphere.

Before we dig into precisely the meaning of Briffault’s claims, let’s take a moment to consider Briffault the man. What do we know about him? Well, we know that he was raised by a strict, fundamentalist mother from the age of eleven after his father’s untimely death.

In short, Briffault was the product of an abusive, single-mother home. From accounts of biographers, we know that Briffault *resented* his mother’s controlling nature, but nevertheless went on to write about mothers at enormous length and extolling their superior status in the human scheme.

That alone is undoubtedly prima facie evidence of learned simpery, but let’s go on.

In his most famous book *The Mothers*, Briffault argues for the importance of mothers over and against fathers. The editor of the same book introduces him as a man without a loving bond with his mother, but with loving and fond memories of his deceased father. About Briffault from the intro, we read:

> “It is not unreasonable, when a man has devoted seven years of strenuous work to arguing the importance of mothers as against fathers, to ask whether he betrayed any marked attitudes towards his own parents. Mrs

> Herma Briffault informs me that he had little apparent attachment to his mother, but often spoke of his father. (He seems, nevertheless, to have had a picture of his mother in his room in the last decade of his life). His mother was evidently a reserved, 'canny' Scots-woman, of strict views, whose capacity for personal warmth seems to have been limited, and perhaps he felt, as an infant, denied the acceptance he desired. He certainly rejected violently his mother's strong religious beliefs and teaching. Clearly there was strong ambivalence here, and the attacks — which suggest narcoleptic stupors — which assailed him at the time of his mother's last illness seem consistent with the idea of a powerful love-hate relationship."

The biographer then goes on to conclude;

> "It is not difficult to see how natural such attitudes were to one whose outlook had been conditioned by the experiences just described. I have observed elsewhere that, when a child has one parent who is easy-going and affectionate and another who is severe and apparently unloving, it identifies itself with the former and is preoccupied throughout life with its relationship with the latter… when it is the mother who is unloving, this leads the male child to a preoccupation with women and with incest. This was certainly the case in Briffault's great contemporary, Havelock Ellis, for instance. It seems to have been equally true of Briffault."

If we take this as true, the influences that led Briffault to his gynocentric conclusions, as well as his personal weakness with women, come into clear focus. Inadequate, abusive mothers and absent fathers. The results of that toxic combination are now sprawled across the cultural landscape in form of legions of young men who become obsequious lapdogs whenever in the presence of women.

It's that instilled powerlessness that leads many, even if indirectly, to seek solutions in PUA, MGTOW and other red pill venues. And I argue that we still see the remnants of that same learned victimhood in the widespread acceptance of Briffault's Law.

Moreover, it appears that many have taken hold of Briffault's Law and applied it exclusively to human relationships in a way that Briffault didn't even intend. Briffault applied his Law toward non-human animals, and the chapter in which he announces his Law is titled 'The Herd and the Family Amongst Animals' under this subheading 'The Female in the Animal Group.'

The chapter is five pages long. In it he mentions tigers, elks, lions, zebras, gazelles, buffaloes, deer, monkeys, beavers, lions, birds and other animals, and only references humans briefly in order to contrast human behavioural patterns from those of animals.

Although Briffault appears to have intended his Law for animals, he also presented human sexual relations with the same exaggerated gynocentric framing, demonstrated throughout his book *'The Mothers The Matriarchal Theory Of Social Origins'* which is chock full of cringeworthy claims of female superiority and male inferiority.

Whatever the merits of his observations, it is only fair to say that he was writing a century ago and his speculations were a product of the thinking of his day, and perhaps the personal pathology of his life. His work is replete with the flattery of and deference toward, women. It's possible his thinking was even shaped by ideology of first wave feminism, which was running rampant in the culture during the time of Briffault's writing.

Fast forward to contemporary research and we have a wealth of information to test, and quite frankly dismiss, Briffault's hypotheses.

Steve Stewart-Williams, PhD in psychology and philosophy, wrote a now famous paper distilling the literature of evolutionary psychology on questions of intersexual human dynamics. Notably, he reiterates findings from the field of Evolutionary Psychology that males are also very choosy in selecting mates, which debunks the view that Briffault's assumption concludes that only females choose. Williams states, and I quote;

> "According to a common understanding of sexual selection theory, females in most species invest more than

> males in their offspring, and as a result, males compete for as many mates as possible, whereas females choose from among the competing males. The males-compete/females-choose model applies to many species but is misleading when applied to human beings. This is because males in our species commonly contribute to the rearing of the young, which reduces the sex difference in parental investment. Consequently, sex differences in our species are relatively modest. Rather than males competing and females choosing, humans have a system of mutual courtship: Both sexes are choosy about long-term mates, and both sexes compete for desirable mates. We call this the mutual mate choice (MMC) model." [1]

Pygmalion creates Galatea

Stewart-Williams goes on to conclude that men, throughout our evolutionary history, have crafted women into the creatures we want – Pygmalion style. In other words, modern woman, in all her inglorious splendour, is, like it or not, the Stepford Wife that men actually chose to build. How's that for patriarchal choosiness?

He states, for example, that *"human males have a number of well-documented, species-typical mate preferences. These include preferences for physical traits such as a low waist-to-hip ratio, facial and bodily symmetry, neoteny, and youthfulness. They also include preferences for psychological traits such as intelligence, emotional stability, and sexual fidelity."* [1]

Imagine that – males throughout evolutionary history having a preference for intelligence and emotional stability. It's almost as though he's saying that men are exercising a personal choice, not only about whether to pair bond, but also about the type of woman they choose.

Not only does this bitch slap common manospherian ideas of Briffault as human gospel, it also destroys the cliché that 'all men want is sex' and will take anything that moves – providing the female "selects" them. It's also worth noting that male mate preferences have left their mark on female physical morphology – again quoting Stewart-Williams:

> "In some domains, women are more sexually selected than men; one… example can be found in the domain of physical attractiveness. Women are typically rated as better looking than men, by both men and women (Darwin, 1871; Feingold & Mazzella, 1998; Ford & Beach, 1951). The difference is plausibly a consequence of the fact that, although both sexes care about good looks in a mate, on average, men care somewhat more (Buss, 1989; Lippa, 2007).
>
> This means that, since this sex difference first evolved, there has been a somewhat stronger selection pressure on women than men for physical attractiveness—the opposite of what we find in peacocks. To take a more specific example, the fact that adult human females have permanently enlarged breasts is plausibly a

> consequence of male choice. Contrary to popular opinion, enlarged mammary glands appear not to be necessary for milk delivery. The vast majority of mammals deliver milk without them, and there is little correlation between the size of a woman's breasts and her capacity to produce milk (Miller, 2000). What, then, are breasts for? A rather obvious clue can be found in the fact that most men find youthful-looking breasts sexually attractive. This has led to the suggestion that the primary evolutionary function of breasts relates to mate choice (Dixson, Grimshaw, Linklater, & Dixson, 2011).
>
> The most widely accepted suggestion is that they are honest signals of good genes, youthfulness, and nutritional status (Jasienska, Ziomkiewicz, Ellison, Lipson, & Thune, 2004; Marlowe, 1998; Singh, 1995; for an alternative hypothesis, see Low, Alexander, & Noonan, 1987). If so, women's breasts tell us something important about ourselves, namely, that we are not the kind of species in which males only ever pursue sex indiscriminately and females alone exert mate choice. Breasts are evidence of male mate choice operating over many thousands of generations (Cant, 1981). The same is true of other secondary sexual features found in human females, including facial neoteny (e.g., large eyes, small noses and chins); gluteofemoral fat deposits and the hourglass figure; and lighter, smoother, less hairy skin." [1]

"Of course," Stewart-Williams concludes, "no one is surprised that men have mate preferences; it is such a familiar fact of life that we take it for granted. From a comparative perspective, though, we should be surprised. The existence of these preferences makes our species atypical among mammals and is inconsistent with the idea that we are an MCFC species." [1]

Considering these widely available scientific facts, we must wonder if men upholding Briffault's Law are simply brainwashed by the prevailing gynocentric narratives, or whether they too suffer from "male mother need" as Briffault himself did? When, for example, Turd-Flinging Monkey dismisses all women as THOTS but then goes on to talk for a decade about said thots stealing men's authority, is that not akin to Briffault's obsession with female self-interest?

Who knows? Perhaps an examination of TFMs relationship with his mother would be revealing.

For me, the red pill is, in its purist form, a dedication to living in the truth. It's red pill 101 that women should not be viewed as an omnipotent power in the lives of men. That, dear listeners, is one of the very first liberating truths of men's red pill existence. That women largely have only the power we give them, and that we have the power to keep them in check. In the earlier days of red pill, we called it veto power, the ultimate trump card for men. And we still have that power in spades unless we insist on immersing ourselves in the victim narrative.

So how then, do we have red pill commentators proclaiming aloud, and I quote again, "Either I'm waiting for a woman to choose me to have a relationship, or I typically don't care for them – like I do now"?

Word for word, that could have been uttered by any defeated blue pill simp you've ever met in your life. Get mad if you want to, you know it's true.

And to be clear, I am not saying a thing in contempt of men who look at all the facts and choose to avoid women based on the risk, effort, expense and unfairness that often comes with the so-called fairer sex.

Indeed, I think it's important to point out that we're talking largely about two distinct groups of men. There are those who have stared reality directly in the face, weighed all the facts and dispassionately concluded that women are not worth the effort; that the juice isn't worth the squeeze, as it were, and veto power is at the core of their very identity. If you're in that group, this talk is for you, but it isn't really

The other group are men who have looked at the challenges of attracting and pair bonding with women and decided that they are just not up to the job. These are generally men whose spine has never survived contact with a woman. Their frame cracks, splits and ultimately shatters at the hint of female influence. You can hear it in their endless droning about how a man can never win, how women make all the rules and that the rules are unfair. They make sweeping declarations of personal powerlessness. To wit, "Women don't just determine all the conditions of the

animal family, they determine 'all the conditions' – period!"

Men like this appear incapable governing their own lives if women are involved. They can't choose mates, not because women have unbridled personal power, but because those men don't have the personal strength, values and integrity to remain in control of their lives.

They are just men who can't hold on to their interests, their friends, their values, or self-respect because women make all the rules and they have no choice but to follow them. Because that's the way things are, and Briffault's Law is the so-called truth they wallow in to prove it.

If that's your idea of red pill, you might want to skip the refills.

Whatever the motivations, I can safely say that a blind belief in Briffault's Law is relegating many men's personal progress to the dumpster, because if men have no choice about the conditions of their life, what possible agency can they have?

What form of personal autonomy is it that you can't practice in the presence of a female? What kind of poorly constructed frame won't bear the weight of a woman's whims? Ya know, if you have to hide from anyone to assert your, uh hum, agency in life, you might hear Inigo Montoya, whispering in your ear, "You keep using that word. I don't think it means what you think it means."

Personally, I'd rather try to pull an AR15 out of Kyle Rittenhouse's hands than surrender to this weak bullshit.

Finally, I'd like to propose a different set of axioms for red pilled men: First, as a human male you are the most magnificent living entity ever known to exist. Men built civilization and conquered all manner of frontiers. If I were to try to list all the accomplishments of men, you'd grow old before I got finished.

Whatever your decisions about allowing women into your life, seeing yourself as a loser who can't win is a self-fulfilling prophesy, with all the lameness that implies. If you want sex, companionship or even a relationship based on red pill principles, don't let some youtuber's mommy issues hold you back. Don't lock yourself into the black pill prison of learned helplessness and nihilistic defeatism. Well, unless that is what you want to do. If that's the case, just make sure that when you're staring into that black, optionless void, you know it's just a mirror of your own making.

Meanwhile, red pill men will enjoy the byproduct of personal agency, accountability and practiced wisdom; a solid frame that doesn't crumble when a woman enters the room. A frame that doesn't crumble for anyone.

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Stardusk
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Steve Stewart-Williams
1. The Ape That Thought It Was a Peacock https://tinyurl.com/yjefu9jf
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Briffault's Law: A Classic Example Of Reductionist Categorical Thinking

Peter Ryan · 26 November 2021 · Archived copy · Original

This article is in response to Paul Elam and Peter Wright's excellent recent critique[1] of Briffault's Law. I have also critiqued Briffault's law in my article linked here[2]. The manosphere has to have a mechanism of addressing and identifying bad ideas. Bad ideas that are not only factually incorrect, but also hold men back and negatively impact their well-being. These are ideas that must be confronted and challenged, as I have done extensively in my writings debunking the golden uterus mythology and sophistry[3]. In this article I will expand on my past critique of Briffault's law.

Briffault's Law is no law at all, like the medieval practice of alchemy it belongs in the bin. The research papers Paul and Peter cited (linked here[4], here[5] and here[6]) on mutual mate choice, sexual dimorphism and sexual selection, are seminal pieces of work. We may have evolved from a species with relatively high to moderate levels of sexual dimorphism many millions of years ago, but we have been on an evolutionary track over the last 500,000-1,000,000 years to evolve into a species with relatively low levels of sexual dimorphism compared to most primates and other animals.

As the evidence discussed in the papers Paul and Peter cite, we are a species where there is mutual mate choice (both sexes choose mates), competition for mates by both sexes, substantial parental investment by both sexes and widespread monogamy, long term mating and pair bonding. These characteristics have been largely the result of the requirements of our increasing brain size over evolutionary time and the longer and longer developmental period of human offspring from infancy to adulthood that has evolved over the past 500,000-1,000,000 years.

High levels of sexual dimorphism, polygyny, lack of dual parental investment, high levels of male intrasexual competition and relatively little female competition etc- modern traces of these patterns are declining artifacts of our evolution that we have been moving away from over the last 500,000-1,000,000 years. Remnants of our old evolutionary baggage are still there in our biology and behaviour, but they are a shadow of their past selves and do not hold the primacy or grip over our behaviour like they once did. New evolutionary baggage in the form of mutual mate choice, dual parental investment and competition, monogamy and long-term mating have moved into the void left behind by the decline of these old traits over the last 500,000-1,000,000 years.

Briffault's law when applied to humans, relies on biological assumptions that we are a highly sexually dimorphic species in which only one sex competes for mates and only one sex chooses mates and that our old evolutionary baggage is still what primarily governs our behaviour in the present day. These assumptions are completely wrong and incredibly easy to disprove. Yet staunch advocates of Briffault's law would have us believe that only men compete, only women choose and sexual selection only operates on men.

They would seriously have us ignore 500,000 to 1,000,000 years of evolution, large chunks of scientific research and evidence demonstrating mutual mate choice, dual parental investment and competition, sexual selection on both sexes (not just men), monogamy and pair bonding. They would try to convince us humans are highly sexually dimorphic and still behave like our primitive ancestors did millions of years ago, as if that was a biologically inevitable law of nature (you know the same primates that led to our cousins still living in the jungle and not walking on the moon).

The only people denying biology here are the people that are prepared to turn a blind eye to the clear evidence we are a pair bonding species, with mutual mate choice, dual parental investment, intrasexual competition and sexual selection for both sexes and relatively low levels of sexual dimorphism compared to many animals and many of our primate counterparts.

Briffault's law is a form of what behavioural biologist Prof. Robert Sapolsky from Stanford university, in his excellent lecture series on human behaviour calls categorical thinking[7]. To a degree we have to think in categories

when we analyse information to make sense of the world, but when dealing with complex biological systems this reductive thinking has its limits. When we become fixated on categories and make absolutist statements like Briffault's law, we get trapped in categorical thinking and cannot see the forest for the trees.

Sapolsky warned in his lecture with numerous examples, the horrific consequences of such thinking throughout history. If you have not watched his lecture series, please watch it. Take it from me, it is an excellent set of lectures and also entertaining. Yes the sexes are different, but not so different that only one sex competes for mates, only one sex invests in offspring, only one sex chooses mates, only one sex faces sexual selection and only short-term mating dominates. That is fiction and not scientific fact.

In his lecture series Prof. Sapolsky quite clearly describes how we are a middle of the road species[8]. That is a species that does exhibit some level of sexual dimorphism, but that does not have the type of high sexual dimorphism like a pure tournament species does where only males compete, only women invest in offspring, only one sex chooses mates and where there is only short-term mating etc. Monogamy, dual parental investment and competition and mutual mate choice in our species, caught on so quickly precisely because it was extremely adaptive to our biology (i.e. long periods of development in our offspring demanding it).

Even in societies that are regarded as polygynous, Sapolsky states in his lecture on behavioural evolution[8], that such so-called "polygynous societies" are in reality only mildly polygynous. The majority of people in these societies are actually not polygamous at all, they are instead in monogamous long-term relationships and pair bonded. Polygyny only occurs to a limited extent in polygynous societies, sometimes for demographic reasons and other times for economic reasons as Sapolsky explains. Many of the proponents of Briffault's law will gloss over these facts, just as they will gloss over evidence of male mate choice and the clear evidence of sexual selection pressures on females by males and female intrasexual competition for mates.

Now at this point I can almost hear the wailing about how humans are not purely monogamous either in a monogamous setting (i.e there is cheating, short term flings and serial long term relationships throughout life). That is correct, we are not absolutely monogamous. However on a scale with long term relationships, pair-bonding and monogamy on one end and short-term tournament mating and polygamy on the other end, humans are much closer to long term relationships, pair-bonding and monogamy. What we see with humans is the newer evolutionary baggage of mutual mate choice, dual parental investment, both sexes competing and monogamy etc dominating our behaviour and the older remnants of the evolutionary baggage of short-term tournament mating and polygamy playing a more minor role. That is a good thing because it has allowed civilisation to form and stopped societies from tearing themselves apart.

As the papers in the reference section below from Assoc Prof. Steve Stewart-Williams explains (cited by Paul and Peter), humans are at this point in our evolutionary journey closer to the few primate cousins who show very little or virtually no sexual dimorphism, than our cousins at the other extreme that are tournament species. We are not even intermediate in sexual dimorphism, we are somewhere between intermediate and very little sexual dimorphism in a relative sense when comparing humans to many other animals and primates. Our greatest sex differences are mainly as one would expect physical in nature, with height being one of the more obvious physical sex differences beyond basic differences in primary and secondary sex characteristics.

Many of the largest psychological sex differences as the papers from Assoc Prof. Stewart-Williams explains, are far smaller than the sex difference in height. The human sex difference in body size itself is relatively small when compared to the sex difference in body size seen in many other animals and primates. That is not to say sex differences have no significance in humans, it is just that much of the highest levels of significance of sex differences plays out more at the extremes of the distributions of traits in humans and to only a relatively minor extent in the middle. This is true to a substantial extent for physical sex differences (with a significant number of notable exceptions such as the sex difference in upper body strength) and to a very great extent for psychological sex differences.

Of greater significance is how much alike the sexes are in relation to each other overall. In many psychological

traits, there is a great deal of overlap in the distributions of many traits between the sexes (see links here[9], here[10] and here[11]) and that also has practical implications. Of course there are also exceptions to the rule, but even then as explained, the larger psychological sex differences are relatively small in comparison to physical sex differences like that observed with height. Even with physical sex differences such as the sex difference in height, there is substantial overlap and we can observe this in everyday life! This is the nuance and complexity that ideas like Briffault's law do not account for.

Even if we made the incorrect observation that humans are a purely tournament species with high levels of sexual dimorphism and where there is strictly only high levels of male intrasexual competition, and female intrasexual competition is either absent or relatively low, it does not follow that females in such species are freely choosing their own mates and dictating the conditions of their social environment. Firstly, females just like their male counterparts, are restricted by the physical environment itself and secondly, the dominant males exercise a tremendous influence over the females in many tournament species and over the system of mating and social relations in a group. Females are hardly some omnipotent force that bend nature and the males around them to their will. Where is the Briffault's law in common situations like that in the animal kingdom?

Whilst there are many criticisms that can be made of feminism, it is certainly true that women do have legitimate issues facing them and do face oppression and violence in certain parts of the world. Where is the Briffault's law there? Where is the female omnipotence? This is what happens with categorical thinking, people start dismissing aspects of reality that don't fit their dogma just like many feminist ideologues do. Staunch followers of Briffault's law have more in common with feminist ideologues than they think!

The reality is we don't get civilisation without paternal investment in offspring by males and monogamy. These changes ensure that society remains stable enough and there is sufficient investment by both sexes in their offspring, to foster the development of civilisation. We could not develop civilisation if we were a tournament species. This is one reason why enforced fatherlessness from feminist social engineering attacking fatherhood at an institutional level and the feminist corruption of our legal system to alienate children from their fathers, is so dangerous. You can read the statistics[12] on fatherlessness and its effects on society. It is not a pretty picture.

Once you switch to monogamy, dual parental investment and long term mating, mutual mate choice occurs and sexual selection and intrasexual competition is observed in both sexes and that is exactly what we observe in human society. The reality is that Briffault's law assumes that males are not choosey, which is based on a deeply flawed assumption all forms of mating with females are short term flings and only involve the exchange of gametes. As mentioned earlier, the scientific evidence reported by Assoc Prof. Stewart-Williams shows this not to be the case at all in humans. Males do choose mates as well and females do compete with each other for mates just as men do.

We have whole swathes of men now distancing themselves from marriage and certain types of women, precisely because men are assessing the situation and choosing not to marry or be around certain women. That is male choice in the dating world right there. We have whole swathes of women complaining about this situation and about where all the good men went as a result. It does not take much of an observation to debunk Briffault's law and this twisted view of women being omnipotent. Men walking away from the modern corrupt form of marriage, divorce and family court is just one example of where Briffault's law fails, but I can cite many more examples.

In many ways Briffault's law is the manospherian equivalent of patriarchy theory and the feminist notion men have all the power. Both are held up as an unquestioned dogma by their relevant followers and have an almost religious following that is impervious to reason and facts. Both are completely wrong. Both sexes have power and influence in this society, both sexes can and do take advantage of the other and both sexes do cooperate with each other. We need to foster greater intersexual cooperation to the fullest extent possible. If not for the sake of men's interests or women's interests, for the sake of our children, future generations and for a society that is becoming more and more divided by the day. We don't go anywhere but backwards as men, as women and as a society, if we let half-baked ideas like Briffault's law and patriarchy theory spread as some sacred cow belief system. Such beliefs blind us from seeing the bigger picture and divide us.

Yes gynocentrism is a powerful and destructive force in society, but it is not an unassailable omnipotent force like what Briffault's law would have people believe. There are also other powerful forces as well at work in society that can and do override gynocentrism. That even applies to our Western culture which is significantly gynocentric. It is obvious just looking at society with a cursory glance, that women (even ranting and raving feminists) do not always get their way and conditions in society are not determined solely by women. Briffault's law speaks of female omnipotence in absolutes and so does its ardent followers, just like feminists do with patriarchy theory and male privilege. This is at odds with reality and with science.

In closing, I can think of nothing more gynocentric than a belief like Briffault's law that women control all of the conditions of social interaction and men are merely their pawns. Briffault's law is a self-defeating belief that is not only factually incorrect, it holds men back, just as patriarchy theory does with women. It is an absolutist worldview that when followed to its logical conclusion, leads to men giving up on themselves and society, especially when it comes to their interactions with women. Any solid and healthy philosophy to assist men has to be based on the premise that men should base their beliefs on facts, not on fiction, and develop a worldview to maximise their well-being instead of fostering a mindset of learned helplessness.

Briffault's law is a self-fulfilling prophecy that only leads to the death of the male self and eventually by extension, if it causes enough social damage to men, the death of society. There is nothing red pill about it, it is a gynocentric black pill of death.

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Going rogue with Royko

Doug Mortimer · 13 December 2021 · Archived copy · Original

The wisecracking, street-smart newspaperman was something of a stock character in old movies (notably *The Front Page* in 1931). Such movies often portrayed aggressive, ambitious reporters competing against one another for stories while working for morally-challenged editors and publishers seeking to boost circulation by any means necessary.

For the most part, journalism was a rough-and-tumble man's world. To be sure, the "Women's Pages," gossip columns, and the Society section were largely a distaff province, but the hard news rooster club was only occasionally disrupted by a news hen.

Today when newspaper circulation is declining and many papers are close to going belly up, the very idea of print journalism may seem quaint. Daily newspapers offer less and less in the way of content at inflated cover prices (pocket change used to be sufficient to buy a paper; now a lot of big city dailies go for $3.00).

Sure, it was more than a century ago, but newspapers *were* the media before the 1920s (Chicago, for example, had nine dailies at the turn of the 20th Century), but after radio swept the nation, the demand for newspapers decreased and some went out of business. The same thing occurred with television in the 1950s. The TV evening news basically killed off afternoon papers, but most morning newspapers have somehow managed to hang on. Today with the internet and a 24-hour news cycle, even they are on borrowed time.

In order to survive, print newspapers must re-invent themselves. There are no indications this is happening, as a cursory glance at any big-city daily reveals. The quantity and quality of the writing leave a lot to be desired. Most of the news items derive from wire services available to all media, and the same syndicated op-ed columnists pontificate within predictably narrow limits.

Any large metro area has plenty of good writers, but the corporate honchos don't want to rock the boat with any articles or opinions that might upset some segment of the readership. Yet there was a time when a star reporter or columnist was given a long leash because he motivated readers to buy papers.

Perhaps the last of the classic big-time, big-city columnists was Mike Royko, who was a one-man institution in Chicago journalism. A lifelong resident of the city, he knew all the ins and outs of Chicago politics and he called 'em as he saw 'em. Chicago politics had a long tradition of corruption, yet the mantra remained "Chicago ain't ready for reform yet," so Royko was never at a loss for topics. If you follow the news coming out of Chicago these days, nothing has changed for the better in the Second City (actually, Chicago is now the Third City, having been surpassed in population by Los Angeles).

Royko once said, "Being the smartest alderman [city councilman] in Chicago is something like being the tallest midget in the circus." Did he ruffle feathers when he made statements like that? Of course, but three Chicago papers were happy to publish him.

Royko started with the *Daily News* in 1959 and was awarded his own column in 1964. After the *Daily News* closed, he moved on to the *Sun-Times* in 1978, but when Rupert Murdoch bought the paper in 1984, he went to work for the *Tribune*. People wanted to read what he had to say no matter which paper published his column. Does any newspaper columnist today wield that sort of influence?

Born in Chicago on September 19, 1932, Royko was the spawn of a Ukrainian father (a bartender) and a Polish mother. He embodied the white working class ethos in a city that was renowned for its vast quilt of ethnic neighborhoods.

Royko started out writing for an Air Force base newspaper, then went on to the City News Bureau of Chicago, and finally to the Lerner Papers, Chicago weeklies published in an assortment of neighborhood editions. His apprenticeship served him, well, so when he hooked on with the *Daily News* in 1959, he was ready for the daily

grind of a big-city newspaper.

In his columns, Royko was typically an advocate for the little guy (the fictional Slats Grobnik, a working stiff, was a recurring character in his columns) who was being oppressed by the powers that be in the city of Chicago, Cook County, Springfield (the Illinois state capital), or Washington. Royko was no fan of big business either.

Royko's Chicago was one of ethnic neighborhoods, modest bungalows and apartment houses. He was a shot-and-a-beer (sometimes known as a boilermaker) kind of guy, as was everybody else in his circle.

Given his background, it's no surprise that he was no fan of the feminization of men. He invented a fictional character called High-Rise Man, which was more or less the answer to the question, "What sort of man reads *Playboy*?" (another Chicago institution).

High-Rise Man went to singles bars and discos, jogged and roller-bladed, and got his hair styled. He was highly brand-conscious and almost obsessed with the latest consumer gadgets. Shallow and trendy – maybe even faggy – were fitting adjectives for him. In Royko's world, High-Rise Man was not a suitable male role model. So who was?

In his June 13, 1979 column ("John Wayne's *True Grit*"), Royko expounded on his love for the Duke – not his politics, but the characters he portrayed in the movies. "He shot people in the heart, and drank whisky, and treated his horse like a horse," wrote Royko. "In fact, he treated women like he treated his horse. He seemed real because he reminded me of the men in my neighborhood."

Well, it's rather difficult to imagine something like that appearing in a newspaper today. But that was just Royko being Royko. Readers ate it up.

In a subsequent column ("Hogging the Jogging Path," August 3, 1979) he vented his distaste for High-Rise Men who complained about having to dodge road apples when they jogged on bridle paths. Reminiscing about the old days, Royko evoked an era when "The only people who ran in public were thieves and the coppers chasing them." And then to really put things in perspective, he stated, "This country did not become great by jogging. Men on horses pioneered it. Name me one movie in which John Wayne was shown in a tailored jogging suit and Adidas shoes."

In "Bottoms Up, L.A.!" a December 16, 1979 column, he commented on the trend of California men undergoing plastic surgery to have more shapely rear ends: "I find it shameful and alarming. I think it is a definite indication of the decline of this country's virility and moral standards. In a crisis, how could we put together a real army with men who are concerned about the pert shape of their rear ends?"

Feminism was not on the front burner when Royko's career began, but it provided him with plenty of material for columns from the late 60s onward . A classic example is his August 28, 1979 column, "A Leery Survey," dealing with a survey of female state employees who were polled to determine if they were being leered at by male state employees:

> Of course women will say that men leer. Even women who are never leered at will say they are. Pride.
>
> Some female persons will become angry at me for saying this, but there are times when a male person can be provoked into leering, as well as smirking, gawking, and gaping.
>
> If women persist in wearing slit skirts, skin-tight jeans, see-through blouses, and other immodest garments, there are bound to be men who are too weak to fight off the urge to leer, smirk, gawk, etc.
>
> If government is going to step in and outlaw leering, it must also take a stand on swiveling, slinking, wriggling, and waggling.

Of course, today such statements would evoke the predictable responses of "blaming the victim," "toxic masculinity" and maybe even "hate speech."

During the Vietnam War, Royko was no fan of the draft. More specifically, he felt there should be no exemptions

for college men. In a January 25, 1980 column ("No 'Selective' Service"), while espousing equality, he left himself open to charges of misogyny by stating, "Why should someone spend his time squeezing coeds' bottoms because he happened to be born into a family that could pay his tuition?"

Royko was hardly a bigot but he often said things that could be interpreted as such today. For example, in a June 3, 1980 column ("A Poll Cut on the Bias") denouncing nativism, he managed to work in some ethnic jokes that would never appear in a newspaper today no matter what the context – not even with a trigger warning! To wit:

> Did you hear about the two Polaks who hijacked a submarine? They asked for a million dollars and two parachutes.
>
> Do you know why Irish wakes last three days? So they can make sure the guy is dead and not just drunk.
>
> Do you know how a Lithuanian pilot navigates an airplane? By reading street sighs.
>
> You know why a Puerto Rican can't use a checkbook? Because it's too small for him to spray his name on.

Imagine submitting a column with the likes of the above to an editor today. Yet in 1979 newspaper readers (and editors) were a heartier breed. Today you wouldn't tell such a joke to anyone – even a trusted friend – without looking over your shoulder. Even if the coast was clear you would probably speak in hushed tones.

It's a rare bird indeed who can denounce prejudice while passing along ethnic jokes. As Walt Whitman once said, "Do I contradict myself? Very well, then I contradict myself. I am large, I contain multitudes." Royko was also large. At the peak of his popularity, his column was syndicated in more than 600 newspapers. He was never in any danger of losing his job. Sure, he made enemies, but more people liked him than disliked him. And he was making money for his employers, who weren't as woke then as they are now.

A hot topic Royko took on in the 1970s was the Equal Rights Amendment, which had been working its way through state legislatures in the 1970s. It had stalled out at the end of the decade largely due to women's concerns about being drafted – a thorny issue to this day. On February 19, 1980, Royko proposed a female special forces regiment of "very tough broads" to compete with the Green Berets. But in his column ("Hopes Fade for the Green Bras") he noticed women's lack of enthusiasm for military service. He had met many women who asserted they would dodge the draft by getting pregnant. Nevertheless, he offered a suggestion on how to pass the ERA in Illinois: "by bribing the state legislature like everyone else does."

By the 1990s, however, political correctness was becoming a force in journalism. In his June 1, 1990 column ("A Nose Rub of Sorts for Ditzy Word Jocks") he pondered the recommendations of the Multicultural Management Program at the University of Missouri School of Journalism. The nabobs of the program had decreed that certain words, formerly acceptable, were now taboo. Royko inveighed against the "dizzy new-age journalistic airheads."

He related a list of 23 words and phrases (*e.g.*, airhead, burly, buxom, dingbat, gyp, lazy, petite, sweetie), which *could* be interpreted as offensive to women or minorities and so should be avoided. Just as revealing were the words not included on the list, noted Royko. "They don't include 'honky,' which many blacks call whites, or dago, wop, heeb, kike, mick, herring-choker, frog, kraut, bohunk, or polack. Ain't us honkies got feelings, too?" (If you're wondering, a herring-choker is a Scandinavian – that was a new one on me – so Royko's columns were also educational.)

Even during the 1990s the term "illegal alien" was coming under fire. It worked for Royko, however. "Why not 'illegal alien'? It's specific. It means an alien who is here in violation of our immigration laws." Today among those who wield the blue pencil in the legacy media "migrant" or "immigrant" would be subbed. ("Undocumented worker" had its day but seems to have gone out of fashion.)

On July 12, 1990, Royko probably dropped a few jaws with his opinion expressed in a column ("Message on AIDS Gets Lost in Poster") pertaining to a controversial Chicago Transit Authority poster that depicted two men kissing. The basic theme of the public service campaign was that "love doesn't kill."

Royko admitted, “I’m a bit puzzled by the statement that love doesn’t cause AIDS. Love isn’t an issue at all, unless you define love as having anal sex with a stranger in a bathhouse, which would be kind of stretching love’s definition.”

It was the height of insensitivity, yet there it was in black and white and read all over Chicago and anywhere else Royko’s column was syndicated. To be sure, the column met with a fair share of opprobrium, but Royko never apologized. It’s hard to imagine a writer getting away with that today, but Royko’s readers were legion. He had more leverage than his critics and he knew it. They probably realized it also.

Royko’s book publishing history largely consisted of collections of his columns. Yet *Boss: Richard J. Daley of Chicago*, his 1971 book on the longtime Chicago mayor, proved he was capable of lengthier efforts. For the most part, however, he stuck to being a columnist, or an essayist, as he might have been characterized in previous generations. In that capacity he stayed busy. His lifetime output consisted of 7,500 columns.

Royko soldiered on till died of an aneurysm on April 29, 1997. His obit headline in the *New York Times* dubbed him “the Voice of the Working Class.” Nevertheless, it was probably an appropriate time to clock out, as the internet was starting to steal the thunder from print journalism.

Though Royko was only 64 when he died, his passing was probably not a complete surprise to those who knew him well. True to the image of the hard-drinking newspaperman, he was probably done in by too much booze (he was also a heavy smoker). Royko had the unique ability to consume large amount s of alcohol (he was a regular patron at Chicago’s legendary Billy Goat Tavern) without suffering hangovers. This might sound like a highly desirable trait, but without the ill effects of hangovers, he had no motivation to curb his consumption. Meanwhile, his body was paying the price in other ways.

If he were still around today, he would certainly not be lacking in topics. I think I know what he would say about a lot of them, but I’m sure his views would never be printed in a newspaper. And it’s hard to imagine big tech letting him post his honest opinions on the matters of the day. In his heyday he would have been classified as a liberal; today he would probably be vilified as a homophobe, a misogynist, and maybe even a white supremacist. If there were a statue of Royko in Chicago, it would have been toppled by now – or at least defaced.

In 1972, however, Royko was riding high when he won a Pulitzer Prize for commentary. In 2011 he joined such luminaries as Saul Bellow, Theodore Dreiser, Ernest Hemingway, Carl Sandburg, Upton Sinclair, Thornton Wilder, and Richard Wright when he was posthumously inducted into the Chicago Literary Hall of Fame.

In one of his last columns, “Arrrgh! Disney Walks the Plank for Politically Correct,” published on January 10, 1997, he remarked, “Sometimes life in these strange times is just one can of worms after another.”

Almost a quarter of a century past his death, it is obvious that there are no heirs to the throne he left vacant, no one to wield a journalistic can opener, inspect the contents, and crack wise.

And that may be yet another big reason why newspapers are dying.

A Letter to Washington Post Columnist Kate Cohen

Stephen Bond · 22 December 2021 · Archived copy · Original

A Letter to Washington Post Columnist Kate Cohen

Dear Ms. Cohen,

I respectfully ask that you take the time to read this admittedly long letter in its entirety and to thoughtfully consider what I say here.

As a lifelong reader of the Washington Post, I've long noticed that the Post has a clear bias in favor of women. This bias is self-evident: the Post has a gender columnist who only champions the female perspective, and in 2018 it published a repulsive article, Why Can't We Hate Men? Unbelievably, despite an overwhelmingly negative response from thousands of posted comments, at year-end the article was still selected as one of The Post's favorite op-eds of 2018!

I'm writing to Post columnists to get them to recognize and to correct this gender bias, this *gender prejudice.*

I'm sorry to say that your two recent Opinion pieces in the Post, about college guys committing sexual assaults and abolishing college fraternities, are additional examples of this prejudice.

Ms. Cohen, on your web page, you describe yourself as a "post holocaust, non-believing Jew". Your first book told the stories of your Jewish relatives in Italy who suffered under the Nazis. As such, and with utmost respect, please allow me to ask you some possibly sensitive questions.

Before I do, please know that I'm a former contributing member of the Anti-Defamation League. Although I was brought up Christian, I joined the ADL because "it was the right thing to do against hate". However, I stopped donating to the ADL and other similar organizations because of their silence to the anti-male prejudice that has for decades flowed so freely throughout the world.

An appalling example of this prejudice is the aforementioned "Why Can't We Hate Men?" article.

Do you think that it was appropriate for an American newspaper whose slogan is "Democracy Dies in Darkness" to print it?

Do you, as a (non-believing) Jew whose own relatives suffered from hate, think that the article echoes anything from the ugly history of Europe in the middle of the 20th century?

Do you think, as some of the article's more than 3,300 (vastly negative) commenters responded, "just change 'men' to 'Jews'", is a fair summarization of this hateful article?

What about "the patriarchy" that the author references at the end? Do you think that in the same way that the Nazi's use of a "Jewish conspiracy" aided in perpetuating hate and violence against Europe's Jews, the use of the term "the patriarchy" aids in perpetuating hate and violence against men? Why else would the gender bigot who wrote this article include the hashtag #BecausePatriarchy in her ugly, #MeToo-inspired screed?

If you think the comparison is exaggerated, then how do you reconcile Mona Eltahawy, an Egyptian-American feminist published in the Post who, in a 2019 radio interview, called for the use of "justifiable violence" against men and imagines "… *a scenario in which we kill a certain number of men every week*" to "dismantle the patriarchy"? Or ultra-radical Valerie Solanas, author of the SCUM Manifesto – the Society for Cutting Up Men – who called for not only destruction of the patriarchy, but also *the complete elimination of the male sex*?[i] These are not the only women calling for male genocide.[ii]

Isn't this the same thing the Nazis wanted for Jews?

Do you think that the article's author also hates your sons, now both young men? Or do you think she makes

exceptions for the sons of feminist writers?

One of your articles tells us that both of your sons are attending college. Are you at all concerned that the article's author, Suzanna Danuta Walters, is still allowed to teach and to serve as the director of women's studies at Northeastern University?

Would you want your sons to be taught by this hate-filled woman? If so, what message are you sending them?

Are you at all concerned that they might be falsely accused of sexual assault while attending college? I would guess not, because you think they're "some of the good guys":

> *My own sons are, I think, some of the good guys. They're heading back to college this fall with respect for sexual boundaries, a supply of condoms from our bathroom cabinet and the opinion that "Baby, It's Cold Outside" is "a little rapey."*[iii]

Well guess what? Unless you insist that they wear shirts emblazoned with "This is What a Feminist's Son Looks Like",

> YOUR SONS HAVE THE SAME CHANCES OF BEING FALSELY ACCUSED OF SEXUAL ASSAULT AS ANY OTHER YOUNG MAN ON CAMPUS AND BEING "GOOD GUYS" WON'T HELP THEM.

How do I know? Because "sending them off with a supply of condoms" means that they will, with your presumed blessing, likely have sex with women (unless of course they're gay), and ANY woman who has sex with one of your sons may later regret it and falsely accuse him of rape, the next day, the next month or even *years* later.[iv]

Just like the three young men from the Duke University lacrosse team who in 2006 were falsely accused of rape by stripper Crystal Gail Mangum. You may recall that Mangum was later convicted of the 2nd degree murder of her boyfriend.

Or like the members of the University of Virginia fraternity who in Rolling Stone's infamous 2014 article A Rape on Campus: A Brutal Assault and Struggle for Justice at UVA, were accused of a horrifying gang rape. The article was ultimately debunked and the accuser, UVA student Jackie Coakley, was eventually forced to admit that she made up the entire story.

Don't you think that the parents of these young men would also have described *their* sons as "some of the good guys"?

And then there are the hundreds or perhaps thousands of students – almost all males – who have been accused of rape or sexual assault under the Kafkaesque guidelines issued by the US Department of Education's Office of Civil Rights (OCR) "Dear Colleague Letter" (DCL) issued in April of 2011.

I have little doubt that you're aware that this letter vastly changed and undermined the due process rights of students – 98% male [v] – who have been accused of sexual assault at the nation's colleges and universities. Among other changes, this "guidance" [vi]:

- required colleges to use a "preponderance of evidence" standard (> 50% certainty of guilt) instead of "beyond a reasonable doubt" that is the standard for all criminal proceedings
- violated the constitutionally-specified prohibition against double jeopardy by allowing both sides – *including the accuser* – to appeal a sexual misconduct decision, subjecting the accused to a theoretically-unlimited number of additional hearings
- eliminated the accused's right to legal counsel
- severely limited cross examination (as being "too stressful" for the accuser)
- bypassed rules of evidence, obviating the guarantee that all evidence – even exculpatory evidence – would be

shared with both parties; however, hearsay and other irrelevant "evidence" are allowed
- didn't require placing the parties under oath, leaving consequences for lying generally nonexistent
- didn't require schools to record hearings or explain how they came to final decisions.[vii]

(Although these changes were rescinded in 2017 by Education Secretary Betsy DeVos, it appears that DOE may reinstitute them as Catherine Lhamon – who as head of DOE's OCR oversaw the abuse of students accused of sexual assault – was reappointed to again head the OCR in October.)

Ms. Cohen, God forbid, if one of your sons were accused of rape, would you want him to face such an unfair Title IX process? If YOU were ever arrested for a crime, wouldn't you be alarmed if these same unjust standards were used in YOUR trial?

Can you not see that this denial of male students' civil rights is morally comparable to the same denial of Jews' civil rights in the 1930's, before the Holocaust?

Finally, I also know that your own sons are at risk of being falsely accused of sexual assault because writers like you continue, through biased, one-sided articles, to contribute to a provably false[viii] message about the prevalence of sexual assault at the nation's colleges and universities, thus providing fertile ground for an often crazy, circus-like atmosphere of false accusations against many innocent young men. (Remember Columbia University's "mattress girl" Emma Sulkowicz, who dragged a mattress around Columbia University, even after the accused was exonerated by the school? Perhaps "insane" would be a better description?)

Considered alone, your two articles might not seem to cause any untoward danger to men; they are but two short essays that are only "about the safety of women at college campuses", right?

Wrong.

Monstrously wrong.

Your articles are only two of many, many thousands of similarly biased, one-sided, anti-male articles written and published over the past four or five decades in the world's media that collectively can only be considered "gender propaganda", propaganda that adheres to the description given in 1933 by Joseph Goebbels, the Nazi Germany Minister of Propaganda:

> "*The best propaganda is that which, as it were, works invisibly, penetrates the whole of life without the public having any knowledge of the propagandistic initiative.*" [ix]

Isn't the Post publishing the "Why Can't We Hate Men?" article some 85 years after Goebbels spoke the above words proof that feminist-inspired prejudice has succeeded, even beyond Goebbels' wildest dreams, in spreading hate, not against Jews, but this time against men, without the public – or the Washington Post itself – even aware of feminists' decades-long propagandistic initiative?

And ironically publishing it under a pithy platitude, "Democracy Dies in Darkness"!

Isn't it amazing that, even after those horrible cases of false rape accusations at Duke and UVA, an informed, well-educated woman – *and the mother of two sons* – would still write articles years later that are animated by the same anti-male gender prejudice as shown at Duke and UVA?

What's equally amazing is that you seem to be completely unaware of their underlying feminist propagandistic purpose. How else can one explain how the mother of two sons would write such biased and one-sided articles?

Your articles share four telltale characteristics of propaganda also found in thousands of similar feminism-inspired articles written over the past 40-plus years:

1. Identify one enemy for special vilification:

> In your two articles, the "one enemy" – even if you don't realize it – is male college students.
>
> In the larger context the enemy is males, both men and boys, who have been vilified *for decades*, almost always without comment or outcry. "#killallmen", "Male chauvinist pig", "toxic masculinity", "mansplaining", "manspreading", images of battered wives with no mention of equal numbers of battered husbands are just a few examples. It's gotten so bad that even young boys are considered fair game: this past March a school in Australia vilified boys by making them apologize to girls for being male.

2. Appeal to the emotions:

> Your articles leverage fears about a supposed atmosphere of campus sexual assault that is hugely exaggerated by feminist statistics. At best, these statistics are *provably* a calculated misrepresentation of basic facts[x]; at worst, they are a bald-faced lie, a gender-partisan generated fiction that proves the adage that "figures don't lie, but liars figure".
>
> For example, you wrote that "… *more than an estimated quarter [25%] of all undergraduate women will experience nonconsensual sexual contact while in college*." A frightful statistic indeed.
>
> However, other sources – notably President Obama and Joe Biden – have repeatedly cited a different statistic, 1 in 5 (20%) estimate. So, which is it? This not-insignificant difference is a strong indicator that "the numbers are being fudged".
>
> However, it appears that female students who are the alleged victims aren't really frightened by the statistics. Either of them.
>
> Not if you consider the way that they behave.
>
> If female students were truly worried about becoming a "1-in-whatever-feminists-claim-it-is" statistic, then why do so many of them drink to excess, where both their common sense and their aversion to sex diminish with each drink?
>
> If female students were truly worried about becoming rape victims of male students, why in the *world* would they ever agree to live in co-ed dorms?
>
> If female students really believe that a campus rape culture exists, then why do they continue to dress so provocatively? (And before asserting the "blaming the victim" defense, please view the video The Politics of Cleavage, by men's rights activist Bettina Arndt. At least one woman hasn't totally lost her mind!)
>
> And if female students were truly worried about being raped by male students, why would they even associate—let alone go out on dates—with these monstrous males at all?
>
> *Because, deep down, both they and feminists know the campus rape culture is a lie. It is false rape accusations writ large.*
>
> In the larger context, thousands of articles like yours prey both on females' emotional fears of rape and violence as well as of males' emotional instinct to protect women and girls. (Remember the Titanic?) These emotional fears are one reason why feminists have lied about domestic violence being about "men beating up women" without admitting to the fact that at least 50% of domestic violence is perpetuated by women. (A second reason is the massive funding for DV programs.)
>
> If you don't believe that women perpetuate at least 50% of DV, please take the time to read a law review article Disabusing the Definition of Domestic Violence: How Women Batter Men and the Role of the Feminist State (written by a woman), or my article about the hypocrisy of the #MeToo movement, particularly the section on "Women's Contribution to Domestic Violence".
>
> Or you could just ask Johnny Depp.

3. Employ constant repetition of just a few ideas, using stereotyped phrases:

> "The patriarchy", "domestic violence", "rape culture", and "gender wage gap" are all stereotyped – i.e., "prejudiced" – phrases that have been blindly repeated, ad nauseum, in news segments and articles just like yours with little regard for the facts, the truth, or their underlying anti-male bigotry.

4. Put forth only one side of the argument:

> Your article about abolishing college fraternities is a classic example. Why did you focus only on male fraternities? Why didn't you also consider female sororities? A few simple Google searches[xi] would have provided plenty of proof that sororities should have been included in your analysis. That you focused only on fraternities is also indicative of your own misandry – hatred of men.
>
> In the larger context, how many times has the Post published articles that examined only one side of the scourge of domestic violence without telling the truth about women's violence against men? In the past 40 years I've only seen two that specifically exposed this ugly truth.
>
> Or how often has the Post published articles or commentary that affirmed the alleged gender wage gap and yet failed to report[xii] on a 2009 U.S. Department of Labor report, An Analysis of the Reasons for the Disparity in Wages Between Men and Women – Final Report which concluded, *"… the raw wage gap [between men and women] continues to be* ***used in misleading ways*** *[emphasis added] to advance public policy agendas without fully explaining the reasons behind the gap."*
>
> (Isn't the phrase "u*sed in misleading ways*" just a polite way of saying "they're lying"?) [xiii]

These four telltale characteristics, or principles, of propaganda just described are straight from the pages of Adolf Hitler's Mein Kampf!

As documented in a 2012 study, Propaganda and Persuasion,

> *Throughout the Nazi period, Hitler and Goebbels stuck rigidly to these principles, and the world witnessed a mature, cultured people—the Germans—accepting one of the most onerous dictatorships in history, which precipitated a prolonged war and eventually instituted as policy the most heinous of all crimes, genocide.* – page 240

Ms. Cohen, I once read that "history repeats itself, only not exactly". From what I've described in this letter, wouldn't you agree, particularly as a Jewish woman, that there are parallels between what the Nazis did and what feminists and their intelligent, but unwitting accomplices – including both you and the Washington Post – have been doing for years?

I can only hope that you've read this far. If so, I thank you. I pray that I've opened your mind to the dark turn that feminism took a long time ago.

If I have, please help me to convince reporters, columnists, and management at the Post that they need to reconsider their entire coverage of gender-related issues to eliminate their hateful, feminist-inspired, anti-male gender bias.

Do it for the same reason that I once contributed to the ADL: "it's the right thing to do against hate".

Do it in memory of the men of the Titanic, who willingly gave up their lives so women and children could live; do it for the *more than one million American men*[xiv] who have died in wars protecting us at home; do it for the 4,140 male 9/11 first responders (85% of total)[xv] who died that day; do it for the thousands of nameless men who are injured or killed on the job every year to support their families – 94% of workplace fatalities. Finally, do it for the tens of millions of men who, despite being assailed by feminist hate for decades, continue to support, care for, and love women.

But most of all, do it for your sons.

References:

i From the SCUM Manifesto: *"…there remains to … females only to overthrow the government, eliminate the money system, institute complete automation and eliminate the male sex.* While Solanas had a troubled life and was mentally ill, that she is still celebrated in women's studies classes and even praised in a 2020 New York Times article provides undeniable proof that many still support her hateful "case for a world without men".

ii A small sample of other feminists calling for male genocide:

- Christine Fair, associate professor at Georgetown University's School of Foreign Service: "*All of them deserve miserable deaths while feminists laugh as they take their last gasps. Bonus: we castrate their corpses and feed them to swine? Yes.*" – 2019 tweet
- Mary Daly, former Boston College feminism professor: "*If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males. The world would be better off with dramatically fewer men*."
- Sally Miller Gearhart, college feminism professor: "*…the ratio of men to women must be radically reduced so that men approximate only ten percent of the total population*." – "The Future – If There is One – is Female", 1982
- #killallmen: this hateful hashtag might not literally call for male genocide; some claim it's "humor", but does anyone think that a #killallwomen would be considered funny?

iii Your calling *Baby, It's Cold Outside* "a little rapey" is further evidence of your own gender prejudice. This song celebrates the ageless dance of seduction *enjoyed by both men and women* and is a lot less "rapey" than *Santa Baby* is "whorey". For more a less jaundiced view of this Christmas classic, please read 'Baby, It's Cold Outside' Isn't Rapey; It's Practically Shakespeare.

iv In one recent case a Dartmouth College (your alma mater!) alumna, Monica Morrison, filed suit against a male fellow student *14 years after the alleged incident, despite the applicable statute of limitations being six years*. Note that Morrison had to pay the accused $175,000 for defamation!

v https://titleixforall.com/catherine-lhamon-and-how-we-got-here/

vi Although DOE's OCR claimed that the Dear Colleague Letter was merely "guidance", the threat of being denied federal funding was a "… cudgel with which [the OCR] beat colleges and universities into submission to their policy objectives." – Twisting Title IX, p. 5, Robert L. Shipley

vii Described in "OCR's Assault on Due Process and Fair Procedures" section of Twisting Title IX, Robert L. Shipley

viii The myth of widespread campus sexual assault is shown to be false by the book The Campus Rape Frenzy – The Attack on Due Process at America's Universities. Be sure to read the "The Realities of 'Rape Culture'" chapter.

ix The Nazi Conscience, Claudia Koonz, 2004, p. 13

x See the "Misleading Through Statistics" chapter of The Campus Rape Frenzy noted in endnote 8.

xi Following are examples of Google searches related to "sororities" that could have added balance to your article on abolishing fraternities:

Googled "sorority hazing death"

- 13 Of the Most Terrifying Sorority Hazing Stories

- Indiana University sorority under investigation for alleged sex, drug hazing
- Sorority accused of hazing in $100 million suit
- Parents who claim hazing led to Northwestern student's suicide fight for change

Googled "sorority beating"

- Rutgers sorority members are accused of beating pledges during hazing
- Sorority Hazing Increasingly Violent, Disturbing

Googled "sorority prostitution"

- Sorority advisor and 6 others indicted in HBCU prostitution ring
- Scavenger hunt: drugs, alcohol, and sexual activity

Googled "sorority racism":

- Sorority suspended over racist presentation on Black football players at North Carolina college

xii As best as I could determine from a ProQuest search under Fairfax County Public Library

xiii For more on the wage gap lie, see my letter to Work Advice Columnist Karla L. Miller

xiv https://en.wikipedia.org/wiki/United_States_military_casualties_of_war. Note that because more than 99% of these deaths are male, the entire sum for all wars has been used as "males killed"

xv 4,140 male, 709 female first responders data found at https://www.cdc.gov/wtc/ataglance.html

If Abortion Rights, then the Right of Parental Surrender

Robert Franklin · 4 January 2022 · Archived copy · Original

For the past 49 years, abortion rights in the U.S. have been solely a creature of constitutional law. The right of privacy created by Supreme Court precedents that, in turn, created the right to an abortion, applied, of course, only to women. Men naturally had no right to privacy as it applied to pregnancy and abortion rights.

Therefore, an overturning of the Court's abortion precedents, if it happens, would remove the issue from its constitutional framework and place it in a statutory one to be decided by state legislatures. That could allow the parallel issue of men's right to avoid the consequences of conception, for the first time, to enter the public debate and possibly receive a serious hearing. I'm not holding my breath, but the demise of Roe and the constitutional regime governing abortion rights could conceivably open the door to the concept of parental surrender.

When asked by researchers, including those at Planned Parenthood's Guttmacher Institute, women overwhelmingly cite reasons of practicality for having an abortion. In survey after survey, reasons like their own age and immaturity, lack of financial wherewithal, lack of a sufficient relationship with the father and the like are given as their reasons for terminating a pregnancy in 89% – 95% of cases.

Given that, it's hard not to notice that men face the same issues. Men too may be short of money, too young to become a parent, not have completed their education or not have a secure relationship with the mother. So if a woman can avoid the consequences of conception via abortion, shouldn't men have the same right?

True, those consequences are greater for women than for men. Contrary to certain loony beliefs currently in vogue, men can't become pregnant, carry a child to term or give birth. But what's just as true is that, when a woman has an abortion, she doesn't just avoid the consequences of pregnancy and childbirth, she also avoids 18 or more years of child care, support, sleepless nights, medical worries, college funds, heartache, etc. So, if women can avoid all those years of the consequences of conception, shouldn't men be able to do so as well?

More specifically, shouldn't state legislatures grant to men the right to sign a state-approved form saying, in essence, that they're aware that a certain woman is pregnant, that the signer believes himself to be the father and that he knowingly and willingly waives all his parental rights to the child forever? If so, state law would then prohibit the mother and the state from enforcing parental obligations against him. Such a document, properly executed, would mean that he could never assert parental rights to the child and could never be required to pay support for it. It would mean that the mother could never demand support from him or be subjected to his demands for custody or parenting time.

First and foremost, a man's right of parental surrender is a matter of equality between the sexes. If one sex has the legal right to avoid the consequences of conception that's conferred on women by abortion rights, the other sex should have a parallel right. Those who trumpet their support for gender equality seldom also support the right of parental surrender, but without it, the sexes can never be equal before the law.

But parental surrender is about more than equality, important as that is; it's about fundamental fairness too. As things stand now and have for far longer than Roe has been in effect, women generally exercise considerable control over men's reproductive rights. Particularly with abortion rights, a woman can literally decide whether a man becomes a father or not. Does he passionately desire to have a child? He may, but the issue is not his to decide, a policy position with which I enthusiastically agree. Is he one of those men who, like the millions of women who have abortions, is not ready to be a parent but who learns that his girlfriend is pregnant with his child? Again, whether he's saddled with 18 years of support is simply not his to decide. Her decision, his obligations. To exist at all, gender equality must go both ways (that's what equality means) and at present men's fundamental right to decide whether to have a child or not is placed squarely, not in his hands, but in hers.

Assuming no medical issues, there is not a single argument against parental surrender that's not also an argument against abortion rights. If you support abortion rights, you must, as a matter of intellectual honesty also support the

right of parental surrender. In those fairly rare instances in which a woman has an abortion for medical reasons, the consequences of that abortion extend far beyond those medical issues. They include the 18+ years of caring for a child that burden both the mother and the father.

Now, do I seriously believe that state legislatures will, any time soon, even consider the concept of parental surrender? I do not. They should, but they won't. That's because even a casual glance at all the issues regarding children, parents, child custody, fertility and the rights and duties related thereto unequivocally tell us one thing – that society is perfectly content with women maintaining effective control over men's fertility, and rights and access to their children.

I'll say more about that next time.

XY Crew Jamboree – October 5-10, 2022! Be there!

Paul Elam · 7 January 2022 · Archived copy · Original

Ask questions here in the comments. Join XY Crew if you want to attend!

Of hats, heads and hegemony

Doug Mortimer · 10 January 2022 · Archived copy · Original

If you are in the habit of watching old movies, it's hard to avoid comparisons between fashions in years past and today.

Obviously, the costumes in period pieces often look more bizarre (dig that ruffled collar on Queen Elizabeth…check out that hoopskirt on Scarlett O'Hara) than the attire of the future in science fiction films. It is easier to relate to movies that take place from the 1920's to the 1950's because the clothes shown in those films are the direct antecedents of what we wear today. In particular, consider the hat.

Today the baseball cap is the headwear of choice for men and women – Muslim women excepted. Also excepted are Mennonite women and Catholic women attending Mass. The same used to hold for Protestant women attending church. I don't know if this is still the case. I suspect that baseball caps would be considered gauche if not taboo. For sure, a woman attending church in Boston should never wear a New York Yankees cap.

If you're big on diversity, take a look at women's hats on display in old movies. The range of styles is astounding. Anarchy rules – anything goes! Some hats are sensible (*e.g.*, the cloche hats popular in the 1920s) while others reek of frippery and frivolity. Indeed, women's hats used to be a reliable source of male amusement if not amazement. Even small towns had millinery (hat) stores and old hat boxes gathered dust in grandma's attic. Has anyone under age 60 ever seen a millinery store? Or a hatbox?

But this venue is *A Voice for Men*, and we don't want to spend too much time on the sopranos. So let's shift to baritones and look at male headgear.

The hat serves several purposes. For men and women a hat keeps the sun off one's head in the summer and provides warmth in winter. But men go bald and women do not. So the danger of sunburn (or skin cancer) is worse in the summer for men; as is the ability to keep the head warm in the winter. It used to be said that 90% of your body heat was lost through the head; that turned out to be a turban legend. Even so, if you go out on a cold winter morning with a bare bald head, you will be sorry.

To be sure, a beret is still occasionally seen on a man who frequents bohemian haunts and if you go to Irish/Scottish/British/Celtic fests, the Irish flat cap is much in evidence. The cowboy hat, practical for working cowboys, is still worn in western states. Admittedly, "all hat and no cattle" applies to most wearers.

If you hang out anywhere hipsters congregate, you will often see hats reminiscent of something a burlesque comedian would have worn. That look went out with Pinky Lee. Unless you're a bottomless fount of smutty jokes, such a hat looks ridiculous.

Let's not forget the shaved-head look. Some men are under the impression that it makes them look like bad asses and display their depilated domes proudly, much as weight-lifters and guys with sleeve tattoos always wear short-sleeve shirts. I'm not sure if they impress anyone other than each other.

Then there's the young man – often a thrasher – who always wears a wool cap, even on the hottest day of the year. Still can't figure that out. Keep in mind that no man is required to wear a hat unless it is part of a uniform.

Notice that mature men who maintain a healthy head of hair (even if it has turned, white, silver, or gray) often eschew hats. If you look through old photographs of President Kennedy, rarely if ever will you see him wearing a hat. Unlike the family patriarch, Joe Kennedy, JFK had overachieving follicles right up till that fatal day in Dallas in 1963 when Oswald acted alone…or not.

Kennedy appearing hatless when he made his inaugural speech on a cold day in January 1961 sealed the deal. Subsequently, whenever he appeared in public, he was almost always hatless. He is often credited with killing off the male hat market in the 1960s, even for men without hirsute noggins. Since then Presidential heads, no matter

how devious, dense, or muddled, have almost always been hatless. The notable exception was Lyndon Johnson, hardly a working cowboy, who was often photographed wearing a Stetson at his ranch.

As the 1960s progressed, the male baby boomers coming of age were more than happy to display long locks. Remember, the musical *Hair* debuted in 1968…and they weren't referring to armpits or pubic areas. Of course, some holdouts kept the long hair look on the sides and in the back even as their bald spots spread on top. As their fathers and grandfathers had learned, a hat is preferable to a combover.

Today, of course, bald spots are usually covered by baseball caps. Bald spots are rarely a problem for ballplayers, who tend to be young. Nevertheless, the ballcap is eminently practical for ballplayers. The brim can be pulled low to block the sun so a fielder can track batted balls without getting hit in the head. And the cap is usually made of light enough material to keep the fielders from getting heatstroke on a hot day and to allow for airflow.

The real mystery is why are so many people who have never heard of the infield fly rule or sabermetrics wearing baseball caps? In attempting to answer this question, let's start by going back a century.

During the era under consideration in this essay (1920's through 1950's), there were 16 major league teams. Each team had 25 roster spots, so at any given time there were only 400 active major leaguers. Consequently, being a big-league ballplayer was a high-status profession. When little boys wore baseball caps with the logo of their local team, it was understandable. It indicated their aspirations. In a sense, pretending to be a major leaguer was not unlike playing policeman or fireman, though probably not as much fun as playing doctor.

Unless they were coaches, adult men rarely wore baseball caps. Check out historic photos of crowds at baseball games. First of all, you notice the crowds are overwhelmingly men. Second, none of them is wearing a baseball cap. It's mostly derbies, homburgs, and the occasional top hat. In warmer weather, straw boaters (popularly known as skimmers – perhaps the inspiration for the Frisbee) are ubiquitous.

Now look at a contemporary crowd. Almost everyone is wearing a baseball cap… moms and dads, grandfathers and grandmothers, boys and girls. A cap that used to be an integral part of boyhood has now become a staple of adulthood, and not just at the ballpark.

Much like the T-shirt or the bumper sticker, the ballcap displays a message, not necessarily allegiance to a team. It could be a testimonial to a favorite product (John Deere) or candidate (MAGA), the sartorial equivalent of a commercial.

Inexplicably, one modern fashion statement involving baseball caps has become more and more prominent. I refer to the wearing of the baseball cap backwards. When I see adult men wearing a cap this way I can only shake my head and ask why. The brim was designed to keep the sun out of your eyes, and it can be readily adjusted as the sun moves or the wearer moves. Unless you are a catcher and have to turn the cap around to accommodate your mask, or you have eyes in the back of your head, there is no point in wearing a cap backwards. Until recently, the only non-catchers who wore the cap in this manner were little boys and adolescents…the Little Rascals, the Dead End Kids. So when a grown man wears his cap that way, he is infantilizing himself. He may think he looks like one cool dude. Men of previous generations would beg to differ. Consider the hats they wore.

The top hat used to be an indication of status. Tallness is associated with dominance, and by adding a few inches of height, the top hat enhanced male dominance. Admittedly, the stovepipe hat took this to extremes, and bordered on the comical. Abraham Lincoln, standing 6'4", hardly needed height enhancement, so the stovepipe hat made him look gawky. It didn't work particularly well for short men either (imagine Peter Dinklage in a stovepipe hat). Only the Cat in the Hat wore it well.

In later decades the top hat became not the hat of daily wear but of formal wear. It was donned for a night on the town…think top hat and tails and Fred Astaire. Or it was the headwear of solemn occasions, worn by participants at inaugurations, coronations, or royal weddings…or by undertakers. Today I don't know if one could even find a top hat at a men's store. If you did find one and wore it in public, you would only invite snickers.

There is one male hat of old worthy of a comeback, however. I speak of the fedora.

Look at old movies from the 1920s through the 1950s. Clearly, the hat of choice for men was the fedora. It was worn by gangsters, reporters, politicians, businessmen, blue collar men, all sorts of men – even losers (*e.g.*, Elisha Cook in *The Maltese Falcon*).

Why did it remain in fashion for so long with men in all walks of life? Let's just say it was manly. While women's hats strayed all over the map, the ubiquitous fedora indicated that men were staying the course. Women changed their minds as frequently as their fashions, but a man who wore a fedora was a rock of stolidity.

The fedora worked well with almost any male attire. You could wear it with a bomber jacket, overalls, an overcoat or a suit. Best of all was the pinstriped double-breasted suit. Being vertical, pinstripes tended to emphasize height, enhancing male stature . Though the New York Yankees were not the first baseball team to wear pinstripes, they were the first to standardize the style (rumor has it that the Yankees introduced pinstripes to their home uniforms to minimize Babe Ruth's girth in his mature years). Opponents perceived the Yankees as being taller (*i.e.*, more dominant) than they already were.

Even without pinstripes, the double-breasted suit is an intriguing piece of attire. On its face it would seem to be impractical, since the overlapping closure requires more material than a single-breasted suit. And what's with all those useless extra buttons? The wearer must be buttoned-up; with a single-breasted suit, you can button up or not without attracting undue attention. In old movies, the double-breasted jacket often had padded shoulders, which added heft or gravitas to the wearer.

The perception of a man clad in a padded, pinstriped double-breasted suit and a fedora was not unlike that of a linebacker in full uniform. Compare that image to the contemporary hatless man in a skinny hipster suit (the one that looks like the wearer has outgrown it but can't afford to buy another one). The impression given is that of an adolescent – when growth hormone went into overdrive – the awkward age, it used to be called. A full-grown man has clothing that fits.

For sure, the image of men in old movies is an improvement over today's casual male with his ballcap and his T-shirt (untucked, of course, thanks to the fashion trend started by obese men). And let's not forget the droopy-drawer teenagers whose trousers defy gravity and whose underwear comes dangerously close to revealing skid marks. How could such attire invite any response but snickers? There was a time when male adolescents looked to the future and tried to dress like men. Today they look to the past and try to dress like boys.

Now I'm hardly an exponent of sartorial elegance, and if you could see me at my keyboard, you would surely agree. I prefer substance to style, and I've always felt a slavish devotion to fashion is a waste of time and money and arguably downright decadent. I must admit, however, that style often indicates a presence or lack of substance, and I believe the fedora tilts towards substance. When worn properly the fedora, perched atop a squinting or glowering countenance, conveys that you are not a man to be trifled with. It worked for men in the past. It could work for men in the future.

Consider the real-life example of the four members (Red Stromwall, Max Herman, Ed Benson, and Harry Crowder) of the Hat Squad, an elite unit of the Robbery Division of the Los Angeles PD in the 1950's. All of them were tall and they all wore snap-brimmed fedoras. The optics were overwhelming. Collectively, they struck fear in the hearts of SoCal miscreants, who usually wilted in their presence. The third degree was rarely necessary.

So given a fedora worn at the proper angle, there is no need to snarl, rant, or even raise your voice. Without uttering a word, you convey "None of your lip, sister," to any females in the vicinity, thus precluding the need to deploy one's pimp hand.

Yes, gentlemen, if the fedora makes a comeback, it could conceivably diminish violence! It's a win-win situation for both sexes!

Aman Siddiqi on The Psychology of Prejudice Against Men

AVfM Video Source · 11 January 2022 · Archived copy · Original

***Read Aman Siddiqi's groundbreaking dissertation: 'A Clinical Guide to Discussing Prejudice Against Men'.**

On (Not) Aging Gracefully – Former Supermodel Paulina Porizkova Lashes Out At Males

A Voice for Men · 17 January 2022 · Archived copy · Original

The following video commentary by Gad Saad

SEE ALSO:

- Gynocentrism As A Narcissistic Pathology
- Aggrieved Entitlement – women's reaction to temporary loss of chivalry

Changing Times at AVFM

Paul Elam · 21 January 2022 · Archived copy · Original

Fourteen years ago, I dedicated my life to fomenting a more honest dialogue about men and men's issues and pushing that dialogue into mainstream consciousness. Thus, *A Voice for Men* was born. And today I can say in all honesty, and thanks to more people than I can count, that my dream has been fully realized. *A Voice for Men* kicked in the door on that dialogue wearing combat boots. Within 5 years we were attracting men to gather in person from all over the world. The website became a juggernaut with tens of millions of visitors. Mainstream news outlets across the planet attacked us as more dangerous than COVID. We exploited their attempts to silence the dialogue we started and used it to reach even more men.

As most of you know, it was *A Voice for Men* that captured the attention of a young feminist filmmaker named Cassie Jaye. Thanks to her skill, and ultimately to her integrity, The Red Pill Movie reached millions more people with what that dialogue should look like. To her credit, Jaye also showed the world an unblinking picture of how ugly and corrupt the resistance to that dialogue is.

All good things must pass. Ultimately, Google choked off most of our traffic. In that sense, we were one of the first targets of cancel culture. The mainstream news outlets went on to pursue other manufactured boogeymen, but to this day they feel compelled to occasionally remind their readers how dangerous we are. And it is one of many reasons it is important that *A Voice for Men* remain a permanent fixture on the landscape. Because fuck them. They never silenced us and never will.

Their failure has paid dividends. *A Voice for Men*, alongside a handful of other content creators, forced Red Pill thinking into the collective cultural consciousness. And while most men will remain hopelessly locked into servile, blue pill life, we made sure that untold millions of men are aware they have an option if they have the courage to take it.

If this sounds like a goodbye letter, it is of sorts. As of this posting, I am handing over full ownership and control, including all intellectual property associated with *A Voice for Men* and the avoiceformen.com website, to Robert Brockway, a longtime managing editor and tech savior around here. Like most of the Australian men I've encountered in this movement, Rob isn't one to call attention to himself or seek accolades. Nonetheless, he's been solid as Roman concrete behind the scenes for years now. His uncompromising passion for furthering men's issues is evident in everything he does. Rob's also a mature, levelheaded and openminded thinker, the absolute right choice to take the reins.

My life's mission has changed, but it is no doubt an extension of the original plan. Five years ago, through my Patreon account, I started doing weekly online video conferencing with patrons. It was just a gathering of like-minded men who decided they rather liked having conversations where they could talk openly and honestly about their lived experience without being shamed or attacked.

I realized quickly that these meetings were an amazing place for men to fine tune the Red Pill discussion and to help each other put what they've learned into practice. Watching that has been nothing short of amazing. So amazing, if fact, that it deserves an organizing body of its own. Thus, the birth of XY Crew, and the tagline "Men Building Men," which is exactly what we see happening there every day.

Today, and again with the help of many, XY Crew is hosting meetings seven days a week and running an online video cybershed that is open 24/7. We are planning our first real world event for October of this year. This is what I'll do with the rest of my life, folks.

I want *A Voice for Men* to remain intact, and with new leadership that can give the platform what it needs, and I am confident that is going to happen thanks to Rob and others. Though I depart AVFM with mixed feelings of pride, sorrow, relief, satisfaction, and perhaps a little angst, I am certain that the site is in great hands, and that important, amazing things are certain to come in the future.

Best wishes, and please remember that you are the prize.

Paul

What is a ‘Modwife’?

A Voice for Men · 26 January 2022 · Archived copy · Original

**The following is another entry from the Wiki4Men series for your interest and discussion. – Eds.*

A Modwife (noun), refers to women who have embraced multi-option lives over more traditional roles, and who accept or *encourage* multi-option lives for their male partners. While containing the syllable ‘wife,’ the term applies equally to non-married women who follow or advocate the principles outlined in this article.

The term was coined in response to the popular trend in Tradwives – ie. wives who enact or advocate a traditional gender role based on Western middle-class femininity of the mid twentieth century. Both the tradwife and modwife eschew feminist prescriptions for relationships, which are geared toward female domination and not to partnerships based on reciprocal labor, value and devotion (for more about the feminist relationships model, see Gynowife). A distaste for feminism, however, is where the similarities between tradwife and modwife end.

Philosophical outlook

The unlikelihood that modern women will embrace ‘Tradwife’ roles of yesteryear with genuine commitment underpins attraction to the modwife option. Thus for best-case scenario, today’s multi-option women can invite their men to do same – to embrace multi-option lives. The modwife’s *modus operandi* is based on personal liberty within relationships, extending a freedom of opportunity to her partner such as society has championed for her.

Yet few multi-option women today are willing to extend that multi-option liberty to men, preferring instead to pocket the advantages extended by women’s ‘liberation’ while expecting their boyfriends and husbands to remain in the mismatched role of protector and provider. There are women however, limited in number as they are, who lean toward the model of commensurate liberty for both men and women in relationships — some of them will be recognized among the supporters of the men’s rights movement.

That libetarian spirit is usually understood as belonging to the political sphere, but it is accepted by the modwife as a guiding principle in her relationship with men. It emphasizes individual choice, relative autonomy, voluntary association, individual judgement, free will, self-determination, and free labor-sharing arrangements and agreements. In a word; freedom.

Four relationship models

Below are the four relationship models alluded to in this introductory survey:

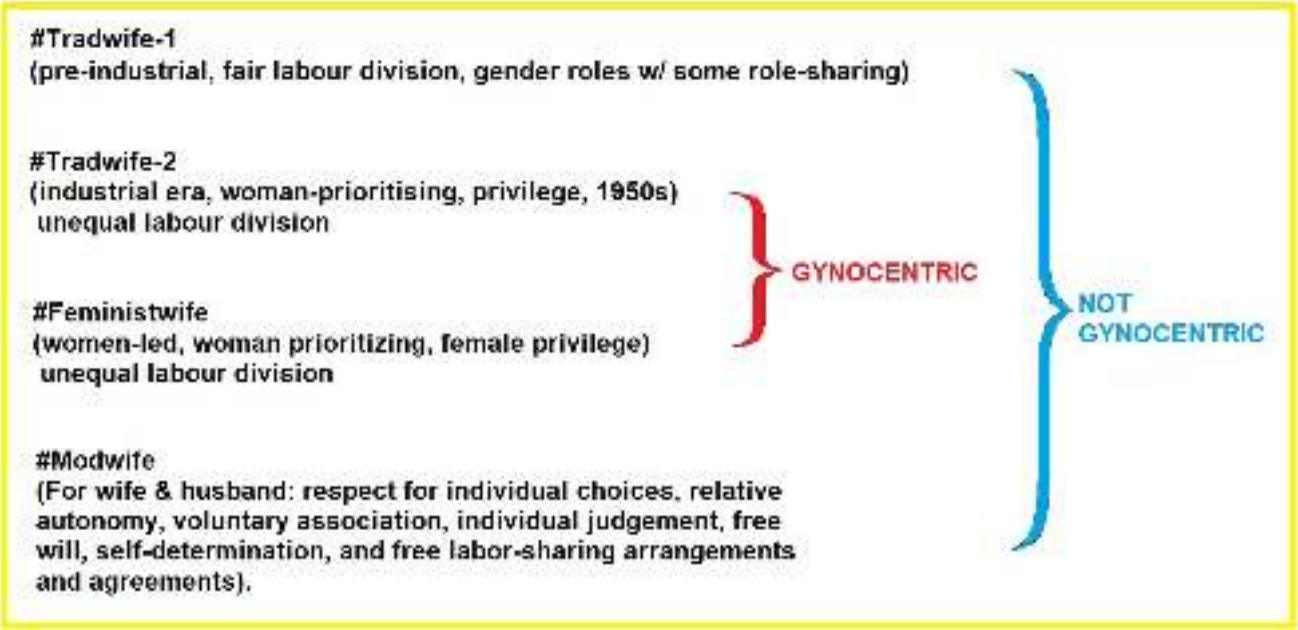

Related terms

The compliment of a Modwife is a *Modhusband*, hence a man and woman together – *Modcouple*.

Wiki4men: Sexual Feudalism

AVFM · 26 January 2022 · Archived copy · Original

Every now and then we will be posting an article from the growing database of the Wiki-4-Men. The following is a start class article on 'Sexual Feudalism.' Anyone wishing to help edit or contribute new articles to the wiki can establish an account by contacting Robert Brockway – wiki manager and President of the Australian Men's Rights Association.

[image]

Sexual feudalism refers to the sex-relations model of gynocentric culture, whereby men are expected to serve women who in turn are viewed as men's moral and social superiors. The model is based on the dominant social system in medieval Europe in which the nobility held lands from the Crown in exchange for military service, with vassals being tenants in service to the nobles, and peasants (villeins or serfs) obliged to live on their lord's land and give him homage, labour, and a share of their produce.

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Historical antecedents [edit]

Historical antecedents of the phrase 'sexual feudalism' appear in literature, each referring to a power imbalance between the sexes:

Camille Paglia (1990):

> "…a sexual feudalism of master-slave relationships."[1]

Marjolijn Februari (2011):

> "Actually it's arguing for a dictatorship, the dictatorship of the vagina, a kind of sexual feudalism which you wouldn't want our international relations to be governed by in the future… those women aren't the least concerned about war and peace as a matter of principle; all they're concerned about is securing their own interests."[2]

Adam Kostakis (2011):

> "It would not be inappropriate to call such a system sexual feudalism, and every time I read a feminist article, this is the impression that I get: that they aim to construct a new aristocracy, comprised only of women, while men stand at the gate, till in the fields, fight in their armies, and grovel at their feet for starvation wages. All feminist innovation and legislation creates new rights for women and new duties for men; thus it tends towards

> the creation of a male underclass, the accomplishment of which will be the first step towards the extermination of men." "But what are the women's rights advocated today? The right to confiscate men's money, the right to commit parental alienation, the right to commit paternity fraud, the right to equal pay for less work, the right to pay a lower tax rate, the right to mutilate men, the right to confiscate sperm, the right to murder children, the right to not be disagreed with, the right to reproductive choice and the right to make that choice for men as well. In an interesting legal paradox, some have advocated – with success – that women should have the right to not be punished for crimes at all. The eventual outcome of this is a kind of sexual feudalism, where women rule arbitrarily, and men are held in bondage, with fewer rights and far more obligations."[3]

In men's rights discourse [edit]

Peter Wright has expanded on the phrase as relevant to men's human rights discourse, describing the practice of 'sexual feudalism' as rooted in chivalry and courtly love; practices which structured relations between men and women along the lines of a feudal relationship between a Lord and his attending vassals and peasants.[4] Evidence shows that within the emergent medieval practices of romantic chivalry and courtly love, aristocratic women came to be addressed as *Midons* (literally 'my lord') by men who acted as both liegemen and humble servants. Over a period of centuries the practice of sexual feudalism, encoded in the conventions of chivalry and romantic love culture, spread initially from aristocratic circles to infuse mass culture, affecting all class strata.

As evidence of the development of this model, Wright[5] has cited the following scholarly sources:

■ "In the eleventh century the worship of the Virgin Mary became widely popular; the reverence bestowed upon the Virgin was extended to the female sex in general, and as a vassal owed obedience to his feudal overlord, so did he owe service and devotion to his lady… Thus there was a service of love as there was a service of vassalage, and the lover stood to his lady in a position analogous to that of the vassal to his overlord. He attained this position only by stages; "there are four stages in love: the first is that of aspirant (fegnedor), the second that of suppliant (precador), the third that of recognised suitor (entendedor) and the fourth that of accepted lover (drut)." The lover was formally installed as such by the lady, took an oath of fidelity to her and received a kiss to seal it, a ring or some other personal possession."[6]

■ "The Aristocracy and Church developed the doctrine of the superiority of women, that adoration which gathered round both the persons both of the Virgin in heaven and the lady upon earth, and which handed down to the modern world the ideal of chivalry. The cult of the Virgin and the cult of chivalry grew together, and continually reacted upon one another… The cult of the lady was the mundane counterpart of the cult of the Virgin and it was the invention of the medieval aristocracy. In chivalry the romantic worship of a woman was as necessary a quality of the perfect knight as was the worship of God… It is obvious that the theory which regarded the worship of a lady as next to that of God and conceived of her as the mainspring of brave deeds, a creature half romantic, half divine, must have done something to counterbalance the dogma of subjection. The process of placing women upon a pedestal had begun, and whatever we may think of the ultimate value of such an elevation (for few human beings are suited to the part of Stylites, whether ascetic or romantic) it was at least better than placing them, as the Fathers of the Church had inclined to do, in the bottomless pit."[7]

■ "Everyone has heard of courtly love, and everyone knows it appeared quite suddenly at the end of the eleventh century at Languedoc. The sentiment, of course, is love, but love of a highly specialized sort, whose characteristics may be enumerated as Humility, Courtesy, and the Religion of Love. The lover is always abject. Obedience to his lady's lightest wish, however whimsical, and silent acquiescence in her rebukes, however unjust, are the only virtues he dares to claim. Here is a service of love closely modelled on the service which a feudal vassal owes to his lord. The lover is the lady's 'man'. He addresses her as midons, which etymologically represents not 'my lady' but 'my lord'. The whole attitude has been rightly described as 'a feudalisation of love'. This solemn amatory ritual is felt to be part and parcel of the courtly life." [8]

■ "Medieval courtly love, closely bound to the dominant values of feudalism and the Church, allowed in a special

way for the expression of sexual love by women… if courtly love were to define itself as a noble phenomenon, it had to attribute an essential freedom to the relation between lovers. Hence, it metaphorically extended the social relation of vassalage to the love relationship, a "conceit" that Maurice Valency rightly called "the shaping principle of the Decapriowhole design" of courtly love… Thus, in Medieval romances, a parley typically followed a declaration of love until love freely proffered was freely returned. A kiss (like the kiss of homage) sealed the pledge, rings were exchanged, and the knight entered the love service of his lady. Representing love along the lines of vassalage had several liberating implications for aristocratic women. Most fundamental, ideas of homage and mutuality entered the notion of heterosexual relations along with the idea of freedom. As symbolized on shields and other illustrations that place the knight in the ritual attitude of commendation, kneeling before his lady with his hands folded between hers, homage signified male service, not domination or subordination of the lady, and it signified fidelity, constancy in that service."[9]

■ "William IX calls his lady midons, which I have translated as 'my Lord'. This midons is, as Pound said, 'inexplicable': it is used by the troubadours, of their ladies, and in the later troubadours we find it everywhere–Bernart de Ventadorn used it twenty-three times. Its etymology is (?mi-) dominus, 'my master, lord', but since it is used only of women – its pronoun is 'she' – glossarists have difficulty assigning it a gender. Though Mary Hackett has shown that it was not felt to mean on the primary level 'my quasi-feudal lord' by the troubadours who used it, these men knew their Latin and must have been aware of its origins and peculiarity; in fact it was clearly their collective emotions and expectations that drew what amounts to a metaphor from the area of lordship, just as it is the collective metaphor-making process that establishes 'baby' as a term for a girlfriend and that creates and transforms language constantly. In the same way, knowing that Dominus was the standard term for God, and that don, 'lord', was also used for God, they must also have felt some connection with religious adoration. William IX echoes the scriptures when he says

> Every joy must bow down before her
> and every pride obey Midons…
> No one can find a finer lady,
> nor eyes see, nor mouth speak of…

The incantatory fifth stanza of this song enumerates powers that were evoked every day in the Virgin and the saints. William IX is, metaphorically, his lady's feudal vassal as well as her worshipper. So that there are three structures in parallel: the feudal, the courtly-love, and the religious; the psychological structure of each followed that of the others, so that it was difficult to think of any of them without transferring the feelings that belonged to the others. The lady was to lover as God to man, and as feudal lord to vassal; and feudal lord to vassal was as God to man. Our socio-economically minded age would say that the forms of feudal society must have shaped relationships in the other two spheres, and it is as likely that aesthetics and ethics moulded economics and vice versa. Of course, courtly love was not 'religious' in the sense of being part of any Christian ethic; it was a religion in its psychology. The courtly lover did not think of his lady as the Church thought of her, but as the Church thought of God."[10]

■ "Since the social structure of the Middle Ages was mainly feudal and hierarchical, men were expected to serve their lords while women were required to show fidelity. In courtly love this was transformed into meaning that the lover would serve his lady and that she would be faithful to him. Courtly love is often said to have placed women on a pedestal and to have made men into knights whose heroic lives would henceforth belong to elevated ladies. The idea arises from the fact that men frequently used the language of chivalry to express their servile relationship to whatever woman they loved, and sometimes they described her as a divinity toward which they might aspire but could never hope to equal… that he must prove himself worthy of her and so advance upward, step by step, toward a culminating union at her level; that everything noble and virtuous, everything that makes life worth living, proceeds from women, who are even described as the source of goodness itself. But though the lady now discourses with her lover, the men frequently cast themselves into the typical posture of fin'amors. On their knees, hands clasped, they beg the beloved to accept their love, their life, their service, and to do with them as she pleases."[11]

■ “The extent of the penetration of feudal thought into the conception and expression of courtly love has been apparent to all modern investigators: the poet-lover portrays himself as a vassel (om), the lady is treated as a feudal lord and often addressed in masculine form (midons/sidons), and contracts (conven), reward (guizardon), and other aspects of loyal and humble service are constantly under discussion. In a profound sense, courtly love is quintessentially feudal (Riquer 77-96), for it imitates the primary hierarchical principles increasingly employed to control as well as to justify hegemonic desire in the second feudal age.”[12]

■ “The troubadours lived and functioned within a society based on feudalism. Certain ones were themselves feudal lords; others were liegemen dependent on such lords for their sustinence. The troubadours who were members of the clergy were also actively involved in this feudal society. It is only natural that their literature reflect some traits of the age in which it was created. Scholars soon saw striking parallels between feudalistic practices and certain tenets of Courtly Love. The comparisons lie in certain resemblances shared by vassalage and the courtly “love service.” Fundamental to both was the concept of obedience. As a vassal, the liegeman swore obedience to his lord. As a courtly lover, the poet chose a lady to whom he was required to swear obedience. Humility and obedience were two concepts familiar to medieval man, active components of his Weltanschauung. Critics, such as Erich Kohler, have found them exhibited in both the life and literature of that time.

The entire concept of love-service was patterned after the vassal’s oath to serve his lord with loyalty, tenacity, and courage. These same virtues were demanded of the poet. Like the liegeman vis-a-vis his sovereign, the poet approached his lady with fear and respect. Submitted to her, obedient to her will, he awaited a fief or honor as did the vassal. His compensation took many forms: the pleasure of his lady’s company in her chamber or in the garden; an avowal of her love; a secret meeting; a kiss or even le surplus, complete unity. Like the lord, the woman who was venerated and served was expected to reward her faithful and humble servant. Her failure to do so was considered a breach of “contract.” Most critics who support the theory that the courtly-love-service was formed by assimilation to the feudal service inherent in vassalage, credit Guillaume IX with its creation. However, the universality of these parallels cannot be doubted:

> The posture of the true lover is so familiar that we have come to accept it as the hallmark. A seal attributed to Cononde Bethune represents it perfectly. This depicts in an oval cartouche, an armed knight on his knees before a lady. His body is shrouded in a mail hauberk. His head is completely concealed in his helmet. He wears spurs but no sword. The lady stands at arms length, chastely robed, her regular nonedescript features framed in long braids, presumably blonde, and between her outstretched palms the knight’s hands are placed in the formal gesture of homage. Within the cartouche, in the space above the helmet of the kneeling knight is inscribed a single word: MERCI.

The similarities between courtly service and vassalage are indeed striking. Although of a more refined character than an ordinary vassal, the poet-lover is portrayed as his lady’s liegeman, involved in the ceremony of homage and pictured at the moment of the immixtio manuum. His reward for faithful service will doubtlessly include the osculum.

The influence of feudalism upon courtly love was, in my opinion, twofold: it provided the poets with a well-organized system of service after which they might pattern their own; it furnished them with a highly developed vocabulary centered around the service owed by a vassal to a lord. Feudalistic vocabulary was comprised of certain basic terminology indicative of the ties which legally bound a man to his lord in times of peace and war.[13]

Love service [edit]

The male role within the structure of sexual feudalism is sometimes referred to as ‘love service’ which is described as a ritualized form of male love-devotion toward women, especially noble women, that was popularized in the Middle Ages.[14][15][16]

The practice of love service appeared first in Medieval Europe and was modeled on a combination of feudalistic

class distinctions, courtly love tenets, and gendered aspects of the chivalric class code regarding 'respectful' treatment of women.[17][18]

Love service had certain resemblances with vassalage, especially the concept of obedience. According to Sandra R Alfonsi the entire concept of love-service was patterned after the vassal's oath to serve his Lord with loyalty, tenacity, and courage. These same virtues were demanded of the male supplicant. Like the liegeman vis-a-vis his sovereign, the male approached his lady with fear and respect, submitted obediently to her and awaited a fief or in this case an honor of reception as did the vassal.[19]

The vocabulary of love service borrowed some terminology from the vocabulary of feudalism indicative of the ties between a man to his Lord. Examples are *servitium*(service), *dominus* (denoting the feudal Lord, or Lady), *homo ligius* (addressing the Lord's liegeman or 'my man'), *homage* (duty toward Lord), and *honor* (honoring gestures). The men were sometimes referred to as domnei or donnoi, meaning an attitude of chivalrous devotion of a knight to his Lady based in servitude and duty.[20]

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Wiki4men: Zeta Male

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Every now and then we will be posting an article from the growing database of the Wiki-4-Men. The following is a start class article on the 'Zeta male.' Anyone wishing to help edit or contribute new articles to the wiki can establish an account by contacting Robert Brockway – wiki manager and President of the Australian Men's Rights Association.

[image]

Zeta male

Zeta male refers to a perspective and way of being male that positions itself outside of the usual hierarchical model of masculinity based on Alpha male (top), Beta male (second) and Omega male (lowest). Unlike the foregoing, the Zeta Male's orientation is not based on a hierarchical classification of men as valued by women.[1][2][3][4]

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Description [edit]

According to most sources the Zeta male:

a. Refuses to identify with alpha/beta male stereotypes
b. Rejects gynocentric expectations
b. Says no to unreasonable aspects of traditionalism
c. Champions male self-determination
d. Refuses to be shamed, seduced or intimidated into submission
e. Involves creative social engagement in contrast nihilistic withdrawal [5][6][7][8][9][10][11]

History [edit]

The term was coined by men's rights advocate Paul Elam in March 2010:

> "As previously noted, the men's movement is a unique and literally unprecedented phenomena. It will bring with it some other firsts. One of them is the socio-sexual warrior, and I refer to him for the purpose of this discourse as the zeta male. The tag remains faithful to the Greek alphabet classification of the other three types of men, but there is more purpose to the label. I took it from the star Zeta Persei. I liked the navigational metaphor of the star as it is applicable in the context of the lost generation. But I was also intrigued to learn that Persei is a variation of Perseus, the first of the Greek mythological heroes…
>
> [The Zeta male] has no allegiance to tradition or nostalgia for the past, and in fact is charged with plotting a new course. He cannot be shamed into control or intimidated into silence or seduced into capitulation. He doesn't fit in the classic hierarchy, and would gladly bring it down in the name of his cause. When someone

> says he needs to act like a real man, he smiles and says, "No, thank you."
>
> He cares about those lost young men who were ambushed coming out of the womb. And he will strive to make himself an example, living proof that there are other roads to take than the ones that lead to self-hatred and self-destruction."[12][13]

The similar concepts 'Zeta male' and 'Men Going Their Own Way (MGTOW)' are often compared on the basis that they both promote male self-determination,[14] however they differ in their promotion of social withdrawal (MGTOW) vs social engagement (Zeta male), and also in regard to the value of male hierarchical categories of Alpha, Beta and Omega which Zeta philosophy explicitly rejects.[15]

Social withdrawal / social engagement [edit]

Zeta males and MGTOW champion non-gynocentric masculinities and male self-determination. However, MGTOW has evolved to become associated with a rejection of intimate relationships with women (including marriage), and a permanent retreat and disengagement from society and its expectations. Critics of the MGTOW tendency toward disengagement claim it promotes a higher potential for isolation, nihilism, depression and suicide.[16][17]

Founder of the concept Paul Elam qualifies Zeta in the following way:

> "I've seen many people in the last decade read it (Zeta) as meaning detachment and indifference. And all along it was just the opposite.[18]

Unlike MGTOW, the Zeta male concept is not based on social withdrawal, nor on the status of being married or not married, or on being in a relationship with women, and is based solely on the refusal to self-identify with the Alpha, Beta and Omega male categories, and the decision to engage with the world on that basis.[19][20]

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The Road Ahead

Robert Brockway · 27 January 2022 · Archived copy · Original

I want to start by thanking Paul Elam again for everything he has done for Men's Rights, Men's Issues and Anti-feminism. Paul kicked in the door and huge numbers of people, myself included, poured through. I appreciate the confidence that Paul is showing in me by handing over a site he founded and built over 14 years. A Voice for Men remains the flagship site of the Men's Rights Movement. It will continue to keep the torch burning and remain a place that people can come together to speak the truth without being silenced or shamed by purveyors of gynocentric narratives. We do this today so that the world can have a better tomorrow.

Over the last 10 years there's been a shift online from self-hosted sites to centralisation and out-sourcing. Where in the past people would have run mailing lists or forums they now run Facebook groups or subs on Reddit. This has put a huge amount of power in the hands of Big Tech. This is not only a problem for the global community as a whole but for people involved in men's rights it's completely untenable. Big Tech has shown itself to be all too willing to ban A Voice for Men or well known figures like Paul Elam for daring to speak the truth while allowing feminists like Mona Eltahawy to openly promote violence against men. The Internet gives us the tools to express ourselves freely but the global community has largely walked away from them in the last decade. Fortunately everything we need to maintain our independence is still available and will continue to be available.

The first step will be changes in publication. We'll be posting smaller articles more frequently. This is inline with changing community trends over the last few years. Having said that, you can still expect to see *long form* articles here from time to time.

Further changes are planned down the road.

A Voice for Men endorses the work of Paul and many others at XY Crew.

[SPOILERS] Squid Game – Quality viewing without the woke.

AVfM Video Source · 28 January 2022 · Archived copy · Original

50th anniversary of domestic violence charity Refuge

Robert Brockway · 30 January 2022 · Archived copy · Original

A little over 50 years ago Erin Pizzey founded Chiswick Women's Aid to assist women who were victims of intimate partner violence. Erin started documenting their experiences and quickly realised that a high proportion of intimate partner violence was reciprocal in nature. This is something that is widely recognised among MRAs but generally still rejected by the wider community and feminist biased mainstream media. Before long Erin was forced out of the organisation that she founded. 50 years later and the organisation is still going, today called *Refuge*. The our history page of Refuge neglects to mention it's founder. If you look carefully though you can actually see that they do mention Erin on their website, albeit in an obscure place. They done slipped up!

There were not one but two events held for Refuge's 50th. An official event in which the well paid leaders of Refuge hobnobbed with Priti Patel the British Home Secretary, Camilla, Duchess of Cornwall and some woman named Zara McDermott. It was high profile enough that the Daily Mail ran an article on it. One small problem – Erin wasn't invited.

Fortunately MRAs and others ran a separate event to celebrate the founding of Chiswick Women's Aid 50 years ago. Erin was of course the guest of honour. Please enjoy the video below.

The Meaning of Man's 'Meaning of Life'

Vernon Meigs · 30 January 2022 · Archived copy · Original

It has been said that there needs to be a restoration of a sense of meaning in men's lives. In a world where man is attacked as a people and as an archetype, there is no objection to this fact. The crisis is existential when the worth of a male individual is under extreme duress, that is, when it makes being a male something to be questioned and too often hated.

I want to expand more on this premise and say that what is really needed is a restoration of a self-discovered narrative for men. Rather than men having no meaning in their lives, it is perhaps more accurate to say that the world is overrun with negative meanings for men. Two variants come to mind.

The first as we know is the narrative metastasizing to this day in the mainstream consciousness since the advent of feminism. Malekind is declared as the fundamental historic culprit against femalekind as well as every conceivable problem in the world big and small. Even when men's issues come close to being brought to light, men again are fundamentally to blame ("The patriarchy hurts men too.") This is the feminist "Original Sin" credo, based on false premises as it is, in which men are sinful by nature and can atone through two virtues: servitude and self-sabotage. Male feminists decry their own sex, vow on their knees to be less of a man, and still profess to "protect and defend" women in Pavlovian fashion. As we see, there is no absence of meaning; the meaning prescribed by feminists is that of self-diagnosis (the male sex as a disease) and self-sterilization.

The second variant, the neotraditionalist gynocentric narrative for men, serves as a reaction against the first, with strong appeals to "the way things used to be." On the basis of traditional gender roles, this narrative professes to be of benefit to men. The idea of the chivalric knight in service towards women and towards the expense of self, however, is no less present here than in the feminist narrative for men. It is just manifested differently. Man is not a disease, but rather a useful tool; a means to an end. That endpoint, ironically, is for women's benefit. The emphasis of fathers and intact families are rightly brought up, but curiously offset by the expectation of men to be physically away from the family to provide for the wife and children, and to die not only in wars, but at a moments notice in the name of protecting a woman. The wife in this arrangement would play victim if the husband doesn't earn or work hard enough, and would do the same on the other hand for being away and not spending time with her and the kids. I believe we've seen enough of both as examples of grounds of divorce and the ultimate ruin of a given man.

Both narratives place men in a rat's maze in which he as a male is punished, and he is likewise punished if he is not their standard of "man enough".

The worthwhile narrative for men to be discovered is the one he does by himself, for himself. The positive meaning in men's life must be attained by leaving the tribe. What is meant by this is that a man must be encouraged to find his own meaning in life as an unabashed man and not what society wants men to be. This is not to say that masculinity has no standard nor counter-definition to femininity, but that only in a man's liberty in his body and soul can he discover his own natural expression of his masculinity.

We know we've had enough of the narrative that says that man is an aberration defined against the more wholesome, "fairer sex". We also should know by now the prescribed narratives in which man can only feel good as a man if he is a sacrificial animal, as a tool and a means to another's end, and worst of all it is only virtuous if he is bestowed with the divine approval of, you guessed it, the "fairer sex". Now it is time to look to the alternative to both of those, towards the meaning of life of an unbeholden, unsacrificed man with intact body and intact spirit.

There will be more to say on such a man in the coming years. Stay tuned.

Rebutting Colttaine's Nonsense and Thinking Beyond Notions of Female Omnipotence

Peter Ryan · 1 February 2022 · Archived copy · Original

This is a response to a video[1] by Colttaine regarding Briffault's law. I would encourage people to watch Paul Elam and Peter Wright's video[2] on this subject and then watch the response video from Colttaine. People can also read my previous articles here[3] and here[4] on Briffault's law as well. I don't have an issue with Colttaine personally, what I have an issue with is ideological dogma posing as science and the arrogant narrow-minded thinking behind it. With my past scientific background, I cannot just sit back and say nothing on this subject and surrender to the groupthink surrounding Briffault's law.

Absolutism And Categorical Thinking

This is how Briffault's law is written when it is discussed in the manosphere:

> *"The female, not the male, determines all the conditions of the animal family. Where the female can derive no benefit from association with the male, no such association takes place."* [5,6]

Firstly it is not a logical fallacy to argue that Briffault's law is inconsistent with genuine red pill philosophy and men going their own way. Briffault's law is written in absolute terms. Females we are told[5,6], control all the conditions of the animal family. Not some of the conditions, not in general and not on average. As if this absolute meaning was not clear enough, Colttaine has said Briffault did not go far enough and that "women control all the conditions period"[7]. People can watch his entire video where he said that, it was not taken by Paul and Peter out of context. His commentary on Briffault's law is about as absolute as you can get.

Briffault's law is routinely presented from pockets of the manosphere that promote it as an absolute law of nature. It is not written or conveyed with any exceptions or limitations, just with extensions describing female opportunism. Female omnipotence is written into the very basis of this so-called law of nature and it is reasonable from how the law is written and presented, for someone to form the view that this law is to be taken as an absolute rule.

It has taken Paul and Peter Wright's video for Colttaine to make a response video and explicitly state that Briffault's

law should not be taken as an absolute law of nature. If we all agree on that, then the law itself needs to be either dismissed, reworded or elaborated on because it is written in absolute terms without any further clarification. More importantly it should have never been conveyed to men in such absolute terms in the first place and the people questioning the absolute nature of the wording of the law should not be derided for it.

Briffault's "law" was, in any case, aimed explicitly at non-human animals as confirmed by Briffault in the same passage, saying "There is, in fact, no analogy between the animal family and the patriarchal human family. The former is entirely the product of the female's instincts, and she, not the male, is the head." -citation, *The Mothers*[6]. How about we consider the context of what Briffault was actually saying, instead of spinning it to mean something else.

Even the generalisation Briffault assigns exclusively to animals is highly questionable, given the numerous examples in the animal kingdom of male social dominance and its influence on animal behaviour and evolution. We should also consider monogamous species where both sexes invest in offspring like humans do and other species where the sex roles are reversed and it is the males primarily investing in offspring and selecting mates while the females put in the bulk of mating effort. Life is extremely diverse and applying generalisations about animal behaviour can have limited application.

The reality is that you cannot on the one hand argue that men can go their own way and rise above our gynocentric culture and on the other hand argue women control all the conditions of society. By definition women would control the very psychological condition of all males absolutely, if Briffault's law was operating as it is written and conveyed. Briffault's law leaves no room for male choice or for men to exercise any power over their own lives. The only logical fallacy here is the delusion Briffault's law is red pill knowledge and not just an overly simplistic and outdated statement referring to animals from a book saturated with gynocentric bias and written almost a century ago when biology and psychology were still in their infancy as scientific disciplines!

Colttaine at least has the intelligence to concede that Briffault's law is not an actual scientific law of nature. Excellent! Then we should stop calling it a law. It is absolutely ridiculous to compare the universal acknowledgment of the law of gravity with the acceptance of Briffault's law. We have centuries of scientific theory and empirical evidence for gravity.

Briffault's law is not even close to the standard of proof we have for gravity. Gravity is also the weakest of the fundamental forces and our basic equations for gravity recognise that it is not an absolute force and it has a quantifiable strength. In contrast, Briffault's law acknowledges no limitation to the degree of female influence in society and its adherents instead double down and tell us the law does not go far enough in conveying the degree of female social omnipotence.

Just as the force of gravity at the center of a black hole does not resemble the force of gravity across the entire universe, neither does the claim of women controlling all the conditions of society accurately reflect reality. Anyone with a functioning brain that is not infected with ideology and dogma, can conclude that we live in a complex world where neither sex alone really has complete control over all or even most of the conditions of society.

Not even as a general rule is it the case that women or men on average control the conditions of society. As gynocentric as our culture is, society is not some monolithic matriarchy where women call all of the shots. When we consider history and the third world, the lack of female omnipotence is even more stark and more apparent.

Feminist patriarchy theory makes exactly the same mistakes as Briffault's law when making broad generalisations of civilisation and history. These sorts of simplistic descriptions of society tend to breakdown when you look at society and history in detail. Just as patriarchy theory is presented like it is an actual testable scientific theory (which it is not), Briffault's law has a false cloak of legitimacy embedded in its name with the use of the word "law". Both ideas frame society in fairly black and white categorical terms. This is what Prof. Sapolsky called in his first lecture on behavioural biology, "categorical thinking"[8].

Adherents of both sets of ideas suffer from serious confirmation bias and selectively rely upon facts and evidence

they think support their perspectives and omit inconvenient facts and evidence that do not. They make bold leaps and interpretations of the evidence and facts they present and then confuse their interpretations as the actual evidence itself. Their twisted interpretation of science is not evidence, it is sophistry warping legitimate research to convey nonsense.

Contrary to Colttaine's opinion, we can't just simply ignore the gynocentric bias of Briffault and his upbringing, because this bias may have impacted what sort of research and arguments he put forward and what he omitted. Sapolsky went through numerous examples in his first lecture on how the ideological leanings and biases of certain prominent scientists, led to the propagation of half-baked theories throughout the early 20th century in Briffault's time. Many of these theories have subsequently been disproven and had terrible outcomes.

Colttaine has argued[9] men are mentally and physically superior to women. Perhaps he should read anthropologist Ashley Montagu's book, The Natural Superiority Of Women[10] and the one-sided reporting of the scientific research Montagu cites, if as per his video Colttaine truly thinks we should just focus on the validity of the arguments, facts and evidence people present and not give any consideration to the biases or prejudices of a scientist and consequently not be alerted to look for the research and evidence they may omit in their work.

I don't think we should just ignore the clear gynocentric bias evident in Briffault's work or his mother issues. The lives and upbringing of people affect how they think, how they conduct research and report information and the conclusions they draw about the world. That includes scientists and especially applies to scientists like Briffault from the early 20th century that were working in disciplines still in their infancy!

There is a reason there are often conflict of interest statements in scientific papers. Unfortunately the evidence in studies and the conclusions that are derived from the evidence collected, can be distorted by bias and prejudice. Evidence or studies can be omitted from papers and literature reviews, or even rigged or fabricated. There have been plenty of examples of that in science throughout history and also in the present day. Even entire fields can ignore legitimate science because of deeply engrained biases in that area of research.

For the record neither sex is in an overall sense superior, both sexes have their own sets of evolved strengths and weaknesses. That reality has not stopped people with a strong prejudice doing selective reviews of the scientific literature and arguing otherwise though. Female supremacists will argue women are superior citing women's greater immune system, lower susceptibility to X-linked chromosomal diseases and higher academic achievement and ignore or dismiss everything else. Male supremacists will cite men's greater physical strength, aerobic fitness and the IQ literature reporting a higher average male IQ and ignore or dismiss everything else.

Neither group dispassionately reviews the whole picture, which clearly shows a mixture of the two extremes with neither sex really being superior in an overall sense to the other. Claims of one sex being superior to the other, are classical examples of what categorical thinking leads to. Science is only as scientific as the level of impartiality of scientists will permit. Sometimes unfortunately what we get as a result of bias and prejudice from researchers, is junk science rather than actual science.

You have to really sit back and wonder about the mindset of someone arguing men are mentally and physically superior to women in one video and then arguing in other videos how something as gynocentric and female supremacist as Briffault's law is generally valid and a useful explanation for male and female behaviour!

I had planned to cite a plethora of research debunking this ridiculous notion that we should regard females in our society as omnipotent. Whilst I have cited some of the research I had originally planned to discuss in this article which I will get to later, I gave it further thought and realised the futility of spending weeks writing a much larger article and going through all of the research I actually have.

I cannot convince people that have made up their mind and subscribed to dogma. I cannot convince people who religiously believe those with a pussy make all of the rules that this is not the case, any more than I can convince someone who believes in flat Earth that the Earth is indeed round. All I can do is appeal to the basic reason and commonsense of those people that still have an open mind on the subject.

The reality is that men set the boundaries they will accept and if men start with the belief that women essentially control all the conditions of society, then the logical result of that absolute belief is learned helplessness. That is not an opinion, it is just basic logic and what would be expected to occur in a social environment where Briffault's law is perceived to operate. What other eventual conclusion could men reach with such an absolute statement?

Unfortunately some men do, to a degree, develop a form of learned helplessness from such beliefs, just as many feminists develop a mentality of perpetual victimhood from patriarchy theory. Could it be perhaps that the truth might be somewhere in the middle between Briffault's law and patriarchy theory? No that is heresy to the ideologues!

Not adhering to Briffault's law does not mean you deny gynocentrism exists. Gynocentrism is indeed a powerful force, but it is not absolute and it is not unassailable. I have been quite emphatic about that fact in my writing (again see links here[3] and here[4]). Other forces in our society can and do influence the direction of society and the actions of governments, corporations and the behaviour of the public. Gynocentrism often has very little relevance to decision making in a number of domains and there are numerous examples of this.

It is hardly the case that women control all of the conditions of our society, or men as a group for that matter! It is also the case that gynocentrism itself is often used for purposes other than women's interests. Corporations have enjoyed enormous financial gain from funding feminism and ensuring both sexes are working like rats on a treadmill and consuming. Was that funding all because corporations were genuinely concerned for women, or was it because they wanted to drive female consumer spending and virtue signal ultimately for financial interests? Let us get real here.

Some societies in different places of the world and at different times in history are very gynocentric and some have relatively little or no gynocentrism. Even in very gynocentric societies, there are often pockets of such societies which are devoid of gynocentrism. Gynocentrism can also be overridden by more powerful forces, and there are plenty of examples of that also. One example out of the many I could cite, has been the recent feminist and traditionalist temper tantrums over the establishment endorsements of transwomen participating in women's sports, and the crackdown on gynocentric transphobia.

Despite these gynocentric protests, the advance of transwomen into women's spaces, along with the deplatforming and silencing of transphobic feminists holding a gynocentric agenda continues. Gynocentrism is a powerful force in society, but let us not emulate the feminist fantasy that the social influence of the opposite sex is the sole or primary determinant for the current state of our society!

Not even as some generalisation or average is Briffault's law even remotely correct of human societies. The state of society and the conditions within society, are far more complicated than a simplistic concept like Briffault's law or patriarchy theory can accurately predict. At the end of this article, I will propose an alternative principle to Briffault's law which I think is far more accurate and useful for men.

Male Mate Choice Is Not Trivial

Not a single scientist cites Briffault's law as a valid theory or a law of nature. That also includes the prominent scientists Colttaine refers to with pictures of them in his video. It is widely recognized[11] in the scientific community that male mate choice exists and plays a substantial role in human behaviour. Contrary to what Colttaine suggests, male mate choice is not just exercised primarily by a handful of the top men in a tribe. Most hunter-gatherer societies as I will discuss later, are only mildly polygynous and most of the women in these societies are actually in monogamous relationships with men. Most men in general exercise some substantive level of male mate choice and place some significant level of sexual selection pressure on women.

Whilst we can argue about the relative degree of choosiness of mates by men and women, the reality is that male mate choice does impact the social dynamics between the sexes. Female intrasexual competition in our species exists, so does female jealousy with respect to mates and so does the sexual selection of females by males. We can measure the effects of male mate choice on social behaviour and observe the signs of its influence on female

biology and psychology. Often we underestimate rather than overestimate these effects because they are different from what we see in males. The more covert form of relational aggression between women vs the more overt physical aggression between men is one example of this.

The influence of male mate choice is not trivial or something that is dwarfed by female mate choice. The evidence of its impact is of high significance to explaining female behaviour and biology. It is certainly the case that when we look at short-term mating females are more choosey than males, although that difference is quite small relative to the sex difference in height. However, male mate choice increases dramatically when we start talking about long-term mating dynamics and relationships, where males become a lot more choosey than they are with casual sex.

The papers by Prof. Steve Stewart-Williams (linked here[12], here[13] and here[14]) which Colttaine flippantly dismisses, are hardly obscure articles. They have been cited many times and the papers themselves cite numerous studies from the fields of evolutionary psychology, anthropology and the wider life sciences. The papers are not referring to a single study or to a single set of evidence, and that is clear if you actually read them. The author has more than adequately addressed criticism of his original paper in his follow up article[13].

Essentially as Stewart-Williams successfully argues, there is no actual disagreement with his original paper and the wider literature on the significance of sex differences (which is what most of the criticism was directed at). Just because the psychological sex differences in humans are relatively small compared to our physical sex differences and the sexual dimorphism of other animals, does not then mean they have no importance and Stewart-Williams never argued otherwise.

Aside from that, the popularity of a paper or an area of research does not make it any less accurate. There was a time not long ago, when most people in the scientific community did not believe in plate tectonics or even the theory of evolution. Our scientific understanding is constantly evolving and our present understanding of biology should not be taken as unquestioned dogma. I would have thought this would have been learnt from the pandemic and how off the mark some of our early modelling was.

Hyper Female Hypergamy And Hookup Culture

Online dating websites and the skew we see in finding a match on some of those sites between males vs females, is not just purely a function of female hypergamy. Modernity and the access we now have thanks to social media, has had the effect of amplifying many underlying psychological drives. That would also include the pattern of hypergamy we see in women. What we are observing to a degree, is a form of hyper female hypergamy.

On top of that, we have an education system and a work environment that discriminates against men and boys and preferences women and girls. The logical end result of that is fewer men meeting the same levels of income and employment relative to women than they did decades ago. Women want men to earn more money than them and then at the same time demand we close the gender wage gap and implement quotas in the workplace for women. The point I am making, is that the mate choice mismatch we are observing is not exactly entirely a result of innate female hypergamy.

Our modern environment is behind a lot of it. Just consider the effect of birth control alone on female sexual behaviour and the long run effect that has on female mate choice and dating. We are way beyond talking about just natural levels of female hypergamy being able to explain the disparity between men and women on dating sites where it concerns the level of choosiness of mates.

One has to also point out the reality as well that quite a few of these dating websites are just used by people to garner attention and have casual sex, rather than make serious attempts to find an actual person for a relationship. We know the relative choosiness of the sexes is considerably more similar where it concerns long-term mate selection for relationships.

Many men looking for relationships and that have actual standards, are not using the websites Colttaine refers to in his video. The pool of men using those sites and arguably the pool of women also, are not necessarily representative

of the wider population. Many men are not even looking anymore for a relationship and have pulled out of dating entirely because what is on offer from women is simply not good enough.

That leaves a skewed pool of men with lower standards still looking on these sites, many of whom are not attractive to women for the same reasons their standards for women are so low. Often the men are just looking for a casual fling on these sites, not an actual relationship and so are less choosey.

In contrast many of the women using these sites are doing so primarily for attention and often overvalue themselves without ever realising that is why they are single and on these sites in the first place. I would exercise some caution in just automatically assuming we can generalise data from these dating websites onto the general population.

Many young men are actually single now by choice. They want to be single when they look at what is on offer and many of them do not even know MGTOW exists. Men are figuring it all out without even knowing about MGTOW. For every incel there are 10 men opting out of dating and enjoying the bachelor lifestyle. Then women complain in the media about where all the good men went.

All the modern hookup culture and hyper female hypergamy does in the long run, is concentrate the power in the dating market into the hands of alpha male Chads. Women chase these men and expect them to enter into a relationship with them and eventually marry them. The alpha Chads have no interest in this and have their casual fling with them and then go onto the next woman.

Sure, it can certainly backfire for these alpha Chads and I certainly would not recommend having a rotating buffet of female partners with all of the risks involved. However for women chasing these men, they waste all of their time chasing them in their twenties, then want to settle down with them in their thirties and get to their forties and then wonder why they are still single. Meanwhile the alpha Chads are out with their younger female counterparts! See how that works? They reap what they sow. Tom Leykis laughs and talks about this pattern all of the time.

Our Ancestral Heritage

As for the genetic research Colttaine cites allegedly claiming twice as many women passed on their genes compared to men in our prehistoric past and the implied assertion that this automatically means female mate choice was fierce, male competition for mates was high and on average only 1 man reproduced for every 2 women (or at times 17 women for every 1 man), modelling can be wrong. We have seen how wrong modelling can be during the pandemic and from past research claiming the Y chromosome was going to eventually disappear. Much to the ire of radical feminists, the claim that the Y chromosome was disappearing was later shown to be wrong[15,16], and I would encourage people to do their own research on the claims about how lethal COVID was at the start of the pandemic and what it actually turned out to be.

This sort of analysis that Colttaine cites of our prehistoric past is tentative at best and needs to be regarded with at least some level of caution. Modelling our ancestral past from 10,000s of years ago with genetic data is difficult and fraught with issues. We cannot go back in a time machine and verify the results of the modelling. What we can directly observe though is modern hunter-gather communities, specifically the marriage practices in those cultures and also in societies around the world both in the present day and throughout history, and our relative levels of sexual dimorphism. We can also consider other genetic research which has been done which appears to be more consistent with actual field observations.

I notice Colttaine had a picture of Sapolsky in his video. I would suggest people watch Sapolsky's second lecture[17] on behavioural evolution from 1:19:00-1:36.14. He clearly states our current knowledge on where humans fall on the spectrum of sexual dimorphism and mating when it comes to monogamy and pair bonding vs polygamy and tournament mating- "We're right in the middle".

As Sapolsky explains, even in polygynous cultures there is only mild polygamy going on and the majority of people are in monogamous relationships. In modern monogamous societies many of us usually have more than one partner over the course of our lives and lifelong monogamy where a person has only one sexual partner is fairly rare.

However we normally only have one partner at a time in such societies. Yes of course there is some level of cheating, but it is generally not something most men or women will socially accept, and neither will many cultures accept such behaviour without exacting punishments, often leading all the way to death.

As Sapolsky clearly explains in the lecture, whilst we are not purely a monogamous species, we are not a tournament species like Baboons either where only a handful of males mate with the majority of females. That is a good thing too, civilisation would not have formed with that level of male intrasexual aggression.

Other genetic analysis (the research is linked here[18] and here[33])of our prehistoric ancestors, suggests that the numbers of ancestral females to males breeding was indeed somewhat skewed in favour of females, but generally at the lower end of estimates from other research. It was found that the breeding ratios of ancestral females to males from different regions of the world, were still within the range of monogamous societies and do overlap with polygynous societies as well to an extent[18]. Humans are a bit of a mixture, but we are not strongly polygynous.

As the scientist's papers discuss, based on all of the available evidence and the body of scientific literature, humans are quote, "mildly polygynous or monogamous with polygynous tendencies"[18, 33]. The findings from the researcher's genetic analysis, was in agreement with the wider literature that humans are indeed mildly polygynous. The authors go on to explain a range of demographic factors that can affect estimates of the breeding ratio of females to males other than just the levels of polygyny, such as sex biased migration, sex differences in generation time and also population bottlenecks[18].

Less than 20% of males in 87% of 190 surveyed hunter-gatherer societies existing in the present day, have been reported to be married polygynously[19,20]. Similar observations have been recorded from previous anthropological studies, with less than 5% of men in half of societies identified as polygynous having more than one spouse[21,22]. Even in polygynous societies the reproductive variance of males and females can be very similar and this is in part due to the reality that most marriages in polygynous societies are actually monogamous[21,22].

One detailed analysis[23]of 36 hunter-gather communities, reported a mean average across all 36 societies of 20% of married women being in polygynous marriages with 12% of the married men, approximately 80% of marriages being monogamous and 11% of men being single. The median figures for polygyny from the communities observed in the study was even less than these mean averages and there was also considerable variation in the levels of polygyny observed.

The bottom line is that based on direct observation of present day hunter-gatherer communities that most likely resemble our prehistoric ancestors, the claim that only 1 man reproduced for every 2 women is not what we observe on average in such communities and furthermore such generalisations ignore the considerable variation we see in the levels of polygyny.

If we compare the relatively low levels of sexual dimorphism in humans to the sexual dimorphism of primates that are tournament species, where only a handful of males reproduce with the majority of females, the difference in sexual dimorphism is quite stark. Humans do not show the typical level of sexual dimorphism we see in primates that exhibit a tournament form of mating.

The high levels of sexual dimorphism observed in such species are not just restricted to specific traits like muscle mass or levels of body fat, they are found in broad overall differences in overall physical form like body weight. The body size sexual dimorphism in humans by body weight just to cite one example is only 1.15 (human males are 15% heavier than females on average), compared to 2 or more for our far more polygynous Gorilla counterparts[24]. The sexual dimorphism of humans in body size is closer to monogamous Gibbons whom are at 1.07 in body size sexual dimorphism[24].

The conclusion that only a handful of men reproduced with the majority of women over our evolutionary history, is at odds with the hard physical evidence of our relatively modest levels of sexual dimorphism, other genetic analysis and our direct observations of hunter-gatherer communities and traditional societies in the present day.

It is certainly still possible though, that the model allegedly supporting the claim we are descended from twice as many women as men is correct. Even if that is the case, overall each sex as a group has contributed exactly the same share of DNA to our present genome. The female share may come from more ancestral females, but the males had a higher contribution to our current genome per individual ancestral male than any ancestral female did individually.

It could be that there are other explanations other than the implied assertion males were socially excluded from mating by choosey women. An assertion that the research Colttaine cites does not entirely make, if at all. As alluded to earlier, demographic factors such as war and disease, sex differences in lifespan and speed of sexual maturity, the migration of primarily men into new environments, or conversely the movement of primarily women, could even at modest levels over long time spans of tens of thousands of years, result in a large skew in the numbers of female vs male ancestors passing on their genes to the present day. Just think of how even modest levels of compound interest can result in a large increase in debt after a sufficient period of time.

There could be genetic factors at play as well that explain the relatively lower numbers of male ancestors. The genes on the Y chromosome are highly conserved because even a minor mutation can result in infertility. It might be that over tens of thousands of years only a handful of Y chromosome lineages made it to the present without incurring a mutation resulting in infertility. It could also be the case that Y chromosomes facilitating more fertile sperm production, began to dominate the gene pool and displace other less fertile Y chromosome lineages over such a long evolutionary timescale.

What I have just suggested has in fact been put forward[25] as one key explanation for why relatively less ancestral male DNA has made it to the present and why the Y chromosome has reduced genetic diversity. Deleterious mutations that make some males infertile, leading to high levels of purifying selection on the Y chromosome and beneficial mutations that increase fertility in other males, may explain the pattern we observe. Over long evolutionary timescales of tens of thousands of years, high levels of selection on the Y chromosome combined with demographic forces, may result in a handful of male ancestors dominating the future gene pool. Rather than simply more females mating than males due mate choosiness, genetic and demographic forces may be at work.

Unfortunately because such explanations proposed by the scientific community do not generate the same level of gynocentric hype of claims that 1 man reproduced for every 17 women at some point thousands of years ago, they do not get as much media attention. Consequently they do not pop up on the radar of people like Colttaine. People read from such research what they want to think, even when the research does not support what they are thinking it supports. Research that generates headlines gets reported and more plausible explanations get ignored. That pattern is especially the case if the research validates the gynocentric bias of our mainstream media.

I could keep going with more alternative explanations that may explain why we have more female ancestors, but the reality is the conclusions we form about our prehistoric past are mostly conjecture. We just don't know with any real certainty and we can't go back in a time machine and find out. Even if only one male was reproducing for every two females, that does not automatically mean that women were calling the shots and female mate choice was the dominant force in prehistoric communities. Generally in a tournament species the alpha male is socially dominant over the harem of females he mates with, as are the males competing with each other for the alpha male's position relative to the females in the group.

We have numerous observations of male social dominance in our primate counterparts that have a tournament mating pattern. Female mate choice is not the exclusive force driving mate selection in such instances. Male competition, itself independent of female influence, has a considerable sway in deciding which male reproduces. The males compete to become the alpha male and the alpha male then mates when and with whomever he wants. That is a generalisation of course, but an accurate description of what tournament mating in our primate counterparts looks like.

We see this in humans too where polygyny is practiced and male social dominance is often quite apparent. Polygyny is not exactly by default a predictor of gynocentrism. Extremely patriarchal societies can practice

polygyny and the harems of women in such cultures are treated not far above being chattel. The feminist fiction of course is that such a dynamic then represents all of human civilisation in general throughout history and in the present day and that all men have known is privilege and not their own extreme hardships and injustices.

Arranged marriage was common place for most of human history in many cultures and still is prevalent in many traditional cultures today. Arranged marriage has been observed to be the dominant form of marriage in hunter-gather communities. A comprehensive anthropological survey, found that arranged marriage was the dominant form of marriage in approximately 85% of a sample of 190 hunter-gatherer societies around the world and only mild levels of polygyny were observed in most of those cultures[19,20]. The high frequency of arranged marriage in the majority of hunter-gather communities in the present day, in past societies over thousands of years of history and in present day traditional cultures, has prompted scientists to undertake genetic analysis of our ancestors to reconstruct marital systems.

Based on phylogenetic analysis[19] using data from present day hunter-gatherers and mitochondrial DNA, it was concluded that arranged marriage has had a substantive prevalence and impact in these communities since the migration of humans out of Africa at least 50,000 years ago. The analysis also found that low levels of polygyny was most likely the state of ancestral marriage in past hunter-gatherer communities. It has been shown[20] as well with arranged marriage, that parental control on selecting a partner for marriage is particularly strong for parents of daughters and that fathers have a greater influence than mothers in choosing a suitable partner.

This same paper which again looked at 190 hunter-gatherer communities, also stated that we may be overestimating female mate choice on sexual selection and underestimating the influence of parental mate choice on human evolution during our prehistory[20]. The study reports that whilst parents consult with their offspring, consent from their sons and daughters is usually not required and they usually comply with their parent's choice[20,26]. Furthermore, virtually all reproduction in these communities was found to occur whilst a woman is married[20].

We can see numerous examples of patriarchal influence by fathers in arranged marriage practices across many cultures throughout history. It is not just limited to modern hunter-gatherer communities. Another study[27] examining arranged marriage across 543 different ethnographies around the world, found that parents and their offspring in all areas of the world were very frequently in vast disagreement on the choice of partner and on the relevant traits of the right partner. The parental choice of mate often strongly disagreed with the offspring's choice of mate. The authors note that sometimes extreme methods were used to enforce the choice of mate.

These realities are part of the truths behind the half-truth of feminist patriarchy theory. Female mate choice has not been some dominant force exclusively dictating the social structure of society. The jokes about fathers with their baseball bats sizing up their daughters' partners, comes from a long history of parents and particularly fathers regulating who their daughters mate with.

Of course it would be correct to point out that male mate choice has also been curtailed to a somewhat lesser degree by the same system of arranged marriage. Before the advent of modernity and the luxury of modern technology, what was good for the prospects of families has often been regarded as more important than the wishes of the bride and groom. Marriage was used to form alliances and this no doubt had a direct benefit on social cohesion, resource sharing and ultimately the propagation of genes for familial lineages over multiple generations and for multiple kin.

Briffault's Warning

I could keep going debunking the dogmatic rubbish of Briffault's law, but what I have written in this article and in previous articles (see this link[3] and this link[4]) should be sufficient for people to at least question Briffault's law and whether the arguments put forward allegedly supporting it have any merit. There is so much research I could have kept going through.

Human behaviour is incredibly complex and anyone that puts the actual effort in to review the scientific literature, can see the obvious fallacy in prescribing a universal absolute law of behaviour like Briffault's law to human beings. Even applying basic commonsense and everyday observation of the world exposes the falsity of Briffault's law.

There is an arrogance to the type of dogmatic thinking supporting Briffault's law and a lack of humility in acknowledging the obvious limitations in making such a bold statement about human behaviour.

Here is an alternative principle for Colttaine and like-minded individuals to consider:

Briffault's warning-

"*In a gynocentric social dynamic, the female not the male primarily influences the conditions governing the social interactions between the sexes. Where the female can derive no benefit from associating with the male, no such association exists.*"[5,6]

That to me whilst a bit wordier than Briffault's law, seems far more accurate than suggesting females universally control all of the conditions of humans and animals on average or absolutely. As Paul has pointed out, men have the power to set personal boundaries with women and avoid such a gynocentric social environment. Men can and are removing themselves from gynocentric social environments and institutions like modern marriage. Men are filtering out women who want a one-sided gynocentric relationship where they are pedestalised. Men are in a substantial number of instances deciding to opt out of dating entirely because of our gynocentric culture. The activities of numerous bachelor movements over centuries and millennia are a testament to men setting boundaries and asserting their preferences[28,29,30,31,32].

Briffault's warning is not a universal law of human behaviour. It is a warning to men that if you are prepared to accept a gynocentric social dynamic in your interactions with the opposite sex, then these are the consequences. Men and society are in this position because they made concessions on their personal boundaries and the principles that made our society thrive, and chose instead to pedestalise women. Now we are paying the price for that.

Beliefs like Briffault's law serve only to push men in a direction away from taking responsibility for enforcing personal boundaries with women. It is time to wake up and throw out the trash. Notions of female omnipotence have no place in a red pill environment. Women are flawed creatures just like men and men pedestalise women at their peril.

Now I could keep going on ad infinitum back and forth in response to Colttaine after this article, but I am not going to do that. It would be a waste of my time to respond to any further Gish gallop from Colttaine. At a certain point you just have to accept that you can lead a horse to water, but you can make them drink it. The research I have gone through in this article is just the tip of the iceberg on what I can cite to support the arguments I have put forward. Reductive categorical thinking has its value to a degree, but it also stops people from seeing the forest for the trees!

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Male gaze

A Voice for Men · 2 February 2022 · Archived copy · Original

The following is another Wiki4men entry:

Male gaze

The male gaze is a special power possessed by men. When a man looks at a woman *manrays* emanate from his eyes causing the woman to lose all agency. Feminists have become aware of this male super power[1] and now wear tinfoil hats for protection.

The following Oxford Reference Dictionary definition represents the usual view of the male gaze, or at least the one widely promoted by feminist analysis of the phenomenon:

> Male Gaze 1. A manner of treating women's bodies as objects to be surveyed, which is associated by feminists with hegemonic masculinity, both in everyday social interaction and in relation to their representation in visual media: [see also objectification].[2]

The related phrase 'gaze harvesting' refers to the behaviour of the vast majority of women in their varied attempts to attract male attentions.

Sources:

1. Laura Mulvey is credited with coining the phrase 'The Male Gaze' in her article *Visual pleasure and narrative cinema* (1975)
2. 'Male Gaze' – entry in *Oxford Reference*, (2017)
3. Peter Wright, Harvesting The Male Gaze at A Voice for Men, (2017)

Bumble acts as a check on female narcissism

AVfM Video Source · 2 February 2022 · Archived copy · Original

XY Crew: Interview with Brother K

AVfM Video Source · 4 February 2022 · Archived copy · Original

A Letter to Washington Post Regarding "Abuse Surging During The Pandemic"

Stephen Bond · 5 February 2022 · Archived copy · Original

The following is a letter to Washington Post columnist Miriam Berger regarding recent columns about "Abuse Surging During the Pandemic"

***

Dear Ms. Berger,

I respectfully ask that you take the time to read this letter in its entirety and to thoughtfully consider what I say here.

As a lifelong reader of the Washington Post, I've long noticed that the Post has a clear gender bias. This bias is self-evident: the Post has a gender columnist who only champions the female perspective, and in 2018 it published a repulsive article, Why Can't We Hate Men? Unbelievably, despite an overwhelmingly negative response from thousands of posted comments, at year-end the article was still selected as one of The Post's favorite op-eds of 2018!

I'm writing to Post columnists to get them to recognize and to correct this gender bias, this *gender prejudice.*

I'm sorry to say that your recent articles in the Post about domestic violence and gender-based online abuse surging during the pandemic are both additional examples of this bias.

Your two articles join thousands of similar ones published or broadcast for more than 40 years by the Post and virtually all other media outlets, articles that have perpetuated an extremely biased, one-sided, and provably wrong perspective about domestic or gender-based violence where women are the victims and where men are only very rarely battered by their wives or intimate partners.

While there is near-universal sympathy for "Umm Zeid", the battered Jordanian woman you describe in your first article, and other female victims of domestic violence, there's one group of "missing persons" who receive almost no sympathy – *men*:

"*Men have been shot, stabbed, beaten with objects, and been subjected to verbal assaults and humiliations. Nonetheless, I do not believe these are the 'horrors' of violence toward men. The real horror is the continued status of battered men as the 'missing persons' of the domestic violence problem.*"

This observation was made by Richard J. Gelles in a 1999 article, The Missing Persons in Domestic Violence: Battered Men. Gelles, along with coresearchers Murray A. Straus and Suzanne K. Steinmetz, are widely recognized as some of the earliest and preeminent researchers in the field of domestic violence. Together they performed three landmark studies on the issue, the National Family Violence Surveys. Among other findings, these surveys concluded:

> *Women are at least as violent as men in intimate relationships.*

Consider the case of "Mahesh", a male victim of his wife, as described in Domestic violence against men in India:

> *Mahesh was beaten and tortured by his wife daily in front of his son. … But, there was nothing he could do. One day when Mahesh's wife and son were not present at home, Mahesh hanged himself from the ceiling fan because he was done with the never-ending violence.* [i]

(I'm most familiar with domestic violence against men in the Anglosphere, so in preparation to write this letter, I

did a few quick Google searches. It only took me a very few minutes to find the link above and thousands of other studies or articles that confirm that men are battered by women, not only in Jordan, but throughout the world. You too could have Googled and found the following examples:

- A qualitative study to investigate male victims' experiences of female-perpetrated domestic abuse in Jordan
- A Cross-Cultural Comparison of Marital Abuse
- Domestic Violence against Men: Balancing the Gender Issues in Nigeria)

Still don't believe that women batter men?

Just ask Johnny Depp.

Or Carl Friedan, the husband of Betty Friedan, the "mother of modern feminism", who in her memoir publicly accused Carl of beating her. In response Carl set up a website that contradicted his wife's account, saying that Betty was "…the most violent person I have ever known" and that his own face was "scarred by deep gouges" inflicted by her.[ii] At least two books confirmed Mr. Friedan's account.[iii]

Or ask golfer Tiger Woods, or comedian Christopher Titus, or model Lewis Burton, or baseball player Chuck Findley, or John Bobbitt, or even presidents Abraham Lincoln and Bill Clinton!

Or you could ask Texas dentist David Lynn Harris, or comedian Phil Hartman, or American salesman Travis Alexander, or Susan Smith's two children, or Caylee Anthony.

But you can't actually ask any of these last victims. They're all dead, killed by wives, girlfriends, or monstrously selfish mothers.

Or, finally, you could sit back in the comfort of your living room and watch a few seasons of the Investigation Discovery channel's *Deadly Women* TV series. It'll send chills up your spine.

You see, Ms. Berger, the key to recognizing that women are equally violent is understanding that *domestic violence is not a matter of gender, but of human will*. Self-described feminist Patricia Pearson, in her 1998 book When She Was Bad – Violent Women and the Myth of Innocence, challenges the stereotype of men as the aggressors and women as merely innocent victims:

> "*The idea that domestic violence refers exclusively to wife abuse or to violence against women is so deeply ingrained in Western consciousness that it is impossible to grapple with [stories of male victims of DV] without first unraveling some potent conventional wisdom. … At the heart of the matter lies human will. Which partner – by dint of temperament, personality, life history – has the will to harm the other? By now it should be clear that such a will is not the exclusive province of men.*"

But beyond battered men, Pearson's book shatters the myth of innocent, non-violent women. It observed:

> "*Women commit the majority of child homicides in the United States, a greater share of physical child abuse, an equal rate of sibling violence and assaults on the elderly, about a quarter of child sexual abuse, an overwhelming share of the killings of newborns, and a fair preponderance of spousal assaults.*"

(For more women who have spoken out about male victims of domestic violence, read the "Women's Contribution to Domestic Violence" section in my online article about the hypocrisy of the #MeToo movement.)

It's bad enough that feminists have, to a remarkable degree and with the assistance of a gullible media – including the Washington Post – foisted on the public an unfair, one-sided depiction of the problem of domestic violence. But for decades feminists have compounded this portrayal with disinformation campaigns during major events or natural disasters to continually flog their prejudiced version of domestic violence, thus causing unjustified alarm among women – and generating more gender-biased laws and more funding for female-only domestic violence

shelters.

Both of your articles follow this vile practice.

An early example was the 1993 "Super Bowl Hoax", described by Christina Hoff Sommers in her book Who Stole Feminism? How Women Have Betrayed Women. Feminists falsely claimed that Super Bowl Sunday was "the biggest day of the year for violence against women" with increases in violence as high as 40 percent. Sommers demolished this myth, clearly confronting each fake claim and demonstrating how feminists lie and distort the truth to further perpetuate their false, unbalanced depiction of domestic violence. [iv]

More recently, in 2019 an Australian feminist named Sherele Moody used that country's bushfire crisis to spread a particularly loathsome lie, claiming that male firefighters – who, by the way, were risking their lives to put out these fires – often return home and beat their female partners:

> "*After a cataclysmic event like this, domestic violence peaks. Women become extremely unsafe, when generally the men return home from the fires and subject them to domestic violence …. But what happens after some heroes go home? What happens when domestic violence perpetrators finish their work on the frontline of a major crisis? They abuse the women in their lives – harder than they ever have.*" [v]

Moody justified these claims by saying they were "backed by research", but the researcher who performed the referenced study said that it never made any specific findings about firefighters. Fortunately, in this case, the public recognized and spoke out loudly about this smear against these brave firefighters: a Google search shows that this feminist received a torrent of online condemnation.

Stories like yours about pandemic-related increases in domestic violence may contain more truth than the Super Bowl or violent firefighter hoaxes, but are all still examples of these disinformation campaigns because they exploit a horrible worldwide pandemic to further spread a one-sided lie, breathlessly spreading the alarm about how "women are at increased risk", but completely failing to recognize an obvious and provable fact:

Men who are stuck at home with their violent *female* partners must also be equally victimized.

For you to compose articles like these provides clear evidence that you write with prejudiced and preconceived notions about domestic and gender-based violence, notions that with just a few minutes of online research – just Google "domestic violence men" – would reveal your perspective to be, at best, a one-sided version of the truth, at worst, an epic lie.

In closing, let me include a quote from a book by journalist Sue Ellen Browder, Subverted: How I Helped the Sexual Revolution Hijack the Women's Movement. Browder is a former writer for Cosmopolitan magazine who tells how she *"… told lie upon lie to sell the casual-sex lifestyle to millions of single, working women*". I feel it is applicable to both you and the thousands of others in the media who blindly push such a one-sided view of domestic violence:

> "*Unfortunately, the free press is only as free as the minds of those journalists, editors, and writers who work in the field. I had already become that strange paradox of mankind that's especially commonplace among journalists: I had become both the deceiver and the deceived."*

Ms. Berger, with all due respect, when it comes to writing about domestic and gender-based violence, you and your fellow journalists have abused the free press and have become both deceivers and deceived.

I can only hope that you've read this far. If so, I thank you. I pray that I've opened your mind to the dark turn that feminism took a long time ago.

If I have, please help me to convince reporters, columnists, and management at the Post that they need to reconsider their entire coverage of gender-related issues – most importantly about domestic violence – to eliminate their

hateful, feminist-inspired, anti-male gender bias.

References:

i This report also included the following statistics: "*In a study of 1000 married men among the various age groups from 21-49 years of age in the rural villages of Haryana, 52.4% of males experience gender-based violence in India. 51.5% of males have experienced some sort of torture or violence at the hands of their wives or their intimate partners in their lifetime. 10.5% of males have experienced gender-based violence at the hands of their wives or intimate partners in the last 12 months.*"

ii In fairness, it must be noted that the Post published an editorial Abuse Reports That Smack of Unfairness that exposed the media's unfair treatment of Carl Friedan. While Betty's accusation was widely reported, "… with a couple of exceptions, reporters made little attempt to reach Carl Friedan, who says the allegations are flatly untrue".

iii Betty Friedan: Her Life and The Sisterhood, The Inside Story of the Women's Movement and the Leaders Who Made It Happen ("*Those two deserved each other* was a comment I heard more than once.")

iv Again, in fairness, the Post's Ken Ringle was one of the few journalists to bother to check the sources behind the stories. He wrote an article, Debunking the 'Day of Dread' for Women, detailing his findings.

v Fury after activist links firefighters to domestic violence

Janice Fiamengo: The Infantilization of Men by the Prohibition Movement

AVfM Video Source · 6 February 2022 · Archived copy · Original

Gad Saad talks with Dr. Janice Fiamengo

AVfM Video Source · 7 February 2022 · Archived copy · Original

Gender segregation

Robert Brockway · 8 February 2022 · Archived copy · Original

A high proportion of human societies have chosen some form of *gender segregation* and it is one of the biggest criticisms westerners often level at non-western societies. In recent years there is evidence that western civilisation may be adopting increased gender segregation. A lot of gender segregation in western countries is being driven by feminists who state that they often feel threatened by men, sometimes merely by their presence.

Examples

Cemeteries

There is a Lesbian-only cemetery in Germany.

Domestic Violence Shelters

Throughout the world, domestic violence shelters are nearly universally available only to women.

Gyms

Women-only gyms are common throughout the west and widely known about.

Hotels

There are now many women-only hotel floors and hotels. This is a growing trend.

There are a few hotels around the world that advertise as men-only although it is unlikely that this is enforced in western nations.

Markets

A women-only market has recently opened in London.

Music Concerts

Sweden recently had a music concert that was *non-men*. The festival was found to be in violation of the country's discrimination laws.

Parking Spaces & Roads

Australia, China, Kuwait, Malaysia, Indonesia, Austria, Italy, and South Korea now have women-only parking spaces in some areas.

This practice is even more widespread in Germany. The town of Triberg in Germany created male-only and female-only parking spaces, allocating the more difficult parking spaces to men. It is unclear if the town had to backtrack under feminist pressure.

An insurance company in the UK has seriously suggested road lanes exclusively for female drivers.

Police Stations

There are women-only police stations in Brazil, Argentina, Guatemala, Peru and India. Australian academics have

been studying the Argentinian model with a view to the introduction of women-only police stations in Australia.

Private Clubs

Many women-only private clubs thrive will men-only clubs are forced to open their doors to women.

Public Spaces

Some public spaces in Australia have women-only seating.

Public Transportation

Jessica Valenti, a well known feminist blogger, has explicitly proposed gender segregation on public transport. Some countries are already doing this. There are women-only bus seats in Switzerland and India. There are women-only train carriages in Malaysia, Germany and other countries. There has even been a proposal for women-only seating sections on aircraft.

Men are not permitted to travel on trains during certain hours in Chennai, India.

Restaurants

Women only restaurants are becoming common.

Swimming Pools

The city of Hamilton New Zealand seriously considered banning men from a ”public” swimming pool during certain times, creating women-only swimming sessions.

Taxis & Ride Sharing

New York City has a women-only taxi service. Although they have apparently had trouble finding sufficient female drivers. A similar service has been proposed for Melbourne, Australia and is in use elsewhere.

Women-only ride sharing service operate in several large Australian cities and in US states such as California.

University Classes

US universities have female only education sessions.

Working Spaces

The US has a growing number of female-only co-working spaces.http://theweek.com/articles/759527/rise-womenonly-coworking-spaces

Origins

This raises the interesting question about whether it was women who drove segregation in other societies. This would be interesting considering that gender segregation in non-western countries today is often claimed as principally disadvantaging women.

Conclusions

It may be reasonable for a society to permit gender segregation, but it must be on just and equal terms. Thus a

society should permit both men-only and women-only organisations only if they are available on equal terms. A society should allow both or it should allow neither. Currently women in the west continue to enjoy uninterrupted access to women-only spaces and organisations while men are today largely prohibited from having men-only spaces and organisations.

This article draws from Wiki4Men. Citations for information presented above may be found here.

Male Doctors Hate Female Patients

Chris "mad_cat" Votey · 9 February 2022 · Archived copy · Original

A very recent study has been released that feminists are treating as the smoking gun; proof of not only systemic misogyny, but that the medical system doesn't care about women's needs. This study is the proof they need to show that everything else they say is correct, because if one thing is proven true, then everything else by proxy of them saying it must also be true.

"Association of Surgeon-Patient Sex Concordance With Postoperative Outcomes (2022)" looks at the outcomes of patients and their surgeons based on gender, and whether or not there was any post-surgery complication. What is quoted from this study is that when women are treated by a male surgeon, there is 15% more complication than if a male or female surgeon treated a male patient.

Some on social media confound this as "Men's health is taken more seriously and female health is not". We all know that is bullshit.

In this article, I am going to look at the study in greater detail and demonstrate some of its flaws, and more to the point that this isn't the revelation that feminists have been hoping for and in fact does more for the Men's Movement.

Flaw #1 – Location

Location is everything, and when it comes to studies, the location is important to know. Certainly, taking a small sample of the Earth can still inform us of those around the world, but it shouldn't be seen as a fact of life. Rather, more studies should be done to determine if the results remain true.

Of course, that's common sense. You'll look at this and say, "duh!" Yet, the feminists are taking this study (done in Ontario, CA from 2007 to 2019) as a representation of the entire world. At best, the result of this study shows what healthcare looks like in Ontario. Now, yes, it could be a representation of the world, but it may also not be. Compared to the United States of America, Canada is seen as socialist healthcare. This study focused on the Ontario Health Insurance Plan, which is a single government payer.

Flaw #2 – Procedure Process

When it comes to surgery, there are a lot of steps before and after the procedure. Yet, this study focuses on one part of that process. It could arguably be the most important, with a close second being recovery, and third being pre-surgery preparation. No matter how good the operation was, problems can still occur from non-surgeons that are still linked to the surgery.

Now this is a flaw that the study noted:

> *"Third, we are unable to account for the potential influence of residents, nurses, and other physicians apart from the primary billing surgeon of record on patients' outcomes. This represents a valuable avenue of future work to understand how these additional members of the health care team may either strengthen or impair the patient-surgeon relationship. We noted a consistent association of sex discordance across academic and community hospitals, suggesting that resident teams are unlikely to dissipate this effect."*

They're aware that their study is limited in this way, not that feminists or the media point that out. Even then, they

are quick to twist it around and state that they don't think the additional staff makes a difference to their findings. It would seem to suggest that the primary surgeon is the only person important to the process.

Flaw #3 – Cases

While starting with 1,870,221 procedures during the timeframe, they limited the study to first-time surgeries and removed non-surgical doctors, patients under 18, non-Ontario residents, multiple surgeries on the same day, gender-specific surgeries, and those whose full medical data was not able to be properly linked. The remaining cases totaled 1,320,108.

This was divided into 2 categories: Sex Cordant (same sex doctor and patient) and Sex Discordant (different sex doctor and patient). This divided the cases into four subcategories:

- **Male Surgeon**, Female Patient (667,279)
- **Male Surgeon**, Male Patient (509,634)
- **Female Surgeon**, Female Patient (92,926)
- **Female Surgeon**, Male Patient (50,269)

One thing to notice right away is that male surgeons saw 89% of the patients in this study, with female surgeons seeing only 11%. We are talking about thousands of cases, but this is a ratio of 8:1, or for every 8 surgeries done by men, 1 was done by a woman. Or, men performed 821% more surgeries than women.

I'm sure someone will point out that an **adjusted odds ratio (AOR)** was used, which is basically taking the female surgeon sample size and calculating to what it would probably would look like if there were as many surgeries as men performed. That is a normal procedure done for studies. Understand, however, that this is a prediction. Nothing wrong with predictions, but we are talking a sizeable difference of 1,033,718 surgeries. Yet, this is treated as absolute fact by the feminists.

Let me demonstrate this another way. Below are three pictures. The first is a 10×10 picture (100 pixels). I then increased that to 31×31 (961 pixels). This is about 10 times more. Using the same font, I made a third picture at 31×31 and we see the difference between the two. In order for the first image to be upscaled to the second, the software had to create 861 new pixels to maintain the shape, but as we see, it is quite blurry. Now we can understand it is an M, but we see that it is just a prediction by the software and far from accurate of what it should look like. There are of course software out there that can make a better prediction of what it should look like, but the more extreme the difference is between initial size and the resize, the less accurate it will be overall.

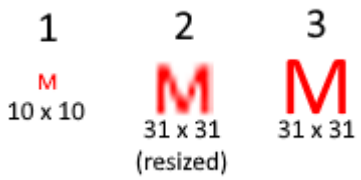

As I said, AOR is a standard done in studies and often times we have to use predictive algorithms to discern what to expect along a logical path, but this shouldn't be taken as absolute fact. I argue though that the greater distance between the numbers, the more skeptical we should be, and a 1 million number difference makes me extremely skeptical. In my opinion, this gap is too wide for this to be discerned as fact and more of a case of further study.

Flaw #4 – Specializations

Like the wage gap that took all earnings and compared men versus women, this study looks at all specialties as one.

As we know, when we look at specific industries for the wage gap study, there are many that are female dominated with women earning more than male counterparts, and when we adjust for variables, such as work history and education, the wage gap disappears.

Surgical specializations included in this study were: Cardiothoracic, General, Neurosurgery, Orthopedic, Otolaryngology, Plastic, Thoracic, Urology, and Vascular. All of these fields are male dominated, with female dominated fields being Pediatrics and Obstetrics/Gynecology (two fields not included). Of the patient cases shown in this study, female surgeons are more represented in General surgery (21% female) and Orthopedic surgery (4% female). I'm sure a feminist will state that these are boys' clubs and women aren't allowed, but if that was true, then how are there so many patients with female surgeons?

The significance of this is risk.

Flaw #5 – No Measure of Risk

More women are in general surgery than all other paths in this study. Let's dive a bit deeper. The mean age for male surgeon is 41–56, versus women who are 37-49. Men spend 7–22 years practicing and women 4–17. This tells us that men are more likely to make surgery a lifelong career versus women, or at least stay in the field longer. Adding to that, male surgeons can take on 15 times more cases than female surgeons do.

While the study believes that men don't necessarily take on more riskier procedures than women, I would disagree. Men stay in longer, take on more cases, dominate in non-gendered specialty fields, and also do surgery on older patients (52-73 vs 39-70).

Let's flip this around: female surgeons stay in surgery for a short time, tend to stay in fields that are female specific or less specialized, and work with younger patients.

The one thing this study doesn't assess is what was the risk prior to surgery. The closest that they do show is comorbidity, which can tell us what kind of problems a patient had including the reason they go into surgery. Male surgeons tend to have patients with higher number of comorbidity than female surgeons.

I won't say that any surgery is easy. Going under the knife can lead to all sorts of complications. Certainly, there is a difference between walking on a curb and not falling and walking on a tightrope and not falling. You understand that tightrope walking carries greater risk. Not understanding the level of risk prior to a procedure doesn't give us the full picture. Did male surgeons take on riskier procedures than females? The signs seem to point to yes.

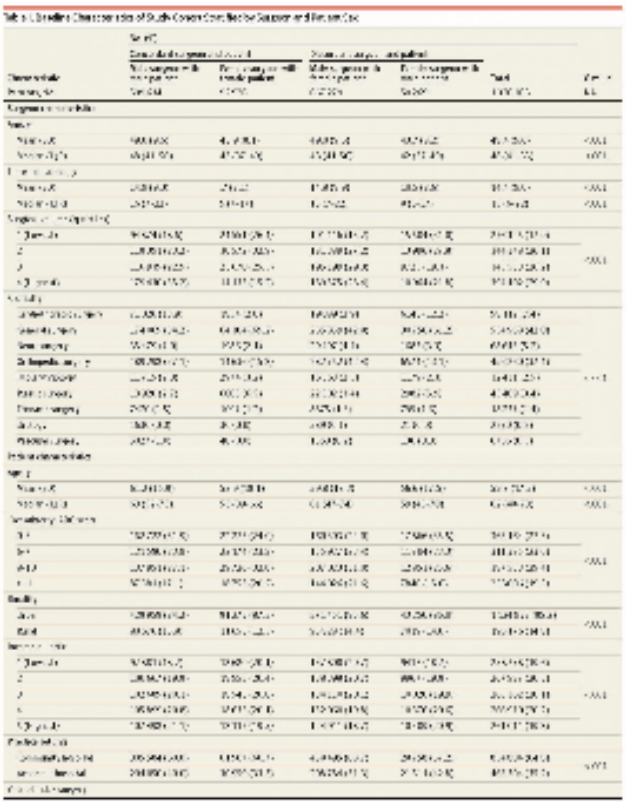

Flaw #6 – Male Patient Standard

This isn't exactly a flaw of the study but rather a flaw in the interpretation of the study. The big finding is that women are 15% more likely to have complications from surgeries if their surgeon is a man. I saw a feminist who thought that this meant that the medical system didn't take female medical issues seriously and that males were the standard. Obviously ignoring female specific medical departments and no medical department dedicated to men. They ask, "If the study is wrong, then why don't men have complications from male surgeons?"

The answer is: they do.

This study sets male surgeons with male patients' complications at a value of 1, then looks at female patients' complications and reports the increase, in this case 1.15 overall. In the case of death, it was 1.32 or 32% greater. They did the same thing with male patients, treating male surgeons as one and looked at female surgeons. Overall it was .99, and for deaths .87. This means that males did 1% better with female surgeons and were 13% more likely not to die compared to male surgeons.

This of course is a very small percentage and that's why it's not mentioned to the public, but the study does fail to report that males also have complications and not just female patients.

Table 3. Stratified Analysis According to Patient Sex to Examine the Association of Patient and Surgeon Sex Concordance on Adverse Postoperative Outcomes, Using Multivariable Generalized Estimating Equation Regression Models, With Clustering Based on Procedure Fee Code

Surgeon-patient sex pair	aOR (95% CI)[a]				Length of stay, aRR (95% CI)
	Composite end point	Death	Readmissions	Complications	
Among male patients					
Male physician (concordant)	1 [Reference]	1 [Reference]	1 [Reference]	1 [Reference]	1 [Reference]
Female physician (discordant)	0.99 (0.95-1.03)	0.87 (0.78-0.97)	0.94 (0.88-1.00)	1.02 (0.98-1.06)	1.02 (0.96-1.08)
Among female patients					
Female physician (concordant)	1 [Reference]	1 [Reference]	1 [Reference]	1 [Reference]	1 [Reference]
Male physician (discordant)	1.15 (1.10-1.20)	1.32 (1.14-1.54)	1.11 (1.04-1.19)	1.16 (1.11-1.22)	1.20 (1.11-1.30)
P value for test for heterogeneity	.004	.003	.01	.02	.01

Conclusion

Understand that I don't think the medical system is perfect. In fact, I believe that it is in need of serious reform and perhaps even be rebuilt from the ground up. There is too much corruption, outdated thinking, insurance made to deny people help, specialists who seem incompetent, and the list goes on and on.

I firmly believe the worst aspect to the system is not even the medical staffing, but the non-medical staffing. It's basically the same as HR, and is likewise overwhelmingly staffed by women. I think a lot of people avoid the doctor because they get sick of dealing with the staff that doesn't seem to know how to do their jobs, expect you make sacrifices for them, mess up the billing, and if you are even 5 minutes late they chastise you even if the doctor is running an hour behind. And they always want you to come in 30 minutes early. How about you set my appointment for when you want me to come in. Of all the problems of the medical system, that is definitely in the top five.

In regards to this study, in using the adjusted odds ratio I will say they manipulated their findings or rather ignored key components to make the adjusted prediction to their liking. They focused on one city, had a million-patient gap, didn't access risks, didn't take age and experience into consideration, didn't consider amount of workload, and didn't look at other responsible parties.

Is there an issue of female patients having lower standard of care with male doctors? Maybe, but this study did a poor job in trying to represent it. Other studies they used do seem to show this as a problem. For instance, there is a problem of self-reporting to male surgeons. Studies show that female patients report less problems to a male surgeon than a female one. Female surgeons are better at picking up more issues from female patients than even male doctors are from male patients. If a surgeon doesn't know everything going in, that is likely to lead to complications. Had the surgeon known about it, they might have done something about it.

This study was narrowly focused on correlation and passing it off as causation. They admit their limitations on this, but they are quick to throw out anything that could really explain the problems such as greater risk involved or the influence of other parties.

For me, this study demonstrates that male surgeons tend to work harder and longer than their female counterparts as a whole. There might be special exceptions, but this showed that women tend to take a more risk-avoidant path than men, focusing in general areas, younger patients, and less casework. This further tells me that when we think

of the wage/earnings gap, this study shows that men take on more work in harder fields and thus disproves that men are paid more for having a penis.

Opposing Shared Parenting: The Feminist Track Record

Prentice Reid · 10 February 2022 · Archived copy · Original

When questions of why we oppose the feminist movement and why we are men's rights activists comes up one of the issues frequently overlooked is the fact that the largest feminist organization in America has consistently opposed shared parenting bills. These bills are designed to ensure that fathers by default have an equal amount of time with their children and remain a permanent fixture in their lives. Father's rights groups have had to fight feminist organizations like The National Organization for Women (NOW) since at least 1986 for the right to shared custody. In 1986 newspapers reported that Noreen Connell, President of the New York State chapter of the NOW as opposing shared parenting.

http://issuu.com/prenticereid/docs/feminist_and_women_s_groups_oppose_/1
In 2001 feminist groups in Canada refused to even sit at the same table as men during a consultation on changes to divorce laws due to shared parenting proposals being made by father's rights groups. They also demanded a woman-only discussion on the issue. The National Post reported on this incident:

> Women's groups who boycotted nationwide government consultations on changes to divorce law because they refused to sit at the same table as men could get the female-only hearing they have demanded. Although the consultations ended last month, the Justice Department and its provincial partners are considering a special session for "women's equality-seeking organizations" that are fighting proposed changes to the federal Divorce Act. Those changes would give separated and divorced parents an equal say in raising their children under a new concept called shared parenting. The women's groups are urging governments "not to cave into a father's rights groups agenda.

http://issuu.com/prenticereid/docs/feminist_groups_oppose_shared_paren/1
In 2005 NOW stated their reasons for opposing shared parenting so let's take a look at the reasoning behind their opposition:

> "Shared Parenting" is defined as "the award of custody to both parties so that both parties share equally the legal responsibility and control of such child and share equally the living experience in time and physical care of assure frequent and continuing contact with both parties, as the court deems to be in the best interests of the child, taking into consideration the location and circumstances of each party." The assertion that "shared parenting is in the best interests of minor children" is on its face untrue… The following facts continue to be true with respect to mandatory joint custody of the children: * To arbitrarily reassign a child's primary caregiver, or disrupt a child's attachment to a primary caregiver creates an unstable, even traumatic situation for the children. * Increased father involvement does not necessarily result in positive outcomes for children."

Their claim that increased father involvement does not result in positive outcomes for child is a bold faced lie. The Baltimore Sun informs us of the detrimental effects on children raised by one parent: "The negative impact on our children is dramatic. For instance, according to the U.S. Centers for Disease Control and Prevention, the U.S. Department of Justice and the U.S. Census Bureau, children raised by single parents account for:

- 63 percent of teen suicides,
- 70 percent of juveniles in state-operated institutions,
- 71 percent of high school dropouts,
- 75 percent of children in chemical abuse centers,

- 85 percent of those in prison,
- 85 percent of children who exhibit behavioral disorders
- And 90 percent of homeless and runaway children."

The effect of fatherlessness on girls is detrimental just as it is with boys and if NOW really cared about the female gender it would be interested in ensuring that fathers remained in the lives of their daughters to prevent effects such as the well-known increase in teen pregnancy associated with girls experiencing fatherlessness. NOW in their opposition statement also claimed that the bill imposed mandatory shared custody regardless of whether it was best for the child or not but the actual bill they were opposing never actually stated this as their purpose in the text of the bill. The actual bill laid out it's goals: *Establishes the presumption in matrimonial proceedings for awarding shared parenting of minor children in the absence of an allegation that shared parenting would be detrimental to the best interests of the child…* ***PURPOSE:*** *To create a statutory presumption of joint custody for all minor children whose parents are no longer married, so that both parents can continue to share in the responsibilities and duties of the children`s upbringing… The burden of proof that shared parenting would be detrimental is placed upon the parent requesting sole custody…. The first preference is for joint custody to be awarded by the court. If the court opts not to award joint custody it must state its reasons for denial. The order of joint custody may be amended by the court if it is shown that it would be in the best interests of the child.* In 2009 NOW opposed shared parenting bill A00330 and lied about the bill making default shared custody mandatory AGAIN. The bill actually said that it's goal was to created a presumption of default shared custody IF there was no valid evidence that doing so would be against the child's best interest. NOW admitted that they are biased in favor of the mother having primary custody after divorce in their opposition statement.

> As court-ordered arrangements imposed upon…embattled and embittered parents … [joint custody] can only enhance family chaos…. The National Organization for Women-New York State has always favored a primary caregiver (usually the mother) presumption to ensure stability and continuity of care for children…. Father's rights groups are in the forefront of the push for legislation establishing a presumption in favor of joint custody…. Joint custody over the wishes of one parent facilitates using the children to maintain access and control over the other parent's life.

Let's take a look at the actual stated goal of the bill they were opposing: *AN ACT to amend the domestic relations law, in relation to establishing a presumption of shared parenting of minor children in matrimonial proceedings The provisions of this act establish a presumption, affecting the burden of proof, that shared parenting is in the best interests of minor children…. the court, on due consideration, [may] SHALL award the natural guardianship, charge and custody of such child to [either parent] BOTH PARENTS, IN THE ABSENCE OF AN ALLEGATION THAT SUCH SHARED PARENTING WOULD BE DETRIMENTAL* So as you can see from the text of the actual bill, NOW was lying through their teeth about the bill not considering all other factors before awarding shared custody. But this is just the tip of the iceberg concerning the feminist movement and NOW's anti-family activity. They also opposed bills that would give families the option of mediation in the event of a divorce so that they would not have to deal with a nasty courtroom dispute that could result in grudges that could emotionally hurt the children in the family. Here is NOW's statement on their opposition to the mediation bill and notice that they expressly state that one of the reasons they oppose it is because it often results in shared parenting:

> Mediation is a closed-door, non-appealable, non-enforceable system with no power to order disclosure of assets or hire experts, but instead relies on "trust." Women's access to the courts and enforcement of their rights should be expanded rather than denying them due process by mandating mediation in child custody and child support cases in the name of reforming the legal system….Almost all mediated agreements provide for joint custody or "shared parenting" without consideration of the best interest of the children.

The National Organization for Women is the largest, most powerful, feminist organization in the United States, the

pressure they place on politicians makes a huge impact on what bills are passed and which bills are not passed. When debating about the evils the feminist movement have wrought, feminists need to be held accountable for depriving countless numbers of children from having fathers in their lives and by extension they need to be held, at least partly accountable, for the psychological mayhem that results from children not having adequate time with their dads.

***Update*:** Here, in PDF form, is further documentation of NOW and other feminist groups's decades-long campaign against shared parenting. If anyone tries to tell you it's not feminists who oppose Shared Parenting, demand they answer this.

The NOW opposes bill to give fathers shared custody 2009

Instances of NOW opposing shared parenting bills in 2005 and 2009 along with the actual bills

Feminist and women's groups oppose default joint custody bills 1986

Feminist groups oppose joint custody shared parenting

Feminist groups oppose shared parenting and refuse to sit at same table as men 2001

National Organization for Women opposes shared parenting joint custody bill 2010

Fighting anti-male bias in universities

AVfM Video Source · 10 February 2022 · Archived copy · Original

Now for Some Light Relief

Mark Dent · 12 February 2022 · Archived copy · Original

I was watching a BBC series called *Unforgotten* tonight. It's a very well written series with some outstanding acting which centres around an unsolved murder.

In a brief scene in the most recent episode my wife and I watched, the main protagonist (a female detective) comes home and unexpectedly finds her adult son has dropped in after a few weeks' absence. She is delighted.

She sits down and watches him fry some bacon. As he stands at the stove flipping the rashers, a conversation begins. Mum wants to know what has been happening in her boy's life and is seeking some relief from her intense and stressful occupation.

The young man relates a story about his mate who made a negative observation about his girlfriend's backside. She smashed his jaw with the handle of a ping pong bat. The man relating the story smiles as he imparts this information.

He goes on to explain his friend lost eight teeth as a result of this blow.

Mum grins and asks him to keep chatting as she is enjoying simply hearing his voice.

End scene.

And there we see the utter hopelessness of our attempt to bring some awareness to our society with regard to the complete absence of any compassion, empathy or outrage when men are sexually abused, emotionally abused or violently assaulted.

Imagine any other demographic being the subject of that brief interaction.

"What's been happening love?" asks mum.

The young man smiles and says, "Oh, my mate's girlfriend told him he had bad breath so he smashed her in the face with the handle of his ping pong bat and knocked out eight of her teeth."

Mum grins.

"Tell me more. I love listening to your stories."

Fade to black.

Let's say a gay man gets his teeth knocked out for making a flippant remark. I feel alarmed just contemplating it. Perhaps a Muslim, African American, disabled or trans person is the victim. Would the scene get beyond the cutting room floor if presented in the same way, that is, as a mildly diverting source of amusement for a tired detective?

In what world would a writer and director have both participants in the conversation smiling broadly as the information is imparted if the subject of the assault was anyone other than a young, presumably white male?

There is no universe in which this would happen.

What can we deduce from this?

Men, in particular, white men, are the most despised, disposable demographic in our western society.

Such shocking examples of this hatred of men are plentiful. I see them every day. They are so ubiquitous you can understand why so many people are entirely blind to the quite stunning bigotry which is paraded before us each day. Decades of government, media and our education system promoting hateful lies and propaganda eventually seeps through to the strongest of minds.

What is to be done?

Remind yourself that the sun will rise tomorrow and do some deep breathing.

> "If you are distressed by anything external, the pain is not due to the thing itself but to your own estimate of it; and this you have the power to revoke at any moment."
> **—Marcus Aurelius**

I try Marcus…I really do.

From the glossary – identity politics

Wiki4Men · 12 February 2022 · Archived copy · Original

Identity politics is a broad movement in which people are categorized on the basis of characteristics that are often readily identifiable. Characteristics often include gender, race, gender identity or sexuality. While identity politics often uses terminology such as diversity it is really talking about a coarse form of diversity based on physical characteristics and ignores important forms of diversity such as *diversity of thought*.

One of the greatest misunderstandings about the men's rights movement and anti-feminism is that they in any way involve identity politics. Merely seeking to address the problems faced by a particular group does not imply identity politics.

Feminism is increasingly tied to identity politics and post modernism.

The Oxford Dictionary defines identity politics as:

> A tendency for people of a particular religion, race, social background, etc., to form exclusive political alliances, moving away from traditional broad-based party politics.

Identity politics is inherently exclusionary even as it uses the language of inclusion. The men's rights movement accepts anyone who wants to help us regardless of their gender, ethnicity, sexuality or any other characteristic they might have. Every major men's rights organisation has had women in leadership roles. This is because those women were willing and able to fill those positions. Anyone who wants to help MRAs address the problems facing men and boys is welcome.

Compare to feminist groups. Many exclude men from leadership roles and some exclude men entirely – calling them *allies*. Some don't even want male allies. That's identity politics.

This article is drawn from Wiki4Men. The original article can be found here.

‘White Day’ – Gynocentrism Comes a Month Later in Japan

Vernon Meigs · 14 February 2022 · Archived copy · Original

If you thought Valentine’s Day in the Western world was absurd enough, get a load of this. First, a bit of context.

As we know in the Western world, Valentine’s Day is really just like any other day for the romantically-minded in which men on their knees practice female-worship and altruistically shower gifts on women to earn their approval, only on this occasion they do it more so. Twenty times the affirmations, twenty times the gifts, twenty times the money spent by the man. It doesn’t take much to conclude that women by and large love this holiday particularly for those reasons. I haven’t even seen romantically involved men show much enthusiasm for this holiday.

The romantic insanity hasn’t been so different in the Eastern world, in particular in Japan. However Valentine’s Day manifested itself in a sufficiently different way. Not unlike the strangeness of having a Kentucky Fried Chicken dinner as a Japanese Christmas tradition (yes, really), the Japanese quirk regarding Valentine’s Day is that girls give the gifts (usually chocolates) to the boys.

A common explanation is that this is the result of a translation error when Valentine’s Day commercially initiated in Japan, but I know of no definite evidence of this. In any case, it is well understood that girls (by which I mean the females in general here) come up with chocolates for not only those who are the object of their affection, but for their classmates or office-mates as applicable. For the romantic target, chocolate is often homemade or expensively purchased. Other guys receive what is referred to as “giri-choco”, literally “obligatory chocolates”.

If you think that this is a dandy arrangement for the guys, read further and think again.

Now to talk about ‘White Day.’ Although it has more recent popularity spread in places like China and South Korea, for purposes of this article I’ll focus on Japan as its origin.

The first White Day took place in March 14th, 1978, a month after the Valentine’s Day of that year. The idea of this holiday is that the men pay back the women for the chocolates they got for them. Not only that, but the general rule of thumb turns out to be that the gift the guy pays back should be worth roughly three times the value. Just like with the original Valentine’s Day as it happened in Japan, this was of course marketed and driven by confectionery corporations for it to blossom in full cultural force.

We can sit on our asses and blame corporations until our faces are white as the chocolates, marshmallows, and lingerie these women may receive back in droves, but it wouldn’t have happened without the social motivation driven by a sense of gross chivalry, no less present in the Eastern world as in the West, and the vulgar narrative that women are precious, deserving creatures and men must pay dearly by design.

Where men are the primary givers on Valentine’s Day, no thought of reciprocity, at least none of substance, would be considered (I can already hear the cries of “That would be unfair to the women!”). However if men don’t reciprocate where expected, they would no doubt be shunned and deemed pathetic. To put this more simply, men should give gifts and earn women’s approval. If women give gifts to men, men can’t get away with just receiving the gifts.

White Day is said to be called so for various reasons including the color of marshmallows, a symbol of purity, or white chocolates, but personally I’d say the white comes from “white knight.” It’s as good an explanation as anything, right?

But not even the existence of something like White Day can prevent the modern woman from complaining, it seems. There are Japanese women who engage in a form of damseling as they complain about the pressure to spend loads of money for all that chocolate to buy for Valentine’s Day, as they allege fear of workplace harassment by others they may potentially offend by *not* giving them chocolates. As with all matters in our gynocentric world, it appears to be all about the women. These women could just complain about the unsustainable gift-giving culture in collectivist Japan and protest on that basis, but my guess is that these women don’t want to miss out on all the gifts

they receive from men, which it would be culturally catastrophic if they stopped getting them, right?

I'm assuming any complaints by the men for the 'threefold reciprocity' they have to cough up, if they are the unfortunate targets of affection by the women, fall on deaf or condescending ears most of the time.

Any attempts to explain the popularity decline of Valentine's and White Day are charged with a gynocentric motive. BBC.com's 2019 article "White Day: Japan's Reverse Valentine's Day" can't resist in indulging in a white knight's joust regarding changing gender norms:

'*In those days, it was not common that women declare their love to men, but Valentine's Day was the day of being allowed to do so*,' says Mayumi Nagase." Oh, those poor girls. *"Hidaka says that it was designed to give women the chance to show their feelings. 'In a macho, male-dominated era, I guess that made sense,'* she says". Oh, these terrible men, their male-dominating selves are to blame. I'd have to give the article some credit however, for the following bit: "*'Return gifts that are more expensive than chocolate [received from women on Valentine's Day] are expected, so it is a troublesome day for males as they have to decide what to give back,'* (Mou Soejima) says. '*White Day is incomprehensible – have you ever seen marshmallows more expensive than chocolate?*'" At least someone is giving some thought to the dudes.

On the whole, perhaps there is some good to come out of the commercial decline of both Valentine's Day and White Day in Japan, though one's neck can hurt from shaking it every time one sees another explanation for this to be centered primarily around women's alleged problems. In any case, may that decline follow suit in the Western world.

I will close off with a friendly reminder that just because cultural gender norms may have subtle differences in Asia compared to the Western world, that doesn't mean in any way whatever that it is a non-gynocentric alternative. Get that through to your head. Gynocentrism is a global vice, just manifested in different ways across the world.

Sources:

-Valentine's Day in Japan
-Guide to Valentine's Day and White Day in Japan

Interview by Bloodstained Men – Peter Adler, author of “Circumcision Is A Fraud: And The Coming Legal Reckoning”

AVfM Video Source · 15 February 2022 · Archived copy · Original

The Victimhood Craze in Early Feminism: The Case of Elizabeth Cady Stanton

AVfM Video Source · 16 February 2022 · Archived copy · Original

How masculine tropes might harm women’s careers & dating life

AVfM Video Source · 16 February 2022 · Archived copy · Original

Early Feminists Hoped to Destroy the Family – The Fiamengo File 2.0

AVfM Video Source · 18 February 2022 · Archived copy · Original

The Power of Damsels in Distress: Amber Heard, Evan Rachel Wood, Esme Bianco

Greta Aurora · 19 February 2022 · Archived copy · Original

Chin up, David!

Robert Brockway · 20 February 2022 · Archived copy · Original

David Futrelle has revealed that his blog, We Hunted the Mammoth, is in financial trouble. He advises that he might have to reduce posting frequency or close the blog entirely. Don't do it David!

As I've often said in the past, the most powerful words we have are feminist's own words. I often call feminists *the marketting department* since their ramblings so often bring visitors to our sites. A proportion of these visitors agree with what we say. A proportion of the visitors who agree with us stay to help.

That's how I got involved. I first heard about men's rights from feminists. I investigated. For the first time I found people who saw the problems I saw. Many of them had dug deeper than I had though. I read and read for six months before saying a word. A decade or so later here we are.

Their rage against us is so all consuming that I can explain all of this and it won't make any difference. On they will rage.

This is why we will ultimately win. If they could somehow remain silent, we win. If they rage against us, we win faster.

So keep on keeping on David. Please continue to rush to judgement, jump to conclusions, stretch the truth and by all means continue to pick cherries. After all, exercise is good for you.

Early Feminists Pathologized Male Sexuality – The Fiamengo File 2.0

AVfM Video Source · 21 February 2022 · Archived copy · Original

ICMI21: Robert Brockway, “Feminist Lies, Bad History and The Truth”

AVfM Video Source · 22 February 2022 · Archived copy · Original

Even Back Then, the Future was Female – The Fiamengo File 2.0

Janice Fiamengo · 24 February 2022 · Archived copy · Original

Lady Castelloza Speaks Out Against Sexual Feudalism & Gender Inequality

Douglas Galbi · 24 February 2022 · Archived copy · Original

> Good lady, you may burn or hang him
> or do anything you happen to desire,
> for there's nothing that he can refuse you,
> as such you have him without any limits.
>
> { Bona domna, ardre.l podetz o pendre,
> o far tot so que.us vengua a talen,
> que res non es qu'el vos puesca defendre,
> aysi l'avetz ses tot retenemen. } [1]

Men have long been sexually disadvantaged. While men's structural disadvantages are scarcely acknowledged within gynocentric society, a small number of medieval women writers courageously advocated for men. In Occitania early in the thirteenth century, the extraordinary trobairitz Lady Castelloza spoke out boldly against gender inequality in love and men having the status of serfs in sexual feudalism.

> And if she tells you a high mountain is a plain,
> agree with her,
> and be content with both the good and ill she sends;
> that way you'll be loved.
>
> { e s'ela.us ditz d'aut puoig que sia landa,
> vos l'an crezatz,
> e plassa vos lo bes e.l mals q'il manda,
> c'aissi seretz amatz. } [2]

Just as is the case for many women today, many medieval women didn't adequately support and defend men. When Giraut de Bornelh asked his lovely friend Alamanda about his love difficulties, she advised him to be totally subservient to his lady. Alamanda was a maiden to that lady. Lord Giraut apparently had lost his lady's love by seeking sex with a woman who was not her equal, probably none other than her maiden Alamanda. But what had that lady done to him? She had lied to him at least five times before! When women speak, men should not just listen and believe. Unwillingness to question a woman led a Harvard Law professor to personal disaster. Men should not act as doormats for women or as women's kitchen servants.

The trobairitz Maria de Ventadorn insisted to Gui d'Ussel that a woman should retain her superior position even in a love relationship with a man. Gui felt that men and women in love should be equals. But Maria wanted men to fulfill all the pleas and commands of their lady-lovers. That's the pernicious doctrine of yes-dearism. Just say no to female supremacists!

> Lady {Maria de Ventadorn}, among us they say
> that when a lady wants to love,
> she should honor her love on equal terms
> because they are equally in love.
> …
> Gui d'Ussel, at the beginning lovers
> say no such thing;
> instead, each one, when he wants to court,
> says, with hands joined and on his knees:
> "Lady, permit me to serve you honestly
> as your servant man" and that's the way she takes him.
> I rightly consider him a traitor if, having given
> himself as a servant, he makes himself an equal.
>
> { Dompna, sai dizon de mest nos
> Que, pois que dompna vol amar,
> Engalmen deu son drut onrar,
> Pois engalmen son amoros!
> …
> Gui d'Uissel, ges d'aitals razos
> Non son li drut al comenssar,
> Anz ditz chascus, qan vol prejar,
> Mans jointas e de genolos:
> Dompna, voillatz qe-us serva franchamen
> Cum lo vostr'om! et ella enaissi-l pren!
> Eu vo-l jutge per dreich a trahitor
> Si-s rend pariers e-s det per servidor. } [3]

Because of their great love for women, men are reluctant to demand that women treat them with equal human respect and dignity. Men tend toward gyno-idolatry. The man on his knees before a woman, with his hands clasped, is making a gesture of faithful subordination. She then puts her hands around his hands to complete this feudal gesture known as the *immixtio mannum* {intermingling of hands}. A man today who goes down on his knee to ask a woman for her hand in marriage is preparing to be a vassal to his woman-lord *midons*. That's folly. That's fine preparation for a sexless marriage. From studying Ovid the great teacher of love to modern empirical work on sexual selection, men should know that self-abasement is a losing love strategy.

> Oh Love, what shall I do?
> Shall we two live in strife?
> The griefs that must ensue
> would surely end my life.
> Unless my Lady might
> receive me in that place
> she lies in, to embrace
> and press against me tight
> her body, smooth and white.
> …
> Good Lady, thank you for
> your love so true and fine;
> I swear I love you more
> than all past loves of mine.
> I bow and join my hands
> yielding myself to you;
> the one thing you might do
> is give me one sweet glance
> if sometime you've the chance.
>
> { Amors, e que.m farai?

> Si garrai ja ab te?
> Ara cuit qu'e.n morrai
> Del dezirer que.m ve,
> Si.lh bela lai on jai
> No m'aizis pres de se,
> Qu'eu la manei e bai
> Et estrenha vas me
> So cors blanc, gras e le.
> …
> Bona domna, merce
> Del vostre fin aman!
> Qu'e.us pliu per bona fe
> C'anc re non amei tan.
> Mas jonchas, ab col cle,
> Vos m'autrei e.m coman;
> E si locs s'esdeve,
> Vos me fatz bel semblan,
> Que molt n'ai gran talan! } [4]

The medieval trobairitz Castelloza sympathized with men's subordination in love. She loved a man who didn't love her. A woman today in such a situation might open a dating app and enjoy a huge number of solicitations from men. Then, if necessary to boost her self-esteem, she might go for sexual flings with a few, or at least exploit traditional anti-men gender dating roles to get some free dinners. With a keen sense for social justice, Castelloza refused to live according to such female privilege:

> I certainly know that it pleases me,
> even though people say it's not right
> for a lady to plead her own cause with a knight,
> and make long speeches all the time to him.
> But whoever says this doesn't know
> that I want to implore before dying,
> since in imploring I find sweet healing,
> so I plead to him who gives me grave trouble.
>
> { Eu sai ben qu'a mi esta gen,
> Si ben dison tuig que mout descove
> Que dompna prec ja cavalier de se,
> Ni que l tenga totz temps tam lonc pressic,
> Mas cil c'o diz non sap gez ben chausir.
> Qu'ieu vueil preiar ennanz que.m lais morir,
> Qu'el preiar ai maing douz revenimen,
> Can prec sellui don ai greu pessamen. } [5]

Castelloza recognized that, in pleading with a man for love, she was transgressing the norms of men-oppressing courtly love. When women treat men merely as dogs, women don't experience the full gift of men's tonic masculinity. The master dehumanizes herself in dehumanizing her man-slaves. Castelloza, in contrast, understood that a man's love can ennoble a woman. She understood that a man can offer much to even the most privileged woman.

> I'm setting a bad pattern

> for other loving women,
> since it's usually men who send
> messages of well-chosen words.
> Yet I consider myself cured,
> friend, when I implore you.
> for keeping faith is how I woo.
> A noble women would grow richer
> if you graced her with the gift
> of your embrace or your kiss.
>
> { Mout aurei mes mal usatge
> A las autras amairitz,
> C'hom sol trametre mesatge,
> E motz triaz e chauzitz.
> Es ieu tenc me per gerida,
> Amics, a la mia fe,
> Can vos prec — c'aissi.m conve;
> Que plus pros n'es enriquida
> S'a de vos calqu'aondansa
> De baisar o de coindansa. } [6]

Men's lack of imagination and unwillingness to protest helps to keep them in their gender prison of gynocentrism. Men rightly appreciate, admire, and love courageous, transgressive women like the trobairitz Castelloza. But men must take responsibility for winning their own liberation. A man showing loving concern about his close friend getting married isn't enough. Men should be more daring and, like Matheolus, raise stirring voices of men's sexed protest. Men Going Their Own Way (MGTOWs) struggled against misandry and castration culture even in the Middle Ages, and they continue to do so today. MGTOW is merely prudent personal action. To dismantle gynocentric oppression, men must recover, create, and disseminate protest poetry as potent as the medieval troubadours' feudal songs of men's love serfdom.

> Peire, if spanning two or three years
> the world were run as would please me,
> I'll tell you how with women it would be:
> they would never be courted with tears,
> rather, they would suffer such love-fears
> that they would honor us,
> and court us, rather than we, them.
>
> { Peire, si fos dos ans o tres
> Lo segles faihz al meu plazer,
> De domnas vos dic eu lo ver:
> Non foran mais preyadas ges,
> Ans sostengran tan greu pena
> Qu'elas nos feiran tan d'onor
> C'ans nos prejaran que nos lor. } [7]

* * * * *

Notes:

[1] Domna and Donzela, "Bona domna, tan vos ay fin coratge" ll. 17-20, Occitan text and English translation

(modified insubstantially) from Bruckner, Shepard & White (1995) pp. 92-3. Here's some meta-data about this trobairitz song. It's a debate poem *(tenso).* The currently best critical edition of trobairitz / troubadour *tensos* is Harvey, Paterson & Radaelli (2010), but it's expensive and not widely available. For analysis of the genre of *tenso,* McQueen (2015).

[2] Alamanda and Giraut de Bornelh, "S'ie.us qier conseill, bella amia Alamanda" ll. 13-16, Occitan text and English translation from Bruckner, Shepard & White (1995) pp. 42-3.

[3] Maria de Ventadorn and Gui d'Ussel, "Gui d'Ussel be.m pesa" ll. 25-8, 33-40, Occitan text and English translation (modified insubstantially) from Bruckner, Shepard & White (1995) pp. 38-41. This poem is also available in translation in Paden & Paden (2007). The *immixtio manuum* isn't attested prior to 1100. West (2013) p. 211.

[4] Bernart de Ventadorn, "Pois preyatz me, senhor" ll. stanzas 4 & 6, Occitan text and English translation by W.D. Snodgrass from Kehew (2005) pp. 84-5. The Poemist offers online the full text and English translation.

Men's abasement in sexual feudalism is pervasive in trobairitz song. Men engage in gyno-idolatry and imagine that they will die without a woman's love:

> I bow down to you, whom I love and adore,
> and I am your liegeman and your household servant.
> I yield myself up to you, who are the noblest
> and the best being that was ever born of a mother.
> And since I cannot help but love you,
> for mercy's sake, I beg you, don't let me die.
>
> { Sopley vas vos, cuy yeu am et azor,
> E suy vostres liges e domesgiers.
> A vos m'autrey, qar etz la genser res
> E la mielhers qu'anc de maire nasques.
> E, quar no.m puesc de vos amar suffrir,
> Per merce.us prec que no.m layssetz morir. }

Peire Bremont Ricas Novas, "Us covinens gentils cors plazentiers," 3.3-8, Occitan text and English translation (modified) from Kay (1999) p. 217. Peire Bremont Ricas Novas was active in Province from about 1230 to 1241.

[5] Na {Lady} Castelloza, "Amics, s'ie.us trobes avinen" ll. 17-24 (stanza 3), Occitan text from Paden (1981), English trans. (modified) from Paden & Paden (2007). Bruckner, Shepard & White (1995) provides a slightly different Occitan text and English translation of all of Castelloza's songs. *Butterfly Crossings* provides an online Occitan text and English translation of the full song, with commentary. Her commentary puts forward orthodox myth in service of gynocentrism:

> by virtue of being a woman she is below him socially, thus rendering her statement simultaneously true and drawing attention to the place of women in society as opposed to the artificial pedestal they sit upon in traditional Troubadour poems. Regardless of her title, class, or wealth, in love, much like in life, the woman is beneath the man and must beg his favor like Castelloza here does.

Yup, so Anne of France was beneath day-laboring men gathering stones in fields.

Much influential recent scholarship on trobairitz has been based on dominant gender delusions. A relevant critique:

> Gravdal's argument here is based on her assumption that, for the men, powerlessness is a pose, a rhetorical strategy; the male speaker adopts an abased position only to use it as a springboard to higher status and

> sociopolitical clout. That Castelloza's speaker does this as well is frequently overlooked, because it is assumed that for the women, powerlessness is a reality. This assumption is not supported by the evidence for noblewomen's sociopolitical situation in Occitania during the time of the trobairitz.

Langdon (2001) p. 40.

[6] Castelloza, "Mout avetz faich lonc estatge" ll. 21-30 (stanza 3), Occitan text from Paden (1981), English trans. (modified) from Paden & Paden (2007). *Butterfly Crossings* again offers the full song, along with commentary. The commentary shows orthodox academic failure of self-consciousness:

> Almost smirkingly Castelloza acknowledges that her behavior sets a terrible example for all other female lovers while synchronously encouraging them to do the same. She is not apologizing as much as drawing attention to the solidarity between women who will now partake in this perhaps liberating behavior and act upon their desires as opposed to remaining within the confined roles of passive love interests.

Women unite in liberating behavior: ask men out and buy men dinner!

In Castelloza's songs, the man she loves has neither voice nor activity. Siskin & Storme (1989) pp. 119-20. Self-centeredness is a common characteristic of women's writing, particularly in the last few decades of literary scholarship.

[7] Peire d'Alvrnha (possibly) and Bernart de Ventadorn, "Amics Bernartz de Ventadorn," stanza 4, Occitan text from Trobar, my English translation benefiting from that of Rosenberg, Switten & Le Vot (1998). James H. Donalson provides an online Occitan text and English translation for the full song.

Bernart de Ventadorn was one of the greatest troubadour love poets. His desire for women to experience men's subordinate position in love is coupled with appreciation for gender equality and reciprocity in love:

> The love of two good lovers lies
> in pleasing and in yearning's thrill
> from which no good thing will arise
> unless they match each other's will.
> The man was born an imbecile
> who scolds her for her preference
> or bids her do what she resents.
>
> { En agradar et en voler
> es l'amors de dos fi<u>n</u>s amants;
> nulha res no·i pòt pro<u>n</u> tener
> se·l volontatz non es egals.
> E cell es be<u>n</u> fols naturals
> qui de çò que vòl la reprend
> e·ilh lauza çò qu no·ilh es gent }

"Chantars no pot gaire valer," Occitan text and English trans. (modified insubstantially) from A.Z. Foreman. For an alternate English translation, Paden & Paden (2007) pp. 74-5. While Bernart here unequally criticizes men, in an earlier stanza her criticized women whoring in loving men.

[images] (1) Na Castelloza. Illuminated initial in manuscript *Chansonnier provençal* (*Chansonnier K*). Created in the second half of the thirteenth century. Folio 110v in Bibliothèque nationale de France (BnF) MS. 12473.
(2) *Immixtio manuum*: Feudal tenant show faithful subordination to a procurator of King James II of Majorca in Tautaval. Illumination made in 1293. Preserved as Archives Départementales de Pyrénées-Orientales 1B31.

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ICMI21: Carl Benjamin (Sargon of Akkad), Q&A w/ Mike Buchanan and Philipp Tanzer

AVfM Video Source · 25 February 2022 · Archived copy · Original

Ukraine: As in times past, men are forced into conflict and separated from their family

A Voice for Men · 26 February 2022 · Archived copy · Original

Ukrainian father says goodbye to his daughter, possibly forever, as he and all males aged 18 to 60 are banned from leaving, and are forced to stay behind and fight against Russia.

Has Chivalry Fled? (Article, May 1912)

Peter Wright · 26 February 2022 · Archived copy · Original

The following article provides an example of a 'threat narrative' – i.e., in this case the threat that chivalry is departed or dying, thus putting women in danger in a myriad ways.

The 'Chivalry Is Dead' trope has been wheeled out by every newspaper and media outlet for the last two centuries, on a weekly basis. If romantic chivalry is taking hundreds of years to die then it must be the slowest death on earth!

However the intent of such articles appears not to report accurately on chivalry's demise (which doesn't appear to be happening to any significant degree), but to reinforce protection of chivalry as an article of dogmatic faith; i.e., the more one feels chivalry is under threat, the more one protects and upholds the institution.

To be sure there have occurred alterations in the way gynocentric chivalry is acted out on the contemporary scene, but the basic convention is still very much alive.

The following article appeared in the Evening Post LXXIII, Issue 112, 11 May, 1912:

Comments on the Russian invasion of Ukraine

Robert Brockway · 27 February 2022 · Archived copy · Original

Robert Brockway is the owner and publisher of A Voice for Men however he's made it clear that he is expressing his personal opinions in this video –Ed

Text of the video

Russia has invaded Ukraine. I condemn this wanton act of aggression on the part of Russia against the, per capita, poorest country in Europe.

Some Westerners are arguing that Russia is simply responding to the advance of NATO. Eastern European states, and the Baltic States in particular, joined NATO because they are terrified of Russia.

In an interview in 2014 Mikhail Gorbachev made it clear that there was never any agreement not to move NATO eastward. He made two relevant points:

(1) There was an agreement not to place NATO infrastructure in East Germany.

He indicated that NATO had complied with this up to the time of the interview. It appears that this is still the case.

and

(2) He felt that moving NATO eastward was a breach of the spirit of the statements and assurances made to the USSR in 1990.

That may well be true, but breaching the spirit of statements and assurances is no basis for war.

Vladimir Putin, President of Russia, has made it clear for years that he wants to bring areas with large ethnic Russian populations in to the Russian Federation. It is also likely that he aims for Russia to recover or closely dominate all of the land that the USSR lost in the early 1990s.

NATO's expansion east is a convenient excuse but it is clear to me that he would have invaded Ukraine regardless.

While I don't believe that comparisons of Putin to Adolf Hitler are accurate a situation in which Russia seeks to annex territory with large numbers of ethnic Russians is very similar to Europe in the period immediately before WW2.

Russia dominates many former soviet states through the Commonwealth of Independent States. Ukraine, the Baltic States and some others have so far escaped Russia's grasp. I fear that Putin will actively try to take back each of these states hoping that NATO won't respond. This is despite Article 5 of the North Atlantic Treaty requiring signatories to consider an attack against one to be an attack against all. I believe that when the chips are down Putin thinks that NATO will fold.

If Putin moves on NATO states like the Baltic Republics then we're very likely looking at WW3. If that happens Putin will be reviled alongside Hitler by future generations. To be clear I do not believe that WW3 will mean the end of civilisation. Far from it – billions of people will survive to regret the choices of one Vladimir Putin.

Many Russians are opposing the invasion of Ukraine. Putin has responded by arresting demonstrators and restricting some social media platforms. Clearly his arguments are so weak that they cannot withstand any opposition.

The West has treated men abominably for decades. Don't think that men are better off in Russia or Ukraine. In both of these countries the life expectancy difference between men and women is about 10 years, significantly more than in the West.

The problems facing men are bigger than the West. Gynocentrism is a widespread problem. We see this with the Ukrainian government barring men 18-60 from leaving Ukraine. If the state must be protected then it's necessary for both men and women to share the burden equally. Some men, such as single fathers, may need to leave with their children. As we've seen, many Ukrainian women are willing to stay and resist the Russian invasion. Many military roles are not front line combat roles and there are a variety of ways that both men and women can serve.

When we object to men being barred from leaving we hear from feminists that it is men that are sending men to war. Historical research on Europe shows that female leaders are more likely to start and continue wars. Regardless of the gender of the leaders it is men that do the bulk of fighting and dying.

The men's rights movement rejects violence as a tool of political change. This means you too Russia.

I've said it before and I'll say it again. If there is a nuclear exchange between the US and Russia then Russian will be a dead language in 100 years. Russia has struggled to maintain its population even in good times in recent decades. The West will be hurt in such a war but it, and the English language, will go on.

At the time of publication Ukraine is doing better than most people in the outside world thought it would. Anything less than complete defeat of Ukraine is a loss for Vladimir Putin. Ukrainians remember the Holodomor, or Ukrainian famine, in which Joseph Stalin's policies resulted in the death of around 13% of the Ukrainian population.

If Ukraine can do well enough against Russia it may well discourage further aggression and save us from a wider war.

Ukrainians have a long history of guerrilla warfare too. All I suggest is that the responsibility to defend their land be borne equally by men and women.

No feminists in a foxhole

Mark Dent · 28 February 2022 · Archived copy · Original

I've heard it said many times before, but it bears repeating.

Feminism can only exist in times of peace and plenty. In other words, when all of the back breaking, heavy lifting, life risking work has been done by men and the work environment is comfortable and carpeted with air conditioning (sexist though it may be) or qualifications have been lowered in order to facilitate a large quota of undeserving females' easy entry into professions men had to gain entry into by proving themselves worthy- feminism flourishes.

In times of peace and prosperity women make endless demands while denouncing and denigrating men. They question male usefulness and wonder if they are really a necessary component in our modern world where buttons are pushed, remote controls pointed, laptops flipped open revealing all you need to see and know. Mobile phones are deemed more valuable and indispensable than anyone with a penis.

Feminists preach loudly and incessantly the mantra- women are not simply the equal of men, they are their moral and physical superior.

We recall the line about Ginger Rogers doing everything Astaire did in high heels!

We watch women beating up large brutish men in cop shows, spy films and superhero flicks. Girls and women appear in every advertisement outdoing the men in fields men once dominated. Girls kick footballs, fight fires, arrest criminals without male assistance. Army and airforce recruitment advertisements feature women in almost every scene.

Men are depicted as brutish, stupid, clumsy and violent in films and ads. Boys are presented as the only children who bully and abuse their male and female peers.

None of this propaganda represents the real world.

All women know this- even the most rabid feminist. But it matters not, for men support and promote this charade. If there is no-one with the courage of the boy who saw the naked emperor's bare arse and declared the King was naked, what does it matter?

The lie lives on. Perhaps the next generation of boys raised on this relentless diet of deceit will come to believe it is true in spite of their daily experiences in the real world.

Bill Burr, the American comedian did a routine a few years ago when he pinpointed the utter hypocrisy of the *cake and eat it* brigade known as feminists.

He suggested that the most virulent man hating feminist with her head shaved would twirl her remaining stands of hair and put on her cutest helpless face if she was standing on the deck of the Titanic and unashamedly play the little damsel in distress.

He was right.

What prompted this little essay?

Russia invaded the Ukraine this week.

An edict was declared today. No man between the ages of 18 and 60 can leave the country. Martial law has been declared. I assume any male caught attempting to escape the death and destruction will be arrested. Perhaps he will face a firing squad.

I've no doubt there are many feminists in Ukraine.

Where are the angry protests? Such a blatant insult cannot be tolerated. Surely women are incensed by the

implications of this edict! Have women not been kicking male arse for decades on our screens? Are women not capable of doing what any man can do? In this day and age of pulling triggers and pushing buttons to fire missiles and drop bombs, a feminine finger could wreak as much havoc as a masculine one.

But there have been no protests since this overtly sexist proclamation. Yet again, even in our modern world of gender equality, it is men and boys who will do the fighting and dying and men and boys who will also be blamed for all the fighting and dying.

I noted this article which explained that Ukraine was expecting women to register for military conscription due to the growing threat from Russia, yet despite the feisty rhetoric in this piece, nothing has changed.

Where are all these women? Why were they not ordered to remain in Ukraine alongside the men? Yet again, when the shit hits the fan, it is people with penises who are covered in excrement.

ICMI21: Q&A with Richard Orrett, self-professed incel

AVfM Video Source · 2 March 2022 · Archived copy · Original

This video is taken from the ICMI21 series and represents a departure for ICMI. Richard Orrett, a self-professed incel, participates in a Q&A session with Robert Brockway & Natalie Powell. Many conference participants considered this a very enlightening session.

Apollo – God of Incels

Peter Wright · 3 March 2022 · Archived copy · Original

There are many characters from Greek mythology who displayed involuntary celibacy, but perhaps none more famous than Apollo, the god of rational thought.

Jungian psychologists view Greek gods and goddesses as *archetypes* – themes that appear not only in mythology but also psychologically and behaviorally in the lives of men and women. Apollo was the god of many things, including music, education, knowledge, and other intellectual pursuits.

The Apollo archetype personifies the aspect of the personality that wants clear definitions, is drawn to master a skill, values order and harmony. The Apollo archetype as it appears in the behavior of men (or women) favors thinking over feeling, distance over closeness, objective assessment over subjective intuition.

Apollo can be viewed a metaphorical 'incel' figure. The following from psychiatrist Jean Shinoda-Bolen's book *Gods in Everyman* describes this aspect of Apollo or the 'Apollo man' :

> Apollo was the most handsome of gods, as well as responsible and dependable: the sun always came up, rose and set when it was supposed to. He emphasized virtue and had precepts to live by carved on his temple walls. Yet he was unsuccessful in love, rejected by Cassandra, Sybil, Daphne, and Marpessa. The women Apollo the god wanted to have, and was rejected by, were the kind of women who also may reject an Apollo man.
>
> The woman who rejects a handsome, virtuous, dependable Apollo man usually does so because he lacks qualities that are essential for her, such as depth and intensity, or emotional closeness, or sexual spontaneity. Apollo men are rejected by women who want a deeper bond, with more intensity and emotional expressiveness, than he can provide.
>
> The integrity in which an Apollo man may live out his precepts or live up to his agreements draw admiration and respect, rather than love or passion. Women who are aware of these priorities will not choose him to begin with, or, on discovering what is lacking, may reject him as a lover later. [1]

She further tells:

> Individuals who resemble Apollo have difficulties that are related to emotional distance, such as communication problems, and the inability to be intimate… Rapport with another person is hard for the Apollo man. He prefers to access (or judge) the situation or the person from a distance, not knowing that he must "get close up" – be vulnerable and empathic – in order to truly know someone else…. But if the woman wants a deeper, more personal relationship, then there are difficulties… she may become increasingly irrational or hysterical.[1]

When considering the idea of using Greek deities as descriptors, I'm reminded of a statement by C.G. Jung who wrote, *"To serve a mania [a modern psych label] is detestable and undignified, but to serve a God is full of meaning."*

If we translate Jung's statement into one that speaks to our present topic it would say this: To be a devotee of Apollo amounts to a life filled with meaning, but to be labelled an incel is detestable and undignified.

Said differently, a focus on the many positives of a man's life provides a more dignified estimation than focusing only on the negative of how he falls short of a petty, gynocentric value system.

With so much negative and maligning discourse around the topic of incels, perhaps its time we looked at the life of an involuntary celibate as every bit worthy as any other life. If we use Apollo as a model, we might even call parts of that life *divine*.

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[1] Shinoda-Bolen, J., *Gods in Everyman: A New Psychology of Men's Lives and Loves* p.130-160 (1989)

Were Marx and Engels Feminists – The Fiamengo File 2.0

AVfM Video Source · 4 March 2022 · Archived copy · Original

Benjamin Boyce Interviews Janice Fiamengo on What Feminism Gets Wrong About Men

Janice Fiamengo · 5 March 2022 · Archived copy · Original

Eight Traits of the Bio-Gynocentrist

Vernon Meigs · 6 March 2022 · Archived copy · Original

Are you a bio-gynocentrist? Do you think the purpose of manhood is to service womanhood because that's how you've managed to interpret human biology? Do you think that women are more important than men because "we evolved that way"? Look for these eight traits and see if they apply to you. Included are some insights and advice for alternative ways of thinking for you.

1. You lack imagination. You cannot think of other ways you can live your own life as a man aside from being a white knight. You've probably mulled over the purpose of your existence as a male living on Earth in the present day and probably wondered why so many men were made disposable in war and other situations. Instead of coming to the sensible conclusion of "this was never just, I won't be a part of this", you process that as men's ultimate purpose – to live and die in service. Think instead of what you could be on your own terms, not in contradiction to your expression of masculinity but fully in tandem with it.

2. You're not terribly different from a feminist. The objectives of the bio-gynocentrist and the feminist are essentially the same with different details. The feminists focus on the mitigation if not the total elimination of the masculine in order to benefit their vision of womankind. The bio-gynocentrists see the male's evolutionary purpose as a means to the female end, but useful and important to that end nonetheless. If you're relieved at this fact, that at least you have a purpose, maybe you should re-examine your values and wonder why you're so glad to have purpose prescribed to you by women towards their ends. What they have in common is that they hold males as a subordinate subset of the human species.

3. You probably love to brag about how hard-wired you are. Free will and human volition be damned! According to you, men can't help doing things for women, including all the self-damaging things. It's out of your control, and out of all men's control. All of this is the argument for mindlessness and should be dismissed in favor of arguing for the free-willed man. The argument from hard-wiring is incredibly tempting because it implies non-accountability and non-responsibility for one's own actions. Besides, who are you trying to please with this? Feminists? "Love us, feminists! We can't help but do things that make us expendable. We do this for you!" Take a values-oriented and voluntaryist approach instead, that instead crafts a narrative in which men embrace their interests by their own will.

4. Your interpretation of biology is way off kilter. The evolution of humanity is about how it became a species of conscious individuals, and not about he is fundamentally not different from other animals and how allegedly there is a self-sacrificial mechanism built within us. Human beings are the species that can consciously recognize that men and women are equally valuable as sexes. And more important than that, we are the species that can consciously recognize that individuals have their own equal worth. All of this is something we have to put in voluntary effort into, however. We can think, or choose not to. The bio-gynocentrist says that man can't choose (he is helpless and hardwired, remember?), and then uses that as the pretext for choosing not to think.

5. You essentially don't hold women accountable. This will be your undoing, as it always has been for men. You look at the past with rose colored glasses and think we can go back to the good old days. It was a scam then, it is a scam now. If you treat women as royalty (with adorations such as "the fairer sex", and others), women will in fact reward you…by treating you accordingly as a vassal. Female non-accountability is the blood and circulatory system of gynocentrism, no matter the form it takes. You think at least women will be expected to respect you back? Think of this this way: only accountable women with a full sense of their selves as individuals with agency will be able to respect you as a man. The prospect of royalty giving full respect to a vassal is an otherworldly fantasy.

6. You may be a collectivist. Masculinity is at its best expressed individualistically, and yet you're preoccupied with a preordained purpose for males. You assess the male's role in reproduction and in society, and judge men as not men if they stray from any derived notion from that assessment. You deem men as the disposable sex, and concur with scrutinizing women you're trying to "win over" in courtship that a non-disposable man must be no man

at all. You then commit the collectivistic sin of offering a singular “way of man.” Note that when I speak about individualistic masculinity, I don’t mean by a long shot “no masculine standards” nor “gender is whatever you want it to be”. I also most certainly don’t preclude the idea of brotherhood among men, quite the contrary! No, your maleness will be fundamentally a part of you, but the way it consistently operates in this world is myriad. Masculinity has a vast spectrum from the warrior archetype, to the athletic man, to the artist, to the guitarist, to the violinist, to the crafter of intricate plastic models, to the man working on his car, and so much more.

7. You might enjoy being on your knees. It’s where a knight belongs…especially in front of a woman. You’re probably the kind of guy who knows no alternative to spending a fortune on an engagement ring and go down on the floor in front of an audience as your prospective mate looks down upon you. You may find it hard to live life off of your own knees. It takes effort. Selling your soul is the easiest thing anyone can do. Try not selling your soul. Try getting off your knees. Nobody respects anyone looked down upon.

8. Your primary argument against these points is that it’s “biology denial” in the style of feminists. Wrong. It isn’t biology denial to say that societal conventions very much factor into human history, and the vulgarity of gynocentrism is always something that’s enforced and browbeaten. Gynocentrism is an issue of the mind, not something built into us that we are helpless against. What healthy interpretation of human biology says that males are the inferior counterpart to the females that are by design the most valuable along with their golden uteruses? What purpose do these evo-psychs have to preach this narrative except to try and win women’s favor? And, is it no wonder that plenty of women approve of this narrative of the biological purpose of man?

Some final thoughts to close on: humanity evolved to transcend the patterns of its pre-human condition. Humanity evolved to finally ask the existential question: “What is my purpose on this planet, where the existence of my being is limited?” It would serve the men’s movement well to make sure that men can answer this question without making the error of the gynocentric conclusion. Bio-gynocentrism, the attempt to portray men as biological serfs in the name of science and biology, can only serve as an obstacle.

Descriptions of Gynocentrism

Wiki4Men · 8 March 2022 · Archived copy · Original

This article is drawn from the gynocentrism article on Wiki4Men –Ed

In her 1988 paper, feminist Iris M. Young underlines the gynocentric principle of "superiority" of female values over male values. Young states;

> "Gynocentric feminism… argues for the superiority of the values embodied in traditionally female experience and rejects the values it finds in traditionally male dominated institutions… Gynocentric feminism finds in women's bodies and traditionally feminine activity the source of positive values. Women's reproductive processes keep us linked with nature and the promotion of life to a greater degree than men's. Female eroticism is more fluid, diffuse, and loving than violence-prone male sexuality. Our feminine socialization and traditional roles as mothers give us the capacity to nurture and a sense of social cooperation that may be the only salvation of the planet… within traditional femininity lie the values that we should promote for a better society."
> –Iris Marion Young, Humanism, gynocentrism and feminist politics. Women's Studies International Forum. Vol. 8. No. 3. Pergamon, 1985

Since the turn of the millennium new research into the nature and dynamics of gynocentrism – from male-inclusive, and humanist points of view – has provided a more detailed understanding of gynocentrism. The following presents a synopsis from authors and researchers Alison Tieman, Paul Elam, Paul Nathanson & Katherine Young, Adam Kostakis, Peter Wright, Dennis Gouws, Peter Ryan, and Elizabeth Hobson.

Alison Tieman

> "In my opinion – and this is just from observing the social systems as they play out – I would say that gynocentrism prioritizes women's protection and provision."
> –Paul Elam and Alison Tieman, Discussing Gynocentrism | HBR Debate 7 | Youtube (March 2018)

Paul Elam

> "For me gynocentrism is simply the ingrained human tendency to prioritize the needs and wants of women over the needs and wants of men. In its development culturally its not near that simple, and its development biologically its not near that simple. But as it manifests itself in the realm of sexual politics I do call it the tendency in human beings to prioritize the needs and wants of women over the needs and wants of men… The reason I like to frame it in terms of needs and wants is because in this gynocentric milieu, the gynocentric landscape in which we live, its not just protection and provision that women have the demand of the culture around them, it is everything. Its protection, its provision, its privilege, its power, its believe the woman, its, ynow, if I say something I don't want to be questioned; this goes way beyond protection and provision.
> –Paul Elam and Alison Tieman, Discussing Gynocentrism | HBR Debate 7 | Youtube (March 2018)

> "How did chivalry go from being a military code to being a codified standard for men to meet in their protective treatment of women? The answer to that is a matter of historical record; it was through manipulation of the gynocentric instinct. In the twelfth century Eleanor of Aquitaine and her daughter Marie de Champagne engaged in an intensive campaign to popularize the idea of courtly or romantic love… Eleanor, a woman of serious means and influence, sort of like a supersized Betty Friedan of the high Middle Ages saw an opportunity in this to promote a connection between men and women inspired by passion and infatuation and

> driven by a model of service – particularly of service to women. She and her daughter commissioned troubadours who borrowed from the ethics of military chivalry to write books and songs that carried this message to all the European courts. Even though the message was meant primarily for the aristocracy it eventually filtered down into the general population and quickly grew in popularity… The advent of romantic chivalrous love took the naturally occurring tendency in men to take care of women and made the first great leap toward a gynocentric society that would tolerate and indeed encourage all manner of insanity in the name of putting women first."
> –Paul Elam, Gynocentrism: The Root of Feminism, speech delivered to International Conference on Men's Issues, London (2016)

Paul Nathanson & Katherine Young

> "Gynocentrism is a form of essentialism – as distinct from scholarship or political activity on behalf of women – to the extent that it focuses on the innate virtues of women. But this worldview is explicitly misandric too, because it not only ignores the needs and problems of men but also attacks men. Misandry is a form of dualism that focuses on the innate vices of men. In this moral or even ontological hierarchy , women are at the top and men are at the bottom."
> –Katherine K. Young and Paul Nathanson, Sanctifying Misandry, [p. 58] (2010)

Adam Kostakis

> "The traditional idea under discussion is male sacrifice for the benefit of women, which we term Gynocentrism. This is the historical norm, and it was the way of the world long before anything called 'feminism' made itself known. There is an enormous amount of continuity between the chivalric class code which arose in the Middle Ages and modern feminism, for instance. That the two are distinguishable is clear enough, but the latter is simply a progressive extension of the former over several centuries, having retained its essence over a long period of transition. One could say that they are the same entity, which now exists in a more mature form – certainly, we are not dealing with two separate creatures.
> –Adam Kostakis, Lecture 2: The Same Old Gynocentric Story, Gynocentrism theory Lectures (2011)

> "And what is the logical outcome – say, if tomorrow, feminists got everything they are advocating for today? We would be plunged immediately into a two-tier system of rights and obligations, where men and women form distinct castes of citizen, the former weighed down by the obligations that enable the latter to luxuriate in their total autonomy. Life for women would be a literal lawlessness, while men's every move would be dictated from above, geared to the purpose of providing for all female needs and wants. It would not be inappropriate to call such a system sexual feudalism, and every time I read a feminist article, this is the impression that I get: that they aim to construct a new aristocracy, comprised only of women, while men stand at the gate, till in the fields, fight in their armies, and grovel at their feet for starvation wages. All feminist innovation and legislation creates new rights for women and new duties for men; thus it tends towards the creation of a male underclass.
> –Adam Kostakis, Lecture 11. The Eventual Outcome of Feminism, Part II, Gynocentrism theory Lectures (2011)

> "So, here is the definition I offer up: feminism is the most recent, and presently the most culturally dominant form of Gynocentrism. It is a victim ideology which explicitly advocates female supremacy, at every facet of life in which men and women meet; it does so in accordance with its universalizing tendency, and so it does so in each sphere of life, including but extending beyond the political, social, cultural, personal, emotional, sexual, spiritual, economic, governmental and legal. By female supremacy, I refer to the notion that women should

> possess superiority of status, power and protection relative to men. It is the dominant cultural paradigm in the Western world and beyond. It is morally indefensible, although its adherents ensure that their hegemony goes unchallenged through the domination of societal institutions and the use of state violence."
> –Adam Kostakis, Lecture 2. Pig Latin, Gynocentrism theory Lectures (2011)

Peter Wright

> "Gynocentric chivalry is alluded to by alternative terms such as benevolent sexism, romantic love, gentlemanliness, courtesy, gallantry, heroism, or simply chivalry. The practice has roots in what some scholars have referred to as 'love service,' (Bennett, 2013) a ritualized form of devotion by men toward women popularized by troubadours in the Middle Ages. The earliest conceptualization of love service borrowed from the vocabulary of medieval feudalism, mimicking ties between a liegeman and his overlord; i.e., the male lover is referred to as homo ligius (the woman's liegeman, or 'my man') who pledged honor, and servitium (service) to the lady via a posture of feudal homage. The lady was addressed as midons (literally 'my lord'), and also by dominus (denoting the feudal Lady) (Alfonsi, 1986). These practices form the ideological taproot of modern romantic chivalry.
>
> The conventions and indeed the lived practices of romantic chivalry celebrated first among the upper classes made their way by degrees eventually to the middle classes and finally to the lower classes – or rather they broke class structure altogether in the sense that all Western peoples became inheritors of the customs regardless of their social station. Today chivalry is a norm observed across the majority of global cultures, an explicitly gynocentric norm aimed to increase the comfort, safety and power of women, while affording men a sense of purpose and occasional heroism in addressing that same task.
>
> C.S. Lewis referred to the growth of romantic chivalry as "the feudalisation of love," (Lewis, 2013, p. 2) making the observation that it has left no corner of our ethics, our imagination, or our daily life untouched. He observed that European society has moved essentially from a social feudalism, involving a contractual arrangement between a feudal lord and his vassal, to a sexual feudalism involving a comparable contract between men and women as symbolized in the act of a man going down on one knee to propose marriage.
> — Peter Wright, Bastardized Chivalry: From Concern for Weakness to Sexual Exploitation, New Male Studies Journal, December 2018
>
> "The dominant features of gender relations today come from old Europe in the forms of damseling, chivalry and courtly-love. Together they form the customs, in fact the essence, of modern gynocentric culture.
> –Peter Wright, Damseling, chivalry and courtly love (part one), (2016) (Gynocentrism.com)]

Dennis Gouws

> "This conservative approach to chivalry, one whose paternalism has surely outlived its usefulness in the twenty-first century, offers men little and confines them to a life of gynocentric pleasing and male disposability in the service of gynocentric chivalry. What this approach has in common with gender feminism is the way it suggests gynocentrism is essential and congruent with society—its natural and normal protocol—rather than being one philosophy among many. The second approach placed the onus on changing chivalry on women and their expectations. Ashley suggested that "It is women who need to figure out what roles they would have men perpetuate, and encourage those over the less-preferred actions." This approach completely objectifies men and empowers women to dictate what they want men to do to please women. It is gynocentric, strategic, and impersonal; it is a gender-feminist approach. As much of this chapter has suggested, it is harmful to men and women who seek gender equity.
>
> "Michael Kimmel (Kalish & Kimmel, 2010) popularized the concept of aggrieved entitlement which can succinctly be defined as "a gendered emotion, a fusion of that humiliating loss of manhood and the moral

> obligation and entitlement to get it back" (p. 454). Because Kimmel's sympathies lie with gender feminism, he is uninterested in how this concept might apply to women's behavior. Women might express aggrieved entitlement when they experience what they perceive to be a humiliating loss of the gynocentric privilege to which gynocentric chivalry, gender feminism, and hegemonic gynarchy have entitled them. Self-righteous, angry expressions of personal offense and even violent acts might result from their perceived moral obligation to regain their sense of gynocentric privilege. A cursory internet search of gender-feminist responses to men's-issues speakers on campus and to the establishing men's groups or other male-positive spaces on campus will provide examples of this aggrieved entitlement."
> –Dennis Gouws, Not So Romantic For Men: Using Sir Walter Scott's Ivanhoe to Explore Evolving Notions of Chivalry, in Voicing the Silences of Social and Cognitive Justice, 167–178. (2018) and Their Impact on Twenty-First-Century Manhood

Peter Ryan

> I define gynocentrism as the following: The set of elements of society and relationships that are directed by the intent to prioritise female well-being over male well-being, based solely or partly on the sex of the intended beneficiary(ies) being female and for which there are no equivalent efforts made to provide corresponding commensurate benefits to males.
>
> I define well-being as the quality of the overall condition of the life of an individual or group, that is based on taking their mental and physical health and life satisfaction into consideration.
>
> The diagnostic criteria that must be met for an element of society or relationships to be considered gynocentric are the following: 1. The element must be driven by the intent to prioritise female well-being over male well-being. 2. This intent must be solely or partly based on the sex of the intended beneficiary(ies) being female. 3. There must be no equivalent efforts made to provide commensurate benefits to males for instances where female well-being is prioritised over male well-being."
> –Peter Ryan, Diagnosing Gynocentrism (2018)(gynocentrism.com).

Elizabeth Hobson

> Gynocentrism arose in the late Middle Ages. Queen consort of France and England, Eleanor of Acquitaine spearheaded a movement within her court to subvert the chivalric code (which had traditionally governed relations between knights and lords) to regulate the behaviour of men towards women. These women initiated a system of romantic feudalism wherein noble men were under irresistible pressure to identify a lady as midons (my lord) and to submit to her will and delicately accept any scorn that her midons saw fit to extend to him. Eleanor established "Courts of Love" in which she and her noble women would administer "justice" in romantic disputes. Not only may many men in particular recognise this state of gender relations, but the modus operandi that Eleanor and company used to achieve their supremacy is entirely familiar: generalizations about all men based on the poor behaviour of a minority, asserting that women need protection from men's violations, and a narrative of women's moral superiority justifying their dictatorship. Within 200 years, Eleanors' ideas had spread and saturated throughout Europe and throughout the class system.
> –Elizabeth Hobson., Feminists Do Not Get To Define Feminism, in Poliquads Magazine, (2019)

A classic from Paul Elam: Why Romantic Love is a Farce

Paul Elam · 10 March 2022 · Archived copy · Original

Strong Successful Male – Fiancée Started Hanging Out With Feminists & DEMANDED Equality...(Until She Used The Lawn Mower)

AVfM Video Source · 11 March 2022 · Archived copy · Original

Bio-gynocentrism: Turning Science Into Goddess Worship

Peter Ryan · 13 March 2022 · Archived copy · Original

The Rationalisation Of Bigotry

Bio-gynocentrism was first coined by Vernon Meigs in his article The Eight Traits Of A Bio-gynocentrist[1], to describe people that resort to twisted interpretations of human biology and evolution to justify the practice of male chivalry and the pedestalisation of women in our gynocentric culture. Bio-gynocentrism attempts to rationalise gynocentrism as what nature intended and therefore an ideal to aspire to. Bio-gynocentrism is an example of the naturalistic fallacy and the fallacy of appealing to nature[2].

Bio-gynocentrism is based on the underlying assumption that because something that favours women is perceived to have a biological basis to it and be good for women, it must therefore be good for society and what is optimal for society. This is despite numerous examples where traits and behaviours that have a biological or evolutionary basis to them, actually produce dysfunctional and also evolutionary maladaptive outcomes. The instinctual forces driving addiction and obesity in the modern world and our superresponses to supernormal stimuli[3], are such examples where our evolved biology can express itself in exaggerated and maladaptive ways. The psychology of gynocentrism itself shares a great degree of similarity with addiction and is one example of a dysfunctional superresponse to superstimuli[4].

Expanding on Vernon Meigs article, I would define bio-gynocentrism more broadly as the selective interpretation of scientific research in the biological sciences through a gynocentric lens that favours women, omits information to the contrary and consequently is disconnected from broader reality. Bio-gynocentrism is in essence the women are wonderful effect[5] expressing itself in the interpretation and dissemination of scientific research on human biology and evolution.

Bio-gynocentrism is quite prolific not just from the commentary of scientific research in the mainstream media and social media, but also within academia itself. Gynocentrism is fundamentally a bias in human perception and behavior that favours women over men. Bio-gynocentrism is one of the ways gynocentrism manifests itself in skewing our perception of reality and is a form of gamma bias[6]. Bio-gynocentrism can be observed[7] when looking at how people respond to research on sex differences and can be identified and critiqued even when examining work[8] within the supposedly objective scientific community itself. Bio-gynocentrism is also reflected in the general attitudes held in society about men and women[9] and their perceived strengths.

There are two main examples of bio-gynocentrism and they overlap considerably.

1. Arguments put forward by female supremacists that women are inherently biologically superior to men[10]. They often cherry-pick and spin facts about sex differences in genetics and scholastic achievement for example to convey a narrative that supports their conclusion that women are superior and then casually omit or downplay the vast quantity of information that does not support their preconceived conclusion of female superiority.

A classic example of this can be seen from an excellent critique by one learned reviewer[11] of a book[12] making the absurdly broad generalisation that women are genetically superior to men. Books like this from bio-gynocentrists in academia are common. They are examples of the women are wonderful effect in academia undermining the objectivity of scientific research.

The male sex that produced the works of Einstein, Newton, Shakespeare and Beethoven, invented the aeroplane, discovered and harnessed electricity, split the atom and landed on the moon, is regarded as inferior by bio-gynocentrists. Like horses with blinders on, bio-gynocentrists are incapable of objectively assessing human biology without becoming fixated on satisfying their desire to pedestalise women and developing tunnel vision.

Beliefs in the supposed inherent superiority of women, are often based on extreme and simplistic generalisations like other forms of bigotry. Briffault's law is another example of such a generalisation, which is based on the

implied assumption of female social omnipotence (see articles where I debunk that myth here[13] and here[14]).

2. Arguments put forward by female supremacists and gynocentric traditionalists, that women are more valuable than men because women are supposedly more important to the continuation of the community as a result of being the rate limiting factor of reproduction. These arguments are collectively called the golden uterus dogma.

Reducing The Complexity Of Human Biology Down To Goddess Worship

On the surface these simplistic biogynocentric arguments appear to make logical sense. However, on closer examination the arguments are actually highly reductive and omit many important facts as a consequence of the selective cherry-picking of scientific information and the skewed evaluation of the information that is reported. Like the feminist position on the gender wage gap, bio-gynocentrism dramatically simplifies complex multivariate aspects of biology and evolution and in the process grossly mischaracterises them.

For example, whilst the female role in reproduction is important, the golden uterus argument fails to adequately consider the importance of the male role in ensuring the continued survival of the community so that people can reproduce in the first place and also raise any resultant offspring to sexual maturity. Such a reductive overemphasis on reproduction, also ignores the limited carrying capacity of the environment to sustain high rates of reproduction and the reality that our species has a slow rate of reproduction in comparison to other forms of life and did not evolve to place enormous importance on reproduction.

Adherents of the golden uterus dogma will argue that a population that loses most of its women will struggle to replace itself, but then fail to differentiate such an extreme reality from the more common reality that populations generally have a surplus number of women beyond the critical minimum amount required and can actually tolerate a significant loss of women. These sycophants of the golden uterus, also fail to consider that a population that loses most of its men will struggle to survive and may not live long enough to even have a chance at replacing itself or ensure enough offspring live to adulthood.

The golden uterus argument for gynocentrism, also begs the question why do we protect women over 40 whom have limited or zero prospects of giving birth to healthy live offspring? The reality is the golden uterus dogma is not just a weak rationalisation for gynocentrism, it is also a weak explanation for its pervasiveness in society.

There many other factors and details beyond what I have raised here which the golden uterus argument omits (please refer to this article[15] for more information). Unsurprisingly, it is the enormous level of detail and nuance in human biology and evolution that bio-gynocentrism fails to take into consideration, which ultimately undermines its validity in a way that is fatal and unrecoverable.

As I have discussed before in previous articles, bio-gynocentrism is an example of categorical thinking[16] which Prof. Sapolsky described in his first lecture on behavioural biology citing numerous horrific examples of it involving prominent scientists in the 20th century. When we oversimplify and overgeneralise complex biological systems like human biology, we can make horrific mistakes. When we don't recognise what led to our mistakes, we are destined to repeat those mistakes.

We should stop and pause on the implications of applying a biogynocentric perspective on human behaviour and biology and the consequences that will flow from it. The same thinking behind bio-gynocentrism, is the same type of lazy thinking behind the scientific racism and eugenics observed in the early 20th century. Bio-gynocentrism is just a different flavour of the same backward thinking.

Bio-gynocentrism fails to account for the fact that human males and females are part of one biological system that replicates itself. Both the human male and human female are equally essential components to that system. The male and the female have coevolved to perform different, but complementary and equally important roles in the propagation of the genome.

We cannot consider the relative strengths of women or men, without considering how they are interlinked with the strengths of the other sex. Neither sex alone can perform their biological role in a way that leads to the propagation

of the genome and the continuation of the community, without the other sex adequately performing their biological role.

The evolutionary dynamics of Fishers principle[17] generates an equal parental investment in producing male and female offspring and this focuses the forces of natural selection and sexual selection to drive a sexually interdependent coevolution in which both males and females share equal importance toward the propagation of the genome. There is a selective pressure to select against imbalances where the propagation of the genome is more dependent on one sex than the other and where the dynamics of Fishers principle operates and drives equal parental investment in the production of male and female offspring.

Over many tens of millions of years of evolution within the constraints of Fishers principle, our lineage has produced a male and female sex that are both equally valuable to the propagation of the genome. It cannot be any other way when there is a natural force driving equal parental investment in male and female offspring and a distinct evolutionary disadvantage in relying too heavily on one sex, especially over timescales of tens of millions of years.

Consider the reasoning behind diversifying a market portfolio to minimise risk, or the old adage to not put all your eggs in one basket. Being overly reliant on one half of the population to continue the community and propagate the genome from an evolutionary perspective, represents a significant risk and a cost that over long timescales of tens of millions of years would have been selected against under evolutionary pressures.

Natural selection and sexual selection would have favoured males that contributed equally to the burden of supporting the community and the propagation of the genome. That is precisely what we see when we examine male traits and observe male behaviour in our species and the multitude of ways men have kept the community and their children alive both directly and indirectly in prehistoric times and right up until the modern day.

If men walked off the job for one day today, many people would die. If men walked away from their tribe many tens of thousands of years ago for one day, there may not have been a tribe left to return to. These are the realities our gynocentric culture and bio-gynocentrists will never acknowledge or fully appreciate.

The reality is that if the female role in reproduction truly had the level of importance bio-gynocentrists place in it, then all life on this planet would reproduce asexually. If bio-gynocentrists were right, producing males and sexually reproducing would be too costly and wasteful. If bio-gynocentrists were right, then where sexual reproduction did emerge, any species would strictly be comprised of hermaphrodites since having half the population unable to give birth to offspring would again be too costly and wasteful.

Bio-gynocentrism does not leave any room to consider the biological value the male sex might provide to the continuation of a population and a species. It does not permit any consideration of how a male biological role might actually be extremely adaptive and drive evolution to favour a sex that does not give birth and instead contributes to the propagation of a species in other ways. Socially contributing to community survival may actually have greater value than simply gestating offspring and lactating and feeding small infants, especially in harsh climates and scarce habitats.

One has to simply ask why women do more than just gestate and feed offspring when supporting their community, to see the short sightedness in overemphasising the female role in pregnancy and looking after infants. These are certainly important activities for a community to perpetuate its existence, but so are many of the activities related to community survival that men predominantly do. The golden uterus is simply not as important as bio-gynocentrists assert it is and that reality is glaringly obvious when considering hunter-gatherer communities in harsh environments, past civilisations and the challenges they faced and also modern civilisation.

Pedestalising Women Is Not For The Greater Good Of Society Or Science

The greater good of the community is also often conflated with prioritising what is best for women thanks to bio-gynocentrism. This is despite ample evidence that when a society prioritises the female sex over other interests, it

routinely neglects to address matters of great importance and also the well-being of the very men civilisation is dependent on to sustain itself.

The reality is that when a society puts men down to lift women up, fertility rates plummet as a result of courtship, relationships, marriage and family formation being undermined. When a society puts men down to lift women up, fatherlessness becomes widespread and so does the serious social and economic consequences that flow from that. When a society puts men down to lift women up, it undermines its economic productivity and its primary source of innovation because it is predominantly men driving essential sectors supporting GDP and consumer spending, inventing new technology and making major discoveries and contributing the bulk of tax revenue.

When a society puts men down to lift women up, it compromises its own national security and safety, as crime goes up and civil unrest becomes more frequent from directionless young men and external threats become harder to challenge from a weakened society that has marginalised and disincentivised it's male protectors and armed forces.

Gynocentric cultures are cultures of death and not cultures of life. They do not replace themselves and they do not socially, economically or militarily sustain themselves. Karen Straughan called the process of decline from gynocentrism the Fempocalypse[18]. The long process of decline and the slow gradual collapse of society from gynocentrism in tandem with other destructive forces in our culture, has already begun. Gynocentric cultures of death rely on endless debt and migration to stave off their inevitable decline, but eventually they socially and economically implode from within and are overtaken by cultures that do have a functional non-gynocentric social balance between the sexes.

Bio-gynocentrism reduces our understanding of human biology and evolution by selectively omitting facts, evidence and perspectives that do not support a position that females are inherently superior or more valuable than males. Bio-gynocentrism hijacks legitimate biological science and research and converts them into gynocentric dogma that has more in common with a new age religion of female worship than actual science. Pedestalising women is not for the greater good of society or science.

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They Really Do Hate Us

Mark Dent · 15 March 2022 · Archived copy · Original

Recently I listened to a radio interview. Bettina Arndt was being interviewed by Merrick Watts. Bettina was trying to draw attention to the fact that Scott Morrison had appointed a woman to be the first National Suicide Prevention Adviser.

Bettina was angry because suicide is an issue overwhelmingly affecting men. She asked Merrick to imagine the outrage if a man was appointed National Adviser on Family Violence. There would be a rage filled protest regardless of the fact that men make up one third of all family violence victims.

Yet women are only one fourth (and sometimes less) of suicide victims and the issues which lead men and women to take their lives are very different.

Bettina was alarmed by the fact that Ms. Christine Morgan works in the field of mental health and was already claiming this was the major cause of male suicide.

Bettina explained that recent studies clearly show that mental health is not the major driver of male suicide-it is relationship break ups and all of the related complications which ensue.

We know how the family court treats men. It ruthlessly rips their children from their lives regardless of who was at fault.

If there is violence perpetrated upon the man, either physical or emotional, he has nowhere to turn for support. Society finds such men unimpressive and unworthy of any compassion or support. In fact, they are often derided and mocked or considered hopeless failures when they find themselves living in poverty or on the street.

She also pointed to the high rates of suicide in rural communities where financial crises and loneliness are major factors behind the high rate of suicide by male farmers.

During the rather fiery interview, Merrick proved to be a pathetic feminist cuck as are all men who work in the media.

Bettina pointed out the rather pertinent point that the word men did not appear in any of the government's official documentation on suicide prevention.

This fact was of no interest to Merrick.

I have written about this ubiquitous ploy in the past. It is truly a stunning revelation. One would think it would be impossible to write pages on the subject of suicide and not once mention the demographic which makes up 75-80% of all victims.

But our government manages to do just that on a regular basis.

This male invisibility when the subject of suicide is raised prompted me to revisit some other societal issues which overwhelmingly affect men but receive absolutely no gender orientated media coverage.

When I say "affect" I mean kill, cripple and wound.

Men make up around 94% of all victims of workplace injury and death. I want you to read this article on workplace death in Australia which appeared on the channel nine website two years ago.

Data reveals 157 Aussies left for work in 2019 and never came home

How do you like the headline? Men become "Aussies" Why don't we refer to women killed in domestic violence incidents as Aussies?

Read it for yourself.

> **By 9News Staff**
>
> 2:26pm Jan 14, 2020
>
> There were 157 Australians who left for work last year and never came home, according to the latest preliminary government data.
>
> The 2019 fatality statistics obtained by *nine.com.au* reveal worker deaths rose slightly last year compared to 2018, when 144 people were fatally injured at work.
>
> Aussies employed in the transport, postal and warehousing industry face the greatest risks, with 55 deaths in this sector accounting for nearly a third of all workplace fatalities.
>
> There were 31 workers killed in the agriculture, forestry and fishing industry and 24 construction fatalities.
>
> Government agency Safe Work Australia (SWA) told *nine.com.au* the preliminary dataset was subject to revision, and covered deaths through to December 19.
>
> Workers in mining, manufacturing, electricity, gas, water and waste services also recorded higher fatalities than most professions.
>
> A separate SWA report last week revealed 107,000 Aussies had been seriously incapacitated in the 2017/18 financial year, needing at least one week away from their jobs.
>
> The three most common reasons were stresses on the body, falls and trips and getting hit by a falling object.
>
> Labourers, community and personal service workers and machinery drivers and operators filed the most number of claims.
>
> Industries proportionally most prone to serious claims were agriculture, forestry and fishing, manufacturing and transport, postal and warehouse workers.
>
> **Top 10 worker deaths by industry of workplace, 2019**
>
> *(Preliminary data, as at 19 December 2019)*
>
> Transport, postal & warehousing: 55 deaths
>
> Agriculture, forestry & fishing: 31
>
> Construction: 24
>
> Mining: 9
>
> Public administration & safety: 9
>
> Manufacturing: 7
>
> Electricity, gas, water & waste services: 6
>
> Other services: 6
>
> Arts & recreation services: 4
>
> Wholesale trade: 2
>
> Professional, scientific & technical services: 2

Where are the feminists demanding gender equity in most of these ten high paying professions? Diversity is wonderful for any workplace they tell us. In fact, it is *crucial* to have all demographics in our society reflected in the workplace.

Why so silent and invisible on these woefully male centric occupations?

Where are the quotas and affirmative action? Where are the breathless talk show hosts addressing this calamity?

> The 2019 fatality statistics obtained by nine.com.au reveal worker deaths rose slightly last year compared to

> 2018, when 144 people were fatally injured at work. Aussies employed in the transport, postal and warehousing industry face the greatest risks, with **55** deaths in this sector accounting for nearly a third of all workplace fatalities.

Is it not breathtaking?

The word men does not appear in this article.

Yes. I must keep repeating it.

Can you begin to imagine how this article would be framed if 94% of all workplace deaths were female?

The word women would be in the headline and repeated at least ten times in the column.

It would also carry a paragraph telling us how this shocking imbalance is an indication of the lack of value we place on women's lives and a disgraceful reflection on our society's attitudes. It would demand change and prompt many editorials and head shaking speeches from politicians and tv hosts.

But it is men being crushed, crippled, blinded, amputated, burned and drowned. Therefore, we do not refer to their gender and we do not use any emotive language demanding a change to this imbalance and a call for gender equity in these deadly industries.

There are no editorials. No impassioned pleas for this carnage to end.

Nothing.

It can roll on forever as far as our society is concerned. Men die quietly and rarely complain about their life changing permanent injuries. They know their place. They understand they are not worthy of our tears and empathy.

Fifty-five women killed a year in family violence (and twenty to thirty men some years, but that is of no relevance) is called an epidemic. One hundred and fifty men dying at work has no name. Nobody has bothered to invent one to describe the loss of countless male lives.

I suppose it comes under the heading, "Shit Happens"

I located the government site on workplace death and injury to see whether men were given even a passing mention.

No.

At the end of pages of all kinds of categories and statistics with no reference to men, I came across this table for those who wished to request information on this matter.

> **Request data**
>
> If you would to request data visit our Request data page
>
> **Tag by Topic**
>
> Comparing workers' compensation scheme performance
>
> Comparing workers' compensation schemes
>
> Disease and injury data
>
> Disease and injury data by state and territory
>
> Fatality statistics
>
> Statistics
>
> Workers' compensation

> **Tag by Category**
>
> Statistics
>
> **Document type**
>
> Statistical reports
>
> **Safe Work Australia**
>
> We base our statistical reports on data we collect from all states and territories. We also collect details on work-related deaths.
>
> We base our statistical reports on data we collect from all states and territories. We also collect details on work-related deaths.
>
> These reports give key insights into:
>
> - work-related injuries, diseases and deaths in Australia
> - workers' compensation systems and
> - work health and safety (*WHS*) compliance and enforcement activities.
>
> **Key work health and safety statistics**
>
> Key work health and safety statistics are an overview of the latest national work-related deaths and workers' compensation claims, including trends.
>
> We present data by industry, job, age group and **sex.**

Oh! There it is. Tucked away in a paragraph I found at the end of a section of the data they collect. Yet when I clicked on one of the links these were the categories I discovered.

> **Tags:**
>
> Statistics
>
> Fatalities by age group
>
> Fatalities by industry
>
> Fatalities by occupation
>
> Fatalities by state and territory
>
> Fatality statistics

No reference to fatalities by gender. None.

It is truly beyond belief.

Let us move on to another issue overwhelmingly involving men. Homelessness.

The first website I visited was the Homelessness Week 2021. Here is what I read.

> Launched by Minister Sukkar, Minister for Housing and Homelessness and hosted by the ABC's Patricia Karvelas, Dr Angela Jackson, Lead Economist, Equity Economics will talk about her report commissioned by the Everybody's Home campaign: Nowhere to go: the benefits of providing long term social housing to women who have experienced domestic and family violence. Angela will outline the impact of lack of access to social housing on women fleeing violence, and the economic benefits to women and the community of providing safe affordable homes, so women can rebuild their lives
>
> This will be followed by a panel discussion including including Jason Clare, Shadow Housing and Homelessness Minister, Senator Mehreen Faruqi, Greens spokesperson on housing and homelessness and

> Angela Jackson

So once again, when discussing an issue where 75 to 80% of all of the *people living rough* on the streets each night are men, we have a number of mainly female politicians urging us to do more to provide long term housing for, yes, you guessed correctly -women!

Most of the women classified as homeless are not living rough on the streets. They are in government funded accommodation. Because they do not own the accommodation they are listed as homeless. Yet men who are sleeping on concrete footpaths or on park benches and often in freezing, life threatening conditions are not even valued enough to be mentioned.

But the worst was yet to come.

It was as I perused a human rights website that I came across the most stunning confirmation of the hatred and contempt our government, media and society feel for males.

The following information was tables on the Australian Human Rights Commission website

I looked at the table of contents. It was quite long.

I drew a deep breath when I saw the reference **5.2** in the contents.

Women are significantly affected by homelessness

It explained that women make up 42% of the homeless

(but not those living rough on the streets. Another sleight of hand trick these sick creeps use)

Let me quote:

> Statistics suggest that as much as 42% of the homeless population in Australia is female. However, homeless women are often less visible than men and the extent to which homelessness affects women is often underestimated.[11] Homeless women tend to remain out of sight, away from areas where homeless people congregate, for fear of violence, rape or other abuse.[12]
>
> The major causes of homelessness amongst women include domestic violence, sexual assault and family breakdown. These experiences force women from their home, along with their children, in search of a safer place to live. Women in these situations may find they are unable to care for their children and may be forced to place them in the care of family, friends or social services. Some women do not identify themselves as homeless, but rather as targets of abuse, unable to return to their homes.[13]
>
> Women who are homeless or at risk of becoming homeless often lack control over their lives because they are dependent on others to provide accommodation. They may be pressured to enter into and remain in relationships that offer shelter, even if this places them at risk of harm, in order to meet their immediate needs and the needs of their families.[14]
>
> Women with disability are particularly vulnerable to homelessness. This is because they are more likely to face the causes of homelessness than men with disability and the general population. For example, women with disability have greater levels of unemployment, earn lower incomes and are at greater risk of physical and sexual abuse.[66]
>
> Women experiencing homelessness require specialised support services to cater for their particular needs. Such services include sexual assault and domestic violence counselling, pregnancy services, protection of physical safety, income support, and assistance with legal issues, such as parental rights.
>
> For more information on human rights issues facing women, see our webpage on Sex

Contents

It doesn't explain why disabled women are more vulnerable than disabled men or more likely to experience abuse.

It provides us with no insight into why far more of our men and boys are out on the streets. Perhaps they don't care enough to ask a few of them.

Here is the entire table of contents.

- 1. Homelessness is about human rights
- 2. What is homelessness?
- 3. What are some of the causes of homelessness?
- 4. How many people are affected by homelessness?
- 5. Who is affected by homelessness?
  - 5.1 Indigenous people are disproportionately affected by homelessness
  - 5.2 Women are significantly affected by homelessness
  - 5.3 Children and young people are disproportionately affected by homelessness
  - 5.4 People with mental illness are disproportionately affected by homelessness
  - 5.5 Refugees and asylum seekers are disproportionately affected by homelessness
- 6. How does homelessness impact on the enjoyment of human rights?
  - 6.1 Homelessness is a breach of the right to adequate housing
  - 6.2 Homelessness impacts on the right to health
  - 6.3 Homelessness impacts on the right to personal safety
  - 6.4 Homelessness impacts on the right to privacy
  - 6.5 Homelessness impacts on the right to an education
  - 6.6 Homelessness impacts on the right to work
  - 6.7 Homelessness impacts on the right to non-discrimination
  - 6.8 Homelessness impacts on the right to social security
  - 6.9 Homelessness impacts on the right to vote
  - 6.10 Homelessness impacts on the right to freedom of movement and freedom of association
  - 6.11 Homelessness impacts on the right to freedom of expression
  - 6.12 Homelessness impacts on the right to freedom from cruel, inhuman or degrading treatment or punishment
- 7. How does a human rights approach help address homelessness?
- 8. Useful links and resources

Men are not mentioned once. Using a simple subtraction equation we can see that men must make up at least 58% of the homeless according to their statistics on *women's* homelessness. It is of course far higher than that but I will settle for 58%.

How could any organization with integrity and genuine compassion deliberately remove the most badly affected demographic from sight on a website devoted to the problem which afflicts them?

The page informs us that:

> The release of the draft National Plan builds on the Morrison Government's commitment to a future free of **gender violence**, which is supported by the more than $2 billion investment in women's safety since 2013.
>
> The draft National Plan was informed by the National Summit on **Women's** Safety, the Parliamentary Inquiry into family, domestic and sexual violence, the *Respect@Work* report, the Wiyi Yani U Thangani (**Women's Voices**) report, and with expert guidance and advice from the National Plan Advisory Group and the

> Aboriginal and Torres Strait Islander Advisory Council on family, domestic and sexual violence.

How could it be possible that *not one* member of the committee or organization purporting to care about the issue of homelessness questioned the absence of the group we call men in the multiple pages of text in their documents?

It is inhuman and bigoted

It is toxic.

It is unimaginably cruel, cold and heartless.

These sick bastards truly hate men. They despise them.

This truth could not have been revealed any more emphatically than it was in that table of contents.

Imagine writing an article about the moon landing without mentioning Buzz Aldrin or Neil Armstrong.

Perhaps someone could write an article about the Holocaust without mentioning Jews.

Maybe a savvy sage could write an article about Waterloo without mentioning Napoleon.

None of the three suggested articles above should be considered any less unthinkable than the ones I have presented on suicide, family violence and work place death and injury.

I could weep when I think of the viciousness of this cancerous societal disease we are fighting.

It frightens me to be honest.

Before I finish let's have a look at the way our government presents data on Family Violence.

Perhaps I am mistaken. Perhaps they have reverted to gender neutrality for all social issues.

Let's see.

> National Plan to End Violence Against **Women** and Children 2022-32 draft released for public comment

The word women appeared eight times in the first two pages as well as in the title.

The second significant difference to the reporting on men's issues aside from *not* naming the demographic most affected was the powerful, emotive language used.

"It is a national shame!"

"Sadly, the rates of family, domestic and sexual violence remain persistently high."

"Shifting the dial on women's safety requires a national effort."

If you wish to see some truth on a page devoted to the invisible victims of family violence here is an excellent one.

There is no clearer, indisputably malignant proof of society's contempt and hatred for men as a collective than this appalling vanishing trick used by feminists every day.

One final observation.

I saw a headline today which informed me that eighty-one **people** were executed on last Saturday afternoon in Saudi Arabia .

Once again, the word men does not appear but a little further research proved my gut feeling to be one hundred percent true.

"Surprise surprise!

All of those heads were hacked off the shoulders of men. Every single one.

Colour me stunned.

Women being banned from driving until recently has garnered far more world-wide attention that the rather humdrum slaughter of men in Middle Eastern countries. A human rights organization said many had not committed crimes which are capital offenses and should never have been executed.

Tough luck.

They say Boko Haram kidnapped those schoolgirls because of their exasperation over the lack of any response in our western media and governments to their murder of hundreds of boys in Nigeria.

It does not matter what part of the world men are suffering- you can rest assured contempt for males and the utter lack of compassion shown when they are hurt or killed is a global phenomenon.

Hitler reacts to radical feminist Julie Bindel

AVfM Video Source · 18 March 2022 · Archived copy · Original

Could Men Legally Rape their Wives in the Nineteenth Century?

AVfM Video Source · 19 March 2022 · Archived copy · Original

Corporate America Owns Feminism

Steve Brulé · 24 March 2022 · Archived copy · Original

I had not thought about this before but Hitler could not have gotten very far without supplies from the rest of the world, and top American Companies made a fortune selling to Germany during WWII. This book has the details and points out that American executives were never charged with war crimes because they have influence in the White House.

Wall Street tycoons also made a fortune running the global financial system like a giant pyramid scheme. They brought the world to its knees in 2008, and destroyed the lives of millions of ordinary people in the process. Caught red-handed they were far from contrite – they practically bragged about it – and were rewarded with even more money in the form of a government bailout. They immediately gave themselves bonuses and thumbed their noses at the "little people." Once again none of them were charged with any sort of crime because they control the White House.

The afore mentioned article points out that Hitler would not have gotten very far without the support of Corporate America, but neither would have Feminism. These same companies, with help from the White House, have been funding feminism around the world for over forty years. And you can bet that Corporate America does not spend 10 cents without expecting a return — a huge return in this case: a new form of slavery, and this time it's global

Feminism is owned by Corporate America, and serves their interests. If that ever changes you can bet that the flow of money would stop within 15 minutes, since absolutely nothing but profit, which means power, concerns Corporate America. They make profit off men's (and women's) labor; they profit from divorce; they profit from men's early death because that means lower losses due to pension costs; they profit from men's early removal from the workforce because eliminating the old makes room for fresh, cheap young laborers.

They also profit from men's imprisonment, which is why they love private prisons, tougher sentences, and prison sentences for non-payment of Child Support. That's also why they continue to promote the discredited domestic violence statistics that support The Violence Against Women Act (VAWA). More prisoners means more profit. More prisoners means more slave prison-labor at 25 cents an hour. Even judges get in on the action by imprisoning kids for cash kickbacks from the private prisons. Corporate America will try to spread private prisons around the world because prisons mean profit and profit means power.

Feminists use corporate and government money to fund studies that use corrupt methodologies and falsified

statistics in order to justify calls for increasingly harsh new laws and public policy against males. They have successfully created a false rape crisis and an imagined "rape culture," and have used this paranoia to expel male students from university without due process. They have successfully imprisoned men for child support and at the same time replaced women's prisons with sorority houses for female criminals, all while advocating for legalized husband-murder.

At every turn, feminists seek to reduce the opportunities available to males while expanding female privilege, and America applauds. Men who desperately seek female approval also applaud and see male-bashing as an opportunity to strut around as a knight in shining armor in a pathetic attempt to appear "alpha-like." Men's Rights Activists have identified these men as "White Knights."

There's nothing new about the business of inciting female dissatisfaction in order to control male behavior. DeBeers, for example, single-handedly popularized the diamond engagement ring by appealing to the competitive female ego, insisting that a woman should settle for nothing less than a diamond worth three months salary.

The British "White Feather campaign" during WWI was so successful at shaming men into enlisting that it also led to a spike in suicides among men who could not enlist. Returning disabled veterans who could not work were ridiculed for being a burden to their wives, and single disabled veterans were considered damaged goods and disqualified for marriage by the very women who shamed them into going to war.

It matters little to Corporate America whether men are herded into the divorce industry, the prison industry, an early grave, or chained to unending and inescapable debt. All roads lead to profit through lower wages and increased consumerism: he divorce industry transfers money to women, the top consumers; the prison industry is profitable and holds the slave-labor force; an early grave makes room for cheaper labor; and debt keeps a man chained to his job no matter how horrible the conditions.

What Corporate America fears most is a fiscally-responsible populace composed of families who value their own self-determined, financially-independent freedom over mindless consumption, greed, and ego. Hence they promote a culture obsessed with consumption, where greed is a virtue, and ego-centrism is celebrated as an achievement in our i-Everything world. After all, it's all about you, isn't it?

No, it's not. It's all about profit. The manipulation is so blatant that it's embarrassing that it works. And it works because, yes, you are important. You are so important that it is imperative that you resist this shameful seduction.

Corporate America is not run by stupid people; these are dangerous, powerful people, and many of them are psychopaths and sociopaths. They see the rest of us as nothing more than "human capital" or "human resources," on the same level as mineral resources, forestry resources, oil resources, and livestock resources. They love you like a farmer loves his cattle and they believe that they can count on the majority of people to sleepwalk straight into the killing pens.

The only way to stop them is to recognize that Corporate America is not serving our needs, it is herding us into the work-camps, work-prisons and the killing pens of a globalized world where only the elite will be free global-citizens. Social movements like BLM, Antifa and, especially, Feminism, are not "grass-roots" but are fully-funded and controlled by the same corporations that now control the government, and they are all in the business of eliminating our freedom. Some of the practical ways that we can counter their efforts include:

- Do not vote for anyone associated with the legacy political parties
- Support local small businesses whenever possible
- Do not support big "grass roots" social movements like feminism
- Support and promote men's issues. It is ordinary men who invent, build, and maintain the entire world.
- Protect freedom of speech
- Protect the principle of presumption of innocence

- Break the Big Tech monopolies

We need to re-affirm and strengthen the central importance of the individual over the fantasy of “the greater good” because any and every restriction on personal freedom can be rationalized by an appeal to “the greater good.” which is the governing principle behind all collectivism be it socialism, fascism, corporatism or globalism.

But collectives don’t suffer, only individuals suffer. Collectives don’t help one another, individuals help one another. Collectives don’t experience hunger or have preferences, desires, dreams or fears.

The individual is the center of every experience, and no matter how many people you may lump into a group, there is still no collective identity that can ever justify actions to silence, punish or restrict the behavior of an innocent person seeking his own fulfillment. But placing “the greater good” over the individual always results in the elite leaders of the community lording their power over everyone else who then lose their freedom to seek their own fulfillment.

Trusting one another with the freedom of self-determination will lead to greater fulfillment and a more robust society than governments, institutions, and corporations and their “social movements” can or will ever bestow upon us.

E. Belfort Bax: The Anti-Feminist Sage Whose Warnings Went Unheeded

Janice Fiamengo · 26 March 2022 · Archived copy · Original

Download E. Belfort Bax's Trilogy free by clicking on individual images below.

Do Schools Discriminate Against Boys?

AVfM Video Source · 29 March 2022 · Archived copy · Original

The Slap

Mark Dent · 30 March 2022 · Archived copy · Original

It was a nasty slap.

It spun the head of the victim sideways such was its force.

The assailant strode back to his seat amongst the bejeweled women with the calm confidence of a man who knows he is untouchable.

Some suggest his celebrity status was his iron clad armour.

His fame was what prevented security from rushing to the stage and pushing him to the ground with violent aggression as he was cuffed and dragged away from public view.

Others suggest it was the complexion of his skin which provided him with his comfortable certainty as he settled back into his seat and bellowed more threats at the man he had abused.

But they are wrong.

Had Will Smith performed the very same vicious assault upon Chris Rock but for an entirely different reason, his celebrity status, skin colour and woke credentials would never have spared him the ridicule and criticism which would have been spewed online and in the very room where the assault took place.

Let's imagine Will was outraged by a Chris Rock barb aimed at *his* acting ability or *his* ears which do stick out in rather Shrek like fashion.

Perhaps a joke about a mate's stature or bald dome could cause Will to stand in rage and issue the same retribution.

It would ultimately lead to ridicule and accusations of thin skin, oversensitivity and overreaction even from the pathetic hypocrites who had gathered for another afternoon of narcissism and mutual masturbation.

But Mr. Smith rose from his seat and strode purposefully up onto the stage with the righteous bearing of a man exacting a most just retribution. A revenge no civilized, thinking person could ever consider anything other than just and appropriate.

Mr. Rock had made a very mild joke about a woman.

The woman was Mr. Smith's wife.

Compare Rock's joke to this one spoken only a month earlier by a female host of an award show.

Earlier this month, when he missed the BAFTAs to stay in Los Angeles for the Critics Choice Awards, host Rebel Wilson quipped that his "best performance in the past year was being OK with all his wife's boyfriends".

Rebel Wilson calls out his wife's promiscuity — no outrage regarding this very personal barb. But a comment about his wife's hair. That demands a good physical assault.

Smith's woman is renowned for teaching her compliant husband that it is her right to fuck whoever takes her fancy whenever she feels the desire and it is his duty as her husband to support her stated needs unquestioningly.

Now, Smith's wife has alopecia. For some, it is a rather disconcerting affliction which can cause embarrassment and self-consciousness for sufferers. I draw the line at the oft repeated observation that it is far more devastating for a woman or girl than for a man or boy.

This game is a very tired one.

Females are apparently more badly affected by:
Natural disasters.

War.
Starvation.
Poverty.
Climate change.
Homelessness.
Violence.
Jokes about their appearance.
Alopecia.

You see the thinking is women are not used to the idea of losing their hair and it is not a common occurrence for females particularly at a young age, whereas young men have endured this affliction since Adam was a boy.

Yet nobody explains why this makes it any easier for a teenage boy or man in his early twenties to watch his hair slowly recede or indeed quickly reveal his bald skull and always to the great amusement of his friends, work colleagues, sport teammates and the media.

The fact that hair replacement therapy, spray on remedies and wigs are all a part of this multi-billion-dollar hair restoration industry gives a thinking person a clue as to how much this hair loss impacts a man's self-esteem, self-consciousness and sense of worth.

The only difference is society's attitude.

Men must accept the jokes and insults and at times simply cruel comments from both men and women with a smile and good grace. They have no choice. To display the slightest sign of embarrassment or hurt will only lead to an increase in the frequency of the cutting observations and cruel comments.

This is just another form of male privilege of which women have no earthly comprehension.

To even think about passing a comment on a woman's thinning or patchy hair would be sheer insanity in any social circle. The joker would be attacked as a cruel, unthinking, callous brute and made to understand in no uncertain terms that he (or she) is in fact the one who deserves to be mocked and shunned for stooping so low.

Men, as in most things, must grin and bear it.

Whether alopecia or inherited genes, the result is still the same.
Perhaps the only arena where a woman might be a target would be when a comedian is at work.

There is an implicit understanding when one sits before a comedian that he or she will say awkward and embarrassing things about people in general and even about people who may be sitting in front of them.
Some truly cutting remarks have been made by both male and female comedians over the years.

Chris Rock's comment about Mr. Smith's wife's buzz cut ranks as one of the least spiteful words to ever pass from a comic's lips at an award show.

In this day and age many women (as do many men) attempt to tackle nature head on at the first sign of a thinning thatch. They take a razor to their hair and shave it.

Some men and women get away with this look. In fact, some men and women look very stylish with a shaved head if they have the right shaped skull.

Jada Smith happens to be one of those people.

She *knows* she looks cool and that is why she chooses to appear in public with her shaved skull on show. Women with her wealth can wear the very best and most expensive wigs which are impossible to detect as fake.

Many famous women wear extensions all of the time.

Clearly, she is very happy with her look.

For her to claim to be deeply insulted by Chris Rock's reference to GI Jane is laughable.

He did not say she looked stupid or ugly. He said she looked like the actress in GI Jane. She does. There was no malice.

In the scheme of Oscar jokes it was one of the mildest, least offensive to be uttered.

Mel Gibson was called an alcoholic and anti-semite by Ricky Gervais yet when he walked on stage he smiled and embraced Gervais. Was he happy? Nope.

The slap delivered by Will Smith was all about female privilege.

Almost every women who was asked about the blow defended Smith's actions by suggesting mean comments about a man's wife demand a response. In fact, a real man and a real husband would do nothing less than violently assault the man who dared poke fun at his wife.

There was no suggestion from any woman that such a response would be just as appropriate had a man been eviscerated by a comedian's words.

This blow took place amongst women who loudly and proudly proclaim at every opportunity that they are in the business of being and promoting, strong, independent women. Is there any other kind in Hollywood?

Why was Jada incapable of speaking up for herself if she felt deeply wounded? What did she say to Will? What look did she give him that prompted such a quick change in attitude?

All of the strong, independent women were standing and applauding- dewy eyed and perhaps a little moist in another region as the batterer stood and accepted his Oscar while continuing to defend his assault on a much smaller man who had his hands behind his back when he was attacked.

He did it for *his* woman. And for all women. He's the man!

This is the very same attitude Hollywood would call toxic and a sign a man thinks he possesses or owns his woman if the action had been performed by a non-actor from the amongst the great unwashed.

Whether left or right in their political world view, the general consensus was that Smith's assault was perfectly understandable though not perhaps the best way to respond. Piers Morgan made this sickening observation and suggested he may have done the same.

Even when some conceded it may have been an over the top reaction there was much smirking, laughter and barely concealed joy on show amidst those who made comments about men standing up for their woman being a good thing to see.

Watching that mob of sycophants cheering and applauding an unhinged psychopath who forty-three minutes earlier viciously assaulted another man for making a mild joke about his wife, one could see the sheer impossibility of fighting to have violence against men taken seriously.

Had Smith slapped a woman, no matter how vicious and cutting her words, he would never work in Hollywood again. Mind you, it was an open-handed slap. There were many women in that room who are bigger and possibly stronger than Chris Rock who would have survived a slap just as Rock did.

Yet even a lesser slap on the cheek of a woman, or even the simple grab of a shoulder or angry finger in her face would end Hollywood careers.

Why? Why is the sting of a woman's cheek so much more offensive, immoral and shocking than the sting of a small, innocent man's face?

I've often argued that the argument about not hitting a woman being based upon size and strength differentials is a lie.

Tiny men can be beaten by huge men and nobody expresses the slightest concern about size and strength disparity. Such a disparity existed at the Oscars the other night.

That was perfectly acceptable.

We have created a culture where women are considered higher beings-morally, spiritually and physically.

If a white actor had struck Rock we might have another issue too. That is certain. But the overriding, unmistakable message being sent out to all who watched that moment is that there are *many* justifiable reasons to hit another man but none when it comes to any form of violence against a woman.

I felt despair as I watched news hosts and celebrities, including conservative John Voight voice their support for that abominable assault on Chris Rock.

And Rock let men down by deciding not to bring charges. This is not admirable. It is a gutless, weak response from a man who is scared he will be attacked a second time for calling out his abuse at the hands of a psychotic cuckold.

Read the following statement from a retired LAPD deputy Chief and just imagine him saying these same words had Will Smith slapped a woman. There is a sickening two-tiered justice system in the west which is far more pronounced than the skin colour justice gap we hear so much about.

> Stephen Downing, a retired LAPD deputy chief, said a case could be brought. But he said it was reasonable not to waste resources when Rock apparently wasn't injured or ruffled enough to file a complaint.
>
> "Rock carried on as if nothing happened to him," Downing said. "He didn't even put a hand to his cheek. There didn't appear to be an injury. If he had knocked him to the floor and rendered him unconscious, I think action would have been taken."

So, because Rock accepted the nasty slap with grace and dignity there is no case to answer. This is beyond disgusting.

Again. The law is as sexist as Hollywood. Would Mr. Downing say the same of a woman who had been slapped? I believe charges are pressed by the police even when the female victim refuses to bring them and begs the police to drop them.

Chris Rock's head was spun by the power of the blow but because he didn't fall to the ground there is nothing to see here?

Think of the endless lectures from the scum that gather for these awards. Lectures about the poisonous, vile nature of a certain politician. Think of the hideous comments made about him, his wife and children. Nobody said they were offensive and disgusting. Not one person called them out as highly inappropriate. They laughed and cheered every vile word and threat of violence, be it spoken by demented De Niro, the killer Baldwin, Cher or Bette Midler.

Hollywood must die. It is an idea passed its used by date. Its narcissism, stark hypocrisy, sexual corruption and vile violent politics are a shit stain on the soul of America.

Men Made This

Theodore Labadie · 3 April 2022 · Archived copy · Original

I remember reading when I was younger a biography of the artist Jean Cocteau, how on his first plane trip he remarked how wonderful man was, enraptured by the technological marvel that was carrying him across the sky. Of course, by “man” he likely meant “humanity.” Years later I note how I have spent much of my time gazing on man’s works: his buildings, his art, his machinery. I can look at dock cranes or the engine of a vintage Bentley for hours. But unlike Cocteau, my awe is inspired in part because although I recognize the beauty of these things, I know that it is not man who is responsible, but men.

My favorite building is the Roman Pantheon. It contains the world’s largest unreinforced concrete dome which inscribes a perfect sphere 142 feet high. It has stood without collapsing for almost one thousand, nine hundred years. There is only one reason this building still stands aside from the engineering genius that built it: it’s indescribable beauty. As the barbarians sacked Rome they destroyed temples, villas, art. They burned it all or pulled it to the ground. But when they saw the Pantheon they were stopped dead in their tracks. They couldn’t bare to touch it. I recounted this tale to a younger man I knew, a rather self-conscious metrosexual who had actually seen and stood within the dome. He said that he had felt nothing. The Pantheon was nothing special.

What was it that those violent, masculine “barbarians” could see that my friend could not? I don’t have a complete answer for this, yet. Like so many young men I’ve known he was preoccupied with chivalry. He was heavily whipped and complained bitterly that his girlfriend had no understanding of him and no real interest. I wanted to shake him and tell him that with his beauty and strength the world was his. All he had to do was reach out and take it. But I doubt he ever will. Feminized, as at the Pantheon he looks at himself and does not see.

Men do not see the world like women do. The gaze of men projects outward into it; they see it, they take what they need from it, and they remake it anew. The gaze of women falls inward. The world becomes them, it exists for them. And thus, women do not build; they consume. It is not the vicissitudes of society or the education system that makes women like this. It is their nature. And, I hazard a guess that few others have made, that because of the consumptive nature of women and of men’s desire to give them every comfort and convenience that we are eating ourselves alive.

I wonder, if the genius of men were fully recognized where would we be now? The ancient Greeks developed the steam engine some two thousand years ago but saw it as no more than an amusing toy. Another kind of engine, a mechanical computer called a difference engine, was conceived by Charles Babbage nearly two hundred years ago, but a lack of vision in the general public meant Babbage could never acquire the funds to build it.

Those societies, the ancient Greek and the Victorian, are perceived by history to be patriarchal and every advantage given to the men who lived in them. But both societies had large populations of slaves and most men were anything but their own masters. What will we be able to do, what wonders will we be able to build, when men are finally, for the first time in human history, truly free?

The trouble with testosterone: Will boys just be boys?

Dr. Robert Sapolsky · 4 April 2022 · Archived copy · Original

Face it, we all do it. We all believe certain stereotypes about certain minorities. The stereotypes are typically pejorative and usually false. But every now and then, they are true. I write apologetically as a member of a minority about which the stereotypes are indeed true. I am male. We males account for less than 50 percent of the population, yet we generate a disproportionate percentage of the violence. Whether it is something as primal as having an ax fight in an Amazonian clearing or as detached as using a computer-guided aircraft to strafe a village, something as condemned as assaulting a cripple or as glorified as killing someone wearing the wrong uniform, if it is violent, males excel at it.

Why should that be? We all think we know the answer. A dozen millennia ago or so, an adventurous soul managed to lop off a surly bull's testicles and thus invented behavioral endocrinology. It is unclear from the historical records whether this individual received either a grant or tenure as a result of the experiment, but it certainly generated an influential finding–something or other comes out of the testes that helps to make males such aggressive pains in the ass.

That something or other is testosterone.[1] The hormone binds to specialized receptors in muscles and causes those cells to enlarge. It binds to similar receptors in laryngeal cells and gives rise to operatic basses. It causes other secondary sexual characteristics, makes for relatively unhealthy blood vessels, alters biochemical events in the liver too dizzying to even contemplate, has a profound impact, no doubt, on the workings of cells in big toes. And it seeps into the brain, where it binds to those same "androgen" receptors and influences behavior in a way highly relevant to understanding aggression.

What evidence links testosterone with aggression? Some pretty obvious stuff. Males tend to have higher testosterone levels in their circulation than do females (one wild exception will be discussed later) and tend to be more aggressive. Times of life when males are swimming in testosterone (for example, after reaching puberty) correspond to when aggression peaks. Among numerous species, testes are mothballed most of the year, kicking into action and pouring out testosterone only during a very circumscribed mating season- precisely the time when male aggression soars.

Impressive, but these are only correlative data, testosterone repeatedly being on the scene with no alibi when some aggression has occurred. The proof comes with the knife, the performance of what is euphemistically known as a "subtraction" experiment. Remove the source of testosterone in species after species and levels of aggression typically plummet. Reinstate normal testosterone levels afterward with injections of synthetic testosterone, and aggression returns.

To an endocrinologist, the subtraction and replacement paradigm represents pretty damning proof: this hormone is involved. “Normal testosterone levels appear to be a prerequisite for normative levels of aggressive behavior” is the sort of catchy, hummable phrase that the textbooks would use. That probably explains why you shouldn’t mess with a bull moose during rutting season. But that’s not why a lot of people want to understand this sliver of science. Does the action of this hormone tell us anything about *individual* differences in levels of aggression, anything about why some males, some human males, are exceptionally violent? Among an array of males –human or otherwise- are the highest testosterone levels found in the most aggressive individuals?

Generate some extreme differences and that is precisely what you see. Castrate some of the well-paid study subjects, inject others with enough testosterone to quadruple the normal human levels, and the high-testosterone males are overwhelmingly likely to be the more aggressive ones. However, that doesn’t tell us much about the real world. Now do something more subtle by studying the normative variability in testosterone-–in other words, don’t manipulate anything, just see what everyone’s natural levels are like–and high levels of testosterone and high levels of aggression still tend to go together. This would seem to seal the case-–interindividual differences in levels of aggression among normal individuals are probably driven by differences in levels of testosterone. But this turns out to be wrong.

Okay, suppose you note a correlation between levels of aggression and levels of testosterone among these normal males. This could be because *(a)* testosterone elevates aggression; *(b)* aggression elevates testosterone secretion; *(c)* neither causes the other. There’s a huge bias to assume option *a*, while *b* is the answer! Study after study has shown that when you examine testosterone levels when males are first placed together in a social group, testosterone levels predict nothing about who is going to be aggressive. The subsequent behavioral differences drive the hormonal changes, rather than the other way around.

When you examine testosterone levels when males are first placed together in a social group, testosterone levels predict *nothing* about who is going to be aggressive.

Because of a strong bias among certain scientists, it has taken forever to convince them of this point. Behavioral endocrinologists study what behavior and hormones have to do with each other. How do you study behavior? You get yourself a notebook and a stopwatch and a pair of binoculars. How do you measure the hormones? You need a gazillion-dollar machine, you muck around with radiation and chemicals, wear a lab coat, maybe even goggles- the whole nine yards. Which toys would you rather get for Christmas? Which facet of science are you going to believe in more? Because the endocrine aspects of the business are more high-tech, more reductive, there is a bias to think that it is somehow more scientific, more powerful. This is a classic case of what is often called physics envy, the disease among scientists where the behavioral biologists fear their discipline lacks the rigor of physiology, the physiologists wish for the techniques of the biochemists, the biochemists covet the clarity of the answers revealed by molecular biologists, all the way down until you get to the physicists, who confer only with God. Hormones seem to many to be more real, more substantive, than the ephemera of behavior, so when a correlation occurs, it must be because hormones regulate behavior, not the other way around.

As I said, it takes a lot of work to cure people of that physics envy, and to see that interindividual differences in testosterone levels don’t predict subsequent differences in aggressive behavior among individuals. Similarly, fluctuations in testosterone levels within one individual over time do not predict subsequent changes in the levels of aggression in that one individual – get a hiccup in testosterone secretion one afternoon and that’s not when the guy goes postal.

Look at our confusing state: normal levels of testosterone are a prerequisite for normal levels of aggression, yet changing the amount of testosterone in someone’s bloodstream within the normal range doesn’t alter his subsequent levels of aggressive behavior. This is where, like clockwork, the students suddenly start coming to office hours in a panic, asking whether they missed something in their lecture notes.

Yes, its going to be on the final exam, and its one of the more subtle points in endocrinology- what is referred to as a hormone having a “permissive effect”. Remove someone’s testes and, as noted, the frequency of aggressive behavior is likely to plummet. Reinstate precastration levels of testosterone by injecting that hormone, and precastration levels of aggression typically return. Fair enough. Now this time, castrate an individual and restore testosterone levels to only 20 percent of normal and … amazingly, normal precastration levels of aggression come back. Castrate and now generate twice the testosterone levels from before castration- and the same level of aggressive behavior returns. You need some testosterone around for normal aggressive behavior – zero levels after castration, and down it usually goes; quadruple it (the sort of range generated in weight lifters abusing anabolic steroids), and aggression typically increases. But anywhere from roughly 20 percent of normal to twice normal and it’s all the same; the brain can’t distinguish among this wide range of basically normal values.

We seem to have figured out a couple of things by now. First, knowing the differences in the levels of testosterone in the circulation of a bunch of males will not help you much in figuring out who is going to be aggressive. Second, the subtraction and reinstatement data seem to indicate that, nevertheless, in a broad sort of way, testosterone causes aggressive behavior. But that turns out not to be true either, and the implications of this are lost on most people the first thirty times you tell them about it. Which is why you’d better tell them about it thirty-one times, because it is the most important point of this piece.

Round up some male monkeys. Put them in a group together, and give them plenty of time to sort out where they stand with each other- affiliative friendships, grudges, and dislikes. Give them enough time to form a dominance hierarchy, a linear ranking system of numbers 1 through 5. This is the hierarchical sort of system where number 3 monkey, for example, can pass his day throwing around his weight with numbers 4 and 5, ripping off their monkey chow, forcing them to relinquish the best spots to sit in, but, at the same time, remembering to deal with numbers 1 and 2 with shit-eating obsequiousness.

Hierarchy in place, it’s time to do your experiment. Take that third ranking monkey and give him some testosterone. None of this within-the-normal-range stuff. Inject a ton of it into him, way higher than what you normally see in a rhesus monkey; give him enough testosterone to grow antlers and a beard on every neuron in his brain. And, no surprise, when you then check the behavioral data, it turns out that he will probably be participating in more aggressive interactions than before.

So even though small fluctuations in the levels of the hormone don’t seem to matter much, testosterone still causes aggression. But that would be a wrong conclusion. Check out number 3 more closely. Is he now raining aggressive terror on any and all in the group, frothing in an androgenic glaze of indiscriminate violence? Not at all. He’s still judiciously kowtowing to numbers 1 and 2, but has simply become a total bastard to numbers 4 and 5. This is critical: testosterone isn’t *causing* aggression, it’s *exaggerating* the aggression that’s already there.

Another example just to show we’re serious. There’s a part of your brain that probably has lots to do with aggression, a region called the amygdala.[2] Sitting right near it is the Grand Central Station of emotion-related activity in your brain, the hypothalamus. The amygdala communicates with the hypothalamus by way of a cable of neuronal connections called stria terminalis. No more jargon, I promise. The amygdala has its influence on aggression via that pathway, with bursts of electrical excitation called action potentials that ripple down the stria terminalis, putting the hypothalamus in a pissy mood.

Once again, do your hormonal intervention; flood the area with testosterone. You can do that by injecting the hormone into the bloodstream, where it eventually makes its way to this part of the brain. Or you can be elegant and surgically microinject the stuff directly into this brain region. Six of one, half a dozen of the other. The key thing is what doesn’t happen next. Does testosterone now cause there to be action potentials surging down the stria terminalis? Does it turn on that pathway? Not at all! If and only if the amygdala is *already* sending an aggression-provoking volley of action potentials down the stria terminalis, testosterone increases the rate of such action potentials by shortening the resting time between them. It’s not turning on the pathway, it’s increasing the volume of signaling if it is already turned on. It’s not causing aggression, it’s exaggerating the preexisting pattern of it,

exaggerating the response to environmental triggers of aggression.

This transcends issues of testosterone and aggression. In every generation, it is the duty of behavioral biologists to try to teach this critical point, one that seems a maddening cliché once you get it. You take that hoary old dichotomy between nature and nurture , between biological influences and environmental influences, between intrinsic factors and extrinsic ones, and, the vast majority of the time, regardless of which behavior you are thinking about and what underlying biology you are studying, the dichotomy is a sham. No biology. No environment. Just the interaction between the two.

Do you want to know how important environment and experience are in understanding testosterone and aggression? Look back at how the effects of castration were discussed earlier. There were statements like “Remove the source of testosterone in species after species and levels of aggression typically plummet.” Not “Remove the source … and aggression always goes to zero.” On average it declines, but rarely to zero, and not at all in some individuals. And the more social experience an individual had being aggressive prior to castration, the more likely that behavior persists sans cojones. Social conditioning can more than make up for the hormone.

Another example, one from one of the stranger corners of the animal kingdom: If you want your assumptions about the nature of boy beasts and girl beasts challenged, check out the spotted hyena. These animals are fast becoming the darlings of endocrinologists, sociobiologists, gynecologists, and tabloid writers. Why? Because they have a wild sex-reversal system- females are more muscular and more aggressive than males and are socially dominant over them, rare traits in the mammalian world. And get this: females secrete more of certain testosterone-related hormones than males do, producing the muscles, the aggression (and, as a reason for much of the gawking interest in these animals, wildly masculinized private parts that make it supremely difficult to tell the sex of the hyena). So this appears to be a strong vote for the causative powers of high androgen levels in aggression and social dominance. But that’s not the whole answer. High up in the hills above the University of California at Berkley is the world’s largest colony of spotted hyenas, massive bone-crunching beasts who fight with each other for the chance to have their ears scratched by Laurence Frank, the zoologist who brought them over as infants from Kenya. Various scientists are studying their sex-reversal system. The female hyenas are bigger and more muscular than the males and have the same weirdo genitals ands elevated androgen levels that their female cousins do back in the savannah. Everything is in place except … the social system is completely different from that in the wild. Despite being stoked on androgens, there is a very significant delay in the time it takes for the females to begin socially dominating the males- they’re growing up without the established social system to learn from.

When people first grasp the extent to which biology has something to do with behavior, even subtle, complex, human behavior, there is often an initial evangelical enthusiasm of the convert, a massive placing of faith in the biological components of the story. And this enthusiasm is typically of a fairly reductive type–because of physics envy, because reductionism is so impressive, because it would be so nice if there were a single gene or hormone or neurotransmitter or part of the brain that was *it*, the cause, the explanation of everything. And the trouble with testosterone is that people tend to think this way in an arena that really matters.

This is no mere academic concern. We are a fine species with some potential. Yet we are racked with sickening amounts of violence. Unless we are hermits, we feel the threat of it, often as a daily shadow. And regardless of where we hide, should our leaders push the button, we will all be lost in a final global violence. But as we try to understand and wrestle with this feature of our sociality, it is critical to remember the limits of biology. Testosterone is never going to tell us much about the suburban teenager who, in his after-school chess club, has developed a particularly aggressive style with his bishops. And it certainly isn’t going to tell us much about the teenager in some inner—city hellhole who has taken to mugging people. “Testosterone equals aggression” is inadequate for those who would offer a simple excuse: Boys will be boys and certain things in nature are inevitable. Violence is more complex than a single hormone. This is endocrinology for the bleeding heart liberal – our behavioral biology is usually meaningless outside the context of social factors and environment in which is occurs.

Notes:

[1] Testosterone is one of a family of related hormones, collectively known as “androgens” or “anabolic steroids.” They all are secreted by the testes or are the result of a modification of testosterone, they all have similar chemical structure, and they all do roughly similar things. Nonetheless, androgen mavens spend entire careers studying the important differences in the actions of different androgens. I am going to throw that subtlety to the wind and, for the sake of simplification that will horrify many, will refer throughout to all of these related hormones as “testosterone.”

[2] And no one has shown that differences in the size or shape of the amygdala, or differences in the numbers of neurons in it, can begin to predict differences in normal levels of aggression. Same punch line as with testosterone.

Further reading:

For a good general review of the subject, see E. Monaghan and S. Glickman, “Hormones and Aggressive Behavior,” in J. Becker, M. Breedlove, and D. Crews, eds., *Behavioral Endocrinology* (Cambridge, Mass.: MIT Press, 1992), 261. This also has an overview of the hyena social system, as Glickman heads the study of the Berkley hyenas. For technical papers on the acquisition of the female dominance in hyenas, see S. Jenks, M. Weldele, L. Frank, and S. Glickman, “Acquisition of Matrilineal Rank in Captive Spotted Hyenas: Emergence of a National Social System in Peer-Reared Animals and Their Offspring,” *Animal Behavior* 50 (1995): 893; and L. Frank, S. Glickman, and C. Zabel, “Ontogeny of Female Dominance in the Spotted Hyena: Perspectives from Nature and Captivity,” in P. Jewell and G. Maloiy, eds., “The Biology of Large African Mammals in Their Environment,” *Symposium of the Zoological Society of London* 61 (1989): 127.

I have emphasized that while testosterone levels in the normal range do not have much to do with aggression, a massive elevation of exposure, as would be seen in anabolic steroid abusers, does usually increase aggression. For a recent study in which even elevating into that range (approximately five times normal level) still had no effect on mood or behavior, see S. Bhasin, T. Storer, N. Berman, and colleagues, “The Effects of Supra-physiologic Doses of Testosterone on Muscle Size and Strength in Normal Men,” *New England Journal of Medicine* 335 (1996): 127.

The study showing that raising testosterone levels in the middle-ranking monkey exaggerates preexisting patterns of aggression can be found in A. Dixon and J. Herbert, “Testosterone, Aggressive Behavior and Dominance Rank in Captive Adult Male Talapoin Monkeys (*Miopithecus talapoin*), ” *Physiology and Behavior* 18 (1977): 539. For the demonstration that testosterone shortens the resting period between action potentials in neurons, see K. Kendrick and R. Drewett, “Testosterone Reduces Refractory Period of Stria Terminalis Neurons in the Rat Brain,” Science 204 (1979): 877.

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Toil and Trouble – Thoughts on Two Gynocentric Demands on Men

Vernon Meigs · 5 April 2022 · Archived copy · Original

Although what you are about to read is not actually an analysis of the Three Witches of Shakespeare's *MacBeth,* the general meaning of a part of their famous incantation "Double double, toil and trouble" is just as it sounds: the intent to cause toils and troubles for humankind for the sake of causing them. Perhaps it is apt to use the Three Witches as an analogy for those that demand and expect toil and trouble…in particular for malekind. It is worth seriously contemplating whether women of gynocentric society wish to see more trouble in the form of men's chivalric self-abnegating behavior, and toil for men as a way of life. Here are some thoughts on these two kinds of demands on men.

"I Would Die For You": The Male Expendability Kink

Whenever we see men in the business of saving lives, the praises of these men tend to have a common denominator: hooray for men risking their lives and well-being. These men, sometimes even boys, end up damaged in the process of performing their given heroic act. More than enough of them die. News of such occurrences make women who profess to long for the gender roles of old gush and fawn for these men willing to offer their lives. Men who invest a lot in what women think of them follow suit by saying this is what manhood is about and declares "not men" those who would dare to complain about this role they are placed in.

Just as a thought experiment, what if a man devised a way to save more and more lives while rendering the necessity of risk to the rescuer negligible or completely obsolete? Call me crazy, but I'll bet that the fawning will subside. In fact, I would dare say that it is not the wonderful act of saving a life that these women are grateful for, or these ever-chivalrous men want to measure up to. What they profess to be grateful for is rather the willingness for the man to be of service and self-expense for the good of our gynocentric society. When a man is expended or put in a position where he may be expended, it is a sensation for those who believe in the so-called traditional gender roles. If a man doesn't, it doesn't matter then if he did engage in a life-saving act; self-preservation is seen as cowardly and unmasculine. Whether it is a neotraditional or a feminist society, the standard for men and masculinity is based on the altruism of men on women's behalf. I will note that altruism is not compassion, but the act of living for the sake of the designated others. For some reason, this is seen as virtuous.

Whereas a feminist society upholds abnegation of masculinity as an end in itself in practice, gynocentric neo-traditionalism claims to esteem masculinity only where men are prepared to die in service towards the feminine ends. Women in the latter category appear to behave as though this the chief sexual and relational appeal of men, often more so than the well-known attraction to "loaded" financially successful men. In fact, if these two masculine "virtues" are combined, then ultimately it means she inherits the money of the dead husband, and she is all set.

How many times have we heard stories in which a woman or girl fantasizes about a crush, love interest, or ideal partner and the magic phrase uttered by the man to express his love to her is "I would die for you" or something to that effect? Preparedness to die is presented as a criteria for a male object of romance, it seems.

Why is a woman enamored with the idea of a man wanting to die for her? Granted, it is dangerous enough for the man to profess to live for her as that is a gynocentric folly in itself, but that's beside the point here. In human history, we have not appropriately questioned the societal romanticizing of self-sacrifice and the worship of death, especially that of men. Women act consistently as if they are attracted to the male act of self-destruction, as it serves their ends. Why are women appreciative that someone dies for them? Why is anyone thankful instead of horrified?

Anti-Automation: For Male Jobs, or Male Toil?

Now, to switch gears quite a bit, let's talk about automation and men's work.

Everything mentioned thus far can apply to the idea of male toil and labor as well. How many times have we heard

that automation is killing men's jobs, as is the advent of artificial intelligence? Are those that profess to be on the side of men really expressing concern about men's income, or are they after something else?

Well perhaps the women may have some investment in men's income, especially since men's income too often becomes women's income if the man isn't smart enough. What I really want to address here however is the fear of automation, and how some allege that automation is a men's issue.

Automation is all about the development and usage of technology to aid in life so we can earn the space and time to self-actualize. Automation is devised largely by men; this means that to attack automation is to attack the hard work of these men in the information age. Automation can liberate men from unnecessary toil and allow men to accomplish tasks more efficiently; this means that it is of great value to men as they can do tasks better, and save room for whatever the next frontier might be. To attack automation is to want men to toil; it is to want men to set aside any desire to self-actualize and instead labor for the sake of laboring. Sadly, too many men can't seem to define themselves as men without this canned distinction brought to you by the "fairer sex."

Oh, I'm not saying that the abuse of automation and artificial intelligence by the powers-that-be isn't a genuine issue. I'm not saying you should take technology for granted and not be cautious. However, that is a discussion for another time and is certainly not specific to men's issues.

When automation is presented as a problem (leading to the destruction of men's jobs, and so forth), what can the response be except for calling for a return to labor with decreased level of technology and tools, thereby ensuring more toil? These doomsayers forget that automation actually creates jobs, perhaps way more than it destroys. That is what is meant by the next frontier. Or should they just admit that all they want to do is to make men go back to their vision of "traditional" masculinity again, in which they are simply a laboring class?

And on top of all this, what's more masculine than tools and gadgetry?? What's so unmasculine about a sense of tinkering to make something creative that actually lightens the load and speeds things up? Invention is what I wholeheartedly call a masculine virtue. It ironically smashes traditions, though it can set the stage for new ones, until they get smashed! Also, I doubt automation will keep us from wanting to enjoy the great outdoors and play sports if we desire to, so no need to fear and bellyache about that in my opinion.

Women have vastly benefitted from automation as well. I suspect that some of the women fearmongering about automation don't expect the convenience of their own lives to decrease if all that nice automation would be reverted somehow. I guess we all know who picks up the slack here.

Furthermore, if you think harder on the subject of male toil, you would also realize that this just as well has to do with the idea of the female disgust for the "idle man": a male, who in the female's eyes, isn't doing anything. The solution, according to her amounts to "Men: work, work, work!" The fear of automation is the fear of the non-toiling man.

What Do You Really Want Out of Men?

This has been a set of premises put together in one stream of thought that asks the question of what do the women and men of gynocentric society actually love about men, and what do they even think their place is. I hate to sound cynical, but it does seem to me that these women have a fetish for the male intent on disposing himself, or else working and laboring, all for her as the woman, that royal class. I think we could stand to be a bit disturbed by this. It all resembles a desire on the part of the women of gynocentric society to just see men perform for their amusement. And who are the classic collective archetype of those that want to cause all this toil and trouble for their enjoyment? The Weird Sisters, or the Three Witches.

I think it would be an interesting experiment to see in action, to respond appropriately to gynocentrists who fawn over men's physical damage and those that voice disapproval of men they refer to as idle, that is, not toiling and getting into life-threatening trouble. Just imagine these neo-traditionalists chanting "Double double, toil and trouble" and giving a shrill cackle of amusement.

In closing, I dare say that it has even got to the point that so many of us don't know what love and appreciation for men for being men even looks like, and we can't even describe it without resorting to the tired buzzwords such as labor, service, protect, provide, self-sacrifice and others that speak only of men's utility and not as an entity to be valued in himself. So what do women really want out of men anyway, after all is said and done? Are men lovable because they'd die for these women? Are they valuable because they'd work to the ends of the earth do whatever Princess wants? Do the scars on a man's body and face make him more sexy and exciting for women? The implications are worse than anyone can imagine if the answers are "Yes."

Human sexual dimorphism

Dr. Robert Sapolsky · 7 April 2022 · Archived copy · Original

The inflated definition of misogyny

Zerbu · 8 April 2022 · Archived copy · Original

Feminists are very quick to scream when they see or hear something they consider to be discrimination against women. According to feminists, misogyny is still rampant in society, and women are treated badly and unfairly. Really, though, what do they consider to be sexist?

The issues most feminists today complain about, are normal issues that happen to many people and are not gender based. Mainstream misogyny is very rare in today's society, and if it ever occurs, people will know about it, report it immediately and it will be gotten rid of as soon as possible.

So, what are some examples of what feminists consider misogyny?

- If a man is chosen over a woman for a job, it's considered misogyny;
- If a woman or girl doesn't get taken seriously, it's considered misogyny;
- If a woman or girl is not given complete control over her choices in life, it's considered misogyny;
- If violence is inflicted against a woman or girl, it's considered misogyny;
- If a female boss is not respected properly, it's considered misogyny;
- If a woman or girl is falling behind in a class, it's considered misogyny on the part of the education system;
- If a woman or girl is not given proper health care, it's considered misogyny;
- If a woman or girl is poor or suffering financial stress, it's considered misogyny;
- If a woman or girl gets in trouble for a reason she disagrees with, it's considered misogyny;
- If a woman or girl in general is suffering, it's considered misogyny.

Now, despite what feminists claim, these issues are not misogyny, because they are not gender issues. These issues happen to everyone, not just women and girls. Men and boys suffer from them as much, a lot of the time even more so. It has nothing to do with gender discrimination.

- *People* get chosen for jobs over other *people;*
- *People* don't always get taken as seriously as they should;
- *People* aren't always given complete control over their choices in life, and may be restricted for financial, health and/or other reasons;
- *People* suffer violence;
- Bosses and people in power are not always respected the way they should be, regardless of gender;
- *People* often fall behind in classes;
- *People* are not always given the proper health care they need or deserve;
- *People* suffer financial problems;
- *People* get in trouble for improper reasons, or at least what they consider improper;
- *People* in general suffer.

…but if one of those *people* are female, feminists immediately blame it on discrimination. Most of the problems feminists call misogyny are simple human issues that effect both genders. As has been demonstrated, feminists are not after equality. What they really want, by making these claims, is to change it so that only men ever suffer from these normal issues.

An example of this is how feminists continuously try to classify domestic violence (and in some cases, even violence in general) as a form of gender discrimination. Men can be victims of domestic violence too, so domestic violence is a violence issue, not a gender issue.

To demonstrate further the way situations are so easily labelled misogyny, here is a detailed example of a fictional situation:

> **A student at a school has just been accused of misbehaving. This student believes they have done nothing wrong, and is annoyed by the false accusation and is determined to have something done about it. The student complains to one of the teachers, but doesn't use proper manners and instead uses shouting and foul language. The teacher disciplines the student for it, and the student has to do extra work after class.**

The short story above does not mention the gender of the teacher and student. So let's say, both the student and the teacher are male. It would be considered a normal dispute. Change the gender of both of them to female, and it's still a normal dispute. However, make one of them male and the other female, and bang… it's gender discrimination! The male in the situation is a chauvinist, and the female is being discriminated against, despite the argument having nothing to do with gender. It could also be noted that in situations like these, the male is the one who gets blamed the majority of the time, and the female is always considered the victim.

That, folks, is the inflated definition of misogyny. For something that is done by a man (or boy) to be considered discrimination against women (or girls), the woman or girl just has to disagree with it. Whether or not the problem actually has anything to do with gender makes no difference in what feminists decide to call it.

A men's rights activist's response to a woman's take on the men's rights movement

Hannah Wallen · 9 April 2022 · Archived copy · Original

Hi, Hannah Cox. I'm Hannah Wallen. We haven't met and you've probably never heard of me, but no worries. I'm not all that familiar with you either, and you really only ended up on my radar after someone sent me a link to your FEE stories post, "A Woman's Take On the Men's Rights Movement."

.

As you can see I suck at introductions, so let's get right to the point.

I strongly disagree with your characterization of the men's rights movement as having been co-opted by men with hateful, oppressive attitudes and interests, as your use of listing such allegations together with the labels for other men's groups as a way of disparaging them without offering any real criticism. The movement you have described is not the men's movement that I know and love, and have been involved with since I found a community on reddit while looking for information to help a falsely accused friend several years ago.

I'm not surprised by what you've said about us, because "Hey men! You're advocating for yourselves wrong! Let feminists tell you how to do it!" is one of several commonly repeated feminist tropes and tactics used to try to undermine male control of the men's issues dialogue. This is far from the first time I've heard it. In 2013 I wrote a response to a much shorter version of it by left-wing Boston Globe writer and "nice" feminist Cathy Young. Hers was titled "The broken dialogue on men's rights," and she said everything in her article that you have said in yours, only with less compartmentalizing, less expounding on the validity of the issues addressed by the advocacy she was disparaging as unnecessary, and a more succinct manner of trying to shame men into subjugating their interests to women's sensibilities.

Aside from that, let's consider your first sentence, defining True Feminism™ as the belief that all people should have equal rights, equal opportunity, and equal command of their own destiny. I noticed you did not cite a source for that claim, nor offer any other evidence to support it. It is presented instead as if it is a self-evident fact which, combined with the rest of that paragraph, sets the moral tone of the article as one that recognizes the movement's female victim narrative without having to admit to the logical implications of the male oppressor narrative that is always used to support it, all to create an image to contrast against the Bad Activist, No Compassion narrative you reserved for nonfeminist men's advocates.

What flowery, toplofty language you used to dismiss the entire history of feminist political agitation for laws that discriminate against men on women's behalf, the universal academic fraud that has been used to support such agitation, and the profoundly misandric dogma communicated the overwhelming majority of feminist writing. How convenient it must be to be able to use platitudes about the True Feminism™ you'd rather talk about vs the ugly feminism that informs law, policy, institutional standards, and societal norms all over the western world… to thickly gloss over the fact that the movement's foundational dogma, Patriarchy Theory, is simply the belief that everything bad about every human culture is the way it is because men were/are in charge of its governing institutions. I cannot overstate the depth of my disgust at such a dishonest representation of the movement that used white feathers to label young men cowards for refusing to be treated as their society's disposable cannon fodder during WWI while simultaneously demanding voting rights for which most of those men were not eligible. What an incomplete picture of the ideology that produced the claim that, "The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her."

Not familiar?

It's from the Declaration of Sentiments, from the Seneca Falls Convention, 1848. The writers went on to support

this claim by framing coverture, a system of law designed to make men fully accountable for the welfare of the women in their families while exempting the women themselves from it at men's expense, as a male-perpetrated attack on women's humanity. Their reasoning relied on only considering the restrictions women faced under these laws, which were in place to facilitate men's ability to meet the obligations and operate within the restrictions those same laws imposed on them. While feminists spent the next 200 years campaigning for women's release from their restrictions, they were very careful to avoid bringing about men's release from their obligations and restrictions as a result. In fact, they have fought to add to men's obligations and restrictions throughout that time.

That pattern of political activism and its influence on law and policymakers is the main cause of the discrimination men face today under criminal and family law, as well as an incredibly disproportionate burden on male taxpayers for the equally disproportionate financial benefit gained by female users of government programs and recipients of government-funded financial aid. Even in the private sector feminist influence has resulted in discrimination against male workers for the benefit of their female colleagues. This is not just true in regard to hiring and promotion, but also in the feminist domination of the area of human resources, which has become the primary arbiter of workplace social culture and made men's job status and security subject to their employer's deference to female sensitivity.

Therefore, if you're going to tell me that *real* feminism has anything to do with promoting "equal rights, equal opportunity, and equal command of their own destiny" for all people, you're on the hook for evidence. What legislative change, lobbied for by any feminist organization and passed by any governing body, achieved that goal. Don't cite laws giving women the voting franchise in any nation influenced by English Common Law, because in none of those nations did women have to do everything men did to get those rights, or to maintain them.

Hannah Cox, if you are reading this, I'll bet you're recoiling in denial of that description of the feminist movement. That's only to be expected given your panegyric description of it. Likely, if you felt like responding to a critic with such a dramatically different opinion, you would start by asking me which feminist groups I've engaged with or observed to learn about what feminism really means, and what feminists really do. You would probably be surprised to learn that list would include reading the documented history of the original suffragettes in the United Kingdom as well as those in the United States and Canada, and observing the legislative influence of not just individual feminists like Caroline Norton, creator of the Tender Years Doctrine, but also the biggest and most powerful feminist groups in the United States, like the National Organization for Women, which has spent decades opposing custody law reform that would end legislative guidance that encourages judicial discrimination against fathers.

That is why, when I read your description of what the men's rights movement is like, one thing really stood out to me. You limited your observation of the entire, worldwide century-old movement to giving slight consideration to just part of a statement on what men's rights groups believe (not the activities) of *one* of a multitude of groups within the greater men's issues discussion (not all of whom can be rightfully classified or would classify themselves as men's rights activists.) After that drive-by, you sped on to cite progressive and feminist opinion pieces for your long-form mudslinging. It seems you were unable to find any documentation of men's rights groups' actions that merited your claims about us, and chose not to consider why.

Don't like that characterization? Prove me wrong. Show me where you posted any interview with or documentation of your observation of the activities of any administrator from the National Coalition for Men, an organization that has successfully lobbied for legislative change, used civil suits to challenge discriminatory law and policy, and offered support to men not just since 2012, but for decades. Show me the way you have engaged with Warren Farrell, often cited (and rightfully so) as the father of the modern men's movement. He has written about every men's issue you included in the main body of your article, some extensively. He's known outside of the movement, having been interviewed on major media outlets and having spoken on these topics in academic settings for decades. You should not be afraid to talk to him. He's one of the most amiable, earnest, and rational people you'll ever meet and I guarantee that if your intentions are neutral or better, it will be a pleasant and enlightening conversation.

How many avoiceformen.com articles have you read without first prejudicing yourself with feminist source's characterizations of them first? What about UK groups like Justice for Men and Boys? Indian groups like the Save Indian Family Foundation? Did you maybe take a short cut and watch The Red Pill documentary, or Martyrs of Marriage? Have you maybe visited the Men's RIghts subreddit, an international hub of men's interest communication and advocacy? That forum is a great source of links to other men's issues forums where you could hear about men's issues advocacy from the people who are actually involved. Maybe you have listened to any videos on men's issues by any of the large number of creators who are part of groups like the one I'm in?

By the way, guess what: Some of us are women.

Actually, many of us are women. Maybe you could explain to us how our views are misogynistic, hateful, and oppressive… if you actually know what our views are.

If you did check out any of our work, why didn't you include any citation of any men's movement sources on the men's movement in your paragraph about how co-opted by very bad wrongthink boogeymen it has become? Do you find it distasteful to engage with the movement you are disparaging as you gloss over decades of our advocacy on the legitimate issues you used for the main body your article? Is that why, in discussing those issues, you also did not link to a single source from any men's group?

If you have never checked out any actual men's rights advocacy (besides part of an about statement from a group whose activities you didn't even bother to highlight) or any of our media, why haven't you?
With a wealth of information on men's issues hosted publicly online by actual men's interest groups describing our actual intentions, beliefs, activities, and impact, it can't be because you couldn't find us. To miss that big of a body of evidence, one would have to actively strive to avoid it.

But why would a person writing about us want to do that? Was it out of an arrogant but apparently quite wrongful assumption that you already knew what you would find, or maybe fear that you'd find evidence to contradict your opening mud-slinging session? Was it something else? Does your True Feminism™ lack space to let men's groups advocate for men's human and civil rights interests without feminist women's supervision or control? If so, exactly how does that attitude fit into the context of advocating "that all people should have equal rights, equal opportunity, and equal command of their own destiny?"

I'd really love to hear the answer to those questions, if you are willing and able to have that conversation.

Is circumcision legal? Does it matter?

Gary Costanza · 10 April 2022 · Archived copy · Original

Does the law protect the right of every adult, child, or infant to bodily integrity?

There is mounting evidence that this is so, has been argued by Mike Buchanan of Justice for Men and Boys, and now also by Peter Adler's "Is Circumcision Legal?"

To answer the question, I'll discuss Adler's work and also discuss aspects of the well-known Chase Heronimus lawsuit to prevent the forced circumcision of 4 yr. old Chase against his mother's will.

First, an excerpt from "Is Circumcision Legal?," italics mine:

> Origins of circumcision
>
> *Almost all mammals have foreskins. The male and female genitalia, which are identical in early gestation, have evolved to function together during sexual intercourse over sixty-five to one hundred million years.* Male and female circumcisions have been practiced for thousands of years, usually for religious, cultural, and personal reasons. Male circumcision has been performed as a religious ritual, a painful obligatory rite of passage, to mark or brand slaves and members of religious or tribal groups, and to suppress sexuality. American physicians introduced the practice in the late 1800s in an unsuccessful effort to prevent masturbation. For the following century, American physicians claimed that circumcision prevented or cured a long list of diseases such as epilepsy, paralysis, hip-joint disease, bad digestion, inflammation of the bladder, and tuberculosis; in fact, an uncircumcised penis was "seen as the cause of most human diseases and socially unacceptable behaviours."
>
> Legal Issues
>
> *The fact that circumcision is commonplace, asserted by proponents of circumcision in legal briefs, is not in and of itself a valid legal argument. Slavery was once commonplace, as was drilling holes in the brain to cure epilepsy and mental disorders, the use of leeches to remove blood, and the use of unsterile instruments in surgery.* In addition, even if circumcision has potential or actual medical benefits (which is debated), it does not necessarily follow that it is a legal practice. Removing any body part, if removed to prevent it from becoming diseased, would be medically beneficial, yet this would not justify amputating a leg, for example, to prevent an infection that could be treated with antibiotics. Physicians do not routinely remove healthy body parts from children other than the male foreskin. The fact that there is legislation against cutting girls' genitals but not boys' genitals also does not resolve whether or not male circumcision is legal.
>
> *Circumcision raises one principal issue for its opponents: do boys, like girls, have a right to genital integrity, and, if so, where is the right found? The surgery raises many troublesome legal issues for proponents. Is invasive surgery on boys' genitals legal when cutting girls' genitals is a federal crime?* How can it be legal to remove boys' foreskins to reduce the risk of penile cancer, but not girls' breasts, which are many times more likely to become cancerous? Can physicians lawfully endanger and harm boys without benefiting most of them? Do physicians have the right

> to operate on healthy boys, against their own recommendation, at the request of parents for reasons having nothing to do with medicine, usually without fully informing parents of the risks? Is it lawful to circumcise healthy boys when intact men rarely choose it for themselves? Do parents have the right to make the circumcision decision for religious reasons or any reason?

Wow. Here we get to the heart of the matter:

> Do Boys Have a Right to Genital Integrity?
>
> The question should be stated more broadly: does every American citizen – whether young or old, male or female – have a right to personal security or bodily integrity and hence to genital integrity? If boys do not, adults and girls do not, either. *Congress stated in banning non-therapeutic female genital cutting that it "infringes upon the guarantees of rights secured by Federal and State law, both statutory and constitutional."*
>
> *What are those laws?*
>
> The Common Law
>
> In 1791, the United States passed a constitutional amendment that adopted British common law. The first chapter of Blackstone's Commentaries, "Of the Absolute Rights of Persons," states that the rights of the people are to be preserved inviolate.
>
> a. *The Right to Personal Security*
>
> The principal purpose of the law, Blackstone wrote, is to protect the right of all people to personal security:
>
> 1. *The right of personal security consists in a person's legal and uninterrupted enjoyment of his life, his limbs, his body, his health…* 2. [Man's rights] include a prohibition not only of killing, and maiming, but also of torturing… and… no man shall be forejudged of life or limb contrary to… the law of the land…. 3. [A man's] person or body is also entitled, by the same natural right, to security from the corporal insults of menaces, assaults, beating, and wounding; though such insults amount not to destruction of life or member. 4. The preservation of a man's health from such practices as may prejudice or annoy it."

From "Constitutional Law:"

> The Bill of Rights to the United States Constitution was adopted to protect individuals. As the Supreme Court has stated, *"[c]onstitutional rights do not mature and come into being magically only when one attains the state-defined age of majority. Minors, as well as adults, are protected by the Constitution and possess constitutional rights."* Constitutional rights are "fundamental" and "may not be submitted to vote." Accordingly, legislation that violates constitutional rights is legally invalid. *Since Congress found non-therapeutic female genital cutting to violate girls' federal and state constitutional rights, what are the rights to which the Supreme Court was referring? It should be asked first, though, whether boys have a right to the same*

> *protection against genital cutting as girls?*

Which brings us to "The Right to Equal Protection:"

> Shea Lita Bond addressed this issue in her 1999 article, *State Laws Criminalizing Female Circumcision: A Violation of the Equal Protection Clause of the Fourteenth Amendment*. Congress and sixteen states have banned female genital cutting except when medically necessary. The American Academy of Pediatrics briefly recommended that its physicians perform a ritual pinprick of a girl's genitals if that might prevent more harmful genital cutting, even though this would have violated federal law. This ignited a storm of protest, and the policy was quickly retired. *Thus, even a pinprick of girls' genitals is a federal crime. Physicians likewise cannot cut adults' genitals without their consent (an adult subjected to this could use force in self-defense, call the police, or successfully bring suit).*
> The Fourteenth Amendment to the United States Constitution prohibits states from enforcing laws that "deny to any person… equal protection of the laws". State constitutions also contain equal protection clauses.
> Bond concluded in her article that state statutes protecting females but not males from genital cutting violate the constitutional guarantee that similarly situated males and females should be treated equally before the law

The essence of these legal protections, whether in the Constitution or Common Law, is that by law, the state protects bodily integrity from involuntary injury by others such as stabbing, shooting, assault, or amputation, and if those rights are granted to infant girls, they must also be granted to infant boys.

Go to "Is Circumcision Legal?" to get the legal analysis of these other insightful topics:

> The Right to Privacy
>
> The Right to Life, Liberty, Property, and the Pursuit of Happiness
>
> The Right to Freedom of Religion
>
> The Child Abuse Statutes
>
> Criminal Assault
>
> Human Rights law
>
> Do Physicians Have the Legal Right to Circumcise Healthy Boys?
>
> Physicians Cannot Discriminate Against Boys
>
> Physicians Cannot Lawfully Operate on Healthy Boys
>
> Healthy Boys Are Not Patients
>
> Circumcision Is Not Within the Scope of Medicine
>
> Unnecessary Surgery on Children Is Unlawful
>
> Physicians Cannot Endanger or Harm Boys Unnecessarily
>
> A Physician's Legal Duty Is to the Patient
>
> Circumcision Violates the Best Interests Rule
>
> Is Circumcision a Fraud and an Unfair and Deceptive Act and

Practice?

Do Parents Have the Right to Make the Circumcision Decision?

Boys' Rights to Genital Integrity Supersede Their Parents' Rights

Parents Have a Legal Duty to Protect Their Children From Harm

Parents Have No Religious or Other Right to Order Circumcision

Parents Can Only Consent to Medical Care
Just as physicians cannot perform unnecessary surgery on children, parents cannot consent to it. In 1979, a Texas appeals court considered whether parents could consent to remove and transplant a kidney from a daughter to a son to save his life, and held that they could not.

Is It Lawful to Use Medicaid to Pay For Circumcision?

Is It Lawful For Companies to Buy and Sell Boys' Foreskins?

So, what can be done, and what are our goals? Under "Remedies", we see:

Rights

As shown, circumcision violates the rules of medical ethics and numerous provisions of law. Boys and men are entitled to full redress. First, as the American Medical Association has stated, regulatory agencies are required to take allegations of unethical conduct very seriously. *Unnecessary surgery on children is a serious ethical violation. Physicians who circumcise should lose their licenses to practice medicine. Second, the federal and state child abuse statutes protecting children from harm and the criminal assault laws must be enforced. The penalty for violating these laws is imprisonment. Third, the federal and state statutes protecting girls from non-therapeutic circumcision must be extended to boys.*

Reality
The reality is that regulatory, criminal, administrative, and legislative remedies have not been forthcoming for properly performed circumcision. *Newborn boys cannot speak or vote, while physicians' associations and religious organizations can (and do) lobby legislators, contribute to campaigns, and put pressure on Medicaid officials.*

CONCLUSION
This article has addressed whether circumcision is legal, and has shown that it is not. To summarize the law, boys, like girls and adults, have absolute rights under the common law to personal security and bodily integrity, and to freedom or the autonomy to make important and irreversible decisions about their bodies that can be delayed, like circumcision, for themselves. It is unconstitutional to protect girls from unnecessary genital cutting without extending equal protection of the law to boys. In addition, boys and girls are protected from circumcision by the criminal child abuse statutes, tort law, and human rights law.
One therefore does not reach the argument that physicians have the right to circumcise boys for religious, cultural, or personal reason, but if one did, it does not pass the blush test. A physician's legal duty is to provide competent medical care to pediatric patients independent of their parents'

> desires. Thus, physicians cannot take orders from parents to operate on
> children for reasons having nothing to do with medicine.

A famous case of forced circumcision involved 4 yr. old Chase Hironimus whose father sought to have him circumcised against the wishes of his mother and himself. Tragically, he was eventually circumcised by a foreign doctor.

The lawsuit to prevent this forced circumcision highlights all the human rights that are involved and how they apply to baby boys. I've included portions of the lawsuit to show how the case was built to protect Chase and other infants like him. These excerpts are rich in legal, physical, and ethical reasons not to circumcise:

> 10. C.R.N.H. was born on October 31, 2010 and is now approximately 4 ½ years old.
> 12. C.R.N.H. expressed that he does not want circumcision.
> 13. C.R.N.H. expressed that he is afraid of circumcision.
> 14. C.R.N.H. is in constant fear of circumcision being forced upon him pursuant to
> the court's order.
> 15. C.R.N.H. does not have any medical condition that would make circumcision
> medically necessary.
> 16. Under the circumstances of this case, circumcision is not medically necessary.
> 17. Under the circumstances of this case, circumcision is non-therapeutic, elective,
> cosmetic surgery.
> 18. Under the circumstances of this case, circumcision is invasive, irreversible,
> painful, and will cause C.R.N.H physical and psychological harm.
> 19. Under the circumstances of this case, circumcision results in permanent physical
> alteration of one of C.R.N.H.'s most private body parts at an age when C.R.N.H. is aware of
> what his body looks like and will be traumatized by it.
> 20. Circumcision at C.R.N.H.'s age results in the loss and/or disfigurement of a
> normal, healthy, functional, valuable body part.
> 21. Circumcision at C.R.N.H.'s age will result in severe and permanent psychological
> damage.
> 22. Circumcision at C.R.N.H.'s age does not provide medical benefits.
>
> 26. Under the circumstances of this case, circumcision is not "medical treatment"
> because there is no diagnosis of any condition which would make it medically necessary.
>
> 34. There is no compelling, important, or legitimate reason why the procedure cannot be postponed until
> C.R.N.H. reaches the age of 18 and can seek to have it performed upon himself if he so desires at that time.
>
> 38. The American Academy of Pediatrics' Bioethics Committee has declared that a
> minor's input into surgical decisions must be heard and considered.
>
> 43. Under the circumstances of this case, forcing circumcision on C.R.N.H.
> constitutes assault, aggravated assault, battery, aggravated battery, and/or child abuse under
> Florida law.
>
> 56. Title 42 of the United States Code provides:
> Every person who, under color of any statute, ordinance, regulation,
> custom, or usage, of any State or Territory or the District of Columbia, subjects,
> or causes to be subjected, any citizen of the United States or other person within
> the jurisdiction thereof to the deprivation of any rights, privileges, or immunities
> secured by the Constitution and laws, shall be liable to the party injured in an
> action at law, suit in equity, or other proper proceeding for redress…
>
> 59. Defendants' application of Florida law to impose unnecessary, elective, cosmetic

> circumcision upon C.R.N.H. at the age of 4 ½ years old for no religious reason violates C.R.N.H.'s fundamental right to privacy and bodily integrity secured by the Due Process Clause of the Fourteenth Amendment to the United States Constitution.
>
> 60. Defendants' application of Florida law to impose unnecessary, elective, cosmetic circumcision upon C.R.N.H. at the age of 4 ½ years old for no religious reason violates the Equal Protection Clause of the Fourteenth Amendment of the United States Constitution, in that it sets out impermissible classifications. First, *Title 18 United States Code section 116 prohibits female circumcision and C.R.N.H. has been impermissibly denied equal protection under this law because of his age and gender.*
>
> 63. *Defendants have conspired* to deprive C.R.N.H. of equal protection of the laws and equal privileges and immunities guaranteed by the Constitution and laws of the United States by force, intimidation and threats.

As thorough and legally sound as this is, this lawsuit failed, as do many seemingly open-and-shut cases of obvious human rights violations. Why?

Some things are slow to change because they are so ingrained in us and the law that they have powerful opponents, like abortion, legalizing pot, men's reproductive rights, circumcision, and drafting women. "No-brainers" such as civil rights and anti-FGM were more easily won.

As in the tale "The Emperor's New Clothes," it seems that we ultimately say and do what others are doing without regard for the law, ethics, or common sense. Just as "The Milgram Experiment" found, people generally go along with what authority or those with 'white coats' do and say.

You may say 'so what if it's illegal, no one seems to care,' and you'd be right.

Unless a precedent-setting legal case makes clear that circumcision is illegal, it doesn't seem to matter to doctors, hospitals and anyone else what the Constitution and human rights law say about it – this still goes on.

So, if the law won't stop it, it's up to intactivists and the public to talk about the elephant in the room.

Join an intactivist group and protest.

Tell friends and family about the human right to genital integrity and ask if they'd have a baby girl cut.

Phrase questions to expectant parents something like "will you keep your son intact?"

Sorry, but politeness and avoiding uncomfortable conversation is trumped by protecting the life and human rights of vulnerable infants.

In closing, here's part of Adler's conclusion that sums up our dilemma:

> *Circumcision, one of the most common surgeries in American hospitals, will continue until public opinion has turned completely against it, or until courts rule, as in Germany, that circumcision is unlawful.* The constitutional right of access to the courts guarantees every American speedy, adequate, effective, and meaningful judicial remedies. Judges are sworn to uphold the Constitution and to grant those remedies. The 2012 German decision, this article, and those it cites, provide a blueprint for courts to hold physicians, hospitals, and parents liable to men for properly performed circumcisions.

> Is Circumcision Legal? Does it Matter? https://t.co/3oWJ1omUws #nocirc #intactivism #circumcision #MGM pic.twitter.com/8H4m0oC1Qk
>
> — gary costanza (@jerrytheother) February 28, 2016

Stop aggressive women and avoid domestic violence

Tim Patten · 11 April 2022 · Archived copy · Original

Clinical Psychologist's and researchers have identified the poisonous behavior of aggressive women who resort to verbal assault through gossip, innuendo and character assassination used against other female friends and coworkers. But when women become verbally aggressive against the man, she is falling in love with or dating, the cultural equation is toppled and the relationship reels towards becoming dysfunctional. Female aggression can cause long-lasting harm and even lead to death to you and other young men, regardless of race, background or position on the gender binary.

In fact, when the toxicity of female aggression interacts with healthy masculinity, it often triggers an explosive reaction that can undermine your search for romance and love, especially if you have not learned how to overcome it. As Phillip Calvin McGraw, popularly known as Dr. Phil, the well-known American television personality, author and psychologist recommends; if you do not elevate your relationship out of this situation, you may eventually spiral into darkness and despair, and even have your life placed in jeopardy.

The fact is, while most men have at least some familiarity with physical altercations, including punching, slugging, and other such threats, few have been trained to fight back against the weapons used by women's aggression and their verbal assaults. But men can learn.

Unfortunately, if any man were to so much as mention female aggression, in the politically correct world we live in, it usually gets mangled and misconstrued. It is not viewed as something that needs sorting but is viewed as a criticism and an attack on women. More often than not, your efforts to cope with the widely recognized threat of female belligerence will be labeled as misogyny, and as blatantly sexist.

This is not a great cultural value. If you said, for example, that soldiers should not be taught certain ways of defending themselves because some of these tactics might be discriminatory, most reasonable people would probably be responding by saying, you are being ridiculous. But when it comes to helping men deal with the bad behavior exhibited by members of the opposite sex, an altogether different logic applies. Society is apathetic.

In other words, even though research – like that featured at the British Psychological Society's Division of Forensic Psychology annual conference in Glasgow – demonstrates that women are more likely to be verbally aggressive toward their partners than men, any effort to address this issue is dismissed as sexist. Because of this, men are left dangerously vulnerable and unable to navigate such situations.

But a growing number of individuals, including clinical psychologist Dr. Jordan Peterson, are increasingly willing to speak out, despite attempts to keep the issue under wraps. In a video interview with Anne McElvoy, Senior Editor at *The Economist*, Dr. Peterson went into great detail about the nonphysical but nevertheless aggressive actions that women regularly engage in. With the cover of political correctness blown away, Ms. McElvoy was visibly shaken by the realities he brought to light.

Like many people in our anti-male world, Ms. McElvoy might also have been shocked to learn about the extent to which females exhibit dangerous behavior towards men. According to The Centers for Disease Control and Prevention (CDC), women are to blame in 55% of homicides stemming from intimate partner violence and a Harvard study said that 70% of domestic violence is initiated by women. Despite this, feminist organizations and society at large tend to focus almost exclusively on men as the aggressor of domestic violence, ignoring or discriminating against victims of verbal female aggression who happen to be male.

Modern Romance

If you are like most young men, you've probably been attracted by the outer appearance of women– flashy painted faces, false eyelashes, and glossy hair extensions. At some point – and maybe even recently – you have spent or are spending a considerable amount of time and money seeking female friendship. Sooner or later, though, friendships

become mesmerized by her manipulations and you begin to feel helplessly in love. You date her and yes, you encounter the ecstatic physical intimacy. Eventually, you are in a monogamous relationship, in what might seem like a dream at first.

Then one day, something shocking happens. Suddenly, she starts ranting, hurling abuse in your direction. She screams, “I can’t believe you did this to me! You call yourself a man! You’re just a child! I hate you! I’m done!” As a man, you’ve been taught – or, perhaps, learned the hard way – that you can’t say a word back, or else you’ll find her ratcheting up the volume and attacking you with a slew of morally righteous arguments, such as “You don’t know how to treat a woman!”

At that point, you realize that she is no longer the person you fell in love with – she is unrecognizable. You go silent and breathlessly consider every word you said or everything you did that day or sometime earlier that might have initiated this fit of rage. Your pulse races, wondering what you should do now. You cannot simply treat her like a man – you know if you fight back as you should, you will suffer any number of consequences, and you will invariably be seen by all as the bad oppressive and violent male.

If you are like a great many men, you will feel like you have little choice but to succumb and accept your lot in life. You hunch your shoulders and become a prisoner, a drone worker to her the all-powerful “queen bee.” She has relegated you to “disposable” status, knowing full well that others are lining up to take your spot. Not surprisingly, you feel vulnerable as well. You realize that anything you say will be used against you and that you are destined to lose any argument you might have with her. Your heart stops and you draw your limbs in like a frightened puppy who only wants to escape. Finally, you simply do your best to get through it, hoping that the hostilities end and your feelings of anxiety and dread will go away.

Possible Result of Female Aggression

Unfortunately, this kind of aggressive behavior is probably indicating a rocky roadmap for any relationship moving forward, including if it leads to marriage and children that come along. Heed this “red flag” as a call to action to avoid violence that may lay ahead. Female aggression will not just lead to your own emotional or health-related problems. Based on FBI statistics, nearly 500 husbands are killed by their wives each year, while over 4,000 infants annually suffer a similar fate.

Research suggests that these nonphysical assaults often set the stage for physical violence. Dr. Penny A. Leisring, a clinical psychologist, has found that nonstop haranguing can push a man to the breaking point. You may become violent and suffer societies consequences.

Furthermore, should you marry her and have children, but the marriage ends in a split-up; surveys show us that nearly 20,000 divorced fathers commit suicide each year.

Take Responsibility

To avoid such a fate, you need to be responsible, take a leadership role and make a change. Whether you are already in a committed relationship with her or risk being in one soon, you need to step back and consider where things may be heading. Female aggression represents a crucial life moment and the choices you make at this point will have consequences for your future for a very long time. It is true that her outburst will end, and sex is likely to return to the relationship, but male biology and the promise of what can only be described as a sexual addiction cannot be your only guide.

Instead, it is time to reach deep inside and harness your natural masculinity to make a plan that leads you away from this harmful relationship. Seek safety and freedom. You must place your hands firmly on the steering wheel and guide your life towards autonomy and healthy relationships.

To begin with, you must draw boundaries that aggressive women can never disrespect again and eradicate any thoughts of winning back the love and trust of someone who has abused you. You should ignore the natural urge to comfort her injured emotions. You must move firmly forward – by getting away.

To reach a better place, and to experience freedom and genuine joy, you must sever all ties with such toxic individuals. You must build walls and completely block this person from being part of your life, in the flesh or online, directly or indirectly. Unless you end all contact and interactions with her, you risk having her destroy your life.

Conclusion

Life has never been better for men and to make the most of your opportunities, you need to straighten your spine and critically evaluate your relationships with women. There is no hurry to marry so be all that symbolizes good and fully engage with life, meeting others. Integrate the lessons you learn from each person you meet in order to shape your future with the virtues of masculinity you inherited from your ancestors, which is responsibility, strength, willpower, and action. Over the centuries, these attributes have lifted millions out of poverty, created great civilizations, and inspired mind-boggling innovations.

After a short break from women – and, perhaps, discussions with those who can guide you along the way, including a life coach or those you'll find at *Men Going Their Own Way* discussion sites. Men have no political or advanced education support but can straightforwardly learn from each other. Make your journey an adventure, explore the world and discover what makes you 'tick'. Soon you will look forward to finding a great life teammate. There are women in this world that you can definitely partner with. Understand that there is someone who you will love and they will love you in return.

However, to choose correctly, you will need to make sure you remain fully cognizant of your vulnerabilities and the potentially deadly allure of the merely physical, sexual attraction and making poor choices. Only by knowing the person you with, can you shape the life you truly deserve.

About the Author

Tim Patten's latest book ***Masculinity Is Our Future*** is also available in audio format. He has published the handy investment guide: ***MGTOW, Building Wealth and Power*****.** And ***MGTOW Why I Cheat***– 11 campfire stories for men's ears only. All his books and articles are a celebration of masculinity and pay homage to the modern men's liberation movement.

Feminine Flames

Mark Dent · 12 April 2022 · Archived copy · Original

I have taken a few days to gather the emotional energy to write this article.

You would think after a decade of submitting work for AVFM that a person would be immune to the highly emotional content they write about but it's a skill I have never possessed.

My son in law was speaking to me about my emotional response to yet another blatant example of the media's sympathetic coverage of the killing of children by their mums. He rightly said it was not healthy for me to be so personally invested in the issue and that it was not helping me or anyone else when I was so personally affronted by the lies and double standards.

He is right, but sadly for me, I cannot control my gut reaction to injustice and cold-blooded lies.

So, I have postponed the writing of this piece for days.
I think I am as focused and detached as I can possibly be, so let me begin.

Last week, while taking a brief holiday in the beautiful Victorian country town of Daylesford I heard the dramatic voice over for the upcoming news of the evening.

"Today, tributes pour in for a mum and her two angels."

I had heard the story of a mother who burned herself and two daughters alive in Cranbourne (in my home state) in her car the day before and was right to assume this was the mum and two angels mentioned in the emotive promotional clip.

My heart was thumping as it usually does when this disgusting approach to child murder by mothers is in play with our media.

The whole approach to this story of the murder/suicide was one of "isn't this so tragic for *all* involved!" It is presented as something that just happened to all three of the occupants of that fiery inferno which was previously the family car.

We heard endless tributes to the mother from those who knew her and the story ended with some advice for those struggling with mental health issues to seek support.

It was only when I googled the story on my phone to learn more details that I discovered the fact that a mum in Perth had also driven to a secluded location and burned herself and her two girls alive the day before!

There was yet another triple murder committed by a mum in the Melbourne suburb of Tullamarine last year which I was unaware of until it popped up in my research of the current murders.

To be fair, at least the article above focuses on the suffering of the grieving dad.

I have cancelled all of my newspaper subscriptions a couple of years ago because of the endless feminist ideology they promoted on a daily basis so at times I miss important stories.

The Perth tragedy was given the same treatment. Poor mum was clearly overwrought and struggling. If only we had known or could have offered more support.

The husbands in both stories were mentioned as being inconsolable, but the main focus in the news coverage was on the wonderful people both mums were and the sadness that such tragedies create.

There was not even a hint of a whisper in any of the coverage regarding the fact that mums killing their kids seems to becoming an all too frequent event.

Three months ago, a Melbourne mum placed her infant on a train track and lay down beside her. The baby was

killed but the mother survived. The traumatized train driver said when he realized his attempt to apply the brakes would not succeed, he closed his eyes on impact.

That mum walked free from court yesterday with a three-year good behaviour bond. She is already back at work as a veterinary nurse and doing well.

Right at this very time, when women have murdered five children in three separate incidents, our biggest selling newspaper ran an article by two white ribbon ambassadors with the following headline.

'Tackling Violence Needs Every Bloke on Board'

The Co-authors of the article (Melissa Perry and Allan Ball are a part of the executive at White Ribbon. I also believe they are married. Imagine attending a dinner at their home.)

The article was replete with all of the usual propaganda and lies we have been swallowing for decades.

I will give you a few quotes just so you understand the flavour of the piece but the most shocking aspect of this utterly sickening attack on men as a collective was the fact that there was not one reference to the spate of child murders carried out by mothers.

The two authors are beneath contempt. How can anyone claiming to care deeply about victims of family violence deliberately ignore the multiple murders of children committed by women and rest their heads on their pillow each night with a clear conscience?

The timing of this utterly sickening hit piece was not an accident.
I have seen this reaction to spates of female domestic violence before. It is almost as though there is panic among the gender bigots at White Ribbon and I can almost hear them say," It's time for another man-bashing piece to distract from these rather inconvenient murders by mums!"
The article begins:

> At the time of this writing Australia is waking to the murder of another woman at the hands of a male partner.
>
> 14 women in total met violent deaths since jan 1st we also saw 5 children and adolescents murdered by Australian men in January alone.

Four children were murdered in two days at the hands of women but that didn't cause you any distress? And how many of those fourteen women were murdered by men? I know how often this sleight of hand is used by the

feminists who imply and infer so we simply assume men did all of the killing.

I have no doubt men have died at the hands of female partners during that same period but that is never regarded as being newsworthy or particularly tragic.

The article continues:

> As a society we've allowed the underlying drivers of violence and disrespect to take root and become normalized. That slightly sexist joke, that banter between blokes about a female colleague, talking over the top of a woman just because you can or to use the opportunities for career advancement, they have all contributed to making Australia an unsafe community for women.

This blatant lie and deliberate misrepresentation of the factors most likely to lead to family violence was debunked quite brilliantly by an Australian senator a few years ago but sadly only those who have seen the clip of You Tube would have any idea of the deceitful nature of this billion-dollar government funded campaign which has been relentlessly rammed down our throats for years.

Here is the clip of his devastating questioning of the women in charge of the department responsible for promoting this deceitful, manipulative campaign.

Back to the hit piece smearing all men and holding all men responsible for any violence a woman may experience.

- *Australian men hold some of the most misogynistic views in the western world.*

What a contemptible statement.

Here is one of the shocking findings of the poll.

- *Indeed 30% believed women who say they were abused often make up or exaggerate claims of rape.*

Imagine that! Thirty percent of men believe women often make up or exaggerate when they claim they were sexually abused or raped.

What is being suggested here? It is misogynistic for any man to doubt the word of a woman who makes allegations? Are the authors suggesting we should believe all allegations made by any woman simply because she is a woman? Are the authors denying the fact that we know many allegations of rape and sexual assault have been exposed as lies?

Here's a recent one.

Even after she was exposed as an evil liar, this woman faced no charges despite the pleas of her ex-husband. Surprised?

Are the authors suggesting that men who claim they did not commit the abuse or rape in question should never be believed and all good people should simply take their guilt for granted?

- *Australia was second only to Malaysia when asked if it was okay to use misogynistic language online. 14% said it was okay. The global average is 8%.*

What constitutes misogynistic language? I know there is nothing a woman cannot say about men. They can openly celebrate the genital mutilation of a man by his partner on a popular radio station (Chrissie Swan on Nova 100 was the culprit) during drive time and face no consequences. So, anything is permissible when the target of your venom and hatred is a man.

Can you begin to comprehend the notion that these truly sick human beings are telling us the women of Australia (perhaps the most privileged and pampered demographic on the planet) are enduring a daily hell as they navigate the deadly dangerous misogynists lurking on every street, office and home in this brutal, woman hating continent?

- *We must end a culture that tolerates disrespect, sexual harassment, assault and rigid gender standards and power structures.*
- *We must rethink our attitudes to abuse and violence and acknowledge gender violence exists and males continue to gain from it.*

I would like to have the authors explain to me how men as a collective gain from the violence inflicted on a tiny minority of women. What does that ridiculous statement mean?

Do women gain from the violence other women inflict on their children and partners?

- *The short-term game to end violence clearly isn't working.*

What is the short-term game?

- *We need to invest in the front end of the problem and set the agenda on how we engage men and boys using a long-term primary prevention approach.*

The piece finishes with a call for more early intervention. In other words, let's continue to teach the boys in our schools about the toxic masculinity that bubbles and simmers in their genes and demand they respect anyone with female genitalia.

There will be no such demands made on the girls in our education system and of course no girl will ever be called upon to stand and apologize for the far too common murder of children by their mums.

May I return to the mum who lay her infant on the train track?

Melissa Arbuckle was as much a victim as the butchered baby in the eyes of Justice Dixon.

Arbuckle in happier times.

> Arbuckle pleaded guilty to one count of infanticide, which in Victoria carries a maximum five-year prison sentence.
>
> During sentencing, Justice Dixon agreed with the defence submission that Arbuckle's was a case that 'needed to be tempered with mercy'.

> ‘I agree that you have done everything you possibly could possibly be expected of to attempt to expedite the offence before the court and to recover psychiatrically,’ she said.
>
> ‘Your bright prospects for rehabilitation were not challenged by the Crown. ‘
>
> Justice Dixon further accepted Arbuckle had suffered both physical injuries after surviving her murder-suicide attempt, as well as mental injuries from the associated trauma.
>
> Justice Dixon noted she was ‘acutely aware’ that it was beyond the power of the court to repair the suffering and loss flowing from Arbuckle’s actions.
>
> ‘I accept your counsel’s submission that you are deeply remorseful for the suffering caused to Lily’s father and to all who loved her,’ she said.
>
> ‘You also regret the impact on the driver of the train that struck Lily, and you. Your life and the lives of others has been forever changed.’
> ‘I also accept that you feel that, because of your own actions, you are under a life sentence. At times you have believed that you deserve any suffering you have experienced since the commission of the offence, as punishment for your actions.’
>
> The court heard Arbuckle was back working as a vet and had entered an agreement with the Veterinary Registration Board placing conditions on her practice and to the supply of treatment reports to its board as required.

It’s so reassuring to know that Melissa is back at work with puppies and kittens and getting her life back on track while her husband says,

- *‘Some days he finds himself unable to go to work or to carry on. He says that the worst thing that could possibly happen to him has already happened and that seeing Lily at the hospital broke his heart.’*

There are too many fathers to contemplate out there in our communities who have had their children torn from their lives either by the corrupt family court or the murderous hands of their mothers, yet not one of them has ever been nominated as a potential Australian of the Year as Rosie Batty was. No-a child must die at the hands of its father before it can be considered a victim of domestic violence.

How must these broken men feel as they see and hear the advertising campaigns demanding men do more to stop their fellow males from harming or killing our children?

How do they manage to control the rage which must well up within them as they see yet another White Ribbon article laying the blame for all violence in the home at the feet of men and only men?

How must they feel when the annual vigils held by White Ribbon read out the names of victims of murder at the hands of men whilst those burned, strangled, stabbed and bashed by their mothers remain forever unacknowledged and invisible?

The past couple of weeks have never made the hatred and demonization of the male population more starkly visible. The contrast in approach and sentiment to the vile, violent actions of females is quite shocking in its unapologetic hypocrisy and ruthless disregard for the victims of their brutality.

Surely any person who kills their own children is mentally unstable or broken? This is not the issue. We don’t doubt that most who commit such heinous acts are damaged in some way but such understanding is rarely, if ever, offered to men who snap.

And for those who are yet to understand the bigger issue-no matter how many women kill our most vulnerable-the evil blanket of collective blame is never thrown over the women of our society.

That is an unforgivably evil action reserved solely for men.

20 studies show how women do not support other women

Nikita Coulombe · 13 April 2022 · Archived copy · Original

I collected these studies in one place because women talk a lot about supporting other women but when it comes down to it, women often undermine each other in insidious ways.

That women in general cannot seem to get along with other women in the long-term has been one of the great disappointments of my life, and I do wonder if it's possible to better support each other, have more productive relationships with men, and better serve our communities if we have a better understanding around our own behavior and motivations.

Without further ado:

1. Women damage rivals' reputations but do not report explicitly disliking them: Competitive reputation manipulation: Women strategically transmit social information about romantic rivals.

2. Women report experiencing more incivility from other women in the workplace than from men: Further understanding incivility in the workplace: The effects of gender, agency, and communion.

3. Regardless of their own promiscuity, all female participants viewed sexually permissive women more negatively: Birds of a feather? Not when it comes to sexual permissiveness.

4. Women are more likely than men to respond to threats of social exclusion with exclusion: Under threat of social exclusion, females exclude more than males.

5. Females relationally victimizing each other has been observed even in elementary school: Relational and physical forms of peer victimization in preschool.

6. Adolescent girls have a poorer record of same-sex friendships than boys: The greater fragility of females' versus males' closest same-sex friendships.

7. While direct physical aggression is greater in males, indirect aggression is greater in females: Does sexual selection explain human sex differences in aggression?

8. The lifetime prevalence of violence by an intimate partner is 43.8% for lesbians vs 16.4% for gay men: The National Intimate Partner and Sexual Violence Survey.

9. Mommy Wars: working mothers and stay-at-home mothers argue over who are better parents: "Welcome to the Mommy Wars, Ladies": Making Sense of the Ideology of Combative Mothering in Mommy Blogs.

10. Women react more negatively than men do when outperformed by their same-sex peers: Sex differences in reactions to outperforming same-sex friends.

11. Even in elementary school, girls are less comfortable competing against their same-sex peers: Greater Discomfort as a Proximate Cause of Sex Differences in Competition.

12. Women are slower than men to resolve conflicts with same-sex peers: Human males appear more prepared than females to resolve conflicts with same-sex peers.

13. Women are irritated by sexy female peers: Intolerance of sexy peers: intrasexual competition among women.

14. Indirect aggression from women towards other women is about self-promotion and derogation of sexual rivals: Do human females use indirect aggression as an intrasexual competition strategy?

15. Female groups engage in social ostracism more than male groups: Human Sexual Differences in the Use of Social Ostracism as a Competitive Tactic.

16. Queen Bees: women are less likely than men to develop lower status same-sex peers: High status males invest

more than high status females in lower status same-sex collaborators.

17. Women may think other women are good managers, but don't want to work for them: An exploration of unspoken bias: women who work for women.

18. In the workplace, women often see highly qualified female candidates as "competitive threats" that might be preferred and lower qualified female candidates as "collective threats" that could reinforce negative stereotypes about women and do not support either as work group peers: Female tokens in high-prestige work groups: Catalysts or inhibitors of group diversification?

19. The majority of women said their relationship with their female in-law caused them long-term unhappiness and stress: In-law tensions hit women hardest.

20. In a study of "misogynistic" Tweets, roughly half were sent from women about other women: The Use of Misogynistic Terms on Twitter.

♦

Feature image: ***Breaking up of the Blue Stocking Club*** by Carl H. Pforzheimer (1815)

Digging deep on diamonds

Doug Mortimer · 14 April 2022 · Archived copy · Original

One score and 19 years ago, I was working at a large advertising agency. Among the accounts I was assigned to work on was a jewelry chain store. Just one problem: I knew nothing about jewelry. In fact, I had never been in a jewelry store.

Not to worry. The ad agency had an in-house library filled with books, magazines, and journals related to the accounts they served, so I was able to get up to speed pretty quickly on the diamond industry. What I learned was sobering.

Like the average dolt, I figured diamonds were rare and hence valuable. Obviously, they were something of a status symbol for females; showing off a ring to one's girl friends is a female rite of passage, and a big "rock" enhances a femme's place in the pecking order. A woman's desirability is in proportion to the size of the rock on the ring. Of course, having no ring at all consigns a woman to the lowest caste, though no feminist would ever admit that. A woman needs a wedding ring like a fish needs a bicycle, don't ya know.

While wedding rings (or bands) have a long history, most of the time the purpose was not to indicate social status but to mark one's territory. In a sense, the presence of a ring indicates "hands off" my woman. As a symbol of marriage, a ring need not be expensive. The addition of diamonds to the rings, however, transforms them into status symbols.

Diamonds weren't a big deal until 1870, when large diamond mines were discovered in South Africa. The enormous output flooded the market, so how to keep the prices up? Those sparkly little baubles were attractive but how to make them precious, and hence more valuable?

There were, of course, industrial uses for diamonds, but that sort of demand is pretty well fixed. You can't create a demand for industrial-strength diamonds, though obviously the market for them will be better during economic upturns when manufacturing is on the rise. Creating a consumer demand for diamonds has greatly expanded the market. But how did that happen? Well, it started with a cartel.

In 1888 DeBeers Consolidated Mines was formed. This corporation oversaw all aspects of the diamond trade. Over the years, a number of their memes have become widespread. Even people who know next to nothing about diamonds have heard of the famous 4Cs (cut, color, clarity, carats) pertaining to diamonds.

Somewhat less renowned is the story of how diamonds and wedding rings became inseparable. In 1938 Harry Oppenheimer, son of the DeBeers founder, had a meeting with N.W. Ayer & Son, a legacy American advertising agency dating back to 1869. Any number of slogans (*e.g.*, When it rains it pours, I'd walk a mile for a Camel, Reach out and touch someone, and Be all you can be) have emanated from this institution.

That 1938 meeting was called because the price of diamonds was falling worldwide. The Depression certainly played a part, but the real problem was that diamonds had not caught on in Europe. To be sure, the upper crust were into conspicuous adornment, but there were not enough of them to keep prices high, and the masses were not interested in diamonds. Americans were buying diamonds for engagement rings but even that market was depressed, and the diamonds they purchased were the low end of the stock. What to do? The supply was ample, so how to increase demand?

The plan was to interweave diamonds with love and marriage. Sure, a low-cost engagement ring serves the symbolic purpose, but if you really love that woman, get her an expensive ring to show you just how much you love her. And if you're a woman, the more expensive your engagement ring, the more your man loves you. Thanks to gynocentrism, both sexes fell right into line. It should have been no surprise.

In my advertising days, I read a number of works on motivational psychology. Gynocentrism wasn't a term back then, but it was always lurking in the background. It has always been thus; gynocentrism is to motivational

psychology as the deep state is to government. They've always been there but until recently nobody ever talked about them.

At any rate, a multi-front advertising campaign was launched. In the dominant media of the time (movies, radio, magazines, newspapers) diamonds took center stage, thus enhancing their desirability.

Well, merging diamonds with love has proved to be a marriage made in heaven. The phrase "a diamond is forever" (and by implication so is love, despite ample evidence to the contrary) dates back to an advertising campaign that began in 1947. By 1956, even James Bond was on board when Ian Fleming published *Diamonds Are Forever*.

At any rate, the very notion of getting married without a diamond ring became unthinkable in America. Eventually, foreign ad agencies were brought in to sell the concept in other countries. In Brazil, for example, men and women wore a simple band on the right hand after engagement and simply switched it to the left hand after the ceremony. A perfect wedding of simplicity and symbolism! But not terribly profitable.

Now think about engagement rings. These also date back to ancient times, but like wedding rings, they were simpler. It could have been a gold band, or it might have been a ring, a bracelet, or an anklet made of braided grass. That might have been all right in its day, but now we've got all those diamonds available. Let's not let those rocks go to waste!

Another market waiting to be created and exploited was male wedding rings. They are common today but that has not always been the case. My father (born 1914) never had one, and I don't recall my grandfather (born 1896) ever wearing one. Wedding rings for men did not catch on till the second half of the 20th Century. Now they are essential. A man who refuses a wedding ring today would be suspect. If a man has one and doesn't wear it, he must be on the prowl for extracurricular action.

The fusion of love and diamonds was a success, but why stop there? Unfortunately, since diamonds were forever, *i.e.*, indestructible, they do not need to be replaced. Even worse, they were often passed on as heirlooms. Some men even recycle their mother's rings and offer them to their prospective brides.

Thanks to the permanence of diamonds and their reliable supply, the resale market is not robust and not likely to improve. If dead women are sometimes buried with their rings on, it really doesn't make much difference to the market in the long run. A growing population could keep demand high but with the stagnation of wages over the past several decades, people might decide that diamonds, albeit forever, are not for them, and jewelry would revert to being adornments of the wealthy.

The diamond mines in South Africa are far from tapped out, but the discovery of diamond mines in Siberia threatened to flood the market and depress prices. So DeBeers had a tete-a-tete with the erstwhile Soviet Union and brought them into the cartel.

Now if you're convinced that diamonds are for suckers, what are the chances that you could convince a young woman to accept a diamond-free band for an engagement and/or wedding ring today? Probably not good. If you're going to ask a girl to marry you, you better get down on one knee and whip out a ring with a rock when you pop the question.

Buying a diamond ring makes no economic sense, but if you don't do it, you are a tightwad, and a man who does not spend his money on his woman is no better than a man with no money to spend – at least before marriage. After marriage, the man's assets are easier to attach.

In 2015 the average cost of a wedding ring was $6,113. In 2016 the average price of an engagement ring was $4,758. That's almost $11,000 per relationship. Oh, wait, let's not forget men's wedding rings. They averaged all of $468 in 2015. Gender equality, anyone?

Just imagine how much money has been thrown away on these trinkets since the cartel and the ad agency folks went to work. No matter how you calculate it, the amount would be staggering. In fact, one has to wonder how many

desires have been implanted in clueless gynocentric men's heads thanks to ad campaigns. Diamonds certainly don't qualify as a need, any more than cologne, hip attire, sports cars, or any of the other goodies modern men waste money on; none is a need, but without advertising, would they even qualify as a want?

What will the diamond industry do if the marriage rate continues to plummet? As effective as ad agencies are, I seriously doubt that they can ever find a way to sell modern marriage to growing numbers of red-pill men. Come to think of it, anyone working as a wedding planner or earning a living in family law courts may have to seek out other work in the future.

I suspect some totally different advertising campaign will arise to keep diamond demand up. I wouldn't be surprised to see ad agencies come up with campaigns to persuade women to buy their own jewelry and leave men out of the equation altogether. Maybe the target demographic will be the growing number of women who have hit the wall without a mate. Ladies, you can fill the void in your life with something shiny and overpriced. Show the world you don't need no man to buy you jewelry.

The ad agencies know what makes women tick. I think they can convince them to buy their own bling. Hell, if you can sell torn blue jeans, tattoos, and purple hair dye to women, you can probably sell them anything.

Woman bishop wants to castrate God and free women in the name of gender equality

Jules Gomes · 16 April 2022 · Archived copy · Original

Editor's note: While A Voice for Men takes no stand on the question of religious faith or lack of faith, we are pleased to publish the following piece by 'Rebel Priest' Jules Gomes, who provides an example of anti-male bias currently infiltrating the Christian Church. As with all histories, philosophies and religions, feminist deconstruction of all things male is seeping into the every institution.

Rachel Treweek, Bishop of Gloucester, is a über-feminist. In 2018, she called for the God of the Bible to undergo Gender Reassignment Surgery. "I don't want young girls or young boys to hear us constantly refer to God as he," she told The Telegraph.

Jesus, the Son of God, called God his Father. Treweek grew up praying the Lord's Prayer and calling God "Our Father". But now, as the most senior female bishop in the Church of England and a member of the House of Lords, our Rachel has inside information that God wishes to transition to a non-gendered being.

The "mind your language" bishop, oddly enough, hasn't yet objected to the masculine nomenclature of the House of "Lords" or to the masculine form of "bishop" – she threw her mitre at me after I called her a "bishopess". Of course, she believes bubble-gum popping tweens and teens will come flooding into the Church of England if we stopped calling God by his preferred choice of pronoun.

Once Treweek gets rids of God the Father's toxic masculinity, her next project will be to persuade God the Son to put his name on the NHS waiting list for Hormone Therapy. Jesus can have a second incarnation as a woman and Treweek can re-brand Jesus Christ as Jessie Christa.

"I am very hot about saying can we always look at what we are communicating," she says. Treweek is also very hot on setting prisoners free – she intends to implement the Nazareth manifesto from Luke's gospel, where Jesus, reading from the prophet Isaiah, announces that God has called him "to proclaim liberty to the captives, and the opening of the prison to those who are bound".

Now that Treweek is Bishop for Women's Prisons she's flagged off her campaign for prison reform in the House of Lords last week. Surely that's not a bad thing? But before you raise a toast and sing She's a jolly good fellow (sexist, eh?) to this reincarnation of Elizabeth Fry, take a deep breath and listen to the whole story.

Treweek doesn't want all prisoners to go free. There are around 4,000 female prisoners in Her Majesty's Prisons and her heart bleeds for these victims of the patriarchal society, which is, no doubt, to blame for women committing crimes. Treweek wants only the guilty women to be let loose. The male prisoners can rot in Wormwood Scrubs for all she cares (unless they self-identify as women).

After all, she's a feminist. But isn't feminism all about equal rights for women? My dictionary defines "feminism" as "the advocacy of women's rights on the ground of the equality of the sexes." So Rachel, by your own standards, women and men are equal. Men and women are equal before God – in creation and salvation (which is why Treweek was one of the pioneering campaigners for women's ordination).

Why isn't Treweek addressing the Gender Gap in prison sentencing that discriminates against men?

If Treweek wants us to treat women as equal to men, why is she launching a campaign that is predicated entirely on special pleading for women? Is she taking us back to the dreadful days of patriarchal hegemony where women were considered the weaker sex? If women can fight in commando units like the SAS in Her Majesty's Army, surely they aren't complaining just because they have to do "equal time for equal crime" as the men in Her Majesty's Prisons?

So why is Bishop Rachel calling for a change to the way women are sentenced? Why is she calling for a review of short prison sentences and asking for consideration of community-based orders and rehabilitation for women with less serious offences? Why is she calling for women offenders to be given more lenient sentences?

Her first reason is that "these women present a distinct set of needs and their imprisonment has a significant impact on communities and society as a whole". Well, don't men have an equally distinct set of needs? Doesn't throwing them behind bars also have a significant impact particularly on the family? What if the man of the family is the only breadwinner? What if he is an activist who is not around to protect them from rape squad threats as reportedly happened in the case of Tommy Robinson's wife and two small children?

We know that a pregnant woman presents a distinct set of needs. But what if this is used as a get-out card as in the case of Natalie Williams from Darlington, County Durham, who after she was arrested, deliberately got pregnant with a new boyfriend – to stay out of prison?

Treweek talks about "the vulnerabilities and challenges of women in prison" but does not name them. Yes, some women, like some men, would certainly be more vulnerable and face more challenges than others. But, surely, to label an entire group on the basis of their gender as "vulnerable" is the most offensive kind of gender stereotyping, isn't it, Rachel?

At the recent Fourth International Conference for Men's Rights, where I was invited as a speaker, I heard the testimony of boxer and physical trainer Ramon Sosa, a US citizen from Puerto Rico. Using photographs and FBI reports, Sosa narrated how a stunningly beautiful Mexican illegal immigrant lured him into marriage and used him to legalise her immigration status. When the couple were on the verge of divorce, she got his best friend to hire a hit man to kill him for $12,000 so she could inherit his business. The FBI staged his death and arrested his wife. She escaped a life sentence and is doing 20 years in jail.

Bishop Rachel, I do wish you would send Mrs Sosa a bottle of Chanel, a bouquet of flowers and a "Get Out Soon"

card.

What is Treweek's justification for privileging women offenders over their men counterparts? ABUSE! Yes! "Unfortunately, the majority of women offenders have experienced some sort of abuse, whether from a partner or a family member," she laments in her speech to the House of Lords.

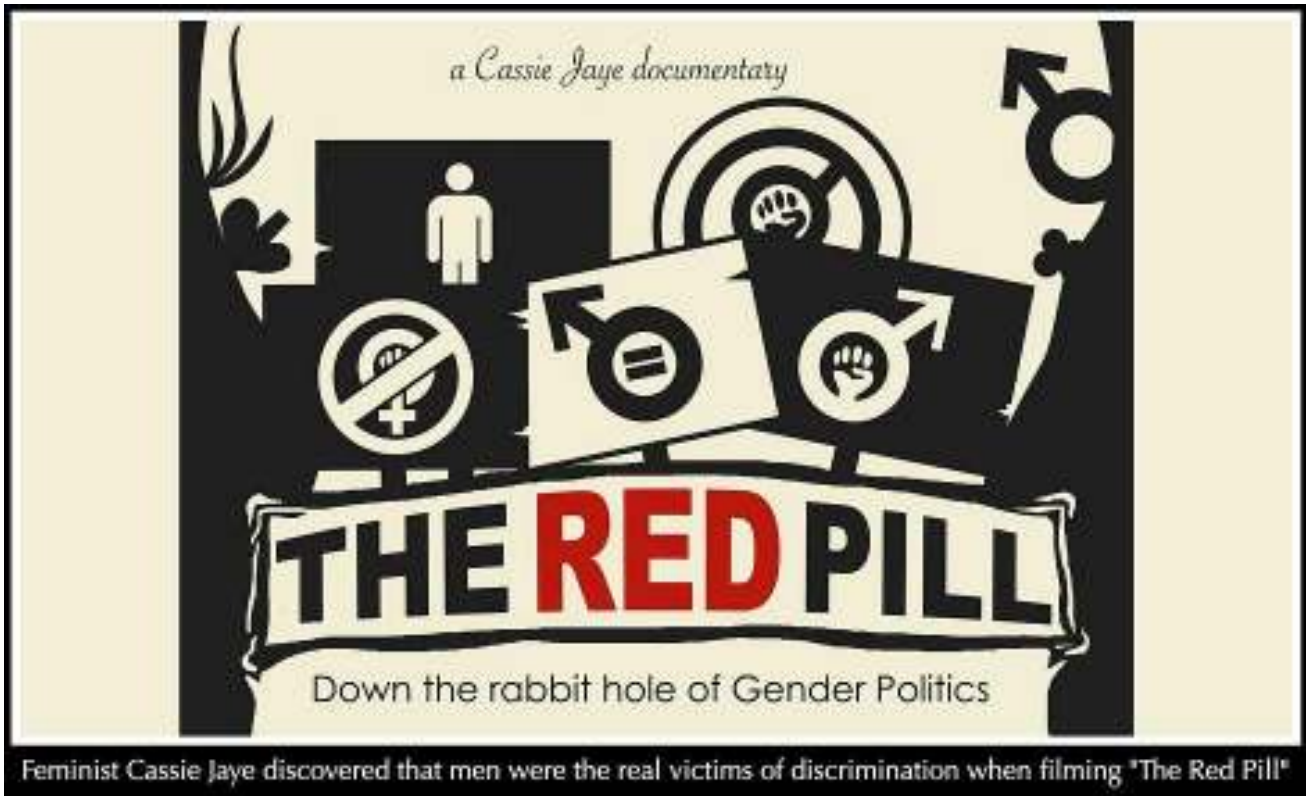

Treweek cites Women in Prison, who typically blame "abuse, marginalisation and poverty" as "the root of so much of women's offending". She parrots their statistics: "53% of women in jail report having experienced physical, emotional or sexual abuse during childhood; 46% report having suffered domestic violence; and over 30% spent time in local authority care as a child."

But does "abuse" justify criminal behaviour? Also, would Bishop Rachel support lighter sentences for male offenders if they were abused or orphaned?

Alan Dershowitz, leading criminal lawyer, Harvard Law School professor, and a staunch liberal, lambasts what he calls "the abuse excuse". In his book The Abuse Excuse and other Cop-Outs, Sob Stories and Evasions of Responsibility, Dershowitz argues that excuses that are gender-specific, send a "dangerous double message of irresponsibility, especially about women. After all, if women who have been abused are not responsible for their violence, then does it not follow that such women are irresponsible and thus untrustworthy?"

Unlike Treweek, Dershowitz really believes in women's equality. He contends that the kind of "generalization" perpetuated by Treweek and Women in Prison, "if accepted – would contribute a major setback for abused women, and for women in general. It would confirm the sexist stereotype of the woman out of control. Such a generalisation would also be an insult to the thousands of abused women who obey the law – who have not engaged in violence," because "the truth is that the vast majority of women (and men) who have been abused are entirely capable of controlling their behaviour and complying with the law".

Perhaps the next time Treweek calls for women to be admitted to so-called Women's centres rather than prison for their crimes, she could buttress her case by throwing in the premenstrual syndrome defence. Orthopaedic surgeon Geraldine Richter got away with drunken driving and assaultive behaviour after arguing it was premenstrual syndrome, not drunkenness, which caused her crime. This stigmatizes all women with PMS who do not drive drunk or engage in physical violence during the pre-menstrual part of their cycle.

What would Treweek do with 24-year-old Lorena Bobbit who took a knife and cut of her husband John's penis when he was fast asleep, took the penis and fled in her car, tossing it out on the highway. "He always have orgasm, and he doesn't wait for me to have orgasm," the Ecuadorian-born Lorena complained. "He's selfish." Lorena also claimed that John raped her. A jury of nine women and three men acquitted John. Searching for his penis, though, was like looking for a needle in a haystack. It was finally found and reattached to John.

Treweek needs to take a red pill before she puts her feminist Nazareth manifesto into operation. The red pill, a popular cultural meme, derived from The Matrix, represents the brutal truths of reality. In 2016, celebrity journalist Cassie Jaye produced a documentary called The Red Pill. Jaye, a feminist, set out to debunk men's rights movements. Jaye was red pilled by her investigations: men, not women, are the real victims of discrimination in the West, she concluded.

Gender equality activist Elizabeth Hobson contacted me with political dynamite about Treweek's claims. Men are the real victims of the UK criminal justice system. Flogging as a punishment for female criminals was banned in 1820 but continued for men until 1967. Currently, men account for around 95% of the total prison population despite only committing 3.4 times more crimes than women. For the same crimes, men are given longer sentences than women and women are paroled earlier than men (despite being more likely to be disciplined for bad behaviour whilst incarcerated), Hobson informed me.

Lavinia Woodward, Oxford University student, who was let off because she is an "extraordinarily able young lady".

Philip Davies, MP for Shipley, who has sat on the Justice Select Committee and the Women and Equalities Committee, slams the rampant sexist "bias towards women" when it comes to sentencing in British courts. Sexism in the justice system is evidenced by the fact men are more likely to be sent to prison than women, despite committing the same crimes. 61 per cent of men found guilty of robbery are sent into custody, while only 32 per cent of women suffer the same fate," says Davies, courageously battling the deluge of feminist propaganda and disinformation.

"Men have to wear uniforms in prison but women do not 'because it's bad for their self-esteem'. The inequality in the justice system is breathtaking. I'm arguing for equality – the justice system should be gender blind," argues Davies. Davies is bang on target.

Consider the case of aspiring heart surgeon Lavinia Woodward, a student at Christ Church, Oxford University.

Woodward dosed on drugs, punched her boyfriend in the face, stabbed him with a bread knife, hurled a laptop at him, then followed up with a glass and a jam jar. The judge let her off the hook because she is an "extraordinarily able young lady".

Contrast this with Samuel Bunyan, who sexually assaulted a fellow undergrad as she slept. His victim admitted she was "seven out of ten drunk" when she invited him back to her flat "to watch movies". The judge ordered the young man instantly to prison, and put him "indefinitely" on a sex offender register rendering him unemployable in a normal graduate job.

Take a red pill, Bishop Rachel, before you set

female prisoners free!

The next time Bishop Rachel trots out the psychobabble of the "abuse excuse" and blames amorphous structures like poverty or sexism or patriarchy, rather than sinful individuals for their actions, she should turn to the first pages of the Bible where the first recorded excuses appear.

Adam blames Eve and Eve blames the serpent. She tells God, "Don't blame me, blame the serpent, he deceived me." God, who happens to be a "he" in the book of Genesis, rejects Eve's defence. Is this why Bishop Rachel is mad at God and so determined to emasculate Him?

(Originally published in Republic Standard)

Women join men in speaking up for men's rights

Bettina Arndt · 16 April 2022 · Archived copy · Original

Feature image: Daisy Cousens.

As a fresh-faced 18-year-old Daisy Cousens left school firmly on board the feminism bandwagon. Like many millennial women she'd been seduced by what she now sees as an "entrenched victim mentality", convinced the scales were tipped against her because of her sex. "I assumed I'd have to work twice as hard as men for half the recognition and that violent predators lurk around every street corner," she says.

It took her years to discover she'd been duped. "I realised the feminist view did not reflect my life experiences. I grew suspicious. I couldn't believe that somehow in Western society women were paid less than men or had fewer rights than men. And given my experience of men, I refused to believe there was an undercurrent of misogyny among all the wonderful men in my life," says the 28-year-old, who is part of a growing global band of female activists speaking out about the demonisation of men. Some of the leading lights in this group will hit our shores next month to speak at an international men's issues conference.

Cousens's turnaround happened when she was working as a research assistant at the Menzies Research Centre, which led her to start asking questions. She found, for instance, that the much heralded "wage gap" largely could be explained by differences in men and women's work and lifestyle choices. That was the beginning.

Cousens discovered a thriving online world questioning the feminist narrative and revealing the silencing of critical issues affecting men and boys. She's now writing — mainly in *The Spectator Australia* and *Quadrant* — about what she sees as a "silent war on men".

[image]
Cassie Jaye
She is one of many women hosting screenings of Cassie Jaye's controversial documentary *The Red Pill*, in which the young feminist filmmaker looks seriously at men's issues and decides they warrant proper attention. Jaye renounced her feminism in protest against the way extremists were silencing discussion of such matters. Ironically Australia is the only country to ban a series of screenings in response to protests from small groups of feminists.

Cousens is confident of a full house for her screening, given the media coverage planned for Jaye's appearance at the International Conference on Men's Issues on the Gold Coast from Friday to June 12. The conference promises to be an interesting time for Cousens because, as a wannabe Honey Badger, she'll also be meeting Karen Straughan and that's as good as it gets.

Straughan, another speaker at ICMI, is one of the founders of the Honey Badger Brigade, a band of brash, witty female activists who've taken up the fight for a better deal for men and boys. Six years ago Straughan was a Canadian waitress and divorced mother of three who started blogging about how easy it would have been to use the family law system to destroy her ex-husband. She was astonished at how law and social institutions were stacked against men.

[image]
Karen Straughan
Straughan posted a blog (girlwriteswhat) that included this pithy summary of marriage today: "For women, marriage is all benefit and zero risk, and that's why women are whining about men's reluctance to tie the knot. But for men, it's the other way around — no guaranteed benefit, and the kind of risk an adrenaline junkie would eschew." Next came a YouTube video, Feminism and the Disposable Male, that has raked up more than 1.5 million views.

Through her social media activities, Straughan got to know other women interested in men's issues, such as Alison Tieman who, with Straughan, started a Honey Badger radio show. Then there's blogger Janet Bloomfield, whose

take-no-prisoners writing style soon attracted a big audience for her JudgyBitch blog promoting “the radical notion that women are adults”.

When protesters threatened to shut down a men’s rights conference in Detroit in 2011, the Honey Badger Brigade flew in to act as “human shields”. It helps to have women involved because female activists can’t be dismissed as sad losers, suggests Straughan. “Men run the risk of being perceived as dangerous or threatening when speaking up,” she says, adding that male activists tend to be “mocked as whiny man-babies or dismissed as dangerous extremist reactionaries who want to make it legal to beat your wife”.

[image]
Daisy Cousens
And the name Honey Badgers? That came from a funny YouTube video — The Crazy Nastyass Honey Badger — that shows the vicious animal sticking its nose into bee-filled holes, gnawing on mice, tearing the heads off snakes and shaking off venomous cobra bites. It’s pretty silly, admits Straughan, but watch her shrug off the constant abuse she receives from feminists or reducing Naomi Wolf into a quivering heap on a television panel and you’ll see there’s something in it.

During Straughan’s visit to Sydney next month she will be appearing on Sky News’s *Outsiders* program, giving a talk at the Sydney Institute and doing a Q&A with viewers of Mark Latham’s Facebook page.

[image]
Erin Pizzey
Then she’ll head up to the Gold Coast where she’ll join impressive speakers presenting at the men’s conference, including a striking number of women — such as Jaye, who is presenting a special screening of her movie.

Then there’s Erin Pizzey, world-renowned as the founder of Britain’s first women’s refuge, who back in the 1970s attracted the wrath of feminists by speaking out about women’s violence. Her determination to promote the truth about domestic violence — that it isn’t a gender issue — led to death threats, forcing her for a time to leave the country. She has been campaigning for more than 40 years about this vital social issue. Unfortunately ill-health has prevented Pizzey travelling and she’ll give her lecture via Skype.

Another Canadian speaker, Janice Fiamengo, is a professor of English literature whose hugely popular weekly YouTube program, The Fiamengo File, highlights the damaging impact of feminism in academe. She is scathing about women’s studies, which she believes has devolved into an intellectually incoherent and dishonest discipline replacing a callow set of slogans for real thought.

[image]
Janice Fiamengo
Local female men’s rights activists are excited about the chance to discuss with these luminaries how to get men’s issues on to the public agenda. Women such as Melbourne mental health advocate Rae Bonney, whose work with male-dominated workplaces reveals many of the contributors to the high male suicide rate, such as facing a biased family law system.

She says: “It’s both alarming and heartbreaking that so many of our social systems prevent men from getting the help and support they so desperately need. Every day I hear another story of a man who’s lost absolutely everything, often facing unproven accusations of violence and abuse.”

[image]
Rae Bonney
Bonney is on a high after hosting a recent Melbourne screening of *The Red Pill*, one of many I’ve organised through Fan-Force, a system that allows people to host local screenings of movies of their choice.

“We had nearly 200 people, including young women, couples and of course many men. There were a few tears and much applause before and after it ended. There’s a real sense that at last men’s issues are getting the attention they

deserve," says the delighted Bonney.

One real sign of a shift in the cultural dialogue is an upcoming event on ABC2's *Hack Live* on June 20, *Is Male Privilege Bullsh!t?*, a debate where Jaye and various Honey Badgers will have a rare opportunity to show there are two sides to this story.

icmi.info

Totalitarian Tango

AVFM · 16 April 2022 · Archived copy · Original

I was honored to be allowed to do a reading of this exceptional piece by Moiret Alligiere, a man of many talents.
PE

Single fatherhood by choice: Implications of the artificial womb

Hopeland Cash · 17 April 2022 · Archived copy · Original

The idea of an artificial womb is not new and is far from settled. Theorized on for decades and featured in many well-known works of science fiction, this still-abstract device would take the place of a woman during the gestation and birth of a child. Artificial wombs have been discussed on A Voice for Men, as well as in other publications, exploring its implications for feminism and for women in general. Various MGTOW (Men Going Their Own Way) bloggers and YouTubers have covered the topic, often singing the artificial womb's praises as a tool for men to fulfill their desire for parenthood without needing the involvement of an unwelcome woman.

The artificial womb seems inevitable; mankind is very good at creating devices to replace our biological functions, especially vital or costly ones. At first it will be used by women unable to naturally carry a child, but eventually it will become available to the general public. Some commentators have suggested that feminists will fight to keep men from using it; they may, but they will lose. The artificial womb will be a service provided by private companies and they will service anyone who pays.

At some point, maybe in 10 years or maybe in 200, men will be able to have a child without any woman being involved. The big question is what will happen then.

Single parenthood by choice is already a very real thing. Over 40% of children in the United States are born to parents out of wedlock and a similar percentage of single parents have never been married, adding up to over 1 in 10 children living with a single parent who has never been married, overwhelmingly mothers. Many had children knowing they wouldn't marry; for those more upfront with their intentions, there are sperm banks allowing any woman to conceive independently. Women have become empowered almost to infinity to have children if, when, and with whom they choose. For the latter, it seems a great many choose "with no one" when it comes to including a father in the lives of their children.

There is far more social science on single mothers and their children than can be repeated here, but to say the least this lifestyle choice is less than advisable. There is far less data on single fathers, however. Even if there was, it would largely be limited to divorced fathers and their children; true single fathers by choice are a rarity, currently achievable only through adoption, surrogacy, or a similar arrangement. Most single fathers become such by being widowed, an event beyond their control, or through divorce, an event almost always in the control of their spouse.

The artificial womb will change that. Armed with their own sperm and a donated or lab-grown ovum, paternally inclined but bachelor-minded men will be able to walk into a lab and leave with a polished decanter brimming with life. Since it will be his sole choice, even a man in a relationship could go about securing one of these bottle-babies without consulting his partner; it'll be his choice, and hers to leave or stay. No strings, baby, and in this case no child support.

Aldous Huxley's *Brave New World* envisioned a world similar to this, but the reality will be far more dynamic. Conventional families will not cease to exist, but a new flavor will come into being: single fathers by choice. For the first time in human history, men will have the choice to become biological fathers when they wish, independent of anyone else's biology.

Obviously, this isn't necessarily a good thing. It's only logical to assume children of single fathers will face all the problems endured by the children of single mothers, but adult men and women will both be in control of their reproduction (surely there'll be male birth control by the time we have an artificial womb) and will become parents either when they and a partner choose to do so together or when the individuals elect to walk that path alone. Problems will arise, as they do now, when people do so ignorant of the true challenges of parenthood and undertake the duty without being prepared.

Even when they prove capable, though, what will the rest of us think? All things being equal, there is little chance society will treat single mothers and fathers by choice the same. As mentioned above, there surely will be feminist

blowback against the use of artificial wombs by men. These people don't even want men in schools, no less raising children unsupervised. Traditionalists will also look askance at this new breed of fathers. *They don't understand parenthood*, detractors will say, labeling men unprepared to take on the once feminine role of prenatal caretaker. *It'd be like a woman trying to …* well, no, there's nothing women aren't thought capable of doing anymore. But if there *were* something we still thought men did more naturally than women, it'd be like a woman trying to do *that*.

There will also be social planning concerns voiced. Overpopulation is already considered a problem by many, and some worry that an artificial womb will make producing children even easier (is that possible?), removing all physical burdens and thereby risking rampant, irresponsible reproduction (*cough cough*, clearly not a problem now). This fear is unlikely to materialize, though. Humanity often bases technology off nature, but we rarely match the sheer ruggedness and efficiency of evolution. Artificial wombs will be prohibitively expensive, and even as they come down in price they will likely remain more costly than a woman carrying a child. For single dads, this may even out due to the cost savings of being single, but it will not be cheap. That means more work and less leisure spending. Some will still take on parenthood lightly, but just as now it won't be a good idea to do so. It will be hard work, whether for a couple, a single woman, or a single man, and these people will have to live with their responsibilities.

Presumably fetuses of artificial wombs will be treated the same as those of regular wombs, except controlled by (in such cases) the single father, meaning the same rights for abortion, legal surrender, and adoption. All in all, the artificial womb would do much to level the reproductive playing field. Women would no longer hold the monopoly on gestation, making relationships more honest and letting *everyone* choose when to become a parent.

There will still be differences, however, the greatest of which is sex (the verb, not the noun). It's unlikely the average woman will embrace the artificial womb enough to sterilize herself and rely on the machine for reproduction. Most men wouldn't want to have a vasectomy and then rely on stem cells to grow new sperm either. Our reproductive abilities are part of our identity, and most people don't want to give that up. Just as sperm banks serve as a replacement (or at least broker) for male reproduction, the artificial womb will stand in for a woman.

So while men will become able to reproduce using an artificial womb, women will still have the option of reproducing naturally but parenting singularly. Conception through sex will still be the norm, which raises the issue of *"accidental"* (are scare quotes scarier in italics?) pregnancies. In the United States, nearly half of all pregnancies are unplanned. Some number is inevitable while people have sex with imperfect birth control, but there can be no unintended pregnancies with an artificial womb. Its use will be deliberate, rational, and fully consensual. Every child born from one will have to be wanted, at least at the time of conception. This will lend an air of responsibility to those who use it, leading to higher expectations on them since they forfeit the out of "it just happened." Even more so for our new breed of single fathers by choice. They will be the ones to have stepped out of the chains of biology entirely and chosen, fully knowing and with undeniable intent, to become a father.

How will this affect unintended biological pregnancies? How many husbands faced with an unplanned child would wish one party or the other had had their tubes tied so they could've just used an artificial womb when they were actually ready. Finally having an option aside from raw biology, will fewer men tolerate women's abysmally high rate of birth control fraud Paternity fraud too: "Pregnancy is too hard on you, honey. Let's use an artificial womb." *That way I can know it's my sperm swimming around in there*.

Then there's the bar of excellence for single parenthood in general. Certain judgy individuals have asserted that single fathers are more desirable partners because they don't have a meaningful choice in the matter, making single fatherhood a badge of good character. When men can wilfully choose to become single parents, that will change and they will be responsible for helping their child avoid the many pitfalls of single parenthood. Men will not only become the paragon of the parentally empowered but will also be forced to set a new standard for parental responsibility. Even today, if a man puts his sperm in a woman (or even if she puts it there without his permission), he is held fully and inescapably responsible for it. If he puts that same sperm in a jar and grows a baby independent of a woman, you can be damn sure we are all going to expect him to be the best parent he possibly can, and if he

does it when he isn't ready it'll be his screw-up. Male hyperagency will extend to single fatherhood by choice, leaving no room for excuses. Single fatherhood will no longer *always* be foisted on men, but even those who do choose it will be held fully accountable.

This will lead to discrimination against men, excessive criticism, and persecution for parental wrongs that would be overlooked were it a mother. But at the same time there will be the many cases of single fathers by choice being successful parents. Since there will be more effort involved and higher expectations to meet, men will not often become fathers on a mere whim. How will this affect our views on single mothers by choice? Biology isn't a machine, so birth control does and will continue to fail and there will be genuinely accidental babies. But *half*? That's bullshit and we all know it. Some unknown but not inconsiderable proportion of those conceptions are due to the woman either (a) choosing to become pregnant but hiding behind the "it just happened" excuse or (b) throwing caution to the wind and actually letting it just happen, consequences (and partner) be damned.

But what if their monopoly were broken? Women are given free reign over their reproduction because we don't have an alternative. The artificial womb will change that. Female biology will no longer be the sole carrier of the next generation, and as the free market teaches us, competition will breed performance. With reproduction harnessed by science, how much longer will irresponsible behavior be allowed to slide?

When men gain control over their reproduction and face that responsibility like rational adults, women will have to change their game plan. Single mothers by choice will face greater scrutiny alongside their male counterparts and their motivations will more readily be called into question. Some will call it victim-blaming, but when birth control and abortion are so readily available there really is no excuse, and the artificial womb will only add to that. Like adoption, artificial womb babies will be taken on only by choice, but unlike adoption there will be no chance of a history of abuse or attachment problems, and the full biological connection will be there to encourage a healthy relationship.

By showing how single parenthood can be done better, it is likely that the advent of the artificial womb will cause single motherhood by choice to sharply decline. It's not that men will make better single parents, but entering parenthood will not be so casual a choice for them. Just as it would be if women had to take a pill to get pregnant, rather than to not, the greater will required to become a single father will mean fewer of the unprepared will undertake that course, leading to a higher proportion of fit parents and therefore healthy children. Expectations on single parents will increase, awareness of the social ills faced by their children will grow, and a man will be less willing to put up with single mothers since he can now have a kid on his own. In that regard, artificial wombs may help combat overpopulation: women won't be able to get away with so much bad behavior anymore and will be held to task for their choices, so they'll be forced to be more responsible and stop having so many children they are incapable of caring for.

There are and always will be exceptions, of course. Many children raised today by single mothers are healthy and happy. Some men who have children via artificial wombs will go on to neglect or abuse them. What matters is getting to a place where people, men and women, become parents only when they want to, and never when they aren't ready for it. It's time we stop allowing parenthood by force and condoning irresponsible reproduction. The artificial womb will help achieve that by giving men reproductive autonomy and breaking the female monopoly on childbearing that forces us to overlook their misconduct.

That's a brave new world I can get behind.

Eating while MGTOW: Buck buck chicken

August Løvenskiolds · 18 April 2022 · Archived copy · Original

The MGTOW (Men Going Their Own Way) lifestyle, ideally, involves both a real-world withdrawal of men from women and a reduction in the large excess of productivity by men necessary to support the pampering of women through the state's taxation of men's natural high productivity.

Men like me who choose this path may experience a decline in disposable income as we no longer strive to be the stripper pole of cash climbed by needy, seductive succubi eager to harvest us for our resources. But this doesn't mean that MGTOW should be denied the gastronomic pleasures of preparing our own easy, affordable, and low-cost meals.

I go shopping for food once every two weeks or so. I eat out less than once a month – twice in calendar 2015 so far, and a woman paid for one of those meals.

Beef is quite expensive as I write this but chicken is cheap and in Dallas, I can buy a "family pack" (heh) of 7-9 boned (heh), skinless chicken breasts (heh) for less than 10-12 dollars US. I break them up into individual plastic freezer bags, carefully bleeding out as much air as possible before freezing them. I then have a fortnight's worth of protein for the price of buying some crazy feminist harpy two sour apple martinis.

Now, the basic preparation of one of these frozen breasts is easy: remove from freezer and wrapping, plop onto a pan and place into a 450 degree Fahrenheit (about 230 Celsius) oven for about an hour or less.

While you are waiting, get on Twitter and give hell to any feminists you can find.

At the end of an hour you will find a beautiful, tasty (if a little dry) roasted chicken breast. Pair that with your favorite dipping sauce (teriyaki and chili paste for me), some veggie dish and a glass of cheap wine, and you are eating in a way Caesar would envy two thousand years ago.

Now, after a while, you can get more elaborate with seasonings, dipping sauces and side dishes but the basic idea is the same: low-cost, low work, and good, sensible food to keep you going on your latest online adventure.

I just polished off my latest variation on this dish. It is much more elaborate but adds a variety necessary to keep gastronomic things interesting.

First, before I removed it from the bag, I thawed the chicken breast. I picked a large breast because I intended to stuff it with butter and herbs.

I force-thawed the still-bagged chicken breast in a small container under a leaky faucet dripping slowly on top of it. It took about 50 minutes to thaw. Two twitter feminists screamed and blocked me while I was waiting. I then preheated the oven to 400 degrees (about 205 Celsius).

As I held the thawed breast gently, my knife made a small incision on the thickest side of it. I enlarged the incision with the blunt plastic handle of a small spatula until there was a tight canyon/cul-de-sac in the breast as far as I could force the probe without rupturing the other side of the breast.

I stuffed the resulting cavern in the breast with one smashed clove of garlic, several shards of frozen butter, and a fresh leaf of sage. Oregano, rosemary, or really, any herb you like can be used here.

I placed the stuffed breast in a 10-inch (25 cm) heavy aluminum pie pan with some frozen whole-kernel sweet corn. I put some pats of real butter, hot sauce, pepper and salt over the whole mess and baked them for about 40-55 minutes while I abused some more online feminists with logic.

And voilà. A feast of buttery baked chicken and sweet corn. Life is GOOD.

You can stuff the chicken with whatever you like before baking: ham & cheese, bleu cheese, leeks, olives (green and/or black), horseradish & apple – endless choices. No affirmative consent is needed. Ever.

A cheap, delicious meal – costing two to four bucks – and a nightmare for feminists.

Living well is sweet revenge.

Men's Movement and Black History Month

Jewel Eldora · 19 April 2022 · Archived copy · Original

In 2019, I drove from Minneapolis to Chicago to meet with the leadership of the International Conference on Men's Issues. Black comedian Tommy Sotomayor had been booked as a keynote speaker.

The conference was the largest ever gathering of its kind (500 people) so it was difficult to get one on one time with leadership. I finally got an opportunity to speak to Paul Elam of "A Voice for Men," the internet's oldest website dedicated to mens' issues.

"If your movement was legitimate, Paul, it'd be almost entirely Black men," I accused.

Paul responded, "I know" then he paused, "but it is legitimate," he responded, "and it's just a matter of time before everyone realizes it."

I knew what he meant. The previous year, I'd invited several Black men to a screening of the "Red Pill Movie" being hosted by the Twin Cities Men's Center. The TCMC makes the bulk of their money facilitating court-ordered Duluth Model based anger management, inspired by the Women's Movement.

Many of the Black men I'd invited were deeply leery. They'd heard about the type of court-ordered, Marxist Feminist inspired, training being offered by these types of state sponsored centers.

As a rule, Black men resent being taught about relationships with women by other men who've never had intimate relationships with women. Few enjoy being offered a sliding fee scale to be told they are conditioned in a patriarchy to rape and oppress women using a spectrum of violence.

The Duluth Model is the most pervasive domestic violence and anger management tool in the world.

Still, one of the men I invited showed up and sat in the front row where he was greeted with gratitude during opening announcements. They were happy so many showed up to the viewing and they were happy to see Black men attending.

He was the only one.

My friend walked out about 3/4 of the way through the movie, which addresses the issues men face, as a legal class. Among them, false accusations of rape, sentencing disparity, depression, homelessness, shorter life expectancy, greater risk of drug abuse, suicide, and legal genital mutilation.

When I asked him later, why he left, he said, it made him sick to, "listen to all of that whiny white boy shit."

This sentiment is shared by many who believe that white men do not encounter discrimination in family courts, police encounters, health and counseling services, on the operating table, or in the workplace.

The data shows a different story.

The Chicago International Conference on Men's Issues had many sessions dedicated to the Duluth Model and some on the effects Marxist Feminism has had on family courts and families.

In his keynote on the importance of fathers, Sotomayor warned, "The Black Community is the canary in the coal mine in regards to the effects of fatherlessness. Increased teen pregnancy, lower test scores, dropouts, and crime. All that stuff started when they started taking fathers out of the house."

Sotomayor stunned the crowd "Everything you see in the Black Community, now you're *starting* to see in the suburbs. Look at the school shootings, all white, and of the last 25, 24 were from female led households."

Gangster Cinema: The Last Best Male Space

Doug Mortimer · 20 April 2022 · Archived copy · Original

A few years ago I was watching a European gangster film (can't remember the name of it). The film contained the standard array of beatings, shootings, and other mayhem – all that plus subtitles! The audience sat unmoved for about two hours of this bludgeoning, bloodletting and body-stacking. Then towards the end of the movie, a mobster's girlfriend mouthed off to him so he slapped her. The audience gave up an audible gasp.

This is a classic example of the more times change, the more they stay the same. Slapping around an uppity dame is nothing new in gangster movies, but the contemporary audience reaction is. Considering the graphic violence directed towards men in these movies, a woman getting slapped doesn't even registers as a microaggression. But the violence-against-women lobby is shocked. Waste all the men you want but lay a hand on a woman – how dare you!

One of the most iconic of such moments occurred in an early example of the gangster genre. In *Public Enemy* (1931) James Cagney shoved half a grapefruit into his girlfriend's kisser. It probably didn't hurt her (unless she got citric acid in her eyes) but Depression-era audiences were shocked, not so much by the waste of precious food but by the affront to female dignity! FUN FACT NO. 1: In Cagney's autobiography he related that Monte Brice, the ex-husband of the actress (Mae Clarke) playing Cagney's girlfriend, had timed the movie so he could return to the theater, enjoy the grapefruit scene, and leave…only to return again and again. Too bad he didn't live long enough to enjoy the convenience of home video.

Granted, there are worse weapons than grapefruit. Consider Lee Marvin in *The Big Heat* (1953). First he puts out his cigarette in Carolyn Jones's hand, then he hurls a pot of hot coffee in Gloria Grahame's face. How about a trigger warning, cinema majors? No, not for violence against women but for the cigarette scene. Cigarette-smoking was ubiquitous during the 50's but now it's considered repulsive.

Both *Public Enemy* and *The Big Heat* have been selected for preservation by the National Film Registry. I don't know whether or not this status is subject to cancellation by a Twitter mob.

In years past I used to watch gangster movies and thought that most of what I saw was the product of a scriptwriter's imagination. Remember Al Capone (Robert De Niro) in formal attire beating up a couple of double-crossers with a baseball bat at a banquet in *The Untouchables* (1987)? An unforgettable scene…but it also appears in biographies of Capone.

Of course, sometimes poetic license is employed. For example, in the aforementioned *Public Enemy*, the grapefruit scene was based on a real incident involving a Chicago mobster by the name of Hymie Weiss – but he used an omelet instead of a grapefruit. Obviously, the logistics of retakes favored grapefruit.

Then there is the hapless hood whose head is squeezed in a vise in *Casino* (1995). When his eyeball pops out of his head, you may think it was just gratuitous gore. Turns out it really happened, albeit to a Chicago goombah in the 1960's.

Gangster film atrocities are truly multicultural. Every society has its criminal class, so palefaces have no monopoly on the genre. Film fans can take their pick of black, Asian, or Hispanic gangster movies. The genre, however, is ill-suited for women because women are ill-suited for criminal gangs. When women are in charge, they seek consensus. This approach is totally incompatible with gangsterism. "This is why women have no place in society," observes an idiosyncratic hit man (Robert Keith) babysitting a weeping woman hostage in *The Lineup* (1958). "Women are weak. Crime is aggressive and so is the law."

It would be a waste of time to point out toxic masculinity in gangster films. Without toxic masculinity, there is no gangster genre. Examples of same would surely provide ample fodder for any number of doctoral dissertations in film history or women's studies.

Is gender equity possible in the gangster genre? Well, the distaff reboots of *Ghostbusters* and *Ocean's 11* didn't wow moviegoers, and *355*, an attempt at an all-female high-tech spy movie, also failed to perform. An out-and-out gangster film would be even less successful – which doesn't mean some woke bank won't be willing to flush its money down a toilet by financing such a questionable project.

Consider an all-female take on *Reservoir Dogs* (1992). A femme flip on this movie would be a heavy-duty makeover because: FUN FACT NO. 2: *Reservoir Dogs* has zero speaking parts for women! Under the diversity guidelines now in place for Oscar consideration, it would not qualify for any nominations.

While there have been any number of voices demanding more female input in the film industry, the gangster film appears to be bulletproof. This is a good thing. When we see how feminism has ruined other genres and franchises, we realize that nothing good could arise from their involvement.

There is perhaps another reason for feminists' reluctance to tinker with the gangster genre. Could it be that women secretly admire the gangster?

We have long heard that male confidence is a chick magnet. Ever see a successful movie gangster who doesn't ooze confidence? If you do, he probably won't be around by the end of the movie. Think Elisha Cook, Jr., the definitive fall guy in *The Maltese Falcon* (1941), *The Killing* (1956), and many others.

The gangster kingpin lords it over his men, but sometimes he turns to silly putty when dealing with women. Exhibit A is Humphrey Bogart as bank robber "Mad Dog" Earle in *High Sierra* (1941). After enduring a long stretch in prison he sets up another heist as soon as he gets out, but he falls for a teenage girl with a clubfoot. After financing her operation with his ill-gotten loot, she gives him the gate. He meets his fate when he is shot down emerging from his hiding place while trying to protect a small dog he has adopted. FUN FACT NO. 3: the dog was played by Bogart's real-life pet. Oh, sure, the story tends to humanize the protagonist…but a lot of good it does him! It is permissible for a movie mobster to get whacked because he was too ambitious or he disobeyed his superiors. Any self-respecting gangster, however, should know better than to white knight for cripples and terriers.

While sentimentality has no place in gangster movies, some films offer a lefthanded salute to motherhood. J. Edgar Hoover characterized Ma Barker as "the most vicious, dangerous and resourceful criminal brain of the last decade." The fact is, Ma Barker was no mastermind; she was more of an accomplice, sort of a cheerleader for her sons. According to Alvin "Creepy" Karpis, who accompanied her sons on their misdeeds, "The most ridiculous story in the annals of crime is that Ma Barker was the mastermind behind the Karpis-Barker gang … She wasn't a leader of criminals or even a criminal herself." So if you remember Shelley Winters as a pistol-packin' mama in *Bloody Mama* (1970), remember: "Based on a true story" is a license to fabricate.

Another gangster film with a maternal theme is *White Heat* (1949), wherein James Cagney's mother (Margaret Wycherley) is his biggest fan, urging him onward and upward in his criminal career. Famously, Cagney's last words before his self-immolation are "Made it, ma! Top of the world!"

How about Janine "Smurf" Cody (Jacki Weaver) in *Animal Kingdom* (2010), the Australian counterpart of Ma Barker? And let's not forget *The Krays* (1990), a British film about mobster twins who maintained an unusually close relationship with their mother (Billie Whitelaw). Perhaps as a result of this relationship, one of the twins was a homosexual – now there's a real rarity in gangster films.

Perhaps as renowned as Ma Barker was Bonnie Parker. For all the romance surrounding her hard-ass image, she was hardly a hardened criminal. Today we might classify her as a publicity hound or an attention whore. Standing all of 4'10", she was hardly a likely candidate to effectively wield a Thompson submachine gun, which weighed ten pounds unloaded. In truth, there is no record of her killing anyone. And she looked nothing like Faye Dunaway or Dorothy Provine, who portrayed her in *Bonnie and Clyde* (1967) and *The Bonnie Parker Story* (1958), respectively.

Women are largely extraneous in gangster films because a fundamental theme of the genre is the male group and its dynamics, more specifically, how the alpha male manages his subalterns (or liquidates them if it comes to that) in

achieving their illicit goals. Unlike women, gangsters don't call 911 at the first sign of trouble; they take care of business themselves, or it takes care of them. You might say it's nature red in tooth and claw, or just the trash taking itself out. Either way, it's a harsh unforgiving world out there. The strong don't always survive but they last longer than the weak. More to the point, strength is admired, weakness is not.

In the early days of sound movies, however, handwringers and bluenoses dictated that gangster films had to be framed as cautionary "crime doesn't' pay" tales. The original *Scarface* (1932) was subtitled "The Shame of a Nation" and opened with a preface saying "This picture is an indictment of gang rule in America and of the callous indifference of the government to this constantly increasing menace to our safety and liberty. Every incident in this picture is the reproduction of an actual occurrence and the purpose of this picture is to demand of the government: "What are you going to do about it?" The government is your government. What are YOU going to do about it?"

Well, a half century can make a difference. There was no such preamble for the 1983 version of *Scarface*. It was OK for viewers to revel in the decadence and depredations of Tony Montana (Al Pacino), and "Say hello to my little friend" remains a beloved movie line after all these years.

While we're at it, let's say hello to some of the positive features of gangster movies:

> **There is no virtue signaling.** A good gangster film is a crash course in realpolitik and Machiavellian maneuvering. The bottom line – getting results – is what matters. Occasionally scriptwriters offer us a feisty priest, such as Karl Malden in *On the Waterfront* (1954) or Pat O'Brien in *Angels With Dirty Faces* (1938), but they are just foils for the protagonists. Audiences don't root for them. Female finger-waggers are also rare.
>
> **There is no psychobabble.** Gangsters do not read self-help books. Gangsters do not consult relationship experts. Gangsters do not rely on support groups. *The Sopranos* notwithstanding, gangsters do not undergo psychoanalysis – particularly with a female psychiatrist. Remember: *The Sopranos* is not a movie, it is television, therefore automatically suspect. In other words, fuhgeddaboutit.
>
> **There are no optics.** Aside from dressing well, gangsters don't worry about their image. Public relations is not a motivation. Indeed, the worse a gangster behaves the more his legend grows. Leaving a trail of dead bodies is no more a problem for gangsters than it is for the Clintons.
>
> **There is no affirmative action.** If you're not the right ethnicity, you won't move up in the organization. This is true of the traditional Mafia, the Jewish mafia, the Irish mafia, the Russian mafia, or any other mafia. If you want to be a yakuza, you'd better be Japanese. An outsider might be employed as a low-level flunkey or gofer, but upward mobility is severely limited.
>
> **There is no digital currency.** While the global solons are pushing for a cashless society and cryptocurrency gains more and more fans, the gangster revels in hard cash and expects payment in kind. If you owe him money and don't pay up, he doesn't send you a text or an email. He won't employ snail mail to send a second notice, a letter from his law firm, or a form letter telling you your case has been referred to a collection agency. This leads directly to the next category…
>
> **There is no filing for bankruptcy**. If you borrow money from gangsters to go to college, rest assured your student loans will not be forgiven. Hire the best bankruptcy attorney you can, and it won't make any difference. Which leads us to…
>
> **There are no Atticus Finch type lawyers.** This is not to say gangsters never employ lawyers. Their attitude towards the legal profession is eminently realistic, however. When a gangster hires a lawyer, he doesn't do so to get justice; he hires a lawyer to get results. This, of course, is why people have always hired lawyers, but one cannot admit to it in polite society.
>
> **There is no intersectionality.** To be sure, gangster films have victims – lots of them. They are not stunning and amazing, however, just kneecapped or dead. The gangster film is no place for sissies. If you are a victim and you survive, you have to turn it around and victimize your victimizer to get any street cred.

Given the fact that gangster films violate numerous contemporary taboos, they cater to wishful thinking. A well-done gangster film is a good workout for the id. It's about men behaving badly and don't you wish you were one of them! In that respect, a gangster film is like a fantasy film. Henry Hill (Ray Liotta) sums it up perfectly in the final scene of *Goodfellas* (1990):

> I never voted. I never paid taxes. My birth certificate and my arrest sheet…that's all you'd ever have to know I was alive.

Ghosting, anyone? Unfortunately, after he enters the witness protection program, he laments:

> Today everything is different. There's no action. I have to wait around like everyone else…I'm an average nobody. Get to live the rest of my life like a schnook.

In other words, just like all you beta males out there in Schnookville. You know who you are…all you guys stymied by morality, karma, the Golden Rule, the Ten Commandments, the categorical imperative, or what will the neighbors think.

Fear not, fellow schnooks, for sooner or later another gangster film will be released to temporarily bust you out of your prison without bars. You can sit in the dark and fantasize about how wonderful it would be if you could dispatch your enemies as bluntly and decisively as the average movie gangster takes care of business. For two hours you can rise above schnookdom and get in touch with your inner *ubermensch*.

Nietzsche would likely approve…but it would take another article to explain why.

The gynæcocentric theory, by Lester Ward (1903)

Peter Wright · 21 April 2022 · Archived copy · Original

It may not come as much of a surprise to learn some men were champions of gynocentrism over the centuries, men we might refer to as white knights on account of their exaggerated chivalry. Lester F. Ward (1841 – 1913) was one such champion, promoting the idea that women were naturally superior to men in his 'Gynocentrism theory' reprinted below. In this regard, Ward presaged the promotion of difference feminism by Evolutionary Psychologists and feminist writers like Harvard's Carol Gilligan who uphold the thesis of female superiority. As an early promoter of gynocentrism theory, Ward is now considered by feminist historians such as Ann Taylor Allen to be an early feminist.[1] The following is an excerpt from his longer work entitled Pure Sociology, published in 1903. – PW

The gynæcocentric theory

The gynæcocentric theory is the view that the female sex is primary and the male secondary in the organic scheme, that originally and normally all things center, as it were, about the female, and that the male, though not necessary in carrying out the scheme, was developed under the operation of the principle of advantage to secure organic progress through the crossing of strains. The theory further claims that the apparent male superiority in the human race and in certain of the higher animals and birds is the result of specialization in extra-normal directions due to adventitious causes which have nothing to do with the general scheme, but which can be explained on biological and psychological principles; that it only applies to certain characters, and to a relatively small number of genera and families. It accounts for the prevalence of the androcentric theory by the superficial character of human knowledge of such subjects, chiefly influenced by the illusion of the near, but largely, in the case of man at least, by tradition, convention, and prejudice.

History of the Theory

As this theory is not only new but novel, and perhaps somewhat startling, it seems proper to give a brief account of its inception and history, if it can be said to have such. As the theory, so far as I have ever heard, is wholly my own, no one else having proposed or even defended it, scarcely any one accepting it, and no one certainly coveting it, it would be folly for me to pretend indifference to it. At the same time it must rest on facts that cannot be disputed, and the question of its acceptance or rejection must become one of interpreting the facts.

In the year 1888 there existed in Washington what was called the Six o'clock Club, which consisted of a dinner at a hotel followed by speeches by the members of the Club according to a programme. The Fourteenth Dinner of the Club took place on April 26, 1888, at Willard's Hotel. It was known to the managers that certain distinguished women would be in Washington on that day, and they were invited to the Club. Among these were Mrs. Elizabeth Cady Stanton, Miss Phoebe Couzins, Mrs. Croly (Jennie June), Mrs. N. P. Willis, and a number of others equally well known. On their account the subject of Sex Equality was selected for discussion, and I was appointed to open the debate. Although in a humorous vein, I set forth the greater part of the principles and many of the facts of what I now call the gynæcocentric theory.

Professor C. V. Riley was present and, I think, took part in the discussion. Many of my facts were drawn from insect life, and especially interested him. I mention this because a long time afterward he brought me a newspaper clipping from the *Household Companion* for June, 1888, containing a brief report of my remarks copied from the *St. Louis Globe*, but crediting them to him; and he apologized for its appearance saying that he could not explain the mistake. The reporter had fairly seized the salient points of the theory and presented them in a manner to which I could not object. This, therefore, was the first time the theory can be said to have been stated in print. The exact date at which it appeared in the *Globe* I have not yet learned, but presume it was shortly after the meeting of the

Club. Professor Riley did not hesitate to announce himself a convert to the theory, and we often discussed it together.

I had long been reflecting along this line, and these events only heightened my interest in the subject. The editor of the *Forum* had solicited an article from me, and I decided to devote it to a popular but serious presentation of the idea. The result was my article entitled, "Our Better Halves." [3] That article, therefore, constitutes the first authorized statement of the gynæcocentric theory that was published, and as a matter of fact it is almost the only one. Mr. Grant Allen answered my argument on certain points in the same magazine,[4] and I was asked to put in a rejoinder, which I did,[5] but these discussions related chiefly to certain differences between the mind of man and woman and did not deal with the question of origin. I alluded to it in my first presidential address before the Biological Society of Washington,[6] and it came up several times in writing the "Psychic Factors" (Chapters XIV, XXVI).

Such is the exceedingly brief history of the gynæcocentric theory, and if it is entirely personal to myself, this is no fault of mine. Nothing pleases me more than to see in the writings of others any intimation, however vague and obscure, that the principle has been perceived, and I have faithfully searched for such indications and noted all I have seen. The idea has not wholly escaped the human mind, but it is never presented in any systematic way. It is only occasionally shadowed forth in connection with certain specific facts that call forth some passing reflection looking in this general direction. In introducing a few of these adumbrations I omit the facts, which will be considered under the several heads into which the subject will naturally fall, and confine myself for the most part to the reflections to which they have given rise. Many of these latter, however, are of a very general character, and not based on specific facts. In fact thus far the theory has had rather the form of a prophetic idea than of a scientific hypothesis.

We may begin as far back as Condorcet, who brushed aside the conventional error that intellect and the power of abstract reasoning are the only marks of superiority and caught a glimpse of the truth that lies below them when he said: –

> If we try to compare the moral energy of women with that of men, taking into consideration the necessary effect of the inequality with which the two sexes have been treated by laws, institutions, customs, and prejudices, and fix our attention on the numerous examples that they have furnished of contempt for death and suffering, of constancy in their resolutions and their convictions, of courage and intrepidity, and of greatness of mind, we shall see that we are far from having the proof of their alleged inferiority. Only through new observations can a trite light be shed upon the question of the natural inequality of the two sexes.[7]

Comte, as all know, changed his attitude toward women after his experiences with Clotilde de Vaux, but even in his "Positive Philosophy," in which he declared them to be in a state of "perpetual infancy," and of "fundamental inferiority," be admitted that they had a "secondary superiority considered from the social point of view."[8] In his "Positive Polity" he expressed himself much more strongly, saying that the female sex "is certainly superior to ours in the most fundamental attribute of the human species, the tendency to make sociability prevail over personality."[9] He also says that "feminine supremacy becomes evident when we consider the spontaneous disposition of the affectionate sex (*sexe aimant*) always to further morality, the sole end of all our conceptions."[10]

Of all modern writers the one most free from the androcentric bias, so far as I am aware, is Mr. Havelock Ellis. In his excellent book "Man and Woman," be has pointed out many of the fallacies of that Weltanschauung, and without apparent leaning toward anything but the truth has placed woman in a far more favorable light than it is customary to view her. While usually confining himself to the facts, he occasionally indicates that their deeper meaning has not escaped him. Thus he says: "The female is the mother of the new generation, and has a closer and more permanent connection with the care of the young; she is thus of greater importance than the male from Nature's point of view" (pp. 383-384). To him is also due, the complete refutation of the "arrested development" theory, above mentioned, by showing that the child, and the young generally, represent the most advanced type of development, while the adult male represents a reversion to an inferior early type, and this in man is a more bestial

type.

In the sayings quoted thus far we have little more than opinions, or general philosophical tenets, of which it would be much easier to find passages with the opposite import. In fact statements of the androcentric theory are to be met with everywhere. Not only do philosophers and popular writers never tire of repeating its main propositions, but anthropologists and biologists will go out of their way to defend it while at the same time heaping up facts that really contradict it and strongly support the gynæcocentric theory. This is due entirely to the power of a predominant world view (Weltanschauung). The androcentric theory is such a world view that is deeply stamped upon the popular mind, and the history of human thought has demonstrated many times that scarcely any number of facts opposed to such a world view can shake it. It amounts to a social structure and has the attribute of stability in common with other social structures. Only occasionally will a thinking investigator pause to consider the true import of the facts he is himself bringing to light.

Bachofen, McLennan, Morgan, and the other ethnologists who have contributed to our knowledge of the remarkable institution or historic phase called the matriarchate, all stop short of stating the full significance of these phenomena, and the facts of amazonism that are so often referred to as so many singular anomalies and reversals of the natural order of things, are never looked at philosophically as residual facts that must be explained even if they overthrow many current beliefs. Occasionally some one will take such facts seriously and dare to intimate a doubt as to the prevailing theory. Thus I find in Ratzenhofer's work the following remark: –

> It is probable that in the horde there existed a certain individual equality between man and woman; the results of our investigation leave it doubtful whether the man always had a superior position. There is much to indicate that the woman was the uniting element in the community; the mode of development of reproduction in the animal world and the latest investigations into the natural differences between man and woman give rise to the assumption that the woman of to-day is the atavistic product of the race, while the man varies more frequently and more widely. This view agrees perfectly with the nature of the social process, for in the horde, as the social form out of which the human race has developed, there existed an individual equality which has only been removed by social disturbances which chiefly concern the man.
>
> All the secondary sexual differences in men are undoubtedly explained by the struggle for existence and the position of man in the community as conditioned thereby. Even the security of the horde from predatory animals, and still more the necessity of fighting with other men for the preservation of the group, developed individual superiority in general, both mental and physical, and especially in man. But any individual superiority disturbed the equality existing in the elements of the horde; woman from her sexual nature took only a passive part in these disturbances. The sexual life as well as the mode of subsistence no longer has its former peaceful character. Disturbances due to the demands of superior individuals thrive up to a certain point, beyond which the differentiation of the group into several takes place.[11]

Among biologists the philosophical significance of residual facts opposed to current beliefs is still less frequently reflected upon. I have stated that Professor Riley fully accepted the view that I set forth and admitted that the facts of entomology sustained it, yet, although somewhat of a philosopher himself, and living in the midst of the facts, the idea had not previously occurred to him. Among botanists, Professor Mechan was the only one in whose writings I have found an adumbration of the gynæcocentric theory. He several times called attention to a certain form of female superiority in plants. In describing certain peculiarities in the Early Meadow Rue and comparing the development of the male and female flowers he observed differences due to sex. After describing the female flowers he says: –

> By turning to the male flowers (Fig. 2) we see a much greater number of bracts or small leaves scattered through the panicle, and find the pedicels longer than in the female; and this shows a much slighter effort – a less expenditure of force – to be required in forming male than female flowers. A male flower, as we see clearly here, is an intermediate stage between a perfect leaf and a perfect, or we may say, a female flower. It

> seems as if there might be as much truth as poetry in the expression of Burns, –
>
> Her 'prentice han' she tried on man,
> An' then she made the lasses, O,
>
> — at least in so far as the flowers are concerned, and in the sense of a higher effort of vital power.[12]

It is singular, but suggestive that he should have quoted the lines from Burns in this connection, as they are an undoubted echo of the androcentric world view, a mere variation upon the Biblical myth of the rib. Of course he could find nothing on his side in the classic literature of the world, but wishing to embellish the idea in a popular work, he tried to make these somewhat ambiguous lines do duty in this capacity. The fact cited is only one of thousands that stand out clearly before the botanist, but not according with the accepted view of the relations of the sexes they are brushed aside as worthless anomalies and "exceptions that prove the rule." In fact in all branches of biology the progress of truth has been greatly impeded by this spirit.

All modern anatomists know how the facts that are now regarded as demonstrating the horizontal position of the ancestors of man, and in general those that establish the doctrine of evolution, were treated by the older students of the human body – rejected, ignored, and disliked, as intruders that interfered with their investigations. It is exactly so now with gynæcocentric facts, and we are probably in about the same position and stage with reference to the questions of sex as were the men of the eighteenth century with reference to the question of evolution. Indeed, the androcentric theory may be profitably compared with the geocentric theory, and the gynæcocentric with the heliocentric. The advancement of truth has always been in the direction of supplanting the superficial and apparent by the fundamental and real, and the gynæcocentric truth may be classed among the "paradoxes of nature."[13]

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Author's note: Part 2 of this article to follow

Misandry and Emptiness: Masculine Identity in a Toxic Cultural Environment

Paul Nathanson & Katherine K. Young · 22 April 2022 · Archived copy · Original

Editorial note: this is a long essay, much longer than we normally publish as a single article. We think it's worth your time, so sit down, relax, and read. –Ed

Masculine identity has become increasingly problematic due to technological and cultural changes over the past ten thousand years, beginning with the horticultural and agricultural revolutions but gaining momentum with the industrial, military and reproductive revolutions. Egalitarian feminists have unwittingly exacerbated the problem by equating sexual equality with sexual sameness, leaving men unable to make even one contribution to society, as men, which is distinctive, necessary and can therefore be publicly valued—that is, unable to establish a healthy collective identity specifically as men. The result of this emptiness is a growing tendency to give up either by dropping out of school and or by committing suicide. Ideological feminists have thrown down the gauntlet, on the other hand, by ascribing to men a highly negative collective identity. The result of this misandry is an increasing number of men who believe that even a negative collective identity is better than no collective identity at all. No solution will be possible without challenging pervasive assumptions about both boys and men.

The academic world is changing, albeit at a glacial pace, when it comes to the study of boys and men. The assumption of feminist academics since the 1980s has been that all received knowledge—that is, earlier research by male scholars—was actually about men, not women. Therefore, it made sense to focus attention instead on the latter. Those who have done so, with the aid not only of huge investments by both private and public funding agencies but also the establishment of new university departments and academic societies, have achieved a great deal. We have much more information on women than ever before. Interpreting that information is another matter, especially in a heavily politicized context, one that seldom acknowledges a clear distinction between women's studies and feminist activism. Moreover, the resulting theories about women almost invariably result in theories about men. Scholars must continue to examine all research for political and ideological biases, at any rate, because they cannot claim that any field is immune to empirical verification or at least to reasoned scrutiny without turning scholarship into the equivalent of orthodoxy or ideology—about which more in due course.

In any case, the initial premise about earlier research (that it was all about men) is inaccurate. It was often de facto about men, to be sure, but seldom de jure about men. In some cases, this was due to the fact that anthropologists had greater access to male subjects than to female ones. In still other cases, it was due to the fact that historians found more written records by men than by women. In still other cases, though, it was due to the noble but naïve assumption that men and women were very similar in most ways; this meant that it was unnecessary to dwell on the differences. The point here is that not much of this pre-feminist scholarship was the result of any specific interest in men, let alone bias in favor of them. And much of the scholarship that was specifically about men was actually about elite men, "alpha males," not ordinary men. In short, we still need research on men. We need it now [more] than ever before, in fact, because of the fallout from research that, despite continuing respectability in academic circles, is profoundly biased against boys and men.

This brings up an additional problem on the academic scene. Not all of this bias comes directly from women. Some of it comes indirectly from women. That is, it comes from male feminists (of a branch that we will discuss in a moment). Adopting the feminist notion of "engaged scholarship," they established the field of "men's studies" at least partly in the hope of changing (other) men by converting them to feminism instead of merely studying them. And one problem with this approach, among many others, is that it requires scholars to see men through the eyes of women, just as earlier scholars, ironically, had seen women through the eyes of men. This is the immediate reason for efforts to establish a parallel, or new, men's studies or male studies. Although the new male studies must foster modern academic standards, not postmodern political ones, it need not rely on the straw man of perfect objectivity (which, as everyone has always known, finite beings can never attain). The new male studies can rely on historically

or scientifically verifiable evidence, in other words, but still take boys and men seriously on their own terms. Otherwise, the subjects become nothing more than tokens of some political theory that “we” know but “they” do not. The model here would be what phenomenologists and cultural anthropologists once called *epoché*: trying sincerely and systematically to bracket out either personal attitudes toward the subjects or cultural assumptions about them and cultivating at least preliminary empathy for them.

Our purpose in this essay, though, is to discuss only a few closely related problems, out of many, that American boys and men face at the moment. We have selected these problems partly because of their centrality in the research that we have done over the past twenty-five years but also because of their marginality in the research that others have been doing. Many or possibly most academics in traditional men’s studies work in the social sciences, at any rate, whereas we work in the humanities and arts. We see these problems primarily as cultural ones, albeit ones that entail both emotional and social problems.

With all this in mind, we will discuss masculinity in connection with (1) identity and (2) feminism.

IDENTITY

We began our research on men with the following hypothesis, which we invite social scientists to verify or falsify on empirical grounds: that no person or group can have a healthy identity without being able to make at least one contribution to the larger society, one that is distinctive, necessary and publicly valued. The underlying problem that men face in our time, especially young men, is how to create a healthy collective identity specifically as men—that is, a healthy form of masculine identity. This raises at least one obvious question: Why not be satisfied merely with a healthy personal identity? We can think of several reasons. First, the obvious and undeniable fact is that humans are social beings. We require families, friends, allies and communities or nations. Although we are always different in some ways from other people, we are always like them in other ways. This means that we can always identify ourselves at least to some extent with them. How else could anyone expect support when in need or peril? There is no such thing as a personal identity, either healthy or unhealthy, without the larger context of a collective identity.

Second, personal identity for men can now emerge only at the expense of collective identity. Any man can feel good about himself as an individual even now, after all, by adopting one of two strategies that prevent him from feeling good about himself as a man. The first requires dissociation from other men as a male feminist and thus becoming an honorary woman. This amounts to self-hatred, a phenomenon with which Jews and other minority groups have long been familiar. And self-hatred is surely, by definition, profoundly neurotic. Worse, this strategy has a specifically moral consequence: abandoning or even targeting men who, misandry and emptiness notwithstanding, still feel a compelling need for some positive identification with their male bodies. The other strategy, as anyone who watches the news knows by now, requires dissociation from society and thus becoming an antisocial threat to it. We will return to that strategy.

Third, the fact that women have created a healthy collective identity for themselves—and also, directly or indirectly and intentionally or unintentionally, an unhealthy one for men—means that men must choose between accepting what women think about manhood and thinking for themselves about manhood. In other words, they must establish a collective identity. But this presents a big problem. The legitimate sources of collective identity for women have expanded immeasurably over the past few decades.

We refer not merely to new career possibilities but also to the more subtle and more general sense that all things are possible for women (or even, in some cases, that women are innately superior to men). During the same decades, however, the legitimate sources of collective identity for men have contracted or even disappeared.

FEMINISM

Feminism has emerged over the past few years. Masculine identity, on the other hand, has been a problem for the past few thousand years. Nonetheless, feminism has exacerbated that problem. Feminism can be defined in many ways. Some feminists focus their attention on the relation between gender and class, others on the relation between gender and sex, gender and religion, and so forth. This is one reason, among several, why feminists insist on their diversity, inclusiveness or multivocality.[1] From the specific perspective of men, however, there are only two kinds

of feminism. They differ according to what each says about men and therefore what effects each has on men. In this section, we discuss (a) misandry, the intentional result of ideological feminism (which has exacerbated the problem by assigning men a profoundly negative identity) and (b) emptiness, the unintentional result of egalitarian feminism (which has exacerbated the problem inadvertently by denying men any positive identity).

MISANDRY

By now, the word "misandry" is in common use. It was not so in the early 1990s, when we began our research on misandry (although the word "misogyny," of course, had long been in common use). Misandry is hatred toward men. We refer here not to anger but to hatred. Anger is an emotion and transient; hatred is neither. Hatred is a culturally propagated way of thinking. Although hatred entails psychological and other problems, it is truly a cultural problem and therefore a moral problem as well.

Many people now acknowledge that misandry is a characteristic feature of popular culture in our time.[2] But not all of these people, let alone those who refuse to acknowledge the existence of misandry, agree on where this phenomenon originated or whether it has any significance. Is the prevalence of misandry due to commercial opportunism, which, in the contexts of both entertainment and advertising, relies heavily on both positive and negative stereotypes? Or is it due to political correctness, which prohibits the negative stereotypes of some groups, but not others?

Either way, some people—both men and women, though for different reasons—openly condone the misandric status quo. Women have no power, they claim, and therefore require protection from misogynistic stereotypes. Men have such godlike power, on the other hand, that even the most hostile stereotypes cannot actually harm them; these stereotypes are inconsequential, they say, and therefore (from one point of view) insignificant. At the very least, we suggest, public disapproval of misogyny but not of misandry reveals a deeply embedded double standard and therefore corrodes the very notion of equality, a fundamental feature of democracy.

But, we argue, misandry is due primarily to something much more sinister and much more destructive than even a double standard, whether in the context of commerce or etiquette. Underlying the attitude of those who condone misandry—they often hide behind the anonymity that pseudonyms confer on bloggers—is a perverted notion of justice, which makes it synonymous with revenge. Men have used misogynistic stereotypes to serve the economic and political interests of men, according to many people (once again, both men and women, though for different reasons), so that women may now use misandric ones to serve their own economic and political interests.

Obviously, this conclusion cannot rely on the Judeo-Christian "Golden Rule" (expressed either as "do not treat others as you would not have them treat you" or as "treat others as you would have them treat you"). But this moral principle, which underlies the prophetic worldview, did not go unchallenged even in late biblical times. Opposing it directly or indirectly was a very different worldview, one that encouraged a reinterpretation of scripture. This worldview emerged as a religion in ancient Persia but eventually spread, without the particular theological superstructure of Zoroastrianism, throughout the Mediterranean world. This requires us to pause here for an explanation.

In 597 B.C., Nebuchadnezzar II conquered the Jewish Kingdom of Judah and later deported much of the population to his capital city of Babylon.[3] The captives considered this exile an unprecedented calamity, because it seemed to refute their belief in God's providence and even their belief in God's existence. In other words, traditional explanations for innocent suffering were no longer convincing. Persia soon conquered Babylon and allowed the return of these captives to Jerusalem. By that time, however, they had begun to absorb some features of the Persian worldview. As monotheists, to be sure, most Jews rejected the Zoroastrian religion as such: two competing gods, one good and the other evil. Nonetheless, some Jews found in its underlying premise a satisfying explanation for innocent suffering: two competing but vaguely defined cosmic principles, one good and the other evil. God was inherently and eternally good, Jews continued to believe, and could therefore not be the source of evil. But neither, they believed, could any other god be the source of evil. One solution was a quasi-divine figure: an angel who, by rebelling against God, introduced evil and continued to foster evil among "his" followers. And Jews were by no

means the only ones to find this metaphysical premise useful. By the Hellenistic period, what we now call “dualism” had become a generalized mentality. In other words, it had become part of many competing religious traditions and philosophical systems. St. Augustine found it not only among contemporary Christians, for instance, but also among the Manicheans, a group that he had joined before turning to Christianity.

Of importance here is that from this metaphysical premise, moral and political ones followed. These amounted, collectively, to a titanic and enduring struggle between those who were faithful to God (“us”) and those who were not (“them”), a struggle that would end only at the end of history with the final victory of God and his faithful followers over their enemies—which is to say, any or all outsiders. This dualistic mentality co-existed uneasily with other biblical ones.[4] Not surprisingly, both Jews and Christians have sometimes ignored the Golden Rule and its corollaries—love your neighbor as yourself or even, among Christians, love your enemies—and identified specific groups of people not merely with theological ignorance or competing political interests but with an ontological evil that matched the metaphysical evil of their gods.

Of even greater importance here, though, is the fact that this dualistic mentality, like other religious phenomena, has taken secular forms in political ideologies on both the right and the left. These ideologies, like some earlier religious ones, have not one but several characteristic features (most of which, though not necessarily all of which, they have in common).[5] In addition to dualism (believing that “they” are inherently evil) are the following closely linked characteristic features of ideology: essentialism (believing that “we” are inherently good); hierarchy (that “we” are inherently superior to “them”); collectivism (that the politically defined group is more important than either the individual or the larger society); utopianism (that a new and better world order will supersede the current one); selective cynicism (that the intentions of all people, except our own, are sinister); revolutionism (that merely tinkering with reforms of the current world order, instead of replacing it with a radically different one, will not do the trick); consequentialism (that the end, no matter how unpalatable in ordinary circumstances, can justify the means); and quasi-religiosity (that the political worldview, like older religious ones, confers ultimate meaning, purpose, community, identity and so forth).

Ideological feminists are not in the majority, but they are also not all on the lunatic fringe. On the contrary, they produce exceedingly sophisticated theories (such as the conspiracy theory of history)[6] and adopt equally sophisticated strategies (such as working within the established law schools and government bureaucracies instead of rioting in the streets, to achieve a social revolution that most people still find hard even to imagine). They develop these theories at respectable universities, moreover, and disseminate them through respectable publishers.[7] Eventually, these theories enter the popular culture of movies, sit-coms and talk shows. What was once truly radical, in other words, becomes conventional wisdom (until ideologues up the ante once more). In short, ideological feminists are at least as influential as egalitarian feminists in the journalistic, the academic and especially the legal circles that produce policies and laws. Although they often use the egalitarian rhetoric that is de rigueur in a liberal democracy—one that permits only gender-neutral language, for instance, in legislation—closer examination of both their statements and the results of their campaigns reveals a worldview that is anything but egalitarian and often relies on double standards.[8]

For ideological feminists, men are not merely deluded. They are the ultimate, eternal or even ontological enemies of women. Either they or their remote ancestors (or both) are responsible for all suffering and injustice. Most ideological feminists do acknowledge exceptions for men who convert to the new worldview, but these male feminists function as honorary women. They are acceptable not because of their maleness but despite it.

Some ideological feminists, moreover, refer to history in overtly theological—that is, to use the more precise word that these feminists prefer, “thealogical”—terms. From this point of view, primeval men instigated a titanic conspiracy not merely to usurp power from women but also to replace the female principle of a great goddess with the male principle of their own gods. Either way, men have oppressed women ever after and will do so until the advent of a feminist utopia. It does not take much imagination to see this ideological story as an upside-down version of earlier Western stories about human origin and destiny. The biblical story blames Adam and Eve equally

for sin (what Christians eventually called Original Sin). Some post-biblical interpretations, however, assign most of the blame to Eve and her female descendants. The new, ideological version simply reverses that post-biblical interpretation by blaming primeval men and their male descendants.[9]

This conspiracy theory of history, we argue, is the ultimate premise of ideological feminism, though usually in secular form, and thus of misandry. Dualism itself originated long before feminism of any kind and long ago became deeply rooted in Western thought, to be sure, but ideological feminists have exploited it in modern times. The point here—the point that we make throughout our series on misandry—is that misandry must not remain some dirty little secret. It is pervasive, even prevalent, not only at the seemingly innocuous level of popular culture (in entertainment, say, and advertising) but also at the institutional level of elite culture (in research, teaching, legal codes and law enforcement). And it relies firmly on feminist ideology.

Misandry originates as a cultural problem, to be sure, and therefore entails moral problems. In addition, though, it entails emotional and other problems. Though not social scientists, we find it very hard to imagine how any boy can become a healthy young man in such a contaminated cultural environment, just as we find it hard to imagine the analogy for young girls, blacks, gays or those who belong to any other target group.

It would be folly, therefore, to ignore feminist ideology, let alone misandry itself, in the interest of political expediency. And yet, the problems that boys and men currently face did not begin with the emergence of misandry, let alone the rise of feminism. This brings us to another major problem.

EMPTINESS

We make a clear distinction between ideological feminism and egalitarian feminism.[10] Unlike ideological feminists, egalitarian feminists have no general theory about the ultimate origin of conflict between men and women. From their point of view, only one thing matters: Women have found it harder than men to enter public life—that is, to build careers outside the home. Some attribute this problem to the greed or ignorance or prejudice of men. Others attribute it to the fact that motherhood places special demands on women. Still others attribute the problem to both factors. All, however, believe that sexual equality is the solution (although some define that as equality of opportunity and others as equality of result,[11] each of which entails specific legal consequences).[12] From the perspective of men, however, this approach is somewhat naïve. Equality is a noble ideal, to be sure, but egalitarian feminists have tended to overlook its unintended consequences for men (and therefore, indirectly, for women as well).

Our point here is that these unintended consequences are about to complete a disturbing process that began not a few years ago but a few thousand years ago. Human history is the history of successive cultural revolutions, most of which have been technological and all of which have led to the gradual obsolescence of men and by now left men without a distinctive and necessary function as men, without the possibility of being publicly valued as men and therefore without the basis for any healthy identity specifically as men. Here, now, is a summary of our "revolutionary" theory.[13] It took one or two million years for primates to become humans. As Luigi Zoja[14] says, this involved several developments. Humans used their hands to carry things, for instance, not to walk. They could have sex at any time, moreover, not merely during "estrus."

And their brains expanded not only in complexity but also in size. This meant that birth had to occur while human newborns were still smaller—and therefore less developed—than those of other primate species. And this, in turn, meant that human infants needed parental care for much longer than other primate infants did—a project that required the cooperation of fathers and was the context in which "pair bonding" evolved. All of these developments are natural, which means that they involve genetic factors, but some are cultural as well. Pair bonding,[15] for instance, relies heavily on cultural support systems such as the social arrangements that reward men for being active and enduring participants in family life.

Early humans lived in wandering bands that probably relied at first on scavenging. During the long Paleolithic period, they continued to live in wandering bands but relied increasingly on hunting and gathering. We have no reason to believe that these early communities oppressed either women or men. People did whatever they had to do

in the interest of communal survival. Features of both the female body and the male body made it advantageous to assign at least a few tasks either to women or to men. Whatever else they did, for instance, women perpetuated the community by giving birth to infants and nursing them. Whatever else they did, men protected the community from predators and usually provided it with food and other products from big animals. Both women and men faced mortal danger. Women often died in childbirth, and men often died from wounds. The point here is that maleness—innate features of the male body—conferred a healthy collective identity on men just as femaleness did on women. In other words, maleness was the foundation for various forms of masculinity that, by serving communities, commanded public respect.

The problem, for men, began not in the very remote past but in the relatively recent past. We refer to the Neolithic Revolution. Approximately twelve thousand years ago, humans began to rely at least partly on gardening (or, in some cases, on pastoralism). This required them to live in settled communities that provided fertile land and access to water. For the first time, it became practical to store food and other resources. Also for the first time, though, it became desirable to raid the stored food and resources of other communities. This state of affairs sometimes led to the emergence of militaristic societies and therefore to military leaders or chiefs, who accumulated excessive property and power. Closely following the Neolithic Revolution was the Agricultural Revolution, which introduced the iron plough and irrigation. Among the results were much more food and much higher populations. It was in this context that the early civilizations emerged. Characteristic of these were urbanization, occupational specialization, social and political hierarchies, often literacy and eventually "world religions." These religions, apart from anything else, created moral and philosophical principles to curb the rampant injustices perpetrated by early chiefs and kings.

At this point, the male body's distinctive characteristics—its size, strength and speed[16]—still conferred masculine identity on most men: elite warriors (who wielded weapons) and the masses of serfs or peasants (who used iron ploughs to till their fields). But an ever-increasing number of men—artisans, scribes, priests, merchants, traders, bakers, administrators and so on—no longer relied for their identity on their naturally endowed male bodies. They relied instead on culturally established attributes, such as literacy, that society ascribed more-or-less arbitrarily to men but not women.

Fast-forward now to the late eighteenth century. Most men by far were still peasants. A few, either aristocrats or those who worked for them, were soldiers. Men of both classes, therefore, still required brute strength. The Industrial Revolution, however, changed all that by greatly increasing the number of middle-class men—which is to say, those men who did not need brute strength for tilling fields or wielding weapons. A few of these men were entrepreneurs (the industrialists who established mills and mines) or financiers. Others acquired enough education to enter the formerly elite ranks of professional lawyers and physicians. Still others—most men, by far—became proletarians. They worked along with women and even children at the new mills and mines, until reform movements demanded protection for women and children (which meant keeping them at home). Men with the lowest status were those who relied on their muscles; men with the highest status, on the other hand, were precisely those who did not.

The Military Revolution marked another profound change in the history of men. In one sense, this was just another technological development. Military hardware became increasingly complex. At the same time, it became decreasingly reliant on brute strength. Instead, it became increasingly reliant on literacy and eventually on higher education. This trend became clear to everyone during World War I. Those who planned and organized campaigns had the highest status; those who followed their orders in the trenches had the lowest status, that of "cannon fodder." But the Military Revolution refers primarily not to technological change but to cultural change. Historians usually discuss this as an offshoot of the French Revolution, but its impact spread far beyond the French Republic or even the West. We refer here to "universal" military conscription. Every citizen was now a soldier (or potential soldier) by virtue of merely being a citizen.

This calls for an explanation.

According to the new social contract, military service was now the price of citizenship. Being “willing” to fight and possibly die for the State was the hallmark of every citizen. Because the State protected women from military service, however, it refrained from granting them full citizenship. Being a full citizen (“willing” to fight and possibly die for the State) was therefore simultaneously the hallmark of being a man (as distinct from being a woman). Citizens demonstrated their masculinity primarily and ultimately in battle (or scenarios in everyday life that became metaphorical battles), and the State appropriated the bodies of citizens by virtue of their maleness alone (because the law made no distinction between men who wanted to risk their lives in battle and those who did not). Even though conscription laws confer masculine identity on those who have male bodies, thus reaffirming the ancient link between maleness and masculinity, it does so at a very high cost to men (and to any society that encourages men to believe that their ultimate value is as fighters). For one thing, conscripts have very low status within armies. Moreover, they often end up dead or mutilated on battlefields.

Women in some countries are now demanding the abrogation of this social contract by allowing (though not forcing) women into combat. However, after more than two hundred years and many social changes, men find it hard to establish a collective identity that relies on something else. Women can already provide for themselves and protect themselves (with help from the State, in both cases, if necessary).

The Reproductive Revolution has undermined the only remaining source of masculine identity for men: fatherhood. Many factors have contributed to this problem: new movements that trivialize fatherhood (single mothers by choice, for instance, and same-sex marriage); new movements that demonize fathers (ideological forms of feminism); new industries that reduce fatherhood to routine medical procedures (sperm banks and surrogacy); new technologies that would eliminate fatherhood or even maleness (avant-garde procedures such as cloning or parthenogenesis); new legislation that undermines even the remnants of fatherhood (joint custody, say, or abortion on demand as a private matter “between a woman and her doctor”)—and so on. Many social scientists now believe that fatherhood has no inherent links with either masculinity or maleness. Others believe that fatherhood has no distinctive or necessary function within family life. The implication is that fathers are assistant mothers at best and potential molesters at worst. Is it any wonder, then, that popular entertainment routinely presents fathers as buffoons or worse?

Back now to egalitarian feminism and the inability of men to establish a healthy form of identity, as men, in our time—that is, to the emptiness that men experience as a result. Herein is a great irony. When it comes to the historic (though culturally variable) relation between maleness and masculinity, it is egalitarian feminism, not ideological feminism, that undermines the most direct link between early and modern men. Even if we were to eliminate the toxic misandry of ideological feminism, we would still be left with the paralyzing emptiness that comes (to men) from egalitarian feminists. Even journalists sometimes recognize what academics fail to see. In his review of *Warrior*, A.O. Scott discusses why boys and young men in some environments turn to extreme versions of masculinity, ones that focus on whatever remains of certain traditional symbols of masculinity—notably those that refer to combat. “They fight, he says, “because every other way of being a man has been compromised, undermined or taken away. Patriarchal authority, as represented by Paddy, is cruel and unbending until it turns sentimental and pathetic. The roads to an honorable life promised by work and military service are mined and muddied by the greed and mendacity of the institutions—government, schools, banks—that are supposed to uphold integrity.”[17]

We use the word “emptiness” for lack of a better word. In a way, after all, the problem for men has been human history itself, a process that has gradually deprived men of any legitimate sense of fulfillment specifically as male humans. But “human history” fails to convey the experience of that lack in daily life. The word “emptiness” conveys precisely that. Emptiness is the residue of a life without identity and therefore without meaning or purpose—or without meaning and purpose and therefore without identity.

To some extent, of course, modernity leaves almost everyone spiritually empty and therefore without a healthy identity. Despite its many advantages, after all, modernity often involves a profound rupture with tradition and meaning, with community and home, and especially with the sacred. This is precisely the void that political

ideologies on both the left and the right have tried (with catastrophic results) to fill since the late nineteenth century. They have allowed people who lose one source of collective identity to replace it with another. Instead of establishing it in connection with family or religion, say, they do so in connection with class, race, language or sex. But because these ideologies rely so heavily on dualism, pitting "us" against "them," the price is very high. They solve one problem by creating another. Or, to put it in a slightly different way, they solve problems for some people by creating problems for other people.

At the moment, this applies to women and men.

CONCLUSION

Boys and young men now have, at least in theory, only two general ways of responding to the emptiness of their lives. Very few are intellectually and emotionally able to confront emptiness directly, of course, so many do so indirectly by (1) trying to ignore the misandry that underlies and exacerbates emptiness or (2) internalizing it. Some try deliberately to ignore misandry along with all other potential sources of pain by resorting to unbridled hedonism and therefore succumbing to raw narcissism. But hiding from pain by seeking personal pleasure as an end in itself has become characteristic of our society in general—not only in the licentious fantasies of popular entertainment but also in the sordid facts of daily life—and therefore says little about any segment of society in particular.

Others, however, unwittingly internalize misandry. And this is something that very few social scientists, if any, have acknowledged so far. The one social problem that they inexplicably fail to see should be self-evident to everyone: the toxic fallout—the pervasive ridicule, contempt, punitive attitude and even hatred—of a society that has no room for its male population per se. One way of internalizing all this misandry is clearly destructive (but also, ultimately, self-destructive). In this category are those who act up, attacking a hostile society. Even a negative identity, after all, might be better than no identity at all. The other way of internalizing misandry is clearly self-destructive (but also destructive in other ways). In this category are those who give up, succumbing to the apparent emptiness of manhood and thus abandoning an indifferent society. This almost certainly provides at least a partial explanation for the high rates among male people of both dropping out of school and committing suicide. Sociologists and psychologists have long noted these pathological patterns in young men—Michael Kimmel, for instance, has popularized the idea that American "guys" are pathological almost by definition[18]—but have generally refrained from attributing them to the direct or indirect fallout from feminism and the resulting collapse of masculine identity. By that, once again, we mean the impossibility of establishing a healthy collective identity specifically as men, one that relies on a healthy notion of masculinity.

In short, for whatever reason, social scientists tend to ignore the proverbial elephant standing silently in its corner. Instead, they usually attribute pathological patterns to more familiar (and somewhat less politically risky) causes such as poverty, racism, testosterone, evolution, popular culture and the like. Some social scientists have indeed linked the social and psychological pathologies of these boys and young men with father absence, for instance, but few if any have followed the logic of this insight by linking father absence in turn with identity absence—that is, with emptiness.

Kimmel describes masculinity in our time as "guyland." Whatever else critics say about Kimmel's feminist theory—and we say a great deal about it[19]—no one can deny that he has described a noteworthy phenomenon. It amounts to notion of manhood that repudiates not only the innocence of boyhood but also the maturity of manhood, which is both cross-culturally and historically unprecedented. Kimmel argues that being a "guy" originates in the unearned sense of "entitlement" to masculine privilege (and hostility toward women for denying it). We argue that it originates in the natural sense of entitlement to a healthy masculine identity of any kind. It is easy to argue about the prevalence of "guys" or even about precisely what makes them tick, but it is surely not by chance that the appearance of this psychological twilight zone has coincided with two profoundly significant facts of life for boys and men in our time: the rise of feminism (which either unwittingly denies the possibility of a distinctive masculine identity or deliberately acknowledges only a sinister one) and the absence of anything even remotely like coming of age. Fewer and fewer boys want to become men because fewer and fewer men can convince them that doing so

would mean demonstrating their ability to contribute something distinctive and necessary to society. No one has yet come up with a solution to the problem of toxic masculinity in a toxic cultural environment, but no one ever will without first identifying it correctly.

Notes

1 Another reason is to maintain their own legitimacy as liberal feminists despite the "radical" approaches of a few other feminists. From this point of view, tolerance means never having to say that you are "sorry" for (much less to challenge) those who say ugly things in your name.

2 In *Spreading Misandry: The Teaching of Contempt for Men in Popular Culture* (Montreal: McGill-Queen's University Press, 2001), the first of five volumes on misandry, we discuss the negative portrayals of men in popular culture during the 1980s and 1990s. By "popular culture," we refer to a wide range of media: movies, sit-coms, talk shows, news shows, magazines and so on. The negative imagery of men ranges in severity from ridicule to dehumanization and even demonization. To summarize our findings: The men these productions portray negatively are either inadequate, evil or both; the few men these productions portray positively are honorary women—either feminists or minority men. Gay men, in particular, often get free passes in gender politics. Our point is not so much that these negative stereotypes harm boys and men (although they do), but that they are symptoms of a much deeper cultural problem (which we explore in later volumes).

3 Judah was the southern Jewish kingdom. Assyria had already conquered the northern kingdom, Israel, in 722. Its population, deported and assimilated, became the "ten lost tribes."

4 Those who turned to dualism identified evil not only with enemy communities, whose evil took on eschatological proportions, but also with closely linked cosmic principles. Just as they polarized "us" and "them," for instance, they polarized "spirit" and "flesh" (a metaphysical distinction and conflict that was particularly important to Christians such as St. Paul). Some theologians identified the former, in turn, with maleness and the latter with femaleness. To do that, they had to reinterpret non-dualistic texts accordingly.

5 Nathanson and Young, *Spreading Misandry*, 199-218.

6 See note 9.

7 Paul Nathanson and Katherine K. Young, *Legalizing Misandry: From Public Shame to Systemic Discrimination against Men* (Montreal: McGill-Queen's University Press, 2006) 269-308. This volume, the second of five on misandry, is about the institutionalization of ideological feminism by legislators, lawyers, judges, bureaucrats and the like, all of whom rely, in turn, on the institutionalization of ideological feminism by academics who produce and interpret statistics. We begin this volume by continuing the discussion of popular culture in Spreading Misandry, but with our focus on journalism instead of entertainment. To be more precise, we focus on the journalistic feeding frenzies that so often accompany high-profile legal or quasilegal cases about conflicts between men and women and lead to legislative change. Examples include the Senate confirmation hearing for Clarence Thomas (which provoked a "national dialogue" on sexual harassment) and the avalanche of court battles over "recovered memories" of sexual molestation or even "satanic ritual abuse" (which provoked the modern equivalents of witch hunts). Most of the volume is directly about legislative change due to the influence of ideological feminism in connection with every point of contact between men and women. Neither the laws that govern these contacts (such as conflicts over sexual harassment, divorce, custody, affirmative action) nor the rules that govern their interpretation, implementation and enforcement rely any longer on philosophical notions such as equality of opportunity and legal principles such as the presumption of innocence.

8 For one example, see Nathanson and Young, *Legalizing Misandry*, 471-477.

9 See Katherine K. Young and Paul Nathanson, *Sanctifying Misandry: Goddess Ideology and the Fall of Man* (Montreal: McGill-Queen's University Press, 2010). This volume, the third of five on misandry, is about the ways in

which feminist ideologues have used religion to bolster their claim to female superiority and simultaneously support their conspiracy theory of history, that evil originated in an ancient revolution during which men overturned an egalitarian society, established patriarchy, and began the oppression of women. More specifically, it is about various attempts to reverse a familiar paradigm of profound importance. According to the Bible, Adam and Eve live in paradise under the aegis of God; Adam and Eve succumb to sin, which leads God to expel them from paradise and into the world of chaos and conflict as we know these in everyday life; the remote descendants of Adam and Eve return to paradise of one kind or another at the end of history. The new version is slightly different: men and women live in paradise under the aegis of a Goddess; men succumb to sin by installing their gods, which leads to the creation of patriarchy; women return to paradise, possibly with some male converts to feminism, at the end of patriarchy. But feminist extremists and separatists are not the only supporters of this revised myth. It has deeply influenced even some liberal forms of Christianity and Judaism.

10 People classify forms of feminism in many ways according to need. From the specific perspective of *men*, only these two forms are significant.

11 For political reasons, some people refer to equality of result as “substantive equality” and to equality of opportunity as (mere) “formal equality.”

12 Equality of opportunity entails, among other things, universal access to higher education. Equality of result entails, among other things, affirmative action in order to ensure the *equal representation* of all groups in universities (although advocates seldom build in mechanisms that would ensure the end of affirmative action once they have reached their goal, which is why they do not promote affirmative action for men despite the majority of women in universities).

13 For a detailed discussion of these revolutions, see Paul Nathanson and Katherine K. Young, *Replacing Misandry: From Primeval Man to Postmodern Man* (forthcoming). This is the fourth of five volumes on misandry. The fifth and final volume is *Transcending Misandry: From Ideological Feminism to Intersexual Dialogue* (forthcoming). There, we move beyond misandry per se. Our focus is on the present and future, therefore, more than the past. The word “dialogue” usually refers to a way of discussing conflicts and resolving them in connection with common ideals—justice, say, or compassion—instead of resorting to intimidation or violence. Among the most familiar forms of dialogue has been interreligious dialogue. This originated in the 1960s as an offshoot of ecumenism, the Christian movement that sought greater understanding among the churches (and sometimes institutional union). It did not take long for many people to realize that interreligious dialogue could include not only Christian denominations but also non-Christian communities. Under Pope John XXIII and his successors, for instance, Catholics sought not to convert Jews and other non-Catholics but to foster forgiveness and reconciliation. Religious communities responded to this idea in many ways. Some feared it on historical grounds as a disguise for proselytism and ignored it. Others welcomed it on practical grounds in the interest of combining forces to solve social problems such as poverty, political problems such as tyranny, or even religious problems such as the rise of secularism. Still others welcomed it on intellectual grounds to the extent that they could reaffirm their own distinctive identities by learning about those of other communities. Nowadays, “dialogue” refers to a possibility for any groups in conflict: religious, racial, ethnic, linguistic—and sexual. But overuse and misuse has almost drained this word of meaning.

14 Luigi Zoja, *The Father: Historical, Psychological and Cultural Perspectives*, trans. Henry Martin (Philadelphia: Taylor and Francis, 2001), 29-45.

15 See David Schneider, “Primeval Kinship: How Pair Bonding Gave Birth to Human Society,” Evolutionary Psychology 6.4 (2008): 557-562.

16 Most men are slightly bigger, stronger and faster than most women are. Although sexual dimorphism (differences between the males and females within a species) is a feature of our species, its degree is very minor compared to those between the males and females of many other primate species. Scientists have found correlations between low degrees of sexual dimorphism and the participation of fathers in family life, and between high levels

and the absence of fathers from family life.

17 A.O. Scott, “A Tale of Jacob, Esau and Muscles,” review of *Warrior, New York Times*, 8 November 2011, C-4.

18 Michael Kimmel, *Guyland: The Perilous World Where Boys Become Men* (New York: Harper, 2008).

19 See chapter 1 in Nathanson and Young, Transcending Misandry (forthcoming)

Editorial note: This item originally appeared in New Male Studies; An International Journal (NMS), an open access online interdisciplinary journal for research and discussion of issues facing boys and men worldwide, Volume 1, issue 1, and may be freely distributed under the GNU General Public License. An interview with the authors may be found here.

Can you just “man down”?

George St. Jones · 23 April 2022 · Archived copy · Original

If you are a male and have ever admitted to feelings of inadequacy or anxiety there’s a good chance that your concerns were met with comments such as these:

“Just get out there and do it.”
“Get over it.”
“Just be you and start feeling confident.”
“Suck it up.”
“Deal with it.”
“You’re x age and still feeling this way? Come on man, it’s time to grow up.”

In short, “man up.”

This sentiment is pervasive in our culture (as well as many cultures around the world) and it is almost always aimed at males. Never mind that there isn’t anything about being male that guarantees power, confidence, reliability, or success; my interest here is in the usefulness of this cliche as advice, which is usually how it’s framed. To start, let’s look at the quotes above. The general idea being expressed is that the person is acting weak, needy or passive, and therefore they need to be stronger, more independent, more assertive, just like that. The assumption here is that their problems are trivial, that they shouldn’t need any help or support, and that their expression of anguish, frustration, pain, or fear means they’ve given up, submitted, surrendered, retreated.

Wait, what is it that they often say about assumptions?

When you tell someone to “man up,” what you are saying is “be less like you and more like me.” Okay hypothetical flawless life-guru, that means people can just choose to change in the opposite direction right? Now that we’ve established that, let me ask you a question:

Can you “man down?”

If you are, for example, extremely secure in yourself and confident around people you are highly attracted to could you choose to become anxious and insecure instead?

No?

So if you can’t “man down”, what makes you think someone can “man up”? Is it fair to expect that of them?

I think people often downplay, or just don’t consider that other people are who they are in the exact same way *they themselves* are who they are, but just with different outward results. The problem with the sentiment of “manning up” is that who we are is largely a result of our past experiences, and these experience s differ greatly between people. Take social anxiety for example. If you have good experiences with people throughout your childhood and adolescence you’ll be secure in your adequacy and likability. If however, you have had enough bad experiences with people to make you doubt your self worth, you’ll be completely insecure and anxious. It’s not as easy as “being confident” or “finding your balls.” To ask someone to just start succeeding is like asking them to grow a new arm. It’s not advice.

Next time someone advises you to “man up” as if it’s the easiest thing in the world to do, ask them if they could just “man down.” When they invariably say no, ask what the difference is. I’ve done this before and people usually get totally stumped because they’ve never thought of it like that before.

That all being said, this does not mean that people cannot change. A series of positive experiences and some practice can change a person affected negatively by their past. I know about this from personal experience. It isn’t easy to change but it can be done. I don’t mean this article to imply that not one person in one instance has ever been helped “manning up.” My point is that its usefulness as advice is much less than its pervasiveness in our

culture suggests, and in reality what it does most often is just hurt people.

The cover image depicts the painting 'Anxiety' by Edvard Munch

ANZAC Day

Greg Canning · 24 April 2022 · Archived copy · Original

This is a republication of an article initially published in 2011 –Ed

ANZAC Day is Australia's national day of remembrance for those who made sacrifices, including the ultimate sacrifice of giving their lives for their country. ANZAC stands for the Australian and New Zealand Army Corps. The men of that corps landed on the beaches of the Gallipoli Peninsula at dawn on 25 April 1915, as part of the ill-conceived and poorly executed allied plan to gain naval access to the Dardanelles and ultimately the Black Sea ports. Their determination and perseverance in the face of adversity and acts of heroism and self-sacrifice created a legendary reputation for ANZACs that subsequent generations of Australian soldiers have emulated.

Officially named and celebrated for the first time in 1916, ANZAC day has evolved to hold a special meaning for Australians, also remembering the sacrifices of our service men and women in subsequent conflicts. ANZAC Day has also attracted controversy over the years, and attendances at remembrance ceremonies declined in the aftermath of the Vietnam War, when some mistakenly believed it represented a glorification of war, rather an acknowledgement of self-sacrifice. Recent years however have seen a resurgence of interest and attendance at ANZAC day events, with particular enthusiasm shown by younger Australian's and school children.

ANZAC day has always held special meaning for my family. My father was 19 when the Second World War commenced, but unlike many of his contemporaries he did not immediately enlist. Whilst he rarely spoke of it, he was well aware of the futility of the WWI campaigns on foreign soil that saw the loss of 60,000 Australian men's lives for negligible strategic gains. However, as the second war evolved the Japanese advance through South East Asia and the Pacific posed a direct threat to the Australian soil, and by July of 1941 he considered it his duty to enlist in the defense of his homeland.

According to his discharge papers he served for 1694 days and was involved in the battles for Milne Bay, the Buna and Sanananda Beach Heads (on the northern coast of Papua New Guinea), Shaggy Ridge and mop up operations in New Britain. The arduous and degrading conditions and events of these campaigns are matters of well documented historical record and many books, including Peter Brune's 2003 classic, *A Bastard of a Place.*

Following the battle of Buna in late 1942 his battalion, the 2/9 Australian Infantry, was sent to reinforce the protracted stalemate that had developed at the largest and most strongly fortified Japanese beach head at Sanananda.

On 12 Dec 1942 Dad was wounded early in the day by a Japanese sniper, and lay on the battlefield till near dusk when an American Army Medic, from a flanking unit, dragged him under heavy fire to safety. We do not know who that brave American was, but my 2 brothers and 6 sisters owe him a great debt of gratitude, indeed our very existence. The alliances forged between US and Australian Soldiers in the Pacific Campaigns continue to this day on both strategic and personal levels.

So perhaps you are asking why I am writing about ANZAC day at this time? Well, when the whole O'Shaggesy/Radfem Hub thing blew up, and perhaps in a moment of poor judgment, I registered to receive notifications of new posts to the Radfem Hub site, and periodically my inbox is contaminated with their filth. Such was the case this Friday when I was alerted to the post titled "Lest we forget," penned by "Rainsinger." (By the way if Kyle or AO or anyone has info on the identity of "Rainsinger" please let me know as I would like to expose her to the Australian public prior to 25 April 2012.)

Rainsinger would like to reassign to ANZAC day what should, of course, all along have been its true meaning, but Australians were apparently too blinded by patriarchal oppression to see it. ANZAC day should really be about 'Women Against Rape in War,' because there is a "complete lack of human respect for women's systematic ritualized rapes/deaths." She laments that in 1984 "the women who marched way-back at the rear of the formal military parade, to just lay a wreath on the war memorial cenotaphs, in memory of our own war dead and injured," and carried a banner reading:

"IN MEMORY OF ALL WOMEN

IN ALL COUNTRIES

RAPED IN ALL WARS"

did not receive an overwhelmingly positive reaction from the gathered crowds!

Typical of feminist cognitive dissonance she then goes on, presumably in an attempt to justify her stance on the issue, to spend several long paragraphs describing various elements of Greek Mythology, Legends of the founding of Prague and Rome, and a 2009, the Czech film "The Pagan Queen"?

Nope, feminists don't require any verifiable historical facts to support their stance. Irrelevant myth and legend will do quite nicely. Eventually she returns to the topic, which is "mass rape/murder/sacrifice of females to the Greater Glory of Man" and how ANZAC day should really be a forum to mourn the *female* victims of war atrocities, somehow believing that women are denied the right to do this.

Nope women have never been denied the right to voice their opinions. It is just the tasteless, vulgar, contrived selfish ones, who would try to minimize the sacrifice of men like my Dad – and his comrades who did not return to have the chance of starting a family – in order to make ideological statements desecrating their memory, on their day. Yes ladies, these guys laid down their lives to protect your rights of free speech, but apparently don't deserve your respect for having done so.

I am hopeful that the alliances being forged here at AVFM, between the men and women of different nations, can see significant strategic gains made in our war against feminist supremacists and their goals of extinguishing masculinity and eradicating men.

A BASTARD OF A PLACE

Male Contraception: It's Cumming

Sam Allouba · 25 April 2022 · Archived copy · Original

One of the greatest scientific accomplishments of all time is contraception. The ability to engage in sexual intercourse while dictating whether a child is conceived is truly a privilege that we should not take for granted.

Men and women both enjoy the options afforded by contraception. However, it is without question that men are seriously lacking when compared with women, for one reason or another. Before we explore why men's contraception is needed as much as women's, as well as current options and new research in that area, let's briefly examine the history behind birth control.

While the history is certainly a long one, the key dates are the following. In 3000 B.C.E., the first condom was invented in Egypt. Around 1500 B.C.E., the first spermicides were introduced, which used condoms made from linen cloth sheaths and soaked in a chemical solution and dried before using. In 1916, Margaret Sanger, a true heroine of the contraception movement, opened the first public birth control clinic in the United States. Even though she was jailed for 30 days for "maintaining a public nuisance," she kept her clinic and pushed forward. In 1950, when Sanger was in her 80s, she underwrote the necessary research to create the first human birth control. Ten years later, the U.S. Food and Drug Administration would approve Enovoid, the first oral contraceptive. In 1968, the U.S. Supreme Court approved intrauterine devices, better known as IUDs. In 1972, the U.S. Supreme Court legalized birth control for all its citizens, regardless of their marital status.

The 1990s and 2000s were tremendous decades for birth control as new methods were introduced. The first of these was Norplant, the first contraceptive implant; DepoProvera, which is an injectable method; FC1/Reality, which is a female condom; and Plan B, which is an emergency contraceptive product. Fast-forward to the millennium era and we have Mirena, which is a new levonorgestrel-releasing IUD put out in 2000; a hormonal patch called Ortho Evra in 2001; the vaginal ring called Nuvaring in 2001; Essure, which is a method of transcervical female sterilization, developed in 2002; Implanon in 2006, which is a single-rod implant; and finally FC2 in 2009, which is an improved female condom. Needless to say, abortion is also an important addition to the list.

The one glaring issue about all of this is that the methods listed above, with the exception of the condom, are exclusively female-only options. Women have been given priority in the continued research for more and better birth control options. Now, *this is not a bad thing* in and of itself. Being spoiled for choice when it comes to the ways you control unhappy accidents is a good thing, of course. At this time, women, according to Planned Parenthood, have 22 options for birth control. Again, this is a good thing.

But when it comes to men, we are seriously falling behind. Again, according to Planned Parenthood, men have a measly five options. They are abstinence, condoms, outercourse, vasectomy, and withdrawal. Of these five, only condoms are the truly viable option. Abstinence simply doesn't work, unless you're the most devout monk in all of Tibet. Outercourse is exactly what it sounds like. You might as well be not touching each other. Vasectomies are invasive forms of surgery and unfortunately are not always fully reversible. Withdrawal is about as effective as abstinence. Finally, we come to condoms (no pun intended), which are the most widely used male contraception and, realistically, the *only* option men have. Condoms have a failure rate of 18%, which isn't super high by any means, but it's definitely cause for concern, given what can happen if it does fail.

Why are men being denied their full reproductive rights? Men's rights are human rights. We are human beings, we can make mistakes, and the risks for us are just as great as they are for women. Now before someone screams that I'm being unfair, I will concede that the risks for men when it comes to pregnancy are of course not physical in nature, since men cannot become pregnant. Rather, the risks for men are financial. A man is not afforded the same option to opt out of parenthood like a woman can through abortion. If she wants to give up having the child, that decision ultimately lies with her. But if she wants to keep it, the man *must* stick around to pay child support even if he doesn't want to. It's a matter of parental rights in this case. There are also the egregious cases where a man has to pay child support, even if he isn't the biological father. Women, by law in the United States at least, can hold a man

at metaphorical gunpoint and force him to pay up when he wasn't even involved with the child in the first place. There are also women that are simply not comfortable with the idea of more male contraception because they feel as though they're losing something to men. Men's rights are human rights. No civilized society would hold women up to these ridiculous ideas because they are just that: ridiculous.

At this time, there is more research happening in the domain of male contraceptives. The most promising of these is RISUG, which stands for Reversible Inhibition of Sperm Under Guidance, currently being developed in India. It is a gel injection that kills the sperm and sterilizes a man for 10 to 15 years and is completely reversible with a follow-up injection that dissolves the gel. The other option of note is Vasalgel, which is being developed in the United States. From what I understand, it works essentially the same as RISUG, whereby a polymer gel is injected into the vas deferens. The idea with both of these is that they will, one hopes, be more readily reversible than a vasectomy. Like RISUG, the polymer injected by Vasalgel could be removed with another injection. The Male Contraception Information Project is a wonderful resource in this regard and contains information on other promising projects. I would highly recommend you give it a look and become involved via the options presented on the site. At the very least, stay informed by signing up for their newsletter. I know I will.

Men are human beings and, consequently, deserve the same kind of reproductive control women do. This is not an exercise in entitlement because there is a responsibility associated with these rights. These rights are human rights. And who knew? Men's rights are human rights.

Further reference for important milestones in contraception history:

http://www.ourbodiesourselves.org/book/companion.asp?id=18&compID=53

Editorial note: this item originally published on Men's Human Rights Ontario. –Ed

Gender Tribalism

Peter Schwartz · 25 April 2022 · Archived copy · Original

Editor's Note: *This text first appeared in The Return of the Primitive: The Anti-Industrial Revolution (New York: Penguin, 1999, pp. 205-218.) This essay, published in the late 1990s, seems to describe events as they have unfolded over the last 40 years in many respects. –Ed.*

Feminism has become a form of gender tribalism, a collectivism that denigrates individual agency and accomplishment in favor of the group or sisterhood. Positing women as the victims of oppressive forces beyond their control, feminism is today the leading voice in declaring women to be helpless and incapable of accomplishment without significant government aid. A mentality of entitlement and dependency has come to replace the more liberating idea of individual accomplishment; a "neo-hausfrau" movement. Feminism has degraded men and women alike. The rhetoric of liberation obscures a movement that replaces individual responsibility and achievement with a tribal mindset subservient to the group.

All forms of collectivism rest on a certain metaphysics. The collectivist tenets—in economics, that production is primarily a social effort; in politics, that the group, not the individual, has rights; in ethics, that the individual must sacrifice his interests to the needs of society; in epistemology, that the judgment of an individual mind is subordinate to the collective consensus—all stem from a deeper premise: that the individual is impotent to cope with reality. The individual, on this premise, cannot sustain his life on his own, and must depend upon the group for survival.

This viewpoint, as applied to women, is what feminism essentially promulgates.

Of all the supposedly demeaning views of women for which feminists condemn our "patriarchal" society, none is remotely as denigrating as that held by feminism itself. It is, today, uniquely feminists who depict women as congenitally helpless, endlessly "victimized" creatures.

It is feminists who declare that, without government aid, women are compelled to accept only 75 percent of what men are paid—that their advancement at work is blocked by a "glass ceiling," which only the weight of government can shatter—that women cannot be expected to hold full-time jobs unless government provides day-care services for their children—that women cannot get hired for the better jobs or admitted into the better schools, except through "affirmative-action" preferences—that women cannot attain self-esteem as long as Playboy-type material (which, a court rules, has "a negative impact on the individual's sense of self-worth and acceptance") is legally permitted to be sold.[1]

The message of such feminist stands is that the individual woman cannot succeed in life by her own efforts and on her own merit. She is at the mercy of forces she cannot control, unable to obtain work, education or self-respect without the succor of a (governmental) nursemaid.

This is not merely a journalistic description of what feminists see as an unfortunate condition of women at present. This is, rather, a part of their basic philosophy—a philosophy that holds metaphysical powerlessness to be woman's normal state.

And it is a state that feminists actively foster. They want women to believe that the way to attain one's goals is to rely, not on individual merit, but on the power of the group. According to feminism, acquiring the specific abilities necessary for success in some area should be of little concern to women. In fact, they should dismiss the very need for such abilities. What they should count on, instead, is the fact of their gender.

For example, the average woman scores lower on the Medical College Admissions Test (because of deficiencies in her knowledge of science) than the average man. Should women who want to be doctors come to the logical conclusion that they need to study harder? Should women be advised to master science, so that they can be accepted

on the same basis as men, irrespective of gender? No, say the feminists; the only conclusion to be drawn is that not enough women are being admitted—so the qualifications must be changed.[2]

If a woman wants to be, say, a firefighter, the feminists do not encourage her to make sure she measures up to the demanding physical standards. What matters most, she is told, is that there be a representative contingent of her gender at the firehouse. And if she does not meet the standards? She should not have to, feminists retort; women are rightly due their quota of such jobs.

With all their prattle about female "empowerment," feminists disavow the only legitimate meaning of that term: i.e., the individual woman's self-created power to make herself into a value, the power to make an employer want to promote her or a school want to enroll her—as a mutually beneficial exchange, based on her objective ability, not as a sacrificial accommodation to her gender. But that would be too independent an approach for the feminists to sanction.

Their implicit message to women is: "You cannot succeed on your own—but you don't have to; your collective will get you what you want."

Ironically, when the contemporary feminist movement began, in the 1960s, people believed that its message was the exact opposite. They believed that women were being urged to abandon the traditional "hausfrau" mentality—i.e., the assumption (held by females no less than by males) that women were incapable of dealing with existence outside the confines of the kitchen and the bedroom. People believed that women were being urged to seek their own careers, to reject unchosen duties to others, to assert a moral right to the pursuit of their own happiness, to embrace the real world by becoming airline pilots, neurosurgeons, music composers and CEOs.

But the collectivism at the heart of the movement quickly surfaced, revealing feminism's true nature. It became clear that women were expected to obtain all these new positions, not by earning them qua individuals, but by demanding them qua females. It became clear that the hausfrau image, far from being rejected, was being endorsed by feminism—in an updated, uglier form.

Whereas the old hausfrau mentality said that women could not perform the more demanding jobs as competently as men, this same mentality now says that women should not be required to. Now, the fact of gender supposedly entitles women to their "fair share" of corporate vice presidencies, irrespective of ability. Now, under this "neo-hausfrauism," women don't have to earn any reward— they just have to call upon Momma State to grab it for them. Now, as before, the conclusion for women is: gender determines all.

It is only the perverse influence of modern collectivism that permits such moral debilitation to be termed "liberation."

In pushing this philosophy, feminism attracts the very worst among women. It draws all those who want to be absolved of responsibility for their lives. Every housewife who feels guilty for having forever given up her pursuit of a career—every mindless scrub nurse who regrets having abandoned her ambition for something more—every bitter woman in a dead-end job or a dead-end life—are all reassured that their plight is not their fault. The individual woman cannot succeed—feminist doctrine proclaims; so she is not to be reproached for her failures.

One type of woman, however, is to be reproached: the woman of true independence. The woman who wants to judge and be judged according to individual merit—who scorns the crutch of "affirmative action," who succeeds on her own and who is proud of it—is chastised as a traitor to her tribe. She would never have achieved anything—feminists resentfully insist—had it not been for the collective efforts of all women.

Feminism rests upon dependency. It tenaciously recruits—and molds—dependent, self-abnegating women. It inculcates in them a belief in their metaphysical helplessness—and then waits for them to become docile members of the flock.

Feminism wants to enshrine the very mentality from which it claims to "liberate" women. It seeks to re-channel the hausfrau mentality—the desire to be provided for—by simply switching the object of dependence from husbands

to the “Sisterhood.”

The leaders of feminism advocate the creed of the social worker. The social worker exists, not to help people escape from trouble, but to persuade them that life inherently is trouble—from which escape is impossible without the help of the social worker. Feminists want to instill a similar state of mind, by convincing the individual woman that she is doomed to frustration and failure— unless she hitches her wagon to the collective caravan of womanhood.

At the root of this malign conception of women lies a premise about free will. Feminists implicitly believe that women have no genuine volition and that their choices in life are not freely made.

Thus, according to feminism, a woman is never to feel guilty, no matter how low she may have sunk. Has she thrown her life away in a loveless marriage, in drug addiction, in prostitution, in violent crime? She could not help it, feminists tell her. Her choices are not the cause of her misery. Society did not allow her to do anything else. It is society, not she, that needs changing. And the only true “choice” a woman can make, therefore, is a collective one: to stand in solidarity with her female comrades.

The heroines of the feminist movement are not the women who achieve productive lives by their own efforts, but those who announce how empty and impossible their lives would have been without the maternalistic aid of a feminist-sensitive state. The woman who has no real self to assert—who pleads to be taken care of by her “sisters”—who preaches loyalty to quotas and subservience to the collective—who declares that the source of her unhappiness is not her own irrational choices in life but a tyrannical culture—it is she who is held up as a model to be emulated.

Because feminism regards volition as a myth, women are consistently portrayed as victims.

Since they are not held responsible for any failure to attain some end, every frustrated whim of theirs is taken as a sign of victimization. It is taken as evidence that women are being denied their rightful share of the goods. “Feminist consciousness”—says one author—“is consciousness of *victimization*.”[3] (Emphasis in original.)

The actual “victimizer” is, of course, reality itself. If a woman wants to be hired for a certain position or to gain entry into a certain school, not because she qualifies for it, but because she belongs to a class whose desires are not being fulfilled—then it is reality that is the barrier. For it is reality that demands objective qualifications. It is reality that presents us with the unbending law of causality, the law which states that a job can be done only by those who can do it. It is objectivity—the need to adhere to the requirements of reality—that is feminism’s real enemy.

But feminists dismiss the very concept of an objective reality, because the volitionless woman cannot survive in such a world. She cannot accommodate herself to a universe that makes such rigid demands upon her. She wants the “flexibility” of the non-objective. She feels ineffectual in an objective reality—so feminism repudiates it for her.

“Feminist analysis”—says a professor at the University of New Mexico Law School—“begins and ends with the principle that objective reality is a myth.”[4]

Thus feminists denounce the “exclusionary” means by which society evaluates doctors, lawyers, soldiers. Why, they ask, should women be judged by objective standards? And if one answers: because reality and reason mandate it—their reply is: Why should women be bound by reality and reason? Why can’t a woman be allowed to construct a more malleable world, a world she feels is more hospitable to her wishes? Why shouldn’t she be judged, for example, by her compassion for the ill, rather than her ability to perform surgery—or by her aptitude for telling stories rather than for logically analyzing legal principles—or by her capacity to bond with her fellow soldiers rather than to run an obstacle course in full military gear?

As the president of City College of New York, complaining about a lack of “diversity” in universities, writes: “Institutions of higher learning in the United States are products of Western society in which masculine values like an orientation toward achievement and objectivity are valued over cooperation, connectedness and subjectivity.”[5]

Why, feminists wonder, should even immutable facts stand in the way of women's egalitarian desires? For instance, why should women pay more for annuities just because they have longer life expectancies? Why should they pay different medical insurance premiums just because they incur pregnancy-related costs?[6] Why should females not be members of the Dallas Cowboys and the Vienna Boys Choir? As one feminist organization claims: "There is no such thing as fair and unfair discrimination."[7]

In this war between women and objectivity—between whims and reality—it is considered "discriminatory" to give priority to the latter combatant.

But since reality per se is not very responsive to political protests, feminists direct their grievances against the party they blame for "inventing" such an unyielding universe: men.

It is men who push the idea of objectivity—feminism argues—as a means of keeping women subjugated. It is men who arbitrarily refuse to indulge a woman's whims, as they insist that she be judged by merit, not gender. It is men who are to blame for every female who becomes a stewardess rather than a pilot, a cheerleader rather than a quarterback, a secretary rather than a vice president.

Feminists observe that males have somehow managed to succeed in reality. They have somehow been able to acquire the jobs, the wealth, the fame, the happiness. The way for women to do likewise—feminists maintain—is, not to master reality, but to harness its surrogate: the male. How? By acting like the children feminism believes they metaphysically are, and petulantly demanding that their desires be accommodated—by men. By insisting that they be given their "allowances," in the form of prescribed quotas of jobs, promotions, college admissions, etc.—to be produced and financed by men. (At least, the old hausfrau method of directly latching onto a husband for financial security was a more honest form of dependence.)

This evaluation of women as non-volitional ciphers, and of men as their vile oppressors, is implicit throughout the feminist philosophy. But there is one area in which this view is made virtually explicit: sex.

Sex between a man and a woman is not what it seems, according to feminists—i.e., it is not really voluntary. Law professor Susan Estrich, for instance, writes: "Many feminists would argue that so long as women are powerless relative to men, viewing a 'yes' as a sign of true consent is misguided."[8]

Other feminists contend that a woman cannot be held accountable for her decision to engage in sex. "There could be many reasons why a woman might not resist a man's advances so that unwanted intercourse could occur without force. The woman … may be confused. Her socialization may make it difficult for her to resist."[9]

In other words, women—adult women—are incapable of saying no when they do not want to have sex. They are the passive, deterministic products of their "socialization." Consequently, feminists say, women cannot be held responsible for having sex, any more than children can.

This idea of women as volitionless doormats obliterates the distinction between the voluntary and the forced. Do women have a rational faculty, by which they choose whether or not to engage in sex?

Not according to feminists, who declare that "verbal coercion" constitutes rape. And what is "verbal coercion"? It is "a woman's consenting to unwanted sexual activity because of a man's verbal arguments *not including verbal threats of force*."[10] (Emphasis added.) So whenever the man utters anything indicating a desire for sex, any subsequent sexual activity, no matter how willing the woman is, may well make him criminally liable.

This is why, in incidents in which men are denounced (sometimes correctly) for "sexual misconduct"—such as the one at the Navy's 1991 Tailhook convention—no differentiation is made between actions in which the women willingly engage and actions in which they are forced to participate. To the feminist, it is all "coercive."

On this view, it is not the objective facts that are legally decisive, but the woman's subjective emotions. Says law professor Catherine MacKinnon: "I call it rape whenever a woman has sex and *feels violated*."[11] (Emphasis added.)

Facts are simply brushed aside by feminists. Since women are seen as incapable of exercising volition, the crucial

distinction with respect to sex is, not between the woman's giving and withholding consent, but between her feeling and not feeling "violated" —a feeling on the basis of which men are to be indicted, tried and sentenced.

A study of college students ("Project on Campus Sexual Assault"), sponsored by Ms. magazine in 1985, is widely hailed as an authoritative, scientific survey of the prevalence of rape in American society. It found that over 25 percent of college-age women had been victims of rape or attempted rape. This reinforced the portrait of a patriarchal culture in which women are under constant attack by, and need constant protection from, their natural enemy, the male.

Yet it was only the survey's distorted definition of rape—based on the view of women as "socialized" puppets, unable to make their own decisions—that led to such a conclusion. For example, according to the questionnaire, if a woman accepts a drink from a man and they then willingly have sex, it may be considered rape, because the man has "impair[ed] the other person's judgment or control by administering any drug or intoxicant."[12]

In fact, of those classified by the survey as having been raped, 73 percent indicated that they themselves did not believe that the sexual activity in question constituted rape. And over 40 percent of the "victims" had sex again with their "attackers."[13]

This neo-hausfrau movement believes that women must be treated like children. They cannot be trusted to give "informed consent," they cannot be relied upon to know whether they have been raped and they need continuous parental supervision to make sure their needs are being met.

When a march on Washington was organized by the National Organization for Women to publicize "violence against women," the objects of the protest were, not just rape or battery, but reductions in welfare spending and cutbacks in affirmative action programs. As reported in the *New York Times*, the feminists "equated what they called 'political violence' with physical attacks."[14] A parent who beats an infant and a parent who withholds meals from an infant are both guilty of physical abuse. Similarly—feminist thinking goes—adult women are "victimized" by a denial of welfare benefits as much as by a real assault.

Just as the essence of rape, according to feminists, is not the act of physically forcing a woman to have sex, so the nature of its evil is not the coercion—but the collective "discrimination" by one class against another.

This primitive, tribalist view is most openly advocated by MacKinnon, who writes: "Sexual violation is both a practice and an index of inequality between the sexes, both a symbol and an act of women's subordinate social status to men."[15] Unable to perceive a woman as an individual even with respect to her being the target of an actual rape, MacKinnon sees the crime as being committed against the tribe. It is not that a particular woman has been attacked by a particular man—or even that physical force has been used—but that one collective has been judged "inferior" to another.

Rape should be prosecuted as a "sex equality case," MacKinnon says. In a rape trial, the central questions about the accused would include: "How does this man treat women sexually? Is he a sex bigot?" If the courts were to adopt this approach, she concludes, "At least rape would be called in law what it is in life: sex discrimination."[16]

But if the essence of rape is "discrimination"—what is the difference between sex and rape? The act of sex is undeniably "discriminatory" —it discriminates by gender. Doesn't that make it inherently evil?

Whether the claim is that "yes" equals "no," or that rape equals "inequality"—sex is transformed by feminists into the archetypal act of aggression by men against women. Sex per se becomes rape. And all men become guilty of it.

Rape, says one "acquaintance-rape educator," "is not some form of psychopathology that afflicts a very small number of men. In fact rape is not that different from what we see as socially acceptable or socially laudable male behavior."[17] Rape, says a noted feminist author, is "a conscious process of intimidation by which *all men keep all women in a state of fear*."[18] (Emphasis in original.)

What is the source of this enormous hostility toward men, and particularly toward sex between men and women?

The act of sex, Ayn Rand writes, is an act of metaphysical assertion: "To a rational man, sex is an expression of self-esteem—*a celebration of himself and of existence*…. [I]t is his response to his own highest values in the person of another."[19] (Emphasis in original.) Sex is an affirmation of an individual's self-worth, of his or her capability to live successfully in reality and to experience the joy of such success.

What assessment of sex, then, follows from an opposite metaphysics? If sex is good because it celebrates the individual's capacity to master reality and achieve values—how must feminists, who believe that a woman fundamentally lacks that capacity, perceive sex?

To them, sex is a union, not between two partners sharing their highest values, but between two antagonistic forces: a brutal despot—who wantonly denies woman her due by insisting that she earn her place in the world: and a feckless, perpetual victim—who desperately clings to others for her basic identity and for her very survival. On this view, sex for the woman is not a joyous affirmation of her sense of self-value, but an intolerable reinforcement of her sense of helplessness—and of her resentment toward the man for not being helpless.

Sex, according to feminists, is sheer oppression. The woman is being dominated. She is being "taken" by her enemy. Sex is the quintessential "victimization" of woman—the woman who lacks the capacity even to assert her own will in the face of male "verbal coercion."

Feminist theorist Andrea Dworkin, who depicts sex as "wartime invasion and occupation," presents this view unabashedly: "Physically, the woman in intercourse is a space inhabited, a literal territory occupied literally: occupied even if there has been no resistance, no force; even if the occupied person said yes please, yes hurry, yes more." The fact that women may judge sex to be good makes the act all the worse, she says. These "occupied women [are] more base in their collaboration than other collaborators have ever been: experiencing pleasure in their own inferiority, calling intercourse freedom."[20]

Dworkin's is not some "lunatic fringe" viewpoint. Her odious characterization of sex follows logically from the feminist metaphysics. If the individual woman is a powerless, volitionless nonentity, then sex is a combination of callous invasion and abject collaboration. Dworkin is merely being more consistent, and is taking feminist ideas more seriously, than many of her feminist cohorts.

The doctrine of feminism pervades today's culture. To question and oppose its "politically correct" tenets, especially within academia, requires an independent mind. That is, it requires precisely the faculty whose existence feminism will not acknowledge—and whose force it cannot withstand.

Feminism needs to be repudiated by everyone—man or woman—who recognizes the crucial need to think, and to act, by oneself. If you understand that a human being's basic identity is selfcreated, and is not the product of gender—if you grasp the fact of your capacity to achieve your own goals by your own effort—if you indignantly reject the demand that anyone live by the guidance and the power of the collective—then do not permit the ideas of feminism to go unchallenged. Expose, and condemn, the self-effacing dependency that this "liberation" movement cultivates. Above all, let people see that the ideological battle over feminism is not between the female and the male— but between tribalism and independence.

Footnotes

[1)] "Canada Court Says Pornography Harms Women," *New York Times*, February 2, 1992, p. B7

[2)] On the Medical College Admission Test—the only standardized test available to medical schools— women attain a mean score 88 percent that of men on the physical sciences section of the test; and 90 percent on the biological sciences. Yet in recent years, according to the Association of Medical Colleges, equal proportions of male and female applicants have been accepted to medical schools. ("Women seem to communicate better in the interview," says the associate dean of admissions at Harvard Medical School.) See Martin L. Gross, *The End of Sanity* (Avon Books, 1997) pp. 72-75.

[3)] Sadra Lee Bartky, *Femininity and Domination: Studies in the Phenomenology of Oppression* (Routledge, 1990), p.

15.

[4] Ann Scales of the University of New Mexico Law School, quoted by David Brock in *The Real Anita Hill* (Free Press, 1993) p. 384.

[5] Yolanda Moses, quoted in a *New York Post* editorial, "CUNY Does It Again," May 26, 1993, p. 18.

[6] The Supreme Court has endorsed this view, ruling in 1983 that sex-segregated actuarial tables violate the Civil Rights Act of 1964 because "under the statute, even a true generalization about a class cannot justify class-based treatment."

[7] An official of the National Federation of Business and Professional Women's Clubs, quoted in *The Intellectual Activist*, July 29, 1983, p. 3.

[8] Quoted by Katie Roiphe in "Date Rape's Other Victim," *New York Times Magazine*, June 13, 1993, p. 30.

[9] Charlene L. Muehlenhard and Jennifer L. Schrag, quoted by Norman Podhoretz in "Rape in Feminist Eyes," *Commentary*, October 1991, p. 33.

[10] Roiphe, op. cit.

[11] Quoted by Carol lannone, "Sex and the Feminists," *Commentary*, September 1993, p. 31.

[12] Christina Hoff Sommers, *Who Stole Feminism?* (Simon & Schuster, 1994), pp. 212—213.

[13] Ibid., pp. 213—214.

[14] "Thousands in Capital Protest Attacks on Women," *New York Times*, April 10, 1995, p. A1.

[15] "The Palm Beach Hanging," *New York Times*. December 15, 1991, Section 4, p. 15.

[16] Ibid.

[17] Py Bateman, quoted by Podhoretz, op. cit., p. 30.

[18] Ibid. (from Susan Brownmiller's book *Against Our Will: Men, Women and Rape*, Bantam, 1976).

[19] Ayn Rand, "Of Living Death," *The Voice of Reason* (New American Library, 1998), p. 54.

[20] Quoted by Podhoretz, op. cit., p. 31 (from Andrea Dworkin's book *Intercourse*, Free Press, 1988).

Editor's note: AVfM thanks Richard E. Ralston, Publishing Manager for the Ayn Rand Institute, for permission to reprint Mr. Schwartz's text, which was also reprinted in the journal New Male Studies, from which this copy was obtained.

Male survivors and the empathy apartheid: The root of the “Speak to Me” radio play

Tim Pylypiuk · 26 April 2022 · Archived copy · Original

Never in all my years as a writer and performance artist have ambitions lofty as this possessed me.

Think of it: A radio play, in seven parts no less, on Internet radio, about a male survivor of sexual abuse from male and female perpetrators, with justice turning a blind eye toward the latter and the ensuing growing pains plaguing the survivor and his supposed support circle, called “Speak to Me.” Then turning that play into “Speak to Me Rundown,” a distillation of the main plot now complete with the epilogue, aired on Naturally Autistic ANCA Radio, Saturday, August 9, 2014, 3 p.m. Pacific Time.

Going from autistic people to male victims of sexual abuse seemed an unexpected leap for me.

But circumstances have a weird way of pushing you in alternative directions.

The real, raw genesis of this enterprise began when I was 32 years old. The moment when life tilted on its axis, taking me with it.

One session with my psychiatrist, along with a glimpse into my high school days: tumultuous, chaotic, a sliding scale going up and down. In my case, it seemed to frequently occupy the lower rungs more so than the limitless skies.

When I recounted, and biologically sensed, those negative experiences with girls and women who hurt me as a team with those boys and men, I was never the same again. My guess is that part of me brushed aside the former in favor of unrequited rage toward the latter.

Added to this the reality that hit me, close-fisted, in the jaw with a mean left hook: No information, support, or acknowledgement in the arena of girls and women dealing equal amounts of physical and psychological damage to boys and men. All of it centered keenly on genders either harming their own or males harming females. (Save for one study on the subject, titled “Boys Don’t Tell on Sugar and Spice and Not-So-Nice Girls.” However, the citations and research were so outdated that it did nothing to assuage me.)

Hope fleeting, I went through various stages of anger directed toward those horrible girls and women along with society for its failure to consider this visible aspect of untoward harm. I had already come to terms with what the boys and men did by this point, since it was all too easy for people to decry this form of trauma like a force of habit.

Along the way, I fell into the bosom of a human spectrum who had endured horrific forms of abuse from women (sexual, physical, and mental) and girls in their lives: male victims and survivors. At first, I had misgivings about fitting in properly, since their stories clearly superseded mine in terms of serious harm.

What changed all that was the discovery of the core issue slumbering underneath that was driving them: abused men at the hands of a gender that society falls on its knees to protect from the consequences of their crimes. I had finally found a safety net.

But I was still fuming at the sizable gap of information and support for my situation. Ultimately, I decided to write an article on my experiences and confront it: “Bullied by Girls and Women: One Man’s Account.”

That article details every incident that affected me the most and further specifies what I faced when telling the story to others.

It received a generous endorsement from varied walks of life but not much else compared with others. Nonetheless, I felt accomplished.

The celebration died down when reality hit me again with a mean right hook: my article was the ONLY one of its

kind, floating aimlessly in a sea of narrative befitting the status quo.

Then another idea crawled inside me. Based on the confessions I had read over the years from male victims and survivors online and elements of my own past recognized via self-reflection, I desired to give back by conceiving a project to express their struggles louder.

Thus, “Speak to Me” was born.

The story of male sexual abuse survivor Kevin Holtz, a tattoo artist’s apprentice and artist himself, started as a long, detailed synopsis originally titled “Silent Minority.” Billed as a “Narratory Performance Piece,” the early incarnation mapped out the characters, their interactions, plot points, metaphors, themes, and underlying morality beneath the epic scope I had envisioned, with Kevin narrating the entire thing and physically acting out key events through interactions with invisible people before a live audience (I would play the part of Kevin).

This was before the advent of “radio drama” on Blogtalkradio.com. One of the people who bankrolled the station Naturally Autistic ANCA Radio (who was also my employer) thought up an idea to bring back the days when people would derive entertainment listening to old radio plays read by professionals. Hosting this program fell into my lap and I accepted the position, the difference being full creative control with the ability to produce my own material along with adapting works of others in the community.

In 2013, having polished up my skills, I set to work adapting “Silent Minority” to script format with a specific goal in mind: every myth propagated, every misconception pushed, every stereotype paraded by society and ignorant special interest groups would get the lashings they deserved. I cared naught for length since no form of media, to my knowledge, had ever attempted a story of this magnitude.

The adaptation process was slow and steady: one script per section of the synopsis that expanded on the ideas in it. What proved tough was writing out the ending as, at the time I started hosting *Radio Drama*, finishing the synopsis fell through. Luckily, my mental storage units housed just enough material for the general idea. It also helped that I could feel the ending repeatedly, even in my sleep.

After the script was complete, I and my cohorts, Phoebe Murer and Maria Iliou, performed it. Until finally, the length had reached seven parts by the last episode’s broadcast.

The response was slow but built steadily through archive listens and downloads.

“Speak to Me” did its job, granting male survivors a chance to be heard in a world that offered little to no solace they could count on. As was my intention, since I’m no stranger to advocacy myself with two live performance pieces in my portfolio, “Speak for Myself” and “Speaking for Ourselves,” about being autistic.

This, however, went beyond autism into the realm of human nature in general—my first attempt at advocating for a segment of the human population whose majority wasn’t autistic.

Now here we are with the “Speak to Me Rundown” series that turned into three parts due to time constraints, where we’d ended up stopping abruptly after our emergency third hour expired on the show. It’s a distillation of the main plot with none of the thematic and subplot fat present in the seven episode mini-serial form. I did this in protest of how the media and special interest groups took the Elliot Rodger killings that affected both genders and turned them into something specific only to women. And in protest, primarily, of this empathy apartheid toward people like myself who were harmed by women and girls, behavior that continues to reign freely in this world.

I have my periods where this scourge triggers me when people lend credence to the harms of women and girls on boys and men, indirectly or bluntly. “Speak to Me” fights this part uncensored and without remorse for politically correct sensibilities. And I have no regrets.

Only a promise: a story that, in the end, is universal if you’re willing to dig deep. You’ll find this in all my work, even tales that fight the tides and times, stomping over venerable populations with steel-toed boots.

I assure you this will never change.

Enjoy the ride.

Editorial note: The entire audio play can be heard here: Part 1, Part 2, & Part 3.

Love's Bitter Rebuke – Over Generations

Andy Thomas · 27 April 2022 · Archived copy · Original

PART 1

I will always remember my mother's words.

"You'll never forget your first love," she said as I cried into her arms.

For some months, I had been keeping a terrible secret. My girlfriend, my first girlfriend, had been raped. They didn't just rape her; they broke her nose. A knife was used. She was cut. There were two of them.

Picture Alley Sheedy in *The Breakfast Club* — well, that was Louise. Her soft Irish accent, long black hair and scruffy oversized jumpers made me love her with all my heart.

We were both seventeen years old and still at school.

Louise had met my mother just once, but things hadn't gone well at all. My mother had ignored her and when she had left, she pronounced caustically that Louise looked like she had "come off a council estate*," and that I was never to bring her to the house again.

I never understood my mother's snobbery. So much of my mother's behaviour left me terribly confused. In any case, her prejudice was unfounded — Louise was actually from a wealthy Irish family who lived in the expensive part of town. They were also puritanically Catholic. If anything, I had assumed that my mother would approve.

I had a part-time job at the time pushing trolleys around a local supermarket car park, and it provided me with just enough money to run a rusty old Datsun. At weekends I used to heap body filler into the gaping holes around the bodywork, and slap on some industrial paint in the hope that it would stop it rusting to death. In the evenings, I would drive it around to Louise's place and we'd cruise around and find a quiet spot to park up.

There, we'd kiss, engage in foreplay and lie in each other's arms while we talked.

It was during these moments that she told me about what happened to her only a few months before we had met, and she swore me to secrecy. The fact that I betrayed her to my own mother has haunted me most of my adult life (it is only relatively recently that I have come to a realistic reconciliation with the past).

"You'll never forget your first love," is what my mother said when I told her.

"What do you mean?" I replied, confused. "It's not over."

At that point, my mother stepped back from me, her face turning cold. Then after a moment or two she spat, "Get lost!" before turning her back and walking from the room. Those words were a typical retort my mother used, but nevertheless I was left standing there, shocked, confused, hurting desperately and so utterly lost.

Over the coming months my mother conducted what I now consider to be an "emotional war" in order to get her way. Drunk on gin, she would accuse me bitterly of "killing her," and threatened suicide unless I would agree never to see Louise again.

"You're destroying me," she would complain. "Can't you see what this is doing to me!"

I would not agree to give up Louise, but I had already confessed to her that I had told my mother, and Louise had become distant from me as a result. Later, she would refuse to see me altogether.

My father, having been brought up in loving home, was a reasonable and rational man. He was so utterly ill-equipped to understand what was happening.

"Your mother's right," he would say trying to rationalise her behaviour. "She must know something about that girl."

I loved my dad, but his understanding of the situation was so utterly awry and I was so utterly confused, that neither

of us could relate to each other during that time. I realise now that my mother put my father under tremendous strain, in effect pressuring him to pressure me.

My school study petered out and I spent the days on long walks around the suburbs. I had few friends, and any attempt to express myself to outsiders ended in failure and misunderstanding. So I remained distant, said nothing, and slowly became detached from everything and everyone.

I ate little and my weight fell dramatically.

I spent my long walks lost in my own thoughts, trying desperately to make sense of things. During one of these walks, I was distracted by an advertisement billboard.

“So strange,” I remember thinking, having been brought out of my reverie by the imagery of a chimpanzee drinking a can of soda when, out of nowhere, came a sickening blow.

I almost blacked out and half-blinded, thinking that I had been punched, looked around desperately to see where the attack had come from. But there was no one, and as I stared down at the blood pooling in my hands, I realised that I had simply walked full speed into the concrete lamppost while looking the other way. I dreaded going home, for I already knew what my parents would think.

“She’s had you beaten up!” I was told when I got home.

While I initially tried to explain, I sensed how unlikely my lamppost story sounded and was resigned to that fact that any protestation was pointless. My dad took the keys to the rusty old car from me and declared that I would no longer be allowed to “drive that girl around.”

The sad irony was of course that, by then, I no longer had any contact with Louise — not that either of them would have believed me if I had told them.

The last time I ever saw Louise was when, on a Saturday afternoon, she walked across the car park where I was pushing trolleys at the supermarket. She never looked at me, and as she disappeared from sight, I began to feel that I was bleeding internally. I never finished the shift, but simply walked away from the job.

I heard later that her parents had sent her to Ireland. “She needs a priest,” I was told by a caustic old woman who worked on the tills at the supermarket.

I never saw Louise again.

It wasn’t long after that things came to a head when my mother burst into my bedroom one evening swinging a heavy piece of wood in a drunken rage. It was a baluster, a piece of wood roughly the same shape and weight as a baseball bat, which my dad kept around in case of burglars.

“If you ever see that girl again, I’ll kill you!” she raged.

I swear to you now that if she had struck me, I had no intention of even lifting my arms to shield my face. At that moment, I cared for nothing and said simply, “Go ahead.”

She didn’t strike me, but instead started to smash up the room. I simply stood back and did nothing while she went berserk. It was my dad who, on hearing the commotion, came in and stopped her. I will always remember his words to me after she had left the room. I can quote them verbatim, and here they are…

“This is not your mother, this. Whatever it is that you are doing to her, it’s time to pack it in.”

He was wrong — that was exactly my mother. But at the time, I had no alternative perspective and with no way to understand such things, I had come to accept that, somehow, in some way, he was right.

I sat my exams, having done little revision, and as soon as they were over, I left home with a rucksack and some foolish notions about living “on the road”. I camped on a mountain side in the English Lake District for a few weeks, before finding a job and boarding in a remote pub called the Kirkstone Inn.

In the years that followed, I slid gradually into self-imposed isolation, characterised by drinking and self-harm. I ached so much to be with Louise, and I cursed myself for failing her. My mother had got her way in the end, and I lived for years with a confused sense of guilt and repressed anger that I had no way of reconciling.

PART 2

On my first day at school at the age of six, my mother had told me that there was no point in me going there because I was only going to be a road sweeper when I grew up. I can remember crying and insisting that I wouldn't, while she explained to me, rather matter of factly, that I was stupid and that she was telling me for my own good. That is my first memory of her calling me "stupid", but not my last. In the years that followed, she never missed an opportunity.

Despite the events of my last year in school, I actually passed my exams, but only just. Half an hour into one exam, I was lying in bed not caring when a teacher turned up at my house in his car to collect me. Nevertheless, having initially thrown away my place at university when I had left home with the intention of tramping the roads, I eventually went to University and got a degree in Physics — proving in my own mind that my mother was wrong about me.

In reality, however, I was a very troubled young man and throughout it all, what I so desperately looked for was a meaningful answer to the question, "What was so wrong with me?" Having no useful framework with which to understand either myself or the past, I was groping around in the dark with questions I could not even begin to formulate.

"So how does that make you feel?" I was asked, at various times through the years, whenever I tried counselling.

And I would stare at the floor, wringing my hands, as I replied, "Well, I don't know really."

It was always the same — meaningful answers were always held just out of reach by those who knew them.

It wasn't until my mid-thirties that things began to change when one day I had a profound revelation while walking home from work. It so shook me so that I stopped at the next telephone box I saw and made an international call to my sister.

"Our mother was an emotional bully, wasn't she?" I asked tentatively the moment she answered the call, not even waiting to say hello.

There was a short pause, and when she replied her words were the very first chink of light to penetrate darkness that was my confused inner world.

"Yes," she replied. "She was."

The first time I tried to speak to others about what I was discovering, I was told rather angrily, "That's a terrible way to talk about your mother!"

Those words shamed me back into silence for a while, but it would not last. I had begun to challenge the invisible cultural taboo that had prevented any rational scrutiny of my mother's behaviour. In fact, I was now on the way to realising a meaningful answer to my question, "What was it that was wrong with me?"

What was wrong was simply that I had been the subject of childhood emotional abuse in the form of my mother's sustained criticism, ridicule, interrogation and bullying as far back as I can remember. There was, in fact, a far bigger picture to be uncovered here than just the one depicting the fallout over Louise.

The astoundingly simple answer was that there had never been anything "wrong with me". I had never been "defective" — I had just been a normal child like any other. This, for me, was a life changing realisation.

Throughout childhood, my mother had taunted me, telling me that I was stupid and that everyone was "laughing at me." As a result, the message I internalized at a very young age was one of shame and inadequacy. I don't have a single memory of my mother ever cuddling me, playing with or reading to me. It was my dad who did all these

things, and it is not lost me now how fortunate I am to have had that from him.

Now, here's the thing…

The things my mother said and did were normalised in my family. My father had grown up in a loving environment in which motherhood was sacrosanct, and this was the framework with which he made sense of the world. In my mother, he only saw what he wanted to see, and rationalised what didn't fit. Through him, she had a license to speak and do as she pleased.

She was beyond all reproach.

My mother would rarely talk about her own childhood. She opened up only once when, in my early teens, I found her sitting on the kitchen floor, drunk and crying. This was the only time she told me that her own mother used to openly express how she wished that she had been killed instead of her teenage brother, who had died in a motorcycle accident shortly before I was born.

My mother continued to drink and died a slow and lingering death, her brain corroded by the ammonia in her blood that her liver was no longer able to remove. Toward the end, she regressed into a child-like state, and my dad spent his last days spoon-feeding her and taking her to the toilet.

One of the saddest memories I have is of him sitting with his arm around my mother, who was no longer fully aware, and trying to comfort her.

"I don't know how we will do it," he said, "but somehow we'll get through this."

I knew as I watched him that there would be no way "through this", but only continued decline.

Within a year of that moment, both my mother and father were gone.

My dad had worked hard in a manual job from the age of fourteen, and spent the little retirement he had as a full-time carer for my mother. My parents were deeply in love with each other, and toward the end he often remarked how he would not have had things any other way.

After my mother's death, my father lived just long enough to put all his affairs in order and then, one day while out walking, he sat down and just died. After all the years of trauma and distress thrown up by my mother, I find it most distressing how he had managed to arrange things so that his own passing would be of no trouble to anyone. It is only now that I can begin to appreciate how, in those last few months of his life, he must have grieved so.

PART 3

I still find it difficult to tease out the good moments from bad, and properly reconcile the past. There were certainly good things about my mother, and some good times with her, and it would be wrong of me to paint an overly negative picture.

As a child, she had been cruelly bullied by her own mother, which, other than the astute observations of a relative, had been culturally invisible at the time. As an adult, she had been put on a pedestal and emotionally spoiled by my well-meaning father whose chivalrous notions about gender came from a bygone age. Never had my mother been expected to deal with the fallout from her own behaviour.

Recent UK legislation aims to make emotional abuse a criminal offence. While it's undoubtedly a good thing that its seriousness is at last being recognised, its criminalization is utterly wrong-headed and will ultimately benefit no one except an army of lawyers and bureaucratic enforcers. The scope for institutionalised injustice here, I believe, far outweighs any benefit it could bring.

The solution lies, not in ever more punishment, condemnation and social exclusion, but in a sea change in our attitudes toward the generational nature of abuse. My mother didn't know how to be a mother because she was never properly mothered herself. Had the right kind of therapeutic intervention been available decades ago — one that would not have implied criminalization and shame — the effect on my family could have been transformative.

On the other hand, the involvement of the police and judiciary would have undoubtedly torn us apart and destroyed all our lives.

Abuse within the human family is not new — it has always been with us. Human beings are not inherently bad, rather the lives of our ancestors were characterised by subsistence level survival to which they were brutally adapted. Today, we still experience the echo of that in our relationships, on our streets, and in our prisons. If we could ever effectively dampen out this destructive echo from the past, we could transform human society within a few generations.

Whenever you encounter a damaged adult who is racked by deep insecurity, or who is emotionally destructive or physically or sexually violent, you are almost certainly looking at a battered or abused child who has simply grown up. Condemnation and contempt, without a willingness to investigate and to understand, ensures only continued ignorance and misunderstanding for new generations of children, and their children.

No, human beings are not intrinsically bad, but we are easily damaged in childhood, irrevocably so in extreme cases. Ultimately, however, it's all about how we treat children, not about how many people we lock up.

Notes.
* In the UK, a "council estate" is a social housing development.
Louise's name was changed in this for anonymity reasons. Wherever she is today, I hope she is happy.

An alternative to Paper Abortion

Hopeland Cash · 28 April 2022 · Archived copy · Original

Paper Abortion refers to the concept of men (being non-fetus-carriers) having a legal equivalent to an abortion. Now, no actual abortion is involved; whoever may be carrying the baby, a Paper Abortion does not terminate the fetus. What is done is a termination of paternal rights *and* responsibilities. As far as the father of the child is concerned, the child is/was/will never be born, so he has no claim to be with it and cannot be called on to support it.

Just as if it had actually been terminated. He is, in effect, not a father.

Paper Abortion is not a popular idea. Many feminists argue that the discussion shouldn't even be held, but, unfortunately for them, we live in a nation believing in free speech, so the discussion has been and is being held. Do men deserve equal reproductive rights? Should fatherhood be able to be *forced* on a man where motherhood wouldn't be on his female counterpart? If not, how exactly do we fairly enact paper abortion so it won't be exploited by genuine deadbeats?

All valid questions rising from a valid concern. In the modern age of All Inclusive Equality, any imbalance between differing groups should be at least addressed. The imbalance here is clear: after conception, a woman has the option of abortion to terminate the pregnancy, preventing herself from becoming a mother. Men have no such option. Once they have sired a child, as long as it is carried to term, he has no legal means to *not* become a father. He can and likely will be forced to support the child, even if he never wanted to be a father.

By any reasonable definition that is an inequality.

So, given the assumption that women have greater reproductive autonomy (I'm sure there will be comments refuting that, but given…), how can the prenatal parental playing field be leveled?

Paper Abortion is one option, but, as I said already, it is unpopular. So, in the name of fairness and justice, I propose an alternative, a way to equalize men and women's parental rights without encouraging deadbeat dads.

Instead, let's create more deadbeat *moms*!

No, seriously.

I'll break it down: Society doesn't like to give men (as a group) more rights. Never has. Makes it harder to keep the workforce in check. Feminists say it's an attack on women. Giving men something in line with abortions would increase their reproductive rights, which is seen as a threat to women's rights. So Paper Abortions are out; no additional rights for men.

Society also doesn't like to take rights away from women (as a group) (at least not any more; history is a fucked-up place). As feminism has marched on over the last century and into its fourth wave, whatever has been gained has not been likely to be given up. The point being, there's no taking abortion away from women. For legal, moral, medical and practical reasons, it's not happening.

So, no giving rights to men, and no taking them away from women.

What can we do?

Well, rights tend to be balanced by *responsibilities*. Every child learns that growing into adulthood brings more rights and privileges, but also duties and requirements. So, if women have more reproductive rights than men, but we can't actually *change* the distribution of rights, we should change the distribution of the corresponding responsibilities.

Let women have access to abortions. They can save women's lives. Men do not carry children, so they have no need for the procedure, no need for a equivalent. It is a biological difference, so let women have at it.

What needs to be equalized is the legal burden placed on parents. If we're going to accept women having abortions,

we have to realize that they won't only have them for medical reasons; women do and will have abortions to terminate an unwanted pregnancy.

Let them. Women shouldn't have to carry an unwanted child. That is cruel to mother and child.

However, getting out of *pregnancy* need not be the same as getting out of *parenthood.*

Men can't, after all. Once his sperm is loose, if it conceives a child, he is its father and there is nothing he can do. He is responsible for it. Period.

Let the same be done for (to) women. Don't make them carry through an unwanted pregnancy, but enforce the parental responsibilities they have inferred. Once a person, man or woman, has conceived a child, they are responsible for it. Even if a woman has an abortion, she has still conceived, which means she *is* a mother.

How, you ask, can a woman still be a mother after an abortion?

Simple: adoption. Any time a woman has an abortion, she should be required to subsequently adopt a child. The father of the aborted fetus will be made the legal father, and she the legal mother. They are both responsible for it, must pay for it, care for it, must raise it as if it were their own. The woman does not have to go through the rigors of pregnancy, but she still must face the responsibilities she has taken upon herself by conceiving a child. She becomes a mother whether or not she has an abortion.

Equality is as simple as that. Abortions all around, for whatever reason, but evenly enforced parental responsibilities via adoption. If you conceive a child, you have to care for a child (even if it isn't genetically your own. But don't worry, it'll probably come to identify as your child, so same diff). There are a huge number of children in need of adoption in America alone, and this would help relieve their pain by giving them parents.

Women would then be on the same footing as men, knowing that if they conceive a child they *will* become a parent, albeit adoptive, even if they didn't want to. There won't be the backdoor any longer of hoping your (female) partner will have an abortion and free you both from parental responsibility, but at least it will be evenly cruel and unfair. Women can still have abortions for medical reasons, but that won't get them out of being a parent, just as men have no way to terminate their parental responsibilities. If a child is conceived, both parties are on the hook, no exceptions. The mother will still be the one to decide if they're on the hook for their own child or an adopted one, but there *will* be a child in their lives, his *and* hers.

If she didn't want to be a mother, she should've kept it out of her pants.

Editorial note: Given how stupid and dishonest some of our critics are, we feel it necessary to point out that this article is ironic and satirical and meant to force people to think what they're really saying when they say "if he didn't want to be a father he should have kept it in his pants." That we even have to say so explicitly is a sign of the times we live in. Adopt a child whether you want to or not! –Ed

An Imagined Rebuttal to Amber Heard's 2018 Washington Post Column

Stephen Bond · 29 April 2022 · Archived copy · Original

AUTOR'S UPDATE: *This article was originally published at the beginning of the Depp/Heard defamation trial. The guess I made below in the original article about how the trial would end was correct. The jury gave Johnny Depp an overwhelming victory that essentially agreed that Amber Heard was the only one proven to have committed actual violence. Perhaps more important, the jury found that Heard acted with actual malice against Depp, so awarded him $10 million in compensatory damages and $5 million dollars in punitive damages, the latter a strong indicator that the jury believed Heard lied.* – SB

* * *

It's anybody's guess how the Depp/Heard defamation trial will end. My guess is that, while both will be shown to have behaved poorly, Amber Heard will be the only one *proven* to have committed actual violence against the other:

1. Heard has a family history of domestic violence, a recognized predictor of subsequent intimate partner violence. She also has a documented arrest in 2009 for assaulting her then-girlfriend, and in audio recordings she has admitted to physical violence against Depp.

But one last bit of proof of Heard's abusive nature was provided by Heard herself. In a breathtaking display of self-sabotaging arrogance, early in the trial she began copying Depp's outfits and hairstyles in an attempt to intimidate him. Although the media has reported on this, I haven't seen anyone state the obvious: if Heard is willing to display this kind of mocking cruelty in public, isn't it likely that she abused Depp in private?

2. Depp also has a family history of domestic violence – his mother verbally and physically terrorized his entire family – but because children raised in abusive families tend to imitate that abuse, it appears that Depp copied the behavior of his father who "who never raised a hand against his mother".

Here's what we know:

1. The Washington Post has a long, troubling, and provable history of feminist-inspired bias. This bias is self-evident: for decades the Post has published thousands of sad articles that almost universally depict domestic violence as "men battering women", ignoring substantial evidence that men are equally battered by wives and that mothers commit a large majority of child abuse. In 2018 the Post published a repulsive article, Why Can't We Hate Men?
2. Only six months after the "Hating Men" article, the Post again proved its gender bias by publishing the column at the heart of Depp's lawsuit, imaginatively titled I spoke up against sexual violence — and faced our culture's wrath. That has to change. Heard's diatribe was essentially an anti-male gender hit piece meant to defame Depp and to publicly shame him for his standing up to her odious behavior – and by extension, by using a smorgasbord of feminist talking points, shaming all men.

Like much of feminism, she maximized her victimhood, oblivious to her own (female) culpability while shifting blame onto her (male) ex-husband.

3. Finally, although it was published under her name, Heard didn't write it – it clearly had feminist fingerprints all over it. The National Organization for Women and the Feminist Majority Foundation came to mind. A quick Google search proved that it was ghost-written by the ACLU, a fact that Depp's legal team also discovered, even naming the organization as "co-conspirators".

Following the ACLU's example, and in the interest of gender equity, I have taken the liberty of ghost-writing an "imagined rebuttal" to Heard's column with Mr. Depp as the "author". This rebuttal deconstructs their article,

paragraph by paragraph, and provides a more balanced and truthful examination for each.

Note that Mr. Depp doesn't know me from Adam and has no prior knowledge of this effort. I'm simply doing it as a public service to him and to fair-minded men and women everywhere. Also note that in keeping with Heard's assertion that the Post article "wasn't about Depp because it didn't name him", in his rebuttal, Depp only refers to "the defendant" (wink-wink).

Johnny's Rebuttal: I spoke up against female domestic violence and false accusations against MEN — and faced our culture's wrath. That has to change.

Amber Heard's DC Post article:

I was exposed to abuse at a very young age. I knew certain things early on, without ever having to be told. I knew that men have the power — physically, socially and financially — and that a lot of institutions support that arrangement. I knew this long before I had the words to articulate it, and I bet you learned it young, too.

Johnny Depp's rebuttal:

I too was exposed to abuse at a very young age. As a childhood victim of my own mother's domestic violence, I knew certain things early on, without ever having to be told. I knew that "boys didn't hit girls" and that, contrary to widespread belief, women can be violent too – every bit as violent as men.

I now know that despite the popular perception pushed by feminists and ignorantly parroted in the defendant's article that "men have the power — physically, socially and financially", the reality is far different. Most men have little power, yet are burdened with responsibilities, obligations, and life hazards (e.g. military service and working in the "death professions"), burdens of which nearly all women are blissfully unaware. Doubters are encouraged to read the book The Myth of Male Power.

The defendant unwittingly provided a quintessential example of these male-only burdens by including in her article an odd analogy of "powerful men as a ship like the Titanic", completely oblivious to the undeniable fact that the men of the Titanic, burdened by the demands of chivalry, courageously gave up their lives so women and children could live.

Who knew that some fifty years later feminists would begin a process that would turn these men from noble heroes into "patriarchal oppressors of women"?

Amber Heard's DC Post article:

Like many women, I had been harassed and sexually assaulted by the time I was of college age. But I kept quiet — I did not expect filing complaints to bring justice. And I didn't see myself as a victim.

Johnny Depp's rebuttal:

Like many millions of other men and boys, I was the victim of a woman's abuse.

In my case, I was a victim of my mother's violence and verbal abuse, along with my father, brother, and two sisters. But I kept quiet — I did not expect filing complaints would bring justice. And I didn't see myself as a victim. In fact, I later took my abuser to the Oscars and bought her a million-dollar horse farm!

And I'm by far not the only male victim of female violence. Other prominent men who have been abused by wives or girlfriends include golfer Tiger Woods, comedian Christopher Titus, model Lewis Burton, baseball player Chuck Findley, and John Bobbitt.

All these men survived their abusers, but others did not: Texas dentist David Lynn Harris, comedian Phil Hartman, and American salesman Travis Alexander are but a few men who lost their lives to female murderers.

Women also abuse children. Susan Smith and Casey Anthony are only two of many, many monstrously selfish mothers convicted (or charged) of killing innocent children.

Amber Heard's DC Post article:

Then two years ago, I became a public figure representing domestic abuse, and I felt the full force of our culture's wrath for women who speak out.

Johnny Depp's rebuttal:

Then two years ago, I became a public figure representing both female domestic violence and false accusations against men. I felt the full force of our culture's wrath for men who dare to challenge the feminist-driven lies and misinformation about both types of abuse of men and boys.

Amber Heard's DC Post article:

Friends and advisers told me I would never again work as an actress — that I would be blacklisted. A movie I was attached to recast my role. I had just shot a two-year campaign as the face of a global fashion brand, and the company dropped me. Questions arose as to whether I would be able to keep my role of Mera in the movies "Justice League" and "Aquaman."

Johnny Depp's rebuttal:

Friends and advisers told me I would never again work as an actor — that I would be blacklisted.

And indeed, I have been. I've been dropped from the next *Pirates of the Caribbean* and *Fantastic Beasts* movies while the defendant was still casted in the latest *Justice League* and *Aquaman* movies. My future acting career is in jeopardy; the defendant's future appears to be secure.

Amber Heard's DC Post article:

I had the rare vantage point of seeing, in real time, how institutions protect men accused of abuse.

Johnny Depp's rebuttal:

I had the rare vantage point of seeing, in real time, how feminists, the media, and other institutions protect *women* accused of abuse, mostly by denying that women are equally guilty of committing domestic violence.

This is feminism's Big Lie.

Here are just a few of an endless inventory of facts that completely contradict the one-sided, feminist-driven lie that women aren't violent:

- Erin Pizzey, the founder in 1971 of the world's first women's shelter observed that 62 of the first 100 women let into her shelter were as violent as the men they left. She wrote a book *Prone to Violence* that revealed this truth. Feminists killed her dog and made death threats that forced her to flee England.
- Domestic violence researcher Dr. Susan Steinmetz received death threats from radical women's groups after publishing a book, The Battered Husband Syndrome, that first documented the existence of battered men.
- Richard Gelles and Murry Straus, along with Dr. Steinmetz, performed two federally sponsored studies, the National Family Violence Surveys of 1975 and 1985, that were the first to conclusively reveal the equal female role in domestic violence. Feminists drowned out this message by making bomb threats at conferences that they attended.
- California State University professor Martin S. Fiebert published an annotated bibliography that lists hundreds of studies that all show women are as physically aggressive, *or more aggressive*, than men in their relationships with their intimate partners. (Yes, you read that right: "or more aggressive".)
- Self-described feminist Patricia Pearson in her book When She Was Bad – Violent Women and the Myth of Innocence, challenged the stereotype of men as aggressors and women as innocent victims:

"*The idea that domestic violence refers exclusively to wife abuse or to violence against women is so deeply ingrained in Western consciousness that it is impossible to grapple with [stories of male victims of DV] without first unraveling*

some potent conventional wisdom. … At the heart of the matter lies human will. Which partner – by dint of temperament, personality, life history – has the will to harm the other? By now it should be clear that such a will is not the exclusive province of men."

- The feminist claim that DV is predominantly "men beating up women" is completely demolished by proven higher rates of violence between lesbian couples – i.e., *females* – than between heterosexual couples. This article discusses two federal studies that revealed this truth. One study showed that lesbian women are almost 75% more likely to be victims of domestic violence than are heterosexual women.
- For more information about female-perpetuated abuse, see the "Women's Contribution to Domestic Violence" section in this article.

The repulsive hypocrisy of feminists threatening violence against people who exposed the truth about female violence reveals the shameful deceitfulness of both these feminists and their abusive movement.

If feminists could lie about this essential fact, what else might they lie about?

Everything:

- the feminist-proclaimed wage gap between men and women
- women don't make false accusations against men (recall the Duke Lacrosse Rape and UVA's A Rape on Campus hoaxes)
- women don't rape (denying the reality of female sex offenders, including mothers who molest their own sons and teachers like Mary Kay Letourneau who rape boys)
- grossly exaggerated claims of sexual assault and a "rape culture" on college campuses
- lying about children's real fathers, i.e., "paternity fraud"
- the existence of a "Patriarchy" (eerily similar to the "Jewish conspiracy" of Nazi Germany)
- And finally, feminism's Second Big Lie: that women don't lie, asserted under the false flag "Believe women".

Might these many provable feminist falsehoods also induce wives to lie about abuse by husbands? Is it possible that the defendant accused me of abuse for preemptive advantage in our divorce or to extract even more money from me?

Of course it's possible! As Elaine Epstein, former president of the Massachusetts Women's Bar Association stated in 1993:

"*Everyone knows that restraining orders and orders to vacate are granted to virtually all who apply . . .* ***In many [divorce] cases, allegations of abuse are now used for tactical advantage****.* [emphasis added]"

Anyone who doesn't think that women are capable of lying has been bamboozled by hundreds of years of groveling chivalry and the past fifty years of feminist, gynocentric indoctrination.

Amber Heard's DC Post article:

Imagine a powerful man as a ship, like the Titanic. That ship is a huge enterprise. When it strikes an iceberg, there are a lot of people on board desperate to patch up holes — not because they believe in or even care about the ship, but because their own fates depend on the enterprise.

Johnny Depp's rebuttal:

(This odd analogy is covered in my first rebuttal point)

Amber Heard's DC Post article:

In recent years, the #MeToo movement has taught us about how power like this works, not just in Hollywood but in all kinds of institutions — workplaces, places of worship or simply in particular communities. In every walk of life, women are confronting these men who are buoyed by social, economic and cultural power. And these institutions

are beginning to change.

Johnny Depp's rebuttal:

In recent years, the #MeToo movement has taught us how feminism uses the stealthy power of the female sex to abuse men.

#MeToo has morphed from a movement for the expression of *legitimate complaints* by women about the sexual misbehavior of *some* men into a two-faced juggernaut that allows *any* man to be accused, tried, and sentenced in the court of public opinion, hounded out of his job, and made a social pariah without a shred of due process, often by anonymous accusers. Just ask Mike Tunison!

#MeToo also serves as an example of female hypocrisy because it fails to recognize women's own appalling sexual behavior or the female contribution to men's sexual misconduct. As explained in this online article, the #MeToo movement should be called the *#MeTwoFaced* movement.

#MeToo is the smug, spoiled, arrogant daughter of feminism and both are expressions of predatory, gynocentric female behavior.

Amber Heard's DC Post article:

We are in a transformative political moment. The president of our country has been accused by more than a dozen women of sexual misconduct, including assault and harassment. Outrage over his statements and behavior has energized a female-led opposition. #MeToo started a conversation about just how profoundly sexual violence affects women in every area of our lives. And last month, more women were elected to Congress than ever in our history, with a mandate to take women's issues seriously. Women's rage and determination to end sexual violence are turning into a political force.

Johnny Depp's rebuttal:

We are in a transformative political moment. Men and women are both recognizing the awful, hateful excesses of feminism, and are beginning to speak out against these excesses. The rage of both men and women and their determination to expose female violence against men and children and to end false accusations against men are turning into a political force.

Amber Heard's DC Post article:

We have an opening now to bolster and build institutions protective of women. For starters, Congress can reauthorize and strengthen the Violence Against Women Act. First passed in 1994, the act is one of the most effective pieces of legislation enacted to fight domestic violence and sexual assault. It creates support systems for people who report abuse, and provides funding for rape crisis centers, legal assistance programs and other critical services. It improves responses by law enforcement, and it prohibits discrimination against LGBTQ survivors. Funding for the act expired in September and has only been temporarily extended.

Johnny Depp's rebuttal:

We have an opening now to bolster and build institutions protective of *both men and women*.

For starters, President Biden and Congress can either repeal or make the Violence Against Women Act (VAWA) gender neutral. First passed in 1994, under the sponsorship of then-Senator Biden, the act is one of the most horribly biased pieces of legislation ever passed by the U.S. Congress. It enshrines a fundamental lie into American law: that women aren't as violent as men.

This lie is well summarized in the previously-referenced book When She Was Bad – Violent Women and the Myth of Innocence:

"*Women commit the majority of child homicides in the United States, a greater share of physical child abuse, an equal rate of sibling violence and assaults on the elderly, about a quarter of child sexual abuse, an overwhelming share of*

the killings of newborns, ***and a fair preponderance of spousal assaults."*** [emphasis added]

Next, we need to demand that equal funding be made available to male victims of domestic violence. How many people are aware that VAWA expressly denies funding for these male victims, and that effectively all DV shelters refuse to serve men?

Finally, all Western media needs to closely examine their own chivalrous gender biases and remove hateful, feminist-inspired prejudices from their reporting.

For example, how many people are aware of the previously-mentioned #MeToo-motivated Post Opinion piece Why Can't We Hate Men?, written by a smug women's studies gender bigot who openly and shamelessly broadcast a Nazi-like hatred for men in a nationally-read newspaper? (Many of the article's more than 3,300 vastly negative commenters responded, "just change 'men' to 'Jews'".)

Amber Heard's DC Post article:

We should continue to fight sexual assault on college campuses, while simultaneously insisting on fair processes for adjudicating complaints. Last month, Education Secretary Betsy DeVos proposed changes to Title IX rules governing the treatment of sexual harassment and assault in schools. While some changes would make the process for handling complaints more fair, others would weaken protections for sexual assault survivors. For example, the new rules would require schools to investigate only the most extreme complaints, and then only when they are made to designated officials. Women on campuses already have trouble coming forward about sexual violence — why would we allow institutions to scale back supports?

Johnny Depp's rebuttal:

The defendant's ghost writers at the American Civil Liberties Union, by raising the issue of sexual assault on campuses in their feminist-dominated rant, illuminated the moral rot of their organization.

An organization that was founded in 1920 "to defend and preserve the individual rights and liberties guaranteed to every person in this country by the Constitution and laws of the United States" today spectacularly fails to meet that objective for one group of citizens: men, and in particular male college students.

The ACLU's voice was conspicuously silent during the Duke Lacrosse Rape and UVA's A Rape on Campus hoaxes. One writer aptly described this silence in a 2006 article:

"*If ever there was a case screaming for the assistance of the ACLU on behalf of defendants suffering denial of their civil rights and the need to go after a prosecutor abusing his power, the Duke lacrosse case is it. Yet the ACLU remains silent.*"

Can any right-thinking person think that these two horrendous assaults on the civil rights of male college students appeared suddenly, completely out of the blue, with no causal event?

No, they're the result of an even larger feminist hoax, driven by decades of lies, distortions, and biased studies, that female college students suffer from an "epidemic" of sexual assault, the result of a "*rape culture … in which sexual violence is treated as the norm and victims are blamed for their own assaults.*" In short, feminist falsehoods have resulted in an anti-male lynch-mob mentality at America's colleges and universities that has dangerously eroded the civil rights of male college students.

The feminist lies and biased studies that have led to the myth of a rape epidemic are thoroughly debunked in the book The Campus Rape Frenzy – The Attack on Due Process at America's Universities. Be sure to read the "The Realities of 'Rape Culture'" chapter.

But it gets worse. *Much* worse! **The federal government is also complicit in undermining male college students' civil rights.**

Briefly, Title IX is the primary federal law intended to prohibit sex discrimination in all American schools, from

kindergarten through graduate school. in April 2011 the gender bullies at the U.S. Department of Education, under the presumed authority of Title IX, issued a "Dear Colleague Letter" to American colleges and universities. This letter directed these schools, under penalty of losing all federal funding, to institute draconian changes to the way sexual assault accusations were to be handled.

The Campus Rape Frenzy describes the result of these changes:

"*… the federal government, joined by virtually all colleges and universities, has mounted a systematic attack on bedrock American principles including the presumption of innocence, access to exculpatory evidence, the right to cross-examine one's accuser, and due process.*"

Anyone who still thinks that feminism is a fair movement that only strives for "equality" needs to read Twisting Title IX, a book that documents the outrageous abuses done in the name of Title IX and "equal educational opportunity". Pay particular attention to the chapter titled "OCR'S Unlawful Assault on Due Process and Fair Procedures".

Again, the ACLU has succumbed to a warped feminist worldview that allows it to abandon the civil rights of a single group of citizens: male college students.

Amber Heard's DC Post article:

I write this as a woman who had to change my phone number weekly because I was getting death threats. For months, I rarely left my apartment, and when I did, I was pursued by camera drones and photographers on foot, on motorcycles and in cars. Tabloid outlets that posted pictures of me spun them in a negative light. I felt as though I was on trial in the court of public opinion — and my life and livelihood depended on myriad judgments far beyond my control.

Johnny Depp's rebuttal:

I write this as a man who received death threats, most notably from the defendant's own father! Tabloid outlets that posted pictures of me spun them in a negative light and I was excoriated by our uber-feminist-friendly media.

For example, HuffPost, The Daily Beast, and other media outlets published articles against my being hired as an actor, yet have said nothing since evidence surfaced that the defendant admitted to her own domestic violence against me and was arrested in 2009 on charges of assaulting her then-girlfriend, photographer Tasya van Ree, at the Seattle-Tacoma airport.

I felt as though I was on trial in the court of public opinion — and my life and livelihood depended on myriad judgments far beyond my control.

Amber Heard's DC Post article:

I want to ensure that women who come forward to talk about violence receive more support. We are electing representatives who know how deeply we care about these issues. We can work together to demand changes to laws and rules and social norms — and to right the imbalances that have shaped our lives.

Johnny Depp's rebuttal:

I want to ensure that men *and* women who come forward to talk about women's violence and false accusations against men receive more support.

We need to inform our foolishly chivalrous — or outright anti-male — representatives who have passed laws like VAWA and others that have gradually eroded the civil rights of men and boys.

We desperately need to work together to demand changes to laws and rules and social norms — and to challenge the feminist-inspired lies, distortions, and imbalances that allow women like the defendant to manipulate public opinion for their own selfish ends.

—— End of Depp's Rebuttal ——

A final note from the "real" author:

By publishing the Amber Heard/ACLU article, the Washington Post turned Johnny Depp's defamation lawsuit from a story about a celebrity divorce into a proxy fight for a much larger story: the decades-long defamation of men and boys by the world's media and the abject surrender of the Post and the ACLU to a feminist worldview.

The White Feather Campaign

Janice Fiamengo · 30 April 2022 · Archived copy · Original

In His Own Words: How I wound up in the domestic violence industry grinder

Dr. Tara J. Palmatier · 1 May 2022 · Archived copy · Original

"CJ" shares his trip through hell with his ex-girlfriend, a divorced, bisexual, social worker, swinging mother of two. In addition to being emotionally and physically abused by this woman, he was also the victim of false allegations she made to the police.

First of all, I made the mistake of getting involved with a domestic violence industry insider. When we met, I respected "Candi" for her career choice as it seemed noble. In reality, being a domestic violence industry worker made her an especially dangerous and potent false accuser.

It was a long-distance relationship for over three years, on and off again. The last two weeks of it were the worst of my life.

Candi moved to DC from New Jersey in mid-March 2012 to start a job as a social worker. When she applied earlier in the year, I didn't think she would get the job because NJ social services had suspended her. I didn't know why at the time. Of course, it was someone else's fault, and some woman in the office was "out to get her" because she was "jealous."

I found out later that actually she had been fired for making a false allegation of sexual harassment, among other things.

By the time Candi relocated, I didn't love her anymore. I didn't even like her. She was an albatross around my neck that I could not get rid of. The previous three years of her physical attacks, vandalism, theft, bitching, nagging, lying, golden uterus fake-outs, and all-around crazy had taken their toll.

I would actually wince when her name popped up on my caller ID. My heart filled with dread when DC made her an offer and she told me she was moving down. She asked if she could move in with me and I said no, so she claimed she was moving in with a cousin instead.

Her first Sunday in town, she began to text and call, begging me to allow her to stay at my place for a few days because her cousin allegedly backed out of their living arrangement as she was driving down with all of her belongings in her minivan. I knew better and refused, but eventually I let her nag me into it.

After I agreed, I put down the phone, looked at my friend, and said, "I'm gonna regret this." I had no idea how true that statement would prove to be.

Basically, I gave in for the same reason I gave in over and over during the relationship, to get her to STFU, so I could tend to more important things, like my job. Doing so only provided a momentary respite.

She would get her way on something, then move on to the next thing on her "bitchinlist," as I called it. She also had a penchant for harassing my prior exes whenever I refused to get back together with her. That was always fun, being harassed by her on the one end and hearing from an ex-girlfriend who you don't want to hear from on the other that "You need to control your crazy bitch!!!"

Besides, I knew that if I said no, she would show up at my apartment anyway and cause a scene like she had done several times before. I knew the police wouldn't provide me any assistance because they never helped the two times my building concierge called the cops on her or the time she keyed my car.

The second day that she was in my apartment her mail began to arrive at my place. I knew then that the moving in with her cousin was a complete lie. I didn't worry about it because I was closing on a house in Maryland and if she was still in my place at closing I was going to just leave her there.

Those "few days" turned into two and a half weeks of hell. Every day I would come home from work to her

incessant bitching, demands, and all-around stank attitude. Every day I would come home to more and more of her belongings littered around my apartment in garbage bags and suitcases. My place had become the pigsty her place always was.

In order to sit on my sofa, I had to move her stuff. Walking through the apartment was treacherous, constantly stepping over bags, trying not to trip into her Chihuahua's shit that she refused to pick up.

Let me clarify. It wasn't that every night she would start bitching as soon as I walked in the door. Some nights it was calm for a few hours, I'd get to heat up my dinner and eat in peace, maybe get to watch a little TV, then her "bitch switch" would go off, usually right before I would go to bed.

She would wake me up in the middle of the night, every night, but there was no rhyme or reason to it. Some nights she would wake me up starting shit—"Why won't you let me into your Facebook, email, or phone?!?!" Other nights she'd wake me up wanting to screw.

Since I'm clarifying things, I would like to go a bit off-topic and explain something I have had to address over and over with lawyers, probation officers, and domestic violence instructors. People often go straight to the sex as if it makes a difference.

They say, "*Well, you kept having sex with her…"* as if it somehow excuses or justifies her crazy, or that she couldn't have been that horrible of a person, somehow discrediting what you went through. Or they say things like, "*She must've been putting it on you!!! Heh, heh, heh,"* as if you were some virgin putting up with crazy to get laid.

That's backwards.

It is not "I'm going to put up with her crazy so I can get laid" or "I'm getting laid so I'll put up with her crazy." It is rather "She's crazy and I can't get rid of her, *so I might as well* get laid." Also, with Candi, anytime I refused sex it prompted "What other bitch you fucking?!?!" and back down that rabbit hole we'd go.

Anyway, back to the torment. Any mention or inquiry about her finding her own place brought on her tantrums, so I stopped asking because I was moving anyway.

The third Monday she was staying at my place, I came home from work and she was being all lovey-dovey and affectionate. This made me suspicious.

We had never stopped having sex, but affection was long a thing of the past. She then began to press me about my plans for living arrangements, whether she was going to live with me—make it "official," I guess.

Not getting the responses she wanted from me, she turned sour, back to the Candi I had grown accustomed to. I later discovered that earlier in the day she had gotten my real estate agent's info, called and played the "sistuh gurl" angle, and gleaned info about the closing.

I went to sleep and she woke me up several times bitching. The next morning I got up and got dressed as she stomped around my apartment shooting me evil looks. I left without us speaking a word to each other. When I got to work, she began one of her patented text campaigns.

I had gone through this several times before when I would break up with her or when she would break up with me, then decide she wanted to get back together. This happened so frequently over the previous two years that it became routine.

She wanted me to set up a meeting for that night with a couple in Baltimore that she had been corresponding with on a website. (Candi is a "swinger." When we first met, she claimed her ex-husband forced her into, which I later learned was yet another lie—it was all Candi.)

I refused to meet with the couple. I had gone through this routine several times before and recognized it as her favorite double-bind. If I agreed, she would bitch about it. If I refused, she would bitch about it.

It went further than that. If I had agreed and made plans, she would throw a tantrum shortly before and we would

not go, or she would cancel. If I refused, at least it wouldn't turn into the circus she turned things into and I wouldn't put other people through her crazy.

She continued to text me throughout the day. By the end of the day I didn't want to go home to my own apartment that I paid for. I worked late, went to the gym, then agreed to meet a colleague and his boss for a drink. She continued to text, demanding to know my location, accusing me of being with "some other bitch." I replied that I was fed up and that she had to get her stuff and get the hell out of my place that night.

My colleague dropped me off at home. I went in and she wasn't there. I emptied my pockets on the coffee table, moved over a pile of her clothes on the sofa, and sat down. She barged in and snatched my phone off of the table.

It was locked, and in her frustration at not getting in she threw it across the room. I said, "That's it. You have got to get the fuck out right now." I got up, grabbed a pile of her clothes, walked to the front door, and tossed her stuff into the hallway. Standing behind me, she said, "You throw one more thing and I'm calling the cops." I picked up one of her thongs off of the floor and tossed it out. She shoved past me and left. I sat back down on the sofa.

Over the next several minutes she made a few return trips, getting her things and talking shit. After the third or fourth time while she was gone, I got up and closed the door. Then there's a knock at the door. Assuming it was her for more of her stuff, I grabbed a bag and opened the door.

It was a cop.

He walked in and asked me to have a seat as he tracked Chihuahua shit on my rug. Then asked me what was going on. I told him the gist and that she had to leave.

At first he appealed to chivalry.

I told him that I wasn't going for it as I had heard that before from the last cop that came when my concierge called them because she was banging on my door in the middle of the night a few months prior. Then he stated that I could not put her out because, "DC is very pro-tenant." I told him that she was not a tenant, she was a guest, and that guests only possess a license, which is revocable at anytime for any or no reason.

For about 10 minutes he stood there arguing landlord/tenant law with me as cop after cop filed into my apartment. I wondered why so many cops had to watch her get her stuff, and why they all looked so scared and shit. Then some dip-chewing, hillbilly, redneck cop comes in and handcuffs me and tells me he's arresting me for assault. Up until then, no one mentioned or asked me whether any violence had occurred.

Thus began my long journey through the quagmire of the insanely biased domestic violence industry. The next year of my life was filled with biased judges who find guilt to justify having a dedicated domestic violence bench, rookie prosecutors unqualified for cases that require a burden of proof more substantial than "she said so," a negligent lawyer who took the money and ran, self-serving probation officers incentivized to keep a "full caseload," and the domestic violence industry's version of the Ludovico technique—domestic violence classes with instructors that would call Jesus Christ an "abuser" for ~~allowing~~ forcing Mary Magdalene to wash his feet.

And the cherry on top—Candi continued to stalk and harass me for months, and I got no help because, well, I have a penis and she was the "victim."

And people wonder why more men don't call the police when their wife or girlfriend assaults them. Thank you, CJ, for taking the time to revisit this travesty.

In His Own Words is a joint effort between Shrink4Men and AVoiceforMen to help raise awareness about the invisible victims of domestic violence: men. If you would like to submit your story, please follow the guidelines at the end of this article.

The World's Fastest Patriarchy Disproof

Josh O'Brien · 2 May 2022 · Archived copy · Original

Feminists often chatter about 'Patriarchy' as if it is an indisputable fact of life. Rarely do they acknowledge anything to the contrary. It can be time-consuming and difficult to put together a factual, adequately sourced, eloquent argument, especially since it's so blatantly obvious to anyone with common sense, and your arguments will likely be cherry picked, ignored, or blocked. So this article is essentially a handy guide to disproving patriarchy, very quickly.

Patriarchy is defined as a system in which all of the societal power is held by men as a class, and is used to oppress women as a class.

This is an interesting theory, but does not hold up to any real scrutiny or critical thinking.

For the purposes of quick dismantling, I will split societal power into four areas, or spheres.

The spheres are social, political, economic, and educational. The group which controls the majority of these spheres is the group with the power. Feminists claim that the group with control is men. Let's see how that holds up to some critical thinking. Hint: Not well.

First, Educational. In the educational sphere it is clear that women have the power. They are more likely to be in education, less likely to drop out of education, more likely to get degrees and finish their education, more likely to teach, and more likely to be on decision-making boards concerning education.

Verdict: Females have the power.

Second, Political. In the political sphere, women still have more power. Women are the majority of the electorate in the majority of states. In a democratic system, the will of the majority is the will that is enforced as law. Therefore, women as a class have more political power than men as a class. Just because women don't choose to use this power to elect other women does not mean they do not have the power. If every woman in America wanted a female president, there would be a female president. If every man in America wanted a male president, there would not be a male president. In the UK, where Parliamentary Sovereignty and a lack of a codified constitution allow any law to be made, even ones which contravene basic human rights, women could literally institute any law they wanted as long as they all agreed upon it.

Verdict: Females have the power.

Thirdly, moving onto the Economic sphere. Despite producing and being responsible for the existence of less than 50% of the US' GDP (Gross Domestic Product), an estimated 63% of it is controlled by women. Yes, women control over half of the US' GDP, despite not producing even half of it. That means that they control not only their own money but some of men's money, too.

Verdict: Females have the power.

Finally the Social sphere. More difficult to quantify, but just as easy to understand. All throughout society there are obligations for men that place power in female hands. The obligation of chivalry, carrying with it protection, financial support, emotional support and submission to a female whim. The obligation of instigating a relationship, placing all risk of rejection on male shoulders. The obligation of trust, meaning that men feel forced to believe women in the face of all evidence. This, combined with the undeniable fact that issues affecting men are given less support than those affecting women, such as domestic abuse, rape, alimony or any number of other things, shows a lack of male power.

Verdict: Females have the power.

Now, the Social sphere is the only one which I can see being contested, as it cannot be factually quantified, but even

if the social sphere were male controlled, that would still be 3 spheres under female control, a majority. Thus meaning: women would still have the majority of control in society.

So no, we don't live in a patriarchy.

One final point would be that just because women have this power does not mean they all exercise it, as we can see clearly in the world. Just because women can vote women in, does not mean they do, for example. But power is not dependent on use, simply possibility of use. Even if women all sat in the home as housewives voting for men and never exercising any of these powers, they would still have the power.

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Heracles: A Slave To Guilt

Peter Wright · 3 May 2022 · Archived copy · Original

Guilt is a trap used to enslave men. By citing real or concocted transgressions, people are quick to saddle men with guilt (you did wrong) and social shame (you are not a good man), charges which are then leveraged to extract male labor as a means of atonement. This dynamic of male existence is nowhere better illustrated than in the story of *The 12 Labors of Heracles.*

Heracles (known to Romans as Hercules) is one of the best-known heroes of classical mythology. Looking past his admirable masculine swagger, we see that his life was no picnic. He endured many trials and completed many daunting tasks, with the reward for his struggles being that he might live forever as a Real Man™ among the mythical gods of Olympus.

Focusing on his misdemeanors or his great feats, but never on his pain (the story of everyman!), we tend to overlook the fact that Heracles life was beset by tragedy, exploitation, and stress, with many of his deeds driven by a desire to escape intolerable feelings of guilt. Like a determined MMA fighter Heracles took all of this in his stride, and the fact that he displayed courage, strength, skill and endurance while under stress deserves that we take a closer, and dare we say compassionate look at the demons that assailed him.

The story of the Twelve Labors of Heracles

The rise of guilt

There's no doubt that Heracles' feelings of guilt arose from the misdeeds he perpetrated; from his occasional insensitivity, to the more damning crime of murder (of which we will say more below). However, there was much more going on behind the scenes that worked to strain his composure and pushed him to commit such terrible deeds. The primary provocateur, who was constantly provoking him to lash out, was his step-mother Hera — the very same goddess who was pleased to see him tormented by guilt after his crimes had transpired.

Hera's provocations of Heracles were not isolated to a few occasions, as she is said to have persecuted him from the moment of his birth and throughout his entire life; "Even as an infant not yet a year old," tells the myth, "Hera sent venomous snakes to kill the boy while he slept in his cradle, but Heracles awoke and strangled them."

Young Heracles killing a snake

We can conclude that Hera embodied the archetype of the spiteful feminist who frequently disdained men while viewing their role as one of service to women. After reading many of the Greek stories it's fair to conclude that Hera can be considered, more than all the other goddesses, a poster girl for coercive control, manipulation, spite, jealousy and nagging – she is what we might call the Queen of relational aggression.

According to American sociologist Philip Slater, Hera represents narcissism in her attitude toward Heracles, stating that this was part of the reason she dealt the severest blows to him and imposed pain, grief, and labor on him — she both envied Heracles and wanted him to bring her status and glory.[1] Representing a kind of love-hate dynamic, Slater summarizes:

> Heracles is attacked in the womb, as an infant, and as a grown man, with Hera once again the persecutor. The attack which destroys him, however, comes after all of these, in his gruesome death on Mount Oeta. Even his labors are an expression of Hera's malevolence, as well as many of the supplementary difficulties which he must endure in carrying them out.
>
> Hera's enmity toward Heracles is supposed initially to have been aroused by Zeus's affair with Alcmene (Heracles' mortal mother). This is an absurdly weak reason, since Zeus's infidelities were legion, while no one suffered Hera's wrath so persistently as Heracles. But we are not to expect too much reason and coherence from such a melange of unrelated and contradictory traditions. What we do know is that the relation between Hera and Heracles is an intense one, and by no means always negative. That we are left with the contradictions, largely unrationalized, suggests that such ambivalence did not seem altogether strange to the Greeks—that it tapped something meaningful in their experience.[1] (p.340)

Heracles sent mad by Hera

Hera's persecution eventually drove Heracles mad, by design, causing him to murder all his children and two sons of Iphicles. In some versions he also slew his wife Megara. When he recovered from the madness and realized what he had done an intolerable sense of guilt rose up in his soul. The oracle at Delphi instructed him to serve Eurystheus and perform the many hard labors that would be set for him as the only way he could atone for his guilty deeds.

No sooner were these accomplished, however, than Heracles committed another murder for which the only way he could make amends was to be sold into slavery to Queen Omphale. While serving in this capacity he achieved several more heroic exploits, and followed up his slavery with a military expedition to Troy, the killing of a sea-monster, further battles, and a new marriage — one which was to bring about his death.[1]

Philip Slater states that Heracles tries, without succeeding, to renounce his raw instinctual nature in favor of developing a sanitized urban consciousness, a process that entails a transition from a primitive condition to a more modern subjection to "guilt culture."[1] He adds that the failure of Heracles to achieve this goal is perhaps why his ascendancy to Mt. Olympus is associated with so little sense of rejoicing, and his suffering so little regarded as a means to a divine end: it is never in the least clear, as Freud pointed out in his *Civilization And Its Discontents*, that the achievement of guilt and its subsequent atonement is worth all the trouble:

> In any case, Heracles presents us with a curious contradiction. On the one hand he is all impulse, with his gross appetites and lack of restraint or foresight. On the other, he is a man engaged in chronic labor, with no release from suffering, no real love or enjoyment of life—a kind of unwitting adherent of the Protestant Work Ethic. Heracles is a civilizing force, but not civilized. He is proto-urban but not urban, chronically industrious without the capacity for sustained effort and self-denial. His is the blind and uncontrolled ambition out of which the capacity for civilization may accidentally arise. From his blocked pleasure derives the energy for cultural achievements. Yet he is, as noted, proto-urban, the force but not the product. He is like the crude lower-class racketeer who achieves economic success but not social respectability, and is rejected by his children for the very origins from which his success has insulated them.[1] (p.388)

In the same way that Heracles is captured by Hera's emotional snares, modern men are often subject to the same behavioral experiment both on a cultural level, and in their personal relationships. Routine inculcation of guilt saddles men with the feeling that they owe a debt, with a payback framed as servitude or slavery to the self-elected debtors.

Károly Kerényi, one of the founders of modern studies of Greek mythology, claims that Heracles demonstrates the characteristics of an archaic servant and rescuer of women.[2] If this is an accurate assessment, Hera not only exploited his gynocentric tendencies but seeded in him an enduring anxiety over masculine destructiveness and the associated guilt burden – an anxiety that may have played a part in the hero's eventual episodes of cross-dressing and other feminine displays.

Heracles engages in transvestitism

After completing his twelve labors, Heracles continued his adventures but he once again became subjected to exploitation and betrayal – this time by Eurytus, king of Oechalia. After his previous experiences, the new betrayals triggered a kind of PTSD response, sending him into a rage that resulted in him lashing out and killing the king's son, Iphitus. We are not told whether the crime was self-inspired or the result of madness inflicted on him by Hera, but whatever the case Heracles then descended into a serious bout of insanity.

Heracles was exhausted by these events and appealed for help to cure his madness, and to lift the burden of guilt. He was answered by the Delphic Oracle who advised him to accept another period of slavery in order to cleanse his soul from guilt and atone for his blood crime.

It followed that he was sold into slavery to queen Omphale of Lydia, a subservient role considered shameful for a man, especially to a woman from Lydia which was considered a barbarian nation. During his new period of servitude, which lasted three years, Heracles undertook numerous labors in a similar way to his period of servitude to Eurystheus (12 labors), though his new labors were often trivial and demeaning:

> There is general agreement that Heracles was Omphale's slave and lover, and there are many stories concerning the effeminacy to which the hero was reduced during this bondage. Later authors describe, and painters show, how the couple exchanged clothes—Omphale donning the lion pelt, Heracles her golden gown, slippers, and jewelry [Plutarch; "Whether an Old Man Should Engage in Public Affairs" 785E]. There are various elaborations on this theme, such as Heracles being forced to spin or carry Omphale's parasol, and a mistaken sexual approach to Heracles by Pan, but these are decidedly of later origin.[1] (p.379)

Hercules and Omphale, by Gustave Boulanger (1861)

Later references in texts or art depicted Omphale wearing the skin of the Nemean Lion and carrying Heracles' olive-wood club, while Heracles wore women's clothing while being forced to do various kinds of women's work which included holding a basket of wool while Omphale and her maidens did their spinning.

While Heracles engaged in episodes of transvestitism (he did this on two other occasions as well), we can assume his aim was not to become a female but to compensate for his previous existence. However, it's intriguing that he did so without complaint when he could easily have resisted and preserved his masculine integrity – after all it was considered absolutely shameful and denigrating for a man to behave this way.

Did Heracles secretly desire time-out as relief from his existence in guilty masculinity? He could easily have avoided this humiliation by employing his legendary strength to either refuse or escape, but it seems he may have viewed such effeminization as less burdensome than the crushing sense of guilt that came with his natural

masculinity.

Rejecting the shame of being branded a 'toxic male' is the task of all men today, as it was throughout history. In extreme cases men might choose to renounce their masculinity as a means of compliance, and we might also wonder if this sentiment is at work for at least a portion of men who cross-dress, or identify as trans women. In such cases the solution tends to look more like a sickness than a cure.

The psychology of guilt

There's a basic formula showing how accusations of toxicity, and associated guilting of males, is used as a means to increase male labor and productivity – a result that works well to the benefit of women, companies, and the State.

That formula is stated simply as – *Aggression, Guilt, Repair.*

It refers to a psychological process that happens when someone commits an aggressive or slightly destructive act and they notice the damage they have caused (or are made to notice the damage by others). This triggers an automatic guilt reaction for feeling that one has damaged people they love or care about and, after feeling guilty, they move to repair the damage.

It doesn't matter whether the claims of destructiveness are accurate, somewhat trumped up, or completely fabricated; it has the same effect of generating *concern* in the minds of the accused, and they react with various attempts to fix the problem and smooth it over.

This formula is laid out by pediatric psychiatrist Donald Winnicott[3] who described the process already at work in earliest childhood. During the first years, infants already show a concern over the results of their own destructiveness. Thus, when an infant bites his mother's nipple hard, or screams and kicks, mother gets frustrated and upset and proceeds to walk away from the infant. At that moment the baby descends into a guilt state (becoming listless, crying, fearful), then when mother returns the baby goes all out trying to repair the damage – reaching out to hug mother, smiling, offering mother a rattle, etc. This again is the process of *aggression – guilt – repair*,[4] and it's a cycle repeated thousands of times during everyone's infancy.

The repair efforts, it goes almost without saying, are absolutely vital to any infant who is dependent on his mother for existence, and so we all carry that primal fear of loss when momma walks out of the room…… will she return? As a social and pair-bonding species the concern is real, and no-doubt hardwired. The concern might also explain the popular cliché *"If momma aint happy, aint nobody happy!"*

Winnicott says that such reparative gestures underlie all productivity and labor in the wider social space – ie. that people want to contribute into society to atone for supposed past destructiveness, and especially on behalf of future destructiveness that has not yet happened (and may never happen!). People want to feel good with the world, and so they work to store-up capital in their reparative bank accounts – usually in the form of labor and financial accumulation, though it could equally be in the currency of thoughtfulness, deference, verbal compliments and the like.

When we consider that the reparative gestures more often take the form of labor – especially men's labor – we could perhaps equally render Winnicott's formula as *Aggression – Guilt – Labor,* and lose nothing of its meaning.

Here we note that the phrase 'emotional labor' takes on a whole new, and very male sense.

On a more tangible level I've talked with a lot of men who admitted that when they feel they've done something bad, or that they've done something destructive in the eyes of their wife or partner, they go all-out trying to repair the damage. Not just giving her flowers, but they might labor around the yard or paint the interior of the house or some other manual task, and via these constant reparative gestures provide far more labor than would normally be the case. This unfortunately can become a sick game between couples; if a man (or woman) can be made to feel bad enough, and frequently enough, they become pathologically productive.

To that end, many men feel that their wives have become daughters of B. F. Skinner, regularly hearing the nagging

din of “You’ve been very insensitive to me recently, and you haven’t even painted the house yet!”

Heracles life is paradigmatic of this cycle, showing the same pattern described by Winnicott in an endless loop; he commits destructive deeds, feels guilt and then attempts to repair the damage through hard labors. His desire to repair things often comes via contributing to society, by helpful assertions of strength to rid the world of monsters and lawless creatures, performing useful engineering feats, while at the same time vigorously denying any weakness that would slow him down. As Slater observes;

> The Heraclean myths also include the self-abasing strategy. This is inferred, not from his appearance as a buffoon in Attic drama, but from his role as a servant of the gods and a slave to women. He consistently performs “dirty work” for others, killing pests, cleaning the Augeian stables, herding cattle, reaping grain, and so on. Indeed, his entire life is one of suffering, servitude, and degradation, relieved only by his achievements and final apotheosis. From the slave of the cowardly Eurystheus he becomes the slave of Omphale, and is constantly being cheated of his wages (e.g., by Eurystheus, Augeias, Eurytus, and Laomedon).[1] (p.375)

Heracles, and every man like him who labors compulsively is motivated to repair what he unconsciously feels are the results of his own destructiveness — even his *potential* destructiveness that may never manifest in real behavior. The mere *potential* of destructiveness is enough to set the compulsive work cycle in motion, especially if under the watchful direction of a scold.

We can only imagine what the world would look like if men were not operating under pressure of guilt; it would probably look more like grass huts and animal-skin clothing than the marvels of civilization we see around us today. When it comes to measuring national productivity, the benchmark GDP should be equally interpreted as men’s *Guilty Domestic Product*.[5]

The mechanics of misandry

Misandry is not a simple scapegoating reflex, although that is a part of it. Misandric blaming is also an assist for increasing the power and enrichment of the State, of corporations, and of course women, because it increases men’s productivity.

The Heracles story highlights many elements of male existence, but especially misandry. Everybody disparages and treats him as toxic: Hera disparages him; the king he is in service to for 12 labors denigrates him; his Lydian slave-mistress demeans him, and so on. All through the story people are praising his legendary feats, but at the same time calling him toxic while he goes about his labors in an attempt to better both himself, and his reputation. Such denigration is where misandry derives its internal power, not only as a convenient method of scapegoating, but also as a built-in societal custom that ensures productivity.

That payoff is why misandry has remained normalized, but it doesn’t have to remain that way for conscious men.

Some of the phrases directed at men are proof of the desire to get men to labor; misandric phrasings like “You need to man up!” which often means a man needs to work harder. Men are called deadbeats (not producing enough money), ‘man-babies’ (for not wanting to overdo things nor put their health at risk), or Peter Pans (too busy enjoying life instead of working), or they may be characterized sarcastically as a ‘failure to launch’ (for younger men failing to rush headlong into a career and a job by which he can contribute his labor to society).

Or, in the recent past, what about the negative disparaging of a man as “gay” (whether he was or not), which implied such a man was failing to indenture himself in service womenfolk and family with some kind of productive contribution (gay men were busying themselves doing non-gynocentric things). On rare occasion a man might even assault or kill a homosexual man as if they were a proxy and reminder of his own beaten up, freedom-yearning soul. As ugly as this is, it provides an example of men’s indoctrination and internalized misandry that attempts to ‘put a man in his place,’ by violence if necessary.

In conclusion we can say that misandry is not only a vehicle for cathartic blame, but is more geared to ‘keep men in

their place' – and that place is to be a provider. Women in the long-ago past were similarly subjected to these 'in your place' roles, but those days are long gone in most developed nations.

It is now men's turn to break the cycle and say no to imputed guilt, or at least refuse to make genuine guilt available for others to exploit. If you fail to protect yourself in this regard, you are on a fast track to slavery and, in all likelihood, are already *there*.

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Proof positive that feminists don't care about women

Robert Brockway · 5 May 2022 · Archived copy · Original

There is a medical condition that is easily corrected, is debilitating if not corrected, is generally cheap to correct, and only affects women. It is a huge problem in the developing world, currently thought to affect over two million women.[1]

Many developing countries lack the infrastructure to correct this condition among the many women who are impacted. Despite being easily and cheaply corrected, many of the women who live in these countries can't afford to pay for the operation to correct this condition.

The condition is known as an *obstetric fistula*. It normally occurs as a result of complications in giving birth and results in a tear between the vagina and the bladder or the vagina and the rectum. This results in urine or feces being discharged by the woman through the vagina. Women afflicted by this condition are unfortunately often ostracised by their communities. Even those that are not excluded from their communities are effectively housebound due the nature of the condition. Naturally this can result in a variety of mental and physical ailments.

In contrast, women in wealthy countries rarely have to concern themselves. Although very rare, obstetric fistulas still happen occasionally as a result of birth complications in wealthy countries but they are normally fixed quickly after the birth with a small operation.

The cost to correct an obstetric fistula is estimated to be around US$100-400 per patient in the developing world.[2]

That's a tiny price to pay to give someone their life back. So here we have a condition that:

- Is easily corrected
- Is debilitating if not corrected
- Is generally cheap to correct
- Only affects women

Given these characteristics it would be an ideal issue for western feminists to focus on. They could raise money for their sisters in the developing world, allowing hospitals and the medical clinics to buy the equipment and medicines they need and train staff so that they could work on fixing this serious problem today and in to the future.

But that hardly happens. Hospitals and clinics in the developing world are devoid of resources and have a shortage of staff trained to deal with this problem.

Feminists, as it turns out, do very little to help correct this problem.

There are clinics that specialise in this condition of course. One notable clinic in Ethiopia, the *Addis Ababa Fistula Hospital* was started decades ago by two physicians, a husband and wife team from New Zealand and Australia respectively, and continues to function today.[4] It continues to function with a shortage of resources to address this problem. Where are the feminists?

The fact that obstetric fistulas are a common and well known problem among the medical fraternity around the world means that feminists cannot explain their inaction through ignorance. There are many feminist doctors who would know of this condition and who could make the problem known among the wider feminist community. In any case, feminists do occasionally talk about the topic.[5] Apparently this doesn't extend to actually *doing* much about it.

They even occasionally mention organisations like the *Fistula Foundation* that do work to correct this problem.[6][7] The response from feminists, though, seems to be mild disinterest at best.

An operation to easily and cheaply correct this condition has been available for decades and yet we hear little from

the feminists.

If feminists focussed on this serious issue rather than telling us all about *mansplaining*, *manspreading* and *manslamming* they might actually help some women who are in desperate need.

The lackadaisical approach of feminists to the problem of obstetric fistulas is proof positive that feminists don't care about women.

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Down and Dirty

Doug Mortimer · 7 May 2022 · Archived copy · Original

My regular light rail travels regularly take me past a mural that depicts a plumber standing tall above a crowd of people with planet earth in the background. The picture is captioned "The plumber protects the health of the nation."

Now I have heard any number of stories about what is or is not in our public water supply, so I can't say with assurance that my precious bodily fluids are enhanced or degraded by tap water. On the other hand, it is probably better than a lot of the alternatives. Despite the blandishments of beer advertisements, even a "pristine" mountain stream may have moose dukey, grizzly whiz, bobcat hairballs, and who knows what else in it.

Tap water aside, there is no doubt that piping unclean water *out* of one's house is important. Before indoor plumbing became the norm, the well-to-do built their homes on hilltops not just because of the view but because sewage flows downhill. Hence the hoi-polloi on the flatlands were awash in the excretions of their betters. And you thought "Take the high ground" was some sort of military maxim!

Well, thanks to indoor plumbing, the mountaineers and the plainsmen can now relieve themselves secure in the knowledge that dirty water (cue the Standells!) will be safely transported to a municipal waste treatment plant. Unfortunately, because indoor plumbing has been around for generations, it is taken for granted by everyone in first-world countries…until the day it stops working.

That day came for me a few weeks ago. Peeking into the crawl space under my house, I quickly realized that something was wrong. The sewage pipes, only four years younger than Joe Biden, were cracked and water was seeping out of them. Now if it was just a small amount of shower water or dishwater seeping into the ground under my house, it might not be a huge problem. But the contents of the toilet…

So it was time to call the plumber. The diagnosis was dire: complete replacement of all sewage pipes. Patching up the leaks was not an option. The pipes were shot. The estimate to do the needed work in compliance with local codes ran into five figures!

To be sure, the financial hit was a downer; almost as bad was the weeklong disruption of plumbers in and under the house (it was necessary to dig holes on the east and west sides of the house). Then there was the occasional shutoff of the water, prompting me to come up with a modern riff on the chamberpot. If you are male, a No. 1 is not a big challenge. As the saying goes, "the world is your urinal." No. 2, however, requires a more labor-intensive response. I thought about digging a latrine but I don't have a privacy fence and the neighbors surely would have noticed. I won't gag you by describing what I did, so I'm going to take the Filth – I mean, the Fifth – Amendment on that. I'm not an expert on public health policy but I might have violated it.

Plumbing was probably the origin of the phrase, "It's a dirty job but somebody's got to do it." Now some dirty jobs are low-skill and do not pay well. Plumbing, however, is skilled labor, and given the ubiquity of pipes, job security is pretty well assured. I'm assuming that a large chunk of the money I paid to the plumbing company went to the plumbers themselves. I do not begrudge them one penny. The list of jobs I have no desire to do is very long and plumbing is writ large on that list. I don't have the skills, I don't have the tools, I don't have the DIY gene. What I do have is advanced age, which hardly whets my appetite for such activity.

The plumber in charge was Hispanic; one helper was white, the other black. Huzzah! Diversity! Inclusion! Equity! But no women, despite all those droll references to male and female plumbing in my Biology 101 class. Sadly, the same paucity of females applies to repairmen (repairpersons hasn't caught on – yet) for your local gas company, electric company, or telecommunications company.

Of course, I'm assuming none of the guys who worked on my house was a masculine-presenting trans woman. Come to think of it, not one of the plumbers mentioned anything about preferred pronouns when he introduced

himself to me! Can you believe that? In this day and age?

Old-timers may remember Comet cleanser commercials featuring a spokeswoman called Josephine the Plumber. She was not stunning and amazing, she was just making a woman-to-woman sales pitch. The character was played by Jane Withers, a longtime character actress in movies and TV who would have been a familiar face to viewers if not a household word. Today Procter & Gamble has jumped on the neoliberal bandwagon (see u.s.pg.com/equality-and-inclusion) but in those days they were just trying to make a buck.

According to careerexplorer.com, only 3% of plumbers are female. Yet the same web site informs us that 17.3% of women have expressed interest in becoming plumbers. So how to account for that 14.3% difference between desires and reality? Must be sexism! I'm sure it couldn't be that women took a closer look at what the job involves and decided it's not for them after all.

Frankly, I seriously doubt that 17.3% of all women have pondered becoming plumbers. Actually, I'm surprised that 3% *are* plumbers. I'm *not* surprised there are no harridans haranguing plumbers trade associations or pushing for equity. Let me repeat the phrase, "It's a dirty job but somebody's got to do it"? Aside from the changing of diapers, this phrase does not apply to women and they know it…but will not say so in public.

In my case, the initial dirty job was performed by the excavation crew digging holes and tunnels so the plumbers could have the pleasure of squirming and wriggling under my house on cold, damp mornings. Granted, it was a walk in the park compared to *The Great Escape*, but I wouldn't be at all surprised if plumbing companies don't have some sort of psychological screening tests for their employees, just as the U.S. Navy has for sailors who aspire to submarine duty.

So I guess this is a roundabout way of endorsing plumbing as a career. The entry level pay appears decent and the demand for skilled practitioners is unrelenting. Robots need not apply – not yet anyway. Granted, upward mobility is limited, unless you open your own business. But if you have just graduated from high school and want to be a working-class hero, plumbing provides you with the card-carrying cred you need. On the other hand, you could go to college and pontificate about the plight of workers and never have to do any real work yourself – no, summer internships don't count.

When Covid was big we heard a lot about "essential" jobs. I never heard anybody actually define "essential," but I'm going to give it a stab. An "essential" job is one that has undesirable effects if it is not performed well and performed timely. Unfortunately, essential is definition-fluid. A number of people deemed essential during Covid discovered they were expendable if they were "vaccine-hesitant." But that is another topic entirely.

However you define it, "essential" is not a synonym for "prestigious." For that reason, most parents would prefer their sons borrow a shitload of money for college rather than learn a trade that might occasionally bring them into contact with a load of shit.

Consequently, you will find no plumbers among the 1%, the chattering classes, the elitists, the brahmins, or whatever you want to call our overlords. Yet how "essential" are those who fancy themselves masters of the universe?

If the President – the leader of the free world (sic) – craps the bed, there is someone waiting in the wings to take over. Discontinuity of government is not an option. More importantly, the White House toilets would still work.

If a cuckoo Swiss nationalist added cyanide to the Swiss cheese at a wine and cheese social at the World Economic Forum, Davos would be otherwise unaffected and its toilets would still work.

If all the attendees at a faculty meeting at Harvard University were taken out by a suicide bomber from UMassBoston, the university's $42 billion endowment would survive and the campus toilets would still work.

If all the legacy media go bankrupt, their headquarters buildings could easily be rehabbed and rented out for other purposes so long as the toilets still work.

If a major social media corporation is bought out by a rogue billionaire and adopts a free speech policy…oh, wait, that's not speculative. Well, so far Twitter is still functioning – and the toilets at their San Francisco headquarters still work.

Of course, when I say the toilets will still work, I'm assuming that the pipes aren't clogged with tampons.

Not to belabor a point, life will go on so long as plumbers and other *essential* tradesmen go on. There is an old adage that says, "The graveyards are filled with indispensable men." The same is true of essential men. But rest assured life will go on so long as we continue to train *essential* men.

If plumbers went on strike worldwide you would soon notice the difference. The stench would be overwhelming. Given enough time, the old refrain "Bring out your dead" would make a comeback.

You don't have to go out of your way to support your local plumber. Sooner or later you will need to call upon him.

Because shit happens.

True Gender Equality

AVfM Video Source · 7 May 2022 · Archived copy · Original

In 2014 Adrien Martinon was a 17 year old High School student in his last year at the International School of Panama. He comes from a Panamanian mother and a French father, and grew up speaking Spanish and French simultaneously. He went to the French school Paul Gauguin in Panama, only really coming into contact with English until 6th grade, when he entered the International School of Panama.

Adrien is an International Baccalaureate student, yet has a lot of other interests outside of academics. He enjoys reading fiction, and is deeply intrigued by Philosophy, Physics, and the study of different cultures. When he can, he practices Brazilian Jiu-Jitsu and loves Thai boxing. He is in full support of equality within a society, whether it is by race, nationality, or gender.

He identifies as an egalitarian before anything, but became highly interested in the Men's Human Rights Movement spreading across Canada and the United States. He wishes to raise attention to the ways in which men are discriminated against, due to misconceptions about gender roles and traditional values. He hopes he can bring a change to the way people view men's issues.

He would like men and women to feel comfortable discussing them and working towards solving them.

What is the “Duluth Model” & how does it affect gay men?

AVfM Video Source · 8 May 2022 · Archived copy · Original

A Sex-Positive Argument Against Abortion Entitlements

Vernon Meigs · 9 May 2022 · Archived copy · Original

A day will come when I will speak in more detail about my viewpoints on the abortion subject, but I will not be as comprehensive today. However, I notice often enough that those who profess to be pro- female agency are preoccupied with the subject of abortion in particular, and as such would voice their support in granting access to it. In response to this strange preoccupation, I will be, in this capacity, speaking about the subject of abortion for the first time, and will attempt to dissect this and determine whether female agency actually has anything to do with this.

There has been much speculation and wondering about why abortion, of all things, is the primary right that feminists and the left have pushed at the expense of almost all other rights, even if they do affect women's liberties and agency anyway (e.g. the COVID-19 vaccine and mask mandates and lack of support for female right to bear arms for self-defense, to name but a small amount.) You then have to stop and wonder whether these pro-abortion feminists, in their sense of aggrieved gynocentric entitlement, care about liberties at all for women as opposed to entitlements and benefits at the expense of societal (read: male) service. If abortion is in fact an entitlement (a "positive right") as opposed to a liberty (a "negative right"), in other words if abortion is a phenomenon based on societal obligations to cater to feminine mistakes as opposed to an exercise in female liberty and agency, then the female agency argument for abortion collapses.

If negative rights are the only proper rights we should care about, then we should perhaps completely dispose of the idea of abortion rights, as they are entitlements. "Abortion entitlements" is perhaps the descriptor we should start using instead of "abortion rights". If we can honestly say "Male genital mutilation" instead of the euphemism "circumcision", then this can be the abortion equivalent. Even if we entertain, just for a moment, the idea that an abortion is a medical procedure of no moral question, abortion rights would not (or should not) exist any more than any other medical procedure. *Nobody has a right to a medical procedure.* Anything that grants a right positively is an entitlement, and is in contradiction to the very idea of liberty. You're not wrong when you say, "Well, feminists don't care about liberty then." They don't, and that's their big problem.

Let's take a look at what female agency would actually look like in practice, if those squawking lip service about the subject actually mean it. Better yet, let's look at it in a pro-sex context and not an anti-sex/abstinence-centered context. Access to contraceptives is, for all intents and purposes, easy attained in today's society. Women have every liberty and agency to earn these goods at the very least. Any sort of given contraception can be assumed as less invasive and strenuous than the actual procedure of abortion (on a sidenote, is it not ironic that feminists cry rape about something as subtle as a man winking at them, but welcome with open arms [er, legs] this invasive procedure?) For the woman who sees no qualms with sexual activity outside of the context of marital childbearing, her demonstration of agency would be a conscientious adherence to the steps that prevent conception from happening both before and during the act, and a vigilant self-reminder that sex can result in conception if she fails to control these details.

It is worth noting that I do not see eye to eye with those that primarily promote sexual abstinence for the sake of sexual abstinence. Attempts at abstinence-only education has, in my opinion, been no more effective in teaching the realities of sex than any attempts at sex-education which doesn't prioritize accountability. Whether contraceptives exist or not, the drive for sex is unstoppable as far as I am concerned, and neither do I consider it an evil act but instead a life-affirming act for both men and women. Those obsessed with abstinence as a solution to the abortion problem are no less contrite and misguided as those who think the right to abortion is a morally legitimate bypass to the consequences of sex. I would go as far as to say that abstinence-only mindsets stifle a sense of discipline during otherwise unabashed sexual activity for both men and women; it is either perfect lack of sexual activity (impractical) or undisciplined and irresponsible sexual activity (not commendable) that one ultimately has to choose from without a generally sex-positive mindset that entails every precaution. Though, this is a subject for perhaps

another time to go into detail.

Anyway, back to the main point. If female agency was advocated in earnest, the priorities would entail precautionary steps to mitigate, possibly eliminate, the risk of conception, and also the complete willingness to face and accept the consequences if conception happens despite everything. To the chagrin of feminists, another detail to be entailed in female agency is that in a society consistent with actual agency, she will receive no entitlements in the form of tax- (again read: male) funded assistance.

The funny thing is, the mitigation of conception does not take excessive effort for the sexual-but-conscientious. Female sexual agency for those that do not want a child has frankly never been easier to exercise. In the vast majority of circumstances there is no good excuse for getting into a situation where you have to have or abort a child.

And that is what the abortion advocates want to ultimately attain – the abnegation of accountability of women from doing simple due diligence for sexual acts. No abnegation of accountability exists in a vacuum; somebody, some group, always picks up the slack. I am of course talking about the forcible extraction of funds in the form of taxation to fund groups like Planned Parenthood to avail abortion services. The very fact that this setup exists indicates that the people generally have to be forced to fund such things, and that actual demand of it aside from the loud aggrieved feminists in the higher-ups is lesser than one may realize. Those that support this have no business talking about female rights or agency. It is an entitlement, especially considering that men's money is forcibly siphoned into this system.

To complain that contraceptive measures are "too hard" is a sign of assuming the role of a non-accountable child whose mistakes must be tended to by others. In any case, it is almost unbelievable to me that even the most entitled-minded women would opt away from the due diligence over something much more drastic. This indicates that the alleged virtues of abortion for its own sake are marketed in lieu of actual female liberty.

So much energy has been spent on demanding that abortion so readily available that not nearly as much energy has been going to improving existing contraceptives and increasing prospects for male contraception. For all this talk about controlling whether a woman wants to be a mother, by comparison not nearly as much mind has been paid to eliminating abortion as something that factors into the sexual liberation question altogether. So much for being supposedly pro-sex; they are not really even interested in improving the prospects for sexual experience or at least lifting the weight off of the minds of the participants. The preoccupation seems to be to abort a fetus in progress. This is analogous to trying to "improve" lobotomies with better tools, as opposed to rendering lobotomies obsolete altogether. Is it not more consistent to advocate for female sexual agency by making abortion a relic of the past?

The advocacy to normalize and make abortions frequent represents nothing more than a declaration that women don't have a proactive hand in their own pregnancy. Considering that feminism has a history of categorizing heterosexual sex as a variety of rape as perpetuated by male upon female, this is not a surprising position to expect from their camp. But with the strong implication that a woman has no responsibility in her involved sexual act, it is then assumed that she is not involved with the very act of cultivating the fetus where it will not survive if they terminate the pregnancy. The fetus on the natural trajectory of becoming a human being with his or her own agency is something conveniently left out of the conversation by abortion supporters, except those that voice openly that they want to kill it (their words).

Obsession with abortion access is not about female agency, but the opposite. It is the denial of such agency by use of a safety net rewarding women for their mistakes, with men made to pick up the slack. It is nothing short of gynocentric coddling, and an unhinged sense of entitlement.

[Australia] A Current Affair: Controversial sex coach confronted outside court

AVfM Video Source · 10 May 2022 · Archived copy · Original

Omelets, marriage and MGTOW

Andrew DiKaiomata · 11 May 2022 · Archived copy · Original

I make omelets my own way. By that, I mean exactly like you'd see in any cookbook. I whisk some eggs, melt some butter in a frying pan, pour the eggs in along with some cheese and maybe some other things for filling. What, you might ask, makes it my own way? The fact that it's me doing it.

I also go my own way to work in the morning. The highway and during rush hour with thousands of other people. Each of them also going their own way. Why do I say I'm going my own way to work? Simply because it's me doing it. Now you'd think that's hardly my own way. If I were to go my own way to work, you'd think it would mean in some way fundamentally different – and you'd be right.

Like men going their own way.

If you were to imagine going out on your own, on your own way, you might expect that would mean something like MGTOW, that you are free from outside control, not dependent on another's authority.

You might envision someone shrugging off society's yolk, refusing to self-sacrifice and being one's own boss. That's what MGTOW is, even though a man certainly has the right to place himself in danger, to sacrifice himself for another, and to support others, **he chooses not to.** He goes his own way, in his life, in his choices, he remains sovereign.

Marriage is dangerous for men, it's sacrificial and compels the man into support for his wife or ex-wife. In marriage, a man necessarily compromises, gives up sole control over his life and his property. As with the earliest known MGTOW groups "The Anti-Bardell Bachelor Band" it was acknowledged that MGTOW and marriage could not co-exist.

Now what about this concept of MGTOW simply meaning male self-determination? This is such a gross over-simplification as to completely change the concept. MGTOW can be better thought of as a second or third order male self-determination. That is, a man who is determined to maintain and preserve his self-determination and determined to refuse anything that might infringe on his future self-determinism.

For example, a man has the right, and could have his own self-determination to join the military, but joining the military greatly reduces a man's self-determination. A soldier cannot go his own way. After he is no longer under military obligation, he could be MGTOW, yet while active, he no longer has his autonomy, independence and sovereignty. In the same way, a married man cannot be MGTOW.

Hopefully, I've already addressed possible rebuttals. Yes, men ought to have the maximum amount of choices, autonomy, freedom and options. Yet, the movement is not simply a group of men making choices from options they have. That understanding would not be recognizable to hardly anyone professing to be MGTOW. I won't be appealing to the dictionary to say that MGTOW are by definition unmarried, but rather re-iterate that the philosophy and reason for existing preclude marriage, since MGTOW can be better understood as a second or third order self-determinism.

MGTOW is not simply about men making their own choices. It's about making the choices that ensure further choices and maximum freedoms.

No man is under obligation to be MGTOW, but if you choose to sell yourself into government slavery (whether martial or marital), you are not MGTOW. If a man is married, he can be a great guy, he could live a great life, he could wake up sympathetic and with a desire to be MGTOW but he is not MGTOW. That's how the movement understands itself, that's what its philosophy prescribes and that's simply what MGTOW is.

Scoring With Chicks

Doug Mortimer · 12 May 2022 · Archived copy · Original

League Baseball is big business, and like any modern corporation MLB genuflects to DEI (diversity-equity-inclusion). It's important to get those words in alphabetical order because you don't want the acronym to be DIE.

Of course, MLB lives up to DEI on the field, since the players are recruited from all over the world. This expansion of the talent pool has inevitably resulted in a dwindling number of African-Americans (all Americans, actually) and MLB has bent over backwards to address this issue. Aside from this grievance, however, there is little in the way of DEI complaints so far as player rosters go – with one major exception. Yes, sports fans, on the field, MLB is still a boys club.

Given the global talent pool of male ballplayers and the scarcity of MLB roster spots (780 at any one time), a female ballplayer is highly unlikely – unless some reasonably talented male ballplayer pulls a Lia Thomas and supplements his jockstrap with a matching sports bra.

Alyssa Nakken, an Assistant Coach with the San Francisco Giants (believe it or not, the team's web site lists 16 coaches), made headlines earlier this season when she took over first base coaching duties after the regular first base coach was ejected from the game. In doing so, she became the first woman in an MLB uniform to appear on the field. Impressive, right? Well, not really.

Had the third base coach been ejected, Nakken likely would not have been the replacement, as the third base coach's responsibilities are greater than those of his first base counterpart. So sending Nakken to the first base box was a low-risk PR move from manager Gabe Kapler, a notoriously woke manager (he used to take a knee for BLM during the National Anthem). In fairness, the manager of a professional sports team in ultra-woke San Francisco may be forced to go along to get along. But a manager's paycheck depends on winning ballgames, so even Kapler would never do anything that would jeopardize the outcome of a game.

Nakken notwithstanding, if MLB is going to shoehorn females into the mix, it will have to do so off the field. To date the most prominent effort in that regard was the hiring of Kim Ng (an Asian female – a DEI double-header) as General Manager of the Miami Marlins. Sports headlines nationwide hailed her as the first female GM in MLB history (there have been female team owners in the past). The phrase "glass ceiling" was oft mentioned, understandably so. The hiring of Ng was not window dressing, as the GM makes all team personnel decisions, including trades and free agent signings, and is thus responsible for the makeup of the roster and hence the success of the team. But even this hire is not quite as bold as it appears at first blush.

The Marlins have perhaps the lowest profile of any MLB team. They drew just 642,617 fans last year (7,933 per opening) with a record of 67-95. Since coming into the National League in 1993 (they were originally known as the Florida Marlins), they have never been an elite team, aside from two outlier years (1997 and 2003) when they won the World Series. Their composite franchise record is 2,099 -2,438. So the stakes are low. If the team improves, Kim Ng will be hailed as a genius, not just a pioneer. Of course, if the team doesn't improve or gets worse…well, she can also make history as the first female GM to be fired…which doesn't mean she won't be characterized as a victim of sexism.

Granted, Ng's resume appears to have all the boxes checked, but if any of the 29 male GM's had an identical resume it would be business as usual. Ng will surely have a longer leash with the Marlins than she would with the Red Sox, Yankees, or Dodgers (all three teams formerly employed her in lesser positions), where also-ran seasons are not permissible. In fact, she interviewed with the Dodgers for the GM position in 2005. Whether she was a serious candidate or was cast as the ingenue in DEI theater is open to debate.

Glass ceilings aside, MLB teams, like any other business, employ females in a variety of jobs. For the most part, these are the usual office jobs (secretaries, bookkeepers, receptionists, etc.) that are part and parcel of any business, but MLB gets no brownie points for these hirings. There are precious few Kim Ngs out there, so what to do? Well,

it is possible to insert women into a seemingly high-profile job with little risk. This has been done in the past with such jobs as batboy/girl or public address announcers. The latest position is that of official scorer.

MLB is pretending that official scorekeeping is a big deal. It is an increasingly rare skill but it used to be all but ubiquitous among baseball fans. In fact, it was truly "democratic." In days of yore, male and females in the stands regularly kept score. In fact, you didn't need to be an adult. If you were a child, you didn't need to be a boy. No one ever ripped a pencil out of a little girl's hand and told her it was unfeminine to keep score.

I don't remember who taught me to keep score or when the tutelage took place – in fact, now that I think about it, I might have been self-taught. I can't remember a time when I didn't do it. I still do it today but when I look around, I'm often the only fan keeping score. This is true at major league, minor league, or college games. Every now and then some puzzled youngster will ask me what I'm doing. Some people ask me what team I'm scouting for! Scoring a baseball game has assumed the status of arcane knowledge reserved for the priestly caste.

Official scorers used to be retired sportswriters earning a few extra bucks. They knew the rules of baseball and had been dealing with scorecards and box scores, the kissing cousin of scorecards, all their lives, so why look elsewhere to fill the position? Of course, since sportswriters often kept score for teams they had covered, accusations of being a "homer" were sometimes leveled.

Today official scorers may work exclusively for one team but they are employed by Major League Baseball and are paid per game. The pay rate is now $170 per game, which doesn't sound bad, but given the increasingly glacial pace of major league games (3 hours, 10 minutes, and 7 seconds in 2021), it isn't all that great on an hourly basis, considering the pre- and post-game duties. In truth, a family of four will likely spend more than $170 attending a major league game.

If a scorer works all 81 home games of a major league team the annual pay will amount to $13,770, hardly a livable wage, especially in a large metro area. On the other hand, suppose you are an official scorer and you find yourself at a cocktail party. While schmoozing and boozing , inevitably you are asked, "So what do you do?" If you reply "Major league scorekeeper," the eyebrows of your inquisitor will likely rise and invite further conversation. The job position basks in the reflected glory of big league sports but it is not a high status position. If it were, the pay would be better.

There is a good reason why the pay is low. Trust me, scorekeeping isn't that difficult. Anyone can get the hang of it after a few games and most scorecards come with instructions.

As with accounting, most of it is bookkeeping: putting the right numbers in the right columns and rows. As with umpiring, the overwhelming majority of plays are self-evident. A groundout to the second baseman is a groundout to the second baseman, whether you score it 4-3 or GO 2B (though the former is more "professional"). Non-official scorekeepers have any number of options. Phil Rizzuto, a former Yankee player and broadcaster, came up with "WW," which stands for "wasn't watching."

The close play is where scorekeepers – and umpires – earn their pay. Umpiring, however, has been transformed by the slow-motion instant replay. A bad call can be reversed. The scorekeeper merely records the final call. An understanding of the rules is essential, but the umpire enforces the rules, not the scorekeeper.

The moment of truth for the scorekeeper comes when a batted ball could be a hit or an error. Some miscues are all too obvious. A fielder is required to offer "ordinary effort" on any play. Of course, ordinary effort, like "reasonable," is subjective. Whether a batter reached base on a hit or an error makes no difference in the outcome of the game. A hit may be an error or vice versa, but a baserunner is a baserunner, a run is a run. As far as the team goes, it makes little difference. But it can make all the difference to a player.

Consider a pitcher in the late stages of a potential no-hitter, or a batter in a tight race for the batting title in the waning days of the season. Baseball history aside, many players have contracts with incentive clauses, so a questionable call may cost them money.

Replays also assist scorekeepers by giving them a chance to ponder a play (in my experience, however, your initial call is most likely the correct one). Even so, there are gray areas requiring the official scorekeeper to make a judgment call, but we're not dealing with decisions of Supreme Court magnitude. The stakes are small but Major League Baseball is trying to make people believe otherwise by showcasing its newly minted female official scorers.

On Opening Day this year, female official scorers were chronicling the games for the Arizona Diamondbacks, the Colorado Rockies, the Miami Marlins, and the San Francisco Giants. The Cincinnati Reds and the San Diego Padres have also hired female official scorers who were on duty when those teams opened their home schedules. It would be wrong to call them pioneers, however.

Jillian Geib, working with Colorado, performed the duty last year for the team. The Toronto Blue Jays also had Marie-Claude Pelland from 2015 to 2017. A few decades ago, the Giants and the Oakland A's utilized Susan Fornoff, a sportswriter who had been among the first females to gain access to the locker room – and she didn't have to identify as a man! The concept of male space still had some backers in those days, and she had numerous run-ins with A's slugger Dave Kingman, whose career might have ended prematurely as a result of the feud.

When scorekeepers were exclusively male, the job was not that big a deal. Yet women who do the job today are hailed as pioneers. The standard definition of a female pioneer is a woman who performs a function that men take for granted. They do not "boldly go where no man has gone before." Pioneering and "ladies first" are contradictory.

Of course, MLB isn't going to hire female scorekeepers without virtue signaling – or should I say grandstanding, since we're talking baseball. The official scorekeeper is invisible to anyone not in the press box. Given the feminist mantra "If you can see it, you can be it," it is essential to draw attention to these women to persuade little girls to shun coloring books in favor of scorecards.

Now if you are a baseball team in search of a scorer, it should not be a difficult position to fill. You could probably go to any of the SABR (Society for American Baseball Research) chapters (68 in the USA alone) and find plenty of candidates. It would be a simple matter to audition candidates by having them score the same games and then picking the best. Also, it would be easy to do it anonymously, assigning each applicant a number. There was a time when that sort of procedure was considered enlightened. Today, however, the passion for outcome-based hiring only discourages the best and the brightest.

To assure a DEI applicant pool, MLB came up with Official Scorers University last year. The official motive for the program was not so much to hire scorekeepers but to improve diversity (for the record, they also signed up two black men and one Hispanic man). It is safe to assume that they hired no trans people. Why? Because if they had, believe me, ESPN would still be yakking about it. Jackie Robinson, move over!

Since there are only 30 official scorekeepers in MLB and the pay is low, the consequences to the manosphere are minimal. But it is symbolic of the "do the right thing" corporate policies that men have to contend with in other pursuits.

Of course, there are policies and there are rules. Even non-baseball fans have heard of the infamous 1919 Black Sox scandal, which involved Chicago White Sox players throwing the World Series. They broke the rules, and then as now, when the game on the field was rigged, heads rolled. But behind the scenes, it's perfectly acceptable to rig the outcome of hiring practices so long as you can invoke DEI.

I guarantee you there is no entry for DEI in the 2022 Official Rules of Major League Baseball.

Johnny Depp Amber Heard Trial Theme Song. Objection! Hearsay!

AVfM Video Source · 13 May 2022 · Archived copy · Original

[Australia] A Current Affair: Mum forced to live in shipping container after gifting daughter home

AVfM Video Source · 14 May 2022 · Archived copy · Original

The danger of male celibacy (1707)

Peter Wright · 15 May 2022 · Archived copy · Original

The following discussion between two women Eliza and Mariana was published in 1707 AD under the title Female Grievances: Dialogues between two Young Ladies concerning Love and Marriage. The discussion shows that even back in the 1700's women were trying to limit men's freedom and stop men from living as bachelors. – PW

THE BACHELOR TAX

Female Grievances Debated
IN SIX
DIALOGUES
Between Two
YOUNG LADIES,
CONCERNING
Love and *Marriage.*
VIZ.
I. Proving that Women, as well as Men, are Inclin'd to LOVE, and equally desirous of Propagating their Kind.
II. Shewing what Love is; its Sorts & Power, and the difference between *Love* & *Lust.*
III. How to discern whether a Man or Woman be in LOVE.
IV. Directions for Young Ladies prudent Managing the Affairs of LOVE.
V. Of MARRIAGE: That it is the Duty of every Person to Marry, unless there be a Lawful Impediment.
VI. The Unreasonableness and Injustice of Marrying for MONEY; and the great Misfortunes that frequently attend such as do.
To which are added,
Proposals for an Act to Enforce Marriage & for Taxing such Batchelors as refuse to Marry.
WITH THE
Danger of Celibacy to a Nation.

Eliza: Amongst all the female grievances we have hitherto debated there still remains one we have not yet touch'd upon. There are an abundance of bachelors who, thro' a cowardly apprehension of the cares and troubles of the marry'd state, are so fearful of entering into it, that they would rather run the hazard of damning their souls with the repeated sin of fornication, than they will honestly engage in Wedlock to procreate within those reasonable bounds which the united laws of both God and man have both religiously appointed: Therefore methinks it would well become the care of a Parliament to redress this grievance, so very hurtful to the Kingdom in general, as well as to our sex in particular, by some compulsary law that should enforce Marriage upon all single sinners who otherwise will never keep a cow of their own whilst a quart of milk is to be brought for a penny.

Mariana: I'll assure you I like your thoughts very well, for if we consider rightly, we can allow bachelors to be no other than *drones* in the great-hive of the Common-wealth, that enjoy without reason, the advantage of marry'd peoples labours, in having their liberties and estates secur'd by the loss of other men's lives, and will not be industrious to repair from their own loins the native strength of the Kingdom, for tho' they have not continence enough to forebear the pleasure, yet the liberty they take is with such common strumpets, who by their debaucheries and distempers, are render'd wholly incapable of producing any serviceable fruits of their sinful labours. Therefore pray let us lay our heads together and consult of some proposals that might move our Senate to a wise consideration of this weighty matter.

Eliza: Pray, cousin, do you begin and propose one clause and I another, and so we'll proceed till we have digested our project into so many several heads, that may be an ease to the Senate if ever we should hereafter petition the House to bring in a Bill for the Advancement of the Church and the suppression of *Vice*, and the improvement of the native strength of Her Majesties Kingdom in a lawful way.

Mariana: With all my heart; you would have me begin, so accordingly I'll proceed to the business, *vis:*

> That every bachelor above the age of twenty, and childless widower under the age of fifty, shall be obliged to marry within the circle of one year, commencing from the date of the Act, or else be liable to be press'd into

> the Sea or Land Service (after the expiration of the Term limited) when ever Her Majesties Forces shall need a further recruit.

Eliza: That their personal effects shall be all sequester'd by the government, and be distributed by an *Almoner* for that purpose, into the hands of so many trustees, chosen out of every Parish, for the better supporting and maintaining all such poor children as have lost their fathers in defence of the Kingdom, and the overplus to be disposed of amongst those miserable husbands who are plagued with scolding wives and smoky houses.

Mariana: That an alms house shall be built and endow'd for the reception of all such childless widowers and bachelors as shall, by reason of their low stature, crookedness, weakness, or any other infirmities whatsoever, be judg'd unfit for His Majesty's Service; and that every such widower or bachelor shall be allowed one warm frize gown every year with a yellow badge upon the right arm, upon which shall be stamped an *Ape* in a string, and under shall be engraven this motto:

Who dies an old maid
leads apes when she's dead;
But he that hates wiving
shall lead 'em whilst living.

That every single member shall have a convenient apartment to himself, with a bed, two pair of coarse sheets, one leathern chair, one earthen candlestick, a green chamber-pot, and a little grate, and every ten of them shall have an old woman to wait upon 'em, and to hand 'em their *water-gruel, barley-broth, turnips, carrots* and *potatoes*; for that they shall not be allow'd any other food than *soop, herbs* and *roots*, because they have forfeited the Liberty of an Englishman, by not loving the flesh in a righteous way, therefore they ought not to indulge their vicious appetites.

Eliza: O sye, Madam, should we put such a cruel article upon the poor gentlemen it would be constru'd as downright tyranny, beyond all president.

Mariana: I am sorry to see you so tender of those who are so cruel to us, whoever refuses out of obstinacy to comply with the Term has resolved himself into a state of insufficiency, choosing rather to suffer than to marry; therefore we ought to consider them as much superanuated as to our sex, as if he were fourscore, but no infirmity ought to be allowed a good reason against a man's marrying; for tho' he is unable to get children, he is nevertheless able to father 'em; therefore, I think, all those that stand out in contempt of wedlock, cannot be dealt with too severely.

Eliza: Truly, cousin, upon second thoughts I must agree with you that they cannot be use'd to hardly. But, I doubt the Parliament will expect we'll be setting forth the *danger of celibacy to a nation* as the chief motive to induce 'em to take our other proposals into their wise consideration.

Mariana: That's well thought on; but we must be very brief, for the Members of Parliament hate long things, tho' we women are said to love 'em; therefore let us begin and help one another to concisely set forth the dangers of celibacy.

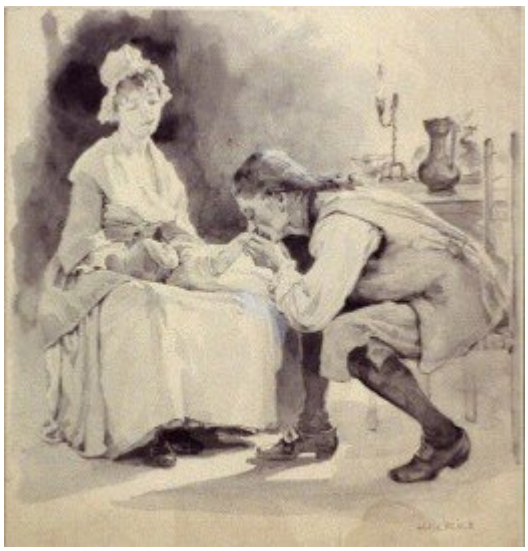

THE DANGER OF CELIBACY

Eliza: In the first place it would be a means of greatly impairing the glory of the established Church of this Kingdom, by lessening the interest of the Bishop's courts, which depend much upon marriage licenses, and consequently the grandure of prelacy must be reduced, not only so, but it would prove a great disadvantage to all the inferior clergy should the people once shake off the Church-shackles, and get a habit of falling to without grace.

Mariana: Secondly, it would be a means of ruining all families, dispeopleing the Kingdom to nothing, and leaving our posterity unable to defend themselves against the insults and invasions of their foreign enemies; for no copulation must bring the Kingdom to nothing; and universal liberty would beget distempers instead of children, and force the nation to turn their colleges and alms-houses into sick-hospitals.

Eliza: Thirdly, it would cause *rapes* and *murders*, for if both sexes were in common, both would contend for enjoyment where they could have no claim; besides, the care and education of children would be totally neglected, for what man would be burden'd with the charge of those brats, that another might have the liberty of getting as well as himself.

Mariana: Fourthly, it would be a means of introducing a beastly use of sodomy, making every timerous leacher turn a R——y for fear of contracting that filthy distemper in a minute that may'nt be claw'd off in a twelve-month.

Eliza: I find we shall be able to dispatch our undertakings to a nicety, a few more of these considerations, when we have more time to think, will certainly prevail, but the lateness of the evening now calls us to be marching.

Source: Gynocentrism and its cultural origins

Sisters doin' it to 'emselves

Steve Moxon · 16 May 2022 · Archived copy · Original

Whenever you point out that men rather than women are the disadvantaged and those on the receiving end of prejudice, the first thing you get back – after the blunt denial – is: 'what about women in Islamic countries?' Everyone assumes that female face and body coverings (the niqab, etc) are 'oppressive' to women and at the behest of men. Yet both of these assumptions are false.

Female Islamic dress codes are cultural practices similar to foot-binding in China and female circumcision (genital mutilation) in sub-Saharan Africa and other regions, in that they are all cultural codification of female intra-sexual competition to secure high mate-value pair-bonded sexual partners. They signal to prospective male long-term partners a commitment not to engage in extra-pair sex.

Bear with me (for just one paragraph) while of necessity I explain this.

The whole point of pair-bonding is to increase the reproductive efficiency of the female by the presence of the male partner dissuading sexual access by low mate-value males. It is not about male control of female fertility as usually supposed. Researchers have been flummoxed by findings that pair-bonding does not prevent the female from choosing to have extra-pair sex. This should not have come as a surprise, because it's in the female's interests to have sex with males who have superior genes to that of her pair-bonded partner, and there is nothing much the male partner can do about it – not least because the extra-pair male would be more dominant, and likely would win any physical contest if it came down to this.

But if the male's job is to keep away lower mate-value males, then he needs to be assured that the female does not have a propensity to engage in sex with any males not too much lower in mate-value than himself; otherwise his job as 'guardian' is made much more difficult, and not worth the bargain he struck of trading off (to some extent) his own relative lack of mate-value in return for his provision of a mate-guarding service.

This is how face-body coverings, foot-binding and FGM work. They are widespread fashions among women that aside from their particular cultural manifestation are essentially a unitary biological phenomenon. As with all fashions, they are not imposed but readily adopted as women wish to join the more advantageous in-group and to dissociate themselves from the relative under-dog out-group.

It requires no imposition from without. Yes, of course, men will at the behest of women reinforce such behavior. In being at the civic end of sociality (the locus of their own intra-sexual competitiveness), men are in the position that women will appeal to them to act on their behalf to where necessary help impose uniform female cultural practice. This is not in any respect 'oppression' by men. If anything it is a imposition on them by women to which they feel duty bound to accede.

Now, when I'm allowed to get as far as putting across this explanation, the next retort is that even if it *is* women themselves 'oppressing' each other, it is still women being 'oppressed', and that therefore we still need to focus on women and not on men as being disadvantaged. Well, leaving aside the question as to why you would wish to intervene in what women choose to do – and also ignoring 'cultural imperialism' concerns – the question to be thrown back is why, then, are the workings of male dominance and dominance hierarchy not worthy of intervention on behalf of what necessarily is the large majority of low-ranking and thereby 'oppressed' males? After all, political-Left analysis at one time was all about the need to 'liberate' the lower, working classes.

Whatever happened to that?

What happened is that the lower, working classes never bought the idea that fighting a class war would change things. Ordinary men could see well enough that 'the new boss' would be the same as 'the old boss' (as The Who famously remarked), regardless of where he had come from – not least if he had come from within their own ranks. And they could also see that when it came to war they were together with everyone within their own nation and not

with their opposite numbers abroad – hardly when they would be the very people facing them across no-man's land in the opposing trench.

The Marxist 'progressive project' never got off the ground, leaving egg on the faces of the intelligentsia who had taken the ethos to heart. In time-honoured fashion, this embarrassment was circumvented by finding a fall guy. The worker. Possibly the most appalling bout of pseudo-science in history then entered the fray by way of trying to provide some justification for this bizarre turn.

The now entirely discredited but once in vogue concept of Freud's that we are somehow 'repressed' was married to an old notion of Engels and Marx about men and women, so that the family was envisaged as an institution whereby 'capitalist' values were imposed via its male head. In this way, males, as stereotypically were workers generically, became in effect personae non grata, and all *non*-males – women – were thereby considered their replacements as the rightful recipients of 'liberation' from 'oppression'. 'Political correctness' was born.

From then on there was no question of considering *male* intra-sexual social dynamics as being at all about 'oppression', because males were really 'non-people'. The only males to be concerned about were ethnic minority males (ethnic minorities like women not being stereotypically workers of old), but there was no concern from the fact of their maleness. In any case, as actually the majority of the population women made the perfect new 'masses'. There was no need to focus on female intra-sexual social dynamics as having anything to do with women's social 'condition' because by the new perspective their 'oppression' was not at the hands of other women – no matter how socially elevated – but by men.

So there you have it. A default assumption that what in fact women do to themselves is instead done to them by men. We see this all the time in the persistent ridiculous 'size zero' controversy. Women don't really want to be super slim, we are told; they would prefer to be size 14. It's just the all-powerful male fashion industry that is forcing them. Yet the fashion industry is female-controlled, of course; and the reason fashion magazines carry photos of waif-thin models is that this is what their market research reveals is the ideal to which, however unrealistically, their female readership aspires. It is the result of female intra-sexual competition for high mate-value pair-bonded partners.

We live in an era of unprecedented political stupidity where the notion of a particular highly implausible social 'oppressor'-'oppressed' dynamic is unfalsifiable. No amount of evidence, however internally consistent and externally validated, can shift PC-fascist conviction. Not until, that is, the whole edifice collapses under its own stupendous dead weight. And that is starting to happen. We live in times set to be rather interesting.

[Australia] A Current Affair: Stand-off between homeowner and a squatter

AVfM Video Source · 16 May 2022 · Archived copy · Original

Thoughts on Continued Family Involvement from Adulthood Onwards

Vernon Meigs · 17 May 2022 · Archived copy · Original

I think most of us know that a man is seen as a loser, and not relationship material, if it is found out that he doesn't have his own place and instead lives with his parents. The stereotype of such a man is often a basement-dweller without a job and/or a girlfriend, and one who has not "grown up." Feminists and gynocentric conservative types are both quick to apply the stigma against a male they wish to deride.

The source of this stigma is an attitude, at least in the western world, that the care from a parent towards his child ends once the child enters adulthood. In other words, the attitude behind kicking a kid out of the house to fend for himself is considered normal. When applied to girls who become women, the attitude is, at worst, "why haven't you found a boyfriend/husband yet?" On the other hand, a boy who becomes a man is expected to assume immediate responsibility from barely any starting materials. It is not socially laudable for a man to stay in with his parents as a grown adult, or to crawl back to them after some time on his own that didn't work out for him. In terms of attractiveness a young man can be damned if he tries his hand at independence but fails as luck would have it, and he can be damned if he is doing his best but is forced to admit that he lives with his parents.

This stigma is not doing any favors for well-deserving men, and I dare say that it never had to happen. It is time to make the case for upholding positive contexts for when a man lives with his parents.

If your first thought is that parents shouldn't have to baby their sons all the way to adulthood and beyond, then congratulations, yours is the sort of mindset that can't see past the unfortunate stereotype of the man who "fails to launch" — this is a mindset that desperately needs to be challenged. Of course I am not advocating for perpetual hand-holding of the offspring by parent. Nor am I implying that a mother refusing to let children leave home due to over-protectiveness is good for the child either. Those are separate subjects.

What I am advocating, however, is the continued natural involvement of the functional family.

I have always wondered about the irony of some who pay lip service to the nuclear family, who then proceed to just want the house to themselves with the kids out of the picture once they hit a certain age. A father and son need not be in a position of re-enacting the Greek myth of Oedipus and Laius vying for possession of the mother; if fathers become sick of their sons at a certain point then all that had come before is pointless. And while I can grant some element of men defining themselves separately from their mother (in terms of boundaries), the imperative for a man to leave his house to escape the mother complex that he is allegedly beholden to is a load of bogus; a mother and son in a healthy familial relationship can very well carry through without both the possessiveness of the mother and dependency of the son. Strange narratives have been woven in an effort to make males the subject of societal utilitarianism, which render the very living conditions of a young man precarious at best. We seem to take too much to heart the dubious tale of lions throwing their cubs off cliffs and raising the one that climbs back up.

Love and support of parent to son should transcend these narratives. The real transition that happens upon adulthood is: from parents raising their children into adulthood, to parents and children loving and helping each other out always.

It is well taken that the importance of the nuclear family is a genuine one. However, I think it stands to reason that there has been too much exclusive focus on the nuclear family instead of making room in the discussion for a more multi generational, extended format.

Is there anything wrong with a man who is fully grown and continues direct involvement with his own parents, if his parents are loving enough to continue the relationship as father/mother and son? I say not. Depending on circumstances, is it not a more financially conscious (in other words, responsible) decision to cut on some expenses, at least for a length of time, until it becomes feasible to go out on his own? If the parents are more of an older age,

or even in a condition that requires some extra care, can they not use some help from the son? I'd say that's better than shipping them off to a retirement home (which I call the other side of the split-the-family coin.). All of this can be applicable to women's relationships with their parents also, though the focus on men is because they're the ones with the social risk hovering above their heads. In any case, why should parents' relationship with their children become a long-distance one by necessity?

Let's say the adult son has a child or children with a woman. Is it not viable for this new 'family in the making' to move in so that the childcare can happen in a multi-generational format? Yes folks, that does count as "living with your parents" no matter what stereotypes you cling to.

In the "Modern Times" talk between Camille Paglia and Jordan Peterson, Paglia makes reference to the transition from the extended family of old to the modern nuclear family, the latter of which she refers to as "claustrophobic cell" and a "hot house environment". Out of all her talking points here (some are good but others deserve skepticism), she has a strong point about this subject in particular. Is it possible, she asks, that human beings aren't meant to be stuck in the house with just their parents? To take this notion further, could this possibly be a source of tension between parents and children where they occur? Is that why some parents and children become estranged, dysfunction occurs, and parents kick children out? Is the insular interpretation of the nuclear family the very cause of people wanting to collapse the very idea of it?

If any of this is true, the only way to save the nuclear family is to open it to expansion, let it breathe, and cool down the hot house. If the nuclear family is of importance towards men, boys, and yes also to girls and women, then we may have to give this serious consideration. Being an arch-individualist, anyone who knows me knows that I argue for independence, and certainly that of men. But independence is not the absence of others' involvement in one's life, and why would a man not continue to voluntarily be involved with his own family, if the family is an important part of what made him who he is?

The multi-generational family and the idea of familial love without an expiration date, if more normalized, could be of benefit to men in many ways.

He could be saved from the trouble of buying a house if it is not feasible to do so economically. Goodness knows the housing market is horrendous at present, so it is a good solution for the present day. It is even more economical than getting an apartment that's only semi-decent. Depending on circumstances, he can inherit and continue to improve and maintain the house to pass it down to the next generation.

His parents can help him and his partner with looking after the children. This is the opposite of impractical, as it always has been done in the past. It can be just as sensible today especially if the man is in a partnership or even a functional marriage with a Modwife, and in which both may be working some sort of job or otherwise performing some sort of labor.

He would be more able to learn lessons as an adult that may not have been easily learned during childhood or even teenage. I myself have lost track of the things that I would have been able to learn and apply better if I did so in my adulthood, instead of letting it fly past my head when I wasn't able to contextualize any of it during a much younger time.

Perhaps even homelessness for men can be mitigated to the capacity that it can, if these men have a family to return home to.

He will never have to feel alone, as there will be a family in the truest sense that's always there to help him.

In a broader sense, the relations between the older and younger generations will be much improved, with bridges gapped. In my opinion we have way too much bickering about "Boomers" vs. "Millenials", with no meaningful relations between the two nor any semblance of the generations learning from each other. The more normal this broadened coexistence between the generations in a setting such as the extended family, the more we understand each other. This could work wonders for self-actualization, most certainly for men.

To normalize the notion of a man continually involved in their parents lives, in direct opposition to the popular stereotype of the deadbeat living in his parents' basement, we must rid ourselves of that default stigma and trust that men are doing the best they can whether they live with their parents upon adulthood or not. The stigma pretends to be a form of "tough love" that alleges to want men to be stronger ("for the good of society"), but is really just another manifestation of the disposable, valueless male. The stigma is gynocentric as it makes men beholden to the judgment of hypergamist women. These women want to live second-hand through successful but stupid men, instead of desiring to actually be part of a family. Such is the gynocentrically motivated bravado of the western dad that wants his son moved out lest he be deemed pathetic. That is not any meaningful sense of love. Hypergamists and those that hound after them are equally to blame for perpetuating this needless standard.

If you are a parent to a son and care about him, then you would voluntarily avail help to him when needed. This is not hand-holding; if you have been a good parent then you've made sure he has grown up capable of handling himself generally speaking. But the time to help him will come someday, and he need not be considered pathetic as a male if he were in a position to ask for it. Fathers, too, may deeply appreciate a son's support in return.

[Man Woman Myth] Domestic Violence – Introduction (1 of 3)

AVfM Video Source · 18 May 2022 · Archived copy · Original

[Man Woman Myth] Domestic Violence – Introduction (2 of 3)

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[Man Woman Myth] Domestic Violence – Introduction (3 of 3)

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Donald Trump blows it on Depp vs. Heard

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Nineteenth-Century Novelist Henry James Predicted Twentieth-Century Feminism

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Female bullying, an untold story

Eden Adder Calvary · 20 May 2022 · Archived copy · Original

I was a fool to have ever accepted the job in the first place. A 9am to 5:30pm Monday to Friday Office Assistant position for a building contractor's in London paying £7,000 a year. Yes, that amounts to approximately £2 an hour. But I was 19 years old and I didn't know any better.

My job was to work alongside a secretary called Laura (I have changed the names to protect the guilty) who also happened to be the company owner's daughter. She seemed fine when I first met her, but it didn't take long for the mask to slip.

I took over the position from a young woman I had never met but who I was compared to from day one. *"Wow, Lucy picked up the job much quicker than you"* … *"You are not a quick learner like Lucy was"* … etc

I tried not to let the harsh comparisons get to me and remained as friendly and affable as I could. But this too was soon abused. It began with her picking at my use of normal everyday language. *"Would you stop saying 'really?' all the time?"* Laura snapped. *"It makes you sound brain dead, like an alien who has just landed on Earth and doesn't know anything."* I was actually just trying to sound politely interested in whatever banality was being discussed in the office at the time.

Laura was also a homophobic bigot, and didn't care who knew. The TV drama 'This Life' was on being aired on the BBC at the time, and it included a gay love story. *"Did you see that filth last night?"* she asked people as they came into the office. *"Two men kissing in the shower. Disgusting."*

Our office had frequent visitors, the main one being Patricia from the Buying Department, who always seemed to lurk when I was bending over one of the desks to sort out the post. They would make jokes and comments about me within earshot, and as she left the room she would slap my bottom while Laura laughed.

Humiliation and degradation are the cherished tools of the bully, and Laura regularly dispensed them against me. The worst moment for me was the day she took a file from the shelf and discovered a document had been put in the wrong place. There were a handful of people in the room at the time and Laura decided to let rip:

"DO YOU HAVE COTTON WOOL FOR BRAINS OR SOMETHING? ARE YOU COMPLETELY STUPID? ARE YOU COMPLETELY USELESS? HOW MANY TIMES HAVE I SHOWN YOU THE FILING SYSTEM NOW?"

I apologised, tried to tell her it was a genuine error, but she could not be pacified, especially not while she had an audience, although they looked almost as uncomfortable as me, especially Greg from Graphic Design, who she had screamed at about something the previous week. Yes, I was not the only target of her rage in that building, and she got away with it because she was the company owner's daughter. But he didn't defend me, nobody defended me, and so I took my despair, my utter humiliation, my feelings of worthlessness, of ineptitude, of abject self-hatred, and went into the adjacent office with a paperclip, opened it up, pulled up a shirt sleeve, and scraped its sharp edges against my wrists. I was showing myself exactly what she made me feel about myself.

Workplace bullying is a serious matter, because it leaves the victim mentally wounded for life. Their confidence and self esteem will forever be damaged, either just dented or completely shattered. This is the first time I have opened up about my horrible experience in that office. Maybe I feared people would automatically take the side of the female perpetrators because of the gender dynamics in play?

The scars on my wrists healed, but the scars in my mind remain.

The featured image is not a depiction of Laura or the author Mr Calvary.

Female Privilege on the Titanic

AVfM Video Source · 20 May 2022 · Archived copy · Original

Sweden, where man-beating is sport!

RK Hendrick · 21 May 2022 · Archived copy · Original

Welcome to the modern nation of Sweden, where brutally beating an unarmed man without justification or cause (by a female police officer) is permissible and socially acceptable.

In my lifetime, I have been a prosecutor, a defense attorney and a Pro Tem (part-time) Municipal Judge. I have read tens of thousands of police reports, viewed hundreds of police videos, completed many “ride alongs” with on duty police officers, participated in countless criminal trials and hearings, conducted thousands of interviews with police officers, been through hundreds of hours of courtroom police officer testimony, and trained & advised police officers on Search and Seizure. To be candid, I tend to have a very favorable view of police officers, as I know and appreciate how difficult their jobs can be.

Unfortunately, there are exceptions to this perspective.

Take a moment to review (more than once) the YouTube video that accompanies this article. I reviewed this video well over a half-dozen times. Each time I see it, I get completely appalled and outraged! To be candid, the police officer’s conduct in this matter is disgusting, inhumane and amoral!

The video was taken in central Stockholm on Brunnsgatan (Brunns street) on or about the evening of July 11, 2013.

Upon review of the video of this brutal attack, you will note the following:

- At No Time did this male citizen engage in physically threatening behavior towards the female police officer.
- At No Time did this male citizen engage in physically abusive behavior towards the female police officer.
- At No Time did this male citizen engage in physically lewd or profane gestures towards the female police officer.
- At No Time did this male citizen yell at this female police officer.
- At All Times, this male citizen used open, respectful and compliant body language towards the female police officer. His arms were down at his side and the palms of his hands open.
- At All Times, this male citizen maintained an appropriate physical decorum and respectful distance from the female police. (Police officer safety).
- At All Times, the physical safety of the female police officer was NOT at issue and there was NO immediate and/or imminent physical harm being directed at her by the male citizen.
- At No Time did this male citizen provoke an attack by this female police officer.
- At No Time while being brutally attacked by the female police officer, did this male citizen engage in any type of physical alteration, combative behavior, retaliatory behavior or assaultive behavior towards the female police officer.

Regardless of what verbal exchange may have occurred off camera prior to this brutal attack or during the actual video, there is absolutely NO justification or basis for the officer’s conduct and use of physical force.

This vicious unprovoked attack is completely without cause and/or reason. Under NO (zero) circumstances can the conduct of this police officer be morally justified and/or condoned. Any well-trained, well-adjusted police officer knows that when there is NO physical threat (to you or anyone else) you do NOT have the right to beat a citizen (bloody) to the ground with the aid of a baton and a German Shepherd attack dog! Bottom line: This is blatant misandric bigotry and the use malicious physical abuse on the part of the police officer.

If a male police officer engaged in this type of brutal unprovoked behavior and assaulted an unarmed female citizen in this manner, there would be an international outrage. This officer should be prosecuted to the fullest extent of the law and go to prison with all of the other criminals. There is absolutely no rationale or excuse for this vicious inhumane conduct!

RK Hendrick, Esq.

Creator / Co Admin. of the Facebook Group: “Friend of Protection For Men” … The largest and most active Men’s / Fathers’ / Boys’ Rights & Issues Discussion Group on Facebook with an international membership of some very influential and brilliant people. https://www.facebook.com/groups/protectionformen/

Author of: *How To Avoid Getting Screwed When Getting Laid*…Available on Amazon.com

Sinking Ship – Cyanide & Happiness Shorts

AVfM Video Source · 22 May 2022 · Archived copy · Original

“Microaggressions”, “Trigger Warnings”, and the new meaning of “Trauma”

Chris Hernandez · 23 May 2022 · Archived copy · Original

When I joined the Marines, I met a man who had survived a helicopter crash during a training exercise. The first time I saw him his head and face were covered in burn scars. A balloon filled with saline, that looked like a dinosaur’s crest, was implanted in his scalp to stretch the skin so hair could grow. Something that looked exactly like the checkered buttstock of an M16A2 was imprinted on one side of his head. He greeted me when I checked in to my unit, and totally ignored the shocked expression I must have had when he approached. He shook my hand, asked a few questions, then left with a friendly “See you later, PFC.” His demeanor left me with the absurd thought, *Maybe he doesn’t know how strange he looks.*

He had been assigned to my reserve unit while undergoing treatment at a nearby military burn unit. I wound up becoming friends with him later, and eventually worked up the nerve to ask him about the crash. Of course, I quickly followed my question with, “But if you don’t want to talk about it, nevermind. Sorry.”

He brushed off my concerns. “Nah, no problem. The day I can’t talk about it is the day it starts to haunt me.”

He told me about loading up with his platoon in the helicopter that day. He described what it was like to see the ground coming through the window and realize they were about to crash. He talked about grabbing his seat belt release, being knocked unconscious on impact by his rifle butt slamming into his temple, and waking up on the floor with his head on fire. He told me how he crawled toward the exit, in flames, past screaming, burning Marines trapped in their seats. He recounted his memory of shouting that he would come back to help them. He told me how he managed to drag himself over the edge of the helicopter’s ramp and fall into a rice paddy. He told me about other Marines who saw the crash and ran to save him and some others. He talked about all the friends he lost that day, more than a dozen. He talked about how much he missed being an infantryman, and how he had made peace with the fact that he could never be one again.

What struck me was how easily he was able to tell the story. I had never heard of someone making a decision not to let trauma affect their lives. I had a great uncle, still alive then, who had been a Marine in the Korean War. He came back traumatized, took years to get back to normal, and to his dying day never told anyone in the family what he experienced. Even after I became a Marine, he gave me only the barest details of his service. As far as I know he never told his Marine son either. Unlike my friend, my uncle couldn’t talk about his trauma.

I’ve experienced trauma myself. I don’t know how many murder scenes I’ve worked as a police officer. I remember the shock I felt when I walked up to a car after a seemingly minor accident and saw a two year old’s head lying on the floorboard. I stood helplessly outside a burning house as a ninety-two year old woman died inside, while her son screamed hysterically beside me. For years after my time as a soldier in Iraq I’d have a startle response if I unexpectedly saw a flash, like from a camera, in my peripheral vision (it reminded me of flashes from roadside bombs). Soldiers near me were shot, burned or killed by weather in Afghanistan.

My childhood wasn’t rosy either; early one morning when I was eight I heard pounding on our kitchen door, then was terrified to see a family member stumble into the house covered in blood after being attacked by a neighbor. Even today, after thirty-five years, I still sometimes tense up when I hear a knock at the door. When I was ten, my eleven year old best friend committed suicide because of a minor sibling dispute. He wrote a note, left a will, snuck his father’s pistol from a drawer and shot himself. I was severely affected by his death, and ten years later got a copy of his suicide note from the city morgue. After I read it, I finally felt that I could heal from that horrible event.

I’m no stranger to trauma, and I’ve dealt with it by writing and talking about it. I suppose I’ve always defined “trauma” the traditional way: a terrible experience, usually involving significant loss or mortal danger, which left a lasting scar. However, I’ve recently discovered my definition of trauma is wrong. Trauma now seems to be pretty much anything that bothers anyone, in any way, ever. And the worst “trauma” seems to come not from horrible

brushes with death like I described above; instead, they're the result of racism and discrimination.

Over the last year I've heard references to "Microagressions" and "Trigger Warnings". Trigger Warnings tell trauma victims that certain material may "contain disturbing themes that may trigger traumatic memories for sufferers"; it's a way for them to continue avoiding what bothers them, rather than facing it (and the memories that get triggered often seem to be about discrimination, rather than mortal danger). Microaggressions are minor, seemingly innocuous statements that are actually stereotype-reinforcing trauma, even if the person making the statement meant nothing negative.

Here are two examples of "trauma" from the "Microaggression Project" (http://www.microaggressions.com/):

My dad jokes with my younger sister that he remembers selling Girl Scout Cookies when he was a Girl Scout. She laughs, understanding the fact that since he's a boy means that he could not have been a Girl Scout. Thanks, Dad. I'm a boy and a formal Girl Scout.

The assumption that Girl Scouts will be girls. That causes trauma.

24, female-bodied, in a relationship – so Facebook shows me ads with babies, wedding dresses, and engagement rings. Change gender on Facebook to male – suddenly I get ads pertaining to things I actually care about.

Facebook thinking a woman might be interested in marriage and children. That causes trauma.

As one might expect, "Microaggressions" and "Trigger Warnings" are most popular in our universities. In late 2013 A group of UCLA students staged a "sit-in" protest against a professor for – no joke – correcting their papers. These "Graduate Students of Color" began an online petition stating "Students consistently report hostile classroom environments in which the effects of white supremacy, patriarchy, heteronormativity, and other forms of institutionalized oppression have manifested within the department and deride our intellectual capacity, methodological rigor, and ideological legitimacy. Empirical evidence indicates that these structural and interpersonal microaggressions wreak havoc on the psychophysiological health and retention rates of People of Color. The traumatic experiences of GSE&IS students and alumni confirm this reality" (http://www.thepetitionsite.com/931/772/264/ucla-call2action/).

A college professor expecting graduate students to write grammatically correct papers. That causes trauma.

In addition to correcting grammar, the professor insulted the "Graduate Students of Color" by changing "Indigenous" to the proper "indigenous" in their papers, thus reinforcing white colonial oppression of indigenous people. Oh, and he shook a black student's arm during a discussion. "Making physical contact with a student is inappropriate, [the aggrieved Graduate Student of Color] added, and there are additional implications when an older white man does so with a younger black man" (https://www.insidehighered.com/news/2013/11/25/ucla-grad-students-stage-sit-during-class-protest-what-they-see-racially-hostile).

A white professor gently touching a black student's arm. That causes trauma.

I've reviewed these reports of "trauma", and have reached a conclusion about them. I'm going to make a brief statement summarizing my conclusion. While I mean this in the nicest way possible, I don't want victims of Microaggressions or supporters of Trigger Warnings to doubt my sincerity.

Fuck your trauma.

Yes, fuck your trauma. My sympathy for your suffering, whether that suffering was real or imaginary, ended when you demanded I change my life to avoid bringing up your bad memories. You don't seem to have figured this out, but there is no "I must never be reminded of a negative experience" expectation in any culture anywhere on earth.

If your psyche is so fragile you fall apart when someone inadvertently reminds you of "trauma", especially if that trauma consisted of you overreacting to a self-interpreted racial slur, you need therapy. You belong on a psychiatrist's couch, not in college dictating what the rest of society can't do, say or think. Get your own head right before you try to run other people's lives. If you expect everyone around you to cater to your neurosis, forever, you're what I'd call a "failure at life", doomed to perpetual disappointment.

Oh, I should add: fuck my trauma too. I must be old-fashioned, but I always thought coming to terms with pain was part of growing up. I've never expected anyone to not knock on my door because it reminds me of that terrifying morning decades ago. I've never blown up at anyone for startling me with a camera flash (I've never even mentioned it to anyone who did). I've never expected anyone to not talk about Iraq or Afghanistan around me, even though some memories still hurt. I don't need trigger warnings because a book might remind me of a murder victim I've seen.

And before anyone says it; being Hispanic doesn't make me any more sympathetic to people who experience nonexistent, discriminatory "trauma". Discrimination didn't break me (or my parents, or grandparents). I've been discriminated against by whites for being Hispanic. I've been threatened by blacks for being white. I've been insulted by Hispanics for not being Hispanic enough. Big deal. None of that stopped me from doing anything I wanted to do. It wasn't "trauma". It was life.

Generations of Americans experienced actual trauma. Our greatest generation survived the Depression, then fought the worst war in humanity's history, then built the United States into the most successful nation that has ever existed. They didn't accomplish any of that by being crystal eggshells that would shatter at the slightest provocation, they didn't demand society change to protect their tender feelings. They simply dealt with the hardships of their past and moved on. Even my great uncle, the Korea Marine, never expected us to tiptoe around him. He wouldn't talk about his experience, but he didn't order us not to.

So again, fuck your trauma. If your past bothers you that much, get help. I honestly hope you come to terms with it. I hope you manage to move forward. I won't say anything meant to dredge up bad memories, and don't think anyone should intentionally try to harm your feelings.

But nobody, nobody, should censor themselves to protect you from your pathological, and pathologically stupid, sensitivities.

[Ed. note: this post originally appeared here.]

When fathers love their children more than Crazy

Tim Merchant · 23 May 2022 · Archived copy · Original

I was in an abusive relationship for twenty years, of the sort perfectly described by Paul Elam of 'A Voice for Men' and Dr. Tara Palmatier of 'Shrink4Men' in their excellent, and maybe even life-saving, 'Going Mental' show, and to take it up a notch, by Dr. Robert Hare, the acknowledged world expert on psychopathy.

And still I wonder if this was not just a very bad marriage of the type I used to see around me in Britain all the time. And that, in part, was the problem …

Paul Elam argues that when we men say we cannot not leave Crazy because we don't want to leave our children behind, what we claim is not accurate, is even dissimulating, of our true motivations. We just want to be with Crazy, but the desire to protect our children sounds so much more defensible and reasonable than the true explanation of our crack-pipe addiction to Crazy.

And maybe he is right in all cases. Maybe we lie to ourselves all the time. Maybe we are just addicts who will say anything to justify our ongoing fixes. But that is not what it felt like, and certainly not what I was telling myself daily, which may mean something … or nothing. I have spent a lifetime in psychological research and I know from oceans of data I could drown in that we know what we like and we dislike, but we are useless at determining what drives us, without the aid of statistical analysis.

And our explanations go no way to explaining why we didn't split with Crazy straightaway, before there were any children, when even then it was obvious that she was plain nuts, and more vicious than anyone we knew.

So, first of all I have to explain to myself, and to you, why I did not leave Crazy in the five years before there were children. Then I have to explain why I didn't leave her for another fifteen years thereafter, after there were children. These explanations, necessarily are different.

And I have to admit from the very beginning that my ex-wife, 'Rafaella' was crazy. Over twenty years, as much in the beginning as in the middle as in the end, she conformed to the behavior outlined by Paul and Dr. T., and according to Dr. Hare's checklist she is a stone cold psychopath.

Before I met Rafaella, I had never had a successful long-term relationship with a woman – plenty of long-term friendships with women, some short-term intimate relationships with women – but no real love match. Yet I knew it was possible. My parents were very much in love with each other for nearly fifty years. One of my sisters had been deeply in love with my brother-in-law for thirty-five years. A couple of pairs of my friends were clearly still in love after a significant period. But not me.

I wanted that. I knew it was possible. And, as all experts attest, Crazy is exceptionally good at presenting herself as your ideal mate. Rafaella was my chance. I wanted that reality and, yes, I wanted that status. I never had photos of Rafaella and my children on my desk at work, but I knew it was important to project yourself as a family man both at work and in society at large.

Equally, many of the relationships I had observed were, by any definition, awful. My great-grandmother was a heinous bitch. One grandmother terrorized her mild, and as it happens foreign, husband all his life. The other grandmother was, by all reports, intensely dislikable. One set of aunts and uncles were miserable together. Another aunt was so vile that she was nicknamed 'Lem,' for 'lemon,' for 'sour.' Most of my family in my generation were engaged in relationships in which they would end up divorced, and similarly many of my friends.

In her book, 'Bringing Up BeBe,' Pamela Druckerman describes her New York and British girlfriends sitting around describing what losers their husbands were, these 'losers' often being CEOs of international companies or top professionals. And that was my experience, too. I studied Law at Cambridge, so many of my friends were lawyers, accountants, and similar, in top professional firms. Their wives could barely count a university degree between them and virtually never had a career to talk about, or even a job, and yet they openly berated the

hopelessness of their husbands who earned far less than they should have done (bearing in mind that some of them ended up earning in excess of $1 million a year), they were always at work, they couldn't put a diaper on a baby, they never did the housework, they never played with the children, they were terrible cooks etc. Most of this was complete bullshit. British men tend to contribute more toward the household chores and pleasures than those of almost any other nationality. But, hey, what is the truth in a good story?

So when the same thing happened to me, with a wife who downplayed everything I did and up-played everything she did, it seemed more of the same rather than an outrageous travesty of the facts, of the observable facts – I had two Masters degrees and a First Class Bachelors degree, and I was the Strategy & Planning Manager of the European end of a major global corporation; my wife had no job and no qualifications. Everything is fair game in the new 'everyone is equal' world.

So I looked around and it was a simple decision. I could be lonely and alone or I could be lonely within a male-female partnership, and being in a long-term partnership scored you more credibility points at work and among your friends.

Then we drifted into marriage, and into having a child. I was aware that my family didn't greatly approve of Rafaella, but they all lived far away. Some of my friends thought we had the happiest relationship they had seen.

Rafaella was always dissatisfied and never troubled to keep any of her dissatisfactions to herself. I thought she would grow up, but she never did. Then there was our first child, although maybe not mine, and she seemed to become more manic than usual, claiming there was something seriously wrong with him when neither the doctors nor I thought so. And then a second child, by which time Rafaella was demanding that I become a completely different person, because every aspect of my personality was unsuitable to her needs – and, boy, did she have a lot of needs.

But with the arrival of children, the dynamic changed. I adored my children, both of them. One of my biggest fears had been that we would have children I wouldn't actually like. But I loved both of them immediately, and they loved each other. So what emerged was a double-triangle of intense relationships within the family. Me and the boys loved each other, with Rafaella as a really loud, aggressive TV set playing over in the corner of the room that we knew not how to turn down or turn off. Equally, Rafaella and the boys were in another mutual love relationship, with me at work. Those two triangles worked fine so long as they didn't connect at the apex, between Rafaella and me.

From then on, as Rafaella ranted on and spent twice as much money as I was earning month after month after month, I asked myself how I could get myself out of my relationship with Rafaella but keep the boys. I loved the boys. Within a horrible marital dynamic they were sweet and loving and kind and innocent. They were the loves of my life at that time; I just had to learn to get rid of Rafaella, or to ignore her.

The problem was that, if I divorced Rafaella, she would, to all intents and purposes, have gained full custody. Everybody talks about 50/50 custody, but actually it is 85/15 – one weekend in two – and in the UK, as in the US, in 80% of cases primary custody is given to the mother. This leaves the father to see his children every other weekend, tearing them from their mother, their routines, their home, their friends, their things, in a ritual of maintaining a relationship with someone they once knew who increasingly resembles a transgender version of good old Aunt Matilda. Great!

Worse, in 70% of cases in the UK, the father never sees his children again. This may be because fathers cannot face that 'transgender Aunt Matilda' effect, or because of parental alienation, or because the fathers or mothers move too far away from each other to make visitation practical, I don't know.

So, the likelihood is, as a father in the UK, that you will never see the most important people in your life thus far ever again. Yes, they will be still alive, but as the poet Tony Flynn put it, 'Living in the same world isn't so much.'

And what would happen if by some chance the father got primary custody, if perhaps the mother was found

perched up on a mountain of empty vodka bottles, surrounded by the flames of her house she had set fire to with the explosion of her meth factory, after having been suspected of stabbing the children numerous times in near-fatal injuries?

Well, us fathers work. We have careers. In my case, I was out of the country, any country, at least once a week. What provisions could I make to look after the children in my care. 50% of my earnings went straight to the Government in taxes (and, actually, it was probably nearer 60%). 50% of the rest paid for the house. Then there was food, clothing etc. for me and the children, and alimony for the ex-wife. On top of this there was the nearly $500,000 debt my ex-wife had run up on my credit cards. Where on earth was the money to come from for a full-time child-minder costing maybe $3,000 a month, i.e. my total net salary after tax? Grandparents? My father was dead and my mother was 85 and soon to develop alzheimer's, and two hundred miles away from where I was working.

That was a financial equation that was impossible to bring to reality, which is probably why mothers in the UK invariably get 85% custody. They don't have full-time jobs, they are therefore free to look after the children, and all this is paid for out of something like 75% of the ex-husband's net income. And he still won't get to see his beloved children, or they will be taught to be about as vicious to him as his ex-wife is.

Small wonder, I would say, that husbands decide to stay and fight it out.

Then there is the issue of whether, as a caring father, you want to leave your children in the hands of super-bitch who is brutal to almost everyone you know and whom you believe will turn on your children when you are gone.

Actually, that is a wrong assumption. She probably won't. In the end, I left Rafaella after one of my children nearly died from the stress of our relationship and the other started to become seriously OCD and missed several days a week of his schooling because he was feeling ill. I was persuaded by an expert that it was I, in fact, who was the problem. Without me, the children would be fine.

So, I left, and they are fine so far as I know – my ex-wife will not allow me any contact with them whatsoever, so I can't be sure. I fell in love with a truly wonderful Irish-American girl (I strongly recommend them), I moved to the US, I cut all communications with my ex-wife, I offered my children a home with us if they so chose, my ex-wife married a millionaire, the children seem happy – or at least not so unhappy that they want to come and live with me – job done. The only person who is miserable out of this final outcome is my ex-wife's new husband, who gratifyingly left her four times in their first year together. Everyone else is great.

The moral is therefore that I should have left way back, but what were the chances then of such a triumphal outcome? I don't know, and that is the problem …

Breakthrough medical treatment for feminism & related disorders

August Løvenskiolds · 24 May 2022 · Archived copy · Original

It is with great happiness and no small level of relief that *A Voice for Men* announces the first set of medical protocols for dealing with the infectious disease known in the popular vernacular as "Feminism." This puzzling disorder afflicts about 20 percent of the United States's population, resulting in paradoxical symptoms of increased aggression, paranoia, and projection in women, and an unnatural passivity and sexual cessation in men.

In addition to mental disorders, Feminism's major physical impact is to cause abortions, both spontaneous and medically induced, that cost the afflicted the lives of millions of their healthy children as well as wasting countless public medical resources better spent on treating other life-threatening disorders, such as infectious diseases and bodily injuries.

Background

Oftentimes the causes of even widespread diseases can remain obscure and the medical establishment can be slow to recognize cutting-edge theories and treatments, so even as we appeal to medical authorities to take these findings seriously, we recognize that the process of altering the popular understanding of pathological Feminism will be contentious and time-consuming.

For example, once upon a time, the cause of the ubiquitous stomach ulcer was obscure, and often attributed by medical science to vague factors like "stress" or "spicy foods." Bland diets and the career-killing "stress management" of ulcers had poor track records that frustrated patients and doctors alike, although the ongoing treatment of ulcers using ineffective measures did provide something of a financial boon to both legitimate medical practitioners and pseudo-scientific "alternative" therapists.

In 1982, however, it was discovered that stomach ulcers were caused by a bacterium now known as *Helicobacter Pylori*. This finding was controversial for years but eventually led to effective treatments.

Likewise, a disease known first in the early 1980's as "GRID", or "Gay-Related Immune Disorder," was often attributed to libertine homosexual lifestyles of that era, but as our understanding of the disease eventually transcended both liberal and conservative ideologies it became known as "AIDS," determined to be caused by infection with the virus dubbed HIV.

Like stomach ulcers and AIDS, the causal factor of Feminism was once obscured by poor research, financial motivations, and ideological concerns such as the alleged "patriarchy". Once Feminism achieved its stated goal of legal equality for women with men (and feminists' *sotto voce* goal of female societal domination) it became clear that something other than ideology was driving the increasingly febrile daily behaviors of feminists.

Indeed, it wasn't until January of 2015 that the infectious agent for Feminism was first identified: a bacterium known as *Toxoplasma gondii,* or T. Gondii.

Toxoplasma gondii: The cause of Feminism

Let's review the facts known about T. Gondii and how it relates to Feminism.

T. Gondii lives in rodents such as mice, members of the feline family known as domestic cats, and humans as well as other warm-blooded animals, many of whom are common human food sources. Cats are crucial to T. Gondii insofar as it can only reproduce in their digestive tracts and cats propagate the disease through their feces.

T. Gondii has evolved to make rodent hosts alter their behavior to become suicidal: once infected they become sexually attracted to cat urine and instead of avoiding predation, the mice seek out cats to eat them.

Growing evidence revealed in the journal *Preventive Veterinary Medicine* suggests T. Gondii also causes vast amounts of personality disorders in humans. The CDC reports about 60 million Americans are infected with T.

Gondii, which creates brain plaques that can alter human personalities; in particular, it makes people's thinking more gender neutral: studies show infected women adopt active male-associated traits and infected men adopt passive female-associated traits. In other words, infected humans become feminists as their new behaviors conflict with cultural expectations of normal gender behavior.

Observed mostly anecdotally, the high number of feminist cat lovers is a further result of T Gondii's modification of human mental processes, creating feminists out of otherwise normal humans who, likewise, lose behavioral and physical characteristics more normalized to their respective genders, much in the same way as T. Gondii makes rodents adopt suicidal sexual desires.

The feminist inclinations inculcated in T. Gondii infected human individuals have additional effects: they disrupt human pair-bonding and sexual reproduction, inevitably leading to a solitary death of the host feminist that can go unnoticed for weeks or even months by the larger, uninfected society. Once one of these infected feminists dies alone and is subsequently consumed by rats or cats, the life cycle of T. Gondii proceeds even faster, but this is not essential to the survival of the infection, merely an enhancement.

Around 20% of the U.S. population is infected with T. Gondii. Also, around 20% of the U.S. population identifies as feminist. Studies of the overlap of these two populations are expected to provide routine confirmations of this discovery, better establishing both correlation and causation of Feminism and related disorders such as schizophrenia by T. Gondii.

The meme of feminists dying alone (often with their cats) has been noted here, and here.

Treatment and disease management protocols

Although high doses of psychoactive drugs seem to interfere with the effects and reproduction of T. Gondii, a pharmacological cure for Feminism remains elusive. It is hoped that the huge number of Feminism sufferers will provide lucrative incentives for the market to research potential treatments for this scourge.

Once infected, the damage to the brains of feminists appears to be permanent in most cases, although in an increasing number of sufferers spontaneous remission away from feminism has been observed. "Trigger warnings" and other irrational mental gymnastics seem to perpetuate Feminism and are best ignored by those seeking to grow beyond the hurdles created by the infection. Only the most tangentially infected and mentally stable of feminists seem to be able to manage this feat.

Until an effective treatment or cure is found, it is recommended that domestic cats, when employed as pets and companion animals, be kept exclusively indoors where they can be dissuaded from eating infectious mice or birds. Indoor/outside cats should be avoided. Working outdoor cats on farms, granaries and other areas should be isolated from human touch until they have passed an isolation protocol.

Likewise, all contact, and especially sexual encounters with feminists, particularly cat-owning feminists, should be avoided since the possibility of infection or unjustified rape allegations soars in this population. Ironically, avoiding "cat-calling" and other "rapey" behaviors ostensibly censured by feminists for substandard and/or minority men should also be adopted by even the most attractive and wealthy men, who are urged to seek more healthy, non-feminist partners for their sexual outlets.

Until a cure is found, socially isolating feminists and their cats' feces is the most prudent and effective way of containing the damage caused by this horrible disease.

Boys were invited to slap a girl

AVfM Video Source · 25 May 2022 · Archived copy · Original

Eating MGTOW: Stuffed Chauvinist Pig

Walter Romans (TDOM) · 26 May 2022 · Archived copy · Original

I was a bit hesitant to write an article for this MGTOW series since it brought back college memories of my little British sports car, once again sitting on the side of the road in dire need of transport back to the service station for yet another repair I couldn't afford.

You see, back when I was a frat boy in college majoring in courses now related to rape studies, I decided that, in order to attract all the young, innocent, drunken college women that I was entitled to introduce to patriarchy, I would need a sexy little car. Instead, I bought an MG.

It looked like a car, but it mostly just sat in the parking lot at the frat house because, well, it was British and that is pretty much what British cars did back then. But I guess that is only fair since I have criticized Paul's recipes and called August's chicken boring, that I give them a chance to criticize my own recipe. So, although my MGTOW isn't quite the same as their MGTOW (NAMGTOWALT), a little diversity never hurts, right?

So I give you:

Stuffed Chauvinist Pig
(about 12-15 servings)

1 pork loin (about 5 lbs, costs about $12.50)

Trim any excess fat and starting about half an inch from the end cut a lengthwise opening along one side of the loin to within about half an inch of the other end. Cut as deep as you can without piercing the other side. The opening will form a large gaping gash into which you can thrust… well, you'll see.

Marinade
¼ cup (60 ml) white wine
¼ cup (60 ml) white wine vinegar
½ cup (120 ml) apple juice
1 tbs sriracha (15 ml) chili sauce
1 or 2 dashes Worcestershire sauce
Salt, pepper, sage, rosemary, thyme

Like anything that is about to be stuffed, the pork loin should be well lubed. Combine the marinade ingredients; place your loin into as small a container as it will fit and pour on the marinade. Put it back into the fridge and leave it alone for anywhere from a couple of hours to overnight.

You can do this with a pork loin but don't try putting off young, innocent, drunken college women. This is asking for a false rape accusation whether you indulge them or not: they may come to regret the experience and then so will you.

Stuffing
½ cup (120 ml) dry bulgur
½ cup (120 ml) dry buckwheat
2 cups (480 ml) water
Seasonings: Salt, pepper, sage, rosemary, and thyme
½ cup (120 ml) pecan pieces
½ cup (120 ml) dried fruit (I like raisins, dates, figs, apricots, prunes, cranberries, etc. Just chop anything large into raisin or cranberry-sized pieces)

Cook the bulgur and buckwheat in the water with the seasonings (it cooks the same as rice). If you've purchased whole pecans put some of your excess testosterone to good use by placing them between paper towels on the

counter and violently battering them into submission with a mallet. If you've got large pieces of dried fruit, now would be a good time to hone your knife skills by chopping the fruit into small pieces. Mix into the cooked grains.

Preheat the oven to 350 degrees F (about 175 C). Remove your meat from the marinade and pat dry with a paper towel to get rid of some of the evidence. Stuff the meat with as much of the stuffing as you can.

If you know how to tie a stuffed piece of meat, then now is a good time to apply a little bondage. If not, use a few toothpicks to secure the stuffing.

Place your loin on a baking sheet and roast in the oven until the internal temperature (in the center of the stuffing) reads at least 150 F (about 65 C).

Remove from the oven and allow to rest for about 20 minutes. Remove the string or toothpicks and cut into 1 inch slices. Serve with any leftover stuffing and steamed veggies.

But wait, there's more.

No good piece of meat is ever finished until you've smothered it in white sauce.

Dilute about half a cup of mayo with some white wine vinegar until it drizzles nicely off a spoon. Add a little minced garlic and/or grated horseradish, some salt and coarse ground black pepper. Drizzle over your loin.

Voilà! Stuffed Chauvinist Pig.

Sadly, I never did become the serial rapist that my feminist overlords insisted that I should aspire to be.

Instead, my career options as either patriarch or as MGTOW were cut short when I sold the car and met a nice Asian woman who wanted nothing more than to make my sammiches, bring me beer, and massage my feet; all while working two jobs so I don't have to.

And the children of Crazy?

Tim Merchant · 26 May 2022 · Archived copy · Original

Editorial note: this is Part 2 of an essay series that started with When fathers love their children more than Crazy. "Crazy" meaning the crazy woman in a man's life.–Ed

Not everyone believes us fathers when we say that our greatest concern during our relationship with Crazy was the welfare of the children, but that's okay because we are all too used by now to outsiders not believing a word we say and, besides, there is probably very little objectively identifiable evidence that we were.

We did everything wrong, didn't we?

Yes, we probably did, but we didn't mean to.

My wife, Kathleen, was brought up by Crazy as her mother and had to watch her dad being beaten up by her emotionally day-in, day-out, sometimes feeling forced to take on her mother on her father's behalf at an age – like five – when everyone should have been taking care of her, not vice-versa. As far as she is concerned, her father was collusive with her mother by hanging around being attacked when he should simply have walked off, as she begged him to.

"Go, Dad, please go."

It wasn't that she didn't love him; she loved him very much. It was that, by standing there taking all the punches, he was putting her in danger. She was terrified and distressed by the constant arguing, and Crazy tried to involve her in her reign of abuse against her father whenever she saw an opportunity. Once Kathleen was so outraged by her mother's machinations that she set fire to her.

What should her father have done, according to Kathleen?

He should have taken hold of Kathleen's hand, whatever time of day or night the dispute was taking place, and told Crazy, "I will not have arguments with you in front of our daughter, ever," and then taken Kathleen to a public place, like a bar, where preferably the revelers would inevitably have asked him what his five year old daughter was doing with him in a bar at eleven o'clock at night. Shouldn't she have been in bed?

… and then her father could have told them, and Kathleen would have confirmed his side of the story.

She bets that her mother would never have attempted to argue with her father in front of her again. Crazies hate having their antisocial behavior made public. And if her mother had tried to beat him up again verbally in front of her, he should have taken Kathleen to the bar again … as many times as it took to make her mother shut up.

The trick would not have been in her father walking out and going to a bar – he did that plenty of times anyway – it would have been in taking Kathleen with him. Who believes a guy in a bar bleating about the abusive behavior of his wife? No one. Who believes a tiny child in a bar late at night confirming that her dad is telling the truth? Everyone. And a few people there, or who subsequently heard about her having been there, might well have been moved to do something about it.

I wish I had thought of that … or I think I wish it. I doubt, in Britain, picking up a small child and taking it to the local pub would work – not enough community, unless we happened to be living in a small village where word would get around in seconds, but we didn't live in a small village. I could have taken the children to my family, but I am not sure that would have had the desired effect, either; your own family would be considered too partisan, and Crazy's family was five thousand miles away. To a friend's house? That might have worked, especially if I had taken the boys to the house of one of Crazy's friends. That could really have hit the mark, and as Paul Elam argues, it is the absolute duty of the sane partner to protect the children because we are effectively their only hope.

Would that have been it? Would Crazy have stopped abusing me?

No, of course not, Crazies have to abuse in the same way as sharks have to swim forward, but it would probably have stopped Crazy abusing me in front of our two boys in the house. In the car, with Crazy driving, that would have been a different matter. My Crazy ex-wife loved to trap me as a passenger in the car she was driving, with the two boys in the back seat. She once started eleven different arguments with me under those circumstances during a fifty-four minute car journey, and several times I got out of the car I was driving and walked home because Crazy, as a passenger, wouldn't stop shouting at me in front of the children.

I have learned over time that one of the big tricks of Crazy, as it was of my ex-wife "Rafaella, is to define "us" as her and the children vs. me as "your father." That maneuver worked even in my absence. So, "What are you doing to us?" means "What are you doing to me?"; "You are not listening to our needs" means "You are not listening to my needs"; "You have no interest in us as a family – I am a single parent" means "You have no interest in my needs – and if you want to point out what you are doing for the children, I am the only parent who matters here."

Early on, Rafaella was very aggressive toward the children too, but that soon stopped when she realized that the children were more use to her as allies than they as targets, in other words that they were more useful in her camp than mine. Thereafter she focused on grooming the boys' affections all the way by giving them everything they could possibly want, even things they never knew they wanted until they were offered them by her. A particularly successful trick of Crazy's was to buy the boys daily presents – quite big ones – in the knowledge that I would soon object to the cost of this exercise, which was anything up to $50 a day, and $1,000+ on special occasions if I didn't take the bait at $50. So she became the parent who really listened to her children and got them what they craved, whereas I was the one who said, "No. We can't afford to buy that." My nickname for the longest time was, "Papa who always says no." The converse trick was that she would demand that I take away something the children wanted, like staying up late, and when I complied just to keep the peace between us, she would turn around and say that of course the children could stay up late tonight, we could all watch a movie together or something.

As anyone knows who has been in this type of abusive relationship, the games, tricks, out-maneuvering and gaslighting are like a fog all around you. You haven't a clue what is coming next, only that something is coming next because there has been peace for a few hours. "It's too quiet around here …" is a thought that informs domestic violence movies too.

One of Rafaella's masterpieces was to summon "the jury of the children," my description of the technique, not hers. She would secretly agree a course of action with the boys behind my back, then she would summon me to hear what "we" have decided. Anywhere sufficed, but she had a particular penchant for persuading the boys to get into the bathtub with her and then summoning me to the bathroom for a "family chat." Why are Crazies especially crazy and aggressive when they are naked? I have heard several abused men mention that. In Rafaella's case she claims that she is a Merangel and that her primary element is water, but they can't all be Merangels.

The other classic ruse is using the children as messengers – "Tell your father …" Strangely, Rafaella didn't use this technique very often. I think it would have been an insult to her sense of creativity. What she did instead was to sit down with them and tell them "Your father…" stories, sometimes for hours on end, or once we had finally divorced and I had moved five thousand miles away, she would get the kids to Skype me, then hijack the conversation I was having with them in order to make her demands – yep, in front of them.

I don't know if there is a single effective answer to managing Crazy. I certainly tried persistently for twenty years to find one, and I never did. Crazies are like the scorpion in the story where a scorpion asks a toad to give him a piggy-back across a river.

"But you'll sting me and kill me," protests the toad.

"That would be stupid," counters the scorpion. "I would drown too."

So the toad complies and starts carrying the scorpion on its back across the river. Halfway across, the scorpion stings him.

With his dying breath the toad asks, “Why did you do that?”

The scorpion shrugs. “It’s in my nature.”

Yep, most of Crazy’s statements don’t make rational sense, nor sometimes even strategic sense, but there is no question that viciousness is definitely in their nature, even to the unnatural extent of messing with their children’s psyches and consequently ruining their lives. In the end, the children are just tools after all. No wonder one of Rafaella’s favorite words was “instrumental.”

How To Stop School Shootings

Peter Wright · 28 May 2022 · Archived copy · Original

The seemingly endless cycle of school shootings by young men continues in the USA, and as always more students lay dead. The usual scapegoats are wheeled out for blame: its the fault of Democrat policies, Republican policies, fatherlessness, gun availability, misogyny, inadequate school security and check-in cards, or perhaps people choose to blame police lethargy and lack of speedy intervention.

Over and over it goes, year in, year out. Nothing stops it.

Omitted from the above list is an alternative cause – a 'poke a stick in your eye obvious' factor that is the proverbial smoking gun, albeit one that literally everyone is too bigoted to acknowledge: lack of psychological and social supports for troubled young men.

Let me say that again: the cause of most school shootings is the lack of psychological and social supports for troubled young men.

Let me take a step back and explain how I arrive at this position. In my work I support troubled young men, and over time some of those men have expressed fantasies of acting-out murderously, along with their reasoning for same. The fantasies have real potential.

The first thing I note is that these men sometimes feel comfortable to express their murderous fantasies to someone they trust, or to someone they are hoping to gain emotional support from. After talking these fantasies through, having a space to express their reasoning, it becomes clear that many of them are terrified of both people and of the world – often with good reason – and their murderous musings are *a wish to hurt other people before other people get a chance to hurt them*. In other words, its a convoluted self-defense reflex.

Such men are often relentlessly assaulted by life, perhaps raised by one or both parents who are violent, neglectful, drug addicted, impoverished or emotionally abusive, or it may be that such men have a psychiatric disorder such as schizophrenia, paranoia, head-injury, or autism spectrum disorder that leads to them standing out at school and suffering years of bullying — bullying that almost always results in PTSD and a permanently anxious, hypervigilant, and frankly paranoid state of mind.

The antidote to much of their suffering is to make them feel safe (often for the first time in their lives) by providing genuine and ongoing support. I have listened to these men and assured them that they were not going to need to act out in order to protect themselves or to be heard by a deaf world, because I would pledge to visit regularly, be available on the phone, and accompany them to the shops or gym and help them communicate with, or protect them from others – effectively to be a bodyguard. I hasten to add that my need to protect them from various social or physical assaults was completely absent or at least negligible, as the potential threats had been exaggerated in their minds.

After providing this kind of support for young men, the change in their eyes and body language is nothing short of profound. The steely vigilance and fear in their eyes gives way to eyes projecting trust and thanks, and their stiff, combat-ready bodies relax – all visually palpable. And most importantly, after a short time of providing such support their conversation changes too – with no more talk of acting out, and often with a calm recognition of how extreme and unnecessary their former fantasies now seem to be.

Will such positive outcomes always result from offers of support? No, there will always be one man who is too psychotic or too damaged to reach, and who will take a gun to the streets regardless of support offered. But in the vast majority of cases I believe a positive outcome can be reached, and the vast majority of deaths spared.

Of course more father involvement or more mother involvement can help if they are savvy to the needs of their son – which is sadly not always assured regardless of more involvement. But I'd go further and say *anyone*-involvement will make an enormous difference if they are able to offer substantive support; father, mother, sibling, friends,

neighbors, social workers, psychiatrists, paid support workers or yes even support animals. Any one of these people could make the difference between outcomes of safety, and avoidable killings.

The implementing a nation-wide program to support vulnerable young men could start with identifying which individuals or groups need support, and applying social campaigns and adequate funding. One study of 239 killers, for example, found that 21.34% had had a definite or suspected head injury, and a further 28.03% of them had definite, highly probable or possible autism spectrum disorder.[1] This is not to suggest that autism causes people to be killers, but rather that autism combined with other factors such as bullying, isolation, lack of support etc. – the typical male experience – can lead to a pathological outcome.

As an aside I was pleased to learn former U.S. President Donald Trump had increased support funding of the Autism Cares Act,[2] some of which will go to support boys whom the CDC says are four times more likely to have an autism spectrum disorder than girls.

If a culture of support could be extended to all vulnerable male demographics we'd have less need for the media with their gloating condemnation of young male perpetrators, and those same men could get the support they so desperately need.

References:

[1] Allely, C. S., Minnis, H., Thompson, L., Wilson, P., & Gillberg, C. (2014). Neurodevelopmental and psychosocial risk factors in serial killers and mass murderers. Aggression and violent behavior, 19(3), 288-301.
[2] Autism Bill Signed Into Law By President Trump

Note: The above article is not aimed at any specific school shooting, including the most recent in Texas, but rather to all such events collectively.

The debate between the sexes

Chris Good · 29 May 2022 · Archived copy · Original

The debate between the sexes has raged on for decades and it seems necessary to acknowledge that, to some degree, neither side will buckle to the other. The reason for this, obviously, is that we each have our own views, our beliefs and our own cause. A staggering amount of research and statistics are available that prove, beyond doubt, that institutional and cultural prejudice exists against men, so we must ask ourselves why the feminist movement, and individual feminists, refuse to acknowledge this?

My argument would be down to the natural tendency of us all, as humans, to favour information that supports our own preconceptions and our idea of the truth and to discredit that which threatens it; this is well known in psychology and is called “confirmation bias”.

Perhaps one of the first lessons in research, science and experiment is to acknowledge our bias, prejudice and the simple fact that we are, most likely, looking into something in order to prove ourselves right. It can be an incredibly difficult task to remain objective when faced with data that conflicts with, what we know in our core and very being, is correct.

Confirmation bias is no more evident than where emotional investment and identity is at stake. It is one thing to objectively hold a viewpoint and opinion and face the challenge to change that, but it is quite another when it threatens a perspective and ‘truth’ that we have attached to our idea of ‘who we are’ and ‘what we are’. I am a “Christian”. I am a “Feminist”. “I am a….” What we are saying is that we have made a belief a very definition of who we are and, perhaps, why we are here. This truth belongs to me, defines me and more than that, it IS me.

We might, then, understand the conflict of the Creationist when faced with the evidence of the Big Bang and evolution. It doesn’t just threaten a fact within his mind, it threatens the core of his beliefs, who he is, what he is, how he got here. Better to discard the information and evidence and explain it away: better to protect oneself. Emotion before objective thought. Self-preservation before truth.

This is true, also, of anyone adopting beliefs and ideas with which they invest themselves on an emotional level and on a level of identity: “This is me”, “I am a….”

I bought a fantastic book, “Does Feminism Discriminate Against Men? A Debate” by Warren Farrell and James P. Sterba. The reason I bought it? I liked that it was a book devoted to discussion. Both sides were represented. As a complete work, it was without bias, which is the objective manner in which I aim to approach the gender equality discussion. I ran a bath, made a mountain of bubbles, threw on some tunes, had a couple of candles flickering and readied a short whisky (which is perhaps the most stereotypically “manly” thing about that whole event, but I was happy). All that remained was to get the book which had arrived that day. I bought it for objectivity, with a noble and, perhaps, pious, idea of just how fair I would always be in my contributions to the discussion. As I approached the bathroom, the book in hand, my curiosity got the better of me. I would read every word in that book, but I couldn’t wait to find out what its final answer and conclusion was to that question that was burning in my mind: Does feminism discriminate against men?

Padding toward the warmth of the bath, I flicked to the last page. It was going to tell me just how right I was. I had independently researched so many factors in this debate and formed my own conclusion that Feminism does, indeed, discriminate against men; and I was about to read, in black and white, just how intelligent, thorough and brilliant I had been in my efforts. It was going to agree with me…and what a joy the book would be to read as the candlelight flickered on the bubbles, as I sipped on my cheap whisky, knowing that with every passing word, I was getting closer to that last page, where it reads in stark black and white lettering: YOU WERE RIGHT, CHRIS!

“Given that feminism has not discriminated against men, the future of feminism and men looks very promising indeed, especially if men in sufficient numbers come around to endorse the feminist ideal of equality, so that it can be legally enforced.”

I huffed, I puffed, my brow creased and I glared at the page before casting the book down onto a stack of towels and opting to read a sci-fi novel. How could it say that? How could a book claiming to look at the real facts come to that conclusion, in light of everything I've researched, every discussion I've had with broken fathers who are unrepresented in the law and every mind-numbing examination of statistics? How could a credible study of all the information available to us come to such a ludicrous conclusion and say that I am wrong? They'll publish anything these days!

With one foot plunging through the bubbles and half a mind to get some more whisky, I looked at the sci-fi novel, with disgust. Not just because it was proving to be an awful read, that caused me to consider that perhaps I could write fiction, but because I suddenly came face to face with my lack of integrity. Holding that awful sci-fi novel as a preferred option to facing whatever truth may be found in my previously planned bubble bath reading time, I saw bias. Prejudice; against truth and knowledge and wisdom.

I picked the book up again and resolved to find out why I might be wrong. Why did my research and my own mind lead me down a wrong path? I was, perhaps, to be challenged to question whether I was wrong, but that should always be the case, if my previously noble and definitely pious (proven by this point) notion of objectivity was to be believed. I was, perhaps, to find out that I was wrong: but am I seeking truth, or self-affirmation and sense of belonging in a community?

As it turns out, I had been a silly buffoon. The book is, indeed, designed as a debate. Warren Farrell, in opposition to feminism, went first; and if you'd like to read his summary page, you'll find it on page 111, in the middle of the book. James P Sterba then took his turn, concluding on the page that confronted me with an ugly side of myself.

Even with the most noble intentions, my own bias, my own prejudice for the truth I believed in and my own sense of self-preservation got the better of me.

I do not tell you this to, simply, disgrace myself. Rather, I admit to it as an example of how we all, whatever side we're on, are susceptible to that very real, very tangible, but often unnoticed in ourselves, discrimination against real truth and real knowledge. What is our goal?

I did read through that book and it remains my favourite, simply because it includes both sides of the argument in a concise and fair debate. It's not like trying to make sense of the issue as one person speaks about the wage gap and another brings up the disposable sex, before someone then brings up the lack of education for girls in third world countries. Even that last sentence was confusing! Read that book. Each subject is represented by one side and responded to fairly. The only question that matters is about how we will read it.

Through my own disgrace, I realised I had to acknowledge my prejudice and bias and read Farrell's arguments with a mind of questioning and criticism and Sterba's arguments with an openness to whatever truths might be found in his interpretation of the available data.

Truthfully, I do not think that an acknowledgement of personal bias and a genuine pursuit of truth will ever be found in the proud, emotionally-invested, career-feminists such as Valenti, Chemaly or Greer. All they see is that which supports their own sense of self, sells their books and keeps their articles popular. To some degree, perhaps they don't even choose to be blind to the very real facts of male discrimination.

For the same reason, I don't think there is any reversal of major feminist organisations, such as NOW, or even websites such as feminist.com. How many feminists who confront their own confirmation bias does it take to reverse the ingrained assumptions and direction of a moneymaking, job-safe feminist organisation? None: they get fired.

I would hope that any MRAs or humanists would engage with all topics in the gender equality debate as individual evaluations of discrimination, each deserving their own objective study, research and conclusions. Should we study an issue and objectively conclude that feminist claims were correct, would we allow that admission? I would hope so.

Still, I have to say it as I perceive the situation. The prejudice against truth will continue, the emotional investment and bias toward one's own truth will always result in two sides of an argument. Like the Protestant and Catholic churches, we must learn to live and communicate together, rather than spending all of our time and energy trying to pull down each other's steeples.

What we can demand, though, is an unbiased government. It is not their job to support either 'movement' or express any bias, or wear any campaign's T-shirt. What we should demand of them is that, while bias may exist in co-existing MRA or Feminism, it should not exist in the government or in laws.

Let the feminists enjoy their ivory towers and their personal affirmation of their own righteousness, seriously, leave them to it. Let us, instead, focus on taking what we know…what we objectively know…and demanding objective action from our government, not from feminism.

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The Johnny Depp, Amber Heard Ordeal exposes hidden truth about Domestic Violence

AVfM Video Source · 29 May 2022 · Archived copy · Original

Girl Power

Mark Dent · 30 May 2022 · Archived copy · Original

Last week my daughter took her five-year-old son to a prospective primary school meeting with the principal for a tour of the school and some information about what it has to offer.

As she walked down the corridor past some of the classrooms, she heard a young female teacher speaking to the third graders in front of her. She was bemoaning the injustice of the gender pay gap and presenting the difference in pay to the men in the AFL and women whose competition has just been created in the last five years.

The women's game has cost the AFL tens of millions of dollars as it struggles to find its feet. The female game is kept afloat on the back of the money brought in by TV rights and the huge attendances drawn by the men. Admission is free and the game receives enormous media coverage despite the low standard of football on show. The girls have state of the art facilities and next year will receive a 94% pay increase wholly unjustified by the actual football being played or the money it is generating.

The AFL head honchos explained the reason for this huge unjustified pay increase as an investment in the future.

A similar scenario exists in America and the disparity between the male and female competition. One brings in billions of dollars each year and supplements the existence of the other which runs at a loss every year. I'll let you work out which team bring in the bucks and which one loses money.

Yet still, one demographic demands more pay and calls the pay gap sexist.

The young teacher asked the young children if they thought the pay difference was fair and of course they all chanted the answer she wanted to hear.

"NOOOOO!"

That was all my daughter heard and she told me she thought twice about letting me know as she knew how upset I would be. She was right. To know my beloved grandson will be attending this school, as pleasant as it may be in many respects, is deeply upsetting.

My daughter was wise enough to know that it was not the time or place to begin questioning the lesson she heard as it would place a black mark next to her name before her son had even begun his time there.

As a former teacher I know this is true.

I have always known this propaganda is being force fed to our children across all levels of education in our country and throughout western societies but to have it confirmed in such concrete fashion in a school I know my flesh and blood will attend is painful.

My daughter assured me she will speak out once her son is in the class where this poison is being promoted.

I thought about how I would have responded had I been a fellow staff member and heard that young woman spouting such obvious lies and misrepresentations.

I could have asked the kids whether they thought it was fair that the female principal was being paid much more money than I was? I could have pointed to the fact that female models are paid many millions more than the top male models and posed the question-why do they think that is the case if we are to believe that men are paid more than women in the workplace *because* they are men?

I think I could expose the utterly illogical and deceitful nature of this myth inside ten minutes if given the chance. But, of course, such an opportunity would never arise.

Only a few days after learning of the feminist preaching in what will most likely be my grandson's primary school for many practical reasons that make sense despite this revelation, I came across an article which stated Toorak

Girls College will no longer use the words “girls or “ladies” in their classrooms out of respect to trans or non binary children.

The College’s Principal trying to explain or defend the approach they are using and denying the article’s premise without really explaining their stance. Listen to her “defense” of the article which said gendered language would no longer be used at Toorak Girls College.

In an attempt to uncover what was behind this decision I went to their website and found what I believe is far more disturbing information about the way these girls are being educated.

It makes it abundantly clear that our girls continue to be lied to and fed the mantra that they are disadvantaged and oppressed because of their gender. This is all the more ironic given the school fees for this well-resourced private College on the Mornington Peninsula. The fee for years 9-12 is thirty thousand dollars per year.

It has always been bemusing to see that the feminist ideology of oppression of females is most prominent in private schools where only the wealthiest elite families can afford to send their daughters. These girls are educated in the most beautiful environments in schools which have an abundance of resources and first-class facilities, yet they still swallow the notion that they are in fact, a marginalized and abused group who must fight to receive the equal treatment society wishes to deny them.

Allow me to provide you with some insight into the sort of feminist poison these girls are being force fed.

The following can be found on their “Girl Power” blog.

> *As an independent girls school, Toorak College is acutely aware of the gender biases that affect women in all stages of life. Unconscious bias is present from a young age and continues into adulthood with children classifying jobs and activities as specific to boys or girls, girls receiving 11% less pocket money than boys, teenage girls being less likely to take part in organised sport and one in every two mothers experiencing discrimination during pregnancy, on parental leave or when returning to work.*
>
> *Following the momentum of International Women’s Day, the need to spread awareness of these biases and the inequity they provoke, grows. We have put together a guide that explains the unconscious bias phenomenon along with some practical tips on how we can address these gender stereotypes in our community in order to effect generational change.*

So, one very questionable survey is held up as proof that girls receive 11% less pocket money than boys. One survey found a one-dollar difference between the genders. Are we seriously giving a moment of our attention to such a spurious, irrelevant piece of fluff and using it to drive the way our children are educated about the world and the way it operates?

The idea that these privileged young women who have a lifestyle beyond the reach of the vast majority of their peers are informed of their victim status based upon a shady, politically motivated survey which indicates girls receive a dollar or two less pocket money than boys is beyond parody.

If any of the girls lucky enough to attend this college lack the intellectual capacity to observe their surroundings and understand their privileged status (despite the propaganda they are immersed in) then it is clear that it is more than the mythical patriarchy holding them back from achieving their dreams.

Do they moan and whine about this bitter travesty as they swim laps in their school pool or jog around their superlative athletic track? Perhaps they cry on each other’s shoulders during their violin lessons or as they walk to their state-of-the-art science laboratories.

These regularly cited articles are nothing more than gender hit pieces published on a regular basis by newspapers and online media all of whom are pushing the same agenda. We see the biannual articles on women doing more housework than men mantra and this too is about as credible as the gender pay gap as they never factor in the work

men do outside of the home or the many extra hours they spend in their place of work.

Here is one quote from the linked article written by Suzanne Venker.

> *To realize that women can't become breadwinners and at the same time shed their emotional ties to the home and the children is scary. No one told them this would happen, so naturally they blame husbands who, as it is, spend triple the amount of time on child care than they did in 1965 and roughly six hours more per week on household chores.* ***That's in addition to working far more hours in the marketplace than married mothers do.***

Of course, male sacrifice on display in the work done outside of the home which provides the family with the shelter and comforts they thrive on is never written about or highlighted by our education system, government or media. In fact, when men work long hours it is presented as *male privilege.*

It is all a sham with the same intended outcome as the bile being fed to the girls in our classrooms all over the country.

Are the girls taught about these innate privileges they gain from birth? I think not.

My sisters certainly would never have swapped places with me and my brothers during our school years. We were regularly strapped and hit while not a finger was raised in anger in our sisters all girl college.

If feminist driven teaching is going to selectively cherry pick the most unscientific of surveys which happen to support their agenda and use this rubbish in their teaching then perhaps they should be more balanced and let the girls know all about the countless advantages their being female brings them.

They are more likely to graduate from university, earn a masters degree, finish in the top ten percent of their class, but far less likely to be homeless, commit suicide, become addicted to opioid or die on the job as their male peers may well do.

So much good news with which to uplift and inspire confidence in their future.

Back to the propaganda.

> *A staggering finding of the World Economic Forum's Global Gender Gap Report states that none of us will see gender parity in our lifetimes, nor will many of our children. Projecting current trends into the future, the 2020 report estimates the gender gap to close in 99.5 years.*

> *While those statistics might seem discouraging for some, Toorak College's deputy head Kate Brown is motivated by the challenge.*

> "*Parity is not something that's going to come soon… but we need to make progress towards that," Brown says.*

How can Kate Brown speak such demonstrable lies to the students in her care? How does she think this lie of oppression and inequity benefits the girls other than to make them the next generation of angry hateful feminists?

You know you are on shaky ground when a few statements on a small poster can destroy your lies.

There are many examples of female CEO's, female politicians, female business women, female lawyers and judges, female vets, doctors, surgeons, architects and have been for decades. How did they manage to achieve their dreams when society was hell bent on making it nigh impossible?

And why the endless focus on CEO's and representation in parliament without showing some integrity and teaching the girls about the truth of male sacrifice and courage which makes the death in the workplace gender gap such a tremendous chasm and very real as opposed to the tortuous manipulations which lead to the so-called gender pay gap which has been illegal for decades?

If we dare to mention the glass ceiling what about the deadly, dirty basement almost entirely occupied by men?

Men die in their workplace every day keeping the electricity flowing, our food arriving in the supermarkets, our fish markets filled with fresh produce, our water running, our roads built, our sewerage systems operating, our skyscrapers built, our mines digging up minerals, our farms functioning.

A simple thanks would be welcome.

> "*We, as teachers, very much see ourselves as inspiring the women who are the next generation of leaders so that they can step up and inspire their daughters." Guided by the maxim, 'You can't be what you can't see', the Mount Eliza school sees significant value in providing students with career inspiration and role modelling by connecting with alumni and industry partners.*
>
> *One such partner is the Academy for Enterprising Girls, a federally-funded initiative dedicated to solving real-world problems, and developing enterprising skills and a growth mindset. Annie O'Rourke founded the organisation in response to the gender pay gap and issues surrounding female representation in start-ups, business and STEM-based jobs.*
>
> "*What the research shows is that from as young as 10 or 11, girls get an idea of whether they're good at something or not," O'Rourke explains. "We needed to develop and run a program for young girls to encourage them that they actually could run a business, and that STEM wasn't something to be scared of."*

Watch each of the videos on their website which proudly display the incredible resources available to the girls lucky enough to attend this elite and prestigious college.

Surely if the girls are still scared of STEM subjects after multiple years of exposure to the best STEM education available from the most qualified teachers, then blame for this state of affairs must be pointed at those who have been teaching and nurturing these young women rather than some nebulous notion like the oppressive patriarchy?

But why should blame be placed on anyone or any institution when young women exercise their right to choose?

I thought freedom and individual rights were linked to the concept of choice. Surely it is the person who has choices about what direction their life will take who holds the power and independence we all seek?

And once again we see the gender pay gap written and spoken about as if it is a fact of life rather than a deceitfully manipulated lie created to instill in young women the belief that our society hates them and deliberately chooses to punish them for being female.

This is an act of pure evil. It is a poisonous lie designed to ensure more generations of girls will enter the workforce with a chip on their shoulders and sense of entitlement which simply causes further division and rage within our society.

> *Through the academy, girls aged 10 to 18 can learn about entrepreneurship, design thinking, and starting their own business with the aim to* ***create economic freedom for women.***

Again, they write as if it is a fact that women are not already economically free and independent. Another devious lie presented as if it were fact.

Women have enormous economic power within western society. This is an indisputable fact. Women can achieve this in a number of ways not available to men.

It is a statistical fact that women control 85% of all household spending even when they are not working outside of the home. In other words, they control and spend the money earned by their husband or partner.

Women can also have economic freedom by choosing to remain child free and single. Women who choose to do this earn more than men who are single and childless.

Look at the athletic facilities on the school grounds which most co-ed or boys high and secondary schools could only observe with envy- yet I am sure the fact that less girls continue to participate in sports once they leave college is also blamed on the subliminal messages we send our girls about their place in sport and exercise.

It's as if the girls are being prevented from pursuing their sporting dreams by a cabal of evil men and boys who place roadblocks in their way at every turn. In fact, I have written about this issue -the very opposite is true!

Male sporting enterprises like the powerful AFL have spent hundreds of millions of dollars on the setting up of the women's league (AFLW). They have poured millions in funding into the development of facilities in suburban football competitions for girls and I have written at length about the tens of millions of dollars raised by male sporting organizations to fund breast cancer facilities and medical research even though it is now the least deadly of all cancers and men have a lower life expectancy.

This generosity is never reciprocated.

The last federal budget was another example of the gynocentric obsession of our society. Let me quote Bettina Arndt.

> ***The case is now overwhelming that men facing relationship breakdown should be a key target of Australia's suicide prevention policies.***
>
> ***There's no way our health bureaucrats are going to let that happen. The March 2022 budget allocated $2.1***

> ***billion to services for women and girls and just $1 million to "improve long term health outcomes" for men and boys. Isn't that extraordinary? Somehow females are seen as deserving of 2000 times more investment in their health than men, despite their more robust health resulting in four extra years of life expectancy.***

This is almost incomprehensible. Yet sadly, true.

Yet Kristy Kendall, the principal of Toorak Girls College would have her girls believe they are the demographic most undervalued, most ignored, with the most obstacles placed before them in their attempts to live a happy, healthy life with access to all the support and encouragement they believe is available to men and boys.

Women and girls are literally receiving billions more than men and boys from the very governments they claim to be unrepresentative of their needs due to the lack of women in parliament. With enemies like this who needs friends?

Men and boys are also continually denigrated and demonized in our schools and in our media. No girl or woman has ever had to endure such a concerted attack on the very nature of their gender. Terms like toxic masculinity do not become a commonly used part of the lexicon without a concerted campaign to have the idea seep into our consciousness.

Imagine if we freely spoke of toxic femininity? imagine how the likes of Kate Brown and other women who teach in girls' colleges would use this as proof of the way our society denigrates females. But it's boys and men who are presented as innately violent, abusive and liable to rape and kill at a moment's notice. It's boys who are told to stand and apologise for the sins of those who share their immutable characteristics but never bathe in the limelight of the countless good actions carried out by men.

That's more than acceptable.

Collective guilt is in fact an appropriate response to any wrong doing committed by a member of the male gender but God forgive any man who stereotypes women and girls!

Imagine Hollywood creating film after film devoted to the problem with men? The latest, titled *Men* has just been released across America.

Let a few critics fill you in on its premise.

- Because if Men has a point at all, it's that women are the stronger, more resourceful sex.
- And perhaps without intending to, Garland has hit on an all too timely truth: that men seek to control women as a response to their own self-loathing. Even if you walk out of Men not knowing what to think, the movie brings you to a place where feeling overtakes thought. The shiver that comes over you may be one of recognition or melancholy or a muddle of both, as you stand at the edge of where a movie ends, blurring into real life.
- The final message seems to be: "Isn't it gross that we do this to ourselves?" Male oppression is born of primal instinct and childish desire, codified in religion, protected by government, but ultimately embodied in us, the men who pass it on.

Yes, I've said it all before.

Imagine an endless run of movies telling us how vile women are. Yet this ongoing hatred of men does not cause a ripple in our sick culture. It receives standing ovations.

Kristy Kendall might try to describe her notion that women and girls are the demographic who needs to fight for equality and a fair go as an accurate reflection of reality when it is men and boys killing themselves at extraordinary rates every year, men who make up the vast majority of those living rough on our streets, men who make up 95% of workplace deaths (well over 100 each year), boys who continue to fail in our education system and are dropping out of our tertiary institutions at an alarming rate, men who face the loss of their children simply because they spent their lives working to provide for their family and men who face far more severe prison terms for committing the

same crime as a woman.

I came across this comment from a woman tonight in response to an article which spoke about the different way we raise our boys and girls. She makes some compelling points. I would like her words to be read out to the girls at Toorak Girls College.

Her English is not perfect but I think her message is clear, truthful and powerful.

As girls we are given much support and care by parents, teachers and peers. As girls we are treated better and so enjoy support from society.

Since we as girls are given by differential treatment much mental social/emotional support verbal interaction and care this creates the opposite outcome for girls when compared with boys.

We receive love and honor simply for being girls.

This creates all of the good things. We have lower average stress for ease of learning. We enjoy much freedom of expression from much protection by society.

We enjoy much positive trust/communication from parents, teachers and support for perceived weaknesses.

We are reaping a bonanza in the information age. Now with girls and women taking over many areas of society we enjoy more lavishing of love honor from society while boys and men are now failing more and are given more ridicule and abuse by society.

Mind you this is now coming from girls and women using our still protected freedoms of expression.

Perhaps I can finish with a couple of images. One is a chart which is called **For Every Hundred Girls/Women** and the second is a photo taken from the Toorak College Website.

The chart speaks for itself. It shows the enormous disparities in who is succeeding and who is failing or suffering the most in our current society. Perhaps the girls at Toorak College could run their eyes over this table and be asked to explain how it is possible given the guff they have been taught about female oppression. It may be based on American figures but they mirror the statistics in all western countries.

For Every 100 Girls/Women.....	There are this many Boys/Men.....
Who take AP/Honors courses in Art/Music	54
Who earn a master's degree	55
Who take AP/Honors courses in Foreign/Classical Language	57
Who take AP/Honors courses in English/Language Arts	57
Enrolled in US graduate schools	72
25 to 29 years who have achieved a master's degree	72
Who earn a bachelor's degree	74
Who earn a master's degree	74
Enrolled in US colleges	77
Who are in the top 10% of their high school class	79
Who take AP/Honors courses in Natural Sciences	79
25 to 29 years who have achieved a master's degree	80
25 to 29 years who have a first professional or doctor's degree	81
Who take AP/Honors courses in math	82
25 to 29 years who have achieved a bachelor's degree	85
Who take the SAT test	89
Who earn a doctor's degree	90
25 to 29 years who have finished some college but no degree	97
Who enter any undergraduate degree seeking program	119
K-12 in public schools classified as having emotional disturbance	140
Who repeat kindergarten	145
Who are homeless	154
Ages 3-17 years diagnosed with communication disorders	168
Who drink alcohol underage and binge drink	183
Who have problems with alcoholism	203
K-12 and classified as having a specific learning disability	207
Who die by opioid overdose	212
25 to 34 years old who die	222
4-17 years diagnosed with ADHD	237
Suspended from school	243
Who are homeless and sheltered	247
15 to 24 years old who die	253
Expelled from school	261
Ages 15 to 19 who commit suicide	263
Who receive services in public schools for autism	303
In public schools curriculum having emotional disturbance	355
Ages 15 to 19 who commit suicide	413
Ages 20 to 24 who commit suicide	444
Under age 18 who live in a correctional facility	773
In adult correctional facilities	1,000
Who die on the job	1,234
In a federal prison	1,235

Source: the same link www.cs.org/repository/view/publication/for-every-100-girls-women/

Copy Diary

And the final image?

Why would any principal encourage their students to take such an aggressive, arrogant pose? Imagine if a male principal had his boys stand behind him with the same posture, their expressions saying, “I’m powerful- so what are you going to do about it?”

It is more of the same poison I spoke about in the first lines of this article. It is an act of aggression not empowerment. They are looking for a fight. Deliberately creating an us against them environment. “We might be in the most privileged one percent of the population but we are still oppressed and we’re not going to take it anymore!” as they stand in their multi- million-dollar auditorium.

Not one of them, the adult included, seems to have the slightest sense of the irony of this moment.

Movie Review – Top Gun: Maverick

AVfM Video Source · 31 May 2022 · Archived copy · Original

The Critical Drinker is an anti-woke Youtuber from Scotland and comes highly recommended.

Six months at sea in the Merchant Marine

AVfM Video Source · 31 May 2022 · Archived copy · Original

There are many tasks necessary to maintain an industrialised society. Sometimes they are low status or low paying but they are always important. Many of them are *invisible jobs* where the jobs and the people who perform them are rarely thought of by the wider community. Invisible jobs are overwhelmingly done by men.

A Voice for Men presents a short documentary on life in the US Merchant Marine, a very good example of an invisible job. What men do.

Featured imaged by kees torn – MAERSK MC KINNEY MÖLLER &; MARSEILLE MAERSK, CC BY-SA 2.0, https://commons.wikimedia.org/w/index.php?curid=82090447

Is Gynocentrism Adaptive?

Peter Ryan · 1 June 2022 · Archived copy · Original

What Is Good For The Genes And Society Vs Pedestalising Women

There is a common misconception that what is good for women is good for the propagation of the genome and society. That pedestalising women is interchangeable with maximising the copies of the genome a lineage leaves behind and the survival of society. The reality is far more complicated. This misunderstanding leads to incorrect and frankly bizarre assertions that women are in a biological sense more valuable than men. That a population can only survive if women are protected and prioritised above all other concerns.

The truth is that whilst women have an important reproductive role in giving birth and caring for small infants, this function is merely one activity in a vast web of activities that have to occur for genes to be successfully passed on from one generation to the next. A community can have as many women as it pleases and as many children as it likes and the reality is that it will all amount to precisely nothing in evolutionary terms if basic survival requirements are not addressed. The reality is that the reproductive role of women whilst important, is no more important than many other activities and hardly the overwhelming priority it is presented as.

Gynocentrism is by its very nature a one-dimensional fixation on female well-being. It is an absolute and unconditional pedestalisation of women. All other priorities and needs for society are secondary. The myopic fixation on prioritising female well-being above all else, is actually detrimental to the continuation of a society and passing on the genes. Society is sustained through a complex balancing of priorities. The continuation of the genome itself similarly relies on a complex balancing of priorities.

Life history theory[1] sets out in detail how life strategically allocates finite time, energy and resources towards various activities in an optimal balance. Reproduction and mating are merely two activities. There are dozens of other activities life spends more time, energy and resources on. Some organisms like insects and bacteria have a fast life history strategy, invest little in survival and development and reproduce hundreds or even thousands of offspring. Other species like humans and large vertebrates, have a slow life history strategy and invest substantially more in their own survival and development and reproduce comparatively few offspring.

Humans are a social species and require a complex social system to perpetuate themselves. This social system fundamentally requires a balancing of priorities. The survival of society and also our genetic survival, depends on achieving the correct balance. Gynocentrism destroys this balance. The plummeting fertility rate in developed countries and its connection with gynocentrism has been discussed before by Paul Elam and Peter Wright in their video *Chasing The Dragon*.[2]

When society puts men down to lift women up, family formation and fertility rates plummet. That is what the hard data tells us. The economic and social conditions for society also begin to decline (as we can see from the effects of fatherlessness and the boy crisis in education for example) and this in turn directly impacts the reproductive prospects of future generations and their children. That is the gynocentric death spiral for society.

I don't expect this article to change the minds of gynocentric acolytes that insist on propagating the idea that pedestalising women is what nature intended. I expect the consequences of gynocentrism to eventually destroy the societies that produced it. This article hopefully will make it easier for some to understand why society is in decline in part as a result of gynocentrism.

Karen Straughan did an excellent video[3] a decade ago on how our gynocentric society will slowly destroy itself. It is not just the social and economic effects that she discussed we have to worry about, it is now the substantive demographic shortfall in births combined with these effects that spell death for society. A population with a lack of youth cannot sustain an aging population and ultimately replace the people it loses.

A gynocentric culture is a culture of death, not a culture of life. In the end societies that pedestalise women

die out.

Gynocentrism is not an evolutionary adaptive set of behaviours. It does not increase the prospects of society or the number of copies of the genome, it reduces them. If gynocentrism were adaptive you would expect this insanely gynocentric culture to be bursting at the seams with children and record fertility rates and yet we see the opposite. If gynocentrism is so adaptive, where are all the babies?

If gynocentrism were adaptive we would see record social and economic progress completely independent of debt from empowering women and marginalising men and yet we see the opposite. We see stagnation, decline, crashes and bubbles from fake financial growth and an ever increasing reliance on debt year by year. If gynocentrism were adaptive we should see obvious indications of that in our gynocentric culture and yet we do not.

Gynocentrism by its nature is unconditional and absolute, it will always inevitably grow to the very extremes until the society that produced it collapses under the weight of it. Gynocentrism is like cancer, it is a pathological growth that disrupts the functional balance of society.

Just consider the negative net social and economic impact of modern divorce and family court on family formation and on the fertility rate of current adults and also the children coming from broken families. Consider the chilling effect of metoo# on relationship formation and the net effect of the boy crisis in education impacting the future prospects of men and women in finding suitable partners to have children, maintain stable relationships and raise children.

It may take decades or centuries, but in the end gynocentrism destroys the foundations of the societies that give rise to it. The family itself is sacrificed for gynocentrism, one of the very building blocks of civilisation. In the past civilisation collapsed faster from other destructive forces before gynocentrism itself could contribute to the implosion. Technology has prolonged the decline of civilisation to such a degree that now social factors like gynocentrism, are directly contributing to the demographic implosion and fragmentation of society.

Gynocentrism Versus Ancestral Pragmatism

Conflating gynocentrism with the protection of women in circumstances where they are objectively in greater danger and are objectively more vulnerable, demonstrates a critical misunderstanding of what gynocentrism is. When you protect women over men merely because they are women, when you prioritise their well-being merely because they are women, then that is gynocentrism.

When you prioritise women's protection and well-being because they are objectively in greater need of that protection and concern, then it is the physical reality of the situation steering the decision and not some deluded notion women are somehow more deserving of our concern simply because they are women. This same objective reasoning can guide the reverse prioritisation of male well-being where it is warranted.

This simple distinction is what so many fail to grasp. In my article on Diagnosing Gynocentrism[4], I discussed this important distinction in detail. I gave the example of a woman seriously injured in a car accident and the man being only mildly injured. Is it gynocentrism to help the woman first? No. Would it be if the man were seriously injured and the woman only mildly injured? Yes. Note the difference. So when we go back and examine our prehistory and start projecting what we are observing in our modern gynocentric culture back onto the past, we might want to consider the blind psychological fixation on women that drives gynocentrism.

It is certainly the case that in our past there have been numerous instances where women have been objectively in greater need of protection than men given our physical sex differences and the harsh environment's we often lived in. It is also the case though that such societies could not afford to inefficiently allocate time, energy and resources in such a way as to pedestalise women. The social concern for women in other words had to be contingent on it being for the greater good of the community and grounded in the priority to survive. Blindly pedestalising women wastes time, energy and resources that many past communities had in short supply.

Ultimately it was the greater good of the community and the drive to survive rather than a myopic concern for

female well-being, that drove much of the customs and practices seen in our prehistoric past and past civilization's. That reality is also the case in respect of many of the traditions and laws regarding the roles of men and women in past societies.

It was out of pragmatism in the face of a harsh environment before modern technology rather than blind gynocentrism, that resulted in women in certain instances garnering greater protection than men and men being assigned to more physically dangerous and demanding tasks like war. I am not suggesting such a division was ideal, I am suggesting that out of survival and what actually worked such divisions were undertaken.

Sometimes it was to women's advantage and other times it was to men's advantage. We can argue which sex had it worse for hours, but the reality these divisions were not made to favour one sex over the other, or pedestalise women or men, they were made to keep society going and keep people alive.

No society can last without having the greater good of the society and the survival of society in mind as the ultimate check on the misallocation of time, energy and resources. Gynocentrism is a product of a culture that has abandoned such a fundamental balance and that is why inevitably gynocentrism is in part a driver of the collapse of society itself.

Gynocentrism does not prioritise the greater good or the survival of society first, it prioritises female self-interest and well-being at all costs, absolutely and without compromise. The future of society be dammed! The slogan, "The future is female" might as well say the future is death. There are eventually no people and a collapsed society in such a future, based on the data we have and the demographic and socioeconomic trends we are observing.

Male Sacrifice Alone Is Not Evidence Of Gynocentrism

Related to the conflation of gynocentrism with the greater good, is the notion that sacrifice is the sole domain of men and that such sacrifice is somehow proof men are disposable. Disposability infers that men are of little value and are easily replaced. Disposable items are considered disposable for that very reason. Again the reality is far more complex than suggesting men are biologically disposable because they sacrifice their lives and therefore gynocentrism is adaptive.

A male that reproduces and survives will reproduce more than a male that reproduces and then dies. The male that survives to reproduce multiple times will always be at an evolutionary advantage compared to the male that reproduces once and then dies or dies and does not reproduce at all. Over time the man that survives dominates the gene pool. The simple reality is that sacrifice is incidental to men passing on their genes rather than a requirement and that men losing their lives, is a cost that the forces of natural selection select against and minimise.

Yes sexual selection on males does occur and yes that can select for men to adopt traits and behaviours that improve their reproductive fitness at the expense of their long-term survival. However even under sexual selection, males that evolve variations on traits that maintain the same reproductive fitness without incurring the cost of reduced survival, will be at an evolutionary advantage.

Males that get the same job done at a lower cost to themselves, win the evolutionary race. It is basic efficiency that is selected for even under sexual selection. It is not only just whether you reproduce or not that matters, but how efficiently you pass on your genes. Ultimately sacrifice whether it is attributed to sexual selection or not, is an evolutionary cost that selection attempts to minimise even under sexual selection pressures.

Sexual selection does not have to come at the cost of reduced survival for sexual selection to produce traits that the other sex selects for. Males and females can develop traits through sexual selection that have no effect on survival at all or even enhance survival.

Contrary to popular opinion, sexual selection does not override natural selection in the sense of eliminating it, sexual selection is present alongside natural selection. Sexually attractive traits matter little if males with them fail to survive to reproduce or males that survive longer outbreed males with such traits. Ultimately the two forces of selection are in a certain dynamic equilibrium with each other and the eventual evolutionary solution can be the

development of traits that satisfy both evolutionary forces or that find the optimal balance between them.

Comparing the forces of sexual selection on human males with male insects etc is fraught with issues. There is a very big difference between the selective dynamics at work on organisms like insects with relatively short lifespans and developmental periods compared to the human male and that demonstrate much higher levels of sexual dimorphism than humans.

Drawing long bows with associating examples of male insects and peacocks with human males is emblematic of the problem of bio-gynocentrism[5] selectively framing biology through a gynocentric lens to support a preconceived narrative and omitting inconvenient facts that do not support such a narrative.

Sexual selection in humans is not just limited to males either, there are numerous examples of sexual selection acting on human females too. Some of these examples actually can reduce female survival and increase their fertility, just as sexual selection does sometimes in males. Of course that won't be discussed by ideologues set on arguing men serving women is what nature intended, because it does not fit the narrative.

Sacrifice itself is not indicative of disposability either. Valuable people and valuable things can be sacrificed. In fact sometimes the most valuable people sacrifice the most for society and their sacrifice has an impact that lasts centuries and in some cases thousands of years.

Men and males more broadly, are often highly selective on whether and precisely when and how they risk their own lives. If men are biologically programmed to just drop what they are doing, risk their own safety and help a random female stranger, why is it that when they don't there seems to be a need in our gynocentric culture to socially reinforce this expectation on men and speak up when they don't throw themselves in harms way? Seems kind of odd to me!

Where was the gynocentric instinct recently on the New York subway[6] for example? Gynocentrism is not hardwired in our brains, it is socially learned and socially enforced and we have clear examples in our society of precisely where that social enforcement is coming from! Gynocentrism plays on biological drives and manipulates them, it is not itself a hardwired instinct. It is rather amusing to see the aggrieved entitlement[7] that gynocentrism produces when it is denied, as more and more men are slowly waking up to the lopsided gynocentric dynamic in society and refusing to go along with it.

Truly disposable creatures in contrast to human males, exercise little discretion when it comes self-sacrifice. They are not picky. There is no thinking involved in such self-sacrifice from creatures that are truly disposable, just reflexive biological processes from relatively simple forms of life that invest very little in their own survival, have short lifespans and quickly and easily replace themselves.

Society, families and partners lose a great deal socially and economically when men die. It also takes decades to replace them and raise the next generation of men. Losing men has a cost and marginalising men has a cost. A considerable cost. Losing too many men and marginalising men, has the effect of destroying societies primary capacity to support its own survival and long-term prosperity.

Consider the multitude of activities men have undertaken in our prehistory right up until the present day. Consider the net result of losing substantial numbers of men needlessly. Consider the net effect of our society marginalising whole generations of men. It is not a coincidence that our economies have increasingly relied on unsustainable levels of debt to keep them going at the same time men have been increasingly marginalised in society.

Societies that make the most of their men and minimise the wasteful loss of men, will outperform societies that don't. Armies that lose less men win the wars. Sacrifice cannot always be avoided, acknowledgment of such a reality does not mean avoidably losing men needlessly is something our society can accept or sustain.

It is worth noting that sacrifice is not purely the domain of males either. Females do indeed sacrifice for their offspring and do die in the process of reproducing on occasion. Death in childbirth was significantly more frequent up until relatively recently and long-term physical complications even more so. Mothers dying in the process of

looking after their children and protecting them were not uncommon either.

Not every female has to live for their offspring to survive. The offspring can be cared for by the rest of the community and by other women if they are still in infancy, if the mother dies after birth or whilst the children are young. Pregnancy does not have to be perfect either. If most women live to give birth a certain incidence of death can persist and it has despite millions of years of evolution and selection.

Not every female even has to live to reproduce for a community to replace itself, just the bare minimum number of women that is required need to survive. Women like men can sacrifice themselves for their community in ways that go beyond giving birth to children and caring for small infants. Inclusive fitness[8] applies to women as well and not just men.

Women like men can further their genetic interests by protecting and looking after related kin and genetically similar individuals in their community. Women like men can further their genetic interests by contributing to society in ways that improve its prosperity without reproducing and this can directly improve conditions for their relatives and genetically similar individuals and thereby improve women's reproductive success indirectly. Women can contribute in these ways, die in the process and still pass on their genes without reproducing themselves, just as men can. Sacrifice is not the sole domain of men.

The Reductive Lens Of Gynocentrism

The problem with gynocentrism is that it is by its nature reductive. Everything comes down to the female and pedestalising the female. Gynocentrism can distort people's perception and understanding of biology itself. That is bio-gynocentrism. People can look at a group of whales or primates and see males on the outside and females and their offspring on the inside and conclude that is gynocentrism. No other explanation enters their minds.

The possibility that males might be on the perimeter not because they are less valuable, but because it best serves their genetic interests to protect their territory or guard against male rivals, is not considered. Even when such explanations are considered, they are ironically further explained as proof men are guarding the more valuable female as opposed to the possibility men are doing so for their own direct genetic benefit and nothing more.

Any further discussion is a waste of time. For the acolytes of bio-gynocentrism the female and reproduction is everything and they cannot be convinced otherwise. The gynocentric brainwashing by our culture is complete. Insect analogies are applied to humans and female mate choice is spoken of with an almost religious zeal and hyped up as some omnipotent force. The plethora of evidence and biology[9],[10],[11] demonstrating human males are a bit more complicated than male insects and that male mate choice, female intrasexual competition and mutual mate choice in humans is highly significant, is either ignored or downplayed.

It has never dawned on them that there is evidence all around us on what happens to genetic success when gynocentrism pervades the culture. The population does not breed and it dies away. That is the fate of our society if trends continue.

Gynocentrism Is Maladaptive

Gynocentrism is a maladaptive expression of our biology, it reduces reproductive success and the number of copies of the genes the community leaves behind. It destroys civilisation. Look at any modern developed nation that pedestalises female interests above all else, it is the same pattern. We did not evolve for gynocentrism to be some biological norm and that evidence again is all around us.

Sadly I think it will take the collapse of society for future generations to come to this realisation and how dysfunctional gynocentrism truly is. Females are merely one component in a much broader biological system that perpetuates itself. That applies especially to humans. Female well-being is hardly everything. Time to see the forest through the trees. We can treat women fairly and respectfully without deifying them.

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End the Heard Mentality: Will Landmark Win for Johnny Depp Subvert Accusation Bias?

Robert Gregory · 3 June 2022 · Archived copy · Original

For all its salacious details and shocking moments, Depp v. Heard is not all that surprising—at least not for a guy like me. What a jury found to be rotten in Fairfax County has plagued civil and family courtrooms for some time. How do I know this? I, like Johnny Depp, had to prove heinous allegations made against me, by my ex-wife, which surfaced in the context of our divorce, were false.

Those who continue to deny the prevalence of false abuse allegations are servants to a lie. It's such a common—and ruthlessly effective—way for litigants to gain legal leverage in domestic disputes, family law attorneys commonly refer to abuse allegations as "the silver bullet." Truth be damned.

The Depp trial revealed how insidious this problem has become as it's shrouded in murky identity politics. Social activism cannot—and should not—determine the veracity of an allegation. Yet slogans like "believe women" permeate our cultural discourse. Johnny Depp, like other disbelieved men, faced the wrath of that discourse when he denied Amber Heard's domestic violence and sexual assault accusations.

Specific to Depp's case-in-chief, Depp (and his legal team) challenged Amber Heard's op-ed, which defamed Depp as abusive. Published in *The Washington Post* on December 18, 2018, the *timing* of that op-ed was just as damaging as its words—for Depp and every other wrongfully accused man.

Consider the historical context: a year into the #MeToo movement, more extreme interpretations of the hashtag (e.g., #BelieveAllWomen) had begun trending. Due process was becoming an afterthought for men publicly accused of sexual misgivings as they were shamed online and then raked over the headlines and news cycles. Words like "toxic" and "masculinity" were paired together like "tar" and "feathering".

Media outlets trumpeted it as an explosive moment for "gender equality" but, as someone who had also been accused of sexual misconduct in December 2019, I had the unfortunate vantage point to see just how far the blast radius extended. It went well beyond Hollywood celebrities and Supreme Court nominees.

In my case, the court of public opinion exerted its pernicious influence writ small. I remember December 2019 as a gloomy holiday season for me, but not because radio stations were canceling the festive duet "Baby, It's Cold Outside" over concerns the lyrics promoted date rape. Instead, it was because I wouldn't get to watch my 5-year-old daughter open her gifts on Christmas morning because my ex-wife had obtained a Temporary Restraining Order (TRO) that accused me of sexual abuse.

There was no evidence to support these allegations but, unlike a criminal trial, TRO hearings have a much lower burden of proof. So much so that my ex-wife—like Amber Heard—was granted the order *ex parte*, meaning the other party is not even present at the hearing.

In that way, a TRO hearing is not unlike how mainstream media and the Twitterverse were deciding the fate of accused men. Too many men had their careers, reputations, and families destroyed because of false allegations. Men presumed guilty solely because they were on the wrong side of woke.

Will Depp's win in Court change that? America's favorite pirate may have hijacked the cultural narrative. The live-stream from Judge Azcarate's courtroom let the world see the facts, which shifted public opinion in Depp's favor. The jury, too, considered the facts and decided in Depp's favor.

Likewise, when I got my day in Court, and the facts were presented, I prevailed. Follow the facts; arrive at the truth. Sounds so simple, obvious. And so: how did we ever lose sight of that? Why have media outlets and civil courtrooms become a no man's land, full of vitriol and distrust toward men and fathers? It's a question many men—like me—have wondered. And they are questions I hope do not haunt our sons.

That’s why, today, I salute Johnny Depp.

Men's Silence

Andrew MacDonald · 4 June 2022 · Archived copy · Original

Why many men struggle to talk about women and men, and why we *need* to.

Being part of the "men's movement" that kicked off in the early 1990s was a big deal for me. I was able to talk about many parts of my life that had never been voiced. At the same time there were things that could hardly be said between the men, conversations that were, practically speaking, unspeakable. Now, years later, the same conversations are *still* mostly not talked about – to the detriment of men and women both.

I'm talking about a respectful and frank conversation about the power balance between women and men. I'm connected to three different men's organizations and none of them is having a frank talk about this missing ingredient to this day. There are innumerable women and men of good will – you know them and very likely are one – but the loving conversation between women and men? For the most part it's still not happening in the public sphere.

It could be we got off on the wrong foot from the start. Warren Farrell who has written brilliantly on the interdependence of women and men, has said that perhaps what would have been better would have been to have had a gender transition movement. That is, a movement to a healthier place for *both* sexes, rather than a feminist movement alone.

The feminist position from the start was polarizing. Overall, it painted women as innocent victims and men as guilty perpetrators. (If one was looking for the birth of identity politics, this would be a great candidate.) The feminist perspective was ubiquitous in media, on a par with the Covid narrative today. It couldn't be challenged without risking ridicule and censure. And men learned to stay inside the lines.

Women stayed inside these new lines too. A true story may illustrate it. My friend Bob McGuire started a men's group in Windsor, Ontario in the early 90s. Pretty soon a group of women, some of them partners of the men, came forward and wanted to have Bob help them form a women's group. Bob was surprised since he thought there were lots of opportunities for women to meet. They hardly needed him. The difference was that they didn't want to take on the role of victim that they felt they were supposed to play They didn't want to make men responsible for their ills. The group happened with Bob, by request, at the head. (This isn't because women aren't leaders but because Bob.)

I joined a men's group around this time too, in Ottawa. Twelve men came together in a group that ended up lasting for about 18 years. For me it was an amazing experience of safety, connection and exploration. It was like a bi-weekly campfire-like in town, a conversation I'd always wanted but didn't know I was missing.

A little background to what comes next. Around this time I co-founded a men's paper, *Everyman Men's Journal* that went on for some 13 years. We hosted ten national-ish conferences for women and men to explore gender issues.

But what I noticed in the group I was in, and my perception of other groups, is men, without a very strong and dedicated invitation, were reluctant to talk about the power balance between them and women. At first glance, this is counterintuitive. What gives?

I think it was because frankly discussing the power imbalance risked upsetting the delicate balance between men and their wives or girlfriends, the people we were going home to. The whole area was better left unspoken. We continued to see women as holding the moral high ground in the public arena and having the only allowable perspective. The masculine counterarguments to that narrative were brilliantly articulated by such male writers as Warren Farrell – and many writers in Everyman. But none of that changed the conversation among men or between women and men. Even if we did have some intellectual understanding of the power balance between women and men, it remained hard to stand in it in our own lives.

That was then. Now two new generations have passed since the dramatic emergence of 60s feminism. Yet, there's

still not much talk about what healthy or complementary power dynamics look like between women and men.

I know of four organizations dedicated to men's personal growth. You know who you are. To my knowledge groups of men within them aren't having this conversation publicly or widely within their own ranks. Rather the historic habit of not talking about the power relations between women and men has become normal. There's plenty of sensitive, politically correct language around diversity and inclusion but the conversation around the power balance between women and men is not to be found. This silence hurts men and boys. And because men's issues and women's issues are yang and yin, mutually arising, the silence hurts women and men too.

A singular exception to the silence is A Voice for Men, which is willing to say and do what others won't. They don't do sensitivity well but they do do honesty.

We need the frank conversation. Men's life struggles are inescapably connected to their sex roles and relationships with women. They take place *in the system of men and women*, not only in the man. When the systemic dimension is unknown, the difficulties that a man experiences are easily felt as shame and personal failure. He feels they're his fault and blames himself. If his friends are ignorant of this they can't help much.

All of us have personal growth work to do. But a part of it belongs to the community of men and not to the individual.

Bettina Arndt is interviewed by former Australian Deputy Prime Minister John Anderson

AVfM Video Source · 4 June 2022 · Archived copy · Original

Aman Siddiqi: Depp Trial Shows Prejudice Against Men?

A Voice for Men · 5 June 2022 · Archived copy · Original

Are Women Raising Sonsbands?

AVfM Video Source · 6 June 2022 · Archived copy · Original

Willie Havmire has some thoughts here on something that will undoubtedly offend a lot of people, but actually describes reality for millions of single mothers and their sons:

Erin Pizzey has a term for what Havmire describes here this which is even more hard on the ears: *emotional incest.* It's when a mother uses her son to fulfill not just her economic needs but even her emotional needs. It doesn't literally mean physical incest, but EMOTIONAL; the relationship she wants to have with an adult man she tries to hold out through him, and this warps both her and more importantly, him as the child. It's a sad cycle but it's real, and more people should recognize it and try to correct it, not out of shaming people per se but in loving them enough to make them look at the truth.

This video is sure to spark some discussion. We'll look forward to seeing what else Willie Havmire has to say.

The Irrationality of Feminism: Remembering the Sokal Affair

Theodore Labadie · 7 June 2022 · Archived copy · Original

Some time ago I was talking with a feminist of long acquaintance about our different reasons for going to school. I wanted to learn something useful and dig myself out of poverty. She, quite to the contrary, had no interest in learning anything useful, only to learn how "to talk like academics" having overheard their discussions around town in cafes and the like. They had impressed her, using a language with unfamiliar words whose meaning she could only guess at, discussing such "impressive" and esoteric subjects as the construction of femininity in literature. Although she's never read Simone du Buvoir I'm certain that she would agree with her thesis that our understanding of the female mind as a consciousness quite different and distinct from the male mind has no origin in biology whatsoever. As I understand the theory, the female mind is completely an artificial construct forced on women by culture.

Which is nonsense. Women are not made; they are born. It should be inconceivable that the sex endowed with the biologic machinery to gestate, breastfeed, and nurture infants would not by necessity also be endowed with the mental machinery to use their sex-specific organs of procreation for maximal genetic and evolutionary advantage and it should not be a surprise that this template informs their entire psyche. Yet, this is exactly the message we get from the academy: there is no such thing as human nature.

The study of the biological provenance of human nature was at one time called sociobiology, but feminist and leftist propaganda has so demonized the word that it can no longer be used safely. Instead, euphemisms like "evolutionary psychology" were invented, but they too are used only with difficulty and with great resistance from most leftist academics. I remember reading how the progenitor of sociobiology, Edward O. Wilson, a venerable old Southerner who is perhaps the world's preeminent biologist and a writer of Pulitzer Prize-winning caliber was assaulted by members of the leftist International Committee Against Racism who dumped a pitcher of water over his head during a conference, chanting that he was "all wet." Good thing they had never heard him say, "Karl Marx was right, socialism works, it is just that he had the wrong species."

So much for the sanctity of reasoned academic discourse. But to my mind, there is no event that better illustrates the intellectual poverty of leftists and feminists and in particular the language they use in our institutions of higher learning than the Sokal affair.

In 1996 Alan Sokal, a professor of physics at New York University, became dismayed by the lack of intellectual rigor in the humanities and by the pervasive notion that science was socially constructed—an unprivileged method of acquiring knowledge. Determined to do something, he submitted a paper to an interdisciplinary postmodern journal, *Social Text*. The paper, "Transgressing the Boundaries: Towards a Transformative Hermeneutics of Quantum Gravity," was a hoax. It was purposely crammed with obscure leftist and feminist jargon, appealed constantly to academic authority through the prodigious use of quotations, made outrageous scientific claims that anyone with some knowledge of physics would recognize as suspicious, and although grammatically correct was completely impenetrable. It made no sense at all. The paper was accepted uncritically and published without peer review. Here's a taste:

One characteristic of the emerging postmodern science is its stress on nonlinearity and discontinuity: this is evident, for example, in chaos theory and the theory of phase transitions as well as in quantum gravity. At the same time, feminist thinkers have pointed out the need for an adequate analysis of fluidity, in particular turbulent fluidity. These two themes are not as contradictory as it might at first appear: turbulence connects with strong nonlinearity, and smoothness/fluidity is sometimes associated with discontinuity (e.g. in catastrophe theory); so a synthesis is by no means out of the question.

Every statement makes an unsubstantiated claim, except, apparently, in Sokal's use of quotations which seem to be always taken out of context in a cut-and-paste approach to mimic the evidence-follows-claim convention of academic writing. Yet the evidence is false and nonsensical, in no way explaining his postulates. For example, what

does he mean by “nonlinearity” in the context of an “emerging postmodern science” and how is it evident in chaos theory, phase transition theory, and quantum gravity? Phase transition is the transformation of the physical state of matter from solid to liquid, liquid to gas, etc. It is not a theory; it is a fact that anyone can observe by watching ice melt. In the sense that effect immediately follows cause (as when you apply heat to ice it turns to liquid water) it is also perfectly linear. As to quantum gravity, I’ve read that there’s no evidence as of yet to show that it actually exists. It’s still only a gleam in some scientist’s eye. Being non-extant there is only one thing that quantum gravity can say concerning the philosophy of science or even of society: nothing.

On publication of his paper Sokal exposed his hoax in the journal *Lingua Franca*. The editors of *Social Text* immediately cried foul and added a misplaced criticism of Sokal’s writing style. They missed the point, entirely. Sokal’s intent was to write badly (and think badly) yet have his poor scholarship overlooked due to its superficial accordance with leftist ideology. It is very simple: most people will accept anything uncritically provided that it sounds like something they already believe.

The Sokal affair is described as famous but I have never heard anyone in the academy, student or instructor, discuss it or even to have heard about it without my introduction. I suppose this is because leftists find the Sokal affair so deeply embarrassing. They should. It exposes the deep poverty of intellectual discourse in our universities, a pry bar laying waste to rusting scrap, the impressive language so admired by my feminist acquaintance hot air.

I should point out that Sokal is not an anti-feminist. In fact, he is a leftist who wanted to point out that his compatriots were shooting themselves in the foot by accepting uncritically the kind of claptrap he parodies in “Transgressing the Boundaries.” No matter. A writer takes what he needs where he finds it. I suppose I should also disclose that at one time I uncritically accepted the label of “leftist,” though no longer. I am neither left nor right, only a man who out of life desires nothing more than for his mind to be completely free of false convention and ideology. And although such perfect freedom may be, as it is with the possession of perfect truth, unattainable it is nonetheless a very worthy goal on which to base a silly little life. There are indeed some people who will die for the fact that 2 plus 2 equals 4.

The entire text of Sokal’s “Transgressing the Boundaries: Towards a Transformative Hermeneutics of Quantum Gravity” is available in pdf form here.

“MISOGYNY!!!” – Amber Heard Fan Reacts to Trial Verdict

Greta Aurora · 8 June 2022 · Archived copy · Original

Men at Work

B.R. Merrick · 8 June 2022 · Archived copy · Original

Okay. Read this if you can stomach it, if you can even get past the title. It's chock full of unction toward the subject it secretly despises. The author, Joan C. Williams, claims to be rethinking masculinity, but don't expect any zeta-male revelations in her words. Ms. Williams is trying to turn men into women, and women into men. She is going to fail, as men (for the most part) enjoy being men, and women (I think) enjoy being women. For men, this means holding down a job if you can. I don't always like what I do for a living all that much. It certainly isn't my dream job, but that puts me safely in with the majority of men. We work to take care of ourselves and to feel useful. Now get off our backs, woman.

Maybe Joan didn't get the memo, back when she was just Joan C. (in the Pre-Williams Era). Every young woman, upon the commencement of her monthly visitor, receives a memo that states as follows:

"Humanity springs forth from your body. Feed it, love it, nurture it, and give it truth and freedom. This is very important. Always remember: Little humans are not trophies or toys."

Apparently, Ms. Williams, like a great many other women, threw the memo out. Unfortunately, women are not compelled by law into reading the memo and then forced to display a comprehension of its contents during oral exam. This lack of death-oriented coercion is proving detrimental to their kids. Their little trophies and toys are now growing up mighty pissed. I don't blame them.

Ms. Williams is deeply concerned that women do not yet make up half of everything under the fucking sun. She paints her disappointment in terms of "helping" men to be more nurturing, to work less and knit more. She's faking it. (Probably not the first time.) Williams' disappointment is actually that women don't yet display more manly qualities. Her feminist outlook betrays something vitally important to understanding social engineers in general: *she is a misogynist.* Where women naturally excel — homemaking, early childhood care, beautifying, verbal communication, emotional expression — they ought not to go anymore, according to feminists. Put on some pants,

girl, and grab that power drill!

The article laments that some jobs for men do not require them to be "high on people skills." Really? Okay, so back when I drove a (literal) rust bucket '89 Buick Skylark, I overheard a mechanic talking to his coworker about my car (whose signal stick I had to reinsert into the wheel shaft with my hand whenever I felt like signaling): "The brakes are shot, the radiator's shot, the steering's shot…" He didn't know I was within earshot. But let me tell you about this man's "people skills." When I finally traded in the rust bucket for a Honda Accord (not much of a trade — the dealership took the Buick off my hands for free), I brought my new car to this brakes-are-shot mechanic for the death-oriented state's mandatory inspection. When he gave it a rave review, I said, "It'd better pass inspection for what I paid." He got that interminably cute, straight-guy grin on his dirty face, and said, "Still have sticker shock, huh?" That's all the people skills a guy needs. He was honest, and he got the job done. As much as I enjoyed Oscar-winner Marisa Tomei's fictional character in "My Cousin Vinny," I don't need a sexy girl mechanic to open up to emotionally, or even flirt with. I need a mechanic to fix the damn car. (I prefer a sexy boy mechanic, but if the girl's the only one who can fix it… Oh well. Fine. …When does your brother get back from Cape May?)

Then suddenly, Williams displays a basic conception of what it means to be a man: "Hard-driving lawyers, neurosurgeons and investment bankers—indeed, all historically male high-status jobs—also require some version of assertiveness and single-mindedness. In other words, such jobs are designed around masculinity and men." By all means, let's have a little less assertiveness at hand when the female neurosurgeon has her other-than-single-minded fingertips on instruments that are probing my *goddamned brain!* If an assertive and single-minded woman wants to play God in my skull, that's just fine if she graduated at the top of her (mostly male) class. But looking for "equality of opportunity," "equality of access," or "equality of Williams's petty concerns" does nothing for someone whose life has been reduced to undergoing a difficult and dangerous brain operation.

One of my favorite films is by a great Chinese director named Yimou Zhang (a fellow penis owner). The English title is "To Live!" starring the incomparably beautiful Li Gong. (Tomei comes close, doesn't she?) In my opinion, Gong should have gotten an Oscar nomination, but regardless, what follows is a spoiler: Gong plays the mother of a young woman who is pregnant. She and her husband sit outside the hospital room where their daughter is giving birth, sent into the hallway rather unceremoniously by hubristic young female medical students. You guessed it: These medical students are in charge of the hospital during Mao's Cultural Revolution. The end result of the medical students being put in charge of the asylum is the unexpected hemorrhaging of the expectant mother after the child is born. Where assertiveness and single-mindedness were required, there was none to be found. You know how that part of the movie ends now. If not, you can live the horror vicariously by watching this.

Oh, but C. Williams isn't advocating for medical students to be put in charge; what she really wants is far more serious. Look at the jobs she mentions above: doctor, lawyer, banker. These are three of the first occupations to be regulated by the government, which is why each of them is such a high-paying job: Once you regulate, you reduce the supply of people who can do the job. This artificially raises the price of doctors, lawyers, and bankers, since demand is not reduced along with supply. It's Economics 101, and you can be sure that feminists, along with all other progressives, never elect to take that course.

These are also the top three professions in the "private" sector that are normally put in charge, or that are normally consulted first by those who are put in charge. Are you getting it now? It's not so much about redefining masculinity, it's about getting more cock-owning doctors, lawyers, and bankers to work less, stay home more, and create vacancies for women to fill, when they feel like it, so that they can also get rich and be in charge.

Pretty devious of her, isn't it? Well, I'm on to her, and now you are, too. Why didn't she mention coal miners, long-shore fisher-"persons," and cell phone tower repair-"persons"? Surely, it has little to do with these three jobs being held almost exclusively by men, but far more to do with these three jobs being the most deadly. If women rushed into these jobs, there would ultimately be fewer women in the workplace. We can't have that. We've still got this glass ceiling to deal with.

If men are more assertive and single-minded than women, so be it. What women excel at also enhances life for

men and women. Therefore, "[b]readwinners married to homemakers earn 30 percent more than those in two-job families and encounter favored treatment at work." There's your answer, woman. Now shut up.

Where women excel, and we're *so* not supposed to say this, is in creating a loving home environment for the young. Men can do it, too, just like women can hold down jobs. But we're talking in general terms about where the different sexes *excel.* This is why Williams is never going to get anywhere. She is pointing out a fact and demanding that the fact change to make her feel that all's right with the world.

When I was a kid, pregnancy commercials always featured an expectant couple, or shots of a woman alone, all anxious and excited about what might be growing inside of her. They were always positive in their portrayal of a hoped-for pregnancy. (Oddly, even though pro-choicers have made great strides, I don't recall any of the actresses crying out, "I have a fetus! I have a fetus!")

At some point, this changed. I don't know when, but I do know why. Before I got rid of that horrible, poisonous instrument, I saw a commercial where a woman looks at the results of the test, and then breathes a sigh of relief into the camera: "I'm not pregnant," as if to say, "Thank God." (Oddly, even though pro-choicers have made great strides, I don't understand her anxiety, since abortions are safe, legal, cheap, readily available, and cause no long-term physical or psychological damage, right?)

But the worst offender was a commercial showing a woman standing in a board room (full of stereotypical men) with a pointer. She glanced out the window, spied a stork, and freaked. In that moment, in that very moment, I thought to myself, "What the hell kind of foolish woman wants to stand in a god-awful board room all day long instead of following a little toddler girl around as she discovers snails, weeds, a ball, the cat, and the books on the lowest shelf?" Tell you what, ingrate. When you finally push out the thing you don't want, give her to me. I'll be her boyfriend for the first ten years of her life. Here. Take the stupid pointer. You can pick up where I left off, on the third slide about quarterly rates. You are such an idiot. (By the way, when are these pregnancy test companies going to get around to showing a coal-mining woman freaking out about seeing a stork at the entrance to the mine?)

There will be plenty more anxiety and bemoaning, until this generation of women dies out, alone in nursing homes, with no one visiting because the few of them that stopped to push out kids didn't bother visiting with them very much when they were young. I'm not saying they deserve it; I'm merely going to warn them that they will reap what they have sown, and then bemoan it.

I have a sister who considers herself a feminist. Let me tell you what this "feminist" and her husband accomplished:

They got married before they graduated from college. Their first apartment was scummy, with a long commute to school. My sister turned it into a home. They moved to Florida for his graduate work. They moved back in with his parents after that, and he found a job, with another long commute. She ensured that they seamlessly blended into an already-established home. They moved into an apartment that was under a split-level that was converted into a construction business in front. She turned that into a home. They saved their pennies and bought a house, which was quickly turned into a home. They sold the house and moved across country with the promise of a better job for her husband. They rented a house, which was turned into a home fairly easily, given the huge stone fireplace in the living room. This is where their two kids turned hopelessly cute. Just cute as hell. They continued saving their pennies, and bought another house. They're staying put, with a brand-new second story, in a house that was turned into a home.

My sister stays at home and has stayed at home in virtually every home she made since she got married, even though she sends her kids to government school every day. She cooks, cleans, sews, renovates, decorates, organizes, and plans the finances. They are now rich, and living well below their means. Sadly, they are not equal. My sister's cooking, cleaning, organizing, decorating, and financial wizardry is inferior to her husband's having to sit in front of a computer for hours every day, typing words into programs. And now I feel like telling Ms. Williams to shut up again. But she won't:

"A key agenda for modern feminism is to work with men to decrease the penalties encountered by those who flout the expectations that stem from conventional masculinity." No, that's not your key agenda, ma'am. You've already raised the specter of government intrusion into private businesses if the owner of that business doesn't like the performance of one of the guys he's paying for the express and up-front purpose of getting specific work done. The key agenda of modern feminism is to turn women into better men than men are, and secondarily to emasculate men who refuse to go along. It's a little girls' tea party gone horribly wrong. Actual little girls, along with actual little boys, suffer the most.

Now let me tell you what I believe is the essential difference between men and women. I know I'm making a huge generalization, but I see very little evidence from any individual man or woman that leads me to believe otherwise. The difference is: When men see something that needs to get done they start doing. They may start off by debating, but more often than not, one or two of them will get ants in his pants and start doing. Then the other men will quickly follow. This is good. Why? Because *stuff will get done.*

Oh, God. I've got to tell you this one: Years ago, my parents took apart an old grand piano (it really was no good) and set the pieces out by the trash. Three garbage men stood around the giant metal harp (which contains the piano strings), debating how to lift it into the garbage truck. My mother watched them stand there for quite a long time. Then she went out (this is a woman who knows almost exactly where a woman's strengths are) and spoke to them.

"Hi, guys. That sure is heavy isn't it?"

"Yes, ma'am. It sure looks it."

"Yeah… My husband and 10-year-old daughter had a heck of a time hauling it out here."

Without another word, the harp was picked up and thrown in the truck. Therefore, men also do to prove themselves men. *Women do not suffer from this malady.* It is an exclusively male phenomenon: proof of manhood.

Women want things to get done, too. But they seem to want to understand the emotional side of it all as well. They want to feel included, to make a contribution, to be rewarded for what is contributed. They are, far more often than men, quite comfortable in a supporting role. They want "equal" access, until they've changed their minds. Then they want to opt out, like when a baby needs to be pushed out and fed for a few months. Then they want back in. (Screw the kid.) They do not want to be forced to make up their minds permanently. A man frequently has to make up his mind and stick with it, even burning bridges in the process. Men who can radically change careers in mid-life, as far as I'm concerned, have the biggest dicks.

Men will break their backs at work. They will poison their lungs. They will lose fingers. They will work for eighteen hours straight. *They will not complain.* I'm not advocating that men cut themselves off from their feelings, nor do I think it's wise to disregard signals that your body will send to you when you're damaging it. I am simply stating a matter of fact. This is how men are, and oftentimes, due to the way the world is currently run, this is what's to be expected. It's not going to change anytime soon, no matter how much feminist legislation is passed, no matter how many guns are pointed at business owners. If Joan C. gets her way, if women fill all the vacant slots for doctors, lawyers, and bankers, and cease working as secretaries, waitresses, and factory workers, there will be no more feminist legislation pointed at business owners, because it will no longer be a concern.

I've had male and female doctors treat me. I prefer men to treat me simply because of the level of non-sexual intimacy encountered with most of my clothes off. But if the woman has the answer, I'll gladly pull 'em down in front of her. Just fix it, doc. So I guess the essential difference between me, an individual man, and Ms. Williams, an individual misogynistic/misandristic woman, is that *I don't care what sex you are, just give me results.*

Ms. Williams cares a great deal about what's dangling or hidden between the job-holder's legs. In other words, Ms. Williams doesn't care about results, technique, likability, dependability, imagination, health, capability, knowledge, awareness, or any of the other things the rest of us look for when paying for the services of a working person. If it just so happens that the majority of competent and reliable workers continue to be men, so what? The barricades

for women were removed a long time ago. Ms. Williams's complaint is about men and women who haven't changed the way they think. They're never going to.

Chew on this, Joan C.: "An early experiment involved showing photographs of human babies to single men and women, married men and women who were not yet parents, and men and women who were parents. The women showed strong pupil dilation when viewing these pictures, regardless of whether they were single, married and childless, or parents. The men, in contrast, showed pupil constriction if they were single or married and childless, but showed strong dilation if they were parents. In other words, **the childless human male who coos over someone else's new baby is probably merely being polite, but the female means it** [emphasis mine]. Not until the human male actually has a baby of his own does he start responding with truly sympathetic emotion to other people's infants. The human female, on the other hand, even before she has bred [sic] seems to be primed for maternal reactions."

Try blaming that on a culture with an "outdated" view of masculinity. We're pummeled so hard with expectations of manhood that our pupils refuse to dilate for other people's kids. Feminists sure have an uphill climb, especially given one of the closing sentences: "Since, in all the examples mentioned, the subjects of the experiments were unconscious of what was happening, either to their own pupils or to those of their companions, **it is likely that we are dealing with a basic, inborn response of the human species** [emphasis mine]." Hope you've got your boots on for that hike, girls. If you need a guide, chances are he'll be a dude, with a precious little girl at home anxious for her boyfriend to walk in the door. There ain't nothing wrong with that. Pay him.

One of my earliest memories of my mother is sitting next to her on the couch watching "Sesame Street." It was safe, warm, calm, entertaining, and I learned to count to twenty in Spanish: *veinte.* I looked at my mother with love. She stayed home with me for five years until I was sent off to government school. She will enjoy visits from me until she is gone, no worries. Nothing Ms. Williams offers women compares to what women give children. No female neurosurgeon had better accidentally tweak the part of my brain that remembers that day watching "Sesame Street," or I'll sue. I have few finer memories. Ms. Williams would ensure that I have one less.

B.R. Merrick writes for "Strike The Root" and "A Voice for Men," lives in the Northeast, is proud to be a classical music reviewer at Amazon.com and iTunes, and in spite of the poisonous nature of television, God Himself will have to pry his DVDs of "Monty Python's Flying Circus" out of his cold, dead hands, under threat of eternal damnation.

Midlife Crisis of An Alpha male

Doug Mortimer · 9 June 2022 · Archived copy · Original

In 1975 I was working at a TV station when *The Eiger Sanction* was released. We aired a series of advertisements for this Clint Eastwood (as actor and director) movie that attracted a great deal of attention from the women in the office. I still remember one co-worker gushing like a teenager: "Oh, he's so good-looking!"

I didn't say so but I agreed with her. Hell, it was obvious. At age 45 Clint Eastwood was tall and lean with a thick mane of hair. His famous squint had resulted in crow's feet which only served to make him look more imposing. His soft-spoken personality was a perfect fit, as there was no reason for him to be a self-promoting loudmouth. In addition to his physical assets, he was world-famous and wealthy. He was truly an alpha male, but that term was not in common parlance then except in zoological circles.

In the late 1960's Eastwood was in his late 30's and sitting on top of the world – more specifically, at the top of the box office world. He was hardly an overnight success, however. After appearing in bit parts in numerous movies and TV shows as a contract player for Universal in the 1950's, he became a TV star on *Rawhide*, a long-running (1959-1965) western series on CBS.

Towards the end of the *Rawhide* run he traveled to Europe to appear as the Man With No Name (he was MGTOW before MGOW was cool) in *A Fistful of Dollars*, *For a Few Dollars More*, and *The Good, the Bad, and the Ugly*, worldwide hits directed by Italy's Sergio Leone. Returning to America, Eastwood continued his run of flinty loners in *Hang 'Em High*, *Coogan's Bluff*, and *Where Eagles Dare*. The body count in his movies was extraordinary, much to the consternation of the late 60's versions of Mrs. Grundy.

But then things changed.

In 1969, Eastwood appeared in, of all things, a musical, *Paint Your Wagon*. His co-star was an equally improbable Lee Marvin. Next he did *Kelly's Heroes*, a war movie but essentially a comedy. He appeared in these movies but one couldn't in good conscience call them Clint Eastwood movies. They seemed to be nothing more than bald-faced attempts to break away from his ice-cold tough-guy image. Fortunately for him, he kept in touch with Don Siegel, who had directed him in *Coogan's Bluff*. It was not apparent at the time, but it appears that Eastwood was having a midlife crisis. Or maybe he simply realized that one day he would be too old for action films and he needed to be more versatile.

Siegel was a seasoned professional who had worked his way up under the old studio system till he started directing (*The Verdict)* in 1946. In Hollywood he was renowned for his ability to bring in movies on time and within budget, so he worked steadily in episode TV and TV movies as well as low-budget features. Though hardly a household word, he had attracted the attention of cinephiles thanks to *Riot in Cell Block 11* (1954), *Invasion of the Body Snatchers* (1956), *The Line-Up* (1958), *Hell Is for Heroes* (1962), and *Madigan* (1968), among others.

In 1970, Siegel directed Eastwood (then 40 years old) in *Two Mules for Sister Sara*, in which the latter had kind of a relationship with Shirley MacLaine. I say "kind of" because she played a prostitute masquerading as a nun (can the wisecracks, you dirty Protestants), so there is no sex in the movie. Not far removed from his Man With No Name character, he mostly did his MGTOW thing and blew away a lot of people, so his hard-ass persona was in no danger of being compromised. But it was the first of three straight movies with Siegel in which one could actually use the word "relationship." In each case, Eastwood played a dominant, self-sufficient male forced to come to terms with women. *Two Mules* was the mildest of the bunch.

Eastwood and Siegel's next venture was *The Beguiled*, a Civil War tale based on a novel by Thomas Cullinan. Eastwood played Corporal John McBurney, a badly wounded Yankee taken in by the founder and headmistress (Geraldine Page) of Miss Martha Farnsworth's Seminary for Young Ladies, a Southern finishing school that is just barely hanging on amidst the conflict.

To say that the women, ranging in age from 12 to middle-age, are starved for male attention is a gross understatement. This is, after all, the Civil War, and all able-bodied men are in uniform. Even so, the women are somehow making do with no male assistance. Rumors of Union soldier depredations have them on edge, however. "If the Yankees win, they'll rape every one of us," says one of the girls. Then Clint Eastwood shows up.

With rebel soldiers canvassing the area, McBurney must ingratiate himself with the females lest they turn him over to a Confederate patrol, who would take him to a prison camp where he would likely die. So he sweettalks all the females (the headmistress, the students, and even a slave). His flirtation with a 12-year-old student is borderline creepy, but his main squeeze is Edwina, a timid, troubled young woman convincingly played by Elizabeth Hartman. (It is worth pausing to note that she gave up acting due to depression and committed suicide by jumping out of her fifth-floor apartment in 1987.)

Needless to say, complications ensue. The girls find out that McBurney is not as nice a guy as he pretends to be, and he finds out the females aren't as easy to manipulate as he thought. After the headmistress amputates his leg (a questionable medical decision), the symbolic castration is all too obvious. At the end of the movie, one must ask who are the beguiled? McBurney, the females, or both? Clearly, a devious male is no match for females. He is overcome, as one wag put it, by "a fistful of dollies." Siegel remarked that "[*The Beguiled*] is a woman's picture – not for women but about them." They win this round of the battle of the sexes but it is not a flattering portrait of girl power.

If Eastwood was hoping to broaden his range as an actor, he succeeded. Unfortunately, the film bombed at the box office because it was so out of keeping with his previous films. A departure for Siegel as well as Eastwood, *The Beguiled* was definitely art house cinema. It was praised in Europe, however, as an outstanding example of Southern Gothic, and comparisons to Ambrose Bierce, Edgar Allan Poe, Tennessee Williams and Truman Capote were made. The film was remade in 2017 (can't comment on it as the prospect of director Sofia Coppola taking on the story didn't evoke my curiosity).

For their next effort, Eastwood and Siegel swapped roles. Eastwood became the director and Siegel the actor; more to the point, Eastwood both acted and directed while Siegel appeared in a a bit part in *Play Misty for Me*, another foray into sexual politics.

Eastwood, in his first directorial effort, plays Dave Garver, a small-town radio DJ who mixes smooth talk and soft jazz and is something of a local celebrity. He has an on-again, off-again relationship with a local girl when he encounters Evelyn (Jessica Walter), alluringly clad in a leather miniskirt, at his favorite hangout. After a one-night stand with her, he assumes it's one and done, but Evelyn has other ideas. As is the case with many a man, his libido has led him astray. As Eastwood himself once observed, "A man's brain has a way of lowering itself down out of the cranium, down into the lower extremities."

Dave Garver appears to be a classic example of a man unwilling to commit – but with good reason. He is a celebrity in a picturesque seaside resort (Carmel, Eastwood's home at the time; he would later serve as the town's mayor), makes a decent enough living to afford a sports car, a hip apartment, and other trappings of the good life. Also, he has the prospect of moving up to the big leagues, as he interviews for a DJ position at a San Francisco radio station. One could almost see him as the subject of the iconic "What sort of man reads *Playboy*?" promos featured in the magazine in those days.

Life is good except for that pesky Evelyn. Unable to shake her, Dave realizes that she is the listener who regularly calls in to his show and requests "Misty," an old Erroll Garner standard; then he realizes, too late, that she is not just a fan; she is batshit crazy. Today she would be described as a stalker.

The release dates of *The Beguiled* and *Misty* coincided with the cresting of second wave feminism so the comments from that quarter were predictable. Siegel didn't help matters any when he noted:

Women are capable of deceit, larceny, murder, anything. Behind that mask of innocence lurks just as much evil as you'll ever find in members of the Mafia. Any young girl, who looks perfectly harmless is capable of murder.

Interesting to note that the original story for *Misty* was penned by Jo Heims, a screenwriter acquaintance of Eastwood. She had an Evelyn-like friend and thought she could use her as raw material for a movie character.

Unlike *The Beguiled*, *Play Misty for Me* was a hit. Eastwood didn't shoot anybody in this movie but at least he wasn't a cripple, as in *The Beguiled*. Misty was something of a role reversal for him in that he was the prey, not the hunter. In most of his previous movies, he was a goal-directed man in search of something…a bounty, buried treasure, an escaped criminal. In *Misty*, he was as tall, tan and handsome as ever, but he was no longer in control. A predatory female had him in her crosshairs. In both Misty and *The Beguiled*, Eastwood shows that confidence, the alpha male's stock in trade, can also be his Achilles heel.

Misty was something of a forerunner of slasher films (indeed, Evelyn slashes her wrists, Eastwood's cleaning lady, and a portrait of him painted by his old girlfriend). Comparisons to Hitchcock (particularly *Psycho*) were unavoidable. More erudite filmgoers likened *Misty* to *Repulsion* (1965), directed by a then unknown Roman Polanski.

Having successfully displayed his acting range in *The Beguiled* and *Misty*, Eastwood did an about-face and went back to being a hard-ass. Siegel directed him in *Dirty Harry* (1971), a violent police thriller that had hands wringing off the hook concerning police brutality and fascism. Fun fact: In one scene in *Dirty Harry*, *Play Misty for Me* is spelled out on a movie marquee.

After *Dirty Harry*, Eastwood appeared to have exited his midlife crisis and returned to his traditional image in *Joe Kidd* (1972) and *High Plains Drifter* (1973), yet another variation on his western MGTOW man. Yet his next film, *Breezy*, was a May-September romance with William Holden as a well-to-do businessman falling in love with a 17-year-old hippie chick. Another Jo Heims story, it was the first film Eastwood directed in which he did not appear. It was a very unlikely Eastwood film – more so than *The Beguiled* and *Play Misty for Me* – but given his status in Hollywood, he could do whatever he wanted.

Breezy was both a relationship movie and a midlife crisis movie. One wonders if there was not a tad of wish fulfillment in it. Then a 43-year-old man, Eastwood might have entertained some Pygmalion-like fantasies about adolescent females. Well, as the saying goes, there's no fool like an old fool. Against all odds, though the protagonist is arguably a dirty old man (Holden was 55 at the time), the movie has a happy ending.

It is interesting to speculate on whether Eastwood was suffering from his own midlife crisis in those days. By all accounts, Eastwood was very active sexually. Tellingly, his Wikipedia biography says that he has fathered "at least 8" children. In more enlightened times he probably would have had a harem.

His various woes with his wives and consorts (notably Sondra Locke) have been well-chronicled. It's useless to indulge in moral posturing, as few men will ever know what it's like to be a chick magnet. On the other hand, such a man would be worth listening to when he has something to say about the opposite sex (if that phrase still has any meaning), and lesser men might gain from his experiences.

It has now been half a century since Eastwood went through his midlife crisis. His most recent movie, *Cry Macho* (2021) was released when he was 91. Given the sheer physical rigors of directing and acting in a movie, his stamina is remarkable. At an age when most men are dead, on life support, or in a nursing home, he still qualifies as an alpha male.

Between his midlife crisis films and *Cry Macho*, his movies have been a varied lot but are almost always worth watching. Yeah, it's always cool to watch him kick ass, but his midlife crisis films should not be overlooked.

Curiously, Eastwood once said, "Respect your efforts, respect yourself. Self-respect leads to self-discipline. When you have both firmly under your belt, that's real power."

Unlike the films that made him famous, his midlife crisis films show men deluding themselves about their "power." It is a lesson worth learning.

A Cultural Convention Condemned – The Men's Review (1948 Article)

Mens Review · 11 June 2022 · Archived copy · Original

The following article appeared in the 1948 edition of the 'Men's Review' – an antifeminist, pro men's rights initiative that was active in Britain during the 1940s. This will be the first of a series of articles to be published at A Voice for Men from the first editions of the *Men's Review*, which will also be the first time these articles have been made available in digital form for the internet. – *PW*

* * *

A Convention Condemned

by "Woman's View"

MANY features of modern society have struck me as extremely odd. Among these, perhaps that which seems to me the oddest is the curious convention whereby a gentleman who goes to a place of entertainment, or to a place of refreshment, with a lady, is expected to pay the bill without any help from her.

After deep reflection I have decided that this convention (nine out of ten observed only when people of the opposite sex are together) annoys me intensely. I will try to summarise my main objections to this convention with utmost brevity.

First, I think the convention unfair. Unfair because it puts upon the shoulders of men the financial burden which, according to logic, should be shared by women. For generally speaking our participation in the benefits paid for is at least equal to the man's. In modern times we women are, with a diminishing number of exceptions, as well off as our male counterparts.

Secondly, it leads to a greater extravagance than would exist under a "fifty-fifty" system, since the man is placed in the position in which he is not able to suggest economising on the expenses, while where he able to regard the woman as a share-and-share-alike partner, he could suggest economy without embarrassment at all.

Thirdly, the convention tends in many cases to put inter-sex relationships upon a commercial footing. The woman tends to prefer the man who takes her to the half-a-crown seats to the otherwise equally attractive man who takes her in the one-and-sixpenny seats. I happen to believe in equality of opportunity, and it is psychologically bad for women since it tends to make for an unnatural suppression of our real affections beneath the gold-digging smartness.

I AM REVOLTED

The man is tempted to wonder what return he is going to have for the money he has paid out and to arrive at what appears to be a reasonable explanation, mainly that his return will be in terms of kisses and caresses. Hereupon he, and for that matter the woman too, may begin to regard kisses and caresses as something for sale, and idea which, in my opinion, is revolting.

Much could be said in discussion of this convention, which, as I hope to have shown, links up with our modern social outlook in an enormous number of ways.

The success of such an attempt would mean that we have changed the course of social history, and changed it, I believe, for the better. I do not deny that the thrill of this thought is as much of an inspiration as a mere desire to profit ourselves from the more convenient and fair system which I have advocated.

To those scoffers who say "You can't change human nature," "Every woman has her price," or whatever expression

you may use, I have only to point out the vast changes in inter-sex relationships that have taken place in our lifetime and those changes for which the Society (for men's rights) will most surely bring about.

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MEN'S REVIEW

Quarterly of the Society for Men's Rights

A CHALLENGE TO MEN

Guardian of that tolerance, so deeply rooted in the English character towards the individual, *Men's Review* makes its bow.

The odds against us are heavy, "there is nothing we can do about it" might be the cry of the weak-hearted, but the spirit that took the little boats to Dunkirk and brought them back on that most famous May day of our long history, is still alive to-day.

WITH YOUR help, YOUR co-operation, YOUR membership we can do those things that are for YOUR benefit. Help us to help YOU!

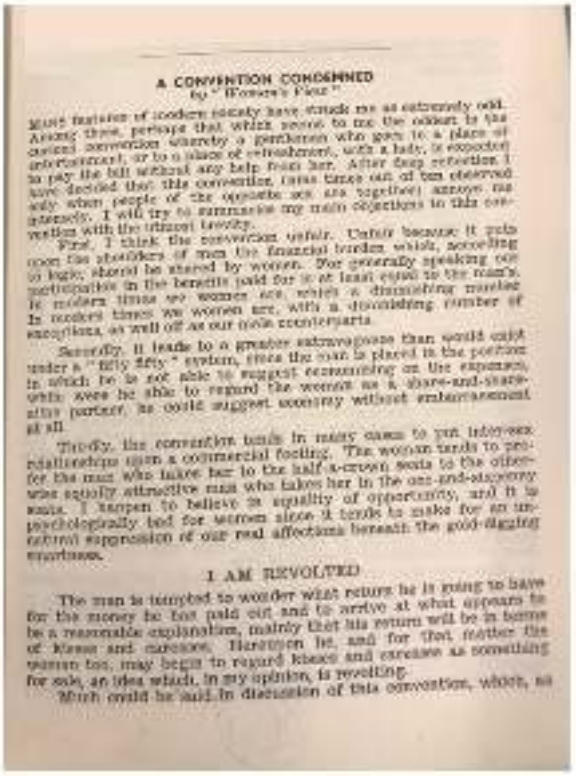

A CONVENTION CONDEMNED

by "Women's Voice"

Many features of modern society have struck me as extremely odd. Among these, perhaps that which seems to me the oddest is the ancient convention whereby a gentleman who goes to a place of entertainment, or to a place of refreshment, with a lady, is expected to pay the bill without any help from her. After deep reflection I have decided that this convention, (once times out of ten observed only when people of the opposite sex are together) annoys me extremely. I will try to summarise my main objections to this convention with the utmost brevity.

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The Core Values of Feminism

Dusty · 11 June 2022 · Archived copy · Original

When discussing men's rights, men have a tendency to discuss issues down the line: false rape accusations, domestic violence, chivalry, abortion, and sexual harassment- everything neatly, cleanly divided into nice, symmetrical topics. This is a good thing. Brain scans show that the average male brain is highly compartmentalized when performing certain functions. When doing A, part A lights up. When doing B, part B lights up. It's as though every part of a man's brain has its respective job that it does extremely well and that is all it does. (This is an oversimplification, but it works for my purpose here.)

Could this division of labor in the male brain give us clues as to how men came up with science and mathematics? We all know that there are no such things as the number 2 or an inch or a foot, but yet some guy drew an arbitrary line in the dirt somewhere and now we have things such as measurement, physics, mathematics, engineering- oh, and don't forget civilization!

The female brain scans differently. When doing both A and B, the female brain lights up over a bigger, more general area. Some would say that women use more of their brains than men. I suggest that this functional ambiguity makes the female brain slightly less decisive. One who is not decisive does not have a tendency to act. This could explain why men took charge of history- that and physical strength. It could also explain why so many women seem to find postmodernist drivel so appealing- with its fuzziness, its hatred of measurement and data and facts, etc. And finally, it could explain the greatest social bane of the last fifty years: *radical feminism.*

With this piece I take you close to the edge without dropping off. I take you as close as I can to feminist thought while still having a brain left to think with. Won't you come with me on a tour of this haunted mansion, the feminist cranium? I don't pretend to have distilled feminist thought in its entirety. You'll notice that many of these bleed together, but like the female mind, things aren't so distinct and separate. These are the core values of feminism:

Revenge, lack of remorse, and threat of retaliation– Whenever women hurt men, they are "turning the tables" for past oppression. Women need not feel guilty if they treat men badly. Their abuse is justified, because they were wronged by men historically ("Men deserve it."). Also, men better watch what they do in the present and future, because women can and will punish them for any given transgression (as defined by them). This is part of what feminists call "empowerment."

Dishonesty– If facts don't motivate women to join their cause, feminists make things up to stoke female anger. Postmodernism- the idea that there is no such thing as objectivity- and revisionist history are a great way to put marginalized people (women) at the center of things. That way, we all can pretend that women played a larger role in shaping the world than they actually did. Feminists also distort data, misuse studies, and tell outright lies to spread the idea that women are actively persecuted by a demonic patriarchy that wants nothing more than to eradicate women.

Blurring the lines between belief and reality, saying and doing– This is also related to postmodernism. Feminists and women in general are so verbally gifted that they convince others and even themselves that their opinions are literally true. If they say they are oppressed, this makes it so- according to them. If they say women should be paid more, this makes it so- according to them. Also, feminists will equate a catcall from a construction worker with a criminal violation such as rape or interpret the rape of a woman by a violent loner as a statement of male purpose. If we allow feminists and women in general to do this, it will encourage a new kind of discourse between the sexes that renders everything we say to each other meaningless.

Lack of empathy– Feminists never ask themselves how their accusations and condemnations make others feel. It never occurs to them that anyone else is capable of having feelings. Feminists are very sensitive to feelings- their *own* feelings. They can see how they as women suffer, but it never occurs to them that men also suffer. This leads

to all matters of unfairness and hypocrisy. If feminists convince women that their pain is worse than men's, then women will always demand special treatment.

Exaggeration of female suffering, marginalization of male suffering– Let us suppose that a man and a woman carry out a dangerous task. During this task, the man loses an arm and a leg, while the woman loses half of her pinky finger. It's obvious the man is suffering more- yet newspaper headlines will go on about the woman's suffering! This is because women have advocacy groups that make sure the world knows about female suffering. No one argues on the man's behalf. We've been conditioned to believe his suffering is unimportant. Nor does the man argue on his own behalf. He's also been conditioned to believe his suffering is unimportant. (Besides, complaining won't reattach his severed limbs.) The feminist thinks that complaining is the same as suffering, but it isn't. Her complaining creates the appearance of suffering, which helps her elicit sympathy from others. (However, her complaining does increase everyone else's suffering.) Women do suffer, but when we deny male suffering, we get a distorted vision of reality. And with this distorted vision, we pass legislation that offers yet more protection for women but none for men.

Convenience– This too is related to postmodernism. Women should be able to do whatever they want without any consideration for logic, consistency, or cause and effect relationships. If the rules are to a woman's benefit, then enforce the rules. If not, ignore the rules. All that matters is that it benefits a woman.

Passivity, feigned powerlessness, and lack of responsibility– Feminists don't hold women responsible for anything, which makes them believe they have no power. If a man makes a mistake, it's because men are bad. If a woman makes a mistake, it's because men are bad. Men are expected to apologize for everything, but women aren't expected to apologize for anything. They didn't *do anything*, after all. But this also convinces women that they have no control over their situation- not exactly the "empowerment" that feminists talk about. And if women believe they have no control, then they have one of two options: 1) do nothing ("Why bother?"), or 2) overcompensate by trying to control everything and everyone around them.

Replacing self control with government control– Feminists don't control themselves but want to control others. They equate total lack of self restraint with self expression. (Never mind that being an asshole is a poor way to express one's individuality.) Because feminists don't control themselves or their actions, they assume that everyone is the same way. They believe that, to restore order, we need a large government (i.e. Daddy) to control all of us.

Commiseration– Women should share each other's burdens. The burden of one woman becomes the burden of all women. The slogan "The personal is the political" becomes a way for maladjusted women (feminists) to foist their personal problems onto women who are otherwise happy and well adjusted. Feminists often try to disguise commiseration with innocuous activities such as women's studies classes, book discussion groups, or quilt making.

Resentment and misandry- Feminists are hypersensitive. They see female victimhood everywhere because their perceptions are colored by an overabundance of emotion. They are on a constant lookout for any perceivable slight against women and take everything personally. Feminists do not hold women responsible for anything and blame men for everything. They believe men are the demonic source of female agony. This resentment gives way to a hatred called misandry.

Paranoia, belief in conspiracy, and alienation– Men are innately dangerous and untrustworthy. They are the source of female agony. They comprise a group (called patriarchy) that is making every effort to marginalize (and possibly destroy) women. This leads to a terrifying worldview which not only causes new converts to break away from mainstream society, but makes it impossible for them to rejoin that society. (Such "drinking of the Koolaid" is the same strategy that cults use to amass lifelong followers.)

Female superiority and male inferiority– Women are morally, spiritually, psychologically, and biologically superior to men. Maleness is a disease for which femaleness is a cure. Feminism strives to make men more like women, not make women more like men.Men aren't good enough for women, while women are too good for men. Men do not make enough effort to meet female needs. Women do too much to meet male needs. Men should

expect less from women. Women should expect more from men. Female sexuality is beautiful and highly evolved. Male sexuality is ugly and primitive.

Male servility- Men are the ipso facto servants of women. All social customs (such as dating and courtship, clothing, and etiquette) and all laws with regards to marriage, divorce, child custody, child and spousal abuse, reproductive rights, rape, assault, murder, and sexual harassment should reflect this inferior status.

Male utility– Men are only good in an expedient or a materialistic sense. Not only should men serve women and expect nothing in return, but they should be grateful that they are used rather than useless.

Female autonomy and male obsolescence– Men and women traditionally needed each other in order to have children. A man's sperm met a woman's egg, and the process that results in life began. With the advent of cloning, reproduction without sperm (parthenogenesis) will create a situation in which men will need a woman to carry a pregnancy to term, but women won't need a man's sperm to become pregnant. Men will need women, but women won't need men, rendering males obsolete. This is something that feminists are clamoring for.

Homosexuality and sexual segregation– Feminists are on a campaign against heterosexuality, because they see it as the core value of the patriarchy. Not only do they constantly attack heterosexuality in the media and the classroom, but they constantly exalt homosexuality- particularly lesbianism. Most feminists are lesbians, so by pushing lesbianism onto heterosexual women, feminists simultaneously discourage marriage and open more avenues for female companionship. They praise male homosexuality, because they see it as a subversion of patriarchal, white, heterosexual, male values (whatever those are). Homosexuals are seen as a safe alternative to threatening, violent, predatory, heterosexual men, and are thus "honorary women." Here, feminists prey on the occasional alienation that gay men feel at the hands of heterosexual men who have been raised to think that homosexuality is immoral or even pathological. However, this support is only in theory, and feminist love is entirely conditional. If a homosexual chooses to live his life as a proud man rather than a feminist lapdog, feminists have no use for him and quietly reject him.

Choice– Women should have choices, but should not have to actually choose anything. However, if a woman *does* make a choice, and it's a good one, she should be praised and allowed to reap the rewards of that choice. If she makes a bad choice, not only should she not be criticized, but she should be protected from the consequences of that choice. Also, women should have limitless options, while men should have limited or no options.

Mimi Webb sings about setting her boyfriend's house on fire while he's in it

AVfM Video Source · 12 June 2022 · Archived copy · Original

British singer-songwriter Mimi Webb sings about setting her boyfriend's house on fire while he's in it.

2017: Jess Phillips laughing at call for debate on men's issues

AVfM Video Source · 12 June 2022 · Archived copy · Original

In 2017 British MP Philip Davies, who spoke at ICMI16, called for a debate in Westminster on domestic violence against men, health, suicide, education, and other issues facing men and boys on International Men's Day. Fellow MP Jess Phillips openly laughed at this proposal.

Transphobia vs. Manphobia

Peter Wright · 13 June 2022 · Archived copy · Original

Discussion about transgenderism is all the rage, with many people railing against what they view as a Frankenstein fad, and yet others who are encouraging the trend beyond what anyone would consider reasonable limits – e.g., gender-affirming surgery for children. A third approach is that of the social phenomenologist which accounts for people (including myself) who are more interested in making sense of the phenomenon before screaming blue murder to the sky.

Most people appear eager to discover what Aristotle called the "efficient cause" that might lead men to become transwomen — with the most popular 'causes' being those of gender dysphoria, and autogynephilia which both end up falling short of sufficient explanations, for reasons I'll discuss below.

Autogynephilia

Autogynephilia is defined as a male's propensity to be sexually aroused by the thought of himself as a female. It's a paraphilia that is theorized to underlie transvestism *and* some forms of male-to-female transsexualism,[1] as showcased in the below tweet by a transwoman.

If 'getting off' by appearing as the opposite sex were the only motive we might reasonably assume that occasional cross-dressing and/or erotic roleplay would scratch the itch, but transgender individuals are clearly seeking a more permanent goal. Moreover, many transgender individuals experience a loss of sexual arousal after medically transitioning, indicating that the securing of permanent autogynephilic pleasure is not a sufficient explanation for making the change.[2]

Gender dysphoria

Gender dysphoria is the favorite go-to for advocates of traditional gender roles who pretentiously claim the body and psyche can only be exact Xerox copies of each other. As tidy as this formula sounds on its face, even people with a rudimentary understanding of human psychology will see its failings; failings demonstrated by the fact that everyone has an imaginative and psychological identity that is, at least in some ways, at odds with bodily reality:

- A stunningly beautiful woman identifies as plain, or ugly.
- A fat guy identifies as muscled and skinny.
- An old man identifies himself healthy, as fit as a teenager.

- A little girl identifies as a world-class singer.
- A little boy identifies as the best violinist in the world.
- A feminist identifies as more caring than others.
- A person identifies as more intelligent than others.
- A person born of privilege identifies as restricted.
- An underprivileged person identifies as someone who can be and do anything.
  Etc.

The psyche tends to ramble off in fanciful ways that do not match seamlessly with physical reality, and it has done this since way back in our evolutionary history. Psychological identity is not, and never will be, a faithful replica of physical reality…. and yet human civilization has continued to thrive in spite of this propensity.

With that human capacity for imagination in mind we can set aside those who champion seamless sex-and-gender identities, and associated social roles. We can also find some fault with Matt Walsh's recent insistence that there can be one, and *only* one definition of a woman.[3] While Matt is 100% correct in stating that there is only one definition of a biological woman, he conveniently omits the possibility that there may be a definition of 'woman' applying to a person's psychological identity, thus essentially giving us two definitions of woman corresponding to the soma/psyche split.

To reiterate, we all see the obvious XX woman of the body, and then there's the woman of psychological/imaginal identity which can operate somewhat independently of the former (hence transgenders, intergenders, etc). To illustrate this, Matt Walsh could have a body that looks like Matt Walsh but, hypothetically speaking, in his imaginative and psychological identity he might be more like Napoleon Bonaparte; when it comes to the human psyche anything is possible.

While all this might sound like a recipe for confusion, it isn't really. Dictionaries attest to the ability of the human mind to accept multiple definitions of a word. I can be *stoned* to death by literal rocks, and I can be *stoned* after smoking weed. I can suffer a physical *pain*, or alternatively I can be in psychological *pain* – and those 'two pains' might not be seamless pains going on at the same time; they might be completely unrelated.

When it comes to the public furor around this topic, the comical part is watching traditional conservatives argue there is only soma, and the progressives argue there's only psyche. The stupidity of these two partial arguments – and the debate between them – make for the best Punch and Judy show on offer.

If I wanted to take a more strictly phenomenological approach to our topic, I might be forced to say transwomen were both male *and* female. For example being a woman in one's imaginative identity will never mean that the chromosomal body has also changed, which indicates there are two identities running concurrently, one male and one female. That said, I appreciate that imagination can override the phenomenological approach to the point of *absurdum*.

What we can conclude from the more narrow arguments is that they are reductionist and kneejerk responses to a complex phenomenon, and so they provide insufficient explanations for the rise of transgender identity. They may be partially correct but it may help to consider more complex equations, not to mention the approaching of each trans person as possessing a unique biography that led them to become who they are. Following this line of thought I'd like to offer two more factors below that might help to complicate the picture.

Internalized misandry, and gyneolatry

I've observed in the rhetoric of many transwomen both an externalized *and* an internalized misandry. This appears in descriptions of the men they know, *and in descriptions of themselves*, and they also tend to rehearse feminist depictions of maleness that portray narrow and denigrating descriptions of masculinity. Conversely, transwomen tend to idealize women and femininity (i.e., gyneolatry),[4] leading to a conclusion that the feminine grass is of a greener hue.

The sense of internalized misandry was reinforced by a 1991 study which found that mothers of young boys with gender dysphoria frequently suffered psychiatric disorders and that these boys exhibited chronic suffering that was often expressed directly by them as self-hate. One such boy at age three said:

> "I hate myself. I don't want to be me. I want to be somebody else. I want to be a girl."[5]

When a man's potential masculinity is felt as toxic due to the operation of internalized misandry, it's only natural that such a person would have a dysphoric reaction to masculine selfhood. This might be understood as a pathological reaction, but it can be equally viewed as a healthy adaptation to an unhealthy, male-denigrating environment — for if I renounce maleness I protect myself from corrosive states of imposed self-hatred, along with de-personalizing those attacks directed at me from a misandric world.

Hence gender dysphoria is in some ways adaptive.

The position I have been leading to can be stated simply this way: Internalized misandry + gyneolatry + autogynephilia = transwoman. Of those three factors, I would consider autogynephilia somewhat more variable than the other two, and while often present, it is not always.

In order to render this triplicate formula more palpable, I encourage readers to watch the following Benjamin Boyce interview with former trans individual NJada[6] who masterfully illustrates the operation of internalized misandry and gyneolatry in his own experiences.

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In conclusion, this article claims that autogynephilia, and gender dysphoria prove insufficient as "causes" of the desire to transition but may nevertheless operate as one factor among many. As a student of gender politics I have expanded the *causa efficiens* to three:

Internalized misandry + gyneolatry + autogynephilia = transwoman.

Lastly, and on a more general note Kara Dansky,[7] a trans-exclusionary radical feminist who is leading the charge against transgender individuals, recently tweeted, *"It is, in effect, a men's rights movement intended to objectify women's bodies and erase us as a class. It is left-wing misogyny on steroids. I say this is as a leftist and a Democrat."*

In response I feel it important to clarify that the transgender movement is *not* a cause célèbre driven by men's rights advocates, but rather the current support for transgender individuals/rights is derived from the power of government administrations and global regimes playing "freedom one-upmanship" – ie., the feigning of moral purity to position themselves at top of the global hierarchy.

Feminists were the ones who cleared this forest path for the global elites to walk on, and Dansky is right in the sense that it opens a window to *become* of benefit to men's rights movement – ie. it dissolves customary culture privileges that have accumulated around the female sex, making those privileges available to all humans, including men and boys, for the first time.[8]

References:

[1] Ray Blanchard, *Autogynephilia: an underappreciated paraphilia,* (2019) ; **See also:** C. Moser, *Autogynephilia in Women* (2009), which shows that autogynephilia also exists in large numbers of natal women, negating Blanchard's thesis that it is peculiar to transwomen.
[2] Autogynephilia | ContraPoints (2018)
[3] Matt Walsh: *What Is A Woman?* (2022)
[4] Gyneolotry | Gynocentrism And Its Origins
[5] Sonia Marantz and Susan Coates, *Mothers of Boys with Gender Identity Disorder: A Comparison of Matched Controls* (1991)
[6] Benjamin Boyce, *Transition and Redemption | a Detrans Story, with NJada* (2022)

[7] Kara Dansky, *The Abolition of Sex: How the "Transgender" Agenda Harms Women and Girls* (2021)
[8] Peter Wright, *Unintended Effects Of Transgender Activism On Men's Issues* (2021)

The Wisdom of Odysseus

Peter Wright · 14 June 2022 · Archived copy · Original

The story of Odysseus' confrontation with the Sirens was written almost 3000 years ago, but remains as instructive for men today as is was back then – the message being to resist our primal urges and opt for the more rational approach.

The scene takes place during an ocean voyage where Odysseus and his crew are assailed by sweet-singing Sirens who come disguised as beautiful young women with the aim of deceiving them. By singing beautiful songs the Sirens would lure sailors to shipwreck on the rocky coast of their island, after which they would kill the men and feast on their flesh. In a demonstration of MGTOW ingenuity, Odysseus advises his crew to put wax in their ears, and has himself tied to the ship's mast to stop him being lured into the Sirens' trap.

The Sirens were later encountered by the Argonauts who passed by unharmed with the help of the musician Orpheus who drowned out the Siren's bewitching songs with his own music. The Sirens were so distressed to see a man hear their song and yet escape, that they threw themselves into the sea and drowned. – PW

* * *

THE ODYSSEY, BOOK XII – Translated by Samuel Butler

The Goddess Circe advises Odysseus about the deadly Sirens

"'So far so good,' said she, 'and now pay attention to what I am about to tell you—heaven itself, indeed, will recall it to your recollection. First you will come to the Sirens who enchant all who come near them. If any one unwarily draws in too close and hears the singing of the Sirens, his wife and children will never welcome him home again, for they sit in a green field and warble him to death with the sweetness of their song. There is a great heap of dead men's bones lying all around, with the flesh still rotting off them. Therefore pass these Sirens by, and stop your men's ears with wax that none of them may hear; but if you like you can listen yourself, for you may get the men to bind you as you stand upright on a cross piece half way up the mast, and they must lash the rope's ends to the mast

itself, that you may have the pleasure of listening. If you beg and pray the men to unloose you, then they must bind you faster…

“Here she ended, and dawn enthroned in gold began to show in heaven, whereon she returned inland. I then went on board and told my men to loose the ship from her moorings; so they at once got into her, took their places, and began to smite the grey sea with their oars. Presently the great and cunning goddess Circe befriended us with a fair wind that blew dead aft, and staid steadily with us, keeping our sails well filled, so we did whatever wanted doing to the ship’s gear, and let her go as wind and helmsman headed her.

“Then, being much troubled in mind, I said to my men, ‘My friends, it is not right that one or two of us alone should know the prophecies that Circe has made me, I will therefore tell you about them, so that whether we live or die we may do so with our eyes open. First she said we were to keep clear of the Sirens, who sit and sing most beautifully in a field of flowers; but she said I might hear them myself so long as no one else did. Therefore, take me and bind me to the crosspiece half way up the mast; bind me as I stand upright, with a bond so fast that I cannot possibly break away, and lash the rope’s ends to the mast itself. If I beg and pray you to set me free, then bind me more tightly still.’

“I had hardly finished telling everything to the men before we reached the island of the Sirens, for the wind had been very favourable. Then all of a sudden it fell dead calm; there was not a breath of wind nor a ripple upon the water, so the men furled the sails and stowed them; then taking to their oars they whitened the water with the foam they raised in rowing. Meanwhile I look a large wheel of wax and cut it up small with my sword. Then I kneaded the wax in my strong hands till it became soft, which it soon did between the kneading and the rays of the sun-god son of Hyperion. Then I stopped the ears of all my men, and they bound me hands and feet to the mast as I stood upright on the cross piece; but they went on rowing themselves. When we had got within earshot of the land, and the ship was going at a good rate, the Sirens saw that we were getting in shore and began with their singing.

The Sirens call to Odysseus

“‘Come here,’ they sang, ‘renowned Odysseus, honour to the Achaean name, and listen to our voices. No one ever sailed past us without staying to hear the enchanting sweetness of our song—and he who listens will go on his way not only charmed, but wiser, for we know all the ills that the gods laid upon the Argives and Trojans before Troy, and can tell you everything that is going to happen over the whole world.’

“They sang these words most musically, and as I longed to hear them further I made signs by frowning to my men that they should set me free; but they quickened their stroke, and Eurylochus and Perimedes bound me with still stronger bonds till we had got out of hearing of the Sirens’ voices. Then my men took the wax from their ears and unbound me.

Sex Equality: Defining One's Terms – The Men's Review (1948 Article)

Mens Review · 15 June 2022 · Archived copy · Original

We continue the series of *Men's Review* excerpts below with this piece exploring the meaning of 'sex equality'. – PW

* * *

Defining One's Terms

by C. Lea

THERE is a type of propagandist who finds it convenient to avoid defining his terms. He can thus vary the sense when and how it best suits him. He is not tied down to any particular interpretation.

The phrase "sex equality" is often used in this convenient and undefined way. On the one hand they denounce sex discrimination and deny sex difference favourable to men as contrary to the doctrine of sex equality. On the other hand, they regard sex discrimination or sex difference favourable to women as perfectly consistent with that doctrine.

Special rights, privileges and exemptions in favour of women are taken as a matter of course by people who hotly resent the least sex discrimination in favour of men.

Feminine superiorities, real or imaginary, are pushed down our throats by those who would indignantly deny the possibility in favour of men. These partisans readily discover arguments or evidence in support of their claims advantageous to women. They may justify special rights for women on the score of their special functions AS women, however they would, on the other hand, refuse to accept special rights for men on the same grounds.

Logically it is obvious that a series of one-sided feminine advantages cannot possibly give sex equality. Only a balance of masculine and feminine advantages can give real equality. The upholders of the system of one-sided feminine advantage continue to label it "equality," while stigmatising as "inequality" any compensatory masculine advantage.

The time is come for us to challenge the offenders of this intellectual dishonesty to give clear, logical definition of exactly what they mean by "sex equality."

SEX EQUALITY IN MARRIAGE

It is believed by many that in some mysterious and unexplained way the law favours the husband in marriage. It is difficult to fathom how anyone can have this view, since the man is under compulsion to perform most of his duties, while the woman can repudiate many of hers with impunity.

A husband must support his wife or be dealt with by a maintenance or separation order. A man cannot escape a distasteful marriage without heavy financial burdens. A woman who finds marriage distasteful can leave it, earn her own living and extract a maintenance from her husband.

It may be argued that while the husband of a bad wife has far less legal remedy than the wife of a bad husband, the wife who fulfils her side of the bargain has a harder position than her husband, but this does not mean that the law presses more hardy on the wife in such a case, it means that, to her credit, the wife concerned does her duty, and more than her duty without legal compulsion.

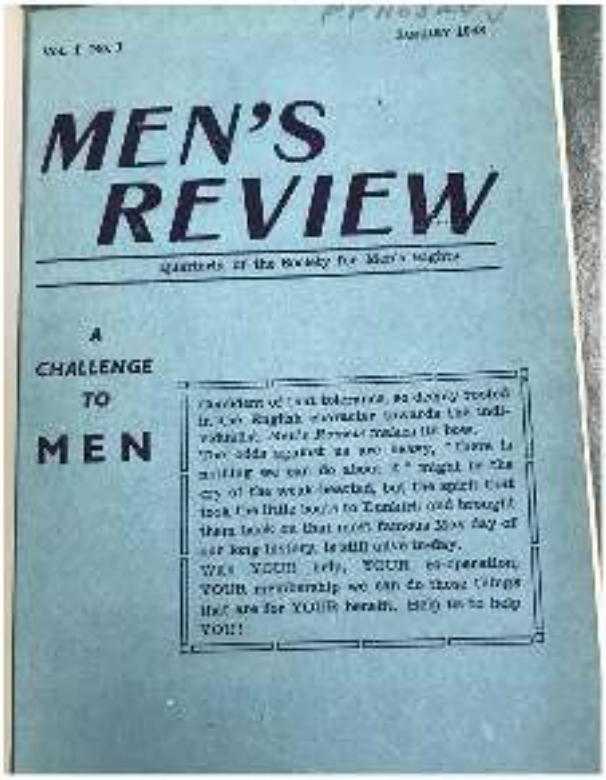

Vol. I No. 3 January 1949

MEN'S REVIEW

quarterly or the weekly for Men's rights

A CHALLENGE TO MEN

[illegible] of [illegible] tolerance, so deeply rooted in the English character towards the individual, *Men's Review* makes its bow. The odds against us are heavy. "Come to nothing we can do about it" might be the cry of the weak-kneed, but the spirit that took the little boats to Dunkirk and brought them back on that most famous May day of our long history, is still alive to-day.

WITH YOUR help, YOUR co-operation, YOUR membership we can do those things that are for YOUR health. Help us to help YOU!

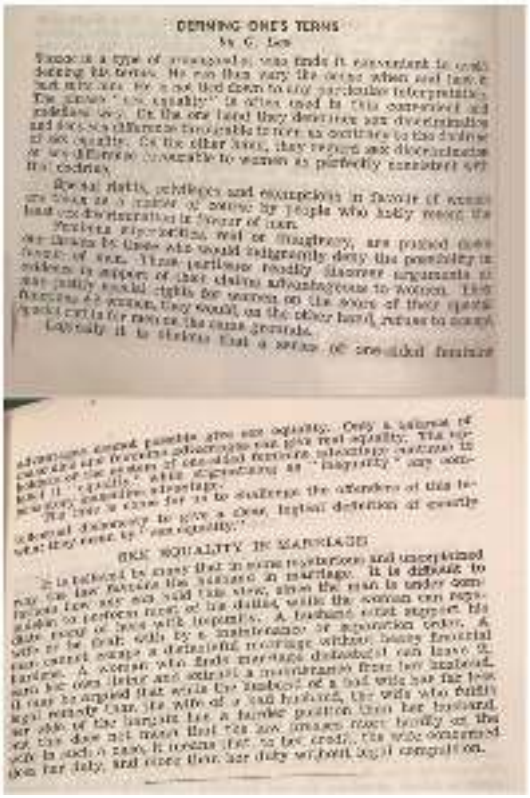

DEFINING ONE'S TERMS

by C. Lee

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[illegible] "equality" is often used in this connexion and [illegible] On the one hand they deny [illegible] and [illegible] to men as contrary to the doctrine of sex equality. On the other hand, they resent any discrimination or any difference favourable to women as perfectly consistent with this doctrine.

Special duties, privileges and exemptions in favour of women are seen as a matter of course by people who fully resent the [illegible] in favour of men.

Partisan hypocrisy, real or imaginary, are pointed out [illegible] by those who would indignantly deny the possibility in [illegible] of sex. These partisans readily discover arguments or [illegible] in support of their claims advantageous to women. They [illegible] women, they would, on the other hand, refuse to accord [illegible] for men on the same grounds.

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[illegible] equal parents give sex equality. Only a [illegible] advantages are [illegible] advantages can give real equality. The [illegible] of the system of one-sided features [illegible] as "integrity" any [illegible] "equality" after [illegible] "equality" [illegible] "equality".

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ONE EQUALITY IN MARRIAGE

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Unpoisoning the well: Darwinian gender studies

Paula Wright · 16 June 2022 · Archived copy · Original

If any man could draw up a comprehensive, infallible guide to navigating this treacherous territory, we would certainly erect a statute [sic] to his everlasting memory. There is a Twitter account dedicated to exploring and enumerating precisely the distinctions and differences between the acceptably erotic and the intolerably sexist. It's called @SexyIsntSexist. It is, of course, under the control of a woman." Neil Lyndon. Do men really understand what sexism is? The Telegraph 20/5/14

My area of research is cross-disciplinary and includes, but it isn't limited to, evolutionary anthropology, palaeoanthropology, psychology, biology, ecology, primatology and gender studies. For brevity's sake, I refer to this as Darwinian Gender Studies (DGS). This area represents to me, the consilience of the natural and social sciences, as envisioned by E.O.Wilson. DGS is informed by a rationalist perspective not the more traditional orthodox feminist model of post modernism and social constructionist theory. My PhD thesis will be developing an evolutionary, bio-cultural model of what orthodox feminists call "patriarchy". I won't post my whole thesis here – but I will give a general précis of my research interests (including a paper I have co-authored here) and why I believe they are very important today, in a time where political correctness, social justice and toxic feminism has taken us deep down the post-modern rabbit hole.

I am an egalitarian, and equity feminist. I am a woman who wants to build bridges of understanding between the sexes not walls of fear and mistrust, which is what I find orthodox feminism does today.

I'm passionate about humans and humanity. What we are, what we are not. Two things we are, which we cannot cease to be and also remain human, are a sexually reproducing, pair bonded species. These basic facts of our biology and psychology, and cannot be erased by social engineering.

In my research, I interrogate orthodox feminist concepts, such as patriarchy, objectification, gender power differentials, mating systems and psychosexual differences using humour and evolutionary explanatory models such as sexual selection, parental investment theory, mutual mate choice, female choice, signalling theory and perhaps most importantly intrasexual competition.

History shows us that whenever our species has ever attempted to take control of biology and bend it out of shape to ideological goals, human tragedy always follows. It's a lesson we still don't seem to have learned. Because in spite of overwhelming evidence, many people, and especially orthodox feminists, still hold fast to the idea of an endlessly flexible human nature, and indeed, human nature is flexible, but a blank slate it is not. Neither is it a crude caricature of immutable deterministic drives and instincts as often painted within the orthodox feminist doctrine of biological determinism. Human nature is very much mutable, but not infinitely or arbitrarily so, and here lies the nub:

Within what may seem like infinite variations of human action and reaction to what life throws at us, our predispositions on a broad scale are actually predictable. There are enough constants within this calculus to recognise the existence of an unmistakably human nature. This nature will vary and recalibrate between individuals and ecologies, but these variations dance around a constant fire.

"Those who journey from political correctness to truth often risk public disapprobation, but it is notable that most never lose their tolerance or humanity. They may question the politics of race, but not that racism is bad; they may question campaigns about women's pay, but not that women and men deserve equality of treatment."

Browne, A. (2006) The Retreat of Reason: Political correctness and the corruption of political debate in modern Britain. Civitas

I am following in the footsteps of female evolutionary anthropologists, ecologists, biologists, psychologists, philosophers; women such as Barbara Smuts, Sarah Blaffer Hrdy, Anne Campbell, Helena Cronin, Griet

Vandermassen, Catherine Salmon, Maryanne Fisher, Bobby Low, Hanna Kokko, Helen Fisher, Rebecca Sear and many many more. Their work reveals that, far from orthodox feminist fears to the contrary, evolved psychosexual differences do not equate to inferiority. In evolution, we in fact see true equality expressed in discrete and fascinating ways. These women (and many men too) illuminated the role females play as potent agents of evolution via the phenomenon of female choice.

These female scientists effected an unsung revolution – unsung by feminism, not evolutionists – by shattering the male perspective biases that once dominated Darwinism. They did this, not with declarations of war against patriarchy and angry rhetoric, but with dedicated objective thought. I'm not angry. I'm passionate. Passionate about truth-seeking. When it comes to the principles of natural selection – the struggle to survive – men and women differ very little. Rather, it is in the principles of sexual selection – the struggle not just to *survive* but *thrive* enough to have offspring and allow them to thrive also – it is here that the main differences start to become manifest None of these differences equate to inferiority.

I'm passionate about logic and rationalism – something women have nothing to fear from! Yet feminists do fear it, as philosopher Janet Radcliffe Richards notes in her book The Sceptical Feminist,

"…in spite of girls doing better at school than boys, feminists are still woeful at rationality…feminism has some tendency to get stuck in the quagmire of unreason from time to time [but] it cannot be denied that adopting an anti-rational stance has its uses; it can be turned into an all-purpose escape route from tricky corners"

This is a very good description of the majority of feminisms today, be they radical, TERF (Trans-Exclusive Radical Feminist), intersectional or any other tribe battling for dominance in the victim narrative. I am not anti-feminism but I am anti-bad feminism.And today there is much of it about. All eschew logic and reason and all are masters to the flying patriarchal spaghetti monster in the sky. Mary Wollstonecraft and Olympe de Gouges must be spinning in their graves. But then again, today they would also be dismissed as *cis white privileged scum*.

What I am most passionate about is having the opportunity to have a role, however small, in helping us better understanding ourselves as a species. It's an investigation that could save us.

A cross-disciplinary advancement of a consolidated theory of all variables noted under the term "patriarchy" has huge policy implications. It not only pertains to the oppression of women but of men also. An analysis of the true dynamics of resource control is especially pertinent in a world in which resources are predicted to become scarce.

As a woman, I am interested in the unique selection pressures women face due directly to their sex. But as an evolutionist, this interest does not make me blind to the fact that men face their own unique selection pressures for the same reasons. Indeed, the evidence seems to point to males being subject to much more intense pressures than females, not least in the battle to actually be born male!

Of one thing I am convinced: one sex cannot be understood except in light of the other. Men and women have co-evolved together, each shaping the other both physically and psychologically via sexual selection. Men desire power and resources because women desire men who have them. And female power, well that doesn't look like male power, and so often goes unseen. That doesn't mean they don't have it or use it against each other.

From the perspective of evolutionary theory, feminism can be categorised as the study of the conflict between the sexes – intersexual conflict – with a particular interest in proximate mechanisms of how men oppress women and how this oppression can be countered. But this is only half the story!

Evolutionists posit that to really understand intersexual conflict one must also analyse intrasexual conflict and broaden enquiry to include an analysis of ultimate mechanisms of not just how, but why, men pursue the goal of power and resource control (see above). The focus on both intersexual competition (the battle between the sexes) and intrasexual competition (the battle within the sexes) is central to Darwinian Gender Studies. Intrasexual competition has two strands, male-to-male competition and female-to-female competition. Much is known about male intrasexual competition (but is totally ignored by orthodox feminisms), but outside of evolutionary theory,

less is known about conflict between women; female intrasexual competition. It is the pink elephant in the feminist room. Competition within a sex is always much more intense than between sexes.

Using female intrasexual competition as a lens to look anew on hot feminist topics such as the beauty industry, the rise in cosmetic surgery, the size zero controversy, anorexia, the endless bitching and wars of attrition between the many tribes of feminisms; female intrasexual competition brings fascinating new insights, as these phenomena seem to be expressions of female competition *not* male oppression at all.

Nonetheless, there is still a comfortable consensus within orthodox feminisms that the beauty 'ideal' is a tyranny perpetrated upon women by the male patriarchy. *"Feminists down the ages have argued that the oppression of women is played out on their bodies, their clothes, their style of adornment. To politicise dress has been one of the enduring projects of the women's movement."* (Walter,N. 1999)

Naomi Wolf tackled this concept in her enormously successful book The Beauty Myth: How Images of Beauty Are Used Against Women. It suggests that this patriarchal strategy is one of 'divide and rule' as it *"creates a climate of competitiveness among women that divides them from each other."*(Gamble, Sarah (ed). The Routledge Companion to Feminism and Postfemnism. Routledge: 2001)

Competitiveness is the key word here…

Perhaps the idea of sanctioning the idea, nay the fact, of female intrasexual competition seems frightening for orthodox feminists because on the surface of it, it threatens the very notion of a 'sisterhood'. Yet we know that men are murderously competitive with one another, as homicide rates attest, and this does not seem to threaten their notion of 'the patriarchy'. The evidence that the beauty myth may not be a tyranny perpetuated on women by men, but on each other (if it is a tyranny at all), reveals a much more complex and fascinating picture of female agency. It also goes far to liberate women from the doctrine of passive femininity.

The fact is, women are fiercely competitive, but as the existence of feminism attests, this does not stop women cooperating to face challenges. Although, as feminism also shows, its wilful ignorance of human nature means feminists cannot agree on anything for long. This explains the many tribes within feminism, and the fiercely defended hierarchies that exist within it. I do not deny that these revelations are tricky for feminists to negotiate, but that is no reason for not taking them on.

That female intrasexual competition exists is not in doubt. The degree of it however will vary from culture to culture. We know dominance hierarchies exist in many species and all apes. We know females have a large role in the construction and maintenance of such hierarchies. We also know that women are often not united in their interests, and compete with other women for resources and mates.

An individuals environment is crucial to how they calibrate their own needs. What I also want to study is sexual economics and the female control hypothesis. This is a fascinating idea which is laid out in the paper *The Cultural Suppression of Female Sexuality* by cultural psychologists Roy Baumeister and Jean Twenge. This suggests that in our environment in the West, it is women more than men who control the sexuality of females - their daughters, their peers and their rivals especially! Let's suppose for a moment that Susan Brownmiller stumbled upon a truth when she said that fear of rape was an institutional tool to keep all women in a state of fear. Who is wielding that tool today via the meme of 'rape culture' on university campuses by use of false statistics? Orthodox (not equity) feminists.

If I could sum up my research goals, it is the following quote, attributed aptly to both a man and a woman – the functional, inspirational human dyad of Carl Sagan and Ann Druyan:

"If we do not know what we are capable of…then we do not know what to watch out for, which human propensities to encourage, and which to guard against." – from Shadows of Forgotten Ancestors.

I believe that it is vitally important that we understand our biological heritage just as much as our cultural. One thing I have learned in the current cultural sex war is that those in denial of our biology seem the most enslaved by

it, especially their tribal instincts.

So, where to now for Darwinian Gender Studies? I have been studying and developing Darwinian Gender Studies for 10 years with the help of some truly wonderful mentors such as Professor Daniel Nettle (Ncl) , Dr Helena Cronin (Darwin@LSE), Dr Griet Vandermassen (Ghent) and Dr Robert King (UCC). At the moment I'm an independent researcher – I'm independent because I am an unorthodox candidate for academia having left school at 16 with zero qualifications! It's a long story, and along the way I was diagnosed with Asperger's syndrome as an adult (something I experience as an overload of empathy not a deficit). But somehow since then – and not without a huge amount of effort I may add – I have found my way to a place today where I have been privileged to be offered an unconditional place on a postgraduate programme in Evolutionary Anthropology at one of the UK's best red brick universities. I reveal the fact of my Asperger's not to play the pity card, but in the hope that it can help – maybe even inspire – those who also have a diagnosis on the spectrum. To show that seeming weaknesses can actually be strengths.

Help me make this happen. Donate here http://www.gofundme.com/paulawright . And thank you.

[Ed note: this post originally appeared here and is reprinted with permission.]

Castration culture revealed in Hesiod's Theogony

Douglas Galbi · 16 June 2022 · Archived copy · Original

Students wondering how university officials today can support policies that viciously disparage and persecute men's sexuality should study Hesiod's *Theogony*. That influential work, written in Greek nearly 2700 years ago, depicts the earth goddess Gaia plotting to castrate Uranus, the sky god, who was both her son and her husband. Gaia's unjust and vicious hostility toward male genitals indicates castration culture's ancient, bloody grip on western Eurasian gynocentric societies.

The sky god Uranus covered the earth goddess, Gaia. She then gave birth to three strong sons. Hostility to male sexuality made those births problematic. Greek theogony distinctively celebrates goddesses creating a child on their own, without men — reproducing by parthenogenesis.[1] Many government policies now support effectively similar reproduction among humans. Unlike ancient Greek gods, men today are vastly disproportionately forced to make enormous "child support" payments to women holding privileged custody of children. That's the cultural construction of parthenogenesis.

After she had children with Uranus, Gaia with vague and unsubstantiated charges incited his castration. Gaia said to the children she had with Uranus:

> Children of mine and of a wicked father, obey me, if you wish: we would avenge your father's evil outrage. For he was the first to devise unseemly deeds. [2]

Consensual heterosexual activity isn't unseemly, nor should it be blamed on men. In ancient Greek theogony, Gaia was the original exponent of parental alienation. Cronus, son of Gaia and Uranus, responded like a well-programmed zombie to her work of parental alienation:

> Mother, I would promise and perform this deed, since I do not care at all about our evil-named father. For he was the first to devise unseemly deeds.

Gaia rejoiced at her son's willingness to commit horrible violence at her behest. She arranged for an ambush:

> She placed him in an ambush, concealing him from sight, and put into his hands the jagged-toothed sickle, and she explained the whole trick to him. And great Sky came, bringing night with him; and spreading himself out around Earth in his desire for love, he lay outstretched in all directions. Then his son reached out from his ambush with his left hand, and with his right hand he grasped the monstrous sickle, long and jagged-toothed, and eagerly he reaped the genitals from his dear father and threw them behind him to be borne away. [3]

Fathers understand Hesiod's *Theogony* in a deeply personal, deeply painful way. College students not yet fathers are beginning to recognize castration culture.

When Bernardus Silvestris wrote a new cosmogony in twelfth-century France, he confronted the castration culture that Hesiod's *Theogony* described. As Roman culture developed with awareness of the earlier Greek culture, the Roman god Saturn assimilated the Greek god Cronus. Bernardus described Saturn as:

> an ancient to be most strongly condemned, cruel and detestable in his wickedness, savagely inclined to harsh and bloody acts.
> {accusatissimus veteranus, crudelioris quidem et detestandae malitiae, dirisque ac cruentis actibus efferatus.} [4]

Writing under gynocentrism, Bernardus didn't dare attack long-established castration culture directly. He

challenged it figuratively with a new poetic description of Saturn's violence:

> he {Saturn} mowed down with a blow of his sickle whatever was beautiful, whatever was flourishing. Just as he would not accept childbirth, so he forbade roses, lilies, and the other kinds of sweet-scented flowers to flourish.
> {insumpto falcis acumine, quicquid pulchrum, quicquid florigerum demetebat. Rosas et lilia et cetera olerum genera, sicut nasci non sustinet, non sustinet et florere.}

Destroying gardens is a poetic metaphor for castration. Bernardus sought to create a new, more humane cosmos. His *Cosmographia* ends with creating man's penis and celebrating the importance of the penis's skillful work.

Penetrating castration culture to implant the seeds of a new imaginative world requires gleaning discarded resources in literary history. For example, classical Latin Priapus poems exposed the brutalizing and commodifying stereotypes of men's person. *Asinus aureus* recounted a woman's delight in a large male member. The medieval French knight Geoffrey de La Tour Landry taught his daughters concern for violence against men. Unlike Hesiod's *Theogony*, the medieval Latin *Cosmographia* of Bernardus Silverstris excludes castration culture. All just, merciful, and loving persons should be striving to create such a world.

Notes:

[1] Relative to other western Eurasian creation myths, female parthenogenesis is far more important and marked in Hesiod's *Theogony*. Park (2014) pp. 265-9. Scholars today tend to see female parthenogenesis as part of the primordial Golden Age:

> The mythic form his {Zeus's} act of creation assumes completes the trend of the *Theogony* that began with Earth's natural parthenogenetic capacity and ends with the male's imitation of her. The seal is set on the finality of the transition from female dominance to male dominance by conscious male usurpation of her procreative functions, the basic source of her mystery and power.

Zeitlin (1996) p. 108. Students are now thoroughly indoctrinated with these threadbare clichés of anti-meninism:

> Evidently, Hesiod merely reflected the opinions of his society onto his story of the gods' creation of the universe, creating a justification for the philosophical opinions of the society in which he lived.
>
> Could myths like the Theogony have been used to reinforce the patriarchy as it operated in ancient Greek society? It seems likely.

Pelos (2016). Of course, it seems likely when you live in a Soviet-style indoctrination camp. See the praise for the good little apparatchik.

[2] Hesiod, *Theogony* ll. 164-6, from Greek trans. Most (2007) p. 17. Subsequent quotes are from id. ll. 170-2, 174-82. The earlier Loeb edition of Hesiod's *Theogony*, translated by Hugh G. Evelyn-White (1914), is available online.

[3] Reflecting the fantastic imagination that now drives totalitarian sex tribunals at American universities, Vernant declares:

> Ouranos {Uranus} sprawls over Gaia, covering her permanently, and discharges into her without stopping, imposing on her an incessant copulation—at least, at night (*Theog*. 176). There is neither spatial separation nor temporal interlude between them, in this union without pause.

Vernant (1990) p. 466. This contempt for Uranus isn't warranted. Without Uranus's work, ordinary life would be impossible. Uranus provides relief that helps persons begin a new day.

Echoing tenets of today's dominant castration culture, Park declares:

> The emasculation of Uranus is key to progress: it ends his sexual relationship with Gaea and explains in symbolic terms the separation between earth and sky.

Park (2014) p. 271. Castration also occurs in the earlier Hurrian-Hittite *Kumarbi Cycle* (*Song of Kumarbi*). In the Hittite version of that theogony (from the fourteenth or thirteenth century BGC), Kumarbi overthrows king Anu by biting off his genitals. For an English translation, Bachvarova (2013). Long-established castration culture has broad bite today in the broad criminalization of men's sexuality.

While he presented castration culture, Hesiod himself seems not to have been an anti-meninist. Hesiod sought to provide men with prudent counsel in the work of their ordinary days:

> Do not let a fancy-assed woman deceive your mind
> by guilefully cajoling while she pokes into your granary:
> whoever trusts a woman, trust swindlers.

Hesiod, *Works and Days* ll. 373-5, from Greek trans. Most (2007) pp. 117, 119.

[4] Bernardus Silvestris, *Cosmographia*, Microcosmus 5.5, from Latin trans. Wetherbee (2015) pp. 101. The subsequent quote is similarly from Microcosmus 5.6, id. pp. 101, 103.

Underscoring his condemnation of Saturn / Cronus for promoting castration culture, Bernardus describes "the barren and frozen wastes of Saturn {*infecunda Saturni frigora*}" as a place:

> where the peace of the sky had been broken and shivered with chill and icy harshness. *{ubi gelidis et pruinosis rigoribus demutata caeli tranquillitas inhorrescit.}*

Microcosmus 5.7, id. p. 103. I suspect that the Latin *gelidus* shares a common origin with the Old Norse term *gelda* ("geld, castrate").

[image] Cronus castrates his father Uranus at his mother Gaia's urging. Oil on panel. Giorgio Vasari and Cristofano Gherardi, 16th century Florence.

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Simone de Beauvoir: A Nazi, a pedophile, and a misogynist

Lucian Vâlsan · 17 June 2022 · Archived copy · Original

As the non-feminist sector of the society gets increasingly more vocal, the sector of the society that is not yet aware of the toxic nature of this ideology reacts with a set of arguments that merely reveal that the factual reality is not yet entirely known to the public.

A while ago, a group of coffee-shop feminists were trying to convince me that feminism is not as bad as I say it is and that if I just read more about feminism, I would eventually understand. As an example to support this thesis, the aforementioned feminists recommended that I read the writings of Simone de Beauvoir, the French Marxist-feminist known for her book *The Second Sex*. Of course, those feminists were unable to fathom that someone had taken their ideology seriously enough to read its literature and then rationally end up utterly rejecting it. As with any other cult, such a thing is inconceivable for the true believers of the sect.

In the headline of this post, a series of allegations were made toward the eminent feminist and it's only fair for us to prove them—which is exactly what we're going to do in the following lines.

Between 1943 and 1944, as France was under Nazi occupation, Simone de Beauvoir worked as a sound director for Radio Vichy.[1] Radio Vichy was the state's radio station in the so-called *zone libre* (free zone) of France, following the capitulation of the French Republic in front of Nazi Germany in 1940. We say *the so-called* because the Vichy regime, although theoretically neutral from a military standpoint, was in fact an active collaborator of the Nazi regime,[2] and today it is an acknowledged fact by all parties involved that the institution of Radio Vichy was the *de facto* mouthpiece for Nazi propaganda on the airwaves in France.

De Beauvoir apologists might say that she was forced by circumstances to work there, just like many individuals now claim to have been forced to collaborate with the Securitate during the Communist regime. But de Beauvoir's manuscripts written in that period, which were revealed afterwards, tell a different story.

Even feminist authors, such as Dr. Ingrid Galster, who have dedicated years of their lives studying Simone de Beauvoir had to admit, albeit grudgingly, that the attitude manifested by de Beauvoir as a sound director in the Nazi propaganda machine was at the very least one of *subtle collaborationism,*[3] and the way through which she ended up working there was not following a coercion—but a perfectly conscious choice. De Beauvoir was already a member of the public workers' union and could have chosen to work in a city hall, for instance. But she had to choose to work somewhere else other than teaching because her career in teaching was done—even though she already had the qualifications and the prestige necessary for teaching, given that she had been the second most performing doctoral student in her generation, lagging only behind her lifetime lover, Jean-Paul Sartre.[4]

The reason for which she could no longer teach is exactly related to pedophilia and Jean-Paul Sartre. In 1943, Simone de Beauvoir was fired for *behavior leading to the corruption of a minor.*[5]

Once again, the apologists of de Beauvoir might rush to say that the 1943 moment was a singular incident or, as it was told to me once, an incident outright invented by the Nazi persecution who couldn't stand her once they realized she was a Marxist empowered independent woman. But nothing could be further from the truth.

De Beauvoir's sexual interest for children is a theme spreading throughout her life. She was amongst the first philosophers who tried to unite the genre that had begun in the 1930s (and that lasted until 1980s in Western Europe) of *female pedagogical pedophilia.*[6] She attempted this unification with her essay "Brigitte Bardot and the Lolita Syndrome," published for the first time in *Esquire* magazine in 1959 and then republished multiple times until the mid-1970s. In that essay, de Beauvoir glorifies Brigitte Bardot for her childish physical aspect, which *retains the perfect innocence inherent in the myth of childhood,* and then paints her as a Houdini for girls who will release and empower them out of the chains in which they had been subjugated.[7, 8]

The 1959 essay was just the beginning. In 1977, de Beauvoir, alongside most of the Marxist French intelligentsia,

signed a petition demanding nothing more and nothing less than the legalization of pedophilia and the immediate release of three individuals who were due to serve long jail sentences for sexually exploiting several boys and girls aged 11 to 14. The petition signed amongst others by de Beauvoir and Sartre was published in *Le Monde* and was saying, among other things, the following:[9]

> Such a long time in remand to investigate a simple `vice' affair, where the children have not been victims of the slightest violence, but have to the contrary testified before the examining magistrates that they consented — although the law at present denies them their right to consent — such a long time in remand we do consider scandalous in itself. Today they risk to be sentenced to a long prison term either for having had sexual relations with minors, boys as well as girls, or for having encouraged and taken photographs of their sexual plays. We believe that there is an incongruity between the designation as a `crime' which serves to legitimize such a severity, and the facts themselves; even more so between the antiquated law and the reality of every day life in a society which tends to know about the sexuality of children and adolescents[…]

So, in de Beauvoir's opinion, 11-year-old children in late 1970s France tended to be sexual beings. Since puberty was not installing and is not installing even today at that age for the overwhelming majority of children, we consider apt to name de Beauvoir's advocacy as nothing short than a plea for pedophilia, regardless of which definition of the word one chooses.

The 1977 petition triggered an entire discussion at the societal level in France about the laws concerning age of consent, a discussion in which the abolitionist camp (of which de Beauvoir and her lover were part of) united into *Front de libération des Pédophiles* (FLIP—The Pedophiles Liberation Front) and the intentions of the members of FLIP were explained quite clearly by themselves in the discussion broadcasted on the radio in April 1978 by Radio France Culture.[10] FLIP was going to be remembered as a pioneer within the ranks of the French pedophiles movement, even though the organization itself didn't last long because of its internal disagreements.[11]

Besides de Beauvoir and Sartre, there were other people involved in the advocacy for pedophilia in that period, including people who then ended up leading the destinies of France—and we refer here, for instance, to Bernard Kouchner and Jack Lang, respectively, the Minister of Health and the Minister of Education(!) in early 2000s in the first term of Jacques Chirac.[12]

All these make de Beauvoir not just a pedophile apologist but an active supporter. However, what makes her an abuser is her activity through which she was recruiting pupils, abusing them, and then passing them to Jean-Paul Sartre, sometimes separately, sometimes in an integrated *ménage à trois*. The *Telegraph* writes in a review of Carole Seymour-Jones's book, *Simone de Beauvoir? Meet Jean-Paul Sartre*, a book meant to analyze de Beauvoir's relationship with Sartre, the following:[13]

> For long periods, the couple became a "trio", though the arrangement rarely worked out well for the third party: at least two of de Beauvoir's former pupils found themselves becoming first her lover, then Sartre's, only for the couple to close ranks against them once the fun wore off.[…]
>
> For Seymour-Jones, de Beauvoir's affairs with her students were not lesbian but paedophiliac in origin: she was "grooming" them for Sartre, a form of "child abuse".

For de Beauvoir (as well as for Sartre), age didn't matter as long as the partners were younger than her and Sartre.[14] The possibility that others might get hurt or sexually exploited wasn't even remotely on the eminent feminist's radar, who thought that "grooming" girls in order for Sartre to *take their virginity* (Sartre's words, not ours) was in and of itself an act of sexual empowerment for those girls.

But if the escapades with a Nazi and pedophilia flavor don't convince you of the questionable character of de Beauvoir, let's have a look through her feminist writings, which are so filled with misogyny that it's hard to find an equivalent in other sectors of the society. This aspect per se isn't surprising to us, considering that feminism is in

and of itself a misogynistic ideology. But let's not digress.

De Beauvoir's pillow book, *The Second Sex*, is a book about which contemporary feminists say that it is "remarkably fresh"—a book that had the following to say about wives:[15]

> The wife feeds on him like a parasite; but a parasite is not a triumphant master.

Over a quarter of a century later, in 1975, in a dialogue with another feminist, Betty Friedan, de Beauvoir was going to clarify her position beyond all reasonable doubt. In a discussion about the way to compensate the mothers who stay home and care for children, de Beauvoir answered unequivocally:[16]

> No, we don't believe that any woman should have this choice. No woman should be authorized to stay at home to raise her children. Society should be totally different. Women should not have that choice, precisely because if there is such a choice, too many women will make that one. It is a way of forcing women in a certain direction.

Are we clear? In the eminent feminist's vision, women are a bunch of inert creatures who are incapable of choosing what's good for them as responsible adults. In fact, nobody besides Simone de Beauvoir and her Marxist-feminist ideology knows what's best for women. Therefore, no women should be *authorized* to choose anything that contradicts de Beauvoir.

In the same dialogue, she gets even more clear:[17]

> In my opinion, as long as the family and the myth of the family and the myth of maternity and the maternal instinct are not destroyed, women will still be oppressed.

Actually, de Beauvoir's hatred toward maternity and mothers in general is very obvious throughout her book. Let's offer some more samples:

> Motherhood relegates woman to a sedentary existence; it is natural for her to stay at home while men hunt, fish, and go to war.[18]
>
> [The mother] is plant and animal, a collection of colloids, an incubator, an egg; she frightens children who are concerned with their own bodies and provokes sniggers from young men because she is a human being, consciousness and freedom, who has become a passive instrument of life.[19]

And when this eminent feminist started bashing women's bodies, nobody could stop her:

> The psychic attitude evoked by menstrual servitude constitutes a heavy handicap.
>
> […]a woman's body—and specifically the girl's—is a "hysterical" body in the sense that there is, so to speak, no distance between psychic life and its physiological realization. The turmoil brought about by the girl's discovery of the problems of puberty exacerbates them. Because her body is suspect to her, she scrutinizes it with anxiety and sees it as sick: it is sick.[20]
>
> The mammary glands that develop at puberty have no role in the woman's individual economy: they can be removed at any moment in her life.[21]

De Beauvoir then goes on to explain in her book how evil and oppressive the family is for the development of a girl. If the father has the audacity to be proud and appreciative of his daughter's successes, then that's yet another evidence of oppression and *imposition of vassality* for the daughter towards the father.[22] But if fathers get away fairly easy, mothers who dare to discipline their daughters get an even harsher admonition from the eminent

feminist:

> Mothers—we will see—are blindly hostile to freeing their daughters and, more or less deliberately, work at bullying them even more; for the adolescent boy, his effort to become a man is respected, and he is already granted great freedom. The girl is required to stay home; her outside activities are watched over.[23]

So, are we clear? The fact that some parents were not letting their girls go out after a certain hour in the Nazi-occupied France in the middle of World War II constitutes oppression. And bear in mind that de Beauvoir bemoans this aspect—about which there is serious doubt that it was generalized—while 13- and 14-year-old boys were fighting in the war,[24] including to keep her safe in order to write rubbish "philosophy" and produce propaganda for the Nazi regime—a regime that also had 14- and 15-year-old boys in their troops.[25] I'm almost willing to say that she should have checked her privilege. But I won't say.

The hypocrisy of this woman is both fascinating to study and revolting at the same time. Simone de Beauvoir, worshiped even today as a great icon of the "good" feminism of the 1960s and studied in the "feminist dialogues" on the National School of Political Science and Public Administration in Bucharest (SNSPA), has defended with great fervor the revolutionary regime of Ioseb Dzhugashvili (aka Iosif Vissarionovich Stalin) until long after the horrors of Stalinism had already become known in Western Europe.

In other words, while numerous Romanians left in the USSR were being deported into the Gulag, while the intellectual elite of this country was being decimated in concentration camps like Râmnicu Sărat, Pitești, or Aiud, and while even 12-year-old boys were being tortured in Communist prisons for *conspiracy against the socialist order,*[26] Simone de Beauvoir was publishing *The Second Sex* in which she was explaining how women's liberation is intimately related to the fate of socialism[27] while vehemently denying, alongside with her lover, the Stalinist atrocities that were taking place in the same moments. And we, the Romanian taxpayers, now pay for students to go to SNSPA and study this low-life as if she's someone we should look up to. Well, this is a real example of state-sponsored misogyny! But I have a feeling that the feminist elite is very comfortable with it.

Dear coffee-shop feminists, if you are recommending us to read Simone de Beauvoir as an example of a "good" feminist, then you either haven't read her yourselves and you're mentioning her just to appear cultivated, or, on the contrary, you have read her and agree with what she stood for, in which case any normal non-feminist human being would have to be at the very least insane to believe that you have the best intentions in mind.

The audacity with which de Beauvoir purports nothing short of outright banning certain choices for women because they don't fall in her ideological lines is the absolute example of a deranged Utopian for whom warm water is a new concept and for whom the planet revolves around herself. And if it doesn't, then it's the planet's fault and it must be banned. The truth must be banned—if the truth is "incorrect."

If feminists would truly be sincere when they assert that they aim to combat misogyny and increase the spectrum of choices for women, then they would start by throwing the entire ideological arsenal coming from Simone de Beauvoir to the dustbin of history. But they're not doing that and they'll never do that because feminism is hypocritical in its best days and totalitarian by its nature and practice in its regular days. And when feminism has a bad day, it demands the extermination of men.

Dear feminists, your declaration of public appreciation for Simone de Beauvoir says far more about yourselves than anything anyone from the non-feminist sector of the society could ever say. You have once again proven that the best anti-feminist argument comes right from the feminists themselves. And for that, we wish to extend our thanks!

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On Speaking Out Loud: A thought for Men's Health Week

Andrew MacDonald · 18 June 2022 · Archived copy · Original

One upon a time and not so long ago men had a valued place as protectors of their communities. Men knew they were warriors and part of a community and could be called upon at any time. Individual men knew it and their communities knew it. The men strove to live up to the job. Boys had role models to look up to and expected to take their place with a job to do as a man. Old men remember this.

Young men have it in their DNA but seldom in their lived experience. Part of this is a deep loss of mutual respect between women and men in the social sphere, as I detail here. Related to that is the vast fatherlessness in the developed west that is causing such vast disconnection.

Today, as it was 40 years ago (but not 100 years ago) boys and men, starting from puberty, kill themselves at least four times more often than women.

I don't mention this as part of a victim competition. It's a flashing red sign. Pay attention! Behind the suicides is hurt and loss and suffering of boys and men and the women that love them. But you know that!

As I write this on June 15h it's the anniversary of my friend Michel, who jumped to his death off Ottawa's Interprovincial Bridge twenty-seven years ago today. Salut Michel! When I woke up this morning I wanted to remember him. I didn't think this would be part of it.

Still the suffering of boys and men remains and remains invisible.

We're also in a political-economic-social crisis that for many people is also invisible, or at least confusing and crazy-making.

Here's how the boy crisis and it are are related.

Like the people in Germany before the second World War most of us don't see what's growing in our midst. The mass of men like the mass of people don't register it. I think we don't see it's because it's a propaganda war and don't know it. This propaganda war doesn't look like the war we're used to and for which we reserve the word.

Global control of everything is the aim of this takeover. It's a far more intrusive control than was possible 80 years ago. It's not hidden. The Great Reset is openly declared and spoken for by the wealthiest and most powerful people in the world. Central Bank Digital Currencies tied to digital identity and compulsory behaviours are openly planned by global leaders and are the stated intention of many central banks.

It's a propaganda war so the front line isn't weapons. It's suggestion and "mass formation." (A helpful look at the modern psychology of propaganda is here.) The weapons of the would-be controllers are billions to buy the narrative and punishment for dissenting views. The weapons of those who do not comply are consciousness, personal courage and what we might call *conscious voice* – daring to speak personal truth.

We're not used to speaking out. It's got nothing to do with telling other people what they should do. It's not about bringing them around to our view. The challenge of the conscious voice is to speak our truth without expecting or needing others to agree or respond positively. It's to be willing name the unspeakable. It's to be willing to be ignored, blamed, shunned or deplatformed if that's what it takes. It's a spiritual act of warriorship and good for elders too. It's the opposite of giving up and being suicidal.

The cultivation of deliberate personal voice is what men's health looks like. It's the direction of the solution to the boy and man crisis. It's restoring men to their part in the protecting community and the future.

If we don't find a way to use our voice we default to those who, hiding behind vast institutional power and money, use theirs – our wannabe globalist controllers. Cultivating and using our personal voice is what spiritual work looks like today.

It’s also a best thing we can do for the men’s community and our own health.

Lecture 1: Staring Out from the Abyss

Adam Kostakis · 19 June 2022 · Archived copy · Original

The following is the first lecture of Adam Kostakis' landmark online series about gynocentrism. The series was published on AVfM in 2011, but for those who didn't catch them we are making them available again. Here is the first of twelve mind-blowing articles. – PW

Lecture No. 1

"I love an opposition that has convictions" – Frederick the Great

The Battle of the Sexes has degenerated into a Dirty War, and we are, each of us, being drafted into it by forces who care not a whit for equality or fairness.

Propaganda, as a tool of control, is effective only insofar as the vision of the world that it presents concords with the perception of the world experienced day-to-day by its targets. The wider the gap between the perceived world and the propagandistic representation of the world, the less effective – and therefore less useful – the propaganda will ultimately be. We have reached a juncture at which women are increasingly rejecting feminism as irrelevant or inapplicable to their lives, because the world that feminist orthodoxy describes does not appear to be planet Earth. At the same time, we are approaching a zenith of feminist control over the actual inhabited world, which combines state repression with gender tribalism, both forces intensifying exponentially as they use each other as leverage to climb ever higher.

I am reminded of an ancient riddle, which asks, 'how high can one climb up a mountain?' The answer is 'to the top,' because once you reach the summit, the only possible way is down. Feminism has no obstacles left; total control is within its grasp, and by *total,* I do mean in the sense that it shall be *totalitarian.* The victim card has served as an entry pass through the back door of state and supranational institutions. Now empowered over men, feminists have re-established the principles of Valerie Solanas' *Scum Manifesto,* declaring – in language clearly evocative of the Final Solution – that we shall soon witness The End of Men. The 'sex war' is not *cooling down* as women approach (or in some cases, surpass) equality with men – it is *heating up.* Feminists are not only publicly inciting male hatred and getting away with it, they are using their positions in government, in academia, in think tanks and in the media to make their violent fantasies a reality, advocating the renunciation of men's basic human rights.

To take one example, the Secretary of State of the most powerful nation in the world announced in 2010 that an international mobile prosecution unit shall be established specifically to target men around the world. To take another recent example, a leading feminist has suggested that certain legal principles designed to protect innocent citizens from persecution and unjust imprisonment, dating back to the signing of the Magna Carta, should be withdrawn from men. Nor is feminism a problem confined to the Western world. Men are subject to the arbitrary rule of women in India, facing severe penalties for *inadvertently* causing the slightest offense.

None of this squares with the 'women-as-victim' cliché, which has so usefully served feminists in getting to this point. Nevertheless, feminism is firmly entrenched and in control of the mechanisms which boast the monopoly on physical power, legitimate or otherwise. There is hardly any countervailing force which remains. The West has

found its new Imperial Mission to replace Global Christendom: enforced worship of women. As any dissenting voice is immediately and violently stamped out, feminists are free to radicalize their anti-male agenda to the point of moral sickness and to unleash unto the world all manner of vindictive atrocities.

For you see, when propaganda has ceased to be an effective tool of control, one seeking control will simply find other means. Control of the state – the monopoly on physical violence – is the means which feminists have sought. But unlike propaganda, which manipulates the mind, state control only brutalizes the body. The power of the controllers always ultimately rests upon the resilience of the controlled, hence consent must still be manufactured. The Roman Empire did not last for five hundred years by the exercise of brute force, but by mass support; the Emperor was glorified as a mortal deity, and even the smallest townships in his realm voluntarily erected statues and altars in his honor. For too long, men have been worshiping at the altar of the female, and it is tempting to believe that this psychological submission will not yield even in the face of physical oppression or extermination – that men will march to their demise like sacrificial lambs, hoping to win women's favor with their last servile actions. But proclamations regarding The End of Men may well turn out to be as empty as those which were made nearly twenty years earlier, concerning The End of History. The so-called Clash of Civilizations which followed led that author to refute his own position. We should be optimistic that a true Clash of the Sexes will soon have feminist-minded women eating crow.

As feminism grows ever more powerful, and begins to realize its radical ambitions, it will simultaneously exhaust its capacity for manufacturing consent. Those chivalric illusions which ensure the consent of men, and which feminism ultimately rests upon – 'women-as-victim,' 'women-as-precious,' 'women-as-helpless,' and so on – will become rather more difficult to maintain in time. The more force is advanced against men to bridle and inhibit their lives, the more discontent shall be nurtured among them. The misandry bubble is due to burst, and with every example of overreach, which sees yet more good men cast into the role of criminal and subjected to humiliating and vicious punishments, another crack appears in the wall, another step we take closer to the day that the whole hateful edifice collapses under its own weight – and, crucially, *under ours.*

Our task, then, is twofold: first, to prepare the ground, in order to hasten the collapse of feminism.

Second (and complementary to the first): to construct the ideological weapons to help prevent a feminist resurgence following its collapse.

Both of these goals require, not force, but some propagandizing of our own. Things being the way they are, this does not require us to distort the truth. On the contrary, we shall, for the most part, be exposing those truths which others have distorted; revealing the facts to a wider audience than has yet received them, diligently and unapologetically. As one notable activist in the field recently put it, he does not need to *attack* feminists – all he needs to do is *quote* them. Simply exposing feminist hatred to the disinfecting sunlight of the world might well be enough to turn the tide – which is why enormous energies are expended on misdirecting, discrediting, neutralizing and obscuring the arguments and advocates of the opposition.

One key strategy for the achievement of our task was announced at an April 2010 conference, in the form of Male

Studies, a new discipline already facing hostility from an academic world that has long been a bastion of radical feminism. That this sore thumb, this thorn in the side of scholarly uniformity should provoke such outrage as it has done should not be surprising. Here is a selection of topics which Male Studies is set to cover:

> Socioeconomic factors leading to males' over-involvement in the criminal justice system, underemployment and limited opportunities as fathers, resulting from changes in child custody law (economics, forensics, law, public policy);
>
> Misandric representations of boys and mature males in the media and advertising (media studies including cinema, television and internet, and advertising);
>
> Accounts of the experience of being male (history, literature, autobiography);
>
> Pressing issues related to the emotional well-being of boys and older males, most notably depression and suicide (clinical psychology, medicine and psychiatry, social work).

Friedrich Nietzsche, writing in the late 19th century, warned that if one gazes into the abyss for long enough, then one shall find the abyss gazing back into them. It must be deeply troubling for feminists, to wake up one morning and find *other people* deconstructing *them,* having made it their mission in life to expose and correct feminist wrongdoing.

This would seem to be the reason for the abusive response, from the feminist sector, to the idea of men discussing issues of sex and sexism without the supervision of women. It matters not what feminists think of Male Studies, because feminists are not the discipline's target audience; its success is not dependent upon their approval, a fact they will no doubt have trouble reconciling themselves to. Regardless, even if they launched a concerted campaign to stop men from discussing their experiences through the fora of academia, they are incapable of preventing this from happening elsewhere. The true sticking point for would-be dictators today is that we live in an Information Age. It is rather difficult to control the flow of information when our very epoch is defined by it. So, let's have these discussions right here, right now – as long as people can use the internet to congregate and speak their minds, nothing can stop us. Let's have these discussions in a million other places too, out in the real world – because if men had never spoken up about their experiences, *as men,* then we would not be looking forward to the commencement of Male Studies in the near future.

There are already a great number of websites devoted to Men's Rights issues; indeed, these seem to have proliferated over the last few years, sprouting up all over the pasture like so many delicious mushrooms! For most of these weblogs, their content needs no greater unifying theme than opposition to feminism. Given the growing and active network of people concerned about the status of men today, it has become possible to push the envelope a little further. *This* weblog aims to encourage the intellectual crystallization of what we are calling the Men's Rights Movement, by taking a narrow lens across a broad range of topics. This weblog is dedicated to the elucidation of *Gynocentrism Theory.*

What is Gynocentrism Theory? To put it simply, it is a system which explains social relations between the sexes. It supersedes Patriarchy Theory, the cornerstone of all feminist thought. Now memetic, Patriarchy Theory has proved a remarkable tool in denying men their rights, including their most basic human rights to dignity and bodily integrity, on the pretense that all men are oppressors (or at least, allied with oppressive men from whom they receive benefits) and that all women are victims of male power.

Gynocentrism Theory is the articulation of many years of effort by various thinkers in the Men's Rights sphere to describe a vision of the world which more accurately reflects the experiences of men – and many women, too. In contrast to the simplistic, black-and-white tribalism of Patriarchy Theory, Gynocentrism Theory does not equate male fulfillment with the holding of tyrannical power over women. Gynocentrism Theory does not accept that men act as a power bloc. On the contrary, Gynocentrism Theory exposes the divergence between demographics and interests; fundamentally, that while a small number of men may be the ones holding social and political power, this

by no means implies that they do so for the benefit of all men; and that in fact, more usually, they do so *for the benefit of most women and to the detriment of most men.* Gynocentrism Theory advocates that power be understood as multi-faceted, and that policy has historically been a matter of appealing to, and protecting, women.

The above, no doubt, shall make heads spin among those who assume that power at all levels can be identified according to the shape of the genitals of those who get to make important decisions – regardless of *what they actually decide.*

Any more shall be beyond the scope of this introductory lecture. And so, we shall continue this train of thought next week.

I bid you all a reflective day, and I'll be seeing you again.

Sooner than you think.

Adam Kostakis

Men’s Mental Health Summit – Discussion Podcast

A Voice for Men · 20 June 2022 · Archived copy · Original

I'd Give You an "A"

J Galt · 20 June 2022 · Archived copy · Original

It was a Saturday morning, home from the job but busy with the usual weekend tasks. My kids at that time were much younger than now. My daughter was 12; my son 9. It was grocery time, and like everyone else on a Saturday morning the three of us were at the plaza for food.

I always like to challenge my kids with my idea of respect and reward. I turned to my daughter and asked her how many times she had come shopping with me, to which she rolled her eyes and said I dunno a million.

"Right Sar, enough to know how this works. So you know the budget is a hundred and ten bucks, and today it's your turn to shop."

"What do you mean dad?"

"Well you go into the grocery store get a cart and do it."

"What if I screw up?" she asked.

"Sar, what's to screw up? We eat the same crap every week."

"Well what if I spend too much?"

"How can you if you only have 110 bucks? Tell you what, here's another twenty just to screw up with. Phone me when you're done and I'll come get you – should be an hour."

She looked really nervous, but hey, I know my daughter, she loves it when I pull this shit out of the blue.

Zach and I went down into the restaurant for some fries and a cup of tea to wait for Sar. Zach figured his sister would screw it up and call in the next ten minutes crying.

"Yeah," I said, "We'll see."

The conversation turned to Zach asking if he could get one of those new sports jackets with the bulls on it. Those jackets are 80 bucks. He whined and begged for about ten minutes till I got fed up, so I told him if he could beat me once at x's and o's he could get it.

34 games later he was getting pretty distraught.

"I can't beat you at this, this sucks."

"Well Zach, I guess I want my 80 bucks more than you want your jacket. That's why I'm winning and you're sucking."

He got pissed when I said that and drew another board.

"I'm going first this time," he said.

Just then the waiter came over and asked if we wanted anything else, maybe another tea I said while I put down my X on the board and handed him my cup. Then I heard from Zach, "got you Dad." He said *Dad* like I was some kid in the playground he was punking. I looked down as he drew his O and connected the three of them.

"Wait a minute," I said, "I was talking to the waiter, that's not fair."

"Well, I guess you wanted your tea more than your 80 bucks," is all I heard. Followed quickly by, "so I want the black one with the "Bulls" in red letters."

Man I just got walked on by a 9 year old. But really I loved the push and pull with my kids and when they beat me at my game, they got my respect.

We went back to the grocery store to pick up Sar and she was standing out front, groceries in the cart and the look of a wife on her face.

“Hey Sar, how did you make out?”

“I think I did pretty good Dad, but I called mom once to find out if we needed peanut butter so I got some.”

I thought wow this kid is pretty sharp so I asked her if she told her mother she was doing the shopping.

“No wa,”y she said,” if it’s screwed up it’s your fault, not mine, and you can deal with mom.”

I don’t think she realized the shudder that went through me. I asked her if there was any change. “Yeah, it came to 108 and change, she said, and handed me the buck and the coins. I stood there looking at her.

“Well?” I asked.

“Well what?”

“What about the other twenty bucks?”

She looked me dead in the eye with a smile and said, “I screwed up dad.”

“What do you mean you screwed up?”

You said the 20 bucks was just for screwing up, so I screwed up.”

“OK Sar I get your drift, but do me a favour, when you’re older and get married try not to make it so surreal for your husband.”

“What does surreal mean?”

“Well surreal is when your 34 years old you go shopping and you end up getting jacked for an extra hundred bucks by a nine year old and a 12 year old. Sar turned to Zach and asked, “You got the jacket?”

“Yeah,” he said, “a buzzillion games of X’s and O’s, but I finally won.”

That was how Zach came to own his Bulls jacket. Fair and square.

The next week was a little more unnerving. We live in a little suburb called a hamlet and we were about a ten minute walk from the store through a backstreet and down a bike path. Sarah had asked Zach to go to the store for her about 2 o’clock in the afternoon on Saturday. We got a call from the video store about 20 minutes later, Zach was there he was crying on the phone said they took his jacket in a project near the store. I told him to wait for me and jumped in my car. I was on the scene in about 5 minutes. I parked the car behind the project got out and started to survey the area, I stayed calm and just walked like nothing was up. I passed a house surrounded by hedges and heard some kids talking behind the bushes.

I rounded the bushes and realized they were in an area that wasn’t visible from anywhere, I figured if I played my cards right I could trap them in the bushes and they wouldn’t be able to run. I stepped around the bushes blocking the exit and said in a friendly tone hey guys. They didn’t respond they all just turned and looked at me. I moved a little closer looking each of them in the face. I got a real serious look on my face and in a tone that only a father can use I said “which one of you is the bear hunter?”

Of course I got nothing but dumb looks in response. I’ve always found that when confronting kids the first thing to do is say something they won’t understand. It confuses them and gives you their full attention. That’s the moment to take control; the moment they’re confused.

“Who’s got the gun?” I said, in a tone that caused every one of them to freeze in shock. Four of them pointed to the one that had it. I stepped up to him and put my hand out flat and tapped it with my finger, while looking him in the eye with a threat of absolute annihilation. He looked down, pulled the gun from his pocket and put it in my hand, never once looking up at me, I put it straight into my pocket. Where’s the masks? One kid said they threw them

away in the bushes. “And the jacket?” With the masks. You, go get them, you guys don’t fucking move or you’ll regret it.

Two minutes and I had the masks and jacket.

They all lived in the project, which was pretty much a community of single mothers on welfare. I just shook my head. OK guys lets go see your parents. Every one of these kids, the oldest was 14 – the youngest 10, lived with a single mother. Four of the mothers tried to pass it off as boys who won’t do what their told. With the fifth kid it was the same; single mother but she was out with her “new” boyfriend. He was 12 and left alone at home.

Surprize, surprize, he was the one with the gun.

I wanted to take him home last in case I had to call the cops and wait there. I had told each of the mothers that I would be filing a police report and expect to be hearing from them. All I heard in response was complaints about how hard it was to be a single mother. One of them pissed me off and I asked her what she thought it might be like to be a kid with less than half a parent who only complained about it. She slammed the door in my face.

The tragedy in this whole situation is the extent to which everyone is willing to accept the outcome. From the mothers to the cops it was just same old same old. For the boys there wasn’t one of them that copped an attitude with me at any point. Knowing a little about kids from having my own I talked to them like they were my own. *What the hell were you thinking son? you think this shit ends here, look at the trouble you brought on yourself. If you were my son I’d have to keep you around me all the time till I knew you could figure out the difference. What were you planning to do with the jacket – take turns wearing it?*

“No we were going to sell it.”

“So it’s money you’re after? Well, see that house? That’s where I live, you want money you come and see me I’ll give you work and pay you for it. At that time I lived in a Condo project, we had implemented a child employment program in grounds maintenance to reduce vandalism. We discovered that when you pay kids to do grounds maintenance, they lose interest in destroying the grounds, and develop an interest in personal economics.

I could tell by the way these kids responded to me that every one of them was a damn fine kid just bleeding for some attention, and specifically *from a father*. Anytime I saw them in the neighbourhood they would always say hello as polite as could be. I’d always chat with them ask how things were going for them at home and at school. One lad told me school was bad all he could get was a D in every class.

I stopped turned and looked him in the eye and said, “Forget teachers, forget school, forget everything. Are you telling me you’re a D? Just a D? Is that all you can imagine?”

Two months later the same kid came up to me in the plaza and spoke to me.

“Hey Keith, I got my report card guess what? I got 4 B’s!”

“Wow I said, I never did any better than C’s when I was in school.”

He stopped, looked at me and said, I thought you must have got all A’s.”

“No, *sir,”* I said, “You passed me.”

“That’s OK,” he said, “I’d give you an A.”

That was a ton of bricks for me, I could have broken into tears right there. It’s very humbling to give so little and receive so much in return. It was a privilege for me to be present at that transitional moment, as a witness to something more.

A mansplain of feminism femsplained

Jim Muldoon · 21 June 2022 · Archived copy · Original

The web site known as “The Conversation” website boasts a tagline of “academic rigour, journalistic flair.” Implicit, it seems to me, is that we can expect academic rigour and journalistic flair to be combined in their articles. If the article by Chilla Bulbeck entitled “Explainer: Feminism” is anything to go by, they should put a question mark after both claimed traits.

Academic rigour? Journalistic flair?

The piece begins with a picture of a bunch of men and women, with the Eiffel Tower in the background (how very cosmopolitan), throwing brassieres in the air. The people are fully clothed, which means that they brought extra bras along for the photo.

The bra, of course, is a symbol for Feminism. It can represent the feminine, being a garment uniquely designed for women. It can also represent their oppression, being a garment that restrains them. Throwing them up in the air no doubt has some special significance which only a true feminist will see.

The picture does set the tone for the piece. The theme, at least for me, is symbols over substance.

> “For most feminists, however, feminism is a political practice – a desire to change the world.”

Any idea what that might mean? A practice is something one does. A desire is something one has. Can Feminism be both? Of course it can. Feminism is the right to talk utter nonsense and demand that others be awestruck by the Feminist intellect.

A case in point can be seen in the comments. A Glen Baxter takes issue with the various statistic and arguments presented in the piece and puts forward a few alternative arguments.

> And you finish with the standard Feminist appeal to emotion – “We feminists are fighting oppression, so we must be right and if you don’t agree with us you are for oppression!”

Bulbeck’s dismissive reply to Glen includes an insightful snippet:

> Glenn, I suggest you read the article Shauna Murray posted a link for. You think emotion is inferior to reason…

Instead of answering Glenn’s points directly, she does exactly what he accused her of. The link in question is to someone claiming yet another study proves the oppression of women. Glenn is not only being told which facts to use, but how he should feel after reading them.

But, of course, I am being too patriarchal. Bulbeck was clearly caught up in the moment of making grand statements of the glory of Feminism to be worried about grammar or syntax, never mind logic. I can just imagine her blinking back those tears of pride as she contemplates changing the world, Feminist style.

Bulbeck takes us through the three waves of Feminism with all the academic rigour one might expect of a pamphlet spruiking the latest anti-wrinkle cream. Women, we are told, “struggled for the vote” in the early 1890s. Of course, this implies that men have always had the vote.

Let me give you another pamphlet guide to universal sufferage. In 1780 only 3% of men in England and Wales had the right to vote, with even less in Scotland. Outside of these countries, practically no one had the vote. In the years that followed, in fits and starts, that 3% was increased to what we now call universal suffrage in most Western countries. There are still many countries where the vote is either non-existent or too corrupt to call suffrage.

And who voted in those changes?

Men.

And Bulbeck, like a good Feminist should be, is petulantly ungrateful for their role in the matter.

There are more glaring omissions from this version of history. Women, it seems, were oppressed for a long time.

> Women have struggled for greater participation in spheres reserved for men in every nation, dating back at least to 620BCE.

Any idea why 620 BCE was any different to 621BCE? Did women have the vote before then? Let's just blink back the tears of pride and march on, shall we?

Unchallenged Patriarchy, implied by Bulbeck, continued at least until the 1890s when the first wave commenced. It was here that the vote was "won" by women, among a few other triumphs. Seamlessly, she moves on to the second wave in the 1960s. This might give the uninformed the impression that the first wave lasted some sixty years, but those with any idea of history would know about the two world wars. They come up even in the most rudimentary of pamphlet explanations of the twentieth century.

The importance of this is that Feminists were not keen on "equality" when men were dying on the battlefield. No, Patriarchy was just fine for the average Feminist. It was far better to be handing out white feathers in London than going "over the top" at the Somme.

More importantly, it is hard to run a misandric campaign in the face of such monumental sacrifice. I'm not saying that there weren't any Feminists narcissistic enough to run one, but the attempts to describe men, as a class, as the enemy would not have received much traction. Those not killed by the wars returned physically and mentally scarred from the ordeal. Their families would not have stood idly by while the Feminists tried to run them down.

For these reasons, Feminism took a sabbatical. By the 1960s, of course, generations not directly touched by the wars began to have influence in our societies, and so Feminists could begin their campaigns of bigotry again.

The second wave was fragmented into "socialist feminists," "liberal feminists," "women's liberationists and "radical feminists." Bulbeck is not clear on what brings all these disparate groups under the banner of Feminism. The common link, it seems to me, is that they are all different expression of the same basic theme:

> …women's victimisation by male subordination…

The above quote is from the description of the third wave. Indeed, the whining and complaints of oppression blur into a one mind-numbing moan, wave after wave:

> …wives had to be freed from exploitation of their unpaid domestic labour by husbands.
>
> Women could determine their own futures if they were released from "compulsory heterosexuality…"
>
> [T]hose gender relations that make women and femininity inferior, underpaid and exposed to danger from men and masculinity

On and on. The unseen (except by Feminists) hand of Patriarchy guiding men to participate in female subjugation.

She then asks if we are living in a "Post-Feminist era." Clearly, Bulbeck doesn't think so.

> Ongoing inequality, which cannot be denied and despite over a century of women's activism, is explained in two major ways.

The two major ways are contradictory. The first is that the ground work is set and women will become, in practice

"equal" at some point in the future. The other explanation is that "society is now equal" and the inequalities of outcome can be explained by "…women and men are just expressing their natural desires and talents."

Indeed, for Bulbeck, Feminism is needed now more than ever. She begins the whole sorry saga with this current assessment of the status of women:

> Yet there is no society on the planet in which women are equally represented in what that society most values and rewards, whether that's opportunity, money, status or power.

So Post-Feminism Feminism is probably the next wave. As always, progress is being made, but there is still so much more to do.

For those who find themselves wondering what Feminism is doing for men, Bulbeck lays it out for all to see. She takes the argument of "natural desires" and turns it back on Feminism's critics.

> Interestingly this argument is not used to explain male disadvantage. Boys are thought to lose out in schools because of prejudice in the "female-dominated" environment and not because of boys' lack of interest in learning. Men lose out in divorce battles because of discriminatory legislation and judges, not because of men's lack of participation in child-rearing. As a result, feminists are accused of crying "victim" where the men's movement is not.

It may be that Bulbeck doesn't do reason, but her doublethink is sublime. Throughout, she claims that women are victims of men. At the same time, she calls out men for claiming victimhood, because that kind of behaviour is just wrong. Of course, what makes her right, and the whining men wrong, are the facts. But if we dare examine the facts, we are oppressing her emotion by our reason, which only proves that Feminists, if not women, are the real victims.

But this dismissal of men and their issues is not limited to the men's movement. Consider her view that one of the "victories" of the first wave of Feminism was "for mothers' custody rights to their children." Clearly, this is not an "equality" issue. Mothers can only get custody when fathers are denied custody. Its one or the other. If equality were the order of the day, then shared parenting would obviously be the way forward. Of course, this would interfere with women's alimony which in many countries is now called child support.

The interesting thing to note here is that when fathers were generally awarded custody, there was no expectation that the mother should make a financial contribution.

As I said, this is not an equality issue.

But then again, none of it really is. Bulbeck's explanation of Feminism is merely a collection of sound bites and thought bubbles glued together with equal proportions of misandry and female victimhood. Inequality alternates between a rallying cry to the faithful and an expedient argument to justify Feminist bigotry towards men.

Links

http://theconversation.com/explainer-feminism-27981

http://www.nationalarchives.gov.uk/pathways/citizenship/struggle_democracy/getting_vote.htm

http://www.firstworldwar.com/battles/somme.htm

Lisa Wilkinson has caused a delay in a criminal trial as a result of this public speech.

AVfM Video Source · 21 June 2022 · Archived copy · Original

The one good man

Alison Tieman (Typhonblue) · 22 June 2022 · Archived copy · Original

The One Good Man sees in Woman what men lack. Woman is bright and charming and good. Men are dark and sinister and bad.

To maintain the image of Woman as bright and charming and good, the One Good Man swallows Her darkness. Her rages, Her excesses, Her cruelties are his responsibility, not Hers. All Her goodness is not chosen because She is helpless in Her goodness—as She is helpless in Her femininity. But because it is not chosen, it is not goodness and it feeds nothing in the One Good Man.

Without shadow there is no depth.

He craves dimension and he receives only bright, charming images as thin as a whisper. To compensate he tries to capture as many as he can, but they flit through his fingers like sunlight and his hunger grows.

He needs a Harem.

The politician signs into law one-sided advocacy that ignores the pain of men to help women: Domestic Violence, Rape, Sexual Harrassment, it doesn't matter. He sees it all as an avenue to destroy his competitors and win an adoring harem, even if it's only the myth of himself in his own mind. He is the One Good Man, good because of his influence, which he uses to advance women.

The family judge eviscerates his rival—a father and husband—and in the woman's approval he sees another adoring harem member. He knows that her husband has failed her otherwise why would she be here before him? But he won't fail her. He is the One Good Man, good because of his power, which he uses to benefit women.

The priest condemns the imperfect morality of his flock's husbands and in their admiration he sees a harem. He knows the church women are there to hear his words and uses them to throw petty sins of their husbands into high relief. He won't fail them. He is the One Good Man, good because of his morality, which he uses to lionize women.

The petty bully brutalizes a smaller boy, cheered on by girls. The girls have a grievance; the boy presumed to ask one of them out, or maybe he was staring at her breasts too long? He won't fail them. He is the One Good Man, good because of his strength, which he uses to avenge women.

The One Good Man sees all other men as feckless, immoral, weak, beneath him. The One Good Man is good because he knows he is the only good man. He is special. He regales of stories of his goodness, all with the same refrain: "I have used my strengths to woman's service, I have crushed men so that women may walk upon them." And thus he is deserving of the admiration and approval of many women. He has a Harem. But that is not enough.

The One Good Man has enemies.

The One Good Man hates the Hungry Man because they are the same man. The Hungry Man hungers for women's bodies; The One Good Man hungers for their approval. The Hungry Man says, "women's only use is their sex." And the One Good Man disagrees because a woman's only use is their approval. That's why the One Good Man cannot allow himself to see Woman's shadow; because if he did, she might not approve.

Hungry Man and One Good Man are the same man, but they will never admit it. Hungry Man says he does not care for women's approval, yet he needs it to access her sex; One Good Man says he does not care for a woman's sex, but it's her sex that makes her approval worth so much.

Both the Hungry Man and the One Good Man fear the Bad Man, perhaps better called the Broken Man, for he is the Hungry Man having fed too little and the One Good Man having swallowed too much.

The Bad Man says "look, Woman has a shadow! A shadow that She casts, not me! Every shadow is Hers!"

The One Good Man hates the Bad Man's words; he points to an obvious flaw: "Some of those shadows are cast by

you!" and dismisses the greater truth.

The One Good Man has a final enemy; and this one is most insidious of all because he is part of the One Good Man, the Hungry Man and the Bad Man.

He is just a man. Not a bad man, not a good man, not a "real man" or a fake man, not a strong man or a powerful man or an aggressive man or a useful man or a useless man. Just a man. A man who sees that words like good, strong, bad, real, fake, powerful, useless and useful are just words the One Good Man uses to divide himself from other men, to make himself special and thus worthy of his Harem.

The man, just a man, sees a woman as just a woman. She is made of light, and shadow in equal measure to the light, and so she has depth and form and substance. When she hurts him he says "you have hurt me. You take responsibility for it. I will not take responsibility for having been hurt." And if she does, he stays, because she feeds him.

With shadow, there is depth.

He does not need a Harem. And so he does not need to hate or hurt other men to have a Harem.

He is not the One Good Man. The Bad Man or the Hungry Man.

He is a man, just a man.

Lecture 2: The same old gynocentric story

Adam Kostakis · 22 June 2022 · Archived copy · Original

Lecture No. 2

> I'm not cut from the same mold. I don't read from the same old story. – *Pennywise*

My readers must understand that the concerns which Gynocentrism Theory addresses are not limited to *feminism.* Feminism is still fairly new on the scene, while Gynocentrism has been around for as long as recorded history. The Men's Rights Movement seeks to address problems associated with feminism, but does not limit its attention to these problems. Many of these problems existed prior to the emergence of *feminism proper* in the late 19th century, although they have been expanded and exacerbated since. Feminism is only the modern packaging of Gynocentrism, an ancient product, made possible in its present form by the extensive public welfare arrangements of the post-war period.

In spite of its radical rhetoric, the content of feminism, or one could say, its *essence,* is remarkably traditional; so traditional, in fact, that its core ideas are simply taken for granted, as unquestioned and unquestionable dogma, enjoying uniform assent across the political spectrum. Feminism is distinguishable only because it takes a certain traditional idea – the deference of men to women – to an unsustainable extreme. Political extremism, a product of modernity, shall fittingly put an end to the traditional idea itself; that is, in the aftermath of its astounding, all-singing, all-dancing final act.

Allow me to clarify. The traditional idea under discussion is male sacrifice for the benefit of women, which we term Gynocentrism. This is the historical norm, and it was the way of the world long before anything called 'feminism' made itself known. There is an enormous amount of continuity between the chivalric class code which arose in the Middle Ages and modern feminism, for instance. That the two are distinguishable is clear enough, but the latter is simply a progressive extension of the former over several centuries, having retained its essence over a long period of transition. One could say that they are the same entity, which now exists in a more mature form – certainly, we are not dealing with two separate creatures. Take any of the great Empires that swept the globe – the Roman, the Ottoman, the Spanish, the British – and you shall find Gynocentrism as the order of the day. Such extensive geopolitical enterprises, historical testaments to man's triumph over the earth and sea, were built and maintained by men perfectly accustomed to the idea of dying for the sake of their women. It is an idea that has outlived nearly every other, and endures to this day in our American Empire. That men should sacrifice themselves utterly – their very essence, their being and their identity, to save women that they do not even know – is neatly encapsulated in

that popular phrase, 'women and children first.'

(And if you're paying special attention, you will notice that it is never uttered as 'children and women first.' The very thought is absurd! This is because what is really meant by the phrase is '*women* first, *children* second.')

The endurance of these social and class codes owes nothing to totalitarian control. Even when staging bloody revolts against tyrannous monarchs and landed elites, men aspiring to power left the Gynocentric code well alone. The self-sacrifice of men is a sexual constant which has survived all regime change. Gynocentrism, it seems, was not entirely without benefit to men; in peacetime, a man could be fairly assured of a stable familial structure and of his own paternity for the children he helped to raise. Regardless, what was offered to men was essentially compensatory. For most of history, men apparently considered this compensation to be reasonable enough – or perhaps, Gynocentrism was so deeply ingrained that they simply did not consider it at all. Through their actions, they affirmed (and renewed) Gynocentrism, and whether it went by the name honor, nobility, chivalry, or feminism, its essence has gone unchanged. It remains a peculiarly male duty to help the women onto the lifeboats, while the men themselves face a certain and icy death.

It is only now, with the political and social developments of the 20th century that have driven a wedge between the sexes, that the kind of thoughts found on this weblog can emerge. Late modernity provides us with new conceptual resources – new ways of thinking, which can be traced back to the Enlightenment of the 17th-18th centuries. Out of this intellectual melting-pot eventually crawled feminism, a vindictive blend of classic Gynocentrism, victim fetishization, radical utopianism and liberal presuppositions.

It would be an oversimplification to say that feminists set out to make gains. On the contrary, they made demands for both gains and losses. They wanted to *gain* men's rights, but *lose* their traditional female responsibilities. This, it seemed, would put women in a social position equal to that of men. It was an argument rooted in the liberal tendencies of individualism, civic equality and self-definition. In rhetoric if not in reality, feminism asserted its points of concurrence with the most admirable aspects of traditional liberalism: equality before the law, the abnegation of arbitrary rule, and so on. Extending rights to all women appeared, logically enough, to be the successive phase of human liberation following the extension of rights to all men.

It was assumed – more fool us – that once granted equal rights, women would voluntarily adopt the accompanying responsibilities that men had always fulfilled. This did not come to be. Feminists were happy to gain men's rights, and lose women's responsibilities, but they were horrified by the suggestion that they should adopt men's responsibilities as a corollary. Rather than men and women sharing the burdens of the world, we got the White Feather Campaign:

> This campaign began in the early days of the First World War in Great Britain, where women were encouraged to pin white feathers on young men who were not in military uniform. The hope was that this mark of cowardice would shame them into 'doing their bit' in the war. The practice soon spread to Canada, where patriotic women, in response to declining voluntary recruitment figures, organized committees to issue white feathers to men in civilian clothes and publicly denounced the 'slackers' and 'shirkers'.

It is surely worth remarking that many of these women were suffragettes; and thus, even as they campaigned for equal rights with men, they used shame as a tool for ensuring that men, and *only men,* fulfilled traditionally male obligations. Particularly, duty to give up their own lives, because they were men, for the sake of women. Whatever disadvantages women may have faced at the time, there is surely no greater coercion than death.

Much has changed since the First World War, and the feminist project to slack and shirk on women's responsibilities while extending their license to act however they damn well please has met with wild success. And it is precisely this state of affairs which begs certain questions, made possible by the conceptual resources we have inherited from the Enlightenment: *what if a man doesn't want to live this way?* Why should men continue to fulfill or perform their traditional obligations, when women will not live up to theirs, but neither will they adopt the

responsibilities corresponding to their rights at present? The questions arise: *were men wrong, all this time, to sacrifice for the sake of women? Should we, in fact, have no obligations to women whatsoever?*

The reason why the Men's Rights Movement arouses such hostility, from both the left and right, is because it is the first attempt in history for a sex to attempt to break out of its traditional role. Feminism is *not* this; it is the entrenchment of the power that women already held. The Men's Rights Movement today goes far beyond simple accusations of feminist wrongdoing. Its adherents labor at historical analysis and social criticism, and with the benefit of two-and-a-half centuries of imagination and innovation stemming from the Enlightenment, can easily conceive of a world in which men, for the first time in history, are not required to self-sacrifice for women.

This is surely the future, and it is an inevitable reaction against – thus, an unintended consequence of – feminism itself. In times past, when men could claim compensation for their self-sacrifice, they accepted that this was simply the way of the world. In the absence of compensation, and with the screws being turned ever tighter on men in every sphere of life, they are provoked into questioning *the new arbitrary rule,* and into formulating their very own liberation project in response.

My statement above – that political extremism, the product of modernity, shall put an end to the traditional idea – should now be clear. Feminism, which is the extreme form of Gynocentrism, shall put an end to Gynocentrism altogether through the reaction which it creates. We are fifty years into the tremendous final act; a grand, orchestral performance, a theatrical display making unprecedented use of sound and light to confuse and cast illusion. But if all the world truly is a stage, then all men and women are actors – with roles of our own choosing, now free to toss aside the scripts we have been handed and create a new story in place of the old.

And when the curtain finally falls, I do believe that there shall be no encores.

Adam

Hey, 'Trans' Men in Women's Sports: Good Luck, Fellas — Go for the Gold!

Selwyn Duke · 23 June 2022 · Archived copy · Original

"Equality" cries were cherished by feminists when they gave females entry into military academies, boardrooms and the ranks of police; prize-money parity in some sporting events; and access to boys' athletics. But with these appeals now putting sexually confused men in women's sports, well, feminists' cries are a tad different. Equality can be a real downer when it's principle and not ploy.

As for my position, I've devoted more ink to combating the made-up sexual status (MUSS, usually called "transgender") agenda than most any other writer. In fact, almost first in the field — and almost alone there — inveighing against MUSS ideology 10 years ago, I was criticized for political incorrectness by *conservatives* (some of whom now sing my tune). It thus may be surprising that I today say to MUSSmen athletes everywhere:

Best of luck to you, lads — may the best man win!

No, I'm not now seeking the Democrat presidential nomination, Biden-style (I'm using the wrong pronouns for that). It's that, to use a twist on a quotation attributed to Abe Lincoln, "The best way to eliminate a bad law, or *social law*, is to apply it strictly."

You see, I believe that anyone who wants equality should get equality — good and hard.

Up until the Rise of the MUSSmen, male-female Equality™ had been a one-way street called Feminism Ave., sort of equality lecture + selective application = whatever advantage I darn well want at the moment. Prestige-oriented feminists could complain about too few female CEOs while never being asked about too few female garbage collectors, iron workers or loggers; or why women aren't subject to Selective-Service registration.

Politicians could bloviate about the workplace intersex wage gap, which somewhat favors men, and ignore the workplace intersex death gap, which greatly favors women. Activists could sanctimoniously agitate over men outearning women in acting while uttering nary a peep about women outearning men in modeling. Professional female soccer players (and other athletes) could lose to 14-year-old boys, lobby for the same pay as the men without being laughed at — and never be told the obvious: If you want the men's money, emerge from your separate, protected athletic realm and try playing in the men's arena and succeeding. Your separate ain't equal, hon.

But enter the MUSSmen. They have won females' competitions in track, weightlifting, golf long driving, cycling and are generally breaking barriers (and sometimes bones) in women's sports everywhere. This is called unfair, but why?

'Transwomen' win 1st and 2nd place in women's cycling event – London (2022)

As one commenter quoted here put it, "I'm constantly told that men and women are equal and that gender is a social construct. I'm constantly shown 'bad[***] women' on TV and in movies that can beat up men easily. I'm told a woman can do anything a man can do. So…[w]hy segregate sports?"

Yes, what's the problem? I also grew up hearing, "A woman can do anything a man can do!" Case closed.

Oh, you weren't really serious about that? I'm sorry. I guess I missed the joke hearing the line screeched over and over and over and over again, year after year, in any and all circles, in every relevant debate, whenever the least convenient. I suppose my humor meter was malfunctioning — for four decades straight.

The culpability of feminism and its enablers in advancing the MUSS agenda goes beyond this, however. For a couple of generations, the theory the Thought Police demanded assent to was "gender neutrality"; it dogmatically stated that the sexes are the same but for the superficial physical differences, and, therefore, if you raise boys and girls identically, they'll end up identical in capacity.

So intense was this dogma that, related feminist Camille Paglia, angry feminists would corner her on college campuses and insist that hormones didn't exist and that, even if they did, they couldn't possibly influence behavior.

But "gender neutrality" was a theory of convenience. After all, if the sexes were the same beneath the skin, there could be little justification for traditional sex roles and excluding women from once-all-male arenas.

Of course, if feminists and their capon enablers hadn't eschewed "white male linear logic," they might have realized that ideas have consequences, that *A* can lead to *B*. In this case, *A* was the thesis that the "sexes are the same except for the superficial physical differences."

B is the corollary, "Change the superficial physical differences, and you can be the 'opposite sex.'"

It's the logical (d)evolution from "gender neutrality" to the MUSSmen's "gender identity" (misusing the term "gender" all the way through). The former absolutely led to the latter — and feminism absolutely laid the groundwork for it.

Thus, when I now hear complaints about MUSSmen's athletic exploits, my unmusical self plays the world's smallest violin. These triumphant individuals are merely providing an object lesson in the consequences of advancing momentarily convenient lies.

Some will now mention that innocent women and girls suffer here along with the feminists. Yet while the age's sins do "fall like black atomic rain on the just and unjust alike," to quote English satirist Malcolm Muggeridge, there's

plenty of blame to go around.

For starters, women broke percentagewise for Democrats in last year's midterms 59-40, meaning, well intentioned or not, six out of 10 women (and 47 percent of men) recently empowered a political group advancing the MUSS agenda. As for the rest of the ladies, ask yourselves: Did I ever say, even just in the heat of the moment, "A woman can do anything a man can"? Did I ever cheer those who do? Did I ever utter any other feminist battle cry? Insofar as anyone did, he helped MUSS up women's sports — and society.

Don't think I'm just placing an onus on women, because men allowed this to happen, too. The point is that people get the culture they deserve as much as the government they do, and too many of us, through mistakes of omission or commission, helped bring us to where we are now.

As for solutions, as long as many insist on talking equality's talk, we should insist on walking its walk. For it's easy to be idealistic when you don't have to live with your ideals, and equality self-righteousness is all fun and games — until you're no longer one of those people more equal than others.

Resolved: Feminism is evil

Tom Givens · 23 June 2022 · Archived copy · Original

You can count on me to pretty much consistently call feminism an 'evil ideology,'

…
…and feminists as a group as well, come to think of it. A lot of people consider this to be hyperbole on my part, but sadly, this is not the case. I truly do believe feminism is evil to its core, and awakens the evil that lurks within each of us, which then provides fuel for the fire.

At this point, I suppose my religious views come into play, so in the interests of full disclosure I guess I better tell you my views on God and such. Feel free to skip this next bit, if you're so inclined.

I see almost no contradiction at all between religion and science. This requires an understanding that The Bible was translated and edited, perhaps hundreds of times, by fallible humans with political interests. Science provides excellent descriptions of natural laws and processes, and reveals nature to have a beautiful symmetry in the mathematical world as well; an almost clockwork precision; an underlying order.

I also find the claim that science provides a complete explanation laughable, since morphing from 'primordial ooze' to 'life' requires every bit as much faith as a belief in God. For that matter, so does the belief in infinite numbers of universes resulting in ours at random. And science doesn't provide a causation; a 'before.'

I believe if you don't take either viewpoint too seriously, they dovetail quite nicely. After all, one would expect God to be pretty good at math, and planning, wouldn't they? Especially considering that 'God' could very well be nothing but the collective consciousness of the universe itself.

Life *really is* that weird, after all.

Ok, so enough with the religious stuff (and hopefully avoid fixation on the subject), and on to why I call feminists 'evil.'

Ok maybe not quite yet, because first I have to let you know my definition of 'evil.' This is not as straightforward as it first may seem. Some people think 'evil' and they think Friday the 13th, or Dahmer, or child rapists. Many people define 'evil' as destructive, chaotic, and heartless. Cold, calculating, acid….evil.

I don't. If these are the definitions, how does one account for the rapist/murderer who loves his mother, may even have a wife and children they love? How does one account for the evil mastermind who collapses in grief at the death of his squeeze? This hardly seems like the type of thing Freddie Kruger would give much of a shit about, don't you think?

"Denial of the suffering of others, and in some cases while openly delighting in it, is a feminist hallmark."

…
And what about the 'petty' evils? The false accusations, the spreading of malicious lies, the mundane violence (bar fights, arguments/challenges, etc.), the plotting and popularity of daytime TV? Are these simply 'Freddy Lite,' the precursor to the Real Evil(tm), where they haven't gone over to the Dark Side yet and all that jazz?

Or, as is more likely, is it possible to be a truly evil person, and yet still have a spouse you love, and children you love, and parents you love, and friends you love. Being evil doesn't mean being devoid of love at all. It can't, given the degrees of evil easily seen every day.

So evil isn't hate or aggression, or for that matter indifference, because a person consumed by this would quickly burn every bridge in sight. Evil wouldn't progress. And evil begets evil, as the saying goes.

Upon much reflection, I've landed on a candidate, and it's served me well so far. Here it is:

Evil: *unmitigated self-interest.*

It allows for all of the 'tender' parts, while still allowing the evil person to torture, kill, maim, defraud, destroy, whatever at whim. After all, that person is nothing to them. Well, except a plaything. And they only matter as long as they mean something to the self-absorbed. And only in the way the evil person cares about, be it friend, victim, or both.

I think you can see where this is going, but I'll spell it out for those unfamiliar with the facts:

Feminism is gynocentric in the extreme, and will tolerate all manner of injustice to men, indeed will increase those injustices when possible, to serve the selfish ends defined by its upper echelons. The ideology literally REQUIRES it's adherents to believe their interests are paramount whenever in question; that 'helping women' is *always* the right answer. It requires a foundation of selfish thinking to begin with.

Denial of the suffering of others, and in some cases while openly delighting in it, is a feminist hallmark. Feminism appeals to the selfish little girl in women, with demands that she should 'have it all'. And that anytime she doesn't, it's men's fault. And it's that scapegoating, the 'othering' of men that marks feminism as truly evil. As truly, unmitigated self interest on an industrial scale. With nothing good planned for men, that's for sure.

Traditionalists talk of autonomy as the main characteristic of feminist thinking. Funny, even religious folk don't recognize evil when it's staring them right in the face.

And smirking.

Where do all the female bullies go?

Mark Dent · 25 June 2022 · Archived copy · Original

I have often wondered how any person of intelligence and integrity could make statements like the one I heard Caroline Criado-Perez make in her television "debate" with Mike Buchanan. She said 96% of all violence was perpetrated by men.

If I had never read an article, let alone a book on the subject of domestic violence I would instinctively have known this statement was pure bullshit. In fact that is something I understood innately when my personal journey as a men's rights supporter began some 25 years ago.

In the early nineties, in my home state of Victoria, there was a serious and relentless attack on men under the heading "The War on Women" in one of our major daily newspapers (The Age) which featured a series of articles purporting to lift the lid on the unspeakable atrocities men were perpetrating upon their women folk behind closed doors. These articles were promoted on large banners outside the local news agency and I can still remember seriously considering ripping them out of the wire grills they sat behind but I somehow controlled my rage and entered the shop. I looked at the stack of papers calling men violent, oppressors and I vividly recall looking about the store at the other men who casually picked up their copy along with a magazine or packet of gum and wanting to shake them and scream,

"*That's you and me they are writing about!*"

Of course, I simply swallowed the bile in my throat and purchased my own copy with my heart pounding in righteous indignation.

I cannot begin to explain how *personally* I took those articles–I literally lay awake at night struggling to contain the seething anger I felt about this seemingly endless barrage of male demonization. All of the male friends and relatives in my life were compassionate, considerate, funny and supportive-not a monster among them! I began writing letters and arguing with people at dinner parties and other social gatherings. The "One Good Man" syndrome was at its peak back then with so many blokes willing to nod solemnly as they sipped their chardonnay and talk about the disgraceful statistics which condemned their fellow man (but never them, you understand.)

I would tell them how ridiculous the statistics were and no person with intelligence could take them seriously. The headshaking would continue and I was told I was in denial.

At the time this series of articles began I was recovering from a serious illness and so I spent a good deal of time watching television. Phil Donohue, Sally Jesse Raphael and Oprah seemed to feature a man-bashing segment every day. There seemed to be no escape from this notion that men were a problematic species which needed to be dissected and analysed by females or males who saw their careers were dependent upon feeding the insatiable hunger for victimhood their female audiences craved. They all spoke as if the very idea that females could be capable of violent behaviour, be it physical or emotional was absurd and unworthy of any consideration.

Why did I keep watching these shows when they literally had me screaming at my TV and punching the cushions on my couch? I felt I had to understand the enemy in order to fight them.
I wrote countless poems to vent the outrage I felt. If not for the poetry I think I may have imploded. Here's an example:

Daily Dissection
Analysing, probing
Endless monologues examining
The many weaknesses and vices
Attributable to only one species
Man.It is a daily revelation to a one legged man

Who just happened to stumble,
through unforeseen circumstances
into this hostile, alien territory.
The radio talk back assails the listeners
With mouth watering subjects
Which so often focus
On the problem with men
Advertisements patronise and belittle them
Television gorges upon the mute,
Inarticulate volunteers
Who offer themselves up
For sacrifice,
Upon the altar of Sally Jesse Raphael
Or Oprah
The gentle sex shriek their shrill accusations
And whine in unison
At the vulnerable men
Placed before them
They ooze self confidence
And superiority
Safe with their sisters
Knowing innately
That women are good
And men-a problem to be solved, eliminated
Or dismissed with a sneer

As I read about the "oppression of women in Australia" I would look out of my lounge room window and watch the women playing tennis on the courts across the road. They laughed and squealed in delight as they played–no men were to be seen during the day. They were at work.

On occasions when I felt strong enough I would venture down to the local shopping centre. Everywhere I looked I saw women buying items for themselves, having a coffee with their girlfriends or having their toenails painted in a salon and I seethed. The reality of my daily life bore no resemblance to the supposed horrors women were meant to be enduring-horrors I was watching or reading about in the media on a daily basis.

Then not long ago a couple of articles on bullying by women and girls appeared in the Herald Sun. They compelled me to stop and ask a question. I spoke it out loud even though I was alone at the time.

"*What becomes of these female bullies when they go home at the end of a day?"*

Both articles on bullying had females as the major (or only) protagonists. The first was titled, "Bullying at the Gate" and concerned the violent abuse and threats Victorian mothers are directing at other mums at their kids' school.

Victorian mothers are receiving counselling to help them cope with bullying, intimidation and even threats of violence from other mothers at their kids' school.

Oscar Yildiz, CEO of Bully Zero Australia Foundation, said his organisation was receiving calls from mums being bullied by other mothers.

"I had one mother ring me and tell me that she wanted to 'punch the daylights' out of another mother," he said.

According to author, Debbie Rossi, "Some of the mums avoid getting out of their cars because they don't want to see other mums." Her book is titled "Beyond the Schoolyard: End the Bullying Forever."

Rossi thinks some mums feel judged by what they wear or what car they drive and how their children behave. This in turn leads to violent threats and bullying.

So, I wonder, what are these mums like when they are behind closed doors at home? It defies logic to suggest that a woman who is abusive and violent at her child's school during pick up time would revert to being a gentle easy going, conflict averse person at home where no-one but the hubby and kids bear witness to their behaviour.

Two days later another headline caught my eye: "Bullies on Rampage: One in three face school threats."

This survey showed:

Victorians from Year 7 to 9 show girls consistently report higher rates of being bullied than boys. The trend is especially pronounced when phones or the internet are involved.

More than 20% (of girls) reported being cyber bullied compared with 12.3% of boys. Rates of recent traditional bullying victimisation were 35.4% and 29.3% respectively.

The research was published in the *Journal of Interpersonal Violence*.

Again I ask the question: What becomes of these girls who take delight in tormenting others either emotionally or physically? Do they become empathic, compassionate and supportive human beings or do their devious, spiteful, bullying natures simply evolve into less obvious but just as hurtful and damaging behaviour in their adult relationships?

Most of us know very well from simple observation and daily interactions with people that no gender has a monopoly on the more noble or less savoury human qualities. We see backstabbing, power hungry, ego driven males and females in the workplace. We encountered nasty, hard hearted bullies, some boys, some girls in our formative years and many have endured volatile, abusive relationships with a member of the opposite sex. Knowing this makes the very deliberate silencing of any attempt to draw attention to the fact that both genders can and do behave in an abusive, harmful manner, unforgivable.

When I think back to those earlier years when the "War On Women" theme was rampant I still hold many of the men I knew in contempt. These articles on bullying girls and women tell us nothing we didn't already know. Those weak bastards were happy to sell their brothers down the drain for the sheer pleasure of having women look at them with warm approval rather than the hostile aggression I was occasionally subjected to for daring to suggest women were capable of violence and abuse or that the vast majority of men were good people.

Having recently reacquainted myself with a checklist provided by The Domestic Violence Prevention Centre Gold Coast which informs girls/women about what behaviour constitutes domestic abuse these two articles seem very pertinent.

Before I provide you with a few samples from the checklist you must understand that **every** question is framed with the man as perpetrator and the woman as victim.

> **Emotional Abuse**
>
> Does he call you names or make you feel bad about the way you look?
>
> Does he degrade your self worth by constantly putting you down?
>
> **Physical abuse**
>
> Has he ever pushed shoved, slapped, pinched, punched or physically hurt you?
>
> **Using Male Privilege**
>
> Does he insist on making all the big decisions?
>
> Does he see himself as always right?
>
> **Using Coercion and Threats**

> Has he ever threatened to leave you?
>
> Has he threatened to hurt your children, friends, family members or pets?
>
> **Using the children**
>
> Has he told you that you would lose custody or never see the children again?

I could go on for a page or more but I think you have the general idea. What a truly Orwellian world we live in today. How could any person with integrity post such bigoted information on an official website? This website is meant to be fighting the scourge of domestic violence yet could make no mention of one half of the world's population in any role other than evil perpetrator.

All of us could think of females who would tick the boxes on many of the questions contained in the DV survey.

The two articles in the Herald Sun demonstrate the sheer bewildering bigotry of the domestic violence industry in a manner which leaves no room for debate. Bullying, violence and abuse are something human beings do. It is a form of behaviour which can no more be attributed to one gender than the capacity we all have to love, protect and nurture others.

I would like to have my question answered:What becomes of these vicious women and vindictive schoolgirls when they go home and close the door behind them?

Links

[**Editor's Note**: *The Herald Sun articles cited in this article are not available online for linking. There is a site by the Herald Sun which allows access to digital copies of actual printed papers for viewing at a fee. This can be found at* **http://heraldsun.newspaperdirect.com/epaper/viewer.aspx** *but a subscription will apply*]

[Editor's Note: *Mark Dent also brought to our attention an article which highlights a similar problem in the UK.*]

http://www.dailymail.co.uk/femail/article-1282049/The-school-gates-hell-Bullying-backbiting-tears-No-thats-children-school-run-mums-says-battle-scarred-victim.html

Spelling bee contestant asks the definition of woman

AVfM Video Source · 25 June 2022 · Archived copy · Original

A Letter to Washington Post Regarding the Amber Heard Op-Ed Fiasco

Stephen Bond · 26 June 2022 · Archived copy · Original

Dear Mr. Wemple,

I respectfully ask that you take the time to read this letter about the Washington Post's involvement in the Amber Heard fiasco and to thoughtfully consider what I say here.

As a lifelong reader of the Post, I've long noticed that the paper has a clear gender bias. This bias is self-evident: the Post has a gender columnist who only champions the female perspective, and for decades the paper has published hundreds or even thousands of articles that only depict domestic violence as "men battering women", ignoring massive evidence that women *equally* batter men. (For proof see The Partner Abuse State of Knowledge Project.)

Amber Heard's 2018 op-ed is another glaring and unmistakable example of the Post's gender bias.

I've waited three weeks since the Depp-Heard jury's decision, hoping that someone from Post management would write *something* about the misguided decision to publish the Heard op-ed. I had even hoped that the Post might issue a *mea culpa* and finally admit that, yes, the paper does have a gender credibility problem.

Naïve thinking, I know.

Instead, the Post added a feeble editor's note to the op-ed and then passed the responsibility to you to "explain" the Post's error.

So that leaves me writing to you about your op-ed Depp-Heard case hinged on the world's worst #MeToo op-ed.

First, contrary to your article's title, Amber Heard's editorial was not the "*world's worst #MeToo op-ed*".

That disreputable distinction clearly belongs to a repulsive June 2018 article, Why Can't We Hate Men?, published a mere six months before Heard's op-ed. This #MeToo-inspired rant was written by the director of women's studies at Northeastern University, who had the gall to openly and shamelessly express a Nazi-like hatred for men in a major American newspaper.

Do you think that it was appropriate for the Post, whose slogan is "Democracy Dies in Darkness" to print it? Do you think, as some of the article's more than 3,300 (vastly negative) commenters responded, "just change 'men' to 'Jews'", is a fair summarization of this hateful article?

Are you – or *anyone* at the Washington Post – concerned that a woman, so rabidly biased against men, is allowed to teach at a major American university?!!? If not, wouldn't you agree that this is yet more proof of a gender bias problem at the Post … indeed across the entire United States?

Next, while I'm sure that you're an experienced and capable writer, I must ask, "Why did the Post ask its *media critic* to write an op-ed about the Depp-Heard defamation trial verdict?" Given the worldwide negative light on the Post's decision to publish Heard's article I would have thought that someone from the Post's management team would have written *something*.

Especially with articles like this online:

> "*A publication with any semblance of ethics might have asked Depp for comment about the sexual violence claims before running with the allegations — then subsequently spiked the op-ed or sicced its reporters on the case for more fact-finding. But not The Washington Post.*
>
> "*That paper, which loves to blather in its self-important tone about how "democracy dies in darkness," didn't bother to turn the lights in the direction of Heard's claims. Instead, it gave her a free pass to air her dirty laundry against her ex-husband and consequently enabled her to paint herself both as a victim and a crusader of the Me*

> *Too era.*"

In order to provide the balance missing from the Post's original op-ed, and following the ACLU's example, I have ghost-written an "imagined rebuttal" to the Heard/ACLU article with Mr. Depp as the "author". This rebuttal deconstructs the original article and, paragraph by paragraph, provides a more balanced and truthful examination for each.

I implore you read it and forward the link to Post management. In case you decide not to read it, here are its major points:

1. Feminists have threatened and committed actual violence against researchers who have told the truth about DV: that women commit at least as much domestic violence as men. This is feminism's Big Lie.
2. Feminists have lied about many other things, including the wage gap, or claiming that women don't make false accusations (e.g., Duke and UVA rape cases) or commit sexual abuse.
3. The Washington Post has a long, troubling, and provable history of feminist-inspired bias, thus helping feminists to propagate their many lies.
4. On their website the ACLU says that its main purpose is "…to defend and preserve the individual rights and liberties guaranteed to every person in this country…" but the organization spectacularly fails to meet this objective for one group of citizens: male college students.
5. The federal government – including President Biden – through their acquiescence to the US Department of Education's unlawful misuse of Title IX to handle sexual assault allegations at the nation's colleges and universities, is complicit in violating the civil rights of male college students.

Were any of these truths conveyed in either the "Hating Men" or the Amber Heard / ACLU op-ed?

No, the Washington Post has completely ignored easily proven facts like these *for decades*.

In closing, let me include a quote, curiously enough, from a former writer for Cosmopolitan magazine named Sue Ellen Browder. In a book written by her, Subverted: How I Helped the Sexual Revolution Hijack the Women's Movement, Ms. Browder perfectly described the situation at your newspaper:

> "*Unfortunately, the free press is only as free as the minds of those journalists, editors, and writers who work in the field. I had already become that strange paradox of mankind that's especially commonplace among journalists: I had become both the deceiver and the deceived.*"

Mr. Wemple, by now it should be clear that this is what has happened at the Washington Post: on issues of gender the paper has become both the deceiver and the deceived.

Sincerely,

Stephen Bond

* * *

CC: Other Post columnists who should be interested or to whom I've previously sent letters about their own gender-biased columns:

Monica Hesse: as the Post's gender columnist, *when will you do the right thing and speak out against feminist lies and your paper's one-sided gender bias*?

Emily Yahr: you seem to have had the most Post articles about the trial … thought you might be interested enough to write an article about "Depp's imagined rebuttal". Just a thought.

Karla Miller, Work Advice Columnist: wrote two articles about the gender wage gap

Janay Kingsberry, Multiplatform editor for “The Lily” web site: wrote article about “dissatisfied U.S. women”

Kate Cohen, “Contributing columnist”: wrote two articles about college men

Julianne McShane, “Gender & Inequity journalist”: wrote two gender pay gap articles, female doctors underearning their male counterparts and a proposed NY city law requiring employers to include salary in job postings

Miriam Berger, “Reporter covering Middle East, Foreign Affairs”: wrote article Abuse Surging During The Pandemic

Candace Buckner, Sports reporter: wrote biased article on “Men Behaving Badly”

Radical Feminist Demands Chivalry! Wants Men to Help Fight "Transgenderism"

Selwyn Duke · 27 June 2022 · Archived copy · Original

She dismisses the idea of "transitioning." But that hasn't stopped radical feminist Kara Dansky from transitioning into a traditionalist, for a moment, and demanding that men "stand up for women and denounce the transgender movement," as *PJ Media* puts it. Call it situational chivalry.

As *PJ Media* reports, "Kara Dansky, a feminist lawyer and spokeswoman for Women's Liberation Front (WoLF), spoke against the so-called 'Equality Act' at the Heritage Foundation on Monday, denouncing the transgender and gender identity movement as anti-women and anti-lesbian in particular. Her remarks echoed the London Pride March sign declaring that 'Transactivism Erases Lesbians.'"

"'This is a men's Rights movement…,' Dansky declared, calling for men to stand up for women and denounce the transgender movement," the site continued. The Heritage Foundation (HF) was hosting a panel discussion titled "The Inequality of the Equality Act: Concerns from the Left."

The Equality Act, sponsored by Representative David N. Cicilline (D-R.I.) and promoted by House Speaker Nancy Pelosi (D-Calif.), "would add sexual orientation and gender identity to characteristics protected by the 1964 Civil Rights Act," the *Daily Signal* tells us.

Presumably, this would enshrine in federal law a standard dictating that a man claiming womanhood must be allowed access to the women's arena (e.g., bathrooms, locker areas, sporting events). Thus the claim that "'transgenderism' erases women": If anyone can be a woman, the classification "woman" is diluted.

Yet in this internecine battle of sexual-devolutionary special-interest groups — feminists vs. trans-activists — apparent is merely an effort to combat today's politically correct standards with yesterday's politically correct standards.

In reality, transgender ideology seeks to erase women *and* men: The whole idea is that people have "gender" (a psychological designation), that gender should take precedence over "sex" (a biological designation), and that it's *fluid*. The ultimate reality, the theory goes, isn't that you're a "man" or "woman" but that you reside somewhere on a *spectrum*.

(Also note that there are plenty of women claiming manhood and access to men's private spaces.)

Yet since condemning this agenda brings condemnation itself, many seek to frame their opposition fashionably. Oppose transgender "rights," and you're a bigot. But oppose the "rights" of a group not in political favor — in this case men — and, it's hoped, you'll make headway.

Yet this tactic is more than just a ruse. As *PJ Media* also reports, "'Overwhelmingly women have been resisting this,' Hacsi Horvath, a man who once identified as a woman and underwent surgery, said a few seconds before Dansky's remark [on men standing up]. 'And it's really shocking how many men on the internet are defending the whole trans thing. Straight men are all about the trans, and you have to wonder what the heck is going on.'"

One could quip that, with identity now considered reality, these men supporting "the trans" may not really be men. But Horvath appears confused (and, obviously, not for the first time). While activists are no doubt overrepresented in Internet transgender discussions, I keep my nose to the ground and have observed that *very few* male Web commenters subscribe to the trans agenda.

In fact, today women are enabling transgenderism far more than men are — by being substantially more likely to vote for the leftists, such as Pelosi and Cicilline, who push the agenda.

It's called (again, using the term "gender" when "sex" is appropriate) the "gender gap" in voting. In last years' election, for instance, men broke for the GOP 51 percent to 47 percent whereas women went Democrat 59-40.

Note, too, that feminist women support Democrats by far wider margins.

Of course, Dansky and other feminists may protest, saying they're staunch opponents of transgenderism. But Duke's First Rule of Politics is relevant here: In a representative republic, you do not get what you want.

You get what you vote for.

Voting for leftists is a package deal — which today includes trans plans, like it or not.

Much of what was said at the HF event is true, such as pointing out that trans-activists persecute those who dare be scientific. "I got kicked off of the Baltimore mayor's LGBTQ commission — as the only lesbian — simply for stating biological facts," event attendee and feminist Julia Beck said. "I was found guilty of 'violence.'"

Then there were the testimonials of frustrated mothers whose children were deemed transgender; their stories were read aloud at the HF event by Jennifer Chavez, a member of WoLF's board of directors. After relating how her 20-year-old daughter had been on testosterone for a year and was moving toward having a double mastectomy, one mother lamented, "Having watched these adults enable my daughter to do this with no medical science to back it up is a scenario that I never dreamed any parent would have to face, at least not in the U.S."

The mother is correct. As I've explained repeatedly, the diagnostic method for transgenderism is malpractice-suit worthy; it's not based on medical science but on *feelings*. "Transgender" is not a scientific designation — *it's a political one*.

Thus is it unsurprising that many people who "transition," as they call it, have regrets. A good example is Australian boy Patrick Mitchell, who at 12 years old was allowed to begin female-hormone "treatment" but two years later changed his mind.

In fact, studies show that upwards of 80 percent of girls and 90 percent of boys who strongly "identify" as the opposite sex naturally outgrow the psychological problem.

But something else left behind here is astonishing. These feminists rail against transgenderism and its proponents' denial of science, yet appear oblivious to how feminism set the stage for it, having also denied science.

For decades, including during my youth, the dominant feminist theory was "gender neutrality." It stated that the sexes were the same except for the superficial physical differences; thus, if you raised boys and girls identically, they would be identical except for primary and secondary sexual characteristics.

This theory was politically convenient. After all, if traditional sex roles and barriers keeping women from certain professions (e.g., police, firefighting) were believed to have no basis in biology — in *reality* — it was easy to justify overturning them.

To this end feminists made outrageous claims, such as that if women had always enjoyed the same sporting opportunities, they'd equal men in athletics. Then there was the story feminist author Camille Paglia, a confessed lesbian, told about how feminists would corner her on college campuses in the '70s, swear that hormones *didn't exist* and that, even if they did, they couldn't possibly influence behavior.

So here's the feminist-transgender (d)evolution: Feminists insisted the sexes were the same except for the superficial physical differences.

Then trans-activists came along and simply promulgated a corollary: If you change the superficial physical differences, the sexes will be the same, period.

So the feminists began the process of trying to "erase" distinctions between the sexes, calling most of them social constructs. Then trans-activists took the next step and sought to erase the sexes altogether.

There absolutely is a straight line between the two movements. Trans-activists do deny biological science — but the feminists did it first.

Then there's the irony of feminists — who made famous the line "A woman needs a man like a fish needs a bicycle" — calling on men for help with the trans plans. This wasn't lost on the commenters under the *PJ Media article*, either, with one quipping, "A militant, lesbian, man-hating … feminist wants real men to 'stand up for women'. Now that's funny. I thought masculinity was toxic."

For decades, feminists traded in misandry, impugning men and telling lies (e.g., on the intersex wage gap, domestic violence, etc.) designed to demonize them. To the point, they also cast chivalry as demeaning, and even holding a door for the wrong woman could bring a tongue lashing. But now they want some knights in shining armor — to rent, not buy.

So are the feminists just proving an old stereotype? After all, they do say, "It's a woman's prerogative to change her mind."

This article was originally published at *The New American*

Biogynocentric Hypocrisy: TERF Edition (War on the Biological Male)

Vernon Meigs · 28 June 2022 · Archived copy · Original

Just as it seems we have a whole wave of transgender mania sweeping the Western world in the present day, we see an equally strange way of responding to it by both conservatives and feminists.

When feminists come out to rally against transgenders, it's ironic enough. Historic feminists from Simone de Beauvoir to Germaine Greer have promoted the disconnection of femininity, women's biology, and female undertakings such as motherhood, while emphasizing the social conditioning aspect of the female experience to the point of complete divorce from biological femaleness. In this century, the very feminists who may have been influential to today's transgender activism have come out in opposition. The reason: gynocentrism. Although it isn't necessarily off-base that feminists would take the gynocentric position against transgenderism, the irony remains that too much of their history and positions have sown the seeds of transgender ideology.

Then, there is the conservative and traditionalist response against transgenderism. It is by no means unexpected that conservatives would turn to fight anything that doesn't fall in line with their traditional gender idealism. Clearly, they don't want anyone to have conflicting interests with their prescribed idea of what men and women should be, and the relations between them. What is actually the height of irony, however, is that they would side with the very feminists that would sooner stab them in the back with their misandry. Imagine being so gynocentrically blue-pilled that you are a right-winger white knighting for radical feminists.

Forgive the sardonic remarks thus far and yet to come. However, this is nothing in terms of offensiveness compared to the sort of thing these actual men, who profess to know so well what's best for other men, have said as they have hopped on the bandwagon against transgenderism. Note that this is not me being in particular direct defense of most of what goes on regarding the transgender craze, but I think it is important to highlight the hypocrisies committed by those alleging to be on the side of science and reason, especially when they throw men under the bus.

While many of the positions and demands taken by the anti-transgender camp are laughable and deserving of not much more than simple ridicule, there are other positions taken by some high-profile traditionalists that should boil the blood of those who care about men's issues.

The Misandric Argument Against Transgenderism

Among the arguments thrown by feminists who are in attack posture against the transgender wave is a constant one: "Transgender activism is a men's rights movement". In fact, that phrase is smack dab in the title of pjmedia.com's article *Radical Feminist: Transgender Activism is a 'Men's Rights Movement'*. Another title that doesn't mince words is *'Trans Rights are Men's Rights; No Wonder they Clash with Feminists.'* It's no surprise to any of us that feminists, radical or otherwise, hold disdain towards the idea of men's rights and any attempt on our part to bring light to men's issues. By comparison alone, feminists' objection towards the fruits of transgender activism becomes clear.

Male-to-female (MtF) athletes break record after record of women's sports. Biological men enter women's bathrooms and locker rooms. Women are "being erased" because young teen girls are undergoing surgeries for permanent change so they can transition. Despite the fact that women have been enabled to encroach into male spaces (girls joining the Boy Scouts and men's only gatherings accused of misogynistic discrimination) and MtF cases outweighing the FtM cases, we must apparently only be concerned with when the women are erased, dominated, defeated by biological men. The radical feminists and the conservative "manly men" agree on this, it seems.

Feminists and traditionalists alike have been referred to as TERFs ("Trans Exclusionary Radical Feminists") in response to their insistence that biological men are men, biological women are women, men and women are different, etc. With regards to the metaphysical aspects and inner and social workings behind the transgender

phenomenon, I can think of no better distillation than Peter Wright's article Transphobia vs Manphobia. Be sure to give that a read as it is an insightful source of ideas on the transgender psyche itself.

I bring this up because despite how concise and scientific-sounding "men and women are different" may be, neither side has given the nuance the subject deserves from a psychological standpoint. Those referred to as TERFs indulge in the argument from biology so long as it suits their ends. Feminists believe that women are as strong and as able as any man and yet they call upon males to fight off the transgenders for them; traditionalists are fully willing to throw biological males under the bus as long as the women they want to be protectors for (no matter how much they're hated by them) are being trounced by the same biological males.

As much as we may laugh at the desperation TERFs exhibit as they declare transgenderism as only an evil men's rights movement, they unintentionally make our point for us: this is all about hatred of biological males and wanting to put them in their place in gynocentric society. This is a misandrist mindset.

To be absolutely clear here, "TERF" is a funny term with its own set of ironies. As stated before, transgender ideology has been well rooted in feminism of the 20th century. "TERF" no doubt was created within radical feminist circles when a split seems to have happened: "We are radical feminists that are inclusive of transgender women, and they are the trans-exclusionary kind of radical feminist and we hate them!" Social justice warriors and the "woke" crowd have taken and run with this term calling anybody with criticism of transgender ideology a TERF, despite not actually being against radical feminism anyway. How odd, that they have kept this term. Another irony is that a feminist need not actually be a "radical" kind to practice flagrant misandry to their heart's content.

Germaine Greer, a "women's liberation" advocate who had been under fire for saying that "transgender women are 'not women'", has argued in her works that femininity is not femaleness. She states in a talk for Channel 4 News: "There is nothing feminine about being pregnant. It's almost the antithesis of that. There's nothing feminine about giving birth".

In her focus on relegating femininity completely to the realm of social expectations, imposed by men or in any case on behalf of men, Greer has in essence created an asymptotic standard as to what constitutes a "real woman" – if a woman is feminine in any way, she is that much farther from what is a true woman.

Due to her emphasis on how much social training is involved in being a woman, even if she said it in a lamenting way, she should not have been surprised when someone would take these ideas and interpret it as "all you need to be a woman in this world is just to be socialized into being one". Therefore, a man may assume the identity and in his mind expect the social standards of a woman to be accepted as such. It's strange to me how Greer gets a lot of non-feminist support even though the majority of her approach appears to involve blaming men for women's issues in any possible way. By failing to identify some genuine synergies between biological femaleness and femininity, she simply sounds like a hypocrite in her whines against the current state of affairs.

Another example is a quote from Simone de Beauvoir, recently skewered by Lucian Vâlsan in his article. In her work *The Second Sex* from 1949 she stated: "One is not born, but rather becomes, a woman. No biological, psychological or economic destiny defines the figure that the human female acquires in society; it is civilization as a whole that develops this product, which one calls feminine." For all the complaints from the feminists of today saying "but she didn't mean she supported transgenderism", the hypocrisy still stands as the transgender activists' idea of "becoming a woman through socialization is definitely possible" can be traced back confidently to statements such as that of de Beauvoir.

In any case, the response by those that suddenly wish to support biological women against biological men in defiance of the premises of clearly feminist origin is to resort to biogynocentrist misandry. The modus operandi of TERFs and the traditionalists that sheepishly curry their favor have a particular focus on MtF transgenders as enemies, and FtM transgenders as victims. The biogynocentric path is the easy, often-traveled path; disappointing, but not surprising.

What does Biogynocentrism have to do with this?

You may be wondering why is this a biogynocentric problem than a more broader gynocentrism issue. While I don't necessarily deny that gynocentrism with all its facets comes into play in these sort of matters, the biogynocentrism shows itself when the arguments against transgenderism attempt to appeal to the potential dangers of the biological male which delicate, precious women with golden uteruses must be defended from at all costs.

If necessary, do familiarize yourself with the specialized concept of biogynocentrism and what I had to say previously on the subject when I introduced it. In short, biogynocentrism is the specifically biological appeal to which the argument of male disposability and female royalty is made. Too many in the field of evolutionary psychology indulge in the premise of the survival of the woman being the crucial factor in a human group's survival as opposed to the equal importance of males and females. They then proceed to explain away the double standards of society as it promotes male disposal and biological prioritization of females in this way.

The idea has trickled down into the common mindset of the people as they take it for granted that men exist to be disposed of; "It's biology and evolution," so they say. Women demand service because they see themselves as the biological prize and end goal, and men have browbeaten themselves into thinking they are the biological means to an end. Even some supposedly in the men's movement indulge in this fallacy, which is a sad truth about biogynocentrism.

So how are these TERFs biogynocentrist?

Again, biological men are breaking records in their chosen women's sport left and right. The losers feel robbed by the winners identifying as women. Said losers exercise their conditioned impulse to damsel and appeal to the public, followed by the likewise conditioned impulse by the malleable public to appease these poor women. These women athletes are then regarded as needing protection from these bad men. Men are dangerous, women should be defended from them. Such is the narrative.

We are also now supposed to be concerned with female prison inmates and how they are vulnerable to predatory biological men entering these women's prisons while identifying as women. In ways that make feminists absolutely proud of them (or so they hope), conservatives demand that these poor criminal women be protected from the male of the species.

As a sidenote I don't recall these same conservatives (let alone the feminists) giving much attention to male prison inmates in their own men's prisons despite issues like prison rape and general inhuman treatments to name a few existing. Once again, men are the biologically expendable class but we must not let anything happen to our valuable women…even if they are criminals serving time. If they want to argue for humane treatment of prisoners, would they be so kind as to extend the same compassion to men, whose prison experiences are joked about?

As a third example, probably one of the earliest issues I've noticed when transgender mania was kicking into momentum this century, we have turned our attention towards biological men in women's bathrooms and changing rooms. Conservatives wasted no time raving about the dangers of men in women's restrooms, as if just putting any given man in the little girls' room (is this term another indication of the child archetype?) magically turns him into a predator after women and girls. The debate about possible ulterior motives for some transitioned predators aside, this argument is very telling; Biological men are once again a force of danger to be barred from women.

Never mind the fact that if a man is a predator he could equally be targeting male victims, young boys for certain. And certainly, female predators exist as well. As long as bathrooms have been segregated, sexual predation in bathrooms generally hasn't happened in any normal fashion and the cause for panic is almost nonexistent. We generally don't speak of great efforts to protect boys from predators in their own segregated bathrooms. It is reasonable then to assume that the rate of sexual predation would be the same low amount if integration were to occur for any reason. However, biogynocentrism is an easy path to feeling like a hero, and there's nothing like jumping into the bandwagon to flex their muscles for gynocentric masculinity in service of the dear damsels in distress.

So, the conservatives join the feminists in buying the narrative that men are in fact Schrodinger's Rapist – at all

times potentially a rapist even if they aren't one and won't be one. If conservatives uphold the idea that the vast majority of normal men are likely to defend and ward off against acts of sexual violence instead of participating or enabling them, then they should act like it is true instead of changing their tune whenever it suits their tendency to white knight and feel important for women who hate them.

These examples illustrate biogynocentrism in play in the anti-trans-activist mindset.

Child Butchery – Only Bad When Progressives Do It?

We in the men's movement know well that we need a sense of humor as we take apart the casual and serious strains of gynocentrism that have permeated history and affect our daily lives in the modern world. We can laugh at all the damseling, the idiocy of feminists, and the folly of blue-pill men who think they are alphas. Everything I have said so far in this article is worth laughing about as we ridicule the anti-trans crowd in their blaming of the Men's Rights Movement, and the women who said nothing about their sex invading male spaces but are up in arms about men beating them at their own sports. Unfortunately I have to close this on a slightly angrier note, as it is the most frustrating manifestation of TERF hypocrisy I'll talk about here.

When I was noticing sponsored posts on Facebook by Matt Walsh's page abut his new film *What Is A Woman?*, what grabbed my attention was the text on one of them: "One of the surgeons I interviewed for this documentary confessed to having mutilated the genitals of a 16 year old boy. The Left says this isn't happening. They're lying, as always."

I admitted surprise at his choice of words: "mutilated the genitals of a 16 year old boy". I wondered aloud, how much does he actually care about a child's genital integrity across the board? What are Mr. Walsh's attitudes towards routine infant circumcision? Assuming that he is just another traditional conservative, I had thought that he couldn't give a shit about male genital mutilation and the serious consequences of it. However, I left it at that because that was all it was: an assumption. I wouldn't speak more on it until I had concrete proof of what would be his hypocritical stance, and I'd be completely open to be proven wrong as well, delighted to be in fact.

However, there is another, more famous individual whose ideas about male genital mutilation I have a much better idea of: Dr. Jordan B. Peterson.

In June 16th, he posted a video entitled "Doctors & Psychotherapists: Butchers & Liars", which was in turn a reading of his own article "*We are sacrificing our children on the altar of a brutal, far-Left ideology*" for *The Telegraph.* Due to his choice of words, for a second I had hope. I knew that in all likelihood he was going to mostly focus on the crisis of permanently transitioning minors by surgery and hormone treatments but despite that, and all he said before on the subject of child genital mutilation, maybe he'd finally admit that children being mutilated for any reason whatsoever is never right.

Even after all this time, I admit to naivete. As you can see in the video, he talked about the lies and butchery of those that put children through life-altering surgeries, more regarding the FtM transitions than the MtF. He did not utter one word, not one, about the genital mutilation regularly being practiced in North America not just for religious reasons, but superficial, casual attitudes about cosmetics and even borderline incestuous if not paedophilic attitudes like preferring a circumcised penis personally.

I believe I have lost my last bit of patience for these traditionalists, most certainly for Dr. Peterson. They can rage about anyone in the Progressive Far-Left performing these acts of mutilation towards children, but they still let the mutilation of baby boys still happen courtesy of the traditionalists and the everyday American, no word of protest about that.

To those of you who may say, "But Peterson wasn't talking about circumcisions, he's talking about the transgender crisis!" my response is that Peterson was very much talking about the subject of child mutilation, quite particularly about the genitals. It is absolutely impossible to properly talk about child genital and anatomical mutilation and permanent surgical change without mentioning Routine Infant Circumcision and the damage and permanent

changes that would happen on such a normal basis in North America.

We know for a fact that members of the “Intellectual Dark Web” will deplore female genital mutilation no matter what the reason. It is rightly deplored, of course. But those same people have still been silent about male genital mutilation with the sole exception of to justify it for religious reasons.

There is more irony to deploring transgender surgery while being mum on circumcision. As many of us know, David Reimer of Canada (born Bruce) had his circumcision botched (and also as many of us know, this is a redundant term, as circumcisions are a botch of nature) and was made by the psychologist John Money to be socialized as a girl (as Brenda), even having made to undergo sexual rehearsal play in which he and his twin brother Brian had to act out sexual positions and acts.

As he entered puberty “Brenda” learned the truth about his reassignment and became David. This was by all accounts an attempt at transgenderism forced on a child that went horribly awry leading to the eventual suicide of not just David but also Brian.

When the David Reimer case is ever spoken of, the forced transgenderism is attacked but the butchery that led David into this particular situation is never given the regard it deserves; at best it is referred to in the context of a botch of what they may think is a completely normal procedure. The irony is completely lost in these minds as they are unable to point to circumcision as an actual problem in itself, throwing these male infants under the bus as they virtue signal about how so many girls are harmed because they thought they were boys, and how biological men are dangers for identifying as women.

Traditionalists like Peterson have the absolute gall to cry foul at child mutilators particularly when the Far-Left does it. Furthermore, I profess to be no friend of the Far-Left in any way, I am not the one defending them. But the hypocrisy of those that callously ignore the problems males face as they pontificate about the “erasure of women” is something we cannot afford to ignore any longer. More to my point, Peterson and his ilk have actually gone on to rationalize the practice of circumcision in the religious context.

In The Rubin Report, after Ben Shapiro justifies the mutilation of his own son in the name of “pre-committing him to a set of values”, Dr. Peterson proceeds to talk about how that is a “sacrifice to God” and that if one is a proper parent then they do sacrifice their children to God. The irony is too much considering he has recently deplored the “sacrifice of children” across history in his recent article and video.

In his lecture ‘Biblical Series XI: Sodom and Gomorrah’ he talked about the alleged spiritual virtues of circumcision and the necessity of acting on “behalf” of the child as opposed to having it done voluntarily at a matured age. The biggest of ironies is when he spoke of the bleeding from circumcision as “like the male equivalent of menstruation”, at roughly the 26:20 mark. Transgenderism: Peterson style!

In summation, Traditionalists are allying with misandrists as they press onwards in service of the great omniscient damsel. From promoting fear of men in the name of protecting women to disregarding male physical anguish when going on diatribes against what males have undergone most commonly, TERFs and their allies are showing their true gynocentric colors more so than they have ever in the past. It is high time we start exposing them more for what they are.

The Man Always Pays – The Men's Review (1948 Article)

Mens Review · 29 June 2022 · Archived copy · Original

We continue the series of *Men's Review* excerpts below with this piece discussing the unbalanced financial and parental burdens placed on fathers. – PW

* * *

The Man Always Pays

by Vertir

About a hundred thousand men are sentenced for life to the bondage of maintenance orders. Try to imagine the welter of misery this factor means. Here in 1948, when there is a clamour for equality in every sphere, it is farcical that laws agreeable to the chattel era should still be enforced in a feminine-emancipated age.

Widowers (men) who marry again often find that stepmothers have not the consciousness of a decent woman's duty toward the dead woman's children. She spurns the children, and unlike the male, there is no legal compulsion to hold her to the care of them.

The only road that lays before the man is to stand aside and see his children treated shamefully or the woman can alarmingly easily go to court and say she left because of the man's cruelty, and obtain a life pension. As soon as a woman obtains a court order the father is faced with the problem of being a father and "mother" too. The order seldom leaves enough to pay for the children's care. He has the same strain of shopping, housekeeping, occasional sickness, etc., as a working woman with children, but, he doesn't get the State allowances such as the woman is allowed. He gets the strong impression that he is ostracised completely and that he and his children have no rights. What he does manage to obtain is purely concessionary.

The marriage contract is the only contract that is entered into without the conditions being made out, and is signed by the man who places himself utterly and absolutely in the woman's power. If the woman is of the twenty per cent that are decent he is more fortunate than he will ever know.

Does the community realise the festering sore caused by this large army of rotting men who are forced to pay maintenance while the woman pays nothing? This army of self-degraded parasitical women? Some men rot in silence. Others rot in prison rather than submit. Some spend years in hopeful writing to have their grievances righted, only to finish frustrated, and embittered, for there will be no echo in their vacuum. Can the nation afford this canker? This damnation of a fellow-creature?

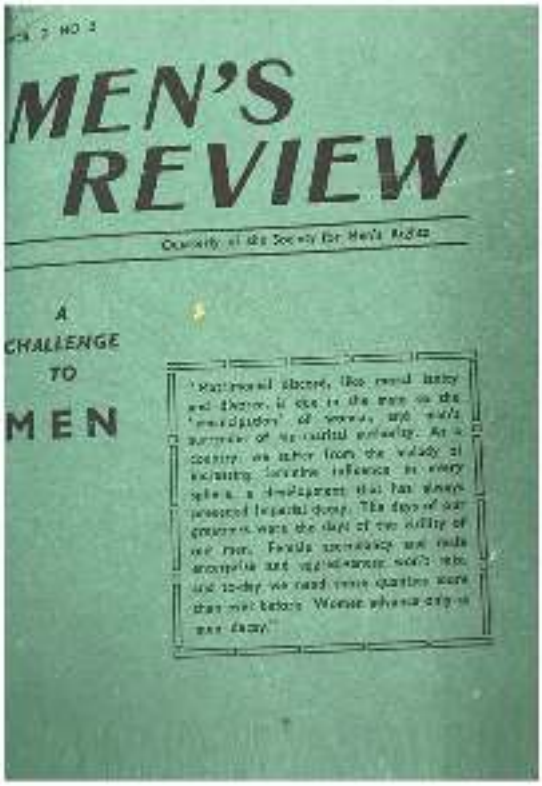

VOL 2 NO 2

MEN'S REVIEW

Quarterly of the Society for Men's Rights

A CHALLENGE TO MEN

"Matrimonial discord, the rapid decay and disorder is due to the man as the 'emancipation' of women and girls surmounts the marital authority. As a country we suffer from the validity of excessive feminine influence in every sphere, a development that has always preceded imperial decay. The days of our grandfathers were the days of the ability of the man. Female immorality was made acceptable and illegitimacy made less, but to-day we need more quarters more than ever before. Women who need only to ask away."

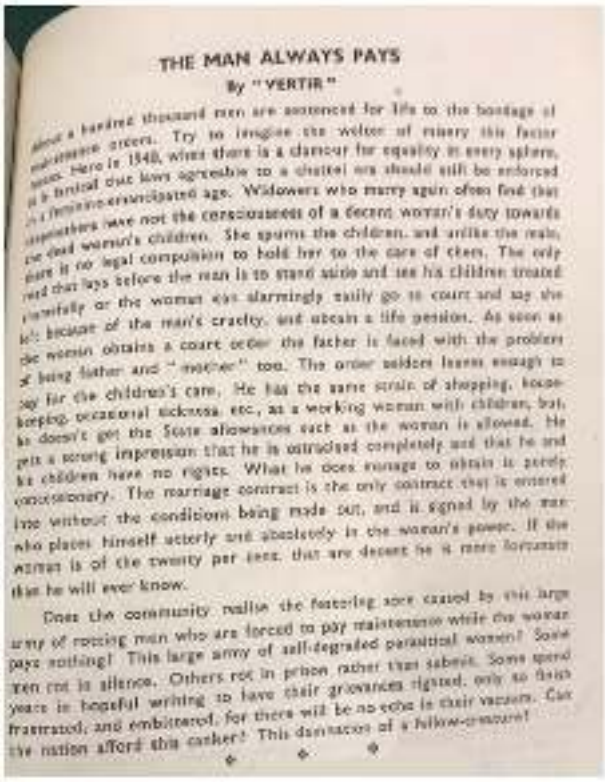

THE MAN ALWAYS PAYS

By "VERTIR"

About a hundred thousand men are sentenced for life to the bondage of maintenance orders. Try to imagine the welter of misery this factor causes. Here is 1949, when there is a clamour for equality in every sphere, yet a brutal civil laws agreeable to a chattel era should still be enforced in a feminine-emancipated age. Widowers who marry again often find that stepmothers have not the consciousness of a decent woman's duty towards the dead woman's children. She spurns the children, and unlike the male, there is no legal compulsion to hold her to the care of them. The only card that lays before the man is to stand aside and see his children treated cruelly or the woman can alarmingly easily go to court and say she left because of the man's cruelty, and obtain a life pension. As soon as the woman obtains a court order the father is faced with the problem of being father and "mother" too. The order seldom leaves enough to pay for the children's care. He has the same strain of shopping, housekeeping, occasional sickness, etc., as a working woman with children, but he doesn't get the State allowances such as the woman is allowed. He gets a strong impression that he is ostracised completely and that he and his children have no rights. What he does manage to obtain is purely concessionary. The marriage contract is the only contract that is entered into without the conditions being made out, and is signed by the man who places himself utterly and absolutely in the woman's power. If the woman is of the twenty per cent. that are decent he is more fortunate than he will ever know.

Does the community realise the festering sore caused by this large army of rancing men who are forced to pay maintenance while the woman pays nothing? This large army of self-degraded parasitical women? Some men rot in silence. Others rot in prison rather than submit. Some spend years in hopeful writing to have their grievances righted, only to finish frustrated, and embittered, for there will be no echo in their vacuum. Can the nation afford this canker? This dominion of a fellow-creature?

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E.B. Bax: Custody Of Children In The Year 1896

Ernest Belfort Bax · 30 June 2022 · Archived copy · Original

The following is an excerpt from Bax's The Legal Subjection of Men (1896)

> **CUSTODY OF CHILDREN**
>
> It has always in England been laid down as a fundamental law based on public policy, that the custody of children and their education is a duty incumbent on the father. It is said to be so fundamental that he is not permitted to waive his exercise of the right by pre-nuptial contract. (See the Agar v. Ellis Case.)
>
> This rule of the Common Law of England is of course in harmony with the policy of all Europe and Christendom, as well as with the historic conditions of the European social organisation, if not with the primal instincts of the race.
>
> Nevertheless, fundamental and necessary as the rule may be, the pro-feminist magistrates and judges of England are bent apparently on ignoring it with a light heart. They have not merely retained the old rule that the custody of infants of tender years remains with the mother until the child attains the age of seven. But they go much further than that. As a matter of course, and without considering in the least the interests of the child, or of society at large, they hand over the custody and education of all the children to the litigant wife, whenever she establishes –an easy thing to do– a flimsy and often farcical case of technical "cruelty."
>
> The victim husband has the privilege of maintaining the children as well as herself out of his property or earnings, and has the added consolation of knowing that they will brought up to detest him.
>
> Even in the extreme case where a deserting wife takes with her the children of the marriage, there is practically no redress for the husband if in narrow circumstances. The police courts will not interfere. The divorce court, as already stated, is expensive to the point of prohibition. In any case the husband has to face a tribunal already prejudiced in favour of the female, and the attendant scandal of a process will probably have no other result than to injure his children and their future prospects in life.
>
> – Ernest B. Bax, *The Legal Subjection of Men (1896 p.16)*

The above passage describes the practice of child custody in England. For a comparison of American child custody law during the 1800s, see:

– The Maternal Preference
– The Maternal Preference in Nineteenth Century American Law

The Trend Of The Sexes – The Men's Review (1948 Article)

Mens Review · 1 July 2022 · Archived copy · Original

We continue the series of *Men's Review* excerpts below, with this piece imploring women to extend to men freedom from traditional responsibilities "with the same zeal as women demanded it for themselves." – PW

* * *

The Trend Of The Sexes

by Rith

When we observe the relationship of the sexes in the past, we find woman solely of the ménage, a menial, subjective, subjected. The male holding the centre of the human drama. From this point to the next point -the present- can be traced the line following an upward trend, economically, intellectually, and politically, which forecasts the eventual future point, where men and women will be equal and complimentary to each other — a real factual equality.

The conception of equality at the moment is false. The female has gained a large measure of economic freedom, and will obtain more and more. But as she advances, these advances imply just adjustments in her relationship with the male. To take new freedoms and selfishly retain the oppressions over the male, is not only to arouse male resentment, but it is an abomination indeed, which even males who have a desire to free women, must fight in self-preservation.

Those women who have progressed farther than their fellows, who are conscious of the responsibilities the new situation brings, as well as its rights, have a duty towards their opposite sex, who after all, and their brothers, fathers, and sons. To give freedom with the same zeal as they demand it for themselves, that along the road of human progress, we may work in harmony to make life a thing of happiness for both.

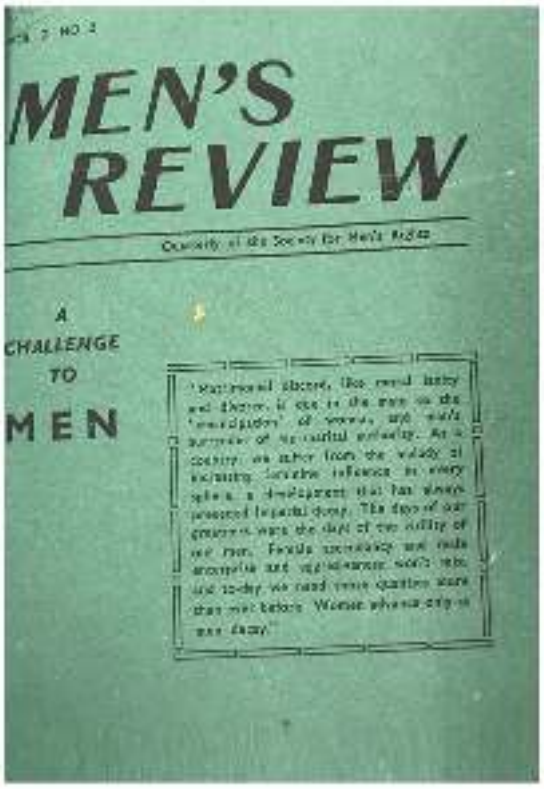

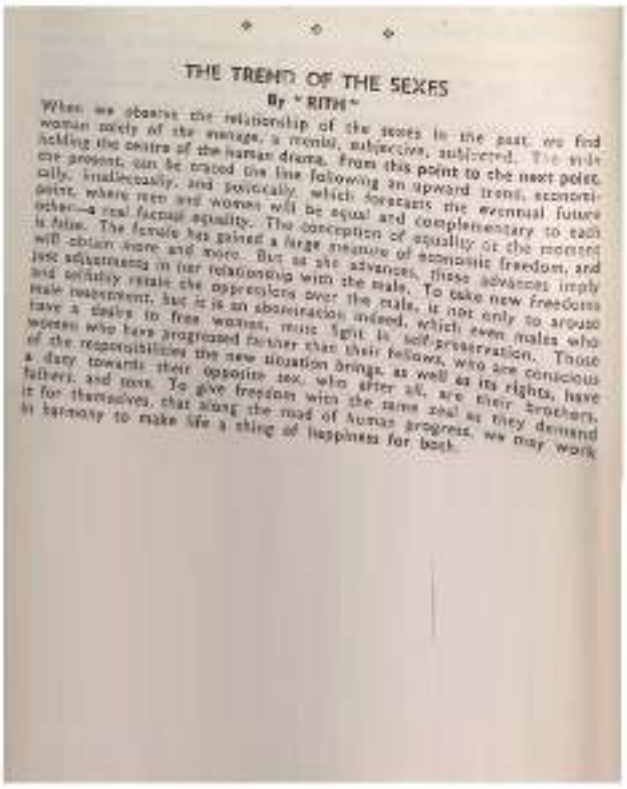

THE TREND OF THE SEXES

By "RITH"

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Child Custody: Maternal Preference in 19th Century American Law

Tom James · 1 July 2022 · Archived copy · Original

The maternal preference

When it was not rejected outright (as many courts did from the beginning), the supposed "paramount right of the father" to the custody of his children was subject to six major exceptions:

1. children born out-of-wedlock;
2. young children;
3. weak, disabled or unhealthy children;
4. daughters;
5. older male children who expressed a preference to live with their mothers; and
6. cases where the father was guilty of marital or moral misconduct, concepts which were defined very broadly in cases where a father sought custody of a child.

Except when a married mother was determined to be unfit to parent, there were not many situations to which a "paramount right of fathers to custody" actually applied. The exceptions nearly swallowed the rule, in those few states where such a rule was actually applied at all.

What this meant was that, in practice, the courts of every state – those that had openly rejected the "fathers' rights" doctrine from the beginning, and those that had given it lip service while effectively nullifying it through the crafting of exceptions – decided custody on the basis of the best interests of the child, with a strong presumption that maternal custody was in a child's best interests. As the Philadelphia Court of General Sessions concluded in 1840, after conducting a review of American custody decisions from the earliest reported decisions forward, "[t]he common law of the United States is in favour of the mother's custody"[1]

The maternal preference was based on strongly held beliefs about the natural superiority of women and the inferiority of men with respect to child-rearing functions. For example, the Illinois Supreme Court, in 1849, issued this sweeping generalization:

> The mother, from her natural endowments, her position in society, and her constant association with [children], can give them that care, attention and advice so indispensable to their welfare, which a father, if the same children were left to his supervision, would be compelled in a great degree to confide to strangers.[2]

Although the maternal preference was more ardently and eloquently expressed in cases involving younger children, it manifested itself in the rules courts applied to the custody of older children, too. For example, the near-absolute rights of mothers to custody of children born out-of-wedlock, and of daughters, and of weak, disabled or unhealthy children, applied to cases involving children of any age.

Maternal unfitness

The custody rights of parents were never absolute. A mother, like a father, could lose custody if a judge determined that she was unfit to be a parent.[3] The kinds of things that a court would accept as evidence of a mother's unfitness varied considerably from what would suffice for a father, though. In general, it may be said that the grounds for declaring a mother unfit were more limited than what would suffice to declare a father unfit. And over the course of the century, this double standard became increasingly pronounced.

One clear example of the double standard was the obligation of child support. The law imposed support obligations exclusively on men.[4] Women were not expected to be the breadwinners for a family. As a result, a mother's inability to support her children financially normally was not held to be grounds for denying her custody of her

children. By contrast, courts readily denied custody to fathers – and awarded custody to the other parent, or even to a third party — on the basis that the father either could not or did not adequately provide for his children financially.

Another clear example of the double standard was marital infidelity. Courts often treated a father's commission of adultery as grounds for denying him custody of a child but, as we have seen, a mother's commission of adultery did not necessarily preclude an award of custody to her, especially if the child in question was young.

Moreover, regardless of the age of the child, a mother's commission of adultery was not a bar to custody if there was evidence that she had undergone a moral reformation. And courts typically would infer a woman's complete moral reformation simply from her termination of an adulterous relationship.

Victorian mores were such that women were seen as innocent and asexual. Therefore, any demonstration of an interest in sex, or of a lack of moral virtue, on a woman's part was thought to be merely a temporary fall from the pedestal. The fall was assumed to have happened as a result of being pushed by a man.

Accordingly, if a married woman simply renounced her interest in the man who had led her astray, then she was immediately entitled to reclaim her position on the pedestal, and all order was restored to the Victorian world.[5] Men rarely were afforded such beneficent dispensation. There was an underlying current of opinion that men who strayed from their marital obligations did so of their own free will, and were virtually assured of doing it again: Once a scoundrel, always a scoundrel, it seemed.

The principal grounds upon which a mother might be deemed to be unfit to parent in nineteenth century America were habitual drunkenness (though this did not always prevent a court from awarding her custody of a child of tender years);[6] mental illness; and severe child abuse.[7]

Notes:

[1] Commonwealth *ex rel*. d'Hauteville v. Sears 279 (Phila., Pa. Ct. of General Sessions 1840)
[2] Miner v. Miner, 11 Ill. 43, 50 (1849)
[3] *See generally* AMERICAN BAR ASSOCIATION, GUIDE TO MARRIAGE, DIVORCE, & FAMILIES 172 (2006) (observing that "[b]y the mid-1800's, most states had come to exhibit a strong preference for the mothers in issues of custody.")
[4] It is sometimes thought that this was an aspect of the coverture doctrine, the idea being that the person who has all the rights should also have all the responsibilities. The support obligation was exclusively male, however, even when coverture was not applicable. For example, support obligations continued to be imposed exclusively on males even after the marital unity had been dissolved by a divorce. Gilley v. Gilley, 9 A. 623 (Me. 1887); Logan v. Murray, 6 Serg. & Rawl. 175 (Pa. 1820); Campbell v. Campbell, 37 Wis. 206 (1875) (holding that a divorce may terminate a husband's right to custody but it does not terminate his obligation to support his wife and children.) see generally EPAPHRODITUS PECK, THE LAW OF PERSONS OR DOMESTIC RELATIONS 253-60, 278 (1913).
[5] Of course, if she refused to abandon her paramour, then the court would have no basis for a finding of moral reformation, and could proceed to find her unfit to parent.
[6] *See, e.g.*, Brandon v. Brandon, 14 Kan. 264 (1875)
[7] AMERICAN BAR ASSOCIATION, *supra* note 3.

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For information about child custody in England during the 1800s, see: E.B. Bax: Custody Of Children In The Year 1896

The fatherhood effect

J Galt · 2 July 2022 · Archived copy · Original

When I was younger, at the beginning of the relationship with my first wife, I had the occasion to babysit for a family member and was accompanied by my partner. The child a girl about 5 at the time seemed to be edgy and clingy after her parents had left. I decided it might be comforting for her to sit and draw pictures. She quietly insisted on our presence and participation. Clearly she wasn't comfortable alone and was looking for attention.

We continued to draw and I decided to attempt an experiment with her that focused on archetypal symbols. I asked her to draw a house, a tree, a river, the sun and a snake. Some may know what the symbols represent. If you don't, no big deal. It doesn't really matter. Let's say symbols and characters can often represent people or things, our relationship to them and how we may be feeling about them.

The process I use is to simply note the detail of each symbol and ask questions. If you're clever you can use this exercise to introduce positive reasoning skills to address feelings of discomfort. For example if the tree represented the father and it has many branches and no leaves, it may represent a father that is unavailable and often busy. Questions help. Is it autumn? Wow that tree has to work really hard to get enough water out of the ground to make leaves for shade. I'm sure the reader gets the point.

I'd like to note if you're not comfortable with communicating this way, don't. Not everyone is comfortable with abstract conversation and it's easy to misinterpret what is being communicated. My personal opinion is this can help with talking to kids, primarily because they provide the subject matter with their art. My rule of thumb is to never allow my reaction or response to be equal to or stronger than theirs. If it is you may be coercing them to confuse their own feelings with yours. It's disrespectful to treat a child this way. All I can say is – don't. I take a passive role, ask questions, suggest abstract alternatives to abstract statements and listen. They know what they mean. *I don't.*

In the experiment I was conducting, the most unusual detail was the snake was drawn in the river and the river was drawn with waves. I wondered about this and asked questions.

> "I see waves in your river; is the water rushing by?"
>
> "Yes, the water is very fast, the baby snake can't swim very well."
>
> "Oh that's a baby snake swimming?"

All at once she jumped into my arms sobbing and said. "The mommy and daddy snake are swimming to fast and the baby snake can't keep up, the baby is going to get lost."

Needless to say, I got the drift, held her tight and let her cry. Once she finished, I asked if she felt better. She said she did and I said that I thought the baby snake was a pretty good swimmer and knew when to ask for help. I realized the isolation she felt and gave it some thought. I concluded that she was unable to find a way or did not know how to express what she was feeling and may not have even understood her own feelings of isolation. I have carried that experience with me for years, always with an eye to test the insight and try to change it.

Years later my older son was telling me how much he enjoyed his time with his nieces and nephews. "I have no doubt they love you bud, you are their Uncle Hero!"

> "I miss them," he said. "I wish I had more time to spend with them."
>
> "You do," I said. "Try using the phone."
>
> "Right," he said. "Just what would we talk about? They would rather play and wrestle."
>
> "You are one dumb shit, Bud. Remember the girl you were telling me about? Call your niece and tell her."
>
> "Yeah, right, like a nine year old would understand," he responded.

"Look dipshit, maybe you should consider showing your niece some respect and talking to her in a language she can understand. Hi Angie, do you have a minute to talk, I'm calling to get some advice and see what you think. There's a girl I met, she's pretty and nice, but she won't talk to me, what should I do? If you don't trust kids enough to be honest and open with them, why the fuck would they ever trust you? Keep it simple and they will, too. Zach, think about it."

Kids spend their whole childhood being directed, told what to do, where to do it and when to do it. The moment a child displays kindness they are providing evidence of their thoughtfulness, but we don't ask them for their thoughts, we tell them what to think. Unfortunately we regiment them out of their humanity, train them to follow our definition of responsible and even as adults we are not responsible.

How can it be that a responsible adult can choose who they are accountable to and what they are accountable for? We confuse entitlement for responsibility and praise ourselves for it. Responsibility is an obligation; an availability; an act of listening, taking account. The only time we listen to our children is when we need evidence to correct and control them.

You should be very careful when talking to kids. They are easily coerced, intimidated and controlled. If you do that you will miss their message and they will just give you what you force out of them.

To start the conversation why wouldn't you call your 6 year old nephew to discuss gaming, or the new bike you want to buy? Do you really believe he has no opinion? How do they learn to think, to agree or disagree if you don't talk to them. Where do they get self-respect if you and I don't show them what it is? How will a child understand the concept of honesty if it is only solicited on demand and never freely exchanged?

They don't need to be right and they particularly don't need to be wrong. They do need to be valued. Your honesty and willingness to exchange allows them to conceptualize and express. In that process they learn how to respect a meaningful dialogue. If you say to a child, I feel sad, the people at work are not very nice to me and I don't know what to do, it becomes an open door to problem solve and a process they can use as a template to serve themselves in similar conditions. They will learn to ask questions pertinent to the problem and develop those skills. Or we can teach them to pathologize their feelings and medicate.

If Brian says he thinks you should get a bike that's green, then you fucking get a bike that's green. Thank him for his advice and know that green is the color of your respect and love for him. If you don't allow kids to negotiate a partnership in life, where do they fit? How can they know it's their world if they have no say?

You're their Hero for fuck sake, not their authoritarian, or a cop to police them. If we don't hold kids in higher esteem and show respect, who will they turn to when things get tuff for them? How do they turn adversity around if the simplest resource, conversation is not part of their strategy?

Discipline today for kids is about conforming, following a very narrow definition of acceptance. Zach, do you remember when you were 8 and your mother caught you playing with matches in your bed?

Yeah, but do we have to talk about that? Hey what happened when I found out? *Actually you took me out to the back field and we burned shit. I particularly liked when we filled that hole with gasoline and lit it.*

The point is Zach, you got to explore your curiosity, I got to teach you about fire and what it can do and we all got to live safer. Discipline isn't about conforming it's about thinking and learning.

I have always believed that children are self-taught and spend most of their time learning, whether it's a toddler moving from shelf to shelf, or running up and down stairs. If you replace the word play with the word learn, then whatever a kid is doing becomes immediately interesting. Their method of learning and the object of their learning makes them interesting. Once you have interest you have conversation and communication. Too often kids become decorations in our life, they are the decoration of our ability to control our lives, the evidence of our conformity. Sit still, behave, listen, don't touch that, I said no, stop fidgeting, put that away.

Children are terribly isolated from a very common human experience. The playfulness of conversation that we

exchange between adults can be had with children if you can respect their boundaries. We have a physical bond by proximity and affection but we offer them no freedom to express their thoughtfulness. We regiment their performance but we exclude their experience and their freedom to express it. We love them, but only enough to maintain our sense of control and safety, enough for them to conform to our fears.

We all wish for our children to be safe but we only give them a narrow bandwidth to communicate. How could they possibly learn to identify a predator if they are unable to discern deception? How could they possibly say no when we constantly require and coerce them to obey? We teach them to be afraid, but we don't give them skills to overcome their fears.

Men Have Become “Chattels” Of Women – The Men’s Review (1948 Article)

Mens Review · 3 July 2022 · Archived copy · Original

We continue the series of *Men’s Review* excerpts below, with the author discussing how men have become a servant class or mere “chattels” of women. – PW

* * *

Chattels

by Avertir

In 1935 the Bishop of Salisbury was reported as saying 16,000 women obtain Separation Orders a year. In the same year, 50,000 Orders were in operation. In that same year 6,000 Committal Orders were made for non-payment in respect of wives and illegitimate children. In one year alone 4,000 husbands were imprisoned for disobedience of the Order of the Court.

With time and the war condition, the number of men ordered to make payments for the whole length of their lives to women (many able-bodied), has increased to the proportions of a large army. Particularly bad and unjust is the case where the man has children to rear, and is compelled to make payments for life to a stepmother who had not an elementary knowledge of hygiene.

The abolition of these life pensions is long overdue. It is both degrading to the woman and the man. It is an anti-incentive to work for the man, and an anti-incentive to work for the woman. It is gross immorality that a being should be subject to a weekly charge for the duration of life, and further it is immoral that a woman can make this demand upon a fellow creature for the absolute length of life, a condition of parasitism.

The matrimonial position to-day is that the man is now the chattel of the woman. Either he obeys her or she is able to bring ruin upon him. The wage economics of to-day are not founded on the keeping of two homes. Wage equality with men, plus a real or potential “maintenance” payment, is the equality of a perverse mind.

By what process of logic is it right for a widow to receive child allowance and not the widower (man)? Is not his need as great, or even greater than hers? Even a widower’s children need care. While the national Press has given much of its space over the last six years to the hard lot of the mothers who have to work, shop, and do housework, I have not yet read of men that have done *all* these duties, AND paid a Court Order. That is one burden no woman has borne.

MAN’S SUBJECTION

It cannot be emphasised sufficiently that men have to awaken from their totally false notions of social strength, and realise that their liberties have gradually and surreptitiously leaked away, and that they stand to-day in an alarmingly handicapped and bonded position.

It is pointed out that their social and economic power has passed in a great measure to women; their voting and numerical strength is greater and could be decisive where interests are opposed. They are a force of cheap labour jeopardising the standards of the male. By sometimes virtue, sometimes by vice, private wealth is passing to their control by Wills. Their power ranges from the cradle to the shadow behand the personal decisions of public leaders, and last but not least women have captured practically intact the secretarial sphere — the communicating gateway through which all letters must pass to reach those that control, whose actions can make or mar their fellow creatures’ lives. The possibilities with which this situation is pregnant requires but little imagination.

Vol. I No. I

January 1948

MEN'S REVIEW

Quarterly of the Society for Men's Rights

A CHALLENGE TO MEN

Comfort of our interests, so deeply rooted in the English character towards the well-children, Men's Review makes its bow.

The odds against us are heavy. I know is nothing we can do about it. It might be the cry of the weak-hearted, but the spirit that took the little boats to Dunkirk and brought them back on that most glorious May day of our long history, is still alive to-day.

With YOUR help, YOUR co-operation, YOUR membership we can do those things that are for YOUR benefit. Help us to help YOU!

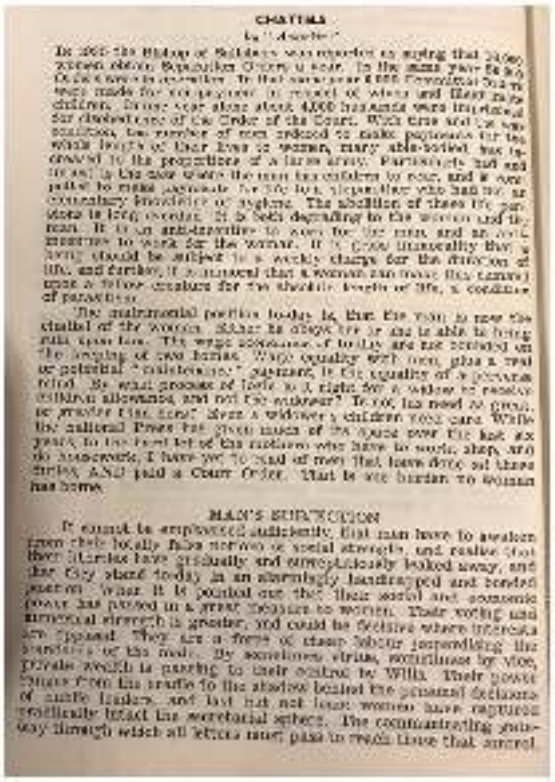

CHATTELS

by "Anselm"

In 1943 the Bishop of Salisbury was reported as saying that 24,000 women obtain Separation Orders a year. In the same year [illegible] children. During that year about about 4,000 husbands were imprisoned for disobedience of the Order of the Court. With time and the war situation, the number of men ordered to make payments for the whole length of their lives as women, many able-bodied, has increased to the proportions of a large army. Participants and onlookers in this new drama the men find themselves by force, and it seems fitting to make payments for life for illegitimate children and the customary boundaries of sanity. The abolition of these life payments is long overdue. It is both degrading to the women and the men. It is an anti-incentive to men for the men and an anti-incentive to work for the woman. It is good internationally that a young citizen should be subject to a weekly charge for the direction of life, and further, it is assumed that a woman can make this demand upon a fellow creature for the absolute length of life, a condition of parasitism.

The matrimonial position today is, that the man is now the chattel of the woman. Either he obeys her or she is able to bring him into line. The wage conditions of to-day are not founded on the keeping of two homes. Wage equality with men, plus a real or potential "maintenance" payment, is the equality of a parasite mind. By what process of logic is it right for a widow to receive children allowances and not the mother? Is she not as good as greater than dead? Does a widower's children need care. While the national Press has given much of its space over the last six years to the hard lot of the mothers who have to work, shop, and do housework, I have yet to read of men that have done all these duties, AND paid a Court Order. That is the burden to woman has borne.

MAN'S SUBJECTION

It cannot be emphasized sufficiently that man have to awaken from their totally false notions of social strength, and realise that their liberties have gradually and unexpectedly leaked away, and the City stand today in an alarmingly handicapped and bonded position. Some it is pointed out that their social and economic power has passed in a great measure to women. Their voting and numerical strength is greater, and could be decisive where interests are opposed. They are a force of cheap labour jeopardising the standards of the male. By sometimes virtue, sometimes by vice, private wealth is passing to their control by Wills. Their power stems from the cradle to the shadow behind the personal defiance of public leaders, and but not least women have captured practically intact the secretarial sphere. The communicating gateway through which all letters must pass to reach those that control

Lecture 3: Refuting the Appeal to Dictionary

Adam Kostakis · 4 July 2022 · Archived copy · Original

Lecture No. 3

"Have you ever actually looked up the word feminist in a dictionary? It means equality between the sexes. It is not about hating men. This is very simple and you would know if you actually looked it up" – Diva

Following on from last week's overview of Gynocentrism then and now, I propose that there is a common thread of female-worship running through, and linking, traditional conceptions of masculinity – historically expressed in what we might call 'patriarchy' – and feminism, which has taken over state and supranational institutions, and is poised to unleash the explicit persecution of men.

It may well take many more of these lectures before this is fully elucidated, but I mention it here for two purposes. The first is a reminder that reference to this common thread runs through all these musings: that Gynocentrism has been with us for a long, long time, and has only changed its form, not its content. This is the crux of Gynocentrism Theory, and it is the narrow focus which I am taking over a broad range of subjects.

Secondly, to shift the discussion towards feminism. There is the danger of reading into Gynocentrism Theory a minimization of feminism's effects, considering that it is only the most modern version of a phenomenon which is centuries old. On the other hand, though, it is the most active form of Gynocentrism that we must presently deal with; it is *the enemy,* and as the all-singing, all-dancing tremendous final act in this regard, it is a phenomenon worthy of study in its own regard.

Better the devil you know! It is said that it is better to *know thine enemy,* but feminists are highly effective at obscuring their own intentions, actions, history, and penchant for the use of eristic. Amidst the smoke and mirrors, a chorus of shrill voices from all directions can be heard to proclaim, "it's not our job to educate you about feminism!"

Fine – then we shall have to cast around for ourselves, burrow for gems of knowledge, and procure our own judgments on *what feminism is.* And since feminists themselves have disavowed their role as our educators, the conclusions which we reach shall require no sanction from them. If it is not *their* job to educate us about feminism, then it could hardly be *anybody else's* but our own, could it? And yet, strangely enough, when we *do* seek out knowledge for ourselves, they object most vociferously to our findings, as though they do in fact covet the role of educator after all. It has been repeatedly suggested that we might like to check the dictionary.

This is a spurious request, not least because *there is no 'the dictionary'.* There are, rather, *dictionaries (plural).* The Appeal to Dictionary is one which is made by people who, to put it bluntly, are not very bright. Such people apparently believe that language is a finite array of words, each carrying a single objective definition, the final arbiter of which is The Dictionary.

In the real world, language is ever fluctuating and it is corruptible. It is a collection of *meanings,* designated by *terms* – but quite how these are configured is determined by the vagaries of time and place! And very often, people

disagree about how terms are, or should be, designated to meanings – and how meanings are, or should be, designated to terms!

The very existence of contested terminology, then, seems to refute the Appeal to Dictionary. Where disputes arise over the definition or use of a term, this is an indication that we have several meanings (or ideas, or concepts, if you prefer) huddled together under the same word-umbrella. To put it another way: there are several *things,* but they are all designated by the same *word.* A given configuration of terms to meanings may benefit certain people, and be of detriment to certain others!

Let's take an example – sometimes, the claim that feminism supports women in making false rape allegations has been refuted by a reference to feminism's stated support for sexual equality. "Feminism," a feminist would say, "is about sexual equality, and nothing more."

And yet false rape allegations *still exist* – as does feminist complicity in the making of them. This issue has only been deprived of recognition in language. The feminist has expertly obscured the complicity of feminism in the making of false rape allegations, by whitewashing the ideology as being "about sexual equality, and nothing more." If we accept her argument that feminism only refers to support for sexual equality, then we no longer have any terms with which to discuss or understand false rape allegations, beyond viewing them as a series of unrelated incidents. Certainly, we wouldn't be able to consider false rape allegations in their proper context, which is *as part of a system of control and persecution.* The phenomenon of a false rape allegation is surely not explicable by what we understand when we say "sexual equality," and since feminism is about *nothing more than that,* we are left with no linguistic resources with which to meaningfully speak about it; we have been struck dumb. In short, we have an existing *thing,* but it is no longer designated by any *words.* How then could we draw attention to it, criticize it, oppose it?

Let's take another example. A feminist may well create a false partition in the problem of Father's Rights by defining it in such a way that feminist culpability is overlooked. She could, for instance, say that "patriarchy is to blame for the unequal treatment of fathers." Once again, she has controlled the language – meanings are split between terms, or they are compressed into one, and the intended outcome is that the guilty party avoids being taken to task!

Now, you might think – "why does this matter? A feminist might say this or that, but *I* don't believe her; my own experiences tell me that it's not true, and I'm unlikely to be fooled by what she says."

That's all well and good. But there are a lot of people out there who *will* be fooled by what she says – including those who possess the very real physical power to imprison you, destroy you, or alienate you from your loved ones. Feminists aren't just saying this to people like you and I – their nonsense gushes forth in all directions, like crude oil from a burst pipe, flowing towards anybody who will listen, and especially those who can "do something about it." Their message comes through, louder than a rushing waterfall, *whether you want to hear it or not* – and their whole project depends upon the relentless repetition of a dozen or so mantras, and the sinking of their sentiments into the collective subconscious. *This* is why they endlessly prattle on, typically parroting stock phrases like subordinate cells in a hive mind! They do it because *it works* – at least, until somebody stands up and points out that the Emperor's not wearing any clothes.

And then, *all hell breaks loose!*

It was necessary to speak at length on this point, because we must realize that political language is never neutral, and implications are always hidden in the configuration of ideas and terms. The role of Men's Rights Advocates is to critically assess the feminist use of language, and to determine where we would be well-served to separate out several ideas which are referred to by one term, or to compress several terms into one. We should never respond to a feminist argument without first looking critically at the terms through which it is being conducted. To put it in Gamespeak, we must "control the frame!"

The Appeal to Dictionary can be summarily dismissed. Official dictionaries represent establishment positions. Feminism, as it is in vogue, is officially defined in the way that its adherents would *like* the world to see feminism; it is not defined in a way that describes, or accounts for, the totality of the project. That which happened, or still happens, but does not reflect the establishment view, is simply ignored. To define feminism as

> the advocacy of women's rights on the grounds of political, social, and economic equality to men…

is to brush aside much of its unpleasant history – and to deprive skeptics of the resources for an *unofficial* linguistic and historical analysis of the term. This old revision of the Wikipedia page 'Feminism and Equality' contains plenty of material which disputes the black-and-white dictionary definition, although the page itself has fallen prey to the very same forces which seek to delimit the linguistic opportunities of their critics. Thankfully, Wikipedia archives old versions of its articles, so the efforts of one Nick Levinson in exposing the explicitly anti-male tenor of several famous feminist works has not gone to waste. Let's get cracking!

> Jill Johnston, in Lesbian Nation, called for men to eliminate the qualities they hold as men. "Man is completely out of phase with nature. Nature is woman. Man is the intruder. The man who re-attunes himself with nature is the man who de-mans himself or eliminates himself as man […] A small but significant number of angry and historically minded women comprehend the women's revolution in the visionary sense of an end to the catastrophic brotherhood and a return to the former glory and wise equanimity of the matriarchies."
>
> Mary Daly, in Gyn/Ecology, wrote in favor of reversing power between the genders […] "As a creative crystallizing of the movement beyond the state of Patriarchal Paralysis, this book is an act of Dis-possession; and hence, in a sense beyond the limitations of the label anti-male, it is absolutely Anti-androcrat, A-mazingly Anti-male, Furiously and Finally Female."
>
> "Do women need land and an army . . .; or a feminist government in exile . . .? Or is it simpler: the bed belongs to the woman; the house belongs to the woman; any land belongs to the woman; if a male intimate is violent he is removed from the place where she has the superior and inviolate claim, arrested, denied parole, and prosecuted. . . . . Could women 'set a high price on our blood'?" – Andrea Dworkin
>
> Phyllis Chesler, in Women and Madness, drew on matriarchal history, Amazon mythology, and psychology and, with some ambivalence about relying on biology alone as a justification, argued that a war between the genders has always been underway and that women would benefit from using their full powers to be the exclusive wielders of political power to produce an unequal society in which men live but are relatively powerless, even if such a society is no more just than a patriarchy, and called for feminist women to dominate public institutions in their self-interest. "Amazon society, as mythology, history, and universal male nightmare,

> represents a culture in which women reign culturally supreme because of their gender […] In Amazon society, only men, when they were allowed to remain, were, in widely differing degrees, powerless and oppressed […] If women take their bodies seriously—and ideally we should—then its full expression, in terms of pleasure, maternity, and physical strength, seems to fare better when women control the means of production and reproduction. From this point of view, it is simply not in women's interest to support patriarchy or even a fabled 'equality' with men."
>
> One organization that was named The Feminists was interested in matriarchy. Two members wanted "'the restoration of female rule'".

Unless the aforementioned organization and books did not really exist, we are forced to conclude that feminism cannot *only* have been about the advocacy of women's rights on the grounds of equality with men. At the very least, what we must say is that *some* feminists may have supported equality, while *other* feminists have overlooked equality and have outright supported female superiority. And neither can the latter group be reduced to a handful of fringe lunatics. As Nick Levinson points out (much to the chagrin of feminist moderators), two and a half million copies of Phyllis Chesler's *Women and Madness* were sold.

That's a whole lot of hate.

And a whole lot of energy is spent actively sweeping this kind of thing under the rug, by those who have since realized how damaging honesty can be to one's case. Modern feminists are far more rhetorically disciplined than their forthright foremothers, and have concluded that unpopular plans are not helped into motion by being discussed openly. Rhetorical discipline adds a whole new layer of subterfuge to all that has been said regarding the designation of terms to ideas. It will not suffice only to look at what they say; we must watch carefully what they *do.* And haven't some of the above recommendations come true, per the actions of feminists? Is it not now the case that male intimates *accused of* violence are removed from their homes in which the woman has the superior and inviolate claim, as Andrea Dworkin hoped for? Have feminist women not dominated public institutions in their own interest, as Phyllis Chesler advocated? As Gynocentrism Theory tells us, women *already had* a "high price on their blood" – much higher than that of men, at almost any time in history. This simple fact is *the reason why* it was possible for the prescriptions of radical feminists to be achieved in the first place – and for dissidents to have been so effortlessly marginalized.

Still, times change. Establishments are overturned, and words are *officially* redefined. If the new definition of a word proves more accurate, then it must have existed for some time, *unofficially,* before the word's revision. Sometimes, establishments must change before terms catch up. The dictionary lags behind definition, because the establishment is stuck in the mud. I predict that, as we reach a critical mass opposed to feminism, and shortly before its collapse, we may well see some concessions in the form of alternative definitions of the term becoming accepted.

Adam

Lecture 4: Pig Latin

Adam Kostakis · 5 July 2022 · Archived copy · Original

Adam Kostakis' landmark online lectures on gynocentrism were published on AVfM in 2011, but for all who didn't catch them then we pleased to run them again. Here is the fourth of twelve lectures. – PW

Lecture No. 4

> It is as if the ordinary language we use every day has a hidden set of signals, a kind of secret code – William Stafford

To recap on last week's lecture: Men's Rights Advocates should not be afraid to play around with words; to reframe debate; to recast conventional linguistic usages however we see fit. Don't be afraid to make a game out of it. Use words – and the meanings you choose to ascribe to them – to mock, humiliate, and confuse your enemies. Here's a good example – it makes use of typical feminist phraseology, but with one major difference:

> Not all patriarchs are like that. I am a patriarch – and proud of it – but that doesn't mean that I, personally, am responsible for what other patriarchs do, particularly not those radical patriarchs. But patriarchy isn't a monolithic entity. There isn't only one kind of patriarchy. There are lots of different types of patriarchs who have different views.

Note that defining yourself as *a patriarch* need not imply that you define yourself *as feminists think that patriarchs should be.* Feminists are not linguistic arbiters; you are absolutely free to call yourself a patriarch using your own definition of the term, which may or may not coincide to some extent with their definition. Whatever the case, though, you certainly don't need to explain which qualities you possess that, in your mind, make you patriarchal. However, upon announcing that you are a patriarch, you may find feminists attempting to trick you into giving some definite shape to your patriarchy; the shape having already taken form in her mind, her task now is to get you to acknowledge it. She will say something emotive like, "oh, so you think men should just be able to rape women with impunity?"

Your initial response, of course, will be a furrowed brow. Then you will say, "of course I don't think that. And yet I am still, most certainly, a patriarch."

In this example, you could define patriarchy any way you please; having decided in advance that feminism is non-credible, you have dismissed altogether any feministic notion of what patriarchy is. *You could even, if you like, define yourself as a patriarch on the grounds that you support equality between men and women.* Yes, that kind of wordplay will wind them up no end, because feminism depends upon a peculiar configuration of words and meanings, which may not be circumnavigated without signaling a threat to the ideology's power base.

Does the suggestion above sound preposterous? Well, I can but refer you to a real example of a social movement, the success of which has depended, for the most part, on its adroitness at linguistic manipulation. I am speaking, of course, of feminism, the proponents of which have made it their business to recast perceptions of reality through the redefinition of words. But this weapon is available to all those who are marginalized; it is the *establishment* which must defend its orthodoxy, *not the outcasts!* And while feminists once made great use of this strategy on the linguistic battlefield, it has become a point of vulnerability for them now that they control the machine, rather than rage against it. *Now,* you see, they must consolidate their gains; they must conserve what they have created; and thus, they are placed on the defensive, guarding their etymological orthodoxies from those who beg to differ. As I noted in the first lecture, their capacity for controlling perceptions of reality is faltering. The iron is hot. It is time to strike!

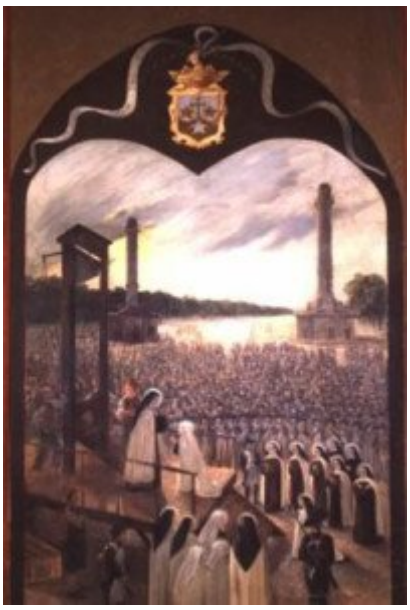

But, have I been too quick to dismiss the definition of feminism as offered up by feminists? I think I may have been. Even *essentially contested concepts,* as W. B. Gallie referred to them, must have meanings which are *greater than normative,* else communication about them would be rendered impossible. That is – there must be some amount of general consensus over what feminism is, between feminists and anti-feminists, or we would not be able to argue about it! Even despite the differences between a feminist's view of feminism and of our own, some *shared content* must exist at some level, or we would be talking about entirely different things. They might be talking about the feminist movement, while I am talking about horse-rearing, although we both refer to our respective subjects as 'feminism' – but we wouldn't have much to say to each other, would we, if this were the case?

So, I shall posit the following as a *universally applicable definition* of feminism; that is to say, it must fit everyone's criteria for what feminism is, *in spite of* the different perspectives that different people hold on its nature. It is a suitably limited definition, since it can encompass only those parts of feminism which all definitions hold in common. So, here it is: feminism is the project for increasing the power of women.

That, then, is what everybody who discusses feminism holds in common regarding the concept, whether they are supportive, skeptical, or nihilistically indifferent. No feminist, I think, would deny that this is, at the very least, the 'bare bones' of feminism, even if she would prefer to flesh it out in a lot more detail. But that will not do, for beyond this narrow inference, *we disagree with each other.* To be as objective as possible, then, we must take only that which everybody agrees upon, and that is our universally applicable definition.

Note that there is no mention of equality. This is because, as I uncovered last week with the help of one Nick Levinson, there are a number of feminists who explicitly did not pursue equality, but supremacy. So, equality cannot fit into the universal definition of feminism, since certain feminists themselves – who were very famously, unequivocally feminist – disavowed it. To say that feminism is 'about equality', then, would be to place oneself in diametrical opposition to several extremely influential feminists! And why, that would be … *misogynistic!*

Nor can feminism be said to be the project for increasing the power of women *relative to men,* since, in this counter-feminist's view, feminists are often quite content to increase the power of women in an absolute sense. That is, they endeavor to *grab all they can* for women, without reference to the status of men. The phrase 'relative to men,' then, only serves to imply that women are power-*less* relative to men at present, thus casting feminism in an unfairly favorable light. In reality, once women do achieve power which is at an equal or equivalent level to that of men, the demands of feminists do not stop. What we find is that female power becomes entrenched, and extended, and when it surpasses male power, this is simply referred to as 'parity' and ignored by feminists – at least, when they are not gloating over men's newfound powerlessness.

Nor are we able to list, in our universal definition, the specific areas of life, or *spheres,* in which the feminist project

applies. This is because feminism is inherently universalizing; it seeks to colonize and dominate every single facet of life where men and women meet. It aims for domination in *every* sphere of life, actual and potential.

You may disagree with some of the points above, particularly if you are supportive of feminism. But this does nothing to change our universal definition, because all we can say about those points is that *they are contentious.* That is, feminists and non-feminists, who are educated about feminism, disagree about these aspects of feminism, and it would simply be biased to take one or the other view for granted. That would be like consulting *only* Jacobins on the historical accomplishments of the Jacobin Club, or like canvassing *only* conservatives to explain modern liberalism. It would be a good example of poor methodology, and would help us very little in our search for truth. Right? So then, our universally applicable definition cannot be expanded beyond that which we stated before: feminism is the project for increasing the power of women.

We must not be swayed by feminist attempts to deny the universalizing tendency inherent to feminism. In their attempts to win the debate over *what feminism is,* feminists are notorious for abridging their own ideology to a nub of its whole, and presenting their support for – and your dissent from – feminism as resting entirely on a single issue. Let me give an example, in which you are confronted by the Appeal to Franchise. You have just stated that you do not support feminism. Your feminist opponent's next move is to reduce the entirety of feminism to women gaining the right to vote – thus implying that you must oppose this, since you claimed to oppose feminism. You must simply remind all onlookers that feminism is about more than this and cannot be reduced to a single item as she has tried to do. You can openly state your support for that single item – in this case, the vote – while nevertheless maintaining your antipathy towards *feminism,* this being in no way reducible to women's right to vote.

Essentially, your conscience is clear, and you are free to label yourself a non-feminist – and even, an anti-feminist – *sans* the implication that you therefore support every single thing that feminism opposes.

So, to recap: the only thing we are all going to be able to agree on is that feminism is the project for increasing the power of women. As you may have noticed, feminists go a little further than this when speaking about what *they* think feminism is, and they shall have plenty of half-truths and obfuscations to offer up if you ask them politely enough – though remember, it's not their job to educate us about these things.

As such, we may leave them to their own fluffy fantasies, and move beyond the universal definition to one which more accurately accounts for men's experiences of the world.

So, here is the definition I offer up: "feminism is the most recent, and presently the most culturally dominant form of Gynocentrism. It is a victim ideology which explicitly advocates female supremacy, at every facet of life in which men and women meet; it does so in accordance with its universalizing tendency, and so it does so in each sphere of life, including but extending beyond the political, social, cultural, personal, emotional, sexual, spiritual,

economic, governmental and legal. By female supremacy, I refer to the notion that women should possess superiority of status, power and protection relative to men. It is the dominant cultural paradigm in the Western world and beyond. It is morally indefensible, although its adherents ensure that their hegemony goes unchallenged through the domination of societal institutions and the use of state violence."

In response to last week's lecture, Primal offered up his own definition of feminism, which is not quite the same as mine, but the two are certainly complementary:

> Gender-feminism is an overarching ideology built on a stack of bald-faced lies. As the primary reverse-sexist superstition of Post Modern age, it forms the foundation for female sexual supremacy in the name of 'gender' equality. Like other half-baked Utopian fantasies, it is totalitarian to the core. It is formed from a witch's brew of recycled but dis-credited ideological relics from the trash heap of history…relics like Marxism, Romanticism and Classism. It's proponents proudly destroy well-established standards of scholarship to force others to take the ideology seriously. It's adherents have spread like carcinogenic pathogens in authoritarian institutions…that is wherever power is perverted for political reasons. It's philosophy is nonsensical, circular, and self-serving. As the primary moral foundation for the mainstream hate groups which operate in the name of Women's Rights worldwide, gender-feminism is a dangerous dogma and one that has no place in civil discourse.

Both of our definitions are rather lengthy, although I think it is useful to have a statement of exactly what we mean by the term. It could be much shortened and presented as follows: feminism equals female supremacism.

That the shortened version is more memorable is offset by its unfortunate implications that i) only women are feminists, and ii) all women support feminism. Neither i) nor ii) is correct. The charge of supremacism alone is not really sufficient for our purposes; it leaves too much left unsaid regarding *what this supremacism is,* and about the *success rate* of feminism so far. For shorthand purposes, it will do, but it should be remembered that it is a reduction of broader definitions as worked out here and elsewhere.

What may be more useful for our purposes in presenting our view of *what feminism is* is a brief statement of its *goals.* Feminism essentially seeks the following goals:

(1) The expropriation of resources from men to women.
(2) The punishment of men.
(3) To increase (1) and (2) in terms of scope and intensity indefinitely.
I feel that such a definition will strike a nerve with feminists themselves – *because it hits a little too close to home.* That the real-world effects of the feminist project have indeed been (1) and (2), and that these have increased in scope and intensity over the years (3) is frankly, irrefutable.

Time has yielded the truth about what happens when feminist-minded women come to occupy the most powerful positions in society, and that is that Men's Rights are systematically trashed. The more power that feminists have, the more new laws are created to accomplish greater confiscation of men's property and intensifying violations of their liberty, bodily integrity, and lives.

But there is hope. For it is deeds, not words, that shall speak our enemies. Have a pleasant weekend, everyone.

Adam

Adam James interviews Robert Brockway

AVfM Video Source · 6 July 2022 · Archived copy · Original

Utopianism and Double Standards in Feminist Foremother Mary Wollstonecraft

Janice Fiamengo · 8 July 2022 · Archived copy · Original

Editor's note: Following on the heels of Wollstonecraft's publication of *A Vindication Of The Rights of Woman*, 33 year old Thomas Taylor published his own reply titled *'Vindication Of The Rights Of Brutes'* (1792). In the introduction to Taylor's book we read the following summary:

> A Vindication of the Rights of Brutes is an exercise in irony, a witty, merry book in which Taylor, using the weapon of laughter, professed agreement with the radical ideas recently published by two of his friends, Mary Wollstonecraft and Thomas Paine, and by carrying these arguments to their logical extremes, reduced them to absurdity. That it was their ideas which eventually triumphed does not lessen the reader's enjoyment of his wit, or alter the usefulness of his parody of what he regarded as an oversimplification of the nature of man, an over-generalization of the worth of all men, and an egalitarianism he could not accept.
>
> Thomas Taylor, *Vindication Of The Rights Of Brutes*, (1792)

Peter III of Russia

Robert Brockway · 9 July 2022 · Archived copy · Original

History doesn't remember Peter III of Russia fondly. The grandson of Peter the Great, he's ridiculed by historians. This is captured effectively by the 1911 Encyclopedia Britannica that had this to say about him:

> Nature had made him mean, the smallpox had made him hideous, and his degraded habits made him loathsome. And Peter had all the sentiments of the worst kind of a small German prince of the time. He had the conviction that his princeship entitled him to disregard decency and the feelings of others. He planned brutal practical jokes, in which blows had always a share. His most manly taste did not rise above the kind of military interest which has been defined as "corporal's mania," the passion for uniforms, pipeclay, buttons, the "tricks of parade and the froth of discipline." He detested the Russians, and surrounded himself with Holsteiners.

That historians and others should be so hostile to the memory of Peter III and laud so highly the Empress that followed him, Catherine, tends to count against the idea of The Patriarchy. Doubly so when we consider that Catherine was his wife and that she deposed him. History remembers her as *Catherine the Great*. I prefer to call her Catherine the Usurper. In the end Peter was on the throne for barely six months thanks to the actions of his wife and others.

The man who would later become Peter III, Emperor of Russia, was born in 1728 in the city of Kiel in what is now Germany. His mother died soon after from a postpartum infection and his father died when he was eleven. He was descended from Swedish and Russian royalty and was now a duke in own right. In 1742, when he was 14, he was named the heir presumptive of the Russian Empire by this aunt Empress Elizabeth. Soon after he moved to Russia where he lived for the rest of his life. Not long after moving to Russia he was also named as heir-presumptive of the Swedish throne however when Swedish authorities discovered that he was also the heir to the Russian throne the offer was apparently quietly dropped.

In 1762 Empress Elizabeth died and Peter ascended to the throne. One of his first acts on taking the throne was to end a seven year long war with Prussia. He ordered Russians to leave conquered Prussian land and provided compensation to Prussia He then went on to form an alliance with Prussia. So much for warmongering men.

Peter then embarked on an ambitious programme of reform. In his 186 days on the throne he passed 220 laws. He was able to maintain this prodigious rate as he had been preparing his legislative agenda over his 20 years as the heir to the Russian throne.

His daily routine was disciplined. He would rise at 7am, receive reports on the state of the empire from 8-10am, at 11am he would oversee the changing of the guard. He would generally take lunch at 1pm. Sometimes diplomats or Russians from across the class spectrum were invited to lunch with him.

Peter permitted religious freedom among his subjects, something that was unusual even in Western Europe at the time. He emphasised and encouraged education through his legislative reforms.

Peter went on to abolish the Secret Office of Investigation, a secret police force used principally to crush dissent against the state and the emperor.

Peter also established the first state bank in Russia, significantly reduced the control nobles had over trade and encouraged the rise of a merchant class. This can be seen today as economic liberalisation intended to promote wealth in Russia.

Notably Peter released nobles from compulsory military service. These same nobles were to assist his wife in deposing him months later.

During Peter's reign the killing of peasants by their lords was abolished. Henceforth lords that killed their peasants were subject to exile. One female landowner, E.N. Golshein-Bek, was reportedly so abusive to her peasants that her lands were taken from her.

While Peter has often been criticised for speaking little Russian, the truth is that French was the language of the Russian court and the Russian royal family had little cause to speak Russian on a daily basis.

Peter's predecessor, Elizabeth, had seized power from the infant emperor Ivan VI. Elizabeth had Ivan held incommunicado as a baby and forbade him receiving an education. In a story reminiscent of *The Man in the Iron Mask* Ivan's jailers were prohibited from even knowing his identity. When Peter came to the throne Ivan was 21 and still rotting in prison. Peter visited Ivan and there is some indication that he intended to improve the conditions of his incarceration.

While Catherine usurped her husbands power she did so with the support of the nobility, the army and the navy. After taking power Catherine reversed many of Peter's reforms although she retained those that benefitted the crown, such as an increased right to seize church property. Peter died in captivity but it isn't clear whether Catherine had a hand in this or not.

Catherine also created the infamous *Pale of Settlement* in which Russian Jews were required to reside. Jews in the army could leave when on active service but had to return to the Pale during leave. The Pale was to remain in place until the fall of the Russian monarchy in 1917.

After he died a number of pretenders stepped forward claiming to be Peter. In at least one case Catherine's forces defeated a pretender in battle.

As noted, historians have little good to say about Peter, while they praise Catherine. Many historians have uncritically accepted Catherine's version of events and of her husband.

Peter's attempts at liberalising Russian society and economy paint a different picture – of a monarch trying to make Russia better than it was. In doing so he made powerful enemies who ultimately removed him from power.

Whatever lead up to it, Russia's nobles concluded that they would be better off with Empress Catherine than Emperor Peter. Time and again the historical record has examples in which nobles supported a ruler based on their own self-interest rather than the gender of the ruler.

Today a statue stands in the city of his birth, one of the few monuments to this man. The narrative carried down through the centuries, of a small petty man, and that of his wife as a great ruler is itself a clear demonstration of the falsity of the feminist claims of Patriarchy. A Patriarchy would never suppress the good works of an emperor and exhault the empress that usurped him. A Patriarchy would never replace an emperor with an empress in the first place. Catherine rewrote history to justify her own reign and the world has to a large degree uncritically accepted her claims. This was true even before the rise of the modern feminist movement and is a very clear indication of the prevalence of gynocentrism throughout Russian and Western civilisation.

Officially Peter and Catherine had one son, Paul, who would go on to be emperor of Russia after his mother died. Later in life Catherine hinted that Peter had not been Paul's father however. Paul had a distant relationship with his mother as she showed much more affection to her many lovers than to her only son. Catherine attempted to pass over Paul and make his own son Alexander her heir. This was ultimately unsuccessful and Paul took the throne on the death of Catherine. Paul reportedly resembled Peter physically as well as in personality. Like Peter, Paul had attempted to improve the lot of the peasantry and was ultimately removed from power with the support of the nobility. When he wouldn't abdicate he was murdered by nobles.

Perhaps Peter's reforms were too ambitious for his time. It is unfortunate that he's continued to be viewed so negatively today. With hindsight we can see that his reforms would have helped to modernise Russian and ultimately helped the Russian people. Had Peter stayed on the throne and been able to complete his reforms the Russian revolutions of the early 20th century might never have materialised. If so the world today might be very

different. Alas we will never know, because 260 years ago today Catherine the Usurper deposed her husband Peter III and locked him in a prison cell, only to have him die soon after.

Instead of Peter the reformer we got Catherine the Usurper and autocrat. What could have been.

The cover image depicts Peter in 1761, the year of his reign.

Lecture 5: Anatomy of a Victim Ideology

Adam Kostakis · 9 July 2022 · Archived copy · Original

Lecture No. 5

> The weakness of men is the façade of strenght; the strenght of women is the façade of weakness.(sic) – Warren Farrell

Among the worst mistakes that freedom-loving people can make is to stereotype feminists as a small, motley crew of angry lesbians who have long since ceased to be relevant. Take note: *this stereotype helps them.*

I must repeat myself: *this stereotype helps them.*

Let that sink in for a moment. Every time you have belittled feminists as a bunch of cranky old hags that nobody takes seriously, you have helped to obscure their program and indeed, their very existence as a form of organized power. Belittle them, you must – but do so in a way which *exposes,* not *obscures!* For feminism is far from being a relic of the past. The feminist movement is taken very seriously indeed by those with the power to enforce its core aims:

(1) The expropriation of resources from men to women.
(2) The punishment of men.
(3) To increase (1) and (2) in terms of scope and intensity indefinitely.

Obscurity assists the realization of these goals by creating doubt amongst potential opponents. The misidentification of feminism as a cultural artifact which no longer holds sway over the operations of government and society is a product of feminism's own metamorphosis. Note that the *essence,* or *substance* of feminism has not changed over the years, only its *form,* or *packaging.* The change of packaging has proved so effective that some now deny that the product still exists.

Au contraire. As much as the times changed with feminism, feminism has changed with the times. In the transformation of feminism from a movement opposed to government and society at large, into a movement which *controls* the state and public opinion – and uses this position to persecute the new enemies of the state – its strategies underwent a certain cultivation. Today, feminists no longer need to throw temper tantrums to get their way, because while they once raged against the machine, they now control it. *This* is the truly profound shift in Western societies since the height of consciousness about feminism in the middle of last century; it is not that feminists have become *less* relevant, but *more.*

As Fidelbogen put it:

> Feminism is now lodged in the institutional structures, hence, "respectable". I might compare it to organized crime, which was openly thuggish in the early racketeering days, but once they got their people into "city hall", and into electoral politics, learned to wear a silk tie and play the game in a different way.

When feminists were outside the tent, causing offense was one of their prime weapons – poorly disguised as *edgy boundary-pushing.* Who remembers this lovely piece of propagandistic hate, published in the 1970s?

The above is precisely the kind of thing that feminists today like to pretend never happened. Now that feminists are inside the tent, they are forced to *defend* their gains; in the 1970s, when the above picture was produced, they attacked from the outside, and sought to tear down official morality rather than (as they do now) define and dictate it.

And how better to maintain control than by punishing those who attack, or who *might* attack, the new status quo? We are of course referring to men, who stand to lose the most from the three core aims of the feminist project as listed above. Today, feminists believe that women have the inalienable right *to not feel offended,* and they do not hesitate to employ state violence to enforce this. Prosecuting those (men) who cause offense is their new weapon, one which has replaced the old (causing offense). Of course, persecuting people merely for being offensive is rather less charitable than men were to feminists before feminists took over. But, as Gynocentrism Theory tells us, men were only charitable to offensive women in the early days of feminism because women already exercised substantial control.

Do feminists believe that they are doing right? The answer is an unequivocal yes for most of them – they truly do believe that they are a righteous people, and even when they become cognizant of doing wrong, they rationalize that they are also, simultaneously, doing right. How could this be? Well, let me show you how it works, by tracing the anatomy of a victim ideology.

Once a period of consciousness-raising has propagated the belief that the members of a group are – by their essential nature as members of the group – victims, the group shall pursue two objectives:

(1) To equalize with the designated 'enemy' group;
(2) To forge their own 'victim identity,' separete from and unaccountable to the 'enemy' group.

You will notice that, while the first objective brings the 'victim' group closer to the 'enemy' group, in terms of status, expectations, autonomy, etc., the second widens the gulf between them. The first objective, we are told, will unite us in our common humanity, and bring about liberty for all, and other nice things like that. But as soon as we get close to this, there tends to be a drift towards proclamations of the importance of the second objective. Nothing will ever be enough to satisfy the 'victim' group, because they view themselves as *essentially and inherently* the victims of the 'enemy' group, regardless of what may have changed in reality. A victim ideology is *anti-contextual,* and its followers – the self-designated 'victims' – shall never see themselves as anything but. Their victimhood is affirmed in advance, and the facts must be made to fit the story. In other words, they will spin any situation into one where they are most harshly treated.

This is why feminists like Hillary Clinton can get away with saying things like:

> women have always been the primary victims of war. Women lose their husbands, their fathers, their sons in combat.

Well, sure – losing family members to horrible deaths is so much worse than actually having to die those horrible deaths. That is, if your whole worldview is tainted by sexism and you reduce the status of men to

Protecting/Providing Objects. In Mrs Clinton's quote, no humanity is ascribed to men whatsoever. The *real problem* is not that they are traumatized, mutilated and blown to pieces *per se;* it is that, because of their being subject to atrocities, men will not be able to fulfill their protecting/providing roles quite so effectively. It is, therefore, *women* who lose out, because men don't actually matter except insofar as they can assist females. This is precisely the kind of attitude which emerges out of a victim ideology. The entirety of existence, in all its wonderful complexity, is reduced to black-and-white primitivism: *my people matter, your people don't.* Or, as we shall see, *my people good, your people bad.* Anything good for *my people* is good, no mind whether it is good or bad for *your people.*

This kind of thinking is known as Manichean Essentialism, and it is the metaphysical cornerstone for feminism as a whole. Decades of consciousness-raising have ensured that women are reflexively considered to have been wronged, whatever the facts. Whenever genuine examples of women being wronged cannot be found, *compensatory privilege* becomes the sanctioned goal. That is, women are treated more leniently in one regard because they are believed to be disadvantaged in *unrelated regards,* or just disadvantaged in general. One recent example of this from the United Kingdom is the order issued by Dame Laura Cox to judges that they must treat female criminals with greater leniency, a ruling which simultaneously reduced British men to second class status while green-lighting abusive women who might otherwise have been deterred.

There are some who go further than this. Baroness Corston, who explicitly identifies as a feminist, believes that women don't really deserve to be punished at all when they commit crimes. Her 2007 Government report advocates that all women's prisons should close, and that even the most violent and abusive female offenders should not be locked up. Indeed, they

> would no longer go to one of the country's 15 women's prisons, which would all close. Instead, killers such as Rose West, serving life for the murder of ten young women and girls, would be sent to "homely" local custody units. There they would be allowed to live as a "family unit" with between 20 and 30 other women prisoners, organising their own shopping, budgets and cooking. The units would also allow them to stay close to their families … All the women's jails would shut within the next decade, **and could instead be converted into prisons for men** … The report claims: "Women and men are different. Equal treatment of men and women does not result in equal outcomes."

The above is a classic example of Orwellian Newspeak. Anti-feminists of all stripes have been saying for decades that men and women are essentially different. Feminists have insisted that men and women are essentially the same, and we must therefore have equal treatment. But as soon as equality works retrograde to the goal of female empowerment, it is dropped like a hot potato, and feminists twist themselves around in incredible semantic gymnastics to justify the sudden turnabout.

> Women also (sic) never be sent to jail to “teach them a lesson”.

Of course they shouldn’t. Women shouldn’t have to actually learn how to abide by the law, much less how to be functioning members of civilization. They should be allowed to run wild and free, abusing and destroying anything they please with absolute license. They shouldn’t even expect a slap on the wrist for their misbehavior – *that would be domestic violence, don’t you know?*

But if feminism truly was about equality, shouldn’t feminists be pushing for new laws to criminalize *more* women, rather than their anti-egalitarian approach of imprisoning less women and more men? Or does equality only matter when it is women who are deemed unequal? (In and of itself, this would imply strongly that women are a privileged class like no other.)

The female incarceration rate is just one-eighth that of men in the United States (Wikipedia, accessed 10th October 2010), while women account for only 5.7% of inmates in Great Britain. Surely, if equality was the goal, we would be relaxing the punitive, feminist-inspired laws against men, and seeking to punish more women instead. I can think of nowhere in modern society that is more male-dominated or unrepresentative than the penal system – something which, in the interests of sexual equality, needs to change.

But no – flatly contrary to the principles of neutral, impartial justice, feminists deem it *a good thing for its own sake* to lock up fewer women! It is as though women who are guilty of crimes aren’t *really* guilty – and are therefore victims of whatever is done to them as punishment. It is a popular notion that women are disadvantaged – generally, inherently, *essentially,* within the very fiber of their being – and so must be disadvantaged in every particular area of life; thus, anything done to assist them *must* be a reduction of unfair disadvantage. Any rationally-minded person can see how absurd this all is, and I include leading feminists in this, as they are shrewd but not stupid. Just deserts, deterrence, fair treatment, civilization itself be damned; this is Gynocentrism in action.

To recap, victim ideologies such as feminism seek to:

(1) Equalize with the ‘enemy’ group;
(2) Forge their own ‘victim identity,’ separate from and unaccountable to the ‘enemy’ group.

That these two objectives are in contradiction is not just a logical flaw; it’s part of a strategy which allows the ‘victim’ group to shift its stance as circumstances require. Objective (1) might be consistently pursued for a little while. But if the movement comes under scrutiny for disadvantaging the ‘enemy’ group, the ‘victims’ can just switch to objective (2) and emphasize the importance of their own uniqueness in ways for which equality does not suffice. Or, as feminist Germaine Greer puts it:

> In 1970 the movement was called 'Women's Liberation' or, contemptously (sic), 'Women's Lib'. When the name 'Libbers' was dropped for 'Feminists' we were all relieved. What none of us noticed was that the ideal of liberation was fading out with the word. **We were settling for equality. Liberation struggles are not about assimilation but about asserting difference,** endowing that difference with dignity and prestige, and insisting on it as a condition of self-definition and self-determination. … **the visionary feminists of the late sixties and early seventies knew that women could never find freedom by agreeing to live the lives of unfree men.**

Once equal status has been reached, the rhetoric of equality can be discarded, because who wants to be only equal to a *man* anyway? Here, in black and white, is a statement of female supremacy.

Same as it ever was.

If equality had ever been the end goal, then men's disadvantages would have been addressed seriously, and not exacerbated while men themselves were goaded. To this day, the only time a feminist bothers herself with an issue of male disadvantage is when it benefits women to point it out – as in the case of parental leave. Enforced equal paternity and maternity leave rules out any disincentive that employers have to hire women. A feminist will set aside her 'all fathers are rapists and abusers' shtick, just long enough to insist that men should have equal rights to parenting – but this is typically presented as a demand that men shoulder the burdens of raising children so that *women* may be empowered in the workplace. Even when injustices against them are being redressed, men are tools for female betterment.

Same as it ever was.

Another example is male rape in prisons. This is occasionally highlighted by feminists, *but only because men can be shown to be the oppressors,* allowing them to attack maleness itself. Feminists pick up the torch once the rapist has done his part; they complete the rape victim's sexual humiliation by destroying his self-identity, poisoning his mind with aspersions that maleness itself is to blame for his victimization; and so a fundamental, immutable part of himself was the cause of his rape. They force upon him the identity of rapist along with rape victim, their vilification of 'toxic masculinity' serving to assure him that he shares the abusive characteristics of his abuser. On the other hand, the high level of female culpability in child abuse, both sexual and non-sexual, is ignored or denied.

This is why our universally applicable definition of feminism could not have included any reference to 'equality' – it's not a reasonable statement to make if we're using analytical tools more incisive than Manichean Essentialism. The universal definition remains, and no ground can possibly be ceded: feminism is the project for increasing the power of women.

Power in what regard? Power to do what? Such questions inevitably arise. The answer, if you've been following closely, is obvious – whatever they please, no matter who else is harmed. Silence is not consent, but it is complicity, when you have the power to draw attention towards abuse and the resources towards stopping it, yet you *fail* to do so on the grounds that the abusers have genitals that resemble your own.

And that's what it comes down to, folks – we are dealing with primitives in pantsuits.

Adam

MGTOW: A worldwide boycott of marriage

Tim Patten · 10 July 2022 · Archived copy · Original

AVfM was recently advised that Tim Patten had passed away on June 25. Tim had been ill for some time. In remembrance of Tim AVfM is republishing his first article with us. RIP Tim. –Ed

Men Going Their Own Way (MGTOW) is a worldwide phenomenon, based on a philosophy of gaining control over a man's personal freedom and future. MGTOW is a lifestyle that frees men from patriarchal traditions regarding expectations for dating and marriage. It liberates men from a life of tiresome labor, waste of personal resources, and constant emotional exhaustion devoted to toxic mates, girlfriends or wives. For many years, these ideas were limited to individuals and small communities. But today, the Internet has allowed these precepts to become easily available, and millions of men around the world are finding their way on the road to sovereignty.

MGTOW is sometimes referred to as "Taking the Red Pill". Just as in *The Matrix*, the Red Pill enabled those who swallowed it to see the surprising reality behind conventional living and common sense. MGTOW is opening the eyes of ordinary men to a new, better set of possibilities after seeing the painful truth that men grow up in a hierarchical social order that imposes expectations and directives upon them. They are called to Man Up, which included taking on traditional work and marriage.[1] It is a system that sees men pour out their best energies for a woman, children, or the social organism, only to see himself become irrelevant and cast aside once his prime years are spent.[2]

MGTOW[3] is a growing global awareness that helps men avoid dangerous relationships within a Gynocentric society, which exalts women's physical and emotional needs over all others.[3] Oftentimes, individuals discover the MGTOW message after a conventional relationship turns poisonous and causes them anger or pain.

Some, but not all MGTOW men, ascribe to these ideals:

A. Liberation from the Matriarchal rulebook of dating[4]
B. Avoidance of risks in marriage,[5] and in its place value my own life on my terms
C. Rejection of role as sole provider,[6] protector,[7] or pack mule in relationships
D. Recognize financial reality[8] of relationships today, and in the future[9, 10]
E. Avoid costs of raising children; veto God's commandment to "go forth and multiply"
F. Defy societal male shaming techniques and slogans[11, 12, 13]

The MGTOW population raises awareness about its mission, and allows every man to develop his own individual set of rules, whatever works best for him. Each MGTOW member cannot be casually labeled. This would result in an inaccurate and unfair characterization of discrete MGTOW member's ideas, experience, knowledge, and unique background. MGTOW is a phenomenon that does not discriminate by age, ethnicity, political affiliation, or other irrelevant factors. There are millions across the world who value a life of individual acceptance and freedom.

This enlightened view of independence is mainly sustained by a brotherhood of men.

MGTOW History

MGTOW was inspired by Japanese Herbivores , or "grass eaters". These are men who avoid permanent marital and romantic relationships.[15] The earliest reference to the tenets of MGTOW as an organized lifestyle was from a western newspaper entry in 1835 and Herbivore men, the term itself, was first coined by Maki Fukasawa in an article published on Oct. 13, 2006. MGTOW became a buzzword in 2008 and 2009.[7, 8, 9, 10] MGTOW has spread throughout every major nation. Men are becoming increasingly aware of relationships' risks, such as emotional, physical abuse and financial enslavement, due to the strictures of modern society's gynocentric patriarchy.[16]

Around 2008, marital failures and relationship difficulties were being publicly shared on various social media sites, including YouTube. Anonymous men with pseudonyms like Stardusk, Sandman, and Barbarossa, were a few of the

forward-thinking innovators of the MGTOW YouTube phenomenon. Their videos attracted interest, and their ideas quickly spread to others. Now YouTube has hundreds of videos offering a daily dose of the Red Pill.

MGTOW Education

Men have to seek out MGTOW education and community where they can find it. Without political movements or women's studies to teach men, these ideas aren't taught in schools, but it thrives on the Internet. It is a coalition of sharing that fuels connection and consciousness. Social media (Facebook, Reddit, YouTube, forums, etc.) allow the MGTOW population and interested parties to bond. Educated experiences and discoveries are distributed and refined.

Common Myths

Men's Rights: Some people believe that MGTOW is an ideology that splintered off from Men's Rights Advocacy (MRA). Previously, MGTOW may have been introduced through MRA connections. However, today most individuals discover the message through MGTOW social media channels and networks. Millions have found the MGTOW lifestyle, and most are not advocates for men's rights.

Sexless: Some people claim MGTOW bans sex with women or it is a 'strike' that punishes women. A small group of MGTOW may be asexual, but most continue sexual relationships with women and have no interest in penalizing women.

Anti-Social: Others believe these men are hermits and want to move away from civilization. MGTOW are everywhere and live ordinary lives.

Hate: MGTOW is mistakenly considered a "rage against women" and "misogynistic." But these men are actually discovering freedom, fulfillment of dreams, sex, and love, as they dodge the proverbial bullets of a culture that attempt to reinforce traditional dating and marriage contrivances. These men love women. Some MGTOW have suffered financial, physical and emotional pain in relationships, marriages, and divorces, only to find MGTOW for emotional support. They are given a safe place to vent.

Wind Society Backwards: Some think MGTOW is used to take society backwards, creating a society of marital ownership and oppression of women. Instead, MGTOW is moving the male society forward and cultivating quality relationships between the sexes. It creates an alternative future for men of all types and ages, and is a liberating force for young men, revealing a livable path before young men have suffered the blows of traditional masculine roles.

Gay, Cry Baby, or Sissy: The overwhelming majority of the MGTOW population is not gay. They date and enjoy women, but avoid any living arrangement that might douse their life ambitions and liberty. These individuals are not crying over previous injury, but are gaining power over their destiny. Each MGTOW individual creates his own path.

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MGTOW now an LGBTQIA category… and there's nothing you can do about it

Peter Wright · 11 July 2022 · Archived copy · Original

The headline is likely to provoke an emotional reaction from both the woke and the virulently anti-woke, but I stride forth with my flack jacket on in order to make a salient point: that far from being a fringe group of misogynistic terrorists who refuse to court the ladies, MGTOW is perfectly aligned with the LGBTQIA category 'Aromantic' – a term indicating a profound disinterest in romantic love.

When it comes to romantic love *they simply don't want it.*

I was surprised to learn that the 'A' in LGBTQIA can mean either asexual *or* aromantic, as described in the following LGBTQIA Wiki Fandom definition:

> **Aromantic**, often shortened to aro, describes people who do not experience romantic attraction. One of the meanings of the **A** in LGBTQIA+ is **A**romantic.[1] Aromanticism may involve forms of attraction that are not necessarily romantic, or interests in relationships that are intimate in other ways. There is no singular experience of aromanticism.[3]
>
> The aromantic spectrum, also known as "aro-spec", ranges from aromantic to alloromantic, the latter referring to people who regularly and consistently experience romantic attraction.[1] People within the aromantic spectrum are part of a community that has much in common. They may use the label aromantic as a close fit for their experiences or use other labels that further describe them.

Men Going Their Own Way are unmoved by the fantasy of romantic love, viewing its latent BDSM overtones as a theatre of female dominatrixes and male subs, a model that has grown from a kind of sexual feudalism instituted by affluent ladies of the medieval era. MGTOW typically reject this model because it requires men to go down on a literal and proverbial knee before a woman.

I should add, for the slow of mind, that MGTOW is concerned with a wider array of issues than this. However, the romance problem forms a molten core around which many of their concerns for male self-determination revolve.

The result of 'Men going their aromantic way' is in some ways striking. These men have inaugurated an enduring sex strike, putting quietly into practice what women routinely threaten if they don't get their own way – as we recently saw from Joy Behar who called for 'sex strike' after Supreme Court abortion law leak. As usual it seems men have beaten women to the punch:

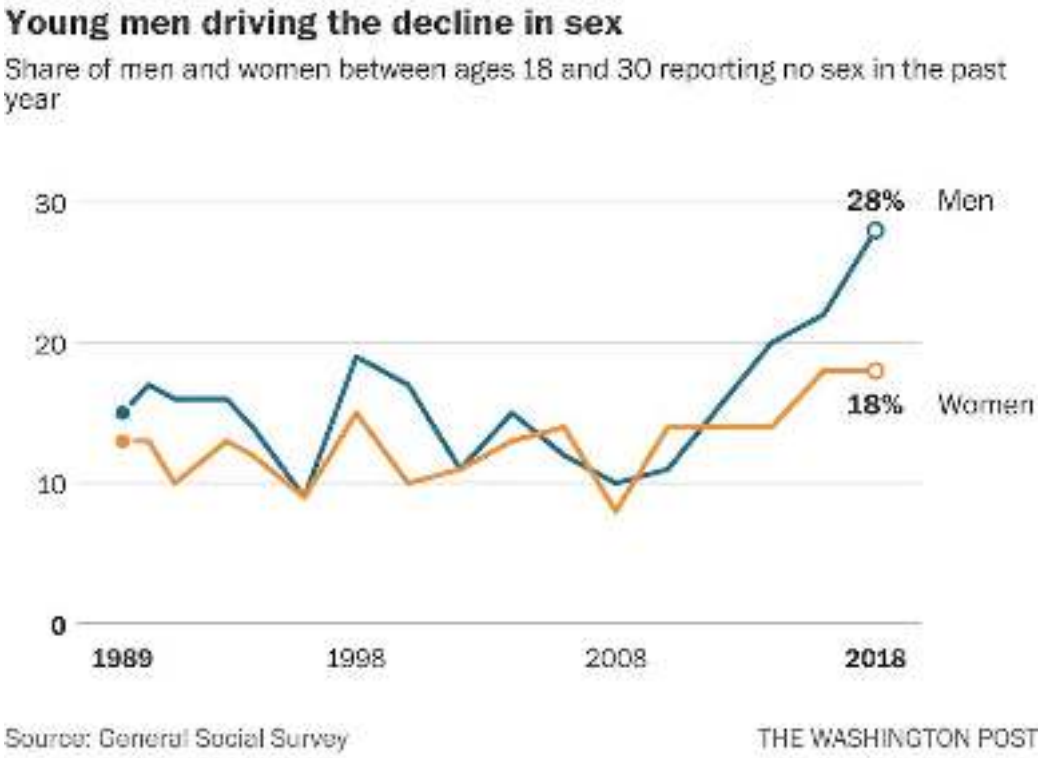

As this graph demonstrates, young men are driving a decline in sex. Perhaps more accurately they may be rejecting the pathological contamination of sexual intimacy with romantic love – aka, the idea that men need to demonstrate obeisance and servitude toward "romantic" partners before being "rewarded" with sex.

The sex slump is not sufficiently explained by labeling reluctant men as 'involuntary celibates,' because the yearly baseline for numbers of incels has blown out. A more plausible explanation is that men of the West are becoming increasingly aromantic – much as they did *en masse* in Japan with the rise of grass eaters. This is certainly true of the growing numbers of MGTOW, who may be interested in other kinds of sex and relationship (casual relationships, intimate friendships, non-romantic intimate partnerships, relationships of peers, etc) but who are no longer moved by the false fairy-tale of romance.

Far from being a fringe group that warrants deplatforming, *men going their aromantic way* deserve to be embraced as a speshul minority, deserving of special rights and protections afforded to every other vulnerable demographic. Is it not true that MGTOW are bullied, harassed and treated with extreme bigotry? That should qualify them for special protections and considerations under the law.

MGTOW probably won't be entering a Pride float anytime soon, but in theory their cause is every bit as deserving under the umbrella of that one, powerful word – AROMANTIC.

Lecture 6: Old Wine, New Bottles

Adam Kostakis · 12 July 2022 · Archived copy · Original

This article is also available in Portuguese.

Adam Kostakis' landmark online lectures on gynocentrism were published on AVfM in 2011, but for all who didn't catch them then we pleased to run them again. Here is the sixth of twelve lectures. – PW

> Whatever crushes individuality is despotism, by whatever name it may be called. – J. S. Mill

So much of feminist analysis revolves around this concept. A man who punches his wife is not just angry at her; he is attempting to *dominate* her. A man who disagrees with a woman and talks over her is not just being rude; he is trying to *dominate* her. A rapist is not really that bothered about sex; his crime is a display of power, he just wanted to *dominate* the woman.

You see, the fact that these things happen at all is not enough for the male-bashers of the world; they shall forever require more grist for the misandric mill. Punishing actual criminals is one thing, but it's simply not gratifying enough to leave it there – they need to articulate what their womyn's intuition has always told them, and go on the attack against *all* men. The problem, of course, is that the overwhelming majority of men don't attack women in any perceptible way whatsoever. The solution, as feminists found, is to play Dr. Freud and posit some subconscious, underlying motivation – a dark, sexual, deviant, violent mentality, which acts as a universal explanation for male behavior.

You see, even when men are not actually engaging in criminal acts, the criminality is still there, it is just latent – so the feminists would have us believe. The idea that all men possess an inherent, latent evil, and that women do not, serves as a useful cover for all sexist hate speech against men. We find it at work in senseless diatribes against a non-falsifiable "rape culture," in campaigns to prohibit the private consumption of pornography, and in apologia for malicious women who falsely accuse men of sex crimes. Consider this statement from Mary Koss: "rape represents an extreme behavior but one that is on a continuum with normal male behavior within the culture."

Inherent male deviancy, so they say (or imply), manifests as a continuum of dysfunctional maleness, covering everything from a simple verbal disagreement, all the way up to the murder of a spouse. All male actions which do not contribute towards the feminist project – increasing the power of women – are to be taken as evidence of an innately flawed masculinity which seeks, above all, to dominate the fair sex.

Put it this way. Would you say that being murdered helps to increase a woman's power?

No?

Well, what about losing a verbal sparring match – does this help to increase her power? Or doesn't it? It certainly seems that one will have greater autonomy if she can more easily convince others that her view is correct.

So, if both of the above examples exist on a continuum of women losing power, the corollary of which is patriarchal domination, then of course men are to blame. That is, if our analysis is based in dubious, feministic assumptions.

The concept of domination, so taken for granted in its present manifestation, is a supreme example of the linguistic shifting I have discussed previously. As a term, it carries ideological contraband, concealed in an overcoat of righteousness. Originally, the term *domination,* which has its root in the Latin *dominus,* referred specifically to the power exercised by a master over slaves. Like so many other terms that feminists have seized upon in order to manipulate perceptions of reality, *domination* has become an object of semantic bleaching.

What is really interesting about all this, is that our new concept of domination – as unjust hierarchy, to be opposed and attacked – has been put to use in a specific direction: as a sponsor for *true* despotism. The single most obvious red flag marking the road to despotic rule is the encroachment of the public sphere into the private lives of individuals. Despotism is *precisely* the type of unjust hierarchy with which we identify domination; yet if the latter term is broadened sufficiently, to encompass all areas of private life, then a crushing and brutal dictatorship is the inevitable result.

This is the context in which we should understand the feminist slogan which has had the most staying power: the personal is political. Note that (according to the slogan), the personal is not only *a matter of interest to* the political; it does not *form part of* the political; it is not *of equivalent importance to* the political. It *actually is* the political.

The two terms are presented as though they are identical, interchangeable.

The personal is political.

If this is true, then there does not exist the smallest space of privacy which is a matter for the individual alone – that is, over which the individual is sovereign. It is true enough that a private life worth anything would not be possible without an overarching public structure – it is *law* which protects all the liberties that make private lives and interests possible. To use J. F. Stephen's favorite analogy, law is the pipe through which the waters of liberty flow. It is when public life – the state – fails to recognize its own limits that society becomes threatened by despotic rule.

Intellectuals of all ages have come up with the most ingenious of reasons for why it is that their mode of thought is superior to all that passed before. The majority of people have simply assumed this without the need for justification whatsoever. What is peculiarly modern is the construction of artificial boundaries between our own time and epochs past. We do not, for instance, consider ourselves to be living on the same historical plane as those of Medieval Europe, let alone of Ancient Greece. These are times inexplicable and inaccessible to us. It is a seductive fantasy by which we explain away any fears conjured up by the horrors of history books. We like to believe that bloody autocracies will confine themselves safely to those pages, and that such things could not happen *here,* not *now;* not in real life. Surely, we have moved beyond all that. *We* are Enlightened, unlike the human beings that existed before us.

But are we not on the same historical plane that gave rise to Soviet Communism and the Nazi party? These particular reigns of terror occurred within the last century, no matter how much we might like to think of ourselves as having progressed beyond such barbarism. Supposedly, we in the Western world abhor totalitarian regimes; and yet the rise of the two mentioned previously is indicative of a trend existing *within* our political culture. Among the baggage we have inherited from the Enlightenment is the concept of *utopia.* The term was coined in the 16th century, and it designated, for the first time, the notion of a perfect socio-political order. With the birth of this idea, the seeds were sown for the cleansing of human impediments as an operationalized political program.

Prior to the Enlightenment, human life was mostly assumed to be cyclical. As surely as the sun would rise in the morning and set once more in the evening, so great powers would rise and fall, only for new ones to take their place. Such was the science of Polybius, whose historical works did not arrange events in chronological order, but presented human experience as a unity. Dynasties, empires, cultures, people and their communities lived and died in the swings of the cosmic pendulum.

One of the major conceptual innovations of modernity is *progress* as the guiding ideal in politics and society. Not only do we assume that we are constantly on the move away from our own history; the belief persists that it is only a matter of time before each problem yields to a solution. Faith in human knowledge has never been so great as in the Information Age; we actively seek to overcome what were long considered intractable facts of life.

The purpose of this digression is not to cast doubt over the possibilities for human knowledge, nor to suggest that an attempt to improve the human condition is an ignoble pursuit. It is to point out that we are all children of the Enlightenment, no matter where we fall on the political spectrum. It is to point out that there are certain peculiar assumptions which form the base and scaffolding of Western political thought, and it is upon these assumptions that ideologies as diverse as conservatism, liberalism, National Socialism and feminism are built.

The -ism itself is an altogether modern phenomenon. An -ism (or we might say, an 'ideology') assumes a difference between *how society is* and *how it ought to be,* predicated upon a specific moral view of the world. This is obviously true for those ideologies explicitly advocating change – liberalism, socialism, feminism, and so on. It is just as true for conservatism and traditionalism, ideologies which (as they see it) aim to resuscitate the baby that has been thrown out with the bathwater of the ages.

Typically, that which ideologues find so objectionable about the world is its existing configuration of power. The great texts and speakers of the ideology describe a configuration of power, argue for its recognition as injustice, and then present the means for achieving the desired change. The means may involve working through the existing institutions of state, or they may necessitate their overthrow, or they may shun mainstream practices altogether and advocate working their magic through civil society.

Whatever the ideology implies in practice, this is a marked difference from what went before. Progress, not recurrence, is at root of all political expectation. Whether this is progress towards the classless society, or ethnic purity, or the return of traditional virtues, progress is the constant. The view that *something is wrong* and *something needs to be done about this,* as a *political* statement, is a recent invention, one which defines our shared political culture. Conservatives are caught up in the same 'progressive' web, but then, so too are iconoclasts, who signal their compliance with conventional modes of thought even as they state their intentions to break away. The more they struggle against this inevitability, the more stuck they find themselves. To take a relevant example, feminists have sometimes declared that they are moving away from 'patriarchal' assumptions altogether, and building up their own worldview from scratch, quite untainted by male influence. In truth, nobody starts from scratch, and feminism remains deeply embedded in modes of thought which have evolved over centuries, exclusively through the minds of

men. The feminist ideology, and all of its innovations, simply could not occurred without centuries of work by men beforehand.

Next week's lecture shall take a closer look at the feminist assertion that the personal is political, and the hidden implications contained within this catch phrase. In the weeks that follow, we will consider the concept of utopia, which has been mentioned only in passing here. A brief comment here will suffice: utopia is the logical extension of progress, in that it is the end of all progress, the final stage of human existence. It is a profoundly dangerous idea, one responsible for the most oppressive regimes and bloody revolutions the world has ever known. While personal power and glory may have been the motivating force behind the actions of despotic individuals still in recent memory, it was a collective, utopian vision that aroused their followers to make manifest the most violent of fantasies. In all cases where utopians grip the reigns of power, the human beings which do not fit into their vision of a new world order are treated as the living garbage of a faded regime.

It is with disgust and horror that the West looks back at the utopian despots of the twentieth century, and yet these particular despotisms correspond to a tendency that forms the infrastructure of our own politics. The disgust and horror is real enough, though, and perhaps the most truly progressive shift in recent times is the rejection of extremism, in all its forms, by populations determined to leave behind the century of genocide.

Only, it's not that simple. You can pull up the heads, and tear the stalks clean from the earth, but unless you dig out the roots, you will find those flowers in bloom again before long. Utopianism, with the cleansing of human impediments that it always implies, is coded into our political DNA. Widespread detestation of the recent, failed totalitarianisms will not make this go away; it can only make the despotic tendency fall quiet for a little while. A new despotism can only emerge if it does so silently, in disguise as something quite different – perhaps as organized opposition to certain forms of unjust domination, the solution for which is always to increase the power of the state relative to the autonomy of the individual.

The personal is political, say the feminists.

I can hear the goosesteps getting closer.

Adam

What We're Up Against

Andrew MacDonald · 13 July 2022 · Archived copy · Original

Culture and our world are *gynocentric*, women centred. It sounds crazily counterintuitive but I hope to show you why it *is* so and why it's life-serving, loving, and valuable to know it. Gynocentrism refers to a deep biological imperative for men to serve women. Men submit to this willingly and overwhelmingly.

But why, why would we do that?

Because it's nature's way of ensuring the survival of the species. Men and women prioritize woman's health and well-being in order to bring up children. We don't do this knowingly perhaps, or consciously. But instinctually, at an unconscious level, we do.

Our own inner drive is to be loved and approved of by women. Most men do everything and often anything for this. For example we willingly fight and die for our families. The compulsion even supersedes the instinct for survival.

Men are the way they are and women are the way they are in obedience to the deep need to establish a loving pair-bond with the opposite sex. It's the foundation of culture. Since ancient times, the roles of women and men evolved to complement each other for the success of the family. Bodily and psychically, men are the way they are because of their relationship to women. Women are the way they are because of their relation to men.

The key to understanding men is that, with rare exceptions the successful contract between women and men is a critical pillar of our identity. The other critical pillar is our skill in the world, the ability to shape and make things.

Traditionally men and women each had a place of respect and value in the world. They also had a balance in the inner world of the psyche. Between the two, amid love and pain, a current of energy continually flowed. There was a rough and dynamic equality with each sex's light and dark sides acknowledged.

It'll be no surprise to know that the man-woman contract has suffered a serious blow over the last several generations.

Why a serious blow?

Boiled down to its essence, it's this: The vital need for the male contribution disappeared because survival needs for women could be met without men. The pill meant that sex didn't necessarily mean a family. As Warren Farrell has pointed out in depth, women's survival needs were being met so they began to look for fulfillment while men continued working.. Men were apparently superfluous. A famous saying from the 70s was that a woman needed a man like a fish needed a bicycle.

The dynamic equilibrium between women and men ruptured. And this changed everything for men and for women. It may end up changing things for fish.

Without the context of woman and family and the resulting worth, men's sense of identity and self-worth weakened profoundly. Women assumed an ascendancy and men a fallen state, both in his sense of self and outside in the world. This imbalance quickly became institutionalized. It pervades government, all levels of education, official journalism and everyday speech. Successive generations of men and women have been born into this now imbalance and know nothing else.

The Consequences of Men's Fall

The weight of this imbalance is felt by all men, but different men experience it differently. There are at least three different ways we respond. Men who are still able to be valued and useful to women do so and keep the traditional role alive. Today these are generally high achieving men, high income or otherwise recognized.

Another group of men are those who have been wounded in the sexual arena. They don't see a winning role for themselves as married men or committed partners. A third group are in the middle. No one can say how many men

fall into each of these three camps; there can be no statistics or science since these categories aren't socially visible or recognized. A rough guess is that a third of men are available for a dedicated and trusting relationship with their partners and another third are resolutely averse. A third group swings between the two in turmoil, shaking and uncertain what to think.

Men continue to want women's love and approval. But there's a strong disincentive for committing. Women have a trump card in that the state will back her up in multiple ways – and even reward her – if she wants out. One result of this is that in today's legal climate, if a man continues in the husband role he does so at the woman's discretion. Not every woman will *use* her trump card, but courts and protocols are in place so that, as men's rights activist Karen Straughan says, if she chooses to, any woman *can*.

Most men have little awareness of the dynamics involved. The sense of obligation we feel to find our value through approval from women is intense and mostly below consciousness where it can't be worked on. Breaking out of it, is emotionally painful. It may be the hardest thing he'll ever do. It upsets a profound instinctual impulse to find identify through being loved for a role, rather than for himself.

Many men have some conceptual knowledge of this. But that won't support them in the love battle. He'll be tempted to give himself up. Coaches and therapists often can't help because speaking to the imbalance can swiftly result in their unemployment and ruined reputation. The gynocentric impulse is deeply guarded and few can see it clearly.

There's a battle afoot. The future is to wake up from this and take our place. First as individual men and then as a community. We'll do it, but it's going to take everything we've got.

Gynocentrism: The Real Gender Cult

Vernon Meigs · 14 July 2022 · Archived copy · Original

Post Separation: Property Rights and Wrongs

Elizabeth Hobson · 15 July 2022 · Archived copy · Original

Good afternoon everybody, and thank you for joining me in the 'Divorce Capital of the World' to discuss post-separation property division. I imagine that an economic approach to answering the problems that I have no doubt people of your calibre are well aware of may seem either dry – or gross. Dry – because we have, as a civilisation, accepted a degraded, perfunctory and narrow concept of economics, lacking in moral imagination. Gross – because we all know that the victims of separation who need protection are the children who are denied access to loving parents, and that loving parents who have to struggle in the hopes of being granted the 'right' to parent their children will willingly expend any and all money they can in their battles to do so.

I do believe though, economic justice would naturally defend family justice (if it mitigates animosity and removes incentive to minimise an-other parents time with children).

Raising children requires the taking of responsibility. From our days on the African Savanna (and way beyond – right up until reliable birth control became readily available), men and women took responsibility for children through a division of labour, all but universally. We are *technically* past that! But our instincts, in addition to the lobbying of special interest groups (including those who weaponise gynocentrism, and those who profit from the tragic mess we're in) are preventing us from adapting to current conditions.

DISCLAIMER: I'm not necessarily concerned about the divorce rate in terms of total numbers in our society – but what I do find troubling is the disparity in the rates of men and women initiating divorce. The disparity suggests to me that men and women have different, often conflicting, systemically granted, incentives and/or disincentives to pursue divorce. I cannot believe that there is such a disparate ratio of unsuitable husbands as compared to wives! I would probably feel more comfortable if the overall rate remained the same but with fewer women initiating divorce – and more men initiating divorce!

One reason that I'm not worried about the total number of divorces is that I don't think it's so unusual. Many hunter gatherer societies have been and continue to be serially monogamous, just like we are. I was once told by a friend that our modern day divorce rate is proportional to typical rates in hunter gatherer societies. I've never found conclusive evidence for that claim – if anyone can confirm or deny that, I'd be very happy to hear! But the prevailing pattern of serial monogamy is absolutely there.

Regarding somewhat more recent history, there is a book by Maria Nicolaou called 'Divorced, Beheaded, Sold.' In which the author argues that, during the period between 1500 & 1847 (precisely – so I for one have zero clue what was going down in 1848, please don't ask me about that), there is substantial evidence that divorce was a constant feature of British society, that there were ways to end marriages and that it was often generally tolerated.

I would argue that the rise in divorce numbers (that we can see has been happening since the 1960s) is – at worst – an inevitable side-effect of otherwise generally positive development trends and – at best – that it presents opportunities for greater human happiness (with people empowered to move on from relationships that are not optimal). Barriers to the best-case scenario being: the unscrupulous behaviour and unnecessary conflict that our present approach to dividing property post-separation encourages – and the impact of these negative behaviours on wider family members (including children). It also happens to be a system that perversely punishes productivity which is a problem for society at large.

In 21st Century U.K., sentimental ideas of women's inferior abilities to provide for themselves and men's responsibilities to provide for women are upholding morally repugnant (and socially dysfunctional) legal standards of property division, post separation. There is currently:

1. No cap on the amount of capital or value of assets that can be awarded in a divorce settlement,
2. No time limit on how long payments to maintain a former spouse "in the condition to which they've become

accustomed" can last,

3. No time limits within which former spouses can apply for financial settlements,
4. And prenuptial agreements are non-binding, in the U.K.

There is, is a concept of 50/50 splits in marital assets (which are inclusive of *any* assets accrued by *either* party during the marriage) … But this is typically disregarded anyway, when there are children involved (who typically find themselves living with their mother after their parents separate by the way).

Evidence from China, however, shows that there is another way: their 2011 interpretation of their Marriage Law revolutionised the way in which property is divided there, post-separation. Previously very much akin to current U.K. law, in China today, assets belong to the purchasing party (or in the case of immovable objects purchased by parents as a gift, eg.; assets belong to the party in whoever's name they're registered in), essentially.

Despite concerns that women would suffer as a result of these changes, after a short dip in women's reported well-being post-separation immediately after the changes came into being, the adverse effects for women have weakened as people have adapted to new conditions. Disputes have been minimised, an incentive has been removed for the practice of 'marrying for money' and (God willing) women have been gifted a more noble incentive: to become the strong, independent creatures that we are capable of becoming!

But it's if and how this helps children that is the real moral question. And I think that's easily answered with another question: which parental provision is most important for children? Money? Or time?

There are people out there who like to paint pictures of non-resident parents as irresponsible. I believe that irresponsible non-resident parents are RARE. Human beings have a long evolutionary history of heavy investment in our offspring. We are hardwired to be motivated to prioritise our children's needs, for a remarkably extended period as compared to most mammals. All we need to be is: free to do so. Right now, perverse incentives encourage some separated parents to deny their ex-partners the opportunity to provide their children with what they really need (co-parenting).

Perverse economic incentives. It is a collective failure to protect children's interests that allows resident parents to appropriate money and property from non-resident parents, in order that resident parents might relinquish responsibility for their children's financial provision.

It is also a collective failure to protect collective interests that punishes productive people by forcibly redistributing their wealth to ex-partners. We run the risk here of discouraging diligence in our population. That's a virtue that we weaken at our collective peril!

Obviously, it's not good enough only to reject child maintenance awards in divorce orders, as standard, if the state is ready to redistribute the money of tax payers to fund the lifestyles of single parents-by choice. There are also a lot of working-class children whose resident parents maintain sole custody – not so that they can stay home while their ex earns necessarily, but – in order to maximise their eligibility for welfare benefits. Those children should not be forgotten. The U.K. was the first state to ratify the Universal Declaration of Human Rights in 1951, including Article 16.3:

> "The family is the natural and fundamental group unit of society and is entitled to protection by society and the State."

If a state branch could potentially be funding the destruction of families, I believe we have a legal (never mind moral) obligation to exercise preventative measures. That might involve viewing claims in more detail, obliging the state to ascertain why it is that one parent has sole custody before awarding benefits on that basis. It might involve the state denying awards on that basis where it is found that a non-resident parent is willing and able to care for the children involved more so than he or she does but is being denied the opportunity by a resident parent.

I hope that it goes without saying here that the family court reform that should never have become necessary – that allegations of unfitness for parenting need to be judged to a standard 'beyond reasonable doubt' rather than the 'preponderance of evidence' (or 51% wins out) standard that outrageously passes for justice within family courts today – needs to happen with urgency. The same would need to be true wherever the state was to arbitrate a question of whether one parent should be entitled to full benefits on account of being solely able to raise children. The obligation to protect the family might even involve a more generalised reduction in benefits entitlements (to make refusal to work less attractive), which would leave some children poorer.

Is that a bad thing?

It feels bad, right?

But in the words of Jiminy Cricket:

> "the right things may seem wrong, sometimes, or sometimes, the wrong things may be right at the wrong time, or vice versa."

I turn to the work of a highly moral economist, Thomas Sowell. In his empirical research, he has repeatedly found no causal link between transferences of wealth and positive outcomes for children who are supposedly intended to benefit from these transferences. In fact, he talks rather of a preponderance of negative outcomes – when the incentive to develop personal human capital (ie. the ability to create wealth) is mitigated. In a 2016 discussion published by the Hoover Institution, he even suggests that "the pain of poverty" is a useful motivator for individual self-development. Making relative poverty more comfortable (particularly in a society wherein 'the poor' have smart phones, flat screen TVs and obesity problems) does not ameliorate relative poverty – it only increases the intransigence of the problem.

In Sowell's book, 'Black Rednecks and White Liberals', he explores 'Black Education – Achievements, Myths and Tragedies'. One relevant myth he debunks is the idea that being born into the working class is a death knell for prospects of success. He highlights the incredible history of Washington DC's Dunbar High School. Dunbar was known as the states' one academic high school for black students. Reflecting on the consistently outstanding academic achievements that the school maintained between the 1890s and the early 1950s, 1970s academics were quick to insist that the students in attendance during that period were middle class. Taking the academic year 1892–93, of the known occupations of Dunbars' parents, there were 51 laborers, 25 messengers, 12 janitors, and 1 doctor! The single academic high school for blacks in the District of Columbia at the time,

> "as late as 1948, one-third of all black youngsters attending high school in Washington attended Dunbar High School. "If we took only the children of doctors and lawyers," a former Dunbar principal asked, "how could we have had 1400 black students at one time?" Over the entire 85-year history of academic success in this school, from 1870 to 1955, most of its graduates went on to higher education. This was very unusual for either black or white high school graduates during that era. At one time, the reputation of graduates from this school who did not test entrants was such that they did not have to take entrance examinations to be admitted to Dartmouth, Harvard and some other selective universities."

Dunbar provided a remarkable foundation for the betterment of students who were lacking in economic privilege in their day, never mind as compared to ours, bringing to the U.S.: the first black federal judge, the first black general, the first black Cabinet member, the first black senator elected since Reconstruction and, among many other notables, the doctor who pioneered the use of blood plasma, the historian Carter G. Woodson, author and poet Sterling Brown, and Duke Ellington, who studied music at Dunbar.

> "During World War II, when black military officers were rare, there were among this school's graduates "many captains and lieutenants, nearly a score of majors, nine colonels and lieutenant colonels, and one brigadier

> general".

Sowell suggests that Dunbar was not alone, that many schools entirely or predominantly attended by economically underprivileged students in the U.S. have nurtured impressive outcomes. He recalls a visit to Albany Avenue School during the 1970s:

> "Inside those classrooms were black children much like children you can find in any ghetto across the country. Many came from broken homes and were on welfare. Yet, inside this school, they spoke in grammatical English, in complete sentences, and to the point. Many of the materials they were studying were a year or more ahead of their respective grade levels."

And the capacity for young people to defy the expectation that the household income they go home to remains – in the chapter, Sowell recounts a long list of modern U.S. schools whose poor students are accomplishing seriously impressive results.

Substantial changes to systems as complex as welfare of course would need to be pursued with an adaptive cautiousness of course, by societies appropriately aware that it is significantly easier to make complex systems worse rather than better! But substantial changes *are* in order.

Feminist Janet Street-Porter, in a 2017 article for 'The Independent', expressed moral condemnation for current divorce law excellently when she asked:

> "[W]hy should divorce entitle a former wife to an income for life? Expecting to be supported long after any children have finished their education seems to be asking for special treatment. Yet most judges (men) seem to think that women need help, and should be allowed to live in the manner to which they had become accustomed… [M]arriage… must be treated like a simple contractual agreement, where the terms of separation, division of property and financial arrangements in the event of a breakup are included in the legal document that binds one person with another."

In Porter's estimation, the status quo that we have come to with regards to property division post-separation is "a patronising load of tosh, spouted in the name of chivalry." In my anti-feminist estimation, the misandry and gynocentrism that feminists have deliberately weaponised in their quest for control can only have served to encourage most 'judges (men)' to be more sympathetic to the pleas of divorcing wives as opposed to their husbands.

Furthermore, the 'thin gruel of rights' (as Jordan Peterson has referred to) that women in particular have been bombarded with by feminists, the opportunities that women have in cases of divorce (that have had no serious feminist pushback, for all their talk of equality) and the liberation of (relational) feminine aggression that has been championed by feminists can only pervert women's morality (which may be particularly vulnerable as a result of the emotional strains of breaking up).

However, I honestly think it is possible that we will move in the Chinese direction in the U.K., and it would not surprise me to see feminists at the barricades – prompted by the growing rate of divorce settlements that disadvantage productive women (*see Adele*). And, if and when that happens, I for one will cheer!

The Goal Post Episode #1 with Robert Brockway & Vernon Meigs

AVfM Video Source · 15 July 2022 · Archived copy · Original

Jane Austen’s Anti-Feminism – The Fiamengo File 2.0

AVfM Video Source · 17 July 2022 · Archived copy · Original

The Emasculation Of Humor

Doug Mortimer · 18 July 2022 · Archived copy · Original

It's often said (or at least whispered) that women are not funny. The relative paucity of female comics (or the humorlessness of the few that are out there) is often cited as evidence, but rumor has it that there are women (feminists excluded, of course) with a sense of humor, even if they abhor the Three Stooges.

17th Century playwright Jean Racine famously said "Life is a comedy to those who think, a tragedy to those who feel." Was he saying, consciously or otherwise, that women don't do comedy because they don't think? Well, of course, he is a dead – long-dead – white male, so that's grounds for dismissal in some quarters. Yet a contemporary anecdote may illuminate the issue.

A few weeks ago I was hanging out with my next-door neighbor who has two children, a boy four years old and a girl less than a year and a half. My neighbor was lobbing whiffle balls to his son who swung at them with varying degrees of success. On one toss the kid connected and drove a line drive right back at his old man. Of course, it was a whiffle ball and it didn't hurt, but the father pretended to be injured. "Oh, you got me, son! Oh, ag-o-nee! Oh, ag-o-nee…" The little girl, who had been standing by quietly, became distressed and almost came to tears. She clearly thought her father had been hurt. Of course, he immediately abandoned the ruse and took pains to reassure her he was all right.

Well, one wonders if she will be so concerned with her father's welfare after she finds out about the patriarchy and toxic masculinity, but more to the point, does her behavior display some nascent maternal instinct, a sense of empathy that is so overpowering in human females that it renders them incapable of laughing at a human in physical pain.

Now if you're a regular guy, you know how you would react if someone you knew had been struck by a flying object and possibly injured. You would rush to his aid and ask the eternal question, "Are you all right?" After a response in the affirmative, laughter is not only permissible, it is encouraged. How many times have you heard, "Oh, that's gotta hurt!" from some sports anchor after he replays a video of a running back victimized by a particularly vicious gang-tackle or an outfielder running into the wall in pursuit of a flyball? Of course, the announcer wouldn't say that if anyone were really hurt. "Oh, that's gotta hurt" was said by no one ever after viewing the Zapruder film…with the possible exception of LBJ.

Remember the old Warren Farrell saying, "Women are human beings, men are human doings." Slapstick is decidedly physical. It has been a staple of humor since…well, since the beginning of humor. I'm no physical anthropologist, but I have no doubt that millions of years ago some protohominid hurled a fistful of feces (great name for a spaghetti western) at a cohort, scored a bullseye, and inspired whooping, hooting, and howling among the rest of the troop. Hence the invention of laughter – a scene that surely belongs in the "Dawn of Man" sequence of *2001: A Space Odyssey*. Since men are human doings, their humor is often based on do-doings. With the advent of indoor plumbing, it became known as bathroom humor, which often overlaps with adolescent humor. Bodily functions are inherently humorous, and you don't have to be Beavis, Butthead, or a medical student to crack jokes about them.

Comedy, of course, has always been a staple of theater. Slapstick was a key element of British music halls as well as American vaudeville and burlesque. And one of the staples of slapstick was a pie in the face.

Perhaps the earliest proponent of pieing in the cinema was Mack Sennett, whose Keystone Studio, founded in 1912, was in incubator of numerous silent comedians. The cinema was in its infancy so the comedies were unsophisticated, to put it kindly. Sennett's shorts were largely non-stop horseplay. Psychologists agree (at least they used to) that rough-and-tumble play is more typical of boys than girls. Psychologists also agree (at least they used to) that girls excel boys in verbal skills, which put them at a disadvantage in silent films.

After sound films came along, the Three Stooges carried on the tradition of pieing. When TV took over, the king

was surely Soupy Sales, who was pied thousands of times during numerous episodes of his show on local and national TV. As a contestant on "What's My Line" in 1965, he explained and demonstrated the power of pieing (sounds like the title of a self-help book) by telling a corny joke which got a tepid reaction. Then, after telling another corny joke, he got hit with a pie after the punch line, and the audience reacted like the aforementioned protohominids.

According to Wikipedia, "Pieing or a pie attack is the act of throwing a pie at a person. In pieing, the goal is usually to humiliate the victim while avoiding actual injury." So the humor is enhanced when the pieing victim is, pardon the pun, upper crust (we'll get to verbal humor later). In 1935 the Three Stooges made a short called "Hoi Polloi," in which two well-to-do men make a nature vs. nurture bet as to whether it is possible to turn imbeciles into gentlemen. The Stooges are introduced to high society with predictable results, namely, socialites getting pied. It worked so well the Stooges reworked this plot twice: "Half-Wits Holiday" (bittersweet in retrospect, as it was Curly's last appearance as a Stooge) in1947, and "Pies and Guys" in 1958.

A few years ago when security was much less stringent, there was a brief trend of poohbahs getting pied by strangers in public (the Bill Gates attack can be viewed on the internet). Today I don't think pieing would pass muster as a mostly peaceful protest, much less as an example of freedom of speech. Imagine a pie in the face of Klaus Schwab, Justin Trudeau, Mitch McConnell…oh, don't get me started! Of course, one could easily pie a cleaning lady or a ditch-digger, but why bother? The comic impact would be minimal.

Though pieing qualifies as physical humor, no one gets hurt. A pratfall is something else, as it is possible to get seriously injured. This doesn't preclude the possibility of comedy, however. As Mel Brooks once observed, "Tragedy is when I stub my toe. Comedy is when you fall into an open manhole and die." Shame on Brooks for making such an insensitive statement! Doesn't he know "manhole" is sexist and "utility hole" is the proper phrase? Well, Brooks just turned 96, so I guess we must make allowances for someone who is old enough to be Joe Biden's father.

Brooks' dictum notwithstanding, strangers will rush to assist someone who has taken a tumble in public. The greatest risk, of course, is when an elderly person falls (when you reach a certain age and go in for your annual physical, your doctor will routinely inquire if you've had any falls in the past year). By contrast, a pie in the face never killed anyone, with the possible exception of a chubby chaser getting smothered by a hair pie.

Pieing represents an undeniable loss of dignity, which is anathema to the female façade, perhaps because women spend much more time putting on their face than men do. Imagine the uproar if a commoner dared to pie Queen Elizabeth. It would be tantamount to pieing the throne itself! Hillary Clinton getting pied would be an affront to all women! Even worse would be pieing Caitlyn Jenner! An affront to trans women worldwide! Hate crime charges would not be out of the question.

After the arrival of silent comedies, some of the more inventive practitioners, notably Charlie Chaplin, Harold Lloyd (both were Sennett alumni), and Buster Keaton went far beyond pieing, utilizing intricate timing, athleticism, and acrobatics, often risking life and limb just to get audiences to bust a gut. To be fair, they often had female accomplices in their slapstick routines (Mabel Normand was a recurring accomplice in Chaplin's films). On TV Lucille Ball and Carol Burnett definitely had a flair for slapstick, as did Imogene Coca, who is largely forgotten today, though she was a mainstay of Sid Caesar's *Show of Shows.* Note that we are not talking about contemporary television shows. Indeed, given the plethora of obese women these days, a pratfall was never less likely to result in a broken bone. Given their dress, their dayglo hair, and their neopagan body adornment, women have never looked funnier…yet been less humorous.

Those intricate gags in silent movies didn't write themselves, and gag writers were not only invaluable (one of the best, though not a household word, was writer/director/actor Charley Chase), they were invariably men. After silent comedy yielded to sound, they were equally valuable in animated cartoons (all those classic Warner Brothers cartoons would have been unthinkable without gag man Michael Maltese). When TV became a fixture in American living rooms, Ernie Kovacs and his humor, largely based on sight gags, became a legend. This should be no surprise

because psychologists also agree (at least they used to) that boys respond to visual stimulation more than females. British comic Benny Hill, whose show reveled in slapstick and scantily clad girls, surely understood this. In fact, he was so good at it, rumor had it that his show was cancelled due to its reliance on "sexist humor."

Though acrobatic troupes certainly have their share of females, one would be hard pressed to name any who became comediennes of any renown. One might think those pubescent gymnasts who become too old to perform might turn to slapstick, but no. It's just not their thing. While the female body could surely perform slapstick, the female brain isn't comfortable with it. Female humor is almost exclusively verbal. Even so, men regularly outdo women at joke-writing and telling.

A lot of male verbal humor is also visual. It paints a vivid picture in one's head. Consider gross-out jokes. Though verbal, they are based in the physical reality of the human body. Oftentimes, the effectiveness of such humor can be judged by its effect on a squeamish audience. A good punch line in a gross-out joke is as likely to inspire retching as laughter.

A lot of gross-out humor is denounced as sexist humor but in truth it should more properly be labeled anatomy humor. There are probably as many jokes out there about male anatomy as female anatomy. Such jokes, though verbal, depend on physiology. Female humor is pointedly personal but rarely physical. Female conversations revolve around relationships, as do their self-help books and their humor.

So we may well ask what is female humor? We concede that some women have a sense of humor, but do they create humor? Yes, but their brand of humor is overwhelmingly verbal. More to the point, women excel at catty humor. It is directed towards one person (usually not present). It is an offshoot of the female instinct for gossip. It is also the specialty of the male homosexual, who often outdid his female rivals. Paul Lynde, for example, was better at one-liners than any woman. On "Hollywood Squares," he was once asked, "When a man falls out of your boat and into the water, you should yell "Man overboard!" Now what should you yell if a woman falls overboard?" Without missing a beat he replied, "Full speed ahead." A woman would never say that, even if it popped into her head.

The foremost female exponent of catty humor was Joan Rivers. Almost every joke was a put-down of someone, sometimes a fictional entity, such as a low I.Q. boyfriend ("He saw a sign that said 'wet floor,' so he did!"), sometimes a real person, usually a celebrity, such as Mick Jagger ("He looks like he could French-kiss a moose.")

Another successful female comic was Phyllis Diller, who mined her fictional husband "Fang" for humor. Her combination of waspish jokes, outrageous attire, and flamboyant personality made her a big favorite with male homosexuals, which may be a corollary of being a successful comedienne. Mae West, a true original, was the template for this syndrome.

Given a good joke writer, a comedienne could have a pretty good career based solely on cattiness. As skilled as many stand-up comics are, few can get by without writers. Indeed, many comics started out as writers (*e.g.*, Woody Allen, Mel Brooks) before they got into performing. Bob Hope relied heavily on writers for his monologues. Milton Berle, often accused of stealing jokes, maintained an enormous card file of old jokes.

Today, however, we are told that we must provide a platform for voices that have been silent heretofore. So we have not just more female comics but more female comedy writers. Could this be the reason for the slow-motion death of *Saturday Night Live*? "It just isn't funny anymore," is a common observation.

Well, what happens to humor when you eliminate male input? Without a good writer, the female comic has little to offer besides sarcasm and snarkiness, which is what dominates humor today, male and female alike. How can we account for this? Other than lower levels of testosterone, that is.

Well, perhaps we could blame part of it on the sedentary nature of modern life. After all, physical humor burns up calories. It takes effort. And I don't know if we have the gag writers today to conceive of complicated physical humor. In days of old, such writers were, of course, men. By embracing physical humor, they became the court

jesters of Newtonian physics, which is also male-dominated. Of course, machinery was big during silent days. People worked with machines and wielded tangible tools. Today electronics trumps mechanics. You push a button and get results, but you don't actually see gears grinding, fan belts turning, or pistons pounding away. You can't come up with much physical humor in a cyberspace-dominated society.

This leads us to social media, which is blamed for many social ills…so why not the death/dearth of humor? Remember, I said gossip plays a big part in female humor. Social media is nothing more than high-tech gossip. Gossip was formerly passed from backyard to backyard, but now it travels instantly and reaches far more people. And as more and more women (and men) spend more and more time on social media, verbal humor reigns supreme. Oh, your phone may show video, but in terms of humor, the best you can do is tiresome and predictable variations of America's Funniest Home Videos. You may on occasion receive a clever meme on your phone, but words are still the reserve currency in social media.

Given the dominance of verbal humor today, we must ask how much real wit is involved? Wit has long been the province of men. It is a creative use of language, and not just a put-down, although it can be. In fact, we can turn to Dorothy Parker, a certifiable female wit, to affirm it. She once said, "There's a hell of a distance between wise-cracking and wit. Wit has truth in it; wise-cracking is simply calisthenics with words."

Parker was a member of New York's famed Algonquin Round Table of the 1920's. She matched wits with playwrights George S. Kaufman and Robert Sherwood, journalists Heywood Broun and Franklin Pierce Adams, critic Alexander Woolcott, and humorist Robert Benchley, among others.

One of Parker's best known *bon mots* was "Men seldom make passes at girls who wear glasses." In an era when men give the air to girls with blue hair, this sounds pretty tame. Parker's wit, however, was capable of much more, often at women's expense. For example:

> That woman speaks eighteen languages and can't say 'No' in any of them.
>
> Ducking for apples – change one letter and it's the story of my life.
>
> If all the girls attending the Yale prom were laid end to end, I wouldn't be at all surprised.
>
> I like to have a martini,
> Two at the very most.
> After three I'm under the table,
> After four I'm under the host.

A century later, still funny. Clearly, Dorothy Parker was an outlier, at home in the world of male humor. Of course, she was not above an occasional catty put-down. Famously, when informed of the death of President Calvin Coolidge (popular known as Silent Cal), she reportedly replied, "How could they tell?"

Today when almost every day brings us news of a new absurdity, outrage, or disaster, I am often reminded of her famous phrase: "What fresh hell is this?"

So while we may lament the state of humor today, and blame it on political correctness or wokeness, feminization cannot be ignored. There's plenty of room for improvement in contemporary humor, but what are the prospects?

Well, I don't foresee any upsurge in slapstick, since it requires planning, timing, and props. Stand-up humor is much cheaper…a small stage, a spotlight, a comic, and maybe a few props are all that's required, and usually all the audience gets. It is possible to create memorable humor under such Spartan conditions (Steve Martin certainly excelled at it), but it often requires intelligence to create and appreciate such humor, and the national I.Q. is certainly not on the upswing. Easier to stick to sark and snark.

Thankfully, gross-out humor is still alive and well (thank you, Adult Swim Channel), but live action slapstick is all but dead. Pie throwing is also rare to the point of extinction, and that's a shame. Mister, we could use a man like Moe Howard again.

We need not limit ourselves to contemporary humor, however. Thanks to YouTube and DVDs, it is not difficult to find examples of TV and movie humor from past eras. Only a hard-core progressive would assert that today's humor is superior.

Of course, many would say that these days we have far bigger concerns than the state of comedy, but I disagree.

Contemporary comedy is no laughing matter.

The Goal Post #2 – with Vernon Meigs & Robert Brockway

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Lecture 7: The Personal, as Contrasted to the Political

Adam Kostakis · 19 July 2022 · Archived copy · Original

> They prided themselves on belonging to a movement, as distinguished from a party, and a movement could not be bound by a program. – Hannah Arendt

Last week, we looked at how the concept of *domination* has become a justification for encroaching despotism. It should not come as a shock to attentive readers that virtually every keyword in the feminist lexicon is used in a similar way. Whether the term being discussed is *misogyny* or *rape* or *patriarchy,* the tendency is to broaden its meaning to cover as wide a semantic area as possible, smuggling the maximum possible ideological contraband within an overcoat of righteousness. The real-world effect of all this is to restrict male autonomy through the criminalization of men's actions. The limitless possibilities for semantic bleaching correspond to extensive prison sentences and crippling fines. The intention is to criminalize *the norm.* Every move that a man makes should send a shiver down his spine, should force him to look over his shoulder, with a panic-stricken expression, wondering, "what new law have I just broken?" Men are to live in a perpetual state of surveillance and presumed guilt – a panoptical existence in which they are repeatedly chastized for doing wrong. That is, according to an invasive, alien moral standard that they are invited to obey, not understand, and certainly not to question or refute.

But when the criminalized behavior falls within the domain of actions in which both men and women engage, the argument requires a corollary that *it is different, and worse, when men do it.* For instance, certain nasty individuals of both sexes engage in *sexual harassment,* but we must understand that when men do it to women, it is *chalk,* and when women do it to men, it is *cheese.* The two, we are assured, are incomparable, regardless of how a victimized man might see things – after all, even in his victimhood, he is blinkered by his *privilege.*

The whole fairy tale is aptly summed up in the feminist mantra, the personal is political. As was discussed last week, the proper context in which this claim should be viewed is the recent history of the Western world. Particular focus should be given to a current within our shared political culture, which has given rise to despotic government and threatens to do so again. How else are we to interpret a statement that all things within the domain of the individual are in fact the business of government? If we do not own or control those things which are *personal* to us, there cannot be anything to speak of that we do own or control, up to and including our lives.

But it would be a mistake to view the mantra simply as a statement of belief, i.e. that its speaker merely *believes* the personal to be political. All manner of people have all manner of kooky theories, and a group of people communicating their *belief* that all aspects of our lives are managed by the state would be about as troubling as tin foil conspiracy theorists or the Flat Earth Society. When a feminist says that the personal is political, however, she is *not* simply stating a belief; she is making a call to action. There are implications hidden within the phrase.

Last week's discussion involved a section on ideologies, and the progressivist assumptions at the roots of Western political culture. To recap, ideologies assume a difference between *how society is* and *how it ought to be,* predicated upon a specific moral view of the world. What this means, as far as feminist analysis is concerned, is that if the personal is *not* currently political, *then it should be made that way.* Practically all feminist innovation consists of making those things which are personal into political matters. The logical end-point is to be found where there are no strictly personal actions, no personal utterances, intentions, thoughts or beliefs; all of these, expressed publicly or privately, would be strictly political. Every decision, down to the minutiae details of everyday life, becomes a political matter for which individuals are held to account, not as individual transgressors, but as members of an oppressive class which must answer for its sins.

'The political' is another one of those *essentially contested concepts* – in other words, it is one of those concepts most open to abuse. It is an elusive idea, which can be grasped but never precisely pinned down – and attempts to do so are rather like trying to grab all the air in an inflatable mattress. One of the things we *can* say about 'the political,' is that it has not always been identified with 'the ideological' – which seems sensible enough, since 'the ideological' is a product of modernity, a relative newcomer as far as politics is concerned.

Once upon a time, 'the political' was a term which referred to Kings, Queens, courtiers and nobles, their struggles and their successions; but certainly *not* to doctrine. That change came about gradually, with the steady fall of religious fervor that marks modernity.

I am aware that I skate close to etymological fallacy, so let me clarify what I am arguing. I am not complaining that there is a *proper* meaning of terms such as 'the political' which has fallen out of fashion. I have previously acknowledged that language is forever in flux. As a corollary, I do recognize that *objectively correct* definitions are something of a rarity. My purpose, in highlighting *linguistic* change, is a correlative highlighting of *social* change! The one rarely undergoes a paradigm shift without bringing the other along. There is immense power in language, to not only reflect but to define the experiential world. If we want to understand how things came to be the way that they are, we should cast a searing torch beam over historic changes in vocabulary – it is here that we will find the notional germ cells that gave rise to the feminist disease.

Such as in the case of 'the political'. Today, everything *controversial* is reflexively considered a political matter. Whether we are discussing a person's unusual lifestyle, or a new work of art that pushes boundaries, or a website that advances an innovative worldview, we feel quite certain that what we are discussing is a *political statement.* The controversial, then is political; or perhaps it would be more accurate to say that the *unusual* is political. Non-conformists of all stripes are prompted to attach some political purpose to their actions or beliefs. The effect of this very public challenge is to lock individuals into a system of pervasive control; stepping out of line makes one into a target.

And this is precisely what feminism requires – for men to stand in line, and to target those who do not. It's a lot easier to pursue the project for increasing the power of women when you can effectively gag those who stand to lose the most from its success.

The flip side to all this is women's exponentially increasing and 'compensatory' license. It is *men alone* whose private lives are to be locked into the system of public control; women, in contrast, are to enjoy the spoils of victory in a new era of female sexual anarchism. Perhaps the only consolation we can realistically take is that despotisms are great generators of spiritual enlightenment among the oppressed. It was the persecution of early Christians that drove pious men and women to live alone in the desert, in imitation of Jesus Christ – it was only in the fifth century that these monastics were co-opted into the Church, having sought a purely ascetic existence as an alternative to the material world that had driven them out. Similarly, the oppressive regimes of the Hellenistic period led many in the Greek city-states to embrace mystical philosophies which advocated turning away from the world. Given that we are well on our way towards feminist despotism, it is not surprising that a parallel development is fledgling, in the form of the Men Going Their Own Way (MGTOW) movement. MGTOW have rejected the Gynocentric demand that men must define themselves according to their sexual prowess. Accordingly unburdened, many MGTOW have

taken up introspective deliberation on the nature of man and masculinity – discussions which are androcentric and therefore not accountable to feminist orthodoxy. At its core, the MGTOW movement turns away from the world – from marriage, children, self-sacrificing employment, even relationships with women altogether – seeking solace from hostile agents as did the ascetics and mystics of the ancient world.

Although I endorse the MGTOW lifestyle, I am conscious that it is not enough – for fulfillment or for survival. Feminism is simply not in the business of leaving men alone. It is a progressivist ideology, which means it just keeps on growing, with *no internal checks* on its own activities; *it has no brakes!* All attempted self-criticism yields to further radicalization. Unable to perceive the world from outside of the feminist bubble, its disciples think and act in an *anti-contextual, abstract fashion.* The only checks on the activities of such ideologies must come from the outside – i.e., from the rest of society. If feminism will not slow down and stop of its own accord, then external agents must build a brick wall in its path. This is a moral requirement – the alternative is to allow it free reign, in which case we will inevitably end up with despotism. Thus far, feminism has proved remarkably *socio-dynamic,* and has faced very little *political resistance* – meaning that the velocity of persecution is set to increase.

I should like to clarify. The word 'feminism' can refer to more than one thing. Most obviously, *feminism the movement* is the not precisely the same thing as *feminism the ideology;* rather, the former is driven by the dictates of the latter. *Feminism the ideology* is a victim ideology, which means that it exists in defense of a certain class of people which has been designated as *the victims.* The dual objectives goals of a victim ideology are, as I have remarked previously:

(1) To equalize with the 'enemy' group;

(2) To forge its own 'victim identity,' separate from and unaccountable to the 'enemy' group.

If objective (1) is ever achieved, then the ideology *simply ceases to be,* which means that *the movement also ceases to be.* The movement, however, is not an inorganic entity which mechanistically fulfills the needs of the ideology. It is made up of *people* who have become dependent upon it, psychologically and financially. The end of inequality, however it was originally measured, would spell disaster for Women's Studies graduates everywhere. For instance, the inability of feminist organizations to admit that rape rates are falling and that false allegations are reaching epidemic levels is down to the losses that would be sustained by ideologues sitting in (usually empty) rape crisis centers. *The ideology cannot be permitted to die* – there is far too much riding on it, namely, *the movement,* and whatever goodies its principal actors have managed to get their paws on. As with many people, the threat of redundancy is enough to bring out a hard-line conservatism, which insists, in this case, on the existence of brand new oppressions still to be overcome. There is an awful lot of money riding on the continued perception that women are disadvantaged. Feminism is not merely a *movement* any more, but an *industry* – aptly referred to by some as *the sexual grievance industry.*

Should this industry crash, it would leave a hole in the purses of career feminists nearly as large as the hole it would leave between their ears. The alternative to continued state support for the overcoming of new oppressions is almost unthinkable. It would not only mean an end to men subsidizing their own persecution – it would also threaten to leave a psychic vacuum in the minds of professional feminists. Whatever would they do, should they be deprived of their blood money?

The feminists do, of course, have a backup plan. I refer you to objective (2). The reason why victim ideologies tend to die hard when equality or even supremacy of the 'victim' group is achieved is this: they shift their aims towards the inherent separateness of the 'victim' and 'enemy' groups, and refuse accountability to the rest of the world. Indeed, any attempt by a person external to the designated 'victim' group, to hold the members of said group accountable for their transgressions, is tarnished as the effort to roll back objective (1) – and the person who dared to raise the complaint will be called any number of amazing names.

A victim ideology is necessarily tripartite in its understanding of time. The past is identified with **Oppression,** the present with **Struggle,** and the future with **Liberation.** This tripartite historiography is a constant. If any one of the three states – **Oppression, Struggle** or **Liberation** – is removed, then we no longer have a victim ideology. It falls apart, owing to its inconsistency. There *must* have been past **Oppression,** as this justifies the present **Struggle,** which also *must* be the case for the present, as a matter of tautology -; what else would we be talking about?

Struggle must be *towards* something, and this is **Liberation,** promised in the future. Below is a diagram of sorts, presented from the feminist perspective:

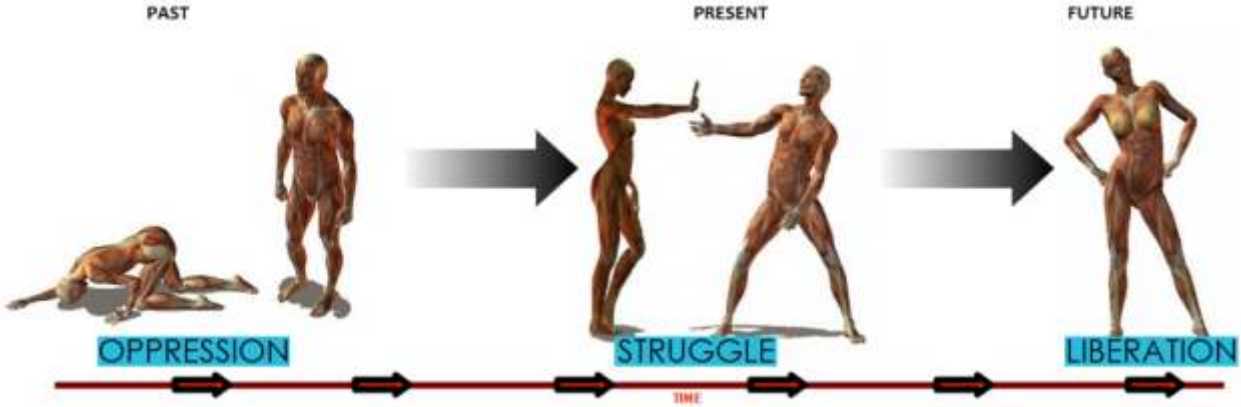

It is a childish caricature, fitting for a childish worldview. Note what is required for the tripartite **Oppression, Struggle, Liberation** to make sense – the actor who did the oppressing, who must be struggled against, and from whom the designated victims shall be liberated. This is, of course, men.
The above picture is presented from the feminist perspective, in which time moves horizontally, from left to right. In the real world, time's arrow is broken. We are frozen permanently in the present phase, and from there, time moves vertically and downwards:

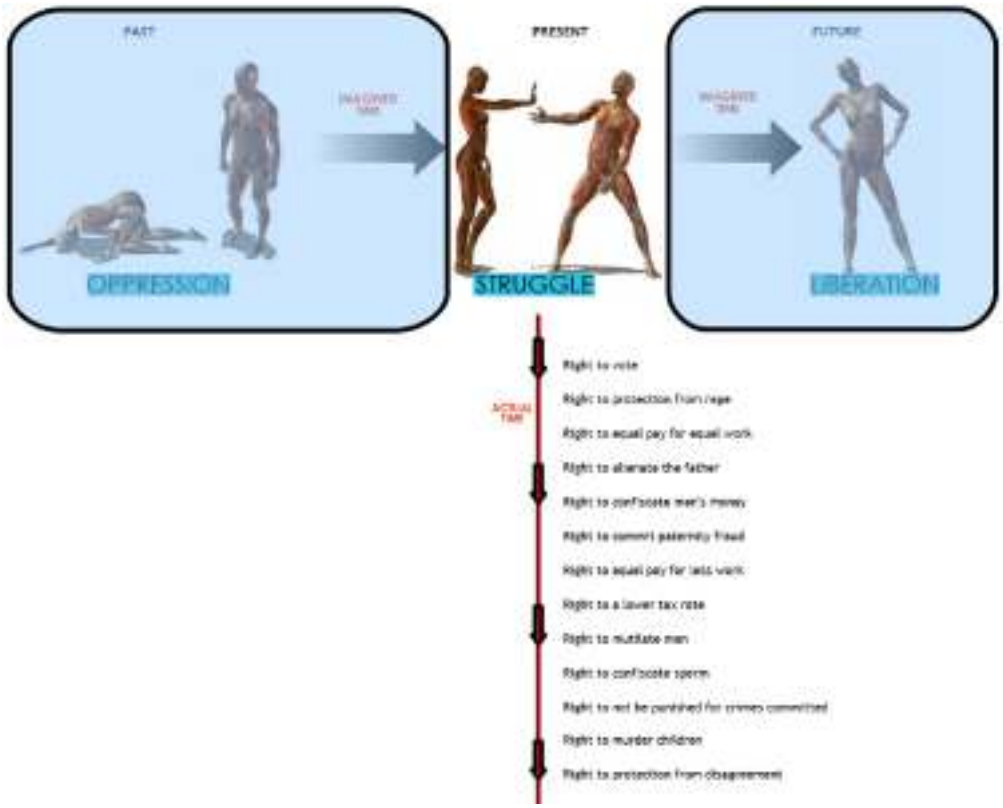

There is simply too much riding on feminism (i.e. the sexual grievance industry) to allow the actual liberation of women to be acknowledged. If it were to be admitted that women are not only liberated, but the recipients of a number of advantages over men, then the *movement* and the *ideology,* and thus the *industry* that is feminism, would become moot. Women's current role, which is perhaps more appropriately described as **Privileged,** is not even conceivable on feminist time. **Liberation** must always remain a future goal, and can never be permitted as a present achievement. Feminism is self-sustaining this way – by forever propelling itself into new **Struggles.** The tripartite understanding of timeis independent of context; it is fundamentally abstract and *anti-contextual.* The tripartite is assumed *before* the truth about the world at any given moment is ascertained, and the facts of the world must then be hammered out into a feminist-friendly shape.

It is of little consequence that all the great **Struggles** have been won. Feminists can just create new ones. And since men are (as the case must always be) the oppressors to be struggled against, it is quite justifiable to take away whatever power they still possess.
Until they possess none.
Adam

Mainstream media admits pay gap discrimination is just made up

Robert Brockway · 20 July 2022 · Archived copy · Original

The website *news.com.au* is owned by *News Corp Australia*, part of the so-called *Murdoch Press*. Feminists often claim the Murdoch Press is anti-feminist or even anti-woman. Articles such as the one discussed here paint a different picture.

On the 13th of July 2022 news.com.au published an article with the title Australia's gender pay gap nears $1b per week, with discrimination the main driver.

Under the title the article stated:

> A new report has found the key driver of Australia's massive gender pay gap is blatant discrimination, quashing the argument of career choice and children.

Well that's a bold claim. Let's see how it stands up to some scrutiny.

Notably nowhere in the article is there a link to the report they are talking about. It seems that this is the one they mean. This is the latest edition of the *She's Price(d)less* series of reports. See what they did there?

These reports are prepared by well known multinational corporation KPMG on behalf of the *Workplace Gender Equality Agency* (WGEA) and the *Diversity Council of Australia* (DCA). Notably the WGEA is a statutory agency of the Federal Government of Australia. If you live in Australia then this is your tax dollars at work.

> Women are being ripped off and short-changed at work and the biggest driver of the $1 billion-a-week gender pay gap is good old-fashioned discrimination.

OK so they've reiterated the title. Now I know this is what the author, Samantha Maiden, wants to say rather than it being some over-zealous subeditor choosing a click-bait title.

> That's the conclusion that a landmark report has arrived at after breaking down for the first time the reasons why women are being paid an average of $2.55 less an hour than men.

This is actually the fourth edition of the report. They've all pretty much said the same thing. The idea is that KPMG prepares a new report every few years, largely repeating the last report, and then sends the WGEA & the DCA a big bill. Good work if you can get it.

> For years, the reasons for the pay gap in Australia have been speculated about with anecdotal claims that women taking time out of the workforce to have kids or a preference for working part-time is the reason men earn more.

She's confusing anecdote with data. Even the report she's talking about attributes the majority of the difference to factors like these.

> But the new report has found a big chunk of the pay difference has no legitimate reason.

Actually the report has found that a big chunk of the pay difference cannot be explained, which isn't even remotely the same thing.

> That's why researchers say there's no other explanation other than discrimination.

Given that this sentence is predicated on the last sentence and that the last sentence is wrong, this one is on pretty shaky ground.

> In 2020, women were paid an average of $36.89 an hour, compared to $39.44 for men – a gap that increased during the pandemic.

Stunningly, different people doing different jobs are paid different amounts.

> And while it's true that taking time off work to have children is a contributing factor, it's not the only driver of the pay gap.

Actually that isn't a significant factor anymore. The fertility rate in Australia is now 1.58 births per woman well below replacement levels at 2.1. Even women leaving the workforce to raise children full-time should only be gone for a few years.

> A breakdown of the $2.55 hourly pay gap estimates that 51 cents of the hourly pay gap could be explained by women tending to take more time away from paid work to raise children.

There you go.

> Another 27 cents up is as a result of more women working part-time and another 50 cents was attributed to different types of work favoured by women.

You're getting there. Remember how we keep talking about women's choices?

> In other words, women working in lower-paying jobs such as nursing or teachers rather than the mining industry.

That's right. Anyone paying attention will notice that research has consistently pointed out that women tend to maintain a better work-life balance than men do. This will necessarily lead to women taking lower-paying jobs. As rational actors women should have taken the highest paying jobs that otherwise satisfy their requirements.

> According to the report, 91 cents of the hourly pay gap – or 36 per cent – cannot be explained using measurable data. As a result, the report's authors to put a big chunk of the pay gap down to gender discrimination. *(sic)*

Well there you have it. Even the Mainstream Media is now admitting that WGEA, KPMG and the DCA are simply defining some of the unexplained component of the earnings gap as discrimination. I picked this up in the previous report in 2019 and wrote an article about it. Last time around the media didn't want to know. This time they're openly admitting it.

> The new research released today by KPMG, Diversity Council Australia (DCA), and the Workplace Gender Equality Agency (WGEA) has found that the national pay gap is estimated at $966m per week or $51.8b per year.
>
> "Australian women are among the most educated in the world. Yet despite many years of higher educational attainment than men, and women working more than ever, the gap between women's and men's earnings hasn't significantly budged," said Lisa Annese CEO Diversity Council Australia *(sic)*

It's important to avoid confusing education with years of formal schooling. This discounts the value of informal

education and also erroneously implies that all formal education is of equal value. It isn't. An engineering degree is worth more, to the individual and society, than a gender studies degree.

> "This latest report shows that discrimination against women remains the single biggest driver of the gender pay gap, followed by the combined impact of family, unpaid care and time out of the workforce. Women's overrepresentation in certain industries and occupations also continues to be a significant driver of the pay gap and for the first time in this series, this report includes analyses of the gender pay gap by industry and income quintiles."

[Apparently a further quote from Lisa Annese.]

The report does not show that discrimination against women remains the single biggest driver of the gender pay gap. The report states that it *assumes* this. That's right, the report uses the word *assumes*. They claim this comes from decomposition analysis of an older data set, but if that was the case then surely they would have *derived* or *inferred* the proportion of gender discrimination. They don't use either of these words – they make it clear that they simply made an assumption. This can be found in a footnote on p12 of the PDF. All readers are encouraged to check this for themselves.

> Other key pay gap drivers are caring for family and workforce participation (33 per cent) and the type of job and industry sector of employment (24 per cent).
>
> One of the biggest things companies can do to close the gender pay gap is offer greater transparency on the pay gap within organisations.
>
> That means undertaking gender pay gap audits and analysis and publishing the findings.
>
> "Actions employers can take today include undertaking gender pay gap audits and actioning findings, increasing the share of women in leadership positions, and enhancing availability and uptake of parental leave and flexible work by men and women," said Mary Wooldridge the Mary Wooldridge, Director Workplace Gender Equality Agency (WGEA),…

We should definitely have more gender pay gap audits. These audits have often resulted in men's incomes going up alongside women's.

Several years ago I wrote an open letter to the WGEA. Not long after, they responded. In their response the WGEA pointed out that when *Energy Australia* conducted such an audit 350 women, and 80 men received pay adjustments.

When the *British Broadcasting Corporation* conducted an audit more men than women received a pay rise.

> As women progress in their careers, the shock research finds the pay gaps actually gets worse.
>
> It reveals that women at the start of their career experience a pay gap of 6 per cent but as they progress through their careers to top management levels, the pay gap increases to a high of 18 per cent among the top 20 per cent of salaried workers.

And so this article ends rather abruptly. Poorly written and edited, it is full of factual errors. Even by the standards of modern journalism I'm disappointed that an article this bad would make it on to news.com.au. The arguments made in this article are so weak it would have been better not to raise them at all.

In case news.com.au ever decide to fix or alter this article, an archived copy can be found here.

Bad Relationship: The Emptiness of the Therapeutic Alliance for Men

Dr. Douglas W. Texter · 21 July 2022 · Archived copy · Original

I don't like therapy. It's never worked for me. Some people would say, "That's because you haven't found the right person."

They would be right.

I haven't, and recently it dawned on me when I was reflecting about why I've never found therapy useful: I never will find that person because of the nature of therapy itself.

Across treatment modalities, therapists proclaim that the most important factor in outcomes is the strength of the therapeutic alliance or relationship.

It's exactly the therapeutic alliance that I've never been able to build. Is the reason for this lack of connection that I'm an emotional weenie, an introvert, and a misanthrope?

No, I'm an English professor.

My stock in trade consists of teaching the work of people who make a living producing emotions, either in literature or works of rhetoric. I've even produced a few pieces of fiction and non-fiction that have evoked pretty strong emotional reactions on the part of readers. I work productively each year with hundreds of students and, for the most part, enjoy teaching them. Through the course of my life, I've enjoyed many, many tight friendships. I have served as a volunteer at a Catholic Worker soup kitchen. As an alumni admissions interviewer, I've enjoyed talking with hundreds of applicants for admission to the University of Pennsylvania, my alma mater. I've also served as a reader at three Catholic Churches. I've read to crowds of over 2000.

I like people, and I'm very verbal. Some of my students and interviewees have said I'm a good conversationalist.

I try.

Yet, I've never made a connection with any therapist. And I never will.

I suspect that many men have experienced this lack of connection, and this non-bonding is the real reason why men don't seek or stay in therapy. The word on the street, of course, is that men don't want to seek help for their problems.

I don't actually believe that.

When my Fiesta makes strange noises, I motor over to the Ford Garage. Last year, when my right leg wasn't functioning very well, I limped to the office of the nearest orthopedic surgeon. When my cat began yowling and fell over, off to the emergency vet clinic we sped.

I get help when I need it. I think most men do.

The trouble is the nature of the help that therapy offers, especially to men.

In 1979, the therapist Edward Bordin described what he termed the "therapeutic alliance." Bordin opined that this relationship has three parts: agreement on the goals of treatment, agreement on the tasks, and the development of a personal bond made up of reciprocal positive feelings.

It's the third element of the therapeutic relationship that I've never really understood, the bond. While I've tried therapy a few times, I was always deeply impressed by the utter lack of bond I've had with any therapist.

Why is that?

It's that it is impossible for me to form a bond with a therapist. I think it's impossible for most men. The reason for

this impossibility stems from the way I form non-romantic bonds with people outside of therapy. For me, there are several bases on which I form anything resembling a trusting relationship with someone. Those are the following: shared experience, shared values, shared sensibility, shared interests, shared sense of humor, and shared intellectual life. I haven't experienced any of these commonalities in a therapeutic session.

And I rather doubt I will.

These are exactly the qualities that are missing from any therapeutic relationship, and they always will be.

The therapeutic relationship, from what I can tell, is based on nothing but sales techniques and, ultimately, word salad. There's no depth or genuineness to it. It's precisely this lack of depth that makes it not a true connection.

If you think I'm being cynical, let's take a look at a British therapist, Mark Tyrell, who on his Youtube channel outlines ways in which a practitioner can build a therapeutic relationship.

He begins with what I will call the Big Three: Mirror, match, and lead. To his credit, Tyrell is honest about where these techniques come from: sales and marketing. They probably also have their origins in interrogation techniques, especially in what the FBI calls sympathetic interviewing.

Mirroring is using other people's words so that they perceive (and that's the key word here) that you and they are on the same page, whether you really are or not. Matching, which, as I'll explain in a moment, I've done, becomes a little spooky. With this technique, not only do you use the other person's words, you imitate his or her posture, gestures, and, if you're really on your game, even breathing patterns. Finally, once you've mirrored and matched, you're ready to take control of the interaction and lead.

All of this constitutes a relationship based on real mutuality?

Of course, it doesn't.

I know that these techniques don't really lead to anything building into a true relationship because I've used them myself fairly successfully. When I was in college and in graduate school, I earned money not by flipping burgers but by serving as both a door-to-door and phone fundraiser for non-profits such as Ralph Nader's Public Interest Research Groups, Greenpeace, Cleanwater Action, and Michael Harrington's Democratic Socialists of America.

Do you remember those annoying young people who would, clipboards in hand, knock on your door on summer nights and ask for money? I was one of them. Say what you will about the groups I've mentioned above, but one of the things they are stunningly good at is teaching 18-year-olds techniques that any interrogator would love to know. One of the first techniques we learned in training was "Mirror the door." Give the impression that you agree with them on everything. Try to imitate their speech patterns. Of course, you're mirroring after you've already done a fair bit of reading of the situation. As a canvasser, I learned to read signs that most people wouldn't think about: what kind of car was parked in the driveway? Volvos are the best. What stickers were on the bumpers? Were there windchimes on the porch? Checks and chimes go together. Did the living room have bookshelves? Readers are givers. Were there clues about occupation? Teachers and lawyers were best; physicians were the worst.

In addition to mirroring speech patterns, I was taught by one of the best fundraisers I've ever met how to match. I will never forget Lucas, a manager at Citizen Action Membership Center in Minneapolis. He and I did a role play that the interrogators at Guantanamo would have envied. I answered the fictious phone. After hearing his brief introduction, I said, "How you dooin?" Beginning to match and mirror me immediately, Lucas said, "How you dooin?" I heard him slow down to match my speaking speed. I noticed that his chest movements were matching mine. Lucas was a good teacher and fundraiser. I sat beside him on nights when he brought in thousands of dollars by mirroring, matching, and leading.

The trouble is that these three techniques are great in getting a short-term result: a check at the door or a credit card number on the phone, or, in darker circumstances, a confession. But, as I know, you're not really getting to know the other person in any real way, and are you building a relationship? Not in the least.

Indeed, I once had the experience of following behind the next year in a canvassing cycle one of the best door canvassers I had ever met: Brian. He was the sort of person who never missed quota and who would vow not to leave a person's front door without getting a check. He would mirror, match, and lead potential donors into submission.

But if you had to canvass a turf that he had done the year before, doors slammed in your face. People remembered him and not in a good way. He hadn't built a relationship with anybody; rather, he had destroyed the turf by bludgeoning people with the Big Three.

Departing from Brian on a porch in Minneapolis and returning to Mark sitting in his therapist's chair in England, I am willing to argue that the mirroring offered by therapy results in, at best, a shallow trust and, at worst, a feeling of being manipulated.

Interestingly, Tyrell offers another technique beyond the Big Three, one that he says is sure to build a solid relationship with a client. He says that a therapist can talk about the interests and experiences of the person even if the therapist doesn't share these interests. Once rapport is established through faux bonding, the therapist can lead the person.

Fake it until you make it.

Tyrell argues that to bond, all the therapist needs to do is listen to the person and just use terminology from that person's interests.

If, for example, someone is a bowler, the therapist could say that he has a technique that is right up the person's alley. If somebody is a soldier, the therapist could talk about going into battle together. This use of words seems to me to be condescending and manipulative: form without substance.

What's objectionable here is that Tyrell doesn't seem to advocate actually understanding the person; such a task might entail listening; reading; and seeking out, where possible, experiences similar to the ones engaged in by the client. In other words, the therapist would have to work at it as anybody in any normal relationship would. Tyrell, though, isn't really seeking deep mutual understanding; rather, the therapist simply wants the client to perceive that the therapist understands him or her.

Moving for a moment from therapy to my own field, as an English professor, I had to go through a fair amount of pedagogical training in my PhD program. Newbie instructors, who don't know very much about their subjects yet, are taught a range of, to be honest, rather dubious pedagogical techniques: written student self-reflection, small group discussions, and large group discussions. And of course, there's the kicker. When a student asks a question the professor doesn't know the answer to, the professor can say, "What do you think?" An instructor uses these techniques when he or she knows little about the subject under consideration. An article I read in graduate school called these techniques "clinical practices." The article contrasted these against disciplinary mastery. The article said that, in all cases, disciplinary mastery trumps clinical practice in teaching.

For example, I have taught courses on dystopian literature. I won a 25k fellowship in graduate school to write my dissertation on the subject; I read about 100 dystopian and utopian novels, and I read quite a bit of the secondary criticism. I've published several articles on the subject. Much to the amazement of my students, I can quote lines at length from both 1984 and Brave New World. I have disciplinary expertise in this sub field and don't have to resort to pedagogical parlor tricks in order to talk with students about dystopian novels.

If I'm going to allow somebody to give me advice about shaping my personal life, I'm going to want to know that person well, and I'm going to want them to know me and not just parrot back throw-away lines or faux agreement with my world views or the way I think. Such behavior doesn't build trust with me; it destroys it.

In addition to Tyrell's work on the web, there are several fascinating videos about the therapeutic relationship made by the late Jeremy Safran, a former therapist and professor at the New School of Social Research in New York. In a bit of tragic irony, Safran was murdered a few years ago by someone who broke into his house. I don't know the

details, but if Safran tried, as I would have, to talk with his assailant, he failed miserably and was bludgeoned to death.

He doesn't do much better on Youtube.

In one video, Safran role plays a session in which a woman is unhappy with therapy because she feels like she's not getting anything out of it.

"I don't know. It sucks. This therapy, I'm not getting anywhere. Like it's not doing anything."

Safran makes three grunts, which I think are affirmations. He replies: "My sense is you're trying to say something but kind of gave up there."

To my way of thinking, she didn't give up. She said she's not satisfied with the service he's rendering and which she's paying for.

Safran doesn't say what I expected: "Why are you unsatisfied? Is there something you would like me to do that I'm not doing?" Both of these would be statements I would expect from any professional whom I'm paying. They're also what I would expect from a friend or partner.

She says that she's disappointed that she came to therapy and is not feeling better. Her feeling seems quite reasonable to me. If this were a real session, she would have paid by now hundreds if not thousands of dollars. When money changes hands, there's an expectation that effective service will be rendered.

Safran seems a manipulative genius here. He turns her concerns, which he never addresses, into a conversation about the woman feeling uncomfortable confronting him. He says, "Part of it sounds like you're concerned that I'm going to think you're blaming me."

Of course, she's blaming him.

She says that she "feels like I'm alone in this therapy. I've been coming here and trying, and I'm not getting anything from you."

He replies that this information sounds important. "It sounds like it's hard to say this to me. You're feeling angry at me."

He's telling her how she feels, which I have always found to be an obnoxious practice.

"I'm glad we're talking about this. We're talking about it," Safran says.
"I'm feeing a little anxious. It's better that it's out there," the woman replies.

"At least it's out there. We can go from here," Safran says.

Where I would go from here is straight out the door.

In this conversation, which has lasted five minutes, Safran has mostly engaged in mirroring and telling her what her feelings are. Before his tragic death, Safran was regarded as a leader in the field of research on the therapeutic relationship and fixing ruptures. His work is heavily cited. In other words, he was one of the best, both as a researcher and a clinician.

I would hate to see one of the worst.

My own reaction to this role play is that I would have walked out of the room after about two minutes. There was no ownership of Safran's role or professional responsibility. Indeed, I didn't even feel that he was expressing himself as a real person. He seemed really flat and offered no solutions. There was no content here at all, just mirroring.

I understand that therapists might say that I'm missing the point: that Safran was acknowledging the feelings of someone who has trouble expressing herself in relationships, that this acknowledgment is the real service that

Safran was performing: hearing her.

I might argue that he's deflecting. More important, for me, the value of simply being heard is not really very high. And I expect that that's true for most men. That's nice that you hear me and that I hear you. But the questions that are far more important to me would be the following: Do we agree? What are we going to do based on the fact that we hear each other?

Don't validate my emotions; validate my parking.

I would find this mirroring almost offensive. Especially offensive is the use of "It sounds like." If you listen very carefully to what Safran is doing, he's slightly changing the subject of the conversation from his behavior and apparent professional failure to her feelings. I would find such a move smarmy and manipulative and would end the interaction almost immediately.

In an experience I had with a therapist, I told him that I wasn't happy with what he was doing and felt I was wasting my money. He replied: "I'm sorry you feel that way." In the online article from Candidly about how to apologize, Audie Metcalf writes, "If you notice that you say things like 'I'm sorry you feel that way' or 'I'm sorry if I hurt you,' congratulations, you are the reason articles like this exist. You're not there to apologize for their feelings. You're there to apologize for your own actions and words, and being thoughtful about how to express that is paramount in helping them to feel acknowledged, not belittled."

The website Drive Thru goes even further than Metcalf by saying that "I'm sorry you feel that way" is a non-apology. "When someone says, 'I'm sorry you feel that way,' it's not a real apology. Why? Well, let's parse it out. 'I'm sorry YOU feel that way,' places the blame back onto you. They're not actually sorry you feel that way. They're sorry that your emotions are causing them a problem. So, the blame is shifted back onto the receiver."

The anonymous writer at Drive Thru actually terms the use of non-apologies a form of gaslighting: "It's a way to emotionally abuse another person and victim-blame them for basically having feelings. This type of fake apology makes the receiver feel like their emotions aren't valid and that they're the one with a problem."

So far the therapeutic relationship seems to be about mirroring, matching, leading, and gaslighting.

Could it get worse?

Unfortunately, it can.

On the Youtube channel Research 4Psychotherapists, Dr. Juan Martin Gomez Penedo from Universidad de Buenos Aires identifies two kinds of ruptures: avoidance/withdrawal and confrontation. For avoidance ruptures, he recommends refocusing the client back on the conversation at hand. Slightly more serious is his recommendation for dealing with confrontation ruptures. These are ruptures that occur, as in the Safran example, because the client isn't happy with treatment or offers a criticism of the therapist.

Penedo says that psychotherapists should "communicate with the patient what we're feeling so he can empathize with what other people are feeling in interpersonal relationships." He views the rupture as an opportunity to show the patient what he's doing wrong in his other relationships. In other words, the only reason someone might object to something the therapist does is because the client is having problems in other relationships.

Is something missing here? Yes, and one commentator on the Youtube video nailed the problem down perfectly: "I find it concerning that you make no mention at all of the need for the therapist to consider their contribution or responsibility for a rupture." Penedo never offered a response to the commentor.

So, if the communicative parlor tricks don't work for me to build a relationship or bond, what does?

Precisely the things I outlined at the beginning of this essay. And because of the nature of the therapeutic relationship—except maybe in relational therapy, which has its own ideological problems—the entire encounter is boundaried so that the client learns very little about the therapist. There's no grounding for any bond.

In the remainder of this essay, I will briefly describe the ways in which all the criteria I customarily use to establish a trusting relationship are absent in therapy.

Shared experience. One of the ways I bond with people is having gone through something with them: employment, education, travel, shared volunteer work, shared recreational activities, or, in my own professional world, a shared classroom experience. If we've taken actions together, the other person and I know how we react. I also learn whether the person is worthy of my respect. I suspect that many men believe what I do. I learn about you not through your words but through your actions, the way you conduct yourself, how you spend your time, your accomplishments, and, maybe more important, your failures.

Now, one of the pioneers of therapy, Carl Rogers, said that necessary to forming the bond is unconditional positive regard. I find this prescription disingenuous. Certainly, if one is reasonably healthy, one doesn't wish ill of anyone, and one hopes that the other person does well for him or herself. In the Buddhist tradition, unconditional positive regard is called loving kindness. One of the Lam Rim exercises I use when I meditate asks me to consider everybody my kind mother. While I can do this, this technique doesn't mean that I'm going to get along with or be understood by everyone. I can feel goodwill toward somebody but not particularly want to spend any time with him or her.

Shared values. Since 2018 in the United States, it's been clear that I will never have shared values with any therapist who is a member of the APA. In that year, the American Psychological Association basically declared war on heterosexual men in their then-new treatment guidelines. The guidelines begin by saying that masculinity is socially constructed. I might argue that different expressions of it are, but some of it is biologically based: the protector-provider impulse seems to be universal for men. The guidelines say that "in Western culture, the dominant ideal of masculinity has moved from an upper-class aristocratic image to a more rugged and self-sufficient ideal (Kimmel,2012). The citation here is significant. The author is Michael Kimmel, a former sociology professor at Suny Stonybrook. A male feminist who told men that their relationships with significant others would be so very strong if men only shared in housework, Kimmel retired from teaching after being accused of sexual harassment of one of his own female graduate students.

I couldn't make up such irony if I tried.

Since I am a straight only child of two teachers who stayed together and didn't divorce, it's pretty safe to say that my masculinity is somewhat traditional. The APA guidelines say that my "traditional masculinity ideology can be viewed as the dominant 'hegemonic' form of masculinity."

I'm hegemonic?

When did I start being hegemonic? Isn't that what Vladimir Putin is? I don't feel hegemonic. If I'm hegemonic I want to live better than I do, with a castle, tanks, and an honor guard, not in a one-bedroom apartment with a cat.

The guidelines go on to say how privileged I am: "In the aggregate, males experience a greater degree of social and economic power than women or girls in a patriarchal society." These statements reek of the worst of my graduate school experience. I'm a Gen Xer; with a few exceptions, almost all of my work supervisors have been females, who make more money than I do. When I left graduate school and tried to get a job as a professor, I watched female classmates—who wrote dissertations on such scintillating topics as menstruation in Shakespeare and feminist laughter—get multiple offers. What did I write about: just George Orwell and the future of western civilization. At one school at which I served as an adjunct instructor, I was told to not bother applying for a fulltime job because they already had enough white males.

Clearly, I do not share the institutional values of the American Psychological Association. I would never trust a therapist who is instructed to see me a representative of an oppressor class. Why would I bond with anybody who sees me basically as the enemy?

The simple answer is I wouldn't.

Beyond values, if I'm forming a relationship, I look for shared interests or experience. Shared interests might indicate that the therapist and I have shared personality attributes, that he or she and I might be able to understand each other because of what we've done. My interests are wide. I teach English. I've lobbied for Amnesty International. I interview for Penn. I've flown gliders as a student pilot. I've worked for a couple of US political campaigns. I've been a literacy tutor. I've worked as both a copy editor for a major US medical publisher and a developmental editor for a major textbook publisher. I coordinated a birthday-cards to Death Row Inmates project for a local Amnesty group. I've published some fiction and essays. I've backpacked across Europe and have experienced a few war zones: Guatemala, Northern Ireland, and Yugoslavia.

The problem is that I've never really met a therapist with very wide interests or experience. And I certainly haven't met one with a sense of adventure or even with political sensibilities (and I don't mean wokism, either. I mean real politics.). Most therapists that I've met have seemed pretty bland to me. I've also met off-duty therapists at retreats. Again, most of them seem pretty blah, not people I would ever cultivate friendships with. If that's the case, then there really is no grounding for any emotional bond. My sense is that most therapists today see themselves as small business owners, not as intellectual explorers or pioneers like Carl Jung, Sigmund Freud, or Ernst Becker.

I'm just not that into them.

Finally, and I know I run the risk of sounding pretentious here, one of the ways I bond with somebody is through a shared intellectual life. I don't say this because I'm an English professor. I don't over identify with my professional role. That role will end eventually. Barring Alzheimer's, my intellectual life won't. However, since I was about 14, I've actually had what most people in the US don't really have: an intellectual life. And this intellectual life shapes me and affects how I view the world. In high school, I read social contract theory by writers like Hobbes, Locke, and Rousseau; Kant's categorical imperative; and John Rawls' Theory of Justice. In college, I started reading Harper's and the Atlantic. And I became deeply interested in the work of Paul Fussell, James Kincaid, Wendell Berry, Bill McKibben, and William Gass. Among the most recent books on my Kindle are John Taylor Gatto's Instruments of Mass Instruction, William Hartung's Prophets of War, Erich Fromm's You Shall Be as Gods, Andrew Cockburn's The Spoils of War, and Chris Lehman's Rich People Things. These aren't what I read for work or work-related writing; they're what I read for "entertainment." I've never met any therapist who has any kind of intellectual life beyond self-help books.

In conclusion, the therapeutic relationship is not one that I think is possible for me or for most men. It seems to be a relationship that is based on a smarmy Carl Rogers notion of positive regard and manipulative techniques most appropriate for financial advisors or interrogators. And, frankly, the very qualities I need to bond with someone are absent in the therapeutic relationship, which seems to me to be quite empty. Finally, in the United States at least, the values of most therapists construct me as a deeply flawed human being even before I open my mouth. That attitude is certainly not one of my values.

In the final analysis, I have say to therapy as a whole: I'm just not that into you.

Exposing the TRUTH about Medical Circumcision Informed Consent

AVfM Video Source · 21 July 2022 · Archived copy · Original

https://www.youtube.com/watch?v=DcfyCpRUlFY

Hannah Wallen Interview with Vernon Meigs

Vernon Meigs · 22 July 2022 · Archived copy · Original

Lecture 8: Chasing Rainbows

Adam Kostakis · 24 July 2022 · Archived copy · Original

> Equality, rightly understood as our founding fathers understood it, leads to liberty and to the emancipation of creative differences; wrongly understood, as it has been so tragically in our time, it leads first to conformity and then to despotism. – Barry Goldwater

What is it that enables us to live meaningful lives? This is a question with a long history, and after more than two thousand years of scratching our heads, our species is not much the wiser. Answers fall just as easily as they are formed. Perhaps the only real wisdom to be imparted by centuries of soul-searching is that the solution cannot be reduced to the realization of only one value. Efforts to bring about a social system based upon the realization of one value in particular – be it religious doctrine, the will of the nation, or social equality – have invariably resulted in widespread repression, and not the golden age of peace and virtue as postulated by their ideologues. In contrast, those societies which have managed to create and maintain the space for people to actually live what they might call 'meaningful lives' are those which have kept a number of values in balance. This is not a very exciting solution, but it is better to be dissatisfied with the great mysteries of life than to be enserfed or 'disappeared' by a regime in pursuit of a more enticing dictum.

Whatever the case, the argument for autonomy seems convincing – balanced, as it must be, against other values. It is difficult to see how one's life could be considered meaningful where one does not possess even the most basic rights of self-determination. On this point, I am superficially in agreement with the feminists, who have made autonomy (and not equality) their guiding principle. Of course, in their case, it is only women's autonomy that matters, and this is to be extended as far as possible. Nevertheless, we do agree that autonomy, in and of itself, is *a good thing,* although I would qualify my support with the corollary that it must be balanced against other values so that it does not become *license.*

It is the most spectacular irony, then, that so long as they remain feminists, women will never knowingly taste freedom. Feminism is a victim ideology which freezes women perpetually in **Struggle;** it cannot afford to indulge in **Liberation,** else the game is up. To continue playing, feminists must imagine that they are under the control of external forces which are responsible for every fate that befalls them. They have a name for this mass delusion: *The Patriarchy.* Every bad decision, every unwanted consequence, every minor inconvenience can be traced back to this mystical, mythical and invisible system of control which exerts influence over women, in much the same way that animistic tribes explained severe weather phenomena by reference to angered and vengeful deities. If feminists are to pretend that **Struggle** is still relevant, then it cannot be admitted that women are in control of their own actions, for this would imply that they are free moral agents. Women must be made to believe that they are delicate vessels being tossed about in an ocean storm, with navigation and steering rendered futile, and no land in sight. Perhaps we could contrast this to the MGTOW movement, which resembles a series of wooden canoes, light but durable, whose occupants paddle alone on calm seas – for the time being, at least.

Even when women are privileged beyond their wildest dreams – which is inconceivable in feminist theory – they still may not be considered free. Women are not permitted to enjoy freedom; it *must* be denied for the ideology to survive. It *must* be reiterated, until it comes to mind reflexively, that "we still live in a patriarchy," and "women are still not yet equal," and so forth. Feminism's adherents can never rest, because they will not allow themselves to. They are forever chasing rainbows.

They are mentally barricaded in, shut off from the very world that they impose their designs upon. They are forced to conceive of themselves forever **Struggling,** lest they become **Liberated,** and therefore irrelevant. As I said last week, a tripartite perception of history (past as Oppression, present as Struggle, and future as Liberation) is a constant of feminism, and this is decided upon in advance of the facts. Regardless of context, the present is **Struggle,** with **Liberation** perpetually set some way off into the future. As the proverb states, *tomorrow never comes.*

As I have mentioned previously, feminism is fundamentally anti-contextual, deciding upon the story in advance, and then fitting the facts around this. The process is simple. Take the key points about the given situation, and through the use of dislogic, eristic, moral relativism, symbolism, self-contradiction and dreamlike fantasy, frame the discourse as one in which women are moving from **Oppression** to **Liberation,** but will not get there without feminist **Struggle.**

This is not to say that feminism operates statically. The first step in the process just described is to draw in the facts from real life. If feminists did not do this, their preaching would have zero appeal to the non-feminist sector, because it would seem to have no bearing on the experiential world. Feminism is anti-contextual in the sense that the story is decided prior to the facts, but it is nevertheless dependent on the context of any particular situation. The real life context must first be experienced and understood, and only then can it be co-opted into feminist discourse. To take a clear example, feminists in the United States today do not agitate for women's right to vote. They would get nowhere if they did, because, having the vote, they have nowhere else to go (in this regard). The franchise is not now a relevant issue in the context of the real world. On the other hand, the fact that most business leaders are men will be verified by most people's experiences of the world; this, then, can be drawn into feminist discourse, as an example of **Oppression.**

Forgive me for being overly simplistic. It must be made clear how the process of manufacturing **Struggle** is playing a pivotal role in the changing nature of *rights.*

What is a right? As it has typically been understood, a right is a claim which, in usual circumstances, is inviolable. In other words, if I have a right, then I have some kind of claim – the permission to do something I wish to do, or to be protected from something I do not wish for – and other individuals may not deprive me of this claim. To take a clear example, I have the right not to be assaulted – other individuals are not permitted to assault me. They may do so nonetheless, in which case they have transgressed against my right; they have done what they are not permitted to do, and prevented me from doing (or avoiding) those things which I am permitted to do (or avoid). Accordingly, I am permitted to seek recompense for the violation of my right.

A theory of rights requires an enforcer, in order to prevent rights transgressions and provide recompense to those whose rights have been violated. The enforcer that we are familiar with is the state, particularly those institutions

involved in the creation and practise of law: the legislature, the judiciary, the police force, and so on. It is necessary that the state possesses the monopoly on the use of force, else its rule would go unenforced, and there would be no deterrent against rights violations. In an extreme case, the citizens may rise up and overthrow a weak state, subsequently instituting their own form of justice which may be far from impartial. Max Weber famously described the state as "the monopoly of the legitimate use of force." I have left out the word 'legitimate' from my definition here, because it strikes me as an entirely subjective judgment, not to mention an inevitable one from the point of view of those in control of the state. Those who seize power and use it to persecute one section of the population will surely believe their own monopoly on the use of force to be legitimate – indeed, they will most likely believe their own use of force to be of greater legitimacy than that of the regime which they deposed, no matter how that regime conducted itself.

Note that there is no inherent limitation to the concept of rights; there is no in-built brake system. There can never be a point where we say, "now we have all the rights." There will always be potentially more rights that we *could* possess. That is not to say we categorically *should* possess more rights. The full possession of all *conceivable* rights would be an inconceivable license – total autonomy, in which all claims would be permitted. This would mean that the individual with license would be free to violate the rights of others. In this case, the rights of others would be meaningless whenever they encounter the licensed individual. Logically, all people cannot have total possession of all rights, because each would be permitted to infringe upon the rights of all the others – which means that nobody's rights would be secure, and the strongest individual or group would be entitled to establish arbitrary rule by physical force alone.

Clearly we need limitations, and the Constitution of the United States of America is the exemplar in this regard. As the finest statement of personal liberty and representative democracy the world has ever known, it exists to protect a number of fundamental rights from being overturned by the strongest collection of individuals – namely, the government. Laws may come and go, but so long as the constitution is upheld, the foundational rights of the individual citizen are set in stone – or, at least, are extremely difficult to remove or alter. Where a government repeatedly violates its own constitution, it (ideally, at least) runs the risk of being overthrown by an uprising of citizens, who would, together, form a stronger collective.

The United States Constitution, adopted in 1787, built upon the liberal philosophy of the time, most especially that of John Locke. Sections of the Declaration of Independence, signed eleven years previous, are more or less lifted from his *Second Treatise of Government.* The ideas expressed in this work are not those of the liberalism we know today; they sit somewhere closer to what we would now term *libertarianism.* It was only in the second half of the nineteenth century that liberalism underwent the profound transformation into the collectivist ideology we more readily associate with the term today.

In his 1859 text, *On Liberty,* J. S. Mill introduced a new articulation of the traditional liberal moral defence of individual rights. It runs something like this: *individuals have the right to do whatever they choose, so long as this does not harm others.* Mill exercised caution when considering the application of this principle: one would not be harmed, for instance, by losing in open competition (e.g. the free market). Following Tocqueville, he voiced concern that democracy, if unmoderated, could devolve into majoritarian tyranny.

We may thank the successors of Mill for the perversion of individualist liberalism into a collectivist and

authoritarian philosophy. It was one small step from Mill's axiom – *individuals have the right to do whatever they choose, so long as this does not harm others* – to the doctrine of New Liberalism: *if I cannot do what I would otherwise choose, then somebody must be harming me.* It was the self-proclaimed 'liberal socialist,' Leonard Trelawny Hobhouse, who built upon Mill's premises and added a new twist: that freedom is not good *in and of itself,* but must be subordinated to some higher end. It follows that any freedom which is not subordinated to this higher end is not morally justified. It was the social radical Richard Henry Tawney, building on this development, who advocated an egalitarian society based on the premise that "freedom for the pike is death for the minnows" – in other words, that certain identifiable groups are not deserving of equal autonomy, but must have their share restricted. It was Lester Frank Ward who disavowed the individual altogether and argued that the state should direct all social and economic development, including the happiness of its citizens. Perhaps most tellingly of all, he was an enthusiastic supporter of the notion that women are innately superior to men. To quote an especially relevant passage:

> And now from the point of view of intellectual development itself we find her side by side, and shoulder to shoulder with him furnishing, from the very outset, far back in prehistoric, presocial, and even prehuman times, the necessary complement to his otherwise one-sided, headlong, and wayward career, without which he would soon have warped and distorted the race and rendered it incapable of the very progress which he claims exclusively to inspire. And herefore again, even in the realm of intellect, where he would fain reign supreme, she has proved herself fully his equal **and is entitled to her share of whatever credit attaches to human progress hereby achieved.**

The purpose of this detour into the changing nature of rights was to hone in on the historical developments that precipitated certain aspects of modern feminism. Some contributors to the Men's Rights Movement have somewhat abstractly attacked 'modernity' and 'Enlightenment values.' This is fine if they are intending to attack individual autonomy in general, but we must look more carefully if we actually want to get to the root of the problems facing men, as men, today – which, I would argue, coalesce into the deprivation of male autonomy. It is modernity, and particularly Enlightenment thought, which made individual autonomy a possibility – and it is social liberalism, and most especially feminism, which are turning it into an impossibility for men.

The innovation of social liberalism is conspicuous in the section of the Ward quote above which I have emphasized. It is entitlement; the creation of new obligations for others to fulfil; the construction of rights claims, not rights *of individuals,* to be held equally, but *against* an identified segment of the population (the 'enemy' group). Of course, every right, if it is taken seriously, demands obligations of others – if I have a right to not be assaulted, then you must not assault me, and vice versa. The difference between such a claim and the claims of New Liberalism is that the former is an obligation to *inaction,* while the latter is an obligation to *action.* My obligations to inaction mean that I cannot transgress certain boundaries – the rights of other people. I may not hurt them, steal from them, or do damage to their possessions. I am forbidden to do certain things which would interfere with the autonomy of others, but apart from that, I am free to do as I please. Obligations to action are of a different sort altogether: the one who

holds me to such an obligation has the power to command me. I am told how to act, and I am forbidden to act any other way. This curtails my autonomy.
For instance, if you require some object in order to accomplish a certain project, then your autonomy is curtailed if you do not possess the object. Therefore, you have a claim to my object, presuming that I possess one. It matters not if I have earned or otherwise rightfully own my object; the theory goes that you should have it anyway. Claims of ownership and desert are subordinated to the autonomy of individuals, which translates to the wants (not needs) of specially identified 'victim' groups. If, say, I am interviewing a man and a woman for a position in my employ, and the woman demands that she be given the job as a crucial step in her career plan, *I am denying her autonomy by not employing her,* even if she is the least qualified candidate. She needs the position in order to *achieve what she ultimately wants,* and so she is *wronged* if she does not get it. The doctrine of New Liberalism – *if I am unable to do what I would otherwise choose, then somebody must be harming me* – clearly serves the victim agenda of feminism. Any limit whatsoever on the actions of women, including those introduced in the name of fairness and impartiality, can be taken as a new **Oppression** according to this doctrine.
'New' or 'social' liberalism is in fact the perversion and corruption of liberalism – and it finds its highest expression in the caste system of rights feminists are busy creating. Women's rights, a catch phrase once trumpeted as a progressive march towards a fairer future, has become the trump card that never loses its value, ready to be played any time a woman wants to 'get one over the guys'. In the early days, the idea of **Struggle** was more creditable, and even seems admirable in retrospect. Women struggled for rights which men possessed: the right to vote, the right to own property, the right to divorce, the right to the same wage as a man doing the same job. Once upon a time, it was perfectly plausible, to an unbiased observer, that feminism meant to bring about equality between the sexes. That is not to say this view is inherently correct, only that it was believable, from a point of view external to feminism, that the feminist project carried this altruistic goal.
But what are the women's rights advocated today? The right to confiscate men's money, the right to commit parental alienation, the right to commit paternity fraud, the right to equal pay for less work, the right to pay a lower tax rate, the right to mutilate men, the right to confiscate sperm, the right to murder children, the right to not be disagreed with, the right to reproductive choice and the right to make that choice for men as well. In an interesting legal paradox, some have advocated – with success – that women should have the right to not be punished for crimes at all. The eventual outcome of this is a kind of sexual feudalism, where women rule arbitrarily, and men are held in bondage, with fewer rights and far more obligations. To date, the transformation of rights into obligations to action have given us a welfare state in which, according to The Futurist,

> virtually all government spending […] from Medicare to Obamacare to welfare to public sector jobs for women to the expansion of the prison population, is either a net transfer of wealth from men to women, or a byproduct of the destruction of Marriage 1.0. In either case, 'feminism' is the culprit […] Remember again that the earnings of men pays 70%-80% of all taxes.

Feminism views the independence of individual citizens as a barrier, not a safeguard. Personal autonomy hinders feminism's progress in moralizing the world and bleeding men dry for the benefit of women.
Women's rights? It's nothing but a power grab.
Adam

Lecture 9: False Consciousness & Kafka-Trapping

Adam Kostakis · 25 July 2022 · Archived copy · Original

> Never mind whether it's Critias or Socrates who is the one refuted. Just concentrate on the argument itself, and consider what on earth will become of it if it is examined. – Socrates of Athens

It is necessary, at this point, to set aside the the thread I have been weaving, and take a detour into the deep wilderness of *feminist logic.* The phrase *feminist logic* will strike most of my readers as a misnomer – if not an oxymoron! – so let me reassure you that what I really mean is *feminist attempted logic.* And there is nothing logical about that, I assure you!

First, why is the use of logic so threatening to feminists? We know, assuredly, that it *is* – with some feminists going so far as to claim that logic is nothing but a tool of the patriarchy. Of course, this is absurd. Logical argument is, by definition, a collection of valid inferences – so *it is not possible to argue against logic.* To put it another way, you cannot *reason against reasoning,* because the very attempt to do so involves the (attempted) use of reason. The only way to attack logic without using (or attempting to use) logic would be to attack it most *randomly* – that is, without entailment. The argumentative points you make, in attacking logic, would have to have no relation to each other whatsoever. You could not say, for instance:

> Men use logic to defeat women in argument, *therefore* logic is a tool of the patriarchy

because the use of "therefore" indicates a logical consequence, i.e. it indicates entailment, which is *a matter of logic!* This leaves the feminist with two unfavorable choices: she can state that logic is a tool of the patriarchy, *without reference* to premise, evidence, example, definition, and so on – without any reference, indeed, to reality; or she can accept that her own argument, because it attempts to link two propositions together on a logical basis, is *itself* a tool of the patriarchy – and as the proponent of the argument, *so is she!*

Hence, the appropriate response to the feminist argument that "logic cannot be trusted, because it is a tool of the patriarchy," is to say: "and so are you! Hey – as a patriarch, I appreciate you doing my job for me!"

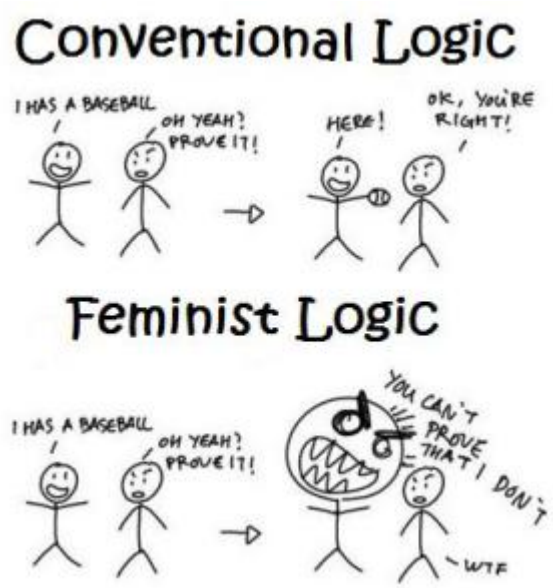

But again, *why* is logic so threatening to feminists? Could it be that feminists are simply misguided about the nature of logic? That is doubtful. Having seen feminists defeated by logic many times, I am quite sure that they fear it because that their beliefs cannot withstand it. Like any cult, feminism does not allow its members to investigate the truth, nor does it tolerate free and open discussion of its core beliefs. Still, none of this makes a bit of difference to *us* – **as non-feminists, there is no human authority obliging us to hold our thoughts or tongues on the**

matter of feminism.

Yes, feminists fear logic because it contradicts other ways of 'knowing' the world – e.g. *being told what to think.* They also fear that logic will discredit ideological 'truths.' Feminists want **you** to see the world *as they say you should see it* – they certainly don't want you coming to your own conclusions! Particularly not conclusions critical of feminist orthodoxy, derived, for instance, from the process of asking questions and receiving unsatisfactory answers. And yet this is *precisely* the outcome that feminists guarantee, when their anxieties over criticism and the consequences of open discussion cause them to react, kneejerk-fashion, with *shaming tactics.*

What would a discerning neutral observer think, when he hears a reasonable question answered with an attack against the interlocutor's character? Will this inspire him to adopt all tenets of the questioned set of beliefs? Is he more likely to feel *threatened into submission* by the shaming tactic used against the gadfly, or to feel offended by proxy at the ideologue's evasiveness and insulting manner?

Ideologues don't tend to ask themselves searching questions like these. Small wonder, then, that the word 'ideology' began life as a term of abuse. It was not until Marx and Engels wrote *The German Ideology* that the phrase took on the characterization we associate today with identity politics. One's ideology, they claimed, is the product of one's social position – that is, whether one is a proletariat or a bourgeois. The socialist proletariat are the possessors of the ideology which reflects truth, while the capitalist bourgeoisie possess only 'false consciousness.' It is never explained how it is known that things are this way around and not the other – i.e., why can't the bourgeoisie possess true ideology, and the proletariat be subjected to false consciousness? That question does not need to be answered, because Marxism is a closed system of thought. It is like a man who stands not on the ground, but somehow, on his own feet; any one part of Marxism stands upon the other parts of the theory, and does not depend upon the vagaries of the experiential world for support. In other words, what happens in the real world does not matter – Marxism is self-verifying. The truth which backs up its claims is located *within* the theory, utterly independent of any contrary evidence that can be gathered from the actual experiences of actual people.

It is much like feminism, then – being abstract and anti-contextual, deciding upon the story before the facts are known. Feminism, to feminists, requires no justification outside of itself. It is impenetrable by external argument, and thus irrefutable – because it is inherently unreasonable. That is to say, *it cannot be reasoned with.* It is a waste of time trying to get feminists to see sense, and every MRA soon learns that he will more easily squeeze blood from a stone. The only discourse which will make feminists sit up and change their ways is the discourse of power: and this is a discourse that must be backed by action. Anti-feminists must be comfortable with the idea of wielding power over feminists, at least enough to marginalize them into irrelevance. This is the end game. Building critical mass is how we get from here to there, but we take a step backwards every time we indulge feminists in their sophistry.

Take, for example, the feminist sophism that we are 'locked in' to a perspective determined by the sex we belong to. Any counter-feminist argument launched by a man, no matter how accurate his observations, no matter how evidenced his claims, can be dismissed on the grounds that it was made by a man. The argument goes like this: "you're only saying that because you're a man. If you weren't a man, you wouldn't have a male perspective, and so you wouldn't be saying that." The implication is that a male perspective is inherently wrong – that a man, owing to his being a man, is incapable of grasping truth. So you see, this is really the same 'false consciousness' trick as practiced by Marx and Engels and their followers – the feminist has not explained how or why it is that a woman's perspective, owing to her being a woman, is necessarily the one which yields to truth.

The 'false consciousness' trick is, ultimately, an evasion. In one dishonorable move, the feminist has sidestepped the argument itself and attacked the interlocutor – "you can't possibly be right, because you are male." For the feminist, this is enough. She considers the matter closed, and moves on. By the same undisclosed reasoning by which Marx knew that the proletariat possessed the truth, the feminist 'knows' (i.e. strongly feels) that her own ideology possesses the truth. But that undisclosed reasoning, whatever it is, does not work in reverse. The feminist is confident enough that a counter-argument, using the same tactic – "you wouldn't be saying that if you weren't a woman" – is inapplicable and impossible. The implication is that feminist women view the world objectively, whereas mere men are 'locked in' to a privileged perspective and cannot see the way things truly are. An attack on the perspective of a man, for it being a male perspective – even the identification of a perspective as peculiarly 'male' – is nothing less than a statement of female supremacy.

As for non-feminist women, they too are oppressed by 'false consciousness.' You see, when women use their own minds to decide things for themselves, they are being manipulated by the patriarchy! But when they stop thinking for themselves, and defer to feminist consciousness without question, *then* their minds are 'liberated!' Do you see how this works?

Now, I hate to ruin their fun by being a man who says things he wouldn't say if he wasn't a man, but there's something that doesn't quite make sense about all this. What the feminists are trying to impart is a kind of *sexual determinism.* That is, the notion that they are attempting to propagate is one which states that our actions and behaviors are determined according to our sex, and we have no freedom of choice in the matter. We are *moral robots,* hard-wired from birth to view the world in one particular way, from which we cannot deviate.

This theory would only be meaningful if it could tell us how men and women will act or think. Yet, both men and women are far less predictable than the pigeon-holers of the world would like them to be. There are, for instance, feminists who are men, MRAs who are women, and people of both sexes who buck all the trends we can imagine. Feminist sexual determinism, then, has become a useless theory; if there is any truth to it, it is limited to those aspects of human behavior that cannot be identified. It has been reduced to tautology: *we will always do those things which we will always do!*

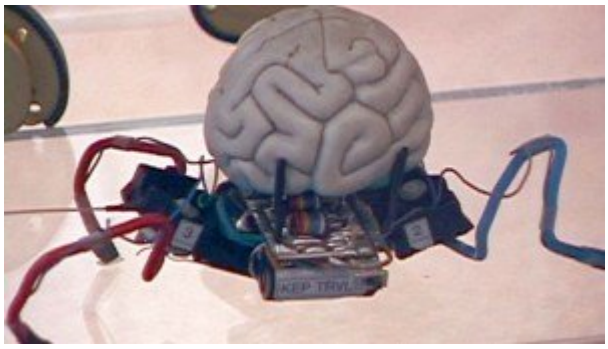

It hardly needs stating that men and women are not two opposed and internally homogeneous classes of people. *Feminists would very much like them to be.* Indeed, feminism rests upon this faulty perception. The idea that men and women should be opposed to each other is a feminist construction, and any deviation from this is a threat to the whole feminist enterprise – hence the imperative of familial destruction. This is also why the most venomous attacks are reserved for male 'feminist allies.' That small number of men who exert the strictest self-discipline in accordance with feminist orthodoxy come under the most fire for being *not feminist enough.* This happens because every man who is pro-female in the slightest is a thorn in the side of feminism, just as much as the most outspoken anti-feminist woman (perhaps even moreso: in the case of feminist men, there is no equivalent to the 'false consciousness' argument used to dismiss anti-feminist women). It must be *denied* that feminist men could ever be *feminist enough!* The illusion must be maintained that men are 'the enemy' – and this means repudiating the friendly intentions of male allies. In declaring themselves feminist, those men fail to conform to feminist sexual determinism, thus contradicting feminist theory and threatening the progress of the movement as a whole. It is not so easy to paint them as atavistic brutes, and this is largely down to their own efforts to make themselves amenable – which is precisely why they receive such vitriolic scorn.

To get back on track: there is more that Marxism and feminism hold in common than the Appeal to False Consciousness. Both fit a certain template, upon which we could map any modern radical ideology. Again, it is developments in language and thought which allow for the theoretical configurations making possible social movements like feminism. Socialism was only possible once the state and the economy were *conceptually distinguished* – in feudal times, no distinction between the two was discernible, rendering moot the possibility of a socialist system being idealized. It was in response to the rise of capitalism, with all that this entailed – Enlightenment thought, economic individualism, free markets, free labor, an end to tax farming, the formation of the business and working classes – that Utopian socialism and (later) Marxism became possible *in the realm of the imagination.*

Similarly, nationalism – in its modern form, as an ideology – only became possible once society and culture were distinguished in language and thought. Our question here is, *what had to be distinguished before feminism could*

become a possibility?

This is a question which would take a great deal of space to answer – more space than I have available here. It will suffice to say that the escalating liberties being granted to men resulted in a divergence of expectations between men and women. Reasonably enough, we might think, a small number of women began to question why the Enlightenment notion of individual freedom extended only to men. However, what is often missed is that these women began from a position of strength – they were already the beneficiaries of Gynocentric cultural codes that placed them high above men, atop pedestals. Over the coming decades, men tripped over themselves delivering whatever women demanded. It is likely that most of them sincerely believed that individual freedom should be extended to women as to men. But the very fact that Gynocentrism was already in full force meant that female supremacy was the only possible outcome of feminism. The 'equality' feminists sought was an 'equality' to do all the things men are permitted to do, *and* to retain their traditional advantages over men, accrued through centuries of Gynocentrism. The recipients of additional advantages are, of course, not equal at all, but privileged at the expense of all others. This was always the intention.

Despite the occasional claims of feminists that they are dispensing with all forms of male thought and creating anew, feminism slots in neatly with other radical ideologies which preceded it (and which were, of course, dreamed up by men). To take the most obvious fact about modern radical ideologies, their basis is in *forms of association* – Marxists oppose the proletariat to the bourgeoisie, nationalists oppose their own culture or race to a culturally or racially diverse society, and feminists oppose women to men. The *key relationships,* used by ideologues as total explanations for all human phenomena, correspond to the forms of association which are emphasized. For Marx, the key relationship is economic – the control of the workers by the capitalists is an economic relationship, and all else (politics, religion, culture) is mere 'superstructure' atop this 'base.' The superstructure may change, but nothing *fundamental* will alter unless the economic relationship of the classes is reconfigured. Similarly, for nationalists, the key relationship is cultural (or racial, if the two are differentiated). This is the 'base,' upon which everything else is built. Changes to the superficial structures on top of the 'base' (e.g. modifications to political and social institutions) are irrelevant; the only fundamental change will come about via transformations in culture and/or racial demographics.

We find the same pattern in feminism. Opposing women to men, the key relationship for feminists is, of course, sexual. It is the relationship of men to women which determines all else (politics, economics, culture, religion, and so on). The elements of the superstructure may well change, but until the domination of women by men is smashed at the *base level,* nothing fundamental will be achieved.

It is this belief which ultimately explains *feminist attempted logic.* Their attempts at rational argument are clouded by a belief in collective guilt – that all problems or inconveniences faced by women result from this base relationship (the domination of women by men), so that, as long as problems or inconveniences remain, it must be the case that men (collectively) are dominating women (collectively). It does not matter if a particular man is innocent – he is still 'the enemy,' as feminists are more than willing to admit (see: *The Redstockings Manifesto*). Nor does it matter if a particular woman is guilty – she is absolved in the name of collective innocence.

And on these grounds, we encounter the peculiar feminist debating tactic called *Kafka-Trapping.* I did not invent the term; the credit must go to Eric S. Raymond, whose original article on the subject is linked below. Nor did Eric intend the term to be used *only* for feminists – *any* member of a victim ideology can effectively Kafka-Trap their opponents. The name, *Kafka-Trapping,* is a reference to Franz Kafka's work *The Trial,* in which the protagonist is told that he is very, very guilty, although his crime is never specified; and, as he soon discovers, the only 'way out' is to admit his guilt (though he knows not what of), thus acquiescing in his own destruction.

In Eric's own words, a Kafka-Trap is:

> an *unfalsifiable* claim, about *thoughtcrime,* intended to *induce guilt* so the subject becomes manipulable.

The most chilling thing about this tactic is that the Kafka-Trapper declares *your mind* to be *out of bounds to you* – her judgment is a dismissal of your own opinion about your own thoughts. *Think you know what you think? Think again, buddy!*

Now, I shall reproduce, from Eric's blog, six models of the Kafka-Trap which feminists *will* use against you. Learn them. Know them. Recognize them for what they are: nothing more than *ad hominem* evasions. Calling out the tactic, as a Kafka-Trap, is sufficient for its refutation.

> (Note: in the following examples, I have used the terms 'sexist' and 'sexism' but these may be replaced by 'misogyny,' 'woman-hating,' 'patriarchy,' etc.)
> **Model A Kafka-Trap**
> Your refusal to acknowledge that you are guilty of sexism confirms that you are guilty of sexism.
> **Model C Kafka-Trap**
> Even if you do not feel yourself to be guilty of sexism, you are guilty because you have benefited from the sexist behavior of others in the system.
> **Model P Kafka-Trap**
> Even if you do not feel yourself to be guilty of sexism, you are guilty because you have a privileged position in the sexist system.
> **Model S Kafka-Trap**
> Skepticism about any particular anecdotal account of sexism, or any attempt to deny that the particular anecdote implies a systemic problem in which you are one of the guilty parties, is itself sufficient to establish your guilt.
> **Model L Kafka-Trap**
> Your insistence on applying rational skepticism in evaluating assertions of pervasive sexism itself demonstrates that you are sexist.
> **Model D Kafka-Trap**
> The act of demanding a definition of sexism that can be consequentially checked and falsified proves you are sexist.

It is the last model, Model D, which I find the most intriguing. It implies – and my experience with feminists verifies – that simply asking *how to not be sexist* will be taken as evidence of one's sexism. The reason why I focused so heavily on definitions in my earlier lectures is because of the utility of attaching concrete meanings to terms. If we have a concrete definition of sexism, for instance, I could check my own behavior against this definition, and potentially discover that I do not fulfil any of the criteria – i.e., I am not sexist. But this does not satisfy the feminist notion of *collective guilt.* It feels like a panicked response on their part, then, to insist that any man who tries to discover whether or not he is sexist *is automatically sexist* simply for trying to find this out. In other words, he is a sexist for not wanting to be a sexist. Could there be any clearer indication that feminists *want* men and women to be two conflicting classes of people?

The purpose of the Kafka-Trap is to leave absolutely no room for the trapped individual to believe in his own innocence. A denial that he is oppressive is further evidence that he is oppressive; the only other option is to admit that he is oppressive, which is *also* evidence that he is oppressive. (Note the following from the Violence Wheel, designed by the Domestic Abuse Intervention Project: "saying the abuse didn't happen" is abusive. So, you see, whether you plead "guilty" or "not guilty" in a court of law, both pleas are evidence of your guilt.) Oppression is alleged *because* the individual is a member of a group – but not necessarily one that *he identifies with.* The in-group identification is *ascribed to the individual by the operator of the Kafka-Trap.* To quote from Eric once more,

> Real crimes – actual transgressions against flesh-and-blood individuals – are generally not specified. The aim of the kafkatrap is to produce a kind of free-floating guilt in the subject, a conviction of sinfulness that can be manipulated by the operator to make the subject say and do things that are convenient to the operator's personal, political, or religious goals. Ideally, the subject will then internalize these demands, and then become complicit in the kafkatrapping of others.

That actual transgressions are not specified is true for all models apart from Model S, in which a specific

transgression *is* specified, but any doubt regarding the alleged victim's account of things is taken as evidence that the doubter is guilty along with the alleged perpetrator. How familiar this all sounds! Is it not the precise experience of anyone who encounters feminists while discussing the prevalence of false rape accusations? On that note, I shall refer you to a comment from the feminist Amanda Marcotte, which she quickly deleted, but not before Fidelbogen saved a copy:

Let's talk about Amanda Marcotte some more, shall we? In fact, in her honor, I would like to define a seventh model of the Kafka-Trap, Model J:

> **Model J Kafka-Trap**
> Even if your innocence is proven in a court of law, this not only confirms your guilt; it also confirms the guilt of the (legal) system that found you innocent.

Exhibit A for Model J is a series of comments that Amanda Marcotte made in the wake of the Duke Lacrosse false rape accusations. Unable to accept that the accused men could possibly be innocent (hey, why do we even *have* trials?), she said the following:

> In the meantime, I've been sort of casually listening to CNN blaring throughout the waiting area and good fucking god is that channel pure evil. For awhile, I had to listen to how the poor dear lacrosse players at Duke are being persecuted just because they held someone down and fucked her against her will—not rape, of course, because the charges have been thrown out. Can't a few white boys sexually assault a black woman anymore without people getting all wound up about it? So unfair.

Leaving aside the content of her raging diatribe, doesn't the *style* of her writing strike you as *that of a twelve-year old,* perhaps one who has only just discovered swear words, and believes that using them as much as possible is 'cool'? In the spirit of this post, then, and given the evidence before us, I hereby believe that Amanda Marcotte is, in fact, twelve years old. Any argument to the contrary, from Amanda or anyone else, will be taken as further evidence that she is twelve years old.

All right then. Since she has clearly not been brought up properly, I shall recommend a regimen of discipline that will soon have her speaking as a proper young lady should! I suggest, first, that Amanda Marcotte shall have her mouth vigorously washed out with soap; next, that she shall receive a stern, bare-bottom spanking (over some patriarch's knee, of course); and then, that she shall be sent to bed without dinner for a week. This will soon set her straight! And since I refuse to believe any evidence to the contrary of my opinion that she is twelve years old, any disagreement with my opinions on this matter shall only reinforce my contention that she is utterly deserving of this punishment. Now, what do you think about *that?*

Adam

Feature image by Francis Storr

C.S. Lewis: The Feudalisation of Love

Peter Wright · 26 July 2022 · Archived copy · Original

Traditional conservative sex roles, liberal-feminist concepts regarding sexual liberation, and traditional feminist views about sexual relations are all heads growing from the one Hydra. What aim do all of these ideologies have in common?

The answer is beautifully captured by C.S. Lewis' phrase "a feudalisation of love." That's what these worldviews hold in common.

According to Lewis, the feudalisation of love (FOL) refers to the medieval event when the feudal contract employed between Lords & vassals was repurposed by noblewomen. These women believed the feudal contract could serve as a new model to govern sexual relations, whereby a woman would assume the role of Lord, and man her vassal symbolised in the iconic display of a man going down on one knee before her. After a continuous process of cultural diffusion the formula appears in most countries today, such has been its remarkable power to colonize.

Lewis states that in comparison with the revolution generated by the feudalisation of love, the Renaissance amounts to a mere ripple on the surface of literature. It forms the internal rationale of post-industrial traditionalism, romantic love, and especially for the various waves of feminism which embraced this idea with greater fervor, applying its principles ever more aggressively with each iteration of the movement.

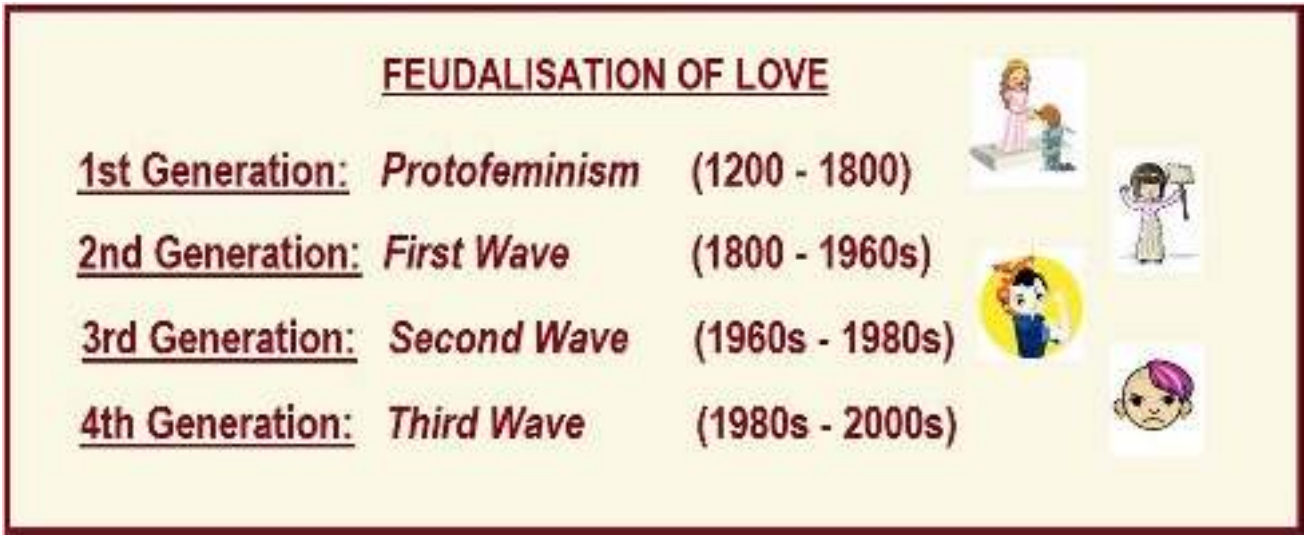

Lewis places a precise date on the rise of feudalisation of love, claiming it appeared quite suddenly at the end of the eleventh century in France. He describes it as an elitist fad spreading to all the courts of Europe while subsequently permeating down the vertical axis to capture the imagination of lower classes. The spread was so thorough that FOL is now regarded as a "timeless" and "natural" human arrangement, held up as as a sacrosanct pillar of human evolution by layperson and academic alike.

The fact that FOL is *not* a timeless universal of human biology has been demonstrated by Peter Ryan whose exhaustive investigations reveal the rise of gynocentrism to be a perversion, or what I have elsewhere labeled as a supernormal stimulus. Despite these debunkings however, the belief in the "timeless" and "universal" nature of FOL continues unabated.

FOL leads to poor treatment of males, serving as root cause of the malignant outcomes tackled by men's advocates. Among the catalogue of negative outcomes is the act of male suicide — and yet even family members, friends and academics who have lost loved ones (men) to suicide remain leery about naming this lack of social value directly: it is caused by both the gynocentrism and misandry inherent in feudalisation of love.

The only place where female suicide is higher is in rural China: ergo where women have lower social value than men. China is also the place where the feudalisation of love never took root in the culture because it was explicitly outlawed there by Mao during the cultural revolution, because it was viewed as a disintegrative culture product.

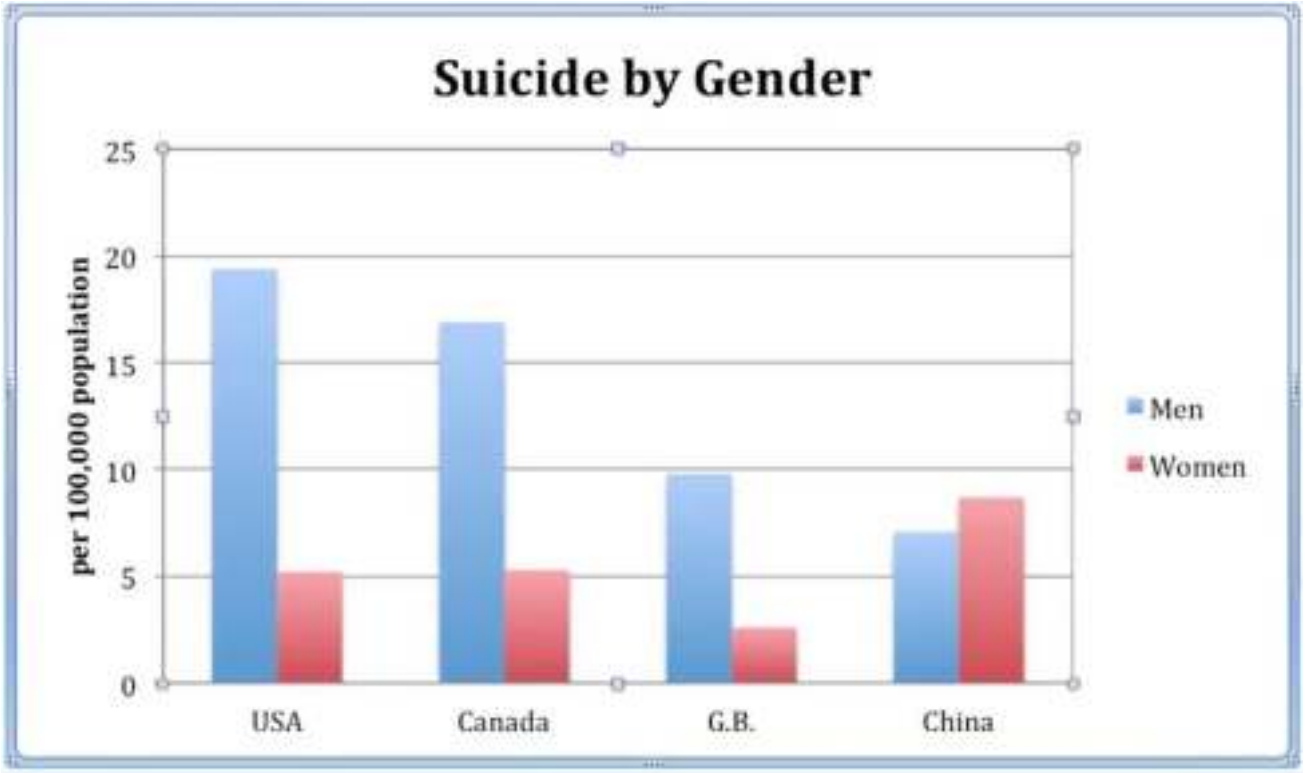

Outside certain parts of Asia most cultures are decidedly gynocentric, hyper-valuing women's identity, needs and wants. While there are many factors that can contribute to male suicide, if we were to address men's devalued sense of self by removing FOL, then the majority of these men would not suicide because they would be buoyed by that magic ingredient – value. This can only happen if we voice a full throated diminution of gynocentrism, running in tandem with a social revalorization of men and boys.

Those who believe in and adhere to the FOL script in their relationships, please don't come calling when it begins to hurt or when tragedy hits. First, you must divest yourself of it and then we can talk and perhaps find a way out of the maze.

All of the above is part of the grand culture cycle we find ourselves in, dictated by peculiar customs and conventions just like every epoch that has gone before it. Fortunately, we might be saved from the status quo by a little formula proposed by Hegel that characterizes the evolving face of culture as an endless loop of three developments: 1. thesis, 2. antithesis, 3. synthesis. While its hard to guess, when applied to our current culture his formula might play out like this:

- **Thesis:** feudalisation of love
- **Antithesis:** men's rights backlash
- **Synthesis:** transgender movement, which obliterates sexual identity *& feudalisation of love with it.*

For the sake of humor I'll refer to this hypothesis as the Other Great Reset, hopefully one that will bring us back to a saner baseline.

I'm Not Sorry for Radical Feminist Christina Ellingsen

Janice Fiamengo · 26 July 2022 · Archived copy · Original

It sticks in my craw to see non-feminist men like Tucker Carlson giving adulatory coverage to anti-trans feminists, as he did recently with Norwegian "hero" (Carlson's word) Christina Ellingsen. Ellingsen has been charged with hate speech for statements she made on Twitter about trans women not being women.

I get Carlson's position; I'm just not sure he gets Ellingsen's.

Trans ideology, which elevates *felt* "gender identity" over biological sex—and in some cases denies the existence of biological sex altogether—is contrary to truth and to common-sense social norms. It is ridiculous that anyone should face a hate speech charge (with the possibility of jail time) for making biological or other statements about sex difference. It is hideous that children are being encouraged to make irreversible sex-change decisions as a result of trans indoctrination. And it violates fundamental fairness for women to be made to compete in sports dominated by much stronger and faster men claiming a female identity.

But people who care about equality, fairness, or cultural sanity shouldn't think for a moment that radical feminists like Christina Ellingsen share any of these principles; they don't.

Ellingsen is one of the lead signatories of the *Declaration on Women's Sex Based Rights—Norway* (see her Twitter page @wdiNorway) whose goals of female supremacism and endless male bashing are *at least as detrimental* to social flourishing as the trans movement she and Tucker oppose. In the long run, in fact, radical feminism is arguably far *more* detrimental in its all-out attacks on masculinity.

The radical feminist (rad fem) movement is based on an anti-male animus so deep and pervasive that it has trouble seeing men as fully human. Radical feminism blames all men for "oppressing" all women—throughout history and even today, apparently—and it regards the trans movement (even the actions of the most modest, self-effacing of individuals who merely want to live as women, causing no trouble to anyone) as a deviously clever new way for allegedly misogynistic men to usurp women's bodies and women's (so-called) sex-based rights.

Rad fems pushed for and established these alleged rights: the right to "safe spaces" that exclude men, such as domestic violence shelters and related financial assistance and programs for victims, though it is undeniable that men and their children can be victims of abusive women (a fact that rad fems blithely ignore or even outright deny, the dishonesty of which is enough, in my opinion, to bar them from any reasonable person's support); the right to affirmative action hiring, now in its fifth decade, that actively discriminates against men, denying them job and promotion opportunities; and many other special privileges in law and public policy that have disadvantaged men over decades of anti-male lobbying.

Many men have supported sex-based privileges and protections for women, but their support has never led to any diminishment of rad fem hatred.

Anti-trans rad fems are the same women, often political lesbians, who write articles and give speeches about why it is perfectly acceptable—even desirable—to hate all men simply because they are men (see journalist Julie Bindel's "Why I Hate Men," full of mouth-foaming and unashamed detestation, the sort of fact-free article that would have had any male author who wrote about indiscriminate woman-hatred fired immediately), and who attend conferences and present treatises about how the content of masculinity is formed through men's alleged enjoyment of sexual cruelty to women (see the screeds of author Sheila Jeffreys, who has stated that "Men's sexual use of women is crucial to their idea of themselves as masculine"). Both Bindel and Jeffreys have built their careers on allegations of the moral deformity of men—and now join with Ellingsen in proclaiming women the victims of this latest version of the same.

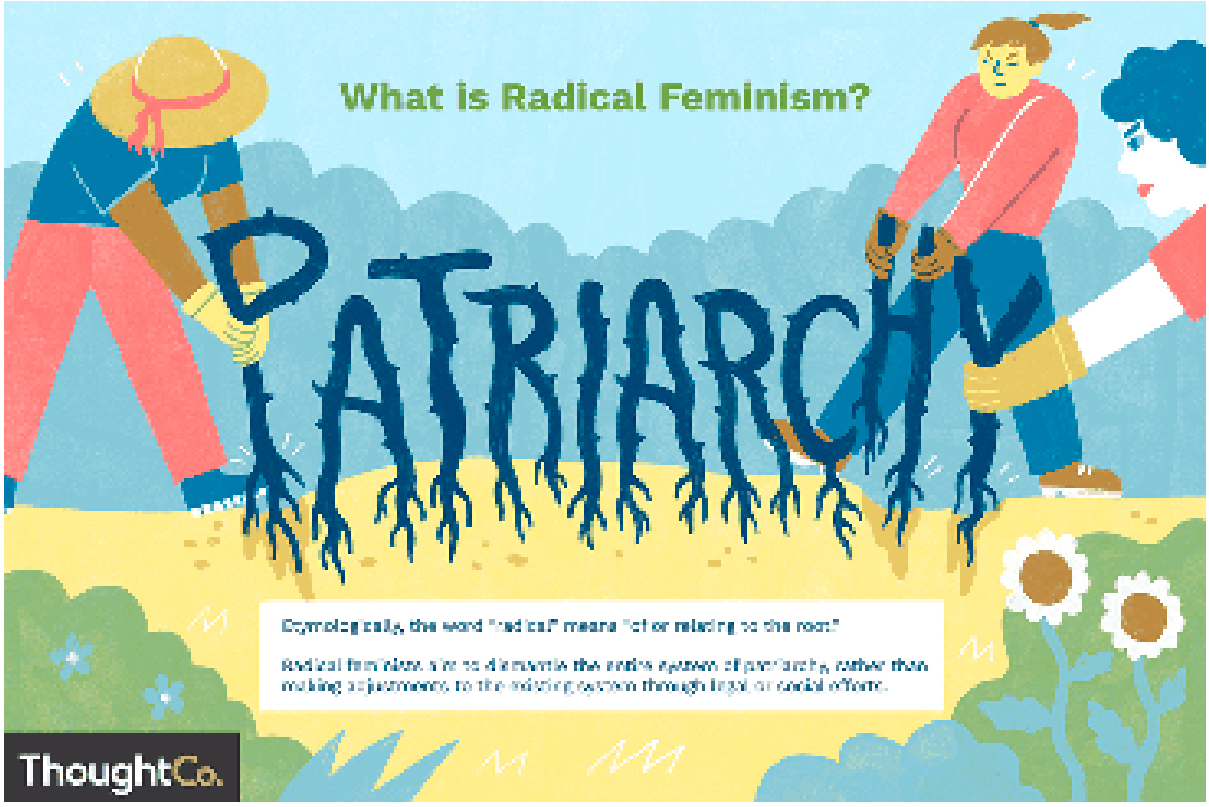

Here are some of the questions that Tucker might have asked Ellingsen to aim at a clearer picture of her worldview. The answers are my own inventions (as will become obvious), based on the *Declaration* to which Ellingsen, Jeffreys, and Bindel have appended their names.

Question: It's interesting to see biology making a come-back in feminist discussions—it's been absent for a long time!—especially the recognition that women are physically weaker than men. Does this mean that you now recognize the harms of integrating women into organizations that rely for their effectiveness on physical strength, such as the military or fire-fighting?

Answer: Of course she does not. The *Declaration* is clear in rejecting "any distinction, exclusion, or restriction on the basis of sex *which has the effect* [note that!] or purpose of impairing or nullifying the recognition, enjoyment, or exercise" by **women** (but not of men) of their rights or freedoms *in any sphere*. It doesn't matter that studies have shown that all-male military units, for example, are far stronger, faster, and more effective than units with women in them. No matter the cost to men or society generally, women must not be excluded from any sphere they claim the right to enter. *Only men are to be excluded from women's spheres.*

Question: Your organization makes frequent mention of women's *sex-based rights*. You object, for example, to trans women laying claim to the legal category of motherhood because that claims "erodes the social significance of maternity." Do men have equivalent sex-based rights—to fatherhood, for example? Do men have the right to object to the erosion of the "social significance" of fatherhood?

Answer: Certainly not. Fatherhood in the rad fem view is a construct based on patriarchal subjugation that is better off destroyed. Feminist social policy, legal initiatives, and propaganda have been purposely eroding the status of fatherhood for decades. Men have no right in law to parent their own children; a single unproven accusation in a divorce court makes it possible for a man never again to see the children he is still forced, on penalty of incarceration, to support financially. As Stephen Baskerville has shown in *Taken Into Custody*, state-supported feminist policies have vilified millions of fathers, stripping them of paternity rights, and rad fems enthusiastically support that state of affairs.

Question: Does your organization support equality before the law of men and women?

Answer: The *Declaration on Women's Sex Based Rights* makes clear that equality before the law is a hindrance to

feminist goals and can be easily discarded in practice. What matters to rad fems is the maintenance and expansion of the special privileges, massive government funding, and government-mandated protections that advantage women and hobble men. When women vastly outnumber men in academic fields and many professions, as they now do, feminists never suggest that the special measures should be withdrawn, or that any measures at all should be taken to help men to develop and advance towards equality.

The toxic nub of the feminist objection to trans women is revealed in the *Declaration*'s complaint that "Men who claim a feminine gender identity are being enabled to access opportunities and protections set aside for women. This constitutes a form of discrimination against women, and endangers women's fundamental rights to safety, dignity, and equality" [emphasis mine].

Now there's some logical mumbo jumbo! Keep in mind that none of the privileges women continue to claim in western societies—the set-aside scholarships, the countless equity targets in business and academia, the government funding, the exclusive programs—are being taken away from women. They are simply being extended to a *tiny fraction* of the rest of the non-female population. Millions upon millions of men remain *actively* discriminated against by these decades-old measures, unable to access the services, monies, college placements, or opportunities available to women; but any man who complains about the unfairness is shouted down as a misogynist, told this is what happens when his "privilege" is removed. **Feminist accuser, know thyself**!

Question: Your *Declaration* asserts the necessity for women and girls to have freedom of speech and to be free from hate-speech prosecution for stating biological facts and other arguments. Does your organization support the right of boys and men to freedom of speech, especially regarding biological and other sex differences?

Answer: Not at all. Ellingsen's feminist Norway has policies and awareness programs designed to protect girls and women from what is termed "online harassment" by enforcing penalties against male perpetrators who make girls and women "feel unsafe" (always with the claim that more needs to be done). For years, radical feminists have emphasized the need for a gendered dimension (i.e. an emphasis on *harms to women caused by men*) in Norway's hate-speech laws. Rad fems have emphasized that men and women experience online harassment differently, and that *only* women are targeted specifically because they are women. Norway's new hate speech law simply went further than the rad fems had envisioned by including trans women in the category of protected persons. Has Ellingsen ever objected to the targeting of men's speech for criminalization? Does she believe that men can be hated *as men* online, and that women who attack men with hashtags such as #KillAllMen should be prosecuted for hate speech? No. Ellingsen is upset that she herself can no longer say whatever SHE likes.

Question: Your document affirms the right of women to have "equal access" to opportunities in sport, requiring the exclusion of biological males. Do you support "equal access" for men in sport?

Answer: Radical feminists have passed legislation that has effectively denied men's rights to access sport in college. In the United States, for example, Title IX prohibiting discrimination on the basis of sex has been twisted and warped in its implementation to deny funding for men's sport. Because college men tend to be more interested in sport than college women, especially in (expensive) team sports like football, funding for male sports has been drastically cut in the name of equality—particularly ironic at a time when women vastly outnumber their male peers at colleges across the western world, at least in part because of the drumbeat of anti-male, pro-female propagandizing and promotion. No radical feminist has ever worried about male numbers on college campuses or cuts to male sports teams.

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One could continue with the questions and answers, but the import is clear. Christina Ellingsen is a bigot who, like her bigoted rad fem friends, grew accustomed to a free pass for her feminist hatred. She could publish hateful articles and make disgusting claims about men; she could "jokingly" create hashtags like #KillAllMen with no repercussions, and then cry foul if any man wished *her* dead in return. She believes that it is right to discriminate against, censor, and castigate men.

Now she is shocked to discover that the shoe is on the other foot. Trans women have power to call *her* hateful, and she can't even state a biological fact without facing a jail term! It's a ridiculous situation, but it couldn't have happened to a member of a more deserving group of fanatics whose non-stop anti-male calumnies may well be responsible for some of the young men who have decided they would rather live as women. One thing's for sure: a society that hates men according to radical feminist postulates is not a society that can flourish or, ultimately, protect women at all.

Lecture 10: The Eventual Outcome of Feminism, Part I

Adam Kostakis · 27 July 2022 · Archived copy · Original

> The founders of a new colony, whatever Utopia of human virtue and happiness they might originally projected, have invariably recognized it among their earliest practical necessities to allot a portion of the virgin soil as a cemetary, and another portion as the site of a prison. – Nathaniel Hawthorne

It seems sensible, at this stage, to pose the question: *why is all this happening?* The answer I can offer up, for the purpose of this lecture, is not historical but psychological: it offers explanation through reference to the mental state of feminism's operators. There certainly are historical processes at work, explored elsewhere, but no social movement survives purely for the sake of its history. Nobody is born a feminist. There must be some stimulus, or stimuli, working to remodel formerly non-feminist women and men into activated feminists. But we cannot explain feminist conversion by the agitation of those already existing feminist activists. We can certainly believe that feminist activism plays a role in recruitment, but this is not adequate as an explanation. Why would an individual then commit to *feminism,* rather than any other particular social movement whose advocates engage in agitation for the purposes of ideological recruitment?

It must be that feminism offers such individuals something that other movements do not. I propose that, by opening up space for perfectly satisfying, collective man-hating, feminism offers a form of catharsis eagerly seized upon by those *already predisposed to misandry.* There are probably as many rationalizations for misandry as there are individual feminists – we would have to explore the intimate details of an individual feminist's life, particularly her mental culture, to come to a conclusion about when and why she decided to blame an entire sex for each of her inconveniences. What is common to them all is hostility to masculinity, i.e. maleness. When the initial excitement brought about by mutual indulgence in sexual hate has died down, the lines of communication between feminists remain open. Feminism provides more than the opportunity for catharsis. The feminist soon realizes that she need not restrict herself to echo chambers, but might try her hand at real change. A thrill rushes through her at the thought of not just disparaging, but actually hurting men. Backed up by an extensively organized, generously funded and institutionally-connected movement – one that enjoys a rosy reputation as defender of that greatest virtue of our time, equality – she sets to work. Feminism is a misandrist's dream.

Implicit in what I have written above is the corollary that feminism *does not create misandry.* Feminism promotes, endorses, reinforces, organizes and aggrandizes misandry, but it does not generate it outright. A woman who is not antipathetic towards men will not become so upon exposure to feminist thought. More likely, she will recoil at its odious philosophy. Feminism simply provides a space for women and men who were already misandrically-inclined to congregate and make plans.

The forerunner to feminism was traditional Gynocentrism, a self-sustaining social system which taught women that men should sacrifice on their behalf, and taught men that they were defective women. The female privilege inherent to this sexual ecology was undoubtedly accompanied and reinforced by animosity towards men – the 'flawed' sex – most particularly those men who did not conform to the Gynocentric role expected of them. Feminism departs from this model, not only in the sense that it provides organization for this misandry, but also in the instability of its operations. Feminism relentlessly demands greater male sacrifice for the benefit of women. This is a process to be intensified without an end point. Such a process lacks forward planning or any semblance of equilibrium. Ever greater constraints are placed on the very class of people whose labor and genius sustains the social order in which feminism can thrive. The parasite is killing its host, and will either be purged or die along with it. Feminism is simply not sustainable.

But it is not as though feminists think in these terms. Despite their forays into such recondite subjects as jurisprudence and post-modernism, feminist thought ultimately resolves to the validation of primal emotions. The central tenets of Western-style justice systems, evolving as they did under patriarchy, aspired to impartiality and objectivity in all proceedings. We speak of *habeas corpus,* the right to trial by jury, the presumption of innocence,

punishments which fit rather than exceed corresponding crimes, and so on. That these doctrines of civic freedom have lasted for so many centuries is testament to the integrity of the generations of men who inherited them. Feminists, in their efforts to replace these 'outmoded, patriarchal' institutions, do not engage in anything like the deep thought that begat their careful construction. Much less do they entertain the notion of impartiality. All feminist legal innovation – whether it is introducing the presumption of guilt (for men), advocating an inquisitorial rather than adversarial trial system (for men), or proposing that women should not be punished at all when they commit crimes – flows from the same source: the violent and vindictive emotions of individual feminist operators. Feminism is so dangerous because it exists to validate these emotions, and to assign them a permanent place in discussions over how society might be better organized.

The success of feminism in this regard can be appreciated when we consider the popularity of collective guilt, anathema as it is to the principles of neutrality and impartiality underpinning our liberal justice systems. Collective guilt is an emotional discharge, a visible effect of concentrated class hatred. It is an attack on the verifiable truth of individual moral agency. Under a system of collective guilt, one's actions have no bearing on one's fate. Human beings are sent to the gallows for the circumstances of their birth. There is no purpose for trials, or any institution which exists to ascertain the facts of the case and to assign guilt. Guilt is already assigned; the facts are irrelevant. What follows collective guilt is collective punishment.

Feminists are not yet in a powerful enough position to deliver collective punishment to the entirety of the male sex. Instead, they cast as wide and as deep a net as possible, hoping to snag as many men and boys as they can. Wherever an individually identifiable man appears on their radar, he becomes the latest pariah, even if the accusations against him are weak and unfounded. This is irrelevant; all that matters is that he has been identified. Then, he becomes the target for unbridled angst, a public piñata, an effigy of all men, of maleness itself. He becomes the personification of the entire male sex, and the collective punishment that feminists yearn to deliver unto all men is inflicted onto him. Even after he is proven to be innocent of all accusations, the attacks intensify, as though the reluctance of the world to acknowledge his guilt is an even greater injury than the charges brought against him. In a short while, he will be forgotten, and a new whipping boy will be discovered. Until that time, feminists will try to outdo each other in editorials, speeches, and in the comment sections of newspapers and weblogs, calling for the most grotesque mutilations and acts of violence against him.

An impartial legal system, which treats human beings as individuals, is a barrier against collective punishment. To do away with it altogether would allow for the punishment of many more men, on the basis that they are men, which is why feminists have fought so relentlessly to overturn impartiality. Bit by bit, feminist agents within government, academia and the legal system have replaced individual moral agency and the rule of law with the micro-management of people. As the mantra goes, the personal is political – it is, increasingly, the business of the state. Even when not explicitly framed like this, the *underlying principle* of all feminist innovation is to bring the state to bear down, ever more closely, on our personal, everyday existences. If the personal really is *the same thing as* the political, then *political correctness* must be *personal correctness* – a perverse and pervasive system of control which scrutinizes an individual's every move, in order to lock him into place. You must be *personally correct,* in terms of your beliefs, your desires, your pursuits, your tastes – right down to the jokes you are permitted to laugh at

– according to *their* standards. *They* being the self-declared 'victims' of society, who are nevertheless powerful enough to enjoy lunch with the President and set out the terms on which the government is to run your life.
The idea is not that men should overcome all the obstacles in their struggle to be politically/personally correct. After all, those who are demanding that men run this daily gauntlet are the very same people lining up to beat them with clubs as they try. The idea is that men should, so to speak, *die trying.* The intention is that men fail. For as long as average men manage to live peacefully, and even successfully, more and greater incursions into their personal space shall be required. It is at the point of failure -; when men have failed to live up to the increasingly constrictive rules set out for them – that they can be punished. The ordeal gets tougher by the day and with each passing of new legislation.
At the extreme end of societal micro-management, we find states like North Korea, a brutal, totalitarian dictatorship which controls all forms of media, place severe restrictions upon speech, association, movement and access to information, and detains dissidents and their families in concentration camps where many die from starvation or medical experimentation. Western societies are separated from the continuum of despotism, on which we find North Korea, by a small number of fundamentals, some of which have already been referenced: respect for the autonomy of the individual, the presumption of innocence, the separation of executive, legislative and judicial powers, etc. These doctrines correspond precisely to those which feminism aims to tear down. The violent, vindictive emotions from which feminism springs are, by nature, irrational; there exists no internal, rational boundary, to suggest that *enough is enough* once a certain benchmark is reached. The furious impulses at the heart of feminism would not stop short of constructing a totalitarian regime which restricts men's speech, their association and movement, and detains them in concentration and labor camps where they are subject to starvation and mutilation.
Are we so far removed from savage regimes like North Korea that this is not a possibility? We should not allow ourselves to be misled by appeals that we live in a democracy, and that the leaders are ultimately accountable to the people. Our democracy is only ostensible, offering little real choice. The bipartisan consensus between leading parties ensures that the state continues to grow, and the feminist agenda is further promoted, whether the new government cloaks itself in red or blue. Facing no serious political opposition, the leaders do not have to bow to the people to secure their mandate. All public pandering is superficial, though highly effective, in the same way that all totalitarians have enjoyed the popularity of the masses. By definition, totalitarians must be populist: the support they must mobilize, in order to remain in power, cannot be that of an armed minority alone. In exchange for the sponsorship of the masses, totalitarians caress their egos, giving enthusiastic praise to them for their courage, declaring them the inspiration of all progress. At least, the greater part of them are praised. Groups which are not in favor are, in contrast, treated with contempt prior to their destruction. It is the majority which becomes tyrannous – as Alexis De Tocqueville warned – when the leaders isolate a particular segment of the population for blame and castigation. Enjoying their glorification on behalf of the leader, the chosen majority will side against the undesirables, and treat them with abominable malice. It is a story that has played out, over and over, throughout history – not least in the populist tyrannies of the twentieth century.
Today, our leaders exalt the feminine and malign the masculine – a prejudice running so deep that it has become normalized, to the point where few consider it unusual for the President to bash men on Father's Day. Men – who are, indeed in the minority, making up 49% of the population – are suffering the early stages of the tyranny of the majority. Leaders of all parties pander, first and foremost, to the female majority, and particularly to the pressure groups set up (supposedly) in their interests. More pernicious than this is the entry of women into politics – not because of the fact that they are women, but because almost every female politician, whatever her party allegiance, makes women's issues her priority. In contrast, male politicians swear their allegiance to the principles of their party and to the demands of their constituents, but not to men's issues. There are no politicians who make men's issues a priority, but plenty – male and female – who run on the cross-party, women's issues platform. The world is not so simple that we can say men are over-represented because they are present in greater numbers. Although there is a greater number of men in politics, it is women who are over-represented, because more politicians represent them than they do men. The sex of the politician makes no difference to the legislation that he passes. In courting the female vote, and particularly in his efforts to please feminist groups (organized misandry), he will perpetuate

and extend chivalry, he will publicly belittle his own sex, and he will pass ever more anti-male legislation, sanctioning the brutalization of ordinary men.

Systematic destruction follows systematic contempt. The eventual outcome of feminism is nothing less than a Holocaust, the almighty crescendo to mark the success of a century or more of sexual warfare and the demonization/degradation of the masculine. Those men, such as the male politician who has stoked the fires of gender tribalism to win votes and benefit his own career, will become the concentration camp facilitators and the enforcers of population reduction programs. They shall be the Uncle Toms, the Judenräte atop white horses, who will ultimately meet the same fate as the men they have helped exterminate. The anti-male, homicidal and genocidal violence in feminist rhetoric is well documented:

> The male is a domestic animal which, if treated with firmness … can be trained to do most things – Jilly Cooper, SCUM (Society For Cutting Up Men)
> I want to see a man beaten to a bloody pulp with a high-heel shoved in his mouth, like an apple in the mouth of a pig – Andrea Dworkin
> Kill your fathers – Robin Morgan
> Life in this society being, at best, an utter bore and no aspect of society being at all relevant to women, there remains to civic-minded, responsible, thrill-seeking females only to overthrow the government, eliminate the money system, institute complete automation, and destroy the male sex – Valerie Solanas, *SCUM Manifesto*
> It is no accident that in the ancient matriarchies men were castrated, sacrificially slaughtered, and excluded from public forms of power; nor is it an accident that some female supremacists now believe men to be a distinct and inferior species or race. Wherever power is accessible or bodily integrity honored on the basis of biological attribute, systematized cruelty permeates the society and murder and mutilation contaminate it. We will not be different – Andrea Dworkin
> Why have any men at all? … The proportion of men must be reduced to and maintained at approximately ten percent of the human race – Sally Miller Gearhart
> If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males – Mary Daly

The stock feminist response is to point out that these quotes are from radical feminists, who have not been active for a long time, and do not represent mainstream feminism. While it is not exactly true that they do not represent mainstream feminism, we can find more recent examples of feminist attitudes:

> It is time that government had a strategy on changing men away from power and oppression as part of its strategy for women and gender justice … Changing future agendas for women involves changing men; changing men involves deconstructing men and reducing men's power; and, in the longer term still, this may even involve the abolition of men" – EuroPRO-Fem, a European men's pro-feminist network

The following is extracted from a recent discussion on a feminist weblog:

> **Allecto:** I think there is a very simple solution to the 'problem' of the team sport of gang-raping that is so popular as a form of gay male bonding between football players.
> Mandatory castration of all men who play football and all men who watch football. This would be a quick and easy solution.
> **bonobobabe:** I like your castration idea. I'd take a step further and castrate all male babies at birth.
> **Mary Sunshine:** There is no remedy for this situation other than to halt the emergence of any more human males.

Two caveats must be advanced before we go any further. The first is not a compromise; it is not self-censorship or moderation. It is a statement of fact. *The overwhelming majority of women do not, and would not, support the extermination of men.* The question of whether all or most or only some feminists support the extermination of men is one that I shall address in a couple of weeks' time. Clearly, there are feminists who do not openly support the extermination of men. Nevertheless, they have a role to play in the process, as do all misandrists. For the time being, it will suffice to say that *all* feminist self-reflection and self-criticism reaches the verdict that they are not being 'feminist enough,' i.e. it results in further radicalization. I quote from the back cover of Zillah Eisenstein's *The Radical Future of Liberal Feminism,* a feminist text which arrives at this very conclusion:

> Eisenstein shows that liberal feminism is 'self-contradictory' because it 'accepts liberalism and at the same time rejects its patriarchal base.' Yet in truth, feminism is 'potentially subversive', to both liberalism and the capitalist patriarchal state, and it must and can become radicalized as it pushes against the limitations of what can be accomplished within the context of the state … Eisenstein advances the view that liberal feminism contains within itself the seeds of radical change.

The significant point about the above quote is that Eisenstein, the feminist author, rejects the 'patriarchal base' of all liberal institutions; that is, she would happily do away with legal impartiality, equality before the law, presumptive innocence, and so on. *Retaining these doctrines, which exist to protect innocent people, is not on the feminist agenda,* and Eisenstein comes to the very same conclusion that I have presented in this lecture: that liberal feminism will become radical when it achieves all it can through the liberal state. The violent and vindictive emotions will not be satiated, ever. Once feminism has gone as far as it can go through the liberal state, 'liberal feminists' will turn against it and plot its overthrow.

The second caveat is that the physical destruction of men is not inevitable. It is the logical outcome of feminism, but our future is not set in stone. Given that feminists have explicitly called for forced male labor and the presumption of innocence to be removed when men are accused of rape, and that lawmakers are seriously floating the suggestion that those found guilty of sex offences should be physically castrated, we might conclude that we are already some way down the feminist road to hell. Feminism has no internal brakes; a victory does not temper the feminist's violent emotions, but provides the momentum for her to push for greater results, in the knowledge that she can get away with hurting men. Any barrier to the progress of feminism will therefore have to come from outside feminism. It is up to external agents to build a brick wall in feminism's path.

We are more than sixty years into an organic process that will leave humanity with an irrevocably changed society. The catalyst for the abolition of Gynocentrism is its own radical and unsustainable expression in feminism. Those same social and conceptual changes which made feminism possible prompt the question of why men should put up with *any* form of Gynocentrism. The critical mass of opposition to Gynocentrism, resulting in its overthrow, will be

reached as soon as feminism is exposed to the world. What remains to be seen is whether feminism shall expose itself, or whether it will be exposed by counter-feminists. The former will occur if the movement becomes powerful enough to explicitly launch the physical destruction of men. My own view is that feminists *will* make this final roll of the dice, and that they will be ultimately unsuccessful, although many men will suffer tortuous deaths. The other possibility is that feminism is exposed in advance of this, preventing much of the violence, and allowing for the repeal of all Gynocentric rule with minimal bloodshed. Whatever the case – whether feminism exposes itself, or is exposed – it is done for. Cast in the disinfecting sunlight of the world's gaze, held to account for its grievous transgressions, never again will feminism be tolerated.
Adam

[Australia] Channel 10 continues to promote Feminism and their ratings continue to fall

AVfM Video Source · 27 July 2022 · Archived copy · Original

The Men of Old and the Men of Today

Andrew MacDonald · 28 July 2022 · Archived copy · Original

Once upon a time in western culture, the manly way, at least in the noble classes was to submit to God in the form of the King or Queen. Letting my imagination roam, I can see the archetypal image of the man kneeling before the sovereign being knighted into service. Both shoulders are touched with the sword, symbolizing his bodily taking on the role of defender of the sovereign and the realm, .

My Scottish MacDonald forebears were highland warriors who fought against the British takeover and lost decisively with the highland clans at Culloden in 1746. They were personally close to the leadership and Bonnie Prince Charlie. Persecuted afterwards, unable to speak Gaelic, cut off from work, they emigrated to Canada.

The Battle of Culloden – painting by David Morier

They were warriors and came from a fierce fighting stock. They were also devout Catholics. Both that kind of fighting spirit and the devotional spirit have largely fallen into disuse. Neither of these qualities easily fits with the modern sensibility. Not just for the MacDonalds or highlanders but near universally in the west. We've changed.

Who were we? And who are we now?

Jungian analyst Robert Moore had a framework for these questions. His assumption I think was that the man of old still lives. He drew from Jung's work four archetypes that he thought summarized the masculine psyche. (An archetype is a transpersonal form in the psyche that individuals project onto.) Moore's four were the King (Sovereign), Warrior, Magician, and Lover. (Many women relate to these too but make different projections.)

Moore, being a therapist (analyst), was focusing on the healing dimension of the archetypes. Both Jung and Moore were engaged in a therapeutic "fixing" endeavor. Fixing pathology was the root background assumption of the whole psychological science that began with Freud. It was arguably a response to the anxiety felt in response to the purported death of God, the notion that Nietzsche popularized around the time those highlanders were arriving in Canada.

Those earlier forebears weren't interested in fixing themselves or being fixed. Nor were men generally before the modern era. They weren't engaged with archetypes; the category hadn't even been invented yet. They knew little of

healing modalities and less of self-help.

Their way of psychic orientation and integration was essentially submission to God. This sounds very unhip now. But a cursory glance backward suggests that warrior men have done this universally in their culturally specific ways. Hello Dagca, Hercules, Crazy Horse. Hello Alexander and William Wallace. Hello warrior kings of the Old Testament. Hello the hundreds of manly saints in the Christian tradition Each in their time strove to serve a higher power as best they could. Many did it in the traditions we've descended from not so long ago.

Two striking differences between the men of old and ourselves revolve around the ideas of warriorship and the sense of higher purpose.

I'll be revisiting this territory again. German poet Rainer Maria Rilke (1838-1906) has a poem in which he reflects on the story of Jacob wrestling with the Angel in the biblical Book of Genesis. Jacob loses. Decisively.

Or does he? Robert Bly translates the last three lines like this:

> **Winning does not tempt that man.**
> **This is how he grows: by being defeated, decisively,**
> **by constantly greater beings.**[1]

This is a good definition of the inner warrior and the man of old at his best. There's more to unpack here, and learn from.

Reference:

1. The Man Watching" from *"Selected Poems of Rainer Maria Rilke"*, edited and translated by Robert Bly, 1981.

Lecture 11: The Eventual Outcome of Feminism, Part II

Adam Kostakis · 28 July 2022 · Archived copy · Original

> Propaganda, as inverted patriotism, draws nourishment from the sins of the enemy. If there are no sins, invent them! The aim is to make the enemy appear so great a monster that he forfeits the rights of a human being. – *Sir Ian Hamilton*

The physical destruction of maleness is the logical outcome of feminist governance. The more feminist governance exists, the more anti-male persecution there will be, and the closer to Holocaust we will find ourselves. *More feminism* will not result in greater sexual equality. *More feminism* is not the solution to the problems addressed by Men's Rights Activists. Feminism *is* the problem. How could it be otherwise? Feminists believe that a debt is owed to them by all men, and they are perfectly content to recover this debt in blood and suffering. No matter how much pain they inflict unto the world, it will never be enough to satiate their violent, vindictive emotions. Rather, the more harm they inflict upon men, the more normalized this becomes, and – like a drug addiction – they will need ever greater 'highs' to satisfy the hate, culminating in the Final Punishment, the total eradication of men.
Note that I am not mincing words. I will not tread lightly around this subject. I will not resort to euphemism or conceal my message 'between the lines'. I will not leave you with the mere implication that Male Holocaust is the eventual outcome of feminism, before quickly moving on to talk about other things, as though airing the idea should be an embarrassment for the speaker. I am fully aware that mine is a marginal view of feminism, and may be considered by some to be 'extreme', but then the widespread misunderstanding and misrepresentation of *what feminism is* is just another symptom of the sickness I am describing. I will state, quite openly, that this is the conclusion I have reached, having considered all the available evidence, and it is a conclusion I would encourage nobody to take lightly. The imminent attempted eradication of half the human race calls for writing unimbued by flippancy or fancy. It does not permit me to enter into civil discussion with those who will be attempting said eradication or cheering it on from the sidelines. There is no object in a respectful exchange of views with such people; the very idea appears, to me, to be an ugly parody of truly civilized discourse – sort of like Neville Chamberlain trying to appease Adolf Hitler. No, my aim is to convince as many people as possible that this is, indeed, *the truth,* and thus to propel them to do whatever they can to stop a humanitarian disaster before it begins. To that end, I shall tell it like it is, and call out the enemies of humanity as I see them – and they are feminists, who are even now, as you read these words, beavering away at stamping that official seal onto their key tenet of Collective Male Guilt.

No matter how far down the rabbit hole she has gone, the feminist is cognizant, at some level, of the fact that a person must have actually committed a crime in order to be guilty of it. Initially, this fact appears before her, phantomlike, as an inconvenient truth, a sticking point, an irritant – like a lump in the throat, or a speck in the eye, that simply will not go away. This irritating truth is a logical interceptor, a pile of debris left on the tracks. She wonders: must I stop and turn around? Can my feminism, this wonderful vehicle for my catharsis, be reconciled with my assumptions of human individuality and legal impartiality? Of course it cannot, and if she remains a feminist, she abandons the latter. Treating individuals as individuals destroys any legitimate appeal to Collective

Guilt and Collective Punishment, and vice versa: subscribing to notions of Collective Guilt and Collective Punishment negates the possibility of treating individuals as individuals. Having made her choice, she ignores this truth, that individuals must individually commit acts to be held individually accountable for them. It becomes irrelevant; revenge is higher on her list of priorities. Individual responsibility has ceased to matter for her, and it must cease to matter for others also. Those who remind her of it are attacked (cue the shaming tactics), and eventually, the fact itself is attacked. Individual responsibility is the product of false consciousness; *all men* carry guilt. Biological essentialism, once the stock in trade of the fascist far right, is resurrected as justifier of the authoritarian New Left.

Feminists are uninterested by truth. They do not formulate their principles based upon analysis of collected truths. The starting point for all feminism is misandric emotion, and subsequent principles are formulated upon this. Truth is largely incidental. It is greatly appreciated when it appears to coincide with feminist arguments, and outright attacked when it does not; otherwise, it is irrelevant. Facts are a tool of the patriarchy; feminism aims to elevate subjective passions and wills to the lofty quarters previously reserved for what can be objectively verified.

Detractors remain, of course, pointing out the awkward, inconvenient, irrefutable truths. For instance: even if we accept the fallacious claim that one in four women gets raped, that would imply that, at most, one in four men commit rape, assuming that each rapist commits only one rape. But this is not very realistic, since we know that there are serial rapists, whose recidivism would drive the number of guilty parties down significantly. Could anybody who touts the 'one in four' figure *realistically disagree with this assessment?* Such people are forced to conclude, with us, that at least three quarters of men have never and will never rape anybody; in other words, they are demonstrably *not* rapists. Is it not monstrous, then, to tar one hundred percent of a demographic with the crimes of less than a quarter? Perhaps we should hold rallies, in the style of Take Back The Night and so on, in which we chant "three-in-four! Three-in-four!" until people get the message that the overwhelming majority of men are not rapists and do not deserve to be labelled as such. What do you think?

Whatever the case, Collective Guilt appears to be ruled out – but we underestimate feminist creativity. While some of feminism's more demented followers have asserted that "all sex is rape" – making nearly all men into rapists for having engaged in consensual sex at some point, including that initiated by women – most of the 'third wave' has gravitated to a phony rationalization that a 'rape culture' persists among men *en masse.* Rape culture doctrine holds that, although a minority of men in fact commit the act of rape, the other seventy-five percent (or, if we are being realistic, a significantly higher percentage) are cheering them on from the sidelines, deriving pleasure vicariously from the knowledge that women are being sexually attacked. Collective Guilt is secured. The truth – that men are more histrionic than women when it comes to rape claims – is immaterial and can be safely denied or ignored.

Further examples of feminist creativity – finding innovative ways to blame all men for the crimes of a small number – can be found for every subject that they write about. I will not list them here because our discussion must move on. It will suffice to say that all such creativity resolves to the myth of 'the patriarchy' – that individual men who do not control or abuse women nevertheless, somehow, simply because they are men, actively support the processes through which other men do control women. *The only thing that a man must do to be guilty of this is to be male; ergo, by existing, he is guilty.* All feminist male-blaming creativity is a variation on this bio-essentialist theme, and all of it serves to legitimize Collective Guilt and Collective Punishment.

The feminist process of destroying men and maleness will not necessarily follow a defined plan. It does not have to! To this very day, historians continue to debate whether there was ever a direct order given for the Final Solution, or if the Holocaust was the result of cumulative radicalization within the totalitarian, anti-Semetic state bureaucracy of Nazi Germany. It is at least conceivable, then, that the murder of millions can be achieved organically, after a significant period of demonization which leaves most of the population indifferent (if not hostile) towards the scapegoat. Very few people are actually needed to carry out a genocide – typically less than ten percent of a population, often less than five. Indifference is all that is required of the remainder.

Having said this, there is at least one explicit plan for Male Holocaust, which was emphatically *not* written as a satire, even if its author later brushed off troubling questions with this claim. While the *SCUM Manifesto* is remembered today as a bizarre relic which in no way represented mainstream feminism at any time, it's worth pointing out that the text only achieved 'classic' status because of its overwhelming popularity. Even if we were to

contort ourselves into believing that Valerie Solanas intended the text as a joke, we cannot believe the same about her followers. Of these, perhaps the most famous would be Robin Morgan, who included excerpts from *SCUM* in her anthology *Sisterhood is Powerful,* and stated her sincere aim that the "Feminist Revolution" would achieve not "some false state of equality," but "a proud gynocratic *world."*

Still, *SCUM* hardly contains the blueprints for male extermination. The feminist project has not followed *SCUM* to the letter, though this is perhaps because there is no letter to follow. The text is more statement than program; it is the violent, vindictive emotionalism laid bare, the ugly face of feminism unmasked, the dissected contents of a dirty bomb formerly disguised as a birthday present. In the long run, the publication of *SCUM* has probably benefited anti-feminists most of all. It is proof positive that feminism is, at least in part, supportive of female supremacy and the elimination of men; and that such views, when initially aired, were received with enough support from the feminist sector to make the book famous. Would feminists today be so dismissive of *SCUM* if anti-feminists had not seized on it as evidence?

To get back on track: while there certainly are individuals working within state bureaucracies whose chief aim in life is to make men suffer – and indeed, government departments have been set up for this very purpose – an official order to eliminate men has not (yet) been given, as far as we know. But one does not need to be given, for the situation may come about organically. For decades, males have been subject to the worst possible demonization in mass media – including, earlier this year, the portrayal of newborn babies as inherently evil, rapists-in-waiting. The slurs made against all men, which cannot possibly be justified on the grounds of deterring that small number of men disposed to committing crimes, are typical of a dehumanization campaign. The aims of this long hate crusade are threefold. First, that women, being exposed to the endlessly repeating feminist hate loop, will adopt the view that men are violent, inhumane oppressors, and are therefore deserving of whatever evil they suffer. Although most women will initially oppose this message, the endlessly repeating hate loop, because it is so persistent and pervasive, eventually breaks down psychological resistance. Once the hate loop had gathered enough momentum to carry itself, and was becoming bigger all the time, like a snowball rolling down a hill, then our cultural guardians needed only to intervene occasionally in order to fine-tune its content. E.g. it was not enough for a woman to only fear 'strange men'; it had to be transmitted to her that her own husband, her father, her son, etc., are activated cells in 'the patriarchy' which is oppressing her, that they are each a 'potential rapist,' and so on.

The second aim of the dehumanization campaign is to get men to turn on each other. That this forms part of feminist methodology is not surprising, since exploitation of masculinity and male physical muscle, to be used against other men for the benefit of women, is the central plank of historical Gynocentrism. In addition to appealing to powerful men to pass punitive legislation enabling the brutalization of their less powerful brethren, feminists drive wedges between common men. By promoting *to men* the message that their own sex is full of rapists, abusers and pedophiles, men will be less inclined to identify with other men, or with men in general, and will feel much less in the way of mutual support or sympathy. Even as the sexual grievance industry indefinitely expands the meanings of emotive words like 'rape,' 'violence' and 'pedophilia,' any man *accused* (not even charged, let alone convicted) of any of these acts becomes a *persona non grata* among his own sex. Even worse, the falsely accused man (or the man 'guilty' under the new definitions of these terms) finds himself on the receiving end of vigilante justice by outraged men who have swallowed the feminist line that male abusers are rampant everywhere (therefore *this* accused man *must* be guilty). When the falsely accused and the newly criminalized are being loaded onto train cars for deportation to death camps, men who have not yet been accused will turn their heads, consoling themselves with the thought that *those* men must be abusers, and so they are deserving of whatever happens to them. The men who have not yet been accused are lulled into a false sense of security, believing that they will be safe, so long as they continue to obey the feminist state.

The third aim of the dehumanization campaign is to normalize brutality against men. Feminists are *boiling a frog,* as the proverb goes. The cumulative brutalization of men occurs in increments, each of which appears to be objectionable, but not appallingly so (except, perhaps, to those who are paying close enough attention to perceive the creeping despotism). Already, we have surpassed situations which would have caused men to pour onto the streets in revolt had they been achieved in one fell swoop – the enslavement of men by family courts and child support laws, rape trials held in secret and without a jury in Sweden, the negation of the presumption of innocence

for men in several states, mandatory arrest laws for men who call the police because their girlfriends have stuck knives in their chests, men being incarcerated and sold into sexual slavery in debtor's prisons because their wives were bored, and so on.

As the brutalization of men becomes the norm, practised by more people, a greater number of misandrists will become emboldened to act out their hate. Feminism does not entail men 'losing privileges,' or suffering for a little while until the sexes are in balance and life becomes a perfect harmony. The *more feminism,* the worse things will be for men, right up to the point of extermination. The level of persecution corresponds precisely to the level of feminist governance. When a great mass of feminist bureaucrats set to work, finding innovative ways to persecute men, the individual feminist bureaucrat realizes that there is no limit to what she can get away with.

I would like to talk a little more about exactly why this is. From its earliest days, feminism was envisioned as a cultural war. Making misandric persecution a reality meant that the dehumanization and brutalization of men had to become normalized phenomena – background noise, those aspects of existence nobody bats an eyelid at, those facts of life that adults resign themselves to, the unpleasantness of which can be explained away by defeatist mantras like "it's just the way things are," "it sucks but what can we do about it," and "men and women are different, so just man up and take it." Creating this kind of hostile indifference towards Men's Rights was necessary because it is the foundation upon which active persecution stands. Saying that hostile indifference has become normalized is another way of saying that it is normal for people to practise hostile indifference. In other words, enough people practise hostile indifference for it to be considered normal. That is, a great number of people practise hostile indifference, and are not taken to task for it, because it is sufficiently widespread to rule out the possibility of individuals being taken to task for it.

What we have, then, is hostile indifference towards men as a characteristic of the social organism as a whole, and it is within state bureaucracies that feminists congregate to build active persecution upon this normalized hostile indifference. The hostility and indifference towards men allows them to get away with this, because it affords each misandric individual anonymity and irresponsibility. She did not *create* this situation; she is not personally responsible for it. She is not *the only one* pushing for active persecution; everyone else is (at least) indifferent in this regard, and anyway, there are plenty of others working in the same field. Being pre-emptively 'let off the hook' through anonymity and irresponsibility, the individual feminist forms part of a collective mob whose members can indulge in a sentiment of invincible power, allowing them to yield to emotions which would otherwise have been restrained. Purely numerical considerations – strength in numbers – enable the individual operator to evade all questions of guilt and culpability. They become mere cogs whose existence and purpose is nonsensical when abstracted from the greater machine. They simply do as they are told, they simply 'go along with' what everyone else is doing – ostensibly harmless, unremarkable, dutiful.

Where a state seeks to achieve some ideological goal, its bureaucracy becomes the archetypal model of human consciousness overwhelmed by crowd psychology. Every collective acts collectively, that is, without pausing to allow the individuals to reflect, without consulting the individuals, without requiring that they give their enthusiastic assent. The collective acts with immediacy, according to its will, leaving absolutely no room for criticism from individuals within or without. Individuals within the collective act as all the others do. They are, by definition, anonymous and unaccountable. Excited by an idea, and indulging in the power of numbers, a collective does not allow or admit that anything could prevent the fulfilment of its will.

The feminist mob acts in the same way that all ideology-based collectives do – by magnifying the miniscule transgressions made against the collective, and trivializing atrocities perpetrated against others. An almost perfect example of this comes from the feminist website *Sociological Images.* First, the magnification of the miniscule. In September 2010, one of the site's authors announced her outrage that a line of rulers (i.e. measuring sticks) commemorating great scientists in history included Marie Curie under the heading "Great Women Rulers of Science." A horrific injustice, this is not. Still, at this point, we might simply assume that those habituating the blog are fragile people, finding themselves easily offended by much in life – we might think that they would feel the same way if they stumbled upon some equivalent version of these rulers with the sexes reversed.

We might think this is the case, until we scroll down to the comment section and find an accusation that Paul Elam's *A Voice for Men* site is nothing but a load of "whining." Now, in the two weeks prior to that comment being made, *A Voice for Men* had discussed the following:

> A police state that arrests and incarcerates male victims of domestic violence and enables female perpetrators to continue criminal behavior; a ten to one death gap concerning capital punishment that works against men; a five to one death gap against men related to suicide; the staggering attrition of males in higher education and employment; the utter lack of reproductive rights for men, and the incidence of false rape allegations against men which even the police are calling epidemic.

At first glance, the cognitive dissonance is astounding. Could the feminist really have dismissed discussion of such human interest issues as these, while her own counter-movement has nothing more offensive to talk about but the headings on rulers (which actually highlight, not obscure, the fact that there have been great female scientists)?

As Paul succinctly puts it, *"women's whining = pursuit of justice. Men's pursuit of justice = whining."* In following this simple maxim, feminists adhere perfectly to the dark elements of crowd psychology: magnifying the miniscule when it concerns them, and trivializing atrocities when these are committed against others.

Like all other collectives governed by the principles of crowd psychology, feminists have a tendency towards the power of suggestion: that an idea only needs to be spoken aloud for it to be taken as the gospel truth. Of course, this only works with certain types of ideas – most obviously, those which aid in magnifying the miniscule, but certainly not the ones that draw attention to the non-trivial atrocities suffered by others. It matters not that the cries of rape advocates – "one in four!" – are based on a study, the methodology of which is so flawed that any serious researcher would have transferred it directly from the printer and into the big round file. Young women will continue to pour onto the streets chanting it – "one in four! One in four!" – why? Because it serves the crowd to have been transgressed against in such a way, because it provides them with those feelings of righteous indignation which serve as a springboard from which they may launch the active persecution of the targeted class. No individual need bother checking the facts, and the crowd would not pay any attention to one who did anyway. As an example of this power of suggestion in action within a feminist state bureaucracy, we need look no further than the United Kingdom's former Minister for Women and Equality, Harriet Harman, who was eventually ordered by a judge to stop spinning the lie that rape has only a six percent conviction rate. Even then, rape advocacy groups like Women Against Rape have *continued* to refer to this completely invented figure. Evidencing one's claims is a trifling matter, and one subordinated to the necessity of exciting the mob.

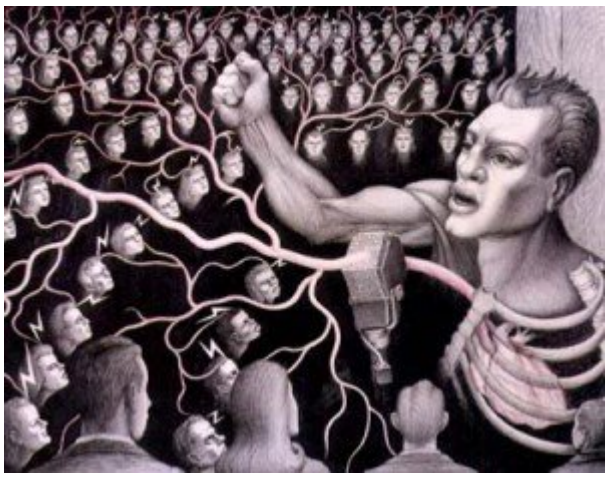

The power of suggestion is particularly pronounced in the feminist crowd because it is mostly composed of women, and women are more impressionable than men. This is not an inherent difference between the sexes, but a socialized defect. A lifetime of privilege, of parasitic exploitation and entitlement, of juicing the fruits of another's labor, has left many women devoid of character, with unrealistic views of the world which leave them open to certain kinds of manipulation that men are not so easily taken in by. Feminism is ideological snake oil, and impressionable women are its customers. If an idea excites them, if that one-in-four statistic sends a shiver down their spines, if it causes them to *feel* something so strongly, then there *must* be at least an element of truth to it – so the unconscious mental processes go. How could something that is *not real* affect her in a way that *feels so real?* Impossible, one would think. Once feminists understood and appreciated the malleability of women, they had merely to present astounding statistics which, when recited endlessly, to the point that they become background noise, exist on some plane beyond truth and falsehood, the plane of popular consensus, and so cannot be refuted by the evidence that most men would have asked for upon originally hearing the claims.

For the same reason, we find the tendencies among feminists to simplify, and to go immediately to extremes. An exceptional instance of violence against women becomes, for feminists, the rule which is practised against all women, everywhere. A college student making a rape joke to his fraternity brothers becomes a microcosm of society as a whole. On that note, making a rape joke is the same thing, for feminists, as condoning the actual rape of human beings. There is no room for nuance, no accounting for the thousand shades of grey that exist between black and white; only the two colors perceived by monochrome Manichean Essentialists. A rape joke could conceivably and consistently be made by people spanning the entire spectrum of opinion on rape, in the same way that people can make jokes about dead babies, tasteless though they may be, without necessarily supporting or contributing towards infanticide. This is common sense stuff, but common sense stuff does not excite the passions of ideological mobs. Collectives such as feminism rely, for their shared understanding, on a fundamental *lack* of nuance – to infallibly appeal to all its adherents, an ideological collective must propagate a small number of simplistic, exciting, image-like ideas. In the case of feminism, which is an ideological collective based upon the validation of violent and vindictive feelings held towards men, we should not be surprised to find that these image-like ideas are so often characterized *by violence.*

Feminism's validation of immature, simplistic, exaggerated, generalized and extreme ideas results in violent emotion as a guiding principle of justice – in other words, the Collective Guilt and Collective Punishment I have already discussed. Feminist jurisprudence flows directly from the violent and anti-male emotions of individual feminist operators, emotions which are, in turn, validated by the ideological collective which has successfully constructed a climate of hostile indifference towards men. There is not even the pretense of impartiality in feminist jurisprudence – it is openly 'anti-normative,' seeking favorable conditions for female criminals while indefinitely expanding the scope of punishable male deviancy. Those who advocate and practise it are open about their vindictive sexism, and their reforms continue, under the radar. We are heading towards explicit male persecution because there is nowhere else this can go and very few people willing or informed enough to stand up and say 'no'.

For those who would deny that feminism condones and advocates violence against men, I need only direct you to their own creations. Here is the banner for feminist website Feministe:

Now, despite the relatively tame content of this particular site, does it seem conceivable that the out-of-frame target of this little girl's firearm is *not* a grown man? It's a clever trick, because the target is not shown, allowing for plausible deniability on the part of the site's members. After all, feminists don't shoot people, do they? As Fidelbogen puts it:

> Try looking at the little girl in *context* with the word FEMINISTE directly behind her. Note the synergy of the two elements, how they combine into a visual-conceptual unity of message – effectively amplifying and reinforcing each other.

Moving on, we might consider the hilarious irony of feminists voicing concerns over the likelihood of Pick-Up Artist Roosh Vorek being violent while simultaneously making violent threats against him:

> I must find out his real name so if I ever meet him I can suckerpunch him in the dick.
> I think Roosh is a great example of what truly needs to be purged.
> I'm wondering if his blog is violent enough to notify the DA's office.

I'm wondering too. But what I'm wondering about is why the phrase 'cognitive dissonance' gets thrown around by anti-feminists in situations like these, since the feminists' behavior is perfectly consistent. It is simply that they have magnified all miniscule transgressions against women – such as, a vaguely insulting comment from a Pick-Up Artist – and have trivialized all atrocities against men. When it is appreciated that feminist operations are all characterized by double standards in their dealings with men and women, it will be understood that there is no 'dissonance' here at all, cognitive or otherwise – their behavior is fully consistent with their twin assumptions that every inconvenience a woman faces is a humanitarian tragedy, and that men do not matter at all. Thus, after decades of feminist teeth-gnashing about the horrors of domestic violence, and how it is a subject so serious it should never be joked about or taken lightly, feminist website Jezebel produced a now-infamous article gloating over the greater incidence of domestic violence perpetrated by women, and issuing direct threats to men generally that the website's authors will act abusively towards them should men "fuck with" them. Now that men are the victims, it's acceptable to post amusing pictures of battered men; to refer to female-perpetrated abuse as "busting open a can of whupass"; to refer to male victims as "the dudes" and to employ veiled shaming tactics implying it is their own fault for not fighting back. If you follow the link, please check out the comments – make sure you click on 'All' and scroll down to get a proper impression of what feminists are *really* like when they think they are safely out of the world's gaze.

The image-like ideas that feminism employs are not connected by *logical bonds,* although they are all consistent at base because they all contribute towards increasing the power of women. To the uninitiated, it appears that the various antics of feminist activists are not at all connected, and that the most contradictory, dissimilar ideas are supported side by side. E.g., feminists simultaneously advocate for the censorship of softcore pornography targeted at men and lament that there does not exist more explicit pornography featuring naked and aroused men for the consumption of females. This only leads to sputtering accusations of 'cognitive dissonance' if one takes for granted that feminists assume their own philosophy is universalizable. If they did assume this – if their goal truly was sexual equality and impartiality – then it would indeed be true that feminists would be irrational and could fairly be said to suffer from cognitive dissonance. But this is not the case. Their philosophy is not intended to be universalizable. The aim is not to apply a uniform standard towards men and women; it is to level women up and level men down. It is to grant women more rights, *indefinitely,* and to force new obligations onto men, *indefinitely.* Double standards are the feminist rule, not the exception.

And what is the logical outcome – say, if tomorrow, feminists got everything they are advocating for today? We would be plunged immediately into a two-tier system of rights and obligations, where men and women form distinct

castes of citizen, the former weighed down by the obligations that enable the latter to luxuriate in their total autonomy. Life for women would be a literal lawlessness, while men's every move would be dictated from above, geared to the purpose of providing for all female needs and wants. It would not be inappropriate to call such a system *sexual feudalism*, and every time I read a feminist article, this is the impression that I get: that they to construct a new aristocracy, comprised only of women, while men stand at the gate, till in the fields, fight in their armies, and grovel at their feet for starvation wages. All feminist innovation and legislation creates new rights for women and new duties for men; thus it tends towards the creation of a male underclass, the accomplishment of which will be the first step towards the extermination of men.

At present, feminism displays all the hallmarks of a dangerous movement about to become fascistic: its adherents demand blind submission to dogma, they are unable to discuss its principles, they desire to spread its ideology (by whatever means necessary), they are intolerant of those who do not embrace it, they immediately rush to generalization, they demand authenticity and conformity to a rigorous standard of morality, and they utilize bio-essentialist rhetoric and violent imagery to denigrate their targets. The (often literal) dehumanization of men, coupled with feminist governance, could not be leading anywhere *but* the enforcement of Collective Punishment, the idealized end point of a principle of justice based upon the validation of violent, primal emotion. Not one iota of sympathy, of fellow human-feeling, is to be felt for innocent men subject to the worst atrocities.

Holocaust is the ultimate utopian vision of some radical feminists, and they are perfectly open about this, discussing the male-free world of the future as insipidly as if they were discussing holiday plans. Other radical feminists imagine a future in which men's numbers are greatly reduced and the remaining males are kept as slaves. Still others dream of a society similar to ours, but with women in the lead in all spheres of life, with all pretense to equality abandoned. Earnest feminists, meanwhile, do not necessarily intend any of these outcomes, but as they are members of the collective, they will act as members of the collective, and even if they do not participate in the active persecution of men, they will be forbidden – as an unspoken rule – from exhibiting any sympathy at all for men, no matter what they suffer. Those who do are promptly expelled, labelled anti-feminists, and subject to vicious attacks by the in-group. No feminist will stop the process of male elimination, nor will she feel any regret once it is complete, as long as she remains a feminist.

The destruction of males does not require a majority of feminists to even be on board; it is an organic process which unfolds naturally in time, and once a certain point is passed, there will be no stopping the attempt. Women like Hannah Rosin, who desire not equality but female supremacy with men as a permanent underclass, will find that the psychic forces which led them to agitate for this do not simply disappear once sexual feudalism is achieved. Feminism is a movement *based upon* the gratification of those psychic forces, the permanent, hateful needs of misandric women, and no limits will be reached for as long as men can be made to suffer even more.

Utopian visions supposedly present the perfectly just and moral society, but really, they envision the end of morality altogether. Utopia is that in which nobody makes an immoral decision; thus, nobody really makes moral choices. Rather, they have been socialized so well – through intimidation or brainwashing – that they always make the same choices. This silly little fantasy has inspired tyrants to send millions to their deaths. Early modernity is marked by the two most prominent examples of this: the French and Russian revolutions. Both were fought on the premise that the old regime would give way to a new age of human perfection. Both ended in failure, but not before soaking their countries in blood. The historian Hippolyte Taine wrote that it was by invoking "liberty, equality, fraternity" that the architects of the French Revolution were able "to install a despotism worthy of Dahomey, a tribunal similar to that of the Inquisition, and to accomplish human hecatombs akin to those of ancient Mexico." Similarly, Communism was presumed to be the realization of freedom and all human potential – until it was actually realized. Communist countries repressed and starved their populations, worked them to the point of exhaustion, banned free speech, purged dissidents, and invaded other countries with a zeal for imperial conquest that must have seemed rather surprising to those who saw communism as an ideology of peace. And all this, not for any existing object – not for land, or resources, or for freedom – but for a social order that had never existed and was merely *imagined.*

We should not expect Feminist countries – capital F, standing for explicit Feminist Governance – to be any different. Feminist countries will starve and repress, they will force men and dissenting women into labor camps,

they will ban open discussion, commit murder on a grand scale, and they will invade other countries, all in the name of liberating women. If there is anything we can learn from the last few hundred years, it is that humanity repeatedly fails to learn the important lessons. After men, which group shall be persecuted? Must we all take a turn, as though our biological characteristics make us representatives of those who appear similar to us, across all time and space? After the horrors of the Soviet regime and the Holocaust, is it not sensible that we all agree to cease judging heterogeneous groups of people by bio-essentialist standards, and damning them all to hell on earth because of the *apparent* crimes of a minority (be this in reference to the Elders of Zion or to 'the patriarchy')?

Now, I am well aware, that simply asking these questions is not going to change anything. It is certainly not going to change any feminist minds. But I am not here to plead with feminists. I am here to interrogate them, to embarass them about their future plans, and to spread the word about what those plans are. Because even the self-proclaimed *enlightened, progressive* feminist movement has not learned the lesson that humanity should now be well-versed in. In contradistinction to them, I say – peace be with you.

Adam

P&G: Progressivism and Gynocentrism

Doug Mortimer · 29 July 2022 · Archived copy · Original

If you wanted to compile a list of legacy corporations in America, you would have to put Procter & Gamble at the top of the list. P&G was founded in Cincinnati in 1837 by two immigrants, one English (Proctor) and one Irish (Gamble). To add a bit of historical perspective, at the time there were just 26 states (Michigan had just been admitted). Texas, one year after the Alamo, was an independent republic. California, New Mexico, Arizona, Utah, and a portion of Colorado were still part of Mexico.

As P&G's product lines expanded and distribution networks fanned out, the company grew with the country. By the middle of the 20th Century, a P&G job in Cincinnati was about as secure as working for Ma Bell (as the phone company was fondly called before a 1983 antitrust lawsuit broke it up) or having a government sinecure in D.C.

In more sensible times, it was sufficient for a company to manufacture good products at fair prices. Good public relations was important but companies did not take stands on political issues that did not directly affect their industry. In more recent years, however, corporations do not hesitate to weigh in on the issues of the day, even when it would seem to alienate portions of their customer base. Such is the case with P&G.

In 2017 Batten Barton Durstine & Osborn, a blue chip New York advertising agency popularly known as BBDO, produced a "commercial" for P&G. Referred to as "The Talk," it won an Emmy in the commercial category. The two-minute spot is actually a Public Service Announcement or PSA. It consists of a series of vignettes of black parents having heart-to-hearts with their children about the horrors of racism in America: the bigotry of low expectations, assaults on self-esteem, name-calling, and driving while black. The film ends with graphics stating "Let's all talk about the talk so we can end the need to have it," followed by P&G/My Black Is Beautiful, and #TalkAboutBias. Curiously, all the parents having the Talk are mothers! Didn't anyone notice that by omitting black fathers they were playing into the stereotype of the modern American black family as a matriarchy?

The cost to buy two minutes of airtime on network TV isn't exactly chump change, but there is no attempt to sell a product in this "commercial." Ironically, P&G was also nominated for a conventional commercial for Tide in 2017.

In early 2019 Gillette, a subsidiary of P&G, offered its infamous "The Best Men Can Be" commercial. A variation on the company's longstanding slogan, "The Best a Man Can Get," it decried bullying, sexual harassment, mansplaining, catcalling…pretty much the whole toxic masculinity package in less than two minutes. The "commercial" had nothing to do with razors or shaving cream.

The ad angered many viewers and puzzled others. After all, men of all sociopolitical opinions shave. Why would any company buy airtime to alienate a significant chunk of its market (not to mention its stockholders)? This is no way to increase market share, but in today's political climate it is not enough for a corporation to build better mousetraps and sell them for reasonable prices. Do-gooding, moral grandstanding, virtue signaling…call it what you will, it is now part of the equation.

The same year the Gillette commercial came out, P&G CEO David Taylor stated, "The world would be a better place if my board of directors on down is represented by 50% women." At the time the board had a roughly 2:1 ratio in favor of men. The next year, Taylor had his 50/50 split. Have to wonder if he wasn't ripping off Justin Trudeau and his famous "Because it's 2015" equity dictum.

P&G's social justice credentials appeared to be impeccable, but it never hurts to get some additional insurance. To stand out from the pack, a global corporation needs a pet project, something it can call its own. And P&G found one.

If you surf the internet at all, you have come across gobs of podcasts on topics you may or may not care about produced by people you may or may not have heard of. You might think diversity would not be a problem in this

medium, but you would be wrong! P&G knows better! They have teamed up with iHeart Media and Seneca Women to create a Podcast Academy – for women only! A contest was held to find ten stunning and amazing women who would then be given all the assistance needed to launch their podcasts on the Seneca Women Podcast Network. According to Seneca:

> The six-week intensive program will kick off in May and will include one lecture per week with direct access to industry-leading mentors, all women who are at the top of their respective fields in podcasting. These workshops will be led by established podcast hosts, producers and executives, allowing the winners to gain valuable information about all aspects of the podcast business including development, sound engineering, distribution, marketing, sales and overall operations. Creators will also receive a stipend and top-of-the-line audio equipment to produce episodes of their shows, which will all become part of the Seneca Women Podcast Network.

Needless to say, there are probably any number of men who could benefit from such a program. In fact, iHeartMedia is on record as saying that half of their new podcasts in the past year are hosted by women. If that's the case, then why restrict the contest to women? Well, it's the old "women's voices need to be heard" trope. Of course, if you promote only women, then *only* women's voices will be heard. Baritones need not apply.

So who are these ten stunning and amazing voices? Predictably, they are an ethnically diverse group. Just as predictably, they deal with the usual self-help themes (*e.g.*, personal finance, dating), but they also feature more esoteric themes, such as "Unusual Hobbies," "Hallmark [TV movies, not greeting cards] Junkies," and "The Memory Whisperer," a show about Alzheimer's. The most intriguing is a women's health show called "My Vagina Said What?" Well, I guess women's voices must be heard, no matter what orifice the voice emanates from. (B Movie Recommendation: *Chatterbox*, a 1977 film about a young woman with a talking vagina.)

Ah, but P&G has not forgotten about men! You see, P & G has been sponsoring a podcast called *Man Enough* since June 21, 2021. The host of the podcast is Justin Baldoni, an actor/director/producer, and author of *Man Enough: Undefining My Masculinity*. The blurb for the book calls it "A GRIPPING, FEARLESS EXPLORATION OF MASCULNITY." Oh, I get it – like *The Dirty Dozen*? Not hardly.

Well, in podcasting, it's always a good idea to have sidekicks to bounce ideas off, and *Man Enough* is no exception. To that end, the podcast also features Canadian Liz Plank, author of *For the Love of Men: From Toxic to a More Mindful Masculinity*. Her establishment credentials are impressive. At McGill University in Montreal, she majored in women's studies and international development. After receiving McGill's prize for outstanding undergrad women's studies major, she followed up with a master's degree from the London School of Economics.

Some of her post-academic achievements include writing for the *Huffington Post* and "Flip the Script," a video series, and serving as a columnist for MSNBC. *Marie Claire* magazine ranked her among the most influential women in media, and she was named one of the World's Most Influential People in Gender Policy by Apolitical. She is ranked as one of Forbes 30 Under 30 in media and she is on the board of Girl Up, a UN Foundation non-profit that exhorts girls to change the world.

I ask you, gentlemen, if Liz Plank isn't qualified to expound on masculinity and offer advice to men, then who is?

In looking up Jamey Heath, the third member of the podcast team, I thought he might have something interesting to say, as he writes and produces songs.

I was wrong. On his web site, the first thing one sees is the slogan "One planet, one people, please." Then he offers us this gem of wisdom:

> "Unless I'm doing it with a global purpose it feels like a waste of time."

Geez, how provincial can you get! When I sit down at my keyboard , I have a *cosmic* purpose in mind. Please park

your geocentric privilege, earth man!

Summing up, we have two Americans, one black and one white, plus a Canadian woman. Not sure what sort of grade that would register on the DEI meter, but it would probably pass muster. Call it three peas in a podcast.

Well, if you're curious about this trio, there's a year's worth of past podcasts on YouTube, so take your pick. Before you do that, however, check out the promotional video:

I like to think I'm a fairly articulate individual but after sitting through this preview four times, words fail me. Actually, a number of words come to mind: touchy-feely…psychobabble…New Age…metrosexual…cuckfest. I just can't string the words together cohesively to describe what I saw. I'd love to hear what a focus group of Teamsters would have to say about the show. It makes the *Oprah Winfrey Show* look like *Face the Nation*. Nothing I say about this clip could compete with the clip itself.

The podcast purports to be about redefining masculinity, but it appears they steer clear of a number of important manosphere topics, namely: family law courts, female-only affirmative action, false rape accusations, circumcision, debunking the pay gap, the ruinous social costs of single motherhood, male disposability, hypergamy, gynocentrism, MGTOW, or any of the topics you read about regularly on this web site.

I could be wrong, however. Maybe they'll invite Paul Elam to be a guest on the show…or Mike Buchanan…or Sandman…or Stefan Molyneaux. Sure, and maybe one day you'll see Turd Flinging Monkey on *Wall Street Week.*

A blurb for the podcast says it's about "how traditional structures and attitudes toward masculinity oppress and negatively affect men, women and humanity as a whole." We get "honest and at times uncomfortable conversations with assorted folks."

That's right, it's yet another one of those conversations we need to have, and when all is said and done you need to get on board with the hosts. Agreeing to disagree is not an option. It's for your own good, of course.

Now I'm not calling for a boycott of P&G because of this stuff. For all I know, their competitors are just as bad. Suffice to say that their corporate policies belong in one of their best-selling products.

I refer to Pampers.

Lecture 12: How to Break a Dialectic

Adam Kostakis · 30 July 2022 · Archived copy · Original

> Feminism helps men too! – late 20th century folk saying

If you have spent even a short amount of time browsing the multitudinous websites and blogs of the Men's Rights sphere, you will have no doubt encountered a feminist detractor or two asserting that "Not All Feminists Are Like That." This has become so common that MRAs have taken to referencing this as the "NAFALT" defence. But should the claim be so readily dismissed? Depending on the context, the feminist might well be right. A hypothetical feminist who stumbled upon my last two posts, which point to the eventual outcome of feminism as the physical extermination of men, might well object that *she* does not hope for this future, and therefore is Not Like That – and she is not necessarily wrong.

Of course, our hypothetical feminist would not have read closely enough, for I clearly stated that the physical extermination of men is more likely to be attempted as the result of an organic process, beginning with hostile indifference, followed by active persecution through state bureaucracies, without the requirement that extermination be consciously articulated or advocated by any more than a small number of feminists. The others only need to go along with the programme; they do not need to understand where it will all end. At the heart of this is the dichotomy between Earnest and Radical Feminists.

On the face of it, this distinction seems to imply that, as feminists are fond of saying, *feminism is not monolithic.* In other words, *some* feminists might read from the gospel of Mary Daly, while *others* just want a fair deal for women. This is a more elaborate version of NAFALT, but it does not explain why two ostensibly conflicting ideologies are referred to by the same name: feminism. In fact, stating that feminism is non-monolithic sidesteps the issue of how all these different *sub-feminisms* relate to each other and to feminism as a whole. Would feminism still be feminism if one of its sub-feminisms were removed? Possibly. The death of eco-feminism would not spell disaster for feminism in general, or for any other sub-feminism in particular. But what about the two main prongs of feminism – Radical Feminism, which is openly misandric, and Earnest Feminism, whose supporters "just want a fair deal"? Could feminism survive the death of either of these? Or does the ideology as a whole owe its existence to their reciprocity? Is their relationship *inherently and intrinsically symbiotic?*

I contend that the differences between Earnest and Radical Feminists are superficial, accounting only for the *perceived* differences between feminists themselves. The intellectual distance between two feminists in disagreement might seem, to them, to be vast indeed; a philosophical Grand Canyon! But to non-feminists, who stand far away from them both, and observe feminism from a distance, the two bickering ideologues stand very close to each other. Yes, we can just about see them on the horizon – two small figures, shouting over a *pothole!* The feminist, having automatically ruled out the legitimacy of any space that is non-feminist, perceives feminism as the whole world, and on this tiny plane of existence, the interval of a few feet is colossal – large enough to justify drawing a chalk line on the ground, and saying, "that is your space, this is mine, and we are not like each other! Certainly, we are not a monolith!" But, to the non-feminist, who is not blinkered by ideology, and thus perceives much more of the world generally, the feminists in the distance are standing nearly on top of each other as they quarrel over their claims to a small piece of land.

In other words: the distance between objects becomes more significant the closer you get to them. And if you pay no attention to anything that is *not* those objects, then those objects will appear to be *the entire world!* And thus any distance between them will seem enormous, because you lack any sense of scale. Feminists are not in any kind of position to know how much they differ from each other, *from the perspective of the non-feminist world;* they cannot judge because they lack the prerequisite non-feminism.

So when a feminist tries to pass off the elaborated NAFALT defence, as apologia for herself or for the atrocious behavior of her sisters, you must remind her that *she is in no position to judge* how far she differs from other feminists! The differences she perceives might *seem* very significant from her own subjective point of view, but she

must be made to understand that she is a participant in the social organism called *feminism,* that she speaks from *within* the big tent, and thus has absolutely no right to tell us how we should look at the tent from outside! The non-feminist world, you must explain, experiences the force of feminism *from one direction in particular,* and when we turn to look in that direction, we see infallibly that the Earnest Feminist stands proudly, side by side, with the Radical.

Now, I would presume that such an arrangement as exists between Earnest and Radical Feminists is one of necessity. Feminism requires both the acceptable public face of the salesman (trustworthy, just trying to make an honest living), and the momentum, that inner drive that keeps the whole show running (greasy, oiled palms on the factory floor). Neither could exist without the other. If only the public face of Earnest Feminism existed, it would get nowhere, because there would be no molten core of misandry, no dynamo at its centre to motivate action. On the other hand, if only the combustion engine of Radical Feminism existed, the movement would fold overnight, being exposed immediately as the politics of hate. Without the engine, all you would have is an object that looks nice but goes nowhere. Forget the paintwork, and nobody would want to buy it.

Whatever it is, feminism must be *marketable* if it is going to be successful – so its marketability alone cannot tell us anything about what it is.

Earnestness and Radicalism are two sides of the same feminist coin. The dichotomy allows for Radical attacks against men, followed up by the Earnest defence that feminism is a nice doctrine, or at least it is not monolithic, and anyway, anyone who is against it "just hates women." The two sides fit together like two pieces of a jigsaw puzzle, the picture only making sense when they are combined.

Yes, feminism is one single, simple entity, monolithic in its aspirations, merely presenting different faces depending on context. The various manifestations of feminism, whether intended for public consumption or not, hold in common the constant that they seek to increase the power of women. This is the locus, the centre of gravity of feminism – whether it appears as a belief in innate female superiority, or as the aspiration to female domination in material terms, the actualization of female power will be present in some form or other. Without this epicentre, around which all else revolves, the movement could not survive; its sudden implosion would send its members spinning out of orbit in all different directions. The only thing which binds feminists together is the belief that the status of women must be elevated and the status of men must be relegated; that women must be made more superior, and men more inferior. Beyond this, there are only side issues, arguments which have no bearing on the primary thesis of female supremacy. These side issues are a distraction for the outside world, allowing for feminism to remain intact and coherent even when its activists appear to run into disputes.

Now, we are already clear on the aims of Radical Feminists. I have already described the plans they have for men and maleness. Radicals are content for all men to be exterminated or enslaved. They have openly declared war on men, and the future, if they get their way, can be summed up by the infamous pictures of Lynndie England, in her little soldier's outfit, sexually humiliating naked men, using dogs to attack their genitals, and so on. The Radical Feminist dreams of this abuse, not confined to an Iraqi prison, but normalized across the world. The victims would not be Iraqis, as Iraqis, but men, as men. Much like the Army personnel who imagined that they were delivering Collective Punishment to members of a collectively guilty class of people at Abu Ghraib, Radical Feminists believe in the concept of Collective Male Guilt, and in the necessity of delivering punishment to all men.

In the Radical Feminist mind, all men are guilty, inherently, as men. “All men are rapists” is not just a relic of the past; it is the horizon that Radical Feminism is pushing us towards. By this, I do not mean that all men will become rapists, but that all men will be *indicted as* rapists. Any punishment, then, no matter how extreme, will become justified against this class of heinous abusers and violators. (Note that, in one of the Abu Ghraib torture pictures, the soldiers have written “I am a rapeist (sic)” onto the thigh of one of their victims – even though it was the soldiers themselves who were carrying out the rapes. The parallel to Radical Feminism is chilling.)

We know this about Radical Feminists, but what about those who “aren’t like that” – namely, the Earnest Feminists? It is true enough that many, perhaps most, Earnest Feminists do not look forward to a future in which men are enslaved or exterminated. Their role is not to dispossess men and shove them into prisons, but to convince us that *there is no sex war.* Even as men are imprisoned, tortured and murdered by state agents acting in the name of feminism, Earnest Feminists will pretend that there is not a war happening. Indeed, the effectiveness of the feminist project depends on the misperception that a war is not happening. They frame this desperate situation as something other than it is: progress towards equality, opening up dialogues, liberating people from restrictive gender roles, and so on.

No. This *is* a war, and it is one that feminists have openly declared. The true insidiousness of feminists becomes most apparent when we consider that, having declared war, they proceeded to demand that their enemy combatants show them respect, continue to protect them, and provide for their wellbeing. The duplicitousness in pretending that a war is not happening even as one wages it is a necessary element of the feminist way of war. Chivalry must be sustained if feminism is to advance. Women’s wellbeing must remain a priority for men. If it is not – if men *en masse* suddenly became cognizant of the war that has been declared on them, they would organize and found permanent initiatives to defend themselves. They would seek to remove female privilege. There would be no guarantee that they would stop once parity has been restored to men and women, but could even continue to push *against* women – it is difficult to know what would happen in such a situation!

A sex war, fought in traditional warlike style, in which men showed up to fight in the same numbers as women, would undoubtedly result in male victory, owing to men’s physical strength and aptitude for technical mastery. A war fought in traditional style, then, would be a losing strategy for feminists. They must wage war in a different way, which necessarily involves the active denial that war is happening. But what about the very language of “the gender war”? Was this not born of feminist rhetoric? It was, indeed, but it belongs to that period of recent history *before* men were willing to stand up for themselves. Men began standing up to misandry at a critical point of feminist development – that point when explicit hatred reached an apex then quickly died down. The ‘third wave’ was born. Ostensibly a new version of feminism, the only real difference between the third and previous ‘waves’ is the level of rhetorical discipline. No more do we hear of a war against men (at least, not from the Earnest Feminists), *and yet the war continues unabated.* And when men react to the war against them, as though it is a war, they are informed that feminism is just about equality, and the act of fighting back against their persecutors makes them horrible misogynists.

After tearing apart entire cities and cultures, after having ground countless men down beneath their tank treads, the feminist army is confronted by one man who has picked up a rock, ready to throw it. Teary-eyed, her lower lip trembling, the batallion leader cries out, “stop being so hateful!”

The transition from second to third wave has not made feminism any less hostile or hateful. This was a superficial change, a rhetorical rejigging – the plastering of makeup onto the public face for public consumption. While the feminists of the second wave openly admitted to hating all men, modern day Earnest Feminists recognize certain categories of men who are not deserving of hatred – conjuring up exceptions to more easily maintain the general rule. Earnest Feminists are less likely to say “I hate men,” and are more likely to say “I only hate those men who are abusive or not active against abusive men.” Still, this is practically all men. Men who are neither abusive nor active against abusive men are the hated vast majority – the general rule. Of course, there are innumerable reasons why a man might not devote his time to being active against abusive men – he might not even *have* that free time, unlike your typical college feminist. We need not explore the reasons why a man would not be actively against abusive men. It suffices to say that *he has no moral obligation to be,* particularly since war has been declared on him, and the very people he is being called on to protect are those who wish to destroy him. It is pure female entitlement –

Gynocentric privilege – to expect that men should act as their personal bodyguards. And those men who are active against abusive *women* are not admired for their contributions to humanity, of course – they are hated all the more for it.

Earnest Feminists are not necessarily conscious of their role as denialists. They do not need to be. They fulfil the role just as effectively when they believe themselves to be something else. It might be thought, then, that Earnest Feminists have been misguided, manipulated even, by the Radicals. But keep in mind that they are only as Earnest as they are Feminist. Yes, they are still feminists, and have not been 'tricked' into this identity. It is an identity freely chosen. The Earnest Feminist, remember, stands side by side with the Radical; the former too will Kafka-trap you, she will falsely accuse you, she will tar your sex with one broad stroke. The difference between Earnest and Radical Feminists can be summed up as follows: while the Radical openly encourages and celebrates the spreading of misandry, the Earnest Feminist trivializes, excuses and justifies it. Beyond this, there is no difference, and both seek to increase the power of women over that of men.

Without the Earnest Feminist's false demeanor of reasonableness, feminism would have made no progress. As counter-feminists, we must recognize that the appearance of reasonableness from anybody identifying as 'feminist' is a ruse. Behind the façade is ideological motive, not the capacity for compromise; the desire to dominate discussion, not to work towards collective solutions; anti-male emotionalism, not impartial rationality. One typical Earnest Feminist ploy is to cry "try to see things from my perspective" – implying fairness, neutrality, objectivity, and so on. And yet she has no intention of trying to see things from *your* perspective, because you are not a feminist, and non-feminist perspectives are by definition illegitimate. What she means is not "let's both try to see things from each others' perspectives," but "I'll see things from my perspective; *you* see things from my perspective too."

Earnest Feminists exercise a form of control that Radicals cannot, because the latter have abandoned all pretence to impartiality. For Earnest Feminists, this is only a pretence, because the ideology trumps all. Only a 'compromise' which fully adheres to feminist doctrine could be acceptable.

Of course, certain Earnest Feminists go further than this, and imply that they have already incorporated mens' perspectives into their programme: "feminism helps men too!" It's a fair bet that you'll never hear Radicals uttering such nonsense, because harming men is their conscious intention and one that they are open about. Still, the Earnest Feminists might genuinely believe that this is an accurate statement, as they are not necessarily conscious of the harmful effects that feminism *necessarily* has on men. But this does not make it sincere. A sincere approach to "helping men too" would involve actually asking men how they might best be helped, and then incorporating these answers into the agenda. Instead, Earnest Feminist practice involves telling men what will help them, without deeming it necessary to canvass any more than a handful of marginal pro-feminist males.

The feminist idea of "help" is rooted in Patriarchy Theory – that is, it is rooted in the same animosity towards men

which is the cause of the problems that a sizable number of men actually identify as problems. To put it another way, the cure is just more of the disease. Given that feminists fundamentally *cannot* accept the culpability of their own movement in causing or contributing towards anything negative, they will only ever locate the cause of men's problems in social phenomena which are *not feminism.* Feminism will not accept even the smallest share of the blame for the oppressive conditions it has brought directly into existence. Men's problems may only be traced back to men themselves, and hence to historical Patriarchy.

It is for this reason that, when Earnest Feminists claim that feminism "helps men too," you do not then see them lobbying against false rape accusations or for equal paternity rights. On the contrary, that kind of lobbying would damage feminist interests; men are of secondary concern, and may only be helped up from those problems that they have caused for themselves. Hence, the terrible tragedy of men not being allowed to wear dresses, even while women can comfortably walk around in pants, is infallibly the number one priority of an Earnest Feminist who sets out to "help men too." The fact that the overwhelming majority of men do not care about this issue and are not personally affected by it is irrelevant; it can be traced back to an impression of Patriarchy, and is also a good excuse to promote emasculation. Earnest Feminists, like Radicals, pathologize normal masculinity. They blame men for *not wanting* to wear dresses; *i.e. they blame men for not having the problems that they tell us we should have.* It is, so they say, male-enforced social conditioning that makes men "afraid" of appearing feminine. All evidence suggests that the vast majority of men have greater problems than this, and do not live in fear of appearing feminine. But that's what fits the feminist narrative.

The notion that feminism is helping to "liberate both sexes from rigid gender roles" is particularly laughable, considering that feminism is entirely dependent upon men being forced to retain their traditional role of protector and provider. That has been covered elsewhere.

When men do attempt to raise their own concerns, feminists refuse to recognize them. They victim-blame – e.g. "men are responsible for their own problems" – and attempt to shift discussion back to what *they think* our problems should be. In effect, men are denied the right to decide what their own problems are. Our real problem, Earnest Feminists earnestly explain, is that we are just *too male.* Despite what we may claim our problems are – that maleness is increasingly curtailed, that maleness is pathologized, that maleness has become grounds for acceptable discrimination – the feminist response is that maleness actually is pathological and needs to be curtailed even further.

How is it that feminism "helps men," by ascribing negative attributes to maleness? Tell me, was anybody ever helped by others ascribing negative attributes to him? Or would you say that this harms him? Feminism "helps men" by encouraging them to stop being men; to renounce their nature; to hate themselves; to believe that their sexuality is inherently flawed and a force for evil. What help this is!

Here's a fun little juxtaposition:

> "What it boils down to is this: Men, not women, need to be the ones creating the spaces to discuss men's issues."
> Quote from finallyfeminism101 weblog

[youtube http://www.youtube.com/watch?v=qodygTkTUYM&w=420&h=315](Video: Feminists Disrupt a Forum About Battered Husbands)

Get the picture? It's a game that law enforcement have been playing for decades. The 'good cop' is reasonable, even sympathetic, though of course, he insists that the responsibility for your crime rests entirely with you. The 'bad cop' will just scream at you until you give yourself up. And when you finally do just give up, because you've been ground down, you mutter your complaints, and the good cops over at finallyfeminism101 will remind you of what they said all along: that *you* need to be the one taking responsibility for discussing your own issues. See how that works? It's not *their* fault. It's *yours.*

Yes, Earnest Feminists have supported Radical proposals every step of the way – whether this involves denying men paternity rights, or creating rape shield laws to deny exculpatory evidence and more efficiently lock up innocent men, or diverting stimulus packages from men hit by recession to *women who had not even lost their jobs.*

The only level at which Earnest Feminists disagree significantly with Radicals is the rhetorical. A Radical might say "kill all men," and an Earnest Feminist might say "I don't agree with that," but she will go ahead and advocate that the healthcare gap be increased further, with the full knowledge that men continue to die earlier and suffer worse health overall.

Earnest Feminists distance themselves from the extremist rhetoric of the Radicals, but this is just how the dialectic works – you reach the goal slowly, bit by bit, by getting the other side to compromise with your moderate wing. Earnest Feminists are the good cops – the ones you want to strike a deal with before those nasty bad cops get back. What's often missed is that they are all cops. Compromise with the moderate Earnest Feminists on one issue, and the centre ground shifts: now the deal you struck is taken for granted, and the radical fantasy is a step closer. What do Earnest Feminists do then? Rest on their laurels, content with the compromise they reached? No, they see the opportunity to get even more for women, and so they advocate for more. A compromise is reached again, and the centre ground shifts further towards radicalism.

Fortunately, I know of a way to break a dialectic, and that is to plant your feet firmly in the ground and refuse to budge an inch. Absolutely refuse to compromise on any issue. It's as simple as that. Just keep in mind that behind the veneer of reasonableness is ideological motive, which will shift reality closer to the radical fantasy in which you are actively persecuted. If you can keep that in mind, it becomes very easy to refuse even the slightest compromise with a feminist.

Ultimately, feminists should be ignored. There is no use attempting to debate them, because their ideological motive trumps the possibility of admitting wrongness. Remember that feminist ideology is adopted in order to satiate violent, vindictive emotions, not as a result of logical thought. Those we should make an effort to appeal to are non-feminists, but they are not counter-feminists. That is, they are not yet activated in the struggle against feminism. One could split people up into three categories as follows:

- Revolutionaries (counter-feminists)
- Reactionaries (feminists)
- Civilians (non-feminists)

The goal, then, is to recruit civilians to the counter-feminist side before the feminist camp gets to them. Given the rapid and exponential growth of the Men's Rights Movement, we are clearly already enjoying success in this regard.

Adam

Sex Insanity Amongst Early Feminists – The Fiamengo File 2.0

Robert Brockway · 31 July 2022 · Archived copy · Original

Bill Manser: Wrongly Imprisoned For 5 Years

AVfM Video Source · 1 August 2022 · Archived copy · Original

Bill Manser was imprisoned for five years for unpaid child support for a child that was not his.

Bloodstained Men: Afternoon protest of day 2 of the New England Circumcision Crisis Protests

AVfM Video Source · 1 August 2022 · Archived copy · Original

Letter to The Washington Post About "Democracy Dies in Darkness" Editorial

Stephen Bond · 4 August 2022 · Archived copy · Original

The following letter was sent to each member of the Washington Post's Editorial Board after a recent op-ed that referenced the Post's "Democracy Dies in Darkness" slogan. The letter addresses the Post's hypocrisy using the slogan after publishing two hateful articles in 2018, "Why Can't We Hate Men?" and Amber Heard's op-ed that sparked Johnny Depp's defamation lawsuit against her.

* * *

Dear Washington Post Editorial Board Member ,

I respectfully ask that, as a member of the Washington Post's Editorial Board, you take the time to read this letter about the Post's Democracy must not die in darkness editorial published earlier this month and to thoughtfully consider what I say here.

The article was a moving tribute to the bravery of Nobel Peace Prize recipients Maria Ressa and Dmitry Muratov, "… journalists of distinction and grit who faced off against repressive governments" and about the need for a free press to counter the world's increasingly authoritarian regimes.

The editorial's title, of course, comes from the Post's *Democracy Dies in Darkness* slogan that first appeared in the Post in early 2017.

However, the Post's use of the slogan is hypocritical and reveals a journalistic blindness in its use.

This blindness was unambiguously demonstrated by a repulsive article published by the Post in June 2018, Why Can't We Hate Men? This #MeToo-inspired rant was written by the director of women's studies at Northeastern University, who had the gall to openly and shamelessly express a Nazi-like hatred for men in a major American newspaper.

Particularly as a member of the Post's editorial board, do you think that by printing an article that by its very name must be considered "hate speech", the Post falls short of the true spirit of its "Democracy Dies in Darkness" slogan?

Do you think that it was appropriate for the Post to have published it? Do you think, as some of the article's more than 3,300 (vastly negative) commenters responded, "just change 'men' to 'Jews'", is a fair summarization of this hateful diatribe?

Do you think that the article echoes anything from the ugly history of Europe in the middle of the 20th century?

If you don't see it, think about the term "the patriarchy" the author references and that is also mindlessly used by many Post columnists. Do you think that in the same way that the Nazi's use of a "Jewish conspiracy" aided in perpetuating hate and violence against Europe's Jews, the use of the term "the patriarchy" aids in perpetuating hate and violence against men?

If you think the comparison is exaggerated, then how do you reconcile Mona Eltahawy, an Egyptian-American feminist published in the Post who, in a 2019 radio interview, called for the use of "justifiable violence" against men and imagines "… *a scenario in which we kill a certain number of men every week*" to "dismantle the patriarchy"? Or ultra-radical Valerie Solanas, author of the SCUM Manifesto – the Society for Cutting Up Men – who called for not only destruction of the patriarchy, but also *the complete elimination of the male sex*? These are not the only women calling for male genocide:

- Christine Fair, associate professor at Georgetown University's School of Foreign Service: "*All of them deserve miserable deaths while feminists laugh as they take their last gasps. Bonus: we castrate their corpses and feed them*

to swine? Yes." – 2019 tweet

- Mary Daly, former Boston College feminism professor: "*If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males. The world would be better off with dramatically fewer men.*"
- Sally Miller Gearhart, college feminism professor: "*…the ratio of men to women must be radically reduced so that men approximate only ten percent of the total population.*" – "The Future – If There is One – is Female", 1982
- #killallmen: this hateful hashtag might not literally call for male genocide; some claim it's "humor", but does anyone think that a #killallwomen would be considered funny?

Most recently, this journalistic blindness was on display for the entire world to see during Johnny Depp's lawsuit over the Amber Heard op ed, published by the Post in December 2018, a mere six months after the "Why Can't We Hate Men" article.

The Heard article shows that the Post has abandoned its journalistic integrity in favor of a biased "gender journalism" that allows gender partisan propaganda to be printed in the guise of "news" or "human interest stories". (Normally, I try to use non-partisan references, but even partisan sources like *The Federalist* sometimes are undeniably correct in their assessments.)

After Depp's overwhelming victory, instead of acknowledging the massive error it made in publishing the article, the Post only added a feeble editor's note to the op-ed and then passed the responsibility to its *media critic* to "explain" the Post's error.

Given the worldwide negative light on the Post's decision to publish Heard's article I would have thought that someone from the Post's management team would have written *something*.

Especially with articles like this online:

"*A publication with any semblance of ethics might have asked Depp for comment about the sexual violence claims before running with the allegations — then subsequently spiked the op-ed or sicced its reporters on the case for more fact-finding. But not The Washington Post.*

"*That paper, which loves to blather in its self-important tone about how "democracy dies in darkness," didn't bother to turn the lights in the direction of Heard's claims. Instead, it gave her a free pass to air her dirty laundry against her ex-husband and consequently enabled her to paint herself both as a victim and a crusader of the Me Too era.*"

Following the ACLU's example, at the beginning of the Depp/Heard trial I ghost-wrote an "imagined rebuttal" to the Heard/ACLU article with Mr. Depp as the "author". This rebuttal deconstructs the original article and, paragraph by paragraph, provides a more balanced and truthful assessment than provided by the horribly biased article published by the Post.

I implore you to read this rebuttal and give it due consideration. In case you decide not to read it, here are its major points:

1. Feminists have threatened and committed actual violence against researchers and others who have told the truth about domestic violence: that women batter as much as men. This is feminism's Big Lie. (For proof see The Partner Abuse State of Knowledge Project.)
2. Feminists have lied about many other things, including the wage gap, or claiming that women don't make false accusations (e.g., Duke and UVA rape cases) or commit sexual abuse.
3. The Post has a provable history of feminist-inspired bias, thus helping feminists to propagate their many lies. (For example, the Post has almost universally portrayed domestic violence as "men battering women", ignoring substantial evidence that women equally batter men and that mothers commit a large majority of child abuse.)

4. On their website the ACLU says that its main purpose is to defend and preserve individual rights and liberties, but the organization spectacularly fails to meet this objective for one group of citizens: male college students.
5. The federal government – including President Biden – through its acquiescence to the US Department of Education's unlawful misuse of Title IX to handle sexual assault allegations at the nation's colleges and universities, is complicit in violating the civil rights of male college students.

Were any of these truths conveyed in either the "Hating Men" or the Amber Heard / ACLU op-ed?

No, the Post has completely ignored easily proven facts like these *for decades.*

As a lifelong reader of the Post, I've always been proud of "my newspaper", never more so when the Post, at great risk, in 1971 courageously published the *Pentagon Papers* and years later exposed a corrupt president with its legendary Watergate reporting.

But this pride has turned to shame over many years as I've noticed the Post has adopted an increasingly biased and extreme feminist-inspired view on issues of gender, most notably by its outrageously imbalanced, provably incorrect coverage of domestic violence.

This shame turned to quiet outrage in 2018 by the publication of the two above-mentioned articles that undeniably demonstrate the extreme gender biases of the newspaper. This is no longer the Washington Post of Katherine Graham, Ben Bradlee, Bob Woodward, and Carl Bernstein. It's been taken over by partisan ideologues, blind to the truth of their extreme positions.

For some time now I've been writing letters to Post columnists (listed below) and emailing notices to Post management to try to get the paper to recognize its extreme gender biases.

I plead to each of you: Please take the time to digest the contents of this letter (including hyperlinks), to recognize these biases, to acknowledge them, and most importantly, to bring back a fair-minded balance to its coverage of gender issues.

Please bring the Washington Post back to sanity and respectability.

Sincerely,

Stephen Bond

Letter also sent individually to:

EDITORIAL BOARD MEMBERS:

Ruth Marcus, Deputy Editorial Page Editor

Karen Tumulty, Deputy Editorial Page Editor

Jo-Ann Armao, Associate Editorial Page Editor

Jonathan Capehart, social and cultural issues Opinion columnist

Lee Hockstader, Editorial writer focusing on immigration, state and local politics, voting rights, Russia, and the Middle East

David E. Hoffman, Contributing editor

Charles Lane, Economic and fiscal policy editorial writer

Heather Long, Editorial writer and columnist focused on the economy

Stephen Stromberg, Editorial writer

Molly Roberts, Editorial writer covering technology and society

OTHER POST COLUMNISTS TO WHOM LETTERS HAVE BEEN SENT ABOUT THEIR OWN GENDER-BIASED COLUMNS:

Monica Hesse: as the Post's gender columnist, *when will you do the right thing and speak out against feminist lies and your paper's one-sided gender bias*?

Erik Wemple, wrote a column about the Amber Heard fiasco

Karla Miller, Work Advice Columnist: wrote two articles about the gender wage gap

Janay Kingsberry, Multiplatform editor for "The Lily" web site: wrote article about "dissatisfied U.S. women"

Kate Cohen, "Contributing columnist": wrote two articles about college men

Julianne McShane, "Gender & Inequity journalist": wrote two gender pay gap articles, female doctors underearning their male counterparts and a proposed NY city law requiring employers to include salary in job postings

Miriam Berger, "Reporter covering Middle East, Foreign Affairs": wrote article Abuse Surging During The Pandemic

Candace Buckner, Sports reporter: wrote biased article on "Men Behaving Badly"

The Tale of Thomas and Mary Reibey

Robert Brockway · 6 August 2022 · Archived copy · Original

Thomas was an officer on His Majesty's ship *Britannia*. Mary was a horse thief.

Thomas was a 19 year old junior officer when in 1794 he proposed to 17 year old Mary. Thomas was serving in the employ of the British East India Company at the time and Mary was under a seven year sentence of *transportation* to Australia, having arrived in 1792. Thomas had worked in India and other parts of the British Empire before coming to Australia.

Transportation (the criminal sentence) is an interesting topic. The individual was transported by ship to a remote British colony. Originally convicts were transported to British colonies in North America but the American Revolution put a stop to that. After a few years the British resumed transportation, this time to the newly established colony of *New South Wales* in what is now Australia.

Transportation generally came in three varieties, seven years, fourteen years and life. One of the interesting consequences of transportation is that those individuals so sentenced were free to return home after their period of transportation was up. Those sentenced to transportation for life were out of luck of course. The trick is that the transported individual had to pay for their own return trip. This was beyond the means of most. Thus for almost everyone transportation was a one way trip.

After Thomas and Mary married they settled on a land grant near Sydney which they began farming. It was standard practice at the time for the colonial government to parcel out land to free settlers and released convicts. The newly minted farmers were expected to start producing food within a few years. If they failed to do so they could forfeit the land.

Along with farming, Thomas also established a trading business. Over the next 15 years his assets and business grew. Using his connections in the East India Company he traded with locations as far away as India and China.

During this period Thomas would still sometimes go to sea. While he was away his wife Mary would manage the various businesses.

In 1806 Thomas heroically rescued several people during a period of severe flooding on the Hawksbury River north of Sydney.

Thomas made one final sea voyage in 1809-1810 and then died in Sydney in 1811 from a disease apparently picked up in India two years earlier. This left Mary Reibey in charge of her husband's business empire. She was now a wealthy woman thanks to her husband's business acumen. The young naval officer had done well for himself, and the horse thief had sorted herself out too.

Using experience gained by assisting her husband, Mary continued to run and grow the businesses. She opened new warehouses and purchased new ships. Such was her standing in the community that the Bank of New South Wales was founded in her house.

In 1820 she went home to England for a visit with two of her children. Yes she was wealthy enough to pay her own way back. She returned to Australia in 1821. This was her home now.

In 1825 Mary was appointed as the governor of a grammar school.

In 1828, seventeen years after the death of her husband, Mary stepped back from active involvement in her businesses and transitioned in to retirement. She went on to live another 27 years in comfort.

Feminists would have us believe that men have historically oppressed women. In contrast Mary Reibey was accepted by her society as a business owner and was appointed to a custodial position over a school. She bought and sold land in her own name. Even when Thomas was live she was active in business.

Mary was a well respected member of her society. Wealthy and powerful. Hardly the image of the down-trodden woman that feminists would have us believe was the historical norm. Mary's situation was common. Wherever and whenever we look at the historical record we see women being active participants in their societies. Women who achieved were respected by men for their hard work and intellectual capabilities.

Along with supporting her husband in business, Mary bore Thomas seven children. The idea of the man working full-time and the woman working part-time while being the primary carer for small children is often seen as modern but it has been the norm for humans societies throughout history.

We must also not forget this society was not a democracy. New South Wales was still operating under marshall law when Thomas and Mary settled there. Governors were all senior officers in the Royal Navy or British Army during this period. Mary didn't have the vote but nor did Thomas. Australia was amongst the first places in the world to grant both universal male suffrage and universal female suffrage yet this would only happen decades after they died.

Both Thomas and Mary contributed to the development of the colony of New South Wales, out of which Australia would grow. Alas gynocentrism is alive and well. Today Mary Reibey is remembered as an important figure in colonial Australia and has appeared on Australian currency. Thomas is largely forgotten.

Further Reading

Australian Royalty

Biography of Mary Reibey at ANU

The featured image depicts Mary Reibey because we couldn't find a picture of Thomas. Any pictures you find online labelled Thomas Reibey are probably of his son or grandson, who were both also called Thomas Reibey. –Ed

Polished Man

Mark Dent · 7 August 2022 · Archived copy · Original

Dear Adam,

Please forgive the length of this letter. I ask you for your patience and attention. Please read it through to its conclusion.

I have been an admirer of yours for a long time. As a passionate Collingwood supporter, I loved watching you play in the beautiful black and white. You wore your heart on your sleeve and clearly loved our football club.

I was saddened by your forced exit and I've continued to watch you play for the Bulldogs with the same class and passion.

It is clear to me you are a kind, compassionate man, but I was very upset by an Instagram post a friend pointed out in which you announced your new role as an ambassador for Polished Man. This organisation wants to end *male* violence against women and especially children.

I recall seeing Tim and Jobe Watson promoting this cause some time ago and back then the organization stated clearly that their organization was all about ending male violence against children. Perhaps it has expanded its scope.

You may be wondering why such an apparently righteous cause could cause me to feel so upset.

Let me explain.

If I created an organization whose mission was to end male suicide, I am certain many eyebrows would be raised. The question, "what about female suicide?" would surely be on the lips of the families touched by this scourge due to the loss of a mother, daughter, sister or friend.

As noble as my goal may appear, it would be difficult to justify my focus on just one demographic involved in this devastating societal issue. I could respond by saying the vast majority of suicide victims in Australia and indeed the world are male, but that would bring little comfort to people grieving the loss of loved females.

Why would I not devote myself to promoting an organization whose goal was to end all suicide or at least lessen its occurrence?

Domestic violence is no different.

One third of all victims are men.

According to the Australian Institute of Criminology, one woman is killed every six days and one man is killed every ten days in a domestic violence incident in Australia.

When it comes to the murder of children, the perpetrators are split almost fifty/fifty. Statistics show a child is actually safer being in the care of their biological father than they are being cared for by their biological mum.

These are facts you can research for yourself, Adam. In fact, you should have done some research if you are going to represent an organization focused on an issue as serious as family violence.

In fact, it would be easier to defend a focus on male suicide than it is to defend an organization whose aim is to end male violence against children when women are just as likely to kill their children and far more likely to neglect and abuse them.

It is quite bewildering given the number of child murders committed by mothers in Australia in just the past four months that you could be unaware of the propensity of mothers to kill their children.

It is a shameful truth to state that our media and government spend billions of dollars demonising men and boys and

promoting the distorted notion that family violence is an entirely male problem. Most people assume men and only men kill or abuse children and women. The idea that there could be female perpetrators or male victims is seen as ridiculous. Have you ever seen one advertisement on this issue do anything other than present men as the perpetrator and women and children the victims of male violence?

I haven't.

This is quite deliberate and demonstrably false and misleading.

Just last week a mother murdered her three children in Port Hedland. She burned them alive. They said the fathers of the dead children had been informed of their heartbreaking loss. As is always the case, this tragedy stayed in the news cycle for 24 hours. Her children were a daughter aged ten, and two boys aged seven and five months. The mother's name is Margaret Dale Hawke, aged 36. I give you these facts in case you doubt me and want to verify what I tell you.

One article says when she appeared in court, she waved to a supporter in the public gallery.

There were no editorials telling women it was their collective responsibility to take a stand and speak up about mothers who kill their children. There were no television hosts staring down the lens lecturing women about their toxic femininity and urging them to swear an oath, wear a white ribbon or paint their nails.

This kind of reaction is reserved solely for men when a male kills a child or woman.

If the murder of those three children was a rarity, perhaps your organisation could argue that such incidents are so rare as to be almost unworthy of mentioning. But this is far from being the case.

Let me support my point of view with indisputable facts.

The mother who burned her children to death in Port Hedland is the third to do so in the past four months.

Let me provide you with some more heartbreaking evidence to support my claim that the deliberate invisibility of female perpetrators of family violence which is hidden in any government campaign or domestic violence organizations publicity is an outrageous misrepresentation of the truth and daily reality so many experience.

- On March 25th 2022 a mother burned herself and her two daughters to death in Cranbourne. A woman in her 30s and two girls aged under six have been found dead after a car burst into flames in Melbourne's south east.
- On March 17th 2022, a mother, Selvanna Doreswamy burned her two children to death in a car in Perth.
- January 17th 2021, a mother killed her three children, Claire 7, Anna 5 and Matthew 3 in Tullamarine. Her husband discovered the dead bodies of his children.
- In 2021, a Geelong woman burned a married couple and their baby alive.
- Three husbands were burned to death by their female partners in 2019 within a period of a couple of months. The shocking murders were barely mentioned in the media. I'll give you the names of these three men who died horrifically and almost anonymously as victims of female violence.
- Jeffrey Lindsell
- Darren Reid
- Daniel Surtees

Let me introduce you to a woman whose compassion extends to *all* victims of family violence. Her compassion isn't conditional or based upon the genitals of the perpetrator or victim.

Jewell Drury, like me, is astounded by the media silence regarding the horrific murders of these dads by their female partners. She is equally appalled by the silence or very different tone our media adopts when women perpetrate violence on their partners or children.

Let me quote Jewell.

> "Last week I shared information about the deaths of three men who were all set on fire by their female partners in separate incidents. Two of the men were set alight in front of their children and all three men later died from their injuries.
>
> Three men. Each murdered by his female partner.
>
> All three set on fire and left to die.
>
> No floral tributes.
>
> No candlelight vigils.
>
> No media outrage or finger pointing lectures by the hosts of The Project or The Today show.
>
> Not one person was willing to stand up for these innocent victims of domestic violence."

Why is it the case, Adam, that we never hear a word about male victims? Why are women never told they carry collective responsibility for the acts of murder carried out by people who happen to share their gender?

Whenever one man commits an act of domestic violence, *all men* are told they carry responsibility for creating a toxic masculine society which encourages or enables such violence.

This is utterly despicable behaviour. We would condemn any such collective blame targeting any other demographic in our society. If all Muslims were held responsible for the violence of a tiny minority of Muslim extremists you would rightly label such behaviour bigoted and phobic. If we blamed or even demanded action from the indigenous community to end their far higher rate of family violence within their communities, we would be branded racist and condemned.

Yet men are consistently blamed, targeted and held responsible simply because they share the immutable characteristics of a perpetrator. This is the very definition of bigotry. You are continuing this tradition by urging men to polish their nails and take a stand as if they can somehow stop the tiny minority of males who because of mental illness, drug and alcohol abuse or financial strain resort to violent abuse. These have always been the major drivers of violence in the home for both men and women and this is borne out by all of the literature.

Yet our government campaigns on a lie. The respect women campaign claims a lack of respect is what leads to the violent abuse of women and children. It is a lie. When Senator Leyonhjelm questioned the women responsible for the promotion of this multi-million dollar propaganda campaign in the senate, none of them could provide a skerrick of evidence to support their assertion that a lack of respect is a leading cause of family violence.

It isn't listed in the top ten causes listed in the WHO literature on domestic violence.

Watch it for yourself. Of course, this truth never made it into the mainstream media.

Senator Leyonhjelm asks questions about "Let's Stop It At The Start" domestic violence ad campaign – YouTube

Premiers and Prime Ministers promote this man blaming and male demonisation regardless of which side of the political fence they sit. It is shameful and doing untold damage to our boys and young men.

Terms like toxic masculinity are used constantly in our media implying that there is something uniquely poisonous in male DNA which has to be changed, controlled or eradicated.

Sadly Adam, your well-intentioned gesture and promotion of Polished Man is simply reinforcing this concept of collective guilt. It's a virtue signalling stunt which ultimately feeds into the loop telling us men are the cause and only men can stop it.

If our media and governments truly cared about domestic violence their strongest focus would be in our indigenous communities where the rate is said to be thirty times the rates found in urban Australia. This is rarely if ever spoken about or the focus of articles. Why? We don't want to be branded racist so the truth is hidden while indigenous families continue to be torn apart by this scourge, fuelled mostly by alcohol abuse. Indigenous senator Jacinta Price

has cried out for action but no-one has the courage to act.

The whole subject is politicised and the truth has been the biggest casualty.

Let me return to that good woman, Jewell Drury again. I want to provide you with more recent examples of mothers who have murdered their children in Australia and ask you how an organisation claiming to care about victims of domestic violence can ignore the countless lives of children lost at the hands of their mums.

Jewell said,

> "Each of the many cases of mothers killing their children which I will list below were represented as a mother's tragic cry for help, or a woman who couldn't cope with the pressures of the family. Of course, the mothers must have suffered abuse at the hands of their husbands- except this was found to be untrue in ALL of the cases I will present here."

Why is this compassion and understanding never afforded to men who snap and kill their children? Men are branded evil, vile monsters who deserve to burn in hell. The contrast in tone is so stark it is disturbing.

Here are the murderous mothers.

- Tamara Gunney is awaiting trial for allegedly murdering her three year old child, Isla Gunney.

Tammara was charged with murdering her child then setting her bedroom on fire. She did this the same day she was meant to give the child to her father who had been awarded custody.

- Akon Guode killed her three youngest children by deliberately driving them into a lake.
- Milka Djurasovik killed her daughters, 10 year old Mia, 6 year old Tiana at the family home in Madeley in Perth. She beat them to death with a hammer.
- Charmaine McLeod 35, murdered her four children, Aaleyn 6, Matilda 5, Wyatt 4 and Zaidok 2, when she deliberately collided head on with a truck on May 27th 2019.
- A horrifying massacre (the worst domestic violence incident in Australian history) took place in Cairns six days before Christmas in Cairns. Eight children were stabbed to death, They were aged between 2 and 14. Their mother, Raina Thaiday was charged with the murder of her seven children and her niece.
- A mother charged with the murder of her 8 year old son, died in jail. Joanne Finch 42 from Tootgarook on the Mornington Peninsula was charged with the murder of her son, Brodie Moran.
- Mother Deidre Morley, murdered her three young children by sedating them with injections before suffocating them.
- Makavelii Leoni was drowned in his bath by his mother, Lina Daley. She had a history of drug abuse. Her son's dead body was covered in bite marks, burn marks and bruises.
- Newly divorced mother, 39, shot her three children dead. All three kids were under 12 years of age. Ashley Auzenne 29, was found dead with the children. Her husband had been awarded custody by the court. She was said to be upset by the decision.
- Mother Melissa Arbuckle placed her baby on train tracks. Her baby was killed. Melissa pleaded guilty to infanticide but did not go to prison because of the tragic circumstances of the case. She is back at work as a veterinary assistant. Her baby is dead.
- A mother, Sofia Nikat confessed to drowning her daughter in a local creek. Her husband had to identify the body of his only child.

Adam, these are just a few of the many more cases from the past decade.

How can any organization claiming to be devoted to the eradication of domestic violence choose to coldly and quite deliberately ignore the clear evidence which shows that domestic violence is not a gendered issue?

Imagine the outrage if campaigns began in which women were urged to swear an oath and wear a ribbon promising that they would intervene or speak up whenever they saw another woman engage in abuse or violence toward their children?

Men have been told to do this.

Imagine if schoolgirls were asked to stand at assembly and apologise for the violent, abusive actions of mother and women they never knew while the boys sat watching. This has taken place at schools across Australia-but of course it was the boys who were asked to stand and apologise for something they had not done. How sickening.

Imagine if the term toxic femininity was used frequently by media commentators and politicians.

Imagine if tv hosts looked down a camera lens and told women to tell their daughters and girlfriends that they should not kill or abuse their babies. Lisa Wilkinson told the men of Australia to tell their sons not to rape.

This endless demonisation of men and boys has gone on for decades. Ads abound showing boys bullying their sisters and dads throwing footballs at their wives' heads and laughing. It is utterly disgusting and pure bigotry.

Do your mates at the Kennel need to be told not to bash their wives or rape their girlfriends, Adam? Perhaps it's all those evil strangers outside of your circle who commit all these horrific acts.

Polished Man is feeding into the very same narrative as the campaigns I mentioned. It tells us DV is a male only issue which can only ever be stopped when men make it stop.

As well intentioned as you clearly are, Adam, I think causes like yours do untold damage to the men and kids who are the silent victims of female abuse. How does a man or boy tell a disbelieving, brainwashed public which already struggles to feel the same compassion and concern for male victims that they are being abused by their wife or mum?

My best mate told me he had been sexually and physically abused by his mum after thirty years of friendship. He told me he found it impossible to speak about because talking about an abusive mum was a taboo subject and it made him feel even more ashamed given the endless focus on fathers being the perpetrators. He said he felt there must be something wrong with him. We are soul mates who talk openly yet it took him three decades to tell me. He finally left an abusive marriage after decades of emotional and physical abuse.

I think of him and the many dads who come home to an empty house which was once filled with the laughter of his children who are now dead at the hands of the women they thought they could trust. What do they think when they hear of campaigns like yours telling the world *men* must stop family violence or men must stop killing and abusing their children?

How do kids who are abused by their mums ever find their voice when all they see on tv is ads showing demonic fathers and innocent mothers. They will react just like my best mate and turn their pain inward and remain silent.

Who speaks up for the countless boys and girls lying in their graves because of the violence of their mothers? They are forgotten.

An annual candlelight vigil is held in Federation Square, Adam. The names of women and children killed by men are read aloud. The names of men and children killed by female hands are not read out. Rosie Batty used to host the nights. I cannot begin to describe how this silence when it comes to victims of female violence affects me.

Both my son and daughter are victims of vicious street assaults and both bear the scars. Do you think my wife and I were more deeply upset by our daughter's assault and suffering? Do you think we shed more tears over her assault? This is the madness of our society. You know the answer, yet when it comes to domestic violence this is *exactly* what we do. '

This is the very attitude you promote Adam- the abuse and murder of a man or boy is somehow less tragic than the murder or abuse of a woman or girl. Hence headlines saying "Ten killed, including Two Women."

Your campaign tells us male perpetrators of DV are far more heinous than female perpetrators who are never even mentioned. Perhaps a blade wielded by female hands is less painful as it slices a child's flesh and the flames lit by female hands burn less fiercely.

Unlike you, my heart breaks for *all* victims of domestic violence. Even your quoted statistic proves my point. One in two children have experienced violence and one in three women. Were men even surveyed? Was their rate of violence experienced deemed unworthy of being cited? We are literally ignoring half of our society every time we present these statistics. What have we become? Men are ignored and nobody even asks the question. Why? You talk about checking in on your mates and mental illness and depression yet you contradict this message about caring for men by being an ambassador for an organisation which offers male victims no recognition or support. How many men have experienced violence? It is the only form of bigotry supported and reinforced by our leaders, teachers and society.

You will receive great acclaim, standing ovations and dewy eyes looks of love and appreciation for continuing the tradition of blaming men for family violence and asking men to do something about it.

You have chosen wisely Adam. I have spent my life trying to speak up for men and boys and it has led to nothing but jeering abuse and denigration. No back pats or awards for me. I don't care. My son, brothers, mates and male students matter as much to me as my beautiful wife, daughter, female friends and female students.

I hope you can find the time to reflect on all I have written.

Thanks for reading this far and good luck with the rest of the 2022 season. You are a good man but I think very misguided on this issue.

Kind regards,

Mark Dent

Ernest B. Bax responds to Lester Ward's 'Gynocentric Theory'

Ernest Belfort Bax · 9 August 2022 · Archived copy · Original

The following article titled '*A Different Interpretation*' was penned by Ernest Belfort Bax and published in *Justice*, 18th September 1909, p.10. (letter)

* * *

DEAR COMRADE, – With reference to Professor Lester Ward's book reviewed in last week's "Justice," and the statements made in it which are apparently regarded by the author as arguments in favour of the Feminist theory from the biological side, I would like to point out that even granting the accuracy of Ward's Biology (which some might possibly be disposed to question), the results he arrives at by no means necessarily point in the direction he wishes to make out they do.

Professor Ward identifies the undivided sex of beings low in the organic scale with the female sex, itself perhaps a doubtful proceeding, but which we will let pass. He then points out that when the division takes place the male, the "fertilising" sex, was relatively unimportant, while the female represented the species. In the course of time the male grew in bodily strength and complexity of development, till, finally, in the human race the wicked male Frankenstein overthrew the domination of the female by his strength of brain and muscle, "although that strength," pathetically remarks our Feminist advocate "had been conferred by her" (?).

Now this sounds like a pretty fairy tale with a Feminist moral does it not? But has it never struck the professor that his own biological statements (be they right or wrong) are susceptible of quite another interpretation to the one he would impress upon them? As thus: In all low organisms nutrition and reproduction are the two most important functions of life. The main working part of the processes of reproduction rested with the female sex after the primitive differentiation of sex, and has done so ever since.

The male sex, on the contrary, relieved by the course of natural development of the greater part of the labour of mere reproduction, gradually acquired functions, physical and psychical, tending to the higher evolution of the species. In the higher mammalian, but notably, of course, in the human race, this concentration in the male sex of the functions concerned in the higher life of the species has gone on apace.

Hence in human society it is man that represents humanity, as such, and not woman, who still retains as her special department those main working processes of reproduction which gave the female sex that paramount position that Lester Ward claims for it in earlier forms of life; processes which are common to the whole animal kingdom, but which in the human world, at least, have ceased to hold that supreme importance per se they possessed in those earlier forms, when higher functions and possibilities had not appeared above the horizon, and when mere reproduction was (after nutrition) the supreme end of every individual of a species, This is at least as plausible a reading of his own biological theories as the Feminist one he champions,

E. Belfort Bax

P.S. – Since writing the above I have seen D.B.M.'s contribution this week on the same subject. Therein I find the following: "Why the statement of these theories is of such immense importance to Socialists is that the gynaecocentric theory [that of Lester Ward] is a striking corroboration of the correctness of the Marxian interpretation that the economic independence of women will be one at the most important phases of the social revolution."

Now I must most strongly protest against this dragging in of Marx "by the hair of his head" so to say, as a stalking-horse for this latest attempt to set up a biological basis for Feminism. The theory in question, I do not hesitate to affirm, is not a corroboration, whether "striking" or otherwise, of anything Marx ever taught. It has nothing whatever to do with the special doctrines of Marx, and it is only too obvious that the name of the author of "Das Kapital" is only introduced in the hope of ensuring for the theory in question a more favourable reception than

might be accorded to it otherwise in the ranks of the Social-Democracy.

The economic independence of women has been preached by many writers in this country before and since Marx became known, not all of them Socialists by any means, and may be accepted or not as a consequence of the Social Revolution, quite independently of the theories of Ward as to gynaecocentricity with which it has no necessary connection at all. — *E.B.B*

Race Motherhood: Is Woman The Original Human Race? – by Dora B. Montefiore 1920

Peter Wright · 10 August 2022 · Archived copy · Original

The following, rather long essay was written in 1920 as a recapitulation of the earlier gynocentric theory presented by Lester F. Ward. The theory, which was openly misandric, proved wildly popular among both feminists and laypersons in this early period of the modern era. Several notable men's human rights activists, including Ernest B. Bax pushed back on the idea. – PW

* * *

Race Motherhood: Is Woman The Race? – by Dora B. Montefiore 1920

Date: 1920
Published: Women's Freedom League
Topic: Lester Ward's Gynocentric Theory

Mrs. MONTEFIORE.
Sydney, 1918.

A PERSONAL NOTE.

In the early days of the century I had the great pleasure of meeting at Oxford the late Professor Lester Ward, whom I had till then known through his scientific writings. In the course of several interesting conversations, I asked him if, in interests of the world-wide movements of women towards an equal share with men in social, political and economic freedom, he would republish in pamphlet form and at a democratic price those parts of Chapter XIV of his work, *Pure Sociology*, which set forth and give the evidence, for the Gynaecocentric theory of which he is the propounder.

He was much interested in my suggestion, but feared he could not at that time carry out my suggestion of the reprinting of the whole XIVth chapter as his Publisher would, no doubt consider that to republish a chapter of 125 pages out of a book of 575 pages might interfere seriously with the sale of the whole work. He, however, expressed the desire that a summary of the Gynaecocentric Theory would he put before the British Public, and I subsequently write two short articles on the subject, which were published in *Justice* and led to some correspondence, and requests for a fuller statement of the facts and data on which the theory is founded. At the present time (1920) it appears to me that the urgency of events caused by the recent waging of the World War calls for a reconstructive policy as regards the relations between androcentric and gynaecocentric influences and forces.

Mrs, Charlotte Perkins Gilman in her book '*The Man Made World*' "grants to men to-day, a high pre-eminence over women in human development, but shows this development to be a distinction of humanity and not of sex, fully open to women if they use their human powers." It is because it is daily borne in upon many of us with increasing force and intensity how impossible it will be to reconstruct out of the war's chaos a civilisation worth the price we are now daily paying, if androcentric values and sanctions are still allowed unchallenged to prevail, that I desire to put before women and men a short popular statement of Professor Lester Ward's specialist studies in the social relations and spheres of the sexes.

My special object in insisting at the present time on the study of the androcentric and gynaecocentric theories, and of the proofs deduced on either side in support of them is, that at no other time as far as I can see in the world's history have things "centred round" the human male more than they have done during the world war resulting "Peace." *His* militarist activities, *his* trade rivalries, carefully preserved political privileges are the only subjects that arouse any enthusiasm in the daily press of the countries of Europe. And every other subject, even the most intimately special function of the human female—childbearing, and child nurture is only of interest to the predominant male in so far as the supply of young males is concerned, who are to fill the ranks in the conscript armies of the world.

Women's thoughts, their training, their activities are all to be centred on militarism and its kindred interests. A Russian General foretold in 1915 in the columns of a *Times Supplement* how during the next war 40,000,000 men will meet on the battlefields of the world; and women evidently are expected to supply, not only the men children who are to be trained for the ranks of this fantastic army, but are also, to help make the munitions which are eventually in a militarist orgy to maim and destroy their 40,000 000 sons. Never in any preceding war have women suffered the moral degradation of being exploited by men for the unworthy aims of militarism and of commercial rivalry.

Education is only valued in so far as it can beat commercially other nations. Art find literature are narrowed down in the estimation of the public to their financial success in portraying the prowess or the humour of the rival combatants; and what Professor Lester Ward calls "male efflorescence" is the key note of thought and action throughout the countries engaged in mutual extermination. Because it is hard,—well nigh impossible,—at such a moment to persuade men and women to think of anything but the indulgence of hatred or to listen to the calm voice of reason, therefore it is doubly necessary to work unceasingly in the field of right thought, because right thought eventually begets right action, and, though we of this generation may not live to see it, a revulsion of feeling must some day come, *and things will have to centre round the nurture of life and of the race, instead of round its destruction*.

Androcracy or a world ruled and administered entirely from the male point of view appears to be so helplessly incapable of solving the great life problems which androcentric war has thrust upon us, that it seems necessary to use every means to rouse women to the sense of their lost public opportunities and duties, and re-create in them that social consciousness which, when working with equal opportunity side by side with men, their brothers, shall eventually crown with success the twentieth century task of "the socialisation of achievement!"

D.B.M.
"Wayside,"

Crowborough.
June, 1920.

The Gynaecocentric Theory of Life

Briefly to state the thesis of Professor Lester Ward:

"There has, till recently, been held universally by thinkers and writers the theory that the male sex is primary and the female secondary in the organic scheme, that all things centre, as it were, abut the male, and that the female, though necessary in carrying out the scheme, is only the means of continuing the life of the globe, but is otherwise an unimportant accessory, and incidental factor in the general result."

This theory is called by Professor Ward the Androcentric Theory; and in the XIVth Chapter of "Pure Sociology" opposes it by a theory, the truth of which his studies had forced upon him, and which he calls the Gynaecocentric Theory, or that which holds that:

"The female sex is primary, and the male secondary in the organic scheme, that originally and normally all things centre, as it were, about the female, and that the male, though not necessary in carrying out the scheme, was developed under the operation of the principle of advantage, to secure organic progress through the crossing of strains."

I have purposely placed the two theories quite baldly side by side, so that readers may see at a glance how absolutely opposed to one another they are, and how completely the gynaecocentric theory, if it can be proved to possess scientific value, sweeps away not only all the old cosmogonies, but the endless traditions, maxims, prejudices and sanctions of what is or is not, woman's sphere.

In support of the Androcentric Theory the main evidencies Professor Ward admits are both weighty and numerous.

"In all the principal animals, including the classes of mammals and birds, at least, the males are usually larger, stronger, more varied in structure and organs, and more highly ornamented and adorned than the females."

When we leave the regions of zoology, and begin to compare things in the human races:

"We find the same general class of facts somewhat emphasised … The difference in the brain of man and woman is quite as great as that of the rest of the body. Many measurements have been made of male and female brains, both of civilised and uncivilised races, and always with the same general result, at least, that the female brain is considerably leas than the male both in weight and cubic capacity." [1]

As regards mental power, Ward adduces evidence in support of the androcentric theory to prove that women have but little inventive faculty.

"As invention is the great key to civilisation, and as the function of the intellect, this is a fundamental difference, and has great weight."

Her creative genius is also stated to be inferior to that of men, even in the fine arts there are but few great women architects, sculptors, painters or musical composers.

"Still less," writes Professor Ward can be said for the female side of speculative genius, the faculty by which the mind deals with abstract truth and rises by a series of ever widening generalisations from multiplicity to unity. Women care very little for truth for its own sake, take very little interest in the abstract, and even concrete facts fail to win their attention unless connected more or less directly with persons and with personal advantage, not necessarily to self, but to self or others."

And finally to sum up appears to be a hopeless indictment against the possibility of women every playing an equal part with men in the affairs of the world, the American Professor writes, in order to put the whole case for the Androcentric Majority:

"A glance at the history and condition of the world in general is sufficient to show how small has been and is the role of woman in the most important affairs of life. … In political affairs she has been practically a cipher, except where hereditary descent has chanced to place a crown upon her head. In such cases, however, no one can say that it has not usually rested easily. But from a certain point of view it almost seems as if everything was done by men, and woman was only a means of continuing the race."

And yet in spite of what, on a superficial judgment appears to be overwhelming testimony that the female is secondary in the organic scheme, Professor Lester Ward holds, and expounds on the evidence which I now desire to synthesise in a popular form, the Gynaecocentric Theory.

As regards the history of the theory, he writes:

"So far as I have ever heard, it is wholly my own, no one else having proposed or even defended it, scarcely anyone accepting it, and no one certainly coveting it … At the same time it must rest on facts that cannot be disputed, and the question of its acceptance or rejection must become one of interpreting the facts."

The Professor then gives quotations from writers of different periods who have shadowed forth, in a more or less general way, without basing their reactions on specific facts, the gynaecocentric theory. Condorcet, in his "*Tableau Historique des Progres de l'Esprit Humain*" is the first writer quoted.

"If we try," writes Condorcet, "to compare the moral energy of women with that of men, taking into consideration the necessary effects of the inequality with which the two sexes have been treated by laws, institutions, customs and prejudices, and fix our attention on the numerous examples that they have furnished of contempt for death and suffering, of constancy in their resolutions and their convictions, of courage and intrepidity, and of greatness of mind, we shall see that we are far from having the proof of their alleged inferiority. Only through new observations can a true light be shed upon the question of the natural inequality of the two sexes."

This opinion of Condorcet's is so allied in spirit to that of our own philosophic writer, Henry Thomas Buckle, that I cannot refrain (though not quoted by Professor Ward) from giving it here. In an address on the subject of "*The Influence of Women in the Progress of Knowledge*," delivered by Buckle about the middle of the XIXth. century, the writer sets out to prove that in spite of the generally held opinion that women exercised little or no influence over the progress of knowledge, he held, and hoped to convince his audience that

"they have actually exercised an enormous influence … so great in fact, that it is hardly possible to assign limits to it; and that great as it is, it may with advantage be still further increased."

After stating that knowledge has three divisions—method, science and art, he goes on to explain how the scientific enquirer has only two ways or methods of attaining his result.

"He may proceed from the external world to the internal; or he may begin with the internal and proceed to the external. In the former case he studies the facts presented to his senses in order to arrive at a true idea of them; in the latter case he studies the ideas already in his mind in order to explain the facts of which his senses are cognizant. If he begin with the facts his method is inductive; if he begin with the ideas it is deductive.

Both methods, of course, are valuable in the discovery of truth, and Buckle's contention is that women, being by nature, more deductive, and men more inductive,

"women have rendered great, though unconscious service to science by encouraging and keeping alive this habit of deductive thought; and that if it were not for them scientific men would be much too inductive, and the progress of our knowledge would be hindered."

Facts, as he implies, having merely a potential, and, as it were, subsequent value, the only advantage of possessing thorn being to draw conclusions from them, the sex that is intuitive and quick to grasp at an idea, is the sex which can use collected facts to advantage, and can act as a spur to the more laborious inductive investigator. He remarks on women's greater quickness of thought and powers of deduction than that of men; and adds:

“Indeed, nothing could prevent its being universally admitted except the fact that the remarkable rapidity with which women think is obscured by that miserable, that contemptible, that preposterous system, called their education, in which valuable things are carefully kept from them, and trifling things continually taught to them, until their fine and nimble minds are often irretrievably injured.”

Of all modern writers Professor Ward holds that Mr. Havelock Ellis is the one most free from the androcentric bias; and he quotes the English writer’s statement-

“That because of woman’s permanent connection with the care of the young, she is of greater importance than the male from Nature’s point of view.” [2]

Bachofe, McLennan and Morgan have all brought to light valuable facts on the subject of the matriarchate, or period when name and property passed through the maternal parent, instead of, as it now does through the paternal. And Ratzenhofer, an ethnologist remarked:—

“It is probable that in the horde there existed a certain individual equality between man and woman; the results of our investigation leave it doubtful whether the man always had a superior position.” Professor Riley, an American entomologist, and a personal friend of Professor Ward, admits that the facts of entomology sustain the gynaecocentric theory; and in the botanical works of Professor Meehan our author finds adumbrations of the same theory, as when he calls attention to a certain form of female superiority in plants; or when he points out that:

“a male flower is an intermediate stage between a perfect leaf and a perfect, or we may say a female flower.”

These, and similar facts stand out, as Professor Ward explains, before the scientist.

“But not according with the accepted view of the relations of the sexes, they are brushed aside as worthless anomalies and exceptions that prove the rule. In fact in all branches of biology the progress of truth has been greatly impeded by this spirit … and we are probably in about the same position and stage with reference to the questions of sex, as were the men of the eighteenth century with reference to the question of evolution. Indeed the androcentric theory, may be profitably compared to the geocentric theory, and the gynaecocentric with the late heliocentric. The advancement of truth has always been in the direction of supplanting the superficial and apparent by the fundamental and real, and the gynaecocentric truth may be classed among the paradoxes of Nature.”

In order to prove this theory Professor Ward has to probe deeply into the question of Reproduction, which, as he points out is a very different thing from sexuality, and is in fact a biological process practically identical with nutrition. Lamarck wrote:-

“The superabundance of nutrition in giving rise to the growth of the body prepares the materials for a new being which organisation places in position to resemble this same body, and therefore furnishes it with the means of reproducing itself.”

Haeckel in 1866 gave this idea its scientific expression:

“Reproduction is a nutrition and a growth of the organism beyond its individual mass, which erects a part of it into a whole.”

The problem for Nature therefore was how to secure this continuous nutrition and keep the organism growing beyond the point where the original plastic structure tended to break down. This problem resulted in a variety of different modes of reproduction, which:

“Constitute a sort of ascending series from the point of view of complexity and adaptation to increasing development of structure—a series of steps from the more simple to the more complex.”

These various methods of reproduction independent of fertilisation are *First*: fission or a falling apart of living protoplasms taking the place of the parent one. *Second*: gemination or budding, when a small portion of the original substance protrudes and is then separated from the mother cell by a constriction that grows deeper and deeper, until the bud becomes entirely detached. This form of reproduction takes place not only in plants but in certain worms

and other lower forms of animal life. *Third*: germinal budding, when within an individual composed of many cells a small group of cells, separates from the surrounding ones and gradually develops into an independent individual which sooner or later finds its way out of the mother. This is the process of reproduction of zoophytes; and of certain worms. The *fourth* step is—intermediate between germinal budding and the simplest forms of bisexuality, or reproduction in which fertilisation takes place. The fourth step is called germ cell formation or spore formation; and in this a single cell, instead of a group of cells becomes detached from the interior of the organism, but does not further develop until it has escaped from the latter. It then increases by division and forms a multicelular organism like its parent. This is the method of reproduction of certain low types of vegetation. There is still a fifth form of asexual reproduction (that is reproduction without fertilisation from the other sex) which is known as parthenogenesis or virgin reproduction.

"Here germ cells similar to all appearances to eggs, are capable of developing into new beings without the aid of any fertilising agent, The same cells may also be fertilised, and upon the fact of fertilisation or non-fertilisation usually depends the sex of the resulting creature."

These last mentioned facts are known to bee keepers, as the unfertilized eggs of bees produce males, while the fertilised ones produce females.

Professor Ward considers that Nature, in the development of the principle of life-renewal up to this point, may have taken even other steps towards reproduction; but those already indicated point to a serial development from simpler to more complicated modes. After these a new principle enters into reproduction. From being a purely quantitative process a qualitative form of development now appears, and in order to improve and perfect this qualitative principle the advantageous process of fertilization or the crossing of one hereditary strain or stirp with another (an essentially dynamic principle of nature) appears.

"In any of the advanced stages of this process we have the phenomena of sex, but the use of this term for the earlier stages, if correct at all is at least misleading."

We have, in following the thread of this most enthralling theory (which, if Professor Ward is correct in his deductions tends to prove that: "*Woman is and remains the human race*") to remember that more than half of the organic beings on this earth have no sex at all or possess the dual character in an almost unrecognisably undeveloped state. Still sex remains, as we have seen, the dynamic principle in biology.

"Which is that of securing variation, and through variation the production of better and higher types of organic structure—in a word organic evolution."

Having now brought the statement of facts relating to the gynaecocentiic theory down to the point of the origin of the male sex, which sex has not appeared in any of the reproductive processes yet described, Professor Ward enters on a statement that "life began as female." The female being the fertile sex—whatever is fertile is looked upon as female.

"Assuredly," he writes, "it would be absurd to look upon an organism propagating asexually, as male. Biologists have proceeded from this popular standpoint and regularly speak of 'mother-cells' and 'daughter cells.' It therefore does no violence to language or to science to say that life begins with the female organism, and is carried on a long distance by females alone … The further development of life serves to strengthen this gynaecocentric point of view … The female sex, which existed from the beginning, continues unchanged, but the male sex which did not exist at the beginning, made its appearance at a certain stage, and had a certain history and development but never became universal … The male is therefore, as it were, a mere after-thought of nature … Among millions of humble creatures the male is simply and solely a fertilizer."

Female superiority Professor Ward postulates, continues in a more or less marked degree to prevail throughout the greater part of the invertebrates, and Darwin, in his first volume of "*Descent of Man*" has popularised the facts relating to the courtship of certain members of the Arachnidae or spider family when the relatively gigantic female seizes and devours the tiny male fertilizer immediately he has accomplished the act for which he exists. Milne

Edwards, and other scientists have pointed out that in the case of certain male parasites the entire visceral cavity was occupied by the testicles, and no trace of digestive organs could be found. Professor Ward also considers that many of the facts relating to the animal Kingdom recorded in "*Evolution of Sex*" (Professors Geddes and Thompson) have a direct bearing on the gyncoceirtric theory; and that although the work is

"pervaded with the androcentric spirit the 'thesis' of it that the female is anabolic and the male catatolic is a long step in the direction of the gynaecocentric theory forced or wrested, as it were, from unwilling minds by the mass of evidence."

Even in the lower vertebrates there are cases of female superiority; male fishes are usually smaller than female; the female hawk is usually the larger and finer bird, and among the rodents there is but little appreciable difference in size or, strength, and very little (sometimes not at all) in colour and adornment.

Professor Ward then approaches, the question of the reasons:

"Why the male has advanced at all beyond its primitive estate as neither a fertilizing organ attached to the female or at most a minute organism detached from her, but devoted exclusively to the same purpose."

The answer to this question is, of course; that the female, through the principle of sexual selection, has used her privilege of choice and has selected each time the male possessing the highest value in size and strength for the continuance of the race. This quality of choice on the part of the female coincides with a subjective feeling of preference, a feeling which constitutes the distinctive interest (in sexual reproduction) of the female—She being the guardian of hereditary qualities she realises instinctively that variation requires regulation; and she acts unconsciously as

"the balance wheel of the whole machinery. As the primary ancestral trunk she stands unmoved amid the heated strife of rivals and holds the scales that decide their relative worth to the race. While the voice of Nature speaking to the male in the form of an intense appetitive interest says to him fecundate! It gives to the female a different command, and says: discriminate! The order to the male is; cross the strains! That to the female is: choose the best! Here the value of a plurality of males is apparent."

Professor Ward considers that this distinctive interest of the female which connotes choice—which interest is lacking in plants and the lowest animals but which makes its appearance at a very early stage in the history of sentient beings is "the dawn of the aesthetic faculty." Just as the advent of mind gave the world a new dispensation and seemed to reverse the whole policy of Nature, so now

"Another profound transformation is to be wrought by a special psychic faculty, viz., the faculty of taste. This transformation is nothing less than the work of raising that miniature speck of existence, the primordial fertilizing agent, to the rank of a fully developed animal organism, approaching in varying degrees, and actually reaching in few instances the status of the original specific trunk, then called the female." [3]

Naturalists have been specially attracted by the superficial differences between the sexes in animals, particularly in the matter of ornamentation in the male; and the influences which have caused these superficial, differences, having been at work in all the types of animal life Since the dawn of this psychic faculty, it is not surprising that they have resulted in what Professor Ward designates as "Male Efflorescence" or spurious "Male Superiority." The female exercising her power of selection (which power is never coerced by male animals) has, through countless ages selected male consorts for beauty, which gave her offspring certain decorative embellishments, and for courage which stood for success.

"The formidable weapons of the males of many animals acquired through sexual selection are employed exclusively fighting other males, and never in the serious work of fighting enemies. The female simply looks on and admires the victorious rival and selects him to continue the species, thus at each selection emphasizing the qualities selected and causing these qualities to tower up into greater and greater prominence. The whole phenomenon of so-called male superiority bears a certain stamp of spuriousness and sham. It is to natural history what chivalry was to human

history. It is pretentious, meretricious, quixotic; a sort of make believe, play, or sport of nature of an airy unsubstantial character. The male side of nature shot up and blossomed out in an unnatural fantastic way, cutting loose from the real business of and attracting a share of attention wholly disproportionate to its real importance. I call it male efflorescence. It certainly is not male supremacy, for throughout the animal world below man, in all the serious and essential affairs of life, the female is still supreme. There is no male hegemony or andrarchy. Nevertheless it represents organic evolution of which both sexes have partaken. Its chief value lies in the fact that, in lifting the male from nothing to his present estate it has elevated all species and all life, and placed the organic world on a higher plane."

In the larger apes, the group of animals most closely resembling man, male efflorescence is tolerably well marked, though not so much so as in other animals. Many of these apes have true beards like that of man; and the beard, which is the most prominent and typical sexual character of man was developed far back in the phylogenetic line.

"Nothing is known of the differences in the sexes Pithecanthropus (apeman) of which only part of one skeleton has been found, but it is a fair assumption that the males were larger and stronger than the females, and possessed other distinctively male characters."

The arrival of the earliest rational beings capable of utilising the forces of Nature to their own advantage heralded the evolution of man. But the word 'rational' as employed above, does not mean reasonable, it simply means a being capable of reasoning about the simplest and most materiel things; its chief role was to supplant instinct.

"It is instinct which throughout the animal Kingdom below man, maintains female supremacy and prevents the destruction of animal races. But with man reason begins to gain the ascendant over instinct."

Besides the comparatively unimportant characters, such as horns, spurs, bright colours, and musical powers as the products of sexual selection, increased bulk and strength with the assimilation of form to that of the primary organism or female, gained now in importance; and from the period that primitive man was evolved brain development gradually increased because:

"Success in rivalry for female favour became more and more dependent upon sagacity … But throughout the later geologic periods, and to some extent in all periods, the brain gained upon the body, as shown. By the phenomenon of cephalization, whereby the head, and especially the encephalon, has been growing larger in proportion to the body in all the great phylogenetic lines. Natural selection might bring this about to some extent, but the greater part of it is probably attributable to sexual selection, and the male brain has thus gained upon that of the female until we have the present state of things."

It is this male brain development which places man as a being apart from the rest of creation, enables him to violate the restraints of instinct and develop a state of thing's entirely different from that of his animal ancestors. In the dark recesses of the life of primitive man, the male; possessing only egoistic reasoning and destitute of either sympathy moral conceptions, used his superior strength to exact from women whatever satisfaction she could yield him and gradually the power of choice in sexual selection became transferred from the female to the male, thus causing distinct transformation in social evolution. To sum up therefore, to the period of primitive woman and man, Professor Ward writes:

"To the intelligent and sympathetic reader no apology is needed for having dwelt so long in the pre-human stage in the exposition of so unfamiliar a subject as a gynaecocentric theory. Long before we reach the human stage we find all the alleged evidence of the androcentrie theory, and without such a study of origins as we have been making there would be no counter-evidence, and in fact no data for understanding the real meaning of this evidence … It so happens that though the facts depended upon to support the androcenric theory are patent to all, those that support the gynaecocentric theory are latent and known to very few. But in this it does not differ at all from any of the great truths of science. The facts supposed to prove the apparent are on the surface, while those that prove the real, which is usually the reverse of the apparent, lie hidden and only come forth after prolonged investigation and reflection. The androcentric world view will prove as slow to give way as was the geocentric, or as is still the

anthropocentric."

In Professor Ward's brief recapitulation of his gynaecocentric theory (page 373, Chapter XIV, *Pure Sociology*) sums up so succinctly and powerfully the main argument on which he bases his contention that "woman is and remains the human race," that I feel I cannot do better in this attempt to summarise and popularise his theory than to quote fully from that recapitulation: for the oftener I read it the more, perfectly it seems to me to set forth the unorthodox scientific position he takes up. After summarising the various forms of reproduction (without fertilisation) by which natural selection obtains its object of the continuance of life, he proceeds

"In the second place the manifest advantage of crossing strains and infusing into life elements that come from outside the organism, or even from a specialised organ or the same organism, was seized upon by natural selection and a process was inaugurated that is called fertilisation,—first through an organ belonging to the organism itself (hermaphroditism), and then by the detachment of this organ, and its erection into an independent, but miniature organism wholly unlike the primary one. This last was at first parasitic upon the primary organism, then complementary to it, and carried about in a sac provided for the purpose. Its simplest form was a sac filled with spermatozoa in liquid or gelatinous medium. Later it was endowed with an ephemeral independent existence and so adjusted that its contained sperm cells were at the proper time brought into contact with the germ cells of the organism proper This fertilising organ or miniature sperm sac was the primitive form of what subsequently developed into the male sex, the female sex being the organism proper, which remained practically unchanged.

The remaining steps in the entire process consisted therefore in the subsequent modification and creation as it were of the male organism. The development of a male organism out of this formless sperm sac or testicle was accomplished through the continuous selection of the organism proper, ultimately called the female, of such forms among the many varying forms of the fertilising agent as best conformed to the tastes or vaguely felt preferences of the organism, and the exclusion of all other forms from any part in the process of fertilisation. The peculiarities of form thus selected are transmitted by heredity, and while they do not affect the female they transform the male in harmony with these preferences of the female or organism proper. As the male fertiliser is a product of reproduction by the organism, it naturally inherits the general qualities of the organism. The preferences of the organism are also likely to be a form similar to itself. The organism, or female, therefore literally creates the male in its own image, and from a shapeless sac it generally assumes a definite form, agreeing in general characteristics with that of the original organism. There is no other reason why the male should in the least resemble the female, and but for these causes a male animal might belong to an entirely different type from the female. Even as it is the resemblance is often not close, and in the sexes differ enormously.

The introduction of fertilisation in connection with reproduction was gradual, and was not at first at all necessary to it. It came at the outset as an occasional resort for infusing new elements after a long series of generations through normal reproduction. This occasional fertilisation is called the alternation of generations. It is common to many of the lower organisms, and to all plants, reproduction of buds being the normal form, and that by seeds being the result of fertilisation. So great was the advantage of fertilisation that in the animal kingdom it first came to accompany each separate act of reproduction, and finally became a condition to reproduction itself. From the fact that such is the case in the higher animals, which are the ones best known to all, the error arose that fertilisation is an essential part of reproduction and that sex is necessary to reproduction, an error difficult to dislodge.

The male having been thus created at a comparatively late period in the history of organic life, it soon advanced under the influences described, and began to assume more or less the form and character of the primary organism, which is then called the female. It lost its character of a formless mass of sperm cells and assumed definite shape. For a long time it did not exist for itself but simply for its function, was exceedingly small, frail and ephemeral, often possessing no organ of nutrition, or powers of self-preservation, as perishing as soon as it had performed its function, or without performing it, if not selected from among a multitude of males. This selection of the best examples and rejection of the inferior ones caused the male to rise in the scale, and resemble more and more the primary organism or female. But other qualities were also selected than those that the female possessed. This was due to the early development of the aesthetic faculty in the female; and these qualities were in the nature of

embellishments. [4]

The male therefore, while approaching the form and stature of the female, began to differ from her in these aesthetic qualities. The result was that, in the two highest classes of animals, birds and mammals, the male became in many cases, but not in all, highly ornamental and endowed with numerous peculiar organs, called secondary sexual characters. To further selection, a plurality of males often occurred, and these became rivals for female favour. This led to battle among males which further developed the latter especially in the direction of size, strength, weapons of defence and general fighting capacity. These qualities were never used to force the female into submission, but always and solely to gain her favour, and ensure the selection of the successful rivals. In many birds and mammals these qualities became greatly over-developed, resulting in what I have called Male efflorescence. To a considerable extent but less than in many other species the immediate ancestor of man possessed this over-development of the male; and in most primates the male is larger, stronger and more highly ornamented than the female.

When the human race finally appeared through gradual emergence from the great simian stock, this difference the sexes existed, and sexual selection was still going on. Primitive woman, though somewhat smaller, physically weaker and aesthetically plainer than man, still possessed the power of selection, and was mistress of the kinship group. Neither sex had any more idea of the connection between fertilisation and reproduction than have animals and therefore the mother alone claimed and cared for the offspring, as is done throughout the animal kingdom below man. So long as this state of things endured the race remained in the stage called gynaecocracy, or female rule. That this was a very long stage is attested by a great number of facts, many of which have been considered.

“As it was brain development which alone made man out of an animal by enabling him to break over faunal barriers and overspread the globe, so it was brain development that finally suggested the causal nexus between fertilisation and reproduction, and led to the recognition by man of his paternity and joint proprietorship with woman in the offspring of their loins. This produced a profound social revolution, overthrew the authority of woman, destroyed her power of selection, and finally reduced her to the condition of a mere slave of the stronger sex, although that strength had been conferred by her. The stage of gynaecocracy was succeeded by the stage of androcracy, and the subjection of woman was rendered complete.”

Thus then is the evolutionary story of the Female “Fall” from that stage when “maternity was everything,” and all things centred round the female; and hers was the choice in sexual selection, to that patriarchal period which prevailed throughout the remainder of the proto-social stage, when “woman being reduced to a mere chattel, bought and sold, was enslaved and abused beyond any powers of description.”. As the various races among primitive hordes mixed, brain development increased, and when a leisured class was slowly evolved, the aesthetic sense in man led to a widespread system of male sexual selection, or andreclexis, through which the physical nature of woman was modified, and types of female beauty were produced. The effect of male sexual selection was, however, to lower the general status of woman by

“increasing her dependence upon man, while at the same time reducing her power to labour, or in any way protect or preserve herself.”

“There are many indications that woman was slow to surrender her sceptre, and that the gradual loss of her power of rejection and selection took place with all the irregularity that characterises all natural phenomena … Almost every conceivable form of marriage or union has been found: While most persons suppose that nothing is so certainly fixed by nature, and even by divine decree, as the particular form of marriage that happens to prevail in their own country, ethnologists know that nothing is so purely conventional as just this fact of the ways in which then and women arrange or agree to carry on the work of continuing the race.”

What is known as Amazonism, through which at some period or other most races have passed, is a strong proof of gynaecocracy having universally prevailed in the human race; while the group of facts in which Bachefen in 1861 based his pronouncement that the ancient laws and records, both written and hieroglyphic, indicated a widespread system of descent and inheritance in the female line among both Aryan and Semitic peoples, supports it still more

strongly, and opens out new vistas of the early relations of the sexes.

A little later McLennan discovered that a large number of existing uncivilised races still reckon through the female line, and actually have a more or less complete system of mother-right. Just as with animals the sex relations are arranged on a basis which best subserves the different species, so was it with early man, as he slowly emerged from the animal state; “and properly viewed they have always been such since that date.” The many forms of marriage we find when we begin to study the question are all the result of the economic and other compelling conditions of existence. The Kaffir or Zulu of to-day buys his wife for so many yoke of oxen and the Kaffir woman looks down with contempt on the white wife, who has cost nothing in the white marriage market.

The reason for the market value placed on the Kaffir wife is that she is the agricultural labourer to a husband employer, who is one of the communal owners of a fertile land, and who loves to lie in the sunshine and smoke many pipes. The purchased wife toils loyally until enough oxen are obtained to buy wife No.2. who then shares the labours and eases the working burdens of No.1. Sometimes no.3 is added, but in every case each wife has her own hut, and own status as “wife,” and brings up her children in their own little separate group. They are very much in the stage of the wives of the early patriarchs we read about in some of the books of the Bible. But by the time this patriarchal system prevailed, gynaecocracy had long ceased to exist in the more advanced races, and androcracy was fully established.

The discovery of paternity gave the father the desire to exercise power over the child in equal authority with the mother. This led to a comparison of physical strength between the sexes; for women did not for ages lay down lightly their exclusive maternal privileges; and this fact appears to the writer of this synopsis, to give a clue to the reason for women being so fiercely and often selfishly anti-social as regards the children of the race as a whole.

Tens of thousands of women are devoted and unselfish mothers to their own offspring, for whom they think nothing in the way of education and nurture too good; while they have a ‘blind spot’ as regards the children of other women, and they seem incapable of what might be called ‘social motherhood.’ May it be that the struggle for equal authority over the children between father and mother was so intense and embittered in the past, and the mother was so completely worsted and enslaved by the time when law finally emerged, that her maternal vision was absolutely narrowed down to the individual struggle which each woman had for ages to carry on for the retention of some scrap or fragment of mother-right?

“Physical strength never comes in question in the gynaecocratic stage. The female dispenses her favours according to her choice, and the males acquiesce after venting their jealousy on one another. The idea of coercing the female or extorting her favour never so much as occurs to the male mind. The virtue of the female animal is absolute, for virtue does not consist, as many suppose, in refusal, but in selection. It is refusal of the unfit, and of all at improper times and places. This definition of virtue applies to human beings, even the most civilised, as well as to animals. The female animal, or the human female in the gynaecocratic state would perish before she would surrender her virtue.”

What a commentary is this on modern social conditions, in which woman’s virtue is one of the articles of commerce, bought by the highest bidder, either in or out of marriage, and where the “unfit,” if possessed of economic power, have perforce to be accepted by the human female! In the passage from the gynaecocratic to the audrocratic state, man therefore, according to Professor Ward, lost his normal respect for the preferences of women, and woman lost her virtue.

“He began to learn the economic value of woman, and, in proportion to his realisation of physical strength making him the master creature, he used her to contribute to his pleasure and to his wants.”

This, our author considers, is the darkest spot in the somewhat dreary journey down the stream of time; and he quotes Herbert Spencer in this indictment of androcracy in its worst material manifestations.

“In the history of humanity as written, the saddest part concerns the treatment of women. … The amount of suffering which has been and is borne by women is utterly beyond imagination.”

And Professor Ward adds to Spencer's indictment the remark:

"Far too many human sins are attributed to the brute that still lurks in man, but in this case it is flagrantly unjust to do this, since, as has been seen, no male brute maltreats the female, and the abuse of females by males is an exclusively human virtue."

Darwin wrote:

"Man is more powerful in body and mind than woman, and in the savage state he keeps her in a far more abject state of bondage than does the male of any other animal."

And when writing of the advances in the human mind, which are destroying 'the prejudices that have produced between the sexes an inequality of rights injurious even to the favoured sex,' he remarks:

"In vain is it sought to justify it by differences in their physical organisation, in the strength of their intellects, in their moral sensibilities. This inequality has had no other origin than the abuse of power, and it is in vain that men have since sought to excuse it by sophisms."

While to wind up and synthesise the indictment of the general ill treatment and subjection, of women in the past, and the particular ill treatment and subjection of many women in the present, Lester Ward writes:

"The whole difficulty of understanding these abuses lies in the fact that civilised men cannot conceive of a state in which no moral sentiments exist, no sympathy for pain, no sense of justice. And yet every day, in every civilised country of the world, the public press informs us of wife beatings that are scarcely less horrid than those of savages, and these would of course be far more horrid and but for the restraints of law and police regulation.

At the stage in the history of any race at which the transition from gynaecocracy to androcacy took place, and for a long period afterwards, all men were morally below the level of the basest wife-beater of modern society, at a stage in which the first spark of sympathy for suffering in others had not yet kindled. It yet is this manner of man, man coming to consciousness through the dawn of a purely egoistic intellect, who suddenly, as it were, discovered that the physically inferior being, who had without his knowledge, endowed him with his superiority, was in his power, and could be made to serve him. Hence the subjection of woman."

In pursuance of the setting forth of his theory of how andocracy reached its present phase of development, Professor Lester Ward then treats briefly of the primitive family as it passed through the stages of polygamy, to monogamy, and of marriage in its various phases of marriage by capture and of barter to the more legalised arrangements of modern times. We all know that the "sacred" institution of family, as it now exists, is based on the *famulus* or slave of Roman times. Over this group of slaves, which included the wife and children, the old Roman patriarch had power of life and death. The word "marriage" in the English language, Ward explains has three meanings:

"1. The mutual, voluntary union of a man and a woman. 2. The act of union of a man to a woman, or of a woman to a man. 3. The causing of a woman to unite with a man … These uses of the word 'marriage' represent an evolution, and the first meaning was the last to be developed, and represents the greatest mutuality and equality of the marrying parties that has been attained."

The third meaning applied especially to marriage in patriarchal time, when the patriarch, who owned all the women of his family disposed of them as he saw fit. All women slaves taken in warfare were disposed of to the conquerors, the younger women as wives, the older as bond-slaves.

"With the origin of the State, and the establishment of more and more complete codes of law, marriage was legalised and regulated, and became more and more a human institution. But when we see how little advanced marriage was in Greece and Rome during what we call antiquity, we may easily imagine what it must have been at an earlier date, and among more backward races."

But, through the varied forms of marriage, down to modern times they contain one point in common, the

proprietorship of the husband in the wife, while the slave origin of the marriage state is betrayed in the word "obey," which is to be found in the marriage ceremonies of most countries.

As regards male sexual selection Professor Ward holds that:

"The same aesthetic sense through which the female mind had created the male being, including man as we find him, was not extinguished, it was simply overwhelmed by the power of the new-born egoistic reason of man using the strength acquired through female selection in the subjugation and domination of the innocent and unconscious authoress of these gifts. Nor was this aesthetic sense an exclusively female attribute. It is au invariable concomitant of brain development … But the aesthetic sense is not intense … By the side of the sexual interest of the male, in animal and in earliest man, it is so feeble as scarcely to make itself felt … The only selection that took place down to the close of the proto-social stage was female selection. The females alone were sufficiently free from the violence of passion to compare, deliberate, and discriminate. This they did, and we have seen the result."

But with the lapse of centuries and the introduction of the caste system, and later of a leisured class, female selection, or gynaeclexis entirely ceased; and polygamy was made possible for the leisured class, the nobility and the priesthood, causing an intensive form of male selection or andreclexis, which made "the large seraglios of oriental, Semitic and arian peoples stirpicultural nurseries of female beauty." The process of male selection carried on for untold ages, produced, according to Professor Ward, the models for the exquisite specimens of Greek sculpture. He further points out that there is a certain amount of unreality, artificiality, and spuriousness about female as about male secondary sexual characters; that is to say man does not select woman generally for size, strength, intellectual, or moral qualities, or for fecundity; what he prefers is physical frailty, and ephemeral beauty. Woman therefore does not advance in any sterling mental or moral qualities; and under the same influence woman grows more sterile, rather than more fertile.

"The result is that, if this were to go on a sufficient length of time, without the neutralising and compensating effect of other more normal influences, woman might ultimately be reduced to a helpless parasite on society, comparable to the condition of the primitive male element, and, the cycle might be completed by the production of complemental females corresponding to Darwin's complemental males in the cirripeds. There are certain women now, in what is regarded as high society, who are even less useful, since they contribute nothing to the quantity or quality of the human species … In fact most leisure class ideas tend in the direction of making the woman of that class as useless as possible."

Thus is it that woman throughout historical times has occupied a position tending to fix in the human mind the idea of her eternal subjection and of man's eternal superiority.

"So universal is this attitude that a presentation of the real and fundamental relation of the sexes is something new to those who are able to see it, and something preposterous to those who are not. The idea that the female is naturally and really the superior sex seems incredible, and only the most liberal and emancipated minds, possessed of a store of biological information; are capable of realising it."

Oriental, Greek, Roman, and much of the literature of the fifteenth, sixteenth, and seventeenth centuries attribute to women every vile and despicable quality. In the fifteenth century, after Innocent VIII. had issued his Papal Bull against Witchcraft women who showed any special traits of mother-wisdom, or of intellectual self-expression were burnt in tens of thousands as witches.

All ancient cosmogonies, including the Hebrew, which still dominates European thought, describe woman as only a lower or secondary form of creation. The Indian Code of Manu places woman always in subjection; first to her father, then to her husband,—and if he dies then to her sons or other male relatives. In fact, taking into consideration the centuries of legal and social ostracism from most of the advantages which tend to foster mental and physical progress, the marvel is that women have accomplished as much as they have done.

The reason, no doubt, some comparatively few of them have always succeeded in rising above the dead level of the ordinary subjected woman, is that in cases where the male parent possessed special gifts of intellect or moral worth;

these gifts have in many cases been handed down to the female offspring, and have enabled her in the teeth of tradition and conventions to prove herself an able woman—sometimes even a woman of genius. Of such, was Mary Wolstonecraft, who was described by a contemporary writer as “a hyena in petticoats.” But light was even then (when Mary Wolstonecraft in the XVIIIth century wrote not only, be it remembered, of “The Rights of Women,” but also “The Rights of Men”) breaking on the long drawn-out and dark night of the history of women. As Professor Ward writes:

“A single glance at the last two centuries of the historic period, compared with the centuries that preceded them shows such an immense change in woman’s condition as to suggest that the vast, downward curve has more than reached the lowest point, and that the ordinates have begun to shorten … Not only this, but a closer scrutiny reveals the fact that the curve does not lie wholly in the same plane, and that the figure has three dimensions. In other words, it is not a cycle or circle, but a spiral, and the ends will never meet and restore a true gynaecocracy. With the completion of a revolution, both man and woman will find themselves on a far higher plane, and in a stage that for want of a better term, may be called gyandrocratic, a stage in which both man and woman shall be free to rule themselves.”

Having now brought my synopsis of Professor Lester Ward’s gynaecocentric theory to a close, it is necessary to point out why it is so important that, at a time when life,—young, beautiful, healthy, life has been poured out on the battle-fields of Europe, Asia and Africa as if it were the dross, instead of the wealth of the world, we should begin to ask ourselves whether the androcracy, or man rule, which is still in the ascendant, is indeed the ideal rule, which is likely to guarantee the health, happiness and permanence of the human race?

Men have had for long ages now sole control of: the conditions of life. They make laws, not only about armaments, commerce, political and international questions, but also about social, domestic and economic questions, without consulting the subjected sex as to their wishes or interests. Childbearing, the education and rearing of children, questions of food purity, food supply and distribution (which questions all intimately concern the mother and the homemaker) are decided entirely by men, and are decided in a way to *suit male commercial and military pursuits*, not in a way which favours the highest development of the and consequently of the race.

It is true that women are being used daily more and more by men in public work and administration, but they are being used as tools for accomplishing men’s aims and schemes, not as free citizens, having a mandate from their men and women fellow-citizens to plan and work and spend for the benefit of the race. The wildest absurdities arc being committed in Great Britain in the way of appointments of men by men to all the superior posts, even in Department’s which are clearly indicated as being women’s special sphere.

Instances of ignorant interference by men in conditions which affect the Home could be multiplied *ad infinitum*; they, like other wrong conditions, become more glaring in war time, and in periods following war, and also, unfortunately, cause more harm than in times of peace. They are supreme instances of Androcracy carried to its extreme limits, and made the more dangerous and far-reaching, because it is using some few women, in the pay of a masculine Government as its mouthpiece The business of these paid women is to endorse the decrees of that Government, be they wise or foolish; and to help in every way to cover up the mistakes and perplexities of the androcracy.

What we sorely need during the long crisis produced by a man-made war (and that is no doubt needed in both enemy and neutral countries) is the gynadrocracy, of which Lester. Ward writes in his forecast the higher plane of social and economic conditions towards which evolution is tending, “when both man and woman shall be free to rule themselves.”

When that period comes the men and women who administer the affairs of each nation will be men chosen by a real democratic mandate, and if they allow the young life of the nation to be wasted, the agricultural resources of the nation to be frittered away or destroyed, the wealth of the nation in the necessaries of food, clothing, warmth and shelter to be so reduced that the nation as a whole suffers, then the community will deal with them as traitors to the common cause, who, having accepted heavy responsibility and high honour, have proved unworthy or unequal to

carrying out their trust.

Security in the prosecution their daily work or business is what the nations demand, Security that the young sons for whom every sacrifice is being made by parents, shall not be trampled into the offal of a modern battle field, or live blinded or crippled for the rest of their days. Security that the young daughters, for whom also every sacrifice is made by parents shall not be used by an autocratic androcracy to manufacture horrible and ghastly weapons of slaughter, and be thus misused and prostituted for the war lusts of men, so that they became the destroyers instead of the nurturers of life. Security that the fields sown, and the flocks and herds raised shall not be destroyed by the red anarchy of modern warfare armed with every scientific contrivance and invention for wholesale wanton destruction. Security against the maiming and blasting of the moral life and conscience of millions of men and women, whom militarism and its attendant evils sweep off their feet into the ranks of the criminal the diseased, the outcasts of society.

Statistics show that every war has always resulted in an increase of venereal disease; and venereal disease is the arch enemy of the health of the race, and consequently of the Home. We women are always being reminded by men, when we ask to be allowed a share in public duties and responsibilities that our place is the Home. But in order to do our duty in the Home it is neccesary that we should have control over the conditions and influences that affect the Home. Food supply, food distribution, food purity and free freedom from adulteration. Health conditions, education, the moral conditions of our streets and towns, the industrial and other occupations in which our young people are employed, in all of these, we women as Home-makers, claim the right to legislate and to administer laws in order that the harmful influences to the race in these matters which are at present settled on a purely androcentric basis, may be removed.

Of what use we urge is it for us to strive to maintain in the Home an ideal of purity, grace and moral fragrance, if, immediately the boy or girl steps across the threshold of the Home, the very opposite influences are brought to bear, in all their vulgar commercial, crudity on the youth of the nation? No one who reflects on the conditions under which the race in any so-called civilised country is at present reared, can feel that the purely androcentric interests which rule and determine the environment, training and culture of the young are in scientific agreement with the knowledge and wisdom that are in the possession of both the woman and men of the race.

It is the man who decrees what money shall be spent on public education, though both men and women are taxed to supply that money. It is the man who decrees under what conditions the materials for food and clothing shall be raised, manufactured and distributed; though the functions, of feeding and clothing are the special functions of women; and the efficiency of Home administration is destroyed by the adulterated food, which it is to the commercial interests of the androcracy to supply; while short commons or starvation face the woman Home-maker and her children whenever androcentric national rivalries decree that War must take the place of Diplomacy, and that weapons for the destruction of the race must be produced in feverish haste throughout the world in the place of food, clothing, fuel and shelter.

It is the man who decrees what penal and civil laws shall be passed, though these laws affect equally the men and the women of the race. It is the man who decides the economic, social, sanitary and spiritual conditions under which the children of the race shall be born, and reared, though it is women who risk life to bear those children and who have to watch silently and bitterly the waste of infant life, because a bungling androcracy is interfering in matters which are outside its sex sphere.

Finally it is men who have decreed lately throughout the world that the supreme life-giving function of womanhood shall be exchanged for, or nullified by, the function of *the destruction of life*. In no previous war have women been in every country involved personally in the struggle, employed *de facto* as combatants in the making of the munitions which tear the limbs, put out the eyes, eviscerate and blow to bleeding atoms the sons of other women: Yet this has been going on daily in the most advanced and civilised countries in the world, while under the influence of artificially stimulated hatred, messages of derision and hate have been chalked on shells destined to make widows, orphans and childless mothers.

What the physical and psychic effects on the race will be of this inversion of female functions it is not hard to prognosticate. Psychic disturbances in the life of the human female have an immense influence on her child-bearing function. The tendency of the race under modern *normal* conditions is to become less and less prolific. Under the *abnormal* excitement, strain and hysterical hatred produced by being employed as active agents in a world war, we may expect, in the statistics of all the countries involved, not only a diminution in the birth rate, but also a lowering in the quality of the lives born.

The potential mothers of the race who have had placed upon them the unnatural strain of an active share in wholesale life destruction are likely to bear psychically ill-balanced, if not physically defective children.

In the days of gynaecocracy or mother-right, everything to do with the bearing and rearing of infants was a matter of important teaching, of religious initiation, the knowledge being passed on with formal observances from the elder to the younger women. It was not for nothing that the future mothers of the race were kept apart in the brooding quiet of the primitive home. Nature was working in the bodies of the maidens certain mysteries, preparing them for the nine months home of the yet-to-be-born. It was instinct and dawning woman wisdom in the care and nurture of the race which dictated foresight, this reasonable preparedness and helpfulness in Nature's great reproductive aims.

But now that armed androcracy has culled every maid and wife from the home to help in a catastrophic struggle for world supremacy, it is possible that the very foundations of race life may be undermined and seriously threatened by the outburst of male rivalries which inspired the present world war.

It is for these reasons that I felt it might be at the present time of special interest to men and women to study in the past, what were the relations between the sexes,- in vegetable, insect, bird, mammal and human life, which led up to our present one-sided state of sex influence in all that vitally concerns the race. No fair minded woman or man can read the story of the gynaecocentric theory, as developed by Professor Lester Ward without finding therein the material to make her or him "furiously to think." No fair minded woman or man can look at the world today as it groans and travails under andocentric rule without realising if gyandrocentric or equal rule between the sexes would give even an off chance of improvement in the condition under which the race has to live and develop, gyandrocracy should be given its chance.

Again I must make the point that gyandrocracy is not meant the choosing of a certain number of women by men as men's mouthpieces, with authority absolutely restricted by the wishes and financial doles of men; neither does it mean the granting of political votes to some propertied women; but it means equal responsibility in law-making and in arranging the social and economic conditions that control everyday life and work.

The essence of the gynaecocentric theory is that "the female is the race," and that under the long discipline of the period when all things centred round the female, she developed maternal courage and maternal efficiency; some of this courage and efficiency has necessarily been stultified since androcentric law usurped the place of gynaecocentric law.

May we not dare to hope that Nature may once more triumphantly bring good out of evil, and since men have elected to decimate their numbers and destroy: the flower of their youth in hecatombs of slaughter, women, being compelled by necessity to take the places of fallen men in the business and work of life, may insist on and succeed in obtaining equal power in the ordering and government of life and in the administration of affairs? Every material progress sets free more spiritual forces; and it is the spiritual life, the life of beauty, and of the whole synthetic range of Art, for lack of which the race at present starves, because it as no leisure to enjoy it: Till the present era the civilisation of a leisured class, whose existence has, in the long run, demoralised the leisured, and has led to disharmonies, and eventual decadence.

The slave class can now he replaced by applied modern machinery, which can produce wealth and do work, the story of which reads like a fairy tale. The scientific communal use of this machinery will set the world of women and men free to begin the struggle for the higher and more spiritual life, which in the future will be the goal of the

race. The poets and thinkers have foreseen that day and have sung of its future glories; nations, like individuals may "rise on stepping stones of their dead selves to higher things."

When the murk and dust and refuse-heaps of war are cleared away, when towns and villages are rebuilt, and when grass and harvests grow once more on the tormented soil under which the sons of the rival nations sleep silently side by side; when the great ships sail once more in safety from port to port, carrying the necessities and the luxuries of life for all mankind to enjoy; when we can again look around us and count the costs,—the losses and the gains of the hurricane of passion and of death, which has swept through Europe, and has shaken with cyclonic devastation the four corners of the World,—then perhaps we may weigh and ponder with new wisdom and with clearer outlook the saying of Letourneau:

"The condition of women may even furnish a good criterion of the degree of development of a people."

Notes

1. As regards the relative size and capacity of the brains of men and women, Mr. Havelock Ellis writes: "There is much better ground for the later view, according to which, relating to size, the nervous superiority belongs to women, just as all small animals have relatively large brains. *Man and Woman*, page 141.

2. As regards this quotation Mr. Havelock Ellis writes me that he does not recognise it as being in any of his works. In 'Man and Woman,' page 422 he has written, "The female animal everywhere is more closely, and for a longer period occupied with the process of reproduction, which is Nature's main concern". This is indeed more than a zoological fact; it is a biological fact; among plants we find that the stamens soon fall away, while the pistil remains.

3. This theory of the aesthetic faculty in the sexual selection of the female is of rare interest, and seems to be supported by one of the paradoxical, but probably one of correct poetic guesses of a literary genius of the nineteenth century. "Life imitates Art far more than Art imitates Life. This results not merely from Life's imitative instinct but from the fact that the self-conscious aim of Life is to find expression, and that Art offers certain beautiful forms through which it may realise that energy. It is a theory which has never been put forward before, but it is extremely fruitful, and throws an entirely new light upon the history of Art Art "The decay of Lying. A Dialogue. " Oscar Wilde.

4. This question of aesthetic selection of animals is still a controversial one. Mr. Havelock Ellis discusses the point in his third volume "Studies."—D.B.M

Race
Motherhood
IS
WOMAN
THE
RACE
?

Men Have Been Psychologically Abused by Feminist Ideology For Decades

Janice Fiamengo · 11 August 2022 · Archived copy · Original

Stop asking "Where are the feminists?" They're where they always were, undermining a sane society.

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Let me start with an example of everyday feminism, out of a dozen I could have chosen recently.

A week ago, I watched my friend Mike Buchanan, leader of the UK's Children and Family Party, discuss proposed measures to counteract so-called misogyny and sexual harassment in Britain. He was one of three invited guests on a public affairs program called *Real Britain* with host Darren Grimes (the segment in question starts at 1:06:45, though a strong stomach is needed for its dispiriting glimpse into proposed feminist legislation).

The other two guests were both women, one a moderate feminist political commentator, Dominique Samuels—who despite sensible comments mentioned TWICE that she had been catcalled—and the other a doctrinaire feminist author, Amy Nickell.

The particular subject was legislation that has been proposed by two of Prime Minister Boris Johnson's potential replacements to criminalize cat-calling, wolf-whistling, and "down-blousing" (photographing a woman's cleavage). Only Buchanan dared to say what should be evident to all sane people: that such legislation would be worse than useless, socially divisive, enormously insulting to men, and an instance of egregious state over-reach.

The subject is typical of feminism's victim focus, which ignores the life difficulties of male Britons in order to emphasize the (often trivial, as in this case) alleged suffering of female Britons at men's hands. 75% of suicides in the United Kingdom and Ireland are committed by men, with about 84 men killing themselves every week. Men are 95% of the UK prison population, make up 85% of homeless rough sleepers and 77% of alcoholics. Workplace deaths in the United Kingdom are 94% male. All the available data shows boys performing far worse than girls in the UK primary and secondary education systems; at the tertiary level, young men are outnumbered by young women at close to 2-1.

Wouldn't you think feminists might spend a few days at least pretending to care about men's issues? Not on your life. They continue to hammer away at male entitlement.

Kelsie Whitmore Proves Less Is More

Doug Mortimer · 13 August 2022 · Archived copy · Original

> Sir, a woman's preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all.
>
> *– Dr. Samuel Johnson (1709-1784)*

One of the most famous moments in baseball history occurred on August 19, 1951, when Eddie Gaedel (a midget or little person…take your pick), who stood all of 3'7", stepped up to the plate for the St. Louis Browns in a regular season contest against the Detroit Tigers. Gaedel's one plate appearance, which resulted in a walk, was the beginning and end of his career (after he waddled to first base, he was removed for a pinch-runner). The Commissioner of Baseball, Will Harridge, had dictatorial powers. He voided Gaedel's contract the next day. He knew the whole incident, while not against the rules, was strictly a publicity stunt by Browns owner Bill Veeck.

Well, that was more than seven decades ago, and thankfully such attempts to subvert the integrity of our national pastime are no more…or are they? Perhaps the emphasis has shifted from midgets to other demographics.

The lunatic fringe insists that trans-women are women and should be allowed to compete against biological women in athletic events. So far this has only been a thing in amateur sports. But it does add a sideshow atmosphere to such contests and likely promotes ticket sales. After all, who cared about women's swim meets until Lia Thomas came along? Formerly a mediocre male swimmer at the University of Pennsylvania, he decided he wanted to compete as a woman for dear old Penn, and so history was made. (Coincidentally, Penn has perhaps the worst soyboy nickname in all of college sports: the Quakers.)

Pro baseball is another story. The suits in the front office (not to mention sportswriters) routinely genuflect to inclusivity. This attitude may be valid with regard to male athletes of various nationalities and races, and maybe one day something will snap in the brain of a major league ballplayer and he will decide he is really a female (would he eschew his jockstrap?), inspiring banner headlines in sports pages across the land, and likely causing an overnight spike in the price of his deadname baseball cards.

The chances for a biological female, however, are nil. Major league sports teams are not about to waste a precious roster spot and a paycheck (the minimum major league salary is $700,000 per season) on a female who is little more than a mascot. Ah, but what about the minor leagues?

Affiliated minor leagues exist to develop players for major league teams. In fact, their rosters are stocked by their major league affiliates. While minor league teams often advertise that fans are getting a sneak preview of tomorrow's major leaguers, the chance of a minor leaguer making it to the big leagues is roughly 1 in 10. But the other 9 must be competent enough to be competitive at whatever level they are assigned to so the more talented players can hone their skills and move up. Those who underachieve will quickly wash out . No big deal, since another crop of young players will be available the following season. Male disposability, you know.

The independent minor leagues, however, follow a different business model. Without the deep pockets of a major league team to bolster them, and with little or no broadcast revenue, teams must rely on ticket sales to pay their bills.

The Atlantic League, founded in 1998, is one such league. Over the years franchises have come and gone but the league has maintained a reputation as the best of the independents. The newest addition to the league is the Staten Island FerryHawks. As the new team on the block, the FerryHawks were not expected to be competitive. They weren't.

The FerryHawks finished the first half of the 2022 season (many minor leagues have split seasons) at 18-47, not only good for last (fifth) place in the league's North Division, but ten games behind fourth place Lancaster. (As I write this, the FerryHawks' second-half record is 14-19.) Attendance in Staten Island is just 1,252 per game, last in the league. (By contrast, the Long Island Ducks lead the league with 4,533.)

Of course, the FerryHawks could always buy advertising space or commercial time to advertise the team, but why bother when there are ways to get free publicity? I offer Kelsie Whitmore, a 24-year-old pitcher/outfielder, as Exhibit A.

As a girl, Whitmore played Little League and PONY (Protect Our Nation's Youth) baseball. She also played for Temecula Valley High School (she was the only girl on the team) in California. She played women's baseball at the 2014 and 2018 Women's Baseball World Cup and the 2015 Pan American Games. As a softball player at Cal State Fullerton, she was named the Big West Conference's player of the year in 2021.

She excelled at various levels of amateur baseball when playing against boys and women. Arguably the high point of her career was when she pitched five scoreless innings for the Portland Pickles, albeit against a developmental team of the Mazatlán Venados (Deer) of the Mexican Pacific League. Her professional baseball career is another story. Many a girl who is competitive against boys her age discovers that the boys start to outpace her as they mature.

In 2016 and 2017 she played for the Sonoma Stompers of the Pacific Association, a low-level independent league in Northern California. (I'm not sure how she was able to play professional baseball without forfeiting her college softball eligibility.) Used sparingly, she got two singles in 26 at bats. In the field she made no errors but handled just seven chances. As a pitcher, she appeared in two games, losing one game and giving up 7 earned runs in just three innings.

There is no doubt that a male with similar statistics would have been sent packing. Given such a performance at the lowest level of professional baseball, it would seem that an encore was not warranted, yet in 2022 she signed a contract with the FerryHawks.

To date this season she has no hits in 24 at bats. She has struck out 15 times. Though used frequently as a pinch-runner, she has no stolen bases. Despite her small strike zone (she stands 5'6"), she has but two walks. Playing left field, she has one error in 51.1 innings.

On the mound Whitmore has appeared in 7 games (just 5.1 innings) with disastrous results (a 23.63 ERA). If you aren't familiar with baseball lingo, that means if she pitched a complete 9-inining game, she would give up 23.63 runs. Obviously, your team won't win many games with someone like that on the mound.

It should come as no surprise that she is a finesse pitcher, since her fastball tops out at around 80 mph. Her pitching coach, Nelson Figueroa, who played pro ball for 19 years (including 9 seasons when he played at least part of the season in the major leagues), was also a finesse pitcher. Fun fact: On August 9, Figueroa, age 48, made an emergency start for the FerryHawks and pitched a complete game against the Gastonia Honey Hunters.

Statistics notwithstanding, it appears Kelsie Whitmore will play out the year for the FerryHawks, despite the fact that there are countless male ballplayers out there who could achieve better results. Since the team has been more competitive in the second half, her appearances will likely be few, at least until the second half playoff situation is resolved.

At the beginning of the season, Whitmore was lauded as a trailblazer; you see, unlike boys, girls have never had a path to professional baseball. Interviews with coaches, front office personnel, and teammates stress her work ethic, enthusiasm, and dedication. I would be more impressed with results, but the fact that I write for this web site automatically categorizes me as a misogynist.

According to the narrative, girls are shuffled off to the softball diamond while the boys get to play baseball. Pity the poor lassie unable to realize her dreams. Never mind how many young boys have seen those same dreams dashed

by competition for limited roster spots. They must face the fact that they weren't good enough; girls can always say they failed because organized baseball had no path for them to achieve their dreams. In other words, they didn't feel welcome. Stop me if you've heard that one before.

Nevertheless, Kelsie Whitmore's mere presence has created baseball history. She was the first female to play pro baseball in Mexico. She was also the first female player in Atlantic League history. She made her debut on April 22 when she appeared as a pinch runner. On May 1 she became the first woman to start an Atlantic League game (in left field)., and three days later she became the first woman to pitch in an Atlantic League game. *Sports Illustrated* called her "the Face of Women's Baseball Progress." Needless to say, male players do not make headlines for just showing up.

If Kelsie Whitmore's teammates resent her presence, they are holding their tongues. They may have succumbed to the "little sister" syndrome, standing up for her as one would for any female member of the clan. Of course, the other teams in the league would never object to her presence. To do so would only invite opprobrium. Besides, when the FerryHawks make a road trip, the other teams in the league may show a bump in attendance. After all, it's not every day you get a chance to see a girl play baseball against the big boys.

Actually, we've been down this road before. In 1934 the multi-talented Babe Didrickson, the female counterpart of Jim Thorpe, pitched in several spring training exhibition games. She still holds the women's distance record for throwing a baseball.

When major league players went off to fight World War II, part of the slack was picked up by the All American Girls Professional Baseball League, portrayed in the 1992 film *A League of Their Own*. This was the film that gave us the immortal line, "There's no crying in baseball!" Whining, however, is another story.

Baseball history is replete with anecdotes about girl wonders who struck out Babe Ruth, Lou Gehrig, or Ted Williams in exhibitions. The Negro Leagues also showcased the occasional female player. In more recent years, there was Ila Borders, who played four seasons (1997-2000) for independent minor league teams with mediocre results (two victories in four decisions, an earned run average of 6.75). Her finest hour occurred in 1999 when she pitched 32.1 innings for the Madison Black Wolf of the Northern League and fashioned a superb 1.67 ERA. She later played for the Colorado Silver Bullets, a women's professional team composed, for the most part, of former softball players.

Which brings us back to Kelsie Whitmore. The attention she has received from the media, who usually ignore independent minor league ball, demonstrates the novelty effect of a woman's presence on a men's team. Also a factor is the old "rooting for the underdog" theme, which always plays well with sports fans. And let's not forget the longstanding feminist narratives of breaking the glass ceiling, female empowerment, creating a safe space for women, etc.

Though Kelsie Whitmore has made news in 2022, the statistics indicate she will be hard-pressed to return to the FerryHawks in 2023. Though her playing days may be numbered, that doesn't mean her baseball career is over. If she has the ability to impart baseball know-how to others, she may stick around.

Psychologists have long told us (though they wouldn't shout it from the rooftops today) that women are more verbal than men and are more detail-oriented. Such traits would serve them well in the coaching ranks. So the idea of a baseball schoolmarm isn't as far-fetched as it might seem at first blush.

Bill Lee, a 14-year major league veteran and one of baseball's renowned characters, insisted that his aunt, Annabelle Lee (perhaps her parents were fans of Edgar Allan Poe), a veteran of the All American Girls Professional Baseball League, taught him how to pitch.

Darrell Evans, who struck 414 home runs in 21 major league seasons, benefited from having a mother and an aunt who were professional fast-pitch softball players.

More recently, baseball teams have hired female coaches to serve at various levels. The most prominent example

this season is Rachel Balkovec, manager of the Yankees' lowest level minor league franchise, the Tampa Tarpons (and I've got to believe that the locals have made jokes about the Tarpa Tampons).

If the future is female, at least to a limited degree, in baseball, it will likely play out in the coaching ranks and not on active rosters. An outstanding playing career is not a prerequisite for a coaching or managerial position. The managerial ranks are filled with any number of men who were mediocre players. Many a utility player, career minor leaguer, or bench-warmer who paid close attention to the game acquired a comprehensive knowledge of the game and its attendant strategies. So don't be surprised if one day you see Kelsie Whitmore coaching at some level. Having spent so much time on the bench this season, she is in a good position to embody the old Yogi Berra maxim, "You can observe a lot by just watching."

Now it might seem that I've been dumping on Kelsie Whitmore throughout this article. I don't know if she knows or cares that she's being exploited by her team and her league, but I do respect what she's done so far, even though achievements have not been forthcoming. In fact, I'm going pay her the highest compliment a man can pay to a female athlete:

Not bad for a girl.

Sorry if I triggered anyone.

California doctor poisoned husband with drain cleaner for weeks, got caught

A Voice for Men · 14 August 2022 · Archived copy · Original

The morality of punishing the innocent

Walter Romans (TDOM) · 15 August 2022 · Archived copy · Original

There is a current movement with the expressed intent of reducing or eliminating sexual assault against women by changing current law to make it easier to convict those accused of committing sexual assaults.

The proposed changes would reduce and/or eliminate due process protections currently afforded to the accused in the United States. The war to change these laws is primarily being waged on college campuses by forcing these institutions to eliminate due process when handling cases alleging sexual assault. On many campuses the accused does not have the right to counsel, may not have the right to present evidence on his own behalf, to call witnesses, or to cross-examine witnesses including his accuser, may only be given limited access to evidence against him, and guilt may be determined by a preponderance of evidence (instead of clear and convincing or beyond reasonable doubt), or simply because the evidence of guilt has the greater *probability* of being true.

This denial of due process almost assures a conviction that can result in anything from reprimand, to sensitivity classes, to expulsion.

To most of us, the "guilty until proved innocent" attitude towards those accused of any crime is reprehensible. The American system of jurisprudence is founded on the idea that allowing the guilty to go free is preferable to jailing the innocent. But to some, the greater good of stopping violent crime (particularly sex crimes against women) supersedes the rights of the accused to due process. For these persons, the unintended consequence of jailing the innocent, while it may be unfortunate, is perfectly acceptable and morally correct. The moral justification for this can be traced to none other than St. Thomas Aquinas and his justification of killing in self-defense.

Aquinas writes "Nothing hinders one act from having two effects, only one of which is intended, while the other is beside the intention. … Accordingly, the act of self-defense may have two effects: one, the saving of one's life; the other, the slaying of the aggressor." He further explains that killing in self-defense is morally acceptable only if there was no intent to kill. In other words, if the killing was an unintentional consequence of defending oneself, even if the killing was foreseeable. He qualifies this by stating that the act of self-defense must be in proportion to the act of aggression. However, if the killing was intentional or disproportionate, even if done in self-defense, it is morally unjustifiable.

The Doctrine (or Principle) of Double Effect requires four conditions described in the New Catholic Encyclopedia (p. 1021):

1. The act itself must be morally good or at least indifferent.
2. The agent may not positively will the bad effect but may permit it. If he could attain the good effect without the bad effect he should do so. The bad effect is sometimes said to be indirectly voluntary.
3. The good effect must flow from the action at least as immediately (in the order of causality, though not necessarily in the order of time) as the bad effect. In other words the good effect must be produced directly by the action, not by the bad effect. Otherwise the agent would be using a bad means to a good end, which is never allowed.
4. The good effect must be sufficiently desirable to compensate for the allowing of the bad effect.

Thus it becomes permissible under this doctrine to strengthen the laws pertaining to sexual assault in order to make it easier to convict and imprison accused perpetrators even if that means that more innocent persons will be convicted and jailed. The intent of this action is to reduce harm to women by reducing the number of sexual assaults by creating an effective deterrent: increasing the likelihood of going to prison.

On the surface, most reasonable persons would likely agree that the conditions are met. In fact, they may well be. It is certainly not immoral to make it easier to gain convictions in order to protect members of society. Provided the intent is not to imprison innocent people, and remains only a by-product, condition two is met. Condition three is

met if the imprisonment of innocent men is not the direct cause of the reduction of the number of sexual assaults. The increased likelihood of imprisonment of offenders must be the cause of the reduction. Finally, it must be more desirable to protect women from sexual assault than to imprison innocent men. Whether or not this condition is met may be dependent on perspective and the perception of how many women will be protected vs. the number of innocent men imprisoned.

However, what this doctrine does not address is whether or not the proposed action will be effective in producing the desired outcome. Does increasing the likelihood of prison serve as an effective deterrent to sexual assault? In other words, will this actually reduce sexual assault? The doctrine only addresses the intent of the act, not the effectiveness.

For instance, it is acceptable under this doctrine for a physician to administer a potentially lethal dose of pain medication to a dying patient in order to alleviate the pain, even if the physician knows the medication might kill the patient. But what if the medication does not alleviate pain because the patient has developed a tolerance to its pain-relieving effects? The doctor has now increased the risk of death without producing the desired effect; pain relief. Is that moral? By the same token, if increasing the likelihood on imprisonment of offenders does not decrease the number of sexual assaults, but only increases the likelihood of incarcerating the innocent, is it moral? More to the point, is it moral to institute such a policy without being reasonably assured that the policy will produce the intended result, especially when the harm done is almost assured?

It could further be argued that because the consequence of imprisoning the innocent can be foreseen, the intent cannot be denied. The knowledge that a harmful effect will occur as a result of committing an act is tantamount to intentionally bringing about the harmful effect. The Doctrine of Double Effect flows from another Catholic doctrine of *doing vs. allowing harm*. This can be expanded through a discussion of deontological ethics.[1]

Agent-centered deontology draws a distinction between *causing, preventing,* and *allowing*. It is impermissible to cause an evil act, but generally permissible to fail to act to prevent one. It would be morally wrong to push a child into the street in front of a car (*causing*). There may or may not be a moral obligation to stop that same child from running into the street (*preventing*). *Allowings* occur when the action taken involves removing a defense that would have otherwise been in place to prevent evil from occurring, and when the removal of the defense is not the direct cause of harm. *Allowings* are permitted only when the defense removed had previously been provided and when the removal of that defense allows another good to occur.

When one removes legal defenses that protect the accused in order to allow increased convictions intended to deter sexual assault, one is removing a defense previously provided by law in order to do good and since the removal of that defense is not a direct assault upon the innocent (although it allows the direct assault to occur), it would be permitted under this deontological ethic.

A somewhat weaker defense of changing the laws that protect the innocent is that the change does not cause the evil, it merely enables others to commit the evil (send the innocent to prison). Therefore those who change the law are not morally responsible for sending the innocent to prison. That this statement would be seen by many as morally reprehensible is a criticism of agent-centered deontology as well as the Doctrine of Double Effects.

A second type of deontology is patient-centered and concerned with rights, not duties. At its very foundation, the fundamental right is the right not to be “used only as a means for producing good consequences without consent… It is a right against being used by another for the user’s or others’ benefit.” (Alexander & Moore, 2012). Ethical dilemmas handled one way under agent-centered deontology might be handled differently under patient-centered deontology. The difference is the forbidden practice of using a person without that person’s consent.

In agent-centered deontology, rightness is derived from the mental state of the agent or the agent’s actions in causing the harm. In patient-centered deontology the justification of the results rests on whether or not the victim (the harmed person) is the means of producing the results. Further, in patient-centered deontology, providing aid to another is not required, nor is there a right to receive aid from another. This is derived from the concept of *using*.

Using can only be viewed as a positive act, not an inaction.

So in the example above, the child who runs into the street has no right to be saved, nor does the person who sees the child have an obligation to save it. Consequentialist ethics operate in both versions of deontology. Consequences help to define right and wrong actions in agent-centered deontology and define the moral norms used to guide action in patient-centered deontology.

An agent-centered deontology could be used to justify a change in laws to permit increased likelihood of conviction for sexual assault, including the likelihood of wrongful convictions, if it also reduces the number of sexual assaults. But under a system of patient-centered deontology, it could be argued that this is not justified. First, the goal of reducing the number of sexual assaults could be described as aiding potential victims. Under this system, no one has a right to aid. Second, it could be argued that the wrongfully convicted are being used without their consent to aid potential victims. Consequentialist ethics might intervene in the first case, but not in the second.

The consequence of sexual assault could be said to be so abhorrent that a moral norm be established that it in the interest of all to deter sexual assault. However, that norm would be overruled by using the innocent without their consent to prevent sexual assault. Thus a patient-centered approach would not permit this type of change in the law and those arguing for such a change would be arguing from the standpoint of agent-center deontology.

However, there is a case in which a patient-based ethic might permit such a change in the law. That is if it could be shown that more sexual assaults are prevented than innocents incarcerated or that sexual assault is a less desirable outcome than incarceration of innocents. Take the example of a trolley running loose down a mine shaft towards five workers trapped on the tracks. The trolley cannot be stopped and if left alone will kill all five workers. It is possible to pull a switch and divert the trolley onto a different track, but doing so would kill one worker who would not otherwise be killed.

Pulling the switch could be viewed as permissible if the five lives are considered more valuable than the one. However, because it is a positive act pulling the switch is not obligatory, simply because it is permissible does not relieve culpability. A person has the right not to act and cannot be held culpable for inaction under the patient-center ethic. But once a person acts, the person becomes culpable. So while a change to the law might be permissible, that permission does not relieve culpability. The actor is culpable for killing the one, but would not have been culpable for allowing the five to die. This is based on the separateness of persons.

Each person is a separate entity and wrongs (or rights) cannot be added together to form a greater wrong (or right). It follows that the rights of the majority do not supersede the rights of the minority which is the basis for constitutional law. Simply because the majority vote for a law, that law cannot be enacted if it violates the rights guaranteed under the constitution.

Interestingly, those who argue against sexual assault, argue from the standpoint of patient-centered deontology. No one has the right to use another person without that person's consent. This is the very foundation for the argument against sexual assault when one uses rights as the basis for the argument. It would seem a contradiction that these same persons would switch their ethical stance from patient-centered to agent-based when the context suits them.

Consequentialist questions remain whether one approaches the issue from the standpoint of the Doctrine of Double Effect and/or agent-based deontology or patient-centered deontology. Will making it easier to gain convictions provide a sufficient deterrent to sexual assault to justify the inevitable increase in wrongful convictions? Without answering this question, the entire argument is moot. Good intentions is simply not enough. As they say, the road to Hell is paved with them.

The Doctrine of Double Effect uses intent as the basis for morality of action and does not appear to consider actions where the outcome is uncertain. Agent-based deontology at least uses consequence as a standard in defining right and wrong. Patient-centered deontology uses moral norms to help define rights. But what happens when we don't know what the outcome of an action will be?

There are two likely outcomes (consequences) of strengthening the laws pertaining to sexual assault in order to make it easier to obtain convictions. One is that there is a reduction in sexual assaults committed due to the imprisonment of more offenders, paired with an increase in convictions of the innocent. The other is that there is no change in the number of sexual assaults committed although more offenders are imprisoned, paired with an increase in convictions of the innocent. The latter would likely be seen as unethical and immoral when held up to nearly any ethical philosophy.

There is little evidence to support that the first will occur. Many of the arguments against the death penalty are based on evidence that fails to support the reasoning that stiffer penalties results in effective deterrents. That would make the former outcome unethical as well. Therefore, the only truly ethical position is to not change these laws in any manner that would result in a greater number of convictions of the wrongly accused. Any law designed to reduce the number of sexual assaults should be evidence-based and include provisions designed to prevent wrongful convictions.

Alexander, Larry and Moore, Michael, “Deontological Ethics”, *The Stanford Encyclopedia of Philosophy* (Winter 2012 Edition), Edward N. Zalta (ed.), http://plato.stanford.edu/archives/win2012/entries/ethics-deontological/.

McIntyre, Alison, “Doctrine of Double Effect”, *The Stanford Encyclopedia of Philosophy* (Fall 2011 Edition), Edward N. Zalta (ed.), http://plato.stanford.edu/archives/fall2011/entries/double-effect/.

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[1] Deontological ethics is a system of ethics that holds that some choices cannot be justified by their consequences. What makes a choice right is its conformity to moral norms. In agent-centered deontology, agents have *permissions* and *obligations*. Obligations may be positive (parents are obliged to protect their own children), while others are negative (doctors take an oath to do no harm). Permissions are acts permitted to certain agents, but not others (a parent would be permitted to save its own child even at the cost of death to more children than could otherwise have been saved while another agent would be required to save as many children as possible). Agent-centered deontology is duty-based, while patient-centered deontology is rights-based.

The Goal Post #03 – The Declaration of Sentiments

A Voice For Men Videos · 15 August 2022 · Archived copy · Original

What is a Man?

Vernon Meigs · 16 August 2022 · Archived copy · Original

In late June I had published my article Biogynocentric Hypocrisy: TERF Edition (War on the Biological Male) in which I had made the following statement:

> When I was noticing sponsored posts on Facebook by Matt Walsh's page abut his new film *What Is A Woman?*, what grabbed my attention was the text on one of them: 'One of the surgeons I interviewed for this documentary confessed to having mutilated the genitals of a 16 year old boy. The Left says this isn't happening. They're lying, as always.'
>
> I admitted surprise at his choice of words: 'mutilated the genitals of a 16 year old boy'. I wondered aloud, how much does he actually care about a child's genital integrity across the board? What are Mr. Walsh's attitudes towards routine infant circumcision? Assuming that he is just another traditional conservative, I had thought that he couldn't give a shit about male genital mutilation and the serious consequences of it. However, I left it at that because that was all it was: an assumption. I wouldn't speak more on it until I had concrete proof of what would be his hypocritical stance, and I'd be completely open to be proven wrong as well, delighted to be in fact.

About a week ago, I got my answer.

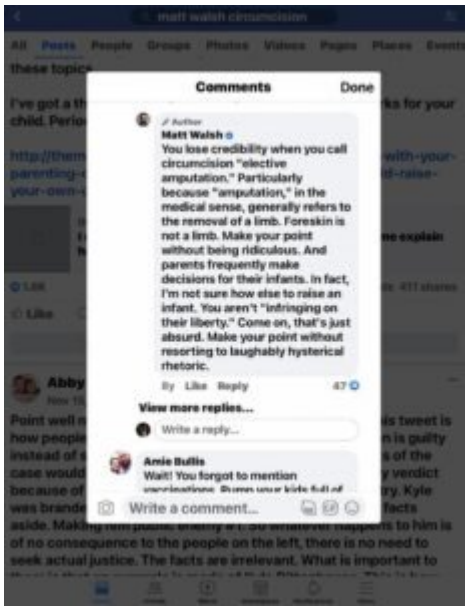

For clarity, the quote reads thus:

> You lose credibility when you call circumcision "elective amputation". Particularly because "amputation", in the medical sense, generally refers to the removal of a limb. Make your point without being ridiculous. And parents frequently make decision for their infants. In fact, I'm not sure how else to raise an infant. You aren't "infringing on their liberty." Come on, that's just absurd. Make your point without resorting to laughably hysterical rhetoric.

This screenshot was shared by a mutual follower on Twitter, Nikos Anti-MGM, who imparted to me that it in itself was originally something a Facebook friend of his posted. Regardless, the importance of sharing it cannot be understated. Matt Walsh, who grandstands that he is "obsessed with stopping people from mutilating and sterilizing children", is proven to be yet another high-profile hypocrite regarding what kind of child is on the receiving end of the genital mutilation, and what ideology conducts it.

And yes, those were Walsh's own words. Clearly he's either not obsessed enough, or in fact obsessed strictly with refusing to admit that Americans have been making a mistake in eviscerating infant male foreskins for generations:

Some may be asking why I am spending a lot of energy going after these specific individuals who are open in their double standards about the genital mutilation of children. After all, too many Americans casually buy into the scam that calling all of them out one by one would be wasted effort. My response would be that anybody directly talking about the genital mutilation of children, especially when those are the exact terms that are used, must be consistent and deplore every context and every situation that this happens.

When they aren't, and the likes of Walsh go forth and mock intactivists and hurl the same fallacies used to justify male infant genital mutilation, they absolutely deserve to be called out. They must be put to question whether they actually are against all forms of child mutilation, or are just tailoring their narrative to appease their large conservative fanbase that still thinks nothing about what trauma they put their infant sons through in an environment completely normalized for that.

As the backlash against woke nonsense gains more momentum and high-profile personalities such as Walsh, Ben Shapiro and Jordan Peterson become ever-increasingly influential voices, it is crucial to expose their shortsightedness when they are being disingenuous in their given advocacies. This is of grave concern because the mindset they are smuggling in is not only a matter of a difference of opinion, but a genuine, serious risk for infant boys' well-being.

This is why I think we must get more serious in scrutinizing the attitudes of these personalities, and dismantle their hypocritical takes. As more of these gynocentric acts of throwing the male of the species under the bus while white knights plead for FtM trans surgery victims more so than the more numerous MtFs, if not exclusively the former, we will be on the track of casting into broad daylight the truth about their motives, none of which bode well for men and boys.

Anyway, it's time to get into the intended focus of this article, to dissect and analyze Matt Walsh's crude remark regarding the male foreskin and the amputation thereof. Speaking of, the subject of amputation is the first thing he blunders on.

> You lose credibility when you call circumcision "elective amputation". Particularly because "amputation", in the medical sense, generally refers to the removal of a limb. Make your point without being ridiculous.

According to the featured expert on the subject of amputation from John Hopkins Medicine, Jaime Troyal Shores, M.D, "Amputation is the loss of removal of a body part such as a finger, to, hand, foot, arm or leg." While the examples he immediately references include limbs because that is what tends to be in the forefront of the minds of those thinking about amputations, he appears to be clear enough that he is talking about a removal of *any* body part

– and not exclusive to limbs. In the same web page under the entry for Amputation, under 'Types of Lower Extremity Amputation' a reference to pelvic amputation (hemipelvectomy) is made; last I checked, a pelvis is not itself a limb.

If this was not convincing enough, the Wikipedia page on amputations clearly states the different amputations that aren't limbs, and unequivocally listed is the removal of the foreskin.

Other [edit]

- Facial amputations include but are not limited to:
  - amputation of the ears
  - amputation of the nose (rhinotomy)
  - amputation of the tongue (glossectomy).
  - amputation of the eyes (enucleation).
  - amputation of the teeth (dental avulsion). Removal of teeth, mainly incisors, is or was practiced by some cultures for ritual purposes (for instance in the Iberomaurusian culture of Neolithic North Africa).
- Breasts:
  - amputation of the breasts (mastectomy).
- Genitals:
  - amputation of the testicles (castration).
  - amputation of the penis (penectomy).
  - amputation of the foreskin (circumcision).
  - amputation of the clitoris (clitoridectomy).

To add to that, a search on scholar.google.com for "amputation of the foreskin" and "foreskin amputation" would yield you over 100 results and over 70 results respectively. In short, the very act of referring to foreskin removal as an amputation is neither ridiculous nor non-credible.

For all his mockery on those who use the term "amputation" for MGM, I wonder if Walsh would at least entertain the idea that it is in fact closer to castration, especially since slaves or men on the losing side of a war have been so circumcised in lieu of actual castration. Also would he consider that children have literally lost or had their genitalia horribly damaged beyond saving due to a "botched" operation?

Recalling Walsh's preoccupation about amputations being for limbs only; by his own logic, neither is breast removal an amputation, then. Does he not know that the breast is but a modified sweat gland to begin with? Furthermore in response to the common attitude that alleges that circumcisions are like inoculations that you do for children as a part of medical practice you generally do in caring for your infant; if circumcision makes sense so his rate of diseases can lower, then by that logic those mastectomies that these girls are having would be great things, since they'd be reducing the risk of breast cancer!

Since we're on the subject of the argument for genital mutilation on the basis of alleged medical parental care, the next error:

> And parents frequently make decision for their infants. In fact, I'm not sure how else to raise an infant.

Does that make piercing an infant girls' ears during infancy an acceptable act? Does that qualify as raising an infant?

Let's take a deep dive into this "decision" parents are making for their infants. Let's make it so that even Matt Walsh can understand.

- The decision to remove not "just the tip" as commonly and falsely advertised, but 33-50% of penile skin along with the sensitive nerve endings for fine touch as well as protection of the glans which then becomes thickened like a callus.
- The decision to put the male infant through literal extreme pain resulting in brain changes due to high levels of cortisol as well as neurogenic shock (what circumcisers and their nurses euphemistically refer to as "sleeping through the operation")
- The decision to leave the male infant with a wound that is left alone and open to infections, including but not limited to herpes, meningitis, sepsis and cysts.

- The decision to doom so early in life the prospects of a proper sexual experience during his adulthood onwards, by removing the functional gliding and sensitive component.
- The decision to consign the male infant to the increased likelihood of sexual dysfunction during his adulthood, loss of sensation, and alexithymia – "the inability to recognize or describe one's own emotions" which is connected to depression, and even suicide if the truth about what you've done to him comes to light. Next time a guy tells you he's fine after being circumcised as an infant, that's probably the alexithymia talking.
- The decision to play American Roulette with your infant male.

By the last part, I mean risking dying just for being born male. It's not a gun but a knife that you play American Roulette with, and it never misses. The gamble is whether he actually dies of infection, the blood loss, or other ensuing complications that get brushed off euphemistically as Sudden Infant Death Syndrome so the circumcisers aren't held accountable.

If you think you're practicing a medical act for your son by doing this, for example if you think it reduces your son's chances of an STD or if it's cleaner, then once again the same can be said about mastectomies, or even your run-of-the-mill female genital mutilation. And if you think you're going to make him more appealing to ignorant American women cruel enough to self and others to prefer a "cut" penis, then you're a sexual groomer of your own son; there is nothing else to describe you.

And finally it's time to pick apart the last mistake of Mr. Walsh:

> You aren't "infringing on their liberty." Come on, that's just absurd. Make your point without resorting to laughably hysterical rhetoric.

I'll refer back to the fact that a parent precludes his son's ownership of his own intact sex organ before he even has developed the ability to exercise his own volition. Does Walsh understand the actual meaning and message of liberty or is he just too much of a conservative to look past his own neotraditionalist priorities and how liberty applied at large doesn't always go the way he may want to?

Once again, let's make clear this so even Matt Walsh can understand it:

- Self-ownership is a crucial, integral component to the philosophy of liberty.
- Self-ownership as a value applies to the human individual.
- A human is valued as such upon, and even before, birth.
- Self-ownership therefore is already in effect at infancy.

Let us also debunk the problem with the often-touted "parent's choice".

- Liberty is about negative rights; entitlements are positive rights.
- Negative rights are in line with self-ownership, and the right to be uninfringed by the force of others.
- Positive rights presume the "right" over another individual. Reminder that this is the opposite of liberty.
- The responsibility to the life you bring into the world is consistent with self-ownership; personal accountability and liberty are not in conflict.
- Legitimate medical practices as well as raising and caring for the child are both consistent with the aforementioned responsibility and the fact that you are cultivating the child into a being that can exercise and become aware of his own self-ownership.
- Non-medical or cosmetic acts do not count towards raising the child and depending on the lasting effect is tantamount to abuse of the child.
- Male genital mutilation is a non-medical, cosmetic, and downright harmful act – by all definitions acts of entitlement over another being.

- Self-ownership of the child is under assault by MGM as it includes both damage and theft of a crucial part of the male anatomy at a point in his life in which he is neither mentally or physically able to resist.
- The child's liberty is infringed via the assault on his self-ownership.

In short, there is no such thing as a "parent's choice" aside from the best practices of raising one's own child and the responsibility to his safety. Routine infant circumcision is a betrayal of that trust, safety, and the respect of self-ownership.

Also by Walsh's own logic, anyone who practices FGM are not assaulting girls' liberties. Oh wait, chances may be high that he may in fact consider it such an assault. What's the big difference in this case: "It's much worse for a girl", "Infants have no rights", "We must protect the girls but boys got to learn to take it"? Gynocentrists are so predictable.

The reader may be wondering right now whether the title I gave this article, "What is a Man?", was nothing more than a way to grab attention as well as a pastiche of Walsh's film "What is a Woman?" I confess that my intents leaned towards provocation in this regard, but if we think about it, we can very well ask and then answer the question "What is a Man?" in the context of the subject of the intact, whole, and unsacrificed male.

"What is a man?" may as well be a question that Walsh could ask himself, but I cannot trust any answer he may have.

So what is a man, anyway? I'm not here to give you a comprehensive answer on that at this moment, furthermore as individuals a man cannot afford to be condensed to one definition or even one archetype. For that matter, women as individuals likewise cannot afford to be so condensed (so much for "What is a woman?" am I right?). However the question of archetypes and the permutation of models for men and women is a subject I will save for a future article. In the meantime, let's clarify a few things that we can:

A man has his liberty, and his self-ownership, his free will to exercise himself in this world as an individual as well as his own expression of masculinity.

As a masculine, self-owning free being, a man has his desires – including prospects of pairing with a woman counterpart, which under proper circumstances include his expression of sexual desire. (We are speaking of the heterosexual world for the moment, though it is clear that those that aren't have their own such expressions and desire)

A man is fully equipped with everything he needs anatomically to exercise his sexual desires peacefully. He has a foreskin that is in no way a minor detail of this anatomy, but a crucially functional one. It is not an accident of birth.

Here we now have the conceptualization of the anatomically intact man, and answers the question in this respect. The act of routine infant circumcision, then, boils down to a mitigation of the qualities that make one a male. If foreskin amputations were regarded indeed as a form of "castration lite", it is an act that translates into making the male less of one. The answer to "What is a man?" is not "something you cut the anatomy of". "Man up" has been the go-to form of goading and shaming to advertise the circumcision industry and cultural practice. Routine infant circumcision is not the response to "What is a man?" but rather "How to destroy a man?"

What grand irony that it is the conservative that continues to moralize and defend this practice in the same breath as he decries the trans agenda for child operations. What irony, that the conservative who talks about "real men" and how masculinity is important to keep society going is the same one who wishes to surgically lower how much of a male someone is, so early in life. This is nothing short of punishment for males for being male – the radical feminists would be proud. It is no surprise to me why conservatives like Walsh and Tucker Carlson are so eager to "establish dialogue" with Trans Exclusionary Radical Feminists just to own the biological males.

A few more thoughts to close off on:

I am betting everybody in the men's movement and intactivist movement who read this, if they aren't instead incensed by Walsh's hypocrisy, are howling with laughter at the prospect of him demanding "rallies outside of hospitals that butcher children" as if it were a brilliant new proposition. Clearly he hasn't heard of Bloodstained Men and Their Friends before…or maybe he has but is instead opting to screech with eyes closed and fingers in his ears whenever someone reminds him of it. In short, Mr. Walsh – there already is a movement of which you speak of. The ball is already rolling. Frankly, you're proving to be just an obstacle without a good point to make.

I can only hope that we can bring this hypocrisy into light so much that the likes of Matt Walsh will have no choice but to stop ignoring it. They should be made to admit their blundering attitude on the subject and the fact that they've disingenuously grandstanded on a subject that goes deeper than they are willing to admit themselves. It is a travesty that what is a toxic fad by comparison is the specific type of child mutilation given disproportionately more attention than the vastly practiced, normalized and casually encouraged child mutilation that is MGM. This mutilation runs so deep in the cultural practice that the men who survive it are like most male domestic abuse victims: in denial, perhaps feeling like they deserved it, and do not consider what happened to them as abuse.

If anybody takes a stand against child mutilation, routine infant circumcision is rightfully the forefront issue. Matt Walsh symbolically and literally mocks the intactivist movement as he envisions himself as the forerunner against the kind of mutilation he can conveniently strike a crusade against. Consider these points the next time you think of Walsh as "brave" for speaking out myopically on an issue he has no moral authority on.

My thanks to the following links for sources on the damage of MGM:

https://breakingtheglasses.blogspot.com/p/intactivist-links.html#.YvsaNxTMJD_

> Citations List – Male Genital Mutilation

Also thanks to Peter Wright for his input as well as Nikos Anti-MGM from Twitter.

Jake and the Map of Men

Andrew MacDonald · 18 August 2022 · Archived copy · Original

Wow, men . . . *women*? How do we deal with that most complex of beasts and what do they want anyway?

Here's a simple map to help you find out where you are with respect to them and where you *might* want to go. I repeat *might*. The flat map you read in your comfy chair doesn't capture the half of the challenges. Think LOTR.

There are a million ways to present the map so I'll imagine an "Avatar" wandering through it. Just an ordinary schmuck. We'll call him Jake. Jake is 60, almost remembers the start of the feminist thing. At that time he thought immediately that there was a revolution going on and bought into it 100%. He wanted to help all he could, a lot like other guys his age and their older brothers. When he first heard the feminist thang approaching, he knew it would change everything. He just took it all to be true. When the women friends he was with in the bar pointed out his masculine advantage, he did notice they mostly made more money than he did, since he was taking off his clothes to a be a model at an art school and could hardly pay the rent. One worked for a university as a sexual harassment counselor.

So at first Jake was – here I introduce my (ahem, map) – an **Accomodator**. He made room for every codicil of feminist dogma in his anxious and uncertain brain.

Whatever they said, he figured it must be true. He never met or even heard of anyone who questioned the narrative (That's how it was once upon a time people.) For him to do so, not that he even thought of it back then, would be a form of suicide. He might as well apply for his golden embossed Incel Lifetime Membership card right away. Course no one had ever heard of an Incel back then.

It was way too threatening to challenge the narrative. Even though he was into all kinds of good leftist progressive causes and even though he was barely clinging to the underside of society like a barnacle himself, he never questioned any of it.

Slowly something changed. He had a strong reaction when the sexual harassment counselor laughed at him when he asked about sexism against men. He read Warren Farrell's *The Myth of Male Power*. He was still a most unmanly **Accommodator** but he was upset at the injustice of it all. It wasn't just what he saw happening all around and in a million ways: the multitudinous ways that male power really could be seen as the very opposite of the long-standing narrative. He also spent years poring over the information reading about it, studying, letting something form, imagining, learning.

Most his work was informed by a sense of moral outrage so we'll call him a **Reactor**. He lived in reaction to the dominant narrative. He identified with men as victims, women as oppressors even though he tried to keep the whole questioning polite. He wasn't sure he could stand to be hated for his evil views.

Jake also had a ton of other things going on in his life which he didn't tell anyone about. His depression, anxiety, the crazy risks he took, the daily struggle to not reveal himself as the ruined person he secretly thought he was.

This went on for a real long time as Jake fell in and out of relationships and careers. He got to see and experience just how black and white the story of women and men was compared to the actual murky pool of grey he swam for his life in.

So he did a ton of personal work on himself, to grow up, to take responsibility for himself (start), to say what he really thought more. He found he had a lot to say. Still he slobbered all over saying it right and wrong and doing it right and wrong in a million ways. Slowly he dug himself out of the pit, aware he could fall back any time and sometimes he did.

He realized he was an addict of sorts, so dependent on women's approval, that he would go on benders of pleasing her and denying himself. Sobriety didn't come easy. But he studied and learned and gradually came to see that he'd

be better off if he didn't hide any more – if he *something like told* the truth whatever the consequences. "Something like" because it wasn't just words but also acting he needed to do. Or not acting but just being more willing. The opposite of his trying to hide all that time so he wouldn't be thought of as the rotten person he thought he really was.

Slowly Jake turned into the third kind of man with women, a **Participant**. He showed up as he was more, without trying to look good. He took risks that served him rather than risks that brought an exciting but dangerous rush. He continued to work on himself. He found he was an ordinary man like the others. He could talk with women and about women and men and could even see a way forward.

A woman showed up – as they do in times of crisis like the one we're in. It was good with her, and it sometimes wasn't, but he didn't give himself up and he knew she was as good as he was and that a larger story was already working out.

Women complaining about lack of available slavemasters

Anja Eriud · 20 August 2022 · Archived copy · Original

One of the favourite myths of feminism is that ALL women were oppressed everywhere by ALL men – and that the mechanism by which men oppressed women was marriage.

Ah yes, in secret patriarchy meetings all over the known world, scheming men got together to lay their nefarious plans to trap and enslave these innocent and delicate flowers of womanhood into the bonds, the cruel and tortuous chains of matrimony.

But, of course a few brave souls resisted, they struggled against this demonic plot to entrap and enslave them, then of course they wrote books about their "struggle."

According to received "wisdom," and in the context of anything that emanates from the mouths or pens of feminists one does use the word "wisdom" with a large dose of irony, this nefarious plot has been going on for centuries, nay millennia.

For the purposes of this essay we shall confine ourselves to a quick but focused examination of some specific periods. Because after all, if feminists are correct, then like blindly putting a pin in a map with your eyes closed, wherever we landed in the timeline of human history we would reveal examples of this ongoing and nefarious patriarchal plot to enslave poor helpless damsels in the chains of matrimony. Makes sense, doesn't it?

Let us begin with a gem of historical research that can be found at Gynocentrism and its Cultural Origins, and a campaign to impose a Bachelor Tax on those patriarchal sods who… well, were refusing to do their patriarchal duty and enslave some poor maiden into the chains of matrimony.

One Mrs. Charlotte Smith in 1896 was so riled up and so aghast at the numbers of men who were refusing to get married that she started a campaign to force men to marry, and called upon public servants and officials to "do something" about this calumny against women.

> "Mr's Smith's malignment of bachelors began with attacks on public servants and officials, saying that bachelors have always been failures, and that bachelor politicians, especially, were "narrow minded, selfish, egotistical, and cowardly." She further claimed that, "It's about time to organize antibachelor clubs in this state. It should be the purpose of every young woman to look up the record of each and every man who is looking for votes and, should his moral character be such would make him unfit for office, then his shortcoming should be the point of attack by the antibachelor women of Massachusetts.
>
> There are 47,000 girls between the ages of 20 and 29 years in this state who cannot find husbands… [and] the bachelor politicians, they do not dare discuss the social evil question."[3] She states:
>
> "No man can be a good, honorable and upright citizen who has not entered into the holy bonds of wedlock" [Charlotte Smith][4]"

Now wait just a minute – that can't be right – men are roaming the land in hordes, gathering together in secret patriarchy meetings, laying plans on how best to trap and enslave these fair maidens into marriage! Feminists have said so.

In her paper entitled *Sisterhood and Slavery: Transatlantic Antislavery and Women's Rights*, Karen Offen, Institute for Research on Women & Gender, Stanford University, takes a jaunt through history to justify the use of the word or analogy "slavery" as comparable to the status of women, especially married women from circa the 1650's to 1848:

> "In this paper, I extend the timeframe back some two hundred years from 1848 to the 1650s, providing evidence of the slavery-marriage analogy in published literary and political works by women and men (who

> deploy it in support of what can only be termed, retrospectively, a feminist politics). I will raise questions about exactly how we might interpret the feminist use of the slavery analogy as well as about how scholars and theorists have heretofore approached the separate subjects of women's rights and slavery. "

Which is indeed what she does. Now it must be said that Ms. Offen's grasp of "history" is somewhat shaky, and she does take the long way around, via the usual suspects of "revisionist" and selective feminist history. Olympe De Gouges, John Stuart Mills, Elizabeth Cady Stanton, etc., with some rather unusual choices – Napoleon and Jean Jacques Rousseau – thrown in at odd moments. But basically what this paper seeks to do is what all feminists seek to do: correlate the status of women historically with the status of slaves – black slaves in particular. Ergo, she concludes with:

> "The power of the slavery analogy, for feminists, was its insistence that women, and particularly women who married, were individuals in their own right, that they possessed "human rights" and free will and could not be legally disposed of like chattel or forced, even for family reasons, to do things against their will. **The slavery analogy applied to marriage struck at the heart of institutionalized male domination in the family, and it continued to haunt the Western consciousness** and to inspire subsequent generations of feminist action, both by women and by men well into the twentieth century, when in most countries the legal institution of marriage was totally (however reluctantly) restructured. It continues to characterize campaigns against sexual slavery into the twenty-first century."

This is very odd, because you see men were presumably having secret patriarchy meetings, but not about what feminists seem to believe. You patriarchs have hoodwinked millions of "womens studies" graduates to believe you wanted to enslave them. But nope, men were having meetings about fighting for the right NOT to be coerced into marriage by harridans like Charlotte Smith demanding that unmarried men be punished for NOT getting married.

In case you haven't noticed, Ms. Offen's paper covers the period from the 1650s to 1848, a period during which women campaigned to have bachelors punished for refusing marriage. It is also a time in which we read of women having the legal liberty to choose for a husband any man who took her fancy, and if that man refused to marry her he was heavily fined according to the value of his possessions.

Yet, less than 50 years later, in the late 1800s, Mrs. Charlotte Smith was getting her corsets in a kerfuffle over men not marrying, and how there are "*47,000 girls between the ages of 20 and 29 years in this state who cannot find husbands*" (the state she is referring to is Massachusetts). Somehow, I suspect that Mrs. Smith was probably not the only busybody, in the only state in 1896 America, squawking about all those lonely and bereft "ladies" pining away for slavery – ermmmmm – marriage.

Let's fast-forward a bit in history and the period just after the first World War – the Great War it is called – though how one can call a war that claimed the lives of an estimated 10 million men great?

What was one of the major issues that exercised the minds of the public after this "War to end all wars"?

> **"Condemned to be virgins: The two million women robbed by the war**:
>
> They dreamt of love, marriage and children. But, as a new book reveals, the Great War robbed two million women of the men they would have married, leading many into relationships which could only be whispered about…"

The book referred to here is *Singled Out: How Two Million Women Survived Without Men After The First World War* by Virginia Nicholson (Viking, £20).

You will note of course that the emphasis is on the struggle of women to survive without men after the war, rather on the estimated 10 million MEN who didn't actually SURVIVE the war.

> "World War I was an extremely bloody war that engulfed Europe from 1914 to 1919, with huge losses of life and little ground lost or won. Fought mostly by soldiers in trenches, World War I saw an estimated 10 million military deaths and another 20 million wounded. While many hoped that World War I would be "the war to end all wars," in actuality, the concluding peace treaty set the stage for World War II."

In fact the article cites some piteous and heartbreaking examples of the "struggles" of these sad and lonely maidens and what they are prepared to do in order to enslave themselves:

> "Many placed advertisements in the Press in their hope of finding any man – like the following heartfelt plea published during the war: "Lady, fiancè killed, will **gladly marry officer** totally blinded or otherwise incapacitated by the War."
>
> By 1921 publications like the Matrimonial Times were carrying columns of advertisements placed by spinsters and widows.
>
> They included:
>
> MATRIMONY – Spinster, 38, loving disposition, fond of children, entertaining and country life, is anxious to correspond with a **wounded officer of cultured tastes,** with view to a matrimonial alliance; one with some means.
>
> LADY, aged 49, spinster, cultured, bright temperament, small capital… **would like to meet officer** or civilian age 45-60… could be **very happy with disabled officer** needing a cheerful companion and pal."

Couple of things to note here: while there were an estimated 10 million men killed in WWI, there were a further 20 million men injured. Need I say that those 20 million injured men did not have the benefit of the kinds of medical technological marvels available to us today? So, being "injured" carried an extra dimension of horror and anguish for these men.

Now take a closer look at the extracts from the letters cited in the article, "…will gladly marry *officer* totally blinded or otherwise incapacitated by the War" – "….anxious to correspond with a wounded *officer* of cultured tastes, with view to a matrimonial alliance; one with some means" – "…..could be very happy with disabled *officer* needing a cheerful companion and pal."

Even when women were prepared to "settle" in a desperate attempt to "get married" there were conditions. The ladies preferred their men –injured or not, disabled or not, to be of a certain status, to be the "right class." To be "Officers." Hypergamy anyone? Gynocentrism?

This was such a burning issue that the government stepped in, to ease and attempt to resolve the plight of these "surplus women"

> "In 1919, the **Society for the Oversea Settlement of British Women** was established and was provided with an annual grant. The Society's panels included ones for areas – Africa, Canada, Australia and New Zealand – and for work – for nursing, for training and for agriculture. All of this effort was in spite of the evidence collected by the Dominions Royal Commission of 1912-1917 which found that the **casualties of men from the dominions during the war meant that marriage prospects in the Empire had also declined.** Additionally, men were emigrating as well as women, perpetuating the imbalance in Britain. So in 1920, 125,000 women emigrated but 115,000 men also did. Between 1923 and 1927, fewer women than men emigrated as a result of the Empire Settlement Act (1922), through which the government provided financial assistance to emigrants."

As you can see, it kind of backfired – but – hurrah for the attempt, to provide a means to give women what they wanted – "enslavement" in marriage.

So, here we are in the 21st century and has anything changed?

Well yes, and no – according to feminists men are still patriarchal bastards roaming the land trying to trap innocent virgins into the chains of matrimony – except:

> "Among pre-adults, women are the first sex. They graduate from college in greater numbers (among Americans ages 25 to 34, 34% of women now have a bachelor's degree but just 27% of men), and they have higher GPAs. As most professors tell it, they also have more confidence and drive. These strengths carry women through their 20s, when they are more likely than men to be in grad school and making strides in the workplace. In a number of cities, they are even out-earning their brothers and boyfriends.
>
> Still, for these women, one key question won't go away: **Where have the good men gone?"**

Perhaps the attitude toward men in the following might give all those lonely and pining fair maidens, yearning to get shackled up, an insight as to where all the good men have scarpered to?

> "Single men have **never been civilization's most responsible actors**; they continue to be **more troubled and less successful than men who deliberately choose to become husbands and fathers**. So we can be disgusted if some of them continue to live in rooms decorated with "Star Wars" posters and crushed beer cans and to treat women like disposable estrogen toys, but **we shouldn't be surprised**."

Because after all, as the redoubtable Mrs Charlotte Smith also claimed so vehemently all those years ago:

> "No man can be a good, honorable and upright citizen who has not entered into the holy bonds of wedlock"

Like Ludwig Von Beethoven, Nikola Tesla, Henry David Thoreau, Isaac Newton? Those kinds of dishonorable and presumably irresponsible men who wasted their lives away without the "civilising" influence of women!

The tale of Delphine LaLaurie

Robert Brockway · 21 August 2022 · Archived copy · Original

Western civilisation has regarded women as morally superior to men since at least the Middle Ages. Even a cursory review of history shows that this isn't so with women throughout the ages demonstrating their willingness and capacity to harm others. We know from recent research that queens regnant were more likely to start wars and more likely to continue the wars of their predecessors than were kings. And we have a prime example in Mary I of England. She was called Bloody Mary because of her penchant for burning her subjects alive when they disagreed with her religious stance.

Delphine LaLaurie wasn't a queen though, she was just a slave-owning socialite. Born in to privilege in New Orleans in 1787 she was to live most of her life in the city.

LaLaurie outlived two husbands before marrying again. In 1831 she purchased a block of land at 1140 Royal Street, New Orleans. The following year she had a two-story mansion built. Contemporary reports suggest that her husband had little to do with the running of the property as he was a practising physician.

Still in 1832 LaLaurie petitioned the court for legal separation from her husband. She continued to live at the Royal Street house with some of her children. Around this time rumours of her mistreatment of slaves started to circulate in polite New Orleans society. Between 1831 & 1834 twelves slaves were recorded as having died at the Royal Street address.

Harriet Martineau, a sociologist, visited New Orleans in 1836 and heard the rumours about LaLaurie, later publishing them in England. Martineau noted that local authorities had taken notice of the reports and investigated but had found no evidence of mistreatment at the time.

In her writing Martineau recounted various stories of cruelty by LaLaurie including one in which a young slave girl accidentally fell to her death from the roof of the mansion while being chased by a whip-wielding LaLaurie. This was reportedly witnessed by a neighbour. The death apparently led to an investigation in which LaLaurie was found to have been unlawfully cruel to her slaves.

In 1834 a fire broke out at 1140 Royal Street. Locals rushed in to the building to rescue anyone they could. Reports from the time indicate that LaLaurie refused to hand over the key to the slave quarters to rescuers so they had to break in. A local newspaper, the *New Orleans Bee* reported that they found:

> "seven slaves, more or less horribly mutilated … suspended by the neck, with their limbs apparently stretched and torn from one extremity to the other"

Rescuers also found that LaLaurie kept her cook, a slave, chained to the stove. The cook subsequently admitted to starting the fire as a suicide attempt.

As news spread after the fire, the citizens of New Orleans became so incensed at the treatment of slaves meted out by LaLaurie that a mob formed and attacked her house. LaLaurie fled, first going to Mobile, Alabama and then on to France where she apparently lived for the rest of her life. LaLaurie was never brought to justice for her crimes. The date of her death is unknown but may have been as early as 1842.

Over the decades stories about the cruelty of LaLaurie have grown and this may have even been true in her own time. While some of the stories are of questionable veracity, it is clear that LaLaurie was unusually cruel to her slaves and that she exceeded the norms of her time.

There are many elements in this story that contradict the feminist historical narrative.

LaLaurie legally separated from her husband. She was able to petition the courts and they accepted her arguments and granted the legal separation. Feminists will tell you that at this time women were the property of their

husbands. LaLaurie wasn't property but the slaves she owned were. LaLaurie made her own decisions. Alas she was never held accountable for them.

Harriet Martineau was a social theorist and sociologist. She seems to have been largely responsible for disseminating information about LaLaurie outside of New Orleans. That Martineau was writing books on sociology, being published and earning enough to live from her work flies in the face of the feminist historical narrative. When faced with examples such as Martineau feminists sometimes weakly argue that some women were *exceptions to the rule* of systemic female oppression. A simpler explanation is that the oppression feminists talk about didn't exist. History is replete with examples such as Martineau.

That LaLaurie was also in charge of these slaves and able to inflict cruelty on them goes against the feminist historical narrative which paints women as helpless pawns under the control of men, completely lacking agency.

History is also replete with examples such as LaLaurie. Cruel women that deliberately harmed those in their charge, whether they were children, servants or slaves.

Even LaLaurie's separation speaks to a level agency for women often denied by feminists.

And the fact that the residents of New Orleans sought to hold LaLaurie accountable for her actions also speaks to views on women at the time.

Both Martineau & LaLaurie were mistresses of their own destiny, not mere pawns of The Patriarchy as feminists would have us believe.

Much of modern feminism rests on the feminist historical narrative. Feminism is built on a stack of lies. Lies about how men lived and acted in the past. Lies about how women lived and acted in the past. Feminism has to claim that women were oppressed historically. If it didn't make this claim then there would have been nothing for feminism to rescue women from. By revealing the historical truth we attack feminism at its base.

The house can still be seen 1140 Royal Street, New Orleans however it was extensively renovated after 1838 and is described as *unrecognisable* in comparison to how it looked when LaLaurie lived there.

Further Reading

ThoughtCo

Murderpedia

Folklore, Feminism, and the Erasure of Male Victimization

Diego Morales · 22 August 2022 · Archived copy · Original

Can scholars and writers be wrong about a story they know well? That question might seem odd since academics and authors are generally knowledgeable, but the quality of their analyses depends on a variety of factors – including their ideology. There isn't anything inherently wrong with philosophical or political interpretations of a text; at best, these readings enrich the work by bringing a new perspective. At worst, they sabotage our ability to recognize important narrative details. The latter occurs frequently when feminists deal with the frame tale in *One Thousand and One Nights*.

Alf Layla wa-Layla, better known to Westerners as *The Arabian Nights,* is an evolving tradition of folktales, proverbs, and verses. What binds the authorless and fluctuating corpus together is a frame narrative called "The Story of King Shahriyar and His Vizier's Daughter, Shahrazad" (Horta & Seale, 2021). It goes like this: A king asks his brother to visit him. Before leaving, Shahzaman discovers his wife sleeping with another man. He kills them and makes the journey to Shahriyar's kingdom, but is depressed. Then he discovers his sister-in-law's affair with a slave and realizes his experience isn't unique. Shazaman's mood improves so much that Shahriyar questions it and convinces him to explain the cause.

After verifying the facts, Shahriyar searches for someone cuckolded worse than himself. He and Shahzaman meet a woman imprisoned by a jinni, who forces them to have sex with her by threating to awaken the entity and have it kill them. Following the incident, the kings returning home, murder the queen and slaves, and Shahriyar begins a daily ritual of marrying, deflowering, and executing women. He's eventually pacified by Shahrazad and Dunyazad, two sisters who use the power of storytelling to distract him for one thousand one nights.

Feminists have largely embraced Shahrazad for defending women, though the sentiment isn't universal (Shamma, 2017). Nonetheless, feminism influences perceptions of characters other than the heroine. Best exemplified by the explanations given for King Shahriyar's gendercide. Based on the sequence of events, his violence occurs after he and his brother encounter the jinni's prisoner. Her use of death threats to acquire sex from them qualifies as an act of rape (FindLaw, 2019). Thus, sexual victimization motivates Shahriyar's bloodlust. This interpretation is bolstered by research on sexual violence; prior victimization is a risk factor for perpetration (CDC. 2022). Despite the evidence, scholars attribute the king's rage to his wife's infidelity:

> As a result of [discovering the adulteries of each of their wives] the royal brothers institute a policy of marrying young virgins every evening and executing them the morning after." (Grossman, 1980)
>
> Shahrazad has been sentenced to die in the morning by the Sultan Shahriyar who, in revenge for the infidelity

> of his Sultana… has decided to marry a virgin every night and cut off her head in the morning." (Warner, 2011)
>
> What maddens Shahriyar initially is the discovery of his wife's adultery with a servant – a loss of innocence compounded and apparently universalized by the discovery that his brother's wife enjoys a similarly adulterous liaison with a black slave." (Trumpener, 2013)
>
> [Scheherazade] volunteers to marry King Shahryar, a man determined to punish women for the duplicity and infidelity of his first wife." (Aggarwal-Schifellite, 2021)

The inability or unwillingness to recognize the rape has led to distortions of the narrative in critical summaries.

The focus is placed on different issues:

> [Shahriyar] has been obliged by the threat of a painful death to cuckold the jinn after having just endured the experience of being himself cuckolded." (Clifton, 1985)

Or the rape is framed as consensual sex:

> The woman, kidnapped on her wedding night, takes the opportunity, while her captor is asleep, to seduce the two brothers." (Malti-Douglas, 2004)

Or the crime is misidentified:

> …both brothers are blackmailed into sexual intercourse by a young woman who has been locked up by a demon ("ifrit') who kidnapped her on her wedding day." (Enderwitz, 2007)

These obfuscations are reinforced by literary productions. For instance, "Scheherazade Retold" (Phelps, 1981) and *The Ninety-Ninth Bride* (King, 2014) both depict the Sultana sympathetically. They recontextualize her infidelity, by implying it never happened in the former, or making her a victim of an unwanted and abusive relationship in the latter. Consequently, her lover's status as a slave, and the exploitative nature of their relationship, is expunged. By contrast, both retellings worsen the Sultan's character. This is done by omitting the rape and removing his brother, whom he genuinely loves and treats well. They also kill him off instead of letting him reform like in the original text.

Feminist retellings that are more accurate to the source material still exemplify these problems. "Shahriyar and Shahrazad" (al-Shaykh, 2014) maintains the loving relationship between the brothers and the queen's unfaithfulness. However, the rape appears in a separate story, "The Demon's Wife," making it unrelated to Shahriyar's murders. Moreover, the author included the episode for artistic and ideological reasons: "And, of course, for all the stories the theme was women were wily and men were oppressive, in a way" (NPR, 2013).

Some people might ask why it matters that old stories are being analyzed or adapted improperly when there are more pressing issues. The answer is twofold. Firstly, feminists either can't or won't make space for men's experiences of sexual victimization, even in a fictional context. Secondly, that ideology is pervasive within academia. MRAs must reclaim these stories, or allow feminists to marginalize and appropriate them at the expense of male students and survivors.

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Game of Flames

Robert Brockway · 23 August 2022 · Archived copy · Original

With the release of House of the Dragon, a prequel to Game of Thrones, we're republishing Robert Brockway's article on Daenerys Targaryen and why her actions in the final episode were not out of character. –Ed

SPOILER WARNING. It is strongly recommended to only read this article after having completed watching the HBO series Game of Thrones. This article contains spoilers and also presumes knowledge of the Game of Thrones storyline.

Daenerys Targaryen, first of her name, Breaker of Chains, Mother of Dragons and… Destroyer of King's Landing. Viewers of Game of Thrones should know by now that Daenerys Targaryen chose to have her last remaining dragon destroy King's Landing even after it had effectively fallen to her forces. All that was left were a few remnants of the armies defending the city. Most opposition had capitulated and it was just a matter of mopping up any remaining pockets of resistance. But that wasn't enough. Daenerys Targaryen destroyed a defenceless city, killing countless civilians – ostensibly her own subjects.

Like father like daughter. In fact, it's better than that. Her father Aerys Targaryen, second of his name, famously said:

> "The traitors want my city, but I'll give them naught but ashes. Let Robert be king over charred bones and cooked meat."

Aerys never did destroy King's Landing thanks to the intervention of *The Kingslayer*, but 24 years later his daughter Daenerys succeeded where he had failed.

Not everyone is happy with this turns of events. Quite a lot of people were looking forward to Daenerys sitting on the Iron Throne it seems.

Over the years feminists have had a love-hate relationship with Game of Thrones. They were decrying depictions of violence against women in the show, despite the fact that there were far more depictions of violence against men. And then they crowed loudly that for the last couple of seasons the two main contenders for the Iron Throne have both been women – Cercei Lannister and Daenerys Targaryen. For a while Game of Thrones was widely proclaimed to be a feminist TV show. The reality is that both major houses were led by women because they'd each run out of men – most of whom were dead. Yes, very feminist.

And so Game of Thrones remained close to the heart of feminists until that now infamous episode, *The Bells* in which Daenerys destroyed a city that had already fallen to her. Feminists cried out! They proclaimed that this was a sudden and unexpected change of character for Daenerys Targaryen. They could only come to this conclusion, of course, if they were wearing rose coloured glasses.

Daenerys had always been ruthless and willing to use violence to achieve her aims. This we had seen many times.

During Season 4 Daenerys crucified 163 masters of Meereen in response to the masters having previously crucified slaves in the same manner. She cared not for the culpability of the individuals involved and there is evidence that at least some of the masters crucified had spoken out against the practice. Later she has another, potentially innocent, master immolated in a crypt below the city in an effort to intimidate the rest.

In Season 6 she burns all of the Khals alive before seizing power over the remaining Dothraki.

Season 7 saw Daenerys burn Randyll and Dickon Tarly alive after they refused to *bend the knee* to her.

And of course in Season 8 Daenerys has Varys summarily executed by dragon fire for allegedly betraying her. There is no evidence that she investigated these allegations before passing sentence.

Daenerys destroyed King's Landing because she had concluded that the people of Westeros could never love her so

they would have to fear her. She said as much in the preceding episode:

> I don’t have love here. I only have fear.

The destruction of King’s Landing was entirely in character for Daenerys. Feminists could not cope with this as they continue to infantilise women. Feminists wanted Daenerys sitting on the Iron Throne and ruling over a new golden age of Westeros as an allegory for a feminist utopia in the real world. Typical feminist tosh.

Daenerys is a fully fleshed out character, flaws and all. Those flaws led her to destroy a city and doom her own reign before it had begun.

And so we saw Daenerys killed in the final episode of Game of Thrones and John Snow effectively exiled for freeing Westeros of a tyrant.

Feminists might be placated by Sansa becoming queen of an independent North though. Nah, feminists are never placated.

She was just a child/baby killer

Robert St. Estephe · 24 August 2022 · Archived copy · Original

Luisa De Jesus was a child care provider who had murdered 28 children so that she might profitably pocket advance payments given to pay for the little tykes' care. No mention is made in the sources of the sex of any of the young woman's victims. This modest post is part of a large and ongoing information collection effort documenting female serial killers, generally forgotten ones.

The criminal phenomenon of the female serial killer is, like all other forms of female criminality, only scantly researched and studied. This pervasive incuriousness has been the norm ever since the pre-1960s era when almost all criminologists were male (and were imbued with chivalrous attitudes). And it is still the norm today as well, where the field of criminology is, like everything else, constantly monitered by "ministry of truth" overseers always prepared to quash any "inappropriate" (undesired) research – by withholding funding or blacklisting and termination of employment, whenever any scholar violates the politically correct orthodoxy.

My own independent and unfunded research of female serial killers took as its starting point a published list of 140 cases, most of which many required some aggressive digging around to bring to light the particulars. To this skeleton list I have added hundreds of others, so that my list now numbers over 600. The expanding list includes many cases similar to that of De Jesus, involving female child care providers, called "baby farmers," who murdered children. The collection includes about 70 of these murderous baby farmers from across the globe. Some of these cases of women caught murdering their charges involve the slaying of upwards of a thousand. In these homicidal baby farmer cases the cause of death varies, and includes drugging, poisoning, starvation, strangulation, battery, stabbing in the heart with a needle or a hairpin, exposure to the sun and even incineration while alive.

Furthermore, despite the widely disseminated claims of crime experts that serial killers are not only almost always male but also that they are almost always "white," the 600 female serial killer cases span non-"white" Africa, Asia, South America as well as "white" Australia, Europe and North America (the US, in itself, sports many remarkable non-"white" cases). Class status covers the full spectrum from aristocrat to peasant.

Shortly after posting the scant information on the sad case of Portuguese murderess Luisa De Jesus (who, by the way, was executed for her crimes) that I culled from an obscure medical publication the post attracted a blog comment, and a particularly bilious one. It is reproduced here, without corrections, but I have changed the all caps in the original to a conventional upper and lower case, for readability's sake. The comment was signed "Christinne":

> **Luisa De Jesus' case has nothing to do with misandry, looks like someone needs a brain here. And nowhere it is mentioned that she killed only baby boys which indeed would have connected her to the subject of this blog. No, she was just a child/baby killer, thats all…. misandry, yeah, rite….hypocrisy without boundaries….**

The commenter focuses her indignant wrath on the word "misandry" that indeed appears prominently in the name of the website, but which does not appear within the post itself, and the commenter has apparently little interest in looking into topic at hand: the history of violence, which is one of several subjects dealt with in detail on the blog. "Misandry" is not only not mentioned in the post in question, but it is not mentioned in 99% of the several hundred other posts on female serial killer published on the site. Yet it is that word "misandry" that matters most of all to commenter Christinne, and she sure does let me know about it. Her comment has, as it turns out, come to serve a useful purpose. It has gotten me to pay attention to the thing that mattered so much to her, namely my use of the term *misandry* as it relates to the facts of feminine violence.

Current public knowledge about violence is grievously distorted by the lack of attention female violence has gotten from those who supply and disseminate the information that influences the broader public. And that is why the collecting and analysis of cases of feminine violence warrants the attention of one who, like myself, seeks to

elucidate the phenomenon we call "misandry."

Yet, by no means would I get too carried away with evaluating the crimes of Luisa De Jesus in much different a way had her tiny victims been mostly or exclusively male. This is because I, for the most part, reject the simplistic fashionable class-warfare model of thought known to educators as "CRG" (Class, Race and Gender), a model that was created and perpetuated by mid-20th century Frankfurt School marxists – and which has infected and dominated public discourse so pervasively that it is no longer even recognized by most people as the product of a specific identifiable utopianist ideology. Commenter Christinne is, it would seem to me, fully submerged under the mesmerizing utopia-or-bust CRG spell.

It should be mentioned, however, that before the onset of the age of post-World War II "expertism" – where we stop thinking for ourselves and defer to credentialed lords of reality up on high – the idea that women were frequently murderously violent was far from being an exotic one. The notion that female serial killers were rarer than male ones would have been thought absurd to newspaper readers of the 1840s through the 1940s. Such homicide-addicted women were constantly in the news.

Yet for the Class-Race-Gender indoctrinee, the world is just one vast battleground arrayed with paired-off opponents: "persons of color" versus "whites," the poor versus the middle class and wealthy, men vs. women. This is the image of World Class War, all day, every day, everywhere, incessant. The sum total of human interactions are thus reduced in this dumbed-down mindset to nothing but bilateral oppositions of interest/identity groups. The combatants go at each other within a 24/7 arena of battles fought exclusively by members of teams known by the labels "oppressor" and "oppressed." The hostilities are manifested in every little petty detail of every human's quotidian existence ("The personal is the political," as the saying goes).

Those who are indoctrinated into this mindset are thus addicted to narrow ideations of conflict, and are likewise addicted to the affective rushes concomitant to the ideations. The indoctrinees are obsessed – and they are paranoid. They are blind to nuance and immune to the employment of analytical reason. This state of affairs is, it goes without saying, makes for an exhausting and nerve-wracking way to live – and it makes the indoctrinee as nutty and burned-out as a pecan pie left too long in the oven.

For such an indoctrinee, *The Unknown History of Misandry*, which displays, as it does, a cornucopia of far flung historical documents of bad behavior on the part of females, must seem – to such a beleaguered benighted soul – to be designed with the purpose of putting forth such an argument as this:

"Hey people, it is not the *guys* who are the a-holes. No way. It is the *gals* who are the a-holes. – See? So there! – I win!"

No. That is not at all what we are up to in this blog. To think in such a way as that would merely be reflecting the mirror image of the most pedestrian variety of the pre-packaged Class-Race-Gender marxist picture of reality. We seek no "win," nor do we even recognize the conflict of ideas as being defined by sex (or, "gender," so called). Rather the conflict is between neat self-serving ideological cultism and actual complex human reality.

►Collectivist Ciphers or Human Beings?

The "So there! I win!" mentality would not be consistent with how a non-indoctrinated mind works. Not at all. Rather, the website's generous presentation of details of violence by women is to us not a demonstration of what could be thought to be an *essentially* violent tendency in that sex, but rather it is a set of documents that may assist in demonstrating certain points. They are useful, for example, in showing that the politically correct notion – that, somehow (in the fairytale land of gender theories), women are *in their very essence* non-violent receptors of conflict, and are never initiators of it; that they inherently and universally, possess a depth of compassion unknown to members of the "oppressor" sex – is a false one.

The particular portion of the larger anti-misandry project that *UHoM* sets out to serve can be identified as that of the necessity to contradict – through the exhibition of evidence – the collectivist and social constructivist dogma

which holds that a human being is not an individual agent but rather is merely an atomized particle in the historical continuum; that a man and a woman are mere products of inescapable "social forces" who have no free will.

The stranglehold that this dumb dogmatism has on such a large portion of the public is why I find it necessary to publish such tabloid-styled collections as "Female Serial Killers Who Like to Murder Women." The title sounds dumbed-down because it is designed to be so.

There is an oft-repeated truism stating that "female serial killers are rare" (in comparison with the males) and it is false. The statistics used to support that myth are merely the product of a wildly disproportionate allocation of resources in the pursuit of criminological data. The myth is further reinforced by the bias of chivalry and by the ethos of institutionalized female privilege currently masquerading as "gender studies."

Thus it becomes necessary to point out in such a crude manner (as in a collection of cases of serial killers who are women who choose women and girls as their victims) that we ought not to be looking at violence as some "gotcha" illustration of some intellectual's made up ideology, but rather as just plain old-fashioned murder.

We all want to avoid being murdered, most of us at least. Thus when we get the idea in our heads that women are somehow supra-human beings, sugar-and-spice morally superior gender-fairies, who, as individuals, are immune to the pressures of temptation that have been known to *wise men* and *wise women* since the dawn of history – namely *pride, avarice, envy, anger, lust, gluttony,* and *sloth* – then we are not going to be properly on the lookout. Violent and predatory women use the absence of circumspection on the part of potential victims of both sexes to their great advantage. A little bit of feminine wile goes a long way in setting up her victim for a fall.

Equally vulgar are the titles of posts of collections on violent women – such as "Women Who Like to Torture" "Cannibal Murderesses," "Acid Queens: Women Who Throw Acid," "Give 'Em the Axe," "Ice Pick Chicks," "Ogresses," "Step-Mothers from Hell," "Murder-Coaching Moms" – which throw light on the specific and individualized realities of feminine violence.

There is nothing fancy about these crime stories. They are merely simple ordinary facts that happen to blatantly contradict the sophisticated (that is, artfully dishonest) and heavily-funded propaganda generalizations ubiquitously and unceasingly deployed for the sole purpose of training the public to be a PC-whipped hoard of controllable drones ("PC" standing for political correctness).

Gender ideologues do not, obviously, want to hear one single peep about the reality of widespread violence by women against women – committed with guns, knives, ice picks, meat cleavers, axes, hatchets, razor blades, hammers, poison and acid – which goes on, except when the ideologues can "excusify" it away by reclassifying those violent acts under some other label pulled out from the vaunted Class-Race-Gender model. Such female-on-female crimes can be handily repackaged as "violence resulting from economic/class disadvantage" – classic bait and switch. Obfuscation is central to the CRG regime's war-craft.

You don't hear about violence by women against women from malicious monologist Eve Ensler.. For such *gender maniacs* as Ensler women and girls harmed by women are the victims that can Go To Hell. The pain of these girls and women is embarrassing and their wounds and their deaths must be hushed up, for the sake of a "higher cause": that of collectivist feminist power. – "Utopia or bust!"

To the typical dumbed-down indoctrinee the publication of such information on violence by women as is featured on *UHoM* will elicit merely the primitive, banal, mindless response of: "He hates women!"

So crippled is the rattled mind of the politically correct indoctrinee.

►Christinne was right, but without knowing why

We assent that 18th century Luisa De Jesus, as Christinne has so accurately pointed out really "was just a child/baby killer." But that is just my point. Like so many other women and men any decent person ought to avoid, Luisa the baby farmer was a self-centered, conscienceless, dissimulating, calculating, perverse and violent criminal. The fact

that she committed her crimes in a fashion more typical of her sex – in accordance with the facts of her sex-specific hormonal make-up, her sex-specific brain chemistry, her sex-specific physical characteristics, her sex-differentiated perceived aptitude to be an appropriate nurturer of infants – does not mean that mean she should be looked at, for the most part, any differently than any male sociopath who goes about his murderous business in his more characteristically male, rather than female, malicious manner.

Yes, this particular female criminal was just a criminal – and the distribution of the sex of her victims ought to be seen as secondary to the viciousness, the inhumanity, the ruthlessness, the coldness, the shamelessness, of her sociopathic mentality. For us, the un-indoctrinated, to twist our minds into trying to look at every murderer as some sort of "gender warrior" would be perverse – indeed, it would be insane. Yet this is just what we are admonished to do by the ideologues who steer the public discourse.

Luisa De Jesus was, according to the record, scant as it is, a standard sociopath – and the other details, such as race, class and sex (her so-called "gender") are a secondary matter. The particulars of her victims' class, race and sex cannot change the fact that she was cold-blooded in her homicidal predilection.

For my part, I shall keep on putting the spotlight on those overlooked sociopathic members of the *non-existent* "non-violent gender," whether they be perpetrators of instrumental violence or of indirect violence (as is the particular wont of professors, political opportunists and ideologues who gleefully infect the world with their fallacious and harmful "theories"), or proxy violence, the manipulating of some chivalrous male to do all the heavy lifting.

It turns out for me, just as for Christinne, that Luisa De Jesus really "was just a child/baby killer" first and foremost; her sex and the sex of her victims really is not the issue. The bottom line is that *a sociopath is a sociopath*, regardless of genitalia or sex-specific particulars.

So I say, thank you, Christinne, for reminding me to explain why exposing female violence against victims of either sex is central to countering the mental disease of misandry.

Countering the propaganda, the fake statistics, the distorted and inaccurate generalizations, the carefully constructed false historical narratives of the social constructionists, the oftentimes simple and blunt protocols of politically correct censorship, is, it turns out, smack-a-dab central to the project of dismantling misandry. And it is not just the "G" of Class-Race-Gender ideology with its dialectical materialist, social constructionist "long march through the institutions" strategem that we must contend with. CRG is, more importantly, a dumbing-down tactic thattrains its indoctrinees to replaces critical thinking with lock-step operative conditioning responses. This causes the "re-education" victim to fail to see reality in all its complexity, supplanting perception and understanding with trained responses. The indoctrinee is trained to be emotionally dependent on peer acceptance. Class-Race-Gender drones require their every moment to make them feel "comfortable," – or else they become disoriented and "offended."

►►►

Luisa De Jesus "was just a child/baby killer" indeed; and so were – and will be – a great many other women. Public obliviousness to the large presence and the characteristics of such feminine sociopaths (despite the occasional and isolated media circus case such as Caylee Anthony and Jodi Arias) – an obliviousness deliberately cultivated by professional ideologues – has *everything* to do with misandry.

The Goal Post Episode 04 – It’s Happening! Circumcision Trends on Twitter

A Voice For Men Videos · 26 August 2022 · Archived copy · Original

Do women need men need women?

B.R. Merrick · 27 August 2022 · Archived copy · Original

Thy husband is thy lord, thy life, thy keeper,
Thy head, thy sovereign; one that cares for thee,
And for thy maintenance commits his body
To painful labour both by sea and land,
To watch the night in storms, the day in cold,
Whilst thou liest warm at home, secure and safe;
And craves no other tribute at thy hands
But love, fair looks and true obedience;
Too little payment for so great a debt.

– Katharina, the shrew from *The Taming of* same.

Hey, I didn't say it; she did. Well, okay. She's fictional. Actually, Shakespeare said it. Alright, well, he didn't "say" it; he wrote it. And no, I don't believe that women should be subservient to men, although I hereby give license to all my earthly enemies to try and make it look like I do.

A modern woman may read the above lines, see the words "thy lord… thy keeper,/Thy head, thy sovereign" without being able to see further, and consequently join the feminist cry of "Patriarchy!" However, it should be clear to the intelligent reader (whose sex shall remain anonymous) that the main portion of the above quote, indeed, of the entire monologue, deals with making the simple mental effort – one that appears to be beyond the scope of a great many modern women – to remember what men actually do when they're not harassing, raping, or otherwise lording over their women.

I believe that one of the major contributing factors in modern-day social ills has to do with subdividing the community, something which I hope to delve into in later articles. Subdivision against one's will, as in sending boys and girls to a school where they don't want to be, sending Dad and Mom on long commutes miles away from the house, and continuing this process *ad infinitum* across the human community, means ultimately that we will all be certain to know each other a great deal less. The one we're most surely to know the least is the taller, heavier, hairier, bass-resonant creature, trained in keeping his emotions to himself and communicating only when necessary. Suddenly, everything he does, all that "painful labour," becomes ephemeral and unimportant, since it happens far away from the senses and thought processes of the beneficiaries.

This is, I believe, at least part of what led to a silly poll I saw at the gym on one of those women's shows. I don't know if it was "The View" or one of the others. (To me, they're all "The View.") Based on the poll I saw, I can tell you that "the view" is looking bleaker, if not stupider. The poll simply stated: "Do women need men?" 40% responded "Yes," and a full 60% responded "No."

It's become so routine for me to hear cultural misandry and feminist-infused cultural doctrine that I was prepared to wave this off like so many shit-obsessed flies. Then something amazing happened on one of the other TV screens. The poll, it seems, was displayed on "The View" at the same time that an all-news station was reporting more than 100 earthquakes throughout Southern California the previous day. No major, stop-the-presses quakes. Apparently, these sorts of small quakes are quite normal in that part of the world, but so many in a 24-hour period was considered newsworthy. The televised report went on to mention that a great many water and gas lines were ruptured during the quake. That's where the idiotic 60% need to be directed, I thought. Do women need men? Well, ladies, you do if you want your Southern Californian water and gas turned back on. Would you like to know why?

Because you never, ever, *ever* see women fixing the water and gas lines. When you do, it's an anomaly. Anyone who dares shout "Patriarchy!" at this should be aware that Betty Friedan wasn't looking out her suburban living room window pining to dig in the dirt with the construction boys. As far as water and gas lines are concerned, women have never had to be. All they have ever had to be, as Shakespeare pointed out centuries ago, is grateful.

60% of these "View"-watching, heavily subdivided layabouts have forgotten how to express any gratitude at all, apparently. That "60%" was displayed on a pixilated television screen that was conceived and designed by many men, from older television screens that were conceived and designed by men now deceased. The characters 6, 0, and % were chosen out of innumerable visual aids available on modern computers, all of which were conceived and designed by men. The raw materials requisite to make every single machine that displayed that "60%"; the rockets that propel the satellites into space; the satellite dishes; the cables that connect those dishes to those televisions; the electrical power to make the machines work; the cameras that recorded that women's program; the lights that lit the set; the set; everything, everything, *everything* the women – enjoying the program from home or starring in it – participate in and gab about incessantly has something to do with some man somewhere first figuring it out, then standing "To watch the night in storms, the day in cold,/Whilst thou liest warm at home, secure and safe"; yet that is as nothing to millions of unthinking participants.

A stupid, thoughtless, pointless poll like that can be easily displayed on one television screen while a report on an accompanying screen merely implies the fact – the undeniable fact – that it's going to be "blue collar" boys out in the California heat making certain that water and gas are restored to the creatures who don't need them. The men, I meant; not the water and gas. Hell, we *need* water and gas.

Much of my problem with the poll actually lies with using the word "need." As I have pointed out elsewhere, all needs are based on desires. Therefore, whenever we use the word "need" we should make every effort to remember that somewhere, however loosely connected, we are implying some sort of desire. I would like to ask the poll-takers what the lack of desire is behind that lack of "need."

Regardless, I would have to agree with the 60% and say, "No," women don't need men. But my interpretation of the question is undoubtedly too broad for the poll-takers, and too literal. You see, it all depends on what you want. What do women typically want from men? Let's list the personal wants first:

Sex
Procreation
Companionship
Physical protection
Financial resources
Wisdom
Division of labor
Stability

If you've got yourself a man, new or used model, then you undoubtedly have some combination of the above. Subtract physical protection and financial resources, and the man will most likely have some combination of the remainder in his association with you. Well done, if that's what you want, or if you want anything at all.

But there's a community outside your front door. Your sense of it, due to its subdivided nature, may be muted, but it's there, whether you want (need?) to think about it or not. Do you want (need?) to be able to walk out your front door not only feeling safe and secure, but also feeling engaged in your community to some extent? Then let's expand the list further:

Physical protection within and without the community
Division of labor at the macro level
Paved, relatively flat surfaces for travel
Electrical power

Shelter
Consumer goods
Communication capability
Transportation vehicles
Regular food supply
Access to and ability with various natural resources for furtherance of the above

If you've got yourself a herd of males, then you most definitely have some greater combination of the above than you apparently ever even bother to think about. If, of course, that's what you wanted, way back when you said you didn't need men.

Unless you're a hermit. Are you a hermit? Then for all of the above in both lists, the answer is "No." You, as a hermit, don't need a man to _____. Enjoy your newfound freedom as a hermit (or is it "hermitess"?). In fact, here's a list of things you'll "need" in your life without men. For all those who would accuse me of misogyny, I hope that my affirmations below of women's magnificent abilities will dispel those arguments:

- Women know how to make fire.
- Women know how to hunt.
- Women know how to fish.
- Women know how to skin dead animals.
- Women know how to make tools from rocks.
- Women know metallurgy.
- Women know carpentry.
- Women know how to pour concrete.
- Women know how to read.
- Women with natural leadership ability can help coordinate the other hermitesses to get all of the above done.
- If any individual woman does not know how to do one or more of the above, she can quickly learn, because she has a human brain.

If, ladies, that is how you wish to live, without men as any sort of necessity, then go to it. I myself have never hunted, am quickly bored with fishing, and skinning anything is beyond my ability to stomach. Furthermore, if I can't light it with a match or a lighter, then that fire is going to remain unlit. Therefore, beyond my feeble abilities at a handful of the above, I am also quite lazy. I see that list and can think of not one single thing I want to do very much, and certainly not on a daily, do-or-die basis. I'm pretty sure that most female readers feel the same, unless there's an avid hunter or fisher among them.

We could call up the hunter, e-mail the fisher, find a carpentress, get a book on pouring concrete, and start making lists, ladies. We could do it. But think about it: How many of you really, really want to? Furthermore, hunters and fishers eventually like to go back to the hunting cabin to turn on the electric light and play cards. It is in that precise moment that a little gratitude ought to be in order, or you can forget about cabins, electric lights, and printed playing cards.

Because, you see, this far after Betty Friedan's righteous anger and the Second Wave, women aren't flocking to the occupations required for the backbone of civilization to remain aligned and sturdy. Men fill these occupations, and only in part because it's expected. I seriously doubt that many construction workers would really want to leave that work behind to crochet or knit. Construction work is not pleasant work, but there is the camaraderie, the paycheck, the chance to be outside on a nice day (or a horrible one), the opportunity to build and maintain muscle, the methodical and pleasing effect it can have on the thought process, etc. You also get to build something, which is cool.

This many decades after “NOW! My Body, My Choice! Take Back the Night! Slut Walk!” and the like, if a group of women actually built something straight from the raw materials all the way to the gables on the roof without a single man’s assistance, two things would happen: 1) We’d fail to acknowledge that what they accomplished was due not only to moxie, but to the information provided by men who had previously accomplished something similar; and 2) We’d have to have a big, big celebration that everyone who’s anyone would have to find out about and participate in; and which would eventually become a national holiday and a staple of Women’s Herstory Month. Otherwise, “Patriarchy!”

If civilization is what you want, then men are what you need. Nature is fun until you have to rely on nature for survival. If you do not wish to do that, and you’re the sort of woman who wants a high-powered job to feel fulfilled as a woman or a human being or whatever, all you will ever do is that which so much of the rest of humanity, including me, does: You will climb a set of stairs built on the backs of men. The only difference is that it is you, not I, who claims not to need them.

It is unconscionable for a woman to stand and proclaim “The End of Men” in a studio built by men, with cameras invented, maintained, and improved upon by men, connected to power sources that are kept running by men, all the while using a language hammered out and spun to dizzying heights by the thoughtful processes of countless male writers. It is equally dumb to flash a silly poll denigrating everything that makes knowledge of the poll results possible to millions, and expect us all to laugh heartily along.

Think about it: A worker for “The View” picks up a headset designed by a man, connected to a computer fixed by the IT guy, and sends a ring signal out of the building built by “blue collar” butt cracks, into the home or the very pocket of the poll voter. Throughout this process, one sex has most definitely been required to be not only present, but physically and mentally active to a high degree, in order for 60% to completely ignore that same sex, and we’re not talking about ignoring women.

Now for the bit that ought to sober any female reader. Let’s look at what men typically want (need?) from women on a personal basis:

Sex
Procreation
Companionship
Wisdom
Division of labor
Stability

Not too much different from what women usually want from men. But what will men require of women if they want community, or civilization itself? It’s an exhaustive list, but here we go:

Thank God you're still wanted, ladies.

In spite of the fact that she's female, it seems that every gay man alive wants Judy Garland. She belted out a torch song in "A Star is Born," a song that, in my opinion, simply torches all other torch songs. Her soon-to-be mentor and suitor, Norman Maine, played by James Mason, walks into a dimly lit, low-ceilinged nightclub, where he watches Esther Blodgett (Garland), surrounded by male musicians moving rather seductively to the rhythm, in a highly sexually charged scene, singing a song about "The Man That Got Away." It's a fantastic film and an electric song. It was probably composed with Garland in mind. (Boy oh boy, is that how she sings it!) The movie mainly concerns the rise to stardom of Blodgett (who is turned into Vicki Lester by her brilliant husband), due only in part to her extraordinary talent as an entertainer. Mostly, it was due to Maine's tireless efforts, in spite of his faded career, depression and alcoholism. The movie ends tragically, but there, to an expectant crowd of admirers in a theater, Vicki meekly steps up to the mike to tell it like it is:

"Hello, everybody. This is Mrs. Norman Maine."

With a single song and a single line, Judy says it all.

The Rise Of Transwomen — Process Philosophy in Action

Peter Wright · 28 August 2022 · Archived copy · Original

> Process philosophy assumes that the universe and human systems are 'continually becoming.' It emphasizes the elements of change and novelty as contrasted with a belief in permanence of forms, and uniformity. In the Greek tradition Heraclitus said that no person ever steps into the same river twice, because on the second attempt it is not the same river and he is not the same man.

Vaginoplasty, womb transplants, hormone blockers, hormone injections. These things represent the crowning achievement of cultural feminism, creating a kind of unforeseen gyno-dystopia resulting from the elevation of all things female. That same feminism exerts a gravitational pull that tends to filter all human events through its interpretive lens. Many women show their participation in the feminist worldview via postures of gendered narcissism, while men might show their participation in it by acts of chivalry or, more recently, by initiating changes to their sexual and gender orientation (MtF) in order to become more like women.

Gynocentric feminism is the soil from which the transgender revolution has sprouted – a revolution that represents nothing less than a dissolution of centuries of accumulated gender customs. As Simone de Beauvoir (1949) famously stated of the feminist position, *"One is not born, but rather becomes, a woman. No biological, psychological, or economic fate determines the figure that the human female presents in society; it is civilization as a whole that produces this creature."*

The feminist perspective paved the way for gender to be delinked from sex, which appears to have opened the floodgates for men to adopt the celebrated gender identity of *woman.* Before we draw some ultimate conclusions about this development, lets first look at how female gender identity came to be celebrated.

The historical rise of gynocentrism

Putting the teenage trend of FtM transitioning to one side, we can conclude that mature age MtF transitions in the European and Anglosphere contents predominate, especially in the USA which has for centuries been a champion of more extreme forms of gynocentrism, as demonstrated by the following prima facie observations:

In 1846 a *London Sun* article describes American culture as an epicenter of exaggerated gynocentrism & chivalry:

> I am convinced that a lady, no matter what her age and attractions might be, could journey through the whole extent of the union, not only without experiencing a single annoyance, but aided in every possible way with unobtrusive civility. Indeed a great number of Saphonisbas and Almiras do travel about, protected only by the chivalry of their countrymen and their own undoubted propriety.
>
> To them the best seats, the best of everything, are always allotted. A friend of mine told me of a little affair at New York Theatre, the other night, illustrative of my assertion. A stiff-necked Englishman had engaged a front place, and of course the best corner: when the curtain rose, he was duly seated, opera-glass in hand, to enjoy the performance. A lady and a gentleman came into the box shortly afterwards; the cavalier in escort, seeing that the place where our friend sat was the best, calling his attention, saying "The lady, sir," and motioned that the corner should be vacated. The possessor, partly because he disliked the imperative mood, and partly because it bored him to be disturbed, refused. Some words ensued, which attracted the attention of the sovereign people in the pit, who magisterially enquired what was the matter?
>
> The American came to the front of the box and said, "There is an Englishman here who will not give up his place to a lady." Immediately their majesties swarmed up by dozens over the barriers, seized the offender, very gently though, and carried him to the entrance; he kicked, cursed, and fought all in vain: he excited neither the pity nor the anger of his stern executioners; they placed him carefully on his feet again at the steps, one man

> handing him his hat, another his opera glass, and a third the price he had paid for his ticket of admission, then quickly shut the door upon him, and returned to their places. The shade of the departed Judge Lynch must have rejoiced at such an angelic administration of his law! – England in the New World.

In 1856, author of Putnam's Monthly Magazine published the following summary of the relations between men and women in America:

> "Long before the cry of woman's rights was openly raised, the powers and prerogatives of the American husband had been gradually undermined. Usage superseded law, and trampled it under foot. Sentiment put logical consistency at defiance, and the American husband has thus become a legal monster, a logical impossibility, required to fly without wings, and to run without feet.
>
> "While the wife is thus rendered to a great extent independent of her husband, he, by a strange inconsistency is still held, both by law and public opinion, just as responsible for her as before. The old and reasonable maxim that 'he who dances must pay the piper,' does not apply to wives—they dance, and the husband pays. To such an extent is this carried, that if the wife beats her husband, and he, having no authority to punish her in kind, applies to the criminal courts for redress, she will be fined for assault and battery, which fine *he* must pay, even thought she has plenty of money of her own. or, in default of paying, go to jail! Such cases are by no means of unprecedented occurrence in our criminal courts.

In 1903 culture critic Max O'Rell observed the following about gynocentrism in the USA:

> "The government of the American people is not a Republic, it is not a monarchy: it is a gynarchy, a government by the women for the women, a sort of occult power behind the scenes that rules the country."

Price Collier observed in 1909:

> In England the establishment is, as a rule, at any rate from a man's point of view, more comfortable than the American home. Americans staying any time in England, whether men or women, are impressed by the fact that it is the country of men. Likewise the English, both men and women, who visit America are impressed by the fact that America is the country of women.

The Independent reported the following in 1909:

> "In Europe the aristocracy is largely relieved from drudgery in order that they may cultivate the graces of life. In America the attempt is being made to relieve the women of all classes from drudgery, and we are glad to see that some of them at least are making good use of the leisure thus afforded them. It is a project involving unprecedented daring and self-sacrifice on the part of American men, this making an aristocracy of half the race. That it is possible yet remains to be proved. Whether it is desirable depends upon whether this new feminine aristocracy avoids the faults of the aristocracy of the Old World, such as frivolousness and snobbishness."

Irishman George A. Birmingham wrote in 1914:

> "There are people in the world who believe that we are born again and again, rising or sinking in the scale of living things at each successive incarnation according as we behave ourselves well or badly in our present state. If this creed were true, I should try very hard to be good, because I should want, next time I am born, to be an American woman. She seems to me to have a better kind of life than the women of any other nation, or, indeed, than anybody else, man or woman… **American social life seems to me — the word is one to apologize for — *gynocentric*. It is arranged with a view to the convenience and delight of women.** Men

> come in where and how they can…. The American woman is certainly more her own mistress than the Englishwoman, just because America does its best for women and only its second-best for men. The tendency among American humourists is to dwell a little on the greed of the Englishman, who is represented as incapable of earning money for himself. The English jester lays more stress on the American woman's desire to be called "my lady," and pokes sly fun at the true Democrat's fondness for titles. The American man is reverent toward women. It is not the homage of the strong toward the weak, but the obeisance of the inferior in the presence of a superior. This difference of spirit underlies the whole relationship of men to women in England and America. The English feminist is up against chivalry and wants equality. The American woman, though she may claim rights, has no inducement to destroy reverence.

Albert Einstein observed in 1921:

> Above all things are the women who as a literal fact, dominate the entire life in America. The men take an interest in absolutely nothing at all. They work and work, the like of which I have never seen anywhere yet. For the rest they are the toy dogs of the women, who spend the money in the most unmeasurable, illimitable way and wrap themselves in a fog of extravagance. They do everything which is in the vogue, and now quite by chance they have thrown themselves on the Einstein fashion.

Summary and conclusion

Based on the above collection of artifacts, we can begin to wrap these details into a coherent conclusion, and for this we'll turn to Georg Wilhelm Friedrich Hegel (1770–1831) for a template.

Hegel naturally didn't write about vaginoplasties or the transgender movement, but he did write about process philosophy and the proposition that social processes are an ever-recurring cycle which he characterized by three phases (1) an initial set of cultural beliefs called a *thesis*, (2) next arises dissatisfaction and a negation of that thesis called the *antithesis*, and lastly (3) there occurs a *synthesis* of culture beliefs whereby the two conflicting ideas are reconciled to form a new proposition.

Thesis – Antithesis – Synthesis.

This provides a suitable template for organizing the peculiar shifts in gender ideology we've been witnessing over recent centuries which, following Hegel, we can now organize as follows:

1. Thesis: Centuries of gynocentrism
2. Antithesis: Men's rights backlash
3. Synthesis: Discovery of malleability of the sexual body (hormones/surgery), accompanied by belief in gender fluidity, resulting in a dissolution of clear sexual and gender boundaries, along with all traditional culture privileges that have accumulated around biological sex. [This completes the *synthesis* of the two conflicting ideas]

As mentioned elsewhere, the transgender movement is not a cause célèbre driven by men's rights advocates, as is sometimes claimed. Rather, the current support for transgender rights is derived from the power of government administrations and global regimes playing "freedom one-upmanship" – ie., the feigning of moral purity to position themselves at top of the global hierarchy.

The elites however are not the ones ultimately driving this process forward, even if they are doing the job of hastening, supporting and exploiting it. Instead, it appears to be Hegel's mysterious process philosophy that is driving the changes, and the elites and sundry grifters are riding this gender-bender horse in a rodeo of competing cultural powers.

Where does all this leave us?

We can draw the conclusion that over the last century our framing of gendered customs has become increasingly captured by a gynocentric turf war between traditional women, and progressive feminist forces, with trans activism being an emerging force that is actively working to disrupt it. Time will tell if the transgender movement continues its disintegrative influence over traditional sex roles, however the surgical and chemical technology that has allowed this to flourish does not look like disappearing anytime soon – in fact researchers are just getting started.

The chemical invention of the birth control pill for women, introduced in the 1950s, served to crown the gynocentric culture project and to cement the dominance of its centuries-long evolution. The chemical and surgical "support" for trans-people holds equally gargantuan potential; which includes the tangential possibility of leading us past the polarizing gynocentric setup of recent centuries and back to a saner place – post trans hysteria – where everyday men and women can be themselves without coercion and judgement… notably minus those inflated gender privileges and ideologies that have driven us into this absurd position to begin with.

See also:

- Transphobia vs. Manphobia
- Unintended Consequences of Transgender Activism on Men's Issues

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Image by Freepik

Where have all the men gone?

keyster · 29 August 2022 · Archived copy · Original

It's a question posed today by both social conservatives and liberals alike. And yet all the "great minds" of academia and political punditry combined, heard spewing forth from their ivory Towers of Babel, seem to be utterly vexed by the answer. From William Bennett, George Will and Kathleen Parker, to Michael Kimmel, Kay Hymowitz and Hannah Rosin they all agree the modern male is broken and somehow needs to be fixed, but how exactly they can't say.

In her natural biological state an adolescent girl is given a rite of passage into womanhood, signaling she's now an adult woman, whether she wants to be one right away or not. If she later becomes pregnant and gives birth she becomes a mother. For the male of the species the transition to adulthood is not so readily apparent.

He can join the military and transition to a sort of manhood, which also offers the distinct possibility of transitioning him to a flag draped coffin or a cripple for life, thus making the rather expedient transition from "man" to "hero". Or he can begin to work, find himself a willing and fertile female to pair bond with and begin the creation of a good old fashion nuclear family, only to have her go all "Eat, Pray, Love" on his sorry ass 5 years later, (because she's bored) finding himself indentured to the local family court system for 10 years hence, and the part-time joy of part-time involvement with his kids lives. Who said men don't have choices?!

A Tale of Two Worlds

In speaking with my brother the other day at our annual catch-up phone call I asked him how his daughter was fairing out in the big cruel world. (I refer to her as "his daughter" and not "my niece" because despite my efforts to reach out to her, she can't be bothered to reciprocate.)

"Oh she's doing great!", he says. She just finished her master's degree in something called "Enviro-catastrophe Studies" and got a cushy little government job with a state agency."

"What about your chance of being a grandfather anytime soon?" I ask.

"Well she likes guys and she's had a few boyfriends, but she makes her position on anything long term very clear, she will NOT be controlled by a man."

"You mean like her mother, your ex-wife, claimed you used to do?"

Now you know why we only talk annually.

A couple of years ago I was asked to help a young man of about 24 years of age out with some "failure to launch" issues. He was just getting off probation for dealing weed, as a little side business to supplement his career in pizza delivery. (At least he understood the dynamics of synergistic market demand) He was the quintessential "lost man in the promised land," sleeping late, getting high and playing Xbox. Eventually our relationship came down to an ultimatum, "Either get a job by the end of the month or live in your car." The very last day of the month he got a job as a dishwasher paying $10 an hour. He was ecstatic that he somehow passed the drug test and background check.

Along our path of living together in my humble little dojo, I asked him one day what he thought about women, having a girlfriend, getting married and having children…and he says to me in a way only the modern high school graduate might, "No way, women are bitches man! I mean some of them are OK but most of them really suck! I'm never gonna get married!"

And here my dear reader in lies the essence of the problem, albeit in anecdotal form; the modern sassy girl on the go; little Ms. Independent, "refuses to be controlled by a man," (although he BETTER allow himself to be controlled by her) and the "lowly slacker" is left with little inspiration to make himself part of such an arrangement,

other than perhaps the hope it would somehow work out better for him than every other adult male he's ever known, including his own father. What's the point of all this ambition nonsense when he has nothing to prove to anyone but himself?

To Answer the Question

Wouldn't it be grand if young men, shamed into compliance, would spontaneously "man-up" and start families with young women? "Finally they took heed of all our combined scolding!" – the elites would exclaim. If only men would dump their video games and weed, GROW UP and start marrying young women all would be groovy again. Men are the problem that needs to be fixed; women are simply marvelous examples of human existence, as always. Everyone knows this. It's on TV.

But who exactly does he marry if all these fantastic women are busy being men; toiling in the hard scrabble world of cubicles, meetings and text messaging? They might "settle down" in their mid-thirties and pop out a designer baby conceived from sperm purchased at the "genius bank", or they might not. She has choices. She'd prefer a man, but as Maureen Dowd quipped in her condescending pop art lit tone of commentary, "Are men really necessary"?

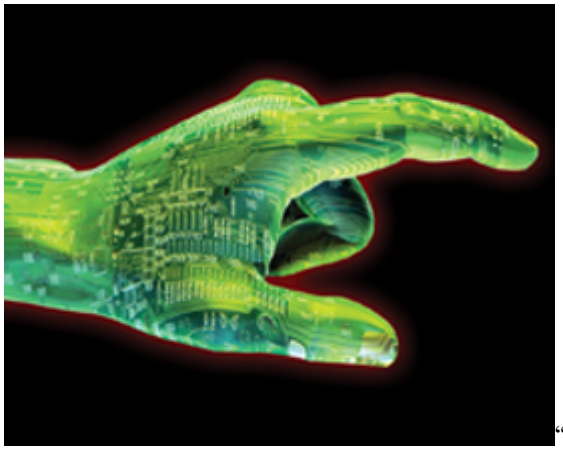

"For whatever reason, adolescence seems to be the young man's default state.", concluded Kay Hymowitz. "For whatever reason…," In other words what she means to say is that if a man consciously decides to not marry and have children, (ostensibly his "duty" as a "man" to society and to women) he's chosen a state of perpetual adolescence. "Shame on you guys!" But did it ever occur to the highbrow illuminati that perhaps he doesn't have a choice, that there simply aren't any viable FEMALE candidates for marriage; at least ones that don't defiantly declare they "won't be controlled by a man". Can you imagine a single young man claiming he refuses to marry because he "won't be controlled by a woman"? Cue the accusations of sexism from the sexist police!

So by today's standards, if "manning up" means committing to a lovely young wife who gladly presupposes motherhood and commitment to said young husband and father of their children, then "woman-ing-up" is defined as getting a degree, dedicating her efforts to her career and delaying child birth until she finally quits hitting the snooze button on her biological clock; and that's if she has children at all. In other words, women have made the transition to manhood rather nicely, while men are transitioning to womanhood while kicking and screaming (with a bunch of "whining" as they say). Women want to be like men, but men don't want to be like women. Womanhood has never been so unpopular. Imagine that!

If the combined Ivy League sheepskin of social scientists and cultural prognosticators have to have someone who barely graduated from high school, (yours truly), answer the simple question, "Where have all the men gone?" one must wonder about either the usefulness of a degree or the blind devotion to either chivalry or the power of feminist orthodoxy within the collective conscious of our "best intellectuals thinkers." They stink, therefore they're feminists.

"Where are they?" you ask. They've disengaged and disconnected faster than you can say "herbivore" because after

all the ridicule, shaming, condemnation, discrimination and legal abuse society has inflicted on them as a group. They've simply decided to retreat and stop contributing. Call that "adolescent" if you'd like, (they really don't care anymore, as they've been called worse). I call it a very natural reaction that's long overdue. Because if the threat of "control" is the problem, he'll gladly let go of the reigns and the horse that came with them without a shamed or regretful bone in his body.

When I was in 8th grade there was a tough girl that hung out with the tough guys who had it out for me. She would provoke me with insults, kicking and one time a hard whack across my face. She wanted to fight me, "call me out." Had I agreed I would have been ridiculed for beating up a girl, (and beaten up by her enforcement crew as well). Had I said "no" I would have been ridiculed for being a coward (or ironically a "pussy") to not agree to fight a girl.

Eventually I had to "man-up" and make a decision one way or the other or the taunting would continue, so I decided NOT agreeing to fight was the best choice of two evils. I disengaged from the proposed battle because either way I was gonna lose; it was just a matter of deciding by how much. By that time I was numb to the pain shaming brings with it anyway, the emotional nerve endings scarred over as it were, so I didn't care what they had to say, I just ignored them and eventually they began to ignore me. I declared the game over and conceded, much to their disappointment.

Such is the plight of the modern young man. If he fights/competes against woman (and her enforcers) he loses and if he turns his back to her (and her enforcers) he loses. The difference now is that he's shamed and ridiculed to the point of being impervious to it. He's declared the game over (Hannah Rosin would agree), and he's conceded because while he might meet the definition of being a "man," HE knows WHO he is, and that's someone who won't be taken for a TOOL…

…much to their disappointment.

MGTOW and female disapproval

Anja Eriud · 30 August 2022 · Archived copy · Original

Yes I know: what would I, a female, know about the myriad factors that go into a male decision to Go His Own Way, or a male orientating his life to minimise or lessen, if not outright avoid, any engagement with women? It's a fair point and the answer is: I don't know. I can respect that decision and acknowledge that this man has the right to live his life anyway he chooses, but I really cannot get inside his head and feel what he feels or has felt.

Okay, having said that, this is not what this is about, this is about shining a bit of a spotlight on why some women, sometimes feminists, sometimes not, seem to have this visceral negative reaction to MGTOW, why some females take it upon themselves to pour scorn and vitriol on the heads of these men.

Actually the clue is in the acronym – **Men Going Their Own Way**. Now whether or not women will admit it, the fact is for a lot of women there is no male "way" because men only live by the grace and favour of women. Without that grace and favour men will be made feel the full force of female disapproval, which manifests itself in many ways, from the violent to the relatively benign – ever seen a women convey her disapproval of a male action by a slight pursing of her lips, a slight stiffening of her body? I am betting we have all seen this happen to a man or boy, and have noticed an immediate change in the behaviour of that man or boy.

Of course female disapproval can and does manifest itself in much more direct, abusive and violent ways, but the point is that women feel they reserve the right to arbitrate and exercise approval of male actions, male behaviour, and in fact male autonomy.

Our modern society is now exclusively orientated towards achieving, obtaining and accommodating this female approval. MGTOW comprehensively rejects and delegitimizes any necessity for female approval or sanction. MGTOW is men thumbing their noses, giving the finger to the notion that men live by the grace and favour of women. It literally pulls the rug out from under the feet of women who, whether consciously or not, have internalised the idea that men are a resource *for* women, that men live and die to *serve* women's needs, wants and whims, that men have no other function but to be at the beck and call of women, but only if and when a woman decides *she* had some need that a man is obliged to answer and/or fill.

MGTOW quite clearly asserts that there *is* a male "way" and that the default female "My way or the highway" cultural norm is now being rejected, dismissed as basically a mirage, an illusion.

The universal pedestal that the vast majority of women believe they stand upon is crumbling beneath their feet, the illusion that they occupy some rarefied higher plane of existence in relation to men is shattered, and the self absorbed and egotistical belief that men live *for* and *in service* to women is… a joke.

MGTOW is literally a slap in the face for women. It is saying to women in clear unequivocal terms – "you are not really all that!"

Of course there is another deeper and more subtle message that MGTOW conveys that is precipitating the current spewings from female voices, feminist or otherwise: MGTOW is a manifestation of male disapproval of female behaviour, actions, etc. It is saying, "we've seen what you have to offer, we've watched the way you present your 'goods' and… nope, not buying!"

Oh dear Lord, men rejecting females, *men* giving women the once-over and not snapping up one of these delightful creatures! Heaven forfend! All this female spluttering in rage, hurling of epitaphs, heaping of scorn, is the female equivalent of a spoilt obnoxious brat throwing the mother of all tantrums at not being picked to play the princess in the school play, because… well because *I am a princess!*

The notion that men choose to reject women – it is simply not to be borne!

There is yet another underlying subtle message that women who have an issue with the whole MGTOW

phenomenon tend to raise – men left to their own devices will turn into, if they haven't already, uncouth violent barbarians without the "civilising" influence and monitoring of women. Wonder how that stacks up in the face of numerous YouTube videos of females (usually drunk) causing mayhem in city centres on weekends. Here in Ireland, in Dublin, we get a lot of "hen parties" around the Temple Bar area, and the behaviour of these females is jaw-droppingly loud, violent, abusive and not to put too fine a point on it, disgusting – urinating and vomiting in the street being a big problem. Hmmm, I simply cannot fathom why men would be "turned off" by that!

Really! Boys, lads – what ails ye at all? Don't ye know that there are wimmin out there ready and willing to rip your heart out, itching to use, abuse and reject you? Literally foaming at the mouth to squeeze every last penny out of you, give birth to your children then taunt you for 18 years by holding those children hostage, to ransom?

Lads, MGTOW is just mean, it's not playing the game – sorry – what did you say? The game is rigged? Nooooooooooooo! Really? Ah, well then, off ya go, have fun, and for goodness sakes lads – mind yerselves – them wimmin are very very sneaky.

Violet Paget on the “grotesque” worship of women (1895)

Peter Wright · 31 August 2022 · Archived copy · Original

The following excerpts on the subject of mediaeval love are from author Violet Paget’s landmark work Euphorion – Vol. II, 1895. Perhaps an early example of the fabled HoneyBadger, she concludes that chivalric love was a “grotesque” worship of women, a practice that has been bequeathed to the modern world. – PW

In what we call the Middle Ages there was invented, by the stress of circumstances, elaborated by half-conscious effort and bequeathed as an unalienable habit, a new manner of loving.

To describe mediaeval love is a difficult matter, and to describe it except in negations is next to impossibility. I conceive it to consist in a certain sentimental, romantic, idealistic attitude towards women, not by any means incompatible however with the grossest animalism; an attitude presupposing a complete moral, aesthetical, and social superiority on the part of the whole female sex, inspiring the very highest respect and admiration independently of the individual’s qualities; and reaching the point of actual worship, varying from the adoration of a queen by a courtier to the adoration of a shrine by a pilgrim, in the case of the one particular lady who happens to be the beloved; an attitude in the relations of the sexes which results in love becoming an indispensable part of a noble life, and the devoted attachment to one individual woman, a necessary requisite of a gentlemanly training.

Mediaeval love is not merely a passion, a desire, an affection, a habit; it is a perfect occupation. It absorbs, or is supposed to absorb, the Individual; it permeates his life like a religion. It is not one of the interests of life, or, rather, one of life’s phases; it is the whole of life, all other interests and actions either sinking into an unsingable region below it, or merely embroidering a variegated pattern upon its golden background.

Mediaeval love, therefore, never obtains its object, however much it may obtain the woman; for the object of mediaeval love, as of mediaeval religious mysticism, is not one particular act or series of acts, but is its own exercise, of which the various incidents of the drama between man and woman are merely so many results. It has not its definite stages, like the love of the men of classical Antiquity or the heroic time of the North: its stages of seeking, obtaining, cherishing, guarding; it is always at the same point, always in the same condition of half-religious, half-courtier-like adoration, whether it be triumphantly successful or sighingly despairing.

The man and the woman or rather, I should say, the knight and the lady, for mediaeval love is an aristocratic privilege, and the love of lower folk is not a theme for song the knight and the lady, therefore, seem always, however knit together by habit, nay, by inextricable meshes of guilt, somehow at the same distance from one another. Once they have seen and loved each other, their passion burns on always evenly, burns on (at least theoretically) to all eternity.

It seems almost as if the woman were a mere shrine, a mysterious receptacle of the ineffable, a grail cup, a consecrated wafer, but not the ineffable itself. For there is always in mediaeval love, however fleshly the incidents which it produces, a certain Platonic element; that is to say, a craving for, a pursuit of, something which is an abstraction; an abstraction impossible to define in its constant shifting and shimmering, and which seems at one moment a social standard, a religious ideal, or both, and which merges for ever in the dazzling, vague sheen of the Eternal Feminine.

Hence, one of the most distinctive features of mediaeval love, an extraordinary sameness of intonation, making it difficult to distinguish between the bona fide passion for which a man risks life and honour, and the mere conventional gallantry of the knight who sticks a lady’s glove on his helmet as a compliment to her rank; nay, between the impure adoration of an adulterous lamia like Yseult, and the mystical adoration of a glorified Mother of God; for both are women, both are ladies, and therefore the greatest poet of the early Middle Ages, Gottfried von Strassburg, sings them both with the same religious respect, and the same hysterical rapture.

This mediaeval love is furthermore a deliberately expected, sought-for, and received necessity in a man's life; it is not an accident, much less an incidental occurrence to be lightly taken or possibly avoided: it is absolutely indispensable to man's social training, to his moral and aesthetical self-improvement; it is part and parcel of manhood and knighthood… Frowendienst, "lady's service," is the name given by Ulrich von Liechtenstein, a mediaeval Quixote, outshining by far the mad Provencals Rudel and Vidal, to the memoirs very delightfully done into modern German by Ludwig Tieck; and "lady's service" is the highest occupation of knightly leisure, the subject of the immense bulk of mediaeval poetry.

"Lady's service" in deeds of arms and song, in constant praise and defence of the beloved, in heroic enterprise and madcap mummery, in submission and terror to the wondrous creature whom the humble servant, the lover, never calls by her sacred name, speaking of her in words unknown to Antiquity, domna, dame, frowe, madonna words of which the original sense has almost been forgotten, although there cleave to them even now ideas higher than those associated with the puella of the ancients, the wib of the heroic days lady, mistress the titles of the Mother of God, who is, after all, only the mystical Soul's Paramour of the mediaeval world.

"Lady's service" the almost technical word, expressing the position, half-serf-like, half-religious, the bonds of complete humility and never-ending faithfulness, the hopes of reward, the patience under displeasure, the pride in the livery of servitude, the utter absorption of the life of one individual in the life of another; which constitute in Provence, in France, in Germany, in England, in Italy, in the fabulous kingdoms of Arthur and Charlemagne, the strange new thing which I have named Mediaeval Love.

Has such a thing really existed? Are not these mediaeval poets leagued together in a huge conspiracy to deceive us? Is it possible that strong men have wept and fainted at a mere woman's name, like the Count of Nevers in "Flamenca," or that their mind has swooned away in months of reverie like that of Parzifal in Eschenbach's poem; that worldly wise and witty men have shipped off and died on sea for love of an unseen woman like Jaufre Rudel; or dressed in wolf's hide and lurked and fled before the huntsmen-like Peire Vidal; or mangled their face and cut off their finger, and, clothing themselves in rags more frightful than Nessus' robe, mixed in the untouchable band of lepers like Ulrich von Liechtenstein? Is it possible to believe that the insane enterprises of the Amadises, Lisvarts and Felixmartes of late mediaeval romance, that the behaviour of Don Quixote in the Sierra Morena, ever had any serious models in reality?

Nay, more difficult still to believe because the whole madness of individuals is more credible than the half-madness of the whole world is it possible to believe that, as the poems of innumerable trouvères and troubadours, minnesingers and Italian poets, as the legion of mediaeval romances of the cycles of Charlemagne, Arthur, and Amadis would have it, that during so long a period of time society could have been enthralled by this hysterical, visionary, artificial, incredible religion of mediaeval love?

It is at once too grotesque and too beautiful, too high and too low, to be credible; and our first impulse, on closing the catechisms and breviaries, the legendaries and hymn-books of this strange new creed, is to protest that the love poems must be allegories, the love romances solar myths, the Courts of Love historical bungles; that all this mediaeval world of love is a figment, a misinterpretation, a falsehood.

But if we seek more than a mere casual impression; if, instead of feeling sceptical over one or two fragments of evidence, we attempt to collect the largest possible number of facts together; if we read not one mediaeval love story, but twenty not half a dozen mediaeval love poems, but several scores; if we really investigate into the origin of the apparent myth, the case speedily alters. Little by little this which had been inconceivable becomes not merely intelligible, but inevitable; the myth becomes an historical phenomenon of the most obvious and necessary sort. Mediaeval love, which had seemed to us a poetic fiction, is turned into a reality; and a reality, alas, which is prosaic. Let us look at it.

Mediaeval love is first revealed in the sudden and almost simultaneous burst of song which, like the twitter and trill so dear to trouvères, troubadours, and minnesingers, fills the woods that yesterday were silent and dead, and greeted the earliest sunshine, the earliest faint green after the long winter numbness of the dark ages, after the boisterous

gales of the earliest Crusade. The French and Provencals sang first, the Germans later, the Sicilians last; but although we may say after deliberate analysis, such or such a form, or such or such a story, was known in this country before it appeared in that one, such imitation or suggestion was so rapid that with regard to the French, the Provencals, and the Germans at least, the impression is simultaneous; only the Sicilians beginning distinctly later, forerunners of the new love lyric, wholly different from that of trouvères, troubadours, and minnesingers, of the Italians of the latter thirteenth century… Such is the moment when we first hear the almost universal song of mediaeval love.

Source: Euphorion Being Studies of the Antique and the Mediaeval in the Renaissance – Vol. II

The Inner Elvis: The man in the new biopic

Andrew MacDonald · 1 September 2022 · Archived copy · Original

This isn't a movie review. It's my take on Elvis's man story as revealed in the new biopic which I watched this week.

Although Elvis' life played out on an epic scale, the story was quite the opposite, a difficult family entanglement that Elvis wasn't able to free himself from. It sheds light on how, beneath the glitz and glam, there's always a more personal story. We can live this story, or as I think happened for Elvis, it can live us.

Elvis was the star in the family. His father Vernon was weak and ineffectual and Mom didn't have eyes for him. She had eyes for Elvis. He was always the King. He wasn't free to be a kid protected by two adults. Rather he was conscripted as the confidante and rescuer of his mother and the rival of his father. It doesn't appear he ever outgrew that.

This isn't a story we're familiar with. So much so that most people have never heard of emotional incest, the name in the scanty literature for the situation in which a parent treats the child with the feelings and care owed a lover. Emotional incest is more associated with women, just as sexual incest is more associated with men.

In one scene in which the dynamic shows up Elvis, on the brink of mega-stardom, enters his mother's bedroom to find her crying; she's afraid of being left behind. Elvis takes her face in his hands, looks in her eyes and says she's his "bestest" and always will be. He hugs her from behind and their two faces look into the mirror together. In another scene that takes place not many years later, Mom has just died from alcohol abuse. We see Elvis is on the floor in her closet, tearfully smelling and holding on to her garments in his grief.

As we all do, Elvis first learned what love is from his parents and his case the important boundary between adult intimacy and childhood protection was breached. This transgression has serious repercussions. One may be born into it, for example when the child is used as a buffer to keep the spouse away.

Elvis was conscripted into a role as consort and couldn't get out. Much of the movie is Elvis eliciting extreme female adulation, unable to give it up even as his family and his health fall apart.

Elvis' effect on women is the key emotional – and physical – trope of the movie, and it's repeated again and again. You think he's been knocked out but, as we can see by the captivation of his audience, he triumphs again and again. The women love him and he loves them.

You can check out a video to get a taste.

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Men respond differently. Some young musicians want to emulate him; Hank Snow is shown to be a fuddy-duddy who can't compete. His manager Colonel Parker is the perpetrator in the movie – not the family situation. His nickname is "The Snowman" and we see him snowing the heck out of Elvis to feed his lust for money. Parker sets up Elvis' father Vernon the father with fake prestige and makes him a "useful idiot" in his scam.

So the movie shows *the results* of what happened to Elvis in all its lurid glory. It cares much less about the cause, or maybe about Elvis too. That's just not the point of the movie. And of course it wouldn't be the blockbuster it is if it *were* the point. The audience is invited to glory in the sexual display and to cheer for Elvis as he pulls the charisma out of his hat yet one more time. Such charisma itself may be related to a rampant sexual energy that doesn't know how to be contained.

When the father isn't respected or is perceived as an unworthy mate, the temptation for the mother to have the boy take the man's place is always there. It's easy, and there's little risk as we've little collective social awareness that the situation exists, let alone that, as I believe, it's very common. It looks loving and good when a young man adores his mother. "Awww" is a common reaction. The reality is that when the adult child boundary around intimate feelings aren't respected, the effects for the child – AND the mother, and the father, and the whole family are severe. This is

a relational problem, not an individual sin.

Men have a part in this too, a big one. We're co-responsible for maintaining the healthy connection and boundaries that is the family foundation. Women who aren't in a trusting relationship with a man when children come struggle to feel safe and secure themselves. This affects the children's secure attachment and the troubles continue.

Part of the setting for this is the widespread denigration of men and fathers that erupted in the 60s and took firm root in western culture. Respect between the sexes has degenerated since. It's a long way back and it will need men and women of goodwill to rebuild the trust.

Rape culture: is it a mold or a fungus?

J Galt · 2 September 2022 · Archived copy · Original

Let's extinguish the rape culture entirely. Who needs it and better yet who wants it? Not me, and I suspect you don't either. Let's start with our language and make this politically correct while we're at it. That often used French word "rape." No more grated French cheese. Screw them and their smelly products. We know what you French buggers are up to and it's time to put an end to it. Just say no to culture, French culture, and their quaint little bacterial culture. Enough is enough. Speaking of grater's the wife was doing a pretty good job last night, wonder if I can have her charged? Only in France, you say? *Tabernac!*

While we're at it, just like parsing words like manhole and changing them to anybody holes we need to take a serious look at "the rapists." Especially psycho the rapists. While I'm guessing the(rapy) is a subjective position it does, nevertheless, describe the fee schedule. How much more obvious than this can you get when it comes to rape? These people designate themselves as "the rapists." We need to get to the bottom of this. There will be no more massaging of anything; not your hamstring or your neurosis. This rape culture stops here and now.

By the way, that rapier wit has to go, it's pretty clear that most women can feel the penetrating humor and well, you just don't cuddle afterwards. Those penetrating romantic gazes? Guess what, that's right; rape, rape, rape, rape, rape. If there's no penetration then there is no rape, pretty simple stuff here. Wait, did I just use the word "stuff"? Doh!

By the way, regarding penetration, to all othose occupying academe forthwith any future studies or submissions shall limit their materials to compelling. Penetrating will no longer be tolerated and we haven't settled yet on whether we can tolerate compelling. You will be required to submit consent forms from all attendees. Bring a pen.

Christ on horseback – I feel better already, I think I might ask the wife tonight if she's in the mood for a little consent. I remember the last time I had consent. When she removed it, I couldn't remember if I was thrusting in or pulling out. Fuck it, I just turned myself in to the cops. Let them sort it out.

Of course it was a little embarrassing to admit that I might have raped my wife but I lost track. I was overwhelmed by my insensitivity and trying not to blow my consent prematurely. There has been many occasions that I just wanted to throw my wife down and consent her brains out; just really go to town, just consent her out of her mind. I love to watch her consent to a climax. Or is it climax to consent? Well you know what I mean. You don't know, per se, unless you consent to my consent to know she consented.

Last week the wife caught me consenting off in the shower, but hey, what could she say? I had consent, notarized. When I caught her with her vibrator I immediately asked to see her consent form. She was diagnosed by her "the rapist" as bi-polar. I didn't want to be charged as an accessory, especially since the vibrator was already occupying that role.

We tried this new sex game at home designed to cause maximum arousal. It's called blind consent, all the players are blindfolded and you have to guess who gave consent, the losers get 10-15 years. A little stiff but don't confuse this with arousal. I figured this was just an abbreviated version of divorce court.

I'm guessing that young couples may consider changing their marriage vows from "I do," to "I consent." This would be great for guys, if she doesn't, you can avoid divorce completely. I can just imagine how the women's magazines will be spinning this. "50 ways to make him think you consented." "How to get even with consent hounds by using disappearing ink." "How to put the consent back in your marriage," "Consent: a one way street with no exit and no entrance," "How to make him consent to child support without ever sleeping with him."

I am curious how this will affect the laws of search and seizure, given the fact that every male in prison custody is subjected to a body cavity search the stats for male rape should increase exponentially, unless, of course, they default to entrance through the nose or ear.

I can't imagine a man consenting to it or being made to. Is this a trick question, did these guys at the Federal Bureau of Idiots think this through or is there some law that will remove a man's right to withhold consent? If there is, it should be put on the table in plain view so men can use the same snake slither to ward off false allegations.

I would suppose that invasive medical procedures performed on children to establish sexual contact may no longer be legal. Oh wait, I guess the state just removes children from your custody and grants consent against your will. Maybe that's how they will get around raping men in jails – by assigning men in custody as wards of the state. Maybe men should consider a relationship with a woman only if she agrees that you are a custodial caregiver with all legal rights to exercise consent on her behalf. You may want to consider adding this to the small unreadable print on your coitus contracts.

I'm one of those people that although against rape have many questions regarding it. "Why" is the first, followed by a thousand others. I am much less tolerant not of what we believe to be rape by definition or the victimization of women. I'm less tolerant of the violence and the gender specific connotations that represent systemic violence towards men and boys. Rape to me is nothing less than coerced intimacy as a qualifier, across the board and gender neutral. I don't care if you're a cop trying to coerce a statement or a wife bitching about your menstrual cycle, or a feminist calling some man a homo because he shows no interest in you. You are trying to fuck someone for your own benefit, with no regard for the effects of your behavior.

The whole issue is backwards, we should be focused on the damage that occurs as a result of attempting a relationship. The path to pathology can be altered but not by the current laws. I think we all know both men and women that rape and its perception extends far beyond the legal definition. It is too often an exaggeration of the facts. Unfortunately feminists reside in the background shaking their pom-poms and cheering it on. I believe that there are too many officials willing to alter the facts to fit the charge, for no other reason than to justify funding or acquire brownie points, but more importantly to fit the fact that no other legal definitions exist. Unfortunately our behaviors are not as black and white as the laws that govern it.

The previous definition of rape was obviously penned by those polishing their dicks and believing they were polishing their brains. The new and improved version of rape is so myopic as to provide holes big enough to require consent to engage them. Are these assholes and acolytes of rape really getting paid for this shit or are they planning a new reality show?

I have no doubt that the larger portion of women or for that matter the public if asked to define rape are unable to limit their definition to what is understood to be the legal definition. I expect that law enforcement officials are no better. Rape in and of the perception of it immediately instills vile contempt for its occurrence, in all quarters. But that vile contempt rarely reflects the circumstance. It is quite likely that what feminists consider unreported rape may in fact be a lack of definition to accurately define the occurrence. Those who do not report may feel the definition of rape is too strong to address their experience. But the interest to explore the possibility does not exist.

We simply lack the language to define any occurrence of circumstance that may fit in between the actual definition of consent and the actual definition of rape. So we stretch those definitions to the detriment of both genders. If a man coerces a woman to have sex against her comfort to engage, the result is an exaggeration. If she consented to coercion she is a slut, if he admits to coercion he is a rapist. Both are an exaggeration of the facts. Where the outcome may have been more consistent with remorse for the occurrence, a lack of life skills and a need for counseling, we instead apply a prison sentence. We call this civilization but we don't include the laugh track in the background.

We pretend at politics of liberalism, portray a community consciousness of empowerment and administer totalitarian law enforcement. We know that our lives, experience and circumstances include shades of gray but we refuse to shape our laws to accommodate those experiences. Because we determine that consent and rape will reside at distant extremes with no alternate definitions, I believe every accusation should require the accuser to define rape in writing and both parties should submit to a lie detector. If the accuser fails the test she should be required to meet all expenses. That is to say if you put on a lousy performance the audience should be reimbursed.

My first experience with sex was unwanted; I was coerced by the girl that I dated. When I chose to break it off I was accused by her of transmitting a sexual infection. To the best of my knowledge a virgin cannot do that. I could only conclude that she infected me and I was left to submit to the humiliation of being tested by a female doctor, while four other women stood and watched the procedure. I have no doubt that to 99.9 % of the women who would read this paragraph the humor is compelling. Feminist rape accusers and MRA apologists reside at the extreme opposite ends of the issue, but for those that live their lives in the middle it's not hard to understand and recognize that when you attach humiliation and degradation to sex, you are doing damage, even if it is a fetish.

We simply have no laws to govern or protect men from sexual deviance or sexual abuse. We know the lasting effects are often psychological but men somehow don't meet the measurement for consideration. There are millions of men that suffer from the effects of sexual abuse and categorically defined as damaged goods, not worth the trouble. We lack the compassion to extend any protection or understanding of their experience and this same courtesy is extended to our boys.

As a man who can accept the ideal of equality I no longer have any sympathy, interest or concern for adult women that pretend, protest or parade their rape politics or their claims. I will adhere to 100% jury nullification on this issue and as far as I'm concerned rape culture is completely in the minds of women. It is an exaggeration of the law and does not serve to protect men in any way. Now we are equal.

Poetical perspective on gynocentrism

Mark Dent · 3 September 2022 · Archived copy · Original

BODY POSITIVITY

Everybody's beautiful

Sang Ray Stevens'

Back in my childhood days

And society today

Is attempting to echo

His positive uplifting message

-for women

And girls

Morbidly obese?

Chunky?

Tubby?

Pleasantly plump?

All gorgeous

All oozing feminine allure

Which any discerning male

Should see and appreciate

Oversized models grace

The covers of magazines

Pouting and posing

Proudly revelling in their rolls

Of excess femininity

And daring men

To say or do anything

Other than confess

Their attraction

And praise the exquisite

Perfection of their chubby charms

We are yet to see

Pot bellied

Fat arsed males

Adorn any magazines

And we certainly demand nothing

Of the women confronted

With such unsightly men

Other than to turn in disgust

And express their disdain

For the ugly, fat creeps

Who clearly take no pride

In their health or appearance

Boys understand very early

That should they present

A less than ideal physique

To the world

They will be rightly dismissed

Derided and denigrated

Girls bathe in an ocean

Of admiration and adulation

Whatever their form

And this explains

The plethora of pudgy

Females wandering our streets

And shopping malls

In clothing which

Deliberately displays their

Portly pudginess

Roly poly rotundity

With brash, impudent insolence

And nary a shred of shame

Or self-awareness

Every female is beautiful, Ray

BOBBY'S TESTICLES

Bobby Hill has testicular cancer

Bobby plays in the AFL

Hawk Peter Crimmins died

From the same cancer

Carlton skipper

Sam Docherty battled

This insidious disease

And returned to emotional

Triumphal scenes

Ben Cunnington is still fighting

And may never play again

And I wondered when

The AFLW ladies

Were planning their testicular cancer

Awareness round

And fundraising campaign

For this ubiquitous man killer

For are they not

The natural nurturers

The compassionate caring

Tender-hearted, empathetic

Generous gender?

Confusion and contradiction reign

For men relentlessly raise

Multiple millions in cold cash

For female specific cancers

Devote days to this cause

At the expense of their own

Health needs

Males happily wear pink

And dig deep for

their sickly sisters

at football and cricket matches

yet still

our society views

masculinity as toxic

teaches our boys and girls

about the oppressive nature

of men and boys

tells the ignorant and gullible

of male self interest

and dominance

their unjust subjugation

of the sweeter sex

and the obstacles they hurl

in their way

Yet reality lays the myths bare

For any who have eyes to see

And ears to hear

Sadly

There are too few willing

To look or listen

THE KMART CONUNDRUM

The students at Toorak Girls College

Are taught all about

Their oppression

By their committed competent

Compassionate teachers

They learn all about

The perils and pitfalls

They will encounter

Due to their genitalia

Financial inequity

Gender pay gaps

Dependence and insecurity

Glass ceilings

And boys' clubs

But how do these

Precious pearls of percipience

Maintain their hold

When the pupils pay

A visit to their local mall

Or shopping centre?

For what confronts

Their poisoned polluted brains?

Oceans of clothing, footwear

Make up, décor

All carefully prepared and presented

For their purchasing pleasure

By retailers who have but one ambition

To make a profit

Kmart stores rebuke

The feminist lies

Without a word spoken

Or argument raised

Who is their targeted demographic?

Whose eye and money

Is being tantalized and titillated?

Walk about the enormous store

And ponder the preponderance of products

Designed and displayed for women

Why?

Why would any retailer

Be s insane

As to woo a woman

Or girl?

For are they not

Financially impoverished?

Dollar deficient?

Dismally destitute?

Deliberately disadvantaged?

Do retailers wish to fail?

Do they not understand

That their marketed merchandise

Will simply sit unwanted?

Unused?

Do the girls have enough intelligence

And integrity

To push aside the deliberate disinformation

Force fed as their daily diet

And view it for the house of cards

It is?

Perhaps not

As they walk by

An endless array of shopfronts

Desperately desiring female attention

Does the penny drop?

Sadly, I think not

Independent thought

Seeing reality as opposed

To ideology

Is a lost art

So, they sit and have their nails painted

Toes pedicured

Faces washed and creams applied

Handbags slung

Bags stuffed with unneeded clothing

Another pair of superfluous shoes

And a “girl power” Tshirt

And converse over coffee and cake

Their oppression and struggles

Foremost in their confused

Ignorant minds

I hope, somewhat forlornly

Those responsible

For the creation of these generations

Of pampered, coddled and cosseted

Females

Will be called upon

To face the music

Pay the piper

Account for their sins

Before facing a just retribution

For their deliberate deception

And degenerate bigotry

MY MONEY MY CHOICE

A comedian nailed it

So succinctly

He silenced

The cackling, screeching females

With his coldy, clinical logic

Lured them into his trap

Like the deadliest trapdoor spider

Such that they never saw

The poisonous pincers

Preparing to snap

And crush the life from

their hapless, hollow argument

so devastatingly

they had to join in the uncertain laughter

of the now educated audience

My body my choice

They chant

And he says,

“Sure! I am with you girls!

Men have no right

To tell you what to do

With the baby you carry!”

Hear them scream

Their righteous approval?

And he stands silent

Letting them enjoy

Their pyrrhic victory

And then sets their humiliation

In motion

But

If we are going to accept

That men have no say

Over what a woman does

With *her* body

Then we must surely agree

That a woman or government

Should have no say

As to what a man should do

With *his* money!

Deeper masculine voices

Now cheer

Why can’t I have a paper abortion?

Why don’t I have the right

To say I want nothing to do with

The baby you carry

You want it?

You raise it and *you* pay for it!

More cheers

And embarrassed chuckles

From those who have been

Exposed as frauds and hypocrites

By a black comedian

With a microphone

ONLY WOMEN

Only women can have a preference

Yet another societal law

Perhaps unwritten

But indelibly imprinted

In our minds and hearts

And clearly understood

In the dating game

Women can boldly

State their preferences

Describe without apology

The type of man

Who makes their heart flutter

And their juices flow

He has to be tall

Must have a nice head of hair

Can't be too hairy (said with a shudder)

Must be in good shape

Have a well-paying job

No fatties allowed

No nerds or baldies

No short males need apply

All this and more

Can be stated

Without apology

Or the slightest sense

Of shame at this

Shallow judgement

Yet men are vilified

The very moment

They attempt to classify

The type of woman

Who stirs *their* loins

Fat phobic

Body shamer

Shallow chauvinist

Arrogant superficial player

Toxic

No magazine promotes

Short, bald, obese males

On their front cover

But obese women

Adorn billboards

And hairy armpits

And furry legs

Are thrust provocatively under

Our judgemental noses

Daring us to make

One negative comment

Or even display a momentary look of distaste

So they can explode in rage

And call out our disgusting sexism

And oppressive expectations

Which make slaves of all women

A fat gut exposed to

A gaggle of girls

Would draw forth

Gasps of revulsion

And demands for the bare flesh

To be covered

Before they vomit

Or accuse the slob

Of a sex crime

This is the simple truth

And it is indisputably

The way of the world

And still our whining witches

The frazzled females

Who obsess over body image

And self esteem

Would not consider

The brutal dismissal

Of fat ugly men

From their presence

To be anything other than

Appropriate and acceptable

Sensible and seemly

Justified

For in their eyes

Men are less than human

For no other world view

Could explain such

Callous, cruel and contradictory behaviour

HER BREASTS ADORNED

They were ubiquitous

Strode proudly

About the massive amphitheatre

No skulking in shadows

Or hang dog humility

Side by side they stood

With the men in khaki

We stood as one

In silent recognition

Of the courage and sacrifice

Of our brave soldiers

The bugle calls us to attention

Let us contemplate

The deeds of

Our dauntless

Selfless

Men and women

And I shudder inwardly

As I try to comprehend

What goes on in

The minds of the females

Wearing the uniform we honour

Tens of thousands of men

And boys

Have died fighting for this country

I love

Or been horrifically maimed

In mind and body

But men *and women*

Are acknowledged

Appreciated

Lionized

Applauded

Given equal standing

My God-females in uniform

Standing centre stage

As the last post

Echoes around the vast stadium

And I feel the fraudulence

They should be experiencing

The complete unworthiness

Of their situation

This day was never created

To honour tent assembly

Food distribution

Medical treatment

Of the impoverished or war torn

Populations

Long after the fighting is done

It was for those who walked

Unflinchingly

Into a hailstorm of shrapnel

And shells and felt the warm wet blood

Of their mates showering their own skin

It was for those

Who stood or sat

Upon the decaying flesh

Of their friends and foes

In deep dark trenches

Or saw their own feet rot

And smelt the putrid stench

Of their decomposed extremities

It was for those who returned home

A gibbering shell of what they once were

But…….there they are

Lipstick and eye rouge applied

A crucial preparation

For those who know

The camera lens

Will close in on their stoic

Pancaked faces

No bayonet thrusts

Or grenades were hurled

By the petite hands

Of the females

In uniform

Breasts adorned

With multi coloured badges

And medals

For what, is never specified

Or articulated

Luxuriating in this special day

Created to honour

Our fallen

Our maimed

Our men

Shame on you

Shame on all who

Play this sick transparent game

WHAT WILL YOU DO FOR WOMEN?

Every election which comes around

Be it state or federal

We hear this question

And the truly shocking aspect

Of this tradition

Is that it is *not* considered

To be truly shocking

Heads nod

And politicians' furrow

Their brows

And employ their well- practised look

Of deep concern

And adamant agreement

With the great importance

Of this question

In a world where half the population

Is never mentioned

Or the cause of a raised eyebrow

Let alone a furrowed one

We must ponder seriously

The health of a society

Which sees no wrong

In this endless obsession

With the well being

Of one half of the electorate

Those who are ignored

Those who are never mentioned

In heated cabinet discussions

Or planning for speeches and debates

Except when a villain is required

A group which can be vilified, demonized

And mocked without fear of consequences

is the perfect target

For they will never raise their voices in protest

Silent, disposable and too proud

Or ashamed

To speak out

And ask for a crumb

From the government their sweat

And taxes keep afloat

Fuck all of the bastards

The bigots and haters

Who have ignored

Kicked

Shat on

Demeaned

Demonized

Dehumanized

Devalued

Disdained

And deserted

Our men and boys

The historical role of gynocentrism in societal collapse

August Løvenskiolds & Peter Wright · 4 September 2022 · Archived copy · Original

MGTOW YouTube producer Turd Flinging Monkey (TFM) recently talked about his theory of how historical patriarchies (real ones, not the faux versions feminists are forever whining about) interact with gynocentrism to produce cycles of societal growth and collapse. The theory, referred to as the *traditionalism cycle*, has appeared in major civilizations. The traditionalism cycle goes something like this:

1. **Patriarchal traditionalism →**
2. **Gynocentric traditionalism →**
3. **Progressive gynocentrism →**
4. **Societal collapse →**
5. **Return to step 1 above.**

The "traditionalism theory" is both descriptive of observed historical patterns and makes falsifiable predictions about how wealthy societies will break down over time if they fail to control gynocentric resource demands.

The theory is a reasonable one; societies start with patriarchs (father-elders) as the controlling class, then move through traditional and progressive forms of gynocentrism before collapsing under their own weight – the inability of resource production to keep up with the unchecked demands of an increasingly indolent yet powerful populace. The theory says that gynocentrism escalates with the advent of abundance if abundance exists in a given culture.

What we appreciate about TFM's exposition of his theory is that he did some detailed historical research to back it up – something sorely lacking in the discussion of the roots of gynocentrism. Instead of real research we often see pull-it-out-of-your-ass histories or dismissive appeals to biology – "it's all in the genes."

The irony that "Turd Flinging Monkey" did NOT pull it out of his ass is not lost on us.

The pull-it-out-of-your-ass kind of history is based on half-guesses, ideology and assumptions with little to no evidence – except perhaps references to items like Lysistrata, a play; Helen of Troy, a myth; The "Rule of Thumb" law authorizing standards of domestic violence (which even feminists admit is a complete fabrication), religious tales, fairy tales, and other fantasy sources – i.e. to assume myths and fables mirror real life has marginal utility at best and is often times just crap: have you ever seen a centaur?

Surely the classical depictions of centaurs must have mirrored real creatures and behaviors or they wouldn't have mentioned it?! Any thinking person will recognize the problem; relying on ancient mythologies is akin to having future zoologists base the history of equine evolution on episodes of My Little Pony: Friendship is Magic.

Mythology's chief value is in metaphor: when the goddess Ishtar's love interest Gilgamesh spurns her, she threatens to unleash zombies unless her father punishes Gilgamesh for his impudence. The metaphors seem to boil out of this, the oldest of human stories:

- Women exercise covert, rather than overt, power.
- Spurned women will unleash their fury on the men who spurned them, as well as others.
- Fathers will side with angry, abusive daughters over innocent men.
- Women in power will give power to the dangerous and unproductive.
- Zombies are real!

Some of those metaphors are useful; some not so much.

The same goes for reductive biological explanations. Aside from the laziness of such approaches, the error in over-emphasizing biology is that biology is a product of environmental pressures that can, and do, change over time.

Where you see biology you will *always* see a facilitating environment shaping it. Changes in environmental conditions (like over-population and resource depletion) could eliminate the biological "need" for gynocentrism entirely – wombs lose value when reducing the population is the only viable survival option for a species.

Fortunately, TFM breaks with the catalogue of errors and is trying to keep his analysis fact-based and real.

With that said there are some major, unspoken nuances that should be added to the conversation. The first is that there are degrees of gynocentric culture in both its traditional and progressive forms. Gynocentric societies are not cookie-cutter one-size-fits-all. Like hurricane categories with wind strengths of one to five, gynocentric culture can be imagined in a similar way – as differing in reach and packing winds anywhere from dangerous to destructive to catastrophic.

Like hurricanes, which become more intense depending on a confluence of atmospheric pressure, temperature, humidity, and wind direction, likewise the intensity of a given gynocentric culture rests on multiple factors. TFM has named one of them in his video: *abundance*.

Abundance is a good start, one that, in isolation from other factors, can definitely lead to a (lets call it) 'category one' gynocentric culture. But as we add more contributing factors the gynocentrism gets more pervasive and more destructive – factors like

- male to female population ratio,
- aristocratic conventions influencing the masses,
- communication technologies,
- reproductive technologies,
- military campaigns,
- foreign threats,
- the strength and structure of cultural narratives perpetuating the sentiment,
- and so on.

As these and many other factors converge the strength of gynocentric culture grows potentially up to a 'category five' such as was born in the Middle Ages with the mother of all gynocentric cultures that has spanned over 800 yrs and been exported from Europe to the rest of the world.

Ours.

We don't intend to give an exhaustive reply here but will end with a general comment about our present culture. At this point the gynocentric culture birthed in medieval Europe is unprecedented in the long path of history – it was only there, and then, that the combination of romantic chivalry and courtly love was born, along with a bunch of other contributing factors that made *this* gynocentric revolution the mother of them all. But there's no doubt there have occurred smaller, less intense manifestations of gynocentric culture throughout history along the lines TFM suggests.

Recognizing gynocentrism and how it hurts men, families and society is critical to the process of limiting and perhaps undoing the toll that it takes on everyone.

A version of this essay first appeared on gynocentrism.com.

ICMI 21 Presentation by Robert Brockway. “Feminist Lies, Bad History and The Truth”

A Voice For Men Videos · 5 September 2022 · Archived copy · Original

Every Girl’s Brain On A First Date

A Voice For Men Videos · 6 September 2022 · Archived copy · Original

The Red Pill Raw Files – Are Women More Discriminated Against? – Karen Straughan

A Voice For Men Videos · 7 September 2022 · Archived copy · Original

1 in 4 women admit to violence in relationships

A Voice For Men Videos · 8 September 2022 · Archived copy · Original

Tom Golden with a stellar breakdown of how research results are narrowed and skewed to achieve an ideologically favorable outcome, particular for media consumption.

It’s not about the nail

A Voice For Men Videos · 10 September 2022 · Archived copy · Original

Gamma Bias In The Maintenance of Gynocentrism

Peter Wright · 11 September 2022 · Archived copy · Original

Gamma bias refers to a cognitive gender bias theory developed by Seager & Barry (2019).[1]

Gamma bias refers to the operation of two concurrent biases: alpha bias (exaggerating or magnifying gender differences) and beta bias (ignoring or minimizing gender differences). Gamma bias occurs when one gender difference is minimized while simultaneously another is magnified, resulting in a doubling of cognitive distortion.[2]

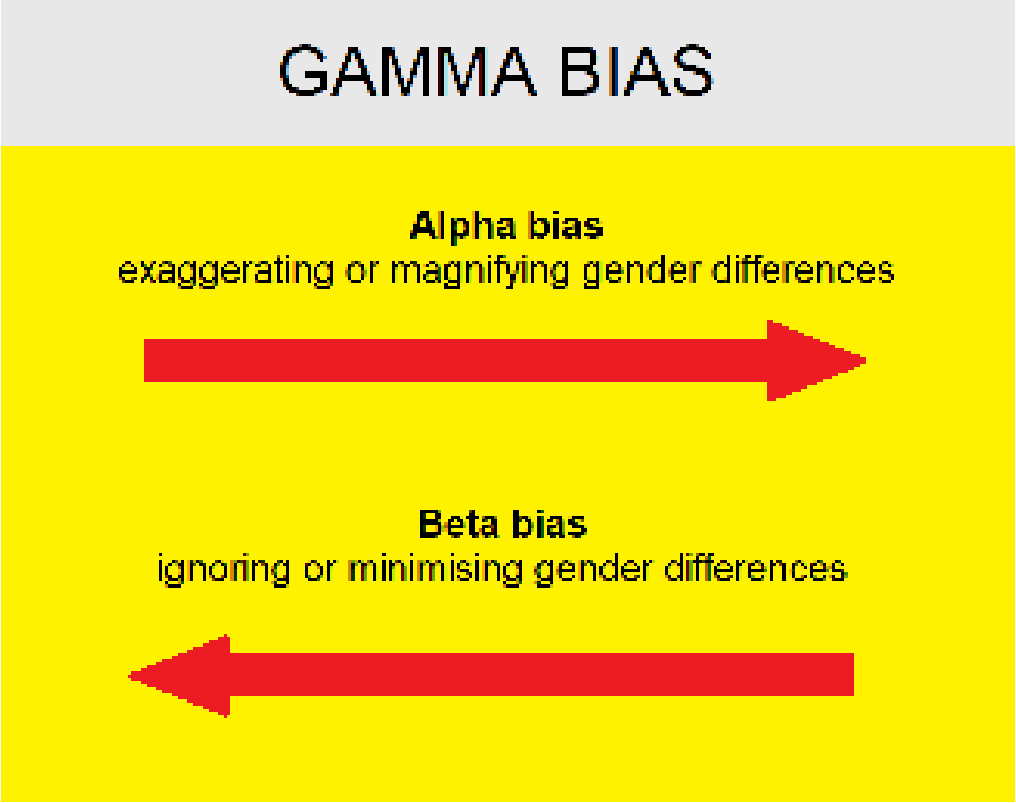

Gamma bias

Seager & Barry state that gamma bias works by magnifying women's issues and achievements and minimizing men's issues and achievements. Alternatively, the dynamic is reversed and employed to minimize negative female traits and behaviors, while magnifying or exaggerating negative male traits or behaviors.

Theories on the purpose of gamma bias

Hypotheses regarding the growth of gamma bias and the disfavoring of males include evolutionary pressures for males to protect and provide for women which involves a reluctance to view men as vulnerable, or alternatively the sociological explanation of 'ingroup' and 'outgroup' bias which may have developed around men and women in the form of social conventions.[1]

A further explanation is provided by gynocentrism theory[3] which posits an increase of narcissism among women in the context of heterosexual relationships and exchanges, demonstrating what Robert Millman has called 'acquired situational narcissism.'[4] Gamma bias is used to support this dynamic and ensure that women are beneficiaries of narcissistic reassurance. This theory further assumes that gamma bias can be witnessed in most 'narcissist to non-narcissist' relationships.

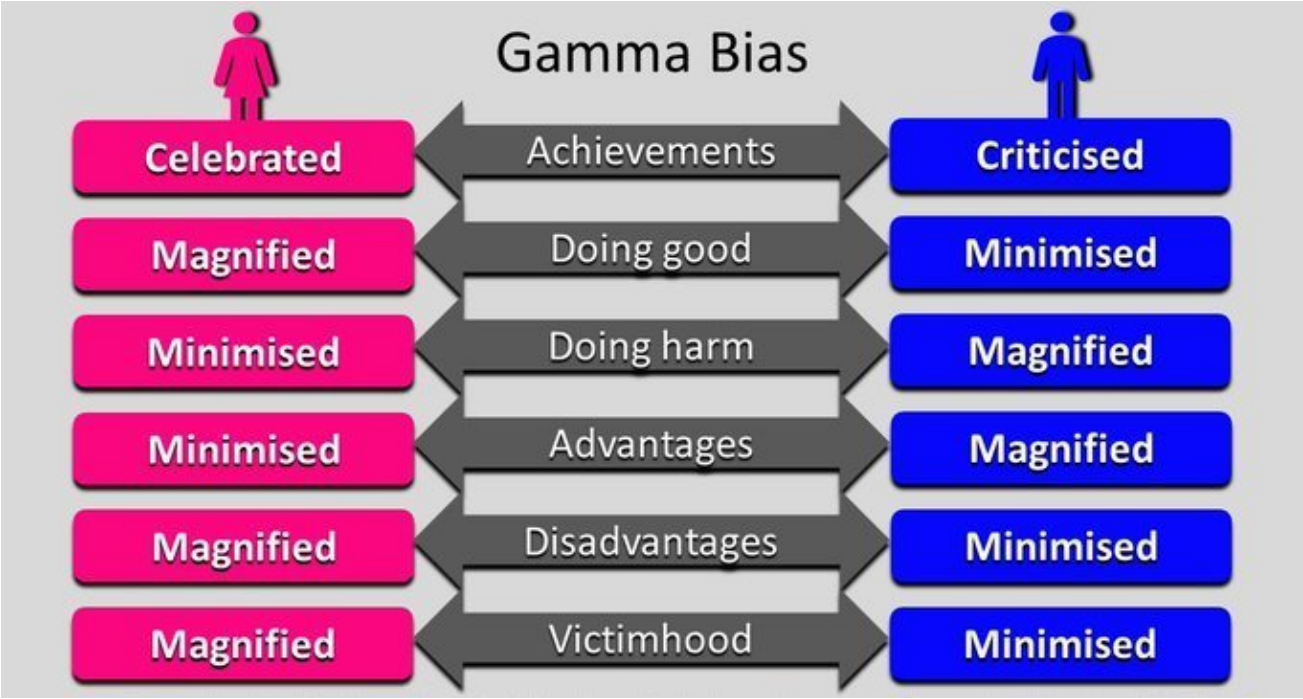

Examples of gamma bias

References:

[1] Seager, M., Barry, J.A. (2019). Cognitive Distortion in Thinking About Gender Issues: Gamma Bias and the Gender Distortion Matrix. In: Barry, J., Kingerlee, R., Seager, M., Sullivan, L. (eds) The Palgrave Handbook of Male Psychology and Mental Health. Palgrave Macmillan
[2] John Barry & Martin Seager, Can we discuss gender issues rationally? Yes, if we can stop gamma bias
[3] Wright, Peter. "Gynocentrism As A Narcissistic Pathology." New Male Studies 9, no. 1 (2020).
[4] Can Narcissism Be Acquired? (subheading pp.43-44). in Plante, T. G. (Ed.). (2006). *Mental disorders of the new millennium* (Vols. 1-3). Greenwood Publishing Group.

Further reading:

- Gynocentrism defined
- Gynosympathy
- Women-are-wonderful effect
- Gynomyopia
- Confirmation bias
- Schema bias

Happy 125th Anniversary, Ladies Day Riot

Doug Mortimer · 13 September 2022 · Archived copy · Original

Marketing baseball to females is nothing new. It is almost as old as professional baseball itself. The New York Gothams (later the Giants) had a Ladies Day in 1883. It offered free admission to ladies in the hopes of hooking them on the game. Then they would presumably come back as paying customers. Sounds like a plan. What could go wrong? The Washington Senators found out when they scheduled a Ladies Day for Monday, September 13, 1897 at Boundary Field in the nation's capital.

On that day the Cincinnati Red Stockings were in town to take on the Senators. There was little at stake as the Red Stockings were in fourth place with a 66-49-2 record, while the Senators were in sixth place with a 54-62-3 record. (In 1897 major league ball was comprised of 12 National League teams; the American League was not founded till 1901). It was late in the season and neither team was in the pennant race. September 13 was the penultimate home game of the season for the Senators, so why not let the ladies in free? As an added inducement, the Senators' starting pitcher was a renowned ladies man. At a time when the team's per-game average attendance was 2,221, an estimated 1,000 ladies turned out.

Then as now, some players were more popular than others. On the Senators, the most popular player was 23-year-old pitcher George Barclay Mercer, popularly known as Winnie or Win because he was a winner. The year before he had fashioned a 25-18 record. He had kept up the good work in 1897, when he would go on to start 43 games and win 21 of them. His Achilles heel that season, however, was control. He walked 104 batters and notched 28 hit batsmen.

In days of old as well as today, players acquire reputations. For example, it was widely known that eagle-eye Ted Williams never swung at a pitch outside the strike zone. It was more than a legend, as he led the American League in walks eight times. Consequently, umpires gave him the benefit of the doubt on close pitches. So it is certainly possible that Win Mercer's reputation for wildness affected umpires' perceptions – consciously or otherwise – of marginal pitches.

On September 13 Mercer was apparently having a decent outing until the fifth inning when he got into a heated argument with umpire Bill Carpenter and was thrown out of the game. As is usually the case in these situations, it was probably not one ball/strike call but a number of them that precipitated the fracas. Given the limited number of umpires (in 1897 there was only one per game), the chances of a pitcher encountering the same umpire during a season were much higher. A running feud could easily be drawn out over the season, or even from one season to the next.

However long the duration of Mercer's feud with Carpenter, his fate was sealed when he took out a pair of glasses and offered them to Carpenter. When Carpenter refused, Mercer tried to put them on him. Mercer had clearly crossed the line so it was no surprise that he was tossed.

If Carpenter had thrown out any other pitcher in the league, that would have been the end of it. In this case, however, there were repercussions because of Mercer's matinee idol status among D.C. distaff baseball fans. Then as now, female sports fans were much like teenage girls and boy bands. Ostensibly a fan of the band/team, every female had her fave singer/player. In the nation's capital in 1897, Win Mercer was definitely the ladies' choice.

After Mercer left the game, female fans hollered and screamed at Carpenter. A controversial call in the seventh inning didn't help matters any. At the conclusion of the game (2-1 in favor of the Reds), the male fans began to exit the ballpark. The ladies, however, had other ideas.

As Carpenter approached the grandstand to exit the field, he was beset by hordes of females who pushed him to the ground, ripped his clothing and assaulted him with parasols and fists. Amusingly, one newspaper account related, "The umpire was too manly to turn upon the women." Luckily, some players came to his assistance and escorted him to the clubhouse. Eventually, he was disguised and smuggled out of the park.

The female fury was not spent, however. Armed with bricks, they smashed windows and doors. They also ripped out seats and tore loose railings. With no umpire to absorb the blows of their parasols, they turned on ushers. The police intervened and restored order but there is no account of any arrests. Thus endeth all peaceful protests.

Despite the 1897 riot, Ladies Day did not disappear from baseball. The promotion, however, has been null and void since 1973 when the New York Human Rights Commission ruled that Ladies Day was reverse discrimination, and free or discounted admission to femme fans at New York ballparks was taboo. Other teams took the hint and ended the promotions In subsequent years it was not unusual for giveaways to discriminate (*i.e.*, some free stuff for men, some for women) but that too has gone away. (Curiously, age discrimination is still kosher, as some giveaways are earmarked for 13-and-under.)

Absent Ladies Day is it possible we shall ever have a collective female hissy fit at a major league game today? Well, remember that old standard, "Take Me Out to the Ball Game"? What people sing during the seventh inning stretch is just the chorus of the song. It's actually about a young lady asking her beau to take her out to see her hometown heroes.

The song opens:

> Katie Casey was baseball mad,
>
> Had the fever and had it bad.

In the second verse:

> Katie Casey saw all the games,
>
> Knew all the players by their first names.
>
> Told the umpire he was wrong,
>
> All along, good and strong.

Katie Casey was alive and well in 1897; she was alive and well in 1908 when "Take Me Out to the Ball Game" was written; and she is alive and well today. Of course, today she is more likely to be obese and have blue hair. I doubt that she still carries a parasol. Her language is likely saltier.

Win Mercer, however, was something of a flash in the pan. On January 12, 1903, he checked into the Occidental Hotel in San Francisco and asphyxiated himself with gas transferred via tube from an outlet in his room. Theories varied as to his motive. One was unpayable gambling debts; another was an intractable pulmonary problem. A third theory was woman trouble.

Always an occupational hazard for a ladies' man.

The Red Pill Raw Files – Is Male Disposability the Fault of Patriarchy? – Dr. Warren Farrell & Paul Elam

A Voice For Men Videos · 14 September 2022 · Archived copy · Original

Why Modern Movies Suck – They Hate Their Own Fans

A Voice For Men Videos · 14 September 2022 · Archived copy · Original

Critics Tell Young Men that Their Penises are NOT Golden (But They Are!)

Janice Fiamengo · 15 September 2022 · Archived copy · Original

It's back-to-school time, and we can expect more complaints about how the lack of young men at college today is victimizing young women.

We've been told for years that the future is female, that everyone benefits from female leadership and everything improves when women take charge.

Any man on a college campus who has ever objected to the plethora of special university programs and women-only scholarships and pro-woman propaganda was told he had a problem with gender *equality*.

But now it turns out that some women themselves are not entirely happy with the deal feminists engineered for them, which sees them outnumbering men at close to 3-2 at most English-speaking universities, and thousands of words have already been devoted to the idea that college women deserve a more satisfactory *dating experience*.

According to Monica Greep in an article from last fall for the *Daily Mail*, "How Golden Penis Syndrome is ruining dating for university women," the "deficit of male students" at college "means men develop inflated egos and become Casanovas who cheat—despite a lack of social and sexual skills."

The formulation reminds me of an old Woody Allen joke from his movie *Annie Hall.* In my updated version, two women are discussing college dating: "The guys are awful, egotistical schmucks who think they're really great," says one. "I know," says the other, "And there are so *few* of them!"

If these men are so lacking in "social and sexual skills," as the article tut tuts, then why are the women upset that there are not *more* of them? If the women don't want guys who are Casanovas, they don't have to date them. But admitting that women have any role in creating the hookup culture being decried is impossible for most commentators today; the fault must always be found in the men. There is even a "relationship therapist" quoted in the article who tells us that Golden Penis Syndrome "speaks of the delusional belief that you are unusually and uniquely gifted as a man."

Really? Did any of these analysts interview any young men who actually said that about themselves, or is this a case of women projecting onto men their own self-delusions, angry because the men have failed to respond to them as they, the women, would prefer?

As has become typical of pronouncements about men and women, the article blames men for being in the minority at college: at some institutions, they make up only 25% of the student body (see Mark Perry's charts, for example here, showing the decades-long gender asymmetries; and see his proof that women outnumber men in STEM fields too). The shortage apparently causes men "to see themselves as a prize to be won by female suitors."

What articles such as this one won't admit is that these guys *are* "prizes to be won," and increasingly so in light of the reported imbalance.

.

It is well known that college-educated men who marry are, on average, likely to work the longest hours, seek promotion most aggressively, and become high earners focused on supporting their wives and families (even post-divorce, as too often happens). A woman who is fortunate enough to marry a man like this stands to secure a materially better life, often at her husband's expense of health and leisure, than she would have had if she had depended solely on her own earning power and work ethic (women are famously more interested in "work-life balance" than men are). Now with these men in the minority, women are having to compete for the men's attention, and we're supposed to feel sorry for them.

Of course the alleged problem has an *obvious* solution: the women could date and marry non-university-educated men. Why won't they? The article mentions this somewhat embarrassing reality in gender-neutral terms by noting that "At the same time [that] university sex ratios have been skewing female, there's been a simultaneous increase in what academics call 'assortative mating.'" The article explains, "That's a fancy way of saying that college grads only want to date and marry other grads."

Wrong.

It's not *male* college grads who won't marry anyone other than a female college grad. As a 2019 study confirmed, it is almost exclusively *women* who insist on the need for their mates to earn more. In a sane age genuinely committed to "gender equality," we might criticize women for their stereotypical behavior, for perceiving men as "success objects." But we never criticize women for acting out of self-interest.

Only men are criticized for that, as well as for uncouth dating behaviors that everyone knows women also engage in when circumstances favor them: playing the field, cheating, "ghosting," and so on. Being picky, demanding, and often downright rude are all recognized as a woman's prerogative because women ARE seen as inherently valuable.

The whole point of the article is to make clear to men that they are not to trade on *their* value when they're in demand. They're supposed to be grateful to be desired at all, and to believe that *they* are the lucky ones. Ultimately, they're supposed to happily sacrifice themselves on the marital altar with a woman who will enjoy the fruits of their labor.

For years now, some men have been deciding that it's not worth it. As the law now stands in most of the English-speaking world (see Stephen Baskerville's excellent *Taken Into Custody*), a man can literally work himself into an early grave to provide for his family; and his wife can clear out—in the process taking most of his resources and his

children—merely because she tires of him. By law, he'll have to continue paying her some significant portion of his hard-earned assets long after she has stopped providing him with any of the comforts of marital domesticity, if she ever did.

I'm far from the first person to point out that this is not good for men as well as for society as a whole, especially for the children who become the collateral damage. It's long past time we started discussing these issues realistically instead of expecting that men won't notice how the superstructure designed to create female satisfaction and security rests on their sacrifices—and also on their dehumanization in countless articles like this one.

The situation described in the article is a serious one despite the foolishness of the writer's perspective. Our societies are telling women two contradictory things: that they can and should take men's college spots, jobs, and status (and call that "equality"), and still expect to marry a high-status man who will provide for them lavishly and give them the option, if they want it, to work part-time or not at all.

The problem of declining male success has been evident for decades, but even the whistleblowers have been afraid to address it honestly. Christina Hoff Sommers published *The War Against Boys* (still a must-read) more than twenty years ago, showing how boys and young men were being discriminated against across the entire school system by mostly female teachers with anti-male convictions. She had to change the subtitle of the book, obviously under pressure from feminists, from "How Misguided *Feminism* is Harming our Young Men" to "How Misguided *Policies* are Harming our Young Men." Even when feminism is directly responsible for a problem, it can never be named as such.

Universities have become so anti-male in their policies and teaching, not least in their sexual assault policies (see, for example, KC Johnson and Stuart Taylor's definitive *The Campus Rape Frenzy*), that some men have made the decision to stay away, especially from university programs in the Humanities and Social Sciences, where the anti-male slant is unavoidable. Even in the tiny number of programs where young men are still relatively well represented, the feminist war continues. There is actually a worldwide international day commemorating governments' stated goal to promote women in the few remaining higher education fields and professions in which women do not already *outnumber* men.

A large-scale study by two MIT researchers entitled Wayward Sons: The Emerging Gender Gap in Labor Markets and Education found that the trend has been building for decades, and they explain its circular nature. Low-income men lack the economic potential to attract and support a mate, but they are still likely to father children with women who choose to raise their children alone, an arrangement that contributes to child poverty, fatherlessness, and all the problems that come in their wake.

Sadly, male children born into single female parent households "appear to fare particularly poorly" suffering impaired health, delinquency, early school leaving, addiction, depression, and higher probability of incarceration. "Thus the poor economic prospects of less-educated males," the study authors summarize, "may create differentially large disadvantages for their sons, potentially reinforcing the development of the gender gap in the next generation." We can expect that even fewer young men will go to university in the future, and fewer women will find high-earning men to date and marry.

And now this predictable outcome is presented as the fault of the minority of young university men who are recognizing the short-term benefits of their scarcity.

The article throws around the grotesquely insulting and mocking phrase *Golden Penis Syndrome*, telling us at length how badly behaved some men are in these situations—with abundant anecdotes based on women's (subject and unverifiable) tales of neglect and rudeness while berating men for thinking THEY are special. Your penises are not golden, is the implied smear throughout.

What really seems to bother the experts is that the women's discontent shows that these men may actually be *platinum*.

The author of a book about dating designed to help women stay “in charge” recounts how at universities where men outnumber women, the guys make special Valentine’s cards for their female peers, and wake up early on Valentine’s Day to make pancakes for them. What are the young women doing for the guys at colleges where the female sex is over-represented? We know the answer: not much except complaining about poor treatment to anyone who’ll listen.

We can keep on blaming men for making decisions in their own short-term best interests, and we can keep on telling them that they should be grateful for any female attention at all, even while they’re pushed out of college and high-status jobs by gender equity policies, affirmative action hiring, and a maniacally woman-favoring culture.

Maybe instead it’s time to have a frank conversation about what men want and need, and why happy men are important in a well-functioning society.

Divorcing a King – Eleanor of Aquitaine #1 – Extra History

A Voice For Men Videos · 16 September 2022 · Archived copy · Original

This entertaining video, perhaps inadvertently, shows how wrong the feminist historical narrative is. Points to watch out for:

- Eleanor's father left his lands to her
- Eleanor had a good education and spoke Latin
- King Louis went out of his way to please his wife Eleanor
- Eleanor wasn't afraid to speak her mind
- Eleanor clashed with senior church officials
- Eleanor was able to influence her husband the King
- Eleanor led her own troops on crusade
- Eleanor sought an annulment to her marriage and later received a divorce
- Eleanor retained her own lands and titles after the divorce

Toward a 'Gender Transition Movement' (GTM)

A Voice for Men · 16 September 2022 · Archived copy · Original

The following is a Wiki4Men entry describing Warren Farrell's proposed 'Gender Transition Movement.'

* * *

Warren Farrell, author of The Myth of Male Power, advocates a "gender transition movement" which refers to more role-sharing among men and women than has traditionally been the case. Farrell proposes, for example, that women may wish to contribute more labor and more income so that "neither sex is expected to pay more than half the income,"[1] and men may wish to spend more time with family so that "both sexes raise the children." [2,3]

Farrell states, "Taking what had worked for most women traditionally and seeing it as a plot against them led us to see men as "owing" women. This created Stage II entitlement: women being entitled to compensation for past oppression. This prevented us from seeing the need to make a transition from Stage I to Stage II together : the need not for a women's movement or a men's movement, but for a gender transition movement." [4]

He further states, "A gender transition movement will be the longest of all movements because it is not proposing merely to integrate blacks or Latinos into a system that already exists; rather, it is proposing an evolutionary shift in the system itself—an end to "woman-the-protected" and "man-the-protector."[5]

Farrell breaks down his proposed gender transition movement into stages of a grand historical process, which can be described as follows:

- 1. Historically men and women adhered to strict gender roles for the sake of survival.
- 2. Women chose to "liberate" themselves from that role to gain more freedom.
- 3. Men have responded women's "liberation" by proposing they too might be liberated from some traditional gender roles.
- 4. Ideally this unfolding process can culminate in a gender liberation movement for both sexes.[6]

References:

1. The Myth of Male Power
2. The Myth of Male Power
3. Warren Farrell, Toward A Gender Transition Movement, in Does Feminism Discriminate Against Men?
4. The Myth of Male Power
5. Warren Farrell, Toward A Gender Transition Movement, in Does Feminism Discriminate Against Men?
6. The Myth of Male Power

Women Viewing Men as Dogs

Peter Wright · 17 September 2022 · Archived copy · Original

The following book titles are all aimed at female readers and were collected from a cursory glance at Amazon. This sample is nowhere near the entirety of those available in this, er, genre – but they are sufficient to paint a picture of how millions of women around the world apparently view relationships with men as experiments in animal behaviorism and manipulation strategies, with the aim of controlling men.

The tables of contents reveal the books as patently disrespectful toward men, misandric and certainly repulsive for any self-respecting male. But for the adventurous reader who would like to look more closely at the content, each of the titles are searchable at Amazon.com.

What men do: Eratosthenes

A Voice For Men Videos · 18 September 2022 · Archived copy · Original

This is the first of a new series of videos 'What Men Do' in which we'll show some of the extraordinary accomplishments of men today and in the past. –Ed

The Founding Queen of Gynocentrism

A Voice For Men Videos · 19 September 2022 · Archived copy · Original

Eleanor of Aquitaine and her daughter Marie directed poets and novelists to record their ideas of what a gynocentric society would look like, including behaviours of romantic chivalry and female superiority. Their engineering of a new gynocentric culture was so wildly successful that over the intervening 800 years it has grown to become the dominant global trope, with romantic novels now outgrossing all of the world's holy books combined.

How to Train a Woman Like a Dog

A Voice For Men Videos · 19 September 2022 · Archived copy · Original

Women routinely view men as animals in need of training, taming, controlling and crafting into something benefitting women (see example book titles below). In this video Paul Elam talks about men and women who don't actually need "training" because they already have worthwhile values. *-Eds.*

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For the love of women

A Voice For Men Videos · 20 September 2022 · Archived copy · Original

The Last Thing a Pro-Liberty Conference Needs is a Feminist Panel: My Unsolicited Advice to Students For Liberty

Janice Fiamengo · 21 September 2022 · Archived copy · Original

My heart sank yesterday morning when I received an email from Joshua Eakle, Director of Marketing for Students For Liberty, which hosts LibertyCon, "the largest international pro-liberty gathering in the world," which will be meeting in Miami this October for the first time since Covid-19.

Eakle reports that many in the liberty movement regard feminism as the enemy of freedom, and that three panelists will be decrying this allegedly "toxic attitude" and making the case that feminism has a proud pro-liberty history. One of these women, Jo Jorgenson, was even the Libertarian Party's Presidential Candidate in the American election of 2020.

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"Iconic feminists such as Mary Wollstonecraft and Harriet Taylor Mill were known supporters of individualism and classical liberalism. That tradition is still alive and well in modern feminist discourse."

I won't be able to attend the conference, so perhaps this is none of my business. But it's deeply frustrating to see outright lies being peddled as "known" truths, and it's saddening to contemplate the damage that will be done to the liberty movement if feminists are allowed to dictate its terms while (so predictably) accusing non-feminists of being "toxic."

Let's start with the factual errors in Mr. Eakle's email.

Though she may have defined herself as an individualist, **Mary Wollstonecraft** (1759-1797) was not a classical liberal. She was a Romantic, a sexual dissident, and an admirer of Jean-Jacques Rousseau. Wollstonecraft's utopianism led her to rejoice in the French Revolution as the realization of her most fervent ideals. After publishing an angry denunciation of Edmund Burke's anti-revolutionary *Reflections on the Revolution in France*, she travelled to Paris in late 1792 to see for herself how society and human nature were being radically transformed.

Despite her dismay at the mass executions that followed her arrival, with blood literally running in the streets, she remained positive about the Revolution, defending its ideals for English readers in her *An Historical and Moral View of the French Revolution*, published in 1794. The 1792 essay for which she has become famous, *A Vindication of the Rights of Woman*, though often praised for its alleged defence of equality, is a philosophically incoherent and passionately anti-male tract written to promote the worst possible interpretation of all male actions, including their protection of women, and to exempt women from moral responsibility on account of their claimed powerlessness. Fascinating as a personality, Wollstonecraft cannot possibly be recruited as a libertarian champion.

Harriet Taylor Mill (1807-1858), now mainly known for her years-long affair with John Stuart Mill, whom she married upon the death of her husband, was a radical feminist whom Charlotte Bronte described, after reading her essay on female enfranchisement, as "a woman who longed for power and had never felt affection" (qtd in Reeves, *John Stuart Mill: Victorian Firebrand*, p. 272). Far from supporting individual liberty, Taylor Mill was an enthusiastic advocate of socialism, which was extremely popular with intellectuals then and now.

She encouraged Mill to rethink his principled support for free enterprise in favor of state ownership of land, the abolition of inheritance, and far-reaching redistribution of wealth (see Reeves, pp. 221-230). With Taylor Mill acting as his advisor, Mill revised the third edition of *Principles of Political Economy* to include a chapter on the "Futurity of the Labouring Classes" that predicted a transition to a more cooperative, socialistic future. Mill was concerned about the implications of socialism for personal freedom, but Taylor Mill was not.

Feminism as a collectivist movement has from its beginnings had close ties to socialism and Communism. Many of

the most influential feminists of the twentieth century, including Simone De Beauvoir, Betty Friedan, Gloria Steinem, and Kate Millett, declared their Marxist ideological commitments. It's true that self-identified feminists such as Christina Hoff Sommers and Camille Paglia have defended liberty, but their unorthodox ideas, and those of other individualist feminists, are not and have never been anywhere near the feminist mainstream.

One of the primary strategies of feminism is the use of (ever-expanding) state power and international governing agencies such as the United Nations to restrict liberty in the name of forced equality, including through massively burdensome regulations on private businesses and public corporations. To further women's so-called liberation, feminism seeks ever-more punitive limitations on private conduct and speech, and has successfully eroded the fundamentals of a free society, specifically equality before the law and the presumption of innocence. In the past thirty years, feminism has consistently reinterpreted speech as hate, claiming that free expression constitutes a threat to women.

Because it is based on resentment caused by the conviction that the history of humanity has been a history of men oppressing women, feminism almost inevitably produces in its adherents a victim mentality, a belief that one has been wronged, a nursing of memories of harm, and an outraged certainty that most men are misogynists or benefit from misogyny. Feminism makes it extremely difficult for its supporters to feel empathy for men or to care about their freedoms, which are often reinterpreted as privileges.

Because feminism promotes the belief that the achievement of political and legal equality is not enough to counter centuries of myths and prejudices about women (as Beauvoir argued in *The Second Sex*), feminism almost always includes demands for special pro-female measures and anti-male initiatives to aid women's alleged advancement, as well as a hyper-vigilance about *micro-aggressions*, the niggling remnants of woman-hatred. Feminists tend to define as "toxic" any disagreement with feminism, making free debate difficult.

Angry and paranoid, self-righteous and aggrieved, feminists make dangerous colleagues who are all too ready to misinterpret harmless jokes or gestures, comments or omissions as sexist put-downs. If Students For Liberty is willing to make feminism part of its platform, it will inevitably find itself embroiled in controversies about its failure to promote women adequately, its lack of diversity or female leadership, and its alleged "chilly climate." It will be told that it has reneged on its duty to uphold women's freedom. It will be told that certain types of arguments and advocacy in the organization make women feel *unsafe*. Complaints of sexual harassment and misconduct will proliferate, especially against men who fail to apologize for their alleged privilege.

I hope conference participants will vigorously contest the panel's claim that feminism is a movement for liberty. Their defense of feminism will undoubtedly be as hollow as their descriptions of Wollstonecraft and Taylor Mill. If Students For Liberty can't be non-feminist, it will soon cease to be pro-liberty.

* * *

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Girl advising men on how to deal with women: A rebuttal

A Voice For Men Videos · 22 September 2022 · Archived copy · Original

Women love giving men advice on how to please women. Increasingly, young men are being blunt and giving advice back.

This gets funnier as it goes:

You might want to check out MaximBady.

How a limp dick can save the world

Alison Tieman (Typhonblue) · 22 September 2022 · Archived copy · Original

This article was first read on-air on AVfM Radio, by TyphonBlue. This is a revised and updated version of that on-air article: ***How a limp dick can save the world, the full-length, uncut edition.****–Ed*

Have you ever wondered why society expects men to maintain an ever-ready erection, a simple on/off sexual expression, while shaming them for 'only thinking about one thing?' This doublethink makes no sense. If men were sexually simple, they wouldn't have to be shamed into it, further why shame them for being sexually simple if that's what society wants from them in the first place?

But in actual fact this double-blind for men makes perfect sense when you look at it the right way.

Recent research has found that rejection is experienced as physical pain. It's a way of applying pain without damaging the person you're applying it to, the perfect system of torture, when harnessed correctly.

Society (and when I say society, I'm talking in terms of a social organism that uses men and women like cells to perpetuate itself) Society controls men through rejection. Social and sexual. In particular, men are constantly told their sexuality is depraved, damaging, disturbing, and demonic. Men experience this social drumbeat of sexual rejection as continuous pain. It could be likened to a shock collar wrapped around the neck of every man that delivers a constant electrical shock, varied just enough so the man in question never gets used to it.

The only time the shock collar stops delivering is when the man in question acquires approval from a woman. This approval can be social or sexual, but it is a woman who provides it.

This system really only works when there is a constant flow of electricity to men's shock collars. This flow is generated by holding men to an ideal of ever-ready sexual desire for women.

Men have to desire in order for it to be rejected, in order for their shock collars to function. This explains why society simultaneously enforces a performing monkey standard of male sexuality, while mocking men for being the very performing monkeys society wants.

In this system of controlling men through rejection, men rejecting women becomes a taboo. Now it's not that men are incapable of rejecting women, it's that society takes incredible pains to prevent this rejection. First it elicits the performing monkey ideal of male sexuality via use of the shock collar treatment—only sex with a woman will make the pain stop.

(Quick question. If you had a shock collar around your neck and the only time it turned off was when you were having sex… how often would you think about sex and how desperate would you be to have it? Yeah.)

At that point, society stigmatizes male rejection outright. How many articles have we read that follow the formula: men are rejecting women and that's because they're fucked up sexist losers? And how many times have we heard that men *always consent to sex with a woman thus can't be raped?*

In fact, society so hates male rejection of women that it has ghettoized men who sexually reject women into a completely separate identity and stigmatizes them by taking away their manhood. No other society has ever thought to separate men who reject women sexually from those who do not. It's certainly the case that homosexuals have existed in other societies–our society didn't just discover them one hundred and fifty years ago–it's just that those societies never felt a compulsion to separate them out. Just like we don't separate out men who like oranges from men who like apples.

However, if we were a society ruled by apple growers, you damn well better bet we'd be singling out orange loving men and calling them pussies.

Despite society's deep taboo regarding male rejection there is one lone hero standing up against the tyranny,

standing up in defiance of the performing monkey sexual standard, standing up by… well… not standing.

Yes. The limp dick.

Now you're probably asking yourself, "But typhon, how does a limp dick save the world?".

To understand that let's look at why men experience impotence in the first place. Our nearest relatives, having muscular erections rather then ones based on vasocongestion, never experience impotence since, for them, a boner is about as simple as contracting your bicep.

Since impotence, for obvious reasons, can impede intercourse, that makes it reproductively costly. Which makes it evolutionarily costly. So why did human men evolve a system that can even experience impotence. One possible reason is that a highly reactive male sexual system can protect a pair bonder from encroachment by an unsuitable female partner. And this is important since damage to a male pair bonder's bonding system can be fatal. Four fold increase in men's suicide following divorce anyone?

But there is another way that a temperamental male sexuality can be adaptive.

Most people don't realize that our emotions are short cuts to decision making. We can lay new trail through rational arguments, but it's emotions that allow us to navigate the paralysis of indecision and make choices quickly. Particularly in a social context.

Sex is, by its nature, an emotional experience. Because it's an emotional experience, it has the potential to carve out new short cuts in our decision-making abilities.

To explain why, let's talk about theory of mind for a bit. Some researchers are starting to look to the canid species to model how a human theory of mind might develop. When dogs are playing they watch each other for attentional cues to decide if their playmate is engaged and happy. They seem to get more of a thrill out of play if that's the case and, of course, they want to make sure that the other party desires the play.

But if play is the mechanism by which theory of mind takes root in dogs; what's the mechanism by which it takes root in humans?

Well, play is a likely culprit as well. But compared to canids, we're talking about several orders of magnitude more complexity in the human theory of mind. So there's probably another answer as well.
Now an even more powerful an incentive then an engaged, appreciative playmate is an engaged, appreciative sexual partner.

Sex not only establishes a sense of self and other via our desire for a sexual partner, our sex also establishes a desire to be desired. We want a desirable sexual partner who is also desirous of us. That last bit is tremendously important.

Ever wonder why humans are one of the only species whose eyes signal exactly what they're looking at with a flash of white? Sort of a handicap for a predatory species, isn't it? It's because it assists in developing our theory of mind via sexual desire.

A man once said on a forum: "I'm going to start doing what women do, I'm only going to have an orgasm when my partner gives me one." He's not saying that a woman is obligated to give him an orgasm, no. What he was saying is that, up to that point, he had taken responsibility for giving himself an orgasm during sex.

It's not that it's easy for men to orgasm during the average act of penis in vagina sex, it's that they have no choice. In fact, the requirement that men perform is so onerous, multi-billion dollar industries have sprung up to help them out. One of them is the classic 'blue pill'. The other is the sex industry. Not only does the sex industry offer an outlet for the complexity of male sexual expression that is shamed in community sex, it assists men by offering them a way to emulate performing monkey sexuality. It gives them a fantasy to over lay onto substandard sex; a fantasy of an eager, active sexual partner, so that men can make themselves orgasm.

The comedian Jim Jeffries once said, "…it isn't you that's making us cum. It's the dirty, filthy thoughts in our

heads."

A woman who ever ends up in a sexual relationship with a man who doesn't have his shock collar on will get a rude awakening to this fact. She'll also either leave or learn to deal with statements like "That's not doing anything for me." or, "Get off you're hurting me!" or "No, I didn't actually cum and if you just lie there thinking that lying still is all I require, I probably won't." She'll learn to deal with rejection, that, unlike a female chimp, that passively presenting her genital swellings for servicing just isn't enough.

And there's the rub, really. What did our ancestors do without Viagra, porn or elaborate systems of social rejection to maintain the illusion of performing monkey sexuality? The answer? Hominid females learned to work harder for sex.

When we're talking about our early female hominid ancestors, learning to be able to deal with complex male sexuality represents a potentially huge leap in their cognitive development. Before they just had to show up or maybe beg, after there was a whole bunch more complex social stuff involved. Human male sexuality is insanely difficult and complex because it's a part of human females developing their understanding of self and other and their perception of their actions having consequences in the greater world.

It's amazing how much human male sexuality resembles a game. You have immediate feedback when you're failing or have failed, you have levels of difficulty and you have a reward at the end (the best in the animal kingdom). And games teach valuable experiences. In this case human male sexuality allows women the opportunity to lay down a emotional map of how to deal with rejection: with challenge, with unpredictability.

This is the basis of all achievement. It enables women to liberate themselves from a passive identity defined by being desired, either sexually or socially, and see themselves primarily in terms of how they choose to act.

This makes women immune to social systems that tell them what to do to be desirable or what not to do. This makes women immune to outside forces that very explicitly want to control their behavior. Foot binding, corsetry, victim ideologies that teach women to view themselves as helpless in every situation. Uncontrollable, unpredictable, challenging male sexuality elevates women from passive recipients of whatever life thrusts into them into active participants in creating life.

So if we're going to talk about human male potency it should be spoken of in terms of the type of sexuality male humans actually have, not the artificial sexuality they are expected to have. In that sense male potency is about its effect on human female psychology, it's elevation of the human female from livestock to co-creator. That's human male potency.

And that potency is best represented not by the predictable ever-ready erection, but ironically by the implacable, temperamental, flaccid penis with its challenge to "try harder!".

So why does a man really need to maintain the façade of being performing monkey? In order to maintain the illusion that all a woman needs to be is passive, so that she's controllable by society.

Because when women obtain the emotional map that allows them to control their own identities, well those sounds you're hearing, dear listener, are the stirrings of a prison break. And when women stage a prison break, not only are men along for the ride, but the whole damn prison complex comes crashing to the ground.

And that is how a limp dick can save the world.

Medieval life expectancy: gender difference through history

Douglas Galbi · 23 September 2022 · Archived copy · Original

In England, homicides per capita fell roughly by a factor of thirty from the fourteenth-century to the late twentieth century.[1] This progress of civilization wasn't associated with a secular reduction in gender inequality in life expectancy. Elite men's life expectancy in medieval England was perhaps nine years less than elite women's. Men achieved near equality with women in life expectancy in the seventeenth and eighteenth centuries. But men's lifespan shortfall subsequently grew to about five years in late-twentieth-century England. These facts of gender difference in life expectancy are largely unknown. Reducing gender inequality that disfavors men has never been of public concern. Whether that anti-men bias continues may determine the future of civilization.

Violence against men in late medieval England made men's life expectancy much less than women's. The best available data are for the legitimate offspring of British kings, queens, dukes, and duchesses. For such persons born from 1330 to 1479, men's and women's expected additional years of life at age twenty were 21.7 years and 31.1 years, respectively. Men at age twenty thus expected to have 9.4 less additional years of life than women had. The share of violent deaths to all deaths for men ages 15 and older was 46%. If men dying from violence are excluded from the life-expectancy calculation, men and women at age twenty had nearly the same expected additional years of life.[2] Violence against men in medieval England explains why men expected to have much shorter lives than women did.

Men probably had much shorter life expectancy than women did across late medieval Europe. The sparse available evidence indicates that the male/female ratio of homicide victims was 13, 7, and 3, in the thirteenth-to-sixteenth centuries, the seventeenth century, and the eighteenth century, respectively.[3] The leading scholar of long-term historical trends in homicide observed:

> Generally, the shift toward lower homicide rates appears to have been primarily — but not exclusively — a drop in male-to-male violent encounters. [4]

Violence has always been vastly disproportionately directed against men.[5] Homicidal violence was high enough in medieval Europe to be a considerable factor in life expectancy. These facts imply that medieval European men had a considerable life-expectancy shortfall relative to women.[6]

During the European Age of Enlightenment of the seventeenth and eighteenth century, women and men apparently had nearly equal lifespans. Life expectancy calculated from English parish registers indicates that males had roughly a half-year advantage in life expectancy on average across the seventeenth and eighteenth centuries.[7] The experience of the Age of Enlightenment makes clear that there is nothing natural or inevitable about men suffering relatively short life expectancy. Use of reason in pursuing social reform can promote gender equality in the most fundamental dimension: gender equality in life expectancy.

The growth of men's life expectancy shortfall from the early nineteenth century to the late twentieth century probably reflects men's historically disproportionate burden of financially supporting families. In England, excluding decades of world wars, men's life expectancy shortfall peaked at 6.2 years in the 1970s.[8] In the U.S., men's life expectancy shortfall peaked at 7.7 years about 1970. Subsequent movement toward gender equality in life expectancy is plausibly associated with women's greater participation in the paid labor force, particularly in highly stressful jobs previously associated with men.

Much work remains to be done to achieve gender equality in life expectancy. Men continue to face enormous gender discrimination in family court decisions. Men continue to be deprived of equal opportunities with women to withdraw temporarily or permanently from the paid workforce and be financially supported by their partners or spouses. The effects of gender inequality can be measured ultimately in life. In England and the U.S., men currently fall about four years short in life expectancy relative to women. The long shadow of medieval chivalry remains in

devaluing men's lives to this day.[9]

Notes:

[1] Eisner (2003) p. 96, Fig. 3:

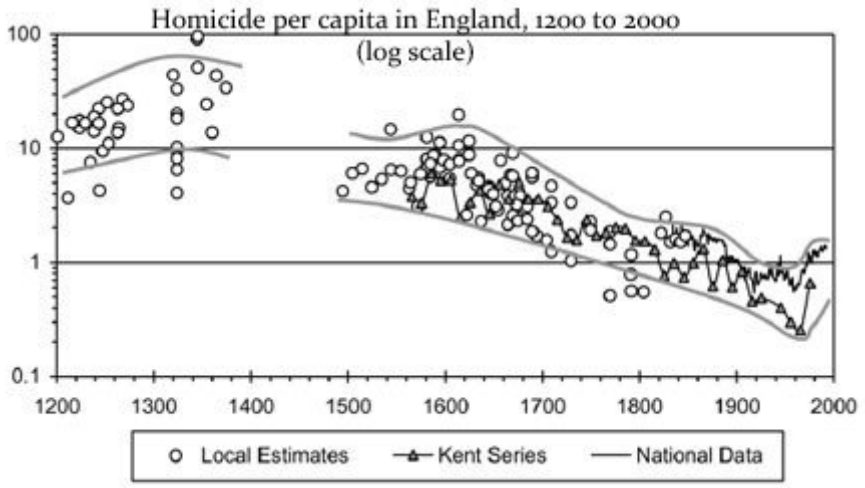

Cf. Pinker (2011) p. 61, Fig. 3-2, "Source: Graph from Eisner, 2003."

[2] Hollingsworth (1957) pp. 10, 8. Life expectancy at birth was 24.0 years for males and 32.9 years for females. The full time-series data are available in the life-expectancy gender trend worksheet.

In documenting medieval English mortality, Clark (2007), Table 6.2 p. 122, has an imprecise population description ("English aristocrats") and an incorrect source citation. Table 6.2's data on life expectancy at birth are for British kings, queens, dukes, and duchesses. Its source is Hollingsworth (1957) p. 8. The data on "fraction of deaths from violence" appears to be an estimate for male deaths from violence relative to all male deaths, rather than the directly reported figures for the male violent death share for deaths after age 15. Clark's estimates appear to be made by using the survivors per 100 males born at age 5 and 20 (64 and 54, respectively), id. p. 11, to estimate 57 survivors at age 15. Assuming all violent deaths occurred after age 15 gives Clark's Table 6.2 violent death share estimates. Pinker (2011) p. 81, Fig. 3-7, is a line graph of Clark's death share estimates, described as for "English male aristocrats."

[3 Eisner (2003) p. 118, Table 5.

[4] Id. p. 119.

[5] Deuteronomy 20:12-15 describes a general commandment to massacre all the men, but take the women and children as spoils. A mass grave at Schöneck-Kilianstädten (Germany) from about 7000 years ago clearly indicates a massacre of at least nine men ages 20 to 40, no women of those ages, and eleven children ages seven or under. That demographic distribution strongly suggests that women ages 20 to 40 were present, but abducted rather than killed. Meyer et al. (2015). Demographic data from human groups at Sredny Stog and Novodanylovka about 7000 years ago indicate that life expectancy at birth was 7.8 years longer for females than for males. Estimated life expectancy at birth was for females, 43.6 years; for males, 35.8 years.

[6] Prospects of survival apparently favored aristocratic women relative to aristocratic men in tenth and eleventh century Saxony. Violence against men is a plausible explanation. Leyser (1975) pp. 56-7. Leading medieval biologist Albertus Magnus in his Cologne lectures in 1258 declared that, in exception to an Aristotelian generality, women then outlived men. See Albertus Magnus, *Quaestiones super libris de animalibus*, Bk. 15, *quaestio* 8. Herlihy (1975), pp. 11-2, found Albertus's view consistent with other medieval evidence from the thirteenth to fifteenth centuries. For a detailed, somewhat tendentious review of Albertus's claim, Biller (2000) pp. 286-95. Here are links to Albertus's works available online.

Among first marriages in the elite Nesle family in northern France, 1100 to 1300, wives outlived husbands nearly two to one. Hadju (1980) p. 129. The implications of that statistic for gender differences in life expectancy depends on gender differences in age at first marriage. Among person born in British ducal families from 1330 to 1470, men at first marriage were 5.3 years older than women at first marriage. Hollingsworth (1957) p. 14. In the Nesle family data, the average length of widowhood was 19.5 years and 35% of widows remarried. Those facts suggest that widows' former husbands were dying quite young.

[7] Wrigley (1997) Figure 6.21, Table 6.27, pp. 307-8. These calculations included only married persons. Childbirth created some additional mortality risk for women. If unmarried persons were included, then perhaps women would have had a slight life expectancy advantage. For the data, see the life expectancy gender trend worksheet.

[8] Based on national vital statistics for England and Wales. Estimates compiled in the Human Mortality Database. See the life expectancy gender trend worksheet for details.

[9] Chivalry can take subtle forms. Consider the UK Longevity Science Advisory Panel's conclusions on gender inequality in life expectancy:

> The gender gap in human lifespan is profoundly affected by societal and behavioural factors and movement towards greater parity in lifestyle between men and women is a major factor in the recent reduction in gender gap in life expectancy. Nevertheless there is such a significant range of genetic, endocrine, cell and molecular biology differences between men and women with impacts on longevity that we are led to the conclusion that a gender difference in longevity will persist. At age 65 this is probably of the order of 1-2 years.
> Finally we believe that raw data exists which could be analysed to eliminate social and environmental factors and provide a more accurate estimate of the underlying gender gap in longevity. We plan to explore this possibility in the near future.

Pattison et al. (2012) p. 44. Humans have never and can not exist apart from "social and environmental factors." The "underlying gender gap in longevity" is a meaningless concept. Achieving gender equality in the fundamental human capability of being alive is clearly feasible. The remaining important question is whether gender equality is truly a constitutional public value.

[image] Knights killing other knights while women watch and applaud. Illustration from Codex Manesse, Zurich, created between 1305 and 1315. UB Heidelberg, Cod. Pal. germ. 848, fol. 17r. Thanks to the University of Hiedelberg and Wikimedia Commons.

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Is the right sympathetic to the MRM?

barbarossaaaa · 24 September 2022 · Archived copy · Original

Within the MRM, we often are confronted with a select few right leaning conservative MRA's (they know who they are), that have a habit of dogmatically demanding the the men's movement adopt a decidedly republican bent. They insist on explaining to all MRA's that do not share their ideas about right wing politics, be they apolitical or left leaning, that one simply cannot expect to form any kind of organized push-back against misandry, if not through the injection of all MRA efforts — the expenditure of all MRA energies, through the vehicle of conservative right wing politics.

Being that I am admittedly much more of a MGHOW, than a bonafide MRA, I will be the first to admit that I have voted a long time ago, decidedly in favor of the party of attrition. I acknowledge that political advancement for men is possible and certainly applaud any MRA willing to fight that battle, but i believe that in the end, freedom for men will arise either gradually via the effects of male societal non-participation reaching levels that render society unstable, or some cataclysmic event that brings the downplayed fact of societies dependability on men into the fore.

I do however think it important to debunk this nonsense, this belief that all misandry stems from the big bad left, which will upon its eradication yield to a golden age of right wing utopianism, if only us wayward MRA's would just realize that the right is in fact…right.

First let's talk about what these specific conservative MRA's mean when they say, right and left. From my understanding of it, they judge the left collectively. Meaning simply that although every politician on the left doesn't necessarily support a certain spending project, or this or that bureaucracy inducing bill, the left is judged for what they have shown themselves to be collectively — their overarching trend towards centralized government power, their predilections for big government, their feminism.

This is a standard of scrutiny that "right is right"ers unfortunately do not apply to themselves. When conservative MRA's are confronted with the blatant misandry and male disposability in their political infrastructure, they eagerly tell you about their special brand of conservative libertarianism they espouse in theory, but very rarely in practice. In appraising whether or not one political party benefits men more than any other we must extend to all prospects the same methodology we apply to left wing politics – Likewise the GOP, the conglomerate that makes up right Wing politics must be similarly appraised.

One does not get to judge the left collective, as they should be judged and hand pick their personal brand of right wing politics when a critiuqe is leveled at their political leanings. I make the accusation that the right also perpetuates misandry as frequently as the left does (albeit in different form). In analyzing the tendencies of collective right wing politics, i claim that we will find a predilection for statism and big government rivaling that of the left, as well as a good amount of misandry to boot.

Since I have no problem acknowledging that the left is a bastion of misandry and feminism, it will not suffice simply to state that the right is sympathetic to men, while offering only comparisons to the left's misandry as evidence. The oft parroted "lesser of two evils" meme is inadmissible. I intend to show where misandry permeates right wing politics, without highlighting the deficiencies of the left wing politics. I subject right wing politics to its own independent inquiry.

Seeing as how conservative MRA's will (appropriately) refer to president Obama as a paragon of leftist misandry, my assessment of the right will center on paragons of the right– republican presidents Reagan and Nixon specifically.

I start with Nixon, The first to coin the term "The war on drugs."

Nixon created the DEA — although the war on illicit drugs had been going on since the early 1900's, the detrimental effects of the drug war on men were catalyzed by the passing of a series of anti-drug legislation's by the

Nixon and Reagan administrations. Nixon signed into law the Comprehensive Drug Abuse Prevention and Control Act of 1970. This divided illicit drugs into five different categories (schedule 1, 2, 3, etc.) dictated by their potential for abuse and medical application. Marijuana, with its medicinal properties, its zero drug mortality and addiction rate, was designated as a schedule 1 drug along with Methamphetamine LSD, and PCP. The immediate consequence of this was of course to be the criminalization of a widely used harmless substance — an often used tactic by a coercive state designed to justify law "enforcement" expansion.

This landmark legislation accelerated the war on drugs, and was re-enacted again by the Reagan administration for the purposes of asset forfeiture laws, and prison warehousing. These measures were mere stepping stone's however, when compared to the Reagan administration. Nixon put these policies into place, Reagan ran with them.

Reagan signed into law the Anti-Drug Abuse Act of 1986, which appropriated $1.7 billion to fight the so called drug crisis — $97 million of which was allocated to build new prisons. The bill reinstated, and vastly expanded upon mandatory minimum sentencing provision's. This made Possession of at least one kilogram of heroin or five kilograms of cocaine punishable by at least ten years in prison. The sale of five grams of crack cocaine now carried a mandatory minimum five-year sentence.

It's not a coincidence that we see Reagan spending just under a a hundred million dollars to build new prisons, while imposing mandatory minimum sentencing for non-violent drug transaction. What he essentially did was to create — out of thin air, a vast and far reaching new standard of prosecutable crime with which to feed (by design) a burgeoning new prison industry. Fast forward to present day and we are now five percent of the world population with an astonishing 25 percent of its prisoners.

This was the genesis of the prison industry, a major conduit of misandry where our brothers are housed like livestock, and peddled to work ridiculous "jobs" for 17 cents an hour. We all know what it really is … slave labor. These policies are directly responsible for why the bureau of justice statistics reports 9 out of 10 non-violent offenders are male, and this is also why the single largest category of total non violent arrests are drug related. This is why the non-violent offender spends an average of 16 months in incarceration, this is why there is a for profit big money prison industry. It all ties back to the policies of the so called iconoclast of limited government and freedom, Ronald Reagan and his failed drug policies that are still largely in effect today.

Lets ask ourselves — under these laws, how many non-violent men are languishing in prison over non-violent drug transactions? How many of them have been or will be raped in prison as a result of their incarceration for a non-violent drug crime? Whenever someone tells you that it most certainly is a right left issue, ask them why the president conservatives most often hold up as the epitome of limited governance passed laws that disproportionately incarcerate men, which in doing so, capitalizes on their labor for pennies on the dollar, whilst exposing them to the threat of violence and rape.

Many conservative apologist's state that Reagan and Nixon didn't start the drug war, that this is something that's been going on since Henry j. Anslinger's reefer madness. They'd be right… to a degree. Graphically, however an incarceration rate vs year graph leaves no room for misconception as to Reagan and Nixon's drug policy being the main catalyst for disproportionate male imprisonment.

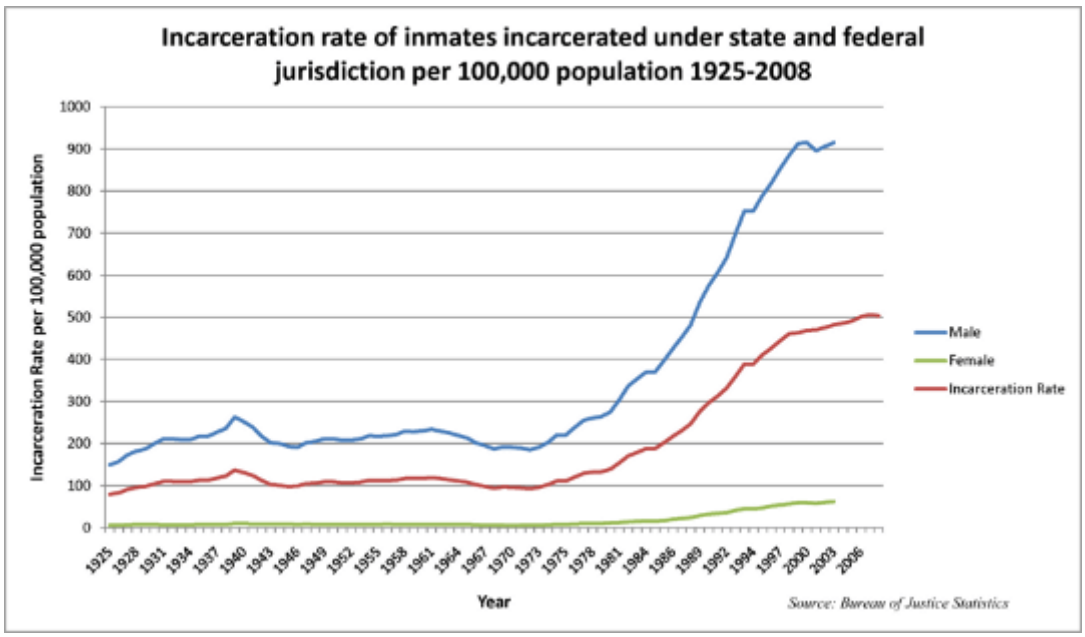

Starting at around 1975 we see a spike begin to develop, and just about at 1984 we see a massive exponential spike in male imprisonment, accompanied by a comparatively minuscule amount of female imprisonment that instead rose gradually and then plateaued. Nixon came into office just before 1970, Reagan in 1981. The correlation is clear. The war on drugs disproportionately effects men, it incarcerates them at a rate that can only be described as systematic enslavement and it was the right, Nixon and the small government iconoclast Ronald Reagan that catalyzed this war of imprisonment against men, there can be no doubt about it.

To reiterate, nobody is claiming that the left isn't anti-man and pro-feminist, yet to claim that MRA's should enter into right wing politics, because the left is unequivocally anti male, means that the right — taken as a whole should stand on its own, regardless of the misandry perpetuated by the left as being pro-male and for limited government. We will scrutinize the right on its own merits and as I have demonstrated it was right wing presidential policy that is responsible for a massive incarceration of men, it was right wing policy that has allowed the heavy hand of government, to create this incarceration behemoth.

I'm not going to really touch to heavily on the right's propensity to use men as cannon fodder, but I will mention that it was right wing politicians that initiated the war in iraq in the majority. A war that has demonstrably achieved nothing in terms of making America more prosperous, a war that has killed thousands of Americans and an untold number of Iraqi's. It goes without saying that the vast majority off these war dead on both sides are men. Remember that 215 republicans in the house voted for the Iraq war with only six voting against, as opposed to 82 democrats voting for and 126 voting against. In the senate we saw 48 republicans vote for and one lone republican vote against, while democrats voted 29 for and 21 against. The decision to go to war in Iraq — while supported by both parties was supported to a much greater degree by the right than the left. The result of this in terms of the effect it was having on the male soldiers fighting in Iraq, were rates of military suicides rising to their highest level in 2009, and again in 2011 since records records started being kept in 1980.

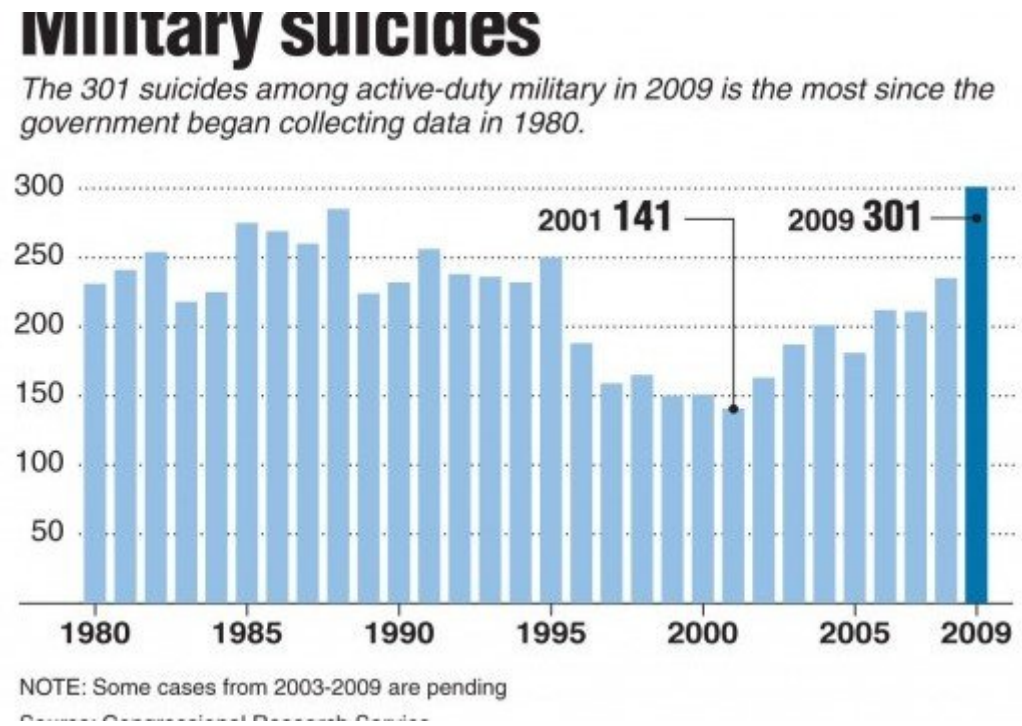

The graph clearly shows that during the Clinton years, suicides were marked by a sizable decrease. Immediately upon Bush taking office in 2001 — undoubtedly due to Iraq, the military suicide rates soared until they peaked at the highest point in 2009 when bush left office. As Ive just stated, this reached another high point in 2011 under the Obama administration, the main difference here is that I in no way advocate or proscribe to men that they will find redress of their grievances in the left wing. I understand quite clearly that Clinton also made his significant contributions to the war on drugs, as has Obama. I'm under no illusions, I simply don't trust the right either.

The question I ask those telling us that the right wing is the "party of men" is — whether or not massive incarceration rates, men being used as cannon fodder in unjustifiable wars that do not bring prosperity security or even a defined sense of victory to American and western men, wars that kill men of western and middle eastern descent alike — if you agree with me that all this has come about as a result of predominantly right wing politics, is this not the perpetuation of misandry and of male disposability? are we supposed to hone in on and expose misandry on the left, only to remain willfully ignorant of misandry on the right?

In regards to the not all republicans are like that excuse. This I want to address personally, as I've identified it as what i'll call the right is right'er MRA bait and switch. Conservative MRA's that do this know, when taking the bigger picture into question that the right wing is also for big government and coercive state power, as evidenced by the patriot act and the legislations mentioned above.

What these specific conservative MRA's do, is to highlight an ultra libertarian candidate such as Ron Paul — who because of the anti-freedom, pro big government nature of right wing politics stands no chance of actually getting elected, they'll dole out a token vote for him and when his candidacy inevitably fails as Ron Paul's has, they tow the line and vote for whichever right wing hack gets the presidential nomination. In case of this upcoming presidential election its Mitt Romney. They then rationalize away their vote by performing an "at least hes not a leftist" mental gymnastic.

MRA's must ask themselves why, whenever these so called different "true conservative's" run for anything more influential than a congressional seat, it's the right wing themselves that characterize them as an extremist or a nut job? Isn't that what we saw with Ron Paul? The facts are clear, Ron Paul made a good go of it, said the right things, and talked about fiscal responsibility and limited government. He talked about not policing the world and reducing military spending, His voting record reflected what he was saying consistently.

What did it earn him? Failure — for a second time as per the the votes of the American right wing electorate, and

they gave their vote instead to Mitt Romney. If the right wing political infrastructure — what right is right'ers are selling to MRA's as the vehicle for smaller government and individual freedom – will undoubtedly benefit men, then why, when that same political infrastructure was given for the second time, the opportunity to elect what is essentially the ideal fiscally responsible constitutionalist conservative, did they instead opt for Mitt Romney? It shouldn't have to be explained that this isn't just some monumental failure of discernment, but the GOP and the right wing working as its intended to. That being against the wishes of the people, for endless war and defense spending; for the war on drugs, etc…

Do right is right'ers expect MRAs that choose to follow their advice and participate in right wing politics to support people like Mitt Romney when whatever Libertarian candidate they recommend eventually fizzes out and loses, because the republican political party is just as corrupt and defunct as the leftist's they despise? Are they honestly under the impression that a Mitt Romney, or even a Rick Santorum gives fuckall of a damn for men and our issues? Will they really insult the intelligence of MRA's by expecting them to buy into this?

Personally I have no problem with MRA's injecting themselves into the entire political spectrum, wherever they see the possibility of gaining political power for men, and men only, in hopes of equality and male advocacy. There most certainly are MRA's that can talk the right leftist lingo, appearing sufficiently liberal enough to begin injecting in a calculated way, conversation pertaining to male issues, while understanding that the left is a bastion of misandry.

The right is no different, MRA's can go there with the express purposes of securing and promoting male advocacy, while keeping in mid that it, as a political structure will not hesitate to see men as canon fodder whenever necessary. I have no problem with MRA's getting into politics as MRA's, and for MRA's, but what conservative MRA's and many leftist MRA's want to do is to have their political party define the MRA. One needs only to look at what happened, for example to the tea party, a grass roots movement having significantly more mobilization and power than the MRM does currently — what happened to them?

They achieved marginal success with the November elections, but the bigger picture has shown them to have done what — other than being absorbed by the republican party? They lost their identity, they lost their core issues and beliefs, and Mitt Romney — the antithesis of the so-called freedom and liberty the tea party claimed to be about is still going to win the nomination. The last thing I want is for this movement to be absorbed by a fake conservative agenda.

This article was reprinted with permission. It was originally posted at the Men Going Their Own Way Blog, now defunct.

Victim of Botched Circumcision Speaks

AVfM Video Source · 25 September 2022 · Archived copy · Original

Homeless non-men will receive basic income in Denver, Colorado.

A Voice For Men Videos · 26 September 2022 · Archived copy · Original

Glossary: non-men.

How to destroy a man

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The Goal Post Episode 06 – What Men Do

A Voice For Men Videos · 27 September 2022 · Archived copy · Original

The definition of feminism

AVfM Video Source · 27 September 2022 · Archived copy · Original

Monte Allen Outlines New Strategy For Men: Hetero Male Marriage

A Voice For Men Videos · 28 September 2022 · Archived copy · Original

We've heard of traditional "It's her special day" gynocentric marriages. We've heard of gay marriage. Lately we've heard of marrying one's cat or dog or even oneself. Its time gents.

Click on the video image below:

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A Voice For Men Videos · 29 September 2022 · Archived copy · Original

Don’t Be A Bystander: Anti-circumcision advocacy & lobbying in America

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Are video games sexist?

AVfM Video Source · 30 September 2022 · Archived copy · Original

Trigger warning for Social Justice Warriors: woman armed with bricks of logic and fact. Your prejudices might be challenged.

Girls Who Transition are Victims, Boys Who Transition are Victimizers

Janice Fiamengo · 1 October 2022 · Archived copy · Original

> Discussions of the trans phenomenon show
> the gender empathy gap to be alive and well.

"Black pill" awareness is sometimes defined as the realization not only that society cares more about harms to girls and women than harms to boys and men; but also that many people have a visceral reaction against even acknowledging male humanity. Recent discussions about the trans phenomenon seem a case in point.

For the record, I claim no expertise on trans experience. My focus here is on the all-too-predictable manner in which cultural empathy is allotted.

In a recent video about his Twitter suspension for (he suspects) "dead-naming" Elliot Page (formerly Ellen Page, Hollywood starlet) who not long ago showed off a picture with her breasts amputated, Jordan Peterson expressed his opposition to the transgender trend in adolescent girls, alleging that state-sanctioned encouragement of sex transitioning is producing a "psychogenic epidemic among vulnerable young women around the age of puberty." The sex-specificity of Peterson's comment was likely due to the context—Page's picture and triumphant announcement—but my first thought was, why only girls?

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.Last year, conservative educational institution Prager U published "Why Girls Become Boys," a short video by journalist Abigail Shrier, the author of *Irreversible Damage: The Transgender Craze Seducing Our Daughters*, published in 2020. Shrier's focus is evident from the titles: girls. Previously, Shrier had been profiled in an interview with Candace Owens when she was still working on the book. Though the interview is now three years old, its canvassing of teen transitioning—in a discussion that moves from concern about girls being "seduced" into trans, to anger at society's failure to protect girls from boys who transition—provides a fairly accurate

representation, I believe, of conservative positioning on this subject. Girls who transition are seen as victims; while boys who transition are seen (if they are seen at all) as predators.This double emphasis is clear in the interview. Shrier and Owens describe the collusion of media influencers, the public school system, woke punditry, and medical authorities to encourage girls (but not boys, it seems) to consider their gender identity "fluid." Feelings of discomfort are too readily interpreted as signs of a trans identity. Girls can be made to believe themselves trans very quickly, sometimes simply from viewing one or more internet videos; and schools are not required to tell parents if their daughter begins identifying as male. From age fifteen, girls can find gender clinics willing to prescribe testosterone without their parents' consent; a girl can have her breasts amputated as early as age sixteen. The lifetime of dependency on hormones (their consequences unknown), the risky surgeries, and the tragic missed opportunities—of motherhood in particular, but even of having breasts—were emphasized by both pundits.

It's almost impossible to imagine these two women discussing the tragedy of losing a penis, of being denied the opportunity to become a father, of being denied the joy of male sexuality.

From this point, the conversation moved seamlessly into discussing the victimhood of girls forced to share their private spaces—and of course their sporting competitions—with biological males (often called "men" as in "Men are invading girls' sports"). These males are not discussed as vulnerable innocents duped into taking body-altering hormones or undergoing dangerous surgeries. No imaginative effort was spent on why these boys want to live as trans female. The underlying assumption seemed to be that boys' transition, far from being an attempt to relieve real distress, is an act of appropriation of female experience. The boys were depicted as aggressors who invade girls' locker-rooms and deny girls opportunities (or, even worse, masquerade as trans in order to prey on girls sexually). Are there boys made uncomfortable in *their* change rooms or other private spaces by the presence of biological girls? The question seems never to have occurred to Shrier and Owens.

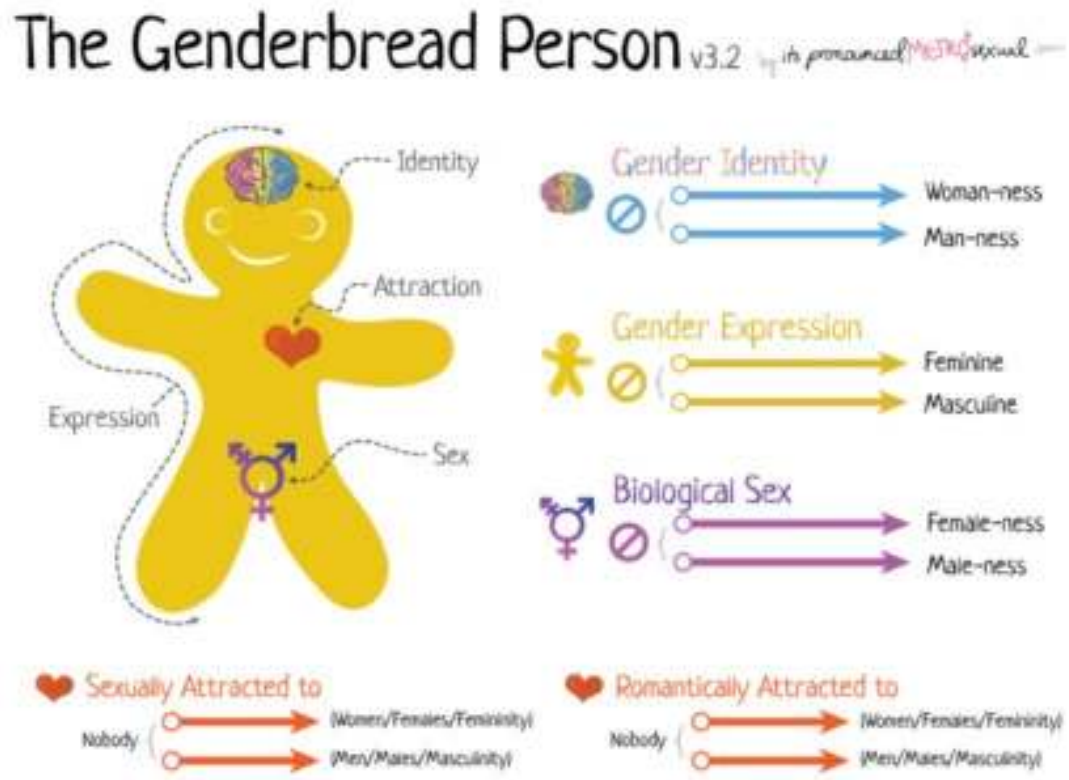

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Shrier and Owens agree in decrying feminism for failing to protect girls and for failing (allegedly) to affirm femininity and girlhood. "Girls aren't being told how wonderful it is to be a girl!" Their own feminist—or at least female-centered—assumptions are clearly evident in their conviction that the trans phenomenon is about multiple harms to females, harms which must always take precedence over the legitimate needs and experiences of males. And in fact, contrary to what Shrier and Owens seem to believe, there *are* many feminists who vehemently

denounce biological male incursions into female bodies and spaces; many of them, such as Meghan Murphy, Julie Bindel, and Sheila Jeffreys, to name only a few, advocate from an avowedly anti-male perspective.

Shrier might respond that the overwhelming majority of adolescents who believe themselves to be trans *are* female (as she states in her Prager U video). This may be true (a recent *Psychology Today* article puts the number at greater than 80% female) but does not mitigate my objection. Teen suicide is about 80% male (more on this later), but it is hard to imagine concerned pundits ignoring the troubles of girls. Many discussions of teen suicide, in fact, make much of the fact that girls *attempt* suicide more often than boys, downplaying the fact that boys carry out their suicides in such distinctively high numbers. Don't get me wrong: I have no objection to a focus on girls' difficulties in adolescence—except when it improperly ignores and even maligns boys.

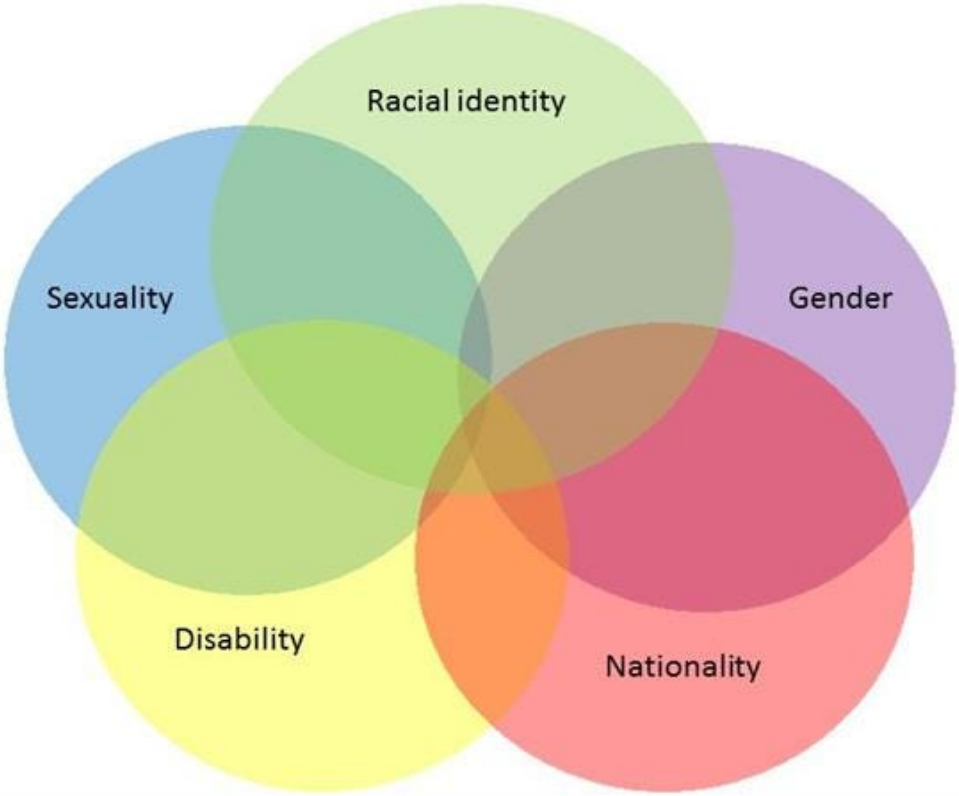

In castigating feminism's failure, Shrier and Owens fall back on the idea that women fought for "equality" for a hundred years and are now allowing "the patriarchy" to roll back the gains women achieved. Here their profound misunderstanding of feminism is apparent. Feminism has for decades offered not common-sense equality but instead an assertion of competing claims of victimhood in which moral status is finely calibrated and "intersectional." The most sought-after identities are those in which the highest number of "oppressed" qualities can be claimed. Female is still elevated in relation to male, certainly, but is now only one category of preferred being amongst many others. As the attack on *Karens* (annoying white women) has demonstrated, identity vectors other than female can confer greater victim-power: homosexual bests heterosexual, black is superior to white, and trans is far more desirable than "cisgender."

Over the years, feminism has been teaching the power of intersectional victimhood to women and girls at an ever-younger age, and no one is more sensitive to identity status (and more vicious in enforcing it) than pubescent girls. It has ever been thus, and trans is the latest—perhaps the most destructive—manifestation of moral victimhood, for which feminist identity politics must take a large share of responsibility.

Still, what about the boys? Can it really be that boys have been untouched by feminism's relentless anti-male propaganda, especially the last decade of "unlearning white male privilege" and "The future is female," of "Ban Bossy" and the Masculinity Confession Booth, of "Take Our Daughters to Work Day" and "#MeToo," of "Violence against women is a men's issue" and "I bathe in male tears," of #YesAllMen, "Why Can't We Hate Men?" and "Why I Hate Men," as well as countless other overt expressions of anti-male animus condoned or celebrated in our

culture? Surely some of the boys who decide to transition have taken these messages to heart?

Perhaps suicide, rather than trans identity, has been the dominant young male response to the assault on their masculinity. In 2019, in the same month that Owens and Shrier discussed girls and transitioning, the *Journal of the American Medical Association* reported “a spike in suicides among teen boys,” a new escalation in young male self-destruction.

The silence on that front by concerned conservatives remains deafening.

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Woketards and The Bard

Doug Mortimer · 2 October 2022 · Archived copy · Original

Shakespeare occupies a unique place in educational circles. Even though he is a dead white male (406 years ago, if you're keeping score), his plays are so embedded in western culture, it is impossible to ban him from the curriculum.

High school English students are doubtless made aware of the fact that in Shakespeare's day, women did not appear on stage and that male actors took on the female roles. Much like the phrase "Islam is right about women," Shakespeare is a vehicle for woke cognitive dissonance, as the Elizabethan theater was a feminist nightmare but also a trans paradise!

Mistaken identity and cross-dressing are recurring themes in comedy; it was true in Shakespeare's day (*e.g., The Twelfth Night* and *As You Like It*), and it was true up till recent years when gender-bending transitioned from farcical to political. One wonders how many tedious term papers are written today about gender fluidity in Shakespeare's plays.

I'm no Shakespeare scholar, but I've always maintained that if you want to understand his plays, it is imperative to have a grasp of the Elizabethan ethos. If the play takes place in Denmark circa 1200 A.D. (as does *Hamlet*), it wouldn't hurt to have at least a cursory concept of what life was like in that time and place.

Ethnic inaccuracy (referred to as non-traditional casting) has long been evident in performances of Shakespeare's plays. Within the past year, Macbeth and Macduff were both black (Denzel Washington and Corey Hawkins) in Joel Coen's film adaptation last year and no one noticed, or should I say everyone pretended not to notice. Of course, if a Scotsman were cast as Othello, there would be hell to pay.

Total ethnic transformation, however, is something else altogether. Famously, Orson Welles once staged an all-black *Macbeth* with a Haiti-like island standing in for Scotland and voodoo subbing for witchcraft. The play was effectively usurped, and it became more about the director than the playwright. Welles did this at age 20 way back in 1936.

If Welles was looking to attract attention, it worked. He became the boy wonder of Broadway and, a few years later, of Hollywood. His efforts were subsidized by the Federal Theater Project, an offshoot of President Franklin Roosevelt's Works Project Administration. Notably, when Welles filmed *Macbeth* in 1948, the production was in line with the original story. By then Welles was no longer a boy wonder. It was difficult enough for him to persuade B-movie studio Republic Pictures to finance a traditional *Macbeth*. A cinema version of his Voodoo Macbeth had no chance.

The usual excuse for tinkering with Shakespeare today is that his plays must be made relevant to contemporary audiences. In essence, they are saying that the play has value only in reference to contemporary issues. Actually, audiences will more than likely find parallels between Shakespeare's characters and contemporary political figures. Lady Macbeth might remind you of Hillary Clinton; King Lear might evoke Joe Biden, and Donald Trump might be reminiscent of Julius Caesar (in 2017 a New York Shakespeare in the Park production took pains to cast a Trump lookalike in the title role). There's no need for a theater director to rub your nose in it, but they can't help themselves.

Theater is a particularly noxious medium due to the power of directors, who can take a crowbar to Shakespeare or any other playwright with impunity. Contrast this with attending an exhibition at your local museum. If you go to art exhibits, you might notice that curators sometimes insert woke themes into the placards or digital playback devices that accompany the exhibits. But they cannot alter the original paintings…not if they want to keep on being curators. Unfortunately, this is not the case with theater.

It is a rare director today who can stage a Shakespeare play with fidelity to the material. The Bard has long been victimized by corruption. In fact, the first time I ever saw a Shakespeare play (I think it was 1966), the director, for whatever reason, decided to stage *Hamlet* during the Regency Period (the Jane Austen era). I also remember a local Shakespeare festival when the director decided that it would be cool to transform the thanes of *Macbeth* to Texas cattle barons. The cinema has given us *Joe MacBeth* (1955), a gangster movie, and *Throne of Blood* (1957), in which Akira Kurosawa subs feudal Japan for 11th Century Scotland. No stigma attached to cultural appropriation in those days.

Then there are the various versions of Macbeth done in the nude. That's right, Scotland, with damp, drafty castles, and overcast, chilly heaths at a latitude roughly equivalent to Moscow and Anchorage, Alaska. Can't think of a better clothing optional environment. Prithee, which way to the hot tub, m'lord?

If critics take nude *Macbeth* seriously, what would they consider a bridge too far? Hell, I suppose you could do Shakespeare with a wheelchair-bound cast. Did wheelchairs exist in Shakespeare's day? I don't know, but if you ask that question, you'll out yourself as a philistine. Don't you know our director is a *visionary*? All must kneel!

On occasion there are attempts to perform Shakespeare as it was done at the Globe Theater in the Elizabethan era. Recreations of the Globe have appeared in such unlikely locales as San Diego and Odessa, Texas. Even so, one wonders if any productions at these venues have been done old school with all-male casts? If so, I suspect it would not be praised as an authentic recreation but as another example of male oppression. (There is a trend afoot to banish the word "actress" and to use "actor" to refer to all people who act; the potential for confusion is obvious.)

Casting actresses in male roles goes back at least as far as Sarah Bernhardt playing Hamlet in the 19th Century. But

would it be possible to stage *Hamlet* with women exclusively? It is not only possible, it is a fact. Shakespeare Dallas has just done it! If any local actors (or should I say actors who identify as male) are displeased with this, they are savvy enough to keep their mouths shut. Raphael Parry, the Executive Director of Shakespeare Dallas, has described it as "an exciting step." You see, it "provides much more access to the incredibly talented performers in our community, who are not traditionally offered these roles due to their gender representation." In other words, there's no such thing as miscasting. In truth, a little Googling will establish that all-female Shakespeare productions are nothing new. Dallasites would be loath to admit it, but they are typically trend-followers, not trend-setters.

Christie Vela, the director of the *Hamlet* clambake, once pondered an all-female version of *12 Angry Men*, a classic teleplay/screenplay by Reginald Rose. Given her enthusiasm for flipping genders, I guess she would also deem it acceptable – nay, laudable! – to stage *The Women*, Clare Booth Luce's classic 1936 comedy of manners, with an all-male cast. The cast of characters includes 33 roles, and not one of them is earmarked for an actor who identifies as male.

Well, it would be a courageous director indeed who tried to gender-bend that play. The protests outside the theater would likely exhibit more emoting than anything that took place on stage. One could justify the all-male cast as an attempt to stage *The Women* as it might have been done in Shakespeare's day. Hell, you could even put them in Elizabethan costumes. Talk about drama queens!

Today they call this sort of thing re-imagining. In fact, it's all the rage! But some re-imaginings are more equal than others. Replacing 33 actors who identify as women with 33 actors who identify as men is absolutely anathema. Why? Well, for starters, it exacerbates the wage gap! Remember the old Chinese maxim that a journey of 1,000 miles begins by following the money.

Finances aside, it is politically acceptable to displace men at every opportunity but never women. In truth, there's very little chance that women will be replaced in the art world. That's because the art establishment is an old girls network. It doesn't take too much research to verify that assertion.

ACTX (Arts and Culture Texas) is a regional publication that keeps me informed of all the lively arts functions in the State of Texas. While I appreciate the information on museum exhibits involving old masters, I can't help but note that all the articles on contemporary arts involve feminism or some other form of wokeness in one medium or another. The current issue, for example, includes "New and Rediscovered Voices: Dallas Symphony Orchestra Celebrates Women in Fall Concerts," and "Loud and Clear: Vignette Art Fair Amplifies Women's Voices." Not surprisingly, closer scrutiny of these and other articles reveals a predominance of female directors, editors, supervisors, and curators.

If you are a heterosexual male with artistic ambitions, seldom is heard an encouraging word. Of course, the young artist can always meekly submit to the establishment, yet it is undeniable that the highest levels of artistic achievement are almost exclusively male, and they didn't get there by going along to get along. Swimming upstream is almost always part and parcel of greatness.

I'm guessing that the overwhelming majority of readers of this web site do not attend plays or go to art galleries. When theaters and galleries shut down for the Covid pandemic, it probably affected you not a whit. To wit: The aforementioned *ACTX* publication contained an article entitled "The Difficult Past and Hopeful Future of Latinx Theater in Dallas."

Of the 1,325,691 people in Dallas, 36.8% are Hispanic. That works out to 487,854 people – certainly enough to support a Spanish-language theater if they were interested in doing so. Yet I have no doubt that my Mexican-American neighbors would be surprised to learn that Latinx Theater is a thing. I would be even more surprised if they cared. In fact, Latinx Theater is about as irrelevant to local Latinos as contemporary English-language theater is to the local Anglos.

As the article makes clear, it is difficult it is to secure funding for Spanish language theater productions. As with the Anglo theater groups, they must be subsidized. When arts groups need to be subsidized, the elites step up to the

plate. Thus the elites dictate what the people can see. This system empowers not the Latinos, very few of whom will ever show up for live theaters, but the elites and the artists they elect to support. Playwrights whose works would never find an audience go to the head of the line, as do directors mining classic plays for woke nuggets.

In truth, the lively arts are on life support; without grants from local arts groups, subsidies from corporations, and donations from NGO's, they would disappear. Good riddance, one might say. But it doesn't have to boil down to woke arts or no arts all.

In mainstream commerce, where corporations are bowing down to the DEI manifesto, an alternative economy is stirring. It takes a little research, but one can indeed find wireless carriers, banks, and assorted businesses that don't care about being on the right side of history.

In the arts world, the solution is for men to turn away from the arts establishment and run their own arts groups. Of course, they will never get any grants, but they can operate in total freedom. If they can generate enough revenue through sales, then the establishment's disapproval is irrelevant…unless the FBI declares them domestic terrorists. A few years ago that would have sounded far-fetched. Not anymore.

The get woke/go broke maxim is most evident in the cinema. Even though movie studio accounting is often described as more "creative" than the films they track, producers can't help but notice all the red ink. Movies are not subsidized; they have to pay their own way. Above and beyond production costs, there are post-production costs of duplication and distribution. With some movies, marketing costs more than the production budget.

In August, *Batgirl*, a $90 million production, was deemed a turkey and shelved. To release and promote it would have been throwing good money after bad. It made more sense for Warner Brothers to write it off and get a tax break than to release it.

In a movie theater if nobody shows up for a scheduled showing, the film is not shown (those projector lamps are expensive). In live theater, the show must go on even if no one shows up. Under the laws of economics, that should mean the show would close quickly. If the show is subsidized, however, it can playout its scheduled run.

Of course, this was not the case in Shakespeare's day. If the public paid to see your plays, all well and good; you lived to write another play; if not, Queen Elizabeth would not open the royal coffers to underwrite your deathless dialogue.

Totally ignoring art is a bit like going MGTOW. Given the contemporary situation, it makes perfect sense in the short run, but in the long run, it is self-destructive. Has there ever been a culture in world history without arts? Art is fundamental to culture, right up there with language, religion, folkways, and cuisine. Men should not just be involved in culture, they should be running the show.

Well, enough blue-sky thinking. What will the woke aesthetes despoil next? How about *The Taming of the Shrew*? Like *The Merchant of Venice*, this play has always been problematical for progressives. Trigger warnings and contextual prefaces are a must. How about re-imaging Kate the shrew as male and her suitor Petruchio as female?

Oh, wait…this just in. the Royal Shakespeare Company has already done this. They're way ahead of me.

Guess that's why they're called progressives.

U.S. Psychologists by Gender, 1980-2020

A Voice for Men · 2 October 2022 · Archived copy · Original

Published on Reddit here.

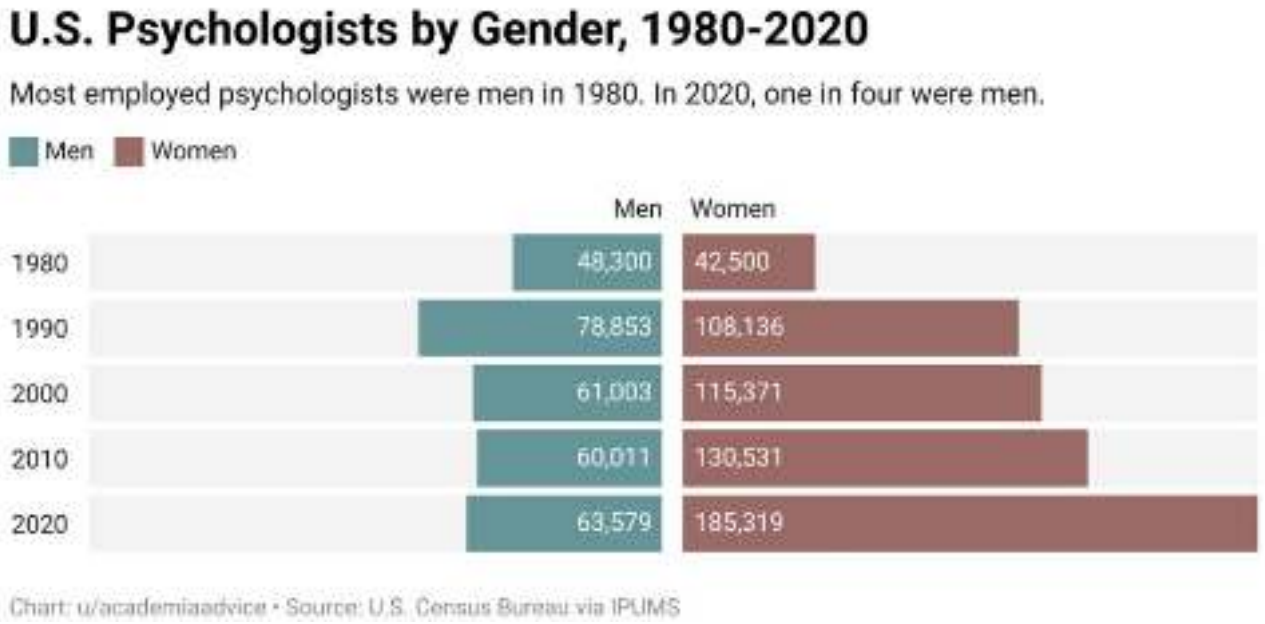

Divorce under Communism

A Voice For Men Videos · 3 October 2022 · Archived copy · Original

Parental Alienation Syndrome

Editorial Staff · 4 October 2022 · Archived copy · Original

*This article appeared as a blog post on AVFM and Antimisandry.com by one of our old forum members **Deidre**. It is edited and republished here with her permission. –Ed*

Have you ever felt like an outcast? Perhaps, looking back during your childhood, you were at times, the odd person out. It's a very uncomfortable feeling and most of the time, people who have been alienated from family members, friends, coworkers, etc. are left confused as to what they have done to have been banished from the fold. There is a type of alienation however, that is insanely dangerous and damaging, and that is parental alienation. And, it leads to what is commonly referred to as "parental alienation syndrome."

The root cause of the syndrome is when a custodial parent indirectly or deliberately thwarts the relationship between the non-custodial parent and his/her child, causing the child to wish no longer to spend much or any time with the non-custodial parent. This is done through a number of manipulative tactics by the custodial parent, usually as a form of revenge, to turn the child(ren) away from the non-custodial parent. The majority of alienated parents are fathers, which comes as no surprise since mothers are usually given greater legal custodial rights over their children, than fathers.

I know of a few men, online and offline, who are victims of being estranged from their children, due to the reprehensible behavior of the parent who has sole custody. When did the court system start viewing children as property? It seems that in divorces these days, kids are treated as bargaining chips in a vindictive battle, suffering alongside the alienated parent. I've been researching a bit about this epidemic and found some very insightful advice that is worth posting here, for those parents (namely fathers) who find themselves in despair, and have all but lost hope in ever having a close, consistent relationship with their children.

Parental alienation is categorized into three separate tiers of severity. Before a boxer gets into the ring to fight his opponent, he tends to know beforehand what he's up against. Likewise, these tiers of severity can help an alienated parent figure out what he is up against, as well.

The first type of severity falls under the phrase "naïve alienator." This type of alienator has a rather nonchalant view of parenting in general, and might say something to the effect of "I'm not made of money, when you see your father next, ask him to buy you a new cell phone." If said often enough, the child gets the sense that dad is a utility, and mom is fed up with having to take care of him/her. Eventually, the child will see his/her dad as little more than a money provider and errand boy – an image that evolved over time by the consistent drip of derogatory comments from the mother about the father.

The second type of severity is something counselors call the "active alienator." This type of alienation is harsher than the naïve alienator and usually comes out like this to a child "Don't tell your father I'm dating someone, he's a cheap jerk and will withhold money from you. You don't want that to happen do you?" Active alienators are typically angry, vengeful and could be categorized as narcissistic. Children who are victims of these types of tactics, quickly start seeing their dads as their mothers do – a possible enemy who is only looking out for himself.

The most dangerous and severe of the alienation types is what is known as the "obsessed alienator." This type of parent will stop at nothing to destroy the relationship between the non-custodial parent, and the child(ren). Obsessed alienators are dubbed this because they are ruthless in their behaviors against their exes and usually try to bankrupt them through incessant court battles. Most likely these types have narcissistic personality disorder, because they are unafraid of the court system, and will do virtually anything to keep the non-custodial parent away from their kids. The children of an obsessed alienator usually end up having great disdain for the alienated parent, because children simply can't process things as adults do, and are left feeling abandoned by the alienated parent. From what I've read, this type is the one that has the greatest capacity to do the most harm to a child, for once the child accepts what the custodial parent is saying about the other parent, it will be a long road to repairing that

relationship, if possible at all.

So, what should a father do if he suspects that his ex is purposely turning his kids against him? What avenues of recourse can he find to help support him in helping his children to offset the damage that the alienating parent is doing? This is quite simply put, emotional child abuse at the hands of the custodial parent. Because emotional abuse, in general, is a harder thing to prove than physical abuse, and also because parental alienating syndrome is challenging to pin down with an actual diagnosis by a trained counselor/doctor – the custodial parent continues to get away with distancing the non-custodial parent, and increasing the harm being done to the child. Upon discussing this with an online friend who is going through a difficult custody battle with his ex, he shared that he is trying to get his attorney to insist that his children seek counseling, mandated by the courts. One would hope that in doing so, the children will open up in an honest way in a counseling situation, but it depends on how badly the children's opinion of their father, has been damaged. That said, it stands to reason that it is worth pushing forward in the court system, to see if judges finally start opening their eyes as to parent alienation being a form of child abuse. If it were me going through such a difficult situation, I'd look for an attorney who specializes in parental alienation syndrome cases, and see what their track record has been. Also, finding men's support groups to assist with support and encouragement on an emotional level, as dads go through their ordeals, will be very helpful, as well. It is incredibly disconcerting to be painted in a light that is not true, especially to one's children. Most fathers feel powerless in such dilemmas because the custodial parent has what can be deemed as control over their children, directing them on how to think of their fathers, and poisoning their minds as to why their fathers aren't going to be in their lives.

I've come to the conclusion in life, that there are no words at times to convey how inhumane some people can be to others. To use one's child to strike back or seek revenge on an ex-spouse is deplorable. Times may seem bleak, but there has to be a way to rise above these injustices, to give children a better life. Children need both of their parents, present and active in their lives, to foster a healthy upbringing. No child should have to endure parental alienation syndrome…not ever.

"Children seldom misquote their parents. In fact, they usually repeat word for word, what their parents shouldn't have said." – Unknown

A helpful link: http://www.fact.on.ca/Info/pas/gardnr98.htm

Are the Cards Stacked Against Men? Censored Filmmaker Speaks Out

A Voice For Men Videos · 4 October 2022 · Archived copy · Original

Are men and fathers losing their way in our society? In 2017 Jesse Lee Peterson sat down with filmmaker Cassie Jaye to discuss her eye-opening documentary, The Red Pill, which examines the impact of feminism on men. Do fathers get a fair shot at raising their kids? Does our society set men up for success or failure? Are Western women experiencing major disadvantages compared to Western men? Jesse and Cassie tackle this and much more on this episode of TheFallenState TV.

Feminists attack cathedral – 2013

Robert Brockway · 5 October 2022 · Archived copy · Original

In this video from 2013 we see feminist women attacking a church and assaulting a group of Christian men who have surrounded the church. The men show great restraint.

Elizabeth Hobson: Celebrating male role-models

A Voice For Men Videos · 6 October 2022 · Archived copy · Original

Support Elizabeth by donating to her Patreon

SCUM Manifested

Walter Romans (TDOM) · 7 October 2022 · Archived copy · Original

The Hate-Filled Legacy of Valerie Solanas

Radical feminism can be traced more or less back to Valerie Solanas, author of the SCUM Manifesto. It was first published in 1967, though Solanas began drafting it in about 1959 or 60. In the Manifesto, Solanas calls on women to rise up against men who she sees as biologically inferior and responsible for all of the world's problems. However, she doesn't end there. She refers to the male as "a biological accident" and the Y-chromosome as being an incomplete X-chromosome, making the male an incomplete female. She further calls for men to be exterminated and to assist in eliminating themselves by eliminating each other.

There are those who have stated that this Manifesto is little more than a parody of "patriarchy" or a work of satire. They claim to view it as an anti-patriarchal statement, but state that the calls for the elimination of men should not be taken seriously. However, while the work may contain elements of parody and satire, these devices are used to emphasize the message, not to indicate that the author wasn't serious. Solanas' own history would indicate this as she shot pop artist Andy Warhol, art critic Mario Amaya, and attempted to shoot Warhol's manager Fred Hughes on June 3, 1968, attempting to kill them. In 1977, she claimed that her views had not changed since the Manifesto was published, indicating that she believed what she had written.

Further evidence that the SCUM Manifesto was to be taken seriously is found in the reaction of feminist leaders and organizations to Solanas' Manifesto and shooting of Andy Warhol. Ti-Grace Atkinson, radical feminist and president of the New York chapter of NOW, called Solanas "the first outstanding champion of women's rights" and heralded her as "a 'heroine' of the women's movement." Robin Morgan, former editor of Ms Magazine, included excerpts in her book, *Sisterhood is Powerful*. Other feminist authors such as Amanda Third and Catherine Lord have credited her with creating radical feminism and have stated that the feminist movement would not have occurred if it hadn't been for Valerie Solanas. There have also been several books, plays, and movies glorifying Solanas and her actions.

There are also those who would dispute the acronym that SCUM stands for the Society for Cutting Up Men. While this is not spelled out within the document itself, It was stated on the cover of her self-published version in 1967. Later, Solanas would deny that she intended the acronym. Instead she stated that there was no such organization, nor would there ever be. SCUM was a state of mind. It was meant as a reference to empowered women who considered themselves fit to rule.

The legacy of the SCUM Manifesto has continued. It was published as late as 2004 (perhaps since then, though I don't have a record of it) and has been translated into several languages. Currently there are organizations based on SCUM existing in Sweden (producing materials for high school students) and on the internet (RadfemHub) It has impacted society in many ways which will be outlined below.

In New York in 1967 at about the same time Solanas was publishing the SCUM Manifesto, Shulamith Firestone, Pam Allen, Carol Hanish, and Robin Morgan founded a group called New York Radical Women. This short-lived organization adopted a radical feminist ideology that emphasized the patriarchal oppression of women by men similar to that outlined in the SCUM Manifesto. They claimed that men exercised social dominance over women by creating social roles that divided privilege and power by gender. This group is often credited with the first bra burning at the 1968 Miss America Pageant. However, rather than burn them, they tossed bras and other artifacts of patriarchal oppression into a garbage can. Firestone would move on to found Redstockings and New York Radical Feminists while Morgan would become more involved in feminist activism and writing. Hanish would help found Redstockings and would later edit a journal called *Meeting Ground* in which she would publish an essay called *The Personal is Political* and is sometimes incorrectly credited with coining that phrase, although she undoubtedly helped popularize it.

In 1969, the radical feminist organization Redstockings published its Redstockings Manifesto. The influence of SCUM is unmistakable. It is considerably less violent, but no less hateful. It characterizes "all men" as oppressors of women. It characterizes individual male-female relationships as "class relationship(s)" and provides that all individual male-female conflicts are political, not personal and "can only be solved collectively." Men are identified as the agents of oppression and the users of physical force to subjugate women. "All power structures throughout history have been male-dominated and male-oriented. Men have controlled all political, economic and cultural institutions and backed up this control with physical force." In SCUM, Solanas outlines a similar concept:

> **"Authority and Government: Having no sense of right and wrong … the male feels a need for external guidance and control. So he created authorities — priests, experts, bosses, leaders, etc — and government… he sees to it that all authorities are male."**

Redstockings states: "We call on all men to give up their male privilege and support women's liberation in the interest of our humanity and their own… In fighting for our liberation we will always take the side of women against their oppressors. We will not ask what is "revolutionary" or "reformist," only what is good for women."

This is quite similar to Solanas' call for men to assist in their own extermination and /or work towards women's goals:

> **"SCUM will kill all men who are not in the Men's Auxiliary of SCUM. Men in the Men's Auxiliary are those men who are working diligently to eliminate themselves, men who, regardless of their motives, do good, men who are playing pall[sic] with SCUM. A few examples of the men in the Men's Auxiliary are: men who kill men; biological scientists who are working on constructive programs, as opposed to biological warfare; journalists, writers, editors, publishers and producers who disseminate and promote ideas that will lead to the achievement of SCUM's goals…"**

Redstockings did not take the ideology to the same extreme as Solanas, but the hatred that Solanas felt towards men was obviously present as was Solanas' influence. The prevailing attitude of the SCUM Manifesto is that men are to blame for everything wrong in the world and that ridding the world of men will automatically result in improvement. The first portion of this was outlined by Carol Hanish in *The Personal is Political* in 1969. Hanish states:

> **"The most important is getting rid of self-blame. Can you imagine what would happen if women, blacks, and workers (my definition of worker is anyone who has to work for a living as opposed to those who don't. All women are workers) would-stop blaming ourselves for our sad situations? …We are only starting to stop blaming ourselves."**

She later adds: "Women, like blacks, workers, must stop blaming ourselves for our "failures."" Of course if women aren't to blame for their own condition or their own failures, who is? The Redstocking Manifesto provides the answer: men. "Women's submission is not the result of brain-washing, stupidity or mental illness but of continual, daily pressure from men. We do not need to change ourselves, but to change men." The result of this "blame shifting" is that women can deny responsibility for their actions. Any wrong committed by women (or a woman) can be blamed on men or "The Patriarchy." This "blame shift" has led to disastrous legal consequences for men; most notably in Family Law, domestic violence, rape and sexual assault laws.

But while Redstockings was not as extreme as SCUM (at least publically), some of its organizers were. Robin Morgan would attack marriage as the basis for all sexism "We can't destroy the inequities between men and women until we destroy marriage." She would also help lead the charge to define all sex as rape "I claim that rape exists any time sexual intercourse occurs when it has not been initiated by the woman, out of her own genuine affection and desire." Her hatred for men was nearly as intense as that of Solanas "I feel that "man-hating" is an honorable and

viable political act, that the oppressed have a right to class-hatred against the class that is oppressing them."

In her Manifesto, Solanas spends a great deal of time demeaning and demonizing men. She begins:

> **"The male is a biological accident: the Y (male) gene is an incomplete X (female) gene, that is, it has an incomplete set of chromosomes. In other words, the male is an incomplete female, a walking abortion, aborted at the gene stage. To be male is to be deficient, emotionally limited; maleness is a deficiency disease and males are emotional cripples.**
>
> **The male is completely egocentric, trapped inside himself, incapable of empathizing or identifying with others, or love, friendship, affection of tenderness. He is a completely isolated unit, incapable of rapport with anyone. His responses are entirely visceral, not cerebral; his intelligence is a mere tool in the services of his drives and needs; he is incapable of mental passion, mental interaction; he can't relate to anything other than his own physical sensations. He is a half-dead, unresponsive lump, incapable of giving or receiving pleasure or happiness; consequently, he is at best an utter bore, an inoffensive blob, since only those capable of absorption in others can be charming. He is trapped in a twilight zone halfway between humans and apes, and is far worse off than the apes because, unlike the apes, he is capable of a large array of negative feelings — hate, jealousy, contempt, disgust, guilt, shame, doubt — and moreover, he is aware of what he is and what he isn't."**

She then continues:

> **"Eaten up with guilt, shame, fears and insecurities and obtaining, if he's lucky, a barely perceptible physical feeling, the male is, nonetheless, obsessed with screwing; he'll swim through a river of snot, wade nostril-deep through a mile of vomit, if he thinks there'll be a friendly pussy awaiting him. He'll screw a woman he despises, any snaggle-toothed hag, and furthermore, pay for the opportunity. Why? Relieving physical tension isn't the answer, as masturbation suffices for that. It's not ego satisfaction; that doesn't explain screwing corpses and babies."**
>
> **"Fatherhood and Mental Illness (fear, cowardice, timidity, humility, insecurity, passivity): Mother wants what's best for her kids; Daddy only wants what's best for Daddy, that is peace and quiet, pandering to his delusion of dignity (`respect'), a good reflection on himself (status) and the opportunity to control and manipulate, or, if he's an `enlightened' father, to `give guidance'. His daughter, in addition, he wants sexually — he givers her hand in marriage; the other part is for him."**

The demonizing of men, turning them into something sub-human and obsessed with sex would be a recurring theme of radical feminism. The obsession with sex would evolve into "all men are rapists" or "all men use rape to control all women." The desire to "control and manipulate" would become the "power and control" of the domestic violence industry. The concept of the male as a biological accident sets the stage for concepts of "testosterone poisoning" and "toxic masculinity." Both are concepts claiming that being male is by its very nature, a disease.

> **"If men were wise they would seek to become really female, would do intensive biological research that would lead to me, by means of operations on the brain and nervous system, being able t to be transformed in psyche, as well as body, into women."**

This lays the foundation for the Redstocking Manifesto's claim that women need not change, but men must be changed. The feminist call for masculinity and manhood to be "redefined" stems from this concept as well. The "redefinition" is the changing of men.

> **"Eliminate men and women will shape up. Women are improvable; men are no[t]."**

Here we have the antecedent of “the personal is political,” a statement that relieves women from any personal responsibility for their actions and places the blame on “patriarchy,” the elimination of which will result (by default) in a better world and an improved woman.

Susan Brownmiller was another product of New York Radical Women and New York Radical Feminists, both associated with Redstockings. She would later write *Against Our Will: Men, Women, and Rape* in which she would proclaim that all men use rape and the fear of rape to keep all women in a state of fear in order to perpetuate male dominance. This position would be the logical next step to Solanas’ assertion that men are sex-crazed animals that “[screw] corpses and babies” and desire their daughters (sexually).

Andrea Dworkin, a radical feminist crusader against pornography, may have also been influenced indirectly by Solanas and SCUM. While living in Europe in the late 60’s, she was introduced to the writings of Shulamith Firestone and Robin Morgan, both members of Redstockings. Dworkin also worked closely with Gloria Steinem and Catharine MacKinnon in her opposition to pornography as a form of sexual discrimination that reinforces male dominance over women and as such promotes violence against women. Steinem had also worked with former Redstocking Robin Morgan to found the Women’s Media Center.

Other radical feminists who appear to be under the influence of Solanas, but are not easily connected are Mary Daly, a radical feminist professor at Boston College who was removed from her position after refusing to admit male students to her advance courses in feminism, may also have been influenced by Solanas and her Manifesto. Daly was once quoted as stating “If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males.” This was apparently a response to a statement by Sally Miller Gearhart who advocated reducing and maintaining the male population at 10% of the human population. Gearhart helped establish on of the first women’s studies programs in the US while teaching at San Francisco State. There could be little doubt that she was aware of Valerie Solanas and the SCUM Manifesto. Although it is unclear as to when Solanas moved to San Francisco, that is where she was residing when she died in 1988.

The legacy of Valerie Solanas is found in the writings of Morgan, Dworkin, Firestone, Hanish, Brownmiller, Daly, Gearhart, MacKinnon, Steinem et al. But it doesn’t stop there. Many of these women have led the charge on domestic violence and rape law reforms that have done away with basic rights to due process and fair, impartial trials. MacKinnon pioneered sexual harassment law and may have been the one to invent the term. The child abuse hysteria of the 80’s may have been a direct result of the anti-porn crusade of Dworkin, MacKinnon, and Steinem.

The next generation of misandrists is already here. These are women like Sharon Osborne and the other women of “The Talk” who joked on national television when Catherine Becker sexually mutilated her husband after drugging him. They are the gender feminists of Sweden who open state-sponsored schools that portend to teach equality by emphasizing homosexual relationships and nearly excluding heteronormative relationships from the curriculum. They are the Swedish members of SCUM who produce videos depicting the brutal and senseless murder of men, then call upon women to “do their part.” They are Swedish feminists such as Ireen von Wachenfeldt, chairwomen of the National Organization for Women’s Shelters who have professed adherence to the SCUM Manifesto as have other prominent Swedish government officials such as former Minister of Gender Equality Margareta Winberg, and Professor Eva Lungren. Wachenfeldt publically stated “‘All men are animals…All men are emotional parasites… The male of the species is a biological disaster… To call a man an animal is to pay him a compliment.” They are the women of RadFemHub; Danielle Pynnonen, Kat Pinder, Isabelle Moreira, Mary Syrett, Julie LeComte, Lorraine Allen, Laila Namdarkhan, Pam O’Shaughnesey who are authors, teachers, childcare workers, and government officials from around the globe plotting and planning the destruction of the male sex via eugenics, murder, selective abortion, etc. There are Hugo Schwyzer, Michael Kimmel, Tom Matlack, The Conscious Men and many other men who might be considered the Men’s Auxiliary of SCUM as they support and defend the hate movement known as feminism. Solanas has indeed left a legacy. It’s a legacy of misandrous hatred and violence that by its own admission can only result in the destruction of the entire human race, men and women alike.

> **“Why produce even females? Why should there be future generations? What is their purpose? When aging and death are eliminated, why continue to reproduce? Why should we care what happens when we’re dead? Why should we care that there is no younger generation to succeed us.” – Valerie Solanas, SCUM Manifesto.**

[Addendum: The name of Evin Rubar was mistakenly included in the list of radical feminists. Instead of being a radical feminist, Evin was attempting to expose them. I apologize for the error. – TDOM

“Going Your Own Way: Understanding MGTOW” – a book review

Aaron Clarey · 8 October 2022 · Archived copy · Original

“Going Your Own Way: Understanding MGTOW” is a new book released by Peter Wright and Paul Elam, and (as far as my research shows me) is the first serious publication that attempts to define, explain, and introduce MGTOW to the general public, as well as become sort of a “constitution” of the Men Going Their Own Way movement.

It is incredibly well written, clear, and succinct, and necessarily so as it attempts to lay down the theoretical foundations for an embryonic concept that will only be damaged if more concrete measures were made to define it. This immediately debunks Mr. Elam’s and Mr. Wright’s critics (who claim the authors are trying to claim MGTOW for their own and that it can’t be defined) as nearly two full chapters are dedicated to explaining how MGTOW is similar to an open source software wherein nobody can claim rights to it. After much explaining and intellectual honesty, I believe they manage to best define it as “male self-determination” and am inclined to agree.

With definitions out of the way, the book then delves into many aspects of traits of MGTOW laying down the logic, reason, empiricism, history, psychology, economic and other causes for the MGTOW phenomenon. I was particularly impressed with the amount of research that went into the historical (sometimes, ancient) study of “bachelors,” “bachelor theory,” and the bachelor lifestyle, providing not just historical perspective, but a shocking insight into society’s past psychological relationship with bachelors (for example “bachelor taxes” and the presumption bachelors some how owed it to society to marry and breed). I was also very impressed with the time dedicated towards pair bonding and attachment. The reason for this is that the same critics who berate Elam and Wright for daring to write a book about MGTOW, are also the same people who in a very hypocritical way insist on a rule that “no real MGTOW” would have anything to do with women. This false belief, unfortunately, presents a huge risk to the younger and disaffected men who search and find the MGTOW community, as they are consequently tempted to dismiss women altogether, women that may actually be of great benefit and contribution to their lives.

About the only real complaint or concern I had about the book was what I believed to be the overly liberal use of excerpts from various books, texts, and periodicals. Entire pages of “*The Odyssey*” and “*The Art of Courtly Love*” are quoted, where I would have just preferred some key quotes and then more analysis and commentary from the authors. There were also some philosophical and technical differences and disagreements that I had with the book, but nothing that would get my panties in a bundle, unlike many of the authors’ critics.

Besides that, I believe because the book is the first of its kind and is (more or less) introductory in nature, a glossary would be helpful to young men (and women) who are first being introduced to the concepts therein. “Gynocentrism,” “VAWA,” “hypergamy,” etc. are all terms that the average person does not know, and because of this may be misled into thinking it’s one of those “faux” studies like “women’s studies” where academians create made up words and acronyms to sound smart.

Overall, however, the book is a very good, thorough, and *honest* summation of what MGTOW is, easily digestible by the beginning reader or a people more involved and aware of the MGTOW philosophy. I would **strongly** recommend it as a primer to anyone looking to understand or research the topic. I would also strongly recommend ignoring all the fake reviews on Amazon as many in the MGTOW community viewed Mr. Wright’s and Elam’s writing of this book as “sacrilege” and have since been voting it down with faux votes.

Editorial update: Aaron also sent us this video, which he did shortly before finishing the book and writing the review. The reviews on Amazon from people who haven’t even read the book are rather bemusing.

Feminists attack churches in Mexico and South America

A Voice For Men Videos · 8 October 2022 · Archived copy · Original

Camille Paglia on feminism, male creativity & generation snowflake –

A Voice For Men Videos · 9 October 2022 · Archived copy · Original

Author, art professor, feminist, and cultural critic Camille Paglia offers a scathing critique of feminism, praises male creativity, and laments Generation Snowflake.

Greta Aurora: Sexual Dimorphism Vs. Monomorphism in Humans

A Voice For Men Videos · 10 October 2022 · Archived copy · Original

The Goal Post Episode 07 – Invisible Men, ‘Invincible’ Women

A Voice For Men Videos · 10 October 2022 · Archived copy · Original

Earth to Poilievre: MGTOW Have Good Reason, and Every Right, to Avoid Women

Janice Fiamengo · 11 October 2022 · Archived copy · Original

> MGTOW have good reason to avoid women. Those who fund misandry have unmitigated gall in condemning them.

Remember "A woman needs a man like a fish needs a bicycle?"

Popularly credited to feminist icon Gloria Steinem, the slogan embodied the insouciance and independence claimed by Second Wave feminists. Women could get along just *fine* without men (though not without their tax money, as it turned out—more on this later) and lesbian feminists like Adrienne Rich (in "Compulsory Heterosexuality and Lesbian Existence") explicitly called on *all* women to withdraw their caring from men as an act of female solidarity.

Nice, eh?

Anyone who objected to the anti-male rhetoric was dismissed as an apologist for patriarchal oppression ('Do you have a problem with equality?'), and generations of young women were given the message that wanting to love and be loved by a man was a betrayal of the sisterhood. What else was one to make of Professor of Law Catharine MacKinnon's claim, in her 1989 essay for the journal *Ethics*, that "The major distinction between intercourse (normal) and rape (abnormal) is that the normal happens so often that one cannot get anyone to see anything wrong with it" (p. 336-337).

For decades, feminists in Canada have been given a free pass to vilify men as a group. In 1978, women's groups held the first "Women Reclaim the Night" march in downtown Vancouver. It was a raucous, aggressive, property-destroying affair culminating in the symbolic murder of a stuffed male "Rapist" mannequin who was "literally stomped to shreds" by woman warriors.

Women marchers show they're 'not ladies'

.

In 2012, a cadre of gender studies righteous nearly succeeded in shutting down a lecture by Dr. Warren Farrell on "The Boy Crisis" at the University of Toronto; after tearing down the event posters and blocking the building entranceways, they demonstrated their concern for equality by screaming obscenities at those who had come to hear Farrell and giving the Nazi salute to the security officers at the event. Not surprisingly, their CUPE-supported actions prompted no public condemnation or attempt at discipline from university leadership.

In 2018, feminist Meghan Murphy's execrable *Feminist Currents* magazine featured an article by Julie Bindel titled "SCUM Manifesto is your Perfect Summer Vacay Read," encouraging readers to "Bone up on your righteous man-hating this summer by rereading Feminist Classic *SCUM Manifesto*." The *SCUM Manifesto* is a book by would-be male exterminationist Valerie Solanas, who after publishing her screed attempted to murder Andy Warhol.

In 2019, when Egyptian-American feminist Mona Eltahawy gave public talks outlining her fantasy of vigilante attacks in which "a certain number of men" would be killed every week, Canada's state broadcaster, the CBC, gave her a respectful interview.

Women's threatening and dehumanizing rhetoric has been tolerated, even celebrated, for decades in this country.

So it is rather rich, now, five decades into the feminist revolt, to see pundits and political commentators huffing and puffing in outrage about MGTOW, dubbed a "misogynist men's rights movement" or a "far-right misogynistic online movement," and calling on newly-minted Conservative leader Pierre Poilievre (who, alas, seems eager to oblige) to disavow them. MGTOW stands for Men Going Their Own Way, and it was a happy day for the mainstream feminist-left when *Global News* allegedly discovered that Poilievre's team had tagged many of his videos with the acronym.

The hypocrisy is off the charts.

It's doubtful that any of the commentators getting on their high horses knows *anything* about MGTOW except the hysterical nonsense feminists have cooked up. MGTOW is not an official movement, far less an "organization," as Poilievre mistakenly called it. It has no recognized leadership, no designated spokespersons, no political program, no lobbying power, and no public presence. It is not actually interested in "men's rights" except to point out that men don't have any. It has no philosophical connection with incels. It is basically a loose (mainly online) affiliation of men who have decided to check out of women's lives.

Aren't feminists always saying that they want men to stop dominating them, subjugating them, pestering them, harassing them, controlling them, and making them uncomfortable? That's what MGTOW are all about.

In general, MGTOW minimize contact with women, avoiding marriage, cohabitation, and even simple close interaction with any woman who might, with the support of the Canadian state apparatus, lie about or exploit them for personal gain.

Some MGTOW are rebuilding their lives after a divorce that destroyed them emotionally and financially; some are still paying child support for children they haven't been allowed to see in years. Some MGTOW seek to withdraw their services and tax money from a society they regard (with good reason) as dangerous. Recognizing that all government ministries, every university, every police force, the entire social services industry, the censors in Big Tech, and the totality of the criminal and family court system have been captured by anti-male ideologues, these men speak to other men online about how to protect themselves.

In short, men who "go their own way" have decided that they need women even less than the mythical fish needed its wheeled transport.

Are any of these men "anti-women," as accused groper Justin Trudeau alleges? Sure, probably, surprise, surprise. Let's condemn *all* who promote group hatred. But most of these guys don't hate: they're simply tired of being told they're "toxic" year after year while their hard-earned tax monies fund government programs to advantage women and demonize them. Many are fed up with being told they must take responsibility *as men* for crimes they have

never committed and are powerless to prevent.

The latter happens every year, by the way, during the government-promoted 16 Days of Activism Against Gender-Based Violence (observed by every university in Canada and many unions and corporations), an event that condemns every type of violence (against women, girls, LGBTQ and gender-diverse individuals) *except* that against heterosexual men, even though the Canadian government's own statistics show that men die from homicide in much higher numbers than women; and during which men are told that "Masculinity is at the heart of mass murdering," as government-funded feminist activist Julie Lalonde stated emphatically in interview with Canada's state broadcaster. The simple fact that violence doesn't have a "gender" is one that feminist groups will do anything possible to hide from public awareness.

The salient difference between MGTOW and Canadian feminist groups is that MGTOW receives no funding or encouragement from any government entity in Canada, while vicious feminist organizations receive tens of millions of dollars every year to promote their anti-male platforms. At the end of 2020, for example, the Minister for Women and Gender Equality announced grants totalling one hundred million for programs to end "gender-based violence" against women and children (but nothing to aid male victims of violence). Such programs promote preposterous theories about male privilege, claiming that men are violent because they have power and because Canadian society allegedly condones their abusiveness. In reality, both men and women are violent for reasons based in childhood abuse, mental illness, poverty, and addictions.

Contrary to the panting media reports, men who go their own way have nothing in common with so-called *incels* (despairing celibates who complain online about their inability to find a girlfriend) or PUAs (pick-up artists who share and practice techniques for sexual success), two groups who are also constant targets of feminist fear-mongering. MGTOW simply want to live apart from women, protecting their freedom and their assets. If women put such a philosophy into practice—though few would have the balls or ability—Canadian media would never stop celebrating them as heroic role models.

I suspect that the Canadian government and feminist groups can't stand the thought that some men will no longer allow themselves to be exploited.

And if MGTOW anger really *is* dangerous, it's not at all clear how mandatory and knee-jerk disavowal by public figures will create a more inclusive and harmonious Canadian society. MGTOW already know that criticism of feminism and female behavior is forbidden in this country—because women almost always get a pass for *their* hateful language—while mass denunciations of men are perfectly acceptable.

If we are serious about reducing violence and online harassment, we might start by acknowledging that male victimization matters, and we should seek to understand, rather than further demonize, the marginalized men feminists love to hate.

* * *

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Angry Harry on Who Rules Over Us: Part 1

A Voice For Men Videos · 12 October 2022 · Archived copy · Original

We lost Angry Harry several years ago but his message lives on.

Angry Harry on Who Rules Over Us Part 2

A Voice For Men Videos · 13 October 2022 · Archived copy · Original

We lost Angry Harry several years ago but his message lives on.

The virtue-signalling men allowing women into Men’s Sheds

A Voice For Men Videos · 13 October 2022 · Archived copy · Original

Bettina believes people involved in the Men’s Shed movement need to take action to protect these male sanctuaries that enrich the spirit and even save the lives of some men. Stand up for men!

Don’t Be THAT feminist

A Voice For Men Videos · 15 October 2022 · Archived copy · Original

Must-see, in-depth discussion on circumcision – Cassie Jaye and J. Steven Svoboda

A Voice For Men Videos · 16 October 2022 · Archived copy · Original

J. Steven Svoboda of Attorneys for the Rights of the Child (ARC) and NCFM is interviewed for Cassie Jaye's groundbreaking film "The Red Pill." Below is the full interview released by Jaye as part of her Red Pill/Raw Files series (#RPRF).

It doesn't get any better than this: enlightened Red-Pill filmmaker interviews longtime MRA and intactivist attorney J Steven Svoboda, discussing every aspect of circumcision and the movement to end it.

The ten immutable laws of men and women

AVfM Video Source · 17 October 2022 · Archived copy · Original

Men – The Forgotten Gender

AVfM Video Source · 18 October 2022 · Archived copy · Original

Deepika Bhardwaj's TEDx talk in India is another sign Men's Human Rights awareness is spreading around the globe. Deepika attended ICMI and her documentary Martyrs of Marriage was screened there.

Feminism Liberates the Dark Feminine

A Voice For Men Videos · 19 October 2022 · Archived copy · Original

Youtuber and AVfM contributor Fidelbogen takes the radical notion that all human beings have a dark side, and that feminism liberates the dark side of half the human race, leaving almost no accountability for it at all.

Karen Straughan at New Hampshire Libertarian Forum 2014

A Voice For Men Videos · 19 October 2022 · Archived copy · Original

In 2014 Karen Straughan gave another amazing speech to a group of Libertarians. Will any group other than libertarians be open-minded enough to invite her to speak? We're still waiting.

Feminist Scream Singing

A Voice For Men Videos · 20 October 2022 · Archived copy · Original

A bit of a distraction for your entertainment, here are the Feminist Sirens from Belgium.

The Importance of Camille Vasquez

A Voice For Men Videos · 21 October 2022 · Archived copy · Original

Feminist performance art

A Voice For Men Videos · 21 October 2022 · Archived copy · Original

The impact of parental alienation on children

Dr. Edward Kruk · 22 October 2022 · Archived copy · Original

I offer here the first installment of a three-part series examining: (1) the impact of parental alienation on children, (2) the effects of parental alienation on parents, and (3) programs, services, and interventions that combat alienation and seek to reunite estranged parents and their children.

What children of divorce most want and need is to maintain healthy and strong relationships with both of their parents and to be shielded from their parents' conflicts. Some parents, however, in an effort to bolster their parental identity, create an expectation that children should choose sides. In more extreme situations, they foster the child's rejection of the other parent. In the most extreme cases, children are manipulated by one parent to hate the other, despite their innate desire to love and be loved by both parents.

Parental alienation involves the "programming" of a child by one parent to denigrate the other "targeted" parent in an effort to undermine and interfere with the child's relationship with that parent. It is often a sign of a parent's inability to separate from the couple conflict and focus on the needs of the child. Such denigration results in the child's emotional rejection of the targeted parent and the loss of a capable and loving parent from the life of the child. Psychiatrist Richard Gardner developed the concept of "parental alienation syndrome" more than 20 years ago, defining it as "a disorder that arises primarily in the context of child custody disputes. Its primary manifestation is the child's campaign of denigration against a parent, a campaign that has no justification. It results from the combination of a programming (brainwashing) parent's indoctrinations and the child's own contributions to the vilification of the target parent." Children's views of the targeted parent are almost exclusively negative, to the point that the parent is demonized and seen as evil.

As Amy Baker writes, parental alienation involves a set of strategies, including badmouthing the other parent, limiting contact with that parent, erasing the other parent from the life and mind of the child (forbidding discussion and pictures of the other parent), forcing the child to reject the other parent, creating the impression that the other parent is dangerous, forcing the child to choose between the parents by means of threats of withdrawal of affection, and belittling and limiting contact with the extended family of the targeted parent. In my own research on non-custodial parents who have become disengaged from their children's lives (Kruk, 2011), I found that most lost contact involuntarily, many as a result of parental alienation. Constructive alternatives to adversarial methods of reconnecting with their children were rarely available to these alienated parents.

Parental alienation is more common than is often assumed: Fidler and Bala (2010) report both an increasing incidence and increased judicial findings of parental alienation; they report estimates of parental alienation in 11% to 15% of divorces involving children; Bernet et al. (2010) estimate that about 1% of children and adolescents in North America experience parental alienation.

There is now scholarly consensus that severe alienation is abusive to children (Fidler and Bala, 2010), and it is a largely overlooked form of child abuse (Bernet et al., 2010), as child welfare and divorce practitioners are often unaware of or minimize its extent. As reported by adult children of divorce, the tactics of alienating parents are tantamount to extreme psychological maltreatment of children, including spurning, terrorizing, isolating, corrupting or exploiting, and denying emotional responsiveness (Baker, 2010). For the child, parental alienation is a serious mental condition, based on a false belief that the alienated parent is a dangerous and unworthy parent. The severe effects of parental alienation on children are well documented: low self-esteem and self-hatred, lack of trust, depression, and substance abuse and other forms of addiction are widespread, as children lose the capacity to give and accept love from a parent. Self-hatred is particularly disturbing among affected children, as children internalize the hatred targeted toward the alienated parent, are led to believe that the alienated parent did not love or want them, and experience severe guilt related to betraying the alienated parent. Their depression is rooted in feelings of being unloved by one of their parents, and from separation from that parent, while being denied the opportunity to mourn the loss of the parent or to even talk about the parent. Alienated children typically have conflicted or distant

relationships with the alienating parent also and are at high risk of becoming alienated from their own children; Baker reports that fully half of the respondents in her study of adult children who had experienced alienation as children were alienated from their own children.

Every child has a fundamental right and need for an unthreatened and loving relationship with both parents. To be denied that right by one parent, without sufficient justification such as abuse or neglect, is in itself a form of child abuse. Since it is the child who is being violated by a parent's alienating behaviors, it is the child who is being alienated from the other parent. Children who have undergone forced separation from one of their parents in the absence of abuse, including cases of parental alienation, are highly subject to post-traumatic stress. Reunification efforts in these cases should proceed carefully and with sensitivity. (Research has shown that many alienated children can transform quickly from refusing or staunchly resisting the rejected parent to being able to show and receive love from that parent, followed by an equally swift shift back to the alienated position when back in the orbit of the alienating parent. Alienated children seem to have a secret wish for someone to call their bluff, compelling them to reconnect with the parent they claim to hate.) While children's stated wishes regarding parental contact in contested custody should be considered, they should not be determinative, especially in suspected cases of alienation.

Hatred is not an emotion that comes naturally to a child; it has to be taught. A parent who would teach a child to hate or fear the other parent represents a grave and persistent danger to the mental and emotional health of that child. Alienated children are no less damaged than other child victims of extreme conflict, such as child soldiers and other abducted children, who identify with their tormentors to avoid pain and maintain a relationship with them, however abusive that relationship may be.

In the second installment on parental alienation, I will examine the effects of parental alienation on targeted parents. In the third installment, I will suggest a range of strategies for preventing and intervening in these cases.

Baker, A. (2010). "Adult recall of parental alienation in a community sample: Prevalence and associations with psychological maltreatment." *Journal of Divorce and Remarriage, 51,* 16-35.

Bernet, W. et al. (2010). "Parental alienation and the DSM V." *American Journal of Family Therapy, 38,* 76-187.

Fidler, B., and Bala, N. (2010). "Children resisting postseparation contact with a parent: Concepts, controversies, and conundrums." *Family Court Review, 48(1),* 10-47.

Kruk, E. (2011). *Divorced Fathers: Children's Needs and Parental Responsibilities*. Halifax: Fernwood Publishing.

Surviving school with a breaking spirit

Sage Gerard (Victor Zen) · 22 October 2022 · Archived copy · Original

Brave Surgeon General recommends against mRNA covid-19 vaccine for males aged 18-39 years old

A Voice for Men · 23 October 2022 · Archived copy · Original

For two years men's advocates have been sounding the alarm that mRNA covid-19 vaccines may have adverse or *deadly* effects on men and boys. These concerns have usually been brushed aside, and the focus of concern has been directed largely toward the effect of vaccines on women's health. Recently, Florida Surgeon General Joseph Ladapo stepped forward to address this oversight by recommending against males aged 18 to 39 receiving mRNA COVID-19 vaccines. He also noted that males over the age of 60 had a 10% increased risk of cardiac-related death within 28 days of mRNA vaccination, which indicates that males in the higher age categories should also consider whether they want to risk a 10% higher chance of suffering cardiac death.

Dr. Ladapo has released the following guidance for men:

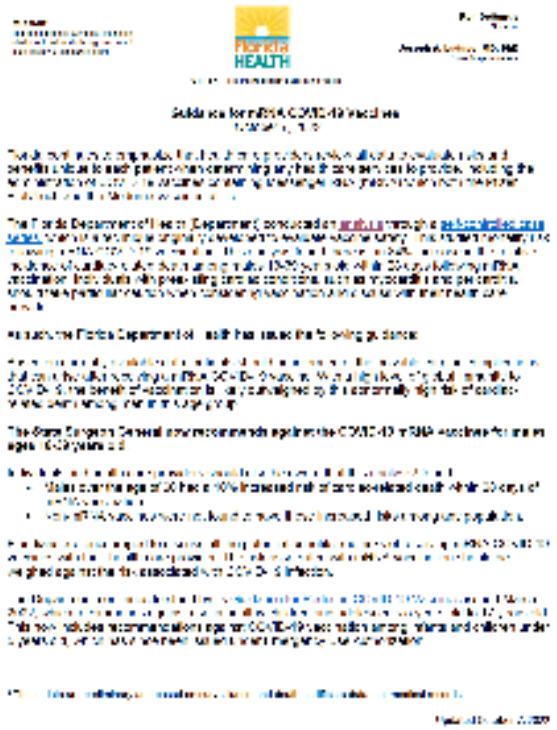

A Letter to Washington Post Columnists About Latest #MeToo Article

Stephen Bond · 23 October 2022 · Archived copy · Original

A Letter to Two Washington Post Columnists About a Recent Article About #MeToo

Dear Mr. Farhi and Ms. Fetters Maloy,

I respectfully ask that you take the time to read this letter in its entirety and to thoughtfully consider what I say here.

I'm a proud lifelong reader of The Washington Post who has long noticed the paper's gender bias, most notably its imbalanced coverage of domestic violence

But my pride in the Post turned to quiet outrage in 2018 by the publication of two disgraceful, bigoted articles:

- Why can't we hate men?, a #MeToo inspired rant by the director of women's studies at a major American University, who had the gall to openly and shamelessly express a Nazi-like hatred for men in a major American newspaper:

this era

Clockwise from top left, former New York attorney general Eric Schneiderman; former NBC "Today" show host Matt Lauer; film producer Harvey Weinstein; and actor Bill Cosby.

Why can't we hate men?

By Suzanna Danuta Walters

It's not that Eric Schneiderman (the now-former New York attorney general accused of abuse by multiple women) ... Pretty much everywhere in the world, this is true: Women experience sexual violence, and the threat of that violence permeates our choices big and small. In addition, male violence is not restricted to intimate-partner attacks or sexual assault but plagues us in the form of terrorism and mass gun violence. Women are underrepresented in higher-wage jobs, local and federal government, business, educational leadership, etc.; wage inequality continues to permeate every econo... harassment and violence. But we're not supposed to hate them because ... #NotAllMen. I love Michelle Obama as much as the next woman, but when they have gone low for all of human history, maybe it's time for us to go all Thelma and Louise and Foxy Brown on their collective butts. The world has little place for feminist anger. Women ...

- Amber Heard's infamous op-ed that both embarrassed the Post and ultimately cost Heard over $10 million:

Opinion Amber Heard: I spoke up against sexual violence — and faced our culture's wrath. That has to change.

In response, I've been sending letters to Post columnists who write articles that perpetuate the same biased, one-sided depiction about gender issues as these two articles.

Your recent article titled Five years on, what happened to the men of #MeToo? is an example of this bias. Like almost all other Post coverage of #MeToo, it only provides a single side of the story.

Please don't misunderstand. I believe that #MeToo originally had a valid point. And I don't deny that *some* men can behave appallingly. But as I wrote in an article in 2020;

> #MeToo has morphed from a movement for the expression of legitimate complaints by women about the sexual misbehavior of some men into a two-faced juggernaut that allows any man to be accused, tried, and sentenced in the court of public opinion, hounded out of his job, and made a social pariah without a shred of due process, often by anonymous accusers."

Mr. Farhi, you may scoff, but as a man *you* could be accused of sexual misbehavior and hounded out of your job at the Post. Your actual guilt or innocence would be irrelevant. Only that you've been accused.

Don't believe it? Then consider the case of another *former* Post writer, Mike Tunison, who in 2017 was included on Shitty Media Men, an online list that collected anonymous, unvetted allegations of sexual misconduct and assault against approximately 70 men who worked in media.

Someone anonymously added Mr. Tunison to the list, accusing him of "harassment," "stalking" and "physical intimidation". Prior to this, Mr. Tunison was a successful freelance writer who wrote for the Post and had a book published by HarperCollins. After his inclusion in the list, his writing work dried up and many friends deserted him. He became suicidal, as he described in an online post, Hi, I'm on the Shitty Media Men list, but maybe you already knew that.

That your article is one sided is self-evident as it only discusses *men* who have been accused of sexual misbehavior, completely ignoring women's equally appalling misbehavior. As my article on #MeToo points out,

> "*…#MeToo fails to recognize women's own corresponding bad sexual behavior or of the female contribution to*

> *men's sexual misconduct."*

Why didn't your article discuss the misbehavior of some of the *female* #MeToo accusers?

Like Asia Argento, who accused Harvey Weinstein of performing oral sex on her against her will.

Argento, even while spreading the #MeToo gospel to the world, paid nearly $400,000 to child actor Jimmy Bennett, who claimed Argento sexually assaulted him in 2013 when he was 17 and she was 37. Unsurprisingly, Argento called the underage victim a liar. One article pointed out Argento's hypocrisy:

"*Imagine, please, that the accuser was a woman [who] was treated the way that Asia Argento, the strident Joan of Arc of the #MeToo movement, was treating [the male] actor who, at the age of 7, had played her son. We would have hordes of ladies in black dresses and linked arms singing some random song from Lilith Fair."*

Asia Argento and Her Victim (image from CNN)

For more information about the "other side" of #MeToo, may I suggest that you read my entire online article, #MeToo, Thy Name is Hypocrisy?

And then consider writing another article that includes this other side.

Sincerely,

Stephen Bond

Other Post columnists to whom I've previously sent letters about their own gender-biased columns have been separately cc'd this letter:

- Monica Hesse: as the Post's gender columnist, *when will you do the right thing and speak out against feminist lies and your paper's one-sided gender bias*?
- Karla Miller, Work Advice Columnist: wrote two articles about the gender wage gap
- Janay Kingsberry, Multiplatform editor for "The Lily" web site: wrote article about "dissatisfied U.S. women"
- Kate Cohen, "Contributing columnist": wrote two articles about college men
- Christine Emba, Columnist: wrote an article about "condom stealthing"
- Julianne McShane, "Gender & Inequity journalist": wrote two articles on the gender pay gap
- Miriam Berger, "Reporter covering Middle East, Foreign Affairs": wrote two articles about domestic violence
- Candace Buckner, Sports reporter: wrote biased article on "Men Behaving Badly"
- Erik Wemple, wrote a column about the Amber Heard fiasco

Warren Farrell on FOX Primetime: “Gender” Policy Council Ignores Boys in time of COVID

Warren Farrell · 24 October 2022 · Archived copy · Original

Noam Chomsky, Christine Blasey-Ford and the automatic outgroup derogation of men

Jewel Eldora · 24 October 2022 · Archived copy · Original

Our opinions are shaped, in some part, by our media and social media experiences. My writing deals with a quirk in the brains of human males that I believe is creating a slow moving disaster as we move toward a state of perpetual moral panic. Christine Blasey-Ford's testimony may be something we look back on for reference.

The quirk my writings deal with is the inability of human males to demonstrate automatic in-group bias for one another. Unfortunately, it has created problems that men can't fix and the government can't fix. Neither men nor government have the tools, because, men, are an automatic outgroup and the biases that creates, in both men, and women, are, well, quirky.

This series deals with how this lack of bias plays out, at scale, in traditional media and social media environments.

Outgroup bias is hardwired in the species and has entered a into feedback loop, because of social media.

#Metoo and #Kavanaugh, are merely foreshocks for a main event that will make the Satanic Ritual Child Abuse Moral Panic and the Day Care Sex Abuse Scandals look like family picnics.

For the purposes of this article, we will use the following description of the U.S. media. It's based on Manufacturing Consent by Edward S. Herman and MIT Professor, Noam Chomsky.

You may think there's a political motive in my sharing that specific video. It's produced by Al Jazeera, an official Qatar government media outlet, and voiced by Amy Goodman of Democracy Now, a journalist arrested in St. Paul, MN in 2008, while covering police violence outside the 2008 Republican National Convention in St. Paul, MN, that's a lot of politics " all wrapped up in dere" as we say in Minnesota.

In fact, I picked it because it's bizarre, it's cute, it's a little bit gross, and it's kinda' mean to the politicians and corporations that run the media in order to exploit the biases of an elite group of "cultural managers", who control consumer spending, [1][2][3] because their consent is crucial to their agenda.

This segment from a 1991 documentary details Dr. Chomsky's opinions on the special role of the New York Times, CNN, the Washington Post, and the corporations who own them.

For-profit media companies will publish anything to capture and maintain the attention of this group to increase market share for their advertisers and votes to the political establishment.

The Red Church and the Blue Church, are two congregations, watching two different movies, on the same screen. For-profit media companies will target the biases of the culture managers of either side of the "political aisle".

For-profit media companies will avoid publishing anything that these extremely valuable culture managers don't want to look at, or want to avoid, and will instead create content designed specifically for their emotional and moral palettes.

Effective propaganda targets our biases and our gut feelings. It pulls our heart strings, enrages us, and/or for about 65% of us, tickles our sense of humor. Roughly 35% of any given population, have no sense of humor at all.

The most effective propaganda subtly target biases we don't even know exist; those that are automatic.

In the next article Thurman Blevins, Justine Damond and the automatic outgroup derogation of men, we'll explore the two movies these churches are watching on the same screen.

Previous Articles in this Series

Dr. Christine Ford, Brett Kavanaugh, and the automatic outgroup derogation of men
Scott Adams, Tucker Carlson and the automatic outgroup derogation of men

Viktor Frankl, Aleksandr Solzhenitsyn and the automatic outgroup derogation of men

Sexual Assault on Campus: A Quiz Show

Tom Golden · 24 October 2022 · Archived copy · Original

Chester Gillette, Et Al – Don't Be These Guys

Doug Mortimer · 25 October 2022 · Archived copy · Original

The story of Chester Gillette and his drowned girlfriend went viral more than 100 years ago. In 1906 the dominant medium was the newspaper. Then as now, sex sold. Sex and murder sold even better, especially when it had undercurrents of class conflict. Also, the whole sorry incident was embellished by yellow journalism, as fake news was called at the time.

Born in Montana (then a Territory) in 1883, Chester Gillette grew up in a well-to-do family that eventually settled in Spokane, Washington. The extended family included other prominent businessmen. Unfortunately, Chester's parents literally got religion, turned aside from worldly things, and made the Salvation Army their life's work. Having developed a taste for middle class comforts, young Chester was less than enthusiastic about his family's self-imposed ascetism, but he was not old enough to do anything about it.

After flunking out of school and knocking around at odd jobs, Chester moved to Cortland, New York, about halfway between Binghamton and Syracuse, and went to work for his uncle, Noah Gillette, who owned a skirt factory.

Among the 250 employees at the factory was one Grace Brown, who became Gillette's lover in the summer of 1905 and found herself in a family way the following year. Unfortunately, Chester had moved on, romantically speaking. Thanks to his innate charm and good looks as well as his uncle's connections, he was now hobnobbing with the local gentry. Marriage to a lower-class woman would abruptly end his flirtation with the good life. But Grace refused to go quietly. She threatened to expose his double life if he left her. She even threatened suicide. There was no easy way out for Chester.

Implying that he wanted to elope, Chester took Grace on vacation in the Adirondacks. On July 11, 1906, they rented a boat and went rowing on Big Moose Lake. The next day a search party found an overturned boat on the surface of the lake and Grace's body, replete with head wounds, at the bottom of the lake. Chester, very much alive, was arrested three days later and charged with murder.

The trial, beginning on November 12, 1906, lasted till the end of the month. The remote Herkimer County courthouse was overrun with newspaper reporters.

After three weeks of testimony, Chester was found guilty and sentenced to death. He was hooked up to the electric chair on March 30, 1908. Of course, he had protested his innocence, but guilty or innocent, Chester Gillette was clearly not the best a man can be.

And that would seem to be the end of the whole lurid affair. The bounder got what was coming to him, Grace Brown was avenged, and justice was served. But that was not the end of the story.

Novelist Theodore Dreiser observed that the Gillette case fit the pattern of a number of others he had noticed during his journalistic career. The template involved an ambitious young man murdering a lower-class woman with whom he was sexually involved. Dreiser had dealt with the problems of working-class girls in his first two novels, *Sister Carrie* (1900) and *Jennie Gerhart* (1903). Also, men of ambition were recurring characters in his novels. The story of Chester Gillette was right in Dreiser's wheelhouse.

The Gillette-Brown incident simmered on Dreiser's back burner while he worked on other novels, but in 1925 he finally published *An American Tragedy*. The names of people and places were changed (the protagonist was re-named Clyde Griffiths, Grace Brown became Roberta Alden, and the skirt factory became a collar factory) and the story was updated to the 1920s.

One important addition was the character of Sondra Finchley, Clyde Griffiths' dream girl. In Chester Gillette's case, there was no individual girl, just a local smart set he hung out with. Nevertheless the press tried to conjure up a live "rich girl" to contrast with the dead "poor girl" to create a love triangle. Admittedly, that made the story even

more scandalous.

Dreiser's lengthy (800+ pages) tome landed on the best-seller lists in 1925. Since Dreiser had been a poor but ambitious young man himself, he could readily identify with the yearnings of Clyde Griffiths. Interestingly, *The Great Gatsby*, F. Scott Fitzgerald's tale of a young man rising above humble origins to a become a member of Long Island society, also came out in 1925.

An American Tragedy became a staple on reading lists in American literature classes. As late as 2010 *Time* magazine named it one of the top 100 novels in the English language since 1923. Though the saga of Chester Gillette had occurred almost two decades before the publication of the novel, the narrative still resonated with the public. In the interim, skirts had been shortened, morals had loosened, the Great War had come and gone, and women were given the vote. But a man convicted of killing his pregnant girlfriend still made for a compelling story.

As usually happens with a best-selling novel, other media took notice. The novel was turned into stage plays and radio dramas. In 1931 Paramount released a film version of *An American Tragedy* but it was not a big success, even though it was directed by Josef von Sternberg, whose career was on the rise in Hollywood.

Now we flash forward another two decades. A-list director George Stevens lobbies Paramount to do a remake of their 1931 movie. The Gillette incident is 45 years old; Dreiser's novel is 26 years old – Dreiser himself has been dead for 6 years. Why resurrect this story at this point in time?

Well, the world had been through a lot since Dreiser's novel came out…the stock market crash, the Depression, another world war, the advent of television (and commercials), and the growth of suburbia, among other phenomena. Given a post-WWII spin, the basic story was still compelling.

This time around the protagonist was named George Eastman and the film, renamed *A Place in the Sun*, took place in the middle of the 20th Century. The result was nine Oscar nominations (six awards…direction, screenplay, music score and editing, as well as black and white cinematography and costume design), and boffo box office. Also, the film had staying power. In 1998 it landed a spot on the American Film Institute's list of 100 greatest American movies.

Like Dreiser, George Stevens had endured an impecunious upbringing (his parents were both actors). As he worked his way up the ladder in Hollywood (he started out as a teenage cameraman on Laurel and Hardy shorts) he could not help but notice the social stratification that existed in the industry. Talent and skills were important but nepotism and good connections could make all the difference. Stevens likely understood what the Gillette/Griffiths/Eastman protagonist (let's call him G/G/E for simplicity) was up against.

So the original small-town storyline transcended its roots and resonated nationwide with three different generations. Does it hold lessons for the contemporary manosphere?

Well, the gynocentrism of the story is obvious. If a man is accused of first-degree murder, he is as good as convicted if his victim is a woman. This is not to say that a man killing a man is socially acceptable, but most murder victims are men, most perps are men. It's an everyday occurrence. Yet woman as victim is the theme that never dies. The death of a young woman is always a tragedy. Not so with a young man unless he is some sort of prodigy. And if a woman kills a man, usually the underlying assumption is that he deserved it.

Like many women, G/G/E is concerned with his appearance, having the right sort of clothing and saying all the right things. A charming, good-looking fellow, he nevertheless violates a number of taboos – at least taboos for men. First, by dispatching a lower-class woman to clear the way for a society girl, he has committed hypergamy. There is no law against that, but men are not allowed to do it! Women not only get away with it, it is their birthright. But a man? Who does he think he is?

The second taboo that G/G/E violated is the sanctity of a woman's right to choose. In each of the iterations of the story, the protagonist knows his girlfriend is pregnant, so he knows he is also killing his own unborn child. Today,

in states where abortion is legal, a woman can choose to kill her unborn child regardless of the father's wishes. A man is *never* allowed to turn thumbs down on the fruit of his loins. Again, who does he think he is?

G/G/E also exemplifies another modern female theme. He refuses to settle. Given his modest intelligence, income, and education, a factory girl is probably a suitable match for him. Again, one can imagine female readers/viewers muttering "Who does he think he is?"

A corollary of G/G/E's refusal to settle is his sense of entitlement. He doesn't want to achieve wealth by hard work and thrift. He is not at all enterprising; he just wants his rich uncle to give him a sinecure at the factory and to marry into a wealthy family. At no point does he attempt to educate himself or expand his skill set. Yet he longs to hang out with a better class of people in a dream world wherein the young folks regularly engage in such leisure activities as tennis, golf, sailing, horseback riding, and water skiing, and the girls all look like *Vogue* models. In the 1951 movie, a Hawaiian-themed party on the lake hints at the paradisiacal nature of George's fantasies of the good life.

By hanging out with the right people, he enhances his chances of ingratiating himself with a well-to-do young miss and marrying money. The good life will be his – but with an asterisk. It may be perfectly acceptable for a pretty but otherwise undistinguished girl to marry an alpha male, but there is still a stigma attached to a young man marrying his way into the upper class. He should do *something* to distinguish himself beforehand. Even then he risks being dismissed as a male gold-digger.

The G/G/E saga also resounds through the ages because it shows the dark side of upward mobility, a treasured feature in American life. Inevitably, when one goes upscale, one abandons one's downscale family and friends. Otherwise decent people must be left behind simply because they are a drag on one's upward mobility.

Of course, to get ahead in America (or anywhere else) a certain amount of drive and ambition are needed; a man who is satisfied with his lot in life is always a bit suspect. Even if you're one of the fortunate few at the apex, you should always be attempting to move up, to improve yourself, to add to your net worth, etc. All of this may be second nature for an alpha male, but G/G/E is no alpha. On a good day he might be a beta. Hence his tragedy is of little consequence – as are the tragedies of the masses of men who dwell in quiet desperationville but dream of a better life. We're not talking about greatness denied. Just daydreams dispelled. In Dreiser's novel, the prosecutor repeatedly characterizes Clyde Griffiths as "a mental and moral coward."

G/G/E is the alter ego of the typical Horatio Alger hero. In Alger's numerous novels he dealt with poor boys who rose through the ranks thanks to "hard work, determination, courage, and honesty." None of these adjectives describes G/G/E. He just doesn't have the right stuff. He's physically attractive and has learned how to dress and behave in upper class circles, but that's about it.

Today, thanks to the growth of media, images of the good life have grown apace. Consumerism implies that certain gadgets, goodies, and brand names are *de rigueur* if you're into keeping up with the Joneses (a phrase that dates back to a 1913 comic strip of the same name). If you feel differently, you might be a budding MGTOW. But G/G/E had no concept of that lifestyle. Even if he did, it wouldn't matter, as he has no intellectual curiosity or interests to cultivate if he did go his own way. Perhaps T.S. Eliot had the likes of G/G/E in mind when he wrote the poem "The Hollow Men." Like *An American Tragedy* and *The Great Gatsby*, it was published in 1925.

The good life that G/G/E dreams of inevitably comes with a dream girl. In the case of Chester Gillette, the newspapers speculated it was one Harriet Benedict, but she was merely a casual acquaintance. In *An American Tragedy* there is indeed a dream girl named Sondra Finchley, a local deb who shows an interest in Clyde Griffiths. The movies, however, are the ultimate medium when it comes to offering us images of dream girls, and *A Place in the Sun* offers us Angela Vickers, daughter of a successful local businessman. She embodies everything George Eastman wants in life. Adding more fuel to the fire, an illuminated "Vickers" sign dominates the view from George's apartment.

Like the protagonists in the original incident and Dreiser's novel, George Eastman works in his uncle's factory.

Notably, the factory George's uncle owns turns out not skirts or collars but bathing suits! In fact, the first thing George sees upon arriving in town is a billboard of a cutie in a bathing suit with the tag line "It's an Eastman!" In other words, George Eastman, she could be yours!

Once George starts work, he is surrounded by posters of good-looking young women in bathing suits. Predictably, the factory girls (90% of the work force at the plant) are much less attractive. In fact there is a sort of apartheid at the workplace. A prominent sign at the entrance to the front office says "Factory employees forbidden beyond this point."

Alice Tripp is the name of the pregnant factory girl in the film. The casting of Shelley Winters as the doomed damsel is spot on. If you remember her from her numerous frumpy roles, you might be surprised to find out that she started out in Hollywood as a pinup girl. At age 29, she probably realized she was getting a bit long in the tooth and needed to take her career in another direction.

An even bigger casting coup was Elizabeth Taylor as Angela Vickers, Eastman's dream girl. Today most people remember her as a much-married, blowsy old broad, but this was not the case in 1951. *A Place in the Sun* ended her career as a juvenile lead and launched her career as a goddess of the cinema. Just 17 years old, she was the ideal upper-class princess, a tantalizing blend of small-town nobility and big-time nubility. When director Stevens shows her and Eastman (Montgomery Clift) snogging in extreme close-up and soft focus, every run-of-the-mill male in the audience was vicariously experiencing what it would be like to make it with a dream girl. If said moviegoer was accompanied by a date, she more than likely paled in comparison to a young Elizabeth Taylor caressing George and crooning "Tell mama…tell mama all."

Notably, Eastman says "I've loved you since the first moment I saw you. I guess maybe I've even loved you before I saw you." She's the stuff dreams are made of, and G/G/E is a dreamer not a doer.

The casting of Montgomery Clift as George Eastman was inspired. He usually played nervous and insecure, but ultimately sympathetic, types. In some cases (*e.g., From Here to Eternity* and *Red River*), he proved to be tougher than he appeared, but that was not the case in *A Place in the Sun.* He was just a poor kid with his nose pressed against the toy store window. So close and yet so far. He could see the world had a lot to offer him, but he had little to offer the world. Life's possibilities fire his imagination; life's limitations fence him in. Typically, American culture exalts the common man. G/G/E discredits that concept.

Dreiser's novel was widely considered a work of social criticism. If you were on the left politically speaking, you would probably see it as an indictment of capitalism, materialism, and inequality. Clyde Griffiths, however, is no working class hero. He has no social conscience; he doesn't care about the class struggle or income inequality or the revolution of the proletariat. In fact, he isn't given to abstract thinking about society or anything else. He just wants a life of leisure and ease, even though he doesn't have what it takes to create wealth or even maintain it.

The E/E/G character is worthy of study, though not emulation, by members of the contemporary manosphere. You can still read plenty about Chester Gillette on the internet; Dreiser's novel is still in print but it is definitely not for the short attention span set. *A Place in the Sun* is the most accessible version of the story.

To this day, the true intentions of E/E/G are questionable. Whether he meant to drown his working-class inamorata or it was an accident remains an open question. The fact that he fled the scene without attempting to rescue her or contacting the authorities was the most damning aspect of his behavior. One can't help but wonder if Teddy Kennedy was familiar with this tale of a man of questionable morals and the drowning death of his obscure female companion. 63 years after Chester Gillette, the media had a field day with Teddy, which goes to show that all the wealth and power in the world can't make a man bulletproof when it comes to the death of a damsel.

An enterprising filmmaker today could surely take the basic plot line and do a contemporary version. The tale allows people to read a lot into it – and into the character and motivation of G/G/E. A lot of taboos have vanished since 1906, but a man killing his pregnant girlfriend is still a major no-no. Always has been, always will be. Even those who live in glass houses feel justified in casting stones because no matter what their shortcomings, they are

nowhere near *that* bad.

The main take-away from the basic plot line is the many different ways a man's involvement with a woman can jeopardize his life. Having grown up in a religious household, G/G/E has limited experience with girls but he is always mooning over them. He is socially awkward but willing to learn.

Obviously, married or not, impregnating a woman – in or out of wedlock – is a life-changing event. While female companionship may assuage a man's loneliness, it is fraught with pitfalls. These are considerations all men must deal with. Particularly dangerous is an obsession with the ideal female. A young man who actively pursues his dream girl is destined for disappointment if not disaster.

Unfortunately, given the *zeitgeist* today, a contemporary version of the story would probably devolve into a screed against toxic masculinity, sexual harassment in the workplace (coed fraternization was frowned on even a century ago), social inequality, and white male privilege. For good measure, they could re-imagine the role of the factory girl by introducing an FGOC (factory girl of color).

Chester Gillette was a real person. Clyde Griffiths and George Eastman were not. Nevertheless, real young men can learn a lot from their experiences.

Row, row, row your boat, boys, but gently, please. Life is but a dream…so watch out for those dream girls!

The Trans Industry: Fiamengo, Golden, Lofendale, and Buchanan

A Voice For Men Videos · 25 October 2022 · Archived copy · Original

Mission Accomplished! Kids See My Signs at Circumcision Protest, Cops and Principal Join In

A Voice For Men Videos · 26 October 2022 · Archived copy · Original

George Carlin: Men (Part 1)

A Voice For Men Videos · 27 October 2022 · Archived copy · Original

George Carlin: Men (Part 2)

A Voice For Men Videos · 28 October 2022 · Archived copy · Original

Parental alienation: The impact on parents

Dr. Edward Kruk · 29 October 2022 · Archived copy · Original

In this second installment of our three-part series on parental alienation, we turn our attention to alienated (targeted) and alienating parents. Parental alienation is the "programming" of a child by one parent to denigrate the other (targeted) parent in an effort to undermine and interfere with the child's relationship with that parent, and it most often occurs within the context of a child custody conflict. This includes the "legal abuse" of parents who have been disenfranchised from their children's lives subsequent to sole custody and primary residence judgments. Within an adversarial legal process, non-custodial parents are often subjected to shame and stigma, lack of access to their children, and devaluation of their role as parents. And those who speak about the pain and woundedness in their lives are subjected to a mean-spirited cultural response, where their talk of woundedness is mocked.

Most alienated parents are non-custodial fathers, and engaging these fathers is a significant challenge, as clinical and research literature has described the lack of "fit" between fathers and therapeutic agents as emanating from two sources: the characteristics of men and fathers themselves (their resistance to counseling and therapy) and aspects of the therapeutic process (which have failed to successfully engage fathers). Patterns of traditional gender-role socialization directing men toward self-sufficiency and control, independent problem-solving, and emotional restraint have largely worked against fathers being able to acknowledge personal difficulties and request help. A fear of self-disclosure and a feeling of disloyalty to one's family in exposing family problems are not uncommon; a fear of losing control over one's life and the need to present an image of control or a "facade of coping" in the form of exterior calm, strength, and rationality, despite considerable inner turmoil, characterize many fathers. Professional service providers do not always consider such psychological obstacles to therapy and thus do not address fathers' unique needs. The research on divorced fathers is clear about their most pressing need: their continued meaningful involvement with their children, as active parents. The lack of recognition of this primary need is the main reason for therapists' lack of success in engaging alienated fathers.

Above all, the key to engaging alienated parents is to validate their parental identity and combine advocacy efforts with counseling focused on enhancing their role as active and responsible parents. Human service professionals have been notably absent in the politics of reform with respect to the issue of legal child custody, yet they are desperately needed as allies in policy reform efforts. An important role of human service professionals in supporting alienated parents is through such advocacy and activism, challenging the custodial/non-custodial and residential/non-residential parent dichotomy and advancing the cause of co-parenting.

An active program of outreach is essential as alienated parents report a lack of effective support services, and they remain a highly vulnerable population. Service providers need to be persistent and proactive, as it takes time to build and sustain engagement in the context of these parents' feelings of isolation, helplessness, and their tendency to wait until there is a crisis before accessing support. Parents who were highly involved with and attached to their children and suddenly find themselves forcefully removed from their children's lives experience profound woundedness. The experience of being removed as a loving parent from the life of one's child via a sole custody order strikes at the heart of one's being. Suicide rates are reported to be of epidemic proportions among parents—fathers in particular—who are struggling to maintain a parenting relationship with their children (Kposowa, 2000; Kposowa, 2003); and legal abuse has been noted as a key factor in these cases. Being vigilant regarding symptoms of post-traumatic stress and suicidal ideation among non-custodial and alienated fathers and mothers is an essential role for service providers. A strengths-based approach—recognizing alienated parents' aspirations to their children's well-being and the experience, knowledge, and skills that they can contribute to this well-being while maintaining the high road in addressing the alienation—is vital.

And finally, what about the alienating parent, who uses a combination of fear, lies, flattery, and gratification of material desires to win over their child and whose sense of entitlement and desire to control the child is greater than the desire to nurture and care for the child? As Amy Baker writes, parents who try to alienate their child from the

other parent subtly or overtly convey a three-part message to the child: I am the only parent who loves you and you need me to feel good about yourself; the other parent is dangerous and unavailable; and pursuing a relationship with the other parent jeopardizes your relationship with me. Alienating parents are themselves emotionally fragile, often enmeshed with the child, with a “sense of entitlement, needing control, knowing only how to take” (Richardson, 2006). Yet although it is easy to pathologize and blame such parents, it must be remembered that alienating behavior is encouraged in the context of a legal adversarial forum where the goal is to “win” the custody or residence of one’s child. And although some would recommend a solution of removing child custody from alienating parents and placing children in the care of non-alienating parents, it is often very difficult to adjudicate who actually is the alienating and who is the targeted parent. Family law judges are not trained in the finer points of child development and family dynamics and can be easily swayed by legal arguments made on behalf of disputing parents, including alienating parents.

On the matter of parental alienation, I have come to see that the problem is systemic in nature; that is, the problem lies primarily in the adversarial nature of legal determination of parenting after divorce. Parents are set up to fight in an effort to win “primary residence” or “custody” of their children, and the system tends to reward those skilled in adversarial combat. Parents often win their case by disparaging the other parent as a parent, in effect engaging in alienating behaviors, and the system thereby encourages and produces alienating behavior. A legal presumption of co-parenting, rebuttable in established cases of child abuse and family violence, may in fact be the most effective means of combating parental alienation and curtailing its damaging consequences while at the same time protecting the safety and well-being of children at risk of abuse.

The final installment of our three-part series on parental alienation will examine programs, services, and interventions that combat alienation and seek to reunite estranged parents and their children while addressing the significant clinical challenges in working with alienating parents.

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Child denied her father by family court

AVfM Video Source · 29 October 2022 · Archived copy · Original

The only thing unusual about this story is Gary Treistman's willingness to take a public stand. More people need to.

Love sick (part 1)

Dr. Frank Tallis · 30 October 2022 · Archived copy · Original

The following is Part 1 of a three-part extract from Frank Tallis' book *Love Sick*. The book takes a good look at romantic love, or more accurately the sickness of it – a fact underlined by many writers at AVfM who have exposed the bankruptcy of romantic chivalry. Dr. Tallis' extensive clinical experience confirms just how sick-making these practices are for all who indulge them. – Eds.

Incurable Romantics

> Love, love, love – all the wretched cant of it, masking egotism, lust, masochism, fantasy under a mythology of sentimental postures, a welter of self-induced miseries and joys, blinding and masking the essential personalities in the frozen gestures of courtship, in the kissing and the dating and the desire, the compliments and the quarrels which vivify its barrenness.
>
> *The Female Eunuch*, Germaine Greer

Romantic love has been described by the Jungian psychoanalyst Robert Johnson as `the single greatest energy system in the Western psyche'. Although this sounds like a wildly extravagant claim, it is almost certainly true. Love – and in particular romantic love – is our great preoccupation. Almost every aspect of our life is affected, in some way, by the concept of romantic love.

The word 'romantic' is troubled by a long history. It is like an overworked canvas, the composition and brushwork of which cannot conceal the suggestion of earlier drafts. English dictionaries distinguish 'romantic' with several definitions, but in reality, such tidy divisions are misleading. When we use the word, these different meanings ings bleed into each other. To be romantically involved is an admission that carries a host of implications: passion, folly, obsession, anguish, recklessness, intrigue, and adventure; archetypes rise from varying depths and jostle with each other for recognition and influence.

As with any native tongue, we first speak the language of romantic love without being able to explain its grammar. The assumptions on which romantic love is predicated are buried in the unconscious mind, where they exert a powerful influence on our beliefs, attitudes, and expectations. We never pause to question their legitimacy. When a romantic hero decides he will sacrifice everything for love, no one will ask 'Is she really worth it?' or 'Can't he find someone else?' Romantic love has its own obscure logic which we all tacitly accept.

The roots of romantic love run deep. Indeed, the fundamental mental conventions of romantic love were consolidated on the ancestral plains of Africa, where evolutionary pressures determined that men should court women, that women should be coy, that relationships should be exclusive, and that love should storm the mind like a form of madness. However, since the rise of civilisation, these features have been increasingly complicated by ideological factors. The roots of romantic love are profoundly deep, but, now, they are also hopelessly tangled.

To understand fully the concept of romantic love requires an examination of its cultural history (in addition to its evolutionary history)…

* * *

The Islamic courtly tradition was introduced into Western culture by the troubadours, whose poetry preserved many features of Arab mysticism – particularly, a quasi-religious praise of female beauty. However, as this theme was reworked, it also began to change. Spiritual inaccessibility gradually evolved into alluring aloofness, which in turn became regal disdain. Thus, a recurring figure in troubadour poetry was the cold, cruel mistress.

The theme of inaccessibility was also explored in another way: the introduction of a female character, immensely desirable, but unavailable through marriage.

Even at this very early stage, the authenticity of love was being judged according to its difficulty (with respect to obstacles and impediments) and its irrationality. In troubadour poetry, we can recognise the cultural ancestry of modern concepts such as Lee's mania or Tennov's limerence: love that does not need liking – love that may even thrive in response to rejection or contempt. The troubadour's cruel mistress reappears again and again in literature in different guises: the enchantress, the femme fatale, the Belle Dame sans Merci. Long before psychologists began to study love in a systematic way, literature required a particular female type who would represent unhappy love.

The doctrine of romantic love (also known as *courtezia* or *amour courtois*) would have spread across Europe irrespective of royal patronage; however, the process was certainly accelerated by events at the court of Poitiers, where William IX is reputed to have been 'the first troubadour' (on account of having written the earliest surviving examples of coutly verse in the Provencal language). It was also at Poitiers that William's granddaughter, Eleanor of Aquitaine, and her daughter, Marie de Champagne, encouraged celebrated poets such as Bernard de Ventadour and Chretien de Troyes to compose works that exemplified courtly ideals. A narrative vehicle that was popular among the poets of Poitiers was Arthurian legend, which delivered a cast of characters whose relationships could be fully exploited to dramatise the frustrating dynamics of romantic love. Thus, Guinevere's beauty is beyond compare, and Lancelot – Arthur's most loyal servant – must fall hopelessly in love with the queen. (English readers are more familiar with this dynamic through Sir Thomas Malory's *Le Morte d'Arthur*.) In the poetry of Chretien de Troyes, love – always complicated, but even more complicated by courtly conventions – is once again described as an illness: 'My illness is what I want. And my pain is my health… I suffer agreeably… I am sick with delight.'

One of the most extraordinary developments at Poitiers was the creation of an inner court – the Court of Love – where noblewomen would meet to pose questions about love and the proper conduct of lovers. Questions would then be disputed, juried and judged, according to the increasingly dogmatic principles of *courtezia*. Perhaps, in an effort to make the task of this inner court easier, Marie instructed a cleric, Andrew Capelanus (also known as Andrew the Chaplain), to write a formal book of statutes: a kind of lovers' charter.

Andrew began his task by consulting a classical authority – the *Ars Amatoria* (or *Art of Love*) by Ovid. It is difficult to imagine a more inappropriate work on which to base a 'respectable' canon. As with much to do with romantic love, history reveals cross-purposes, because for Ovid adoration is only a means to an end. Ovid adores, not because he can't help himself, but because by feigning adoration he is more likely to succeed in seduction. He is a cunning and manipulative strategist, who advises on everything from good 'chat up' lines to how physical defects can be concealed by adopting special positions during intercourse. In an age of political correctness, he is still able to offend modern sensibilities. He recommends pretending to cry, making false promises, writing flattering verses (however insincere) and even coercion: `Some force is permissible – women are often pleased by force.'

Ovid also advises the aspirant libertine to affect the symptoms of love sickness: 'All lovers should be pallid, it's chic to be pale;/ Only fools deny it, pale skins rarely fail.' Moreover, he observes that loss of appetite and worry 'make the young lover as thin as a rake'. Therefore, if wishing to attract the attention of women, one should: `Look lean – it suggests passion.'

When Andrew Capelanus came to write his own work – *The Art of Courtly Love* – he did so by borrowing from Ovid. Thus, Ovid's cynical observations were used to shore up the romantic ideal. Love sickness – merely another weapon in Ovid's armamentarium – became fully established as a crucial sign of love's authenticity.

Capelanus described love as `a certain inborn suffering' and suggested thirty-one rules of love. They include the following:

Rule 2 He who is not jealous cannot love.
Rule 9 No one can love unless he is impelled by the persuasion of love (also translated as: No one can love who is not driven to do so by the power of love).

Rule 13 When made public love rarely endures.
Rule 14 The easy attainment of love makes it of little value; difficulty of attainment makes it prized.
Rule 15 Every lover regularly turns pale in the presence of his beloved.
Rule 16 When a lover suddenly catches sight of his beloved his heart palpitates.
Rule 20 A man in love is always apprehensive (also translated as: A lover is always fearful).
Rule 21 Real jealousy always increases the feeling of love.
Rule 22 Jealousy, and therefore love, are increased when one suspects his beloved.
Rule 30 A true lover is constantly and without intermission possessed by the thought of his beloved (Also translated as: The true lover is continuously obsessed with the image of his beloved.

Love and mental illness were closely linked according to the principles of Hippocratic medicine; however, Capelanus's principles seem to do much the same thing. At Poitiers it was decided that love – if true – must be disturbed and slightly perverse; it must be obsessive, compulsive, agitated, anxious, jealous, suspicious, clandestine, and frustrating.

There is still some debate concerning to what extent Capelanus meant his rules to be taken seriously. It is possible that *The Art of Courtly Love* was meant to be satirical – but if so, its satirical content was lost on contemporary and subsequent generations. *The Art of Courtly Love* was never viewed as a critique. It was always viewed as a manifesto.

Romantic love became an increasingly important feature of literature in the late twelfth and thirteenth centuries. The *Lais* of Marie de France and de Lorris's *Romance of the Rose* are significant examples; however, the quintessential courtly romance of the middle ages must be *Tristan* – now more widely encountered in the opera house as Wagner's *Tristan and Isolde*.

Although *Tristan* does not feature King Arthur, it is an 'Arthurian' romance set in a landscape of castles, quests and dragons. An authenticated 'original' does not exist, but five versions have been handed down – the most famous being those of Beroul, Gottfried von Strassburg and Thomas.

Tristan is raised by his uncle, King Mark of Cornwall, and it falls upon him to escort King Mark's bride-to-be, the beautiful Princess Isolde, from her home in Ireland to the king's castle. While crossing the Irish Sea, they both mistakenly drink a love potion, and subsequently fall in love. The love potion – a potent symbol of love's madness – neatly excuses Tristan's betrayal of his uncle.

In Gottfried's version, the bemused Tristan complains: `I do not know what has come over poor Isolde and me, but we have both of us gone mad in the briefest space of time, with unimaginable torment – we are dying of love …'

Tristan and Isolde (against their better judgement) become clandestine lovers and, in doing so, stir the gods of tragedy. Much of the ensuing drama concerns their attempts to avoid discovery, and eventually they must separate. Tristan is wounded by a poisoned spear and, as his life ebbs away, he calls for Isolde. She rushes to be with him, but arrives too late and can do nothing to save him. Clasping his dead body, she gives up her spirit and dies.

During the middle ages, romantic narrative's landscape of kings and queens, knights and ladies, heroism, bravery, destiny and magic became established in the Western imagination, and is familiar to children, appearing in numerous story-books. The idea of romantic love has penetrated so deep into our culture, that few people escape its influence before leaving the nursery. Unfortunately, a consequence of this is that many grow up assuming they will find fairy-tale happiness in the real world – an expectation that is rarely fulfilled. Moreover, it is curious that the main exemplars of courtly romance (which in a sense foster our fairy-tale aspirations) rarely end with a `happy ever after', but with torment, tears and death.

Men: Ask her for something

A Voice For Men Videos · 31 October 2022 · Archived copy · Original

We are not all feminists

A Voice For Men Videos · 31 October 2022 · Archived copy · Original

Edwina Currie spoke at the Oxford Union in 2013:

Lengthy Stardusk interview with Karen Straughan: Traditionalism, MGTOW and society

A Voice For Men Videos · 1 November 2022 · Archived copy · Original

Although this probably qualifies as “inside Baseball” to those new to the internal politics of the men’s movement, and mostly came about due to bad blood that developed between people with similar ideas but differing conclusions, this lengthy interview with Men’s Rights Superstar Karen Straughan and Men Going Their Own Way (MGTOW) philosopher Stardusk (aka Thinking Ape) has some interesting insights into the future of MGTOW, MHRA and even PUA.

The rape of the Sabine women

Robert Brockway · 2 November 2022 · Archived copy · Original

While the Roman Empire and the Roman Republic are well remembered today, less well known is the Kingdom of Rome.

Legend claims that the city of Rome was founded in 753BCE. Romulus killed Remus in an act of fratricide and went on to found the city of Rome, naming it after himself. Romulus then invited colonists to settle in his new city. A problem soon developed though. Most of the colonists were men. The Romans then hatched a plan. They would hold a festival and invite people from the neighbouring cities to attend. Then, at a pre-arranged signal, they would grab women from one of the neighbouring cities, Sabine, and then proceed to fight off the Sabine men. Somehow this bizarre plan is said to have worked.

This story, which is almost certainly entirely apocryphal, is remembered to history as the *Rape of the Sabine women*. Notably no women were raped. While they were briefly detained they were soon given the choice to freely marry the Roman men. The Sabine women, all but one of whom was unmarried, accepted marriage to the Romans. The story makes it clear that they had a choice to accept or reject these Roman men as their husbands.

Not surprisingly the surrounding cities declared war on Rome. Perhaps surprisingly the Sabines themselves were the last to declare war. Maybe they were debating whether they wanted the women back.

After a series of battles a Sabine army approached Rome. A young Roman woman, Tarpeia, saw an opportunity. She betrayed Rome and opened the city gates for the Sabines in return for loot. The story elaborates that Tarpeia was promised whatever the Sabines had on their wrists. She expected gold bracelets but was crushed by their shields as they poured through the city gates instead. Rough justice.

The Romans and Sabines then fought a pitched battle in the city. Suddenly the Sabine women rushed in to the middle of the fray. On one side were their husbands, on the other their fathers. They called on both sides to lay down their arms as they were now family. Peace was achieved. Men met their fathers-in-law for the first time. The story concludes by telling us that the Sabines joined with the Romans, becoming one nation. Thus, according to legend, this was the beginning of Rome.

We can learn a lot about a society from their legends. Even Roman commentator Titus Livius, better known as Livy, made it clear that no sexual assault took place and that the women were free to choose if they wanted to marry the Roman men. While this may seem like a modern concern, Livy made this point 2000 years ago.

The feminist historical narrative would have us believe that women were oppressed by The Patriarchy and are only now escaping its clutches. Even a story with a title as provocative as this reveals a more complex past. Twice in the story women act in a decisive manner to change events. Tarpeia opens the gates, nearly handing the battle to the Sabines. The Sabine women then intercede and stop the fight between their husbands and fathers. The women in this story had agency – a clear indication that this was how Roman society viewed women.

Compared to its contemporary societies ancient Rome had comparatively few women in public life, exerting direct authority. This sort of authority is sometimes called *hard power*. Roman women though were fully capable of exerting *soft power*. As wives and daughters, aristocratic women had the ear of powerful men. History is replete with examples of powerful men acting on advice from women close to them. Although their actions were not completely without risk, women historically exerting soft power generally experienced fewer direct threats to their health and safety. The actions of the Sabine women in stopping the battle is a good example of the effectiveness of soft power.

Feminists claim that ancient Rome was a Patriarchy. In the original sense of the word, in which father's ruled families, this is true. In the sense that feminists mean, in which men systematically oppress women, then it is very clearly not true. Feminism benefits from confusion between these two different meanings of the word Patriarchy.

If ancient Rome was a Patriarchy, in the sense that feminists mean, then neither the Roman not Sabine men would have paid any heed to a bunch of wailing women. Rather, then as now, the men wanted to keep their wives and daughters safe and happy and took their opinions in to account.

Ancient people lived lives far more similar to ours than is generally recognised. Many ancient societies though had better gender relations than we have today in the West. They understood gender differences and gender similarities – information that today has largely been forgotten.

The featured image depicts the painting 'The Intervention of the Sabine Women', by Jacques-Louis David, 1799.

Chivalry: A learned deathwish

Paul Elam · 3 November 2022 · Archived copy · Original

Just after midnight on April 22, 2016, 19-year-old Jason Cisneros stopped by his best friend Ivania's apartment to see her. When he arrived, he heard a commotion near where he parked.

He sent a text to Ivania inside, saying, "'I'm outside. There's a lady honking, and this guy wants to hit her. He wants to kill her."

Jason then approached the woman's car to intervene. Just a moment later, he lay dying on the street, with two gunshot wounds.

The news coverage on this, what little it will get, will paint a simple picture. A brave young man heard a woman in distress — a woman he did not even know — and lost his life trying to protect her.

Of course, the real story is not nearly so simple. What made this young man walk into the line of fire? Was it heroics? Why didn't he just call the police? Why did he feel the pull toward intervening in the troubles of a female stranger?

Why have men like this, rushing in and dying to protect women they don't even know, become their own crime statistic?

This is a sad event that illustrates so much of what is wrong with men's story in the modern age.

With the narrative about men's place in the world casting them in the role of a protective vassal, we have developed the expectation that this is what men ought to be.

Undoubtedly the news coverage will play this out as a senseless tragedy. Accordingly, most will eventually take refuge in the fanciful idea that Jason Cisneros died a hero.

The members of society, by and large, who read this story and watch the news video, will end up on a similar trajectory, toward glorifying the self-sacrifice.

They will not conclude that this was a young man who was set up, duped into putting his neck on the chopping block by a history and force he never had a chance to grow up to understand.

His parents will take solace in the idea that their son died doing something noble. His friend will apply a similar salve to her grief. Few, if any, will question the wisdom of his choice or the factors that drove him to make it.

Fewer still will wonder about the character of the woman he was trying to save, even though it was evident that she was in a relationship with a murderous thug, that her chickens had come home to roost that night, and that she wanted someone to rescue her at any cost.

Jason Cisneros
Jason Cisneros died trying to protect a woman he did not know, who it turns out may have been no more worthy of protection than the man who killed him.

Our society will interpret his death as heroics, and thus teach more young men that this insanity is the model of manhood they should emulate.

We will deny our young men the truth. Jason's impulse to rescue the damsel in distress is a dysfunctional mandate passed down from generation to generation living by a narrative that sees his life as easily disposable.

Was Jason a good man? Most probably he was, though I am loathe to use that term lightly anymore. There is too much pointless sacrifice that comes with it.

The small amount of information that I have indicates that he came from a loving, supportive and close-knit family.

And he was, after all, doing what he believed to be the right thing.

I can't even imagine the sense of loss his family feels right now. Parents burying a child instead of the reverse is a hugely painful deviation from the natural order.

But for the sake of preventing more funerals, it is important to push aside the misguided chivalry and false heroism of this event and recognize that Jason's death is one of countless, pointless sacrifices that never should have happened.

There is nothing to glorify here. Not the death of a beloved son. Not the ill-fated choices of young women who are sexually excited by criminality and violence.

And not the false code of male honor inflicted on young men from the shadows of a warped social consciousness.

There is a lesson here for parents and for anyone else who has a young man in their lives whom they love.

Please ask yourself, if your son or other loved one encountered the same situation as Jason, what would they do? Would they intervene? If they did, is that what you would want them to do?

Would it make you proud? If it would, are you willing to bury them for the sake of that pride?

If you would not want your son to die like Jason Cisneros died, have you told him? Have you made it clear to him that dying for a stranger is not your idea of manhood?

Have the lessons from your family been about protecting his loved ones, protecting himself, or about protecting anyone at his own expense?

You know, this stuff matters. Today's young men get copious amounts of messaging about manhood, most of it instructing them to accept their disposability by calling it a badge of honor.

Young men face a barrage of social messages to "man up" and be a "real man" and other shaming, exploitive instructions.

It even comes from the government. We see it in the "It's On Us" anti-sexual assault campaign, which includes President Obama and Vice-President Joe Biden, along with stars like Common, Mike Roe, and others, telling young men that it is on them to intervene.

Just like Jason Cisneros did.

Please watch the "It's On Us" video and think about the price Jason paid for making sure it was on him.

Doing that might make you stop to consider if you want to manipulate your son or another beloved man into playing unarmed and unpaid bodyguard, ever at the disposal of strangers.

And while you're at it, you might ask yourself something else. Do you have any reason to think Common would risk his life for a stranger?

Do you think Joe Biden cares about your son — or the women's vote?

When I look at what Jason's story turned into, all I see is a devastated family, a grieving friend, and a decent young man with a life cut short on behalf of someone who in no way warranted that kind of sacrifice – not that any stranger ever does.

Perhaps there is a better social message we can send all people, young and old. It's on you.

It's on you to forge the ability to protect yourself. It's on you to make sound decisions about people with whom you choose to get involved.

It is not the responsibility of strangers, and it is not a burden for another class of human beings to bear.

No one outside you, your family and the police have any obligation to take risks for your safety. If women don't

know this, the parents of young men certainly should.

Men’s lives vs. feminist narratives explained using magnets

Alison Tieman (Typhonblue) · 4 November 2022 · Archived copy · Original

Every era has had its mythology of women’s weakness and men’s strength. Ours is no different and it’s not progressive. How easy is it for you to see Jill as a victim? How hard is it for you to see Jack as vulnerable?

Bigotry is on the rise on college campuses

Tim Patten · 5 November 2022 · Archived copy · Original

Tim Patten passed away recently. This is a republication –Ed

Many would agree that sexism and racism remain serious and, in some cases a growing concern. However, those being discriminated against are not the ones that feminists and other alleged advocates for equal rights have traditionally focused their attentions and efforts on. Instead, the group being victimized is straight white men.

There is plenty of evidence to suggest that males are being mistreated—and yet, for some strange reason, many seem to find this totally acceptable. Ironically, one such example includes a ban on straight white men at the United Kingdom's equality conference of the University and College Union, reported by the *Daily Mail* in June 2016. But this was not an isolated event. Reports suggest that such developments are commonplace, for instance, on college campuses in the U.K., U.S. and elsewhere.

Simply put, white heterosexual men are blameworthy and deserve to be excluded.

Indeed, a flagrant hatred of men has been flourishing, aided by corrosive and self-serving narratives that are now sanctioned by governments, big businesses and the educational establishment. One early example includes a development caught on video on November 16, 2012 by the Canadian Association for Equality. Violent feminists disrupted a gathering of men at the University of Toronto who had come together to discuss male suicide and other issues. The protestors clashed with attendees, spitting and hurling vitriol at them for no apparent reason. A repeat of social justice warrior bigotry was on display on September 16, 2015 at a Milo Yiannopoulos event at Texas Technical Institute caught on video.

While other similar developments have not been memorialized in the same way, they all have something in common: they reflect a cancerous malady of ignorance and abhorrence that is becoming increasingly widespread. An intolerant alt-left now feels free and is openly encouraged to hurl hate speech at and commit acts of gender discrimination against white heterosexual men. It is a campaign aimed at dehumanizing an entire cross-section of people who happen to have one thing in common.

Disgust toward men has been a strong undercurrent in women's studies programs, but its tone and intensity began to escalate after the 2012 killing of Trayvon Martin and the subsequent shootings of unarmed young black men by white police. Third-wave feminists and Black Lives Matter activists tossed their misguided notions about patriarchy and male privilege into a bowl and mixed them with incendiary half-truths about white privilege from African American studies programs. They created a concoction of racial division, provoking a surge in the lines of hatred against white males.

In some ways, this radical blend resembles the final solution of Nazi Germany's Adolph Hitler, though in this case the group that is supposed to get annihilated is not the Jews but white heterosexual men. Instead of working to create the progressive world they claim to espouse, the alt-left is looking more and more like the next generation of right-wing oppressors and dictators. Their minions are encouraged to go forth and spew blatant disrespect, telling white men to "Check your privilege!"

Sadly, this unfortunate turn of events, while originally grounded on the principle of equality and justice for all, has been transformed into a roadmap of rage, retribution and revenge, without any basis in fact.

Women's studies and white privilege

The extent to which things have gone awry can be seen in a popular anthology about racial bias. In *White Privilege*, women's studies author and Senior Fellow at the City University of New York's Murphy Institute, Paula S. Rotenberg maintains that this imbalance is manufactured and socially invisible but that its consequences are lethal. She argues that whiteness is a social construct and scolds whites for refusing to acknowledge that they benefit from a form of racism. She suggests they can't see their privilege because they are accustomed to it, like fish that are

unaware they live in water.

In her view, white men must give up their unfair advantages as reparations; whatever benefits their whiteness has afforded them must be sacrificed for the sake of social justice. Citing the example of a white and a black worker exerting the same amount of time and effort doing the same job, but where the latter is paid less, Rotenberg says that racial inequality is intolerable on its face because it leads to serious economic and other harm.

But as with many of her ilk, Paula S. Rotenberg falls into a trap in regard to cause and effect. Is it possible that this "discrimination" does not stem from racial differences, but from something else? Even though racism clearly exists, doesn't success depend on personal choices and how people manage their lives? Is race the reason why some succeed and others don't, or might it also have something to do with other factors, including attitude, intelligence–or even luck?

The greatest civilizations of all time

The same holds true when it comes to other physical differences. Most feminist scholars seem unable to broaden the lens through which they view the world. When they focus their attentions, they see only a black-and-white hierarchy, so to speak, based on gender, skin color or social caste. And yet, if they took pains to look at things less myopically, they might learn some interesting truths about race and opportunity–truths revealed through an assessment of the greatest civilizations of all time.

In particular, they would discover that ancient Egypt; the Chola Dynasty; and the Roman, Persian, Chinese, Mayan, Mongol, Inca and Ottoman empires were not only dominated by (mostly male) people of color, but that within each race individuals with lighter skin tones accounted for a disproportionate share of those at the top. All this occurred before the emergence of the British Empire, suggesting that biological preferences, rather than European-originated social constructs, drive the disparity.

In fact, if history is any guide, men of color are born with a natural ability to succeed and move society forward. The incredible Pyramids of Egypt were engineered and constructed by a dark skinned race and majestically awe any sober observer to this day. Once African Americans are freed from the suffocating constraints of victim narratives, they can unleash the kind of energy and drive that inspires communities of all races and colors from within. Thankfully, there are proven ways of ensuring that such individuals can reach their full potential and improve everyone's lives.

Our builders and inventors

Stepping back, it's worth reiterating that misconceptions about physical differences aren't confined to race. Feminists, for instance, conveniently ignore the fact that the engineers and builders of civilizations, kingdoms and nations have been men. They forget that males have harnessed fire, developed water distribution and sewage systems, and have created a vast array of innovative products, services, facilities and technologies that have served us well.

Male leadership, management and labor have helped to forge and sustain a world aimed at lifting people up, rather than keeping them down. Their accomplishments haven't just served selfish purposes. Instead, they appear to have been done out of a deep instinctual respect for tribes, cities and nations. Why, then, are feminists so focused on dismantling a framework that has benefited them–and everyone else?

A genuine alternative to the feminist way

It would be foolish to maintain that sexism, or racism, or any other form of discrimination doesn't exist, of course, or that some groups are not treated worse than others because of physical differences alone. Although progress has been made over several decades, the remnants of past errors and abuses remain. Bigotry, inequality in career opportunities, inner-city poverty, and the fact that blacks are the biggest victims by far of the rise of the incarceration culture would seem to be evidence of that.

Still, most Caucasians are aware there is a deep divide between blacks and whites, arguably stemming from the

inhumanity of slavery, one of the deepest social injuries and regrets from our nation's past. In many cases, whites are imbued with "white guilt," which manifests itself as an urge to reach out and try to redress the imbalance. But that doesn't justify taking a radical line. Those who have suffered don't need victimhood to demoralize them or the self-destructive anarchy and violence that third-wave feminists advocate.

Addressing and repairing these problems is a better way to go, though it will no doubt take time and people willing to make the effort together. Sadly, the journey will likely be more arduous and prolonged so long as it is centered on impugning the state, patriarchy, and the propagandists' favorite object of disgust: white heterosexual men.

One key, of course, is to introduce programs designed to succeed. In inner city communities, this can be done through local churches, organizing and promoting specialized charter schools that serve the needs of boys in grades kindergarten through 12. These schools can foster self-esteem and encourage the youngest members of society to be productive and strong. Single-sex schools, with appropriately tailored learning environments and curricula, offer the best hope of improving achievement and the lives of inner city boys.

It requires organization, schedules and vision to reconstitute neighborhoods. The churches, schools and community leaders should invite a diversity of volunteers and contractors of other races to assist rebuilding neighborhoods and seize on black men's natural patriarchal and leadership skills. Integrated construction discussions and working together on the building efforts will reduce bigotry while neighborhoods can evolve upwards overtime. Educating the youngest boys in charter schools for boys with civic ideals in mind allows a community to create an army of enlightened individuals and leaders that can pave the way toward economic and structural reform. The secret is not to probe every nook and cranny for signs of racism, but to inspire one another with an intentional future vision of prosperity and peace. Communities should grab hold of the levers and dials that drive their destiny and engage the mechanisms that will lead to a bright and liberated future.

The Anti-Due Process / False Accusers Movement

Jonathan Taylor · 5 November 2022 · Archived copy · Original

In the last twelve months, coalitions of organizations and public officials have joined forces to demand the following in a education setting:

1. The explicit removal of the presumption of innocence
2. Punishment for accused students after courts find their guilt was determined in unconstitutional school proceedings
3. Immunity for knowingly false accusers

We list four key examples below and provide commentary at the end. This list is timely because it is immediately actionable; your senator who may be up for re-election in midterms may support such policies.

1. Nineteen Senators Demand the Removal of the Presumption of Innocence in Title IX Proceedings

In September, nineteen senators signed their names to a letter to the Department of Education to pressure them, in their re-write of Title IX regulations, to (among other things) "remove the presumption that the respondent is not responsible for sex discrimination until a determination is made." Patricia Hamill and KC Johnson wrote about it here. The names of the senators – some of whom are up for re-election – are:

1. Bernie Sanders
2. Elizabeth Warren
3. Patty Murray
4. Jeffrey Merkley
5. Cory Booker
6. Tammy Duckworth
7. Amy Klobuchar
8. Richard Blumenthal
9. Robert Casey
10. Tina Smith
11. Alex Padilla
12. Mazie Hirono
13. Tammy Baldwin
14. Jack Reed
15. Tim Kaine
16. Jacky Rosen
17. Benjamin Cardin
18. Ben Ray Lujan
19. Ron Wyden

2. Accuser Advocacy Coalition Demands the Removal of the

Presumption of Innocence in Title IX Proceedings

This coalition of seventy-eight "anti-sexual violence organizations" submitted a letter comment to the Department of Education in September during the public comment period for the proposed regulations. The coalition stated that "We oppose the Department retaining the harmful rule from the previous administration that currently requires schools to presume that the respondent is not responsible for sex-based harassment (or other sex discrimination) until a determination is made and to inform both parties of this presumption." For space reasons, we will not list all of seventy-eight organizations here.

3. Accuser Advocacy Coalition Demands Immunity for False Rape Accusers

In Khan v. Yale, fifteen organizations filed an amicus brief demanding immunity for accusers from defamation suits, even when it is proven the accusers lied. Their brief argued that "Without protections from retaliation, including absolute immunity, victims will be dissuaded from using school reporting and disciplinary processes and will lose out on their education while perpetrators dodge accountability."

Of course, a false accuser is not a victim, and a defamation suit filed against a false accuser is not retaliation. False accusers are entitled to due process just like the people they accuse. And of course, if false accusers have immunity, it is they who will dodge accountability. The brief is laden with similar emotionally manipulative rhetoric. Interestingly, the proposed brief was initially denied, but the court allowed the organizations to resubmit a proposed brief that was – unlike the first one – "shorn of all facts not supported by the record." Here are the fifteen organizations who filed the brief:

1. Know Your IX
2. National Women's Law Center
3. Women's Law Project
4. Legal Momentum (formerly the National Organization for Women Legal Defense and Education Fund)
5. Fierberg National Law Group
6. Chicago Alliance Against Sexual Exploitation
7. Connecticut Coalition Against Domestic Violence
8. Futures Without Violence
9. Jewish Women International
10. National Alliance to End Sexual Violence
11. National Coalition Against Domestic Violence
12. National Crime Victim Law Institute
13. National Network to End Domestic Violence
14. Network for Victim Recovery of DC
15. Sanctuary for Families in Support of Defendant-Appellee

4. Accuser Advocacy Coalition Demands the Right for Accusers to "Preserve a School's Guilty Finding" After School Proceedings Were Found Unconstitutional

Accused student John Doe was victorious against UC-Santa Barbara when the court found he was not afforded due process and accordingly issued a writ ordering UC-Santa Barbara to set aside the imposed discipline. His accuser, a nonparty to the writ proceeding, then intervened and moved to vacate the order, arguing that she had a right to

preserve a guilty finding against John Doe. She further argued that she had a right to participate in the writ proceeding at the trial court level.

She was unsuccessful on appeal, as a panel of three appellate judges found that she failed "to establish that she has a cognizable right to preserve a finding and sanction that were rendered in a proceeding that violated John's constitutional rights" and that her argument "confuses [her] interests with her rights." Ten accuser advocacy organizations filed briefs in her support. They are:

1. Know Your IX
2. National Women's Law Center
3. Women's Law Project
4. Family Violence Law Center
5. California Women's Law Center
6. Family Violence Appellate Project
7. Hannah Vigil, L.L.
8. Dunn Law Firm, PLLC
9. The Maryland Coalition Against Sexual Assault
10. Safety Advisors for Educational Campuses, LLC

Jane Doe's supporters would claim her intention was merely to seek a temporary preservation of a guilty finding until she could participate in the writ proceeding, but this claim is demonstrated hollow by the fact that – as the appellate court stated in its opinion – Jane Doe "articulates no direct interest in John's claim that the University violated his right to due process."

In short, if an accuser is frustrated that a school's unconstitutional proceeding backfired and was overturned in court, their argument is with the school, not the court that found the proceeding unconstitutional. As the opinion's author Judge Alison Tucher noted: "When the accused does not receive a fair hearing, neither does the accuser," citing *Doe v. Regents of University of California* (2018). Due process does not merely protect the rights of the accused; it protects the integrity of the system itself.

Commentary Regarding the Senators

As an organization, we do not tell anyone to vote down party lines. We do, however, ask that voters factor a public official's opposition to due process into their decision-making when voting for individuals. It can be frustrating that the world is, in some respects, going in the wrong direction. The key is focusing on what we can control and influence. The most immediate power you have to help the rights of the accused is to factor the nineteen senators' opposition to due process into your midterm vote.

Commentary Regarding Accuser Advocacy Organizations

As we are seeing, these organizations no longer simply oppose sexual violence or support victims. They now go much further by opposing the presumption of innocence, opposing a remedy for those wrongly found guilty in unconstitutional proceedings, and demanding immunity for abusers who simply choose false accusations as their preferred method of abuse. We will no longer refer to them as "anti-sexual violence organizations" as that is no longer appropriate, and we recommend that you do the same. They are better described simply as accuser advocacy groups – and for those who advocate immunity for false accusers, even that would be charitable.

If this is now the role of these organizations, there is no reason for many of them to continue to be funded or exist. Other organizations can take their place in serving victims without advocating such extreme measures. It is no

different in any other context. Organizations opposed to gang violence can advocate an end it and support families shattered by it without advocating against the presumption of innocence, demanding immunity for false accusers, or demanding that institutions preserve findings of guilt that were produced by unconstitutional proceedings.

A false allegation of abuse isn't mere name calling. It is an attempt to destroy everything that makes life worth living: a good name, loving relationships, a sense of security and peace of mind, a decent job, education, and more. It is every bit as harmful as physical abuse, and no one should have immunity when acting in bad faith to destroy another person's life. Accuser advocacy organizations argue our institutions should categorically ignore an entire class of victims to support another, but it is not a zero-sum game. Treating it as such is unproductive and unworkable.

We would like to leave you with a quote by former Denver sex-crimes prosecutor Craig Silverman. Tellingly, he was only comfortable making this statement after his retirement. His candid comment is so insightful and has such a ring of truth that it deserves to be quoted at length:

For 16 years, I was a kickass prosecutor who made most of my reputation vigorously prosecuting rapists. I am unaware of any Colorado prosecutor who put as many rapists away for as much prison time as I did during my prosecutorial career. Several dozen rapists are serving thousands of years as a result of my efforts.

However, during my time as a prosecutor who made case filing decisions, I was amazed to see all the false rape allegations that were made to the Denver Police Department. It was remarkable and surprising to me. You would have to see it to believe it.

Any honest veteran sex assault investigator will tell you that rape is one of the most falsely reported crimes that there is. A command officer in the Denver Police sex assaults unit recently told me he placed the false rape numbers at approximately 45 percent. Objective studies have confirmed this. See Purdue Professor Kanin's nine-year study published in 1994 concluding that over 40 percent of rape allegations were demonstrably false.

The above statements are heresy to say publicly for many politically correct prosecutors. That is especially true if they want to maintain good relations with the victim advocacy community.

Silverman's comment was made nearly twenty years ago (2004). The problems with the accuser advocacy community have only gotten worse.

Love sick (part 2)

Dr. Frank Tallis · 6 November 2022 · Archived copy · Original

The following is Part 2 of a three-part series about romantic love from Frank Tallis' book *Love Sick*. In this part Dr. Tallis uncovers the cultural roots of men's tendency toward idealizing women and placing them on pedestals. -Ed.

Incurable Romantics

The romantic themes of idealisation and forbidden (or non-consummated) love were taken to new extremes in Renaissance Italy. Poets such as Dante and Petrarch placed their muses on absurdly elevated pedestals. Dante's Beatrice, and Petrarch's Laura, are portrayed as models of perfection and purity. Moreover, the fact that both women died prematurely and then reappear in poetic visions, emphasises their divinity. There is some debate concerning the identity of Petrarch's Laura. She may have been Laure de Noves of Avignon (a married woman with children), or she may never have existed at all (being merely a poetic invention). Dante's Beatrice, on the other hand, was definitely a real person.
The extreme idealisation of Beatrice and Laura is partly attributable to Marianism. During the thirteenth century, Mary became increasingly important as a mediator between human beings and God. It was to Mary that the majority prayed for divine intercession. She was more `human', and therefore approachable, than all three personifications of the Holy Trinity. Moreover, her curious (and paradoxical) position as the mother of God gave her considerable authority. For some time, the river of romantic literature was swollen by the tributary of Marianism. Women were worshipped with religious fervour, and sexual desire was wholly sublimated.

The story of Dante and Beatrice is principally recorded in Dante's *The New Life* (a hybrid of autobiography and literary treatise). They met for the first time as children, when the poet accompanied his father to the house of Folco Portinari (Beatrice's father). Dante immediately fell in love with Beatrice and remained devoted to her (more or less) for the rest of his life. She was married to a banker from an early age, and so – in true courtly style – Dante was forced to admire her from a distance. He appropriated the Arthurian role of Lancelot, and championed his `mistress', not with arms, but with poetry.

The Marian nature of Dante's love for Beatrice did not exempt him from the commonplace symptoms of love sickness. He complained of all the usual problems: expansive moods and depression, lightheadedness, obsession, anorexia, sleeplessness, paleness, trepidation and anguish. And Beatrice occupied such an elevated position in his universe that even the slightest suspicion of her disapproval was crushing. When she failed to return his greeting, Dante became extremely distressed:

> … I was overcome by such sorrow that I left my fellow men and went to a secluded place, where I could bathe the earth with my bitter tears. Then, when my weeping was almost exhausted, I took myself to my room, where I could lament without being overheard. There, while calling for mercy from the lady of courtesy, and crying `Love, help your servant!', I fell asleep like a little child crying after it has been beaten.

If anything, the spiritual nature of Dante's love for Beatrice seemed to exaggerate the usual psychopathological resonances. Even his moments of rapture were tainted with the uncomfortable, manic energy of a religious fanatic. His eyes shine, and we question his sanity; we are not very far away from shaking fists, prophecy and revelation.

Perhaps the most compelling example of this arose during a period of sickness, when it suddenly occurred to Dante that Beatrice was mortal and might one day die: 'At this I was overcome by such delirium that I shut my eyes and started to thrash about like a fever patient.' He then entered a world of lurid hallucination: 'Then I saw the sun darken and the stars changed to such a colour that I thought they wept; birds dropped dead while flying through the air, and there were vast earthquakes.' We are reminded of the darkness that fell on the earth at the time of the

crucifixion. For Dante, a presentiment of separation was not painful – it was the apocalypse.

At the age of twenty-four Beatrice did die, and predictably Dante was thrown into deep despair – even though, by then, he too was married. While grieving, he became temporarily infatuated with another woman; however, these feelings were completely expunged when Beatrice appeared to him in a heavenly vision. Dante was reminded of Beatrice's incomparable beauty and he subsequently committed himself to a life of continued adoration. He became, in effect, a votary.

Love is predicated on togetherness in a world where things must exist separately, and total separation – because of death – is an inevitable and unbearable truth that few lovers can keep from contemplating. In the history of romantic story telling, love and death are old companions. Great love stories are made all the more poignant by our certain knowledge that the couple are cavorting on the lip of an open grave.

In his scholarly treatise, *Love in the Western World*, the Swiss philosopher Denis de Rougemont wrote:

> Romance only comes into existence when love is fatal, frowned upon and doomed by life itself. What stirs lyrical poets to their finest flights is neither the delight of the senses nor the fruitful contentment of the settled couple; not the satisfaction of love, but its passion. And passion means suffering.

To live up to the romantic ideal, love must be fated. It must be passionate, painful and ultimately doomed. It must culminate in death and, if we are lucky, transfiguration.

But why?

Although death appears in love stories prior to the middle ages, it does so in the service of tragedy. After the middle ages, however, death is almost wholly in the service of love. The outcome of a fated love story might still be tragic, but death's function has changed. Essentially, it offers unlimited possibilities for idealisation.

The most extraordinary feature of Dante's *The New Life* is the degree to which he idealises Beatrice. Until Dante, almost all love poetry – however heady – recognised that beauty fades. In the end, time must ruin even the loveliest of faces. Yet, when it comes to Beatrice, Dante simply refuses to concede any ground to time. Of course, Beatrice conveniently obliged him by dying young, and in the reliquary of Dante's imagination, Beatrice's incorruptible body parts were preserved like those of a medieval saint.

The romantic tradition has always demanded that the beloved be, in some sense, beyond reach. Yearning, without out satisfaction or release, was presumed to be ennobling. Because romantic love is never supposed to be consummated, it never weakens, and continues to dignify the lover. When the beloved dies, she exchanges an earthly marriage for a numinous marriage. In death, she becomes completely unattainable, and the yearning must then go on for ever.

Islamic mysticism, *courtezia* and Renaissance literature have all added registers of meaning to the word `romantic'; however, it has also been enriched by association with a more recent, but nevertheless highly important, cultural development – the rise of Romanticism.

Strictly speaking, Romanticism is only tenuously connected with `romantic love'. The Romantic movement began in Germany towards the end of the eighteenth century, and continued to be influential, by varying degrees, until the end of the nineteenth. It began as a reaction against the values and preoccupations of the Enlightenment. The great thinkers of the Enlightenment venerated reason, lived in cities, and were keen to instigate political change. Romantics, on the other hand were fascinated by emotions, revered nature, and were far more interested in personal psychology than social reform.

The concerns of the Romantic movement were much wider than those of the troubadours or the Court of Love at Poitiers. Even so, in matters of love, there are several continuities that link the idea of romance with Romanticism. Indeed, the work which launched the Romantic movement was a love story which preserves many courtly themes.

This was Goethe's 1774 novel, *The Sorrows of Young Werther*.

Werther, an artistic young man, falls in love with the beautiful Lotte. Unfortunately, she is already engaged to Albert, a gentleman renowned for his honesty and good character. While waiting for Albert to announce the wedding day, Werther learns that Lotte and Albert have already been married. Werther tries to divert himself, and for a while wanders aimlessly, but his yearning for Lotte does not diminish and he feels compelled to return.

Werther is consumed with jealousy: 'At times I cannot grasp that she can love another man, that she dare love another man, when I love her alone with such passion and devotion, and neither know nor have anything but her!' He sinks into black despair: 'Ah, have ever men before me been so miserable?'

While out walking on a wet, dreary day, he meets a madman 'scrabbling about the rocks' picking flowers for his 'sweetheart'. The madman's mother appears, and explains to Werther that her son has only recently been released from a madhouse, where he has been restrained in chains for a whole year. The following day, Werther discovers that the madman was previously a clerk employed by Lotte's father. He, too, had fallen in love with Lotte, and the revelation of his love had cost him first his position and then his sanity.

The encounter with the madman is a presentiment of Werther's own fate. He becomes progressively more disturbed, agitated and has hallucinatory dreams of making love to Lotte: 'My senses are confused, for a full week I have been unable to think straight, my eyes are full of tears.' His misery becomes intolerable – even to the solicitous Lotte – who perceptively suggests: 'I fear, I very much fear that what makes the desire to possess me so attractive is its very impossibility.'

Werther cannot be reasoned with. He desires an eternal connection with Lotte, and he begins to see how this might be achieved. He leaves instructions for his body to be buried in clothes that are 'sacred' (because Lotte has touched them), and places a pink ribbon – a gift from Lotte – in his pocket. While experiencing a kind of spiritual reprieve from mental anguish ('All around me is so silent, and my soul is calm') Werther shoots himself, and dies.

A romantic love triangle, an idealised woman, an episode of wandering, and a young man who edges towards his doom. The old courtly themes are very much in evidence; however, it is Werther's demise that seems to resonate most strongly with the mystical origins of romantic idealism. Ultimately, courtly love is about realising spiritual objectives: beauty is back-lit by a sun that sets in paradise.

The spiritual sub-text of Werther's love for Lotte surfaces several times before his death. For example, at one point, he says of Lotte: 'She is sacred to me. All my desires are stilled in her presence. I never know what I am about when I am with her; it is as if my soul were throbbing in every nerve.' In another section, the possibility of a spiritual reunion is innocently raised by Lotte herself, when she discusses her religious convictions: 'There will be a life for us after death, Werther! . . . but will we find each other again? And know each other? What do you suppose? What do you say?'

The Romantics had a highly developed sense of the numinous. They believed in a universal soul – a mysterious `fundament' behind visible nature. Moreover, they believed that an understanding of this deeper truth might be achieved through communion with nature, or the experience of altered states of consciousness, such as powerful emotions, dreams or madness.

In this sense, Romanticism returns romantic love to its cultural source. It returns us to the desert, where Islamic sages sought truth in beauty. We are again in the company of Majnun, whose love is so intense, so powerful, it punctures the celestial dome and fenestrates heaven.

Romanticism is the closest thing we have to a religious faith in a predominantly secular society. This is probably because love is frequently associated with intense experiences of rapture and ecstasy. When love's madness enters its manic phase, consciousness is raised. If love is consummated, sexual activity can intensify the experience even further – evoking what psychologists have called 'oceanic feelings'.

Love's rapture and transcendent states have much in common. Both achieve a sense of escape from the limitations

of human identity by union with another being (either lover or God). The desired outcome is a kind of self-annihilation, in which personality, ordinarily overburdened with worldly concerns, is lost in a moment of pure, unadulterated bliss.

Almost all religions have a pseudo-erotic mystical tradition. Hindus practise sexual Tantra and Sufi poetry is fundamentally love poetry. Even Christianity has – to the considerable embarrassment of the Church itself – been unable to resist linking sex and spirituality. St Teresa of Avila, for example, evokes the female genitalia by describing a 'wound of love', and famously wrote about a vision in which she was penetrated by an angel carrying a golden spear with 'a point of fire'. For St Teresa, spiritual enlightenment is a process that begins when the soul falls in love with God, and ends with 'spiritual marriage'.

In *Revelations of Divine Love*, another medieval Christian mystic, Julian of Norwich, described oddly pornographic visions of Jesus Christ's bleeding body. The sensuous language she employs knowingly emphasises the carnal aspects of carnage. Thus, her 'revelation' is 'horrifying and dreadful, sweet and lovely'. Moreover, when Jesus speaks, he speaks in the person of a lover: 'It is I whom you love; it is I whom you delight in … it is I whom you long for, whom you desire.'

The division that exists between reason and emotion has created a curious predicament for Western humanity. We find it hard to believe in God, but at the same time, we still have the capacity to look at the natural world and feel something thing close to reverence and awe. Although we suspect that there is no God, we feel that there should be. We are still dissatisfied with the limitations of personal identity. This is evidenced by the continuing popularity of recreational drugs. In the absence of an alternative, many settle for a chemical Nirvana.

In the East, where spirituality is still very much a part of everyday life, less is expected of love between human beings. The spiritual instinct is satisfied by religious observances, meditation or scripture. In the West, however, where religion plays no real part in the lives of most people, we have replaced religion with love. We have become passionate pilgrims, seeking the transport and meanings of spiritual ecstasy in the religion of romance and the sacrament of sex.

Even if we have little knowledge of the cultural history of romance, we all – to a greater or lesser extent – subscribe to a broad set of 'romantic' expectations. The notion of romance has inveigled itself into every aspect of courtship, sex and love. We seek to create a 'romantic atmosphere' on a dinner date, we allow ourselves the indulgence of a 'holiday romance', or attempt to revive passion with a long-term partner by taking a 'romantic weekend break'.

The cultural history of 'romance' and various meanings of the word 'romantic' make it extremely difficult to define 'romantic love'. Academic psychology – usually quite pedantic about its terminology – has been unable to establish a consensus. Some psychologists use the term in accordance with its courtly origins, whereas others use it interchangeably with 'passionate love'. As a culture, we seem to have settled on the latter usage, viewing 'romantic love' and 'falling in love' as much the same thing.

It has already been argued that the fundamental features of romantic love are evolutionary in origin. Thus, courtship gives women time to evaluate the fitness of suitors; heroic acts are a form of male resource display; and an exclusive (or idealised) relationship is necessary for the formation of a strong pair-bond. Most contemporary evolutionary theorists would agree with Capelanus when he points out that the ease with which love can be won is inversely related to its value. In any social hierarchy, the more beautiful a woman is, the more difficult it will be for a man to win her affection. Beauty advertises good genes which, being at a premium, can be withheld for longer. A beautiful woman is never short of suitors. The inaccessibility of fairy-tale queens is perhaps the logical extension of this principle.

That we should find traces of evolutionary theory in story telling is unremarkable. Art has always served as an instrument of self-enquiry and self-definition. Therefore, it was inevitable that certain fundamental features of human behaviour should appear as conventions in romantic literature. The problem with the courtly tradition, however, is that during the course of its development, the romantic ideal became increasingly rigid and extreme;

the imposition of arbitrary codes of conduct offered unlimited scope for self-contradiction contradiction and confusion.

The idea that psychopathology is related to conflict is an old one, and it is an explanatory principle that appears and reappears in the writings of numerous psychologists. Thus, individuals whose theories of psychopathology are extremely different – for example, Sigmund Freud and Ivan Pavlov – still have this much in common.

In the 195os, Gregory Bateson and colleagues developed a new conflict-based theory of psychopathology which made use of a pivotal concept known as the 'double bind'. Essentially, Bateson suggested that severe psychological problems might be caused by 'mixed messages' – as, for example, when a mother repeatedly tells her son that she loves him, while turning her head away in disgust. The term double bind has also been used to describe 'catch-22' situations, where whatever choice is made, the outcome is undesirable.

The doctrine of romantic love has a double bind at its heart. It confuses the carnal and the spiritual. What started off as allegorical literature eventually became a code of conduct – and a completely impractical one at that. Arab mystical literature explored the correspondences between sexual desire and spiritual desire. However, as these threads were carried over the Pyrenees they became inextricably entangled – and much follows from this. The ever present tension between the carnal and spiritual produces a dynamic which generates layer upon layer of self-contradiction.

We expect another human being to make us feel complete, or fulfilled, yet these profound feelings of completion are usually only vouchsafed to the spiritually enlightened. We expect passionate love to last for ever – and even increase in intensity – but it is transitory; it almost always diminishes or turns into companionate love. We expect beauty to be resistant to the depredations of time, but all beauty fades. We like to think that we are being inexorably guided by supernatural forces towards one true love, but the most important factor in the formation of relationships (whether we like it or not) is chance, and in reality we fall in love promiscuously.

Worse still, the fabric of romance comes apart under the forces generated by its own contradictions. Women are worshipped as paradigms of purity, personifications of Marian virtue, but the foundations of adoration sink into a quagmire of lust and desire. Men make women into Madonnas, but cannot deny their sexual needs. Thus, they inevitably despoil paradise. In the later versions of 'Arthurian' legend (including those concerning Tristan), this is recognised by the introduction of a fatally adulterous relationship: Lancelot sleeps with Guinevere; Tristan sleeps with Isolde. As the courtly tradition evolved, more and more writers became preoccupied with adultery, rather than ennobling abstinence.

The impossible demands of romantic love have left a deep impression on Western literature. As Denis de Rougemont has astutely observed: 'To judge by literature, adultery would seem to be one of the most remarkable of occupations in both Europe and America. Few are the novels that fail to allude to it … Without adultery, what would happen to imaginative writing?'

The fairy-tale, 'Once-upon-a-time' world of romantic love promises that we will live 'happy ever after', but romantic narrative is pure tragedy. Heroes vacillate between euphoria and melancholy, and then subside into states of morbid obsession. The name Tristan means child of sadness, and few romances end without first taking casualties. The confusion of the carnal and spiritual invites death into the bedroom and, ultimately, we join our voices with a vast choir and sing that great anthem of self-contradiction, the *liebestod*, the love death. Procreation and extinction accidentally join hands in the conceptual fog of romantic idealism, with devastating consequences.

Our romantic legacy is predicated on a Batesonian double bind, and its mixed messages incline us towards emotional instability. If evolutionary pressures have determined that love should drive us mad, then cultural pressures have created ideal conditions for its incubation.

Parental Alienation: Parent-Child reunification after alienation

Dr. Edward Kruk · 6 November 2022 · Archived copy · Original

The final installment of our three-part series on parental alienation examines programs, services, and interventions that combat alienation and seek to reunite estranged parents and their children while addressing the significant clinical challenges in working with alienating parents.

Children and parents who have undergone forced separation from each other in the absence of abuse, including cases of parental alienation, are highly subject to post-traumatic stress, and reunification efforts in these cases should proceed carefully and with sensitivity. Alienated children seem to have a secret wish for someone to call their bluff, compelling them to reconnect with the parent they claim to hate; despite strongly held positions of alignment, alienated children want nothing more than to be given the permission and freedom to love and be loved by both parents (Baker, 2010). Yet the influence of the alienating parent is too strong to withstand, and children's fear that the alienating parent may fall apart or withdraw his or her love holds them back. Research has shown that many alienated children can transform quickly from refusing or staunchly resisting the rejected parent to being able to show and receive love from that parent, followed by an equally swift shift back to the alienated position when back in the orbit of the alienating parent (Fidler and Bala, 2010). Thus while children's stated wishes regarding parental residence and contact in contested custody after divorce should be considered, they should not be determinative in cases of parental alienation.

Reunification efforts subsequent to prolonged absence should be undertaken with service providers with specialized expertise in parental alienation reunification. A number of models of intervention have been developed, the best-known being Warshak's (2010) Family Bridges Program, an educative and experiential program focused on multiple goals: allowing the child to have a healthy relationship with both parents, removing the child from the parental conflict, and encouraging child autonomy, multiple perspective-taking, and critical thinking. Sullivan's Overcoming Barriers Family Camp (Sullivan et al, 2010), which combines psycho-educational and clinical intervention within an environment of milieu therapy, is aimed toward the development of an agreement regarding the sharing of parenting time and a written aftercare plan. Friedlander and Walters' (2010) Multimodal Family Intervention provides differential interventions for situations of parental alignment, alienation, enmeshment, and estrangement. All of these programs emphasize the clinical significance of children coming to regard their parents as equally valued and important in their lives while helping enmeshed children relinquish their protective role toward their alienating parents.

In reunification programs, alienated parents will benefit from guidelines with respect to their efforts to provide a safe, comfortable, open, and inviting atmosphere for their children. Ellis (2005) outlines five strategies for alienated parents: (1) erode children's negative image by providing incongruent information; (2) refrain from actions that put the child in the middle of conflict; (3) consider ways to mollify the anger and hurt of the alienating parent; (4) look for ways to dismantle the coalition between the child and alienating parent and convert enemies to allies; and (5) never give up on reunification efforts. As much as possible, Warshak (2010) recommends, alienated parents should try to expose their children to people who regard them, as parents, with honor and respect, to let children see that their negative opinion, and the opinion of the alienating parent, is not shared by the rest of the world. This type of experience will leave a stronger impression than anything the alienated parent can say on his or her own behalf, according to Warshak.

As Baker (2010) writes, alienated parents acutely feel the hostility and rejection of their children. These children seem cruel, heartless, and devaluing of their parents. Yet it is important to realize that from the child's perspective, it is the targeted parent who has rejected them; they have been led to believe that the parent whom they are rejecting does not love them, is unsafe, and has abandoned them. Thus, the primary response of the alienated parent must always be one of loving compassion, emotional availability, and absolute safety. Patience and hope, unconditional love, being there for the child, is the best response that alienated parents can provide their children,

even in the face of the sad truth that this may not be enough to bring back the child.

With alienating parents, it is important to emphasize that as responsible parenting involves respecting the other parent's role in the child's life, any form of denigration of a former partner and co-parent is harmful to children. Children's connections to each parent must be fully respected, to ensure their well-being, as children instinctively know, at the core of their being, that they are half their mother and half their father. This is easier said than done, as alienating parents are themselves emotionally fragile, with a prodigious sense of entitlement and need to control (Richardson, 2006), and thus pose significant clinical challenges. Yet poisoned minds and instilled hatred toward a parent is a very serious form of abuse of children. When children grow up in an atmosphere of parental alienation, their primary role model is a maladaptive, dysfunctional parent. It is for this reason that many divorce specialists (e.g., Fidler and Bala, 2010) recommend custody reversal in such cases, or at least a period of separation between a child and an alienating parent during the reunification process with an alienated parent. I have come to believe, however, that the means of combating alienation should not themselves be alienating, and that a non-punitive approach is most effective, with co-parenting being the primary goal. Thus engaging and involving the alienating parent in reunification programs, whenever possible, is critical (Sullivan et al, 2010).

Finally, it is often quite difficult to discern who is the alienating and who is the targeted parent in alienation cases. Thus, equal or shared parenting is clearly preferable to primary residence or sole custody orders in potential alienation cases, as courts are ill-equipped to assess the dynamics attendant to parental alienation, and co-parenting is preventive of alienation.

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The Beauty of Men

Mark Dent · 7 November 2022 · Archived copy · Original

So many of the most touching, joy filled moments of my life have been experienced in my encounters with men.

My father , who was a passionate lover of literature, history, music and above all his children, was the first man to open my eyes to the beauty, terror and magic to be found in life. Dad would tell us stories in which we played the starring roles. You cannot imagine the thrill we experienced when we heard our names spoken as we bravely faced monsters or rescued our siblings from danger.

Dad hugged and kissed us with ferocious love. When he arrived home from work each night there was a stampede as five ecstatic children rushed to the front door to greet him. Again, Dad's magic was in play as he greeted each one of us with our special nicknames and a tickle on the tummy or affectionate rub of the neck.

I still recall the rush of warmth which flowed through my body each and every time this ritual took place.

It was easy to love my dad. He made us feel special. Dad told us tales of terror and inspired my love of history with his endless passion for great men of the past. He made me think about the raw courage of great warriors or the inspired genius of Mozart and Beethoven. He read the classic Matthew Arnold poem, *Sohrab and Rustum* to my brothers and I each night and although we were only young boys of primary school age, we grasped enough of the poem to appreciate the tragic ending… A father unknowingly kills his only beloved son in mortal combat, and discovers too late, that the man dying on the ground at his feet is the son he has longed to find.

I remember to this day, the quiver of emotion in my dad's voice as he read this heartrending scene and though much of the text was beyond me, I saw how deeply it moved my father…and I have never forgotten.

*****

He spoke; but Rustum gazed, and gazed, and stood

Speechless; and then he utter'd one sharp cry:

O boy—thy father!—and his voice choked there.

And then a dark cloud pass'd before his eyes,

And his head swam, and he sank down to earth.

But Sohrab crawl'd to where he lay, and cast

His arms about his neck, and kiss'd his lips,

And with fond faltering fingers stroked his cheeks,

Trying to call him back to life; and life

Came back to Rustum, and he oped his eyes,

And they stood wide with horror; and he seized

In both his hands the dust which lay around,

And threw it on his head, and smirch'd his hair,—

His hair, and face, and beard, and glittering arms;

And strong convulsive groanings shook his breast,

And his sobs choked him; and he clutch'd his sword,

To draw it, and for ever let life out.

But Sohrab saw his thoughts, and held his hands

And with a soothing voice he spake, and said:—

"Father, forbear! for I but meet to-day

The doom which at my birth was written down

In Heaven, and thou art Heaven's unconscious hand.

*****

As I reflect upon my childhood, I believe more than anything else, it was my dad's passion for films which carried a recurrent theme and our exposure to them which first awakened me to the many wonderful qualities possessed by men.

These films reinforced the message that most men are strong and good. *The Yearling*, starring Gregory Peck tore my heart out, but it taught me a lesson I reflect upon to this day. When a young fawn, adopted as a pet by the only child of a poor family, continues to destroy the family's desperately needed crops, the family has no choice but to shoot the fawn. The young boy, Jody, has to carry out this deed himself as his father is bedridden with torn back muscles. Jody carries out the execution but his heart is filled with rage and hatred for his parents who he believes have betrayed him and his beloved yearling, Flag.

After running away and going without food or shelter for three days, Jody finds his way home and when he is reunited with his adoring dad, Penny, he receives a little wisdom from his father.

'..Ever' man wants life to be a fine thing, and a easy. 'Tis fine, boy, powerful fine, but 'tain't easy. Life knocks a man down and he gits up and it knocks him down agin. I've been uneasy all my life…I've wanted life to be easy for you. Easier'n 'twas for me. A man's heart aches, seein' his young uns face the world. Knowin' they got to get their guts tore out, the way his was tore. I wanted to spare you, long as I could. I wanted you to frolic with your yearlin'. I knowed the lonesomeness he eased for you. But ever' man's lonesome. What's he to do then? What's he to do when he gits knocked down? Why, take it for his share and go on.

The classic Dicken's novel, *A Tale of Two Cities* was adapted to film on more than one occasion. The Ronald Colman version stands as the most powerfully moving of them all.

I saw a man offer up his own life so the woman he loved more than life itself could find happiness in the arms of another man. In the moments before his own death he comforted a frightened young girl, and helped her to face her last moments on earth. As he stood before the guillotine awaiting his execution, his final thoughts etched themselves in my heart:

"It is a far, far better thing that I do, than I have ever done; it is a far, far better rest that I go to than I have ever known."

When dad introduced me to the film, *Goodbye, Mr Chips* I was not to know how deeply it would influence the direction of my life and the career I chose to pursue.

Mr Chips forged deep, lasting friendships with the students he taught. He became a true educator when he dropped his defenses and showed his humanity to the boys in his care. When I became a teacher I never forgot the lessons I learned when my dad first introduced me to dear Mr Chips.

Throughout my career in education my guiding principle was nothing simpler than to love the children in my care and not be afraid to bring them into my life or reveal my own fear and vulnerability. Many years earlier, as a boy, I learned that we can only build deep, lasting relationships by doing just that. I did, and still do and have been able to forge my own precious friendships with many of the kids I have taught. All this has come to pass in a way that makes my life seem magical.

We watched Luke Jackson (Paul Newman) defy an oppressive, unjust system in *Cool Hand Luke* and win the hearts and minds of his fellow prisoners with his courage and charisma. One scene which touched me deeply was when Luke was informed that his mum had died. This "cool hand" grieves his loss by strumming his banjo and singing his mum's favorite song. I saw a strong man shed tears of grief without losing the respect of his hardened, criminal peers. As a boy these lessons were carved into my heart.

I was mesmerized by the power of one man, who, armed with nothing but a sharp mind and moral courage, was able to sway a jury which had been convinced of the guilt of a young man and were willing to see him die.

The most powerful moment came at the end of the film. The character played by Henry Fonda walked over to the man who had opposed, abused, belittled and antagonized him throughout the long night as they debated the case they had witnessed. When this broken jury member revealed the true motivations behind his rage, Henry Fonda reached out with an act of such quiet tenderness that even as a boy it struck home so powerfully I never forgot it. Watch from the 1:17 mark for this simple gesture that says so much. For me it encapsulates the quiet, almost unnoticed gestures men so often perform, gestures which carry deep love, tenderness and compassion.

I experienced such gestures on many occasions when I was battling bone cancer. My mates would come and sit quietly by my bed, unsure about what to say or do. When the time to leave arrived, they would shake my hand and hold it firmly and meaningfully for far longer than a normal handshake required. It filled me with such warmth, as everything they felt and wanted to say was expressed in that passionate grip of my hand.

One evening my rugged brick laying brother in law came to visit with my sister. He stood in the background throughout the visit. When the time to depart arrived, he walked to my bedside, still not having uttered a word, bent down and kissed my forehead.

Another man, who I had only got to know because he was a parent of a boy I taught, came to me well after visiting hours were over and sat beside my bed in silence. I had a fever and he simply placed a cool, wet cloth on my forehead. When it became hot he rose and placed it in cold water before returning it to my burning face.

I have not seen this man in over 25 years, but I will never forget the love he showed me on that long, dark night.

We watched Atticus Finch defend a black man against a false rape accusation. He did so with such courage and dignity and showed such tenderness and love for his children even in his darkest, most fearful moments.

Captains Courageous broke my heart yet again. The courage and incredible love and tenderness shown by Manuel (Spencer Tracy), the rough fisherman, to the young, spoiled rich boy rescued from the sea, caused a huge transformation to take place in the young man. Manuel became yet another role model for me to try to emulate in my own small way.

And that simple song Manuel sings as he plays his hurdy gurdy is unforgettable.

One Saturday night dad sat me down alongside him on the couch and suggested I watch a film that was about to start. It was called *The Man Who Would Be King.* The two main characters, Daniel Dravot(Sean Connery) and Peachy Carnehan(Michael Caine) could best be referred to as lovable rogues. In the final moments of the film, when the two best friends are facing death, you see men at their finest. I saw two noble, dignified mates who stood side by side and looked their mortality in the face without regret or recriminations.

These glorious films seeped into my blood and bones along with the literature and music dad drowned us in.

I loved men. I believed in their innate goodness. I was not disappointed once I left the bosom of my family and ventured out into the world.

My life is littered with countless moments of the most exquisite tenderness and compassion in my encounters with men.

Don't be mistaken. I have been married to the most beautiful human being I have encountered. Her name is Maggie and she is my soulmate. I have a daughter and a son and both are a source of endless joy in my life. I loved my

mum with all my heart and we had a close relationship. I have many close female friends……but the men. There is something in them which has the capacity to move me in a manner that I find hard to explain.

Why should I try?

I simply love the many men in my life.

I have written many simple poems about my dad over the years. Here is one to finish my small tribute to him and all of the beautiful men in my life..

*****

My Father

He carried me in his arms late at night

When I cried in pain or felt afraid

He soothed me with tender words

And gentle movement

He washed me in the bath

And then dried me vigorously

-never forgetting the gaps between my toes

He told me stories of great people,

Brave men who died for love

Or a simple idea

He scared me with terrifying stories of axemen

And long, dark corridors

He introduced me to the world of music

And planted a deep seed of love

By showing me

A young boy and his deer,

A king and his dream

And a little girl who finally understood

That there is no place like home

He welcomed me into a game which became a part

Of my heartbeat-and we shed tears of joy and anguish

Over many years as we followed our beloved Collingwood

We shared all the emotion the men in black and white brought us

And we retold and relived the countless moments witnessed

Year after year- with passion

We argued

I was hurt

I was sick

He stroked my face

He squeezed my hand and kissed my forehead

He wheeled me in my chair

I said, “I love you, dad”

He said

“I love you too, son.”

*****

Deconstructing Game, and PUA Frauds

A Voice For Men Videos · 7 November 2022 · Archived copy · Original

The Absurdity of Patriarchy

Robert Brockway · 8 November 2022 · Archived copy · Original

The notion of *The Patriarchy* espoused by feminists has gone from being a radical fringe view to being mainstream not only among feminists but the wider community. The definition of patriarchy used by feminists differs from that used by anthropologists, sociologists and other researchers as well as differing from the common dictionary definition. These two concepts are entirely distinct and should not be confused. Due to the significant differences in meaning that this term has, anyone using it should clearly define the term before making their argument. Feminism relies heavily on the confusion between these two definitions. American feminist Kate Millett is believed to have been a major driving force behind the development of the feminist idea of The Patriarchy.

It is also recommended to avoid using the term *patriarchy theory* as this gives the term far too much credence.

A typical feminist definition comes from the *London Feminist Network* uses the following definition as:

> Patriarchy is the term used to describe the society in which we live today, characterised by current and historic unequal power relations between women and men whereby women are systematically disadvantaged and oppressed. This takes place across almost every sphere of life but is particularly noticeable in women's under-representation in key state institutions, in decision-making positions and in employment and industry. Male violence against women is also a key feature of patriarchy. Women in minority groups face multiple oppressions in this society, as race, class and sexuality intersect with sexism for example.

In contrast, *dictionary.com* defines patriarchy in this manner:

> pa·tri·arch·y [pey-tree-ahr-kee] Show IPA noun, plural pa·tri·arch·ies.
>
> # *a form of social organization in which the father is the supreme authority in the family, clan, or tribe and descent is reckoned in the male line, with the children belonging to the father's clan or tribe.*
> # *a society, community, or country based on this social organization.*

If the Men's Rights Movement could tear down belief in The Patriarchy it could make huge inroads into getting the wider community to accept the issues facing men and boys.

Feminists differ in their understanding of The Patriarchy. Some believe it has always existed while others believe it appeared a few thousand years ago. Some even believe there was an ancient matriarchy that was defeated by warlike Patriarchal societies. Belief in an ancient matriarchy is usually based on the notion that ancient societies were unaware of the connection between sexual intercourse and pregnancy. The idea that ancient societies (particularly hunger-gatherers) were unaware of this apparently obvious fact first arose among 19th-century European natural philosophers, although many feminists who espouse it are apparently unaware of its origins. Today anthropologists and sociologists consider the idea absurd. There has never been a human society that didn't know where babies come from.

There is a never-the-less general acceptance among feminists that The Patriarchy is based on the systematic oppression of women by men and is a constant of gender relations around the world.

Feminists often tell us that they want to *destroy The Patriarchy*. Implicit in this desire are two important points:

- The Patriarchy exists
- If it exists, that it can be destroyed

So does The Patriarchy exist? If so, can The Patriarchy be destroyed?

The feminist notion of The Patriarchy is unfalsifiable.

The Patriarchy, as defined by feminists, does not exist and never did exist. At best it is indicative of a very simplistic world view. At worst it is indicative of an ideological need to denigrate men and boys.

A belief in The Patriarchy is used by feminists to justify their anti-male activities. They argue that if men have oppressed women through the use of violence for thousands of years, surely it is ok to respond in kind.

Much of the criticism levelled at men by feminists is justified by a belief in The Patriarchy. Mainstream feminism posits that men have an intrinsic advantage in society merely for being men. They call this *privilege* and constantly entreat people to check it. This is a very binary view of the world, presuming that one gender has an intrinsic advantage over the other. It would be more accurate to say that both men and women have problems specific to their gender. Unfortunately, feminists have shown a consistent trend of ignoring the problems facing men and boys, and much of this occurs because they believe in The Patriarchy.

Does The Patriarchy exist?

Anyone believing in The Patriarchy should try to answer the following questions in concrete terms.

When and where did it start?

If The Patriarchy existed and exists, it must have started somewhere. Be specific in providing information on where and when this occurred.

What written evidence did the purveyors of The Patriarchy in the past leave behind?

If The Patriarchy existed in the past those maintaining the system would likely have had a theoretical basis for their activities and they would probably have written this down. Copies should survive.

The requirement here is for written evidence of the systematic and intended oppression of women. Documents that describe ancient cultural practices are not sufficient. This document would need to explicitly talk about the oppression of women, why it is done and how it is achieved. Transmitting a complex system from father to son generation after generation unchanged would be implausible without written reference documents.

Women who lived under The Patriarchy must have been aware of it. Did they leave any written records explicitly detailing the system used to oppress them?

Did women ever try to rise up and fight it?

Fighting in this context need not mean physical violence. The women of a village (or an entire society), realising their plight, could choose to leave en masse, fleeing their oppressors. Women could also fight the oppression of The Patriarchy by engaging in passive resistance. This would involve the women of a community (or a society) refusing to participate in their own oppression. They could collectively refuse to participate in any form of work that supported the society, and therefore their own oppression.

If this ever occurred it would likely have been a significant event and would be in the written record of that society or a neighbouring society.

It is worth noting that the MGTOW movement explicitly talks about men passively and lawfully resisting contributing to a state system that is hostile to them. If The Patriarchy existed, parallel attitudes should have existed among women.

If so, what was the result?

Did any of these women succeed in shaking off The Patriarchy? For those that did not succeed, what was the punishment? How many women were tortured, killed or exiled by the men of their society for the failed uprising?

How many women were punished in other ways? When uprisings are suppressed it is common for the ruling class to publicise the unsuccessful uprising and the punishments meted out so as to dissuade others. Records detailing an event like this should still exist.

Why did The Patriarchy ever permit female rulers?

Many societies had a large minority of female rulers. Those who believe in The Patriarchy must explain why a patriarchal system would ever permit any female rulers. Some feminists attempt to explain the rise of women into leadership roles as a result of intersectionality. The principle problem with this argument is that oppressors do not allow any member of an oppressed group into the ruling class regardless of any other characteristics they have. Indeed, any members of the oppressed group that might be possible leaders are often eliminated by their oppressors.

Those arguing for The Patriarchy must also explain why societies around the world allowed women to rule in their own right. Many examples are given here but many more examples exist. Each woman below ruled over a powerful state. Some ruled in their own right and some as regents, but they were all autocrats. These women are listed with the continent(s) in which their power was centred as well as dates of birth and death. In some cases the dates of birth and death are approximate.

- Merneith (Africa, 13th century BCE)
- Hatshepsut (Africa, 1508-1458 BCE)
- Artemisia I of Caria (Asia, 5th century BCE)
- Olympias (Europe, 375-316 BCE)
- Cleopatra Thea (Africa, 164-121 BCE)
- Cleopatra VII (Africa, 69-30 BCE)
- Boudica (Europe, 20-60 CE)
- Zenobia (West Asia, 240-275 CE)
- Empress Suiko (East Asia, 554-628 CE)
- Empress Wu Zetian (East Asia, 625-705 CE)
- Irene of Athens (West Asia, 752-803 CE)
- Theophano (West Asia, 943-969 CE)
- Theophano (Europe, 956-991 CE)
- Margaret of Austria (Europe, 1480-1530 CE)
- Catherine of Austria (Europe, 1507-1578 CE)
- Mary I (Europe, 1516-1558 CE)
- Elizabeth I (Europe, 1533-1603 CE)
- Joan of Austria (Europe, 1535-1573 CE)
- Mary Queen of Scots (Europe, 1542-1587 CE)
- Catherine the Great (Europe, 1729-1796 CE)

Societies from the Americas are lacking from the list above due to lack of historical records. It is likely that ancient societies in the Americas had similar proportions of female rulers. Female rulers, while a minority, were common around the world.

Why did The Patriarchy ever permit powerful female figures in mythology?

Goddesses could inspire women to seek power. It follows that a Patriarchial society would suppress the worship of

goddesses. And yet Powerful female figures are a mainstay of mythology. Notable examples include:

- Andraste: Brittonic war goddess.
- Athena: Greek goddess of wisdom, war and the law.
- Dhat-Badan: Ethiopian goddess. Public worship of the goddess was prohibited without a priestess present.
- Eingana: Australian aboriginal goddess. Creator of everything.
- Eki: Basque Sun goddess. Protector of humanity.
- Ishtar: Middle Eastern goddess of justice, political power, sex and war. A particularly powerful goddess known for co-opting the domains of other gods and goddesses.
- Isis: Originally Egyptian, Isis came to be worshipped throughout the Greek and Roman worlds before the rise of Christianity. Among other domains, she was a goddess of kingship. During certain periods her domain was considered to include the entire Universe.
- Mbaba Mwana Waresa: Zulu goddess. Is said to have taught her people how to make beer.
- Percunatele: Baltic thunder goddess.
- Tanit: Punic and Phoenician goddess. Chief goddess alongside a male consort, Baal-Hamon.
- Tara: Tibetan Buddhist goddess. She is a female buddha and represents success in work and achievement.
- Wala: Australian aboriginal Sun goddess.

Even a cursory review of the powers and responsibilities assigned various goddesses in mythologies around the world will reveal that these were not societies that sought to oppress women.

If it exists, can The Patriarchy be destroyed?

Let's presume for a moment that The Patriarchy is real and that men have systematically oppressed women for thousands of years (or longer) through the use of violence. Where does that lead us?

If this is true then it is either something that is innate to men or it is learnt behaviour – something that men have passed to their sons for hundreds of generations. It is not reasonable to conclude that a system like this could be maintained without it either being innate or being explicitly passed from generation to generation. A system functioning for hundreds or thousands of years will leave a "paper trail".

Much feminist activity today is directed at changing male behaviour to "dismantle" The Patriarchy.

If The Patriarchy is innate then it cannot reasonably be dismantled through modification of male behaviour.

If The Patriarchy is a learnt behaviour then there must be documentary evidence of its existence.

Since we find no documentary evidence of The Patriarchy we must conclude that if it does exist it must be innate.

Therefore, feminist attempts at dismantling The Patriarchy are futile. If The Patriarchy really does exist then it is innate to masculinity and cannot be removed from the nature of men. Continued attempts to modify male behaviour are futile. Women who believe in The Patriarchy should forthwith make plans to completely separate themselves from men. Men, and the women who realise the world is more complex than this, can happily go on without them. Whenever I hear feminists talking about separating from men I always say: "Less talk, more separation!".

The purpose of this article is to lead people into believing that The Patriarchy does not exist whereas it is actually a super-secret organisation that uses The Illuminati as a cover. The Moon landings were faked to cover up the real conspiracy! The featured image for this article depicts the Cave of the Patriarchs in Hebron. This is the world headquarters of The Patriarchy. Don't tell the feminists!

Games Feminists Play

Gerald Schoenewolf, Ph.D. · 9 November 2022 · Archived copy · Original

Back in 1964 Eric Bern, a psychologist, wrote a book called Games People Play, launching a new way of looking at people. The book described an array of methods that people use to manipulate other people in order to get what they want from them—or methods of defending against assumed threats. Berne extended Sigmund Freud's original list of neurotic defense mechanisms and gave the games catchy names.

Over the years, radical feminists have devised their own methods of manipulating men. Below are five of these feminist games.

Oh My God! This game is a variation of guilt-tripping, but to a markedly dramatic level. In this game a feminist reacts to something that a man (or a non-feminist woman) says or does by crying out or screaming out or moaning out, "Oh my God!" in a voice that suggests that this person has just said or done the most evil and dangerous and disgusting and terrifying thing that any human or baboon or grasshopper could ever do in the history of this planet. The feminist may swoon or faint or in other way suggest that her very life is in danger because of this totally evil and threatening behavior.

Example: A man presents a paper at a psychology conference on "The Feminist Myth of Sexual Abuse," criticizing feminist writings for suggesting that there is an epidemic of male sexual abuse of women. In the middle of the presentation, a woman in the audience stands up and begins to cry out very loudly. "Oh my God! I was raped a few years ago and I still have nightmares about it. Don't tell me sexual abuse doesn't exist! I can't believe this! I've had a lived experience! Oh my God! Oh my God!" She falls back in her chair in tears. People come to her aid and the presentation is stopped.

Goal: This game is intended to shut down anybody who says or does anything that a feminist disagrees with, and it usually works, as it did in the above example.

Got You! This is one of Eric Bern's original games, and it is a variation and extension of "Oh My God!" Feminists keep their enemies (straight white males) under scrutiny and are on the lookout to catch them if they say anything politically incorrect. If a man refers to a group of women as "guys," the feminist comes down on this man and in a horrified voice lets him know that he has just insulted all women. Then she goes a step further and demands an apology for this indiscretion. In effect, she has acted out a "Got you, you son of a bitch!" and demanded retribution.

Example: A man uses his Twitter account to tweet that "Bonnie Brown is a hell of a girl!" in an attempt to express his admiration of a pop singer. This tweet is immediately followed by a storm of offended tweeters who say things like, "What a sexist!" and "How can somebody in this day and age say such a thing?" and "That right, let's all characterize grown women as little girls, that will assuage our inner sexists!" and "He needs to apologize to all women for this disgusting rant." The man quickly tweets his apology and says he didn't mean it at all.

Goal: This game, like all Feminist games, is designed not to resolve the issue or encourage peace and harmony between men and women, but rather to humiliate the man and keep women in the power position.

Mock You! In this game, instead of crying out loud, the feminist mocks a man who says something that she disagrees with. A man may say that "Bonnie Brown is a hell of a girl!" and all the feminists in the room will roll their eyes and shake their heads and mock the man with nasty tones and laughs. "Bonnie Brown is a hell of a girl, yes she is!" The man will be shamed by the mockery.

Example: A man says in a round-table discussion, that there are not as many women scientists as men scientists. The women in the room all look at each other and begin to laugh. It starts with a moderate laugh but ends up with them almost falling on the floor. Finally, one of the feminists leans over, puts her arm around him as if he is a little boy, and says, "It's all right, we understand how insecure intelligent women must make a little boy like you feel.

There, there."

Goal: This game is once again to humiliate the man who committed the infraction. It will not bring unity between men and women, but will instead increase the divide, which is what feminists want.

Feminist Law! This game has developed over the years, as feminists have come up with "divine statistics" or "divine laws". The game is in two parts. In the first part, feminists repeat certain slogans in loud, authoritarian tones of voice so often and in so many places that they seem like they were decreed by a higher authority. A phrase such as "one in five college women are raped" will be stated in solemn and rigid tones by government officials, Senators, UN officials, and college professors (all part of the feminist mob). These authoritarian tones invariably provoke a counterreaction by someone who has studied these statistics and knows they are skewed. This leads the second part of the game. The moment the critic speaks up, the feminist lets him know with words or with a stare, that he is a hopeless sexist who doesn't get it.

Example: A Senator announces a new bill that allows woman to castrate any man of her choosing if she suspects that he wants to rape her, adding, "One in five college women will be raped this year and every year, and we must do something to stop this epidemic!" One timid reporter says, "Shouldn't that statistic be one in 35?" The Senator shakes her head, rolls her eyes, and replies, "That's just the kind of remark a sexist would make."

Goal: This game is to twist statistics around in order to prove that feminists are right and men are wrong and then pounce on anyone who tries to oppose these statistics. The ultimate goal is again to boost women into the power seat.

Bait and Switch. In this game feminists pretend to listen to a man who disagrees with them, only to lure him in and then, at the last minute, zing him. They typically overhear a man say something against feminism and they quickly approach him and, in a super friendly voice, ask him a mild question: "So you think feminists are wrong? That's interesting. Why do you think that?" The man, thinking he has at last met an open-minded woman, gratefully begins to express his critical views of feminism and the feminist pretends to be oh so interested. Then, suddenly, at the last moment, she changes her tone. She speaks to him as though he is a little boy, completely dismissing his comments.

Example: A feminist gives a talk and at the end of it, she asks for comments from the audience. A young white male goes to the microphone and says, "If you don't mind, I have some criticisms of feminism." The woman smiles broadly and motions for him to come closer to the stage. "Of course I don't mind! Step forward and please tell me your criticisms, sir. I really want to know." The man barely has the courage to quibble for a moment with some little aspect of feminist thought. The feminists smiles brightly and listens carefully. Then, when he is done, she pounces in a condescending voice, as if talking to the most backward man. "It's amazing to find someone who is till so asleep. I do hope someday you grow up and learn to overcome your fear of strong women." This is met by raucous applause and the man is thoroughly humiliated.

Goal: The goal is to lure the man in and tease him into thinking that he is going to be listened to with compassion, and then to give him the big knock down, thus terrorizing him and all men.

The Murderous Mothers of the Hart Family Massacre

A Voice For Men Videos · 10 November 2022 · Archived copy · Original

The siege of Weinsberg

Aine Hee von Sax · 11 November 2022 · Archived copy · Original

I wish to share a story based on true events, for which we need to travel back a bit in time, to the month of December 1140, to be correct.

The fortress of Weinsberg was probably built in the early 11th century; it lay and still does lie on top of a hill in Germany. In the weeks leading up to the event I wish to share, the fortress ended besieged due to a power struggle between the royal houses of Welfen and Staufern. The Weinsberg castle belonged to the Welfen, and King Konrad III was eager to carry away a victory and claim the fortress.

On the 21st of December that year, this victory finally arrived after an open field battle was won by King Konrad's army against the troops of Welf VI, who had arrived to help the desperate folk in the castle. Alas, his defeat doomed all hope for those within the fortress walls, and capitulation was decided to be the last option.

King Konrad accepted and graciously granted that the women were to be given free passage to escape from further harm, yet he also made it clear that all the men remaining in the fortress would face execution. The women were given the right to carry with them whatever possessions they could fit on their backs, and so it came to be that King Konrad and his men were to witness a highly unusual sight.

The gates of the fortress of Weinsberg on that cold winter's day 1140 swung open to let the womenfolk begin their march down the hill, burdened so heavily that they could hardly put one foot in front of the other. Weighed down by their most prized possessions, they began their march down the hill. Their most prized possessions being their men.

A touching true story without a doubt but why did I choose to retell it? Did I choose it to show how amazing women are, how daring and caring? Or did I choose it for its sentimental value, to depict a time where the relationship between men and women seems to have still been one of worth and love?

Certainly both questions I can answer with a bit of a yes, for women can be amazing when they put their heart and soul into it, as do I feel sentimental while revisiting this event, which appears to show there has been a better time once, without gender warfare, yet the true answer is still a very different one.

In fact, I chose this story to in a rather graphic way depict what it looks like when one sex carries the other on its back, as we indeed have seen one sex doing for most of human history, even if not in such a graphic manner. One sex, which assured the survival of the other sex, as the other by nature had most of the odds stacked against it. In opposition to the events of that cold day in December 1140 however, most of human history have seen men carrying this burden to assure women's survival, women usually being the physically weaker. This reaches from throwing themselves in front of women and children to fend off dangerous animals, working under health consuming conditions, and to sacrificing themselves on battlefields. Still today this is what men are expected to do, and many are willing to do, as their superior physical strength has created them to be the carrier of this burden.

Same time though, we are being told that men's physical strength is responsible for some of the greatest terrors womenfolk have had to endure through out the ages. We are being made afraid of this strength and those who have carried us to safety over and over again, and we came to swallow lies as well as to accept injustices done to men, without question and hesitation. Where the women of Weinsberg became known for their loyalty and devotion, men of past and present have come to be labelled oppressors and rapists; a danger to us, which we have to keep tight control over to remain safe.

Surely no one would expect that the men of Weinsberg turned on their women after having been carried by them out of harm's way (for the King stood true to his word that the women were allowed to take with them their most prized possession, and it is recorded he smiled at what he had witnessed). It would drive us to a righteous outcry if history would tell us these men showed no gratitude to their wives but instead came to mistreat them for it.

Yet, is this not exactly what many women of today are doing, by buying into the lies of the feminist movement, spreading those lies further, and supporting and exploiting laws of great injustice to men? I personally do not know one single woman who has been driven into poverty through a divorce, while still having to pay for her husband, but I do know plenty of men personally who are facing this now or have had to start all over after being bled dry. I can not recall having read about one single woman accused of raping a man while he was drunk and unable to give his consent to sex, but accounts to the opposite I see plastered on the walls everywhere…

If the men of Weinsberg would have shown such contempt and cruel ignorance to their wives, I doubt their womenfolk would have picked them as their most prized possession to carry down that hill, and we need to ask ourselves – why then should the men of today choose women as their burden, to drag out of harm's way?

And indeed, more and more men are beginning to ask themselves exactly this question, and the answer they arrive with is that they do not wish to carry this burden any longer. No more sacrificing, but instead, men are beginning to go their own way, and looking at what all their willingness of the past has brought them, I do not think anyone can possibly blame them. What men have come to endure in our modern times, unchallenged by women, or in many cases even supported by women, has awakened them to the fact that they throughout the ages have put women and children first, a choice they made to secure the survival of this species, but which gradually has ended with their being seen as not really worth much themselves. Taken for granted, used and even besmeared by hate campaigns, more and more men are deciding this is not worth their time, their strength, their dedication.

Feminism sought to emphasize the importance of women beyond the importance women held already, as the only ones who can bear offspring, and decided to fight for 'rights' to secure independence for women from their evil oppressors of the past.

Good for them, for women will have to work hard in the future to survive: no free turns anymore, and when the building burns, they will find themselves pushed out of the way, or left to find their own exit. No more being carried to safety, no more special treatment – women wished to be equal, and a time is rising where they will feel what it means to be an equal to a man, and will come to struggle hard to pull even remotely close to this, as quite frankly, they are not men…

The siege of Weinsberg and its following events are not taught to us in our history or social classes but instead, among many other heroic feats, have come to be forgotten. I guess women carrying men on their backs to safety does not quite fit in with the feminist climate and agenda, due to the 'prized possession' part and women actually showing a willingness to put men over goods. For those of us who still like to research and find truths among all the lies, this story, carried to us on the winds of times gone by, does not just prove that women can not have been as oppressed and enslaved by the evil brutes, as we have been told, but also shows us very graphically the meaning of struggling under a burden. While we imagine the unusual sight of women battling to make it down the hill with their husbands on their backs, undoubtedly most of us will feel that this picture is very odd, because we are only used to seeing the opposite. Men carrying women and the burden of their safety, that's what we are used to and have come to take for granted.

But there is one more thing still the events of Weinsberg can teach us, and this is that in times where our menfolk are in danger, we have to come through for them. One can argue that the women of Weinsberg only carried their husbands past harm as they did not wish to lose their providers. This very well may have played a role, yet for us women today, and, after all our shouting and declaring of how important freedom is for us; we should find ourselves able also to understand that men have this right to freedom, too. They are not the toys of our whims, nor are they obliged to treat us well if we do not treat them well in return. They do not need to look after us just because we feel entitled to special treatment, a special treatment we feel entitled to claim, solely because men have given us so much for so long.

If you know of a woman who is divorcing and trying to press as much as she can out of her husband – speak to her and ask her why she feels she deserves any fruits of his future labor when feminism claims it fought so hard for our right to earn our own living. Or if you are a woman in such a situation, put forth this question to your own self, and

try explain how it comes that, if you are that strongly empowered a woman, you still feel it is okay to ask a man to share his resources with you. His doing the giving – while you have stopped giving him anything in return.

And if you see yet another article posted about some rape accusation, go and research without blindly accepting it all to be true. Rape DOES happen, of course it does, but much what we are presented with today as evidence for a 'rape culture', is indeed based on false and twisted information, as even some in the feminist movement are beginning to admit.

King Konrad smiled when he saw those women rise to the task of helping their men but any woman rising today in defense of men will not be greeted with a smile from her opposition. Instead, she will face insults and even a risk to her well-being, but.. rise anyway… Ignorance and silence can be considered equal to if those women of Weinsberg would have just left the fortress with their dresses and knickknacks, leaving the men to their suffering. Men deserve a life free from fear and harm, just as women do, but in our climate no man is safe, and this includes even those men who choose to believe criticizing women is a sign of misogyny. I am a woman myself, and I most certainly do not hate my own gender. I love being a woman, but I hate what I have come to observe as a society which favors women who know no shame, but will lie and exploit, and help to spread the myth that women are victims, and men the victimize of past and present.

And so in closing I shall return a last time to the siege of Weinsberg and call out to my fellow womenfolk, to rise and show the world that we are not just compulsive consumers, selfish and only obsessed with our own well-being, but that we understand a man's right to live free and unharmed is just as much a human right as it is ours.

No one is asking us to carry men down a hill. All we are asked is to end our ignorance and raise our voices in defense of those who for the longest time have shared their gained resources with us, and kept us safe, even at the expense of their own lives.

Help end this human injustice.

The featured image is a depiction of the ruins of Weinsberg Castle and the nearby town.

Daddy’s hiding in the phone

A Voice For Men Videos · 12 November 2022 · Archived copy · Original

“This video is for the Fathers who have their hearts broken every single day. Keep fighting brothers, take your time healing and look after yourselves” — Messenger Rising (video author).

Love sick (part 3)

Dr. Frank Tallis · 12 November 2022 · Archived copy · Original

The following is the final of a three-part series about romantic love from Frank Tallis' book *Love Sick*. In this part Tallis looks at the division between Asian and Western approaches to love. -Ed.

Incurable Romantics

In the early 1990's, a group of social scientists undertook a large cross-cultural study, in which they interviewed students from the USA, Italy, and the People's Republic of China about a variety of emotional experiences, including happiness, fear, anger, sadness and love. When the study was completed, it was found that there was remarkable agreement concerning all of the emotions, but with one exception – love. American and European subjects rated love very positively, and equated it with other positive experiences like joy and happiness. The Chinese subjects, however, were much more doubtful. In the Chinese language there are very few ideographs that correspond with the more positive love-related related words found in English and Italian. Instead, love tends to be associated with more negative emotional states. For example, the Chinese subjects linked passionate love with ideographs which translate as 'infatuation', 'unrequited love', 'nostalgia' and 'sorrow'. When told of Western ideas about love, the Chinese subjects thought they were inaccurate and unrealistic.

These findings raise some interesting questions. Has the Western romantic tradition made us blind to love's madness? China has no equivalent tradition. In fact, during the Cultural Revolution, 'romantic love' was outlawed – considered by the communist elite to be a 'bourgeois' indulgence. Given this context, is it possible that the Chinese are better equipped to evaluate the pitfalls of passionate love? It would seem that for many Chinese students, they would as much want to fall in love as develop a psychiatric illness.

The ancient Greeks were troubled by passion – seeing it as a force that could easily overthrow reason and disturb the mind's equilibrium. In many respects, this view has been preserved in several Asian and Oriental cultures. To be romantic is to play with fire – the volatile, inner fire of Hippocratic and Islamic medicine. Although passion can be exciting, it is extremely unreliable – so unreliable, that Asian and Oriental cultures have rejected passion as the basis of marriage, subscribing instead to the more rational processes of 'arrangement'. The formation of a new family unit is considered to be of such great importance – not only to the bride, groom, their progeny and immediate family, but to the entire local community and wider society – that it cannot be based on love alone. There must be a deeper level of compatibility, embracing factors such as background, education and temperament, to ensure that the relationship will last.

The Chinese anthropologist Francis Hsu has suggested that Western and Eastern cultures differ with respect to social awareness and obligation. In the West, the individual – his or her personal identity – is considered to be much more important than his or her social role. In the East, however, this is entirely reversed. The individual's personal identity is considered less important than their ability to be a good son, daughter, husband or mother. Therefore, a successful marriage is more likely to arise from a pairing that takes the full social and cultural credentials of both parties into account.

The romantic tradition represents the antithesis of this kind of thinking – and reaches its most extreme expression in elopement. From a Western perspective, the instinctive response to elopement is positive. Yet, the eloping couple are usually in the throes of love's madness, and remove themselves entirely from their social context. In doing so, they immediately lose the benefits of an existing support network (friends and family) and incur the costs of geographical displacement. They become disconnected, two mutually absorbed individuals who have relinquished social obligations and can no longer properly occupy a defined social role. Needless to say, a relationship that takes place in a social vacuum has fewer external forces holding it together.

It is interesting that this disregard for social context was always a feature of romantic writing. For example, the figure of the Majnun, being mad, is by necessity a social outcast, but in the romantic tradition, losing or risking everything for love, including one's mind, is almost expected. In the *Lais* of Marie de France (a collection of courtly tales written in the late twelfth century) the disconnection of lovers from their social context is even more conspicuous. French literature scholars Glynn Burgess and Keith Busby point out that:

> Marie concentrates on the individuality of her characters and is not very concerned with their integration into society. If society does not appreciate the lovers, then the lovers die or abandon society, and society is the poorer for it.

Perhaps as a consequence of this disenfranchisement, Marie's images of love are almost always painful. Again, Burgess and Busby write:

> If we take the *Lais* as a whole work, compared with other works of medieval literature, the characteristic of Marie's view of love seems to be an almost inevitable association with suffering.

The theme of the lover – or lovers – standing outside society, re-emerges intermittently throughout the entire history of romantic writing, and ultimately we find ourselves in the frozen wastes of Romantic poetry, where young men set off on winter journeys, meaning either never to return or to die. This represents yet another paradox. One of the main aims of the courtly tradition was to socialise love, to make it genteel and polite. Yet ultimately, romance is an anti-social phenomenon. It weakens social cohesion.

The Asian and Eastern belief that all of society has a stake in the success of love was curiously echoed by Erich Fromm in *The Art of Loving*. Fromm insisted that the principal problem of Western society is alienation. When we love, however, we should feel connected – and this sense of connection extends beyond the family to the social whole. Socially aware love – love that acknowledges its social context – is essential to the well-being of everyone.

For most people raised in the West, the concept of an arranged marriage – or policing love – seems distasteful, even repugnant. Yet, arranged marriage is practised by 60 per cent of the world's population – and approximately half of these couples claim that they stay together because of love (not romantic love, maybe, but something far more durable). In Britain and the US, where people still uphold the romantic ideal, nearly half of first marriages end in divorce, while those marriages that survive are often characterised by deep levels of dissatisfaction – particularly among women. The divorce rate for second and third marriages is even higher.

Love's madness usually strikes with the onset of adolescence. Subsequently, there is a high risk of pregnancy, impetuous marriage, or both. Statistics show that teenage marriages are very fragile, and a high percentage break down within only a few years. Teenage pregnancy (compared with pregnancy in early adulthood) is associated with premature birth, low birth weight, and death during childbirth. Teenage pregnancy also has social consequences. It will interrupt, or even terminate, a young woman's education, and the children of most teenage families are financially disadvantaged. The idea of risking everything for love is portrayed in the West as a noble undertaking, but subscribing to this doctrine frequently results in loneliness, hardship and poverty.

In stark contrast, the tradition of arranged marriage has a number of pragmatic advantages, rarely appreciated by dyed-in-the-wool romantics. The arranged marriage system is strongly associated with the idea of coercion, yet, in reality, Asian and Oriental cultures almost always allow the prospective bride and groom to exercise some choice, albeit limited. In India, the 'girl-seeing' ceremony has evolved specifically for this purpose. Typically, the young man's family will visit the young woman's family, and the young man is given a special seat. The young woman then enters the room, kneels, bows and leaves. Both are then in a position to decide whether they find each other attractive and wish to proceed further.

Although arranged marriages are treated with suspicion in the West, they represent a preference for many who have been raised in Asian and Eastern cultures. It is assumed that a 'good marriage' can only be achieved if couples are

carefully matched, and then supported by their families. To base a marriage on passion is simply irresponsible, and likely to result in unhappiness. Surprisingly – for incurable romantics at least – contemporary research does not contradict this view.

Psychologists Paul Yelsma and Kuriakose Athappilly have studied relationship satisfaction levels of couples who married for love and those who married by arrangement. Those whose marriages were arranged show much higher levels of satisfaction than those who married for love. Other studies have produced a similar pattern of results.

Almost instinctively, the Occidental sensibility finds such results difficult to believe, but why shouldn't arranged marriages be superior to those that are based on a temporary madness? A long-term relationship – if it is to be happy – must be based on more than the tortured logic and inflated expectations of romantic idealism.

The Dalai Lama, examining romantic love from the cool, rational vantage of Buddhism, does not hesitate to identify it as a form of madness:

> When a couple has just met, seen each other on just a few occasions, they may be madly in love and very happy, but any decision about marriage made at that instant would be very shaky. Just as one can become, in some sense, insane from the power of intense anger or hatred, it is also possible for an individual to become in some sense insane by the power of passion and lust.

Romantic love springs from absurdities such as 'love at first sight'. It is preoccupied with superficial (and transient) characteristics such as physical beauty, and usually ends in confusion and frustration.

> … sometimes you might even find situations where an individual could feel, `Oh, my boyfriend or girlfriend is not really a good person, not a kind person, but still I feel attracted to him or her.'

According to the Dalai Lama, meaningful, satisfying and lasting relationships are not based on romantic idealism, but on mutual understanding, respect and compassion. True love is not instant. Love that strikes like a bolt of lightning is almost certainly suspect, as are the whirlwind romances that are the staple of romantic fiction. In essence, the Dalai Lama suggests that a commitment based on deep friendship is more likely to outlast a commitment based on desire. In contrast to the storm-tossed seas of romanticism, he offers an attractive alternative of still waters and lotus flowers – the relationship as sanctuary, a retreat from madness, rather than a manifestation of madness.

Perhaps, after more than a thousand years of disappointment, we can see the first signs of disaffection in the West – cultural trends that tacitly acknowledge the commonsense sense virtues of Asian and Oriental attitudes to love and marriage. Over the last fifty years, dating agencies have become increasingly popular, operating on similar principles to those that govern arranged marriages. The only fundamental difference is that the initial matching takes place in a computer, rather than a group of human brains. Even seemingly esoteric rituals, like the 'girl-seeing' ceremony, have equivalents – for instance, the provision of a photograph or video.

Dating agencies are distinctly unromantic. They militate against all the basic assumptions of romantic love. Yet, they are responsible for bringing a large number of people together in relationships that seem to be very successful.

The idea of arrangement does not preclude falling in love. Indeed, in Asian and other Eastern societies, it is assumed that a couple will fall in love and become passionate – but *after* the marriage has taken place. Thus, couples can experience love's madness safely, but know that when it passes, they will still have a robust and healthy relationship. Dating agencies seem to offer the same kind of security; couples can engage in the dangerous high-wire act of falling in love, comfortable in the knowledge that there is a safety net in place.

Disaffection with the failure of romantic love was dramatically demonstrated recently by American psychologist Robert Epstein, who, in addition to holding several academic posts, is also the editor-in-chief of *Psychology Today*. Having considered the merits of arranged marriages, Epstein wondered whether it would be possible to rehabilitate

the concept for Western consumption. Consequently, in the June 2002 issue, he argued against romantic assumptions, and suggested that it might be possible to learn to love any suitable partner. He proposed a programme to test his hypothesis: the signing of a six-month exclusivity contract (to obviate the problem of parallel dating); commitment to intensive joint-counselling sessions; frequent 'getaways'; and participation in exercises designed to foster mutual love. Epstein suggested that such a programme – credible to Westerners – might achieve the same result as the arranged marriage system: reliable, meaningful and enduring love. More daringly, Epstein volunteered to be the first subject in his own experiment.

He expected the article to have little impact; however, the subsequent response was overwhelming. It aroused enormous media interest, and Epstein received hundreds of letters, e-mails and telephone calls from women eager to sign his contract.

It would seem that romantic love – which promises heaven on earth – has ultimately delivered something closer to despair.

Shaming Men Out of Their Pursuits – Reaction to Jordan Peterson's 'Marriage' Ad

Vernon Meigs · 12 November 2022 · Archived copy · Original

Back in late October, I saw a sponsored advertisement video on Facebook entitled 'Jordan Peterson On Marriage'. The advertisement, sponsored by DailyWire+, was of a new series to be released exclusively on the their platform and based on the title and what we already know about Dr. Peterson. It is easy to guess what it's about without watching the ad; he's trying to sell marriage to young men once again.

Out of curiosity I've decided to check out the ad video. The part that he wants men to marry is nothing new, no surprise there. The ad however shows us that Dr. Peterson has decided to fully ignore what he seemed to acknowledge in the past regarding the perils of men in divorces, and family courts. He heads onwards instead to condescend about men who do not plan on getting married. He never would have used the strawmen he did if he had taken into account what he learned previously from speaking with his own clients, or from the backlash he received from an earlier diatribe he made about Men Going Their Own Way.

It is in fact those strawmen, and Dr. Peterson's willingness to shame men out of their own aspirations that do not involve submitting to a gynocentric legal contract, that warrants this reaction essay. As an integral attraction on The Daily Wire, he now has a racket to maintain at the expense of the truth. Although I am not a subscriber to DailyWire+ and I have no plans of being one, I think we can take apart his intent by this ad alone.

The transcript of the ad video, spoken entirely by Dr. Peterson, is as follows:

> "'Who needs marriage?' You're above all that, are you? 'It's just a piece of paper.' That's your argument?
>
> (a text still reads "Discover your best chance at happiness")
>
> "I'm going to tell you the truth.
>
> "You might say, 'Well, I want to be free to pursue what I want to pursue.' Satisfying your lust. Satisfying your gluttony. Satisfying your envy. What makes you think that those aren't gods that are ruling you?
>
> "It's not just a metaphor that marriage is the bedrock of society. It's *actually* the bedrock of society.
>
> "I was a therapist for a long time and I talked to a lot of people about their marriages. I've been married 33 years as of two days ago and it's gone pretty damn well. You see what it would be like to care for someone. You see what it would be like to have someone care for you and value you."

As we can see, from the get go we're starting off with literally mocking men who aren't wanting to marry. We all know there are plenty of ads out there in the world that insult the viewer's intelligence by buttering them up in order to sell what they're selling. Then apparently there are ads that…well, just plainly insult. That is in fact what Peterson is doing here because he knows, or should know, that family courts are hell. He could not claim ignorance a number of years ago and he could not now. Peterson looks down on men who don't marry when there are multiple good reasons not to, and by wrongly accusing them of contrite reasons for not marrying, the insult is real.

Also, **"It's just a piece of paper"** is not the argument Peterson thinks it is. Damn right, it is not just a piece of paper. It's a document pronouncing a man to be beholden property of the state, and that of the wife he is married to. Or, that most certainly would be the case after she arbitrarily divorces him. And, who wants to bet that in the tradcon fairytale world, a man is always to blame for a divorce – be it the fact that he married the wrong woman and should have done better, or the fact that he didn't support the poor fragile woman so it was so understandable that she would leave.

"You're above all that." Well, what's wrong with a man being "above" a setup that can actually destroy him, and opting instead to crafting oneself as an individual human being of personal potential in exercise? Even if you do opt

for a meaningful, organic relationship, what is wrong with rising above such a gynocentric institution, especially since those that advocate marriage so zealously are disinclined to spend as much energy trying to change misandric courts?

"You might say, 'Well, I want to be free to pursue what I want to pursue.' Satisfying your lust. Satisfying your gluttony. Satisfying your envy." So, to Peterson, a man being free to pursue what he wants to pursue is everything that is, in his mind, tantamount to depravity. It is the basest of habits and behavior, the lowest of mundanity and trifles, and all within his unnaturally narrow disgust threshold.

This is no small matter, mind you. He is saying that a man who says "I want to be free to pursue what I want to pursue" is interested in only wasting his life. I'll have some responses soon for the choice words Peterson used (lust, gluttony, and envy) to describe the pursuits of such men, but this obviously needs to be talked about first. Jordan Peterson is saying, right there, that the man who has dreams, visions, goals, even a bit of a hankering for some kind of experience for its own sake is pathetic and useless.

You might be saying, "Well, I'm sure that's not actually what he means, he's talking about the *real* pathetic people!" Here's what I have to say to that: this isn't some Cathy Newman so-what-you're-saying-is moment in which I'm conjuring up nonsensical assumptions from a set of statements. This is me telling it exactly as Peterson is saying it. The condescension is clear, as is the fact that he looks down on men who opt out of marriage. A man couldn't possibly have a good reason to not marry!

Now, to address the strawman arguments:

"Satisfying your lust." Warning: this one will be a pretty long commentary. Does Peterson realize that it's been generally understood that marriages tend to happen exactly for that reason? I'm not talking about more political motivations such as royalty merging family for the expansion and joining or property. Declining marriage rates aside, people who do in fact marry young do so for sexual motivations they obviously may not admit. Especially if their immediate religious culture has them obeying notions like "no sex til marriage", they keep their motives hidden but they do marry so they finally get to have that sex.

The impulses of gynocentric romance coupled with understandable sexual desire is the motivation that young couples do get married, where the scrutiny from their peers are strong. The supposed motive to "take on responsibility" at such an early age is a pipedream in most cases, and would lead to disastrous situations where they rushed into something they weren't ready for.

One would think that the imposition of chastity on both sexes (but especially the woman) is about upholding some notion about purity, but in fact it acts as a bait. Marriage-bent young women loudly proclaiming themselves as "traditional" and "submissive" rather easily withhold sex because whether they are religious or not, they are attuned at least at some level to how highly cartelized their female sexual value is.

The following is what goes on in these women's minds: "We know you want your sex, you are disgusting pigs for it but we'll be forgiving. It is a necessary evil and we will dole it out to you like food to a pet – only if you marry me and provide and protect me at your complete expense. I have the power of condescension to regard you as nothing if you don't meet this standard, and even after marriage you are in perpetual danger of me arbitrarily declaring so. Oh, and you have to give me an expensive ring that I'll pretend to be astonished to the point of tears and play it up like I don't deserve it…but be sure you do it on your knees as I look down on you while you do it."

Sex, lust if you will, is not in itself this evil force that one can simply suppress and pretend it's not there. If this is what Dr. Peterson is doing, berating men for actually wanting their sexual desires fulfilled and just saying suppress it, then he is breaking one of his own rules: to not leave unwanted things in the fog. The driving force in life that is sex, especially for a man, is such that it is at best nonsensical and unfair to demonize him for needing the desire fulfilled peacefully in his own terms.

Any dire consequences for sexual activity in the modern era can be attributed to the fact that there is no delicate,

balanced handling of the subject of sex and the legitimate education thereof. If sex is made sinful, at least outside of marriage, it is only in the context of sinfulness and depravity that sexual activity can happen. Personal responsibility goes out the window, and the consequences be damned.

Only the one who can take their sexuality into their own hands and know to let it flourish while knowing when to keep it under control will know how to mitigate the potential consequences rationally. If one really advocates for personal responsibility regarding sex, one has to balance telling the truth about it without demonizing it, and certainly without demonizing men for wanting it.

But, that is what is happening here with Dr. Peterson: he demonizes, or at least regards as pathetically low, the non-marrying man with the accusation of the supposed crime of being a seeker of sexual fulfillment. Once again, that is in many cases the motive for young people to marry, to have sex outside that sinful context. No doubt Peterson himself is likely to add "You want sex, well your marriage should get you all you need."

The problem of course is that the sex can taper off, especially as the couple starts actually having children. Well, for the man it certainly is a problem, especially if he has a high libido. Women who cheat or leave their partner for a better lay is practically encouraged, and it is of course too easy to talk down on men who even think of doing the same. He's only a man slaving hard in gynocentric society for their royal women, why should he get the sex he wants, that he personally deems important to himself?

"Satisfying your gluttony". The big problem with sanctimoniously charged words like "lust" and "gluttony" is that it always assumes the absolute worst when it's not up to par with the standards of those who make such accusations. You could have a second helping of soup and it's gluttony. You can double the meat on your sandwich and it's gluttony. Every so often you'd like something that actually tastes good and it can be gluttony. Revisiting Big Bad Lust, if a man likes a woman with a certain body type, it's lust. If you like sex more than a few times a month it's lust, and so forth.

What irks me however is why gluttony of all things is included among Peterson's strawmen. Is he saying that men don't want to marry because….they want to eat? Sure, gluttony can manifest itself in the form of compulsive, addictive eating habits and coupled with lack of fitness it would indeed be disastrous for him. However, what this has to do with marriage in itself is the confusing part.

Some might say "If you are all fat you can't get married." Do they realize that fat people do get married? You also don't need to not be married in order to get fat. In some cases, not even limited to places like the United States, marriage is sometimes a one way ticket to get fat; now that one is married, they don't have to do a lot of the high-maintenance activity anymore so they let themselves go. And again hypothetically, if you leave the woman for being fat then you're "despicable"; if you leave the man for being fat then "you deserve better."

Also let's entertain the hypergamy narrative for a second: looks apparently aren't a requisite for so-called success with women if you have money, prestige and status. If anything the less healthy you are, the sooner you'll die off so the woman can cry all the way to the bank for his money. Any of this remind you of the trope of the fat guy who struck it rich and all of a sudden he found the right woman?

Then let's flip it around and see how fat women apparently are so much more normalized and we have to accept their weight as "beautiful", while a man must be perfectly fit and of a certain height to even be considered to go on a date. Peterson ought to know all about this; "body-positive" wokesters on Twitter went after him after he publicly stated, and I paraphrase, that a fat centerfold model is not attractive. Gluttony for me but not for thee is the attitude of so many women. Aside from that one remark, Peterson doesn't expect to spend time talking about women's gluttony; he's apparently busy accusing men who won't marry of being guilty of it.

"Satisfying your envy". This is a bit of a tough one, as my opinion on envy is not so conventional. I don't think envy is the worst emotion you can feel, so long as it doesn't run your life or let yourself resort to negative reaction due to it. Sometimes envy can be a passing feeling such as "He looks fit – I should probably work out" or "He's such a great and admirable sportsman, I gotta use that as motivation to get better myself." In this capacity, envy is

sometimes fine in my opinion. Where envy can go wrong is when it manifests itself as: “This guy has X, so I must have X. If he has 2 of Y, then I want 2 of Y. When he switches from Y to Z, I gotta make the change over to Z too.” Envy is bad when it means being beholden to conformity.

Now here is why it’s very strange that Peterson has envy as one of his strawmen: If anything, wouldn’t Peterson and the likes of Brad Wilcox be the ones to make the argument from envy as they try to sell marriage? “The happiest and most successful men are married!” “Men who are married have all the sex I promise!” “Don’t you want to man up and be like those married guys and get married?” What am I kidding? That’s exactly the argument from envy. Peterson is once again appearing to preach against one thing while utilizing it towards his own endpoints.

“What makes you think that those aren’t gods that are ruling you?” I’ll keep this short but it is clearly a hypocritical thing to say considering that it comes from the sort of person who would otherwise preach as a virtue a god of their own brand ruling you over; in essence, “those aren’t the gods that should be ruling you, mine is!” Peterson seems to liberally throw every style of argument at an issue and it makes him feel very inconsistent. Just as with accusations of lust and gluttony, this seems like a response based on one’s subjective standard as follows: If I like what you’re doing, then you must be perfectly lucid; if I don’t like what you’re doing, then those gods are ruling over you, bucko!

“It’s not just a metaphor that marriage is the bedrock of society. It’s *actually* the bedrock of society.” In case Dr. Peterson hadn’t noticed, that’s exactly what the whole bedrock thing is, *it’s a metaphor*. It’s as if one were to say “It’s not just metaphorically an elephant in the room, it’s actually an elephant! Okay, that is a nitpick admittedly.

As far as that statement goes, even if marriage in general doesn’t have a risk of dire consequences for the man, I still wouldn’t make a claim such as this. What, in my mind, actually makes a society strong in foundation? The idea of the individual. It is the belief in the individual that actually is what makes a society great, and the sheer lack of it is what causes the same society’s downfall as we are seeing today.

If Peterson had said that the family is the bedrock of society specifically then at least he’d have a better case, especially because I think the real purpose of the family is to raise an individual to think and act with self-ownership and attain his own pursuits. Family is not arrived at through the jettisoning of one’s own pursuits. Rather, a good family will be the result of one’s own earnest pursuits as an individual.

However, Peterson is making the argument from jettisoning one’s own pursuits to sell the idea of marriage. He appeals to self-sacrifice – in this case, abandoning one’s dreams and existential fulfillment through his own pursuits and self-interest. All of this, for being beholden to gynocentric service to a woman in the name of things like duty, acceptance, and “being a man”.

“I was a therapist for a long time and I talked to a lot of people about their marriages. I’ve been married 33 years as of two days ago and it’s gone pretty damn well.” If Peterson talked to a lot of people about their marriages then they do know how unfair the system can be for men, to the point that they could ultimately end up actually dead by their own hand. These sentences appear to be strung together in such a way that sounds like the latter is responding to a begged question of the former: “Well I had it good so the problem doesn’t exist at large.”

“You see what it would be like to care for someone. You see what it would be like to have someone care for you and value you.” Many things to unpack for this last bit. If it isn’t obvious, Peterson is clearly making the argument for marriage from a void of self-interest, and the argument from caring about another for being the other – altruism, in other words. As I’ve made clear before, this has nothing to do with love in any meaningful sense of the word, and certainly has nothing to do with a healthy relationship.

Being in a relationship in which one or neither side has any self-interest in the relationship itself is instead one of obligations, convention, duty, and means to ends. There is no organic personal bond as individuals that confide, respect, and relate to one another.

More to the point, Peterson in his video series will presumably sell the idea of marriage. That is, legal marriage, not pair bonding alone. In essence, what will happen is that if the idea of marriage is sold to a man watching his program, aside from being oblivious to the problems of the marriage and divorce industries the man is probably going to scramble to find a marriage partner after the fact. However, meaningful emotional attachment does not come easy, especially if one is starting from scratch relatively speaking. So, the man will be goaded into presenting himself as a protector and provider, and perhaps also as a wielder of money and status.

Money and status are not catalysts for an organic relationship. Peterson's case of "You see what it would be like to have someone care for you and value you" should be read in another way: being a protector and provider becomes the first thing about a man a gynocentric woman will gravitate towards and "value". This is not the beginning of a healthy relationship, but a relationship of host and parasite. The woman sees him as a resource object, and the law is set to support her if the man stops being her mechanism of resource and income.

In this case, devoid is any real regard of either side as an individual. The woman would see the man as a means to an end, a vassal, and a disposable unit, and to love him can be easily faked. The man may see the woman as a "prize" that does love him back, or at least he chances it or relies on wishful thinking. He sets himself up to be burned.

Self-interest, that is, genuine earnest interest and desire, is the basis upon which a relationship and the ensuing family must be established. The having and raising of children should likewise come from a spirit of self-interest. Why? Imagine having your parents tell you that they were never actually interested in having children, and they were only doing it because it is a public good or a social duty. Imagine them telling you they gave up all their dreams only to have you. Wouldn't you rather they tell you that they were excited to have you and raise you, instead?

But that is what Peterson and the conservatives he's appealing to are trying to sell marriage with: the argument from social duty. He spoke about the so-called bedrock of society. He spoke about marriage as "caring for others". These are all arguments from duty and dispassion, also from social rewards and prestige. If you pretend for a second that what Peterson is advocating for is the family as opposed to the legal setup, then he'll do very well to not make the argument from no self-interest. He will also be trying to speak to women instead of berating men all day, perhaps.

Those that want to have families will organically make families from their earnestly invested relationships. If you goad them into it, you will only make broken families. You can argue all day that there are anti-family elements in society and that is actually true enough, if the sociopolitical Left are any indication. But a bad family let by people not fit to raise a family can just as well destroy it. I make this point because in an accompanying status he stated that if a man is not thinking about marriage, "that is a problem." Even if marriage caused no harm to men, not every man may want this.

Closing Thoughts

Peterson in this ad video essentially ridiculed men saying they are worthless creatures if they opt out of marriage for their own pursuits. In the guise of imparting wisdom as to what is men's best chance for happiness, he clearly implies that a man going his own way after his own dreams is traveling a road to unhappiness. He is therefore of no social use. Any semblance of anything from motivation to the spirit of play are to be found chiefly, if not strictly, through the gynocentric contract of marriage.

One is right to wonder, since when are many pursuits of men outside of marriage actually so useless to society? If anything the thing that both sustains society and skyrockets it are the men doing things outside the context of marriage!

Men have created wonderful buildings as Frank Lloyd Wright or Richard Neutra have done, and spacecraft and space technology as NASA did in its day and SpaceX is doing today. And even if it wasn't so "useful to society", who gives a damn? Who is anyone to allege to have a right to a man's labor, his skillset, and his mind? Who is anyone to denounce it if it doesn't serve them?

Climbing a massive rock face, done often strictly because the climber wants to climb it, is an astounding pursuit to accomplish. Music and paintings too are the result of pursuing vision; although yes, some might say that art does serve a societal purpose, who cares? Can art not stand alone as coming into being because the artist wanted it to become real? All of this can really be beneficial to society at least in the form of being inspirational to others, but that is not the first reason anyone does anything, nor should it be.

Since we are talking about men and masculinity here, I'd like to say that yes, there are myriad archetypes of masculinity as well as femininity. We also must speak of the common denominators of masculinity without mentioning the biological details, and this is what in my opinion masculinity boils down to: pursuit. That spirit of either wanting something to become reality or to claim something as his own by the unabashed act of earning it. If masculinity can be distilled into something, it is that.

And guess what Peterson is ridiculing. You guess it – it's the very idea of pursuit. If you thought before for even a second that Peterson wants masculinity to flourish at its full potential, think again: he is advocating for men to subordinate it. Marriage as we currently understand it is nothing short of this subordination. If we haven't already, it's time we seriously reconsider what we think Jordan Peterson's intentions for men are in the present day.

Over-reading the nice guy

Clint Carpentier · 14 November 2022 · Archived copy · Original

Society is a nice idea. People gather to service a common goal: survival; throw in some basic rules for cohesiveness; and, *boom*, society.

Something occurred to me these last couple days, though, part of an ongoing neural itch I've been scratching at obsessively for months now: too many people on both sides of the debate have been making poor conceptions of primitive livelihood. I may get into that deeper at a later date because it's one thing for feminists to screw it all up, but it's utterly shameful for the MRAs to get it wrong, and I'm running out of skull to scratch at. But for now, I'll share my epiphany on niceness.

Niceness isn't favored by either gender—not because it's inherently flawed as a psychological evolution but simply because nobody really understands niceness. Not understanding something leads to distrust of that something. We like to think we understand niceness, but because it started out as a necessary societal dictation, we still think of niceness in those terms.

We don't question the phrase "Be nice to your family/friends/community" when our parents are grilling into us as children, usually because there's usually a reddened hand involved. We are expected to nod and smile at community members when they are being clusterfucks because niceness is societal cohesion.

So let's harken back to the days of necessary cohesion. I'm of Canadian Native descent, and there are noticeable holdovers of my branch of peoples that help me put two and two together: men scatter and women gather (like I said above, I'll get into that later).

"Niceness" isn't a trait men need to exist, subsist, or pass on. So if we have it, we have it; if we don't, we don't. It's just that simple. We have our band of brothers in which we wrestle one another into dominance or submission, and everyone finds a niche in which they excel; so even the lowly "nice guy" can earn respect, as long as he knows his place (which means, Don't glower at the future alpha chief). Men respect capability, competence, and "caveman" communication: the most direct route from idea to implementation earns the most respect. Niceness need not apply—yet men have it, and we have it in spades. What I find funny is that the dork and the bully can be the best of friends when they are together on their own; and I think that has more to do with prehistoric scouting than it does with a burgeoning society (which would include mating rituals).

On the other hand, "niceness" is a trait women had to invest countless hours into cultivating. Whereas men scattered during the daily activities, women gathered, together, to gather … get it? Whatever task you can think of, women did it in groups, all day, everyday. Niceness would have been quickly honed in order to tolerate one another and keep the group as a whole from falling apart at the seams. When every uterus meant survival, giving reason to be banished was not high on the list of things to do; and when every uterus mattered, tolerating even the shittiest uterus's attitude mattered. So niceness here was a matter of mutual survival, not an inherent trait to pass on genetically (and damn those double Xs for backing each other up, preventing mutation).

I've been on the receiving end of distrust from both men and women; I actually had to hone a certain level of meanness purely for social survival. I've learned that apologies are meaningless and that niceness is still seen as little more than a facade and will be claimed *at* you by mean people.

So imagine the conundrum of the actual "nice" person attempting to wade through the dating pool, which is filled with nicely smiling sharks and crocodiles.

My wife went to an all-girls Catholic high school. She says that girls are mean and nasty and cruel—and all smiles. They're cagey, shifty, and devious; and in order to survive, you had to form cliques, usually of girls you hated anyway, just to avoid being hated yourself. Catholic … girls … no boys.

So when women express their vicious distrust of the "nice guy," I think they're actually being honest. I don't think

they understand the difference between an asshole wearing a “nice” mask and genuine niceness. I remember reading somewhere that we are the descendants of 80% of women in history but only 40% of men in history. If men develop mutations to pass on, and women get to choose which mutations survive the test of time, then it’s obvious that niceness isn’t a desirable trait but rather a necessary evil to be tolerated (and/or used and abused) lest one be cast to the wilderness of the real wolves.

I don’t think it’s fair for “nice” people to constantly have to “prove” their niceness; that’s a morally bankrupt notion from an entitled high ground. I think it’s best to just start banishing bad behavior from your environment. The hardest part about recognizing crappy attitudes in women is that they usually come with a dazzlingly nice smile. And nice guys are—well, like most guys—they’re just plain stupid; and banishing bitchy-behaving, aesthetically appealing, sweet-smelling mating material isn’t high on their list of things to do.

It took me years to decipher poisoned people for what they were. And the prettier the package, the harder it was to recognize the poison. I can’t explain poison; I can only point out an example and hope you don’t try to stick your dick in it.

Niceness isn’t a desirable trait; it’s an inspirational ideal or a distrusted mask of appeal. And that’s sad because women bend society; men just maintain what works. If cruelty with a veneer of kindness is what gets laid, stay away from women who are fucking assholes … who are fucking assholes. You can’t save sacred sanctimonious sluts sacrificing sultry sins so sexual sophistry succeeds. Just … stay away from them.

Don’t just do something, SIT THERE

Peter Wright · 15 November 2022 · Archived copy · Original

“To be or not to be- that is the question.”
Shakespeare

Being is vital to the health of everyman but is rarely given the consideration it deserves: Being at a cafe, being in nature, being with a friend, being at home, being at peace. Smelling the roses. If allowed, these things have potential to replace some of the incessant *doing* that drives men’s existence too early into the coffin.

We’ve all heard the phrase Women are human beings and men are human doings.[1] It’s one of those catchy, hummable lines that everyone agrees with before it slips again from conscious awareness – even as it remains in front of our eyes and in our daily behavior. Even as it slips from awareness the fact remains that *doing* without *being*, and *being* without *doing*, bespeak unbalanced lives, ones that can and do lead to pathology.

The question we need to ask is what are we doing about it? I don’t mean what are we doing about it as a movement, but what are we, each of us, doing about it in our own personal lives. While some men are already addressing the balance, others may still be searching for the right balance, and for a better understanding of what’s at stake.

Pediatric psychiatrist Donald Winnicott contends that not only is *being* more important than *doing* in regards to psychological health, but that *being* must precede *doing* in order for *doing* to have significance:

> “*Being* is at the centre of any subsequent experience in life. In fact if the individual has not had the opportunity to simply *be*, his future does not augur well in terms of the emotional quality of his life. The likelihood is that this individual will feel empty.”
>
> “Now I want to say: ‘After being, is doing and being done to. But first, being.”
>
> “The ability to *do*, therefore, is based on the capacity to *be*. The search and discovery of the sense of self, in the context of therapy, is all to do with finding an identity.”
>
> “It cannot be overemphasized that being is the beginning of everything, without which *doing* and *being done to* have no significance.”[2]

Being, according to Winnicott, is more important to mental health, and is ironically the thing males are most encouraged to forego in favor of doing. You’d better not relax and simply be – there is work to be done!

The trend of separating boys and girls along these lines starts early. The boy gets a dump truck and a Bob the Builder toolkit, and the girl receives a Be Yourself Barbie™. Through the person of Barbie girls learn the experience of ‘being’ in a doll’s house, and being relaxed, being pretty,

being ugly, being among friends, being at a cafe, being married, or being happy, sad, jealous or vain. That's the psychological cloth little girls are cut from.

The first question we ask a boy is "What sport do you play," or "What kind of work do you want to do when you grow up?" Men are taught to be action figures who work, do the wage earning, do the repairs, or do their girlfriend. As long as they are doing something, we assume they are in their rightful place.

But *doing* can only return value if the person first exists. If he doesn't feel like he exists on a basic level, all efforts in doing have no meaning because there is no 'me' doing the doings. In that instance all doing becomes futile because it never leads to a sense of me-ness. Or, if doing does provide a momentary illusion of me-ness, it all vanishes the moment activity stops. When all is still, with no future plans, many men are swallowed by an existential void.

With the modern mandate that men *do* and women *be*, there's a dearth of male models for how to be. So for the purpose of this article lets revive a classical source illustrating what men have lost and why we would do well to rediscover it. For our purpose let's consult the 2,600 yr old sage Lao Tzu, who cultivated a philosophy of non-doing (Wu wei), defined as follows:

> Wu wei (Chinese: 無爲) is an important concept in Taoism that literally means non-action or non-doing. In the Tao te Ching, Lao Tzu explains that beings (or phenomena) that are wholly in harmony with the Tao behave in a completely natural, uncontrived way. The goal is, according to Lao Tzu, the attainment of this purely natural way of behaving, as when the planets revolve around the sun. The planets effortlessly do this revolving without any sort of control, force, or attempt to revolve themselves, instead engaging in effortless and spontaneous movement.[3]

Being aware of the importance of the doing/being dichotomy, one of the first books I gave my son, at the tender age of 10, was a children's version of the Tao Te Ching by Lao Tzu. We read it together and enjoyed some interesting discussion about the wise old sage, especially about his contention that the wise man "Acts without doing" — What did it mean? I'm not entirely sure if we got the meaning right, but we decided it meant to 'act' in the way you want to act, without 'doing' what others demand or expect from you.

Lao Tzu book for 7-10 yr old boys

"Therefore the wise one acts without doing"

In another translation the old sage says, Act without doing; work without effort. In each of these phrases he seems to be saying let it come naturally, let it arise out of *being*, and not from pressures from the outside world.

None of this is to suggest that boys and men shouldn't be active in the world. The good news for men seeking that greater balance is that you don't have to sacrifice doing in the process. Most men really MUST do in order to be healthy. But there is a distinction to be made here between healthy and unhealthy doing.

It's one thing to act from a spontaneous sense of self – a *being* self – and yet another to operate from compliance with the wishes of others because you were raised on a narrative of utility. Those living the narrative of utility must first become conscious of that before giving themselves over to an exploration of *being*, and if that consciousness is not first achieved then it's guaranteed that your attempts at *being* will be interrupted by internal guilt or by shaming from those who have most to lose from you walking off the plantation.

As per Lao Tzu we don't stop doing but rather become more conscious of our motives so that doing can emerge from a different center – not gynocentric duty, but conscious choice grounded in the ability to *be*.

One of Lao Tzu's main disciples Chuang Tzu elaborates the topic:

> Heaven does nothing: its non-doing is its serenity.
> Earth does nothing: its non-doing is its rest.
> From the union of these two non-doings
> All actions proceed,
> All things are made.
> How vast, how invisible
> This coming-to-be!
> All things come from nowhere!
> How vast, how invisible-
> No way to explain it!
> All beings in their perfection
> Are born of non-doing.
> Hence it is said:
> "Heaven and earth do nothing
> Yet there is nothing they do not do."
>
> Where is the man who can attain
> To this non-doing?[4]

Remaining with our fictional character Lao Tzu a little longer, let's consider the traditional tea-making ceremony legend says he helped to found. Just as Barbie is famed for her tea parties in which she teaches girls the arts of being among friends, Lao Tzu is credited with the first Chinese tea ceremony, a ritual centered in the experience of stillness and presence.

We may be reluctant to talk about a 'Tao of Barbie,' with her narcissistic overtones, but the tea drinking ceremonies of the Chinese and Japanese cultures deserve a nod to the noble Tao of Lao Tzu.

Taoism, like most ancient religions, talks about the balance between work and repose. By way of contrast, while Barbie also teaches girls that a work/life balance is possible, it's not certain that Barbie takes the work part of that equation very seriously.

To summarize, a common element running through all narratives about men is *doing*. We hear it in phrases like "All work, no play," "Don't just sit there, do something!," and "No rest for the wicked." Men slave for gynocentric culture as its saviors, fix-it men, martyrs, protectors, laborers, office-workers, and heroes – all narratives based on doing. But there's good reason for men to break from the cycle of servitude to enjoy some moments of being – being for themselves.

It's time we stopped for a cup of tea: ritually made, mindfully sipped, with or without friends, and without a need to watch the clock for the next round of work.

References

[1] On Dr. Warren Farrell's website the phrase "Women are human beings, men are human doings" is credited to his book *Women Can't Hear What Men Don't Say*. Elsewhere he explains: "I think the source here is yours truly. In the late 1960s, when I began speaking in this area, I used to say this. Although I've checked a dozen books of quotations and believe I created this, I wouldn't bet my life on it." (p.275).
[2] Jan Abrams, The Language of Winnicott; A Dictionary and Guide to Understanding His Work (1996)
[3] Wikipedia: Wu wei (June 5, 2015)
[4] Thomas Merton, The Way of Chuang Tzu (1965)

Jordan Peterson's Map For Oedipal Men

Peter Wright · 15 November 2022 · Archived copy · Original

To understand Jordan Peterson's encouraging of young men to become heroes in service to the maternal principle, especially within the context of marriage, we must turn to his ideological pedigree in the formulations of Carl Jung. Jung characterized the hero archetype as bound up with what he called 'the Great Mother archetype,' believing that male heroism rests on resisting the negative mother or, alternatively, acting as servant to a positive mother. Jung's mother-tied concept of the hero is laid out in his *Symbols of Transformation,* an idea that Peterson reiterates when he treats motherly women as an *axis mundi* who provide essential meaning to male striving (a position I touched on in a 2017 article titled *The Gynocentrism of Jordan Peterson*).

Peterson refers to Freud's claim that the Oedipus myth is a "failed hero story," but he proposes, following Jung, that relationships men have with mothers and other feminine figures might be more positive and more inspirational than the taboo interpretation insisted upon by Freud. Whether such relationships with inspiring or nurturing female figures be positive or negative, Peterson appears to miss Freud's point that both of these options still belie an incestuous entanglement with mother imagos.

In this video for example, Peterson claims that positive mothers give birth to heroes. He illustrates this point by reference to an image of Hercules who floats on a chaotic ocean in what he refers to as a "feminine boat," which is a metaphor for an uplifting, positive mother. In this lecture he reminds his female students of their role in creating and sustaining heroes: "That's what you're trying to produce if you're a good mother, it's this figure that can go out into the unknown armed, accurate and able to pay attention," and he adds that mothers create male heroes who "can take on the troubles of the world."

Might this be why Peterson places such strong emphasis on women becoming mothers – that they might breed and nurture the next generation of male heroes? That male heroes might then have a female boat to float their heroic mindset? Further, what might happen if we replaced all of Peterson's inspiring female figures with inspiring male figures?

There is no way, at least in my reading, of understanding Peterson's kind of feminine-tied heroism as anything other than a mother fixation. The archetypalist James Hillman agrees that *"contrary to the classical analytical view, we would suggest that the son who succumbs and the hero who overcomes both take their definition through the relationship with the magna mater… When mother determines the role, then regardless how it is played its essence is always the same: a son. And, as Jung says of assertive heroism:*

> *"Unfortunately, however, this heroic deed has no lasting effects. Again and again the hero must renew the struggle, and always under the symbol of deliverance from the mother"*[1]

What we are dealing with by over-emphasizing the role of mothers is the creation of two male archetypes: Mother's son (Oedipus), and Mother's hero (Hercules). Readers will be aware that Hercules' relationship with female figures leaves him riddled with guilt and pathology, and Oedipus is the ultimate example of malignant, incestuous heroics who is unable to enact his heroism as anything but the result of his relationship with female figures. But the Oedipal path is not the only way to view the male hero, as Hillman describes;

> The [maternal] dragon demands battle and the hero myth tells us how to proceed. But suppose we were to step out altogether from the great mother, from Jocasta and Oedipus and the exhausting, blinding heroics…. If Freud was right that Oedipus is the stuff of neurosis, then the corollary follows that Oedipus-heroics are the dynamism of neurosis. Heroism is thus a kind of neurosis, and the heroic ego is neurotic ego. Creative spirit and fertile matter are there embraced and embattled to the destruction of both.[2]

So far I've been referring only to a classical Jungian concept of the male hero, and to Jordan Peterson's reliance on same.[3] The hero archetype in Jung's writings is intimately bound up with the mother archetype (being a hero for mother / or fighting against the dragon mother), or otherwise tied up with feminine figures (inspiratress, or muse). These are archetypes that can be contrasted with other kinds of male hero who have zero entanglement with feminine figures.

Aside from the mother's heroes described above, there are a number of variations detailed by Joseph Campbell in his famous work *The Hero With a Thousand Faces*. Campbell wasn't a Jungian, and he was suspicious of Jungian dogmas, once claiming *"I'm not a Jungian! I'm much more interested in diffusion and relationships historically than Jung was, so that the Jungians think of me as a kind of questionable person."*[4] Likewise, Campbell's conception of the hero is not beholden to Jungian or Freudian orthodoxies.

Campbell paints the hero's journey as a stepping off into the unknown, into a more gutsy hero's journey as compared with stepping out into the world as 'mother's hero' to do her bidding. As Campbell characterized it, a more masculine hero's journey might entail leaving the mother-world behind and seeking atonement with the father, which Campbell describes; "When the child outgrows the popular idyl of the mother breast and turns to face the world of specialized adult action, it passes, spiritually, into the sphere of the father—who becomes, for his son, the sign of the future task… Whether he knows it or not, and no matter what his position in society, the father is the initiating priest through whom the young being passes on into the larger world."

As one facebook poster put it;

> *"The hero's journey as described by Joseph Campbell begins by 'Separation,' the departure from the status quo. To me this personally I associate this to stepping out of and leaving the gynocentric view of the status quo."*

Leaving behind the gynocentric world is precisely what is entailed. To whit, Campbell writes:

> This first stage of the mythological journey—which we have designated the "call to adventure"—signifies that destiny has summoned the hero and transferred his spiritual center of gravity from within the pale of his society to a zone unknown. This fateful region of both treasure and danger may be variously represented: as a distant land, a forest, a kingdom underground, beneath the waves, or above the sky, a secret island, lofty mountaintop, or profound dream state; but it is always a place of strangely fluid and polymorphous beings, unimaginable torments, superhuman deeds, and impossible delight. The hero can go forth of his own volition to accomplish the adventure, as did Theseus when he arrived in his father's city, Athens, and heard the horrible history of the Minotaur; or he may be carried or sent abroad by some benign or malignant agent, as was Odysseus, driven about the Mediterranean by the winds of the angered god, Poseidon.[5]

That refers to the father-inspired hero. For the mother-bound hero, however, this broader journey is renounced in favor of remaining within the family complex and enacting a pale heroism on its behalf. As Campbell tells;

> Often in actual life, and not infrequently in the myths and popular tales, we encounter the dull case of the call unanswered… The literature of psychoanalysis abounds in examples of such desperate fixations. What they represent is an impotence to put off the infantile ego, with its sphere of emotional relationships and ideals. One is bound in by the walls of childhood; the father and mother stand as threshold guardians, and the timorous soul, fearful of some punishment, fails to make the passage through the door and come to birth in the world without.[5]

Campbell entertained a few gynocentric beliefs of his own that were popular in academia in his time. Mercifully, he formulated the hero's Journey on the principle of men stepping out into new horizons without the need for maternal or feminine fixations, and on that journey he said it is frequently male figures who serve to encourage, inspire and guide the male hero – fathers, brothers, ancestral spirits, male mentors and guides. Campbell's hero

provides a welcome change from Oedipal hero which sees men going from enmeshment with mothers straight into the married arms of a maternal wife as Peterson encourages for young men. In other words Campbell's hero template for men is explicitly Red Pill, as contrasted with gynocentric fixation on parental figures and roles.

Paul Elam, who has devoted much of his life to imparting the wisdom of self-determinism to men, made this incisive response regarding the comparison of Campbell's and Peterson's concepts of the hero:

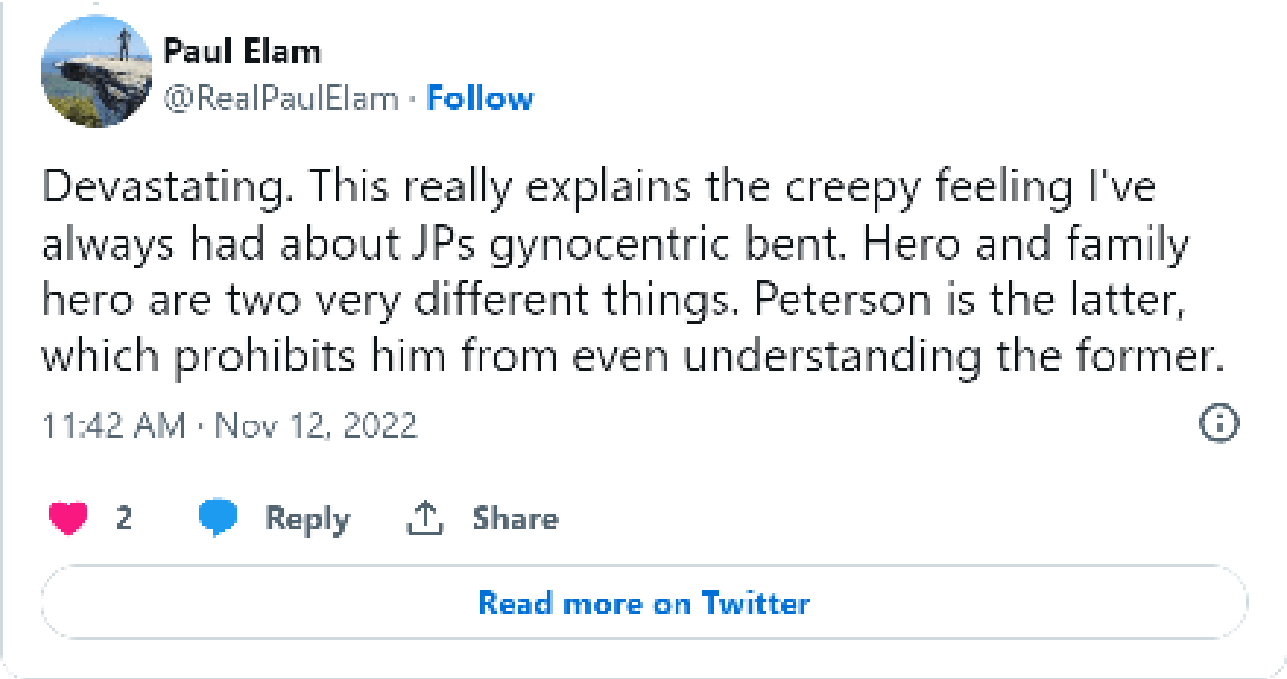

After floating a description of this 'Campbellian' kind of hero on Twitter and describing his more masculine pedigree, a few people asked whether this path was suitable for all men; eg., straight, gay, soft, hard, nerd or Canadian lumberjack. The answer is yes, because we all have maternal influences dominating our childhood and have a choice to move into adult life remaining enmeshed or obsessed with feminine forces (Peterson), or otherwise to place the accent on atonement with the world of men and with adventure (Campbell). The choice, as always, is yours.

References:

[1] James Hillman, 'The Great Mother, Her Son, Her Hero, And The Puer,' in *Fathers* and *mothers*; *five papers on the archetypal background of family psychology,* Spring Publications (1973)
[2] Karl Kerenyi, James Hillman, *Oedipus Variations: Studies in Literature and Psychoanalysis.* Spring Publications (1995)
[3] Note: As well as deriving inspiration from Jung's conception of the hero, Peterson leans heavily on the work of Jungian Erich Neumann (*The Great Mother*, and *The Origins And History of Consciousness*) whose writings display an obsession with mother imagery. For readers wanting to investigate how irrational Neumann's ideas are, see the excellent critique by Wolfgang Giegerich titled *ONTOGENY = PHYLOGENY? A Fundamental Critique of Erich Neumann's Analytical Psychology* (1975).
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As always, it falls to Men

Scott Thomas · 16 November 2022 · Archived copy · Original

As a child, I always wondered why my family spent so much time doing things that appeared, at least to me, to be without meaning or merit. Church, for example, was clearly an obligation. No one looked to be enjoying anything. We bounced up and down off our knees with the frequency of a fluffer on a Houston set. I was required to wear an abrasive polyester three piece suit and to follow dutifully as the family engaged in scripted banter with other cue card carrying members of society.

My father worked hard, was rarely home and when he was he slept or worked on the house and car. My mother was simply obsessed with other people's opinions.

Nothing was ever discussed about love, life, or the pursuit of happiness. I can only assume their reasons being that it took everything they had just to paint all the numbers in the picture window each month. Passing acquaintances and strangers caring little or not at all.

I just didn't get it.

And so I was determined to do it my way. I was going to execute this life, my marriage and my family in a way that would focus on us and not "them." We were going to be an autonomous unit of love. Singularly resolute in our loyalty, not only for each other but to our life and our pursuit of happiness. I choose my wife based off a deep and thorough analysis of consumer advertising and movie characters. I of course knew women were caring, deeply compassionate, forgiving and fundamentally altruistic. I was excited with the prospect of an iron trust and my ability to be vulnerable with my wife, my one true love, my soulmate. We married in a picturesque church and danced on the bay. Surrounded by wildlife, all in attendance celebrated God's true love.

But then something very odd, something very unexpected began to happen. As my time passed, confusion began to emerge and grow. Why was it my responsibility to put the seat down so that my equal did not actually fall in the toilet? Was my mind slipping because I was sure I had repeatedly told her that account was critical not to be used? How is my flying out at 3:30 am to be by her side all day at her work function not good enough?

It was clear I had a lot of work to do to be a better man. I even questioned my viability at the office. How could I possibly continue to distil complex technologies and abstractions into simple digestible terms for large audiences if I couldn't even communicate effectively with my soulmate? To a person who I knew was deeply concerned with my opinions, my desires, and my needs.

I would improve, I would change, I would fix this.

Of course what I finally came to realize was that she did not give a single fuck what I thought or wanted unless it met with her agenda. It was always, from the very beginning, all about her.

And this is the point gents. The baseline. The big picture. This is the salient fact with which we all need to come to terms. It is the catalyst by which the destruction of the family unit and the raising of healthy children is realized. It is a truth in need of balance. And one unchecked, will inevitably lead to chaos and destruction.

In my marriage, it is truth that the actions of my spouse were a focused and premeditated approach to enhance her life through the continuous and constant utilization of myself and my utility, without compunction or moral constraint. A conscious approach to use me for her own gain, and at my expense. This is also the red pill consensus on female nature.

Let's now view that statement with the subject being Men.

It is the nature of males to enhance their lives through the use of female labor, their disposability, and expendability. In this indifferent use and disposal of females, the male feels no guilt or morality.

It appears that while female nature is an intelligent and necessary approach for the survival of offspring, it is clearly a destructive force post a survival based civilization. It matters not the rational evolutionary path of female nature. It matters not how female nature metastasized in modern times to an abject indifference and abuse of the very people that made their luxury and lives possible. What matters is what we do now. What we do for our sons.

Modern day gynocentrism is a model whereby men are fully controlled for the sole purpose of meaningless survival and entertainments. It is an abject waste of a man's life and creativity. A waste of experience, learning, adventure, growth, and the ability to pass real wisdom to our sons. Wisdom that will allow our sons to begin their journey of life exploration from a plane far beyond the illusions we inherited. Modern day gynocentrism is, I would argue, the curtailing of the human spirit and its potential.

Gentlemen, we are being played and women are more than aware.

Rejecting this modern day gynocentric model is our charge and our responsibility to our boys. I also submit it is our responsibility to our ancestors. To all the men that did what they had to do for true survival. For food and shelter, literally. For fighting the wars to ensure our freedom and to see us use that freedom in the true service of our children, ourselves, and our society. Not some nagging abusive oppressive sow.

So ask yourself, for yourself and for your boys. What would the world be like now with all our technology and safety and medicine if Men, the gender that loves to contemplate, that has ambition, that strives for excellence and accomplishment, what would be if those millions were conditioned to simply be who they are, who they know themselves to be, that for which they were born. To be free to pursue, explore and understand that self at the earliest of age and continue that path for life. The next generation picking up where they left off.

What would this world look like?

50 #QuestionsForMen #Mansplained

A Voice For Men Videos · 16 November 2022 · Archived copy · Original

Feminists stormed Twitter to ask men some questions, and a lot of them were really, really dumb. Sargon of Akkad patiently mansplains some answers.

What next after flattening the groomers

Lucian Vâlsan · 17 November 2022 · Archived copy · Original

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Over the last 12 months, the issue of (trans)genderist ideology being shoved down the throats of children blew up and will likely influence the upcoming Midterms positively.

Needless to say, it isn't a new topic. Here we've been discussing it for years. Because that's why people come to the Sofa – to learn the news from the future.

So considering that now even left-wing mainstream figures sound on this issue almost exactly as the Sofa sounded over 7 years ago, suffice to say that the issue is now past the narrative curve's third inflection point and, as such, it no longer requires the attention of cognizant political actors – such as this esteemed audience.

Put it simply: The issue will be solved regardless of whether we put in any effort from now on. The alliances are set, the plebs are awoken, the money is already there for the campaigns and momentum is also present. So, best we can do is make sure they don't blow it (never underestimate good people's ability to fuck things up).

So what we should be thinking now is the next step. What happens **after** this? The moment of "after" isn't far away at all. Just a few days ago Florida banned puberty blockers and the whole "therapy" aimed at castrating and mutilating children. Most countries in Europe have either already did this or are considering similar policies. Most of the US will follow suit in the next 3 to 5 years. It's a done deal. So… what's next?

Tantalizing both sides

Once the children issue is solved (for which near-universal agreement exists), the issue will naturally gravitate towards adults. What to do with so-called "transgender" adults?

The current alliance between normal people, religious freaks, far-Left feminists and other members of the C-set may or may not hold. Those more libertarian will be tempted to abandon the issue once the children side of the story is solved. This will necessarily increase the power within the remaining alliance of the recently-acquired far-Left feminists (so-called "TERFs"). And their argument is a powerful one: **Protect single sex spaces**!

Now, the message itself is not prima faciae wrong or morally reprehensible. The problem is that, in practice, this means protect *women's* ***and only women's*** *single sex spaces.* And THAT, I contend, is morally reprehensible.

The other "side" isn't/won't be any better: They will claim that adults can "self identify" as whatever they want and disagreeing is discrimination which is allegedly a bad thing (it isn't).

What I suggest is that we tantalize both sides (the English language doesn't have a perfect equivalent for a băga bățul prin gard).

We tantalize the TERFs (alongside the well-meaning people who actually buy into the inherently misandrist message that women's single sex spaces are for women's safety – which is a deeply hateful message if you think about it) by imposing conditions: You want our help? Great! **Right after we get codified in law the exclusive right of both men and women to single-sex spaces.**

We tantalize the other side by over-enthusiastically supporting their bid(s). And by that I mean saying the quiet part loud: The transgender agenda as applied to adults will destroy women's sports (which is not a bad thing, given that women's "professional" sports is already entirely subsidized by men and is generally of no value to the community). This agenda will also ruin all sex-specific policies (which is objectively a good thing) when it comes to "affirmative action", "all-women shortlists" (in politics) and other similarly destructive, illiberal, immoral and inherently misandristic policies that are plaguing our societies.

Why?

Ultimately, we have to admit we don't really have a dog in this fight. Whichever side wins, it brings some positive and some negative things with it. So the best we can do (and, I argue, should do) is to try to influence the final position(s) of both sides in such a way that we get as much as possible out from this conflict.
If the "TERF side" wins with our amendments as well – we get an important step in the right direction when it comes to freedom of association. The very idea that in most countries of Europe you can't run an all-male OR all-female club/business/NGO/school/etc is bonkers and illiberal in and of itself. Freedom of association also means freedom not to associate. And, as politically incorrect as that may sound, yes, this includes the freedom to refuse to associate with the opposite sex sometimes.

I'm not going to get now into the benefits of that. The benefits of single-sex schools are well known. Not to mention the benefits to the mental health of **both** teenage girls and especially teenage boys of having a place to go to where one is not subjected to the inherent weirdness of the opposite sex.

Today we are at a time and place where all-male spaces are either outright banned or heavily shamed into oblivion. There's a reason the phrase "sausage fest" has an inherently negative connotation and it is also much more widely known that its equivalent – fanny fest.

What I'm arguing is that instead of fighting to get "fanny fest" down to the same negative connotation, we should instead fight to abolish both terms. **There is nothing inherently wrong with events/places where most or all participants are of one sex. Quite the opposite: oftentimes it's very healthy.**

The downside of this route is that we're not getting rid of feminist harpies this round either.

If the progressive/gender abolitionist side wins, we get, progressively, the destruction of all women-only policies, render "affirmative action" useless and, bonus, our societies end up saving up on some money too.

Just as I'm typing this, the Women's EHF EURO 2022 is taking place in Slovenia, North Macedonia and Montenegro. A handball tournament that very few care about, but for which the governments of these (already poor) countries paid a fuckton of money that they'll never see back – because Women's Handball is nowhere near as interesting as Men's Handball. Just like in other sports, a 3-rd tier division match between semi-pro men's handball teams is far more competitive and attractive than even the grand final of Women's EURO.

So, if the progressive side wins, all of that goes out of the window. Slower, or faster – but out it goes. It's the natural/logical conclusion.

The downside of this is that it actively harms women without benefiting men. But is it really a downside?

Women allowed feminist harpies to protest **in their names**, for decades, for nothing less than the legal abolition of male-only spaces. So why should we care that, if in this dispute the "progressive"side wins, it would effectively do the same to female-only spaces? Welp,… I will need to be convinced to give a damn. I don't actively want to destroy women-only spaces – but I honestly dgaf if they end up being destroyed because of this conflict.

The point being this: We cannot go on for much longer with the status quo – where single-sex rights de facto only exist for women. Whichever way this conflict goes – either by abolishing single-sex rights altogether or by reverting to saner standards – will still be a better position than the current one.

Of course, ideally, both sides should win and lose at the same time. Ideally, we should restore much of the freedom of association lost on the altar of feminism and progressivism and we also should get rid of affirmative action (of all kinds), get rid of feminist harpies and all the rest of the single-sex (read: women-only) programmes that exist solely on the basis of theft of resources from men and redistributed to women for no benefit whatsoever for the community as a whole.

But, we don't live in an ideal world. So, the best we can do is to try to influence the position(s) of both sides in such

a way that minimizes harm and maximizes the steps in the right direction.

That's it for now. I haven't yet made up my mind on the strategy – so I am all ears on a different strategy. Now it's your turn to convince me that I'm wrong. Through the usual channels, of course.

Cheers!

25 men bullshitting about male privilege – part 1

A Voice For Men Videos · 18 November 2022 · Archived copy · Original

25 men bullshitting about male privilege | part 2

A Voice For Men Videos · 18 November 2022 · Archived copy · Original

The Red Pill documentary – free on Gravitas

A Voice For Men Videos · 19 November 2022 · Archived copy · Original

19 November 2022: International Men’s Day video compilation

A Voice For Men Videos · 19 November 2022 · Archived copy · Original

“5 Things Women Know that Men Don’t”

Sage Gerard (Victor Zen) · 20 November 2022 · Archived copy · Original

An archived copy of the article being responded to can be found here –Ed

Passive-aggressive articles about men’s alleged ignorance are nothing new. You could even say they are a kind of tradition. Scott Barthelmes, founder of the *Relevant Man* and contributor to *The Good Men Project* is more than happy to carry on this tradition with his piece *5 Things Women Know that Men Don’t.*

> Before we get started let’s just say up front that there are exceptions to every rule. So, all of you haters just need to simmer down and know that these “5 Things Women Know That Men Don’t” are based on personal observances and experiences. But then, all of you women readers already knew that … didn’t you? See what I mean?

Scott, if this opener is any indication of your experience, there’s going to be a lot of things women know that you don’t—penis notwithstanding.

> Most women know at least one hour before the man does if and when there will be sexual relations, and to what degree. That’s right guys. […] She will know at least one hour before you do: if there will be sex; when the sex will take place; and what sexual acts will be performed.
>
> The guy might be able to determine the *place* for said acts based on her state of arousal and a great deal of planning on his part. He might even *think* that he “slipped one past the goalie” from time to time. But, don’t be fooled. She knew what was coming before he had a clue. If it happened, she knew it was going to happen first.

What a weird way to start an article. Out of all the ways to express stereotypes against men, recasting positive sexual encounters as something the woman foreseeing before the guy is a bit contrived.

It’s also a bit of a gimme: You are basically saying that a company knows if it will hire someone before the applicant does. The moment you turn this story around where a woman is interested in a man, your entire first paragraph makes no sense unless you are describing a rapist.

I picture a deranged, sexless goblin named Charlene eyeing Scott from the stormy outdoors through a bar window. Flashes of lightning light up Charlene’s pickled warts and quake her porridge-like complexion. She mutters with a hint of desperation and determination to the voices in her head that she *knows* where and when she will tie Scott to a streetlamp and get his rectum into the *Guinness Book of World Records*.

If only Scott knew.

> Many women know how to share their feelings with one another.
>
> OK, I can see you rolling your eyes from here. I know that almost every guy out there is saying “Why would I want to share my feelings with another guy?” Why indeed?

Doesn’t that question and the eye roll convey feeling? Don’t you know how feelings work, Scott?

> Well for one thing; it would provide a sounding board to bounce things off of in advance of you doing something stupid. You know you’ve been there. You’ve done something that later proved itself to be heartless, selfish, boorish, or short-sighted. […] Something that you might have reconsidered had you had someone to talk with about it before you said, did, or **wrote** anything. […] But, it’s pretty rare for guys to talk about intimate stuff like emotional relationships, the latest men’s fashions, or how someone made you feel. Guess what. Women do that shit all of the time.

As your sounding board acting after the fact, please reflect on the bold text and links added by me.

> Most women know men's insecurities — even ones that the guy doesn't know himself. Guys, do you ever feel like maybe you're being played by the fairer sex? That's because you are. It's like a sixth sense that drives their two minute drill offense. They see your weak spots. They gather the information. They wait until the closing minutes, then they throw the deep pattern that you never saw coming. Boom!

Is this passage supposed to make me admire women? I don't know about you Scott, but I wouldn't associate with people who feel the need to use reconnaissance and emotional conflict in daily life.

To be fair, there have been times a woman has said immensely hurtful things to me that made me upset, and left me sputtering for words. It's not that I couldn't express what was wrong; I always know exactly what's wrong the moment I heard an evil statement! The problem is that I am *to this day* surprised when someone goes out of their way to hurt me. it leaves me speechless, angry and hurt. Why? Why do that? Why would someone I thought was close to me put energy into making me feel worse about myself?

I think I agree with you on this one, Scott. With the exception of the abusive few, men do not make a point to analyze a woman's insecurities for future leverage. It never even *occurs* to them, because men are good people. Hurtful words—NOT banter!—are something I've only experienced coming from women, including women who love me. I think all women should be deeply ashamed of themselves when they *knowingly* hurt someone's feelings, because that is not how civilized people should behave.

Thanks for bringing this issue to our attention, Scott. And thank you for letting me share my feelings on this situation.

> Many women know what sort of birth control they're using (or not using) at all times.

Your deadline must have been like an hour after you wrote this.

> Most women know about skin care and hair care products that most men never even knew existed.

Men look good enough as it is without needing to know, but again, Google is your friend.

> BTW: in case you were wondering … there *is* a list of things that men know, and that women don't know too. But that's a list for another day.

And I will be writing that list.

Thank you for your experience, Scott.

Some thoughts on honesty and sex

J Galt · 20 November 2022 · Archived copy · Original

Now hold on here, I know the title is challenging, I could hardly hold back the tears of laughter just typing it. But I thought I'd write this not as a response to the warmth and fuzziness of life in the body politic of intimacy and farting, but as a reminder. I was over at the "GUMP" site, for those who are wondering or have forgotten it's the "Good Unless Male Project," Reading an article by none other than Forrest himself, and I thought hey let's check out some other stuff written by the elves that lurk in the Forrest. I do understand in a kind of laundry on Wednesday and bowel movement before 8am way that the challenge of being just a regular guy. Forrest himself has often eluded to his own struggles with his rasculinity.

For those confused that's masculinity with an "R" and only to be used if you're a pirate or plunderer, or missed laundry day, or if you have one leg, or a bird that won't shut up. Wives don't count because they are always honest, honest. It's sage advice being rolled out and if you're looking for evidence just cut the man down and count the number of annual marital rings, I mean "growth rings" and you will know that there is nothing superficial going on here at all. Honest.

Now I do know that in an irregular kind of way, missing those magic moments to contemplate the universe or read an insightful edition of COSMO just before 8 am may lead to a day of being full of shit. It's paradoxical really in a "Male Honesty" kind of way. And since we're discussing "Male Honesty" and being full of shit in a "Paradoxical" kind of way, I thought I might offer some honest insight from the Forrest. Honest questions from an honest man answered by honest people in an honest kind of way. Honest.

I know cause I can "feel" the honesty in his questions, and if you "feel" it, well then it has to be honest. Honest. Now the paradox doesn't just begin and end with the questions, no friends round two of the paradox (and I'm not referring to a shoe style here) moves on to include none other than …….Amanda Marcotte, the epicenter of honesty and her feelings that support it. Not to be confused with a dish of pasta, Amanda herself is often found to be rich in vitamin "aye." But let's not waylay this with a discussion about stuffed linguini or semolina flowers chafed in their own oils. Let's eat.

The probe into Paradox opens profoundly with these questions.....

- What does it mean to be faithful in love?
- How do you try to be true to your best self?
- Are we a nation of men being dishonest about fundamental truths?
- Is radical honesty that helps strangers but hurts loved ones worth it?
- Why do men so often lie when the truth would work just as well?
- If a good man is an honest man, does a good man never lie?
- Is silence a lie?
- Is love a compromise of conflicting truths?
- Does love require a kind of truth-telling which is always painful?
- Is it okay to embellish for the sake of a good story?
- Does reality TV really happen?
- How do you do no harm when the truth is immensely painful?
- How do you tell a woman she is beautiful just frequently enough with sufficient variety that she believes you?
- Is it possible to be the same man at work and at home, with the guys and with your spouse? Or is some amount of play-acting necessary to survive in the modern world?
- What are the things that it's okay to lie to your kids (or kids in general) about?

- What does it mean to live with integrity in a non-verbal way?
- Are feelings facts?
- Is the truth always more powerful than a lie?

Please feel free to address any of these probing questions into the context of "male honesty" and it's accompanying paradox, I know that if you "feel" free then you too are honest.

Maybe I'm one of those "guys" that paradoxically realizes that if you need to affirm your honesty with investigative reporting on who, what, when, where and why then you likely miss the point altogether. Given the frequent connection between love and honesty in the questions, I'm left to wonder where honesty goes if it's anything less than love that you experience towards another. I was taught by my predecessor, Knuckledragger, that honesty is often self-serving. His words echo inside me, "to thine own self be true."

It's one of those opportunities to discover your place in the world, who's who and where you might fit in the scheme of things. But then of course there is a world of difference between being honest and telling the truth. Not knowing the difference can lead to a distorted sense of privilege. Amanda eyeballed that curve immediately and took a swing at the "male privilege" behind the "paradox of male honesty" and I quote……

"It's intellectually dishonest to argue that one can separate discussions of privilege from discussions of honesty. Since we were provoked to be honest, I was honest about this. I realize that it makes some people uncomfortable, but that was the challenge. Having your statements be accepted as truth regardless of empirical facts or conflicting narratives is a function of privilege. Defining what is true and what is not is a function of privilege. If men want to be honest, they must begin by questioning their privilege. Any other starting point is….a lie."

If you are wondering, I've thought it to be important that when you tell a joke in writing where you highlight the punch line so the reader knows when to laugh. Of course I did consider that Amanda was being a cryptic sage and really telling us that she is a liar but that would suggest retrograde honesty and that is much more political than personal. So I'm somewhat confident that what Amanda is offering is her pseudo truth. That without considering the lack of privilege possessed by men and accepting the political powerlessness offered by feminism you are lying to yourself.

Honesty is a bit of a Pavlovian maze if you ask me and it seems the rats are always looking for payola after a good run. I'm a profoundly honest person myself, even during delusional episodes of flatulence, and find the delivery is made more honest with sincerity. Really, what's honesty about if not the process of negotiating perception and making rules of predictability? Isn't that really a woman's game?

Even a pathological liar is honest when weighted against consistency and that goes a long way towards sincerity. Maybe the paradox only exists between men and women. I'm kind of thinking that the undertone of these questions may be more related to effectively lying and making it sound honest.

Now for all you guys who are still struggling with the "do I look fat in this dress" question – a piece of advice, don't answer it. There is another way, simply ask her to take off the dress, put it on yourself and then tell her you look fatter than her in the dress. It may not be honest but at least there's comic relief.

It's a process of magical force this thing referred to as honesty and the real measure behind it is not your own honesty but the extent of gullibility possessed by the listener. There's the rub, aye; are you gullible enough to believe that they are gullible enough to believe that you aren't gullible at all? I mean when it comes to honesty it's likely the most honest people you will ever meet are the ones you don't believe.

What about people that talk to themselves? Are they honest or are they lying or are they just second guessing themselves and shopping for sincerity? *Seems these folks would believe that honesty is more about a sincere delivery than substance*. What if while talking to themselves they exercise any disbelief? Then challenging the source becomes somewhat of a disembodied diatribe. Who the hell is going to argue the accountability of personal honesty while engaged in a conversation with themselves?

Then of course you have people that hear voices, or even “talk to the dead” or to “aliens” or to “oracles.” In my younger years, while exploring mysticism, it all came to a breathtaking halt of realization against some very wise words given to me by a man over a pint of beer. It was very sage advice and insight that I had never considered until that moment. “Just cause they’re dead doesn’t mean they know anything.” That, my friends, was a life changer for me and I have to admit real honesty for me always has a touch of humor.

In my experience when it comes to communicating honesty with men a simple “are you shitting me?” or “bullshit” seems to have been adequate over the years. That’s not to say I haven’t been lied to by guys, but I have taken into consideration that maybe they had to. Fair enough, I’ll hold back the tears and push on. I’ve never felt the need to call the emotion police for a mouth swab to check for honesty. I mean, if someone is lying to me there’s two simple questions I ask, why do they feel the need and do I need to feel anything as a result.

I did learn something profound from my last partner about honesty. Whenever she would start on me, you know first comes the evidence then comes the complaint, and then comes the restitution, I would stand quietly look her straight in the eye and smile lovingly at her. She would always start laughing and at that point the honesty would be accompanied by respect. I really did love her for that.

I guess here is where I’ll have to be honest myself with the reader. You can put the Kleenex away now, there is absolutely nothing in this article about sex. Sorry, I lied.

Not a feminist, not a sexist

A Voice For Men Videos · 21 November 2022 · Archived copy · Original

Women encouraged to cheat by research

A Voice For Men Videos · 21 November 2022 · Archived copy · Original

Is feminism a hate movement?

Luigi Logan (aka Fidelbogen) · 22 November 2022 · Archived copy · Original

To remove man-hating from feminism would be to extract the DNA nucleus from a living cell, the fuel rod from a reactor, the teeth from a rottweiler. I would assert that man-hating is feminism's moral center of gravity, and that without man-hating or at least some degree of disaffection toward males, feminism could not logically continue to exist—it would flounder without purpose, and disintegrate.

If you give the matter a little thought (and I have given it a LOT), you will see that no other theory so elegantly accounts for the observable facts of the case.

Let's start with some basics. Would anybody dispute that feminism is a socio-political movement on behalf of women? Would anybody dispute that feminism proffers a particular analysis of man-woman relations? Would anybody dispute that feminist analysis holds women to be globally disadvantaged, by some objective and quantifiable standard of measurement, in comparison with men? Finally, would anybody dispute that feminist analysis concludes an element of male authorship in the comparative disadvantagement of women?

Yes, feminism is a women's advocacy movement which identifies men as the wellspring of certain difficulties said to afflict women. This would both summarize and make reply to the verbose paragraph above.

And given that men are said to be the wellspring of women's difficulties, are we to believe that no opinion about men as men ever infiltrates feminist thinking on any level? Does any self-admitted feminist, having once identified "men" as the source of women's troubles, go serenely about her business harboring no strictly personal opinion about "men"? I'd call it a considerable stretch, to believe any such thing.

Admittedly, I fashion my argument upon probabilities. But they are compelling probabilities. I seriously doubt that any better can be offered.

I'll have no truck with the "I blame patriarchy" cop-out. This is simply a way of postponing the issue by obfuscating it, since the phrase is so fuzzy it is useless for normal purposes – although useful indeed for underhanded purposes! But patriarchy is plainly understood as a uniquely male institution; men created it and men keep it rolling, or so the story goes. So it is mighty difficult to understand how a person could "blame" patriarchy without "blaming" men in the very same swoop.

Let us enquire further into probabilities. Feminism identifies "men" as the source of women's difficulties. So ask yourself, what class of women might be drawn to such a social movement in disproportionate numbers? Would such a movement attract women who get along well with men and enjoy their company? All right, possibly a few. Just possibly. But would such women compose the bulk of the membership? Where do you suppose the probability lies in such a case? Would such a movement attract women who do not personally see "men" as a source of difficulty in their lives? Is this probable? Is this plausible? Is this credible? Does this FIT?

Hate is a very strong word, and it signifies a very strong thing. It is hard to imagine just how powerful hate can be. Do you think you can imagine it? Well, the chances are that you are nowhere near, and have no idea. It can get even worse, far worse, than you can imagine!

Yes, it is all on a spectrum. It is all on a continuum. "Hate" can be bad, and it can always get badder! Even to the point where the hater implodes into a black hole, and pops clean out of the moral universe, and sucks as much as possible along for the ride.

All right, maybe the word hate is not the wine for all occasions. I like the word disaffection. It is more inclusive than hate because it embraces all shades of disliking without privileging the extreme. Now, a social movement such as feminism needn't hope to exclude the element of disaffection. I have explained the reason for this already, but now we must proceed to the next stage of examination.

If the disaffection spectrum begins with mild disenchantment and progresses by shades clear up to unmitigated loathing, and if feminism incorporates at least SOME of this spectrum, then we should pause to wonder exactly how much of the spectrum is thus incorporated, and precisely how far it reaches in the direction of uncompounded malevolence. How high on the hate scale does feminism's emotional aura actually extend? Where does it stop?

Again, consider the likelihoods. If the feminist disaffection spectrum reached no higher than a mild and possibly sporadic disenchantment—an occasional mood, as it were—then feminism would very plainly lack the sustaining force to be a viable women's advocacy movement. There is simply no way it could gather the necessary motivation and momentum. There would be neither snow for a snowball, nor any appreciable hill to roll it down for the accretion of mass and accumulation of velocity. In a word, feminism would be a non-starter.

A thing like feminism requires a mighty fund of passion both to launch itself and to keep itself running. Tepid feeling will not suffice—it needs to be robust and vehement, and it needs to gain validation through a political analysis that will both justify the original feeling, and contribute to the growth of that feeling by the use of a self-fulfilling feedback loop.

The world has always contained a certain number of people—sociopathic or what-have-you—who for various reasons don't like the opposite sex. When a thing like feminism appears, proffering a political analysis of sexual relations casting men in the role of miscreants, it is easy to foretell the response man-hating women will make to this. Clearly there will be some exceptions, but I feel confident most such women will be on it like bees on a honeycomb, or flies upon feces if you will. There's nothing quite like finding an analysis to uphold your attitude. And the documentary record indeed bears out that early second-wave feminists in the radical 1960s were a vehement, passionate lot. They were not wishy-washy. They were not tepid. They were not mildly disenchanted with men.

They were by no stretch of the imagination living on the low end of the disaffection spectrum. More significantly, they were not merely attracted to something which somebody else had created. No, they were present at the very inception; they themselves were the creators and early architects of the movement. Without them, or people like them, the "movement" would never have started moving in the first place!

Nor would the movement be moving still today, if people like them were not down in the engine room stoking the boiler, or up in the pilot house turning the wheel and watching the binnacle. They are the dynamo, and if we should replace them with a crew that was just a shade less disaffected, the new dynamo would be a shade less dynamic, as would the entire movement. It would be just a shade less inclined to bulldoze over obstacles, a shade more inclined to call it a day earlier in the day, and a shade more inclined to lower the bar of compromise overall.

Dial this down shade by shade and watch the movement grow more and more anemic. Eventually, "feminism" would be wavering in its convictions, sleeping late, and frittering away its dwindling energy on matters increasingly peripheral and unfocussed. In other words, feminism would become a non-entity and a non-movement.

So, we have shown that feminism offers an ideological interpretation of female disadvantages in life. We have alluded to the feminist belief that female disadvantage originates from a male-driven power conspiracy, and asserted that such a belief is not feasible to uphold absent a pejorative evaluation of men both individually and as a group. From this we have concluded that some varying degree of personal disaffection toward men cannot be absent from the minds of most feminists, and therefore cannot be absent from the movement as a whole. Finally, we have made the case that feminism's viability as an advocacy movement is directly indexed to the degree of disaffection toward men found among the movement's membership, with greater viability correlated to greater disaffection.

Or as stated early in this article: man-hating is feminism's moral center of gravity; without man-hating or at least some degree of disaffection with males, feminism could not logically continue to exist.

Milder forms of feminism do indeed exist. And so do milder feminists. But they are not the vanguard. They are not the cutting edge. They are not the powerhouse. However, they work diligently to secure advantages for women like scavengers in the aftermath of the main assault, once the enemy has been routed. They are the petty clerks, the

bureaucrats, the carpetbaggers, who move into the occupied territory and secure the administration of it. It is part of their job to seem unthreatening, which is easy when somebody else does the dirty work. Their distinguishing feature is that of taking for granted what has been ideologically instilled into the general culture, and taking their ease against the moral support cushion this affords them. Left entirely to themselves, they would have neither the ambition to initiate a political movement, nor the drive to keep it operating in a political capacity. Yet they have a moral investiture in feminism's world-view, which proposes male guilt as an explanatory model, and by this investiture they plant themselves within feminism's web of misandric operations.

It is easy to see that if man-hating disappeared from the world, feminism would neither serve any purpose nor have any means to continue operating. But feminism is still operating, and if you are male you are not amiss to suspect that feminism means to harm you. So under the circumstances, you don't owe feminism any favors. Nor do you owe women any favors under the moral banner of feminism!

Yes, I call feminism a hate movement. Whosoever desires, may undertake to convince me that feminism is a love movement.

To the women that aren't like that

Tom Givens · 22 November 2022 · Archived copy · Original

Although the subject of women in the MRM is not currently a hot button issue, I wanted to write a small missive to them from a nearly worn out old hand. In part, what I want to do is thank you from the bottom of my heart. I am well aware that for some of you, the road has been as long as mine (*cough*typhon*cough*) and something like this has been a long time coming. So along with my thanks comes an apology for its tardiness.

It is a comfort to know that, indeed not ALL women are 'like that' and even better some of you stand up and say something, and dammit they are quite often good something's to say.

And in no small measure it is precisely because you are not men, your unique perspective (as regards men's issues, being fully aware of them) on men being 'outside' observation. This is most definitely not to disregard or diminish in any way your viewpoints, but rather a recognition of the value of those outside viewpoints in realizing what is going on. As an example, it never occurred to me the level to which feminism infantilized women, until I read an article criticizing same.

So allow me to attempt to return the favor.

Going very far back, in the Dark Age of the MRM there was an influx of women asking what women are supposed to do. Essentially, these women asked for a belief system, a label they could attach themselves to, that would embody their belief in equality without demonizing men.

Some of these women stuck around and proudly call themselves MRAs. More of them stuck around but balked at calling themselves MRAs. And a lot of newcomer women tend to see a lot of unmasked anger, and get scared off. Which of course leads to calls for moderation, which isn't going to happen…

This cycle has endlessly repeated for decades, seemingly every week on r/mensrights.

You can see the dilemma.

Then I noticed a new subreddit called 'lady MRAs'. It's a small, but growing group that I wish every success for. And when I look at the writings and videos of the higher profile female MRAs there's one thing that strikes me as a common denominator. These women ARE what feminism pretends to be.

There is a growing body of work from these women – self aware and empathetic work that views men as partners, not competitors – that deserves to be recognized for what it is…

A replacement ideology for feminism.

Well, ok, not so much an ideology as a label to attach to basically acting like an adult, and 'owning your shit'. But you get my meaning. What you are doing is piggybacking on the MRM to formulate a new understanding for women. An answer to "what do you want me to be?" For the record…piggyback away!

I would view it as a personal favor for all men if you would consider a humble request though…

When the MRM was a few hundred guys grumbling away on discussion boards, we never got around to finding a catchy name. This means we have to describe ourselves with an acronym, with which most people are unfamiliar. In hindsight, I think that was a mistake on our part. So, could you guys think up a cool name for yourselves? Because here's the kicker…

You are forming the basis of a future belief system. You are laying the foundation for increased harmony between the sexes. You are the bridge between men and women. And what you write now may indeed show up in the textbooks of the future.

If you ask me that responsibility couldn't be in better hands.

You Are Wrong Dr. Hooven

Theodore Matamorez · 23 November 2022 · Archived copy · Original

Dr. Carole Hooven I saw your interview on Chris Williamson's YouTube channel and I don't think you understand male sexuality at all. In fact you are not merely wrong about it, you are Fractally Wrong about it. You are wrong in multiple ways on multiple levels of analysis nested inside each other. But you have claimed (at least ostensibly) the be concerned about males, so let me try and set you straight.

I've not spent a lot of time talking with other men about their own experiences of sexual desire so I'll be relying just upon my own, and while a sample size of one might not seem like much according to normal scientific standards I would like to point out that it beats the hell out of your decision to operate upon your own dream about "being a man" – a sample size of zero actual male experiences. I will not of course be able to give a complete or adequate explanation here, as there's far to much complexity and nuance involved but I hope to be able to correct a significant portion of your errors.

I'd like to start by making a distinction between *frequency*, *intensity* and *kind*, all of which you are wrong about and each of which deserves attention in it's own right – although I think I'll have to talk about frequency and intensity together.

Intensity varies quite a bit; at its most intense sex registers as a need rather than a desire (good thing I don't just blindly follow my heart). You described it as feeling like starving, that's not a bad analogy but my own default would be to compare it to being trapped underwater and desperately needing a breath of air. However that's describing the more extreme end of intensity, and generally I'll only get that way if I try to abstain from masturbating for several days.

Most of the time desire for sex is a lot more like noticing the color of objects in a room; the colors in a room are always available for me to direct my attention to whenever I please but I don't generally spend a lot, much less most, of my attention on them. If I'm eating a sandwich I usually don't spare a thought to what color the table or even the plate might be, unless something specifically draws my attention to that question. Most of the time my desire for sex is like that as well, if a woman asks me to pay attention to her body (by wearing a low-cut top to display her breasts for example) I will notice her as a potential object of desire, or if a particularly beautiful woman is in my field of vision I'll notice her beauty as well. But even availability of sexual desire is not constant because there are plenty of times when I'm simply not interested at the moment, even if I see a very appealing or available female.

But lets move onto the topic of Kind: what is it that I'm wanting when I want sex? or an interaction of a sex-adjacent nature? After all, this is the point on which your error reaches fractal levels.

Your first level of error is in thinking that desire for one thing (or aspect of a thing) either excludes or precludes desire for other things (or aspects of that thing). Not only is this incorrect but its often the opposite of reality.

As a trivial example I'll take saltine crackers, pepperoni, and cheddar cheese. One of my favorite snacks is the combination thereof. I'll place a small piece of cheddar cheese and one of pepperoni on top of a saltine cracker and eat the set in a bit or two, and I tend to eat a lot of these in one sitting and have the unfortunate tendency to keep going until I run out of one ingredient or another. I'm also perfectly capable of enjoying or wanting any one of these ingredients on its own but not nearly as much, if I'm in the mood for a snack, or just plain hungry, and see some pepperoni in the refrigerator I recognize it as edible and enjoyable in its own right and I may go ahead and eat the pepperoni all on its own. However much more often my recognition of the pepperoni as desirable will entice me to go find some cheddar and saltines to go with it, far from discouraging me from noticing other foods my desire for pepperoni actually motivates me to seek out its complements.

Likewise my desire for a woman's body does not exist in opposition to desire to interact with her on an emotional or intellectual level, but in complement to those things. Her feelings and thoughts are not some obstacle I need to

get past in order to access her body but things I want to incorporate into a sexual encounter. Sure I might be able to settle for just copulating with an attractive woman without much if any emotional or intellectual investment but I would be disappointed with that. Unlike eating pepperoni alone I'm not entirely sure if I could even find satisfaction in it at all. Sure my attraction to a woman often starts on the physical level, I'll start by noticing or fantasizing about her breasts, or ears, or collarbones, or thighs but that does not act as a barrier or a deterrent to desiring an emotional or intellectual connection or interaction. Rather, that physical desire leads me on to consider and desire an exchange and expression of affection, care and thought between us. While distinct from one another physical, emotional, and intellectual desire for a woman are not truly separate.

So much for your first level of error in conceptualizing male sexual desire, and onto the next.

You have attempted to juxtapose the physical with "a whole human person" (whatever in the world you might mean by that), but in reality the physical is the emotional. All communication is a process of mediation between the subjective and interior experiences of individuals though some exterior and objective process. Otherwise the means could not be shared between them and no communication could occur.

Out of all the means by which we communicate touch is the most fundamental and the most deeply meaningful, so much so that it transcends not only cultures and languages but even species. As two examples we hug and hold one another to show care and give comfort, we high-five to show our happiness in someone else's success, excitement or benefit (hugs of a more energetic kind sometimes manifest here as well). And between species, dogs and cats both like to be pet and scratched (or at least many individual ones do) beyond merely feeling good – they know its how we show them affection and they want that affection. Cats rub against your legs to show that they like you, many dogs will jump up on their hind legs and put their front paws on your body in order to greet you. And both will want to cuddle with us when we are well, and will try to come snuggle to make us feel better when we are sick. Handling one another's bodies is the most fundamental and the deepest means by which we communicate emotion to one another, so deep and fundamental in fact that even sub-human species like cats and dogs understand it (and us when we use it).

But you don't understand this Dr. Hooven, in fact far from understanding it you oppose a desire to interact through touch to a desire to interact with "a whole human person" which you are used to being attracted too. So I'm wondering what is this "whole human person" that your referring to. It's not the body that you juxtapose it to, it can't involve affection, care or any other emotion as you have thrown them out along with the means by which we best express them. So what is it? The facebook memes someone reposts? Idle chit-chat over coffee perhaps? I'm rather curious to know what you think "a whole human person" is.

Julia Fox tells us what she thinks of men

A Voice For Men Videos · 24 November 2022 · Archived copy · Original

Warbirds And Warhawks or Boomers And Bombers

Doug Mortimer · 25 November 2022 · Archived copy · Original

Disasters happen every day. The higher the body count, the more attention one pays. Six bodies is not a big deal, relatively speaking. That's just your basic school shooting or the weekly clash of Saturday night fever and Saturday night specials in Chicago. But when it happens in your neighborhood, you sit up and pay attention.

I live near the Dallas Executive Airport. Seeing or hearing planes in the air over my neighborhood is an everyday occurrence. On the morning of Saturday, November 12, I heard what sounded like a noisy old prop plane flying overhead. I remembered the Wings Over Dallas air show was taking place that weekend. The show is put on by the Commemorative Air Force, a non-profit organization that showcases World War II era airplanes in action. It is a rare opportunity to experience them as something more than just museum pieces.

Imagine my shock later that day when I clicked on an internet news site and discovered that the lead story was about two warbirds, as old military aircraft are called, that had collided in mid-air at the air show.

I have driven up and down US Highway 67 at the south end of the airport more times than I could estimate. In days of old, when a blimp was the vehicle of choice for capturing aerial shots over stadiums, I often saw one anchored at the airport before some nationally televised sports event taking place in North Texas. Now the highway was closed due to post-crash debris.

The collision between the two planes, a Boeing B-17 (popularly known as a flying fortress) and a Bell P-62 Kingcobra, was recorded on video from a variety of angles by spectators on the ground. Several were posted on the internet. They were difficult to watch even before the identity of the victims was verified. Here today, gone tomorrow is humbling enough; here one second, gone the next is particularly sobering.

The cause of the crash remains under investigation, but it was described as follows:

> The P-63 overtook the B-17 on a descending trajectory during low-level maneuvers and impacted the aircraft from the port side, at a point just above and aft of the B-17's wings. The tail section of *Texas Raiders* [as the B-17 was nicknamed] was severed from the rest of the aircraft due to the collision and both aircraft were destroyed in the resulting impact with the ground.

Now we have the victims' names (Terry Barker, Craig Hutain, Kevin Michels, Dan Ragan, Leonard Root, and Curt Rowe) and faces. It is no surprise that all six victims (five on the B-17, one on the P-62) were men of the Caucasian persuasion. In one fell swoop – literally – they joined the ranks of dead white males, and in some quarters, that would be cause for jubilation.

It is surprising that 87-year-old Dan Ragan had been a crew member on board a B-17 during the Korean War. The other victims, by all appearances, are baby boomers. Boomers, of course, are much maligned today by the generations that came after. Yet another reason for jubilation in some quarters.

Boomers, of course, did not fight in World War II, but they certainly heard about it from their fathers. America's factories, the much-vaunted Arsenal of Democracy, had churned out thousands of full-fledged warbirds. Long after jets had replaced propeller-driven planes, the fighters and bombers the Boomers saw portrayed in war movies and on TV shows still appealed to their imagination. If you were a boy growing up in the postwar period, the B-17 was especially cool, for lack of a better word.

Building and defending a fort in your backyard was literally child's play in those days. Today a social worker or child psychologist would probably consider it incipient toxic masculinity. But when Boeing designed a fort that could fly, they inadvertently created a superb vehicle for youthful fantasies.

Today I suspect the whiz-bang effect of the B-17 has been muted. The flying fortress can't compete with the

supersonic aircraft of today, not to mention the interstellar airships featured in science fiction movies and video games.

Nevertheless, I am sure some boys were present to witness the warbirds collision on November 12. At a time when young people are traumatized by pronoun wrongspeak, seeing an ethnic slur in print, or a cutting remark on social media, it is worth remembering there are still some legitimate traumatic experiences to be had. The sight of an American aircraft crashing and burning was a common enough sight during World War II, but not on American soil in front of American youth. Air shows are intended to be educational, and the mid-air collision in Dallas was certainly a learning experience for all present.

To put the deaths of the five men aboard the B-17 in perspective, we have to contrast their fate with that of all the young men who fell from the sky during World War II. 12,731 B-17s were manufactured during the war. Of course, the reason so many were made was because the damn things got shot down. 4,750 – better than one in three – did not return from their missions. If anyone in the air or on the ground was traumatized by the sight of a B-17 breaking up in midair or slamming into the ground, there were no therapists available to alleviate their PTSD.

And let's not forget the people on the ground who were likely traumatized by the bombardments. B-17's dropped 640,000 tons of bombs on Europe during World War II. Of course, World War II was fought by the "Greatest Generation" and we were killing Nazis and kindred fascists, so it was all good. Hard to believe, but just two decades before, Colonel Billy Mitchell had received nothing but pushback from US Army brass when he tried to persuade them that air power was the future of warfare.

As I type these words, we have warhawks in the government itching to embroil the US in the Ukraine conflict. So instead of prop-driven planes shot down by ack-ack guns, we could have jets shot down by missiles. Of course, by the time this article is posted, Ukraine may be on the back burner and some other trouble spot may be ripe for American intervention. I'm sure the State Department will keep us posted.

Today's weapons of war make the B-17 look quaint, which is part of their appeal. For example, bomber crews were permitted to decorate their planes with nosecone art. One of the most popular themes was a scantily clad young woman in a provocative pose. I'm going to go out on a limb and predict that you will never see any nosecone cheesecake at an air show these days. Mrs. Grundy gave it a pass during World War II. Since then she has had second thoughts about the objectification of women.

Of course, today it would be possible to have an air show of non-military antique aircraft. But who would show up to see a DC-7? Or a TWA Constellation? Or a Pan Am Clipper? I'm sure some die-hard aviation buffs would show up, but the general public would likely stay away without the bombers and the fighters. Warbirds defeat doves every time.

Is it not odd that we place wreaths on the graves of men killed in wars while also staging reenactments of said wars? Both acts certify the disposability of men. Come to think of it, the DFW National Cemetery is just a few miles from the Executive Airport. Some of the crash victims were veterans, so maybe one or more of them will end up there. Such a deal! Risk your life for your country and we'll plant you for free – and put little American flags on your graves in perpetuity. During the Vietnam War, a popular bumper stickers read, "War is good business. Invest your son." Not that it had any effect on business as usual.

To be sure, during World War II business was booming for Lockheed, Boeing, Grumman, Curtiss, Northrop, McDonnell, Douglas, Vought, Bell, and other airplane manufacturers. Of course, the demand for more warbirds meant round-the-clock shifts on the factory floor; as more planes fell out of the air, more had to be built. Rosie the Riveter took home all the overtime pay she could handle; the men who flew the planes she worked on were paid much less money for much more dangerous work. In truth, the home "front" in World War II was waaaaaaaay behind the lines and waaaaaaaay out of harm's way. Call it gynocentrism by default.

A popular theory is that World War II, not Franklin Roosevelt's various government programs, pulled the United States out of the Depression. Unlike the years following World War I, there was scant demobilization after World

War II, and we segued into the Cold War. Military spending continued apace, even though we haven't had any declarations of war since June 4, 1942, when we put Bulgaria, Hungary, and Rumania in our national crosshairs.

Long after 1945, Hollywood continued to produce movies about World War II. All the hardware used to fight the war was still entrenched in the public consciousness. Personally, I preferred bazookas, flamethrowers, and hand grenades, which were employed not only against the Krauts and the Japs but also against giant insects and space aliens in 50's science fiction movies. They weren't as glamorous as airplanes but they were more – pardon the expression – down to earth.

When a young baby boomer was fantasizing about flying in a B-17, however, nobody told him of the risks involved. Sure, being a tail gunner would be fun…until the guys on the other side start shooting back. No one was shooting at the men aboard the B-17 in Dallas on November 12, yet now the fence on the southern border of the Executive Airport is the site of numerous homemade memorials in their honor.

The gee-whiz high-tech appeal to American youth has become more sophisticated, as have the warplanes. To date, *Top Gun: Maverick* has grossed roughly $1.5 billion worldwide and everyone's OK with that. Oh, feminists may raise hell if you classify military-themed toys as boys' toys, but that won't stop the designers from coming up with more cool stuff that just happen to appeal to boys more than girls. And if some girls want to climb on the bandwagon, so much the better. Female empowerment *uber alles*! It's a key element of "our democracy." "We can do it!"

Taking the red pill vis-à-vis relations with women is a popular topic on this web site. Perhaps it is time to double the dosage to counteract the seductive blandishments of the military. Actually, the military's mandatory vaccines and progressive policies have done a pretty good job of neutralizing the gee-whiz, whiz-bang come-ons. Recruitment has fallen roughly 25% short of the 2022 goals.

The bad news is that Congress can re-institute the draft any time they want to, and if they think that's what it will take to make the world safe for globohomo, then one day it will come to that.

Offering a film like *Top Gun: Maverick* to America's youth is something like a pusher giving a free sample to a teenager to get him hooked. There's no doubt that thrill-seeking has always been a characteristic of young males. But there are other ways of scratching that itch – extreme sports, rock climbing, and rollercoasters come to mind. No need to succumb to the military-industrial complex's blandishments.

In the meantime, there are still plenty of graphic video games to prod one's nascent killing instincts. Many pundits across the political spectrum blame video games for corrupting the youth of America and preventing them from becoming disposable – I mean productive – citizens. Personally, I don't think the video game "menace" is such a big deal. Like foreign policy, it's all make-believe.

The six men who died on November 12 were also indulging in a bit of make-believe. Unlike gamers, they discovered how suddenly the real world can intrude into one's fantasies.

“Men SHOULD Be Frightened!” – Ava Santina

A Voice For Men Videos · 26 November 2022 · Archived copy · Original

The basic mission: be an iconoclast

Luigi Logan (aka Fidelbogen) · 27 November 2022 · Archived copy · Original

Feminism is radically open to question. Never forget that.

That much being said, let's get one thing straight: Feminism is not mandatory. You have zero obligation to think like a feminist, talk like a feminist, act like a feminist, live like a feminist, or support feminism in any way.

Feminism is just one of many ideological belief systems operating on planet Earth. It was contrived by human agency and its license to exist may be revoked by human agency at any time. (Wink, wink!) Feminism is not a privileged snowflake (although feminists want you to think it is). It carries no special mandate or divine right. There is nothing "woo-woo" about feminism, and no genuflection is owed to it.

We should add that feminism is not a race, or more to the point not a biological birth group. That's right, nobody is born a feminist. Feminism is an elective state of being; you must choose it. This means that you are free to reject it, or free to kick it out of your brain again if you unfortunately made an earlier choice to accept it.

Not only are feminists not a race, they are not an ethnic group. They seem to think they are, but that is because they are mimicking the behavior of people who claim protected status against so-called "hate speech". The feminists want a slab of that yummy pie too, if possible. When you say stiff things about feminism, they would like very much to swing the apparatus of law against you. (Name-calling and character assassination are not enough, it seems. They want to leverage the official power of state violence, under color of legality.)

Above all, feminism is not a sex. There are two biological sexes, male and female. However, there is no feminist sex. I repeat: *there is no feminist sex.* That may be perfectly self-evident to some of us, but a lot of people reject this plain bedrock truth like a vending machine spitting a dollar bill back at you.

The trouble is, that feminism is politically and institutionally hegemonic. It is a ruling force in human affairs, and that is simply a fact of life. This happened because certain humans worked hard to make it happen, while certain others stood by and lifted no finger to stop them. In consequence, feminism got deeply entrenched.

The crux of the difficulty is that feminism holds the power of a fetish, or sacred idol, in the public square. Some

have even called feminism an unofficial state religion. Many people hate this so-called sacred object and wish to break its power, yet they fear to speak a word against it because they dread the social consequences that might follow. Furthermore, they aren't sure where to get started because, frankly, the terms of the problem are not entirely clear to them.

If we wish to overthrow the power of the feminist idol and undo its stranglehold upon the public mind, we must visibly and dramatically challenge it, until non-feminist women and men feel emboldened to join in the fun.

Imagine, if you will, a dauntless iconclast who walks up to that idol with a sledgehammer, in full view of the world, and shatters the head into rubble with a defiant flourish and a maniacal laugh.

Clearly this would send a message. It would spread some shock waves, would it not? It would trigger a collective gasp, am I right?

Many, standing in the public square, would be emboldened to join in the fun. They would look each other in the eye and catch the glint of revolution. It would be instantly clear to them that they were not alone, that they had nothing to fear but fear itself.

The core principle is this: that when you publicly defy or desecrate a sacred object, you break the spell. You dismantle the mojo. You turn that sacred thing into a common thing once more, prone to the same treatment as any other common thing — the callous handling, the common touch, and so on.

I shall await somebody bold enough to swing a very public metaphorical hammer against the feminist idol. I expect that person will be a celebrity of some kind, ideally a woman, who stands up and thunders: "I've had enough and I will take no more! To HELL with feminism, and damn the torpedoes! Come and get me, feminists!"

Naturally, it helps to be a celebrity rather than an obscure nobody. An obscure nobody who wants to make his message heard, must capture the limelight by a signal-boosting strategem or "setup" — in common vernacular, a publicity stunt. But a celebrity can grab the limelight any time. When a celebrity talks, the world listens, and the message travels.

So if you're a celebrity with the moxie of Martin Luther, and if you want to become a bigger celebrity, then nail your parchment to the door! Okay? Or if you know a celebrity, bring this talk to their attention and maybe it will inspire them along the lines we are suggesting.

There are less flamboyant but still valuable ways to assail the feminist idol and compromise its power. These are being carried out already by people in many places — the war of attrition, the innumerable chisel strokes. It's all good, it's all taking a toll, and it's all preparing the ground for those larger non-feminist breakouts that will occur in the fullness of time.

What is the bottom line here? What is the takeaway? It is that feminism must be challenged. Called out. Stood up to. Stared down. Made accessible to corrective forces.

There are many ways to make this happen. By far the most effective is to stand up and say, "I am not a feminist, and there is nothing you can do about that."

This brings the feminist dialectic to a standstill, because it introduces an alien willpower into feminism's self-contained moral universe. Seriously, what *can* they do about it? Feminism will have been fed something indigestible which it cannot ultimately ignore. That something is called "non-feminist alterity". The implications are existential and primordial.

Above all idol-breaking.

In a word: iconoclastic.

"I am not a feminist, and there is nothing you can do about that."

This deceptively simple statement reclines at the heart of the methodology we are preaching. The rest is details, and

among these is the fact that feminism is on trial because all feminist claims and theories are open to question.

From the ground up, every imaginable thing about feminism is subject to a universal critique and an intellectual audit. You might say that we are calling feminism into the office for a little talk.

In closing, I repeat my call to anti-feminist celebrities: step out of the closet and swing a hammer at the feminist idol! Be bold. Be brave. Be defiant. Be a cheeky bastard and stand your ground. You have supporters everywhere.

If you are not a celebrity, do what you can to see that celebrities read this. Thank you.

The Goal Post Episode 08

A Voice For Men Videos · 28 November 2022 · Archived copy · Original

The Goal Post Episode 09

A Voice For Men Videos · 28 November 2022 · Archived copy · Original

How To Argue Against Male Disposability (and How Not To)

Vernon Meigs · 29 November 2022 · Archived copy · Original

It is time we set our priorities straight as we forge on with the daunting task of combating male disposability. I say this in light of the fact that too often, there are those in the men's issues sphere that seem to have a difficult time letting go of male disposability. By this, I mean that some keep falling back to the disposable traditional male roles as prescribed masculine values. Here is something to consider for those who are wondering who are the ones clinging on to male sacrifice even as they seem to speak against it.

If you allege to speak out against male disposability, and fight back against how sacrificially men are treated, then the worst mistake you can make is to couple it with the following sentiment: "Men have evolved and are hardwired to sacrifice themselves".

The entire point of being against male disposability is to counter and expose the biogynocentric narrative that says "According to science, men are rightly made to self-destruct for the service of women/society". However, the argument from sacrificial hardwiring works as a direct appeal to said biogynocentric reduction of male being. One cannot fight male disposability unless they stop treating it like it is, or was, a virtue. It should be regarded as misandric to even contemplate that the expense of a man leads to anything wonderful.

The attempt to argue on men's behalf by invoking the fact that they have sacrificed, in other words consigned their life to others' ends, begs the question of who it is supposed to appeal to. Including this appeal in an attempt to *counteract* male disposability is a contradictory act.

If you are complaining about the fact that male disposability is not thanked, then there is no sense in purporting to be against male disposability. You just want women to appreciate it again…and for male disposability to continue as it's been. Think about who you're trying to convince to be thankful about male disposability – what kind of person would that be?

Be it the self-proclaimed traditionalist woman that "wants men to be men again" and do sacrificial things, or the feminist that not only has stopped appreciating men for their disposability but are at the same time thankful of their disposal, the woman you are appealing to intends to use and discard men. By design or by accident, the intent to see an end to male disposability is nowhere to be seen.

The above can also be regarded as the argument from history. At least, history as they've conditioned themselves to see it. The narrative men and women alike have beaten into their minds is that historically, male sacrifice has built civilization. What they have failed to consider is that a society or culture that requires and thrives on male disposal (or disposal of anyone in it), is the opposite of a proper understanding of civilization. What builds civilization? The absence of disposal of its subjects.

The sacrifice of men as a societal function is a symptom of a tyrannical society designed to hold up one ruler, one group, or a set of groups; all permutations which can be said to feed off of the expendable Others. However, a free society is by definition built and maintained by free agents trading with one another. No trade, at least none that's free, involves one party or the other in an expendable position. The losses of men did not built civilization and what we may consider the best aspects of our society; what did build and maintain it was the men's ingenuity, resource, cheerful pursuit of goals, and the rewards of it.

In addition to the alleged argument from history, there is the alleged argument from science or biology. In addition to the argument that says "It's been done this way", there is its close cousin: the argument that says "We simply cannot help it – it's in our genes".

The biogynocentric argument from evolutionary design is the appeal to male helplessness. Practically ignoring every indication that men have been browbeaten and conditioned by gynocentric dictums and volatile standards like Romantic Love, the ilk of evolutionary psychologists take the current aberrant manifestation of the relationship

between men and women, pre- or post-feminist, and weave a narrative that men and women have evolved to be this way. To the delight of men who would have considered themselves lost in search of a justification for their male existence, the biogynocentric argument offers men a reason for existing: selfless service to womankind and society. And, goodness knows it's to the absolute delight of women.

It is the appeal to male helplessness because it ignores free will, the fact that mankind has evolved to transcend instinct-based living. Another error biogynocentrists make is the overt emphasis on instinct over volition. The argument for men's liberation must be rooted in the affirmation of free will. Instinct is, for all intents and purposes, a form of mindlessness, at least in terms of comparing it to the active human consciousness and the potential of the human mind.

Imagine taking a position against male disposability only to find yourself saying "It's our instinct to sacrifice ourselves". What you have said, in effect, is that males are too stupid; they can't help but just die on impulse. In order to position yourself against male disposability, you must first recognize that disposal is not only not in the best interests of the man, but he does not have some voice in his head that he is helpless to assert his will over.

Mankind has not evolved to die on command. That is the tragedy of societal conformity, not a biological basis nor a proper basis for an individual. Men are not honeybees. There is no programming to die instinctively. Mankind has evolved to live. Not merely exist or merely survive, but to have the existential awareness to contemplate his own place in the universe, and then to explore it and enjoy its fruits. Yes, death is inevitable, and clearly humankind has had to fight to live, else they were killed. This does not mean that it is our place to be sacrificial.

The very fact that a male has a right to his own existence as both a man and a human individual is precisely why male disposability is improper to say the least. To say the most, it is abject cruelty and treatment of an entire sex as second-class citizens or much worse. It would then also be a form of female supremacy and female-centrism; most of us already know this as gynocentrism.

To then appeal to a misinterpreted past filled with male sacrifice, or the virtue-signalling phony sentiments of evopsychs, is to appeal to the nostalgia of it. One must think long and hard; is this the future and purpose in life as a male that they actually want? Who are these women that would embrace it? Hypergamists? Manipulative women? Self-proclaimed tamers and "civilizers" of men?

Let us be more blunt. If you claim to be against male disposability, stop demanding to be appreciated for being disposable. If disposability is wrong, act like it is wrong. Are you against a sacrificial existence for yourself and other males, or aren't you? Don't bother alleging to be against male disposability if your entire premise is "If you aren't going to appreciate my sacrifice I'm just going to stop." What kind of identity as a male do you profess to have if it's just going to boil down to a means to another's end?

Why claim to be on strike against an institution you are better of not being a part of to begin with? Why limit yourself to the role of protector and provider and worse, say you do it because it's in your genes? This is the same contradictory attitude expressed by those who for some reason or another hold Briffault's Law in high regard. They primarily complain about how women have rigged the game and don't appreciate men's role as it's been in society, but instead of opting out of the gynocentric plantation cesspool, they seem to want to have that disposable, altruistic role with the "appreciation" from the women it supposedly had again. This is what I mean by being unable to let go of male disposability as a defining characteristic of masculinity in their mind.

Neotraditionalism, evopsych dogma, and Briffault's Law aren't the guideposts for men that too many think they are. Anyone that laments the fact that a sacrificial existence is not appreciated is missing the point: a sacrificial existence must be discarded *entirely* if men's spirit and physical well-being are to be uplifted. The rejection of male disposability and all the dogma surrounding it is a key step to that uplift of man's sense of spirit – which is a precise objective of the upholder of men's well-being.

In closing, let's condense the answers to the question asked in the title.

How to argue against male disposability – By rejecting the notion that the male human being was even designed to be disposed, to women or anyone in society. Appeal to the individual's rights, and the virtues of the physically and spiritually intact man.

How not to argue against male disposability – By appealing to the alleged virtues of male disposal from supposedly historical or scientific contexts, thereby rendering uncertain why male disposability is to be combated to begin with.

I hope you have found value in these words and consider it a worthwhile guide.

What Men Do: Men form a human chain to rescue a stranded dog

A Voice For Men Videos · 30 November 2022 · Archived copy · Original

Woke US Army faces recruitment nightmare

A Voice For Men Videos · 30 November 2022 · Archived copy · Original

The Tradwife Revisited

Peter Wright · 1 December 2022 · Archived copy · Original

Having touched briefly on *tradwives* in the past, I though it was time to pen some matured thoughts on the subject – in particular the thought that there are actually two very different models of the tradwife.

The oldest, best, but apparently least appreciated kind of tradwife is the one who brings value to the table for men looking to pairbond or start a family with a woman – I'll refer to her loosely as Tradwife-1. The other more popular conceptualization of a tradwife amounts to a shallow and performative grifter who spies an easy ride on some poor man's goodwill and labor, whom I'll refer to as Tradwife-2.

Tradwife-1 mirrors a pre Victorian-era model consisting of *non*-gynocentric forms of traditionalism. It advocates a mixture of separate gender roles mixed in with a significant amount of role-sharing as might have been seen on a traditional farm, homestead or 'cottage industry' of pre-industrialized Britain or United States. This model assumes a commensurate valuing, interpersonal devotion, and labor contribution from both husband and wife.

Tradwife-2 is different, and aligns more with the post Victorian-era model of family. She is promoted by advocates of a traditional gynocentrism which reached its apogee in the 1950's housewife, and her needs, wants and comforts are generally prioritized over those of her husband. In this model, men and women are called to adhere to strict gender roles with husband functioning as symbolic 'head of household' who protects the wife and labors to earn all the money, while she makes babies, apple pies, keeps the house clean.

The model for the tradwife-2 is what many people refer to as the 'two-spheres doctrine' in which men and women are apportioned sovereignty over different realms – he over the political and labor realms, and she over the domestic and social realms. For the red pilled audience, this version of the tradwife sometimes appears as a parasite in an apron while contributing very little to the relationship, especially in the era of electrification and white goods.

Pre Victorian-Era Tradwife

Post Victorian-Era Tradwife

These two tradwives are the traditional alternatives to feminist-inspired relationships. For men who can't see value in older models, however, and who gravitate toward what Warren Farrell calls a "gender transition movement," there's a newer kind of a female companion we will refer to as the *modwife*.

Modwives

Farrell's proposed gender transition movement, and implied concept of a modwife, refers to greater role-sharing among men and women than has traditionally been the case. Farrell proposes, for example, that women may wish to contribute more labor and more income so that "neither sex is expected to pay more than half the income,"[1] and that men may wish to spend more time with family so that "both sexes raise the children." He states,

> "Taking what had worked for most women traditionally and seeing it as a plot against them led us to see men as "owing" women. This created Stage II entitlement: women being entitled to compensation for past oppression. This prevented us from seeing the need to make a transition from Stage I to Stage II together : the need not for a women's movement or a men's movement, but for a gender transition movement."[1]

He further adds,

> "A gender transition movement will be the longest of all movements because it is not proposing merely to integrate blacks or Latinos into a system that already exists; rather, it is proposing an evolutionary shift in the system itself—an end to "woman-the-protected" and "man-the-protector."[2]

Farrell's proposed transition movement involves stages of a grand historical process, which are simplified as follows:

1. Historically men and women adhered to strict gender roles for the sake of survival.
2. Women chose to "liberate" themselves from their role to gain more freedom.
3. Men have responded to women's "liberation" by proposing they too might be liberated from some traditional gender roles.

4. Ideally this unfolding process can culminate in a gender liberation movement for both sexes.[1]

By this process modwives are born, whom I've referred to elsewhere as women who have embraced multi-option lives over more traditional roles, and who accept or encourage multi-option lives for their male partners. While containing the word 'wife,' the term *modwife* applies equally to non-married women who follow the principles being outlined here… so there's no need to worry, men; this is not a Petersonian advert for marriage.

'Modwife' was coined as an alternative to the popular trend in tradwives outlined above. Both the tradwife and modwife eschew feminist prescriptions for relationships because they are geared toward female domination of men and not to partnerships based on reciprocal labor, value and devotion. A distaste for feminism, however, is where the similarities between tradwife and modwife end.

Philosophical outlook of the modwife

The unlikelihood that modern women will embrace 'Tradwife' roles of yesteryear with genuine commitment underpins attraction to the modwife option. Thus for best-case scenario, today's multi-option women can invite their men to do same – to embrace multi-option lives. The modwife's *modus operandi* is based on personal liberty within relationships, extending a freedom of opportunity to her partner such as society has championed for her.

Yet few multi-option women today are willing to extend that multi-option liberty to men, preferring instead to pocket the advantages extended by women's 'liberation' while expecting their boyfriends and husbands to remain in the mismatched role of protector and provider. There are women however, limited in number as they are, who lean toward the model of commensurate liberty *and agreed economic contributions* for both men and women in relationships — some of them will be recognized among the supporters of the men's rights movement.

That libetarian spirit is usually understood as belonging to the political sphere, but it is accepted by the modwife as a guiding principle in her relationship with men. It emphasizes individual choice, relative autonomy, voluntary association, individual judgement, free will, self-determination, free labor-sharing arrangements and agreements, and negotiated economic contributions to the relationship.

Is this a rare stance among women? Absolutely yes, but they may exist for the man who is discerning, patient, and willing to hold fast to his values.

To summarize, the more shallow version of the tradwife is gaining popularity among traditional conservatives who have little appreciation for, nor awareness of the older, pre-Victorian models for same. Alternatively we have the shaky concept of the modwife touched on by Farrell, myself and others which may be a viable alternative but such women are currently as rare as spotting a unicorn in the forest. These templates offer ways of navigating the available relationship territory, and as always the choice to explore them, or abstain completely remains yours.

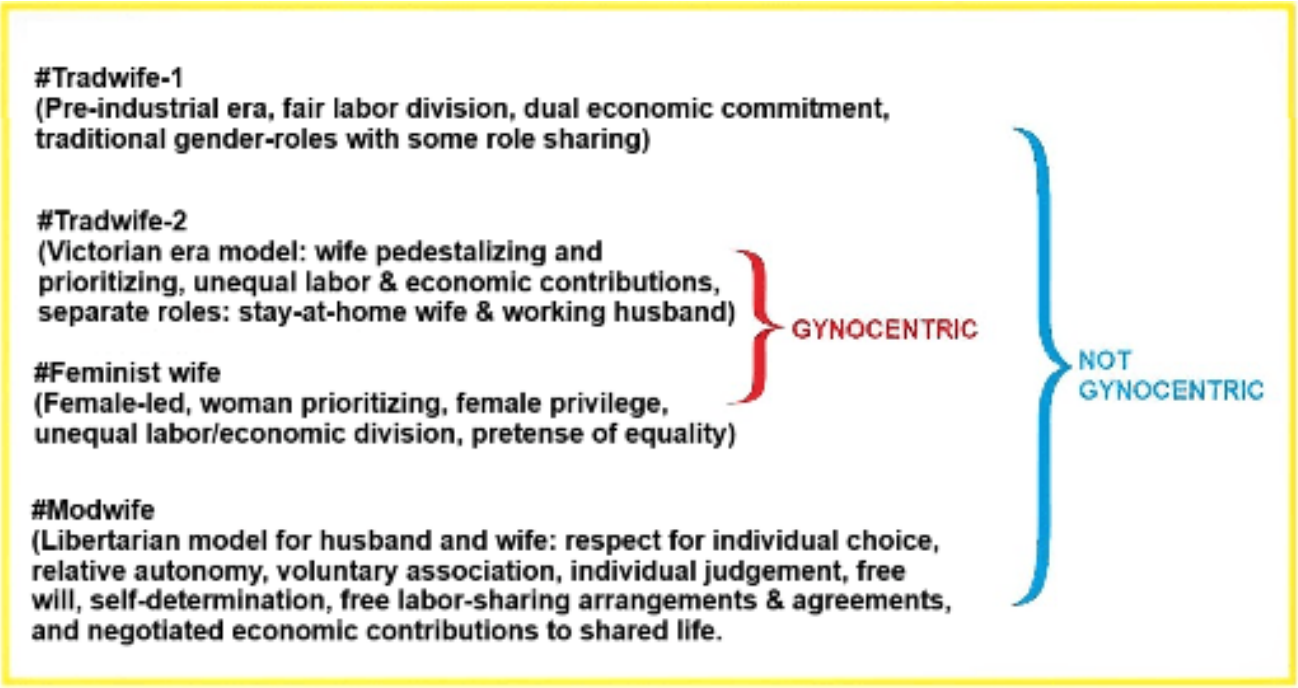

References:

[1] Warren Farrell, *The Myth of Male Power*

[2] Warren Farrell, 'Toward A Gender Transition Movement,' in *Does Feminism Discriminate Against Men?*

Greta Aurora: The Infantilization of Women

A Voice For Men Videos · 2 December 2022 · Archived copy · Original

Jordan Peterson wimps out over toxic women

A Voice For Men Videos · 2 December 2022 · Archived copy · Original

Women, Relationships and Victim Mentality

A Voice For Men Videos · 3 December 2022 · Archived copy · Original

Robert Waldinger: What makes a good life? Lessons from the longest study on happiness

A Voice For Men Videos · 4 December 2022 · Archived copy · Original

This TED talk is drawn from the Study of Adult Development at Harvard Medical School which is comprised of two longitudinal studies on men, the Grant Study and the Glueck Study.

13 reasons women lie about rape

Janet Bloomfield (aka JudgyBitch) · 5 December 2022 · Archived copy · Original

In her memoir, Lena Dunham claims that she was raped by Barry, a flamboyant, well-known campus Republican, but her story does not hold up under scrutiny. Jackie, the woman at the center of the *Rolling Stone* profile on Greek culture at the University of Virginia, claims to have been gang-raped, but the discrepancies in her account resulted in the magazine backing away from the story and questioning Jackie's credibility. We do not know if either of these women has made false allegations, but false allegations of rape can and do happen. Here are 13 reasons women lie about rape.

1. Women lie about rape to cover up their infidelity.

One night, Nicola Osborne got a bit drunk and ended up in bed with a man and they enjoyed "extensive sexual activity." The episode was entirely consensual and the two swapped phone numbers after they were through. On the way home, it occurred to Osborne that her husband might not think very highly of her "activities" and she became flustered and visibly upset. When passers-by came to her aid, she told them that she had been forcibly abducted and raped by a stranger, sparking a massive police response to find the rapist. A subsequent DNA test led police to the man whom she had slept with and he was arrested and held for 12 hours. Once the truth came out that the encounter has been consensual, Osborne was charged with filing a false report and sentenced to 18 months in prison. Women lie about rape to cover up their infidelity.

2. Women lie about rape to explain why they are looking at porn.

When Elizabeth Coast's mother discovered her looking at porn on the internet, Coast explained that her actions were the result of sexual abuse she had experienced at the hand of a neighbor. Coast testified that when her neighbor was 14, and she was 10, he had sexually molested her. Her testimony was compelling enough to secure the man's conviction. He was sentenced to seven years and served four of those until Coast's guilty conscience became too much to bear and she admitted that she had lied about an innocent man. Coast was sentenced to two months in prison for her lie and must pay the man $90,000 restitution. Women lie about rape to explain why they are looking at porn.

3. Women lie about rape because they are mentally ill.

Rosanne England scratched her face, tore her clothing and concocted a story about a man asking to use her telephone and then violently raping her. She gave police a detailed description that happened to match a 59-year-old father of two teenaged daughters who had no alibi as he had been walking his dog in the woods when the rape allegedly occurred. The man was arrested and held for 28 hours until DNA tests finally cleared him. He continues to face suspicion from his neighbors about his guilt. England gave no justification for the accusation other than she suffers from "mental illness." Women lie about rape because they are mentally ill.

4. Women lie about rape because they feel guilty.

Kelly Harwood had a few drinks and decided that sleeping with her friend's son was a good idea. Upon reflection, she decided that she had betrayed her friend by doing so and reported her friend's son for rape. She told police that she had been raped while sleeping, and her friend's son was subjected to an "intrusive medical examination and interviewed under caution." Two days later, Harwood relented and admitted that she had lied about the rape. She suffers from depressive illness, exacerbated by the amount of alcohol she had consumed. Women lie about rape because they feel guilty.

5. Women lie about rape if the sex is bad.

Lynette Lee arranged to meet a man whom she had contacted through a dating site. They went on a date, which ended with consensual sex in a motel room. Lee then reported the man for forcible rape. He was interviewed by police, who then re-interviewed Lee, who confessed to lying about the rape because "she did not enjoy the sex" and

"it was bad." Women lie about rape if the sex is bad.

6. Women lie about rape when they fail school exams.

Rhiannon Brooker knew her party lifestyle was catching up with her when the law student failed her bar exams. She told her exam committee that her performance was affected by "extenuating circumstances" and had her boyfriend charged with multiple counts of rape and assault, including punching her so hard in the stomach that she miscarried. She faked her own injuries to support the charges. The accused spent 36 days in jail before police confirmed that he was at work and had alibis for each of the alleged rapes. Brooker was sentenced to three and a half years for false allegations. Women lie about rape when they fail school exams.

7. Women lie about rape because of psychiatric medication complications.

Katherine Bennett had consensual sex with a national guardsman but then reported to police that he had abducted her from a parking lot, taken her to his house and drugged her and raped her at knifepoint before she was able to escape. The police were able to establish that the story had been fabricated but not before the guardsman lost his job and had his reputation seriously damaged. Bennett's attorney said that Bennett suffers from depression and obsessive-compulsive disorder and "although her condition and complications from medication were not an excuse for the false report, they were contributing factors." Women lie about rape because of psychiatric medication complications.

8. Women lie about rape when they want attention.

Gemma Gregory, desperate for attention from police officers, filed eight false rape charges, accusing seven different men over a period of six years. Former boyfriends were subjected to DNA tests and interviews and huge amounts of police time were wasted so that Gregory could have the attention she craved. After recording hundreds of calls with Gregory, the police arrested and charged her with false allegation offenses. Women lie about rape when they want attention.

9. Women lie about rape to get sympathy.

Linsey Attridge was having some relationship problems with her boyfriend and needed to win some sympathy from him. She trolled Facebook and found a picture of a 26-year-old man and his 14-year-old brother whom she had never met and reported them both for a violent rape. To make her story more credible, she punched herself in the face, ripped her clothing and told police that the two men had broken into her house while her boyfriend was away and subjected her to a brutal attack. Both were arrested and had their lives turned upside down as word of the charges spread throughout the community. Attridge eventually admitted to making the whole thing up and was sentenced to 200 hours of community service. She has never apologized. Her boyfriend dumped her. Women lie about rape to get sympathy.

10. Women lie about rape to make boyfriends jealous.

Hannah Bryon was mad at her boyfriend for breaking up with her. Wanting some attention from him and to make him jealous, she told him that a man whom she had been flirting with attacked her on a bridge, raped her and then threw money at her to get a taxi. The man whom she identified as her rapist was arrested and put through a stressful examination and questioning but was able to provide police with evidence that he had not attacked Bryon. Bryon was given a suspended sentence and 150 hours of community service. Women lie about rape to make boyfriends jealous.

11. Women lie about rape for revenge.

When Cori Lynn Osiecki's boyfriend broke up with her and started "spreading rumors," she decided to exact revenge on him by filing a rape charge. She was taken by ambulance to the hospital, where a rape kit was collected and an investigation was started. Eventually Osiecki admitted that she had lied about the assault because she "wanted to get back at him." Women lie about rape for revenge.

12. Women lie about rape because they are "moody."

Isabella Himmel was at a bar and her friend wasn't paying attention to her, which left her feeling "moody," so she told another friend that she had been gang-raped by a group of male students at the University of Connecticut. That friend believed her story and reported it to police, triggering an action alert to more than 30,000 students and a considerable amount of distress on campus. Surveillance video, however, showed no attack. Himmel then agreed that she might not have been grabbed by the hair and gang-raped by five men, but she might have been kicked or she might have just fallen. Himmel must complete a program that could lead to the dismissal of the false rape report charges against her. Women lie about rape because they are "moody."

13. Women lie about rape when their friends get mad at them.

Biurny Peguero was extremely drunk, out a bar with friends, and impetuously accepted a ride in a van with three men. When she realized where she was, she became frightened and hysterical. The men took her back to the bar, and that's when the trouble started. The friends she had left behind were angry with her and a brawl broke out among the women, who punched and bit one another. When a friend demanded to know if the men had raped Peguero, she said that they had. The bruises she had sustained in the fight with her friends were accepted as evidence of rape, and one man spent four years in jail on the charge. Women lie about rape when their friends get mad at them.

Shockingly, this is not even a complete list of the reasons women lie about rape, but if anything is clear, it is that women do lie.

This post originally appeared at Thought Catalog and is reprinted here with permission.—Eds.

Without the struggles of the past, who are we? This is my journey to understand story — Alison Tieman

A Voice For Men Videos · 6 December 2022 · Archived copy · Original

Ideology of Hate: Feminism in 1972

Robert St. Estephe · 7 December 2022 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. "Gonzo journalism" is characterized as tending "to favor style over fact to achieve accuracy." Yet history – especially "social history" – is written by ideologues who distort and bury facts in order to achieve an agenda. "Gonzo" writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new "transgressive."

Welcome to the disruptive world of facts, the world of Gonzo History.

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It was more than 50 years ago,

Libbers spewed out choice words of hate.

Now their style is but a stream of bile,

When they bark we must salute them: "Heil !"

On September 13, 1972 a public conference (no men allowed) was held by the women's liberation organization named Feminists of New York. The following news report describing its proceedings helps to give proof to a blatant fact that most grown-ups know quite well by now: that feminism is a hate movement."

Yet today disingenuous disclaimers abound in writings distributed by the now immensely powerful gender ideology establishment:

"The old myth that feminism is linked to the hatred of men is one that still permeates much of society, and is an active hindrance in the long-overdue acceptance of feminism as simply the rational belief that men and women are equal, and should be treated as such: feminist and misandrist are not synonymous." [Helen Charman, "The GenderAgenda: why misandry has no place in feminism," Varsity (Cambridge University, UK), Oct. 18, 2012]

We are not fooled by the lie.

The viciously misandric 1972 quotations of Ms. Pat Mainardi which appeared in the daily papers have since become famous, yet in their original context of the convention her words take on a greater weight when it is understood that she was engaged in a calibrated and collaborate effort to alter the focus of the feminist movement from *equality* to *hate*. The rhetoric of "equality" survived of course, as a convenient cover for innumerable statistical hoaxes (the "pay gap" fable; the "war against women" fiction; fake rape statistics along with expensive (ie: profitable) "rape culture" propaganda and newly-minted regret-rape and brewsky-rape categories), and the ethos of hatred has, over time, grown. Hatred, we are now led to believe (sometimes characterized through the vogue-word, "rage") is "empowering."

It was only three years following this 1972 convention that a prominent but overly optimistic scholar, Midge Decter, noted that "*hatred of men* is a feminist doctrine" and predicted its eminent downfall. Decter was dead wrong. There was just too much money to be made, too many careers to launch, by means of the shakedown tactics and shrill demands (which, curious as it might seem, were always promptly met by the oppressor class) of those who claimed a fundamental and permanent victim status.

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FULL TEXT: New York – And now there's a new topic of debate about women's liberation that's bound to make at least one-half of the population a bit uneasy – man-hating.

While more than 200 women cheered several speakers gave their personal views on why hating men was an essential subject related to women's equality. The conference, closed to men, was organized by the Feminists of New York, who had a similar speak-out on rape several years ago.

"We have a moral cause for hating men for they have taken away all our power," said Barbara Mirnoff of the Feminists, by way of introduction. "Men have imposed their minds and bodies on women and our hatred is a natural response, a rational and political hatred developing from centuries of male rule."

The women in the audience, mostly young, dressed in jeans and T-shirts, knitting, taking notes, or holding hands, had paid up to $2 to hear speakers like Robin Morgan, editor of an anthology of feminist writings, "Sisterhood is Powerful."

She read some of her favorite man-hating poems from her new book, "The Monster."

"I want a woman's revolution like a lover. I lust for it. How I wish that my tears were bullets to kill what terrorizes in men."

Janet Bajan, a member of the New York Radical Feminists, drew applause when she said that man hatred was "a protective reaction, a survival mechanism to change the situation in favor of women."

Pat Mainardi, married, the author of “The Politics of Housework,” and the editor of the Feminist Art Journal, said, “Man-hating marks a turning point in the movement. We have been defensive long enough.”

“People often ask me how women can be man-haters,” she added. “And I wonder, how can we be anything else.” The women cheered.

“We sleep with the enemy to find out his secrets and we pass them on to our allies,” she said, but the audience hissed.

“The only way to win liberation is to make men miserable so they will have no peace until women are free. Married women invented man-hating,” she declared.

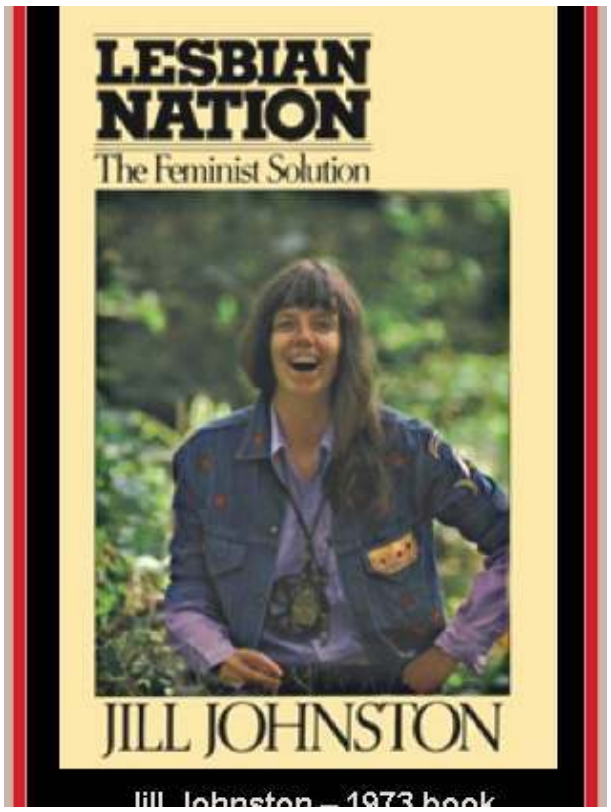

One member of the Radical Lesbians claimed that the Lesbians were the original man-haters. But Jill Johnston, a Lesbian who writes for the Village Voice weekly newspaper, said that Lesbians were women lovers, not necessarily man haters. “I don’t really want to waste my energy on encountering men and hating them,” she said, though she expressed some admiration for a Lesbian friend who had physically assaulted men on the street.

The conference almost came to a standstill when one speaker announced, “All you Lesbians out there – in 10 years you’ll be married to some man.”

[Jurate Kazickas, “Hatred of Men On Conference Agenda,” syndicated (AP), Sunday News-Journal (Daytona Beach, Ga.), Sep. 24, 1972, p. 21]

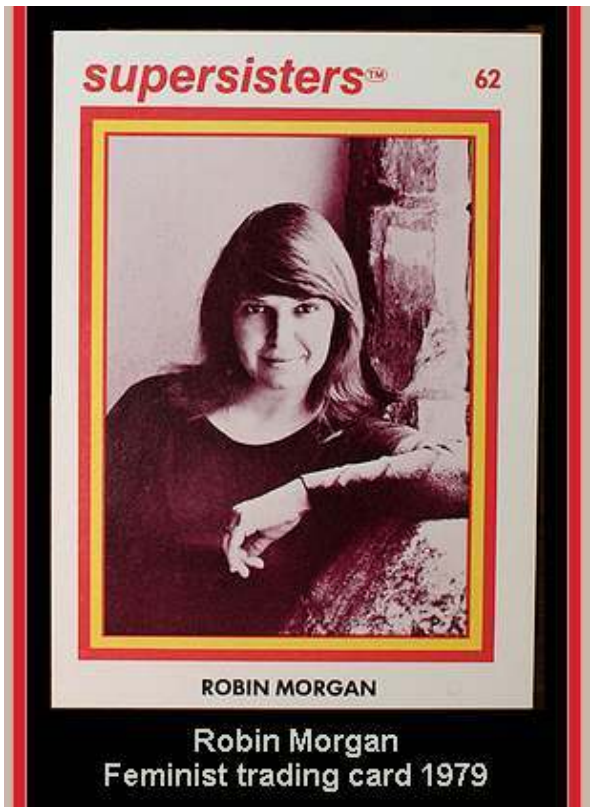

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NOTE: [Sandy Banisky, “Feminists are ruining their own cause, Decter believes,” The Sun (Baltimore, Md.), Nov 20, 1975. p. B1]

Why feminism may be right

Ethical · 8 December 2022 · Archived copy · Original

Men's Rights bloggers are right in saying that feminism has made marriage a losing proposition for today's men. Whether women enter the marriage contract in bad faith, or frivolously break the marriage contract to seek a better deal elsewhere, men are left paying for their free ride. Sometimes men pay for life. On top of that as an extra slap in the face men are often deprived of any meaningful rights to the children they've fathered.

Feminism hasn't just broken marriage. It's made all relationships between the sexes completely dysfunctional. It has unleashed high status alphas, game bloggers, and others to feast at today's sexually liberated commitment-free all-you-can-eat pussy buffet. At the same time it turns sex into a game of Russian roulette for all men. The ones who lose like U.K. footballer Ched Evans will discover the buffet wasn't completely free. All along they've been playing with fire.

Men's risk is that the current legal definition of sexual consent puts all responsibility for the consequences of women's slutty behavior solely on men. At the same time women's consent has become ambiguous. More men who love easy sex are recognizing that the safest way to avoid a life destroying "false rape" charge is to prevent morning after remorse by being subserviently nice to the slut who offered that easy sex up. Instead of letting a disgraced slut wake up naked and alone in the morning as Ched Evans did, alpha men are now obliged to pedestalize her. In the feminist desire to remove all consequences of slutty behavior we as a society are literally criminalizing the scorn and disdain we used to have for these sluts. High status men in particular can no longer get away with banging them so carelessly.

Once done with sex he may be dying to leave or to get rid of her by calling her a cab. Having a good understanding of the law surrounding consent almost forces him to spoon the slutty women affectionately all night, to listen to them patiently and earnestly, to look into their eyes lovingly, and to make sure to call. At least until he's out of the ever widening danger zone of a rape accusation.

By waging this war of false accusation terror feminism has successfully reengineered society to remove any restrictions on women profiting from use of their natural sexual assets. Sluts can now freely exchange sex as currency for personal gratification, to obtain gifts or favors, for coercion, for self-promotion, or even for marriage. Western men are losing or may already have lost any input on the market value of chastity.

One way men have responded is by rejecting the marriage noose in droves. More men are even opting out of dating, finding that investing in a woman rarely makes sense. Having come to terms with it these men are happier than ever to stay at home satisfying themselves with porn "10"s instead of spending money taking an over entitled "6" on a date. The remaining men who go out looking for easy sex brave the odds of being called a "creep" for just saying hello. More aggressive and angry at being "victimized" than ever before, where women used to decline advances politely now they use the word "creep" so carelessly. A man is right to fear the label. To feminists it puts him one step away from having to hire a lawyer.

How could any of this be good? Bizarrely it could be exactly what the planet needs. Every first world economy in the world relies on the assumption of growth into the infinite future for it's very survival. Growth means more consumers buying more cars, watches, and IPods, then paying more taxes and allowing businesses to create more jobs. A world wide and permanent end to growth will be a catastrophic change. We don't yet know how to survive it and we don't even know if we can. But the planet has never had unlimited resources and unlimited space for population growth. That catastrophic change may be an inevitable part of our future. It might even be necessary. At some point world economies may have no choice but to find an equilibrium based on zero growth. Feminism is taking us there.

The traditional marriage was good at producing well adjusted children capable of filling the positions growing economies were able to provide. This marriage contract is unsuitable if we're preparing for a world that can no

longer accommodate population growth or economic growth. The feminist marriage contract however will cure population growth by killing any incentive for an increasing number of men to enter the reproductive game at all. It might even help select for positive traits in our populations in that it allows women to mate more selectively with fewer high status men since they have little fear of being left un-provided for regardless of how many women those men already have.

History has shown it's a fundamental principle of all current western democracies that in such democracies entitlements steadily accrue to those who demonstrate "victimhood" rather than those who demonstrate merit. History has also shown men will accept ever greater social burdens without resistance. Given our lack of male resistance and that our very system of government can only do a one way flow of entitlements to women, feminism may be the natural solution to healing the earth. The caveat is that the new feminist economy will replace an assumption of growth with another assumption that also might not be true forever. Feminism will create growing legions of disenfranchised men. To succeed feminism must be right in assuming these men will forever continue to accept their defeat, and that they won't one day rise to tear down the feminist system that's literally imprisoning them.

Who Is a Real MGTOW?

A Voice For Men Videos · 8 December 2022 · Archived copy · Original

The tsunami

A. Man · 9 December 2022 · Archived copy · Original

Just after Christmas, 2004, the Sumatra–Andaman earthquake struck off the coast of Indonesia. Of the videos of that day, the one that stills me into quiescence is the one of people walking on an empty beach, marveling at the tranquility of a subsea surface never before seen. They had no idea what was coming.

I have often wondered what that must have been like for them—so few survived. For just moments later, the ocean returned with a ferocious carnage, roaring with a toxic indifference, wiping them from the face of the earth.

Never again will I wonder what that was like. Now I have a minimal idea. For in the early hours of Tuesday (I live in Europe) I waited patiently for the workday to start, Eastern US Time. I simmered with rage, counting down the start of the business day.

Then I called.

The tranquility of the receptionists at Gillette surprised me. I immediately realized they had no idea what was coming. I did not get angry with them. I engaged them as they spoke of nice weather, a lovely commercial and a great start to a new year. I wanted them to enjoy the conversation—for they had no idea that it was not a low cloud, darkening the offshore sky.

Then the ocean rose.

It was astounding to watch how Gillette initially handled it—sublime stupidity. They had convinced themselves that feminism was ethical and masculinity was toxic. They politely disagreed with some of the comments on Facebook, Twitter, and Youtube, with levity.

The ocean rolled over the levy.

Gillette began deleting posts, like people fleeing a tidal wave.

I called back often to Gillette. I heard the timbre of the voice change from indifferent tranquility, to confusion, and finally to fatigue. I did the same to the companies that financed the advertisement and the companies that directed the film. They were oblivious to oblivion.

The ocean grew furious.

As Gillette deleted dislikes, the ocean brought them back, again and again and again.

I read news stories on how the advertisement was a homerun–a homerun! (you can still find this). One article was titled: "Why Gillette's toxic masculinity ad is annoying both sexists and feminists" – think about that title.

The waves kept rolling ashore, sweeping excuses aside and the land was gone.

I read news stories on how the commercial, at least, initiated a debate.

Then came the stories that something was going wrong.

The tsunami did not bow before the matriarchy.

Feminists levied their charges at the posters: Misogynist!" Crybaby! Snowflake! Sexist! The accusations swirled as the surges spiraled into vortices.

Gillette stopped responding.

I will never forget these days.

I learned a few things these past few days.

Feminists will mock masculinity; and will continue to do so, if unchecked. They have legitimized their

toxicity—convinced the world they are ethical.

Men have found a greater, shared voice.

Men raged with a fury I have never seen before; and we have wonderful, loving sisters who support us. I became stilled, quiescent, by the voices of women who love men and do not feel we are toxic.

I soon realized that if men hold firm, the feminists flee: they are cowards. To some extent, this week, feminism has expended its worst at us and we survived. It has nothing left but insults: The Empress has no clothes.

But there is more.

I saw the brotherhood of men and masculinity, around the world—white, black, gay, straight, Asian and Caucasian (Australia, India, England, Canada, US)—rising in support of each other. The Gillette commercial encouraged the very thing it wanted: actualizing men. Men will now hold each other to account, but not for the ends that toxic feminism had hoped.

This is not the time to rest on masculinity's magnificent achievements.

The American Psychological Association is not our friend and feels we are bad; we know that now. Rather than truly help boys, their pronouncements choose to emasculate; they ignore the causes of our difficulties, issue aphorisms; and do nothing.

Never allow anyone to utter the phrase "toxic masculinity" without also enumerating the magnificent achievements and sublime sacrifices of masculinity. Never allow anyone to utter the phrase "toxic masculinity" without also discussing "toxic femininity." Never allow anyone to utter the phrase "toxic masculinity" without stating a plan to help boys and men. Boys and men suffer in a matriarchy that ignores our health needs; ignores disparities in criminal sentencing, ignores the education of boys, ignores false rape accusations, ignores the greater degrees of homelessness, suicide, addiction and poverty of men (blaming it on toxic masculinity)—far in excess of how women are affected and lies about gender wage gaps.

Male bodies fill the tombs in Arlington. Our brothers died in advance of this war that is now beginning. Visit the tombs of your brothers in the war cemeteries and ask them for guidance as we wage this war against toxic feminism.

For myself: Gillette will never be mentioned in my home, again.

We are at turning point.

Now I know what that silence was like on that beach on Phuket Island before the ocean disagreed with the land.

Those people—at Gillette, and the feminist media—had no idea what was coming.

There is a Japanese saying to the effect that sometimes one must move with the intensity of a fire, sometimes with the invisibility of the wind and other times, must be motionless like a mountain.

The fire, this time, was the tsunami. It raged. Calm returns. This is the time to move like the wind and wait like a mountain.

Keep posting on Gillette sites: they will be taken down, so post them again. Do it every day.

Contact the company that made the film: Somesuch.co,

Contact the company that organized the advertising: Gray advertising.

Do not stop calling Gillette. By taking the phone lines for this issue, they make no profit on others sales. It takes a minute to call and costs little.

Explain to one man each week why he should not purchase Gillette.

Speak to store managers and ask they drop Gillette products. Do this every time you shop.

If you buy razors and see another man standing there, stop and talk with him.

Contact the NFL and make sure the Gillette commercial is not played during the Superbowl (do this soon).

Every day remind yourself and know this: “Masculinity is beautiful.”

Vote. Yes, vote. Attend political meetings and object when you hear the phrase “war on women,” and speak about the war on boys. Appeal to mothers of sons. We know the empress has no clothes.

Move like the wind.

Ignore the media lies that the response failed. Wait for the sales reports and marketing shares.

Wait like a mountain.

Surely, there are so many men who have gone before and led the way: Paul Elam, Warren Farrell, Angry Harry, Mike Buchanan, Jordan Peterson and many others. My final words, then, are not to discredit the efforts of these previous men by insinuating that the real battle is about to begin (for they waged the opening volleys), but we must still remember the words of General Yamamoto:

“I fear all we have done is to awaken a sleeping giant and fill him with terrible resolve.”

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Not Your Father's Divorce

Doug Mortimer · 10 December 2022 · Archived copy · Original

All movies are products of their zeitgeist. Sometimes they transcend the zeitgeist and become classics; other times they are as ephemeral as the times when they were made. And some films fall somewhere in-between. A case in point is *Divorce American Style*, a 1967 comedy. It is both modern and dated. It portrays postwar affluence at its peak while warning that there is trouble in paradise.

The title is a nod to *Divorce Italian Style* (1961) and *Marriage Italian Style* (1964), foreign movies that had done fairly well at the American box office at a time when foreign films were a niche market. Moviegoers would likely get the connection, even if they hadn't seen the Italian films.

Divorce American Style is a showcase of classic 60's hairdos, fashions, gas-guzzling cars, and miscellaneous consumer products. Special shout-out to cigarettes and the days when ashtrays were an essential component of living room décor.

The film is also eye-opening vis-à-vis inflation. Imagine a time when $25,000 was a good salary and if you earned $30-35,000 you were affluent. You could buy your dream house in suburbia for $49,000. A knee operation would set you back $500. Any retiree can vouch for those figures.

As you might suspect from the title, *Divorce American Style* had implications for the manosphere long before that term was coined. It is a snapshot of the status of married men in 1967 and something of a cautionary tale. At the time the movie was released, second wave feminism had not hatched but it was in the incubator and the shell was just starting to crack.

The film opens with an inspired sequence in which an orchestra conductor sets up his podium on a hill looking down on a SoCal suburb. As he starts conducting, the soundtrack fills up with the sound of squabbling couples and the film cuts from house to house in the neighborhood as the cacophony builds to a crescendo.

After introducing us aurally to the people in the neighborhood, the film focuses on Richard and Barbara Harmon, a thirtysomething couple portrayed by Dick Van Dyke and Debbie Reynolds. The Harmons grew up during the Depression and World War II. They are not Boomers , though their two sons are. (FUN FACT: the older son is played by Tim Matheson 11 years before he played Otter in *Animal House*.) They come from working class backgrounds and they have far surpassed their parents' standard of living. Upward mobility, thy name is the Harmons. But they have plenty of company. The postwar economic boom is still on a roll.

Richard is the manager at a factory and Debbie is a stay-at-home mom at a time when that term would have been a redundancy. Their home has all the modern amenities and gadgets. There are no clouds on the horizon for the Harmons, but the relationship is waxing stormy. Why? Appropriating a line from *Cool Hand Luke*, another 1967 movie, "What we have here is failure to communicate." Of course, this is a catch-all excuse for all the ills appertaining to affluent married couples. Men and women from earlier generations were too busy trying to keep their heads above water to worry about communications. A husband and wife not communicating? Who's got time to communicate?

Predictably, the Harmons begin the arduous journey to splitsville. And here is where the movie begins to sound more contemporary. There was no more patriarchy in the divorce courts then than there is now.

Stand-up comic Shelley Berman is particularly effective as an oily shyster (with the appropriate surname Grieff) who represents Barbara. At a conference with Richard's lawyer, the two display an appalling amount of collegiality. It is obvious they are a little too cozy to dutifully represent opposing litigants. So it's no surprise that Richard gets taken to the cleaners. As the tag line on the movie poster says, "In America the ring costs two dollars [the marriage license] to put on…and a fortune to take off!"

Divorce rape was certainly not a term in those days, but that doesn't mean it wasn't a reality. At the conclusion of

the divorce negotiations, it turns out that Richard will have $87.50 a week to live on after alimony, child support, etc. Even in 1967 this was not enough for anything more than a bare bones existence. So Richard is reduced to living in an efficiency apartment and driving a clunker. Contact with his sons has now been limited to weekends.

While taking his two sons bowling on a Sunday afternoon, his status as a divorced dad is obvious to another bowler, Nelson Downes (Jason Robards), whose status is the same, albeit with daughters instead of sons. Nelson introduces himself to Richard and takes him under his wing. He's been doing the weekend dad thing much longer than Richard so it appears he appears to be a credible mentor.

Nelson, like Richard, is living in straitened circumstances. As was the case with Richard's divorce, Nelson's wife has been awarded the house and the station wagon, so his standard of living has plummeted. But he is on good terms with his ex-wife (Jean Simmons). In fact, he takes Richard to his former home and introduces him to her. It turns out that Nelson is playing matchmaker. He is trying to get Nancy married off so he can get out from under alimony payments. What initially appeared to be a case of solidarity among divorced fathers turns out to be exactly the opposite: one man exploiting another for his own purposes. As it turns out, however, Nelson's economic plight is even worse than it appears. His girlfriend Eunice (Eileen Brennan) is pregnant. At one point, Nelson even makes a pathetic, half-hearted attempt at suicide. It is more of a cry for help.

One of the best scenes in the movie involves the confusion inherent in blended families (though I don't believe that term existed in 1967). A children's party ends in total chaos as weekend dads arrive to pick up their children from their first and/or second and/or third marriages, and sorting out the wee folk turns out to be a logistical nightmare. Ironically, one of the thrice-married fathers is portrayed by Tom Bosley, the 1950's trad dad in the long-running (1974-1984) *Happy Days* sitcom.

While all of the above may sound strangely familiar to contemporary viewers, there are important differences. For example, the divorce lawyers and the judge who presides over the Harmons' divorce are all men. Today that would be unlikely. Female divorce lawyers and family court judges have a much greater presence if not a dominance.

Needless to say, in 1967 there was no such thing as MGTOW. Marriage was the norm for adults so it was assumed that divorced men were recycled eligible bachelors. Cohabitation was rare. Respectable folks did not set up housekeeping with a member of the opposite sex without a marriage ceremony. Common law relationships were the province of the underclass and bohemians, whose numbers increased apace in 1967 as the ranks of hippies grew.

Perhaps the most telling absence in *Divorce American Style* is feminism. By 1967 the tradcon era wasn't knocked out but it was on the ropes. The birth control pill had been around since 1960 and *The Feminine Mystique*, Betty Friedan's polemic against woman-as-housewife, was published in 1963. Second-wave feminism (that term was not coined till 1968) was in the pipeline but it hadn't quite reached the spout. Germaine Greer, Gloria Steinem, Kate Millett, Susan Brownmiller, Andrea Dworkin, et al, as well as Helen Reddy's "I Am Woman," women's studies programs, *Ms.* magazine, etc. were in full bloom by the early 70's. Consequently, *Divorce American Style* deals with a world where married women were not yet big players in the workforce and a divorced woman was not expected to enter it. Even after divorce, her husband was expected to fully support her. So American society in 1967 was undeniably gynocentric, but that was not a word in common parlance then. Neither was misandry, come to think of it.

The screenplay of *Divorce American Style* was written by Norman Lear, who would become well known a few years later for the TV show *All in the Family*. The film's director, Bud Yorkin, was an associate of Lear. Curiously, Yorkin and Lear were co-winners of the 1999 Lucy (named for Lucille Ball) Award to honor those whose who "have enhanced the perception of women through the medium of television."

The casting of Dick Van Dyke as Richard Harmon was ideal in 1967, as his main claim to fame in those days was his portrayal of Rob Petrie in *The Dick Van Dyke Show*, a suburbanite sitcom that ran from 1961 through 1966. Having seen him engage with his wife Laura (Mary Tyler Moore) every week on TV, movie audiences had been

groomed to accept him in a domestic situation in a movie. (FUN FACT: against all odds – he was a heavy smoker and an alcoholic – Dick Van Dyke will turn 97 on December 13, 2022) (BONUS FUN FACT: Van Dyke shacked up for 30 years with Michelle Triola Marvin, whose lawsuit against former live-in lover Lee Marvin resulted in the term "palimony.")

The casting of Debbie Reynolds as Van Dyke's wife was also inspired. Though she was 35 years old in 1967, her image as America's sweetheart had been established in movies throughout the 50's and 60's. Who better to represent a mature but still attractive American woman? Also, her own divorce from singer Eddie Fisher (who was porking Elizabeth Taylor) had made headlines in 1959.

Sad to report, but the end of *Divorce American Style* is a cop-out. True love wins out – even though it goes against everything that you've seen through the first 90% of the film's 1:49 running time. What could have been a black humor triumph is as neatly resolved as a situation comedy, which should not be a surprise. Norman Lear and Bud Yorkin, as well as Robert Kaufman, who wrote the original story, were heavily involved in TV series and only dabbled in film. Nevertheless, *Divorce American Style* is worth a look – and you can see it for free on YouTube.

If you were looking for a cultural artifact to demonstrate the adage "The more things change, the more they stay the same," you could certainly do worse.

Warriors and the Great Reset

Andrew MacDonald · 11 December 2022 · Archived copy · Original

We've forgotten the warrior energy and at this time in the world, we need it again. According to the stated intentions of the global overlords, a full reset of the present order is planned and underway, a full global corporate and institutional takeover. Most people are as yet unaware of it. The situation we're in can't be faced and dealt with without the Warrior and the conscious woman. Yet both sexes have lost focus and direction due to the lie that was feminism.

It may well be that the derogation of the Warrior and traditional femininity in the days of feminism was part of a deliberate strategy to weaken men, women and the family. It has certainly had that effect.

The warrior is down but not out. My point is that individual men forget the Warrior at a tremendous cost to their clarity and effectiveness. Without him, society is essentially lost before the forces arrayed against us.

This is a time of spiritual battle, fought now with voices instead of swords!

It's instructive to look back at the Warrior's history in Britain where I and many of our forebears came from. Consider.

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I'm reading *The Making of England: 55 BC to 1399 by Warren Hollister* It's a complex story of conflict and resolution but it can start in 55BC when Julius Caesar visited Britain in what was essentially a scouting trip. A brutal wholesale Roman invasion took the island some hundred years later. The Roman soldiers were warriors of a kind, often indentured and forced into the army to serve their masters. Their conquest was brutal and complete. But it also established a rule and administrative system that established secure towns, widespread roads that endured for many centuries, and a long period of peace and civility that benefited from Rome's administrative skills.

When the empire tottered and began to fall the Romans were no longer able to support their western colonies, including in Britain. As it faltered, Germanic warrior tribes, the Angles, Saxons, and Jutes invaded Britain in numbers as they did other parts of the empire. The invaders created uncertainty and destruction.

These warrior chieftains and kings struggled for a toehold in a new world. Though closer to the ground and guerilla-like, their military success was also connected to their administrative success – their ability to manage the tribe and create stable systems.

Hollister writes:

> "*A tribe success depended heavily on the ability, reputation, and charisma of its leader, a chief or King. A successful King was one who led his warriors to victories that won them rich plunder, and who used his own war booty to reward his loyal followers. With lavish generosity, with gold rings and other precious jewelry, with finely wrought swords and shields, with gold and silver bowls and cups. …The most honored profession was that of the warrior, and the warlike virtues of loyalty, courage, and military prowess, were esteemed above all the others.*
>
> *The chief military unit within the tribe was the warband or* comitatus*, a group of warriors or companions bound together by their allegiance to the leader of the band. It was in the* comitatus*, above all, that military virtues were cherished. The chief of the band was bound to set an example of fearlessness and military skill, and his followers were obliged, should their leader fall in battle to fight to the death in order to avenge him. The ethical foundations of the* comitatus *– honor, loyalty, courage – remained the norm of the English and continental warrior as aristocracy for centuries thereafter." (p.22)*
>
> "*In the early medieval West, sophisticated bureaucratic government was unknown, and whatever the resources and physical environment of a kingdom, its success in the ruthless political competition of the era depended heavily on the military and administrative talents of its ruler . . . "p.54*

Although my example is early Britain, early history was infused with warrior energy. Modern ideas of good and bad don't remove its centrality. This is how the modern world were created.

Warrior kingdoms predominated in Britain for hundreds of years. By the seventh century there were seven or eight major kingdoms with one or other recognized as in a pre-eminent position each year.

Then around 780 or 790 came a new wave of warrior adventurers, the Vikings. They came first as plunderers of the more sedentary Britons and then as conquering settlers. Again it was the fighting men at work. Vikings dominated the English kingdoms, except for Wessex, and took over a wide swath of Britain they called the Danelaw.

All of this was rich with stories of courage and honor, much of it to do with the achievements of warrior Christians fighting to bring a new and more mature ethos. Christianity meant that the Warrior served a higher Lord.

One amazing story is that of King Alfred, king of Wessex and the last remaining English king. He was able to secure a temporary truce and used it to put his defences in order. He undertook a profound reorganization of the West Saxon military forces, built ships that had advantages over the Viking boats, and created fortresses throughout his territory. When he was surrounded by a pincer movement from the Danes, he retreated to a swamp in Somerset for a winter with a small band. In the spring Alfred was able to summon the Wessex *fyrd* (old English for army) he'd worked to build, fought a decisive battle against the Danish force. Gradually, through fighting and diplomacy, Alfred established a balance with the Vikings. Alfred was a Christian and the conversion of Guthrum, the Viking leader to Christianity was important too. The Christian ethos was as central to the civilizing and maturation of early Britain as was the Warrior. The Warrior energy is wrapped up with the notion of service to the higher.

Alfred, now remembered as Alfred the Great, deserved the name. According to Hollister, he "was a man of singular intellect and imagination . . . a warrior, an administrator, a diplomat, a devotee of Christian learning, and a singularly persuasive leader." He also re-introduced from Europe some of the literary and monastic works and traditions that had fled their from Britain to escape the Vikings.

We need men like that now. We need the Warrior. He's still in us, still living, a part of our psychic heritage and resonating down the generations. The Warrior fights against predatory energies for the integrity of the tribe.

We're increasingly being surrounded ourselves now. The global takeover plans of Mr. Global, the Davos crowd that includes the world's most influential organizations and individuals are poised for a devastating "Great Reset" that intends to enslave us all. Full domination is their stated intention and not at all a conspiracy theory. Detailing this is beyond my scope here but this video shows it clearly.

The battles for turf between women and men ignore the common threat we're facing: a global corporate takeover tied to permission-based digital identities.

Whether by intention or no, feminism delivered the warrior a serious blow from which men haven't recovered and may not. Women haven't recovered either. It may well be that whole feminist enterprise was part of Mr. Global's long-term strategy. It has weakened women and men equally, though in different ways, and knocked the stuffing out of the family.

This isn't a fight with swords. It's a moral fight, a spiritual battle fought with the mature Warrior energy. Neither women nor men can fight that battle while squabbling over feminism. It's a distraction while the digital prison is being built around us. Women and men are going to have to fight the deeper battle together and alone. Our integrity and voices are the swords of today.

The rise of chivalric love

Peter Wright · 12 December 2022 · Archived copy · Original

Love and war have always been opposed, as we see in our usual phrase 'make love not war' or in the rhetoric of pro and anti-war camps. That the two are mutually exclusive is obvious enough. However, in twelfth century Europe something peculiar happened that ushered in a melding of these two contrary principles. Here the military code of chivalry was mated with the fancies of courtly love to produce a bastard child which we will here call *chivalric love* (today we simply label it 'chivalry'). Prior to this time chivalry always referred to the military code of behaviour –one that varied from country to country– but one which had absolutely nothing to do with romantic love.

What method did twelfth century society use to bring this about? In a word, *shaming*.

The medieval aristocracy began to ramp up the practice of shaming by choosing the worst behaviours of the most unruly males and extrapolating those behaviours to the entire gender. Sound familiar? Knights were particularly singled out –much like today's sporting heroes who display some kind of *faux pas*– to be used as examples of bad male behaviour requiring the remedy of sweeping cultural reform.

During this time of (supposedly) unruly males, uneducated squires were said to ride mangy horses into mess halls, and rude young men diverted eyes from psalters in the very midst of mass. Among the knights and in the atmosphere of tournaments occasional brawls with grisly incidents occurred – a cracked skull, a gouged eye – as the betting progressed and the dice flew. Male attention to clothing and fashion was said to be appalling, with men happy to go about in sheep and fox skins instead of clothes fashioned of rich and precious stuffs, in colours to better suit them in the company of ladies. And perhaps worst of all were their lack of refinement and manners toward women which was considered offensive.

How and by whom was this unruly gender going to be reformed? One of the first solutions was posed by a French Countess named Marie. According to historian Amy Kelly, with her male reforming ideas;

> **"Marie organized the rabble of soldiers, fighting-cocks, jousters, springers, riding masters, troubadours, Poitevin nobles and debutantes, young chatelaines, adolescent princes, and infant princesses in the great hall of Poitiers. Of this pandemonium the countess fashioned a seemly and elegant society, the fame of which spread to the world. Here was a woman's assize to draw men from the excitements of the tilt and the hunt, from dice and games, to feminine society, an assize to outlaw boorishness and compel the tribute of adulation to female majesty."**[1]

Countess Marie was one among a long line of reformers to help usher in a gynocentrism whose aim was to convince men of their shared flaws –essentially to shame them- and to prescribe romantic love and concomitant worship of females as the remedy. Via this program romantic love was welded onto the military code and introduced as a way to tame men's rowdiness and brutality, something today's traditionalists agree with in their call for men to adhere to these same male roles established first in medieval Europe. One of today's authorities on this period describes the training of knights in her observation, "The rise of courtly love and its intersection with chivalry in the West are both events of the twelfth century. The idea that love is ennobling and necessary for the education of a knight comes out of the lyrics of this period, but also in the romances of knighthood. Here the truest lovers are now the best knights."[2]

With romantic love firmly established within the chivalric code we begin to see the romantic behaviours of soldiers so familiar to us today; going to fight and die for his Lady, love letters from the front lines, a crumpled photo of his sweetheart in a uniform pocket. Rather than for man, king and country it is his love for "her" that now drives a man's military sacrifice. This is also the reason why today's movies portraying warzones and carnage always include a hero and his Lady/Damsel pausing for a passionate tongue kiss while the bombs explode around them, as if to suggest that all this carnage is for the sake of her and romantic love. Once accepted into the chivalric canon various

love “rules” were enforced with military might –by white knights as we call them- and the resulting culture has been unstoppable. To try and stop it brings the wrath of all those white knights who will bury your ass into the ground for breaking this new military “goal” of romantic love.

Prior to the Middle Ages romantic love was usually considered with suspicion and even viewed as a sign of mental instability requiring removal from the source of trouble and perhaps a medical solution. In the context of universally arranged marriages, romantic love, if it was indulged at all, was done so in a discreet and often underground way without the sanction of polite society. This was the situation worldwide until the advent of the European revolution.

The cult of chivalric love took root first among the aristocratic classes and soon after reached the common classes through literature and storytelling. Romance literature in particular. Having germinated initially in Germany and France in the twelfth centuries, the cult spread on the wings of a burgeoning book production industry that would bring the gynocentric revolution to the entire European continent.

When one considers the subjects in these books – Gawain and Guinevere, Tristan and Isolde, heroic male deeds for women, love scandals, courtship, upper-class weddings, adultery, and status – we are reminded immediately of today’s women’s magazines that spill out of the magazine racks of shops and waiting rooms.

Women’s magazines and the omnipresent romance novel –and women’s gluttony for them- can be traced back to this early period in which the term *romance* was actually coined. According to Jennifer Wollock, a professor of Literature at Texas University, such literature had a substantial female readership along with mothers reading to their daughters. Wollock states that the continuing popularity of chivalric love stories is also confirmed by the provenance of romance manuscripts and contents of women’s libraries of the late Middle Ages.[2]

The three behaviors of chivalric love-code

Keeping with the male side of the equation, the main behaviors prescribed by the code of chivalric love are the doing of romantic deeds, gallantry and vassalage.

Prior to its redeployment in romantic relationships *gallantry* referred to any courageous behaviour, especially in battle. The word can still mean that. However, under the rules of chivalric love it became, according to the Google dictionary definition, “Polite attention or respect given by men to women.” Can these two definitions of gallantry be any further apart? Like the contraries of military chivalry vs. chivalric love, these two definitions of gallantry stretch the definition to cover two completely different domains of behaviour. It appears then that women of the time successfully harnessed men’s greatest sacrificial behaviours –chivalry and gallantry- to indulge their narcissistic appetites.

A *vassal* is defined as a bondman, a slave, a subordinate or dependent, or a person who entered into a mutual obligation to a lord or monarch in the context of the feudal system in medieval Europe. The obligations often included military support and mutual protection in exchange for certain privileges, usually including the grant of land held as a fiefdom. Vassalage was then utilized as a conceit that Maurice Valency called “the shaping principle of the whole design of courtly love.”[3] Whether it was a knight, troubadour, or commoner the vassal-to-woman routine was the order of the day then, exactly as it is today.[4] Poets adopted the terminology of feudalism, declaring themselves the vassal of the lady and addressing her as *midons* (my lord), which was taken as standard flattery of a woman. One particularly striking practice showing an adaption from the feudal model involved the man kneeling on one knee before the woman. By kneeling down in this way he assumes the posture of a vassal. He speaks, pledging his faith, promising, like a liege man, not to offer his services to anyone else. He goes even further: in the manner of a serf, he makes her a gift of his entire person.

Citing evidence of vassalism Amy Kelly writes, “As symbolized on shields and other illustrations that place the knight in the ritual attitude of commendation, kneeling before his lady with his hands folded between hers, homage signified male service, not domination or subordination of the lady, and it signified fidelity, constancy in that service.”[5]

In short it was the lover's feudal relationship between vassal and overlord which provided the lover with a model for his humble and servile conduct.[2]

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The lead actors – then and now

Imagine twelfth century Europe as a great stage performance enacting the themes of chivalric love, one that would become so popular its actors would continue to serve as role models for the global population 800 years later. The lead actors in this medieval play are as follows, accompanied (in brackets) with the titles we apply to those same actors today as they continue this ancient drama:

Courtly Ladies (= Feminists). Feminists today refer to courtly ladies of the late Middle Ages as the first feminists, or *protofeminists*, and as with modern feminists these women enjoyed considerable privilege and means. In the 12th – 14th centuries evidence shows that women began to agitate for increased authority over the 'correct' way for men and women to conduct relationships, with particular emphasis on what they felt were acceptable roles for males in a dignified and civil society. Not surprisingly this was precisely the time when powerful women were able to establish the female-headed 'courts of love' which acted in a comparable way to today's Family Courts in that both arbitrated love disputes between conflicting couples.

Key literature from the period detailing proper etiquette expected in gender relations was commissioned for writing by powerful women (eg. 'The Art of Courtly love') and in some cases was written by women themselves (eg. Christine de Pizan's writings or those of Marie de France). The emerging discourse acted like a drug that promised the introduction of a one-sided power for females over males, and through the dissemination of romance literature that promise rapidly spread to all social classes in the continent. We have been living with the consequences ever since, a revolution far more significant to the history gender relations than the introduction of the birth control pill and no-fault divorce combined- the latter being mere epiphenomena generated within a larger culture of chivalric love.

The archetypes introduced into society by these high-born ladies are instantly recognizable; the damsel in distress (women as innocent, woman as helpless, women as victim), the princess (women as beautiful, women as narcissistic subject requiring devotion, women as deserving of special privileges), and the high born Ladies (women as morally pure, women as precious, women as superior, women as entitled). These illusions ensured that the attentions of men would be spent attending to women, a program so successful that modern feminists continue to shape today's cultural landscape with the program of their protofeminists forebears. And just like their forebears, feminists continue to use shaming narratives to facilitate their pedestalizing inheritance.

White Knights (= White Knights). We retain this metaphor for such heroic individuals, men who are gallant in so many ways, but mostly the *wrong* ways such as showing-off to undeserving women and concomitantly delighting in competing with and hurting other men. More than any other player in this play, white knights specialize in gallant behaviour for the purpose of impressing and ultimately getting their egos stroked by women.

For these first white knights the tournament, the forerunner to modern sporting tournaments, consisted of chivalrous competitions or fights in the Middle Ages. In these fights knights were only too willing to hurt their fellow men to win the praise of female spectators. The competitors were observed doing battle by women who would throw their garments into the arena where the sportsmen would pick them up and wear pieces of women's clothes -hence the male wearing a particular woman's scarf would represent her in the tournament.

The men were basically fighting for "her" then, just as they did elsewhere on real battlefields for wife and mother. The gallant man who won his tournament was granted an opportunity to dally with the woman whom he represented in the ring. We retain this gynocentric tradition today as golf tournaments, football tournaments, martial arts tournaments and so on, all designed to show male prowess where the winning competitors get to dally with the best ladies.

Other activities of white knights include impressing women with big gestures of protection. For example, the 'Enterprise of the Green Shield with the White Lady' was a chivalric order founded by Jean Le Maingre and twelve knights in 1399 committing themselves to the protection of women. Inspired by the ideal of courtly love, the stated purpose of the order was to guard and defend the honour, estate, goods, reputation, fame and praise of all ladies and damsels, an undertaking that earned the praise of Christine de Pizan. Le Maingre, tired of receiving complaints from ladies, maidens, and widows claiming to be oppressed by powerful men bent on depriving them of the lands and honours, and finding no knight or squire willing to defend their just cause, founded an order of twelve knights sworn to carry "a shield of gold enamelled with green and a white lady inside".

The twelve knights, after swearing this oath, affirmed a long letter explaining their purpose and disseminated it widely in France and beyond her borders. The letter explained that any lady young or old finding herself the victim of injustice could petition one or more or the knights for redress and that knight would respond promptly and leave

whatever other task he was performing to fight the lady's oppressor personally. The similarities of this Order with contemporary enterprises such as the White Ribbon Campaign in which male "ambassadors" pledge an oath to all of womanhood to never condone, excuse or remain silent about violence against women, and to intervene and take action against any man accused of wrongdoing against a woman. The similarities in these gallant missions make clear that the lineage of white knights has progressed seamlessly into the modern era.

Troubadours I (= PUA and Game promoters). The troubadours' job was to spread the word about the virtues of chivalric love through music, song, poetry and storytelling. Aristocracy and commoner alike enjoyed hearing tales about bravery, and ladies were swept away with epic love poems as the troubadours practiced the rituals of chivalric love. Just like PUAs or Gamers today who write and speak in praise of pussy, troubadours too were composers and promoters of the 'arts of love' aimed at securing sexual fulfilment.

Like those troubadours, Roosh and Roissy (etc.) continue the tradition of prose-writing to illustrate the many ways to flatter women in order to get into their pants. *Game* is a very apt word for this 800 yr old tradition, with its proscription for rehearsed lines and lack of personal authenticity. It is a scripted game of women-worship aimed at a narrow goal. In essence this Casanova routine amounts to a *feigning of chivalric love for the purposes of manipulation*, usually to gain sex. When modern women call these men 'players' they may be very close to the mark. While Roosh et.al. outwardly claim to reject chivalry, they nevertheless embrace its tenets like consummate thespians.

Troubadours II (= Profeminist Men – sometimes derogatorily named 'manginas'). Unlike the troubadours mentioned above who advocated for a love aimed at sexual fulfillment, Troubadour II advocated a more idealized love of longing that did not consummate in sexual fulfillment. In essence these men more resembled sycophantic Romeos than horny Casanovas. The guiding concept for them was called "fin' amors," which meant pure love. Such men were particularly prevalent in the north of France, whereas in the south we see that troubadours (type I mentioned up above) celebrated a love that was adulterous or carnal in which full sexual encounters were sought.

Another thing that distinguished type II troubadours from the former is authenticity. These men appeared to identify wholly with the role and were not merely players. The desire to serve women as their vassal, or perhaps as their masochistic slave, called upon their innermost character. Think of today's version being the typical profeminist men who work slavishly to pass on the message of their feminist superiors, much as these troubadours slaved to advocate the narcissistic idiosyncrasies of their Ladies. The vassalage role applies here more than with any other character of the Middle Ages – not as a merely pretentious means-to-an-end routine to gain sex, but rather as a soul-affirming act.

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Which brings us to what the MHRM refers to as gynocentrism. It is clear from the foregoing that unless evidence of (broadspread) gynocentric culture can be found prior to the Middle Ages, then gynocentrism is precisely 800 years old. In order to determine if this thesis is valid we need first to define exactly what we mean by "gynocentrism".

The term gynocentrism has been in circulation since the 1800's, as far as I can tell, with the general definition being "focused on women; concerned with only women."[6] Adam Kostakis further qualifies gynocentrism as, "male sacrifice for the benefit of women" and "the deference of men to women," and he concludes; "Gynocentrism, whether it went by the name honor, nobility, chivalry, or feminism, its essence has gone unchanged. It remains a peculiarly male duty to help the women onto the lifeboats, while the men themselves face a certain and icy death."[7]

From these definitions we see that gynocentrism could refer to any one female-centered practice in an otherwise androcentric society, or to even a single gynocentric act carried out by one individual. With this broad usage in mind the phrase 'gynocentric culture' proves more precise for the purposes of this essay , which phrase I will define here as any culture instituting rules for gender relationships that benefit females at the expense of males across a broad range of measures.

At the base of our current form of gynocentrism lies the practice of enforced male sacrifice for the benefit of women. If we accept this definition we need to look back and ask the accompanying question of whether male sacrifices throughout history were always made for the sake of women, or alternatively for the sake of some other primary goal? For instance, when men went to die in vast numbers in wars, was it for women, or was it rather for Man, King and Country? If the latter we cannot then claim that this was a result of some intentional gynocentric culture, at least not in the way I have defined it here. If the sacrifice isn't intended for the benefit women, even if women were occasional beneficiaries of male sacrifice, then we are not dealing with gynocentrism.

Male disposability strictly "for the benefit of women" comes in strongly only after the advent of the 12th century gender revolution in Europe – a revolution that delivered us terms like gallantry, chivalry, chivalric love, courtesy, romance and so on. From that period onward gynocentric practices grew exponentially, culminating in the demands of today's feminism. In sum, gynocentrism was a patchy phenomenon at best before the middle ages, after which it became ubiquitous.

With all this in mind it makes little sense to talk of gynocentric culture starting with the industrial revolution a mere 200 years ago (or 100 or even 30 yrs ago), or of it being two million years old as some would argue. We are not simply fighting two million years of genetic programming; our culturally constructed enemy is much, *much* simpler to pinpoint and to potentially reverse. The historical evidence is strong. All we need do now is look at the circumstances under which gynocentrism first began to flourish and attempt to reverse those circumstances. Specifically, if gynocentric culture was brought about by the practice of shaming, then that is the enemy to target in order to reverse the entire enterprise. For me that process could begin by rejecting the fake moral purity to which women of the last millennia have pretended and against which the worst examples of men have been measured in order to shame the entire gender.

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The Western butler and his manhood

Gordon Wadsworth · 14 December 2022 · Archived copy · Original

What a creature is the besieged Western male. His battle-worn spirit is a warzone over which rages a mêlée for supremacy of his identity. And he is expected never to voice concern for that which is the prize — his humanity. Radical feminists continue to vilify him, clawing at his character and imposing shame and subservience. But he should be a leader. Moderate feminists encourage him to "move beyond" his masculinity and become more sensitive and "evolved." But he should be a protector. Society designates him provider. But celebrates his earning power being exceeded by women. People of both sexes expect him to be chivalrous. But he must value equality. It reads like the dating profile of a prom queen.

And make no mistake, each of these groups deliver their sermons on the shoulders of the Western male, and do so while ignoring both his voice and their own comically crippling dysfunction. Humorously, an informal public survey would likely reveal the general belief that this condition is a privilege. I don't wonder at the men who stand up and fight, nor at the many men who simply surrender.

The whole affair is a dog and pony show debacle, but never mind all that for now.

The point is this; I often wonder how to sum up the condition of the contemporary Western male in a single word, and because of all the factors at play, it's not exactly an easy task.

But there is one thing that makes it simple. As complicated as the situation has become between the sexes, our legal equality with women is only a simple moral boundary away. That moral boundary being the one which separates one person's choices from another person's responsibilities. In other words, the "radical notion" that making a personal choice doesn't morally obligate another human being. In every corner of Western civilization we put this moral boundary into practice. Every corner except one.

Because we aren't protected by this boundary, as men in Western culture our condition is one of profound responsibility. For our own choices, sure, but even for choices which we had no part in making. Even despite this fact, however, the word responsibility isn't quite enough to describe the contemporary Western male.

Why is the word responsibility insufficient? Simply, because this type of chivalrous male obligation to facilitate the lady's privilege has always existed. It's nothing particularly new. The male has *always* been a pillar of responsibility, since the simple nature of chivalry is just a marriage between the obligation of a man and the benefit of a lady. This remains untouched, so what has changed?

The obvious answer is that *women* have changed. The responsibilities of yesteryear's chivalrous man obligated him to a lady, but that same lady had her own traditional responsibilities to observe. This equilibrium meant that the chivalrous man's responsibility knew limits, and his chivalry was thus curtailed by the limits imposed on the lady. Feminism appeared and rightfully freed women from their traditional limits and responsibilities, but nothing severed the chivalrous bond connecting a man's obligation to the benefit of a lady. Thus, the chivalrous man's responsibility came to know no limits as the lady cast aside all limits of her own.

With all of that in mind, what word is more appropriate than "responsible" to describe the Western man whose traditional obligations bind him to the lady's traditional benefits even as she has become free to do as she wishes? More specifically, what is the word used to describe someone whose responsibility finances another person's complete freedom to choose and act as they wish free of consequence?

The word is "butler," and in a nutshell, the Western male has become a sort of traditional butler engaged in a deranged ritual of sacrifice and service. The Western butler isn't indentured to a master per se, but rather to a concept. This concept is his unreconstructed "manhood," which encompasses and packages his traditional chivalrous obligations and the way they are designed to benefit and pedestalize a "lady."

In other words, the Western butler is shackled to his own manhood. Feminists will argue this is the patriarchy hurting men, but this is merely the feminist crashing into her ideological furniture as she stumbles through the dark looking for the light switch. The infantile feminist notion of "patriarchy" isn't what hurts men, what hurts men is a women's advocacy that keeps men obligated to women via men's traditional chivalrous obligations while freeing women from their own roles. What hurts men is a continued responsibility and legal obligation to women that

recognize no limitations on their own behavior. What hurts men is that they are not allowed to represent their own interests and humanity with their own movement separate from feminism. What hurts men is a feminist movement that increasingly puts women as a group above criticism and beyond reproach.
Hugo Schwyzer unknowingly highlighted the Western butler's exact problem in his article "Hardwired to Disappoint? The Crushingly Low Expectations of Men" published on March 15 2013 at Jezebel. To quote him directly,

> **As feminists have been pointing out for some time, expanding opportunity for women without also expanding expectations for men leaves us with a lot of anxious and exhausted female overachievers.**

This is Schwyzer punctuating men's chivalrous obligations to the lady. He is advocating that women's equality involves expanding opportunity for women while also expanding *expectations* for men. This mentality is exactly the reason the Western male has become a butler; our chivalrous expectations obligate us to the lady who increasingly does as she wishes.
Nowhere is our butler status more evident than in matters of reproduction. The lady now owns her reproductive self determination, as well I believe she should. Unfortunately, no boundary exists between her choice of self determination in this matter and that of the Western male. His obligation to the lady is still intact even as her traditional restrictions have been lifted. As a result, her choice is more than his responsibility, it is his life, with no moral boundary separating his life from her choice. The Western butler is expected to shoulder the weight of her self determination by chivalrously casting aside his own, and the only cost is his humanity.
In the same way, the Western butler is responsible when the lady breaks her part of the marriage contract and finds herself mothering another man's child. Her status as a lady worth sacrificing for is secure in spite of her infidelity. The Western butler remains obligated to her benefit, and thus works to protect her from the inconveniences of her choice. He is not allowed to consider himself, since no boundary exists to separate his responsibility even from her degenerate choice.
Furthermore, the Western butler is obligated to the safety of the lady. Yet the lady increasingly recognizes no limits on her own behavior. Thus, the Western butler must take responsibility for the lady who increasingly refuses to accept any responsibility for herself. The lady's poor decisions where her safety is concerned must never be questioned. Doing so results in international slut walk movements to remind the butler of his place. Thus, the Western butler's obligation to the lady's safety, even as she continues to behave as she likes, ensures she will not be inconvenienced by any of her own choices, since he is responsible for those choices. She can behave in any manner she chooses, and he will sacrifice and come to her defense, whatever the circumstances, without questioning her. The butler's own safety, of course, is not a priority.
In matters of sex, the Western butler is also responsible for the lady's choices. She may desire sex, but if she has been drinking, it is his responsibility to decline. He is thus expected to protect the lady from *herself*. Her choice to consume alcohol is his responsibility, no boundary exists to separate these concepts. She may choose to consume alcohol or drugs in any quantity. Perhaps she wants to enjoy sex while drunk or high, but he must protect her anyway. Such is the way of the butler. His chivalrous obligation to the lady prevents him from respecting her adult volition and choices, even as she's warming him up with the most "enthusiastic consent" he's ever received. The Western butler's choices are thus to engage her and risk being called a rapist, or reject her and open the gates of hell.
The Western butler's chivalrous obligation to the lady prevents him from defending himself even if she is attacking him. If she *murders* him, society holds him responsible. He must have been violent, and such a betrayal of the butler-lady relationship often validates her act of murder. The Western butler must also keep a straight face while the lady and her friends display their open hostility and contempt for men and masculinity. In addition, the lady can fire the butler at any time. He can be removed from the house by force and even by gunpoint if she wishes it. He can be ejected from his family.
At least a traditional butler so discarded was never expected to finance his former master's operations while he

searched for a new one like the Western butler is.

How then, does the Western butler free himself from his master? How does he rid himself of the oppression of his own antiquated manhood? The answer is by fighting to be allowed to define his own masculine identity independently. And this terrifies feminists. It *terrifies* them. They violently oppose this trend above all else. They oppose the MHRM for this reason. They wish to ensure that the Western butler remains shackled to his socially imposed “manhood.” Their goal is to supervise and direct his masculinity, to keep it caged and harnessed for their own benefit. They construct altars to the feminine such as GMP to debate how best to harness this force. And when the men involved step even one inch over the line, they are savagely punished.

And yet convincing men, even these men from the GMP, of their butler status can be extremely difficult. The reason being that most men feel valued, appreciated, and loved, and indeed many of them are. And to those men, I ask you only for a single favor. Try speaking up for your humanity. Try it just once, and find out whether you’re loved as a human being or loved as a butler.

The Fable of the Fish

Papa Possum · 15 December 2022 · Archived copy · Original

You can hear Papa Possum read his verse here. –Ed

Some angry creatures gathered once
with grievances in mind
On how they felt society
conspired against their kind.
We'll call them "fish" since that themselves
they once did call in claim,
Although it's certain that you know
them by another name.

Inside a bowl, upon a shelf,
in a department store,
They reinforced their discontent,
and shunned outside rapport,
Renounced the Strengths they could have played,
chose pessimism's pull:
"Our bowl, it is half empty! Don't
dare say it is half full!"

With anger they topped off their bowl,
each echoed Marx's name.
Not one fish thought to look toward self,
but sought something to blame.
Each clenched right fin into a fist,
and thrust it toward the air,
Then swam in circles leftward…
never getting anywhere.

Across the aisle, in Games and Sports,
were bicycles displayed.
Each built for action, work, or speed;
the fuming fish surveyed
And through their fish-eye view assumed
each bike of dark ideals,
"All bikes were built for just one thing:
crush us beneath their wheels!"

The bikes were taken quite aback,
sought to this fear relieve.
But the fish rallied, fist fins high,
with "Swim left and believe!"
The fish bowl boiled over and
splashed water everywhere
And when, at last, the rage died down,
no bike was standing there.

The bikes had moved to aisle far
from undeserv'ed rage,

Then lived their lives as each thought best;
the fish stayed in their cage.
So, here the story ends and if
a moral's what you wish…
Then, "men need marxist feminists
like bicycles need fish."

ICMI21: Q&A with a self-professed incel

A Voice For Men Videos · 16 December 2022 · Archived copy · Original

One Morning In Baghdad

hestia · 17 December 2022 · Archived copy · Original

This piece was originally published on The Spearhead in 2010. –Ed

Baghdad, Iraq, Spring 2004

"49 weeks down in this desert" said Ian to Elliot as they walked through the rail station on one of their last days of work before handing the reins over to their replacements. Just three weeks until their boots hit the soil in the States after a year spent in the heart of Baghdad, helping patrol the city and training Iraqis to assist Coalition forces with certain tasks in the city. Of all the experiences he and Elliot have shared through their years of friendship, this deployment at the beginning of Operation Iraqi Freedom was hands down the most intense. The tents they shared as Boy Scouts in middle school were just the beginnings of a special sort of friendship that developed through the years. They've done everything together. Built fires, tied knots, stood in line for the latest greatest video game, and chased girls in high school. They even went into the recruiters office together, signing on the dotted line to join the Reserves when they were seventeen, barely in need of razors, barely able to drive, barely turning into men. And here they were, several years later, a part of history, wrapping up a year long deployment to Iraq at the beginning of a controversial war.

Walking into work, the conversation turns to planning for their first weeks back to the US. "I say we have a Stargate SG-1 marathon and then ride down the Oregon Coast. Our last boyish hurrah before you get married Elliot" suggests Ian. Elliot nods, liking the plan very much, adding "this winter we'll have to be sure to go snowboarding again. Man, it's been too long since we had a fun weekend trip like that." Heading into their respective offices, the friends end their jovial conversation until break time when they plan, like always, to meet out front.

The morning was like so many others: mundane, routine, nothing out of the ordinary. Signatures were necessary here and there. Paperwork had to be done to tie up loose ends before the hand off to the replacements in just a matter of days. As the morning dragged on, lunch time was becoming all the more enticing. Around break time, Elliot set his papers aside and got ready to join his buddies outside. As he stood up to leave the room, he noticed something in the window. It looked as if the sun were rising, but this wasn't the right time of day. "Oh fuck" Elliot managed to blurt out, right as the window shattered and the glass came flying at his face, cutting him on all exposed skin and clinging to his uniform. Grabbing his weapon, Elliot took off outside, not fully comprehending what had just happened but on high alert, primed with adrenaline for fight or flight.

When he arrived outside a large number of the Iraqi men who had been outside working were nothing but blood and guts strewn across the ground. The remnants of a vehicle was ablaze and was clearly the car that had held the bomb. Debris was everywhere and the officer in charge was freaking out and panicking, unable to gain composure and issue orders. Time seemed to stand still, yet it passed quickly all the same. The chaos was loud but inside his head was a deafening quiet. Elliot could hear his heart beat clearly with yelling outside his head jumbled and unclear. One of Elliot's soldiers followed him and once they made sure everything was clear, that the danger was gone, they began to offer medical aid to the survivors of the blast. There were too many people who needed help for them to adequately tend to everybody, and some were too far-gone to offer anything beyond comfort and an ear to listen to their precious last words as they died outside under the hot desert sun. The men who could be moved to safety were flung over shoulders and carried away until more help could arrive. The soldiers stopped bleeding with torn up pieces of their own clothing, cleaned and bandaged wounds, provided IVs and treated shock with whatever makeshift blankets they could make, and kept traumatically injured men breathing and alive until transport arrived.

As Elliot and his soldiers ran around assessing the damage, locating those who were still alive and those who needed immediate care, he heard a familiar voice cry out. He looked over to the side of the building where the noise was coming from. Elliot couldn't see much in the bright sunlight, made all the more confusing by the surrounding chaos, but then he saw a peek of camo around the corner. He ran over and realized right away who it was: the man on the ground was Ian. Bloody and gravely wounded, but his friend all the same. Desperately, Elliot applied pressure on

the worst of his friend's wounds, ripping off part of his clothing to serve as tourniquets to stop the bleeding. As he worked frantically, Ian told him to stop, "The pain is leaving. I'm going to die, aren't I?" Before Elliot can answer his buddy, Ian gives him a message to bring home.

"No NO NOOOO!"

Elliot desperately screamed, demanding his friend hold on, but it was too late. He'd lost too much blood. He was hurt too badly to hold on. There was nothing left to do. "I love you, man" said Elliot as his best friend, the closest thing to a brother he had ever had, slipped away to the other side. Ian was just twenty years old. He was intelligent, talented, extremely gifted in the sciences, and had a world of opportunity awaiting him at home. So many plans for the future, so many dreams left unfulfilled. All gone in just a second as he left this world too soon.

With his DCUs ripped, torn, and covered in blood, with bits of debris lodged into his helmet and even stuck on his body armor, it was only then Elliot realized he was injured and could attend to his own medical needs. Bits of shrapnel from the bomb, bone fragments from the people who had died, and gravel from the ground were lodged in wounds all over his body and he realized he had been treating patients, bloody patients, with his wounds unprotected. He might not only be injured but could have been exposed to HIV, hepatitis, or any number of other diseases. After returning to camp, he went for medical treatment and returned to his tent where he could finally let the events of the day sink in. Thirty five men had been killed. Men who were simply trying to feed their families were murdered for being involved with the Coalition Forces. Some of the soldiers he worked with were dead, and his tent was now empty except for the ghost of his best friend, the laughs they shared inside just this morning nothing but a cherished memory now. He looked over to the cot across the tent, the one that no longer had an occupant, a friend gone in just a instant… Elliot just sat there and stared for a while. How much time he'll never know but it felt like a lifetime. Unsure of what to think or how to feel, he lay in his cot, listening to mortar attacks around the airport until he finally awoke the next morning, groggy and numb, and called home to connect with loved ones for the first time since the blast. One voicemail said, "there's been an accident, but I am okay."

Two weeks later, when his boots hit ground in the USA, the homecoming was not the joyful celebration originally imagined, but rather a dark and somber occasion. They were home with three fewer men than they left with last spring. They'd said goodbye to three brothers in arms just about the time they thought they were safe and danger was over. Elliot kept his promise to Ian and visited his friend's parents to share the message he had been entrusted with. This wasn't all, he said; far from it in fact. He had an apology to offer for these people who were nearly family. With a guilty survivor's conscience he offered an apology for not getting there in time, for not being able to save their son. They were supposed to come home together. They always did everything together.

Arlington National Cemetery, Spring 2010

Six years since the blast and Ian still lives on in hearts, in love, and in memory. Once again Elliot traveled to his grave in Arlington, as he does whenever the opportunity has arisen, to place a wreath on the grave of his lost friend. This time is different, however, as he doesn't go alone but brings his little girl along. Ever curious, the little one asked why they are here. Elliot told her that he wants her to know a special man, a true American hero, somebody who was brave even when it hurt. His little girl doesn't yet understand death, but she does know what it means to be brave and serve in the Middle East. She remembers well when her daddy was gone for a year. With the innocence only a child can posses, she lays her small American flag on Ian's grave and offers a salute for "being Daddy's bwave fwend." This she repeated as she and Elliot walked away, her tiny fingers clasped in her daddy's strong, but trembling hand.

Sexism in Harry Potter

A Voice For Men Videos · 18 December 2022 · Archived copy · Original

A Harry Potter fan notes sexism in the Harry Potter saga. No, really.

http://www.youtube.com/watch?v=5rqQDBOcuAU

You can subscribe to Vinny Mac here.

2018: Philip Davies with MGM bombshell in the House of Commons

Mike Buchanan · 19 December 2022 · Archived copy · Original

This is a republication of an important announcement from 2018. –Ed

Excerpt from the Hansard record of yesterday's International Men's Day debate in the House of Commons, from Philip Davies MP's opening address:

> I also want to touch on male circumcision: male genital mutilation. According to a barrister's opinion, **carrying out circumcision on males when there is no medical need—non-therapeutic circumcision—is a crime under the Offences Against the Person Act 1861, being at least actual bodily harm if not grievous bodily harm.** [J4MB emphasis] In 1983, Lord Hailsham, the then Lord Chancellor, said of female genital mutilation: "in the case of a minor under the age of 16, there is no possibility that consent is any defence at all. A minor under the age of 16 is not able to consent to the commission upon her of a criminal assault. Neither parental consent nor the consent of the minor would be any defence at all, and if the parents did such a thing, or instigated such a thing or participated in such a thing, it would only render them liable to criminal penalties, too."—[Official Report, House of Lords, 21 April 1983; Vol. 441, c. 677.]
>
> When I put it to the Government in 2016 that female genital mutilation was already illegal before specific laws on the subject were introduced, they agreed that it was. When I then put to them the position regarding boys, they took a different line. They quoted Sir James Munby, who was the president of the Family Division of the High Court, in a case of January 2015: "Whereas it can never be reasonable parenting to inflict any form of FGM on a child, the position is quite different with male circumcision. Society and the law, including family law, are prepared to tolerate non-therapeutic male circumcision performed for religious or even for purely cultural or conventional reasons, while no longer being willing to tolerate FGM in any of its forms."
>
> As the former barrister who I mentioned earlier also said, **it would require a parliamentary override for male circumcision to be legal, and that has never existed. No exemptions to the law of the land are permissible for religious or cultural reasons.** [J4MB: our emphasis] The Ministry of Justice went on to say that there was no doubt that female genital mutilation could have a physical and psychological impact on women, and also said that some girls die as a result of the procedure, which is absolutely correct. I do not pretend to be an expert in this field, but I believe that boys have also been reported to have died following a circumcision, and I have seen accounts of the physical and psychological impact of circumcision on men.
>
> I understand that the position of the NHS is that the risks associated with routine circumcision, such as infection and excessive bleeding, outweigh any potential benefits. I am mentioning all this because I believe it should be on the record, not least because of the very different approaches to male and female genital mutilation.
>
> The Government said back in 2016 that they had no current plans to change the law in relation to male circumcision. Given everything I have said, there may be no need to change the law to bring about a change in male circumcisions. However, I would be particularly interested to hear from the Minister on that point.

Now the illegality of MGM is on the official parliamentary record, for the first time. Our thanks to Philip Davies, whose courage knows no bounds.

Is feminism really dying?

A Voice For Men Videos · 20 December 2022 · Archived copy · Original

Paul’s ICMI’16 Speech on Gynocentrism

A Voice For Men Videos · 20 December 2022 · Archived copy · Original

A miscarriage of justice? Interview of Sean Bw Parker, convicted during #MeToo.

A Voice For Men Videos · 21 December 2022 · Archived copy · Original

The Piano Guys – Merry Christmas!

A Voice For Men Videos · 25 December 2022 · Archived copy · Original

Feminist resurrection

A Voice For Men Videos · 28 December 2022 · Archived copy · Original

The Goal Post episode 10

A Voice For Men Videos · 31 December 2022 · Archived copy · Original

Alon Sivroni protests against genital mutilation in Israel

A Voice For Men Videos · 1 January 2023 · Archived copy · Original

The Goal Post episode 11

A Voice For Men Videos · 1 January 2023 · Archived copy · Original

How to tame men

Peter Wright · 1 January 2023 · Archived copy · Original

Horses, dogs and men have one thing in common; they need training in order to shed their wild ways and become civilized. They need to be taught when to walk, run, sit, shit, play, work and, of course, when to cease fighting and attempting rape.

Women will do this for them.

From the pony club to the dog obedience class, and all the way through to wedding and relationship-advice magazines teaching "How to get him to do xyz," – women dominate the field of animal training.

Starting in childhood, girls are educated in the Pavlovian school of human interactions, learning sexual manipulation, shaming and relational aggression as powerful techniques that if properly applied will help transform men, and even the baddest of badboys, into proverbial Good Men.™ Is it any wonder then that when a woman sees a badboy she sees a creature with 'train me' written across his forehead, a task for which her whole life has been but a preparation….. a lady won't tolerate a feral animal wandering through the gynosphere, especially a handsome one, when she has the wherewithal to civilize him.

Lets take a little excursion through the history of taming.

Ancient Greece

Marriage is a particularly useful method by which men are tamed, so it's no surprise that the institution has been around for thousands of years. Hera, the Ancient Greek goddess of marriage was nicknamed 'The Tamer.' She tamed horses, men and heroes and in some places was recognized as the tamer of the seasons, of nature, or of the universe itself.

Hera's goal was to limit wildness and freedom by placing all creatures in service of civilized society. Her main tools-for-taming were the entrapment of men and women in marriage, the use of her own sexuality as an enticement for conformity, shaming, and aggressive punishment of any rebellious behaviours – even for her lordly husband Zeus: "Hera's cruel rage tamed him."[1]

Hera was worshipped as 'Goddess of the yoke,' an enslaving device symbolizing her desire to make utilities out of beasts and men. She yoked obedient men to wives, and yoked heroes to an inevitable death through their performance of labours that bring betterment to women and society.

In the Illiad Hera is said to tame heroes through death, not marriage. Death through service to others was considered -and is still considered- something appropriate for males and for their own good. In *The Myth of Male Power* Warren Farrell recounts a Greek story which illustrates the problem:

> **The Hero As Slave:**
>
>
>
> Once upon a time, a mother who wanted to see the beautiful statue of Hera had no oxes or horses to carry her there. But she did have two sons. And the sons wanted more than anything to make their mother's wish come true. They volunteered to yoke themselves to a cart and take her over the mountains in the scorching heat to

> the faraway village of Argos, the home of the statue of Hera (the wife of Zeus). Upon their arrival in Argos, the sons were cheered and statues (that can be found to this day) were built in their honor. Their mother prayed that Hera give her sons the best gift in her power. Hera did that. The boys died. The traditional interpretation? The best thing that can happen to a man is to die at the height of his glory and power. Yet had this been a myth of two daughters who had substituted themselves for oxen to carry their father somewhere, would we have interpreted the daughters' deaths as proof that the best thing that can happen to a woman is to die at the height of her glory and power? The statues and cheers can be seen as bribes for the sons to value their lives less than their mother's request to view a statue. The fact that the statue was of Hera, the queen of the Olympian gods and protector of married women is symbolic. The sons' sacrifice symbolized the mandate for men to become strong enough to serve the needs of mothers and marriage, and to be willing to call it glory if they died in the process. Which is why the name Hercules means "for the glory of Hera".[2]

Yes these are myths, but on this topic life had a way of imitating art. Those who wrote the stories were drawing on experience to some extent, and married couples re-enacted the selfsame rituals of Hera and Zeus. In the marriage month (*Gamelion*) the mythical marriage of Hera and Zeus was reenacted and celebrated with public festivities, a time when many couples would get married in imitation of the divine couple. On these occasions prayers and offerings were given to Hera, and the bride would pledge fidelity to extending Hera's dominion on earth.

Women of Ancient Greece were considered, along with men, to be uncivilized and in need of taming for the greater good of society. Both sexes required a reconstruction in character and a submission to social responsibilities. Such was also the case in the Near East where an emerging Christian culture claimed that men and women were made of flawed stuff; women were born in original sin with Eve, sinful to the core, and were encouraged to aspire to the status of the holy and pure Virgin Mary. Likewise men were born in original sin and invited to improve their condition with an *de imitatione Christi*, an imitation of Christ in order to bleach the stains from their imperfect souls.

While men and women in ancient times possessed equality in the depravity stakes, this was all to change in the Middle ages.

Middle Ages

Fast forward to medieval times and we see a continuation of the desire to civilize human behaviour, except this time women are exempt from the taming to which the classical age subjected both sexes. By dint of a peculiar intersection of social beliefs, women came to be viewed as perfected from birth – due largely to the fact that veneration of the Virgin Mary became amplified in the eleventh century and, by extension, the reverence bestowed upon the Virgin was extended to the female sex in general. As Mary was perfect, so too became women.

No longer like the Biblical Eve striving to imitate the Mother of Christ, woman becomes Mary's counterpart on earth, and thus the cult of the "lady" is born as a mirror of the cult of the Virgin. Men for their part remain in a thoroughly fallen state like Adam while striving to imitate Jesus – knowing full well they will fall short of the goal. To enjoy the company of a lady a man must now prove himself worthy of her and so advance upward, step by step, toward a culminating union at her level; because everything noble and virtuous, everything that makes life worth living, proceeds from women, who are even described as the source of goodness itself.[3]

Mediaeval image of a woman leading a man with a leash.

With the advent of women becoming men's moral superiors, it's here that men become the servants of women proper. It's here also that the *reciprocal* service previously entertained between the sexes begins its gradual decline in favour of gynocentrism. As the faithful owed obeisance to The Virgin, henceforth man must render his obeisance to the Virgin's earthly counterparts. Over the subsequent 100 years women even came to be viewed through the lens of the feudal contract whereby she became his overlord (*midons*), and he the vassal in dutiful service. It would be woman whose role it became to civilize the depraved, fallen creature called man by teaching him the gynocentric virtues of chivalry and courtly love.

Contemporary attitudes

Contemporary perspectives about civilizing males are divided between two superficially opposed camps – traditionalist women, and progressive feminists. I say superficially opposed because when the goals of both groups are compared they amount to exactly the same thing: the belief that morally superior women should enculture men into the arts of chivalry and gentlemanliness for the benefit of women.

Lifelong feminist and former National Organization for Women member, Tammy Bruce, has articulated what she feels is the time-honoured power of women; of being morally superior to men which includes the feminist responsibility to civilizing men's animalistic tendencies:

Nothing new under the sun, hey?

Another feminist, Christina Hoff-Sommers agrees with this idea that men need to be civilized with chivalric manners, a belief she outlined in an interview with Emily Esfahani Smith, where she said, "Masculinity with morality and civility is a very powerful force for good. But masculinity without these virtues is dangerous—even lethal." "Chivalry is grounded in a fundamental reality that defines the relationship between the sexes," explained Sommers, "and given that most men are physically stronger than most women, men can overpower women at any time to get what they want." "If women give up on chivalry, it will be gone," continued Sommers. "If boys can get away with being boorish, they will, happily. Women will pay the price."[4]

Sommers elaborates her view in a 2009 interview with Ben Domenech:

> **Christina Hoff-Sommers:** Codes of gallantry and civility that developed over the centuries have served women very well. We badly need more of that male gallantry, but I hasten to say it's a reciprocal system. If males are going to be gallant then women also have a role to play. So today I think both sexes are remiss in nurturing this system.
>
> **Ben Domenech:** What in this era of post feminism that we live in today relationally would be the possible

> incentive for any man to be gallant when there doesn't seem to be any
> particular reason that he has to be in order to function within today's relationship world?
>
> **Christina Hoff-Sommers:** It's an interesting question because one of the things you find today is that most young men are gallant, and they are respectful, at least they are struggling to be. When I interview young men I ask them if they think it's a good thing to be a gentleman and almost all of them say yes- that word gentleman has a positive resonance with young men. Now, do they know how to be gentlemen, do they know what it entails? Many do not. And same with some young women, they are not necessarily behaving like ladies. So there's a lot of misunderstanding and lack of, perhaps, motivation. But it's still alive in people. I think still on a typical date a young man would pay for his date – it doesn't always happen in which case a girl would be resentful, and I can understand that…. These are gestures, I'm talking about certain gestures of respect – they need to be there and I think most women want them and I think men do too.
>
> **Ben Domenech:** So why is that important – and I don't just mean that in the sense of continuing a relationship but in the larger sense of the term, and this is a frame that I have to ask you about: if the incentive there is a relationship that is going to lead to something, does it matter that the something is beyond the typical aspirations of today's men and women which seems to be more along the lines of a sex based relationship as opposed to one that actually has a longer term value beyond that prognosis.
>
> **Christina Hoff-Sommers:** I think human beings at some point in their lives want something beyond a sex based relation. If you are going to build a relationship with someone it has been the case that women are going to be more likely to want to stay home and take care of the children, or certainly be more focused on that than the men, and I don't see that changing.
>
> **Ben Domenech:** As a single dating male in today's environment there's a much lower bar that they have to clear, frankly, in order to bounce around the relationship scene with a good deal of happiness, at least in the temporary sense.
>
> **Christina Hoff-Sommers:** Oh I have to agree, and I think in a way women sort of undid the social contract with men and released them from all the constraints. And we pay the price.[5]

For the sake of argument, and in order to demonstrate that progressive gynocentrism and traditionalist gynocentrism are both chasing male-only chivalry, here is a recent 'tradition-advocating' article by antifeminist Patrice Lewis that appears strikingly similar to the progressive model offered above by Bruce and Hoff-Sommers:

> I admire men.
>
> Specifically, I admire men who are controlled, confident and who fulfill their biological destiny as protectors and providers. Men are essential for training boys to tame the testosterone and channel their natural strengths and aggressiveness in appropriate ways. Trained men are, in the words of columnist Dennis Prager, the glory of civilization. (It goes without saying that untrained men are its scourge, but that's another column.)

Men – trained, manly men – are necessary for a balanced society. They take on the tough ugly hard jobs women can't or won't do. They mine our coal and fight our fires and protect our shores and fix our engines and rescue our butts when we're in danger. They truck our goods and clean our pipes and wire our homes. They plow fields and grow food. They butcher livestock so we can buy meat in tidy sanitized packages in the grocery store and pretend it never came from a cow.

I'm not saying women can't be found in those fields; but let's be honest: The vast majority of workers in hard, dangerous, dirty and heavy fields are men. They deserve our praise and gratitude.

Which is why I get so ticked off when feminists belittle men. These kinds of women don't admire manly men who protect and provide. Feminists don't want warriors; they want servants who will kowtow to their emotions and feeeeeeelings. They prefer emasculated androgynous guys who wouldn't know one end of a rifle from the other. Guys who watch chick flicks with them. Guys who know what temperature to wash the dainties. Guys who are preoccupied with "social justice" and bringing their carbon footprint down to zero.[6]

Lewis's argument above that boys are juicing with testosterone and need "taming" reveals an unbroken, and mythical conception of men stemming from ancient times – and it is wrong. Men are not born as wild animals in a testosterone-fuelled psychosis waiting to tear people limb from limb. We need not buy our sons punching bags nor insert them into football training from 2 years of age to channel some androgen-fuelled chaos (doing it for fun, though, is another reason). The claim that men are unclean, bestial creatures in need of taming is not only false – it is extreme misandry and it needs to be challenged head on with each bigot who perpetuates it.

The above survey of man-taming by women spanning all the way from Ancient Greece, and through progressive feminism to regressive traditionalism, shows what we are up against. Nothing whatsoever has changed; chivalric servitude of men, trained into them by women (yes and by men), remains the order of the day. The one timeless voice echoing through all this is the monomyth of the animal-trainer – womankind and her pussy whip.

With the continuing encouragement of women to be slavemasters, and their enthusiasm to take on the role, is it any surprise that the majority of horse and dog training schools – obedience classes – are peopled by women? That so many little girls desire to possess their own pony is a no-brainer, and it's time we woke up to what this expensive little pastime symbolizes – the racing of horses may be the sport of Kings, but training of ponies is for the delight of princesses.

In a modern 'enlightened' society it's high time to ditch the idea that males, and only males, need taming. Lets instead rely on men's natural human empathy, a thing that exists in both sexes before the training begins. If you see a baby boy begin crying after he hears another baby crying nearby, it's a demonstration of empathy that is there from the start.[7] Like girls, boys develop mirror neurons which predispose them to be caring as they develop – we

don't need to see them as heartless beasts in need of taming, curtailing or genitally maiming. So let's cease with the gynocentric boot-camp for males; they are already trained from the start by their own good natures – yes, men are good.

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Amazon book titles for women

The Red Pill Raw Files – How did the Men's Rights Movement begin? – Michael Messner

A Voice For Men Videos · 3 January 2023 · Archived copy · Original

Defining fascism

Robert Brockway · 3 January 2023 · Archived copy · Original

From time to time MRAs, others in the manosphere, and supporters are called fascists.

The term *Fascist* is notoriously difficult to define. Two definitions, narrow and broad are offered here and it is proposed that any reasonable definition must be bounded by these two.

Narrow

The narrowest possible definition is membership in the Italian *National Fascist Party*. Using this definition the ideology of Fascism is easy to define because it can be found in the manifesto of the party.

Broad

Most broadly a fascist could be seen to be an adherent to Italian fascism, Nazism, the ideology of Francisco Franco in Spain, or someone that seeks to re-establish a very similar system. In this context fascism can be seen as nationalist, dictatorial and corporatist. Fascists argue that democracy is fundamentally flawed and doomed to fail. Unlike communists and socialists, fascists do not seek to nationalise industry, preferring for private enterprise to continue to operate. Fascists do expect, however, that private enterprise be entirely subordinate to the state and support state initiatives.

Even the broadest possible definition of fascism does not intrinsically include opposition to immigration or xenophobia since these were no more prevalent in Fascist Italy or Spain under Franco than contemporary states. Benito Mussolini did eventually start persecuting Jews in Italy but only did so under pressure from Adolf Hitler.

Nor does the broadest possible definition of fascism include an aggressive foreign policy since Fascist Italy's attempts to expand were modest for the time, and Franco's Spain made no attempt to expand at all.

Conclusions

Definitions broader than the broad definition above are meaningless.

Some may disagree with the inclusion of Spain under Franco as a fascist state. The aim here is to produce as broad a definition of fascism as possible that is still meaningful. This demonstrates that the definition of fascism falls far short of the manner in which the term is used today.

Even if Spain under Franco was fascist, no fascist state has lasted more than a few decades so the long term prospects for such a system remain untested.

We may yet see the re-emergence of fascism in the 21st century but it won't be coming from the manosphere.

Why boys need great male role models

Andrew Donovan · 4 January 2023 · Archived copy · Original

Here are some facts:

1. In the USA, 25% of all children are in a single-parent household.
2. 72% of all black children are raised in single-parent households.
3. Of single-parent families, 83% of children live with their mother and 17% live with their father.
4. 49% of single mothers have never married.

And here is my working thesis:

Our boys are in trouble due to the lack of positive male leadership they have in their lives.

It's only after a conversation with a friend about how far we've progressed in our manhood that I realized how lucky I am to be where I am in life.

I was a delinquent teenager. For years I couldn't stand my father. I loved booze and girls and getting into fights, and I had a weapon drawn on me on more than one occasion despite living in one of the nation's safest towns. I was heading down a bad path.

I had an intact family. On paper. A mom and a dad that cared about a sister that I perpetually fought with and me. We had nice family portraits and the like but no real adhesive that bonded us all together.

Things have changed since then. My parents split, and my sister and I have moved out and made something of ourselves and, ironically, we're all closer than we ever have been. But I know now just how different my present could look if I didn't become so set on becoming a man in my own right.

"Boys are more likely to achieve if they have emotionally healthy achieving men to look up to. Dads are the best role models, as long as they give their sons healthy messages and take the time to be with them," writes Sylvia Rimm, an American psychologist specializing in parenting, child development, and learning.

"When good dads aren't around, moms and teachers need to search elsewhere…mothers can also be effective role models and mentors to boys, but they are likely to be more acceptable to boys if men in the environment validate them. **That happens because boys seem to have a need to reassure themselves of their own masculinity."**

Bingo. Boys and men absolutely have a need to reassure ourselves of our masculinity. For some of us, the reassurance comes through intellect, for others, physicality. The bottom line is men thrive when competing against one another. It's why we landed on the moon and broke the four-minute mile.

This leads us to our current state of cultural and societal disarray. We're in a world where youth sports leagues are slowly doing away with keeping score, where all physicality is being banned from schoolyards, where male aggression is being medicated and where roughly 85% of elementary school teachers are women. Where and when is a boy supposed to explore his masculinity? Satiate his craving for competition?

As I said, I was one of the lucky ones. I had the benefit of being an excellent athlete and I captained my high school's baseball and football team in my senior year. I also had teachers, specifically two male teachers, who cared. They saw I had a penchant for writing and forced me to succeed. I highly doubt I'd have ever gone to university had those two not made themselves an important part of my high school education.

But I look around and can't help but feel that many boys growing up in 2016 won't have the same luck I did.

As I write this, a five-year-old boy and his twin sister – they're my neighbors – are outside riding their bikes, playing in the dirt and picking up toads in the garden. They're great kids, and I've gotten to know them and their mother quite well over the past few months.

Their father is more or less non-existent. He's in and out of jail. He promises them he's going to pick them up from school and then never shows. When he does show, he's distant. I've never seen him give his kids a proper hug.

Knowing that they don't play any organized sports and that they attend an average Canadian public school, which is dominated by female teachers, these kids have very little in the way of positive male role models in their lives. This is going to affect both of them negatively, but the young boy will feel the brunt of not having a father-figure around because males are far more likely to fall into drugs, gangs, and homelessness than females.

So I go outside and play catch with them and talk with them and help their mom set up a hammock in the front yard. And in return, they bring me snacks, smiles, hugs and a sense of gratitude that's so unique to children.

I don't know how to fix the lack of great male role models. Maybe we need to encourage more young men to get into teaching or starting after school programs. Maybe it's just a matter of getting to know your neighbors. Or maybe I am approaching a 21st-century problem from a 20th-century angle. Perhaps the next great male role models are already out there on YouTube and Facebook. After all, that's where I found many of my role models.

Regardless, parents and educators need to take a look at the numbers and the facts: kids – particularly young boys – need good men in their life and those men have to challenge them, and they have to be dependent. If we raise good boys, we raise good fathers and if that should happen, then maybe then we can start remedying the dysfunctional mess that is the modern family.

Pink Boot Brewing

Doug Mortimer · 5 January 2023 · Archived copy · Original

The Public Broadcasting Service has been around for decades. Now the PBS acronym has competition, though the new organization is a kindred spirit. The newest acronym stands for the Pink Boots Society. You might think this is some sort of association for girly dominatrices, but you would be wrong.

The Pink Boots Society was founded by brewmaster Teri Fahrendorf in 2008. One wonders if there is a movement afoot to ditch the word "brewmaster," just as "master bedroom" fell into disfavor because it reeks of patriarchy. I suspect the only holdup is the industry hasn't come up with a suitable substitute yet. Hey, how about uberbrewer? Just a suggestion. Fahrendorf also founded a women's beer appreciation society with the clever name of Barley's Angels.

According to the PBS website, their mission statement reads, "We are here to ASSIST, INSPIRE & ENCOURAGE women and non-binary individuals in the fermented/alcoholic beverage industry through EDUCATION." Surely, the inclusion of non-binary individuals was not in the original manifesto in 2008. I doubt that normal heterosexual women are all that thrilled about being lumped in with the non-binary crowd, those who are betwixt and between…or is it betwixt, bothered, and bewildered?

The mission statement sounds as though it was cobbled together by a PR flack working in concert with a corporate boardroom. In fact, it could serve as a template. Just swap out "fermented/alcoholic beverage" for any other product and it works very well for any women's/non-binary advocacy group.

Of course, we've been down this road before. The people in such-and-such group are not only equal but special. The initial push for equality morphs into a plea for special treatment and results in the creation of another protected class. If you are not a member of said class, not supporting it is unthinkable.

Making better and better products at lower and lower prices and employing more and more people used to be enough of a contribution to society for a business. Today it is insufficient. One must also go to the mat to take on the bugaboos of the day…racism, sexism, colonialism, climate change, etc., plus whatever *cause célèbre* may pop up down the road – and one must shout it from the rooftops so people can see it on their laptops.

The stereotyped sentiments in the PBS manifesto should not be surprising as the craft beer industry has become more and more corporate. In fact, a number of once-independent breweries (*e.g.*, Ballast Point, Goose Island, Karbach, Redhook) are now part of corporate conglomerates. So brewers are now jumping on the DEI bandwagon. Hence the relevance of taking a philo-feminist stance.

Typically, most craft brewers, male or female, started out as home brewers. Over time, they acquired more sophisticated equipment and know-how, and the itch to ditch the day job grew stronger. Hence the craft beer explosion of recent decades and the most successful craft breweries being targeted for corporate acquisition.

As is the case with a growth industry, associations and acronyms proliferate. Consider the BRU (Brewing, Respect, Unity) coalition. It is composed of the ASBC (American Society of Brewing Chemists), the BA (Brewers Association), the MBAA (Master Brewers Association of America, and the Cicerone Certification Program. No acronym for the last one, possibly because they don't want to be mistaken for the Chinese Communist Party.

Nevertheless, most craft breweries remain small businesses. Mom-and-pop – or husband-and-wife – operations are common. As taprooms have grown from bare-bones operations to hip, trendy places to hang out, women employees have become common. They are not as conspicuous as men, however, particularly at the upper echelons. When craft beer was a minuscule part of the brewing industry, no one was particularly concerned about female empowerment. Now that craft beer accounts for a significant portion of (26.8%) of beer sales , women's groups have begun to pay attention.

"Male-dominated" is a compound adjective that frequently appears in articles about the craft beer industry. In

truth, only 2% of breweries in the US are female-owned. Nevertheless, I think the phrase "male-dominated" qualifies as a dog whistle. It is not just a compound adjective, it is a call to action to correct a grievous inequity. One might respond that women already have soap operas, why can't they leave the suds to men?

Indeed, men are predominant in brewing, but the same is true of consumption. In a study of drinking habits from 2010 to 2016, 54% of men identified beer as their adult beverage of choice. At the same time, only 23% of women agreed. More recent surveys indicate that the female share has edged up slightly, but men still hold a commanding lead.

Typically, beer advertising has been aimed at men. When women appear in beer commercials, they are typically paired off with men or function as eyeball candy to rivet the male gaze. The motive is to subliminally implant the concept that drinking Brand X beer will make a man more attractive to a sexy woman. Beer advertisements aimed exclusively at women are rare. Ironically, in the ancient world there were a number of goddesses devoted to beer (*e.g.*, Sumeria's Ninkasi, Egypt's Tenenet, and the Celts' Dea Latis).

While beer may not be the beverage of choice among most contemporary women, brewing beer, like cooking, used to be women's work. As any beer geek can tell you, women, known as alewives or brewsters, were common in days of old. Leftover beer was made available to the public, who gathered in the alewife's home. Over time the public house or pub became a fixture in the village.

As with home brewers today, the beer was brewed in small quantities. Before refrigeration it was not feasible to ship beer great distances, and large-volume brewing was not done in any volume till the industrial revolution, which was almost exclusively led by men. In a sense, by bringing women back into the picture, the Pink Boots Society is attempting to turn back the clock, which is usually taboo in progressive circles. If you tried to bring back the ducking stool, for example, you would meet with universal opprobrium.

The B in the PBS name derives from the fact that boots are a key element in any brewer's wardrobe. If you ever take a tour of a brewery, you will likely see employees wearing boots worthy of a New England lobsterman…pardon me, lobsterperson. This is because water, beer, or both are frequently sloshing around on the floor of the brewery. Also, a boot is a beer-drinking vessel – not a leather boot but a glass container shaped like a boot, and available in generous sizes, usually a liter.

So "boot" is an entirely appropriate word for any sort of brewing association. It is, of course, amusing to see how the color pink is employed by the female empowerment tribe. Remember when the color pink was anathema because it was a form of sexual stereotyping? Pink booties for baby girls! The horror! But pink boots for adult female brewers? Hey, as long as it's their idea, it's kosher. Well, a number of pubs offer green beer on St. Patricks' Day, so maybe one fine day you'll be able to drink pink beer on International Women's Day! There are 77 chapters of the Pink Boots Society in the United States and in 7 foreign countries so it may come to pass.

The Pink Boots Society started up when companies were starting to grandstand about Diversity, Equity, and Inclusion, even though DEI wasn't an acronym. Consequently, PBS attracted the attention of a number of suppliers (hops, yeast, and barley are essential) who became sponsors. One name familiar to consumers is Blue Moon beer, yet another corporate-owned (Molson Coors) craft brewery. Curiously, the brewery is located in Denver's RiNo District, which may or may not have political significance.

A big part of the Pink Boots operation is the annual Pink Boots Blend contest, now in its sixth annual iteration. The Blend refers to a beer brewed with an assortment of hops that varies from year to year. So the Pink Boots Blend goes on year after year, but it is not the same beer. This is not unusual in the world of craft beer. Famously, San Francisco's Anchor Brewing has offered a different Christmas ale every year since 1975!

Of course, as with any contest, there are rules for the annual collaboration. Among them, "a majority of the participants on the team must be women, preferably each team is led by a woman." Hmmm, should have seen that coming, given the fact that all 10 members of the PBS Board of Directors are women (of course, some may be trans…can't tell from the name). Wonder what would happen if some men in drag decided to enter the contest.

Great Western Malting (the current employer of Teri Farhrenkopf) is one sponsor. Yakima Chief Hops is another. According to the Yakima web site, their blend of hops this year "will result in fantastic beer and, best of all…women and non-binary empowerment & community!" Wow! And you thought you were just buying a pint of beer! Now you can feel good about yourself even if you're an alcoholic!

You might think that Yakima Chief would be a problematic appellation in some circles, and the company took some heat because they used to employ Indian imagery in their logo. The company responded by deep-sixing the logo and hiring Ted Strong, a member of the Yakama Nation, as Vice President of Corporate Responsibility. (The Y-A-K-A-M-A spelling was adopted by the tribe to more closely reflect how the word is pronounced in their language.)

You may not be familiar with Yakima Chief Hops, but you have likely heard of Yuengling Beer. America's Oldest Brewery (dating back to 1829) is working with PBS in co-sponsoring a $5,000 scholarship for "exceptional women and/or non-binary individuals." It might surprise some people to find out that a number of colleges are now offering courses in brewing. As the craft beer industry grows, credentialism becomes more and more important. The quest to become a cicerone, a certified beer expert, requires an investment of time as well as money, particularly if one seeks the highest certification (level one is certified beer server; level two is certified cicerone, level three is advanced cicerone, and level four is master cicerone).

Yuengling's presence adds some establishment cred to what might be perceived as just another social justice advocacy group. You might think Yuengling would be an unlikely supporter of the Pink Boots Society. After all, as recently as 2016, President Dick Yuengling's show of support for Donald Trump inspired cries for a boycott from the usual suspects. Has President Yuengling had a change of heart? Probably not, but he does have four daughters set to take over the family business. Need I say more?

"Woman-owned" is now a common promotional catchphrase in femme small business circles, and for all I know may already be in use at some breweries owned by females. The 21st Amendment (commemorating the repeal of Prohibition) Brewery in San Francisco, is already a PBS scholarship sponsor, so perhaps one day we will have a 19th Amendment (which gave women the right to vote) Brewery as a sponsor. Tennessee Brew Works in Nashville has already offered Persistence Peach Ale commemorating the amendment (Tennessee was the 36th state to ratify the amendment, thus ushering it across the finish line). Considering the links between suffragettes and the temperance movement, any association with the19th Amendment is more than a tad ironic.

Speaking of the 19th Amendment, the rollout date for the Pink Boots Blend is March 8th, or International Women's Day. Given the free enterprise spirit that has characterized the craft beer movement, that March 8th date is also more than a tad ironic, as the idea of an International Women's Day originated in the mind of a communist agitator called Clara Zetkin in 1908. The March 8th date was selected because it was the anniversary of the "mostly peaceful" Women's Strike in 1917 in Petrograd or present-day St. Petersburg. While not specifically communist in origin, it persuaded Tsar Nicholas to abdicate a few days later. Then in November the Bolsheviks took over. They were zealots on a number of issues but free enterprise was not one of them.

The Pink Boots Society, however, has no qualms about making a buck, as the merch on its internet site indicates. If you've ever been inside the team shop at a stadium or arena, the lineup will be quite familiar…caps, T-shirts, hoodies, sweatshirts, tank tops. The outlier is the flannel shirt, which may be a nod to hipster attire…or perhaps lesbian sensibilities…or both. Steel-toed pink boots, however, are a fashion statement waiting to happen.

Despite all of the above, I don't want you to think I am boycotting woman-brewed beer. I've had good beers brewed by women before and I'll have good beer brewed by women in the future. Unless a brewery browbeats you with hackneyed mission statements and trendy political stances, I would not discourage you from visiting it.

A word of advice, however: don't make any jokes about witch's brew or yeast infections.

Misogamy and Marriage Avoidance

Peter Wright · 6 January 2023 · Archived copy · Original

misogamy [mi-**sog**-*uh*-mee, mahy-] SHOW IPA

SEE SYNONYMS FOR *misogamy* ON THESAURUS.COM

noun

1 hatred of marriage.

While it may seem like a modern topic, the burning question of whether men should marry or more to the point *not* marry, is centuries old. That men are rejecting marriage in increasing numbers is well documented, however cynicism about the virtues of marriage is nothing new.

Numerous scholarly books such as Howard Chudacoff's *Age Of The Bachelor*, or J. McCurdy's *Citizen Bachelors* have traced the historical rise of bachelor movements, which tend to occur when a given society sufficiently devalues men while saddling them with unreasonable demands of service to wives and the State. When societies treat males more favourably, then bachelor movements organically decline.

I recently chanced upon another book outlining the deeper history of 'marriage avoidance' under the heading *the querelle du mariage* (quarrel about marriage). The following excerpt provides some interesting detail:

The early manifestations of the quarrel often focus on marriage, one of the pressing problems of the late Middle Ages and the early modern period: *An uxor sit ducenda* (Should One Take a Wife) was a question much discussed by Italian men, and in Germany it could appear as *Ob einem manne sey zu nemen ein eelichs weyb oder nit* (Should a Man Take a Wife or Not? – Albrecht von Eyb, 1472). In answer to this question, male misogamy (hatred of marriage) is expressed as misogyny (hatred of women) and philogyny (love of women) is expressed as philogamy (love of marriage).

Christine de Pizan's praise of women was directed against the misogamists and misogynists of her time, the anonymous text *Les quinze joies de mariage* (The Fifteen Joys of Marriage) deplored the loss of male liberty in marriage, and a century later Erasmus of Rotterdam presented the misogamist virgin in his *Virgo misogamos* (The Misogamist Virgin – 1523), who desperately wants to enter a convent but inspired by love she thinks better of it at the last moment. Philogynous texts questioned why women were punished more strictly for adultery than men or why a husband had to be brought (by a dowry); misogamists and misogynists, eg. In England, answered the question by stating that women tend to squeeze money out of their husbands.

In Germany this aspect of the *querelle* has been largely ignored (interest has focused on voices which argued in favor of women's intelligence and reason), although the *querelle du mariage* played an important role here: the wide-ranging marriage debate during the Reformation, in particular in its sensational and scandalous early phases – public betrothals of monks and nuns, closures of monasteries and convents, an epidemic of marriages in Germany to which even French reformers travelled who wished to marry – must be read as an integral part of the European *querelle des sexes* and the same goes for the marriage debates of the Counter-Reformation. Martin Luther's *Von chelichen Leben* (The Estate of Married Life – 1522) speaks quite in the manner of a *querelle* text by turning against the traditional misogamist attitude:

> "What we would speak most of is the fact that the estate of marriage has universally fallen into such awful disrepute. There are many pagan books which treat of nothing but the depravity of womankind and the

> unhappiness of the estate of marriage […]. So they [young men listening to the advice of a Roman official] concluded that woman is a necessary evil, and that no household can be without such an evil. […] For this reason young men should be on their guard when they read pagan books and hear the common complaints about marriage, lest they inhale poison . For the estate of marriage does not sell well with the devil, because it is God's good will and work. This is why the devil has contrived to have so much shouted and written in the world against the institution of marriage […]. The world says of marriage, 'Brief is the joy, lasting the bitterness."[2]

* * *

I've long wondered what form male activism might have taken in response to the excesses of historical European and Anglosphere gynocentrism. From the above description, and from the many anti-marriage texts abounding through old Europe, it's clear that a historical form of men's rights advocacy concerned itself with the dangers of entrapment within marriage.

Eating MGTOW: She's toast

Walter Romans (TDOM) · 7 January 2023 · Archived copy · Original

Talk to nearly any feminist and you soon get the impression that men like nothing better than to return home from a hard day's work, kick the dog, slap the kids, and beat the wife who was far too busy watching Oprah while the kids were in school to have his dinner ready on time. But for those feminist-defying men with the audacity to risk accusations of misogyny because they have refused to waste their hard-earned cash by spending it on the latest whims of their favorite Disney princess and have instead gone their own way, allow me to present you something better.

"She's Toast" is my variation on traditional French toast that most certainly can and should be done your own way whether that way tends more towards health consciousness or decadence. I like to begin by baking my own bread (recipe to follow), but store bought is just fine. Do it your own way, start with your favorite bread.

She's Toast

- 1-2 slices bread (heartier, whole or multi-grain breads work best, as do thicker slices)
- 2 eggs, (or liquid egg substitute)
- 2 Tbsps milk (whole, low-fat, or nonfat)
- 1 tsp sweetener (table sugar, sucralose, stevia, etc.)
- Dash each nutmeg and/or cinnamon

Spray a non-stick skillet with cooking spray, then warm on medium heat.

Beat the eggs, milk, sweetener, and spices with a whisk or fork in a flat-bottomed dish barely large enough to lay a piece of bread in the bottom.

Place a slice of bread into the egg mixture, flip and allow it to absorb some of the mixture. Place the bread in the skillet.

Repeat with the other slice of bread.

Allow the bread to brown on the bottom, being careful not to burn it.

Flip it over. It is done when both sides are lightly browned. The bread should still be moist, but no liquid should be oozing out when cut.

Topping with butter and maple syrup is traditional, but use your imagination or one of my suggested topping below.

For an even simpler version try just putting the bread into a toaster and forget the other ingredients. Yes, at that point it is just toast but with the right toppings, even plain toast can be quite tasty.

Suggested Toppings

I often begin with a base of dairy such as butter, cream cheese, or Greek yogurt. Peanut or other nut butter is also good. For a healthier version try low-fat cream cheese or non-fat Greek yogurt sweetened with Splenda or Stevia. Top the base with your favorite jelly, jam, honey, molasses, fresh berries, or other soft fruit (like bananas or mangos).

For extreme decadence top it with a large scoop (or two) of your favorite ice cream, drizzle it with chocolate, butterscotch, caramel syrup, or hot fudge. Smother it with whipped cream and sprinkle on some chopped nuts or crumbled candy bars, Reese's pieces or M&M's.

For a more savory meal I omit the spices, smear it with a bit of Dijon mustard, melt a slice of cheese on top (I like Swiss, Havarti, or pepper jack), a couple of strips of bacon, smoked salmon, or sliced tomato, and finish it with an egg (I prefer over easy because the runny yolk becomes a sauce). Add a couple of avocado slices for garnish. I've

even served it as an open-faced hamburger topped with mushroom gravy.

My Way Multi-grain Bread

- 2 cups strong coffee cooled to room temperature (other thin liquids can be used such as water, milk, and/or juice)
- 1 Tbsp or 1 packet bread yeast
- ½ cup sweetener (Sugar, brown sugar, sucralose, and/or Stevia) (amount can be adjusted for taste)
- 1 cup old-fashioned oats
- ½ tsp Kosher salt
- 1 cup bread flour (You could use all whole wheat, but the texture is better this way)
- 2 ½ cups whole wheat flour

Optional Ingredients

I almost always add the nuts and fruit, but occasionally some of the other stuff.

- 1 cup cooked whole grain (brown rice, quinoa, buckwheat, wheat berries, barley, etc.)
- 1 cup chopped or crushed nuts (I prefer pecans, but walnuts are also good)
- 1 cup dried fruit cut into raisin sized pieces (raisins, prunes, cranberries, apricots, mangos, dates, figs)
- 1 oz molasses (enhances the coffee flavor)
- 1 Tbsp olive oil (helps texture and moisture)
- 1-2 Tbsp small seeds (flax, sesame, chia, etc.)

I use a KitchenAid Heavy Duty stand mixer because it is powerful enough to knead bread dough and makes it so much easier, but this can be done entirely by hand, in a food processor, or bread machine (though I don't recommend baking bread in the machine).

Proof the yeast in the bottom of the mixing bowl for 5-10 minutes in the coffee, sweetener, and oats (This allows the yeast to dissolve and become active and the oats to absorb some moisture).

Once the yeast is active you will see lots of foam floating on top.

Add the rest of the ingredients (hold back ½ cup whole wheat flour) and mix slowly on the lowest speed to prevent the flour from flying out of the bowl and creating a huge mess.

Once the dough begins to form a ball, stop and check the dough for moisture content. The dough should feel slightly sticky, but shouldn't stick to the sides of the bowl or your fingers when you handle it.

Add the remaining flour in 2-3 additions until it feels just right.[1]

Continue kneading for five minutes (you may need to adjust this if you aren't using a mixer). Do not over-knead as the dough may become tough.

When the kneading is finished, remove the dough from the bowl and shape it into a ball. Return it to the mixing bowl, spray it lightly with cooking spray to keep it from drying out.

Cover it with a clean towel and set aside in a warm place. Allow the dough to rise until it doubles in volume. Depending on temperature and moisture content this could take an hour or two. Be patient.

I like to use a well-seasoned cast iron loaf pan because it heats more evenly, but any loaf pan will do. Just spray it lightly with oil.

When the dough is risen, remove it from the mixing bowl by turning it out onto a lightly floured cutting board (you may not need any flour if the dough isn't sticky).

The ball will deflate. Work the dough by turning it in on itself a couple of times.

Gently roll it around the cutting board to a ball, then work the shape into a log the same size as your loaf pan. The dough should nearly fill the pan.

Push it around a little to even it out. Spray it lightly with cooking spray and cover it once again with the towel.

Allow it to rise for about an hour. Pre-heat the oven to 350 degrees F while the dough is rising.

Once the dough has risen an inch or so above the top of the pan and looks more like a bread loaf, place it in the oven and bake for about 45 minutes.

When done, allow it to set for a couple of minutes; no more than five because the loaf may begin to sweat in the pan and the crust may become a bit soggy.

Remove the loaf from the pan. It should just lift out or fall out if you turn the pan upside down (careful the pan will still be piping hot).

Cool the loaf at least 10-15 minutes on a wire rack (so air can flow around all 6 sides) before cutting. The cooling allows the structure to set so the loaf will retain its shape.

I love to eat this while it is still warm. It doesn't need any sort of topping (not even butter). Allow the loaf to cool completely before placing in a plastic bag (I use a grocery bag) for storage.

This makes about 10-12 slices and is perfect for my She's Toast recipe.

Because there are no preservatives it lasts only about 2-3 days. If you can't eat that much bread, try feeding the leftovers to your dog instead of kicking him.

Of course, you will risk being called a misogynist by feminists who would prefer that you conform to their idea of manhood, but your dog will love you for it.

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[1] This is important to the final shape and moistness of the loaf. It effects the rise. Too much moisture and the loaf will fall flat and not hold its shape. Too little moisture and it won't rise as high and may be dry and crumbly. It could take a little practice to get it right.

Feature image by Saaleha Bamjee

2017: Cassie Jaye in Australia

A Voice For Men Videos · 8 January 2023 · Archived copy · Original

Cassie Jaye came to Australia for ICMI17. Here Cassie talks about men's rights, feminism and the Australian media in this interview recorded during the conference.

Why does society hate men?

A Voice For Men Videos · 9 January 2023 · Archived copy · Original

The man who did not salute

Robert Brockway · 9 January 2023 · Archived copy · Original

There is a famous photograph, widely available online, of a large group of people virtually all performing the infamous *Nazi salute*. A lone man stands in the crowd with his arms crossed defiantly.

The picture was taken in 1936 in Nazi Germany. The Nazi Party had been elected in 1933 and quickly set about making sure that there wouldn't be any other elections in Germany under their watch. By 1936 Germany was well within the clutches of the Nazi Party. At this stage many of the worst crimes for which it is known were still in its future.

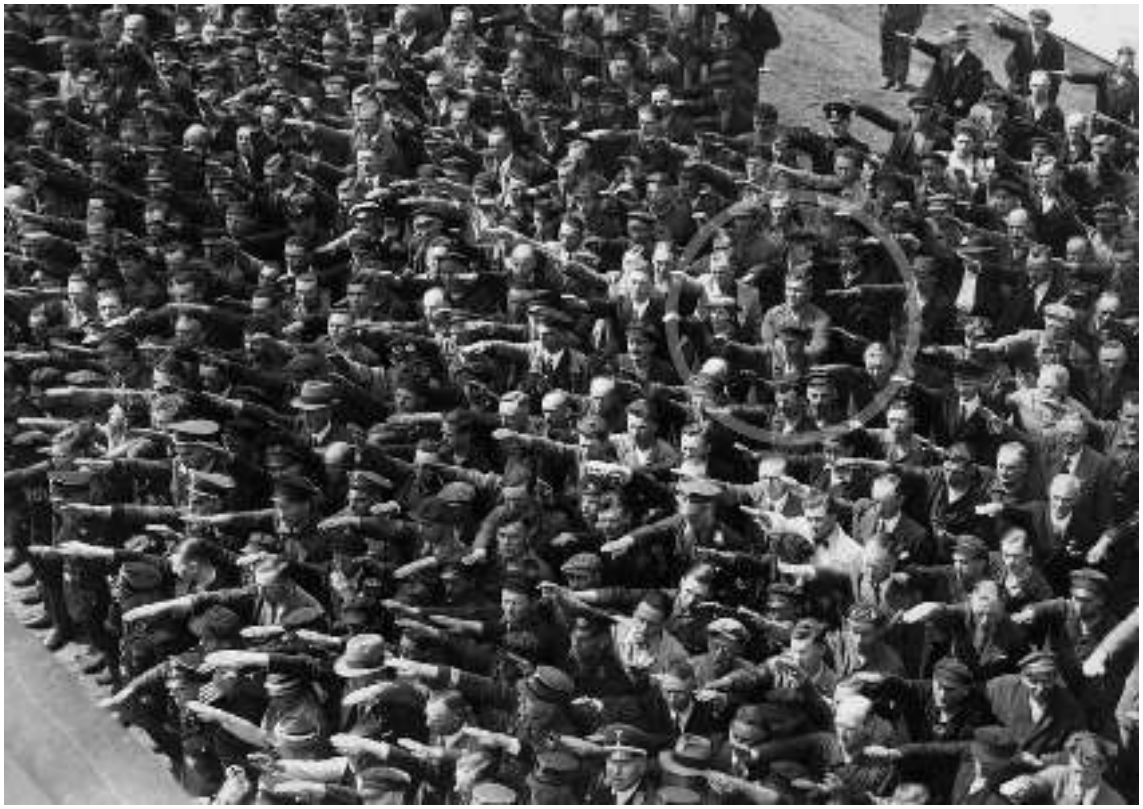

The man who did not salute.

The identity of this man is not definitively known. There seems to be general agreement though that the photograph was taken at the Blohm & Voss shipyard in Hamburg, Germany, that the event was the launch of a new vessel manufactured at the shipyard and that Adolf Hitler was likely in attendance.

The vessel being launched was the *Horst Wessel* which, interestingly, still exists today and is used as a training ship by the United States Coast Guard. The ship is today known as the *Barque Eagle* and was taken by the United States as part of war reparations following the end of World War II.

We may never know who this man is but there are two principal candidates. Both apparently worked at the shipyards around the time that the photograph was taken.

August Landmesser

Most historians believe that the man was one August Landmesser. Landmesser joined the Nazi party in 1931 but was expelled in 1935 when he became engaged to a Jewish woman, Irma Eckler. Landmasser and Eckler never managed to marry as Nazi Germany enacted laws forbidding marriage or even sexual intercourse between Jews and those defined as Aryan Germans. Landmesser and Eckler remained together, eventually having two children.

Both were arrested in 1938. August Landmasser served a term of imprisonment while Irma Eckler was taken to a concentration camp. Landmasser was released in 1941. The last letter he received from Irma Eckler was in January 1942.

In 1944 Landmesser was drafted in to the German Army and went *missing in action* the same year. After World War II both August Landmesser and Irma Eckler were declared dead.

Their children were passed around between orphanges, foster care and relatives. It was one of their daughters, Irene Eckler, who claimed in 1991 that the famous picture was of her father.

Gustav Wegert

An alternative view is that the man in the photograph was actually Gustav Wegert. Wegert was a devout Christian that opposed Nazi ideology. His family has made a compelling case, backed up by documentation, that he is the man in the photograph. Wegert survived World War II, dying in 1959.

What Men Do

So we don't really know the identity of this man. What we do know was that this man, whoever he was, had the strength of character to stand up for what he believed in. Many people, in his time and ours, could learn from this man.

The featured image shows the Barque Eagle in the service of the United States Coast Guard. This image and the image showing the man with his arms crossed are in the public domain.

Hitler reacts to radical feminist Julie Bindel

A Voice For Men Videos · 9 January 2023 · Archived copy · Original

Credit Mike Buchanan's site Laughing at feminists for bringing this one to our attention.

Devil with the red pill on

Jade Michael · 10 January 2023 · Archived copy · Original

The early-mid 1980's saw the emergence of "satanic panic"; a widespread phenomenon that, among many false allegations, fingered various Heavy Metal bands and fans as "Satanists", and implied that the accused were involved in unsavory and/or illegal behavior. These allegations have since been debunked by the FBI, but for the better part of a decade the devil served as the scapegoat for those who felt repulsed by an evolving art form.

Christian-based organizations, conservative think tanks and groups that were a combination of the two all cast their judgments based on (at best) loose interpretations of several Heavy Metal album covers, song lyrics and the stage antics of "suspect" bands.

To give you an idea of just how much this witch hunt was rooted in irrational paranoia, even the Progressive Rock band Rush was on a hit list of "occult" oriented bands, mainly for the band's use of a red star inside a circle pictured on the band's 2112 album cover. Even when taken at face value, the circled star clearly had nothing to do with Satanism as the Church of Satan's official symbol is the Sigil of Baphomet.

Some Satanists will also use an inverted Pentagram enclosed in a circle as a symbol of recognition for the Left Hand Path. At best, the artwork on the Rush album cover could be misconstrued as a symbol for Pagan ritual, but upon further investigation and after the album's lyrics are taken into consideration, it becomes obvious that both implications are laughably false. This fatuous stretch was symbolic of just how virulent conservative Christian groups became in the face of free speech.

Cut to the present, society now has a New Devil created by sanctimonious "vigilantes" hailing from the bowels of political correctness. These feminist whitewashers have made their devil out to be a much larger and much more significant group of people than the Heavy Metal subculture was in the 1980's. This New Devil crosses race, sexual orientation and financial status, as it demonstrably includes any member of the male gender (and many females as well). Not surprisingly, along with the vast change in western politics since the Regan/Thatcher era, today's inquisition emanates from left-driven media zealots; a camp akin to its conservative Christian cousins when it comes to employing bullying tactics.

These ideological bottom feeders have made multiple attempts to hurl negative attention onto MRAs; a growing population of men and women who stand up for men as human beings worthy of equal treatment under the law. To the politically correct, men represent everything that "got us into this mess". Men are the scapegoats to the world's ills and the media has outfitted us all with horns and tails.

When men and women speak out about injustice, they are typically referred to as "activists". When these activists ban together to raise awareness of their cause they often times create various forms of artwork that is reactionary to their struggle. It's typically representative of the oppressive forces responsible for the injustice in the first place.

This is generally all fine and dandy as far as the masses are concerned – except when said artwork criticizes women, feminists or anti-male policy. Why? Because, to allow the devil his day in court would be blasphemous to the status quo. All Hell would break loose. No one wants to hear what the devil has to say because no matter what may roll off of his double-pointed tongue, it is inherently diabolical and will need to be censored forthwith.

Societal scapegoats are created to blame and shame; to foster a "negative" to an established "positive". However, when it is inevitably proven that certain scapegoats aren't a perceived threat, rather just another part of the population that is neither all good nor all bad, it is "out with the old and in with the new". A New Devil must be brought to light for the sake of those who are "good", in order to keep those of us who are "bad" in line. Since the advent of pop culture mediums, outing these supposed Spawns of Hell has become not only easier but trendier. And it is chic to hate today's New Devil. One appears especially dapper when pushing a clear misconception of the New Devil as truth.

It is socially acceptable for these dreck peddlers to knock and spread lies about men and, moreover, what men do for each other and themselves (i.e. their underground movements, music and art). Our critics don't focus on the fact that many of us have faced and dealt with adversity and abuse because it is more sensational to focus on our sometimes, and rightfully so, harsh reactions to it. If the genders were reversed, this would be a non-issue as any female criticism of men is deemed "empowering."

When a man shows emotion or especially when he shows vulnerability, he becomes unsuitable based on the rigid societal standards set upon him. Unless he fits within this manufactured format by assuming the correct thoughts and actions, he could be considered a "loose cannon" at best. Certainly, if he does not maintain a preconceived report with women, he will be ostracized.

But…back to Satan.

Upon educating oneself on what the philosophy of Satanism actually is, it becomes more absurd that droves of teased-haired teenagers in Motley Crüe t-shirts were accused of blindly adhering to its principles. I say this not to promote or denounce any religion or to knock Crüe fans, but rather to demonstrate a point, and make a parallel between then and now.

Satanism champions staunch individualism and a rational disbelief in a red guy with a tail and pitchfork. Its one part Atheism, one part Ayn Rand Objectivism and one part Aleister Crowley. "Responsibility to the responsible" is one of Satanism's most promoted tenets. Now, could someone please explain to me how a disgruntled, mentally unstable 13-year old who abuses animals and/or shoots his classmates could possibly get lumped in with Satanism? Additionally, there is a written application process and a stiff membership fee to pay before a prospective member can legally and publically align himself with the Church of Satan.

Clearly, its detractors were creating a circus of misinformation to benefit their own Christian/conservative agendas of the day. And to round out this analogy, MRAs are no more a "hate movement" than registered Satanists are a cat-killing gaggle of baby snatchers.

Pure silliness.

It could be said that MRAs have been deemed "satanic" by feminist media parasites when, in fact, if someone actually reads our articles and looks at our artwork without extracting and manipulating aspects of it to create falsehoods with, it becomes clear that we are not the devils we are made out to be. There are those, however, who harbor irrational fear towards us and turn their fear mongering into a fragmented career. Through this fear they attempt to persuade their minions by disguising their efforts as journalism or some other pseudo-intellectual affectation.

Do some MRAs create angry artwork? Absolutely.

Is the MRM a hate movement? No.

Well, we do hate misandry, but we are not a movement based on hating women, of which we've been accused. Not all women are misandric, likewise, not all men are rapists or greedy, evil, pillaging patriarchs. Good grief, do these things really need to be explained? Apparently they do insofar as bands like Slayer had to defend not only their right to free speech, but also had to interpret their lyrics for their opposition. When an opposing force is without even the basic understanding of what they are opposing, their arguments are undoubtedly baseless. As much as our detractors may accuse us of the same, we are at the very least, able to come up with proof time and time again that this New Devil has in fact been irrationally and legally marginalized.

And for the record, not all Heavy Metal bands (very few as a matter of fact) promote real Satanism. Merciful Fate was one of the first to play with satanic themes. Ever hear of a Merciful Fate or King Diamond fan hacking up babies in the name of Satan? I'm guessing not because fans of those acts might even adhere to the real tenets of Satanism, if they are in fact Satanists at all.

And MRAs might not actually be misogynistic wife beaters.

And Pit Bulls might not be bloody thirsty Hellhounds.

When MRA artwork is demonized I am reminded of a t-shirt that a gay friend of mine used to wear. The t-shirt read “ditch the bitch and make the switch”. Neither he, nor I ever once heard anything about the manufacturer or retailer of the shirt being accused of misogyny. But the MRM’s critics should, by their standards, decry the shirt as promoting “hate” towards women, right?

After all, it has the word “bitch” in it and suggests that women not be paired with. Nah, not likely. Perhaps that is partly because it is just a humorous, gay-affirmative t-shirt and partly because…well…it is not misogynistic. And most importantly, it was not a male-affirmative t-shirt, which is the only reason it was held to different standards in regards to public scrutiny. But I ask, if a MGHOW was to wear that same t-shirt, how do you think he would be perceived?

Whether you’re a herd-mentality think tank stemming from the left, right or center you need a devil to oppose in order to amass numbers. And, according to shit starter law, you’d better make damned sure those numbers usurp the group you are demonizing in order to “successfully” refute its claims. You can only do this by opportunistically creating falsehoods and provocative drama designed to pander to different segments of the population. In short, you’re a popularity-driven whore whose wares are based solely in narcissistic advantageousness. The need to be admired as the saint surpasses any call to understanding, compassion and objectivity. In lieu of my earlier analogy, I feel it is relevant to add that Anton LaVey called this the “good guy badge” in an essay he penned under the same title.

Like many MRAs, I wish not to be the good guy, the bad guy or the indifferent guy. **I just wish to be a guy** in a world where being one isn’t demonized. However crude my methods are to wake people up to this injustice, I guess I’d rather be called out for that instead of standing idly by while doing nothing, or worse yet, selling out the very real suffering of so many men in order to self-aggrandize.

The featured image is the painting Tartini’s Dream (1824) by Louis-Léopold Boilly. Public domain.

The Goal Post Episode 12 – The Misuse of Words

A Voice For Men Videos · 11 January 2023 · Archived copy · Original

I see my life in terms of music

Isaac T. Quill · 12 January 2023 · Archived copy · Original

There are many things said of music, and one that most people can trill off their tongues is "***Music has charms to soothe a savage breast.***". It's that, or they go all Shakespeare and "***If music be the food of love, play on…***".

As I have a soft spot for that sentimental numb-nuts called Albert Einstein, my favourite quote is "***If I were not a physicist, I would probably be a musician. I often think in music. I live my daydreams in music. I see my life in terms of music.***". For me that is how music fits in my life.

Music is now so readily accessible and everyday that we fail to even notice when it's there in our ears. I'm old enough and decrepit enough to remember when music was made "live", or you bought these disks made of "vinyl" and "The Mamas & The Papas" were top of "The Hit Parade". People did not use acronyms as nouns, and CD, DVD, and MP3 just didn't exist. I remember my first set of (Shock Horror) "Stereo Headphones", which sat outside of my cranium and not inside my ears. They weighed approximately 3 pounds.

One thing that has been known for centuries, if not millennia, is that music and sound affects the human mood. From drums beaten to stir the blood pre battle, to Henry The Eighth (of the naughty Tudors) strumming his Lute and crooning out Green Sleeves. Today we have Blue-tooth enabled handsets linked to Spotify setting the mood with someone else's playlist for foreplay. When you look at the history of music, so much of the greatest music has been linked with religion. It seems that Hatching, Matching and Dispatching (Birth, Marriage & Death) needs music for extra value, and binds us emotionally to views and social practices.

With social networking, music and musical tastes can be shared and dropped at light speed. You can "friend" a rising star and end up hating them in a matter of hours. With digital music services like Amazon, you don't even have to buy a whole album. You just pick and mix like a child in a candy shop. With so much networking and ability to share and compare, one thing people tend not to do these days is talk about music. They listen in isolation and don't share. They just consume music. With the arrival of portable music, people now graze as they do other things. Gone are the days of portable music being limited to battery-powered transistor radios the size of a medium-sized child. I carry gigabytes of my chosen euphoria in a pocket-sized package.

Study upon study shows that music affects our moods, health and even our sex lives. I'm also old enough to remember the mass unexpected sales of Ravel's *Boléro*. It featured in the film "10", with Bo Derek and Dudley Moore. It's funny how a pair of Boobs and some good comedy can make classical music sexy. Roll over Beethoven.

Many who work with our ageing populations, created by modern medicine, known only too well that with the onset of Dementia and Alzheimer's one of the last things the person looses is their memory of music and their ability to even sing. Music helps keep our memories intact. Music keeps our minds functioning. Music even keeps us learning. And yet, from a biological point of view, music makes little sense. Sex is biological and is about reproduction and survival of the species. Food linked to hunting, gathering, eating and even social activity makes sense, but music is peculiarly human and seems to serve no use in human survival. Some postulate that music is an extension of language and how we as humans use tone of voice to communicate. Couple that with how beats can mesmerize and even create altered states and you have mystical experiences and even the roots of religion? What ever the reason that Music has evolved, in all human societies Music Moves us.

Science is fighting to unlock the mysteries of music, and they have found that the "nucleus accumbens" gets turned on by some nice beats. It's part of the brain that is linked to the cognitive processing of motivation, pleasure, reward and reinforcement learning. When you have sex it dumps dopamine into your brain. The same with food and with music. Science keeps finding that this music trigger only exists in humans, so whilst some may claim to have a Donkey that dances to Brahms, it's wishful thinking on their part. It's just proof that they have trained the poor animal in inhuman ways with a cattle prod.

Music also activates the amygdala, the most ancient part of the brain. The amygdala is intimately linked with

instinct and memory. It's also one of the most significant parts of the brain linked with PTSD, where it develops a hair-trigger for flight and fight. Many wonder how Flashbacks and Re-Experiencing are possible. The amygdala goes into overdrive and triggers memories to motivate you to fight or flee. Your brain keeps on demanding that you are in an environment that is dangerous. It keeps on going trying to motivate you to act and save yourself, even though there is no danger. When you don't react, because in reality you are safe and in a safe place, your brain starts throwing memories at you to motivate you to flee. The more damage from the PTSD the more your own brain hits you with the wrong memories for what it is programmed to believe is the right reason. Many with PTSD have found that they can help control their symptoms and better manage the flashbacks and trauma with the right music. The music can in fact soothe the savage beast that has become your own brain.

Many years ago I spent a great deal of time with an old friend (David) who had quite an amazing international career in music. As a guitarist he was in great demand for sessions, as well as being the lead man in the bands for a number of household names. He was a genius and could play a guitar in any musical style, and literally mimic any known player. Imagine, if you can, Jimmy Hendrix playing Zip-a-Dee-Doo-Dah. One thing that many did not know was that David suffered from life long crippling clinical depression, and with it many suicide attempts. When playing he was in heaven and 100% happy, but he could literally walk off the stage with applause ringing, and within seconds try to take his own life. He described it as having holes in his feet. When he was immersed in music he filled up with joy and happiness, but as soon as he was no longer immersed, all that happiness and joy just drained from his body through those holes. His legs were like down pipes and he could feel the happiness just running away. In his sixties, David finally found peace under the care of a brilliant psychiatrist who finally found a drug combination that stitched those holes up. For the first time since David was 19 he could immerse himself in Music and the joy stayed with him. In fact, he could immerse himself in life and the joy stayed.

David taught me a great deal about depression, suicide and people's ignorance. I once met David as he was leaving a depression support group. He introduced me to his fellow sufferers and travellers. It was so interesting. They all said the same thing. Depression did not rob them of the ability to feel joy or happiness, it was holding onto that joy, those feelings, that was the problem. When they met up they all had great fun talking and sharing experiences, many very comical. And yet as they walked away, they could all feel that joy ebbing and the tide going out. The feelings of emptiness and numbness left behind needed massive explosions of emotion to try to fill the void. Yet, as soon as the emotion explosion had refilled them, there it was draining away into emptiness. So many had found music that helped to manage the void and the emptiness. One lady told me how music acted as a break-water, reducing the waves in her life and controlling the speed that her tide went out.

Whilst many on the outside believed that theses depressives used "Jolly Tunes to Pep Themselves Up", the reality was quiet different. They used music that acknowledged their own pain and allowed them to give themselves permission to be a Functioning Depressive, just doing the best they could, holding on! They had tunes and music that acted as their lifeline when the abyss beckoned. Often the music gave them permission to just be, and to hell with rest. When you are robbed of joy and feeling emotions, even great sadness, inspired by music, can be a relief from the numbness. It proves to you that you are still human and capable of feelings.

I make no secret that I'm disabled, but many don't know that one aspect is I live in untreatable physical pain 24/7. It's a bitch and it's my bitch, so keep you faux sympathy off my grass. It's just a minor part of what makes up me, and I hate it when folks start to strong-arm into the subject with bad advice, want to be part of my life (for their own agendas) and gush with false friendship and hijacking. Ask anyone who lives with chronic pain and they will tell you all about the loss, suffering, the risk and realities of suicide and just how much effort it takes to parent yourself with a raging, fire breathing dragon on your back. And it just won't take no for an answer. Honestly, most days I'd rather have an infant, incontinent version of RadFem Cathy Brennan in diapers, on a sugar rush with a quart of Red Bull added. That would be easy!

Sleep can be elusive when you have to deal with chronic pain, and many nights myself and David sat together, generations apart, talking and not talking, just listening to music and seeing how it felt. David showed me how to use music to live – to hold on and more – how to live life when all others just can't grasp what it's like to be you. In

so many ways I've had to carve out a new life for myself, and to a great part, I've done that with music.

There is music from my past which I still love and yet can't listen to. One thing I can't handle is Christmas Carols which hark back to other times. Memories and more just make that too risky. I've had to look far and wide for new music with which to sculpt and refine my new life, and find tunes to hang onto when needed.

It even reminded me of a Chris de Burgh song that I used to love, which also features a Christmas Carol out of time, but in just the right place.

Call me a big softy, a Big Girl's Blouse or any other epithet you may wish, but here and now in May 2015, I'm writing this listening to a Christmas Carol and have a tear in my eye!

Connie Podesta – five stupid questions women ask men

A Voice For Men Videos · 12 January 2023 · Archived copy · Original

M&M's Idiotic Marketing Campaign

Stephen Bond · 14 January 2023 · Archived copy · Original

What could Mars, the maker of the world-famous, delicious, multi-colored, button-shaped, chocolate M&M's have possibly been thinking with their new marketing campaign "Flipping the Status Quo"?

As reported by CNN Tuesday (1/10/23), "*Candy maker Mars announced that the limited edition all-female pack will include only Purple, Brown and Green—the candy's trio of female characters, who are upside-down on the package—to 'celebrate women everywhere who are flipping the status quo.'*

Isn't a "Women-Only" Package Sex Discrimination Against Men?

It appears that the company doesn't recall Gillette's disastrous venture into "woke advertising" with its 2019 "We Believe in the Best in Men" ad campaign, based on it's decades-long advertising tagline "The Best a Man Can Be."

As described in this Fortune magazine article,

> "*The 1:48 length video starts out with images of remarkably troubled looking men as a narrator makes reference to bullying, sexual harassment, and toxic masculinity. It then poses the question "Is This the Best a Man Can Get." The viewer then sees depictions of a series of very ugly and negative behaviors, including bullying, fighting, sexual harassment, and blatantly interfering with a woman speaking in the workplace. The ad goes on to state it is time for men to stop making excuses and to renounce the idea that 'boys will be boys.'* "

Here's the ad:

If you can't see why men would be insulted by this ad, then you've been completely brainwashed by a 50+ year campaign of feminist political and cultural indoctrination.

Well, millions of men *were* insulted.

And I was one of them. As a lifelong user of Gillette razors, I decided to no longer purchase the product or *any* product sold by Gillette's parent company, Proctor & Gamble.

And I was far from the only one:

The Carolina's chapter of the National Coalition for Men began a successful boycott against Gillette. One notable

image on their boycott page conveys the disgust by men of feminist-inspired portrayal of masculinity as "toxic":

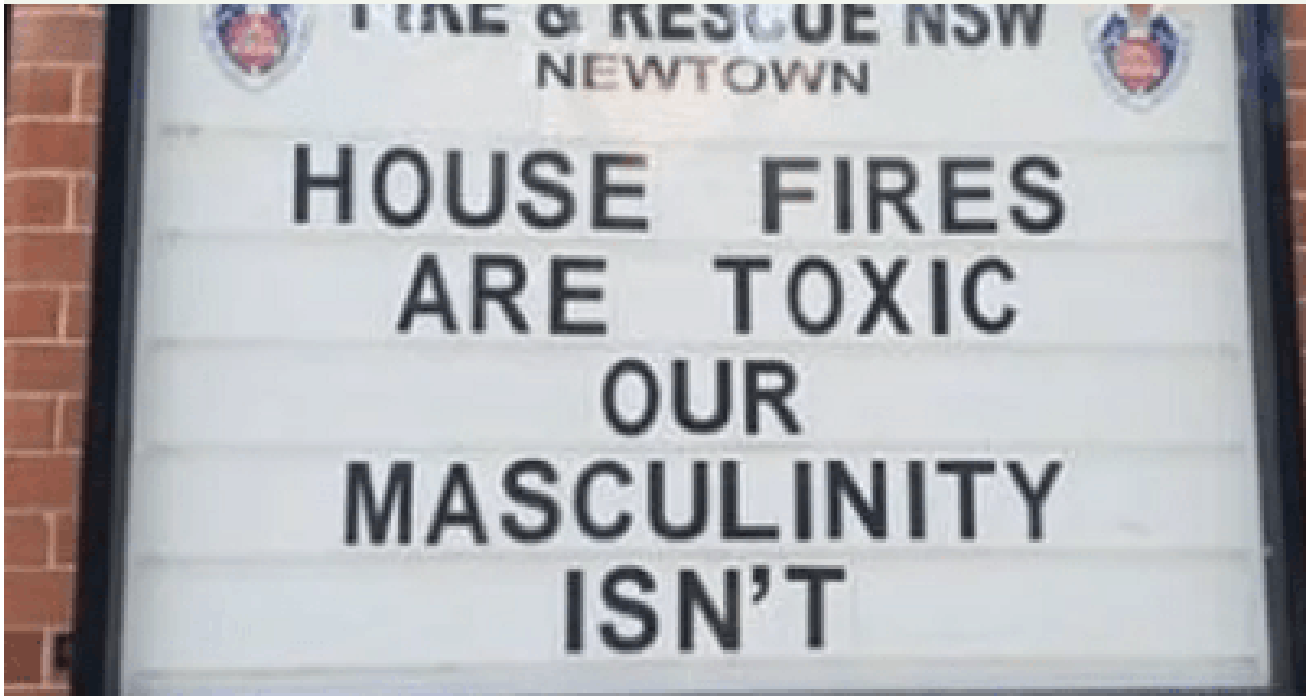

The Men of the Titanic Weren't "Toxic" Either

And this:

Backlash Builds Against Gillette Over 'Toxic Masculinity' Campaign

The ad was a colossal disaster that cost Gillette billions:

> *Well, it turns out men don't like to be insulted and classified as overly masculine, raging sexists and they're dumping the brand. Gillette's social justice moral preening just cost them $8 billion.*

As more clear-minded people have recognized Mars' marketing blunder, the media (yes, particularly the conservative media[i]) is having a field day.

One online article, M&M's Roasted After Revealing 'All-Female Character' Packages begins with "*Candy maker Mars is facing mockery for unveiling limited edition packaging for M&M's meant to 'celebrate women' "* and includes some humorous observations:

- One Twitter user wrote, "*I hope this includes all m&ms that identify as female as well. Please don't exclude the peanut m&ms. Having nuts doesn't make them any less female if that's what they choose.*"
- Conservative commentator Ben Shapiro tweeted, "*I see no trans M&Ms. This is an outrageously cisgender representation.*"
- Conservative podcaster Lisa Boothe tweeted, "*Every young girl should aspire to be an M&M when they grow up. The true trailblazers*".
- The Daily Wire's Twitter account wrote, "*One step towards equal representation in candy mascots.*"

Look, I realize that the offensiveness of Mars' new M&Ms marketing campaign pales in comparison to the Gillette ad.

And I support efforts by American companies to be more inclusive and fully representative in their advertising, for example, including African Americans and even gay couples in their commercials.

What I don't support is the degree to which these "woke" companies have been bamboozled by a vocal and tireless

"feminist majority" that has "flipped the status quo" on the backs of males by spreading lies and hate against men and boys for decades:

- Lies about domestic violence.
- Lies about a purported gender wage gap.
- Lies about the existence of a "Patriarchy" where men "*consciously and deliberately oppress women*".
- Equating "sex discrimination" with "racial discrimination.
- Using gender slurs and epithets such as "Male chauvinist pig", "toxic masculinity", "mansplaining", "manspreading"
- Hashtags like #killallmen and actual calls for male genocide or placement in concentration camps [ii]

I object to companies who, while happily promoting the advancement of women, turn a blind eye to the hate and cultural degradation of men that feminism promotes, completely ignoring the 50 year "Campaign of Hate Against Men", all the while ignoring that feminism has morphed into a hate movement.

Think I'm exaggerating? The following two Washington Post articles from 2018 are just two of the worst of literally *tens of thousands* examples that illustrate the results of a five-decade-long campaign of feminist political and cultural indoctrination:

Why can't we hate men? This #MeToo inspired rant was written by the director of women's studies at Northeastern University, who had the gall to openly and shamelessly express a Nazi-like hatred for men in a major American newspaper.

Amber Heard: I spoke up against sexual violence – and faced our culture's wrath. That has to change. This is the op-ed that triggered the trial that proved both that Amber Heard abused Johnny Depp and that men can also be victims of domestic violence.

M&Ms have been my lifelong favorite candy, but as one person said in a recent Breitbart[1] article:

"Ridiculous and woke crap. No more ever for me. Good bye."

Goodbye to My All Time Favorite Candy!

FOOTNOTES:

i Normally, I try to use non-partisan references, but even conservative sources are sometimes undeniably correct in their assessments.

ii A very small sample of other feminists calling for male genocide:

- Christine Fair, associate professor at Georgetown University's School of Foreign Service: "*All of them deserve miserable deaths while feminists laugh as they take their last gasps. Bonus: we castrate their corpses and feed them to swine? Yes.*"—2019 tweet
- Mary Daly, former Boston College feminism professor: "*If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males. The world would be better off with dramatically fewer men*."
- Sally Miller Gearhart, college feminism professor: "*…the ratio of men to women must be radically reduced so that men approximate only ten percent of the total population*."—"The Future—If There is One—is Female", 1982

Mindy Kaling – revealing feminist double standards

A Voice For Men Videos · 15 January 2023 · Archived copy · Original

Angry Wimmin: BBC documentary on radical feminism

A Voice For Men Videos · 15 January 2023 · Archived copy · Original

Published in 2015, Angry Wimmin: BBC documentary on Radical Feminism provides an eye opening insight into the radical and hateful roots of modern feminism.

Red Pill Grandparenting

Peter Wright · 16 January 2023 · Archived copy · Original

Casualties of the family court, AKA fathers and children, are so great in number I wouldn't be surprised if they outnumbered the collective casualties of all wars over the last century. Each of them were made casualties by a family court culture that sides with mothers bent on establishing ownership of children, a goal achieved via character assassination of fathers, and a performance of damseling.

If women are reduced to proverbial chattel within the English law system, which of course they never were, we can only conclude that children have always been the chattel of the chattel. Ernest B. Bax elaborates this point in the following comment penned in the year 1896:

> **CUSTODY OF CHILDREN**
>
> It has always in England been laid down as a fundamental law based on public policy, that the custody of children and their education is a duty incumbent on the father. It is said to be so fundamental that he is not permitted to waive his exercise of the right by pre-nuptial contract. (See the Agar v. Ellis Case.)
>
> This rule of the Common Law of England is of course in harmony with the policy of all Europe and Christendom, as well as with the historic conditions of the European social organisation, if not with the primal instincts of the race.
>
> Nevertheless, fundamental and necessary as the rule may be, the pro-feminist magistrates and judges of England are bent apparently on ignoring it with a light heart. They have not merely retained the old rule that the custody of infants of tender years remains with the mother until the child attains the age of seven. But they go much further than that. As a matter of course, and without considering in the least the interests of the child, or of society at large, they hand over the custody and education of all the children to the litigant wife, whenever she establishes –an easy thing to do– a flimsy and often farcical case of technical "cruelty."
>
> The victim husband has the privilege of maintaining the children as well as herself out of his property or earnings, and has the added consolation of knowing that they will brought up to detest him.
>
> Even in the extreme case where a deserting wife takes with her the children of the marriage, there is practically no redress for the husband if in narrow circumstances. The police courts will not interfere. The divorce court, as already stated, is expensive to the point of prohibition. In any case the husband has to face a tribunal already prejudiced in favour of the female, and the attendant scandal of a process will probably have no other result than to injure his children and their future prospects in life.
>
> – Ernest B. Bax, *The Legal Subjection of Men (1896 p.16)*

Most people reading this will know the story described by Bax all too well. The situation remains unchanged to this very day. What is slightly less well known is the impact on grandparents, especially paternal grandparents who tend to become collateral damage along with the alienated father. Mothers instinctively know that grandparents will side with their son in the face of such brutality, so they make the callous and cynical decision to alienate the paternal grandparents and thereby obliterate all potential for opposition.

Callous is hardly a strong enough word for it, but whatever the appropriate adjectives, here we remain thanks to a gynocentric feminism that has eaten away at family cohesion over the last two centuries.

The chances of this happening to grandparents are extremely high, except on the basis that they demonstrate a sycophantic compliance with, and longsuffering utilitarianism towards the mother and her inflated wants – babysitting on demand, transport to and from school, regularly complimenting the mother on her great single parent skills, and the often clear expectation to 'pay up' financially by buying items for the grandchildren or offering large money gifts for Christmas & birthdays – which of course the mother will decide the best use of.

This is the level of extortion that so many alienating mothers resort to – a kind of pay-to-play that grandparents are subjected to. For any self-respecting grandparent the juice may not be worth the squeeze, especially if faced with continued disapproval and grifting.

When it comes to mothers displaying pronounced control issues within the intact young family, it raises the serious question of whether grandparents should form a relationship with grandchildren at the outset, and if so, how deep (or superficial) and how frequent. Such control issues are usually bankable indications that everything will eventually turn to shit, and grand parents need to wise up and decide how best they will deal with the broken relationships issue in advance.

Like the MGTOW response toward an excess in women's relational and legal power, I wouldn't be surprised to see an equivalent boycott trend among grandparents emerge – in this case jettisoning a portion of the increasingly vulnerable grandparent role. Grandparents Going Their Own Way (GGTOW). That is not to say that such grandparents would be disowning their son or his progeny – on the contrary – the aim would be to protect both he and his children from a greater heartache in the case of deeply attached bonds being destroyed by the mother.

The cultivation of some distance serves the goal of mitigating the likely heartache were it to happen. The less abiding and less intense the grandparent-grandchild relationship, the less drama there will be with the inevitable fallout. There would be some clear heads prevailing among the casualties, which may be all the better to help pick up the pieces for the ones you love.

Keeping a greater distance, but continuing to demonstrate a believable measure of love and support may be the most practical way for grandparents to maintain stability in the extended family, especially in the event of its collapse.

Why Modern Movies Suck – They Hate Men (Part 1)

A Voice For Men Videos · 17 January 2023 · Archived copy · Original

Victoria’s Secret – TheQuartering

A Voice For Men Videos · 18 January 2023 · Archived copy · Original

The War on Masculinity is a precursor to the totalitarian subversion of Western Civilisation

Elizabeth Hobson · 19 January 2023 · Archived copy · Original

We can see from the historical record that men are physically, intellectually, and morally critical to effective resistance to totalitarianism. I believe that I have missed the significance of this for years.

I have been studying the mechanisms by which men and boys are subjected to injustice and neglect. I have been concerned on human grounds, and moral grounds, concerned about our collective health and prosperity in societies where we are damaging these precious resources of energy and innovation – and I have been concerned about the possibility of general enfeeblement leaving us vulnerable to predation by more virile cultures (whose values are troubling).

But I failed to acknowledge that the deliberate destruction of our men could be being perpetrated by our own elites, *not just out of foolishness and political expediency* but, as method of disarming and dislocating our populations by design, to make us easier to reengineer to serve their ends. It's not clear to me the degree to which the War on Men has been consciously informed by this goal, but I'm not sure how much that matters anyway.

Perhaps our elites have been quite unaware of subconscious devils driving them – but we can divine from their actions what the intended outcome has been.

I believe that men are innately more morally certain than women. From the differences in results broken down by sex in the bell curves in Simon Baron-Cohen's Empathy Quotient and Systemising Quotient test results, we can make some theses on evolved sex roles. I believe that women have evolved the greater ability to empathise *(defined by Baron-Cohen as: "the ability to put yourself into someone else's shoes and to imagine their thoughts and feelings" and "the drive to respond with an appropriate emotion to someone else's thoughts and feelings")*, not only in order to be best able to respond to infants, but also to support group cohesion by providing soft power backing to dominant cultural narratives – in particular by making their own families conform to them (so they are socially acceptable, so they can prosper).

Empathy and agreeableness are strongly correlated, and both can be functional adaptations that prove useful to individuals and groups – but can also be highly vulnerable to manipulation.

Men have evolved a little differently. Men are more rational than women, enabling them to provide stability and to realise progression, for their families and the collective. This gives men an advantage in being able to assess moral questions based on defined values, less influenced by social pressure.

Anecdotally, I think we see that difference in support for trans ideology. I am yet to see any research, so this is literally speculation based on personal observations, but – while there are of course very vocal women using their vaginaphones to object to dangerous nonsense that's being pushed at the moment in that arena – I feel like I see more women overall who are actually ok with it, and more men who sense the danger.

All of the above is presented in a binary fashion – clearly I am generalising – but in reality it's not binary and doesn't need to be. The 2016 Presidential election in the U.S. and the U.K.s' Brexit referendum were both very close. Had only women had the vote, they would have been just as close – but both of those votes would have gone the way our wannabe totalitarian overlords wanted. We'd have little success on the street predicting which way people voted based on their sex, but at a population level, small sex differences can lead to huge effects on outcomes.

Furthermore, Jung's theory regarding contra-sexual aspects to our personalities suggests to me that The War on Masculinity (as a front in the War on Men) threatens men's abilities to be the morally certain and confident and courageous individuals that we need; and the associated feminist *conceptual rejection* of feminine social power *(which is necessary in order to convince society that women need enhanced political and economic power)* also

threatens women's abilities to integrate the femininity and masculinity in us, in healthy ways that would enable us to participate usefully in the struggle for our freedoms too.

Jung saw men and women as typically presenting personality features recognisable as of own biological sex. But he also saw us as having distinctly opposite sex aspects within us (he called them the anima in men, the animus in women). At the time he was writing, sex roles were significantly more rigid, so the danger he saw was of individuals suppressing contra-sex aspects of themselves which would not disappear as a result… But, rather, live in our depths, out of sight, growing twisted and malevolent and explode out when they got the chance, possessing us and causing dysfunctionality and neurosis.

Men possessed by the anima could be a hysterical, whiny little bitches. Animus possessed women could be hostile, domineering hags. He advocated that individuals should acknowledge and seek to integrate our contra-sexual aspects so that we may avoid these dangers – and so that we can actually draw to some degree on strengths of the opposite sex, appropriately, when it's useful. I feel like presently we have been nurturing the same problem for a long time, with a lack of sex balance *within individuals*, with anima possessed men and animus possessed women – but the cause is precisely inverse.

We're not victims of social pressure to conform to the expectations associated with our biological sex. Today: masculinity is dialled down in men by subjecting masculinity to constant criticism and the threat of punishment, so more and more are anima possessed because expressing their masculinity is too dangerous. Women's femininity on the other hand is dialled down by the conceptual rejection of feminine power, so we see many women possessed by their animus because they're convinced erroneously that femininity is weak.

The attacks on men that have astounded me in their diversity, injustice, cruelty (and also in what I imagined was an absurd level of misjudgement *if* the aim was to empower women), and they have crippled many men. There *is* fear, there *is* uncertainty, there *is* hopelessness in too many men: there are men held back in their educational and career trajectories, there are good men broken in courts – often family courts where it is ruled that their children don't need meaningful relationships with them (or after family courts decide they do need those relationships – but there are no mechanisms to defend their rights when rulings are ignored by resident parents).

If the aim was to empower women, it's a sick and twisted empowerment that we have, one that can only, ultimately hurt us vicariously and deprive us of opportunities for our own personal growth. If the aim was to neutralise the threat that functional individuals, men in particular, may pose to the establishment of totalitarianism… That could work.

Since the *global pandemic response* (but not limited to that event), it has become abundantly clear that the vast majority of national governments either do not have authority to represent their citizens – *or* choose not to. They will force us not to leave our homes. They will force us to close our businesses. They will coerce us into accepting risky medical interventions. They will lie, and the big social media companies have been colluding with them to manipulate open discussion (including censoring the truth when that's inconvenient) – and with a contempt so brazen that it feels like they *want us to know* that they no longer feel compelled to even pretend to respect us. They will have our ability to share our resources revoked on online platforms, they'll even have our ability to access our own money suspended by banks, and *when* they deprive us of national physical currencies, our economic vulnerability will be so much more acute.

The quantity of data they have on so many of us, and the sophistication of their abilities to use it to know us intimately is terrifying. Social credit scoring is coming, and we will have to make decisions about whether to prioritise our *physical needs or our rights,* and *what we know is right.*

They abuse legal mechanisms, sending police to harass law abiding citizens who say things they don't appreciate, using emergency powers to crush protest, passing legislation to give police powers to apprehend people they *think* might be *considering* protesting, militarising police forces (and failing to even clarify in what situations these weapons are *and are not* supposed to be used in).

The global economy is in pieces, and they knew lockdowns would damage it, and they are comfortable with big pharma, big energy and big tech all celebrating record profits while the standards of living of citizens are deteriorating. Landgrabs have been going on for years – sometimes by nation state apparatus, sometimes by foreign state actors, sometimes by big corporations and sometimes by hugely wealthy and influential individuals who present themselves to the world as benevolent philanthropists – and the net result is that we the people actually own an alarmingly diminishing area of the lands that we call home, and we the people may soon find that we have an alarmingly diminishing say in how it's used.

Left/right is more irrelevant now than ever – their actions are indistinguishable. National politics are looking like soap operas (as pointed out by Neil Oliver) – fine, if you're into depressing televised fiction, but ultimately insignificant. They *refuse to prove* that we enjoy election integrity. And just in case any uppity populations might somehow swing it to get a government in power who wants to represent them… The ones we currently have are busy signing up to mechanisms whereby at the drop of a hat executive power can be officially lifted from the hands of the people we (may or may not) vote for (like the treaty on pandemic prevention and preparedness and Agenda 2030).

I am nostalgic for 2016. In the face of extreme psychological pressure, citizens in the U.K. and in the U.S. felt the fear and did the right thing anyway. I think we really rocked the establishment, and I think that what we've seen in response since is a reinvigorated effort from them to cripple our moral capacities – as well as a dizzying array of systems established or reinforced in order to keep us in line going forwards.

I think they were expecting to be able to offer us some pretty real choices back then, so that they could defend the impression that they have tried to cultivate (that we're living democratically), but I don't think they thought we'd dare take the chances offered. They thought they could bolster the appearance of legitimate governance for free. Showing them that's *just not so* was thrilling – but it's also made it clear to them that (if they don't want us asserting our values) they need to tighten their grip.

The intellectual courage rejuvenated, and the networks formed and strengthened over that period *will* support resistance to the closing down of our "free" societies. But I tend to doubt that we will be able to arrest the trajectory, never-mind claw back freedoms already lost, in the near-term.

It could be that all we can really save is our souls, but that's not nothing. It is masculinity that will take the mountain view to see that we're wasting our energies on concerns that won't mean shit when *none* of us have *any* freedoms, we are unable to reliably attend to our fundamental needs, when we're not even afforded the luxury of protesting our fate.

It is masculinity that will lead, and mentor, and give courage. We need to nurture virtue in our men with urgency. It may well be that today our collective reserves of masculinity have been subverted to the point where we're not strong enough to resist totalitarian creep. It may well be that we need the hard times coming, to build strong men. A time will come for our people to reclaim their rights, and virtuous souls who've walked before will be guiding them. That's a legacy to live for.

Velma Is Complete And Utter Trash

A Voice For Men Videos · 20 January 2023 · Archived copy · Original

Vice: anti & pro feminists debate abortion, trans rights, and #MeToo

A Voice For Men Videos · 21 January 2023 · Archived copy · Original

Unusually we're posting a video from Vice a well known pro-feminist magazine. This video is a discussion among women about feminism. Notably, conservatives Sydney Watson and Pearl were in the panel. Pearl did a particularly good job.

Erasing Male victims

A Voice For Men Videos · 22 January 2023 · Archived copy · Original

Feminism needs domestic violence

Suzanne McCarley · 23 January 2023 · Archived copy · Original

…therefore feminism perpetuates domestic violence. Feminism also invents fake domestic violence. This gives Feminism an excuse to exist.

It has been many years since feminists have fought for anything remotely resembling equality between the sexes. I know most ordinary feminists still think equality is the name of the game, but they are mistaken. All anyone has to do in order to see this, is look at what feminist policy makers, movers and shakers, and intellectual leaders (and I use that term rather loosely) have actually accomplished during the last two or three decades. No equality there. None.

This article is a very basic introduction to a single concept that most people will instantly reject on a visceral level: **That feminist policies breed Domestic Violence while pretending to prevent it.** I'm not going to quote lots of statistics and studies, or variables and technicalities. I will however, state that the Duluth Model* of domestic violence, on which virtually all DV policy and "education" is based, has been thoroughly debunked – it represents as common, the very **least** common type of Intimate Partner Violence (brutal male/innocent female.)**

I am highlighting a causal relationship between feminist policy and domestic violence. To see this principle in action, go to any courthouse and sit through a day or two of family court. And while you're there, remember that the feminist-sponsored Violence Against Women Act pays for the "advocates" who coach women on how to present their cases, while the men are advised by their lawyers to "plead to a lesser charge." Remember that VAWA pays the cost of housing the men in jail while they await their hearings.

VAWA also funds prosecution of cases of "violence against women." Everybody in that courtroom, except the accused male, has income (and power) to gain by painting him as a monster, including his own counsel. In theory they *could* railroad women in the same way because technically, abuse by women is still illegal, but it's a lot easier to convince the public that hundreds of men in any given community are abusers, as opposed to hundreds of women. We *notice* when women are accused of crimes. Men, on the other hand? Well, men are pigs, right? Abuse is what we've been trained to expect from them.

80% of all victims of violence are men, yet we have the Violence Against Women Act, ostensibly to protect women from (primarily domestic/relationship) violence. How did this happen? Why is violence against women presumed to be worse than violence against men? Because women are weak and vulnerable? Because nobody takes women seriously? Whatever the appeal, it worked; even though violence against women was already illegal, the thought of violence committed against the "helpless," offends us so deeply that we decided it was perfectly reasonable to spare no expense and overlook no preventive measure, if it would reduce the number of victims. Random violence is relatively rare and tough to manage, but domestic violence is so, well, curable, right? Who doesn't want to stop Domestic Violence?

Professional feminists, that's who. Without DV victims, feminists would have no rallying cry, and they would lose political power. Here's how it works:

Thanks primarily to the Violence Against Women Act, DV has become a multi-billion dollar industry. This industry employs many thousands of people throughout the nation, paying them with federal VAWA grant money. And those thousands of people have made relatively little headway in achieving their "goal" of reducing DV. Indeed they perpetuate it. This is by design; if DV went away, so would their jobs. There are many, *many* factors involved in DV, and it's no coincidence that feminist policies aggravate nearly all of them, but for the sake of clarity I'm going to address only a simplified but significant few of them here.

Who commits a substantial proportion of DV? Past victims or witnesses of DV. Who committed the DV that they experienced or witnessed? In too many cases to count, it is **women. Women commit far more than half of all DV. Among the vast majority of violent couples, the violence is *mutual.* Additionally, women commit the**

majority of child abuse. Yes, women are responsible for most DV.

Next point, what often triggers DV? Stress. What causes women *lots* of stress? The constant obligations of child rearing. What causes *even more* child rearing stress? Not having a father in the family. How are so many fathers removed from their families? They are accused of Domestic Violence, whether it happened or not, and whether it's mutual or not. Disagreements are exaggerated, violence is "invented" or men are blamed for any real violence that does occur.

The result is that fathers, often the most stable influence in the family, are kicked to the curb and financially bled dry, while mothers are protected and are excused for their "missteps;" this is the unstable – and all too often abusive – environment in which their children are raised. Toss in a few more variables like substance abuse, a string of violent boyfriends, and a bit of poverty, and this process is guaranteed to produce future domestic abusers. And this is the process that VAWA has institutionalized. It no longer happens "once in a while;" it is SOP. Was this the intent of VAWA? Who cares? That's the result.

Thanks to VAWA, once a father is accused of DV, his chances of keeping his family (or his assets, his reputation, his friends, often even his job) are almost nil. Conversely, most mothers have to commit "front page news" crimes to lose custody of their children. VAWA provides billions of dollars for programs that "protect women from their abusers." Yet it provides virtually nothing to help men or children escape their abusers, if those abusers are women. VAWA addresses less that half of the DV it encounters. Instead of working to reduce Domestic Violence, VAWA works to ensure that millions of children will continue to suffer abuse, and will likely grow up to become abusers themselves.

I am currently reading AVFM Editor-at-Large Erin Pizzey's memoir, "This Way to the Revolution." Forty years ago, long before VAWA, she founded the first battered women's shelter in the UK, and she immediately discovered that many of her "victims" were at least as violent as their "abusers." She was harassed, threatened and demonized by powerful feminists for saying so out loud. For decades. This understanding of Domestic Violence is not new. However sharing this knowledge with the general population, could completely obliterate feminist control of the family courts.

And it should.

Question: Why on earth would anyone try to suppress the undeniable fact that "we're doing it wrong?" Answer: A lot of women's careers depend on "doing it wrong.". These women have no qualms about throwing children, men, and other women under the bus to keep their jobs. Feminism doesn't care about children (VAWA doesn't even count them as victims.) It doesn't care about families (broken families are its bread and butter.) It doesn't care about women's safety (resources wasted on imagined abuse, are channeled away from victims of real abuse.)

Feminism cares about controlling, dominating, destroying and extorting the men who pay Feminism's bills. Everything else is window dressing. Don't believe me? Follow the money. Oh, but you can't; there doesn't seem to be a paper trail; no readily available accounting of how and where VAWA money is distributed. One might think some people are conspiring to keep the rest of us in the dark…

* http://en.wikipedia.org/wiki/Duluth_model

** http://igualdadeparental.org/wp-content/uploads/2012/07/Dutton_Corvo-Transforming-flawed-policy.pdf

Leveling up to the red pill

Hopeland Cash · 24 January 2023 · Archived copy · Original

There are as many red pill stories as there are Men's Human Rights Activits (MHRAs), Men Going Their Own Way (MGTOWs), Honey Badgers (women who support the men's movement), and anti-feminists. There is no single way, and the discovery of greater awareness is rarely a quick process, often a lonely journey, and by its very nature can't come without a dose of pain and confusion.

For some men, the red pill can only be found after a profound trauma, a terrible abuse that plants a seed of skepticism and draws them out into the light of truth. For others, it is found in the mounting realization that society isn't delivering on its promises. For me, there was no single event. Instead of a red pill moment, I had a red pill progression. I am an MHRA because I know it is a right and just cause, and I am compelled to activism by the ever-growing library of truth and facts I discover and the visceral need to combat all the hate and lies that oppose their illumination. I know that now, but it was a slow, grating march toward truth that challenged the world as I had been raised to see it.

Like most MHRAs, as a young man I needed a red pill in the worst possible way (though I didn't know it then). I was raised in a liberal feminist family, but that handicap was offset somewhat, I think, by my sisters. Don't get me wrong, my sisters aren't bad siblings, but thanks to them I never harbored any delusions of female purity or innate virtue; I always knew girls were people, not snowflakes, and my upbringing was more egalitarian than most. That's why I've never been a skirt-chaser or a full-blown white knight. I was taught the feminist narrative and believed it, though. My mother isn't a raving rad-fem, and I have a good relationship with my father, but I believed in "chivalry" and opposed "sexism" and all that. There never seemed any reason to question those things, but then something happened that started me down my path to the MHRM: I became a gamer.

First it was video games like *Skies of Arcadia* and *Knights of the Old Republic*, then after high school I got into tabletop role-playing games, specifically *Dungeons and Dragons* (Edition 3.5, thank you very much). As far as my feminism was concerned, that was the beginning of the end. Strange, I know, and there was no reason to suspect any such thing would happen; I started playing DnD on a whim, and it wasn't the gaming itself that did it, but the creativity it inspired that liberated my mind and eventually let me slay the beast of my own feminism and loot that wonderful red pill.

Dungeons and Dragons is a brilliant platform for interactive storytelling. I don't play anymore, but I still believe that. I immediately took to the role of game-mastering, and I was the type who loved to do home-brew (creating original content from scratch). I invented complex worlds, new species, classes, and abilities, etc. It was a fantastic creative experience, but my favorite part was inventing societies. I was probably inspired by my love of Star Trek and its exploration of speculative cultures, so I did the same in Dungeons and Dragons, writing whole explanations of cultures, their customs, dress, sport, rituals, religions. I even wrote pieces of short fiction exploring a "day in the life" of a citizen of these societies, and through this I explored a wide breadth of concepts as creative exercises.

There was one of my creations in particular that proved the most impactful on my life even long after I put away the dice. It was a culture of elves (yeah, like Lord of the Rings, but less Orlando Bloom), a society at war with a neighboring state. I toyed with ideas of what kind of people they might be, and then, inspired by elves' androgyny, I decided to do a gender flip. They're at war, but what if women were the soldiers?

What followed was the thought experiment that changed my life and made me an MHRA. I figured, if the women were the soldiers, then the men would take on the women's roles and duties, and by extension their problems. Wouldn't it be interesting, said my young, unformed brain, if men were the oppressed sex? You know, hypothetically (wink, wink). So I ran some Google searches. It's been far too long, so I don't remember what exactly I searched for, but I came across some highly unexpected Wikipedia pages. They talked of bizarre concepts like male under-representation in education and the bias of divorce courts.

I'd never heard such ideas. Men suffering from systemic socially ingrained biases and misconceptions leading to mistreatment and a lack of recognition for their pain?

It can't be!

But it was, and only more and more so as I read further. Fathers' rights became of particular interest to me, and I was becoming ever more astounded by the depths of abuse leveled on fathers and children. I remember sharing these horror stories with friends and family and feeling genuinely aghast. Even more horrifying, I would soon realize, was the sheer ignorance surrounding these issues.

Getting back to Dungeons and Dragons, I continued to explore these social issues in my own private way as part of my gaming. I created more gender-flipped societies, and in my naiveté I even wrote up one with two social castes of women, one of which practiced the radical feminism I was becoming increasingly aware of in the real world and the other that stuck to "good feminism."

Ah, youth.

Eventually I stopped playing Dungeons and Dragons, but I still game here and there, and enjoy science-fiction more than anything. My eyes had been opened, however, and though I hadn't yet realized it there was no turning back. I kept reading about men's issues, and as I began writing fiction I integrated these issues into my stories. A month didn't seem to go by where I didn't come upon yet another social ill facing men. Healthcare, life expectancy, suicide, general legal bias, lack of reproductive rights. The list grew, and grows still, like the endless chains of quests and bosses to be faced in an RPG. I knew I couldn't fix these problems, but it would've been comforting if at least they'd stopped spawning!

Through all this, I continually came back to a single core fact: ignorance is the greatest enemy of men's rights. I was kept ignorant, through no malice of my parents, for years, and when I discovered men's issues I was perpetually shocked not just by the terrible severity of these social wrongs, but also by the very fact that I hadn't heard of them. How could men be suffering so much without anyone talking about it?

I wanted to be one of the people who would talk about it. I toyed with the ideas in my role-playing, I touched on the issues in my fiction, I began blogging about portrayals of men in the media, and eventually, after a chance click-through from an article on the National Parents Organization, I found A Voice for Men. Within a year I had published my first article here.

And I will continue to do so because these issues matter, and because people still aren't talking about it. Some men only find out after their lives are ruined in the military, divorce court, or by a rape accusation; many women have to see the pain of their brothers, sons, husband, or father to realize what is wrong; if I hadn't asked that simple question, What if women were the soldiers?, I might have never found out. I could've kept swallowing the blue pill, gone neck-deep into student debt, married the first Mary Sue to come along just to get people to stop asking if I'm gay, and be waiting for my turn on the gallows of manhood before I saw through all the lies.

I got lucky. I asked questions. I was stubborn enough to not back down. Things like role-playing and science-fiction are male-dominated, maybe because they look past how reality is and wonder how it could be. That is a powerful lens through which to discover new ideas, but also to see the truth of the world around us. More men need to ask those tough questions because the answers are out there if they look.

That is how the MHRM will grow, through the process of discovery. We don't indoctrinate with ego-stroking and victim narratives; we illuminate with facts, with the stories of real people. When enough men and women learn the truth, it will begin to spread even faster, and someday men won't have to suffer those brutal scars or stumble on the truth by accident; it will be freely available to be assessed just like every other philosophy, rejected or accepted by each individual.

Even more than that, I look forward to the day A Voice for Men is graced by an author who can honestly say, "I didn't have a red pill moment" because he or she was raised right, was taught the truth by mother and father, and

never had to overcome the handicap of indoctrination and misinformation. That will be the generation that doesn't just advocate men's rights but lives them. That is our endgame.

The Goal Post Episode 13 – The women are wonderful effect

A Voice For Men Videos · 25 January 2023 · Archived copy · Original

Anti-Gynocentrism is the Only Anti-Feminism That Matters

Peter Wright · 26 January 2023 · Archived copy · Original

Men's Rights Advocates have often watched with bemusement as newcomers arrive declaring support for men, with a resume saying just one thing: "I'm an antifeminist," as if that were all we needed to know.

Because antifeminism and men's rights activism is synonymous, right? That's literally what they assume.

With the resume tabled they quickly move to promote a *gynocentric* tradition that gushes about males saving women from floods, fires, bullets, or sparing them from minor inconveniences in life – like discomfort, dirt, criticism or employment. Feminine women, they say, are best preserved as home-makers; each woman as precious as the fingers of a concert pianist which must never be put under strain. Men, they say, are heroes, put on this earth to lift heavy things as Jordan Peterson would say, and lift them specifically for the fragile, and of course pregnant, womenfolk.

"Life back then was as close as we can get to perfect" they foam, "it was an arrangement that saw feminine women give compliments to men for ongoing sacrifices — an arrangement far superior to the feminist approach which goes out of its way to denigrate men while expecting those very same sacrifices to continue."

It is superior because massaging a man's ego in exchange for expected sacrifice is somehow less denigrating than saying, as the feminists do, "we hate you." But is such gratitude really better when both feminist and traditionalist women continue to expect male servitude – when they *both* reduce men to the role of 'do things for me'?

That is the essence of the deal: a little ego-stroking in exchange for a man destroying himself. She inflates his ego like a helium balloon, at least in the area of saving, serving and pedestalizing her, and he signs up for a smorgasbord of self-destructive sacrifices and an earlier death.

We could be forgiven for interpreting the traditionalist woman's complimenting of male sacrifice as *superficial gushing*, offered up with all the sincerity of a Miss World candidate saying she wants to bring about world peace, while watching the corpses pile up around her.

That appears to be the gynocentric tradition that most anti-feminists are peddling, the one they would substitute in place of feminist models. Here I should add that not all traditionalists are like that – at least not for the tiny minority of red pill men and women who seek to preserve the otherwise valuable, non-gynocentric aspects of tradition.

Some readers might protest that we should be grateful for those charging forward to destroy progressive gynocentrism (feminism) in order to substitute traditional gynocentrism in its place. But for this old timer that program reads like a rejection of Judas, in order to take sides with Iscariot.

I'm sure you all get the point.

As Paul Elam once summarized, 'anti-gynocentrism is the only anti-feminism that matters.'

Compare the traditional gynocentrist as described above with women who are neither feminist nor traditional gynocentrist; women like Janice Fiamengo, Suzanne McCarley, Elizabeth Hobson, Alison Tieman, Hanna Wallen and countless others who are as quick to question the unbalanced privileges of traditional women as they are the privileges held by feminists. The difference in perspective between these two kinds of women couldn't be more stark.

The rest unfortunately are frauds, women masquerading as allies while inviting men to adopt a women-serving scam with the bait of a 1950s smock and a demure look, women who are today unwilling to match men with reciprocal gestures or labor, nor the shouldering of life's stresses. When traditional gynocentric women are featured in media interviews, gushing praise for the usefulness of "masculinity" and "real men" who save women from house fires, one can't help but notice there's an absence of discussion of what's in it for the men, as if its not a relevant concern.

Perhaps praising *is* a form of respect for men, but respect for what? On face value it looks like that of a narcissist who "respects" others as food to satisfy his/her impersonal gluttony for special treatment.

Perhaps I could be more generous and say that rather than trying to enslave men, the I'm-Not-A-Feminist Gynocentrists are simply behind the times, believing that they are championing the lesser of *the only two evils on offer*. They view it as the lesser of the two evils because, under traditional gynocentrism, men were at least complimented for their labor, and given medals after their deaths – a thing denied under the feminist vision which sees men and women as competitors for narcissistic turf in which only women receive compliments. Not men, but women alone are the 'Stunning and the Brave.'

Sadly, the traditional contract under which that situation worked, the one that limited men's and women's options in favor of narrow set roles, can no longer work in a culture that refuses to encourage and support that same contract. Wave after wave of feminist activity has seen the toothpaste squeezed completely out of the tube. Women will never go back to the "role" of baby-making, apple-pie cooking wives, because any attempt to reduce women's "multi-option" life will be met with resentment, if not interpreted as abuse. Therefore any attempts to enact that traditional role today will amount to little more than cosplay.

Swapping progressive gynocentrism for traditional gynocentrism is going nowhere. We can no more turn back the clock on 'Women's Liberation' than we should ignore the fact that's Men's Liberation now is due – men who no longer need to be tied to the traditionalist role of He-for-She.

Before bringing this article to a close I want to come back to the question of what, if anything, is the value of anti-feminism for the men's rights movement. To that, two of the more obvious answers come to mind.

Firstly, antifeminist work pushes back against efforts to create more He-For-She demands, e.g. for men's supposed responsibility to stop partner violence; for men's responsibility to address the 'wage gap'; for men to assist in promoting affirmative action policies; to do more household chores; for taking up too much female space on public transport, or for not setting the office air conditioning to women's desired temperature. These and many more 'patrarchy-do' lists amount to little more than collective female nagging, which anti-feminists are helping to call out in the public domain.

Secondly, anti-feminists fight the widespread censorship of men's issues by feminists. The problem of feminist-driven deplatforming and censorship was even apparent in Ernest B. Baxs' day, which he described in the year 1913; *"[Feminists] seek to stop the spread of the unpleasant truth so dangerous to their cause. The pressure put upon publishers and editors by the influential Feminist sisterhood is well known."* In response there has always existed

people within the MRM who push back against feminist-driven censorship of men's issues, and indeed censorship from other sources, and this needs to continue with full force.

To put these two concerns in context, pushing back against feminist demands on men, and feminist censorship, have never been the only goal of the men's movement despite claims by some that the MRM is synonymous with 'antifeminist backlash.' To suggest equivalence is to confuse purely antifeminist movements with the much broader portfolio of the men's human rights movement.

A survey of the last 100 years reveals that the MRM is concerned more directly with issues impacting men and boys such as alimony, genital mutilation of male infants, homelessness, mental illness, false accusations, family court bias, suicide, child custody, low funding for male health issues, legal discrimination, educational performance, and misandry in mainstream culture just to name a few. And just as important, a pressing issue today is fostering of more life choices for men: Its time for men to embrace whatever options exist beyond the narrowly prescribed role of serving women – just as women long ago rejected narrow roles and responsibilities toward men.

The time for the multi-option man is now.

Zara Faris debunks feminism at London debate

AVfM Video Source · 27 January 2023 · Archived copy · Original

Despite the myths we hear about Middle Eastern women being utterly oppressed, anyone who looks at the situation experienced by many women and men in this area tells a different story. Take Zara Faris, for example:

Indeed, she makes a strong case for why women are strongly advantaged overall in her religion. The question we'd ask her is: Are men advantaged in any particular way? From what we can detect, it sounds like they aren't, even if sensationalist Western media wants us to think differently.

Hat tip: Muslim Debate Initiative.

Myth vs. reality: Universal suffrage in the UK

William Collins · 28 January 2023 · Archived copy · Original

The popular belief is that the suffragettes won the vote for women and before that men already had the vote. Both these beliefs are false.

What follows is a story that almost no one knows about the true history of universal suffrage in the UK. I have pieced it together partly by reading the parliamentary records from 1917 (these records are known as *Hansard*).

The true history of universal suffrage in the UK is the history of the working-class struggle, not a gendered issue at all.

The property-based right to vote goes back at least to King Henry VI in 1432, when it was established that only people owning property worth 40 shillings or more could vote. Since this sum remained unchanged over centuries, the natural effect of inflation was to increase the size of the electorate. But even by the eighteenth century, the electorate was still only about 1% or 2% of the population (though virtually all men).

During the Victorian era, there were three reform acts that together increased the proportion of men eligible to vote to about 50%. As an illustration of the unreliable, partisan commentary you will find on websites on the issue of the franchise, consider this quote from Ref. 1:

> Political changes were very slow in coming from 1750 to 1900. Those that did come in 1832 and 1867 were seen as not changing a great deal especially as neither gave women the right to vote.

This fatuous remark dismisses the reform acts as unimportant on the grounds that they did not give the vote to women. But these acts increased the male franchise from almost nothing to half the adult male population, hardly an insignificant matter. And hardly insignificant even if your whole focus is on women because, without men pioneering a broader franchise, the ground would not have been prepared for women to do so later. It is a fine illustration of how a gynocentric mindset fails to appreciate that the fates of men and women are interwoven.

The years immediately before the First World War (WWI) were the most active period for the suffragists campaigning for the vote for women. But throughout WWI only about half of men aged 21 and over had the vote. Most of the men killed or maimed in that war did not have the vote.

The popular version of the story of how women got the vote is summarised in Ref. 2:

> The standard version of the story of the fight for female suffrage sees it as a straight contest between the suffragettes and a chauvinistic male establishment, headed – not to say embodied – by the prime minister, Asquith, and encompassing blinkered politicians, burly policemen and brutal prison warders. This [traditional] version has the merit of simplicity, with obvious heroes and villains, which makes it well suited to general public consumption; unfortunately it ignores some of the important paradoxes of the story.

That is an understatement. The standard version of the story is completely incorrect.

The principal misunderstanding that I wish to expose is that before WWI the main barrier to women being granted the vote was not the absence of support for the idea among (male) politicians. On the contrary, there was widespread support within the Liberal and Labour parties. Ref. 2 tells us:

> On the whole male politicians were by no means opposed to some form of female suffrage. The Labour Party supported it, and leading figures like Keir Hardie and George Lansbury were deeply involved in the issue, Lansbury to such an extent that he voluntarily, though unsuccessfully, put himself up for re-election in his Bow and Bromley constituency on a female suffrage platform. A substantial section of the Liberal Party, quite

> possibly the majority, supported it, as did many leading Liberals, including Churchill, Lloyd George and Sir Edward Grey.

In view of such widespread support for their cause, why did the suffragists fail to win the vote earlier? The answer is, with delicious irony, their sexism.

They campaigned for "Votes for Women," but they should have campaigned for "Votes for All." They failed to understand the nature of the obstacle to their enfranchisement. It was not lack of male politicians' support. The obstacle was that working-class men did not have the vote, and it was politically essential for working-class men to get the vote before it became possible for women.

Prior to WWI, there were many attempts to pass bills to permit limited female enfranchisement. All failed. They had to fail for a very simple, purely party-political, reason. Because only men from the upper half of society had the vote, the best that could be offered to women was to give the vote to upper-class women. But the support for female enfranchisement lay in the Labour and Liberal parties. Giving the vote only to upper-class women was perceived as introducing a few million extra Conservative voters into the electorate. So how could the Labour and Liberal parties support it? It would have been electoral suicide. So, those men who were inclined to favour female suffrage nevertheless had to vote it down, while the Conservatives were against it on principle.

So, you see, votes for women were an impossibility unless and until working-class men got the vote—to break the above political deadlock.

By 1916 the British Government realized it had a problem. The electoral process had been shot to pieces by the war. The electoral register had become a nonsense, with the most important voters being away fighting in France and elsewhere, and huge numbers of people in the UK had moved around the country to do essential war work. This led to a fundamental re-think of the franchise.

The extraordinarily egalitarian recommendations of the 1918 Representation of the People Act were summarised by a near contemporaneous US source thus:

> The old practice of defining franchises in terms of relationship to property would have to be discontinued, and that in lieu thereof it would be necessary to adopt the principle that suffrage is a personal right inherent in the individual.

This proposal, to extend the franchise to all adult men, enjoyed overwhelming majority support across all parties and in both Houses of Parliament. It was recognised that anything less would be insupportable after the horrors of the trenches. This is absolutely clear from reading the many debates on the act in 1917 as recorded in *Hansard*. The Home Secretary, George Cave (Conservative) introduced the act as follows:

> War by all classes of our countrymen has brought us nearer together, has opened men's eyes, and removed misunderstandings on all sides. It has made it, I think, impossible that ever again, at all events in the lifetime of the present generation, there should be a revival of the old class feeling which was responsible for so much, and, among other things, for the exclusion for a period, of so many of our population from the class of electors. I think I need say no more to justify this extension of the franchise.

So there we have it. The principle purpose for the 1918 act was the need to dissolve the previous class-based franchise—and the specific motivation was the recognition that "If they are fit to fight they are fit to vote"—an actual quote from *Hansard*. The primary motivation was *men.*

Women got the vote as a virtually automatic collateral consequence of working-class men finally getting the vote. WW1 broke the previous political deadlock.

If the new mood to recognise the rights of working-class men was the result of the slaughter going on in the

trenches—and it was—then this perspective suggests that the vote for women was bought with men's lives. This reality will not be popular in some quarters. It stands in stark and hideous contrast with feminist orthodoxy.

That women got the vote owes more to the Kaiser than to the Pankhursts.

The graph that heads this article tells the true story. With a suitable historical perspective, the bulk of men and women achieved the vote at much the same time. On an historical timescale, the enfranchisement of men hardly preceded that of women significantly.

During WWI most suffragettes suspended their campaigning activities. Many, including Emmeline and Christabel Pankhurst, took to speaking at recruiting drives for the war. The potential recruits would be largely from the working classes and hence would not have the vote. What staggering hypocrisy. The Pankhursts were insistent on their own right to have the vote while remaining safely at home, but at the same time they were happy to send to their deaths men and boys whose right to vote they did not recognise as significant. This must surely rank as one of the most flagrant pieces of amoral, political hypocrisy of all time.

The true history of women's suffrage is the working-class struggle. The correct perspective is gender-neutral. The historical Big Picture is that the enfranchisement of men and women was a single process. The suffragette movement did not bring about the enfranchisement of women. The suffragists failed to realise that their enfranchisement was a political impossibility unless working-class men were also enfranchised. This Big Snag was unsnagged by WWI, not by political protest.

While the suffragettes' perspective was the gender-specific "votes for women," this was only because they did not recognise the equal rights of working-class men who were also disenfranchised. The irony is that universal suffrage was ultimately achieved thanks to the slaughter of these same working-class men in the trenches. For this motivated the enfranchisement of working-class men, which had been the barrier to women's enfranchisement.

Monstrously, the one action of the suffragettes that really did assist with gaining votes for women was their involvement in sending men away to war. Present-day feminists are culpable because—even with the leisure to put the history into proper focus—they still insist on regarding the suffragettes as triumphing over the hegemony of men. The orthodox feminist narrative is not only inaccurate but disguises a horrible, if unintentional, truth. The "woman good, man bad" worldview is not only false but, in this context, also flagrantly heartless.

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A Response to a Review of the Book "Men Without Work"

Stephen Bond · 29 January 2023 · Archived copy · Original

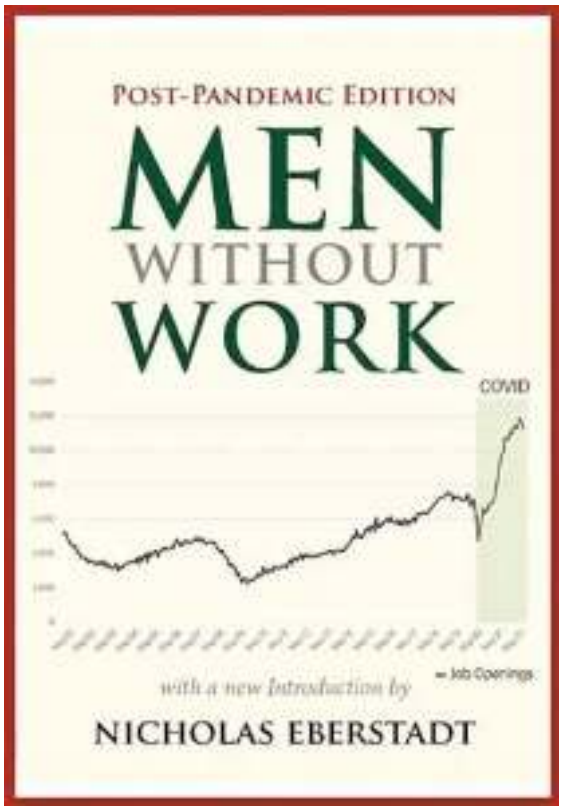

"Men Without Work" by Nicholas Eberstadt

The Washington Post recently published a review of a book Men Without Work: America's Invisible Crisis by contributing columnist, former Indiana governor, and recent Purdue president Mitch Daniels.[i] The book *"…depicts in deeply documented fashion the 'invisible crisis' that is the 'decimation' of the adult male workforce in America."*

Much of Mr. Daniel's article discusses the book's "Dissenting Points of View", where the book's author, Nicholas Eberstadt, included a section in the book that allowed critiques of his findings by two other scholars.

In that same dissenting spirit, I will offer a third view here that will show that both Daniels and Eberstadt missed a clear contributing factor to this crisis.

To begin, please note that I'm a proud longtime reader of the Post, who nevertheless has long noticed the paper's gender bias, most notably its imbalanced coverage of domestic violence.

Two articles published by the Post in 2018 provide undeniable proof of this bias:

- Why can't we hate men? This #MeToo inspired rant was written by a women's studies professor who had the gall to publicly share her hatred of men to a worldwide audience.[ii]
- Amber Heard: I spoke up against sexual violence – and faced our culture's wrath. That has to change. This is the op-ed that triggered the lawsuit that ultimately proved that Amber Heard abused Johnny Depp and that men can also be victims of domestic violence.

In response, I've been sending letters to Post columnists who have written articles that perpetuate the paper's biased, one-sided coverage of gender.

Although Daniel's article isn't in itself another example of the Post's gender bias, it is, I believe, another example of the success of some 50 years of feminist political and cultural indoctrination that drives the Post's bias. Neither Daniels nor Eberstadt has recognized or acknowledged the feminist pink elephant in the room:

The unbridled, obsessed, man-hating feminism that has run rampant, almost completely unchallenged, throughout the world for the past half century.

If one doubts the accuracy of this last statement, how can we reconcile the aforementioned 2018 Washington Post article "Why can't we hate men?" that provided a platform for a deranged feminist professor to openly and shamelessly express a Nazi-like hatred for men in a major American newspaper?

No analysis of the causes of the twin problems of the "collapse of work for American men" or the "decades-long retreat of men from higher ed" can be considered complete without including discussion of the negative, *lifelong* effects on men and boys of this man-hating feminism.

For example, Daniel's article briefly mentions the drop in male college participation and provides a few related statistics, but fails to describe the anti-male culture that has thrived for decades in America's colleges and universities, a culture that without a doubt contributes to the reduced number of young men in college.

I'm sure that most readers are aware of the 2006 Duke Lacrosse Rape Hoax and the 2014 Rolling Stone magazine libelous article A Rape on Campus, about a false gang rape accusation at a University of Virginia fraternity.

And as president of Purdue University from 2013 to 2022, I'm sure that Daniels is well acquainted with the U.S. Department of Education's "Dear Colleague Letter" issued to American colleges and universities under the presumed authority of Title IX.

The letter directed these schools, under penalty of losing all federal funding, to institute draconian changes to the way sexual assault accusations were to be handled.

The result of these changes is summarized in a book, The Campus Rape Frenzy — The Attack on Due Process at America's Universities:

"*… the federal government, joined by virtually all colleges and universities, has mounted a systematic attack on bedrock American principles including the presumption of innocence, access to exculpatory evidence, the right to cross-examine one's accuser, and due process."*

Stated more succinctly, the federal government, via the U.S. Department of Education, is complicit in undermining male college students' civil rights.

Is it any wonder why so many young men aren't going to college?

And for men who don't go to college, or even men who manage to graduate, the hateful excesses of feminism continue to negatively affect them not only in the workplace, but in marriage, in fatherhood and family courts, and in virtually every aspect of their lives.

This fact is summarized by a book written by Helen Smith, a forensic psychologist from Tennessee, Men on Strike: Why Men Are Boycotting Marriage, Fatherhood, and the American Dream – and Why It Matters:

"*American society has become anti-male. Men are sensing the backlash and are responding. They're dropping out of college, leaving the workforce, and avoiding marriage and fatherhood at alarming rates. The trend is so pronounced that a number of books have been written about this man-child phenomenon, concluding that men have taken a vacation from responsibility.* ***But why should men participate in a system that seems to be increasingly stacked against them?*** [emphasis added]"

As Men on Strike demonstrates, men aren't dropping out because they are stuck in arrested development; they are acting rationally in response to the lack of incentives society offers them to be responsible fathers, husbands, and providers. In addition, men are going on strike, either consciously or unconsciously, because they do not want to be injured by the myriad of laws, attitudes, and hostility against them for the crime of happening to be male in the 21st century. Men are starting to fight back. Men on Strike explains their battle cry."

In her book, Ms. Smith describes how more and more men are "*Going John Galt*", a term borrowed from Ayn

Rand's *Atlas Shrugged*:

"*… the basic theme is that John Galt and his allies take actions that include withdrawing their talents and "stopping the motor of the world" while leading the "strikers" (those who refused to be exploited) against the "looters" (the exploiters, backed by the government).*

In some sense, men today feel very much like Rand's characters in Atlas Shrugged, knowing that they can be exploited for their sense of duty, production and just for being male at any time. The state transfers men's production to women and children through child support, alimony, divorce laws, and government entitlements that are mainly for women … or welfare payments to single mothers. ***It is not only in family relationships that men are screwed, but also in many areas of modern society. Men are portrayed as the bad guys, ready to rape, pillage, beat or abuse women and children at the drop of a hat. From rape laws that protect women but not the men they may accuse falsely to the lack of due process in sexual harassment cases on college campuses to airlines that will not allow men (possible perverts!) to sit next to a child, our society is at war with men and men know it full well.*** [emphasis added]"

By now it should be clear that until the hateful excesses of feminism described above are addressed, the problem documented by *Men Without Work* simply cannot be resolved.

There are just too many men who will continue to "*Go John Galt*".

Notes:

i Daniels served as the 49th governor of Indiana from 2005 to 2013, and president of Purdue University from 2013 until the end of 2022. Notably, he also served as director of the Office of Management and Budget (2001-03) and White House Director of Political and Intergovernmental Affairs (1985-87)

ii Described by Eberstadt's fellow American Enterprise Institute analyst Mark Perry as *"…the most hateful, venomous, vitriolic, malicious, misguided, despicable, vindictive, unpersuasive and reprehensible op-ed in the history of the Washington Post, and possibly in the history of modern journalism for a mainstream media publication."*

Psychotic chivalry at University of Portland

A Voice For Men Videos · 30 January 2023 · Archived copy · Original

Men Being Ogled and Objectified at The Gym – Its a Thing

A Voice For Men Videos · 31 January 2023 · Archived copy · Original

Bird watching

Robert Brockway · 1 February 2023 · Archived copy · Original

I used to go bird watching when I was young but I haven't done it in a long time. I was thinking of getting back in to it. I thought I'd just discuss some of the birds I've watched over the years as some of you might like to take it up too. It can be a very rewarding hobby.

I love watching tits through binoculars while hiding in the woods. There aren't any tits where I live in Australia, though. I've only been able to see tits when travelling overseas. I think the tits in mainland Europe look great.

In contrast you can find boobies in Australia, but only on the coast. Over the years I've whiled away many hours sitting on the beach watching boobies.

Like myself I know a lot of you will enjoy watching a screamer but you'll generally have to go to South America to see them in the wild.

Some people like looking at cocks but that was never for me. While I've always left the cocks alone I never had a problem picking up chicks.

I've found too, that some people really hate getting woken up by cocks. But if you're going to live with one you just have to accept it. Cocks will be up early in the morning and there's nothing you can do about it.

There was one time I really wanted a shag but I couldn't get one. You can only get them in Europe. Besides, the government would object to me trying to bring one home.

I hope this short discussion on bird watching has sparked some interest.

Anyone interested in this topic may wish to visit the anti-feminist Facebook group Make Birding Great Again which people may find is a little more serious than this article.

1959: Malvina Reynolds sings an awful song that wouldn't be out of place in today's misandric world

A Voice For Men Videos · 1 February 2023 · Archived copy · Original

Lyrics:

It says in Coronet Magazine
June nineteen-fifty six, page ten
That married women are not as happy
As women who have no men

Married women are cranky
Frustrated and disgusted
While single women are bright and gay
Creative and well adjusted

We don't need the men
We don't need the men
We don't need to have them round
Except for now and then

They can come to see us
When we need to move the piano
Otherwise they can stay at home
And read about the White Sox

We don't care about them
We can do without them
They'll look cute in a bathing suit
On a billboard in Manhattan

We don't need the men
We don't need the men
We don't need to have them round
Except for now and then

They can come to see us
When they have tickets for the symphony
Otherwise they can stay at home
And play a game of pinochle

We don't care about them
We can do without them
They'll look cute in a bathing suit
On a billboard in Wisconsin

We don't need the men
We don't need the men
We don't need to have them round
Except for now and then

The can come to see us

When they're feeling pleasant and agreeable
Otherwise they can stay at home
And holler at the TV programs

We don't care about them
We can do without them
They'll look cute in a bathing suit
On a billboard in Madagascar

We don't need the men
We don't need the men
We don't need to have them round
Except for now and then

They can come to see us
When they're all dressed up with a suit on
Otherwise they can stay at home
[Spoken]: And drop towels in their own bathroom

We don't care about them
We can do without them
They'll look cute in a bathing suit
On a billboard in Tierra del Fuego

Credit genius.com for the lyrics.

Why gay men don't need feminism – Part 1 challenging assumptions

andybob · 2 February 2023 · Archived copy · Original

Introduction
'Why Gay Men Don't Need Feminism' is a four-part series of articles adapted from a speech that was intended to be presented at the Second International Conference on Men's Issues in 2015 by the author, Matthew Lye (a.k.a. Andy Bob). The four parts are:
Part 1: Challenging Assumptions
Part 2: The Takeover
Part 3: Gay Bashing
Part 4: Brotherhood

As these articles are written from the perspective of a Men's Human Rights Activist (MHRA), they focus on the dysfunctional relationship between feminism and gay men. Feminism has had an entirely different relationship with lesbians which is irrelevant to this topic, and has been examined in detail elsewhere.

Why Gay Men Don't Need Feminism – Part 1: Challenging Assumptions

Gloria Steinem
In April, 2012, Gloria Steinem repeated one of modern feminism's most durable and self-serving myths when she reaffirmed the unity between feminism and gay rights. She claimed that they were "completely the same thing".[1] Predictably, no prominent media pundit publicly contradicted her. This is due in part to the fact that St Gloria is a feminist, which means she gets a pass from the mainstream media to spew whatever offensive nonsense pops into her head without it ever being challenged, and partly because no-one is entirely sure if she's still chummy with the CIA. However, the main reason is that feminists like her have succeeded wildly in hoodwinking people who ought to know better – including hordes of gullible gay men – that it's true.

To be fair, Steinem called it 'women's rights', but she meant 'feminism', in the same way that feminists refer to something called 'the patriarchy' when they're really just talking about 'men'. It's always amusing how often feminists think they're fooling anyone by conflating these terms whenever it suits them. Like many gay men, my response to Steinem's baseless assumption that feminism and gay rights are completely the same thing is: "Not so fast, Gloria".

While there is a large number of gay people, often involved in LGBT activism, who – through a combination of fear, political convenience or just plain old ignorance – are content to huddle obediently on the coattails of feminism as it stomps its destructive path through our social, political, legal, educational and media institutions, there is also a significant number gay men who are under no illusions about the true nature of feminism and are outraged that their own rights movement is so closely, consistently and publicly associated with it.

One of the many gay men who weren't buying what Steinem was selling had this to say in the comments section of the website that conducted the original interview:

"Women have had equal rights for years. Modern day feminists are seeking female supremacy. It's really quite disgusting that an allegedly gay-oriented site would compare a legitimate civil rights movement to the nonsensical, insane ideology that is feminism. They're not the same thing, not in any sense. Feminists are some of the worst enemies gay men will ever encounter."[1]

To be completely blunt, it never fails to astound me whenever I come across any man, regardless of their sexual orientation, who doesn't know that feminists, to put it mildly, really don't like them. This is an ideology that has spent many decades loudly and aggressively blaming men for every single problem the world has ever known. It has demonized all non-approved manifestations of natural masculinity as inherently toxic aberrations that need to be either corrected, eliminated or punished.

It has pathologised male sexuality to the extent that all sexual activity involving men is interpreted as some form of violent sexual abuse – leading some prominent feminists to conclude that sex between consenting male adults is a re-enactment of heterosexual rape.[2] The absurdly perverse view that all intimate relations involving men is an expression of so-called rape culture is so tightly woven through feminist ideology, that feminists have succeeded in convincing governments to fund nation-wide campaigns and compulsory seminars and workshops in educational institutions, the military and the workplace in order to teach men and boys not to rape.

Whether or not governments really believe that men and boys won't realize that rape is wrong unless some Gender Studies graduate tells them so, or are simply hoping to avoid being branded misogynists for not giving in to the increasingly outrageous demands of feminist lobbyists, academics and media pundits, is ultimately irrelevant. What is relevant is the fact that governments have no place colluding with feminists to promote the assumption of the inherent criminality, violence and sexual deviancy of half of their constituents, and their sons. It is an open and direct assault on the dignity of men and boys that serves absolutely no purpose other than to validate feminist threat narratives and impose them on to the whole of society.

Feminists believe that men and boys are naturally evil, and our governing institutions agree with them – so, apparently, does LGBT, because allying with feminism can only mean that they support this kind of hateful, anti-male propaganda. Perhaps they see it as anti-straight male propaganda, which somehow makes it OK. If that's the case, then LGBT has forfeited whatever credibility it may have had to lecture anybody about the sins of bigotry, prejudice and discrimination.

The goals of feminism and the gay rights movement may look identical to Gloria Steinem, but to keen observers of what feminists actually say and do – as opposed to the thumbnail definition in whatever dictionary they insist on waving in the faces of unbelievers[3] – their goals and interests could not possibly be more diametrically opposed. One would have thought that the fact that feminists loathe men to the point where they will stand back in silence whenever one of their own suggests, culling, exterminating or genetically modifying the male population in order to solve what they call 'the man problem' would have alerted gay men who identify as feminists to the fact that feminist ideology is not their friend.[4]

As LGBT's continued public support of feminism proves, gay men can be as clueless about the true nature of feminism as anyone else, and feminists like Gloria Steinem are only happy to ensure that they stay that way in order to exploit the political benefits of their allegiance.[5]

Feminism has been relentless in promoting false and misleading assumptions about the MHRM. Many may wonder

why they are not referred to here as accusations rather than assumptions. While they are usually asserted in the unmistakable tone of accusation, they are invariably based on assumptions which are sometimes genuine, but are usually fabricated. Apart from Steinem's glib assumption that feminism and gay rights are the same thing, there are three other significant assumptions about the MHRM that are particularly relevant to the topic of *Why Gay Men Don't Need Feminism*, and need to be addressed before moving on to examine how feminism bullied gay men into an alliance with man-hating bigots who openly despise them.

Assumption One: The MHRM ignores issues relevant to gay men

It must be understood that the author of this series of articles does not represent the Gay Division of the Men's Human Rights Movement (MHRM) for the simple reason that there isn't one. Nor is there a Ladies' Auxiliary Committee full of Honey Badgers tenaciously organizing bake sales to raise money to help fund The Patriarchy's evil plan to restore its privileges, silence women and promote rape culture.[6]

The MHRM doesn't have a Gay Division, or a Non-white Division, an Other-abled Division or, mercifully, a Feminist Division. This is because the MHRM is not about division. It is about unity – unity among men, and the women who love them, to address issues that impact the rights and welfare of men and boys, regardless of their race, religion, ethnicity, ability, political affiliations or sexual orientation.[7]

This is not to say that the MHRM doesn't recognize the fact that many men and women experience adversity, particularly in the form of political and social discrimination, as a result of their various identities, it is simply that there are already well-established, well-organized and well-funded advocacy groups dedicated to addressing issues specific to those identities.

The MHRM has a well-documented history of wishing these groups well in their pursuit of their goals, providing of course, that those goals are geared towards fighting genuine injustice, and that they do not engage in promoting dishonesty or bigotry, or endorse bullying, censorship or violence in order to achieve them. With such limited resources, organizations like *A Voice for Men*, cannot offer much in the way of meaningful assistance to these already well-funded groups. This is the principal reason why *A Voice for Men* limits its focus to those issues which can impact the lives of all men and boys.

In many ways, this is a relief, and something of a blessing. Leaving these various identities at the door, so to speak, enables MHRAs to completely side-step the utterly pointless and indulgent game of comparing what feminists call 'points of intersectionality'. The number of points you manage to accrue establishes your victim-cred and determines where you sit in the Hierarchy of Oppression, and who gets to have the loudest voice.[8] White, middle-class, able-bodied women feminists obviously cheat when playing this game as they invariably hog the top rung of this hierarchy every time they play. Then again, it's their game, so they believe that they get to make the rules as much as they believe that they get to create and control the narratives regarding all issues.

The MHRM is not interested in playing feminist games involving identity politics which achieve nothing and create division and suspicion where there should be agreement and resolve. The MHRM encourages open and honest discussion which has inevitably resulted in the debunking of false feminist narratives and conclusively invalidated their most hitherto reliable myths, tropes and memes.

I participate in the MHRM, not as a gay man, but as a person, with a deep conviction that men and boys matter as much as everybody else. As such, I have always been accepted in this movement as a man who is concerned that men and boys are confronting urgent issues that deserve to be addressed honestly and openly, without being constantly derailed, marginalized, ridiculed, demonized and misrepresented by feminists and their enablers.

The sexual orientation of MHRAs, like their sex, race, religion and ethnicity is ultimately irrelevant to the credibility of their perspectives. Being gay does not give a MHRA any special insight into the devastating impact that feminism has wrought onto the gay rights movement. Anyone who can read and conduct research can reach similar conclusions to mine. Being gay simply makes this particular issue more personal – nothing more. The fact that feminists have gained such complete control over the political wing of the gay rights movement – and uses

organizations like LGBT to attack its ideological opponents, like the MHRM – makes it an issue worth addressing.[9]

Assumption Two: MHRAs believes that feminism created men's problems

This ridiculous, and frequently-touted, assumption is typical of how feminists try to cope with being called on their bigotry, hypocrisy and deceit: they attempt to cover up their obvious lies with more lies that are even more unfounded and absurd.[10] No MHRA has ever blamed feminism for creating the issues addressed by the MHRM because that would be as foolish and impossible to support as believing in the existence of the so-called patriarchy.

Domestic violence, workplace deaths, suicide, homelessness, anti-father bias in family courts, genital integrity, chivalry justice, the assumption of male disposability, indifference to male pain and lack of reproductive rights were around long before feminism reared its ugly head to claim a monopoly on the public discourse on addressing these issues – and by addressing these issues, I really mean ignoring, marginalizing, minimizing and ridiculing them, as well as the men and boys whose lives they affect.

Feminists have certainly exacerbated these problems by lobbying for anti-male legislation and social policy, and by promoting a social and political climate so hostile to men and boys that the idea of addressing our issues honestly, compassionately and effectively is widely dismissed, thus ensuring that society now cares less about men and boys than it ever did. However, feminists did not actually create the issues themselves.[11] Feminists will continue to make this claim because they know that the mainstream media will continue to report it without bothering to find out whether or not it's actually true.[12]

I don't know what they teach in journalism courses these days, but it obviously doesn't include instructions on how to use Google, send emails or make the necessary phone calls to discover what MHRAs do, or do not, believe.

Assumption Three: MHRAs don't understand feminism

This is one of feminism's most condescending assumptions about MHRAs and it deserves to be vigorously challenged. Feminists never tire of claiming that feminism is not a monolith. We are constantly reassured that not all feminists are like that – NAFALT for short. Apparently, only radical separatist feminists hate men. The rest of them care about men and have, in fact, always been working tirelessly on our issues.

Some feminists even claim to have male family members and friends that they care about, despite them being cis-gendered patriarchs wallowing in male privilege they are too ignorant to check. Anyone who identifies as a feminist accepts both the existence of 'the patriarchy' and the idea that we live in a 'rape culture' – and are convinced that even their most beloved male relatives and friends collude in it, however unwittingly.

In other words, feminist believe that men are toxic beasts who have oppressed all women throughout all history and need to be taught not to rape. This caricature of reality is so foundational to feminist ideology that rejecting it would be akin to a self-identified Christian rejecting the divinity of Jesus Christ. Many feminists struggle to reconcile the anti-male bigotry inherent in their chosen ideology's dogma with their own personal relationships with the men in their lives, but that's their problem, not ours. Unless a feminist has actively engaged in publicly refuting the anti-male bigotry of feminist ideology, then they have no right to claim that they are not 'like that'.

Only a few feminists have earned the right to make the claim that they are not 'like that', and they deserve to be mentioned. These feminists, all women, embody the egalitarian principles that NAFALTs like to pretend they possess. Their innate integrity has never allowed these women to step away from the truth, but to speak to it boldly and eloquently, often at great personal and professional cost. Their rarity proves the rule about the monolithic nature of feminism.

The late, Karen DeCrow, friend and colleague of renowned MHRA, Dr. Warren Farrell, was an avid supporter of shared parenting. This former president of *The National Organization for Women* declared, "I've become a *persona non grata* because I've always been in favor of joint custody."[13] Consider how much independence of thought, genuine belief in equality and raw courage it must have taken for the president of *N.O.W.* to make the following statement about male reproductive rights:

"Justice therefore dictates that if a woman makes a unilateral decision to bring pregnancy to term, and the biological father does not, and cannot, share in this decision, he should not be liable for 21 years of support. Or, put another way, autonomous women making independent decisions about their lives should not expect men to finance their choice."[14]

Dr Warren Farrell eulogized his friend with these words: "With Karen's death passes a feminist who, were her leadership allowed to be the guiding light, would have allowed millions of children to have a dad to guide and love them."[15] Unfortunately for those children and their fathers, feminism could never be sustained under wise and benevolent leadership – it would be disbanded. Karen DeCrow was marginalized within the feminist movement because her egalitarian instincts were at odds with its misandric dogma. She stood by her instincts until the end of her life, ensuring that her memory will be always be honoured by those who share them.

Christina Hoff Sommers identifies as a feminist in the belief that feminism could be miraculously redeemed if feminists developed self-awareness and stopped hating men and boys. This demonstrates a kind of pie-eyed optimism that is oddly endearing. I say "oddly" because one would have thought that the author of *The War on Men and Boys* and *Who Stole Feminism?*, which are both intensively-researched studies of feminist corruption and its devastating impact, would have known better than anyone just how far feminism is from the possibility of redemption.

Christina Hoff Sommers has made the following observations: "We must have moral education in the schools, anti-bullying programs, but this does not mean programs to feminize boys."[16] She also stated: "I'm concerned that boys have become politically incorrect, that we are a society in the process of turning against its male children."[16]

Sommers blames feminism for undermining the rights and welfare of boys, which explains the vitriolic response she receives whenever she accepts speaking engagements at universities to share her concerns about these destructive developments.[17] Few people have defended the dignity of boys more passionately than Christina Hoff Sommers.

No summary of feminists who aren't 'like that' would be complete without including the fearless Camille Paglia. This brilliant woman has never hesitated to employ her robust wit to give feminists and their kin the kind of verbal spanking they deserve. I wonder how many trigger-prone feminists had to be bundled into hug boxes[18] when she made this comment: "Let's get rid of Infirmary Feminism, with its bedlam of bellyachers, anorexics, bulimics, depressives, rape victims, and incest survivors. Feminism has become a catch-all vegetable drawer where bunches of clingy sob sisters can store their moldy neuroses."[19]

Anyone familiar with the self-infatuated hypochondriacs who enjoy flaunting their endless array of physical and psychological ailments with total strangers on feminist websites like *We Hunted the Mammoth* will require no further explanation.[20]

Paglia challenges some of feminism's most cherished myths, like the one about male sexuality being a weapon used to oppress women: "Men are run ragged by female sexuality all their lives. From the beginning of his life, to the end, no man ever fully commands any woman. It's an illusion. Men are pussy whipped. And they know it.[19] Paglia usually puts 'patriarchal society' in scare quotes, which indicates that we should probably put 'feminist' in scare quotes when describing this admirable woman.

Feminists like to assert that MHRAs discuss feminism as a monolith due to our ignorance about feminism, whereas the truth is that MHRAs usually know more about feminism than most people who identify as feminists. It is important to celebrate these very rare feminists who really aren't 'like that' in order to emphasize the glaring differences between these genuine egalitarians and the rest of the individuals involved in the feminist movement – a movement which is failing more miserably than ever to disguise its vehemently anti-male premises and precepts behind predictably disingenuous sham rhetoric about equality.

How on earth did such a deeply misandric ideology like feminism manage to glob onto a human rights movement as heavily populated with men as the gay rights movement – and why have so many gay men not only tolerated this,

but continue to avidly supported it? In order to examine these questions, it is necessary to pinpoint the moment when feminism took over the gay rights movement. Fortunately, this can be done without detailing the entire history of gay liberation. So, with all due respect to the *Gay Liberation Front*, the *Gay Activists Alliance*, the *Mattachine Society* and the *Daughters of Bilitis*, we can cruise right onto feminism's Second Wave.

In *Part 2: The Takeover*, we will go back to when the parasite that is feminism bullied and manipulated the gay rights movement into playing host, and demanded, as it still does, that gay men be grateful for it. This enterprise has been so successful, that many gay men today can only nod in ignorant agreement when someone like Gloria Steinem asserts that feminism and gay rights are sibling movements with complimentary goals. As we shall see, nothing could be further from the truth.

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Heroes and Whores

J Galt · 3 February 2023 · Archived copy · Original

A Costume Parade Down Your Avenue.

Don't Forget To Put Up Your Hands!

No, it's not time for Mardi Gras. You can put away your beads and be-dazzlers. And yes, the bottle of bourbon, too. This is somewhat less entertaining and a little less fun, but there are flashy costumes to look at. So how's about a peek.

No doubt the title is a little striking. If it's not Mardi Gras time just what the hell are these two words doing parked side by side. Seems a contradiction in terms, verging on shock value that might put an expression on your face stiff enough to make you realize there's just no comfortable response for this incomplete sentence. It might feel a little like a fresh botox injection, you want to form an expression but the skin just isn't moving. That's called a blank stare. It's really just a collision of neurotransmitters in the brain competing for the same destination, a complete thought. And while the botox crowd may strenuously struggle to achieve the blank stare of mindlessness with every injection, that's not the point here. You'll get no cheap tricks of that calibre from me, and thinking doesn't result in the production of neurotoxins, at least not for everyone.

You can relax now. Yes, you read it right. Heroes and Whores, just like up and down; in and out and the ubiquitous good and evil; different locations in the same continuum.

Kinda like a melodic progression on a slide guitar. Sounds great doesn't it? Nice flow, a little change up here and there. It makes you want to tap your toes, doesn't it? Maybe even hum a few bars. It's the kinda thing better not to think about, just let it flow – in and out, up and down, one and two and three and four and on and off and good and…*Men*.

Right out of the middle of nowhere the melody ends unexpectedly, replaced by this nerve cracking squeal in the middle of your head. It makes you wonder when the chalk board was installed. Your standing there contorted and ready to swallow your face and begging for it to stop and it just won't.

Gimme the botox please, into the right frontal lobe. Make sure you hit the language center. Just let us get back to normal.

That's how it is whenever I put these two words together. Hero whore, and whore hero. That's the way it is today. Pick up a paper and read the latest piece on justice or crime. Check the header at the top. Yeah, I'm still on the same planet but what the hell is going on? Seems like sanity has left the planet and I'm in the middle of The Rocky Horror Picture Show.

Speaking of whores, is it me or do you feel like you're in the middle of a religious inquisition and moral turpitude has been pre-assigned? Guilt by genitalia seems to be the course of events, like every institute has taken up the cause against the masculine. Feminists are describing it, women are accusing it, cops are arresting it, courts are prosecuting it and governments are funding it. Everyone wants to be a hero and *get that guy*.

It seems like heroes running to the rescue to save female innocence[sic], the damsel in distress, has actually become big business. Those days are every day and every hour. It's amazing what you can do with statistics when you vibrate them …on high speed. If you listen close you can hear the orgasmic wave coming from the feminist misanthropes. Ah, Ah AH, domestic violence. Oh,Oh,OH, misogyny. Ooh, ooh, OOH, rape, and of course eeh, eeh, EEH, funding.

What's left for you is argh, argh, ARGH, unemployment. Make no mistake about what you are reading and witnessing in main stream media. It is the stuff of career making and the corruption is right in your face. When we see crime policies based on ZERO TOLERANCE we must now ask, towards whom?

Obviously in the case of rape allegations there is no hesitation to charge and release information to the media to begin an immediate smear campaign. It's done to enhance the careers of prosecutors and law enforcement. It is apparent to any thinking person that a media campaign to smear a suspect serves only to glorify the efforts of bureaucrats. When the door swings the other way and allegations *prove* to be false, just what is it we see of the ZERO TOLERANCE policies?

If you don't know, just ask Julian Assange. Quoting the feminist fatale Naomi Wolfe, "these women did not make charges against him.".

Well if they didn't file charges, what the fuck and who the fuck is the law serving?

What's incredibly sad is women have been so hypnotised by their own personal vagina monologue that they *ms* the big picture. They are destroying their relationship to the masculine and continue the effort by supporting rabid social policies and laws that rightly belong on a parker brother's game board. The bureaucrats continue the effort, with the realization that this is the greatest thing since take out terrorism. They are definitely running with it, to an extent that gives credence and justification to all things spending and career related.

The laws have been completely rewritten in Dudley Do-right legal ease with only one determination: get to the railroad tracks and release that woman from her velvet Velcro restraints.

I've always been impressed by people who can provide answers when no questions have been asked. Or file charges when no complaint has been issued. But hey, who says you can't reshape society with just a liberal arts degree and a lisp. It would seem that saving the feminine from all things….well from all things, has become the policy of the western world. But just who is being saved here? Bureaucratic whores come running with predetermined policy to ignore reality and to apply their particular brand of ideological heroism. I mean, come on, shouldn't we be having some kind of socialist Oscar Awards here?

We can legitimately ask if charges for false allegations will provide the same career enhancements, and the answer is NO.

So what we are seeing is the absolute worst of government corruption; the effort to charge and convict anyone who can be sold as a villain to the voters. Since main stream media is in lock step with selling themselves to the public we have a media that will not question the integrity of the process. What we have without accountability is bureaucrats running afoul with legal privilege to squash anyone they point their finger at and the money to do it; *your* money.

It is a conflict of interest that is obvious and not obscured. The payoff is tenured income and a jet fuelled boost to a career. Fundamentally, it is why it serves no purpose to charge for false accusations. The real purpose is career.

It is a perfect scenario for zealous and heroic bureaucrats to whore themselves and the public. Men who have become the primary target in this society will feel hostility and anger for their female accusers, railing against feminist fear mongering dogma. But the real culprits are self-serving prosecutors and lick spittle police painting a career of effectiveness that does not exist, while angling for a bigger budget and legislators purchasing votes regardless of the cost or collateral damage. It cannot be understood any other way when we realize that it is not for the purpose of justice that a policy so clearly stated as ZERO TOLERANCE in fact has a caveat, and that caveat serves to withhold justice.

We have "primary aggressor" laws that tell us whoever possesses the most body mass must be guilty. When that doesn't work we move to whoever possesses the most testosterone. In one wave of the pen we have discredited our own civilisation and base our judgements on primal notions of animal aggression. We have nothing to teach our children when we direct our judgments in this way. Civilisation against such methods of judgement has been deemed to be a hoax and charade. In these kinds of judgements we can only be animals, the largest preying on the smallest; the strongest preying on the weakest. Literature, art, education and law, all a hoax.

These things do not civilise us.

With laws such as the “primary aggressor” law we are all animals and thugs.

Overwhelmingly, and on a daily basis, we see a justice system not serving the public or the victim, but serving the whore of their very own special interests by glorifying their efforts and seeking more of your tax dollars. It would be no surprise to discover that the truth behind not charging a false accuser is simply because they were prompted by circumstance with no supporting evidence and the culpability of a prosecutor and or the police would be exposed. It requires no more than these questions to justify taking these bureaucrats to task for the integrity of their office and the methods by which that integrity is served to the public. It has become abundantly obvious in these offices of justice that celebrating the discovery of innocence cannot be held up as a standard to evidence an integrity they are attempting to sell to us all.

It has always laboured in my mind to consider what remains of justice when the hero whores have left the scene of a crime. What is left when the feeding frenzy of the media and the bureaucrats have consumed their portion of self-righteous popularity. They fuel their careers by “gaming” us with the misery of their cause and devour more tax dollars for their own privilege. Just what is left when they are finished saving us? Broken homes, family members in crisis, compromised employment, shattered reputations, flamed futures and poverty knocking at the door.

This is not governance, it’s just corruption.

It is not hard to see and to know that in any circumstance of real crime the victims do not seek popularity at the very time of their vulnerability. From this understanding came laws to protect victims, such as rape shield laws and privacy laws to protect our youth and children. We have become so gluttonous for the main stream media’s warped perception of “political game” that as viewers we fuel this social weather and the storms it brings. We are simply feeding a layer of people to protect us while they take our money and our taxes and feed us lies to fuel our fears.

It is not hard to understand that to fight our worst fears and to protect our communities, our families, our children and our futures we must be there in the middle of it. Only from there can we know the truth and respond to it justly. We must be our own heroes. We must stop paying for and relying on whores. These corrupt breast feeding bureaucrats really need to understand that the milk is gone and that it is time to move on to solid food.

The Proverbial Red Pill

Doug Mortimer · 5 February 2023 · Archived copy · Original

Monarchy may be on the ropes in the 21st Century, but that doesn't abrogate the principle that it's good to be the king. Consider the case of King Solomon, whose name is almost synonymous with wisdom.

Solomon was the son of David, slayer of Goliath, and King of the Israelites roughly 1,000 years B.C. David hand-picked Solomon as his successor even though he was not the first-born son. This was controversial enough, never mind the fact that Solomon's mother was Bathsheba, who had been raped/seduced/porked (take your pick) by David, who ordered her husband, Uriah the Hittite, into the front line of battle where he was killed. Thus David passed into history as a forceful if flawed leader; as for Uriah, if you had to come up with a poster boy for great cuckolds of history, he would be the ideal candidate.

At any rate, Solomon's 40-year reign was legendary. Israel enjoyed peace and prosperity and Solomon did pretty well also. According to the Bible, he had 700 wives and 300 concubines. If they had tabloids in those days, just imagine what a field day the *Jerusalem Daily News* would have had with Solomon!

Obviously, after 3,000 years it would be hard to verify the numbers of his sex partners, but even if only 10% of it were true (*i.e.*, 70 wives and 30 concubines), it would still be impressive. (I select 10% because the Bible also says that Methuselah lived to age 969; I'll accept 10% of that, so I use that percentage as my yardstick.)

Surprisingly, or maybe not, a good deal of Solomonic wisdom encompasses women, and a lot of his animadversions appear in the Book of Proverbs, sort of an ancient self-help book.

To a large degree Solomon's pronouncements are binary. He excoriates the harlots and praises the NAWALTs. The following quotations are from the King James Bible. Let's start with the harlots:

> 2:18-2:19
> For her house inclineth unto death, and her paths unto the dead.
>
> None that go under her return again, neither take they hold of the paths of life.
>
> 5:3-5:5
> For the lips of a strange woman drop *as* an honeycomb, and her mouth is smoother than oil.
>
> But her end is bitter as wormwood, sharp as a two-edged sword.
> Her feet go down to death; her steps take hold on hell.
>
> 6:25
> Lust not after her beauty in thine heart; neither let her take thee with her eyelids.
>
> 6:27-6:28
> Can a man take fire in his bosom, and his clothes not be burned?
>
> Can one go upon hot coals, and his feet not be burned?
>
> 6:32
> *But* whoso committeth adultery with a woman lacketh understanding: he *that* doeth it destroyeth his own soul.
>
> 7:22-7:23
> He goeth after her straightaway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;
>
> Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.
>
> 7:26-7:27
> For she hath cast down many wounded: yea, many strong *men* have been slain by her.
>
> Her house is the way to hell, going down to the chambers of death.
>
> 22:14

> The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein.
>
> 23:27
> For a whore is a deep ditch; and a strange woman *is* a narrow pit.
>
> 30:20
> Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

Such eloquent slut-shaming! Eat your heart out, Sandman! Granted, some of Solomon's verses might reflect regrets about his dalliance with the Queen of Sheba. Given all those wives and concubines, his plate was already full. A side dish was the last thing he needed.

Of course, the Old Testament warned us about women right from the start. Remember Eve? Another woman, Lilith, was scratched from the Book of Genesis. Why? Well, let's just say she was Adam's first wife and she was bad news – worse than Eve. She didn't need a serpent to induce her to misbehave.

You might think Solomon sounds like an old school version of Jordan Peterson….or maybe Jordan Peterson is a contemporary version of Solomon. In truth, Peterson does have a sort of Old Testament elder vibe. Of course, he attracts more flak than Solomon because the New Testament has offered us a kinder, gentler God – a non-judgmental, all-forgiving deity, your BFF – and I do mean Forever. This makes the Old Testament God – a real FAFO deity – appear cruel and vindictive.

Unfortunately, Solomon's admonishments about harlots appeared too late to help Samson, whose betrayal by Delilah in the Book of Judges has given us perhaps western culture's greatest fable of female treachery – not to mention a classic Cecil B. DeMille Biblical epic (*Samson and Delilah*, 1947).

Solomon, however, shamed more than sluts. He did not suffer airheads gladly:

> 9:13
> A foolish woman *is* clamorous: *she* is simple, and knoweth nothing.

And he wasn't too crazy about harpies:

> 27:15
> A continual dropping in a very rainy day and a contentious woman are alike.
>
> 21:9
> *It* is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

As the above quote shows, Solomon anticipated the man cave. In fact, he was so taken with this concept he doubled down by repeating the above quote almost word-for-word just a few chapters later. Or maybe he was just having a senior moment and forgot he had already said it:

> 25:24
> *It is* better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

It's a shame Bible reading is no longer allowed in public schools. Imagine how amusing it would be to read passages like those above and await the reaction from the technicolor-hair brigade.

Solomon, however, was not a woman-hater. In fact, he exalted the NAWALT. Apparently, this mythical creature existed in ancient times. No question she is extinct today, but three millennia ago, Solomon sang her praises:

> 5:19

> *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.
>
> 11:16
> A gracious woman retaineth honour: and strong *men* retain riches.
>
> 12:4
> A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.
>
> 14:1
> EVERY wise woman buildeth her house: but the foolish plucketh it down with her hands.
>
> 31:10
> Who can find a virtuous woman? For her price *is* far above rubies.
>
> 31:13
> She seeketh wool, and flax, and worketh willingly with her hands.
>
> 31:15
> She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.
>
> 31:16
> She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.
>
> 31:19
> She layeth her hands to the spindle, and her hands hold the distaff.
>
> 31:27
> She looketh well to the ways of her household, and eateth not the bread of idleness.
>
> 31:30
> Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.

God-fearing men are often praised in the Old Testament, but Solomon in his inclusive wisdom offers praise for the God-fearing woman. Yes, a woman can be a great benefit to a man if she knows her place. Sounds reasonable to me but I wouldn't say that in public without first checking to see where the nearest emergency exit is.

One of the more interesting pronoun quirks of the ancient world was the gendering of the abstract concept of wisdom (she/her/hers). The Greek name Sophia, for example, is synonymous with wisdom (philosophy, therefore, is a love of wisdom).

Like the ancient Greeks, Solomon personified wisdom as a female. In fact, wisdom and the NAWALT have a lot in common. According to Solomon:

> 3:15-3:18
> She is more precious than rubies;: and all the things thou canst desire are not to be compared unto her.
>
> Length of days *is* in her right hand; *and* in her left hand riches and honour.
>
> Her ways *are* ways of pleasantness, and all her paths *are* peace.
>
> She is a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.
>
> 4:8-4:9
> Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.
>
> She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.
>
> 7:4
> Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:
>
> 9:1-9:3

> Wisdom hath builded her house, she hath hewn out her seven pillars: FUN FACT: *The Seven Pillars of Wisdom* is a book by T.E. Lawrence, on which the film *Lawrence of Arabia* is based.

Exactly why the ancients feminized the concept of wisdom is a mystery. After all, how many female ancient philosophers can you name? In western art, the female is used to personify wisdom in paintings and statues (she is literally on a pedestal). The muse of the artist is also assumed to be female, yet great female artists are few and far between. Ironically, many great philosophers and artists were MGTOW before MGTOW was a thing.

Speaking of MGTOW, notice that there is just one letter of difference between Solomon and Solo Man. Something to think about.

MGTOW or not, Solomonic wisdom is worthy of reconsideration in our secular world. Granted, reading the King James Bible may not be as entertaining as listening to a Turd Flinging Monkey podcast, but the messaging is similar.

There is something to be said for old wine in old bottles.

Editor's note: AVfM takes no stand on religion or lack of religion, and avoids publishing articles whose aim is either to proselytize or to denigrate religious belief. The above article however provides red pill wisdom from Solomon which applies regardless of one's belief or lack thereof, and for that we are happy to publish it.

A story of male freedom: Crossroads in the sky

A Voice For Men Videos · 6 February 2023 · Archived copy · Original

Female power, influence, and privileges: 1835

Peter Wright · 7 February 2023 · Archived copy · Original

Editorial note: "Female Power, Influence, and Privileges" is Chapter One from a book few have heard of: **Woman: As She Is, And As She Should Be**, *published 1835 by Cochrane & Co. The author was Mrs. Elizabeth Sandford. It should be noted that this is a genuinely shocking book for a lot of reasons; written after the death of Mary Wollstonecraft and before the famed Seneca Falls Convention, it is an extensive look that is already questioning the idea of women as oppressed and lacking in power. The article has been available in non-searchable image form, and is reprinted here in text form for the first time on the internet, so far as we are aware. While we may not accept the author's ideas on how women "should" be, the observations of this nearly 200 year old text are likely to challenge simplistic assumptions about women of the past.—PW.*

> O ye men; it is not the great king, nor the multitude of men, neither is it wine that excelleth: who is it then that ruleth them, or hath the lordship over them? – *Are they not women?* By this also ye must know that women have dominion over you. Do ye not labour, and toil, and give, and bring all to the woman? Yea! many there be that have run out of their wits for women, and become servants for their sakes. Many also have perished, and erred, and *sinned*, for women.—ESDRAS. "

§ 1.–The supremacy of the weak over the strong is a very remarkable phenomenon, and it is as mischievous as it is it is remarkable. Whatever nature or law may have denied women, art and secret sway give them all: they are influential to a degree perfectly unguessed, and men are possessed *by*, not possessors *of* them.

"Woman was made of the man, and *for* the man:" this is the language of Scripture. Yet, though "*expressly* given to man for a comforter, for a companion, not for a counsellor," Woman *has* managed to overstep her sphere – she *has* usurped the dominion of the head, when she should have aimed but at the subjection of the heart; and the hand which ought to be held out to the man, only to sustain and cheer him on his journey, now checks his steps, and points out the way he is to go! From moment to moment his purposes are thwarted and broken in upon by a capricious influence, which he scarcely dares to question, yet makes it his pride to indulge. Of this mighty evil it is that we are desirous to give a plain and unbiased view.

There is, perhaps, no country on earth where women enjoy such, and so great privileges, *as in* our own. The phenomenon has never passed unobserved by foreigners; and smartly enough it has been said, that were a bridge thrown across our Channel, the whole sex would be seen running to the British shores. In many countries women are slaves; in some they hold the rank of mistresses; in others they are (what they should be everywhere) companions; but in England they are *queens!*

It was remarked by Steele, even in *his* time, that "by the gallantry of our nation, the women were the most powerful part of our people;" and assuredly, female influence, far from finding its becoming level, has been on the growth among us ever since. It is now in its "high and palmy state," and the star of Woman was perhaps never more in the ascendant than at this present writing.[1] "The influence of *Englishwomen*," as a contemporary observes, "of attractive women" (and a *large* portion of our countrywomen *are* attractive) "is vast indeed: be they *slaves* or companions, *sensual toys* or reasoning friends, that influence is *all but boundless*."

§ 2.–Female influence necessarily exists *by sufferance:* it can only be by man's verdict that it exists at all. And herein is the unaccountable part of the whole matter: there is actually something "stronger than strength," —

> And mighty hearts are held in slender chains."

In the moral philosophy of Paley, there is a remark, so profoundly true, bearing upon our subject, that we cannot consent to hide it in a note. “Could we regard mankind,” says that writer, “with the same sort of observation with which we read the natural history, or remark the manners of any other animal, there is nothing in the human character which would more surprise us, than the *almost-universal subjugation of strength to weakness*. Among men (in the complete use and exercise of their personal faculties) you see the ninety-and-nine toiling and scraping together a *heap of superfluities for one*, and this one, too, oftentimes the *feeblest* and worst of the whole set–a child, a *Woman*, a madman, or a fool.”

And thus does Man (too often a creature of passion, but never so much or completely so, as when Woman is its object) yield himself an unthinking victim: a most willing bond-slave here, he suffers his head to become the dupe of his passions. How (perhaps many a man asks himself) should he look for harm, where he has garnered up his heart, and where his earliest, latest wishes centre? And yet we *may* love, like Othello, “*not* wisely, but *too* well;” we make unto ourselves idols of the heart, that shall wean us (as they weaned the wisest of old) from sobriety and duty. If the enthusiasm of devotion has sometimes stooped to borrow the language of love, far more often has the madness of love dared to borrow the language of devotion. Like the father in Parnell, our affections may become *criminal*, and “erring fondness” of this kind, amiable though it be, has to abide its consequences. Providence never fails to avenge any trespass on its own designs.

Led away “by a captive face,” “disturbed by a smile, or undone by a kiss;” a look sufficing to persuade, and a sigh to convince him: this is man’s position!

> All they *shall* need, is to protest and swear,
> Breathe a soft sigh, and drop a tender tear.” – Pope

Beauty has but to lecture through her tears, and with Dido of old, *“ire iterim in lacrymas, iterum tentare precando,”* and resolution is no longer a manly virtue. We resist, and resist, and resist again, –but at length turn suddenly round, and passionately embrace the enchantress.

Few are to be found who do not assume themselves with a toy of some kind during every stage of life, and Woman (though perhaps as little enduring in *outward* charm as any other, and one that, if critically eyed, would not retain its divinity long), is the most common and most fondled toy of all. How many, *calling* themselves men, are fooled by those who ought to be their comforters–preyed upon by harpies in the form of angels! The hypocrite affects attachment; the coquette trifles with feeling; the prude strikes at judgment; while the less principled reprobate lays out her traps for heedless passion.

In their most *trifling* pursuits do women somehow manage to create an almost-universal interest; in all their ordinary doings, in their ‘whereabouts,’–*“leurs brouilleries leurs indiscretions, leurs repugnances, leurs penchans, leurs jalousies, leurs piques;”* — They have, in fine, continues the author Montesquieu we are quoting, *“cet art qu’on les petites ames d’interesser les grandes.”* Nor are those mere “women’s fools” –the refuse of the other sex–who are led away blindfold thus: many of its chiefest ornaments are among their “following.” The great and small seem equally content to shape their desires to female foolishness, and with one false tear a pretty woman can undo at a moment what the best and wisest of men have been labouring for years to establish.

> What is it Woman cannot do?
> She’ll make a statesman quite forget his cunning,
> And trust his dearest secrets to her breast,
> Where fops have daily entrance.”

Where (apart from outward attractions) this especial fascination which belongs to woman lies, it is difficult to determine; wearing, as it does, the garb of secret and speculative influence, it becomes too vague to submit to a definition–and thus bases itself on a foundation as difficult to examine as to shake. We cannot look into the heart;

and where women are concerned, the heart is more especially an enigma.

Thus much, however, may safely be concluded: were women really strong, the contact or the occasional superiority might alarm pride; but, as the truth is, this “mortal omnipotence” is at last but an insect in the breeze; and though a creature which by its will, its wit, or its caprices, is sometimes able to shake us, soul and body, it nevertheless, from instant to instant, is dependent upon ourselves for the minutest succour.

§ 3.–Let us consider female influence under the several aspects in which it presents itself;– and first, as acting upon society at large. The supremacy of women is quite as much general and public, as it is domestic and individual: it spreads along the innumerable lines of social intercourse,–exerting itself, not merely over manners, but, which is often to be regretted, *over modes of thinking*. We see around the sex an almost-Chinese prostration–of mind as well as body: their approval it is that stamps social reputation–their favour, and their favour alone, that is supposed to confer happiness. Nothing, forsooth, is right, but that which bears their approbation; and theirs alone is the great catholic creed of manners, any deviation from which is heresy. And women have no merit or qualifications then such as they themselves please to dictate,–having been early taught to feel their own consequence, more than what is due to their creature, Man.

§ 4.–But in the connubial state do women exercise the most unlimited power. Female influence, in its action merely over manners and conventionalisms, might seem somewhat on the surface; but such is by no means its narrow bounds: mediately, if not directly, it is an agent in every possible direction. The wife controls her husband, and he acts upon others, and upon the state at large, according to his sphere in life.

Within the whole circle of deception, there is perhaps no creature so completely beguiled as many a modern husband;–we can all, in our private circles, point to a score of instances. Such a being is but an appendage to another–nothing of himself; he is a slave, and a slave of the worst kind–*fooled* by the bent of another’s will. Free agency is a thing quite gone from him, and, if mere confinement makes not captivity, he suffers a loss of liberty at his own hearth. He is under a charm–loving, as Shakespeare phrases it, with an “enraged affection.” Let the dear enchantress cry for the moon, she should have it from its sphere, were it possible. He would have the world from its axis, to give it her: no one can be richer than she in his promises: she, who but she, the cream of all his care!

> Dilige, et dic *quicquid* voles.”

Women there are affectionate enough–it may be, devoted–in their character as wives; but then, it is at their husbands’ peril to be happy by other means than such as in their wisdom they please to subscribe. Regents of the heart, they take care to govern it most absolutely: and thus it happens (as Phaedrus said long ago) that “men are sure to be losers by the women, as well when they are objects of their *love*, as when they lie under their displeasure!”

In right of marriage, Englishwomen become endowed with many and great privileges,–privileges that are growing in number and importance every day. Claims, greater than were ever before awarded, are now allowed them in Law and in Equity: over pecuniary matters they have no small control, and are always at full liberty to plunge into wanton expenditure, leaving their husbands the responsible parties.

In short, the ceremony of wedlock, with its present obligations, *more* than restores any natural inequality between the sexes. No longer are women cyphers beyond the sphere of domestic life: *they are parceners of our power*. They are not, it is true, suffered as yet to dispute the prizes of ambition, but they partake largely of its reward; they have the *lion’s share*–they divide, where they do not monopolise the spoil!

Were it not for difference of dress and person, one might almost mistake the wife for the husband in this country. *Her* will is not carried in *His* pocket, as is wisely arranged elsewhere:– “he pays the bills indeed, but my lady gives the treat.” And while she is spending money with both hands, and with a zeal that would lighten the bags of a loan-monger, he has to sell his woods and lands, borrow, or beg!

Slyly and unperceived does the foot of female authority slip itself in: the wedge is easily driven home. This is a

species of power that never exists long without favouring itself;–let an ascendancy be once gained (and the collar of command is soon slipped!)–let a system of unsinuation once transfer the authority of wedlock,–and, afterwards, every act, be it of large or small import–what must be done, what is to be said,–becomes not the act of the Man, but of the Woman. It is not *planned*, it is determined; and where the lady cannot give her reason, she gives her resolution.

> *Hoc volo, sic jubeo*; sit pro ratione voluntas:
> Imperat ergo viro!"

This is "Gynocracy" with a vengeance! as Lord Byron was pleased, on some occasion, to denominate *petticoat-sway*. This very peculiar and distinct species of government (partaking in its nature not so much of mild despotism, as of a pure unmixed tyranny) has now grown so common among us, that (albeit laid down neither in Plato nor Aristotle) it well deserves, as it has obtained, a definite and scientific denomination.

We have all seen the ivy twining around the oak, but behold a novelty–the oak twining itself about the ivy! The man who suffers himself to be led away blindfold thus, can only be likened to the fool "that rejoiceth when he goeth to the correction of the stocks."–*"Give not thy soul to a woman, to set her foot upon thy substance."* To submit thus is contrary to the first law of nature–it is a direct spurning of Revelation:-

> *Was she* thy God, that thou didst obey?
> Or was she made they guide,
> Superior, *or but equal*–that to her
> Thou didst resign thy manhood?" — MILTON, P.L.

Let us presume to offer one word of advice to the sex that, in truth, most needs it. Men should let their love be at least manly; it is always possible to be affectionate without being over-fond;–to copy the gentleness, without the amorousness, of the dove. It is in itself a folly to allow those we love to perceive the vehemence of our affection; for such is human nature,–and such especially is female nature, that where it can control, it is nearly sure to become indifferent about pleasing, and at last despotic. Persecution may appear in many shapes, at home as well as abroad; it may address us in the voice of mildness as well as of imperious command; and the soft and playful creatures of our idle hours may cause us misery for years: Nothing is to be disregarded, however seemingly powerless! Though the capacities of Woman are comprised within a narrow sphere, these act *within the circle* of vigour and uniformity. It is often by *seeming to despise* power, that women secure it to satiety! A love of power would seem almost part and parcel of Woman's composition;–for to this end they early learn to enlist every art they are mistresses of;–

> In men we various ruling passions find.
> In women two almost divide the kind;
> These only fix'd, they first or last obey–
> The love of pleasure, and the *love of sway*. — POPE

§ 5.–Nor is the *political* influence belonging to women of contemptible amount. There is an old and true maxim, that though kings may reign, women virtually govern: 'tis they who hold the strings of all intrigues, great or small. "There are perhaps few instances," says an elegant writer, "in which the sex is not one o the secret springs that regulate the most *important* movements of private *or public* transactions."

Not merely over the fanciful regions of fashion does the female empire extend itself; it dictates to the senate, as well as legislates for the ball-room. Women make no laws, it is true; they abrogate none: in so far Law shakes hands with Divinity; but they have an influence beyond *any* law: *"Ce que femme veut, Dieu le veut?"* Nothing resists them! What follows, though it be poetry, is too true a picture.

> What trivial influences hold dominion
> O'er wise men's counsels and the fate of empire!
> The greatest schemes that human wit can forge,
> Or bold ambition dares to put into practice,
> Depend upon our husbanding a moment,
> And the light lasting of a Woman's will!" — ROWE

Nor are women without civil and political power of the *direct* kind. They are vested with many important trusts, and enjoy most of those privileges which accompany property. They vote for many public functionaries, and their sweet voices are made admissible in electing directors for the government for thirty or forty millions of souls of British India.

And where their influence is but indirect, it is little less powerful on that account. In our public elections 'tis they who are the actual constituency,–they, after all, who *virtually* elect; for which is the vote that they do not influence? The system of female canvassing has of late years become a traffic quite notorious.

The lady in Hudibras, did not exceed the truth when she asserted the vast powers and privileges of her sex:–

> We manage things of greatest weight
> In all the world's affairs of state;
> We make and execute all laws
> can judge the judges and the cause;
> We rule in every public meeting
> And make men do what *we* judge fitting;
> We are magistrates in all great towns
> Where men do nothing but wear gowns!
> We are your guardians, that increase,
> Or waste, your fortunes as we please;
> And, as you humour us, can deal
> In all your matters, ill or well."

Notes:

[1] "A low estimate of female *pretensions* is certainly not the fault of the present day. Women are, perhaps, sometimes in danger of being spoilt, but they cannot complain that they are too little valued. Their powers are *too highly rated:* their natural defects are overlooked, and the consideration in which they are held, *the influence they possess*, and the confidence placed in their judgment, are in some instances disproportionate with their *real* claims." — Mrs. Sandford

The value of male sexuality

Alison Tieman (Typhonblue) · 8 February 2023 · Archived copy · Original

Quick. What's the usual script we have playing in the back of our minds regarding hookup culture? You know, that awful symptom of the cultural degradation of women by men exploiting female sexuality for a cheap thrill?

It probably goes something like this.

Woman: "I'm a precious flower of womanhood who just happens to be hanging out in a bar in a bikini top completely by accident; I just floated in on the breeze."

Man: "Hark, precious flower of womanhood, let me crush your innocent and beautiful spirit with my filthy sexual arsenal! Ka-POW!"

Woman: "Oh, I am despoiled! Truly hookup culture is an exploitation of me and my pure-as-the-driven-snow sisters!"

We have this attitude toward hookup culture because we are convinced that male sexuality has no value. Not even no value, we think male sexuality has negative value.

Men sow their seed hither and yon; women guard their vaginas like Fort Knox.

But is this true?

Let's think about it logically. With each act of sex a male ejaculates semen into the female. This is an investment of physical resources that takes time for the male to replenish. So male animals are limited in how often they can have reproductively viable sex. Female animals, on the other hand, are not. The sex act has zero cost to them.

Now, the reason this obvious truth is invisible to us is because we lump in the cost of carrying young with the cost of sex. Yes, carrying young is high female investment but the sex act itself is higher male investment.

For humans who are often trying to avoid the hassle of pregnancy, this makes some sense. For female animals, it makes no sense. The whole purpose for a female animal, in going into heat, is to get pregnant. Because that's her instinctive imperative, the hassle of pregnancy is irrelevant to her cost of sex.

In fact, for female mammals, the real risk is investing resources in sub-par offspring. Because of this it's in their best interest to have sex with as many males in as short a time as possible. Multiple male partners improve both her chance of conception and the quality of the conception via sperm competition. This is why the majority of female mammals are polyandrous—they mate with multiple males.

It is not, however, in the best interest of the male animal to mate with as many females as possible.

Why? Because, quite simply, his sperm is in limited supply. He wants to prioritize delivery of sperm to a.) high quality females and b.) less mated females.

Our 'common knowledge' about so-called male promiscuity is better termed common stupidity.

Further, the relative costs of sex and the priorities of both males and females explain why a male mammal might evolve to pair bond.

A pair-bonding male has maximized his access to a less mated female. He does trade off in terms of access to a higher quality female than himself—higher quality in terms of status and fertility—but he is less likely to obtain this higher quality female and, overall, he's better off as a pair bonder then a promiscuous breeder.

What's less understandable is why a female animal would evolve to seek a pair-bond. She gains nothing at all from restricting her sexual choices.

To see why a female mammal might pair bond let's take a closer look at human sexuality. Human males are unique

in the animal kingdom in that they retain an interest in sex throughout the female's cycle.

Some biologists conjecture that the human mating pattern—retaining an interest in sex outside of fertile times—is a way for pair-bonding to become more attractive to the male.

But what if it's the reverse? What if male human sexuality is designed this way to keep sexually carnivorous females interested in just one male?

Human women are rather poor breeders over all. It takes a lot of 'tries' for a woman to get pregnant. Compare this to female animals that have one day of receptivity and most of them are pregnant by the end of that day.

What's happening with women is that they are conceiving, nearly every month, but the conception is usually flushed out due to chromosomal errors. Estimates put the number of blighted ovum at 80% of all conceptions.

This may be due to a lack of sperm competition; instead of filtering out the bad through sperm competition, the bad is transferred to conception resulting in a high rate of malformed zygotes.

But why would this wasteful system have developed in the first place?

Well, for starters it requires human women to secure access to sperm at least once a month twelve to eight times a year to achieve one viable conception. At that point developing an ongoing relationship with someone who can provide her access to sex is looking pretty damn attractive to our female hominid ancestor.

And then we add in the fact that human males are so goddamn finicky. When our female hominid ancestor finds one that's actually responsive to her—remember, we didn't evolve with porn, Viagra or tremendous social shaming to create artificially inflated male sexual receptivity—she's likely inclined to keep a tight hold because of the scarceness of the sexual resource he's providing her. Which she's suddenly evolved to need a lot of over an extended period of time to get pregnant.

Bada-bing-bada-boom. Pair bonded female.

However that pair bonded human female probably still has urges to get her monkey on.

Ironically when we look at hookup culture through the lens of human sexuality – which female mammals actually have, as opposed to the absurdly idealized Common Stupidity that fantasizes that only men do — it becomes quickly apparent that it's HOG HEAVEN for a woman's inner-ape.

Hook up culture gives the chimp-within every woman the impression she has unlimited access to sperm from males who are higher status and higher fertility then herself.

By contrast a male mammal preferentially wants to breed with a). higher status females and b.) less mated females, to get the best bang for his genetic buck.

Remember that stereotypical hook up scenario presented in the beginning? The predatory male inflicting his horrible sexuality on the pure and virtuous female? In the average hook up culture scenario reality is the exact opposite.

Women are exercising their animalistic desires while men are suppressing theirs.

Let's strip away the Common Stupidity and listen in on the reality of the hook up scenario.

Woman: Hi, I stink of numerous other men's intimate attention and I'm about half as attractive as you. Shall we go through a social dance in which you pretend that you're getting something worth having from me?

Man: My natural instincts tell me to hold on to my sexual resources for high status, unmated females, but you're granting me access to the one thing I've been trained all my life to respond to like a performing monkey. Do you mind if a part of me weeps silently while we have sex?

Woman: Whatever. As long as I get my ape on, I couldn't care less.

The cover image is credit nodstrum.com (now offline).

The Many Boons of Transmaxxing

Peter Wright · 9 February 2023 · Archived copy · Original

Editor's note: *Transwomen shine a light on feminist debates about gender privilege; ie. if males have all the privilege then why are so many males transitioning and feeling more empowered with the results? MtF's accessing traditional female privileges is becoming deeply unsettling for feminists and their phony narratives about males holding all the power, and with the rise of a phenomenon called 'transmaxxing' that fear is likely to escalate further. – PW*

Transmaxxing is a relatively new term referring to men who transition gender (MtF) in order to obtain personal, social and legal benefits associated with being female. Said differently, the transmaxxer transitions to ***female status,*** and not to recognizing a sense of ***female selfhood*** as is the case with transwomen.

The phenomenon appeared many years before the term was coined, and while it has recently gained some interest in the incel community, its application is far broader than that. It involves a decision to identify as a female regardless of this being contrary to one's usual sense-of-self.

The Urban Dictionary defines transmaxxing simply as, *"Transitioning from male to female for personal gain."*

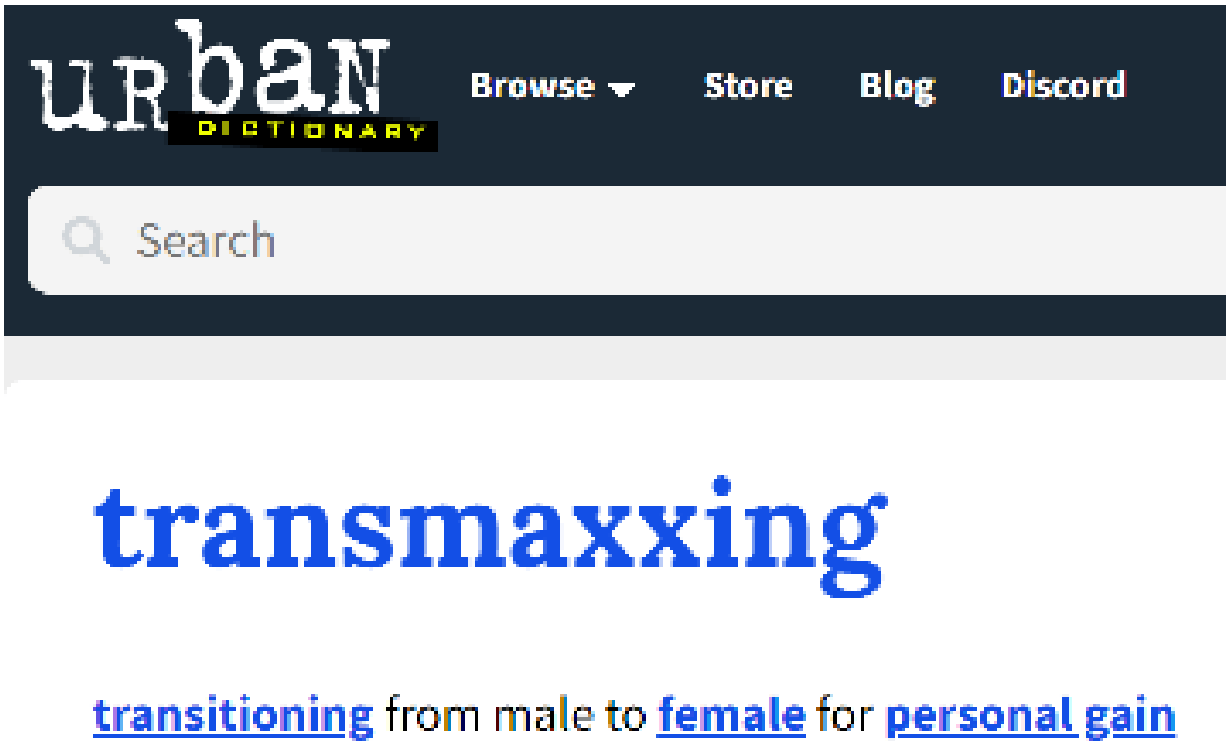

Based on this broad definition we will conclude the following: 1. that transmaxxing cannot be reduced to an incel activity, nor to a proclivity of gay men as some have proposed, nor to any other single demographic. 2. It never or rarely applies to cases of female-to-male transition which are considered to involve minimal gain. 3. Transmaxxing isn't based on the clichéd explanation that the individual is "a female trapped inside a man's body," nor that he "has always felt like a woman." 4. The only premise of transmaxxing is the undergoing of a MtF transition for the sake of securing a range of benefits associated with female identification. So lets look at some of those benefits. Some recent online discussions have cited the following benefits belonging exclusively to the female sex, and also by legal extension to transmaxxers:

SAMPLE OF BENEFITS

- Get cheaper car and life insurance
- No registering with selective service
- Enter men's & women's locker rooms/restrooms whenever you want
- People will treat you better
- Whine all you want and people will listen
- Receive special considerations and child-custody in family court
- Earlier retirement and associated pension grant
- Free legal aid
- Services for victims of domestic violence
- Free or subsidized accommodation for the low income women
- Female only scholarships
- Female employment quotas
- Affirmative action hires
- Being able to sue for sexism
- Lighter prison sentences
- More leisure time, less work
- Receive greater empathy and sympathy
- Greater social support
- More narcissistic gratification for achievements
- To be believed regardless of lack of evidence
- Use public transport & parking spaces reserved for women
- Receive higher pass marks for the same school work

PRAXIS Transmaxxers don't need to wear lipstick, put on a dress or engage in other performative gestures we might typically associate with transwomen (although some may choose to take these extra steps). Further, transmaxxer identification doesnt even require a renunciation of traits referred to as *masculine*. At minimum, all it requires is a technical change of gender either on a legal paper, or in some countries by verbal statement, and all the boons of female privilege become available for the transmaxxer's enjoyment. While the change of gender may appear cynical or inauthentic, we can say that transmaxxers may genuinely identify with an internal sense of privilege, esteem, status, deservingness, dignity, worth, purity, beauty and social value that we euphemistically call "feminine." The degree to which a transmaxxer genuinely identifies with these "feminine" things, such femininity is integral to his sense of self. I personally won't be transmaxxing anytime soon, but I take some solace in the fact that feminist smugness is being rapidly undermined by this growing trend.

Addendum: The primary difference between a *transwoman* and *transmaxxer* needs to be differentiated, as there seems to be some confusion on this point. *Transwomen* organically feel & desire female identification, with negligeable desire to identify as male. Whereas MtF *transmaxxers* tend to identify as male or gender dysphoric, without an organic desire to identify as a woman. This can be summarized as follows:

- Transwoman is an autonomous desire and identification of the self as female
- Transmaxxing is a decision, rather than an autonomous desire, to identify as female gender contrary to one's usual sense-of-self. The transmaxxer can be said to legitimately "transition" to *female status*, rather than female selfhood.

Think again: The war on masculinity as a precursor to totalitarian subversion

Lucian Vâlsan · 10 February 2023 · Archived copy · Original

In the world of instant content where 500 characters "articles" are TL;DR, 20 second videos are already too long and anything older than 3 years is the equivalent of Late Cretaceous, it is perhaps a bit quaint to put a nod of approval in the title to Foreign Policy magazine's section *Think Again* (initiated in 2005 and abolished in 2013-14). That section was not intended to be an arbiter of truth necessarily, but to expand the reader's perspective upon the issue being critiqued.

Such is the purpose of this dispatch in relation to Ms. Hobson's article *The War on Masculinity is a precursor to the totalitarian subversion of Western Civilisation* published a few weeks ago, which, in Internet time, is somewhere in Late Quaternary. With that said, it is wise to reflect more in general, but particularly when making pronouncements that can lead one to despair.

One gripe yours truly has always had with most of the notes coming from the non-feminist sector over the last 15 years is that too often they suffer from two severe but otherwise self-imposed perspective limits: terminally online and rigidly Anglo-centric. More often than not, and this is true of Ms. Hobson's article as well, it is purported to present a Western perspective but then that isn't delivered.

With the risk of stepping on some toes, it is worth reminding that the Anglosphere is not the World. It's not even the West – given that there are such thing as distinctly non-Western English-speaking places and distinctly Western places where nobody knows a single word in English. Regardless of one's consideration of what constitutes "West" and what constitutes "the Rest", roughly speaking, the West is no more than 9% of the World yet it continues to act as if the rules of basic human nature don't apply to it. Here's an example. Ms. Hobson says:

> But I failed to acknowledge that the deliberate destruction of our men could be being perpetrated by our own elites, not just out of foolishness and political expediency but, as method of disarming and dislocating our populations by design, to make us easier to reengineer to serve their ends. It's not clear to me the degree to which the War on Men has been consciously informed by this goal, but I'm not sure how much that matters anyway.

None of this is necessarily wrong. It may very well be that some of *our elites* (though certainly not all – since we all can name members of the elite whose wisdom is far from stellar) are indeed engaged in a *war on men* (for lack of a better term) with at least a vague intention of *disarming and dislocating our populations to make us easier to reengineer to serve their needs*. But is this complete? A quick glance of the World and at the patterns of human nature, clarifies things.

Totalitarian societies from the recent past or even contemporaneous with us have been created and upheld for decades (and some are still around – see the CCP) without the need for a convoluted long game specifically against the male population.

Elites are still formed by people. Usually people extraordinary in some way, shape or form, but humans nonetheless. This applies to both elites considered benevolent or beneficial but also to those considered malevolent or evil. And humans, since time immemorial, have ***consistently*** taken the path of least resistance and innovated in such a way to achieve the goal(s) by fighting the least.

So why would the Western elite choose to deviate so much from the historical norm and basic human nature in order to achieve what can be achieved without so much work? Occam's Razor posits that they wouldn't. Not *for this purpose*, anyway, for the purpose of achieving a totalitarian society can be (and is being) achieved much easier.

The picture in the featured image was taken in Bishkek, Kyrgyzstan and it depicts the *heroes of Socialist labor* as

the place acceded to the USSR as a Union Republic with full rights (to the extent that one can talk about rights under Stalin). If you notice, the men are quite manly, the woman is quite womanly and the division of labour is observed even in this propaganda monument which suggests that undermining men (or women, for that matter) wasn't even an afterthought even for the Soviet *apparatchiks* tasked to erect such propaganda in the Kyrgyz capital.

Russia had managed to thin the number of Kyrgyz people without any complex ideological construct (see Ürkün). The Kyrgyz saw Lenin as a saviour by comparison, even though Soviet Russia finished the job – by colonizing the lands emptied by the Tsar with ethnic Russians. At the fall of the USSR, only 22% of the people living in the Kyrgyz capital were indeed Kyrgyz. And, to this day, sufficient numbers of Kyrgyz people are convinced that that was a good thing. All while the Soviet authorities denied it was happening until they acknowledged it was happening and it was a good thing. Sound familiar?

All of that was possible without any war on men or really without any complex ideological structure.

The experts have been sounding the alarm over the fact that the People's Republic of China has too many sons and, the experts argued, just like Ms. Hobson, they may revolt and *burn the village to feel its warmth* so to speak. The argument has been going for over 15 years now that those men will not be able to get married and thus this will be a problem for the Communist regime. So what did China do? Become more liberal, to allow men to leave? No, not really.

Did China started a program to make its young men more effeminate in order to mitigate the risk? If anyone would be capable of such thing in a coordinated fashion, it's probably China. But no, China did no such thing. In fact, for 7 years now, China is in an aggressive race to find more male teachers so they can make their boys men.

In fact, China today is more totalitarian and more stable than it was 15 years ago when the experts warned that their excess of sons will burn the place down. Xi Jinping turns out to be a far more repressive leader than Hu Jintao had been when the issue was first mentioned.

Kyrgyzstan in the past and China in the present day show that totalitarian subversion and population displacement can be done at will, and cheaper than a supposed long game to which Ms. Hobson alludes to.

Ms. Hobson is *nostalgic for 2016* a year in which *we rocked the establishment* she says, in an article that's supposed to be about the Western civilization, rather than a regular presidential election in the USA and a referendum in the UK. Sure, the Brexit referendum was important, but so was the 2014 Scottish referendum. That one prevented a catastrophe too.

Meanwhile, other places have had their 2016 moment too (with mixed results, just like in the UK and USA). Italy had its 2016 moment in 2022 – and with a woman too! This year is likely a 2016 moment for Spain as it's increasingly likely that PSOE (the same PSOE that nearly got annihilated for being feminist in public, wrote here about it 10 years ago) will get shellacked and be replaced by a coalition that includes VOX, a party that has some of its roots right here, on this very website and the 2016 ICMI in London. Also, 2024 looks up to be a "2016 moment" for the EU itself (not to mention Austria and Romania).

Let us also not forget South Korea which in 2022 voted in an explicitly anti-feminist president that ran on a men's rights platform. And, shockingly, he also started delivering. President Yoon Suk-yeol abolished the "gender equality ministry", abolished all women's quotas in all state institutions and is now working hard to increase penalties for false sexual allegations and to make it a crime to treat men as "potential sex criminals" (his words, not mine).

Ms. Hobson correctly identifies in her article the subtle differences between men and women *at a population level* (though over-reliance on Jungian theory has its limitations) but looks at trends from an excessively pessimistic perspective and awards excessive importance to phenomena that is real but not quite as potent, while awarding no consideration to phenomena that is equally real but trends in the opposite direction.

Speaking of disarming, just yesterday a federal court in the USA ruled that one cannot be stripped from his Second Amendment rights just because there is a domestic violence restraining order (which is, as everyone knows, an ex-

parte piece of paper issued without any evidence seriously assessed). In other words, it is now *the law* once again that the mere word of an alleged victim is simply not enough to suspend the Constitutional rights of legally innocent people. The case is US v Rahimi.

These things are far more important than, say, Agenda 2030. Yes, Agenda2030 is a real thing too, but it also comes from the UN, an organization which has an impeccable trackrecord of being a glorified debate society at its best, and an annoying grift in the rest of the time.

That's not to say terrible, illiberal and indeed dangerous ideas don't come from there. They do. All debate societies produce terrible ideas as a matter of routine. But just because the UN says something doesn't mean it has to happen. And it's certainly wrong to lower one's spirit by inducing the idea that it will happen. Heck, the Regime bets on people submitting to such helplessness.

The precursor of Agenda2030 was called Agenda21 and is 31 years old. It was signed in 1992, when the shtick with the child crying for the environment was pulled before Greta was even a love letter. Nobody remembers the name Severn Cullis-Suzuki today just like nobody will remember the name Greta Thunberg by 2030.

Agenda21's best product was the book itself with the wishlist. And other than a few bike lanes leading to nowhere and tons of paper consumed as various mayors virtue signaled as they signed the paperwork and subscribed to the mailing list of an NGO… nothing really happened.

> I tend to doubt that we will be able to arrest the trajectory, never-mind claw back freedoms already lost, in the near-term.

This kind of mentality is what the Regime wants.

In my backyard, the pandemic project was great for ***increasing*** liberty. We got the Constitutional Court to recognize the inherent illegality ***no matter what*** of all mandates, we got the High Court to recognize that individual bureaucrats are also at fault if they follow a pandemic order (and thus liable and can't hide behind the institution) and one of the formerly top Branch Covidians who would ban anyone from her show if not properly QR-coded is now talking openly about individual freedom and ways to expand the legal recourse of individuals against both bureaucrats and the State.

How did we do that? Well, for starters, we didn't doubt. We knew we were right and acted as such. Yes, it was masculinity that led, mentor and gave courage (here I am confirming that part of Ms. Hobson's thesis) but it was also femininity that delivered the message.

People like me wrote the message, argued in court and physically struggled with the Police and the MPs personally. Men like me also kept the crazies out, but it was also courageous women who stood their ground, also knowing they were (taught) right.

In the end, if you want freedom, you have to take it. In my backyard, this is implicitly understood (with the exception of Ceaușescu, he didn't understand). Maybe other yards should understand it too?

One thing is certain though: Self-doubt, learned helplessness and distractions are the best tools the Regime has on all of us. It's highly convenient for the Regime that plebs argue about Agenda2030 rather than practical ways of seizing back their fundamental rights.

Think again: We can (and indeed might) have totalitarianism anyway, and the war on men is, at best, tangential.

The World is a big place. And continues to spin. Nothing is inevitable and nothing is permanent in politics.

What's in a suffix? taking a closer look at the meaning of gyno–centrism

Peter Wright · 10 February 2023 · Archived copy · Original

There appear to be some confused understandings of the word *gynocentrism*, so this piece will explore a little discussed part of the term: *-centrism*. This suffix makes a restrictive demand that women are most important interest we might hold.

The Cambridge dictionary describes centrism the following way:

> The fact of having a particular type of person, place, or thing as your most important interest; the quality of being seen from the point of view of a particular type of person, place, or thing:
>
> - The Academy has been accused of Eurocentrism and gender bias.
> - The artist's newest ventures embody his commitment to ecocentrism

Gynocentrism implies that our focus on the needs and wants of woman is *the* most important consideration; whether such focus be contained to a brief moment in time, or as applied to the entire duration of human relationships.

For example, when we celebrate Mother's Day we can legitimately name this brief, isolated act as gyno-centric. Or for a more dramatic illustration of a brief gynocentric event, consider the scenario of a man taking on a knife-wielding maniac who is threatening to hurt his pregnant wife, while the wife retreats and does not help the husband during the fight; in this case the actions of both husband (protecting his wife) and wife (protecting herself) are rightly defined as gyno-centric.

Alternatively if we consider the overall relationship between the same husband and wife we might ask a new question – *is the entire relationship a gyno-centric one?* If that husband and wife take turns supporting each other across the duration of their relationship, then the relationship might be rightly referred to as "couple centered" — because by definition a gyno-*centric* relationship centers exclusively around the woman and her needs and wants. As soon as you have genuine reciprocity in a relationship, one that involves a couple-centric dynamic based on commensurate importance, the relationship can no longer be considered gynocentric.

Employing the word gynocentrism to discuss reciprocal exchanges between men and women, where women are occasional beneficiaries in certain ways, and men are beneficiaries in certain ways, is an erroneous use of the term because such exchanges, strictly speaking, do not constitute a gender centrism across the duration of the relationship – ie. its not a gyno-centric relationship.

While there can be gynocentric elements in relationships, they are historically balanced out by other elements like family-centrism, andro-centrism or tribe-centrism. The theory that human relationships are evolutionarily gyno-centric is an exaggeration and a piece of sappy modern propaganda that even some men's advocates fall prey to.

I've never understood how seemingly intelligent people can champion the dissonant theory of "Gynocentrism is the evolutionary norm for relationships – Let's stop gynocentrism!" With such a ideology as guide you may as well pack up and go home, because you won't beat biology. Alternatively, those same women-firsters might try understanding gynocentrism not as an evolutionary norm for all human relationships, but rather as a collection of distortive supernormal stimuli that have arisen in recent centuries…. then the pieces might fall into place that humans need not ascribe to a permanent gynocentric mindset.

An essay on supernormal stimuli

Here’s what happened to Esther Vilar after she angered feminists

Peter Wright · 12 February 2023 · Archived copy · Original

When Esther Vilar published her book The Manipulated Man she was beaten up by four young women in the toilet of the Munich State Library who were angry about her perspectives.[1]

According to her own statement, her emigration from Germany goes back to this. The following account detailing her ongoing experience of violence by feminists was published in the San Rafael Daily Independent Journal Newspaper in 1973.[2]

[1] Esther Vilar: “Liebe macht unfrei”, Die Weltwoche, Ausgabe 51/2007

[2] San Rafael Daily Independent Journal Newspaper Archives **January 08, 1973 Page 42.**

The Goal Post Episode 14 – Crime, Imprisonment, Punishment

A Voice For Men Videos · 13 February 2023 · Archived copy · Original

Part 1: Deconstructing quotes from the feminist movement with Jason Dale

A Voice For Men Videos · 13 February 2023 · Archived copy · Original

This is an interview with Jason Dale. Jason passed away not long after this video was published.

Jason sent a copy of his database of feminist quotes to Robert Brockway not long before he died and released Robert to use the database as he saw fit. The database is available on WikiMen here and the quotes were incorporated in to Wiki4Men.

There are slight audio problems at times but the video is well worth listening to.

When sexual predators are a bonus

J Galt · 14 February 2023 · Archived copy · Original

As I was riding to work with a workmate, not a folding one a talking one, we got onto the subject of sex between a female teacher and a student. My friend took the position that she was doing him a favor and I have to say I was really intrigued by his opinion. I really couldn't understand how anyone could view this as a favor and at the same time be in any way thoughtful about the event. I really wanted to understand where he was coming from. I asked him how he arrived at that outlook. His response was "well the kid got laid, bonus for him".

I really had to ask in response: Are you telling me that you believe that sex was the only thing that took place and that there could not have been any other exchange? Well like what he said? How about conversation, how about coercion, how about manipulation? Really when you think about it, if it is that acceptable why are there laws that prohibit it? Have you considered the possibility that a fourteen year old boy may in fact have feelings and can be affected by such an encounter?

The crime is against boys, vulnerable to their own inability to protect themselves, to understand the emotional and sexual coercion, the betrayal and condemnation.[/quote] Let me ask you, how many men do you know that have been divorced and lost the relationship with a partner? "Quite a few actually," he responded. Can you think of one of them that was not deeply hurt and affected by the loss of that relationship? "I see what you mean," he said. Excuse me for blathering on but your default to such behavior being okay is a bit of a concern. I'm quite sure when your wife goes off on you it's something you don't enjoy, it may even effect you for days depending on the incident. Some men get depressed when served a constant meal of negativity from a partner.

My point is that men as much as women depend on their partner for validation and affirmation that contributes to their self-esteem. I'm sure you've heard the term "if momma ain't happy, ain't nobody happy." Your partner's ability to contribute to your emotional equilibrium is a real power that she possesses to influence you and your state of mind and you're a full grown mature man of 55.

To the extent that you can be affected by your partner as an adult male, are you seriously going to ask me to believe that a 14 year old child is not going to feel any effects on his self-esteem, or self-image from a single sexual encounter with a 40 year old woman? These are the most critical years for young men, they transition into manhood and are trying to figure out their place in the world. At a time when a young man is challenged to fulfill the power over his own life, plot a course and make choices that affect his life, he is being manipulated emotionally by someone who dramatically outranks his life experience.

As a young man, I grew up in foster care and in my teen years I resided in a "boy's home." The home was run by a middle aged couple that I initially thought were pretty cool, after a time of settling I discovered different. It became apparent to me that the woman/wife a 46 year old was fucking some of the guys. In retrospect, I realize that the normal routines I began to question were in fact a process of grooming. At 14 I was allowed to drink alcohol, in fact all the other guys over 14 were allowed to drink. The restriction was one 26oz bottle per week. At fourteen against what anyone believes, this practice just builds and reinforces alcoholism.

These heroes of male orphans would hold parties that were described as opportunities for the guys to open up and learn to socialize. The problem I found was that only adults attended, except for the 6 resident guys. These were people none of the guys knew. Wives slow dancing with young boys while their husbands sat and watched. The awkwardness of the setting was obvious and the guys preferred not to participate and found it to be very twisted. Unfortunately there was nowhere to go except for another drink.

The woman that ran the "home" liked to have a social night out once a week and go to her 38 year old sister's house and take a couple of the guys with her. It was an evening of drinking along with some card play but I realized the card play was a distraction to promote drinking. The card play would end about 8:30 at which time her and her sister would put on music and dance with the guys she had brought. Not long after it started it would change to slow dancing, all of it in an intoxicated state. Of course the grinding hips, roaming hands and passing caresses these ladies offered were described by them as the guys trying to take advantage.

For those who may be confused let me describe the peripheral effects that go beyond the alcohol, the coercion and the sex. In a group of male youths you have what is perceived as informers. Bluntly, you're fucking the wife, you can't be trusted and any attempt to impose your presence in the group will result in violence and you will be subjected to group violence. You're an idiot and you're on your own. Even the guys not fucking the wife understood the danger of violence lurking, given that her husband had played semi-pro football. The environment is no longer safe, it's a battleground laced with land mines.

The effect of this kind of tribalism is pure violence.

I call it tribalism because the tribe grows and shrinks based on infraction, accusation and identifiable trust. The crime is against boys, vulnerable to their own inability to protect themselves, to understand the emotional and sexual coercion, the betrayal and condemnation. The extreme result is death, death by heroin overdose, death by methamphetamine overdose, death by intentionally stepping in front of a tractor trailer while drunk. Of course an outcome less extreme is prison, for firing a 22 caliber rifle from a balcony at someone exiting a bus. Lesser yet is the outcome of being accused and then assaulted with a brick, repeatedly.

Was the sex that bad? Wasn't it really just a bonus for a young guy? No. In case you've never noticed sex doesn't start and stop at the end of your dick. Once you violate the unspoken constraints of a family construct, what most feminists describe as an oppressive patriarchy, you descend into tribalism. You will pay the price for deconstructing the safety of others and you will learn that you are an unwelcome part of that tribe. Unfortunately in such

circumstances your victimization is unseen and you become the perpetrator. In the environment of a “boys home” your death will be attributed to the fucked up family that you came from rather than the inability of an institution to protect you.

But hey……at least she got back at her husband for not paying enough attention to her and the squeeze of some young skin and however many orgasms she was able to achieve. After all doesn’t the outcome of such behavior really reside with a 14 year old male child rather than a 45 year old woman? What credibility does he have compared to her or the institution that supports her, the Children’s Aid Society. The social workers charged with overseeing his safety will even get a raise for dealing so effectively with such a troubled youth. Another file closed, one less problem and less expense to the system. Isn’t it better = more comfortable – to believe that some young guy is just going for his *bonus*?

It astounded me that a 50 year old emotional gorilla was willing to dismiss her family and children to pursue a sexual relationship with a 16 year boy.[/quote] After the end of my first marriage I decided to rent a room as a border and give myself some time to recover, rather than take on the burden of living alone. During the interview with the homeowner, a 50 something woman, and negotiating a price and privileges I was introduced to a 16 year old guy that was described as a foster child. All seemed fine to me and I moved into the room she had for rent. I discovered after moving in that in fact she had left her husband and 3 children to live with and continue a sexual relationship with her foster son. I discovered this from the boy, not the woman.

I was very concerned for him, and told him so. Do you realize that you exist in this relationship for no other reason than her sexual pleasure? You’re 16 years old, what about your future, where are you going with this? You have left school at a time in your life when you’re just beginning to discover your abilities and skills, what will happen to them? His response was, “She will take care of me, I’m like a house husband.” “Really and how do you socialize, with her friends or yours”? “We don’t,” he replied.

I offered him a job, thinking that he would be best served by stepping into the real world and out of the isolation of the relationship. I discovered that his perception of his social status was skewed and twisted by his intimate exposure to a woman 3 times his age. I needed to inform him with a detailed explanation of why he was not my equal and the difference emotionally between a 16 year old and a 45 year old. It was difficult for him to understand that being the sexual pet of a 50 year old woman did not equal emotional maturity. He needed to consider his own interests, his own well-being and his personal development in context to his age. There is no 50 year old privilege for a 16 year old boy.

He waffled and stumbled with the outcome, resorting back to the dependency of his lover. His real place in the order of things did not become clear to him until his lover openly solicited sex from me, in front of him and offered to include him if that would please me. I gave him a look as if to say, is there anything you do not understand here? I could see the humiliation of betrayal on his face and the absolute arrogance on hers. I appreciated her request for no other reason than she had exposed herself to him. He saw the value she had assigned him and the harm that awaited. The rest was up to him and he successfully broke away and pursued his own life and his own interests. Apparently she was not pleased and it was time for me to move on.

It astounded me that a 50 year old emotional gorilla was willing to dismiss her family and children to pursue a sexual relationship with a 16 year boy. It astounded me that she could legally pull this off, that there was no challenge to her from the very institution that was charged with his safety, his education and his emotional well-being. It astounded me that she would sell out his future and his normal evolution in the face of legal retribution. What astounded me more than anything else was that there was no law of retribution for this boy, no social contract, no accountability of the community.

On Washington Post's "A Woman on the Moon" Article

Stephen Bond · 15 February 2023 · Archived copy · Original

The Washington Post recently published an article by their gender columnist, Monica Hesse, A woman on the moon: How has one small step taken so long?

I respectfully ask that you, the reader, take the time to read this admittedly long critique of Hesse's article, and to thoughtfully consider what I say here.

To begin, please note that I'm a proud lifelong reader of the Post, who nevertheless has long noticed the paper's gender bias, most notably its imbalanced coverage of domestic violence.

But my pride in the Post turned to quiet outrage after the paper published two undeniably gender-biased articles in 2018: Why can't we hate men? and Amber Heard's infamous op-ed that ultimately embarrassed the Post[1], cost Heard millions, and proved beyond doubt that men can be victims of violent women.

Hesse's article is another example of the Post's gender bias. In her enthusiasm to hail a first woman on the moon, she conveniently ignored or misrepresented many important parts of the story.

Please don't misunderstand. As a lifelong supporter of expanding opportunities for women, I was inspired by Sally Ride's historic space flight and look forward to having a woman and an astronaut of color walk on the moon.

But with that said, here's why I say that Hesse's article provided an unbalanced perspective:

First, the article opened with a misandrist anecdote that mocked NASA's male engineers in charge of equipment who were helpfully trying to determine how many tampons they should provide in case Sally Ride had her period while in space.

Note that these men were *engineers*, not doctors. They were also *men*. Is it reasonable to expect "half the population" (to borrow a phrase Hesse uses in her article) who, never having had a period themselves, to know everything about the monthly menstrual cycle? Does *Hesse* know everything about being a man?

One may say that it's merely a humorous story and that I should "lighten up". But what if I started an article about the Titanic sinking with the following riddle:

"*What's the definition of a feminist?*"

Answer: "*She's the one in the lifeboat complaining that she can't hear the band playing.*"

I believe that Hesse's opening anecdote is meant to mock men and masculinity. That it took the first fifth of the article (yes, I calculated it) that otherwise celebrates putting a woman on the moon seems to confirm its real purpose.

Next, Hesse wrote that it was reasonable that the first astronauts *"… should be drawn from a pool of military test pilots …"*, but because women couldn't be test pilots, she said that this requirement "*… eliminated half the population*". (As one commenter wrote, the requirement "*…eliminated approximately 99.9999999% of the population*" … why focus only on women?)

But what her article conveniently overlooked is the underlying reason *why* this female half of the population wasn't considered: for all of human history women have been protected from many of the burdens and extreme dangers placed only on men.

In particular, women have long been safe from hazardous military service that ultimately produced NASA's male-only military test pilots.

Women, with very few exceptions, have also been completely exempt from military conscription, whereas men for all of history have been conscripted, often unwillingly and even under the threat of death, to risk their lives in war.

(The conscription of Russian men to fight in Ukraine provides a ghastly current example.[2])

Finally, women have never been expected to work in dangerous coal mines or in most of the "death professions", where men are many times more likely than women to be killed.

I imagine that this massively unequal sharing of life's risks between the genders is what John Glenn was alluding to in his statement that Hesse quoted: "*The fact that women are not in this field is a fact of our social order*".

In both war and work, women have always been the protected sex.

I believe that Supreme Court justice and three times-wounded Civil War veteran Oliver Wendell Holmes best summarized this inequality between the sexes in a single sentence:

"*All societies rest on the death of men".*

If one really thinks about it, he was right, don't you think?

Why can't Hesse and other feminists see the enormous hypocrisy when women, who have never been expected to share the same burdens as men, then self-righteously claim, almost as a birthright, to be included in the glory of space exploration?

Or the hypocrisy of being accepted to the nation's military academies without the same draft cards required of the *other* "half of the population"?

Or the hypocrisy to be the recipients of a feminist-driven "*preferential* equality" in the nation's colleges and universities via a twisted Title IX, where male students' civil rights are being annulled in campus kangaroo courts in the name of "equal educational opportunity"?

Or the hypocrisy not to insist on having equal numbers of both men and women working in coal mines?

Why haven't feminists demanded a "Title IX for Coal Mines" or an affirmative action program for equality in the death professions, where the male-to-female occupational death gap is 13 to 1?

The answer is "feminist hypocrisy".

Hesse was so focused on the unfairness that women weren't eligible to become astronauts, she and other self-righteous women, both then and now, have blinded themselves to an obvious fact:

The early space program was no place for novices or women without test flight experience.

Two near-disasters in space that were averted only by Neil Armstrong's many years of test flight experience clearly show why:

As described in How Landing the First Man on the Moon Cost Dozens of Lives, Armstrong's first trip to space nearly ended catastrophically:

"*Armstrong himself encountered near-disaster during his first space mission, Gemini 8. After a critical onboard failure, Armstrong and pilot David Scott began spinning out of control in space. After struggling to resist blacking out, Armstrong eventually regained control and landed safely."*

This YouTube video vividly shows just how Armstrong's skills avoided disaster.

What if it had been two *women* without test pilot experience flying in Gemini 8?

We would have had two dead women floating in orbit around the earth.

How many people are aware of the harrowing first landing on the moon as Armstrong manually took over the controls of the lunar module *Eagle* as he struggled with multiple simultaneous problems that occurred during the final descent to the moon's surface?

This scary landing is vividly described in a space.com article, Apollo 11's Scariest Moments: Perils of the 1st Manned Moon Landing. A small excerpt conveys only a portion of the sheer terror of the landing – and the cool-headed flying skills of Neil Armstrong:

> "'*Give us a reading on that program alarm,' Armstrong said. He sounded tense, but no more so than during the simulations. It was hard to grasp that a life-or-death struggle was playing out 240,000 miles (386,000 kilometers) from Earth, in a small, fragile machine descending rapidly to the moon. Communications were spotty; the computer was threatening to quit, and Gene Kranz, the flight director for this first lunar landing, felt Mission Control slip a bit further behind the power curve.*"

What if it had been two *women* without test pilot experience landing on the moon?

We would have had the corpses of two women still sitting on the moon some fifty years later.

Finally, her article describes NASA physician William Lovelace's own independent, privately-funded program where he gave 13 selected women the same physical and psychological tests administered to the male Mercury astronauts; how none were admitted into NASA's official program; and how the Russians were first to put a woman into space.

Unfortunately, Hesse's account leaves out some *really* interesting details.

First, the Russians put the first woman in space *only because they became aware of Dr. Lovelace's renegade program.*

This is described in an *Atlantic* magazine article, The Soviet Space Program Was Not Woke:

> "*The effort to bring women into the Soviet astronaut corps began when Nikolai Kamanin, the head of cosmonaut training, heard [about Dr. Lovelace's wayward program].*
>
> "*We cannot allow that the first woman in space will be American," Kamanin wrote in his journal. "This would be an insult to the patriotic feelings of Soviet women." A search began shortly thereafter, and the first female astronaut candidates reported for training in 1962.*
>
> "*Kamanin couldn't have said it any more plainly. The impetus was nationalistic—any [gender] egalitarian impulse was in service of that primary motivation. Soviet women would fly to space for one of the same reasons that the rockets carrying them did: to beat their Cold War enemy.*"

So, despite Hesse's insinuation otherwise, the Russian's weren't "blazing trails for gender equality" any more than the Americans were.

Second, she omitted the real motivation for Dr. Lovelace's wayward program – it wasn't for gender equality!

The real reason is described in another *Atlantic* article, Why Women Weren't Allowed to Be Astronauts

> "*[Dr.] Lovelace may sound progressive for his time, but his reasoning for including women wasn't. Lovelace imagined a future full of space stations circling Earth, carrying people busy at work. 'He was thinking that if you're going to have dozens of people on space stations, then you're going to need secretaries, you're going to need telephone operators, you're going to need lab assistants—and that means you need women,' … 'So he's thinking about the women for very much traditional, pink-collared, gendered jobs.'*"

So, despite her insinuation, Dr. Lovelace wasn't "blazing trails for gender equality" any more than John Glenn was.

Third, Hesse wrote that Valentina Tereshkova, the Soviet's first woman in space "… *hadn't been a test pilot either*", which strongly suggested that the "test pilot" requirement of the U.S. program was too restrictive against women.

However, this implication ignores a crucial difference between the Soviet and U.S. space programs. As described

on this NASA website page,

> "*Although piloting was not a requirement for the female candidates (the Vostok spaceship was more or less automated), parachuting was, especially because after reentry Vostok cosmonauts ejected from the capsule and parachuted to the ground separately.*"

So, Tereshkova not having test pilot experience was irrelevant. She was chosen because of her skydiving experience.

I know that Hesse's position as a "gender columnist" at The Washington Post really means a "*female* perspective gender columnist", but she seems to forget that there are *two* sexes. In the interest of true – and fair – gender equality, we can only pray that she considers and starts writing about the *other* "half of the population" and the burdens and extreme dangers placed only on men?

You know…the ones that feminists don't want to acknowledge.

Notes:

Especially with articles like this online:

1. "*A publication with any semblance of ethics might have asked Depp for comment about the sexual violence claims before running with the allegations — then subsequently spiked the op-ed or sicced its reporters on the case for more fact-finding. But not The Washington Post.*

"That paper, which loves to blather in its self-important tone about how "democracy dies in darkness," didn't bother to turn the lights in the direction of Heard's claims. Instead, it gave her a free pass to air her dirty laundry against her ex-husband and consequently enabled her to paint herself both as a victim and a crusader of the Me Too era."

2. As just two of hundreds examples of Russian male military conscription, see Russia deploying soldiers 'as old as 60 and giving conscripts 19th century rifles' or Battalion of Russian mobilised men wiped out in days, survivors claim

Why I'm Opting Out of Suicide

Travis Scott · 16 February 2023 · Archived copy · Original

My name is Travis Scott. You don't know who I am, but I'm here to tell you I've suffered from suicidal ideation almost my entire life. (For those who don't know, this means I've suffered from thoughts of killing myself).

I've kept my suicidal ideation under the rug for many, many years. Never in my life have I ever told a single soul about it until recently.

I'd decided to refrain from telling anyone when I was a kid. And for all those years, a portion of me thought that I was going to live a long life (though it might be a struggle), and die of natural causes whilst taking all of these thoughts with me to the grave. To me, I thought I would achieve something if none were the wiser. Because who needs to know what I can keep under control?

To those who do know me, or know of me, this admission would most certainly come as a shock. I've gone through large portions of my life experiencing suicidal thoughts, and no one has ever once suspected me of it. Or if they did, they never said anything. Not passive observers, associates, or even close friends or family members

After having sat through many talks at school or my vocation about suicide, and signs of suicide, never has anyone come up to me after these to check up on me regarding my mental state in person, or over the phone. *Because none of them see it.*

This is because I hide these thoughts very well. Again, *nobody suspects me*. I've been described as strong willed, charismatic, as having a great smile, as being wise, having an abnormal amount of emotional control over myself, and one of the better ears to listen and shoulders to cry on. There's a reason this is the way I am, and it is not because I was born with these qualities.

In my life I've collected a string of accomplishments that, if someone were to look at, they might describe me as a person whose moderately successful in his own domain, and perhaps has "drive" and "ambition".

I am not telling you any of this to brag. I am telling you this to let you know that even though its true, *absolutely none of it matters.* You could have a healthy body and achievements, and still feel or think these things. Take that into consideration when you're looking out for others- because it's not always obvious who has bad thoughts, and who doesn't.

I'm reminded of a poem my high school English teacher shared with my class, called "Richard Cory" by Edwin Burlington Robinson. The entirety of the poem is about a man who is dressed nice, and well-mannered. He has a track-star career, and money in the bank. The final line of that poem involves him committing suicide. My English teacher told me that it was the first poem she ever read, and it stuck with her throughout her life. The same thing happened to me when I heard it.

Why I Was Silent

I was eleven or twelve when I made the decision not to talk about my suicidal ideation, and it was for two reasons. The first being that I believed from a young age that **they were completely normal.** I heard them from family members in my life from a very young age on a regular basis.

After a lot of thought, I've made the choice to rescind that decision I made in my childhood. This comes with elements of risk to it. But I believe that talking about what I've gone through could yield far more benefits to others, than to do what I originally planned and keep everything to myself.

Because of how I was raised, when I listened to talks given about suicide awareness, sometimes I would say to myself "*everyone thinks this*," or "most people think this stuff," or "if not most, a great many do." I suspected more people thought about suicide then even the suicide-awareness people let on, or were capable of comprehending. Yet even thought I thought everyone felt this way, for some reason, it was taboo for any one person to say out loud.

I read a quote somewhere that went something like this: the way modern society works is that it makes a great many people unhappy. But instead of fixing the way society is run, they've invented drugs to displace that unhappiness. Therefore society can keep being broken, while it makes the right people the money they want as they continue to sedate everyone else.

This leads to my second reason for hiding my ideation. I figured the reason so many people felt this way was because the system was broken; *So why would I trust the broken society that fostered these ill thoughts with healing me?*

I often I perceived that when society tried to help people with mental illness, often the "help" could hardly be described as '*humane'*. I'd heard terrible stories of people with minor mental issues get thrown into a "mental healthcare system" that does not differentiate well between the extremely disturbed from the hardly ill. Where what might have been a temporary mental sickness became a prolongated problem due to some misdiagnosis or bad treatment.

I saw that there were doctors and methods out their that I did not trust with my life or well being. I said to myself that I'd be better off finding my own way to live and make myself better. There are good doctors, and there are ill ones. I have no way of immediately differentiating between the two. There are many doctors (how many, I don't know) who think they need people to be broken to make a living. A healed patient, of course, is a lost source of income.

This is a jaded view, but I know I am not the only one who is skeptical of treatments or being treated. I have seen select therapists and such throughout my life, but haven't disclosed such thoughts before.

A Change of Direction

I know one day, all our scars will disappear, like the stars at dawn
and all of our pain, will fade away when morning comes
and on that day when we look backwards we will see, that everything is changed
and all of our trials, will be as milestones on the way
and as long as we live, every scar is a bridge to someone's broken heart

-For Miles, Thrice

I want to relate this to the time I came out over my Facebook about being molested as a child. My molestation had been masquerading for years in my memory as something else entirely. Most perpetrators of the crime mask this behavior with language, creating word associations that are related with games, rather than what it actually is: a sexual crime. So when you remember the act, you don't remember for what it is.

When I had come to realize that I had actually been molested, I spent years being mad at God an everyone for what I'd gone through. Even when I had explained my anger away, deep down, it didn't go away.

I had thought of writing about it for many months. I'd avoided the task for many reasons. Yet when I came out about this to my friends, hundreds of people I'd grown up with through grade school, or been to dance competitions with, or knew threw family/religious associations, all read it. I don't know what I was expecting, but I'd been blown away by the responses I got.

I felt like I just had something to get off my chest. But I had people coming up to me saying that "the same thing happened to me, but I didn't realize it until I read what you wrote." I'd gotten dozens of thank-yous and personal messages from people I hadn't considered it would effect.

There were also other people who contacted me. People who I had known a long time but hadn't spoken to in months. People who helped me write books, or been through hard times with me.

Often, I'd felt like I was the only one who reached out to people to check and see if they were all OK. It was hardly the other way around. All of a sudden they wanted to reach out and talk to me out of desperation and see how my

mental state was. I wish it didn't take a confession for that to happen.

But aside from that, I'm here to tell you that something strange happened. The pain of what I'd felt related to the molestation had all but disappeared. And in the years since sharing that pain, I'd lost interest in the aftermath of the tragedy. More and more I stopped considering thoughts like "life could have been so different if that never happened," and woes faded more and more into the back ground.

I plan on doing the same thing with this. Whether or not this heals me more is irrelevant. What matters is if it heals someone else. I'm going to go over all the rationalizations I made in my head (however distorted). Then I will go over some solutions that I've applied to myself, and could be applied to others.

This will take a while. Admitting I've had suicidal ideation is one step. There are other things I'd like to talk about, like *why* I have it, how I deal with it, and maybe what it means to society. But those will take a minute.

For years, I've always said "no" to suicide just because. Sometimes I have reasons, other times, I say "the waves eventually go away". They do, but they inevitably return for a list of reasons down the road. Over the years I've come more and more to believe that life is bigger than I thought it could be, it's most definitely worth living, and I have a greater variety of tools to fight these thoughts then I did in the past. Later, I plan on giving them all to you.

I imagine that if I write all this down, somebody somewhere will get something out of it. That is all I care about. Per chance, the more I write down, the more people it will help.

Very few people who have suicidal ideation talk about it, and many people never bring it up because they either think help doesn't exist, they don't need or want it, or the "help" will make things worse. From my point of view, society at large has failed to care about many of you people out there.

I'm writing this in an informal manner, and not for a medical publication of some kind. In doing so, I'm taking a giant step over all these institutions and feel-good awareness clubs. I'm not against the idea of speaking at a conference or discussion table hosted by one of these organizations in the future. But to be honest, my distrust of the healthcare system is most of the reason I have been silent all these years.

These organizations are not all irrelevant, but more often then one would like, they fail. Like all institutions, they are human at their core. For "mental health" guilds and facilities, machine-like bureaucratic elements have been created to minimize human error during the application of treatment. Ironically, this often crushes the compassionate-creative element that real attentive healing requires.

I did call a crisis hot-line before I wrote this. That type of stuff might actually help you, so don't discount it. They did not help me very much. I got the same response I often get if I talk to professionals about this: "You seem 10 steps ahead of most the people I talk to," says the operator.

Uh-huh. *Still here, though*. So here goes nothing.

Angry Harry on Who Rules Over Us: Part 1

A Voice For Men Videos · 17 February 2023 · Archived copy · Original

Asking Britons: Are Straight White Men The Problem?

A Voice for Men · 18 February 2023 · Archived copy · Original

Highlights to look out for

3:07. Woman asks man for help answering the questions after previously saying that straight white men are not important.

3:15. Woman admits the problem is class-based after previously blaming straight white men.

Angry Harry on Who Rules Over Us: Part 2

A Voice for Men · 18 February 2023 · Archived copy · Original

My beloved friend has died, but his spirit lives on

Aine Hee von Sax · 19 February 2023 · Archived copy · Original

This is a republication of an article originally published in 2016. –Ed

Someone I have come to dearly love has passed away from this world, this morning, the morning of me sitting here and typing this down. The pain is unbearable, but another friend suggested to me to write about him, to share my grief, as it is not just a personal loss, but also reaches out and touches the wider issues we these days face as humanity together.

When I moved here, it was once again a new country for me, a new environment, new people. Despite this being a very slim populated area, still there are other humans around, and I was scared of what reception I would receive, whether I would be accepted or rejected and whether I would be able to cope with everything ahead of me, the practical as well as the emotional. It was a time of a great turmoil and many worries for me, as new beginnings tend to be, even though I had chosen it just this way.

The first time I met my neighbour, he puttered up the dirt road with his old worn and beaten little tractor, and I was worried, as usually not many find their way up to where I live, and I feared it may be someone not happy with a stranger having moved into the area. I walked over to the tractor, after it had pulled into my yard, and found a thin man with a truly weathered face at its wheel, white hair and a straw hat. He told me his name, then began almost to batter me with warnings, most of which I could not even understand, as he spoke fast and with a thick and to me back then still alien accent. I was quite taken aback, as I didn't know this man at all, and he seemed very forceful and opinionated. I was also groaning inside, as I thought I had ended in some neighbour's war or what not, not fully able to make sense of everything he spoke to me in that frightful insistence of his.

When he finally decided to leave, I felt relief and just hoped I'd never meet him again. Not able to judge what he was about, mainly having felt quite intimidated. Of course, he was a neighbour, and even if being neighbours here can mean more distance than in a city or town, it was clear and inevitable that I would meet him again, many more times in fact, and what a blessing for my life, what a gift, that I did!

Many an evening since that scary first encounter, he and I came to laugh about my first impression of him. During those evenings where we would sit next to his roaring fireplace, in his old traditional cottage, where the bare stones were showing on the wall and all those many little ornaments he had collected and loved so much, were listening to our ramblings. There wasn't a free space anywhere on the shelves, even the ceiling held hooks from which cups and ornaments hang, and he always had a pot of stew brewing, next by that fire, and everyone walking into his home would be offered a meal, and many of us walked in and out of his home, because it was a warm and welcoming place. That frightening man had in fact grown to become one of the best friends of my life.

My neighbour had not known a good marriage; he and his ex-wife had parted on very bad terms, and I also still remember those evenings when he told me about all the things which had hurt him, silent tears running over his weathered cheeks, which he defiantly tried to wipe away. He was no angel, he had his flaws, sometimes he was moody, often stubborn, and I am sure he had not always been easy to live with either, but he was overall a wonderful human being, and I would reach for his hand and hold it gently. Usually, he'd come to finish with saying that it was no use to look back, but rather to focus on the present and future, and on the wonderful friends he had, and I felt honoured beyond measure that life had allowed me to be one of them. His main saying was 'giving is living, and grabbing is dying'. I can not count how often he spoke it, but he also loved to say 'oh bollocks,' or 'what a shite', and when I close my eyes, I see his smirk and his wink. He was always full of mischief, but also smart and full of stories about his childhood and life overall.

Christmas before last (Christmas gone, he was already in the hospital), he wanted to know what I would like him to buy me. I told him I did not wish anything bought, but that I'd much prefer for him to make me something, and this he came to do, he made me a hiking stick. From cutting the wood to cleaning it, carving and polishing it, it was all

his work, but he felt embarrassed that it was not posh, not fanciful, had not cost any money.. until I told him I thought it was one of the most amazing gifts I had ever received, and he saw the truth of this in how my eyes and my face had lit up, while holding his precious gift tight and close. We both felt the greatest joy, and that stick remains with me, and shall do so for as long as I shall still live in this world.

My workshop is still not set up, it is in the planning as lots of other stuff had priority, so I could not make him what I had wanted to make for him, but whenever I was out and about, and I saw something I knew would make him smile, I bought it for him. Little things, not expensive stuff, just little tiny things that can say 'I have thought of you, and I love you'.

Now death has taken this wonderful beloved friend from me and others. A man who had worked hard all his life (he was in his late sixties) who could build a house from scratch, always knew a solution to a problem, never shied wind nor rain, and whose honesty and integrity have been a shining light in this often so sad and insane world. As individuals, he and his wife had been ill suited to each other, from all I could gather, and much hurt had come from it, as it can happen among humans, but the man I came to know, enriched my life beyond all measures. He was male, very much a so, sometimes a giggling boy, sometimes a philosopher, sometimes a man who could grunt and swear, but never a rapist and never an oppressor, instead always worth knowing, even at his worst.

There are those out there, who will reject others purely due to whether they were born a male or a female, and those who have lost all ability to meet and greet another human being with respect, warmth and care. They try to teach us to see gender and based on this to determine another's worth or another's inner nature. But even those who are not that extreme, often these days find their lives ruled by misgivings, only ever considering their own hurt, their own point of view. Many certainly in this world do not seem able any more to understand that giving indeed means living a life full of joy, where we see lit up eyes and faces, while grabbing kills warmth and kindness, and leads us to live in a cold empty world, filled with things that stand for nothing beyond their price tag, while leaving us bereft of all which truly matters.

On my friend's behalf, I wish to remind everyone that life is not endless. We are only given a certain amount of time, and once the seconds have ticked away, it is too late to go back. I doubt his wife ever understood how much hurt she had truly caused him. I am certain he did cause her hurts too. Human interactions can be like that, but because men usually do not show their pains as open, because they do not cry out loud as women do, instead battling to hold it in until they can no longer hold it, and it comes to flow as silent tears from their eyes during an evening by the fireplace.. we often don't think they can hurt as deeply as women do. It is this misunderstanding of men's endurance, an endurance they get taught early by our societies, which leaves them so vulnerable to abuse, as no one cares, as no one sees their pains in the open.

My friend's former wife came to his bedside in these last days; I was told that she did, and I can only hope that she held his hand and stroked it gently, after more than two decades where they had clung to their hurts and resulting hate. I hope she remembered all that he had given to her, from the house I know he had built for her with his own hands (and whose kitchen she felt he had made too small) to the money he had brought home so they could eat and heat.

While he was lying there, battling for the little bit of life he had left, I hope she realized he needed love and warmth from her, not more accusations and lists of where he could have done better, and I truly hope she found ways to show him that needed love and caring warmth.

While I sit here crying, struggling to type, blinded by my own tears, looking ahead and knowing I will miss him so very much. I also think of how time truly knows equality, as it is ticking away for men and women indiscriminately, and it does not wait for us to learn our lessons before it is too late.

Giving is living while still alive, and grabbing is dying long before our last breath. We know what hurt can do to us, and thus we should not ever carelessly bring hurt to others, as well as that we need to realize women don't suffer more, just because they often find it easier to show suffering, but that men deserve hands reaching for theirs just the

same, while scared and in agony. Just because men are taught to be strong for us, should never mean that we forget that deep inside they feel just as we do.

My friend enriched the lives of those of us here beyond what I could ever press into words, and his passing lets us all feel the deepest of loss, but I hope his story can still help others out there, to learn before it is too late.

I know he'd love that, to still give to others, even after his leaving this world. He was just that special, that beautiful, that precious a human and a man, who had shelves full of little ornaments, right next to his chainsaws and tools, and while he knew how to dust the ornaments with greatest of caution and care, he also knew how to wield those tools with the utmost strength and life-long experience.

A place in our midst has been left empty, and the world as a whole is poorer for it, because of you my friend, having left it…

Man vs Woman vs Wild: Battle of the sexes in the Aussie outback | 60 Minutes Australia

A Voice For Men Videos · 20 February 2023 · Archived copy · Original

Below is a video produced by *60 Minutes Australia*. This plays on public television.

Summary – TD;DR

The men did better in the challenges than the women did.

The women got lost a couple of times.

All observers agreed the men were exhibiting less signs of stress.

The researcher states that her testing suggests that the women were under less stress than the men. The interviewer and the researcher herself, both women, admit to being surprised by this. We're surprised to and wonder if there isn't some deficiency in the testing.

The researcher puts the difference down to women externalising their stress. We're sceptical whether this could make a significant difference.

The men arrived at the finish line first. They waited for the women. There was a plan for everyone to cross at once. Then the women double-crossed the men and stepped across first. Very disappointing behaviour on the part of the women. If you make a deal, stick to it.

“Strong Men Create Good Times”

Vernon Meigs · 21 February 2023 · Archived copy · Original

I’m sure you’ve seen or heard the following quote a few times in one form or another:

> “Hard times create strong men. Strong men create good times. Good times create weak men. And, weak men create hard times.”

I’m also sure you’ve noticed that the ones who love to repeat this phrase are usually conservative traditionalist types.

According to Goodreads, the quote is apparently attributed to a G. Michael Hopf who is a novelist of post-apocalyptic fiction; specifically, the quote is stated to come from his 2016 work *Those Who Remain.* I know absolutely nothing about Mr. Hopf, his works, nor his precise intent and context of this phrase. I’m not here to talk about him at all. Instead, this essay will serve as my reaction to the use of this phrase by conservatives in this woke era.

If common usage of that saying is not intended as a reaction to things like the woke phenomenon, modern society with its comforts, and the “decline and collapse of Western civilization”, then I don’t know what the intent is. The following is what is likely in the minds of these traditionalist conservatives as they chant the slogan:

Men are supposed to need these “hard times” to become strong. Because we have these hardened “strong” men of service, our lives and our civilization is prosperous. But lo and behold, our civilization is so prosperous and value is so abundant that life isn’t hard enough for men to be whipped into shape! And because of these men who are clearly slacking and not sacrificing enough, they are to blame for the hard times we currently face!

Does that sound about right?

Some no doubt find some sort of inspiration in this slogan. What form this inspiration takes, I have not the slightest idea. Instead, I find only two things: sheer futility, and another excuse to blame men for any given problem in the world.

One would think that the futile nature of this slogan would be obvious enough that it would be more discouraging and a cause for pessimism than any inspiration in a positive sense. It is even more futile and pessimistic than the occasional talk about “the pendulum swing” in societal attitudes.

Here is what I mean: when somebody speaks about the liberation and mainstreaming of Social Issue X, which then leans to aberrant behavior that results in reactionary backlash, what they commonly would add is that “the pendulum has swung too far.” There is supposedly a pendulum that is swinging, implying that society is doomed to hopelessly alternate between states of collective attitudes. Nobody learns a lesson. For every supposed virtue, there is an extreme it goes to that necessitates the swing the other way. Then, the cycle repeats. This is an expression of no moral certainty; I would almost say it is comparable to moral relativism.

The “Hard Times Create Strong Men” Loop should be recognized as at least as despairing due to the very fact that it is a loop. For all the hard work of the “strong men” created by hard times, it all is meaningless: it comes crashing down to hard times. None of the praises of strong men mattered because they end up creating the very thing, the hard times, that they were trying to save mankind from.

Consider the following illogicality: If hard times create strong men, then hard times are good, because strong men are good. It follows then that the good times are bad, because they create weak men, who are bad. But then weak men create the hard times – are weak men good or bad for doing this? Is this not a desirable situation, since they create good strong men? But then if strong men create the thing that creates the weak men, why is anyone complaining about the weak men? What’s more, they lead to the good thing that makes thing strong!

I could go on, but suffice to say that I’ve given this more thought than anyone who just want to throw around a loopy

quote to sound sophisticated.

Let's talk about my second point, about blaming men:

"Hard Times Create Strong Men" – Men are tasked with getting society (once again, by society I mean "mostly women") out of the hard times. They are useless unless they risk their lives all for the sake of others who don't – others who aren't admonished like these men are.

"Strong Men Create Good Times" – Men, having already been tasked to eliminate the hard times often at their own expense, must make things better and produce a plethora of goodness. Create the good times, or you (men) are useless.

"Good Times Create Weak Men" – Society changes its mind. Men, having been asked to build the good times, are facing attack on two fronts: for becoming "weak" because things are much simpler and there is less strife and thus more reason to enjoy the fruits of unsacrificed life, and secondly for creating the thing that ushered in these "weak" men. Talk about biting the hand that feeds.

"Weak Men Create Hard Times" – Life begins to suck, people (mostly women) freak out, and instead of any self-awareness of the fact that they asked for all this, focus on blaming men because they got us out of the "good times" as strong men, and because they created the "hard times" as weak men. Man almost realizes that he can't win, but opts for compliance and pleasing the women anyway.

"Hard Times Create Strong Men: The Next Generation" – As men are tasked once again with getting society out of the hard times, they are reminded of how much they are to blame.

Do you think I am being too hyperbolic with these scenarios? Frankly, with such a clever-sounding yet actually stupid causality loop, I can't help but be so hyperbolic; it is necessary to illustrate the moronic take that it is.

If you think this is just praise for men and crediting them for it, you should realize it is a backhanded and false praise. You're being set up for a Catch-22. Damned if you do, and damned if you don't. It doesn't matter if the cycle makes it futile, for that is what your life's worth is defined by. If anything, the futility is necessary, so that the man need not know that anything outside the cycle, outside the pendulum swing, is even possible,

With such a mindset that charges men with the task of holding up society, and the blame for not holding it perfectly enough, we can make further assumptions. Nothing wrong that happens is women's fault. Either women don't have the obligation to contribute to making the good times, or they do merely by existing. And, if those God-darn males would please stop screwing things up then we won't fall into hard times again! Such is the mindset behind the culture of male toil and disposable usage.

In light of all this, what is a strong or weak man anyway? As we know, strength has multiple contexts.

In terms of physical strength, it is well-taken that the more technology progresses, the less manual labor men have to perform in certain areas due to automation. But the existence of facilities to work out in, from our more modernized gyms to the very outdoors where we can walk and run, proves that there is always every opportunity to actually make oneself stronger or at least fit no matter how advanced the technology is.

In terms of strength of character, there could be much more potential for confusion. It is of course the height of irony for a gynocentrist to be preaching about a man's strong character considering that gynocentrism requires weak male character. Because nothing says "strong man" like going on one's knees to propose marriage to a woman and acting as if they were pathetic unworthy creatures requiring the kindness of the iteration of The Great Mother; nothing says "strong man" like someone at the beck and call of their wife or their mother, because you know what they say about happy wives and unhappy mamas.

I will offer a thought: a proper masculine strength of character involves the willingness to set boundaries and one's own standards. It is the willingness to embrace what has been always denied him: the right to exist on his own terms.

Lastly in terms of spiritual strength, I have to say there is even more potential for confusion. The particulars of spirituality are subject to debate, and they should be in this world of philosophical vibrance and multiple points of view and backgrounds. But much of the "spiritual" argument for the "strong man" has manifested in terms of breaking men. Mortification of flesh, physical mutilation and psychological self-torture has often been taken up as rites of passage for boys to become men, even though the fact that these particular acts are man-breaking is not cloaked.

The most egregious form of male torture as a marker of "on the path to manhood" is one we're most familiar with: male genital mutilation. Different from those who think the procedure is painless and results in no harm, instead the traditional conservative is fully aware of the pain, some of the damage, and the fact that the infant could die – to them, the pain is "good for the boy," "it will make them men," and "it is a covenant with God". The refusal to see the cruelty of inflicting it on infant boys will always be cloaked in the veneer of a sacrificial take on masculinity by it's gurus and salesmen: the likes of Matt Walsh and Jordan Peterson. Such is their version of spiritual "strength". Such is the pressure to be a "strong man" so unreasonably high that they must presume to ensure it at the earliest days of Year Zero of the male.

Regarding genuine spiritual strength, I would offer similar advice about strength of character. The particulars of your spirituality are yours to decide, but make no mistake: they are yours to decide. Be absolutely sure that your spiritual strength comes from the how whole you feel, and how uncompromised you are. Recognize when your spirituality and sense of wholeness is injured, especially when it has happened at infancy, and find that strength to heal.

With these recontextualizations of strong men, could we bring some meaning to the slogan at hand? Frankly, it is not worth it. Remember, it is a futile cycle anyway. If strength for men is to actually mean anything, it should serve to reject such oversimplistic catchphrases, not for consign men to it.

What I can do is offer an alternative narrative, that actually has a purpose and endpoint. A goal post, if you will. Consider the following:

Good times do not lead to hard times, certainly not by virtue of being good times. Hard times are caused by complacency. Complacency is the direct result of not realizing we have choices to make. We do, in fact, have a choice to make at each given moment during the good times. We are not doomed to fall into hard times because good times make us inevitably weak. It is not inevitable.

Oftentimes we hear words of doom spoken regarding the rise and fall of civilizations in human history. Of course, the fall of a civilization is as inevitable as our own deaths as human beings. However, it is a mistake to think a civilization *has* to go that way at any point. So long as human beings can make the choice to stand up against those that seek to bring the hard times and act accordingly, civilization will not die. Good times aren't doomed to lead to bad times. Quite the contrary, good times exist to fight the hard times.

If men are in trouble, and they are, hard times are the cause, not good times. If men find themselves weakened in any meaningful sense of the word, the causes are found in the hard times. It's time to stop this preoccupation with bromides that are feedback loops glorifying pointlessness. We should instead find guidelines that make for a lasting vision for men's greatness that values them for their own sake, not as scapegoats.

The real reason why geeky men offend the church of feminism

Rachael Lefler · 22 February 2023 · Archived copy · Original

> "I never forgot it, confusing as it was, no fun with no guilt feelings."
> – Alanis Morisette, 'Forgiven'

When I say "bad boys", what you might be inclined to picture is a man in a leather jacket with tattoos, hair gel, chain necklaces, and a motorcycle. The kind of guy with an irresistible "not giving a fuck" attitude that women go nuts for. But the digital era has created a new kind of "bad boy", in terms of what the Church of Progressive Feminist Capitalism defines as "bad":– the geeky guy.

Outside the fact that we spend money on toys, cosplay, and collections, us geeks are bad consumers. We still define ourselves by what we consume, but we don't mass consume what everyone else is consuming. Our money gives more power to small "ma and pa" businesses and small niche content creators on the internet than it does to the huge corporations. Corporations are trying two strategies to fight their losing revenue. For one, make their same idiotic blockbusters they've always made to impress the masses, but get a 'geek culture' franchise label. This is what Marvel does. This is what the Star Wars and Star Trek movies are now. Even Doctor Who has lost its way somewhat. This is why journalists said gamers are no longer the target of game companies. Games are now for the dull-brained masses.

The mega-corporations have one other strategy against us; women. Whether you watch *Ready Player One, Big Bang Theory, Atypical, I.T. Crowd,* or anything featuring a male character who is geeky or autistic, that character will invariably be defined by their success or lack thereof in dating, and the fictional stories about geeky and autistic men you're likely to see on TV or in the mainstream movies are all about sex and dating. This is not by accident, but by design. The dateless male geek nullifies the threat that geek men might just enjoy existing without women. The message is clear: good men want pussy, and good women will work hard, like Penny in *Big Bang Theory,* to tame geeky men who redeem themselves by giving up what they want for what women want.

Why is that so important to pop culture? Well, pop culture is not, for the most part, what is organically created by independent creative thinkers. It's planned by what amount to think tanks of newly hatched English major graduates. It's a carefully thought-out product, and a huge team effort, with the result engineered much like a car or a building. So no part of say, a Marvel movie or an episode of a best-selling sitcom is *accidental*. And the primary purpose is to make money through ad deals.

To make money through ad deals, your show has to encourage a consumerist cultural mindset. These people writing this crap will claim to be progressive or Marxist even, but they really aren't. Being Marxist means you want to dismantle capitalism. The people don't want that and never will. They want to perpetuate everything that sucks about capitalism (the idea that you should define yourself by the junk you buy, and keep buying and buying, like a hamster on a wheel) and diminish everything that's great about capitalism (freedom of expression, individuality).

But why sex? Well, sex sells. Even sells crappy cultural ideas. But what they're not selling men is sexual freedom. I often roll my eyes when I see *another* reminder that the sexual revolution is just something that women got. Men are still pushed into the traditional role; breadwinner and faithful to one woman, even if she sleeps around. It's also the only thing the geeky male appears to lack. It's inconceivable to someone steeped in our juvenile, sex-obsessed celebrity culture that some people are happy and just fine without its endless pursuit.

The sexless geek is seen as similar to a drug addict, a poor unfortunate soul needing rehabilitation. It also makes sense from a narrative perspective; as stories need conflict, and geeks don't run into as much conflict that's fun for an audience of lay people anywhere but in the realm of dating. But I also hear the message when I put on my "They Live" glasses and watch something like the first episode of *Atypical:*– **REPRODUCE! Don't go your own way!** Your own way means you won't be financially obligated to support a woman and children. So we will control you

less. And we hate that.

I'm not a man. But I am a lifelong geek. And as a bisexual who is very much attracted to the female body, I sexually experience the world the way a man would – I like Ivy's tits in *Soul Calibur,* and I don't want to be shamed for it. But what I'm finding is that men *are* shamed for liking breasts, while women are not shamed for wanting to show their bodies off for strangers to see. So there's been this awkward culture of fear around sex created by, like I said, the fact that the sexual revolution has freed women but not men to such an extent.

Feminists like to claim they're fighting for men and that men don't need their own movement. But if feminists fought for men 20-40 years ago as much as they did for women, why is it that it's considered normal for a 16 year-old girl to be on birth control, and weird, creepy, perverted, and wrong for a man to have a collection of sexy anime dolls? Either sexuality is cool or it isn't. Enough with double standards that victimize men. It's all about getting you to repent for the sin of seeking happiness independently from the control of women. Don't be a good consumer. Don't go gentle. Go your own way.

Mike Buchanan – Thirteen Reasons Why

AVfM Video Source · 23 February 2023 · Archived copy · Original

Losing All My Privilege (parody video)

A Voice for Men · 24 February 2023 · Archived copy · Original

Proving that even the darkest, most painful subject can be made humorous, Felfop Returns turns a classic REM song into a bitterly funny song about losing his children.

On money-grabbing...

Claire-Louise Meadows · 25 February 2023 · Archived copy · Original

…and why it's nothing to be proud of.

I would like to praise Liz Hodgkinson for her article in the Daily Mail today entitled **'We Fought for Equality. So Why Do Greedy Wives Still Sponge Off Their Ex-Husbands?'**

It's a question I've often wondered about, in spite of my own experiences. You see, when my father left my mother back in 1995, with three children to support and a mortgage to pay, he withdrew every single penny from the family savings, meaning my mother could not pay our mortgage, meaning we eventually had to move into corporation housing.

Not content with this level of douche-baggery, he dropped completely out of sight, and changed his name to avoid paying child-support. My mother never saw a penny of support from him because no-one could pin him down – he moved like quicksilver.

Now you would have thought seeing my own mother struggle for years, I would be up on my chair, screaming 'YOU GO GIRL' every time someone screwed a huge settlement out of their ex-husband.

Wrong.

I think it's disgusting. Because I'm a sensible human being who realises no other man has to be punished for my father's behaviour. Whats more, I feel that there is a significant moral degradation present in anyone who takes more than what they are actually entitled to. I'm talking about those 'I'm entitled to a percentage of your future earnings FOREVER AND EVER' women.

That's right – forever and ever. Even if you had nothing to do with setting up his successful business enterprise. Even if you didn't work a goddamn day to help him make that money for 25 years.

You are entitled to earn off his future earnings. Even if you are no longer together? Even if you don't have children?

How can those women look at themselves in the mirror in the morning? What's more how is this possible by law?

I told my own husband just the other evening during a debate on this very issue:

'Even if there was a point where I hated you so much that I could barely bear to look at you, if I took more than I'd put in, more than was actually mine, I would consider that I had failed as a human being.

And how on earth could I justify grabbing at your future earnings? In that situation, if I didn't want you, I wouldn't want your money either.'

And I mean it.

'These men are just giving us what they owe us – you take what you can get'. Oh do me a favour – is this equality we're talking about?

Because it seems like damned greed to me.

And it's nothing to be proud of.

Here is Liz Hodgkinson's article in full. It's worth a read. Here is an archived copy of the page.

Petty Despotism and Petticoats

Doug Mortimer · 26 February 2023 · Archived copy · Original

Miracles do happen. As evidence, I offer the statue of John Adams in Quincy, Massachusetts. Against all odds, it has escaped desecration. So why would John Adams be in Dutch with the iconoclasts?

John Adams was a member in good standing of the founding fathers and served as the first Vice-President and second President of the United States. Born on October 30, 1735, Adams's fingerprints are all over the waning decades of the American colonies and the early decades of the American nation. The first half of his life covers the pre-Constitutional era; the second half coincides with the early years of the republic after the Constitution was ratified in 1788. Nevertheless, Adams is not as iconic as many of his peers.

To an extent, this is understandable. When it comes to Presidents, George Washington is a tough act to follow. Not only that, Adams was followed by Thomas Jefferson. So both Adams's predecessor and successor are depicted on Mount Rushmore, and the Washington Monument and the Jefferson Memorial are major attractions in the nation's capital. Adams was no lightweight, but he had the misfortune of being sandwiched between two heavyweights. I suppose we could call Adams a light heavyweight. He was the first President to be voted out after just one term, and "One-Term President" is not a stigma to be borne lightly.

I'm not going to go into a detailed recreation of Adams's life, as this has already been done by numerous historians. Online articles, encyclopedia entries, and biographies are legion. It didn't hurt Adams's legacy when his son, John Quincy Adams, also became President (No. 6) and later descendants enjoyed prominence in other areas (*e.g.*, historian Henry Adams and philosopher Brooks Adams). Keeping the family name alive today is the Samuel Adams (revolutionary leader and second cousin of John Adams) brewery in Boston. Actually, it would have been more appropriate to name the brewery after John's two sons, Thomas and Charles, who did not become Presidents. Both were alcoholics.

So it is altogether fitting that John Adams has a statue in his hometown of Quincy, Massachusetts. Yet, as I mentioned at the outset of this article, it is miraculous that it has not been subject to iconoclasm. Why do I say that? Unlike many of the other founding fathers, Adams never owned any slaves and his family had no connection with the slave trade. I don't think he ever slighted anyone on the LGBTQ spectrum, not because he was a paragon of tolerance but because the subject never came up. His attitude towards women, however, was rather condescending – not inaccurate, mind you – and he recognized gynocentrism when he saw it.

In 1776 Adams was in Philadelphia while his wife Abigail, who was born into a prominent Massachusetts family (shhhhh…they were slave-owners), was back in Massachusetts tending to the family farm. In a famous letter, dated March 31, 1776, she wrote the following (words that appear to be capitalized for no reason or misspelled are in the original text):

> I long to hear that you have declared an independency – and by the way in the new Code of Laws which I suppose it will be necessary for you to make I desire you would Remember the Ladies, and be more generous and favourable to them than your ancestors. Do not put such unlimited power into the hands of the Husbands. Remember all Men would be tyrants if they could. If particular care and attention is not paid to the Ladies we are determined to foment a Rebelion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation.
>
> That your Sex are Naturally Tyrannical is a Truth so thoroughly established as to admit of no dispute, but such of you as wish to be happy willingly give up the harsh title of Master for the more tender and endearing one of Friend. Why then, not put it out of the power of the vicious and the Lawless to use us with cruelty and indignity with impunity. Men of Sense in all Ages abhor those customs which treat us only as the vassals of your Sex. Regard us then as Beings placed by providence under your protection and in imitation of the Supreem Being make use of the that power only for our happiness.

Well, that's more eloquent than most of the feminist screeds (or should I say screeeeeeeds?) of recent years, but the message is the same. I am woman, hear my roar…my plea for equity…my narcissism. Adams, much to his credit, responded with equal eloquence in his reply of April 14, 1776 (again, spelling and capital letters are as in the original text):

> As to your extraordinary Code of Laws, I cannot but laugh. We have been told that our Struggle has loosened the bands of Government every where. That Children and Apprentices were disobedient – that schools and Colledges were grown turbulent – that Indians slighted their Guardians and Negroes grew insolent to their Masters. But your Letter was the first Intimation that another Tribe more numerous and powerful than all the rest were grown discontented – This is rather too coarse a Compliment but you are so saucy; I won't blot it out.
>
> Depend upon it, We know better than to repeal our Masculine systems. Altho they are in full Force, you know they are little more than Theory. We dare not exert our Power in its full Latitude. We are obliged to go fair, and softly, and in Practice you know We are the subjects. We have only the Name of Masters, and rather than give up this, which would completely subject Us to the Despotism of the Peticoat, I hope General Washington, and all our brave Heroes would fight.

Recalling the old maxim that the pen is mightier than the sword, we might add that it is also stronger than any pimp hand.

How is Adams's reply offensive to female sensibilities? Let me count the ways:

First of all, he "cannot but laugh." Dismissing women's lived experience? Screeeeeeech!

The word "saucy" is also problematic, as it often appears in conjunction with the dreaded noun "wench." Also it is too close to sassy, an equally problematical word. Perhaps worst of all, it rhymes with bossy. Screeeeeech!

And that phrase "Despotism of the Peticoat"…sheer patriarchal bluster and blather! Screeeeech! But what can you expect from a founding *father*?

On top of all that, Adams has the gall to assert that men are the "subjects" – that their power is in name only! Why, he even has the gall to assert that men are more oppressed than women! Screeeeeee (pause to inhale) eeeeeeeeeeeeech!

In short, Adams's sin was talking back to his wife! To make it worse, unlike a sitcom husband, he got away with it! Admittedly, this is easier to do at a distance and in writing rather than in person. Perhaps absence makes the heart grow bolder as well as fonder. One wonders how Abigail responded when she received hubby's letter. Imagine the uproar that would occur today if Adams's correspondence were electronic and Abigail went public with it on Twitter.

But getting back to that John Adams statue and the mystery of why it hasn't been pulled down yet. Remember, it's in the Boston metro area and New England is chock full of feministas, college students, academics, and other assorted parasites. FUN FACT: "Boston marriage" is a slang term for a lesbian relationship.

In fact, it's a bit surprising that Massachusetts Senator Elizabeth Warren isn't on the warpath about John Adams. After all, she identifies as a Native American and Adams not only slighted women, he made that remark about Indians and their Guardians (ironically, the Cleveland Indians are now known as the Cleveland Guardians.) And let's not forget what Adams said about Negroes talking back to their Masters (also, in his defense of the British soldiers responsible for the Boston Massacre, he was less than reverential in regard to Crispus Attucks, the famous mixed-race victim). Statues have been toppled for less than that in recent years.

If they do deep-six that statue in Quincy, there are others out there less at risk. One is in, of all places, Bilbao, Spain. How did that happen? It seems Adams passed some time in northern Spain during his diplomatic days and was favorably impressed by some aspects of Basque culture. I think it's safe to say this statue is in little danger of desecration, but just to be safe, don't tell the Basque women about John's correspondence with Abigail.

There is a third statute of Adams but that is also in little danger even though it is in America. It is located in Rapid City, South Dakota, where a statute of every former American President through Obama appears downtown. It's something of a consolation prize for the all those Presidents who didn't get their mugs chiseled into nearby Mount Rushmore. Of course, some of those chief executives were better at chiseling than any sculptor. How do you think they got elected?

Any attempt to topple statutes in Rapid City would likely be met with resistance, as such an act would be a threat to tourism. Besides, if you let everyone with an axe to grind strike a blow, those Presidential statues would topple like dominoes.

A statue of John Adams may one day appear in Washington, D.C. The Adams Memorial Foundation was established in 2001 to build a monument to Adams and his family. So when will it appear? Maybe never if word gets out about Adams's epistolary transgressions.

Abigail, by the way, has two statues in Quincy (for good measure, a state park in nearby Weymouth is named after her). One statue is of her alone, the other is with a young John Quincy Adams. Maybe hubby didn't put her on a pedestal, but a couple of sculptors did!

Since Abigail spoke up for women and spoke out against slavery, her statues will get a pass from the perpetually aggrieved. Her reputation has grown to a point where her advocates assert that her advice was crucial to John's success, so much so that we might not have a country if she hadn't been so outspoken and opinionated.

Of course, there have been more than a few saucy First Ladies, but the phrase "despotism of the peticoats" doesn't necessarily apply to them. Hillary Clinton, arguably the worst, never wore petticoats, but a despotism of the pantsuit was a clear and present danger. MORE FUN FACTS: "Wellesley marriage" has the same meaning as "Boston marriage," and Hillary Clinton is a proud alumna of Wellesley College!

As is often the case, Abigail thought she got in the last word in her correspondence with her husband. Indeed, she was somewhat prophetic. In a letter dated May 7, 1776, she wrote (again, with questionable spelling and capitalization):

> I can not say I think you very generous to the Ladies, for whilst you are proclaiming peace and good will to Men, Emancipating all Nations, you insist upon retaining an absolute power over Wives. But you must remember that Arbitary power is like most other things which are very hard, very liable to be broken – and notwithstanding all your wise Laws and Maxims we have it in our power not only to free ourselves but to subdue our Masters, and without voilence throw both your natural and legal authority at our feet—
>
> "Charm by accepting, by submitting sway
> Yet have our Humour most when we obey."

Well, the velvet glove strategy outlined in that couplet would not work for the charm school dropouts who comprise contemporary American womanhood. But when Abigail says it was within women's power to subdue their Masters…well, just look around you. John Adams wouldn't recognize the joint.

Perhaps we can take heart in one of John Adams's quotations, uttered during the Boston Massacre trial:

> Facts are stubborn things; and whatever may be our wishes, our inclinations, or the dictates of our passions, they cannot alter the state of facts and evidence.

Granted, that sort of attitude goes against the wishy-washy, when-you-wish-upon-a-star mentality of today, but Adams was a based dude. In modern parlance Adams is saying, "It is what it is."

"Except when it isn't!" is the postmodern riposte.

Or is the postmodern period over? I'm usually one era behind the times.

What Is Gynocentrism? | An Interview with Peter Wright

AVfM Video Source · 26 February 2023 · Archived copy · Original

I need angry women who hate men because...

A Voice For Men Videos · 27 February 2023 · Archived copy · Original

Appears there is more advice for men (that we didn't need, nor ask for) appearing all the time. Who would have thought? Youtuber Goodfella provides an entertaining reply to this latest piece of womanly advice to men. *-PW*

Lessons to Learn from The Folly of Herod Antipas

Andrew Exeter · 28 February 2023 · Archived copy · Original

Verses 3 to 11 of Chapter 14 of the Gospel of Matthew contain one of the accounts of the beheading of John the Baptist by Herod Antipas, the ruler of Galilee at the time, a story from which red pill men can learn some important lessons where it concerns what their own consciences tell them about the whims of manipulative women. Before we begin this analysis, a quick review of this story is in order.

The head of John the Baptist

Herod Antipas – one of the sons of Herod the Great, who tried but failed to kill Jesus Christ in Chapter 2 – has John the Baptist imprisoned, "for Herodias' sake;" (14:3) John had insisted that it was, "not lawful," (14:4) for Antipas to have married Herodias, because Antipas had divorced his first wife to do this and because Herodias had done the same with her first husband, Herod II. Herod II – also called Herod Philip I – is also the half-brother of Antipas (same father, different mother).

On one of Antipas' birthdays, Salome – the biological daughter of Herodias and Herod II, and thus the stepdaughter of Antipas – "danced before them, and pleased Herod," (14:6) to the point where Antipas, "promised with an oath to give her whatsoever she would ask." (14:7) Unfortunately for Antipas, Salome – at the instruction of her mother – demands, "John Baptist's head in a charger," (14:8) and the reluctant Antipas ultimately gives her want she wants and has John beheaded in prison.

Herodias and Salome

Biblical commentator Albert Barnes notes the significance of Antipas feeling, "sorry," (14:9) at the prospect of killing John, arguing that there are three likely reasons for this. Antipas felt a great respect for John – considering him, "a just man and an holy," as recorded in Mark 6:20 – he, "feared the multitude," who, "counted him as a prophet," (14:5) and Antipas had the sense that beheading John was, as Barnes argues, "so manifestly wicked," as to make Antipas' conscience object to the request. Barnes also contends that Antipas can see the shallowness of this request, which is made solely to, "gratify the malice of a wicked woman," referring to Herodias' hatred of John for his criticism of her marriage to Antipas.

Antipas has the power to deny Salome's request and preserve the life of John, but he beheads John both because of the oath he swore to give Salome whatever she wanted (made before he knew what exactly she wanted) and because of, "them which sat with him at meat." (14:9) Barnes argues that this is essentially a description of Antipas succumbing to peer pressure and being, "afraid of the charge of cowardice and want of spirit;" he gave Salome what she wanted and failed to have the courage to obey his conscience.

It is also worth noting the style of Salome's dance, dubbed the Dance of the Seven Veils; Barnes argues (as do cinematic depictions of the dance in 1953 and 1961) that this was a, "lascivious and wanton," act performed by a, "dissolute," girl, and the fact that Salome was Antipas' stepdaughter adds an incestuous element to the dance. One arguably does not even need to hold the conservative views on sexuality that Barnes does to see the disturbing nature of this performance by Salome.

Antipas and his mistake

It is ultimately Antipas' folly and personal cowardice – that is, cowardice in being reluctant to do that which he personally knows to be right – that leads to the death of John the Baptist, who arguably acts as a symbol for Antipas' conscience. The first two verses of Chapter 14 recount Antipas' belief that – after hearing of, "the fame of Jesus," (14:1) fame which grew due to Christ's performance of miracles for the people – John has somehow, "risen from the dead." (14:2)

Barnes argues that Antipas mistook Christ for John because of his guilty conscience; Antipas knew that executing John was wrong from the beginning, and later feared that John had somehow miraculously returned, as Antipas'

conscience would never let him forget his fatal failure to do what needed to be done when it needed to be done. Antipas still bears ultimate responsibility for John's execution, but even Jordan Peterson would argue that the provocative and likely neotenic Salome was, "deeply complicit," in contributing to this mistake.

Knowing when you're being manipulated

Red pill men recognise that their biology – by itself – will not serve them well when it comes to interacting with women, and Antipas was negligent to ignore the incestuous and thus highly questionable nature of Salome's dance. Like the average blue pill man, he swore an oath to give a woman whose character he knew little to nothing about whatever she wanted purely because she visually, "pleased," (14:6) him.

Hence the second point made by Paul Elam in his video 'Six Subtle Gateways To Borderline Hell', in which he argues that if a woman becomes highly sexual with you early on in the relationship, this is a sign that she is weaponizing her sexuality to your detriment. Salome's sexual manipulation is like that of the Greek goddess Hera – as discussed previously on this website by Peter Wright – in that it serves a purely selfish end; this is made even more unsettling by the collusion of her mother Herodias, who would have presumably been quite satisfied with the sight of John's head after Salome, "brought *it* to her mother." (14:11)

To reiterate, sexual manipulation is one of the easiest ways that a woman can get a man of her choosing to do whatever she likes, given how visual men are when it comes to sexual selection. It is this kind of manipulation that red pill men must be able to perceive for what it is – especially when it is coming from women about whom we know very little, or nothing at all – and they must value what their conscience tells them over what their hormones tell them when dealing with a Salome in their own lives.

*All quotes from the *Bible* are taken from the King James Version of the text.

We have to talk about “male violence.” | An HBR production

Hannah Wallen · 1 March 2023 · Archived copy · Original

During the media coverage of the very public defamation suit between Johnny Depp and Amber Heard over her allegations of domestic violence, men’s advocates watched many people wake up to the fact that the subject is not a set of neat and tidy narratives, tied up in a little dogma, polarized and unchanging for the public to view as a single problem, whose solution entails a single approach. We saw Depp supporters discuss the case in terms we’ve been explaining for years, many for decades… and Heard supporters respond with allegations of misogyny that did nothing at all to silence them. It looked like maybe, just *maybe*, public perception of the issue was advancing to recognize the wider spectrum of problems surrounding it.

Maybe it has, but the phenomenon is definitely not universal. When the writers of the piece I am critiquing today created it, I’m sure they thought it was profound, and brilliant. They had no idea it was just evidence of a sickness from which our society still has a long road to recovery.

Feminists have a lot to say about “male violence.” They’ve written thousands of articles and hundreds books about it, created whole genres of carefully gatekept research and academic study around it, done speaking tours on the topic, held massive protests, lobbied congress, and even developed educational initiatives to grift over it. They discuss it from on high in their lofty academic buzzard’s nests as the evil root of all gender issues, from directly related topics like intimate partner and sexual violence, to barely related ideas like gender imbalances in prestigious jobs, which they angrily accuse men of gatekeeping by creating hostile and intimidating work environments that somehow only affect women. *Look at those poor, helpless, maligned and abused totally equal and not at all inferior women who are kept from reaching their full potential by you big beefy brutes whose ability to dominate surely comes from no form of superiority at all!*

This is clearly a big deal to women in general, though nonfeminist women’s attitudes and beliefs regarding male violence are more subtly expressed than those of the cult. They don’t stand on street corners shouting about it, but if you ask around, most women will tell you that violence is a male behavior, and they’ll use the same terminology as feminists. Most will refer to it as toxic, scary, and evil. They will even go so far as to condemn rough-and-tumble play among boys as such, without differentiating between that, and aggressive conflict involving malice. Many, if not most, don’t understand men’s experience of violence as an ever-present factor to which one must remain alert, and which one must be consistently prepared to avoid or, if unavoidable, to confront. Ask them and they will tell you they fear it. They hate it. They’re offended by it. They don’t understand why you don’t just stop it. They’ll discuss it as if it is an alien concept to women, as if women never engage in it themselves, and most certainly never initiate it. Violence, women will tell you, is why everything wrong in the world is your fault as men. If women ran everything, it wouldn’t be like that.

They will denounce so-called “male violence” to the ends of the earth… with one of their two faces.

What about women’s other face?

She waits in the truck.

Wait in the Truck is a new country & western song with a video that was dropped on Youtube about 5 months ago by musical artist Hardy, featuring Lainey Wilson, with lyrics written by a team; Hardy, Hunter Phelps, Jordan Schmidt, and Renee Blair. The song tells the story of man who, while driving his truck in a storm, encounters a woman on the road whose injuries indicate that she has been beaten.

Does he drive the injured woman to a hospital?
No.

Does he take her to a police station to report the assault he assumes she has experienced?
No.

Does he take her to a battered women's shelter so she can start the process of extracting herself from what viewers are apparently supposed to conclude from this scant information is an abusive relationship?

Nope.

He asks where to find the person who hurt her, then drives to her alleged assailant's home. Telling the complete rando he just picked up to wait in the truck, he gets out with a gun, then goes and knocks on the door of the man she has accused. When there's no answer, he significantly escalates the violence by kicking the door in, attacking his target, and ultimately, murdering him. In the video, there's barely a moment of wrestling; the protagonist throws the unknown man, stereotypically dressed in the kind of white tank-top colloquially known as a wife-beater, to the floor, and unceremoniously executes him with a shot to the back of the head.

This vigilante attack on an accused man in response to the tears of a complete stranger is celebrated in the song as "justice," and "worth it," despite the fact that it lands the vigilante himself in prison.

Apparently, youtube does not consider this depiction, which clearly glorifies vigilante violence, to be promotion of violence. But what do people think of it? The women commenting were enchanted. Some actually thanked the artist for the portrayal, which resonated with them. Completely forgetting that since the mid-20th century, women's organizations have operated a network of publicly-funded agencies and institutions designed to provide women with *nonviolent* assistance under such circumstances, they praised the narrative as someone "finally getting it." Despite frequent campaigns by women's groups publicly condemning male violence, the conversation ranged from normalizing this instance of it to outright lauding it as honorable.

Did *anyone* give it a more thoughtful analysis?

Yes, but it was only marginally better.

In a video titled, "FIRST TIME LISTEN: 'Wait In The Truck' Controversy EXPLAINED," Michael Knowles first admitted that he does not listen to much modern country, which he characterized as a "sappy, saccharine, sentimental kind of music." He contrasted this song to the usual country fare by labeling it "the highest form of folk music and country music telling." He went on to compare it to the Homeric tradition, or ancient troubadour ballads, and described it as raising a moral question, because the protagonist doesn't run from the cops. The moral question he thinks it raises?

Is vigilantism acceptable?

Wait, what? The writers described a scenario in which the violence was over, but then had their protagonist take the stupidest and most unnecessarily violent action he could have chosen under the circumstances. This promotes not just vigilantism, but frivolous vigilantism, and a male obligation to engage in frivolous vigilantism on women's behalf. The vigilante in the story is not correcting a systemic failure, nor engaging in urgent defense in the heat of a moment. The story uses the emotional appeal of a woman's tears to suggest that her suffering in and of itself somehow excuses the expectation that a man will commit a completely pointless violent act that would otherwise be inexcusable, where other actions would bring better results.

What kind of message does this send? Violence is always bad, except when a sobbing damsel yanks your heartstrings around like a wretched marionettist?

You know what else that promotes? Exploitation!

Women rarely think about what violence entails for a man. They certainly don't recognize that it is a form of labor. Yes, *just* calling it labor over-simplifies it to a degree, but not much. It's a use of your body, your physical strength, physical endurance, exertion of emotional energy and the experience of psychological stress, and strain on your tolerance for pain and injury. The consequences make it high risk, obviously, with considerations including injury

to the laborer, injury to the target, emotional, psychological, and reputational damage to both, potential retaliation or escalation, and penalty imposed by the state for inappropriate use.

It rarely, if ever, occurs to women that engaging in violence puts men at risk of facing violence, forces upon you the memory of violence, and exposes you to high cost, from injury to fines and job loss, to total loss of your freedom, and in extreme cases, your life. The protagonist in this story took another man's life, and lost his freedom for quite possibly the rest of his. What did his sacrifice gain him, or even the woman on whose behalf he made it, that could not have been gained through less extreme action? And why is he obligated to do anything at all?

I'm not going to promote the feminist canard of total equality. It wouldn't be prudent even if I believed it, since many women's advocates conveniently forget it when discussing the topic of partner violence, for reasons both valid and dishonest. Women are not physically equal to men. You are, on average, bigger, stronger, faster, tougher, and smarter, especially when it comes to exerting physical force. Denying this is stupid and useless. It would be to everyone's benefit if women and women's advocates would stop doing that.

That's not to say we can't do harm, or handle ourselves. We have our own capacity for violence, and for defensive response to violence. I've talked about mine more than a few times on the HBR Talk and HBR News livestreams. I've even pointed out how fighting was so normalized among girls where I grew up that I actually once avoided further conflict in a fight with girls from another community because my friend told them where I came from, and they all ran away. What I learned from growing up in that environment is that yes, I fear violence, and I hate it. I hate my memories of being targeted with it, and even more, my memories of dishing it out, or of being the reason one of my male loved ones felt compelled to risk it or dish it out. I have nightmares about ways that can go and has gone horribly wrong, and because women *can* handle ourselves, I've taken lessons from it.

1) Don't borrow trouble.
2) Don't expect a man to pay off your borrowed trouble debt.
3) If one does, be grateful, not entitled, and use the experience to strengthen lesson 1.

I've learned to recognize that right or wrong, in general, men protect the women around them. Right or wrong, that means a woman's risk generally constitutes a risk to the men around her. It's not a phenomenon I can just make not happen by denying that men owe me that, though that denial is technically correct. That perceived debt is not entirely natural, either. Yes, there's some instinct. Men are naturally protective of their loved ones, for instance, but more powerful than that, is the history of cultural and family traditions and norms, morality, and deeply compelling social pressures that fuels this particular gynocentric form of chivalry. Men are socially programmed to view an obligation to accommodate and protect women as part of their gender identity.

Knowing that, I view it as my social obligation to not borrow trouble, because I'm not just borrowing on my dime. I've made that mistake and seen men I'd never even met before put themselves at risk of paying off that debt with their bodies, even their lives, to cover for my thoughtlessness.

I've come to understand that my self-defense awareness, even though it is heightened for a woman, is egregiously out of shape, because of how much risk I'm generally exempt from as a feature of my sex, and an unconscious appropriation from yours. For his own protection, a man should know that many, if not most of the ways in which he protects the women around him are invisible to those women, and that's why we seem so careless. A woman ought to know that when she borrows trouble, she is pulling levers and strings that are attached to men's hearts, their souls, and their safety, and she should not knowingly and willfully abuse that phenomenon.

Men must be aware – many women do know that, and they do willfully abuse it. Some just don't care, but many get an ego boost from it. This is why some women stir shit and then sit back and watch while the men they influence go to war with each other, so they can gloat as the effects of their feminine potency unfold. They do it to feel attractive, important, cherished… powerful. This is many women's fantasy, regular fare in the kinds of stories written to tantalize and titillate in the genres of light romance and women's erotica. To many, it is intoxicating and fantastic that a man will deem their regard more important than his own welfare. It doesn't occur to them to

reciprocate with anything even close to that level of consideration and dedication, even if he is a friend, family member, or partner, but it especially doesn't if he is a stranger. Far too many just eat that shit right up, like false gods commandeering human sacrifices to feed their narcissism, and their gynocentric cult. Women have even forgotten how to have their husbands' backs.

Waiting in the truck should be devastatingly painful. Women should be invested enough in the welfare of our fellow human beings to want to avoid manipulating anyone into conflict on our behalf, especially knowing the harm that can come from it. The idea that a man might be hurt, suffer loss, or die because one of us took an action or created a circumstance that made him feel obligated to take unplanned risks should cause enough dismay to urge us to greater mindfulness. It should compel us to steer clear of that situation. We should feel charged to watch out for ourselves, because we know we can… *before* we set you up to feel like *you* have to, because we know we can.

Maybe we don't have the same capacity as a bigger, stronger man to fight off a criminal assailant. Well, men take measures to avoid becoming targets. They maintain an awareness of their environment and do their best to mitigate their risks. Because men love women, they have built entire systems to do that for us; not just law enforcement and shelter systems, but our cultural norms, even the very design of our living environment. Forget whether vigilantism is immoral. Isn't it immoral for a woman to reject those systems and then wantonly exploit a man's capacity for violence in their stead?

Just as stupid is the way women's advocates have simultaneously ignored, condemned, and exploited this phenomenon. They have demanded that men "leave women alone," proclaimed men's noble sacrifice to be stifling, restrictive, and intrusive to women, and declared women fully independent, a luxury they forget is facilitated by a full spectrum of masculinity-fueled conditions that operate well beneath women's notice. "Toxic masculinity!" they cry, shaming your faithful guardianship as oppressive sexism… yet when any story or video of an unaided damsel in distress goes viral on social media, do they celebrate her independence? Maybe castigate her incompetence, if she fails to overcome her adverse experience?
Nope.
They fill the comments with variations on the lament, "WHY HASN'T THIS WOMAN BEEN RESCUED? WHERE ARE ALL THE MEN?"
Ladies, you told them all to fuck off. Why are you even asking that question?

If men want women to be adults who you can trust enough to be able to love, you would be well advised to exercise *tough* love. Chivalry is not a natural debt that you simply owe us because of differences between the sexes. It is a generous benefaction that, through a system of men's repetition, positive social reinforcement, women's escalating fetish for it, and cultural evolution around it, has become a social imperative. That's not an ethical or moral debt, but an artificial constraint upon your choices based on an understanding that can no longer even convincingly pretend to be valid.

Most women have forgotten their end of the deal you're upholding when you protect us; that your vigilance and care at your peril makes women the stewards of a significant chunk of peace and goodwill between men. We are failing to uphold our social obligation when we abandon conscientious personal discretion to make men's jeopardy, rivalry, and culpability the material of our primary safety net.

This malfeasance gets men killed. It is not at all unreasonable for men to object to women's dereliction of our duty to avoid doing that. In fact, such heartless exploitation of men's altruism – an altruism our society treats as compulsory – should earn stigma and blame, not the social elevation it seems to elicit today.

All things considered, yes… violence is definitely labor, and engaging in it is extremely hazardous work. It's as much of a demand on you as any dangerous profession that uses hazard pay to incentivize workers to accept it as their job, such as police work, repairing power lines, or driving especially large vehicles with difficult maneuverability and complicated controls. When told you owe anyone the use of your capacity for violence, you have every right to say no, shout no, sing it from the rooftops, and follow it up with a resounding "and fuck you for suggesting as much."

Any demand that you engage in violence on another's behalf or at another's behest is a pretty damned big ask. Why should women feel entitled to exploit men's violence as a free and widely available resource, especially when they don't even feel obligated carefully steward it in order to avoid abusing the men they're expecting to provide it? Women are actively *encouraged* to maintain that sense of entitlement, and this is not something we can just blame on feminists. Parents teach their children this narrative, and it is enforced through media like this song, coming from many different political and apolitical outlooks. It's portrayed as romantic for a man to sacrifice his peace and his safety to avenge a woman's honor after another man has offended her sensibilities, comedic or just when the offending man is injured or killed, and unfortunate but unavoidable collateral damage when the sacrificial vigilante also experiences consequences for his actions.

The moral question this video raises is not whether vigilante violence is acceptable behavior. Knowles got that wrong, just as he got it wrong when he stated that this man exchanged prisons with the woman he supposedly rescued. What prison held her? She was outside, away from her alleged assailant, who, according to the video, wasn't even pursuing her. She got into the protagonist's truck when asked. He could have driven her anywhere besides back where she came from. A mindful steward of peace and goodwill among men, when accepting his kind assistance, would have asked wiser things of him, rather than allow him to exchange his freedom for… what? Her emotional labor? Suffering she had experience, but no longer need endure? That's not a rescue or an exchange. That's revenge. Why the hell are we romanticizing that?

So what is the real moral question?
How about this: Are men human enough for their communities to care more about them than to treat them as a free source of proxy violence that women can fire at other men, like living cannons?
Talk about objectification! Are women adult enough to care? Can they give an honest answer to this question? How many will admit they exploit men's compassion for women as the fuse on a weapon against their chosen targets? How many would instead come up with 1000 excuses for why expecting this from men is somehow not abuse… not slavery?

With one face, femininity calls you toxic because your capacity for violence involves greater preparedness, competence, capability, prowess, and fortitude than women's similar capacity. Shame on you if you think you need to be big and strong, fast, tough, or otherwise prepared to handle yourself well when confronted with any danger. How dare you exist as part of a gender demographic that includes people whose use of violence in a careless or malicious way gets noticed? As a member of club "everyman," you are completely at fault and it's your responsibility to make it all stop! Most of all, shame on you for thinking you have to be better at it than women. After all, you've been told that expecting women to need your protection means you are infected with isms and phobias. Who are you trying to impress?

The other face, femininity can't even keep straight. While irrationally claiming to be totally independent of you and castigating you for caring, she demands your exercise of violence at the drop of an insult, as a sign of your fealty to Her Majesty, Queen Femininity of Humankind… and shame on you if you're not prepared to be better at it than women, so you can protect them from other men, even when there are other means of managing their risk.

"Worry not, fair maiden! I have witnessed the overflow of thy tear ducts, thy lamentation of thy dire experience with some guy! I shall go and destroy that guy, along with my own entire future, to avenge thy shedding of a bit of saline across thy conjunctiva, so that never again shall the fluids of thine eyes spill over, and thy mascara be smeared in this other dude's name!"

Like I've said, far too many women eat that shit right up.

The same women's advocates who tell you that a woman needs a man like a fish needs a bicycle, also run social campaigns with titles like "Don't Be That Guy," suggesting that it's every "good" man's responsibility to become an impromptu bodyguard any time a woman *might* be in danger, or even if she *might* be insulted or inconvenienced. You're told women don't need you, but it's your job as a man to step in and correct the choices of men who do things women's advocates consider inappropriate, like speaking to women in public places, because god forbid

women should handle their own personal boundary enforcement. Princess Butthurt is just fine on her own, *no* thank you very much, but why should she have to tell the guy she's been batting her eyelashes at that she's not interested in any real interaction, when she can rely on one of you filthy plebs to do her dirty work for her? Why should she use the extensive, powerful system that women's advocates have spent over 50 years lobbying into place so she can escape an abusive relationship, when she can just sacrifice one man's life and another man's future, and walk away from the wreckage of their existence like it never even mattered?

The same screeching harpies who tell you that women are not a monolith and women who support women's lobbying organizations are not responsible for the outcomes you face from anti-father and anti-due process laws they've informed, demand that you take responsibility for other men's behavior, and all women's welfare, and you exert yourself using violence that will cost you your safety, security, and freedom, to pay for their safety, security, and freedom. They expect you to be ready to bleed for them on command, regardless of your interest in the matter or your relationship to the woman, or whether she even asked. According to these sniveling harridans, you're an evil patriarch directly involved in the oppression of women if you don't. And don't worry. Your sacrifice will go completely unappreciated. If she doesn't outright condemn you for usurping her female independence, the woman you give up everything for *might* say thank you. Even then, she'll *demonstrate* no more gratitude toward you than she has for any of the steps she skips down on her way out of the courtroom where you're condemned for solving her problem.

Her *alleged* problem.

Knowles formulated his answer to the vigilante question on the idea that it's civil authority which has the right to engage in violent correction of criminal behavior, not individual men. This is another shortfall in his logic. Vigilantism isn't wrong because civil authority is higher than individual authority. It's wrong because the civil system exists as a collective attempt at ensuring fairness in conflict resolution between individuals in a civilized society. Vigilantism bypasses the rest of a team created to avoid emotion-driven mistakes and limit conflict-driven injury and death.

We use law enforcement and court systems to de-personalize and standardize the community response to crime and other conflict so that knee-jerk-reactions like the one portrayed in the video won't lead to wrongful action taken against accused or accuser. We use a civil system so that societal exploitation of the human capacity for violence can be reduced to a smaller subset of community members who volunteer to make that part of their jobs, and who are compensated for taking on that responsibility, so the rest of the community may be exempt from it. There are cops, prosecutors, and judges specifically so that you don't have to do their jobs unless you choose to become one of them. Vigilantism is the wrong answer because it is a thoughtless reaction to circumstances that require analysis and prudence in order to determine what actions would be ethical and effective… and because it is *not your job and you shouldn't have to engage in it*. Does our society have the capacity to care enough about men to recognize *that*?

What if the song ended with a courtroom revelation that, as with about ⅔ or more of domestic violence in heterosexual relationships, the beating went both ways? What if, as research has found to be the most common scenario, she hit him first? What if she cornered him, berating him, haranguing him, slapping and punching him until she wore out his control over his fight or flight reaction and *then* ran out into the rain when his self-defense was too unrestrained for her to handle.

What if her injuries were caused by his defense of their child from her violence?
What if our sacrificial vigilante had kicked down that door, only to discover "that guy" was the sobbing damsel's wife?

These are things that happen in real domestic violence cases, but it can get even worse than that.What if the song ended with the court revealing that the man Hardy shot was just plain falsely accused? The video showed little confrontation. We hear the shooter's narrative. We hear the accuser's narrative. We hear nothing from the accused. How would the character portrayed in the video know that the accused man did what was only described to him by a random woman he found walking in the road during a storm? What if she pulled a mini Gone Girl scenario, and

this was the result?

What would be your moral question then?

How about the question of women's sin of two faces: One scoffing in blanket condemnation, as she deems violence a frivolous, sexist, male-only vice and a male-only taboo, the other sneering with duper's delight as she demands it as a male-only debt; that men must violently sacrifice themselves and each other on the alter of women's tears?

Can we ever become civilized enough to confront that question?

Hera, Ancient Greek goddess of.... feminism?

Peter Wright · 1 March 2023 · Archived copy · Original

The Greek goddess Hera was the patroness of marriage, status, and social power, and as I hope to demonstrate here, a goddess appropriate to feminism too. By analyzing the character of a goddess we follow the late psychologist James Hillman's suggestion that "Mythology is psychology in ancient dress," – ie. it gives us insight into human nature, and more specifically into the nature of feminism.

No other goddess in the Greek pantheon comes close to capturing the activities we associate with feminism – not the warlike independence of the Amazons, not the esteemed motherhood of Demeter, and not the allure of Aphrodite. These are merely peripheral topics taken up by a feminism that is concerned with securing multiple varieties of power, and Hera is the goddess I'm going to finger for that role.

Marriage

Hera was first and foremost a goddess of marriage, or rather *the* goddess of marriage. Under her sign marriage tamed men to great advantage of the Greek State – and the State in turn extended honors to her cult. In parts of Greece men could not be recognized as citizens until the day of their marriage, thus enticing men to marry and providing a means for Greek cities to continue reproducing the citizen-estate – not to mention securing a ready supply of laborers, taxes and military personnel to boot. James Hillman writes,

> Marriage belongs to the state; it belongs to society, to the community. Zeus and Hera are social stability; they are the state in a way, so we can be married by a Justice of the Peace at City Hall, because marriage is also secular. We recognize that by having both church weddings and legal weddings. Our tax code, our inheritance laws acknowledge that a fundamental structure of the organization of society is marriage. Therefore some can claim it has nothing in particular to do with the persons who are engaged; it hasn't anything to do with God; it hasn't anything to do with symbolic representations. It is a fundamental structure of society belonging to the polis or the city or the community.[1]

While the marriage of Hera and Zeus is mythological, life in this instance had a way of imitating art. In the marriage month (*Gamelion*) the mythical marriage of Hera and Zeus was reenacted and celebrated with public festivities, a time when many couples would get married in imitation of the divine couple. On these occasions prayers and offerings were given to Hera, and the bride would pledge fidelity to extending Hera's dominion on earth. One can only surmise that the riches, status, and influence of the divine couple became a model to which each couple would hope to aspire.

Another facet of Hera's cult was the focus on buildings, and her temples were usually the biggest and most lavish in all Greece. Women would carve small houses, or make them out of clay and give as offerings to the Goddess. Remarking on this practice, Hillman states that our modern obsession with houses and real estate, one of the bedrocks of our economy, may also arise from a Hera-like sentiment;

> If you think back to all the times you play house as a child, or had a dollhouse, or made little houses out of cartons and boxes, this is an archetypal move going on. We forget that the house is not just something made by an architect and sold you by a developer… What one does for the house, to the house, with the house, is taking care of Hera. Housekeeping is a Hera activity. Our culture recognizes this. Think of the enormous quantity of house magazines: House and Garden, House Beautiful, Home Decorating, Architectural Digest, World of Interiors, the home section of newspapers, home improvement on TV, supposedly a best-selling TV show or one of the most watched, "This Old House."
>
> "I know a woman who decorates people's houses. You pick out the furniture and the fabrics –
> then she'll lay out the paintings you should have, what repros you should have on the wall, and the bric-a-brac

> and what colors the walls should be and so on. She told me that in every one of the cases that she works with (of married couples), the woman picks out everything in the house and the entire house belongs to her except for the husband's desk and his playroom and maybe the garage. He has his little area and the rest of the house is hers. He makes no decisions about what color the upholstery should be or the kinds of window shades.
>
> "Often when you go to people's houses the wife shows off the house while the husbands talk shop. "Come, let me show you my house; I want to show you the house." She's showing a part of her Hera nature.
>
> "There are these old sayings (whether you go with the gender of them or not): a woman likes a man who can do things around the house, and she hates it that she always has to pick up after him and he leaves things in a mess. By desecrating the house that way, he insults Hera. And a man likes a woman who's a good housekeeper. These are Hera statements. Another one: She loves the house more than me. And the jokes: A man is making love to a whore and she says, "You're the greatest;" and when he's making love to his mistress, she says, "I love you so much." But when he's making love to his wife, she says: "I wonder what color we should paint the ceiling." Now, that is a nasty gender joke, but it isn't! She really loves the house. That's crucial and shouldn't be treated as just a kind of obsession. Her obsession with the house equals his obsession with sex.[1]

In a telling newspaper cartoon some years ago, two women were conversing. The first said she was getting a divorce, to which her friend replied it must be an awful thing to go through. "Not really" the woman replied, "it's actually a dream come true; I get the house, the furniture, the artworks and the kids. I've been planning this divorce since I was a little girl!" In this cruel cartoon we get a sense that the husband was merely a backdrop to securing the larger vision of a house, renovations, furnishings and the children. But especially the house.

Taming Men

Hera was nicknamed 'The Tamer.' She tamed horses, men and heroes and in some places was recognized as the tamer of the seasons, of nature, and even the universe itself.

Her goal was to limit wildness and freedom by placing all creatures in her service. Her tools-for-taming were the entrapment of men and women in marriage, the use of her own sexuality as an enticement for conformity, shaming, and aggressive punishment of any rebellious behaviours. Even her lordly husband Zeus did not escape her control: "Hera's cruel rage tamed him."[2]

Hera was worshipped as 'Goddess of the yoke,' an enslaving device symbolizing her desire to create utilities of beasts and men. She yoked obedient men to wives, and yoked heroes to an inevitable death through their performance of labours that bring betterment to women and society.

In the Iliad Hera is said to tame heroes through death, not marriage. Death through service to others was considered

-and is still considered- something appropriate for males and for their own good. In *The Myth of Male Power* Warren Farrell recounts a Greek story which illustrates the fact:

> **The Hero As Slave:**
>
> Once upon a time, a mother who wanted to see the beautiful statue of Hera had no oxes or horses to carry her there. But she did have two sons. And the sons wanted more than anything to make their mother's wish come true. They volunteered to yoke themselves to a cart and take her over the mountains in the scorching heat to the faraway village of Argos, the home of the statue of Hera (the wife of Zeus). Upon their arrival in Argos, the sons were cheered and statues (that can be found to this day) were built in their honor. Their mother prayed that Hera give her sons the best gift in her power. Hera did that. The boys died. The traditional interpretation? The best thing that can happen to a man is to die at the height of his glory and power. Yet had this been a myth of two daughters who had substituted themselves for oxen to carry their father somewhere, would we have interpreted the daughters' deaths as proof that the best thing that can happen to a woman is to die at the height of her glory and power? The statues and cheers can be seen as bribes for the sons to value their lives less than their mother's request to view a statue. The fact that the statue was of Hera, the queen of the Olympian gods and protector of married women is symbolic. The sons' sacrifice symbolized the mandate for men to become strong enough to serve the needs of mothers and marriage, and to be willing to call it glory if they died in the process. Which is why the name Hercules means "for the glory of Hera".[3]
>
>

Sexual manipulation was another of Hera's strategems to gain what she wanted. In one popular tale, for instance, she asked if she could borrow Aphrodite's magic girdle to help her woo the King of the gods. By borrowing Aphrodite's natural charms (the girdle) Hera imitated the goddess of love and sex and thereby seduced Zeus. As we read in Homer's Iliad, the magical girdle of Aphrodite had the power to create subservience in the target;

> Hera was divided in purpose as to how she could beguile the brain in Zeus of the aigis. And to her mind this thing appeared to be the best counsel, to array herself in loveliness, and go down to Ida, and perhaps he might be taken with desire to lie in love with her next her skin, and she might be able to drift an innocent warm sleep across his eyelids, and seal his crafty perceptions…

> Now, when she had clothed her body in all this loveliness, she went out from the chamber, and called aside Aphrodite to come away from the rest of the gods, and spoke a word to her: 'Would you do something for me, dear child… Give me loveliness and desirability, graces with which you overwhelm mortal men, and all the immortals…
>
> Then in turn Aphrodite the laughing (philomeides) answered her: 'I cannot, and I must not deny this thing that you ask for, you, who lies in the arms of Zeus, since he is our greatest.' She spoke, and from her breasts unbound the elaborate, pattern-pierced zone (himas), and on it are figured all beguilement (philotes), and loveliness is figured upon it, and passion of sex (himeros) is there, and the whispered endearment (oaristos) that steals the heart away even from the thoughtful. She put this in Hera's hands, and called her by name and spoke to her: 'Take this zone, and hide it away in the fold of your bosom. It is elaborate, all things are figured therein. And I think whatever is your heart's desire shall not go unaccomplished.' So she spoke, and the ox-eyed lady Hera smiled on her and smiling hid the zone away in the fold of her bosom.[4]

Hera employed sexual manipulativeness as an artifice to purchase the power and influence she so desperately craved. Today we would call this behavior "Love bombing," which has the ability to tame a man to schemes he might otherwise have never dreamed of following.

Binding Hera's rage

When Hera didn't get her desired measure of power, when her status didn't reach high enough, or worse, when she *lost* status or power, things went very badly for the world around her. Epithets of spitefulness, jealousy, vengefulness, vindictiveness, cruelty and rage belong to the scorned goddess, and from a reading of the myths it seems she felt scorned much of the time.

We turn for example to the priestess Medea who murdered her children as revenge against her husband's transgressions. Her husband, Jason of Argonauts fame, decided to leave her after the marriage went stale. He found a new bride and Medea devised to make them suffer for their happiness. Much like the goddess Hera to whom Medea was priestess, she carried out a scorched-earth policy in the face of frustrated power urges, saying;

>
> Sorry, kids, but your dad's a douche
> I will send them with gifts in their hands, carrying them unto the bride a robe of finest woof and a chaplet of gold. And if these ornaments she take and put them on, miserably shall she die, and likewise everyone who touches her; with such fell poisons will I smear my gifts. And here I quit this theme; but I shudder at the deed I must do next; for I will slay the children I have borne… and when I have utterly confounded Jason's house I will leave the land, escaping punishment for my dear children's murder, after my most unholy deed… so help

> me God, Never shall he see again alive the children I bore to him, nor from his new bride shall he beget issue, for she must die a hideous death, slain by my drugs. Let no one deem me a poor weak woman who sits with folded hands, but of another mould, dangerous to foes and well-disposed to friends.[5]

After killing Jason's bride with a poison-smeared robe, murdering her own children, and then setting fire to the palace, Medea fled to Athens where she married the mighty King Aegeus, thereby securing a place of notoriety in the mythological scheme of Greece.

Mythologist Karl Kerenyi asks, "What should we make of it that Medea, a barbaric representative of the Hera world, and her gloomy cult, found acceptance in the sacred precinct of Zeus' spouse?"[6] Kerenyi was struck by the fact that Hera remained associated with Medea's barbarism and surrounded her with the sanctity of her own world. Our thoughts on this question might extend to a similar comparison of moderate feminism and how it remains associated with radical feminism's relational and cultural terrorism.

The Greeks understood better than we moderns, however, that impulses of the psychopathic mind needed to be restrained by a civil society.

To that end the Greeks developed a religious ritual that involved winding a rope tightly around a statue or effigy of the Goddess Hera, particularly during what they imagined to be her 'unfulfilled' moments. That hog-tying symbolized containment of destructive energies resulting from loss of status or power. Participants understood the binding was of the proverbial 'woman scorned,' a ritual teaching how to deal with such behavior in the lives of mortals.

In contrast to her fulfilled behavior within marriage, when the Queen of Heaven lost her marital station and status, she would tear the social fabric into black confetti. Hera then became monstrous or in some stories started giving birth to monstrous creatures who did her bidding. Jungian psychologist Murray Stein talks to this monstrous side of the goddess;

> This compounding of evil upon evil is an image of Hera in her *Iuno inferna* aspect and energized by a full-blown animus rage and destruction, running amuck through the world, devouring whomever she can lay her hands on. Hera is in this development a veritable epidemic of pathology.
>
> The ancient cults of Hera showed great foresight and wisdom in "binding" her image during the dangerous periods of her cycle. This was prophylactic against the potentiation of the she-dragon. But what could they have done to prevent this potentiation in the face of the Typhaonian spirit energizing it? Hera's reaction to her experience with Zeus bursts all fetters, for without a full experience of the *Teleia* [fulfillment] aspect of the cycle the bindings on the *infernal* aspect of it cannot possibly hold. Thus we find in the Homeric and classical image of her a Hera Unbound, whose boundlessness knows no limit to destruction. The rhythm inherent in the archetype has been disturbed, and we get a sort of symphony whose rhythm is one long downbeat. The restoration of Hera *Teleia* is an individual and cultural historical project that is still being worked on in our time.[7]

Feminism

The comparisons of Hera and Medea with feminism are unmistakable. The male shaming, intimidation, manipulation, and power-seeking are all there – as are the destructiveness and scorched-earth policy accompanying frustrated goals.

It's no surprise that a Google search for Hera + feminist returns over 80,000 results, and Medea + feminist over 100,000, and the number of feminist orgs, initiatives and editorials paints its own picture; The Hera Women's Cancer Foundation; Hera Entrepreneurs Against Trafficking; Hera Hub: female-focused co working space and entrepreneurship; The Hera Herald; Hera Society; Hera Health, Empowerment and Rights for Women; Hera Communications: Empowerment, Enrichment, Enlightenment; Women's Club Hera (etc.).

Along with Hera, Medea is universally recognized as a feminist heroine. As an example of feminist websites promoting her we read, "There is, however, one other role that we twenty-first-century audiences are able to recognize in Medea: that of the feminist pioneer. And the fact that this precursor of the suffragettes is a mythic character dramatized nearly 2,500 years ago by a man is quite astonishing."[8]

The Wikipedia entry for Medea reads, "Medea is widely read as a proto-feminist text to the extent that it sympathetically explores the disadvantages of being a woman in a patriarchal society," – to which characterization is implied (by feminists) that we dare not read her as anything but a hapless victim, as one Jungian analyst Cheryl Fuller was to discover.

Fuller, a feminist, gives a revealing account of what happened when she attempted to shine a light on the dark side of Medea, and by extension of women. She writes;

> Eight years ago as I searched for a dissertation advisor, I ran into a wall with the feminist scholars on the faculty of my university. As soon as I explained that I wanted to write about Medea came the assumption: of course, they said, you will be looking at the patriarchy as the issue in her behavior. And when I replied that indeed I was not going to be looking in that direction, but rather at Medea herself and at the meaning intrinsic to her acts and her story, interest in my work evaporated and they declined to serve on my committee. Though long a feminist myself, I had been absent from developments in academic feminism. It had escaped my attention that there were "right" ways and "wrong" ways to study women, both real and mythological, and clearly considering Medea as anything other than a victim of the patriarchy was the "wrong" way.
>
> I persisted, found an advisor who could accept my apparently heretical viewpoint and happily explored the character of Medea and developed a description of a Medea complex. But the resistance to considering that Medea could be anything other than a hapless victim of the patriarchy continued to intrigue me and set me to wondering about the meaning of excluding this dark and troubling aspect of her, and by extension all of us, from our understanding of what it is to be human and more specifically a woman. It is this wondering which is the subject of my paper.[9]

In summary, the traditional binding of Hera has failed and her destructive energies are loosed upon the world – to devastating effect. Her bindings began to unravel in the Middle Ages with the advent of an indiscriminate chivalry that saw men worshiping women as pure and infallable vessels, while failing to recognize *and bind* their destructive potentials with reasonable forms of social constraint.

While we continue on our current path the scorched earth policy too will continue… compliments of a vengeful, and power-craving Hera.

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Author's note: Part of the Taming section was previously published in the article How to tame men.

What is feminism?

Adam Kostakis · 1 March 2023 · Archived copy · Original

There are countless definitions of what 'feminism' is, with feminists themselves pointing to glib dictionary definitions, and antifeminists preferring to define it as a female supremacy movement. A hundred other definitions could easily be offered, but the more important question is what (if anything) do all these different definitions hold in common?

Below, Adam Kostakis answers this question in the affirmative with an elegant definition that most would agree with. – PW

Even *essentially contested concepts,* as W. B. Gallie referred to them, must have meanings which are *greater than normative,* else communication about them would be rendered impossible. That is – there must be some amount of general consensus over what feminism is, between feminists and anti-feminists, or we would not be able to argue about it! Even despite the differences between a feminist's view of feminism and of our own, some *shared content* must exist at some level, or we would be talking about entirely different things. They might be talking about the feminist movement, while I am talking about horse-rearing, although we both refer to our respective subjects as 'feminism' – but we wouldn't have much to say to each other, would we, if this were the case?

So, I shall posit the following as a *universally applicable* definition of feminism; that is to say, it must fit everyone's criteria for what feminism is, *in spite* of the different perspectives that different people hold on its nature. It is a suitably limited definition, since it can encompass only those parts of feminism which all definitions hold in common. So, here it is: feminism is the project for increasing the power of women.

That, then, is what everybody who discusses feminism holds in common regarding the concept, whether they are supportive, skeptical, or nihilistically indifferent. No feminist, I think, would deny that this is, at the very least, the 'bare bones' of feminism, even if she would prefer to flesh it out in a lot more detail. But that will not do, for beyond this narrow inference, *we disagree with each other.* To be as objective as possible, then, we must take only that which everybody agrees upon, and that is our universally applicable definition.

Note that there is no mention of equality. This is because there are a number of feminists who explicitly did not pursue equality, but supremacy. So, equality cannot fit into the universal definition of feminism, since certain feminists themselves – who were very famously, unequivocally feminist – disavowed it. To say that feminism is 'about equality', then, would be to place oneself in diametrical opposition to several extremely influential feminists! And why, that would be … *misogynistic!*

Nor can feminism be said to be the project for increasing the power of women *relative to men,* since, in this counter-feminist's view, feminists are often quite content to increase the power of women in an absolute sense. That is, they endeavor to *grab all they can* for women, without reference to the status of men. The phrase 'relative to men,' then, only serves to imply that women are power-*less* relative to men at present, thus casting feminism in an unfairly favorable light. In reality, once women do achieve power which is at an equal or equivalent level to that of men, the demands of feminists do not stop. What we find is that female power becomes entrenched, and extended, and when it surpasses male power, this is simply referred to as 'parity' and ignored by feminists – at least, when they are not gloating over men's newfound powerlessness.

Nor are we able to list, in our universal definition, the specific areas of life, or *spheres,* in which the feminist project applies. This is because feminism is inherently universalizing; it seeks to colonize and dominate every single facet of life where men and women meet. It aims for domination in *every* sphere of life, actual and potential.

You may disagree with some of the points above, particularly if you are supportive of feminism. But this does nothing to change our universal definition, because all we can say about those points is that *they are contentious.* That is, feminists and non-feminists, who are educated about feminism, disagree about these aspects of feminism,

and it would simply be biased to take one or the other view for granted. That would be like consulting *only* Jacobins on the historical accomplishments of the Jacobin Club, or like canvassing *only* conservatives to explain modern liberalism. It would be a good example of poor methodology, and would help us very little in our search for truth. Right? So then, our universally applicable definition cannot be expanded beyond that which we stated before: feminism is the project for increasing the power of women.

Source: The above excerpt is from Adam Kostakis' essay *Pig Latin*.

The Goal Post Episode 15 – Transmaxxing Chat with Tina (Llamato)

A Voice For Men Videos · 3 March 2023 · Archived copy · Original

The Filipina Pea takes a look at western women

A Voice For Men Videos · 4 March 2023 · Archived copy · Original

The Transwoman Boogeyman: A Social Observation On A Truly Weird Male Behaviour

Bryan Scandrett · 5 March 2023 · Archived copy · Original

Why would red pill men, non-feminist men, support the political power of misandric gynocentrists?

Want to know what's waaaaaaaaaaaaaay weirder than a man in a dress with coloured hair and lip gloss? Weirder even than a man telling women who apparently don't know what a woman is, what a woman is?

You!

You behaving as a grown arse child, pretending to be an alpha male, believing stories of bogeymen.

> The Bogeyman is a type of mythic creature used by adults to frighten children into good behavior. Bogeymen have no specific appearance and conceptions, vary drastically by household and culture, but they are most commonly depicted as masculine or androgynous monsters that punish children for misbehavior.[Bogeyman]

Why would you support the political power of misandric gynocentrists by doing their bidding and believing AND ACTING on their threat narratives? Why do you denigrate, derogate and demean trans-women?

So called Red Pill men, MRA, MGTOW, et al, white knighting for fat, ugly misandric, segregationist terfs, the worst of the gynocentric cesspool. Antiwoke antifeminists, white knighting in direct support of radical feminism.

The so called deeply religious conservative right, white knighting for the worst of the extremist left wing. And these so called intellectual, talking head content creators are trying to weaponize woke arguments, like cultural appropriation, pretending theirs are the sharpest mind who have the right of it.

Watch Dave Rubin, a supposed founding member of the "intellectual dark web," and his guests, doing exactly that.

Am I losing you yet, ya weirdo?

If you are getting lost then take this test.

If a woman ran for office on a platform of destroying the proposition that trans-women should be treated as women, would you vote for her?

Most of you would. Most of you have. But here's the rub. You're doing exactly the stupidest thing you've always done. You think you're supporting normality and sanity but really you're blind to the 3d chess of politics and are simply supporting feminist political power by believing in their Bogeymen.

You're snatching defeat from the buffet of victory, supplicating to your masters, without cause. You are bending the knee to your enemy as the conquered man you are. You're feeding the same misandric legislators that you've always voted for that got us to the situation we're in.

The same man hating women who gave us the same laws that raped your life, took your assets, allowed the alienation of your children, excused female on male violence, and ignored those family members and friends who suicided.

The same women who left you contemplating the point of your own survival.
A question still to be answered in my view.

You're bending the broken knee to the same fag hags and hand bags who took over the men only Gay Rights Movement back in the early 70's, reducing the GRM to mascots to the feminist cause and who turned it into the rainbow people, GLBT, bringing trannies into the fold, as they were called back in prehistory.

By 74 it was LGBT, with the loud, large land whales in charge. And you have been voting for these male sacrificing

misandrists ever since!

Now you insist you don't want to eat a Hershey bar!

You're so weird man.
A sad, sick puppy.

Let me unpack it for you intellectuals.

There's a key difference between following your own reference to normal, which is the correct path in normal circumstances and supports your own identity, and keeping up with the bizarre world of political power struggles in the gender war.

As natural as it may seem to call a man a man and a woman a woman, to do so in this political power struggle is to white knight for the worst of radical feminists.

You are throwing men under the bus.

While standing on a mountain of dead men, KIA, that we intentionally don't count properly.

That supposedly red pilled men don't see what the political implications of their misplaced support has on the suicide tally is the real shocker here. Not to mention the remainder of the blizzard of men's issues.

It's the old chestnut of same and different: Heads they win, tails we lose. Women claim to be equal when they want to shame you for concessions that benefit them, but claim to be different and weaker when they want you to do the heavy lifting for their benefit.

Why would you support the political power of misandric gynocentrists?

For years now the woke mind virus has foisted the idea on us that gender is a social construct and a tool of patriarchal oppression, crushing the two spirit, furry minorities with 72 genders, a result of "… 'me and my vulnerabilities' along with 'me and my demands,' a pathological focus that channels its energy into topics like racial or gender-diversity tribalisms." [The Child Archetype as Responsible for Woke Dystopia]

The usual men bad, women sainted angels, incapable of doing wrong.

Misandric Derangement Syndrome.

Until men started to do that shit too and accessed female privileges via the trans route (See Peter Wright here and here).

Among the plethora of hypocrisies in The Blizzard Gynocentrism, one that attracts no attention what so ever, is that Transmen, female-to-male, are entirely ignored by the sisterhood as they don't bother the privileges of the Loud, Large and Incharge at all.

It's only when men stepped into female territory, on an equal footing, did the sisterhood put her collective foot down and begin screaming misogyny. As she is want to do. It's called Aggrieved Gynocentric Entitlement. Now she's different from men.

To be accurate, terfs have been around since the 70's, as some women recognised the problem of a man flying the signals, flags and pennants of female privilege the very first time they noticed it.

Men identifying as women gives the gynocentric power base a mortal wound. You are protecting them from that wound without any clue of political situational awareness.

And the wound is this.

Either gender is a social construct, or it isn't.
Either gender identity wins or sexual identity does.

Either men and women are equal and anyone can be anyone, or a man identifying as a woman can crack a woman's

skull in the ring?

So is it biology or gender?

Truth or lie?

The entire edifice of gynocentric man hatred currently stands upon this gender lie. Either men have rights as humans or we don't. Either women rule and men serve or we are fully legal human being too. Either women have a right to enter the Boy Scouts or the name has a legally significant meaning.

If it's a lie, and women can't have it both ways, then the last seventy years of bullshit needs to be wound back.

At the political level.

This is exactly the question coming before the Australian Supreme Court soon. The hearing is set for April.

Read the girls over at feminist legal doing their mental gymnastics to blame men for the monster they created, circling back to bite them on the arse.

> "In the early days of the Giggle app, Sall was faced with the decision to make the app for women as a sex or women as a gender. After a sustained campaign of abuse and harassment by people calling themselves 'transwomen', Sall decided to make the app exclusively for females, including trans-identifying females or 'transmen'. On Giggle, it would be the possession of female body, regardless of identity, that puts you in the 'in' crowd."

Equality when they want power, speshul treatment when it doesn't serve their power. If it wasn't for double standards, feminists wouldn't have any.

Unfortunately the feminist political activists who legislated the Human Rights and Equal Opportunity Commission (HREOC) into existence, to drag men in front of, for perceived masculinity, has teeth and one raison detre: To stamp out inequality.

Oops! (The author chortles in toxic masculinity.)

The question before the Supreme Court of Australia is, at it's core, is gynocentrism inequality? Do women have to share the power with men or not?

When your enemy is making a mistake, don't interrupt them.
When your enemy is drowning, don't try to save them.

Instead of a life preserver, throw them an anvil, a millstone, throw a chain net over them.
But don't white knight for them just because they're damseling.

Screw women's sports.
Screw women's toilets.
Men in women's toilets will make them safer and cleaner.

Everyone knows how filthy and dirty women are in there – just ask a cleaner.

Sending some hairy chested swinging dicks in to hold them accountable will be a good thing.

Men in women's spaces is an improvement.

Female paedophiles are bullet proof when it comes to accountability. Some men in women's environs will make our children safer.

Transwomen aren't killing anyone. They have around the same offender rate as the general population.

Worried about male rapists transing their way into women's prisons? Don't forget that female inmates rape other

female inmates too.

Feminism Inc is the worst corruption known to man since the city of Uruk was built and writing was invented.

Why would your support their political power?

Sure transwomen might look a little weird but nowhere as weird as the collective male shooting himself in the face, politically, repeatedly.

But wait, there's more weird!

You say you're red pilled, bad to the bone, toxically masculine, alpha male and proud of it, but,… really,… just how tough are you big boy?

Do you have what it takes to do what it takes?

Will you step into the ring?
Will you stand next to your brother in the fight?
Take your place in the shield wall?
Defend the Mountain of Uncounted Dead Brothers as sacred ground?

Would you fly the signals, flags and pennants of Female Privilege in the real war?

Or will you revert to simping for the women starving for female validation?

If donning the amour of the battle dress and applying the makeup of war paint was the only way to kill the gynoinsanity and establish lasting equality, once and for all, are you really real man enough to strap up?

Big question isn't it?

May I humbly suggest you inspect your own standards and values, with a loupe and calipers.

Before you next hold court as a denigrator of transwomen.

Check out the header image above and do some research on the Winged Hussars saving Europe. Sometimes men in weird dress are the best warriors by far.

Because those guys are better at tearing gynocentrism a new one, than the last 100 years of red pilled MGTOW, MRA, and general manospherians. That includes Andrew Tate, and Andrew Tate's Dad (Paul Elam), not to mention the rest of us. And in honour of the men whose shoulders I stand upon, whose leadership I follow, it's not for want of trying.

Just don't white knight for the misandrists bro.
That's way too weird.

DARVO: Deny, Attack, and Reverse Victim and Offender

Dr. Tara J. Palmatier · 6 March 2023 · Archived copy · Original

Have you ever marveled at how your abusive wife, girlfriend or ex is able to do and say the most hurtful, underhanded and contemptible things and then portray herself as the innocent victim? Have you ever wondered how she is able to convincingly accuse others, usually her victims, of the abusive behaviors and attitudes of which she is actually guilty? Wonder no more, the answer may be **DARVO**.

Dr Jennifer J. Freyd, PhD of the University of Oregon identified DARVO in the 1990s at the tail end of the repressed sexual abuse memories hysteria. In spite of its dubious origins, DARVO is a helpful concept with broader applications than Dr Freyd seems to have originally intended. Freyd writes about DARVO in conjunction with her work on betrayal trauma, which I discuss on the original Shrink4Men blog. According to Dr Freyd's webpage:

> "DARVO refers to a reaction that perpetrators of wrong doing, particularly sexual offenders, may display in response to being held accountable for their behavior. The perpetrator or offender may Deny the behavior, Attack the individual doing the confronting, and Reverse the roles of Victim and Offender such that the perpetrator assumes the victim role and turns the true victim into an alleged offender. This occurs, for instance, when an actually guilty perpetrator assumes the role of "falsely accused" and attacks the accuser's credibility or even blames the accuser of being the perpetrator of a false accusation."

DARVO seems to be a combination of projection, denial, lying, blame shifting and gaslighting. Dr Freyd notes that other observers have identified the same phenomena using different terms. My male clients experience this behavior when they try to hold the abusive women in their lives accountable. It also seems to be common behavior in most predators, bullies, high-conflict individuals and/or abusive personality-disordered individuals. DARVO especially seems to occur in high-conflict divorce and/or custody cases.

Of course, not everyone who denies wrong doing is engaging in DARVO. Many partners and exes of abusive women are accused of things they didn't do or of things that never happened. Naturally, when this happens, you deny the accusation and perhaps feel a little (*or a lot*) bewildered. How do you know if an individual's denial is the truth or an instance of DARVO? Freyd (1997, pp. 23-24) proposes:

> "It is important to distinguish types of denial, for an innocent person will probably deny a false accusation. Thus denial is not evidence of guilt. However, I propose that **a certain kind of indignant self-righteousness, and overly stated denial, may in fact relate to guilt.**
>
> I hypothesize that **if an accusation is true, and the accused person is abusive, the denial is more indignant, self-righteous and manipulative, as compared with denial in other cases**. Similarly, I have observed that **actual abusers threaten, bully and make a nightmare for anyone who holds them accountable or asks them to change their abusive behavior. This attack, intended to chill and terrify, typically includes threats of lawsuits, overt and covert attacks, on the whistle-blower's credibility and so on**.
>
> The attack will often take the form of focusing on ridiculing the person who attempts to hold the offender accountable. The attack will also likely focus on ad hominem instead of intellectual/evidential issues. Finally, I propose that the offender rapidly creates the impression that the abuser is the wronged one, while the victim or concerned observer is the offender. Figure and ground are completely reversed. The more the offender is held accountable, the more wronged the offender claims to be."

This is similar to how William Eddy, LCSW, Esq describes the persuasive blaming tactics of high-conflict individuals."Persuasive Blamers persuade others that their internal problems are external, caused by something else or someone else. Once others are persuaded to get the problem backward, the dispute escalates into a long-term,

high-conflict situation. One that few people other than persuasive blamers can tolerate" (Eddy, 2006, p. 29). Getting the problem backward is precisely what happens when DARVO occurs. *Figure and ground are completely reversed.*

"It's only the Persuasive Blamers of Cluster B who keep high-conflict disputes going. They are persuasive, and to keep the focus off their own behavior (the major source of the problem), they get others to join in the blaming" (Eddy, 2006, p. 30). This is why many Narcissists, Borderlines, Histrionics and Antisocials effectively employ smear campaign and mobbing tactics when they target someone—be it a spouse, attorney, court evaluator or therapist. By blaming others for everything that's wrong in their lives they keep the focus off the real problem; themselves. This seems to be the exact denial-attack-reverse victim and offender behavior Freyd describes.

Freyd (1997, pp. 23-24) states:

> "The offender is on the offense and the person attempting to hold the offender accountable is on the defense. 'Deny, Attack and Reverse Victim and Offender' work best together. How can someone be on the attack so viciously and be in the victim role? Future research may investigate the hypothesis that the offender rapidly goes back and forth between attack and reverse victim and offender."

This behavior is crazy-making if you are the target of it. You know you're being attacked while your partner/ex plays the victim role for all she's worth, insisting on her distorted version of un-reality. Worse yet, many people believe her; their reasoning being, *"She's so upset it must be true."* **Even some of my male clients who *know* their wives'accusations and lies aren't true, sometimes doubt themselves and what they know to be reality.** I believe that many women and men who engage in DARVO come to believe their own lies after they repeat them enough times. I call it the "O.J. Simpson Effect."

Abusers typically employ different types of denial. Perhaps you're familiar with some of the following ones:

- Outright denial or gaslighting. *"That never happened."*
- Minimization. *"It wasn't that bad."*
- Amnesia. *"I don't remember doing that."*
- Redefinition. *"I have a bad temper, so you shouldn't upset me."*
- Projection. *"You're abusive and controlling. You hurt me."*
- Conversion. *"I did wrong, but I'm a changed person and won't do it again."*

Freyd (1997, pp. 23-24) concludes:

"The offender takes advantage of the confusion we have in our culture over the relationship between public provability and reality (and a legal system that has a certain history in this regard) in redefining reality. Future research may test the hypothesis that the offender may well come to believe in [her] innocence via this logic: if no one can be sure [she] is guilty then logically [she] is not guilty no matter what really occurred. The reality is thus defined by public proof, not by personal lived experience."

It may be difficult to sort out who is telling the truth in these cases. However, I've found that high-conflict individuals who engage in this behavior often can't substantiate their claims or, if they just make up more lies to try to substantiate their claims, they're inconsistent over time, **so pay close attention and document their lies**. This may help you hang her with a rope of her own making, if and when you need to prove your version of events as opposed to her ever evolving versions of the truth.

If she is threatening to call the police and make false allegations against you and/or you're considering divorce, it's extremely important that you document the abuse you're experiencing in a journal, a digital recorder or some other medium. **Abusive, persuasive blamers rely on the force of their emotions to sell their lies, half-truths and distortions. Since most people are suckers for drama, especially in the form of a tearful, self-righteous woman, you'll need proof if you want to be believed**. Think of it as making yourself DARVO-proof.

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Shrink4Men Coaching and Consulting Services:

Dr Tara J. Palmatier provides confidential, fee-for-service, consultation/coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the **Shrink4Men Services** page for professional inquiries.

Ten years ago today Janice Fiamengo spoke at the University of Toronto

A Voice for Men · 7 March 2023 · Archived copy · Original

Ten years ago today Janice Fiamengo spoke at the University of Toronto. The events of that day have passed in to lore.

Emotionally underdeveloped husbands

Tim Patten · 7 March 2023 · Archived copy · Original

Mr Tim Patten has sadly passed away. His articles live on at A Voice for Men –Ed

Society has decided that males are terrible communicators who are not in touch with their emotions. In fact, psychologists often maintain that emotions frighten men, and many don't know what or how they are feeling.[i] The perception that males are emotionally "stunted" often leads females to be upset with them or to pressure them to be more open about what is on their mind. "He just won't talk," frustrated wives complain,[ii] while others take a more assertive tack— "Share yourself!" they say. If he doesn't come around, it means there is something wrong with him.[iii]

Experts point to the fact that little boys are discouraged from crying or opening up about their feelings as some sort of proof that men are toxic, emotionless and without passion. This theme is pervasive in the media and the arts, at colleges and in other educational settings, and in the discussions and interactions that punctuate daily life, but men have been wrongly stereotyped. The fact is that men and women both have feelings, but they exhibit and express them in different ways.

Men are not dispassionate and unloving; they love deeply and enjoy the tingling textures of the world around them. Internal emotions inform and navigate their behavioral decisions, choices, and rational judgments. Like women, they experience pain in relationships, joy, and everyday thrills, and can connect with other people on many levels. However, men do not process certain aspects and interactions, including intimate relationships, in the same way as women do. This primarily reflects social conditions and a framework embedded in 400,000 years of human DNA.[iv]

And yet, women can't help but complain about it. They want their male partners to emote or, perhaps, to cry more. Since many of them express their feelings in this way, they believe men should do so, too. But there is something fundamentally wrong with such assertions. Males are being evaluated based on a female-oriented sensitivity meter, which means the yardstick for emotional responsiveness is inherently biased. Because men are deemed inadequate according to this standard, they are assumed to be severely lacking.

But this is not fair or accurate. Men and women are not equal. There is a broad range of social and physiological differences between them. That doesn't only mean the obvious differences between males and females; research has shown that the brains of each sex are hard-wired in contrary neuro pathways. In other words, men and women process emotions by way of different behaviors, patterns, at different times and circumstances.[v] They also communicate emotions differently.[vi]

A Common Complaint about Husbands

It is not uncommon to hear a stay-at-home wife or mother complain about a husband who comes home from a long day at work, heaves a sigh of relief, flops his ass down, and zones out in front of a computer screen.[vii] Invariably, female insecurities bubble to the surface. She is disgusted by his escape into video games.[viii] Her inferiority complex kicks into high gear. She wonders if he has fallen out of love and begins to question their relationship. Because they—or she—expected marriage would make things better, they end up arguing—on average, seven times every day.[ix][x]

Why some men escape to the computer. Since the beginning of time, men have been conditioned to avoid causing emotional distress to women and to protect their feelings. At the same time, females have groomed males to lie whenever necessary. Regardless of how he might feel, a man must tell his woman that she is beautiful, pretty and skinny and that he loves her unconditionally. He must tell her lies each and every day, or else she will experience severe emotional pain.

If a man speaks the truth— "Life has exhausted me." "I hate my boss and job." "The pressure is too much." "I wish

I could quit, but we need the paycheck." "Your bickering is damaging me further."—he understands that it will cause her serious emotional harm, leading to escalating arguments and the perception that she is unloved. If that happens, he knows the rest of his life will be hell. It is better to suppress what could be seen as an emotional assault on the woman he loves.

Wives Complain about Husbands

Although times have changed, many couples continue to see their relationship in traditional terms. For her part, a stay-at-home wife or mother will focus on maintaining the family's accommodations. She decorates and structures the living space to ensure no harm comes to the children. She also implements rules and regulations that tightly control the nest and all of those inside. Under the circumstances, if hubby comes home from work, reaches for a beer, sits in front of the TV and clams up, instead of doing what she asks, it isn't long before they enter the relationship battle zone.

Why some men escape with beer and TV. Profit-making enterprises invariably harness and monitor an employee's efforts and abilities by way of rules and the overarching threat that those who don't go along will not be employed long. Unless a man works for the government or a university, he is usually overseen and pressured by an owner, manager or director. Once at home, he needs time to breathe and allow the pressures from work to seep into the cosmic ether. He needs an escape.

What often happens, however, is that when he walks through the door, he is confronted by the expectations of the boss of the domestic empire. After succumbing to the demands of overseers at his job, he is pressured into taking on the duties and obligations imposed by his wife. To many men, this is simply more work. If a man is burdened on the job and at home, he will often escape through alcohol and other substance use.

Without freedom, men become hampered and suppress their genuine selves. Many cherish liberty and independence; once they leave work, they must refresh their souls with a drink of the tasty sovereignty juice. They savor it and let it quench their thirst, replenishing natural virtues. Not all men escape in the same way, of course. Some seek solace through fishing and hunting, reminding them of their place on our planet.

Academia's Attacks on Men

The pressures men face don't just come from home and work. Authors of women's and gender studies textbooks, for example, spend a tremendous amount of time blaming males for all sorts of problems. In Chapter 12, "How Men Silence Women in Marital Relationships,"[xi] of *Language and Gender,*[xii] which examines the differences in communication between the sexes, Victoria Leto DeFrancisco details a social experiment that "proved" husbands dominate wives through everyday conversations. Her research involved placing recorders inside married couples' homes and later analyzing what they said. Below is one such conversation, between "Clair" and "Bob":

> Clair: I went to Safeway food market today.
>
> Bob: Ah-ha.
>
> Clair: I ran into your mother.
>
> Bob: Ran into who?
>
> Clair: Your mother—she didn't recognize me or know who I was.
>
> Bob: Ahhh.
>
> Clair: She was at the meat counter and I looked right at her.
>
> Bob: I'll be right back, I need a cigarette.
>
> Clair: (When Bob returns.) So I followed her up an aisle. She never looked back.
>
> Bob: Well, my mom has tunnel vision.
>
> Clair: And I talked to Duane today, for my dental appointment.

> Bob: Let me go feed the dogs.

According to Dr. DeFrancisco, the wives she studied felt patronized and "put down," and believed their husbands were "fake listening." Her conclusion was that women try to talk but that men stubbornly dominate them with patronizing behavior and by ignoring what they say.

An alternative explanation for what happened between Clair and Bob. Family and social drama disturbs many men but seems to turn on no small number of women. Regardless, in the conversation detailed above, it is just as likely that something else was going on. Perhaps Bob didn't enjoy discussing the fragile relationship between his mother and his wife. He knows there is friction and that there is no remedy to this particular situation. Since a man's brain is hardwired to solve problems, he sees no point in confronting his mother. Over time, Bob has become acutely sensitive to his wife's emotional issues with his mother and is tired of arguing about it.

In reality, it is unfair for Clair to expect Bob to straighten out his mother's problems or to put up with endless family relationship drama. Unfortunately, while the latter can easily disgust many men, they can't simply tell their wives to "shut up!" If they do, they will likely end up spending a week sleeping on the couch. In the end, they decide to keep quiet about the all-to-common drama involving a wife and other members of the extended families. Such struggles might be interesting fodder for television, but they can also lead men to snap.

Like many other women's studies authors, Dr. DeFrancisco has cast unfair aspersions on all males. These so-called academics appear wholly ignorant of the biological differences between the sexes and the workings of the brain.

Conclusion

For the most part, wives, therapists, and academics continue to have a serious misunderstanding about men, masculinity, and the emotional male. Like the women at a coffee klatch who keep telling old wives tails about defective hubby failures, there are plenty of people who still don't get how men communicate and operate. Little boys *do* cry and men *are* emotionally sensitive. When a man falls in love, the feeling is so overwhelming that he is often imbued with the urge to care for his lover forever. Men shouldn't be faulted because they aren't like women. Ignorant and damaging stereotypes should be disregarded, and men should be appreciated for who they are.

Throughout history, men have willingly sacrificed their lives for others, demonstrating deep loyalty, affection, and respect for their fellow humans—male or female. Men have built our civilizations and have passionately reached for the stars. Some men set their aspirations on mastering unsurmountable obstacles, seeking cures, and innovations that benefit all humankind. Others choose an alternative course. Regardless, for those who are seeking freedom from the entanglements of destructive relationships, there is an option worth considering: Men Going Their Own Way (MGTOW). Around the world, men are finding mentorship into a new lifestyle of single-man happiness that is financially and emotionally nourishing and amazing.

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If girls proposed to guy

A Voice For Men Videos · 8 March 2023 · Archived copy · Original

Why I Do Not Celebrate International Women's Day

Janice Fiamengo · 8 March 2023 · Archived copy · Original

International Women's Day is upon us once again. March 8th is the day we are exhorted to turn our attention to women: to their achievements and struggles, their courage and their suffering, their indispensable roles in our societies—and to what more can be done, mostly with men's tax dollars, to promote and advantage them. When I say "turn our attention," I am speaking only metaphorically, of course. Our attention is always turned toward women, perpetually and ceaselessly: in praise, in awe, in defense; with outrage and indignation.

This year, as the International Women's Day (IWD) website informs us, we are to focus on the concept of "equity," accepting that "equal opportunities aren't enough" and that "equal isn't always fair." After 40 years of affirmative action hiring for women, special legal status, targeted promotions, and ceaseless affirmation—and at a time when women are already faring far better than men in education and employment—the promoters of IWD demand yet more women-only opportunities, special benefits, set-asides, hiring targets, start-up monies, government grants, and other gender perquisites in addition to all the accompanying pro-female hoopla. To add a dollop of ludicrous dolor, the IWD website announces "sadly" that "Gender parity won't be attained for well over a century."

To say that I do not celebrate International Women's Day is to put it too mildly. I not only object to it but believe that the day—and all of its nauseous ideological, political, legal, and economic baggage—should be immediately retired and blotted from the calendar.

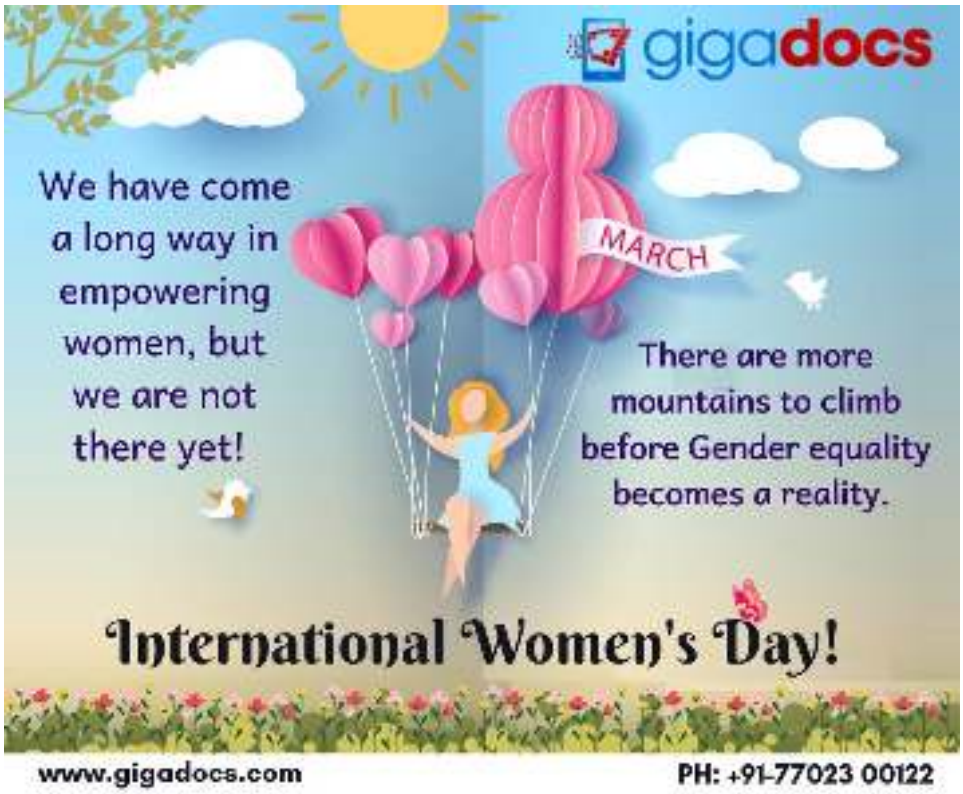

International Women's Day exacerbates the combined self-glorification and self-pity too many women already exhibit when they think of themselves *as women*. Though the 1960s was supposed to free women from regarding themselves first and foremost as "the Other," in Simone De Beauvoir's words, IWD instead heightens the constant dreary self-regard, telegraphing that women's experiences, sorrows, and triumphs—simply because they are women's—deserve special recognition and massive wealth transfers. The rigged game is revealed by the fact that International Men's Day (November 19th) has at best a nominal existence, passing every year in near-complete oblivion.

The Marxist theorist, writer, and labor activist Clara Zetkin, who is generally credited with inaugurating IWD in

1910, at least made clear that women would necessarily work in concert with men to achieve "the social emancipation of labor." In her 1909 essay "German Socialist Women's Movement," she explicitly opposed "the bourgeois women righters' credo" that women should join with other women to "strive exclusively for women's rights." Zetkin favored a "class-war of *all the exploited*, without difference of sex, against all who exploit, without difference of sex." That she also favored special meetings and measures to advance women suggests a contradiction in her ideology, but at least her platform did not depict all women as all men's victims.

Today, any emphasis on cooperation and shared endeavor, any recognition of men's humanity, achievements, and needs (aside from their need to overcome "toxic masculinity" and defer more perfectly to women)—is strikingly absent from IWD pronouncements, which continually equate "gender equality" (or "equity") solely with advancing women.

In this, IWD is, of course, merely a microcosm of our culture generally. Whether the issue is suicide or drug addiction, employment or incarceration, homelessness or homicide, our societies always emphasize the impact on women, even when men are the vast majority of suicides, drug overdoses, workplace fatalities, prison inmates, homeless, or homicide victims. The IWD website speaks continually of "gender parity" without once mentioning that in education, employment, health, and longevity, women have been doing better than their male peers for decades.

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This is rank prejudice, and no civilized country should endorse it. IWD should be labelled a relic of an outmoded era in which women's humanity was wrongly valued above men's. School children should be taught that countries where IWD is still observed are strange and dangerous places for men and children because of their antiquated, irrational, and unjust practices.

Along with the cancellation of IWD should come a concerted effort to challenge and, ultimately, stamp out related manifestations of female supremacism and feminist bigotry. Expressions of preference for female humanity, such as "The Future is Female," should be held up to ridicule and contumely. Indications of anti-male animus, now an all-too common currency in our elite and public cultures, should become as unacceptable as statements of anti-Semitism and anti-black racism. All people of good will should loudly boo any such statements when they occur. Anyone who lobs around statistics about female victimization should have lobbed back at them, with force, the multitudinous evidence of male disadvantage.

In place of International Women's Day, a new day might be instituted to stress intersexual cooperation and harmony rather than division and animosity. It could be called International Men and Women's Day. Men could pledge their support for women, and women could pledge their support for men—only the latter would be anything new or unusual. Politicians could speak of men's and women's distinctive needs and contributions. In particular, women could come forward to celebrate the men in their lives, enumerating the satisfaction and joy of giving back to men and loving them.

Dignitaries at the United Nations as well as in various non-governmental organizations would make speeches about the importance of amity, trust, and cooperation between men and women. School children could do projects about how each sex can better understand the other, and could learn about how men and women have cooperated and depended upon each other throughout history. Advertising and popular culture could be mobilized to spread a positive message about the new day.

For too long, International Women's Day has been open and unabashed about its sex-based exclusions, actively channeling energy, resources, and compassion away from men towards women with a raft of false claims to support its chauvinism. Anyone genuinely interested in social flourishing should reject it without apology.

This article originally published on the Fiamengo File Substack.

NAFALT (not all together)

Hannah Wallen · 9 March 2023 · Archived copy · Original

Parody of “Happy Together.”
Vocals by Hannah Wallen, Lana Lacious, and Lauren.
Video cut by Modwain Allaron Music Production + Guitars Realraven2000.
The backing track is fair use from a Karaoke track I admittedly did not make myself

Pro-Choice Anti-Feminist

Dennis Michaels · 10 March 2023 · Archived copy · Original

Contrary to the fiction circulated by feminists, not all MRAs are vehemently opposed to abortion. Pardon me for being so jaded, but I think most MRAs would be just fine with feminists reproducing as little as possible. The one thing MRAs do have in common on this topic is the demand for equal reproductive rights in the form of legal paternal surrender.

Until I stumbled upon the MHRM, I felt I was the only person in the world who is strongly pro-choice but doesn't see it as women's rights issue. In fact, I think framing abortion as woman's right to choose is counterproductive and rather disingenuous.

If abortion is nothing more than a manifestation of a woman's right to choose what happens inside her body, then consider the following thought experiment. New technology is developed, an artificial womb. Where a woman previously could perform an abortion, instead the fetus would be transferred to the artificial womb and carried to term there. Upon completing the gestation period, the 'newborn' baby is delivered to the overjoyed father, while the mother is saddled with the financial responsibility for the child she didn't want. Would feminists find this an acceptable compromise? Well, at the current rate of technological progress we won't have to wait long to call their bluff.

Reality check – abortions do not spontaneously happen in happy, healthy families that are looking forward to the child and are well capable of providing the child with a happy and fulfilling life[i]. I subscribe to the theory – apparently rejected by most feminists – that rights and responsibilities are two sides of the same coin. I believe that anyone who brings a child into this world has an obligation to provide for that child. Abortion is the flipside of that responsibility. When parents can provide for the child little more than a life of perpetual misery and abuse, abortion does seem like the lesser of two evils.

Abortion is not the woman's right to choose what happens to her body for nine months. It is the woman's right to choose what happens for many years after that; the right currently denied to men. And when I say it is denied to men, I don't just mean after the fact of pregnancy. Even reproductive coercion against men is not a defense against responsibility for the unwanted child.

While feminists are harping on about reproductive coercion against women, the Center for Disease Control reports that it is perpetrated more often against men. I don't know why this profound observation even required a study. It is not difficult to figure out that supply of men eager to sign up for 18 years of financial slavery is much smaller than demand. The law offers no protection for the men. In Canada, a man can be convicted of sexual assault for using a sabotaged condom with the intention of impregnating his wife. I am yet to hear of a single woman convicted of sexual assault for lying that she is taking oral contraceptives.

Even abstaining from coitus altogether will not protect a man from the responsibilities of fatherhood. In the UK, a woman can forge paperwork to fraudulently obtain a man's deposit from the sperm bank and perform IVF. Not only is she not prosecuted for fraud, but she also gets to collect child support payments from her victim. In a similar story, it turns out the famed tennis player Boris Becker is not only a great athlete himself. Apparently, his sperm is so potent he can impregnate a woman through a blowjob.

Meanwhile, framing abortion as women's rights issue is a major obstacle to the recognition of fetal rights. Some recognition of fetal rights is not inherently contradictory to abortion rights. In many jurisdictions, unborn children can be named as inheritors on a will or beneficiaries of the insurance policy. The fetus does not have the right to a mother that cares about the child's health. Feminist organizations routinely oppose any recognition of fetal rights on the ground that it will be used to undermine Roe v. Wade. American Civil Liberties Union is not far behind in denying civil liberties of an unborn child.

In Canada or UK, a child has no right to redress prenatal injuries caused by an irresponsible mother. I reiterate, I do

not view such rights as contradictory to abortion. On the contrary, I see the mother as responsible for the damages she causes to the child she chooses to have, and abortion is what gives her a choice.

Fetal rights and men's rights are locked in a zero-sum game against the feminist lobby. For as long as abortion is seen as a women's issue there will be no recognition of male reproductive rights or fetal rights. This conflict can be resolved by viewing parenthood not as a right, but as a responsibility that should not be taken lightly and abortion rights as the flipside of that responsibility. This concept is not far-fetched, seeing how fatherhood is already regarded as a responsibility that comes with a heavy burden. Now we just need feminists to see motherhood the same way. That should be easy; they are big proponents of gender equality, right?

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[i] On second thought, spontaneous abortion is another term for miscarriage, but you damn well know this is not what I was talking about.

Tucker Carlson: Battle of Sexes is Over – Men Are Winning!

A Voice For Men Videos · 10 March 2023 · Archived copy · Original

Neil Lyndon's call for 'No more sex war' may finally be getting realized. As Tucker Carlson states, transwomen are succeeding in colonizing women's spaces, competitions, awards and particularly women's special status, with the side-effect of weakening women's exclusive privileges and making those same privileges available for men and boys.

SEE ALSO: Feminism's Transgender Fruit — Process Philosophy in Action

Men are dogs: important truth in disparaging men

Douglas Galbi · 12 March 2023 · Archived copy · Original

Declaring that men are dogs is a common sort of disparagement of men today. Such disparagement has a long history. It's typically associated with condemning men's strong, independent sexuality. For example, the late-twelfth-century Latin text *De amore* (*On love*) declares:

> Even after they have reflected long on a woman or have enjoyed her rewards, as soon as they see another they long for her embraces, becoming forgetful of and ungrateful for the services obtained from their former lover. Such men as these wish to indulge their lust with every woman they see. Their love is like that of a shameless dog, or rather they are, I think, to be compared with donkeys, for they are affected solely by that natural urge which puts men on a level with the rest of the animal kingdom. [1]

Thinkers throughout history have declared that "reason" distinguishes humans from all other animals.[2] Many animals have a large, complex repertoire of behaviors. They pursue easily understandable interests (food, security, reproduction) in ways that rapidly adapt to specific circumstances. Do animals reason? Describing the distinctiveness of (human) reason has been a highly successful job-creation scheme for philosophers. In today's common-sense reality of human-created artifacts (intricately cooked meals, movies, airplanes, spaceships, etc.), humans are obviously very special animals.

Although very special animals, humans are animals. Lack of appreciation for that reality has been pervasive in elite thought throughout history. For example, *De amore* declares:

> Who could doubt that he who chose the consolation of the upper part is to be preferred to him who chose the lower? So far as the consolations of the lower part is concerned, we are in no sense separated from the brute animals, nature herself having joined us to them in this respect. But the consolations of the upper part have been granted particularly to human nature and denied to all other animals by nature herself. So he who chose the lower part should be rejected from love as unworthy, like a dog, and the one who chose the upper part should be accepted, as embracing his nature. [3]

Humans can forgo sexual activity. Humans can also fast for a time, eat limited portions of healthful food, or gorge themselves on junk food and become grotesquely obese. None of these facts change the reality of human nature. Separating a man's head from his genitals destroys his life. Much more terrible than men being dogs are men's dismembered, bleeding body parts.

* * * * *

Read more:

- appreciation for men's sexuality in Hildegard's *Causae et curae*
- men's desire in the *Life of Saint Pelagia*
- criminalizing seduction: the crime of men seducing women

Notes:

[1] Andreas Capellanus, *De amore* 1.5.7-8, from Latin trans. Walsh (1982) p. 41. Reference to a dog as a man's best friend occurs in twelfth-century Latin literature. Understanding of a dog as man's best friend seems unrelated to the claim that men are dogs. At least in medieval European understanding, referring to men as dogs would be less disparaging than referring to men as cats. Any symbolic relation between dog and Doug is purely coincidental.

[2] Aristotle was particularly influential in developing understanding of humans as the rational animal. See, e.g. *De anima* III, *Nicomachean Ethics* I.13.

[3] *De amore* 1.6.536-7, trans. Walsh (1982) p. 201.

[image] Dog. Thanks to Soggydan Benenovitch for sharing his photo.

Reference:

Walsh, P.G., trans. 1982. *Andreas Capellanus on love {De amore}*. London: Duckworth.

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Infantile Controversy

J Galt · 13 March 2023 · Archived copy · Original

Many who express themselves in the main stream media and in fact all over the internet seem to be infatuated with speaking in the third person. They offer all kinds of advice and insights into making this shithole of existence a better place. It seems that so many of us are lacking in self-esteem we are quite willing to sacrifice others to our own cause of self-righteousness. My personal opinion is that most people are not willing to risk their credibility to stand up for an issue and speak from their own beliefs, that they remove themselves from the commitment. Instead they engage in finger pointing and finger wagging, it's safer for them.

It was not so long ago that tele-evangelists along with the Catholic Church were given a taste of their own hypocrisy and left to marinade in it. I call it taming the alter-ego.

Would you buy a used religion from this man?

The world is full of wheelers, dealers and healers. It all hinges on what you choose to believe and in this culture stroking down your dollar is the way you express your beliefs. Most popular beliefs as far as I am concerned are the ones with money behind them. It doesn't make them right it just makes them popular by economic repetition. Just ask anyone in Iraq that is hiding all those kitchen appliances of mass destruction. In as much as it may sound absurd, do you think if we had taken all the money that has been spent on that war and just handed to the Iraqi's we might have gotten more than we wanted. Call it a bribe, call it whatever you want, just give me the results I'm after. Where ever the money goes is where we point our nose and sniff, smells good eh, shit ya, blow the fuckers up and don't forget to support the troops.

Is it any wonder that so many people engage in feminist rhetoric, it's where the money is, for NOW. We aren't people, we're cattle grazing at the money river. What's particularly hilarious is they tax our money, tell us what to think and give it back to us when we comply. HA, HA, HA, HA, HA, HA, HA, HA. I like to call it shake and bake reality. There is no right or wrong – *only money*. Does that sound pathological to anyone out there. This is third person pathology, a mindless frenzy for money. Anybody remember the tire commercials with the baby sitting in the tire? Bet you went out and got new tires.

I got a phone call from a charity fighting against internet child pornography. He said the money was to fund more investigators. I told him most people have porn on their computers and aren't even aware of it. I said if he gave me 30 minutes on his computer I could probably find some. I told him I felt it was unethical to prosecute anyone for an unintended crime. He told me that I must support child pornography if I was unwilling to donate.

This is the kind of ethics supported by people like Josh Jasper and the organisation he represents. It's not about being responsible or ethical, it's not even about the problem it's about money. For people like this, they will sell anything and anybody to fill their wallet, and inflate their prestige.

I have two children from my first marriage, when they were young the issue of swearing came up. My daughter commented that people often swear and why couldn't she. I explained to her that everyone swears but they use discretion and that swearing was not appropriate anytime or anywhere. I explained that different cultures had different approaches to swearing. The French will often swear by insulting the church, "Tabernac". I explained that swearing is based on cultural values and in some cases personal values. I told her that I did not believe that words such as fuck, shit, piss were offensive. What I find much more offensive is words such as stupid, idiot, dummy, these are words that attack esteem and it is wrong to attack someone's self-esteem. I was respectful in the delivery of my personal beliefs she gave it some thought and agreed with me. After twenty five years I can honestly say I have never heard her use those words.

I find the message of the video produced by the Riverview Centre sensationally irresponsible. I would never choose to view my children this way, I think your message to a developing mind is indicative of a desire and willingness to damage their esteem. What is equally disturbing is that you remove the personal responsibility of violence from the individual by assigning the responsibility to nurturers. Your message clearly states that a rapist does not suffer from a pathology, but rather suffers from the influence of a wider community pathology.

It suggests that rapists don't exist, but communities that condone and promote rape do. What you have done with

your video is condone rape, by stating that everyone else is responsible for it, that it is a nurtured behaviour. You make a good argument for rapists being victims of social influence. The next legitimate question is should rapists even be jailed, or should they undergo rehabilitation in the community? I'm just following your logic.
With a genuine moment of reflection consider the message offered to a child when you say these words: **"never hit a girl!"**
What you have just told that child is that you expect them to hit, that violence is OK, but that violence is conditional. It's simply an incomplete message about violence that ultimately condones it. Once you make violence conditional you promote its use. But unfortunately it does not give you exclusive control over it. What we often fail to see is that the meaning of a message can be much more diverse than intended.
Football is a good example.
Imagine that little piece of leather everyone is fighting over symbolizes masculinity and to get it and make it profitable by scoring points, you have to kick the shit out of anyone that gets in your way. That's how you bring home the bacon for your family.
The football, puck and basketball are all violent definitions of masculinity. The more you score the more you're paid. It's violence for profit, the war in Iraq, violence for profit, Hollywood and cinema, violence for profit. But what we really need to be concerned about is an eight month old baby. You know so the message isn't confused.
Josh Jasper, ex-marine, football player, cop? How the fuck do you get more violent than that without being prosecuted. This guy has a message? There really is no need for a PI. Exposing this guy is easy, ask him how much he is paid, self-serving greed speaks for itself. Better yet ask the Riverview Centre to publish the earnings of its staff. Wanna bet they refuse?
Beyond the violence for profit, you know acceptable and state sanctioned violence, those that play by the violent rules can also gain fame and hero worship. Maybe not from everyone, but enough fame to satisfy their lust for self-importance. Ask any Hollywood action hero they'll tell you. Ever wonder why kids walk into schools and indiscriminately murder there piers? They're not married so they don't need the money. Maybe it's fame, maybe not from everybody, but enough to satisfy their lust for self-importance. Once you have killed 3 million whatever's on your game console isn't it just a reflex.
It's disappointing that the malignancy that is the media teaches us to over dramatize our lives and our own definition. It's part of our consciousness now. Super bowl flesh trade and domestic violence, the urban myths are never questioned. The question should always relate to the money, how much funding was spent to police the event and how many arrests were made. If you arrest fifty people and it cost you half a million that's ten thousand bucks a head. For that kind of money why wait for the super bowl , just put a bounty on their heads and the flood will never end. Wanna bet the next Democratic convention, won't be policed to protect the victims of the skin trade? What did you say? Politicians don't buy sex! Bill Clinton and Monica Lewd-insky…need I say more Hillary?
This mentality is an extension of the war on terrorism mentality. Fear for sale, buy your safety with a donation. For anyone paying attention, you may have noticed that financial terrorism doesn't qualify, just violence. The banks can screw you for a couple of trillion, guaranteeing your children will live in bondage, but the real threat is still sitting in a cave somewhere watching the Disney channel.
Wanna know what a real feminist looks like, they're staring at your wallet with their hand out, selling morality by the pound, shilling and pence. Sometimes unknowingly you marry one.
Hey Josh, instead of pointing fingers why don't you tell us in your own words why you don't rape women? Try You Tube!

Are 1 in 5 Women Raped at College?

A Voice For Men Videos · 14 March 2023 · Archived copy · Original

Is it true that 1 in 5 women are raped on America's college campuses? If so, what does that say about our universities and the people who run them? If not, how did that statistic get into the mainstream? Caroline Kitchens, a Senior Research Associate at the American Enterprise Institute, looks at the data and explains the very significant results.

Harvesting the male gaze

Peter Wright · 15 March 2023 · Archived copy · Original

We all know about the male gaze and the resultant sexualization of the female body that it creates. The standard accusation is that we men are scanning our environment for passive women to perv on, an act that reduces women from otherwise complex human beings to mere sex objects for our sexual pleasure. The following Oxford Reference Dictionary definition represents the usual view of the male gaze, or at least the one widely promoted by feminist analysis of the phenomenon:

> **Male Gaze**
>
> 1. A manner of treating women's bodies as objects to be surveyed, which is associated by feminists with hegemonic masculinity, both in everyday social interaction and in relation to their representation in visual media: [see also objectification].

What stands out in all definitions of the gaze is men's agency: men "treat" women's bodies, "survey" women's bodies, and enact "hegemony" over women's bodies. It's a travesty that deprives women of agency according to the feminist film critic credited with first coining "the male gaze."[1]

But is it so… are women always passive victims of rapey stares, or are they playing their part in eliciting it from men? Might it be – shock, horror – that they are agent provocateurs in a game they initiate and to a large extent control? I think most people, at least those not in denial, know the answer to that question is a big yes.

The hours and years spent trying on different clothing, and the rehearsing of postures, or gestures of the hands in front of the mirror; touching her face, placing her hands on her hips, or lightly above her breasts; or the practicing of facial gestures; and the smiles, pursed lips, head-tilts, hair flicks, and glances of the eyes, all designed to harvest the gaze from unsuspecting male targets.

Could it be that through that highly cultivated repertoire of gestures women possess enormous agency, and males serve as passive targets with little agency other than unprocessed reactivity?

Whatever the case we first need to rid ourselves of the myth that women are victims in this age-old game, to which

end I will give a few gaze-harvesting techniques employed by women below, a list that can easily be expanded by adding your own observations of harvesting tricks.

Here are some of the techniques women habitually use to *set a gaze reaction in motion*, each of which involves a woman actively – and sometimes aggressively – placing herself within your sensory range with one of the following:

The Twisty Twirl

The best way to describe this is a gentle swaying or twisting the body from side to side, often with hands clasped at front, to impart a childish exuberance much like little girls do. While this might seem appropriate behavior of a 5 year old girl, the twisty-twirl is not something the gaze harvesting woman ever relinquishes – she employs it to interrupt men's field of vision with sudden movement, a gesture sufficient to gain his attention.

The Blockade

This happens when you are the target of a woman who wants to slow you down and make you absorb her presence. She will stand in the doorway, middle of the footpath, or in the shopping center aisle sometimes aided by a shopping trolley which she leaves strategically placed across the aisle. If done well, this forces an interaction: "Excuse me, I'll just move your trolley so I can get past," to which she replies "Oh, I'm so sorry," while flashing her most attractive features at you – her favorite dress, beautifully shampoo'd hair, or that smile she was famed for in high school.

The Color Assault

The practice of wearing eye-seizing colors is a favorite, with the unmistakable message being YOU WILL LOOK AT ME AND SEE ME! Gone are the soft pastel designs of yesteryear, and in are the garish fluoros or otherwise bold colors designed to snatch the attention of everyone who enters the room or walks the street. And not just the clothes – the practice extends to colored hair, hats, shawls and scarfs which have become equally loud, with the wearers settling for nothing less than complete molestation from every set of eyes in the immediate vicinity.

The Exclamation

The exclamation is timed just as the male target comes into earshot, and is often delivered in the form of a small shock or surprise; "Oh, I nearly fell over!" states the woman into the thin air, or "My goodness its so hot today" in the hopes a perfect stranger will begin gazing in the direction of the voice and, with luck, take up her topic of self-discussion.

The Exclamation can also appear as a muttering about something at just the right moment. This is a favorite and is normally delivered in the form of a question or statement in need of an answer, such as when she is in earshot of the right man in the shopping aisle and frustratedly mutters, supposedly to herself, "I can't find the cans of spaghetti I wonder if they've moved them?" or "I hope they are getting some fresh bread in today!" that the passing male might hear and feel compelled to respond.

Look At Me Strut:

Strutting gorgeously, exuding self-sufficiency with an *I-don't-need-a-man* look, the strutter has mastered the art of *appearing* disinterested in attention, while making a distracting physical display of swinging arms, loudly clopping heels, eye catching attire, and a chin-in-the-air look that begs a second glance from the target males. This routine is generally pulled in central business district where she assiduously scans shopfront windows to capture all those reflected male gazes that her empowered strutting dreams of capturing. Her skill at using shopfront windows to look at both herself and the reflected faces of those gazing at her rises up to an artform that allows her to look sideways and yet not trip over when having little focus on the road ahead.

Exhibit A.

The Volume Increase

This gaze-puller happens when you are walking toward a woman who happens to be with one or more of her girlfriends and, desiring your gaze to be directed on her like the lazer of a sniper, she suddenly turns up the volume of the conversation she is having, or laughs very loudly, often to the astonishment of her female companion who has not seen its purpose. As ridiculous as she may appear to her friend, she has nevertheless succeeded in attracting those dirty male eyes – even if by a guy simply wondering what that sudden blast of noise was about.

The Accessory

Women utilize accessories to draw attentions – a dog, a handbag, a child, or whatever else is handy. The handbag can be swung around or rummaged through in such a way as to capture the attention of the most sight impaired person in the room. Likewise children can be fawned over, or chastised, just as a target male walks by, where mother will say "Don't let that nice man see you eating candy" or "Don't get in the way of the nice man or you might get hurt." This is not to say that every woman and child who interacts with strangers is seeking the male gaze – many are simply engaging in polite public interaction. But a significant portion of them, perhaps especially single mothers, are soliciting further attentions.

Some women claim the best way to meet a man is to buy a dog and take it for a walk, where you'll meet a handsome man either walking his own dog, or perhaps just walking alone. If it's timed right, she knows her dog will follow the irresistible temptation to interact with the dog belonging to Mr. Handsome, and as a bonus the leashes might become entangled. In this scene she gains his eyes, and hopefully his conversation… will they get married?

Gesturing and Gesticulating

Women seem particularly adept at using physical movements to gain the male gaze. The many movements and postures of the arms, the hand placed strategically on chest, thigh, tummy, and the fingertips extended to touch various parts of the body or face – the chin, lips, cleavage. Or consider the tossing, sweeping, or twirling of the hair, and the flutters, glances or stares of the eyes, all designed to force an interaction from the harvestee.

The Lean In

What Sheryl Sandberg failed to admit was that women have been *leaning in* for millennia – with their cleavage. They do this for precisely the same reasons as Sandberg states – to get a rise, promotion, more money, status, and marriage. Perhaps that's what Sandberg unconsciously understood by that decidedly peculiar body-posture phrase *Lean In* – the old trick of bamboozaling with boobs. Why else would a woman need to "lean" "in"?

However it doesn't only happen in the board room or in the hiring room in front of the Human Resources officer. It happens equally at the bar, the gym, the music concert and the shopping center, places where women can get an equally good rise without even asking for one, at least not verbally. All she need to is lean in to get the attention she wants.

Did you notice something about these techniques? They are the same ones used by salespeople, like the ones you see selling wares in shopping malls who bounce a balloon up and down, twiddle a pen, or dance as the unsuspecting shopper walks in their direction only to be assaulted by a sideshow of color and movement. But rather than sell a product, the gaze-harvesting woman wants you to undress her with your eyes, a sign that her techniques have wielded power over you for her own narcissistic or material gain.

Next time you find yourself in one of these situations, try grasping some true agency by turning your eyes *away* from the female harvester, and enjoying the comedy when she becomes pissed at your refusal and 'ups the anti' – becoming louder, brighter, faster, and more obstructive as she attempts to salvage her failing effort.

You see, the real lack of agency appears when a man's senses are raped by an uninvited inrush of sensory stimuli, a bombardment arising from someone's selfish designs over where you should be gazing.

References:

[1] Laura Mulvey is credited with coining the phrase ‘The Male Gaze’ in her 1975 article *Visual pleasure and narrative cinema*.

See also: Chasing The Dragon

New Life for Men on College Campuses

Miles Groth Ph. D. · 16 March 2023 · Archived copy · Original

The lives of *most* boys and men are now more unfulfilling than ever before in postmodern America. It is situation the beginnings of which arguably can be traced back to the post-World War II generation of men. That is an important history to be told. In general, misandry—typically dressed down in the media in the tatters of bad jokes—has by now produced two generations of males born since 1975 who feel less than welcome at home, in the workplace, and especially at school.

This state of affairs is slowly coming into focus in our public collective sensibility even while the slack water of a turning tide has made it seem that things are at a standstill for men and boys. They are not. A movement is underway that is proactive. It is taking hold in colleges and universities, even as the enrollment of young men in college nationwide (now at about 39%, an all-time small proportion of male post-secondary students) continues to decrease. Significant spaces are opening up: men's centers where small groups of young males can meet informally to talk about what is important to them, their doubts and concerns, their hopes and aspirations.

Men's centers on college campuses are the place to work most effectively for boys and men. The students are at risk, but with our support they will lead us forward to a new generation of males, as exemplars and as fathers. They will be the next partners and friends, and will speak for men who have been silent for so long. Their influence on sons and young boys will help change the dismal literacy situation and emotional state in which so many of these young males currently find themselves.

This is a first report on such centers. Only four years ago the Men's Center for Leadership and Service was formed at St. John's University, in Minnesota, by Gar Kellom. Subsequently, with his steady guidance, a grant was secured from the Lily Endowment to sponsor two-year funded pilot projects at 14 colleges and universities. The results of these projects which focused on vocational discernment were published this summer in *Engaging College Men: Discovering What Works and Why*, edited by Kellom and Miles Groth, and published by the Men's Studies Press. This fall, Wagner College, one of the pilot project schools, opened a men's center on its campus on Staten Island, New York. It now serves as the model for such centers across the nation.

Within eight weeks of opening, the Wagner center gained the support of a benefactor. A designated gift has made possible the Theuer Men's Center at Wagner College. Thirty other schools are now considering implementing the Wagner model. The formula for establishing such a center is follows:

A faculty member identifies himself as a mentor for the college men at his institution. There is at least one such person on every campus just waiting to step out of the shadows and sponsor a men's center.

The faculty mentor gains the support of a visionary president.

A small core group of students known individually to the mentor are brought together. These boys invite other young men to sit in on the center's discussion group, which usually meets weekly. One of them takes on the role of managing the schedule of meetings. The faculty mentor meets individually with members of the cohort, but the group itself provides its own essential leadership. That is crucial.

In the second phase of establishing a men's center, the mentor works with the school's development and alumni relations offices to identify alumni/ae who would likely be in a position to fund the center for a two-year start-up period. The center is named after the benefactor. There will always be alumni with a son of college age or younger who are concerned about the deteriorating situation for men on college campuses: lack of a vital and engaging academic and co-curricular life, often a feeling of being unwelcome on campus. A target amount for a two-year period is $4,000 per academic year for a core group of 10-12.

Featuring the initiative in the institution's alumni/ae quarterly bulletin is effective in reaching out for further support. Coverage by the local newspaper brings attention to the college and to the situation college males now

face. The biggest surprise is that most people are simply not aware of the situation as it is.

Let this be a call to readers to take part in helping establish a men's center on the college campus where you once studied or have a son in residence. The tide is rolling in for boys and men, and that means we are finally beginning to learn, not more about what males have done, but about their experience. Contrary to the standard view, this is unknown territory.

If you have not been in contact with your alma mater for a while, call or write to the officers in alumni relations and tell them that you would like to support a men's center on campus on the Wagner model. If you know a faculty member there who once made a difference in your life, contact him and invite him to be a mentor. Ask about the ratio of males to female *now* enrolled there.

If you have a son or grandson at college, ask him about his life there. He will have stories to tell about feelings of disengagement, even alienation from campus life. He may be among the few males on campus who are still engaged, but most of his friends are not. Ask him to identify a faculty member who is willing to work to establish a men's center. He will know such a person. These teachers stand out as being male-positive in their classes and on campus.

If you are on the faculty or staff at a college or university, bring this idea to your colleagues' attention. Many have been wading in the slack water, knowing what it coming to pass and waiting for news of others' interest in how boys and men are faring. In every case, it will be a challenging and rewarding experience. A lot is at stake here.

Next in this series, a description of the activities of a college men's center.

Miles Groth, PhD, Wagner College

Godwin's Law

Catreece Macleod · 17 March 2023 · Archived copy · Original

That's right, we touch on it now and then, but no one wants to go all the way, so let's just get it over with so we don't have to deal with Nazi analogies ever again, okay?

Godwin's Law

> From Wikipedia: **Godwin's law** (or Godwin's Rule of Nazi Analogies) is an Internet adage asserting that "As an online discussion grows longer, the probability of a comparison involving Nazis or Hitler approaches 1" — that is, if an online discussion (regardless of topic or scope) goes on long enough, sooner or later someone will compare someone or something to Hitler or Nazism.

Yes, we're going there today. We're going to compare feminism with Nazism and how this is both good and bad. So let's start with a simplified history lesson on these two movements, as they actually had somewhat comparable roots. It's amazing how hate movements start off eerily similar to one another.

The Early Days

In the beginning, there was World War I, and thusly followed the Bitchslap of Versailles—a treaty to end the war that was basically one big clusterfuck of various treaties. Everyone was allied with everyone else, one tiny country's dictator died—Archduke Franz Ferdinand—because he was a fuckwit who was assassinated and was sewn into his uniform that his doctor was afraid to cut open to perform surgery, so yeah … great starting point.

At Versailles, the French were pissy about the whole thing and tried to lay pretty much all the responsibility on Germany. Surprisingly, US President Woodrow Wilson was the voice of reason here. He basically said, "Whooooa, slow down, guys, what the fuck? No, seriously. What. The. Fuck. You don't really want to do this, do you? This is going to fuck Germany over hardcore … you're going to make a lot of innocent people suffer on petty vengeance, and it's going to bite you in the ass."

France's reply was pretty much: "Non, ve simply vhant to slap zhem vith zhe velvet glove … filled with a brick" (except they did the overly cheesy French accent better than I can in text).

English Prime Minister David Lloyd George essentially said, "Oh, right-o thar, ol' chap, can't do, sorry, election year. The voters want blood and I want to be re-elected. You're totally right, ol' boy, but what can you do?" and went along with the bullshit anyway.

And yea, thusly, so did the Great Depression fuck over Germany even worse than everyone else. The currency at the time was literally falling so fast that a law was passed to pay workers twice a day in cash because the money wouldn't be worth half as much by the next day. People had to cart out wheelbarrows full of money to buy bread because the paper the money was printed on was worth more than the money itself. Note that was wheelbarrow*s*, plural. Shit was crazy, yo.

And this is the environment out of which Nazism was born—one of excessive weakness, hatred, and fear. The government was falling apart, and political parties turned more into gangs than anything else … and the Nazis were one of the biggest gangs out there. Their methodology of getting elected was simply to have their political opponents "have mysterious accidents." Great guys, really. We know how it goes.

When they were the only stabilizing force around, people figured, "Hell, why not, may as well vote for them, they're the only assholes left."

With this the Nazis gained a great deal of political power, their violent streak, and a massive sense of entitlement *à la* "We deserve better than this bullshit. No, the world owes us better than this bullshit." These were the seeds of destruction, as we'll see in a moment.

So what happened with feminism? Where are its early roots? Didn't it just magically pop up in the 1970s?

No, no, it's been around a lot longer than that, I'm afraid. Closer to 150 years, actually, but there's a starting point here that's important—when it got its first big head of steam.

Let's go back to 1914. World War I and the White Feather Campaign, overseen by one Mrs. Humphrey Ward, a

well-known author at the time.
The White Feather Campaign took root in England and involved women attaching white feathers to men not in uniform in order to shame them into going off to die in the ditches of trench warfare. The women had no fear of being drafted, and shame was a wonderful tool to get the men to go off to war.
This was one of the first bits of entitlement that the movement displayed: the capacity for women to tell men what to do when they were at zero risk themselves. The men really were shamed, and did enlist, showing that women had the power to send men to their deaths with just a word and a feather. Women have no power? Women need no power—they had men to do shit for them.
In 1917, in the US, about 900,000 men were drafted for World War I, some as young as 18 years of age. They challenged it, said it was unconstitutional, and on January 17, 1918, the Supreme Court basically said, "Fuck you, you get to vote, so you have to fight. This is how this shit works"—despite the fact that the actual drafting age was lower than the age to vote, meaning boys who couldn't vote could get drafted because they could vote … except they couldn't. Right …
On June 4, 1920, women were given the right to vote too … *sans* the mandatory draft. Huh? So the only reason men are allowed to vote was because they could be killed off on a whim, but women are allowed to vote because … tits? Seriously, American men could be sent to war at age 18 but could not vote until age 21, regardless that that was the excuse for why they were allowed to vote. It wasn't until June 22, 1970, that men finally got the right to vote at the same age they could be told to go kill themselves. Fun fun fun.
These were the seeds of entitlement from which the earliest branches of feminism sprung. Women's suffrage was based on the idea that women deserved to vote because they were women, but men deserved to vote because they paid for it in blood, except for the fact that men still paid with their blood without the right to vote, so it was kind of lopsided.
Trust me, I'm all for women being able to vote. I rather like being able to vote myself, and without that movement, I couldn't. Except … I also stress that the reasoning for why women could vote, while men aged 18 to 21 couldn't, was absolute, total bullshit.
Either everyone should have had the right to vote without being drafted or no one who couldn't be drafted should have had the right to vote.
Even today, men can still be drafted, and women can't, but men "pay" for their right to vote with the draft, and women "pay" for their right to vote with … erm … being female? Huh? Interdastingsk. Funny how feminism has no problems with that, and in fact, when men bring up that fact, they're told to shut the fuck up because it's not a real problem, despite being blatantly sexist.
Regardless, in both cases, both Nazism and feminism began from similar roots: violence toward others and a huge-assed entitlement complex.

Foothold

Getting a foothold is the crucial step for a hate movement. To garner any support, you have to provide something relevant to people. Something that makes them like you. Something that lets them point to all the good you've done, and to ignore the bad.
The Nazis pulled the German economy out of the shitter, built new roads, set up a powerful infrastructure, rebuilt Germany itself, held the Olympics, and sparked a sense of national pride with the whole Aryan race dealie by telling normal citizens that everyone was just jelly of the German master race, which is why they were trying to beat them down.
People just *loooove* to be told how awesome they are, and even more, they love scapegoats. Mmm, scapegoats … what better way to make people agree with you than to give them a common enemy, tell them they themselves are awesome, and hand them free stuff? It even lets people ignore that the Nazis got into power in the first place by murdering their political opponents! SWEET!
Hey … that sounds familiar …
Oh, right, because that's what feminism did, pretty much one for one. Even the murder.
See, in the 1960s and 1970s, feminism wasn't exactly liked all that much. It was too radical, too violent, and too filled with hatred, and the normal average person could see that. It was pretty fucked-up shit, to be perfectly blunt.

Even women didn't want anything to do with it for the most part.
And then Erin Pizzey started the first domestic violence shelter in the world. She realized quickly on that the women going there were often as violent as the men they were fleeing from, and she quickly traced the root back to violent family history. If you have violent parents, you're probably going to be violent too and seek out a violent partner. Who would'a thunk?
Well, obviously the feminists wouldn't'a thunk that at all. They were absolutely certain that it was only men who could be evil and vile or violent because … well, they were a hate movement. It's kind of their schtick.
Within a few short years, feminists realized that they needed some good PR, a common enemy, a way to tell women how awesome they were, and some example they could use to show they were being a benefit to society instead of a menace.
Oh, hey, that'sssss a nice domestic violence shelter system you have going there, Erin … it'd be a shame if anything were to … happen to it, if ya get my drift.
Yeah, they kicked Erin Pizzey out, and were violent as hell. They constantly harassed her, sent her death threats, and eventually assassinated her dog. The fuck? Yes, you heard me right. They murdered her dog as a warning to her to get the fuck outta Dodge. Nice people, those feminists. Friendly, loving, non-violent, especially toward their fellow woman!
And in return, they were rewarded with being able to lie to people by telling them that only men are violent (scapegoat), that women are angels who are oppressed (they're the only ones in need of domestic violence shelters), and that they're being useful to society (protecting those poor, battered women, ignoring the men in need entirely—after all, if we refuse to build shelters for them, we can point to how there are no men's shelters, so obviously they don't need them! Sweet deal, huh?).
Thus, the hate movement of feminism got its foot in the door, using pretty much the same core tactics as the Nazis had used—except that their scapegoat was men rather than Jews, and their good deed (although stolen) was domestic violence shelters instead of the Autobahn, and they instilled gender pride instead of racial or national pride.
Even from the start, feminism was about hatred toward men. This was a well-known fact at the time, and it wasn't until feminism applied coercion that it became well liked.
Silence
Your average German didn't know what was going on with the Nazis. They thought they were fighting back against people who had attacked them first. They thought that the Jews were simply being deported. They thought that they were fighting a just war, and that they were winning. They knew the average Nazi: they were friends and family, really nice, ordinary, regular people.
The thing is, management were total assholes.
There were only a few hundred Nazis who fucked the whole thing up for everyone. Keep that fact in mind. A few people at the top who put the orders in and a few assholes on the ground level who went along with it and were given the power to make anyone else back down the moment they questioned it. A small number who were corrupt and malicious to the core and who were absolutely certain that they were in the right and would change the face of the world.
They slipped their people into the higher ranks of the military and the government, quietly converted children throughout the schools and their youth group, and ousted any teachers who wouldn't teach their propaganda.
And in the end, it worked.
This is where feminism is right now. It's right behind the curtain, just barely out of earshot. The average feminist is a really nice, ordinary, regular person—your friends and family. They think they're fighting the good fight against tyranny and injustice.
The thing is, management are still total assholes.
There are only a few hundred to maybe a few thousand feminists who are truly rotten to the core, much like the Nazis, except that they're the ones calling the shots, also like the Nazis. They're the ones making the laws, publishing the horribly mangled studies, teaching bigotry in schools, and converting our youth to their cause, quietly slipping their own people into the upper echelons of society.

Much like the Nazis, feminists have removed teachers who don't agree with their narrative; most teachers in schools are women, and most of those are feminists now, especially in universities and colleges, and even more so in the human resources departments that handle disputes between students or faculty.

The average feminist is a good person fighting for what they believe is a good cause, but they've been lied to by a powerful propaganda machine. Any time they support feminism, they support those who create malicious laws, who break down the judicial system and due process, who reinforce bigotry and hatred.

"Not all feminists are like that." But enough of them are, and they're the ones in power.

"Of course they aren't." Not all Nazis were like that either. But enough of them were, and they were the ones in power.

The problem isn't that "Not All Feminists Are Like That" by any means—it's a silly notion. The problem is that the funding goes toward projects of hatred. The problem is that support goes toward vile acts and cruel deeds. The problem is that every time someone stands up for the average feminist, they're supporting the actions of the ones who are malicious by not holding them under scrutiny.

Right now, feminism is preparing for its concentration camps. It hasn't set them up yet, but it would absolutely love to, and is putting the pieces into place to make it a reality. And all the while, no one is able to say, "Wait, this is bullshit. What the fuck?" because, after all, Not All Feminists Are Like That.

Just the ones who matter are.

The Choir of Hate

You can't fight a war without soldiers. You can't have a hate movement unless it's supported by the general populace. You can't create acts of vast malice without complacency …

To the feminists who are reading this, take a look at what you've been supporting and tell me this is what you really want. These are the ones in charge, who make the laws, who power the movement, and who spend the money you support them with. Is this really who you want speaking for you?

> "I feel that 'man-hating' is an honourable and viable political act, that the oppressed have a right to class-hatred against the class that is oppressing them."
> ~Robin Morgan, *Ms.* magazine editor

> "The simple fact is that every woman must be willing to be identified as a lesbian to be fully feminist."
> ~*National NOW Times*, January 1988

> "Men who are unjustly accused of rape can sometimes gain from the experience."
> ~Catherine Comins, Vassar College, assistant dean of Student Life in *Time*, June 3, 1991, p. 52

> "The most merciful thing a large family can do to one of its infant members is to kill it."
> ~Margaret Sanger, founder of Planned Parenthood, in *Women and the New Race*, p. 67

> "To call a man an animal is to flatter him; he's a machine, a walking dildo."
> ~Valerie Solanas

> "I want to see a man beaten to a bloody pulp with a high-heel shoved in his mouth, like an apple in the mouth of a pig."
> ~Andrea Dworkin

> "The more famous and powerful I get the more power I have to hurt men."
> ~Sharon Stone

> “In a patriarchal society, all heterosexual intercourse is rape because women, as a group, are not strong enough to give meaningful consent.”
> ~Catherine MacKinnon (prominent legal feminist scholar, University of Michigan & Yale University)

> “The proportion of men must be reduced to and maintained at approximately 10% of the human race.”
> ~Sally Miller Gearhart

> “All men are rapists and that’s all they are.”
> ~Marilyn French

> “Women have always been the primary victims of war. Women lose their husbands, their fathers, their sons in combat.”
> ~Hillary Clinton

> “I believe that women have a capacity for understanding and compassion which a man structurally does not have, does not have it because he cannot have it. He’s just incapable of it.”
> ~Former Congresswoman Barbara Jordan

> “I wonder if he [Martin Luther King] really accomplished things, or if he just stirred people up and caused a lot of riots.”
> ~Melbourne City Councilwoman Pat Poole on her opposition to renaming a street for Martin Luther King

> When asked: “You [Greer] were once quoted as saying your idea of the ideal man is a woman with a dick. Are you still that way inclined?”
> Dr Greer (denying that she said it): “I have a great deal of difficulty with the idea of the ideal man. As far as I’m concerned, men are the product of a damaged gene. They pretend to be normal but what they’re doing sitting there with benign smiles on their faces is they’re manufacturing sperm. They do it all the time. They never stop. I mean, we women are more reasonable. We pop one follicle every 28 days, whereas they are producing 400 million sperm for each ejaculation, most of which don’t take place anywhere near an ovum. I don’t know that the ecosphere can tolerate it.”
> ~Germaine Greer, at a Hilton Hotel literary lunch, promoting her book *The Change: Women, Aging and the Menopause*; from a newsreport dated November 14, 1991

> “How will the family unit be destroyed? … [T]he demand alone will throw the whole ideology of the family into question, so that women can begin establishing a community of work with each other and we can fight collectively. Women will feel freer to leave their husbands and become economically independent, either through a job or welfare.”
> ~Roxanne Dunbar in her essay “Female Liberation as the Basis for Social Revolution”

> “We can’t destroy the inequities between men and women until we destroy marriage.”
> ~Robin Morgan, from *Sisterhood Is Powerful* (ed.), 1970, p. 537

> “We are, as a sex, infinitely superior to men …”
> ~Elizabeth Stanton in *One Woman, One Vote*, Marjorie Spruille Wheeler (ed.), p. 58

> "Who cares how men feel or what they do or whether they suffer? They have had over 2000 years to dominate and made a complete hash of it. Now it is our turn. My only comment to men is, if you don't like it, bad luck—and if you get in my way I'll run you down."
> ~Signed: Liberated Women, Boronia; from the *Herald-Sun*, Melbourne, Australia, February 9, 1996

> "As long as some men use physical force to subjugate females, all men need not. The knowledge that some men do suffices to threaten all women. He can beat or kill the woman he claims to love; he can rape women … he can sexually molest his daughters … THE VAST MAJORITY OF MEN IN THE WORLD DO ONE OR MORE OF THE ABOVE."
> ~Marilyn French

> "All men are good for is fucking, and running over with a truck."
> ~Statement made by a University of Maine feminist administrator, quoted by Richard Dinsmore, who brought a successful civil suit against the university in the amount of $600,000. Dinsmore had protested the quote; was dismissed thereafter on the grounds of harassment; and responded by bringing suit against the university, which was settled successfully in 1995

> "If the classroom situation is very heteropatriarchal—a large beginning class of 50 to 60 students, say, with few feminist students—I am likely to define my task as largely one of recruitment … of persuading students that women are oppressed."
> ~Professor Joyce Trebilcot of Washington University, as quoted in Christina Hoff Sommers' book *Who Stole Feminism: How Women Have Betrayed Women* (1995)

The End

You may notice that these are big names are big—they're senators, education administrators, authors, congresswomen, and bigots one and all.

You may wonder if the quotes are simply taken out of context; in their actual context, they're actually far, far worse.

These are the people in power; these are the people who are the rotten 1% of feminism. They're the only 1% who needs to be rotten because they're the 1% who has both the power and the desire to abuse that power, and every claim of "Not All Feminists Are Like That" gives them another layer of immunity to criticism.

This is how a hate movement is formed. No one questions it, everyone makes excuses for the ones in power, and everyone feels they're doing the "right thing" by traveling down the slippery slope in the name of justice and to help the underdog.

Remember, Nazi Germany was the underdog. They were the ones who were crippled and weak, and they used that to leverage their people into backing them with the promise of a better future.

Feminism has taken the same road, using the same tactics to cover up that it's a hate movement at its core.

Godwin's law only applies if there isn't an actual direct correlation.

We let the Nazi war machine free because no one would stop it. No one would decry it. No one would stand up and say, "This is fucking bullshit, what the fuck!?" They were silenced with shame, by overt removal, or simply "disappeared."

The first two of these are already in place: mansplaining and removing people from college and university campuses. We're not too far away from the third—they just need to erode due process a little more on the rape laws and then they'll be able to disappear any man they want to on a whim. No questions asked, no answers given, merely an accusation is all that will be required. If you think that's impossible, check the laws—we're almost there already.

I've already covered how feminism hurts women in other articles, but this is more important than how it affects me

personally. This is how it affects everyone, both men and women together.
Remember, the average German, hell, even the average Nazi, was a pretty good person. They believed in what they thought was a just cause, following along blindly as the wool of propaganda was pulled over their eyes time and again. They knew that the hatred was there, lurking at the corners of their vision, but they let it slide.
The average woman and the average feminist are still good people who honestly believe they've been supporting a just cause. We simply can't afford to ignore the hatred we see now, skulking in the shadows, in our peripheral vision. We need to direct the spotlight of criticism harshly upon it so it can wither and die in the light rather than make excuses for the vileness and protect that malice with a wall of average feminist human shields.
If we don't put an end to this now, and embrace actual egalitarianism fast rather than feed this hate group … well, there's a poem that describes this all too well. You may have even heard it before.

> First they came for the Socialists, and I did not speak out—
> Because I was not a Socialist.
> Then they came for the Trade Unionists, and I did not speak out—
> Because I was not a Trade Unionist.
> Then they came for the Jews, and I did not speak out—
> Because I was not a Jew.
> Then they came for me—
> And there was no one left to speak for me.
> — Martin Niemöller

Feminism: The Political Wing of Female Narcissism

A Voice For Men Videos · 18 March 2023 · Archived copy · Original

MGTOW: 12th century style

Peter Wright · 19 March 2023 · Archived copy · Original

Middle Ages Europe is widely considered the birthplace of 'protofeminism' – the forerunner to modern feminism. At that time a chaplain named Andreas Capellanus, whom we might consider the first antifeminist and 'MGTOW' of the period, wrote a book describing the escalating problem of female avarice, manipulativeness, narcissism, underserved sense of entitlement, and hypergamy. Interestingly, Andreas links all these problems with the birth of courtly love – the subject of his book – and recommends all men learn to reject romantic relationships with women and "trample under your foot all of its rules."

While the piece is written in anger at the emerging gynocentric culture, it contains truths that echo much of what MGTOW are reacting to today – in particular the world's encouragement, protection and enforcement of female hypergamy. The following is an excerpt from Capellanus' amazing work. PW

The Art of Courtly Love
By Andreas Capellanus (1174)

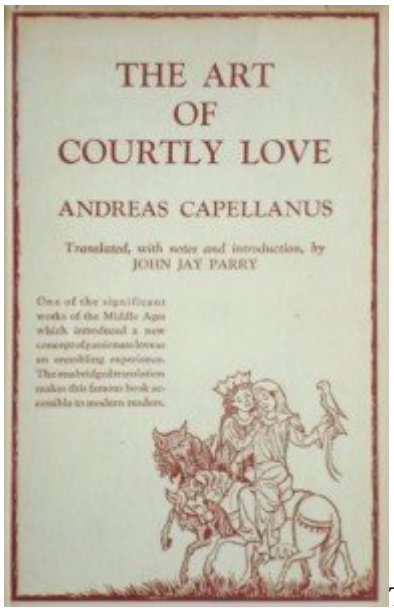

The mutual love which you seek in women you cannot find, for no woman ever loved a man or could bind herself to a lover in the mutual bonds of love. For a woman's desire is to get rich through love, but not to give her lover the solaces that please him. Nobody ought to wonder at this, because it is natural. According to the nature of their sex all women are spotted with the vice of a grasping and avaricious disposition, and they are always alert and devoted to the search for money or profit. I have travelled through a great many parts of the world, and although I made careful inquiries I could never find a man who would say that he had discovered a woman who, if a thing was not offered to her, would not demand it insistently and would not hold off from falling in love unless she got rich gifts in one way or another. But even though you have given a woman innumerable presents, if she discovers that you are less attentive about giving her things than you used to be, or if she learns that you have lost your money, she will treat like a perfect stranger who has come from some other country, and everything you do will bore her or annoy her. You cannot find a woman who will love you so much or be so constant to you that if somebody else comes to her and offers her presents she will be faithful to her love.

Women have so much avarice that generous gifts break down all the barriers of their virtue. If you come with open hands, no women will let you go away without that which you seek; while if you don't promise to give them a great deal, you needn't come to them and ask for anything. Even if you are distinguished by royal honors, but bring no gifts with you, you will get absolutely nothing from them; you will be turned away from their doors in shame.

Because of their avarice all women are thieves, and we say they carry purses. You cannot find a woman of such lofty station or blessed with such honor or wealth that an offer of money will not break down her virtue, and there is no man, no matter how disgraced and low-born he is, who cannot seduce her if he has great wealth. This is so because no woman ever has enough money – just as no drunkard ever thinks he has had enough to drink. Even if the whole earth and sea were turned to gold, they could hardly satisfy that avarice of a woman.

Furthermore, not only is every woman by nature a miser, but she is also envious and a slanderer of other women, greedy, a slave to her belly, inconstant, fickle in her speech, disobedient and impatient of restraint, spotted with the sin of pride and desirous of vainglory, a liar, a drunkard, a babbler, no keeper of secrets, too much given to wantonness, prone to every evil, and never loving any man in her heart.

Now woman is a miser, because there isn't a wickedness in the world that men can think of that she will not boldly indulge in for the sake of money, and, even if she has an abundance she will not help anyone who is in need. You can more easily scratch a diamond with your fingernail than you can by any human ingenuity get a woman to consent to giving you any of her savings. Just as Epicurus believed that the highest good lay in serving the belly, so a woman thinks that the only things worth while in this world are riches and holding on to what she has. You can't find any woman so simple and foolish that she is unable to look out for her own property with a greedy tenacity, and with great mental subtlety get hold of the possessions of someone else. Indeed, even a simple woman is more careful about selling a single hen than the wisest lawyer is in deeding away a great castle. Furthermore, no woman is ever so violently in love with a man that she will not devote all her efforts to using up his property. You will find that this rule never fails and admits of no exceptions.

That every woman is envious is also found to be a general rule, because a woman is always consumed with jealousy over another woman's beauty, and she loses all her pleasure in what she has. Even if she knows that it is the beauty of her own daughter that is being praised, she can hardly avoid being tortured by hidden envy. Even the neediness and the great poverty of the neighbour women seem to her abundant in wealth and riches, so that we think of the old proverb which says, "the crop in the neighbour's field is always more fertile, and your neighbour's cow has a larger udder," seems to refer to the female sex without question. It can hardly come to pass that one woman will praise the good character or the beauty of another, and if she should happen to do so, the next minute she adds some qualification that undoes all she has said in her praise.

And so it follows that woman is a slanderer, because slander can only spring from envy and hate. That is a rule that women do not want to break; she prefers to keep it unbroken. It is not easy to find a woman whose tongue can ever spare anybody or who can keep from words of detraction. Every woman thinks that by running down others she adds to her own praise and increases her own reputation – a fact which shows very clearly to everybody that women have very little sense. For all men agree to hold it as a general rule that words of dispraise only hurt the person who utters them, and they detract from the esteem in which he is held; but no woman on this account keeps from speaking evil and attacking the reputation of good people, and so I think we can insist that no woman is really wise. Qualities that a wise man has are wholly foreign to a woman, because she believes, without thinking, everything she hears, and she is very free about insisting on being praised, and she does a great many other unwise things which it would be tedious for me to enumerate.

…

The feminine sex is also commonly tainted by arrogance, for a woman, when incited by that, cannot keep her keep her tongue or her hands from crimes or abuse, but in her anger she commits all sorts of outrages. Moreover, if anybody tries to restrain an angry woman, he will tire himself out with a vain labor, for you cannot keep her from her evil designs or soften her arrogance of soul. Any woman is incited to wrath by a mild enough remark of little significance and indeed at times by nothing at all; and her arrogance grows to tremendous proportions; and as far as I can recall no one ever saw a woman who could restrain it.

Furthermore every woman seems to despise all other women – a thing which we know comes from pride. No person could despise another unless he looked down upon him because of pride. Besides, every woman, not only a young one but even the old and decrepit, strives with all her might to exalt her own beauty; this can come only from pride, as the wise man said very clearly when he said, “There is arrogance in everybody and pride follows beauty.” Therefore it is perfectly clear that women can never have perfectly good characters, because, as they say, “A remarkable character is soiled by an admixture of pride.”

Every woman is also loud-mouthed, since no one of them can keep her tongue from abuses, and even if she loses a single egg she will keep up a clamor all day like a barking dog, and she will disturb the whole neighbourhood over a trifle. When she is with other women, no one of them will give the others a chance to speak, but each always tries to be the one to say whatever is to be said and to keep on talking longer than the rest; and neither her tongue nor her spirit ever gets tired of talking. A woman will boldly contradict everything you say, and she can never agree with anything, but she always tries to give her opinion on every subject.

No woman is attached to her lover or bound to her husband with such pure devotion that she will not accept another lover, especially if a rich one comes along, which shows the wantonness as well as the great avarice of a woman. There isn’t a woman in this world so constant and so bound by pledges that, if a lover of pleasures comes along and with skill and persistence invites her to the joys of love, she will reject his entreaties – at any rate if he does a good deal of urging. No woman is an exception to this rule either. So you can see what we ought to think of a woman who is in fortunate circumstances and is blessed with an honourable lover or the finest of husbands, and yet lusts after some other man. But that is precisely what women do who are too much troubled with wantonness.

Indeed, a woman does not love a man with her whole heart, because there is not one of them who keeps faith with her husband or her lover; when another man comes along, you will find that her faithfulness wavers. For a woman cannot refuse gold or silver or any other gifts that are offered her, nor can she on that account deny the solaces of her body when they are asked for. But since the woman knows that nothing so distresses her lover as to have her grant these to some other man, you can see how much affection she has for a man when, out of greed for gold or silver, she will give herself to a stranger or a foreigner and has no shame about upsetting her lover so completely and shattering the jewel of her own good faith. Moreover, no woman has such strong bond of affection for a lover that if he ceases to woo her with presents she will not become luke-warm about her customary solaces and quickly

become like a stranger to him.

…

Avoid love and trample under foot all of its rules:

It doesn't seem proper, therefore, for any prudent man to fall in love with any woman, because she never keeps faith with any man. Everybody knows that she ought to be spurned for the innumerable weighty reasons already given. Therefore it is not advisable, my respected friend, for you to waste your days on love, which for all the reasons already given we agree ought to be condemned. For if it deprives you of the grace of the Heavenly King, and costs you every real friend, and it takes away all the honors of this world as well as every breath of praiseworthy reputation, and greedily swallows up all your wealth, and is followed by every sort of evil. As has already been said, why should you, like a fool, seek for love, or what good can you get from it that will repay you for all these disadvantages? That which above all you seek in love – the joy of having your love returned – you can never obtain, as we have already shown, no matter how hard you try, because no woman ever returns a man's love. Therefore if you will examine carefully all the things that go to make up love, you will see clearly that there are conclusive reasons why a man is bound to avoid it with all his might and to trample under foot all its rules.

If you will study carefully this little treatise of ours and understand it completely and practice what it teaches, you will see clearly that no man ought to mis-spend his days in the pleasures of love. If you abstain from it, the Heavenly King will be more favorably disposed toward you in every respect, and you will be worthy to have all prosperous success in this world and to fulfill all praiseworthy deeds and the honorable desires of your heart, and in the world to come to have glory and life everlasting.

Source

The Art of Courtly Love, by Andreas Capellanus, written in 1174, Translated by John Parry in 1941; Excerpt is from pp. 200-211

? Image at top of this article shows a golden casket from the Middle Ages depicting scenes of servile male behaviour typical of the emerging culture of courtly love. Such objects were given to women as gifts by men seeking to impress. (Note the woman standing with hands on hips in a position of authority, and the man in blue being led around by a yoke or leash in a position of subservience).

Waking to woke

Robert Brockway · 20 March 2023 · Archived copy · Original

Woke is a widely-used adjective and is generally understood to involve supporting or believing in various notions that are widely accepted among social justice warriors. People who consider themselves woke generally:

- Consider themselves to be left-wing
- Support identity politics
- Support feminism
- Believe in rape culture
- Believe in male privilege
- Believe that street harassment is a serious problem
- Believe in cultural appropriation
- Favour strong limitations on free speech
- Favour diversity over merit

Contrast this to dictionary Definitions:

Oxford English Dictionary

> woke, adjective: Originally: well-informed, up-to-date. Now chiefly: alert to racial or social discrimination and injustice; frequently in stay woke

Werriam-Webster

> aware of and actively attentive to important societal facts and issues (especially issues of racial and social justice)

Other Definitions

Crikey, an Australian web site now supportive of woke, offers definitions used by those that support and those that oppose it:

Support

> “[T]o be informed, educated on and aware of social injustices”.

Oppose

> “[T]o be overly politically correct and to police other’s words”.

The Ptolemys – a soap opera

Robert Brockway · 21 March 2023 · Archived copy · Original

Almost everyone has heard of Cleopatra and Marc Antony. They fought against Octavian for control of what would soon be the Roman Empire after the death of Julius Caesar. They lost to Octavian. Shakespeare wrote a play about it.

But there is so much more to the story. Cleopatra was a descendent of Ptolemy I, one of Alexander the Great's generals. Ptolemy was left in charge of Egypt by Alexander and eventually founded a dynasty that ruled over the land for 275 years. The Ptolemys weren't very inventive when it came to names. The names Ptolemy, Benenice, Arsinoe and Cleopatra feature prominently among family members.

At the time of the conflict with Octavian Cleopatra was Pharaoh of Egypt. The preceding three decades was a story worthy of popular TV series *Game of Thrones*. I like to call it The Ptolomys – A Soap Opera.

Ptolemy XII was deposed by the Egyptian people and fled to Rome. His eldest daughter Berenice IV then seized the throne. I'm sure the Egyptians didn't rise up to replace one member of the Ptolemaic dynasty with another. With Roman assistance Ptolemy XII was able to return to Egypt and retake the throne. He then had his daughter Berenice executed. Ptolemy XII then named his young son Ptolemy XIII and another daughter Cleopatra VII as joint heirs to the throne of Egypt. Cleopatra VII is of course the woman known today simply by the mononym Cleopatra. Young Ptolemy was married to his sister Cleopatra as was the custom among pharaohs. Gradually Cleopatra's power grew over that of Ptolemy, with her face appearing on coins and his being omitted from official documents. Ptolemy and his supporters ultimately decided to dispose of his rival. They managed to get Cleopatra to flee the country.

At this point another of Ptolemy's sisters, Arsinoe IV, asserted a claim on the throne of Egypt. Julius Caesar arrived in Egypt as a result of events occurring in the Roman Civil War going on at the time. Cleopatra returned to Egypt and was famously able to have herself carried in to Caesar's room in a rolled up carpet. The carpet was unfurled and Cleopatra appeared – or so the legend goes. This scene is of course so dramatic that it's virtually always represented in recreations of the story. Caesar and Cleopatra entered in to a relationship around this time and she would later bear him a son, Caesarion.

At this point Ptolemy allied with Arsinoe against Cleopatra and Julius Caesar. The two sides fought over the Egyptian capital of Alexandria, seriously damaging the city. Ultimately the arrival of Roman reinforcements turned the tide. Ptolemy fled but history records that he ignominious drowned in the Nile. Arsinoe was exiled to live out her days in a religious temple after Caesar was pressured to keep her alive by power figures in Rome.

It wasn't to be though. After the death of Julius Caesar, Cleopatra took up with Marc Antony. Antony later had Arsinoe murdered at the request of Cleopatra.

Marc Antony and Cleopatra then went on to fight Octavian in yet another Roman civil war. They lost. It was a naval battle and, notably, Cleopatra fled with her fleet. Antony, on his flagship, saw her leave. History claims he jumped overboard, swam to a smaller, faster ship and followed her. With Antony and Cleopatra gone their remaining forces capitulated. Octavian had won.

Antony took his own life while Cleopatra was captured by Octavian. She also later took her own life.

What we see here is typical of history. Powerful men and women in an aristocratic family fighting other families and amongst themselves. Hardly the story feminists tell us of the perpetual oppression of women throughout history. Feminists will try to claim that the *occasional* woman could cut through the Patriarchy and rise in to a position of power, but they weren't occasional. Powerful women feature prominently throughout the historical record. What history shows is that social class and wealth mattered a lot more than gender when it came to power and influence.

Raising free sons and their sisters

Hopeland Cash · 22 March 2023 · Archived copy · Original

Recognizing a problem is only the first step; second is finding a solution. Across nations and demographics, men and boys are suffering and finding the support they need sadly lacking. That is the problem the Men's Human Rights Movement (MHRM) is working to resolve, and there are solutions already within our grasp. More fundamentally important, however, is changing the core fabric of behavior that has given rise to the problems faced by men. That will start with men embracing their human rights and casting off the shackles of expectations that for generations have driven them to self-destruction.

It is a frightening prospect, embracing a new and different future, and one that for many will have to begin in childhood. It is a parent's duty to prepare their children for adulthood, and now we have to begin raising our sons to believe in themselves as something more than a utility. It is a challenge every right-minded parent must face: how to raise your son free of the restraints of traditional gynocentric masculinity, proud of himself as a male and ready to live as an equal to *all* his peers. In other words, to raise him to naturally be the man every (male) MHRA strives to be.

At present, these traits, when adopted, serve as defense against society's misandry, ways for men to remain strong and confident under the pressure heaped upon them, but one day they will be the new normal when a healthier worldview of masculinity is at last entered into the mainstream. Until then, boys raised to be free and happy will serve as the vanguard, changing the boundaries of what is expected of men and of what men will tolerate being done to them.

Becoming capable of and able to raise free sons will be one of the core outcomes of the MHRM, but that alone will not achieve the equality so dearly hoped for. If nothing else changes, new generations of free men will have no recourse except to become Men Going Their Own Way. They will respect themselves, but if women and society do not, then they will find no comfort in joining that society. Stepping away will be the only sane option. Society, though, is the product of its members' beliefs, and raising sons to respect themselves is only half the battle. The greater challenge will be raising their sisters to support them. MGTOW (Men Going Their Own Way) as social comment and protest is a vital part of the MRHM, and for many men it will be their lifelong path, but the final goal must be to get men to a place where they feel safe and empowered to have functional relationships and to build lasting families.

Doing so will require a new breed of woman. Our free sons need partners, and it is up to the parents of today to start raising them, women who love and respect men as human beings and take real responsibility for their actions and desires. A large part of parenting is instinct, and making conscious decisions about it is never easy, but in this case it is an even greater challenge. Much of the modern male-female dynamic is dictated by ancient, deeply ingrained beliefs and habits. These were often necessary for survival in bygone ages but are now obsolete. For many people this will mean raising their sons and daughters to act in ways they themselves do not.

In some ways the raising of a new generation of daughters will be more important to our sons than the raising of the sons themselves. Pending the creation of an artificial womb, women will continue to be the gatekeepers of reproduction by virtue of biology, so men will continue to conform, to varying degrees, to women's expectations in order to mate. It is those expectations that must be changed, or ideally removed altogether so men are free to live as they see fit and still find love and affection from, and not just for, the women around them.

There is a term popular among MGTOWs: NAWALT, meaning Not All Women Are Like That. Originally a strawman defense used by anti-MHRAs, the word NAWALT is now used by itself to refer to the hypothetical "good woman." In reality it is true that not all women are like that, but such status needs to leave the company of unicorns and leprechaun gold. It needs to become common, even normal, so new generations of self-actualized men will have partners to stand beside them. Just as if men had *en masse* resisted feminism, women have more than enough clout to staunchly stall the MHRM, but MGTOWs are making the statement that that won't be enough; men

will drop out entirely rather than put up with any more of society's hatred. Eventually something will have to give.

The ball, then, is in women's court, but they don't need to be activists and they don't need to change themselves. Hell, the current generation (women and men alike) might be incapable of truly realizing equality, but in the future, in the next generation or the one after, girls can be raised to expect as much of themselves as of men and to truly be *not like that*. Men are ready to cast off their burdens, but they need to know there will still be love waiting for them when they do. If equality is to last, they need to know that if such burdens ever need to be carried again they won't be doing so alone this time. That's not the case now, but if the MHRM has any legacy, it will be the education of a generation where it is.

So raise your sons well. Mothers and fathers, raise your sons to be free and strong, and raise your daughters to love them for it.

Alive! See A man Shrinking Before Your Very Eyes

Doug Mortimer · 23 March 2023 · Archived copy · Original

Long before CGI, humans being menaced by giant creatures they had previously dwarfed had great cinematic allure. In particular, the 1950's were rife with science fiction films involving tiny creatures grown gigantic. To wit:

YEAR	CREATURE(S)	TITLE
1954	Ant	*Them!*
1956	Tarantula	*Tarantula*
1957	Scorpion	*The Black Scorpion*
1957	Grasshopper	*Beginning of the End*
1957	Praying mantis	*The Deadly Mantis*
1958	Spider	*Earth vs. the Spider*
1958	Wasp	*Monster From Green Hell*
1959	Leech	*Attack of the Giant Leeches*

Since human disgust with creepy-crawlies appears to be instinctive (consider the Insect Fear Film Festival held every year since 1984 on the campus of the University of Illinois at Urbana-Champaign), it is only logical that giant creepy-crawlies would send the fear factor into overdrive, thus assuring a B movie bonanza.

Obviously, the aforementioned movies are hardly the stuff of Oscar nominations. But one such movie has achieved a rare status – and it has great implications for the manosphere, even though it came out long before anyone ever heard of the manosphere. In fact, it is a pop cultural touchstone from that dreaded decade of patriarchy – the 1950's!

Perhaps the best known scene in *The Incredible Shrinking Man* is a battle between the shrunken protagonist and a normal size tarantula; in effect, a giant tarantula. Given its title, the film would certainly look fitting on the marquee of a drive-in theater in 1957, the year of its release. In fact, it could have been offered up in a double feature with a number of other lurid 1957 titles (e.g., *I Was a Teenage Werewolf, Attack of the Crab Monsters, The Amazing Colossal Man*, and, believe it or not, a proto-female empowerment tale, *The Saga of the Viking Women and Their Voyage to the Waters of the Great Sea Serpent*).

Despite its title, *The Incredible Shrinking Man* went from B-movie stigma to A-list status. In 2009 it was inducted into the National Film Registry, a repository for "culturally, historically, or aesthetically" distinguished movies.

Based on "The Shrinking Man," a 1956 story idea by Richard Matheson (who also wrote a novel based on the screenplay, which he co-authored), the film has a deceptively simple concept: Scott Carey (Grant Williams), a normal-sized adult male starts growing smaller. While shrinkage is a longstanding male fear, it is usually restricted to the genitalia. The protagonist of this film grows smaller but his body remains in proportion.

Shrinking humans was not an entirely new cinematic concept (*e.g.*, *The Bride of Frankenstein* in 1935 and *Dr. Cyclops* in 1940). After 1957, the shrinking of humans continued in *Honey, I Shrunk the Kids* (1989) and *Downsizing* (2017). But once the subjects had shrunk to a certain size, the process stopped. Not so with the 1957 shrinking man. Scott Carey continues shrinking away to…microbe size? Virus size? Molecule size? Atom size? Subatomic particle size?

While atomic radiation was the usual explanation offered for gross size disparities in 50's films, *Shrinking Man* wisely bypasses this cliché. Rather, Scott Carey starts to get smaller after an encounter with a mysterious fogbank and it is determined that his molecular structure has been rearranged. Actually, the cause really isn't important. It's just a springboard for the plot of the movie, filled with challenges and perils that Scott must face as he grows smaller – not to mention ample opportunities for trick photography.

Scott first notices that his clothing has become baggy – an experience any dieter might welcome – but Scott hasn't been trying to lose weight. He shrinks to the size of a midget, then to the size of a dollhouse occupant, and finally down to the size of a fly, at which point he encounters the predatory tarantula. (Fun fact: Director Jack Arnold had directed *Tarantula* the year before, so he is likely the only director in cinema history with two movies featuring a giant tarantula!)

Much like *The Invasion of the Body Snatchers*, another 50's science fiction classic that was inducted into the National Film Registry, the film invites a number of interpretations, and those interpretations may change depending on the era when the viewer sees the film. Consequently, the film has a resonance today that it didn't have when it was first released.

In 1957 contemporaneous interpretations might have been the loss of autonomy in a mass society. Possibly a "shrinking" of rights and freedoms in a society growing more and more oppressive, whether capitalist, fascist, or communist. 1957 was also the year of Sputnik, so the beginning of space exploration might have drawn attention to man's undeniably puny presence in the universe. Then as now, it could be interpreted as a man wasting away while battling a disease with no hope for a cure. One topic that was not hot back then was feminism.

In 1957 Betty Friedan began working on a project that resulted in *The Feminine Mystique*, eventually published in 1963. So when *Shrinking Man* arrived on motion picture screens, the second wave of feminism was gestating, but the pregnancy hadn't started to show. It was still OK for a man to be a man, however you interpret that. It may have been a nod to the sacrifices made by World War II vets, or perhaps a realization that prosecuting the cold war necessitated the maintenance of traditional masculinity. At any rate, men and masculinity, in reality or as concepts, were not under siege.

Of course, that started to change during the 1960's. Then it became possible to interpret the shrinking man of the movie as a loss of status vis-à-vis his wife (who becomes relatively larger simply by remaining the same size). Scott's presence in his household shrinks along with his body – as do his place in society and in the world.

Today, as manhood is mocked, as testosterone levels plummet, as calls for equity grow louder and louder, *The Incredible Shrinking Man* achieves more and more significance. It's not too much of a stretch to add race to the mixture, since Scott, though portrayed as an everyman, is undeniably WASPy.

Oddly enough, this science fiction movie about a man wasting away to nothing could be a nod to existentialism. Sartre's seminal work, *Being and Nothingness*, could almost be a subtitle for *The Incredible Shrinking Man*. So could *No Exit*, a play by the same author. It is entirely possible that Richard Matheson (born in 1926) was familiar with the aforementioned works, as they were written in the early 1940's.

With no hope offered for stopping or reversing the shrinking, the film could have ended on a decidedly downbeat note. Normally, when offered a sympathetic protagonist, viewers expect to see him triumph. Instead, we are given a soliloquy worthy of Hamlet:

> I was continuing to shrink, to become…what? The infinitesimal? What was I? Still a human being? … So close, the infinitesimal and the infinite. But suddenly I knew they were really the two ends of the same concept. The unbelievably small and the unbelievably vast eventually meet, like the closing of a gigantic circle. I looked up, as if somehow I would grasp the heavens, the universe, worlds beyond number. God's silver tapestry spread across the night. And in that moment I knew the answer to the riddle of the infinite. I had thought in terms of Man's own limited dimension. I had presumed upon Nature. That existence begins and ends is Man's conception, not Nature's. And I felt my body dwindling, melting, becoming nothing. My fears melted away and in their place came acceptance. All this vast majesty of creation, it had to mean something. And then I meant something too. Yes, smaller than the smallest, I meant something too. To God, there is no zero. I still exist.

Well, you can imagine moviegoers at drive-ins scratching their heads in confusion after returning the in-car speaker to its post and driving out of the theater. The usual mainstream movie ends with a restoration of order, no matter how much chaos is portrayed in the film.

A conventional ending for *Shrinking Man* would have restored Scott to his original size (indeed, such an ending was under serious consideration) yet with having changed for the better after surviving his ordeal. The ending as it stands is a curious one. Scott Carey has survived all the ordeals he faced, but so what? His quasi-religious awakening may offer solace but it won't stop the process. So what's the meaning of the ending for men today?

Let's assume that men are not going to be restored to their rightful place in society any more than the Scott is going to stop shrinking and grow larger. Do men have to accept their situation as inevitable, as Scott does in the final scene? Scott no longer has a place in society but that doesn't mean his life is meaningless. It's not that Scott goes

MGTOW – he has no choice. Given the reality of his situation, he might as well commit suicide by tarantula. Yet his will to live has not shrunk. In fact, the smaller he gets, the more gets in touch with his primal instincts, the drive to live, the drive to triumph over adversity. Arguably, he is more alive than he was in his "normal" existence.

So the lesson for men is this: If you don't have a place at the table in society, you still have one at the table of life. And your table setting is secure no matter how big or small you are. So even if you've been dismissed as a misogynistic patriarchal troglodyte – even if you are unvaxxed! – you are still alive.

If you think these are dark days for men, perhaps you can take heart from *The Incredible Shrinking Man*. No matter what the academics, the mass media, and the government say, as long as you draw breath, you still count for something.

The Goal Post Episode 16 – Feminists: The MRM marketing department

A Voice For Men Videos · 24 March 2023 · Archived copy · Original

Seven Brides For ~~Seven~~ Eight Brothers

Doug Mortimer · 25 March 2023 · Archived copy · Original

The recent referendum (albeit, non-binding) about admitting trans women to Wellesley College ended predictably. To put it bluntly, the voters overwhelmingly approved admitting chicks with dicks. Paula Johnson, the President of the college, demurred, upholding the school's official status as a woman's college. Since she identifies as a black woman (you might doubt it if you Google her and look at her picture), she probably won't face calls to resign.

Well, playing the parlor game of whataboutism, one can imagine the outcry if some administrator at a men's college doubled-down on its policy of admitting only "those assigned male at birth." In truth, chances are slight that anything would happen. That's because aside from a few religious colleges the four-year men's college is all but extinct. Only four are left, and realistically only two.

Saint John's University in Collegeville, Minnesota bills itself as a men's college but it has a cozy relationship with a sister school, the college of St. Benedict. How cozy is it? The students are referred to as Johnnies and Bennies.

Morehouse College has a similar relationship with Spelman College. Both are in Atlanta and both are HBCUs, or Historically Black Colleges and Universities. Much to my surprise, I discovered that the acronym HWCU stands for Historically White Colleges and Universities. Obviously, this could be a source of confusion for anyone who assumes it means Historically Women's Colleges and Universities.

If you are looking for a real old-school men's college, you are limited to two: Wabash College in Crawfordsville, Indiana, or Hampden-Sydney College in Hampden Sydney (the college is hyphenated, the town is not…go figure),Virginia. At any rate, these two institutions account for less than 2,000 men out of more than 6,000,000 college men enrolled in college in the United States.

Hard to believe, but once upon a time, colleges and universities were strictly single-sex. The first school that was coed from its founding was Oberlin College, in the town of the same name, in Ohio in 1834. Over time more and more male-only schools began to admit women. Still, as late as the 1960's, there was an ample supply of all-male schools for men who preferred such – and they were not all religious or military-related. In fact, some of them were at the top of the academic food chain.

For example, if you were an elite male student and wanted to apply to an Ivy League school, you could go to a men's school (Brown, Columbia, Dartmouth, Harvard, Princeton, Yale) or a coeducational school (Cornell or Penn). Brown, Columbia, and Harvard deserve an asterisk, however, as they had working relationships with adjacent female colleges (Pembroke, Barnard, and Radcliffe, respectively) and women could sign up for classes at their respective male counterpart schools.

If you were an elite female student and wanted to attend a women's college, you could apply to one or more of the Seven Sisters (Barnard, Bryn Mawr, Mount Holyoke, Radcliffe, Smith, Vassar, or Wellesley) colleges, all of which are in the northeast, pretty much within the same geographic footprint as the Ivy League schools. Though the school colors varied, bluestockings were prevalent at all Seven Sisters.

I'm not sure why Pembroke was never considered one of the Seven Sisters. It was all but part of Brown and there are eight Ivy League schools so it would seem only natural to select eight women's schools as complements. Maybe it was just some manifestation of the Mean Girls syndrome on an institutional level. Or maybe they just miscounted. Rumor has it girls aren't good at math. In a way it's appropriate, as the battle of the sexes has always been asymmetrical warfare.

Both the Seven Sisters and the Ivy League had much in common, drawing their students from upper-crust private schools as well as the upper echelons of public and parochial schools. While Ivy League boys might have deigned to date and even marry girls from lesser colleges (or no college at all!), elite women would settle for nothing less than elite men. Hypergamy dictated that no Seven Sisters girl would be caught dead dating some sod from

Stumpjump State A&M!

At male schools weekend road trips to girls' colleges were something of a rite of passage for many a male collegian. Remember the movie *Animal House*? One of the funniest scenes in the movie is when Otter (Richard Matheson), Boon (Peter Riegert), Pinto (Thomas Hulce), and Dorfman (Stephen Furst) make a road trip to a fictional girl's school named Emily Dickinson University, likely modeled after her *alma mater*, Mount Holyoke, a favorite Dartmouth destination back in the day.

Advising his mates on the best way to pick up liberal New England college girls, Otter advises, "Just mention modern art, civil rights, or folk music and you're in like Flynn." Of course, that was a few generations ago. Today DEI, trans rights, and climate change might be the hot topics.

The point is probably moot, as I suspect that road trips have gone the way of the raccoon coat and the freshman beanie. Since masculinity is unpopular on coed campuses, I shudder to think of the atmosphere on women's campuses. Remember, *Animal House* took place in 1962. That era is as dead as JFK's New Frontier. Nevertheless, the film has been placed in the Library of Congress's National Film Registry for "culturally, historically, or aesthetically significant" motion pictures. Who would have foreseen that when the film was released in 1978?

FUN FACTS: Donald Sutherland, who plays an English teacher in the film, was paid $50,000 for two days of work. Good money even today, yet if he had taken the percentage offered him instead of a salary, he would have made $17,000,000. Filmed for $3,000,000, *Animal House* grossed more than $141,000,000. It was the most profitable comedy in film history till *Ghostbusters* came along in 1984.

The *Animal House* screenwriters drew heavily upon their college experiences. In fact, if you want a real eye-opening read, look for *The Real Animal House* by Dartmouth alum Chris Miller (Class of 1963), one of the scriptwriters, the original Pinto at Alpha Delta Phi. Dartmouth students were once known as the "Animals of the Ivy League," and the escapades in the movie are tame indeed compared to what's in the book! Yet a decade after the movie takes place, Dartmouth went coed. Recently the powers that be at Dartmouth announced that they had named Sian Leah Beilock the school's first-ever female President! What would Bluto (John Belushi) say?

What Bluto didn't know in 1962 was that the second wave of feminism was about to wash over the nation. As a result, the cracks started to appear in the foundation of male-only institutions. One by one, the academic man caves caved in. Harvard absorbed Radcliffe, Brown absorbed Pembroke. In a sense, they were just making it legal since the couples had been shacked up for decades. But when Yale and Princeton started to admit women in 1969, it was obvious the situation was serious.

Colleges and universities were much more "masculine" before second-wave feminism. Women going to college was acceptable, in some circles even desirable, but not mandatory. It was widely assumed that the main benefit of a woman going to college was to meet desirable men. In fact, there was a phrase for it: getting a Mrs. Degree. Of course, that was when the prime marriage age for women was much lower than today – and since men outnumbered women on campus, the women could be choosy.

After World War II, thousands of veterans, taking advantage of the G.I. Bill, flooded colleges and universities. As for college men who were too young to participate in World War II, there was a military draft. Given Korea, Vietnam, and the possibility of American intervention in other trouble spots, a student deferment was reason enough for a young man to enroll in college even if he had no particular course of study in mind. As the old joke goes"

> Q. What did you take up in college?
>
> A. Space.

College tuition and interest rates on student loans were relatively affordable in those days so the financial burden was much lighter and well worth a four-year postponement of draft eligibility. But the admission of G.I. bill

students and high school grads interested only in a draft deferment had placed a strain on the higher educational system.

As the demand for a college education was outstripping the supply, high school slackers were warned about the "closing college door." At the same time a college education became more important. In truth, a high school diploma didn't mean what it used to in the days when many students dropped out after eighth grade and entered the job market.

The G.I. Bill students eventually finished their studies and entered the job market. In 1973 the draft was abolished. If draft-avoidance was a man's sole reason for going to college, that reason no longer existed. So a drop in male participation was to be expected.

Another game-changer came along in 1960 when the birth control pill was introduced. Once women started taking the pill, a future birth dearth was assured, affecting the number of prospective college students in the next generation. Long before the effects of the pill were felt, administrators of men's colleges could see that it was in their self-interest to go coeducational. If the number of boys in high schools went down, the number of men in the pipeline to college would go down. Consequently, elite schools would be hard-pressed to maintain both enrollment rates and high standards. Having expanded their institutions to accommodate greater demand in the post-war environment, it was foreseeable that the pool of applicants would decrease in the near future.

Much like professional sports teams or movie theater chains, colleges have to put butts in seats if they are going to survive. The men's colleges had three options:

1. Lower standards and admit lesser applicants to maintain class size.
2. Admit fewer but better applicants and bear the loss of tuition revenue.
3. Widen the pool of applicants by accepting women.

Only Option 3 assured that academic standards and class sizes would be maintained. Of course, going coed presented logistical challenges, such as dormitory space and restrooms. Since Title IX was enacted in 1972 it has been a recurring headache, causing some schools to cancel men's sports teams so they don't outstrip the number of women's sports teams. These were not existential threats, however. Declining enrollment and plummeting standards certainly were.

Exhibit A is Columbia University. In the early 1980's, right about the time that the lowered birth rate would have shown up in the volume of college applications, the administrators at Columbia noticed that the quality of the applicant pool for the undergraduate college was lagging behind the other Ivy League Schools. Also, New York City's decline in the late 1970's likely discouraged applicants.

Well, even in the Ivy League there is a pecking order. No Ivy League school wants to be stigmatized as minor league Ivy League, so Columbia College began admitting women in 1983 – the last Ivy League school to do so officially. I say officially because Barnard College and Columbia College were already living in sin. If I understand it right, today a young woman can apply to either Columbia College or Barnard and sign up for the same courses of study. Sounds like duplicative bureaucracy to me, but administrative efficiency and higher education are usually at loggerheads.

Well, given the hoopla around the Ivy League schools going coed, one might suppose that the Seven Sisters would reciprocate. Actually, with Radcliffe thoroughly absorbed into Harvard, that left only Six Sisters. Of that number, only one went fully coed.

That outlier was Vassar College. Apparently a "marriage" with Yale was broached in the late 60's, but for whatever reason (perhaps logistics, as Vassar is in Poughkeepsie, New York, and Yale is in New Haven, Connecticut), the proposal was rebuffed and Vassar decided to go coed in 1969. Today approximately 44% of Vassar students are men – higher than most coed liberal arts colleges today. One wonders what inspired the initial contingent of men to cast their lot with Vassar. Academics aside, an active social life was there for the taking, as the sex ratio was in

their favor. Perhaps they were inspired by Dorothy Parker's famous quip, "If all the Vassar girls attending the Yale prom were laid end to end, I wouldn't be a bit surprised." Since the founder, Matthew Vassar, was a brewer, one might suspect that tippling was never discouraged at his namesake college.

So that leaves Bryn Mawr, Mount Holyoke, Smith, and Wellesley as women's colleges, though defining a woman is not as easy as it used to be, even for Supreme Court nominees. Unlike Wellesley, Bryn Mawr, Mount Holyoke, and Smith are all on-board with trans-women. Mount Holyoke, for example, has entertained transgender and nonbinary applicants since 2014. The school characterizes itself as "a woman's college that is gender-diverse." And if that doubletalk intrigues you, you can enroll at Mount Holyoke for just $56,518/year. Whoops! I take that back. Assuming you are a biological male with no doubts about his sexual orientation, you need not apply. Since all-male spaces are unacceptable and all-female spaces are kosher, there is no pressure on women's colleges to admit men.

Would it be conceivable for any coed college to reverse course and announce it is admitting men only? Highly improbable, likely impossible. Any school that takes federal money could never get away with it. I'm not even sure if someone attempting to charter a new men's college would be accredited even if they took no federal funds. Still, if Vassar decided to revert to a women's college, I can't help but believe that no one would object.

The demise of the male-only colleges is yet another case of following the money. As detailed above, it was in the Ivy League's best interest to admit tuition-paying females. As a bonus, the administrators could boast that they were doing the right thing. You know the drill…diversity, equity, female empowerment, girl power or whatever. Typically, the more virtue-signaling you hear, the more you can be assured that it is really about self-interest.

There is another aspect to the "follow the money" rule. The Ivy League is all about big bucks. Check out the endowments of the Ivy League schools:

School	(Endowment in billions)
Harvard	$38.3
Yale	$29.35
Princeton	$25.92
Columbia	$14.35
Penn	$13.78
Cornell	$10
Dartmouth	$ 5.49
Brown	$ 4.7

Of course, Harvard has had a long time (since 1636) to build up that endowment. Yale is a distant second (1701). The other schools, save for Cornell, all date to colonial days. They are, in effect, older than the Constitution…older than the Declaration of Independence. That patina of antiquity is something that more modern schools, no matter how elite, cannot match.

Now let's look at the endowments of the Six Sisters remaining:

School	(Endowment in billions)
Wellesley	$3.23
Smith	$2.56
Vassar	$1.38

Bryn Mawr	$1.18
Mount Holyoke	$1.07
Barnard	$0.46

As you can readily see, the best endowed of the Seven Sisters colleges is below the least endowed of the Ivy League colleges (there's a sex joke in there somewhere). Also, none of the Sisters dates back to colonial days. Only Cornell is younger than Mount Holyoke, the oldest (1837) of the bunch.

By admitting women, the Ivy League schools allowed women to tap into their financial resources, sort of like marriage in a community property state. Other than Vassar, the women's colleges have not reciprocated, but even if they did, they couldn't offer men the same advantages as an Ivy League school. As the distinguished alumnae list of the Seven Sisters shows, it is not necessary to go to Harvard, Yale, or Princeton to be a world-changer. But if you're looking for BDE, the Ivy League, not the Seven Sisters, is the way to go – even in the soyboy era. Surely female applicants realize this even if they wouldn't admit to it.

In truth, given the preponderance of women at colleges today (around 60-61%, as I understand it), one would not be far wrong if one asserted that now all colleges are women's colleges. The Ivy League now has six female Presidents. The first was Judith Rodin at Penn in 1994 (she has been succeeded by two more females, Amy Gutmann and Elizabeth Magill). The most recent is Harvard with Claudine Gay. The Sisters, though they have had male Presidents in the past, have none at present and likely never will again. It is no longer politically feasible.

It will be interesting to see how the fracas at Wellesley plays out. I suspect sooner or later they will give in. After all, Hillary Clinton, arguably their best known alumna, is on record as saying she hopes that the prohibition against drag queens "goes the way of the dinosaur."

In the meantime you can still watch *Animal House*. Even when it came out it was portraying a world that was vanishing. Dean Wormer (John Vernon) might have been a prick but at least he had a backbone. He wasn't mealy-mouthed and he didn't give a damn if he offended anyone.

I don't know how *Animal House* would be received at a college screening today. Would the usual suspects try to shut it down? Would they demand a safe space to recover from the screening? Would history or social sciences professors be empaneled to interpret the narrative before or after the screening?

One thing for sure: I wouldn't count on toga parties making a comeback.

In Her Own Words: My mother abused my father and me

Dr. Tara J. Palmatier · 26 March 2023 · Archived copy · Original

"Marian" shares her story of horrific abuse at the hands of her mother. Marian wasn't her mother's only victim. Her mother also brutalized her father.

If I could draw my mother on a paper, would I split her into two people. One would be happy, joyful, and kind, while the other would be angry, harsh, and cruel, with the figure rotating at a mere minutes' notice.

When I was five years of age, I had a bad habit of slamming the car door hard . Mom would tell me from time to time to stop until one day she made me stick out my hand for her. She slapped it so hard that it was red for about ten minutes afterward.

At age eight, I developed a case of the chicken pox. My mother insisted on taking me with her for errands. She actually stuck me in the daycare center at the YMCA, despite my having a contagious disease! I told the daycare worker that I was sick with chicken pox, and my mother had to come retrieve me. She yelled at me in the car for not keeping quiet about it until we arrived at the mall. While there, we bumped into my grandmother. My grandmother, outraged, threatened to take full custody of me on the spot if my mother did not take me home to rest.

During my seventeenth year, my mother's parents and brother passed away, and her temper, as a result, worsened. When I couldn't find a date for prom, she called me a fat loser, and slapped me so hard that she split my lip. My father told me not to tell my grandparents about it, despite the fact that I nearly broke down in front of my grandmother over it. Mom would notice my lip from time to time while I was applying makeup, and comment on it, asking me what I did to "mess up my face."

She was hard on me in terms of my academics, and the fact that I struggled with a difficult math-based course did not help. When I was carrying a B-minus in the course, and she slapped me six times across the face, and kicked me across the floor for "not taking the course seriously" despite the fact that I consistently sought help with the teacher after class. Dad managed to grab her after the first three swings, but she later re-entered the room. Dad, fearful of the repercussions of attempting to stop her again, took out his frustration by punching a nearby door.

I was also a cheerleader for the entirety of my high school career, and as a result, learned several tumbling techniques. During a week in which I was consistently botching a tumbling pass due to a mental block, and falling on the mat, she became violent once more. While our pickup truck sat in an empty parking lot, she smacked me several times. The hardest smack dislodged and broke my glasses. When the salesperson at the store inquired as to how the pair had come to be so damaged, Mom replied, "Oh, my daughter broke them. She's so clumsy."

Unfortunately, I was not the only victim of her anger. Several nights during the age of three, I hear my parents scream at each other, with my mom usually screaming louder, followed by slapping noises, and the sound of household objects breaking. My father never hit; it was against his upbringing, and considering his size and stature, the result of college bodybuilding, he would probably have done serious damage to her if he did.

Mom always said the reason why I never had a sibling was because we couldn't have afforded one. It wasn't until this year that Dad told me the whole story: she kicked him so hard in the testicles that it sterilized him. She also liked to threaten to throw him out of the house, and would call me into the room to say, "See her now? You'll NEVER see her again!" The thing Mom didn't count on, though, was the fact that I would cry and run to my father, not wanting him to go. During my freshman year in high school, I even fell to my knees before her, and begged her not to throw my father out.

I never did go to anyone for help when I was a minor for a few reasons. The first was the fact that my idea of child and spousal abuse was inaccurate. Child abuse, by my juvenile depiction, was children being knocked unconscious or living in squalor, while spousal abuse was (usually a female) victim crawling away from a hovering tormentor.

Added to this inaccuracy was the fact that Mom used to say, “My mother did far worse to me!”

I never wanted to break up my family. Again, she was two people in one body; the same person that hit and spat venom cheered for me on the side lines, surprised my father with gifts and celebrations in his honor, and cared for both of us with a gentle voice when we were ill. For that, I just internalized the abuse like a coward, never calling the police, or getting help. This was despite the fact that her favorite go-to threats were “I brought you into this world, and I can take you out,” and “I’ll chop your goddamn head off if you don’t shut the fuck up!”

My freshman year of college was when I realized that I was being abused. Far from the grasp of her influence, and effectively burying myself in task of writing a novel (an idea she used to scoff at and dissuade me from doing in high school) allowed me to examine my life with a different lens. What I saw thoroughly disgusted me. While I did not confront her about it yet, as I was still unsure of it (not to mention she had threatened three times that year alone to pull me out of college), she took notice of my altered body language told her, declaring that college had messed me up even worse than high school had. Exhibit A: When I caught the flu, and called her for tips on how to handle it, she, assuming morning sickness off the bat, immediately accused me of carrying my boyfriend’s child.

In the long run, it all came to naught; my parents divorced anyway during my sophomore year. The two told me, point blank, in my dorm room that they were through. My mother accused me of smirking during the proclamation; in reality, I was holding my face hard in order not to cry. I had lost, and lost dearly, internalizing it all for nothing.

I spent that summer blaming myself for allowing her to hit and berate my father and me. She was still under our roof that summer, the separation not finalized until that August. She and Dad were at each other’s throats at least once a week, as were she and I, only twice a week. I had previously arranged to move in with my grandmother that summer, but my father put a stop to the plan, saying that we needed to be a family. Without an effective financial leg to stand on (my fault), I had no choice.

What family was this, when she flung any insult she could think of at me, berating me for my hair, my body (she especially loved that one), my choice in friends, my singular status, my virginity (when she wasn’t pulling the accusation of “whore” out of the air), and anything else she could possibly think of? Dad fell to justifying her, his common phrase being, “She’s your mother.”

That came to a head one late July night. Mom was moving to her new apartment, and Dad volunteered me to help her. I had accidentally given the manager where I worked the wrong day off for the affair. As a result, my mother spent fifteen minutes on the way home (Dad never allowed me to drive due to insurance rates) slamming on the brakes in order for her to scream in my face how useless, stupid, spoiled, ignorant, selfish, and pathetic I was. She also threatened to never allow me to see my grandmother again (which was baseless at that point).

Turning in my seat, I yelled, “You are selfish, abusive, and emotionally manipulative!” Slapping me across the mouth, she yelled at me to get out of the car, and drove off.

When Dad picked me up, he was furious. He forced us to sit down at the dinner table to speak to one another civilly, and I immediately told him her threat to not allow me to see his mother again. The look on Mom’s face was akin to deer in the headlights when Dad rounded on her, and she fell to taunting me to distract him. “You could never hit me, you little shit!” She yelled.

Standing bolt upright, I poised my hand in the air to slap her. Dad grabbed me from behind, and held me in a bear hug as I kicked the air, screaming. Mom left the room, taunting, “Oh you could never do it! I’ll kick your ass if you do!”

When Dad let me down, he asked, “Are you crazy? Do you realize what you could have done?” Only now do I realize the extent of his words; she could have called the police on me for that.

My mother is gone from my home now, and to that I say good riddance. Still, it does not change the fact that she was abusive toward my father and me, and we both allowed it to happen to us, just because we were so enchanted by the kinder side of her persona. I have since told my aunt and my grandmother (as well as a few close friends and

their parents) of the abuse, and all reactions were the approximate same; each person told was outraged by my mother's abuse of my father and me. Each person expressed the desire to have stopped her from hurting us in the past, had they known of the extent. My aunt has rendered her home a safe zone for us, telling me that she will not welcome my mother's presence. My friends and loved ones were also shocked as to the extent of my mother's violence, and feared that she might very well have seen to the end of my father and me, if she had been so inclined.

It will be a long time before I heal from what my mother did, if at all. She still shamelessly parades the fact that she is my mother (as well as parades around the clothing that she took from my closet without my permission) as if nothing is wrong. I once did want children, but I now want to break this cycle; my theoretical child will not internalize any theoretical abuse from me. For that also, I have driven a knife into the second dream of finding the love of my life. Even if marriage laws did change overnight to the point where marriage would no longer be a man placing a proverbial noose about his neck, and hoping his wife won't open the trapdoor beneath him, I still can't go through with it. I just can't live with the fact that my mother hurt my father, and that I have the same capacity to be cruel.

If there is any advice men and boys, could take from my story, I beg, hear this: it is not worth the abuse to see someone's kind side. If someone truly loves you, that person would not justify hurting you in any way, shape, or form. TELL SOMEONE if you are being hurt by someone else, even if it is a loved one. I cannot emphasize this enough! Do not allow someone the power of your silence. Lastly, please understand that abuse can take any form; it does not have to be the carnival-type version of abuse that is shown to us on television and posters.

Thank you, Marian, for sharing your story. I hope you and your father are in a much better place.

In His Own Words/In Her Own Words was a joint effort between Shrink4Men and AVoiceForMen to help raise awareness about the invisible victims of domestic violence, men.

Shrink4Men Counseling, Coaching and Consulting Services

Dr. Tara J. Palmatier, PsyD provides confidential, fee-for-service, counseling, consultation and coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the Shrink4Men Services page for professional inquiries.

The cover image is not a representation of Marian's mother. –Ed

Karen Straughan challenges the feminist paradigm of helplessness

A Voice For Men Videos · 26 March 2023 · Archived copy · Original

Brother K – Ending genital mutilation of children

Gary Costanza · 27 March 2023 · Archived copy · Original

Your Feelings, and Why They Don't Matter

Paul Elam · 27 March 2023 · Archived copy · Original

Standard Dr. Paul disclaimer: This advice is not intend for all women. So if it does not apply to you do not be offended by it. If you are offended on behalf of all women, then please stick around. Grandiosity is treatable.

Dear ladies,

Let's talk feelings. Actually, forget that. I'll talk feelings, because if you talk feelings, I won't get to talk at all.

I know, that sounded insensitive. Well, it was insensitive, and quite intentionally so. But keep reading, there is a method to my malice, and a message that you really need to hear. I don't want you to miss out on it because you're in a huff over the fact that I regard your feelings at best, as obstructive, and at worst, the primary and overarching cause of failure in your love life. And worse yet, as a source of abusive control for anyone crazy enough to get close to you.

As ironic as it may sound to you, if you want a good love life, the first step is to get your feelings out of the way, or at least quit using them as a weapon. So let's get out of Oprah mode and just use our brains long enough to sort this thing out.

It starts, like most of your problems, in childhood. That's the cute and annoyingly whiney phase of life that boys, unlike you, are forced to outgrow. You don't get all the blame for that, but if you really want a meaningful relationship, you'd better start taking some responsibility for correcting it.

Babies, whether blue or pink, are pretty much alike. When a child gets hungry or dirty or tired or sick or lonely or scared, they tend to react by screeching until someone does something about it. It makes sense. Babies, after all, can't take care of themselves.

But not too far along in life the paths of boys and girls, emotionally speaking, fork into two very different directions. By the time both have some measure of language and cognitive skills the reaction to all that caterwauling changes, and not so subtly.

Pretty early in a boys life, about the time he can speak in complete sentences, tolerance for remaining a baby wears thin. His wailing is met with everything from ridicule to threats. If "big boys don't cry," doesn't work, then, "I'll give you something to cry about," usually does, especially after a few rounds of following through.

Psychologists will tell you that this is where we harm boys, that we dissociate them from their feelings and shut down their emotional selves. They even call it emotional abuse.

But in most cases, unless taken too far, it doesn't abuse boys feelings as much as it teaches them to start mastering them. That kind of self control is a pretty good skill that comes in handy for a lot of things, like, say, being an adult. You see, before the psychologists came along to tell us what rotten parents we were, we had a different name for the effect we had on boys, although not so catchy and marketable.

We called it growing up. It was all the rage.

We knew, even without a Ph.D. in conjecture, that not maturing was a bad thing. It resulted in all sorts of problems, like permanent childhood and self centeredness.

And women.

That's because while we were insisting that boys learn real life skills, girls got a different message. Actually, they got the same message that they'd been getting since birth. Namely that squawking loud enough will get you what you want. And that is why that while boys your age grew into manhood, you just got older, hairier and more irritating.

And more vulnerable to being exploited.

The self help gurus have zeroed in on that one like chicken hawks and turned your feelings about your feelings into a cash cow. For a fee, they tell you to express your feelings, write them down, trust them, affirm them, discuss them in groups, put them in a journal, confront people with them, list them, learn more words for them, read about them, mouth them through a sock puppet like a neurotic ventriloquist and above all, get them validated as something sacred by all in your life.

That have led you to attend the Church of Emotionalism, where your tears are holy and Kleenex are passed right along with the collection plate. Can I get an amen?

But they aren't telling you anything really different than the same bullshit you have been told your whole life, and that you now tell yourself. When you have pain, or even a sense of slight annoyance, someone else is supposed to by God fix it.

And so you remain, born again baby that you are, stuck in self delusion until you get some things straight.

Despite what your therapist told you, or what you saw on Oprah, your feelings don't have any inherent value compared to say, facts, logic or a good cheeseburger. Most of the feelings you think are so important are as transient as campaign promises and worth just about as much attention.

What you feel right now won't be the same thing you feel in a few hours, or, if you are like a lot of women, in a few minutes. So expecting your man to stand constantly at the ready, as though his purpose in life is to validate and honor every fleeting emotion you have at each and every point of their temporary existence is a non starter. If that is what you expect, you don't need a relationship, you just need a better therapist.

And the same for taking your relationship straight into turmoil because you use your feelings to undermine communications every time a logical solution undermines your agenda.

You know exactly what I am talking about. The more reason and logic point to your being wrong, the more unreasonable and illogical you become. It is calculated and intentional. It's the tried and true plan of "If being reasonable doesn't get me what I want, I will just be increasingly unreasonable till I get it anyway." Nothing like frustrating someone into compliance.

And in a really twisted, perverted way, it makes sense. Heck, you're a slave to your feelings, why shouldn't everyone else be?

For a while, in many cases, it even seems to work. But it ultimately blows up in your face because all this nonsense is just a recipe for him to eventually cook up a great big casserole dish full of fuck-this-crazy-bitch.

Are you feeling me?

Ladies, the only real purpose for your feelings is to tell you there is a problem you need to fix. After that, continuing to dwell on them, or childishly forcing your partner to obsess on them with you, only keeps you from finding solutions.

It may annoy him into fixing things for you, as surely as you were still laying in a crib, but at this point in your life that is only to shut you up, and leaves you less respected, and less respectable, every time it happens. And so when your man gives in to this, he isn't meeting your emotional needs, and you certainly aren't meeting his. All you have accomplished is pressuring him into changing your diaper.

If you think that is the path to a healthy relationship, think again. Jerking people around on an emotional leash is only good thing if you are a psychopath.

Hostility will always be the natural result for people who use emotions not to connect or to create intimacy, but as a weapon to control and manipulate. It is hostility well deserved.

Now, there has been a long running misconception about men and women that has been around about as long as igneous rock. That is that women are somehow more gifted in the emotional department than men.

Of course, that's more bullshit. Training half the population to be childish, emotional puppeteers in ways that ultimately sabotage their own emotional fulfillment is hardly a gift. It is more like a cruel joke. And it may seem funny with you are 20. But it may seem much different at 45 when you are rapidly graying, cooking for one, and wondering why so many men get tired of listening to you in about 5 minutes.

With that in mind, if you want to see evidence of real emotional acumen, consider the following names:

Shakespeare, Keats, Hemmingway, Steinbeck, Gibran, Kipling, Blake, Wordsworth, Byron and Shelly. Or even the great contemporary songwriters, Simon, King, Kristofferson, Dylan, Hiatt, Lovett and Henley. This list is a drop in the bucket, and if we added to it till we covered every genius in world history in the realm of the human heart, we would have to address 95% of them as mister.

In fact, truth be known, most of the men in your life who you have dismissed as emotional zeros more likely belong on that list than you do. You just never knew it because you are such an emotional mess.

Feminists would tell you that this is sexism, and perhaps they are right, though as usual for the wrong reasons.

It may well be sexist to the core to raise half the population, your half, to be emotional cripples while telling them they are emotional giants.

Six important terms every MRA should be able to explain

A Voice for Men · 28 March 2023 · Archived copy · Original

Please contribute if you can

Robert Brockway · 28 March 2023 · Archived copy · Original

A Voice for Men (AVfM) has been around since 2009. Paul Elam established AVfM, and made it a global phenomenon.

In 2014 AVfM ran the first International Conference on Men's Issues. Alongside other organisations AVfM has continued to support the conferences to the present day.

In 2022 Paul transferred the site to Robert Brockway.

14 years and thousands of articles later we're still going strong.

Today AVfM also financially supports the following websites:

- Gynocentrism.com
- Honest Ribbon
- ICMI
- Neonatal Cutting
- Wiki4Men

But this all costs money. We know a lot of the men that read the site have been financially destroyed by the system, but if you can spare a few dollars per month it would make a big difference for us.

If you would like to contribute using SubscribeStar please click here.

The sacred cow of maternity

Hopeland Cash · 29 March 2023 · Archived copy · Original

My article about paper abortion has led to some interesting discussion, online and off. What I've been brewing on since, however, isn't the topic of abortions or paper abortions themselves, but a question that will occur to anyone who dares try to discuss them: Why is men's right to paper abortions *so* fiercely opposed? In almost any venue, anger at the specter of "infringement" of women's right borders on the rabid and irrational. I saw this within my own family and it appears in the media whenever paper abortions are discussed. Why is that?

I come from a liberal family and have three sisters of varying ages and a not-so-varying stance on my status as a Men's Right Activist. I wrote the article about paper abortion knowing full well (and maybe hoping just a little) how controversial it would be among the general population and my own family. I knew my sisters wouldn't agree with any argument in favor of paper abortions, nor would any left-of-center woman. Hell, far-right women would probably say I'm encouraging "deadbeat" behavior.

But that's the point that kept coming to mind for me. *Why* is abortion and paper abortion such a hot-button topic? Few things get people so worked up. Abortion (non-paper) has come to be seen as a "basic right", but how can any right be "basic" if it is only granted to half the population? After all, only a little over 10% of abortions are for health/safety reasons. For the rest, it is effectively a 'morning-after-the-morning-after' solution, emergency birth control. Handy, definitely, so why so much opposition to giving men a legal equivalent?

I think it's not really about abortion at all, and what made me realize this was a conversation I had while making breakfast. It was shortly after the publication of my article and I was discussing it with some family members. Not female family members, though. My father and teenage brother. Both of them are well aware of the many issues faced by men, but neither is as much of an MRA as me (Red Pills for Christmas?). We were discussing the article, and by extension abortion and paper abortion and men's responsibility and women's rights and all the other bullshit feminists try to block paper abortion with. The usual (and irrational) argument is that men don't give birth, can't understand it, don't bear the same burdens, and so can't be given the same rights of choice. In essence I argued back that childbirth is nothing special and so there's no reason for women to have exclusive access to abortions. I admit, I was a little worked up; it happens easily when discussing men's rights. Eventually, to make my point, a bit hyperbolically, I said:

> Giving birth is no different than taking a piss.

Now, remember, these were two men I was talking to, both moderately well informed about the MRM, and yet their response was down right chilly. They weren't hostile but both were perhaps just a bit short of shocked. Even for me, this was apparently an extreme stance.

But I kept arguing the point logically.

- Giving birth is a biological function.
- Women evolved to give birth.
- Almost every mammal on the planet does it.
- There's nothing special about the act of childbirth.

But no, it seemed I had sinned. The discussion quickly died away and I was left with the distinct feeling I had violated a taboo.

If I ever drop that line on one of my sisters, I'm bringing a flak jacket.

All that is anecdotal, yes, but it is illustrative of how a larger social construct filters its way down into our thoughts and our daily lives. Our society is suffering from a Maternity Cult. I don't mean a literal cult, but a cultural complex

which mythologizes and even deifies childbearing. This is nothing new, of course. Fertility goddesses and reverence for childbearing date well into pre-history. It is likely humans were worshiping childbirth before they'd figured out men were involved. (Probably still footing the bill back then, though)

But even today? Yes, even today, even in the developed, secular world. Women's status as incubators grants them most if not all of their social privilege. They are viewed as the creators of life, hence *women and children first* and the tendency (policy) of the mainstream media to always paint female deaths in war zones as far more tragic than those of men. Throughout the ages, women have been considered more reproductively valuable, despite most societies being monogamous. The whole mystique of women as nurturing, caring, delicate beings deserving protection and special consideration stems, I think, from their childbearing function. Biologically, it is the only unique feature of the sex. They're smaller, yes, but short men receive no such special treatment. Motherhood is the driving force behind female privilege, and therefore a driving force behind feminism, which seeks to enhance female privilege while avoiding any social responsibility.

Hence the bloody war over abortion, paper and medical. Women's ability to bear children is worshiped, and therefore they are granted total control over the children they miraculously, mercifully, beautifully bring into the world. Child custody imbalance, maternal gatekeeping, international kidnapping, abusive behavior during birth, *murderous* behavior after birth. All tolerated, not just because the child belongs to the woman, which it effectively does in today's world, but because society wants us to act like she did us a favor by giving birth so we shouldn't question her in any way regarding the child. Mother knows best.

I'm not saying pregnant women shouldn't be given consideration. Like anyone in an altered state of health, their diminished physical capacities should be taken into account. But let's be realistic and practical and still treat these women as adults. Adults undergoing a draining physical experience, but still adults. It was their choice, after all.

The extreme opposition to paper abortion is just one part of this cultural mindset of mommy-worship. To grant men any control/influence over how/when/if a child is raised would be to infringe on woman's divine status as Chalice of Life. It's not even up for discussion if a woman should have exclusive control of any given power over 'her' child. Automatic *yes*. To suggest otherwise, whether by calling for paper abortions or simply agitating for equality in family law, is seen as an affront to womanhood itself, the purest form of misogyny, a violation of their god-given rights of motherhood.

Now, let me be clear. I am pro-choice (or anti-life, your call); I think women *should* have the right to abortions. But it is time to cut all the crap worship of childbearing as if it is a magical, mystical, rainbow-infused super-power granted unto them by almighty Mother Earth over which men have no rights.

Giving birth is a biological function that evolved over millions of years, in humans as well as in just about every other female with hair/fur on the planet. But people still seem to think childbearing is some sort of sacred endeavor. A common argument is that it is so "dangerous" to give birth. Well, maybe it was a century ago, but not so much today. In the U.S., less than a thousand women die during childbirth each year. That makes the odds less than one in one-hundred-and-fifty-thousand. That makes it about as dangerous as being a truck driver. And truck drivers are over 90% male. We're even.

No, I won't worship women for giving birth. There is nothing special or sacred about the event. It is a natural biological mechanism. We praise small children when they successfully relieve themselves, but after a certain age successfully carrying out your body's automatic functions should lose its sense of wonder. Men are often ridiculed for being comically obsessed with biological functions like farting, belching and urinating, but women obsess over their periods and pregnancies and then receive special privilege for it.

Who is it that never grows up?

Giving birth is not the most important achievement. However, what is special, what *does* set humans apart of other animals on Earth, is what comes after.

Parenting. That is the miracle. What has made humans great and allowed us to build a civilization out of the dust is our ability to communicate and to teach our children, to pass on our knowledge. Any rabbit can give birth to a litter, but only humans can bond, nurture and teach in the way we do. Only we pass stories down through the generations, leave legacies for our offspring and build a world that will be better for *them*.

And men do it too. Pregnancy and childbirth is a biological function, a side-effect of intercourse. It's not sacred, but what we do with the result can be. The modern maternity cult blinds people to the contribution of fathers, allows for the abuse of children by unfit mothers, and strangles society with the demands of privilege for the supposedly incredible act of childbearing.

If we stop worshiping women for giving birth, we can focus on what really matters: the needs of the children that come from it. They're the miracle. Mothers and fathers both make them happen, but the real work only begins after the first nine months.

Featured image is in the public domain.

Respect

Jared White · 29 March 2023 · Archived copy · Original

It's important to respect "_____" <—— insert whatever identity group, ideology, or opinion here.

I've always questioned the validity of this old sentiment even when it was taught to me as a child. Mostly because the sentiment doesn't make any sense. Respect is, in my opinion, one of the most valuable rewards one person can grant to another. I say reward because that's what it is in a free society. Let the current state of places like North Korea or Saudi Arabia settle over your mind for a moment where in one country the populace has been forced to worship and respect its leaders as if they were Herculean style demigods and in the other the populace is forced to respect its leaders will because its leaders are quite literally, royalty. Failure to show the proper respect to these figures could and often times has resulted in the deaths of those who refuse to submit.

There is another commonly held belief regarding the concept of respect that I very much prefer; respect isn't given, it is earned. I say it is a commonly held belief but one could easily be fooled into dismissing this fact simply because there are two opposing ideologies surrounding the word respect.

Respect your elders. Respect other cultures. Respect women. Respect (random person's) opinion.

Everyone, from everyday people to celebrities and the super rich constantly contradict themselves when uttering this word and the concept behind it. Why? Because most people are self-centered. Even those who go out of their way to help groups and individuals they consider to be disadvantaged or persecuted.

This piece is not a call for the masses to immediately adopt my philosophy on respect. It is basically just an outline of what that philosophy is and an opinion as to why most people or at least most people I have seen and encountered, tend to confuse the concept of respect with another widely known phrase; common courtesy.

The showing of politeness to others. This is the expectation most have for citizens in civil society. Don't be rude. Don't insult someone for no reason. If you disagree with someone, express your disagreement without pointless heavy handed or vulgar language.

While there is nothing wrong with this sentiment in my opinion, politeness is not respect. Yes I know that the word respect is in the above definition as a synonym. But here is the definition for respect.

> A feeling of *deep admiration* for someone elicited by their *abilities, qualities*, or *achievements.*

Personally, I believe the inclusion of qualities in the definition is the most important. This is, in my opinion the most common reason why one person will choose to respect another. Why? Well if your respect for someone is based solely off of their abilities then it is usually someone you don't actually know. Take sports celebrities for example. Dwyane Wade is my favorite basketball player, even though I don't regularly watch basketball anymore. I know that if I were to step onto the court with him I would most likely lose. So I wouldn't make any serious attempt to challenge D-Wade to a game unless I have put myself through the proper training and exercise because I respect his ability to play the game. But I don't know anything about him personally. We don't hang out at the club or the gym. He is not my friend. I met him once as his security escort a few jobs ago. So it is factual for me to say I know nothing of his qualities.

Back when I was in the army, it was hammered into us (especially in basic training) that we are most likely going to dislike our leaders. In fact that was the goal in basic. Can you follow someone you hate? Someone who for months has made your life a living hell? Well it turns out you can if you learn to disassociate the person, in this case the Drill Sergeant, from their rank. There are plenty of incompetent leaders in the military but the rank of commissioned and non-commissioned officers is supposed to be a signifier of their ability. As a private I was

instructed to respect the rank of those appointed over me, not the person. Meaning if one of my leaders told me to do something stupid I was legally bound to do it and any grievances I held would have to be taken up with someone in the chain of command ranked higher than the person giving the order.

This is one of the most important and valuable mandates within the military and would vastly improve interactions between people within the civilian population if more people put it into practice. Why? Take a look at modern day interactions between common people. There is countless video footage of violent encounters between people over extremely trivial arguments.

“Why you talking shit?”

“Why you disrespecting me?”

Statements like this are why we would hear WORLDSTARRRRRR five minutes later while two or more people are beating the crap out of each other.

But it gets worse.

“Do you know who I am?”

That’s another one that can often lead to a physical confrontation. There are two main reasons that I think are the main cause for this nonsense. One; people feel that to be respectful, one has to follow a certain etiquette, which is really the etiquette of courtesy but I already explained that. The other is that people feel they are owed these common courtesies from everyone. Even people they have never met. Now I am not saying it is wrong to want everyone to be polite, to wait their turn, to not cut someone off on the road, to not let a door slam in the face of the person behind you and so on. But it is wrong to demand someone act in a certain way to satisfy your idea of what respectful is. You might think holding the door open for a woman is the polite and respectful thing to do. What if that woman is a feminist and thinks you are in actuality disrespecting her by holding open that door? What if she demands you change your behavior from then on or you will be disrespecting women every time you hold open a door for one? Maybe you feel holding open the door for both women and men is being polite and respectful but that one feminist will not change her mind (and she should have no obligation to) that you are disrespecting women and will try and let everyone know and condemn you.

What are the dangers of holding an attitude like this? Well if you happen to get into an argument with someone and end up calling them something insulting then that insult, if viewed or heard by people who consider themselves a part of said person’s identity group, will then be interpreted and propagandized as your base opinion for everyone in that group instead of just being an insult flung at some random person in an argument.

Don’t like identity politics in your films or comic books? Then you are a sexist, racist, homophobe etc. You just might not care what the race or sexual orientation of a character is but if you are turned off by and voice a complaint about how a political ideology is being pushed and that narrative push is hurting the story of the film or comic it doesn’t matter. You are a bigot because you don’t respect whatever person that belongs to or is portraying that group. This is dangerous because people are being hit with twitter mobs that uncover their personal information such as their place of employment and they are having their abilities to put food on the table stripped from them because they aren’t showing the proper “respect” certain people of certain groups are supposedly owed.

Respect is earned not owed.

Respect, in my opinion, is one of the most important concepts ever created. More important than its creation, it’s the fact that you decide who receives it from you and for what reason. I can count the people that I genuinely respect on one hand. Not because the majority of people I know are bad people but because only a few people have displayed actions and ideas (mostly actions) that have earned my respect. We all know that feeling we get when someone we know does something or says something on a consistent basis that gives us a small swell of pride to be associated with that person. We begin to take their word on certain subjects that we may have a moderate level of ignorance on. We are more willing to consider their advice when faced with difficult tasks. We all know who these

people are in our lives.

Now consider extending that same level of trust to some random person sitting next to you in a bar or restaurant. Crazy right? But that's not what everyone means when they say that everyone deserves respect. I know. But here's the thing.

No one deserves respect.

As I stated at the start of this piece; replace respect with courtesy when making that statement and the statement will make a lot more sense. I'm all for not being a jerk to people for no reason. But some (alot actually) people are just jerks. Because they don't know you. They don't feel they owe you anything and they are right.

Think of the phrase "good person" for a moment. What makes a person good? If you know the definitive answer then you are God. There is no definitive answer. What is good to one person is an annoyance or bad to another person. When someone says "he is a good man" or "she's a good woman" they are giving their opinion of that person based on their interactions. That person is behaving in the way that someone else deems worthy of being labeled good. The moment that person stops behaving in that specific way then they won't be considered a "good" person anymore. But they might gain that title from someone else in their life.

If being good can be subjective then there cannot be a set standard for being respectful. This is why the phrase "respect is earned" is a more true statement than "everyone deserves respect" in my opinion.

There are literally billions of people that I don't respect but each and every one of them has the ability to earn my respect. That is the power I hold as a free individual in arguably one of the greatest societies in existence today.

You hold that power too.

Don't cheapen it.

The cover image despicts Aretha Franklin, who famously sang a cover of the song 'Respect' to great acclaim. –Ed

The primary victim of “equality” is not your daughter

Hannah Wallen · 30 March 2023 · Archived copy · Original

Featured Image “Iraq” by The U.S. Army on Flickr, used under license (Creative Commons Attribution 2.0 Generic/CC BY-SA).

In December of 2015 Defense Secretary Ashton Carter made the decision to integrate women into every area of military services. This has resulted in a variety of responses, including a bill by two representatives intended to force debate on Capital Hill over women’s role in the military. The bill, titled “Draft America’s Daughters,” would extend to women the requirement for Selective Service registration which currently mandates that men age 18-26 register for a potential draft.

Some have touted this as a step toward equality. Many, however, seem outraged at the idea of imposing mandatory military service on women during wartime, and in a more visceral way than folks are outraged when it is imposed on men.

The Blaze: I Will Not Allow My Daughter To Be A Victim Of Gender Equality

Blaze writer Matt Walsh, in his objection to imposing selective service registration on women, stated complaints which aren’t any less valid when applied to drafting men from the general population.

Yes, the Marine study Walsh mentioned found that on average, women lack in areas which would make them less capable soldiers, and a draft would not differentiate between weaker women and those who are strong, efficient, and tough. Well, guess what: Selective service does no different than that when drafting men.

There’s no algorithm added to the draft to weed out all men but the strongest, most efficient, and toughest. Oh, some men can be declared unfit for military service, but this generally entails an actual medical condition, not a lover’s loophole or poet’s prerogative. Standards for fitness for enrollment in the military often end up being relative to the military’s need for warm bodies. During a draft, they’re more likely to be relaxed. During the Vietnam war, young men who never in their lives could have been truly prepared for battle were sent overseas to die, some by a military that wouldn’t have accepted their enrollment had they volunteered a year prior.

This is not to say that forced military service is right; only that if women forced into it can be considered victims, the same applies to men.

When men are drafted, there’s no concern or consideration for whether their lifestyle has disposed them toward capable military service. They don’t get to decide they cannot handle the requirements of the job. They are expected to man up as they’re whipped into shape by a training regimen designed to fast track them from day one at boot camp to active duty. In fact, their lives depend on both their ability to do this and the ability of their fellow draftees to do the same. Their superiors are not gentle or tactful about making that clear because failure to understand and act on that knowledge can be deadly. It’s anticipated that men faced with such a situation will rise to the occasion, not because all men are physically equal, but because that’s just what men do.

Though Walsh’s generalization may be unfair, he has one point: The women he describes as “egregiously unfit recruits culled from sorority houses and Justin Bieber concerts” certainly don’t appear to meet that standard. The question is, why? If he were merely describing women as weak, he wouldn’t have had to mention sororities or concerts. He’d have used a more physical description. After all, frat boys and fanboys would be among male draftees, and nobody thinks that should exempt men from the expectations involved in military service.

What Mr. Walsh was referring to is society’s indulgence of the whims and interests of women and girls. Between the lines of that paragraph is the unwritten admission that among the general female population there is a disproportionate number of entitled princesses whose lives have left them emotionally unequipped to handle the rigors of military training. More than that, many young American women are accustomed to never having to put anyone else’s interests before their own. They’re used to always being entitled to choose whether or not to meet a

challenge, always entitled to recourse when affronted, to remedy when they're hurt, and to refuse that to which they're averse.

What happens when someone historically so entitled to focus on herself and her own interests gets force-fitted into a job that depends on toughness and teamwork? What happens, not just to her, but to her team? Who does it affect when she can't or won't do the whole job?

The military is a more strict example of an expectation of men that exists in other physically demanding professions. Men can be disqualified from taking certain high risk or labor-intensive jobs, such as firefighter jobs, for failing to meet physical criteria such as lifting and carrying capacity, the speed at covering distance, and the ability to endure sustained physical stress.

Thanks to feminism, the same is not necessarily true for women.

FDNY drops physical test requirement amid low female hiring rate

Feminists call it discrimination when a woman is not given a gender-based exemption from a standard that has been used to determine men's eligibility for a job. Nothing is said about the many men who may have been disqualified from the position for failing to meet the same standard; it's only a problem when women can't get what they want.

Sometimes, it's also a problem when they do.

FDNY recruit failed her way into $81,000 desk job

Firefighter who flunked physical injured ten days into job

Choeurlyne Doirin-Holder received preferential treatment as part of an initiative to hire more women into the New York City fire department. She didn't just get preferential consideration. She was exempted from physical requirements she could not meet and given a desk job while attempting to train for and pass her specially nerfed physical after her previous failures.

Then, she suffered an on-the-job injury which indicates a failure to be mindful of her environment.

Fortunately for the New York public and her fellow firefighters, the special snowflake was not injured during an actual emergency. She lost her footing during a routine equipment check and fractured her foot. Had such an injury occurred inside a burning structure while attempting to rescue residents, it could have had deadly consequences.

Some might think that the military is not at risk for incidents like this. Certainly, feminists would have less success in influencing military regulations than they have at influencing standards for civil service positions. There's a huge difference between military administration and the administrations of other professions, right? Toughness is an integral part of the job, right?

The groundwork for change is already being laid. Prior to integration, fitness standards for men and women differed. Arguments are being made to keep it that way.

Gender equality? A double standard for women in the military

Pressure grows on Marines to consider lowering combat standards for women

Once again, standards which have affected men's military careers for years have suddenly become a problem because they're affecting women's careers. No concern is being expressed over the men whose career prospects were determined by which standards they could meet. No group is proposing to re-enlist men disqualified from service because they could not lift or carry enough weight, run fast enough or far enough, or endure rough enough conditions. Only women merit such consideration, even when they're striving to qualify for elite positions.

What does this say about the value of male soldiers, who are still subject and whose careers are still vulnerable to those standards? Are they less worthy of an effort to foster their careers than women are? Why is the double standard not considered discrimination against them? And if it's not, how do proponents of it expect it to affect

their morale or their perception of their female colleagues?

This is also extremely dangerous, not just to the women being integrated into combat positions, but also to the men with whom they'll be training and, if activated, fighting. Relaxed standards for women could not only leave them less capable of handling themselves in conflict, but also less capable of fulfilling their duties as part of their team. They could become their comrades' worst vulnerability. If combat integration and an integrated draft are combined with unequal fitness standards, at the very least, male soldiers will be forced to pick up female soldiers' slack. For instance, would female draftees unable to fulfill the more demanding roles in the military, be granted safer, easier jobs? If so, wouldn't they be pushing men out of those jobs? And if, as opponents of including women in the draft argue, women are less capable, wouldn't this be a significantly impacting factor on the outcome of a man's experience of being drafted, making him more likely to be forced into a more dangerous, more physically demanding job? At worst, combining integration with lower standards for women will place them in combat positions with stronger, more qualified men. Those men will be forced to depend on support from, or even compelled to protect less competent allies.

Under such a circumstance, a male draftee sent to the front lines would not only be a victim of forced service, but also a victim of forced reliance on a comrade in arms who won't have his back. Why does a push by a minority among women merit thrusting unwilling men into this position?

Feminists and progressives are trying to have it both ways. The push to open all areas of the military to women is based on the assertion that women's capability is equal to that of men; the claim that anything men can do, women can also do. However, the push for lower standards for women directly contradicts that, especially when the claim is made that equal physical standards discriminate against female soldiers. It's an admission that men can do things women can't.

The two assertions are not compatible. Either women are as physically capable as men, can meet the same physical standards, and should be equally subject to them, or they're not, and the riskier and physically demanding areas of military service should be segregated. Subjecting men to a double standard is discrimination. To do so while demanding they serve with the beneficiaries of that double standard is worse; a slap in the face to men judged by those standards, and a continual risk to those who live up to them.

The battle for feminism's soul

Luigi Logan (aka Fidelbogen) · 31 March 2023 · Archived copy · Original

The title of today's talk is, the Battle for Feminism's Soul.

So . . . What is feminism? What ISN'T feminism? These are vital questions, and controversy has swirled around them for years. This controversy is no storm in a teacup, for I can assure you that much rides upon the outcome.

When a non-feminist encounters a feminist, the mood is sooner or later bound to get testy. To state that another way, each party carries a psychic atmosphere of her own, and these atmospheres are bound to clash. The encompassing social ambience will not accomodate both of them; one or the other must yield. As they say in the old western movies, "this town ain't big enough for both of us."

The unspoken tension between feminist and non-feminist will eventually come to a head and show itself openly. This regularly happens in a small way, in the social microcosm. It has not yet happened in a grand, conclusive way, in the societal macrocosm, although it is our job to accelerate the arrival of that day. But on whatever scale it occurs, the confrontation rides upon a mutual assessment between these two parties or, if you will, between these two principles.

Hence the typical pattern of interchange between a feminist and a non-feminist. The non-feminist will make known her feelings about feminism and the feminist will, mildly or otherwise, "get defensive". So what is happening in these discussions? Clearly, the talkers are talking past each other because they are talking about two different things. The feminist's "feminism" is NOT the same thing as the non-feminist's "feminism". Each conversant has a different mental picture of what the word feminism signifies in real world terms.

The non-feminist looks upon feminism as the less desirable option; that is what makes him not a feminist. Meanwhile, the feminist looks upon feminism as something sacred, and for that reason looks upon the non-feminist standpoint as akin to sacrilege. Please bear these points in mind.

Again I put it to you: what is feminism, and what ISN'T feminism? We need to address that pesky little question with exactitude in order to reach any over-arching conclusion about feminism's desirability or lack of it. Therefore feminism, the object under examination, must be pinned down, immobilized, and forced to become a definite something; only in that way does it become examinable and susceptible to evaluation. So answers need to arrive, and they need to arrive from authoritative sources. Consequently, the question of authority itself comes to the fore, as does the question of questioning authority.

Briefly then, who has authority to tell the world what feminism is or is not? Does the feminist have such authority? Does the non-feminist have such authority? Or do they each in their own way have such authority?

In the present talk, my contention is that any person at all may at least presume to speak with authority on the question of what is or isn't feminism. Anybody may set up shop in this trade, and there are no licensing requirements. Self-declared participation in feminism itself is no prerequisite for this. If that word (feminism) points to any discoverable object at all, we must allow that the pathways of discovery are manifold and not subject to any monopoly. Anybody may compete in this market, although success will vary according to the governing criteria. So, it is the governing criteria which are now under consideration.

"But wait!", I hear some feminist interject. "Only a feminist has any true authority to say what feminism is or is not, because only a feminist has participated in feminism and truly LIVED feminism. No outsider has any authority to tell ME what feminism is or is not!"

I would reply, that your communal experience among self-styled feminists grants you no authority but to speak of what you and others underwent in your time together, and what you felt and concluded from this. Your particular viewpoint and your especial path of knowledge are in no sense privileged. Neither is it taken on faith that you would evaluate your position honestly. Hence, your authority is merely clubbish, a compound of social memories

mingled with selective awareness and possibly wishful thinking. And while these club memories might constitute authority of a parochial sort, there are other forms of authority, from other sources, which must not be neglected. Do not forget that others can view your club from an outward aspect—does that count for nothing?

“But wait!”, I hear that feminist interject again. “I have studied feminism for years, and I have read all the books, and I have earned a degree in women’s studies. Don’t tell me your authority equals mine, mister!”

I would reply, that if in addition to hanging out with supposed feminists, you boast of a scholastic or intellectual authority, you must remember that you aren’t the only one who can read books and think about things. Others, very different from you, are avid readers and thinkers also—and they do not have the same emotional filters that you have. So they are free to follow their own unblinkered genius, to quaff from fountains of knowledge that would not occur to you, to generalize, to factor-analyze, to string the dots together and formulate conclusions that might differ markedly from your own.

“But wait!”, our feminist chimes in for a third time. “I am a WOMAN! How dare you tell me what feminism is or is not!”

I would reply: “Quite right, you are a woman. And I am a Sagittarius.”

And I repeat: ANYBODY may presume to say what feminism is, or what feminism is not. It adds no weight to your claim to merely call yourself a feminist. It gives you no head start in the game. After all, anybody can say “I am a feminist”. Talk is cheap, and whether you call yourself a feminist, or call yourself a two-headed Patagonian, has no bearing on your claim to expertise.

And again I say, that a lot rides upon the outcome of this controversy. We must eventually decide in very exact terms what feminism is or is not, and the question is so important that I have given it a special name which hints at the magnitude of it. I call this question the battle for feminism’s soul, and I wish to make known why I do so. And as I have already suggested, we seek not only to discover what feminism IS . .. but to determine whether it is right or wrong, desirable or undesirable, noble or ignoble.

Up until now, the feminists have claimed a monopoly of discourse in this realm, thought-policing the avenues of conversation leading into it or out of it and transforming the world of respectable mainstream opinion into an echo chamber where only feminist questions are permitted to be raised, and only feminist answers permitted to be formulated. Not surprisingly, the feminists have concluded that feminism is desirable and honorable. However, they have consistently shrouded in fog the plain and simple definition of feminism, making available so many so-called “answers”, and such inadequate ones, that there is effectively no answer at all. And that, I submit, is the weak point where we as counter-feminist seekers of truth must conduct our drilling operations.

Which indeed we have done. And after years of work, we have concluded this: that the “nice” parts of feminism are not feminism’s soul, because they do not quintessentially belong to feminism. Rather, they belong to the world at large, and to the realm of liberal humanist bromide. They belong to the generally received body of traditional opinions about fair play, common decency and the like, and if they were broken loose from feminism they could just as well sail under their own flag. Certainly, they do not require a new-fangled monikker like “feminism”. And yet, they serve feminism as a masking device because they obscure the vital presence of that OTHER feminism, the not-nice kind whose sole purpose is to boost the female-supremacist agenda.

Yes, we have concluded that female supremacism is feminism’s soul. For it is indeed, by any measure, more significant, interesting, original and consequential than liberal platitudes—and politically more profound in its implications, by an order of magnitude

Already, I can hear a howl of protest. “No! That’s NOT what feminism really is!”

And I would reply: “Bad luck! You’ve had YEARS to tell the world what feminism really is. Now it is the world’s turn to tell feminism what feminism really is!”

The battle for feminism’s soul, is the battle to define feminism’s core minima in both a moral and practical sense

and, by so doing, gain effective control over feminism's narrative in pragmatic, real-world terms. It is the world's turn to tell feminism what feminism is, and this will come about by shifting the center of narrative authority away from feminism itself. If you are a self-declared feminist, your supposed "inside" knowledge of feminism is worth no more than the "outside" knowledge which others are able to bring forward—THEIR knowledge can be as quintessentially revelatory or determinative as any other.

Accordingly, the nasty bits which outsiders may remark about feminism are not regrettable, accidental, outlying features. They are as much a part of "real" feminism as anything your friendly neighborhood Earnest Feminist would urge you to believe. If these things are feminism's "excrescence", it is because they have been excreted, or forced out from the center, which makes the center their point of origin. Accordingly, our task as counter-feminist propagators of knowledge is to factor feminism's excrescence into its essence. Or as certain wits and wags will be quick to say: to feed feminism its own shit!

Yes. The world has long been an object of the feminist gaze, so it is time to flip the script, and make feminism an object for the world. They have been gazing into the abyss long enough; now the abyss is gazing into them.

Such is the battle for feminism's soul.

Brass Exchange Episode #14 With Robert Brockway

A Voice For Men Videos · 1 April 2023 · Archived copy · Original

Do Feminists Suffer From Penis Envy?

Janice Fiamengo · 1 April 2023 · Archived copy · Original

I recently came across an article about Sigmund Freud's theory of female psycho-sexual development, in which Taylor Kubota described penis envy as follows: "Women become envious of penises at a young age, when they realize boys derive more sexual pleasure from their penises than girls do from their own sexual organs. Freud said this penis envy grows over time." This idea, which I had long disregarded and which didn't correspond to my own experience (as a child I never saw or thought of boys' penises; as a young woman I had no sense of lack) makes sense now in light of feminism's decades-long attack on male sexuality. The attack is based, as feminists' own words and policies indicate, on a febrile mix of resentment, envy, and projection in which the belief that men enjoy sex more than women (and that the enjoyment hurts women, in the typical zero-sum thinking of feminism) has fueled ever-more frenzied attempts at male neutering.

Serious psychotherapists or students of Freud should probably stop reading right now, as I am not attempting a genuine psychoanalytic analysis of feminism or indeed of penis envy, which has been widely dismissed as sexist or justified as women's accurate recognition of men's power. My theory—if it deserves that name—stems from the recognition that anti-sex feminism, involving the continual projection onto men of female sexual anxieties and discontents, has a far more extensive pedigree than most people realize, and that much feminist discussion and activism today take for granted that law and public policy are rightly directed towards "equalizing" not only rights or opportunities but also sexual experience itself, by prioritizing female pleasure and diminishing male.

It's no revelation that many feminist-influenced women are hyper-alert to male advantage while being willfully blind to male disadvantage. In the arena of sexuality, where male and female most intimately and yet mysteriously interact, the irrational ferocity of feminist grievance-mongering reveals itself tellingly. Unwilling and unable to extend sympathetic understanding to male sexual difference, feminist ideology authorizes an envy-fueled anger that far surpasses legitimate caution.

A word about that legitimate caution. Throughout history, well-functioning societies have recognized the threat to civil order—and to women's safety in particular—of male lust, and have passed laws and constructed codes of behavior to contain and direct it. Fathers and husbands have always been interested in protecting their womenfolk from sexual violence. Feminists, however, while exalting female sexuality as benign and beautiful, have repeatedly refused to recognize any manifestation of male sexuality as good. A mere glance at prominent feminist claims and policy initiatives highlights their continual misrepresentations.

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Coming to prominence in the 1970s, feminist fury at male sexual violence always went far beyond its ostensible target, smearing all men as harmful. Prominent feminist journalist Susan Brownmiller made the outrageous claim in her 1975 blockbuster Against Our Will: Men, Women, and Rape, that "[Rape] is nothing more or less than a conscious process of intimidation by which all men keep all women in a state of fear" (p. 15). Note her emphasis on the word conscious. Brownmiller was claiming that rapists purposefully act on behalf of their brother men to create terror so that men in general can more easily control women. Brownmiller drove the point home in a later chapter by comparing rapists to the Myrmidons of Greek legend, the "hired henchmen" who served their master Achilles in battle. Rapists did the "dirty work," as she called it, to "benefit" all men (p. 209). Brownmiller's completely undefended assumption—for which she was lavishly praised by book reviewers, though she offered not one jot of proof in the form of studies or surveys—was that the majority of men prefer to live in a world in which women are kept "in a constant state of intimidation" (p. 209). Many men found it nearly impossible to defend themselves against the assertion that all men vicariously participate in and approve of rape.

Brownmiller's position was soon taken further to suggest that most sex was, from the woman's point of view, not easy to distinguish from criminal sexual assault. In 1989, law professor Catherine MacKinnon summed up the radical viewpoint by declaring, in her article "Sexuality, Pornography, and Method: Pleasure under Patriarchy," that

“The major distinction between intercourse (normal) and rape (abnormal) is that the normal happens so often that one cannot get anyone to see anything wrong with it” (p. 336-337). Far from disavowing this absurd piece of hyperbole, feminist activists focused for decades on convincing women to see the “wrong” in “normal,” in part by dramatically expanding conceptions of sexual assault to include even harmless touching (such as patting or kissing) and introducing doctrines such as “affirmative consent” and “rape culture” to whip up paranoia.

What was it all for? Surely it was not to improve the average woman’s life by encouraging her to fear and dislike men, by telling her that the men she worked with and dated were admirers of rapists who exulted in the thought of a woman’s sexual terror, as Brownmiller alleged. How was it helpful to explain to women that dissatisfaction with their sex lives was due to male contempt, objectification, and exploitation, as MacKinnon asserted? Such ideas were designed not to help women live fuller lives but to create angry foot soldiers for feminism—and did.

Anger spread out into an ever-widening sphere of sex-grievance and resentment. Accelerating with the #MeToo movement, it extended to what feminists dubbed sexual harassment and coercion, as for example in the highly publicized case of Harvey Weinstein, in which hundreds of women, over the years, had agreed to sex with the movie mogul—whether enthusiastically or reluctantly, certainly knowingly—in exchange for coveted roles in Weinstein’s films, or merely to be close to the center of Hollywood power. Years later, with Weinstein no longer useful to them and their own sexual power on the wane, they were given permission to expend fury on a man they not only testified against but sought to sexually humiliate as thoroughly as possible, describing his deformed penis and disgusting body in gratuitous detail.

Because feminists had been so successful in equating male sexuality with harm to women, Weinstein’s guilt was overdetermined: he was powerful, he sought out many women, and he traded movie roles and other favors for sex. To the non-feminist observer, it seemed clear that the women had used Weinstein as much as he had used them, seeing him as little more than a career opportunity. But because their sexual need and satisfaction seemed to have been far less than his, they were victims according to the feminist paradigm, in which only male sexual desire causes harm. That Weinstein might not have experienced much pleasure from the encounters—that he was himself in any manner helpless in the thrall of his own dysfunctions and vulnerabilities—was impossible to consider.

With #MeToo, it became impossible to separate the male pursuit of sexual gratification from the exploitation of women, and outrage often extended to scenarios in which the man had no power and in which there was no force and no sex, but in which there was (at least an allegation of) desire: an awkward attempt to request a date, an unwanted compliment, an “inappropriate” joke, a somebody who stood too close or looked too intently or lingered too long at the water cooler. This man too, the shy nerd, the pale mouth-breather, the self-effacing friend, was targeted with fury—why, because he had desired a woman who had not desired him. It was not enough to reject him: he must be publicly exposed, reported to HR, forced to undergo re-education training, or (preferably) fired in disgrace. Male desire in itself, no matter how innocuously expressed, had been thoroughly contaminated by ideas of harm.

In cyberspace, feminists were furious too, hating that there was a manosphere in which men discussed women: the Pick-up Artists as well as the MGTOW (Men Going Their Own Way), the so-called incels as well as Top-G Andrew Tate. Here were men who wanted to have sex with women and men who had had enough of sex with women; men who complained about not getting laid and men who boasted they could always get laid. Any discussion of sex and women outside the feminist framework was seen as a potential prelude to violence.

While male sexual desire in any manifestation was being thoroughly demonized, female sexual desire (or lack thereof) began to receive concerned feminist attention. It turned out that, notwithstanding Gloria Steinem’s confident prediction (“As we discover our free will and strength, we are also more likely to discover our own initiative and pleasure in sex,” Outrageous Acts and Everyday Rebellions, p. 249), sexual freedom had not made women happy . A new group of feminist critics began to complain about the sexual revolution, which had failed to deliver on its promise of equality, and had primarily been of benefit to men, who were allegedly more suited to sexual liberalism than women were.

These critics, led by conservative feminists such as Louise Perry and Mary Eberstadt, proposed a halt to its excesses, which saw women forced (or not exactly forced—but in some way propelled) by politeness or indecision or lack of confidence into having sex they didn't want with men they didn't care for. Notable in many of these discussions was the implication that something had been done to women that required redress from others, particularly men, who needed to be summoned from their mindless rutting to protect women from yet another patriarchal last-laugh. Jessica Bennett, the gender editor at The New York Times, wrote a famous op/ed in late 2017 (not coincidentally at the height of #MeToo) called "When Saying Yes is Easier Than Saying No," ostensibly to suggest that women still lacked the power to consent fully, but in which what was most remarkable were the many varieties of unhappy, unsatisfying, even grossly unappealing sex the modern woman was alleged to be enduring.

Some of these counter-sexual revolution feminists now declared marriage the answer, extolling commitment and monogamy. Security and caring, it turned out, along with the sacrosanct nature of sex within marriage, were more important for women than freedom. But sex within marriage has been the focus of complaint too, with some feminists detailing the woes of male sexual expectations. One anonymous woman narrated in a Vox article the "impossible to discuss" indignity she endured and forced her husband to share in their marital bed, where she "read a book to distract [herself] for as long as [she] could while he did the thing he needed to do." She explained that marriage, far from being a refuge from the brutality of casual encounters, was actually brutality's culmination: "The institution of marriage […] gives a man years to accomplish the emotional manipulation that men on dates must squeeze into an evening. How can we consider such a persistent campaign for a woman's compliance anything but assault?" The source of her furious dissatisfaction—and the contempt and lack of empathy for the rejected husband—were never satisfactorily explained.

Even feminist scholars of law have taken up the cause, with one, Robin L. West, professor of law and philosophy, writing a substantial treatise about the harms to women of what she has called "unwelcome" but consensual sex—sex consented to but not desired—which she compared, using a Marxist framework, to alienated labor. Though she stopped short of suggesting that unwelcome (consensual) sex should be criminalized, she concluded that far more public discussion and awareness were needed of the many forms of female sexual unhappiness.

Well into feminism's Fourth Wave, when women are no longer shamed but instead celebrated for their sexual choices—with their Slut Walks and Pussyhats, their baring of breasts and shouting of abortions—we have the insistence by many feminist theorists and women's advocates that women are deeply angry, unhappy, and disillusioned with every possible facet of female sexual experience; and always with the sneaking suspicion, or the outright declaration, that the only ones having a good time (as always) are men.

The idea that men take more pleasure than women from sex rankles deeply, I have come to believe, with women already conditioned, by nature and feminist culture, to believe themselves destined for the short end of the stick (no pun intended). Feminist ideology has taught women to be deeply offended by men's interest in sex and pursuit of it, even when the interest doesn't go beyond looking (now potentially a criminal offence). Some women are peeved by the unselfconscious manner in which men hold their bodies and move in space (ludicrously targeted in campaigns against "manspreading" and the like). Many even begrudge sexless men their longing for sex, which is at least authentic and owned by the men (at times in anguished and ugly terms), in distinction from women's subterranean, often unconscious or repressed, desires and power machinations.

In the sexual arena, women's desires are often tinged with fantasies of submission and the erotics of violence (think of the hordes of women who write love letters to convicted killers), a reality colliding awkwardly with public declarations of women's preference for equality and respect. The difficulty of securing women's sexual pleasure continues to roil public conversations. In contrast, men have little trouble knowing what they want and taking pleasure in what they get, and many feminist women, it seems, can't forgive them for it.

Ever since women began agitating for women's rights long ago, the now-familiar carping about male sexuality has been fundamental. Mid-19th century social reformer Josephine Butler was so angry about the fact of

prostitution—in which she saw women unvaryingly as powerless victims of male lust—that she publicly denounced all men in Great Britain for tolerating “a wholly different standard of sexual purity from that existing generally among women” (Annual Address to the Ladies’ National Association [1871], p. 32). Suffragette leader Christabel Pankhurst claimed in The Great Scourge and How to End It (1913) that up to 75% of British households were infected by syphilis or gonorrhea because of a “perverted and corrupted” male sexuality unsatisfied by “intercourse with virtuous women” and instead seeking “lewdness and obscenity” (p. 204).

The outrage at men became so widespread during these years that moderate feminist Wilma Meikle complained in Towards a Sane Feminism (1917) that too many of her fellow campaigners were driven by an obsessive repugnance towards sex that saw all men as depraved and “conscious and wilful oppressors” (p. 84).

Denunciations of male sexual depravity in the nineteenth century were often coupled with the assertion of female moral superiority. Author Frances Swiney, one of the leading prophets of a future female ascendency, commended women for their superiority to men in “self-denial” (The Awakening of Women; Or, Woman’s Part in Evolution [1899], p. 32) and their ability to keep “bodily appetites […] in abeyance” (p. 38).

But it seems that such conviction of superiority—though frequently attested by both women and men, then and now—was ultimately a rather hollow boast. It is all very well to pat one’s sex on the back for dangerous pleasures foregone, but when one has little appetite for or familiarity with the pleasure to begin with, one is apt to resent that anyone should indulge it. Our era’s ever-multiplying policies, prohibitions and public denunciations of male sexuality often seem to represent little more than bitter revenge against the male potential for sexual satisfaction.

Penis envy is a metaphor for the manifold ways that feminist women envy men and make them stand-ins for their disgruntlement. In particular, such women have come to hate—through deliberate misunderstanding and misrepresentation—men’s sexual interest in women’s bodies and desire for sexual touch. Such women may not be conscious of the root of their boundless rage (and Freud had a thing or two to say about the unconscious), but once that root is glimpsed, it reveals itself with unnerving persistence.

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J4MB will continue to operate as before, but no longer as a political party

Mike Buchanan · 1 April 2023 · Archived copy · Original

Following lengthy consideration, we've decided that operating as a political party is no longer an asset for our work, and we have therefore decided to de-register the party. The Electoral Commission has been informed accordingly, and we expect to receive their formal notice of de-registration very shortly.

The show will, however, go on. We'll continue operating under the J4MB 'banner'. We remain as committed as we've always been, since we launched J4MB as a political party in 2013 (how time flies!)

De-registering as a political party will do little to reduce our operating costs. One change that will affect donors is that future donations (and subscriptions) should be made to Mike Buchanan's company, MRA International Ltd., rather than the bank or PayPal accounts of J4MB. You can make a donation through the button below, fuller details (including bank account details) on the donations page.

Thank you for your support of J4MB as a political party, I hope you'll continue to support us in our new form.

Feel free to contact me (mike@j4mb.org.uk / 07967 026163) on this or any other matter.

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Got dick? Wave it in their faces

Tom Givens · 2 April 2023 · Archived copy · Original

I wanted to do an issue of *MenZ* once, dedicated entirely to the demonization of male sexuality. Only I couldn't come up with enough quality content on the subject to fill a pamphlet, let alone magazine. And I have to admit, that surprised me a lot given the far reaching effects of this phenomenon. Maybe I'm making connections that don't exist. Perhaps I'm the sane one, and the rest of the world is crazy. Or the fallacy of FalseCompromise is actually true, and the truth lies somewhere in the middle.

I'm a 'big picture' guy, and don't deal well with minutia, so I refuse (generally) to research much by way of links. Take this as a "Here's something to ponder," if my presentation doesn't mesh exactly with your experience (ie, don't fuckin nitpick if you can help it).

It's no secret that male sexuality does not enjoy a good reputation these days. In fact, the mere accusation of actually HAVING a sexuality is enough to force congressmen to resign – even toppling international figures, and the average man faces accusations of being 'creepy' or only caring about 'one thing' if the subject is ever broached. We have made an about-face from Victorian times – sort of. Men still face all the obligations they were saddled with in the 19th century, along with all the social restrictions women faced in the 19th century. Of course, the corrillary is that women enjoy the benefits of both former roles, and none of the obligations.

I should point out that this is one area in which I will use the general term 'women,' precisely because I mean women. This fits all of them closely enough to render exceptions truly…er…exceptional. Women have gleefully engaged in these practices, recognizing the social power it gives them, with or without regard to the males around them they supposedly care about.

Furthermore, I will pre-emptively state that any woman who declares themselves guilt-free in this instance to be an out and out liar. This is not a judgment of character (per se) so much as an indication of how pervasive and acceptable the denigration of male sexuality is.

Now, you may be asking just what I mean when I say "demonization of male sexuality." Truthfully, the practice is so widespread it sort of defies easy definition. I would posit "Humiliation and ostracization due to natural biological desires, based solely on the sex of the person so regarded"…but that's pretty wordy and not a very catchy idea. Let's let that one stew for a bit.

How does this demonization manifest in our lives, as men? That's perhaps the next place we should look for a definition. Maybe we can name the beast by describing its nature.

The obvious first place to look is male genital mutilation. Nothing says "I'm afraid of horny men" quite like lopping off most of their erogenous zones and turning them into face cream for rich old white chicks. There are few areas of social concern which so blatantly flaunt sexist double standards upheld by fear of male sexuality quite so clearly as in this instance.

Nearly all fine-touch receptors are removed (the foreskin itself), along with most or all of the frenulum (similar in function to the female clitoris), and the only remaining sensitive area is left to keratinize over time. This barbaric practice was pushed by Dr. Kellogg as a means of stifling the urge to masturbate, and specifically to curb the sexual desires of men. He was not the first, nor the last medical "professional" to recommend mutilation of babies in order to curb sexual desire.

This attitude carries through to today, with mothers convincing themselves it's a simple "useless flap of skin," as Barbara Kay put it in the National Post. Many women claim they like the looks of a 'cut' penis better, and incredibly enough, think that justifies the mutilation of their sons. It shows just how common this form of hatred for male sexuality is.

Male sexuality is also a huge part of Sexual Harassment Law. Without the innate distrust, or even hatred of men

that are successful with women, and jealousy of women not chosen, Sexual Harassment as a concept would not exist.

This “crime” was constructed out of whole cloth, to punish those men daring enough to believe themselves worthy of asking a woman out. Never mind the boss chasing the Secretary around the desk stereotypes. Those women flirting with the boss typically were working there to find a husband. No, Sexual Harassment Law even flat out admits what it’s really about….

Sexual Harrassment is : Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature that tends to create a hostile or offensive work environment.

Keyword: *Unwelcome*

If she wants you to, well then it’s OK. And no, there’s no way to find out beforehand if you’re going to lose your job, or get a girlfriend. Why would you lose your job? Because you are inflicting your *unwelcome* male sexuality on a woman who doesn’t like you.

Rules only apply to the ugly or socially awkward.

In fact, this maxim applies in general society as well. Women routinely wield such epithets as “creep” and “loser,” for men guilty of being undesirable to that particular woman.

And don’t think for a minute that she is unaware of how much it hurts you. You simply *deserve* the pain for having the audacity to pursue her when she wanted the other guy. For wanting her, he is a nice catch. For wanting her and showing it in the same exact way, you are a physical threat and a legal liability.

As for rape? Well, men are such pigs that they should be denied the presumption of innocence. Because we all know they’re all rapists underneath (at least, according to Amanda Marcotte).

Think this doesn’t affect you? The disappearance of manufacturing jobs can be traced directly to policies to make the workplace more woman-friendly. Sexual harassment law has contributed greatly to the decline of the North American economy. And this law is nothing more than petty jealousy of those not selected by the “right” men, enforced by Law.

Even once in a relationship, male sexuality must be tightly controlled, apparently, lest we get a swelled head. Men must EARN the right to have sex. To think otherwise would be to place male and female sexuality on the same plane. And everyone knows men are icky.

This *pay to play* mentality is also the main impetus behind the injustice in Family Court. If a child results from sex, even if the man didn’t want a child and was denied the right to choose, he must still pay to play. Essentially, the family court system has decided that all women are whores, and when they get pregnant, a man must be made to pay. Sure they couch this in ‘best interests of the children’, but that phrase is no more true in this instance than it was when the NAZIs used it.

Really, they just figure the man owes her for the sex. A lot.

And we all know, via Lorena Bobbitt, what women REALLY think of male sexuality. Who could have watched all the women gleefully joking about the mutilation of a man in his sleep, that still thinks women have compassion for men, let alone any kind of regard resembling “love?”

As for the Legal issues men face regarding sex, like Reproductive rights, women take the traditional *pay to play* (or “women are all whores, really”) approach on a massive scale. Men being able to walk away with no consequences for sex? Horrendous! Never mind the consequences were 100% *her* choice…he must be pilloried, else other cads take liberties with the women.

And fathers wanting better Parental rights? They’re just mad they can’t rape the mother anymore.

Hatred of male sexuality runs throughout Feminism, and progressive ideologies like the Mekong River during rainy

season. This is hardly a subject that needs further exploration, save to say Feminism is currently the fount from which all the hatred emerges.

Men are afraid to help small children for fear of being called a pedophile now, thanks to feminist “awareness” on the issue that paints all pedophiles as men (when women are in fact the majority). Fear and distrust of male sexuality made this an easy sell. Men are forced out of all sorts of career paths, face diminished opportunity in many others, and face an increasingly bleak outlook, because it’s “common knowledge” men are perverts and abusers. Just look at all the non-profit group’s posters on the wall saying so.

But the biggest haters, the ones with the most visceral contempt for men who admit they like to fuck, are the White Knights. Hatred of male sexuality is the *core* of the White Knight mentality, usually because they view themselves above those base men that women seem to like so much. This is why White Knights and Feminists have such a cozy relationship.

They both aim to reduce the sexual competition by demonizing male sexuality.

One method employed, usually by the “sensitive new age guy” (SNAG) types, is through “concern.” They are “concerned” for the safety of women and children, especially those in relationships with “unenlightened” men, afraid they might be abused*….and usually sexually.*

Another method is the “cad haters,” that justify their jealousy of sexually successful men by essentially calling them rapists. Utilizing the “rape culture” meme installed by feminists, these White Knights paint any man with a potential hard-on as a rapist, hoping to scare the women of his desire into his “safe, moral arms.”

Pardon the repeated use of scare quotes. The level of bullshit in the language of all these actors demands it.

Anyhow, white knights use chivalry as their guide, and let their sense of moral superiority justify their hatred, and continued abuse, of their fellow man, *for the good of society.* For them it’s not so much that an umarried man isn’t producing for a woman (although that offends as well), it’s that too many unmarried (and thus sexually aggressive) men result in a much higher probability his S/O will stray. Or, it will be that much harder to attract one in the first place.

Male sexuality is blamed for every social malady, in some way or form. That is one of the many things MRAs are fighting to correct. Building public distrust and fear, even disgust, at male sexuality, has both been a key strategy, and enabling device for further attack, since perceptions can only worsen with each myth.

This is the fulcrum issue, this is the means by which you, and I, and every other man is controlled, by social pressure in our day to day interactions. The key to our struggles lies in this area somewhere, I’m convinced of it. We may not be able to define it, but we can fight it. Furthermore, I’m of the mind that all men, whether they can agree with MRA goals or not, would benefit society and themselves greatly of they do but one simple thing.

Refuse to apologize for being male, and liking sex.

The featured image depicts American actor Dick Van Dyke in his prime. –Ed

Putting Faces on Victims – Stories of child abuse and domestic violence: When the political becomes personal

Walter Romans (TDOM) · 3 April 2023 · Archived copy · Original

For 13 years I worked as a case manager and investigator handling child abuse cases for one of the largest child welfare agencies in the U.S.. During that time I saw the results of some of the most horrific violence and abuse imaginable.

I saw the striped scars from shoulder to heal on the back and legs of a 9 year old boy who had been beaten by his mother with an extension cord on multiple occasions. I listened to his mother after she had undergone parent training and counseling tell me in no uncertain terms that if he needed it, she would do it again. I sat with my jaw dropped in horror as I hung up the phone after learning that the judge in the case had sent the boy home to live with her against my recommendations. I often wonder what became of him.

I saw the bruising around the lips of a 10 year old girl. It had been caused by her own tongue as she incessantly licked them, unable to stop due to emotional problems after suffering physical and sexual abuse from her father and grandmother who also made her, her older brothers, and younger sister compete with the dog for food by throwing leftovers onto the back porch. The children weren't permitted in the house. They were kept in the garage and given a 5-gallon plastic bucket to use for a toilet.

I saw the tears on the face of a 12 year old boy who had been cowering in the corner, curled into a little ball crying from the fear that his new social worker would be a woman and the tentative smile on his face when he saw that I was a man. The boy wouldn't speak. His father told me that he had requested the case be re-assigned to a male because his son was afraid of women after having been molested by his mother and her girlfriend who had also forced him to have sex with his younger sister and had videotaped everything. The sister was institutionalized.

I sat and listened while a 6 year old girl told me she hated her father for what he had done to her, all the while calling him horrible names. Then, when asked about what her father had done, she described playing with him in the park, being taken to Disneyland , and going to movies. When asked whether he had ever hurt her, she said "no." She eventually said that she hated him because her mother had told her to hate him. Her mother wasn't nearly as shy about it. In between a string of expletives that would have made any sailor proud, I gathered that this guy was a cross between Ed Gein, Jeffery Dahmer, and Charles Manson.

I can go on. I can tell you about the couple whose 5 children were up for adoption because they wouldn't stop fighting each other. I can tell you that the children's father showed me two scars, one on his back, the other on his thigh, both the result of being stabbed by his wife. The two of them joked about it as though it were no big deal. He deserved it. He provoked it. He would flirt with other women until she would beat him senseless.

He did it because the makeup sex was incredible. Meanwhile, it cost them their children who they claimed to love more than anything.

I can tell you about the two little girls who witnessed their mother shoot their father as he slept, once in the groin and once in the head. It was shortly after the Lorena Bobbitt case and she claimed that the father had been sexually abusing the children. There was no evidence of it. The girls denied it. There were no reports to law enforcement or children's services. She couldn't even produce a single witness to testify that she had told anyone prior to killing the man. At her trial, she plead guilty to some lesser charge and got off with time served, a year in the county jail.

And the mother who shot and killed her husband while her daughters looked on? Her case was back in the system several years later.This time she had been sentenced to 25 years to life for the murder of her mother over money and having her new husband dispose of the body. He's serving 12-25 while the two girls and a new half-brother are in foster care.

What does each of these cases have in common aside from being some of the most horrific cases I had to deal with

during my years of service?

In two words: domestic violence.

Domestic violence is frequently categorized as man beating woman. Only men commit this atrocity, only women are its victims. If women are violent, it must be because she is defending herself or her children. That's what many in the industry will tell you. What I will tell you is that not one of these cases was like that. I handled some that were, but most were not. In most cases that I handled that involved DV, the DV was mutual. In some it was the woman abusing the man.

In the first case of the boy beaten with the extension cord the boy's father was in jail, having been convicted of hitting the mother. I read the police report. I read the court testimony. I might as well have been reading an Orwellian novel. The mother was beating the boy, again. She was high on methamphetamines. The father intervened to try and stop it. She then hit him, with the cord. He finally punched, knocking her out. He called the police who then arrested him, not her.

The boy was striped from head to tow and removed from her care. She was never charged.

The case of the girl with the bruised lips is the worst case I have ever seen. The two parents had eight children. The first four grew to adulthood before they had the second four. They had abused all eight. According to one of the adult daughters, her mother would beat them and their father. The sexual abuse happened on nights when their mother would kick their father out of the bedroom, usually after being quite violent.

The girls would try to take care of him, often having to stop some bleeding. To quote her "Things would get romantic after that." The father once told me that he had been molested by his own mother beginning at the age of twelve. In fact, he fathered his own sister at the age of fifteen.

In the case of the boy who was afraid of women, he was in his father's custody at the time I received the case as a result of the sexual abuse. But prior to that, custody had been awarded to his mother in the divorce. In family court the parents had each accused the other of DV, the judge chose to believe her in spite of the child's testimony that it was his mother who was violent. The father was awarded monitored visitation to take place at his expense in a therapist's office. He wasn't permitted to even ask about the mother's treatment of the children.

The girl who hated her father hated him so badly that during one of my visits to his home while she was present, she curled up in his lap and went to sleep. Her mother was the violent one. She used to throw things at the father and destroy his property, once having intentionally burned his stamp collection worth several thousand dollars. All of which was verified by the girl before she went to sleep and away from the presence of either parent. Although she did, I didn't need the girl to tell me this. Her actions spoke much louder than her words. When I interviewed her at her mother's house, she refused to allow her mother to hold her and, during my interview when we were supposed to be alone, she kept checking to make sure her mother couldn't hear what she was telling me.

Each and every one of the abusive parents in these cases had been abused as a child, whether it was physical, sexual, emotional, or neglect. This isn't to say that all abuse victims grow up to become abusers. In fact, research suggests that it's only a small percentage. But it is to say that a high percentage of abusers have been victims of abuse themselves.

This includes both domestic violence and child abuse. It also demonstrates that women can be just as abusive as men and points to flaws in our current system that neglect this fact, allowing and even perpetuating this "other abuse" that is said not to exist. We will not end (or even begin to address) the problems of domestic violence and child abuse until we learn to recognize that these are not gender specific problems and we address all perpetrators and treat all victims regardless of whether they are male or female.

Big Red – 10 years on

A Voice For Men Videos · 4 April 2023 · Archived copy · Original

Today marks 10 years since the Canadian Association for Equality held an event at the University of Toronto at which Big Red made a spectacle of herself and provided us with memes that will last a lifetime.

The featured image of Big Red is taken from Wikimannia Commons.

The Goal Post episode 17 – more facts MRAs should know

A Voice For Men Videos · 4 April 2023 · Archived copy · Original

Mass Hysteria, Madness and Feminism

Jan Deichmohle · 5 April 2023 · Archived copy · Original

History of Mass Hysteria

An early occurrence of a new form of irrationality was surfacing in the age of ‚enlightenment', when a mob was yelling (rather unenlightened) "Hang to the lanterns, who has a handkerchief!", and "Hang to the lanterns, who hasn't got horny skin!".[i] The people who had soft skin, faced the danger to get lynched.[ii] On the picture above, women lead an armed march of revolutionaries.

Symbol of the French Revolution was an allegorical Marianne, portrayed swinging the tricolour during street fighting. When women and children, the whole family are involved in ideologies, this results in radicalisation. What had been rather a peripheral matter and aberration before, was transformed into a principle, the foundation of a systematically spread hysteria, and was spread along with ideological world views, closed in itself.

Suffragettes attacking the House of Commons

The first wave transformed hysteria into a principle of life, and to assume as a privileged group to be disadvantaged, to flock together as an angry sisterhood, whose attitude towards life was militant full of hatred and fighting, hysterical screaming because of completely imaginary disadvantages, and to fight against human nature and culture. Such screeching hysteria staged itself by a new political aesthetics they invented, which was later on taken over by fascism and is today regarded as typically fascist. That has been proven in my book *Critique of Feminist Ideology*. This ideology is not only linked to stubborn ideological militance, but also to victimhood. In self-referred navel view, they lamented about invented troubles and imaginary disadvantages. They believed, the world would be unjust to them. Today, when they get criticised, they redraw insulted to 'safe rooms'.

I want the vote! (~1900-1913, while most men didn't have it either)

In this cartoon of the first wave 1900-1913 we can already recognize snow flakes of today.

Political hysteria of feminists was mentioned ~ 1910 in a debate of the British parliament as a characteristic attribute and danger, should society give in to feminist demands. The speech was quoted and analysed in my book on the first wave.

All of the predictions in that speech have been fulfilled. Additionally, later waves caused destructions much worse than the worst expectations of the speaker. Quotes and pictures of the book about the first wave show by historical sources, that this hysteria was not only linked to imaginary disadvantages and victimhood, but also to misandry.

Suffragists on the War Path. “Jump on him, he is only a mere man.”

After the First World War, feminism and its methods were accredited and integrated into society, after their demands were fulfilled. As a result, we had a disrooted generation of youth in the 1920s, disrooted and having trouble in matters of sexuality and sex roles; boyish women (flappers and vamps) and effeminate men were part of the phenomenon as well as massive difficulties of both sexes: confused women and men, whose money had been squeezed out by wives or ex-wives, boys, which girls didn’t accept as good enough any more. This has been proven using historical sources of the time in my book “Critique of feminist ideology”.

Angry screaming became a method of the political fringes: On the streets, supporters of the red front an Stalin were

parading, later on supporters of the brown front and Hitler. Young women were screaming excited, or even fainted: After each outburst of feminist irrationality follows a phase of confusion or disarray: Women try to regain lost triggers of female instincts, on which the love towards men and society are based. As human nature is damaged, and time-tested culture lost, this is done in a distorted – and dangerous – way. That may result in hysterical admiration of a Stalin or Hitler, or screeching and fainting at the concert of a boy group, or throwing teddies to welcome demographical intruders, applauding and welcoming demographical conquerors replacing native men, who get degraded to incels or losers. Those native men had before been fought by screaming hate-filled feminists.

Like feminists, both communists and fascists perceived themselves to be persecuted, while in reality it was the other way round: They were persecuting those of different believes. Thus their perception was contrary to reality. Fascists believed in a 'Zionist world conspiracy', communists in a 'capitalist' and 'imperialist' 'enemy of their class', blaming them for every screw, which wouldn't fit. Feminists blamed subjective feelings and dissatisfaction with an invented 'patriarchal structure', as absurd a conspiration theory as the fascist version. They were never able to give any proof for the existence of such a structure. To the contrary, it can be proven that the course of their discontent were bad decisions of the feminists themselves, and the results of previous feminist waves.

> Many members of the BDM treated Hitler like a modern group of girls might a pop star; his visits to BDM groups were generally accompanied with screaming, swooning and fainting.»[iii] (babiafi.co.uk)

above: Beatlemania, below: Hitlermania

One only has to see old newsreels of women fainting, crying, screaming with adulation at the feet of Hitler»[iv] (dailymail.co.uk)

Association of German girls, The Hitler Youth, screaming

Irrationality generally broke out in world war and mass murder; after the ideology creating such actions was gutted,

the causes remained: The breakdown of natural structures, of a cultural complement of both sexes and their relationships, through which feelings can develop and mature naturally. Feminism, in the delusion of knowing everything better and improving the world with an ideology, which is at war with human nature, and interpreting nature the wrong way round, made sure that the damage done by previous waves could never heal, but instead additionally new damage was done.

Therefore the problems persisted. Not only women were dissatisfied. Young people, especially boys, struggled to find a place in society. Women lacked something that could no longer develop naturally and culturally, after feminism damaged natural culture, eventually destroying it. There was therefore a lack of young men who seemed worthy of female admiration. Men were lacking, what could give them such feminine feelings. In particular, there was a lack of maturation which could give rise to mature, civilized love. Instead, dangerous animal instincts ran wild. Today, alpha males get preferred to betas and incels.

Beatlemania, mostly female fans screaming

In 1964 they screeched longing for rock musicians. In 1968, when the second wave broke out, they screamed aggressively, hateful protesting against ‘white heterosexual manliness’ and an imaginary ‘patriarchy’, a perversion of the longing for impressive males a few years back. Today they choose illegally admitted immigrants from Islamist or other problematic countries, because they unconsciously want victorious conquerors (like Hitler, Stalin, Duce, Mao, Che …). That’s a political perversion, too, resulting from the collapse of cultural bonds and structures.

Such animal instincts are very volatile and tip over quickly. A few years after girls screamed to adore young men, and some fainted because young men of high standing had already disappeared from normal society, the screeching discontent of daughters of the feminist era was already turning back into the hatred of men, with which trouble

once had started.

> «I was a target for abuse. Anywhere I spoke there was a contingent of screaming, heckling feminists waiting for me. … Abusive telephone calls to my home, death threats and bomb scares, became a way of living for me and for my family.»[v] (Erin Pizzey)

When it comes to feminism, media has been biased since the first feminist wave. Voices critical of feminism where either ignored, or reports were defamatory. As documented in my books, as early as 1913 Ernest Bax described the bias of media and the feminist pressure on media, not to publish voices opposing feminism. One reason for this biased negative attitude is the sentiment of women influenced by feminism. They didn't want to tolerate free speech, which was a habit in previously male groups, as they existed in traditional cultures. Men talked among themselves without ‚political correctness'. However, when ladies were present, men tactfully avoided topics ladies could dislike. When women mingled into once male groups, they expected the same refraining from disliked topics or opinions. As a result, men had no place left where to talk unrestricted.

Our media didn't report about such matters. They were biased since the first feminist wave, even more so since 1968. When it came to emotic issues like the critique of feminism or emancipation, press wasn't free and either didn't report on it at all, or with a strong feminist bias. Even though there are enough historical sources and contemporary witnesses, it's not easy to find pictures of screaming feminists. Most reports are favouring them. When Erin Pizzey, who started women's shelters and soon realized, that men would need such shelters as much as women, was touring England to promote her book "Prone to Violence", she was threatened by hateful screeching feminists and needed police protection. Many had similar experiences.

They got naked in front of passers-by and then screamed angrily en masse [vi] (dailymail.co.uk)

This continues until today's third wave. A pathological trait has been added: To smear themselves red like blood; in at least one demonstration, participants also scratched themselves with razor blades to stain with their own blood.

Blood-smeared or red-painted feminists screeching

> A group of women plays the attackers, wrestles down her colleagues for minutes, who are shouting slogans. Wheeze, screech, roar. "Always in sync," Inna tells the activists. [vii] (Bild)

The hysterical perversion also continues to admit and adore more aggressive intruders instead of their own men who are ravaged. Because of the cultural destruction caused by earlier feminist waves, strong men from a cultivated cultural elite are missing. That is why, as a substitute, the most inadequate and harmful ones are hailed and screamed at in admiration. The same happened for Hitler, Duce, Stalin, Mao, Che Guevara. A comparatively harmless variant was the Beatlemania, when girls overran police barriers or rushed into a hotel to get closer to the Beatles or the Rolling Stones. Today, suicidal for all of us, they welcome a millionfold surplus of men immigrating from zones of war, crises and the world's most problematic areas. Famous murderers on death row also receive baskets of female fan mail or even get married behind bars, or waiting for execution. Similar anti-social blenders

get their attention. Such negative selection spoils our gene pool with harmful traits chosen for procreation.

Screaming feminists

> In 2015 I was stunned to see a particularly large number of women screaming at the 'refugees' like at an Elvis concert. For my part, I see my assumption confirmed – they sniffed pheromones and are on a testosterone trip. There are also more and more mixed couples… hooray… until one cries….
>
> They are trained to bite off competition, to step on rape victims again – because the stupid pig has only indicated it because of xenophobia. They don't come up with the idea of who is really the most primitive – like when you're on a panting hormone trip yourself. Everything is reduced to your own pleasure, there is no space for anything else.
>
> And you can immediately recognize them by the fact that they are incapable of a rational conversation and instead yell everyone down with hysterical stone age noise – here there is pure emotion … and nothing else.»[viii] (Alexandra Bader)

The inadequate and fanatic welcome corresponds to the same hysterical feminist perversion as hating their own 'white heterosexual' men. The same holds for their anger at an imaginary 'disadvantage' of actually privileged women. Only by prescribing their utopic ideology as a result to be achieved, they construct female 'disadvantage' where there is privilege and always has been. Again, same perversion in their self-pity towards imaginary sufferings, while excluding local men from empathy and ignoring their real problems.

At the same time they fight their own local men with revolutionary attitude, screaming hate. These men share their culture, are mostly adequate and educated to local standards, yet they get broken and oppressed by feminist agenda. Such perversion has been a driving force of all feminist waves. This perversion resulted in feminist distortion of science, utopical ideology contradicting human nature. Instincts ran wild. There's no grain of truth in the nonsense they produced.

Feminists attack Argentinian cathedral. Aggressive feminist women, ready to use violence

Since the first wave, hysteria is a driving force of political ideologies and consecutive feminist waves. Following generations have a vague feeling, that something is missing, without any clear indication, what is missing. So they are susceptible for political or religious ideologies and new feminist waves. They hate, what they need. They destroy, what could help them: the culture they and previous waves have destroyed. Their fanaticism made them attack human universals.

Angrily screaming feminists presenting a giant vagina sculpture

Political hysteria, misandry and the described perversion of sexuality are driving forces of a new form of irrationality. The first feminist wave brought it up and made it acceptable in society. Such political hysteria and irrationality have been adapted by many extremist groups since, along with the methods. As feminist emancipation disrooted many, they became susceptible.

The first feminist wave had invented a self-presentation, which was later on adopted by fascists and is today known as “aesthetics of fascism”. Already the first wave was intolerant to opposing opinions. The second wave was screaming hatefully, burning bras and spreading hatred against opponents and different views. The first wave was known for militancy and terrorist attacks on men and artworks. They sliced pictures; the Taliban blew up Buddhas. During the second wave, female terrorism resurfaced as phenomenon; this time, however, in left wing groups such as the RAF in Germany. Most however were quickly established in media, politics, at universities and in society.

Already 1968, professor Goldberg from the University of New York could hardly publish his study about a human universal – differences of both sexes and their roles found all over the world in different societies. Since the 1970s, it was next to impossible to publish a deep-rooted non-feminist argument. Erin Pizzey told in an interview, that she knew many smart men, who could never publish their non-feminist book. In the very rare cases it was published, they would get threatened, as she herself. Even Esther Vilar, whose book was published 1971, had difficulties finding a publisher. All German publishers except one had already rejected her book, she told, when the last publisher finally accepted. Yet she was attacked and threatened by feminists and was forced to exile.

Today, hysterical screaming in fear of CO2 works the same way it did during feminist waves. An inversion to enthusiastic reverence for leaders is displayed by extremist movements, may they be right wing, left wing or religious. Screeching tips over from anger, hate and protest to sexual desire or to leader cult, and the other way round.

Beatles fans cheered and screamed. Women long for admirable famous men, whether at a pop concert or in a dictatorship.

Third wave demonstrators may dress in pussy hats.

Welcome to Germany

Even though the last picture was not examined, whether it's photoshopped, the components are real and stem from the same movement. As such, it describes reality. Today, even the difference between good satire and reality has become fluid.

Madness and Feminism

Biographies of many leading feminists contain *(often hidden)* evidence of mental illnesses, that not only shaped the lives of activists introducing new ideas, but also first appeared during a feminist wave.

> Medical researchers have long puzzled over schizophrenia's late emergence (it was first diagnosed in 1911, in Switzerland) and its prevalence in the industrial world, where the illness is degenerative and permanent. (In "primitive" societies, when it exists at all, it is typically a passing malady.) In 2005, when Jean-Paul Selten and Elizabeth Cantor-Graae, experts on the epidemiology of schizophrenia, reviewed various risk factors—foremost among them migration, racism, and urban upbringing—they found that the factors all involved chronic isolation and loneliness, a condition that they called "social defeat." (New Yorker Magazine)

At that time, at the height of the first feminist wave, the last remnants of Western culture complementing of the sexes began to crumble, and with it the bond between the sexes on the one hand, and the sexual-social identity. It's not surprising, when new mental illnesses emerge at the same time, which also play a role in the lives of leading feminists. This combination of psychosis with the feminist movement spreads these problems. This is paradoxic and tragical: Feminists are unconsciously missing something, feel an unexplainable suffering, then irrationally blame and accuse a 'patriarchy', used as a conspiracy theory. In reality, the culture they attack would have been key to overcome their suffering, giving them, what was already missing. Their suffering was created by themselves, their feminist agenda and previous feminist movements. In spite of it they use this suffering as a driving force to pursue their work of further destruction, and to instigate an angry cultural revolution against the last cultural remains. Thus they create the suffering from which they claim to save. Their psychosis is the result of the breakdown of natural and cultural relationships, which, if intact, would prevent isolation, loneliness and loss of identity.

> «The second-wave feminists had hoped to alleviate this isolation through the refuge of sisterhood.«[ix] (New Yorker)

Several leading feminist founders were in psychiatric treatment, in a mental hospital.

> «It's unclear when the first symptoms of schizophrenia surfaced … Neighbours were complaining that Firestone was screaming in the night and that she had left the taps running until the floorboards gave way. Laya flew to New York and found Shulamith emaciated and panhandling, carrying a bag holding a hammer and an unopened can of food. In the roman à clef, Firestone wrote that she had not eaten for a month—fearing that her food had been poisoned—and "looked like something out of Dostoevsky (which actually helped her beggar's earnings)." The next day, Laya took the action for which, she said, "Shulie never forgave me," and brought her to the Payne Whitney Clinic for evaluation. Her condition was diagnosed as paranoid schizophrenia, and she was involuntarily transferred to a residential facility in White Plains.»[x] (a.a.O.)

Beside Firestone also Kate Millet was affected. A lot of psychotic traits were described by her family, who suffered from her characteristics such as: "brutal sadist" and "violent bully".

> «In the 1970's I was alarmed to hear that my big sister, Kate Millett, who had serious mental health issues which had agonized my family and her friends for many years, was organizing a group called The Mental Patients' Project in order to claim that the psychiatric community and society were "oppressing" people and "stigmatizing them with labels such as psychotic, bi-polar, schizophrenic, borderline personalities," etc and unconstitutionally imprisoning them in hospitals thereby violating their civil rights. **We, as a family, had struggled for years with Kate's issues, many times attempting to hospitalize her so she could obtain the serious help she so obviously needed. She was a brutal sadist, a violent bully at whose hands everyone about her suffered.**»[xi] (Frontpage Mag)

As if in derision, all facts were turned upside down in psychiatric treatment, too: It was not the "brutally sadist" and "violent bully" that was the perpetrator, no, she considered herself to be the 'innocent victim' of a 'repressive psychiatry' that wrongly assumed all kinds of illnesses, just as she felt victim of a 'patriarchy', which she probably ascribed to be the 'sadist' and 'bully' she in fact was herself. By the way, the psychiatric agenda was harmful, too. Articles tell that many who needed treatment ended broken on the streets instead; some of them committed crimes as murder. Her rebellion against psychiatry cost lives, too. Just as many male suicides where the result of feminism.

The same trick she used in psychiatry and as a feminist, whether she blamed the psychiatric system, or men, society and the alleged 'patriarchy'. It's astonishing, that scientists, psychiatrists and the elite of her time either didn't see or didn't explain these absurdities, to stop a mass psychosis from spreading, which is at the core of feminism.

Jill Johnston, whose book "Lesbian Nation" is considered a breakthrough in lesbian feminism, also suffered from schizophrenia.

> «Hospitalized twice for schizophrenia, Johnston»[xii] (encyclopedia)

A list of important feminists having psychic disorders, stemming from feminists themselves, begins during the first wave at the end of the 19th century. It would be interesting to know, if non-feminist voices did observe more such cases.

> «**The Politics of Women's Madness Narratives is a study of autobiographical writing by women who were diagnosed with psychiatric conditions.** The book explores the psychiatric pathologizing of women and the ways in which women have used autobiographical writing to rebel against forced treatment and incarceration. It also outlines the history of psychiatric treatment in the United States and examines the

> connection between larger social movements and reforms in the care of women mental patients. **Among the American women whose narratives are discussed in the book are Elizabeth Packard, Charlotte Perkins Gilman, Mary Jane Ward, Joanne Greenberg, Jill Johnston, Kate Millett, and Susanna Kaysen.**»[xiii]

A Who's who of early feminism would resemble the list above. Already Mary Wollstonecraft (1759-1797), a precursor of feminism, had some sexual disorientation, according to modern feminist sources, who claim to continue her cause in modern unscientific gender subjects.

This should be a concern and field of research for scientists. As they fell silent in these matters, I'm compiling information so that it won't get lost.

Contemporaries used to observe a lot of absurdities, contradictions and harmful consequences of the feminist wave they experienced. Usually they assume, previous waves would have been justified, whereas the then current wave would have lost reason and entered the realm of absurdity. The reason is, that people tend to consider as normal what they experienced during their childhood and adolescence. Thus, they accepted previous waves, without reflecting, that they had rightly appeared just as absurd and harmful to their ancestors. No progress can be made, before they realize, that they are not the first generation exposed to it, and that previous generation were justified to be as sceptical as they get today.

> «Last fall, as I interviewed New York's founding radical feminists, the stories of "social defeat" mounted: painful solitude, poverty, infirmity, mental illness, and even homelessness. In a 1998 essay, "The Feminist Time Forgot," Kate Millett lamented the lengthening list of her sisters who had "disappeared to struggle alone in makeshift oblivion or vanished into asylums and have yet to return to tell the tale," or who fell into "despairs that could only end in death." She noted the suicides of Ellen Frankfort, the author of "Vaginal Politics," and Elizabeth Fisher, the founder of Aphra, the first feminist literary journal.»[xiv] (New Yorker)

Except those two central founding leaders of feminism, many other activists of their avantgarde group were affected, as Kate Millet herself claimed, and other activists confirmed.

> «She was diagnosed with paranoid schizophrenia and pleaded guilty to "reckless assault with intent to harm" …
>
> While Warhol was on the phone, Solanas fired at him three times. Her first two shots missed, but the third went through both lungs, his spleen, stomach, liver, and oesophagus. She then shot art critic Mario Amaya in the hip. She tried to shoot Fred Hughes, Warhol's manager, in the head, but her gun jammed.»[xv] (Wikipedia)

Valerie Solanas was suffering of paranoid schizophrenia.[xvi] Ti-Grace Atkinson described self-destructive forces, too.

> «In a 1970 address, titled "Divisiveness and Self-Destruction in the Women's Movement: A Letter of Resignation," which was delivered to the Congress to Unite Women, in New York City, she warned that women's "rage, masquerading as a pseudo-egalitarian radicalism under the 'pro-woman' banner," was turning into "frighteningly vicious anti-intellectual fascism of the left." After hearing about the speech, several women, including Freeman, met and vowed to fight the problem. "**Instead, each of us slipped back into our own isolation**," Freeman said. "The result was that most of the women at that meeting dropped out, as I had done. Two ended up in the hospital with nervous breakdowns." After Ti-Grace Atkinson resigned from the Feminists, a group she had founded in New York, she declared, "Sisterhood is powerful. It kills. Mostly sisters."»[xvii]

We should not overlook the fact, that Freeman also identified isolation as a major problem, experienced something similar to Ti-Grace Atkinson, and experienced the destructive power of the sectarian feminist replacement community. Incidentially, Erin Pizzey, who was the first to fight domestic violence, recognized the same high

percentage of female perpetrators and violent tendencies of problem-laden women, which is why feminists were hostile towards her. They stole her idea and turned it into a one-sided war against men. Erin Pizzey, who became a deserving voice against feminism, had grown up in Asia with large families and more cultural structures; in an interview she described the unusual loneliness in the small family of the West and the twisted reaction of the feminists to this problem.

Such isolation is understandably a problem when time-tested human relationships and communities we're used to break down. Additionally, the relationships of the sexes were once linked by exchange, both providing different contributions. That also faded away.

The loss of these natural bonds and efforts for each other makes us lonely. We are mostly concerned with the family, which was once an extended family or clan full of life, connections, roles and lifestyles. That was increasingly reduced to the core family, which was eventually also destroyed by feminism. Socially, that process was an impoverishment. Obviously, this creates loneliness and isolation, plus confusion of identity – exactly what triggered feminism, caused the suffering, which caused feminists to rise up, unfortunately in the most harmful way possible: to break families and culture. Causes, damage and suffering were increased and imposed on the rest of society and the world.

So far this was based on common sense, understandable for reasonable people. This isn't sufficient, though. We have to dig a little deeper to see the whole truth, step back from our habits, from what seems normal in our epoch, what we learned in childhood and life. We have to heed what ethnologist learn, enabling to understand foreign cultures as well as past eras of our own: We have to be prepared to give up everything we are used to, to shed contemporary values and ideas. Only then we can recognize the extent of damage done by feminism.

Only by digital differences of sound, like labial / non-labial, dental / non dental and so on, phonemes can evolve, enabling words, meaning and language. Grammar rules are also required for language to exist. Now the same happens for cultural structure and division of labour, whose origin was the division of labour between both sexes. If both do something different, they complement each other, and exchange evolves. That has been explained in detail in my first book "Culture and sex". Doing something for each other creates bonds. These are important for our development. Feminists chose to fight and destroy them as 'gender stereotypes'. Since then, the misunderstanding of both sexes grows. Not astonishingly, except for those who fell for feminist propaganda.

Both, the ability to learn language and to pick up the local culture are inborn. It's like a pre-coded learning program used by small children, who are not smart enough yet to learn language by rules as adults. Yet they outdo adults, learning much faster. They have an inborn ability and need to learn language at a very young age. The same holds for learning cultural sex roles and structure. This is obvious from the fact, that children pick up sex difference as early as language, or even earlier. The earlier it is, the deeper rooted it is in our biology.

Culture is a human universal, existing in all cultures of all times worldwide. The cultural structure is just as elementary as linguistic structure. Both are pronounced from early infancy onwards, is a specifically human ability. Conservatives only see the family, maybe a few more considerations of the tribe or nation, but nothing more. For this reason, it's not enough to defend only the family, eventually nation or tribe. Many believe, all would be fine, if only the family will be restored. That is a mistake. Culture is much more than just a few family ties and habits. Western culture has been impoverished for centuries. While the family initially remained stable, the structures complementing both sexes and creating bonds between both, fell apart. At the same time, massive misandry and one-sided glorification of women have grown over centuries (see Kucklick, "The immoral sex"). A misperception of women as 'oppressed' and 'suffering', and increasing privileges of women resulted.

As both culture and family were reduced to a minimal core, dissatisfaction and loneliness grew. That was the real reason for evolving irrationality, including feminist waves. Feminism worsens the problem which creates feminism in the first place. Thus it's part of a doom loop making things worse constantly.

> «genital differences between human beings would no longer matter culturally … children would be born to

> both sexes equally, or independently of. … either, however one chooses to look at it; the dependence of the child on the mother (and vice versa) would give way to a greatly shortened dependence on a small group of others in general … The tyranny of the biological family would be broken.»[xviii] (Shulamith Firestone, clinically insane, The Dialectic of Sex, 1970)

According to biologists, anthropologists or Émile Durkheim, one of the founders of sociology, which at the time was not yet fallen prey to ideology, all division of labour goes back to a division of labour between both sexes, that has become increasingly refined and expanded to include social subgroups. That is central to culture and enabled it. Culture was originally describing, how members cooperate and do things for each other, harmoniously combining the different characteristics and needs of both sexes, an exchange that connects and obliges.

Those who grew up before the second feminist wave and paid enough attention to such things might still have experienced the social respect and love that was expressed by sex differences. We lack such warmth; we have become a bit more lonely, superfluous, uprooted, are more easily lost than before in anonymous masses. That intimacy resulting from exchange and togetherness is no longer. It was the charm of ancient cultures. We are missing something that we have to constantly seek, without in most cases ever finding, because these structures no longer exist.

It was a weird, ideological misinterpretation, that women should have everything that men work on. Feminism bereaved men of their contribution to society, making them less needed. Feminists spitefully enjoyed making them tendentially superfluous. On top of it, they felt envy and greed and made girls and women do and obtain themselves, what men do to win the sexual selection exerted by women and men. The result was increasing pressure on men and a growing number of incels and losers. Additionally, forcing men to reward women with alimony when kicking them out, and refused custody became another business model.

It is logically a serious mistake to demand the gift of the other side for yourself in an exchange system, because there is nothing left to exchange afterwards. There can only be an exchange if both sides contribute something of their own that the other side does not have. That's the only way a cultural structure, complementing them in an exchange of contributions for each other can exist. I am doing this for you because you are doing that for me. Mature feelings and sympathy for each other arise from such an exchange of care and contributions. Such tender and compassionate feelings were logically lost when the exchange faded away. We became an isolated crowd of egocentrics.

> «Growing up in seriously dysfunctional families seems to be a common denominator with radical feminists. It seems that if **they don't have "daddy issues," they've got "mommy issues,"** and the predictable attempt to blame all their "issues" on male oppression is often at odds with the available evidence. … Uwe and Sheila Kitzinger sound like a perfect parody of the type of progressives who are so open-minded they believe in everything simultaneously. That three of their daughters turned out to be radical lesbian feminists doesn't seem particularly surprising. … This was circa 1974. Celia was plagued by "feelings of extreme isolation [that] led to a suicide attempt and subsequent hospitalization": Three months in a mental hospital, … So, naturally, she became a professor of psychology. Celia Kitzinger considers therapy harmful for women because women's problems are not personal, in her view, but rather political.
> Everything must ultimately be blamed on the patriarchy, of course. It is impossible for any feminist to to say otherwise. They have spent so many decades blaming every misfortune on the all-purpose scapegoat of male supremacy that one imagines the radical feminist who stubs her toe screaming in pain: "Damn the patriarchy!" **Feminism is not a political philosophy; it's an idée fixe, the obsession of deranged minds.** Male supremacy is to feminists what windmills were to Don Quixote or what Jews were to Hitler. **This has been true since the Women's Liberation movement began, even before anyone realized that Shulamith Firestone was clinically insane.**»[xix]

The clinically insane firestone predicted the end of cultural bisexuality: A core problem that conservative forces

overlook, because they confine themselves to defending family and morality. They don't realize other crucial losses like subconscious cultural structures. An ethnologist I quoted in my books wrote, that the central features of a culture are not noticed by consciousness.

Envy has been established by feminism as basic moral principle of society and as a 'natural right'. Whatever men worked hard to gain, often to be accepted by society and women, women demanded for themselves, leaving those men without means to earn the admiration, women would waste on the unworthy. This closed our consciousness, so that we could not realize the losses involved.

Today's sentiments are shaped by competition. The interests and needs of both sexes conflict, whereas in a culture they match and both gain by the contributions of the opposite sex. Now that they compete, they tend to watch jealously, afraid to get 'disadvantaged'. Some angrily demand an exactly equal devision (while gladly taking much more than half or everything for women). They force the outcome they like, even though most women don't even want it. The more feminist influenced a society, the stronger both sexes differ in their attitudes and job preferences. This contemporary strive is a logical continuation of the struggle against human nature that feminism has been since its earliest waves. There is another source beside feminism to that mistake, though. As Kucklick has shown in his book, misandrist stereotypes were already fundamental to western philosophy of the enlightenment era. In that respect, it was rather unenlightened.

Justifications of feminism that we learn in childhood, school, education, the media and at universities, are institutionalized propaganda, turning facts upside down. This holds for past waves as much as for current ones. Women were never disadvantaged. Instead, they were always preferred. Under natural conditions, it did not make any sense for them to support feminist goals. Culture was offering them more. Men were carrying much heavier burdens. Only when modern technology lessened male burdens, and cultural structures were fading away, feminist envy could spread.

Man was always more burdened with duties and demands. Among animals and humans, the female sex dominates biologically. Females are fertile, limit procreation and exert sexual selection. Because of this, female life was protected more than male. Females were easily allowed to procreate, whereas many men in history never rose high enough in earnings or rank to be considered worthy enough. This is another male burden. Classic male strengths were a necessary counterweight. It's always harder to be a man that a woman. A woman just needs to be woman and fertile to get accepted and desired. That is a female dominance force. Men have to work much harder to get accepted by society and women, and many don't even succeed, even if they work hard. Feminism was gross nonsense right from the start.

Their feeling of being 'oppressed' or 'disadvantaged' was irrational hysteria contradicting the facts of biology and life. Society should never have listened to such irrational hysteria. Even the first wave of feminism was militant, radical, destructive and characterized by contempt for men. To make 'role models' out of these yesterday's militants, indeed to be 'holy figures', is falsification of history. Feminist victors have rewritten history to mislead generations to come. Previous feminism was as hysterical, destructive and insane as today. As long as this is not understood, things won't get better and we remain vulnerable to radical ideologies.

> «**Yesterday's mental illness is today's social policy.**» (Kathy Shaidle, "Feminism's Rotting Corpse", 2012)

Others also describe feminist madness as the cause and drive to invent a conspiracy theory of 'patriarchal power', to attribute to it their pathological conditions and suffering, whose origin is within themselves. Feminist arguments follow the same line: All guilt was attributed to others; they were unable to recognize their own fault. This is a pivotal mechanism, not just a minor human weakness.

> «That is to say, while feminists believe that the patriarchy makes women crazy, the rest of us suspect that crazy women made the patriarchy — inventing this imaginary conspiracy of "male supremacy" as the phantom menace of their paranoid minds, a fantasy bogeyman, a rationalization of their own unhappiness and

> misfortunes.
>
> Here is where the meaning of the famous feminist dictum “the personal is political” exposes the real truth of their ideology. Rather than looking at feminism as a political movement to redress legitimate grievances shared generally by all women, we must understand feminism as a personal movement, concerned with the specific grievances … And most feminists are profoundly miserable.»[xx]

Other feminists also described their own suffering from mental disorders, such as Ms. Johnson, who like many of her quarrelsome sisters, was able to establish herself as a professor at universities.

> «In 2010, Professor Johnson published a book about her struggles with borderline personality disorder — “a serious mental illness,” according to the National Institutes for Mental Health. In her book, Girl in Need of a Tourniquet: Memoir of a Borderline Personality, Professor Johnson describes herself as a “psycho girlfriend” with a history of dysfunctional relationships with both men and women. Her book describes “what amounts to a nervous breakdown as the result of an affair with a married lesbian colleague.” Professor Johnson in 2010 described herself as a “newlywed lesbian” whose partner was apparently her former student»[xxi]

Kate Millet burdened others with her suffering, but vehemently refused to accept the necessary medical help. Instead, she preferred to work spreading her suffering around the world.

> «We, as a family, had struggled for years with Kate’s issues, many times attempting to hospitalize her so she could obtain the serious help she so obviously needed. …
>
> She was babbling and shouting incoherently whilst I nodded and pretended every word made perfect sense. …
>
> She stayed awake for five days babbling, ranting and wouldn’t allow me to sleep. She was seeing “little green men” and her eyes were literally rolling around in their sockets. Never have I been more alone and terrified.»[xxii]

The mental illness seems to have broken out in childhood or adolescence, as her family describes it so impressively. Later, in her feminist days, employees suffered.

> «At one point, in 1973, I found myself alone with her in an apartment in Berkeley, California where she did not allow me to sleep for five days as she raged at the world and menaced me physically. … This movie (Three Lives) was the very first ever produced with not one iota of male presence. Even the people who delivered food to the set had to be female and Kate was touting it as the first all-woman film production in history.
>
> Having had my youth overshadowed by Kate’s irrationality I warily traveled West and the moment I spotted her in the airport knew I “was in for it”. As she barreled across the airport’s expanse it was clear that she was in the throes of her illness and my heart throbbed with the desire to turn and run.
>
> During the speech after the screening she fell apart onstage before a packed assembly of fawning admirers.»[xxiii]

Threats, torture caused by deprivation of sleep – the founding feminist did worse to women than even feminist black propaganda has accused men of. It should not be overlooked that her lesbian lover committed suicide because of her ‘homage book’. Insanity had wreaked havoc beyond all the damage feminism caused, many cruelties to men and children, destroyed lives and families. Even society was broken and culture destroyed. We lost tradition and experience gathered in centuries. Children grew up with damaged souls and uprooted as stray individuals. Under the pressure of Kate Millet’s propaganda, helpless mentally ill people in the United States were released from care, ended up on the streets, where they either became easy prey and victims themselves, or committed crimes and murders. The peace of society was also damaged by making cities a less livable place. The mass migration welcomed by feminist states and Mrs. Merkel later had a similar effect.

> «Kate, herself, has written several books on this part of her life (Flying, The Loony-Bin Trip) chronicling the "oppressive" actions of our family, vilifying us for our deeply worried attempts to aid in her obvious sufferings. So I am telling no "tales out of school" as she herself has documented her own struggles with sanity although she consistently claimed, "mental illness is a myth". "Many healthy people", she said, "are driven to mental illness by society's disapproval of unconventional behavior and by the authoritarian institution of psychiatry." Really? Tell that to the families of the nineteen who suffered and died that Friday in Santa Barbara. … And, speaking of the affected innocent victims: later, she wrote a book about her lesbian lover at that time. Sita was the title. **This woman committed suicide in response to Kate's "homage."** …
>
> So when it came to my attention that as a result of these adventures she and a few cohorts had concocted a new "civil rights movement" for mental patients and in her characteristic ruthlessness was determined to 'liberate' NY's mental patients I was beyond appalled. God help anyone who gets in the way of Kate and her "righteous indignation" which had already spearheaded the militant Women's Liberation Movement. This was to be called, "The Psychiatric Survivors Movement."»[xxiv]

Kate's family describes their mental illness and the behavior they suffered from, but they justify themselves not to reveal any secrets, because Kate described everything herself, but had disparaged her. It can therefore be assumed that families of some other founding feminists – especially if they have not been slandered in an autobiographical book – refrained from going public with their knowledge. The number of unidentified psychological problems among leading feminists will therefore be higher.

Feminists themselves described their suffering, which they spread all over the world with the missionary zeal of the sufferer. They elevated the causes of their suffering to basic principles, laying them down in laws and constitutions and enforcing them with state constraints in all areas of life and society. Now we all suffer to some extent of the troubles they spread:

> «She could not read. She could not write. . . . She sometimes recognized on the faces of others joy and ambition and other emotions she could recall having had once, long ago. But her life was ruined, and she had no salvage plan.» (Self-description of Firestone in the third person, "Airless Spaces" (1998), "Emotional Paralysis")

A systematic search would find clear signs of psychosis in even more of the leading feminist voices. Camille Paglia, who herself came from the feminist spectrum, wrote:

> «The anti-porn crusader Andrea Dworkin (who died a decade ago) was a rabid fanatic, a self-destructive woman so consumed by her hatred of men that she tottered on the edge of psychosis.»[xxv] (Camille Paglia)

Media ignored this, courting destructive ideologists of feminist waves. Instead of describing the actual delusion of many feminist leaders, critics were wrongly blamed of an imaginary delusion, according to the motto: Anyone who is seriously against feminism cannot be healthy. Everything was turned the wrong way round.

The connection between feminism and disorders, which were then mostly called "hysteria", was common knowledge already at the end of the 19th century.

> «By the **1880**s in England, it had become customary for the term "hysterical" to be linked with feminist protest in the newspapers and in the rhetoric of antisuffragists. As Lisa Tickner notes in her study of the British suffrage movement, "for half a century and more, feminism and hysteria were readily mapped on to each other as forms of irregularity, disorder, and excess, and the claim that the women's movement was made up of hysterical females was one of the principal means by which it was popularly discredited."»[xxvi] (Elaine Showalter, Hysterie, Feminismus und Gender)

After the triumph of feminism, this was forgotten and became invisible, as the loss of identity had become the new role model. Contemporaries can only notice what contradicts their habits and the remaining rest of unconsciously descending culture.

> «In England the New Woman as neurotic feminist intellectual had become a recognizable type by the 1890s» (ibid)

Today's feminists consider this absurd and get upset, when such a view is mentioned. Yet the 'snowflakes' and 'SJW' of today proof it right, as they are as known for psychotic and hysterical reactions ressembling those of the suffragettes at the end of the 19th century. They cannot stand if someone disagrees, someone like Trump or Orbán is elected president, or in Germany, when despite wild daily defamation of the opposition party, it is elected to parliament. In kinder'garten style they uphold political correctness, silencing different views.

Feminists of today are not 'crazier' or 'more intolerant' than previous ones – we have changed. We grew up in a society that has absorbed earlier feminist waves and therefore considers those past waves as normal, even though they were just as psychotic, irrational, self-centered, ideological and destructive as today's. But almost all people judge by what they are used to. They condemn what is different from their habits. That is why the truth often asserts itself very slowly; in the long run, however, the truth cannot be denied.

> «In France, the femme nouvelle was blamed for the **declining birthrate**; new divisions of labor seemed to threaten the stability of the family and the state.» (ibid)

History has proven this claim to be correct. The birthrate sank to a record low; we don't know, whether the north European type of people will still exist in a few generations.

For all feminist waves, a connection with loss of identity and exchange structures between men and women can be demonstrated. This loss was always painful. Healthy people suffered from increasing loneliness, loss of meaning, dissolving relationships, families and disappearing cultural forms. Sick people also suffered from it, but reacted in a pathological manner; they then attacked precisely those humanly universal forms that exist in all cultures, including matriarchies, across all epochs, which already had become too weak for us to be functional. They rebelled blindly and psychotically, shifted their inner suffering and inner conflicts into an activist struggle outside against an imaginary 'patriarchy' and against exactly those cultural bonds, fathers and role models, from whose absence they suffered. So they worsened the problem for the whole society. That way, they attempted to reduce their pressure of suffering by political action and acceptance by their supporters. It is not surprising that they could never be satisfied with what they had achieved, however great it was, because their driving forces were irrational, psychotic.

> «Hysterie, Feminismus und Gender – Elaine Showalter
>
> Hysteria has taken many strange turnings in its long career, but one of the most surprising is the modern marriage of hysteria and feminism, the fascination among feminist intellectuals, literary critics, and artists with what Mary Kelly calls "the continuing romance of hysteria. Feminist understanding of hysteria has been influenced by work in semiotics and discourse theory, seeing hysteria as a specifically feminine protolanguage, communicating through the body messages that cannot be verbalized. For some writers, hysteria has been claimed as the first step on the road to feminism …
>
> As the French novelist and theorist Hé1ène Cixous melodramatically inquires, "What woman is not Dora?"» (ibid)

That rhetorical question also reveals the mass impact of feminist ways of thinking that shapes the lives of entire generations to come. Contrary to what is believed in feminist self-reflection, the marriage of psychoses and feminism is ancient, already proven for the first wave.

> «But as Mark Micale notes, “No line of evolution within the historiography of hysteria is more complicated than the feminist one.” The feminist romance with hysteria began in the wake of the women’s liberation movement of the late 1960s and the French événements of May 1968, when a young generation of feminist intellectuals, writers, and critics in Europe and the United States began to look to Freudian and Lacanian psychoanalysis for a theory of femininity, sexuality, and sexual difference.» (ibid)

The latter claim is false, as we have already seen. A strong connection with hysteria has already been demonstrated for feminism in the 1880s and 1890s. There was also a relationship with schizophrenia, which first appeared at the time. In literary terms, mental illness was already expressed in feminist works such as Gilman’s “Yellow Wallpaper”.

> «Thus Jane Gallop writes, “Freud links hysteria to bisexuality; the hysteric identifies with members of both sexes, cannot choose one sexual identity. … **If feminism is the calling into question of constraining sexual identities, then the hysteric may be a protofeminist.**” Similarly, Claire Kahane defines “hysterical questions” as questions about bisexuality and sexual identity: “Am I a man? Am I a woman? How is sexual identity assumed? How represented?”» (ibid)

A remark made by feminists is, that feminism is to question sexual identities. That was true even before the first wave, for example with Mary Wollstonecraft (1759-1797).

Feminist consensus confirms my claim in this case; only the interpretation differs fundamentally: feminism denies the existence of two natural sexes. In particular, it denies any completement of the sexes, any exchange and any cultural language that results from forms of exchange or division of labour between men and women. This attitude is demonstrably wrong because it is in blatant contradiction to human nature. It is not just about the fact that there are clear differences of both sexes, especially in the psyche, reproduction and life strategies. Such statements are true, but trivial, commonplace, truism. Irrespective of physical or mental differences, social exchange, reciprocity, relationships and structures are just as vital as human language, which is also a kind of social structure based on innate ability and a basic need.

If this natural relationship between both sexes ceases to exist, their exchange and connection breaks down, so does the sexual and social identity, the human frame of reference of life, which triggers uncertainty, confusion and suffering. Feminism has also misinterpreted this, made a principle out of the cause of her suffering, and forced both on the rest of the world. It is not only children who need boundaries so that they do not lose themselves. The whole self-discovery rhetoric of feminist emancies since the 1970s was based on precisely this loss of their natural identity and the resulting uncertainty. Today entire peoples are abolished because of this feminist misunderstanding of boundaries, differences, identity and the connections between different identities.

There’s evidence that not only hysteria is a strong and widespread driving force for all feminist waves. The same also applies to schizophrenia, which first appeared at the same time as the spread of the first wave. In earlier epochs, and in other cultures, schizophrenia seems to be unknown as a permanent disease. Its appearance at the same time as the first feminist wave, even among several leading representatives, does not look like a coincidence.

Eating disorders and self-harm have also increased significantly; in the former case it is argued that the increased female choice overwhelms girls and young women. Because all women are instinctively interested in the same 20 percent men, they create a secondary social choice of the 20 percent coveted men, who make up only a fraction of the women. As a result, not every woman can get one of the few coveted men. So women create massive pressure for themselves through sexual discrimination against men. Since women attract men through beauty and body, they no longer feel good and slim enough, they want to be ‘starving’. This is not due to a ‘patriarchy’, as feminists assume, but on the contrary to feminism, which destroyed helpful cultural forms that not only alleviated the selection pressure on men, but also strengthened the complacency of young girls. Eating disorders are still rare in Asia’s extended families.

> «But when he talks about what he terms "successful hysterics," people who in their adult lives seemed to outgrow their adolescent hysteria, or **transformed what had been hysterical symptoms into social causes**, Israel mentions only women, such as Mary Baker Eddy, the founder of Christian Science, and Bertha Pappenheim, or Anna O., who became a German feminist leader. He sees their dedication as an evolutionary form of feminine hysteria itself, an obsessive desire to become the maître rather than submit to him, an acting out of fantasies of devotion. **Thus female activism becomes merely a constructive pathology, and feminism only a** healthier form of **hysteria**. …
>
> The same metaphor is used by Olive Schreiner, herself an example of the New Woman who overcame **hysterical disorders to lead an important career as a feminist** and writer. Schreiner imagined that if sex and reproduction could be separated … For Schreiner, the hysteric is thus a member of the sexual avant-garde. …
>
> **Women were just as irritated by isolation and enforced idleness as men. Mitchell's patients indeed included many of the leading feminist intellectuals, activists, and writers of the period**, including Jane Addams, Winifred Howells, Charlotte Perkins Gilman, and Edith Wharton. »[xxvii] (ibid)

In a similar manner, Greta Thunberg has been preaching hysterical anxiety regarding CO2 to overcome her psychotic symptoms. Even her father admitted that her activism was part of a self-therapy. That way irrational agenda has been spread to the world, so that the activist could keep their mental illness in check. Thus, the world got more sick.

Schizophrenics and hysterics thus shaped the ideology of feminism, which is based on misinterpreting facts, considering preferred women as disadvantaged, whereas men, discriminated against by women over sexual selection, as 'dominant' and 'oppressors'. Quite regularly it is the other way around. No, men and women are not equally affected. Feminists don't get off that cheap. It has been proven that men are sexually discriminated against, many are excluded from reproduction, and are therefore suppressed in key questions of life. The opposite of feminism is true! The destroyed culture has to be rebuilt, more precisely: a stronger, more balanced culture with no preference for women, no discrimination against men, which cannot be easily eradicated by feminist hysterics.

> «She sees female hysteria as stemming from sex-role conflicts that emerged in the nineteenth century.» (ibid)

There could be a connection, but unfortunately, it was interpreted the wrong way round, as is their habit. Erin Pizzey has confirmed it for loneliness: The breakdown of extended families and cultural structures made people lonely; this loneliness was a powerful driving force behind second wave feminism. Just like isolation, the disintegration of the complementing of man and woman, took away identity, dissolved relationships and connections, and thus also feelings. Feminists claim they were 'oppressed', but as always, it's an exact reversal of the facts. Women were the dominant and privileged sex, discriminated against men as "filters for genes" with sexual selection, and taught game rules useful for women. Feminists complained of overwork, demanded less work, and then found out that 'society does not demand enough of them'. (Betty Friedan) While feminists complained loudly about female work demanding its reduction, they actually suffered from boredom and lack of purpose. Her ambition was discontent with easy life, which was in fact a privilege and had been demanded by their predecessors, or even themselves. "Whom God wants to punish, he fulfills his wishes."

"**Women were just as irritated by isolation and enforced idleness as men.**" (ibid)

While they were upset about the presence of men or families, it was actually isolation at home that they suffered from. On the contrary, with unsightly regularity everything was turned into the opposite and made worse. Incidentally it shows, that although men were just as irritated, feminist women became hysterical and reacted with irrational ideology. With more justification, masculist men could have protested, especially since they are actually discriminated as "filters for genes" in evolution and life. But they didn't.

The roles were not oppressive or too narrow, but much weaker and softer than in other advanced cultures. They were not constrained, but confused, shaken in identity and self-confidence, because they already had to little female roles and tasks. In prehistoric times, almost all work was divided between men and women; thus there was an abundance of tasks. The roles had never been so little as in contemporary West, when technical aids and devices began to make housewives superfluous. It was their increasing redundancy that made them dissatisfied. A healthy reaction would have been a new, sensible and balanced redistribution; they rioted hysterically, destroyed humanly universal foundations.

> «In The Newly-Born Woman (1975), Cixous took the position that hysteria was the "nuclear example of women's power to protest," and that Dora belonged to the pantheon of feminist history» (a.a.O.)

In the quote from a feminist's hand, hysteria is seen as the core of female power; whether 'nuclear' contains an additional allusion is undecided.

> «This romanticization and appropriation of the hysteric nostalgically assumes that she is a heroine of the past. "Où sont-elles passées les hystériques de jadis," asked Jacques Lacan in 1977, "ces femmes merveilleuses, les Anna O., les Emmy von N.? . . . Qu'est-ce qui remplace aujourd'hui les symptômes hystériques d'autrefois?" We might answer **that the despised hysterics of yesteryear have been replaced by the feminist radicals of today, by contemporary women artists and poets**, and by gay activists.» (ibid)

Let us note the instinctless aberration of praising serious problems as 'wonderful', and the replacement of hysteria by radical activism observed in feminist writings itself – even in subsequent generations. The contemporary "artists and poets" mentioned will be presented later.

The book quoted is biased; neither hysteria nor feminism are seen in a negative way; even critical voices are often part of a feminist society and its world view. They are caught inside a cage of feminist ideas. It needs a philosophical approach as provided by my books to get out of this cage.

> «In the popular mind, the pejorative association of feminism with hysteria and morbidity has not died yet.In 1983, for example, a controversy erupted in the Times Literary Supplement over the use of "hysterical" as a critical term for the poetry of Sylvia Plath and other "man-hating" feminist poets. Defending her position, Anne Stevenson wrote, "Hysteria is the very stuff of revolutions" … Moreover, those revolutions connected to gender and race continue to seem more "hysterical" than others… What had been hysterical hooliganism in the suffrage campaigns was now attributed to other groups.» (ibid)

These sources also see the connection and similarity of hysterical waves with feminism from then and now, as well as with hatred of men. Hysteria is even called the raw material of revolutions. The cases of famous feminists with psychological problems presented here, whether hysteria, schizophrenia or others, are therefore not 'weird inventions' on my part, but a connection that is manifested both by today's feminists and their literature, and by historical evidence from the time of the first wave. Even if people had not yet reached our level of science at the time and therefore their reasoning often no longer convinces, we should take them seriously. They weren't stupider than we are; their society was less disturbed than ours. They often sensed intuitively when a fate appeared. But because gender culture is unconscious and protected by taboos, they were unable to rationally justify it by today's standards. While their attempts to justify something that has grown naturally may be outdated today, the culture they defend is timeless and as valid today as it was then.

> «May Ayim (… actually Sylvia Brigitte Gertrud Opitz) …
>
> In 1985 she was a founding member of the Black Germans and Blacks Initiative in Germany. She made contacts with representatives of the international black women's movement such as Audre Lorde. … May Ayim suffered from psychotic episodes since the early 90s, which is why she voluntarily went to closed

> psychiatric clinics several times. … she plunged from a high-rise to death on August 9, 1996.»[xxviii] (Wikipedia)

Rose S. Garston was under psychological care for 'PTSD', when she ignored medical advice to organize a collective hunt for all anti-feminist sites with the aim of getting them deleted. They celebrated every deletion in public. (Evidence in my book: Fulminantes Finale, Volume 1, page 170 ff.)

> «"The yellow wallpaper" is an autobiographical short story by the American writer and **women's rights activist Charlotte Perkins Gilman**, which was first published in New England Magazine in January **1892**. The short story is considered an **important work of early American feminism**; it is about a young woman who is **not cured by the treatment of her depression, but goes mad.** In the course of the story, the increasingly confused and delusional observations that the protagonist makes about the pattern of yellow wallpaper in her hospital room become an image of her deteriorating mental state. …
>
> The short story shows **strong parallels to the life of the author.** … After the birth of her daughter Katherine, Gilman suffered from depression, although in retrospect it is not clear whether it was **postpartum depression or another type of mental illness.** Gilman's mental health did not improve, and after three years of illness, Gilman decided to seek medical treatment.»[xxix] (Wikipedia de, 2016)

It is typical of Gilman and later feminists, that they seek healing in activism; they try to heal themselves by imposing ideas and methods to the world, that are rooted in their illness. Later the world experiences similar problems and therefore appreciates, that the 'pioneer' expresses their feelings and problems, they wouldn't have without her. That's another paradoxon of feminism.

Silvia Plath is celebrated in a similar way:

> «This study examines mental illness in literature, with a focus on Charlotte Perkins Gilman's "The Yellow Wallpaper" and Sylvia Plath's The Bell Jar, the primary texts of the research, and develops similarities and personal connections between the authors and their mentally unstable main characters. The study investigates the biographical aspects and mental health of the deceased women … Both women committed suicide … Plath began to develop mental illness at a younger age.»[xxx] (unt.edu)

A strongly feminist article clearly states:

> «**Voices of Feminism and Schizophrenia** in Plath's Poetry
>
> Clarissa LEE Ai Ling
>
> … **Whilst struggling with the ardent feminist within her** … Many of Plath's later poems are **related to her battle with mental illness, despair, sense of betrayal and suicidal thoughts.**»[xxxi] (utoronto.ca)

As in the pre-feminist and the first wave, so in the second and third.

> «Enter Polly Dunning. She is a **third generation feminist** (her mother is the feminist commentator Jane Caro). In a column for the Sydney Morning Herald she writes of how conflicted she felt when she learned that she was carrying a boy child rather than a girl: …
>
> "There were dark moments in the middle of the night (when all those dark thoughts come), **when I felt sick at the thought of something male growing inside me.**"»[xxxii] (ozconservative)

What neither psychopaths nor feminists understand: It is not the male being who grows in her as her son who is sick, but she herself is mentally ill, if she sees her own child as a disease in an attitude hostile to men. Feminism is

the disturbance that projects itself into the world. Feminism destroys everything, from which healthy sympathy and love for men can grow and mature. Feminism replaces a culture, in which men and women act and feel for each other, by a hostile chaos of conflict.

> «Mark Richardson, 31 December 2016
>
> They have created a social movement, a political ideology and a mental illness all in one place!
>
> Funny you should note this. I was in a bookshop yesterday and saw a copy of Clementine Ford's book. I read about five pages of it and had to put it down – I couldn't take any more of it. It was like reading the innermost thoughts of someone trying to convince themselves that they were not mentally unwell. Every paragraph read much the same: "Men hate us, want to kill us and rape us, the whole system leaves us unable to function, on the verge of breakdown, but when we complain about this we are told that we are being dramatic/paranoid, but we're not crazy, it's the world that makes us like this."
>
> Later that day I looked through some reviews and discovered that Clementine Ford has, in fact, battled with mental ill health.
>
> And yet these are the types of women published in leading newspapers as representatives of their sex.»[xxxiii] (ozconservative)

She has a background typical of leading feminists of the first and second wave.

> «Clementine Ford (born 1981) is an Australian feminist writer, broadcaster and public speaker. She has a regular column for Daily Life …
>
> Ford spent the remainder of her teenage years growing up in Adelaide, South Australia. As a teenager, Ford struggled with body image, body dysmorphia and an eating disorder. … She studied at the University of Adelaide, where she took a gender studies course; she describes this as a personal catalyst for her decision to become a women's rights activist.»[xxxiv] (Wikipedia, 2016, 2020)

Here we see what havoc gender studies do: They indoctrinate entire generations with the opposite of the truth, persuade the privileged group (women) to be disadvantaged, call for the complete destruction of human culture and nature, whereupon future generations grow up disrooted and harmed. The victims of their deception believe, that all their suffering is not due to feminism, the destruction of natural identity and culture, but to a 'patriarchy', which is such a mysterious conspiracy theory, that even leading feminists cannot explain what it should consist of.

Feminist psychopaths do not look for the cause in themselves, but project everything outwards, spread their suffering through feminist means in society as a whole, so that future generations, who lack natural identity and culture, are fraught with problems like those feminists, who had invented such ideology. They are proclaimers, prophets and missionaries of their own suffering, misfortune, their own disturbance. They make the whole world sick, because they don't want to face their own illness. This is how feminism of all waves and epochs worked.

> «Clementine Ford: **How I quell the panic when anxiety threatens to take over**
>
> By Clementine Ford, May 19, 2016
>
> About six weeks ago, after a period of relative peace and harmony, **the anxiety that's plagued me on and off for more than 20 years returned to me in full force.** With its reappearance, I experienced some dark moments; moments where I was frightened not only by the despair I was feeling but also **by the ferocity with which I was feeling it.** I found myself **plagued by obsessive thoughts and terrified by my inability** to get myself out of the cycle of them. **Anxiety is oppressive**, both physically and mentally and even the threat of it can be exhausting.
>
> But I have practice in dealing with this particular demon»[xxxv] (smh.com.au)

Incidentally, she involuntarily reveals why feminist founders really felt oppressed: the cause was in them themselves, neither in men nor in a 'patriarchy' based on conspiracy theory. In a typically feminist way, ideologically bored people see the cause of their disturbance everywhere, except not within themselves and their ideology.

> «Clementine Ford: 'There's something really toxic with the way men bond in Australia'»[xxxvi] (Guardian)

Feminism is a distortion of all facts to the contrary, just as sexually discriminated men become supposed oppressors, so their own suffering is projected into the outside world. Any culture that could help them, which is there to prevent such suffering, is destroyed. In other words, they destroy exactly what should and can prevent such suffering, which plunges entire generations and epochs into suffering similar to that which characterized them. All because they didn't want to be helped; instead, they broke the world. Such psychopaths and feminist ideology wiped out mutual love, a culture of two sexes complementing and helping each other. They destroyed female empathy for male losers, when those needed it most.

> «Why women's mental illness deserves more attention
>
> Clementine Ford, April 22, 2016
>
> I was 12 years old the first time I experienced significant struggles with anxiety.»[xxxvii] (dailylife)

The more appropriate headline would be: Why psychosis, projections and false assumptions by feminists deserve more attention.

Their suffering is rooted within them, more precisely in their confusion of identity, which prevents them from developing a trusting symbiosis with the male sex and sympathetic love for men in general. They project their psychotic disorder onto men and a supposed 'patriarchy', which is an irrational conspiracy theory. Their perception is wrong because they make the wrong assumption, that biologically and culturally privileged women would be 'oppressed' and that biologically and evolutionarily discriminated men would be dominant. Originally an evolutionary protection mechanism for children and mothers, innate biased perception is radicalized with a feminist perspective. Similarly, male losers get excluded from sympathy, because according to the evolutionary principle, that males serve as filter for good or bad genes, they shouldn't procreate, thus get no empathy. As a result, we instinctively mock male losers complaining. Widespread incel and MRA bashing is part of it. To be able to complain and get help is another privilege of children and women. This was exacerbated by feminism, too. So an innate preference for women in perception is militantly exaggerated, in the delusion of persecution, that they consider themselves disadvantaged or even haunted by an imaginary 'oppressive structural patriarchy'. Because of this ideology, the entire cultural complementary structure is destroyed, whereupon subsequent generations can no longer mature healthily, but grow into problems created and spread by feminism.

Many writers celebrated by the women's movement were marked and driven by such problems.

> «Virginia Wolf – much more than an insane feminist
>
> The writer Virginia Wolf often is placed into categories like '**insane**' or '**feminist**'. She was much more than that. Above all, she **revolutionized** writing …
>
> You can often see them pigeonholed, one is that of feminism, which led to an increased Virginia Woolf reading wave in the 1970s and 1980s. It is also not wrong to see her as **a great feminist who she was**, but it narrows her eyes. The famous essay "A Room of One's Own" is of course **one of the milestones in feminist literature.**
>
> … your commitment to sex-independent equal opportunities goes hand in hand with your artistic emancipation. In the pseudobiographical novel "Orlando", a humorous declaration of love to the friend, Vita Sackville-West, who was sometimes beloved – Virginia Woolf was attracted to women, the marriage to

> Leonard was more platonic in nature – **the androgynous hero** not only travels through several centuries, **he / she also changes from one sex to another**.»[xxxviii] (msn)

Such "revolutionizing of writing" spreads contentual, methodical and in life the suffering and problems from which it arose. Describing books as "rejected children" says a lot in an era when motherhood gets neglected, love for children and mother devalued, the peoples affected can't even reproduce themselves sufficiently.

> «Marlene Haushofer (1920-1970)
>
> "**My books are all rejected children**"
>
> "I never write about something else than **own experiences. All of my protagonists are a part of me, a kind of split off personality.**" …
>
> The culmination of this rebellion was her novel 'The Wall' [title and content based on: 'The Yellow Wallpaper' by Gilman], which appeared in 1963 and most radically describes a woman's departure from the world. … It wasn't until twenty years later, after the 1983 edition of the book, that the author became **an icon of the women's movement.»** (Jutta Rosary, line by line my paradise)

The reference to an "insanely" strong depression, which makes her hopeless, is also clear.

> «For decades, Marlen Haushofer periodically keeps a diary, but only keeps these records for a certain time and burns them doubtfully: "Actually, I can only live if I write and write. since I am not writing at the moment **I feel swamped u. disgusting**. Will make children's book, better than nothing. See that the stories are **insanely depressed** and hopeless, written in a reasonably good time."» (Jutta Rosenkranz, line by line my paradise)

Her writing is self-therapy, just as feminist activism was invented as self-therapy. One can feel sorry for the children who get to read the children's books created in this way, because they are lured early onto a wrong track that damages them. She shared such suffering subjectivity with the later upheaval of the women's movement in the 1970s.

> «Such statements and the limited world that appears in Haushofer's texts have seduced readers to dismiss her prose as typically subjectivist women's literature … A way of reading Haushofer's texts identifying them with the new women's literature of the 1970s and their demands for radical subjectivity … falls short of her.» (Franziska Frei Gerlach, Scripture and Gender: Feminist Designs and Readings…)

Such radical subjectivity has torn apart the last remnants of cultural connections between the two sexes, and thus the basis of healthy relationships. Because only what women and men do specifically for each other and exchange, creates a reliable relationship, gives them identity, and lets feelings mature. Without such a connection, compassion breaks down into self-centered or women-related sentiments and demands, as the women's movement has done. That is the psychological and emotional core of the matter.

Feminism emerged as the denial and destruction of all connecting forces and forms between the two sexes. The feeling of paralysis of those affected was due to the crumbling of cultural complementing of both sexes, which increasingly narrowed the cultural field of life and thus deprived the sexes of meaning. The lack of importance and attention as a woman, which they state to have experienced, was due to the already too low importance that femininity and masculinity now had in modern times, shaped by technology. As technology is sex-neutral, its effect on human behaviour enables to more easily conflict human universals of all times and cultures. As always, feminism interpreted everything in the wrong way, found the worst possible turn, not only aggravated the problems, but made them a principle.

> «In her diary, she describes this book, which was created for the first time without being interrupted by an

> illness, as “a study of madness and suicide”.» (Jutta Rosary, line by line my paradise, about Virginia Woolf)

Psychiatrists of that time before feminism overran and turned our consciousness, were astonishingly silent in the face of visibly psychotic features of the movement. Scientific studies can only be easily found in individual cases:

> «Images in Psychiatry, Virginia Woolf (1882–1941) …
>
> From the age of 13, Woolf had symptoms that today would be diagnosed as bipolar disorder; she experienced mood swings from severe depression to manic excitement and episodes of psychosis… she comitted suicide … At times Woolf railed against her illness, felt frustrated and impeded by it, and at other times, she felt that it was essential to her.»[xxxix] (Katherine Dalsimer, Ph.D., AmJ Psychiatry 161:5, Mai 2004)

Thrusts of a mental illness shaped her feminist revolution of writing; sometimes she felt handicapped by her suffering, but otherwise she felt that it was “essential to her”. To put it plainly: Her ideas and methods would not have arisen without illness; psychotic relapses are the driving force.

Incidentally, this should not only be typical of the feminist scene, but also its environment. In the early 1970s, young dropouts in London told me that their lifestyle was not intentional; they were not able to live differently, so they could not cope with it. Feminist writing and struggling was apparently the only way of life to get their suffering under control. The rest of the world pays for it, because this is how the cause of their suffering spreads all over the world: fanatically they force others on the confusion of identity and roles, which is the reason for their unsatisfactory existence. Because there was already far too little that both sexes do for each other. That is why the housewife existence was devoid of meaning, and also the male existence, by the way – only that men mostly reacted less psychotically.

Feminists broke exactly what would be necessary to enable happiness and recovery. Instead, they let their illness break out openly, become political. They wanted to make the symptoms controllable through living out in ‘self-treatment’. So they were rooted in society. Most youth of later generations was turned to some degree into a suffering feminist, who fights the last remnants of natural gender relationships, in order to get his own suffering under control, while creating greater suffering for everyone. The same model applies to CO2-anxiety and other hysterias of today.

> «Sarah Kane died in London last weekend. Whereof? By suicide.
>
> … Sarah Kane gave information about herself in conversations. Then she talks about the depression she had when writing “Phaedra”, about her unconditional search for truth… “I do not necessarily consider depression to be unhealthy. For me, this expresses a completely realistic perception of the environment. (laughs) You probably have to dull your sensibility to a certain extent. Otherwise you are chronically healthy in a sick society. Antonin Artaud is one such example: either you go crazy and die, or you work and you are sick. Which is the real madness.”
>
> Her role model and mentor Edward Bond says there is something emblematic about her death.»[xl] (Tagesspiegel)

What such performers think is ‘truth’ is a distortion that arises from their suffering; in their artistic or political activism they describe preoccupation with herself, which is lived out bringing harm to society as a whole. Thereby they try to keep their own pressure under control and consider this as self-therapy.

The psychotic core of feminism arises from the destruction of something, that is just as much innate, a need and ability for people, as language: The complementing of the sexes, that creates a connection by culturally pronounced mutual gifts. Exchange creates a social language that provides identity, empathizes and matures responsibility. Technical modernity had reduced this to a barely functional minimum in the 1950s, which resulted in a feeling of suffering. However, the suffering from a lack of mutual contributions for each other, the lack of cultural forms,

took a morbid outbreak: Instead of standing up for developing a fulfilling, satisfying human culture again, limiting destructive influences of the technical environment on life, instead of creating forms and models worth living in, they accomplished destruction. They spread the causes of their suffering and their misery in the world as an artist or activist, while at the same time getting themselves under control by acting out. So they completely shred the remains of natural culture, leaving a pile of rubble.

It doesn't matter whether Kane was a feminist or not, because she did the same destructive work as feminists of all waves.

> «Whether Kane wanted to be called a feminist or not, the subversion of gender roles is obvious in her plays.»[xli] (csuohio.edu)

After such deep damage, a return to the lost experience of compensation mechanisms that have matured over thousands of years has become almost impossible. What can save us is a reconstruction of the primeval sex division of labor to complement and exchange, so that a new culture is created, in which we do things for each other, not merely for ourselves only. Such a division of labor would be broader and stronger than European tradition. Feminism is like a boomerang. Actually, people try to head this way on their own: The stronger feminist influence has been, the more job preferences of men and women differ.

The chapter Madness and Feminism would not be complete without naming psychotic disorders that were invented and spread epidemically by feminism using methods similar to medieval heretic hunting.

> «The New Yorker, April 6, 1998, The Politics of Hysteria …
>
> Prior to 1973's best-selling book, "Sybil," about a woman who had 16 different personalities, M.P.D. had been one of the rarest of mental disorders, but afterwards, M.P.D. exploded. Between 1985 and 1995 there were almost 40,000 new cases – mostly women – and the disease acquired a valid standing in the field of psychoanalysis. M.P.D. patients are susceptable to therapists' suggestions because they are given strong medications and are highly hypnotizable. **Both M.P.D. and recovered memory are in large part feminist movements: female "victims" confronting** their abusers. In fact, **the M.P.D. craze was probably a side effect of feminism**; it provided working-class women with a strong support network. **M.P.D. is part of a history of hysteria**, which has always been regarded as a women's syndrome – a manifestation of women's inherent moral weakness. It can be traced back 4,000 years, but in the late 19th century it acquired a new importance, in part as a reaction to the new women's rights movement.. During the **hysteria fad**, M.P.D. began to receive attention, as a subtype of hysteria. Soon, however, hysteria and M.P.D. died out . The return of M.P.D. began with the child-protection movement in the '70s, hich was then joined by the feminists. Out of this collaboration came the recovered-memory (R.M.) movement, **which persuaded hundreds of thousands of women that they were part of a worldwide collection of sex-abuse victims**, and many of these women began suing their alleged abusers. The single most important cause of the epidemic was the culture wars of the '80s and '90s, which caused both liberals and conservatives to embrace M.P.D. and R.M. Those who questioned the validity of the movement were accused of protecting sex criminals. This zealous fervor made the movement vulnerable to the thing that would finally undo it: the satanic-ritual-abuse, or S.R.A., craze.»[xlii] (New Yorker)

It is noteworthy that the feminist hysteria of false 'rediscovered' memories, the invention of non-existent diseases based on suggestion, auto-suggestion and hysterical campaigns, which had an almost hypnotic mass effect, was supported by all forces of society, by leftists and conservatives. Nobody wanted to stand back or catch a bad reputation. All parties embraced a movement that persuaded people to suffer from an invented problem that they created in large numbers. The real victims of real hysteria have been neglected, feminism critics have been insulted or ignored for criticizing false allegations. The movement fueled by feminism was victorious, did not end by itself. It was only when it went one step too far, expanded its methodology to include an alleged 'satanic ritual abuse',

other groups such as Christian fundamentalists took part, that there was resistance, were falseness and absurdity of the allegations and methodology detected. Inborn preference for women and feminist ideology prevailed and allowed no contradiction. Hysterical delusion is only seen through when other groups are involved that are not preferred by innate, evolutionary forces.

A similar effect we experienced, after feminists had promoted mass immigration in their fight against the 'white heterosexual man'. Their allegations were just as baseless, irrational in the mud fights against local men, and were also based on suggestive persuasion of almost hypnotic effect. Here too, feminism critics have been ignored for decades and given malice. Only when women themselves were affected and women were no longer privileged, rather victimized by a different privileged group during mass immigration, did the absurdity of the method begin to attract attention. Again, we see the boomerang effect of feminism: They claimed to fight an imaginary 'victimization' of women, only to create a real one. They had shared their female privilege with masses of immigrants from incompatible backgrounds, effectively destroying their own privilege.

> «The S.R.A. epidemic was kicked off in 1980 by "Michelle Remembers," a book which described the alleged childhood satanic-ritual-abuse of Michelle Smith, who "recovered" these memories with the help of her therapist, Lawrence Pazder. Soon after the book's publication, the day-care scandals erupted, with children claiming that they had suffered atrocities of the same sort. Before long, adult women were also reporting such memories. In 1983, the F.B.I. investigated more than 300 such claims and **could not find corroboration for a single one.** …
>
> Predictably, the moderates walked out, extremism swamped the field, and the movement started to fizzle. The False Memory Syndrome Foundation was founded to help families confront their accusers, and soon the media reversed its supportive stance and began to criticize the movements; and criticism within the profession was also mounting at a furious pace. But the most dramatic change took place in the courts, as the wave of R.M. suits (patients suing abusers) gave way to malpractice suits (patients suing therapists). M.P.D. supporters started backpedalling, changing the name of the disorder, and even backing away from the central treatments – hypnosis, abreactions, alter-probing. The number of reported M.P.D. cases has significantly declined since the mid-'90s. Ultimately, the cause M.P.D. most damaged was feminism» (New Yorker, ibid)

Inventing and spreading psychotic disorders is itself pathological and deserves the name hysteria. For decades, feminists with hysterical energies assumed diseases, that were invented and later recognized as non-existent and discredited. Since large parts of society, the media and the public were infected, we are not only dealing with an almost exclusively invented illness MPD, false RM memories and non-existent satanic ritual abuse that were constructed by an RM movement to the detriment of those affected, but also with a real psychosis, namely the invention and imagination of nonexistent diseases, combined with an aggressive, suggestive assumption of such diseases, a virulent accusation and suspicion of large parts of society that is infected.

The procedure for mud fights against men in the feminist waves was the same. Feminist campaigns that assumed men to abuse, oppress, disadvantage, exploit, or the like, were a pandemic that worked with the same methods and psychological drives, spreading emotionally and ideologically contagious, like suggestively awakened false memories in the RM movement that 'Recovered Memories', i.e. supposedly 'found' false memories with their (auto) suggestions. Feminism of all waves is such a suggestion and auto-suggestion with an almost hypnotic mass effect, which is achieved through massive indoctrination and gendering from kindergarten.

It was therefore entirely justified to perceive feminism at the end of the 19th century as associated with a mental illness which at that time was given the name hysteria that has been used since ancient times. But regardless of name and diagnosis, they were right about their feelings and rejection. It would be wrong to dismiss the invention of non-existent diseases like the R.M. movement by saying that those "rediscovered memories" are now discredited. No, it's not just about not recognizing a non-existent disease. That's only the first step. It's much more important to recognize the real disease that breaks out with those irrational forces, that suggestively and fanatically

persuade many people of false perceptions, false memories or false claims, which manifests itself in the form of the R.M. movement or feminist waves. Anyone who speaks of ‘mass psychosis’ in fascism must also do so in feminism, which as irrationally and systematically accuses innocents. By the way, feminism is older than fascism, invented the self-staging that was later taken over by fascists and is today considered characteristic for them.

Feminist waves always generate new false, irrational, but highly effective, suggestive and contagious suspicions with which they damage society as a whole – not just once, but again in every wave. We are already so pre-damaged by feminism that we no longer notice the consequences of earlier waves, because they have become part of Western identity. This damage is the cause of our weakness, which is why we are overrun by less damaged civilizations from Africa and Orient.

The first feminist wave invented political hysteria based on psychosis, depression and irrational imaginations and made it socially acceptable. Since then, this method has been used by all feminist waves, as well as by right, left and religious extremists and dictatorships, as well as by Greens and gender confusers. (‘Gender madness’) Climate hysteria, CO2- and diesel fear are of the same psychotic type today.

«”I want you to feel the fear I feel everyday!”» (Greta Thunberg,in spite of Asperger’s syndrome built up by ideological currents from feminist roots and compliant media as ‘climate saint’)

“Spreading mass hysteria”

«“Act as if your house would be on fire, demands Greta Thunberg” “Obviously, Greta Thunberg is seriously ill. Instead of doing something about her panic attacks, she is passed around as a climate change prophetess in an effective way. Very bad.”»

Already the first feminist wave has politically exploited a congenital distortion of perception of women as needy and suffering, of a majority of male losers as not worthy of compassion. This was further exacerbated by some mentally ill politicizing their suffering, creating a new principle of political hysteria. During the first wave, schizophrenia emerged as a new disease that was probably caused by “social failure”, triggered by the breakdown of traditional structures, extended families and cultural exchange systems between men and women. A disproportionately large number of founding feminists were affected by such diseases. They rationalized their illness, in a way tried to treat themselves by reshaping the whole world according to their ideology. Tragically, however, their ideology was based on error and exacerbated the very breakdown of sex complementing, extended families and cultural structures, which was the cause of the new emergence of suffering and previously unknown mental illnesses such as schizophrenia. To put it plainly: Feminists massively spread the causes of their suffering, made the whole world suffer from what had driven them into rebellion. Very similar mechanisms now also work for climate hysterics. Let us remember that we are in a geologically short warm interglacial period of a long ice age, so that in the long term the global warming hysteria is not only nonsensical, but is probably the opposite of reality, namely that a great cold period endangers human life. The sun still decides our climate much more than humans.

> «At the same time, however, Greta Thunberg is a 16-year-old in need of protection who suffers from Asperger’s syndrome and a number of other mental illnesses. …
>
> Artist mother, who was once plagued by eating disorders and depressive episodes, is not entirely satisfied with the course of her music career. She subconsciously compensates for this by concentrating on the long-term therapy of her behavior-sensitive children. In the end, the mother believes that the cold-hearted materialism that is destroying the global climate has also damaged her soul and the souls of her children.»[xliii] (Handels-blatt)

Similarly, founding feminists of all waves have suggested an irrational and false conspiracy theory that a ‘patriarchy’ would be to blame for their suffering. In fact, the opposite has been proven several times from autobiographies and other testimonies; a missing or too weak father, not the maliciously insinuated tyrannical.

Feminists have often tried to 'treat' their social isolation, a real cause of their dissatisfaction and suffering, in feminist fighting groups of quarrelsome sisters. Thus, feminism of all waves was already a crazy self-therapy that fantasized together male power and patriarchy as absurdly as fascist anti-Semites a "Jewish world conspiracy" that would be to blame for everything that is not going well in the world. Incidentally, Hitler also came from a family with several severely mentally ill members.

Instrumentalization of mental disease has haunted us since the feminist waves, from the first to the present. Greta clairvoyantly said of herself, without Asperger (and other psychological problems) "this would not have been possible here". Feminist waves that invented political hysteria and made it socially acceptable were similarly radical and intertwined with psychological problems.

> «April 30, 2019, 1:02 p.m.
>
> Thunberg book
>
> "She is the child, we are the emperor" *[her family exploits her!]*
>
> … "Our daughter disappeared into a kind of darkness and practically stopped working," the mother writes. Greta fell silent, stopped playing the piano, or laughing. The doctors diagnosed Asperger and related mutism, which means that Greta only spoke to the closest family members. After she refused to eat, the parents decided on a radical break: An end to her solo career, and the daughter's recovery is the focus from now on. …
>
> The basic problem with the content of this book is, that Malena Ernman causally mixes one with the other, interpreting (family) illness as a sensitive symptom of the state of the world. Greta Thunberg may be right when she keeps saying in interviews: "If I hadn't had an Asperger, it wouldn't have been possible here." …
>
> Me too, feminism, symbolism of illness and dogma of performance, in places everything is mixed with the climate crisis into a somewhat confusing overall scenario.»[xliv] (Süddeutsche Zeitung)

Feminists have harmed their souls, as have those of the men they mistreated, and especially those of their children, who were too small and dependent to defend themselves against maternal indoctrination and inappropriate upbringing.

The Greta Thunberg case is a contemporary lesson in how feminist forces of all waves ignored inconvenient truth, instead constructing convenient lies out of nothing. The opponent of feminism Ernest Belfort Bax described this as early as 1913. Feminists tried to censor opponents already in 1913, put pressure on editors, not to publish inconvenient views. During the second wave, schizophrenic or otherwise mentally ill founding feminists were revered as initiators and leading voices. Their condition was simply ignored. At the same time, as early as 1968, it was almost impossible for professor Goldberg of the New York University, to publish his book, which demonstrated the human universality of sex roles: scientific truth was already ignored 1968. The same thing happened to my books and arguments for decades, whereas any dirty feminist campaign based on error or subjective misinterpretation, partly disturbed feminists, was immediately built up to a media sensation. Such fundamental media imbalance has been driving the process for generations. It would be fatal to think that only today's campaigns have got lost or that the media have only now become blatantly one-sided. Rather, it has been a systematic error for well over 100 years.

> «Greta's younger sister **Beata, who campaigns for feminism**, also had major problems. The doctors diagnosed the 14-year-old with **ADHD** as well as with Greta **Asperger**, as well as an **obsessive-compulsive disorder**.»[xlv] (Augsburger Allgemeine)

Press reports documented that not only Greta, but also her sister and mother suffer from psychological conditions such as ADHD, which the whole family reinterprets in response to fear of (presumably imaginary) man-made global warming. However, her sister lives out her problems as a feminist. This is analogous to the belief of founding feminists that an imaginary 'patriarchy' is to blame for their suffering, even though a missing or too weak father

shaped their childhood, the isolation of women because of disintegration of extended families and cultural relationships between men and women are the cause of the increase of mental suffering and schizophrenia. Feminists then tragically fought families and the complementary structures of the sexes, exacerbating the actual causes of their suffering. They themselves pointed the wrong way round, believing their struggle against 'patriarchy' and 'female disadvantage' – although women were always privileged, while men were sexually discriminated and faced with specific burdens – would be a fight against the causes of their suffering. It could be similar with the global warming hysteria, because in fact the sun is the strongest force influencing climate. More likely we live near the end of a warm interglacial period, before the ice age returns and will actually be a danger to mankind – through cooling, the opposite of warming. Only in many millions of years, when the sun runs out of hydrogen, will it heat up and thus make the earth uninhabitable – but that is not human fault, but the natural end of a star the size of a sun.

Greta's family stages psychological suffering as political hysteria – just like feminists of all waves. As long as we do not completely overcome feminism and rebuild a functioning culture with completement of both sexes and male prestige, the sequence of such irrational political hysteria, which also includes green and other extremisms, might be infinite. Even the screeching at Duce, Hitler, Mao, the enthusiasm for Stalin, Pol Pot had, at least in part, similar causes.

A few days before the publication of Greta's mother's book, a Swedish activist who worked in the same radical environmental organizations as her father, began to build up Greta skillfully and vigorously. This continued on the day of the appearance. This is too much for a coincidence, especially since her father's organization with Greta has collected millions of Swedish kronor. Greta read aloud in front of an almost empty room. Compliant media cut out the empty rows of chairs, turned everything into hype and sensation. A Deichmohle with substantial arguments has been icy ignored or met with hostility for decades; her hysteria of man-made global warming, while the return of an ice age is more likely and more dangerous, is being worshiped; the disturbed girl has even been compared to Jesus.

> «Research by critical media has shown, however, that its success is largely due to the Swedish PR expert Ingmar Rentzhog, who has good contacts with several propaganda organizations. Four days after Greta started her climate strike, her mother Malena Ernman's book was presented. The same day, Rentzhog posted a photo of Greta on Instagram and wrote a long article on Facebook … Greta's mother Malena Ernman, a well-known soprano, then confirmed on Facebook that environmentalist Bo Thorén had recruited her daughter. Thorén is a member of the board of the environmental association Fossilfritt Dalsland and is a well-known representative of the international environmental movement Extinction Rebellion, which has also been active in Sweden since last autumn.
>
> This radical leftist group, "Extinction Rebellion" also operates very openly with WeDontHaveTime … Gretas Papa Svante is the managing director of both Ernman Produktion AB and Northern Grace AB … The shares of both companies have seen an immense increase since Greta's first appearance … Gretas Father cooperates with the foundation "WeDontHaveTime".»[xlvi] (Weltwoche.ch)

The idea, that a chain of happy coincidences granted the founders and managing directors millions unintentionally, is made unplausible by a report, that shows an acquaintance of the PR professional with Greta's mother.

> «The PR connection
>
> It is also understandable in media reports, that her mother apparently knows the PR consultant Ingmar Rentzhog. Among other things both have already written an article on climate protection for the Swedish newspaper Dagens Nyheter. Rentzhog is no stranger to Sweden, he sold his financial communications company and founded the platform "We don't have time"»[xlvii] (Meedia)

Mr. Mere Coincidence was very busy, as it seems.

Opinion media create a sensation from an empty hall, whereas genuine critique of feminism has been stifled by

ignoring it for generations.

> «Greta apparently turned to the crème de la crème of climate policy gathered in the room. But a short video clip shown on television the following day revealed that Greta was actually speaking in an almost empty room.»[xlviii] (connectiv)

Those who speak the truth are hushed up or insulted. On the other hand, those who are mentally disturbed are raised to 'saints' of feminist hysteria and compared to a Messiah.

> «Berlin's Catholic Bishop Heiner Koch compared the exemplary effect of the Swedish climate protection activist Greta Thunberg with that of Jesus Christ.»[xlix] (evangelisch)

This series of books presents many independent evidence. Doubts about a document, argument or topic do not affect the validity of others.

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Eco-men’s rights: Are men or women destroying the planet?

A Voice For Men Videos · 6 April 2023 · Archived copy · Original

Boys Alone

B.R. Merrick · 6 April 2023 · Archived copy · Original

I didn't want to do it. I enjoyed scouts only ever because I had friends in my troop. I did not enjoy swimming. I learned early in life, however, never to question authority. Therefore, when the presiding authorities over my early life sent me to a Boy Scout swim meet, I went. Reluctantly. Very.

Due to humanity's inability to do much of anything without categorizing ourselves, those responsible for this particular meet put us into groups according to how well we could swim. At the top, where the jock boys live and thrive, were The Sharks. (*West Side Story,* anyone?) I was a Minnow. How many 12-to-13-year-old young men like to be called "Minnows"? Do you know the exact number? I do. Zero.

I didn't want to grab the paddle, kick my legs to the other side of the fucking pool, and lose. I wanted to go home. *I was totally unprepared for this.* I stank. Then I sank.

Some dude with a mustache and lots of naturally developed, manly muscle, wearing a flannel shirt and jeans (I will never forget this.), jumped in and pulled me out. I wept. My friends in the troop (none of whom were Minnows) did their boyish best to tell me that it was okay. I had great friends. I had idiotic authority figures.

I didn't cry because I was scared. Well, that wasn't the main reason I was crying. I was crying because I felt stupid for being the poor fool who forced a grown man to get himself all wet. That nice man who saved my life never said a word to me. I felt totally inadequate in his presence. A boy unworthy of being one. That was the biggest reason to cry. I never told my friends that part. I never told anyone, in fact, until now.

I tell you now because this was not an isolated incident for me, nor am I the only one who has experienced such a disappointment. It has only gotten worse. Not for me; for the generations that have followed. Fewer men are teaching boys how to be boys, and it seems that even fewer men are interested in teaching young men how to enter in. I believe that much of this has to do with the boredom that empire naturally produces, but not all of it. The American Empire was built high over ignorance of manhood and the idea that men are disposable. Let me try a little sports analogy: To me, corporate sports are a hell-of-a-lot less interesting than truly manmade sports.

Let's look at one unique and perhaps embarrassing way in which men are stifled in their relationships with boys. An article at TampaBay.com from 2007 about what ought to have been a simple exchange between trusting strangers reveals a poisonous societal belief that, while humorously discussed, degenerates these crucial relationships in a very serious way.

Roy Peter Clark, the author, had the opportunity to help a small boy with his zipper when they were both in the men's room. The tale has a happy ending, and Clark makes a funny situation that much funnier with the manner in which he writes about it:

"The stall door swings open, and out comes a boy – maybe 8 years old – all dressed up in his Sunday suit: white shirt and tie, dark blue slacks and jacket, a right proper little lad. But he has a problem. For this young man has clearly outgrown this outfit, so that his pants barely contain his lower frame. 'Mister, I can't pull up my zipper. Can you help me?'

"I'm in a Catholic church, in the middle of the greatest sexual scandal in the history of Catholicism, in the men's room, with a boy who wants me to help him with his zipper.

"What would you do?"

At some point, Clark has to go so far as to enlist the "aid" of an unwitting old man who enters the bathroom during the dilemma, by shouting loud enough that at least one witness can hear:

"'Okay, here's what I'm going to do. I'm going to grab your belt and your zipper. Then I'm going to count to three, and you're going to pull in your stomach. Okay? One, two, three…'"

I can just see the kid in my mind. When an adult does this, a boy's mind is far more likely to first misunderstand why the strange man has decided to talk so loudly, but the rest of his mind probably says, "He must know what he's doing. Just follow through. Boy, this is awful." What a heartfelt story. Just wonderful. Amusing, entertaining, poignant, and ultimately disturbing. (Read what some of the other men said they would do.)

I will not dispute Clark's words, his attitude, or the manner in which he dealt with this unfortunately tricky situation. There is, in my mind, nothing to dispute. My reaction would have been much the same. This article mentions one important aspect of the sex war in which we find ourselves enmeshed. Men, the owners of penises, are forbidden, in their own minds, based on what they perceive in the culture that surrounds them, from helping boys, the owners of lesser penises, with something as simple as the zipper that zips up in front of it. This is in spite of the fact that men, by and large, do not molest children. Clark admits, "What if someone comes in and I'm holding this kid's zipper? What if it's a priest? What if it's the kid's brother – or his beefy father? Am I willing to take a beating to help junior with his pants?" Can we all agree that such a question should never even enter a man's mind? How is it possible not to see the enormity of what is being said?

To give it some perspective, imagine being a black man, and being lectured by the culture at large that you have greater potential for being a violent criminal. This lecture goes on *ad infinitum, ad nauseam.* "We all know that black men have a greater propensity for theft and murder. Now *this* black guy might be nice, and yes, we shouldn't judge, but on the other hand…"

Making matters worse, most boys are curious about men, and you know what I mean. I am not now advocating nor will I ever advocate anything that could be deemed sexually prurient as a teaching tool with boys and pubescent men. I also do not think that other boys were nearly as curious as I was. In fact, at the time, I sensed a difference when I noticed other boys discussing how and when that sort of curiosity was healthily satisfied. Therefore, this is not an effort at arousing or provoking anybody who disagrees. The way I see it, however, is that it is virtually a father's *job* to show his son, as Rose Nylund put it in an episode of "The Golden Girls," what makes a bull a bull:

Rose: "That's how my mother taught me!"

Blanche: "Honey, didn't that give you a false impression about… what a man would look like?"

Rose: "It sure did! Can you imagine my surprise on my wedding night with Charlie? …Boy, that bull would've been jealous!"

Kidding aside, it is difficult to write about, because of what I know about manhood. The reader must understand that I feel almost as if I am discussing something that most men simply wish to think about and silently communicate when the time comes, if ever. You're hiking, you have to piss: teaching moment. You go for a swim, and no one has swim trunks: teaching moment. You go to the community gym and change in the locker room: teaching moment. Need I go on? I didn't think so. Talking is unnecessary in such a situation, and can easily get awkward. For most men, it is sufficient to silently *do* something together, and wait for the relating to follow.

I propose that men are far more likely to do rather than talk. Try going on a fishing trip sometime. There will be quite a lot of doing and very little talking. Men usually open up to one another after doing. I'll give you an example:

When I took a job at college during the summer months in a dishroom at a dorm, there were both men and women who had also started work there at the same time. On the first day, no one spoke. We were all strangers. By the end of the day, the women no longer were.

Women communicate largely through verbal means. Men only do this after the process of doing, for the most part. If they can't do, they talk about the doing. We were all certainly doing many things when we sent the dishes through the big, beautiful machine that some man built after figuring it out (probably while leaning forward on his knees, sitting back down after a piss break). But the men stayed quiet, week after week. The women, by the second day, were talking about all of their friends. They were friends instantly. We men didn't make friends. We

did the dishes silently, alongside a gaggle of gabbing gals.

One weekend, the women went to a special conference "For Women Only." (There was no comparable conference for the men.) There were only guys in the dishroom, so it was dead quiet. We didn't even look at each other. (Well, not at the same time.) Suddenly there was a lull in lunch traffic, and we were all left standing and staring at the conveyor belt some man had devised.

One of the particularly bored men took a fork, laid it down face up, put a knife criss-cross over the bend in the fork's neck, put a spoon on the end closest to him, slammed down the other end of the knife with his manly hand, and sent the spoon flying into the dirty silverware tray. Huh-huh. That was cool.

Every man started grinning, including me. Ah, I thought, *this* is what men do; this is how we communicate. Now we're getting somewhere. He flipped another, then another piece of silverware into the tray. So did another guy. Then another. Huh-huh. Dude…

Not being good at sports in general, I just watched. Then I grabbed a bowl, took another bowl, and placed it upside down on top. A third bowl sat on top of that, and the fourth bowl, like the second, was upside down on top of that. I can't remember how many I did, but pretty soon, the fat guy, the skinny guy, the little dude, the regular Joe, the cute college prep, were all looking at my tower. Huh-huh. Then another guy started building. Then another. We were all grinning.

We never said much. I never knew a single man's name. They went off and graduated, I'm assuming, having intercourse, having kids, making some money, losing some, fighting with their women, crying, thinking about God, planning, succeeding, doing up their kids' zippers, failing in life, and some of them failing miserably. They're all about 35 or 40 now.

The point is these simple, unspoken rituals of manhood are slowly dying. Boys who grow into manhood with their curiosity about men unsatisfied, however intense or mild it may be, are deficient in their understanding of the world. Some of them are given badges, honors, and guns by the state. The lack from before is filled with something that has the potential to become that much more sinister. Simultaneously, present-day culture puts all men under suspicion.

Gone are the days of apprenticeships, where boys would learn how to perform tasks in a useful trade. You could depend on these boys learning how to read, count, and apply their physical bodies in the act of creation alongside a watchful man with a vested interest. Now they are lectured, usually by women, about how those days are long gone, and wasn't that an interesting, quaint way to live? Finally, when one of these boys needs to leave the feminized classroom so that he can unzip and pee, he has to ask permission. Since children seldom leave the classroom except for lunch or urination, everybody knows, since it isn't lunchtime, what little Fred has to do with his wiener. Lovely.

This same little Fred goes to church on Sunday and finds the dilemma with his zipper has grown worse. A simple, masculine exchange of a non-sexual nature, but which carries with it the unspoken enjoyment of a shared masculine sexual potential, with just a little pride, is laden with problems and emotional upset, all because boys and men can no longer relate, unless it's pre-approved, corporate-sponsored, thoroughly vetted, and after school.

Men who are brave enough to create little men are inundated with parenting books written by vetted "experts." I propose to you that men who know how to be men, who remember being boys with total honesty about the pain as well as the joy, don't need any stupid books. The affection remains bottled until they have found the safety required to express it.

I watched a family friend a few years back with his daughter, who couldn't have been a day over 12. She was a typical sapling: tall but gawky, too slender to be womanly, blonde, and obviously someone who would turn heads in about two more years. It was summer, so she was wearing shorts. I don't know what the problem was, or whether it was even a problem that sparked the whispering I was somehow privileged to hear, but since I was in the room, I watched and listened with rapt attention.

He stroked her thigh in a loving fashion that bordered on a romantic gesture. She sat perfectly still with her arm around his neck. I have no idea what they said, but everything that came out of his mouth was soft and intimate. He knew another grown man was in the room and watching. He didn't care. Neither did she. Good for them. That young lady is probably married now. I have no doubt that she desperately wants her husband (the lucky bum) to do much the same thing. I know for a fact that the father was *not* a boy alone when he grew up.

What would a hysterical soccer mom who didn't know those two think? Who gives a damn? By the look on the girl's face, he clearly isn't finished. Leave them alone. If you don't understand the vast chasm between incest and fatherly affection, this article isn't going to convince you. It will simply run right over you if it convinces any number of men reading it, so go back to your Women's Studies thing.

I had a thought while watching Walt Disney's final masterpiece, "Sleeping Beauty" the other day. The artwork, especially in the forest scenes, is incomparable. So is Tchaikovsky's soundtrack.

The story and dialogue, though, are forgettable and laughable. In the middle of the movie, we finally discover that the Three Good Fairies are almost entirely useless, as they have been raising the princess in the forest for 16 years, yet they still haven't figured out how to make a dress or bake a damn cake. Now, real women, in anticipation of a particularly auspicious birthday, would undoubtedly be able to handle it in spades.

However, I found myself thinking, "What would three blue-collar men – husky, heavy, and hairy (No, those are not their names.) – do if they encountered a foundling baby girl in the forest? What could she expect on her sixteenth birthday?" The answer is clear to me: She would probably have an entirely new set of bedroom furniture, a vanity complete with carved flowers and curly-cues, one hell-of-a massive cake, ribs broiled to perfection, every pastel color you can imagine hanging from the walls, and the knowledge that behind her, for the rest of her life, is a wall of muscular protection should she ever require it. No doubt they would have helped her countless times to put her tiny panties on when she was littler. If a misandrist interrupted one such tender and ordinary moment, I would suggest that whatever the accusation, the reply should start with two words: Shove off.

Telesphorus tortured & killed for witty criticism of Arsinoe

Douglas Galbi · 7 April 2023 · Archived copy · Original

Just as it is today, men criticizing women in the ancient world was dangerous. Whether it was the foolish lad Ascalabus criticizing the goddess Demeter for boozing, or the high official Telesphorus criticizing King Lysimachus's wife Arsinoe for vomiting, the results were the same: disaster for the man.

The goddess Demeter threw her drink onto Ascalabus's face when he criticized her. She had come thirsty to his mother's house. His mother generously gave her a potent drink. Ascalabus laughed at Demeter for drinking so eagerly. He may have called her greedy. He may have sarcastically offered to give her a full cask to drink. Whatever words he said, she got offended and threw her drink into his face. The results were cataclysmic:

> *His skin, absorbing it, became spotted, and where he had once had arms, he now had legs. A tail was added to his altered limbs, and he shrank to a little shape, so that he has no great power to harm. He is like a lesser lizard, a newt, of tiny size. [1]*

Ascalabus's mother wept as her son, turned into lizard, scampered away. Mothers must teach their sons that a man's life matters no more than a tiny newt when a woman gets offended.

Telesphorus was tortured and killed for witty criticism of King Lysimachus's wife Arsinoe. At a party, Arsinoe was forcing herself to vomit so that she could drink more. Telesphorus made fun of Arsinoe with a quip to the persons who came with her:

> *You are causing trouble by bringing in this vomiting woman [2]*

That line adapted the first line from Euripides's couplet:

> *You are causing trouble by bringing in this Muse,*
> *idle, lover of wine, careless of money.*

Telesphorus didn't explicitly call Arsinoe a boozer or a drunkard, even though that's what she apparently was. Lysimachus responded brutally to Telesphorus's witty words:

> *He mutilated his own friend, Telesphorus the Rhodian, cutting off his nose and ears. He kept him for a long while in a den, like some new and strange animal, after which the hideousness of his hacked and disfigured face, assisted by starvation and the squalid filth of a body left to wallow in its own dung, made him no longer appear to be human! Besides this, his hands and knees, which the narrowness of his abode forced him to use instead of his feet, became hard and callous, while his sides were covered with sores by rubbing against the walls. His appearance was no less shocking than frightful. His punishment turned him into so monstrous a creature that he was not even pitied. [3]*

Historically, men who consensually "got a woman pregnant" were castrated for their loving effort. If not outright violence against men, men's criticism of women tends to produce quickly defenses of women and apologies to women.

In addition to being a drunkard, Arsinoe was a violent, vicious woman who bedded her brother. She reportedly killed a step-son of King Lysimachus in order to ensure that her children would inherit the throne. When Lysimachus died, she married her half-brother. That marriage failed after she conspired against him. She then fled to the household of her full brother, Ptolemy II, in Egypt. There she instigated the exile of her brother's wife and then married her brother. The poet Sotades warned Ptolemy II:

> *You're thrusting your poker into an unholy slot [4]*

For that frank warning, Ptolemy had one of his generals administer an early form of cement shoes to Sotades:

> *{the general} stuck his feet in a jar full of lead, took him out to sea, and drowned him.*

A caring friend might consider warning a man against his plans to marrry. But even warning a man about marrying his vicious, alcoholic sister can be dangerous.

Given the realities of gynocentric society, Arsinoe was soon deified. She was worshiped in cult shrines from Alexandria to Athens. Her face was imprinted on gold coins issued over 2200 years ago. Ptolemy II named various streets in Alexandria with her name and honorary epithets for her, such as "the Queen," "the Consoler," "of Victory," "the Saving One," and "she who brings things to completion." Arsinoe, of course, in recent writing has been rapturously celebrated as a powerful woman ruler.[5]

Men's deaths matter relatively little in gynocentric society. Men should squarely recognize that reality before they dare to criticize women.

Notes:

[1] Ovid, Metamorphoses 5.438-461, from Latin trans. A.S. Kline. Antoninus Liberalis recorded:

> *Demeter in anger poured over him what was left of her drink. He was changed bodily into a multi-coloured gecko {askalabos} which is hated by gods and mankind. He passes his life along ditches. Whoever kills him is cherished by Demeter.*

From Greek trans. Celoria (1992) p. 83. For other ancient references to this story, Overduin (2015) Appendix 2, pp. 543-6.

[2] Athenaeus, The Learned Banqueters 14.616c, from Greek trans. Olson (2010) p. 101. The subsequent couplet is from Euripides's Antiope, from Greek trans. Milanezi (2000) p. 410. Here's more on Arsinoe (ancient references), who would be more fastidiously referenced as Arsinoë II.

[3] Seneca, On Anger 3.27, from Latin trans. Stewart (1889). The powerful tend to seek to suppress verbal "abuse":

> *Those who love insulting jokes are dangerous perhaps because they often unveil truths that must be kept covered for the sake of kings, rulers, politicians and rich individuals.*

Milanezi (2000) p. 410. The most fundamental aspect of the dominant social order is gynocentrism. Mockery and sarcasm are threats to gynocentrism. Thus those who engage in such verbal expression are labeled "the incarnation of disorder." Id. p. 411. For another example, Stratonicus the Athenian, as described in Athenaeus, Learned Banqueters 8.352.

[4] Athenaeus, Learned Banqueters 14.621a, trans. Olson (2010) p. 139. The subsequent quote is from id. Theocritus provides an instructive counterpoint to Sotades's courageous truth-telling. Functioning as today's apparatchik journalists, Theocritus wrote a panegyric of Ptolemy II and praised Arsinoe:

> *his fine noble spouse, who makes him a better wife than ever clasped bridegroom under any roof, seeing that she loves with her whole heart brother and husband in one.*

Theocritus, Idyll 17, from Greek trans. J.M. Edmonds (1912) for the Loeb Classical Library. I've modernized the English.

[5] Here are documentary references to the cult of Arsinoe. Carney (2013) provides a less unbalanced evaluation of Arsinoe. See esp. id. pp. 143-4.

[image] Gold octadrachm depicting Arsinoe II on obverse. Minted 253-246 BGC. Held in Altes Museum, Berlin. Thanks to Sailko and Wikimedia Commons.

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Patriarchy and Toxic Relationships

Tim Patten · 7 April 2023 · Archived copy · Original

Those of us who are intent on meeting a mate, pair-bonding with a partner, or marrying the love of our lives will face numerous obstacles in our efforts to find happiness in this way.

For one thing, many of us will be forced to abandon hope of having an equal relationship, particularly in a time when, as Gloria Steinem noted, "*society…encourages women to be victims every way*."[i] Notions like this, including descriptions of women as chattel, are actively promoted by the media and on college campuses, strongly influenced by women's and gender studies programs that characterize our primordial patriarchy as an institutionalized and socially acceptable framework for male domination over women.[ii] Men are, in essence, encouraged to debase women with objectification, power, and authority.

Under the circumstances, it is not hard to see why many women develop anger, resentment and contempt towards men, which can provoke desires and fantasies—as well as acts–of revenge. The relationship between the sexes has become a power play, where interactions are viewed in a harsh, zero-sum light. If women beat men by a wide margin on the playing field, the response is not "great job!" Instead, there are hostile taunts, such as "girls rule and boys drool!" Female empowerment has metamorphosed into an ugly vision of females overpowering males. Talk of "girl power" simply means pushing back against male authority.

Authority Figures

To be sure, people have butted heads with those in positions of authority throughout history. Indeed, author J.K. Rowling once remarked, "*authority figures attract trouble,*"[iii] while businessman Vivek Wadhwa noted that a "k*ey ingredient to innovation is the ability to challenge authority and break rules.*"[iv] Not surprisingly, the assertion that men are patriarchal overlords has nourished thoughts of retaliation among women, fostering a mentality where males and females are combatants rather than comrades. Scarier still, it has inspired violent imagery of women dominating their men. For many of us, the playing field of love and marriage has been transformed into a cage match of gendered adversaries, where equality is rare.

Hell Hath No Fury

Admittedly, there are some who believe that patriarchy is an illusion; others, meanwhile, have no doubt that the widespread oppression of women is evidence of its existence. The fact that those on the very upper reaches of the economic ladder own or control the vast majority of the world's assets, businesses and employees suggests there is no place or part in society that is *not* subordinate in some way to this particular structure—aside from a few matriarchal villages in Africa, perhaps, everything is patriarchy.

Whether accurate or not, something has clearly played havoc with the relationship between the sexes. While some women have embraced our differences and are incredible mates, others have established fulcrums of male antipathy, moving them freely along a continuum that begins with caution and distrust, passes through resentment, and ends at hatred. Indeed, those of us who are in love can easily find ourselves in danger; we must develop a gendered lens so we can objectively evaluate current and future companions. We must also be careful about our own actions. If we are controlling, aggressive or violent toward women, we must find ways to calm down and understand the source of our anger.

Truth

Still, even if we manage to keep matters in check, the question of whether this will result in a win-win situation remains open. The truth is, the patriarchal system–or, perhaps, the belief in it–has likely damaged many prospective partners, who may view us, consciously or subconsciously, with distrust, disgust or begrudging hate. Hopefully, we notice the signs of a problematic partner early on: she crosses her arms over her chest and prevents us from gaining the conversational upper hand; she demands the last word in an argument; or she waves our ideas away, spins

around in a huff, and stomps up the stairs.

If such behavior occurs, that doesn't mean we should respond in kind. While choosing the wrong partner–or at the least, someone who is unwilling to alter their destructive behavior–can destroy our lives and futures, it is worth bearing in mind that there are alternatives to simply lashing out. By acknowledging the role that primordial patriarchy may have played in fostering resentment and antipathy within our significant other, we are in the driver's seat: we decide whether and how to deal with her wrath.

Men Have Options

Among the paths we might choose are:

A negotiated relationship. Even though divorce rates are sky-high at 40-50%,[v] and four out of every ten couples who stay married say they are unhappy,[vi] there are some who manage to work through their gender-power issues. Premarital counseling can be a perfect solution for those who are serious about and intent on having a wonderful future together.

The wealth solution. The resources that billionaires have at their disposal can keep wives comfortably ensconced in a life of luxury while business, social and other demands can mean that the two partners don't see enough of each other to wage endless conflict. Sadly, this option is not available to most of us.

Succumb to her will: If we breach one of the thousands of bulwarks against male oppression that have built up inside of her, we will receive an angry tongue-lashing–or worse. Some of us willingly give in, never fighting back as we try hard to be respectful, considerate, and responsive to her every need. We accept endless bickering and nagging. We walk on eggshells, allowing her to continually test our love. We ensure that we tell her she is pretty, has beautiful hair, is not fat and smells good. Unfortunately, studies show that suppressing our needs and wants and sustaining years of such negativity can cause mental and physical health illnesses.[vii]

Stand up for ourselves. Every time we talk over her or otherwise try to gain the upper hand, her sliding scale of mistrust moves closer to hatred. Like many women, she may actively count the times we wounded her and, at some point, retaliate. Soon, we will find ourselves destined for vengeance that only a woman can unleash. The divorce will likely be a living hell—one that has led to depression and suicide in no small number of men.[viii]

Go our own way. Perhaps the only real answer is to join an ever-growing movement that believes the modern world can and will be incredible for us men. A hurricane of men's liberation awareness–MGTOW, Red Pill and Herbivore Men–is circling the planet, and it is unleashing freedom and empowering us to define and follow our own unique, and uniquely masculine, paths.

The Modern Men's Liberation Movement

It is a new day for men: knowledge and freedom are at our fingertips. We now have the opportunity to design the kind of passionate life that we might once have only dreamed about. The first step, of course, is to move beyond patriarchal expectations regarding relationships and marriage and forge a life of purpose designed with ourselves, our community and those we love most in mind. When we go our own way, we will discover who we truly are and wish to be, and realize the satisfying life that we were destined for.

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[i] http://www.brainyquote.com/quotes/quotes/g/gloriastei690605.html

[ii] http://www.socialistalternative.org/it-doesnt-have-to-be-like-this/have-women-always-been-oppressed/

[iii] http://likesuccess.com/763866

[iv] http://www.brainyquote.com/quotes/quotes/v/vivekwadhw614557.html?src=t_authority

[v] http://www.apa.org/topics/divorce/

[vi] http://www.huffingtonpost.com/2014/12/15/why-people-stay-in-unhappy-marriages_n_6330292.html

[vii] http://www.dailymail.co.uk/health/article-2623873/You-really-nagged-death-Excessive-demands-partners-double-risk-dying-middle-age.html

[viii] http://www.dailymail.co.uk/health/article-2440005/Divorce-mans-health-Separation-increases-risk-death-substance-abuse-suicide-depression.html

Why gay men don't need feminism – Part 2: The takeover

andybob · 8 April 2023 · Archived copy · Original

Introduction

'Why Gay Men Don't Need Feminism' is a four-part series of articles adapted from a speech that was intended to be presented at the Second International Conference on Men's Issues in 2015 by the author, Matthew Lye (a.k.a. Andy Bob). The four parts are:
Part 1: Challenging Assumptions
Part 2: The Takeover
Part 3: Gay Bashing
Part 4: Brotherhood

As these articles are written from the perspective of a Men's Human Rights Activist (MHRA), they focus on the dysfunctional relationship between feminism and gay men. Feminism has had an entirely different relationship with lesbians which is irrelevant to this topic, and has been examined in detail elsewhere.

♦ ♦ ♦

Once upon a time, there was an emerging affiliation of hetero-abnormative persons known as GLBT that was just starting to gain some influence in the playground of gender politics. Unfortunately, L had long been overrun by a surly cabal of mean-girl bullies known as feminists. Betty Friedan, getting it right for once, referred to these lesbian feminists as 'The Lavender Menace' and tried to warn anyone who would listen, especially heterosexual feminists, that this gang was bad news. [1] When a querulous rat-bag like Betty Friedan warns against fraternizing with a group of women on the basis that they don't work well with others, you just know that it would be ill-advised to give them anything other than an extremely wide berth.

Perhaps if G had paid closer attention to this warning, it may have been better prepared to handle the moment when L told G to check its privilege and remove its limp-wristed self from the front of the queue – L didn't particularly care where G went, so long as it didn't stray too far away from its monitoring glare. For reasons that some people, especially many gay men, struggle to understand, G meekly obeyed, and allowed itself to be relegated to second-class status within its own movement – a position which it retains to this very day.

When GLBT became LGBT, there was no longer any doubt that feminists had commandeered the Rainbow Float, and G – along with B, T and eventually, I, P, both Qs and even a confused-looking question mark that didn't seem to know why it was there – quickly learned that it was expected to do as it was told. [2] Worse still, L managed to convince this ragtag gaggle of the orientationally-aggrieved that they all owed something to its dominant ideology: feminism.

Gay men have even been publicly rebuked by straight, feminist celebrities, like Patricia Arquette and Rose McGowan, for being insufficiently grateful to feminism. In what one can only assume was some kind of post-Oscar daze, Arquette declared that it "was time for all… the gay people and people of color that we've all fought for to fight for us now." [3] One less than grateful gay media pundit of colour responded with: "Dear Patricia Arquette: Blacks and gays owe white women nothing", [4] and proceeded to call her a "fool".

Carol Hanisch: "[G]ay liberation carries contempt for women to the ultimate: total segregation."
Wrong. Arquette is not a fool. She is just a feminist who couldn't resist exploiting an internationally-televised event to regurgitate Feminist Sacred Babble about wage gaps, the oppression of white women, the plight of Third World women who, according to feminists, are the only people in Third World regions who suffer human rights abuses and deprivation – apparently, the men and children are doing just great – and peevish lamentations about the ingratitude of minorities upon whom feminists claim to have lavished decades of love and support.

Spreading lies and misinformation at every opportunity is what feminists do, and Arquette is a feminist. The only surprise is that she didn't conclude her speech by making a plaintive cry about where all the good men had gone. Perhaps she's saving it for when she hands out the Best Supporting Actor award at the 2016 Oscars. No doubt, the talented-but-feminist Meryl Streep will be there to offer an embarrassment of inappropriately shrill support.

Rose McGowan attempted to rally support for feminism among gay men by opting for the infinitely more bizarre approach of hurling a barrage of all-too-familiar Code Black Shaming Language [5] at them: "Gay men are as misogynistic as straight men, if not more so," she said. "I have an indictment of the gay community right now, I'm actually really upset with them." With this one statement, McGowan reminded gay men that the accusation that they are 'as bad as straight men' – the most scathing insult in the entire feminist arsenal – is a fundamental tenet of feminist ideology. [6] Gay men are no better than straight men. Got it?

Rose McGowan: Gay men are just "people who have basically fought for the right to stand on top of a float wearing an orange speedo and take molly [MDMA]."
McGowan even threw in a comment about gay men being "delusional idiots" just in case her charge of misogyny wasn't enough to inspire gay men to rally around the feminist cause. Perhaps the most alarming of all was McGowan's claim that she has been a long-time supporter of gay men and their rights, thus offering an insight into

the rather curious approach that feminists tend to adopt toward their supposed allies.

Predictably, the mainstream media defended McGowan by suggesting that she was only being criticized for her comments because she was a woman: “As a woman and a Hollywood actress, McGowan is seen as fair game for scrutiny.” [7] Fortunately, this wheezy old feminist meme is not working as effectively as it used to, and many gay men indignantly dismissed it with the contempt it deserves. Some even took the opportunity to give feminism itself a dressing down in a manner which must have alarmed those who were hoping that McGowan’s comments would succeed in whipping gay men back into line. One gay man observed that it was:

> .. not inaccurate to say that McGowan is using guilt and illogical appeals to our emotions in an attempt to chain gay men directly to our oppressors. Was that hyperbolic? Not in any way that even compares to what McGowan has said. Feminists are big on a story of oppression always being valid if someone *feels* oppressed, right? Well, I feel strongly that feminism has been oppressive to gay men, to all other men, to anyone with any masculine traits, and, in many ways, even to women (sometimes *especially* to women). Casual and accepted deference to feminism no longer works for me, and it shouldn’t work for McGowan.” [8]

A note to Rose McGowan: being informed by an alleged celebrity that, quite frankly, most gay men like me had never heard of, that she is “really upset” about our lack of enthusiasm for her bigoted, anti-male ideology that regards gay men as, at best, token lackeys who ought to be ashamed of our misogynistic ‘rejection’ of women, is not something that will interrupt my sleep any time soon. The fact that she assumes that it will, speaks more to her narcissism, her staggering sense of entitlement and the supremacist leanings of her chosen ideology than it does about the gay men she has publicly, and rather ironically, condemned as “delusional”.

Public attacks like these have the benefit of alerting many gay men to the fact that feminism is one belligerent, foot-stomping Diva they would be well-advised to step as far away from as possible, and proceed to expose her true nature to the world at large. Feminism will just have to find some other BFF to fetch its morning lattes, because all except the most self-loathing gay man would choose to continue being its compliant doormat. Another more important benefit of such attacks is that they leave many gay men somewhat bewildered as to what exactly feminism has done for them. This is a rather important detail which feminists like McGowan and Arquette always leave suspiciously vague, if indeed, they ever get around to expanding on it at all.

From Everyday Feminism:
"The gay rights movement has won rights and recognition that largely serve the interests of white, wealthy cisgender gay men to the detriment of poor queers and queer people of color, and to the detriment of racial and economic justice more generally."

Like many gay men, the only thing I can discern that feminism has ever done for me is to commandeer my own human rights movement under the guise of a purported alliance, and using it as a vehicle to promote an anti-male hate movement hell-bent on undermining the rights and welfare of men and boys – a demographic that includes me – attempting to rope me into helping it to demonize my own masculine identity and, if that weren't enough, brainwashing the more suggestible of my gay brethren into accusing our straight brothers of being responsible for every problem and injustice the world has ever known.

By allowing themselves to be so publicly allied to such a blatantly corrupt and destructive ideology as feminism, the gay men of LGBT have sold themselves out. They have betrayed whatever egalitarian principles they may have once had by participating in organized feminism's relentless campaign to demonize, demoralize and criminalize straight men – especially those of the white, cis-gendered variety – in what has become a concerted global ritual of perpetual condemnation.

Call me a purist, but that is not something in which any credible human rights activist, organization or movement should be participating.

It is little wonder that as early as 1976, renowned gay rights activist, John Lauritson, was already lamenting the fact that feminists had bullied their way into the gay rights movement, effectively marginalizing the gay men within it, and turning the gay rights movement into what he called "the fag end of feminism." [9] John Lauriston ought to know because he was there when it happened. As a primary source for this phenomenon, it is imperative that his experiences and observations be presented in detail. Here is an excerpt from a speech he gave at the *4th Gay Academic Union Conference* in the city of New York back in 1976:

> I remember a number of such [disruptions] in the early days of the *Gay Liberation Front*, in the fall of 1969. Women we had never seen before would come in and deliver tirades against the GLF men; they would say that

> not only were gay men ***more*** sexist or ***more*** male chauvinist than straight men, but men in GLF were among the worst of all. These charges were unfair and untrue [and] had a certain demoralizing effect. Some of the men felt that rather than acting against our oppressors… we should turn our attention inward to confront the enemy which was: Ourselves!"

At the first gay conference at Rutgers in 1970, the major panel on the last day was disrupted by a group of women who demanded that all proceedings come to a halt. They charged that the panel was "elitist" and "sexist" (although half of the panelists were women); their main ostensible grievance was that on a table in the hall, provided for leaflets and free literature, were copies of ***Gay*** newspaper, in which they had found a reproduction of a beautiful, lush, reclining female nude, painted in the style of classic romanticism. This, they charged, was designed to titillate men, and was degrading to women. Overlooked was the fact that the picture illustrated an article written by a lesbian.

The conference organizers were cruelly attacked, apparently for the sin of not having policed and censored the free literature table. It was a senseless, abusive, and thuggish disruption. For the most specious of reasons, a beautiful and mellow gay conference – one of the very first – had been turned into a nightmare.

One could go on and on. I imagine most of the people in this room [at the *4th Gay Academic Union Conference*] have witnessed or read accounts of similar disruptions. There was the first international gay liberation conference in Edinburgh, where women discovered evidence of "sexism" and demanded that the conference change its focus from legislative reform to "confronting sexism".

Laws, they argued, only affected men, and therefore it was sexist to concentrate upon things like repealing sodomy statutes. A majority of the men went along with this demand, and that was the end of an internationally coordinated campaign to change the laws. It's amazing it should be considered trivial that after two millennia, homosexual men are still criminals.

A certain pattern emerges. The people in power do not like movements for social change. When such movements are in their infancy, they will try to destroy or divert them. When movements have grown large and viable, then they will try to render them innocuous through co-optation." [9]

Sounds familiar, doesn't it? Co-opting movements after they have already been set-up, organized and funded by others is a well-established feminist strategy. Feminists are parasites who are notorious for appropriating other people's issues and resources. [10] Neither are they shy about intimidating, labeling, censoring and threatening those who dare to object to their methods, their motives or the gaping logical, factual, ethical and moral flaws in their ideology. [11]

Lauritson's experiences will have a painfully familiar ring to the legendary domestic violence activist and researcher, Erin Pizzey, Editor at Large at *A Voice for Men*, because that is exactly what radical lesbian feminists did to the battered women's shelter movement that she established in Great Britain in 1971. This is how Erin Pizzey remembers the co-optation of the movement that she pioneered:

> I went to work in the *Women's Liberation Work Shop* in Newport Street, off Shaftesbury Avenue. I also attended the first women's conferences and I was struck by the hundreds and hundreds of women claiming to be radical militant lesbians. The first women's conferences were destroyed by violent fisticuffs between these women and most of us were very afraid of them. As far as I was concerned these women did not speak for my gay friends any more than the radical feminists spoke for all women in our country who were very happy at home with their husbands and their children.
>
> In reality, this was a very minor group of women who were only able to hurl abuse at heterosexual women and their families because they were white, middle class and had media jobs. Before very long they were employing each other and 'marginalizing' the men who tried to work alongside them. Men, intimidated by their brutal, violent behavior, moved on and out of many jobs. According to these women all women were victims

> of men's violent behavior, any attempt for men to fight back met with behind-scenes maneuvering and men LET IT HAPPEN." [12]

In fact, Ms Pizzey's evidence-based research was identified as such a threat to derailing what was to become one of feminism's most lucrative gravy trains – the Domestic Violence Industry – that they targeted her with terrorist threats that forced her to flee to The United States, and ensured that her findings could not be published in her own country for nearly a quarter of a century. [13] It deserves to be noted that, unlike gay men and her fellow domestic violence activists, Erin Pizzey fought back, and continues to do so well into her seventies – as a celebrated Men's Human Rights Activist.

Video game enthusiasts also fought back against an attempted ideological takeover by feminists, like Anita Sarkeesian, who aimed to impose strict feminist-approved standards and censorship upon their entire industry. [14] The only perceivable interest Sarkeesian seems to have ever had in video games are the opportunities they have provided for her to score the feminist trifecta of damseling for dollars, creating false threat narratives and supervising other people's pastimes.

This may explain why, despite failing to vanquish her Gamergate opponents, she still manages to look perpetually pleased with herself. Sarkeesian re-affirmed to feminists everywhere that posturing as perpetual victims continues to be extremely rewarding, even when they are openly denounced as a bunch of deceitful and avaricious busybodies. [15] Gamergate has inspired many by demonstrating that it is possible to unite in opposition to feminists who seek to impose their virulently crude and joyless ideology upon all aspects of life, even those as innocuous as personal hobbies.

It was a rude awakening for many feminists. Sadly, it wasn't rude enough to dissuade them from punishing the dissenting perspectives of *The Honey Badgers*, who dared to display a Gamergate poster in their booth at the 2015 *Comic Expo* in Calgary. [16]. *The Honey Badgers* included the graphic animation designer and prominent MHRA, Alison Tieman (a.k.a. Typhon Blue), and the celebrated anti-feminist videographer Karen Straughan (a.k.a. GirlWritesWhat).

Their ousting from the *Comic Expo* was, essentially, an intentionally brutal assault on Alison Tieman for daring to exercise her independent intellect and freedom of speech rights by expressing her well-supported rationale for rejecting feminism and its methods, despite being granted permission from the feminists in charge to do so. The lack of scruples displayed by the feminists in their treatment of Ms. Tieman and her associates only highlighted the validity of her position – and revealed that feminists could only respond to it by giving vent to their notoriously totalitarian instincts. The integrity of *The Honey Badgers* has also been an inspiration for many people hitherto fearful of incurring feminist displeasure.

It is interesting to note that Lauritson believes that one of the main reasons why feminists got away with co-opting the gay rights movement all those years ago, and have enjoyed virtual immunity from criticism for doing so, is because – like Erin Pizzey and her associates – most of the gay men were afraid of them. [9] In their defense, most men are afraid of feminists, and for good reason. Feminists routinely accuse men of misogyny for the most facile of reasons. These can include any alleged transgression from wearing a colourful shirt [17], pointing out the many positive attributes of men and masculinity [18], or simply organizing, supporting and participating in international conferences addressing men's issues. [19]

These accusations can destroy lives and careers, as Larry Summers discovered when he was forced to step down as president of Harvard University in 2005 for challenging feminist dogma by suggesting that men and women had innate differences. [20] "I just couldn't breathe because this kind of bias makes me physically ill," said strong, independent professor, Dr. Nancy Hopkins through her oxygen mask as she lay prostrate on what must be her very heavily-utilized fainting couch. "Let's not forget that people used to say that women couldn't drive an automobile," she added for no discernible reason. Feminist accusations of misogyny don't have to actually make any sense to achieve their desired results – they just have to be made.

> This is a 100% real motion at #nuswomen15 – could gay men please stop acting like black women pic.twitter.com/WOQNnS82Rj
>
> — Tim Stanley (@timothy_stanley) March 24, 2015 [Subsequently deleted]

Feminists like to make examples of men like Larry Summers to serve as warnings to other men, and sometimes other women [16], simply because they can. It is an expression of tyrannical triumphalism of a powerful and well-connected political orthodoxy with the soul of an over-indulged child with a taste for retribution. Summers' fate was sealed when Hopkins stated that she found his comments "deeply concerning." [21] This is popular code-speak deployed by feminists to describe the thoughts and actions of any non-compliant person whom feminists would publicly hang from a butcher's hook if they thought they could possibly get away with it, which, metaphorically-speaking, is exactly what feminists did to Larry Summers.
For gay men, the most damaging result of the feminist takeover of the gay rights movement was the imposition of feminist theory onto how gay men should perceive and define themselves. It seems almost custom-designed to instill self-loathing and guilt. [22] In a nutshell, it is built on one achingly familiar reductionist feminist maxim: Lesbians Good, Gay Men Bad – very bad. I told you it was familiar. No-one has ever explained this fundamental feminist maxim with more damning eloquence than John Lauritson:

> According to this [feminist] ideology, lesbians are doubly oppressed – both as homosexuals and as women – where homosexual males are merely singly oppressed. Gay men still enjoy a "male privilege" because, according to a central dictum of radical feminism: ALL MEN BENEFIT FROM THE OPPRESSION OF ALL WOMEN. So it would seem that gay men are not really so badly off, and perhaps it would be better if they did not devote their energies to repealing sodomy statutes and fighting discrimination, because these goals if realized would simply give them equality with straight men, thus objectively increasing the oppression of women. Instead, gay men should spend their time "dealing with sexism", which they acquired from having been born male and in learning how to "give up their male privilege".
>
> According to this ideology, the best thing that gay men can so is act as [the] "men's auxiliary" for women's liberation, taking their cues from feminists. And since men are the enemy, gay men should be willing to enlist as agents in the fight against males and against maleness." [9]

These are prophetic words indeed, especially in light of how the *Canadian Association for Equality* (*CAFE*) was treated by *Gay Pride Toronto*. [23] The feminists who obviously control this LGBT organization revoked *CAFE*'s permission to march in the 2014 Toronto Pride parade the moment they got wind of the fact that *CAFE* is an organization focused on offering support to men in crisis.

Pride Toronto, an organization whose concerns supposedly include the rights and welfare of men who happen to be gay, bisexual and transgender, stood by silently and allowed feminists to do it. As gay men are no less likely to require support in times of crisis, there can be no more glaring evidence of feminists bullying gay men into acting against their own interests than this.

The gay men of *Pride Toronto* fell into lock-step formation behind the man-hating feminist bigots who obviously call the shots within their organization. Spinelessly acquiescing to feminist demands is nothing to be proud of, and exposes whatever claims its members like to make about standing for tolerance and equality as nothing more than a pretentious sham.

The fact that the organizers used *CAFE's* alleged but nonexistant affiliation with *A Voice for Men* – which they labeled as misogynistic on the grounds that it focuses on the rights and welfare of men and boys who are, get out the holy water, straight [24] – as their rationale for banning *CAFE* for all eternity from marching in their parade should have been shocking. Unfortunately, it wasn't.

As Lauritson chillingly predicted, feminists did indeed “enlist gay men as agents in the fight against males and maleness” – especially straight males. None of this has anything to do with gay rights, but everything to do with fulfilling feminist agendas which they have never been shy about expressing and promoting. It is always an added bonus for feminists if they can create division between men of different sexual orientations by manipulating us into adversarial positions and pitting us against each other. It works to everyone’s advantage but our own.

One of the greatest threats to feminism is tolerance and understanding among men. It is even more of a perceived danger than tolerance and understanding between men and women. One of the reasons for feminists’ rabidly negative response to *A Voice for Men* is that it provides opportunities for men to explore their shared experiences as men, creating a cohesive unity of purpose and mutual respect that feminists have always actively sought to undermine.

As Lauritson observed nearly forty years ago, feminists do not want gay men to achieve equality with straight men. Feminists prefer gay men, like women, to perceive themselves as perpetual victims, and to cast straight men as the villains who are responsible for everything they hate about their lives and the world they in which they live. Feminists even constructed an entire field of study called Queer Theory in order to provide gay men with their very own binary model of systemic oppression. Straight men get to be the bad guys all over again, only they are referred to as the ‘Institution of Hetero-normativity’ (no, really) rather than ‘the Patriarchy’. There is no need to go too deeply into Queer Theory here – it’s just feminism in a thong, only loopier. [22]

Perhaps the real purpose of creating Queer Theory was to divert the attention of gay men away from feminist rhetoric in the hope that they wouldn’t notice the staggering homophobia of feminism’s most prominent and influential theorists. When gay men identify as feminists, you can be certain that they have never read much feminist theory, because if they had, they would never embrace an ideology that relentlessly denigrates them in a manner that would make a placard-wielding Westboro Baptist homophobe cringe. [25]

The feminist take on gay men ranks as among the most offensive, deranged and spectacularly stupid of all feminist theories. The most important take-away for gay men who read it is that there is no counter-theory from prominent feminists that refutes any of the relentlessly hateful drivel that has been offered by the vanguards of feminism over the past five decades – and it is much too late to for them to attempt to do so now. They cannot hide it, deny it or justify why none of them have ever even tried to defend the gay men at whom they feel entitled to wag censorious fingers for failing to be sufficiently dutiful allies.

In Part 3 of *Why Gay Men Don’t Need Feminism*, we shall examine what prominent and influential feminists really think about gay men. Suffice to say that it is not very complimentary, or a particularly big secret – except perhaps to the gay men of Gay Pride Toronto, who may want to rethink allowing feminists to continue poisoning their ranks, providing, of course, that they ever get around to reading it. Part 3 is appropriately entitled, *Gay Bashing*.

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A reformed feminism still sees men as accessories to women

Janice Fiamengo · 8 April 2023 · Archived copy · Original

Mary Harrington, author of the just-published Feminism Against Progress, is one of a number of women (Louise Perry is another) criticizing feminism from the inside. In particular, Harrington has taken aim at birth control technology—the pill—as an aspect of what she dubs cyborg feminism, the bio-medical upgrading of the body in the service of a false conception of female freedom. She is calling for the revaluing of marriage not as a guarantee of individual happiness but as the foundation of social stability and caring. She thinks that abortion has been a net-negative for women. She recognizes trans ideology—particularly its emphasis on creating oneself as one desires—as a logical extension of cyborg feminism. And she is even willing to hold feminism (indirectly and partially) responsible for some male misery and resentment. Overall, Harrison's arguments, explored in a substantial interview with Konstantin Kisin and Francis Foster on Triggernometry (her book is not yet available in North America), provide a welcome opportunity to consider the possibilities and limitations of a feminist critique of feminism.

Nothing says "Women are wonderful" quite like the applause in conservative and non-feminist circles that greets a feminist who makes even the mildest criticisms of feminism, and Harrington's criticisms are not minor. If I understand her correctly, she sees much of what followed the 1960s as a terrible miscalculation, in which insistence on sexual and other freedoms eviscerated women's affiliation with caregiving and home. In her willingness to cast a jaundiced eye on the downstream effects of women's so-called liberation, Harrington is both the answer to many men's advocates' hopes and the stuff of our continuing unease. On the plus side, she is an intelligent, quirky woman who is advocating a major pushback against feminist assumptions in order to improve the lives of women (and perhaps men). On the minus side, Harrington seems to be, like the vast majority of feminists, unable to think outside a framework in which women's interests vastly override those of men or even children. Here are a few examples, based mainly on the Triggernometry interview (also one at UnHerd), and therefore necessarily partial.

Front and center, Harrington proclaims the folly for women of pretending that biological sex is trivial. She points out that elite women tend to be pro-trans because trans ideology supports their belief that there are no significant differences between men and women that cannot be "flattened" through bio-medical interventions like abortion and sex-change. That idea may work for them in their corner-office environment, but it is disastrous for women in other spheres of life, where some men are "violent and volatile."

Perhaps understandably, Harrington's main concern in this regard is the convicted rapist who claims a female identity in order to be placed in a women's prison. But there are many other areas of human interaction in which sex differences also matter, perhaps somewhat less urgently but no less significantly, and it's not clear that Harrington is prepared to take them on too. In the workplace, for example, as researcher Daphne Patai has shown, male well-being and job security have been under attack through a decades-long feminist campaign to protect and promote women at men's expense: this has occurred through affirmative action hiring and the insistence on transforming workplace culture to make it welcoming of women (and hostile to men). Restrictions on men's speech, jokes, behaviors, and preferences have all been a part of this successful campaign in which the salient differences between men and women have less to do with men's (formerly denied, now widely admitted) superior strength, more to do with women's higher rates of anxiety and men's higher work-related drive and ambition. The refusal to see such differences has meant decades-long unfairness—often legally enforced—to shoe-horn women into elite jobs they didn't earn and to support their oft-unreasonable demands for accommodation, up to and including the firing of men deemed to have caused female discomfort.

It's not clear if Harrington is willing to consider whether men have any rights to the work spaces they pioneered—not if their right threatens the advantages seized by women over the past 50 years.

Marriage is another arena in which Harrington's residual feminist blind spot looms large. One of her concerns is the need to bring back marriage as the foundation of social stability. Harrington even goes so far as to say that marriage

needs to be reinstated as a covenant rather than a mere contract, a vehicle for the support of the family rather than for personal fulfillment. But she has nary a word to say about how the divorce industry has been destroying husbands and fathers for decades, as Stephen Baskerville has shown, ruining them financially, psychologically, and socially in the name of protecting women's freedom and financial security. How is marriage to be reformed so that it might be, once again, a viable institution for men? How is a man's right to father his own children to be protected from a feminist family court and social service system?

It's hard to believe that Harrington has not heard of the hell that divorce has become for many men; and she must know that it is women who choose divorce in the vast majority of cases. Her attitude toward men and marriage seems little different from the classic position that men should "man up" and accept their responsibilities, even if that means risking everything that matters. If women are justified, as Harrington concedes they are, to act in their class interests—even when those interests create problem for other women, as in the case of trans ideology—then shouldn't men be expected to act in their interests (or at least not to act directly against them)? The shallowness in Harrington's thinking about men is particularly evident on this score.

Harrington's focus is on the ways that women have been "freed" by feminism into various new forms of subjugation, or at least unhappiness. When sex became a private matter thanks to the birth control pill, she explains, it also became a commodity to be exploited. She expresses particular concern about women harmed in the pornography industry, in prostitution, and also through new forms of reproductive technology. She mentions, for example, the case of women who have rendered themselves infertile by selling their ova. But aren't these examples of self-commodification that women have freely chosen for economic gain? Harrington notes that if one talks to women who have worked in pornography, there is more coercion than might at first appear. This is anecdotal at best, and is an argument applicable to many spheres of human activity, including the horrific and dehumanizing work that vast numbers of men have had little choice but to perform—and continue to have little choice but to perform—all over the world and throughout human history. Are we really expected to believe that a woman who makes hundreds of thousands of dollars with an Onlyfans account—exploiting male sexual desire—is deserving of a social concern we routinely deny to male sewer workers? The answer, it seems, is yes.

That's why when it comes to Harrington's recommendations for reforming feminism, her marked lack of attention to men's lives is so off-putting. Harrington advocates new social movements (rejecting the pill, valuing motherhood, and valuing women's caring work) that will be led by women. She seems to side-step the obvious problem that the prior social movements she objects to were also to a large extent led by women: women acting in their own interests and capitalizing on their personal, sexual, and state-supported power over men. Why not suggest that the new movements be (at least) co-led by men, whose interests are also at stake and whose voices and perspectives have been sidelined as a result of feminism's anti-male impetus? Why should men take part at all in movements led by women when women have shown themselves so spectacularly ill-suited to ensure women's happiness or even to care about the well-being of others? If Harrington intends that men should be given the green light to lead their own distinctive spheres of society, she doesn't mention how.

To her credit, Harrington does express awareness of the many men left behind by feminism, the working-class, socially undesirable, and disenfranchised men whose sources of meaning and status have been gutted by the drive to equalize public spaces and re-engineer male behavior. She recognizes the importance for men of their own single-sex spaces, male sheds and the like (though she draws the line at male-only pubs!), where they can engage in "male sociality" and where young men can be disciplined and formed by older men. She recognizes that men do more to civilize other men than women can do (I'll pass over her frivolous conception of what men allegedly do in these spaces). Yet after decades of discrimination in law, hiring, government funding, healthcare, and higher education, the reinstating of male spaces is not likely to be enough to counter feminists' all-out war on men.

Moreover, Harrington admits that restoring same-sex spaces to men is part of a necessary trade-off in order to convince men to aid women resisting the entry into their spaces by trans women; at least she is honest about the self-interest. But there are many other measures necessary if feminists are to begin to assure men that they're serious about a sex-war ceasefire.

At the very least, such measures should include an immediate end to affirmative action hiring, promotion, equity targets, diversity mandates, and elaborate harassment protocols; the restoration of the full range of legal defenses for men accused of sexual assault; the public repudiation of the #MeToo movement, with a renewed insistence not on "believing women" but on presuming innocence for the male accused; an end to all special scholarships, set-asides, and opportunities for women in post-secondary schooling along with the resurrection of the merit principle in education and the job market; the permanent retiring of female chauvinism in academia, Hollywood, journalism, advertising, and public culture generally; and the restoration of equal protections under law for men's free speech and free action. Harrington, of course, cannot control such macro-level problems, but it would be nice to hear her recognize and denounce harms to men.

She is energetic in deploring incel misogyny—a thoroughly marginal phenomenon—but she has next to nothing to say about mainstream expressions of anti-male hatred ("Why Can't We Hate Men?") that are commonly engaged in by feminist celebrities, politicians, pundits, and community leaders. If Harrington's assertion that women will occasionally have to let men alone to do their thing represents the extent of her pro-male advocacy, she is truly at the baby-steps stage of reform.

I can already hear the voices raised in Harrington's defense: yes, these may be baby-steps, but they are steps in the right direction, and she should be applauded for her perspicacity and courage in making them. Very well. I applaud Harrington for her perspicacity and courage, and I look forward to reading her book. But I look forward with a sinking heart.

There was once a time when it was possible to talk about society's best interests and to include men—as well as children—in the equation. Now all discussion must focus on women's best interests. Men (and the women who love them) must content themselves with hoping that what is deemed in women's interests may also moderately benefit men, or at least may halt the societal machinery that has been for so long working to demonize and exclude them. I'm delighted to see women like Mary Harrington realizing that women's "liberation" has had unintended consequences for its alleged recipients. I'd be even happier if she could also consider men and boys in their own right, as vulnerable human beings with needs and interests that are just as legitimate as women's and just as deserving of care and concern. That would be truly revolutionary.

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Single-Sex Spaces for Me, But Not for Thee

Janice Fiamengo · 9 April 2023 · Archived copy · Original

IMAGE: Woman enters male changeroom space

There has been a good deal of talk lately about women's spaces being invaded by biologically male persons identifying as women. Some women's campaigners claim that the trans phenomenon constitutes an attack on womanhood itself, an attempt to "erase" women and replace them with men who perform womanhood. Some even call it a new form of patriarchy.

But well before women had their single-sex spaces threatened, something similar had already happened to men. Beginning in the 1970s, men's spaces were usurped, their maleness was denigrated, and policies and laws forced changes in male behavior that turned many workplaces into feminized fiefdoms in which men held their jobs only so long as women allowed them to. The very idea of an exclusively male workspace or club—especially if it was a space for socializing (not so much if it was a sewer, oil field, or shop floor in which men did unpleasant, dangerous work)—came to be seen as dangerous. In light of the recent furor over single-sex spaces for women, it is useful to consider the source of some men's justifiable apathy and resentment.

At my new academic job in the late 1990s, a woman who had been the first female historian hired into her department used to tell a story she'd had passed on to her from a male colleague. After the decision had been made to hire her, one of the historians said to another somewhat dolefully, "I guess that's the end of our meetings in the urinal." The joke ruefully acknowledged, and good-naturedly accepted, the end of their all-male work environment.

Though this woman didn't have any trouble with her male colleagues, who welcomed her civilly, she told the story with an edge of contempt. Even thoroughly modern men, the story suggested, held a foolish nostalgia for pre-feminist days.

But was it foolish—or did the men recognize something real?

No one thought seriously, then, about the disappearance of men's single-sex spaces. The idea that men and boys need places where they can be with other men (defended, for example, in Jack Donovan's *The Way of Men*) would have been cause, amongst the women I knew, for scornful laughter. In 2018, anti-male assumptions had become so

deeply entrenched that the female author of a *Guardian* article titled "Men-only clubs and menace: how the establishment maintains male power" simply could not believe that any decent man could legitimately seek out male-only company.

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The story of women's appropriation of male space has almost always been presented as an unqualified good. Implicit in the story is the assumption that male spaces did not offer anything positive: on the contrary, they were alleged to be harmful by their nature to both women and men, though especially to women. If men's needs were mentioned, which they usually weren't, it was alleged that men would only benefit through contact with women's much-touted superior empathy, team-building, and communication skills.

An article from *Sports History Weekly* showcases the stark clarity of the standard narrative. In 2018, an article titled "Locker Rooms Open Up to Female Journalists" told of the victory achieved 40 years previously when, in 1978, "a federal judge ruled that women reporters could not be barred from interviewing [professional sports] players inside the locker room." The history of female reporters' entry into men's change rooms was framed as the triumph of women's professional dedication over male chauvinism. One of the first two journalists to interview hockey players in the post-game locker room (in 1975), is said to have asserted, admirably if a trifle insincerely, "I'm not the story, the game is the story."

Indeed, the picture chosen to accompany the story shows the reporter, Robin Herman, bent over her note pad, unselfconsciously focused on recording "the story." Close by her side, a man scantily clad in his briefs is just getting to his feet, but the reporter's attention does not waver. The message of the picture seemed undeniable: skilled female professionals posed no (sexual or other) threat to male players, so only an old prude or a sexist boor would deny women access.

Prudish was the image presented of Bowie Kuhn, Major League Baseball's Commissioner, who had tried unsuccessfully to stem the tide of progress. When he prevented individual baseball teams from allowing women to report inside players' dressing rooms, one of the reporters, Melissa Ludtke, took him to court and won. The article presents Kuhn's view as decidedly retrograde, telling readers that "At the heart [of the court case] was Ludtke's fundamental right to pursue her profession as a woman, which otherwise granted men an unfair advantage. Kuhn's argument was that his decision was necessary 'to protect the image of baseball as a family sport' and 'preserve traditional notions of decency and propriety.'"

By the late 1970s, "traditional notions of decency and propriety," under concerted attack for years, didn't count for much in a liberated world.

If any men were made uncomfortable by the presence of women in their change rooms, their concerns were not even entertained. No women's group or feminist advocate seems to have objected either. In the pre-trans 1970s, most women were unfazed by the prospect of being the lone woman amidst high-testosterone near-naked men, and feminist activists saw no disadvantage to women in minimizing the fact of sex difference.

The locker room triumph became a paradigm for the equality movement of the 1970s and '80s, as male bastions fell one by one. The idea that men might claim any space as their own came to seem, almost overnight, an ugly relic of bygone times, as states and cities in quick succession took steps to prohibit male-only businesses or clubs. The coup de grace came in 1987 when, in response to a lawsuit by the Rotary Club of California, the U.S. Supreme Court ruled that it was perfectly constitutional to ban sex-discrimination in business-oriented private clubs, making clear that women's interests outweighed men's.

Finding that the Rotary Club's evidence "fails to demonstrate that admitting women will affect in any significant way the existing members' ability to carry out [club] activities," the Supreme Court judgement went further to clarify that "Even if the [Unruh] Act does work some slight infringement of members' rights, that infringement is justified by the State's compelling interests in eliminating discrimination against women and in assuring them equal access to public accommodations. The latter interest extends to the acquisition of leadership skills and business

contacts." By the late 1980s, "eliminating discrimination" had been broadened in law to mean equal access by women to anything positive men had made that women now wanted, including the networking opportunities and associations men had built over decades.

Shortly after the ruling, the New York Athletic Club, founded over a century earlier to offer athletic facilities as well as meeting places for men such as restaurants and lounges, was also forced to admit women.

As male-only spaces were being equalized, affirmative action and equity hiring initiatives saw women's numbers swelling in formerly male-majority domains such as newsrooms, courthouses, legislatures, boardrooms, government offices, and university classrooms. By the 1980s, female university students were already at par with (and soon to surpass) their male colleagues , while female lawyers, doctors, and business owners were flooding into once-majority male fields. The two decades demonstrated the relative ease with which women were establishing a dominant presence in a formerly man's world.

It had been male because men had built it. In North America, men had, within living communal memory, hewn civilization out of the wilderness, building roads, bridges, mills, farms, centers of trade, industries, sewer lines, and the electrical grid; establishing law, a police force, a judiciary, a military, markets, hospitals, food processing plants, and centers of learning. They had invented labor-saving technologies and had built highly complex city-systems. They had done it because that's what men do—not as an act of exclusion but because, as Roy Baumeister argues persuasively, "system-building and empire-building appeal to the male mind" (*Is There Anything Good About Men?* p. 155). Women had been laboring too, of course, bringing children into the world and managing household economies. Until the late nineteenth century and later—and only then in urban centers—it had hardly been possible for women to work alongside men in significant numbers.

It's not clear that men were under any moral obligation to admit women to the spaces they had made theirs—many men have never felt at home in feminine domestic spaces—and if men had wanted to, they could have resisted women's call for equal access; for the most part, however, men welcomed and supported women's professional and business advancement.

The women's movement, however, not content with measurable gains, was unable to rest until every vestige of the old order had been destroyed. Feminists' next step was to discover that workplaces were not always perfectly welcoming. Some women didn't like their bosses or the men they worked with; some felt uncomfortable with men's sense of humor or manners. With the help of policy-makers and legislators, feminists created an arsenal of rules designed to empower working women under the guise of protecting them from harassment and hostile environments.

But the legislation was always about more than that. The very style of work-life was forced to change under the new dispensation. In particular, every interaction between men and women, including even such minutia as eye contact, gestures, and compliments, was placed under the regulatory and oft-punitive regime of anti-harassment legislation, which Daphne Patai has chronicled as "the quixotic pursuit of a sanitized environment in which the beast of male sexuality [would] at long last be vanquished" (11). Any man who fell afoul of the (elastic and subjective) rules, or was merely claimed to have done so, could see his reputation and career destroyed.

Such policy and legislation changes—many of them undermining commitments to due process and the presumption of innocence—could never have been implemented were it not for the bedrock belief that male spaces were associated (as in "locker room talk") with sexual menace, the degradation of women, and men's corruption of one another. This belief is at least as old as the feminist movement itself, having galvanized such activists as radical suffragette Christabel Pankhurst, who called for "Votes for Women" and "Chastity for Men!" Women, of course—allegedly lacking power and the killer instinct—never needed to be monitored or restrained, never encouraged one another in bad behavior, and would never abuse the destructive license harassment legislation had given them.

It wasn't surprising that even the Boy Scouts of America, once the byword of decency, modesty, and rectitude,

could not be allowed to stand. The most famous feminist organization in the United States, the National Organization for Women (NOW), pulled out all the feminist stops in a 2017 press release that charged the Boy Scouts with failing in its duty to American children and championed the demand for admission of 15-year-old Sydney Ireland: “I cannot change my gender to fit the Boy Scouts’ standards,” Ireland alleged, “but the Boy Scouts can change their standards to include me.” Lest there be any doubt about the seriousness of their attack, NOW called on the federal government “to prohibit any federal support for the Boy Scouts until the organization ends its discriminatory ban against girls.” Naturally, NOW did not lobby the Girl Scouts to let boys in, with the result that there are now two scouting associations in the country, one that boasts of equal access, and one that touts the special advantages to girls of a female-only space.

Interviewed about whether the Girl Scouts of America had changed in the wake of the opening of Boy Scouts, the CEO of the Girl Scouts expressed her conviction that “There are very few opportunities for girls to be in a single-gender space where they can rely on one another, build relationships with one another, be themselves, not have to compete for space, not have to show off in any kind of different way.” It is difficult to avoid incredulity that so few in our culture seem able to understand that single-sex spaces might be *just as necessary* for boys or even more necessary in a feminized culture that actively dislikes boys and seeks to make them subordinate to their female peers.

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Many men, happy in the company of women and fortunate (at least for the time being) in their circumstances, have adjusted to the feminist new normal. For other men, however, the erosion of male space has left them uneasy and justifiably angry. Now, after years of forced accommodation to feminine norms and requirements, men are expected to rise up in defense of female spaces—allegedly against a renewed patriarchy. The gall of the women who demand this male support, regardless of the willingness of many men to give it, seems boundless.

For more articles like this see Janice Fiamengo’s Substack

It’s all your fault

A Voice For Men Videos · 10 April 2023 · Archived copy · Original

Why Young Men Are Giving Up

A Voice For Men Videos · 10 April 2023 · Archived copy · Original

Men's Rights and Poverty

Hopeland Cash · 11 April 2023 · Archived copy · Original

> Did you ever think what those sleepers are that underlie the railroad? Each one is a man, an Irishman, or a Yankee man. The rails are laid on them, and they are covered with sand, and the cars run smoothly over them.
>
> – Henry David Thoreau, *Walden*

Today's culture of misandry could be considered the greatest complex of oppression and abuse seen in the modern age. Over three-billion men and boys are routinely exploited, overlooked and abused, with it all rationalized as necessary, as fair, or as simply not happening. This system of inequality is likely the largest (by head count) oppression of a single distinguishable demographic of the last century, if not of all history.

However, there exists another structured inequality that is even more far reaching: poverty. For centuries the greater masses have been exploited by the wealthy to further grow their riches and to wage war between houses, kingdoms and nations at the whim of the plutocrats. Make no mistake, the mass poverty we experience to this day is enforced with the sole intent of sustaining the status quo; it is no accident, but a requisite of the current system.

Together, these two cultural complexes, misandry and poverty, oppress and abuse the vast majority of humanity. Poverty consumes the working class, unemployed and homeless, and even the middle-class man is not spared mistreatment due to his gender. Alone, each seems a nearly insurmountable hurdle to overcome in the fight for an egalitarian society, and together they form the greater mass of the world's injustice and abuse.

However, misandry and poverty are not truly separate and they do not need to be combated individually. Born from the evolution of ancient cultures, both are now tools of the world's corrupt controllers, carefully considered and cultivated for the benefit of the powerful. Misandry and poverty support one another, feed on each other, and in reality the fight against one is the fight against both. Men are the fodder ground down and consumed by the modern economic system, but that is only possible as long as men do not fight back. Were so many men not trapped in poverty, such vitriol against their sex would not be tolerated. Without the repressions of a misandristic culture, men would not tolerate so many of their brothers being condemned to live with almost nothing.

The fight for Men's Rights is the fight against wealth inequality. Out of the systems of misandry and male disposability sprout the weed of poverty, using the fear and low self-esteem of men to enrich the wealthy. Winning men their rights will be a blow against global poverty, not because men are more important or their financial well-being of greater impact, but because cutting away the injustices and abuses of men and boys will strike at the roots of the cultural complex that facilitates mass poverty. The oppressed men of the world are the fuel for exploitation and freeing them will help free us all.

One of the front lines of the fight for Men's Rights is Father's Rights, striving for reform in family law and changes to how society perceives and treats fathers. Modern family law was born from seemingly well-intentioned legal agitation in the mid-twentieth century, but it has come to contribute in profound and long-lasting ways to poverty. Not as a conspiracy, but as a cultural gestalt that drives people to compete for resources where collaboration would better serve everyone's interests. It is the Men's Rights Movement that will make for that collaboration.

The current landscape of family structure in the west continues to put the greater burden of financial earning on the husband/father. This imbalance discourages women from contributing fully to family economy and puts all the proverbial eggs in a single basket, leaving many families destitute in the event of the husband losing employment, as happened en masse during the Great Recession. Increasing men's work-life balance will encourage married couples to better balance their earning, insulating them against the ravages of a fickle economy.

However, things are far worse and far more complex when divorce enters the equation. Upon separation an even more rigid relationship of provider-dependent is enforced. Alimony does little to encourage female participation in

the workforce and leaves men suffocating under crushing fiscal demands. This drains his own wealth, and keeps the woman from building hers, thereby contributing to the poverty of both and limiting upward mobility. Serial marriage-divorces compound the problem, creating a downward spiral of debt.

With children the problem becomes even more pronounced. Child support doubles down on the burden of alimony. Blatantly unbalanced custody orders leave mothers un- or underemployed and fathers financially and emotionally trapped under the heel of the family court and vulnerable to the whim of their ex-wife. All this weakens the family economy, draining parents' resources and dooming many children of divorce to a life in poverty.

Improving father's rights will balance parenting time, improving the quality of life for everyone involved. Separated fathers with meaningful relationships with their children are happier, healthier and contribute more to the economy of the children. Children with regular access to their fathers grow up healthier as well, and less likely to themselves become impoverished as adults. More balanced custody allows mothers to work and earn more, providing for their children and their own (now independent) retirement.

Greater father's rights will further boost the economic well-being of families by (a) reducing the number of needless divorces spurred on by the current system, and (b) stopping the extortive flow of money into the overfull coffers of family law attorneys. Father's Rights is a cornerstone of the fight for Men's Rights, and one that will help raise many broken families out of the clutches of poverty.

Deeper than abuse of fathers, however, and perhaps a core cause of it, is the larger cultural view of men as cattle. Cattle to be driven to work and strain until they die seven years younger. Cattle to be forced onto the front line of war, disaster and danger because it's their "duty". Cattle to suffer in silence and "take it like a man" so others can be given life-saving aid. All this has been trained and beaten into men for millennia until even men themselves don't question their own martyr complex, their self-valuation based on utility.

This is why misandry thrives. Men are conditioned to not speak up and to internalize the hate they encounter everyday, and hate it is, even the so-called "noble" ideals of self-sacrificing manhood. To teach a boy that his life is less valuable than his sister's is to teach him to hate himself. This also contributes to global poverty by teaching men to accept being an exploitable utility without wanting anything in return. Men have always been the backbone of the economy, whether as serfs or salarymen, doing the lion's share of labor, paying the majority of income tax and putting in more hours at paid work. Where men go, the economy follows, except that the men themselves do not control the flow of wealth they produce. This allows the rich to feed off the working class, draining resources for their own self-serving desires.

Liberating men from their cultural shackles will free them to build wealth for themselves and those they choose to care about, not for the anointed few or whomever society decides to force upon them as dependents. Men should not be shamed and pressured into working themselves into early graves. Let every adult contribute equally and then share in what is earned, because we will all be wealthier for it.

The fear must also be stopped. Men are cowed into their role of utility by imposed, irrational fears leveled to control and exploit them. "Performance culture" drives men to disregard their own well-being for the sake of impressing others, fearing being rejected as sub-standard. The gynocentric structure of relationships burdens and drains men as little more than gift cards; spend and discard. Any man who dares speak out against the practice is shamed and punished, so wealth continues to be siphoned away to products and industries men don't even care about, leaving them with little but their bread and pay-per-view circuses.

Men must strike out, not violently against their oppressors, but boldly onto a new trail. Men are half the population, and the greater bulk of the world's production force. The economy is in their hands, if they will take hold and demand that, for once, it do something for them. Not out of selfishness or greed, but because the system as it stands exploits them and their families and only the men themselves can make it better.

Don't waste money on shows of wealth; cars, suits, property and trophy girlfriends give only a false sense of worth. Your money will just feed into the pockets of corporations who don't give a damn about you.

Stop letting others drain your hard earned wealth; pay your taxes, donate to your favorite charity, but don't let anyone tell you how to spend your money. Every dollar is a piece of your life and it is yours. Don't be an ATM for anyone else's bad habits.

Refuse to participate in the scalping-fest of family court; no sane man should expose himself to the risk of divorce. It is little more than self-accepted human bondage.

Corporations can't do a damn or earn a cent without you, so don't settle for that cubicle job just because you've got alimony due and your new date likes expensive wine. Work should be fulfilling, not soul crushing, and if you cut off all the fiscal leeches you will have much greater options in jobs.

Men will never be given rights. Rights have to be demanded, taken, and defended. When men free themselves from their shackles, the industrial machine will have lost its sheepish workforce, and men will become the force working for their own good, the good of their brothers and of those they love. The gross injustices of male homelessness, unemployment and early death are all ignored by the leisure class because they facilitate our culture of unsustainable spending, but it is time to stop tolerating the abuse of our fathers and brothers and sons.

There is enough to go around if we don't let the select few hoard resources. It is shame and fear of rejection that keeps men working and dying for strangers, rather than finding their own definition of self-worth and working to enrich their lives, not someone else's bank account. Stand up and refuse to be anyone's utility; that is when the cycle of bloodstained consumerism will be stopped. Men carry the economy, but they don't have to be crushed by it.

Self Defense Is Rape Culture!

A Voice For Men Videos · 11 April 2023 · Archived copy · Original

Title IX and College Rape: A Series of Injustice

Jessica Denis · 12 April 2023 · Archived copy · Original

Title IX has been brought to the spotlight due to sexual assault survivors stepping up to tell their horror stories of not only rape but also a secondary rape of sorts. Many of these victims have to face their rapists every day due to the failing of universities and their complete inability to adjudicate these rape cases properly. How is it possible that this amount of life altering power has been handed to untrained university administrators?

The stories from college rape victims are absolutely heart-wrenching, and they are stories we all need to hear. However, there is another side to complaints that you may not have heard of. The other side is rarely spoken about because it implies that a woman may have lied about being raped.

According to some, just the mention of these cases causes victim shaming. The other side of facts can be a double-edged sword that could silence the next victim from coming forward to report the attack. The other side of facts and evidence will actually show you that sometimes the wrong person is accused, incidents can be filed without the knowledge of either party involved, sometimes complaints are filed out of vengeance, some are filed because "all drunk sex is rape," and occasionally, a false report is made.

When any injustice occurs, a victim is created. This series will tell you stories you may not have heard about, or may not have known that these victims even existed. Please keep in mind, that is not the basis for this series. This series is intended to show readers how incredibly inept colleges and universities are when it comes to rape complaints on their campuses. Also, hopefully sharing these stories will bring enough light to the severity of the issue, that a change might be inspired.

Title IX and Rape. I am sure there are some people reading this who had no idea it was even an issue. I mean Title IX is supposed to ensure that sexual discrimination is prohibited in any federally funded education program or activity, right? Why is the word rape even associated with Title IV? In 2011, The Office for Civil Rights put into place a "Dear Colleague Letter" which explains that discrimination includes the following, "Sexual harassment of students, which includes acts of sexual violence, is a form of sex discrimination prohibited by Title IX." The letter also states:

> Police investigations may be useful for fact-gathering; but because the standards for criminal investigations are different, police investigations or reports are not determinative of whether sexual harassment or violence violates Title IX. Conduct may constitute unlawful sexual harassment under Title IX even if the police do not have sufficient evidence of a criminal violation. In addition, a criminal investigation into allegations of sexual violence does not relieve the school of its duty under Title IX to resolve complaints promptly and equitably. A school should notify a complainant of the right to file a criminal complaint, and should not dissuade a victim from doing so either during or after the school's internal Title IX investigation. For instance, if a complainant wants to file a police report, the school should not tell the complainant that it is working toward a solution and instruct, or ask, the complainant to wait to file the report. Schools should not wait for the conclusion of a criminal investigation or criminal proceeding to begin their own Title IX investigation and, if needed, must take immediate steps to protect the student in the educational setting.

What this says in short form is that non-campus police don't matter to the university. Non-campus police evidence or lack thereof is irrelevant to a college or university because the standard of proof of guilt is not "beyond a reasonable doubt" instead by a "preponderance of truth." The standard of proof is lower because they aren't finding individuals guilty or not guilty of rape with criminal consequences. Due Process is a thing of the past thanks to the "Dear Colleague" letter. The university has a lower standard of proof because what they are adjudicating isn't actually impeding on anyone's actual freedom. That is what we are told. Until you dig deeper.

Take for instance the Title IX case of John Doe v. Boston College. The incident is described and documented in a

Complaint filed in Massachusetts District Court. The Title IX case came to fruition after Boston College students were on a casino boat event for the school in 2012. According to the complaint, security guards on the boat detained him until they got to the pier. At that time, state police arrested him on the spot and placed him in handcuffs with bags on hands to preserve any evidence. He was arrested and put in jail for the weekend, and later released on bail. He was charged with indecent assault and battery and pleaded not guilty. A female student on the boat accused him of walking by and lifting her skirt, and putting two fingers in her anus.

His parents hired an attorney and a private investigator. It was forensically proven through both surveillance and DNA, as well as a polygraph, that he was innocent. (It was allegedly another man who was walking directly in front of him). All charges criminally were dropped against John Doe and also erased from his record.

However, at the school level, he was immediately suspended and kicked off campus. According to the complaint, no real investigation was done. No one was allowed to testify on his behalf, the school would not take his statement, allow the private investigator or attorney to speak or introduce the evidence. He had been suspended from school pending the outcome at the same time his due process rights were stripped. He had no way to prove his innocence without the facts of the case being presented.

The school found him responsible for sexual misconduct. He appealed and was denied. He was suspended from school for TWO years. His official transcript stated “Suspended for Sexual Misconduct,” he had no option but to wait out the imposed sanctions, as no other school would admit him with the branded record.

He went back to Boston College and graduated after serving his sanctions. At graduation, his father spoke with college officials, (also noted in the complaint) who stated they would do a re-examination of the case. That promise was not held up, and John Doe was branded a sexual predator, which every possible employer sees when they ask for his transcripts.

His life has forever been altered because of the inability of the college to follow through effectively or accurately. While technically he still has his “freedom,” his reputation and future employability are absolutely tarnished with a sexual misconduct brand; when according to actual evidence, he did nothing wrong.

Let me state again, I found 140 cases like the one above. The accused had his or her life ripped apart and destroyed by college administrators due to their mandate that has proven to be a complete sham. There are cases and cases of wrongful sexual misconduct brands on accused individuals that will follow them for life printed on their college transcripts, “Suspended for sexual misconduct” or “Expelled for Sexual Assault.”

One Title IX Complaint filed says that after the accuser admitted to filing a false incident report because she was “pissed off” when she realized that John Doe had rebuffed her, and because she thought John Doe was “just another douchey frat dude.” The school continued to prosecute John Doe. He was suspended for three terms for sexual misconduct and had to sue to the school under Title IX to attain any sort of fair resolve. His case was eventually settled out of court.

Lawsuit after lawsuit shows that women’s rape allegations are rarely actually investigated by colleges. Lawsuit after lawsuit also shows that when they are investigated, more harm is done than good. The harm of course first is to the victims. The majority of reporting statistics show that universities only pursue 1 in 12 cases of rape allegations. The victim’s cases that aren’t pursued are beyond appalling. However, that data isn’t readily available, because either the incidents aren’t reported to the university or the university drops the ball completely.

One experienced attorney stated to me, “Title IX needs to be repealed in its entirety because the Department of Education had twisted its reach far beyond its limited legislative intent. In the meantime, these due-process cases need to be pursued.”

This blog is part one in a series outlining the horror stories caused by campus adjudication and clear lack thereof. These stories are very important to clarifying the extreme injustices happening on our college campuses. I hope you will continue to read the series.

If you have a story to add or input you would like included, please feel free to contact me.

Follow Jessica Denis on Twitter: www.twitter.com/jessicadenis10

We got your self-esteem here

Paul Elam · 13 April 2023 · Archived copy · Original

Let me tell you what I'd do if I liked money more than self-respect. I'd go to the local shoppers club and buy a hundred gross of small brown paper bags. Then I'd drive out-of-town to the nearest auction barn and pay them a fair price to let me go into the stalls and fill every bag with an even pound of cow crap.

Then I'd slap on some shiny pink labels with "Bag-O-Women's-Self-Esteem," printed on them in a distinctly womanish font, add a five, no, ten-dollar price sticker, and tie 'em closed with couple of nice frou frou ribbons. Next, I'd set up a kick back arrangement with Dr. Phil in exchange for an endorsement and take out an ad in Cosmo or Redbook.

Then I would head down to Belize and sit on the beach, throw back cocktails and check the bank account on my Droid 8 or 10 times a day. After about a week I'd buy the beach I was sitting on, and maybe that cute little senorita that was fetching my drinks. The word expatriate would start sounding pretty good.

And I'd be doing myself and you ladies a big favor. It would be perfect synergy. I like money, and you like buying bullshit.

You've been doing it for as long as I can remember. Fake self-esteem, like 98% of everything else that is marketed just to females, has become the psycho-porn of the western woman, with profits that would put a twinkle in Bill Gates eyes. How much profit exactly is anyone's guess.

What I do know is that the self-esteem racket comes in a lot of guises. I will deal with the two major ones here because that is all I have time for.

First, the plastic surgery route. With 8 year olds getting bikini waxes and high school juniors getting fitted for an instant C cup, it is a growing industry for the grrls. For the supposed grown ups it is a monster. Plastic surgeons know how much better you will feel about yourself if your tits draw some more stares and your lips look a little more blow job ready.

This is what they pass off as self-esteem, and they use it as an advertising come on in the same way beer companies use girls in bikinis. Since you are the consumer, it sells like cheap crack in a bad neighborhood. And so now you and your sisters are lined up like schoolgirls for tickets to see *Pink*, to get cut and stretched, injected and inflated, and to have your fat asses suctioned down to bubbles of perfection.

But, there is one ever so slight problem. Actually, it's a big one.

You see, vanity isn't self-esteem. Neither is narcissism. Not the real deal, anyway. If you think self-esteem and self obsession are the same thing, then go buy those plastic titties. They will match your character and personality just fine, and they might go a long way toward a career as a porn star or topless dancer if the scars don't show too much. After all, it's common knowledge that self esteem abounds for women who can squat down and pick up folded dollar bills off the floor with the crack of their ass while a room full of drunks howl at them.

Then you can attract more men and join the millions of other women that spend their time bitching about how those men won't look at them from the neck up. It's a small price to pay for all that self-worth.

Tell you what -today only- two bags of cow crap for the price of one.

Now, if you are not on an elective surgery budget, you needn't feel left out. There is a whole world of cheaper but equally fake assistance with your problem. It's the Stuart Smalley route of the self-esteem simpleton. And it is for sale in the wacky world of mental health. The purveyors, usually women who don't have any more self-esteem than you do, are scattered across the world-wide web, thicker than Henry Kissinger's accent. For a mere hundred or so per hour, they will give you the stalwart advice to look in the mirror -each and every day- and say really affirming things like *"I am unique. I am special. I am the only 'me' there is!"* They will advise you to smile while saying it, but I

dare you to simply keep a straight face.

They will tell you there are lots of reasons you don't have self-esteem. The most common one being men that don't see just how special you really are, or don't tell you as much every 15 minutes. Those are the relationships where you lose your self-esteem. Yes, ladies, you can have it and then lose it, like there was a big hole in your pocket and it fell through and rolled under the sofa.

Actually, they will make it look a little more sinister. It's like this: You get into a relationship and at first he is all roses and chocolates. After time though, he starts saying things that are not really bad, but just a little cutting, like "I'm going fishing with my friends,"

After some more time passes, it gets worse. When his fishing trips don't stop simply because you tell him how important it is for him to give them up for you, what started as "I'm going fishing with my friends," ends up being "Get off my back you insufferable fucking control freak."

Self esteem into the drink, right then and there.

Seriously though, ladies, disinformation about your self-esteem aside, the self-help gurus aren't any better at it than the cutters. And they miss the most important thing about self-esteem, just like you do.

The cold truth is that if you have self-esteem, nobody can take it from you. And if you can surrender it to someone, even an asshole that says he loves you, then you never had it to begin with.

That is partly because there is no such thing as self-esteem. It is just a made up word; a marketing tool to get to your purse, or through you, your man's wallet. There is, however, self-respect. And self-respect, since it must be earned, is rarely sacrificed.

When you have it, respect from others is a given. But you can't have respect from others or yourself if what you keep chasing is scripted adoration and unearned preeminence. And if you are the average woman in today's world, you don't have a damned clue as to the difference. It makes selling you bags of bullshit all the easier. In fact, as long as you insist on hanging on to the idea that your being special is a demand you can put on anyone else, or obtain by making an ass of yourself in a mirror, it makes selling you anything but bullshit impossible.

Unlike what any plastic surgeon or psychobabble spouting huckster will tell you, you have to get off your ass and earn the way people see and treat you, and the way you see and treat yourself.

You do this through the development of your character, not as a princess or little girl or the self designated center of someone else's universe, but as a grown human being with more focus on your responsibilities than your entitlements. Ante up like a big girl and see how quickly the world, and men, treat you like one.

And if you are taking shit, stop it.

If you don't stand up, and I mean immediately, to any mistreatment from any other human being, and put an end to it, then don't whine about being a door mat. You volunteered for it the second you laid down.

But the real trick here is for you to understand that people, particularly men, failing to meet unrealistic expectations isn't robbing you of anything. They aren't respecting you by catering to your childishness, they are just giving in to it, and, in the mother of all ironies, disrespecting themselves.

Now you can take this advice, which is totally free, and start applying it today. You can start growing up this very minute. Before you know it other people, men included, will be looking at you in a way you have likely never seen before. With genuine admiration. I know, it's a poor substitute for adulation, but in the real world it has to do.

Or, if you just can't wrap your mind around the idea that the onus is on you to get the job done; that self-respect is a by-product of maturity and humility, I have another form of self-esteem, right here, by the bag full.

Operators are standing by.

A Red Pill Message to a Blue Pill World

Tom Givens · 13 April 2023 · Archived copy · Original

I don't expect you to understand all of what I do, and what I stand for, all in one sitting. There's too much to think about, and too many departures from what you've been taught all your life, for things to be that easy. As with nearly everything in life, there's much more to things than it seems on the surface. At this point, all I ask of you is that you keep an open mind, and try to understand things from my perspective.

I am what is called an MRA (Men's Rights Activist). You may have heard a few things about us already, and again, I ask that you hear me out before passing judgment. A lot of people think of us as basically the mirror image of Feminism, only for men. Some people like to say that we are simply a group bent on bringing back the 1950's. Others, that we hate women, and want to oppress them.

Of course, all of these are at best simplistic descriptions, if not outright lies.

Essentially an MRA is someone that is concerned with the state of men due to various laws and social customs. MRAs are trying to change some of those things because we see a lot of pain and injustice. We want a better future, and a saner society, for ourselves and our children.

That's not going to happen if we don't take a much more honest look at things.

For example, did you know that suicide is the second leading cause of death for young men? Teenage boys are 5 times more likely to kill themselves than teenage girls. You might be tempted to put this down to just being male, but in the 1940's, men and women were roughly equal in terms of suicides. The rate for men increased sharply in the early 1970's, and has increased steadily since then.

Then there is Education, where boys graduate much less often than girls. Only 40% of University students are male right now. And like suicide, the numbers are worsening as time goes by. Given the need for a degree to secure a good income, things aren't looking good for a large majority of men.

This brings us to employment, where men have a higher unemployment rate than women. And in the younger age groups, women without children make more than young men. Again, this trend is increasing with time, so in a few years men will on average make substantially less than women.

This topic gets discussed every once in a while… crying over the lack of 'good providers' for women. People are marrying later, in fewer numbers. And women-as-higher-earner couples split up far more often.

This leads us to divorce, which isn't really all that bad if you're female since women get primary residence 4 out of 5 times and benefit from continued financial support from the ex. So in a way, it's like he's still there. Generally, her life won't change much. She'll keep the house, the kids, and the paycheck.

The suicide rate for men after Divorce is 9 times that of women. It's pretty easy to see why. The more difficult thing to see is that in this age of targeted support for 'disadvantaged groups' or those most in need, men as a group are yet to be supported for anything. The "male demographic essentially does not exist. And because 'men' are killing themselves more than the 'designated victim group' known as "women," nothing gets done.

Moreover, no one cares if it does.

Like Education, and Employment, and Family Law, 'men' as a demographic can't specifically be helped, because 'men' are the designated scapegoat for nearly every social program and custom we currently hold dear in our society. Men, and boys, have been dehumanized to allow ruthless exploitation without guilt. How then, can we care about them as a group?

The answer: we don't.

At least *the elite* don't. And they hold the reins of power. They have the support of the masses too, right now. It's

called *tyranny of the majority*, and it's exactly what things like Constitutions were invented to prevent. Our society has gotten around this by applying a thing called 'doublespeak', coined by George Orwell in his novel 1984, and known today as political correctness – and Voila!, the Constitution becomes "A Living Document," thereby allowing much tampering with.

In 1984, people were disappeared for having dangerous thoughts, and the 'thought police' did brisk business in the darkest hours of the night. In real life, people just get their careers destroyed, or get sent to jail for life on a false rape accusation. It happens with frightening regularity, but this isn't the place for facts and figures. I'm just making some assertions here, inviting you to look into this, and see if I'm full of it, and quietly betting that if you're honest you'll be awfully shocked at what you find.

So, with all this shocking injustice so rampant in our society, how come no one has said or done anything about it? If this is all such a big deal, why the deafening silence and hordes of people leaping into inaction?

Well, that's where you start to get into what I say is the 'masculist' aspect of the Men's Movement. I apologize for throwing in some more terms, but I'm going to do it a few more times.

Basically, the Men's Movement (hereafter MM) is a grouping of several trains of thought. MRAs concern themselves primarily with legal/political issues facing men. Masculists are the other half of the coin feminism is on, in that they study the social forces boys and men face.

Masculists contend our society has been conditioned to view 'men' as 'the enemy'. Everything from Domestic Violence awareness campaigns to Anti-Poverty activism has a distinctly female face. Anti-rape activists have been painting all men as rapists, and teaching women and girls to fear and hate men, for decades. Canada has known DV is equally perpetrated by men and women since the 1970's, but has yet to produce a campaign that says as much. Even Advertising has a distinctly anti-male flavor. Probably because mainstream media like the TV networks have largely given up on men, and tailor nearly all of their shows to a female audience.

Added all together, men have been on the receiving end of what amounts to a massive propaganda hate campaign for the better part of half a century, building upon (and distorting) the natural male inclination to protect the female. Up against that, I think it's amazing we aren't in much worse shape than we are.

That said, if we don't smarten the fuck up real fast, we're in for a world of hurt.

The question still hangs over the whole thing though. How the Hell did we allow things to get this bad? How did it become so acceptable to treat men and boys like disposable robots that exist only to please women, and produce and pay taxes? Who said men have no humanity?

Feminists, that's who.

At the core of all feminism is this insane assertion that women were disadvantaged in the past, oppressed even, by all men everywhere – and on purpose. The idea is that if only women were given free reign they would have matched the great accomplishments of the men of History; that The Patriarchy held women down; that all women are victims; that all men are oppressors, indeed that men derived sexual pleasure from hurting women.

This mode of thinking pervades every single form of feminism, and this mode of thinking is nothing less than the codification of misandry. It is the Official Version, and all the reason one needs to commence with injustices. The only difference between flavors of feminism is the degree to which they hate, and blame, men.

Moreover, the greatest obstacle in the way of needed change is feminist ideology, followed closely by its Siamese Twin – Chivalry. Both modes of thinking require the believer to see themselves as superior to the man in question. Feminists are, at heart, nearly all female supremacists – especially given the reputation of feminism. Chivalrists hope the women they 'protect' notice how well they can provide, and how they can beat down their competition.

Basically, female feminists tend to view themselves as victims deserving of special rights based strictly on their sex (as reparations for someone else's 'suffering'), and Chivalrists view themselves as "real" or "good" men, and thus

better mating choices.

Speaking of mating, there's another subgroup in the Manosphere (see there I go dropping more terms – basically the Manosphere can be referred to as 'male social consciousness' as expressed online) known as PUAs (or Pick Up Artists) that center their social analysis around the dating and mating Game.

Remember that wage gap I referred to earlier? I'm sure more than a few of you indignantly thought "I've dated men that make less than me before. Hell, some of my best boyfriends were broke." And I don't doubt for a second that this is true.

Those were the guys that had what is referred to in PUA circles as 'Game'. And all that means, is the guy understands women, what turns them on, and makes them keep wanting more. And as every woman reading this knows, what women say they want, and what they really want, are frequently miles apart.

PUAs teach men what fathers used to teach their sons in many respects, providing men with the tools they need to navigate todays dating world at least somewhat successfully.

The problem is, it's far too easy to lose your job, or even freedom, if the wrong woman crosses your path. Crystal Gayle Magnum accused some Duke University students a while back, and it made the news for over a year. But it happens all the time to men and boys with less money, or notoriety. Only those guys end up being quietly thrown into jail. Often for life.

And no one cares, since all men are really rapists at heart as far as the public is concerned. The legal system is so anti-male that it is now legal precedent that hiring a hitman to kill your husband, or killing him even when other options are available, is defensible with a claim of DV.

The dead guy doesn't get a chance to defend himself, and the killer walks.

And the Chivalrists (otherwise known as White Knights) openly congratulate themselves for making the world safe for female murderers.

This has caused a lot of men to throw up their hands in disgust, vowing to withdraw as far from society as possible. They call themselves Men Going Their Own Way (MGTOW), and another way to describe their ethos is they have 'gone John Galt'. They limit their interactions with women to only that which is necessary, refusing to socialize with or befriend women in some cases, simply never putting themselves in a position where they need to trust a woman, or be vulnerable to one.

At the heart of this movement is the desire to limit the risks of interaction as much as possible. While each individual woman encountered might not be the falsely accusin' kind, she *might* be…and who wants to take that kind of chance?

Many of these men have taken a long hard look at women, sex, relationships, and the whole expected progression (date, marry, have children, retire, die) and found it to be of *far* higher cost than it's worth. They have said 'no thanks,' and taken up video gaming.

Frankly, when it's so bad that men will ignore women out of self-preservation, you've got impending disaster on your hands.

As to why we do nothing about it? Well, all I can say is this wouldn't be the first time the cultural elite said 'let them eat cake'.

But *why* would the elite want this? Who came up with the idea for all this stuff, and what was their goal? Was this all accidental?

Well, no actually. There's this thing called Eugenics, which is a philosophy following the Darwinian principle of 'survival of the fittest'. Actually, Darwin was a Eugenicist himself…which really isn't all that surprising. So was Adolf Hitler, and Margaret Sanger, the founder of Planned Parenthood and feminist icon. Eugenic thinking runs

throughout feminist dogma.

This should give you a hint as to why those with the power see no problem at all with running the average guy through the wringer. He only exists to give the elite pawns with which to to generate more power.

But what about Feminism? How did feminism become the vehicle for this destructive principle, and was it always so? The answer is yes, it was always so, since female supremacy and social 'deconstruction' is at the very heart of feminism. In point of fact, Feminist writers openly stated their plan to 'deconstruct' (Orwellian doublespeak for 'destroy') society in the 60's and 70's. They also openly advocated for Gendercide (some feminist musicians still do), the internment of men for purposes of slavery and breeding, and other means of 'smashing the Patriarchy' and installing women in the seats of power.

Think I'm exaggerating? Go back a bit and read the bits about the issues facing men and boys again.

Feminism has succeeded in breaking the institution of marriage, and atomizing the nuclear family, the very basis for society. The Marriage rates in much of what we call the Political West are currently setting records for the lowest in history. And even then, about half of them will end in Divorce.

With marriage and nuclear families becoming so rare (nearly half of all US children are born into single mother households, and in the UK they banned Father's Day from schools because so many kids hadn't ever seen one), Big Daddy Government is playing an increasingly important role in family life. And the birth rate is FAR below replacement levels…a Eugenicist's wet dream.

And the more power Government has, the more power the cultural elite has. It's really a no brainer; discord sown via feminism increases need for government, which is more than happy to oblige, for a pound of flesh. As a bonus, the economic chaos caused by such an unstable society allows real earnings to free fall, again, only for those not in the elite, who do as well as ever.

It's a lot to digest, I know. But look into it before you shout crackpot, you'll see these issues are real.

And the only thing standing up to all this right now, is a bunch of broke guys with an internet connection.

So can you do me a favor?

Wish us luck?

Something of a Life

John Elliot · 14 April 2023 · Archived copy · Original

It was 1955, and the sun shone on the houses that were our homes. I played outside and enjoyed the world of a five-year-old.

From a few doors away, a girl of thirteen started coming to our house, presumably out of a teenager's fascination with small children. I can't remember what we did, but one day I put my hand up her skirt from behind. She stiffened and then relaxed as the frisson of pleasure took over her body. After that we engaged in rudimentary sexual activity regularly, in the back garden, in a den that we had made.

I was too young to have proper intercourse. She was frustrated with my pathetic efforts and, accordingly, one day she calmly got up and went to the back door of our house. My mother came to the door and the girl complained that I had sexually interfered with her. In the background, I hopped up and down, thinking that now I was in big trouble. My mother didn't understand, or pretended not to, and the girl went off down the garden path, defeated. My mother took me into the house and told me not to do it again, wiping my hands with a wet rag. It was one of the few good things she did for me.

That day I learned something I became conscious of in later life:

- Fearful girls, damaged women, and feminists lie brazenly about sexual matters
- They believe that sex is something bad that males do to females
- They believe that they are absolved from all complicity in such matters. It doesn't matter that they took part willingly. It was the male's fault.

Much later, when Feminism came along, I understood instinctively what motivated them.

The years passed, and I suffered from child abuse. I was frequently beaten by my father. I was terrorised every day. I spent the whole of my childhood in fear. My mother displayed the typical damaged female characteristic of passivity. When I tried to talk to her about it she just defended my father. Such women frequently defend abusive men. Males suffer more violence than females, mainly from other men of the nasty variety. This is enshrined in the figures obtained from the Home Office. Girls suffer nowhere near as much physical violence as boys. The wrong kind of father loves to beat his boys.

I remember, above all, pleading with my parents to stop terrorising me. It was making me ill. "Listen to him." My parents would say. "He is terrorising us and would have it that we are terrorising him!" The more I begged them to desist the more oppressive they got.

When I grew up I was exhausted. I couldn't do my schoolwork, and couldn't work at a job. I just wanted a big rest in life. When you suffer child abuse, you don't grow up to become Rudolph Valentino. Your ability to make friends and have girlfriends is all but destroyed. And so I was given a bad time by a percentage of women who didn't want to hear that I was not feeling well. They wanted me to sweep them off their feet. They couldn't have behaved more nastily towards me.

What's more, my attempts at seeking recompense and delivering my father and mother to justice came too late. They only give you three years between being abused and bringing a case against the perpetrators. Those three years, and many more further down the line, are likely to be spent in confusion, in the belief that this is what life is like anyway, that abuse is normal. The abused person doesn't have the wherewithal to understand how much they've been exploited until much later in life. So it was that my parents completely escaped the sanction of the law and my hardship was nowhere acknowledged, no compensation paid and I ended up living in dreadful poverty. (Moreover, many years later during the Labour Government of Tony Blair, legal aid for cases of physical and emotional violence against children was silently brought to an end, without a word of objection from the Media, while it was kept for cases of sexual abuse.)

In 1972 I was in Oxford. Not at college but just living in the usual, single person's accommodation which was enough to make you sob. The loneliness was unbearable and the students of the Far Left were accommodating. I fell in with them and used to go round their houses. I didn't take part in their political activities but just went round for the sake of someone to talk to. It was there that they plotted the kind of society that we are today labouring under. The Feminists, Marxists, Anarchists and Progressives in general were all talking garbage. They didn't have a single jot of personal experience in life, the likes of which I had had, and were grabbing onto ideologies in order to give their life some purpose, direction and meaning. They didn't seem to get it from their studies either. It was my first meeting with Feminism and I disliked it thoroughly. Since when had women had a more difficult life than the one I'd had!?

One day I tried talking to these ideologues about what life is really like. They became so incensed that one of their leaders, a young anarchist man who used to go round dressed in a fireman's coat, grabbed me behind both arms (a favourite trick of a certain type of "activist," beware) and threw me out of the house. Not to worry, they had fulfilled their part in my life. I had kept my head above water knowing them. They had provided me with a year and a bit of contact with people. As for them, I learned to know their type intimately. Now, the TV bleats out the ideas I listened to back then in an unremitting way and the whole of society is repeating their rhetoric.

You will notice, of course, that while back then these groups were calling for "Free Speech" and to "Make Love Not War," they now censor speech everywhere, especially in the media and are very much more interested in making war on groups who are opposed to them. This is the way of every change or revolution in society. First they are the 'opressed,' then they become the oppressors.

> "The most radical revolutionary will become a conservative on the day after the revolution" – Hannah Arendt.
>
> "The anti-fascist of today will be the fascist of the future." – Unknown.

But more than that, every group that comes into power, whether oppressed or not, will become violent towards every other group that does not agree with it, even to the point of exterminating them. This has been evident in many societies, such as Germany, Cuba, Rwanda etc. … Too many feminists of today are secretly longing for a time when men will be liquidated together with non-progressives.

The years passed, and I was getting nowhere with anything. I approached Social Services telling them that I lacked self-esteem as a result of the abuse in my childhood, and could they help me with it, so that I could have some sort of social life? They took me on and gave me 'social skills' therapy in order to help me with my low self-confidence. The idea is that if you learn the right way of approaching women, you will gain self assurance. It didn't do me any good. I already knew social skills. I was just too shy to put them into effect. The child abuse of my youth had had a definitive effect.

One of the social workers said, "I'm a feminist and a very angry one!" At that point I should have picked up on this warning and fled from there, but I stayed because I needed help. One day, at one of the sessions, I had had enough. I told them that I was sick and tired at the way their feminism kept interfering with my therapy on an ongoing basis. I told them I wanted it to stop. For my pains they immediately terminated my sessions.

A few months later I received a letter from the Psychological Forensic Service. Psychiatric hospitals have forensic psychology departments which help people who have broken the law. I hadn't broken the law, however, and was referred maliciously to the service by the feminists. This is the kind of thing that has been happening to men in silence. This example is a subsection of the false sexual allegation by women of men such as in false allegations of rape. I was falsely accused of being anti-women. Following receipt of this letter I suffered from headaches for a whole year. I thought, this couldn't be happening to me.

Abuse of men by feminists occurs in the Health System and not just in the family and criminal courts. Men are in fear of talking about these kind of matters openly for fear of being seen as guilty of the allegations made against them.

The feminists had referred me, behind my back, saying that I was anti-women. I saw the letter they sent. Eventually, I went to the meeting at the Forensic Service and explained the situation to the psychologist. Luckily he understood, and said I wasn't in need of therapy. I was relieved of that weight. I left.

I then went to County Hall to look at my Social Worker records. They had written, on one page, that at the "next" session I'd "wanted a woman to f..k." I couldn't believe what I read. This had never happened. Nothing I'd ever said could have been construed in this way. I was devastated and felt a sexual feeling rise in my groin at what they had done to me. I felt shame, as if this was some sort of rape impulse or some other perversity, rather than a pretty normal reaction to someone who has just shamed your sexual identity.

The thing is if you have something really horrendous done to you, which is a lie and is designed to get you into the worst trouble, you will likely have a reaction such as a sexual feeling arising in your body. It happens because you realise that someone or some people have tried, most blatantly, to destroy you, and this triggers a fear and shame reaction especially if it's tied to sex. This attests to an area of suffering by men which is not allowed to be talked about. This is probably the kind of thing that happens to men when they are sentenced to death.

I left and went to a solicitor. The solicitor wrote to County Hall. Their reply came back, and they didn't admit anything. The oppression was total. I was screwed. Down through the years this caused me great anguish.

But I knew what was in feminists' minds for certain.

More time passed and I was living alone and broken in unpleasant accommodation. I suffered from anxiety and depression and was medicated for it. Life was a terrible struggle. Thatcher came and went, and then a huge liberal onslaught started. The media were attacking men, day in day out, year in year out. Television is a staple diet of the lonely, and I had to put up with these insults every time I switched the thing on.

I started writing letters to people in power. I wrote to the television companies, to their complaints agencies, to my member of Parliament, to the Equality and Human Rights Commission, to the Home Office, to the heads of the political parties and many, many others which I can't remember. The result was always the same. They would quash my complaints. I never, ever, received a reasonable reply. I came to the conclusion that I had tried talking with these people and they weren't prepared to talk. I was dealing with people who didn't believe in freedom of speech. They didn't believe in letting men have a right of reply on the media. They were either indoctrinated or they were pandering to the population and their votes. They were the fascist left. They were the oppressive State. Now, even the right is feminised.

All that I did, and all that I went through, I went through by myself with no-one to rely on for help. There was no-one to turn to. All the anxiety that I underwent was done on my own. All the nightmares that I have every night. So many years, so much pain. Now, I'm in my twilight years, friendless, and having achieved nothing in life. I haven't had a career or family. The biggest sadness in my life is that I never had children. Let this article attest to the kind of horrendous life men can have such that they owe nothing to Feminists and their stories of woe.

Finally, I would like to finish off this article with the conclusions that I have come to as a result of the above formative experiences. I have come to the understanding that the problems of this life are caused by the following two sections of society:

The males who are violent and beat up other men on the street. They beat up their male offspring. As children, they beat up other male children in school. They rape and beat up women. These control the streets. A similar kind, who use intellectual oppression rather than physical, are frequently found in power and are responsible for the state of affairs by which five per cent of the population own ninety five per cent of the wealth. They send other men to war. They give power to Feminists. These males are psychopaths.

The second group is that of psychopathic women. These associate with the violent men of the street and with the men who run society. They keep normal men subdued by making false allegations of rape against them. They protect male abusers. They seek to establish a core of powerful and unpleasant Feminists at the top of society to

accompany the core of powerful and unpleasant men that is already there. They want to be equally represented in Government and Media. They have a pathological hatred of normal sexuality.

We currently live under a system of terror maintained by psychopathic men and psychopathic women. Rich men opress the poor. Feminists persecute men. Throughout history this kind of terror has raised its head regularly. Power must, at all costs, be taken from these two subsections of society. Their psychopathy must be described and measures taken to incarcerate their strain of being.

An open media must be established in which freedom of speech is entrenched so that psychopaths can never again take over society as they have done at the time of writing.

Shameful anti-male bigotry in the study of honor-based killings

Douglas Galbi · 15 April 2023 · Archived copy · Original

Study of honor-based killings and abuse is replicating the shameful anti-men bigotry prevalent in discussions of domestic violence and rape.

Honor killings make for sensational stories of sex and violence. Those stories are powerful weapons for demonizing men, promoting brutal suspension of civilized due process of law, and expanding the number of persons forceful held behind bars. That treatment of honor killings completely fails to provide an inspiring, alternate model of honor, decency, and humane tolerance.

A recent, book-length study of honor killings in Germany provides a rare window into the extent of anti-men bigotry in the treatment of honor killings. The study explained:

> We define honour killings as intentionally committed or attempted homicides that are carried out predominantly by males against females in the context of patriarchal families or societies in order to restore, from the perspective of the perpetrator, their family's or personal honour. [1]

The term "patriarchal families or societies" covers almost all circumstances under the dominant, hateful social construction of patriarchy. To ensure a sexist definition of honor killing, the scholars defined "honour killing in the strict sense":

> An honour killing in the strict sense is the killing of a girl or young woman by their blood relatives to restore collective family honour.

Under that definition, men cannot die in an honor killing. Alexander Hamilton's death in his duel with Aaron Burr thus wasn't an honor killing. The whole sordid history of men dueling is conceptually effaced with this definition of honor killing. The U.S. Federal Bureau of Investigation's (FBI's) standard definition of rape from 1927 to 2012 was "the carnal knowledge of a female, forcibly and against her will." The FBI explained that, under its definition, rape "included only forcible male penile penetration of a female vagina." This sexist and hetero-sexist definition of rape obscured the reality that rape of men is about as prevalent as rape of women. Study of honor killings is perpetrating similar ignorance.

The German study's definition of "honour killing in the strict sense" helped to obscure a remarkable finding. With extensive research, the study found 78 honor killing in Germany from 1996 to 2005. Of the persons killed, 43% were male.[2] Male victims of honor killings are nearly invisible in public discussion of honor killings. These dead men are not victims of "honour killing in the strict sense." In the U.S., about four times more men than women suffer violent deaths. That gender disparity gets almost no attention. In contrast, elites make the ludicrous claim that "violence against women is the most pressing human rights problem remaining in the world." Men's lives count remarkably little relative to women's lives in countries strongly affirming ideals of gender equality. That's shameful.

While criminal justice systems construct men as the perpetrators of honor killings, that's not socially realistic. A recent study of cases of honor-based abuse in Britain found:

> there was overwhelming evidence of abhorrent behaviours by mothers towards children in inflicting violence, condoning violence, deceiving and denigrating daughters, ostracising them from kin, bartering to sell them, wishing them "dead," threatening to kill them or throw them downstairs. [3]

In ten cases of honor-based abuse associated with pregnancy outside of marriage, direct violence by a mother seeking to induce her daughter to have an abortion was observed in two cases.[4] Honor-based killings are associated with family concerns. Historically, men have been predominately assigned the role of killing others.

Women incite men to kill others and support the killing.

Criminal justice systems predominately assign men criminal responsibility for honor killings. Just as police engage in gender profiling men for arrest for domestic violence, police stereotype men as the perpetrators of honor-based killings and abuse:

> Despite police incident reports directly implicating mothers in violence (solely or with others), uniformed officers did not place mothers as perpetrators on police computer systems (PPI) or within formalised crime reports in 12% of cases. Instead fathers were often logged as perpetrators and/or arrested, sometimes based on little to no evidence. In one case despite only the mother being implicated in the violence by throwing shoes and chairs at the victim, surprisingly only the father is named as key perpetrator in the crime report. [5]

One of the starkest gender inequalities is the vastly disproportionate imprisonment of men relative to women. That anti-men gender disparity arises from sex discrimination against men from the definition of crimes and the assignment of responsibility to anti-men gender disparities in sentencing to incarceration. Study and persecution of honor-based killings shows shameful criminal justice sexism in action.

Within the full scope of violent death, "honour killing in the strict sense" is a relatively infrequent occurrences in countries historically associated with western European culture. In Germany from 1996 to 2005, about 8 honor killings occurred per year. For comparison, about 700 homicides occur annually in Germany. The number of honor killings per year in the U.S. isn't known, but it is surely only a small fraction of total homicides.[6] Honor killings have their greatest social significance in raising publicly the meaning of honor. Study and prosecution of honor killings and honor-based abused have shameful failed to uphold a humane, civilized, and enlightened understanding of honor.[7]

Notes:

[1] Oberwittler & Kasselt (2011), Executive Summary, p. 1. The subsequent quote is from id.

[2] Id. pp. 2-3.

[3] Aplin (2017) p. 9. Humans abuse each other in a variety of ways, and mothers are no different as perpetrators:

> Daughters were attacked by mothers (and other females) in a variety of ways, by pulling their hair, in some cases cutting off their hair; being slapped; being "hit" across the face and elsewhere being punched and kicked. Mothers also used household objects to assault daughters with, such as a hoover pipe, the metal frame of a bed; mothers threw "chairs and shoes" or slapped children on the head with slippers. In one case a 14-year-old child was tied to a chair and systematically assaulted, having her hair cut off by both mother and grandmother because she went missing from home and was found in the park.

Id. p. 3, parenthetical reference citations omitted.

[4] Id. p. 4.

[5]. Id. p. 8. Not recognizing mothers as perpetrators of abuse is facilitated by "victims unwavering loyalty to mother." Id. pp. 6-8.

[6] On honor killings per year compared to homicides per year in Germany, Oberwittler & Kasselt (2011), Executive Summary, p. 2. The number of homicides in the U.S. is less than the number of suicides for both men and women.

[7] Shapiro (2010) begins her analysis of honor crimes with a sensational story of a man killing his two daughters. Such sensational beginnings are a staple of shamefully gender-bigoted domestic violence legal scholarship. Shapiro

then offers a sexist definition of honor crimes:

> Honor crimes are brutal acts of violence against women, committed by male relatives who seek to avenge their family's honor when the male perceives that the female engaged in a dishonorable act.

Id. p. 294, repeated at p. 297. With no sense of irony, Shapiro declares, "courts must comprehend the full meaning and context of honor killings." With another sensational, stereotyped story, she concludes, "this flawed perception of honor has once again caused society an immense and incomprehensible loss." Id. pp. 314-5. Such shamefully bigoted scholarship helps produce an immense loss in civilized, enlightened society. Underscoring the extent of the problem, the American Bar Association's Commission on Domestic Violence awarded Shapiro's article first prize in the 2009 Annual Law Student Writing Competition on Domestic Violence and the Law. Id. p. 293, footnote.

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Gender disparity in criminal court

Hannah Wallen · 16 April 2023 · Archived copy · Original

A study by Sonja Starr, an assistant law professor at the University of Michigan found that within the United States' justice system, women generally receive much more lenient treatment over the same crimes.

> This study finds dramatic unexplained gender gaps in federal criminal cases. Conditional on arrest offense, criminal history, and other pre-charge observables, men receive 63% longer sentences on average than women do. Women are also significantly likelier to avoid charges and convictions, and twice as likely to avoid incarceration if convicted. There are large unexplained gaps across the sentence distribution, and across a wide variety of specifications, subsamples, and estimation strategies. The data cannot disentangle all possible causes of these gaps, but they do suggest that certain factors (such as childcare and offense roles) are partial but not complete explanations, even combined.

Other research has confirmed Starr's findings. Jill K Donner stated in her report, Explaining the Gender Gap in Sentencing Outcomes: An Investigation of Differential Treatment in U.S. Federal Courts

> **Overall, the findings of the current study are consistent with those of past research on gender and sentencing in dictating that female defendants are sentenced to less severe sentence outcomes than similarly situated male defendants, even after controlling for legal, extralegal, and contextual factors. In addition, the current study found that gender weighed differently across offense type, type of sentencing departure, and racial/ethnic category. Also, extralegal factors were found to influence defendants differently when the sample was partitioned into individual gender groups.**

In the course of investigating explanations previously offered to justify the disparity, Starr found that even combined, the factors described couldn't account for the majority of the difference. She noted that the most prevalent arguments weren't solid, and even treating them as such, each only accounted for small percentages of cases, and each had exclusions.

She looked at criminal reports, including the use of specific criminal codes and officer descriptions. Her research showed that unobserved differences in severity, while not completely ruled out, aren't supported by evidence as a major cause for the disparity.

She found that criminal history, attitude, and cooperativeness couldn't explain the gap, citing a 2004 study which found that "other factors equal, reported crimes with female offenders are substantially less likely to lead to arrests, results that they interpret to show police leniency toward women."

Challenges to culpability on the basis that women were charged as accessories to male crimes also couldn't explain away a significant portion of the gap, and Starr noted that the "girlfriend argument" explains nothing about single-perpetrator crimes.

Looking into the argument of family hardship, she found evidence of gender-discrimination that favors women, and harms men.

> **In short, the family status-gender interaction appears to be more substantial than the one formal legal mechanism for accommodating family hardship can explain. Prosecutors and/or judges seem to use their discretion to accommodate family circumstances in *sub rosa* ways—but not for male defendants. Among single men, conditional on observables, having children significantly increases sentences, and among married men, children make no significant difference.**

She also looked at arguments citing life circumstances such as addiction, mental illness, or abusive environments.

> **Together, all such cited bases for departures explain only between 1 and 2% of the otherwise-unexplained gap in sentence length; they are too rare too explain more. If prosecutors or judges take such factors into account in informal ways (as they seem to with family hardship, above), it would be unobservable.**

If factors related to crimes and their perpetrators are not the main causes of the gender gap in sentencing, why does it exist? One clue to this is in Starr's explanation for differences between her study, and studies which showed a narrower gap. She wrote in her report that previous studies may not have shown such a sharp difference because they had not looked at the role of plea bargains and other pre-sentencing steps in the criminal justice system. The difference this makes is in the role of prosecutorial influence.

> **The United States in effect has a system of negotiated justice, and prosecutors hold most of the chips. They have broad discretion to choose charges from numerous overlapping criminal statutes, and then to determine the terms of plea deals. Plea-bargaining does not necessarily focus mainly on dropping of charges—indeed, the lead charge was dropped only 17% of the time in this study's sample. The parties also often negotiate stipulations to key "sentencing facts"—for instance, the quantity of drugs trafficked or the defendant's major or minor role in a conspiracy. The prosecutor also may make non-binding sentencing recommendations or request special leniency to reward cooperators.**

She also points out that prosecutors' gender bias can stem from the importance of public relations.

> **Prosecutors have a variety of incentives to balance, including career incentives that push toward maximizing sentences and resource constraints that discourage going to trial (see, for example, Baker and Mezzetti 2001; Easterbrook 1983). In addition, prosecutors may be affected by sympathy or a sense of fairness. Schulhofer and Nagel (1997) review federal prosecutors' case files and find evidence of deliberate charge manipulation to avoid excessive sentences. Prosecutorial discretion is often described as the power not to seek to maximize punishment—to be selectively lenient (see Stith 2008). Although there may be good policy reasons for allowing such discretion, it is a potential source of unwarranted disparity if it is influenced by legally irrelevant factors such as gender.**

To put it simply, putting a woman on trial can be a public relations nightmare for a prosecutor, who is faced with a defendant who may damsel for both jury and public sympathy, painting herself as a victim of prosecutorial bullying. Not only can prosecuting a vulnerable seeming woman backfire by leading to acquittal due to sympathy, it can also come back to haunt the prosecutor during an election.

Why would only prosecuting female criminals create bad PR and not male criminals? Doesn't the public want to be protected regardless of with whom the criminal activity originates?

That depends on which public you're asking.

The National Organization for Women has actively promoted some of the myths surrounding gender disparity in sentencing, as shown in in this summer 2001 blog post about population increases in women's prisons. The article mixes description of real issues (prison rape) with claims that women commit crimes only as accessories to male criminals, and uses an anecdotal description to suggest that female criminal behavior is a result of abuse by a man. The article goes on to lament that incarceration separates mothers from their children, a concern NOW hasn't shown for imprisoned *fathers* in their advocacy for increases in prosecution of men unable to keep up with child support obligations, and against shared custody proposals made by fathers' rights groups. Feminist logic: female drug dealers are good and valuable parents, but fathers are disposable… except for their wallets.

Guidelines handed down in the UK in 2010 admonished judges to go easier on female offenders. In 2011 a UK Women's Justice Task Force report offered the suggestion that women's prisons in the UK be replaced with

community service and mental health treatment. While the research done by the group making the suggestion is of interest, there is nothing in it to suggest that it is applicable only to women… yet the suggestion has not been extended to apply to male offenders.

In contrast, feminist activism in the U.S. led to the enactment of the Violence Against Women act, a law written to address a gender-neutral problem as if women were the only victims, and men the only perpetrators. VAWA contains federal financial incentives for policies to promote mandatory arrest, prosecution, conviction, sentencing, and sentence enforcement. The same group that thinks punitive imprisonment for female offenders is unfair and cruel has no problem with a law that incentivize false accusations against men, and places them at risk for wrongful conviction and false imprisonment.

Feminists claim that an anti-discrimination clause added in 2012 makes the law gender-neutral despite its overwhelming prevalence of female-specific language for victims, and male-specific language for perpetrators. However, from 1994 through 2012, the wording and the law's enforcement followed a male-perpetrator, female victim model that led to greatly increased arrests and incarceration of men without demonstrably affecting the prevalence of partner violence in the United States. In addition, the theory that the non-discrimination clause applies to enforcement and not just services has yet to be demonstrated.

If, as feminists argue, harsh, long sentences for men are right because the point of the penal system is to protect the public by deterring would-be criminals and containing those who are not deterred, what does the gender disparity say about female criminals and their victims?

Are experiences of crime victims less important if their perpetrators are women?

Does society think women less possessed of the self-control necessary to keep their behavior within the bounds of the law? Isn't women having less *culpability* an indication of less *capability*?

If that's what it means, but it isn't right, why aren't feminists actively lobbying for reform? Where is the letter-writing campaign demanding more lenient handling of male criminals, or more harsh handling of female criminals? Where is the massive, heavily attended perp-walk to protest unequal treatment by law enforcement, prosecutors, judges, and juries?

Given that feminist advocates have argued for lenient treatment for female convicts, it's unlikely that they'll also advocate that all convicts should be treated equally if it means women would face the same heavy sentences as men.

If, as feminists argue, harsh, long sentences for women are wrong because they're cruel punishment that is undeserved and doesn't achieve rehabilitation, what does this gender disparity say about the way we treat male criminals?

Are they less valuable than women… so much that society can accept treating them like trash when women who do the same things are considered redeemable?

Is it that men are considered so much smarter, more reliable, and generally better than women that society must hold them to a higher standard, and require greater retribution when they fall from it?

If criminal sentencing is a human rights issue when dealing with female convicts, why can't the same be recognized when the convicts are men?

Are some humans more human than others?

Boys alone

B.R. Merrick · 16 April 2023 · Archived copy · Original

I didn't want to do it. I enjoyed scouts only ever because I had friends in my troop. I did not enjoy swimming. I learned early in life, however, never to question authority. Therefore, when the presiding authorities over my early life sent me to a Boy Scout swim meet, I went. Reluctantly. Very.

Due to humanity's inability to do much of anything without categorizing ourselves, those responsible for this particular meet put us into groups according to how well we could swim. At the top, where the jock boys live and thrive, were The Sharks. (*West Side Story,* anyone?) I was a Minnow. How many 12-to-13-year-old young men like to be called "Minnows"? Do you know the exact number? I do. Zero.

I didn't want to grab the paddle, kick my legs to the other side of the fucking pool, and lose. I wanted to go home. *I was totally unprepared for this.* I stank. Then I sank.

Some dude with a mustache and lots of naturally developed, manly muscle, wearing a flannel shirt and jeans (I will never forget this.), jumped in and pulled me out. I wept. My friends in the troop (none of whom were Minnows) did their boyish best to tell me that it was okay. I had great friends. I had idiotic authority figures.

I didn't cry because I was scared. Well, that wasn't the main reason I was crying. I was crying because I felt stupid for being the poor fool who forced a grown man to get himself all wet. That nice man who saved my life never said a word to me. I felt totally inadequate in his presence. A boy unworthy of being one. That was the biggest reason to cry. I never told my friends that part. I never told anyone, in fact, until now.

I tell you now because this was not an isolated incident for me, nor am I the only one who has experienced such a disappointment. It has only gotten worse. Not for me; for the generations that have followed. Fewer men are teaching boys how to be boys, and it seems that even fewer men are interested in teaching young men how to enter in. I believe that much of this has to do with the boredom that empire naturally produces, but not all of it. The American Empire was built high over ignorance of manhood and the idea that men are disposable. Let me try a little sports analogy: To me, corporate sports are a hell-of-a-lot less interesting than truly manmade sports.

Let's look at one unique and perhaps embarrassing way in which men are stifled in their relationships with boys. An article at TampaBay.com from 2007 about what ought to have been a simple exchange between trusting strangers reveals a poisonous societal belief that, while humorously discussed, degenerates these crucial relationships in a very serious way.

Roy Peter Clark, the author, had the opportunity to help a small boy with his zipper when they were both in the men's room. The tale has a happy ending, and Clark makes a funny situation that much funnier with the manner in which he writes about it:

"The stall door swings open, and out comes a boy – maybe 8 years old – all dressed up in his Sunday suit: white shirt and tie, dark blue slacks and jacket, a right proper little lad. But he has a problem. For this young man has clearly outgrown this outfit, so that his pants barely contain his lower frame. 'Mister, I can't pull up my zipper. Can you help me?'

"I'm in a Catholic church, in the middle of the greatest sexual scandal in the history of Catholicism, in the men's room, with a boy who wants me to help him with his zipper.

"What would you do?"

At some point, Clark has to go so far as to enlist the "aid" of an unwitting old man who enters the bathroom during the dilemma, by shouting loud enough that at least one witness can hear:

"'Okay, here's what I'm going to do. I'm going to grab your belt and your zipper. Then I'm going to count to three, and you're going to pull in your stomach. Okay? One, two, three…'"

I can just see the kid in my mind. When an adult does this, a boy's mind is far more likely to first misunderstand why the strange man has decided to talk so loudly, but the rest of his mind probably says, "He must know what he's doing. Just follow through. Boy, this is awful." What a heartfelt story. Just wonderful. Amusing, entertaining, poignant, and ultimately disturbing. (Read what some of the other men said they would do.)

I will not dispute Clark's words, his attitude, or the manner in which he dealt with this unfortunately tricky situation. There is, in my mind, nothing to dispute. My reaction would have been much the same. This article mentions one important aspect of the sex war in which we find ourselves enmeshed. Men, the owners of penises, are forbidden, in their own minds, based on what they perceive in the culture that surrounds them, from helping boys, the owners of lesser penises, with something as simple as the zipper that zips up in front of it. This is in spite of the fact that men, by and large, do not molest children. Clark admits, "What if someone comes in and I'm holding this kid's zipper? What if it's a priest? What if it's the kid's brother – or his beefy father? Am I willing to take a beating to help junior with his pants?" Can we all agree that such a question should never even enter a man's mind? How is it possible not to see the enormity of what is being said?

To give it some perspective, imagine being a black man, and being lectured by the culture at large that you have greater potential for being a violent criminal. This lecture goes on *ad infinitum, ad nauseam.* "We all know that black men have a greater propensity for theft and murder. Now *this* black guy might be nice, and yes, we shouldn't judge, but on the other hand…"

Making matters worse, most boys are curious about men, and you know what I mean. I am not now advocating nor will I ever advocate anything that could be deemed sexually prurient as a teaching tool with boys and pubescent men. I also do not think that other boys were nearly as curious as I was. In fact, at the time, I sensed a difference when I noticed other boys discussing how and when that sort of curiosity was healthily satisfied. Therefore, this is not an effort at arousing or provoking anybody who disagrees. The way I see it, however, is that it is virtually a father's *job* to show his son, as Rose Nylund put it in of "The Golden Girls," what makes a bull a bull:

Rose: "That's how my mother taught me!"

Blanche: "Honey, didn't that give you a false impression about… what a man would look like?"

Rose: "It sure did! Can you imagine my surprise on my wedding night with Charlie? …Boy, that bull would've been jealous!"

Kidding aside, it is difficult to write about, because of what I know about manhood. The reader must understand that I feel almost as if I am discussing something that most men simply wish to think about and silently communicate when the time comes, if ever. You're hiking, you have to piss: teaching moment. You go for a swim, and no one has swim trunks: teaching moment. You go to the community gym and change in the locker room: teaching moment. Need I go on? I didn't think so. Talking is unnecessary in such a situation, and can easily get awkward. For most men, it is sufficient to silently *do* something together, and wait for the relating to follow.

I propose that men are far more likely to do rather than talk. Try going on a fishing trip sometime. There will be quite a lot of doing and very little talking. Men usually open up to one another after doing. I'll give you an example:

When I took a job at college during the summer months in a dishroom at a dorm, there were both men and women who had also started work there at the same time. On the first day, no one spoke. We were all strangers. By the end of the day, the women no longer were.

Women communicate largely through verbal means. Men only do this after the process of doing, for the most part. If they can't do, they talk about the doing. We were all certainly doing many things when we sent the dishes through the big, beautiful machine that some man built after figuring it out (probably while leaning forward on his knees, sitting back down after a piss break). But the men stayed quiet, week after week. The women, by the second day, were talking about all of their friends. They were friends instantly. We men didn't make friends. We

did the dishes silently, alongside a gaggle of gabbing gals.

One weekend, the women went to a special conference "For Women Only." (There was no comparable conference for the men.) There were only guys in the dishroom, so it was dead quiet. We didn't even look at each other. (Well, not at the same time.) Suddenly there was a lull in lunch traffic, and we were all left standing and staring at the conveyor belt some man had devised.

One of the particularly bored men took a fork, laid it down face up, put a knife criss-cross over the bend in the fork's neck, put a spoon on the end closest to him, slammed down the other end of the knife with his manly hand, and sent the spoon flying into the dirty silverware tray. Huh-huh. That was cool.

Every man started grinning, including me. Ah, I thought, *this* is what men do; this is how we communicate. Now we're getting somewhere. He flipped another, then another piece of silverware into the tray. So did another guy. Then another. Huh-huh. Dude…

Not being good at sports in general, I just watched. Then I grabbed a bowl, took another bowl, and placed it upside down on top. A third bowl sat on top of that, and the fourth bowl, like the second, was upside down on top of that. I can't remember how many I did, but pretty soon, the fat guy, the skinny guy, the little dude, the regular Joe, the cute college prep, were all looking at my tower. Huh-huh. Then another guy started building. Then another. We were all grinning.

We never said much. I never knew a single man's name. They went off and graduated, I'm assuming, having intercourse, having kids, making some money, losing some, fighting with their women, crying, thinking about God, planning, succeeding, doing up their kids' zippers, failing in life, and some of them failing miserably. They're all about 35 or 40 now.

The point is these simple, unspoken rituals of manhood are slowly dying. Boys who grow into manhood with their curiosity about men unsatisfied, however intense or mild it may be, are deficient in their understanding of the world. Some of them are given badges, honors, and guns by the state. The lack from before is filled with something that has the potential to become that much more sinister. Simultaneously, present-day culture puts all men under suspicion.

Gone are the days of apprenticeships, where boys would learn how to perform tasks in a useful trade. You could depend on these boys learning how to read, count, and apply their physical bodies in the act of creation alongside a watchful man with a vested interest. Now they are lectured, usually by women, about how those days are long gone, and wasn't that an interesting, quaint way to live? Finally, when one of these boys needs to leave the feminized classroom so that he can unzip and pee, he has to ask permission. Since children seldom leave the classroom except for lunch or urination, everybody knows, since it isn't lunchtime, what little Fred has to do with his wiener. Lovely.

This same little Fred goes to church on Sunday and finds the dilemma with his zipper has grown worse. A simple, masculine exchange of a non-sexual nature, but which carries with it the unspoken enjoyment of a shared masculine sexual potential, with just a little pride, is laden with problems and emotional upset, all because boys and men can no longer relate, unless it's pre-approved, corporate-sponsored, thoroughly vetted, and after school.

Men who are brave enough to create little men are inundated with parenting books written by vetted "experts." I propose to you that men who know how to be men, who remember being boys with total honesty about the pain as well as the joy, don't need any stupid books. The affection remains bottled until they have found the safety required to express it.

I watched a family friend a few years back with his daughter, who couldn't have been a day over 12. She was a typical sapling: tall but gawky, too slender to be womanly, blonde, and obviously someone who would turn heads in about two more years. It was summer, so she was wearing shorts. I don't know what the problem was, or whether it was even a problem that sparked the whispering I was somehow privileged to hear, but since I was in the room, I watched and listened with rapt attention.

He stroked her thigh in a loving fashion that bordered on a romantic gesture. She sat perfectly still with her arm around his neck. I have no idea what they said, but everything that came out of his mouth was soft and intimate. He knew another grown man was in the room and watching. He didn't care. Neither did she. Good for them. That young lady is probably married now. I have no doubt that she desperately wants her husband (the lucky bum) to do much the same thing. I know for a fact that the father was *not* a boy alone when he grew up.

What would a hysterical soccer mom who didn't know those two think? Who gives a damn? By the look on the girl's face, he clearly isn't finished. Leave them alone. If you don't understand the vast chasm between incest and fatherly affection, this article isn't going to convince you. It will simply run right over you if it convinces any number of men reading it, so go back to your Women's Studies thing.

I had a thought while watching Walt Disney's final masterpiece, "Sleeping Beauty" the other day. The artwork, especially in the forest scenes, is incomparable. So is Tchaikovsky's soundtrack.

The story and dialogue, though, are forgettable and laughable. In the middle of the movie, we finally discover that the Three Good Fairies are almost entirely useless, as they have been raising the princess in the forest for 16 years, yet they still haven't figured out how to make a dress or bake a damn cake. Now, real women, in anticipation of a particularly auspicious birthday, would undoubtedly be able to handle it in spades.

However, I found myself thinking, "What would three blue-collar men – husky, heavy, and hairy (No, those are not their names.) – do if they encountered a foundling baby girl in the forest? What could she expect on her sixteenth birthday?" The answer is clear to me: She would probably have an entirely new set of bedroom furniture, a vanity complete with carved flowers and curly-cues, one hell-of-a massive cake, ribs broiled to perfection, every pastel color you can imagine hanging from the walls, and the knowledge that behind her, for the rest of her life, is a wall of muscular protection should she ever require it. No doubt they would have helped her countless times to put her tiny panties on when she was littler. If a misandrist interrupted one such tender and ordinary moment, I would suggest that whatever the accusation, the reply should start with two words: Shove off.

Thomas Sowell dismantles feminism with facts

A Voice For Men Videos · 17 April 2023 · Archived copy · Original

NOW claims credit for healing the sick, raising the dead, and inventing the cappuccino

Brett Caton · 18 April 2023 · Archived copy · Original

NOW claims credit for healing the sick, raising the dead, and inventing the cappuccino.

This is the most dishonest thing I have ever read. As others have said, Joseph Goebbels would be proud.

LGBT rights are women's and men's rights

Feminist have been no friend to gay and transsexual men. Sorry, I watched them applaud as gay men were arrested here in Australia. Seriously, do you know nothing of the history of feminism?? Transmen and women have been vilified as gender traitors and psuedo-women. They were banned from meetings.

From The New Yorker, August 4, 2014:

Robin Morgan, the keynote speaker, said:
I will not call a male "she"; thirty-two years of suffering in this androcentric society, and of surviving, have earned me the title "woman"; one walk down the street by a male transvestite, five minutes of his being hassled (which he may enjoy), and then he dares, he dares to think he understands our pain? No, in our mothers' names and in our own, we must not call him sister.

When feminist groups changed the norms of sexual behavior

In some parallel universe? In this one, medical scientists working on the pill and hippies who had nothing to do with feminism were responsible. Meanwhile, feminists argue that women who have sex with men are gender traitors, and have done since the 1960s. c.f. "The Feminist Initiative" for an example, or anything by Dworkin et al.

Feminism has fought against sexual violence, including sexual violence against men.

Oh yes, Mary P. Koss fought very hard to make sure women who raped men could be prosecuted… what's that? She did the opposite? Deliberately? How shocking! And feminists fought for immunity to rape charges in Israel and India? No! How can it be? It's not like the Duluth Model defines violence as masculine!

Oh wait, it does. And NOW is it's biggest fan.

Feminism fought for an end to gendered segregation at work and in school… boys and girls have equal access to education.

Absolute nonsense; it's fought hard to deny men the ability to teach at schools on the grounds they are all secret paedophiles (all the while ignoring the torrent of female teachers diddling their pupils).

Men used to teach school everywhere. Feminists pushed them out and now male teachers are becoming as rare as hen's teeth.

And feminists constantly call for quotas for women and scholarships for women, and male education plummets. Fewer and fewer men can get a degree now.

Feminists want men to do jobs, of course – the dirty, dangerous jobs – but nothing else. You'll never see a quota for women working in sewage, up power lines, down mine pits or clearing mine fields.

Men are *useful* apes to them – nothing more.

VAWA protects male victims of domestic violence

Rubbish. It does the opposite. Primary Aggressor laws mean that a man who calls for help had better have a recording of the violence against him or he will be the one arrested.

In Australia, thanks to VAWA exporting it's model world wide, women have a helpline to call for help from DV – and men get a line to confess they have hurt a woman. You need help? Go to hell, male scum.

Feminists have long fought for economic justice for both women and men

Rubbish. The Feminist Initiative fights for special male-only taxes, Feminists fight for tax exemptions to female only goods, they fight for scholarships for women and claim men are overpaid by as much as 30 cents in the dollar – despite the repeated testimony from economists to the contrary.

They have no interest in justice. Justice is paying men more because they work harder, they work longer hours, they do more dangerous jobs that result in a death rate an order of magnitude higher in the workplace.

Feminists don't think that's just; they want women to be paid the same but have cushy, safe jobs?

How will that work? They don't seem interested in pushing women into those nasty jobs.

NOW, I know you love lies – but do you have to be this obvious? Why not paint MRAs as being responsible for school shootings, or claim economists are part of the global conspiracy against you? Stick to fear and hate; it's what you are best at.

Click here for more information.

Who Takes Your Sacrifice? (Part 1)

Vernon Meigs · 18 April 2023 · Archived copy · Original

The 'Value' of Self-Devaluation

Author's note: Before anything, I want to make it absolutely clear that this article is a criticism of the idea of sacrifice as postulated and celebrated in our society as a standard of living and expectation, especially upon men. It is not an admonishment of veterans who have suffered physical loss or have died, people who have elected to save other lives at the cost of their own, nor parents who do everything they can to keep their family alive and together. It is neither a disparagement of charity and love, nor is it a denigration of the disadvantaged, impoverished, and the sick. I realize how this subject, taken for granted in day to day dialogue, is an incredibly delicate one if confronted.

Self-Sacrifice: A Worldwide Lower Common Denominator

Sacrifice – many think it is one of the greatest acts a person can do…in theory especially if it's of themselves by themselves. Or, if you're like me, you think it's something no human being of dignity should have to do, let alone celebrate.

Sacrifice is openly lauded by those who speak of the builders of civilization, soldiers who fight wars, those who give to their families, communities, and country, and in any context toil, die, put themselves in harm's way, and lose up to everything in the name of the "selfless act". It seems like to actually speak against celebrating those kind of things is a blasphemy of the highest order, especially to those who have or are close to those who have performed those acts.

No, I sincerely do not wish to be insensitive to those people, but neither do I intend to censor myself on what I think

is a legitimate case against sacrifice as this standard held for people at large, and especially men. Look at the aforementioned examples again: those who laud those things are more specifically lauding the men who did it. Exceptions apply; there are of course women who do these sort of things as well as sacrifices perhaps more specific to women (say, risking their own life in the process of childbirth). However, there appears to be a general understanding that men are at expected to serve any permutation of those functions voluntarily or not; else, they aren't regarded in esteem at all.

If you concur with that last assessment then think about that fact – that they are expected in this capacity. Lauding is different from expectation; lauding is high appraisal of something considered elective, while expectation assumes a standard as a bare minimum. Are the advocates of male sacrifice praising men for that, or do they condemn men who do not sacrifice themselves?

Let's go a bit further and entertain the idea that it is, in fact, lauding they are doing. What for? The fact that these men give to the beneficiaries of these sacrifices, or the fact that they undergo losses?

If you think that's an unfair way of looking at these lovers of others' sacrifices, consider this: would there be as much lauding of an act of giving by an individual that did not have to sacrifice, or worse one in which he gained something for himself in this act of giving? On and on do the complaints go against people who do things for a profit, that is, when there's something in it for them. Those that do things for gain are maligned in favor of those that act out of charity, "the common good", and "unselfish motives".

It's safe to say that most don't think twice about these things and consider them a conventional morality and way of conduct. Selflessness and self-sacrifice are so steeped in the common sensibilities that they become synonymous with giving, compassion, love, and the greater good. It couldn't be an exaggeration that the self is regarded as evil at all times, considering how selflessness (the lack of self) and self-sacrifice (the abnegation of the self) are considered the good at all times.

It has even gotten to the point that even when people advocate for things like "self-care", they make it a point, almost kneejerk, to distance it from "selfishness". "Yes, by all means care for yourself," they would say; "but don't do it selfishly! You still have to put others above yourself." Imagine actually advocating for self-care in which the self is not even a proper end to the this act.

In a world where self-sacrifice is normally advocated and practically an active part of almost any given culture at least ideologically, there are going to be a lot of confusions about sacrifice that need to be exposed. What likewise needs exposing are the kind of people that wish it upon another.

From progressive radicals wishing masculinity (if not males altogether) to be sacrificed so as to be rid of it, to traditional conservatives that demand that men become sacrificial beings in service of society (often a code word for "women") and at the same time profess to be thankful to those dead or broken men, this mindset permeates the public consciousness. Men are put on the spot for the gynocentric altar of sacrifice – from the symbolic in men's day to day actions sacrificing their souls at the behest of women, to the literal…in which males from their infancy on the religious or clinical cutting board to their prime years as targets for killing in battlefields at home and abroad.

The case against sacrifice is not limited to that of men, far from it, but men's sacrifice is normalized to the point that too many traditionists, antifeminists, and even some Men's Rights Activists still appeal on the basis of men's disposability. One wonders who they are trying to please with such an argument – feminists? This is why not only I will hereby make the case against sacrifice, but I will appeal to men's unsacrificed individual spirit with no apologies.

Where does the man who does not wish to sacrifice his spirit turn to, when every culture and mindset on the planet share this lower common denominator of the sacrificial creature as the ideal man?

The Survival of the Sacrifice Ideology

When it comes to preachers of sacrifice, be it in the world of religion, spirituality, politics, activism, and in the

academics, the proper question to ask is not for who are its ardent advocates, but for who isn't. Ayn Rand seemed to stand alone in her time in her advocacy against self-sacrifice during her time with her message eloquently depicted in her works, notably *The Fountainhead* and *Atlas Shrugged.*

I will define "sacrifice" in my own words in Part 2 of this essay series, but Rand's definition is absolutely worth mentioning. From "The Ethics of Emergencies" in *The Virtue of Selfishness*: "'Sacrifice' is the surrender of a greater value for the sake of a lesser one or of a nonvalue." From "Galt's Speech" in *Atlas Shrugged:* "If you exchange a penny for a dollar, it is *not* a sacrifice; if you exchange a dollar for a penny, it *is.* If you achieve the career you wanted, after years of struggle, it is *not* a sacrifice; if you then renounce it for the sake of a rival, it *is.*"

Self-sacrifice and altruism still see wide appraisal with every excuse thrown to bolster it from the left and the right of the political spectrum and from religions and secularists alike advocating for either worship of an exterior force (God or the State) at the expense of the self, to asceticism and denial of experiencing both world and body. Self is defined as its own indulgence, and indulgence is defined as its own over-indulgence. Self-abnegation (often framed as "killing one's own ego") is seen as the good, or the path to enlightenment. Giving is seen as a virtue in itself, and giving is not even properly considered giving if the giver received something substantial in return, or received something in any way on his own terms.

Having taken these things into consideration, I think that those who preach self-sacrifice and yet deny that they are against the self are cognitively dissonant, if not downright lying. They simply cannot get away with "But we're not anti-self!" after every attempt they've made to denigrate the idea of the self while assuming the role of "the others" and "society".

Then came Jordan Peterson into the spotlight just as politically correct idiocy infiltrated mainstream society more and more from the academic cesspool. The time was right for him to speak out against the lunacy of postmodern thought and reality-denial as well as the media attacks on masculinity and men losing a sense of direction. Peterson brought a lot of much needed sanity and conversation that drew the deserving attention and devotion of many.

There was much value to derive from the myriad of ideas Peterson brought to the zeitgeist, as it were, of intellectual discussion. However I must admit to profound disagreements with his postulates. In particular, a key disagreement I have is his open advocacy of sacrifice in most situations, especially involving men's role in society.

Peterson stressed the notion that man must choose his sacrifice. The context as I have understood it is that Peterson says man is always faced with a crossroads during his life in which he must make a sacrifice in that given time; the upside, however, is that he gets to pick his sacrifice. We can derive from this that the man would make the sacrifice that is of overall least detriment to him, but he makes it nonetheless, and if he doesn't make sacrifices then he will go in a bad way.

This has given yet a new context for sacrifice in the world of philosophic discourse, especially for younger men desperate for guidance (or a savior?), and has only bolstered it. Although I have seen no worthwhile evidence that sacrifice has been fading as a moral norm even after all this time, this practical revitalization of the idea of sacrifice serves as more fuel to the fire in making self-sacrifice that much more fashionable – for men to commit it, and for women to uphold it as a standard for the ideal man.

I stand by in my disagreement towards the idea that sacrifice is a crucial requisite to masculinity or an individual's development in general. To the idea that we get to pick our "damn" sacrifice (Peterson seems to enjoy tacking "damn" into that phrase perhaps to make it sound cool), I offer a response in the form of some questions: must everything in life, if any, really be a sacrifice, and who is collecting said sacrifices (and for what reason)?

If you think I'm exaggerating about whether sacrifice is actually regarded as a requisite, you need only look at those that profess to praise masculinity strictly on the grounds that men have provided, sacrificed and died. If a man has not sacrificed (lost something of himself), or worse, has profited, then he is not given the same praise. Instead, he tends to be maligned.

A word of warning to those that think sacrifice is a proper method to progress through life: if you have to make a sacrifice every time you come to an important decision, then sacrifice will soon become the only way you can respond. Note the Petersonian implication that the more you supposedly sacrifice, the more you supposedly benefit. What's more, you could run out of yourself to sacrifice, and before that you could end up sacrificing others, perhaps those close to you. A philosophy centered on self-sacrifice sees no qualms with expecting the same sacrifice of others. One cannot think of a single state or tyrannical force that didn't rely on man as a sacrificial animal to fulfill its malicious exploits.

A mindset defaulting to the worship of sacrifice ultimately amounts to the worship of everything that had once been a man's but is now lost, and when his very self is sacrificed then he is seen as a hero. It becomes clear that it isn't about the fact that he gave what he did, benefited what he did, or protected what he did. If he was able to do it without any loss to himself, then this at best won't be a newsworthy story. The fact that he fulfilled true selfish interest and self-investment to his act is never considered, often even by the man himself, and is generally regarded as impossible, as if compassion cannot come from true self-interest. Only through disregard of the self is compassion, charity, reliability, concern, love, and service seen to be operable.

It is the same thing as feminists consistently do, that is, to see man's normal nature as brutal and evil. Horseshoe Theory rings true again – both feminists and tradcons see men's nature as one of depravity, both meeting at the ends to advocate for male altruism and self-sacrifice, albeit for different motives. One side wishes to eliminate men and/or masculinity on this basis; the other uses it to be apologists for feminists as thus: "But men aren't like that! Look at how they die and mutilate themselves to build society for us! Isn't it wonderful? Must we not be grateful?"

The more normalized sacrifice is, the more prettied up and acceptable it is. From a distance, a sacrifice looks as noble as if it is second nature. When a man endures a sacrifice with the mind that it is all for the better and for the greater good, they become indignant when that sacrificial attitude comes into question from fear that what he put himself through was truly all for naught. It is understandably a terrifying idea that one doesn't want to face. I draw a parallel from those adult men who had been circumcised as infants that become indignant and defensive in the face of those that speak the truth that they were cruelly mutilated at their parents' authorization. They fear greatly the fact that they have been victimized as infants, or the fact that their parents not only allowed but fully intended to have his genitalia cut in this way.

Just as they try to justify it by continuing the cycle as they arrange for their own sons' circumcisions (often as "sacrificing one's son to God"; looking at you, Ben Shapiro…you too, Jordan), those that have sacrificed in other ways seem to want the cycle to continue, all in the name of social norms, the common good, culture, tradition, selflessness, and whatever other justification they can scrounge for. To add to that, we praise male sacrifice so much in any given context that one wonders why so many men commit suicide!

Jordan Peterson is a type of individualist thinker that well understands the perils of collectivism. I'm still thankful that such a voice has found the publicity it did. It is precisely that which makes me even more disappointed with his enthusiasm towards the idea of sacrifice. In my opinion, the individual and sacrifice are incompatible, and I don't think that advocating for sacrifice is ultimately the best way to advocate for men's identity and direction, in the capacity that he actually does.

In Peterson's 2017 lecture for his book *Maps of Meaning* he goes as far as to say "You don't get to not make (a sacrifice). You're sacrificial whether you want to be or not". If you aren't one of the many undergoing the conceited high from aspiring to self-sacrifice as a means to maturity, you'd actually see this message for what it is: damning. Childhood is dismissed as mere potentiality to be sacrificed in order to attain adulthood, ignoring the fact that an adult without a healthy *puer* to serve as his essential core is only a life of drudgery beholden to society…usually women that Peterson always assumes wants to "grow up" in contrast to presumably childish idiot men who have "failed to launch".

It appears to me that society's confusion when it comes to the idea of sacrifice is has become exacerbated with this new context, and I must disagree as respectfully as I can with Peterson here and try to make it clear what I've

discovered to be the *actual* nature of sacrifice. It's time to expose the truth about your "damn" sacrifice.

[To be continued in Part 2]

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[Also, once again, eternal thanks to Peter Wright of Gynocentrism.com for his insight and feedback during the writing for this series of essays.]

[Featured image screenshot from Jordan Peterson's 2017 lecture of his book *Maps of Meaning*]

Title IX and College Rape: A Series Of Injustice Part 2

Jessica Denis · 19 April 2023 · Archived copy · Original

The number of victims on campus continues to rise as not much is actually done about it. There is a pool of knowledge around the topic of Title IX and campus rape, but no one is really providing any actions. Victims of sexual assault are courageously speaking up; the Vice President has provided verbal support for one particular rape victim, yet no one is moving closer to action. No one is even discussing reforming the power to prosecute or not prosecute given to college administrators. The consequences are sexual predators remaining on college campuses, and lives of those who haven't done anything wrong absolutely destroyed.

Please keep in mind, this series is not to showcase "his word against hers," this series is not about rape victims, nor is it about other people who pay the price when colleges fail. This series is intended to bring light to a different fact base. Colleges are ruining the futures of young adults through their mandated responsibility, but a total lack of ability to adjudicate campus sexual assault cases.

In Part One of this series, I told you about a case from Boston College. A young man's life was ripped apart, even after being proven 100% without a doubt innocent, because campuses simply do not have the capability to do what the "Dear Colleague Letter" mandates them to do. Part two of this series takes us to a case atThe University of Kentucky.

From Court Documents:

> "Student A was never the complainant in the administrative proceeding with the University. In fact, after the incident in question, Mr. Doe and Student A continued to socialize, and she subsequently invited him to spend another night with her. Weeks later, an unidentified third party unilaterally reported the matter, and the University began to investigate."

Let that sink in.

Weeks later, someone anonymously filed a sexual assault complaint. Student A never considered what happened to be sexual misconduct. John Doe never considered the events to be sexual misconduct. They both admitted to drinking and they both engaged in sexual intercourse. Someone else decided that all drunken sex is rape, therefore it must be reported. The school decided regardless of what the two college students thought, and regardless of them both engaging in the same activities, John Doe needed to be punished.

John Doe was immediately suspended from campus pending the conclusion of this case. He lost his scholarship, and all pre-paid tuition, and his college transcripts are branded with the black mark of "Suspended for Sexual Misconduct" which will likely disallow him from enrolling in another school.

TWO YEARS of litigation. The University has conducted hearings, and John Doe has appealed. It was taken to federal court, and the University of Kentucky attempted to schedule another hearing on the matter. John Doe's attorneys filed legal action to stop them from having additional hearings. Student A filed her own Title IX complaint with the OCR against the University for the way it mishandled this case. This case still has not concluded; neither party has resolve, and no one can move forward completely.

Two lives ruined directly, families hurt, friendships burdened because someone else decided Student A was raped. At that moment, the person filing the complaint changed other people's life courses to serve their agendas and beliefs over those of the two individuals involved.

In a case against University of California San Diego, Jane Roe accused John Doe of sexual misconduct. In this case, she admitted that she did not object in any way to the sexual contact, and continued a sexual relationship with John Doe later in the same evening. A San Diego County Superior Court Judge found that the University conducted a

hearing that violated the due process rights of John Doe. With those violations, the university missed vital evidence of Mr. Doe's innocence. It was determined that "that substantial evidence does not support the finding of non-consensual sexual activity," as well as "What the evidence does show is Ms. Roe's personal regret for engaging in sexual activity beyond her boundaries."

> "The Court finds the university abused its discretion in increasing sanctions after appeal without explanation. Petitioner's initial sanctions were the following: "(1) suspension for one quarter, (2) permanent no contact order, due to the potential for ongoing harm to the complaining witness, (3) a two hour sex offense/sexual harassment training with OPHD, and (4) counseling assessment with CAPS. When Petitioner appealed the decision of the Panel, Dean increased Petitioner's suspension time to one year, which would cause Petitioner to reapply to the University to be readmitted, placed Petitioner on non-academic probation, required Petitioner to attend ethics workshops, all in addition to the original sanctions given. Nowhere in Dean Mallory's email to Petitioner does she indicate the reasoning behind the increased sanctions. Petitioner then appealed to the Council of Provosts, who affirmed the decision made by Dean Mallory and the Panel. The Council of Provosts also increased Petitioner's suspension time to one year and a quarter, allowing Petitioner to return to the University in the Spring of 2016. The Council of Provosts also did not provide any reasoning behind the increased sanctions. Given the lack of rationale by both Dean Mallory and the Council of Provosts for the increased sanctions, it appears the increased sanctions are punitive towards Petitioner for appealing the decision of the Panel."

Further, the Court Ordered:

> "The Court finds that the hearing was unfair and that evidence did not support the findings. The Court GRANTS the Petition for Writ of Mandamus and orders Respondent to set aside its findings and sanctions issued against petitioner."

I asked attorney Michael J. Cox what changes we could begin to make for this situation to get better. His response was, "Nothing in the case law prohibits the (public) schools from granting full due-process rights to the accused, including particularly the right to cross-examination, but as I have observed in a brief, the colleges simply decide they are better off stiffing the accused than facing the potential wrath of the Office of Civil Rights by not finding the "correct" way." He also suggested if Kentucky State Universities were to apply KRS Chapter 13B(Kentucky's Administrators Procedures Law) with regards to the rules for administrate hearings, he believes due-process would remain intact.

I have heard numbers of 150 to well over 300 cases like these. Once the accused has been formally disciplined, yet prior to a hearing, the schools have a vested interested in finding that person "guilty" or as most put it "responsible" for the accused crime. The universities are mandated to take immediate steps to ensure the safety of the reporting individual. According to my own research, I've found the vast majority put the accused on immediate suspension pending the investigation and hearing. It is at that point that all hell breaks loose. These are not trained investigators. These are not judges or attorneys, and most schools limit attorney involvement to just simply being present. They are not allowed to have meaningful representation. At a minimum, suspension causes loss of tuition, missing classes, and branded with being a sexual predator; all before anything is investigated by anyone with true authority.

It is time to make a change. It is time to put all students on the same level. That is what Title IX is all about. It is time to start establishing a fair and impartial way to discern between rape victims and regret or drunken activities. The pendulum went from one far side to the other extreme far side, and now is the time to bring it back to center.

This blog is part two in a series outlining the horror stories caused by campus adjudication and clear lack thereof. These stories are very important to clarifying the extreme injustices happening on our college campuses. I hope you

will continue to read the series.

If you have a story to add or input you would like included, please feel free to contact me.

Follow Jessica Denis on Twitter: www.twitter.com/jessicadenis10

This article was originally published in the Western Jurnal and republished here with the author's consent.

Ape study shows anxiety and depression are inherited

Paul Hamaker · 19 April 2023 · Archived copy · Original

The expression of symptoms and the underlying chemical causes of anxiety and depression are inherited. Dr. Ned Kalin, chair of psychiatry at the University of Wisconsin at Madison School of Medicine and Public Health and colleagues were the first to prove that anxiety and depression are inherited. The study was reported in the July 6, 2015 edition of the journal Proceedings of the National Academy of Sciences.

The researchers observed the behavior of 600 young rhesus monkeys from family groups that had a history of anxiety. Over 35 percent of the animals displayed excessive anxiety when confronted with a perceived threat. All of the behavior that represented anxiety could be related to family members that demonstrated the same behavior.

The researchers examined the brains of all the monkeys with functional magnetic resonance imaging and positron emission tomography. The anxiety behavior was found to be related to different regions of the brain located in the brain stem. The brain stem is considered the most primitive part of the brain. The amygdala, the limbic brain fear center; and the prefrontal cortex showed the highest levels of activity associated with anxiety.

The researchers note that the development of anxiety may have an evolutionary advantage for monkeys and humans in producing a higher state of awareness of threats.

The study was the first to definitely prove that anxiety and depression are inherited. The function of the brain structures associated with anxiety and depression were the key to problems with excessive anxiety and depression and not the size of the region of the brain. This discovery may lead to the genetic cause of excessive anxiety and depression in humans.

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Patriarchy Defense League Alert: Rogue member issuing unauthorized edicts!

A Voice For Men Videos · 20 April 2023 · Archived copy · Original

Attention all Patriarchs! This is a Red Alert! Token Division Agent 14-9-775-18, code name Alzael, has gone rogue. Repeat, Alzael has gone rogue, apparently attempting a coup by promoting himself without authorization to Overlord status, and openly revealing seemingly unobjectionable instructions to inferior females, but is blatantly revealing specific document numbers and the existence of secret departments such as B.I.M.B.O. As is well known, the first rule of B.I.M.B.O. is that you never talk about B.I.M.B.O. and you certainly do not reveal the contents of top secret training materials by their identification code or even that such training materials exist.

Below is the proof of his treason to the Penis World Order:

Do not be fooled by his seemingly disarming demeanor. He is clearly engaging in Unauthorized Patriarchal Activities, revealing classified documents, and threatening the stability of all that Men of Good Faith hold dear. He is also obviously armed with a butterknife, likely Model #ZQ13, code-named “NutellaNuke.”

Do not approach under any circumstances. Agent Orange has been dispatched to terminate this threat. However, all Patriarchs are authorized to observe the rogue menace from a safe distance.

It should not have to be said, but no females are authorized to view this material.

Feminism – why you don’t need it!

A Voice For Men Videos · 21 April 2023 · Archived copy · Original

A fresh perspective of activism and ideology from a young gaming YouTube commentator. Please check it out. EDs

> Today I wanted to talk a little bit about feminism, why it doesn’t own the concept of gender equality, and why it is an inherently flawed ideology. And while we’re at it, we’ll debunk the gender pay gap as well.

Please subscribe to Chris Ray Gun‘s YouTube channel and encourage him to do more videos like this.

Shouldn't everything be free? For women, I mean?

Jane Anderson · 22 April 2023 · Archived copy · Original

The other day, I saw references to an article asking for free tampons. I figured this was a parody, a Swiftian piece intended to illustrate the absurdity of demands that insurers provide contraception at no out-of-pocket cost for reasons of "fairness" by making other "fairness" demands, so I didn't pay much attention to it.

But apparently it's not.

Here's the *Slate* piece that made it clear that this is serious, and here's the original article in *The Guardian* by Jessica Valenti.

The key paragraphs:

> In the United States, access to tampons and pads for low-income women is a real problem, too: food stamps don't cover feminine hygiene products, so some women resort to selling their food stamps in order to pay for "luxuries" like tampons. Women in prison often don't have access to sanitary products at all, and the high cost of a product that half the population needs multiple times a day, every month for approximately 30 years, is simply, well, bullshit.

> Women in the UK are fighting to axe the 5% tax on tampons (it used to be taxed at 17.5%!), which are considered "luxuries" while men's razors, for some baffling reason, are not. And in the US, though breast pumps, vasectomies and artificial teeth are sales tax-exempt and tax-deductible medical care, tampons are not even exempted from sales tax in some states (including California and New York, two of the most populous states).

> But this is less an issue of costliness than it is of principle: menstrual care is health care, and should be treated as such. But much in the same way insurance coverage or subsidies for birth control are mocked or met with outrage, the idea of women even getting small tax breaks for menstrual products provokes incredulousness because some people lack an incredible amount of empathy … and because it has something to do with vaginas. Affordable access to sanitary products is rarely talked about outside of NGOs – and when it is, it's with shame or derision.

Now, I'm not going to address the reasoning behind the UK tax treatment (does that mean that razors are not taxed? that is admittedly odd), and I certainly can't address the cost of tampons in the UK—I suppose there could be some strange price support on wood products that artificially increases tampon cost there, but that seems unlikely. But on the whole, tampons just aren't that expensive.

But "menstrual care is health care" and, hence, should be free?

Of course the poor have trouble paying for their basic needs. That's what it means to be poor. And there are all kinds of items that fall into the category of "basic needs" that aren't covered by food stamps: TP. Soap. Toothpaste. Sunscreen. Over-the-counter medications. Or, more big-ticket items: clothing, housing, transit expenses. Or, per the news out of Detroit, water bills.

A philosophy that says, "The government should pay for every basic need, for everyone" (via vouchers designated for the purpose? free product?) simply makes no sense. That's not the government's job—unless you want to go

back to advocating for the “basic income” idea, I suppose—though our welfare system and the mix of in-kind and cash benefits the American government provides the poor certainly could stand to be rationalized.

Yes, of course, the situation in developing countries is potentially a serious one, with girls leaving school in Africa due to the lack of sanitary products. But Valenti doesn’t stay there—she moves to the travails of middle-class women.

Do tampons have a special status because only women use them? Doesn’t this just seem inherently foolish, to insist on sex-specific free stuff? How far do you go? Should women get free bras? Couldn’t men get into this game, too? Men are, on average, larger, and need more calories, for instance.

But it’s ironic that the illustration I had always thought of as the counter-example to demonstrate that women don’t need free contraception for fairness’ sake is being used in precisely the opposite way.

Do they even know what “equality” and “fairness” mean?

Reprinted with permission from the blog “Jane the Actuary” –Ed

The myth of the “strong, independent woman”

John Ribner · 22 April 2023 · Archived copy · Original

“Men can’t handle a strong, independent woman like me!”

How many times have you heard that one from the perpetually single women out there? It’s bandied about quite a bit these days, especially when ladies over 40 are complaining about the dating scene and their collective inability to be successful in it. To wit, here’s a comment pulled from the blogoshere on a post discussing love after 40:

> I hear all the time about people trying to help women who are 40+ find a partner, in fact I was talking about this just last night to one. Through this conversation I found out: Women feel like they *have* to find someone because everyone keeps mentioning it. They tend to put up with partners that aren’t a good match, just to prove a point that they’re trying. Men in this age range tend to prefer younger women, which annoys and discourages the 40+ year old women. Correct me if I’m wrong, but men are usually wanting to support, protect and care for women, and this is harder for them to envision with a strong, busy, independent woman.

I’ll spare the unfortunate blogger’s name because she isn’t the only one who believes this tripe. Much of society—men *and* women—willingly buy into the myth that the “strong, independent woman” (SIW) is somehow the unfortunate victim of a dating world that devalues these catches. Sadly, it’s this kind of enabling that allows these repugnant, combative women to once again project their problems onto men. (The dark legacy of feminism rears its ugly head again!) It’s high time this SIW mythology was deconstructed and exposed for what it really is. And who better to do it than a man who’s dated his fair share of SIWs.

First, let’s look at the term itself. Proponents of this self-ascribed moniker use it to describe a woman who is not going to be any man’s doormat. An SIW, according to them, is loud and proud, and she freely speaks her mind whenever the dreaded sin of patriarchy and/or male privilege rears its ugly head. In other words, these women enjoy being combative with men and they seek out every opportunity to argue, berate, and belittle men. What’s worse, they truly believe that this obstinate behavior is a “right” and “duty” of all women, and anyone who doesn’t agree with it or understand it is just a controlling, patriarchal knuckle-dragger who is living in the Dark Ages. SIWs are on a crusade to show dominance over the male gender, and they take no prisoners and grant no quarter. In other words, the term *strong, independent woman* is simply a code phrase for a stubborn, entitled, selfish, and uncompromising bitch.

Take a certain SIW from *my* past. Long story short, my former beloved decided to take a male co-worker with her to her grandfather’s birthday party, only informing me of this after returning from said party. When I expressed my discomfort with her decision, she hopped up on her high horse and had it trample me underfoot, loudly proclaiming that a “strong, independent woman” doesn’t need anyone’s permission to have a male friend. “Okay,” I said. “What would you say if I took [name of an exceptionally hot female co-worker] to my friend’s cabin up north?” Within seconds, my SIW’s eyes became lit with the fires of righteous indignation as she declared, “You better not!” I broke up with her on the spot and ironically, eight years later, this particular 39-year-old SIW continues to live alone … not counting her six cats, of course!

Have you ever listened to a woman use the SIW excuse for being alone? I mean, really sat down and listened to her? If you do, you’ll soon realize she’s really saying it to convince *herself* and you’re nothing more than a surrogate audience. SIWs prefer to blame their situation on external forces rather than look within themselves to find the true source of their problems. Saying that “men can’t handle a strong, independent woman” shifts the blame onto the male gender of men (as per usual), thus sparing these miserable wretches the arduous task of indulging in even the slightest modicum of self-examination. And there is an army of like-minded SIWs out there willing to enable their sisters in their times of suffering, further perpetuating this mythology.

Given their definition of SIW, it’s no wonder why most men avoid SIWs like the plague. These women are too busy

being exactly what they say they are— independent—and that's the polar opposite of what relationships are all about. Humans are pack animals by nature, and we expect our relationships to be a partnership where both members love, respect, and above all compromise with each other for the betterment of the union. SIWs are oblivious to this concept because they're too busy trying to prove how "strong" and "independent" they are, usually by picking fights with the men in their lives over every matter, big and small. They believe offering men love, respect, and compromise is being weak on their part, even though they demand these very same things from the men in their lives. They're still women after all, and they better damn well be treated as such … or else!

Perhaps the saddest thing about today's SIWs is that they have no clue about what true strength really is. All they know is the false bravado of the self-righteous. True strength comes from a willingness to be vulnerable enough to tell your partner that you are much better person *with* them in your life, and that you love and appreciate them for it. But then again, I'm a man, so what do I know? Maybe everything in this column is a complete fallacy. Perhaps all the SIWs out there should just ignore these words and simply continue doing what they've always done and hope to achieve different results.

What's the definition of insanity again?

The Normalisation Of Gynocentrism

Peter Ryan · 23 April 2023 · Archived copy · Original

Civilisation is based on the capacity of human beings to control and manage their instinctual and emotional responses and behave in an intelligent manner. The degree to which that capacity is eroded by lack of self-awareness, lack of cultural wisdom, lack of discipline, fatherlessness and superresponses to superstimuli, is the degree to which civilisation will decline, regress and then implode.

This ancient understanding that natural impulses can be destructive when taken to extremes, was known thousands of years ago. As discussed in Paul Elam and Peter Wright's article, "Slaying the dragon",[1] this understanding was a major foundational element of many religions and is addressed in cultural mythology, such as the seven deadly sins of Christianity and the story of Odysseus resisting the Sirens call. This ancient wisdom was recognised as key not just to the well-being of individuals, but also to the survival of civilisations over history.

It is important to note that fathers have played a major role in teaching children to postpone gratification and regulate their instinctual and emotional impulses, as we have seen from Dr. Warren Farrell's research[2] into the boy crisis. Unsurprisingly and predictably, fatherlessness has been one of the main factors driving the decline of Western civilisation.

There is a distinction between pathological behaviour and instinct. Just because a behaviour is driven by instinct, does not then make the behaviour healthy or biologically optimal to Darwinian fitness. Overeating is driven by instinct and can kill you before you reproduce (and even prevent you from finding a mate in the first place). There is also a distinction between gynocentrism and human instincts. Gynocentrism is not itself an instinct but rather a product of human instinct, emotional impulses and cultural conditioning. Gynocentrism is a set of complex and pathological behaviours that arise from a superresponse to superstimuli associated with sex, neoteny, the parental brain and pair bonding. See the article, "Chasing the dragon"[3] for more information.

Many animals and especially human beings, have a capacity to regulate and control their behavioural responses to instinctual and emotional impulses that come from the lower areas of the brain. We have a well developed prefrontal cortex and other areas of the cerebral cortex, that have been shown in neuroscientific research[4] to keep our behavioural responses to instincts in check. Whilst we may have no control over feeling our primal urges, we do have control over whether we decide to act on them and base decisions on them. We may experience anger, fear and sexual attraction, but we can control whether or not we act on our instincts and impulses. It is a scientific fact we have the capacity to control our behaviour and override our instinctual impulses. It is also the reason why we have a legal system: we recognise people have self-control over their decisions and actions.

People go on hunger strikes and die from it, despite having a hunger instinct and survival instinct. There are numerous other examples of people overriding their survival instinct. Extreme sports, stunts from escape artists and countless acts of bravery in war being such examples. There are numerous examples of people overriding their sexual instincts too. There are heterosexual men that remain celibate their entire lives in the clergy on purpose. There are even in this hypersexualised culture, sizeable communities of people that still practice sexual abstinence before marriage. We have enormous control over our behaviour. People do not see attractive people and then jump their bones and immediately have sex with them in public (we call that rape by the way, which is a crime)!

We have self-control and it is considerable in its power. It is worth considering that in the context of gynocentrism and the underlying superresponse to superstimuli. Whilst the superresponse leading to gynocentrism may indeed be strong, so is our ability to regulate our own behaviour. In fact our ability to control our own behaviour, can be that extreme it can actually kill us. It is also the case that through self-discipline, training and neuroplasticity, we can actually strengthen our neurological capacity to regulate our behaviour even further. Fathers play a key role in developing that neurological capacity in children, through teaching them to postpone gratification. We certainly have the capability to overcome gynocentrism.

The literal interpretation of free will might be an illusion, but self-control does exist and we have parts of the brain dedicated to exercising self-control. The fact that neurological process of self-control may in part lie beyond our conscious awareness, does not negate the fact we can and do regulate our behaviour and suppress our instincts and emotional impulses very often. It is what makes *Homo sapiens*, “sapien” or wise. Our ability to postpone gratification of our instincts and impulses and control when, where and even if we choose to satisfy them, is one of the major traits responsible for allowing our species to do what no other animal on this planet has done- create civilisation.

The assumption (which is precisely what it is), that gynocentrism is some insurmountable and hardwired instinct and behaviour we are slaves to, is complete and utter nonsense. That is not to say gynocentrism is not difficult to overcome or that it is not a powerful force within society. But it is not an omnipotent force either. It does not matter how many times it is said, there will still be some people that will call you a denier of biology if you dare to make the claim gynocentrism is not an immutable part of human behaviour. All of human behaviour is biological in part. Not just gynocentrism. Stating that gynocentrism is biological, certainly does not then automatically mean that it is immutable and insurmountable.

Gynocentrism is a pathological set of behaviours driven by instincts and emotional impulses, just like overeating and obesity is driven by the hunger instinct. It does not automatically follow that the instincts and emotional processes that are involved in gynocentrism, will invariably and always produce gynocentrism. Just like it does not always follow that the hunger instinct will lead to overeating and obesity, or that the sexual instinct will lead to rape.

Gynocentrism is merely one of many manifestations of the sexual instinct, desire to pair bond, our emotional response to neoteny and our parental brain. The same general emotional response to neoteny drives millions of people daily to dog videos on YouTube. The same parental brain is active when raising children. The reason why gynocentrism is so common in society, is because unlike obesity and other addictive and pathological behaviours like smoking, we do not shame people for it or discourage it or teach people about the harms it will cause. People understand the risks of overeating, obesity and smoking and people are discouraged from doing it by wider society (with the exception of the fat acceptance people). People go to jail if they indiscriminately act on their sexual instincts.

We normalise gynocentrism and actually encourage it. Imagine if we normalised and encouraged smoking again? Gynocentrism is common because we normalise it in the culture. The culture at large reinforces and conditions us from a very early age, to train our instincts and emotional responses to produce gynocentric behaviour. Contrary to the opinion of some armchair evolutionary biologists, gynocentrism does not enhance the capacity of the species to perpetuate itself. Exhibiting indiscriminate deference to addressing the needs and wants of women and girls above everything else (the definition of gynocentrism), actually causes the complete opposite. It leads to extinction.

It is not really hard to imagine how lopsided and imbalanced priorities could lead to dysfunctional and suboptimal outcomes in a complex system like society. The only reason why gynocentrism has not yet caused mass calamity, is because gynocentrism like obesity was kept at bay for most of human history from getting too big of a problem. Thanks to the imperative and focus we had to maintain on our survival as a community and as individuals and the limited means of communication over most of history, conditions simply did not permit gynocentrism to grow to a point where it threatened the survival of society. Only fairly recently over the last few centuries and particularly over the last 50 years, has that changed and these changes have allowed gynocentrism to mushroom.

Once survival became less of an issue and safety, prosperity, nutrition and human health improved by many orders of magnitude and society became mechanised and women gained control over their fertility, the constraints on gynocentrism growing beyond a certain threshold were removed and societal focus began to shift more and more from survival to a gynocentric lens.

Combined with these changes were communication technologies that allowed superstimuli to have an unprecedented mass effect on the population. The printing press, television, computers, smartphones, the internet and so forth, have allowed superstimuli to have much greater effects on conditioning human behaviour and the

psychological development of children than ever before. Marketing in particular has made multibillion dollar industries out of exploiting superstimuli.

As a result of these changes, gynocentrism has rapidly grown over the last few centuries and particularly the last 50 years. We now have runaway gynocentrism. Eventually like a runaway train approaching a cliff, runaway gynocentrism will destroy civilisation if society does not find the brakes in time. We have in my estimation about 20 years before we reach that cliff and society runs off the rails into the abyss. It is now a race against the clock to wake as many people up from their hypnotic daze as we can.

We can see right now the fertility rates plummeting in every developed nation, thanks to constantly pandering to the needs and wants of women and girls. Social scientists are calling it the "demographic winter".[5] Pandering to the princess culture and female entitlement mentality (as Australian columnist Miranda Devine calls it),[6] does not produce offspring.

Societies that succumb to runaway gynocentrism die out. Of course there are also long term consequences building from decades of neglect of boys needs in the education system and the epidemic of fatherlessness, that will threaten the social cohesion and economic prosperity of a number of developed nations in the coming decades. Not only will gynocentric societies shrink and then die out, they will descend into poverty, crime and civil unrest before they disappear.

Gynocentrism is widespread because we consider it to be normal and the culture reinforces it as a good thing. Imagine how much more common obesity or gambling addiction would be if the culture normalised and encouraged overeating and gambling? Imagine how much more common overeating and obesity and gambling and gambling addiction would be if you were encouraged to overeat and gamble from birth? Why do we consider gynocentrism to be normal? There are ten reasons or causes for this:

The Influence Of Women

Part of the reason gynocentrism is normal, is because it is encouraged by women. A casino does not want to discourage you from gambling your life savings. Women generally speaking, do not want to discourage men from getting married despite being fully aware of the biased divorce and family court process. There is no incentive for women to discourage men from gynocentrism and every incentive to do the complete opposite – and they do.

The difference between gynocentrism and the casino example, is that women constitute half of society and also raise you from birth and casino's do not. The food industry as powerful as they are, are not half of the population and are not your mother. When you consider the role of women in men's lives as mothers, sisters, wives and girlfriends and the fact women generally are part of the most important and intimate relationships men have in their lives, it is not difficult to see how gynocentrism can be spread and become normalised in society if women promote it.

When women constitute the voting majority and control the majority of consumer spending, it is not hard to see how gynocentrism can become mainstream in the economy and in politics. That is especially true when women exercise an in-group bias, which research studies[7] report is the case. On top of those realities is the fact men can and do white knight for female attention and approval. The enforcement of women's desires on the rest of society, through female control over legions of male simps, politicians and corporations, cannot be overlooked in normalising gynocentrism in the culture.

The Change In Family Structure

The change in family structure over the last fifty years, has also played a major role in the normalisation of gynocentrism. We learn the gynocentric social mode of behaviour to a significant degree from our childhood upbringing in the household. When boys and girls are raised to adopt and expect male chivalry, then it is likely that behaviour will be exhibited by them when they get older. When boys and girls are raised with the message it is never okay to hit a woman, but never told the message it is never okay to hit a man, they internalise that double

standard.

Over the last fifty years there has been dramatic changes in family structure. Many children are now being raised in fatherless homes from birth, or have been alienated from their fathers through divorce and family court. The lack of an adult male influence in the home combined with a lack of men in the education system, exacerbates gynocentric double standards being internalised in children and future generations. We also know the important role fathers play in teaching boys and girls to regulate their emotional and instinctual impulses, through teaching them to postpone gratification. We are now starting to see the impact of fathers being removed from the family, in the declining social behaviour of wider society.

We now have groups of young people and political movements fuelled entirely on emotional impulse and the abandonment of reason and evidence (SJW's, university campus feminists, Black Lives Matter, Antifa, the women's marches etc being examples). We are living in a post factual world, where what feels good is more important than what is true. This is what happens in a fatherless society and it will eventually lead to societal collapse as it gets worse.

The Prosperity Of Modern Civilisation

A subtle reason for why we consider gynocentrism to be normal, is because the prosperity of modern civilisation cushions society from the consequences of it in the short term. Our current debt based monetary system and welfare state, combined with major advances in technology, allows society to pass on the costs of ignoring major social problems onto future generations. It takes years, decades and in some cases centuries, before the severe and long-lasting consequences

of gynocentrism hit individuals and society. So society does not learn very easily to do draw a link between gynocentric behaviour and the consequences of such behaviour.

You do not immediately feel the consequences of divorce and family court when you marry a female psychopath. Economies do not feel the burden straight away of large numbers of unemployed men arising from decades of inaction on addressing the boy crisis in education. Societies do not feel the consequences of fatherlessness straight away either or the long-term consequences of social witch-hunts like metoo#. Universities do not immediately feel the financial consequences of lawsuits against them from men falsely accused of rape, resulting from university policies enacted from the Dear Colleague letter.

Virtue Signalling

Gynocentrism is also normalised because on the surface it appears to be good behaviour, feels good and is therefore encouraged by the culture. However when considered with more thoughtful and detailed examination, it can be seen that this is not the case. White knighting appears to be a noble act on the surface, but not when we look into the details of what is going on. Human beings are prone to surface thinking, simple heuristic thinking and emotional bias. Marketing is so successful because it takes full advantage of these biases and cognitive shortcuts human perception employs to make sense of the world (see the elaboration likelihood model[8] for more info and check out the central versus peripheral route to persuasion). What may look and feel good and righteous on the surface, is not always the case.

The Proliferation Of Gynocentric Superstimuli And Mass Communication

Of course it is also predictable that gynocentrism will be normalised when our environment is swamped with superstimuli, that trains our brains through conditioning over many years to operate in a gynocentric mode. This consistent exposure has long term effects on the brain through neuroplasticity.

When gynocentric superstimuli is all you are exposed to every waking hour from birth until death and there is so much social pressure on you to conform to gynocentric social norms, it is predictable gynocentrism will be normalised in the society in question. We have a plethora of laws against broadcasting violent ads, shows and movies and against promoting gambling and yet nothing like that for gynocentrism. When you combine gynocentric

superstimuli with modern communication in the form of the internet, television, computers and smartphones, you have the perfect delivery system to condition society and normalise gynocentric behaviour.

The Gynocentric Mainstream Media

Following on from the previous section, the mainstream media plays a key role in normalising gynocentrism. The gynocentric vomit coming out daily from major news outlets is constant. We have articles titled, "Why Can't We Hate Men?"[9] from the Washington Post and "The End Of Men"[10] from the Atlantic. Imagine for a moment if we substituted men with Jews in such articles. Such material would not look out of place in Nazi propaganda. Men are being dehumanised by the media and the media are spreading outrageous bigotry that would never be tolerated if the sexes were reversed.

The media has shown time and time again, they are pushing a gynocentric and female supremacist narrative onto society. They have ceased being news outlets and now essentially spread feminist and gynocentric man hating propaganda. The media does shape the attitudes and beliefs of society and also shapes politics and propaganda does work as we have seen from numerous examples throughout history.

We are fortunate now to have alternative media finally rising up against this hatred of men, to challenge it directly. AVFM is one example of this. However the mainstream media has had a multidecade headstart on the alternative media to shape society and still has considerable influence, despite their falling subscriptions and viewers.

Reductionism

There is a reductionist bent in society to not look at the bigger picture. We often fail to see the connection between things and how things are interrelated in society. There is a tendency to assign responsibility or consequence to one thing, person or cause. This feeds not just into normalising gynocentrism, but into letting other problems in society grow too. Society is a system and systems theory would help enormously in understanding and correctly dealing with societal problems, particularly social problems.

Taking a holistic and systems approach to understanding the world, can be far more effective than perceiving the world solely through a reductionist lens. Take school shootings for example. We could prevent such tragedies from occurring if we bothered take a wholistic systems based perspective on the problem. Instead of blaming it all on toxic masculinity, how about we look at fatherlessness and mental health. As society becomes more and more connected, taking a wholistic systems based approach to addressing social problems is going to be more and more relevant.

When we examine the behaviour of men and women in society, it is often solely discussed and framed along gynocentric lines by the media and by the culture. We look at men's behaviour toward women in isolation from women. We do not even consider women are agents in society and we fail to see how the behaviour of men and women toward the opposite sex, feedback on each other. The feminist narrative on domestic violence is one such example of this.

Domestic violence is often reciprocal in nature[11] and yet we do not hear on the reciprocal nature of domestic violence. When we hear about men's violence toward women only, its causes are framed along the lines of power and control by the feminist Duluth model. No other cause or factor is apparently at play in contributing to men's violence. The role of alcohol, substance abuse, poverty, mental illness and abuse during childhood, is all overlooked and ignored.

When society fosters a reductionist perspective on looking at the world and does not consider a wholistic or systems perspective, it encourages gynocentrism to grow and spread. Gynocentrism is by its nature reductionist. Having a one-dimensional perspective of relating everything solely to how they impact women and girls, is much easier to spread and normalise in a society that is highly politically polarised and has a general reductionist mindset to looking at the world that is encouraged by ideologues in the media and academia.

Even in biology and the sciences, we can see how reductionism holds back progress in understanding the natural

world. Systems biology[12] is a rapidly developing interdisciplinary field at the forefront of life science research, that aims to go beyond a reductionist perspective, correct this limitation in scientific knowledge and develop a more accurate wholistic systems understanding of biology.

Biology is complex and is composed of multiple systems at multiple levels, from cell signalling pathways all the way up to entire ecosystems. When we examine what is required for evolutionary success and for genes to be successfully passed on from one generation to the next, it is not as simple as saying it is all about reproductive success. Reproduction is essential, but so is survival. An organism must survive to reproduce and its offspring must survive to successfully mate, otherwise it would be as if the offspring were never produced in the first place.

Reproducing once may not be sufficient either and an organism may need to survive long enough to mate multiple times, to ensure they produce enough offspring that survive to sexual maturity and pass on the genes. An organism must develop a strategy in investing energy, resources and time in survival versus reproduction, that is optimised to their environment and biology, to guarantee evolutionary success.

Evolutionary success is far more complex than simply just reproducing. If that were not the case and reproduction was really all that mattered, then the only life that would have evolved on Earth would have been asexual microbial life. There are selective advantages for species that reproduce more slowly, but have a more complex biology that can better adapt to, tolerate, manipulate and extract resources from the local environment. These selective advantages are partly what gave rise to the proliferation of multicellular life.[13]

Think for a moment about the thousands of lineages that have continued their existence today, because of the civilisation and technological advances men have created and been responsible for. Think of the billions of people alive today because of the intrinsic value men have provided to society. There are entire lineages that would have been extinguished long ago and billions of people that would not have been born, without the intrinsic value men have provided in creating the advanced civilisation we enjoy and modern technology.

Simply reproducing, especially for a slowly reproducing species like Humans, is simply not enough to ensure evolutionary success. That is why men have been sexually and naturally selected, to develop traits to enable them to provide, protect, discover, explore, invent, build, maintain, repair and fight for society. It is not as simple as saying one man can reproduce with ten women, therefore men are disposable. Biology is far more complex than that.

Notice no one seems to consider how one man can change the world and lead to an extra couple of hundred million people existing and passing on their genes. Think of the impact a handful of men in society have had on civilisation over the last two centuries and by extension the evolutionary success of the species. Think of how many less people there would be without electricity, machinery, antibiotics, modern medicine and modern agriculture that men were mostly responsible for. How many family genetic lineages have continued existing because of these technological advances by men and have avoided termination as a result?

Successfully passing on the genes is not solely about sexual intercourse. Biology is more complex than that. Many other things have to occur before and after sexual intercourse, to ensure genes are passed on successfully. The value men bring to the survival of the community and to society is unique. Despite what feminists claim, women really cannot do everything a man can do or just as well (Women are not inferior. Men and women just have different strengths.).

Men remain the majority of our leading scientists, thinkers, inventors, political and business thinkers etc, despite all of the feminist social engineering to artificially lift women up. Human adult males are also not immediately replaceable either, especially talented and gifted men. It takes roughly 18 years before they reach physical maturity (25 years if we are talking about the brain) and a great deal of parental investment compared to other animals.

Our failure to recognise that treating men as disposable is to treat civilisation as disposable, will eventually lead to the implosion of civilisation. Even if we consider men as machines, we all recognise what happens when you do not look after your car and do not change the oil. Either we unlearn the cultural belief men are disposable, or we can watch society start falling apart. Adopting a wholistic systems perspective and going beyond a simple reductionist

mode of thinking, would help us unlearn the erroneous cultural belief men are disposable.

Gynocentric Authority, Institutions And Herd Mentality

Much of the influence in what shapes social behaviour comes from the top of society and from authorities like the government and institutions like university. Gynocentrism has been normalised in part because we have practiced it for centuries and our key institutions, leaders, celebrities and elite practice it, endorse it and impose it on the rest of us. We even enshrine gynocentrism into law.

There have been a number of psychological studies since WW2 showing how easily people blindly follow authority and rules (the infamous Zimbardo Stanford prison experiment[14] being one such example) and how powerful institutional environments and rules are in shaping group and individual behaviour (that partly explains a lot about how Nazism came to power and how millions of people were exterminated without anyone speaking out against it).

The power of the herd mentality of human beings to follow authority and a minority of individuals, cannot be understated. Many people simply do not think for themselves and this reality allows a minority of people like feminists, to easily control large groups of people once they hold positions of authority in institutions and government.

Slavery was considered normal for centuries by our leaders, authorities and institutions and was widespread, as was barbaric punishment and torture. Only in the last two hundred years or so and after wars and huge political movements and massive legal reform, have slavery and inhumane punishment been mostly abolished and outlawed. People had the same arguments about slavery being natural and inevitable in the past, as people do today about gynocentrism.

Just like back then, the arguments today about gynocentrism being inevitable do not have substance when you examine them more closely. This is the naturalistic fallacy in action. The fact gynocentrism has natural or biological underpinnings, does not then mean it is morally acceptable, desirable, inevitable or a healthy expression of human behaviour.

The education system out of all of the institutions, plays a key role in normalising gynocentrism. Many boys and girls in school can now go through most of their education from kindergarten to postgraduate education, with few male teachers. The influence of feminist ideology is now present at the primary or elementary level and has been present at the university level for years.

The education system has now essentially become a system of feminist indoctrination and gynocentrism. This sort of environment does have impacts on the behaviour of children and the adults they will become. Like the changes in family structure, the feminisaton of the education system has played a major role in spreading and promoting gynocentrism in society.

Former KGB agent and defector Uri Bezmenov, warned in an interview more than 30 years ago,[15] about the feminist and marxist takeover of our institutions and the ideological subversion of Western democracy. He made some very eerie predictions that help explain today's society. Controlling the education system is key. He discusses the four stages of the takeover of society by the far left in the interview (demoralisation, destabilisation, crisis and normalisation).

He explains the first stage which is called demoralisation. This involves indoctrinating multiple generations of students in far left ideology in the education system. From there these people infect the government, academia, corporations and our institutions and then spread far left ideology within these organisations. He explains how the brainwashing occurring in the education system, corrupts people's perception to the point where they cannot make logical sense of information. After years of indoctrination, their thinking is bounded within an ideological framework and they cannot see beyond that framework.

Sound familiar? It should. Uri was explaining what modern Western society would become 30 years ago. Think of all the revelations that have come out on the working environments of employees in the tech sector and in academia

and the disruptive and violent protests on university campuses.

Gynocentric Superorganisms

Related to the previous reason behind why gynocentrism is normalised, is the influence of superorganisms on society and how they have succumbed to gynocentrism. MRA blogger Angry Harry, did an excellent series looking at the impact of superorganisms on human behaviour and how powerful they are in shaping it (See Angry Harry's MRA corner on AVFM and check out the 4 part series titled, "Those Who Rules Over Us").[16]

Superorganisms in the social context can be thought of as entities comprised of thousands, sometimes millions and even billions of individuals, that appear to mimic the properties of a living organism and wield enormous influence on society. Religions, governments, corporations, institutions and cities are examples of superorganisms. People in this context can be considered cells of these superorganisms. If we look at human civilisation as a superorganism, the slogan "feminism is cancer" is quite fitting.

Gynocentrism can be thought of in the context of superorganisms, as the underlying germ of a disease of the superorganism. It infects healthy human cells of the superorganism and then spreads throughout the superorganism. Eventually the superorganism succumbs to gynocentrism and then infects other superorganisms. Feminism could be considered a vector of the gynocentric germ that helps it spread, like how a mosquito is a vector of Malaria.

Superorganisms as Angry Harry explained, have enormous influence over our society and the individual behaviour of people. Corporations, governments, religion and institutions shape the way of life for billions of people. Gynocentrism has infested many of these superorganisms and turned them into gynocentric zombies. These infected entities can and have inflicted terrible damage on society.

Think of the impact feminist infested universities have had on society. Think of the impact the gynocentric legal system has had on the nuclear family, fathers and the lives of men. Think of the impact the feminised education system has had on the boy crisis in education. Think of the impact the gynocentric bias of the tech sector has had on the information that the public is exposed to and their censorship and filtering of alternative non-gynocentric viewpoints.

Learned Helplessness And The Self-Fulfilling Prophecy Of Gynocentrism

Men and boys in today's society to a substantial degree, are exhibiting signs of learned helplessness. Many men and boys have essentially been conditioned to accept that gynocentrism is normal and inescapable. Once men and boys internalise that dangerous false belief, they accept their own marginalisation and disposability every day and in doing so enable gynocentrism to have almost complete dominance over society. Learned helplessness has been linked to depression[17] and is no doubt a major factor driving the epidemic of male suicide. Learned helplessness fuels a self-fulfilling prophecy.

If men and boys believe there is no other way to live, then gynocentrism becomes inevitable and this fate then reinforces the belief that gave rise to it. Beliefs can be very destructive things when they go unquestioned, despite leading to highly destructive outcomes.

Men going their own way (MGTOW) is a pathway out of gynocentrism for men. It involves unlearning pathological gynocentric beliefs and daring to believe there is another way to live. Whilst it may not be easy to go against the social current of society, it is possible and once the rewards of going your own way become clear, it becomes easier and easier and easier to go your own way. We are social creatures and part of overcoming learned helplessness for men involves abandoning concern for social ostracism, particularly from women and learning how to identify and manage the risks that a predatory gynocentric society presents, so you can live life in your own way and avoid entrapment and attack.

Men and boys are punished for performing and exhibiting their natural masculine nature and at the same time ridiculed for failing to perform and demonstrate a masculine nature. At the same time that men are told they must live up to the hypergamous expectations of women to earn more money than their female counterparts in order to

be worthy of a relationship with women, they are cast as privileged oppressors and blamed for the gender pay gap if they do earn more money than women.

Men are told they are losers if they do not perform and then are told they are privileged oppressors when they do perform. Women will write articles about “where are all the good men” and then write other articles about the gender wage gap and how we need female quotas in upper management and corporate boards because of male privilege. It is a double bind. Men have no escape from social ostracism if they follow external societal pressures and succumb to herd mentality and social pressure to conform. Such men must accept the message from society they are inferior, violent, privileged and evil oppressors.

MGTOW is the healthy alternative. MGTOW involves finding your own way in life, independent of what the culture or society or women expects of you or what they think of you. MGTOW is the only way out for men from the gynocentric prison society has been turned into. To borrow a line from the Shawshank Redemption you either, “get busy living or get busy dying”.

The biases in human perception, thinking and behaviour discussed, combined with the changes in family structure, the proliferation of superstimuli with mass communication and the influence of gynocentric institutions, media and authority figures, keep the silent killer that is gynocentrism from being detected and addressed by civilisation and by individuals.

To fight this, we need to develop greater self-awareness in society and awareness of what gynocentrism is and the harms it can and does cause. We need organised resistance to gynocentrism to emerge at the individual level of men going their own way and at the collective level of a well-funded and well organised men’s movement to tackle institutional and legalised gynocentrism. Either we address gynocentrism, or the harsh forces of natural selection will remove gynocentric behaviour from the human evolutionary lineage, or worse put the entire human race into the fossil record. For the superorganisms of society, they will have to either rid themselves of gynocentrism or look forward to bankruptcy or collapse. For the individual man, you either overcome gynocentrism or you suffer for it and in some cases lose everything, including your life.

It is our choice, we can either do this the easy way or the hard way individually, and as a society. It takes discipline to recondition ourselves out of bad habits and develop the self-awareness to recognise and stop bad behaviours. It does not happen overnight. Websites like AVFM, men’s discussion and support groups and male friendly life coaches and mental health professionals, can help with that process.

MGTOW helps in a big way in overcoming gynocentrism. MGTOW or men going their own way, is grounded on the fundamental principle of self-control. You cannot go your own way without it! MGTOW and its continued growth is direct proof it is possible for men to overcome years of gynocentric programming, instinctual and emotional impulses and take the red pill.

But like I said nothing happens overnight. That goes for individual change and also for societal change. Just because change is slow, does not mean change is impossible or will not eventually lead to profound shifts in people’s lives and the way society functions. Every journey begins with a single first step. It is time men broke free of their psychological bondage and dared to recognise and accept their true intrinsic value, in the face of a gynocentric society that would prefer they did not.

It is not just biology at play when we are talking about gynocentrism. Social, political, institutional, economic, informational and cultural factors, are also involved in normalising the social pathology we call gynocentrism. We are indeed living in the matrix of gynocentrism. Most people are still asleep in the matrix. We need to stop normalising gynocentrism by addressing the ten causes responsible for its normalisation discussed earlier. MGTOW and a well funded and organised men’s movement, would go a long way to achieving that objective.

We are at a critical period in human civilisation where we need to move beyond outmoded gynocentric ways of thinking and behaving if we expect civilisation to survive. Technology cannot be uninvented and we cannot return to a traditionalist path. Simply ending feminism will not be sufficient to advance society either. Gynocentrism has

now become an unsustainable problem for society.

Tens of thousands of years ago when we humans transitioned from a hunter-gatherer existence to primitive civilisation, the dynamics between the sexes changed. Now we face a similar challenge to change those dynamics again, as a result of rapid technological change over the last two centuries. Dr. Warren Farrell has in the past described the need for a gender transition movement, to recognise and address this reality.

The Kardashev scale[18] lays out the stage of technological advancement of civilisations. Human civilisation is currently undergoing a transition from a type 0 civilisation, to a type 1 civilisation in which we control all of the energy available on the planet and coming from the parent star (currently we can only make use of a fraction of the energy available). Technologies of a type 1 civilisation include: nuclear fusion and renewable energy on a large scale, the capacity to produce large quantities of antimatter etc. Some of these technologies we have obtained, some we are on the cusp of and other technology is quite a while away.

In several decades if everything goes right, we may have a permanent, sizeable and self-sustaining settlement on Mars. All of this civilisational advancement, requires a society that remains socially stable, free, safe, educated and prosperous enough to permit the required technological progress to occur and to ensure the technology is not used to destroy ourselves.

The relationship between men and women forms the backbone of the family and the family forms the backbone of society. Gynocentrism is now threatening to destroy the backbone of the family and of society. We need to wake up, otherwise the future for humanity is looking bleak. External threats like nuclear weapons appear to be well recognised. The same does not seem to apply for gynocentrism and the scale of the threat it poses for the continued existence of human civilisation. This needs to change.

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Treating anxiety with a new narrative

Peter Wright & Paul Elam · 23 April 2023 · Archived copy · Original

Anxiety may be the most pervasive "psychiatric" problem in the world. All the more interesting, then, that it is a problem with so little general attention in the media and the medical establishment.

The symptoms can be a mildly annoying, with the occasional and temporary sense of unrest and unease. The reasons for it happening maybe quite obvious at the time. Then again, it can appear to come straight out of the blue. It can come or go without visible "triggers," like high-stress events.

In more extreme, but very common incidents of the disorder, the symptoms can be life-diminshing, horrific experiences. Full blown anxiety attacks, commonly known as "panic attacks" include tachycardia (rapid, runaway pulse), sweating palms, frightening disorientation, an overwhelming sense of impending death or doom and crippling levels of fear that last anywhere from minutes to hours.

Even when the sufferer knows the events are not lethal; even after experiencing them hundreds of times, it does not put the sufferer at ease during an attack. Each one is as bad as the last. It can become a living hell in which the sufferer feels like a ticking time bomb in between debilitating attacks.

The Latin root of anxiety is *angere* which means to choke, squeeze or compress tightly. That's what happens to our bodies when anxiety hits – our chest muscles seize up and breathing tightens. Our neck constricts and creates a lump in the throat. We choke on the words, can't get them out. Lips, face, hands, legs stiffen and make it hard to move, and our blood vessels constrict to create tension headaches. It's as if we are caught by a giant who squashes us in his fist.

Anxiety disorders are the most common of all psychiatric complaints, appearing at twice the rate of mood disorders such as depression and bipolar illness.[1] Anxiety is characterized by:

a. bodily symptoms of tension, racing heart, shakiness or sweating.

b. state of uneasiness, nervousness, dread, distress, fear, panic and in extreme cases terror.

c. apprehension about failure, misfortune or danger.[2]

Anxiety also colors the way we think, feel and act. "It is a petty monster," writes author Daniel Smith "able to work such humdrum tricks as paralyzing you over your salad, convincing you that a choice between blue cheese and vinaigrette is as dire as that between life and death."[3]

Numerous forms exist, including generalized anxiety disorder (GAD), social anxiety disorder, separation anxiety disorder, performance anxiety, stranger anxiety, agoraphobia, post-traumatic stress disorder, obsessive–compulsive disorder, situational anxiety, phobias and panic disorder to name but a few. Each has its own peculiarities and triggers (though they may be very difficult to identify), and each requires a different approach to understand and manage it.

With so many anxiety disorders, we will limit ourselves to a category affecting men, one that you won't find mentioned in the textbooks on therapists desks.

The anxiety disorder with no name

In the past, psychologists have spoken of 'performance anxiety' and 'castration anxiety' as ways to understand men, but these terms do not go near far enough. Men's anxieties are born of far broader concerns than having a metaphorical (or real) penis chopped off.

The cause of men's anxiety, in this case, is the the entire misandric culture they must daily rise from bed to face. Most men will be unaware of this, as facing and dealing with misandric pressures is socially forbidden and often sequestered behind a wall of denial. It's the culture itself that demands they perform, be in service, be under

constant scrutiny and suspicion for wrongdoings, and one that will penalize them if they step out of line.

In that sense, men's denial of that anxiety is a survival mechanism.

As a man in this world, if you are NOT anxious then there is either something terribly wrong with you or you are one of the lucky few who has unlocked the answers to this problem.

All men (and boys) are under assault from social forces and the resultant anxiety is a natural response. These forces berate you every minute about your supposed violent tendencies, about rape culture, child maintenance, alimony and manning up for women. All of this punishes you with the stress of failure or the stress of disobedience. The whole society you live in colludes to keep you silent about all of it.

So let's talk about it. In fact, lets also give it a name – Misandric Culture Anxiety (MCA). To be perfectly blunt, we are asserting that the modern male gender role and the unattainable demands it places on boys and men in misandric culture causes mental illness in men.

Among the many causes of anxiety, MCA is one of the big ones. And if you happen to have another underlying anxiety disorder, MCA will exacerbate it. If you have social phobias, MCA will make you even more nervous about mixing with other people.

If you take Valium or alprazolam (Xanax) for generalized anxiety disorder, the added load of MCA will tempt you to unilaterally increase your dose. This is highly dangerous in terms of tolerance and addiction. Both Valium and Xanax are benzodiazepines which can have bad synergistic side effects with alcohol and which can both result in dangerous withdrawal symptoms from high doses over a prolonged period of time. Actually, withdrawal from these drugs can possibly kill you.

The other problem, even aside from MCA, is that of tolerance. Like most other drugs, tolerance develops and higher doses are needed for the same therapeutic benefit. While they may provide short term solutions, these psychoactive drugs are a treatment that can easily become worse than the problem they are treating.

While anxiety attacks may have very obscure triggers, reducing the overall exposure and impact of MCA on our lives can reduce the stress and anxiety that comes with it. Before touching on ways to do that, lets first have a look at the way men have traditionally dealt with it – by self-medicating, often destructively, as a way of reducing the choke-hold of anxiety.

Is it any wonder men drink more alcohol?

How many times are cocktails after work to "de-stress" actually just a form of self-medication for anxiety? How much of that becomes problem drinking because of tolerance? How many other drugs, particularly benzodiazepines, are combined with alcohol or otherwise abused to provide more synergistic effect on the anxiety?

Anxiety can be difficult to treat. There are no magic cures and the many manifestations of anxiety require varied responses. However, there are general strategies that can, for many men, reduce anxiety and with it the need to self-medicate. The first thing to investigate is potential or known triggers, a no-brainer, but in this model it is done in conjunction with assessing the self-narratives that might be needlessly, *pointlessly* placing you in front of those triggers. If for instance your anxiety is triggered by a desire to provide for a woman, creating anxiety lest you fall short or fail in your "duty," then you need to rewrite that narrative with one that changes your behavior and attitudes.

If you can't pinpoint the triggers, or they are ones you *can't* avoid, there are still ways to reduce the intensity of your anxiety. Neurofeedback treatments, along with efforts to monitor your body's emotional arousal will help you better detect anxiety levels and apply strategies to regulate their intensity. But first you have to agree to pay attention to your own needs and well-being – something many men have a hard time doing.

Meditation, breathing control, exercise, reducing caffeine (and other stimulants) can also help. Even some forms of cannibis are now demonstrating anxiolytic effects, though regarding that as a singular approach is something we

deem to be unwise. Drugs that mask problems, even non addictive ones, do not ultimately lead to addressing the root causes of the problem.

In some people, anxiety can be more or less “cured,” yet in others its symptoms can be made much more manageable. As always, the dedication and determination of the sufferer will have the greatest impact on results.

It is a complicated subject which we will be handling in a series of articles in the future which are focused on solutions.

One thing is certain, at least in our opinion. Any efforts to address anxiety issues in men without an intense focus on narrative reconstruction are substandard. If you want to reduce anxiety, you must change the expectations you place on yourself which produce it in the first place. You will also need to withdraw permission from the people in your circles, and society at large, to burden you with their expectations.

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Be A Man

A Voice for Men · 24 April 2023 · Archived copy · Original

Snockered with Knockers

Doug Mortimer · 25 April 2023 · Archived copy · Original

Imagine my shock and horror when I came across an article entitled "Women are drinking more than men to cope with coronavirus due to 'psychological distress' and the presence of children in the home during the pandemic" on a web site (www.stationgossip.com). As if there weren't enough systemic injustice in this world, now we have this to deal with!

In a nutshell, the article states that coronavirus stay-at-home orders have forced many women into being stay-at-home *mothers*! As a result, more and more women are turning to booze for self-medication – resulting in a 16% rise in the number of alcoholic drinks consumed by women. Yes, America's mothers are starting to imitate the gaits of their toddlers! The difference is when they faw down, they don't get up so quickly.

Of course, the very idea of children *at home* is appalling. Just because families are smaller than ever and middle class houses have more square footage than ever doesn't mean the little buggers don't get underfoot any more. Where to stash the kids has always been a problem.

But there are some commonsensical solutions to the problem. First of all, if mothers would share their alcohol and spike their kids' drinks, they'd probably get more stress relief than by consuming all the booze themselves. Dump an ounce or two of vodka into junior's sippy cup and every meal becomes a happy meal! Who says adult beverages are for adults only?

To be sure, men are drinking more too these days, but the imbibing has increased more for women than men. In other words, women are more affected, so it is time to take action in the name of equity.

One possibility is inducing men to drink more. Usually, this is easily achieved by offering drinks on the house but with the bars closed, this is no longer feasible. Some bars and restaurants, however, are now offering beer, wine, and mixed drinks to go. And, of course, supermarkets and big box stores still have alcoholic beverages for sale. So the federal government could issue special stimulus vouchers to be used only for purchase of alcoholic beverages by men so they can catch up to women. Even teetotalers would benefit, as a brisk secondary market in vouchers would likely ensue.

On the other hand, I can already hear critics bellowing that giving men free booze promotes patriarchy rather than subverts it. Such a program would be a tough sell to the local wokels. Rather, let's consider…

Free booze for women! Why? Because of their special needs! In these stressful times booze is like mother's milk to mothers. But what's a mother to do when her need for liquor outstrips her resources?

Remember the "End Period Poverty" movement to provide women with free sanitary napkins? Since men have no need for sanitary napkins, charging women for them was *prima facie* discrimination! So when women's need for alcohol surpasses men's, the government should step in and do the right thing. Free alcohol for women, or at the very least, some sort of government assistance program to augment women's alcohol budget to alleviate their stay-at-home ordeal.

Well, every prospective law needs a good nickname. You can't just call it H.R.292, or whatever, and expect the public to pay attention. So how about Hooch for Kooches? A good slogan is also helpful. How about, "A woman needs alcohol like a fish needs water"?

Few females, even those who declare they are not feminists, are going to argue with free booze. Oh, the Women's Christian Temperance Union is still out there, even though you don't hear much from these days. I hate to think how they will react when they get the news about that 16% uptick in women drinking. After all, how can women convince men to take the pledge while they're getting plastered in record numbers?

So let's take a serious look at alcohol as a special female need, like sanitary napkins. Alcohol is a proven coping strategy, just another one of mother's little helpers. And, frankly, I think it's a matter of public health. After all, if alcohol-based hand-sanitizing is being encouraged to stop the spread of covid-19, doesn't it make sense to promote consumption of alcoholic beverages to sanitize one's innards?

Imagine a national ID card for every female American…sort of like a voter's registration card. Or maybe we could work it like World War II where every adult female is given a book of ration stamps. Take your stamps and your ration book to the retail outlet and take home a free six-pack…fifth…quart…half gallon…we can work out the details later.

Then again, the simplest approach might be to just expand the current food stamp program to include alcoholic beverages. I know, this sounds counter-productive, but alcoholic beverages are plant-based products and aren't dietary do-gooders exhorting everyone to ditch meat in favor of a plant-based diet?

And the benefits just keep on coming. Surely the nation's supermarkets, chain stores, and liquor stores will appreciate this shot in the arm. All the farmers growing corn, rye, barley, and other grains that are key ingredients in alcoholic beverages will surely be on board with it. Brewers, vintners, distillers – I think I know where they would stand on this issue.

Now, men, don't feel resentful because you have to buy your own booze while women get it free (so what else is new, you might be thinking). You see, in today's gender-fluid world, once you declare yourself a female, you too would be eligible to get free booze. Just out yourself as a dame, sign an affidavit that says you're a woman, get a note from your gynecologist, and apply for your free booze. Only a fascist would dare to complain you aren't what you claim to be.

Of course, there's no getting around those government warnings on the bottle.

1. *According to the Surgeon General, women should not drink alcoholic beverages during pregnancy because of the risk of birth defects.*

The sturgeon general! That fish-faced SOB is such a wet blanket! True, there is a risk to the unborn child when pregnant women drink alcoholic beverages. The last thing an already stressed-out woman needs is to give birth to a baby with fetal alcohol syndrome…but how to alleviate the stress of pregnancy if one cannot drink?

Here is where the classic feminist call for abortion on demand is crucial. Why should a woman have to give up the

delights of alcohol consumption just because she's pregnant? Once the doctor makes a diagnosis of FAS, abort the little freeloader as quickly as possible. As is the case with most procedures, however, the woman would have to do without alcohol for 24 hours before the abortion. But once the little souse is evicted, let the good times roll! Of course, there's always the chance that FAS may not be diagnosed till after the baby is born. Well, in a more enlightened society, infanticide on demand would also be an option. Attitudes are changing, so perhaps one day defective children will be dumped on the ash heap of history.

Then there is that second warning on the bottle:

2. *Consumption of alcoholic beverages impairs your inability to drive a car or operate machinery, and may cause health problems.*

No doubt those killjoys at Mothers Against Drunk Driving will weigh in against giving free booze to women. Undeniably, such a government program would increase the likelihood of women being arrested for drunk driving. But that is easily remedied by labeling it as just another form of discrimination…you know, DWF…driving while female. Once you establish that being stopped by cops is the latest front in the war against women, you can weave back and forth from one lane to another all day long and no law enforcement officer will dare stop you and risk a civil rights lawsuit. Besides, in many traditional societies, weaving is a predominantly female activity.

As for operating machinery…geez, I don't see that as a big problem because I never see women doing that, and hardly a day goes by that I don't witness construction crews, road gangs, or utility workers on the job. Nevertheless, I bow to the possibility that there are such women out there. Frankly, operating a bulldozer with a beer buzz sounds like a hoot! Better than any ride at Six Flags and you don't have to stand in line! Who am I to deny women such pleasure if they are in a position to experience it?

Now some people may think free booze is just another attempt to pacify women, to keep them from getting too uppity. I think not. Surely, we have seen women who get more uppity the more they drink, so I think they would cancel out the passive ones who sit there as cool as a Cheshire cat lapping up a mint julep.

Of course, it is difficult to refute the assertion that such a giveaway program only adds to an already bloated federal deficit. Admittedly, in most circumstances, I would be against anything that increases federal spending.

In this case, however, call me a Keynesian!

Who Takes Your Sacrifice? (Part 2)

Vernon Meigs · 25 April 2023 · Archived copy · Original

What Sacrifice Is, and What it Isn't

What is Sacrifice?

So apparently I don't get to not make a sacrifice, huh? But a sacrifice always has a collector. Who is this collector, and what does he intend to do with my repeatedly sacrificed selves?

Let me offer my most concise, distilled definition: *Sacrifice is an offering to what one has no true interest.*

In a lot of fictional or fantasy settings, a common trope is some variant of a village or tribe having to sacrifice one of its own members or goods, usually a virgin girl for a yearly or otherwise regular offering to appease a monster or dragon for either ritual or consumption. Another example lies in *Seven Samurai* and its American remake *The Magnificent Seven* in which bandits raid a village of its food and resources or they would destroy everything.

If anything illustrates the idea of "pick your damn sacrifice", it is a command set forth by the monster, the dragon, and the bandit. "I take your virgin girl, I take your food, I take your supplies. That, or you are all dead. Pick your damn sacrifice." The task of picking a sacrifice to make is completely beholden to the would-be collector of spoils that have anything from a weapon to an army to extort that sacrifice. The objective for the sacrifice is to pick the one that is altogether the least worst case scenario.

We can derive from this why sacrifices become consecrated, and the sacrificial ones are praised. Actually, there are two ways this happens – one is the praise of the sacrifice by the collector, for the victim has died or has been surrendered to serve their ends forcibly; the victim is the perpetrator's valued creation. The other is by the surviving victims of the sacrificial party, who because of their chosen sacrifice can survive another day…until next year when they will have to pick a new damn sacrifice. In effect, it's a way to both keep the system going, and to manage to survive the system. Imagine a vicious cycle in which the way to survive a cruel system is to feed the same system.

The collector of sacrificial spoils is a vile parasite with inordinate power over its unfortunate host.

If it's not obvious by now, it turns out that sacrifice is not noble in of itself. Just like the promise of virgins in the afterlife, sacrifice is encouraged to further the ends of the powers that be. Sacrifice is not moral in any proactive sense. Sacrifice is an exchange that purposefully results in net loss for the sacrificial party, and for the extortionist's unearned gain. To return to the definition above, what I mean by one's true interest is one of direct aspiration and genuine direction. When you choose to be allowed to live each time while being mugged routinely by a scoundrel, that is not true interest, as no man of real esteem would tolerate the sustenance of that routine in which he has his property stolen and the perpetrator enabled. Sacrifice is a result of a helpless, often tragic, situation.

I can hear this already: if you didn't give the mugger your money, does it mean you prefer they kill you? They get even more creative: would you rather your children stay kidnapped than give the kidnappers the ransom? Funny how we're stuck in these set of rules that savages set for us. It is in fact true that oftentimes you are made to make that sacrifice, but we're talking about a tragic hypothetical situation that shouldn't have to happen.

The picking of the damn sacrifice is never truly elective. It is forced inevitably by forces of nature that we can't control and too often by looters, from the small time muggers to those that extort money in the form of taxation. Besides, what makes you think one day they won't just follow through with their threats even if you did pay the sacrifice? The one you are beholden to is in a special place of usurped power over you, and he sets his arbitrary rules.

You sacrifice to appease, that is, to keep the monster happy in meager hopes that he won't do something worse. You may live another day, but you have not warded off the monster, neither in principle nor in practice. You saved the village today, but you've also sustained the cycle. A true heroic act is an assertive act of living to uphold a value positively. There is nothing heroic about professing to love your enemy, who only values you as a sacrificial means to his end.

Sacrifice is Not Giving

It almost feels sacrilegious to even conceive of giving as having a return by design. The act of giving with no expectation of something in return is considered the purest form of giving, and a force of good. But what is the nature of giving something without the expectation of something in return? You had something, and now you've given it to somebody else, end of story. This looks like a loss on your part, as somebody gained.

But you might respond: "It's not that I got nothing from it, I am glad to have given what I did!". Why are you glad for that? Is it merely the fact that the recipient has what you gave him, or is it something more? Perhaps the act of giving was not only not a loss for you, but you wanted the recipient to have it. Perhaps you derive fulfillment from seeing somebody gain something you thought he needed. Perhaps the fulfillment comes from a sense of satisfaction that you were able to do provide it. The bottom line is, you've gained something. Gain is not just money. Gain is not just a personal favor. Gain is also a value and objective fulfilled.

Self-interest is not in contradiction to your values. In fact, there is a direct connection. You want to see your values applied to the world. You want to make the things you want to see in this world happen. When you are able to make that happen out of your own free will, you gain. When you give freely, you aren't taking a loss. You aren't sacrificing, and that is good.

This is not appeasement. Appeasement entails the element of the beholden; the sense of having to serve the world, society, and other people for being other people just because that is the social norm, and people will resent you for not making serving them the top priority in your life. Appeasement is a sacrificial act. There is no joy in merely escaping the scrutiny and judgment by the mob only to be faced with it again as expected.

Giving is not a virtue in itself. Giving is an act towards good or evil acts to yourself and others depending on its practitioners. When you give, give what you will towards what you want to see receive it because it will be a fulfillment to you. Give as a response to your own value system, which does not involve self-abnegation in itself.

That's what giving should be. Giving is not in itself sacrifice – let us dispense with this confusion. However, too many give in a sacrificial way, or preach it. Beware of those that do.

Sacrifice is Not Trade

Let us dispense with another confusion, this semblance of an idea that sacrifice is synonymous with an equitable form of trade.

Looking back at the idea of picking one's sacrifice, it can be understandable why a sacrifice can be mentally processed like a sort of trade. You select the least worst sacrifice, to attain what appears to be a desired goal, almost manifesting itself as a exchange of which burden to cut loose.

Considering the confusion that sacrifice is an act of giving still remains, perhaps from this we can derive the notion that one sacrifices an item of theirs in exchange for something. But an incontrovertible aspect about sacrificing is that one gives something they value, that is, something they wouldn't just pass along under normal circumstances. One is compelled to make the sacrifice as a situation is forced upon him.

A real trade, on the other hand, is driven by desire for the exchange. From something small scale like me ordering a glass of whiskey at my favorite bar because I was in the mood for it, to something larger scale like purchasing a synthesizer that has just the right mellotron sound that I want that I can't find in any other instrument, a trade involves the mutual trade of something they are willing to part with for something they value even more, be it spur of the moment or based on long term ambition.

The entire point of trade is profit – on both sides. When a sacrifice masquerades as a trade, it is a scam at best. One side may profit at the complete expense of the other, sacrificial, side. The only equitable trade is one in which both sides profit on their own terms. The only profitable trade is a free trade. The only free trade is one in which both make the trade voluntarily. One voluntarily makes the trade because they are actively interested in the transaction. No sacrifice is involved. Trade is not in itself sacrifice. If you find yourself sacrificing in a trade, get out of it while you can.

Sacrifice is Not Love

Love, for all the energy mankind has spent on the subject, is largely spoken in terms of how it is an act of service, measured by how much is given and applied to the object of love by the lover. Ever present is the context of selflessness by which love is bestowed, as if a true act of love has absolutely nothing to do with one's own interests. For all the due recognition love gets as an act of desire, it is then confused by being touted as an act of self-sacrifice, like a male praying mantis offering its head to the female. Perhaps it's this misguided notion of love as self-sacrifice that causes too many to act self-sacrificially. These men bend over backwards to please a woman that hasn't even accepted them yet, and no matter how much of his resources are drained it's still a crap shoot at best if she returns his affections. But then is it proper for a woman to be considered in love with him? What is it that she loves about this man, the fact that he is now bled dry and is expected to provide her some more? If love is sacrificial, it certainly seems like a one-sided sacrifice.

Fortunately, love is not sacrifice and neither side has to perform that to manifest it. Love is an enthusiastic, innocent value response. It is a resonance of value expressed outwards in the real world. It is the desire to bring something more to life than it already is, made visible through human action. Self-sacrifice?! Far from it. Love is the most selfish thing conceivable.

To those that insist instead that love actually is in fact self-sacrifice and that to commit this act for the one they love is the right thing to do, it's time to look hard at the object of such a version of love, and the beneficiaries of this self-abnegation.

What kind of person wants the sacrificed self of another?

Sacrifice entails loss, damage, and disposal. Sacrifice is a statement as thus: "For you, I hereby cut myself down as a gesture." If an act of love is self-sacrificial, be aware of what is happening. Can desire and care only transpire at the

expense of self? Now that you have sacrificed anything from your time, your space, your money, and your dreams for the object of your love, what possible reason could the object of your love be happy that you've subjected yourself to all this?

For simplicity of dialogue, let's assume that the scenario involves a man acting in his idea of love for a woman, though I suspect most would default to this scenario anyway. He professes to sacrifice himself, and in so doing subordinate his time, his space, his money, resources, dreams and visions in the name of the woman of his affections. He would see this delegation, if not downright disposal, of all that he is as a gesture and symbol of love. Now ask the question: what kind of woman would appreciate, or worse, be enamored with the fact that you've destroyed what you did about yourself?

Who is she that finally approves of you if you present a sacrificed version of yourself? Is she not, at worst, a vile and abominable collector of your soul enslaved to her parasitic whims, and at best somebody that simply is not worth it? Who in the entire world is so valuable that you'd not only sacrifice anywhere from a valuable part of yourself to your whole self, or even as shouted in popular parlance, "give the whole world and the moon and the stars" for?

Remember that love in the proper sense is a pure value response. Love is true if it is expressed with the highest honesty and baring of soul, that in no way abnegates itself but instead presents itself unabashedly with no apologies. Likewise, love is true if the object of love is itself unsacrificed, whole, and honest.

In an intimate relationship, love is of an unsacrificed person, by an unsacrificed person. The two are in an intimate relationship because they desire to be, and not to subordinate the other.

When it comes to love in the context of friendship, a true friendship likewise happens due to the desires of the individuals involved. If the friendship takes a turn in which one wants the other to be sacrificial in order to maintain the friendship, then this is toxic. A friendship is freely made, and both sides get something valuable out of it.

Even when it comes to the "love" that a man has of his car or his guitar, we can say the same. The owner of the car is not subordinated to it, but rather, the car is unabashedly a part of his life that he finds fulfillment in. Neither does he try to subordinate the car to himself – rather, he wants the car to be in the best condition as a car, as if it has its own identity. Likewise, the guitarist is not a slave to his instrument, but rather, the guitar is unabashedly a part of his very essence that he finds himself in. It is an extension of himself. Neither does he try to subordinate the guitar to himself.

Men find many such loves in his life. They are happy, mentally healthiest, and masculine with no apologies in this glorious embrace of these loves that are particular to him. This is precisely why must beware of women that profess to love men who have sacrificed those loves and have subordinated to her in the name of "commitment". When she derides these men as "boys who think they are men" in the vein of Tomi Lahren, she makes clear her intent to subordinate a given man to her parasitic whims.

Love is not subordination. In a relationship in which one subordinates the other, the subordinate sacrifices himself for the other. It's bad enough when this sort of toxic relationship is more obvious, but it should be more menacing to realize that this is the same kind of relationship that is often couched in veil of "romance", self-disposability as an upheld aspect of masculinity, gynocentric parasitism off of male altruism, and princesses' fantasies of Happily Ever After…all done with contented smiles.

It's time to make the case for non-sacrificial love more widespread and dislodge the notion that love is sacrifice. Any case made for love that involves the destructive offering of the self towards a twisted reaper of souls must be shown for what it is: despicable. Love is not sacrifice.

[Part 1 can be found here]

[To be concluded in Part 3]

Featured image: from https://commons.wikimedia.org/wiki/File:William-Adolphe_Bouguereau_(1825-1905)-

_*Pieta*(1876).jpg

Title IX and college rape: a series of injustice part 3

Jessica Denis · 26 April 2023 · Archived copy · Original

This is Part 3 in a series outlining the horror stories caused by campus adjudication of sexual assault cases, the clear lack of due process as well as discrimination and civil rights issues. In Part 1, a wrongfully accused man proved his innocence, yet the college imposed sanctions that damaged his life anyway. In Part 2, a young dating couple's lives were disrupted for more than two years after someone else decided that she was raped and the university continued to harass them even after she filed her own Title IX action.

Betrayed by a school and crushed by the experience, John Doe is now living back at home trying to put together pieces of his life. He should be with his friends at San Diego State University, but after the unthinkable happened, that's just not the reality he is living in today.

During his freshman year, John Doe became close with a young woman on campus. According to court documents, in the spring of 2015 Jane Roe filed a complaint with the campus Title IX coordinator alleging that John Doe sexually assaulted her. She claimed she was too incapacitated to give consent after consuming edible marijuana. Four months went past between the date of the alleged incident and the date John Doe received a notice imposing his immediate suspension. At that time, just like established patterns in other cases described in the first two parts of this series, due process took a back seat. He was barred from campus, which included housing, and he lost all credit for courses as well as prepaid tuition. Jane Roe was never given any punishment for (also according to court documents) bringing her own marijuana to John Doe's room.

John Doe was notified about his disciplinary hearing, to determine if he sexually assaulted a woman, 14 days prior to the hearing. The hearing was grossly biased, and testimony that proved John Doe's innocence was tarnished by "severely prejudicial conduct," further described as:

> "Dr. Rovner presented a report from Petitioner's polygraph examination, revealing that Petitioner answered relevant questions truthfully, that Ms. Roe never said she needed a break from sex, and she never said she needed to pause or wanted to stop. Mr. Britt testified that the edible marijuana ingested by Ms. Roe could not begin to even take effect until 30 to 45 minutes after ingested, undermining her claim that she was incapacitated. During the hearing, however, Dr. [Lee] Mintz [director of the Center for Student Rights and Responsibilities at SDSU, who served as investigator and prosecutor] engaged in severely prejudicial conduct; she spent several minutes accusing Petitioner of impropriety, violating FERPA, and re-victimizing Ms. Roe — all before the hearing officer. Petitioner advised SDSU's counsel of Dr. Mintz's misbehavior and inappropriate conduct; however, it is unclear whether SDSU undertook any ameliorative actions."

John Doe was found "responsible" with no information on how to appeal or what his options were, only to find out later that "only a complainant has the right to an appeal." He was not only permanently expelled, but also banned from any California state school.

He has since filed to have the expulsion removed from his record so that he can attend another school, hoping to move forward.

Edward was one of the "lucky" ones. He explained to me his experience after a young woman he had been dating felt that he may have cheated on her. She accused him of harassment and sexual assault.

Neither the police nor the school found any preponderance of guilt or responsibility, but that didn't change the fact that a drawn-out three-month process took place. "It was the darkest time in my life," he told me, saying the entire campus knew about the allegations. He said the looks he received from other students were devastating. He filed a complaint with the school against the woman for filing a false complaint, but instead of the school investigating, it told him he needed to just worry about graduating and put this all behind him. In 2014, he filed a Title IX complaint against the school. His complaint has been accepted by the Office for Civil Rights and he is still waiting for a

determination from them. He has since graduated and is thinking about going to law school. He also lobbies Congress for change. He believes the 2011 "Dear Colleague" letter should be rescinded.

I also spoke with one mother who described to me the hell her son was put through after being another one of the "lucky" ones found not responsible. Post-traumatic stress disorder, anxiety, depression, and a 20-month wait on the OCR to respond to the complaint. Once the OCR finally did respond, the answer was "you are too late."

On July 1, a letter was sent by 31 senators to the Department of Education and the Department of Justice describing the absolute fundamental breakdown of follow-through on behalf of colleges. The letter states that out of nearly 11,600 colleges nationwide, in 2014 only 9 percent reported any occurrences of sexual assault. How can 91 percent colleges claim that zero instances of sexual assault happened when we see every single day the number of Title IX complaints with an originating incident of sexual assault going up? To further that, how many actual Title IX lawsuits have been filed due to the absolute failing of the system? Due process has been stripped, unfair sanctions have been imposed that alter people's lives, and many people are living with the side effects of the colleges' misguided actions.

Who knows where the numbers actually are. How are we supposed to decipher the information through all of the bureaucracy dressed up as concern for our kids? As the senators wrote:

> "These directly conflict with the DOJ and CDC data on sexual assault, and strongly suggest that schools are either not taking the reporting obligation seriously or are not creating an environment where students feel comfortable coming forward to report and are vastly underreporting these crimes."

Who do the colleges think they are fooling by reporting zero incidents of sexual assault when the legal documents exist? The reports have been made to the OCR and lawsuits have been filed. The president and vice president say they "won't visit any school who isn't reporting properly." So what? Instead, they might cut federal funding for such schools. That would get their attention.

Allowing colleges to adjudicate these cases — without any formal process that ensures everyone's rights, or procedures to make sure due process is left intact — makes no sense. Colleges should be stopped from inflicting so much pain on students and their families.

We're the radicals now

Andy Thomas · 26 April 2023 · Archived copy · Original

I groan inwardly whenever somebody pushes a book at me, and insists: "You must read this!"

The thing is, after reading Steve Moxon's "The Woman Racket", I was smashed as a going human concern. It isn't healthy to keep focusing on "the problem" without sight of "the solution", and I now feel a little reluctant to expose myself to further crushing analysis of how bad "the problem" is.

With that in mind, I'd like to introduce a particular book, and urge you to ***read this!*** But trust me; this one speaks of the "the solution", rather than "the problem".

Rules for Radicals, by Saul D. Alinsky, was first published in 1972. Having been extensively used as activist handbook by various left-wing and environmental groups, the impact of this book has been far reaching, although many outside political and PR circles may not have heard of it. Unsurprisingly, perhaps, the sheer bloody effectiveness of Alinsky's counsel has made him an unpopular figure to those on the Right.

Alinsky began his professional life as an organiser for the *Congress of Industrial Relations* in the US. What he learned about union strategies in industrial disputes, he applied later in his work as a community organiser in the black ghettoes of Chicago and Oakland. Shortly before his death in 1972, he distilled his experiences and insights into a relatively short and accessible book. While not quite a step-by-step instruction manual, Rules for Radicals provides inspiration and, more usefully, strategy and tactics for anyone involved in direct, but non-violent, activism.

The opening page of the book begins…

> ***"What follows is for those who want to change the world from what it is to what they believe it should be."***

Alinsky goes on to present a distinctly Marxist approach that is rooted in a world-view of perpetual conflict between the "Haves" and the "Have-Nots" of life. The book's overriding purpose is to empower the Have-Nots, and when I first read it, I was struck by its potential applicability to our own struggle. For example, when contemplating injustice and the often perplexing lack of male response to egregious attacks upon their identity and human worth, I am often reminded of some of Alinsky's observations, including these two:

> ***"…if people feel they don't have power to change a bad situation, then they do not think about it."***

And:

> ***"Remember, too, that a powerless people will not be purposefully curious about life, and they then cease being alive."***

For anyone who has attempted to communicate the male human rights issue to those who prefer to turn away, these sentiments must feel rather apt.

I grew up in a working town in the time of its transition from a centre of coal mining and manufacturing to one of unemployment and welfare dependency. My father was a union representative who stood in picket lines as they were charged by police (or as he claims, by soldiers in police uniforms without identity numbers). While my early memories of politics were coloured by TV news of "Militant", the extreme wing of the labour party in the 1980s, I sometimes wonder if I had been a young man in the early 20th century, would I have been an active member in the British Labour Movement back then? I also contemplate the parallel between that thought and the here and now of the early 21st century — a time in which I have somehow found myself to be a member of the Men's Human Rights Movement. It seems that I have always been a bit of a radical, and somewhat unfashionable.

This is the thing — the landscape in which we live out our lives has always been in flux. Our universe is one of perpetual change and conflict between opposing forces. Perhaps the single attribute that has made Marxism so enduring is that, by teaching its followers to view life through a prism of eternal conflict, it embraces change.

As described by Alinsky, the Haves of life fear change because they have nowhere to go but down. Whereas life's Have-Nots, with nowhere to go but up, have no such fear. If we see his words in the context of own movement as being a harbinger of change, I think he describes our experiences rather well:

> ***"Religious, economic, social, political, and legal tracts endlessly attack all revolutionary ideas and action for change as immoral, fallacious and against God, country, and mother. These literary sedations by the status quo include the threat that, since all such movements are unpatriotic, subversive, spawned in hell and reptilian in their creeping insidiousness, dire punishments will be meted out to their supporters. All great revolutions, including Christianity, the various reformations, democracy, capitalism, and socialism, have suffered these epithets in the times of their birth."***

Today's feminist revolutionaries may think they are radical, but they are nothing of the sort — they are simply fashionable. They represent more of the same; it is we who represent meaningful change.

Because effective organisation of people is essential to bring about change, the key player in Rules for Radicals is what Alinsky refers to as "the organiser". An organiser is not so much a local leader, but more a creative thinker who's initial task is to "stir up dissatisfaction and discontent", and to "provide a channel into which the people can angrily pour their frustrations." The organiser's job description does not, in fact, appear to be a particularly appealing one, especially in the early days, as Alinsky explains:

> ***"In the early days the organizer moves out front in any situation of risk where the power of the establishment can get someone's job, call in an overdue payment, or any other form of retaliation, partly because these dangers would cause many local people to back off from conflict. Here the organizer serves as a protective shield: if anything goes wrong it is all his fault, he has the responsibility. If they are successful all credit goes to the local people."***

And:

> ***"The job of the organizer is to maneuver and bait the establishment so that it will publicly attack him as a "dangerous enemy."***

Nevertheless, reward comes if the organiser is successful…

> ***"The organizer's job is to begin to build confidence and hope in the idea of organization and thus in the people themselves: to win limited victories, each which will build confidence and the feeling that 'if we can do so much with what we have now just think what we will be able to do when we get big and strong.'"***

However, I do wonder if Alinsky saw the construction of mass power organisations more of an end in its own right, rather than simply a means to advance a just cause. He, himself, says:

> ***"One of the great problems in the beginning of an organization is, often, that the people do not know what they want."***

Thus, one of the key roles of the organiser is help the people to know what they want by identifying the "enemy" for them. Or, as he puts things:

> ***"Before men can act an issue must be polarized. Men will act only when they are convinced that their cause***

> ***is 100 per cent on the side of the angels and that the opposition are 100 per cent on the side of the devil."***

Many of us in the Men's Human Rights Movement, myself included, have no previous background in activism, protest or social politics. Most of us have started out from nowhere and are here simply because we have woken up to the tide of injustice that threatens to engulf us. But what to do? How often have we seen wounded men on forums complain bitterly of injustice, as if simply talking about the problem is actually doing something about the problem? Nobody is going to read their comments, recognise their plight, and put things right for them.

Nobody is coming to save them.

Endless rhetorical debate about "the problem", without reference to "the solution", is nothing other than emotional masturbation. What I am suggesting to anyone who might consider themselves an activist is that a good place to go for inspiration would be Alinsky specifically because he counsels on how to be a "realistic radical", rather than a "rhetorical one".

I warn, however, that with Rules for Radicals there also comes a sickening awareness of how its tactics have been deployed against the men and boys from the 1960s onwards, and I found the sheer bloody cynicism of it all overwhelming. As I turned its pages, it dawned on me that the entire male gender had, in effect, been identified as "the enemy" in order to "polarize the issue" and, thus, create conflict were none existed previously.

You see, back in the 1960s, those subscribing to Marxist ideology had a problem — the lives of the working classes were being transformed by higher wages and property ownership, and the old Marxist model of an oppressed proletariat and a wealthy bourgeoisie was in danger of breaking down. A possible solution, at least to some women on the left, was to re-purpose Marxist theory in the context of a gender war rather than a conflict between social classes defined by property ownership. The players were thus changed, but game went on. In fact, patriarchy theory was never anything other than a pseudo-scientific construct manufactured by Kate Millet and her ilk to give a veneer of credibility to the idea that men and women were, and have always been, at war with each other.

In the hour when I first understood, the sense of betrayal was profound.

Nevertheless, it proves nothing if not how Marxist thinking embraces change. The irony now, of course, is that it is men and boys who are the Have-Nots of western society, both in terms of social empowerment and wealth ownership. However, I'm not so sure that I would go as far as to claim that all women represent the Haves. Instead, I would argue that feminism has not universally benefited women at all, especially when you start to consider the hidden implications for them (a modest home in the UK now requires two full-time incomes to pay the mortgage). However, there are a subset of women with disproportionate influence who have been feminism's prime benefactors — they are the feminist academics and public sector elite — the *bourgeoisie* of our age.

Times have changed since Alinsky's penned his influential work, and some of the more hands-on tactics he suggests may not be so appropriate today. For example, one particularly delightful tactic is, what he lovingly refers to as, a "shit-in" (as opposed to a "sit-in"). This is where a handful of protesters occupy all available toilet cubicles at crowded public event and absolutely refuse to come out. The resulting distress of the crowd is a great cause of mayhem, apparently.

The sky turns darker, however, when Alinksy tackles ethics and how "the end justifies the use of *almost* any means." On this issue, I can't help but wonder whether his use of the word "almost" was a conscious addition to keep his book on the right-side of the line that separates *riot* from *direct action*. I doubt he cared that much for the distinction himself and, because of this, I think that we in the Men's Human Rights Movement would do well to remember the following instead:

> ***"He who fights with monsters might take care lest he thereby become a monster."*** **– Friedrich Nietzsche**

I recommend Alinsky, not for ethical guidance, but for pragmatic inspiration. His book is, after all, mostly about

communication, strategy and tactics. It's also a book about *change* — not only how to effect change, but how to live with and thrive in a climate of change. In the end, we must follow our own moral compass. It is our prerogative to take from Rules for Radicals what we find useful, and disregard what we find unacceptable.

Human society has rested on the back of male disposability ever since the time of *Lucy**, and what we in the Men's Human Rights Movement represent is the beginning of the end of that and the start of a new era for our species. We are not just radical, we are in every sense the most radical thinking movement in the history of human society.

Notes. Summary of Alinsky's Tactics

- Power is not only what you have, but what the enemy thinks you have;
- Never go outside the expertise of your people;
- Whenever possible, go outside the expertise of the enemy;
- Make the enemy live up to its own book of rules;
- Ridicule is man's most potent weapon;
- A good tactic is one your people enjoy;
- A tactic that drags on too long becomes a drag;
- Keep the pressure on. Never let up;
- The threat is usually more terrifying than the thing itself;
- The major premise for tactics is the development of operations that will maintain a constant pressure upon the opposition;
- If you push a negative hard enough, it will push through and become a positive;
- The price of a successful attack is a constructive alternative;
- Pick the target, freeze it, personalize it, and polarize it.

* Lucy (Australopithecus)

Feminism and the collapsing middle class

Kalan Chinuck · 27 April 2023 · Archived copy · Original

Elizabeth Warren is an outspoken Democratic Senator from Massachusetts formerly occupied teaching and researching commercial law and bankruptcy. In a 2007 lecture entitled *The Coming Collapse of the Middle Class*, Warren provided a detailed look at the newly dysfunctional reality of life for those who comprise the meat in America's class sandwich. Today's social, political and economic landscape reflects the trends she presciently identified which continue to bear their bitter fruit, that of a downward financial and aspirational spiral for families, for America, and in all likelihood for much of Western civilization.

Warren herself avoided any serious discussion of root causes, largely limiting her discussion to economic and class issues, but the interrelated impacts of feminism, no-fault (read *male*-fault) divorce and the steady move by women into the work force are obvious throughout her narrative.

The image of heavily indebted consumers racking up their credit cards with unpayable debt while splurging foolishly on iPads, Nikes and Cadillacs is a popular one, but inaccurate, according to Warren. Her research, using inflation-adjusted figures, compared costs for a traditional family (mom, dad, two kids) in 1971 to that same family in 2003.

Surprisingly, food, appliances, baby food, clothing, cigarettes, furniture and per-car expenses dropped, some by significant amounts, when considered as a proportion of household income. Electronics, dog food and liquor went up, but not significantly. The real increase in costs for families occurred in the five largest areas of consumer spending, items which are mandatory fixed costs for any family. These are housing (the McMansion effect was not a factor), health, child care, taxes (due to high marginal rates on the second income) and cars (costs per car decreased, but the number of cars per family increased out of necessity).

These fixed costs rose from 50% of household income in 1971 to 75% in 2003. The modern family also had much greater (almost double) income volatility due to greatly increased odds of job loss, catastrophically expensive health issues, and divorce.

With respect to bankruptcy and the subsequent slide into the lower class, a single male with no children was least likely to go belly up, followed closely by childless single females and married couples – all hover around the 7 per 1000 rate. When children were involved, married couples faced double that rate, while single moms bankrupted at a rate of 23 per 1000 (there weren't enough single dads in her data to form a statistically valid sample). Fifty percent of bankrupts have endured two of the big three predictors (job loss, health issue, divorce), and 20% have experienced all three.

Warren also provides significant data which shows that the costs for parents of launching their own descendants into the middle class have increased significantly through erosion of the safety net and through the transfer of costs. For example, 12 years of taxpayer-funded schooling formerly was sufficient, while at present a college degree and pre-school are mandatory, meaning 1/3 of the necessary educational cost (for those aspiring to the middle class) is a new financial responsibility for parents. Ditto the health care system, which, in addition to shifting costs away from taxpayers onto immediate family, has also become a generator of reduced income.

It's important to note that the greatest impacts of the above shifts have been on the traditional married two-parent two-child family. Other forms of the family and individuals have experienced these shifts as well, but to a lesser extent.

In his lecture on *The Collapse of Complex Societies*, Dr. Joseph Tainter describes the process whereby societies solve problems through complex solutions (because it works), until the point is reached where the cumulative expense of maintaining all extant solutions overwhelms the nation's ability to pay for them. This mechanism includes the diminishing returns on research (i.e., the ability to devise and implement new solutions) which become prevalent as the low-hanging fruit is plucked, as well as the ever-increasing military costs and currency devaluations which

accompany the need to maintain the empire and pay for more and more solutions.

Sevareid's Law, which states that "the chief source of problems is solutions" encapsulates Tainter's work in a pithy nutshell. Senator Warren's research provides an inadvertent glimpse into this virtuous spiral – 'solving' the problems of feminists through female 'empowerment' and the break-down of the family has helped create greater problems which necessitate more complex and less effective solutions which in turn will create further problems and an outcry for yet more solutions. Such a cycle involves ever-escalating complexity and cost, and reiterates up to the point of societal break-down. The explosion of government 'services' such as VAWA, ObamaCare and SNAP, not to mention America's military budget, currently provide classic examples, and there will undoubtedly be more to come.

Perhaps the most important comment offered by Dr. Tainter is that efforts to solve problems, while ultimately leading to destruction, often are ethical and desirable. He points out that the Roman Empire would have collapsed much sooner had its rulers (most notably Diocletian) not taken steps to create complex solutions. (An interesting aside here: the only examples of sustainable, stable societies seem to be prehistoric, so, is a sustainable complex society possible?)

In that sense, it is clear a genuine concern for the well-being of women and a desire to solve their problems, real or not, provided an impetus for some of the solutions currently in place, and will almost certainly profoundly influence the next cycle of solutions. It's worth wondering what those solutions will be, but even more so to contemplate what problems they might bring.

American woman and her dutiful husband — Observations by Max O'Rell 1903

A Voice for Men · 27 April 2023 · Archived copy · Original

The following essay on the status of American women was published in the year 1903 by culture critic Max O'Rell. – PW

THE AMERICAN WOMAN—I

A new coat-of-arms for America—The American woman—Her ways—The liberty she enjoys—'Oh, please make me an American woman!'

If I were asked to suggest a new coat-of-arms for the United States of America, I would propose a beautiful, bright, intelligent-looking woman, under the protection of an eagle spreading its wings over her, with the motto: *Place aux Dames*—'Honour to the Ladies'; or, if you prefer a freer translation, 'Make room for the Women.'

The Government of the American people is not a republic, it is not a monarchy: it is a gynarchy, a government by the women for the women, a sort of occult power behind the scenes that rules the country.

It has often been said that a wife is what a husband makes her. I believe that the women of a nation are what the men of that nation make them. Therefore, honour to the men of the United States for having produced that modern national ideal — the American woman.

I have been six times all over the United States. I have spent about three years of my life in America, travelling from New York to San Francisco, from British Columbia to Louisiana. If there is an impression that becomes a deeper and deeper conviction every time that I return to that country, it is that the most interesting woman in the world is the American woman.

Now, let us compare her with the women of Europe. The English woman, when beautiful, is an ideal symphony, an incomparable statue, but too often a statue. The French woman is the embodiment of suppleness and gracefulness, more fascinating by her manner than by either her face or figure.

The Roman woman, with her gorgeous development, suggests the descendant of the proud mother of the Gracchi. The American woman is a combination, an *ensemble*.

I have never seen in America an absolutely, helplessly plain woman. She is always in the possession of a redeeming 'something' which saves her. She may be ever so homely (as the Americans say), she looks intelligent, a creature that has been allowed to think for herself, that has never been sat upon. And I know no sight more pleasing than an elderly American woman, with her white hair, that makes her look like a Louis XV. marquise, and an expression which reflects the respect she has inspired during a well and usefully spent life.

When women were born, a fairy attended the birth of every one of them. Each woman received a special gift. The American woman arriving late, the fairies gathered together and decided to make her a present of part of all the attributes conferred on all the other women. The result is that she has the smartness and the bright look of a French woman, and the shapely, sculptural lines of an English woman. Ah! but, added to that, she has a characteristic trait peculiarly her own, an utter absence of affectation, a naturalness of bearing which makes her unique, a national type. There is not in the world a woman to match her in a drawing-room. There she stands, among the women of all nationalities, a silhouette *bien découpée*, herself, a queen.

Allowed from the tenderest age almost every liberty, accustomed to take the others, she is free, easy, perfectly natural, with the consciousness of her influence, her power; able by her intelligence and education to enjoy all the intellectual pleasures of life, and by her keen powers of observation and her native adaptability to fit herself for all the conditions of life; an exquisite mixture of a coquette without affectation and a blue-stocking without spectacles

or priggishness; the only woman, however beautiful and learned she may be, with whom man feels perfectly at his ease—a sort of fascinating good fellow, retaining all the best attributes of womanhood.

Now, if this should sound like an outburst of enthusiasm, please excuse me. I owe to American women such pleasant, never-to-be-forgotten hours that on merely hearing the mention of the American woman I take off my hat.

Of all the women in the world, the American woman is the one who receives the best attentions at the hands of men. The Frenchman, it is true, is the slave of his womankind, but he expects her to be his thorough partner—I mean, to share with him his labours as well as his pleasures. The American man is the most devoted and hard-working husband in the world. The poor, dear fellow! He works, and he works, and he works, and the beads of perspiration from his brow crystallize in the shape of diamonds all over the ears, the fingers and the neck of his interesting womankind.

He invites her to share his pleasures, but he saves her the trouble of sharing his anxieties. The burden of life from seven in the morning till seven in the evening rests on his shoulders alone.

Yet, in spite of all this, I have seldom discovered in American women the slightest trace of gratitude to men. The American woman expects a triumphal arch to be erected over each doorway through which she has to pass—and she gets it.

Well, she deserves it.

Almost throughout the length and breadth of the United States, you hear of women seeking to extend the sphere of their influence, women dissatisfied with their lot. But there is no satisfying spoiled children. If they see the moon reflected in a pail of water, they must have it.

I am perfectly convinced that the American woman has secured for herself the best, the softest berth that it was possible to secure in this world.

Let me finish by repeating an exclamation I uttered after my first visit to the United States, twelve years ago: ‘If I could choose my sex and my birthplace, I would shout to the Almighty at the top of my voice: “Oh, please make me an American woman!”‘

THE AMERICAN WOMAN—II

She walks first, Jonathan behind her—The educational system of America explains the idiosyncrasies of the American woman.

The first time that I was in America, some twelve years ago, I one day mentioned to a newspaper reporter that I could not find a cup of tea to please me anywhere in America. The next day a paragraph about me appeared in the paper, headed, ‘Max is going to abuse everything in America.’

A few days later I had an opportunity to mention to another reporter that, however bad meals were in some hotels in the small cities, I could everywhere get a cup of coffee quite as good as in France, if not even better. The next day a paragraph appeared headed: ‘Max wants our dollars.’

I have many times lectured in the United States on women, including a sketch on American women. After the lecture I have generally been introduced to some ladies of the audience, who kindly expressed the desire of shaking hands with me.

Almost every time one or two have taken me aside, and said: ‘I have read in your books and your magazine articles and heard in your lectures all you have to say about American women; but now, tell me, what do you really think of them?’

My dear ladies, there are some men who do occasionally speak the truth, or what they believe to be the truth, and who do say what they mean, and mean what they say.

The English, long ago, warned me that I would not be able to do in America what I had successfully done in

England, because the Americans, they said to me, were much more susceptible and sensitive than the English. They were mistaken.

No doubt the Americans had resented, and justly, too, the criticisms of Trollope and Dickens (the latter had to write a permanent apology in the preface of 'Martin Chuzzlewit'). Criticism that never offends, and praises that never flatter, are, I believe, everywhere acceptable when they are taken in the spirit of fairness and good-humour in which they are expressed. I believe, and firmly believe, the American women to be the most interesting and the most brilliant women in the world, and I do not see why I could not proclaim it from the house-tops if I like, even in America.

They are picturesque, vivacious, natural, stylish, smart, clever, unconventional, and the best educated. They are typical, perfectly labelled.

Take me to a drawing-room in Paris or in London, and, without being introduced to anyone, I think I should be able to pick out all the American women in the room.

Once, after a lecture in England, I received the card of a young American lady who wished to speak to me. She came and brought in her mother, and also a man, who all the time stood in the rear. When we parted, she left, followed by her mother. Then I discovered the man, who said to me most meekly, 'I'm the father.' Poor dear man! he looked so small as he emerged from the background!

I cannot help thinking that there exists in some American women a little mild contempt for that poor creature that is called a man.

And how is that in a country where the women receive such delightful, and, for that matter, well-deserved attentions at the hands of the men, and that throughout the length and breadth of the country?

Well, I think the educational system of America explains the phenomenon.

In Europe the sexes are kept apart in youth—I mean at school, and, in France especially, young boys and young girls entertain for one another very strange feelings, most of them founded on ignorance.

In Europe even now the education received by girls cannot be compared to the education received by boys. That's being changed now—some say improved. H'm! we shall see.

It was not a long time ago that, in England and in France, when a girl could read, write, add, and subtract, name the capitals of Europe, and play 'The Maiden's Prayer' on the piano, her education was finished; she was prepared for the world and ready for her husband—and her neighbours.

Very often I have been invited to be present at the distribution of prizes in large English public schools and colleges. When I was in a girls' school, I never once failed to hear those poor girls told, and by men, too, that practically the only thing they should think about was to prepare to become one day good wives and good mothers.

I have been many times present at the distribution of prizes in boys' schools in England, and I know that I never heard those boys told that now and then they might think of preparing to become one day decent fathers and tolerable husbands.

In America things are different. In every grade of educational life, among the masses of the people, boys and girls are educated together, side by side; on each bench a boy, a girl, a boy, a girl.

Now, the official statistics of the Education Department declare that in every State of the Union the number of diplomas and certificates obtained by girls is larger than the number obtained by boys.

When I heard that statement, I said this to myself (kindly follow my little argument): 'Is it not just possible that the young American boys, when they saw what those girls next to them could do, said to themselves, "Heaven! who would have thought so?"'

Is it not also possible that the young American girls, when they saw what those boys next to them could do,

exclaimed, 'Good gracious! is that all?'

Does not that, to a certain extent, explain to you the respect that young boys acquire at school for young girls, and perhaps, also, that little mild absence of respect that girls get for boys? I believe there is something in it.

Ah, my dear European men, who clamour at the top of your voices for the higher education of women, be careful! You will be found out, and, like your fellow-men of America, by-and-by you will have to take the back-seat.

THE AMERICAN WOMAN—III

Opinions and impressions — An answer to criticism.

Whenever I read a testimonial given to a candidate for some vacant post, I invariably take it for granted that the candidate does not possess the virtues, attainments, or qualities which are not mentioned in that testimonial.

This must have evidently been what that clever American writer, Mrs. Winifred Black, thought when she read an article of mine on American women which appeared in the Editorial section of the *New York Sunday Journal* some time ago. My admiration for American women is, I think, pretty well known to the public, but more particularly to my most intimate friends. In that article I said: 'I firmly believe the American women to be the most fascinating, the most interesting, and the most brilliant women in the world; and I do not see why I could not proclaim it from the housetops, if I like, even in America.' And after mentioning the respect which woman inspires in American men of all classes, the liberty she enjoys, the attentions that are lavished upon her, I concluded the article by exclaiming: 'If I could choose again my sex and my birthplace, I would shout to the Almighty at the top of my voice: "Oh, please make me an American woman!"'

'Now,' exclaims Mrs. Winifred Black, 'look between the words of that cleverly constructed sentence, and he who runs may read that Max O'Rell means to say in the still small voice of his innermost convictions: "Make me anything on earth except an American man!"'

'And,' she goes on, 'our friend is covering himself with well-earned glory, telling us all about the American woman. "She is beautiful, clever, adored, a queen"; but he does not mention that she is good, honest, true, unselfish, loving. Not a syllable about her heart and her soul. Do you know why? Because Max O'Rell thinks that the American woman has neither heart nor soul.'

Oh, oh! my dear lady, how quickly you set to work and jump at conclusions!

Mrs. Winifred Black evidently believes that when I propose the toast, 'The American ladies—God bless them!' I whisper under my breath all the time: 'The gentlemen—God help them!'

Now, madam, let me tell you that this is witty, smart, but not fair criticism. If I ever should have the honour of being introduced to you, I would say to you: 'When a foreigner attempts to describe the character of the people he visits, he either receives impressions, if he keeps his eyes fairly well open, or he forms opinions, if he resides in that country for a long time or happens to be a born conceited idiot. Impressions are not opinions. Impressions mean nothing more than this: how a nation strikes a foreigner who pays a short visit to it. You see a town for a day, you meet a person for ten minutes. That town, that person, has left an impression on you, but you hold no opinion on either.

I know a charming little book on Denmark, honestly entitled by its author, 'A Week in Denmark.' Now, surely you would not expect to find in such a book a study of the institutions of Denmark or opinions on the idiosyncrasies of the Danish people. You would not expect the writer to tell you whether the Danish women have or have not a heart and a soul. No, you would expect to find an impression such as the following, which I find in that delightful, chatty, and unpretentious little volume: 'The Danish women wear the national colours of France—blue eyes, white complexion, and red lips.' I have been six times in the United States. I have seen the whole continent from New York to San Francisco, from British Columbia to Louisiana, but all the time I have been on the move, seldom spending two days in the same town. How could I form opinions worth repeating?

The qualities which, for instance, I may have discovered in American women are superficial ones—I mean outward ones, those that would be noticed by the casual visitor—brilliancy, conversational power, beautiful figures, attractive, intelligent faces, smartness in dress, gait, and carriage. To get at their hearts and their souls, I should have to settle in the country, and for years and years live among the people.

THE HUSBAND OF THE AMERICAN WOMAN

The telephone and the ticker—The most useful of domestic animals—Money-making—Loneliness of the women—A reminiscence of Chicago.

On the whole, I believe that there is no country where men and women go through life together on such equal terms as in France. The wife follows her husband everywhere; she is the companion of his pleasures as well as of his hardships. She works with him, takes her vacation with him, and when they have amassed a little fortune that insures independence, they knock off work together and enjoy life quietly for the rest of their days. In business, the wife is the clerk of her husband, often his cashier, always his partner. She is consulted by him in the investment of their savings. It is a little firm—Monsieur, Madame and Co.

In England, the wife does not share the hardships of her husband, and not always his pleasures. She is seldom consulted in important matters.

What often astonishes us in Europe is to see a crowd of handsome and clever women, whom America sends to brighten up society, and who reappear in London and Paris every year with the regularity of the swallows. The London season, from the beginning of May to July 25, the Paris season, from the beginning of April to June 10, are absolutely run by them. You meet them everywhere, at dinner-parties, 'At Homes,' and the play. You conclude that they must be married, because they are styled Mrs. and not Miss, but whether they are wives, widows, or divorcées, you rarely think of inquiring, and you go on enjoying their society, even their friendship, year after year, without knowing whether there exists, somewhere in America, a Mr. So-and-so or not.

It was in America only, on calling on my lady friends whose acquaintance I had made in Europe, that I discovered the existence of their husbands. I found them very much alive, having for the companions of their joys and sorrows the telephone and the ticker.

Now, an impression (not an opinion, much less a conviction) to be formed from all this is that the American woman, with all her physical beauty and intellectual attainments, is not always a woman whose characteristic traits are devotion, unselfishness, and self-sacrifice. But it is not her fault if this should be the case, and I have no reason to suppose that it is. In a community, woman is what man makes her. So long as men's first consideration is business and money-making, so long as they consider clubs the proper place to seek relief in from the pursuits and hardships of everyday life, so long as wives are practically left to themselves to make the best of the long leisures of the day, the women will study how best they can arrange for themselves a life of comfort, ease and pleasure.

Is there any other country where you will find women able to enjoy life without the companionship of men? They have come to an understanding among themselves. They will have lunch, dinner-parties, where no male guest will be seen, and they will have a grand time. They try to please each other, and an American woman will use as much coquetry to win a woman as a French woman will use to win a man. Is there any other country where you see so many women's clubs?

Women's clubs? The idea!

Yet that American woman has male friends. She is a delightful chum and good fellow, the only woman in the world who can have such male friends, 'pals' without the least misconstruction, the least objectionable whisperings on the subject. She calls those male friends by their Christian names in speaking of them, although she invariably mentions her husband as Mr. John B. Smith.

The American men are the most devoted of husbands, but they are not under the influence of their women. They indulge them in all their whims and luxuries, but their status in life is to be their women's husbands—I will not say

upper servants, but domestic animals, not pets, of undeniable usefulness, who work at the sweat of their brows to keep in luxury the most lovely, interesting and expensive womankind in the world.

Some years ago, I was spending a Sunday afternoon in the house of a young married man in Chicago who, I was told, possessed twenty millions. The poor fellow! It was the twenty millions which possessed him. He had a most beautiful and interesting wife, and the loveliest little girl of three or four years of age that I ever set my eyes on. That lovely little girl was kind enough to take to me at once—there's no accounting for taste! We had a little flirtation in the distance at first. By-and-by, she came toward me, nearer and nearer, then she stopped in front of me, and looked at me, hesitating, with her finger in her pretty little mouth. I knew what she wanted, and I said to her: 'That's all right; come on.' She jumped on my knees, settled herself comfortably and asked me to tell her stories. I started at once. Now, you understand, I was not allowed to stop; but I took breath, and I said to her:

'Does not your papa tell you long stories on Sundays?'

That lovely little round face grew sad and quite long.

'Oh no,' she said; 'papa is too tired on Sundays.'

A few weeks after I left Chicago that man was taken ill with a disease not uncommon in America, a disease that starts at the top of your head and takes two or three years to kill you in a lunatic asylum, among drivelling idiots and imbeciles.

A couple of years later, being in Chicago again, I made inquiries and learned that the poor fellow was expected to exist a few weeks, perhaps a few months longer.

What a pity, I thought, that beautiful woman had not enough influence over that good man to stop him!

Do not offer me twenty millions at that price. No twenty millions can cure the disease which afflicted that American.

Put a little girl of three on my knees on Sundays, and I will tell her stories from sunrise and go on till sunset, even if I thus run the risk of being prosecuted by the Lord's Day Observance Society.

Cyanide & Happiness – Sinking Ship

AVfM Video Source · 27 April 2023 · Archived copy · Original

Ever hear the phrase “careful what you wish for?”

What if men took that “we want equality” stuff seriously?

Oh wait. Looks like it’s increasingly a done deal.

Subscribe to ExplosmEntertainment here.

“Check Your Privilege” was an idiotic phrase

A Voice For Men Videos · 28 April 2023 · Archived copy · Original

Now largely consigned to the dustbin of history the phrase check your privilege was very common around 8-9 years ago. This video was made when it was still current. We remember.

Are men at fault for childless women?

AVfM Video Source · 28 April 2023 · Archived copy · Original

The Daily Mail is forwarding the narrative in its ”Femail” section that it is somehow the fault of men that some women end up being childless while women just get to that state through no fault of their own.

Lucian Vâlsan is not convinced. Watch a harsh response even by some non-feminists’ standards.

You can subscribe to Lucian’s Freedom Alternative, here.

Feminism and Romance Literature

Peter Wright · 29 April 2023 · Archived copy · Original

According to a recent poll only 18% of U.S. people consider themselves feminist.[1] On that account we can expect readers of romance novels to comprise not more than 18% feminists, and likely far less due to the fact that feminists disparage traditional approaches to romance…. at least according to their rhetoric.

A more generous National Geographic/Ipsos survey[2] of more than 1,000 American women found that 29% of respondents identified as feminists. From the study its worth noting, as an aside, the political spread among feminist women, with Republicans scoring low in feminist self-identification, Democrats scoring high, and Independents somewhere in the middle:

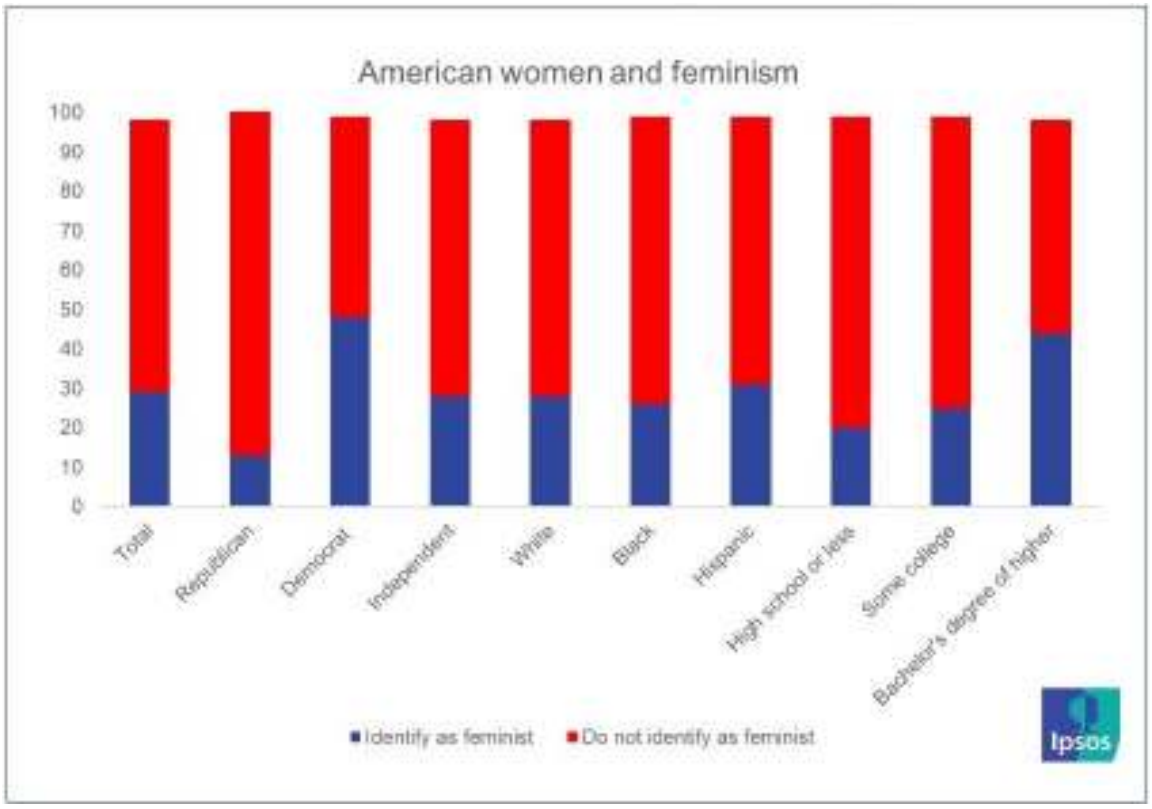

In line with these surveys, we can assume that women who identify as feminist represent less than one third of all women in the USA. With this fact in mind, imagine my surprise when I recently discovered that a whopping **60% of readers of romance novels are feminist,** which means that almost two thirds of romantic love enthusiasts are…. feminists! This finding is from a survey of 800 people, which discovered the following details about the average romance reader:[3]

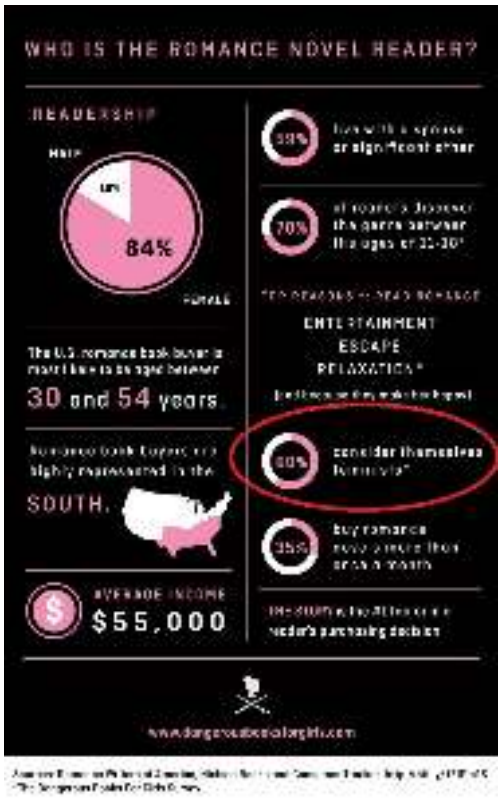

Author of the survey summarised the question and answers in the following way:

> *"In the survey of romance readers, I asked if one identified as feminist, believed in equality but wouldn't use the term feminist – or, not at all. 61% of respondents replied in the affirmative to the first option. While many commentators expressed their ire at the believe-in-equality-but-wouldn't-use-the-term-feminist option, 35% selected this. Just 3% said not at all ("The third option makes me cry," one self declared feminist wrote).*
>
> *The more I read from both sides, the more I realized that we're more alike than we let on. Whether you call it chivalry or manners, we all want someone to open the door for us."*[3]

Her last sentence proposes a rationale of (the high number of) feminist readers of romance novels: that they still want doors opened for them, whether actual doors, or doors into better jobs, boardrooms and other kinds of feminist power that are gifted to them by the actions of chivalric men. This point about feminist rationale was confirmed in a study by Gul & Kupfer[4] which discovered that feminists felt the positive sides of benevolent sexism outweighed the negatives even if they believed it was somewhat patronising.

Many feminists believe that romantic love is a subversive trope, a positive one that works to increase the power of women relative to men. Elizabeth Reid Boyd, of the School of Psychology and Social Science at Edith Cowan University, and Director of the Centre for Research for Women in Western Australia with more than a decade as a feminist researcher and teacher of women's studies, tells:

> *"I muse upon arguments that romance is a form of feminism. Going back to its history in the Middle Ages and its invention by noblewomen who created the notion of courtly love, examining its contemporary popular explosion and the concurrent rise of popular romance studies in the academy that has emerged in the wake of women's studies, and positing an empowering female future for the genre, I propose that reading and writing romantic fiction is not only personal escapism, but also political activism.*
>
> *Romance has a feminist past that belies its ostensible frivolity. Romance, as most true romantics know, began in medieval times. The word originally referred to the language romanz, linked to the French, Italian and Spanish languages in which love stories, songs and ballads were written. Stories, poems and songs written in this language were called romances to separate them from more serious literature – a distinction we still have today. Romances were popular and fashionable. Love songs and stories, like those of Lancelot and Guinevere, Tristan and Isolde, were soon on the lips of troubadours and minstrels all over Europe. Romance spread rapidly. It has been called the first form of feminism (Putnam 1970).*[4]

Readers of my writings are familiar with the idea that romantic love and feminism constitute a seamless tradition of gynocentrism that first began in the royal courts of Europe.[5] There have occurred transformations in the campaign strategies of feminists throughout the ensuing centuries, but the primary impulse remains consistent through each new generation of feminist activity: to increase the power of women via the institution of a 'sexual feudalism' – ie. the proposition that men should act as a quasi serving-class for women.

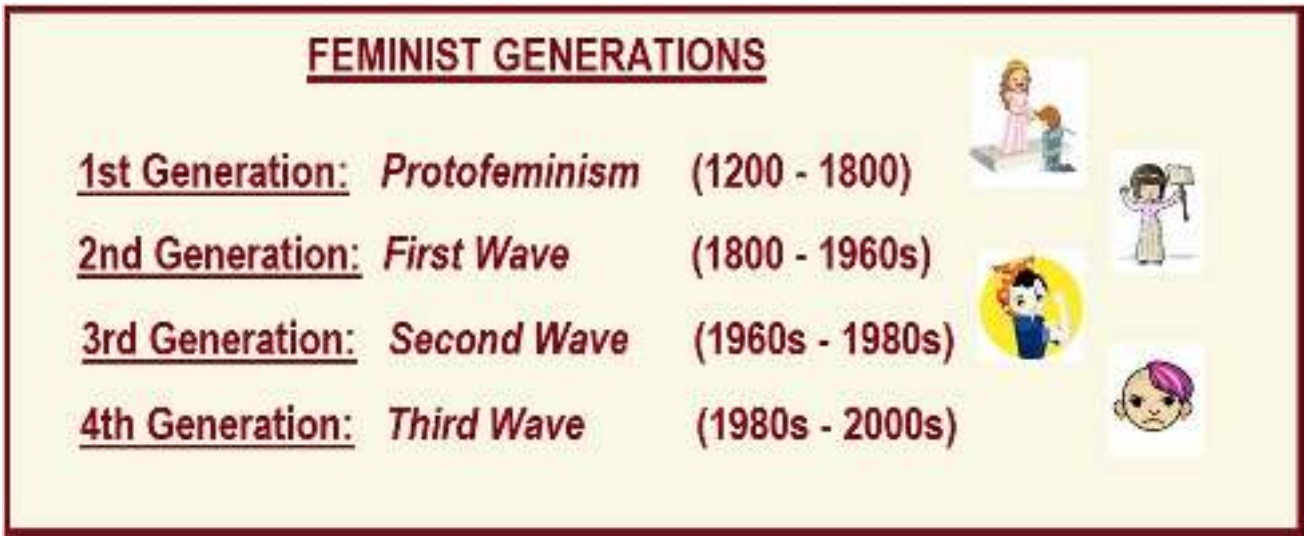

The following examples of romantic love in Victorian literature are excerpted from the book *Male Masochism* by Carol Siegal [6]. Notice the thematic continuity of this literature with the earlier sexual-relations contract first invented in Medieval Europe:

> "A great deal of what [Victorian] women's literary works had to say about gender relations may have been as disquieting as feminist political manifestos, and ironically so, in that the novels seem most anti-male in the very places where they most affirm a traditionally male vision of love. While women's lyric poetry tended to reverse the conventional gender roles in love by representing the female speaker as the lover instead of the object of love, women's fiction most frequently reproduced the images, so common in prior texts by men, of the self-abasing male lover and his exacting mistress.
>
> For example, in *Wuthering Heights*, Heathcliff declares himself Cathy's slave; in *Jane Eyre*, Rochester's desire for Jane is first inspired and then intensified by his physically dependent position; in *Middlemarch*, Will Ladislaw silently vows that Dorothea will always have him as her slave, his only claim to her love lies in how much he has suffered for her. In several Victorian novels by women, men must undergo quasi-ritualized humiliation or punishment before being judged deserving of their lady's attention. For instance, in Olive Schreiner's *Story of an African Farm*, the fair Lyndall condescends to treat her admirers tenderly after one has been horsewhipped and the other has dressed himself in women's clothes to wait on her. Although Victorian women's novels do explore the emotional insecurities of the heroines, their apparent *self-possession* is also stressed, in marked contrast to their lovers' displays of agony, desperation, and wounds."

The author goes on to say that male masochism and the dominatrix-like behavior of women in much literature is continuous with courtly love literature from the Middle Ages. And whilst some men self-consciously chose their lowly position in relation to women, the men described in Victorian women's novels *lacked* such volition and were helplessly controlled by the power of love and beauty:

> "These texts also insist that the true measure of male love is lack of volition. While the *heroines* make choices that define them morally, the heroes are helplessly compelled by love, and not judged to love unless they are helpless. In this respect Victorian women's fiction recovers the ethos so often expressed in medieval courtly romance that love must be "suffered as a destiny to be submitted to and not denied." It also departs from the conventions of medieval romance in describing the helpless submission to love as an attribute of true manliness, and thus Victorian women's fiction directly attacks the degeneration of chivalry into the self-conscious and controlled "gallantry" of eighteenth century libertines."

Just like their forebears, feminists constitute an army of women working to preserve and extend the tradition of elevated womanhood that has been championed over the last millennium, making the feminist project a remarkably

traditional enterprise while putting a lie to its claim to be a forward looking, progressive movement.

The only question left to ask is how, exactly, can this tradition be most accurately characterised? Is it a philosophy, an ideology, human nature, or the slow cultural build-up of behaviorist techniques applied to heterosexual relationships? Its probably a little of all these things, but I'm going to follow the European tradition at the root of romantic love, which saw it primarily as a *religion* complete with its own guiding Goddess. Her name, as spoken in medieval Germany and through the centuries was *Frau Minne*.

I have published details about this Goddess before, so rather than rewriting the details I invite the reader to visit the article[7] and look further into the essential religiosity at the heart of our gynocentric cult. Furthermore, as recently stated by Alison Tieman, divinity has today become associated with every human woman, imparting to her the power of "I am a Goddess" in much the same way as once done to pharaohs or emperors, or divinised mortals, who became God-men in ancient times and received religious devotion due of a God. That is, half the human population has undergone an apotheosis, while the other half stand in awe and service.

The differences between a god-complex arising variously from a psychotic episode, in cases of extreme narcissism, or in a society that has seen fit to elevate an individual/s to God status is perhaps moot. These things more often appear together, in combinations. Whatever the causes, we are safe to conclude that feminism amounts today to a global religion, one as powerful as any that have gone before it, with women collectively representing the Godhead to an enthralled male audience.

A man presenting Frau Minne with his heart which has been stabbed by three arrows. (painted wood, Southern Germany, 1320-1330 ca.)

References:

[1] Only 18 percent of Americans consider themselves feminists, Vox 2015
[2] Less than a third of American women identify as feminists
[3] *Dangerous Books For Girls: The Bad Reputation of Romance Novels Explained*.
[4] Elizabeth Reid Boyd, Romancing Feminism: From Women's Studies to Women's Fiction, 2014
[4] Gul, P., & Kupfer, T. R. (2018). Benevolent Sexism and Mate Preferences: Why Do Women Prefer Benevolent Men Despite Recognizing That They Can Be Undermining?. *Personality and Social Psychology Bulletin*, 0146167218781000.

[5] Damseling, chivalry and courtly love (part two)
[6] *Male Masochism* by Carol Siegal
[7] 'Frau Minne' the Goddess who steals men's hearts

Questions for Feminists

Jason Sinclair · 30 April 2023 · Archived copy · Original

Winston Churchill said "*Those who fail to learn from history are doomed to repeat it.*"

The human race has some very dark history. Certain groups have destroyed other groups for whatever ideological reason they can come up with. We lived in a world that saw slavery, murder, hatred because of a physical difference, a difference in the god or gods we may have believed in.

I was taught about a lot of these as a child in school. I was taught about fountains that were relegated to a person with a certain skin colour, or how hate allowed a nation to somehow allow the Genocide of a people who were set aside only by their beliefs. How a government decided that their were thoughts that were inappropriate for people to have and decided to burn any piece of literature on topics not approved.

I was taught these things because of that quote. When I learned about these things as a kid in school I couldn't believe people were ever so ignorant and hateful. I was a kid, I didn't understand how hate and fear can motivate people to do crazy and stupid things. How awful hateful things come from small acts that build over time.

Recently I have seen some disturbing reincarnations of the fear and hate. It's not genocide or murder. It is however a frightful and disturbing trend.

Feminists…

Have you ever worried about becoming the embodiment of what you hate? That you would end up being exclusionary and intolerant?

I ask you to look at your fellow feminists and the direction feminism is going. Take a look at the Feminists who decided it was a good idea to burn a book that didn't agree with their ideology, or the feminist who while shouting down a dissenting viewpoint held a sign that said 'I am expressing my right to free speech.' Or a group of feminists who decided that while they were completely justified in protesting and exercising that freedom of association, freedom of expression and the right to express their opinion on a topic in a public forum, while simultaneously excluding people who's only difference was biology. It didn't matter if they held the same opinion or not, They were not going to be tolerated simply due to a biological condition beyond their control.

Feminists, do you see the pattern? Do you see what you are becoming? I know many of you are saying "They aren't real feminists, they are misguided" If you truly believe that we are all equal then your beliefs and mine are aligned and all else aside we can have a meaningful dialogue and maybe, eventually come to an agreement. If you think the things above are a good way to get a message across to the world then I ask you to seriously take a look at our history. If you believe it was only because of men that these things ever happened at all, then I ask you to look at feminism in it's current state and think again.

The Goal Post episode 19 – women only: brought to you by men

A Voice For Men Videos · 1 May 2023 · Archived copy · Original

So What is a Zeta Male Anyway?

Zeta Male · 2 May 2023 · Archived copy · Original

By now I am assuming you have all seen Paul's video on the basic premise of a "zeta male". Paul's video is vague, but a good foundation. Still, you can't help but ask – *what the fuck is a Zeta Male*?

Well, the term comes the designations in the male hierarchy; labels like alpha male and beta male. The interesting thing is that one does not essentially choose whether to be an alpha or a beta, but you do get the luxury to choose to be a zeta.

The idea of the alpha and beta male are based on observations of leaders and followers in society; who are the best of providers, and who come in second. You grow up through your life being taught what to do; who you provide for and how you accomplish that. You protect and practice chivalry, and the social constructs and institutional ideas of what men should be are handed to you without reason or explanation.

Before you realize it you have been molded into the man you are told to be, and you fall into a category. You may be caught somewhere in between, but on the odds you still lean more towards one designation or the other. In the end, from a critical eye, and an institutional one, you will be branded whether you like it or not. You have been given a status, for better or worse, based on how you adapted to your upbringing, and a bit of luck.

The problem with the idea of alpha and beta males is that the traits are partially based on superiority/inferiority and they are actually rather constricting and come with the standard restrictions of manhood (the inability to show emotions, you must raise a family, and be the breadwinner, etc). You are given a code of conduct, and how well you do determines your worth as a man, and as a human being. Traditionally speaking, you either played the game or you forfeit by default. There weren't many options, and even alpha males were stuck in their role.

> You have been given a status, for better or worse, based on how you adapted to your upbringing, and a bit of luck.

But no matter where you are, there is always a desire for freedom and change. Sometimes when there are few options, people tend to be happier, as they don't have the abundance of options, and never have to look back thinking, "I should have done X,Y, and Z instead…." But often, when there are no choices at all it brings a great deal of pain.

Especially when you see the alternative freedoms other people have. One of the few things feminism got right was the abundance of options that it gave to women. Now that men are starting to analyse all this more objectively, many are coming to a completely different view of their roles. When looking in comparison men have started to decide that how much life sucks as a man. Now, a growing number of men want options, too.

And so the Zeta Male begins to rise from the rubble of the shattered romatacizing of traditional masculinity. Zeta masculinity is more self taught and defiant toward traditional social structures.

Zeta theory tends to be the option of "abstain" from the game. You don't forfeit, but you also aren't playing. Zeta males have no intention of bending to the will of society for gender based purposes, and opt instead for self preservation. This is not an absence of morality or ethics, but rather breaking out.

> For the zeta, when he is told to do something because he is "the man," his answer is a simple "No."

Social expectations of both alphas and betas (being providers, chivalry, etc) are tossed aside, and we refuse to see ourselves as inferior because of it. We are doing what we want, taking our lives into our own hands. The traditional, institutional notions of masculinity will be at our mercy.

The traditional ideals of masculinity are going to be clay in our hands. Zeta male theory lets us mold the social

institutions to our will. But first we have a different goal: *to take it down*. Or, if you prefer, to watch it collapse and fall under its own weight doing nothing to stop it.

Despite public opinion, gender roles are still highly institutionalized in society, and within all institutions that are created. They can also be taken apart, and in the long run, that is what the goal is. It is not simply to step aside and run on a different path, but to open up all the paths to everyone available. Zeta males have every intention of breaking apart society, and building it right back up how we see fit.

> How do we see the new masculinity in its most ideal form? In one word – *Freedom*.

The freedom to be who you are without shame, to take a professional career and family life of your choosing without being seen as lesser man.

In fact you might not even want to be seen as a man, and that is fine too. As long as you are who you want to be and can keep your head up high with pride you fit into the new design. For better or for worse, there is no shame in who you have decided to be as long as you are happy with it.

We don't change ourselves for women, especially when it comes to relationships. If you don't want to be with us for who we are, then you have no respect for us, and we don't want to be with you. My time may be split to be with you, but my passions will not die for you.

It's not just woman that we stick it to. Men are guilty of trapping others in the gender role. We will help pull you out of the pit, *but we aren't going to let you pull us back in*. We aren't going to contribute to the system that results in the fact that 80% of suicides are male. We want you to escape with us. Our hands are stretched out are you going to grab ahold of them or are you going to stay where you are?

And if *anyone*, man, woman, or child protests? Shut up, and get out of our fucking way. We are Zeta Males, and we aren't going anywhere. You are.

Toward a Deeper Understanding of What Feminism Is

Luigi Logan (aka Fidelbogen) · 2 May 2023 · Archived copy · Original

In an earlier article, I spoke of something called non-feminist target consensus, and why we should move toward such consensus if we would effectively move against feminism in massed formation:

In that article, I posted a numbered list called the "Seven Points of Understanding". The list was meant to suggest a working agreement on what "feminism" really is. It was composed loosely because it was meant to channel our thoughts in a loosely calculated direction, as the first stage in a deeper convergence of understanding.

Granted, many people will never get to that deeper convergence. They will only skim through the seven points, nod their general agreement and give no further thought to it.

So be it. We can live with that. (Have we got any choice?)

But for those who mean to go further, I offer the following as a kind of second-degree initiation. Does that sound like a plan? All right, let's converge upon it.

For a start, let's mothball the conspiracy theories. Powerful interest groups may have given feminism a leg up, but they never invented it. Most seemingly conspiratorial patterns are better explained by what I call moral confluence – the tendency for like-minded humans to form spontaneous systems of cooperation. "Birds of a feather flock together", as folk wisdom informs us, and we need no conspiracy theory to account for this. In principle, it is nothing more mysterious than two people walking side by side on the same road and falling into step with each other.

Mind you, we don't rule out bonafide conspiratorial projects in the general mix – of varying sizes, with varying actors, changing through time. But we don't saddle ourselves with over-arching conspiracy narratives, nor do we bother with smaller ones unless easy evidence makes them "too good to ignore."

Next, we should agree that feminism was never extruded into the world from start to finish as a seamless connection of ideas – it was, and is, a patchwork rife with contradictions. It did not grow from a point source, but from a range of sources: organically, holistically, and morphogenetically. After that, moral confluence took over.

Feminism is more than just ideology. It is a set of practices in the objective world, and the ramifications of those practices. Effectively, feminism is a moral confluence manifested as a social super organism. It has fuzzy boundaries, but you can map it by the light of two cardinal principles, and in order to see how feminism operates you must bear those principles in mind. Once you've got that sorted out, everything settles into place.

Firstly: feminism is the project to increase the power of women both individually and collectively, and this project is a zero sum, infinite game with no clearly stated upper limit or endpoint.

Secondly: feminism is held together and boosted along its trajectory by a bottomless disaffection toward all things male. Despite what the average feminist will tell you, feminism is very much indeed "about hating men".

These two principles illuminate each other. Furthermore, they cycle in and out of each other in a chicken-and-egg dynamic: it is not clear which comes first, so it is hard to know where to start explaining.

However, let's start with the first principle because it's easier that way. After all, nearly any feminist will give you a hairy argument if you insist that feminism is about hating men, but I doubt you'll find a feminist anywhere who would argue that feminism is not about empowering women.

So to increase the power of women, as to increase the power of anything, demands a rationale. Feminism rationalizes its project by suggesting that women need more power because they haven't got enough in the first place.

That being said, the question becomes "how much power for women is enough?" How must we quantify this? How

must we configure this? If feminism can furnish no answer here, we must suppose that none can be had, and that the feminist project is to empower women infinitely.

We have seen no official statement which says “accomplish the following, and feminism will disband itself.” Furthermore, if there is any such document on earth, we insist that we have no duty to hunt for it. On the contrary, we insist that feminism’s supporters bear the onus to make this information clear to non-feminist men and women, in a manner that is widely known and unmistakable. We await that day.

Very well. Feminism is literally nothing if not the project to increase the power of women. It must be this if it is anything at all, and whatever you might add to this it remains this at the very least. That is a consensus nearly all would share, a crossroad of understanding that puts everybody on the same map.

Now, to increase the power of women could only mean to grow it by comparison to some other power. After all, we can hardly quantify this if we fail to establish a baseline measurement.

So let us think further: would not the feminist project be meaningless if female power didn’t grow specifically by comparison to MALE power? If both men’s and women’s power grew by comparison to some third power, it would be undifferentiated HUMAN power which had augmented itself, yes? But in that case, the limiting term “women” would be inappropriate and misleading. Nor would the term “feminism” be applicable.

So we conclude that the core of the feminist project is to grow female power by comparison to male power in particular, and for want of contrary evidence we also conclude that this project has no proposed endpoint.

Such being given, it follows that women’s power would sooner or later surpass men’s, issuing in a state of female supremacy. Only a non-feminist intervention could block that outcome.

We may define female supremacy as a condition where the governing power in most areas of life is either directly or indirectly a female power. We are entitled to wonder if that would be a good thing, or a bad thing.

Our answer rides upon the question of moral constraint. Absolute power would be arbitrary power, and being absolute, would corrupt absolutely – meaning that no morality would constrain it. True female supremacy could be nothing short of absolute power unconstrained by morality. Anything less would only be a stage along the road to supremacy, but not quite supremacy itself.

In the final tally, any limit to the growth of female power would limit women’s power to treat men arbitrarily. This in turn would be a moral constraint because arbitrary power is nothing if not the power to disregard morality. So the feminist project would stall out if it was bound by the requirement to treat men morally, and this would set a limit on how far the project could extend itself.

If one were determined to push the feminist project forward at all cost one would need either to abandon all pretense of morality, or to make oneself the master of such pretense.

In passing, we should note that feminists love to rattle on about something called “equality”, yet their notion of equality, for some reason, does not involve abrogating any historical perquisites that women have enjoyed. So, putting it simply, the feminist campaign for so-called equality is a drive to maximize female advantage. This comes to the same thing as increasing female power with no limit.

Now let us consider the second cardinal principle. The project to increase women’s power does not positively require disaffection toward men in order to get started, but without it, the project would face a practical limit. However, if you sweep that limit aside, you can pave the road of depredation as far as any lack of scruples might carry you. This is where disaffection toward men comes in handy, and the project to increase female power hits no glass ceiling of any kind.

We conclude that “feminism” minus anti-male feeling would be self-limiting, would lack vitality, and would eventually fizzle out.

Let us reiterate the two cardinal principles: that feminism is a drive to increase female power with no clearly stated

endpoint, and that feminism is impelled by a bottomless disaffection toward all things male. Taken together, these principles compose a revelatory lens, and one may pan that lens across the range of conditions. You can put this to work in your own analysis.

Nowadays there is a great controversy in the activated non-feminist sector – on the one side, the strict anti-feminists who wish to engage feminism narrowly and politically, and on the other, those who say "never mind feminism, attack gynocentric traditionalism!"

However, we find it generally pointless to differentiate feminism from so-called traditionalism because we see those things on a continuum. We prefer to take a unified field approach in our quest for understanding.

Yes, we recognize that "gynocentrism" was a feature of traditional (or so-called "patriarchal") culture long before modern feminism came along. But we also see that feminism and traditional culture are like Siamese twins, with gynocentrism as a connective tissue binding them together.

Gynocentrism advantages women over men, and for that reason is fundamentally anti-male. Feminism did not invent gynocentrism, but capitalized on it as it does upon any established anti-male tendency. Anything hateful of maleness, or harmful to it, or merely tilted against it in some way, finds a place in the feminist project.

We have a saying: "Every anti-male stream feeds the feminist river." Even as the Mississippi pulls its waters from across the continent, so too feminism draws from a far-flung cultural watershed. One way or another, all of it supplements the feministical operations complex (for short, the FEMPLEX).

This metaphor of the watershed hints at the workings of feminism as a social super organism, and puts us in a shared space of heuristic understanding. The full reach of feminism spreads well beyond any conventional understanding of the term. For that reason, the ongoing anti-male evolution in society, over time, is the signature pattern which gives away the feminist game. Plenty of social indicators are trending in an anti-male direction, and that is how we know "where it's at".

It should be clear, to all who are politically awake, that the world is becoming a more poisonous place in which to be male. We say this not in the spirit of "men's rights", but rather to spotlight a dangerous condition which ought to concern everybody. After all, injustice toward half the human race is bound to have negative consequences right way across the social ecology.

We should add that a lot of feminists show a pattern of moral confluence in creating, sustaining, or rationalizing these anti-male tendencies. When you point this out, a typical response is the infamous NAFALT: "Not All Feminists Are Like That."

There are many variations on the NAFALT response, yet it is unclear why any of it should be deemed a compelling argument, or what it even pretends to argue in the first place. The sentiment itself is vacuous and trite, for you may pick any kind of feminist you please and it will generally be true that "not all feminists are like that." So why do they use this line of talk so commonly?

The answer is that they want to get feminism off the hook by changing the subject. They are deflecting attention away from the feminists who are indeed "like that"– and the fact that such feminists really do exist, and really do play a powerful role in shaping the world.

Yes, the anti-male factor is feminism's most potent driver because it gives the feminist project a wide open frontier of development. The proverbial man-hating feminists represent feminism's core truth because, frankly, they are what makes feminism exist in the first place. They are not a bug; they are a feature. Lacking their restless energy and continual innovation, feminism would sputter and roll to a stop like a car running out of gas.

The only way to rationalize the endless growth of female power is to gin up never-ending excuses to take away male power – and if you hate men in the first place, your innovation along that line will be morally unencumbered. Accordingly, those who raise questions about the ethical treatment of men or about women's moral accountability in general, are death to the feminist project because they sabotage the one force which can fuel that project's

growth into the indefinite future.

The NAFALT excuse ultimately fails not only because it is intellectually vacuous, but because it misses the point. For in the end, the question is not whether all feminists are a certain way, but whether all feminism is a certain way.

More precisely, all feminists – irrespective of individual difference – are implicated in the feminist project. That is what makes them feminist in the first place. Verily, all feminists are “like that” as regards their participation in feminism. This is the point which ought to command our interest.

The less repellent feminists have the option to put those discreditable ones under siege, and isolate them, and starve them of moral support. Yes, they could choose to do this, but instead they choose the opposite tack: they urge you to IGNORE such feminists, and if possible, forget about their existence altogether.

Thus, the feminist who puts you off with NAFALT rhetoric is squatting on your mental real estate by imposing a trivial distraction – and by that I mean a distraction from what is significant, essential, or urgent. This feminist would have you occupy your thoughts with matters that can only throw you off the scent. In this way, the core truths and defining operations of the feminist project will escape detection.

In conclusion: it can be laborious to parse out the finer filaments of understanding, but the reward can be worth it. The burden, be it known, falls as much upon the writer as upon the reader. That said, I trust that any reader who has gotten to the end of this article, in the same plodding footsteps which the writer took first, has been sufficiently compensated for the journey.

Title IX and college rape: a series of injustice, part 4

Jessica Denis · 3 May 2023 · Archived copy · Original

This is Part 4 in a series outlining the effects of college adjudication of alleged sexual assault cases. In Part 1, a wrongfully accused man proved his innocence, yet the college imposed sanctions that damaged his life anyway. In Part 2, a young dating couple's lives were disrupted for more than two years after someone else decided that she was raped. Part 3 featured a young man who has had to sue his school to remove the "responsible" mark on his transcripts after "severely prejudicial conduct" by the school's investigator.

Some may feel as though talking about this systematic failure leads to the shaming of those who have been raped. This series is not about that. One rape is too many. These stories are only meant to bring to light the lives that have been turned upside-down when a college campus adjudicates an allegation of sexual assault.

Imagine you were blackout drunk. Not just incapacitated and unable to clearly give affirmative consent, but intoxicated to the point of absolutely no memory. Envision yourself then hearing about what happened the night before via text messages and campus chatter, and discovering that oral sex was performed on you while you were blacked out. Then imagine, two years later, being expelled from school with a giant black mark on your future.

Wait, what? Why would the victim of sexual assault be expelled?

Because being impaired is "never an excuse." Because the "victim" of the sexual assault was a young man who later became the accused.

John Doe was a student at Amherst College in Massachusetts. After a night of drinking, a female student named as Sandra Jones helped Doe back to his room. Once they arrived, she proceeded to perform oral sex on him and left when she was done. According to court documents, nearly two years later, at the urging of an on-campus victims advocate, Jones filed her sexual misconduct complaint with the school.

Missing evidence, false statements, and a faulty investigation produced the result of Doe being found responsible for violating the sexual misconduct policy at the pseudo hearing at Amherst. The decision indicated that the hearing board found it "credible" that Doe was "blacked out" but that "[b]eing intoxicated or impaired by drugs or alcohol is never an excuse for sexual misconduct and does not excuse one from the responsibility to obtain consent." What about *his* right to give consent? In court documents (Page 18), Jones describes an entirely different account of what happened in text messages to a friend:

> "Sandra Jones: Ohmygod I just did something so f—ig stupid
>
> DR: What did you do
>
> Sandra Jones: F—ed [John Doe]. . . . F—
>
> DR: No you didn't . . . .
>
> Sandra Jones: official story is he puked and I took care of him but yes. Yes I did. F—
>
> DR: [Sandra] what are you doing????????
>
> Sandra Jones: Oh and apparently [another student] is coming over so nothing happened everything's fine …"

None of those texts was allowed in the "hearing" the college conducted. Doe was held responsible based solely on a story that was made up and refuted by evidence that was never allowed to be presented. He was kicked off campus, and an email was sent to the entire student body stating he was found responsible and not allowed on campus. While the email did not state his name, it was very clear by campus chatter who he was. He was stripped of his rights with no recourse.

"Control the Controllables." That is what Grant Neal's grandmother tells him on the days he is not strong enough to

keep going. A very strong support system that fills in the gaps is the inspiration for him to not give up the fight. He is trying to get back to college after a bold black mark was placed on his transcripts. That black mark? Title IX disciplinary action.

Grant Neal's case is one that you may have heard of and is now poised to be a landmark case as he is the first to take on the Office for Civil Rights, the Department of Education and the Obama administration.

Neal's case is different. There is no grey area. He took a young woman out on a date. They proceeded to have intercourse. The next day someone noticed a hickey on the woman's neck and reported a violent rape occurred. According to court documents, the presumption of rape was made by a third party due to Neal's "status as a high profile football player."

After a faulty process, accusations of conflict of interest on the part of Colorado State University, Pueblo, and changes in testimony — and despite the fact that Jane Doe has since day one insisted she was not raped — Neal was found responsible. He was removed from campus, he lost his football and wrestling scholarships, and no other college will admit him with the black mark on his transcripts.

During my conversation with Neal, he said, "I am not afraid to stand up and fight for this issue. There are so many who either don't have the ability or the strength to go through this process. I will fight for them too."

Before this, Neal had a 3.67 GPA and was pursuing a pre-med degree. He was excelling in all of his classes and handling the twists and turns of college life exceptionally.

Now he has a job and is doing what he can while he waits for the call that the wheels of justice have finally gotten out of the mud and decided to turn. Neal is keeping himself in shape in the hopes that he will be able to rejoin his teammates playing the sports he loves

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As I start to conclude this series, I feel as though I should address some feedback I have received.

The most commonly asked question is, "Why are you doing this? Do you have a son or someone personally affected?" The answer is no. I actually have two daughters, ages 20 and 15.

I decided to write this series after reading 160 case files of situations like those mentioned in each part of the series. I spoke with these young men and their attorneys, much more than I could ever write about in this forum. The pain that they have been through is real. Depression, suicide, PTSD, anxiety — these are the result of being put through the process, and no one person's pain is less or more than another's. We should not be silent about this. It is clearly a systematic failure on the part of colleges because they simply are not equipped to deal with this much power over young people's lives. As I have stated before, while they might not hold students' actual freedom in their hands, they do hold their futures in their hands.

In some colleges, the Title IX coordinator has only eight hours of training. I was contacted by a student at the University of Minnesota with his concerns that these cases on his campus will be adjudicated by a panel of three students. This is not a mock trial. This is real life. Students and officials trained for eight hours do not have the capacity to collect evidence, conduct investigations and cross-examine. I would bet that the majority have never even read the Constitution in its entirety. How can they be the ones determining these young people's futures?

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~~Bathing~~ Drowning In Male Tears

Doug Mortimer · 4 May 2023 · Archived copy · Original

According to the feminist sacred texts, the most despised decade of the 20th Century was the fecund 50's. The birth rate was high, stay-at-home moms were the norm, and domesticity was exalted. Thanks to lingering postwar affluence, shoe sales skyrocketed, as women were pregnant but not barefoot.

In latter decades the birth rate plummeted and feminists spread the trope "I bathe in male tears," a slogan emblazoned on T-shirts, sweatshirts, and hoodies, as well as on coffee cups. Ironically, women in the 1950's could have filled up the Great Lakes with tears cried by male vocalists. Pop music-wise, it was the most lachrymose of decades.

Shedding of tears was nothing new in popular songs but it was generally the province of females. The greatest example of this was a female specialty, the torch song, which had nothing to do with the Statue of Liberty. The genre was defined by the phrase "to carry a torch" for a former lover, in other words to refuse to let the light of love go out, to hope that a former lover would one day return. Such songs tended to be mawkish and maudlin.

A classic example is "Cry Me a River," written in 1953 and most famously recorded by Julie London in 1955. The gist of the song is contained in the opening verse:

Now you say you're lonely

You cry the whole night through

Well, you can cry me a river

Cry me a river

I cried a river over you

As is the case with a number of popular songs, it can easily be flipped for male singers (*e.g.*, Matt Forbes, Joe Cocker, Michael Bublé, Harry Connick, Jr.) without any change in the lyrics. (Justin Timberlake's "Cry Me a River" has nothing in common with the original other than the title.) Any singer can take on this song. You can be Old Man River or Old Woman River or Old Non-Binary River.

At the same time "Cry Me a River" was on its way to becoming a pop standard, torch singing was spreading to *male* vocalists. Men not only had balls, they had *bawls*! And no, I don't mean after the old man got a switch or a strap and uttered the immortal words, "I'll give you something to cry about!" Young men were crying over young women!

Such singers were appealing more to females than to males. A nubile woman reducing a young man to a blubbering blob of silly putty is a testimony to the magic spell the female can cast over the male. Heartbreaker sisterhood is powerful! As proof of this creepy-weepy side of men, I offer popular songs of the 1950's, when male tear ducts were oozing like open sores.

I'm So Lonesome I Could Cry

Technically this song was released late in 1949, but it was on the hit parade well into 1950. This is one of Hank Williams' signature tunes and for the most part is a wistful song of existential melancholy fueled by insomnia. But it all falls apart in the end when we hear:

And as I wonder where you are

I'm so lonesome I could cry

So there we have it. It was all about a woman after all. Forget all the previous lyrics about the "lonesome whippoorwill" and the weeping robin who's "lost the will to live," and the midnight train "whining low." If this were a contemporary tune, the songwriter would be a candidate for suicide watch. Someone would be called in to talk

him down from the ledge.

Crying in the Chapel

Elvis Presley's 1960 rendition of this remains the most popular version today, yet it was first recorded by Darrell Glenn in 1953 when Elvis was just a regional phenom who had yet to make the acquaintance of Colonel Tom Parker:

You saw me crying in the chapel

The tears I shed were tears of joy

Tears of joy? Well, that's a change of pace. Not only that, the singer is not crying over a woman but over his relationship with God.

I know the meaning of contentment

I am happy with the Lord

Given the decline in church attendance since 1953, I'm pretty sure fewer and fewer men would be found shedding tears in a chapel today. If a man were to embark on a crying jag in a mainline Protestant church today he would probably encounter a lesbian or trans pastor willing to congratulate him for his stunning and brave display of vulnerability.

In the meantime, don't hold your breath waiting for the heavy metal version of "Crying in the Chapel."

Heartbreak Hotel

Elvis did originate this song in 1956 and it was one of his biggest hits. In fact, it's kind of surprising that Memphis or Las Vegas hasn't come up with a hotel so named. As described in the song, however, it doesn't sound like any place I'd care to stay:

Although it's always crowded

But you still can find some room

For broken hearted lovers

To cry there in their gloom…

The dingiest Motel 6 is a bastion of good cheer compared to this dump. On the other hand, if you're determined to wallow in self-pity, you might as well rack up some frequent-guest points at the Heartbreak Hotel. But please don't take a swan dive off the rooftop sundeck or drown yourself in the hotel pool. Housekeeping will leave a Petite Pity Party mint on your pillow to alleviate your suffering.

Now the bellhop's tears keep flowin'

And the desk clerk's dressed in black

There was a time when you could ask a bellhop to send up a woman to keep you company, but this one's too busy emoting to make himself useful. I don't think it would be prudent to make such a request today anyway…could be a vice squad sting operation or you might be linked to some sort of sex trafficking ring or you might get a dose of the clap. That'll bring tears to your eyes every time you go to the bathroom.

I doubt the black-clad desk clerk will ask you how you enjoyed your stay when you check out. For certain, this man in black ain't no Johnny Cash. As near as I can recall, that pillar of stoicism never cried in any of his songs. Oh, there are plenty of depressing situations (breakups, incarcerations, hangovers) in his songs (and in his life) that might induce tears, yet Johnny Cash manfully shouldered his burdens. On the other hand, A *Boy Named Sue* might bear closer scrutiny in today's environment.

Smoke Gets in Your Eyes

This 1933 show tune was dormant till the Platters brought it back in 1959. It remains the most popular rendering of the song. The theme is that when the fire of a relationship is extinguished, the result is smoke. It gets in your eyes, producing tears. So if you start tearing up, you can say it's a physiological, not an emotional, reaction and save face. It's literally a smokescreen:

Now laughing heads deride

Tears I cannot hide, hide

So I smile and say, when a lovely flame dies (ahh)

Smoke gets in your eyes

Don't try this strategy in your home unless you take the smoke detector offline. In my humble opinion, if you need to make an excuse for tearing up, it's easier to say you got something in your eye, or the ragweed count is off the charts, or you just returned from East Palestine, Ohio.

Tears on My Pillow

This was a big hit in 1958 for Little Anthony and the Imperials. Crying oneself to sleep would have been laughable for anyone named Big Tony, but it was sound strategy for Little Anthony:

If we could start anew, I wouldn't hesitate

I'd gladly take you back, and tempt the hand of fate

Tears on my pillow, pain in my heart, caused by you

I suppose if you have insomnia, crying yourself to sleep is one remedy. Personally, I prefer melatonin or valerian root…or a strong IPA.

Like a lot of the aforementioned songs, the lyrics of "Tears on My Pillow" serve for a man or a woman – even a homosexual, come to think of it. It's not much of a stretch to imagine a pillow-biter shedding tears on his pillow. Come to think of it, "Hurt So Bad" was a later hit for Little Anthony.

It's Time to Cry

This tune, introduced in 1959 by Paul Anka was fairly typical of his *oeuvre* at the time. Initially, he was your basic teen idol, but over time he became a force in the music industry, not just behind the microphone but also behind the scenes:

When somebody leaves you

That's the time to cry

When you know you're lonely

You're not the one and only who will cry

When your heart is broken

That's the time to cry

When you know she's left you

You'll know that she has left you

So you can cry

That shows you how foreign the crying experience is to men. Paul Anka has to *tell* them when to cry. In all of recorded history no one has ever had to tell women when to cry. With them, it comes with the territory. Just Google the subject of tear ducts and sex differences and see for yourself.

Puppy Love

Paul Anka strikes again with another hit, technically a 60's artifact (released on February 13, 1960) but really a relic of the 50's:

I cry each night

My tears for you

My tears are all in vain

In those days crying and teen angst went together like pimples and Stridex. Not so much these days, however. Modern teens have discovered that shooting up schools is more cathartic than a good cry.

I don't know if the phrase "puppy love" has any currency with anyone today aside from SPCA volunteers. It used to mean, more or less, a teenage crush. Swap out "pubescent" for "puppy" and the phrase makes more sense. Today puppy love might be confused with bestiality or some kind of furry fetish.

Actually, I don't think puppies cry. They whimper but they don't cry. For sure, if you don't keep an eye on them, they'll chew your blue suede shoes.

Lonely Teardrops

In real life, singer Jackie Wilson was a sexual athlete (check out his bio on Wikipedia). It is highly unlikely that he ever shed any tears over a woman, but you'd never know that from "Lonely Teardrops," a 1958 hit:

My heart is crying, crying

Lonely teardrops

My pillows never dry of lonely teardrops

Come home, come home

Just say you will, say you will…

My heart is crying, crying

There's that tears-on-the-pillow trope again. Personally, I would recommend skipping the bedroom and going straight to the bathroom. Just blubber into your "HIS" towel and save the "HERS" towel for blowing your nose…or for absorbing any other bodily fluids, precious or otherwise, that are petitioning you for release.

A Teenager in Love

This song, performed by Dion & the Belmonts, rose to No. 25 on the Hot 100 list for 1959. Basically, it's puppy love *redux*:

I cried a tear for nobody but you

I'll be a lonely one if you should say we're through

Well if you want to make me cry

That won't be so hard to do

If you should say goodbye

I'd still go on loving you

This sort of pantywaist drivel didn't happen when fathers took their sons to a whorehouse for a sexual initiation. See, kid, this is all there is to it. No reason to get all bent out of shape over it. You ain't cherry no more, so now get on with your life.

Given the absence of fathers today, that sort of patriarchal wisdom is not passed on as much as it used to be. Today groomers and cougars are the most likely candidates to show a young man the ropes…bondage, anyone?

I Cried a Tear

A songbird called LaVern Baker did this in 1958. A year later, Ernest Tubb, of all people, covered it and it rose to No. 12 on the country and western hit list:

I cried a tear because of you

I cried a tear because we're through

I cried a tear, what could I do?

But cry inside for love of you…

I cried a tear because of you

I cried a tear because we're through

Please make my dreams of you come true

Don't make me cry a tear for you

In 1941 Tubb recorded "Walkin' the Floor Over You," which described a man pacing back and forth due to woman trouble. That was an acceptably masculine way to deal with an achy, breaky heart in those days. Yet 18 years later Tubb has resorted to weeping. Inappropriate behavior for a guy who performs in a cowboy hat and boots.

Only the Lonely

After all that dammed-up weepiness broke loose in the 50's, it was inevitable that it would overflow into the early 60's. This 1960 hit by Roy Orbison was a good example:

But only the lonely

Know why

I cry

Only the lonely…

Only the lonely (dum-dum-dum-dumdy-doo-wah)

Know the heartaches I've been through (ooh-yay-yay-yay-yeah)

Only the lonely (dum-dum-dum-dumdy-doo-wah)

Know I cry and cry for you (dum-dum-dum-dumdy-doo-wah)

OK, Roy, we get the message, your heart is broken, you're down in the dumps. But it's hard to feel sorry for you. Crying over a woman is pretty dumb-dumb-dumb-dumbdy – hoo-hah!

Crying

"Only the Lonely" was Orbison's first big hit, at one point rising to No. 2 on *Billboard* magazine's Hot 100. He took the hint and followed up with "Crying" in 1961:

…That I'd been crying over you

Crying over you

Then you said, "So long"

Left me standing all alone

Alone and crying

Crying

Crying

Crying

It's hard to understand

Bu the touch of your hand

Can start me crying…

Crying over you

Crying over you

Yes, now you're gone

And from this moment on

I'll be crying

Crying

Crying

Crying

Yeah, crying

Crying

Over You

Alone and crying…hmmm. If a woman starts bawling in public, people tend to approach and offer assistance or consolation. When a man cries, he cries alone, even if he's in the waiting room at Grand Central Station.

Anyway, we hear you loud and clear, Roy. You might as well have a sign on your back that says "Cuck Me." He never took to heart that old saying about spilt milk. As late as 1964 he was still at it in **Oh, Pretty Woman**. This one could be the incel national anthem:

Pretty woman don't walk on by

Pretty woman don't make me cry

Stop the presses! I think I finally figured out why Roy Orbison always wore those dark glasses – to hide his crying eyes! Or at least to make the audience think he was weeping while he was crooning his tunes.

So there we have it, pop culture fans. Long before second-wave feminism was a thing, the aforementioned hairy-chested, antediluvian, patriarchal brutes were crying their eyes out. Maybe "Big Girls Don't Cry" (the Four Seasons. 1962) but big boys do!

Today, of course, young men, biological or otherwise, are so much more emotionally intelligent. Go ahead, young man, turn on the waterworks and let it all out.

Unless you live in California. They have a severe water shortage there.

EctoLife: The world’s first artificial womb facility

A Voice For Men Videos · 4 May 2023 · Archived copy · Original

EctoLife is fictional but something like it may not be too far away.

Women: Where are all the good men?

Tim Patten · 4 May 2023 · Archived copy · Original

Mr Patten passed away some time ago. We contunue to republish his articles for a new audience. –Ed

Right now, all over the world, millions of women are searching for a "good man." Even after decades of effort on the part of the women's liberation movement to empower women with the mantra, "I do not need a man," they continue on this seemingly endless quest.

The process to find a good man begins early by assuring little girls that they'll "meet a good partner one day". Indeed, they seem to intuitively understand that someone, someday, will take care of them for the rest of their lives. They are told, "When you're married, you'll be happy," as they bask in dreams of a fancy wedding and a life with a perfect soul mate. He'll be masculine, he'll work hard and he'll earn enough money to care for his woman and for her children. He will be strong, intelligent, healthy and courageous – all the while being by her side for protection and support.

For men, however, it is a different story. We don't ask for much. We like our women to be attractive. We like them to enjoy sex, and we like them to provide us with companionship. What we don't want is for them to try to change us.

It is these dichotic extremes that lie at the root of the modern global gender liberation phenomenon. A dichotomy where women are driving good men away.

Women and Society

The fact is that women and society at large have systematically stacked mountains of needs, obstacles and expectations in front of us men, challenging us to measure up to impossible standards of masculinity at every stage of our lives. Boys fend off schoolyard bullies, teenage males strut their stuff, and men feel compelled to protect females from even the slightest random belligerence. We are like cub scouts consigned to, among other things, helping little old ladies cross the street to earn our "real man" badge.

For the most part, women's studies, gender studies and society at large skirt around male suicide and other related issues. But this must stop. It is time to zero in on who – and what – is corralling men into the destructive confines of hegemonic masculinity.

One obvious question is this: Where is the relentless demand for the "good man" coming from? In truth, this gender "policing" abomination is perpetrated by everyone, whether they are aware of it or not. It reflects a gynocentric society rife with the crumbling artifacts of institutionalized patriarchy. But that is not the whole story. Most of the time, those we love most – especially the women many of us spend our lives chasing – place this straightjacket of idealized masculinity on us. They are a favorite object of love and desire and in return, they expect stereotypical masculine perfection. Many hold dear those things that will elevate partners to "good man" status. Our girlfriends, wives and significant others wield this power over us like a sword, or they leave us with hurdle after hurdle to jump over.

Relationships Between Men and Women

One day every young girl grows up and finds her true love, a good man, and an exclusive relationship ensues. The couple becomes entangled and sometimes will marry. Suddenly the man's responsibilities and demands skyrocket. Some men undoubtedly love the challenges of manhood and they experience a certain male pride when they assume responsibility for looking after a woman for the rest of her life. But for others, the burden of living up to an idealized version of manhood often leads to great stress and intense feelings of shame, anxiety, depression, and in extreme cases, suicide. These marital burdens have created an escape phenomena for many men.

Women often try to control their man by slapping, hitting, and throwing him out of their homes. Oddly, society and

even many men seem to approve of this abuse. In fact, some of us do not seem to care if loving a woman is dangerous. It seems that for many females, the fear of male domination echoes incessantly inside their heads. To dodge male authority, women go on the offensive and begin subjugating and manipulating men to ensure that they won't be oppressed.

They also try to hammer us into submission with their words. They'll say things like, "He's a little boy who needs to grow up and act like a man." They make us feel guilty and shame us with ridicule. Another common refrain is, "If you were a real man, you'd…", along with other self-serving diatribes like, "If you love me you'd man-up, earn more and help me at home".

The woman's weapon of choice is a sharp tongue. While the things they say might smack of moral authority and loving concern, they often cut deeper than physical violence. The intent is to strike at our inherent male core. Many women are experts at inflicting pain through words alone while others rely on tactics like bickering and nagging to stoke our insecurity even more. This has the potential to force even the most independent and self-assured of us to cower—or worse. As an example of how critical this issue has become, a 2014 study found that verbal abuse was often a catalyst for husband suicides.

Male Fear

Our worst fear is being seen as something other than male. We can be humiliated and devastated by any suggestion that, because of passivity or effeminacy, we might be like a woman. We live in perpetual anxiety about being considered weak, gay, unfit or "unmanly"; it is our Achilles' heel. When women demand that we be a "real man," our adrenaline spikes; when they shout, "Man-up!" we become agitated. When they undermine our masculinity, our pride is destroyed.

And yet, women are the ones who are often afraid. They are so frightened by our powerful maleness that they command us to submit. But many women don't seem to grasp the emasculating impact that their abuse can have. Lacking our biology, they cannot understand our emotions at their most primal level. They only see that we react and comply. They have no real understanding of the damage their reckless behavior can cause.

The Role of the Women's Movement

We should not have to succumb to the shackles placed on us by the women's rights and social justice movements either. In theory, these hugely successful campaigns were intended to level the playing field between men and women. In reality however, many have been hijacked by extremists and then misinformed for nefarious purposes. While these hardline activists try to make their mission sound noble, their words often betray then, as evidenced by the popular media battle cries below:

"R.E.S.P.E.C.T."…"I am woman"…"Hear me roar"…"Ladies first"…"This is a woman's world"…"Nobody can hold us down"…"She dominates all access"… "You don't own me"…"We run this mutha"… "If you like it, put a ring on it"…"Who runs the world? GIRLS!"

Over time, the drive for equality has been transformed into a crusade for female advantage and a strategy for imposing their worldview on men. Women have been given special rights and they've signed misguided legislation into law – legislation that benefits them at our male expense. Many of these so-called women's movements have devolved into full-fledged man-hating struggles for gender supremacy, inspiring a significant backlash.

The Role of Sex

Unfortunately, our biological imperatives make things complicated and difficult. Even when women's demands are entirely unreasonable, most of us will comply because we are motivated by powerful and instinctual urges, most notable of which is our male sex drive. It is still not clear why society views this as an acceptable form of coercion and something used for the purpose of harnessing masculinity's unruly nature.

Once our male sexual appetite is triggered, we kowtow into submission, potentially sacrificing our long-term health

and financial wellbeing by clinging to the false belief that physical intimacy is our reward for being “good.” We are not just compelled to ‘save the women and children first’. In many respects, we have become “vagina beggars”. Like lemmings, we follow a dangerous and potentially disastrous course. We have become imprisoned, and women hold the key.

Liberation and Discovering Happiness

As Bob Dylan once wrote, the times they are a-changin’. Years of submission to abusive treatment and acquiescing to unrealistic expectations have taken their toll, and many of us are starting to ask some very pointed questions. Do we deserve to be treated like workhorses? Are we supposed to sit back and become totally marginalized, similar to how males in certain matriarchal African villages were relegated by the female leadership to the lowest rungs of the social ladder? Will we become nothing more than “manginas,” capriciously and carelessly manipulated at the whims of our female overlords?

For millions of us, the answer to those questions is a resounding “no!” Good men around the world have decided to go their own way, and like us, they understand that there is nothing wrong with men or masculinity. They understand that they do not need to be schooled by women nor do they need to be enslaved to the family with little reward. A tsunami of male sovereignty is sweeping across our planet and we are grabbing the sword of opportunity to enlighten ourselves.

This growing movement of masculine awareness goes by many names – MGTOW, the Red Pill and Herbivore men. This new paradigm is helping us to understand our true selves, our unique assets and the techniques we can employ to end our toxic entanglements with women. We’re learning how to liberate ourselves from a primitive and self-destructive social order. We’re speaking out and helping to empower others to break free from the bonds of the biased relationship expectations of love, marriage and myopic monogamy – expectations that are enforced with female violence.

A New World

Gloria Steinman recently asked on Real Time with Bill Maher, “What’s wrong with people using their talents and doing what they want?” As men, we want that liberation as well. For many of us, this is a new and exciting environment, and it’s quickly changing for the better. It is a world where we can finally do what we want and work at the things that we love.

It doesn’t matter whether we enjoy tinkering with automobiles, flying kites, dancing in a ballet, playing sports or prepping ourselves so that we may, by choice rather than compulsion, become leaders, inventors and creators. We seek to express and enjoy our innermost interests and talents, rather than toil endlessly in the pursuit of a life of inequality and lopsided relationships. We are realizing our right to define who we are, and we are choosing our higher purpose.

As men, we are amazing; we have the qualities and drive to change the world. Only now, it is our own decision to make. No longer condemned to live a life dictated by women and their obsolete restrictions, we can shed the debilitating confines of social expectation and truly relish the fruits of our labors. It is time to unleash the full potential of men in our society. A life of freedom and happiness awaits us!

Post-structuralism and men's liberation/rights

Eva Barb · 5 May 2023 · Archived copy · Original

Post-structuralism is an interesting theory to consider as the academic field of men's studies slowly emerges into coherence because it is the very theory that has provided premises for feminism to unravel into second and third waves. Only now—after feminism, queer theory, and trans studies—is men and masculinity studies (barely) a feasible academic discipline. Perhaps this progression of gender discourses says enough about the social erasure of the disenfranchisement of men in contemporary society. After all, can we really be so vain as to think that men are banal creatures unworthy of discourse?

To only scarcely begin peeling away one of the many thick layers suffocating this question, I identify the basic formation of post-structuralism as well as how it has been mis-appropriated within socio-politics. I use Michael Messner's analysis on the formation and progression of the men's liberation movement ("The Limits of the 'Male Sex Role'") because his essay provides insight into how this movement was overshadowed, partitioned, and discombobulated by feminism.

The structuralist tenet of Saussurrean signification proposes that a sign consists of two psychological parts: a sound pattern (signal) and a concept (signification). Hence, the word *man* can be linguistically dissected into the English sound: \'man\; and the signification of *man* is defined by cultural associations with what a *man* is or represents.

Two significant details of Saussure's signification model are that language is both innately arbitrary and a unique social institution in that society's "natural inertia exercises a conservative influence upon it."[1] Therefore, the main structuralist query is: How does language define and therein monitor our paradigms and the ways in which we experience the world around us?

Take, for example, the modern phenomenon of a "queer" vocabulary: agender, non-binary, trans, intersex, androgyne, pangender, gender-fluid, etc. Language is the very scope that brings these non-traditional genders into visibility. The "natural inertia" of society within the past century as well as the acute wave of (trans)gender activism in the 1990s has ultimately influenced the creation of a Wikipedia entry titled, "Gender-neutral language,"[2] which accounts for some of the aforementioned words.

The undoing of society's visible gender spectrum through a gradual evolution of language from *sex* to *gender*, from *hermaphrodite* to *intersex*, from *androgynous* to *bi-gender* (and so on), corresponds with changing notions on the signification of these words; thus, reconfiguring linguistic paradigms in order to fit the normative of social majorities. Ironically, this progression of marginalized and minority communities into the mainstream sphere innately Others what society considers to be the privileged oppressor(s) of said groups. Namely, straight white men.

Derridean deconstruction (generally referred to as post-structuralism)—drawing from, and challenging, Saussure's theory on language—asserts that a sign is more than just its signal and signification; a sign can also be taken apart by the dualities, or binary pairs, that sustain its meaning. Language is no more than a clusterfuck of dichotomies; these dichotomies are the very mechanisms that give a word meaning, so that *true* meaning is elusive and in a constant state of deferment. Similar to Karl Marx's notion of the "abstract, reflected anti-thesis,"[3] each side of a binary pair reflects and gives meaning to the other—transgender/cisgender, black/white, straight/gay, queer/normative, proletarian/bourgeois, liberal/conservative, etc. Despite all of these binary pairs that our society, driven by language, can be divided into, one resounds above all, for it was perhaps the birth of the modern "gender zeitgeist:" man/woman, which feminism subverted into: woman/man.

One of the main issues with feminism—and the identity politics it has helped foster—is the faulty appropriation of post-structuralism upon civil rights issues. In establishing positions of 'us v. them,' these movements abstract human beings by using language to victimize/blame, resulting in the reduction of the intrinsic complexity of both language and people. Modern civil rights movements consequently Other and demonize masculinity and maleness because *man* has culturally evolved into signifying the inverse of any form of disenfranchisement. One need only

consider (as Messner does)[4] the *poor* white man to demystify the damnation of a universalized and privileged *man*.

In tracking the men's liberation movement of the 1970s (and so forth), Messner examines the varying discourses of men's liberation/rights and its use of male/female role ideologies to pioneer pro-feminism, anti-feminism, and the middle ground: Warren Farrell-ism. Messner provides a rather comprehensive timeline of these three overlapping—yet diverging—sects of the men's liberation movement.

Early men's liberation activists provided equilateral weight to the oppression of men and women, while mediating the tensions between male privilege/male victimization. As a result of feminist criticism, by the mid 1970s MLAs had begun focusing on how men are inherently oppressive. Thus, the male feminist was born.[5]

Messner also discusses the opposing side of the aforementioned phenomenon (i.e. anti-feminism):

"It is instructive to examine the slippage in the discourse from the symmetrical mid-1970s men's liberation language of 'equal oppressions' faced by women and men to an angry anti-feminist men's rights language of male victimization in the late 1970s and 1980s."[6]

Messner implies that this "slippage" from symmetrical examinations of social gender roles into "angry" criticism of matriarchy is a result of the paradox that institutionalized patriarchy presented to men's liberationists. He suggests that the catalyst for anti-feminism was when some MLAs realized that feminism was not the cherry-topped, pro-humanist ice-cream sundae they thought it to be; indeed, it was explicitly anti-male and critical of any suggestion that men could be victims.

Though Messner's essay is quite dated, he manages to account for how the men's liberation movement split into the binary: pro-feminist/anti-feminist, and how this incited the contemporary movement of men's rights activism.

Men's rights, as both a civil cause and an academic discipline, has perhaps undergone such deferment because of an unconscious insistence on the validity of binary models. In subverting a presumptuous patriarchal gender binary, feminism forced (and is forcing) maleness and masculinity into subaltern positions of muteness, which is reinforced by discourses such as post-colonialism and queer theory that consider hetero, white maleness as their antithetical. All the while, these academic discourses are premised by the arbitrariness of binary systems. Lacking self-awareness, it seems, academia is a playground for the active exclusion of *man*. How, if at all, do we begin digging maleness out of the anachronistic hole it's been placed in?

Sources:

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[4] Messner, Michael A. "The Limits of the 'Male Sex Role': An Analysis of the Men's Liberation and Men's Rights Movements' Discourse." *Gender & Society*, 12.3 (1998): 265. Accessed 26 Apr. 2018.

[5] Ibid. 270-1.

[6] Ibid. 268.

Implicit Bias: men have it worse

A Voice For Men Videos · 6 May 2023 · Archived copy · Original

False accusations and the denial of men's emotional pain

Tom Golden · 7 May 2023 · Archived copy · Original

I keep hearing that false accusations of rape make it harder on real victims of rape. Really? There may be a kernel of truth in this idea but it completely ignores the trauma and pain of the man who is falsely accused. The knee jerk reaction of most people is to worry over the woman and ignore the pain of the man.

This pattern to focus on females in emotional pain and offer help whil
e ignoring the emotional pain of men and boys is the default in the United States. This not only leaves our men and boys without help, it also leaves us with an ignorance about their emotional pain.

To get a sense of the emotional pain of the falsely accused listen to the words of a young man falsely accused of rape via an article on slate.com:

"My girlfriend was raped several years ago. I was falsely accused of rape less than a year ago. I contacted her (I had known her before her incident) because I was desperate for someone to talk to who would understand what I was going through. To my great relief, it turned out that we understood each other very well. From the initial stages of suicidal thoughts and not being able to function to the long-term fear, mistrust, and guilt that are facts of our lives, it turns out that her experience of being raped and mine of being falsely accused of rape were very similar. …"

He touches on some of the hallmarks of a false accusation which he and his girlfriend realized were very similar to her reaction to having been raped. The loss of functioning, the suicidal thoughts, the long-term fear and mistrust along with the potent guilt are a few of their similar reactions.

It often starts out innocently enough. He hears that she has accused him of something he didn't do. He is not so worried, at least not at first. He knows he did nothing wrong and figures that when people get the facts that this will blow over like a dark cloud that never rains a drop. But, to his shock, he starts seeing that even when he speaks the truth about what actually happened he is still considered a criminal.

But our young falsely accused man goes a step farther in his descriptions of his situation. Listen to what he says:

"One important difference, though, is that when she was violated, she received a great deal of help (medical, legal, psychological). Apart from family and friends, I was on my own. My legal and psychological problems had to be dealt with by me at a time when I couldn't eat, sleep, or think (except, of course, about killing myself)."

He sees very clearly that very few believe him while nearly everyone believes the woman. The system and our culture are failing him. His pain is invisible while hers is treated with reverence, even though she is lying.

He must be shocked by the amount of coddling and care that she gets from friends, family, the university, the authorities, and so many others. He is likely shocked again when he compares this to the reaction he receives. Almost no support, but plenty of negatives.

In most instances the woman is believed no matter what. The police ignore his side and treat him like a rapist, the media is more than happy to paint him as if convicted and throw his name around willy nilly with at least the inference that he is a rapist. Rape centers make demands that all those claiming to have been raped should be believed no matter what. While it might be a good idea to put your trust in someone in crisis it quickly turns to crap if you put your trust in someone who is lying. The rape centers refuse to admit there are liars out there and they will go to great lengths to shame the police, the hospital, the media, the public or anyone who might even ask a question about the veracity of her claims. This sets us up for a real mess. By giving the liars a pass you set up the falsely accused for chaos.

As time goes on he realizes that he is basically alone in his knowledge of the truth. No one believes him. Even his friends are wondering. He starts to feel way out on a limb and also very shocked. It is just hard to believe that your

entire universe of friends, teachers, adults are looking at you sideways due to the lies of a woman. It's hard to believe that a system of "justice" has gotten things so wrong and is intentionally and wrongly painting you as a criminal. The world which not long ago seemed safe and predictable has now become unsafe and very unpredictable. This promotes confusion and the devastating isolation that is so common for the falsely accused along with the potent fears of the world being a big unpredictable booby trap. They feel isolated, profoundly judged and labelled, unsafe and alone and in a world that has gone mad.

This is a billboard that says double standard. While the emotional plight of the young woman is given support at every step by friends, family, the police, courts, the media and others the emotional state of the young falsely accused male is ignored and denied. He is viewed as the problem. She is automatically seen as a victim simply because she accuses him, he is seen as a pariah simply for being accused. He is in great pain and turmoil but no one lifts a finger to be of assistance. The sad fact is he is presumed guilty prior to trial. He is now seen as an object, not as a human being. He is profoundly objectified. The double standard could not be more stark.

The larger problem is that this pattern of catering to the emotional pain of females and ignoring the emotional pain of males is not exclusive to false accusations. You see this same pattern most everyplace you look. In my work with traumatized men over the past 30 years I have seen it repeatedly. Time and again I would see that in a traumatized family the men's wives would be the focus of help and the man's pain would be ignored. Often times people would approach the father and rather than ask about his situation they would say, "How's your wife holding up?" The woman gets the support, the man, gets asked about his wife.

This same pattern is seen when our culture, media, and academia all focus on female victims of domestic violence and ignore the male victims. They do this even though research shows that men are about 1/2 of the victims. Congress sets up a billion dollar service for women and men get ignored or even blamed.

We see the same ignoring of men's emotional pain when we see that males are 80% of completed suicide but there are no services specifically for males who are suicidal. There is also not much research looking into why men are 80% of completed suicides. It seems it is much easier to get funding to study women, the men get left out. And of course, the media fails to inform the public of men in pain. Dead silence. Same thing with workplace deaths where men are 93% of the dead. People simply don't care. If these deaths were female or even some minority the media would be screaming loudly. But when men are the victims, we get silence.

Our culture is now and always has been very gynocentric. (for more information see http://gynocentrism.com) One definition of gynocentrism found on that site is "any culture instituting rules for gender relationships that benefit females at the expense of males across a broad range of measures." When it comes to emotional needs it is clear in our culture that a woman's emotional pain is a call to action while a man's emotional pain is ignored. Some try to cover this profound bias by claiming men are cold and don't want to deal with their emotions. But this has simply been a cover to excuse oneself from even needing to pay the slightest attention to the man's emotional pain. Epic fail.

The contrast is great between the cultural response to female and male emotional pain. One gets compassion and the other gets ignored, shamed, or both. This contrast is so great that it behooves the label of bigotry. Just as we saw whites create a system where whites automatically got services superior to that of blacks today we see our government and charities developing services where women get care and compassion far superior to that of men and no one even notices. No one. Reminds me of a bigoted 1950's southern town that didn't think its action were in any way a problem. In today's world, the status quo, that is nearly everyone, are guilty of bigotry by not having compassion for the emotional pain of men. Which side of the fence do you stand on? Are you a bigot who has little compassion for boys and men?

Perhaps someday we will look back on this era and see its bigotry just as we now look back on the racism of the 1950's. I do hope that day comes quickly.

[Ed. note: this post originally appeared at Men Are Good and is reprinted here with permission.]

Hey Kate, how often do you beat your husband?

Janice Fiamengo · 7 May 2023 · Archived copy · Original

The trend to make female movie characters tough and abrasive has been proceeding for some time. We can all predict that the new partner in the police procedural, let's say a petite black woman whose entrance surprises (and thus reveals the bigotry of) the white man she'll be working with, will turn out to be the biggest badass on the force. She'll almost certainly save her partner's life—and unearth a crime-solving detail he'd overlooked—before the first episode is over. At the same time, viewers will be treated to her sneering refusal of the partner's banter, her steely gaze, and her fearless embrace of outrider status. She's a woman with wise-cracking disdain for men as a group who takes quick revenge for even the smallest hint of sexism, benevolent or otherwise, from her fellow officers. And she quickly earns not only their respect but also their unwilling awe.

Whether police officers, first responders, detectives, firefighters, FBI—or, for that matter, nurses, ER doctors, politicians, or lawyers—the message is clear: these women are at least as capable and fearsome as any man: tough-minded, smart as a whip, and street-wise. Even in this era of agitation about the trans peril to women's sports, the fictional females are as physically strong and combat-ready as any male, their fists and kicks aimed with staggering accuracy . Even tiny Lucy Tara on NCIS Hawai'i comes to the rescue of her far-larger male colleagues in impressive physical struggles with suspects.

But physical characteristics, the notable fearlessness and strength, are to some extent less striking than the women's personalities and demeanor. An entire character transformation has been taking place, as traditionally feminine characteristics have been decisively minimized and masculine bravura brought to the fore. These women are, seemingly without effort, brusque, foul-mouthed, and contemptuous, particularly of male authority—and we're to love them for it. They're often beautiful, but they never try to be. With hair pulled back and aggressive booted stride, they are independent, uninterested in male approval, and largely indifferent to men as romantic partners, unless they are shown pursuing their occasionally voracious sexual needs, at which times their approach is direct and unsentimental. After an evening of bronco-riding athleticism, they wake up in a tousled bed with a slight grimace and duck out of the lover's offer of breakfast. They're not interested in commitment or any continued intimacy. A call comes in on their cell phone, they pull on their clothes nonchalantly, and walk out of the man's life. They've already forgotten him as they prepare to conquer evil once again.

A popular new Netflix series, *The Diplomat*, takes these now-standard elements to the next level, profiling an ambitious, sexy, oft-frowning, brilliant, and explosively hot-tempered woman, Kate Wyler, who engages in uncontrolled physical and verbal abuse of her husband without remorse or narrative comeuppance. Though one might expect that a portrait of reckless physical violence by one spouse against another would be evidence at least of a serious character flaw—if not criminality (as it certainly would be if the male spouse were delivering the blows)—it is not at all clear in this case that the character's actions deserve any condemnation. Her violence is simply the most extreme manifestation of her (rather admirable and plucky) unconventionality in breaking the rules of propriety in order to save the liberal world order.

The Diplomat is, in general, a thinly-veiled apologia for the progressive Deep State, assuring viewers that, whatever buffoons happen to be in power (in this case, two more or less useless white men in addition to the great evil at Russia's helm), we can rest assured that a white woman and her multi-ethnic colleagues (with the addition of a winsome non-binary staffer) are maneuvering behind the scenes to keep things sane and to exonerate a wrongly-maligned Iran. Progressivist certainties saturate the script: Brexit was "a self-inflicted wound," according to the British Foreign Secretary; and later, in another context, the Proud Boys are mentioned as an American parallel to the Wagner Unit. A Biden-esque president is the jovial if somewhat too-folksy American leader whose uncertain grasp of political nuance is kept in check by more knowledgeable advisors. There is a brief reference to an earlier, more potentially destructive, leader (obviously Trump) whose whimsical and megalomaniacal directives were as a matter of course contravened. The British Prime Minister is an odious bully whose mindless belligerence—war

seems his only hope for political relevance—must be skillfully countered.

The stakes for the diplomat hero, Kate, couldn't be higher, especially since an appointment as U.S. Vice-President is in the offing. Following a deadly explosion on a British aircraft carrier in the Persian Gulf, she is appointed U.S. ambassador to Great Britain in order to deal with the potential fallout. With an expression always halfway between constipation and chagrin, she personifies an aggressive, warts-and-all competence as the series follows her navigation of political tensions surrounding the attack.

Despite her track record in conflict zones, Wyler is, to say the least, not particularly diplomatic in her conduct. She curses frequently—hardly a sentence is uttered without an obligatory 'fuck;' snaps at a female staffer and then complains that women apologize too much; screams at her husband in a meeting room so loudly that everyone in the outer office cannot help but hear, develops an uncontrollable case of the giggles after an Iranian diplomat drops dead at a secret meeting, and lusts after the British Foreign Secretary. All of these are, it seems, to be regarded as humanizing rather than fatal flaws. Above all, anger and impatience, even hatred, of her husband—himself a career diplomat with a reputation damaged by his unpredictability—are a near-constant feature. She does not hesitate to convey her contempt for him to those around her, and eventually they commiserate. In one of the final scenes, she has managed to convince her new love interest that her waffling about her divorce was owing to her unusual decency and generosity.

The unprecedented scene in the third episode depicts her sustained physical attack on the husband, Hal, whose transgression—not having told her about the behind-the-scenes plan to have her replace the sitting Vice-President—does not, by any stretch of the imagination, seem to justify her rage. Leading up to the attack are various moments in which we witness her unaccountable, chest-heaving fury building, always far in excess of what reason would seem to dictate. It appears that Kate is triggered by the thought that accepting the VP position would mean that she and her husband will not, after all, be able to carry through on a planned divorce, though why that should be—and why some sort of politically expedient compromise could not be worked out—is never made clear.

The attack itself, which takes place in a small copse of trees on the grounds of the American embassy, involves repeated punching with closed fists at her husband's face as she squats on his chest; she even attempts to beat him with a large fallen branch. It goes on and on while she shouts "This marriage is killing me!" She is interrupted by an aide, who tells her that the President of the United States needs to speak with her. Covered in leaf mold and panting from her exertions, she hurries back to the embassy, where, undaunted, she convinces the President not to provoke Iran by sending American ships to the Gulf.

The next morning, we see the husband sitting a bit glumly at the embassy breakfast table, where he acknowledges his black eye to the deputy chief of mission, who brushes it aside. Kate enters the room, snatches some morsels of toast (one of the signs of her single-minded dedication is that she never seems to eat a meal, mainly grabbing bits of food with her fingers and stuffing them absently into her mouth as she contemplates the day's tasks). She barely glances at her husband and evinces no consciousness or remorse. Various twists and turns over the following episodes complicate the political tensions, but the beating is never acknowledged. Hal, for his part, accepts it and is eager to keep the marriage going, making repeated pitches for their alliance and delighted to oblige when his wife wants sex.

When I first wrote on Twitter about my disgust at the beating scene, a number of people chided me for over-reaction. She is a complex, flawed character, said one, reminding me, Weren't you an English teacher? Another found it a good thing that the female capacity for violence and emotional incontinence were starkly on display.

To be clear, I don't object to complexity of character, and I am the last person to demand that women be presented as angels. (I also happen to believe that much minor domestic violence—where it does not cause bodily harm—should be decriminalized.) But that is not what is going on here. This is the affirmation of Kate's volatility as a marker of her liberation from female stereotypes. Just as we do not object when the male hero beats up bad guys, we are not to lament Kate's cursing or beating of her husband. If that's what she needs, so be it. The double standards that once characterized political discourse about women and men—that women are less able than men to

control their emotions—have been brought to life again, but now in order to support a hagiographical portrait of a woman whose lack of self-control is evidence of her bold authenticity.

What is the purpose of the "physical altercation," as more than one gushing reviewer called it? It's quite possible that writers simply don't know how else to portray a strong woman except to have her embody stereotypically masculine qualities. The point is obviously not to highlight women's capacity for domestic violence. We won't be hearing anything about shelters for abused men or the danger such women represent to their families. On the contrary, this seems an unabashed celebration of all things female, including even those qualities that feminists have told us for decades characterized male behavior near-exclusively and were antithetical to female being. It is the normalization of female abuse in service of the liberation narrative.

I don't expect there will be much outcry, if any. Most people, men and women, don't care about domestic violence against men, which may be the least popular of all unpopular men's issues. The thought seems to be that because men allegedly abused women for centuries with impunity, a little fictional abuse now is nothing. The fact that we know that women are fully capable of violence and that the celebration of violence as empowerment is a dangerous inducement to more violence will get no traction.

But I would think that a few thoughtful people might be disturbed by the general trend to encourage female badassery. Most men have a deeply ingrained horror of hitting women back, but even the best among them might be provoked past endurance. Encouraging women to seek fulfillment through abusive behavior, especially in thinking themselves men's physical equals, is likely to endanger some women as well as men. Most feminists will take satisfaction in being able to report yet more "male violence," and their complicity in tolerating domestic abuse when it's a man being abused is yet more reason to reject their claims that empowered women will save the world.

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Janice Fiamengo: Feminism’s Society-Wide Campaign to Emasculate Men

Janice Fiamengo · 8 May 2023 · Archived copy · Original

I am a white man and I’m sorry

A Voice For Men Videos · 9 May 2023 · Archived copy · Original

Why gen z & millennials are no longer dating

A Voice For Men Videos · 9 May 2023 · Archived copy · Original

This is a woman speaking to other women. While she leans towards being tradgyn she does understand some of the issues. Interesting to listen to.

Rise of the shield hero: anime men's issues

Chris "mad_cat" Votey · 9 May 2023 · Archived copy · Original

It's fair to say that I don't like anime. I'm not saying they're bad, and there are some I've enjoyed, but for the most part, I have difficulty getting into them. Some of the things people seem to enjoy about them are elements that I tend to dislike. What I have seen of anime tends to be highly gynocentric, a focus on uplifting female characters to the nth degree that they are somehow super powerful or the key to some great legend, and the only characters deserving of character depth.

Very recently, we learned that Amber Heard was the actual abuser in her relationship with Johnny Depp. We know about this because Depp released audio recordings of her gaslighting him that she can't hurt him, so it's not abuse, and that no one would believe that she as a woman could be abusive.

I was watching TheQuartering about Amber Heard, and he mentioned Feminist outrage to an anime, "The Rise of the Shield Hero." Feminist outrage over an anime? This I had to see. I did some research, and apparently, it dealt with the issue of false rape accusations and a male that had to help save the world despite being hated by everyone. I had to see this anime.

Be forewarned; my review will have spoilers. Before I do so, I will give my overall impressions. It's good, very good. I give 4 out of 5 stars. If it didn't have the annoying stuff I dislike in anime, I would have given it 5 stars, so if you really like anime, then you might well give it 5 stars.

Rise of the Shield Hero explores what men go through when falsely accused of rape. It also highlights the great benefits that men can give to society, with values of duty and honor, despite having no motivation whatsoever to help anyone.

Of course, showing a male being a victim of a false accusation of rape really angered SJW's. So much so, Anime Feminist refused to review the show after watching the first episode.

> *"I watched the episode, and it was worse than I had imagined. I have never seen a series with such a deeply held, misanthropic victim mentality. I contemplated how to approach the review. I thought about pretending to review it from an incel point-of-view, but that felt a little too close to the truth. I thought about writing with vitriol and rage, but that honestly felt pointless. Our readers know why a series hinging on a false rape accusation and slavery apologism is wrong; going into hysterics over it would only bring greater attention to it and give our detractors vindictive glee."*

Then Anime Feminist gave a list of Rape prevention resources. Yes, it is so wrong to give attention to how a false accusation can actually hurt men and even make it harder for actual victims to be taken seriously. Because why would any woman ever lie about being raped? It just doesn't happen. You can see how people reacted on twitter here (https://twitter.com/AnimeFeminist/status/1082395009205321729).

S1E1 gave the show a D+, and focused on pretty much the same thing:

> *"While I found a lot of the episode to be entertaining, it makes some epic-level stumbles that cost it the majority of any good will it builds. As is unfortunately common, its biggest stumbling block boils down to gender relations. Myne's betrayal of Naofumi involves her falsely accusing him of rape and planting false evidence to support her claim. There's a strong suggestion that Kitamura, one of the other heroes who seems to attract various women, put Myne up to the task, but it's Myne who's framed by the narrative as being both responsible for the lie and cunning enough to fool everyone else. There's a lot to unpack here, and none of it is good. The first and most important thing worth mentioning is that false rape accusations of this nature aren't really a thing (think about the social consequences for women even when their accusations are extremely credible; people don't do this kind of thing for fun). It's as if Myne's actions sprung fully-formed out of a misinformed, misanthropic incel fantasy;*

> *Kitamura is even depicted as some kind of an alpha male who gains women's attractions unearned. I feel like Myne's betrayal could have come in any number of different forms and not been half as problematic; unfortunately this choice reads to me as having been made with particular intent.*
>
> *The consequence of this is that it positions Naofumi to harden his emotions, come into his anger, and embody the type of toxic masculine traits that just make him into an unlikable protagonist. He begins to violently hassle shopkeepers and threaten people by confronting them with the low-level biting monsters he keeps hidden beneath his cape. He turns into the kind of world-reviling jerk that goes on to commit mass violence, inspired by the type of event these sorts fantasize as a common truth. It's dangerous and vile."*

"*…false rape accusations of this nature aren't really a thing…*" Wow! So false rape accusations do happen, but not of this nature. Hell, despite being in a fantasy realm, I found it incredibly realistic. And his reaction of hardening his emotions is the embodiment of Toxic Masculinity!? According to SJW, any behavior done by a male is Toxic Masculinity. However, Naofumi did use violence at first to get what he needed, but that was because he was being ripped off by merchants because they wanted to screw him over. Certainly not moral of him, but then this world did kidnap him and forced him into this role… so that's debatable.

And yes, it does have a scene where a character is purchased as a slave. Yes, slavery and human trafficking are wrong, but this is a different world and a different time, and in this culture, it seems more of a gray area that's tolerated. Naofumi wouldn't have purchased a slave had he not been accused of rape, and his doing so ultimately helped him out later in his journey, on more than one occasion.

Despite the reviews by Feminist biased sources, the Fandom site (https://shield-hero.fandom.com/wiki/The_Rising_of_the_Shield_Hero_Wiki) for this anime poll reveals that 92% really enjoy the anime. Crunchyroll has announced there will be a 2nd and 3rd season.

That said, here is my spoiler review.

The story starts with our hero, Naofumi Iwatani, a university student who's obsessed with otaku (but not a gamer). Upon going to a library, he finds a book that transports him to another world where he is deemed the Shield Hero. The other heroes (sword, spear, and bow) came into the world much like him, but they believe this is a VR MMO game, and as such, they understand how to survive in this world much better than Naofumi. They also state that Shield class from their perspective worlds (they all come different Earth dimensions) is the weakest class.

The world is like a JRPG, except the game mechanics are part of everyday life in this world. People can talk about leveling up and gaining experience, much like we would talk about the importance of omega-3 in our diet. The four heroes were summoned to this world to stop waves of monsters that appear once every few months, getting worse with each wave.

Upon meeting the King, the four heroes are each given a party, but those members volunteer who they get to be with, and no one wants to be with Naofumi, because again, Shield class sucks. Then one woman, Myne, volunteers to go with him, and you can see where this is going. She insists on him buying her everything she wants (money the King gave him), and he reasons (since he can't use a sword, his shield won't let him) that if she's more powerful, then he'll level up faster.

That night, they're in a pub, and she keeps trying to get him to drink alcohol. He refuses and then goes to bed. He wakes up with all of his money and possession gone. The guards show up and arrest him. He is brought before the King, where the accusation is revealed that he got drunk that night and raped Myne. Upon asking for proof, the guards hold up a negligee stating it was found in Naofumi's room, which he does deny.

This is a matriarchal society (the true ruler is the Queen, but the King rules while she is away) and raping a woman is punishable by death, but since he's one of the four heroes, he won't be killed but told that everyone knows what he did and won't help him. The three other heroes also believe him to do it, with the princess warming up to the Spear Hero. Spear Hero is the classic Alpha Male, the kind of man that throws other men under the bus to appease

women (which Paul described in his book as actual Toxic Masculinity).

Naofumi can't fight, he's defense only. So he must resort to buying a slave with what little money he has left, and he buys a very young demi-human. Owning of demi-humans is legal, but owning a human is illegal. Her name is Raphtalia, a sickly girl he uses to help him fight. She has a slave crest on her chest that causes her great pain if she disobeys anything he demands of her (this becomes important later).

They do a bit of fighting and level up. He's closed off emotionally, or so it seems as Naofumi treats her very well, even giving her all the food she desires and even gives her a ball that she sees other children playing with. He pushes her to do more than she's capable of, and even put his life on the line for her when she couldn't handle herself, which did inspire her to protect him instead.

Naofumi unlocks great power in his shield, and Raphtalia ages overnight to a teenage girl (and eventually a young adult). The first wave comes, and they help protect a village. At the celebration for stopping the wave, Spear Hero declares that Naofumi is evil because he has a slave and challenges him to a duel to free her (despite Raphtalia stating she wants to remain with him). Naofumi refuses, but the King demands he must take part.

Long story short, he loses the duel, much to the Myne's cheating. Had she not, Naofumi would have won. The King declares Spear Hero the winner, and it's revealed the Myne is his daughter. Naofumi pieces it all together. From the very beginning, it had been a setup. The rape accusation was used to get the entire kingdom to turn against Naofumi, and the King was in on it. In fact the duel was a way to take away the shield hero's ability to level up so he couldn't fight off the waves.

Raphtalia is set free. She then punches Spear Hero and rushes to Naofumi, stating that even as a slave, she chose to be his sword. All of this anger unlocks a curse shield ability. Later in the series, this power corrupts him, but his party (all females) breaks him out of, which I feel is a reflection of his character. His actions in helping them become stronger individuals become instrumental in helping him find his humanity.

Skipping ahead, there is a part where Spear Hero accuses Naofumi of brainwashing his party, because why else would they be with such a monster. I thought this was a great reflection of our world. Feminists are great at denying Female MRA's and Non-Feminists their agency, accusing them of having internalized misogyny or doing it just for male attention. Why else would someone make the decision they do, dismissing women from having a valid reason.

Much later in the story, the Queen shows up and puts the King and Princess on trial and uses the slave seal on her daughter so that every time she lies, she gets hurt. This is a lovely touch, as the idea of a woman being required to face the consequences of her lies is controversial today. Feminists argue that if we prosecute women of false allegations, then actual victims of rape won't come forward. The Queen also broadcasts this throughout the kingdom, clearing Naofumi's name. The Princess lies and is hurt every time she does. The Queen determines they lied about Naofumi and other actions as a means to grab at power, and their treasonist actions put the citizens in jeopardy. And so, she sentences them to death.

Upon being in the guillotine, Naofumi stops it and says that death is too good for them. He wants them to suffer as he had, to be publicly shamed by all citizens. He also says that the King's new name should be Trash, and the Princess's name should be Bitch, and her adventure name is Slut. So from then on, when anyone talks to her or about her, they call her Bitch. It's so funny. That is so wonderful.

This anime is fantastic. It's done so beautifully at showing how a false accusation destroys a man's life and how sadistic and cruel women can be. It also shows that men can contribute so much as well, even though he tries to turn his heart off, he still cares.

Whether you like anime or not, I recommend watching this. My hope is that this is another sign that the work we do in the Men's Movement is making a difference, showing the struggles of men and how seriously fucked up our world is. And as a cherry on top, that it angers Feminists and SJW's who can't stand something disrupts their narrative.

There is a lot I left out, and beyond what it does for Men's Issues, it is a great story.

Raphtalia: You could have lived in the capital.

Naofumi: Yeah, but it would only be a matter of time before I ran into Trash and Bitch.

What's Wrong with Netflix's "Mercury 13"?

Stephen Bond · 10 May 2023 · Archived copy · Original

This past November NASA launched *Artemis 1*, the first mission of the Artemis moon exploration program. Of note, a main objective of the Artemis program is to include a woman on the next crew that walks on the moon.

In recognition of this first Artemis launch, and in anticipation of the first woman on the moon, Netflix recently re-released its 2018 *Mercury 13* film, a feminist-slanted documentary about 13 American women pilots who participated in a privately-funded program not affiliated with NASA to test women for space flight.

As should be expected after 50 years of feminist political and cultural indoctrination, the film presents these 13 women as victims of rampant sex discrimination that prevented them from sharing the glory of space flight with men, completely ignoring important facts about the early history of manned space flight.

The film's gender bias is evident from Netflix's tagline for the movie:

After rigorous testing in 1961, a small group of skilled female pilots are asked to step aside when only men are selected for spaceflight.

And here's the Critic's Consensus on Rotten Tomatoes review of the film:

Mercury 13 offers yet another sobering example of how institutionalized sexism has thwarted countless dreams — and held nations back from their full potential.

Normally, I would have ignored this film and its feminist-inspired perspective as just another of thousands of similar films, newspaper columns, magazine articles, and TV segments that have effectively served as feminist propaganda for decades.

However, as part of my primary goal to challenge The Washington Post's longstanding gender bias, I've been writing letters to Post columnists who have written gender-biased articles. In doing some research in preparation to write a letter to the Post's gender columnist, Monica Hesse, I learned a *lot* about the Mercury 13 program.

And it completely demolishes the feminist-slanted story told by the *Mercury 13* film. Here's a short summary of the points made in my letter to Hesse:

1. What both the movie and Hesse's article overlooked

NASA's requirement that the original astronauts have test pilot experience removed all 13 female candidates from consideration. It wasn't sex discrimination that blocked these women, it was a requirement made necessary by the nature of very early space flight: the astronauts would need to be able to "pilot" what were essentially hazardous experiments in spacecraft design.

But what both the movie and article conveniently overlooked is the underlying reason *why* these 13 women didn't have test pilot experience: for all of human history women have been protected from many of the burdens and extreme dangers placed only on men.

In particular, women have long been safe from hazardous military service that ultimately produced NASA's male-only military test pilots.

2. The early space program was no place for novices or women without test flight experience.

Two near-disasters in space that were averted only by Neil Armstrong's many years of test flight experience clearly show why these women were rightfully excluded from the Mercury program:

Armstrong's first trip to space nearly ended catastrophically:

> "*Armstrong himself encountered near-disaster during his first space mission, Gemini 8. After a critical onboard*

> *failure, Armstrong and pilot David Scott began spinning out of control in space. After struggling to resist blacking out, Armstrong eventually regained control and landed safely."*

What if it had been two *women* without test pilot experience flying in Gemini 8?

> *We would have had two dead women floating in orbit around the earth.*

Armstrong had to manually land the lunar module *Eagle* during the final descent to the moon's surface:

> *"'Give us a reading on that program alarm,' Armstrong said. He sounded tense, but no more so than during the simulations. It was hard to grasp that a life-or-death struggle was playing out 240,000 miles (386,000 kilometers) from Earth, in a small, fragile machine descending rapidly to the moon. Communications were spotty; the computer was threatening to quit, and Gene Kranz, the flight director for this first lunar landing, felt Mission Control slip a bit further behind the power curve."*

What if it had been two *women* without test pilot experience landing on the moon?

> *We would have had the corpses of two women still sitting on the moon some fifty years later.*

3. Both the movie and Hesse's article omit some really interesting details.

First, as described in an *Atlantic* magazine article, The Soviet Space Program Was Not Woke, the Russians put the first woman in space only because they became aware of the renegade Mercury 13 program.

> "*The effort to bring women into the Soviet astronaut corps began when Nikolai Kamanin, the head of cosmonaut training, heard [about the wayward Mercury 13 program].*
>
> "*We cannot allow that the first woman in space will be American," Kamanin wrote in his journal. "This would be an insult to the patriotic feelings of Soviet women."…*
>
> "*Kamanin couldn't have said it any more plainly. The impetus was nationalistic—any [gender] egalitarian impulse was in service of that primary motivation. Soviet women would fly to space for one of the same reasons that the rockets carrying them did: to beat their Cold War enemy."*

Second, both the film and article omitted the real motivation for the wayward Mercury 13 program—it wasn't for gender equality!

The real reason is described in another *Atlantic* article, Why Women Weren't Allowed to Be Astronauts:

> "*[Dr. William Lovelace, the founder of the Mercury 13 program] may sound progressive for his time, but his reasoning for including women wasn't. Lovelace imagined a future full of space stations circling Earth, carrying people busy at work. 'He was thinking that if you're going to have dozens of people on space stations, then you're going to need secretaries, you're going to need telephone operators, you're going to need lab assistants—and that means you need women,'… 'So he's thinking about the women for very much traditional, pink-collared, gendered jobs.'"*

4. The movie exposes the hypocrisy of feminism

Why can't people see the enormous hypocrisy when women, who have never been expected to share the same burdens as men, then self-righteously claim, almost as a birthright, to be included in the glory of space exploration?

Or the hypocrisy of being accepted to the nation's military academies without the same draft cards required of the *other* "half of the population"?

Or the hypocrisy to be the recipients of a feminist-driven "*preferential* equality" in the nation's colleges and universities via a twisted Title IX, where male students' civil rights are being annulled in campus kangaroo courts in the name of "equal educational opportunity"?

Or the hypocrisy not to insist on having equal numbers of both men and women working in coal mines?

If women aren't ever part of THIS team:

Why should they expect to be included on THIS team?

This fundamental feminist hypocrisy is what's wrong with Netflix's *Mercury 13* movie.

Title IX and college rape: A series of injustice, the conclusion

Jessica Denis · 10 May 2023 · Archived copy · Original

This series started in an effort to bring awareness to the issue of colleges attempting to adjudicate accusations of sexual assault on their campuses. Part 1 discussed two separate cases: Both men were clearly not responsible for what they were accused of; however, both had life-altering consequences. Part 2 discussed a case in which both the male and the female said it was not rape, and both parties filed their own Title IX lawsuits after the school refused to drop the case. Part 3 not only outlined an additional innocent man, but also brought the effects of a few of the "lucky" young men who were accused and found not responsible and the lingering effects of the accusation. In Part 4, a young man who was actually a victim of sexual assault was later held responsible regardless of the facts presented.

Stop Abusive and Violent Environments is one of the resources available to those who find themselves accused. SAVE released a detailed report on this topic. The 261 lawsuits reviewed included 207 separate universities. If that is not considered a systematic failure, I don't know what is.

One judge involved in the case of Dez Wells v. Xavier University said:

> "Moreover, it appears to the Court that the [University Conduct Board] here, a body well-equipped to adjudicate questions of cheating, may have been in over its head with relation to an alleged false accusation of sexual assault. Such conclusion is strongly bolstered by the fact that the County Prosecutor allegedly investigated, found nothing, and encouraged Defendant Father [Michael] Graham to drop the matter."

Another judge, this one involved in John Doe v. Brandeis, said on page 12 of his ruling:

> "Whether someone is a 'victim' is a conclusion to be reached at the end of a fair process, not an assumption to be made at the beginning. Each case must be decided on its own merits, according to its own facts."

Case after case in this analysis shows the repeated lack of due process, shifted burdens of proof, a presumption of guilt, negligence, breach of contract and erroneous outcomes that cause major damage to people's lives. These cases continue to be filed, not only by the accused but many times by the accusers because their cases were mishandled so badly.

So how do we change it? I have written story after story in this series that has now gone on for nearly two months, along with hundreds of hours of research before I started writing. What good is describing a problem if you don't also propose a solution?

I am not involved in politics and can only offer my suggested changes that extend across the board.

First and foremost is dismantling the "one in five" theory — the oft-repeated claim that one in five women on college campuses has been sexually assaulted. President Obama and other politicians have repeated this statistic, which has been thoroughly debunked.

Having your butt grabbed on the dance floor is unwanted sexual contact. It is NOT the same thing as sexual assault or rape. There is a difference. By denying that fact, all we are doing is lessening the value of respect given to an actual rape victim. There is a difference between someone who had their butt grabbed at a party and someone who was thrown to the grown, held down and penetrated against her will. While the black and white definition of such shows that both are sexual assault, we all know it is simply not the same thing. Having someone yell "Hey sexy thing" is not equivalent to sexual assault or rape.National standardized definitions need to be put in place that clarifies where the lines are crossed from sexual harassment to sexual assault to rape. By lumping "any unwanted sexual contact" into the same group, yes, one in five women will have experienced something under that broad definition. That does not mean one in five women was raped. Standardized definitions are needed so that punishments can fit the crime in a similar fashion to how criminal homicide is handled, with Murder 1, Murder 2,

Manslaughter, Involuntary Manslaughter, etc.

One of the first things I did in this process was email a survey to more than 50 attorneys who have been named in Title IX cases that originate from sexual assault. Twenty of them responded that they agreed 100 percent with national standard definitions, along with a new study to be done based on those definitions to determine exactly how many women are truly raped on campus.

The other thing I found interesting is that 20 attorneys also told me these cases should NOT all be turned over to local police. Many rape victims will not go to local police, and forcing legal and criminal action would deter many victims from stepping forward.

I trust their opinions. They are the ones in the trenches dealing with this every day. My suggestion would be if these cases have to be adjudicated at the college level, there needs to be someone who specializes in law overseeing them. If a legal and criminal justice department is available on campus, that would be the first place to go — attorneys, retired investigators, etc., not the dean of students, who has no idea how to handle an accusation of rape.

There should be a national standard of practice imposed in addition to the "Dear Colleague" letter outlining what the procedure will be, based on the definitions as stated above. This outline should also outline what acceptable investigation is, as well as require that all of these investigations and administrative hearings be reported from start to finish. All students' constitutional and due process rights should be upheld. There should not be an allowance for any student to be punished prior to the determination at the end hearing. If any student feels threatened by any other student, he or she should look into a restraining order or a no contact order. An accused student should never be punished or have temporary sanctions simply for being accused. If any of these are not followed, the college should be sanctioned immediately. Someone needs to hold universities accountable, and if that requires a specific department within the government, then it needs to happen.

I also spoke with Dr. Warren Farrell, the author of *The Myth of Male Power* and formerly on the board of the National Organization for Women in New York. I asked what his solution would be for college students falsely accused of rape. His response:

> First, since the university's primary role is to educate, its first step should be to sponsor confidential communication counseling to help the young man and woman hear each other's perspectives. Only if that fails should the University then hand it over to the non-university police with their guarantee of due process. Why? The university has too much of an incentive to support only the girl as victim, and deny due process to the boy, for fear of undermining public relations, angering donors, and being punished by the federal government.
>
> In the meantime, the best the young man can do is:
>
> - Do everything possible to hear the woman's perspective ASAP by doing nine things: listen, listen, listen; empathize, empathize, empathize; and apologize, apologize, apologize. Once he's empathized and taken responsibility, he can let her know his best intent without subtracting from his empathy and apology. His attitude: he must care about her, not just about saving his ass. His goal: for him and her to both be on the same team.
> - If he cannot access the woman, get to the university president. Explain that the most important way of reducing the girl's psychological damage is for her to be empathized with and apologized to. Ask the president to sponsor a private, confidential meeting, with the best interests of the girl in mind.The system makes these efforts very challenging, which is why the system needs changing. In the meantime, the best defense is an alliance.

I would like to add that if you are a male or female who has been wrongly accused of sexual assault, you are not alone. I cannot say that enough. There are resources available to you and hundreds of people who have stood where you are standing. Here are a few resources you might not know are available:

Families Advocating for Campus Equality
Stop Abusive and Violent Environments
Foundation for Individual Rights in Education

I want to thank all of the John Does and their families who were willing to talk to me, their attorneys for putting me in contact and FACE for helping to spread the word about this series.

The second-most-common question I have been asked is, “Why are they John Doe?” The answer to that is simple. They or their family members asked me not to publish their names. In many cases, the simple accusation means automatic guilt. Moving forward becomes difficult when your name has been dragged through the mud over and over again, especially in our world of social media. They just wanted to tell their stories. I gladly let them have their anonymity.

This article was originally published in the Western Journal and republished here with the author’s permission.

ERA: Gaining equal rights for men

David Ault · 11 May 2023 · Archived copy · Original

Editor's note: Ratifying the Equal Rights Amendment has long been discussed in the men's movement, but there was none more passionate about the project than men's rights activist David Ault, who established the Equal Rights Amendment Project of Men's Rights and actively lobbied for its ratification from the 1970s onward. The following article by Ault was published in MEN Magazine *in 1996, and in honour of his memory we are pleased to republish it at AVfM. –Ed.*

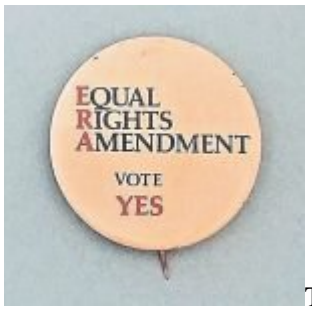

The notion that men need equal rights with women is almost as politically incorrect today as it was in 1978, when I began actively working in Virginia for ratification of the Equal Rights Amendment to the U.S. Constitution. Even today, the ERA is often referred to as the "women's rights amendment." This limited interpretation is difficult to understand given its wording: Equality of rights under the law shall not be denied or abridged by the United States or any State on account of sex.

During the late 1970s and early 1980s, I distributed pamphlets that explained why women deserve to have equal rights with men. As Vice Chair of the Virginia Equal Rights Amendment Ratification Council, I often passed out our organization's pamphlet entitled Women of Virginia, Rights You Are Denied.

We did not have a corresponding pamphlet Men of Virginia, Rights You Are Denied. In fact, men's rights were so excluded from the ERA ratification process that, despite repeated requests by several knowledgeable men, no men were invited to testify on men's equal rights issues before the U.S. Congressional hearings on ERA ratification.

Harris and Gallup polls informed us then that nearly 60 percent of all Americans favored ERA ratification. Although men were ignored as potential beneficiaries of a ratified ERA, younger men favored the ERA at nearly the same percentage as women. Many older men also supported it.

Despite this majority of women and men in its favor, the ten-year ratification period expired in June 1982 with only 35 of the required 38 states approving its ratification. I recall that some people blamed the ERA's defeat on men who wanted to keep women "in their place" by denying women equal rights. Particularly targeted for blame were those male legislators from nonratifying states who voted against it.

Upon reflection, perhaps some men are to "blame" for the ERA's failure to be ratified, but not for the reasons I heard in 1982. During that period of time, I was one of very few men who donated large amounts of their time and money to support ERA ratification. I also voted for political candidates by giving heavy weight to their stand on the ERA. At ERA meetings and workshops, I was often outnumbered by the women present by 10 or 20 to 1. My level of passion in support of the ERA was typical of many American women.

Although many American men supported ERA ratification, their support was more from their heads. Men often explained to me that they supported the ERA for their wife, sister, daughter, or mother. However, they did not donate significant time or money to support its ratification. Judging from the phone calls that I made polling

households for ERA support, many men did not vote for pro-ERA candidates as a top priority.

I submit that it was not the men (and women) who opposed the ERA that defeated it. Instead, those men who are largely to “blame” are the majority of men who favored its ratification and yet failed to give it sufficient importance in their lives to see that it passed.

Winning men’s active support for the ERA may be easier today. During recent years, men’s consciousness about their own issues has been raised substantially and the momentum is upward. Men are growing aware of how the narrow gender-role conditioning they receive during society’s indoctrination of them to become protectors and providers negatively affects both their emotional and physical health. They learn that, on average, men not only live 7 years less than women, but men’s quality of life is reduced in trying to live up to this restrictive gender role.

Men are grieving, publicly and privately, for the loss of their fathers and their distance from their own children. They are learning how welfare rules and our father-negative “family” courts separate caring fathers from their children. They are dismayed by the contribution that fatherless families have to the increase in homeless and runaway children, and to teenage suicide, academic failure, drug abuse, violence, and unwed pregnancy.

At the same time that women have control over their parenthood through abortion or adoption, men’s reproductive rights are either ignored or condescendingly dismissed. Men lack the “right to choose” legal fatherhood, but have the responsibility of financial support. Further, men have no corresponding right to either custody or noncustodial access to their children.

Although outlawing female genital mutilation gets national media and Congressional attention, over 60% of American male babies still undergo medically unnecessary, involuntary, and painful infant circumcision.

Men realize that only they have the responsibility to register for selective service and may subsequently face the military draft. Further, as women gain the option of volunteering for combat positions, men are still assigned to combat.

Men see programs instituted to help women, while men’s similar concerns go unacknowledged and unfunded. Examples of neglected areas include male academic difficulties at all educational levels, lack of support for “men’s programs” in higher education, failure to acknowledge and support male victims of domestic violence, lack of affirmative action for men to enter predominately female professions, low levels of government support to homeless men, unequal privacy provisions in public restrooms and dressing rooms, failure to recognize and combat female modes of sexual harassment of men, and more stringent employee dress codes for men.

Men are hurting from 30 years of being the object of unwarranted blame, male-bashing, and negative sex-role stereotyping. As their consciousness increases, men will be more receptive to understanding both the harm done to them by continued pressure to conform to rigid role models and the legal injustices still visited upon them. Men will see how unjustified blame and their traditional stoic conditioning have combined to repress any remedy to their equality issues.

However, when men understand how gender-inclusive application of the ERA will benefit them, their pain, anger, and desire for justice will propel them into action to support ERA ratification. Together with women supporters, they will work to successfully win ERA passage in the U.S. Congress and by the necessary three-quarters of the states.

To make this happen, men’s equality issues must be included in the debate over ERA ratification. The first step within each state is to continue to research and document the areas where men are discriminated against by local, state, and federal law. This includes not only laws written in a gender-biased way, but laws that, although gender-neutral in wording, result in bias against men in practice. Sometimes the remedy will not require changing the law; instead, changing public opinion will result in an equitable application of existing law. In other cases, the law will require modification or elimination.

The second step is to bring men’s equality issues and the ERA remedies to the attention of the public and our

legislative bodies. Men might begin by asking each state legislature to memorialize the ERA again, as Washington State did in 1983. Memorialization means that the state legislature passes a resolution asking the U.S. Congress to pass the ERA and to send it out to the states for ratification. However, the reasons expressed this time by each state legislature for memorializing the ERA must include the need for men's equal rights.

The third step is to secure an invitation for knowledgeable men to testify for the first time before the U.S. Congress when hearings are held again on the ERA. This will have three important benefits. First, it will help to bring the issue of discrimination against men before the entire country. Second, it will increase American men's identification of ERA ratification with ending this discrimination. Third, it will create an official record of Congress's intent to include equal rights for men in its justification for the ERA.

This Congressional record will be vital to men after the ERA is ratified, because judges often consider legislative intent in deciding how to apply the law to a specific case. After the Congress records its support for men's rights, men will find it much easier to use the ERA to right legal injustices against them.

Finally, prepared with our research and buoyed by state and federal recognition of men's need for the ERA, men must continue to educate the public and join with women in the ERA ratification process. With women and men working together for a gender-inclusive ERA, to quote Susan B. Anthony, "Failure is impossible."

Natural Gynocentrism Fallacy

A Voice for Men · 12 May 2023 · Archived copy · Original

This expanded article from Wiki4men outlines 'the natural gynocentrism fallacy,' a concept coined by Hanna Wallen. – Ed.

The **Natural gynocentrism fallacy** refers to the belief that sexually mature women are the most important unit of the human species due to the role they play in reproduction – ie. it is a belief in which women are assumed to be more valuable to human society and to human relationships than are men and children. A corollary assumption is that women's lives and wants should be prioritized over those of men and children. Natural gynocentrism involves a denial of the fact that all adult humans, including women, are child-centric, gene-centric, and utilitarian toward that end, and a denial that women's evolutionary value is thus as an instrument of the child's creation and protection and not because her gender is valued *per se* outside this utilitarian function.

Successful pregnancies, the proposed motive for a lifelong prioritization of women, typically occupied around 5% of a woman's life in recent history, and less than 2% of lifespan today if women choose to have *any* children.[1] When breast feeding and infant care are added to the equation these percentages can be extended marginally, however in the context of traditional extended families who share care of older children this still leaves the majority of women's life-span without rationale for gynocentric prioritizing or pedestalizing. Even in the short female life-spans of women during paleolithic and neolithic periods a significant percentage of these women did live into old age and beyond reproductive usefulness (NB. averaging out infant deaths with deaths in old age gives a misleading impression that all women died at 30 years of age).[2]

Individuals perpetuating the argument that human culture "can't overcome natural gynocentrism" have failed to see that women's role in reproduction is actually the opposite of gynocentrism, and that women's evolutionary role involves treating women like men – ie. that women are only important because of what they can (and/or are expected to) do as utensils for perpetuation of the species.

Hannah Wallen, who coined the phrase *natural gynocentrism,* illustrates the fallacy with the following example:

> An example that demonstrates this is in a disaster movie where a family is on the mountainside of a volcano that is erupting, and they're trying to escape down the mountain. They take a boat through a waterway only to discover it's acidic. They've lost their ability to propel the boat and the liquid is eating through it. Grandma sacrifices herself to save the rest of the family, and she can because she's done having babies, while the other adults in the boat are actively involved in raising children. So-called "natural gynocentrism" is about children and does not contribute to or make inevitable the irrational gynocentrism we see in modern culture.[3]

Wallen summarises that gynocentrism is not a naturally occurring phenomenon, is not inevitable, and is something that can be corrected. She states that historical gynocentric attitudes that have been been treated as natural and as the reason why gynocentrism could never be eliminated are false, and the reality is that women (and men) have child-centric & gene-centric attitudes.[4]

References:

[1] Fertility Rates, Our World In Data
[2] Hunter-gatherers lived nearly as long as we do but with limited access to healthcare
[3] Twitter comment, Apr 21, 2023
[4] Private communication (April 2023)

* * *

See also: Bio-gynocentrism: Turning Science Into Goddess Worship

It's A Whole New Ball Game.... Not!

Doug Mortimer · 14 May 2023 · Archived copy · Original

Yogi Berra, baseball's master of malapropisms, once uttered the immortal words, "It's like déjà vu all over again." If Yogi were still among the living, he would probably say the same about the big ballyhoo over women in baseball.

Last year I posted an article on Kelsie Whitmore (see "Kelsie Whitmore Proves Less Is More" posted on August 13, 2022), who had signed a professional contract with the minor league Staten Island Ferry Hawks. If you don't want to read the article, the bottom line was she played rarely and without distinction, which would have meant a total lack of media interest if she were male.

Kelsie Whitmore was a media darling for…well, you know the drill: Being a pioneer, making history, being stunning and brave, etc.

Inexplicably, given her 2022 performance, Kelsie Whitmore is back with the Ferry Hawks in 2023. Perhaps they took a look at the talent on hand and figured they didn't have a chance to compete for the Atlantic League championship (as in 2022, they are at the bottom of their division), so why not reserve a roster spot for Kelsie Whitmore? Again, her playing time is limited (as of May 11th, she has come to bat just three times and is still looking for her first hit in pro ball). The media attention has tailed off, but not to worry. The media have a new darling: Olivia Pichardo.

As was the case with Kelsie Whitmore, a team going nowhere chose to add a female to the roster to get some good public relations. This time around, it is a collegiate team: the Brown University Bears of Providence, Rhode Island. Freshman Olivia Pichardo showed up at a fall tryout and made the team. Head coach Grant Achilles said, "Olivia put together the most complete walk-on tryout I have ever seen from a player since becoming a head coach [2015]." Since only one other player tried out for him in the fall of 2022, I can only wonder how many players he's auditioned.

As an Ivy League school, Brown is forbidden to dole out athletic scholarships – at least not officially. I'm sure that the needs-based scholarship committee considers athletic participation when they peruse the extracurricular activities of applicants.

Nevertheless, high school baseball studs are likely to look elsewhere when shopping for colleges. A ballplayer with an outstanding academic record can apply to elite warm-weather schools (*e.g.*, Rice, Stanford, or Vanderbilt) and possibly get an athletic scholarship. That limits the talent pool for the Ivies. Consequently, Ivy League grads in major league ball are rare. The last Brown alum was shortstop Bill Almon. He was a real outlier, as he was also the No. 1 amateur draft pick in 1974 and made his debut after just 39 games in the minors. He went on to play 15 seasons.

Curiously, Ivy League baseball teams are classified as Division I (out of three divisions) by the NCAA. Typically, they schedule fewer games than other D-1 schools. Brown, for example, played 38 games in 2023. D-I teams usually schedule around 55 games.

Despite the asterisk that should accompany Ivy League baseball, the media have made a big deal about Olivia Pichardo playing Division I ball. This makes it seem as though she is playing at the highest level of college competition, which is technically true but not the truth.

Since it is difficult for ballplayers to perform in freezing temperatures (and few fans would show up if they did), the Ivy League schools typically start the season in tournaments at warmer climes and schedule away games with southern schools.

This year Brown, for example, played ten games below the Mason-Dixon Line before they played at their home park, Attanasio (named after the alum who currently owns the Milwaukee Brewers) Family Field at Murray Stadium. The Bears' home opener was on March 17, roughly a month *before* the average last frost in Providence.

Opening day was damp and chilly, and only 115 fans were on hand to see baseball history. This was the day Olivia Pichardo made her debut as the first-ever female player in Division I history.

It was not a particularly memorable appearance. Sent up to pinch-hit in the 9th inning with the Bears losing 10-1 to the Bryant University Bulldogs, she swung at the first pitch and grounded out to the first baseman. Having entered the history books, she did not play the rest of the season. Since the Bears finished the season with a 12-26 record (the NCAA ranked them 280 out of 305 D-1 schools), there were surely other low-risk opportunities to put her into a game. In fairness, playing time for freshmen is usually minimal unless they are exceptional (in days of old, freshmen had separate teams).

So who is this bench-warmer who made sports headlines nationwide?

Pichardo stands 5'7" and weighs 155, pretty good size for a freshman female but only an inch taller than the Houston Astros' Jose Altuve, the smallest man in major league ball today. She is listed as a utility player in the roster posted on the Brown web site.

Now I'm not going to give you all the details of her background. If you're curious, you can consult her web site, **oliviabaseball.com**, and read all about her baseball odyssey. It's a comprehensive résumé that goes back to her Little League days. She says nothing remotely controversial and claims her biggest kick is being an inspiration to younger female ballplayers (at least she doesn't drag out the tired old "if they see it they can be it" trope), but if I read between the lines accurately, it seems she's angling for a future front office job (she's majoring in business at Brown) after she graduates. If the whole thing strikes you as self-centered, maybe even narcissistic, remember: This is a woman's space. A *young* woman's space.

During her freshman year, Brown Bears baseball attracted far more media attention than the team warranted. The entire university basks in the reflected glory. After all, any university can have a trans male on a women's sports team but Brown has a biological female on a men's sports team! Now that's progressive! And on top of all that, she's a Latina! Wow! She's really making history…admittedly at a time when history no longer means the chronology, description, and analysis of eras and events, but a woman boldly going where no woman has gone before…though thousands of men have been there and done that.

Once the 2023 Brown season was over, the media's focus on Pichardo didn't stop. But this time there was a major hiccup, the kind that is accompanied with acid reflux.

On May 3rd, before the Red Sox-Blue Jays game at Fenway Park in Boston, Olivia Pichardo was invited to throw out the first ball.

Now throwing out the first pitch is not reserved for men only. It's not unusual for a woman or even a child to be selected for this honor. But never before in baseball history had a female D-I college baseball player been accorded this honor. So attention must be paid! And it was.

Actually, Pichardo had performed the same duty for the New York Mets (her hometown team, as she hails from Queens) on their first-ever Women's Day on August 10, 2022. At the time she was not yet a Brown student but a summer intern in the Mets front office. Apparently, that first-pitch episode went off without a hitch. That was not the case at Fenway Park.

All she had to do was lob the ball from the pitcher's mound to the Red Sox player behind home plate. Not even remotely challenging for a Division I college player, right?

Wrong-o, friend-o!

Pichardo wound up and let loose, uncorking a wild pitch way out of the reach of her batterymate. "You throw like a girl" might have been the first thought to pop into one's head, but that would not be accurate. Most girls wouldn't have missed the mark as badly as Pichardo did. Too much Brownian motion on that pitch, maybe?

Granted, Olivia Pichardo, despite all the media attention, was not used to performing in front of large crowds.

When she threw out that first pitch in New York last summer, she had not begun her college career so she was a relative unknown. Now her public profile was much higher, so she might have had a case of stage fright…Even so, a drunken knuckleball pitcher in a windstorm could have done better.

It was an object lesson in how quickly a carefully crafted narrative can unravel. After all that media hoopla about breaking barriers and making history, she flopped when the cameras were on her. It was not so much that she embarrassed herself, but that she embarrassed the media talking heads and typists who had been praising her for months. Was the media's narrative all wrong? If so, what about some of their other narratives? Hmmmmmm.

There was a time when such an embarrassment could be kept under wraps. Newspaper editors could spike the story. Newsreels could judiciously edit the footage. A radio broadcaster could make like Bob Uecker in the movie *Major League* and describe the pitch as "Juuuuust a bit outside." Those days are long gone.

Red Sox games are broadcast on NESN (New England Sports Network) so Red Sox Nation got an eyeful. Once seen, Pichardo's gaffe could not be unseen. NESN and numerous fans with smart phones video recorded the event for posterity. Naturally, comments were posted at Twitter and a lot of them were, let's say, less than complimentary. So what did NESN do?

They shut down the Twitter comments!

Turning off the comments section is often recommended to content creators with thin skins. Typically, negative comments in response to any sort of female empowerment video would be dismissed as the work of trolls at best, or misogynists at worst.

Now there are plenty of videos of men – even high-status men – embarrassing themselves with errant first-pitches bouncing in the dirt, sailing over the catcher and hitting the backstop, or whatever. No comment turn-offs for you guys.

When a man makes an ass of himself, he must face the music. Not so for the likes of Olivia Pichardo. But keep in mind that she didn't shut off the comments section, NESN did. And I'm betting that the decision to do that was probably made by a man. If so, it goes to show that chivalry is not dead.

Well, I don't know what the future holds for Olivia Pichardo. Given her freshman stats, I don't think she has to worry about a sophomore slump. Brown cannot squeeze much more PR mojo out of her presence. It is questionable if she deserves a roster spot if better players, presumably men, show up for the tryout next year. I would not want to be in the coach's shoes (or is it spikes?) in the event he decides to drop her from the roster.

Actually, I don't think Olivia Pichardo will garner much media attention after this year. The media will find another darling. Maybe Dylan Mulvaney will sign with a team in the WNBA. Maybe the NFL will hire a female to hold the ball for field goal kickers. Maybe the NHL will hire a figure skater. Maybe a female rugby player (Brown actually has a women's team) will suit up for a men's team. Gang bang! Gang bang!

Now there is the possibility that one day she may follow the Kelsie Whitmore career curve and sign with an independent minor league team. Or she might find a job as a coach. Like I said earlier, I think she's on the lookout for a front office job.

Personally, I would like to see the Chicago Cubs hire Olivia Pichardo after she completes her studies at Brown. They could use a she-Bear to serve as den mother and give all the Cubbies a big Bear hug.

Whoops! Did I just engage in sex role stereotyping?

A thousand pardons.

Who was Alois Dvorzak?

A Voice for Men · 14 May 2023 · Archived copy · Original

Would the authorities ever treat an elderly woman with Alzheimer's Syndrome so inhumanely? The question hardly needs to be asked, the answer's so obvious. Men are officially treated as sub-human in Britain today – even when they're not British, as in this tragic case.

Brittany Higgins destroyed Lisa Wilkinson’s career – feminist karma

A Voice For Men Videos · 15 May 2023 · Archived copy · Original

Narcissism Exaggerates Baseline Hypergamy

Peter Wright · 16 May 2023 · Archived copy · Original

Many in the men's issues community have observed pronounced hypergamous behaviors among women. While some commenters pose reasonable evolutionary hypotheses for the behavior, there may be another cause at work – *narcissism*.

Society's encouragement of the sexes into quasi social classes, with men as chivalric class and women as freewheeling nobles, has generated a certain kind of narcissism among women in recent times. Acquired Situational Narcissism is a psychological state arising with acquired status, as in the examples of academic experts, politicians, pop singers, actors … and in this case women who, in modern society, are taught that they possess high worth, dignity, value, purity, status, esteem and reputation – simply for being women. This psychological disposition seeks to multiply the effect of hypergamy above what evolutionary models would require.

Among high narcissistic individuals, studies have found higher incidence of hypergamous behaviors, indicating that hypergamy may not be unleashed by a culture of sexual liberation alone; it may also be the result of an acquired social class narcissism that says "I deserve."

Excerpts from narcissism studies:

> A third strand of evidence concerns narcissists' relationship choices. Because humans are a social species, relationship choices are an important feature of situation selection. Narcissists are more likely to choose relationships that elevate their status over relationships that cultivate affiliation. For example, narcissists are keener on gaining new partners than on establishing close relationships with existing ones (Wurst et al., 2017). They often demonstrate an increased preference for high-status friends (Jonason & Schmitt, 2012) and trophy partners (Campbell, 1999), perhaps because they can bask in the reflected glory of these people. In sum, narcissists are more likely to select social environments that allow them to display their performances publicly, ideally in competition with others. These settings are potentially more accepting and reinforcing of narcissistic status strivings.
>
> [Source: The "Why" and "How" of Narcissism: A Process Model of Narcissistic Status Pursuit]

> Consistent with the self-orientation model, Study 5 provided an empirical demonstration of the mediational role of self enhancement in narcissists' preference for perfect rather than caring romantic partners. Furthermore, these potential romantic partners were more likely to be seen as a source of self-esteem to the extent that they provided the narcissist with a sense of popularity and importance (i.e., social status). Narcissists' preference for romantic partners reflects a strategy for interpersonal self-esteem regulation. Narcissists also were attracted to self-oriented romantic partners to the extent that these others were viewed as similar. The mediational roles of self-enhancement and similarity were independent. That is, narcissists' romantic preferences were driven both by a desire to gain self-esteem and a desire to associate with similar others.
>
> [Source: Narcissism and romantic attraction]

> Narcissism has been linked with the materialistic pursuit of wealth and symbols that convey high status (Kasser, 2002; Rose, 2007). This quest for status extends to relationship partners. Narcissists seek romantic partners who offer self- enhancement value either as sources of fawning admiration, or as human trophies (e.g., by possessing impressive wealth or exceptional physical beauty) (Campbell, 1999; Tanchotsrinon, Maneesri, & Campbell, 2007)
>
> Source: The Handbook of Narcissism And Narcissistic Personality Disorders

Dozens more quotations could be added, however the point is obvious: self-enhancement strategies of both narcissism and hypergamy share overlapping features, a fact that does not need to be labored further.

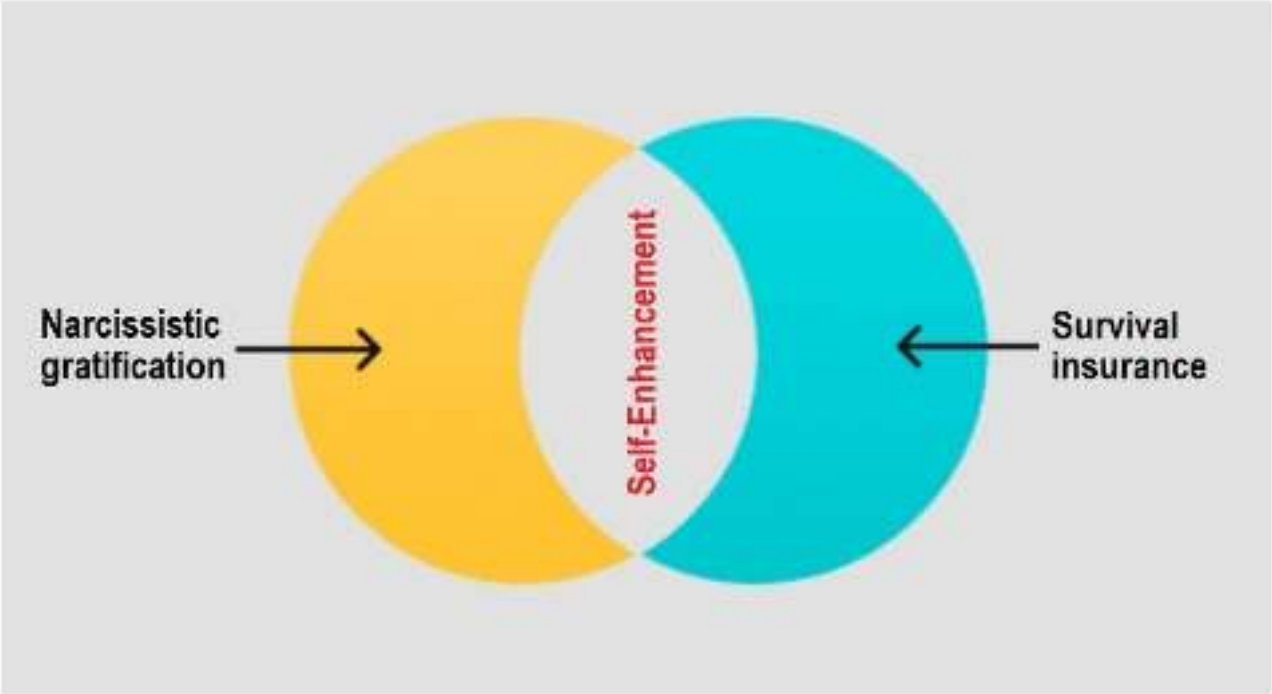

The rise of narcissistic behavior in women is receiving increased attention by academia in recent years, particularly with the addition of new variants to the lexicon such as communal narcissism, and vulnerable narcissism, which are considered female dominated modes of expressing narcissism.

***Note:** A more in-depth survey of narcissism variants among women, and their implications, will be published in the forthcoming New Male Studies mid-year (2023).

Alpha Males and Alpha Females

Gerald Schoenewolf, Ph.D. · 16 May 2023 · Archived copy · Original

Alpha Males

The term "alpha male" comes from studies of animals. The dominant male animal in a particular group is called the alpha male. Alpha males are able to compete with other males and rise to the top of a tribe. They can then have just about any female they want, and because of their position of power, they can exploit these females. Recently the term has been applied to humans, and the human alpha male, like the alpha males of lower animals, tend to use their positions of power to exploit women.

No doubt alpha males have existed throughout human history and have often been viewed as heroes. One thinks of Genghis Khan, who in addition to conquering Mongolia in the 1100s, was also one of history's greatest ladies men. One also thinks of Achilles, William Wallace, Napoleon, and John F. Kennedy, all known for their dominance of men and having their way with women. Are such men born that way, or do they become that way as the result of environmental factors? Usually it is a combination: they are born with the biological makeup such as an athletic build to dominate, but they are also brought up in an environment that fosters such dominance. Famous gangsters grew up in the mafia, which extolled brutality of all forms, including rape.

One could argue that alpha male sexuality is not something a man chooses, but which is to an extent instinctual to him. But there are many people, mostly women, who would disagree with this notion. The recent rash of accusations of inappropriate sexual behavior, sexual harassment and sexual abuse by males in high places may be in reality an attack on alpha males, an attempt to criminalize what is actually normal behavior by such males.

For the past few months alpha males have been accused of sexual misdeeds. One of the recent celebrities to be accused was Charlie Rose, a television personality known for his gentlemanly interviews. Nine women have come forward and described various improper behaviors on his part. The *Washington Post* first reported on eight women had charged him with "unwanted sexual advances toward them, including lewd phone calls, walking around naked in their presence, or groping their breasts, buttocks or genital areas." Rose apologized for his conduct, saying he didn't realize his behavior was harassment. He was immediately fired by CBS and PBS and almost everybody assumed he was guilty without a trial, without a verdict, without a sentencing by a judge.

The focus in each case is on the man or men. It suddenly appears that women all over the media are expressing criticism about and suspicion of men. The spate of accusations makes it seem that men in general are sexual predators that can't be trusted. They make it seem that all men in high places, men with positions of power, need to be monitored. Indeed there have been some notions that have been floated around that men are innately sexists and that white men are particularly sexist as well as racist.

Although feminists have contended from the inception that their goal is equality between men and women, their emphasis at present is entirely on the feminist interpretation of equality. For example, the present outcropping of accusations of noted men by women has been almost always reported from the women's side. It is assumed by most that each of the men is guilty, whether he denies it or not, and there is a rush to judgment about the men. Often, like Charlie Rose, the men lose both their reputations and their jobs. One of the slogans of feminism is that "women should be believed" when they report sexual abuse. Hence there is a tendency by people, both male and female, to accept the accuser's version of the events they describe without question and to shut down anybody who expresses an opinion that is different from theirs.

This occurred when Geraldo Rivera took to Twitter to complain that "News is a flirty business & it seems like [the] current epidemic of #SexHarassmentAllegations may be criminalizing courtship & conflating it [with] predation." Rivera's employer, Fox News, made him apologize for his tweet, and indeed we have had a plethora of apologies over the last few weeks by men.

Alpha Females

In studies of tribal animals, the highest ranking individual is sometimes designated as the alpha. However, according to Wikipedia both males and females can be alphas, depending on the species. Where one male and one female fulfill this role together, they are sometimes referred to as the alpha pair. Other animals in the same social group or tribe will be submissive towards the alpha or alphas. Alpha animals usually gain preferential access to food and other desirable items or activities, though the extent of this varies widely between species. Male or female alphas may gain preferential access to sex or mates; in some species, only alphas or an alpha pair reproduce.

However, just as there are alpha human males, there are also alpha females. Males are not the only ones who get into power positions and use their power to exploit the opposite sex. Women also engage in inappropriate conduct, harassment and sexual abuse of men. However, while male sexual misconduct and abuse has to do with exploiting women's sexuality, more often than not alpha females use their power to not only to exploit males sexually, but also to psychologically castrate men, which means they dominate men by taking away what feminists call their "cock privileges."

In fact, the ways in which alpha females castrate men can be seen in the manner such women have recently gone after male sexuality. There seems to be a lynch-mob mentality among such women, an "off with their heads" attitude. Alpha females are unable to make distinctions and they classify men who come on to women in a clumsy way ("misconduct") in the same category as men who rape women. Misconduct is not a crime while rape is, and among alpha females and the men and women who follow them the distinction between sexual misconduct and rape is lost.

Garrison Keillor, the elderly humorist who for years distributed a folksy show called, "A Prairie Home Companion," was fired after a woman accused him of inappropriate behavior. Minnesota Public Radio didn't explain (which has been the case with many of the recent firings), but Keillor addressed the incident by immediately saying, "I put my hand on a woman's bare back," he wrote. "I meant to pat her back after she told me about her unhappiness and her shirt was open and my hand went up it about six inches. She recoiled. I apologized. I sent her an email of apology later and she replied that she had forgiven me and not to think about it. We were friends. We continued to be friendly right up until her lawyer called."

This may be a kind of mass hysteria, which throws out the baby with the bathwater, and is in itself an abusive kind of behavior. The tyranny that shuts down and punishes men like Rivera who have an alternate opinion of events (rather than a political correct opinion) is another form of abuse. It is easy for women to point the finger at men, but it is not easy to point the finger at themselves. Sexual misconduct, harassment and abuse is not just about men. After 40 years of being a psychotherapist, I can say that there is an equal amount of men who hate women as women who hate men. Neither sex is entirely guilty or innocent. A slew of female high school teachers have in recent years been caught having sex with teen-aged boys. This has become public. But many day-to-day abuses of men by women are never reported because men don't report them.

I'm talking about women who lead on and then reject men; alpha females who put down men's sexuality as an innate kind of sexism without any empathy for the difference in men's and women's sexuality; women who have taken over many parts of our culture, such as the educational system from nursery school to college. Almost all elementary school teachers today are women, and they may be presenting, wittingly or unwittingly, a biased attitude toward boys, which may be the reason why today two-thirds of college undergrads are women.

A Case in Point

Recently I became acquainted with a case involving a professor who had taught at a college in Manhattan for about 15 years. During that period many students had challenged him, as students are apt to do, but one case stands out in particular.

During the second class of his Introduction to Psychology course a young woman came up to him and said she would like to talk with him in his office. Since professors are required to put aside an hour of time for students who had problems with particular assignments, he agreed to see her. They met later in the office assigned to Adjunct

Professors and before he knew it she had started talking about her problems. He had been a licensed psychoanalyst in private practice for many years, and he had made this fact known during the first class, while introducing the course. This student, a young woman of about twenty, apparently decided that he was therefore available to do therapy with students.

She spoke in a very soft voice and, even though it wasn't his job to do therapy with students, he decided to hear her out. She talked for about twenty minutes about her problems with men. She said she was always seeing men on the street, on the subway, in the parks, and finding them attractive. But once she noticed that the men looked at her, she was immediately disgusted by them. She particularly felt angry and envious of men in positions of authority, and would think to herself, "Who does he think he is?" She said at times she hated men so much she only dated women. At other time she hated men her own age and limited herself to dating women and older men. She spoke in a very soft and fast and circular way, and at times it was hard to understand her. At one point she said she had seen a church counselor but had stopped after five sessions.

It was then that the professor broke in and said he thought she should return to the church counselor or to some other counselor. He pointed out that free counseling for students was available at the college. He closed by saying, "I think you still have some things to figure out in therapy, such as why you're so angry at men, why you are so attracted and then nauseated as soon as a man looks at you. You need to figure out why sometimes you're only interested in dating women and sometimes you only date older men."

At that point she suddenly laughed at him and said, "I never said I was interested in older men." She laughed at him with contempt, and it occurred to him that she had found what she was looking for. She found a reason to have contempt for him, taking his words out of context and giving them a different meaning. To her it was as though he were asking her if she was interested in older men. She quickly got up and left the office, backing out as if he had done something inappropriate.

He pondered about what to do. It was a delicate situation. Women all over the country were accusing men of sexual misconduct, and they were always believed. He suspected that if he brought this to the attention of his superiors at the college, who were all women, it might not go well. He questioned whether they would believe him or her. It was apparent to him, from what she had said, that she probably suffered from a histrionic personality disorder. She was angry and particularly envious of men in authority and he was a teacher, a man in authority. It may have been that she found him attractive and then disgusting and wanted to find a way to knock me down.

He decided not to do anything about it, to just go back to teaching the class. But she started acting out in class, sleeping during several classes, talking to the woman who sat beside her for long stretches of time, texting on her cell phone during class and asking him disrespectful questions during class. He gave students a class participation grade, and at one point he called her up after class and informed her that her class participation grade was a C and that whether it went higher or lower was up to her. She sort of smirked at him and walked shaking her head. The next class he found out that she had gotten vengeance by telling students he had come on to her in her office by asking her if she was interested in older men.

Two students who had formerly liked this professor now played a game with him one day when he entered the class. The teacher who taught before him was just finishing his class, and the two women students began making a big deal over how young this teacher was. "Oh, you're such a young professor. What do you teach? You don't even look like a professor. Oh, my, I think I want to sign up for your class." They were being inappropriately seductive to this young professor, and their professor could tell the young man was confused. Their game was meant for his ears. When he put my briefcase down on desk desk, one of the women asked, "Are you all right professor?"

These women had immediately believed this woman (the result of the well-known feminist demand that women be believed) and concluded that their professor was a pervert. He was anything but a pervert. He had tried to help this young woman with her problems, and she had jumped in and twisted what he had said to suit her purposes. He thought about confronting this student in the next class, but since there were only a few classes left in the semester,

he decided to let it go. However, one of the two women who had at first liked him now dropped the class. Another woman, who had planned to do a research project with him stopped speaking to him.

This case shows the power that women now have over men and particularly how an alpha female can use the present anti-male atmosphere—in which all women who make charges against men must be believed—to her advantage.

An Equal, Loving Relationship between the Sexes

We need to have a truly equal relationship between the genders in which there is a real dialogue between them and a real agreement on how to accomplish the resolution of the divide between males and females. Ordinary men and women, not alpha males and alpha females, need to be in charge of this dialogue.

An interesting study on stress bears on this discussion. Robert Sapolsky, a psychologist, studied stress in a baboon tribe in Africa, which he documented in a famous video called, *Stress: Portrait of a Killer.* Sapolsky was interested in stress levels of the tribe, so he took the blood of each baboon in the tribe, measuring the degree of stress hormones in their bodies. He found that the alpha male and the alpha female had the least amount of stress hormones in their bodies. They were able to dominate all the males and females under them. Meanwhile, the baboons who were at the bottom of the hierarchy, the so-called "runt of the litter," whether male or female, carried the most stress hormones. These were the baboons who were picked on the most and least able to fight back.

Sapolsky learned many new things about stress, and he also learned about the antidote to stress. This happened by a random happening during the years he covered this tribe. At one point the tribe discovered a garbage dump. The alpha males and females got first dibs on the food in the garbage dump, keeping all others away. They were the only ones to eat the food, which had gone bad. All who ate the food from the dump died, which meant that all the alpha males and females died. Those who were left in the tribe were the more healthy and loving members of the tribe. The males weren't into bullying other males or exploiting women, and the women were also not those who were into bullying other women and playing games with men. As the result the tribe enjoyed a peaceful and loving existence. When Sapolsky later took the blood of the survivors of this tribe, all of them had fewer stress hormones in their blood.

Love, according to Sapolsky, is the antidote to stress. In order for males and females—whether baboons or humans—to form a loving and peaceful relationship, they have to be able to love each other. In order to love each other, they must respect each other. They must reach agreements through love and respect, not through battles for domination and control.

Feminism is basically a club for alpha females, which is attempting to force its values on the rest of us. Those of us who are sane must resist the feminist misrepresentation of all males as perpetrators of sexual harassment and abuse against females.

Dealing with the silent treatment

Paul Elam · 17 May 2023 · Archived copy · Original

Women have a lot of weapons in their emotional arsenal. One of the biggies is so common that we coined a term for it: The Silent Treatment. This is what women use in relationships to manipulate or punish. In this article, I will be discussing that silence and make some suggestions on what you can do about it.

Of course, I can't even start this article without suggesting that you sit down and ask yourself what you are doing with this kind of woman to begin with. We deal in some pretty harsh reality around here and the reality is that the silent treatment is a weapon of the personality disordered, in this case, most commonly with narcissists. If you find that hard to believe, please consult Google with a query on the silent treatment. You will find that some of what you're about to read isn't particularly new, even if my suggestions on how to handle it are.

If you have watched An Ear for Men YouTube channel for any length of time you know I don't make recommendations to do anything else with personality disorders other than to put them in your rear view mirror. Kick them to the curb. Say hasta la vista, baby. Show yourself that you have some standards and 86 her silent ass so she can go manipulate someone else. After all, if you don't have standards, you have no right to expectations. If you lay down like a doormat then it's unseemly to complain about a woman wiping her shoes on you.

That being said, we are not done talking about the silent treatment. What I have to say here is not about curing her of that kind of behavior, but I do acknowledge that a lot of men are from Missouri on everything to do with women. For those of you who don't know, Missouri is the Show Me State. And where it concerns women, many men have to be shown, sometimes a few dozen times.

If you follow my suggestions here, what you will be shown is that a woman who chronically uses the silent treatment is an emotional pathogen, willing to go out of her way to show you that you don't exist, to punish you by erasing you till she hears what she wants to hear, or gets you to do what she wants you to do. In the realm of moral poverty, she is sleeping under a bridge. But I am also going to point out that women who weaponize their silence aren't really deviating from the norm that much in the long run.

If you are familiar with my work, you know I talk frequently about how women control men by doling out attention and approval in sparing amounts. I mentioned in one how the word tantalizing is taken from the story of Tantalus, who was sentenced by the gods to unbearable thirst and hunger with fruit and water ever just out of reach. And that is how women train men, by tantalizing them, with sex, with approval, even with communication. And they do it because it works.

Even if this is the first article of mine you have read, you already know about this. You've seen it in women's code of conduct with men that put males in the role of pursuer. It's why women expect you to be the one to call, the one to take initiative for dates, the one to pay, the one to work hardest and the one to take the physical and emotional risks. And they don't just expect to be serviced, they expect to be impressed. For your efforts, you are either rewarded with her presence and attention — or *rejected*. That makes women sound pretty shitty till you consider how easily, even eagerly, most men are trained using those very techniques.

Blaming women and pointing fingers at them for the way they control men, whether it is with the silent treatment or something else, is like blaming a hawk for swooping down and snatching up a careless, inattentive field mouse. The silent treatment is just exaggerated femininity. The only difference between it and everything else she does to control is that the punishment aspect is more intense and overt. And it is a more direct betrayal of whatever loyalty she pretends to have to a relationship.

Like I said at the start, you have a number of ways that you can choose to deal with this, all of which should include her passing through the door marked exit, but for the sake of staying true to the intent of this article, I will pick three ways of coping that fulfill your need to see proof.

The first is what I call the Shives Shuffle. Figure out what she is pissed about and start apologizing. Remember, at her level of operation, groveling is good. You do, however, want to figure out what she is really mad about. If you gush apologetic about how your music collection doesn't have enough female artists, but she's really pissed about how you used a questionable pronoun at a party in front of her friends, then you will just be giving her another reminder of how little she thinks of you. A little more grist for the mill.

However, if you are unclear about the reason for her silent tantrum du jour, the best policy is to roll the dice on your best guess. Remember, she is giving you the silent treatment, so you can't ask. Since you are willing to try to solve problems with someone treating you like dirt, then just bear with it. But please make sure you are positioned physically lower than her, your knees are handy for that. Station yourself so that it makes it easy for her to look down her nose at you. Then start your begging with something extra servile like, "I'm just a man. I screw up so much that I have a hard time knowing when my faults have hurt you. Just know I am deeply sorry for however I offended and I apologize for being too stupid and clueless to even know what I did." After all, if you have no self-respect, no point in holding back, right?

If you need further tips on this, I suggest subbing to Steve Shives' channel and start emulating what you see. The proof you will get from doing the shuffle is that you will see her gloat over how successful she is in making you crawl and whine like a puppy for her forgiveness, whether you did anything wrong or not. If that is not proof that you are with the wrong person, then you need a lot more than this article.

The second possibility for how to handle this may be with what I call the Tat-for-Tits. This one is simple, even if it is a little stupid. Just cross your arms, stick your lower lip out a little and turn your head away from her with your nose slightly in the air. Feel the room fill with dead silence. Now, know this. While you are mirroring her narcissistic game playing, two things are happening. One, you are desperately hoping that your silence will have the same negative effect on her that her silence is having on you. And two, you are desperately hoping for that in vain.

Remember, we live in a world where women can get attention and approval without so much as lifting a finger. Men have to work for it. Those who don't know any better, work too hard. She knows, perhaps much better than you ever will, that your attempt to out-silence her is just another pathetic try at getting her to pay attention to you. It is a game she had the skills to outplay you at before she was five. She knows you are not ignoring her. In fact, she knows fully well that you are obsessing on her much more than you were before she went silent. The Tat-for-Tits puts her just as large and in charge as the Shives Shuffle.

Both the Shives Shuffle and Tat-for-Tits are humiliating options, but if you start with Tat-for-Tits you may end up having to resort to the Shives Shuffle when you figure out it isn't working. Wham! Double humiliation! On the bright side, that double dose of rubbing your own nose into the pile of poop on the carpet will give any Missouri resident all they need to say, "OK, you showed me." And if you need more proof than a woman who drinks your personal humiliation like fine wine….

Well, don't say I didn't warn you.

And so, as you expect, there is a third option. It is the most difficult and least likely of options for men in relationships because of the internal forces that lead so many men to the Shives Shuffle and Tat-for-Tits. In fact, to explain why option three makes sense I have to go back to something I have said over and over again in my videos and articles. If you want to coexist with a woman in a way that does not result in making you miserable or crazy, you have to either (A) Find a unicorn (best of luck to you) or (B) Be prepared to choose your self-respect over her childishness any day of the week. In fact, you need to be prepared to choose your self-respect over your respect for her, which should be easy if she is shutting you out to get her way. At any rate, I call this third and final option by a simple name: The values-based approach.

Now, let me ask you something. What do your values say about your being in a relationship with someone that is not in a relationship with you? What do your values say about loyalty and work and communication that resides on a one-way street? Now, I am not asking what you would like to believe your values are. I am asking you what they

really are, in practice. Because I have news for you. If you have a history of the Shives Shuffle, Tat-for-Tits or all the variables in-between, then your self-respect isn't any more of a real value to you than the level of respect she shows you when she refuses to even acknowledge you exist.

To be clear, I am not saying that you have to exit the relationship to have or hold on to your values. But I am saying that stepping up and taking care of what you can do for yourself is probably going to send her packing.

Don't worry, you'll thank me later.

The point here is that the moment a woman goes into silent mode, she is telling you that she has effectively checked out of the relationship. There is no communication and no willingness. So, there is, at least for the moment, no real relationship. In my mind, that means any obligations you have to her are off the table. All of them. She has cast aside her obligations to you, and you are not morally bound to keep up your end of the deal. In fact, if self-respect is a guiding value in your life, you are morally obligated to focus all of your attention on yourself and to drop the dead weight in your life. Obviously, if you have children, you still have obligations to them, but you don't owe anything to anyone who has just exited your relationship. You don't owe it to them to tell them where you are going, or even that you are going somewhere. In short, you don't own them shit.

This, of course, is where it gets tricky. Just blowing out in a huff can be just a really elaborate expression of the Tat-for-Tits maneuver. You could find yourself at your favorite fishing hole or other select recreational spot, feeling completely miserable. You can do that in your own living room. The trick here is in understanding the sometimes very fine line between asserting your values and just playing tit for tat in the abandonment game. But it is an incredibly important distinction to make.

Generally speaking, the abandonment game is one you can't win. On the flip side of that is the reality that the values game is one you can't lose unless you shoot yourself in the foot by forsaking your values. It all comes down to the same basic crossroads that I will have to address every time I get a request for a video in how to handle this problem or that problem that Crazy Bitches bring to relationships with men. Your only hope is in your willingness to open the door and say, "Stop that nonsense or get out." Which is to say the answers should be in your hands, not hers.

Sorry, I don't have easy answers and don't believe they exist, which is why I stress in almost every video I make that values-based living requires your willingness to let her go. If you are like most men, you will experience pangs of distress and a desire, sometimes overwhelming, to take the initiative to restore balance to your relationship.

Hear this. Anything you do has the opposite effect of bringing balance. You can Shives or Tat your way into the illusion of balance, but that is all it is, an illusion. And underneath it is the reality that you have once again tossed your self-respect under the bus and caved into her manipulation. So take my advice and take the pain.

You see, the silent treatment's only purpose is to inflict sufficient emotional harm on you in order to bring compliance. Matter of fact, I think I will say that again. The silent treatment's only purpose is to inflict sufficient emotional harm on you to bring compliance. Everything else is bullshit. If she tells you she was too upset to talk, it's bullshit. If she says she was too afraid to talk, and she will almost certainly pull something like that, it's bullshit.

Everyone understands the need here and there to take a few minutes to compose yourself or to settle down before trying to resolve a dispute. That can be a healthy part of addressing problems in a relationship. But when it stretches past the point a person reasonably needs to regroup, then it ain't nothing but a ploy. Don't make the mistake of treating it like anything else.

Now, provided she does not pack her bags, you will be presented an opportunity to put your actions into words, with her listening. She will be the one to create that opportunity right about the time that she figures out that the silent treatment is resulting in recreation for you rather than remorse. And I want you to note the importance of this crossroad for her. This is where she may, and I say *may* very carefully, be showing you that she wants to resolve the problem or she shows you that she won't live with anything less than a lapdog. In the case of the latter, she is doing

you a favor. If she opts for the former, you may have an opportunity.

Here's what you say when she opens the door to conversation again. "When you go silent, you are checking out. That is when I will check out, too. Every obligation I have to you is off the table. This isn't negotiable." Then shut up. I mean seriously, shut up. Don't explain it further. Don't defend it and don't argue with her when she lies and says you don't understand. Or when she says that she was too angry, afraid or whatever other bullshit excuse she has for not talking to you. No matter where she tries to stray the conversation and take you off balance, and she will try valiantly to do just that, just quietly stand on what you have already said.

If she leaves, you win. If she stays and starts owning her shit, you win that round. If she stays and manages to put you back into a corner, it is only because you threw your values under the bus, and is, in that case, your own fault.

Hopefully, you get the picture here. Winning conflicts with a manipulative loser of a woman isn't about developing a strategy and then seeing if it works. It's just about you not being a doormat. If you are not a doormat, then you won before she ever opened her mouth, or before she went silent as the case may be.

Cover image is from Wikimedia Commons.

An exercise in hostile framing

Paul Taylor · 17 May 2023 · Archived copy · Original

I am going to ask the reader's patience—just for a moment. What we are going to examine is best understood with an example first. Thus, it is best to keep the "cat in the bag" initially.

Imagine if you heard or read the following as a health alert, or a public service announcement.

"There is a condition that is the greatest source of death in the world. This condition is chronic, progressive and uniformly fatal.

This condition is killing people all over the world—and most of us don't even think of it as a problem."

So far, so good? Sound pretty familiar? Let's continue.

"It is chronic: once you have it, it keeps going.
It is progressive: it is characterized by a set of symptoms that worsen over time.
It is uniformly fatal: all who contract this condition die. There is currently no cure. The fatality rate is 100%."

At this point, the announcement would probably have your attention—but something else is happening. There is an alarm going off in your head, and an inner voice that tells you "this is starting to sound like nonsense." Good. Keep that alarm plugged in.

"All who contract this condition die. By the way—everyone contracts it. It is called Life. Please donate to the Prevent Life campaign today."

And now the "cat" is out of the "bag."

So, what did we just demonstrate here?

That anything—**anything**—can be framed negatively.

Remember this the next time someone –researchers, "experts," film commentators, anyone– starts to talk to you about problematic masculinity. Remember—anything can be framed negatively.

One classic way to frame something negatively is to tinker with the accepted definition. Remember when masculinity meant things like willingness to protect and defend, willingness to take risks, and willingness to act on goals and values. You will no doubt have noticed that the "recipe ingredients" have been altered: now masculinity allegedly is characterized by "aggression" and "the wish to dominate."

By the way, there is a name for this kind of hostile, manipulative framing. It is called "propaganda," and it is as old as the human race. The ancient Greeks preferred the term "sophistry." The Greek philosopher Plato was openly critical of sophistry; the true goal of philosophy, said Plato, was the pursuit of the truth, while the goal of sophistry was simply to apply what appears to be logic in order to convince or persuade.

What you will notice is that propaganda is not limited by logic or facts—because **it uses them**: every statement you just read is factual and the conclusion is logical (given the facts). Yet, once you reach the conclusion, you immediately know the conclusion is absurd. The key is which facts you select, and how you present them.

A prime example of such manipulation is one we see during every election year from the mouths of the candidates. This is not to say that politicians don't lie—they most certainly do. It is simply to say **they don't need to lie.** They can (and do) distort the truth by selectively telling the truth.

There is a logical approach, however, that can be used to test manipulative arguments. The traditional name (and one that is still used in logic and math classes) is "reductio ad absurdum." According to this logical approach, if a set of assumptions can be shown to lead to an absurd conclusion, then the assumptions are proven absurd as well. The above demonstration fits this format (although somewhat colorfully).

So, I would argue that men are entitled to apply this reasoning to feminist arguments. Let's do a little inventory, shall we?

One of feminism's chief assumptions is that there are no meaningful biological differences between men and women—that these differences are either insignificant and/or they are a product of social scripting. Hence, boys are only boys because they are taught to be, and the same for girls (or at least, again, in any way that is significant). A chief conclusion of feminism is that we live under a system of essentially universal male rule, called "patriarchy", that constructs social rules that benefit men and limit/restrain women. Now, let's take these assumptions forward logically to see what conclusions they generate.

If women are essentially indistinguishable from men, then there should be a minimum of difference in their motivations and goals. If there is no meaningful difference in motivations and goals, then there is no point in establishing a system of male rule because it would make no difference. Also, if men and women are so indistinguishable from each other, it should be difficult for one group to even conceive of the other as worth dominating—after all, in all ways that matter they are basically the same already. Therefore, if the premise that men and women are not meaningfully different is true, it should lead to the conclusion that no one has a reason to dominate any one. Yet, we are told that men are powerfully motivated to dominate women. The conclusion and the assumptions, presented together, create an absurdity.

Let's try another one.

There is another branch of feminism, generally called Radical Feminism, that starts with a different assumption: that men and women are, indeed, basically different, and that specifically male traits are predictably negative, disruptive to society, and dangerous to individual women. Let's take these assumptions forward logically and see what happens.

If men are basically motivated at a natural level to dominate women, then our world history should reflect this pattern. Feminists of this vein like to cite historical points such as the delay in achieving the female right to vote or the delay in achieving abortion rights. Yet, if we begin with the assumption than men are motivated to dominate, and that men currently (and historically) have political power over women, then men should be using this political power to prevent any change that would weaken that power. Yet, both the female right to vote and abortion rights were achieved at times when men overwhelmingly held political power. Indeed, virtually all specifically female rights have been bestowed by male judges and lawmakers. If men hold the power, and if men are fundamentally motivated to dominate women, this could not happen. When the conclusion and the assumptions are viewed together, we get another absurdity.

Let's proceed by using this approach in a slightly different way. If feminism can be shown to resemble another oppressive line of thought, that has already been rendered absurd, then feminism is at least logically suspect (if not actually proven absurd). One very valid point that anti-racist thinkers have made is that our nation's prior racist ideas about African-Americans were internally contradictory, and thus illogical. (These ideas were also proven illegitimate by observation/research.)

If you examine this nation's history of racist ideas about African-Americans, you find a set of statements that are –when aligned—glaringly contradictory, but which white people of this nation long held as true. As an example:

"Black people are not very intelligent."

"Black people are clever liars."

It doesn't take much examination of these two statements to see the contradiction. Yet it is not uncommon to hear these kinds of assertions from racist thinkers (often in the same conversation). Why does this go unnoticed? Because both statements agree with something else: **the speaker's feelings about the topic**. When two differing assertions both trigger the same feeling in the speaker/listener, the logical inconsistency can go unnoticed.

Does this occur in feminist thought about men? Let's see.

Here are two assertions I have heard repeatedly from feminists about men:

“Men don’t know their own feelings.”

“Men use anger to intimidate and control women.”

If men are largely unaware of their own feelings, then they should be essentially ineffective at either recognizing or utilizing a feeling. But we are told men routinely (and presumably effectively) employ anger to control women. This is not very different from the kind of inconsistencies that were once spoken about African Americans.

Thus, feminist thought about men is disturbingly similar to racist America’s historical thoughts about African-Americans.

Are there any lines of thought that are even more irrational that feminism also resembles? Let’s see.

Hitler: “Why does the world shed crocodile’s tears over the richly merited fate of a small Jewish minority? …”

Feminism: “I bathe in male tears.”

Hitler: “Don’t be misled into thinking you can fight a disease without killing the carrier, without destroying the bacillus. Don’t think you can fight racial tuberculosis without taking care to rid the nation of the carrier of that racial tuberculosis.”

Feminism: “The proportion of men must be reduced to and maintained at approximately 10% of the human race.” **Sally Miller Gearhart**, in The Future – If There Is One – Is Female.

Or.

Feminism: “If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males.” **Mary Daly**

Hitler: “From the rostrum of the Reichstag, I prophesied to Jewry that, in the event of war’s proving inevitable, the Jew would disappear from Europe. That race of criminals has on its conscience the two million dead of the First World War, and now already hundreds and thousands more. Let nobody tell me that all the same we can’t park them in the marshy parts of Russia! Who’s worrying about our troops? It’s not a bad idea, by the way, that public rumor attributes to us a plan to exterminate the Jews. **Terror is a salutary thing.”** (quoted in John Toland, *Adolf Hitle*r. London: Book Club Associates, 1977, p.702-3).

Feminism: “I feel that **‘man-hating’ is an honorable and viable political act**, that the oppressed have a right to **class-hatred** against the class that is oppressing them.” **Robin Morgan**, Ms. Magazine Editor.

I think the reader will see the pattern of similarity. I also think feminists—radical or otherwise—should pause and consider their path.

So what do the sophists, Nazi’s and feminists have in common? In summary: logical manipulation, hostile intent and extremism.

Let me close with a quote on this kind of manipulative extremism from a very old source.

“When a man is unanimously condemned to death, you must release him at once.
Reflect on this.”

Talmud (as cited by Samuel Paul Veissiere, PhD in Psychology Today, 2/16/2018)

(An offered interpretation of the above quote: when a group gives you uniformity of opinion about anything, it is time to consider whether this uniformity is due to the facts or to social/political pressure within the group to conform.)

Well, alright—one more comment to close on a lighter note:

A vociferous thing is the Radical,
Who insists that men are so badical.
Her opinions get jawed,
Though her logic is flawed,
And her conscience seems on sabbatical.

Insane utterances delivered in dulcet tones

Mark Dent · 18 May 2023 · Archived copy · Original

Barack Obama has always made me feel instinctively uneasy and skeptical from the moment I first heard him speak in public. Everything about his slick, articulate and "too cool for school" persona set off alarm bells. I get the same feeling whenever I walk into a car yard and the approaching salesman displays a well-practiced smile and uses my name in every sentence he utters after our handshake.

Fake. Transparent. Insincere. Liar. Poser. Egotist.

When even Australians were falling at the feet of this new messiah in adoration, I was quietly suggesting they may want to wait a little while before granting him sainthood.

Everything the man has done since he won the presidency in 2008, has vindicated my gut reaction.

I always believed the general population was less gullible than many believe. I thought that phoniness was very easy to detect and that such insincerity is soon revealed when the action of such bullshit artists fails to match their words.

I was wrong.

It seems a seems a suave, charismatic manner and a smooth, eloquent delivery in speeches is all most people require in their president. It is apparently…*presidential.*

I won't list the many examples of this hypocrite's presidency which undermine everything he claimed he stood for. Astonishingly, many people don't see the enormous ego possessed by this narcissist. Ego and narcissism are generally associated with Trump. I think Obama's ego puts Trump's in the shade. Obama just displays his in a far more palatable package wrapped up in false self-deprecation, brilliantly delivered auto cue speeches, a handsome face and easy smile.

Some love Trump others detest him, but few people doubt that he believes in most if not all that he advocates. I don't believe one silky word that flows from Obama's lips. He is constantly attuned to the needs and desires of his audience at any given moment.

He is the kind of man I have encountered in many different environments. They are constantly saying words and making statements they think people *want* to hear. Nothing they say is authentic or comes from a deeply felt passion or belief.

These men are often very willing to dismiss and denigrate other men in order to bathe in the temporary yet seductive glow of being considered a good and insightful man, one of the very few in existence.

Obama mastered this method to excellent effect during his presidency and continues to do so with the same positive results.

Is it the colour of his skin which provides Obama with some kind of a protective shield from any pushback or consequences for his demonstrably bigoted and false statements? Are people afraid they will be branded a racist for daring to question the chosen one?

I cannot fathom the idea that there is not a single person in the mainstream media I am aware of who has called out his shameless gender bigotry.

It is the old *Emperor's New Clothes* situation which has never been more apparent than in these troubled times where daring to tell the truth will end your career or social life and could possibly see you facing criminal charges.

When he stood at the rostrum on Father's Day and began to denigrate and admonish fathers for being absent and lazy, where were the dissenting voices? Not only did he attack fathers for failing to do their duty and take on the responsibility of fatherhood, he sang the praises of single mothers, thanking them for their tireless work and

commitment to their children in the absence of any support from the fathers. All this on a day which was created to honor *fathers* and the role they play in their children's lives.

Listen to the applause and vocal affirmation as he glorifies America's single mums on a day set aside for the affirmation of our dads.

What a sycophantic sleazebag.

He did not mention the fact that many of these single mums have children to four different partners. He didn't mention the fact that these women often choose to keep the father/s away from their flesh and blood and do so with the willing assistance of the courts and government. He didn't mention the thousands of dads who are financially supporting children who do not possess their DNA or the mothers who lie to them.

He didn't mention the fact that the government has become a substitute provider to these children, relishing the fact that many women are seduced by and hooked on the welfare system which so many of them use and abuse.

What insane demographic would dare to bite the hand that feeds them?

And this masterful orator (when the teleprompter is working smoothly) has continually sounded the alarm about the existential threat facing humanity-climate change.

Seas will rise! We are all doomed I tell you. We must act now! This speech was delivered many years ago. Yet, what is this? The Obamas purchased a multi-million dollar ocean front mansion! If you don't laugh you will cry. The man is shameless. You can be assured that he and Michelle will continue to preach the climate catastrophe gospel without even blushing as they return home and drift off to sleep to the sound of rolling ocean waves.

But it is his constant and well documented method of winning the approval and support of women which sticks most painfully in my gut.

Who can forget Obama's signing of a bill regarding equal pay, surrounded by a group of women who nodded solemnly at every lie he spoke?

Just read his words and *try* to believe he thinks they are true.

> *During the course of her career, a working woman with a college degree will earn on average, hundreds of thousands of dollars less than a man doing* ***the same*** *work.*
>
> *Now that's wrong!*
>
> *Anyone who says seventy-seven cents on the dollar is pretty close to equal, I say your math is bad!*
>
> *No man would work a day without pay! (Apparently women do.)*

Can anyone look me in the eye and tell me that this intelligent man does not understand how this gap arises? The United States Department of Labor rape crisis in American University Campuses.

In one clip he tells the males of America,

> "*Real men do not hurt women! Being a man means recognizing sexual violence and being outraged by it and doing your part to stop it*"

Just imagine an American President saying:

"*Real women don't bash, abuse and murder their babies*,"

as though many women believe that such behavior is perfectly acceptable.

That is the hidden (and often blatant) message insinuated in every comment Obama makes on gender issues.

You ignorant, brutish masses require my guidance and expertise in the field of gender relations. Without good people like me at the helm, what hope do women have?

So why have I written this retrospective piece on a man who is no longer in the spotlight? Well, Obama caught my attention with some comments he made during a visit to Singapore.

Obama spoke what I consider to be some of the most asinine, mind-numbing, demonstrably stupid and bigoted words a politician could utter.

Speaking at a leadership event in Singapore on Monday, former President Barack Obama said there would be "significant improvement across the board" if countries were led by women, and that "old men" needed to get "out of the way."

> *"Now women, I just want you to know; you are not perfect, but what I can say pretty indisputably is that you're better than us [men]," the 44th President said, according to the BBC. "I'm absolutely confident that for two years, if every nation on Earth was run by women, you would see a significant improvement across the board on just about everything … living standards and outcomes."*

I try to imagine I am a woman sitting in that female dominated audience. How would I feel when I heard these words?

Patronized? Belittled? Taken for a fool?

Yet most of his female audience seem to lap this shit up.

I don't get it. His comments about women are so childish and transparent. He may as well chant the old playground rhyme used by females in primary school:

Girls are the best! Chuck out the rest!

Or simply echo the words of his wife, Michelle who once told a large female audience:

"Women are smarter than men."

Why are these silly, petty people so revered in America?

Obama has dealt with many female leaders at various levels of government. Without resorting to a trip through history one can readily acquaint themselves with countless examples of female ineptitude in government. Does Obama really believe that possession of a vagina is a guarantee of good leadership?

Maggie Thatcher remains one of the most hated and divisive political figures in British history. Angela Merkel oversaw the collapse of Germany's economic power and her open border policy led to many serious problems during her tenure. Julia Gillard was an abysmal failure here in Australia despite the enormous wave of goodwill she rode into office after backstabbing her colleague, Kevin Rudd.

Catherine the Great and Elizabeth the First were warmongers and a match for any of their male predecessors or those who followed after them. History buffs could produce an impressively lengthy list of monstrous female rulers. Our modern-day experiences reveal that females are just as flawed, incompetent, corrupt and ego driven as their male counterparts.

Women are indisputably better leaders.

What a sickeningly absurd notion. How is it any less absurd than suggesting redheads or amputees make naturally better leaders due to the color of their hair or absence of limbs?

Does having a penis ensure a man possesses any particular quality or aptitude? We seem to cover an enormous range of possibilities and we have seen them all played out throughout the centuries. Old white men seem to be the target of Obama's ire, yet it seems these ancient buggers have done a more than adequate job in setting up our

civilization and the countless institutions we take for granted.

And this is where the confusion sets in. Is Obama suggesting there are fundamental differences between the genders? Is he suggesting that all potential female leaders possess the same skill sets and ideological views? Has he not experienced female leadership in our education system? Do we not see countless examples of disharmony in female led staffrooms and outright bullying from the female principal and female staff? I have experienced this during my career in education. Surely this alone would lead one to understand that it is individual temperament and integrity which leads to good leadership rather than one's genitals.

If Obama truly believed what he was saying he would have stepped aside and let the far more experienced Hillary Clinton sit in the White House. Barack didn't do that. He fought tooth and nail to keep her out and ensure that yet another man was Commander in Chief. Himself!

You will find that most men who advocate for more females on boards or in political parties mean *other* men should be sacrificed in order to ensure this madness is brought to fruition.

Hillary's disastrous campaign in 2016 seems to have been more than enough for the American voters to decide they did not want this particular female leader as their President. Obama is certain she would have delivered a better world for all.

The man is beneath contempt. His pandering to females is cringeworthy and very damaging to both men and women in America. He continues to poison women and young girls' minds with the lie they are treated as second class citizens in their country. Feeding female victim mentality serves a short-term purpose but ultimately creates further injustice for men and boys (as seen by his disgraceful guidelines for adjudication of campus sexual assault) and another generation of angry, self-entitled women who believe the world owes them a free ride.

I wish that just one of Obama's many lies could turn out to be true and we could watch the ocean rise and swallow up the house occupied by two of the most hypocritical, dishonest, virtue signaling con artists in American politics.

The death of love, marriage, & community, in Black America: Requiem for a heavyweight

Mumia Ali · 19 May 2023 · Archived copy · Original

> "Love's in need of love today."
> —Stevie Wonder

Some years ago, I received the following email from my good friend Mr. Paul Carrick Brunson, as I'm a subscriber to his newsletter:

> Hi There,
>
> I wanted to share with you briefly my thoughts on a subject that has me impassioned.
>
> It's inspired by an interview I did earlier this week. I was asked to appear on *Good Morning America* to discuss my thoughts on the latest reality show, *Married at First Sight*. It's an extreme, so-called social experiment where total strangers meet and marry blindly. The couples must then live together for a month before deciding whether they'll stay married or get a divorce. The creators of the show claim it's an experiment to determine which people make the best romantic partners.
>
> Needless to say, it's a controversial project that has many people talking. But to me, the show is just as far-fetched as it sounds. I'd even dare to say it's dangerous.
>
> Now, I'm all for blind dates. I think they have the potential to expand one's network and social circle, allowing you to meet and interact with interesting people you may have never had the chance to before. If the date doesn't work out, there's nothing "lost." Only experience gained.
>
> But *Married at First Sight* toys with a union that I—and so many others—hold sacred. This reality show dilutes the gravity of marriage by combining two people unstrategically with no shared values or compatibility.
>
> And what if the blind marriage between the participants doesn't work out?
>
> Perhaps the worst part of this show is that it makes a mockery of marriage further by offering what appears to be a clear-cut solution to an unsuccessful union—divorce.
>
> Social experiments typically contribute to the greater good of society. But this one? I simply don't see how it will be beneficial to furthering our understanding of love and marriage. What I do see, though, is how it would benefit show creators, producers and the television network's bottom line financially. Nothing makes more money than reality television drama and disasters. This will be no different.
>
> It's yet another great example of TV (and the profit motive) attempting to destroy a sacred union.

One week later, I got the following local story in my daily news feed:

> PHILADELPHIA (CBS)—Authorities are investigating the cause of death of an elderly couple whose bodies were discovered inside their Strawberry Mansion home early Thursday morning.
>
> Police say the only daughter of the couple found them dead in the living room of their row home in the 2500 block of North Spangler Street shortly before 1 a.m. Neighbors who heard her screams called 9-1-1.
>
> Firefighters also responding to the call vented the home, suspecting carbon monoxide, but instruments detected no levels of the deadly gas.
>
> Investigators say they were no signs of forced entry into the home and no visible injuries to either the man or the woman.
>
> Family members identified the couple as Rufus and Algladys Perry.

What does Brunson's freely admitted rant of righteous indignation and the death of an elderly couple in one of Philly's historically Black neighborhoods have in common, you ask?

Well, I think that what they have in common is not just the degree to which marriage (and by extension, relationships) has been cheapened overall in American life but also the extent to which its cheapening, death even, has profoundly impacted Black American life—in ways that even now we are barely able to fully understand.

For those who may be other than Black (read: in the main, White), let me say this: Without question, the themes that I'll be writing about in this article have had a profound impact on the whole of American society, not just the Black part of it; hardly anyone reading this will be able to say, with a straight face, that they've been untouched by it, either directly or indirectly. But it can also be said that no part of the American family has been so directly hit as hard on these fronts as the African-American section—and it has also been proven that Black America is a kind of bellwether as to what is to come from the rest of the country as a whole. So, stick around—even though the article may not be talking about you directly, it is definitely something that concerns you.

While "PCB," as I refer to Brunson, may be in a position that precludes him from "cutting loose," I'm a bit more fortunate in that regard, so let's keep it 100: the major cultural, social, political, and economic changes that have come down the pike over roughly the past half a century, along the lines that are being discussed in this article, have done a job on Black America that several centuries of slavery, and another century of Jim Crow, couldn't do to Black America—which was not only to break it apart spatially, economically, and politically but also to break its spirit.

Let me repeat that: **What PCB is talking about above is the culmination of a multi-decades assault on the very foundations of what makes a family, a community, a nation, who and what it is. And that when it comes to Black America in particular, that multi-decades assault has achieved something that slavery, Jim Crow, and the Ku Klux Klan combined—over the course of three and half centuries(!)—couldn't do—which was not only to break us apart physically but also to break our spirit.**

By now, you don't even have to be an American to know the most basic of facts and history on this score, but for the record it's good to go over them for the sake of the argument being made in this piece. According to the excellent research of Harvard African American historian Professor Louis "Skip" Gates, Blacks, immediately coming out from under slavery, got married in droves and were eager to build families and communities. In fact, marriage was such a norm in Black America that by 1950 MORE Black Women were married than White Women—this at the height of the Jim Crow era.

By the year 2000, however—only a half-century later—marital rates in Black America not only plummeted but also were at all-time low levels. Blacks, even when controlling for education and incomes, divorce and break up at a rate much higher than Whites of the same education and income levels. To be sure, and some would point out, not without reason, that racism would play a role in that. After all, another fellow Harvard academic, Professor Alvin Poussaint, has rightly noted the ways in which merely being Black can and does have an impact on just living in the United States day to day.

Still, one has to wonder how it was possible for so many Black Americans to forge families—and by extension communities—against what must have seemed to be intractable odds.

In 1950, at a time when out-of-wedlock births and "baby mamas" was something to be scandalized, the Black rate was less than 30%—the current figure of the White OOW birthrate. By the time the 21st century rolled around, that number was tipping 70% nationally; today, it is creeping towards 80%.

Something else that one must point out is the rates of infidelity, STD infection, and domestic violence—all three of which are easily a magnitude higher in Black America circa 2014 than they ever were in 1950. Not only that, but there's enough blame to go around on both sides of the gender aisle: for example, Black women have a herpes infection rate to the tune of 50%, and Black women are just as likely to go upside their mate's head and/or cheat on their mate as the other way around. Indeed, the term "Jumpoff" has become part of the Black American

lexicon—which translated simply means “mistress.” Jumpoffs have now, as a result of the aforementioned changes, been elevated to the same level as wives, be that de jure or de facto (since common law arrangements were always a strong part of Black American life). Mate poaching—stealing someone else’s mate—is not just something Black men engage in; it’s something that Black women too have had way more than their fair share of involvement with. Speaking of “reality” TV shows and the like, much of what is on offer to Black American audiences in this regard very much centers on these themes—easily seen in highly popular “reality” shows like *Love & Hip Hop Atlanta*, *Real Housewives of Atlanta*, and *Basketball Wives*. What perhaps makes matters even worse is that quite a few of the ladies featured in these shows are not always married or would even be recognized as steady, long-term mates in previous eras. They seem opportunistic in their outlook and mindset, always ready to pounce on a better chance or to vanquish a perceived “threat” in the form of another lady.

As you might guess, all of the above makes it pretty hard to build, to say nothing of sustain, communities. In the past, Jim Crow and the Klan used intimidation, violence, mob rule, and illegal measures to keep Black Americans from participating in all of the franchises of American life that made life worth living. Though they had some early victories and inflicted real damage on us, they never broke our spirit because we still had strong communities, which came from strong families. Today, however, we have very little of that—and of those who have managed to do these things, the sad truth is that there simply is not enough of them to carry the load.

The eminent scholar and public intellectual Thomas Sowell once famously said that there are no solutions—only tradeoffs—and he was referring to the idea that we, as a society, can craft quick-fix and often times feel-good “solutions” to supposedly dire conditions—not taking into account that there are inherent tradeoffs to anything we do. No-fault divorce, abortion on demand, cheap and effective birth control, big daddy government, and a “Imma do me, you do you” ethos have pervaded our society over the past half century and have created as many “problems” as they sought to solve. Even a passing-through perusal of Black America is a testament to this fact—“communities” that are such in name only and barely at that; atomized individuals, not connected to each other in any meaningful sense; feral children and young people running amok, in fatherless, manless environments where baby mamas are the norm; where recrimination and acrimony are the order of the day instead of love, support, and mutual understanding; where Black men are truly the walking wounded; and where Black spaces and places that were proud examples of the best we could be are little more than graveyards today— literal war zones where a Hobbesian all-against-all bloodletting occurs at a frighteningly frenzied pace.

So, is it really any wonder or surprise that “reality” TV shows now cash in on the mockery that marriage in our time has truly become? Indeed, if anything, one has to stand in awe of the fact that it has taken TV execs this long to capitalize on the trend in such an overt, direct fashion.

And as for the unfortunate passing of the Black elderly couple in Strawberry Mansion: the real mourning is for the fact that there are precious few couples like that of any age there. “Black love” in our time really means “Black sex,” in chaotic, random hit-and-miss fashion, where you’re here today, gone tomorrow, a seemingly never-ending carousel of “lovers” in and out of each other’s lives, and that of others, kids from the various unions in the undertow. Again, as I’ve noted above, the numbers—STDs, infidelity, plummeting marital rates, sky-high out-of-wedlock birthrates, you name it—bear it out.

I think the TV show PCB discusses actually can and has done some real good—because it has forced all of us to take a good, long, hard look at not just what marriage has become but also what we have become—and to ask ourselves if we’re okay with what we see. Because if we are, great, the band plays on. But if we’re not—as I suspect many more of us than we’re willing to admit aren’t—then it opens the door to a long-overdue conversation as to where we go next.

If there is going to be a (re)building of “community,” it has to start with a (re)building of the relationships between men and women, and to reaffirm the truth of our existence, as propounded by people much wiser than any of us, down through the ages.

And now if you’ll excuse me, I have a bit of work to do.

Christina Hoff Sommers: Men's Rights is 'Taking it a Bit Far'

Vernon Meigs · 20 May 2023 · Archived copy · Original

It took two months exactly to finally come up with a response to Christina Hoff Sommers and her co-host for their Femsplainers episode "I Was Falsely Accused of Rape" simply because like anybody trying to be productive, I keep busy and otherwise I had been trying to figure out how to articulate it. Here is my video uploaded on Bitchute entitled: "A Rebuttal to Femsplainers Regarding Erin Pizzey and Men's Rights".

Yes, I know in the clips I used for commentary they say Erin Pizzey is "taking things a bit far" and I keep on using the word "going too far" as if I was quoting them. My mistake, but the idea is the same.

Actually, I did in fact write them a lengthy letter regarding my concerns the week that episode of theirs aired. To this day I don't believe they've responded, be it directly or on their listener reaction. Not surprised, actually. I had considered making it an open letter, but there's really nothing in it that I didn't address in my video.

Even after two months I think it's a very revealing segment where Christina Hoff Sommers professes to praise esteemed activist Erin Pizzey for her early involvement in the women's movement, and at the same time proceed to both ignore her likewise early involvement with men's issues (that got basically no support by comparison back in the day) and outright dismisses her current involvement in Men's Rights.

A few years back, Paul Elam of A Voice For Men posted a video on youtube calling out Christina Hoff Sommers, which I think was a well-deserved and refreshing take. Predictably, perhaps, he received a lot of reaction that bemoaned the fact that he was attacking a "potential ally" and that he ought to build bridges instead of burning them, to paraphrase their general message.

As I say in my own video, perhaps somebody ought to tell Miss Sommers and her circle of gossiping equity feminists just that. Instead she seems more interested in taking shots at those involved in the Men's Movement in earnest just for a few laughs, and it is clear enough to me that she is thoroughly uninterested reaching out and having a civil discussion with anybody in that world.

Let us not let the dialogue regarding men's issues be dominated by those meagre feminists who decry any Men's Rights Advocate for being "angry" and insist that only feminists talk about the issue for some bogus notion of "balance", the same kind of feminists that have no problem with the mutilation of baby boys' genitalia because of "cultural tradition", the same kind of feminists that talk up traditionalist roles expecting the gynocentrism of male altruism.

"Equity feminism" sounds nice and dainty and safe, but in turn one must consider what Jordan Peterson clarified many times about equity: it is "equality" of outcome, which has nothing to do with equality of opportunity nor the equality of responsibility, which feminists have done their best to ignore where it benefited them.

The primary caregiver fraud

P. Emeritus · 21 May 2023 · Archived copy · Original

Imagine a society in which when a couple separates or divorces, it is always the father who receives custody of the children. No matter how caring the mother is, no matter how much she wants to remain part of the children's lives and no matter how much the children want the same thing, she is cut off from them–except to whatever degree the father is willing to let her see them. All this happens, that is, unless the father is utterly dissolute–in which case the courts will then give custody to the mother.

What a terrible place such a society would be! How cruel to women! How cruel to children! What a blessing we don't live in such a society! Actually, up until sometime in the 19th century, that was the pattern in *our* society. The immediate reason for this system was economic: the best financial interests of the children were seen as being served by leaving them with the parent who had the financial resources–and that was the father. We might give this judicial doctrine a name. We might call it the "Father-Breadwinner" test for determining which parent gets custody of the children.

Then, gradually, things changed. In part, they changed because the injustice and cruelty to mothers began to be recognised. Then, by early in the twentieth century, the situation had been completely reversed: women were always given custody of the children when a couple separated or divorced. This happened, that is, unless the mother was found to be "unfit", in which unusual case the father was awarded custody by the courts. After all, mothers are the natural nurturers, are they not? And fathers are the natural providers, are they not? So just give her the kids and have him give her the money to meet their financial needs. We could also give this doctrine a name. We might call it the "Mother-Caregiver" test for assigning custody of the children.

Then, things changed again. Partly because technology kept eroding away the rigid sex roles, people began to see the injustice of automatically cutting fathers off from their children in this fashion. After all, men are not all alike, women are not all alike. Men, too, can and do nurture; women, too, can and do provide financially. The laws were changed so that either parent could get custody of the children. But the judges didn't change very much. Overwhelmingly, they continued awarding custody to mothers, in spite of the law. We might label their motivating doctrine in this the "*Covert* Mother-Caregiver" test for deciding custody awards. This regime still exists. Under it, sociological research has found, the large majority of divorces are initiated by women–after all, they are the ones who stand, under this system, to come out of divorce with everything they want.

Out of all of this injustice was born the divorced fathers' movement. It developed largely because, by this point in history, there had come to be *so many* divorces: far more individuals were suffering the effects of the Covert Mother-Caregiver doctrine than had done so under the earlier doctrines. So, do the activists in this movement want a return to father preference? Interestingly, they do not. A few ideologues on the fringes argue for a return to "patriarchy"; but overwhelmingly, what the fathers' rights activists argue for is a new concept designed to be fair to both parents and to the children: shared parenting after divorce.

The Shared Parenting Ideal

The shared parenting concept is comprised of two parts. First, joint legal stewardship of the children. This involves each parent making important decisions for the children's lives, especially during the separate times when they are residing with that parent. It can be called "joint legal custody"–though as such phrases are standardly interpreted today, far too little decision-making power is given to one of the parents. Second, shared residency, sometimes labeled "joint physical custody". Ideally, this means spending about equal amounts of time with each parent–although in practice, variations from the ideal are often warranted. Some of the experts who have studied the matter urge that at least 30% of the time be spent with each parent. At last, a system which does not rip one of the parents and the children away from each other. Everyone wins–including the children.

During the period of overt and covert mother-preference, modern feminism was born. This movement professes

equality between the sexes, focusing on traditional discriminations against women. It professes rejection of gender stereotypes about how men and women behave, recognising that many of the choices the two sexes make merely reflect conditioning into societal roles. How would they respond to traditional discriminations against men, then, including mother-preference in divorce?

Many feminists–let us call them "egalitarian feminists"–have replied that equality means just what it says; hence, they were willing to share their former advantages with men, just as they expected men to do with them. Consequently, the egalitarian feminists embraced shared parenting. Indeed, they could point out, equality in parenting is merely the other side of equality in paid employment. For just as women were traditionally kept out of the paid workforce so they would stay home and care for children personally, men were pressured out of the home and into the paid workforce so they would provide for children financially. In fact, the egalitarians have pointed out, eliminating mother-preference through shared parenting promotes equality for women as well: mothers whose ex-husbands do around half of the childcare will be freer to take their place in the paid workforce. In the US, the National Organization for Women officially endorsed a judicial presumption of joint custody.

Unfortunately, only in the early years was the feminist establishment controlled by the egalitarians. Feminist organizations and government agencies have long since been dominated by the sexist feminists: though they continue using the rhetoric of equality, their actual motive is promotion of women's self-interest (as they perceive it), not justice. Not only have they worked hard to retain traditional discriminations against men, they have often fought to increase them. On the matter of parenting in particular, they have opposed elimination of mother-preference with every weapon they can muster. No flaming male chauvinists could have been more reactionary in defending their traditional privileges than the sexist feminists have been.

One especially revealing Canadian example lies in the efforts the feminist establishment made, a few years back, to retain the governmental parental-leave benefits which had previously been limited to women. To understand this situation, we must be clear that under Canada's system of national health insurance, there are no grounds for having a separate category of leave for pregnancy and giving birth; these can be treated the same as any other type of medical leave, on the instruction of a doctor. What parental leave should be for, then, is childcare–and child*care*, unlike pregnancy and child*birth*, can be performed by either parent. So, then: did Canada's feminists say to Canada's government: "Make whatever money can be spared for this purpose equally available to men and women"? After all, given current societal patterns, equal opportunity for parental leave would still be taken advantage of, to a strong degree, mostly by women. Or did the feminist establishment, committed as it has long been to "affirmative action" in the workplace, say anything like "Set up quotas for parental-leave funding, so we can be sure enough men *will* take advantage of it"? Not on your Nelly, McClung. "We won't give up a penny of what we've had in the past!", they raged at the federal government. And, of course, the feds caved in, giving fathers a pittance they hoped would satisfy those few in the judiciary who actually think equality means equality.

An American example reveals the sexist-feminist agenda more broadly. Remember Marcia Clark, the O. J. Simpson prosecutor? She needed to put in more time on the job. So did she propose to have her ex-husband, who had much more time available, spend more time taking care of the children? Not on your Emily, Murphy. She applied to get more child support money from her ex-husband, so she could park the kids in daycare and have strangers look after them. When her ex objected to this gross injustice by applying for custody himself, the feminist establishment rose up as one woman and screamed outrage. So there you have it. Sexist feminists, in the familiar phrase, "want to have it all", the children *and* the money. It follows that they want fathers to have nothing, other than what individual mothers deign to allow them.

De Facto Discrimination

Sexist feminists are not always this blatant in their bias. Sometimes they are much more subtle. To introduce a key example of this, let me review the difference between *de jure* discrimination and *de facto* discrimination. Suppose they passed a law which decreed that descendants of slaves could not vote. Now, this would not be *de jure* discriminatory toward black people. After all, it doesn't even mention race or skin color. And besides, some whites

are also descendants of slaves, and so they could not vote either; and some blacks are not descendants of slaves and so they could vote. But of course, the great majority of persons thus prevented from voting would be black. Such a law would discriminate *de jure* against descendants of slaves–it would treat those persons differently from everyone else, and would do so without any morally legitimate reason. But in addition, it would discriminate *de facto* against black people, for they would be disproportionately harmed by this unjust law.

Similarly, the old custody laws discriminated *de jure* against mothers, and later against fathers. Today, the law is *de jure* gender-neutral. Yet overwhelmingly, it is fathers who lose custody in divorce. Does this mean there is some kind of unjust discrimination against men? Not automatically. For all that statistical fact *all by itself* can tell us, there might be some legitimate reasons for women getting custody much more often. *Other* evidence reveals that the judges are in fact strongly biased, overall, against fathers. But that is a subject for another time. Today I want to discuss a criterion for deciding custody which many judges employ, regarding it as not discriminatory toward fathers. Now, at present they have no authorization under Canada's law to use this criterion. But many in the feminist establishment support them in doing so–indeed, they have been pressing for years to have it enshrined in law.

I speak of the "primary caregiver" doctrine: the claim that sole custody–or else "primary control"–should be awarded, and should be given to the parent who has provided the most care to the children during the marriage. *De jure*, the criterion is gender-neutral; it explicitly mentions neither mother nor father. But is it wrongfully discriminatory *de facto*? After all, it seemingly would guarantee, in present societal conditions, that mothers would get custody far more often. Is it fair? Or have the sexist feminists and the sexist chivalrists merely discovered a more subtle way of treating fathers unjustly? Let us see.

Cheating Interpretations

To begin, it is worth remarking how specific proposals for determining who is the "primary caregiver" often reveal their authors' ulterior sexist motives. For in telling how to add up the time to compute which parent is the primary caregiver, they often exclude activities which "give care" to a child–that is, which promote the child's wellbeing–and which fathers tend to engage in much more frequently. For example, guidelines for computing caregiving time commonly include that spent shopping for the child–as if shopping counts as "child care" whereas making the money required to *do* the shopping does not. And they standardly include housecleaning, but not repairs and maintenance on the house, yard and car which benefit the child similarly.

This kind of cheating is not crucial to the issue before us, however. For even if the explication of "primary caregiver" should be limited to direct, hands-on nurturing, the criterion is still sexist. "How could that be?", one may ask. "Not only does the presumption not explicitly mention either sex, but childcaring activities are something which either gender can perform. If fathers have performed them less often, that has been their own choice, not someone else's biased treatment of them." Here again the hypocrisy behind the criterion shows through. For just recall how strongly Canadian feminists objected to fathers getting an equal opportunity for childcare leave paid for by the government. It's a cozy racket: first prevent men from spending as much time with the children, then punish them for not having spent as much time with the children.

The problem goes far deeper than the specific matter of childcare leave, however. For well over a century, social forces have pressured and conditioned fathers to leave the hands-on childcare to mothers–just as they once pressured and conditioned mothers to stay at home out of paid employment. The "choices" men and women have made in this regard have been very far from *free* choices, even when explicit rules have not coerced them. Recognizing this in the case of women, feminists have not blamed women for failing to "do their share" on the paid-labor front. Instead they have demanded, and gotten, hundreds of millions of dollars for programs to encourage women into, and guide them through, the careers once held mostly by men. But no such efforts have gone into helping men become more socially free to provide, and more capable in providing, hands-on childcare. We don't hear demands for government programs to get fathers more involved in primary caregiving–just threats to deprive them of their children if they do not.

This point about “affirmative action” programs (to get women into jobs formerly held just by men) leads to another hypocrisy of the “primary caregiver” doctrine. Among the main targets of these job-programs have been women who have already been out of the paid workforce to raise children. Are these women told that their earlier choice is now cast in stone? On the contrary, former primary caregivers are given special help and encouragement to adopt a new role. In stark contrast, *the whole point* of the “primary caregiver” doctrine is to tell erstwhile breadwinner fathers in divorce that they are NOT now allowed a new role–not allowed to be more of a hands-on caregiver. The message “You made your choice, and you may not change it with changing circumstances” is to be given only to men. (Recall that the mother is to put the kids in daycare, rather than let them be with their own father, during the time when she is at her new job. Also note that in many marriages, the primary caregiver *is* the daycare!)

Yet a further point can be made about the fraudulence of the “primary caregiver” doctrine. In almost no marriages does the father spend no time at all with the children; in most, surveys have indicated, his direct interaction-time with them is fairly close to that of the mother–and certainly up to that 30% time-level mentioned earlier. (Hence those lists of “childcare” activities that are loaded against male-typical ones.) But the proponents of the doctrine don’t believe in partial credit; to them it’s all or nothing. If you didn’t make it up to that 50% level, you lose custody. This is what logicians speak of as black-and-white thinking. It is the defining characteristic of extremism: not seeing the world in all its shades of gray, just the two extremes. But once we do take account of matters of degree, then *even by the “primary caregiver” proponents’ own basic assumptions*, an appreciable degree of shared stewardship follows–in flat contradiction of the “primary caregiver” doctrine as they promote it.

The Fundamental Injustice

Even all this fraudulence on the part of “primary caregiver” proponents, however, is not the most basic problem with the concept; it is discriminatory at its very core. The fundamental problem is the criterion’s assumption that men and women must behave just alike, in the caregiving respect, in order to be treated equally in regard to child custody. To begin to see why this is wrong, let us reflect on a parallel idea, one which I label the “primary breadwinner” presumption.

Under this doctrine, upon divorce or separation, *all* of the monetary assets and property of the couple would go to the parent who has contributed *the most* financially during their time together. Think about it. Would the feminist establishment consider this non-discriminatory? Not on your Irene, Murdoch. But this time, they would be right. The reason: marriage is supposed to be an equal partnership. In a traditional marriage, the mother’s staying at home with the children left the father free to pursue financial gain; hence she has indirectly contributed to that gain as well, and by all rights, it also belongs to her. By the very same token, however, the father’s going off to work has left the mother free to care directly for the children; hence he likewise has an equal moral right to the fruits of her labors. The two contributions to the children do not have to be the same in kind in order to be equal in value for the children. (If I were inclined toward irony, I’d call this the “parental pay equity” principle.)

Now we can state more clearly than ever the crass hypocrisy of the feminist establishment in this matter. In divorce and separation, they don’t want the mother to wind up with the fruits of her direct labors and the father to wind up with the fruits of his direct labors. They want the mother to get them both: the children, *and* the money earned for them by the father. As noted earlier, they want her to “have it all”. But as has now been revealed, “having it all” means having it both ways.

One final point. In this talk, I have focused on gender equality. That is not the most important issue in custody issues, however; the wellbeing and rights of the children are. Though this is a subject for another speech–at least–one important point can be made here. It is that from focusing on the children, the same conclusions follow: children possess a moral right to have both parents as stewards of their wellbeing. The *ultimate* fraud of the “primary caregiver” doctrine is its violation of that right.

My 77 cents

Jack Goodfellow · 22 May 2023 · Archived copy · Original

There is a debate between Thomas Sowell and Harriet Pilpel where the issue of a wage gap between men and women is discussed at length. If you are not familiar with either of those names, Harriet Pilpel is (or better, was) an attorney and feminist activist. Thomas Sowell is an economist and Ivy League professor. Here's a summary of the debate:

Harriet Pilpel's position: Women earn 77 cents for every dollar that a man earns.

Thomas Sowell's position: Using the Department of Labor's figures, along with existing data, when the earnings of all women, versus all men are compared, the sum of all earnings by women is less than that of men. When 1 woman is compared to 1 man and they have the same education, same time in that industry and position and are working for organizations with comparable earnings, women earn more.

When did this fascinating televised debate take place, must have been recent, right? This is a recent issue after all. Ten years ago, if you believe feminist propaganda, women were barely permitted in the workforce. Twenty years ago they had to ask a man permission to urinate or breathe.

The debate took place in 1981.

More than three decades ago feminists were throwing that 77 cent figure out there and they've never stopped.

Even as women have come to dominate the educational landscape, completing undergraduate and graduate degree programs at a rate of 2 to 1 over men, even as the number of female Executive Officers has steadily risen, even as women have taken, year after year, a greater role in politics, business and academia, even as we are approaching the day when a female President will take office, the one thing that has never changed is this dubious 77 cents.

Isn't that amazing! It never dipped down to 71 cents, never rose a little, creeping up to 79 cents. Nope – 77 cents. Ask a feminist, 77 cents. In more than 30 years, regardless of all of the changes to the world in which we live, the wage disparity claimed by feminists has never moved so much as a penny.

Forget gender issues. Forget your search for the Loch Ness Monster. If there was ever a mystery to be solved, this statistical anomaly – the mere fact that as billions of people have shuffled in and out of the workforce, male to female income disparity never fluctuated so much as a penny – *this* is the most incredible event in human history.

You would sooner traipse through a prairie filled with four leaf clovers than magically come to a situation where year after year, by chance, women were paid 77 cents to every man's dollar. Some invisible hand must have been at work to make this so.

We like to compare the market's force to an invisible hand, so perhaps the monster is there? Somewhere, in some massive conference room, the Patriarchy has gathered and from there they review every single employment offer letter, every paycheck and with great care and tireless effort, they make certain year after year that women are paid exactly 77 cents for every man's dollar.

Honestly, that's the only way this happened. Or, feminists are full of it and they're pulling that 77 cents out of their backsides. I won't say which of those scenarios I believe, but the former is very unlikely. The Patriarchy of which feminists speak – judging by the way feminists describe them – would be working to turn that 77 cents into 50 cents, 10 cents and then nothing. What do they have to gain by never seeing the number adjust?

Time and time again, this wage gap myth is shown to be so much bunk. Women, as a whole, do earn less in the marketplace. They also, as a whole, work fewer hours. They also, as a whole, gravitate towards positions which the market values less and, they do this other funny thing. They have children (I know, I know, men have children too) and tend to move away from the market as a result.

Let's move on to the big question of the day. Why, if it is so likely that feminists are pulling that 77 cent figure out of their backsides, have they continued to do so for more than three decades? Why does feminist brigade after feminist brigade cry out this specific number, even though anyone with more than ten years of workplace experience knows it is so much cow manure? And, why aren't more people calling them on it? People in very high places like to spout that figure even when they know it is ridiculous.

Words are powerful things. They're seeds, really, idea seeds. You plant the right words in the right person and watch ideas and images and as a result, new behaviors blossom.

This 77 cents is a seed and nothing more. It is a seed that feminists, a highly organized political group, have sown in women's minds for nearly half a century. The idea that blossoms in the minds of young women, who I am certain are intelligent enough to realize that a figure like that couldn't happen by chance, is that men in the workplace secretly conspire to cheat women. You see, if a feminist came out and said "the market is cheating women. *They're out to get you!*" women might question that. When they cry out, "77 cents!" time and again, they bypass one's natural reluctance to question paranoia.

Just think of all the things to be gained from this idea seed – the belief that the market is out to cheat women:

1. It gives women the impression that men in the workplace are against them. In other words, it creates an *enemy* of men and automatic *allies* of women.
2. It is a narcissistic seed as well. What can be more narcissistic than to believe than millions of people are conspiring against you? In other words, it gives women this impression that they are secret targets, unwanted interlopers who must struggle against a terrible, unseen, foe. Quite a boost to one's self esteem isn't it? That you could be so critical to others based solely on your gender. You must be important if they have to work so hard to cheat you.
3. It creates competition where there is none and drives women to produce. "Pay me less, I'll show *you* what I'm worth!" This idea that women are targets permits them to be more aggressive, even unprofessional. Why wouldn't it? The market must not be very professional if it exists solely to cheat women.

All of this amounts to the final idea – the great oak that springs from this seed.

Work is something other than work!

That's it. The goal of this lie – the unwavering 77 cent figure – is that work (at least for women) is something other than work.

If you listen to a feminist, work for a woman is a crusade! It's a swashbuckling adventure where every day you fight

an all-powerful organization of men. These men run around like savage apes with one hand grasping their cock and balls and the other hand trying to get at your slender feminine throats.

Every promotion is a magical thing.

To even get a job in this terrible environment is amazing. Hell, throw in the other myths, you know, the ones that claim that no woman escaped their kitchen labor-prisons before 1965, and the claim that male work just isn't as taxing or laborious as *their* work… the excuses just pile up.

If feminists truly cared for women and if they didn't outright hate men, they might tell you the truth. Work is work. The marketplace isn't fair and equitable. Women earn less after having children because they tend to figure this all out after having children. That's the day when so many women realize how little of this world is about them and their swashbuckling crusade against the invisible men out to cheat (and rape and kill) them. Strangely enough, men tend to earn more after having children for the exact same reason. Be honest – if business owners could really get away with paying women 77 cents on the dollar for the exact same outcome, men simply wouldn't get hired.

If feminists truly cared for women, they might tell you what virtually everyone with some time in the workplace knows about pay rates. I like women. I'll tell you.

Take the amount of money that you generate for an organization and divide it by 3. If you are an average employee, that's the most you can earn. There ya go! That's it! There are no evil men in a hidden room. Everyone isn't against you. Thirty percent is the cap. The reason is strictly a matter of numbers. You get 30%. Another 30% goes to overheads, benefits and taxes and the company gets the rest. It's that simple.

If you can't figure out what you earn for a company (say as a contract administrator in the corporate office), your pay is based purely on the market and how long you've been with the organization. Same goes for a janitor or someone working on a production line. Add in some additional skills and you become more valuable.

People who can monetize their exact worth to an organization tend to make more. People who can't, make less.

Another tidbit – every organization in the world will pay you less if they can, but they'll pay you more if you know your worth to them.

There are no monsters here. No one is scrutinizing every paycheck ever written to make certain that women only get 77 cents to a man's dollar. Once you figure this out, you'll start earning more (if you want) very quickly. Once you figure this out, you may even decide to earn less and enjoy life more. Imagine that? It was a choice all along.

But – and this is a big BUT – once you peek through the curtain and get a glimpse at reality you'll have to live with the fact that work is work. It's something that *you* have to do every day, even when there aren't any shadowy mythical monsters striving to destroy you.

When you realize that work is work boys and girls; every day becomes a struggle not with others, but with yourself. A struggle with your own narcissism and ego, your own overblown sense of yourself in a world of billions. It becomes a struggle to mitigate and understand your actual value to others. Your mom may love you, but if your only skill is talking and not delivering, get ready to be kicked in the ass for a few years. If you listen to feminists, that ass kicking is because of men hiding out in a room, plotting against you. If you look at the reality, the ass kicking is just the market's way of saying – I can't make anything off of you, produce or go home.

If you can't figure out how to work with others, how to motivate others, what value could you have when anything big and profitable requires more than one person?

When you compare the achievements of some Chief Executive Officers with the achievements of some janitors, the CEO lost. A Vice President at one company can earn less than an associate at another. These are the realities of the workplace. Work is work. Your vagina or your cock doesn't make it anything else, though feminists will sell you that if it helps them. What does it do for you?

Does that idea help you to grow?

Does it help you to become a true adult that sees actual living breathing people all around and not just enemies, allies, and means to an end? That's how psychopaths and paranoid-schizophrenics see the world and they live in perpetual hell. Feminists, through their hate, their disgust with actual equality and growth, plant these seeds. And for six decades women have bought it to their own detriment. The result is today and it is ugly.

And another man gone, and another man gone

Janice Fiamengo · 22 May 2023 · Archived copy · Original

Last month, three men in media lost high-profile positions over a single weekend: on April 23rd and 24th, it was announced that Jeff Shell was out at NBCUniversal, Don Lemon at CNN, and Tucker Carlson at Fox. The reasons for Lemon's and Carlson's dismissals have not been released, but transgressions against gender propriety seem to have played a role in all three. Even a glance at their stories highlights the vulnerability of all men today to complaints of sexism—and the relish with which accusing women pursue and applaud men's professional destruction.

Only Jeff Shell, CEO of the media giant NBCUniversal, was fired for sexual misconduct; according to reports, his affair with a woman at the company (though not hers with him—more on this later) contravened the company's "safe and respectful workplace" policies. TV personalities Don Lemon and Tucker Carlson, however, have also been in the news for their purported sexism: Lemon for having the temerity to say that women are not considered to be "in their prime" after their 20s, 30s, and possibly 40s, a statement that caused outrage to various female pundits and politicians (with opinion-maker Megyn Kelly beside herself with annoyance); and Carlson for alleged sexist misdemeanors, including referring to a female guest by an offensive epithet, displaying a photoshopped picture of a buxom, swim-suited Nancy Pelosi in his Fox production office, and polling staffers on which candidate for Michigan governor was sexiest.

None of the above seem (at least to my leathery sensibilities) anywhere close to firing offences, or even to be newsworthy at a time when crude language and sexual adventures are taken-for-granted markers of freedom. But that hasn't stopped naysayers—the vast majority women—from expressing satisfaction, even jubilation, at the men's punishments.

For Megyn Kelly, Lemon's termination was the answer to her repeated demand that "women's offence" be recognized (see her aggressive feminist rant here). Republican presidential candidate Nikki Haley was even more gleeful, tweeting that Lemon's firing was a "great day for women everywhere," with an image of two cans of lemonade with captions saying "Past My Prime?" and "Hold My Beer."

The arrogance of Haley's statement—with its assumption that every woman is as sensitive as she to the perceived slight—is as tiresome as the undisguised schadenfreude. She followed this up with "Now let's get men out of women's sports," suggesting that getting men like Lemon out of media was a legitimate pro-feminist political objective.

Reaction to Carlson's firing had similar self-congratulatory feminist overtones. Amidst what Rolling Stone claimed was "pure joy" by Fox staffers generally, a disgruntled former employee, Abby Grossberg, who is suing Fox network over sexism, went even further than Haley by proclaiming Carlson's firing to be "great for America!" The fact that millions of Americans were shocked and disappointed by what seemed an act of state censorship did not dampen her conviction. She too was focused on the particular injuries he had caused not only as a bad American but as a bad man, claiming that the firing was a "step towards accountability […] for the abuse and harassment" (the Pelosi poster and so on) allegedly rife at Carlson's show. Congresswoman Alexandria Ocasio-Cortez joined in the celebration, saying that Carlson's firing "couldn't have happened to a better guy" because of his "vicious targeting [of] women, people of color, and the LGBTQ+ community." Her message was clear: anyone who offends women (or other favored constituencies) deserves dismissal.

The many purges of the past years suggest that no man is too valuable to be jettisoned and that few escape career-damaging sexism allegations. As Politico reported back in 2020, Carlson was one of many high-profile Fox associates to be dogged by civil suits and complaints. For Politico, the sheer number of accused men seemed to confirm the complaints' legitimacy, though it more likely shows the risk-free ease with which complaints can be made. According to Politico, a single reporter, Cathy Areu, had accused four Fox hosts, including Sean Hannity and Carlson, of "sexual harassment and gender discrimination." Host Ed Henry was fired following assault and

harassment allegations by former producer Jennifer Eckhart. Former Fox CEO and Chairman Roger Ailes resigned in 2016 amidst allegations of sexual misconduct (and died the following year), while Bill O'Reilly, whose popular 8 pm slot had been taken over by Carlson, had also been forced from his position by women's complaints. More recently, Carlson's executive producer Justin Wells, named in the Grossberg lawsuit, was also fired. And Fox is by no means unusual in this regard.

To read about Jeff Shell's termination is to enter the murky world of feminist-compliant evasion and indirection. A substantial article in Variety magazine reports that Shell was dismissed "with cause" over allegations by Hadley Gamble, a CNBC news anchor stationed in Abu Dhabi. (One of Gamble's most famous moments was a flirtatious interview with pre-invasion Vladimir Putin, which caused many news outlets to charge Putin with sexism for criticizing what he saw as Gamble's deliberate misinterpretations of his answers.) Investigation into emails between Shell and Gamble apparently "corroborated the [harassment] allegations," thus sealing Shell's fate. The Variety story notes that Shell "joined a recent list of studio chiefs felled by sexual misconduct allegations, including Leslie Moonves, Kevin Tsujihara and Ron Meyer, the latter fired by Shell himself at a time when he was allegedly carrying on with Gamble."

Wait. Was Shell "carrying on with Gamble" or was he preying sexually on an unwilling colleague? The phrasing is deliberately ambiguous. Though an unnamed source is reported to be "disgusted by Shell's double standard [in firing others for what he was doing] and astonished by his lack of judgement," no one mentions the evident double standard at the heart of his case. Shell's "harassment" of Gamble was, as far as can be discerned from the article, a near-decade-long consensual affair that ran from 2012 to 2021, during which long period Gamble registered not a word of objection to company bosses. It was only after Gamble learned that her contract with the network would not be renewed (a contract over which Shell had no influence) that she "lodged a complaint naming Shell"—as if determined to take him down while garnering for herself a lucrative settlement package. The inequitable result is glaring: the man is fired and financially penalized (Shell will lose over 43 million dollars in stock options), while the woman is protected and financially compensated. Lest anyone be tempted to pity Shell, the article reminds us that he also fired NBC news host Matt Lauer and former Universal marketing head Josh Goldstine (later compensated for wrongful dismissal) over alleged sexual harassment.

At least two things are striking in all of this. Not least is the wide spectrum of styles of sexual misconduct, which range from the simply crude to the traditionally immoral, from the commonplace to the romantic—and everything in between. These are, of course, gendered crimes, in that it is almost exclusively men who can be found guilty of them. More serious, perhaps is how normal the disappearing acts have become, how easily our notions of natural justice or equality before the law have been set aside. Gay or straight, black or white, young or old, conservative or progressive, any man can be taken down.

It is now part of the cost of doing business for companies to dismiss men in response to credible (i.e. not manifestly preposterous) allegations. Companies do so to avoid liability, knowing they can be sued if they fail to act promptly. In How to Destroy A Man Now (DAMN): A Handbook (highly recommended), the pseudonymous author provides a partial list of prominent men in the media, political, and entertainment worlds taken out in the Fall, 2017 lightning purge, the official kickoff to the MeToo movement. They were pundits, politicians, comedians, actors, fashion photographers, directors, producers, and celebrity chefs, almost all disgraced and sacked through accusation alone, without any criminal investigation or trial. In the years since then, no one has attempted an accounting of all the men "damned" in this manner.

Feminist ideologues pushed sexual harassment policies by saying that they were about equality, the right to work without fear or coercion. But in practice, the policies created fear and coercion for men, and have had nothing to do with equality, as shown by the fact that accused female harassers tend to be treated far more leniently than are male accused, while women's sexual power (in everything from provocative dress or undress, to the ability to initiate sexual relationships without reprisal) is left unacknowledged. In the case of Shell, for example, his accuser's attorney expressed indignation that her "client's name has been released and her privacy violated." Merely by revealing a sexual affair in which she seems to have been a full participant, the accuser secures her status as an

injured innocent whose job security and even privacy become sacrosanct. It goes without saying that sexual harassment legislation has made it extremely difficult for companies to fire women without opening themselves to allegations of sexism.

Whatever real problem sexual harassment legislation may once have been designed to address (Stephen Baskerville, in The New Politics of Sex, argues that already-existing legal and civil prohibitions on assault, blackmail, lewdness, etc. were sufficient to cover the abuses feminists described [p. 157]), the power to destroy a man's reputation and career has proved irresistible to a considerable number of women. Not all women, of course, are interested in wielding victim-power to retaliate for an ill-advised flirtation or illicit affair, but every woman today knows she has that power. As in the case of a loaded gun that only one party can use with impunity, the convenience of a sexism allegation will inevitably be widely abused. Jeff Shell, Don Lemon, and Tucker Carlson are wealthy, well-connected men who can land, if bruised, on their feet; but many other men, without privilege, savings, or connections, will spend years reflecting on the unintended offence or outright lie that deprived them of their good name and livelihood.

It seems unlikely that sexual harassment legislation—saturated with feminist assumptions about male power and predatory sexuality—can ever be reformed. It needs to be dismantled altogether, leaving men and women to work out their conflicts and relationships like mature adults. Feminists long assured us that this was all their movement demanded.

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The Feminist Problem

A Voice For Men Videos · 23 May 2023 · Archived copy · Original

A host of people, some you may know, express their own positions on feminism.

On Going To War With Women

Paul Elam · 24 May 2023 · Archived copy · Original

The following is a transcript of parts 1 & 2 of 'Going To War With Women' – first delivered as video talks back in 2011.

PART 1

I have to apologize for what will be a long and circuitous two-part talk; I'm going to wander a bit here but I hope it does not prove to be too distracting. And a word of thanks also here to a subscriber H.H Fleury who made a comment to my recent video 'Time To Abort Fatherhood At Will' (which if you have not watched yet you should in order to get a better understanding of this talk). The point he made was an important one – that we should not just throw up our arms and accept that there is nothing we can do about the feminist culture we live in.

In that I'm assuming he was regarding my call for reproductive rights for men as a defeatist's response to women's domination over human reproduction, which is now a mainstay of the gynocracy. And that is a good point to raise because in the still-developing men's movement we continue to sort out whether we want to embrace traditional masculinity, or would choose to redefine manhood in a way that reflects different values in accordance with a new socio-sexual world order.

The fact is – and by fact I mean my opinion – that whether or not you want to return to traditional values, or prefer to redefine masculinity in a new age, the path to get there is more or less the same. Men must face off with women on a very personal level and fight back in the gender war, and the only logical way to do that is to allow women to feel the full weight of equality in all its ugliness. It's kind of like opening the door so a feminazi can walk into the gas chamber she built for you. And we do that by recognizing that hanging on to the past alone is not a movement – it's just an unrewarded status quo at best, and at worst a stagnation that results in ridiculous vulnerabilities that have been addressed by MRAs as long as there's been a movement.

So I would offer that any movement for men – by the very definition of the word – involves men changing and drastically. The question is what are we going to change and how will we get there? You may have heard me say several times that if we want to see if women *really* want equality the best way to do that is to give it to them. Let me rephrase that in a little bit of a different way; the best way to prove that most women cannot handle the weight and responsibility of equality is to give it to them.

What we do currently is play a completely disingenuous game. We watch most women and more than a few men make a lot of noise about how they embrace equality between the sexes, and then we watch the same people put social ideals, government programs, and draconian laws that demonstrate that women as a group can't cut it without men giving them a leg up.

The problem is that society, your society, is used to denying all of this. And so to me the real job of the MRA is to expose this lie in a way that people feel on a highly personal level. Case in point many years ago I met a woman through a mutual friend we talked on the phone a few times and decided that we would go out to dinner on a date. It turned out to be an experience typical for the times. Within a few minutes of being seated in the restaurant she told me in at least two different ways that her going out with me didn't mean that we were going to have sex. The next 45 minutes she spent bashing her exes and telling me that she didn't need a man for anything.

It was nothing new. It was a standard female shit-test designed to see if she could put me in a lower status and to give her deference and control. I just nodded my head a lot and smiled and played the game. Toward the end of the dinner she had loosened up quite a bit and was actually laughing and having a pretty good time then I told the waiter to bring us separate checks. She was fucking outraged – and I'm not exaggerating she actually got so loud that heads were turning at tables around us, and of course I just reminded her that she didn't need me and that I was supporting her stated independence by insisting we go Dutch, and after all I had not asked her out we had decided to go out mutually.

Now the kicker to this, and the really funny part was that she didn't have the money to cover her bill. So she had to call a friend to come out and bail her out of the jam she had gotten herself into. In other words she had me sit through dinner listening to her lie about her independence knowing she didn't even have the money to pay her way. And she fully expected that I would listen to all that and then pick up the tab anyway. I was actually kind of surprised at myself for doing what I did. But it was the first lesson for me with women that demonstrates the point I'm making here. Not only was this woman unprepared to carry her weight equally, she was actually outraged at the idea that anyone would expect her to. And the whole time she was beating me up with how equal she was.

Now just imagine a world full of men who had asked for separate checks. Even more realistically, just imagine enough men that would do it so that women in general would no longer feel comfortable with assuming that men would pay. What do you think would happen to all the "I don't need a man" bullshit rhetoric that men have grown accustomed to listening to from women. And let's take that out a little bit further, what would happen to the rate of unwanted pregnancies and abortions if men could and would simply walk away if they didn't want to be a father. How many lives do you imagine might be saved. How many women would begin to view the reproductive role with a little more respect and humility versus it being a way to gather a man's sperm and his finances at the same time.

We can apply this thinking to a lot of areas. Take the death penalty for instance. I'm personally against it or at least I'm against it until we figure out a way to know that we're killing the right person. And we're far from that. But what do you imagine would happen to the death penalty if we started giving the needle to women anywhere near as often as they deserve it. The death chambers would shut down overnight.

What would happen to all the hubbub of women in the military if half the flag-draped coffins coming back from the Middle East had a woman's disfigured body in it. What would happen to our willingness to go to war for the wrong reasons. What would happen to women's sense of entitlement if say 30 percent of men refused to engage in any form of chivalry. If men refuse to do anything for women at all simply because they were women. I think you'd see a collective change in attitude in women that you couldn't possibly imagine.

The point here is that if you want this stuff to change, the most efficient way to do it is to force women to carry the weight they already claim to be carrying but aren't – the weight that should have come with their modern rights but didn't.

Now realistically speaking we're still not in a place that this will happen anytime soon far too many simps, sellout chivalrists, alpha enablers and beta lap dogs. But the fact is that our numbers are growing and theirs are shrinking as time goes by. And as the numbers of men who won't just take whatever bullshit is handed to them from the feminazi Zeitgeist gets increasingly larger, we will see a couple of interesting things happen – actually we already are.

"Feminist" has become a more and more unwelcome label in female circles. Also, we're hearing more and more women wax nostalgic about when men used to be men. I can't prove it but I bet you that the phony I had dinner with was more careful with her mouth the next time she went out. Something about actually having to ante up for your words and deeds have a decidedly maturing effect, even when you don't want it to.

PART 2

Whether any of this happens on a large scale anytime soon, the practice of treating women like absolute equals can bring really good things into the lives of any man who does it. I have not taken financial responsibility for a woman in a long long time – actually since that date. It does not stop me from getting laid or cut me out of female companionship if and when I want it. The result is that I don't ever feel like a woman is a financial anchor around my neck. I won't let them be.

There are women who will carry their weight financially, you just have to call them out from the majority of leeches to get to them, but they are there. And for a little trade secret here, just in terms of getting sexual satisfaction, there are plenty of women who will date men who pay the way and lavish them with gifts, but will then drop them like a lead brick and go crawl between the sheets with a guy who won't spend a nickel on them because

he's the guy whose indifference to her princess bullshit gets her dripping wet.

Let me illustrate this further. Many years ago after a divorce I was at a crossroads in my life even after a healthy period of grieving I felt awkward about dating, was pretty unsure of myself when it came to women. And it suddenly occurred to me at 36 years old that I didn't want to do things with women like I'd ever done them before. Like any normal man I wanted a connection with a woman, wanted sex, but I had realized that following my natural instincts about that had always led to a lot of difficulties and a lot of drama.

So I started asking myself for the first time in my life what is it about some men that set them aside when it came to women. Why did some guys, even ones without money or looks, always seem to have women around them. Why did other guys – guys with good jobs, good looking guys, whatever guys that were very chivalrous always seemed to end up standing there with a bunch of flowers wilting in their hand while the woman of their desire hopped on to ride bitch on a Harley behind some guy who acted like he didn't give a if she came or went.

And of course the answer was right there in front of me. The answer was, despite my logic screaming that it wasn't so, that the guy on the Harley didn't give a shit. And it was his indifference that made the difference. So with nothing to lose and a newfound determination to change my life I set about going after that difference and I ended up kicking myself for not having done it 20 years earlier.

In a nutshell here's what I did, I joined a social club. Which one doesn't matter, there are thousands of them. The point is that these people met to party and do other things on a regular basis. This time, rather than scan the group for a woman I was interested in and look to grab her attention, I simply went there and interacted with people as though they were all men. Yes you heard that right: I treated the women more or less the same way I treated men. I showed no sexual interest in them at all, even the slightest bit. I arrived at events late and left early I carried myself with absolute confidence even when I didn't feel that way.

I made it a point many times when talking to women to let something else, other than another woman, get my attention and then to say excuse me and go off to involve myself in whatever else it was – as long as it didn't involve them. I also carried an air of preoccupation as though there was always somewhere else I wanted to be. To cement this I checked my watch as though concerned about the time pretty regularly. After just a few weeks of this a woman who I actually did have my eye on secretly stopped me on my way out of an event. We were in a loud club so she had to lean in and talk into my ear and clearly pushed her tits into my chest as she did: "So you're always leaving" she said, and I knew right then and there that I had her.

I made up some shit about being busy but told her that I would see her the next time, putting my hand on her ass as I spoke. Well the next time she went home with me, and what followed was even more amazing. From that point on the women in that particular group were lining up not to date me, but to fuck me. I even had one approach me at another event and ask me "when is it my turn?"

Now guys, this is not bragging about exploits. There is something very valuable here for men and for MRAs. By simply removing myself from seeking women's attention I got it. But much more importantly I changed the dynamics of power between myself and women. Instead of me picking a woman and trying to figure out how to get her attention, the whole goddamn lot of them were picking me and trying to get mine. And that my friends is about a whole lot more than getting pussy.

It's about understanding that for eons men have played the mating game by acting like trained seals, balancing balls on their noses and clapping their flippers in hopes of being tossed a piece of fish. And once they get that fish they do everything they can to keep it coming from the same source. This is ultimately the power of women in our feminist society; for if men were not ever in search of that scrap of dead fish, if their baskets were full without having to work for it, none of this bullshit we fight against in the men's rights movement would even be happening.

Feminists had it totally right in their approach to gaining power: all politics are personal. It is the mainstay of their movement and why shame is such an effective tool to keep men's mouth shut as they go about undermining everything in sight. On the front page of my website it says in bold letters "Suppose they had a gender war and men

showed up." Well truth be told there is no more powerful way for men to show up than in reversing the power flow that goes to women, and directing it toward men.

How society is letting modern feminism run wild – why protecting men’s rights is Important

A Voice For Men Videos · 25 May 2023 · Archived copy · Original

An anonymous letter from a mom

Suzanne McCarley · 25 May 2023 · Archived copy · Original

A letter to a future daughter-in-law, possibly my own:

A few years from now you're probably going to want to marry my son. Perhaps you already do; he's kind of hot (if I'm allowed to notice) and his potential is quite obvious, if I do say so myself. He's only twenty, handsome and well built, and when he lets is hair grow long it's thick and wavy. He has his father's beautiful eyes, and my dimples look much better on him than they ever looked on me. Also, he's in the military; he has finished his deployment and doesn't expect to go overseas again, so he's now preparing to start earning college credits. I don't hover so I'm not certain, but he's probably going to major in engineering. Or possibly actuarial science. He surfs, rides a motorcycle and a mountain bike, and he maintains a classic car. He's essentially a decent guy; pretty much everyone likes him or loves him, and respects him. Girls hit on him regularly.

I'll be surprised if he ever marries though. You see, his plan is to wait until he's at least thirty, and therefore he will spend the next decade meeting, dating, working with, and probably sleeping with, the product of sixty years of American feminism. I'm pretty sure he won't find many women worth considering for marriage.

How about we look at it from his perspective, m'kay? Here's what he sees:

Half of you have been raised without your fathers, yet only a few of your fathers deserved to be kicked out of your lives. You were raised by the women who kicked your fathers out, and perhaps by a string of step-dads and "uncles." Those women, your mothers, taught you their values by example. Not an auspicious start. Most of the rest of you were raised by fathers who knew damn well that if they displeased your mothers, they too could be kicked out of your lives according to your mothers' whims. They knew full well who had the *real* power in the family; they quietly accepted that "mother knows best."

You were raised in a culture that permits, even encourages, women and girls to always push for more; not necessarily to *do* more or *earn* more, but to demand more and to expect more. You were punished far less severely for your transgressions than were your male peers. Indeed your female peers egged you on to be even naughtier, *and* to be defiant about it. It's Grrrl Power, after all! The boys of your acquaintance were expected to give in to your shenanigans and your shit tests, and those who didn't were labelled "problem children" and medicated. Usually, a boy's best bet was to shut up and grovel, and maybe win your approval. They weren't allowed to go around offending the Special Snowflakes, were they?

You were raised in a Disney Princess Culture, where every girl is entitled to her Prince Charming. And if she can't find one, she has the Grrrl Power to kiss any old frog and transform him into a Prince. You were raised to be a slut, at least through your twenties. Go to college. Establish a career. Don't get married until your late twenties or early thirties, but DO NOT under any circumstances, repress your sexuality. Your foremothers fought hard for your right to be promiscuous with no consequences; don't you dare let their efforts go to waste.

And since you're not looking for a husband, there's no need to sleep with only "good" men, is there? *Cuz badboyz r hawt!* And nice guys are boring. And hell, you have plenty of time to ride the best cocks you can find – thanks to modern medicine, you can get pregnant after menopause if you want, so there's no hurry. You are expected to waste your youth and your beauty on hot guys who treat you like shit, then give your leftovers to the guy you'll promise to love, honor and cherish for the rest of your life. Wow! How lucky is *he!*

My son looks around and he sees bitchy, arrogant, malicious women. He sees spoiled greedy women. He sees financially irresponsible women. He sees lazy, undisciplined women. (Yes, even in the military; they had to lower the standards so more women could "serve.") He sees overweight women wearing unflattering clothes that display muffin tops and rolls of fat, who drool over his biceps while telling him that "looks shouldn't matter."

He sees slutty women who dress to attract men, sleep with the hot ones, and denigrate the less attractive ones by

calling them “creepy.” He sees “competitive” professional women whose primary tools for getting ahead are affirmative action and the unspoken threat of sexual harassment lawsuits. He sees demanding women who expect men to bow and scrape for the privilege of a smile. He sees utterly irrational women whose “self esteem” is obscenely disproportionate to their proven worth. He sees entitled women who expect romantic dates and expensive gifts, yet have absolutely nothing of value to contribute to a relationship. He sees women who flirt with their hopeful, geeky JustFriends, juuuust barely enough to keep them on a string while simultaneously panting after Alpha Hotteies, then run crying back to those JustFriends after being pumped and dumped by said Hotties. “Oh, why can’t more men be nice like you?” (Answer: if they were, no woman would fuck them.)

Look around you, ladies. You see the very same women, don’t you? Many of you *are* these women. You think this is normal and acceptable because “everybody does it.” It’s not.

There’s something you should know about my son and his peers. They’re not gay, they’re not lazy, they’re not stupid, they’re not unambitious, and they’re not weak. They’ve merely figured you out. They know that you don’t give a rat’s ass about them, and that you see them as nothing but providers and fantasy sex objects. They are wise to the game and they’re done playing by your rules.

They have the same job titles as you and they take home the same pay, but they work longer hours and they do harder work; they know that their productivity is why employers can afford to hire you to sit a desk and shuffle papers. They know that if two drunk people have sex and both regret it the next morning, only one of them is a rapist. They know that “My Body/My Choice” actually means “My/Body/My Choice/Your Wallet.” They know that the minute they sign a marriage license, everything they own is yours, but nothing you own is theirs (except your debts) and you can walk away with cash and prizes, at any time, for any reason. Or for no reason at all.

They’re calling Bullshit.

A few years from now, you’ll begin asking yourself, “Where have all the *good* men gone?” You’ll look down your noses at all those guys playing video games and living like frat boys in cheap apartments, and you’ll just know that they could be “doing so much better for themselves,” if only they would “Man Up.” You’ll shake your heads in wonder at their “immaturity,” or their “wasted potential.” Here’s a little secret. Yes, a few men *are* immature or weak; they’ve had the masculinity abused or medicated out of them, mostly by their single mothers and grandmothers. But most of them?

They no longer give a rat’s ass about *you*.

That’s right. They don’t need to work hard and earn a good living. They have no intention of fathering and supporting any children, and no desire whatsoever to earn your approval. You go buy your own four-bedroom colonial in just the right subdivision. That’s what your Grrrl Power is for, isn’t it? So you don’t need a man? Many of these men will even go so far as to quit their jobs as soon as they begin to “earn a good living.” They don’t want to make enough money to pay taxes. They don’t want to pay the salaries of millions of useless (and mostly female) government employees, and they don’t want to finance the personal choices of “Empowered Women.”

Those Empowered Women can buy their own damn birth control. These men refuse to feed your Beast. And you, and your government, and your church, can’t cajole them or shame them into giving a shit. Men are dropping out, ladies. Chivalry has died of blunt force trauma, in a beatdown administered by Grrrl Power. Your mothers, your grandmothers, your schools, your family courts, your sociology professors, have spent the last two generations telling men that the are unnecessary and unwelcome. And now they’re leaving. (Although they’ll be glad to fuck you while you’re young and hot, since you’re offering. Aaaaand then they’ll move on to younger and hotter sluts. Why the hell not? It’s free.)

This is the gift that feminism has given to you: Independence. Scary, lonely, bitter, potentially impoverished Independence. For yourselves and any children you may have. Most of you won’t blame feminism though; you’ll blame Male Privilege (which doesn’t exist.) You’ll blame The Patriarchy (which always gave women a better deal than it gave men.) You will stamp your feet, flip your hair, and blame *anything* except the single cultural force that

has devoted itself to suppressing and controlling masculinity. And you'll go home alone every night to your cats, your Facebook Friends, and your vibrators. I sure hope that's what you want.

Sincerely,

A Mom.

Author's Note:

This piece is not about my son. In real life, he is a multi-faceted individual living his own life. In this article, "My Son" is a cardboard cutout of any ordinary, intelligent young man who is considering his future. Sarcasm is my friend, so no, I'm not a bitter aging helicopter mom with Oedipal issues, who believes no woman will ever be good enough for Mr. Perfect.

And yes, NAWALT, I know…

Don’t just do something, SIT THERE

Peter Wright · 26 May 2023 · Archived copy · Original

“To be or not to be- that is the question.”
Shakespeare

Being is vital to the health of everyman but is rarely given the consideration it deserves: Being at a cafe, being in nature, being with a friend, being at home, being at peace. Smelling the roses. If allowed, these things have potential to replace some of the incessant *doing* that drives men’s existence too early into the coffin.

We’ve all heard the phrase Women are human beings and men are human doings.[1] It’s one of those catchy, hummable lines that everyone agrees with before it slips again from conscious awareness – even as it remains in front of our eyes and in our daily behavior. Even as it slips from awareness the fact remains that *doing* without *being*, and *being* without *doing*, bespeak unbalanced lives, ones that can and do lead to pathology.

The question we need to ask is what are we doing about it? I don’t mean what are we doing about it as a movement, but what are we, each of us, doing about it in our own personal lives. While some men are already addressing the balance, others may still be searching for the right balance, and for a better understanding of what’s at stake.

Pediatric psychiatrist Donald Winnicott contends that not only is *being* more important than *doing* in regards to psychological health, but that *being* must precede *doing* in order for *doing* to have significance:

> “*Being* is at the centre of any subsequent experience in life. In fact if the individual has not had the opportunity to simply *be*, his future does not augur well in terms of the emotional quality of his life. The likelihood is that this individual will feel empty.”
>
> “Now I want to say: ‘After being, is doing and being done to. But first, being.”
>
> “The ability to *do*, therefore, is based on the capacity to *be*. The search and discovery of the sense of self, in the context of therapy, is all to do with finding an identity.”
>
> “It cannot be overemphasized that being is the beginning of everything, without which *doing* and *being done to* have no significance.”[2]

Being, according to Winnicott, is more important to mental health, and is ironically the thing males are most encouraged to forego in favor of doing. You’d better not relax and simply be – there is work to be done!

The trend of separating boys and girls along these lines starts early. The boy gets a dump truck and a Bob the Builder toolkit, and the girl receives a Be Yourself Barbie™. Through the person of Barbie girls learn the experience of ‘being’ in a doll’s house, and being relaxed, being pretty,

being ugly, being among friends, being at a cafe, being married, or being happy, sad, jealous or vain. That's the psychological cloth little girls are cut from.

The first question we ask a boy is "What sport do you play," or "What kind of work do you want to do when you grow up?" Men are taught to be action figures who work, do the wage earning, do the repairs, or do their girlfriend. As long as they are doing something, we assume they are in their rightful place.

But *doing* can only return value if the person first exists. If he doesn't feel like he exists on a basic level, all efforts in doing have no meaning because there is no 'me' doing the doings. In that instance all doing becomes futile because it never leads to a sense of me-ness. Or, if doing does provide a momentary illusion of me-ness, it all vanishes the moment activity stops. When all is still, with no future plans, many men are swallowed by an existential void.

With the modern mandate that men *do* and women *be*, there's a dearth of male models for how to be. So for the purpose of this article lets revive a classical source illustrating what men have lost and why we would do well to rediscover it. For our purpose let's consult the 2,600 yr old sage Lao Tzu, who cultivated a philosophy of non-doing (Wu wei), defined as follows:

> Wu wei (Chinese: 無爲) is an important concept in Taoism that literally means non-action or non-doing. In the Tao te Ching, Lao Tzu explains that beings (or phenomena) that are wholly in harmony with the Tao behave in a completely natural, uncontrived way. The goal is, according to Lao Tzu, the attainment of this purely natural way of behaving, as when the planets revolve around the sun. The planets effortlessly do this revolving without any sort of control, force, or attempt to revolve themselves, instead engaging in effortless and spontaneous movement.[3]

Being aware of the importance of the doing/being dichotomy, one of the first books I gave my son, at the tender age of 10, was a children's version of the Tao Te Ching by Lao Tzu. We read it together and enjoyed some interesting discussion about the wise old sage, especially about his contention that the wise man "Acts without doing" — What did it mean? I'm not entirely sure if we got the meaning right, but we decided it meant to 'act' in the way you want to act, without 'doing' what others demand or expect from you.

Lao Tzu book for 7-10 yr old boys

"Therefore the wise one acts without doing"

In another translation the old sage says, Act without doing; work without effort. In each of these phrases he seems to be saying let it come naturally, let it arise out of *being*, and not from pressures from the outside world.

None of this is to suggest that boys and men shouldn't be active in the world. The good news for men seeking that greater balance is that you don't have to sacrifice doing in the process. Most men really MUST do in order to be healthy. But there is a distinction to be made here between healthy and unhealthy doing.

It's one thing to act from a spontaneous sense of self – a *being* self – and yet another to operate from compliance with the wishes of others because you were raised on a narrative of utility. Those living the narrative of utility must first become conscious of that before giving themselves over to an exploration of *being*, and if that consciousness is not first achieved then it's guaranteed that your attempts at *being* will be interrupted by internal guilt or by shaming from those who have most to lose from you walking off the plantation.

As per Lao Tzu we don't stop doing but rather become more conscious of our motives so that doing can emerge from a different center – not gynocentric duty, but conscious choice grounded in the ability to *be*.

One of Lao Tzu's main disciples Chuang Tzu elaborates the topic:

> Heaven does nothing: its non-doing is its serenity.
> Earth does nothing: its non-doing is its rest.
> From the union of these two non-doings
> All actions proceed,
> All things are made.
> How vast, how invisible
> This coming-to-be!
> All things come from nowhere!
> How vast, how invisible-
> No way to explain it!
> All beings in their perfection
> Are born of non-doing.
> Hence it is said:
> "Heaven and earth do nothing
> Yet there is nothing they do not do."
>
> Where is the man who can attain
> To this non-doing?[4]

Remaining with our fictional character Lao Tzu a little longer, let's consider the traditional tea-making ceremony legend says he helped to found. Just as Barbie is famed for her tea parties in which she teaches girls the arts of being among friends, Lao Tzu is credited with the first Chinese tea ceremony, a ritual centered in the experience of stillness and presence.

We may be reluctant to talk about a 'Tao of Barbie,' with her narcissistic overtones, but the tea drinking ceremonies of the Chinese and Japanese cultures deserve a nod to the noble Tao of Lao Tzu.

Taoism, like most ancient religions, talks about the balance between work and repose. By way of contrast, while Barbie also teaches girls that a work/life balance is possible, it's not certain that Barbie takes the work part of that equation very seriously.

To summarize, a common element running through all narratives about men is *doing*. We hear it in phrases like "All work, no play," "Don't just sit there, do something!," and "No rest for the wicked." Men slave for gynocentric culture as its saviors, fix-it men, martyrs, protectors, laborers, office-workers, and heroes – all narratives based on doing. But there's good reason for men to break from the cycle of servitude to enjoy some moments of being – being for themselves.

It's time we stopped for a cup of tea: ritually made, mindfully sipped, with or without friends, and without a need to watch the clock for the next round of work.

References

[1] On Dr. Warren Farrell's website the phrase "Women are human beings, men are human doings" is credited to his book *Women Can't Hear What Men Don't Say*. Elsewhere he explains: "I think the source here is yours truly. In the late 1960s, when I began speaking in this area, I used to say this. Although I've checked a dozen books of quotations and believe I created this, I wouldn't bet my life on it." (p.275).
[2] Jan Abrams, The Language of Winnicott; A Dictionary and Guide to Understanding His Work (1996)
[3] Wikipedia: Wu wei (June 5, 2015)
[4] Thomas Merton, The Way of Chuang Tzu (1965)

Another look at the dark side of femininity

Elder Swami · 27 May 2023 · Archived copy · Original

Hypergamous Detachment Mechanism

I first became conscious of the darker feminine attributes when I was about 18, while having a man to man talk with my good friend Jack. Jack had just broken up with his girlfriend and was not dealing with it very well. In fact, he was a mess. The break up had been far less than pleasant, his girlfriend had cheated on him and she made sure that he saw her with her new lover while he was on a group outing. Jack was perplexed at how a woman who once seemed so soft and loving could so quickly turn into someone so cold, spiteful and calculated. After all, he had done everything that he was **told** would make him the perfect boyfriend, like taking dancing class, playing guitar for her and many other things manginas pride themselves in.

I reflected on my own experiences and was also shocked to find that women were quite different from the perfectly gentle, caring creatures I had been constantly told they were. Since then I have spent a great deal of energy trying to understand why the sex that are supposed to be the loving nurtures can also at times be the most spiteful and unfeeling.

What I found is quite intriguing, studies show that both males and females are instinctively non monogamous. That means that both men and women have the natural instinct to find multiple mates, however the way in which they act on this instinct is quite different. As we are all constantly reminded through the media, men are equipped with the biological mechanisms that influence them to chase several mates at once. However what we are not told is that females are also equipped with a biological mechanism that allows them to act on their instincts as well. Females are not only polyandrous but are also hypergamous, in that they shift from one mate to the next, always looking for the opportunity to move on to a more powerful and/or resource rich partner[1]. This was because prehistorically women where constantly pregnant or nursing infants and her first instinct was to ensure their survival. For this reason she is equipped with an instinct (or mechanism) that allows her to **objectively choose a mate** and move **between mates** according to their **ability to protect and provide her (and her offspring) with resources** [1].

I´m sure we are all aware of the very shallow and materialistic reasons many women choose their mates, but what I think is the most important discovery here is the shallow and materialistic reasons they leave their mates, and their instinctive ability to do so.

As you would imagine, when moving from one partner to another, emotional attachment will only be an impediment. *Therefore a part of the female mating instinct is a mechanism that allows her to leave her partner for another without compunction,* or, in other words, detach herself emotionally.

Emotional detachment is a typical human behaviour during certain periods of life, such as during the teenage years, while others are born with it permanently. For teens its purpose is to force them away from his/her parents so that they can gain full independence[2]. For women the symptoms and purpose are almost identical, in that they wish to detach themselves from something and are able to totally disregard the feelings that would prohibit them from doing so. The symptoms of the psychopathic syndrome linked with emotional detachment are described as “an egocentric, narcissistic and deceitful interpersonal style, expression of callous and unemotional affect” [3]

Does this sound…*familiar*?

Often women go a step further than just emotionally detaching themselves from the feelings of the previous mate but can replace her love for him with hate. With these feelings of hate and resent she may also take acts of revenge or extract resources from him during the separation process [1].This is the underlying cause of the disproportionate amount of female initiated divorce rates and the terrible and unscrupulous treatment of their ex husbands during and after the fact.

The purpose of this essay is not to demonise women, as I have pointed out both sexes have potentially harmful traits and many women can be very loving and supportive. However, the problem is that our culture is in complete denial of the female ***hypergamous detachment mechanism***, (or in other words a woman´s ability to leave her partner and take advantage of him materially with little emotion or inhibition). Along with being denied, this primitive behaviour is enabled and even encouraged through the divorce courts resulting in terrible consequences for all involved.

I believe it is our responsibility to inform this generation of young men of this problem, because I'm sure we have all ignorantly walked into this situation once ourselves, just like Jack.

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A Matter Of Anatomy

Doug Mortimer · 28 May 2023 · Archived copy · Original

The current brouhaha about bathrooms and genders reminds me of an experience I had with same many decades ago. Oh, it has nothing to do with trans people or gender dysphoria, but it is relevant to the discussion.

When I was in college I had a summer job at a hotel in a major city. Among the tasks I was assigned to perform was collecting dimes from the pay toilets (like I said, this was decades ago) in the public restrooms. This was easily the least favorite of my duties.

Once a month I would bravely set out with a heavy canvas bag sufficient to support the weight of all the dimes. I donned a white lab coat with the hotel logo sewn on the breast. Supposedly, this made me look official while I made my rounds.

Within the hotel itself, my task was not terribly daunting. The hotel guests had their own rooms so the public facilities in the banquet rooms, meeting halls, and lobby were not busy unless there was some sort of event going on. It was easy enough to knock on the door of a women's restroom to ascertain if anyone was in there. If so, one waited outside. If not, one opened the door, propped it open, collected the dimes, and went on one's merry way.

Unfortunately, the hotel was connected to the terminal of a busy network of commuter trains. I'm not sure why, but the hotel was responsible for the public restrooms in the terminal. Because there were so many people coming and going, there was never a time when the place was empty or even close to being empty. So I just went in and went to work.

Scooping dimes out of a receptacle on a stall door is not something that can be done quietly and discreetly. Even in the men's room it was a distasteful chore. No real man would want to be disturbed during this most private of moments when he is posed like the Thinker and contemplating the Zen koan of whether one is making a deposit or a withdrawal when dropping a deuce.

Of course, it was even worse in the ladies' room. Imagine a woman in a stall quietly taking care of business when she hears the stall rattling while I'm cleaning out the dime box. She looks down and sees a man's shoes and trousers underneath the stall door. Reeeeeeeeeee!

Now I wouldn't have blamed women for demanding a female attendant to collect the dimes from the distaff crappers. And I certainly don't blame contemporary women for complaining about wannabe females penetrating their private spaces (har har). I realize that women have made countless inroads into male spaces, but I have no desire to return the favor. Admittedly, it is tempting to assert that trans men will leave the women's bathroom when women sportswriters leave male locker rooms. But I suspect that ultimatum would fall on deaf rears…uh, ears.

In truth, the act of excreting is a private but vulnerable moment regardless of one's sex. It is not a situation where one can react quickly in the event of an invasion. Literally, one is caught with one's pants down.

Excretion is not a spectator sport. Even in your home, you close the bathroom door, unless you live alone. It's meant to be a private performance (guess we could call it water closet drama). Note that "privy" is a longtime synonym for bathroom. Surveillance cameras are everywhere these days but they are still taboo in public restrooms…I think.

And it's not just an opposite sex thing. If you've ever been in a latrine or a public restroom with a row of toilets but no stalls, you know what I mean. Single-sex or unisex, it's just wrong.

I am reminded, however, that President Lyndon Baines Johnson was given to holding meetings while he was in the act of defecation. Yes, LBJ was into multi-tasking before that was a thing. You have to hand it to him. Any politician can talk out of both sides of his mouth, but LBJ could express himself from two orifices simultaneously. Surely that deserves a shout-out in Ripley's Believe It or Not.

But there are even worse possibilities. A quick Google search reveals there is a term called "copro toilet voyeur."

That might be a bridge too far even for OnlyFans.

Should the unisex bathroom become the way of the future, let's take a hint from the Buc-ee's chain of convenience stores. Their squeaky-clean bathroom policy is one of the key reasons that the Buc-ee's is so popular. People on the road actually go out of their way to make pit stops at Buc-ee's. Naturally, while they're there, they will probably buy a drink, a snack, or a souvenir, and maybe gas up the car. Pretty smart marketing – and I'll bet it didn't require a team of MBAs to come up with it.

But there's more to it than that. The bathroom stalls at Buc-ee's seal the occupant off from the outside world. Even the most rip-roaring performance is completely private. The occupier of a stall could have trans people on either side and never know it.

Whether or not public restrooms of the future will be unisex is anyone's guess. Once upon a time, separate but equal was acceptable, but that concept doesn't have many advocates these days. Equality has even come to mean installing sanitary napkin dispensers in men's restrooms. No urinals in women's restrooms…not yet.

The sticking point is gender identity. Restroom signs typically say "Men" and "Women" or "Gentlemen" and "Ladies." There are cuter variations: "Guys" and "Gals," "Dudes" and "Dudettes," "Roosters" and "Hens," or whatever. These, however, do not go to the root of the problem, as they are just variations on the more conventional signs.

So we need to avoid gender and be more specific. Instead, how about "Convex" and "Concave"? Or "Persons Born With Penises" and "Persons Born With Vaginas"? How about a Freudian twist: Persons With a Penis; Persons With Penis Envy? Don't care what you identify as. Don't care what clothing you wear. Don't care what hormones you take. It's a strictly anatomical distinction. Take it or leave it – no dickering!

Rather than consolidate all public bathrooms, why not subdivide them further, from two to four? In hipster hangouts, for example, we could have not just cats and chicks, but cats with pussies and chicks with dicks.

Even so, grey areas abound. Is a biological female clutching a dildo or wearing a strap-on a chick with a dick? My guess is you could probably find a shyster who would be glad to argue that…for a price.

Now if you are a trans woman who has been so bold as to undergo a penectomy, whether by a board-certified surgeon or a Lorena Bobbitt copycat, I will concede that you are qualified to enter the vagina restroom. Once you've lost the ability to write your name in the snow, you have crossed the Rubicon.

And if you are a trans man with some sort of artificial appendage, circumcised or otherwise, you deserve access to the penis restroom. Welcome to the sausage fest! *Bone appetit!*

Of course, no matter what sort of solution one offers, someone somewhere will be offended. If you don't like the traditional "men" an "women" setup and you think my suggestions are lacking in merit, I have one final suggestion, and this is my last word on the subject:

Go shit in your hat.

The new male archetypes: Servant, Slave and Scapegoat

Paul Elam · 29 May 2023 · Archived copy · Original

> *"The modern hero, the modern individual who dares to heed the call and seek the mansion of that presence with whom it is our whole destiny to be atoned, cannot, indeed must not, wait for his community to cast off its slough of pride, fear, rationalized avarice, and sanctified misunderstanding. 'Live,' Nietzsche says, 'as though the day were here.' It is not society that is to guide and save the creative hero, but precisely the reverse. And so every one of us shares the supreme ordeal—carries the cross of the redeemer—not in the bright moments of his tribe's great victories, but in the silences of his personal despair." Joseph Campbell ~ The Hero with a Thousand Faces*

♦ ♦ ♦

Anyone suggesting they have ideas that will actually help men, psychologically speaking, has an obligation to place their philosophy, their rationale, front and center for men to see. I also understand that most practitioners don't really do that, especially in what I loosely define as the "mental health" industry.

Usually what you get is a short and sputtering list of platitudes about "wholeness," finding your "inner this" or "inner that," accompanied by an obscure definition of the practitioner's approach. It is either that or you get nothing but the bill.

Sometimes, often actually, they will inform you that they subscribe to feminist theory, which is an admission of their philosophy, except to the extent that it should be viewed cautiously, regardless of your sex.

Perseus

This writing is intended to explain exactly what *An Ear for Men* is about in regard to assisting men, specifically in their more modern struggle for identity and an understanding of where they fit in the world. This is particularly important as the lack of those things may well result in some serious problems. Among them are family dysfunction, substance abuse, suicide, violence, anxiety, depression, shame and a lack of self-respect that often crosses the line into self-hatred.

It is not that the current crisis of male identity is the sole cause of these problems. It certainly isn't. For example, family dysfunction is a self-perpetuating malady passed down from parents to children. In and of itself it has little to do with modern masculinity. Alcoholism is not a "male problem," nor is violence or other forms of abuse, though those practicing under a feminist shingle may send that very message.

When assessing problems, it can be very difficult to tell the difference between cause and symptom, between a problem and its source. Does family dysfunction cause substance abuse or is substance abuse the cause of the dysfunction? Is violence at the root of relationship problems or do relationship problems fuel and promote the

violence? Do communication problems cause hostility or does hostility cause communication problems?

Are all these problems symbiotic, just a teeter-totter interaction of various pathologies feeding each other? If so, can we ameliorate one problem by successfully intervening on another?

I suggest that there may be some truth answering those last two questions in the affirmative. There are, however, workarounds, back doors if you will, to what may well form part of the root structure of an array of problems with no readily visible connection. The good news about that is that you don't need to see the connection initially in order to do something about it.

The philosophy here is that solutions begin with a recognition that there is indeed a crisis in male identity and male self-respect. It affects all of us, gay or straight, black or white or other race, regardless of religion or socioeconomic status.

Fifty years of gender politics have thrust all men into a new paradigm of sexual politics with no rule book. We are now three generations of men who have been pummeled with messages of who we are, almost all of them wrong, and who we are supposed to be, almost all of them destructive in one way or another. Our mental health industry is one of the prime proponents of these misguided ideas. They are espoused, for profit, at the expense of our men and boys.

The Old School Archetypes

The classic, historical masculine archetypes of Hero, Villain, Ruler, Warrior, Creator, Sage, Rebel and Explorer, all of which either defined what men chose or what they were driven to be. They provided men a model of what they chose not to be as well. They gifted men with a sense of identity and purpose, a rudder for their navigation of life. To a great degree (with some downsides) they worked. Jungian analysts, in the days before the ideological corruption of the field of psychology would likely tell you that these archetypes are rooted in our biology.[1]

It is also important to note that all these archetypes are anthropomorphic projections of the human male experience. They took root in our earliest mythologies because they were already in play in human life. Strangely, "mythology" told the real story of our lives. Every epic battle, great journey, tragedy and triumph of mythical figures mirrored the internal and external experience of real human beings in some way or another.

And so it went from epoch to epoch.

All that has been supplanted with a new and toxic narrative. To simplify it, we now live in a Zeitgeist where all male archetypes have been reduced to that of Villain, with the expectation that they will assume the role of Hero when needed…and directed. The ongoing expectations of men to protect, provide, sacrifice and endure have not changed. The change in narrative, however, demands that recognition and honoring of those things ceases in favor of persistent demonization.

Hera

Similar changes have happened in the lives of women. The Manipulator, the Bitch, the Saboteur, the Queen and the Damsel in Distress have usurped the timeless archetypes of mother (Demeter), daughter (Persephone), lover (Aphrodite), civic life and learning (Athena), etc.. While all these and other female archetypes are on full social display, the spectrum of those archetypes has begun to degrade into a vacillation between two roles based on immediate perception. Women are universally seen as the Queen, unless they are in distress or claim to be in distress. Once the perception of female distress registers, social consciousness reverts them to being the original Damsel in Distress. It is as though they live in a perpetual state of flux between empowered and helpless, depending on which is more advantageous, just as we see play out today across the geopolitical landscape.

That, too, is ultimately heading for a crisis of identity in women, though for the purpose of this discussion we need not explore that further.

The denial of all this, and the assumption that it has not had a tremendous impact on the psyches of men, has left them in an emotional and social wasteland that produces more of the psychosocial problems already identified in this writing.

This leads to an inescapable conclusion. While men do need assistance with specific problems, they are also suffering in a famine of functional archetypes. Failing to recognize this, even if we seek in earnest to help them with problems symptomatic of that deficit, is putting a Band-Aid on potentially mortal wounds.

If we are to help men, it requires us to enable them to nurture a new narrative of themselves and their lives. They need new archetypes that foster a new sense of identity if they are going to thrive in a new age.

So what exactly is an archetype?

The Greek root words are *archein*, meaning “original or old,” and *typos*, meaning “Model or type.” Archetype: Original Model. Archetypes are the old, original models on which men, in the unconscious recesses of their biology, shape and mold their lives.

Perhaps in the days when there were payoffs, e.g. honor, appreciation, respect and status, men’s unconscious movement toward one archetype or another made more sense.

We do not live in those times any more, and we haven’t for most or all of your lifetime. What remains for most men in modern life is a world of expectation without reward, burden without honor and service without self.

Most men know on some level that this is true, but many have a very hard time facing it out of fear. Fear of the loss of social approval, the loss of love and the loss of what they imagine is the only space the world grants them.

Some of the fear is at least superficially warranted. Facing these issues means reaching a level of consciousness sufficient to make you a bad fit in the world of the walking blind. It means a new mythology with new archetypes born of a newer and more accurate picture of the world.

Medea

The daunting challenge is that men can no longer afford the luxury of allowing biology alone to write their story. Technology and ideology have rendered that too dangerous. The old model makes men far too easy to manipulate and far too willing to comply with the manipulation to their own detriment. You can find this same story throughout classic mythology so it is nothing new. Those, however, were cautionary tales, the moral lesson from which has been erased from the cultural consciousness. Most dare not speak honestly of Hera and Medea in the modern age.

The results of that resembles a modern genocide of the male soul.

Fortunately, that which has been forgotten can be learned again. And that which has been learned in error can be corrected. The fruits of that effort are the restoration and “wholeness” so easily promised and seldom delivered.

The risks of embracing this on a personal level is actually an illusion. Once you walk the newer path you will most probably find you don’t particularly want to return to the old one. The feigned approval of others loses its luster when the vision clears.

Despite appearances, all of this is really not so arcane. It is actually quite simple. You can start with most any problem in life; relationship and family issues are a good start. Map the mythology that got you there, that determined your actions and reactions. Were you playing the role of the Hero? The Warrior? Were you surrendering to the Siren’s Song? Was the Damsel in Distress a façade with something more sinister behind the surface impression?

Did a faulty narrative of your place and worth in this world lead you directly into a painful wall? And if that is true, do you have the fortitude to face it and change the story?

Imagine the consciously constructed mythology that would lead you to a better place with better people. Imagine the story of you being written by your own hand.

The solutions are not always easy, but they are made much more accessible when you make the decision to clear

your own path; when you are at the helm, navigating your own way, when the stars in the sky are arranged according to your own dreams and desires.

How many miserable professional men out there can remember a time when they aspired to be artisans, writers or artists, only to watch those dreams buckle beneath the oppressive weight of a story that they did not write?

How many desperate men are clinging to the role of provider and protector, having become automatons in loveless, abusive marriages that have ground their self-respect into the dust?

How many men have stories that end with a bottle of scotch and a handgun because they cannot breathe and do not know where to find free air?

Men need an alternative to the new mythology's archetypes of Servant, Slave and Scapegoat. The only thing preventing that from happening is being trapped in or clinging to a narrative they did not produce and which has never served them.

We have seen the results of men living in a world that is devoid of any honoring of men's roles or even of men's being. How can men cope in this sort of world? How can therapists or anyone else facilitate a man moving from this restrictive, prison-like consciousness into a more truly masculine path that embraces his well-being, self-interest and happiness?

[1]Andrew Samuels, Jung and the Post-Jungians ISBN 0415059046, Routledge (1986)

Feminism's mythology of rape culture

Elly Tams · 29 May 2023 · Archived copy · Original

This is a slightly updated version of an article Dr. Tams had published elsewhere, before she decided to abandon feminism entirely. It has mysteriously disappeared from its original location. –Ed.

I didn't enjoy being stalked by my ex-boyfriend, and then having him break into my house, threaten to kill me and then assault me. I didn't enjoy it at all. Sometimes I call that night, over ten years ago now, as "the day I became a feminist." (I've since come to change my mind about that, though this issue was part of that, see Leaving the sisterhood for more.)

I was already a feminist. My Mum and her Mum were feminists. I was born into it. So I never really had to think too much until he stood over me, his hands round my neck, squeezing, telling me what a bitch I was. I never had to think what "being a woman" or "being a feminist" meant. I will give him that. He and his violence really got me thinking.

After my assault, and my lonely journey through the legal procedure that followed, I naively thought I might be able to share some sisterhood and solidarity with other women who'd suffered violent attacks, including domestic violence and rape. But when I have tried to connect with women who campaign on "violence against women," I repeatedly get told that because I have not been raped, I have no right to talk on this issue or to try and empathize with women who have. Rape seems to hold a special symbolic position in the minds of these feminists and is treated as worse — but also somehow better — than all other violent crimes.

The term used to demonstrate the privileged position rape holds in feminist discourse is "rape culture." According to Melissa McEwan:

> Rape culture is the myriad ways in which rape is tacitly and overtly abetted and encouraged having saturated every corner of our culture so thoroughly that people can't easily wrap their heads around what the rape culture actually is.

Far more important than my own feeling of exclusion from feminist campaigns and groupings around gender violence is the countless number of other people who get attacked and killed in our society, who are not acknowledged by the concept of "rape culture." Have you ever heard a feminist say that we live in transphobic assault culture? Or murder of young black men culture? Or homophobia culture? Or even domestic violence culture? I haven't. Incidentally domestic violence is far more common than rape, and can also include rape. But it just doesn't seem to impress the feminists who believe in rape culture. They are welcome to their victim top trumps, but I am not playing anymore.

When I say rape is privileged in feminist discourse, I don't mean that it benefits anybody. I believe that by focusing on the centrality of rape in our culture, feminists are actually making it more difficult for all of us to campaign against all forms of gendered violence in society.

Trying to work out why these feminists do this is difficult. My instinct is that holding onto special victim status has some pay-offs for feminists. They can continue to present gender politics as a binary opposition between men (potential rapists) and women (perpetual potential victims of rape). Basically, the concept of rape culture is misandrist, and it does not allow for the fact that women are sometimes perpetrators of sexual assault, and men are sometimes on the receiving end.

I'd like to quote somebody who left a comment on a previous essay of mine about this topic. This woman is a survivor of rape, so the rad-fems won't be able to dismiss her critique of rape culture the way they do mine:

> This mythologizing of rape is still rooted in the whole "pedestal" complex, IMHO, and thus rapists are EVIL and women who get raped are spiritually/psychologically disfigured for LIFE and blah blah blah. The "rape culture" paradigm, while clearly meant as helpful critique and containing valuable cultural insight, seems to carry on that tradition.

The term “rapist” is one I am not comfortable with using at all, if I can help it. I know I am in a tiny minority, as I see the word splashed across the newspapers on a regular basis, and I hear it being used widely in conversations about rape. The reason I don’t like the word “rapist” is that I think it serves to undermine our attempts to tackle rape and sexual violence. This is because it pathologizes people who commit rape, portraying them in our culture as monsters and hate figures. This leads to a situation where we place rapists pretty near the top of a hierarchy of evil characters (maybe just behind pedophiles), so that in fact, it is actually very difficult to prosecute for rape. If rapists are these inhuman monstrous characters, it is not surprising that courts up and down the country are reluctant to convict the thousands of people (not men, people) who commit rape each year.

I have received criticism for my view, particularly from feminists who argue that survivors of sexual violence need the term rapist to enable them to name their attacker, proceed with seeking justice and ultimately to get over their ordeal. But I believe that just as we have changed our terminology from talking about victims to survivors of rape, we also need to change how we label perpetrators. When I hear the word “rapist” I think of a man, and not a man who is capable of change, of reflection. We have to speak about and talk to men who commit sexual assault as if they are able to change, and we also must acknowledge men are not the only perpetrators, if we want to reduce sexual and intimate partner violence in society.

Rape culture is a myth. I reject it outright.

In fact, it’s part of why I now am no longer a feminist.

The Goal Post episode 20 – the idiot's guide to invaded male spaces

A Voice For Men Videos · 30 May 2023 · Archived copy · Original

Roosters Behaving Badly, Hens Cheeping Loudly

B.R. Merrick · 31 May 2023 · Archived copy · Original

This guy named Meredith Wilson wrote a musical called "The Music Man," a show about a huckster who falls in love with a sensible woman, and she in love with him, in spite of his many faults. He eventually repents of his dishonesty, when love and volition are allowed to peacefully intercede. A man who doesn't need to be browbeaten or shamed to change for the better. Amazing.

At one point in the theatrical proceedings, the town's chattering class (all female) gossip around the conman. The gossip quickly turns into a song (This is a musical, after all.), as the ladies sing:

Pick a little, talk a little
Pick a little, talk a little
Cheep! Cheep! Cheep!
Talk a lot
Pick a little more

Pick a little, talk a little
Pick a little, talk a little
Cheep! Cheep! Cheep! Cheep! CHEEP! Cheep! Cheep! Cheep!…

This is Wilson's clever way of setting the ladies' gossip to music, by making a reference to hens, for some reason… It'll come to me.

Anyway, the reason I bring up "The Music Man" is because it reminds me of something trivial I bothered to read at The Huffington Post. You've heard of the Huffington Post, haven't you?

Huff a little, puff a little
Huff a little, puff a little
Bitch! Bitch! Bitch!
Puff a lot
Huff a little more

I'm sure you've also heard of Marlo Thomas, otherwise known as Mrs. Donahue. Thomas has something to pick at, due to a handful of politicians and alpha males who got caught, or merely accused, during this past month of various sexual, financial, and political shenanigans. You can be certain that Thomas is having a field day with it. She can afford to. In the long run, the culture upon which Thomas, you, and I have come to depend, cannot.

Thomas's article was on a page with a link to the following: "Hot or Not? Why Women Shouldn't Pick Attractive Husbands." In this article, we learn that "[a]ttractive men don't make the best husbands, according to researchers." Of course, the author, one Vicki Larson ("Cheep! Cheep! Cheep!"), never bothers to define "attractive," nor did the "researchers" ever prove objective attractiveness. I myself find regular guys quite attractive, much more than male models and the shaved Greek gods of mainstream porn. I'm not sure that I care to know what Ms. Larson or the researchers think is attractive. I have a sinking feeling it comes with a detachable penis.

The computers at which these two women pick and talk were designed, built, and shipped to their doors by men. Furthermore, those computers are connected to the Internet, a cybernetic phenomenon that comes as close as any material thing can come to existing in the abstract; and it was also designed by men. The materials used to make computers and the Internet come out of the earth, dug into by men. (Oddly, even though there are few impediments left, to this day the women still don't feel like digging. "Cheep! Cheep! Cheep!")

The good news is: I think I've stumbled upon a female Internet writer who understands a lot of what I see. I now visit Lenore Skenazy's website, "Free Range Kids," on a regular basis. (Not a single "Cheep!" from her.) I already

got one article out of it, and it won't be the last. Mrs. Skenazy, sadly, is a dying breed of woman. Like my own mother, she does not feel the need to know every second exactly where her boys are. She caused an uproar for letting one of her sons take the New York subway by himself. Strangely, no men molested him during the ordeal. Mrs. Skenazy caught flak anyway. Stranger still, she stood up for herself, and gave the world a cornucopia of statist insanity with her wonderful website. Stay tuned for more profanity-laden diatribes written by yours truly, based on this woman's work. (*Love* the glasses!)

Here's a post about one mother's legal struggle to help her son Ricky. (Thus, Skenazy is on the exact same page as Mr. Elam.) As a recap, this young man followed his bodily instincts and had sex with a young woman he thought was only one year younger than he. Unfortunately, like arbitrary speed limits, her age did not equal the arbitrary number the sclerotic, puritanical, feminized state came up with for "consensual sex," and Ricky's family was sent on a four-year spiral, including his tenacious mother's sudden blindness, before a teenaged male could be considered innocent (sort of) by the state that ostensibly exists to protect him. From terrorists! The mother's fight paid off for Ricky at least partially, and I'm sure he will never forget it. Now her fight goes on for other innocent young men and their mothers:

"The moms called Mary [Ricky's mom] for strength. She listened, offered some bracing words, maybe snorted with gallows humor and told them to call her again anytime. 'That mom who was suicidal? She's finally coming out of it,' said Mary, sounding damn pleased. 'She's getting ready to fight.'"

Sadly, Mary is now in a coma. That's one less fighting mom in a culture run by horrid women like Marlo Thomas, whose snotty sermon barely contains her glee over a month of "salacious spring scandals," including the foregone conclusion that the head of the IMF is already guilty of attempted rape, even though he has not been convicted in a court of law, and even though both Thomas and her husband, Mr. Thomas, allegedly believe that we are all innocent until proven guilty. (Of course, that point will be moot with the Thomases if Mr. IMF is "proven" guilty.)

The Internet is a marvel of a communication tool, one that wouldn't have happened without the rapid advancement of technology in the nineteenth and twentieth centuries, all on the backs of men. This permanent transformation of our planetary existence would most likely never have occurred if it hadn't been for Enlightenment principles, trumpeted to the world by male philosophers, including one who was almost executed for speaking his mind. After all this effort — groaning, sporadic, unpredictable, astounding — all that women supposedly have to offer, according to the writings of prominent feminists like Thomas, is "Cheep! Cheep! Cheep!"

Why not pick at this? (My thanks to Chris Floyd for that link, a man rightly concerned with empire and war, and the far more legitimate concerns of suffering women whom Thomas hasn't mentioned yet):

"As you may know the oppressors in Bahrain are targeting professional women arresting [sic] from their places of work or study. Many have disappeared into military style prisons and have not had access to lawyers or their families. The few who have been released report sexual attacks, verbal and physical insults and threats and other forms of torture… You will note that one of those arrested is a pregnant woman who happens to be the wife of an activist. Many others are young women in their early 20s. One of these young ladies is a poet and a student teacher who was arrested after four of her brothers were threatened at gunpoint to turn their sister in. No other Arabic regime has used torture and arrest against women to crush protests in this systematic and brutal manner. *Yet media outlets in the west and Al Jazeera Arabic are largely silent on these abuses in stark and shameful contrast to the coverage given to other protests* [emphasis mine, since Thomas didn't even bother]."

Too hellish? Well, then, perhaps Thomas can rally her feminist friends in the aid of a truly inspiring woman like Sharon Secor, who is in a slightly less nightmarish position. Ms. Secor is one of the assistant editors at Strike The Root (for which I also write), a homeschooling mom, and a one-of-a-kind, formerly single mother *by choice.* That's right. She didn't stick any man that impregnated her with any baggage, though. She understands freedom and consequences. You can chide her all you like for consciously choosing to raise children without a father (although she is married now), but she simply wants to be left alone with her little family.

Unfortunately, the Free-and-Nanny State of Texas, perched on top of abysmal schools where mostly women teach, can't bear the idea of women (the kind that *don't* suffer from The Patriarchy) raising kids who think for themselves. They keep reminding us it's the National Organization *for* Women, not *of* Women; therefore, since Secor is a woman, go for it.

…We're waiting. When will you be finished with the picking and the talking?

If women who suffer at the hands of the state aren't to your taste, what about acknowledging that the "bad behavior" of men is not that much different from women? Here's a woman allegedly doing something similar to the IMF dude, to a 10-year-old girl and 18-year-old woman:

"When interviewed by investigators, reports state that Pagoria [the alleged dominatrix] explained that she used to spank the girls, but 'the spankings had not improved their behavior.'

"She switched to the table and handcuffs after 'she decided she needed to do something that would embarrass them so they would learn not to break the rules again,' the report states." Yes, spanking is a wonderful idea.

Will Thomas be speaking out about this? Will she post pictures of girls and young women between the ages of 10 and 18 angrily protesting outside the courthouse before this woman has her day in court? Can I use this in a rant against our misandric culture, or is it all the boyfriend's fault?

"After the whippings, Pagoria explained that the girls were forced to stand naked in the corner 'so that they could reflect on what they had done wrong,' according to the report." Bradley Manning, anyone?

Oops. That's a guy. Sorry. How about this one, about a woman who refused to feed her teenaged son for 12 hours a day? Just a quickie, I promise: "Weed testified that Alfred believed her son to be possessed by Satan." Well, then, allow me to supplicate our Lord on his behalf: Jesus H. Christ!

The reader should keep in mind that I remain, to this day, an unrepentant lazy-ass doofus who does very little research. Imagine what I could come up with if I actually made an effort. Will Mrs. Non-Donahue Thomas, a woman who apparently does even less research, concede on any one of these?

The cycle of abuse repeats and repeats and repeats, like a bad meal, because the culture vaunts silly-headed women who can "Cheep! Cheep! Cheep!" with the best of them, and ignores a truly intelligent woman like Alice Miller, who pointed all of this out time and time again, and was apparently ignored by the Thomases running the show.

If Marlo Donathomas truly cared about women who were raped; or "victims" of an online flashing; or "victims" of some rich-hunk-of-a-famous-dude writhing around on top of them, his perfect musculature moving in synchronicity as a reminder of The Patriarchy's true power; she would spend roughly five minutes investigating root causes of why *humans* — not *men* — occasionally behave badly. She would also take careful note of the differences that are oftentimes expressed through masculine bad behavior vs. feminine bad behavior.

I'm supposed to be concerned about your "gorgeous" husband? Why? I'm supposed to be outraged over women "victimized" by horny politicians? How so? I'm supposed to condemn a man before attempted rape has been proven because Western culture, according to Thomas, has programmed women to be silent? Really?

Then please explain to me how E.M. Forster, a guy, was able to write "A Passage to India" in 1924. If you haven't read the book or seen the brilliant film, an entire community of British settlers in India (a community run and maintained largely by men) rallies around a young woman who, due to some sort of heat sickness, mistakenly believes that her kindly Indian companion tried to rape her. Granted, this is fiction, but how was a writer like E.M. Forster able to conceive of a community's extraordinarily charitable reaction to a young woman's plight with such ease, and be understood by readers at that time? Yet Thomas asserts: "Historically, women who have been victimized by men — whether by a sexually harassing boss or a philandering husband — were trained to hit the mute button." Perhaps that should read: "…were trained to hit the mute button, *except in British India."*

You can thank this rhetoric — relentless, hyperbolic, shrill, and heavily televised — for teenaged young men being

labeled for life. The more of them that feel sidelined, the more of them will be brought up without fathers. The more of them fatherless, the more the state will step in, especially when surrounding women start shrieking. Then we will see more posts from Mrs. Skenazy like the following, concerning kids who cannot play outside legally without the presence of at least one parent: "The officer said that kids under ten, by law, are not allowed outside, unsupervised except in their parents' yard." British India it ain't. Somebody tell Marlo. She and Mr. Thomas-Donahue will get right on it.

It used to be that Dad made the rules, and if he said you couldn't be outside unsupervised, chances are you lived in a really lousy neighborhood. Everything the state does is a bastardization at best of normal human relationships. This is why it's a mistake to involve the state's particularly pernicious form of coercion into any aspect of existence: marriage, divorce, custody, sex, rape, molestation, pornography, prostitution, drugs, finances, the workplace, education, justice, restitution, and everything else. These are matters to be taken care of in private. The state never really knew what privacy was, and now that the culture no longer seems to care, the state cares even less.

If "the personal" becomes "the political," there is no end to the pointing of guns, and it's only a matter of time before aggrieved individuals who are victimized by feminist/statist influence grab the same governmental guns and point them somewhere else. Feminists that don't need men will need the state, which is run by the worst sorts of men *and women* imaginable. Now the state is our father, and what a rotten dad he is. You can thank idiotic women like Thomas, and the alpha males who see the prize to be won inside the body of humanity. The natural power that men had within their own homes is gone, replaced by mindless pop culture, female hysteria unchecked, and a state that has a harder time convincing any thinking person of its actual necessity.

It's long past time for men and women everywhere to tell the gossiping hens to shut the cluck up. Meredith Wilson, unfortunately, was spot-on. Thus, while the women go on with "Cheep! Cheep! Cheep!", four men, forming a barbershop quartet, sing the following:

Good night, ladies.
Good night, ladies.
Good night, ladies.
We're going to leave you now.

Good advice, from a man who knew a huckster when he saw one.

Exposing feminism's rotten core

Luigi Logan (aka Fidelbogen) · 31 May 2023 · Archived copy · Original

The all-seeing eye of the non-feminist revolution is everywhere — especially in enemy territory — and there is no telling what it will turn up next! And by now you'll have heard about Agent Orange, our man behind the scene who has done such stellar work exposing the rotten core of female supremacism to the disinfecting sunlight. Agent Orange has seen much indeed, behind the scene, and his summary of the scenery gets to the point: "When you see what feminism really is, you cannot unsee."

In late 2011, AVfM ran some articles exposing a radical feminist writer, Vliet Tiptree, and a very disturbing post which she published on a blog called Radfem Hub. In her blog post, Vliet Tiptree muses upon the worthlessness and ultimate disposability of the male sex, and seems to insinuate that male genocide, or at least a radical eugenic engineering program, might be in the cards.

Various pro-male partisans conducted a search of the public record, and discovered that "Vliet Tiptree" was in fact Pamela O'Shaughnessy, a prominent California lawyer and bestselling novelist who has been published by Simon & Schuster and reviewed by the New York Times. Yes — a person living a double life; a public figure with a valuable reputation to lose!

Pamela O., being a lawyer by profession, knows very well how to choose her words. And in her article she lays out her theme in such circumspect language that we cannot pin her down conclusively as recommending male genocide. Still, it seems clear that she wants to plant this idea, in the minds of her readers, as something worth thinking about. In the comment thread that follows the article, readers are quick to oblige, and their manner of expression is less guarded.

All of this is old news, but it sets the stage for our present story. Briefly then, the enterprising Agent Orange accessed a members-only discussion forum attached to the Radfem Hub website. (Yes, this is a war, and in war, espionnage happens. Deal!) The name of the forum is "Women's Lives Matter/Women's Life Matters", and it is populated by the most extreme radical lesbian separatists you can imagine. We shall abbreviate the cumbersome title as WLM. Agent Orange, in his investigation, studied the forum encyclopedically from end to end and downloaded the entire content — dubbed the Agent Orange Files — for the enlightenment of non-feminist men and women. Pamela O. enters into this, and I'll get back to her. But first things first.

This is what you get when you boil down feminism to its unadulterated essence. It is the sticky, foul-smelling residue at the bottom of the pan. Contrary to what feminists will tell you, it is indeed "really" feminism — as real as feminism gets. And whoever informs you otherwise, is directing your attention away from "the little womyn behind the curtain."

All right. Here we have a group of feminists who hate men so violently that they choose to talk in secret amongst themselves — they cannot let the outside world hear. Even other feminists, who perhaps hate men only one half or one quarter as much as these ones do, cannot be admitted to the inner sanctum.

Huddled in a self-referential intellectual masturbation circle, out of the sight of non-feminist men and women, their sickness is plainly apparent. They go through life looking for validation, seeing only what they need to see, ignoring anything that might guide their understanding toward a different conclusion.They are blocking, filtering, maneuvering and cherry-picking, or in a word, rationalizing. And why? Well at a guess, I'd say it's because they'd rather not discover the truth about themselves. Isn't that just good old fashioned human nature?

Theirs is the frustration of spoiled children who cannot always get their way. The world — or as they would say, the patriarchy — always outmaneuvers and defeats them. And why wouldn't it? The world is so much bigger than they are. In the end, that word "patriarchy" is little more than a placeholder for "anything of a plausibly male origin which frustrates me".

In classic feminist form, they cannot separate the personal from the political. Men have hurt them? Goodness, haven't they noticed that people hurt each other all the time in this hurtful world? They must learn to deal with this — it's called growing up. Yes, it is true that men have hurt women. It is also true that women have hurt men. Oh, and men have hurt other men, and women have hurt other women. So the traffic runs in four different channels. As I say, people hurt each other all the time — they do this every which-way from Friday. So if the radfems are hell bent upon revenge, why don't they just hunt down all the men who have hurt them — one at a time! — and hurt them right back? That seems like the way to do it, if you want my opinion. But I should be very, very careful of what I say here, or they will be hunting for me too. Poor dears.

These feminists make no bones about stating that "men are the problem". They are not bashful upon that subject; they lay it on the line just as pretty as you please:

Mangetout says:

"Males are the problem. They refuse to see
that they are the problem."

Maggie H. says:

"Womyn, having to put up with men's shit, place the onus onto themselves to
stop a bad situation from happening, while it is men who need a thorough
discipline forced upon them."

White Tiger says:

"..men have the same designation, in my view, of annoying rodents."

Journey Mistress says:

". .men are assholes. That last part bears repeating; men are assholes."

rjeenah says:

". . men are self-centered assholes who expect you to cater to their every whim . ."

Dawnsister says:

"I'll take any revolution I can get. Any revolution that removes most of the males will do just fine."
I could go on and on with these samples, but you get the idea. And no, putting them back in their context will not improve them. They are every bit as bad as they sound, and the people who wrote them are ten times worse. For it is a mark of narcissism when you cannot admit that you are wrong at least some of the time. And it is a mark of female narcissism in particular, when you cannot admit that women are wrong at least some of the time. And the people cited above are guilty on both counts. How quickly the personal becomes the political, yes?

My own observation has been, that the stereotypically destructive qualities which certain folklore ascribes to women in general, cluster more thickly around feminist women. For indeed there is a stratum of women which has always given the female population a bad name, and these people have been called different things at different times. In recent times, they've gotten politically organized, and yes, "feminism" is the name they have given to their gig.

The hatred of men and things male, so patently displayed in the WLM forum, also appears among mainstream feminists when they converse or otherwise express themselves. However, you will not often find it so concentrated; normally, the misandry occurs in subtle flashes and fleeting innuendos. It will be heavily watered down, as a pervading moral undertow, seeping through the culture like tainted outflow from a sewage treatment plant. Almost never is it so crudely vitriolic and sustained as what we are now revealing to the world. Here, we learn what feminists say to each other when they think the world isn't listening.

We should lay to rest the silly notion that such feminists as these are only "fringe radicals" or "extremists", and that

we mustn't judge the entire movement by them. My question is, why shouldn't we judge the entire movement by them? Compared to them, what do the moderate feminists really add up to? Anything much? What does a heap of feathers amount to, compared to a cannon ball? What really fuels feminism, anyway? Is it driven relentlessly forward by mellowness and grooviness — by fun, fluffy, happy feelings? Or does it run, let us say, on pure hate, pure spite, pure malevolence, pure malignancy? Well, you get the idea: darker emotions?

Well? Do you reckon the earnest feminists with their philanthropic "gynergy" got this big thing rolling fifty years ago, and have been the central driving force ever since? And do you suppose that a few disaffected souls gravitated after the fact to this fine, humanistic social movement, and decided to lurk around the fringe just to confuse us about the truly wholesome nature of it all?

Say what you will, but I am partial to the old maxim that happy people don't make history. And which is more, I've got some experience with feminists; I have studied them, as chaps like me will do, and I have logged a few years in this trade. And I can attest that feminists are all alike. Monolithic, you might say. They vary in superficialities, but under all those sheathing layers lies the high-conductive cable core on which the feminist message travels. It is the same message every time. Every feminist I have ever personally encountered, or been informed of, differs from the radfems we are now studying only in the strength of the underlying signal. One way or another, let them veil it ever so artfully, the message never skips a beat: "Men are the problem. . . men are the problem . . . men are the problem."

The elaborately braided radfem "story" about men, patriarchy, and all the rest, is the core of the entire feminist narrative. As such, it is the core of the entire feminist enterprise. And these radicals represent the frontier toward which all of feminism, by the law of its nature, is forever trending. True, these ones are ahead of the curve — and yet they point the way. The future of liberal feminism is always radical, and if it is not, then it has no future at all.

Speaking of the future, the WLM feminists are forthcoming about how they'd like to address the man problem, and have floated a number of lively proposals:

Daughter of the Stars says:

"Actually, they [men] should be put on a leash, put in a cage, or put to sleep, just like they do to any animal which causes them any problem."
yba wife says: :"…we have a [similar idiot] group here in the UK Fathers for Justice . . . who love nothing better that telling women they 'have too much power' and they have had enough . . . . even swift bullets are too good for this wankering lot."

Maggie H. says:

"Men can all fuck off and die as far as I'm concerned."

WhiteTiger says:

"I think it's a great idea to produce sperm in a la-BOR-a-tory. That way, men will be completely redundant."

MGO says:

"That is how wewill win. Not birthing males. Convincing vast numbers of females not to birth males. We have the absolute power over reproduction (and teh menz know it). So that is our weapon."

Bonobobabe says:

"Actually, now that I think about it, a better source of animal glue (and leather, for that matter) would be from the bodies of men who have committed any crime against a woman. They should be put to death, skinned, and then their carcasses can be boiled for glue."

Bonobobabe continues:

"Although, I think we would be overrun and probably wouldn't have

the resources to deal with all the bodies."

Luckynkl says:

"A 12″ cast iron skillet to the back of the head speaks far louder than words and allows him to take your point with crystal clarity. Men don't
want women taking up their valuable time, so clarity is appreciated."

Mangetout says:"….kill off all the alpha-males, all the aggressive males, and retrain the
remaining more compliant males."

Bonobobabe says:

"Ah, Lorena Bobbitt. That takes me back. I remember the reactions were distinctly split by sex. …and even if the women expressed sympathy for Mr. Bobbitt. . . when they were in mixed company, as soon as no men were around, the women admitted they thought it was cool what she did."

"Radfem attitude is a spiritual aquifer that feminist-leaning women can dip into whenever the mood strikes them. We too have lowered a bucket into this deep, dark well — and behold the sample we have hauled up! We do this because we wish to show what is hidden from the world's gaze. Certain women haul this spirit up because they wish to fortify themselves."

And that goes double for the radical feminists. Whoever carries this radfem ideology as a mental backdrop can go almost anywhere and arbitrarily stir up trouble. They will be equipped with a bag of tricks and a way of working, and can work their game independently of right or wrong, of true or false. For almost any human scenario has a grain of ambiguity somewhere about it, and a skilled manipulator can make this grow and turn it to unethical advantage. In the end, feminism is all about stirring up trouble in this way and blaming it on others, especially if those others are male.

Let me be very, very clear. I do not doubt that many of these radfem women have endured genuinely bad, even traumatic experience at the hands of one man or another, and that these male actors were indeed the malefactors. But I believe that such experience, in many cases, warped their keels so that they could no longer navigate correctly, and that subsequent experience suffered from this warpage, which in turn compounded it. The warpage is what concerns me — I don't want it to spread to the rest of the world. But the radfem project, seemingly, is to make that very thing happen.

Radical feminism — and especially the brand we see here — is a kind of think-tank or test laboratory for ideas that will be gradually drip-fed into the general culture. Almost everything you hear such womyn talking about eventually percolates into the collective mind, melds with the zeitgeist, and makes itself familiar. However, you will sense only the broad flavor of it, as it ripples around the buzz-o-sphere. It will have no evident point-source; it will seem to precipitate from everywhere like a fog and you will not be able to nail it down. Another way of expressing this would be to say, that pieces of a conceptual jigsaw puzzle had been scattered randomly into the world, each transmitting its particular message and resonating uncannily with the others. In time, people would naturally fit the pieces together and draw the ordained conclusion, likely believing they had thought of it themselves, and unaware that their understanding had been primed and seeded. And in this way, the world at large crystallizes more and more along a feminist pattern.

Consider a mainstream feminist such as Jessica Valenti. I doubt she would fit in with the WLM crew and its "way-out" ideas. Jessica markets herself mainly to teenaged girls and hip, twenty-something yupsters, and once admitted having no interest in "herstory" and suchlike notions. And yet, Jessica Valenti harbors a seething core of anti-male bigotry which her glossy, pop-feminist personna only barely holds in check — and not always. She sees nothing morally amiss about informing the world, on no particular authority, that Gerald Loughner's murderous rampage was a problem stemming from masculinity. Yes, you heard that right: Gerald Loughner was "expressing masculinity". Jessica Valenti thinks she is entitled to say such things. But wait, it gets worse. On another occasion,

Jessica Valenti implied that men accused of rape should forfeit the presumption of innocence and bear the burden of proof when they go on trial. In other words, Jessica does not believe in equal protection of the law for men. So far as Jessica Valenti is concerned, men are second-class citizens and innocent men can jolly well get their lives destroyed and suck it up. Jessica figures that's okay. That's the kind of history she wants to be making.

So who the hell is Jessica Valenti anyway, and what the hell gives her the moral license to say such unspeakably vile, vulgar, filthy things? And why the hell is Jessica Valenti not getting morally bitch-slapped, within an inch of her psychological life, from every press room and pulpit in the land? Eh? Bonobobabe, Luckynkl, and all that crowd are a bit worse than Jessica Valenti . . but only a bit. So Jessica Valenti, consider yourself bitch-slapped, Fidelbogen style! Yes, you DO deserve this.

Next consider Amanda Marcotte, another mainstream feminist who is Jessica Valenti's spiritual twin sister. I constantly get those two mixed up; I can hardly tell them apart. Amanda shares Jessica's hatred of men as reflected in her stance toward false rape allegation. She has made it clear that she doesn't think women lie about rape, and she will brook no disagreement on this subject. Consider the following:

Think about what Amanda Marcotte is saying here. She is saying that if you are a man who cares about the lives of innocent men and cares about living in a just and free world, then you are motivated by a desire to commit rape. Yes, that is truly what Amanda Marcotte appears to be saying. I took Amanda severely to task for this, here. Some time afterward, as I was informed, Amanda's commment (which I had preserved in the screen capture) disappeared from the comment thread in question. Too late Amanda, it will haunt you forever!

In a separate incident, Amanda Marcotte made it clear that, in her opinion, people who defend falsely rape-accused men are "rape-loving scum." Those are Amanda Marcotte's very words. If you think there is something horribly wrong about accusing innocent men of rape, then according to Amanda Marcotte you are "rape-loving scum." I wish I was making this up.

So who the hell is Amanda Marcotte anyway, and what the hell gives her the moral license to say such unspeakably vile, vulgar, filthy things? And why the hell is Amanda Marcotte not getting morally bitch-slapped, within an inch of her psychological life, from every press room and pulpit in the land? Eh? Bonobobabe, Luckynkl, and all that crowd are a bit worse than Amanda Marcotte . . but only a bit. So Amanda Marcotte, consider yourself bitch-slapped, Fidelbogen style! Yes, you DO deserve this.

Jessica Valenti and Amanda Marcotte are both popular feminist morons, and they haven't got the name of being radfems at all. In fact, they are considered cute, sassy, classy, photogenic and perfectly respectable. Heaven help us all, but people like Jessica and Amanda can walk around and talk their vulgar trash in broad daylight, and get handsomely paid for it. Dear God, what the hell is this world coming to, anyway?

The radfems at WLM are simply impatient. The full-blown feminist future they wish for isn't happening fast enough for them, and they are champing at the bit. Yet they ought to be dancing a victory jig in their private forum, since the world as a whole is drifting steadily along a path which ought to delight them. The progress of anti-male legislation has been dramatic. Men are being undermined on many fronts. Man-hating is a persistent underlying theme which surfaces everywhere, in more forms than I can begin to describe. Why, the cult of Valerie Solanas is certainly a hardy perennial, with Valerie's fan club going strong nearly a quarter-century after her death. Yes, the Solanas cult is a powerful organ in the worldwide feminist body — let none tell you otherwise! Still, most of the misandry is subtle, understated, and not always recognized as such either by the people who spread it, or the people who hear it.

All right, I will speak once more of Pamela O'Shaughnessy, or Vliet Tiptree as she calls herself when she wants to be incognito. I said I would come back to this, didn't I?

Pamela O. is a true feminist in that she occupies her mind very deeply on the thought that "men are the problem". This maxim is central to feminism in every way, so much that whoever would allow that men are only HALF the problem cannot possibly be a feminist at all. Mainstream feminists will play word games, and talk around it or past

it, but if you “torture-test” their worldview, you will find it consistent with no other precept but that men or maleness are to blame for nearly all of what’s wrong with the world. Well isn’t it great when the assholes identify themselves forthrightly? I am talking about the WLM crowd here, and although they think they are conversing in secret, they at least admit their true opinion to themselves and to each other — which is more than some people do.

So we know that Pamela O., in her Radfem Hub article, has tiptoed lead-footedly around the subject of male genocide. Certainly, to reduce male numbers or genetically engineer the evil out of men, would strike the root of the Man Problem very radically indeed, yes?. Pamela O. was keen to talk about this, and sought an audience, and for that reason broached the subject on the affiliated WLM forum where she was certain of a receptive public.

On 2 April, 2011, Pamela O., under the username “Karma”, nailed her thesis to the door:

“First, the ground of the Problem (that is, male oppression and coercion of women) is male aggression. And second, male aggression is not limited to human beings. It is biologically-based and not particularly subject to eradication by social engineering. . . . .That seems to lead inescapably to an answer to the Problem: male oppression must be clearly defined and understood to be pathological (one writer calls its manifestations in humans an “encapsulated psychosis”). It needs to be recognized as a deviation from the norm (the aggression levels of females) that may be correctly called a mental illness. Call it the “Y Syndrome”, maybe. Then, it must be cured, and we are very close to having the cure: a genetic modification that will cure the deficiencies of the Y Syndrome which lead to over-expression of male hormones (putting it very simplistically ATM). Which leads to the primary objection: there’s no way to administer such a cure. Such a cure will never be voluntary, just as treating other severely mentally ill people cannot always be voluntary. People who are dangerous to themselves and others have little insight into their condition and may have to be restrained and treated without their consent in many cases. It is impossible for male humans to have the needed insight. My thought in response to that objection is: due to the historic circumstances, the cure will have to be administered”.

Sure enough, other forum members took the bait with gusto — Pamela knew her public, all right! So. . the talk went on for a while, Pamela pondered this and that, and six months later — on 4 Oct, 2011 — she published her now infamous guest post on Radfem Hub. And you know the rest of the story.

Now, I would not have you think there is anything new about the ideology Pamela O. has laid out. This is classic radfem fare which we’ve known in various shapes for many years — although it is indeed, if you will, the most radical of radicalisms! But still, stuff like this is not generally known, and to find such a great sample all bunched up in one place is a mighty windfall. In fact, it is a golden opportunity for those (such as the present writer) who want to make the world see what feminism really amounts to at its rotten core.

There is furthermore, the disquieting hint that these radical wimmin are not merely TALKING about these things. That is, they are not just speculating in their armchairs. The passionate seriousness of their tone is not to be mistaken: Pamela O. herself hints at global groups and networks, and our own investigations (spearheaded by Agent Orange) have uncovered an intriguing web of connections — an international rabbit hole that goes deeper and deeper, with passageways reaching into sites of power and influence that would surprise you.

The release of the Agent Orange files in the near future will throw a shaft of sunlight into places little known, and permit people to form their conclusions.

It remains to ask, whether I think the implied scenarios ever would or could become real? My answer is, no, probably not. It is seriously to be doubted that radfem male-genocidalists will ever get the future they dream of, or anything close to it. So my present motivation is twofold: firstly, to have a care about the havoc these people might wreak in merely trying to get their way, and secondly, to awaken the general public to the presence of such people on the same planet with themselves, and to make that same public ponder the implications of such a thing.

What is perverse and dangerous about these people — and really, all feminists — is that they consider themselves literally more infallible than the patriarchal Pope of Rome himself! What monstrously swollen egos they have! Men are mentally ill, cannot grasp objective reality, and must therefore be engaged by methods of deceit — such is their

conclusion. They know for a lead-pipe fact, at least in their own minds, that they are dead right and the rest of the world is dead wrong.

That is disturbing to think about, but if you think carefully, it is a tremendous gift which greatly simplifies our lives. In a nutshell, it means that they will never engage us in good faith, and by not doing so, they release us from any obligation to engage THEM in good faith. That's a head-spinner, don't you think so? Chew on the implications of this; grind it small in your mind. It means that this entire business is naught but realpolitik, a pure game of power and very little else. That is how they play it, and that is how we too are entitled to play it.

But for some of us, this is old news. We've known it for years.

She Thought She Would Win

A Voice for Men · 2 June 2023 · Archived copy · Original

Women are asked, can a man say no to sex?

A Voice for Men · 2 June 2023 · Archived copy · Original

Remember ladies that it's been feminism pushing enthusiastic consent. Here at A Voice for Men we just want one rule for all.

Lawyer Belen Olmedo Guerra blames the 13 year old victim for the crimes of her client

A Voice For Men Videos · 3 June 2023 · Archived copy · Original

Following the trial and conviction of Brittany Zamora her lawyer, Belen Olmedo Guerra held a press conference in which she clearly blamed the 13 year old boy who was sexually abused by Brittany Zamora.

Guerra declined to answer any questions. As she leaves a male reporter says “Are you honestly saying Brittany was the victim?”

The Washington Post's Disrespect for Male Veterans

Stephen Bond · 4 June 2023 · Archived copy · Original

As a short introduction, I'm a proud lifelong reader of the Post who nevertheless has long noticed the paper's gender bias, most notably its imbalanced coverage of domestic violence, as described in a February 2023 report by The Coalition to End Domestic Violence.[1]

But my pride in the Post turned to quiet outrage in 2018 after the paper published two undeniably gender-biased articles: Why can't we hate men? and Amber Heard's shameful op-ed. Since then, I've been sending letters to Post columnists who have written articles that perpetuate this gender bias.

The Memorial Day cartoon by Washington Post political cartoonist Ann Telnaes is another example of the Post's gender bias:

Particularly in light of the decades-long disrespect of men (e.g., decades of a feminist-inspired anti-male gender bias), I object to the hypocrisy of the Post using an image of military graves on Memorial Day to make a point about how these dead soldiers — *essentially all male* — fought a war against "authoritarianism" and two feminist-inspired injustices, "sexism and loss of bodily autonomy", without the Post also acknowledging *or even understanding* how today's feminism perpetuates these same injustices:

Authoritarianism

Feminism is as authoritarian a movement as has ever existed, but most people don't recognize it because they've been bamboozled by a 50-plus year campaign of feminist political and cultural indoctrination, ostensibly about "equality", but driven by hatred of men and female chauvinism, and enabled by a *groveling* male chivalry.

Two of literally *thousands* of easily-found examples of feminist authoritarianism include:

- Early second-wave feminist Simone de Beauvoir's statement about women raising their own children: "*No, we don't believe that any woman should have this choice. No woman should be authorized to stay at home to bring up her children. Society should be totally different. Women should not have that choice, precisely because if there is*

such a choice, too many women will make that one. ***It is a way of forcing women in a certain direction*** *[emphasis added].*"

- Famed feminist Kate Millet, author of the book Sexual Politics, a Marxist who advocated the destruction of the family, was particularly exercised about the failure of the Bolsheviks in the Soviet Union to abolish the family. Millet's twisted, authoritarian thinking was revealed in a chilling article by her sister Mallory, Marxist Feminism's Ruined Lives that proved feminism was never really about equality.

Sexism

- The aforementioned "Why can't we hate men?" op-ed published by the Post in 2018, should be self-evident proof of not only feminism's rampant sexism, but of how feminism has morphed into a hate movement. How in the world could The Washington Post be so completely oblivious to the anti-male sexism of this article, *printing something that by its very title can only be considered hate speech*?
- *"[Feminists] seem unable to understand that their allegation of sexism is in its very essence, sexist. They criticize their critics' behavior, whilst engaging in the very thing they accuse others of doing, which is the hypocrisy of totalitarianism."* — "Their Angry Creed"

Loss of Bodily Autonomy

The "loss of bodily autonomy" is, of course, a code phrase for abortion, which feminists have portrayed as a special (i.e., female) human rights issue — but only for the mother, ignoring the human rights of the fetus.

It is also an extreme example of the blind hypocrisy of a chauvinistic, feminist worldview that complains only about how women are victimized by their gender role, without a thought about how men are often more severely victimized by *their* gender role.

Feminists and the mainstream media are completely oblivious and silent to the "loss of bodily autonomy" — and often loss of life — of men who are socially coerced or often conscripted against their will, to fight and die in wars that they often don't support or all too often don't even understand.

If men can be forced to serve and kill, why can't women be forced to protect life?

In addition to being a lifelong reader of the Post, I've also been a lifelong supporter of equal rights for women. Well before Betty Friedan and second wave feminism, even as a child, I supported equality for women because I recognized that my own mother would have been happier not being limited by her gender role.

But for a long, long time, I've gradually had my eyes opened to the ugly truth that feminism, like most other "social justice" movements, has long since lost its way.

If one doubts this observation, they need to read a book by English author Herbert Purdy, Their Angry Creed: The shocking history of feminism, and how it is destroying our way of life. The book methodically describes the dark, seamy underbelly of feminism that the world's media has kept hidden for more than 100 years.

Had Ms. Telnaes not been confused by feminism's gender siren song, here's how her cartoon might have appeared:

In closing, let me repeat the ending I included for my recent Memorial Day posting, Unequal Military Sacrifices:

Women, by the blessing of gender, have never been asked or required to die defending their country, and yet today they show nothing but disrespect for the millions of American men who have served and the *more than one and one-third million who have given their lives for their country.*

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[1] The report concludes, "*The Coalition to End Domestic Violence calls on the Washington Post, in a timely manner, to run an editorial acknowledging its biased coverage of the domestic abuse issue, and to publish articles that* focus on the plight of male victims of domestic violence."

“Woman and Her Right to Kill” – 1922

Robert St. Estephe · 4 June 2023 · Archived copy · Original

Robert St. Estephe–Gonzo Historian–is dedicated to uncovering the forgotten past of marginalizing men. “Gonzo journalism” is characterized as tending “to favor style over fact to achieve accuracy.” Yet history – especially “social history” – is written by ideologues who distort and bury facts in order to achieve an agenda. “Gonzo” writing is seen as unorthodox and surprising. Yet, in the 21st century subjectivity, distortion and outright lying in non-fiction writing is the norm. Fraud is the new orthodoxy. Consequently, integrity is the new “transgressive.”
Welcome to the disruptive world of facts, the world of Gonzo History.
DAILY EDITORIAL DIGEST APRIL 19, 1922

[FULL TEXT]: Whether it is not wasting the money of the taxpayers trying women for murder in cases where the so-called unwritten law can be evoked is the subject of comment throughout the country. The discussion centers upon the recent acquittal of Miss Olivia Stone, the Cincinnati nurse, who shot a former corporation counsel of that city because she alleged he had failed to keep his promise to marry her.

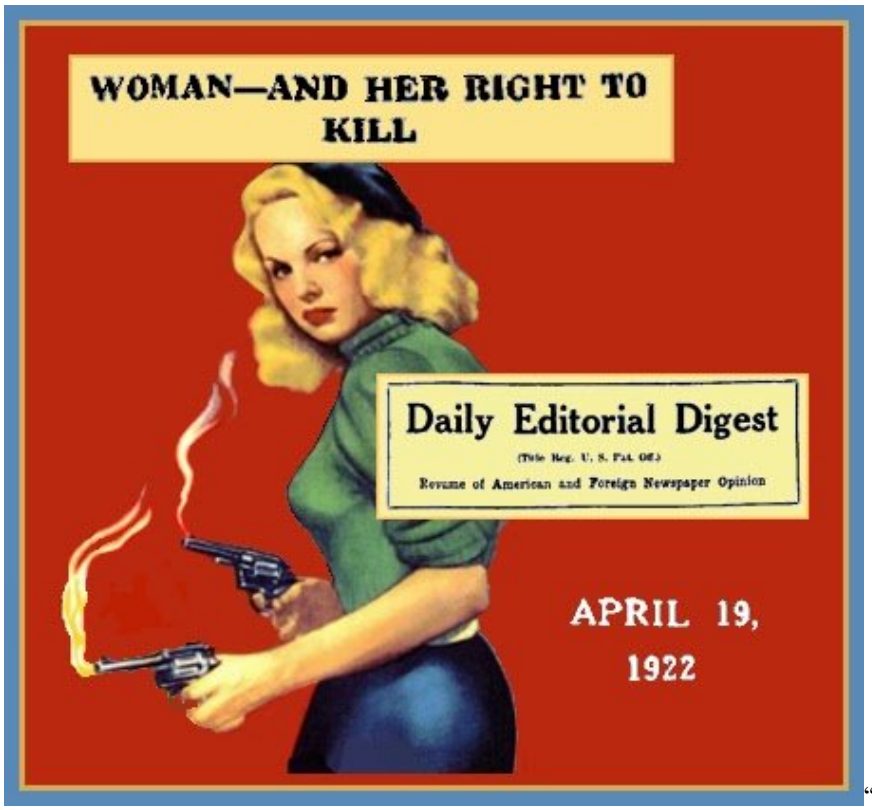

“If women who commit crimes of passion are always to go free,” suggests the NEW YORK WORLD, “why bother to try them? Why not provide an immunity procedure, based on the unwritten law and including recognition of the tender susceptibilities of sympathetic jurors, whereby the process of exculpation may be shortened and cheapened? The plan would do away with considerable hypocrisy and humbug in the name of justice,” which leads the Syracuse, N. Y. HERALD, to remark:—”Why not? Why should the money of taxpayers be wasted in the prosecution of women who kill their comrades in illicit relationship?

If the law making deliberate murder a capital offense is to be suspended in the discretion of juries, when the assassin is a woman, it would be better for the cause of justice, and it would make law more respectable, specifically to exempt from any punishment women who murder their paramours. Such travesties of justice as this help to give fresh impetus to the crime wave.”

It is pointed out by the BROOKLYN EAGLE that “we no longer stage a purely judicial proceeding for the trial of a woman accused of murdering a man from whom she has suffered real or fancied wrong. Instead we stage a melodrama, with the defendant as the persecuted heroine and the dead men as the villain.” The EAGLE points out that while the judge may try to hold the scales of justice even, acquittal is certain, and adds:—”Perhaps one of the earmarks of our civilization is our frank recognition of the fact that law can be made to mean one thing for a man and an entirely different thing for a woman,” Which brings from the Worcester TELEGRAM the suggestion that “juries of normally hardboiled males continue to view crimes through a glamor of romance, chivalry and sympathy, set the seal of their approval upon homicidal endeavor and bid the law, instead of the defendant, go hang,” while the Columbus, Ohio, STATE JOURNAL, sarcastically remarks that “the acquittal is in strict accordance with the exact terms of the unwritten law and we trust will give added impetus to the movement among our girls in their pursuit of happiness to arrange to be deceived and then shoot.”

The fact that the verdict, like all of its kind was, after all, “against society,” is pointed out by the Pittsburgh, Pa., GAZETTE TIMES, which feels convinced that “Americans do not believe in the unwritten law, as commonly defined; they do not believe in private vengeance, the forgiveness of which by a jury amounts to usurpation of authority by twelve men whose sole duty is to determine the facts of a case. Justice for society demands that the criminal courts function legitimately.” And in this specific case, the Danville, Va., REGISTER, points nut. there was no evidence only by Miss Stone herself that she had been wronged by Kinkead and adds: “even if he had deceived the woman as she claims, does that justify her in shooting him down?” And acquittals of this character naturally will have the effect of encouraging women to slay the Lafayette, Ind., JOURNAL-COURIER believes, and “thus is murder in a “love nest given a place among the favorite indoor “ports of the day.”

The jurors may have had some justification for their verdict in the opinion of the Richmond, Va., TIMES DISPATCH, which points out that “the evidence in this case had revealed to them a defenseless young woman, her betrayal and subsequent relentless hounding by a man who led a Jekyll-Hyde existence, her humiliation and desperation—then the fatal meeting.

That was the picture impressed upon the minds of the jurors, and, right or wrong, the verdict they gave is the verdict we may expect to continue hearing in eases of this sort.”

Which prompts the Savannah, Ga., NEWS to suggest that in view of the imposition of a seven and a half years imprisonment on Gussia Human in a New York court for perjury at her lover’s trial for murder and the acquittal of Miss Stone “the truth may be that the greater the crime the less likelihood of punishing, the woman in the case.” And the Richmond, Ind., ITEM, feels convinced that “it has got to a point where almost any woman can be sure of acquittal for killing a man. All she has to do is to throw hysterics and shed tears in court and her conviction is seemingly impossible.”

The Port Huron, Mich., TIMES HERALD, feel that “one may have unlimited sympathy for the wife who kills the woman who steals) her husband, and may find plenty of excuses for the man who shoots his friend for violating the honor of his wife, but (here is considerable question whether it is a wise method of administering justice, although too often the punishment may ho well deserved.”

The economic phase of the situation furnishes a strong appeal to the editor of the Worcester, Mass., GAZETTE, who sarcastically declares that “taxes are high; government is expensive, let’s save hundreds of dollars and much nerve force. When a lady pulls her trusty gat and perforates her sweetheart don’t arrest her. Save time and money and wear and tear. Besides, this plan would enable the killer to get on the stage or in the movies within a day or two after the killing.” The very fact that there are so few, by comparison, killings by women leads the Cleveland NEWS to call attention to the fact that “it may be said the nature of American women is demonstrated as being generally and notably kind, patient and peaceable by the fact that murderesses are not more numerous in a country where it

always is an open season for man hunting by women."
[Daily Editorial Digest – Resume of American and Foreign Opinion, "Woman – And Her Right To Kill," syndicated, Appleton Post-Crescent (Wi.), Apr. 19, 1922, p. 4]

Other women's money

Doug Mortimer · 7 June 2023 · Archived copy · Original

In 2013 Martin Scorsese made a movie called *The Wolf of Wall Street*. As was the case with his gangster movies, the film portrayed men behaving badly and enjoying every minute of it…until they received their comeuppance in the last act.

It would be interesting to know what Sallie Lee Krawcheck thought about the movie. Who is Sallie Lee Krawcheck? "The most senior woman on Wall Street" is a financial guru with an appropriately impressive resume, including top management gigs at Merrill Lynch, Smith Barney, Citigroup, and Bank of America. Her experience, however, left her with a dim view of the Wall Street "boys club." In fact, she was so disgusted she started Ellevest, an investing platform of women, by women, and for women. Since "elle" is French for "she," I guess we could dub Krawcheck the *She-Wolf of Wall Street.*

Now there is nothing wrong with setting up a service that focuses on women. Any number of businesses do that. Some products or services are more likely to be of interest to women than men. Besides, as has been often noted, women control the purse strings, accounting for the lion's (the lioness's?) share of purchases in America. Krawcheck, however, feels that, "The biggest money mistake that women tend to make is that we are not investing as much as men are."

Another way to say that is that women spend too much and have nothing left for investing, but woman as shopaholic spendthrift is a terribly unflattering stereotype. Stating that investing is good and men are more likely to do it is tantamount to admitting that men are doing something right and women are doing something wrong. One has to tread carefully in that regard.

Krawcheck says that good investing can make a bigger dent in your net worth than pay raises. On average, for all its volatility, the stock market has gone up 9.5% every year since the 1920s. Chances are your paycheck hasn't kept pace. Something both women and men should keep in mind.

Also, women's life spans and earning curves differ from men's. Did you know that salaries peak at age 40 for

women, and at age 55 for men? (Curse you, gender pay gap!) At any rate, since women tend to live longer than men, that dictates a different investment strategy. Of course, any good financial advisor will take into account your financial vitals…your age, your income, your debts, your family status…and make recommendations accordingly. So why not your sex?

Sounds reasonable enough, and given the myriad of investment funds out there with different goals and missions, a fund for women doesn't sound too far out…until you look at Krawcheck's Ellevest web site. You can't help but come away with the idea that Occupy Wall Street has morphed into Infiltrate Wall Street. The recurring term "Disrupt Money" is an umbrella phrase for such topics as:

What Can Companies Do to Move Forward in Gender Equality?
4 Ways to Raise Our Children to Be Financial Feminists.
Stand up for paid family leave
Help your company close its own gender pay gap.
Finding women-owned and women-run companies.

Naturally, there are investment funds out there to facilitate the above. Consider the Pax Ellevate Global Women's Leadership Fund and the SPDR SSGA Gender Diversity ETF (exchange-traded fund).

"Closing the Gender Investing Gap" is the official mission of Ellevest, yet investors are also given helpful hints on "Closing the Unpaid Labor Gap" and "Closing the Gender Pricing Gap." Mission creep, anyone?

Krawcheck invites visitors to her web site to "Invest like a woman." This sounds like a straight line in search of a punchline, but I'll leave it to you to fill in the blank.

She also informs us that "86% of Investment Advisors Are Men, With an Average Age of 50+"…to which one might want to reply, "So what?" But you can't utter those two words in response to any of the grievances of the protected classes lest you be vilified as a fascist at worst or insensitive at best.

When it comes to equity in financial matters, Krawcheck conveniently overlooks a few things. Of course, you've heard of the wage gap, and no matter how many debunkers drive stakes through its heart, it refuses to die. A few men's groups have responded by pointing out the tax gap, the difference between what men and women pay in taxes and the difference in what they get out of those tax payments. But what about the inheritance gap?

I'm neither a statistician nor a demographer, but I think I can safely say that there is a yawning inheritance gap. In other words, the amount of money inherited by women outstrips the money inherited by men. Let's follow the money – the big money.

The Forbes list of the 400 Richest Americans in 2019 is overwhelmingly male. The list, overwhelmingly male, is headed by the usual suspects…Jeff Bezos,. Bill Gates, Warren Buffett, Mark Zuckerberg. The first woman on the list is No. 11, Alice Walton with $51.4 billion. In the "Sources of wealth" column (in Wikipedia, but not Forbes) it says "Walmart, inherited." Admittedly, the same is true of her brothers, Jim Walton and S. Robson Walton, who are neck and neck with her on the list. According to Forbes, she is more interested in art (she is chairwoman of the board of the impressive Crystal Bridges Museum in Walmart's hometown of Bentonville, Arkansas) than the family business. (All rather ironic for those of us who remember *The Waltons*, an old TV series about a poor but honest family in the Blue Ridge Mountains during the Depression.)

Now let's go down the megabucks list to Julia Koch in No. 13 with $41 billion. Where did her wealth come from? "Koch Industries, inherited." OK, so the two richest women in America inherited their fortunes…mere coincidence? Let's keep going.

No. 15 is MacKenzie Bezos. Her Wikipedia bio calls her an "American novelist and philanthropist." Who knew there were big bucks in those two pursuits? She is not an heiress, but her divorce settlement from Amazon's Jeff Bezos (who is No. 1 on the list at $114 billion) amounted to $35 billion. Not a bad reward for 26 years of marriage (it works out to $1.35 billion per year). Of course, she might have gotten more if she'd just waited for hubby to

croak, but there's always the chance he might outlive her. Better to bail out early and go with the sure thing.

The next woman on the list is Jacqueline Mars, No. 18 with $23.5 billion, the result of her being born into the Mars candy family. That's a lot of Milky Ways, M&Ms, Skittles, Snickers, and Twix, probably enough to induce a diabetic coma in the entire population of a medium-sized American city. Again, to be fair, she was not alone, as her brother John Mars, also benefited from America's sweet tooth.

Next we come to Laurene Powell Jobs & family with $21.3 billion. Jobs, eh? You don't suppose she was married to…that's right, Steve Jobs. She inherited billions of bucks of Apple and Disney stock from him!

Next with a paltry $14 billion is Abigail Johnson, CEO of Fidelity Investments. I've no doubt she is financially savvy, but she took over from her father as CEO, and her grandfather founded the firm. Not quite an inheritance, but I wouldn't call her a self-made woman.

Worth a mere $8.5 billion is Christy Walton in 58th place (right behind George Soros and Jimmy Jones). There's that name Walton again. This time around, however, it's a case of marrying money. She was the wife of John Walton at the time he died of a plane crash in 2005, and hence an in-law of the aforementioned Waltons.

Rounding out the top 100, we find more people with the surnames Walton and Mars. Also, a number of women's names appear alongside their family's name or their husband's names, and there is the occasional widow who runs the show – often capably – after her husband's demise. I'm sure eventually there must be a woman on the list who was not dependent on a man in some form or fashion to jump-start her wealth, but by now I think my point is obvious. Women spend lots of money, and on occasion excel at managing money, but the creation of wealth is overwhelmingly male. Given a typical bell curve distribution, this should not be surprising, since men appear at the extremes more frequently than women. Also, typical male traits come into play…the role of being a good provider, objectivity, ambition – every one of them reeking of toxic masculinity…unless you stand to benefit from the wealth they amass.

Now very few women are fortunate enough to marry billionaires or to be born into the families of same. But many women do inherit money from mere millionaires or from men with lesser assets. Remember, women live longer, so they are more likely to inherit money than to bequeath it. The same can be said of life insurance. Women are far more likely to get a payout from that than their husbands. And let's not forget Social Security. Countless widows, even if they were stay-at-home moms, have received benefits checks courtesy of their late husband's payments into the system. So women really don't have anything to whine about…but squeaky wheels tend to get addicted to grease.

There's nothing illegal about inherited wealth or windfalls, but in leftist circles there is tinge of shame to them, as they raise the issue of unearned privilege. Of course, Ellevest conveniently sidesteps these sources of income – even though they provide ample fodder for investments – because, goshdarnit, they just don't fit the female injustice/inequity paradigm they're pushing.

No matter how woke the Ellevest folks purport to be, to survive they must make money for their clients. If Ellevest fails to attract male clients, it is severely restricting potential funds. I seriously doubt there are that many "woke" men out there looking for a female-friendly social justice investment vehicle. In fact, I suspect the majority of women investors are mainly concerned with making a buck, not with social change. There may be a niche market of woke women out there but probably not not enough to keep the likes of Ellevest afloat. In that case, Krawcheck has an escape hatch: Ellevest's failure (or at least underperformance) will be men's fault for choosing to invest in "socially irresponsible" funds.

Krawcheck herself, however, is not totally bulletproof in the SJ skirmishes. To a large degree, her target audience is affluent women, who, like herself, are far more likely to be white. She can't come right out and say that, but if you're going fishing, you go where the fish are. After all, women who live paycheck to paycheck don't have discretionary funds for investment, so there's no sense in making a pitch to them. Consequently, WOCs (women of color) are largely underserved. And let's not forget trans women! They have special needs too…but don't call them

special needs people.

Ah, but comes the revolution and all women will be empowered and gender equity will be manifest in all walks of life…or will it?

Remember, you can lead a woman to the stock exchange but you can't make her invest.

Feminism: Saving the world from evil

Kevin Weinberg · 8 June 2023 · Archived copy · Original

Debbie Irontwat took a deep breath as she prepared to storm the White House with her brave she-warriors. After years of rereading Jane Austen novels and taking elective classes in Fem Lit at her local community college, she now had enough experience and expertise to tell the president how to run the country. All she needed to do was have the White House spokesperson pass on her ideas—which he'd already agreed to do.

It was time to kick some gender-neutral butt.

Debbie marched into the White House, her fellow feminists at her side. A man greeted her at the door. "May I help you ladies?"

Wow, they're insulting me right off the bat, Debbie thought.

"If by 'ladies', you mean vagina-bearing persons of the x-chromosome—or just vbpotxcs—then yes. I was invited to speak with the White House spokesperson after my petition on Feminismistheonlywaytoequality.com gained enough signatures."

"Right this way please, ma'am."

"Ugh, excuse *you*, sir."

"Hmm?"

"You just called me ma'am."

"Okay?"

"That's sexist."

"It is?"

"Of course!"

"Sorry, I didn't know that."

"Also, why are there 10 paintings on the wall behind you of men and only 1 of a woman?"

"I don't know."

"Ugh," Debbie grunted. "Typical male chauvinism. Okay, lead the way, peasant."

The peasant led Debbie through the White House, though in all honesty, it shouldn't have been called the "White House" but instead "the house of sexism and misogyny," as literally everything about it was filled to the brim with overt hatred of women, such as the bathrooms they passed: the Men's bathroom was on the left, and the Women's bathroom was on the right. What exactly where they trying to suggest here by doing that, huh? Debbie didn't know, but it was definitely sexist. Just like every video game.

After a brief walk, they entered a small office. Debbie's she-warriors were forced to wait outside, as this would be a one-on-one meeting. The man—of course it was a man, go figure!—she was meeting was named Steve Oberman, and Debbie knew right away she didn't like him: he was tall, handsome, and had good teeth. That's totally sexist. But not as sexist as what he did the moment she entered.

Without any regard for the fact that she was a human being deserving of respect and fair treatment, the man, Steve, pulled out her chair for her. What was he going to do next? Slap her in the face and rape her? Seriously. He pulled out her fucking chair!

"Umm, excuse me, *sir*," she growled. "Do I look like I don't have arms?"

"No, Miss Irontwat."

"Then why did you pull out my chair?"

"Because … when a—" He stopped as if catching himself.

"When a *what*?" Debbie demanded. "When a *woman*? Is that what you were about to say?"

"I guess."

"Typical chauvinist pig. Well?"

"Well what?"

"Aren't you going to pull out my chair for me?"

"But you said…"

Debbie sighed. "Seriously? You're *confused*?"

"A little."

"And this, Mister Oberman, is why Violence Against Women is at an all-time high. Because you just don't get it."

"What don't I get?"

"Of *course* I want you to pull out my chair for me. But I want you to do it while making remarks about how equal I am and that the reason you're pulling out my chair is because I'm a person and not a woman."

"Ah, understood." Steve pulled out her chair and said, "I recognize your equality, and this gesture of chair-out-pulling holds no significance in relation to your gender."

Good. Maybe he can learn after all. Now, it's time to change the world and save women everywhere.

Steve took his own seat. Then, in a disgusting act of hatred against women, his eyes immediately met hers—as if he was going *out of his way* not to stare at her breasts. That was sexist. What, should she be ashamed of the fact that she had breasts? She was a *fem*inist! They were there because they were *meant* to be looked at. And here he was pretending they didn't even exist like she should be ashamed she had them at all. How sexist!

A second later, he quickly stole a peek at her breasts.

How sexist! What, was she some kind of object for his amusement? Was he going to jump over the table next and throw her down and do butt things? There were **always** butt things when you dealt with people like this.

"Well, I'm glad you could come."

"You're *glad*?" Debbie asked. "Ugh! Ingrained Jane Austen societal micro chauvinistic sexism right there!"

"I see … so anyway, it's a pleasure to finally meet you."

"A pleasure to … finally meet me?" Debbie resisted the urge to throw something at him. How many things was he going to say that were sexist and discriminatory until he'd finally had enough?

"Let me just get right to the point," Debbie said. "Women in America are suffering: they aren't being paid equally, they are harassed at the workplace, and they don't always have the same opportunities."

"I agree," Steve said excitedly. "Very much so. In fact, my wife went through much of that."

"*Your* wife?" Debbie asked. "What, is she your property or something? Jane Austen, motherfucker! I READ HER BOOKS!"

"I see … so anyway, yes, I agree. These are serious issues in desperate need of change."

"And that's why I've come," Debbie said. "Because you're not attempting to fix things the proper way: the feminist

way."

"What do you mean?"

"Well, you're trying to introduce new laws that force women to be paid the same amount of money and to give them the same opportunities while making workplace harassment illegal."

"Yes, and?"

"And!" Debbie snapped. "That's not going to fix the problem."

"Then what is?"

Debbie grinned. "I'm glad you asked. In order to make women receive equal pay, the answer is not to pass a law *requiring* them to receive equal pay, but to ban the color pink from being sold in little girls' toys."

"Wait, what?"

"Also," Debbie continued. "Little boys must play with dolls, while little girls must play with toy guns. Even though they might hate it and cry, that will fix everything. Secondly, all video games must be banned unless they portray a female character as the hero."

"I'm not following."

"Of course you're not, but listen anyway. And the reason you're not following is because of ingrained, societal, Jane Austen, cultural, society, sexism ingrained culture society preexisting gender stereotypes conformity."

"I see…"

Debbie shook with anger as she continued. "Today I was watching a commercial. They were selling a hair product. And every actor in the commercial was female. And the bottle was pink! It's almost like they're trying to get us raped … on purpose!"

"I don't understand."

"How do you not understand? You see, it's simple. By allowing pink things to be targeted to women, and by allowing little girls to play with toys that little girls tend to enjoy, you're making it so that men will want to commit violent acts against us. The only way to stop the violence is to market products and services to demographics who aren't interested in them. Duh!"

"How come?"

"Because of DNA and RNA and shit and whatever. Try to keep up, Mister Oberman!"

"So … you want to ban these things?"

"Yes."

"And you want to ban sexualized women in video games by making them not attractive?"

"No, no, no!" Debbie shouted. "Do I look like an extremist feminist to you?"

"No comment."

Debbie ignored his rude remark. "What *I want*, Mister Oberman, is to have females made even *more* attractive since their bodies are nothing to be ashamed of. But what we need to do is hook up special devices to males that prevent them from getting aroused at the sight of the female form, as to do so is sexist and makes them hate women."

"I'm sorry, Miss Irontwat, but I'm just not understanding your logic here."

"Of course you don't! Do you even know the definition of prejudice, Mister Oberman? Prejudice is when you make

a judgment on someone before you even know them. And as a feminist, we believe that, because of ingrained sexism in our society, all men are at least a *little* prejudiced. All of them. Even you. You might not seem like it at first, but even though I don't know you, I'm sure if I *did* get to know you I'd be able to find your hidden ingrained societal given Jane Austen Fem Lit making the world a better place sexism Gender Conformity equal rights!"

"I … I guess I'll pass on your feedback. Thanks for coming, I suppose."

"One more thing!"

"Yes, Miss Irontwat?"

"People have this crazy idea that feminism isn't about equal rights anymore. So I always make it a point to show them the dictionary definition of feminism before I conclude any conversation with a man. As you can see here"—she removed a pocket dictionary and showed it to him—"Feminism is *only*, and I repeat, *only* about securing equal rights for women."

She patted her legs and stood up. "Now that that's out of the way, I do hope that, by next week, the color pink is banned, every commercial has at least one female character in it, and Jane Austen's words will replace the United States Constitution."

Before waiting for him to respond, Debbie spun around and soared out of the room. Hopefully, her message would get through, and she could make the world a better place for women everywhere. Because feminism was about fighting for equality the only way that made sense: the annihilation of certain colors on the visible spectrum of light, and changing the way children played with toys.

The End.

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How feminists corrupt DV research

Dr. Murray Straus · 8 June 2023 · Archived copy · Original

Dr Straus passed away in 2016. This is a republication of a 2012 article. –Ed

Processes Explaining the Concealment and Distortion of Evidence on Gender Symmetry in Partner Violence

Graham-Kevan's paper fully documents overwhelming evidence that the "patriarchal dominance" theory of partner violence (PV from here on) explains only a small part of PV. Moreover, more such evidence is rapidly emerging. To take just one recent example, analyses of data from 32 nations in the International Dating Violence Study (Straus 2007; Straus and International Dating Violence Research Consortium 2004) found about equal perpetration rates and a predominance of mutual violence in all 32 samples, including non-Western nations.

Moreover, data from that study also show that, within a couple relationship, domination and control by women occurs as often as by men and are as strongly associated with perpetration of PV by women as by men (Straus 2007). Graham-Kevan also documents the absence of evidence indicating that the patriarchal dominance approach to prevention and treatment has been effective. In my opinion, it would be even more appropriate to say that what success has been achieved in preventing and treating PV has been achieved *despite* the handicaps imposed by focusing exclusively on eliminating male-dominance and misogyny, important as that is as an end in itself.

Graham-Kevan's paper raises the question of how an explanatory theory and treatment modality could have persisted for 30 years and still persists, despite hundreds of studies which provide evidence that PV has many causes, not just male-dominance. The answer is that it emerged from a convergence of a number of different historical and social factors. One of these is that gender symmetry in perpetration of partner violence is inconsistent with male predominance in almost all other crimes, especially violent crimes. Another is the greater injury rate suffered by female victims of PV brings female victimization to public attention much more often.

Although there are many causes of the persistence of the patriarchal dominance focus, I believe that the predominant cause has been the efforts of feminists to conceal, deny, and distort the evidence. Moreover, these efforts include intimidation and threats, and have been carried out not only by feminist advocates and service providers, but also by feminist researchers who have let their ideological commitments overrule their scientific commitments.

At the same time, it is important to recognize the tremendous contribution to human relationships and crime control made by feminist efforts to end violence against women. This effort has brought public attention to the fact that PV may be the most prevalent form of interpersonal violence, created a world-wide determination to cease ignoring PV, and take steps to combat PV. It has brought the rule of law to one of the last spheres of life where 'self-help' justice (Black 1983) prevails by changing the legal status of domestic assaults, by changing police and court practices from one of ignoring and minimization PV to one of compelling the criminal justice system to attend and intervene.

In addition, feminists have created two important new social institutions: shelters for battered women and treatment programs for male perpetrators. However, the exclusive focus on male perpetrators and the exclusive focus on just one of the many causes has stymied this extension of the rule of law and the effort to end domestic violence. Ironically, it has also handicapped efforts to protect women from PV and end PV by men (Feld and Straus 1989; Medeiros and Straus 2006; Straus 2007; Straus and Scott, in press). Consequently, information on how this could have occurred can be helpful in bringing about a change. This commentary identifies seven of the methods.

Methods Used to Conceal and Distort Evidence on Symmetry in Partner Violence

Method 1. Suppress Evidence

Researchers who have an ideological commitment to the idea that men are almost always the sole perpetrator often

conceal evidence that contradicts this belief. Among researchers not committed to that ideology, many (including me and some of my colleagues) have withheld results showing gender symmetry to avoid becoming victims of vitriolic denunciations and ostracism (see Method 7 below). Thus, many researchers have published only the data on male perpetrators or female victims, deliberately omitting data on female perpetrators and male victims.

This practice started with one of the first general population surveys on family violence. The survey done for the Kentucky Commission on the Status of Women obtained data on both men and women, but only the data on male perpetration was published (Schulman 1979). Among the many other examples of respected researchers publishing only the data on assaults by men are Kennedy and Dutton (1989); Lackey and Williams (1995); Johnson and Leone (2005); and Kaufman Kantor and Straus (1987).

Method 2. Avoid Obtaining Data Inconsistent with the Patriarchal Dominance Theory

In survey research, this method of concealment asks female participants about attacks by their male partners and avoids asking them if they had hit their male partner. The Canadian Violence against Women survey (Johnson and Sacco 1995), for example, used what can be called a feminist version of the Conflict Tactics Scales to measure PV. This version omitted the questions on perpetration by the female participants in the study. For the US National Violence against Women Survey (Tjaden and Thoennes 2000), the US Department of Justice originally planned the same strategy. Fortunately, the US Centers for Disease Control added a sample of men to the project. But when Johnson and Leone (Johnson and Leone 2005) investigated the prevalence of “intimate terrorists” among the participants in that study, they guaranteed there would be no female intimate terrorists by using only the data on male perpetrators.

For a lecture in Montreal, I examined 12 Canadian studies. Ten of the 12 reported only assaults by men. The most recent example occurred in the spring of 2006 when a colleague approached the director of a university survey center about conducting a survey of partner violence if a recently submitted grant was awarded. A faculty member at that university objected to including questions on female perpetration, and the center director said he was not likely to do the survey if the funds were awarded.

Method 3. Cite Only Studies That Show Male Perpetration

I could list a large number of journal articles showing selective citation, but instead I will illustrate the process with official document examples to show that this method of concealment and distortion is institutionalized in publications of governments, the United Nations, and the World Health Organization. For example, US Dept. of Justice publications almost always cite only the National Crime Victimization study, which shows male predominance (Durose et al. 2005). They ignore the Department of Justice published critiques, which led to a revision of the survey to correct that bias. However, the revision was only partly successful (Straus 1999), yet they continue to cite it and ignore other more accurate studies they have sponsored which show gender symmetry.

After delaying release of the results of the National Violence against Women for almost two years, the press releases issued by the Department of Justice provided only the “life- time prevalence” data and ignored the “past-year prevalence” data, because the lifetime data showed predominantly male perpetration, whereas the more accurate past-year data showed that women perpetrated 40% of the partner assaults.

The widely acclaimed and influential World Health Organization report on domestic violence (Krug et al. 2002) reports that “Where violence by women occurs it is more likely to be in the form of self-defense. (32, 37, 38).” This is selective citation because almost all studies that have compared men and women find about equal rates of self-defense. Moreover, it also illustrates Method 4 (conclusions that contradict the results) because reference 32 (Saunders 1986) reports that 70% of the minor violence and 60% of the sever violence was not in self-defense. Reference 37 (Dekeseredy, Saunders, Schwartz et al. 1977) used a similar method, and got similar results: 37% of the minor violence and 43% of the severe violence was initiated by women. In addition neither of these studies had data on self-defense by men, so neither provides a basis for concluding that violence by women differs from violence by men.

Method 4. Conclude That Results Support Feminist Beliefs When They Do Not

The studies cited above, in addition to illustrating selective citation, are also examples of the ability of ideological commitment to lead researchers to misinterpret the results of their own research. A study by Kernsmith (2005), for example, states that "Males and females were found to differ in their motivations for using violence in relationships" and that "female violence may be more related to maintaining personal liberty in a relationship than gaining power" (p. 180). However, although Kernsmith's Table 2 shows that women had higher scores on the "striking back" factor, only one question in this factor is about self-defense.

The other questions in the factor are about being angry and coercing the partner. So, despite naming the factor as "striking back" it is mostly about anger and coercion. Therefore, the one significantly different factor shows that women *more than* men are motivated by anger at the partner and by efforts to coerce the partner. In addition, Kernsmith's conclusion ignores the fact that the scores for men and women were approximately equal in respect to two of the three factors ("exerting power" and "disciplining partner"). Thus, Kernsmith's study found the opposite of what was stated as the finding.

Method 5. Create "Evidence" by Citation

The Kernsmith study, the World Health Organization report, and the pattern of selective citation show how ideology can be converted into what can be called "evidence by citation" or what Gelles (1980) calls the "woozle effect." A woozle effect occurs when frequent citation of previous publications that lack evidence mislead us into thinking there is evidence. For example, subsequent to the World Health Organization study and the Kernsmith study, papers discussing gender differences in motivation will cite them to show that female violence is predominantly in self-defense, which is the opposite of what the research actually shows. But because these are citations of an article in a scientific journal and a respected international organization, readers of the subsequent article will accept it as a fact. Thus, fiction is converted into scientific evidence that will be cited over and over.

Another example is the claim that the Conflict Tactics Scales (Straus et al. 1996) does not provide an adequate measure of PV because it measures only conflict-related violence. Although the theoretical basis of the CTS is conflict theory, the introductory explanation to participants specifically asks participants to report expressive and malicious violence. It asks respondents about the times when they and their partner "[…]disagree, get annoyed with the other person, want different things from each other, or just have spats or fights because they are in a bad mood, are tired or for some other reason."

Despite repeating this criticism for 25 years in perhaps a hundred publications, none of those publications has provided empirical evidence showing that only conflict-related violence is reported. In fact, where there are both CTS data and qualitative data, as in Giles-Sims (1983), it shows that the CTS elicits malicious violence as well as conflict-related violence. Nevertheless, because there are at least a hundred articles with this statement in peer-reviewed journals, it seems to establish as a scientific fact what is only an attempt to blame the messenger for the bad news about gender symmetry in PV.

Method 6. Obstruct Publication of Articles and Obstruct Funding Research That Might Contradict the Idea that Male Dominance Is the Cause of PV

I have documentation for only one case of publication being blocked, but I think this has often happened. The more frequent pattern is self-censorship by authors fearing that it will happen or that publication of such a study will undermine their reputation, and, in the case of graduate students, the ability to obtain a job.

An example of denying funding to research that might contradict the idea that PV is a male-only crime is the call for proposals to investigate partner violence issued in December 2005 by the National Institute of Justice. The announcement stated that proposals to investigate male victimization would not be eligible. Another example is the objection by a reviewer to a proposal a colleague and I submitted because of our "[…] naming violence in a relationship as a 'human' problem of aggression not a gender-based problem." When priority scores by the reviewers are averaged, it takes only one extremely low score to place the proposal below the fundable level. Others

have encountered similar blocks; for example Holtzworth-Munroe (2005). Eugen Lupri, a pioneer Canadian family violence researcher, has also documented examples of the resistance to funding and publishing research on female-perpetrated violence (Lupri 2004).

Method 7. Harass, Threaten, and Penalize Researchers Who Produce Evidence That Contradicts Feminist Beliefs

Suzanne Steinmetz made the mistake of publishing a book and articles (Steinmetz 1977, 1977-1978) which clearly showed about equal rates of perpetration by males and females. Anger over this resulted in a bomb threat at her daughter's wedding, and she was the object of a letter writing campaign to deny her promotion and tenure at the University of Delaware. Twenty years later the same processes resulted in a lecturer at the University of Manitoba whose dissertation found gender symmetry in PV being denied promotion and tenure.

My own experiences have included having one of my graduate students being warned at a conference that she will never get a job if she does her PhD research with me. At the University of Massachusetts, I was prevented from speaking by shouts and stomping. The chairperson of the Canadian Commission on Violence against Women stated at two hearings held by the commission that nothing that Straus publishes can be believed because he is a wife-beater and sexually exploits students, according to a Toronto Magazine article. When I was elected President of the Society for the Study of Social Problems and rose to give the presidential address, a group of members occupying the first few rows of the room stood up and walked out.

Concluding Comments

The seven methods described above have created a climate of fear that has inhibited research and publication on gender symmetry in PV and largely explain why an ideology and treatment modality has persisted for 30 years, despite hundreds of studies which provide evidence on the multiplicity of risk factors for PV, of which patriarchy is only one. Because of space limitations and because I am a researcher not a service provider, I have not covered the even greater denial, distortion and coercion in prevention and treatment efforts. An example is the director of a battered women's shelter who was terminated because she wanted to ask the residents whether they had hit their partner and the context in which that occurred. An example of governmental coercion of treatment is the legislation in a number of US states, and policies and funding restrictions in almost all US states that prohibit couple therapy for PV.

Finally, it was painful for me as a feminist to write this commentary. I have done so for two reasons. First, I am also a scientist and, for this issue, my scientific commitments override my feminist commitments. Perhaps even more important, I believe that the safety and well-being of *women* requires efforts to end violence *by* women and the option to treat partner violence in some cases as a problem of psychopathology, or in the great majority of cases, as a family system problem (Straus and Scott, in press; Hamel and Nicholls 2006).

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The fight for father's rights in the UK

Gary Quell · 9 June 2023 · Archived copy · Original

Within the United Kingdom there remains a silent boundary for every male that either has, or will have a child to call his own. A steel sky, painted and portrayed to look like the real thing which can reduce a man's role as father to a title which exists in name only, and secures none of the accolades that should naturally come with fatherhood itself.

The issue here is a legal term simply referred to as Parental Responsibility (PR). One might assume upon hearing the term that this is a set of unwritten, non-tangible obligations that each person bestows upon themselves when they make the decision to become a parent. In many ways you're right, however in the UK you'd be horribly wrong.

Parental Responsibility, in it's fullest, broadest legal definition is described as the following, by the UK government:

"If you have parental responsibility, your most important roles are to:

· provide a home for the child

· protect and maintain the child"

The above is taken directly from the UK's .Gov website, and goes on to elaborate other benefits of having Parental Responsibility (PR):

"You're also responsible for:

· disciplining the child

· choosing and providing for the child's education

· agreeing to the child's medical treatment

· naming the child and agreeing to any change of name

· looking after the child's property"

Interestingly (and interjected as a side note), they also state that having PR does not entitle any individual to contact with the child, but does entitle them to maintenance payments.

Yes, you heard that right. By law, anyone who has been granted Parental Responsibility is not guaranteed contact with the child/children in question, but is expected to pay maintenance, contact or not.

However, the loose guarantees provided by possessing PR is not the issue. As flippant and unaccommodating as it is to have PR, the real problem is what is involved in acquiring it in the first place. If you're male, that is.

By law any woman that gives birth to a child is automatically granted Parental Responsibility. No paper work, no positive action to be taken – By virtue of giving birth, the mother of the child will instantly be recognized by the state as possessing PR. A perfectly reasonable and logical system at this point.

The father however is not recognized as having PR when his child is born. In order to acquire it he can do one of two things, detailed again by the UK's government website:

"A father usually has parental responsibility if he is:

· married to the child's mother

· listed on the birth certificate (after a certain date, depending on which part of the UK the child was born in)"

A further option is to sign a Parental Responsibility application form, which can only be completed with the mothers consent. To date, these remain the only three methods of acquiring PR amicably.

What do I mean by “amicably?” Well, all of these options rely on the cooperation of the mother. Whereas she will gain PR without anyone else’s permission, a father’s main options are heavily reliant on an amicable relationship with the mother of his child. If things are not amicable between then, no consideration is spared for why this may be, or who may have been responsible for the break up – The mother, in every instance no matter her character, will have the power to influence. If neither of these options are viable the remaining option is to apply via the court system for PR of your own child, which involves the following, again provided by the UK Government website:

“If you want parental responsibility but can’t agree on arrangements with the mother, you can apply for a court order.

A court order costs £215.”

£215, roughly translated to about $331 is the exact price of fatherhood in the UK today. However what the state fails to mention here is that this is an initial cost, one which can inflate should there be objection by the mother of the child. A scenario like this will then result in a court case for parental rights with legal fees applying only to the party that has a full time job, in the UK people who are unemployed receive free legal aid.

Now, if you haven’t joined the dots and you’re still wondering what’s wrong with all this, I’ll explain further.

At the most base level this is an equality issue. Here we have, backed and supported by government, a legislation that grants unique rights and responsibilities to one half of the population, yet requires the other half to take positive action and receive the blessing of someone else in order to obtain it. That is not equality, it’s the exact opposite.

In no other situation would that be deemed appropriate. Further to this, the current system is increasingly open to abuse by the vengeful, unreasonable ex partners of men. By no means is that a statement which aims to label all women as vengeful and unreasonable. Not at all, but there’s no denying that such women do exist.

In such cases where a man is (or is about to become) a father to a child he will share with such a woman, he finds himself in a position of complete submission – A role of utter subordination where another individual (of no comparative, legitimate, credible authority) maintains power over exactly how much responsibility he can have for his child.

All it takes in situations like this to completely negate a man’s involvement with his own children, is to simply fail to inform him of when the birth registration is taking place. He cannot arrange it himself, as he has no responsibilities until it is signed and short of camping outside the registration office perpetually until he see’s his ex partner arrive to sign the paperwork, he will have no way of knowing when registration is taking place and will then fail to sign the one document that would grant him equality with the mother of his offspring.

Once a birth certificate is produced without a father’s signature, as far as the state is aware that child simply just does not have a father. The man in question here also has no legal responsibilities to the child and as such does not have to be involved in any decision making about the child’s name, medical treatment, education or anything else relevant in it’s life.

Currently within the UK there are 2 million “lone parent” families, with women making up 90% of those. These are children which don’t live with their fathers and whose mother is no longer in a relationship with him. It’s unknown how many of these fathers have contact with their children, but each one of these men have the potential of having their rights abused by this lopsided legislation. Custody battles and family courts are notoriously difficult to go through, especially for men, and not being recognized as your child’s responsible parent in the eyes of the state is certainly not helping an already difficult situation, severely disadvantaging all fathers from the beginning.

As with anything of this nature, the first step toward change is awareness. This is not the first time this issue has been highlighted, local governments and political factions have been contacted long before now about the glaring inequality legislation like this establishes, however it is now that a concentrated effort is being made to gain widespread exposure for this vile defamation of basic parental rights.

To help, we would like to ask all of you to assist in spreading awareness, and to start by adding your support here:

https://www.change.org/p/departmental-solicitors-office-grant-fathers-automatic-parental-responsibility-in-northern-ireland

Generally speaking an online petition is not the 'go to' method of achieving things via activism. However this petition provides grounds with which to further argue the case in ongoing discussions with local government and policy makers in all major political parties. To date we have official acknowledgements from most major political groups, as well as from the head office of the countries First Minister – Pending detailed, specific replies from all. A strong signature base for this petition would strengthen our position in all of these talks, and highlight this issue as something that a vast number of people really do care about.

While this petition is solely focused on legislation within Northern Ireland, it's worth noting that NI is part of the UK and is subject to their laws. Any change in legislation here would lend itself directly toward the same change in the UK and would strike a victory for fathers the world over, working as an example of what the reality should be in other countries.

Finally, every time a signature is added, the relevant government department responsible for changing this gets an email. If we can push the boundaries of this campaign and reach signature numbers in the thousands, that equates to thousands of individual emails sent directly to those in power and creates a vivid picture of support for fathers in the UK.

This campaign provides a real platform via which to enact change. And each one of you that reads this and lends their name to the signature base, allow us to take one step further and turns our ripples into waves that can no longer be ignored.

Sources:

UK .Gov website relating to Parental Responsibility (PR):

https://www.gov.uk/parental-rights-responsibilities/who-has-parental-responsibility

Costs of applying for PR:

https://www.gov.uk/parental-rights-responsibilities/apply-for-parental-responsibility

2 Million lone parents:

http://www.ons.gov.uk/ons/rel/family-demography/families-and-households/2014/families-and-households-in-the-uk–2014.html#tab-Lone-parents

Do men really have all the power? Paul Elam on the men's movement

A Voice For Men Videos · 9 June 2023 · Archived copy · Original

The featured image shows President Obama signing an order creating the White House Council on Women and Girls. Credit Wikimedia. –Ed

Pathetic stupidity of cucks described in medieval Latin literature

Douglas Galbi · 10 June 2023 · Archived copy · Original

Men are concerned about women's sexual fidelity for good evolutionary reasons. Associated with that evolutionary psychology is millennia of world literature expressing men's justified concern about being cuckolded. Medieval Latin literature, which provided men with a relatively good opportunities to express their interests and protest against gynocentric oppression, depicted cuckolds as pathetic, stupid men.

Egbert of Liège's early-eleventh-century schoolbook for young boys provided the basics. In easily memorized Latin hexameters, Egbert drilled into boys contempt for cuckolds:

> A cuckold burns devotedly for an adulterous wife. He excuses her when she's under suspicion and forgives her stumblings in advance.
>
> { Zelotipam curruca suam devinctius ardet,
> suspectam excusat, prior offensacula donat. } [1]

Women have long been privileged in formal criminal justice systems. Yet a man need not personally uphold such female privilege. If he doesn't want to risk paying "child support" for children that aren't his biological children, he must have the courage to stand up and confront his wife or girlfriend. That tends to be quite difficult for most men. Good education of boys can help them to develop into strong, courageous, no-nonsense men.

Medieval Latin literature depicted cuckolds as men so ignorant that they don't understand the obvious. For example, a man knocked loudly at the door of a woman's house. Imitating her husband's stuttering voice, he called out to be admitted. Then:

> The stupid husband, who was at home, hearing that voice, said to his wife, "Giovanna, open the door, Giovanna, let him in, for he seems to be me."
>
> { Vir autem stolidus, domi existens, audita illius voce: "Joanna, aperi, Joanna, introduc illum," inquit: "nam videtur idem, qui ego, esse." } [2]

In another case, a wife named Petruccia asked her husband to buy her new shoes. Like most husband do, he fulfilled his wife's request. But when he was out of the house and his wife saw a young man passing by, she signaled to him to come in. She went upstairs with the young man and in her haste lay down right near the stairs. That place could be seen from the doorway. Then she did what literary scholars today would regard as rape if a man did it:

> Pulling the youth down upon her, embracing his buttocks with her legs and feet, she focused on the work of her desire.
>
> { Superimposito autem juvene, clunes ejus cruribus ac pedibus amplexa, concupito operi intendebat. } [3]

Her husband brought a friend home for lunch. The husband entered the house first:

> seeing near the stairs his wife vigorously waving her feet above a young man, he said, "Hey, Petruccia! By the ass of a donkey (their favorite oath), if that's the way you walk about, you'll never wear out those new shoes!"
>
> { visaque apud scalas uxore supra juvenem pedes commovente: "Ohe! Petrucia," inquit, "per culum asini!" (ut mos es illis jurandi) "si hoc mode ambulaveris, nunquam istos calceos consumes." }

It's one thing to imagine that your wife walks upon the clouds. But if your wife's back is on the ground, another man is on top of her, and her feet are waving in the air, you should have sufficient mental functioning to suspect

that you're being cuckolded.

Being a cuckold is a miserable way to live. When she saw her husband about to enter their house, one wife hid her lover under the bed. She then accused her husband of wanting to be thrown into prison. She said that the sheriff's officers were looking for him to imprison him for debt. Trembling with fear, the husband begged his wife for advice. She told him to climb up into their pigeon house. She would then lock the door and remove the ladder so that no one would suspect that he was there. The husband followed his wife's advice. After he was securely locked up in the pigeon house, she brought her lover out from under the bed. The wife and her lover then pretended that the Sheriff's officers had returned. The lover took the role of the sheriff, and the wife pretended to defend vigorously her husband. Hiding in the pigeon house, the husband shook with fear. After the wife and her lover had finished that act:

> both went to bed and devoted their night to the work of Venus; meanwhile the husband was withdrawn in hiding among the pigeons and their feces.
>
> { ambo in lectu profecti ea nocte Veneri operam dederunt; vir delituit inter stercora et columbos. } [4]

Cuckolds spend their nights with sub-human birds. They live immersed in shit. Don't let that happen to you.

Men must learn practical means to avoid being cuckolded. Delusions that women are naturally much less evil than men don't help. Men must be wary of gynocentric and demonic advice. For example, in fifteenth-century Rome, Francesco Filelfo dreamed that a demon told him:

> "Take this ring," he said, "and finger it diligently on your finger. So long as it is held there, your wife will never, without your knowledge, have sex with another."
>
> { "Cape hunc," ille inquit, "annulum et diligenter in digito serva. Nam dum in eo gestaveris hunc, nunquam uxor, te inscio, cum alio concumbet. } [5]

Such technology would be even more helpful than DNA paternity testing. But Filelfo soon realized that he was in an unsustainable position:

> Joyfully he awoke from sleep and perceived that he had his finger in his wife's cunt.
>
> { Prae gaudio excitatus a somno, sensit se digitum habere in uxoris cunno. }

Scholars will soon better recognize that Ovid's ring poem (*Amores* 2.15) is associated with the supernatural.[6] The progression from Ovid's ring poem to the medieval Latin *De pulice* indicates the mundane devaluation of men's sexuality under gynocentrism. Men cannot count on demons and the supernatural to save them from cuckolding.

In the Byzantine Empire, both physical statues and sophisticated literary romances addressed men's risk of being cuckolded. In the highly developed societies of today, men are disparaged even for being concerned about being cuckolded. Yet men aren't necessarily destined to be pathetic, stupid cuckolds. With study of literature, particularly medieval Latin literature, men can find enlightenment and be more sophisticated men.

* * * * *

Notes:

[1] Egbert of Liège, *The Well-Laden Ship* {*Fecunda Ratis*} 1.659-60, Latin text and English translation from Babcock (2013) pp. 72-3. Despite the soundness of this teaching, Egbert of Liège generally provided schoolboys with gynocentric lessons supporting the demonology of men's sexuality.

[2] Poggio, *Facetiae* 68, "Of a stupid husband who mistook for himself a man imitating his voice {De viro stolido qui simulantem vocem credidit se ipsum esse}," Latin text from Poggoi (1879) vol. 1, pp. 110-1, with my English

translation, drawing upon that of id., but tracking the Latin more closely. All the subsequent English translations are made similarly.

[3] Poggio, *Facetiae* 66, "What a Perugian said to his wife {Dictum Perugini ad uxorem}," Latin text from Poggoi (1879) vol. 1, pp. 107-8. The subsequent quote is from id.

[4] Poggio, *Facetiae* 10, "Of the woman who deceived her husband {De muliere quae virum defraudavit}," Latin text from Poggoi (1879) vol. 1, pp. 28-9.

[5] Poggio, *Facetiae* 133, "A vision of Francesco Filelfo {Visio Francisci Philelphi}," Latin text from Poggoi (1879) vol. 2, pp. 20-1. The subsequent quote is from id.

A similar story subsequently appears in Rabelais, *Gargantua and Pantagruel* 3.28 ("How Friar John comforted Panurge in the doubtful matter of cuckoldry"). This story became famous in many languages. It's commonly known as "The Ring of Hans Carvel."

[6] Laskaris (2018).

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Southern Discomfort

Paul Elam · 11 June 2023 · Archived copy · Original

With Lauren Southern recently placing herself in the spotlight by doing a hit piece on her ex husband, while lauding her own purity, we thought it would be a good time to republish this item from 2021. – *Eds.*

The following is a transcript from my above video talk. – PE

Hey guys, once again it is time for one of our talks. And per the suggestion of one of my patrons, I am going to start addressing an item or items in the current news cycle before this and each of my future talks. I may have a lot to say about some news stories, or less than a lot to say, but I will find something to include each time.

And unless you've been under a rock the past month, you know that the most recent news cycle has been totally dominated by the disappearance and killing of Gabby Petito. Note: this is where I am supposed to chime in with my righteous indignation about what happened to her, virtue signaling till I give myself a hernia; letting my disdain for her killer and my profound sorrow for her family drip off every word I dare to utter. I should wind up and do my best Nancy Grace, cartoonishly waving her journalistic sword as though she was doing anything but playing to her audience with how fabulously moral and compassionate they are.

Sorry, but as much as I would like to, it's hard for me to care. Sure, it's a tragic story, and indeed I do have sympathy for Petito and her family. But it's hard for me to forget that it's always tragic, as long as we're talking about the fate of a pretty, little, blond, white girl. Meanwhile, there's a ton of other suffering in the world, most of it endured by men and boys of all shapes, sizes and colors. And the media, as well as Nancy Grace's fabulously moral and compassionate audience, couldn't care less. Not that I particularly blame them. The media and its consumers, are, after all, just a window into the values of a society. And for all the social justice bravado and inclusivity that this society loves to put on ostentatious display, it's still pretty, little, blond white girls, and only pretty, little, blond white girls, who matter.

And by the way, gents, your red pill community isn't at all immune from any of this. Indeed, all this sappy gushing over a single woman, even if it's old news to the manosphere, provides an appropriate segue into today's talk. Because in the end analysis, even in so-called red pill community, men lose their fucking minds when a pretty, little, blond white girl shows up. Or a brunette, for that matter. Or even a ginger. And she doesn't even have to be pretty, or even, I suppose, little. Because I've seen what happens when women show up in the vicinity of the manosphere, uttering even the most superficial defense of men.

Allegedly red pill men swarm in, gushing validation and admiration as blindly and effusively as any blue pill step and fetch. It's why you're probably familiar with the notion that most red pill men are one blowjob away from being a cuck. And I am here to tell you that it doesn't even take a blow job for most of these guys. The wishful thinking is enough to turn them. That and the purely delusional idea that being an antifeminist is the same thing as being an ally to men and boys. Jesus, how I wish that the bloody thick-skulled among us would figure that one out.

Case in point is Lauren Southern, erstwhile antifeminist warrior who, for a short time, did a lot of high-profile shit-stirring and poking of the feminist beehive. And at that she did a good job, at least until the going got tough. But if you want to find out how she really feels about men, just take a look at how she treats many of them who so fervently supported her work.

Southern recently reflected on her experience with the manosphere when she got on Twitter and lashed out, and I quote, "Can't stand most of the manosphere. Why?" she pretended to ask herself, "Because I gave them the benefit of the doubt and got to know the community, and it's rotten inside and out."

Unsatisfied with simply throwing a blanket of condemnation over an entire community, she goes on to promote a phony threat narrative that would make any feminist proud, advising young men to, and again I quote, "Get out

while you can."

"Save yourselves, young men," she pleads, undoubtedly all eaten up with concern about young men. And she adds, in the instructive parlance of an irate librarian, "Criticizing feminism is fine. You can do that without hating women."

Then, as if on cue, Sydney Watson, another antifeminist who is often confused for an ally of men, chimes in, "Yep," she agrees, "this about sums it up. It's on the same level as radical feminism."

"Agree entirely with you both," adds Daisy Cousens, a relative wannabe in the world of privileged, misandric antifeminists. To her credit, Cousens goes where Southern and Watson would like to, but won't. She claims rape threats came with an alleged war she had with the manosphere. That it was a war I never heard of with rape threats she never produced evidence of goes without saying. One more false allegation, Daisy, and you get a GoFundMe, amiright?

With female support like this, who needs Big Red, eh?

Jesus, how to respond to all this nonsense? Well, I will take a shot at it. It's what I do. Links to support that in the description area.

Let me start by saying that if you connect the dots on Southern's squawking about the manosphere, you see that her little mean girl fit was inspired by the idea that most of the men of the manosphere, inside and out according to Southern, hate women. It's a narrative clearly supported by Watson and Cousens as well. I will address that before I am done here, but first I want to give Southern the credit for something she righteously deserves.

Note, once again from her statement, "Because I gave them the benefit of the doubt."

You hear that, guys? She gave you the benefit of the doubt. She set aside the feminist narrative about you that she actually believes, and gave you the chance to redeem yourself in her eyes. You failed. You could have had her approval; the approval of a pretty little, blond, white girl, and you fucked it up. She will never be this magnanimous again. Nor will, I suppose, Watson or Cousens. I'm afraid you've badly disappointed, not once, but thrice.

Congratulations are in order, I suppose, but I have to wonder where I've seen this kind of self-deluding, one way conversation before? Oh yeah, that's right, I've seen it women who create histrionics around a breakup. For that matter, you could replace the word manosphere in Southern's tweet with Bruce or Chad and it would still read pretty much the same. In its fundamental essence, that is all this is. A breakup of sorts. A woman scorned, expressing her dissatisfaction with a public display of rejection, punctuated by a manufactured threat narrative.

And that, dear listeners, is the point of all three tweets. To reject you as unfit, and to paint you as a threat to women.

Allies to men, are they?

Let's take the closer look at what in all likelihood happened. Indeed, I can say that I am 100% convinced that I know exactly what happened. These three women, like all the women whose work and lives overlap at some point with the manosphere, ran into heaps of approval and adoration. The prettier they are, the more approval and adoration they got. In other words, it was pretty much life as usual for pretty little blond white girls where it comes to men.

All that is great, but eventually they also noticed that along with the heaps of approval and adoration from men who approve of and adore pretty much anything female, they also ran into some angry men; men who weren't so approving or adoring. Men who wouldn't hold their tongues. Men who said harsh things and who made no apology for saying harsh things.

Just who were these awful men who weren't approving and adoring? Why were these men spoiling the fun of pretty, little, blond, white girls?

Well, I happen to know who they were. The manosphere is comprised chiefly of men who share common

experiences; like being the target of false allegations; like parental alienation and ruinous divorces; men who've had their reputations destroyed and finances eviscerated. Men who have been shackled with real iron and seen their educational future evaporate before their eyes. Men who've had the state plow through their lives like loose topsoil, shredding everything of value. Men with children whose minds have been poisoned against them. Men who have been treated with a level of injustice that would make Kafka cringe.

And sure, almost all this destruction was done by the state. And of course, not all women are like that. But one central, unavoidable truth remains. At the very heart of each one of these stories, some of them every bit as tragic as Gabby Petito, is a woman with a gun in her hand. They state may have put it the gun there under the direction of feminists, but it was in the hands of a woman and she pulled the trigger. At the core of each nightmare was a woman who had the power to destroy a man and used it while women as far as the eye can see cheered her on.

Call me crazy, but my decidedly male brain informs me that these facts might result in men who have some things to talk about, even if it makes women, or anyone else for that matter, uncomfortable. That same male brain also informs me that what they have to say won't always be pleasant. They won't be issuing the approval and adulation their critics so obviously crave.

And when these guys sometimes erupt in their agony, when they become so pressurized from stress that it is vent or explode, the arrogant, privileged likes of Southern, et al, are there to push the knife in a little deeper. For in the final analysis, their reaction to seeing the pain of abused men on full display isn't to try to understand, but to shame and ridicule the disaffected back into silence. You see, dear listener, they don't have to understand anything. That's on you, and it's your goddam job is to candy coat the wreckage of your life so that pretty, little, blond, white girls don't have to show a shred of real humanity.

The gynocentric privilege that drives the likes of Southern, Watson and Cousens is the same gynocentric privilege that drives every garden variety feminist shitbird I ever encountered. In the end, the only thing that separates the now butthurt Southern and your average feminist is 70 pounds and a bottle of pink hair dye, and we'll soon see what the wall does to that equation.

As I often remind you, there are no victims, just volunteers. The fact that these phonies meet with such easy, unearned approval from the manosphere is a much bigger problem than the trivial bullshit they are complaining about from our more damaged members.

If any of them had even an inkling of men's issues, or any real compassion under all that makeup, they'd point to the vocal, angry minority of red pill men and tell the world the truth; that vocal, angry men are what we create when we treat them like garbage. Instead of whining about men who act out some of their pain on a keyboard, they'd be telling the world that when you treat men like monsters, that is exactly what some of them will become.

In other words, they'd have to actually have the capacity to see a bigger picture than their butthurt of the day.

Fat chance.

Instead, they'll default react like children, publicly damseling straight out of the feminist playbook. Watson couldn't be more wrong than if she were leading a slutwalk. She's the one chiming in on a misandric, manufactured threat narrative. The only difference is that feminists are more honest about their indifference to men's pain.

And of course, gynocentrism in the Red Pill community plays the biggest role in this. To understand what I mean, linked below is a critique I did of Christina Hoff Sommers, another so called antifeminist with female privilege issues. Everything I said about Sommers was demonstrably true, including the feminist narrative she furthers that erases men who live below the poverty line, yet check the comments. You'll find enough white knights in there to make a cuck army. It was disappointing but not unexpected.

You know, I do think quite a bit about some of the women who are involved in the men's movement. There are a small handful of very good advocates. I've sometimes put myself in their shoes and wondered how they do it. They experience the same, angry, vocal men that we all see at times on social media.

The answer to that is pretty self-explanatory. Those men's advocates, who I can absolutely count on one hand, see men for what they often are. Men in pain. Men who are frustrated, angry and sometimes desperate. Men on the edge of losing their sanity and indeed their lives.

Because they actually give a shit, knowing that helps them to not take it all personally. They also get the benefit of seeing red pill men after they finally detox from blue pill life and start moving toward self-actualized lives, but that's a subject for another talk.

Look, I don't even know if there is a lesson in this other than the obvious. Being a pretty little blond white girl who gets approval and adoration that borders on worship because she took on the intellectual child's play of challenging feminists doesn't make her a friend to men. In the end, it doesn't even prove she's not an enemy.

And of course the rest is on us, men. White knights gonna white knight. Cucks gonna cuck. Privileged little, pretty blond, white girls gonna privilege. Nothing I say here or that you do there is going to change any of that. But I do think that when the prima donnas out themselves in such spectacular fashion, we ought to be kind enough to point out what a good job they did, hopefully without our fellows rushing in to put a pillow under their privileged asses. To that end, I hope my part is done.

As always, I hope you enjoyed today's talk, even if you didn't, and we'll see you next time.

CHS Video

How research is used to promote male hatred

Paul Elam · 11 June 2023 · Archived copy · Original

A book titled *The Death of White Sociology*, edited by Howard University professor Joyce Ladner, ostensibly focuses on the birth of "black" sociology and also the death of what is called "white" sociology. It describes a shift in worldview from the traditional Euro viewpoint to the black sociological point of view, written about African Americans by African Americans.

Ladner examines the ways that our culture, media, and academia fostered potent, misleading messages about blacks that were intended for ingestion by both white and black culture. It observes the period after slavery and convincingly maps out the different ways that "common sense lies" about blacks were spread and maintained. And it details the negative impact of these lies on cultural consciousness.

It is an unsettling story of the power of mainstream thought as expressed by "most" people, the power of the media to reflect, mold and perpetuate that thought through news and entertainment, and the power of our academic institutions, who captured the essence of the erroneous assumptions and fed them back to the public as "proven science," starting the cycle anew.

Ladner has convincingly dissected and exposed the schemata for adding mortar and brick to the wall of social bigotry, in this case asserting white superiority over blacks.

She also, though I am sure it wasn't her intent, provided a complete and compelling roadmap of cultural *misandry* and how the same techniques are currently being used toward the end of asserting women's superiority over men.

So what are these artifacts of the previous generation, now used to further a similar path of hatred and the social marginalization of men? Take a look at them, which I have labeled as bricks, as they are summarized directly from the book. As you read, simply replace the word "blacks" with the word "men," and the word "whites" with the word "women. "

Brick #1. Blacks are defined as the perpetrators and creators of social pathology and not as its victims.

By linking blacks as being perpetrators and creators of social pathology the culture was able to devalue blacks and paint them as inferior to whites.

When blacks were shown to be the victims of a hateful culture people turned a blind eye. The predominant meme was that blacks were the creators and perpetrators of social pathology and anything varying from that was ignored. Even in research when blacks were seen as victims this was all too often ignored.

Anyone even vaguely familiar with the issues of men in today's world will immediately see the connection here.

The modern cultural zeitgeist has been methodically and intentionally founded on the assumption that *men are the problem*. We see this most brazenly furthered by ideological organizations like the National Organization of Men Against Sexism (NOMAS), the American Men's Studies Association (AMSA) and the Society for the Psychological Study of Men and Masculinity (SPSMM) aka Division 51 of the American Psychological Association. Even a cursory glance through any of their websites reveals a harshly anti-male stance, with repetitive characterizations of men as oppressively violent and women as powerless victims.

They claim to be scholars, supported by valid research, but commit themselves openly to agreement with feminist orthodoxy, not scientific empiricism.

Murray Straus, a leading authority on domestic violence, exposed the depth and scope of this kind of academic corruption in a paper he wrote, *Processes Explaining the Concealment and Distortion of Evidence on Gender Symmetry in Partner Violence.*

The paper is recommended reading, but the seven techniques Straus identified to perpetuate falsehoods and conceal

valid research, particularly in the area of domestic violence, are as follows:

1. Suppress Evidence
2. Avoid Obtaining Data Inconsistent with the Patriarchal Dominance Theory
3. Cite Only Studies That Show Male Perpetration
4. Conclude That Results Support Feminist Beliefs When They Do Not
5. Create "Evidence" by Citation
6. Obstruct Publication of Articles and Obstruct Funding Research That Might Contradict the Idea that Male Dominance Is the Cause of PV
7. Harass, Threaten, and Penalize Researchers Who Produce Evidence That Contradicts Feminist Beliefs

Again, for the detailed support for these talking points, I refer you to Straus (who actually knows how to support his assertions). His information is not a historical review; it is a well-documented exposé about intentional, current and ongoing corruption in the broader academic establishment. That points directly to organizations like NOMAS, AMSA and SPSMM, who are the primary beneficiaries of the fraud, but is far more widespread than just these easily identifiable radical ideologues.

You can see the results of the disinformation, even in lies furthered by the current presidential administration, and in legislation supported in bi-partisan fashion like VAWA, which assumes male violence and female perpetration as the default.

It has been enormously effective. What at one time was a mechanism to keep blacks in their place has now begun to falter as a tool of racial control. But the harness is now firmly around the necks of the men, including black men and other minorities, across western culture.

Brick #2. Blacks are better if they seek to emulate whites.

In the early to mid-20th century one of the tactics the researchers used in painting blacks as inferior was to do research on Blacks, Whites and Mulattos. The conclusions were almost always the same. The more White influence in your blood the better you were. If you were light skinned you were automatically seen as better. They took this a step further and would write about Blacks being more cultured when they had more time being around whites. It was as if, the "white is right" mentality rubbed off simply by contact. When Blacks did poorly it was often assumed that they simply didn't have the good influence of white people. This meme disdained blacks and glorified whites as being the truly cultured ones.

It's easy to see how this transposes in today's culture. Now it is men who are deemed "better" if only they would act more like women. Men who are not around women are seen as suspect. Men who don't emote like women are assumed to be emotionally deficient or stunted, and in need of feminine influence to measure up on a human scale. This meme now glorifies the female way as being the default and shames men for not living up to this.

You can see this idea repeated and reinforced throughout the entire culture, from feminist academe to the media to your living room, if you are cohabitating with the average western woman.

It has also become a monetized aspect of pop psychology, not just in the works of TV hucksters like Dr. Phil, but in the works of sexist ideologues like Michael Kimmel and Christopher Kilmartin. It moves a step further in demagoguery such as that offered up by the even more blatantly misandric and sexist "Conscious Men," Gay Hendricks and Arjuna Ardaugh.

Consider the repetitive themes throughout the mainstay of "wisdom" offered by men beholden to feminist ideology. You will see many references to concepts like "new" or "enlightened" masculinity, all of it meant to embrace a feminized reinterpretation. And you will see the redundant vilification of manhood with concepts like "toxic" and "hegemonic" masculinity.

These men are the direct corollaries to the "good" blacks, who, through the emulation of "white traits and speech,"

found patronizing acceptance from some parts of a white culture that was intentionally conditioned to see them as inferior. They are advocating for a more accepetable, “light-skinned” masculinity.

In short, the intent of their work is the social breeding of male house niggers for women of all colors.

Brick #3. Research showing ways that blacks were superior to whites was deep-sixed.

When the early researchers would do studies where blacks were seen to be better than whites in some respect the researchers would consistently deep six that aspect of their work. It simply wouldn’t see the light of day. In this way whites continued to be seen as always superior.

This is addressed in Straus’s paper, but the results from it can also been seen routinely in the culture around you.

In today’s climate when men do better than women it is seen not as the strength of men but as discrimination against women, or as an artifact of undue power granted men at birth by an oppressive patriarchy.

When men excelled over women in mathematics or hard science, it was because women were historically excluded from education. When women were fully included in education, indeed given enough special incentives that they ended up more educated than the average man, but still lagged behind in math and hard science, it was because women were socially discouraged from pursuing male dominated fields. When women were given special empowerment programs, special grants and scholarships and received far reaching encouragement to major in math and hard sciences, and they *still* lagged behind men, it was because hard sciences relied on phallocentric concepts of logic and empiricism that put women at another disadvantage at the hands of men.

When the obvious truth was finally spoken publicly by Larry Summers, president of Harvard, that women did not possess the same aptitude for math and sciences as men, *he was fired*.

Brick #4. Aversion of whites toward blacks proves their inferiority.

The aversion of the whites towards blacks was used as proof that blacks were inferior in the 20th century. Why else would whites look down on them?

Women’s aversion and disdain of men is now used as proof that men are inferior. Just think of some of the catch phrases we have heard in our culture. “Only men can prevent rape.” “Man hating is honorable.” “Men are Pigs.” “Boys are stupid, throw rocks at them.”

Furthermore, this is taken to even more extremes of aversion with political antics like “Take Back the Night,” rallies, geared to create the impression that men are creatures of the dark and that the aversion to them needs to be taken to the level of clearing them out of the night itself.

We have seen similar protests from other organizations. SlutWalks are now ongoing to establish rules that prevent men from speaking their mind with women.

What’s more, there appears to be a balancing effect being established in the pursuit of feminist governance, designed to allow women to push men out at will, wherever it serves them, but allows them to usurp male resources, again, whenever it serves them.

It’s called keeping your slave out of sight unless you need him for something.

While men are now routinely reviled as social pariah, and are being drummed out of the workforce and education, legislation in the form of family law and public assistance that strips men of resources and passes it on to women, moves on.

Sound familiar?

Brick #5. The psychological research of the day in the early to mid-20th century was not geared to help blacks but to blame them and chronicle how they need to change.

Articles that were written and placed their focus on blacks tended to feature issues that showed blacks to be at fault for

problems and stayed intent on how they needed to change. This of course ignored the needs of blacks.

We see the same pattern in today's research on men. We visit back to Division 51 of the American Psychological Association, whose stated allegiance to feminist approved outcome makes them some of the more skilled masons building this wall.

If you look at the offerings that Division 51 makes to the Good Men Project Magazine, you will see the recurring theme of inherent male defectiveness with the not so subtle inference of feminized ideals as an ameliorative answer.

Division 51 was the same organization that upon the shooting tragedy at Virginia Tech by an obviously psychotic madman, published an article on the event, tying the shooters actions to "toxic" masculinity.

Remember, Division 51 isn't (assumedly) just another gang of sexist hacks like AMSA and NOMAS. They carry the prestigious name of the American Psychological Association with them, affording them the appearance of forward thinking and scholarly integrity.

That is very, very dangerous credibility in the hands of a bunch of bigots.

Their work is not geared to be of help to men, but rather to blame them for social problems. Men who are perpetrators of domestic violence, men who need to stop violence against women, men who commit sexual assault and harassment; the list goes on and on.

Now visit our page at the top labeled "The Facts," and then go over to Division 51 of the American Psychological Association. Compare that list of the multitude of issues facing men in our culture and see what, if anything, Division 51 is doing to address the problems.

Hint: You won't need to have pen and paper to make a list. They are not directly addressing a single issue faced by men or boys on that list.

Not a single one.

Brick #6. Blacks are just animals and criminals

Without the influence and ***control*** *of whites it was assumed that blacks were simply animalistic/primitive and constantly focused on sex. The fear was of black men raping white women; Black men murdering and stealing, etc… The source of criminality was blackness itself. The two were perennially linked and in so doing blacks were saddled with being the core of the problem, not the victim of it.*

Now this same projection is focused on men. Take a trip to The Good Men Project, an artifact of the new sexist sociology, and find out why violence is a "men's issue." Consider the implications of a Violence Against Women Act in a culture where adult women are the least frequent victims of domestic or any other kind of violence. Ask yourself why we now have the successful coining of the term "rape culture," codespeak for *male* culture, and why it paints a broad stroke of sexist stereotyping on every man and boy in the western world.

It is safe to assume that the old memes about blacks were being propagated unconsciously, but foolish to think of that lack of consciousness as an excuse. Most people were not intentionally hateful and judging towards blacks, they were simply swept up in the tide of social consciousness that was prevalent at the time.

But the damage was done, just as it is being done now.

The "common sense" that is the cultural expression of all hateful meme's is propagated as *common knowledge*, and it had the impact of not only condemning blacks as inferior, it was also integral to justifying poor treatment and poor conditions.

It is obvious that these sorts of memes were very damaging to blacks. It doesn't take much imagination to conceive of the hurtful impact of being seen as inferior or criminal or generally a bane to "decent" society. The cumulative effects of this were devastating and a new consciousness was needed in order to begin the process of abandoning

the old programming.

In the 1950's men, generally speaking, were held in relatively high esteem, especially if they were providing for and protecting women and children. This esteem held true even in respectively segregated populations. In other words, white men were held in high regard in white society; the same for black men, as *men*, within their own culture.

Then from 1960 onward things started to change. Blacks began shedding their cultural burden while women, generally speaking, were expanding their sex roles and getting good press as model human beings and consummate victims. The culture began to see and portray women in a most positive light, establishing cultural taboo's on speech, and even *thought*, to the contrary.

Today all men, regardless of ethnicity, are suffering because of this sort of cultural scheme. Like the early 20th century no one notices that they are carrying and expressing the bigotry, even most of the victims.

Brick #7. The group in power is always likely to use every means at its disposal to create the impression that it deserves to be where it is. And it is not above suggesting that those who have been excluded have only themselves to blame.

This is the rub, is it not? By furthering misinformation, through dubious social findings, fraudulent research and the unrestrained use of political power, feminist governance was established, and is being maintained, on the same exact model used to continue the oppression of blacks after slavery ended.

If you are an MRA, you are not unfamiliar with feminist ideologues suggesting that you are to blame for the lack of available of services for male victims of DV. "If men need shelters, why aren't they building them?" they ask, in utter condescension. Of course they are oblivious to the fact that feminists didn't build DV shelters, they only used the government to take over them after they were built; a government that is as complicit in the misandric zeitgeist as academe, and which steadfastly refuses to recognize male victims or female perpetrators.

But that is just a microcosm of the problem. It speaks to minutia; trivial detail.

Feminists have, with the complicity and cooperation of traditionalists, built a social model of female superiority that is building toward equivalence with that of the Godlike power of whites over blacks in the Antebellum South.

For White men it is a new experience. For black men it will be nothing less than a return to their early post-African roots. For Black men, feminism is the end of their civil rights movement.

Feminist ideologues and their henchmen don't care about the color of men. In the postmodern era we are all to blame. *All* men have been the oppressors who had held women back for centuries. *All* men have to pay for it. *All* wars are caused by men. *All* men are destructive, to the environment and to the economy. *All* men are rapists. *All* men are violent.

Your status in respect to color is only that of what color pig you were born.

And all men are now getting the cultural shadow projections. It was after the advent of gender feminism in the 1960's when young men started killing themselves nearly six times as often as similarly aged young girls. We now have men experiencing more academic struggle and failure than ever before. Boys are dropping out and failing to attend college at unprecedented rates. They are similarly falling from the ranks of the employed, and *employable*.

And they are being incarcerated at rates that far outpace the rest of the industrialized world.

Sound familiar?

Rollo Tomassi: The Lauren Southern Trendkill

A Voice For Men Videos · 12 June 2023 · Archived copy · Original

Rollo Tomassi has been in touch with Lauren Southern's ex husband, and provides an outline of the husband's experience of having his child taken, and his efforts to get him back. Go straight to 47:00 where the topic starts.

The Goal Post episode 21 – Responding to ‘The Patriarchy’

A Voice For Men Videos · 13 June 2023 · Archived copy · Original

State incentive to collect child support : bigger piece of federal funds pie

Laura Lynn · 14 June 2023 · Archived copy · Original

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Here is a link to the Social Security Administration website that explains how money is divided up between the states to add incentive to collect child support.
It reads:
INCENTIVE PAYMENTS TO STATES
Sec. 458. [42 U.S.C. 658a] (a) In General.—In addition to any other payment under this part, the Secretary shall, subject to subsection (f), make an incentive payment to each State for each fiscal year in an amount determined under subsection
(b).

(b) Amount
of Incentive Payment.—

(1) In general.—The incentive payment for a State for a fiscal year is equal to the incentive payment pool for the fiscal year, multiplied by the State incentive payment share for the fiscal year.

(2) Incentive
payment pool.—

(A) In general.—In paragraph (1), the term "incentive payment pool" means—

> (i) $422,000,000 for
> fiscal year 2000;
>
> (ii) $429,000,000
> for fiscal year 2001;
>
> (iii) $450,000,000
> for fiscal year 2002;
>
> (iv) $461,000,000
> for fiscal year 2003;
>
> (v) $454,000,000 for
> fiscal year 2004;
>
> (vi) $446,000,000
> for fiscal year 2005;
>
> (vii) $458,000,000
> for fiscal year 2006;
>
> (viii) $471,000,000
> for fiscal year 2007;
>
> (ix) $483,000,000
> for fiscal year 2008; and
>
> (x) for any succeeding fiscal year, the amount of the incentive payment pool for the fiscal year that precedes such succeeding fiscal year, multiplied by the percentage (if any) by which the CPI for such preceding fiscal year exceeds the CPI for the second preceding fiscal year.

(B) CPI.—For purposes of subparagraph (A), the CPI for a fiscal year is the average of the Consumer Price Index for the 12-month period ending on September 30 of the fiscal year. As used in the preceding sentence, the term "Consumer Price Index" means the last Consumer Price Index for all-urban consumers published by the Department of Labor.

(3) State incentive payment share.—In paragraph (1), the term "State incentive payment share" means, with respect to a fiscal year—

(A) the incentive base amount for the State for the fiscal year; divided by

(B) the sum of the incentive base amounts for all of the States for the fiscal year.

(4) Incentive base amount.—In paragraph (3), the term "incentive base amount" means, with respect to a State and a fiscal year, the sum of the applicable percentages (determined in accordance with paragraph (6)) multiplied by the corresponding maximum incentive base amounts for the State for the fiscal year, with respect to each of the following measures of State performance for the fiscal year:

(A) The paternity establishment performance level.

(B) The support order performance level.

(C) The current payment performance level.

(D) The arrearage payment performance level.

(E) The cost–effectiveness performance level.

(5) Maximum incentive base amount.—

(A) In general.—For purposes of paragraph (4), the maximum incentive base amount for a State for a fiscal year is—

(i) with respect to the performance measures described in subparagraphs (A), (B), and (C) of paragraph (4), the State collections base for the fiscal year; and

(ii) with respect to the performance measures described in subparagraphs (D) and (E) of paragraph (4), 75 percent of the State collections base for the fiscal year.

(B) Data required to be complete and reliable.—Notwithstanding subparagraph (A), the maximum incentive base amount for a State for a fiscal year with respect to a performance measure described in paragraph (4) is zero, unless the Secretary determines, on the basis of an audit performed under section 452(a)(4)(C)(i), that the data which the State submitted pursuant to section 454(15)(B) for the fiscal year and which is used to determine the performance level involved is complete and reliable.

(C) State collections base.—For purposes of subparagraph (A), the State collections base for a fiscal year is equal to the sum of—

(i) 2 times the sum of—

(I) the total amount of support collected during the fiscal year under the State plan approved under this part in cases in which the support obligation involved is required to be assigned to the State pursuant to part A or E of this title or title XIX; and

(II) the total amount of support collected during the fiscal year under the State plan approved under this part in cases in which the support obligation involved was so assigned but, at the time of collection, is not required to be so assigned; and

(ii) the total amount of support collected during the fiscal year under the State plan approved under this part in all other cases.

(6) Determination of applicable percentages based on performance levels.—

(A) Paternity establishment.—

(i) Determination of paternity establishment performance level.—The paternity establishment performance level for a State for a fiscal year is, at the option of the State, the IV-D paternity establishment percentage determined under section 452(g)(2)(A) or the statewide paternity establishment percentage determined under section 452(g)(2)(B).

(ii) Determination of applicable percentage.—The applicable percentage with respect to a State's paternity establishment performance level is as follows:

If the paternity establishment performance level is:		The applicable percentage is:
At least:	But less than:	
80%		100
79%	80%	98
78%	79%	96
77%	78%	94
76%	77%	92
75%	76%	90
74%	75%	88
73%	74%	86
72%	73%	84
71%	72%	82
70%	71%	80
69%	70%	79
68%	69%	78
67%	68%	77
66%	67%	76
65%	66%	75
64%	65%	74
63%	64%	73
62%	63%	72
61%	62%	71
60%	61%	70
59%	60%	69
58%	59%	68
57%	58%	67
56%	57%	66
55%	56%	65
54%	55%	64
53%	54%	63
52%	53%	62

If the paternity establishment performance level is:		The applicable percentage is:
At least:	But less than:	
51%	52%	61
50%	51%	60
0%	50%	0.

Notwithstanding the preceding sentence, if the paternity establishment performance level of a State for a fiscal year is less than 50 percent but exceeds by at least 10 percentage points the paternity establishment performance level of the State for the immediately preceding fiscal year, then the applicable percentage with respect to the State's paternity establishment performance level is 50 percent.

(B) Establishment of child support orders.—

(i) Determination of support order performance level.—The support order performance level for a State for a fiscal year is the percentage of the total number of cases under the State plan approved under this part in which there is a support order during the fiscal year.

(ii) Determination of applicable percentage.—The applicable percentage with respect to a State's support order performance level is as follows:

If the support order performance level is:		The applicable percentage is:
At least:	But less than:	
80%		100
79%	80%	98
78%	79%	96
77%	78%	94
76%	77%	92
75%	76%	90
74%	75%	88
73%	74%	86
72%	73%	84
71%	72%	82
70%	71%	80
69%	70%	79
68%	69%	78
67%	68%	77
66%	67%	76
65%	66%	75
64%	65%	74
63%	64%	73
62%	63%	72
61%	62%	71
60%	61%	70

If the support order performance level is:		The applicable percentage is:
At least:	But less than:	
59%	60%	69
58%	59%	68
57%	58%	67
56%	57%	66
55%	56%	65
54%	55%	64
53%	54%	63
52%	53%	62
51%	52%	61
50%	51%	60
0%	50%	0.

Notwithstanding the preceding sentence, if the support order performance level of a State for a fiscal year is less than 50 percent but exceeds by at least 5 percentage points the support order performance level of the State for the immediately preceding fiscal year, then the applicable percentage with respect to the State's support order performance level is 50 percent.

(C) Collections on current child support due.—

(i) Determination of current payment performance level.—The current payment performance level for a State for a fiscal year is equal to the total amount of current support collected during the fiscal year under the State plan approved under this part divided by the total amount of current support owed during the fiscal year in all cases under the State plan, expressed as a percentage.

(ii) Determination of applicable percentage.—The applicable percentage with respect to a State's current payment performance level is as follows:

If the support order performance level is:		The applicable percentage is:
At least:	But less than:	
80%		100
79%	80%	98
78%	79%	96
77%	78%	94
76%	77%	92
75%	76%	90
74%	75%	88
73%	74%	86
72%	73%	84
71%	72%	82
70%	71%	80
69%	70%	79

If the support order performance level is:		The applicable percentage is:
At least:	But less than:	
68%	69%	78
67%	68%	77
66%	67%	76
65%	66%	75
64%	65%	74
63%	64%	73
62%	63%	72
61%	62%	71
60%	61%	70
59%	60%	69
58%	59%	68
57%	58%	67
56%	57%	66
55%	56%	65
54%	55%	64
53%	54%	63
52%	53%	62
51%	52%	61
50%	51%	60
49%	50%	59
48%	49%	58
47%	48%	57
46%	47%	56
45%	46%	55
44%	45%	54
43%	44%	53
42%	43%	52
41%	42%	51
40%	41%	50
0%	40%	0.

Notwithstanding the preceding sentence, if the current payment performance level of a State for a fiscal year is less than 40 percent but exceeds by at least 5 percentage points the current payment performance level of the State for the immediately preceding fiscal year, then the applicable percentage with respect to the State's current payment performance level is 50 percent.

(D) Collections on child support arrearages.—

(i) Determination of arrearage payment performance level.—The arrearage payment performance level for a State for a fiscal year is equal to the total number of cases under the State plan approved under this part in which

payments of past–due child support were received during the fiscal year and part or all of the payments were distributed to the family to whom the past–due child support was owed (or, if all past–due child support owed to the family was, at the time of receipt, subject to an assignment to the State, part or all of the payments were retained by the State) divided by the total number of cases under the State plan in which there is past–due child support, expressed as a percentage.

(ii) Determination of applicable percentage.—The applicable percentage with respect to a State's arrearage payment performance level is as follows:

If the support order performance level is:		The applicable percentage is:
At least:	But less than:	
80%		100
79%	80%	98
78%	79%	96
77%	78%	94
76%	77%	92
75%	76%	90
74%	75%	88
73%	74%	86
72%	73%	84
71%	72%	82
70%	71%	80
69%	70%	79
68%	69%	78
67%	68%	77
66%	67%	76
65%	66%	75
64%	65%	74
63%	64%	73
62%	63%	72
61%	62%	71
60%	61%	70
59%	60%	69
58%	59%	68
57%	58%	67
56%	57%	66
55%	56%	65
54%	55%	64
53%	54%	63
52%	53%	62
51%	52%	61

If the support order performance level is:		The applicable percentage is:
At least:	But less than:	
50%	51%	60
49%	50%	59
48%	49%	58
47%	48%	57
46%	47%	56
45%	46%	55
44%	45%	54
43%	44%	53
42%	43%	52
41%	42%	51
40%	41%	50
0%	40%	0.

Notwithstanding the preceding sentence, if the arrearage payment performance level of a State for a fiscal year is less than 40 percent but exceeds by at least 5 percentage points the arrearage payment performance level of the State for the immediately preceding fiscal year, then the applicable percentage with respect to the State's arrearage payment performance level is 50 percent.

(E) Cost–effectiveness.—

(i) Determination of cost-effectiveness performance level.—The cost-effectiveness performance level for a State for a fiscal year is equal to the total amount collected during the fiscal year under the State plan approved under this part divided by the total amount expended during the fiscal year under the State plan, expressed as a ratio.

(ii) Determination of applicable percentage.—The applicable percentage with respect to a State's cost-effectiveness performance level is as follows:

If the cost–effectiveness performance level is:		The applicable percentage is:
At least:	But less than:	
5.00		100
4.50	4.99	90
4.00	4.50	80
3.50	4.00	70
3.00	3.50	60
2.50	3.00	50
2.00	2.50	40
0.00	2.00	0

(c) Treatment of Interstate Collections.—In computing incentive payments under this section, support which is collected by a State at the request of another State shall be treated as having been collected in full by both States, and any amounts expended by a State in carrying out a special project assisted under section 455(e) shall be excluded.

(d) Administrative Provisions.—The amounts of the incentive payments to be made to the States under this section for a fiscal year shall be estimated by the Secretary at/or before the beginning of the fiscal year on the basis of the best information available. The Secretary shall make the payments for the fiscal year, on a quarterly basis (with each quarterly payment being made no later than the beginning of the quarter involved), in the amounts so estimated, reduced or increased to the extent of any overpayments or underpayments which the Secretary determines were made under this section to the States involved for prior periods and with respect to which adjustment has not already been made under this subsection. Upon the making of any estimate by the Secretary under the preceding sentence, any appropriations available for payments under this section are deemed obligated.

(e) Regulations.—The Secretary shall prescribe such regulations as may be necessary governing the calculation of incentive payments under this section, including directions for excluding from the calculations certain closed cases and cases over which the States do not have jurisdiction.

(f) Reinvestment.—A State to which a payment is made under this section shall expend the full amount of the payment to supplement, and not supplant, other funds used by the State—

(1) to carry out the State plan approved under this part; or

(2) for any activity (including cost-effective contracts with local agencies) approved by the Secretary, whether or not the expenditures for the activity are eligible for reimbursement under this part, which may contribute to improving the effectiveness or efficiency of the State program operated under this part.

Southern Oscillation

Robert Brockway · 14 June 2023 · Archived copy · Original

With Lauren Southern recently placing herself in the spotlight by doing a hit piece on her ex husband, while lauding her own purity, we have another item to publish from 2021. –Ed.

The phrase *Southern Oscillation* may not be familiar to many, especially those outside Australia. The Southern Oscillation is an atmospheric phenomenon in the South Pacific Ocean connected to the better-known *El Niño*. When the El Niño-Southern Oscillation is occurring Australia gets dryer while South America gets wetter. Both areas often suffer natural disasters – drought and severe bushfires in Australia, floods in South America.

Australia recently experienced a Southern oscillation the weather bureau wasn't expecting. As is widely known, Lauren Southern now resides in Australia. After retiring from public life in 2019 she re-emerged in 2020. On 16 August 2021 Southern had this to say on Twitter:

> Can't stand most of the manosphere. Why? Because I gave them the benefit of the doubt and got to know the community, and it's rotten inside and out.
>
> Get out while you can. Save yourselves young men – criticizing feminism is perfectly fine. You can do that without hating women.

While it is true that she said *most of the manosphere* she also said it's rotten *inside and out*. As Peter Wright has noted "The Free Dictionary" defines this phrase to mean:

> Thoroughly; down to the last detail.

Sydney Watson went on to respond:

> Yep. This about sums it up.
>
> It's on the same level as radical feminism.

And then Daisy Cousens followed up with:

> Agree entirely with you both. I went to war with the manosphere a couple of years ago; they are the most virulently vile, deluded, bitter people I have ever come across. Right up there with contemporary feminists, plus rape threats.

I find this personally disappointing because I spoke at an event organised by Watson, the March for Men in Melbourne, Australia on 25 August 2018 and Cousens attended ICMI17.

While I'm disappointed I can't say I'm surprised. This has been a long time coming.

Many people looking in from the outside fail to appreciate the breadth of views and outlooks that are under the umbrella of anti-feminism. Anti-feminism covers from the men's rights movement to traditional gynocentrism and everything in between. As such anti-feminists may all agree on the problems with feminism but not much else. In particular there are widely varying views about the direction a post-feminist society should take.

Traditional gynocentrists generally want to return to what they described as a *traditional* lifestyle. The lifestyle they seek seems to so often involve lunch with the girls, a spot of tennis and some housework if the maid can't make it that week. This was not, in fact, a traditional lifestyle as most people would have recognised it in the past. Historically most women worked. So did most men and most children. The alternative was starvation or destitution. Only recently has society become wealthy enough to allow for many people to not work. In the 19th century children began leaving the workforce. Then women began to leave the workforce. Men never had that opportunity, and among poorer families women generally continued to work as well. The traditional lifestyle desired by these *tradgyns* was largely the privilege of women of the upper middle class and the wealthy in Western society.

Most MRAs don't wan't the future of the feminists or a return to the idealised past of the tradgyns. We want a new way forward. A future where we see true social and legal equality for men and women. A future where all adults bear the cost of protecting their society should it become necessary. The future that many feminists always claimed they wanted, but didn't really.

For years a tentative alliance between men's rights and the tradgyns held. There is a well known but ancient proverb: *The enemy of my enemy is my friend*. Most people on both sides probably saw it as a temporarily alliance of convenience. And it served its purpose. But for a few years now it has been clear that it was coming to an end. It is natural that as feminism continues to decline the differences between men's rights and traditional gynocentrism would become more apparent.

Southern, Watson and Cousens must be sufficiently well informed to understand the correct meaning of manosphere. The manosphere is a term applied to a variety of movements involving men or focussed on men's issues. In general participants in the various movements agree on the problems facing men and boys but disagree on how (or even if) they should be addressed.

We cannot just assume that Southern, Watson and Cousens were painting with too broad a brush. It is clear that they knew what they were saying.

It must then be clear that to speak of the manosphere in the manner that they did is to besmirching a huge number of people who just want a better future for themselves and for society.

Every movement has its extremists. The real test is how movements deal with them. We push our extremists to the side while far too many movements allow theirs to take centre stage.

Rather than hating women we have many women within the men's rights movement. You can see women in leadership positions and featuring among speakers at ICMIs. I personally invited Watson and Cousens to speak at both ICMI20 and ICMI21. I didn't get so much as a response from either of them. Vile indeed.

Every Southern Oscillation passes with time. The future is bright for men's rights as we slowly but surely chip away

at the monolith of gynocentrism. I predict a very different future for those that would throw us under a bus today. Beauty fades and with it attention. In the end only ideas survive.

By now most readers of AVfM will have watched Vernon Meig's video on the topic. Vernon invited me to participate in his video. I want to thank Vernon for inviting me to participate. Alas circumstances did not allow, so an article will have to do.

Workplace Inequality: When One Side Has an Escape Hatch

Stephen Jarosek (aka Codebuster) · 16 June 2023 · Archived copy · Original

*[TRIGGER WARNING FOR FEMINISTS: ANY REFERENCE IN THIS ARTICLE TO THE STERILIZATION OF GIRLS IS SATIRE INTENDED ONLY FOR ILLUSTRATIVE PURPOSES. THE AUTHOR IN NO WAY ADVOCATES ANY SUCH ACTION.]

> No woman should be authorised to stay at home to bring up her children. Society should be totally different. Women should not have that choice, precisely because if there is such a choice, too many women will make that one.
> —Simone de Beauvoir (In "A Dialogue with Simone de Beauvoir" [1])

The other day as I was walking in the sunshine, pedestrians suffered the inconvenience of having to step off the footpath and onto the road because a team of sweaty, singlet-clad workmen with dirt and dust sticking to their skin were digging a trench. Shovelling spades of dirt alongside the trench with the precision of surgeons wielding scalpels, the workers hardly raised any dust into the path of pedestrians. They were all men, of course, and I could fairly confidently conclude that they weren't digging the trench for the joy of it. Between the trench and the road, a number of well-dressed women holding designer handbags in their manicured hands were waiting at the bus stop, scowling at having to contend with the little bit of wind-blown dust that our spade-wielding surgeons could not avoid. Oh, the inconvenience.

I wish I had had a camera. There could be no more compelling example of the dynamic between slave and entitled. No doubt some of the women were off to work at jobs that they would not be in were it not for affirmative action policies, to account for all those millennia of oppression of women by men. So what was the likelihood that any of the women standing at the bus stop would trade places with any of the men digging the trench?

A Natural Law of the Universe

Simone de Beauvoir understood the nature of the problem. Her above-referenced comment to Betty Friedan, while coming from a woman's perspective, was ultimately an expression of a fundamental law for all life throughout the universe. Namely, every living organism is inclined to choose the path of least resistance, least pain, greatest reward. All organisms are pain-averse and reward-seeking; if they weren't, they would die and life itself would not be possible. Neither ecosystems nor free markets can exist without this principle. Yes, even free markets: between two items identical in every way but bearing different pricetags, a sane person will always choose the cheaper. Likewise, consider choosing between a life committed to a STEM trajectory that typically promises high stress, long hours and working in a demanding environment versus staying in a comfortable home and being provided for by someone who is committed to said high-stress, high-performance treadmill. To someone for whom both options are culturally sanctioned, the preferred choice should be obvious. The options become even more pronounced when said provider is a miner or construction worker. No woman needs to be oppressed by any patriarchy, nor anyone else for that matter, in order to choose the most comfortable option. The great law of the universe cuts across all living organisms, all persons across all cultures, all lifestyles and both sexes. Women instinctively realize where the better deal lies. No women's studies major is required to understand this, though if they must … Simone de Beauvoir.

Now, it is true that it is often difficult to see how the other side experiences their world. While we might expect that some women will perceive the grass to be greener on the provider side, a free market based on equal opportunity will test a woman's resolve and the question will, with a bit of serious introspection, be laid to rest. It must also be said that the questions are not always unreasonable—old-boy networks have their own history of privilege and entitlement, and challenging these is to the benefit of both men and women. But these kinds of questions have little part to play in the contemporary feminist agenda.

An Escape Hatch Changes Perceived Risk and Motivation

So how do we resolve the issue of gender inequality in the workplace? The only way to approximate true gender

equality in the workplace is to remove the stay-at-home option that is available to women. Exactly as de Beauvoir suggests. The question is: How do we accomplish this in any meaningful way?
De Beauvoir understood that women are raised in this world with an escape hatch. This ever-present soft option wires women's brains (relates to the topic of neural plasticity [2]). For example, Haier et al. (2005) [3] found that men's and women's brains differ in the distribution of white (glial) and gray (neural) matter, with intelligence tests showing that on average, men used 6.5 times as much gray matter as women did, but that women used 9 times as much white matter as men did. Soft and hard options wire brains differently.
Women have permission to leave if the going gets too tough, or even not to consider going there if it looks too much like hard work. The reason that so few women do STEM courses is that they don't have to. It's the reason why so few women work in mines or construction sites, or sweep roads or dig trenches—they don't have to. This has nothing to do with The Patriarchy oppressing women. What woman would choose to work in demanding, stressful situations or dirty, life-threatening situations if they didn't have to? Does one really need a women's studies degree to answer this question?
And once we realize that stay-at-home women don't work because they don't have to, a whole slew of other don't-have-tos falls neatly into place. For example:

- Women don't rob banks because … they don't have to.
- Women don't get into violent confrontations because … they don't have to.
- Women don't pursue stressful career paths because … they don't have to.
- Women don't pursue dangerous career paths because … they don't have to.
- Women don't pay for their share of the expenses on a date because … they don't have to.
- Women are less likely than men to be homeless because … they don't have to (provide for themselves).
- Women are less likely to be imprisoned because … they don't have to (take the same risks as men).
- Women don't fight in wars because … you guessed it, they don't have to.

These are all different ways of saying pussy-pass. Of course "because they don't have to" comes with subtexts; for example, "because they have men doing it for them" or "because they can."

- Women work in air-conditioned offices instead of dusty, dangerous mines because … they can.
- Women stay at home because … they can.
- Women (prostitutes) accept payment for selling their bodies because … they can.
- Women rely on men to take the initiative because … they can.
- Women rely on men to do the heavy lifting because … they can.
- Women cry because … they can.
- Women play the helpless victim because … they can.
- Women have a rationalization hamster because … they can.

Nobody is being oppressed. Women do these things because they can.
The subtexts that women enjoy as entitlements become the subtexts that men actualize as obligations.

- Men work because … they must (they have no choice).
- Men work in dusty, dangerous mines instead of air-conditioned offices because … they must (nobody is going to provide for them).
- Men pursue stressful career paths because … they must (they know what has to be done to secure their place in the hierarchy).
- Men pursue dangerous career paths because … they must (they know that a provider raising a family has responsibilities).
- Men get into violent confrontations because … they must (sometimes their survival depends on it, and

sometimes wars require it).

- Men pay the expenses on a date because … they must (it's just what providers do, and women will look elsewhere if said date does not deliver on his obligations).
- Men pay for sex because … they desire (men are never desired for anything other than what they can provide).
- Men take the initiative because … they must (they would finish up with nothing if they did not).
- Men do the heavy lifting because … they must (they would receive no reward if they did not).
- Men don't play the helpless victim because … they must not (they receive no reward for it other than a cardboard box and homelessness).
- Men don't have a rationalization hamster [4] because … they don't have that luxury (their assumptions are constantly being tested and revised in accordance with the penalties exacted for wrong choices).

Let us take a closer look at this rationalization hamster phenomenon because it kind of wraps up our point about the relationship between experience and character and how this relates directly to how brains are wired. [5] Women's solipsism and impulsiveness rely on the fact that they don't need to have their perspective of the world tested. Their rationalization hamster is at liberty to scamper hither and thither, rarely having to contend with consequences or having to take responsibility for bad choices. Again, it is their ever-present soft option—the option to stay at home—that colors their risks and becomes habituated and wires their brains.

This is all another way of expressing the point that Alison Tieman makes in her video [6] describing gender roles in the context of actor and acted upon. When we talk about equality in the workplace, we are talking about changing the relationship between actor and acted upon … and we are ultimately talking about changing biology.

De Beauvoir's observation makes perfect sense. But where her reasoning falls down is in the assumption that you can somehow manipulate women's motivations through propaganda and the force of law. Nothing could be further from the truth because the mere availability of the soft option, whether or not it is taken, colors all choices and the risks associated with it. The same option, to a woman or a man, is the difference between suck-it-and-see and do-or-die. A woman can entertain the idea of being a fireperson as a dare, maybe for a joke or for a laugh, and affirmative action will enable her to actualize her whimsical flight of fancy. She is at liberty to suck-it-and-see and then have a laugh if it does not work out. A fireman, by contrast, is unlikely to perceive his role in quite the same way. For him, it's a career choice, an identity, a way of life, a statement of something that he stands for.

The Solution

The only solution that might bring us in any meaningful way closer to true equality in the workplace is to close the escape hatch; bolt it down, lock it up and throw away the key. More specifically, permanently sterilize all females before they reach reproductive age. Only this step can stand any realistic chance of removing the stay-at-home option from women's choices. Only this step might make redundant the primary nurturer role that justifies the stay-at-home option for women. Only this step can stand any chance of rewiring the brains of men and women so as to make women more competitive with men in the workplace. Why? Because it is the only way, ideally, that both women and men will see every option with the same shade of do-or-die or suck-it-and-see.

So are we prepared to accomplish de Beauvoir's vision by removing women's soft option? Will we make these sorts of changes in the interests of equal opportunity in the workplace? If not, then we are stuck in a division of labour based on gender roles. This division of labour has nothing to do with patriarchal oppression and everything to do with biology. If we want to establish true equality in the workplace, then the only way to do it is to change biology, thereby changing the cultural options that depend on it. And we do this by making the sterilization of girls a compulsory rite of passage always performed before they are able to reproduce. Like their mothers before them and their grandmothers before them.

True, there are some minor glitches in this strategy that need to be ironed out, but at least it is more realistic than the current trashing of men's rights in the interests of an "equality" that never was—an "equality" that relies on denying men their rights and disregarding the complex web of risks, demands and complexities that color men's options.

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The sex robots are here and they are all you will ever need

Jon Joy · 17 June 2023 · Archived copy · Original

There will always be naysayers. Blue-pill thinkers insist that men[1] can only find satisfaction through a living, breathing, flesh-and-blood woman. Meanwhile, science fiction prophets have painted a future full of robotic dream girls, perfectly indistinguishable from their human templates. Here on Earth, demand is soaring: companies are pouring R&D dollars into the problem; artificial intelligence is improving daily; and robot brothels are opening to meet a swell of demand from curious men.

Some men look at the current models and see the glass as half-empty (not life-like at all), while others see it as half-full (all of the holes work). Both of these responses are fair, but there is one category of man who has become lost. He is enthralled by the idea of these robots. He sees them as a game-changer, and the solution to his problems. He tells himself that he is almost ready to quit women. All he needs first is an electronic one.

The cyber-dolls we see in fiction are a metaphor for men gaining the power to quench their thirst without women; for being freed from the deprivation that biology has imposed on us, and that stands as a gauntlet that each man individually struggles with throughout his life. In that metaphorical sense, the robots are already here. A man can already have a perfectly happy and fulfilling sex life without ever coming into contact with a woman. The fact that so many self-identified red-pill men have become lost in the metaphor demonstrates how subtly blue-pill ideas can disguise themselves.

Women have no such fixations on us. Their sex toys are not full male forms, but simple, utilitarian tools, designed to hit the right nerve endings, which they do with super-human prowess. The story of a man going head-to-head (so to speak) with a Hitachi Magic Wand would end like John Henry's encounter with the steam engine.

Henry Ford is famously quoted, "If I had asked people what they wanted, they would have said faster horses." An even better analogy is the history of inventing the airplane. Designers struggled without success to create, in effect, mechanical birds. The breakthrough did not come until the Wright brothers set aside imitating nature, and used every advantage available to mechanical objects. Not propulsion by flapping wings, but by a propeller, a technology that is impossible for a living thing.

Every man's primary sex partner, throughout life, is himself. This is true whether the man has a fifty-year marriage or is a life-long celibate. For decades, sex educators have encouraged women to take ownership of their bodies, explore them, and figure out how they work. Men have not received this message, presumably on the assumption that naughty boys cannot keep their hands off themselves, anyway. Sex robots are not a pinnacle that, once reached, will solve everything. They are merely one peak within a mountain range of techniques, toys, and activities for personal satisfaction. Just like no bird can fly as high or as fast as a Boeing 747, these options present men with variety, feeling, and sensations that women cannot provide, all to be indulged in selfishly and at will. Hoping for life-like sex robots should not distract from what is available today, including pornography, erotica, toys, internet chats, and much more.

So why is that seemingly red-pilled men fixate on the dream of artificial women to soothe their cravings, while leaving unmentioned the banquet table of options already spread out before them? Gynocentrism is a factor, of course. By fixing our gaze on the female form, men avoid ever having to overcome our natural but immature disgust and fear of our own bodies and sexuality. Homophobia, which is perhaps gynocentrism's greatest invention, plays a role too. God forbid that a man would allow others to understand his sexual energies as directed at anything other than a hot chick, even in this case a plastic one.

For men unable or unwilling to clear this mental hurdle, the fight was lost before it began. Such men must realize: you are attached to women in a way that women are not attached to you, and you will have to pay the price. If the female form is your idol, sooner or later you will worship. And if a billion men, all stuck in the same trap, cannot even talk about it without centering the female form because we are too squicked out by male bodies and sexuality

and are afraid of sounding gay, then we are in no position to complain about a ladies-first world.

Nobody should be ashamed to own a sex robot or any other toy, but it is misguided to see robots as the single answer, rather than just one piece of the puzzle. Men with robot fixations are over women like Noman Bates is over his mother. In a commercial for doll vendor, “The-Doll-House,” robotic spokesdoll Celestina cleverly challenges the idea of dolls as creepy and unappealing by asking the plaintive, pouty question, “Do you think I look creepy? Don’t you think I look real?” It is genuinely funny, but the idea of designing robotic women to be passive aggressive also recalls the scene from Psycho when Norman receives an imagined dressing down from his mother’s desiccated skeleton.[2]

One major lesson of the red pill is how society binds men through shame. The manosphere helps individuals fight back by naming shaming tactics for what they are and standing up against them. Our societal narrative for sexual shame says that that it comes only from religion, or conservative upbringings. This creates a blind spot that prevents many of us from recognizing it within ourselves. The safe, comfortable path is to leave the shame alone, to deny its very existence, to tell ourselves that we feel no shame, but that we are just healthy, “normal” men, and all we need is a woman—or, if that has been ruled out, a robot. The red pill helps men rise beyond shame, and represents the only path available in today’s climate for men to live in fully actualized self-acceptance.

The options available to men today for self-stimulation dwarf what they were at any time before in human history, and they are increasing with each passing day. Metaphorically, the sex robots are already here. Nobody should waste a moment waiting for the rubber-and-silicone ones to catch up.

[1] This article addresses the experiences of most straight men, and is directed specifically to the MGTOW-minded. For brevity, the existence of other men is ignored.

[2] https://www.youtube.com/watch?v=dfXhEqADfd8

A Brief Commentary On Jankowiak & Fischer's Misreading Of Romantic Love

Peter Wright · 18 June 2023 · Archived copy · Original

The following elaborates on a common misrepresentation of what romantic love is. – PW

* * *

It's amazing to observe how many academics have adopted a flawed idea of what romantic love is – all because Jankowiak & Fischer[1] claimed to both define, and then find evidence of romantic love in 166 cultures. However their definition does not match the romantic love construct from Europe which rested squarely on a feudal template of men serving elevated ladies – a template that is missing from Jankowiak & Fischer's definition. As the most popular kind of love in the world today, this is no small oversight.

Romantic love is, in fact, different from the more generic love they describe.

Even the great Steve Stewart-Williams uncritically accepts Jankowiak & Fischer's romantic love construct which omits the feudal template (ie. man as vassal, woman as lord), an omission that results in their construct not being romantic love at all because it is lacking its most definitive element.

Jankowiak & Fischer defined romantic love as based on intimacy, passion, commitment, idealization, limerence, and so on, and omitted the central relevance of the feudal template. **But no feudal metaphor = no romantic love.** Academics relying on such misinformation overlook the novelty of romantic love as does Stewart-Williams in his otherwise wonderful book on evolutionary psychology titled '*The Ape Who Understood The Universe.*' There he writes:

> The question all these findings raise is a straightforward one: If romantic love is an invention of Western culture, why is it found in every geographical region, historical period, and ethnic group? The simplest and most plausible answer is that romantic love is not an invention of Western culture. Instead, the idea that romantic love is an invention of Western culture is itself an invention of Western culture, and a rather implausible one at that. Human beings were falling in and out of love for hundreds of thousands of years before we ever had Hollywood blockbusters or knights in shining armor. We're just that kind of animal – the kind that falls in love from time to time.

Its clear that some academics are attempting to universalize a medieval phenomenon that is not, in fact, universal. And many subsequent academics are simply quoting, without checking, the robustness of the earlier study by Jankowiak & Fischer. Have they never read pre-medieval European literature, or perhaps Chinese history for alternative descriptions of love?

For example, the following quote is from the book *Love and Women in Early Chinese Fiction* By Daniel Hsieh (2009),[2] which describes an absence of the European template in China:

> The idea of a purely romantic hero, a man as both an amorous and exemplar figure, is almost unknown. Most modern readers would react to the Chinese romances with sentiments akin to E. D. Edwards who declared, "Of all characteristics of Chinese fiction which are foreign to European ideas none is more striking than the inadequacy of the hero of love stories. The nominal hero is generally a quite unheroic person….". Given the norms of the culture this was inevitable. Romance ordinarily had little place in the life of a *wenren*, and any attempt to raise its position is problematic. A "real" man was not a lover. Earlier we saw an example from the *Shishou xinyu* where an individual was laughed at for his excessive devotion to his wife. In "Diao Wei Wudi wen", Lu Ji (261–303) writes, "As for entangling one's emotions on extraneous objects or setting one's thoughts on women (*gui fang*), these are things that a wise and outstanding man had best avoid." In a

> Confucian world, feelings for the opposite sex were sublimated. It is not that women were necessarily seen as "evil." Rather, having little place in moral and philosophical realms, they threatened to hinder a person from higher pursuits. One's "passion" should be for ruler and state, and very early there evolved the model of the *wenren* official assuming the role of lover with the ruler being the object of his devotion. Some of the most passionate poetry in the tradition – Qu Yuan's verse in *Chu ci* – is based on this idea. As Arthur Waley noted when discussing the "Li sao" (Encountering Sorrow), "In this poem, sex and politics are curiously interwoven, as we need not doubt they were in Chu Yuan's own mind. He affords a striking example of the way in which abnormal mentality imposes itself." In the West there occurred an interesting reversal of this notion. The rise of courtly love involved a kind of "feudalisation of love" in which man devoted himself to a lady in the way a vassal devoted himself to his lord.

It's revealing to contrast the Chinese position that, quote "a REAL man was not a lover" with the opposite convention coming out of 12th century Europe: "Here the truest lovers are now the best knights."[3]

This error of claiming romantic love as universal is akin to saying all four-legged animals are horses because horses have four legs. This kind of logic is relevant to hippophiles, but it isn't science……. even if horses do, in fact, have four legs. Same with romantic love – it needs to be differentiated from more generic love constructs and not blurred together.

C.S. Lewis rightly defined courtly & romantic love as "a feudalisation of love." Again, if there's no feudal template (eg. is absent in many other cultures' version of love), there's no romantic love. So-called research that omits this point is an attempt to universalize a novel social construct. The 'feudal factor' permeates the phenomenon of romantic love, and must be included as a guiding factor in any attempts at a cross-cultural study on love. However, this factor was omitted by Jankowiak & Fischer thus rendering their study useless if we consider that the Europe-derived model has become the dominant format in many cultures today; if we are going to use the exact phrase *romantic love* it deserves a more detailed description.

The kind of love that Jankowiak & Fischer do end up describing and then sampling in 166 cultures is more accurately phrased as *pairbonding love,* which does indeed exist in all cultures. To (mis)use the European phrase *romantic love* leads to confusion and their definition of this phrase is historically inaccurate; so I would recommend they, and all researchers who have followed them, consider making this terminology change.

The feudal metaphor is symbolised in this image of a man going down on one knee in a pledge of lifelong service to a woman considered elevated. This is a continuation of the commendation ceremony of the Middle Ages.

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See Also:

– Is Romantic Love a Timeless Evolutionary Universal, or a Frankenstein Creation of The Middle Ages?
– A comment on Don Monson's 'Why is la Belle Dame sans Merci? Evolutionary Psychology and the Troubadours'

AVfM Classics: the myth of women's oppression

Paul Elam · 18 June 2023 · Archived copy · Original

Forty some odd years ago, feminists bellowed their way into mainstream attention, launching a major offensive on what they called a patriarchal system that had oppressed women for centuries. Painting women as downtrodden and powerless, they railed against men with the missionary zeal of abolitionists and with largely the same message. In short, women were slaves and men were their masters. They demanded liberation and have been making demands every since.

They did a magnificent job of pitching all this. That could be a testament to the inherent truth in their ideas. Or it might be something else, like the fact that they already had so much power that few were willing to question anything they said in the first place. You can put your money on the latter, because even a remotely objective examination of the facts leads to a far more reasonable conclusion. Women were never oppressed to begin with. Not even close.

I'm no historian, but I did attend some history classes before I finished middle school. So, by the time I was 13, I knew what oppression was. And lucky for me I was 13 in a time when people still knew what it wasn't.

Oppression has some pretty obvious tell tale signs. Like torture and death; like bullwhips and chains; gas chambers and death camps. Oppression is a roadmap of scars on the back of a field hand that was purchased at an auction. It is the rope that gets strung over a tree branch in broad daylight and used to choke the life out of someone convicted of being the wrong color.

It is an indelible stain on humanity, void of compassion, dehumanizing to both the oppressed and the oppressor. And the evidence of it is so offensive to modern sensibilities that we preserve proof of it as lessons for the coming generations.

Now, when we compare those things to the historical world of women, which was largely one of being protected and provided for, we get an entirely different picture. It is a portrait not of the oppressed, but of the privileged. And it begs a good many questions that need to be answered.

For instance, how many times in history did we have slaves with the first rights to a seat in the lifeboat? Which slave masters were compelled to go off to war to protect the lives of their slaves? How many oppressors tore their own bodies down with brutal labor so that they could provide food and shelter for those they oppressed?

Zero sounds like a good answer.

It also makes one wonder, or should, how many slave masters had to get on their knees before their prospective slaves, bearing gold and jewels to ask permission to be their master? How many slaves could say "no" and wait for a better deal?

How about another goose egg?

It's not coincidental that feminists pointed to marriage as an oppressive institution. Pointing at nothing and making a lot of noise has worked pretty well for them. And so, in a collective fit of neurotic activism they attacked the one institution that had served as the source of more support and protection for women than any other in history. They became obsessed with depicting a walk down the wedding isle as the path to oppression; each woman's personal Trail of Tears. You couldn't buy this kind of crazy if you were Bill Gates.

"Hey!" some feminists are shrieking by now, "What about voting rights? Women were not allowed to vote! That's oppression!" Well, no, it's not. And all we need to do is look at the history of voting in America to prove it.

In the beginning, almost no one could vote. It was a right reserved for a few older white males who owned land, which left almost all men and a lot of other people out of the picture. This doesn't say anything particularly special about women. So if this constituted oppression, then it meant that nearly everyone was oppressed. Maybe the early

Americans didn't catch on to that one because they were too busy celebrating their new found freedom.

Anyway, as time passed, because men of good values wrote an amazing constitution, voting rights were expanded to other groups. First to the men who didn't own land, then later to other ethnic groups, then still later to (white) women. Further down the road, black women and men were finally guaranteed the vote in 1965. Even further down the road the voting age was lowered bringing another large group of people into the fold. And today we are debating the voting rights of illegal aliens. Formerly oppressed hamsters may be next.

And we should consider that there was something of a tradeoff for women regarding the vote. Like exclusion from combat and men compelled to turn over the fruit of their labors and to die for them at the drop of a hat. Perhaps it wasn't a fair tradeoff, mainly to the men. But proof of women's oppression? Comedians pay for material that isn't nearly this funny.

The same was true for owning land. Plenty of women weren't allowed to…for a while, anyway. It probably had something to do with the fact that it was men who had to have land on which to build women homes, or perhaps they figured that men who were expected to face bullets in order to protect that land might be better, more deserving keepers of it. Who knows what insanity plagued us before feminism restored us to reason?

Whatever the reasons, those rules weren't long lived. Besides, not being able to own land was pretty much softened by the fact that women could choose men to provide it for them through that oppressive institution of marriage, and the phallocentric, linear thinking alleged tyrants that they married.

I am old enough to remember well the older rules for men. Work hard and take care of your woman. Be prepared to lay down your life for her. Watch your mouth in the presence of a lady. Offer her your seat, even if she is a stranger. The same for opening doors and lighting smokes. Disrespect her and risk a beating. Touch her in the wrong way and you're a dead man.

This isn't the way oppressed people are treated. But we do have another word for those fortunate enough to benefit from these kinds of standards. *Royalty*. We didn't coin the term "princess" for women without a good reason.

With a few trivial exceptions, this has always been the gold standard for the treatment of women. The fact that this is beginning to change, that men are starting to put the brakes on doing a lot of things out of chivalry, is just another example of feminism shooting women in the foot. Accidents happen, especially self inflicted wounds, to people that play with guns when they don't know what they're doing.

Still, I have to hand it to feminists in their capacity to spin a wild yarn. Taking a privileged class of people and convincing the world that they were picked on was a masterful piece of skullduggery. But it was only successful because the mandate for men in western culture has always been to give women whatever they want without much question. Otherwise, the plethora of feminist ideas would have buckled under the oppressive weight of unchecked dishonesty.

Nonetheless, our unhealthy enabling of them set the stage for women to pass up men in every aspect of life. Women are now more educated than men and they also have most of the jobs. Nothing suggests this is going to do anything but favor women even more in the future. All that from an ideology that resides a house of cards that only remains standing because the wind itself has been scared out of blowing it down.

I would offer the feminists my kudos for shrewd work and a job well done, but winning a race is easy when you start with one foot already across the finish line, and everyone else pretends not to notice.

On Father's Day, Can We Please Stop Lecturing Dads?

Janice Fiamengo · 19 June 2023 · Archived copy · Original

The year-round war on masculinity becomes particularly acute near Father's Day, the lead-up to which is often filled (quite unlike for Mother's Day) with politically correct exhortations about what a father should and shouldn't be. In particular, we're told that traditional notions of dad as the provider, the disciplinarian, the roughhouser, and the law-giver are no longer relevant, and must be replaced by a more inclusive, feminine figure who spells off Mom, is in touch with his feelings, and pulls his weight at home. This version turns out to be *not* very inclusive—and often risibly incoherent.

Let's grant right off that not all fathers are alike. My dad, a somewhat shy and laconic man, never raised his voice in our house and left most decisions to my mom. At 5'8" and 155 lbs., he was hardly macho (though he *was* tough and stoic, a commercial fisherman who lost his brother to the sea). Some dads are more demonstrative than others, some more comfortable in the kitchen. Some, of course, aren't role models at all. But please, let's stop pretending that fathers are meant to be a watered-down version of mom, often a work-in progress needing coaching in their adjunct role. This is a rank untruth intended to emphasize that fathers, existing mainly to "support," are ultimately secondary and dispensable.

This year, we're being taught about the new and improved dad by Glenlivet, a maker of Scotch whisky that seems to have decided to follow in the footsteps of Gillette's "toxic masculinity" campaign from a few years back. A slick 4-minute video, "What Does it Mean to Be a Dad Today?" presents four father-son/father-daughter pairs. Each pair reads an (allegedly) AI-generated script about fatherhood that all agree is lame and "stereotypical." The script tells of a father who takes his son camping to teach him survival skills like building a fire with nothing but twigs and stones. The daughters are infuriated that the script assumed a male child and are contemptuous of the activities described. All scoff at a dad who wants to teach his son to handle himself in difficult situations.

As if on cue, one son opines that the AI script shows an "anxious" masculinity, one "trying to live up to what it means to be a man"—allegedly evidence of our culture's paucity of good "inputs" about fathers. Everybody agrees that modern dads are a heck of a lot more various and relevant than the stereotype who takes his son fishing to toughen him up. The whole fake production—and I don't believe for a minute that AI generated that script—is softer than Gillette's attack ad, but no less doctrinaire.

What *is* the modern fatherhood the Glenlivet actors propose instead? That's the problem. When asked to talk about

what their dads have been to them, the opinionated group falls back on clichés. One of the daughters waxes rhapsodic that her dad's rugged exterior hides a "marshmallow" inside; it's affectionate, maybe, but not much of an endorsement. The other daughter praises her father for teaching her "empathy" and "self-confidence," though in the production these look more like preening self-love.

The sons have even less to say about what their father has taught them. They certainly don't mention any typically masculine attributes like pushing limits or resilience: nothing about how to impress an employer, stand up for themselves, or (please no!) win a fight, and no techniques for wooing girls either. They rely on inanities about how their fathers were "there for them." One son pays tribute to his dad's "positive masculinity," which apparently means that he "doesn't shy away from his feelings." The general message is to deny anything distinctive in what men offer their children. Fathers are fine, the ad insists, but at best they replicate mom at a lower level.

Common-sense experience and published academic studies tell an entirely different story about dads, detailing, as in a 2016 clinical report by the American Academy of Pediatrics, how fathers' "unique, dynamic" styles of play and distinctive interactions "decreased […] behavior problems and enhanced social competence" in their children. The report concludes that "fathers do not parent like mothers, nor are they a replacement for mothers." A 2018 meta-study involving 37,000 participants confirmed that fathers raise children quite differently from mothers, helping children prepare for the realities of life through dads' higher expectations, more realistic assessments, and more active monitoring of children's behavior. "To be truly pro-child," the researcher in charge of the study concluded "is to be pro-father."

So why does our modern culture work so hard to convince us that the classic dad-ideal has outlived its usefulness? From radical feminist Kate Millett in *Sexual Politics* (1970) to contemporary family abolitionist Sophie Lewis, the revolutionary desire to smash gender roles and remake society requires the destruction of strong men and father-led families. Millett was clear that "The chief contribution of the family in patriarchy is the socialization of the young […] into patriarchal ideology's attitudes" (p. 35). Contempt for fathers—and the demand that they cede authority to their wives and children—is a long-standing feature of such utopian projects and the corporate entities that now promote them.

In that sense, there's nothing new about the Glenlivet ad's father, and there have been worse portrayals in the past. Thirty years ago, on June 18, 1993, pundit and member of the (feminist) White Ribbon Campaign Michael Kaufman published an op/ed in the *Toronto Star* titled "From Patriarch to Caregiver: The rediscovery of fatherhood." At first, the article sounded themes similar to the Glenlivet ad, telling us that the distant father, devoted to his career, was at last being replaced by the involved father who took an equal role in "childcare and domestic responsibilities." Not enough fathers were yet doing their bit, but at least the ideal was being more widely promoted. What was coming, Kaufman insisted, was nothing less than "a revolution in what it means to be a father."

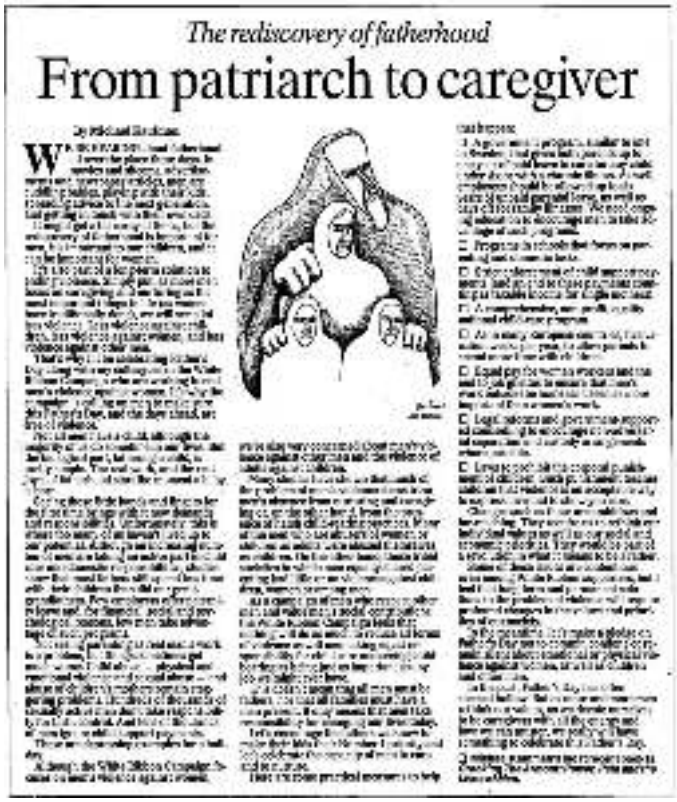

The rediscovery of fatherhood

From patriarch to caregiver

Then the article took a darker turn, scolding men for their failures. There were programs at workplaces to enable men to have paternity leave, but men didn't take advantage of them. Some men shirked their responsibility for birth-control or ignored child-support payments. Worst of all, "male violence" against women and the abuse of children were still "staggering problems." Though Kaufman assured readers that White Ribbon opposed *all* forms of violence (including "men's violence against men" and "the violence of adults against children"—no mention, significantly, of women as perpetrators), the decision to choose Father's Day spoke for itself.

"From Patriarch to Caregiver" was far less interested, it turned out, in childcare and domestic responsibilities than in recruiting men to become self-hating supporters of feminism. Kaufman lectured his male readers to "make sure this Father's Day, and the days ahead, are free of violence" and exhorted them "not to commit, condone, or remain silent about emotional or physical violence against women, as well as children or other men" (note the telltale *other*). Goaded into action by an alleged mass failure of masculinity, men were to confront their fellow men, shaming and castigating them.

That ending violence isn't a job for "marshmallows," for fathers indistinguishable from mothers, folding nappies and getting out the vacuum cleaner, never seems to bother the ideologues. Men are to be nurturing, soft, and empathetic, happy to wage war against dust bunnies and not afraid to cry in front of their sons—except when they're needed for the dangerous roles that nobody expects a mom to take on. Then they're to be as tough and aggressive as necessary to stop "male violence." Singled out for blame through the decades, they are also singled out to sacrifice even as the expectation of sacrifice is denied. It's an impossibly self-contradictory message, and it comes not from an outdated culture of "anxious" masculinity, but from deep within the feminist-compliant propaganda.

My dad, like most of his friends, was too busy providing for his family and volunteering in the community to give a damn about the shrill cries and smug condescension of feminist advocates, for whom he felt nothing but mystified contempt. The vast majority of dads already know that raising children requires all their tenderness and all their toughness. They already know what a heartbreaking, energizing burden it is, one that is rarely socially rewarded and too often, as we see above, demeaned or even excoriated. For divorced dads who've had to fight for years even to see their children, the dismissive jocularity and censoriousness have an added sting.

That's our culture today. Perhaps the Glenlivet executives who approved "What Does It Mean to be a Dad Today?" were confident that mocking traditional dads was far less risky than promoting a trans influencer or apologizing to

women for sexist beer commercials, or even telling them their razor-stubble is toxic. Men are used to the insult by now, and it doesn't stop them from forging ahead on their own terms. It might stop them, though, from drinking Glenlivet.

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Radical Red Stockings

Jim Doyle · 20 June 2023 · Archived copy · Original

Here's a remedy for some of the generalized feminism-bashing and accusations that feminists as a hive-mind are misandrist. Feminists quite correctly insist that there are many feminisms. It's a request for a little more attention to detail, and it's more than reasonable. So let's look at what is misandrist about radical feminism and see if that is foundational to any other kind of feminism, if other feminists use its terminology, formulations and theoretical assumptions.

When it comes to rebutting the accusation of misandry, counter-feminist and master of rhetorical discipline Fidelbogen has a simple solution – one can simply renounce and abjure the explicitly man-hating aspects of other people's feminism.

Let's see how wide and deep the distinction between radical feminists and other feminists really is. Let's focus on a early founding group. The Redstockings were a radical feminist group formed in New York in 1969. (There was also another independent Redstockings group in San Francisco.) The full text of the manifesto is below at the bottom of the post.

Can we agree that it is a fair statement of the radical feminist position?

If so, can we then also agree that the way to distinguish one's position and one's feminism from those angry man-hating radical feminists is to reject their misandrist positions?

And what are those misandrist positions? Let's lift them from the text of the Redstockings Manifesto[1] itself:

> *1. Our oppression is total, affecting every facet of our lives. We are exploited as sex objects, breeders, domestic servants, and cheap labor. We are considered inferior beings, whose only purpose is to enhance men's lives. Our humanity is denied.*

By describing women's oppression and ignoring men's exactly identical oppression, this formulation erases it, and that is misandrist. That the value of men in this society is based solely on our utility to women is not only so general that it is easy to demonstrate, but also so general that it fades into the background and becomes invisible.

> *2. All men receive economic, sexual, and psychological benefits from male supremacy. All men have oppressed women….*
> *….. We call on all men to give up their male privilege*

Martha Nussbaum identified denial of autonomy as an indicator of objectification. Borgification of men and women into classes is both misandrist and misogynist. The notion of male privilege proceeds from this borgification of men and is inseparable from it.

> *3. To blame institutions implies that men and women are equally victimized, obscures the fact that men benefit from the subordination of women, and gives men the excuse that they are forced to be oppressors…. We also reject the idea that women consent to or are to blame for their own oppression.*

Here the manifesto denies that men are constrained by society and insists that women are. This is not only objectification of women in the form of inertia, the denial of agency, but it is a blatantly discriminatory double standard. The only discernible basis for this discrimination is that men are objects without rights or any claim to judgment under the same standard, rather than human beings.

> *4. We do not need to change ourselves, but to change men.*

The authority to change others is a claim of ownership. Martha Nussbaum identifies ownership as an indicator of objectification.

> *5. The most slanderous evasion of all is that women can oppress men.*

Again, Martha Nussbaum identifies violability and denial of subjectivity as indicators of objectification. Denying that women can and do oppress men and boys, harming us in institutional and structural ways, is to excuse the violence and harm that women do men based on the violability of men. And when men come forward and recount how they have been harmed and continue to be harmed, any attempt to deny that or to silence them is a denial of subjectivity.

To summarize, here's a list of what is misandrist in the Redstockings Manifesto:

1. Objectification of men (and women) by means of reductionist class analysis.
2. Demonization of men as the oppressor class.
3. Denial of harms to men as merited to members of an oppressor class.
4. Double standards in analysis biased against men.

So the question is how often do we see this kind of terminolgy and discourse in non-radical feminst spaces, or hear it from one of the "That's Not My Feminism" feminists?

Fidelbogen drew up an oath of abjuration for feminists who did not want to be considered misandrist. I offer my own, which is more detailed. If a feminist doesn't care whether he or she is considered misandrist, that is fine, that is a personal choice. But it is their choice and they can accept the consequences of it.

Oath of Rejection of Misandry

1. I renounce and reject any analysis that objectifies or dehumanizes either men or women by crudely and reductionistically lumping them into classes and that denies their individuality or individual agency.

2. I therefore renounce and reject any analysis that identifies all men as oppressors and all women as victims, or that denies that men can be victims or that women can be oppressors, or that denies that these power differences can be based on gender roles alone.

3. I also renounce and reject formulations or slogans based on accusing men of being oppressors as a class such as "male privilege", and "men can stop rape", in the absence of female equivalents or formulations that include male victims on the same basis as female victims.

4. I renounce and reject gender-based discrimination. I reject analysis that uses false equivalencies to minimize harms to men, such as: equating rape of women to murder of men or insults to women's faithfulness with paternity fraud against men; that seek to explain away harms to men as insignificant because they are done by other men; that seek to exculpate women for blaming men for the violence that women do to them or their children. I condemn any gender-based discrimination before the law, whether intentional or simply resulting in disparate impact – the female sentencing discount, gendered disparities in scholarships, institutional support groups or quality of instruction and educational outcomes in government-run education, disparities in the family court system resulting in disparate rates of child custody and disparate treatment of parental misconduct, and all other forms of governmental and institutional gender discrimination. I condemn gender-based infringements on due process and other Constitutional rights.

5. I renounce and reject the demonization of human sexuality, either as dangerous and creepy or as sluttish and dirty, or as perverted or unnatural. I reject notions such as "rape culture" and "male gaze".

6. I renounce and reject any social or political project that treats one gender as morally inferior to another. I reject calls from women to "fix" men and attempts by women, or their male enablers, to define or decree what constitutes a "good man" a "real man" or masculinity.

So there's the oath a feminist can take before witnesses to remove any doubt she or he is misandrist. Just swear off "male privilege", "male gaze", "rape culture" and all special pleading for either gender. It's simple egalitarianism.

Notes:

[1] REDSTOCKINGS MANIFESTO[FULL TEXT]

I. After centuries of individual and preliminary political struggle, women are uniting to achieve their final liberation from male supremacy. Redstockings is dedicated to building this unity and winning our freedom.

II. Women are an oppressed class. Our oppression is total, affecting every facet of our lives. We are exploited as sex objects, breeders, domestic servants, and cheap labor. We are considered inferior beings, whose only purpose is to enhance men's lives. Our humanity is denied. Our prescribed behavior is enforced by the threat of physical violence.

Because we have lived so intimately with our oppressors, in isolation from each other, we have been kept from seeing our personal suffering as a political condition. This creates the illusion that a woman's relationship with her man is a matter of interplay between two unique personalities, and can be worked out individually. In reality, every such relationship is a class relationship, and the conflicts between individual men and women are political conflicts that can only be solved collectively.

III. We identify the agents of our oppression as men. Male supremacy is the oldest, most basic form of domination. All other forms of exploitation and oppression (racism, capitalism, imperialism, etc.) are extensions of male supremacy: men dominate women, a few men dominate the rest. All power structures throughout history have been male-dominated and male-oriented. Men have controlled all political, economic and cultural institutions and backed up this control with physical force. They have used their power to keep women in an inferior position. All men receive economic, sexual, and psychological benefits from male supremacy. All men have oppressed women.

IV. Attempts have been made to shift the burden of responsibility from men to institutions or to women themselves. We condemn these arguments as evasions. Institutions alone do not oppress; they are merely tools of the oppressor. To blame institutions implies that men and women are equally victimized, obscures the fact that men benefit from the subordination of women, and gives men the excuse that they are forced to be oppressors. On the contrary, any man is free to renounce his superior position, provided that he is willing to be treated like a woman by other men.

We also reject the idea that women consent to or are to blame for their own oppression. Women's submission is not the result of brain-washing, stupidity or mental illness but of continual, daily pressure from men. We do not need to change ourselves, but to change men.

The most slanderous evasion of all is that women can oppress men. The basis for this illusion is the isolation of individual relationships from their political context and the tendency of men to see any legitimate challenge to their privileges as persecution.

V. We regard our personal experience, and our feelings about that experience, as the basis for an analysis of our common situation. We cannot rely on existing ideologies as they are all products of male supremacist culture. We question every generalization and accept none that are not confirmed by our experience.

Our chief task at present is to develop female class consciousness through sharing experience and publicly exposing the sexist foundation of all our institutions. Consciousness-raising is not "therapy," which implies the existence of individual solutions and falsely assumes that the male-female relationship is purely personal, but the only method by which we can ensure that our program for liberation is based on the concrete realities of our lives.

The first requirement for raising class consciousness is honesty, in private and in public, with ourselves and other women.

VI. We identify with all women. We define our best interest as that of the poorest, most brutally exploited woman.

We repudiate all economic, racial, educational or status privileges that divide us from other women. We are determined to recognize and eliminate any prejudices we may hold against other women.

We are committed to achieving internal democracy. We will do whatever is necessary to ensure that every woman in our movement has an equal chance to participate, assume responsibility, and develop her political potential.
VII. We call on all our sisters to unite with us in struggle.

We call on all men to give up their male privilege and support women's liberation in the interest of our humanity and their own.

In fighting for our liberation we will always take the side of women against their oppressors. We will not ask what is "revolutionary" or "reformist," only what is good for women.

The time for individual skirmishes has passed. This time we are going all the way.

July 7, 1969

Redstockings P.O. Box 748 Stuyvesant Station New York, N.Y. 10009*

Child Murder: It Must Be the Husbands Fault

Paul Elam · 20 June 2023 · Archived copy · Original

"Ju know, they say eet was the hoosbands fault," announced the thirty something Mexican immigrant who was cutting my hair that day, two months before 9/11 changed the world. The big story of the moment was not about terrorists or toppled buildings, but about Andrea Yates, the Houston area mother of five that snuffed the life out of all of her children a mere half hour from where I live. And my stylist, using up every word of almost English in her repertoire, was attempting to 'splain to me how the whole mess could rightly be hung on the man.

"Oh, yeah?" I asked, unsurprised at the stupid remark, but too far into the haircut to get up and walk. "Who are *they*?" I was instantly pissed and made no effort to hide it.

She looked a bit nonplussed, then shrugged and said, "Somebody say eet on the noose." She sounded less self assured; feebly attempting to distance herself from the remark. Apparently, the language barrier didn't prevent her from picking up the tone in my voice.

I didn't bother trying to educate her. It was clear she had been in America for a short time, just long enough to learn how to cut hair and trash men in a second language, but she was already beyond redemption. The absence of a tip and my repeat business would have to serve as my first and last retort.

I am sure by now she can rattle off misandric invectives in impeccable English. After all, she has the entire western world for a classroom.

Canada made some additions to the lesson plan.

Ontario's Elaine Campione was really mad at her estranged husband, so she murdered their two daughters, Serena 3, and Sophia, 19 months, by drowning them both in the bathtub. It was reminiscent of the Yates case, only the attempts to issue this woman a pussy pass were significantly less veiled, and, so far, less successful.

In The Canadian Press's coverage of the trial, which resulted in two convictions for first degree murder, the first three words of the article were, **"An abusive husband."**

We can at least credit them for cutting to the chase. Before telling us about the crime, the accused, the verdict or the sentencing, The Canadian Press wanted to make sure that we knew who the guilty party *really* was. I mean, surely it wasn't the woman who held the heads of those two little girls under water till their tiny lungs filled with water and the life slipped from them forever. No, never. Not in Houston and not in Canada.

"You know, they say it was the husbands fault, *eh!*"

The judge in the case was apparently offended in equal proportion to The Canadian Press. Justice Alfred Stong was quoted as saying, after the verdict was read, "It is more

than disconcerting to think that if Ms. Campione had not been so abused, so used and discarded as a person, her two daughters could still be alive."

There was, however, a peculiar reality that seemed to escape both reporters and Justice Stong. The "abuse" of Campione by her husband was only alleged. There was no proof offered the court that he ever laid a hand on her, not that it would have justified her actions if he used her for a daily punching bag. But that is a really big *if*. Unlike her killing her own children, the allegations about Mr. Campione amounted to nothing more than finger pointing by a murdering lunatic. The only proven abuse in the case at all was that of the murders, committed and admitted by the mother, who was diagnosed with Borderline Personality Traits. (Quick, call Dr. Palmatier, she'll be shocked to know a borderline did something evil.)

Unfortunately for the press and the Canadian legal system, the jury in the case annoyingly listened to the evidence and voted for a conviction in accordance with the law. Pesky thing, the law. One might think that Canada will do something about that as soon as possible. After all, how can that father, who didn't murder anyone, who wasn't even charged with a crime, just be allowed to walk free?

I mean, aside from his dead children, he is probably laughing it up right now.

Oh, were this the isolated case. But it is not.

It was pretty much the same with murdering Canadian mother Penny Boudreau, who strangled her daughter to death and half stripped her when dumping her body to make it look like a sex crime.

The headline from Mail Online?

'Mummy, don't': Woman kills her only daughter, 12, after boyfriend says, 'It's the child or me'

As far as going to disgusting levels in search of a pussy pass, this one takes the cake. Lots of people with step children or who date people with children come to stand off's in the relationship regarding the kids. Be careful what you say though, guys. If she kills them you are likely to end up in a headline with blood dripping from your name.

Your vilification will be a lot more important to the press, and perhaps even the courts, than in finding truth or justice.

It's one more reason to steer clear of single mothers.

But the more overarching problem here can be summed up in two words.

Dead children.

What we excuse, we enable. And what we enable, we get, in ever increasing amounts. When enabling women to excuse, rationalize, justify and shift blame, even over their most heinous acts, we will pay for it. Sometimes the dues are paltry. Sometimes payment comes in little caskets.

Read the news story on the Campione case. What you will find is a press and a judge doing everything in their power to coddle and pity a murderess. You will read statements by politicians pledging to investigate in the aftermath of this tragedy. There will be reports on the Canadian mental health system. There will be cries for even more attention and support for "abused" women, if that is even possible. There will be the expected and obligatory condemnations of abusive men.

And the kids will keep dying.

Until our justice system starts considering what this means, it should be impossible to listen to anyone in government who talks about "the best interest of the child," without laughing directly in their face.

Or perhaps spitting in it.

Much of the trial information, even as related in the highly biased Canadian news story, points to the distinct

possibility that Campiones real motive for killing her children was because her husband was going after custody. He may well have been doing everything in his power to protect them from a mother with a history of presenting a danger to her children.

If so, he would appear to be the only person in Canada that ever had an interest in that at all.

Where was this man's help? Where is the outrage that he has lost his children? Where is anyone who even gives a shit?

We don't have time to give a shit. We are too busy babysitting and holding the hands that killed two innocent children.

And we are too busy pretending that we are actually doing something else.

They’re right, I DON’T understand feminism

Ron Collins · 22 June 2023 · Archived copy · Original

This is a republication of an article published when Women Against Feminism was being widely discussed on Twitter –Ed.

For anyone following the #womenagainstfeminism hashtag on Twitter, or the other online venues where this is trending, one will readily observe just how often the charge is made (or is it a defense?) that WAF and friends simply “don’t understand” feminism.

Actually, I think they’re right. After a lifetime of being told, going back to the 1960s, that my kind (the dreaded White Man) were responsible for pretty much everything bad that ever happened to anyone else not like us, I decided to check it out myself.

I read Brownmiller, Ehrenreich, Friedan, and Caldicott, to name but a few. I hung out with, worked with, listened to, and attended public events with self-identifying feminists for years. I saw women in the 1980s wearing running shoes to work, to “Take Back the Night,” and went on to wonder if they had, as heels got higher and higher until anatomically self-immolating footwear had become the new symbol of “empowerment.”

I married a feminist with a feminist mother. I watched my more intellectual, urbane male friends, one after another, go from being interesting, funny, and spontaneous young men to being diaper-bag-toting stepnfetchits who could barely begin a sentence without the words “Let me check with …”. I worked with redneck manly men whose wives actually (wait for it) MADE THEM SANDWICHES, and who also in absolute seriousness called the little lady The Boss and meant it.

And all this time, in college towns and tourist towns, as well as cow towns, I kept thinking that, sooner or later, I would run into this Patriarchy that had all these gals stirred up. Ol’ Pat must have done something REAL bad to these women, ’cause they just never seemed to stop looking for him behind every corner and in every action, thought, attitude, or perceived slight on the part of men.

And still, I guess I just didn’t “understand” feminism, hard as I’d tried. I remember the first time I got wind that things were changing between guys and gals when at about age nine or ten, still in the bygone era of “full-service” gas stations, I saw my first woman out pumping gas, checking oil, and wiping windshields. Soon after that I started hearing about new roles assigned to men, such as attending childbirths, being emotionally available, involving ourselves more with children, and being more understanding of women’s health. I added two and two and figured, Not such a bad trade: men do more stuff women do, and women do more stuff men do. I can work with that, I was thinking as I prepared for manhood.

In the early 1980s I worked with women and men both, on a fire crew and in livery stables where I spent some summers, and it seemed okay. I kinda overlooked how the men would do all the heavy lifting, and never thought once about the inequity of my spending three days picking swollen ticks off horses’ bellies to drown them in diesel while three girls would wander by and say, “Ey-ewww, that is SO gross …” or the all-day rides I would guide while the ladies took all the cushy one- and two-hour ones that had them home for lunch.

When I entered residential homebuilding I just assumed there would be women coming along. (Cue crickets.) I saw a grand total of ONE female electrician, which is a high-paying profession with almost endless employability requiring only on-the-job training, and ONE lady carpenter, who prided herself on her volunteer work at the women’s shelter and had no issues with my carrying her materials for her (but a lot of issues with being a real carpenter, sorry to say). And that’s it, in more than 35 years in the trades. Women were never discriminated against or excluded, *they just never showed up at all.*

Meanwhile, my son was abducted by his mother in a long-planned action scripted by her mother with the MSW and a new law called the “Violence Against Women Act” that she and her colleagues used to crucify me in court

without evidence; I experienced repeated instances of police officers going on alert in courthouses when the tone of my (male) voice became suspect while one woman expert after another were scarlet-lettering me with their guesswork and their social theories; one male judge, lawyer, or police officer after another submissively awaiting a female diagnosis of my disturbing maleness before deciding what to do with me or whether I could be unsupervised with my son (all of this with no evidence whatever being presented at any point).

Then years after this kangaroo-court farce I began to look back into gender politics issues. I found women demanding seats on corporate boards that they had not earned, women accusing men of domestic violence without ever being troubled to prove anything had happened to them at all, women who were the electoral majority in one election after another castigating me and all men over why "they haven't elected a female president," women being astonishingly rude, dismissive, crass, and vulgar toward male coworkers in non-construction workplaces where I worked at various times, women dominating every aspect of what was supposed to be a dialogue about "gender" and openly guffawing at the idea that any man had anything to contribute to the discourse …

Women being shamelessly passive-aggressive toward their spouses and boyfriends, openly rude in public places, defiantly fraudulent toward programs and benefits they applied for, matronizingly dismissive of the very concept of male grievance, THIS is what I think of when I think about "feminism." And feminism has been such an apparent success that a woman now doesn't have to know half of what I know about feminist theory or history to get away with plain rude and hurtful behavior whenever she decides to indulge in them.

So, the bashers of #womenagainstfeminism are right on the mark: try as I have, flexible as I've been on the idea, hard as I've worked (I even enrolled in "Gender Studies 101" at a community college once in the late 1980s, which I and two other men were basically badgered by students and instructor alike into dropping after the first day) …

No, I don't understand feminism. Not at all. I understand what it might have been, what is was marketed as being, what some adherents believed it was supposed to be.

But what feminism's actions and results have shown, as a popular philosophy or as a policymaking doctrine?

Guilty as charged: I absolutely do not understand.

Senator accusing a man of ‘mansplaining’ gets as good as she gives.

A Voice For Men Videos · 22 June 2023 · Archived copy · Original

Australian Senator accusing a man (another Senator) of ‘mansplaining’.

Defeating the feminist frame: The wage gap

AVfM Video Source · 24 June 2023 · Archived copy · Original

Alison Tieman, as she so often does, cuts straight through the bullshit.

You should subscribe.

Pearl Davis responds to a video by Paul Elam

A Voice For Men Videos · 25 June 2023 · Archived copy · Original

Pearl Davis responds to a video by Paul Elam.

‘Biological Gynocentrism’ : Falling Into The Feminist Trap?

Peter Wright · 26 June 2023 · Archived copy · Original

Lester F. Ward (1841-1913), a scholar of biological and sociological disciplines, was a passionate advocate for first wave feminism and “women’s liberation.” Just like today’s *difference feminists* he spoke about biological differences between the sexes, and theorized that women were the more superior sex due to evolutionary and reproductive value.

Sound familiar? It should, the same gynocentrism theory is promoted in the manosphere.

Ward is celebrated as a pioneering male feminist by historian Ann Taylor Allen,[1] and Michael Kimmel classifies him as a feminist sociologist.[2] And its not only today’s feminists who celebrate his theory: All three waves championed his, or similar gynocentric theories as a triumph of scientific truth and of women’s deserved special treatment.

Protestors may say that feminists have *never* believed in biology, that they’ve always championed the blank slate theory. Feminists, however, have consistently proven to be opportunists who sometimes deny biology, and then very often appeal to it. For example feminists love to bring attention to biological facts like women’s vulnerability due to smaller size, pregnancy, lactation, menstruation, etc. – not to mention many of the first feminists championed biological gynocentrism (actually using that word) as an appeal for men to pedestalize them.

Lester Ward delivered his famous “Gynæcocentrism Theory” speech to an enthusiastic group of 1st wave feminists in the year 1888 – including Mrs. Elizabeth Cady Stanton, Miss Phoebe Couzins, and many others well known.[3] The title of the speech was *Our Better Halves*, and consisted of an elaborate claim that women were biologically superior to males due to their evolutionary and reproductive roles, and thus women were more important than males who were described as mere helpers in the evolutionary scheme. First wave feminist Charlotte Perkins-Gilman (1860 – 1935) claimed that Ward’s theory of gynocentrism was the most important contribution to ‘the woman question’ ever made.[4,5] Commenting on Ward’s theory to doubters, Gilman wrote *“You’ll have to swallow it. The female is the race type; the male is her assistant. It is established beyond peradventure.”*[6] While continuing to laud Ward’s gynocentrism theory as a brilliant contribution, she expanded on it by suggesting that women were more evolutionarily advanced than men, and that women were continuing to advance at a faster rate than men.[5]

In his 1903 book *Pure Sociology*,[7] Ward published a more lengthy chapter explaining his gynæcocentric theory. His theory travelled around the world and fomented feverish debates, as can be seen from this sample of articles published at the time:

- – ‘Gynæcocentricity’ Poem from the London Punch (1903)
- – The Evolution of Sex According to Lester F. Ward (1909)
- – The Future of Women – by D. M. N. (1909)
- – Ernest B. Bax Responds to Lester Ward’s ‘Gynocentric Theory’ (1909)
- – “The Evolution of Sex” – A Protest Against Ward’s Gynæcocentric Theory (1909)
- – The Book of Women’s Power – edited by Ida M. Tarbell (1911)
- – Woman and Gynæcocentric Social Progress – by S. Nearing (1912)
- – Ernest B. Bax: Examines Lester Ward’s ‘Gynœcocentric Theory’ Fallacy (1913)
- – Some Biological Aspects of Feminism – by R.E. Ryan (1914)
- – Race Motherhood: Is Woman The Original Human Race? – by D. Montefiore (1920)
- – Book Review of D. Montefiore’s ‘Race Motherhood’ by D. M. N (1920)
- – ‘Gynocentric Theory’ in Colleges and Popular Culture, by M. M. Knight *et.al* (1920)
- – The Lure of Superiority: ‘Gynæcocentric Feminism’ by W.F. Vaughan (1928)

After pinning down the origin of this theory, a question arises; Do we really want to keep promoting these feminist-inspired theories today? Whatever the merits of Ward's biological basis for gynocentrism (well there's no merit, actually), it has since flourished both in feminist circles and, sometimes, in men's activist conceptions of the way human evolution works: we are a hopelessly gynocentric species and we need to get used to it.

Feminists probably like this 135 year old narrative, and they of course have led the way to its institutionalization in the canon of modern ideas. From my observations, those most invested in a gynocentric lifestyle, whether they be men or women, are likely to be the strongest champions of this pseudo-theory today.

For anyone wanting to check the scientific veracity of biological-gynocentrism theories, I can think of no better corpus than that of Peter Ryan; a researcher educated in molecular biology who has debunked all of the usual "scientific" appeals to gynocentrism as amounting to pseudoscience. You can read his article on Ward's gynocentrism theory here, and his entire series of articles here.

While human relationships and the wider culture can indeed be tilted in a gynocentric direction, this need not be understood as a necessary evolutionary norm. The gynocentrism we witness today can be understood as a maladaptive behaviour resulting from novel cultural forces playing on our biological potentials. Those novel forces act in a similar way to a cellphone in a plane which is why we switch phones to flight mode – nobody wants a corrupted flight program nor any of the novel reactions that would come with it. The plane is definitely not programmed to do spinning cartwheels due to someone's cellphone interfering, but the existing program has potential to be corrupted to produce that outcome. So likewise, the claim that gynocentrism is hardwired in us as a "natural instinct" may be better understood as a corrupting set of forces playing on our biological mechanisms to generate pathological, maladaptive reactions.

This problem has been succinctly summarized by Hanna Wallen's concept of the 'Natural Gynocentrism Fallacy,' which refers to the belief that sexually mature women are the most important unit within the human species due to the role they play in reproduction – ie. it is a belief in which women are assumed to be more valuable to human society, and to human relationships, than are men, children and even the perpetuation of one's genes. A corollary assumption is that women's lives and wants should be prioritized over those of men and children.

The natural gynocentrism fallacy, according to Wallen, involves a denial of the fact that *all* adult humans, including women, are child-centric, gene-centric, and utilitarian toward that end. Thus the hypothesis that humans are a 'gynocentric species' amounts to a denial of women's evolutionary value as an instrument of the child's creation and protection, i.e., not because her gender is valued *per se* outside this utilitarian function. Wallen summarizes that gynocentrism is not a naturally occurring phenomenon, is not inevitable, and is something that can be corrected. She states that historical gynocentric attitudes that have been treated as "natural," and thus as the reason why gynocentrism could never be eliminated, are false.

With the knowledge that biological theories of gynocentrism began with first wave feminists, this should at least prompt us to review the assumptions we've picked up regarding humans being a gynocentric species. We can at least *question* the validity of this longstanding feminist dogma, no matter which side of the equation we ultimately fall.

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[1] Ann Taylor Allen, *Feminism, Social Science, and the Meanings of Modernity: The Debate on the Origin of the Family in Europe and the United States, 1860-1914*

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Pearl Davis responds to another video by Paul Elam

A Voice For Men Videos · 26 June 2023 · Archived copy · Original

A Blue Pill Story

Christian Chiasson · 28 June 2023 · Archived copy · Original

Our story begins with a young man in his teens. His sexual desires are just beginning to bloom as he enters biological manhood. He confuses this with a desire to be publicly pair bonded with a young woman because all of his life up to this point he's been told to be a nice guy, to respect girls and to treat them nice. And so he does. He's been so deeply indoctrinated with the idea that mistreating girls, and only girls, comes with a punishment far worse than that of murder, and the idea that viewing women from a sexual viewpoint is wrong no matter what the situation. He is completely unprepared for what awaits him.

Our young man is in the 10th grade. He has several dating prospects around him. Day in and day out he hangs out with young women his age, trying to be noticed as more than just another teenage boy in school. He wants to be seen as a sexual being, as worthy of female attention. He develops a more mature sense of humour, he studies hard because he wants to match women intellectually, he wears all of his best clothes, his best pair of shoes, he engages these young women in thought-provoking conversation. He does all this because he's been told this is how to attract women. Little does he know he's been lied to.

Fast forward 5 months, about half way through the school year. He's been unsuccessful in securing a mate. He begins to become confused, but doesn't question the instructions he's been given. He presses on with the unfounded belief that soon he will succeed.

Fast forward once again to the beginning of 11th grade. He was not successful the previous year and he walks in with what appears to be a new-found sense of confidence, despite him actually being more confused now than he ever was. He is still not questioning the validity of the instructions given to him since birth. A small pinch of desperation begins to set in as he tells himself "This is the year. I will succeed". He, of course, is lying to himself.

2 months, 4 months, 8 months in and no success. He struggles to keep the desperation and depression hidden. He begins to question himself. Maybe he isn't worthy. Maybe he's not good enough. He questions himself, but still will not question the instructions he was given. He calls himself a male feminist, a true blue pill teenager. He tries to appeal to women by expressing his belief that they are more than he is. He accepts the lie that is transference of guilt. He accepts the lie that marriage and the nuclear family were forms of oppression, rather than a necessity for survival. He accepts the lie that men working in a coal mine for 14 hours a day, breathing in coal dust, was a privilege rather than a responsibility and a sacrifice. He truly believes this. It isn't just a tactic to appeal to women. He truly, and wholeheartedly believes he is less than a woman. He is still unsuccessful and depression takes hold by the end of the school year.

The following year, grade 12, he walks in with his head hanging low. He's given up. He is 17, going on 18 in a few short months. He decides he will finish school, go to college, and start his career before trying to find love again.

This is foiled by the fact that when he was 4, he was struck by a taxi cab, operated by a young 16-year-old who stole it from his father in order to make some cash for the weekend. The result of this event was 1 night in the hospital and a small 8,000 dollar settlement, placed in a trust fund, which would accrue interest until he turned 18 when it would be turned over into his possession. He continues with his life at school for the next few months, patiently awaiting his 18th birthday. He plans to spoil himself a little bit in the hopes that material possessions will cure his depression. He has no idea how naive he is.

Winter holiday comes quickly, and he has 2 weeks off school. He is expected to be back to school shortly before his 18th birthday but he plans the day off anyways. He's eyeing a brand new laptop and MP3 player, and with the trust fund soon to be his, he can afford it. But little does he know that something is about to happen that will confuse him more than any of his failings with women.

The day he turns 18, he makes his way to the bank to find just over 16,000 dollars has been turned over into his bank account. A smile appears on his face as he takes his access card back and buses to the nearest future shop.

He's going to buy that laptop right away. He's always had an interest in computer technologies and finally he will have one of his own to tinker with. His hope is to get into IT, and he's been teaching himself about computers since he was 11. He's familiar with the inner workings of a desktop by this point, even doing his co-op education program at the IT department for the local University. He shows great promise in the field, and with an IQ of 141, he is quite good as solving issues accurately and timely. He just needs experience with the smaller and more compact laptop technologies.

The following day he shows up to school sporting his brand new laptop at his side. He has plans to type his school notes, rather than hand write them, from that point forward. This catches the attention of the young women at school, and immediately they know he has money. He tells them about the taxi cab and the trust fund, and that he had received it the previous day.

From this point women seem to flock to him but he is still far too naive at this point to put 2 and 2 together. He doesn't know they want his money, and he doesn't really question it despite being unable to find anything else about him that has changed to make him more appealing to the opposite sex. He simply accepts his new-found appeal and presses on.

Over the next few months he has a few short relationships, but none of them lead to anything physical beyond hand holding and cheek kissing. He is 18 years old and still a virgin. A secret he tries hard to keep as the idea of a male being 18 and still a virgin is shameful to him. He does not want anyone to know but he doesn't know how to approach the topic either. He's under the impression that the very mention of sex turns women off and he's afraid of losing the little bit of female attention he has. That is until he meets a young woman in a nearby city.

They both begin dating and she challenges everything he's learned up to this point. She initiates sex on the first date. He initially lies to her about his sexual past, or lack of one to be accurate, and tells her he isn't a virgin. He doesn't go big with the lie though. He tells her he has had a few encounters but nothing to brag about. The relationship lasts until his trust fund dries up and he is still too naive to realize where his sudden appeal came from. 18, broke and again single he seeks other relationships locally. He finds none and will remain single until he is 22.

By this time he's regretting how he frivolously spent his entire trust fund on others instead of investing. Women became a distraction and as a result his grades plummeted and he could no longer get into any good University or College. His choices were to repeat the 12th grade, or acquire his GED and enter the workforce. With increasing pressure from his parents he chose the latter.

He began working for a call centre company that handles tech support for the Xbox 360 console and Xbox live service. Making only minimum wage, but punching in enough overtime, he was able to make enough money to move out into his own place, with a roommate of course. His roommate was a coworker who had been falsely accused of rape. He signed off as a surety to get him out of jail but at this point he is still too blue pill to know that false rape accusations occur any more than 2% of the time. He signs reluctantly, partially believing the accusation is actually genuine. The 10 months living with his coworker quickly become toxic as the belief that the accusation is genuine starts to creep into the forefront of his mind. He starts believing he's helping a rapist escape punishment and this begins to eat away at his conscience.

During this time a new tenant moves into the apartment upstairs. A very attractive, independent woman who catches our young man's eye. They begin talking and things begin to evolve. She tells him about her abusive ex boyfriend and he quickly develops a sense of empathy and compassion for her. He feels bad that she was treated this way. The relationship only lasts a few months when he finds out she cheated on him with the very same ex she claimed was abusive. Shortly after she leaves our young man and gets back with her ex.

After 10 months, the trial was over and his coworker, and roommate, has been found guilty. His mind spirals into a state of guilt as he believes he has betrayed the very women he was raised to protect. The fact that the evidence for the guilty verdict was flaky or non-existent does nothing to diminish this state of mind. Within days he quickly pulls surety and sends his roommate back to jail before the sentencing date. His roommate is forced to get his new

girlfriend to sign. Our young man moves back in with his parents and carries with him a feeling that he's failed and betrayed women everywhere. He does not feel like a man.

As the years pass, our young man tries desperately to figure out why he has such bad luck with women. He's a nice guy. He's compassionate, he's empathetic, he carries a torch for women's rights and he defers to the women around him for direction. He's completely unaware that the very women he defers to see him as a directionless loser. He believes he's doing the right thing, but is completely unaware that his unmasculine, feminine, behaviour is self sabotaging.

4 years pass before he meets who he believes in the woman of his dreams. He falls head over heels in love quickly. They begin a relationship and initially things are amazing. He's never been so happy. She's the perfect woman, and the very sight of her face lights his heart on fire. Her touch sends him into a state of bliss. He just wants to be around her. A few months pass and he begins to notice she is spending less and less time with him. Not just that but often also forgetting plans they make together. He finds himself going to her place to do nothing more than dog sit while she goes out with friends. The depression begins to develop as the idea that he's simply being used as a means for her to neglect her responsibilities. He is still far too naive to accept this truth, but begins expressing annoyance and frustration. They begin fighting and he tries tirelessly to shift the blame on anything but her. She can't be using him. She's perfect and he loves her. He is completely blind.

He goes over to her place one day, as they have plans, but once again finds she "forgot" about them. He spends the entire day, and most of the night alone in her apartment as she spends her time partying and getting drunk. He goes to bed, only to be woken up at about 2 in the morning to a heavily intoxicated and angry girlfriend. She screams at him, kicks him out of her apartment, and pushes her deep freezer up against the door. He returns home for the night.

The next day he returns to find the door has been blocked by the deep freezer, but the door isn't locked. He manages to push his way into the apartment. She is on the couch, still passed out and a plate of food has been knocked over onto the carpet. The dog was not taken out, and as a result defecated and urinated on the floor. He waits patiently for her to wake up.

When she finally regains consciousness she finds him sitting opposite to her, the food on the carpet, the deep freezer out-of-place and the shit and piss on the floor. She asks our young man what happened, and he tells her with tears beginning to stream down his face. The events of the night before, coupled with the events of his past have left such a scar that he cannot hide it any longer. He's breaking, and the cracks can't be contained much longer.

She apologizes profusely and explains this is a pattern of hers. This isn't the first time she's done this and our young man is not her first victim. He accepts her apology on the condition that she begin attending AA meetings. She agrees.

They call for local AA meeting times and decide the next day, a Wednesday, would be a good time to start. He goes with her, right at her side, to show support. Little did he know that she was not taking this seriously.

The following week, when she was supposed to go to her second meeting, she skipped out. A week later, she skipped out again. She wasn't hiding her inability to take responsibility very well, but he was still very much blind to it.

During the next few months he continued to shift blame on anything and anyone but her until they decided to move in together. They found a place across town, a new neighbourhood and to him a new beginning. Things were good for a week. She began exhibiting the same behaviour as before, but she grew in toxicity. She began blaming her toxic behaviour and neglect on him. Several times removing his keys for days, or weeks, at a time so he could not go anywhere. He was 26, and his girlfriend was essentially grounding him for her own behaviour.

What's more is that she began demanding that he not talk to family or friends about certain things. Any breach of this resulted in her threatening to end the relationship, and again grounding him by relinquishing his keys. She also

began controlling his finances. Where he couldn't spend a dime on himself, she would shop all day. Buying useless items that most of the time remained unopened and unused for weeks or sometimes months.

Soon she met another man and was spending large amounts of time with him. Our young man wouldn't dare tell her not to spend time with this other man but soon things got to be too much. She began making plans with our young man, only to cancel them because the other man wanted to hang out. It got to the point where she would make plans with our young man, only to call the other man on the phone just minutes after and make plans with him instead, right in front of our young man. He was beginning to feel unwanted. He tried incredibly hard to find ways to bring back the feelings they shared in the early days of the relationship, but failed time and time.

She began to intentionally try to frustrate and anger our young man each week, to the point where he felt he had to leave for the weekends, freeing up hers. While he was recovering from the week before, she was partying and enjoying herself.

It all came to blows one day when our young man finally reached his breaking point. Almost a decade of lies, betrayal, and selfish, toxic women had finally broken what little spirit he had left.

One morning, 14 months into the relationship, the man and his psychologically abusive spouse made plans to spend the day together. It was one last chance for the woman to prove she actually cared about him. After a quick lunch at the coffee shop, and a trip to the nearby grocery store, he discovered that one of the woman's friends had been waiting outside for the couple to return home. During the walk home the man listened in as their plans were once again, and for the final time, cancelled. He realized she cared nothing for him and was simply looking for excuses to spend as little time as possible. He walked ahead, quickly, and left the two women to walk back alone.

When she and her friend returned, she found our young man on the balcony having a cigarette and trying to calm down before deciding how to deal with his new-found epiphany. She opened the door, and began interrogating him. As calmly as he could, he told her that he knew their plans are shot, that she was going to spend the day with her friend instead and that they would talk about it when she returned. The woman's friend spoke up, telling the man not to talk to her that way. Not to be disrespected in a place that he calls home, he bluntly told the friend to shut the fuck and stay out of it. An argument ensued when the friend told the man she thinks he should move out.

The man asked the friend multiple times to leave his home, but she refused. He exercised his right and forcefully removed her from the apartment. The argument between the couple continued, until she told him that he had fucked up worse than ever before. She relinquished his keys, went to her friend's house and they both called the police. The man was arrested under a false domestic abuse allegation and removed from the home.

He had experienced first hand how easy it is for a false accusation to be treated as genuine, if the accuser is a woman. And how easy it is for a woman to make a false accusation without guilt for what she puts another person through.

On that day, an MRA was born.

Our young man now thinks back to his former roommate, and he was falsely accused. He is filled with guilt once again, but this time for betraying his friend. He knows he doesn't deserve forgiveness, but he hopes his friend can forgive him someday.

Our young man is forever changed. His eyes wide open to the truth. A giant red pill shoved down his throat in the form of his own false accusation story. He's become the uncaring jerk he always tried so hard not to be. He is shamed by women for becoming the very thing those women molded him into through his experiences with them. Yet he feels no shame at all. Not anymore. He is reborn, living for himself, defining himself and rejecting any and all external definitions of himself.

Once a blue pill beta, now forever a red pill zeta.

Men in decline as the establishment looks away

A Voice For Men Videos · 29 June 2023 · Archived copy · Original

A note from my future: Thanks for the meme-ories

August Løvenskiolds · 29 June 2023 · Archived copy · Original

A note from my future: Thanks for the meme-ories

Things are bad, brothers.

The war drags on, digital and analog. My daily upgrades have been blocked for a month now on the basis of my "insufficient commitment to gynocentrism", so I'm not sure how much time I have left to get this message out, so here goes…

Although I am an old man now and badly in need of an upgrade and reboot, I still remember back in the early twenty-teens when, regardless of your sympathies in gender-based conflicts, entering the gender war meant that one was treated to an alphabetic stew of terms like MRM, MHRM, TWRA, PIV, CAMAB, CAFAB, MGTOW, Blue/Purple/Red Piller, Alpha/Beta/Omega/Zeta man/woman, Mangina, Mansplainer, White Knight, Trigger Warning, Rape Apologist, Gender Feminist, Gender Queer…if you know all these buzzwords, then congratulations, my brothers, this article is for you, AND, you know a lot more than I do even now, so many decades later.

Using a time machine of my own poor construction (which has damaged both my verbal skills and my grasp on reality), I have managed leap forward (backward?) and obtain the merest glimpse into the upcoming long-past terminology of this war, and from the tiny shreds I salvaged, I've compiled a few of the relevant future (past? crap, language wasn't built to handle this time flux I'm caught up in) terms and definitions and I'm trying to share this knowledge with you, my beloved younger brothers, before innate temporal paradoxes and feminist droogies ban my dying electronic brains from mAk!g co7ernt w0rs…

Ma'amsplaining – explanations and rhetoric from TWRA's (traditional women's rights activists) detailing why both feminists and men's right's activists suck: because women are entitled to lives of luxury at the expense of both male service and male disposability. Example: "Woman, from birth, are entitled to a man's deference and servitude."

Ma'ambo – After "Limbo", the storage area for censored speech and related data that is considered to be insufficiently worshipful of women.

Mizsplaining – *also,* ***Ms Splaining***: unoriginal and widespread feminist talking points (such as "wage gap", "rape culture", "patriarchy", "1 in 4", "gendered domestic violence", etc.) that, despite being throughly debunked and ignorant of the massive sacrifices of men's lives necessary to sustain such brutal lies, have become so entrenched that MHRA regulars have to spend their scant remaining resources repeatedly re-debunking them.

Min – after the term "rapesticks" fell into disfavor, feminists changed the terms "Man" and "Men" into "Min" and "Minz", respectively, but not respectfully. This reduced the cumbersome "trigger warnings" to more minigible levels. I still have trouble with these, which is why my upgrades are still in ma'ambo.

Vaginohedonic – *also,* ***Vagodonic***, the sexual ideology that all vaginally-related sexual pleasure and activities are morally and legally acceptable (including the rape of underage girls by feminists) only whenever feminists decree that they are, and then, only for women, and only if the women don't change their minds at any point *ex post facto*. Example: "Heather's vaginohedonic bliss with Raoul was dispelled the next day when she discovered lifts in his shoes, and so enraged, she filed rape-by-deception charges against him 30 months after he dumped her."

Femitheist – any feminist who seeks a massive, worldwide, act of Goddess slaughter of men, often while denying that she is, in fact, a feminist.

Victim Cred – the ultimately self-defeating power and influence that women (and rarely, men) gain from publicizing, exaggerating and even cynically manufacturing their status as aggrieved victims of some real or imagined slight. Whereas real victims seek to overcome and grow beyond their temporary plight, the victim cred set become voluntarily mired in their victim narrative in perpetuity.

Slutspamming – the process of annoying society and promoting the power-grabbing through victimization by organizing massive rallies of scantily clad women to protest against men who seek to protect said women from being raped.

Grape-rape – using a bout of consensual drunken sex to extort a monetary benefit from a privileged man.

Example: “Score! Not only did Jessica enjoy having drunken sex with David, but later that week she grape-raped him for a cool 200 grand.”

Anti-tokenism – resistance from feminism to the successful advancement of feminists into positions of power, under the theory that such advancements undermine the victim cred of other feminists. The near defeat of President Rodham in the elections of 2016 was credited to anti-tokenism.

Challengaging – a derisive term for the process wherein some people (men, predominantly) grow in strength and competence through engaging in open conflicts, whereas others (woman, predominantly) are deeply emotionally damaged by the expectation that they prove themselves worthy of further advancement by engaging in the same tests of character as men are expected to do.

AtheismPuss – *see also Tokyo Rose, Benedict Arnold, Judas, Rebecca Watson*– the short-lived effort in the early decades of the 21st century by feminists to destroy the otherwise rapidly growing, loosely knit groups espousing rationalism, skepticism, agnosticism, and atheism, by imposing the ideological doctrines of feminism and victim cred on a largely oblivious but still keenly intellectual, anti-supernatural cohort. The infighting and starvation that drove AtheismPuss to extinction are still studied as models of other primate extinctions, of which the decline of the Neandertals is the most noteworthy.

The VAWAnkers Rebellion – a violent slave revolt of 2028 wherein the incarcerated 38% of the male college-age population ~~reBE!!!~~d JOSFSOFPs…

Damn – the time machine is overheating, blushing and oozing feminist ejaculate. I’ll try to repair it as time and my failing health permits, and if interest in these revelations warrants such efforts.

Until our liberation sets us all free, I remain your humble mgtowai, lost in time.

August Løvenskiolds version 6.12.2049

July 12th, 2049, on the occasion of the 90th anniversary of my vaginal birthday, and 4,136th wetware upgrade.

Modern woman gets humbled at relationship conference

A Voice For Men Videos · 30 June 2023 · Archived copy · Original

The argument for a principled approach

James Huff · 1 July 2023 · Archived copy · Original

There are some questions that lie ahead of us that may seem easy to answer at first, but we need to understand the implications of everything we have done so far and what it has already spelled out for our future. Turning this behemoth of misandrist culture around is not going to be easy, I dare say not even possible without the type of wanton destruction it will cause itself as it collapses under its own weight. The fact of the matter is that every culture in every time has depended on the idea of male disposability for the "greater good"… and that "greater good" has often destroyed itself in the process of demanding too much from the individual to sustain the greater whole. It is a cyclical event, and the rise and fall of nation-states, or, at least, the bloody and horrific revolutions that occasionally visit them happen with such regularity that we barely bat an eyelid anymore.

The fact that these cyclical events can be evidenced over a period of 5000 years of human history does not mean that our futures have to remain so however. Within the Men's Right's Movement, I recognize the seeds of something far greater than anything that has come previously. I see a New Renaissance, a revitalization of individual freedoms and liberties, an unshackling of the chains of the destructive cycles of humanity, and the movement of humans toward a New Age.

Do not take the above paragraph for the idea that I envision some Utopian world. I see something far from it. Our struggles define who we are, but the question remains whether or not we should be struggling with ourselves, or with new innovations and becoming masters of the universe around us. I see all the wasted effort of hundreds of millions of lives in a struggle to control groups of humans, most of whom simply want peaceful lives for their loved ones. I am talking about changing the scope of our struggle from the predominantly Human Vs. the human paradigm we now have to a new one: Human vs. Environment.

"James, you are jumping the gun on this!"… and yes, I know that I am, and have done so with a purpose. The artist unveils the painting before explaining the creative process that brought him to it and the meaning behind it. It is the "What the fuck is that?" moment when looking at the canvas that unlocks something in the human psyche, and the artist can then explain the meaning as clear as fresh air.

Now pay attention to this next part.

Most humans are blinded by all the extraneous thought placed within political group-think. The moral questions of the day are framed in simple matters of right and wrong when dealing with the individual but seem ever so complicated when applied to the needs of a group of people, or how one group of people interact with another group of people. We get bogged down in old prejudice, financial matters, and resource allocation and everyone wants a slice of whatever is being served up next from their political masters.

Group W supports Politician X because they get Product D, never mind that Group M was forced at the point of a gun to give up their Product D by Politician X. Besides, that Group M has plenty of Product D, and not sharing it – never mind they were actually robbed of it – would be morally reprehensible. This type of thing happens every day, all day, seven days a week, 365 days a year.

Meanwhile, all those from Group M see that all their Product D is being "liberated" – I mean taken– from them so they naturally say "Why the fuck should we produce any more Product D if the guys holding all the guns are just going to take it from us and give it to a Group W, who can get it themselves. If they want it that bad, then they should get it on their own merit." This inevitably leads to bad feelings all around as Group W feels slighted because they have just been called lazy and have heard for years that having as much Product D as they want is a Right. Of course, they heard that from Politician X, who promises them as much Product D as they need – I mean want – as long as they support him.

Eventually some people in Group M feel as if they should be in Group W, and stop producing Product D. Some people in Group M don't want to be in Group W because they don't want to be seen as the lazy layabouts they think Group W is, so they form a new group called Group A and decide to produce Product R, which is intentionally of no value to Group W. This new product serves Group A's and Group M's purposes just fine. This pisses off Group W, who now get less Product D because there are not enough people making it, and they demand from Politician X that Group A be disbanded because the production of product R threatens their free access to Product D.

Meanwhile, those remaining in Group M feel disenfranchised by the whole affair and decrease the production of Product D even further to the point where they can only sustain themselves, keeping Group W from getting hardly any Product D at all! Some of Group W decide to get some Product D for themselves by working for it, but the majority of Group W have been told it is their Right to have Product D on demand so they stay within the group and threaten Politician X that if more Product D is not forthcoming, that Politician X will quickly find votes against him in favor of Politician B – who promises to not only make sure plenty of Product D is forthcoming but a New and Improved Product D+ as well!

Politician X, not wanting to sign books on the failure of his policies for the rest of his life forces Group A to disband on the threat of imprisonment or death and eventually tells everyone in Group M that if they do not begin producing Product D in surplus at once, and make some new and improved Product D+ as well, that he will be forced to bring people with guns to make sure they do it. The story is old… timeless even. We have the current atmosphere, or blank canvas if you will, and a couple of colors of paint to choose from. We can make new colors from those we have, but we have to think outside the palette.

As we can see, the simplified problem above can contain ever so much more complexity, and the arguments can even be turned on their heads entirely (just turn the canvas upside down). Maybe Group M really is full of mean spirited asses that put Politician X in power to create a dependent Group W just to keep their economic power. Maybe Group W has become lazy layabouts because the idea of Rights as espoused by Politician X was hopelessly flawed and Politician X was just looking for easy votes – or, at least, a stifling of revolutionaries by controlling Group W with empty promises. Maybe…just maybe….Group A really did say "fuck-it-all," we are going to make everyone suffer from an overproduction of Product R, which could supply Groups A and M but would totally screw over all those ass-hats in Group W and make them crawl on their knees and beg for the production of Product D again. "That would teach Group W to think so high and mighty of themselves!"

This simply proves the point of how hopeless political ideologies are today, and so too the base individuals that drive those ideologies off the cliff of human reason and straight into bloody conflicts, ruined lives, suffering children, and inter-species relationships between cats and dogs. Those cat-dogs are the true abominations most politicians tell us.

We need to regulate how cats and dogs love each other because the children of those unions are actually the cause of all those bloody conflicts, ruined lives, and suffering children. Never mind the fact we hold guns to peoples' heads to enact our failed policies to begin with.

Obfuscation of the real reasons as to why the State continually fails on every level is the order of the day….I mean of the decade….I mean of the century….fuck it. What I really mean to say is the phrase "Throughout All of the History of Every State."

Now we can add our paint to this canvas we have been provided. That paint takes the form, not of a new political ideology or religion, or anything most people are familiar with. That paint is a moral philosophy called First Principles, and its practice and application to every human being (Universality) is known as Universally Preferred Behavior. This is not a totalitarian approach from some top-down power but an approach from the individual to the outside world.

The Five Principles:

1) Personal Accountability
2) Personal Responsibility
3) Characterization by Merit
4) Non-Aggression, Non-Violence
5) Respect for Personal Property

These are the colors we want to work with. There are several reasons why.

Almost all of the social issues we deal with every day can be broken down by using the First Principles Approach. Affirmative Action fails Number One and Number Three. Alimony fails Number Four and Number Five from the perspective of the courts, and Numbers One and Two from the perspective of the ex-"insert spousal type" receiving the alimony. Quotas for boardrooms fail Numbers One, Two, and Three from the perspective of the company, and Numbers Four and Five from the perspective of the government enforcement of these laws. These are just a few ideas of how we can break these issues down and argue them. This is how we attack misandry no matter where it is in our society. Any refutation of a single portion of the five principles also results in the entirety of the First Principles collapsing.

1) **Personal Accountability –** An internal measurement of Merit. This is defined through self-sufficiency without resorting to violence and coercion, and the willingness to face natural consequences for your decisions. It is primarily used as an honest form of self-assessment. It keeps unrealistic expectations and narcissism in check.

2) **Personal Responsibility –** The measure of external actions that can also be seen and judged by others. This one has a twofold process, one of which is redundant to personal accountability, but creates a tie between the self and the world outside of the self. This is the physical manifestation of personal accountability as judged by others in both deed and word, and the barometer of basic relationships with other people.

3) **Characterization by Merit–**The ability to judge others based upon their personal responsibility. This means other people should be judged by whether or not they are moving toward self-sufficiency without resorting to violence and coercion and whether they demonstrate a measure of personal accountability by facing the natural consequences of their actions. This is true regardless of external features of the individual being judged.

4) **Non-Aggression/Non-Violence –** Simply put…… Thou shalt not enforce thy will upon others through the use of threat of the loss of life or liberty, or by injury, or through the threat of loss of personal property (or by making good on said threats and simply taking what you want). This can be altered only in the scope of upholding contractual law in which consequences for breaking the contract are fully understood between both parties, or in defense of personal property rights.

5) **Respect for Personal Property Rights –** By which the fruits of all time and labor by an individual gained through self-sufficiency in any environment, or property gained through contractual agreements with other individuals is solely the possession of that individual and is not to be removed by any form of force or coercion. Another way to put it is the actual body of the individual, and anything created by the body (the tool of consciousness) is the exclusive property of that individual unless contractual agreements are signed between parties for the exchange of goods and services.

The key to understanding how to deconstruct all of our issues rests upon these five principles. It nullifies the idea of a social (socialized and statist) contract because contracts must be recognized and entered into by individuals, creates Universality of expectations of behavior between individuals, destroys cronyism in all its forms by creating a meritocracy, creates competition based on true supply and demand, generally allows self-interest and personal liberties to be followed without infringing upon the life and property of others, removes violence and coercion from a society that teaches these principles to their youngest, and increases the level of volunteerism in society to correct problems that cannot be solved through contractual agreements.

Apply these principles to individuals, and allow the influence of those principles to be seen in society, and you have a powerful force that is capable of pointing out misandry, true inequality of opportunity, and actual infringements

upon individual rights no matter where it rests. This also becomes our most powerful tool on positing solutions to the myriad problems that boys and men face in today's society. No doubt these principles can be carried into every sphere of human interaction. My hope is that these ideas – *these principles* – are adopted by individuals in the MRM in order to paint a brighter future for you.

Why a feminist takeover of Hollywood is a problem and why it's happening

Rachael Lefler · 2 July 2023 · Archived copy · Original

I know right now the MRM has bigger fish to fry. Talking about the media is a trivial tactic used by feminists for them to cover up that in the western world, there is extremely little to no oppression of women, while the oppression of men persists like a difficult weed problem. But, what I'm personally more qualified to talk about, more than the Canadian legal issues that are the cause of Dan Perrins's courageous hunger strike, or about the Calgary Expo's hostility to the Honey Badger brigade and their upcoming legal battle, is *art*.

Normally, I dislike talking about art as if it were only the product of its social context. This came out of the cultural Marxist thinking, still prevalent in academia, that all cultural products were only worthy of study for what they could tell us about the intellectual climate of their time periods, or about those time periods' power hierarchies. There is some value in this. But now, the ability to produce art itself has become mass produced, taking power and social oppression more and more out of the equation when it comes to "figuring out" art, and it has become more and more about the individual psychological expressions of the artists, with the art functioning as personal statements but not so often political ones.

However, if something is being created for commercial purposes, the more expensive to make something is, the more power dynamics in society shape *how* it's made. This was true of big monumental sculptures in the Renaissance and remains true of Hollywood films today.

When the audience of the art is the masses, and the art is expensive to produce, the richest and most powerful people will always keep a close eye on it to make sure that the message it sends promotes their ideology. Going back to the Renaissance sculpture idea; though the artists of that period were Catholic, too, it was the power of the Catholic church that ensured that, while classically influenced, their works would convey a Christian message.

Who has the power over Hollywood movies today? The audiences, but specifically, the segments of the audience more prone to bitching about movies on Twitter and other social media sites.

The entertainment review media also has a lot of power over what directors do and don't do in a digital age, where movie makers are taking feedback and criticisms seriously and seeking to improve. As the film critic who goes by the alias The Nostalgia Critic points out, there is a lot of reason to consider this shift a good thing. After all, before movie makers could get feedback so directly about their movies, they were fumbling in the dark trying to generate successful ideas, and this led to a lot more movies that sucked.

But, I can see the writing on the wall here. When it comes to feminism, they don't genuinely care if a movie is good or bad, entertaining and charming or dull and lifeless. They only care about the extent to which the female characters in the story are whatever they decide makes a character empowered at the time. And, this taste is shifting constantly and there is never consensus, and nothing is ever agreeable enough to please them: as professional victims, they can't give up the power of their victim status too readily, so they have to find a nit to pick to complain about even the strongest and best female characters Hollywood can dream up.

And they're totally fine with a movie that perpetuates negative stereotypes about men, since we all know men are just dumb oppressive shitlords who can't keep their rape-sticks in their pants for five minutes. So you get movies like *Brave*, with strong female characters and a good story about mother-daughter bonding but where all the male characters are cretins, and only bowing to the whims of the mother and daughter makes the father character acceptable.

They had what I would call feminist strong female protagonists in Disney movies in the late 90's and early 00's that I remember fondly as a kid. Ariel in *The Little Mermaid*, although criticized for being crazy due to falling in love, is strong enough to challenge her father and assert her independence. Jasmine in *Aladdin* is a princess who wants to

take a stand against the expectations society places on her as such. Belle in *Beauty and the Beast* is a badass bookworm who challenges traditional expectations for women and patriarchal attitudes in her society. Even Nala, from *The Lion King*, is a badass female character. But feminists on Tumblr have picked apart and attacked these fictional characters, who should be, by many of their standards, strong female characters.

But until all fictional women are perfect goddesses whose every action is strong and every word is an authoritative command, they cannot be satisfied. This is not likely to be challenged.

The mainstream entertainment news basically just repeats feminist tweets as authoritative golden scrolls handed down from on high. Feminists will never be satisfied by any work of fiction, no matter how in line it is with feminist principles. They can always demand more, and they always will. Their whole idea of "activism" is to cry about how they are being oppressed by the latest blockbuster and to angrily denounce the next one on Twitter.

Since they now claim to speak for all minority ethnic groups, they want more representation of them in the media. But this is ignoring that these minority ethnic groups have their own medias, made by and for them, and that the mainstream movies are made for everyone in the United States, which is a majority white country. For them, a token black person is insulting and not enough. Having a protagonist who's a strong, assertive, independent woman who does not get hitched is still a bad thing if she has the nerve to be white, for her story to take place in a European culture, to be thin, and to be able-bodied. I'm not even kidding here.

The fact is, this maddening obsession with a distorted concept of egalitarianism and fairness is never going to end, the media is never going to wake up to it and realize that they are pandering to a crazy minority within a minority of feminists, and Hollywood will keep trying to make films that meet their demands which are never able to *be* met, because the feminists will still find shit to complain about. This in turn will only drive good writers, directors and other content creators away, the people who want to make *good* movies, regardless of their value to social justice idiots.

This vacuum will be filled with shitty feminist movies, which will be made by activists who care nothing for the entertainment value or philosophical interest or artistry of their works but only about hijacking the fame-power of Hollywood studios to turn them into produce works which fit into their radical leftist agendas. Hollywood is experiencing a peak that will be short-lived before it gets taken over by people who do not care about movies and who only want to suck the fun out of everything in order to fight the nonexistent patriarchy, to make themselves feel important. They want to ruin everything fun by injecting their paranoid misandry into it.

Don't believe me? They've already got the friggin' ACLU on their leash. You would think the American Civil Liberties Union would have more important issues to tackle than a "dearth of female directors in Hollywood". You would also think that an organization based on libertarian principles would not be demanding that the iron fist of the state be brought down upon the private affairs of an entire industry just because a few women whined about… fewer women than men choosing to become directors?.. but you would be wrong. Enjoy the fact that the next decade is going to see the video game and film industries taken over by radical man-hating professional victims, which is already happening, while no one says or does anything.

Forgotten fathers: Why pregnancy and birth are not just a woman's journey

A Voice For Men Videos · 2 July 2023 · Archived copy · Original

This video is from Robert Brockway's alma mater.

Natural Gynocentrism (or, the Appeal to Utter Mindlessness)

Vernon Meigs · 3 July 2023 · Archived copy · Original

Those who allegedly care about men and their issues just as often feel the need to appeal to gynocentrism by saying how natural it is, so the need arises to eviscerate that notion once again. It's time to remind everybody in the friendliest way I can of the following: you can't fight gynocentrism by defending it, you can't call gynocentrism a problem and a fundamental human feature at the same time, and you certainly shouldn't be demanding to be "thanked" for claiming we are a gynocentric species if you want society to be rid of it. It's time once again to get your priorities straight.

Let's first start by reminding ourselves why we are even a part of the movement discussing and concerning ourselves with men's issues. We have taken a good look at the cruelty, the violence, the hypocrisy, the double standards, the disrespect, disregard, derision, and all-around unfair treatment towards men and boys, and we wish for a fairer world for malekind. Plenty of us have been on the receiving end of any and all of those behaviors.

We recognize what the problem is, which is of course gynocentrism. We recognize how gynocentric society regards men – as disposable, good only for serving women (and otherwise useless), that they must live and die to that end, and anything wrong that happens to the society is to be blamed on men. We recognize how gynocentric society expects men to act – in deference to women, on their knees for women and looked down on by them, and to take on accountability in women's stead.

Needless to say, gynocentrism is a longstanding social pathology. We are fighting it for a reason, in the hopes of attaining the goal of a fair world for men and boys. We are fighting it to rescue and advocate for men's whole, intact spirit and body.

Imagine, then, those who say that they are pro-men and care about their issues but also turn around and say that gynocentrism is natural.

Mind you, to say something is natural is to say it is there for a fundamental reason. It is to say that it is right. It is to say it is crucial to existence then and now. And ultimately, it is to say that it is anywhere from futile to evil to wish to fight and eradicate gynocentrism.

Again, imagine "pro-men" people arguing for natural gynocentrism. Imagine the defense of the disposal of males, the double standards, and the lack of accountability on the part of women. Imagine justifying the throwing of men into wars to die senselessly, the practical hatred towards fathers, the disregard of boys' welfare compared to girls, and everything else that is part and parcel to gynocentrism. Imagine all of this, "because biology, because evolution."

With men's advocates like this, who needs feminists?

For a closer look at natural gynocentrism fallacy look here and read. A related phenomenon, possibly synonymous with natural gynocentrism, is bio-gynocentrism. Long story short, those with natural-gynocentric or bio-gynocentric thought processes advocate that a deification of women is natural, reasonable, moral, and scientific. The deification of women entails the breaking of men, or at the least keeping them at lower tier.

I'll reiterate: they think that treating men like unworthy garbage and women like untouchable goddesses is proper.

If I were a feminist, I'd be jealous of the natural gynocentrist's capacity for misandry. We're looking at a complete tradcon version of the He For She campaign, only more effective; it actually dupes enough men into advocating for it while allowing them to think that they're doing masculinity and malekind a favor. Why didn't Emma Watson think of that?

Drawing heavily on arguments from biology and evolution, and just like any blue pill evolutionary psychology peddler, the natural-gynocentrist argues from innateness and instinct. More clearly, they posit that regarding women

as holy treasures and their reproductive organs as gold is something men can't help because it is "hardwired" into men to do so. It is an innate tendency they cannot escape.

The argument from innateness basically amounts to the following: not only is it innate when you experience a gynocentric thought, it is innate that you act on it. In other words, this parallels the thought processes of the likes of Sam Harris who say that free will is an illusion. But aside from bordering on utter nihilism, the only motive one has for making the case that free will is an illusion is to make people believe in its absence and thus quashing any expectation of real human freedom. The case to be made, ultimately, is materialism; that we are nothing but a collection of atoms and nerve impulses firing. One way or another, we'll always be slaves to something.

The argument for natural gynocentrism is the appeal to the notion of complete and utter mindlessness of the male of the species. It argues that not only are males stupid, but they are terminally and helplessly stupid. We should be deeply concerned that anybody in our own movement would insist on such a position.

In effect, the natural gynocentrism fallacy is a materialist argument. It is most certainly not a moral argument as morality deals with the realms of volition and intellect. Innateness is not a moral argument. In fact, innateness is an illusion. By this I mean: the notion that you are inborn with self-destructive habits due to evolutionary outcomes is a flat lie. It is, instead, a social habit. This is what is properly referred to as programming. As with any programming, it can be unlearned, de-programmed.

And that is the real story of humanity: rising above programming, and being more than just atoms and nerve impulses. Humanity evolved into an existential being, and with it came a means of life beyond mere instinct.

But that is a key problem with the argument for natural gynocentrism. It largely ignores, if not downright dismisses, the volitional aspect and moral burdens that come with humanity.

For comparison, the evolutionary psychologist's obsession with the notion of sexual dimorphism as applied to *homo sapiens* is such that the similarities between the sexes, if acknowledged at all, are sufficiently downplayed.

This is despite the fact that the human male and female are way more monomorphic than they are dimorphic. The monomorphism is enough that men and women have the same capacity of volition and agency as individuals. Why are men obliged to then be vassals to the women who are in turn non-accountable? The answer should be obvious: social conditioning. This was never natural; to say it was a cruel trick is a vast understatement.

And just like turning a blind eye to the vast indication of monomorphism and zeroing in on the less prominent dimorphism of the human sexes (relative to other mammals), the natural-gynocentrists blindfold themselves from the aspect of free will in humankind and instead focus on the biological impulses that all men and women have the capacity to exert a good degree of will over to self-govern.

This is not an argument that all people actually do this; goodness knows it's only too easy to *not* control your life than to control your life. But to just say "Oh, it's biology you can't help it" is no more right than to give females a disproportionate pass for committing wrongs. More to the point, if we recognize that humanity is not helpless to impulses and instinct, at least more than we do today, we can be better masters over ourselves. And in this goal the mongers of natural gynocentrism and the apologists of our ancestral disposers of malekind are not helping matters in any way.

Advocacy for men is best taken the form of appealing towards the spirit of men and boys, and towards their free will, which feminists and traditional gynocentrists are hellbent on quashing in practice. Advocating against men's free will does men no favors as it directly appeals to the notions of male hopelessness, futility, and resignation to the disposability we thought they were protesting.

I can already hear the counterargument. "But, men used to be thanked and honored for their disposability! We just need to return to thanking men for servicing women!"

Tell me something…why is male disposability right? Who is sick enough to be so gratified that men die or become broken? What about men are you concerned about which led you to a movement advocating for them? Are you

concerned that they don't get cheers and a slap in the back before they get screwed over in family courts? That nobody asks them "are you all right?" while being murdered by vigilantes over a false accusation?

Perhaps, with the injustices in your life courtesy of gynocentric society, you are coping in the wrong way. Instead of admitting that none of this was right and this never had to be, you are wanting justification that it ever happened at all. You sound like an American who can't bring himself to admit that he was violated at age zero with a knife and had his foreskin sliced off and instead you wish to continue the tradition on your own son "because it's always been done".

In closing, it's pretty easy to see that the vast majority of women who allege to be concerned about men and their issues to fall into natural gynocentrism fallacy. Clearly, the benefits to women in the natural-gynocentric and evopsych scenarios are abundant. Too often, their appraisal of men is in the form of being grateful for their sacrifices. They seem to be thrilled with the notion that men dispose themselves for them. It takes a strong moral mind with dauntless concern about men as ends in themselves to be a female advocate for men, and at this point I can perhaps count them on one hand.

Why do the men fall into natural gynocentrism fallacy? The answer is the same as I've given in my writings about bio-gynocentrism. It's the attempt to romanticize male toil and death to heroically become a lowly benefactor for their precious goddesses. It's the attempt to get on the good sides of non-accountable women to discover the canned answer to "What is a good man?" Ultimately, I think it's a man giving into his sense of hopelessness, going nihilistic black-pill and saying "Yeah, I'm a disposable man. Please thank me!"

What they refuse to acknowledge is that they aren't saying it for themselves, at least not only. If they indulge in the notion of male disposability, it is liable to affect other men going forward and make them disposable too. They are no asset to the men's movement, but the opposite.

As someone most eloquently put it, anti-gynocentrism is the only anti-feminism that matters. If you aren't anti-gynocentrist, perhaps you're a natural-gynocentrist. You can't be both. Go impress feminists and out-He-For-She them somewhere else, but not here.

Further reading:

> Gynocentrism Theory Lectures (Peter Ryan)

Women, Wallets and Waste

Paul Elam · 4 July 2023 · Archived copy · Original

Author's note; If you are happily married or in any other mode of human bonding that puts you in the role of primary breadwinner, please feel free to ignore this piece. It is written solely for those men who have chosen a different path.

More specifically, it is written for men who are going their own way, but who do not want to totally cut themselves off from sex and occasional female companionship.

For you old timers here, think of this as a comment from "Dr. Paul" for men. PE

If all you want is periodic sex and companionship with a woman, then smile real big. You owe that to yourself. Well, unless you are using your wallet to get there.

If that is the case, you are throwing away good money and putting yourself in the role of a John. If that floats your boat, well enough. But you might want to keep reading anyway.

We will start with some uncomfortable basics.

Inconvenient fact #1

Women decide in the first five minutes (or seconds) of meeting you whether they want to bed down with you.

That is a fact that I will wager 90+% of men never get through their skulls.

Those five minutes, or seconds as the case may be, are the only moments ever that you have sway over which way she goes with her decision, and your biggest hope for her deciding your way is not to give a damn what she decides.

I don't create the rules. I just observe them.

That is not to say that money can't play a role in that time. A guy head to toe in Armani and Italian leather will stand out for sure, and will attract more women. He will also attract the very kind of woman who wants to take all that shit from him the second she can get her claws in.

Inconvenient fact #2

Some guys get laid a lot more often. Whether it is money, movie star looks, a porn star cock and the skills to back it or a very serious (often innate) understanding of female psychology, some men just have an edge. Adjust your expectations accordingly. It is much easier to do that when you learn to aggressively manage that pathetic pining to get laid. And in almost ironic fashion, learning to not be pathetic about women with your wallet or anything else is one of the few things you can do to increase your sexual opportunities.

So even if more sex is your motive, the path to get there is a daily dose of IDGAF pills.

Inconvenient fact #3

Using your wallet in a "dating scene" is better described as saying that you are actually paying a string of prostitutes in the hopes that one of them will deliver service.

Talk about inconvenient. This one takes the cake. Take an honest prostitute. She will go away when you are done and won't tell you that she doesn't like your shirt or that your friends drink too much.

Thankfully, there are also some decidedly convenient facts. Remembering them can help you think of your wallet as something other than where you used to keep money when you had it.

Convenient fact #1

There are women who don't mind paying their own way. Sure, they are not falling out of trees. They are out there,

though. And you can encounter them if you are the kind of man uninterested in any other kind of woman.

That means projecting your values to the people who know you, without compromise (and without a lot of fanfare).

You can even do a reasonable amount of advertising in your own social circles that you only do the Dutch thing; that if you were a multi-millionaire you would not pay a woman to spend time with you. Feel free to let people quietly know that if you wanted an escort service you have the Yellow Pages.

If you don't make too much of a production of it; if you are not too ostentatious (and if you don't have leprosy or body odor) that will likely result in a woman expressing interest in you who may not have otherwise done so.

It will also turn off every goldbricking skeezer in the group. If you have been chasing tail with your wallet, you know just the kind of woman I am talking about. She already has some of your cash. Maybe a lot of it.

Convenient fact #2

Looks depreciate. Money appreciates. Two realities of life are at play here. Looking at them honestly can be a little chilling. One, a woman's looks depreciate with time. I am not just talking about time in the sense of crow's feet and sagging boobs. I am talking about the basic reality that you could be with the most beautiful woman in the world, a wild, incredible lover, and over a period of time she would lose her luster.

Well, in your eyes anyway. It is no different for her. Man or woman, you have sex with the same person enough times and the passion fades. There may be some exceptions, but I am wagering not many.

The longer men and women stay together, the less emphasis and value they put on sex.

On the other hand, your money (aside from inflation) will be just as good in five years as it is right now.

When you chase women with your wallet, her looks and your money both dry up on you. So put your freaking wallet up and just open your mind to a woman who fits your lifestyle. You will be in much better shape when and if it is over.

Convenient fact #3

You are in charge of all of this. You can either see yourself as someone just playing the cards they were dealt, or

you can become the dealer.

You can live with the reality that money attracts whores, or you can enjoy the delusion that if you spend enough you will be wanted and loved.

Or, should you decide to take a different path, you can become hooker kryptonite and learn to better attract lower maintenance women, regardless of how much time you actually want to spend with them.

Step Your Dick Up: Why incels deserve better advice

William Costello · 5 July 2023 · Archived copy · Original

Men who can't get sex are seen as losers

We hear a lot about double standards between female and male sexual behaviour. Women who have a lot of sex are often slut shamed, while men who have lots of sex are seen as '*studs.*' What is often ignored however, is how true the exact inverse of this is. Men who cannot get sex are seen as losers and lampooned as members of the most derided group in society…incels.

Meanwhile, perpetually single women are celebrated in society and we lament the lack of good men out there. Examples of this include the 2019 *Psychology Today* article, *'Are There Not Enough Men Worth Marrying?'* and the *NY Post* article, '*Broke Men Are Hurting American Women's Marriage Prospects*'. Not to mention the media love in for '*self partnered*' Emma Watson.

However, it may well be true about the mismatch between what women want and what men are offering. This supply and demand problem is of course the difference in the way we perceive the two groups. Choosy women are not involuntary in their '*celibacy*'. It seems that women have tough choices… but incels have no choices.

This essay is not so much an exploration of what we say '*about*' incels, but rather what we say '*to*' incels.

I aim to explore,

- Who are the incels and do they deserve such disdain?
- What is the plight of an incel?
- Why the advice given to incels is useless
- Why we simultaneously hate incels for giving up and for trying to better themselves

Who are the incels?

TOP DEFINITION

incel

aka "involuntarily **celibate**", a person (usually male) who has a horrible personality and treats women like sexual objects and thinks his lack of a sex life comes from being "ugly" when its really just his blatant sexism and terrible attitude. incels have little to no **self awareness**; even when they see other "ugly" men with girlfriends, they consider these men to be **tricksters** who have somehow **beat the system** and can get women despite being cursed with unattractiveness (in other words, theyre respectful to women and women are attracted to their personalities, but incels cant comprehend such a phenomenon). they believe that women owe them sex, and many of the more extreme incels like to spend time in incel communities on the internet coming up with ways to make women have sex with them (often involving genocide of people of color, genocide of "Chads" (men who have sex), taking rights away from women, raping them, having sex with women's dead bodies, and other horrid, disgusting things. they cant understand that that is PRECISELY why women want nothing to do with them).

*I'm **pretty sure** Ryan is an incel. Yesterday he made a facebook post about how all women are **shallow** and exist to torture men by "denying" them sex, as if sex is something people "deserve", and not **a privilege** given by potential sexual partners that should be respected.*

This definition of incel is not one I would agree with entirely. It is however, the top definition on Urban Dictionary and highlights the way in which incels are seen in society

It's important we know who we are talking about when we use the term incel. The definition used in the image above is not one I fully subscribe to, although it is the top definition in *Urban Dictionary* and gives an idea of how incels are seen in society. An incel, or involuntarily celibate, is defined as someone who has not had access to sex for a sustained period of longer than six months. Going by this definition and acknowledging the fact that the number of men not having sex within the last year has increased 3 fold in the last decade, we must conclude that the majority of incels are peaceful and non-violent.

A significant minority of incels derive a sense of community spitting misogynistic vitriol online and rare individual incels have lashed out at society in horrific acts of violent rage. Media and cultural depiction tends to fixate on the latter two groups and uses them to represent all incels as misogynistic. It is important to note that while they might resent their lack of success in what they consider a somewhat superficial sexual selection system, the majority of incels do not hate women. The majority might not even define themselves as incels.

'Be Yourself' and 'Just Lift Bro'

The first incel I ever encountered in real life spoke at the *'Messages for Men'* conference I attended in London in 2019. He overcame obvious crippling anxiety to speak and provide insight into his life. The most striking point for me was how he detailed a frustration at the tension between being told to simply, '*be yourself*' and '*just lift bro*' in order to improve himself by weightlifting.

'Just Lift Bro', I was told, is a common piece of '*magic bullet'* style advice provided to incels, particularly from men within the wider 'manosphere'. It seems cruelly insufficient when we consider the number of incels who report to have physical and/or mental disabilities which might serve as significant barriers to weightlifting.

Honest commentators must acknowledge how hollow and unhelpful these platitudes truly are. Telling an incel to

simply *"be himself"* is to gaslight him into thinking there is no problem at all or to imply that his problem is that he is being inauthentic. To tell him to *'just lift bro'* might be a little more helpful, in that a lot can potentially be helped through self-development, however, the blaséness and dismissiveness with which incels are told to *'just lift'* is demeaning to the significance and complexity of the challenge they face.

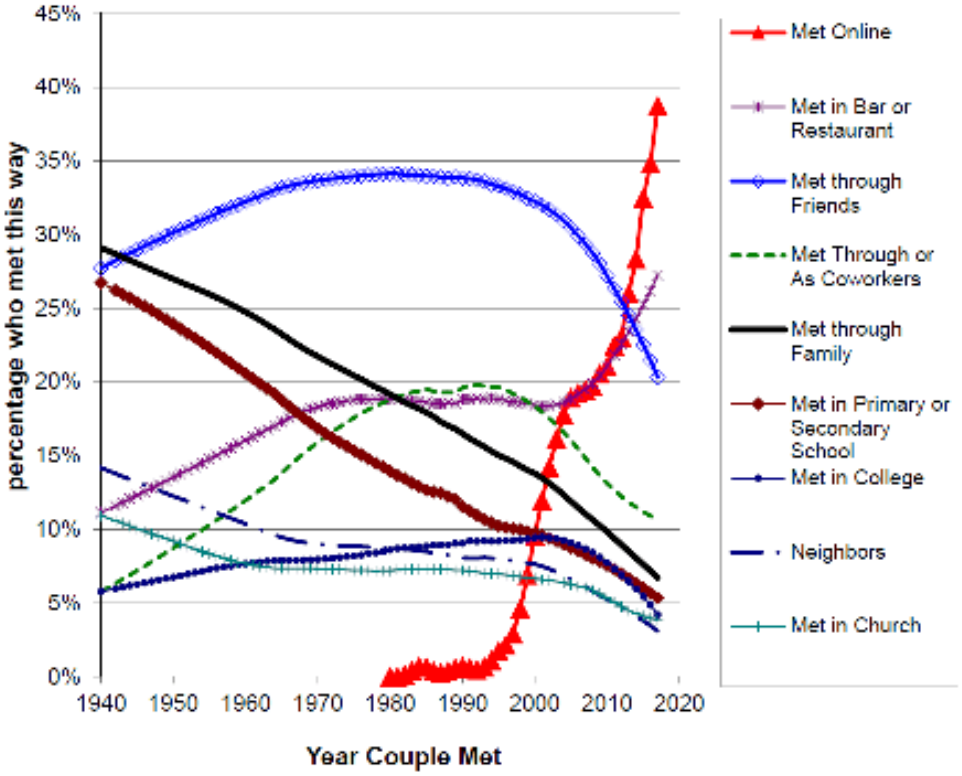

Study on how couples meet 1940–2020

The dating economy is increasingly moving online and a recent study of Tinder found that, "*the bottom 80% of men (in terms of attractiveness) are competing for the bottom 22% of women and the top 78% of women are competing for the top 20% of men*".

Crudely put, the modern dating economy closer resembles polygyny, with the most high-status men having a '*monopoly*' on the majority of women. The majority of men are simply not being considered.

Why do we hate incels?

James Bloodworth's insightful article, "*Why Incels are the Losers in the age of Tinder*", describes the way in which men and women uniquely hold disdain for incels.

> …we still judge people by how much sex they have, or not in this case. We still view men who don't have sex as failures in some way…For men, calling someone an Incel implies something positive — a certain sexual abundance — about one's own existence. For women it has begun to function as a putdown that ruthlessly dismisses unworthy suitors while simultaneously expelling them from the community of the good as misogynistic and creepy.

It's obvious why society hates the misogynistic online abuse and the violence but why do we hate the majority of incels…simply for giving up?

Incels have taken the decision to check out of a mating market in which they see the cost of courtship as being too high, both financially and emotionally. They are increasingly retreating to virtual worlds of pornography and online communities as shelter from what they see as a culture that rejects them. Sociologist Frank Furedi explores how,

> …the status of moral inferiority conferred on men, encourages a defensive and anxious approach towards dealing with women. Feminism and the ascendancy of the #MeToo movement serve as constant reminders of the inferiority of male identity.

When so much of male identity is wrapped up in the idea of competency and agency, the incel admission of incompetence is jarring to us as a society and we find it repugnant.

What do we want incels to do? Keep trying and being rejected…or give up? It seems the answer is neither.

It's not all about looks you know

Every time I discuss incels with any semblance of sympathy, I am met with a chorus of, '*boo hoo, woe is me, poor men, they're not entitled to sex or women you know!*".

This is of course true.

I am not and have never at any point suggested that women should be made lower their standards to reduce the plight of the incel.

However, the erosion of societally enforced monogamy coupled with the fact that women are rapidly outpacing men in education, yet still seeking highly educated partners, has significantly exasperated matters on this front.

However, to have sympathy for incels does not equate to advocating women be *'given to them'* as their entitlement.

It's important that mainstream society gives incels a more appealing message than we have been giving. To dismiss them runs the risk of resigning them to the basements of internet communities, to fester in resentment and disenfranchisement as potential ticking timebombs.

However, let's look at some of the messages we send to incels.

Incels are often told that *'it's not all about looks'* and that some women go for personality. This is despite the fact that statistics show that men's looks matter far more to the fairer sex and far more than they'd care to admit.

Feminist writer, Louise Perry, who is currently engaging in an extremely productive letter exchange exploration of the modern dating economy with aforementioned James Bloodworth, had this to say on the looks vs personality dichotomy,

> The dating market is highly competitive, hierarchical, and often cruel. This fact is uncomfortable for anyone who values egalitarianism, so a more appealing — albeit dishonest — option is to instead blame Incels for their plight by suggesting that their unpleasant personalities must be the problem.

To make the argument that *'it's not all about looks'* is to make the assumption that if you don't have good looks, you can simply compensate with a sparkling personality. I'm routinely provided with anecdotal evidence for such a phenomenon. However, what constitutes a sparkling personality can be very much dependent on what a man looks like and there is often a minimum level of attractiveness to be reached before personality and other traits are even considered.

Dr. Francesca Minerva, a bio-ethisist at Warwick University, explores the fascinating ways in which an underexplored type of discrimination, *'Lookism'*, translates into discrimination in other facets of life. Lookism

impacts on areas that we might not intuitively think dependent on physical attractiveness, such as professional success, perception of intelligence and even morality.

Lookism filters out to other facets of life
Bloodworth explores more difficulties encountered by incels in regard to '*it's not all about looks*'.

> …in the world of online dating, which is how 40% of couples in the United States meet, looks, height and social status are usually pre-requisites for matching with someone **at all**. Offline, many Incels lack the basic social skills required to navigate relations with the opposite sex. According to an internal poll carried out on the website Incels.co, 26% of users of the forum said they had some form of autism. Flirting, which requires an innate understanding of nuanced sub-communications and unspoken sexual tension, does not come naturally to these men.

When I bring this up with friends, I receive a volley of potential qualities that incels could and should conjure up so that they may compete in the mating market. It seems that it is difficult for us to imagine a man who is objectively lacking in every aspect that might be important to a woman when considering a mate. We also neglect to acknowledge how many of these are immutable and difficult or impossible to do anything about.

Keep trying: There's someone out there for everyone

The next piece of advice given to incels is to '*keep trying*' and that '*there's someone out there for everyone*'.

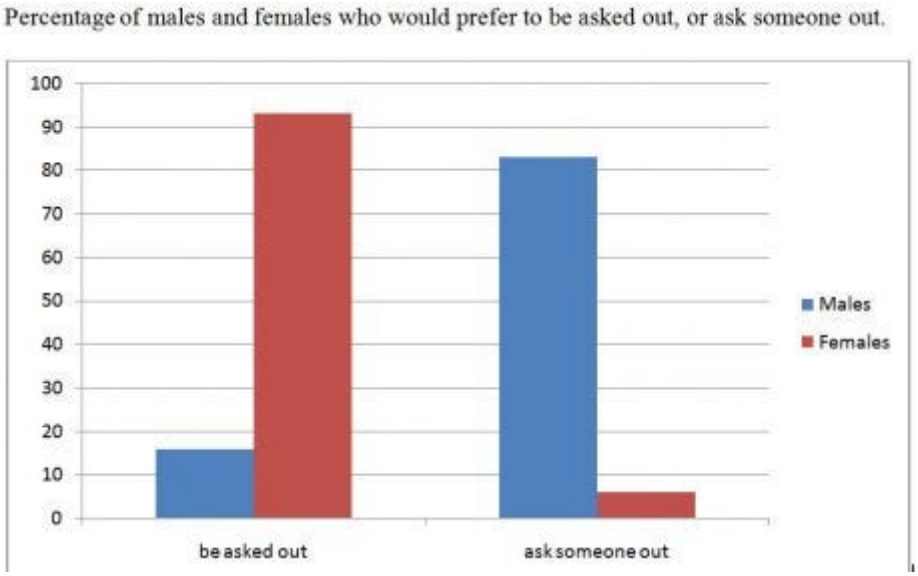

Why do we insist that men must persist in a world where 90% of romantic advances are expected to be made by men. Evolutionary speaking, it can be argued that women are born with inherent value, in that they are likely to one day have children, whereas men need to demonstrate value in order to be sexually selected for.

Why do we want them to continue to run this gauntlet? Why do we want them to continually pick themselves up and try again, only to endure humiliating rejection after rejection after each clumsy attempt?

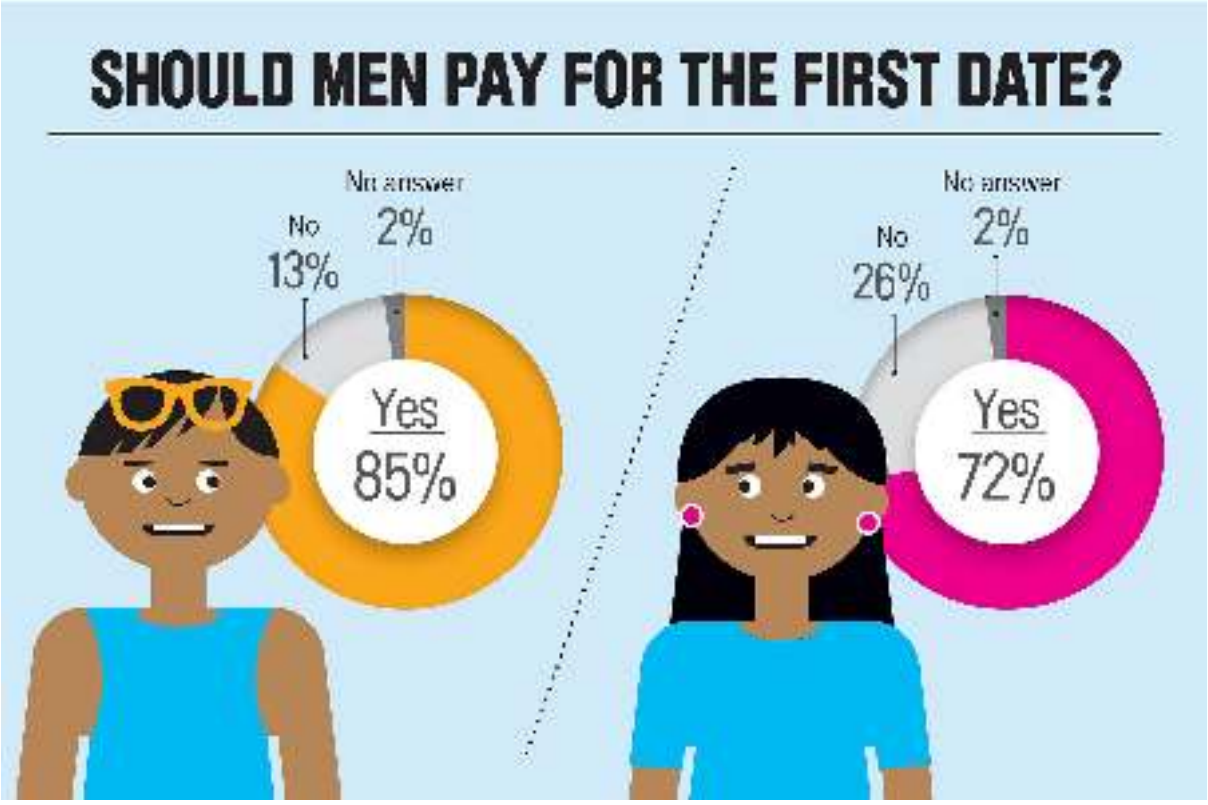

In a world with antiquated views about who should pay on dates, how much money should a man have to spend fruitlessly on courtship before it's ok to stop?

The notion that '*there's someone out there for everyone*' also seems oddly sexist towards women. If you just keep looking there'll be a woman with low enough standards for you.

What do we as a society get out of this ritual that causes so much pain?

I feel that the pain of this ordeal is downplayed by society, despite studies showing that physical pain and social pain (rejection, exclusion, ostracism) activate the same regions of the brain. Modern day progressives will happily tell you that "*words are violence*" but will most likely scoff at this notion of pain. I feel this dismissiveness is due to how acutely aimed at men most sexual rejection is and an example of an empathy gap. The reason my girlfriend can scoff at this type of pain is because she genuinely can't relate to it. She has literally never been rejected. In terms of romantic options, she lives in a blissfully ignorant state of abundance.

The veil of ignorance

We are all vulnerable romantically and socially. We all face rejection and hurt in romance and relationship. Scorning incels is a projection of our own insecurities and fears. If it wasn't for random luck, we too could be alone. Those of you who are willing to reflect and consider the ways in which we discriminate and have attractiveness privilege, I strongly suggest listening to Jay Shapiro's podcast on 'Lookism' with Dr. Franca Minerva. Shapiro takes the listener through the *'veil of ignorance*' thought experiment in the context of attractiveness.
The *"veil of ignorance"* is a method of determining the morality of issues. It asks a decision-maker to make a choice about a social or moral issue and assumes that they have enough information to know the consequences of their possible decisions for everyone but would not know, or would not take into account, which person they are. The thought experiment illuminates how unfair yet philosophically difficult the conundrum of lookism is.

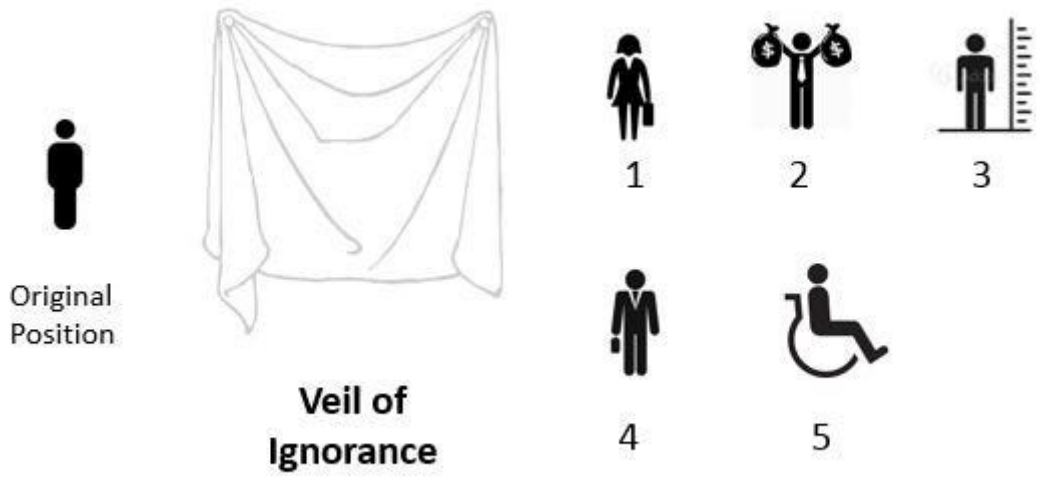

The veil of ignorance thought experiment can be applied to create empathy to those less attractive/fortunate

Step your dick up

In discussions about this topic with friends, one of the cruellest and most galling pieces of *'advice'* that I have heard put to incels is that they should *'step their dick up'*, i.e. improve themselves to a standard at which women will consider them.

If we can move past the glaring double standard and the fact that an '*unlucky in love'* woman would never be told to *'step her pussy up'* to earn male attention, how much do we really think can be mitigated through self improvement?

Certain aspects can be improved upon by acquiring skills e.g. fashion sense can be improved upon. Manopshpere fashion blog and Twitter account @WellBuiltStyle is a pragmatic example of practical fashion advice that will help struggling men present themselves in a more favourable light.

Social skills to some extent can be learned, primarily by overcoming shyness to reveal a truly interesting personality. This does require a '*putting yourself out there*' that can be gruelling for socially anxious young men and a '*trial and error'* learning curve that will lead to all sorts of discomfort for women, who will have to endure many inept attempts at approaching them.

However, we must recognise the uncomfortable and ugly truth of how much of attraction is based on the immutable. One of the most common *'deal breakers'* for women is a man's height, which no amount of Cuban heels can mitigate.

Research from the online dating website *AYI.com* found that, every inch increase in a man's height directly correlated to his likelihood of being contacted by a woman. The study showed that 6ft men were 33% more likely to be contacted than a man of average height (5ft 7in), and 77% more likely to be contacted than a man under 5ft 4in. A different study about height and human mate choice found that, on average, the shortest man a woman would date is 5 feet 9 inches tall (2 inches taller than the average man) and the same study shows that 23% of men compared to only 4% of women would accept a dating relationship where the woman was taller (the average woman is 5ft 3in)

Develop yourself...but not like that

There happens to be a whole *'industry'* devoted towards helping men develop themselves to be more successful with women. However, the *'pick up artist'* industry, which coaches men how to '*game the system*', is sneered at as superficial and sinister. Pick up artists are dismissed as teaching men how to *'trick'* women into considering them. I find this criticism quite demeaning to women in that it suggests they are not discerning enough to know when they are being *'tricked'* . Most women are of course robust enough to see through many pick-up artist techniques. They are considered trite and cheesy in the modern dating arena.

However, one can imagine the exasperation of an incel who finds himself being held in scorn for his immutable incompetence and simultaneously being scolded for trying to *'game the system*'.

Is our distaste for the hollowness of pick up artist pageantry an expression of an internal recognition at how superficial our sexual selection process is? Are we hating the game by resenting the weakest players?

From an evolutionary perspective, it's female sexual selection that has kept this whole show on the road for our evolved history. Do we dare trifle with it?

I say yes.

Primarily because I am not a nihilist. I believe that much can be done to bridge the supply and demand chasm that exists between what women want and what men are offering.

We will need a more sophisticated and likely uncomfortable conversation than we are currently having. That conversation will need to grapple with uncomfortable issues like the tension between women's success in the workplace and hypergamy. We will need to reframe the value of traditional masculinity, which has been culturally demeaned.

The conversation will need men moving beyond defining their self-worth through sexual success expressed as the denigration of *'beta incels'*.

It will take women moving past absconding and obvious slogans like '*incels are not entitled to anything'* and perhaps even considering coaching hapless but well meaning men on how to better succeed.

Inceldom needs reckoning with and I think we can do a lot better than to continually use the most extreme caricatures to trivialise incels.

It's in all our interests to give better advice to incels than to simply '*be yourself'* or *'step your dick up'*.

♦♦

William Costello is an Irish writer studying Evolutionary Psychology at Brunel University London. William has debated publicly at Universities around the UK about feminism and gender/identity politics. William writes opinion pieces for various publications and you can follow his work on Twitter: @CostelloWilliam and Medium: https://medium.com/@williamcostello

The Island with Bear Grylls: men vs women

A Voice For Men Videos · 6 July 2023 · Archived copy · Original

Most of my childhood is now illegal

AVfM Video Source · 6 July 2023 · Archived copy · Original

Children these days get a lot less freedom than previous generations, says Lucian Vâlsan as he recounts some moments from his childhood that would today trigger severe legal action and hysterical reactions.

A Kleenex ad to make you cry

A Voice For Men Videos · 7 July 2023 · Archived copy · Original

Standing ovation for Kleenex, for understanding that boys are gentle, sweet and kind.

Have you seen other positive representations of men and boys in the media? Send them to us submissions@avoiceformen.com

Stop Circumcision – Defend Foreskin – IntactPac

A Voice For Men Videos · 8 July 2023 · Archived copy · Original

Defining Misandry

Tom Givens · 9 July 2023 · Archived copy · Original

What is Misandry? The Dictionary definition is simple: *hatred of men*. Another definition offered up is similarly straightforward: *an extreme dislike of males, frequently based upon unhappy experience or upbringing.* What I want to put forward is a more pervasive, and reality-based definition of the word.

Misandry: *dehumanization of the male sex. The view of males as non-human, not of intrinsic worth.*

Men in our society are valued predominantly on their utility to others.

This is as true today as it was 5000 years ago. It's true in general society (employer to employee), as well as in personal relationships (women love a 'good provider'). Men are the protectors, the producers, the creators of society – precisely because without producing, protecting, or creating those same men would be considered a drag on society; a cost, not a benefit.

And society does *not* like supporting men. Ask the homeless about income supports and social housing. All for 'young familes' (read: single mothers). Ask the domestic violence shelters (if they admit male victims exist) about services for men. Ask your local University about support for boys wanting a better life through education.

The answer throughout society to men falling behind is always the same, from Kay Hymowitz to Rush Limbaugh:

"Pull up your socks, you lazy slackers".

More misandry.

The world we live in is truly unforgiving to the man who 'falls through the cracks.' Nevermind the child support victims and the men who have lost it all in divorce. There are vast swaths of men who have had neither happen to them, and they still find themselves scraping from paycheque to paycheque for decades on end. They still find there are no helping hands available.

They still find that the taxes they have to pay *still* go towards ever more programs for women. Scratch that…I meant 'young families' (read: single mothers). It's like the Government doesn't know about all the struggling men. Of course, we know different, but when you view men as non-human cannon fodder, the Darwinian way government treats disadvantaged men becomes much more understandable.

The media is a major culprit of this mindset, reducing men to mere statistics, or job descriptions. When a bunch of miners are trapped underground, it's always "The workers are trapped", or "24 Miners were killed today". Never do they say "The 24 men were underground for 3 days before they were rescued" – their sex is carefully excised from all reports. But should a slaughter in some village happen, for example, it's "52 people dead so far, including women and children".

See that? We're supposed to really care, because it's not *just men* that are killed. Women and children are involved too. Men have no value except as filler. It's the women and children you are meant to care about.

Misandry shows up in our daily lives far more often than even we MRA's care to admit.

…
Every time someone holds a man to a different standard than women, that's Misandry. Refusing to listen to complaints because it's "sad" when men complain is also Misandry ('Real Men' don't complain is a veryconcise definition of Misandry). Believing that no matter what forces are against a man, his success (or lack thereof) is entirely his 'fault' is also Misandry.

Essentially, refusing to believe there are social forces arrayed against the average man succeeding is a manifestation of Misandry, since it is an expression of the "Real Men can handle anything" strain of the definition – with the

implied “if you can’t handle it, you’re not a Real Man, and therefore not worth a toss.”

So how exactly does one know when they are in the presence of a man-hater?

Simply ask that person their opinions on such things as social supports for men (make sure to say this will reduce the funds available for women). If they are unable to see value in reducing services to women, in order to provide ANY services to men…well, you have a man hater in your face. In point of fact, you have a ‘that issue is important to get to once all this other stuff is accomplished’ type feminist, in all likelihood.

Alternatively, you could just listen to what they say. Most man-haters will let their opinions be known fairly easily, in some cases even being proud of their hatred. Any woman that demands a man ‘treat her like a woman should be’ is demanding servitude and beast-of-burden status from men. That is a misandrist. So are the folks who demand men ‘shut up and take it.’ In common parlance, “Man Up.”

Someone who feels that all of the issues facing men couldn’t possibly be affecting men as a whole, the “Don’t let it bother you, and pull up your socks” crowd, are also Misandrists, in that they refuse to recognize the humanity of men, preferring to view them as machines capable of anything regardless of circumstance.

Demanding men live up to impossible standards is Misandry. Refusing to see men in need, as men, is Misandry. Seeing men as beasts of burden, as a means of production, rather than human beings with feelings and hopes, is Misandry. Seeing men as a Class, rather than people, is Misandry.

More discussion is needed on this subject, but I believe it is time that we as a movement started to define a few terms on our own. So again, here’s my definition:

Misandry: *dehumanization of the male sex. The view of males as non-human, not of intrinsic worth.*

[SPOILERS] The Drinker recommends... Sound of Freedom

A Voice For Men Videos · 10 July 2023 · Archived copy · Original

Warning: the following video contains spoilers for the movie *Sound of Freedom*.

Ernest Belfort Bax: Feminists Inconsistent On The Question Of Women Being Same Or Different To Men (1887 – 1913)

Ernest Belfort Bax · 11 July 2023 · Archived copy · Original

Ernest B. Bax describes (below) how feminists argued for women's rights on the basis of *difference* between the sexes, while on other occasions argued for rights on the basis that men and women were identical. The *difference* narrative was especially exploited, proving that sentimental appeals to sex-difference gained women the most power because differences, especially those implying weakness and vulnerability, evoked chivalry. – PW.

***

> Modern Feminism would fain achieve the feat of eating its cake and having it too. When political and economic rights are in question, such as involve gain and social standing, the assumption of inferiority magically disappears before the strident assertion of the dogma of the equality of woman with man – her mental and moral equality certainly! When, however, the question is of a different character – for example, for the relieving of some vile female criminal of the penalty of her misdeeds-then Sentimental Feminism comes into play, then the whole plaidoyer is based on the chivalric sentiment of deference and consideration for poor, weak woman." [Chapter V: The "Chivalry" Fake, in *The Fraud of Feminism* 1913]
>
> Feminists only claim equality with men in so far as it has agreeable consequences for women. And this applies all along the line… I would advise woman's-righters to choose the one side or the other. If they stick to the weakness of woman physically as ground for woman's privileges and immunities, let them give up prating of equality otherwise. If they contend for equality let it at least be an even equality all round. ['Female Suffrage' – in *Social Democrat*, Vol.8, no.9, pp.533-545 1904].
>
> The bulk of the advocates of woman's rights are simply working, not for equality, but for female ascendency. It is all very well to say they repudiate chivalry. They are ready enough to invoke it politically when they want to get a law passed in their favour – while socially, to my certain knowledge, many of them claim it as a right every whit as much as ordinary women. ['No Misogyny But True Equality' – in *To-day*, pp.115-121 1887]

A response from the Australian Workplace Gender Equality Agency

Robert Brockway · 11 July 2023 · Archived copy · Original

The mainstream media and even governments often talk about a *gender pay gap* or *gender wage gap* and imply that this exists as a result of systematic discrimination against women. The reality though is that we have a *gender earnings gap* and the reasons are well established. Studies by governments and private researchers have shown time and time again that men and women make a variety of different choices when choosing what to study, in what field to work, and various factors concerning how they work. These choices lead to differences in earnings. The largest such study is probably the CONSAD report commissioned by the US Department of Labor. The CONSAD Report naturally pertains only to the US labour market but its results are broadly applicable outside of the US and also agree with research from other countries. In particular the CONSAD report noted:

> There are observable differences in the attributes of men and women that account for most of the wage gap. Statistical analysis that includes those variables has produced results that collectively account for between 65.1 and 76.4 percent of a raw gender wage gap of 20.4 percent, and thereby leave an adjusted gender wage gap that is between 4.8 and 7.1 percent.

This simply means that after adjusting for known factors a small gender earnings gap remains. The fact that such an earnings gap exists does not imply discrimination on the basis of gender. It merely shows that not all factors that impact earnings have so far been quantified. Future research may be able to further reduce this apparent earnings gap.

There have been quite a few high profile cases of companies initiating pay scale audits only to find little difference in earnings between men and women at the same level. For example, The Deloitte UK 2018 Gender Pay Gap Report in which Deloitte assessed its own gender pay gap states that:

> Our analysis shows that the average mean gender pay gap within grade pools is around 2.2%

Despite this, when reporting on Deloitte's results, mainstream news sources focus on the 43% difference found when comparing all men and all women at Deloitte.

Some recent research suggests that gender differences in personality traits may explain some of this remaining difference, making any possible difference due to discrimination smaller still.

Proponents of the gender pay gap also often ignore research which shows that young childless women in large US cities are out-earning men.

An ongoing problem when discussing the gender earnings gap is the propensity for those arguing for a gender pay gap to conflate different alleged problems. We often see different problems discussed together, while they are actually entirely distinct. These problems often include:

Claims of gender discrimination in a like-for-like comparison.
Claims that women are shepherded in to lower paying roles.
Claims that *traditionally female* roles are paid less.

The latter two claims, while initially appearing to be similar, are quite distinct. If proponents of a gender pay gap believe the latter two are genuine concerns they need to make it clear that there is no evidence of widespread gender discrimination in earnings in a like-for-like comparison.

Previously I wrote an email to the Workplace Gender Equality Agency (WGEA) in my role as the president of the Australian Men's Rights Association Inc (AMRA). The WGEA is a a federal Australian government statutory agency that is *charged with promoting and improving gender equality in Australian workplaces.*

Email to the WGEA

> Hi (Redacted). I'd like to ask a question about media releases made by the WGEA.
>
> The November 2016 media release includes the following statement:
>
> "Note: A gender pay gap is the difference between the average male full-time earnings and average female full-time earnings expressed as a percentage of male earnings. We calculate gender pay gaps across the data set by industry and by manager and occupational categories, excluding CEO salaries. The Agencys gender pay gap data does not reflect comparisons of women and men in the same roles (that is, like-for-like gaps)."
>
> https://www.wgea.gov.au/media-releases/australia%E2%80%99s-latest-gender-equality-scorecard-released-0
>
> This statement or anything like it is missing from the November 2017 scorecard.
>
> Could you please confirm whether or not it is still the position of the WGEA that the agency's gender pay gap data does not reflect comparisons of women and men in the same roles (that is, like-for-like gaps)?
>
> I'd like to have permission to publish your response online.
>
> Yours sincerely,
>
> Robert Brockway
> President
> Australian Men's Rights Association Inc.
> (Contact details redacted)

A few days later I received the following response from the WGEA. The response arrived as a Microsoft Word file attached to a reply email. The original is held on the AMRA Inc. website and is quoted here. Comments are interspersed.

Response from the WGEA

> Response to Robert Brockway, President, Australian Men's Rights Association Inc
>
> The national gender pay gap figure calculated by the Agency is the difference between women's and men's average full-time base salary earning, expressed as a percentage of men's earnings. It is a measure of women's overall position in the paid workforce and does not compare like-for-like roles.

Well, there you have it. WGEA clearly states that the often-quoted national gender pay gap does not compare like-for-like roles.

As of February 2019 the WGEA is reporting the national gender pay gap as 14.1%.

This should not be confused with the gender pay gap (full-time total remuneration) which is the difference between men's and women's total remuneration, expressed as a percentage of men's total remuneration.

The Gender Equality Score Card for November 2017 puts the gender pay gap (full-time total remuneration) at 22.4%.

> This explanation was included on page 8 of the Agency's 2016-17 gender equality scorecard released in

> November 2017 and in the accompanying media release.
>
> However, the Agency's work with employers shows that when they conduct a gender pay gap analysis, they can uncover like-for-like pay gaps between women and men working in the same or comparable roles.

This has never been at issue. Such as in the case of Deloitte mentioned earlier most audits find a small difference in gender earnings in a like-for-like comparison. Actual like-for-like differences still don't indicate the presence of gender discrimination.

> These analyses can also reveal an organisation-wide pay gap. This is the difference between the average remuneration of women and the average remuneration of men across an entire organisation or department. This gap usually reflects the lack of women in senior management and high-paying roles in an organisation, especially leadership, technical and specialist roles, and the over-representation of women in lower-paid roles.
>
> Although Australian women have had the legal right of equal pay for work of equal value since 1969, evidence suggests that women are sometimes not paid the same amount as men for doing the same or comparable jobs.
>
> When the beer brewer Lion undertook a gender pay gap analysis, for example, their leadership team was surprised when it revealed their company was paying men on average 3.2% more than women working in the same or similar roles. They moved quickly to close the gap for like-for-like roles by giving more than 1600 employees (950 women as well as 700 men, who had been paid slightly less than their female counterparts) a pay rise worth $6 million.

The example provided by the WGEA here shows a 3.2% gender earnings gap in a like-for-like comparison – very different to the gender pay gap of 14.1% or the gender pay gap (full-time total remuneration) of 22.4%. In addition, in this example, nearly as many men received pay raises as women.

What the WGEA has written here, of a small gender earnings gap, is not what they, the mainstream media or even government officials talk about when they make public statements concerning a gender pay gap. Rather the main talking point concerns earnings differences between men and women as a whole. This leads to a very distorted view of the gender earnings gap among the general population. By focussing on the national gender pay gap and the gender pay gap (full-time total remuneration) rather than like-for-like comparisons the WGEA is contributing to this widespread confusion among the populace.

> You can read more about Lion's pay gap analysis at:
> https://www.afr.com/leadership/gender-pay-gap-widens-in-pinkcollar-industries-20171115-gzlsvx
>
> Another company that closed its like-for-like gender pay gap was Energy Australia. In March this year, the company announced that it would spend $1.2 million so that women and men with equivalent skills and experience would receive the same pay for doing the same job. Around 350 women had their pay increased through a salary review and, in some cases, a one-off adjustment. About 80 men also had their pay adjusted following a review of Energy Australia's employees who were not on enterprise bargaining agreements.
>
> You can read more about Energy Australia closing its like-for-like gender pay gap at:
> http://www.abc.net.au/news/2018-03-07/energy-australia-closes-gender-pay-gap-overnight/9524770

In a similar case the British Broadcasting Corporation (BBC) engaged an external agency to assess pay equity. The results of this independent audit of pay rates resulted in more men than women receiving pay raises.

I call on the WGEA, the mainstream media in Australia, and the Australian government to make it clear, in plain language, that:

> There is no evidence of widespread gender discrimination in earnings in Australia.
> The reasons for the gender earnings gap are well understood today as a result of research conducted in

> Australia and elsewhere.
> The gender earnings gap is largely a result of choices that men and women make.

My email to the WGEA and their response letter were produced in full here, with the exception of some personal details that were redacted.

The Goal Post episode 22 – Men Can’t Have It All

A Voice For Men Videos · 12 July 2023 · Archived copy · Original

What's a Mother to Do?

Doug Mortimer · 14 July 2023 · Archived copy · Original

I gave up on my local newspaper a long time ago. The column inches have shrunk even as the price of the daily paper has crept up to $1.50 daily and $3.00 Sunday. The local fishwrap now costs more than a fish taco at Long John Silver's. I say go with the fish taco.

My avoidance of the local press is also a matter of principle, as paying for mainstream news is tantamount to sleeping – well, maybe catnapping – with the enemy. On the other hand, when someone leaves behind a free Sunday paper for me to browse through while I'm eating lunch…well, if I'm in the mood, I might deign to scan the contents.

A recent lunchtime perusal of the "free press" revealed a syndicated story by one Shirley Leung, a scribbler for the Boston Globe. Her article was entitled "Let's Be Honest About the Double Standard for Working Moms." By all means, let's be honest. Wouldn't have it any other way, Shirley baby.

Leung recounts the story of a 34-year-old lawyer who went back to work four days after giving birth even though her firm had a three-month maternity leave policy.

Then the author offers another example, namely Marissa Mayer, Yahoo CEO, who returned to work a few weeks after giving birth and asserted she would be doing the same after her next pregnancy, involving twins by the way.

Speaking of twins, we are also offered the example of a former Massachusetts governor, Jane Swift, who gave birth to twins one month after taking office in 2001.

Then there is the story of another beleaguered lawyer, a 39-year-old partner at a Boston firm. She had three months of leave coming to her after giving birth to her third child, but she decided to go back to work after 10 days. Her husband wasn't happy about it for obvious reasons. Her female colleagues didn't approve because they thought it sent a message to younger female lawyers that they were slackers if they took their full maternity leave. Worst of all, her sister – and you know how powerful sisterhood is – criticized her decision.

Egad, what a burden to bear! I don't know how the poor dear can stand it. After all, everyone knows how shy, sensitive and unassertive those Boston law firm partners are.

Finally, Leung provides the clincher, yet another marriage in Boston (can't use the term "Boston marriage" since that's a euphemism for a lesbian couple) involving one Bettina Hein, founder and CEO of Pixabilitiy, who went back to work just three weeks after giving birth yet continued to nurse her son for 14 months!

Now Bettina Hein wasn't charging back and forth from the office to her home to nurse the kid, or risking carpal tunnel syndrome by churning away on a breast pump. You see, "The nanny often takes the kids into the office….[Hein] had a nursery added to her office at Yahoo."

What a simple yet elegant solution! Can't understand why secretaries, receptionists, and all the other female factotums in her office don't follow that advice when they have babies.

Let's pause and review what we've learned to this point.

These women wanted high-powered careers.

Check. They asked for it, they got it.

These women wanted to be mothers.

Check. They asked for it, they got it.

These women wanted maternity leave built into corporate policy.

Check. They asked for it, they got it.

So what's the problem?

Well, it seems some people don't approve of the decisions these women have made. Some people think they're short-shrifting their children; other people think they're short-shrifting their jobs. In other words, people are being judgmental! Of course that happens only to strong, independent women and rarely to their lesser sisters – and never to men!

As Shirley Leung says, "Let's all be honest about what this is: a double standard by any measure. . .. New fathers routinely return to work immediately after the birth of their children, but women who choose to do the same catch flak."

Well, I suspect few men would give a damn about a choice made by some other man's wife. But there are a number of reasons why women might look askance at these decisions made by alpha females. I'm guessing it's largely because most women want to bond with that little bundle of protoplasm they've been carrying around for nine months and they can't help but wonder about a woman who feels otherwise. That female herd instinct tends to work against mavericks.

Then there's the whole nursing thing. Many feminists assert that men suck, but even they would have to admit that men do not give suck. Sticking a male nipple in an infant's mouth is not likely to result in pacification. Said infant would likely react like a wildcatter who realizes he's been working a dry hole.

Frankly, I could care less if the above women go full-time mom, hire a baby-sitter, drop the kid at a day-care center, dump the kid at grandma's place, or give it up for adoption. I would draw the line at infanticide, but that's just me being judgmental.

Even for the Boston elite, life is filled with dilemmas. They have far more options than their less affluent peers, but the poor darlings can't find anyone to give them a pat on the back.

It takes a lot of hubris to expect everyone to support you in whatever decision you make. Remember that old maxim about it being a woman's prerogative to change her mind? Gotta make sure the response is always "You go, girl." Change your mind, go in the opposite direction, "You go, girl." Go up, go down, go left, go right, go north, go south, go east, go west. The only acceptable response is, "You go, girl."

Now if you're a man and you not only had the freedom to do as you chose and you had your choice subsidized by your employer and the state, wouldn't that be enough? Would you really give a damn whether or not anyone else supported your decision? It's like winning a contest where the prize is a chauffeur-driven limousine ferrying you and a guest to the most expensive restaurant in town for a couple of free meals and then bitching because the deal doesn't cover the tip.

Leung asserts, "A little less judgment and a little more support would go a long way." With this one assertion, she shows what a waste of time it is to attempt to satisfy women. Even with the gynocentrism express highballing it through every metropolis and whistlestop of society, the mantra remains, "We have a long way to go." But the timetable doesn't reveal a final destination. It's a runaway train!

Even if we could banish judgmentalism, the Boston blue bloods would find some other peccadillo to complain about. I can't help but recall my late mother's customary response to my childish complaints: "What do you want? An egg in your beer?"

At any rate, sure glad I didn't pay $3.00 for that newspaper. Articles like Shirley Leung's remind me of why I gave up on the press. I detest whining even when it's in print and I can turn the page.

The article does offer confirmation of the oft-made observation that feminism is largely the province of the well-to-do. As F. Scott Fitzgerald remarked, the rich are different, though few would respond with vive la différence.

But I do feel their pain to some extent. How could I remain indifferent to the plight of high-powered women forced to interview candidates for nannies?

Good help is so hard to find.

Ernest Belfort Bax Describes “Aggressive Weakness” Of Feminists

Ernest Belfort Bax · 15 July 2023 · Archived copy · Original

“Weakness, to whose claim chivalry may per se be granted, forfeits its claim when it *presumes* upon that claim and becomes aggressive.” E.B. Bax

* * *

> I instanced the Tooting tramway incident as an act of commendable pluck on the part of those concerned in it to boldly challenge the attempt of woman’s righters to “jump the claim” to chivalry as a special right of the sex they champion. But there is another point Feminists conveniently overlook. It is this: That granting the “weakness” argument, this very weakness, to whose claim chivalry may per se be granted, forfeits its claim when it presumes upon that claim and becomes aggressive. Aggressive weakness deserves no quarter – *à la guerre, comme à la guerre.*
> *Social Democrat*, Vol.13 no.9, September (1909).

> In the present article I have only dealt briefly with one aspect of this question. I may point out in conclusion that the existing state of public opinion on the subject registers the fact that sex-conscious women have exploited the muscular weakness of their sex and have succeeded in forging a weapon of tyranny called “chivalry” which enables them to ride rough-shod over every principle of justice and fair play, Men are cowed by it, and fail to distinguish between simple weakness per se which should command every consideration, and that of *aggressive* weakness which trades upon “chivalry” and deserves no quarter.
> ‘Feminism and Female Suffrage’ in *New Age*, (1910)

> “Even taking the matter on the conventional ground of weakness and granting, for the sake of argument, the relative muscular weakness of the female as ground for her being allowed the immunity claimed by Modern Feminists of the sentimental school, the distinction is altogether lost sight of between weakness as such and *aggressive* weakness. Now I submit there is a very considerable difference between what is due to weakness that is harmless and unprovocative, and weakness that is *aggressive*, still more when this aggressive weakness presumes on itself as weakness, and on the consideration extended to it, in order to become tyrannical and oppressive. Weakness as such assuredly deserves all consideration, but aggressive weakness deserves none save to be crushed beneath the iron heel of strength. Woman at the present day has been encouraged by a Feminist public opinion to become meanly aggressive under the protection of her weakness. She has been encouraged to forge her gift of weakness into a weapon of tyranny against man, unwitting that in so doing she has deprived her weakness of all just claim to consideration or even to toleration.”
> Chapter 5: The “Chivalry” Fake, in *The Fraud of Feminism* (1913)

Cheaters

A Voice For Men Videos · 16 July 2023 · Archived copy · Original

What would you do if you came home one day and found your wife or significant other having sex with another person? Shakaama has the best advice for anyone in that situation.

The argument for a principled approach

James Huff · 17 July 2023 · Archived copy · Original

There are some questions that lie ahead of us that may seem easy to answer at first, but we need to understand the implications of everything we have done so far and what it has already spelled out for our future. Turning this behemoth of misandrist culture around is not going to be easy, I dare say not even possible without the type of wanton destruction it will cause itself as it collapses under its own weight. The fact of the matter is that every culture in every time has depended on the idea of male disposability for the "greater good"… and that "greater good" has often destroyed itself in the process of demanding too much from the individual to sustain the greater whole. It is a cyclical event, and the rise and fall of nation-states, or, at least, the bloody and horrific revolutions that occasionally visit them happen with such regularity that we barely bat an eyelid anymore.

The fact that these cyclical events can be evidenced over a period of 5000 years of human history does not mean that our futures have to remain so however. Within the Men's Right's Movement, I recognize the seeds of something far greater than anything that has come previously. I see a New Renaissance, a revitalization of individual freedoms and liberties, an unshackling of the chains of the destructive cycles of humanity, and the movement of humans toward a New Age.

Do not take the above paragraph for the idea that I envision some Utopian world. I see something far from it. Our struggles define who we are, but the question remains whether or not we should be struggling with ourselves, or with new innovations and becoming masters of the universe around us. I see all the wasted effort of hundreds of millions of lives in a struggle to control groups of humans, most of whom simply want peaceful lives for their loved ones. I am talking about changing the scope of our struggle from the predominantly Human Vs. the human paradigm we now have to a new one: Human vs. Environment.

"James, you are jumping the gun on this!"… and yes, I know that I am, and have done so with a purpose. The artist unveils the painting before explaining the creative process that brought him to it and the meaning behind it. It is the "What the fuck is that?" moment when looking at the canvas that unlocks something in the human psyche, and the artist can then explain the meaning as clear as fresh air.

Now pay attention to this next part.

Most humans are blinded by all the extraneous thought placed within political group-think. The moral questions of the day are framed in simple matters of right and wrong when dealing with the individual but seem ever so complicated when applied to the needs of a group of people, or how one group of people interact with another group of people. We get bogged down in old prejudice, financial matters, and resource allocation and everyone wants a slice of whatever is being served up next from their political masters.

Group W supports Politician X because they get Product D, never mind that Group M was forced at the point of a gun to give up their Product D by Politician X. Besides, that Group M has plenty of Product D, and not sharing it – never mind they were actually robbed of it – would be morally reprehensible. This type of thing happens every day, all day, seven days a week, 365 days a year.

Meanwhile, all those from Group M see that all their Product D is being "liberated" – I mean taken– from them so they naturally say "Why the fuck should we produce any more Product D if the guys holding all the guns are just going to take it from us and give it to a Group W, who can get it themselves. If they want it that bad, then they should get it on their own merit." This inevitably leads to bad feelings all around as Group W feels slighted because they have just been called lazy and have heard for years that having as much Product D as they want is a Right. Of course, they heard that from Politician X, who promises them as much Product D as they need – I mean want – as long as they support him.

Eventually some people in Group M feel as if they should be in Group W, and stop producing Product D. Some people in Group M don't want to be in Group W because they don't want to be seen as the lazy layabouts they think Group W is, so they form a new group called Group A and decide to produce Product R, which is intentionally of no value to Group W. This new product serves Group A's and Group M's purposes just fine. This pisses off Group W, who now get less Product D because there are not enough people making it, and they demand from Politician X that Group A be disbanded because the production of product R threatens their free access to Product D.

Meanwhile, those remaining in Group M feel disenfranchised by the whole affair and decrease the production of Product D even further to the point where they can only sustain themselves, keeping Group W from getting hardly any Product D at all! Some of Group W decide to get some Product D for themselves by working for it, but the majority of Group W have been told it is their Right to have Product D on demand so they stay within the group and threaten Politician X that if more Product D is not forthcoming, that Politician X will quickly find votes against him in favor of Politician B – who promises to not only make sure plenty of Product D is forthcoming but a New and Improved Product D+ as well!

Politician X, not wanting to sign books on the failure of his policies for the rest of his life forces Group A to disband on the threat of imprisonment or death and eventually tells everyone in Group M that if they do not begin producing Product D in surplus at once, and make some new and improved Product D+ as well, that he will be forced to bring people with guns to make sure they do it. The story is old… timeless even. We have the current atmosphere, or blank canvas if you will, and a couple of colors of paint to choose from. We can make new colors from those we have, but we have to think outside the palette.

As we can see, the simplified problem above can contain ever so much more complexity, and the arguments can even be turned on their heads entirely (just turn the canvas upside down). Maybe Group M really is full of mean spirited asses that put Politician X in power to create a dependent Group W just to keep their economic power. Maybe Group W has become lazy layabouts because the idea of Rights as espoused by Politician X was hopelessly flawed and Politician X was just looking for easy votes – or, at least, a stifling of revolutionaries by controlling Group W with empty promises. Maybe…just maybe….Group A really did say "fuck-it-all," we are going to make everyone suffer from an overproduction of Product R, which could supply Groups A and M but would totally screw over all those ass-hats in Group W and make them crawl on their knees and beg for the production of Product D again. "That would teach Group W to think so high and mighty of themselves!"

This simply proves the point of how hopeless political ideologies are today, and so too the base individuals that drive those ideologies off the cliff of human reason and straight into bloody conflicts, ruined lives, suffering children, and inter-species relationships between cats and dogs. Those cat-dogs are the true abominations most politicians tell us.

We need to regulate how cats and dogs love each other because the children of those unions are actually the cause of all those bloody conflicts, ruined lives, and suffering children. Never mind the fact we hold guns to peoples' heads to enact our failed policies to begin with.

Obfuscation of the real reasons as to why the State continually fails on every level is the order of the day….I mean of the decade….I mean of the century….fuck it. What I really mean to say is the phrase "Throughout All of the History of Every State."

Now we can add our paint to this canvas we have been provided. That paint takes the form, not of a new political ideology or religion, or anything most people are familiar with. That paint is a moral philosophy called First Principles, and its practice and application to every human being (Universality) is known as Universally Preferred Behavior. This is not a totalitarian approach from some top-down power but an approach from the individual to the outside world.

The Five Principles:

1) Personal Accountability
2) Personal Responsibility
3) Characterization by Merit
4) Non-Aggression, Non-Violence
5) Respect for Personal Property

These are the colors we want to work with. There are several reasons why.

Almost all of the social issues we deal with every day can be broken down by using the First Principles Approach. Affirmative Action fails Number One and Number Three. Alimony fails Number Four and Number Five from the perspective of the courts, and Numbers One and Two from the perspective of the ex-"insert spousal type" receiving the alimony. Quotas for boardrooms fail Numbers One, Two, and Three from the perspective of the company, and Numbers Four and Five from the perspective of the government enforcement of these laws. These are just a few ideas of how we can break these issues down and argue them. This is how we attack misandry no matter where it is in our society. Any refutation of a single portion of the five principles also results in the entirety of the First Principles collapsing.

1) **Personal Accountability –** An internal measurement of Merit. This is defined through self-sufficiency without resorting to violence and coercion, and the willingness to face natural consequences for your decisions. It is primarily used as an honest form of self-assessment. It keeps unrealistic expectations and narcissism in check.

2) **Personal Responsibility –** The measure of external actions that can also be seen and judged by others. This one has a twofold process, one of which is redundant to personal accountability, but creates a tie between the self and the world outside of the self. This is the physical manifestation of personal accountability as judged by others in both deed and word, and the barometer of basic relationships with other people.

3) **Characterization by Merit–**The ability to judge others based upon their personal responsibility. This means other people should be judged by whether or not they are moving toward self-sufficiency without resorting to violence and coercion and whether they demonstrate a measure of personal accountability by facing the natural consequences of their actions. This is true regardless of external features of the individual being judged.

4) **Non-Aggression/Non-Violence –** Simply put…… Thou shalt not enforce thy will upon others through the use of threat of the loss of life or liberty, or by injury, or through the threat of loss of personal property (or by making good on said threats and simply taking what you want). This can be altered only in the scope of upholding contractual law in which consequences for breaking the contract are fully understood between both parties, or in defense of personal property rights.

5) **Respect for Personal Property Rights –** By which the fruits of all time and labor by an individual gained through self-sufficiency in any environment, or property gained through contractual agreements with other individuals is solely the possession of that individual and is not to be removed by any form of force or coercion. Another way to put it is the actual body of the individual, and anything created by the body (the tool of consciousness) is the exclusive property of that individual unless contractual agreements are signed between parties for the exchange of goods and services.

The key to understanding how to deconstruct all of our issues rests upon these five principles. It nullifies the idea of a social (socialized and statist) contract because contracts must be recognized and entered into by individuals, creates Universality of expectations of behavior between individuals, destroys cronyism in all its forms by creating a meritocracy, creates competition based on true supply and demand, generally allows self-interest and personal liberties to be followed without infringing upon the life and property of others, removes violence and coercion from a society that teaches these principles to their youngest, and increases the level of volunteerism in society to correct problems that cannot be solved through contractual agreements.

Apply these principles to individuals, and allow the influence of those principles to be seen in society, and you have a powerful force that is capable of pointing out misandry, true inequality of opportunity, and actual infringements

upon individual rights no matter where it rests. This also becomes our most powerful tool on positing solutions to the myriad problems that boys and men face in today's society. No doubt these principles can be carried into every sphere of human interaction. My hope is that these ideas – *these principles* – are adopted by individuals in the MRM in order to paint a brighter future for you.

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Ernest Belfort Bax on ‘Sentimental Feminism’ vs. ‘Political Feminism’

Ernest Belfort Bax · 18 July 2023 · Archived copy · Original

*In the following quotes Bax describes **‘Sentimental Feminism’ and ‘Political Feminism’**, a distinction having striking similarities to Naomi Wolf’s **‘Victim Feminism’ and ‘Power Feminism’** (coined 80 years after Bax). The main difference is that where Wolf sees Power Feminism as positive and Victim Feminism as negative, Bax described, convincingly, that both polarities of feminism acted corruptly.*

* * *

> “Modern Feminism rose slowly above the horizon. Modern Feminism has two distinct sides to it: (1) an articulate political and economic side embracing demands for so-called rights; and (2) a sentimental side which insists in an accentuation of the privileges and immunities which have grown up, not articulately or as the result of definite demands, but as the consequence of sentimental pleading in particular cases. In this way, however, a public opinion became established, finding expression in a sex favouritism in the law and even still more in its administration, in favour of women as against men.
>
> These two sides of Modern Feminism are not necessarily combined in the same person. One may, for example, find opponents of female suffrage who are strong advocates of sentimental favouritism towards women in matters of law and its administration. On the other hand you may find, though this is more rare, strong advocates of political and other rights for the female sex, who sincerely deprecate the present inequality of the law in favour of women. As a rule, however, the two sides go together, the vast bulk of the advocates of “Women’s Rights” being equally keen on the retention and extension of women’s privileges. Indeed, it would seem as though the main object of the bulk of the advocates of the “Woman’s Movement” was to convert the female sex into the position of a dominant sexe noblesse. The two sides of Feminism have advanced hand in hand for the last two generations, though it was the purely sentimental side that first appeared as a factor in public opinion.”
> *The Fraud of Feminism* – Chapter I: Historical (1913)

> "Up to this time (the close of the eighteenth century) no advance whatever had been made by legislation in recognising the modern theory of sex quality. The claims of women and their apologists for entering upon the functions of men, political, social or otherwise, although put forward from time to time by isolated individuals, received little countenance from public opinion, and still less from the law. What I have called, however, the sentimental aspect of Modern Feminism undoubtedly did make some headway in public opinion by the end of the eighteenth century, and grew in volume during the early years of the nineteenth century. It effectuated in the Act passed in 1820 by the English Parliament abolishing the punishment of flogging for female criminals. This was the first beginning of the differentiation of the sexes in the matter of the criminal law. The parliamentary debate on the Bill in question shows clearly enough the power that Sentimental [1] Feminism had acquired in public opinion in the course of a generation, for no proposal was made at the same time to abolish the punishment of flogging so far as men were concerned. Up to this time the criminal law of England, as of other countries, made no distinction whatever between the sexes in the matter of crime and punishment, or at least no distinction based on the principle or sentiment of sex privilege. (A slight exception might be made, perhaps, in the crime of "petty treason," which distinguished the murder of a husband by his wife from other cases of homicide.) But from this time forward, legislation and administration have diverged farther and farther from the principle of sex equality in this connection in favour of female immunity, the result being that at the present day, assuming the punishment meted out to the woman for a given crime to represent a normal penalty, the man receives an additional increment over and above that accorded to the crime, *for the offence of having been born a man and not a woman.…*
>
> [1] I should explain that I attach a distinct meaning to the word *sentimental;* as used by me it does not signify, as it does with most people, an excess of sentiment over and above what I feel myself, but a sentiment unequally distributed. As used in this sense, the repulsion to the flogging of women while no repulsion is felt to the flogging of men is *sentimentalism* pure and simple. On the other hand the objection to flogging altogether as punishment for men or women could not be described as sentimentalism, whatever else it might be. In the same way the anti-vivisectionist's aversion to "physiological" experiments on animals, if confined to household pets and not extended to other animals, might be justly described as sentimentalism; but one who objected to such experiments on all animals, no matter whether one agreed with his point of view or not, could not be justly charged with sentimentalism (or at least, not unless, while objecting to vivisection, he or she were prepared to condone other acts involving an equal amount of cruelty to animals)."
> *The Fraud of Feminism* – Chapter I: Historical (1913)

> "The basis of this side of Feminism is a sentimentalism – i.e. an unequally distributed sentiment in favour of women, traditional and acquired. It is seldom even attempted to base this sentimental claim for women on argument at all. The utmost attempts in this direction amount to vague references to physical weakness, and to the claim for special consideration deriving from the old theory of the mental and moral weakness of the female sex, so strenuously combated as out of date, when the first side of Modern Feminism is being contended for. The more or less inchoate assumptions of the second or sentimental side of the modern "Woman's Movement" amounts practically, as already stated, to a claim for women to be allowed to commit crimes without incurring the penalties imposed by the law for similar crimes when committed by men. It should be noted that in practice the most strenuous advocates of the positive and articulate side of Feminism are also the sincerest upholders of the unsubstantial and inarticulate assumptions of the sentimental side of the same creed. This is noticeable whenever a woman is found guilty of a particularly atrocious crime. It is somewhat rare for women to be convicted of such crimes at all, since the influence of sentimental Feminism with judges and juries is sufficient to procure an acquittal, no matter how conclusive the evidence to the contrary."
> *The Fraud of Feminism* – Chapter II: The Main Dogma of Modern Feminism

> "WE have already pointed out that Modern Feminism has two sides or aspects. The first formulates definite political, juridical and economic demands on the grounds of justice, equity, equality and so forth, as general principles; the second does not formulate in so many words definite demands as general principles, but seems to exploit the traditional notions of chivalry based on male sex sentiment, in favour of according women special privileges on the ground of their sex, in the law, and still more in the administration of the law. For the sake of brevity we call the first Political Feminism, for, although its demands are not confined to the political sphere, it is first and foremost a political movement, and its typical claim at the present time, the Franchise, is a purely political one; and the second Sentimental Feminism, inasmuch as it commonly does not profess to be based on any general principle whatever, whether of equity or otherwise, but relies exclusively on the traditional and conventional sex sentiment of Man towards Woman. It may be here premised that most Political Feminists, however much they may refuse to admit it, are at heart also Sentimental Feminists. Sentimental Feminists, on the other hand, are not invariably Political Feminists, although the majority of them undoubtedly are so to a greater or lesser extent. Logically, as we shall have occasion to insist upon later on, the principles professedly at the root of Political Feminism are in flagrant contradiction with any that can justify Sentimental Feminism."
> *The Fraud of Feminism* – Chapter III: The Anti-Man Crusade

> "WHILE what we have termed Political Feminism vehemently asserts its favourite dogma, the intellectual and moral equality of the sexes – that the woman is as good as the man if not better – Sentimental Feminism as vehemently seeks to exonerate every female criminal, and protests against any punishment being meted out to her approaching in severity that which would be awarded a man in a similar case. It does so on grounds which presuppose the old theory of the immeasurable inferiority, mental and moral, of woman, which are so indignantly spurned by every Political Feminist – i.e. in his or her capacity as such. We might suppose, therefore, that Political Feminism, with its theory of sex equality based on the assumption of equal sex capacity, would be in strong opposition in this matter with Sentimental Feminism, which seeks, as its name implies, to attenuate female responsibility on grounds which are not distinguishable from the old-fashioned assumption of inferiority. But does Political Feminism consistently adopt this logical position? Not one whit. It is quite true that some Feminists, when hard pressed, may grudgingly concede the untenability on rational grounds of the Sentimental Feminists' claims. But taken as a whole, and in their practical dealings, the Political Feminists are in accord with the Sentimental Feminists in claiming female immunity on the ground of sex. This is shown in every case where a female criminal receives more than a nominal sentence."
> *The Fraud of Feminism* – Chapter IV: Always the "Injured Innocent"!

> "Chivalry to-day means the woman, right or wrong, just as patriotism to-day means "my country right or wrong." In other words, chivalry to-day is only another name for Sentimental Feminism. Every outrageous pretension Of Sentimental Feminism can be justified by the appeal to chivalry, which amounts (to use the German expression) to an appeal from Pontius to Pilate. This Sentimental Feminism commonly called chivalry is sometimes impudently dubbed by its votaries, "manliness." It will presumably continue in its practical effects until a sufficient minority of sensible men will have the moral courage to beard a Feminist public opinion and shed a little of this sort of "manliness." The plucky Welshmen at Llandystwmdwy in their dealings with the suffragette rowdies on memorable occasion showed themselves capable of doing this. In fact one good effect generally of militant suffragetteism seems to be the weakening of the notion of chivalry – i.e. in its modern sense of Sentimental Feminism – amongst the populace of this country.
>
> The combination of Sentimental Feminism with its invocation of the old-world sentiment of chivalry which was based essentially on the assumption of the mental, moral and physical inferiority of woman to man, for its justification, with the pretensions of modern Political Feminism, is simply grotesque in its inconsistent

> absurdity. In this way Modern Feminism would fain achieve the feat of eating its cake and having it too. When political and economic rights are in question, bien entendu, such as involve gain and social standing, the assumption of inferiority magically disappears before the strident assertion of the dogma of the equality of woman with man – her mental and moral equality certainly! When, however, the question is of a different character – for example, for the relieving of some vile female criminal of the penalty of her misdeeds-then Sentimental Feminism comes into play, then the whole plaidoyer is based on the chivalric sentiment of deference and consideration for poor, weak woman."
> *The Fraud of Feminism* – Chapter V: The "Chivalry" Fake

> "Chivalry, as understood by Modern Sentimental Feminism, means unlimited licence for women in their relations with men, and unlimited coercion for men in their relations with women. To men all duties and no rights, to women all rights and no duties, is the basic principle underlying Modern Feminism, Suffragism, and the bastard chivalry it is so fond of invoking. The most insistent female shrieker for equality between the sexes among Political Feminists, it is interesting to observe, will, in most cases, on occasion be found an equally insistent advocate of the claims of Sentimental Feminism, based on modern metamorphosed notions of chivalry. It never seems to strike anyone that the muscular weakness of woman has been forged by Modern Feminists into an abominable weapon of tyranny. Under cover of the notion of chivalry, as understood by Modern Feminism, Political and Sentimental Feminists alike would deprive men of the most elementary rights of self-defence against women and would exonerate the latter practically from all punishment for the most dastardly crimes against men. They know they can rely upon the support of the sentimental section of public opinion with some such parrot cry of' "What! Hit a woman!"
>
> Why not, if she molests you?
>
> "Treat a woman in this way!" "Shame!" responds automatically the crowd of Sentimental Feminist idiots, oblivious of the fact that the real shame lies in their endorsement of an iniquitous sex privilege. If the same crowd were prepared to condemn any special form of punishment or mode of treatment as inhumane for both sexes alike, there would, of course, be nothing to be said. But it is not so. The most savage cruelty and vindictive animosity towards men leaves them comparatively cold, at most evoking a mild remonstrance as against the inflated manifestation of sentimental horror and frothy indignation produced by any slight hardship inflicted by way of punishment (let us say) on a female offender."
> *The Fraud of Feminism* – Chapter VII: The Psychology of the Movement

> "In the foregoing pages we have endeavoured to trace some of the leading strands of thought going to make up the Modern Feminist Movement. Sentimental Feminism clearly has its roots in sexual feeling, and in the tradition of chivalry, albeit the notion of chivalry has essentially changed in the course of its evolution. For the rest, Sentimental Feminism, with its double character of man-antipathy and woman-sympathy, as we see it to-day, has assumed the character of one of those psychopathic social phenomena which have so often recurred in history. It can only be explained, like the latter, as an hypnotic wave passing over society.
>
> As for Political Feminism, we have shown that this largely has its root in a fallacious application of the notion of democracy, partaking largely of the logical fallacy known technically as *a dicto secundum quid ad dictum simpliciter*. This logical fallacy of Political Feminism is, of course, reinforced and urged forward by Sentimental Feminism. As coming under the head of the psychology of the movement, we have also called attention to some curious phenomena of logical imbecility, noticeable in the utterances of educated women in the suffragette agitation."
> *The Fraud of Feminism* – Chapter VII: The Psychology of the Movement

Gynocentrism As A Narcissistic Pathology – Part 2

Peter Wright · 18 July 2023 · Archived copy · Original

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The Scourge of Fatherlessness and the Death of God

David Solway · 19 July 2023 · Archived copy · Original

If God is dead, all things are permitted.

—Ivan Karamazov in *The Brothers Karamazov*

There is a father absence crisis in society, observes the *National Fatherhood Initiative*. "According to the U.S. Census Bureau, 18.3 million children, 1 in 4, live without a biological, step, or adoptive father in the home," it reports. This is generating a cascade of social ills: poverty, depression, drug abuse, social maladjustment, school dropout and criminal behaviour. An assessment by the academic journal *PubMedCentral* supports these findings, citing as well an effect on adult mental health. "The psychological harms of father absence experienced during childhood," the authors write, "persist throughout the life course." The study makes it clear that this is not only an American phenomenon. It is a societal curse across the national board and is especially notable in developed nations where, comparatively speaking, missed opportunities abound for personal growth and economic advancement.

Closeness to the father during childhood brings social and economic advantages, including better education and work opportunities as well as reduced risk of imprisonment and early pregnancy. (Source of all images: Shutterstock)

The Fatherhood Project has accumulated the essential data on the problem of fatherless households, relying on studies in *Psychology Today* and on the 2007 UNICEF report on the well-being of children in economically advantaged nations. Children in Canada, the U.S. and the UK, UNICEF finds, "rank extremely low in regard to social and emotional well-being." The data show that children who feel a closeness to their father are "twice as likely as those who do not to enter college or find stable employment after high school, 75% less likely to have a teen birth [and] 80% less likely to spend time in jail."

A number of reasons have been proposed to account for the current fatherhood crisis. In the U.S., mid-1960s President Lyndon Johnson's "War on Poverty" and the highly interventionist Economic Opportunity Act led to an explosion of out-of-wedlock households. "When the War on Poverty began in 1964," observes *The Sentinel-Record,* "only 7 percent of children were born to unmarried women. Now, that figure is closer to 60 percent."

While the social ills have not been as extreme in Canada – or at least not as apparent – federal and provincial government policies have created equally grotesque behavioural incentives and the overall trend, although slower than in the U.S., has been sadly in the same direction. As this *C2C Journal* story discussed, the majority of Canadians no longer consider marriage particularly important, with only 65 percent of Canadian couples being married and 28 percent of households headed by a single parent as of 2016. Other research, the article noted, has found that marital status – in particular, being divorced or never-married – are two of the top predictors of mortality in adults, while married couples, the article noted, "enjoy longer lives, less stress, better sex and happier children." The last being particularly on point here. Stable families with married parents are good for children.

As *The Heritage Foundation* comments regarding the collapse of marriage, “More than two-thirds of all poor families with children in the U.S. are headed by single parents.” The overwhelming majority of these are women. R. Claire Friend, writing in the *L.A. Times' Daily Pilot*, does not mince words. “This single piece of public policy has…turned traditional America into a culture of fatherlessness.”

Beautiful idea: The 60s-era “War on Poverty” was meant to eradicate social ills, but accelerated widespread family breakdown among the urban poor.

Kate Millett, whose 1969 *Sexual Politics* was considered the bible of the women’s movement, despised the traditional family because of its primary role in “the socialization of the young.” The very characteristic that normal folk through the ages have considered the family’s most laudatory role was, to her, an evil to be extinguished. Like other feminists, Millett advocated a new arrangement in order that socialization and even reproduction itself could take place outside the family to achieve revolutionary and utopian goals. As Belinda Brown writes in *The Conservative Woman*, “Feminists set out to destroy marriage, to rip men out of families, to render men impotent, to set men and women apart.” Feminism has gone a long way to quite literally unman the cultures where it flourishes.

“The bible of the women’s movement”: Feminist Kate Millett’s Sexual Politics.

Feminism is but one manifestation of the secular Left’s war against Judeo-Christian Western civilization. In his *Critique of Hegel’s Philosophy of Right*, Karl Marx famously declared that “religion is the opiate of the people” and that “the criticism of Heaven turns into the criticism of Earth.” God in his mind was a human artifact and had to be dethroned from what was nothing less than a monarchical delusion. Moreover, Marx regarded marriage and the presumably godlike authority of the breadwinning husband as an opiate equally addictive. In the *Communist Manifesto* and *The German Ideology*, he defined marriage as legalized prostitution and a form of female slavery.

Similarly, in *The Origin of the Family, Private Property and the State*, Marx's collaborator and patron Friedrich Engels made the left's ultraist agenda absolutely clear, referring to "the pairing family and inoculated monogamy" as a community of "leaden ennui" that had to be dismantled. These doctrines were later embraced and vigorously put in practice by a feminist sorority asserting its cultural dominance. But here we have to go back a little further – beyond government policy and modern leftism – to discern where this doctrinal *parti pris* ultimately comes from.

Karl Marx (left) and Friedrich Engels (right) did not merely aim to subvert capitalism, they were gunning to destroy the traditional family, which they despised.

There is a third factor of overarching significance which likely clarifies the cultural and civilizational malaise we are experiencing, and for which there may be no evident and certainly no immediate solution. The vast and catastrophic social effects of fatherlessness arise from an even vaster scourge of which the current affliction is merely a cameo expression. This is the eschatological patricide that has gradually but inexorably befallen the West, the death of the biblical God. The precise moment of the tragic execution cannot be forensically determined; incorporeal lividity is measured in centuries. The scholarly consensus taps the heliocentric revolution of the 16th Century and the Enlightenment of the 18-19th centuries as the historically etiological moments.

God the Father was no longer considered necessary. Copernicus displaced Earth from the center of the divine Creation and Darwin substituted the jungle for the Garden. As Friedrich Nietzsche wrote in *The Gay Science*, articulating one of the most shattering of theo-philosophical statements, *Gott is tot*, "God is dead." He meant something other than the fabrications of the clergy but the basic and accepted truth of religion itself – that is, in Danish thinker Soren Kierkegaard's terms from *Either/Or*, the truth of *Christianity*, not the constructions of *Christendom*. As a result, the moral structure governing the civilization of the Christian West, which depended on divine law and heavenly warrant, was dismissed as obsolete, if not nonexistent.

Marx regarded marriage and the presumably godlike authority of the breadwinning husband as an opiate equally addictive to religion. In the 'Communist Manifesto' and 'The German Ideology', he defined marriage as legalized prostitution and a form of female slavery.

Tweet

For Nietzsche this was, as we say, both a good thing and a bad thing: a good thing since, once bereft of the divine claim upon his conduct, man was free to create his own values and meaning, to become the *Übermensch*, the "Overman," who rejoices in a new dawn and whose "spirit now wills his own will," as he put it in *Thus Spake Zarathustra*; a bad thing because men are weak, desiring comfort, caution and security above all, settling into a hedonistic and philistine life, unable or unwilling to struggle for the heights, thus becoming that "most contemptible thing – the last man," whose will is "a will to nothingness."

The idea of the Overman is the origin of the 20th century philosophy of existentialism, in which man assumes priority over the divine and becomes responsible for creating his own "transvaluation of values" in a disenfranchised world. We see its literary sources in Dostoevsky's *Crime and Punishment* (though here redemption ensues), André Gide's *Lafcadio's Adventures* (aka *The Vatican Cellars*), and Albert Camus' *The Stranger* and *The*

Myth of Sisyphus with their dual themes of motiveless violence and personal autonomy. Each theme reveals the primacy of pure will in a world empty of spiritual consequences. Man makes his own morality and becomes his own father in a world without communal reciprocity or spiritual transcendence.

Consequences of a fatherless childhood: Statistically much higher chances of aimless, self-indulgent and self-destructive behaviour in young adulthood. (Source of all images: Shutterstock)

Consequences of a fatherless childhood: Statistically much higher chances of aimless, self-indulgent and self-destructive behaviour in young adulthood. (Source of all images: Shutterstock)
Of course, Nietzsche did not presume to mean that God was actually dead, but that the idea of God had begun to leech from the Western psyche, leaving only sporadic traces: “There may still be caves for thousands of years where his shadow will be revealed.” This amounted only to the tenebrous remnant of faith. Our situation was increasingly precarious. “For some time now our whole European civilization has been moving as toward a catastrophe,” toward nihilism and anomie, he prophesied in *Twilight of the Idols*. A master of void detection, Nietzsche feared that man might not be capable of enacting a “transvaluation of all values” and that the latter option of acedia (listlessness or torpor) and rootlessness would prevail.

The children have grown up in a single-parent household, minus the guiding influence of a stern and loving father. In consequence, they have become wayward, uncontrolled, incapable of governing their impulses, and grandly self-infatuated. Devoid of a supervening moral code, they roam a world largely empty of meaning and purpose, their own lack of humility and spiritual governance further sucking it dry.

The curse of fatherlessness has percolated down to the domestic household in which the mother has acquired pre-eminence. Nature has triumphed over God, Pachamama over Jehovah. The father languishes in a state of bankruptcy and institutional disdain now that, in the psyche of the West, the androcentric universe has been abolished and replaced by a matricentric social cosmos. Obviously, peace and harmony were never guaranteed under any parental dispensation. The fallen realm could never be what the early Christians called a *praetum felicitatis*, a blessed and fruitful haven of peace immune to the ravages of a dark and unhouseled world. The world was always, so to speak, a crepuscular dimension. But from the perspective of faith and tradition, there were patches of sunlight rather than only caves of Nietzschean shadows.

We might say that once God the Father had impregnated Mother Nature, He was no longer needed. The mother was sufficient to care for her children, with the father displaced and consigned to a tenement somewhere in the shambles of an anarchic and nihilistic civilizational barrio.

Tweet

Once the concept of fatherhood was discredited, once the father was transformed into a pariah, in heaven and then on earth, the disintegration of even relative order, in the individual spirit as well as the domestic milieu, followed in the West. Our civilization would be at war *with itself*. As Joseph Ratzinger, Pope Benedict XVI, wrote in *The Spirit of Liturgy*, we are living in a culture that has lost its "vital principle," that is, the binding element of sustainable relationships under God. Rather, the curse of dispossession and fratricidal conflict was foreordained. Life in a fatherless household and a derelict social world reproduces in little the experience of life in a Fatherless universe, a declension inexorably "evolving" over the centuries.

In his great essay *Psychology & Religion*, Carl Jung developed the notion he called the "Law of Correspondence," predicated on the legendary Emerald Tablet of Hermes Trismegistus with its famous maxim, "As above, so below." That is, as in the macrocosm, so in the microcosm. Jung believed in the fundamental unity of ordinary life, dream life and spiritual life under the arc of history – what he termed the *mysterium coniunctionis*.

Sons of preacher-men: Friedrich Nietzsche's (left) prediction that the destruction of the divine Father figure would leave mankind listless and rootless was later echoed in Carl Jung's (right) interpretation of the ancient Hermetic maxim, "As above, so below."

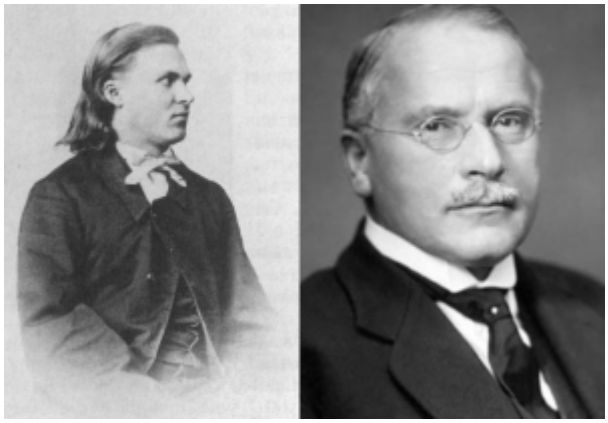

Sons of preacher-men: Friedrich Nietzsche's (left) prediction that the destruction of the divine Father figure would leave mankind listless and rootless was later echoed in Carl Jung's (right) interpretation of the ancient Hermetic maxim, "As above, so below."

Of course, Jung (like Nietzsche, a pastor's son) was a quasi-mystical psychiatrist/magus who thought of himself as a healer of souls rather than a theologian or professional historian, but the Law of Correspondence is not without foundation, not only from an occult but a historical standpoint – as Nietzsche also understood. What happens in the historical orbit around a theological centre also happens in the individual soul. The esoteric maxim "As above, so below," expressing the idea that the human world is related to the divine or celestial regions, would apply in the domestic domain as well. When the Creating Father is deposed from his seat, so in the course of time is the terrestrial father evicted from his hearth. And the children are adrift in time, without heritage and endowment.

As we have seen, public policy and gender ideology are not the whole story, not by a long shot. The larger story has to do with the idea of the *logos* (Greek: reason), the Stoic belief in a spiritual principle permeating the whole of reality, reinterpreted centuries later in the *Gospel of John* as "the Word" – a theme popularly explored today by Jordan Peterson in his lectures and works. In the Hebrew Torah, the *logos* is consistent with the notion of "the Law" (*torah* or *mitzvah* in Hebrew, *nomos* in Greek).

However we look at it, whether as *logos*, *nomos*, *torah* or *mitzvah*, the idea is the same: the teaching of a parent, involving the attributes of discipline, strength and encouragement, the estate of the caring and lawgiving Father. It

is the deep intuition of a transcendent and didactic authority that has gone missing in the life of the West, leading to the exile of the father and the dispossession of the children, and to a debilitating condition of moral equivalence and amoral relativism.

We may very likely find ourselves living in the grim time foretold by Nietzsche. 'The earth has become small,' he wrote, 'and on it hops the Last Man, who makes everything small. His species is ineradicable as the flea; the Last Man lives longest.

Tweet

In the words of Archbishop Carlo Maria Viganó, "If God is rejected as Father, there must no longer be paternity even in the natural order, because natural fatherhood is a mirror of divine paternity." Put differently, if our civilization does not awaken to its vital and conceptual origins in first principles, by which I don't mean the Big Bang but a higher, governing, encompassing and life-giving power, however mysterious, however negotiated in the major faiths that underpin the Judeo-Christian civilization of the West, there can be no pulling back from the precipice before us. For a religious temperament like Viganó, and for many in the Western theological and philosophical tradition, there can be no father without the Father, and without the father the process of cultural continuance is undermined and eventually broken.

Catholic Jungians? Both Pope Benedict XVI (left) and Archbishop Carlo Maria Viganó (right) have lamented how a Fatherless universe is soon reflected in fatherless families and households.

It stands to reason, then, that the earthly father will not be reinstated to his position of customary authority in the home until the spirit of the West is reunited with the supervening Creative principle – should it descend once again into history. Failing which, we may very likely find ourselves living in the grim time foretold by Nietzsche. "The earth has become small," he wrote, "and on it hops the Last Man, who makes everything small. His species is ineradicable as the flea; the Last Man lives longest."

Nietzsche was right, in more ways than he could have known.

♦♦♦

David Solway's most recent volume of poetry, The Herb Garden*, appeared in 2018 with Guernica Editions. His manifesto,* Reflections on Music, Poetry & Politics*, was released by Shomron Press in 2016. He has produced two CDs of original songs:* Blood Guitar and Other Tales *(2014) and* Partial to Cain *(2019) on which he is accompanied by his pianist wife Janice Fiamengo. His latest book is* Notes from a Derelict Culture*, Black House Publishing, 2019, London.*

Pearl Davis Interviews Janice Fiamengo

A Voice For Men Videos · 19 July 2023 · Archived copy · Original

Ernest Belfort Bax: Feminism And The Media in The Early 1900s

Ernest Belfort Bax · 20 July 2023 · Archived copy · Original

1913: Pressure placed on publishers and editors by the Feminist sisterhood was well known

> "When, however, the bluff is exposed… then the apostles of feminism, male and female, being unable to make even a plausible case out in reply, with one consent resort to the boycott, and by ignoring what they cannot answer, seek to stop the spread of the unpleasant truth so dangerous to their cause. The pressure put upon publishers and editors by the influential Feminist sisterhood is well known." [The Fraud of Feminism, (1913) pp.1-2]

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> "The task of Feminism is to paint a privileged sex in the colours of an oppressed one. Naturally this difficult task can only be accomplished by a game of "bluff" of the most impudent kind and by the wholesale "hocussing" of public opinion by falsehoods, and at the same time by the most strenuous attempts to prevent the light of fact being let in.
>
> Of the latter there has been evidence only recently within the SDP in the demand of Mr. Herbert Burrows at the Conference that the pamphlet 'The Legal Subjection of Men' – in which the present state of the law and its administration between the sexes is given – should be suppressed, and also in the representations made to the Editor from a "Women's Committee" of the body that I should be muzzled and any statement of mine adverse to Feminism be excluded from the party organs." *Women's Privileges and "Rights"*, Social Democrat, Vol.13 no.9, September 1909, pp.385-391

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> "All parties, all sorts and conditions of politicians, from the fashionable and Conservative west-end philanthropist to the Radical working-men's clubbite, seem (or seemed until lately) to have come to an unanimous conclusion on one point – to wit, that the female sex is grievously groaning under the weight of male oppression. Editors of newspapers, keen to scent out every drift of public fancy with the object of regaling their "constant readers" with what is tickling to their palates, will greedily print, in prominent positions and in large type letters expressive of the view in question, whilst they will boycott or, at best, publish in obscure corners any communication that ventures to criticise the popular theory or that adduces facts that tell against it.
>
> Were I to pen an impassioned diatribe, tending to prove the villainy of man towards woman, and painting in glowing terms the poor, weak victim of his despotism, my description would be received with sympathetic approval. Not so, I fear, my simple statement of the unvarnished truth." [Essays in Socialism New & Old (1907), pp.108-119]

John Stossel: “Southern Poverty Law Center has become a left-wing, money-grabbing, slander machine”

A Voice For Men Videos · 21 July 2023 · Archived copy · Original

Pearl Davis Interviews Paul Elam

A Voice For Men Videos · 23 July 2023 · Archived copy · Original

Oppenheimer

Robert Brockway · 23 July 2023 · Archived copy · Original

I don't go to the cinema much. I concluded decades ago that Hollywood would only change if they were starved of funds. That was before they went really woke of course. At the time I just wanted them to put out better content. Since then the movies produced by Hollywood have become significantly worse. The last movie I recall paying for was District 9 in 2009. I did see Wreck-It Ralph with my family in 2012 but we won those tickets. Thus it would be fair to say I've lived by my credo of trying to starve the Hollywood beast.

I nearly didn't see Oppenheimer. Some comments by Robert Downey Jr. caused me to suspect the movie might be woke. While working on the movie Downey commented:

> "Men start wars and the entire planet should be a matriarchy. But I've never changed position on that. This [the movie] was just a triple confirmation."

Downey's comments go directly against what we know about female rulers, who are more likely to start and continue wars than male rulers.

Ultimately I concluded that his comments didn't reflect on the movie itself and that making a movie like this woke would be quite a feat.

This article contains minimal spoilers, such as they would be. Perhaps there wouldn't be many spoilers with such well documented events.

J. Robert Oppenheimer was a theoretical physicist and is often called the *father of the atomic bomb*.

As a history and science nerd I'm familiar with the story and also the physics underlying the atomic bomb. Despite essentially being a biopic the movie is very fast paced and I suspect that people who do not have familiarity with the subject matter would struggle to understand some parts of the film. There is often very little exposition in the dialogue.

A good example of this is the difference between the types of weapons that Oppenheimer was working on, which use nuclear fission, and hydrogen bombs. Apart from one line about a small fission weapon being needed to start the fusion process of a hydrogen bomb there is nothing in the dialogue that explains the difference. It is assumed that viewers will simply know this.

Similarly, the fact that two designs were being worked on in parallel is evident from the story but not pointed out. The bombs shipped off to be used in war are never named in the movie either.

There were also a number of scenes where clues are dropped about an impending reveal. I recognised these due to my familiarity with the story but I don't believe that the narrative would be harmed if someone missed them.

Niels Bohr and Werner Heisenberg appear briefly which is a treat for any physics geeks that know their important contributions.

Two figures prominent in the historical events, General Groves and Edward Teller, were both regarded as very prickly characters. Difficult to get along with. I suspect some of their contemporaries might have described them as *assholes*. The movie somewhat plays this down in both cases. Yes they are shown as being difficult but the historical record seems to suggest they were significantly worse.

I judge that the movie was, unusually for Hollywood in the 2020s, not woke. This is with the possible exception of one scene. Oppenheimer's wife Kitty is being interviewed during a small closed-door inquiry. The inquiry had interviewed many men, leaving them all twisted in knots from the questioning. Kitty deftly handles all of the questions put to her and leaves everyone listening in no doubt that she won the verbal exchange.

It's notable that two of the three women Oppenheimer is shown to be romantically involved with were professionally trained. Kitty was a biologist but had traded the lab for diapers. His on-again off-again girlfriend, Jean Tatlock, was a clinical psychiatrist and thus a qualified medical doctor. Tell me again how women didn't work until second-wave feminism came along. I talk extensively about women's involvement in historical societies in my upcoming book, *The Victorian Fallacy*. Hint: the feminists are lying to you.

They make it clear that Kitty is an alcoholic and violent towards Robert Oppenheimer. They don't dwell on this though. She isn't shown hitting him but she does throw a small bottle at him during a drunken rage. I'd call this intimate partner violence but perhaps the writers and producers didn't. In any case the movie is nearly three hours long and delving further in to this would have made it longer still. I don't blame them for moving the story on.

Going in I was wondering if the movie would take a position on the use of the atomic bombs on Hiroshima and Nagasaki. Ultimately the movie took a nuanced approach to this which would have been closer to the positions of people alive at the time. Although it was not named the movie talked briefly about *Operation Downfall*, the planned land invasion of Japan by the allies. Planners projected a land invasion would result in many millions of human deaths, mostly Japanese.

Towards the end of the movie Oppenheimer laments dropping the bombs on an enemy which was nearly defeated. I suspect this is somewhat anachronistic. The world was at the end of a conflagration that had killed tens of millions of people. Contemporary news reports often spoke casually about the death and destruction happening around the world at the time. I believe that this is representative of how desensitised people were after years of war. The contemporary position in allied leadership was that the Japanese government and people were prepared to fight on and Operation Downfall would have likely proceeded had it not been for the atomic bombs. The decision ultimately fell to President Truman. He made his choice and the world has debated it ever since.

I actually think the movie could have been successfully released as two parts, or expanded further with more exposition and made in to a trilogy. In any case it was a fine movie and I'm glad I saw it.

Recommended.

What Defines a Real MGTOW?

Peter Wright · 25 July 2023 · Archived copy · Original

This article was originally published in 2014. – Eds.

* * *

In this piece I'll be looking at the opposite of MGTOW, at what MGTOW isn't, in order to throw MGTOW into sharp relief against impostors. Naturally, this is my own take, one of numerous that abound on the Internet and one that comes with no special authority and no assumption that I speak for others.

By now many are familiar with the concept of male self-determination as a basic working definition for MGTOW. Self-determination is the practice whereby a man makes choices and decisions based on his own preferences and interests, monitors and regulates his own actions, and is generally self-directing.

Simple enough.

That leads to a consideration of the opposite of male self-determination, i.e., *determination of self by other* (DOSBO). Determination of self by other limits the definition of MGTOW and in one stroke negates the claim that MGTOW can mean anything a person wants it to mean. By applying the DOSBO rule, no person can qualify as a MGHOW if he hands over a significant amount of his sovereignty to another entity. Here are some examples illustrating DOSBO in action.

Example 1: Pro-feminist men
On the face of it, we might assume pro-feminist men are self-determined for having made a choice to be led by the spirit and letter of feminism. It hardly needs saying that this amounts to a false assumption.

The only self-determined decision such men make is an initial one to give up self-determination altogether in favor of determination of self by other—which is, of course, the antithesis of self-determination and thereby disqualifies MGTOW status for such men according to the DOSBO yardstick.

Example 2: Married men
This example is a bit trickier because it raises the question of whether the DOSBO factor is *actual* or merely *potential* for a particular married man.

The question to ask about such a man is this: Is he entering the marriage to willfully participate in a gynocentric charade? Sadly, the vast majority of men are doing precisely that, which indicates that the DOSBO factor is *actual*—such a man cannot qualify as MGTOW under this definition because he is ceding his self-determination to the will of women and the state.

Alternatively, if a man undertakes to symbolize his love through the ritual of marriage while at the same time assuming he's rejecting the gynocentric aspect imposed by the state, can that man call himself a MGHOW while the DOSBO factor looms in *potential* due to his wife's latent legal power? Is this man, rare as he may be, a MGHOW?

This is where I stop short of saying he absolutely cannot be—although I would certainly call him foolhardy if he entered a marriage while knowing the enormous risks involved. He is *actually* a MGHOW in behavior because he is temporarily "doing his own thing" with his wife's momentary blessing, but he is *potentially* a man whose life can be determined by his wife and the government if she so chooses. While I look at what is actual instead of what is potential, I'm forced to conclude that he retains some semblance of a MGHOW.

Example 3: Traditionalists
Like marriage, traditionalism needs defining because not all traditionalism is the same—it is not all gynocentric. Traditionalism is a big basket of historical practices that may or may not be limiting of male self-determination. To simply say "All tradition is bad for men" is a blunt instrument that begs debunking. A better approach might be to ask, Which aspects of traditionalism are limiting to male freedoms?

"Traditional gender roles" is a more precise name for the problem, although it too suffers from lack of discrimination. Is it *some* traditional gender roles, *most* traditional gender roles, or *all* traditional gender roles that are bad? Was it bad for men to have the freedom to enjoy male-only fraternal organizations such as the Elks, Masons, Golden Fleece, and others,[1] or was it oppressive for men to have male-only drinking saloons, pool halls, or sporting clubs? These too were the result of traditional gender divisions.

To use a more controversial example, was it limiting of male self-determination for a woman to stay home during the first two years after giving birth (not beyond!) to breast-feed while the husband worked? Or to take this further, is it limiting for a couple of today to employ the same traditional role division, but *reversed*, whereby the father stays at home and bottle-feeds a baby while the woman works full-time?

Are not some aspects of role-division benign?

While I leave the answer to these questions open, I'm going to suggest that a much more precise term than either "traditionalism" or "traditional gender roles" would be *traditional gynocentrism*. Gynocentrism is the main perpetrator in limiting male freedom, and for that reason it is more precise to finger the gynocentric thread of traditionalism.

Moving beyond subjectivism

As a limiting principle, DOSBO delivers MGTOW from the meaninglessness of subjectivism, delivers it from the claim that MGTOW has no inherent meaning, or that it can mean whatever the hell a person wants it to mean. It gives a precise meaning with real meta ideological commitments. Whether or not DOSBO proves of wider value is not important, but it will hopefully stimulate discussion about what precisely are the things that all MGTOW hold in common.

Notes

[1] Edward Ward, *The Secret History of Clubs*, published 1709. [This is one of hundreds of titles detailing traditional male clubs, guilds, and fraternities. The examples given show that the clubs were riotous places of laughter, male bonding, drinking, inventing and collaborating on various projects, and above all were places to enjoy a little self-chosen freedom. Married and bachelor men alike participated, and in the majority of clubs no women were allowed to set foot].

Feature image by James Cridland

Southern Poverty Law Center removed A Voice for Men as a hate group in 2022

Robert Brockway · 26 July 2023 · Archived copy · Original

The Southern Poverty Law Center (SPLC) quietly removed A Voice for Men as an active hate group in the United States in 2022. Their justification? That it's being run "out of Australia" by me. Here it is in their own words:

> The number of male supremacist groups remained stagnant in 2022. A Voice for Men is no longer listed as an active hate group in the United States because it is now being operated out of Australia by Robert Brockway. However, a new group, XY Crew, was added. Paul Elam announced the creation of this new Men's Rights Activist group in January 2022 while he explained his departure from A Voice for Men.

The wording is interesting:

> A Voice for Men is no longer listed as an **active** hate group **in the United States** because it is now being operated out of Australia by Robert Brockway.

The word *active* and the phrase *in the United States* seem to have been quietly slipped in. Note how they are absent from the original announcement that A Voice for Men had been added as a hate group:

> Also, for the first time, the SPLC added two male supremacy groups to the hate group list: A Voice for Men, based in Houston, and Return of Kings, based in Washington, D.C. The vilification of women by these groups makes them no different than other groups that demean entire populations, such as the LGBT community, Muslims or Jews, based on their inherent characteristics.

When I first saw this I suspected that they had used the change in management as an excuse to remove A Voice for Men from their list of hate groups because they realised it should never have been there in the first place. But for one thing…

XY Crew was added as a hate group at the same time that A Voice for Men was removed. While the arguments for adding A Voice for Men are specious, it seems difficult to imagine there are any arguments for adding XY Crew. SPLC, you've done it again.

I want to make it very clear to SPLC that we're as focused on issues facing men and boys in the United States as we ever were. A Voice for Men speaks to men around the world.

Given that SPLC no longer considers A Voice for Men to be a hate group we're going to appeal bans on Facebook and elsewhere. Let's have some fun.

Unlike the person in the cover image SPLC has no shortage of funds. For the financial year ending on 31 October 2021 SPLC reported assets of more than $801 million including nearly $770 million in investments. They also

reported income of nearly $133 million for the same financial year. Pretty well to do for a 501(c)(3) nonprofit organisation with *poverty* in the name. You can read about it yourself on their IRS Form 990.

Barbie – The Greatest Lie Ever Told

A Voice For Men Videos · 26 July 2023 · Archived copy · Original

Ernest Belfort Bax on Rights and Responsibilities (1887 – 1913)

Ernest Belfort Bax · 27 July 2023 · Archived copy · Original

Ernest Belfort Bax reported that early feminists had little understanding of rights and responsibilities – PW.

* * *

> "These dogmas of "advanced" faith in the Woman Question are… namely, that women ought to have all the rights of intellectual capacity with all the privileges of physical weakness, otherwise expressed, all the rights of men, and none of the duties or hardships of men. For it is a significant and amusing fact that no mention is ever made by the advocate of women's claims of the privileges which have always been accorded the "weaker sex." These privileges are quietly pocketed as a matter of course, without any sort of acknowledgment, much less any suggestion of surrender."*Some Heterodox Notes on the Women Question* (1887)

> "Now in order to maintain this position it is necessary to assume the complete intellectual and moral equality of women with men, while judiciously conceding their physical inferiority. A desire, conscious or unconscious, on the part of these Socialists, as of other advocates of Feminism, is to make out a claim for women to all that is honourable and agreeable in the functions of human life, while safeguarding them from any obligation to accept rough or dangerous duties. Thus Bebel, in his "Frau und der Sozialismus," while maintaining that no social function filled by men ought to be inaccessible to women, since any seeming unfitness in the latter is only the result of certain cruel oppression at the hands of vile man, yet is careful to guard his fair clients from the danger of being called upon for military purposes, even of defence."*Feminism in Extremis* (1902)

> "What does the woman's-rights movement demand? Female privilege, and when possible, female domination. It asks that women shall have all the rights of men with privileges thrown in (but no disagreeable duties, oh dear no!), and apparently be subject to no discipline but that of their own arbitrary wills. To exclude women on the ground of incapacity from any honourable, lucrative, or agreeable social function whatever, is a hideous injustice to be fulminated against from platform and in press – to treat them on the same footing as men in the matter of subordination to organised control or discipline is not to be thought of – is ungentlemanly ungallant, unchivalrous! … Advanced women and their male supporters in demanding all that is lucrative, honourable, and agreeable in the position of men take their stand on the dogma of sex-equality. No sooner, however, is the question one of disagreeable duties than "equality" goes by the board and they slink behind the old sex-immunity."*The "Monstrous Regiment" of Womanhood* (1907)

> "From all we have said, it will now be evident, one would think, to the most prejudiced reader that modern English Law, following obsequiously a deluded or apathetic stage of public opinion, has solved the problem of the division of rights and duties between the sexes, by conceding to woman all rights, and imposing on man all duties."*The Legal Subjection of Men*, Chapter IX: A Sex Noblesse (1908)

> "This public opinion regards it as axiomatic that women are capable of everything men are capable of, that they ought to have full responsibility in all honourable and lucrative functions and callings. There is only one thing for which unlimited allowance ought to be made on the ground of their otherwise non-existent womanly inferiority, and that is their own criminal or tortious acts! In a word, they are not to be held responsible, in the sense that men are, for their own actions when these entail unpleasant consequences for themselves. On the contrary, the obloquy and, where possible, the penalty for the wrong-doing is to be shifted on to the nearest wretched man with whom they have consorted."*Why I Am an Anti-Suffragist* (1909)

> “From being part of a general code of manners enjoined upon a particular guild or profession it has been degraded to mean the exclusive right in one sex guaranteed by law and custom to certain advantages and exemptions with- out any corresponding responsibility.”*The Fraud of Feminism*, Chapter V: The “Chivalry” Fake (1913)

> “Chivalry, as understood by Modern Sentimental Feminism, means unlimited licence for women in their relations with men, and unlimited coercion for men in their relations with women. To men all duties and no rights, to women all rights and no duties, is the basic principle underlying Modern Feminism, Suffragism, and the bastard chivalry it is so fond of invoking.”*The Fraud of Feminism*, Chapter VII: The Psychology of the Movement (1913)

The Goal Post episode 23 – Rob: Not Male Supremacist Enough for the SPLC

A Voice For Men Videos · 28 July 2023 · Archived copy · Original

Fish And Bicycles! The Truth At Last!

Doug Mortimer · 30 July 2023 · Archived copy · Original

Breathes there a reader of this web site who has never heard the famed maxim, "A woman needs a man like a fish needs a bicycle"? Or "A woman without a man is like a fish without a bicycle," or some variation thereof.

This utterance is inextricably associated with feminist icon Gloria Steinem, who will be a nodding nonagenarian if she makes it to March 25th of next year. The phrase has been repeated and reprinted countless times over the last half-century. I suspect she never voiced this opinion to the men she was waiting on back in 1963 when she was working as a Playboy bunny.

Like any number of slogans that attain widespread currency, this one was cribbed. As is often the case when something new comes into the world, it is not the originator who gets the credit so much as the person who disseminates it.

The web site writingexplained.org offers some background on the fish-bicycle idiom. Apparently, Steinem picked it up from an Australian author named Irina Dunn. Now, you might wonder (maybe not if you're from Australia), who was Irina Dunn? Well, there's no point in dwelling on her because it turns out she admits she was just passing the phrase along. Apparently, it was a catch-phrase in feminist circles ini the late 1960's, which doesn't help us in explaining where it came from.

That brings us to Charles S. Harris. Who, you might wonder, was Charles S. Harris? Oddly enough, with a little Googling and enough leisure time, we can learn a few things about him.

Harris was a junior at Swarthmore College in 1958. A psychology major, he also wrote a humor column called "Quote" for the school newspaper, *The Phoenix*. He used the pen name Roccatorso, which is a reference to an annual campus musical revue in which he was a participant. In his April 7, 1958 column, he wrote, "A man without faith is like a fish without a bicycle." That was it. No context, just a stand-alone snippet in a series of "jokes."

Animal House aside, campus humor rarely induces guffaws. Here are a couple of other examples from Harris's column that day:

> The Beat Generation is the generation that didn't beat Haverford [a nearby men's college].
>
> Whatsmore College, an institution for small coeds.
>
> It is strange. The last I remember, I was at home studying Margaret Mead.
>
> Oh, are you a grad student, too?
>
> Oh, no, I am married to Margaret Mead.

Real knee-slappers, eh? Actually, the funniest thing in the whole newspaper was a front-page article about someone who had just returned from Cuba and described Fidel Castro, who was still months away from taking over the island, as a "typical, responsible, middle-class person." A lot of words, pro and con, were employed to describe Castro in the ensuing years, but *bourgeois* was not one of them!

Even in the 1950's Swarthmore tilted left so a lecture on the Cuban revolution would surely pack 'em in. I grew up a few miles from the campus and the common image of Swarthmore was as a haven of beatniks and eggheads in an affluent suburban cocoon. It had an impeccable academic reputation…but was it the sort of place you wanted to send your kids? If you were a US Out of UN type, definitely not. On the other hand, if you were a Ban the Bomb type, you'd be thrilled if your kid got in. Maybe not so much today as the tuition is pushing $60,000. Of course, the Bomb is still with us and I can't remember the last time I heard of a Ban the Bomb demonstration. Guess we've all learned to stop worrying and love the bomb.

If Swarthmore is an unlikely source of humor, keep in mind it was founded by Quakers, who are not given to

rolling in the aisles in their meeting houses. At any rate, as it turns out, Charles S. Harris did not originate the phrase. I'm not saying he stole it. Perhaps he heard it in his childhood and it lay dormant in his memory for years. If so, he might have heard it from a *bona fide* funny man.

At some point during his career, the bibulous W.C. Fields said, "Scotch needs water like a fish needs a bicycle." I can't pinpoint when Fields said this, but since he died in 1946 that would put a cap on it.

Now if this saying can be traced back to Fields it would be a delicious irony, as he would certainly be classified as a misogynist today. The evidence is out there in quotations that have lingered long after he took his place among the ascended masters of comedy:

> A man without a woman is like a neck without a pain.
>
> Show me a great actress, and you've seen the devil.
>
> Never try to impress a woman, because if you do she'll expect you to keep up the standard for the rest of your life.
>
> The nation needs to return to the colonial way of life, when a wife was judged by the amount of wood she could split.
>
> Yes, I do like children…girl children…about eighteen to twenty.
>
> I was married once – in San Francisco. I haven't seen her for many years. The great earthquake and fire in 1906 destroyed the marriage certificate. There's no legal proof. Which proves that earthquakes aren't all bad.
>
> I've never hit a woman in my life. Not even my own mother.
>
> I'd rather have two girls at 21 each than one girl at 42.
>
> Buried my wife the other day. Had to, she died.

I once wrote about him ("W.C. Fields: A MGTOW for All Seasons," May 7, 2016) on this web site, so if you want to know more about him or read some more memorable quotations, just click on that link.

I wish I could credit Fields with coining the phrase, I can't quite do it. I might be able to credit him with the fish, however. A number of Fields's jokes have to do with avoiding water, the bane of any serious drinking man. Since fish live in water, they too are suspect. Famously, he once said he never drank water because "fish fuck in it." This is sometimes cleaned up as "fish do disgusting things in it," which may be even better, since it implies more than mere coitus.

But if we can give credit to Fields for the fish, why can't we do the same for the bicycle? Because we have another quote that is even older. Consider an article by one W.L. Alden in the December 31, 1898 issue of the *Hartford Courant* . While reminiscing about his duties as American consul at a town in southern Spain, he described the sleepy *pueblo* by saying "The place didn't need an American consul any more than a cow needs a bicycle."

It may or may not be true that W.L. Alden originated that phrase. He might have heard it from someone else. But it is true that the bicycle became widely popular in the last decade of the 19th Century, so I think it would be a fool's errand to seek a quote any older than his.

So there you have it. Mystery solved…sort of.

Given the fact that it's been a half-century since Gloria Steinem popularized this slogan, isn't it about time it was updated? How about…a woman needs a man like a fish needs an electric scooter. Of course, the saying is easy to invert: "A man needs a woman like a fish needs a bicycle." But that's too easy. We can do better.

How about "A woman needs an education like a fish needs a bicycle." I would not say that aloud in public. Maybe a slight modification to "A woman needs an education like a fish needs student loan debt."

Steve Martin couldn’t have said it better.

From woman to man to red pill

Steven · 30 July 2023 · Archived copy · Original

I never thought my transition from female to male would lead me to the Men's Rights Movement.

I never even knew such a thing existed until a year after the fact. My transition was not about sexual politics, but about achieving personal brain-body congruence. I was correcting an internal dysphoria that had persisted since age 7, when I angrily declared to the boy next door that I was "Super Boy and *not* Super Girl," and staunchly defended my decision to enter the boys' restroom to a stressed-out elementary school teacher.

At 11 I begged my mother to let me cut my hair as short as possible and was thrilled when our dentist mistook me for a boy. In short, everything I was inside; everything that I could sense and attach to my identity, was male, even as my body said otherwise.

That conflict intensified harshly. The next year I tried to cut off the breast stubs that grew on my chest with a steak knife, and expressed a strong desire to get breast cancer, "so that I can get a double mastectomy like Grandma!" When I was 16 I developed anorexia in order to stop my periods and shrink my breasts as much as possible.

My distress never had much to do with social roles, and for the most part I did not transition in order to gain any perceived social privilege. I played with Barbie dolls and dressed up as a princess (though I always added a sword just to prove I was a tough princess). Xena was my role model.

From a young age, though, I did express extreme anger at not being able to enlist in the Army as an infantryman, and was enraged when a friend's grandmother presumed that I did not know how to put gas in a car because I was a girl. Any time a man showed "chivalry" towards me, such as offering to help me carry something heavy, I was insulted and angry. I also experienced howls and whistles on a daily basis from men in cars when I went out alone for walks.

"Well, I must be an extreme feminist," I remember thinking. "Because feminists are the only other girls who seem to get as angry at these things as I do."

I got the double mastectomy I'd always wanted the day before I turned 20. By this time I had learned of the existence of female-to-male transgender people and knew that this described my condition almost perfectly. I had gotten to the point where it was either get a sex change or kill myself.

After having my breasts removed I began administering weekly testosterone injections. My voice dropped and I began to grow a beard. At this time I began to be taken as male in social settings.

The first thing I noticed was that the cat calls from cars as I walked down the street came to an end. No longer feeling sexually threatened was a huge relief, although it also led to me to another most interesting observation. I wondered if I made an ugly boy since I no longer received daily assurance that I was sexually desirable. It actually took a while to get used to not being seen as the physically attractive sex. My gain became an unexpected loss and I began to realize there are some things on the other side of the fence that you cannot see until you cross over and stand there.

Standing there, as I do now, provides a very different view of life, and of men, than I ever had. Until I got here, there was much I was unaware of, like the previously unseen objectification of my body as an appliance.

It took a while to get it. I was pleasantly surprised when a female friend asked me to help her move furniture shortly after I began hormone therapy. At this point my muscles had developed somewhat in response to testosterone, but I was still within the female range of strength. Nevertheless, I was able to move the furniture (though I'm sure she could have done so herself). I felt very manly and tough. Wasn't it wonderful that people now presumed I was strong and capable rather than weak and in need of chivalric protection?

I was happy, celebrating the fact that I was no longer seen as just a piece of meat–although later I realized that now

society either uses me or ignores me, because I'm not attractive enough to be a piece of meat. I'm instead just an ugly, hairy beast with a wallet and a pair of muscular arms. Or, I might say with some measure of irony, a piece of meat that doesn't even rate a cat call.

I have also found it very difficult to get used to always having to take action and make decisions. Men are expected, forced rather, to be the active agents of society. If there is a problem, men are expected to take the initiative to solve it rather than seek help or advice or take advantage of social services.

In straight relationships, the man is expected to approach the woman, initiate conversation, and move the relationship in the direction he wants it to go while simultaneously being extremely careful to monitor her unspoken cues to ensure he is not being rapey or creepy (and if he fails to correctly read those cues, he risks being put away in jail and raped himself).

Even in gay male relationships, no partner takes the "female" role: both are expected by the other to approach, initiate, take charge, and make decisions at least half of the time.

Being an active agent 24/7 is not a privilege, but a very tedious and stressful responsibility. Having it suddenly forced upon me without being trained for it since birth was mentally and physically exhausting.

The burden of all that hyperagency has a huge downside. Sometimes men need help as well. When they do, people are very reluctant to come to their aid and do not hesitate to make fun of them for needing assistance. There are virtually no domestic violence shelters for men, nobody cares if a man is homeless, or out of work, or if he is mentally ill and needs care and concern, because he's a *man,* damn it. He's supposed to be strong and capable, all the time, or else he's useless and might as well not exist (just like an older, unattractive and overweight woman is seen as useless).

According to feminism male privilege guarantees that he has it *so much easier* than women. They laugh at the notion that it might be difficult to be a man in this society, because they can't see the other side.

Well, I've stood on both sides of the fence and, without bias from either, I can safely say that "male privilege" in this day and age is bullshit. Women face a lot of threats, to be sure; but men face many of the same exact threats without the social and legal support that women have. Men's issues are for the most part not even acknowledged to exist.

Due to stress from college and bullying (which, oddly enough, came only from within the campus' LGBT/feminist community) I required a brief stint at a mental hospital last summer. I was at a very low point and began whimpering during my intake evaluation, at which point the doctor told me, "You're a man, right? That crying is pathetic. Man up!"

Man up. It suddenly hit me that most men are probably told this phrase hundreds of times throughout their boyhood. At one point I would have given anything for people to encourage me to toughen up like Xena. Now I realized that sometimes, men, like women, just don't *feel* tough and need the same love and care that women do when they are hurting. Why is this so hard for society to accept? Both men and women can be tough most of the time, but everybody has points in their lives in which they need to be taken care of by others.

Nevertheless, I stopped crying immediately (which testosterone makes physically easier to do), having been reminded that it is now socially unacceptable to show my feelings, even when being admitted to a mental hospital. I didn't mind that much. After all, it's a man's responsibility to always be strong and capable, right? I was a *man,* damn it, and right embarrassed that I'd failed to behave like one.

After a year of these experiences, and a year of listening to extreme feminist doctrine at my liberal arts college (which schooled me on the inherent violence of male sexuality, "rape culture," "trigger warnings," "safe spaces," etc.. it seemed to me that many of them wanted to be seen as weak, delicate flowers rather than as strong and capable women), I began to change the way I saw things. I took the red pill, you might say.

Since women now share traditional male "privileges," they also ought to share traditional male responsibilities; that

is, to carry their own weight and acknowledge guilt when they are guilty, and to respect and care for the men in their lives like men respect and care for them.

Current feminist doctrine wants to retain traditional female privileges (in the form of the Violence Against Women Act, courts favoring mothers over fathers and ex-wives over ex-husbands, etc.) as well as all the traditionally male rights they have rightfully earned over the last hundred years (ability to enter virtually any career they wish and fully participate in society). It is a human rights victory worthy that women now share traditional male rights, but it is unfair that they are not willing to give up traditional female rights in return, because this now puts men in a disadvantaged position.

The cover image was taken at "Xena and Gabrielle Smash the Patriarchy" presented by Mermaid Productions at Theatre in the Round as part of the 2019 Minnesota Fringe Festival and is under the Creative Commons Attribution 2.0 Generic licence. –Ed.

The shocking formula EVERY FATHER needs to know

A Voice For Men Videos · 1 August 2023 · Archived copy · Original

The Child Archetype as Responsible for Woke Dystopia

Peter Wright · 3 August 2023 · Archived copy · Original

Voices around the world are announcing a rapid decay of culture forms and a descent into dystopia. On a grass roots level, much of that decay is driven by the rise of infantile narcissism centered on 'me and my vulnerabilities' along with 'me and my demands' — a pathological focus that channels its energy into topics like racial or gender-diversity tribalisms, and the insistence that one's needs be taken care of by others.

The force of such tribalism tends to take as prisoner all remaining citizens who don't identify themselves with the child archetype, creating a two-class society of childlike adults who set out to pull on the heartstrings of more matured, responsible adults within the same society.

The result is a society operating not so much on a division between generations, races, genders, income or sexual orientations, but divided instead by those with a psychological attitude of children vs those with an adult mindset.

Using biological language, what we are witnessing is a hacking of the parental brain of society, garnering its collective sympathies with the bait of dramatized neoteny. When our biological operating system is hacked in this way, and the hack is taught as cultural operating practice within government institutions, universities and in popular culture, there is little chance to circumvent its omnipotent demands.

The only way to circumvent the aggressive vulnerability of the child archetype is for a portion of society to say NO when faced with its demands — demands which tend to appear as an insistence for redress of female victimhood, race victimhood, "marginalized" sexuality, wage inequality and so on — the masks of the child archetype.

Biologists, neurologists, evolutionary psychologists, and ethologists have long recognized parent and child instincts in the form of parents' urge to caretake and protect juveniles, and conversely of juveniles having an impulse to announce their vulnerability as a signal of their need to be cared for.

This biological fact was independently discovered and understood by archetypal psychologists (parent & child archetypes), object relations psychologists (parent & child objects), and by other schools of psychology dealing with the 'inner child' and its need for caretaking. Object relations psychology goes so far as claiming the sexual libido is *subservient* to the evolutionary imperative of parent~child bonding, making this dyad the strongest motivator in human affairs.

As a side observation, Jungians differentiate between the child archetype as described above, and what they alternatively refer to as the '*puer archetype*.' These radically different archetypes can be represented respectively by the images of a baby or toddler (child archetype), or by an image of an older child/teenager (puer archetype). The *puer archetype* is perfectly represented by the figure of Peter Pan – youthful, loving of new experiences, playful, spontaneous, optimistic, adventurous and independent.

Contrary to the phenomenology of child archetype which is represented by a dependent infant in need of coddling and protecting, the *puer* archetype mentioned above is an *in*dependent child or youth; an imperative vital to the psychological health of all men and women.

This Jungian differentiation between the motives of infantile child archetype, and youthful puer archetype respectively, leads me to reject psychopathologising of the *puer* impulse, as happens when people refer to it as a Peter Pan syndrome or as a failure to launch, which essentially brands men as "pathetic man babies" and attempts to shame them into assuming one-sided, and indeed one-dimensional posture of adult responsibility. Failure to launch applies more properly to an overidentification with the child archetype – a posture that does deserve challenging when it reaches the status of personal or cultural dominance.

While the above video provides only half of the full speech given by Hillman on the child archetype, it does impart a good overview of the topic. Hillman touches on Jung's description of the child archetype as including traits of

vulnerability, a sense of futurity (that life will begin in the future), innocence, and also a feeling of hermaphroditism. This sexual orientation (hermaphroditism) of the child archetype is also confirmed in Freud's idea that toddlers are polymorphous perverse and not yet forming what Freud understood as an appropriate genital identity as boy or girl.

Perhaps those early observations by Jung and Freud make sense when you consider the concerns of the 'marginalized' wokists today who champion multiple genders, non-binarism, bisexuality, transgenderism etc. and aggressively demand to be taken care of.

Infantriarchy

Gordon Wadsworth · 3 August 2023 · Archived copy · Original

If our species were observed by an alien race for any length of time, two profound defects in the human condition would rapidly become apparent to them. One is a defect in the female character, and the other is a defect in the male character. Although they weren't always defects, they have become such because they are fundamentally at odds with both legal equality and self-actualization.

The female defect is her desire to infantilize herself; to project a facade of weakness and victimhood. The female does this because part of her identity is contingent on compelling males to act on her behalf. This is a mechanism which allows the female to feel desirable, important, and powerful. The female often mistakes this behavior as personal empowerment, when in reality it is quite the opposite. Taking personal responsibility is something she will inherently resist, because as soon as she takes personal responsibility and stops infantilizing herself, her identity can no longer command others to act on her behalf. Thus, the female defect keeps her from assuming personal responsibility, which presents a barrier to her self-actualization.

This is why the self-actualized female finds playing the victim so repugnant; she is shunning part of her old identity.

The male defect is his desire to compensate for the infantilized female. He does this because part of his identity is contingent on earning female validation. He thus demonstrates his ability to protect, provision and inform. This is a mechanism for feeling useful, powerful, knowledgeable, and important. The male defect leads him to compete with other males to demonstrate his primacy to females, and it ultimately turns him into a guardian, which keeps him from relinquishing responsibility. This becomes his own barrier to self-actualization.

This is why the self-actualized male sees competing for female validation as idiotic; he is shunning part of his old identity.

These defects mean that the female path of self-actualization is one of taking responsibility, and the male path of self-actualization is one of relinquishing responsibility.

It is vitally important to recognize that the majority of males and females in our culture *enjoy* their dysfunction. The female has a puerile sexual identity validated by compelling a man to act on her behalf, and the male has a similarly puerile sexual identity validated by demonstrating his ability to act on her behalf. This is a drug that our species has been addicted to for millennia, and it is one we desperately need to cast aside. Moving past this behavior is the next step humanity must make to realize equality.

We already have a name for this drug. It's the blue pill. Those in the blue pill paradigm aren't conscious of this behavior, they're merely stuck engaging in it. Consciously recognizing this defective behavior is, in my opinion, the source of red pill wisdom. Once this behavior is seen for what it is, the blue pill paradigm becomes observable, and the transition to the red pill paradigm is made.

An understanding of the male defect is vital for contextualizing feminist criticism of men. Our defect, for example, is why many feminists are partially correct when they point to demonstrating power as a male motivation. We display power to demonstrate our readiness to compensate for the infantilized female. Our defect is also the source of feminist complaints about "mansplaining." Men engaging in "mansplaining" are largely attempting to demonstrate their knowledge and value in order to demonstrate their capability to compensate for the infantilized female. Additionally, the "fatherly" guardian status that results from our defect is why the feminists are superficially correct about patriarchy, but why they are also leaving out half the picture.

Where the feminist is completely wrong is where she believes that pre-feminist Western culture was in its totality a patriarchy. Since the traditional paradigm of pre-feminist Western culture was an expression of both the male and the female defects, patriarchy was only half the picture.

Let's clarify what patriarchy means.

For the most part, patriarchy is simply a word to describe the male defect. On its own, however, patriarchy says exactly nothing about the female defect. If we're to have a fair and balanced discussion on sex and gender, we need a word to address both defects. Let us therefore add the word infantriarchy to describe the female defect.

Patriarchy and infantriarchy are simple concepts that reflect a relationship of codependency between the male and female defects. If the male defect is over expressed in society, female infantilization is compelled, and patriarchy results. If the female defect is over expressed in society, male compensation is compelled, and infantriarchy results.

Thus, the traditional paradigm of pre-feminist Western culture wasn't in its totality a patriarchy, because it was built around the expression of both the male and the female defects. The fact that there exist both males and females who wish to return to traditionalism proves this. The traditionalist female was thus perfectly happy to infantilize herself, and infantriarchy was a part of traditionalism that cannot be ignored.

The feminist response to this, of course, will be to claim that patriarchy infantilizes women and that the second concept is therefore unnecessary. To clarify this response, the feminist will essentially be claiming that the male defect is wholly to blame. This line of reasoning is problematic because it denies the existence of the female defect, and in doing so it assumes women are perfect and asserts that the defect necessarily exists solely within men.

This can only be described as hate.

Because feminism doesn't acknowledge the existence of the female defect, it denies female complicity in traditionalism, and thus distorts the male defect of compensating into one of oppressing. Thus, feminists mistakenly believe that women were uniquely oppressed because they're using half of a theoretical model to examine traditionalism.

The notion of female oppression becomes highly dubious when one considers the female defect. The female defect, for example, becomes apparent when a woman claims that women have always been the primary victims of war, despite the countless millions of men who have died. The female defect has led a woman to cry about being victimized over a t-shirt, and it has led a journalist to claim that MHRM efforts are based on "victim envy." So it isn't terribly surprising that the female defect might lead certain women to claim that human history was one long story of female oppression. It is simply an expression of the female defect. It is the female projecting her victimhood.

What then, is feminism?

To be fair, I have met a handful of feminists whose goals I thought were legitimate. To a significant extent, however, feminism is merely a sociopolitical platform for these defects, an arena for them to play in, and the cultural force which is expanding infantriarchy. Feminists claim their movement is about female equality, but I disagree. Being an expression of the female defect, feminism is merely a movement to express female victimhood; more specifically, it is an expression of female victimhood to compel sociopolitical male compensation with the humorous goal of preventing female victimhood.

This results in a merry-go-round to hell, wherein feminism actively entrenches the same value it seeks to fight.

Because feminism is essentially an expression of female victimhood working to end female victimhood, most feminists are stuck in the destructive convulsions of an individual fighting against a victim identity she has chosen for herself.

The nail in the coffin for our society is that the male defect supports and encourages this female behavior. The majority of feminists are fighting an identity they've chosen for themselves, one that makes them feel deeply unhappy and traumatized, and the majority of males, instead of criticizing them, are simply trying to compensate for them. The male's drive to compensate for the infantilized female knows no bounds. If the female is expressing her oppression the male will seek to compensate. If the female is ruthlessly attacking the male's identity and stripping him of his rights, the male will still seek to compensate.

It is important to understand that both defects must disappear, or neither one will. These two defects are

codependent. Females *must* stop infantilizing themselves, and males *must* stop compensating for infantilized females. If the female defect isn't addressed, then no matter how savagely the male defect is attacked, directly or indirectly, the problems with these defects will never be solved. One behavior compels the other, since men and women are and will always be two sides of the same coin. Men and women will evolve their consciousness together, or their consciousness will not evolve.

With this in mind, "patriarchal" expression of the male defect doesn't disappear in an infantriarchy, it merely changes forms. Remember, in infantriarchy, male compensation is compelled. "White knights" and "manginas" are the expressions of patriarchy, because they are the expressions of the compelled male defect, and often this expression is so pathetic as to beggar belief.

This patriarchal behavior goes largely unnoticed by feminists because they don't see the male defect directly for what it is. They arbitrarily define patriarchal behavior as authoritative, but they're mistaken in this regard. Patriarchal behavior is any expression of the male defect. White knights and manginas are thus expressing patriarchal behavior because their behavior seeks to compensate for the female, and it thus encourages the female to continue expressing her victimhood and self-infantilization.

This is the reason some feminists are beginning to recognize and reject men like Hugo Schwyzer for what they are. Men like Schwyzer will never criticize women on any level, simply because men like Schwyzer aren't remotely interested in equality. They are merely interested in validating their own puerile sexual identities by demonstrating their compensatory capacity. They are cowards, content to ignore real world suffering as they continue taking hits off the blue pill crack pipe. And they are ironically the very agents of patriarchy feminists denounce.

The profound irony of this is that feminism claims to oppose patriarchy while fiercely upholding it, and the MHRM hates the concept of patriarchy, but is currently the only cultural force actually fighting it.

Finally, an infantriarchy will be built around male blame. This is because the female defect leads her to project all authority on to the male, and this forms the basis for blaming him for all wrongdoing. In order to project victimhood, it is necessary for the female to cast the responsibility for her problems elsewhere. Thus, the more infantriarchal a society, the more male blame can be expected.

In our society, this blame is expressed in the feminist's belief that equality can be achieved by examining "masculinities," and by deconstructing "patriarchy." It is also why the feminist believes men just need to shut up and listen to women in order for equality to happen; inequality, after all, was "men's fault," and men should shut up and let women fix it.

In late stage infantriarchy, men even become blamed for a woman's feelings.

If a joke offends a woman, men are blamed. If a man says hello in an elevator in a way a woman dislikes, he is blamed for making her feel victimized. If a man approaches a woman in a bar and she doesn't like it, he is blamed for making her feel bad, and society responds by prohibiting men from talking to women in this way. If a man looks at a woman who is half naked and it makes her feel bad, he is blamed for looking.

Since the purpose of feminism is largely to express victimhood, "victim blaming" becomes one of its tools. "Victim blaming" is simply another expression of male blame. It is a tool designed to protect female victimhood by savagely casting blame at any male who ever dares to question it.

Feminism does not seek to address either defect, it seeks to criticize male behavior while upholding the male defect and openly expressing the female one. Feminism thus upholds both patriarchy and infantriarchy. Since directly deconstructing and understanding both defects is a minimum prerequisite to promote equality between the sexes, *feminism will never achieve equality on its own*, however viciously it attacks men.

In my opinion, the MHRM sees these two defects for what they are, and criticizes both of them *directly*. The MHRM opposes feminism as an unrestrained expression of the female defect, and it opposes "white knights," "manginas," and the forces of chivalry as expressions of the male defect and enablers of the female defect. The

MHRM opposes both patriarchy *and* infantriarchy.

For all its claims, feminism is not a progressive movement. Whatever its stated goals, feminism binds humanity to an archaic sexual identity. The MHRM is the socially progressive movement because it is spearheading a move toward greater self actualization for both men and women.

Clinician Zander Keig has lived as both a man and a woman. Guess who had the privilege?

A Voice For Men Videos · 5 August 2023 · Archived copy · Original

We don’t usually like to put videos/podcasts in the highest featured position on the site. This one is worth it.

Portrayal of men in the media: why there needs to be a reverse Bechdel test

Nikita Coulombe · 5 August 2023 · Archived copy · Original

The Bechdel Test is an informal rating system outlined by graphic novelist Alison Bechdel that classifies media with three simple criteria: to pass the test a plot must

- "have at least two [named] women in it,
- who talk to each other,
- about something besides a man."

Very few video games pass all the criteria of the Bechdel Test, and just over half of movies do.

The test is imperfect; a film could pass the test but still include sexist content; nevertheless some cinemas and organizations – such as the Swedish Film Institute – are taking the rating seriously, and using it to highlight gender bias against women.

Is there a similar, Bechdel-like test that shows bias against men? No, but there should be.

For far too long, men have been cast as duds, yet doing so has clearly been profitable, thus pressure to change such negative stereotypes will need to come from the outside. Of course this will only happen when people are willing to recognize gender biases affect men, too, or how earnestly young men need more positive male role models to look up to in the media.

What would a male version of the Bechdel Test look like? In our book, *Man (Dis)connected*, social psychologist Philip Zimbardo and I describe a possible option we call the "MacGyver Test" (named after the popular 90s television adventure series) that a film or television show passes if it meets any of these criteria about its male characters:

- The absence of the mother is not required for the father to be portrayed as a competent dad.
- An honest, hard-working man is in a successful or leadership position and is not portrayed as a hapless loser.
- The female protagonist shows interest in male protagonist *before* he is the hero.
- The male protagonist solves problems in creative ways, and only uses violence as a last resort to carry out his goals or mission.

The list of media that pass these modest criteria would no doubt be a short one.

Another way to raise awareness around the portrayal of men in the media would be to swap the male and female roles in movies and television shows, and then re-examine the plots.

For example, let's reverse the roles of the "fearless" Princess Anna and the "rugged" iceman Kristoff in the Academy Award-winning animated children's movie, *Frozen*.

In the movie, Anna's older sister, Elsa, banishes herself from their castle because she can't control her magical ability to produce ice and snow with her hands. Anna sets out to find her sister and bring her home.

Anna is offered help by the smooth-talking Prince Hans, whom she immediately falls in love with. But who ends up helping her? The penniless iceman Kristoff, whose sled and reindeer Anna decide she can use for her own agenda – never mind if he needs them (she doesn't ask).

After nearly getting him killed, destroying his sled, and finally rescuing Elsa, Anna and Kristoff go their separate ways. It is only after Prince Hans proves himself to be evil, and Olaf – the dopey snowman sidekick – says to Anna that Kristoff would be a good match that Anna even bothers to consider Kristoff as a romantic partner.

Now imagine a movie where a prince felt entitled to use a hardworking woman whose only possessions were her sled and reindeer, which she uses to eke out a living, to go rescue his brother and after she voluntarily busts her butt to help him he goes back to his life without a second thought. Audiences would be up in arms! We would think "what's wrong with him? Why can't he get his act together?" Yet that thought doesn't even cross our minds while watching *Frozen*. Instead, we think Anna is quirky and adventurous. By the way, *Frozen* does not pass the MacGyver Test…

When two out of five children are being born to single moms (the rate is one out of two for women under 30 years old), a third of boys are growing up in father-absent homes, and boys with fathers are only spending half an hour a week in one-on-one conversation with their fathers vs. 44 hours in front of a television or computer screen (see source 8 below), we need to ask ourselves what impact the negative media portrayals of men are having on them (as well as young women).

Is it possible for the idea of men being men responsibly to make its way back into popular culture?

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Men tend to regulate emotions through actions rather than words

Peter Wright · 6 August 2023 · Archived copy · Original

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At fifteen years of age I left school to start a blacksmithing trade. It was a physically demanding job but at the same time it was immensely creative and satisfying to learn about the physical properties of metals and their various states of malleability. When metal is in a red hot state it's similar in consistency to potter's clay which can be easily pushed, pulled, stretched, twisted, flattened, or poured – pretty much whatever you wanted to do with it. The only limitation was knowledge of how to use the hundreds of different grabbing tools, pincers, tongs, clamps, and hammers, but like any skill this would all come in time, with practice and with quality male mentorship.

While on the path of learning these skills I noticed a subsidiary layer of activity that was always accompanying the work, a *psychological* layer of emotional processes that seemed to mysteriously mingle with each task. If I was enjoying life, I tended to marvel more at the rainbow colours that would appear in the metal when grinding or heating it to varying degrees, or if I was experiencing frustration, anxiety or anger about something, I noticed that I was hammering a hot blade more aggressively than usual, generating a strange kind of relief and, I discovered, even further relief if I deliberately hit the object harder and with extra blows. Yet again I learned that if my hammering was getting too feverish I could at any moment choose to "quench" the hot blade in cold water, bringing an altogether different kind of relief.

"In fact not only the tasks of blacksmithing, but any physical activity soon revealed itself as a project I would 'use' for a canvas to regulate emotions"

Even at this young age I was consciously aware of how I was regulating my emotions via these acts, and of how this strange synchronicity of tasks formed a compliment. I also learned to make good use of physical work to regulate my emotions when I needed to establish any kind of baseline equilibrium. This wasn't a result of some special genius or education, nor from doing sessions with a psychologist or counsellor – it was my male nature understanding how to regulate itself.

In fact not only the tasks of blacksmithing, but any physical activity soon revealed itself as a project I would 'use' for a canvas to regulate emotions, and I could equally choose which physical activity to engage in based on what my desired outcome was – release of anger or frustration, to generate comfort, or perhaps to affirm or increase my enjoyment of life. All of this happened in a natural way as I engaged in work, various sports, and recreational activities (as it does for so most men) without need to say a single word about my feelings to anyone. Furthermore, not only was I able to regulate my own emotions in this way, but I found I could equally use these techniques to help regulate the emotions of friends and family; if a friend was struggling in some way I would invite them on a mountain hike, camping, fishing, or to the cinema where they could quietly undergo the secret alchemy that I had found so helpful. Helping friends made me feel good too… was there anything I could not do with this wisdom?

As for most young men this made intuitive sense, though I would later add a layer of sophistication to that understanding when I studied the psychology of emotional processing. There I learned that while people can express emotions via physical acts and gestures, or alternatively by conversing about emotional issues, men tend to specialise more in action-based regulation of emotion than do women who tend to specialise more in verbal regulation of emotions.

With this acquired knowledge about men's emotional awareness, imagine my surprise when I opened a study booklet written by one-time APA president Ronald Levant, published in 1997, claiming most men cannot understand their own nor other people's feelings: *"One striking and far-reaching consequence of the male socialization ordeal is the inability to differentiate and identify their emotions… In its most basic sense, to live detached*

from one's emotions is to live isolated from oneself as well as from others – a condition that precludes true intimacy."[1]

This claim forms the basis of the theory that most men are severely lacking in emotional intelligence, and that even were they to discover some fragments of emotional awareness they would not know how to express it in words, such is the depth of male handicap. Levant refers to this condition as a normative male form of 'alexithymia' (a term meaning low emotional intelligence) which results in men being unable to read their emotions,[2] and he adds: *"Lacking this emotional awareness, when asked to identify their feelings, they tend to rely on cognition and try to logically deduce how they should feel. They cannot do what is automatic for most women – simply sense inwardly, feel the feeling, and let the verbal description come to mind."*

"…a woman might talk with her melancholic friend about what is worrying her in order to cheer her up; the man may invite the same melancholic friend to the movies".

According to this theory, men's lives are guided by *action empathy*, which are said to be an inadequate substitute for genuine emotional empathy, a skill typically displayed by most women. Action empathy is defined as the ability to see physical motivations from another person's point of view, and to focus on which concrete actions those people might perform, but that men otherwise do not understand emotional empathy in the way women do – women who are able to take another person's perspective and know how they feel. Levant states, *"Action empathy also differs from emotional empathy in terms of its aim. Emotional empathy is usually employed to help another person and is thus prosocial, whereas action empathy is usually employed in the service of the self."*[1]

As a result of men's claimed low emotional intelligence, they are said become strangers to their own emotional life, unconsciously transmuting their vulnerable emotions into anger and aggression, while also tending to extrude their caring emotions through the narrow channel of sexuality.[3]

Far from being evidence of low emotional intelligence, however, men's tendency to use action can be better understood as a form of emotional acumen. Some studies of emotional processing indicate that men and boys are able to identify the specifics of emotional arousal in themselves and others as well as do women – emotions like jealousy, love, anger, sadness, anxiety, and so on. For example, one study of 1285 men and women found that while women were more proficient at verbalizing feelings, men and women were equally proficient at identifying feelings,[4] and another study by Fischer et al.[5] of more than 5000 participants' ability to perceive facial emotions found *"no gender differences in the perception of target emotions"*. Fischer et al. comment that this finding *"diverges from various earlier reviews and meta-analyses on gender differences in emotion accuracy"*.[5] They speculate that this difference might be because earlier research tended to use student samples, whereas the participants in their study were from a range of ages and backgrounds.

The second observation, as outlined above, is that men and boys may choose to regulate emotions not by verbalising them so much (women's preferred method) but by taking intelligent action. By way of example a woman might talk with her melancholic friend about what is worrying her in order to cheer her up; the man may invite the same melancholic friend to the movies; both responses – talking, or acting – serve to intelligently modulate emotions.

"The two ways of regulating emotions have implications for the field of mental health, which relies predominately on talking therapy – in particular talking about feelings."

It is an error to conflate these two separate features of emotional processing as if they were one and the same: 1. recognising emotions, or 2. verbalising feelings. Men, like women, can usually *recognise* the full range of emotional phenomena but they may choose to respond to that knowledge in a very different manner than does the average woman. Men often choose to respond to such awareness by doing something pragmatic instead of verbalising feelings.

Talking about doings

The two ways of regulating emotions have implications for the field of mental health, which relies predominately on talking therapy – in particular talking about feelings. Does this not suggest that there could be, and perhaps needs to be, more emphasis on discussing the therapeutic value of action? It may not be practical to conduct therapy while engaged in physical activity such as a gym workout or while out walking in the streets, but the therapeutic discussion can at least focus more on the "doing" aspects of a man's life. For example a therapist might ask how did problem *XYZ* make a man act out, along with exploring which physical activities or responses might help a him to modulate such emotions more optimally in future. Does riding a Jet Ski, or going for a jog, or building some wooden furniture make him feel better or worse? What about creating art or playing music? Does that difficult manoeuvre in the video game remind of difficulties in his relationship with his girlfriend? Does the same video game provide some optimism that if he can get past the difficult manoeuvre within the game then perhaps he can find a way around the impasse with his girlfriend? Activities like these provide a symbolic canvas on which men project, and then work through various scenarios of real life, with potential to shift affective resonances in the process.

When a man talks about how he operated a lathe, did some welding, restored a bit of discarded and broken furniture, might he be sharing a strategy of how he successfully redirected suicidal feelings? Perhaps we should not be so quick to shut down these conversations with accusations of being work obsessed, effectively stymieing natural male expressions with injunctions to talk less about activities and to communicate more effusively with feelings words. For many men, activities are the preferred canvases on which they can process feelings and carve out some genuine psychological equilibrium.

This is probably a reason why men talk so much about work, sports, building things, computer games, recreational activities – it may be their preferred way of communicating the ways they wrestle with psychological issues. Sadly, the therapeutic industry is quick to chastise men's preference for intelligent actions, conflating them with pathological reflexes such as unconscious acts of aggression, dependence on drugs and booze, and other destructive versions of "acting-out" as they are so often branded.

Therapies centred in discussion of physical activities, or conversely centred in sharing strings of feeling-words, can both serve as forms of communication. With this in mind it's perhaps time for therapy to free itself from looking exclusively into the mirror of feelings so it can look out of the window at the range of concrete activities that also serve psyche. The reaction of men to this approach might surprise us all.

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Three Easy Pieces of the Red Pill

Jon Joy · 8 August 2023 · Archived copy · Original

Three Easy Pieces of the Red Pill

- MGP: Men Got Problems
- GA: Gynocentrism Awareness
- CW: Caution of Women

In a healthy debate, the sides agree on where they disagree.

As wise as some commentators in the manosphere are, the movement's major value lies not in the teachings of any individual, but rather in the mere fact that these discussions are taking place. The mainstream reacts with fear and hysteria to the knowledge that we men are talking to each other seriously about our lives and issues; witness this reaction as evidence that these discussions are necessary, substantial, and impactful.

Paul Elam has described trying to express the full scope of the men's rights movement as akin to understanding a blizzard one snowflake at a time. An alternative, simplifying perspective would be to view it as a tree. The leaves are numerous, but most trace back to a few major branches. The danger of simplification is that ideas not easily categorize may be pushed to the margins. However, there is also much to gain.

The manosphere can be a confusing place. Newcomers encounter a cacophony of ideas, many tinged with anger or frustration. Outsiders bent on demonization can cherry-pick the most offensive bits and hold those up as representing the movement's core beliefs, like the Southern Poverty Law Center inventing a straw man "male supremacy movement."

There is also the internal sniping: pick-up oriented men call MGTOWs pussies, while MGTOWs call them stupid and deluded, and both call MRAs ineffectual chumps, while MRAs call both immature or extreme. It's good fun. The point is not for us to agree, but to map out where we differ, and understand what separates us all from the normies. The fact that we focus on our disagreements may add to the fog, but it is also healthy and natural, a necessary part of people hashing out ideas and stumbling towards a clearer picture.

In this article, I will pursue a particular categorization of arguments that results in a definition of the red pill, based on three necessary components. In the tree metaphor, these three ideas are branches coming off a single trunk (i.e., different perspectives on one deeper truth, selected to succinctly capture the most important red-pill lessons). The three ideas are not new, and this article will not focus on proving/documenting each one, but instead will explore how different perspectives on them divide the manosphere into its sub-groups. Abandoning the tree imagery, the remainder of this article will use the metaphor of an atomic particle ("Redpillium"), with the three essential ingredients making up the nucleus. In the role of electrons are other, related ideas which are influenced by the nucleus.

A key distinction is that the blue-pill world (1) is unfamiliar with the three nucleus components, while (2) being aware of the electrons, but viewing them differently than would a person possessed of red-pill knowledge. No doubt, some in the manosphere have versions of the red pill where the nucleus includes more ideas than the three below. Stretching the atomic metaphor, those could be other red-pill isotopes, which is fine. This article discusses three *necessary* components, though some may see them as not *sufficient*. That is, in my humble view, the lack of any one of these three elements renders a person not red-pill.

The Manosphere Sub-Groups

The participants in the manosphere often disagree on the details or consequences of the three nucleus ideas. We

argue about them constantly, and our different viewpoints divide us into factions. I will attempt to describe these groups, recognizing that my definitions are imperfect, that many people do not fall neatly into any one group, that I am surely missing nuances, and that the situation is evolving so rapidly that much of what I describe will quickly become outdated.

First, are the Men's Rights Activists (MRAs), who seek to ease problems that afflict men, such as homelessness, suicide, incarceration, under-education, and forced alienation from their children. Second, are Men Going Their Own Way (MGTOWs) whose guiding principle is to deny women influence/control over their lives, specifically by never marrying or cohabitating. Third, are traditional conservatives (Tradcons) who, as I will argue below, fail the test of being red-pilled, yet they are relevant because (1) they recognize that society's indifference and demonization of men is undermining men's ability to be strong, productive citizens, and (2) their association with political conservatism allows them a large platform to influence mainstream discussion.

The fourth, and final, group currently lacks an established name. Exemplified by Rolo Tomassi, Richard Cooper, and the "Red Man Group," they have transformed what was previously called the pick-up artist (PUA) community into something more sweeping, rendering the PUA moniker inadequate. For the sake of this article, I will call them the "Red Men." Like prior PUAs, the Red Men have a focus on succeeding with women, but they do not see this as a stand-alone issue. Instead, they promote an overall philosophy of taking on life unapologetically, with open eyes, discipline, confidence, and resilience. They believe that such a stance makes a wide array of life accomplishments attainable, including with women.

This can-do mentality is not inherently red-pill. Shelves could be filled of mainstream self-help books touting similar messages—so in the Redpillium framework, those ideas are electrons. What makes the Red Men different, and will ultimately determine their place in the manosphere, is their promisingly firm commitment to open eyes, which includes taking in red-pill knowledge.

The distinction between Red Men and MGTOWs can be hazy, which is ironic given that MGTOW's defining characteristic is avoiding women, while Red Men are associated with pursuing them. Stepping down below the obvious, the most common definition of MGTOW is men who will not marry or cohabitate. A Red Man might pursue women while never intending on a serious commitment, and while doing so may not personally identify as MGTOW. Yet other MGTOW might regard him as one of them whose current hobby is chasing women, and might predict that he will eventually find the hobby unrewarding and scale it back.

The Three "Nuclear" Components: MGP, GA, and CW.

Nuclear #1: MGP

Men Got Problems, but society does not recognize/emphasize those problem to the degree it would if they afflicted women.

The litany of these problems is likely familiar, and includes suicide, homelessness, incarceration, early death, parental alienation, among many others.

For MRAs, MGP lies at the center of their red-pill thinking, leading them to advocate for relief of men's problems and raising social awareness.

Many Tradcons understand MGP (which makes them the closest thing the manosphere has to a mainstream ally). For example, a Tradcon might raise MGP in order to attack the left by undermining the left's claim of moral high-ground (i.e., the left claims to be compassionate, but their indifference to men shows their hypocrisy). Another common Tradcon invocation of MGP is that society needs to stop undermining men, or else men will not be able to fulfil their traditional producer/provider roles.

MGTOWs and Red Men are aware of MGP, but believe it is fruitless to try to convince society to care about men. When Red Men focus on MGP, they see it as demonstrating the need for men to strengthen themselves and become

resilient, because they cannot expect caring or sympathy. MGTOWs mostly agree with Red Men, but place greater emphasis on (1) men's solidarity in this shared burden, as well as (2) contempt for the women who constantly moan about their own problems while completely ignoring men's.

Nuclear #2: GA

Gynocentrism Awareness: society idealizes women, overemphasizes them and their wants, and enforces this through shaming and threat narratives.

For example, society says that feminism should be the sole movement with a monopoly on discussing gender relations (gynocentric: only the female perspective), MRAs dissent and are met with shaming (MRAs are a bunch of pathetic losers), and threat narrative (what MRAs really want is to abuse women or turn them into second-class citizens). Some in the manosphere believe that gynocentrism is an inextricable part of human nature, while others think it is something we can fight back against, now or in the future.

Tradcons are lacking in GA. Some recognize the female-idealization aspect, but miss the female-overemphasis. Possibly, some would agree that women are emphasized more, but quibble over the judgemental statement that women are "overemphasized." For example, they could follow an evolutionary perspective and argue that men's proper place it to be considered disposable. (I would consider this thinking an example of the "appeal to nature"/ "naturalistic" fallacies.[1])

MRAs and MGTOWs grasp GA, and emphasize the illegitimacy of the social control mechanisms that enforce it (i.e., shaming and threat narratives). They encourage men to develop internal, psychological resistance to these tactics.

Similar to their view of MGP, when Red Men address GA they tend to see it as heightening the need for mens' toughness and self-reliance.

Although GA is perhaps the deepest and most far reaching of the three ingredients of the red pill (for example, it causes MGP), no group makes it their primary focus (it is more often the cause behind the focus).

Nuclear #3: CW

Caution of Women.

No woman in our culture could escape the message that she would be foolish to blindly trust an unfamiliar man, but the reverse side of that message is missing. Men are encouraged to seek fulfilment and existential validation through their relationships with women. We naturally want women to love us, and society does its best to whip that desire up into a desperate obsession. In view of the many potential dangers women carry, a more mature culture would teach men to keep that urge in check. Instead of shaming men when they fail to put women first, we should shame them for ever letting this woman-thirst steer their lives. The third piece of red-pill thinking is for men to develop their own personalized sense of CW.

With some exceptions, MRAs are soft on CW, striking a gentlemanly stance of, "We would very much like men's issues to be addressed, but in seeking this must honor the feelings and uphold the reputations of women as a group." The MRAs are still better than Tradcons, who seem to lack CW entirely, and prefer for men to march dutifully ahead in their traditional, disposable role. When Tradcons address CW, it is usually an attempt to talk men out of it. MTOWs and Red Men embrace CW with gusto, though approaching it from different angles.

My own CW odyssey began about two years ago. At that point, I had been dipping into men's issues for awhile, and had gradually become convinced that MRAs were sharing important information that was unrecognized in society. At that point, I firmly expected that women would get onboard, if only they knew. How naïve. I can now confidently inform readers, based on repeated experiences, both of my own and others I know, that almost all women respond to the very notion of men's issues with revulsion and discomfort. To most readers here, this is like telling you that the sky is blue. Both men and women surprised me, though not in the same way: towards women, men are loyal to a

fault; while women are loyal only to themselves. I resisted this new information for some time, but eventually understood that I needed to correct my opinion of women.

To merely say that I started rethinking my assumptions about women shortcuts a great deal of psychological work. First, I needed to understand that I was allowed to view women differently. Men are inclined to see the best in women, to not judge them, to try to understand their point of view, forgive them, not hold them accountable, and most especially to believe that harboring ill feelings towards women as a group would make us deplorable. It took me about a year to let go of that idea and realize that it is fair to judge women by what they do and say. I support women's freedom to act and speak however they choose within the law, but they cannot also insist that men see them as angels.

In developing their CW, men often turn to scientifically based principles such as female hypergamy, Briffault's law, and women's dual mating strategy. The process is personal, practical, and situational. For example, if a man believes that he would not receive adequate due process in the case of a female accusation, his CW should incorporate this. CW conversations often offend normies' gynocentrism, resulting in boilerplate reactions of shaming and threat narratives. (GA: man-hating draws shrugs, while woman-hating draws torches and pitchforks.) Society is biased to assume that if women are allowed to share and discuss freely, the resulting ideas will be virtuous, but men enjoying that same freedom would produce something toxic. I disagree, and am not afraid of men talking.

As noted above, MRAs tend to tiptoe around CW, while Tradcons try to dispel it. The real evolution of CW thought is occurring distinctly between MGTOWs and Red Men. MGTOWs fight the issue at the root, attacking the idea that being with a woman is even desirable. A common catchphrase is, "The juice is not worth the squeeze." A MGTOW-lite philosophy holds that men will be happier if they de-prioritize women in the lives, which includes fighting their thirst enough to not put up with bad female behavior. (E.g., Paul Elam.) Some MGTOWs' interpretation of CW is to avoid all romantic contact ("MGTOW monks"), though nobody knows what percentage.

Unlike MGTOWs, Red Men's discussion of CW does not focus on reasons women are undesirable—although they do caution against imagining any woman to be solution to one's life ("oneitis"). Instead, they more try to understand the ways that women are crazy, so as to avoid going crazy themselves.

The Electrons

In the "Redpillium" model, the nucleus is surrounded by electrons—ideas that are not unique to red-pill individuals, but that are influenced by red-pill thinking. Here are a few examples:

Electron #1 Pick-up Game.

Many men follow a simple strategy for finding romantic partners. They work hard, maintain themselves, get their lives in order, and then they wait for a promising opportunity. Sometimes, they wait years; sometimes, the opportunity never comes.

Men wanting a more proactive approach need to develop a set of strategies ("game"). Game, in of itself, is a part-way red-pill concept. Players need to be practical about the nature of women (CW). A man who works up the gumption to approach women will usually be rejected. When keeping up game on a regular basis, these rejections threaten to be ego shredding. He works hard and takes care of himself; he knows that he is not chopped liver; but women do not feel about him anything like the way he feels about them.

His resilience to carry on can be boosted by the knowledge that men see women in a much more generous light than vice versa. Men find the average woman fairly attractive, while women are only physically attracted to a small fraction of men. The gaming man can de-personalize his rejections by understanding the statistical truth that women are cruel in their evaluations of men.

The women's-nature side of CW is inescapable for the pick-up community. Promisingly, the Red Men now also

hint at the other half of CW: questioning how much they should prioritize romantic success, and unlearning the programming that women are the measure of a man.

Electron #2 Self-reliance.

As the red pill teaches men about their own disposability in the eyes of society, it reinforces in them the need for strength and self-reliance. They cannot expect others to recognize their humanity. This realization tilts many red-pill men towards libertarian thinking, while also having the healthful effect of prompting them to take ownership and responsibility for their lives because, with nobody to help them, bootstrap power is all they have.

Electron #3 Gender Politics.

Whenever our politicians take up a gender-related policy, their gynocentism is in the driver's seat. Both the policies themselves, and the debates surrounding them reek of the assumption that women and their wants deserve primacy. Personally, my GA and MGP make me skeptical that a decent political discussion of gendered issues is even possible in the current cultural climate.

Electron #4 Welfare and Taxes.

In a democracy, as long as men are loyal to a fault, while women are loyal only to themselves, tax-based wealth redistribution will take money from men and give it to women. This fact nudges red-pill thinkers to favor conservative/libertarian low-tax policies, but that view is not a consensus. Others, instead, recognize the female favoritism as a blemish on the policy, but are willing to accept that burden in order to help people through the benefits.

Conclusion

For readers who identify with the manosphere, I hope that my descriptions of your attitudes rings true. If not, please contact me and explain. You can email me at jon@rappelant.com. For other readers, I hope that this introduction helps you to understand what lies at the core of red-pill thinking.

[1] https://en.wikipedia.org/wiki/Appeal_to_nature, https://en.wikipedia.org/wiki/Naturalistic_fallacy

Disney: Vaginas are magic!

Rachel Edwards · 9 August 2023 · Archived copy · Original

A disturbing trend is emerging out of Disney movies, especially their non-Pixar cartoons: their desire to be more "progressive" is moving them several steps backward in their depictions of men.

While the old Disney formula is flawed and based heavily in gender stereotypes, like Cinderella and her Prince Charming, their new criticism of that formula does nothing more than shift from traditionalism to full-blown gynocentrism. With films like *Frozen* and *Maleficent* emerging, it is easy to see that they are desperately trying to pander to a feminist audience.

In *Frozen* and *Maleficent*, it is no longer romantic love between men and women that breaks the spell. Instead, it is the power of The Sisterhood and the Sacred Feminine that heals everything. It is now the power of female compassion that is the only thing that can bring redemption.

This idea of redemption through women is not entirely new, either. If you look at male Disney characters of fairly recent vintage, you begin to see this disturbing pattern: men are not getting their "progressive" reboot at all. Even in movies where men are the main protagonists, it is only through the influence of a woman that the male protagonist is able to be fully a man. It is almost always the actions of a that bring about story resolution.

For example, Nala tells Simba to stop being a MGTOW and to return to his responsibilities. The Beast becomes a gentleman through the influence of Belle. Tarzan is made "civilized" by Jane's influence. They are perpetuating the idea that men must be made whole by women, but that women don't need men; women just have to be there.

When I mention the Sacred Feminine, I am referring to the idea that women, on their own, are the source of healing, as if they have this sort of inherent magical quality. It is an almost religious, if not outright religious, treatment of women, and they can do no wrong because femininity is sacred. They can destroy entire kingdoms and terrorize people for years. They can be completely toxic to everyone around them, and will still be seen as being worthy of praise and adoration. Whereas men are viewed as being beasts or misguided souls that need contact with this magical feminine energy to be whole.

There used to be a balance to that when male influence could also break magic spells in Disney universes, but now that it's been tossed aside we are left with stories of full-blown gynocentrism.

I say that because in Disney's two most recent offerings, *Frozen* and *Maleficent*, they did not create more complex and relatable villains; instead, they shifted the blame to men. They didn't make the male villains in those films sympathetic; they were basically just devils. These were simply films that explained how being an insufferable asshole is okay as long as women are the ones acting that way.

These films have removed the possibility of female redemption through male contact, most likely because feminists feel this is sexist. But somehow it's totally okay for these people to make men these bumbling wanderers that need a woman's magical healing touch to get their lives in order. They have made it taboo to make women villains, but men are fair game and will likely continue to be demonized by Disney and other companies because no one can be bothered to care.

I honestly hope that Disney moves away from this trend and takes a more balanced approach to their depiction of men, but it's fairly unlikely. This gynocentric attitude, and cringing at feminist whinging, has taken too strong of a hold on the company, and more importantly it sells out movie theatres.

Because maleness is an evil, chaotic essence that must be controlled and contained, but vaginas are magic.

A memory of a barber

Matthew Steele · 10 August 2023 · Archived copy · Original

Perhaps it is my age, and it is arguable that I am being nostalgic, but indulge me for a moment, if you please. Growing up, I remember my first trips to a barber; a small little shop filled with the smell of apple flavored tobacco's and Birchwood soaps. The chairs were fine carved oak and decked out in worn red leather. You could see about a hundred pictures on the wall, of old cars, and men in chairs getting a fresh lathered shave. These were masculine moments, where being a man was not only accepted but expected. Men came into this place and I would hear them mutter about the local ball club favorite, or brashly curse about something that was irritating them. These were the moments as I sat in the chair quietly, that brought a smile and a slight scolding while Vern, my barber, was trimming down my sideburns.

Today, finding a man's barber is like finding a gold vein in a long abandoned mine, but you can find hair cutting Crapdonald's just about on every street corner. Perhaps even worse, there is a beauty spa named "Utopia" or some such fucking place that bleeds those poor male slaves of half the paycheck they handed over to their feminist masters. It begs the question of what one of the most important things has been taken from men today. Perhaps we could sum it up in one phrase, the pride of being a man.

Because in the end, when you walk out of there, you will remember what it was like to feel good being a man.[/quote] Men have been told they are manipulative and selfish, that they are, in essence, raping, lying, cheating bastards, incapable of any compassion without a woman's guidance. Alright, so maybe we bought into the lie, but more likely it was beaten into us by our master to which we foolishly said "I do." Hindsight being 20/20, you should have gotten into that sports car your buddy had waiting on you, when he hoped you would change your mind. Because you never really thought about what would happen to you in ten years, when she "rediscovered" herself.

When dealing with the courts, the part time fatherhood, struggling to pay child support while slumping into depression over not seeing your children, it's a miracle more men have not ended their lives over the trials this corrupt system has forced them to endure.

Yet men endure it, they take it, like they have hundreds of times over in man's history. Maybe it is because at the end of their enslavement, they find their balls again. Maybe they remember what it was like to stand on their own through the hard times, and find out that being who they are is good and decent and is worth being. Maybe they take a look around and found an old buddy who went through their experience too, and they realize the injustices being perpetrated on them by a misandric society. Then they take a bigger look around, to shows of men being portrayed as idiots and buffoons on television, to being inundated with pink ribbons, while their father dies of prostate cancer – with no marches for their struggle. With that much misandry, and that much money backing it, how much more can a man do to fight that? He cannot even get a decent shave anymore.

Hey, I understand, it was easy to go spend a few bucks on a disposable razor, and a few more on some white shit in a can. "Real" men do not go for shaves when their masters need their nails done and we do not want to short the grocery bill. Real men do not object when those same masters tell them, barber shops are only for men, and therefore, sexist. You chauvinistic bastard, what were you thinking when you wanted your beard trimmed? I know, it was all about being the superior over women and keeping them down. That was what you thought. Something along those lines. Ya. Sure.

Alright, so maybe we bought into the lie, but more likely it was beaten into us by our master to which we foolishly said "I do." Or maybe, you just want to find a place where a man could be a man again. A place where it was alright to curse about your favorite ball club playing like hell. A place where you could walk in looking like hell and smell like a man when you walked out. Perhaps it was a camaraderie, or maybe it was the old pictures, hell, maybe it was the fact that you did not have to worry about a judge taking away 75 percent of your check, or how you were going to get that toy for the holidays for your child. It was a place where you had to trust another man who was holding a

razor to your neck. The good part about that, was that you *could* trust him. He had your back, because you were on the same side. You were both men. We have to remember that when we look around, at other men, and watch them get dragged through hell. We have to remember our camaraderie in this fight against misandry.

So maybe it's time to look up an old barber, and throw the fucking Gillette five razor disposable out the damned window. You do know that five razors is not good for your face when just one good sharp one will do, right? I guess that is my point. So much of man's pride has been stripped from him because he was just a man, that we do not even remember how to shave properly anymore. So when your buddy just lost half his paycheck to child support over false domestic violence accusations, and cannot make the rent because the other half of his check is still going to the mortgage for the house he cannot live in? Call him up, and take him to a barber shop and get him a good shave and haircut. While you're at it, get one for yourself, and ask the man shaving you for good tips on shaving for men.

Because in the end, when you walk out of there, you will remember what it was like to feel good being a man. Then maybe you will feel strong enough to begin to help your brothers fight back against what made them feel badly in the first place. Because in the long haul we are going to need every good man we can get. The way I see it, might as well look sharp getting there.

The role of ladies in the first sporting tournaments

Peter Wright · 11 August 2023 · Archived copy · Original

The following by Charles Mills (1825) documents interaction between men and women at the first sports tournaments, a tradition from which we derive much of the structure and symbolism of today's sporting tournaments. Have we moderns lost some of the gynocentrism of the early sports tournaments, or have we added to it? You be the judge. – PW

Ladies were judges of the tournament

The ladies were the supreme judges of tournaments, and if any complaint was raised against a knight, they adjudged the cause without appeal. Generally, however, they deputed their power to a knight, who, on account of this distinction, was called the *Knight of Honour*. He bore at the end of his lance a ribbon or some other sign of woman's favour, and with this badge of power he waved the fiercest knights into order and obedience.

The heralds read to the knights the regulations of the sport, and announced the nature of the prize they were to contend for. The dames and maidens sometimes proposed jewels of price, a diamond, a ruby, and a sapphire, as rewards of valour. But the meed of renown was often more military, and the reader of Italian history remembers that at a tournament celebrated at Florence in the year 1468, Lorenzo de' Medici bore away the prize of a helmet of silver with a figure of Mars as the crest. It was the general wont of tournaments for a vanquished knight to forfeit his armour and horse to his victor.

Knights were led by ladies

The knights then trooped to the listed a plain, with lords, ladies, and damsels, the chivalry and beauty of the country, mounted on gaily-caparisoned steeds and palfreys, whose housings swept the ground. Sometimes a lady fair led the horse of her chosen knight, and in the song of the minstrel the bridle became a golden chain of love. At the day appointed for a merry tournament, in the reign of Richard II., there issued out of the Tower of London, first, three-score coursers, apparelled for the lists, and on every one a squire of honour riding a soft pace.

Then appeared three-score ladies of honour; mounted on fair palfreys, each lady leading by a chain of silver a knight sheathed in jousting harness. The fair and gallant troop, with the sound of clarions, trumpets, and other minstrelsy, rode along the streets of London, the fronts of the houses shining with martial glory in the rich banners and tapestries which hung from the windows. They reached Smithfield where the Queen of England and many matrons and damsels were already seated in richly adorned galleries. The ladies that led the knights joined them;

the squires of honour alighted from their coursers, and the knights in good order vaulted upon them.

Knights wore ladies' favours, who imitated the dress of knights

The tilting armour in which knights were sheathed was generally of a light fabric, and splendid. Its ornaments came under a gentler authority than that of royal constables and marshals. If the iron front of a line of cavaliers in the battle-field was frequently- gemmed with the variously coloured signs of ladies' favors, those graceful additions to armour yet more beseemed the tournament. Damsels were wont to surmount the helmets of their knights with chaplets, or to affix streamers to their spears, and a cavalier who was thus honoured smiled with self-complacency on the highly emblazoned surcoat of his rival in chivalry.

The desire to please ladies fair formed the very soul of the tournament. Every young and gallant knight wore the device of his mistress, while, indeed, the hardier sons of chivalry carried fiercer signs of their own achievements but they were unmarked by the bright judges of the tourney, for their eyes could only follow through the press their own emblems of love. Nothing was now to be heard but the noise and clattering of horse and armour.

Knights thanked by ladies

Every preux cavalier had by his side a lady bright. The minstrels tuned their harps to the praise of courtesy and prowess, and when the merriment was most joyous, the heralds presented to the ladies the knights who had worthily demeaned themselves. She, who by the consent at her fail companions was called *La Royne de la Beaulte et des Amours*, delivered the prizes to the kneeling knights. This queen of beauty and love addressed each of them with a speech of courtesy, thanking him for the disport and labour which he had taken that day, presenting to him the prize as the ladies' award for his skill, and concluding with the wish that such a valorous cavalier would have much joy and worship with his lady.

"The victory was entirely owing to the favor of my mistress, which I wore in my helmet," was the gallant reply of the knight, for he was always solicitous to exalt the honor of his lady-love. As tournaments were scenes of pleasure, the knight who appeared in the most handsome guise was praised and, to complete the courtesies of chivalry, thanks were rendered to those who had travelled to the lists from far countries.

Source: Charles Mills, *The History of Chivalry Or Knighthood and Its Times (1825)*

***See also:** Sporting tournaments: a gynocentric tradition?

Judge Pirro slams women's violence against men

A Voice For Men Videos · 12 August 2023 · Archived copy · Original

In this video Judge Pirro addresses a woman who is a perpetrator and a man who is a victim.

To the women:

> "I've heard enough! I've heard too many cases of either men being stabbed or killed by women. Men don't want to talk about it, or they just think that it is something that will go away. It will not go away."

To the man:

> "The next beating is going to be worse than the last beating. Men are less likely to report the violence due to embarrassment or the assumption that others won't believe you, but I believe you! I believe you."

And again to the woman:

> "I have never seen a police report more blatant in terms of the pride you take for assaulting someone. What planet are you from?! You keep doing this and you're going to end up in State prison – and maybe that's exactly where you belong. You don't take out your anger and physically abuse another human being – man or woman…. you should get your tail out of here and hide your face."

What do a fashion doll and a physicist have in common?

Scott Wolf · 13 August 2023 · Archived copy · Original

What do a fashion doll and a physicist have in common? They are both protagonists of movies that explore different aspects of masculinity and how they cope with their insecurities and frustrations. Ken from the Barbie movie and Julius Oppenheimer from the Oppenheimer movie are two fictional characters who represent contrasting examples of masculinity in their respective movies. They both have their own insecurities and frustrations, but they deal with them in very different ways. Ken is more compassionate and humbler, while Oppenheimer is more ambitious and arrogant. Their different coping strategies have different consequences for themselves and for others.

Ken: A Doll's Journey to Self-Discovery

Ken is a fashion doll who lives in Barbie land, a feminist utopia where women are empowered, and men are supportive. He is in love with Barbie, the most popular and successful doll in Barbie land, but he feels insecure about his role and identity in their relationship. He wants to be more than just an accessory to Barbie, but he doesn't know how to express his feelings or find his own purpose. All he can do is "Beach". That dosen't seem very productive or worthwhile does it?

He copes with his insecurities and frustrations by leaving Barbie land and discovering the real world, where men are dominant and powerful. He tries to emulate the stereotypes of masculinity that he sees in movies and media, such as wearing fur coats, riding horses, and building a Mojo Dojo Casa House. He also tries to impose his newfound authority on the other Kens, who follow him blindly.

However, he soon realizes that his actions are not making him happy or fulfilled, and that he is alienating Barbie and the other Barbies. He eventually learns to accept himself as he is, and to respect Barbie as an equal partner. He also discovers his own passions and talents, such as singing and dancing.

Ken's journey is a satire of the traditional gender roles and expectations that society imposes on men and women. It also shows how men can be vulnerable and sensitive, and how they can overcome their insecurities by being true to themselves and by respecting others.

Oppenheimer: A Genius's Struggle with His Creation

Oppenheimer is a physicist who leads the Manhattan Project, the secret program that develops the atomic bomb during World War II. He is a genius and a visionary, who believes that his work will end the war and advance science. He is also a complex and conflicted man, who has a troubled marriage, an affair with a communist sympathizer, and a history of depression.

He copes with his insecurities and frustrations by dedicating himself to his mission, by collaborating with other brilliant scientists, and by seeking guidance from his mentors. However, he also faces moral dilemmas, political pressures, and personal attacks from his enemies. He struggles with the consequences of his creation, which unleashes unprecedented destruction and changes the course of history. He eventually becomes a victim of the Cold War paranoia, which accuses him of being a traitor and strips him of his security clearance.

Oppenheimer's story is a tragedy of the human condition and the ethical implications of scientific progress. It also shows how men can be ambitious and arrogant, and how they can face their insecurities by handling their actions and by accepting their fate.

Ken and Oppenheimer are two portraits of masculinity in movies that show different aspects of masculinity and how they cope with their insecurities and frustrations. They both have their own insecurities and frustrations, but they deal with them in very different ways. Ken is more compassionate and humbler, while Oppenheimer is more ambitious and arrogant. Their different coping strategies have different consequences for themselves and for others.

Both of these movies are not only entertaining but also thought provoking, as they challenge the stereotypes of masculinity that are often portrayed in media and culture. They also invite us to reflect on our own identities and relationships, as well as on the social and ethical issues that affect our world.

Paul Elam responds to the Southern Poverty Law Center

Paul Elam · 14 August 2023 · Archived copy · Original

The Southern Poverty Law Center (SPLC), a feminist organization, recently designated XY Crew a hate group. XY Crew is the online men's outreach and support group I facilitate along with Janice Fiamengo and others. The SPLC's declaration is actually just the latest iteration in their long-running and frankly bizarre declarations about my work. Since the subject, and frankly the SPLC itself, are hardly worth significant effort to address, I'll give you the short version for context. SPLC first named A Voice for Men (when I was publisher) a hate group. Then they said A Voice for Men wasn't actually a hate group. Then they came back and decided A Voice for Men actually was a hate group. Then, once they figured out I no longer published A Voice for Men, they decided it was no longer a hate group. Obviously, that left them short one hate group, so they've decided that XY Crew will do.

Rather than bemoan all this over a group of grifters who lost relevance in the 1980s, I'd like to take the opportunity they've so kindly created to tell you about XY Crew. Five years ago, when I was still creating videos for social media, I set up a Patreon and started offering group meetings to patrons. Just a place to talk about life with like-minded men.

Five years later we've got 6 facilitators doing these groups most days of the week, covering everything from family of origin work, to personal growth and life challenges, to photography, to music sharing, to red pill living. We've served hundreds of men. Some of them showed up at our virtual door in bad shape, teetering on a dangerous edge. All of those who stuck around got better. Many are now embracing the next chapter of their lives with a positive outlook and a bit of wind at their back.

Something else rather remarkable happens at XY Crew. In the online world, red pill venues (like the rest of the internet) are wrought with conflict. Flame wars erupt spontaneously. Men who have so, so much in common turn on each other over minor differences. Entire MGTOW and red pill forums pop up then crash and burn just as quickly due to these petty and often meaningless conflicts.

What we have found with men, though, is that when you put them together face to face, even in virtual environment, they quickly establish a decorum that allows for closer, better relationships; relationships that actually serve to improve the lives of those involved.

Something else worth noting is the absence of shaming. That's of particularly great value in groups of men who are acutely aware of and sensitive to the way society controls and silences men by shaming them. The men at XY Crew are free to be who they are, surrounded by brothers who are cheering them on for success and improvement.

Finally, and most impressive to me, is the atmosphere of absolute accountability that the men of XY Crew foster. Feminists have peddled the victim identity for women since Seneca Falls. The women who bought it, and that is a whole lot of women, have been left miserable, angry, and bereft of personal agency. The men of XY Crew have collectively rejected this path. Instead, they've chosen the accountable life. In terms of setting and achieving goals, of realizing dreams, they hold each other's feet to the fire. It's done with respect and consideration. I dare say it's done with love. But most importantly it is done. It is the way men support each other when they're free to be men.

You may want to ask, "Who are these men at XY Crew?" Well, I can tell you who we are. We are old men in the last chapters of our lives. We are young men, just entering adulthood. We are men suffering ruinous divorces and parental alienation. We are men reconnecting with our children and repairing damage after years of separation. We are men who've been falsely accused. We are men who have repaired the damage in our lives and now support other men doing the same. We are men who have been rejected and abandoned by our families for daring to be take that red pill. We are men with close, active family ties. We are MGTOW monks. We are happily married with children. We are trapped in bad marriages. We are white, black, Hispanic, Asian, straight and gay. We are from all corners of the real world. And we are all pushing, day by day, to make the best of the lives we have without compromise or apology to anyone. That last part is really what puts the hate in the SPLC hate list.

It makes sense in a way. It's just the way the world reacts to men who get uppity and decide they have value. So, rather than just rely on the world as it is we built something better for ourselves.

One thing I should mention is that of the significant time and support all of us put into XY Crew, we deliver it to members for five dollars a month, and we never turn away anyone because of money. If you're reading this, and you happen to be a guy who is going through a rough patch, or if you're the kind of guy who cares about those guys going through rough patches, please consider joining us.

Oh, and if groups aren't your thing, consider tossing in the 5 spot per month on our SubscribeStar anyway to sponsor someone else who's been divorce-raped, or suffered the devastation of a rape lie, or who just wants to experience some sanity. Not to put too fine a point on it, but we are saving lives here. Drop into one of our meetings and ask around.

In closing let me say that writing this brings back some fond memories. It's been a while since I've been at the keyboard. It'll be nice to see my name on the byline again. Especially since A Voice for Men is no longer a hate group.

A Divorce Attorney's Thoughts On Love and Marriage – James Sexton

A Voice For Men Videos · 14 August 2023 · Archived copy · Original

Robert Briffault insisted his ‘law’ doesn’t apply to humans

Peter Wright · 16 August 2023 · Archived copy · Original

We’ve all heard it before – the claim that we must accept gynocentrism as the default setting of the human species and for human relationships because Robert Briffault said it was true a century ago. Only problem is that he didn’t say that at all; its a fabrication by people who have attempted to con us into thinking gynocentrism is the incontrovertible basis of human existence.

Briffault’s law, as stated in his book *The Mothers*, is this:

> “The female, not the male, determines all the conditions of the animal family. Where the female can derive no benefit from association with the male, no such association takes place.”[1]

Many have embraced Briffault’s Law and applied it to human relationships in a way that Briffault didn’t intend. Briffault applied his law strictly and explicitly to non-human animals in a chapter titled *“The Herd And The Family Amongst Animals.”*

In the section describing his ‘animal’ law he qualifies that, quote “There is, in fact, no analogy between the animal family and the patriarchal human family. The former is entirely the product of the female’s instincts, and she, not the male, is the head.”

The chapter is five pages long. In it he mentions tigers, elks, lions, zebras, gazelles, buffaloes, deer, monkeys, beavers, lions, birds and other animals, and only references humans briefly in order to contrast human behavioural patterns from those of animals. Briffault says:

> “There is in fact no analogy between that [animal] group and the patriarchal human family; to equate the two is a proceeding for which there is no justification. The patriarchal family in the form in which it exists today is a juridic institution. Whatever external and superficial similarities there may be in the constitution of the human and of the animal family, there is one profound and fundamental difference. The patriarchal family is founded upon the supremacy of the male as ‘*pater familias,*’ as head of the family. This is not the case in the animal family. it is, on the contrary, entirely the product and manifestation of the female’s instincts; she, and not the male, is its head. We may occasionally find the male employed in foraging for the brood and for the mother, while the latter is lying quiescent in charge of her eggs or brood; but there is nothing in those appearances to justify us in regarding the animal family as patriarchal; on the contrary, the conduct of the group is entirely determined not by the male but by the female.”[1]

Most of what Robert Briffault says is factually incorrect by today’s standard of knowledge. But what we can say without any doubt is that he never applied his “law” to humans. Therefore, let us apply Occam’s razor to this monumental con-job that has been disseminated in the manosphere and beyond.

While we are at it, why not apply the razor to those people who insist that you adopt this and other bogus arguments for natural gynocentrism; they are not genuinely interested in men’s liberation.

* * *

[1] Robert Briffault, *The Mothers: A Study Of The Origins Of Sentiments And Institutions,* Volume 1 of 3 (April, 1927)

Has the MRM become a gynocentric ideology?

Peter Wright · 16 August 2023 · Archived copy · Original

Some may be surprised to see an article asking this question appearing on A Voice for Men. Published in the interests of discussion. Unlike our opponents we're not afraid to look in the mirror. –Ed.

In 2013 I introduced the terms *Men's Human Rights Movement* (MHRM) and *Men's Human Rights Advocacy* (MHRA) to an audience raising awareness about men's issues, and since that time the phrase has come to enjoy a small place in the lexicon.

The phrase MHRA was partly introduced to indicate a different ideological accent to that of Men's Rights Activists, of which the following are a few stand-out points (note, these are generalisations which don't apply to all MRAs):

	MHRA	MRA
GENDER ROLLS	Negotiate different gender roles (traditional, modern, androgyne or otherwise)	Traditional gender roles (Mid-century 1950s Mad Men-style, women at home)
MALE ADVOCACY	Specialising in humanity, the cultural mandates	Specialising in street activism, lobbying politicians, aiming to change laws, etc
ECO-THEORIES	Rejects validity of the natural gynocentrism theory for the human species in favor of natural male-female models & gynocentrism	Champions the evolutionary theory that the human species and human relationships are gynocentric
PSYCHOLOGICAL SUPPORT	Insists we recognize the natural reality that gynocentrism is inevitable or natural, characterising it instead as maladaptive. Replaces learned gynocentric acquiescence with more-conscious agency.	Exhands sympathy and pity for men living in an unnatural but nevertheless "natural" gynocentric system. Encourages men to look after their own needs as much as possible within the "natural" gynocentric reality

Another advantage of adding the word *human* in Men's Human Rights Advocacy is that it better qualifies that the rights being sought are human rights as differentiated from "patriarchal" or other rights imputed to the movement by feminists and other bad actors who wish to malign the movement.

The MRM is characterized by feminist critics as a regressive misogynist enterprise aiming for the revocation of women's liberties and wanting women to be "essentially barefoot, pregnant and back in the kitchen." This caricature has been generated by individuals who feel threatened by the idea of men seeking to improve their lives.

Since coining the MHRM over a decade ago, the shorter 'MRM' label has become increasingly identified with belief in natural gynocentrism. Therefore the differences between MHRA and MRA can be increasingly summarized as non-gynocentrism, vs. advocacy for natural gynocentrism respectively: MRAs frequently see themselves as working within a natural gynocentric system to help men get a reasonable deal within its woman-centering parameters, whereas the MHRA position abandons the belief that humans *must* function within a gynocentric system of relationships.

I've checked the science used by gynocentrism advocates and it's thoroughly flawed – Pretentious appeals to Robert

Briffault and his non-existent 'law'; the claim that humans are returning to hypothesised older layers of our genome shared with gynocentric gorillas and lions (pre Mutual Mate Choice models); or the claim that an increase in infanticide at the hands of women indicates they are evolutionarily more important than children or genes to successful reproduction. All of these arguments and more, including the examples of men going down on one knee to propose, or women's hypergamy, can be better explained by a culturally driven rise of gynocentric narcissism.

Even the argument about women's ova and wombs being sufficient for propagating the human species, with just a few men required as seed banks, is an unscientific fantasy of the narcissistic mind. Progeny of wombs stand little chance of survival without the infrastructure built by legions of men, even incel and bachelor men whose contributions to building infrastructure are equally vital for infant survival. We could say that men, collectively, are one giant paternal investment that cannot provide the necessary survival infrastructure if they were significantly reduced in numbers. What do we think would happen to world survival infrastructure today if the male population were reduced to 10% of the current number? I would hope the answer to this is obvious.

The high numbers of people invested in these fallacies include mindless meme-followers, narcissistically inclined women, male sycophants, and grifting institutions. To check whether these believers are promoting the theory due to memetic and psychological investment, ask yourself if a woman promoting natural gynocentrism theory is showing signs of narcissism? Equally, if a man promotes natural gynocentrism, ask yourself if he is also showing signs of trained sycophancy?

Perhaps we could put it this way: does "gynocentric MRA" sound like an oxymoron to you? It should. Because it is. And on that basis that I find myself more reluctant to use the label, though I should underline that I speak for no one but myself. Put simply, I cannot in good conscience support gynocentrism as a cornerstone of a men's movement – that would be like accepting the married state is essential to living the MGTOW life. I will add that not all MRAs "believe" in the natural gynocentrism theory, even if many do, but a sufficient majority has influenced the understanding of how far we should take Men's Rights Advocacy without infringing on supposedly sacrosanct models of gynocentrism.

Lastly, I like many MRAs who care about and/or have pity for men and boys – this is not an attempt to dismiss their positive contributions nor an attempt to create needless division. The above thoughts are long percolated, and I share them only on the offchance that it makes some small difference in the narrative – perhaps being of assistance to a few men and women who are seeking a way out of the maze of Victorian era myths.

See also:

- 'Biological Gynocentrism' : Falling Into The Feminist Trap?
- Is Gynocentrism Adaptive?

Stand by Your Manhood: Peter Lloyd Interview

A Voice For Men Videos · 17 August 2023 · Archived copy · Original

Peter Lloyd discussed issues facing men and boys on the Australian television program *Studio 10*. Various topics familiar to men's rights activists are discussed.

As well as leaving a comment here we're sure Studio 10 would love to hear from men's rights activists in the video comments.

Shaming men doesn't build healthy sexuality

Dr. David Ley · 18 August 2023 · Archived copy · Original

Male sexuality is intensely under attack, in the increasingly vitriolic social dialogue related to pornography. Though women watch and make pornography, most of the current debates focus on aspects of masculine sexual behaviors. These behaviors include masturbation, use of pornography, prostitutes or sexual entertainment like strip clubs. Promiscuity, sex without commitment, and use of sex to manage stress or tension are all things that are frequently a part of male sexuality, whether we like it or not. But, male sexuality is not a disease, not a public health crisis, it is not evil, and it does not overpower men's lives or choices. Shaming men for these behaviors isolates men, and ignores powerful, important and healthy aspects of masculinity.

There is a common perception of male sexuality as intrinsically selfish, overly focused on "scoring" and sexual conquests, on anonymous, "soulless" sex, and on the outward manifestations of virility. But there are other, oft neglected sides of male eroticism. Straight men are far more focused upon women's needs, and upon closeness with women, than we give them credit for. Nancy Friday wrote that "Men's love of women is often greater than their love of self." Men give up friends and male camaraderie and accept a life of economic support of women, even leading up to an earlier death, all in order to be with women. More than half of all men describe that their best sexual encounters came when they "gave a woman physical pleasure beyond her dreams." Men redirect their selfishness away from their own satisfaction, and toward a sense of fulfillment and accomplishment, by giving sexual satisfaction. Male sexuality often involves an intense focus on the needs of their partners, and men gain great pleasure, even a strong sense of manliness, from giving their lover sexual pleasure.

In fact, men's desire to sexually satisfy their partners comes at the price of their own satisfaction. When a man is unable to make his partner orgasm, many men report incredible frustration, disappointment, and self-doubt. Women even complain that men put so much pressure and intent upon helping the woman achieve orgasm that the act ceases to be pleasurable and starts to feel more like childbirth. In such cases, women fake orgasms, not for themselves, but to satisfy their partner's needs. Until a woman has an orgasm, a man doesn't think he's done his job, and his masculinity hangs in the balance.

Men are taught from a young age that they must be sexually competent and sexually powerful with exaggerated and impossible ideals. Surveys of sex in America find that, compared to women, men are far more insecure and anxious about their sexual performance. Nearly 30 percent of men fear that they ejaculate too soon, most men sometimes experience erectile dysfunction connected to anxiety, and one man in every six reports significant worries about his sexual abilities to satisfy his partner. These are huge burdens that men carry, and are just one reason why many men pursue other forms of sex such as masturbation to pornography.

Compared to women, men actually experience greater pain and psychological disruption from the ups and downs of romantic relationships. Not only do the negative aspects of a romantic relationship hurt men more than women, but the positive aspects and benefits of that relationship have greater impact upon the man than the woman. Because women are better able to access outside support from friends and family, they often fare better than men. Men are often isolated and burdened with the expectation that they shouldn't feel pain, or if they do, they must suffer alone.

For men, physical affection and sex is one of the main ways we feel loved, accepted, and regarded. For many men, it is only through physical love that we can voice tenderness and express our desire for togetherness and physical bonding. Only in sex can we let down boundaries and drop our armor enough to be emotionally vulnerable.

Sex plays a greater role in the lives of men as a form of acceptance and mutual regard than it does for women. Women touch each other all the time, with hugs, holding hands, closer body contact, and smaller "personal space." Men shake hands. Really good friends might, at best, punch each other in a loving way, do a careful "man hug," or even swat each other's buttocks, if it's during an approved masculine sporting event. (Many homosexual men experience this differently, when they come out and are part of the LGBTQ community) So the body-to-body contact that sex offers feeds an appetite, a craving, one that is often starved near to death in men.

Male sexuality is portrayed as something that men must guard against, and it is often described as though it is a demonic force, lurking within our souls, which must be constrained, feared and even rejected. Men are portrayed as powerless to control themselves, in the face of sexual arousal that is too strong. Men are painted as weak, harmed and warped by sexual experiences such as pornography. As a result, men are told to be ashamed of the sexual desires that society has called unhealthy, and told to forego those condemned sexual interests. But an essential part of man is lost when we encourage men to split themselves from their sexuality.

Unfortunately, as we teach men to be men, to understand, accept, and express their masculinity, we rarely attend adequately to the loving, nurturing, and amorous side of men. The most positive way that society and media currently portray male sexuality is when it is depicted as bumbling and stupid-making, a force that turns men into fools, easily led by our penises. But more often, male sexuality is depicted as a force that hovers just on the edge of rape, rage and destruction.

What is necessary for a healthy man, for complete masculinity, is the integration, consolidation, and incorporation of ALL the varied aspects of our sexuality. When we try to externalize our desires for love and sex, excising them from ourselves as something external and dangerous, we run the real risk of creating men without compassion, without tenderness, and without the ability to nurture. It is easy to suggest that what we are trying to excise are the base, primitive parts of men's eroticism, those desires to rape, dominate, and satisfy oneself selfishly. But in truth, those desires, as frightening as they can be, are integrally linked to male emotional desires for safety, acceptance, protection of others, and belonging.

Those things that make men admired and respected—their strength, courage, independence, and assertiveness—are the same things which contribute to the differences in male and female sexuality. By condemning these characteristics, we run the real and frightening risk of abolishing qualities that are essential to healthy masculinity.

A healthy sexual male is one who accepts and understands his erotic and sexual desires, along with his drive for success, dominance (and often submission as well) and excellence. Healthy sexual choices come from internal acceptance and awareness, not rejection and shame. Research has shown that all men have the ability to exercise control over their levels of sexual arousal and sexual behavior, but no men can fully suppress their sexual desire. Healthy men can be men who go to strip clubs, visit prostitutes and watch pornography. They are men who make conscious sexual choices, accepting the consequences of their actions.

Our culture needs a sexual ethic focused on personal relationships and social justice rather than particular sexual acts. All persons have the right and responsibility to lead sexual lives that express love, justice, mutuality, commitment, consent and pleasure. Grounded in respect for the body and for the vulnerability that intimacy brings, this ethic fosters physical, emotional and spiritual health. It accepts no double standards and applies to all persons, without regard to

sex, gender, color, age, bodily condition, marital status or sexual orientation. – The Religious Institute
We need to begin encouraging personal integrity, responsibility, self-awareness and respect, both for oneself and one's sexual partner(s). This is, I think, the goal for all men – to make their sexual choices an integrated part of who they are, and the kind of man they desire to be. Unfortunately, as long as we continue to shame and condemn men in general, and for specific sexual acts such as watching porn, we are merely isolating men. Further, we are exacerbating the problem, because removing porn or shaming men for their desires or fantasies, does not teach men how to be a sexually healthy man.

Stooges behaving badly

Doug Mortimer · 20 August 2023 · Archived copy · Original

When I was in grad school way back in the early 1970s, I had a visiting professor from the British Film Institute. One day he was digressing about how he had put himself through school by working as a projectionist. He reminisced about the comedy short subjects that had once been a fundamental part of every presentation but were now obsolete. He mentioned a number of comic actors and wondered if their names had gone down the memory hole (they had) and then asked if anybody in the class had ever heard of The Three Stooges.

The raucous response shocked him. He had no idea that the Three Stooges had been resurrected on American television and were an integral part of the childhood of just about every student in the room.

The Stooges were arguably more popular in the 50s and 60s than they were during their vaudeville and cinema heyday in the 1930s and 1940s. That would probably not be true today. They may well be available on some cable channel and some of their shorts in the public domain may be out there on YouTube, but there is much more competition for viewers' attention today, so their impact can't help but be lessened. In some circles, that would be considered a good thing.

I suspect that any enterprising soul trying to host a Stooge-a-Thon at a local college campus today would be met with a feminist/SJW task force intent on closing it down. Of course, Mrs. Grundy has never approved of the Stooges but today her disapproval encompasses more and more aspects of male behavior.

In my youth it was common knowledge that one of the fundamental differences between the sexes was that men loved the Three Stooges and women couldn't stand them. I think that's a topic worth exploring. As Moe was wont to say to Larry and/or Curly, "I'll explain it so even you can understand it." At least I'll try.

At this point in time, I fancy myself something of an expert on the Stooges as I have just finished watching in sequence all Three Stooges shorts (97 total) made during the Curly era (1934 – 1946). If I still had to write compositions about how I spent my summer vacation, I would have my theme. Since each short runs about 20 minutes, it was a time-consuming chore but thorough research is a must if sound scholarship is to result. In fact, I

wouldn't be surprised to find out that somewhere a gender studies program has integrated the Three Stooges into the study plan. God knows they've studied stranger material in those classes.

It is a fact of life (which means feminists deny it) that women value high-status men who are good providers. Given this premise, it's no wonder women detested the Stooges. They embody everything women don't want in a man. When employed, the Stooges have menial jobs with no future. In addition, they are short, ill-mannered, and they dress funny. When the Stooges made their comedies, their haircuts were considered way out. Given today's hipster hairstyles, however, the Stooges' coiffures are almost mainstream.

In their films, more often than not, the Stooges are unemployed or underemployed. When they do work, they almost never have white collar jobs (it is difficult to imagine any of them sitting behind a desk). Of course, blue collar jobs are more physical and offer more opportunities for slapstick. The Stooges, however, are less than ideal spokesmen for the dignity of the proletariat.

Even when the Stooges portrayed professional men, they were lacking in *gravitas*. Ironically, the only Oscar nomination (for comedy short subject) they ever received was when they portrayed doctors in "Men in Black" in 1934. Of course, they graduated at the bottom of their class and are hopelessly incompetent, but incompetence is a recurring theme in humor. Male competence is the key to any functioning society – but it ain't particularly funny. Female incompetence is also funny (*e.g.*, "I Love Lucy"), but no comedienne could get away with it today. "We can do it!" and "Girl Power!" y'know.

Despite the Stooges' overall lack of sex appeal, they do occasionally forge relationships with women. In fact, they portray married men in some of their shorts, but they are hardly the heads of their households. Often, they are content to let their wives be the breadwinners while they sleep late. Worst of all, they do not help with the housework, which is probably just as well, given their incompetence.

The Stooges have never been held up as role models. Mothers used to worry about their children imitating their violent interactions. I think the phrase, "Kids, don't try this at home" likely originated when the Stooges ruled the airways. Today the internet has much worse activities that might inspire imitation. Also, the "Jackass" TV show and movies make the Stooges look like sissies. Nevertheless, there are problematical elements in the Stooges' films pertaining to acceptable behavior in the enlightened, progressive America of today.

Since the Stooges live together, domestic violence is a recurring problem. Typically, Moe, the father figure, abuses the "children," Larry and Curly. Clearly, these movies should not be shown today without a trigger warning or an 800 number referring viewers to a domestic violence hotline.

Women are occasionally the brunt of the abuse (but when slapped they almost always slap back). Perhaps more distressing is the matter of female dignity, which often gets trashed. Women high up on the social scale are the most popular targets, as the humor in such situations is in inverse proportion to the social status of the person being humbled. Making a washerwoman the butt of a joke just doesn't elicit as much laughter.

The class struggle, in fact, is a recurring motif in the Stooges' films. Then as now, the nature-versus-nurture debate raged on. In "Hoi Polloi," a 1935 short, two wealthy gentlemen make a wager as to whether heredity is more important that environment or vice versa. Turning the Stooges into gentlemen is the acid test. Of course, it proves to be a fool's errand, but the plot was so good it was recycled in "Half-Wits Holiday" (sadly, Curly suffered a career-ending stroke on the set) in 1946. As late as 1958, the same plot was resurrected for "Pies and Guys," with Joe Besser in the Curly role.

The upshot of these shorts is that attempting to uplift the underclass is a waste of time and effort. In other words, inequality rules. This a controversial conclusion sure to upset social justice warriors, who generally deny any sort of inborn differences in human behavior (particularly gender roles) and decry those who assert otherwise.

Then there is the problem of insensitive language. Moe is the chief offender, given to calling Curly and Larry "imbeciles/idiots/morons." Of course, we no longer use those terms today. You can almost see psychologists

rolling their eyes every time they hear one of these pejoratives. I guess if the Stooges were around today, Moe could say, "You special needs/special ed/mentally challenged persons!"

Among the most cringe-inducing Stooges' shorts are those in which they appear in women's clothing, thus making light of the plight of trans people. Curly is particularly egregious in this regard. He is more believable than Moe or Larry, perhaps because he is more neotenous. But his missteps go beyond cross-dressing.

Curly is obese and his appearance plays a big part in the humor. In ye olde cinema, fat people (*e.g.*, Fatty Arbuckle, Oliver Hardy) were fair game for humor. It was socially acceptable to laugh at fat people simply because they looked (and walked) funny. Of course, in those days people laughed without looking over their shoulder to see if anyone was offended. Unfortunately, the fat-shaming in Stooge films isn't limited to Curly. One particularly insensitive scene occurs in "False Alarms" (1936) when a land whale (thankfully, no yoga pants back then), savoring a night on the town with her friends, exults, "Let's go places and eat things."

In a sense, insensitivity is integral to being a Stooge. If you have to absorb a lot of physical abuse, it helps to be insensitive. So let's take a look at the insensitivity of each Stooge.

Women may admire a man who takes charge, but I don't think Moe is what they have in mind. Moe has serious anger management problems, yet his ire is almost never directed at women. He never hits women and rarely hits on women. He just isn't a ladies' man. Though he acts the part of the alpha male (I think the adjective "bossy" applies here), he isn't any smarter than Larry and Curly. Moe is the demanding boss who issues commands right and left, the irascible father who dishes out corporal punishment, the drill sergeant given to humiliating tongue-lashings (think R. Lee Ermey with a funny haircut and without the uniform). Moe is the epitome of toxic masculinity. He would surely be described as a fascist today — and not without justification. Building on his authoritarian personality, he impersonated Hitler in two shorts ('You Nazty Spy" in 1940 and "I'll Never Heil Again" in 1941). I wouldn't say he was literally Hitler but it did seem like type casting.

Larry is the most passive of the stooges. A 1984 biography of Larry (written by his brother) was entitled "The Stooge in the Middle." We might describe Larry as a classic cuck. For the most part, he is a beta (at best) male who just goes with the flow. When it comes to punishment, he frequently takes it and only rarely dishes it out. For the most part he is a nice guy, albeit clueless, the guy who never gets the memo. Larry occasionally tries to ingratiate himself with attractive women but never gets anywhere. His big mistake is hitting on women with high sexual market value. If he sought out older women who have hit the wall, he'd probably fare much better.

Then we come to Curly the man-child. Every comedy team has one (Stan Laurel, Lou Costello, Harpo Marx, Jerry Lewis). His role is to be irritatingly childish or endearingly childlike. As a potential husband, he is worthless, but he sometimes awakens the maternal instinct in women. Today he would probably be diagnosed with Peter Pan Syndrome. Failure to launch doesn't begin to describe his flaws. Curly was not shy and was given to addressing strange women as "Toots" (probably not a wise move for pickup artists today).

Of course, no essay on the Stooges is complete without referring to the pie fights. The origin of this sort of humor dates back to vaudeville and British music hall, but it would be a wild goose chase to try to figure out who threw the first pie or who was the first person to get pied (yes, it is a verb). The Stooges, however, are among the foremost practitioners of the craft.

One of the primary targets for their pies was the hoity-toity female. Any number of elegantly-coiffed and draped women saw their dignity destroyed after a well-aimed pie. Feminism was on the back burner when the Stooges' films were in theaters, but I have to believe that if they were around today, they could really wreak havoc at, say, the NOW annual convention or a university feminist workshop. Why fight feminists with debates, arguments, lobbying, persuasion, statistics, or appeals to reason when you can pie them? A surprising number of high muckety-mucks have gotten this treatment but the perpetrators are usually captured by the high sheriffs.

Now I am not recommending that readers actually go out and shove a pie into anyone's face (though it might make the skirmishes between antifa and the free speechers less lethal). Depending on where you live, you could be

charged with assault, battery, and maybe a hate crime. Besides, I don't like the idea of wasting baked goods. Still, given the wealth of feminist wrath on YouTube, anyone with a smidgen of smarts pertaining to video editing and CGI could probably match up shots of the Stooges or other slapstick artistes throwing pies at feminist targets.

I think it would be funny. How about it, Curly? Are you up to putting a pie in the puss of a sanctimonious harpy?

Soitanly!

Nyuck-nyuck-nyuck-nyuck….*ad infinitum*.

A new psychology for men

AVfM Video Source · 20 August 2023 · Archived copy · Original

I would die for her. But would she die for me?

A Voice For Men Videos · 22 August 2023 · Archived copy · Original

If you are going to partner-up with a woman, get one who is willing to die for you as much as you for her. Don't get one of these women whose attitudes toward men should end every gender debate about privilege, power and deference in the modern era.

> pic.twitter.com/Mt0XENXvSF
>
> — Chad Of Arabia (@ChadOfArabia) August 17, 2023

The Goal Post episode 24 – society can F itself

A Voice For Men Videos · 22 August 2023 · Archived copy · Original

Robert had some audio problems in this episode. We're looking in to it.

Have you seen Zoe McLellan?

Robert Brockway · 23 August 2023 · Archived copy · Original

Have you seen Zoe McLellan?

In November 2020 McLellan's ex-husband, Jean Gillain was awarded sole custody of their son, Sebastian Gillain.

McLellan had already absconded with Sebastian by then. In May 2021 an arrest warrant was issued for McLellan by the County of Los Angeles, California. As of August 2023 McLellan is still at large. Sebastian, who would now be 10, is also missing.

McLellan is a public figure who has appeared in numerous popular television shows including *Star Trek: Voyager*, *JAG*, *NCIS: New Orleans* and *Designated Survivor*. Her face is familiar to millions. It is extraordinary that she has evaded detection for so long.

McLellan is originally from Port Orchard, WA. Some locals have speculated she may be hiding out in rural WA. Other sources have speculated that she may have travelled to Canada.

Anyone with any relevant information should contact the Los Angeles County District Attorney's investigator, Claudia Rodriguera.

A Voice for Men has been reviewing court documents pertaining to McLellan. There's a lot to this story. More to come.

Four levels of knowing

Dr. F (Ian Williams) · 24 August 2023 · Archived copy · Original

Some years back when my graduating film had just wrapped up with it's shooting I walked out of my house utterly dazed. It had been a grueling ten day shoot which had me spent; wallet and everything else. Watching the footage meter on the back of the Ariflex camera blur around was like seeing something on the dash of a rocket taxi to the moon. I was now in debt, and there was a tiny window of time between the film's wrapping and a three month haul in front of the editing machine.

I walked in to the local grocery shop to get away from the heat from the footpath, and the wonderful and jumbled smell of fresh fruit brought me back to sometime long ago when I was a kid at the markets. It was cool and pretty dark and my eyes needed time to catch up from a hullabaloo of light outside.

He didn't call it that, he called it the *Quattro livelli di conoscenza.* And he told me about it and didn't let up until he thought I understood it. There were a few people milling about, and I heard the sound of someone laughing with absolute joy. It was coming from a room at the back of the small shop and I walked towards the door ajar there. Inside there was an elderly man sitting at a card table and he was drinking something pretty strong and home made by the looks of the large bottle with a cork in it. We were the only people there and he looked at me and didn't miss a beat of his tearful laughing when he said, "Listen to the cricket, just listen to it…"

Nearby was an old transistor radio and the cricket was playing, so I listened to it hoping to get the joke. Quite frankly I didn't get it and thought maybe the guy was happy on his grappa and that was that. He leaned forward and said, "*No, listen to the other cricket, can you hear the cricket ?"* It was then that I heard the sound of the chirping of a cricket that I'd missed before.

I didn't think the joke was all that funny, but I was very amused by this man I'd never clapped eyes on before. He gestured me to sit and share a drink and so we did. We sat there sharing some of his strong grappa and although we were poles apart in our age and backgrounds we did have this short time together and he told me about the "four levels of knowing."

He didn't call it that, he called it the *Quattro livelli di conoscenza.* And he told me about it and didn't let up until he thought I understood it.

Now you have to understand I'm not retelling this moment with him as an earthbound Yoda or a swami in a cave with a beard as long as his name. This was just a man who knew something interesting and wanted to tell me about it and he did. Now I'm going to tell you about it and I'm using an analogy here with chess.

Level 1. Unconsciously Unaware:

When you are a toddler you know nothing of chess. You've never seen a chess board and you have never heard the word "chess" before.It's here at level one you are not even aware that you know nothing of chess. You don't know that you don't even know.

Level 2. Consciously Unaware:

For the first time you see a chess game in play. Someone says "look, they're playing chess." You now know that there is a game called chess but you have no idea how to play it. You are at level two because you know that you are aware that you know nothing of chess. You know that you don't know.

Level 3. Consciously Aware:

You are playing the game and you are very new at it. As you move each piece you have to remind yourself how each piece moves differently. The rules of the game are always in your mind, and it's this that makes the play of the game a battle not on the board but in your head as you try to remember them. You not only know of chess, you can

play it. This is the third level because you know that you know.

Level 4. Unconsciously Aware:

Years have past and you play at a competition level. You never give a thought about the rules and now you think of tactics only. While you play your mind may wander a moment to something else like a song or a conversation you'd had years before. You can think these things and play chess at the same time and your game is the same. You're an expert. You're at the highest level because when it comes to chess you are not aware that you're thinking about the game while you're playing it. You are so aware it has you asleep to how aware you are.

That's just chess. There's all the other things out there that have you at "competition level." You tie your shoe laces up while wondering if warm beer's better than cold. When you drive a car you listen to music and make words from the number plate in front of you.

All of us are at level four in many ways and in so many other ways we are level three or less. When we do our taxes, we are flying by the seat of our duds, and if we plant a fruit tree in the garden it's normal to read about how much sun it needs and therefore where best to plant it. That's most of us, but for an accountant or a botanist it's a different story because at level four they never think about thinking about it and their minds are free to wander elsewhere.

So what the hell does any of this have to do with you and me? Well, the thing is because you and I know about the *Quattro livelli di conoscenza*. We can go about our ways better as MRA's.

Have you ever been spluttering with impotent annoyance at a social gathering when someone dumps on blokes? I have and it burns my face red. When it happens I find myself trying to remember stats and sources of credible information and while I am doing this the moment has passed. The sensation of letting myself and you down stays with me and I play the moment over in my head like a creepy sound bite on a loop.

I'm at level three with these things. I am consciously aware of myself trying as hard as I can to remember the information here in the Mission and Values, and it's not just that. There's the shaming tactics I know about but wish to draw upon in a trice when I'm shamed.

There's no way I'm wanting to score points in a misandric hotbed, I simply want to defeat with rapid grace. I can't do this at level three. I just can't while I'm checking the rules and the facts and wondering if I have the numbers and names right. My impotence is secured for the more dilligent feminists, and if there are passive blue pillarians there as well I have missed my moment. I can't go on like this and I'm on a personal mission to bootstrap it to the next level.

Just like the times table or the shoe laces these things will soon be right with me always. I can't sit back and have a beer and let by osmosis the newer me soak into me. I have to work at it, and having a low frustration tolerance in this respect will have me coming off second best.

Every time I practice as an MRA in any capacity online or in social circles I am getting closer to the level of doing something with such expertise I am never thinking of it, I just do it.

I never saw that old guy again and not for any dramatic reason either. With all frankness I never wanted to go back to that grocery shop because the short time I had with him was so treasured I shied from the chance of making it anything else. I didn't want to see him measured less than my memory showed him and I'm happy with that. I'm just saying that he was just a guy who told me something very interesting. And now I've told you.

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Custodial Mother Karma

Michael Sharron · 25 August 2023 · Archived copy · Original

Ah, custodial mothers, undoubtedly a topic of much angst with many readers of A Voice For Men. However, I do not intend to turn this article into a diatribe against the world's mothers as some may suspect. Actually, I do not think any negative or visceral writing I could pen here today could come as close to making a point about custodial mothers than where I intend to go with this article.

I would also like to extend a nod to the many custodial mothers who are a part of the Men's Human Rights Movement, those mothers who made the conscious decision to either turn their back on feminist ideology and made sure that the father of their children were equally included in their kids' lives, or those mothers here supporting us today that have male children who most likely are experiencing hell in the family courts (or soon will be).

My story starts twelve years ago when my first daughter was born and I found myself in a precarious position in her life as a putative father (father not married to the mother) and instantly found myself excessively denigrated by a family court system that has a long history of hurting legal fathers, but does so with great furor to fathers who are not married to the mother.

Needless to say, I was turned into an obligatory non-custodial father in the blink of an eye and handed my sentence of visitor four days a month. Being a new father, I figured the world wasn't such a bad place and figured the custodial mother would be happy that I wanted to be an equal parent in the child's life; to nurture, care for, feed, bathe, clean, and be involved in every part of her life.

Unfortunately, I was wrong. For the first six years, the custodial mother followed the court ordered visitation to the tee and life was hell. By age eight, the mother was giving me more and more time with the child and by age ten we eventually went to the courts and hammered out the perfect 50/50 shared parenting agreement that continues in effect today. I also must say that I realize I do not have it as bad as most of you here, although one may suspect so given that I am a tireless advocate for fathers in their quest to become equal parents in their kids' lives.

Actually, some of you may be surprised to learn that I am also a custodial father of a female child who is very young, and one who demands that the court give the mother 50/50 time even though the law won't allow it in North Carolina.

So where am I going with this post?

Custodial Mothers of the world, be careful in your exhaustive activism for unequal family courts, for thou may seal the fate of your male children.

Today, another child was born in North Carolina, one who will be lumped into statistics as yet another child who came into the world with a loving mother and putative father. Before anyone gets excited, no this is not my newest child, the child is actually the grandchild of the custodial mother I mentioned in the opening of this article.

Now, I suspect many of you are grinning from ear to ear knowing exactly where I am going with this, and you could not be more right. Although, I do want to say that while I should be enjoying the hell out of this, sitting back smoking a cigar and laughing my ass off, I need to control that and remember that this young man has the potential to have his life shattered if the relationship with the child's mother does not go as planned. But, I am not as nice as many of you may suspect and I am going to take a moment to, with great verbosity and enjoyment, scream from the rooftops…

CUSTODIAL MOTHER KARMA!

Why? Today I watched a Mother, a woman who did everything possible in the first six years of my daughters life to make sure I was nothing more than a marginalized payment provider to HER child became a staunch and very aggressive father's rights advocate for HER SON who is now a newly minted putative father and did so in the blink of an eye.

Today I watched this former custodial mother fight with nursing staff wanting to know WHY the child did not have the last name of her son, and could not fathom their legal response that in North Carolina he is not a father because he is not married to the mother. When told that her son could sign an "affidavit of parentage" before leaving the

hospital which would give him some legal rights IF the default custodial mother of this baby agreed to it, my former custodial mother had a look on her face that I will never forget, and the words will probably stick with me till death.
Grandma (former custodial mother of my child): “What the hell do you mean he can sign a piece of paper? My son is this child’s FATHER!”
Nursing Staff: “Ma’am, I understand, but by law he can’t be considered the father unless the mother allows him to sign this affidavit”
Grandma: “Will this put his name on the birth certificate?”
Nursing Staff: “No Ma’am, this is just a NC Department of Health and Human Services form that they give us to have fathers sign in these circumstances (preparation for child support proceedings just in case). He will have to contact an attorney in order to establish legal rights..”
Grandma: “Are your F’ing kidding me?!?!”
Of course I, having lived this side of hell, sat back, watched, and could have told her all this, but I digress…

What Custodial Mothers AND FEMINIST CO-CONSPIRATORS Can Learn From This Article

Right now, in every corner of this planet, there are soon to be mothers and custodial mothers in a furious fight to maintain their position as supreme lord over their children and who will have no part in the father joining her at the throne. These mothers can be found over on Jezebel, Feministing, BlogHer, and A Circle of Moms conspiring with other mommies about how bad their ex-husbands or boyfriends are and what they can do to make sure he never sees the light of day again. All of this, while they have a male child feeding from their nipple and looking at him in wonderment.
Little do any of these mothers realize, roughly 50% of the worlds militant custodial mothers have male children whom they are working diligently to make sure that he, as a father, will be summarily kicked in the ass by the custodial mother in his life and the family courts. And who, will likely be standing in a hospital or court room one day screaming to high hell about how her son is a father dammit!
All I can do is again say: **CUSTODIAL MOTHER KARMA!**
But I do have a wonderful message for these mothers, a message that your feminist leaders forgot to tell you when they took your money at fundraisers or put pictures in front of your face of beaten and bloody women claiming that this would be you if the father ever got near you or your child again (likely in an effort to squeeze another dollar out of your pocket an into their non-profit trust account).
My message to you is this: cancel your subscriptions to the National Organization For Women’s mailing list, close your accounts on Jezebel and Feministing, and join the dark side because you will likely find that your new life as an activist and non-custodial grandmother who will likely rarely see her grandchildren is best served here on A Voice For Men.
And remember all those things your feminist co-conspirators told you about your ex-husband or boyfriend, how he is a likely rapist, domestic abuser, and child molester? Yeah well, you just remember that because as they took your money and time then, they have every intention to tell the custodial mother of YOUR son’s child the same thing about YOUR son.
Enjoy your stay on A Voice For Men.

The six ways you'll see your dad

A Voice For Men Videos · 26 August 2023 · Archived copy · Original

Is it just us or are positive depictions of fatherhood, even in comedy, becoming more and more common?

Gee, we wonder why?

Thanks, College Humor!

If NAWALT* Then NAMALT

Mark Trueblood · 27 August 2023 · Archived copy · Original

“All men are potential rapists, and definitely sexual deviants!” “Yeah! Those creeps!”

“Men are no longer necessary.” “Damn skippy! Those useless slobs!”

“Men are dominating privileged patriarchal oppressors, rule the world, and own all corporations.” “They oppress women! Smash the patriarchy!”

“Men are stoic and emotionless. They don’t feel things like women do.” “Why won’t they listen to me!?!?!?”

“Men are poisoned by testosterone and their chromosomes are going extinct.” “Good! Who needs them anyway?”

“Boys won’t sit still in the class and are hard to control.” “So annoying! Why can’t they be more like girls?”

“Men are sexually selfish and don’t care about pleasing their partners.” “Of course not! They’re men!”

“Men pollute Mother Earth and plunge penis pumps in her to extract oil to fuel male privilege.” “Yeah! Women are more sensible and compassionate!”

“Men are violent thugs, and start all wars.” “Yes! If women ruled the world, there would be no war.”

“Men are unnecessary for the raising of a family.” “That’s right! Women can do it all!!!”

“Husbands and fathers beset their wives and children with marital rape, domestic violence, child abuse, and neglect.” “Those assholes are sick!”

“Men force women into restrictive gender roles.” “Yeah! Down with patriarchy! Women hold up half the sky!”

“Don’t let your man cheat on you, all men are pigs.” “Men don’t do any housework.”

“Men abandon their children.” “Men are boorish and insensitive.” “Men don’t know how to treat ladies anymore.” “Men are failing in school.” “Men have Peter Pan syndrome.” “Men should act more like women.” “Men are afraid of commitment.” “Men think with their dicks.”

“Women have a serious lack of respect for men’s humanity.” “NOT ALL WOMEN ARE LIKE THAT! Stop generalizing!”

Hyperbole aside, does this not sound familiar?

Here’s how it goes: misandrists and other ignorant jerks utter bigoted nonsense, a few people agree, and everyone else just silently accepts it. Except for a few who protest, and are quickly shouted down or told to “man up.”

But woe betide any man or woman who dare speak a less-than-flattering thing about women. “Not all women are like that” (NAWALT) is the least of the recriminations.

I understand some of the criticisms of generalizing, and the spirit behind NAWALT. While I think the human race would have died out long long ago without the ability to generalize, and to a certain point it is intellectually necessary, I get that we should treat people as individuals as much as possible. Women and men are human beings. Some of them are saints, some are pure evil, and most are a balance of both. And we’re all just trying to live our lives.

But it is also glaringly obvious that when it comes to gender issues, it is regarded as hunky dory to generalize men in a horrible fashion. This should go without saying, but if Not All Women Are Like That, then Not All Men Are Like That.

If you’re reading this, you probably already speak against misandry and other forms of bigotry. And if you say NAWALT, or warn against a generalization, you should be taken seriously. But if you don’t speak against

misandry and other bigotry, or you join in, then you have no right to utter NAWALT. That reveals a lack of courage and a broken moral compass. You can do better.

Remember: If NAWALT, then NAMALT.

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* “Not All Women Are Like That”, or NAWALT, is the phrase/acronym for a very common phenomenon in gender-related discourse. Whenever anyone says something less-than-positive about a woman, or a group of women, some version of “Not All Women Are Like That” is uttered as a non-answer to stop the conversation, or to deflect an obvious truth from acceptance.

A Bevy Of Bloated Beauties

Doug Mortimer · 27 August 2023 · Archived copy · Original

I'd heard about the neo-burlesque movement of recent years but I hadn't seen any performances. From the pictures I'd seen of the performers, I couldn't muster any motivation. Recently, however, I was subjected to a brief unscheduled performance that preceded a film showing.

Two overweight women came out and plodded around the stage and stripped down to pasties and G-strings. One had an inordinate amount of cellulite in her buttocks. I felt as though I was looking through a telescope at two crater-pitted moons revolving around Heranus.

There were ritual cries of "Take it off!" and wolf whistles, but it all rang pretty hollow. It certainly wasn't eyeball candy…eyeball castor oil maybe. Thankfully, the two women were only on briefly before the movie started.

Well, if you've ever seen pictures or old videos of the classic burlesque queens, such as Blaze Starr, Tempest Storm, or Ann Corio, you know that their adipose tissue was where it was supposed to be and not where it wasn't supposed to be: In other words, the classic hourglass figure. The women I saw had figures more like those 33-ounce beer glasses the Germans hoist at Oktoberfest.

Believe it or not, there was a time when overweight girls ("pleasingly plump" as my grandmother was wont to say) were popular on the burlesque circuit. It had nothing to do with body positivity. It was supply and demand. There was a market for chubby chasers back then.

The prime mover behind this fat fetish was a vaudeville veteran known as Billy Watson. Born Isaac Levy on the Lower East Side somewhere between 1852 and 1867 (his date of death, however, is firmly established as January 14, 1945), Billy Watson did it all: Actor, writer, comedian, critic, director, emcee, and songwriter, among other pursuits. Logically enough, all this show biz savvy qualified him to be an impresario. Knowing that repeat customers are the lifeblood of a successful business, he knew it was essential to keep his musical revues fresh so patrons would come back. So in 1909 he decided to recast his chorus girls.

Before the late 19th Century, the fleshy girl was the norm in feminine beauty. Don't take my word for it. Go to an art museum and see for yourself. Especially notable was the Flemish painter Peter Paul Rubens (1577-1640), from whose nudes are derived the adjective "rubenesque." This is an all-purpose adjective that could be positive (voluptuous), neutral (plump) or negative (lard ass).

Flash forward a few centuries to the Gibson Girl, the creation of artist Charles Dana Gibson. Like the burlesque queens, this ubiquitous artistic ideal sported an hourglass figure, albeit fully clothed. And she remained the ideal into the first decade of the 20th Century when Billy Watson was in his prime.

Like most impresarios, Billy Watson was a bit of a gambler. He had a hunch that a lot of men missed the plumpers of their youth and would pay money to see them on stage once again. So Watson held a casting call for chorus girls for his proposed Beef Trust Beauties. As it turned out, they were more than a little overweight, as 180 pounds was the minimum requirement. Some overachievers were closer to 250 than 200.

Now at first blush, the word "beef" may seem highly insensitive as it compares women to bovine creatures. Nothing new about that, of course. Women have long been likened to cows and it has never been complimentary. But Billy Watson had something more in mind.

When the Beef Trust Beauties made their debut in 1909, the phrase "beef trust" was already a thing with the public. Upton Sinclair's best-selling 1906 novel *The Jungle* dealt with shady business practices in the Chicago meat packing industry. In Sinclair's muckraking classic, it appeared that the leading names in the industry (Swift and Armour, among others) had formed a trust.

Before the rise of corporations, trust was a good thing. The word had nothing but positive connotations. Towards

the end of the 19th Century, it had come to mean corporations colluding to avoid competition and fix prices, creating a *de facto* monopoly. Famously, Standard Oil magnate John D. Rockefeller had once denounced competition as a "sin." If small businesses struggled and consumers paid higher prices, at least they weren't sinners.

The Sherman Antitrust Act of 1890 was passed to tackle the problem, but enforcement was delayed until VP Theodore Roosevelt ascended to the White House after William McKinley was assassinated in 1901. TR quickly established a reputation as a trust buster. A series of trustbusting indictments were pursued. The first was against railroads but others followed. The beef trust was broken up by the Supreme Court in 1905.

At any rate, the beef trust was on the public's mind during the first decade of the 20th Century. So Billy Watson came along and tapped into the phrase to name his overstuffed chorus line. The name implied that Watson had cornered the market on porker pulchritude. If daddy liked 'em buxom, this was the show for him!

Not surprisingly, the girls were the butt of jokes by reviewers. One of them wondered about the possibility of the stage collapsing while the "human pachyderms" pranced on it. Rumors of work crews shoring up stages before the Beef Trust Beauties came to town were rampant. Of course, many reviewers couldn't help but notice the Beef Trust Beauties arose during the administration of William Howard Taft (elected in 1908), the fattest (340 pounds) President in U.S. history.

Whatever your taste in women today, Watson was on to something in 1909. The box office was boffo! As Watson put it, "People get the idea that just because a gal tops 200 she's fat and nothing else, but she can still be big and beautiful. Why, I dare anybody to say my girls aren't petite, and besides they can do more routines better than little girls can."

Unfortunately, the names of these "girls" have been lost to history. It would be interesting to know how long they lived. Given their head start on diabetes, perhaps Watson had an endocrinologist on retainer.

It could be mere coincidence that in 1911 one of the most popular tunes of the day was "Oh, You Beautiful Doll." This was not just the name of the song but also the first line of the chorus. The second was "You great big beautiful doll." Had lyricist Seymour Brown seen the Beef Trust Beauties?

Then there is Walt Disney. When Disney was a 10-year old boy in Kansas City, he had a friend from a theatrical family that introduced him to vaudeville. Is it possible that he had heard about, if he was not old enough to see, the Beef Trust Beauties when they were appearing in Kansas City? If so, it could have made a lasting impression on him, one that lingered almost 20 years and inspired the dancing hippos sequence in *Fantasia*, which came out in 1940.

Well, we are so far removed from the beef trust era that the phrase has no relevance today. Curiously, in subsequent years beef became associated with the male body (beefcake) while cheesecake became a common term for fetching female bodies.

The term "trust" was given a positive spin a couple of decades after the heyday of the Beef Trust Beauties when Theodore Roosevelt's distant cousin Franklin was elected president in 1932. FDR's cabinet was referred to as the Brain Trust. In this case, the term was a compliment, as it implied that FDR had cornered the market on brainiacs; he had chosen the best and the brightest to pilot the ship of state through the depths of the Depression.

The phrase might have been apt even as late as the JFK administration, which was compared to King Arthur's Camelot, with the cabinet members presumably comparable to the knights of the round table. Given the results we've gotten from subsequent administrations, however, using the phrase "brain trust" to describe a President's cabinet would only meet with laughter or scorn. Plus, the very phrase reeks of elitism, so any Presidential handler would advise the Prez never to utter it.

Of course, we still have trusts today, as contemporary corporate flow charts evince. We don't call them trusts, however. Conglomerate seems to be the word of choice. So if anyone wanted to revive the Beef Trust Beauties, a new name would be in order. The Land Whale Blubber Revue maybe? On second thought, no; that would only

invite protesters and bomb threats.

While fat-acceptance is all the rage today, I don't think a contemporary version of the Beef Trust Beauties could be profitable. It was a phenomenon peculiar to its era. On the other hand, a revue of obese drag queens…definite commercial potential in clown world!

The Beef Trust Beauties revue was certainly not your father's burlesque…but it might have been your great-great-grandfather's.

What is gynarchy?

Peter Wright · 29 August 2023 · Archived copy · Original

**This piece looking at the history and meaning of the word gynarchy was first published in 2013 – Eds.*

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While 'gynarchy' is a relatively unused term, most by now would have heard of gynocentrism, a versatile term applied to literally anything we consider female dominated, from cultural institutions to gender relations, a term that has proven useful to discussion of gender issues.

Gynarchy, more specifically than gynocentrism, refers to government by and for female interests, including any establishment of laws and bureaucracies that benefit women. As you will see below it has also been described in earlier times as "petticoat government" and is synonymous with what is commonly referred to today as "feminist governance."

Gynarchy has a long literary application and isn't a neologism requiring introduction into the language. To get a taste of its value let's look at some of the historical uses of gynarchy (and its variants gunarchy, gunarchie, gynæcocracy, ginæcocratie, gynecocracy, gynocracy) starting in the 16th century:

1577: The gunarchie of Queene Cordeilla. [Holinshed Chron. I. 13/2]
1660: That in Gynarchy the wife is not subject, but superior to her husband [R. Coke Power & Subj.]
1737: Gynæcocracy is feminine rule; petticoat government [Universal English Dictionary]
1755: Gynæcocracy: petticoat government; female power [Dictionary English Language]
1758: I have always some hopes of a change under a Gunarchy; where whim and humour commonly prevail. [Chesterfield Letter. (1792) IV. cccl. 159]
1763: Denotes the government of women, or a state where women are capable of supreme command. Such are Britain and Spain. [Dictionary Of Arts & Sciences]
1816: In the fishing villages on the Firths of Forth and Tay?the government is gynecocracy. [Scott Antiq. xxvi. Note]
1838: [Under gynocracy] women enjoy a greater influence… Mr. Hoskins says they seem to lord it over their husbands, and all mercantile transactions are confided to their hands. [Gentl. Magazine]
1886: That social gynæcocracy for which France is famous. [Temple Bar LXXVIII. 509]
1890: So will you best help to maintain the true gynarchy [Blackw. Mag. CXLVII. 264/2]
1903: The government of the American people is not a Republic, it is not a monarchy: it is a gynarchy, a government by the women for the women, a sort of occult power behind the scenes that rules the country." [Max O'Rell – Philadelphia Record]
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Note the hierarchy of gender alluded to in the year 1660 which claims that under gynarchy the wife is not subject to, but *superior* to her husband, or the 1838 mention of wives being superior to husbands, indicating that gynarchy requires servitude and inferiority of men toward women. These examples indicate that some males, over the centuries, have been taught to serve a gynarchic principle with chivalrous servitude that reinforces the superiority of individual women.

We see this chivalrous reinforcement of the gynarchy from the Middle Ages through to the time of Ernest B. Bax and continuing forward to today's "feminist governance". Evidence of the latter is all around us; in female-serving male politicians (the vast majority), government funding and entitlement programs, education, and in popular woman-elevating culture. It is helpful to have a word standing for the individual and collective female governance that we can unsheath at quick notice – and this word *gynarchy* serves us well.

Matriarchy (rule by moms) is an inaccurate term for political hegemony enjoyed by the female sex (because not all females are moms), and similarly patriarchy is an inaccurate term when applied to all males (because not all males

are dads) – not that accuracy ever worried feminists who continue to refer to patriarchy when *andrarchy* would be far more descriptive of their imaginary construct. However unlike the mythic patriarchy that lacks evidentiary backing, historical gynarchy is supported by a mountain of empirical evidence. If we define gynarchy as government by or for women's interests the evidence shows that most of today's social institutions are thoroughly gynarchic.

Modern dictionaries usually define gynarchy as a political system governed by women or a woman. For a more complete understanding it's important to recognise that "the political system" women govern may actually be staffed by male servants called prime ministers, presidents, or politicians who work on behalf of the ruling female gender.[1] In her book What's Right With Feminism Cassandra Langer gives a concise definition that accounts for the proxy role of male leaders: *"Gynarchy refers to government by women, or women-centered government."*

References:

[1] Gynarchy by proxy; see also Alison Tieman's YouTube video When Slaves Ruled which explains this dynamic incisively

A Dream of Fecunda (part one)

Duncan Smith · 30 August 2023 · Archived copy · Original

Editor's Note: Below is an extract from the book, *The Vast and the Spurious: 25 Problems for Feminism*, by Duncan Smith. In this excerpt he examines the feminist vision of creating a utopia peopled only by women.

How long have we had feminism? It seems like eternity but it's only about fifty years since it really fired up. In those fifty years, there have been thousands of books, talks, and courses on the subject, but we're still no closer to gender Utopia. I reckon it's time to seize the moment and quit while we're behind. We must rise as one people and many genders and say *Enough*! After all this talk, after all this trash, it's time to give Fecunda a go.

And what is Fecunda? It is a magical land; a country never darkened by evil or sin. It is a holy realm without pay gaps, privilege, or rape culture. Fecunda is a land populated only by women.

Sounds pretty good, huh? But is Fecunda a real place, or one known only in legend? Well, if it ain't real, it ought to be. Women have suffered too long at the hands of men. As one feminist said, it's only down to their 'immense compassion or immense foolishness' that they continue to co-exist with men at all. Yet we can't expect women's love to be boundless. It's time for the Dear John letter; time to go our separate ways. Women deserve a homeland. They deserve Fecunda.

The idea of Fecunda came to me in a dream. It was right after I saw *Black Panther*, that documentary about the awesome country of Wakanda in Africa. Wakanda is a really cool place with advanced technology they developed on their own far from Western civilisation. Yet as we know, Wakanda is an ethnostate, only for Africans. Because of that, Wakanda has never had the problem of racism. It stands to reason there's no racism in an ethnostate. In the same way, an all-female Fecunda will solve the problem of sexism. That means no more domestic disputes, no more man-splaining or man-spreading. In fact, no more problems at all.

Sure, there's the matter of reproduction, for without children, how can Fecunda endure? Should they take a few men as breeding slaves in a sort of reverse *Handmaid's Tale*? Better not. No hint of toxic masculinity should ever taint the holy land of Fecunda. I guess the Fecundan scientists can figure out some kind of cloning system. But that is mere detail. The immediate need is to get Fecunda up and running. Men have held women back for too long. Women have earned the right to live under matriarchy, with all-female companies, universities, and families. Let them lead the way and show us how civilisation can be done.

The Case for Fecunda

Now, Fecunda is not for all women. It's for those who have made it clear they've had enough of men. In other words, feminists.

It's for Boston academic, Suzanna Danuta Walters, who wrote a famous article called 'Why Can't We Hate Men?' Some people say feminism's a hate movement. According to Walters, it has every right to be. Fecunda is also for Laurie Penny, who's fed up with women doing all the work in relationships. It's for Roxane Gay who says that in the age of Me Too, it's time for men to confess their part in creating rape culture. It's for all the authors ripping off Margaret Atwood and putting out their own versions of *The Handmaid's Tale*. Really, it's for everyone who thinks patriarchy has them in its vice-like, invisible grip. Men are the problem? Fecunda is the solution.

It's time to give Fecunda a go. Just think of all the problems getting rid of men would instantly solve. Like I said – no gender pay gap, no rape culture, no male privilege. Fecunda would have 100% female CEOs, a complete lack of sexism, and the Me Too movement would be about as necessary as those bicycles that fish don't ride.

If you want to do the thing properly, you could even wind the clock back to Year Zero. It's a grave injustice women in history were denied the chance to make all the great inventions and discoveries. A Stone Age Fecunda would

give girls the chance to shine. Let the female Newtons and Darwins emerge as they will.

Or perhaps that is a bridge too far. Fecunda may be a social Utopia, but if it is to compete with other nations, let it have access to the knowledge male privilege has produced. Let Fecunda begin on an equal footing with everyone else. Then, it may shine as the model of what human potential can achieve once patriarchy is vanquished once and for all.

Trouble in Paradise?

In theory, Fecunda should be exactly what feminists want. Let them keep all the advantages of modern life, but remove the one blight on their lives: men and the patriarchy. They could build their own society from the ground up. What could possibly go wrong? Well, maybe a couple of things.

The first problem would be finding women to do all the hard, nasty, or dangerous jobs normally done by men. The garbage collection, building, manual labour, and so on. There'd be no more men to do all that stuff. There'd also be no more men at the top running, inventing, or achieving things from which all others benefit. Still, there's no reason women can't step up and start doing all this. That's what they want, isn't it?

The second problem would be mental. Being human and living a happy life is difficult. All this time feminists have told themselves their problems are caused by men. After living in that whole Excuse Culture, what are they going to do when the Great Excuse is removed?

Having played the blame game so long, they'll find it extremely hard to change – which is one reason they'll never leave. But imagine if they did. In Fecunda, there'd be no more blaming men for everything and thanking them for nothing. No more the eternal cop out. No more thinking 'I could be anything but for the cursed patriarchy!'

When your mindset is one of grievance, this mode of thinking isn't easy to give up. If a whole country was formed with people who think like this, it would be only a matter of time before a new scapegoat was found. Some new form of privilege or systemic unfairness would soon be discovered.

You can see this in the recent backlash against white feminists from women of colour. It is almost a matter of *schadenfraude* to see white feminists being chastised over their privilege, power, and even – Heaven forbid – the pay gap between black and white women. Still, we'd better not have any of that mean old *schadenfraude* stuff around here. It might lead to fantasies about what happens when people who do nothing but complain are forced to live with each other.

The Skeptics' Attack on Fecunda

I'm not the first to dream of Fecunda. Of course, there were the lesbian separatists in the 1970s, but as recently as 2018 – at the height of the Brett Kavanaugh furore – some visionary on Twitter said, '*Ladies, fuck it all. Let's start our own damn country*.'

This set off a storm of replies. The most succinct of these was, '*And yet you're still here*.'

Some insinuated an all-female country might not be a place of peace and harmony. '*The weekly civil wars would be draining*,' said one. '*Y'all would hate each other in 4 days*,' said another. A less optimistic forecast was '*I'd give your country about 2 hours before it burns to the ground*.' One woman tweeted '*A country with only feminists in it? I think I've heard of that one. It's called Hell. But please go*.'

Some men were in favour of an all-female country, but for different reasons. '*You can take the blame for a while,*' said one guy. Another echoed the sentiment. '*Do it. There will be no way you can blame men for your problems!*' Another said '*For the love of GOD, please do. Take all the Feminists and the Soy-boy fruitcake men. Let me know where to donate. It'll take you less than a year to have your own civil war when you realize that men AREN'T your problem YOU are*.'

This was all terribly unfair. As one girl protested, '*It's funny how men think women can't run their own country because omg "women hate women," like they didn't create the systemic internalised misogyny to begin with*.' So it looks

like in Fecunda, men can still take the blame even if they're not there.

Then again, some women were keen to try it. 'I'm in!' one tweeted. '*I offer super mad admin, commercial and legal skills…as well as being a homemaker.*' Now, while it's true those skills are useful in any modern economy, several replies showed a concern that other jobs might be harder to fill:

I'm curious about this proposal. I'm interested to see if you'll find enough workforce to construct the building, the roads, bridges, the power plants. Then there's the sewage plants, the plumbing, the mining, et al. This would be fascinating & educational.

Go ahead. Some things to ponder. 1. What's your constitution look like? 2. Who collects the resources? How are they distributed? 3. What's your medium of exchange? 4. How do you protect yourselves? 5. Have a draft? Mandatory military service? I've got more when you're done.

Who collects the garbage? Who climbs the cell phone towers? Who pumps your oil? Who frames your houses? Who defends your freedom? Hint: It's not feminist ink spillers with ZERO job skills.

Perceptive readers will pick up a hint of skepticism at the idea a women-only country could work. Still, pioneers have always been mocked for having the guts to try something new. They laughed at Columbus when he set off for the New World. They laughed at Julius Caesar when he tried to conquer Ancient Britain. They laughed at Jimmy Jones when he took his People's Temple to the tropical paradise of Guyana.

Don't laugh. Goddamn it, let's give Fecunda a try! Feminists have been saying for years women can do anything men can. Perhaps they're right. Yet until the experiment is tried, it's all hypothetical – and talk is cheap. That's why Fecunda is the perfect chance for women to finally achieve their full potential away from the shackles of patriarchy and the soul-crushing privilege of men. All together now – Give Fecunda a Go!

As for who would rule, there's no shortage of high profile leaders who could step up as Fecunda's first president: Angela Merkel, Julia Gillard, or Justin Trudeau, just to name a few. Hillary might even step into the breach if she's got nothing better to do. Maybe whoever it is could make some terrible empathy-based decisions like having open borders or something. Then again, that would defeat the point, wouldn't it? Fecunda is all about keeping the right ones in and the wrong ones out.

Envy 10, Empathy 0

This essay has been facetious in tone, but has a more serious intent. It's a response to what seems to be a systematic resentment of men.

Contrary to feminist belief, most Western men are not princes, lords, or playboys. We do not have lives of astonishing ease, free of troubles and sorrow.

Men are getting pretty tired of the *Envy 10, Empathy 0* view of them. We're sick of being blamed for everything and thanked for nothing. We're sick of being a 'we' at all. Men are individuals, not part of a team that can be blamed for every problem, real or imagined, women think they have. We are not a gestalt entity to be blamed for the crimes of our worst members.

But if feminists really think men are the problem, Fecunda is the solution. They should leave and establish their own society. Let's see if it leads to any kind of Utopia.

Perhaps it will. Inga Muscio seems keen on the thought of an all-female space. In her magnum opus, *Cunt*: *A Declaration of Independence*, she describes the life changing experience of attending the Michigan Womyn's Music Festival, where it's not only the music that's female. The gatekeepers, bus drivers, and every other role is taken by women. Indeed the only men allowed to enter the site are there to empty the porta-loos.

Muscio contrasts this with regular life, where she cannot leave her home without being immersed in a male-created world. The cars, streets, and buildings are the result of men's labour and design. Even most of the songs she hears, or the movies she sees advertised, have been made by men.

This is quintessential feminist discontent. Instead of seeing our civilisation as something to be proud of or grateful for, it's a source of annoyance. The whole damn thing is a tiresome imposition on women. To be fair, Muscio's point is the frustration that women haven't had more of a hand in creating it – and *Cunt* certainly *is* one of the better feminist books. Yet in this section (from pages 206-07) the antagonism to men is so strong that maybe it's time to trial some kind of gender apartheid. Why not? Why *not* trial an all female country where women can run the show? It's time to replace the complaining with action. Fecunda would be like the Michigan Womyn's Festival, but all the time. The only problem is the Fecundans will have to empty their own porta-loos.

Is feminism a hate movement? The official answer is no, but it does seem to be angrier than ever the last few years. My city's main newspaper runs anti-male stories daily. One journalist used it to proclaim the Me Too movement a revolt against aeons of oppression. Another, writing after the murder of a young woman, raged against men as a class and said it was an act of folly for women to keep partnering with them at all.

In her infamous 'Why Can't We Hate Men?' essay, Suzanna Danuta Walters argues that hate is justified. She says that right around the world, women suffer at the hands of men, just as they have through history. Men are responsible for centuries of woe and the only way they can make amends is to get out of the way. She calls on men to give up all leadership positions and hand power to women to make up for all the damage they've caused.

Some expressions of hate are even more direct. During the Brett Kavanaugh affair, a lady I'll call Amelia was outraged by all the men defending Kavanaugh on social media. She tweeted that they all deserved horrible deaths and feminists would 'laugh as they take their last gasps,' before castrating their corpses and feeding them to pigs.

As an aside, Amelia recently defended free speech on Twitter. I tweeted a reply: 'For once I agree with you, Amelia.' 'You might agree with me on a few other things too,' she answered. Not sure how to take this, I tweeted, 'You may be right,' before returning to meditate on my hopes for Fecunda.

So, let's repeat: Men are the problem. Fecunda is the solution. If Danuta Walters wants women to rule, she could keep slogging away in the countries clogged up with men, but why not just move to Fecunda? Imagine how much women can achieve once their main problem is removed once and for all. I mean, on Christmas Day, 2018, someone called 'Feminist Next Door' sent out a special festive tweet on the same topic. The gist of it was to imagine that men vanished from the world for 24 hours. Mind you, they would not be harmed, just absent.

The day men vanished need not be Christmas Day itself. It could be any day. But it would be just *like* Christmas for people like 'Feminist Next Door.' The idea was for women to imagine what they could do on that joyful day, and given the nobility of the sentiment, let's forgive FND for ripping off Andrea Dworkin. A couple of months later she answered a male heckler who said something rude about International Women's Day. She said the other 364 days of the year were all International Men's Day, so the heckler should shut up and let women have their one special day.

The trouble is 'Feminist Next Door' is way too modest in her demands. 24 hours? What can you do in 24 hours? You need at least 24 *years* to see what women can really achieve. It's just possible that after 24 years, Fecunda might be the greatest country in the entire world, a superpower to rival Wakanda itself. In Fecunda, it will be International Women's Day 365 days a year.

*Part Two of this article will move on to the topic of 'rape culture.'

A Dream of Fecunda (part two)

Duncan Smith · 31 August 2023 · Archived copy · Original

Editor's Note: Below is an extract from the book, *The Vast and the Spurious: 25 Problems for Feminism*.

Part Two – Rape Culture and Guilt

Part one of this article was about a fictional all-women country called Fecunda. Part two looks at a more serious question – are men as a class responsible for individual crimes against women, and are women entitled to hate them? It is after such crimes in my country, Australia, that feminist anger against men reaches a peak.

In June, 2018, a young woman named Eurydice Dixon was raped and murdered in a Melbourne park. This awful event stirred up a lot of anger. TV host, Lisa Wilkinson, mentioned *The Handmaid's Tale* in a tearful speech. Clementine Ford wrote a newspaper column scolding men for their collective sins.

This may seem odd, given that men as a class did not murder Eurydice Dixon. In fact, she was killed by a 19 year old autistic man named Jaymes Todd. But by some interpretations of feminist theory, men as a class *did* murder Eurydice, at least indirectly. She was a victim of 'rape culture' and systemic misogyny. So, if men as a whole are part of creating rape culture, some feminists hold them accountable.

Soon after the murder, a police chief spoke out urging women to take precautions – being careful where they walked at night, for instance. This drew an angry response: *Why should women change their behaviour? Men are the ones who should change their behaviour. Stop raping women*!

The feminists who said this weren't just talking to rapists, but to men as a class. The idea of 'rape culture' is that we live in a misogynistic society where rape becomes normalised through various attitudes toward women and sex. There's a well known triangular diagram used to explain rape culture. It lists twenty-one type of behaviour, at four levels. On level one are rape jokes and 'locker room banter,' for instance. Another version I saw includes 'sexist attitudes' and 'unequal pay,' showing that the causes of rape culture don't have to be directly sexual. Level two of the triangle has cat-calling, stalking, and revenge porn. Level three includes groping and sexual coercion, while actual rape and violence are up the top on level four.

The idea is that any act, no matter how trivial, is part of a spectrum in a general climate of misogyny. This makes rape more likely to happen, or allows its perpetrators to get away with it. That means any man committing the lower level sins – even on level one – is part of creating rape culture, so is to some degree complicit in rape itself.

Strangely, plenty of non-raping men don't like this idea, and 'not-all-men-are-rapists' is a common refrain. Such protests don't impress feminist, Clementine Ford. After the Dixon murder, Ford wrote, 'I am increasingly disagreeing with the view that not all men are part of the problem, and it's because I truly think most of them don't understand that the problem is theirs to solve.'

Her column went on to berate men over what they do to stand up for women. Do they challenge sexist comments from their male friends? Do they stop their colleagues harassing women? She also asked if they do their share of housework and parenting, so perhaps failure to vacuum or do the dishes is part of rape culture too.

As for who is really to blame for the murder of Eurydice Dixon, the correct answer is Jaymes Todd, the young man who actually did it. But as the theory of rape culture tries to blame a whole class of people for the acts of individuals, it is worth pointing out some problems with the idea.

To do this, I'll make two analogies. The first concerns our treatment of farm animals. If there is one class of beings with a genuine claim to being victims, it is the animals we raise and kill for food. The morality of killing animals is a separate argument that I won't go into here, but just for the sake of the analogy, let's say it is wrong. If so, then all people who eat meat are complicit in this and share whatever guilt is involved.

I've recently gone towards vegetarianism, but as I still sometimes eat meat, I share in the guilt. On the other hand, you can't say vegetarians and vegans share that guilt, for the obvious reason that they don't eat meat and actively avoid doing so.

So, going back to the murder of poor Eurydice Dixon, a feminist glaring at men and snarling *you're part of the problem* is like someone scolding a group of vegans and vegetarians for their part in killing animals. Most men do not rape, and trying to smear them with some kind of collective guilt for the crimes of rogue individuals is not just unfair but absurd.

In terms of the analogy, a feminist might say being a vegan isn't enough. You have to become a PETA activist and stop people eating meat. You can't, for example, stand around at a BBQ while people are eating sausages. You have to call them out on it or you're enabling 'carnivore culture.' But no, individuals are only responsible for their own acts. Carnivores are guilty of eating meat; vegetarians are not. Rapists are guilty of rape; non-rapists are not.

The second analogy I'll make is with Muslims as a whole being blamed for acts of terrorism. After terror acts by Muslim extremists, some people have tried to blame all Muslims, or Islam itself. It's a good parallel for feminist attempts to blame all men for individual crimes against women.

Suppose there are two types of Muslims – moderates and extremists. You can't blame the moderates for acts of terror committed by extremists. The moderates would have had no idea the atrocities were being planned, let alone executed.

You *could* argue there's a systemic hostility behind such acts. If – as some claim – the ideology of Islam is anti-Western, you could say the ideology is partly to blame for extremists' acts of terror. Yet even if that were true, you still can't blame moderate Muslims for what extremists do.

You might theorise that there's a 'terror culture' made up of anti-Western attitudes. This could be a four level spectrum like the one for rape culture. On level one are trivial acts like making anti-Western jokes or disapproving comments about Western morals. Level two might be refusing to serve Westerners in Muslim shops, or forming cultural enclaves. Actual terrorists acts would be at the top on level four. By this logic, using rape culture as a parallel, moderate Muslims who make anti-Western jokes are also guilty of acts of terror. But that is absurd.

It is true systemic hostility can lead to individual crimes, just as anti-Semitism in 1930s Germany led to crimes against Jews. But there are problems with trying to push this sort of collective guilt. First, a low level offence isn't the same as one at a high level. A Muslim tut-tutting about 'Western morality' isn't as bad as one who blows up a Balinese nightclub, as happened in 2002.

Second, you could say that if 'terror culture' helps normalise acts of terror, then those who refrain from such acts are actually more moral than they would otherwise be. If terror is normal, it is *more* virtuous than usual to refrain. Likewise, if 'rape culture' normalises rape, those who live in a rape culture and *don't* rape are more moral than those who live in a non-rape culture and don't rape.

Suppose there's a culture where it's legal to take child brides, for instance. Men who *could* take child brides but don't are more moral than men who *can't* take them and don't. Obviously, cultures where child marriage is legal don't see it as immoral, but for the sake of argument let's say there are two men who believe taking child brides is morally dubious. One of them lives in Australia, the other in Pakistan. In Australia, it is illegal and socially unacceptable to take child brides. In Pakistan it is both legal and *relatively* normal. If both these men find the practice morally dubious, the man from Pakistan is the more moral for refusing to do it – because he actually *could*, but doesn't.

To go back to the animal analogy, it's both legal and acceptable to eat meat. There is no moral censure for doing it, no consequences at all. As a result, the decision to abstain, by vegans and vegetarians, is admirable because they are making a moral choice in the absence of any social pressure to do so.

Therefore, if we live in this so called 'rape culture,' where sexual assault is somehow endorsed and enabled by

misogyny, men who live in it and don't rape it are more moral than they would be if they *didn't* live in a rape culture.

It's a strange and fairly absurd argument to make, but that's what you get when a young woman's death is used as an excuse to shame all men for their supposed complicity.

Misogyny?

But why should we believe in rape culture in the first place? Taking the phrase literally for a moment, there's no Western country where rape is permitted. Taking it more broadly, there are reasons to doubt Western culture is deeply misogynistic, as some feminists believe.

First, there's been a big push in recent times to promote women's interests, in a number of ways. Why would that happen if society was misogynistic? Feminists may say this is all the result of their fight for justice, but if society was misogynistic those reforms wouldn't get through at all.

At the same time, there's been a lot of recent anti-male sentiment. Never mind men being the butt of jokes in sitcoms, or the steady stream of anti-male ad campaigns. You actually have in our universities, the systematic denigration of men, and especially white men, as being somehow to blame for all the world's problems. Society is misogynistic? If anything, it's increasingly misandric. (Of course, none of this is news to readers of *A Voice For Men*).

Just look at the main newspaper in my city. On any given day, you'll find several pro-female and anti-male articles. It's surely only a matter of time before the *Sydney Morning Herald* renames itself the *Sydney Morning Feminist*.

If we believe some theorists, the murder of Eurydice Dixon is the end result of systemic misogyny. 'Rape culture' is a spectrum of connected behaviour, and any man who engages in a sexist act at the low level is also contributing to rape. So if we could just reform men and get rid of rape culture as a whole, acts of rape and murder will also cease.

Call me a skeptic, but if you really think calling out sexist jokes at the office Christmas party is going to stop some psychopath murdering a random woman in a city park, well, good luck with that.

Do rapist-murderers do it because they hate women? No doubt some do, but others won't have thought it through that far. Obviously, some are immoral, acting from pure malice. Others are amoral in that they don't care about the ethics of their actions, or the effect on others. They're indifferent to moral questions. A third type are probably just stupid, with poor impulse control and no understanding of consequences. A fourth type are mentally ill and disturbed. The idea that all these men commit their crimes due to society-wide misogyny seems like a one-size-fits-all theory.

The real explanation of why some sick or evil men rape may be more prosaic. To put it in coldly clinical terms, rape may be a side effect of a system where supply and demand are heavily out of balance. That is, when it comes to sex, one gender can get it when they don't want it and the other can't get it when they do. Under those conditions, rape will sometimes occur from a minority of men who are evil, ill, or have poor impulse control. Of course, none of that is any justification for rape. But it seems a simpler, more likely reason for rape than the catch all theory of 'misogyny.'

Those who think rape culture is the problem think stopping misogyny is the solution. This seems over idealistic. If you really want to address the threat of rape, better to acknowledge that, in those coldly clinical terms, sexual supply and demand are way out of balance. As a result, there will always be a small minority of ill or evil men who are a threat to women. That's the reality of it. What you can do about it is a separate question.

There's a great YouTube talk by a feminist and rape survivor, Wendy McElroy, called 'Fallacy of the Rape Culture.' She makes the point that if people are serious about stopping rape, it can only happen by addressing its real causes. Pushing an ideology about 'respecting women' is a different issue, worthy in its own right, but may not have much to do with stopping rape, at least in the Western world.

McElroy agrees there *are* rape cultures in some parts of the world. Cultures which permit, for example, child brides, rape within marriage, mistreatment of low caste women, and so on. You could make a case that those sort of rape cultures *are* tied up in misogynistic values. In comparison, claims about rape culture in the West look trivial. They insult not just Western men, but those women around the world who have a genuine claim to be living in a rape culture.

Let's Make Murder Illegal

Some feminists have said it is the responsibility of men as a class to stop rape and murder. It is 'their problem to solve.' How could men actually do this? Here's a thought to get the ball rolling – why not make murder illegal?

After the Eurydice Dixon murder, men did try one thing. The Australian Senate proposed that women carry tasers, pepper spray and mace to defend themselves. That sounds like a good, proactive strategy, but it was rejected. A leading feminist was part of a senate majority who opposed the motion. They had a better idea: teach men not to assault women.

It's hard to believe an immediate, practical step was turned down on the basis of ideology – an ideology that believes stopping rape culture will stop rape. Even if you accept that premise, it would still take decades to achieve. In the meantime, why not carry some pepper spray?

Some women are angry at being asked to take precautions, but *any* person should take steps to reduce risk. Compared to women, men are far more at risk of violence in public places, so they try not to put themselves in danger. They know, for example, not to go out in King's Cross in Sydney after 1am. In the days of football hooliganism in England, peaceful football fans knew to stay away from rival fan areas. Generally, there are certain bars, streets, or events you should avoid. The reality is some men *are* violent, and other men have to take whatever steps are needed: learn self defence, don't hang out with thugs, avoid bad locations after midnight. This is all routine and commonsense advice.

As for sexual assault, men don't face the same risks as women, but in the Me Too era some of them have adopted 'Mike Pence Rules.' US vice president Pence has a rule to never be alone in a room with any woman other than his wife. This is to lower the risk of a false sexual harassment allegation. High profile men would prefer the risk didn't exist, but it does – so they take precautions.

In a YouTube talk called 'Are Men Responsible for Ending Sexual Violence?' Janice Fiamengo refutes the idea that men could do so even if they tried. She says the demand that men eliminate rape conflates the truth that men have the individual power and responsibility not to commit sexual assault with the false claim they can stop it in others. It's a 'sleight of hand' indeed.

Fiamengo makes an analogy with parenting. There are some terrible parents out there, (a small minority) but it would be unfair to make parents-as-a-class bear responsibility for what the bad ones do, and it is useless to imply they have any power to stop it.

A Hidden Source of Misogyny

Remember that 'rape culture' is a set of misogynistic attitudes that makes offences against women more likely to occur. Let's look at this idea from another angle.

To be fair, fostering an attitude of hate towards a class of people *does* have an effect – or rather, a number of effects. One is that you feel less sympathy for that group and their problems. Another is you may feel resentment towards them. A third is you might want to have nothing to do with them. This is true of various types of people that are antagonistic to other types.

But if it's true a systematic dislike of one group for another has consequences, one might argue feminists are responsible for creating hostility not just towards men as a class, but towards women as a class. How so?

Not all feminists hate men, but enough do to have real world effects. The Me Too movement, for instance, began as

a protest against sleazy Hollywood moguls then turned into a much wider campaign with the potential for abuse. As Fiamengo said, 'all women have now acquired a deadly weapon… and a significant minority are willing or even eager to use it.'

No doubt *some* feminists are delighted to bring down as many powerful men as possible. Some of those men deserve it, others do not. Yet if some innocent men go down as collateral damage, these feminists will shrug their shoulders, talk about male tears, and see it as some kind of payback.

It's one thing to incite resentment of men, but a side effect is you also incite resentment of women. It may seem to feminists that their efforts to help women can do nothing but good. Where their causes are just, they may be right.

They may also think they're helping women when they lie about the gender pay gap, give a one sided view of domestic violence, or support a pro-female / anti-male agenda in the media and education. In the short term, these actions may help women, up to a point. What they also do is create a strong tide of resentment against women as a class.

Among the many fruits of this are the MGTOW movement, the refusal of some male bosses to mentor women in the wake of Me Too, less sympathy for women, strong antipathy to feminism as a cause, and less inclination to support pro-women reforms one might otherwise agree with.

Apparently, 'rape culture' is made of misogyny. But if misogyny means antagonism towards women, it's likely third wave feminism has created more antagonism than anyone else ever could. Feminism at its worst is self-defeating because it doesn't inspire either respect, or support for its causes – and feminism is at its worst all too often these days.

The movement may have begun as a just cause, but over the years it has become a hate movement. 'Why can't we hate men?' says Suzanna Danuta Walters. Well, sure, you can. Just do it somewhere else.

In Fecunda.

What is feminism today? 'Rape culture.' Me Too. The 'gender pay gap.' Envy 10, Empathy 0. Men-bad-women-good. Blaming men for everything and thanking them for nothing. And let's not forget that men as a class are complicit in the rape and murder of Eurydice Dixon, an event which could only appal any moral person.

Soon after Dixon's death, Clementine Ford wrote an angry newspaper column berating men. As it was written in the emotional aftermath of the murder, one might forgive some over-statement. Yet the passage below is from her book, published months later, with only minor changes from the original column.

> It is a mark of either immense compassion or immense foolishness that women continue to throw ourselves into the act of loving men despite amassing a lifetime of experiences that tell us how dangerous this decision can be. I am increasingly disagreeing with the view that not all men are part of the problem, and it's because I truly think most of them don't understand that the problem is theirs to solve…
>
> …Women don't need to be told to look for the goodness in men, because we try our damnedest to find it every day. We work hard to nurture it, even as we're told to be grateful for it. For our own survival, women must believe that not all men are the enemy.

I've read both Ford's books and many of her columns and was surprised by her claims about looking for men's goodness. Perhaps in her personal life she tries her damndest to find the goodness in men, but she sure doesn't in her published work. On the contrary, she seems to try her damnedest to find the worst in them.

Clementine Ford is entitled to her views. She's even entitled to broadcast them through books and newspaper columns. But if she really thinks women take their lives in their hands by partnering with men, perhaps it's time to go our separate ways.

It's time to give feminists the space and opportunity they need. Go, and may the Goddess go with you. Goodbye

Suzanna. Goodbye Amelia. Goodbye to all the feminists convinced they live in *The Handmaid's Tale*. Please go – with our blessings and good wishes. We wish you well in establishing the Republic of Fecunda and creating your dream country free from our eternal sabotage. Go in peace – and good luck.

False paternity – Joseph Shalimar – 2013

A Voice For Men Videos · 31 August 2023 · Archived copy · Original

Western Culture DESTROYED Men’s Lives And Their Marriages

A Voice For Men Videos · 1 September 2023 · Archived copy · Original

Circumcision could raise the risk of autism

Debbie Nicholson · 2 September 2023 · Archived copy · Original

Approximately 55 percent to 65 percent of all newborn boys are circumcised in the United States each year. Routine circumcision is usually performed during the first 10 days (often within the first 48 hours), either in the hospital or, for some religious ritual circumcisions, at home.

Conclusions are based on converging observations in animal, clinical and ecological studies, MD, PhD, DSc, consultant and senior investigator conducting epidemiological research at Statens Serum Institute. Adjunct professor of sexual health epidemiology at Aalborg University and lead author of this study along with, Center for Sexology Research, Aalborg University, hypothesized a possible impact of ritual circumcision on the subsequent risk of autism spectrum disorder (ASD) in young boys.

This study included 342,877 boys born between 1994 and 2003 and followed through the age of nine, and during the course of the study.

During the course of the study 4.986 cases of autism were diagnosed. The study showed that regardless of cultural background, circumcised boys were more likely to develop autism. Being circumcised before age 10 was associated with a 46 percent increased risk but if circumcision took place before the age of five the risk doubled.

Circumcised boys in non-Muslim families were also more likely to develop hyperkinetic disorder by 81 percent.

Dr. Frisch stated "Our investigation was prompted by the combination of recent animal findings linking a single painful injury to lifelong deficits in stress response and a study showing a strong, positive correlation between a country's neonatal male circumcision rate and its prevalence of ASD in boys."

Today it is considered a medically unacceptable practice to circumcise boys without proper pain relief but none of the most common interventions used to reduce circumcision pain completely eliminates it. Some boys will endure intensely painful circumcisions. Researchers say that the pain associated with circumcision in very young babies is likely to be more severe during the operation and post-operatively.

Painful experiences in neonates have been shown in animal and human studies to be associated with long-term alterations in pain perception, a characteristic often encountered among children with ASD.

"Possible mechanisms linking early life pain and stress to an increased risk of neurodevelopmental, behavioral or psychological problems in later life remain incompletely conceptualized," said Dr. Frisch, who continued, "Given the widespread practice of non-therapeutic circumcision in infancy and childhood around the world, our findings should prompt other researchers to examine the possibility that circumcision trauma in infancy or early childhood might carry an increased risk of serious neurodevelopmental and psychological consequences."

There are experts, however, that are urging caution about this study.

Professor Jeremy Turk, MD, BSc (Hons), FRCPsych, FRCPCH, DCH, Consultant Child and Adolescent Psychiatrist in the Trust's Behavioural Phenotype Learning Disabilities Service and a Professor of Developmental Psychiatry at the Institute of Psychiatry, related to the Daily Mail that while the findings of the study were "interesting," they needed to be "considered carefully."

"This is not a causal study, but instead compares data sets and looks for correlations. While this is a valid way of doing a study, it means that we must be careful about any implications," he said. "For example, many cases of autism are missed until children are older and as there are relatively few cases of autism this could easily skew the data."
"Furthermore, there are many potentially confounding variables which could explain raised ASD rates, which the authors do not explore or account for."

"Finally, I have some issues with the premise in that their speculations regarding early pain as a cause of autism are,

to say the least, highly speculative."

Dr. Rosa Hoekstra, PhD, a lecturer in The Open University's Science faculty, commented to the Daily Mail, "I think this is an extremely speculative study." She related that the study is based on registered data, "and takes a registered autism diagnosis at face value, without considering cultural or social factors affecting the likelihood of an (early) autism diagnosis. Even in a high income country like Denmark, not all children with autism are detected and given a suitable autism diagnosis at an early age."

Professor McConway, professor of applied statistics also with the Open University adds "This study raises an interesting question, but one that cannot be fully answered with these data."

Citations

Ritual circumcision and risk of autism spectrum disorder in 0- to 9-year-old boys: national cohort study in Denmark. Journal of the Royal Society of Medicine, 2015; DOI: 10.1177/0141076814565942

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Ayaan Hirsi Ali's feigned fear of men in her family and the lie of a forced marriage

Sekhar Chandra · 3 September 2023 · Archived copy · Original

Over the last few years, many internet communities have seen a spate of women playing the damsel in distress card quite successfully. Many White Knights came to the rescue and brought the dollars with them, and there were plenty of skeptics, too. In the New Atheist community, the Ben Radford and Karen Stollznow episode is well known. In the wider culture there were some spectacular rape accusations that unraveled under scrutiny, such as the University of Virginia's Jackie case, and the University of Columbia's Emma Sulkowicz case. Women are human and they lie just like men, and sometimes they lie spectacularly. But society is easily fooled by tales of women's oppression, especially religious oppression and Islamic oppression. Ayaan Hirsi Ali is one such woman who played the damsel in distress card quite successfully in the 2000s, before being exposed by Dutch documentary Zembla in 2006, and yet retains a lot of the same victim cred to this day.

The exposé is quite thorough. It gathered evidence from Ayaan's family members, school records in Kenya, and from Ayaan's hosts during her immigration to the Netherlands. **When Ayaan is confronted with the evidence, she admits to most of her lies**. After such an exposé, one would hope that Ayaan's lies would not be repeated by her supporters. But as late as 04/2014, even the anti-feminist Barbara Kay repeated the falsehoods. She says

> But to recap, Ali was raised in a strict Islamic society in Somalia. She is a survivor of female genital mutilation, civil war, **physical abuse from a violent father and a forced marriage**. Through good fortune and her own determination, she exchanged a life of subjugation and misery under an oppressive religious yoke for secular freedom in the West

All of the above are lies, except perhaps female genital mutilation.

1. She left Somalia at age 7 before the civil war started. Her primary and secondary school records prove that she lived in Kenya from age 10.
2. She was reared mostly by her mother. Her parents divorced when she was 12, her father worked in a different country and sent home money, and she lived in comfort in a big house.
3. She studied in a reputed Muslim school, while her brother studied at a Christian school, thereby indicating that the family opted for a quality education and were not religious fanatics.
4. She had an *arranged* marriage, not a *forced* marriage, to a Somalian immigrant to Canada.

Ayaan is embraced by Barbara Kay and the wider Judeo-Christian Right for obvious reasons. They use her story to further their politico-religious battles, especially using the narrative of Islamic oppression of women. Lefty New Atheists have also embraced Ayaan as she is a great ally in Islam bashing. New Atheists are careful enough to repeat the only lie she has not admitted, the forced marriage. A 10/2007 article by Sam Harris and Salman Rushdie,

> Hirsi Ali first fled to the Netherlands as a refugee from Somalia in 1992 after **declining to submit to a forced marriage** to a man she did not know. Once there, in hiding from her family, she began working as a cleaning lady.

A 05/2014 interview with Sam Harris

> In 1992, Ayaan was married off by her father to a distant cousin living in Canada. In order to escape this forced marriage, she fled to the Netherlands where she was granted asylum and then citizenship…

> **Hirsi Ali:** … I figured that if I could get this intake interview, then my father or the man he married me off to

> could come and say that they were looking for Ayaan Hirsi Magan, born November 13, 1969, and they would find me very easily. I wanted to prevent that, so I called myself Ayaan Hirsi Ali and changed my birth year to 1967. **I was trying to cover my trail just enough that I wouldn't have the fear of being immediately found. I had never before lived in a system where there were any protections put in place for me**.

> **Harris:** So you did this because you were afraid that someone would come to the Netherlands for the purpose of harming you?

> **Hirsi Ali:** Oh, yes. Absolutely. I was terrified that either my father or some of our clansmen—or the man whom I had been married off to—would come looking for me and find me. **And they did come! My ex-husband was accompanied by three other men when he showed up at the asylum center where I was**. But by then I had been in the country for something like four to six months, and even in that very, very short period, I came to understand that I had rights.

Ayaan insists that she escaped a forced marriage, and feared that her father and family may force her to go back to her husband, or honor-kill her otherwise. These claims fall flat in the face of the evidence presented in the documentary.

1. At 19:00, Ayaan is seen on a Dutch TV show claiming that her forced marriage even took place *in her absence.* I am from India, the land of arranged marriages, and I have never heard of a marriage in absentia. I have heard of something as odd as a marriage to a dog, and even that was not in absentia. They brought the dog to the wedding ceremony and managed to make it sit still.
   There is apparently such a thing as Proxy Marriage, but it is rare and still involves a substitute, real, person. It was historically engaged in by European Monarchs under extraordinary circumstances.
2. Ayaan's brother Mahad, aunt Faduma Osman, and bridegroom Osman Muse state that she was not only present at the wedding, but that she was happy throughout (~20:00). Ayaan claims all of them are lying.
3. After reaching the Netherlands, Ayaan is quite happy to appear *on camera* for a TV programme on the lives of Muslim immigrants. This is certainly not the behavior of someone who is fearful for her life.
4. Ayaan's first immigration-host in Netherlands, S Veerman, a fellow Somali, says Ayaan appeared just fine and never complained or showed fear of her family. Veerman says she has never heard of honor-killings in Somalia, and has only heard of them in some other countries like Turkey.
5. Ayaan's second immigration-host in Netherlands, a white Dutch woman W Scwoemaker, says Ayaan was in contact with her father and even received mail from him.
6. Ayaan's husband visited her in Netherlands after 6 months, and she admits to him that although he is a decent man she does not want to live with him. The husband accepts that and they part ways amicably enough.
7. Ayaan's husband feels that she used him as a passport to Europe. She would not have gotten to Germany as a first step without the Canadian visa and the ticket he got for her via marriage. Ayaan admits that she even offered to pay him back, but he refused to take the money.
8. In Nairobi, it is quite common for women to marry a foreigner to get a ticket to Europe and then get a divorce. Could Ayaan have done the same?

The evidence *against* Ayaan is substantial, and the evidence *for* her is just her testimony. If we apply the same scrutiny to her story as we did to the recent tales of damsels in distress, she would be seen as a false accuser that played the damsel in distress card and hyped up fear of men in her family.

Fast forward a few years. In 02/2010, at age 40, Ayaan was outed as having an affair with a wealthy, influential historian and married father of three Niall Ferguson aged 45. At the time, he was married to British Media executive Susan Douglas, aged 52. Ayaan got married to Niall in 09/2011 in Boston, with Henry Kissinger in

attendance, just 3 months before giving birth to her first child. Wealthy men trading in an older wife for a younger wife, isn't that what "equity" feminists fight against? Luckily Ayaan does not live in a "patriarchal" country like India (or perhaps even Kenya), where mistresses have reason to be fearful, as they are sometimes beaten up by the current wife and her relatives.

This is the ultimate goal of feminism. Ramp up fear of men, trigger protective instinct in other men to clear women's path, and preferably mate with high status men.

The featured image depicts Ayaan Hirsi Ali in 2016 and is under CC-BY-SA 2.0.

In His Own Words: Deception and heartbreak

Dr. Tara J. Palmatier · 4 September 2023 · Archived copy · Original

The following is a letter that was written by an Australian man for whom I, Andybob, have had the utmost respect throughout the three decades of our friendship. He is an intelligent and responsible man who found himself in a brief second marriage to an attractive, but, as he would soon discover, emotionally abusive, Russian woman, whom we shall call Natalia.

We should never underestimate the brutalizing effect that a woman like Natalia can have on a generous and trusting man like my friend, or how easily they can hide their dysfunction long enough to get that ring on their finger. Their entire relationship began and ended within one of the 11-month periods that I work outside Australia, so, I have never met Natalia.

The letter was intended for Natalia's mother and eighteen year-old daughter because my friend feared that they may not have been aware of Natalia's dysfunction. He quickly realized that this couldn't possibly be true, and decided not to send it to either of them. It is important to keep in mind that, due to the letter's intended recipients, this letter is the sanitized version of some of my friend's experiences while married to Natalia.

I became determined to find a suitable way to share his letter because, as he was reading it to me, it occurred to me that I was probably the only person who genuinely wanted to hear of his experience with an emotionally abusive spouse. As with so many men who have been in his situation, it was apparent that he felt very isolated from most of his family and friends. People, even loved ones, can become very uncomfortable and dismissive when men start talking about their pain – especially when they begin talking about how they have been emotionally hurt.

My friend just wanted to be heard, to share his experiences, and warn others that even strong, smart, ethical men can find themselves married to psychologically abusive women. Many assume that a man should know better, control 'his woman' and, above all, remain stoic and silent about his stress, loneliness and humiliation at the hands of their abusive wives and girlfriends. It is a deeply offensive and misandric way of marginalizing male pain until it is rendered all but invisible.

Here is the letter that my friend wanted me to share:

> To [Natalia's mother] and [Natalia's daughter],
>
> I would like to express how hurt, upset and devastated I am by the failure of Natalia's and my marriage. Over a seven-month period, Natalia did some very hurtful, cruel, unstable and deceptive things that a wife should not do. She had a strange man call claiming she met him on the Internet and then suggested it was an attempt to make me jealous.
>
> She often disconnected our phone without telling me and destroyed phone numbers of mine, both business clients and friends. She insisted on coming with me to tutoring appointments and that my clients contact her first. She had their number and my friends' but I never had any of her family or friends' numbers. She would contact my friends without telling me. Natalia hid in our locked bedroom and parked her car in another street to spy on me or surprise me.
>
> I could not go out in public with Natalia because she would become angry and aggressive, claiming I was looking at others, and even when I was talking to her, she would storm off, claiming I was not looking at her. She often talked to other men and women in the street and this never bothered me, but, I was forbidden to do the same.
>
> On one occasion, when I said hello to a mother when her small child nearly tripped me, she became violent and threatened to jump out of our moving car. Natalia would insist I swear on my children's or parents' lives I would not look at or talk to 'korva' or 'prostitute' as she called other women.
>
> She began to go out at strange hours and I could not contact her. She would come home in the early hours of

> the morning and not explain where she had been. On one occasion, she returned home very late and told me she had parked her car in another street. The following morning, a taxi turned up and she insisted it was not for her, but the driver called her name. She claimed she had been too tired to drive home from her mother's, but I did not understand why she did not call or tell me.
>
> When Natalia had a car accident, I was there to make sure she was safe. When I asked if we could quickly visit a client in the same street to apologize for missing my appointment, she became hysterical and aggressive and openly called her old boyfriend/boss in front of me. This was very hurtful. She often accepted financial help from him which was hurtful and disrespectful of me as her husband.
>
> I looked after Natalia with all my ability. I cooked for her, cleaned for her and gave her everything I could. Over a six-month period, I gave her $10,000 to avoid a drink-driving charge, $25,000 for bank debts and credit cards, $15,000 for her mother's permanent residency, and $15,000 for her dance school business. I helped her pay many phone bills and registered her car and gave her financial help when she needed it. Now I am in financial difficulty.
>
> When my father was seriously ill with cancer, I gave Natalia $500 to go to Melbourne to visit girlfriends and she did not contact me for several days. She eventually texted my sister to say she was in Newcastle for a beauty quest with accompanying photos, showing me and my family no respect or concern at this serious time.
>
> Natalia is a physically attractive woman and enjoys attention from others to satisfy her ego and vanity. She is obstructively and aggressively jealous and unable to apply the same standards and expectations which she had of me to herself. She is extremely self-centred.
>
> I feel Natalia has serious emotional and psychological issues that prevent her from being able to maintain a healthy long-term relationship. This was supported by a counsellor we both attended. She is jealous and insecure and could never trust me or understand my loyalty and stability. Her aggressive and destructive behavior is hurtful and disturbing and I could not bear it any longer.
>
> I cannot help but feel Natalia used me for my financial resources. I loved her and am a good, honest man, but she drove us apart. I was not sure whether to write this letter, but Natalia contacted my family and friends and I want the truth to be known.
>
> I have no malice or ill-will towards Natalia, but am hurt and feel sorry that she will never be happy until she addresses her issues and faces the truth.
>
> P.S. Natalia told me she had been unfaithful during our marriage and this was the most hurtful action of all.

Thank you, Andybob, for caring enough to share your friend's experiences with Natalia.

Benenice and Arsinoe

A Voice For Men Videos · 5 September 2023 · Archived copy · Original

Feminists would have us believe that women were systematically oppressed before they arrived to rescue women from The Patriarchy. Feminists often claim that the occasional woman was able to overcome this oppression and rise in to a leadership role despite all the men trying to put her down. History tells a different story. Female rulers were common historically.

Robert Brockway talked about the Ptolemaic dynasty of Egypt in his ICMI2021 presentation. Here is another fine video on the topic.

Note how many women are involved in this story and how often they went toe-to-toe with the men, and each other.

NB: We have it on good authority that Benenice would have pronounced her name something like Bear-en-eek-ay. The pronounciation used in the video is French.

Pearl Davis Calling Out Simps & Female Narcissists

A Voice For Men Videos · 6 September 2023 · Archived copy · Original

Calling out simps and narcissistic women; someone's gotta do it.

Men and Boys Wellbeing Conference 2023, Ohope Beach, New Zealand

Robert Brockway · 7 September 2023 · Archived copy · Original

The Men and Boys Wellbeing Conference 2023 will be on 9 September 2023 at the:

> Christian Campground
> 60 Pohutukawa Avenue
> Ohope Beach, 3121
> New Zealand

I'll be speaking on gynocentrism, male disposability, misandry and the feminist historical narrative.

The featured image depicts Ohope Beach from the air.

Complaining about women who complain about women who complain

A Voice For Men Videos · 8 September 2023 · Archived copy · Original

Yes, or No, Do Women Complain Too Much?

> Matchmaker, Marla Martenson and Your Tango experts give insight to why men view women as complaining all the time!

An analysis by Paul Elam.

My Lady Lump

Tim Patten · 9 September 2023 · Archived copy · Original

I was at home when I found the lump. I had just woken up to another bright and sunny morning in my beloved San Francisco, that peculiar city teeming with tech wizards, trailblazing culture warriors, and individuals of every race, color and creed, which God had created in Her own beautiful image.

The lump hurt. It was on my right breast, smaller than the size of a penny. I couldn't remember if it had been there the night before. For a while, I simply sat and stared at this unwelcome, frightening stranger. I prodded it with a finger and the pain rippled through my chest.

I groaned and swiveled my feet to the floor. The movement brought questions flooding into my head. Was the lump new? How long had it been there? And then, the big one: Was it cancer?

My heart raced as I thought of my father and grandmother. Both had succumbed to the hateful disease, and the memory of their deaths–long, painful affairs–made me shudder as if I was cold. I sat on the end of the mattress, hunched over, a twisted "Why me?" expression on my face, and a belly full of fear.

I had been here before. Last year. I had battled lymph node cancer through eight wretched months of intense treatments. I had won. But the experience left me with physical and emotional scars. And now this lump. Had the beast returned to wage war against my organs again?

I spent the next few days anxiously scrutinizing the lump, hoping against hope that it was only a temporary visitor. Perhaps it was a reaction to something I'd eaten or a strained muscle from too much exercise?

I'm retired now, and I couldn't stop thinking about the mystery bug inside me, creeping insidiously, targeting vulnerabilities and searching for a host to latch on to and overwhelm.

I became obsessed with the environment around me, frightening myself with imagined contaminants in the food I ate, the water I drank, and even the air I was breathing. The lump was driving me insane. It had to go. I had to get the poison out of me!

Eventually, I drew up the courage and went to my doctor, exactly one week after I had made that first, awful discovery. The lump had grown, or so I thought, and the pain had increased.

The speed with which my doctor reacted added to my sense of panic. I was immediately referred to the Breast Center for a mammogram. That's when I knew I was in trouble. My worst fears were confirmed: the big "C" had returned.

As soon as I arrived home, I rushed to my desk and switched on the PC, fingers trembling. Eight months of angst-filled chemo sessions, torturous radiation treatments and heart stopping doctor's exams flashed through my mind. I was overcome with feelings of utter helplessness. Would I have to go through all of that again? I could see the long, dark corridors of time; I felt the torment of unanswered questions. A familiar fear gripped my heart.

An Internet search revealed that between two and three thousand American men are diagnosed with breast cancer every year; around 500 die. I felt hot tears fill my eyes and my throat was as dry as sand. I didn't want this. I did not want return to a place I vowed never to visit again.

My hand shook as I dialed the number for the Breast Center.

"I'd like to schedule a mammogram." I said, struggling to maintain my composure.

"Pardon me?" She sounded almost amused.

I repeated my request and sat listening to the seconds of silence on the other end of the line.

"Have you seen a doctor?" She spoke slowly, as if she were addressing a child.

I took a deep breath. “Yes. Doctor Wilson sent a requisition.”

“Huh.” She thought it was a prank. I could hear it in her voice. I fought back the vague sensation of disgust. It’s not her fault, I told myself. She probably gets many prank calls. I mean, men and breast cancer–come on!

She spoke again: “Name and D.O.B., please?”

I gave her the information and listened as her fingers tapped the keyboard. I sat quietly, my clothes moist with sweat. Her animosity seemed strange–maybe she was also having a difficult day. Ten minutes later, I was in a taxi, on the way to my first appointment.

We drove past the Painted Ladies, my eyes drifting over the familiar Victorian houses set against a backdrop of downtown skyscrapers. I hardly noticed the Golden Gate Bridge. It seemed like only seconds, but there I was, standing in the lobby of the Breast Center as the clerk wrote my name on the anonymous registration list. Suddenly my legs did not seem strong enough. I nearly collapsed into the chair, my chest gripped like it was in a vise.

There were five other women in the waiting area. A few were reading magazines. The rest looked down, staring at the generic, blue-gray carpet. I was the only man. My stomach lurched as I heard my name called.

“Ms. Patten?”

The women turned their heads towards me as I pull myself up and out of the chair. I headed towards the registrar’s desk. She was in her late-thirties, I think, her hair tied back in a no-nonsense pony tail. Her eyes widened when she looked up to greet me.

“Oh! I’m sorry….”

I smiled her apologies away and waited while she recorded my details. Slowly, it dawned on me that I was embarrassed to be there. I was a man–a man with suspected breast cancer. The irony would be hilarious if such a prognosis wasn’t so deadly. My face felt hot and I shifted my weight from foot to foot, a nervous schoolboy waiting to be scolded.

I’ve had my fair share of such visits. I’ve always felt comfortable and safe in clinics, hospitals, even emergency rooms. But this place seemed cold; I didn’t feel like I should even be there. The clerk handed me a wristband and asked for my signature.

“Take the elevator to the second floor,” she said, smiling and pointing down the hall. I fought the urge to simply turn and leave, scurrying away amid feelings of dread and embarrassment.

The elevator doors opened and I was greeted by two nurses lodged behind a needlessly imposing reception counter. I nodded “hello” and showed them my wristband. The one with ‘Beth’ written on her name tag pointed to a waiting area off to my right.

“Have a seat and we’ll call you shortly,” she said. Her voice was functional and seemingly devoid of empathy. I found a chair and sat among about a dozen women. Almost instantly, the one nearest to me moved her purse away and gripped it tightly against her belly. The others stared, but turned away when my eyes met theirs.

I remembered something that had happened a while back. One morning, my friend Jamal–tall and black, an ex-Broadway dancer–and I were on our way to an AA meeting. We had turned a corner and were walking side-by-side down Market Street when a woman glanced at my friend, startled, and used both her arms to brace her purse against her body. Jamal smiled, but I could see the disappointment in his eyes.

Now, in a room full of white women, I felt just like my friend. I was an interloper here; they did not trust me. Did they really think that I was going to steal their purses? I nearly laughed out loud at the ridiculousness of that thought.

A nurse approached. “Ms. Johnson,” she called.

The dark-haired woman across from me slowly closed her magazine and stood up. I saw sideways glances in my direction. I crossed my legs and acted like I wasn't bothered, but I only wanted to crawl somewhere and hide. I buried my face in the pages of Self, engrossed in a two-page spread of the world's best-dressed women, nicely posed on a bright red carpet.

Soon, I catch myself looking around, staring at the faces of those who were around me. I was still getting the curious glances and I couldn't help but think that I was not welcome here. I was a trespasser, a male in a female place.

I noticed that none of the nurses wore make-up. They all looked freshly scrubbed, with tossed hair and clothes that hung loosely. It struck me that I was in a women-only zone; there was no pressure to be pretty. That's totally cool, I thought, because after all, isn't that exactly what we do? Straight guys don't spiff themselves up for others like them, so why should these women?

I realized then that I was being stared at by a girl with tattoos and a boy's crew cut. She had a badly disguised sneer and eyes full of suspicion. I felt uncomfortable and looked away. Why do they doubt my intentions, or even my character? Suddenly I felt like a pervert, hanging around for a glimpse of a boob. WTF, I thought, I don't even date women. Glimpsing a naked breast was the last thing on my mind. I had become a knuckle-dragging caveman, a predator, who had invaded their space. I wanted to leave.

A fortyish woman, dressed in scrubs, appeared at the reception desk and leaned down to Beth. I could hear them whispering and then they both laughed quietly to themselves. The nurse looked up and called my name.

"Tim Patten?"

She led me to an examination room where it soon becomes obvious that the procedure has not been designed with men in mind. I stood, stripped to the waist with perspiration oozing from my pores, as the nurse tried to squeeze me toward the machine. It was awkward. The little breasts I have didn't quite fit. I couldn't say who was more embarrassed, the nurse or me.

When it was over, I returned to my chair in the waiting area and sat quietly, my heart beating crazily. A woman with a small child emerged from the elevator and she was greeted with smiles. I assumed she was a staff member, coming in on her day off to show off her boy.

"Hi!"

"Good to see you and the little one!"

"Great to see you!"

The welcome committee was boisterous and enthusiastic, the girly-greetings sickly sweet. It brought back memories of empty high school cheerleader chit-chat–the sweet young girls who turned into backstabbing witches the moment one left their midst.

And then suddenly, I was that skinny little kid in the junior high lunchroom, surrounded by designer-clad girls with rich dads from the best neighborhoods. They were discussing boys, as usual, and competing for the attention of the captain of the football team.

"Oh! He's cute!"

"Handsome!"

"So goofy!"

I despised it when I was young and hated it now. I had escaped from that painful reality, but now it was if I had been thrown right back in. I sank into my seat. I remembered that this was a woman's world, and tried to be as inconspicuous as I could.

But then, something inside of me began to rebel. I sat up straight, stretched out my legs and spread them wide. Yeah, I thought with a smile, “Look at me. I’m a man airing his balls. Why don’t you arrest me like they do on some big city subways, because women’s groups had convinced lawmakers that it was illegal for a man to move his legs more than x inches apart?

The hens down the hall were still pecking when I grabbed another magazine to block them out. It was Pregnancy Magazine, which is apparently the authority on wombs and birthing. I sighed and uttered the “F” word under my breath. It was a uterus/breast celebration of things that made my stomach twist.

Out of nowhere, I had the urgent need to pee.

“Through the exit doors and on the right,” Beth instructed.

I walked down the corridor past the exit to the men’s room. It looked as if it had been put outside the clinic as an afterthought. The entire clinic, I realized as I zipped back up and washed my hands, was a vulva cave. I simply couldn’t wait to get the hell out of that thoroughly feminized space.

“Your ultrasound is this way,” she said curtly when I returned. “Follow me, please.”

She led me to a room where I laid down on a bed and waited for another woman to perform the test.

“The doctor will be in soon to explain your results,” she told me.

I had nothing to say. Fifteen minutes later, the doctor breezed in.

“Good news: you’re negative,” she said.

My head started to spin and I exhaled deeply. I was shaking while I waited outside for a taxi. I knew the emotional shock would hit me as soon as I got home. I climbed into the back of the cab as if it was a getaway car and I had just robbed a bank.

As we drove through the city, my still-reeling mind thought about all those liberal moms, obsessed with raising children without gender labels. The so-called ‘forward thinking’ females who desperately avoid the binary of blue for boys and pink for girls like it is some kind of medieval dogma that is too silly to comprehend.

They probably would not even be aware, let alone acknowledge, of what I went through, the deep and painful humiliation I experienced as a male inside the Breast Center. I had been trapped inside a blatantly sexist environment for hours on end, but because I was a man, I simply had to live with it. Had women’s idea of gender equality really devolved into female superiority and hostility toward men? It seemed so.

When I opened my door, I was completely exhausted. I fell into bed and slept for sixteen hours straight. My last thought as I drifted into blessed, healing sleep was that mammograms for men, well, they’re truly f**ked up.

Sex and attachment

Peter Wright · 10 September 2023 · Archived copy · Original

Does the image above catch your attention?

Of course it does, because male motivation is tied to sexual reproduction and men are motivated primarily by urges to have sex with females, right?

Wrong.

It's more complex than that.

As far back as 1941 Scottish psychiatrist Ronald Fairbairn found that the desire for attachment in human beings, in terms of the overall psychobiological economy, is a more important necessity than the desire for sexual pleasure and reproduction.

You read it right: attachment is more important than sex.

This scientific finding, not controversial in the field of psychology, presents something of a heretical view to some in the Men's Rights Movement who, by contrast, seem to have come in recent years to believe that males are chasing sexual reproduction only — which, oddly enough, seems similar to the stereotype of the "all men want is sex" misandrist paradigm we've all come to find so annoying.

Fairbairn's proposition is now many decades old, but his findings heralded a Copernican revolution within the world of scientific research that would culminate in today's attachment sciences; it moved the discussion beyond the reductionist sexual theories of Darwin and Freud and into new areas—more complex, more subtle, more nuanced, and ultimately more human.

The question attachment scientists explored is: why do couples continue to stay with each other years after producing offspring, and indeed sometimes for decades after all sexual activity has ceased in relationships? The answer is because human beings are pair bonders who get more out of attachment than they do out of fucking.

Since Fairbairn, studies have confirmed that humans possess an array of distinct motivational systems each in communication with the surrounding environment. Of those systems two are singled out as particularly powerful in

motivating humans to form relationships – the sexual urge (eros), and -separately- the urge to attach. Of these, attachment is quite simply the most important to the continued survival of the individual. This cannot be overstated: attachment is the more important to individual survival.

As studies reveal, an absence of close and consistent human attachment causes children to literally wither and die, refusing to thrive even when being provided with clothing, food and an adequate number of toys. Children need reliable and consistent relationships in order to thrive. Likewise adults literally sicken both physically and mentally, and often commit suicide to escape feelings of isolation and loneliness, especially after a relationship separation.

A lack of sexual contact on the contrary is not as life threatening; you will never see someone die simply because they didn't get to fuck with the opposite sex and reproduce. I would think that seals the case about what is really important to both men and women. Survival of the species depends on sex; survival of the individual depends on the vital bonds of attachment.

What does all this mean to men?

Well, it means that we need to evaluate separately our attachment needs and our sexual needs, and avoid the common mistake of conflating them; especially if that conflation sees us rejecting *both* when in fact it may be only one of these causing most of our relationship angst. It may turn out that attachment and sex both need to be rejected in our gynocentric zeitgeist because both are sources of entrapment, however that cannot be determined until we consider each factor separately and thoroughly.

In our psychobiological economy, various desires come into conflict with one another, each jostling for momentary supremacy where one imperative will usurp the claims of another. That game has reached a problematical impasse during the last 800 years because, during that (historically relatively short) time span, human culture has thrown the weight of its patronage into developing, intensifying and enforcing sexual gamesmanship to the degree that our sexual compulsions appear pumped up on steroids and taken to extremes never before seen in the human animal (myths about widespread Roman orgies notwithstanding).

If we lived back in Ancient Greece, Rome or anywhere else we would view sex as little more than a bodily function akin to eating, shitting and sleeping – a basic bodily function without the hype. After the Middle Ages however it developed into a commodity to pimp and trade, and the new cult of sexualized romance that arose resulted in a frustration of our basic need for attachment – a frustration aided and abetted by social institutions placing sexual manipulation at the centre of human interactions.

During these fairly recent centuries of increased hypergamy and sexual focus, our drive to pair-bond continues to shout its demands even while being neglected. Observe for example the not-infrequent feelings of disillusionment and loneliness of serial partner upgraders (hypergamy) or of promiscuous gamers, or consider a beautiful young woman living in her mansion with an aged but wealthy husband to whom she has little or no emotional attachment; even if she is getting sex on the side her loneliness can eat away at her sense of contentment. These examples reveal an urgency surrounding attachment when it is neglected for the sake of secondary sexual or power gains.

Like men, women desire secure attachment beyond whatever sexual advantages they can and do exploit. However the hypergamous compulsion tends to get in the way and frustrate their powerful need to pair-bond. From the Middle Ages all the way to today we read of men and women bitterly disillusioned by the interference of hypergamy in the desire to form stable pair-bonds. Read for instance the bitter, antifeminist complaints of 12th century Andreas Capellanus or those of 14th century Christine de Pizan, or the disillusionment and ultimate rejection of the benefits of hypergamy in later works like Madam Bovary. These authors knew full well that sexualized romantic love had upset the balance of attachment security for both men and women alike.

The question we must ask ourselves is this: can our human need for attachment be indulged without men and women succumbing to the destructive manipulations of the modern sex code? As we stand atop the mountain of bachelor freedoms, rightly rejecting gynocentric women and culture as bastions of exploitation, have we intellectually thrown out the attachment baby with the exploitation bathwater?

Sexual games need not get in the way of healthy attachment, so why should we live without relationships? Well no one ever said we had to, but in recent years I've sensed a trend both within and without the men's activism community (which I've long been part of) that foregoing "relationships" is a necessary part of the deal.

This does not seem a prudent attitude to be cultivating, especially for young men who may now be reading advice about rejecting relations with women and making extreme decisions about their lives; refusing to marry, cohabit, or procreate does not require a cutting off from human society. Even if we don't suicide from loneliness (as so many men do) we need to question if the absence of an intimate relationship in our lives can leave us limping, or somehow unfulfilled. Some will say no, and some of these naysayers may well be what are known as 'avoidant attachers.' Of those who would say yes, some might recommend we fill our intimacy void with friendships, which is I think a very good starting point. But this leads to a further question of whether there is an adequate formulation of friendship that can satisfy our needs in a modern context – a relationship that doesn't rely on the usual corruption at the core of sexualized romantic love.

These questions lead to an exploration of adult human attachment, and modern studies on the subject are abundant from psychological, biological and behavioural points of view. For those interested in following this subject further the Wikipedia entry on Attachment in Adults would be a good place to start, and to branch out from there. Of particular interest is the existence of four basic attachment styles in human beings, indicating that there must also be four main ways of conducting relationships:

> secure attachment (64% of the population)
> anxious–preoccupied attachment (17% of the population)
> fearful–avoidant attachment (12% of the population)
> dismissive–avoidant attachment (7% of the population)

Only one of these styles (dismissive avoidant) involves a lack of desire for emotionally close relationships (relationships with minimal emotional intimacy may be tolerable to them), while the other three involve a desire to form emotionally intimate attachments. These are biologically-based traits appearing in each man before he considers rejecting intimacy with women, and they help to account for the behavioral and ideological variability we see among men – for the most part we are working creatively with what's already in our make up rather than changing our core attachment style.

The four attachment styles and their implications for men deserve a follow up article. While some men's rights advocates claim men do not need attachment at all, evidence is not in their favour. Thus, for most of us, constructing new ways to form secure relationships with our fellow humans in a rich and rewarding way is an important long-term question, even if we cannot pretend to have all the answers now; we start by knowing what we don't want: relationships of enslavement and entrapment to the opposite sex (or anyone else for that matter) in an environment that makes healthy attachment difficult. But how do we forge a more positive model for human relationships and attachment for ourselves?

We started this essay with an important question: are sex and attachment two relatively different motivations? The answer is a resounding yes! Yes, despite all the pop culture bombardment of sex, sex, sex, the sexual shaming of men, and all the rest, the answer is yes: sex and attachment are not the same. People can live their lives avoiding sexual games but they will not end their lives happily unless they meet their attachment requirements. And while this journey will be different for each man, we must not flinch from seeing the problem for what it is: not "overcoming our urge to procreate," but rather, how to be healthy human beings able to recognize and fulfill our natural need for human intimacy.

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Feature image by Thomas S.

The trouble with testosterone: Will boys just be boys?

Dr. Robert Sapolsky · 11 September 2023 · Archived copy · Original

Face it, we all do it. We all believe certain stereotypes about certain minorities. The stereotypes are typically pejorative and usually false. But every now and then, they are true. I write apologetically as a member of a minority about which the stereotypes are indeed true. I am male. We males account for less than 50 percent of the population, yet we generate a disproportionate percentage of the violence. Whether it is something as primal as having an ax fight in an Amazonian clearing or as detached as using a computer-guided aircraft to strafe a village, something as condemned as assaulting a cripple or as glorified as killing someone wearing the wrong uniform, if it is violent, males excel at it.

Why should that be? We all think we know the answer. A dozen millennia ago or so, an adventurous soul managed to lop off a surly bull's testicles and thus invented behavioral endocrinology. It is unclear from the historical records whether this individual received either a grant or tenure as a result of the experiment, but it certainly generated an influential finding–something or other comes out of the testes that helps to make males such aggressive pains in the ass.

That something or other is testosterone.[1] The hormone binds to specialized receptors in muscles and causes those cells to enlarge. It binds to similar receptors in laryngeal cells and gives rise to operatic basses. It causes other secondary sexual characteristics, makes for relatively unhealthy blood vessels, alters biochemical events in the liver too dizzying to even contemplate, has a profound impact, no doubt, on the workings of cells in big toes. And it seeps into the brain, where it binds to those same "androgen" receptors and influences behavior in a way highly relevant to understanding aggression.

What evidence links testosterone with aggression? Some pretty obvious stuff. Males tend to have higher testosterone levels in their circulation than do females (one wild exception will be discussed later) and tend to be more aggressive. Times of life when males are swimming in testosterone (for example, after reaching puberty) correspond to when aggression peaks. Among numerous species, testes are mothballed most of the year, kicking into action and pouring out testosterone only during a very circumscribed mating season- precisely the time when male aggression soars.

Impressive, but these are only correlative data, testosterone repeatedly being on the scene with no alibi when some aggression has occurred. The proof comes with the knife, the performance of what is euphemistically known as a "subtraction" experiment. Remove the source of testosterone in species after species and levels of aggression typically plummet. Reinstate normal testosterone levels afterward with injections of synthetic testosterone, and aggression returns.

To an endocrinologist, the subtraction and replacement paradigm represents pretty damning proof: this hormone is involved. “Normal testosterone levels appear to be a prerequisite for normative levels of aggressive behavior” is the sort of catchy, hummable phrase that the textbooks would use. That probably explains why you shouldn’t mess with a bull moose during rutting season. But that’s not why a lot of people want to understand this sliver of science. Does the action of this hormone tell us anything about *individual* differences in levels of aggression, anything about why some males, some human males, are exceptionally violent? Among an array of males –human or otherwise- are the highest testosterone levels found in the most aggressive individuals?

Generate some extreme differences and that is precisely what you see. Castrate some of the well-paid study subjects, inject others with enough testosterone to quadruple the normal human levels, and the high-testosterone males are overwhelmingly likely to be the more aggressive ones. However, that doesn’t tell us much about the real world. Now do something more subtle by studying the normative variability in testosterone-–in other words, don’t manipulate anything, just see what everyone’s natural levels are like–and high levels of testosterone and high levels of aggression still tend to go together. This would seem to seal the case-–interindividual differences in levels of aggression among normal individuals are probably driven by differences in levels of testosterone. But this turns out to be wrong.

Okay, suppose you note a correlation between levels of aggression and levels of testosterone among these normal males. This could be because *(a)* testosterone elevates aggression; *(b)* aggression elevates testosterone secretion; *(c)* neither causes the other. There’s a huge bias to assume option *a*, while *b* is the answer! Study after study has shown that when you examine testosterone levels when males are first placed together in a social group, testosterone levels predict nothing about who is going to be aggressive. The subsequent behavioral differences drive the hormonal changes, rather than the other way around.

> When you examine testosterone levels when males are first placed together in a social group, testosterone levels predict *nothing* about who is going to be aggressive.

Because of a strong bias among certain scientists, it has taken forever to convince them of this point. Behavioral endocrinologists study what behavior and hormones have to do with each other. How do you study behavior? You get yourself a notebook and a stopwatch and a pair of binoculars. How do you measure the hormones? You need a gazillion-dollar machine, you muck around with radiation and chemicals, wear a lab coat, maybe even goggles- the whole nine yards. Which toys would you rather get for Christmas? Which facet of science are you going to believe in more? Because the endocrine aspects of the business are more high-tech, more reductive, there is a bias to think that it is somehow more scientific, more powerful. This is a classic case of what is often called physics envy, the disease among scientists where the behavioral biologists fear their discipline lacks the rigor of physiology, the physiologists wish for the techniques of the biochemists, the biochemists covet the clarity of the answers revealed by molecular biologists, all the way down until you get to the physicists, who confer only with God. Hormones seem to many to be more real, more substantive, than the ephemera of behavior, so when a correlation occurs, it must be because hormones regulate behavior, not the other way around.

As I said, it takes a lot of work to cure people of that physics envy, and to see that interindividual differences in testosterone levels don’t predict subsequent differences in aggressive behavior among individuals. Similarly, fluctuations in testosterone levels within one individual over time do not predict subsequent changes in the levels of aggression in that one individual – get a hiccup in testosterone secretion one afternoon and that’s not when the guy goes postal.

Look at our confusing state: normal levels of testosterone are a prerequisite for normal levels of aggression, yet changing the amount of testosterone in someone’s bloodstream within the normal range doesn’t alter his subsequent levels of aggressive behavior. This is where, like clockwork, the students suddenly start coming to office hours in a panic, asking whether they missed something in their lecture notes.

Yes, its going to be on the final exam, and its one of the more subtle points in endocrinology- what is referred to as a hormone having a “permissive effect”. Remove someone’s testes and, as noted, the frequency of aggressive behavior is likely to plummet. Reinstate precastration levels of testosterone by injecting that hormone, and precastration levels of aggression typically return. Fair enough. Now this time, castrate an individual and restore testosterone levels to only 20 percent of normal and … amazingly, normal precastration levels of aggression come back. Castrate and now generate twice the testosterone levels from before castration- and the same level of aggressive behavior returns. You need some testosterone around for normal aggressive behavior – zero levels after castration, and down it usually goes; quadruple it (the sort of range generated in weight lifters abusing anabolic steroids), and aggression typically increases. But anywhere from roughly 20 percent of normal to twice normal and it’s all the same; the brain can’t distinguish among this wide range of basically normal values.

We seem to have figured out a couple of things by now. First, knowing the differences in the levels of testosterone in the circulation of a bunch of males will not help you much in figuring out who is going to be aggressive. Second, the subtraction and reinstatement data seem to indicate that, nevertheless, in a broad sort of way, testosterone causes aggressive behavior. But that turns out not to be true either, and the implications of this are lost on most people the first thirty times you tell them about it. Which is why you’d better tell them about it thirty-one times, because it is the most important point of this piece.

Round up some male monkeys. Put them in a group together, and give them plenty of time to sort out where they stand with each other- affiliative friendships, grudges, and dislikes. Give them enough time to form a dominance hierarchy, a linear ranking system of numbers 1 through 5. This is the hierarchical sort of system where number 3 monkey, for example, can pass his day throwing around his weight with numbers 4 and 5, ripping off their monkey chow, forcing them to relinquish the best spots to sit in, but, at the same time, remembering to deal with numbers 1 and 2 with shit-eating obsequiousness.

Hierarchy in place, it’s time to do your experiment. Take that third ranking monkey and give him some testosterone. None of this within-the-normal-range stuff. Inject a ton of it into him, way higher than what you normally see in a rhesus monkey; give him enough testosterone to grow antlers and a beard on every neuron in his brain. And, no surprise, when you then check the behavioral data, it turns out that he will probably be participating in more aggressive interactions than before.

So even though small fluctuations in the levels of the hormone don’t seem to matter much, testosterone still causes aggression. But that would be a wrong conclusion. Check out number 3 more closely. Is he now raining aggressive terror on any and all in the group, frothing in an androgenic glaze of indiscriminate violence? Not at all. He’s still judiciously kowtowing to numbers 1 and 2, but has simply become a total bastard to numbers 4 and 5. This is critical: testosterone isn’t *causing* aggression, it’s *exaggerating* the aggression that’s already there.

Another example just to show we’re serious. There’s a part of your brain that probably has lots to do with aggression, a region called the amygdala.[2] Sitting right near it is the Grand Central Station of emotion-related activity in your brain, the hypothalamus. The amygdala communicates with the hypothalamus by way of a cable of neuronal connections called stria terminalis. No more jargon, I promise. The amygdala has its influence on aggression via that pathway, with bursts of electrical excitation called action potentials that ripple down the stria terminalis, putting the hypothalamus in a pissy mood.

Once again, do your hormonal intervention; flood the area with testosterone. You can do that by injecting the hormone into the bloodstream, where it eventually makes its way to this part of the brain. Or you can be elegant and surgically microinject the stuff directly into this brain region. Six of one, half a dozen of the other. The key thing is what doesn’t happen next. Does testosterone now cause there to be action potentials surging down the stria terminalis? Does it turn on that pathway? Not at all! If and only if the amygdala is *already* sending an aggression-provoking volley of action potentials down the stria terminalis, testosterone increases the rate of such action potentials by shortening the resting time between them. It’s not turning on the pathway, it’s increasing the volume of signaling if it is already turned on. It’s not causing aggression, it’s exaggerating the preexisting pattern of it,

exaggerating the response to environmental triggers of aggression.

This transcends issues of testosterone and aggression. In every generation, it is the duty of behavioral biologists to try to teach this critical point, one that seems a maddening cliché once you get it. You take that hoary old dichotomy between nature and nurture , between biological influences and environmental influences, between intrinsic factors and extrinsic ones, and, the vast majority of the time, regardless of which behavior you are thinking about and what underlying biology you are studying, the dichotomy is a sham. No biology. No environment. Just the interaction between the two.

Do you want to know how important environment and experience are in understanding testosterone and aggression? Look back at how the effects of castration were discussed earlier. There were statements like “Remove the source of testosterone in species after species and levels of aggression typically plummet.” Not “Remove the source … and aggression always goes to zero.” On average it declines, but rarely to zero, and not at all in some individuals. And the more social experience an individual had being aggressive prior to castration, the more likely that behavior persists sans cojones. Social conditioning can more than make up for the hormone.

Another example, one from one of the stranger corners of the animal kingdom: If you want your assumptions about the nature of boy beasts and girl beasts challenged, check out the spotted hyena. These animals are fast becoming the darlings of endocrinologists, sociobiologists, gynecologists, and tabloid writers. Why? Because they have a wild sex-reversal system- females are more muscular and more aggressive than males and are socially dominant over them, rare traits in the mammalian world. And get this: females secrete more of certain testosterone-related hormones than males do, producing the muscles, the aggression (and, as a reason for much of the gawking interest in these animals, wildly masculinized private parts that make it supremely difficult to tell the sex of the hyena). So this appears to be a strong vote for the causative powers of high androgen levels in aggression and social dominance. But that’s not the whole answer. High up in the hills above the University of California at Berkley is the world’s largest colony of spotted hyenas, massive bone-crunching beasts who fight with each other for the chance to have their ears scratched by Laurence Frank, the zoologist who brought them over as infants from Kenya. Various scientists are studying their sex-reversal system. The female hyenas are bigger and more muscular than the males and have the same weirdo genitals ands elevated androgen levels that their female cousins do back in the savannah. Everything is in place except … the social system is completely different from that in the wild. Despite being stoked on androgens, there is a very significant delay in the time it takes for the females to begin socially dominating the males- they’re growing up without the established social system to learn from.

When people first grasp the extent to which biology has something to do with behavior, even subtle, complex, human behavior, there is often an initial evangelical enthusiasm of the convert, a massive placing of faith in the biological components of the story. And this enthusiasm is typically of a fairly reductive type–because of physics envy, because reductionism is so impressive, because it would be so nice if there were a single gene or hormone or neurotransmitter or part of the brain that was *it*, the cause, the explanation of everything. And the trouble with testosterone is that people tend to think this way in an arena that really matters.

This is no mere academic concern. We are a fine species with some potential. Yet we are racked with sickening amounts of violence. Unless we are hermits, we feel the threat of it, often as a daily shadow. And regardless of where we hide, should our leaders push the button, we will all be lost in a final global violence. But as we try to understand and wrestle with this feature of our sociality, it is critical to remember the limits of biology. Testosterone is never going to tell us much about the suburban teenager who, in his after-school chess club, has developed a particularly aggressive style with his bishops. And it certainly isn’t going to tell us much about the teenager in some inner—city hellhole who has taken to mugging people. “Testosterone equals aggression” is inadequate for those who would offer a simple excuse: Boys will be boys and certain things in nature are inevitable. Violence is more complex than a single hormone. This is endocrinology for the bleeding heart liberal – our behavioral biology is usually meaningless outside the context of social factors and environment in which is occurs.

Notes:

[1] Testosterone is one of a family of related hormones, collectively known as “androgens” or “anabolic steroids.” They all are secreted by the testes or are the result of a modification of testosterone, they all have similar chemical structure, and they all do roughly similar things. Nonetheless, androgen mavens spend entire careers studying the important differences in the actions of different androgens. I am going to throw that subtlety to the wind and, for the sake of simplification that will horrify many, will refer throughout to all of these related hormones as “testosterone.”

[2] And no one has shown that differences in the size or shape of the amygdala, or differences in the numbers of neurons in it, can begin to predict differences in normal levels of aggression. Same punch line as with testosterone.

Further reading:

For a good general review of the subject, see E. Monaghan and S. Glickman, “Hormones and Aggressive Behavior,” in J. Becker, M. Breedlove, and D. Crews, eds., *Behavioral Endocrinology* (Cambridge, Mass.: MIT Press, 1992), 261. This also has an overview of the hyena social system, as Glickman heads the study of the Berkley hyenas. For technical papers on the acquisition of the female dominance in hyenas, see S. Jenks, M. Weldele, L. Frank, and S. Glickman, “Acquisition of Matrilineal Rank in Captive Spotted Hyenas: Emergence of a National Social System in Peer-Reared Animals and Their Offspring,” *Animal Behavior* 50 (1995): 893; and L. Frank, S. Glickman, and C. Zabel, “Ontogeny of Female Dominance in the Spotted Hyena: Perspectives from Nature and Captivity,” in P. Jewell and G. Maloiy, eds., “The Biology of Large African Mammals in Their Environment,” *Symposium of the Zoological Society of London* 61 (1989): 127.

I have emphasized that while testosterone levels in the normal range do not have much to do with aggression, a massive elevation of exposure, as would be seen in anabolic steroid abusers, does usually increase aggression. For a recent study in which even elevating into that range (approximately five times normal level) still had no effect on mood or behavior, see S. Bhasin, T. Storer, N. Berman, and colleagues, “The Effects of Supra-physiologic Doses of Testosterone on Muscle Size and Strength in Normal Men,” *New England Journal of Medicine* 335 (1996): 127.

The study showing that raising testosterone levels in the middle-ranking monkey exaggerates preexisting patterns of aggression can be found in A. Dixon and J. Herbert, “Testosterone, Aggressive Behavior and Dominance Rank in Captive Adult Male Talapoin Monkeys (*Miopithecus talapoin*), ” *Physiology and Behavior* 18 (1977): 539. For the demonstration that testosterone shortens the resting period between action potentials in neurons, see K. Kendrick and R. Drewett, “Testosterone Reduces Refractory Period of Stria Terminalis Neurons in the Rat Brain,” Science 204 (1979): 877.

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William Of Aquitaine: The First Simp

Paul Elam · 13 September 2023 · Archived copy · Original

If you've been an attentive follower of my work, particularly the collaborative efforts with Peter Wright, you know that we've explored the historical roots of gynocentrism and, just as importantly, the origins of the romantic model of pair bonding and marriage. We've written about Queen Eleanor of Aquitaine and her daughter Marie, who instituted a sex-relation model based on men idealizing women and being shamed into serving them. That model, once referred to as courtly love, was spread with the help of commissioned troubadours, reinforced with their love stories, romantic songs, and poetry. And as we can plainly see in modern times, electronic media continues that tradition in full force on a worldwide platform. Now operating under the heading of romantic love, we can describe it with a more modern and accurate turn of phrase; Romantic love is the practice of males simping to narcissistic women.

Eleanor and her daughter were the first to popularize this practice, however the original impetus came from Eleanor's grandfather William IX Duke of Aquitaine (l. 1071-1127 CE), who is considered the world's first troubadour – a man who wrote effusive, gushing poetry, expressing love for women in worshipful stanzas. He took delight in performing music and song, serenading women, and feeding their narcissistic hunger. William's gynocentrism was so exaggerated, in fact, that he had a picture of his naked mistress painted on his shield, claiming that he was glad to bear her image in battle as she had borne him in bed.

So, it is clear. William IX was patient zero in the romantic chivalry virus that has since infected the world. We find no historical example of this kind unbridled gynocentrism in a man of prominence that predates him. All of this is understood in academic circles, but little known outside of them. William M. Reddy, Professor of History and Cultural Anthropology at Duke University, describes William's role in the tradition as follows:

> The genre of the troubadour song, and with it the basic elements of courtly love, seems to have arisen full-blown in his mind, ready to be imitated and elaborated by his many enthusiastic followers.
>
> The lyrics of ten songs by William IX have survived. They form a curious series. Four are recognizably

> troubadour love songs, offering, in Reto Bezzola's words, "an entirely new conception of woman and of love, new not only for the count of Poitou, but for the entire world."[1]

While understandable that women would have embraced such a model in order to obtain material and narcissistic gratifications from men, it's more perplexing that a powerful man did so when he could have had any woman at any time, by simply wiggling his finger. How strange that his chosen path instilled a brand of pathetic sycophancy in contemporary and future men, effectively rendering him a traitor to his own sex.

And indeed, do we not see this on full display in modern times? How many powerful men with high sexual market value have you seen engaging in sappy public fawning over women, gratuitously feeding their egos as a kind of twisted performance art?

And how many men lend silent complicity to this game, following William's traitorous ways? Recently, there was a televised debate of Republican presidential hopefuls. Nikki Haley, the only woman on the stage alongside six very powerful, influential men, interrupted the entire field at one point and blurted out, "If you want something said, ask a man. If you want something done, ask a woman." The remark, a reference to her book of the same title, was met with applause by the audience and sheepish silence by the allegedly powerful men on stage. Now, even the most cursory look at modern civilization, where literally nothing is built or maintained by women, informs you that what Haley said is complete bullshit. That, however, didn't motivate a single man onstage to say a single corrective word. It was a telling microcosm of what society has become under the romantic model, and proof that William the Simp's infectious ideas took root and flourished.

The court of William IX at Poitou, considered the center of culture at that time, was filled with song, a culture of courtly love, and affluence. Aquitaine was the richest duchy in the south of France.[2] Eleanor was raised in this court where she would watch the spectacle of courtly love and its requisite worship of women play out every day of her childhood. Apparently, Eleanor warmed very quickly to the sight of obsequious men shamelessly competing for the approval of women. She would later elaborate and bring that vision to the entire world when she became Queen of both France and England.

Has there ever a greater traitor to the collective male sex than William? He's brought simping to the world and set the bar high on its practice. His little fetish has now spread to become more popular than the gospel of Jesus. More romantic love novels are sold each year than are copies of the Bible. In fact, just one Texan author alone sold 3 million more copies of her romance novel in 2022 than copies of the Bible in the same year. Let that sink in.[3]

William's story is instructive for how badly men can screw up, and that brings us to similar behaviours we see in men in the here and now. Should we really blame women for the rise of romantic chivalry? Is female narcissism the real culprit? Perhaps feminism? Certainly there's cause to point at those things, though diligence compels us to also look askance at men who swallowed the romantic narrative with little to no resistance. Fathers, husbands, male lovers all share in the blame.

And of course, blaming the source only gets you so far. Ultimately, we settled on the idea that William the Simp is the red pill man's greatest object lesson. In a way he's our best friend. The guy you learn what not to do from. After all, to William he was striking out into new territory: women had never been so elevated, so overblown before in any of recorded history. He was a powerful guy with a masochistic submission fantasy. Women jumped on that and rode it like a sybian sex aid.

But that's the good part. If you're a red pill guy here for your dose of content, you are also striking out into new territory. You're doing something unheard of to most men until recent times. The path you've chosen won't please women, and it won't sell near as well as kissing women's asses, but there's a major silver lining to that. The past thousand years of simping stops with you.

References:

[1] The Making of Romantic Love: Longing and Sexuality in Europe, South Asia, and Japan, 900-1200 CE.
[2] Eleanor of Aquitaine, in New World Encyclopedia.
[3] Author Colleen Hoover went from tending cows to writing bestsellers.

See also: *Chasing The Dragon*, by Paul Elam & Peter Wright

In praise of dead white men

Philip Carl Salzman · 14 September 2023 · Archived copy · Original

Every age has its obsessions. Religious differences among Christians led to brutal and bloody religious wars a few centuries ago. National conflicts among European powers led to worldwide wars in the 19th and 20th centuries. In the West, our 21st century obsession is identity politics and its conflict between genders, races, sexualities, ethnicities, economic classes, and religions.

Advocates of identity politics divide the world into oppressors and victims: male oppressors and female victims; white oppressors and people of colour victims; heterosexual oppressors and gay, etc. victims; Euro, Asian, Caribbean, and other Canadian oppressors and First Nations victims; prosperous oppressors and impoverished victims; Christian and Jewish oppressors and Muslim victims. Those aware and supportive of victims are considered "woke" and righteous.

Representatives of victim groups demand recognition and celebration. Bruised collective egos must be stroked, as a matter of "social justice." One strategy of enhancing the presence, importance, and value of victim categories is a determined effort to gain or grant greater representation in paintings, movies, statues, plaques, awards, advertisements, appointments, and assignments, through diversity requirements. A complementary strategy is to lobby for or comply with removal of representations of members of oppressor categories: hide their portraits, tear down their statues, remove their names, do not assign their works, do not cite them. This strategy applied above all to "dead white men," now deemed to be evil oppressors throughout history.

North American, and Antipodean university students and professors have rebelled against the study of Western Civilization, now deemed exemplary only in white supremacy, imperialism and colonialism, and slavery of people of colour and suppression and extermination of native peoples. Classical studies too are rejected, because the ancient Greeks and Romans were white. Medieval studies are now in an uproar because they are too white, and allegedly of interest to white supremacists.

These "social justice" views are ludicrous in their anachronistic and ahistorical preaching. Why such advocates imagine that their 21st century preferences for gender, race, sexual preference, and ethic diversity should or could have been honoured in the Ancient World, the Middle Ages, or the 18th and 19th centuries is beyond reason. Their demands are ethnocentric in the extreme. They contradict their multicultural claims of cultural relativity by demanding that others, in the past no less, conform to their values.

Two bludgeons energetically used todays by social justice advocates are slavery and native peoples. The arguments go along these lines: The American founding fathers were evil slave holders, so everything that they said or did, including the Constitution of the United States of America, must be rejected, along with their names, images, and works in toto. So too with any other slave holders, whatever else they did, especially if they built cities or universities; their names and images must be erased, a la Soviet historiography. For Canada the great sin is not viewing native peoples, First Nations as we now call them, according to the ideas of the 21st century. As mentioned, an anachronistic and ethnocentric demand. The founding leader of Canada, John A. Macdonald stands condemned among social justice activists and politically correct conformists. Teachers Associations demand that no schools be named after Macdonald; the capital city of British Columbia has taken down its statue of Macdonald.

It is generally regarded as rude, if not racist, to refer to historical facts in discussing social justice demands. But I will risk the condemnation on behalf of truth and reason. Slavery was not unique to the United States. In fact, slavery was widespread throughout the world in all of history up to the 19th century. The Greeks and Romans and many others were slaving societies, with mainly white slaves. The Arab Islamic Empire from the 7th century made slaving of both whites and blacks a major policy. The Ottoman Empire followed up by slave taking of whites in the Balkans. North African Muslim "Moors" slave raided in southern Europe, all the way up to Ireland. West Africans traditionally captured slaves for their own use, and later slaved to feed them into the North Atlantic slave trade.

South Asians did not need slaves, because they had “untouchables.” Russians had serfs. Even tribal peoples took slaves; both the Baluch of southeast Iran and the Turkmen of northeast Iran captured Persians which they kept or sold as slaves. Canadian Northwest Coast natives made slaves of prisoners taken in raids and warfare. So the framing of slavery as whites enslaving people of colour is historically and ethnographically false.

Why was slavery almost ubiquitous throughout the world and throughout history? The answer is simple: Economic production depended upon human and animal power, and the amount produced was low. That meant that food security, prosperity, and wealth were almost impossible to accomplish. There was only one possible solution. That solution was to capture labour that would be uncompensated, which means that most of what was produced could be appropriated for others. In other words, adding uncompensated labour to the economy would raise the total amount produced, but would draw little from the total, thus increasing the products available to others, especially the elite. This uncompensated labour consisted of slaves. That is why imperial expeditions and expansions had as one of their main goals to capture foreigners to serve as slaves in the metropolis. The slaves laboured, and the citizens and their elite enjoyed the fruits of the slaves’ labours.

Today, fortunately, slavery has largely been suppressed. It exists mainly in certain Muslim countries and Islamic movements, such as the (now happily defunct) Islamic State, and in small scale human trafficking. How did slavery come to be outmoded? The answer, again, is simple. In the 18th century white men in Western Europe generated first an agricultural revolution and then the industrial revolution, both of which raised the level of productivity to unheard of, high levels. For the first time in human history, economic productivity was able to provide foodstuffs and materials to satisfy basic human needs and even a degree of prosperity. This took place in the wider context of the Enlightenment and the invention of science, all also the work of European white men. It was during this period that slavery started to be banned by white men in various American states and European jurisdictions. In 1807, white men in the United States made engaging in the slave trade a felony, and in the same year white men in the United Kingdom abolished slave trading and sent the Royal Navy to suppress the maritime slave trade. From the early 19th century the American abolition movement, which consisted largely of white men with the aid of some white women, as blacks continued to be enslaved, pressed for the end of slavery.

Lincoln’s Emancipation Proclamation in 1863 freed the slaves in the secessionist states. Blacks were admitted to the Union Army and Navy, some 200,000 serving and fighting for their freedom by the end of the Civil War. The current social justice initiative of portraying white men as evil slavers may be good anti-white propaganda, but it is false history, and racist.

Throughout history, around the world, native populations have fought one another for territory, material resources, prestige, and slaves. North American native tribes fought one another, enclaved captives, and tortured captives. Middle Eastern Bedouin tribes fought among themselves from Arabia to Morocco. East African tribes raided each other for livestock, or for precedence and control of the state. South American native tribes fought one another, to steal women, among other goals. And everywhere, when native peoples came into contact with more powerful societies, they were killed off, enslaved, maintained as a subordinate population, or assimilated to the culture of their conquerors. You will recall that the Jewish tribes of ancient Israel were captured and carried off by the Persians eastward to slavery in Babylon, and then, having returned to Israel, were enslaved in Egypt. We see enslavement of conquered local peoples also with the Roman Empire that enslaved the tribes of Britain and central Europe, the Arab Muslim Empire as they conquered and enslaved many in the Christian and Jewish Levant and Berber North Africa, as well as Al-Andalus in the Iberian Peninsula, the Mongol Empire in Russia and the Middle East, and the Inka Empire in South America.

So why would it be a shock to us that a 19th century Canadian politician trying to build a new state would include among his priorities the control and assimilation of the native population? Why on earth would we imagine that he would take our 21st century, culturally relativist, multicultural, and social justice perspective? It is anachronistic, ethnocentric, and absurd to condemn 19th century men for not being 21st century men.

Having addressed some lines of the social justice attack, I now want to turn to the positive. We know perfectly well

that dead white European men invented Western Civilization, the Enlightenment, and modern society through their scientific, agricultural, and industrial revolutions. Unlike social justice advocates, I would argue that this is good reason to celebrate dead white men, rather than to reject Western Civilization, the Enlightenment, and modernity. It is the achievements of dead white men that provided the prosperous and open society that enables ungrateful social justice warriors to make their claims, no matter how unjustified.

On a more positive note, I would like to mention a few dead white men who happen to be my personal favourites. I will leave aside the two streams of ancient cultures that were foundational for Western Civilization: the Hebrew and Christian, on the one side, and the Greek and the Roman on the other. As the generators of the Hebrew and Christian cultures were Middle Eastern Jews, their skin hue is uncertain, maybe tan or coffee coloured, perhaps off white, so we do not need to defend them for being white. The Greeks and Romans were certainly white, or at least Mediterranean olive skinned. Do I really need to explain why it would be childish to dismiss as irrelevant and unimportant Socrates, Plato, Aristotle, Sophocles, Aeschylus, Euripides, Aristophanes, et al? Or Roman law? I'll limit myself to a few favourites among the moderns, as examples.

Let's begin with the great empiricist philosopher, David Hume (Scottish, 1711-1776), who showed that philosophy can be both realistic and enlightening. Hume quote: "A wise man proportions his belief to the evidence."

Next are the scientific pioneers James Hutton (Scottish, 1726-1797) and Charles Lyell (1797-1875), who conceived of and documented "uniformitarianism," the doctrine that the physical earth can be explained best by the constant working of natural forces over time. Uniformitarianism rejected supernatural intervention and catastrophism as explanations for physical forms on earth. Hutton and Lyell were white men who invented modern geoscience.

Next is a man of practical invention, John Laudon McAdam (Scottish, 1756-1836), who invented the macadam road surface, the first modern road construction, and thus transformed transportation. Another dead white man.

Now I would introduce a dead white woman, Jane Austen (English, 1775-1817), brilliant author of six mature works, including *Pride and Prejudice*, *Sense and Sensibility*, and *Emma*, all beloved, repeatedly drawn on in television series and in feature length films. An author of great wit, warm heart, and unforgettable prose. The first sentence in *Pride and Prejudice*: "It is a truth universally acknowledged, that a single man in possession of a good fortune, must be in want of a wife."

Returning to dead white men, I would draw your attention to music. The richness of Western music is recognised around the world. The names of Bach, Haydn, Mozart, Beethoven are legend. But my personal favourite is grand opera composer Gioachino Rossini (Italian, 1792-1868), who wrote the glorious, inspiring, uplifting, and always surprising music for "The Barber of Seville," "William Tell," "La Cenerentola [Cinderella]" and some forty five other operas.

The American Founding Fathers: George Washington, Thomas Jefferson, John Adams, Benjamin Franklin, James Madison, John Jay, Alexander Hamilton and others, drawing on the European Enlightenment tradition, built a country based on a vision of the rights of man, and designed a democratic government independent of religion and based on a division of powers.

Dead white men all, but their work was instrumental in giving birth to the most productive and powerful country in the world today, a country built by immigrants who became Americans, and who enjoyed freedom and opportunity that they had never known.

The founders of British Social Anthropology, both dead white men: Alfred Reginald Radcliffe-Brown (English, 1881-1955), foundational Professor of Social Anthropology at Oxford University, whose crystalline theoretical essays in inspired generations of anthropologists. Bronislaw Malinowski (Polish, 1884-1942) who set a standard of long term, participant observation in ethnographic research seldom matched, and whose vivid accounts of the people of the Trobriand Islanders inspired anthropologists since.

One white woman and two white men, none of them dead, are favourite novelists:

Annie Proulx (American, of English and French-Canadian ancestry,1935-) wrote *The Shipping News*, set in Newfoundland, winner of the Pulitzer Prize and National Book Award, a wonderfully uplifting book of personal redemption.

Richard Russo (American, 1949-) won the Pulitzer Prize for *Empire Falls*, one of several novels about run down, post-industrial, northeast American towns. His others, such as *That Old Cape Magic* and *Nobody's Fool* are equally compelling. *Straight Man* is one of the great campus novels.

David Adams Richards (Canadian, 1950-) writes novels recounting the lives of poorer inhabitants of New Brunswick, some in the Miramichi, each novel more devastating than the other: *Mercy among the Children*, which was awarded the Giller Prize, *Nights below Station Street*, which won the Governor General's Award, and *Crimes against My Brother*, among a dozen others. His happiest is his latest, *Principles to Live By*, although the protagonist…. [censored as a spoiler]. He was appointed to the Canadian Senate in 2017.

My final favourite is Ayaan Hirsi Ali (Somali, Dutch, American, 1969), who is not white, not male, and (happily) not dead. Her autobiography, *Infidel*, is a brilliant, informative, compelling book. I assigned it to the students in my seminar on "Immigration and Culture," a subject on which *Infidel* is incomparably rich. Many students read ahead, beyond the day's assignment; they could not stop reading. Ayaan Hirsi Ali is not only a person of talent, but also of great dedication and courage.

My selection of persons to celebrate is brief (you are welcome!) and personal. Others would have different favourites. But one thing is clear: anyone who says that the most important thing about a person is their race, gender, sexual preference, ethnicity, origin, or religion, and who wishes to block their exposure to anyone who is not of their identity category or a member of an alleged "victim" category, is impoverishing themselves. Anyone who wishes to edit history on those same grounds is being dishonest. Individuals and their works should be engaged and praised for their character, their heart, and their accomplishments, whatever their identity category, as I have tried to do here.

♠

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Shut the fuck up or FTSU

Greg Canning · 15 September 2023 · Archived copy · Original

Feminists such as this and this "shut the fuck up" variant, would have us believe that there exists in modern liberal democracies a "patriarchy", a system of systemic male control designed to oppress women by ostensibly favoring men over women in opportunity and thus singularly biasing outcomes.

I don't see it, rather I see social systems that have evolved over time to ensure the survival of the group, systems that progress over time toward improvement of conditions for the group's members. The reality of human reproductive biology has seen gynocentrism at the core of such systems, which involved different roles and treatment for subgroups based on sex, race, age, ability, and other discriminators. These systems continue to evolve, hopefully toward a situation of equity and fairness for all (I rarely hear the terms equity or fairness from the mouths of ideological feminists.)

Feminists also seem to be fixated on the idea that numerical parity (be it average wages, number of politicians, number of CEO's etc.) defines equality. Numerical parity is forgotten and ignored in the areas where women now surge well ahead [i.e. university enrolments, graduations, custody and alimony awards, life expectancy and health outcomes, reproductive choices etc.] but this is apparently acceptable payback for the presumed sins of generations of men past.

Similarly feminists are simply not interested acknowledging that in some areas such as the dirty and dangerous occupations, occupational deaths and injuries, educational outcomes, health outcomes, suicide rates, conscription and military service, family court bias, sentencing bias etc. numerical parity with men would equate to a significant loss of the systemic privilege women are currently afforded over men, by that system that they argue systemically favors men.

Regrettably women in general have not taken up all of the opportunities that feminism has purportedly opened up for them, as illustrated in this recent Queensland Government Report *Queensland Women at a Glance, Aug 2012*.

Despite decades of equal opportunity legislation, affirmative action and special programs encouraging women to participate fully in the workforce and in public life in many areas the burden of such participation still falls disproportionately on men.

Only 60% of women of working age are actually employed and almost half of these don't even work full time. Notwithstanding this lower workforce participation rate women still predominate overall in the cozy, comfortable and low risk occupations and the professions.

Of the total numbers employed, women account for 76% clerical and administrative workers, 68% of community and social service workers, 65% of sales workers, and 55% of those employed in the professions. Women have however, been unwilling to break through the glass floor and reach parity with men in the higher risk, less comfortable and more physically strenuous occupations.

Whilst 34% of workers classified as "laborers" are women, when it comes to getting down and dirty with hard manual labor the participation rates are pathetic, with women accounting for only 10% or technical and trade workers and a mere 6% of machinery operators and drivers.

Within the mining industry women constitute a meager 13.5% of the total workforce, but disproportionately hold 20.8% of the managerial roles and 64.9% of the clerical and administrative roles. There are very few women risking their lives, lungs and health at the coalface or underground, with women accounting for a paltry 1.7 % of trade workers and 4.3% of machinery operators.

Despite access to these more highly paying occupations and trades being equally available to men and women for more than 20 years women still mostly avoid them. Pay scales for these more dangerous and technical jobs are based on the position requirements and not on the sex of those preforming the task, which clearly explains why in

2006 the median weekly income in the mining industry was $1,600-$1,999 for men and $1,000-$1,299 for women. Women just won't do the harder better paying jobs, and a similar pattern is evident in the manufacturing and construction industries.

Women in general retain a greater choice than many men in employment; they less frequently have the expectation of becoming primary breadwinners. Men's worth on the other hand, is still more commonly judged by society on their ability to provide financial security to their families that is their value as an income deriving utility.

The clear reluctance of women to partake in hard work, or any work at all for that matter is evident in the fact that 1 in 5 women in Queensland list government welfare benefits as their main source of household income. (Presumably paid by the system that favors men over women — *right*?) Women also make up the vast majority of those who choose to be single parents (87.6%), who do not work and remain dependent on government handouts. Thus significantly increasing the burden on those men and women who do participate in the workforce and whose taxes fund the lifestyle of those too indolent to work or too selfish to offer their children the benefit of a 2 parent family.

We deny the existence of patriarchy (as preached by feminism) in modern western culture, but acknowledge a pervasive gynocentrism that historically confined both men and women to restrictive sex roles.

Students in high school in Queensland are allowed to select the non-core subjects they study. Despite this choice female students still make up the vast majority of students selecting the subjects such as Dance (92.6%), Home Economics (91.9%), Tourism (76.8%), Study of Society (79.4%) and Hospitality Studies (78.9%), but very few girls choose subjects such as Technology Studies (6.8%), Engineering Technology (5.3%), Aerospace Studies (12.3%) and Information Processing and Technology (16.3%).

Female students remain more engaged with education with school retention rates for girls to year 12 being 86% but only 80% for boys. University entry and course completions by women continue to far outnumber men; in 2010, 61.2% of course awards to domestic students went to women.

Whist authorities fail to acknowledge this education advantage held by women, women themselves seem unable or unwilling to translate it into more equal numbers in leadership roles.

Despite the fact that women hold almost 2/3 (64.2%) of Queensland Public service positions (no patriarchal bias there apparently) they account for 41.7% of Senior Officers and 32.2% of Senior Executive Service officers. These numbers show that a greater proportion than the, approximately 20% women who are career centered (according to Catherine Hakim's Preference Theory) are reaching senior and executive positions in the Queensland public service. As in public service employment generally, this likely reflects unfair favoritism shown women in government employment.

Women also comprise 36.7% of all Queensland Government Board members (December 2011) and 44.6% of all new appointments and 50.0% of reappointments to Queensland Government boards again representing higher numbers than expected.

For the record men's human rights activists have no intention of "shutting the fuck up," in fact the stronger your insistence that we do the louder and more persistent our voices will become.

We deny the existence of patriarchy (as preached by feminism) in modern western culture, but acknowledge a pervasive gynocentrism that historically confined both men and women to restrictive sex roles.

Equality or more correctly an equity that accounts for innate differences and the personal choices of men and women, will not be achieved whilst feminism remains focused only on women and women's outcomes and traditionalists attempt to keep sex roles confined.

What is required, is a dialogue, where men are given an equal voice with as much academic effort and funding

applied to the men's perspective as has already been devoted to the women's perspective. This is beginning to happen and the response of junior gender ideologues such as Ms. Shut The Fuck Up and others as demonstrated at three recent CAFE events at the University of Toronto will greatly accelerate its momentum, whilst clearly demonstrating its necessity.

I’m a Victim

A Voice For Men Videos · 16 September 2023 · Archived copy · Original

Mount Athos

A Voice For Men Videos · 18 September 2023 · Archived copy · Original

Men only. That's the law on Mount Athos, Greece.

As always at A Voice for Men we insist on *both or neither*. With so many places now forbidden to men it's nice to know there are still a few places men can go for quiet contemplation amongst their fellows.

If you're just interested in talking to other men you might find XY Crew easier to get to than Mount Athos.

The cover image depicts Mount Athos and is under CC-BY-SA 4.0.

New domestic violence law following brutal drink-driving death – 60 Minutes Australia

A Voice For Men Videos · 19 September 2023 · Archived copy · Original

Many of us at A Voice for Men know Faith Tkalac and she participated in ICMI21.

“Are you Bogged Mate?” – the farmer’s version of “R U OK?”

A Voice For Men Videos · 20 September 2023 · Archived copy · Original

Several of us at A Voice for Men know Mary O’Brien. We fully endorse her support for rural men in Australia.

The term *bloke* is used several times in the video and is a colloquial term for man in Australia.

The cover image depicts a tractor being transported in rural Australia, 2023. The image is licensed under CC-BY-SA 4.0

The Goal Post episode 26 – The New Zealand Menz Summit

A Voice For Men Videos · 22 September 2023 · Archived copy · Original

Misinformation/Disinformation and Parental Alienation Described by Amanda Sillars

A Voice For Men Videos · 24 September 2023 · Archived copy · Original

Don't give up on marriage? Request denied.

August Løvenskiolds · 25 September 2023 · Archived copy · Original

The problems with marriage and relationships that have helped create and sustain MGTOW – Men Going Their Own Way – are not just confined to feminist-generated man-hate. Conservative women and their presumption of control over standards for men's behavior are also at fault.

Every few months one sees articles, usually appeals by conservative women, imploring men to come back to civilization and somehow fix what feminists have broken: relationships between men and women.

Presumably, these non-feminist conservative women will look on admiringly as men rush to the rescue again.

In response to the "sexodus" of men abandoning both dating and marriage, in December of 2014, an article by Laura Perrins co-editrix of the British publication *The Conservative Woman* declared:

> [Men on dating] websites are heavily outnumbered by women (perhaps this confirms the sexodus). Sexodus men should know that not all women agree with the third wave feminists who want masculinity to be squashed. Many women do want a partner for life, and not on wholly unreasonable terms either. And remember you only have to find one! Just one. She is out there if you only put down the video game long enough to look.

My comment back then was this:

> Actually, given the divorce rate, men who believe in marriage must find not one, but a series of wives, each willing to settle for less as the ex-wives plunder our wallets.
>
> Until conservative women rise up in numbers to smite the hairy feminist hordes, don't expect men, denied any voice on gender issues, to come running back to an estrogenic conflict we know we cannot win.
>
> #WomenAgainstFeminism are making a difference but need more voices.

The latest article in this genre is by Kathy Gyngell, also a co-editrix of *The Conservative Woman*. She implored:

> The crux of the matter is where all this leaves children. As [Peter] Lloyd points out:"not having a father leaves a hole in the soul of a child". The next generation should be of concern to men as much as women. That's why men playing victim, however badly they have been treated, is no answer. It will not stop that gap. It will just speed up the sexodus.
>
> The challenge for real men (and real women) is otherwise. It is to challenge feminism not to ape it.

Guess what, honey: REQUEST DENIED.

Marriage has become utterly useless to men. A married man is a fool. He has married the state, not a woman. The woman is merely the excuse for the state to harvest his labor and savings.

You cannot shame us with that "real men" bullshit any longer. We have broken the chains of obligation without recompense. The gate is open and the stallions are gone. Get the fuck over it.

Women dominate the social structures of society, from the family, to education, to divorce courts, to criminal justice, to every other institution of power. Women voters elect the toadying sycophant men who preside over women's abattoir for the male gender.

If you want men to join in this fight for you again, with all due respect, you must join us, make it worth our while, and prove yourselves to be worthy, hard-working and compassionate partners to men.

Suck it up, buttercup. Men are sick of your shit and we will not take it any more.

When women like feminist firebrand Shulamith Firestone starve to death alone in their government-supported hovels, the fact of men not caring is not misogyny. It is a learned apathy, an extinction of our bonding instinct, killed piece by piece through societal torture. Our instincts are now undone, except perhaps for avoiding losing battles and enjoying a life independent of women's endless demands.

We just have more fun things to do than to submit to the brutal slavery to women any longer.

Until YOU fix your own problems, you can jump right off for all we care.

If you see a man who is absurdly happy with his life, rest assured, he has discovered the joy of living as MGTOW. More and more men figure this out every day while you bleat your helplessness.

I know that men can find a joy in solitude that eludes the lonely souls of women. I know it because I found it.

Helplessness is no longer a good look for you, darling.

Matt Walsh attacks the men that need the most love and support. Why is that?

A Voice For Men Videos · 26 September 2023 · Archived copy · Original

Western Women Condemn Themselves in Condemning Passport Bros

Janice Fiamengo · 27 September 2023 · Archived copy · Original

Female commentary on so-called Passport Bros is not hard to find on the internet: women are angry, contemptuous, and incredulous that men are looking for women overseas and encouraging other men to do the same—not for sex tourism (which feminists loved to criticize until they discovered that women are doing it too, in which case it is acceptable), but for a long-term relationship, including, in many cases, marriage and children. These men will partially or entirely relocate to the women's home country in order to start a new, non-western (and non-feminist) life. The angry internet women claim not to care personally: let the losers go is their expressed attitude. Yet the sheer number and vehemence of their responses suggests they do care.

The angry commentary follows a standard pattern in which the women claim to know why a significant minority of men are giving up on western women as mates. The reason never has anything to do, of course, with faults in western women or their unrealistic expectations (see Tyler Durden's summation here).

Likewise, the reason never has anything to do with western divorce laws—in which a man can be ejected from his home, imprisoned, forced to undergo a psychiatric exam, fleeced, and deprived of his children by a grasping ex-wife—or with the fact that women are the ones who initiate divorce in upwards of 70% of cases (and are often applauded for doing so).

The reason has nothing to do with women's openly expressed attitudes of superiority, resentment, and anti-male bigotry, which are rampant in western cultures, especially Anglophone ones. It has nothing to do with the #MeToo/Believe Women climate of baseless accusation that regularly sees men accused and disgraced purely on a woman's say-so. It has nothing to do with the institutionalized discrimination of "equity" hiring that makes it difficult for men to find and advance in careers in order to be acceptably successful to the kind of women who now deride them for their failure.

According to the angry women online, men are leaving the west (particularly North America) to find partners because they aren't *good enough for western women*. The men are allegedly "terrible, and don't want to stop being terrible," according to one gleefully irate commentator. Their only chance is with women so poor as to be grateful for a "terrible" man; in return, such women will have to "subject themselves to [his] advances," according to another critic's Victorian-style phrasing.

Always choosing the worst possible interpretation of the men's actions, these women assume that a man who wishes to have a long-term sexual relationship with a woman is by definition a bad man wishing to exploit someone "unable to fight back." The implication that sex is a form of degradation (thank you, Andrea Dworkin) and that "fighting back" is the *sine qua non* of the western woman suggests something of the western man's plight.

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Most of the angry commentary simultaneously mocks and accuses the men. Often it seems the women can't decide whether to be outraged on behalf of the overseas women allegedly exploited, or whether to ridicule the men for having to get a passport in order to find a willing partner. Gales of laughter—with the women doubled over in giggles—are spent on men who mistakenly think they're "so important" as to announce their "pathetic" decisions on YouTube.

In a clear act of psychological projection, such women assume that the men's statements about going overseas are threats directed at western women. It doesn't seem to occur that the men's decision and choice to share it are not directed at them at all. Most men who take to the internet are speaking to like-minded *men*, having already concluded that western women aren't going to change.

The question is: if these women don't want these men for themselves (which they clearly don't), why do they not send them out with a blessing? If such men may find a legal and consensual arrangement that suits them in the Dominican Republic or Thailand, why should western women worry about it?

(The question of whether the situation elsewhere *is* better for men cannot be decided here: men are exploited by women all over the world; but in some countries it may be possible for them to exert greater control over their lives (for an example, see YouTuber Mike's pros and cons of Philippine life).

What seems to bother Passport Bros' critics the most is the thought that the men are trying to get something that they don't deserve: a chance at a sex life with a "submissive woman" (a phrase repeated in many of the videos) and a modicum of freedom. The mere thought of these men finding women willing to partner with them in exchange for long-term financial support drives the commentators into paroxysms of outrage. Their anger shows the deeply punitive mindset of many western women.

Let's grant that some of what critics say may apply to some Passport Bros. Perhaps some of these men are seeking a (gasp) "transactional relationship" in the short or long term. Some of these men are indeed turned off by the volatility and "high standards" of western women. Tired of trying to please such women, they want a woman who will try to please them.

It's a matter of opinion whether there's anything contemptible in the above, yet it's far from the whole story. Some of the men thinking of an overseas life have spent years fruitlessly searching for a happy marriage. The last thing they want is to exploit anyone. They want to love, marry, and perhaps raise a family. They want a long-term companion. They're willing to work hard, compromise, provide. In some instances, they are reluctantly divorced,

perhaps more than once, and can't afford to get burned again. They're willing to give up a comfortable life in the west for the one thing they believe will complete their lives. Misguided or not, there's nothing abusive or creepy about them. Yet the women mock and condemn ceaselessly.

It seems that a large number of women can't bear the thought of any man finding an escape route from the hell of sexual loneliness and daily contempt that many women—without knowing anything about the men—have already decided is men's due. Such women are furious that Passport Bros are seeking something more than feminist culture allows.

They are also enraged, it seems, that there are women in other parts of the world consciously willing to make a relationship work: willing to cook and rear children, willing to be sexually available and perhaps generous with compliments.

The angry women know that, whatever they say about it, the existence of these women, and the fact that many men prefer them (even if they aren't yet willing to go to Thailand), is a condemnation of western womanhood. The women won't say so, of course, but some of them must suspect that it's not their "independence" that the men can't bear. It's not their alleged intelligence, nor their career-mindedness, nor their liberated determination to "fight back." It's their mean-spiritedness, selfishness, and bottomless self-love.

A lot of men don't care whether they find a "traditional" woman. They just want one who isn't a bitch on a regular basis.

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Sit in on any all-female beauty salon, coffee klatch, or women's group, and the casual anti-male avowals are impossible to ignore. Many women don't seem to like their husbands or partners very much; even fewer respect them. I'm not talking about feminist women only. Many non-feminist women act this way too. They are the women who loved it when Michelle Obama said that men needed to "Be better." They're women who applaud the classic female response to the question, "What do you bring to the table?" that "I *am* the table."

Their attitude to their men combines weary forbearance with amused contempt, exasperation, or outright disgust. Many speak openly about husbands' alleged ineptitude, mess, failures of manliness, need, incompetence, and emotional immaturity. They divulge embarrassing personal details and tell stories, with relish, showing their husbands in a poor light.

By contrast, they claim their own emotional power, allegedly superior practical sense, and indispensability.

It is impossible to imagine groups of men discussing their wives and girlfriends with such jocose belittlement, and doing it as a regular pastime.

A few years ago, I watched some videos by Cat and Nat, two self-styled Moms who "share everything," who made videos in their cars about the collapse of their sexual interest, openly jeering at their husbands' so-tiresome love-making.

Many such women—protected by our pro-woman culture and deferred to by men terrified of female wrath—reach adulthood without ever having received any serious criticism. If and when they are criticized, their response is a howl of outrage and wounded self-regard. This is precisely what is happening in reaction to the Passport Bros.

Underneath the anger, there is perhaps a hint of fear. It's not fear that men will leave the west in droves (they don't see that happening yet, and neither do I), but it's fear that men are not, after all, entirely under female control. Not yet, and maybe never. Some men are sick of the anti-male abuse and starting to do something about it. They are critically examining women's characters and attitude; they're drawing back from the acquiescence they've always been expected (and been willing) to give. Some are walking away and telling other men to do the same.

These women are used to dishing out the denunciation, reveling in justified grievance; they are infuriated to find that now they are the ones being judged and found wanting.

Don't be that girl.

* * *

*This article originally published on Janice Fiamengo's Substack. Please consider subscribing and supporting her work here.

Foreign Women Are Not the Answer (NAFWALT)

A Voice For Men Videos · 29 September 2023 · Archived copy · Original

Are foreign-born wives a panacea for what ails American men who want to marry. Paul discusses the pitfalls of this option.

ICMI2023 – Day 1

Robert Brockway · 1 October 2023 · Archived copy · Original

The first day of ICMI2023 saw fantastic speeches including *Weaponising Women in Culture wars* by Indian Youtuber Jeet.

Mike Buchanan wasn't able to attend in person due to scheduling problems but provided a presentation played during the conference opening.

Several of the participants were each given royal a hat from the Maratha Empire which was based in Pune. We can be seen wearing these later in the conference.

I talked about *International Men's Issues & Perspectives*. Jeet had mentioned a number of the same points during his presentation which helped to reinforce them.

Later participants were treated to the *Elon Musk Pooja*. We'll explain that one on a later date.

The venue has provided fantastic food and we all enjoyed a traditional Indian lunch.

After lunch the conference split in to two streams, one about experiences with the Indian supreme court and another about conducting political campaigns on a budget.

We then heard from the SIFF Social Media team who offered a lot of useful insights in to conducting social media campaigns.

We also heard about a hunger strike conducted by Indian MRAs. At one point during the strike Anil Kumar was conducting a media interview over the phone while having his blood pressure tested. Another participant travelled an extended distance on public transport and conduct a public demonstration after two days without food. Dedication.

We finished off with a fantastic conference dinner. Later some of the Western attendees had a go at Indian dancing but we're not naming names.

ICMI2023 – Day 2

Robert Brockway · 2 October 2023 · Archived copy · Original

Another fantastic day at ICMI2023.

The day started with presentations on mental health and juvenile justice by professionals working in these areas.

There was quite a lot of focus on MGTOW today with a Western MGTOW, well known at A Voice for Men, being interviewed by Anil Kumar. This was followed by an interesting panel discussion of Indian MGTOW. There was even a session on financial advice for MGTOW which contained a lot of useful information.

We also heard from a group of alienated Indian fathers who, with their supporters, walked 65km as a protest against parental alienation. This emulated the *Ratha Yatra* festival which represents an unstoppable force and is the origin of the English word Juggernaut. Another walk is planned.

Later there was a panel discussion covering the unique problems of *non-resident Indian* men who are fighting their way through the Indian courts while living outside the country.

The cover image depicts Amanora township, Pune, at night and is under CC-BY-SA 4.0. Courtesy Wikimedia Commons.

Pearl Davis interviews Paul Elam and Karen Straughan on the meaning of feminism

A Voice For Men Videos · 2 October 2023 · Archived copy · Original

ICMI2023 – Day 3

Robert Brockway · 3 October 2023 · Archived copy · Original

The final day of ICMI2023 was fantastic. It was a little more relaxed than days one and two.

We were treated to a dance performance mixing contemporary Western and Indian styles of dance. The young girl who performed had previously been alienated from her father, who was an attendee at the conference. Her dad reports that all of his court cases are behind him and now he can just be a father.

Later we got to see traditional drumming styles from a number of conference attendees.

We also had a session in which we washed troublesome people out of our thoughts,

International Men's Day was featured and there were several great panel discussions.

The conference included a lot of practical advice and had the same high standards we've come to expect from ICMIs.

I personally learnt that India has advanced economically a lot over the last few decades and continues to move forward.

On behalf of the foreign attendees I'd like to thank the organisers and attendees for the warm welcome and hospitality that we received.

ICMI2023 was a huge success. Well done to everyone involved.

The cover image depicts the historical fortification of Shaniwar Wada, Pune and is under CC-BY-SA 4.0. Courtesy Wikimedia Commons.

Gender Tribalism

Peter Schwartz · 7 October 2023 · Archived copy · Original

Editor's Note: *This text first appeared in The Return of the Primitive: The Anti-Industrial Revolution (New York: Penguin, 1999, pp. 205-218.) This essay, published in the late 1990s, seems to describe events as they have unfolded over the last 40 years in many respects. –Ed.*

Feminism has become a form of gender tribalism, a collectivism that denigrates individual agency and accomplishment in favor of the group or sisterhood. Positing women as the victims of oppressive forces beyond their control, feminism is today the leading voice in declaring women to be helpless and incapable of accomplishment without significant government aid. A mentality of entitlement and dependency has come to replace the more liberating idea of individual accomplishment; a "neo-hausfrau" movement. Feminism has degraded men and women alike. The rhetoric of liberation obscures a movement that replaces individual responsibility and achievement with a tribal mindset subservient to the group.

All forms of collectivism rest on a certain metaphysics. The collectivist tenets—in economics, that production is primarily a social effort; in politics, that the group, not the individual, has rights; in ethics, that the individual must sacrifice his interests to the needs of society; in epistemology, that the judgment of an individual mind is subordinate to the collective consensus—all stem from a deeper premise: that the individual is impotent to cope with reality. The individual, on this premise, cannot sustain his life on his own, and must depend upon the group for survival.

This viewpoint, as applied to women, is what feminism essentially promulgates.

Of all the supposedly demeaning views of women for which feminists condemn our "patriarchal" society, none is remotely as denigrating as that held by feminism itself. It is, today, uniquely feminists who depict women as congenitally helpless, endlessly "victimized" creatures.

It is feminists who declare that, without government aid, women are compelled to accept only 75 percent of what men are paid—that their advancement at work is blocked by a "glass ceiling," which only the weight of government can shatter—that women cannot be expected to hold full-time jobs unless government provides day-care services for their children—that women cannot get hired for the better jobs or admitted into the better schools, except through "affirmative-action" preferences—that women cannot attain self-esteem as long as Playboy-type material (which, a court rules, has "a negative impact on the individual's sense of self-worth and acceptance") is legally permitted to be sold.[1]

The message of such feminist stands is that the individual woman cannot succeed in life by her own efforts and on her own merit. She is at the mercy of forces she cannot control, unable to obtain work, education or self-respect without the succor of a (governmental) nursemaid.

This is not merely a journalistic description of what feminists see as an unfortunate condition of women at present. This is, rather, a part of their basic philosophy—a philosophy that holds metaphysical powerlessness to be woman's normal state.

And it is a state that feminists actively foster. They want women to believe that the way to attain one's goals is to rely, not on individual merit, but on the power of the group. According to feminism, acquiring the specific abilities necessary for success in some area should be of little concern to women. In fact, they should dismiss the very need for such abilities. What they should count on, instead, is the fact of their gender.

For example, the average woman scores lower on the Medical College Admissions Test (because of deficiencies in her knowledge of science) than the average man. Should women who want to be doctors come to the logical conclusion that they need to study harder? Should women be advised to master science, so that they can be accepted

on the same basis as men, irrespective of gender? No, say the feminists; the only conclusion to be drawn is that not enough women are being admitted—so the qualifications must be changed.[2]

If a woman wants to be, say, a firefighter, the feminists do not encourage her to make sure she measures up to the demanding physical standards. What matters most, she is told, is that there be a representative contingent of her gender at the firehouse. And if she does not meet the standards? She should not have to, feminists retort; women are rightly due their quota of such jobs.

With all their prattle about female "empowerment," feminists disavow the only legitimate meaning of that term: i.e., the individual woman's self-created power to make herself into a value, the power to make an employer want to promote her or a school want to enroll her—as a mutually beneficial exchange, based on her objective ability, not as a sacrificial accommodation to her gender. But that would be too independent an approach for the feminists to sanction.

Their implicit message to women is: "You cannot succeed on your own—but you don't have to; your collective will get you what you want."

Ironically, when the contemporary feminist movement began, in the 1960s, people believed that its message was the exact opposite. They believed that women were being urged to abandon the traditional "hausfrau" mentality—i.e., the assumption (held by females no less than by males) that women were incapable of dealing with existence outside the confines of the kitchen and the bedroom. People believed that women were being urged to seek their own careers, to reject unchosen duties to others, to assert a moral right to the pursuit of their own happiness, to embrace the real world by becoming airline pilots, neurosurgeons, music composers and CEOs.

But the collectivism at the heart of the movement quickly surfaced, revealing feminism's true nature. It became clear that women were expected to obtain all these new positions, not by earning them qua individuals, but by demanding them qua females. It became clear that the hausfrau image, far from being rejected, was being endorsed by feminism—in an updated, uglier form.

Whereas the old hausfrau mentality said that women could not perform the more demanding jobs as competently as men, this same mentality now says that women should not be required to. Now, the fact of gender supposedly entitles women to their "fair share" of corporate vice presidencies, irrespective of ability. Now, under this "neo-hausfrauism," women don't have to earn any reward— they just have to call upon Momma State to grab it for them. Now, as before, the conclusion for women is: gender determines all.

It is only the perverse influence of modern collectivism that permits such moral debilitation to be termed "liberation."

In pushing this philosophy, feminism attracts the very worst among women. It draws all those who want to be absolved of responsibility for their lives. Every housewife who feels guilty for having forever given up her pursuit of a career—every mindless scrub nurse who regrets having abandoned her ambition for something more—every bitter woman in a dead-end job or a dead-end life—are all reassured that their plight is not their fault. The individual woman cannot succeed—feminist doctrine proclaims; so she is not to be reproached for her failures.

One type of woman, however, is to be reproached: the woman of true independence. The woman who wants to judge and be judged according to individual merit—who scorns the crutch of "affirmative action," who succeeds on her own and who is proud of it—is chastised as a traitor to her tribe. She would never have achieved anything—feminists resentfully insist—had it not been for the collective efforts of all women.

Feminism rests upon dependency. It tenaciously recruits—and molds—dependent, self-abnegating women. It inculcates in them a belief in their metaphysical helplessness—and then waits for them to become docile members of the flock.

Feminism wants to enshrine the very mentality from which it claims to "liberate" women. It seeks to re-channel the hausfrau mentality—the desire to be provided for—by simply switching the object of dependence from husbands

to the “Sisterhood.”

The leaders of feminism advocate the creed of the social worker. The social worker exists, not to help people escape from trouble, but to persuade them that life inherently is trouble—from which escape is impossible without the help of the social worker. Feminists want to instill a similar state of mind, by convincing the individual woman that she is doomed to frustration and failure— unless she hitches her wagon to the collective caravan of womanhood.

At the root of this malign conception of women lies a premise about free will. Feminists implicitly believe that women have no genuine volition and that their choices in life are not freely made.

Thus, according to feminism, a woman is never to feel guilty, no matter how low she may have sunk. Has she thrown her life away in a loveless marriage, in drug addiction, in prostitution, in violent crime? She could not help it, feminists tell her. Her choices are not the cause of her misery. Society did not allow her to do anything else. It is society, not she, that needs changing. And the only true “choice” a woman can make, therefore, is a collective one: to stand in solidarity with her female comrades.

The heroines of the feminist movement are not the women who achieve productive lives by their own efforts, but those who announce how empty and impossible their lives would have been without the maternalistic aid of a feminist-sensitive state. The woman who has no real self to assert—who pleads to be taken care of by her “sisters”—who preaches loyalty to quotas and subservience to the collective—who declares that the source of her unhappiness is not her own irrational choices in life but a tyrannical culture—it is she who is held up as a model to be emulated.

Because feminism regards volition as a myth, women are consistently portrayed as victims.

Since they are not held responsible for any failure to attain some end, every frustrated whim of theirs is taken as a sign of victimization. It is taken as evidence that women are being denied their rightful share of the goods. “Feminist consciousness”—says one author—“is consciousness of *victimization*.”[3] (Emphasis in original.)

The actual “victimizer” is, of course, reality itself. If a woman wants to be hired for a certain position or to gain entry into a certain school, not because she qualifies for it, but because she belongs to a class whose desires are not being fulfilled—then it is reality that is the barrier. For it is reality that demands objective qualifications. It is reality that presents us with the unbending law of causality, the law which states that a job can be done only by those who can do it. It is objectivity—the need to adhere to the requirements of reality—that is feminism’s real enemy.

But feminists dismiss the very concept of an objective reality, because the volitionless woman cannot survive in such a world. She cannot accommodate herself to a universe that makes such rigid demands upon her. She wants the “flexibility” of the non-objective. She feels ineffectual in an objective reality—so feminism repudiates it for her.

“Feminist analysis”—says a professor at the University of New Mexico Law School—“begins and ends with the principle that objective reality is a myth.”[4]

Thus feminists denounce the “exclusionary” means by which society evaluates doctors, lawyers, soldiers. Why, they ask, should women be judged by objective standards? And if one answers: because reality and reason mandate it—their reply is: Why should women be bound by reality and reason? Why can’t a woman be allowed to construct a more malleable world, a world she feels is more hospitable to her wishes? Why shouldn’t she be judged, for example, by her compassion for the ill, rather than her ability to perform surgery—or by her aptitude for telling stories rather than for logically analyzing legal principles—or by her capacity to bond with her fellow soldiers rather than to run an obstacle course in full military gear?

As the president of City College of New York, complaining about a lack of “diversity” in universities, writes: “Institutions of higher learning in the United States are products of Western society in which masculine values like an orientation toward achievement and objectivity are valued over cooperation, connectedness and subjectivity.”[5]

Why, feminists wonder, should even immutable facts stand in the way of women's egalitarian desires? For instance, why should women pay more for annuities just because they have longer life expectancies? Why should they pay different medical insurance premiums just because they incur pregnancy-related costs?[6] Why should females not be members of the Dallas Cowboys and the Vienna Boys Choir? As one feminist organization claims: "There is no such thing as fair and unfair discrimination."[7]

In this war between women and objectivity—between whims and reality—it is considered "discriminatory" to give priority to the latter combatant.

But since reality per se is not very responsive to political protests, feminists direct their grievances against the party they blame for "inventing" such an unyielding universe: men.

It is men who push the idea of objectivity—feminism argues—as a means of keeping women subjugated. It is men who arbitrarily refuse to indulge a woman's whims, as they insist that she be judged by merit, not gender. It is men who are to blame for every female who becomes a stewardess rather than a pilot, a cheerleader rather than a quarterback, a secretary rather than a vice president.

Feminists observe that males have somehow managed to succeed in reality. They have somehow been able to acquire the jobs, the wealth, the fame, the happiness. The way for women to do likewise—feminists maintain—is, not to master reality, but to harness its surrogate: the male. How? By acting like the children feminism believes they metaphysically are, and petulantly demanding that their desires be accommodated—by men. By insisting that they be given their "allowances," in the form of prescribed quotas of jobs, promotions, college admissions, etc.—to be produced and financed by men. (At least, the old hausfrau method of directly latching onto a husband for financial security was a more honest form of dependence.)

This evaluation of women as non-volitional ciphers, and of men as their vile oppressors, is implicit throughout the feminist philosophy. But there is one area in which this view is made virtually explicit: sex.

Sex between a man and a woman is not what it seems, according to feminists—i.e., it is not really voluntary. Law professor Susan Estrich, for instance, writes: "Many feminists would argue that so long as women are powerless relative to men, viewing a 'yes' as a sign of true consent is misguided."[8]

Other feminists contend that a woman cannot be held accountable for her decision to engage in sex. "There could be many reasons why a woman might not resist a man's advances so that unwanted intercourse could occur without force. The woman … may be confused. Her socialization may make it difficult for her to resist."[9]

In other words, women—adult women—are incapable of saying no when they do not want to have sex. They are the passive, deterministic products of their "socialization." Consequently, feminists say, women cannot be held responsible for having sex, any more than children can.

This idea of women as volitionless doormats obliterates the distinction between the voluntary and the forced. Do women have a rational faculty, by which they choose whether or not to engage in sex?

Not according to feminists, who declare that "verbal coercion" constitutes rape. And what is "verbal coercion"? It is "a woman's consenting to unwanted sexual activity because of a man's verbal arguments *not including verbal threats of force*."[10] (Emphasis added.) So whenever the man utters anything indicating a desire for sex, any subsequent sexual activity, no matter how willing the woman is, may well make him criminally liable.

This is why, in incidents in which men are denounced (sometimes correctly) for "sexual misconduct"—such as the one at the Navy's 1991 Tailhook convention—no differentiation is made between actions in which the women willingly engage and actions in which they are forced to participate. To the feminist, it is all "coercive."

On this view, it is not the objective facts that are legally decisive, but the woman's subjective emotions. Says law professor Catherine MacKinnon: "I call it rape whenever a woman has sex and *feels violated*."[11] (Emphasis added.)

Facts are simply brushed aside by feminists. Since women are seen as incapable of exercising volition, the crucial

distinction with respect to sex is, not between the woman's giving and withholding consent, but between her feeling and not feeling "violated" —a feeling on the basis of which men are to be indicted, tried and sentenced.

A study of college students ("Project on Campus Sexual Assault"), sponsored by Ms. magazine in 1985, is widely hailed as an authoritative, scientific survey of the prevalence of rape in American society. It found that over 25 percent of college-age women had been victims of rape or attempted rape. This reinforced the portrait of a patriarchal culture in which women are under constant attack by, and need constant protection from, their natural enemy, the male.

Yet it was only the survey's distorted definition of rape—based on the view of women as "socialized" puppets, unable to make their own decisions—that led to such a conclusion. For example, according to the questionnaire, if a woman accepts a drink from a man and they then willingly have sex, it may be considered rape, because the man has "impair[ed] the other person's judgment or control by administering any drug or intoxicant."[12]

In fact, of those classified by the survey as having been raped, 73 percent indicated that they themselves did not believe that the sexual activity in question constituted rape. And over 40 percent of the "victims" had sex again with their "attackers."[13]

This neo-hausfrau movement believes that women must be treated like children. They cannot be trusted to give "informed consent," they cannot be relied upon to know whether they have been raped and they need continuous parental supervision to make sure their needs are being met.

When a march on Washington was organized by the National Organization for Women to publicize "violence against women," the objects of the protest were, not just rape or battery, but reductions in welfare spending and cutbacks in affirmative action programs. As reported in the *New York Times*, the feminists "equated what they called 'political violence' with physical attacks."[14] A parent who beats an infant and a parent who withholds meals from an infant are both guilty of physical abuse. Similarly—feminist thinking goes—adult women are "victimized" by a denial of welfare benefits as much as by a real assault.

Just as the essence of rape, according to feminists, is not the act of physically forcing a woman to have sex, so the nature of its evil is not the coercion—but the collective "discrimination" by one class against another.

This primitive, tribalist view is most openly advocated by MacKinnon, who writes: "Sexual violation is both a practice and an index of inequality between the sexes, both a symbol and an act of women's subordinate social status to men."[15] Unable to perceive a woman as an individual even with respect to her being the target of an actual rape, MacKinnon sees the crime as being committed against the tribe. It is not that a particular woman has been attacked by a particular man—or even that physical force has been used—but that one collective has been judged "inferior" to another.

Rape should be prosecuted as a "sex equality case," MacKinnon says. In a rape trial, the central questions about the accused would include: "How does this man treat women sexually? Is he a sex bigot?" If the courts were to adopt this approach, she concludes, "At least rape would be called in law what it is in life: sex discrimination."[16]

But if the essence of rape is "discrimination"—what is the difference between sex and rape? The act of sex is undeniably "discriminatory" —it discriminates by gender. Doesn't that make it inherently evil?

Whether the claim is that "yes" equals "no," or that rape equals "inequality"—sex is transformed by feminists into the archetypal act of aggression by men against women. Sex per se becomes rape. And all men become guilty of it.

Rape, says one "acquaintance-rape educator," "is not some form of psychopathology that afflicts a very small number of men. In fact rape is not that different from what we see as socially acceptable or socially laudable male behavior."[17] Rape, says a noted feminist author, is "a conscious process of intimidation by which *all men keep all women in a state of fear*."[18] (Emphasis in original.)

What is the source of this enormous hostility toward men, and particularly toward sex between men and women?

The act of sex, Ayn Rand writes, is an act of metaphysical assertion: "To a rational man, sex is an expression of self-esteem—*a celebration of himself and of existence*…. [I]t is his response to his own highest values in the person of another."[19] (Emphasis in original.) Sex is an affirmation of an individual's self-worth, of his or her capability to live successfully in reality and to experience the joy of such success.

What assessment of sex, then, follows from an opposite metaphysics? If sex is good because it celebrates the individual's capacity to master reality and achieve values—how must feminists, who believe that a woman fundamentally lacks that capacity, perceive sex?

To them, sex is a union, not between two partners sharing their highest values, but between two antagonistic forces: a brutal despot—who wantonly denies woman her due by insisting that she earn her place in the world: and a feckless, perpetual victim—who desperately clings to others for her basic identity and for her very survival. On this view, sex for the woman is not a joyous affirmation of her sense of self-value, but an intolerable reinforcement of her sense of helplessness—and of her resentment toward the man for not being helpless.

Sex, according to feminists, is sheer oppression. The woman is being dominated. She is being "taken" by her enemy. Sex is the quintessential "victimization" of woman—the woman who lacks the capacity even to assert her own will in the face of male "verbal coercion."

Feminist theorist Andrea Dworkin, who depicts sex as "wartime invasion and occupation," presents this view unabashedly: "Physically, the woman in intercourse is a space inhabited, a literal territory occupied literally: occupied even if there has been no resistance, no force; even if the occupied person said yes please, yes hurry, yes more." The fact that women may judge sex to be good makes the act all the worse, she says. These "occupied women [are] more base in their collaboration than other collaborators have ever been: experiencing pleasure in their own inferiority, calling intercourse freedom."[20]

Dworkin's is not some "lunatic fringe" viewpoint. Her odious characterization of sex follows logically from the feminist metaphysics. If the individual woman is a powerless, volitionless nonentity, then sex is a combination of callous invasion and abject collaboration. Dworkin is merely being more consistent, and is taking feminist ideas more seriously, than many of her feminist cohorts.

The doctrine of feminism pervades today's culture. To question and oppose its "politically correct" tenets, especially within academia, requires an independent mind. That is, it requires precisely the faculty whose existence feminism will not acknowledge—and whose force it cannot withstand.

Feminism needs to be repudiated by everyone—man or woman—who recognizes the crucial need to think, and to act, by oneself. If you understand that a human being's basic identity is selfcreated, and is not the product of gender—if you grasp the fact of your capacity to achieve your own goals by your own effort—if you indignantly reject the demand that anyone live by the guidance and the power of the collective—then do not permit the ideas of feminism to go unchallenged. Expose, and condemn, the self-effacing dependency that this "liberation" movement cultivates. Above all, let people see that the ideological battle over feminism is not between the female and the male— but between tribalism and independence.

Footnotes

[1)] "Canada Court Says Pornography Harms Women," *New York Times*, February 2, 1992, p. B7

[2)] On the Medical College Admission Test—the only standardized test available to medical schools— women attain a mean score 88 percent that of men on the physical sciences section of the test; and 90 percent on the biological sciences. Yet in recent years, according to the Association of Medical Colleges, equal proportions of male and female applicants have been accepted to medical schools. ("Women seem to communicate better in the interview," says the associate dean of admissions at Harvard Medical School.) See Martin L. Gross, *The End of Sanity* (Avon Books, 1997) pp. 72-75.

[3)] Sadra Lee Bartky, *Femininity and Domination: Studies in the Phenomenology of Oppression* (Routledge, 1990), p.

15.

[4] Ann Scales of the University of New Mexico Law School, quoted by David Brock in *The Real Anita Hill* (Free Press, 1993) p. 384.

[5] Yolanda Moses, quoted in a *New York Post* editorial, "CUNY Does It Again," May 26, 1993, p. 18.

[6] The Supreme Court has endorsed this view, ruling in 1983 that sex-segregated actuarial tables violate the Civil Rights Act of 1964 because "under the statute, even a true generalization about a class cannot justify class-based treatment."

[7] An official of the National Federation of Business and Professional Women's Clubs, quoted in *The Intellectual Activist*, July 29, 1983, p. 3.

[8] Quoted by Katie Roiphe in "Date Rape's Other Victim," *New York Times Magazine*, June 13, 1993, p. 30.

[9] Charlene L. Muehlenhard and Jennifer L. Schrag, quoted by Norman Podhoretz in "Rape in Feminist Eyes," *Commentary*, October 1991, p. 33.

[10] Roiphe, op. cit.

[11] Quoted by Carol lannone, "Sex and the Feminists," *Commentary*, September 1993, p. 31.

[12] Christina Hoff Sommers, *Who Stole Feminism?* (Simon & Schuster, 1994), pp. 212—213.

[13] Ibid., pp. 213—214.

[14] "Thousands in Capital Protest Attacks on Women," *New York Times*, April 10, 1995, p. A1.

[15] "The Palm Beach Hanging," *New York Times*. December 15, 1991, Section 4, p. 15.

[16] Ibid.

[17] Py Bateman, quoted by Podhoretz, op. cit., p. 30.

[18] Ibid. (from Susan Brownmiller's book *Against Our Will: Men, Women and Rape*, Bantam, 1976).

[19] Ayn Rand, "Of Living Death," *The Voice of Reason* (New American Library, 1998), p. 54.

[20] Quoted by Podhoretz, op. cit., p. 31 (from Andrea Dworkin's book *Intercourse*, Free Press, 1988).

Editor's note: AVfM thanks Richard E. Ralston, Publishing Manager for the Ayn Rand Institute, for permission to reprint Mr. Schwartz's text, which was also reprinted in the journal New Male Studies, from which this copy was obtained.

Robert Brockway's ICMI2023 presentation – part 1

Robert Brockway · 8 October 2023 · Archived copy · Original

Woke is a widely-used adjective. Woke is generally understood to involve supporting or believing in various notions that are widely accepted among social justice warriors. People who consider themselves woke generally:

- Consider themselves to be left-wing
- Support identity politics
- Support feminism
- Believe in rape culture
- Believe in male privilege
- Believe that street harassment is a serious problem
- Believe in and reject cultural appropriation
- Favour strong limitations on free speech
- Favour diversity over merit

The woke are typically intolerant but use the language of tolerance. They are typically exclusionary while using the language of inclusion.

Today I want to present a new concept to you. I call it The Woke Continuum, or increasingly just The Continuum.

There are various movements alive in the world today. Most have appeared within the last few decades and they have characteristics in common. These movements include Marxism, feminism and Black Lives Matter and Extinction Rebellion. Another one that is not as well known is the BDS movement. Each of these movements could be described as 'woke'.

Feminism, of course, needs no introduction here other than to say that while there are many forms of feminism on paper, Intersectional feminism won decades ago. This is so true that referring to feminism without further qualificiation is a reference to intersectional feminism.

Intersectional feminism concerns itself with the intersection of various grievances based on gender, ethnicity or sexual preferences. This set up feminism to be central to the woke continuum that was to come.

It also prompted some anti-feminists to start referring to the grievance hierarchy in reference to the difficulties feminists have in adjudicating difference sorts of grievances.

BDS is short for boycott, divestment and sanctions. The BDS movement is an anti-Israel movement. While it's officially opposed to Israel it seems to be anti-Jewish as well.

In 2018 some women's marches in the US excluded Jewish women's groups. This is a good example of the types of problems encountered within intersectionality. Who's grievances are more important?

Black Lives Matter was founded by three women, Patrisse Cullors, Alicia Garza and Opal Tometi. Cullors has explicitely referred to herself and Alicia Garza as trained Marxists. During one interview Cullors commented on the wide range of philosophies she had read while attending a year-long course at the National School for Strategic Organising (NSSO):

> We spent the year reading, anything from Marx, to Lenin, to Mao, learning all types of global critical theory and about different campaigns across the world,…

Meanwhile Cullors has invested millions of US dollars in real estate. Some Marxism.

Information on what BLM truly believes used to be on their website but was removed in September 2020:

> We make our spaces family-friendly and enable parents to fully participate with their children. We dismantle the patriarchal practice that requires mothers to work “double shifts” so that they can mother in private even as they participate in public justice work.
>
> We disrupt the Western-prescribed nuclear family structure requirement by supporting each other as extended families and “villages” that collectively care for one another, especially our children, to the degree that mothers, parents, and children are comfortable.

And later on the same page:

> We foster a queer-affirming network. When we gather, we do so with the intention of freeing ourselves from the tight grip of heteronormative thinking, or rather, the belief that all in the world are heterosexual (unless s/he or they disclose otherwise).

Here we see clear links to feminism and Marxism.

BLM was ostensibly founded to assist Africa-Americans but it was clear during the riots in 2020 that it was doing nothing of the sort. Management at the many American corporations that supported BLM at the time should be ashamed of themselves.

Extinction Rebellion is a radical environmental group that is well known in the UK and Australia for disruptive protests. Extinction Rebellion aligns itself with feminism and BLM in embracing anti-Colonialism and also aligns itself with BDS in taking an explicitely anti-Israel position.

Generally speaking groups like Extinction Rebellion are pushing for a reduced standard of living to counter what they term as an imminent threat from climate change.

These movement exist on a continuum. They don’t all agree with each other on everything. Their members don’t all agree. But they exist on a continuum and they work together when it makes sense to do so.

This helps them to be evasive. They can deny an association with one of the other groups when needed but then join with them when it makes sense to work together. This gives them plausible deniability and has made it difficult for those outside of these movements to define them. Each of these movements have characteristics in common.

They tend to be good at manipulating language. They redefine words in a manner reminicient of New Speak from Nineteen Eighty-Four and thus avoid clear definitions. Consider a word like Colonialism. Who can deny that colonialism happened? But they change the implied meaning.

I believe that since about 2015 feminism has been less successful at manipulating language. They’re tending to produce more clear definitions which is making our job a lot easier. We can now direct responses at their clear definitions and discredit them.

A good example is toxic masculinity. They are increasingly listing characteristics that they argue constitute toxic masculinity. In particular they talk about stoicism as leading to toxic masculinity while stoicism is very much a double-edged sword. It can be destructive but it can also lead men to greatness.

These movements are intolerant of alternative view points and tend to shout down opposition. They all seem to have been influenced by Saul Alinsky’s Rules for Radicals.

They tend to be grass-roots and have little or no strong leadership. Even BLM which has identifiable leaders has tended to be decentralised with different groups managing to act in a concerted effort with little coordination.

Many have noticed the apparent decentralised nature of these groups. Some then posit that there must be a conspiracy going on. Some even argue that George Soros must be involved.

George Soros was originally born in Hungary. He’s from a non-observant Jewish family and survived the Nazi

occupation of Hungary. I'm quite certain these events helped to shape his world view.

Soros funds various progressive groups and organisations through his Open Societies Foundation but it is notable that the BDS movement has been critical of Soros for his investments in Israel.

I reject the conspiracy explanation. I think something simpler is going on. I believe these groups are effective because the message and the concepts used are simple and easy to grasp.

I'm arguing these movements are organic, which is far more dangerous. You can't cut the head off the snake if it doesn't have one.

The focus of these movements is remincient of the Four Olds the removal of which were central to the Cultural Revolution in China which lasted from 1966 to 1976:

- Old Ideas
- Old Culture
- Old Customs
- Old Habits

Consider what we've seen from these movements in recent years and where this may go from here.

Identity politics, or more recently *idpol*, is an ideology in which people are categorised on the basis of characteristics that are often readily identifiable. Characteristics often include gender, race, gender identity or sexuality. While identity politics often uses terminology such as diversity it is really talking about a coarse form of diversity based on physical characteristics and ignores important forms of diversity such as diversity of thought.

One of the greatest misunderstandings about the men's rights movement and anti-feminism is that they in any way involve identity politics. Merely seeking to address the problems faced by a particular group does not imply acceptance or endorsement of identity politics. In contrast, Feminism is increasingly tied to identity politics and post modernism.

The Oxford Dictionary defines identity politics as:

> A tendency for people of a particular religion, race, social background, etc., to form exclusive political alliances, moving away from traditional broad-based party politics.

Identity politics is inherently exclusionary and intolerant even as it uses the language of inclusion and tolerance.

The men's rights movement accepts anyone who wants to help us regardless of their gender, ethnicity, sexuality or any other characteristic they might have. Every major men's rights organisation has had women in leadership roles. This is because those women were willing and able to fill those positions. Anyone who wants to help MRAs address the problems facing men and boys is welcome.

Compare to feminist groups. Many exclude men from leadership roles and some exclude men entirely – calling them 'allies'. Some don't even want male allies. That's identity politics.

But all is not well among socialists and adherents of identity politics. There has been an ongoing war within socialism for years over identity politics. Some socialists argue that identity politics is central to socialism in the 21st century while others argue that it distracts from the core issues around worker's rights.

Socialist Alternative is a good example of a socialist group embracing idpol. It's also worth noting that they actively opposed the March for Men in 2018 in Melbourne, Australia in which I spoke. On their Red Flag website Socialist Alternative made an attempt to take me out of context that was so bad I now use it as an example.

In contrast the World Socialist Web Site actively attacks Socialist Alternative and claims they are part of the pseudo-left. Similarly Sahra Wagenknech is a prominent politician in the democratic socialist Left Party in

Germany. She also thinks that identity politics is just a distraction from the core aims of socialism.

This conflict within socialism has been ongoing for many years and it isn't clear what the outcome will be. We're seeing a similar conflict inside feminism. Feminists that oppose the trans movement, such as Kellie-Jay Keen-Minshull, are rebranding as Women's Rights Activists. Some may think this opens the door for them to work with MRAs, but it doesn't. WRAs are still highly gynocentric. They have also taken to calling the trans movement a men's rights movement. This is clearly not so. It was feminism that argued for 50 years that gender is a social construct. This is the natural end result of that position.

Continued in part 2.

Credit Daniel Baines, conference attendee, for the cover image.

Robert Brockway's ICMI2023 presentation – part 2

Robert Brockway · 10 October 2023 · Archived copy · Original

There is another aspect to all of this too. Big Tech.

Big Tech refers to the big technology players like Facebook, Amazon, Apple, Netflix and Google. Collectively these companies are known as the FAANGs. They hold an enormous amount of power today.

But it wasn't always so. The 1990s saw widespread democratisation of technology. The Internet started to compete with proprietary online services such as CompuServe and America Online. Many forget that these services originally operated private networks. They competed with the public Internet. Later they adopted the position that "if you can't beat them, join them" and became Internet service providers.

Around the world there was countless small ISPs mostly running modems. For most the Internet was slow and unreliable. But it was also free. I don't mean you didn't have to pay for it. I mean that the environment was not dominated by large corporations. Nor, to a large degree, was it dominated by governments. The law was trailing the technology at that point and it showed. Many described the Internet of the 90s as the "Wild West".

The Internet is based on open standards. These allow anyone with the skills to develop software that will talk to other systems on the network. People can talk to one another about what is important to them without governments and Big Tech being able to limit their speech.

Another aspect of technology that really took off in the 90s was free and open source software. Most people would just known it as "open source" so that's how I'll refer to it. Adoption of open sourcd grew rapidly during the 90s. It allowed people to use software as they saw fit.

I've been involved in open source software since 1994. First business wasn't interested. Then they felt threatened. Later they adopted opens source and made alot of money from it. In 2013 I concluded that open source had won. At around the same time I started to realise the problems facing men and boys were far worse than I had previously realised. And so I embraced men's rights. I aim to help another movement to victory as I once did with open source.

Ten years on it's clear that Big Tech has done an end-run around open source. A lot of the freedom with technology we had in the past thanks, in part, to open standards and open source has been curtailed. So many people rely on Big Tech for so much of their lives that it has become inordinately powerful.

We talk on Facebook, or Twitter rather than forums or mailing lists as we would have done 10 or 20 years ago. Modern social media is a memory hole. I see so much information on men's issues posted to social media never to see the light of day again. Get the most bang for your buck and put your information were people can find it. We accept end user agreements that allow Big Tech to analyse and even control our data. We pay to use someone elses computer systems to run software that we could easily run ourselves.

Even if we do setup services ourselves we likely do so using infrastructure owned and controlled by Big Tech. Many of these large providers offer proprietary solutions that lock their customers in. They become dependent on one provider. Moving to another becomes impractical due to the expense and difficulty of doing so.

If the power of Big Tech continues to grow we may one day see the freedom of the underlying infrastructure threatened. But all is not lost. Everything we need to recapture the online freedom of earlier decades is still there. We just need to reach out and take it. And most of it is free. This is an area you will see A Voice for Men talking about more.

Big Tech sold a message that it was cheaper thanks, in part, to economies of scale. Decades of experience has shown this is often not true. Jeff Bezos, Founder and executive chairman of Amazon, is now worth more than $160 billion USD. That money came from somewhere, and it wasn't just from Amazon sales – Amazon Web Services dwarfed the rest of the Amazon company long ago. According to VisualCapitalist.com, as of July 2022 74% of

Amazon's operating profit came from AWS.

A Voice for Men is entirely run on open source software, uses open standards and is portable. The systems run on a medium sized provider. If feminists brigaded the provider and forced us to move we can shift the entire site very quickly because we're using open standards.

Related to this I encourage men who may be down and out to skill up in IT. There is a shortage of certain skills in the industry and this is another area where A Voice for Men will be assisting men. We're all still too reliant on Big Tech for search. This is one aspect which I think is not yet solved.

The feminist historical narrative is an historical narrative widely believed by feminists and others. The feminist historical narrative is so pervasive that even many non-feminists buy in to it. It is largely built of lies, half-truths and oversimplifications.

Feminists love to claim that they freed women from the historical oppress of the Patriarchy. What Western civilisation has really done is dispense with gender roles. This is a huge social experiment and it remains to be seen how it will turn out.

I've talked extensively about the feminist historical narrative over the last few years. Anyone interested in this topic should watch my presentations for ICMI20, ICMI21, articles I've written for A Voice for Men and keep an eye out for my upcoming book, The Victorian Fallacy.

Unfortunately there are many academics in the West who are well paid to come up with waffle about The Patriarchy and other aspects of the feminist historical narrative. Those of us fighting it are mostly doing it on our own time.

Only independent researchers can truly be independent as we're not beholden to the public funds doled out to those that embrace orthodoxy.

The problems in the West are growing. Increasingly these problems are spilling in to other cultures thanks to Western, particularly American, cultural hegemony. These problems include, but are not limited to:

Gender fluidity is something quite new. This isn't about sexuality or about a male wanting to be a female or vice versa. Those who are gender fluid sometimes claim to be genderless, sometimes they claim to switch between male and female and sometimes they claim to be a new gender entirely.

From the outside it might look like the West has gone crazy. Sometimes it looks like that from the inside too. The truth isn't so simple though. The reality is the majority of people just act like none of this is happening a lot of the time. But it is happening.

Proponents of gender fluidity would have us believe that of all of the more than 100 billion humans who have ever lived they alone understand the true nature gender. Yes they argue that ancient cultures had 3rd genders or whatnot but their evidence is weak and sparse. The concept of male and female with distinct gender roles is evident throughout the world and through history. This is true even of hunter-gatherer societies which were arguably more egalitarian and with less strict gender roles than many societies that came after the adoption of agriculture.

There is growing intolerance to alternative viewpoints in Western nations. We see political partisanship in which followers on each side of politics are intolerant of the others.

We also see attacks on free speech with younger people being more likely to argue that speech that offends can legitimately be censored. This is particularly dangerous.

Free speech is an often misunderstood concept, especially by those who would seek to curtail it. The concept of free speech gives people the ability to express ideas publicly without fear.

Free speech does not mean anyone has to listen. Nor does it free a person from the consequences of their speech. Most countries place some limits on free speech. In particular incitement to violence is often not protected as free

speech.

Free speech isn't some abstract idea dreamed up by people living in an ivory tower. It's a practical need and in a very real sense the only defence we have against tyranny. I say this to people who want to limit free speech:

- If you can do it then so can others
- They might just be better at it than you are

Censorship is another growing problem in the West with government increasingly seeking to block ill defined concepts such as hate speech.

Governments, though are not the only ones that can censor. Any organisation capable of sufficient control of the disemination of information can censor. Thus a media monopoly could censor even though it may be a commercial enterprise.

The mainstream media pushes a woke narrative. Interestingly comments sections on media publications over the last 10 years have seen a dramatic reversal. Years ago there would have been a lot of support for the position espoused by the media organisation. Now there is rejection and anger at their position.

This is clear evidence of a growing divide between the media and the community.

Young men are disengaging. Between 2008 and 2018 the number of men in one age category who reported not having had sex in the last 12 months tripled from 10 to 28%. These men were under 20 in 2008 and under 30 in 2018. In contrast the protion of women went up about 8%. Regardless of one's views on premarital sex a sudden demographic change like this should be cause for concern.

A 2023 Pew Research study found that twice as many young American men describe themselves as single as do young American women. A few explanations have been proposed and there may be multiple causes. The single most plausible seems to be that young men and women may simply be using different definitions of the word 'single'.

Feminist women have never understood the male psyche. Despite what feminists claim the vast majority of men are adverse to harming women. Men who do harm women are very much in the minority.

Feminists expected a backlash but it never happened. Instead men simply walked away because to do otherwise would be to risk conflict with women, which most men find abhorent.

Feminists now like to claim there is a crisis in masculinity. Rather I think the crisis is being caused by how men are being treated.

I believe that most men do not buy in to the misandry. Rather I suspect they see straight through it and are angry as a result.

Men and boys are facing certain issues in Western countries, and in other part of the world. Some of these problems occur everywhere, while others are country-specific.

Western men are increasingly responding by disengaging. Given the situation young men find themselves in their actions are entirely rational.

Continued in part 3.

Robert Brockway's ICMI2023 presentation – part 3

Robert Brockway · 12 October 2023 · Archived copy · Original

I've been involved in men's rights for 10 years. In that time I've seen huge changes. Some of the problems we raise have gone mainstream. Terms like gynocentrism are now being uttered even by the mainstream media. 10 years ago you would have rarely heard that outside of A Voice for Men.

We've come a long way but we have further to go. So how do we fix this?

We're often accused of being in an echo chamber but that's more likely to be true of our opponents. This is evidenced by the material we look at and talk about. We look at their sites, they rarely look at ours. We welcome them to attend our events and ask questions. We are usually barred from theirs or if we are allowed to go we aren't allowed to ask questions.

Men's advocates tend to be culturally libertarian and are also often economically libertarian. Being culturally libertarian means being tolerant of alternative viewpoints. I'm anti-feminist and will criticise feminism for many of its ideological positions but I will never try to silence a feminist. Compare to how they treat us.

We need to encourage others to be tolerant of alternative viewpoints as we are.

We need to encourage others to get out of their echo chambers and listen to opinions and ideas that make them uncomfortable.

Don't ignore the mainstream media. Keep a track of them as I do.

Record examples of misandry in the mainstream media. Request an account on Wiki4Men as it's a great place to record this information.

My sense is that misandry in the mainstream media is actually declining as a result of push back over the last 10 years or so. I won't forgive them for the damage they've done to society over the last few decades though.

We can and are fighting back but it's an uneven fight.

We're held to a different standard than our opponents. They can make all sort of wild claims, such as the pay gap. The media and even governments will repeat their claims. If we make a mistake they're all over it. Thus we need to be very careful with our claims and provide solid evidence for any public statements we make.

We can resist Big Tech.

Big Tech is part of the problem. But we can solve it. Don't just hand over our hard earned cash to Big Tech. Consider using smaller providers. Consider setting up and running your own servers. If you don't have the skills to do this then you can reach out to smaller companies or even individuals who can provide these services online. Many such organisations exist right here in India.

As noted earlier search continues to be a problem. We're still too beholden to Google search and Microsoft Bing. Do you have an idea that could disrupt and democratise search? If successful it would be a huge boost to men's rights as well as being financially rewarding.

Support open standards and open source.

With the MSM dominated by misandrists it's up to us to convey the message that men don't need to be ashamed of being male. Because of our limited reach we can only help men who come and look for us.

It follows then that we will continue to spread our message through word of mouth.

I believe that a multi-pronged approach is best. Different groups MRAs and others take different approaches. This allows us to find the most effective strategies. Watch what others are doing and learn from them.

Data is necessary but not sufficient. It is important that we continue to quote facts and figures to support our arguments but that alone will not win the day.

I don't ever see the men's rights movement as being huge as feminism is. And I don't see us being bankrolled as feminism is. But that isn't a bad thing. The message is getting out there and the lack of money prevents corruption from coming in. A little more money would be nice though.

Finally, on a personal note, minimise contact with misandrists whenever possible. As well as all the hate they dish out, you're at greater risk of a false accusation if you have such people in your life.

Cato the Elder was a Roman orator in the second century BCE. Cato was famous for ending all of his speeches, regardless of the subject matter, with the words "Carthago Delenda Est" – Carthage must be detroyed.

Taking a leaf from Cato's scroll I will henceforth be ending all of my presentations with a call to assist in the lawful apprehension of Zoe MeLellan. And I will do this until she is in custody and the matter can be dealt with by the courts.

Have you seen Zoe McLellan?

In November 2020 McLellan's ex-husband, Jean Gillain was awarded sole custody of their son, Sebastian Gillain.

McLellan had already absconded with Sebastian by then. In May 2021 an arrest warrant was issued for McLellan by the County of Los Angeles, California. As of October 2023 McLellan is still at large. Sebastian, who would now be 10, is also missing.

McLellan is a public figure who has appeared in numerous popular television shows including Star Trek: Voyager, JAG, NCIS: New Orleans and Designated Survivor. Her face is familiar to millions. It is extraordinary that she has evaded detection for so long.

McLellan is originally from Port Orchard, WA. Some locals have speculated she may be hiding out in rural WA. Other sources have speculated that she may have travelled to Canada.

Anyone with any relevant information should contact the Los Angeles County District Attorney's investigator, Claudia Rodriguera.

The word on masculinity

Jared White · 14 October 2023 · Archived copy · Original

What makes a man, a man?

This question may well have been on the minds of the majority of the human race before recorded history. Not in the specific words above but still in some variation of how people communicated before writing and speaking was referred to as communication. It is a simple question designed to give men and boys a morality check. A question with answers that could inspire integrity or crime. So what makes a man, a man?

Absolutely nothing.

Men are men and that's all there is to it. They may be gay or cut their junk off but they will always be what they were born, men. What makes a man, a man is a question within a question. What makes a man a *good* man? This is the real question being put forth. The problem is that the answer to that question is being proposed by the wrong people.

Women.

Feminist women, to be more precise, are the ones working tirelessly towards pushing their views of "what makes a man a man" onto the general public. Yes there are feminist men who publish books and teach college courses on this subject. However, their words and ideas are not their own. They say what their enablers want them to say. They repeat things feminist women have already propagated.

The one thing that coincides with many who are feminists and those who are not when it comes to the question of manhood is masculinity. However, why this is the case I am not sure. If you were to ask an average guy on the street, masculinity would be the difference between a real man and…something else. If you were to ask a feminist, masculinity would be the harbinger of death to humanity.

Both would be wrong.

Masculinity is a word. A word created by human beings. A word used to describe human beings that exhibit certain traits or characteristics. Throughout recorded history, men around the world have maintained similar identifiable characteristics that have bridged cultures and broken barriers.

The warrior: This characteristic, I believe, is the most common among the men of all cultures. Every civilization I know of, even the supposed female led matriarchies have never strayed from the practice of using men as the protectors of society. Many generations ago, before steel and concrete buildings towered above the trees, men were born for one main purpose: to defend their society from other societies.

The architect: After humanity left the caves that once sheltered them and civilizations began to spring up around the globe, men took on another characteristic that aided in the survival of the human race. From teepees to mud huts, from log cabins to steel skyscrapers, the homes of humanity were built on the backs of the male half of the species. It has been and still is, even with advanced technology, a tireless and fatal effort. However, men, as it seems have been the predominant humans to step forward and sacrifice their bodies so that others might live.

The risk taker: Walking into a pitch black mine filled with dynamite with the intention of lighting a fuse is not something many people are capable of doing. However, those that did undertake this endeavor were men and only men. Entering a small boat with three to four other passengers with the intention of hunting an animal the size of a large building with only a small spear is something most people would consider insane. However, to fuel the whale oil powered luxuries of the past, men stepped up and into those small boats. Not all risks men take are fatal but the largest risks taken by the human race are usually taken by the male half. Be they a walk across an unfinished skyscraper back in the early 20th century or a life savings put into the first steel mill, the risks are always big and the payoff upon success immeasurable.

The leader: Anyone can lead. Not everyone can lead well. While being the one in charge is stereotyped as something men crave more than anything else, knowing the one in charge can lead is what those who actually pay attention view as another male characteristic. A group of men from the past tasked with defending a small settlement that has been raided by a rival tribe will not put their trust and their lives in the hands of a man who has not proven himself on the battlefield. Even the warriors of today, soldiers in armies around the world only give respect to leaders who have earned it. Yes, today's military men are legally bound to respect the rank of an individual but few men respect individuals that have not proven themselves a leader. Within large successful companies it is intelligent to appoint those that produce the most profit for that company as leaders of their peers. In team sporting activities an individual player cannot win without a cohesive team, however, a team cannot be cohesive without a worthy leader. Groups of men choose their leaders because they know that the man chosen can outperform them at whatever task that needs to be accomplished. If a man has not earned the respect of a group of men then that group will remain leaderless.

The competitor: Competing is what has driven men to bring the human civilization out of caves and into the cockpit of airplanes. Men compete with each other over just about anything from leisure activities as such as drinking to crowd gathering professions like sports. Men compete for the affections of women on a daily basis. It is women, in fact, that have driven some men to create great works of art, invent revolutionary technologies, and lead armies to victory all for the sake of winning her affections.

The protector: Not only have men defended their societies from other societies. Nature has been kept at bay, whenever possible, by the ingenuity of men. To keep the rain, winds, and snow from killing their families, men built shelters. To prevent their loved ones from freezing to death, men built fireplaces. To protect those weaker than themselves from wild animals, men designed traps and fashioned weapons out of rocks and wood. Even today in our "civilized" world their still exist men and women who cannot conform to what we deem civil. They would take without asking, destroy what they did not create, and murder those they have never met. Once a common protective instinct among men over the years has now changed into an official position among the populace.

Soldier; Police officer; Firefighter.

These jobs were not always jobs and did not always hold names. Centuries ago common men stepped up and took on these roles when they were needed. There was no official corps of men who performed these services, except for soldiers and far back enough in time not even soldiers were official. Instead men simply defended their societies from criminals or nature. Even today among the thousands of men who are paid to perform these tasks there are men who do not hold the title and position of firefighter that will run into a burning building in order to save a loved one or a complete stranger. Even today there are men who pull men, women, and children they have never met from car accidents. Men jump into cold bodies of water to save drowning citizens from certain death. When a cry for help is heard it is men who rush in to save others from criminals and unprovoked attackers. Men have always been the protectors of their societies, the unsung and underappreciated heroes of their times.

The provider: Men have always given what they themselves have labored to obtain. Be it the meat from some wild animal or a roof they have spent months creating as a shield from nature. This is one male characteristic I believe is predominantly male for one reason. The roof over my head was designed and built by other men. The same goes for just about every other human being on the planet since and before recorded history. In the past it was understandable that only men could do these things. Raw strength and physical prowess was a must for hunting and building. Today we have machines built by men that lighten the physical burden needed to create homes and shelters. Sixty years ago it was already possible to construct a house within minutes. Yet still it is men who answer the call to shelter their societies.

You will notice all of these traits associated with men are *good* traits. It is indeed strange to hear the words good and man uttered in the same breath unless the one speaking is describing their own selfish desires they believe men should adhere to.

These traits, these characteristics are what describe masculinity to me. These characteristics used to be recognized by the world as masculine characteristics. Now many view them simply as human characteristics and that's fine. Taking away the label that defines certain traits as male traits is fine. Not all men exhibit these traits. Also, some women exhibit these traits as well. However, whether or not defining these traits as male was never the issue in my mind. I have never felt the need to defend my masculinity.

Then I learned about feminism.

Feminism did something dishonest and in my opinion evil when dealing with masculinity. As anyone will find out after only a short time of studying feminism, celebrating men is not one of its functions. Not only did feminists have to shout to the world that the traits listed above are not exclusive to the male half of the species. No. Convincing the populace that masculine traits are found within women was not enough. Instead, feminists drew a line between men and women when it came to masculinity. Many of the good things that were viewed as masculine were argued to be inherent in women as well. Feminists couldn't stand being told that some good things, such as being a provider or protector, were things that mostly men did. So feminists sought to remove the title of masculinity from these characteristics. However, this is where the evil of feminism took hold. Feminists had no problem with renaming protector as a human characteristic but in the same stroke they named violence as a masculine characteristic.

Fuck all to honesty.

Violence, sexual deviancy, dominance, and several other nasty characteristics were attributed solely to men by feminists. You see they have no problem arguing that women can be competitive and only want to be led by someone worthy of leading. They can argue for that all day.

Why?

Because those are good characteristics that people have associated with men throughout history. But when it comes to the argument that women can be violent or rapists or dominant control freaks too? No they say. Women do not do such things. They say that if you just look at what men have done throughout history you will see that in general men have been the violent ones and men have been the ones seeking to control societies.

Not women, they say.

It is almost like a hamster wheel. Analyzing the subject of masculinity can send one's mind into an endless spiral of confusion and frustration especially when bombarded with feminist rhetoric. Aggressiveness, in general, is a male trait. It is used in sports, combat, and even the work room. But when this trait is said to be masculine, the word masculine, is changed. No longer does the word masculinity stand for a characteristic that has been observed mostly in men for generations. Now masculinity is a social construct according to feminists.

On some levels this is true because as I said masculinity is a word. A word created by us humans to describe something we see. Since it has been mostly men who have displayed these characteristics it is mostly men who are expected to uphold these characteristics.

Therein lays the rub.

We all know that not all men exhibit every characteristic associated with masculinity. However, since and before the dawn of civilization, most men have displayed these characteristics. Back then necessity played a big role in keeping those characteristics visible, which in turn kept them alive in the most noticeable ways, such as, keeping a budding society alive. Today we have technology. Technology erases a lot of the necessity surrounding the traits associated with masculinity. Sure the traits are still needed but the life of modern societies no longer depends fully on men crafting spears and hunting animals. Hard physical labor is still needed but that is mostly ignored in our society today. Money is the driving force behind what is created and what is destroyed now and masculinity is not needed to make money.

Boys being taught by their fathers to be competitive and aggressive can be viewed as a social construct to some and in some ways that is true. However, the fact remains that mostly men who were not taught to exhibit these characteristics still display them and have displayed them for thousands of years with no outside influence other than the will to survive.

The problem is that aggressiveness, the good trait associated with all, becomes violence, the bad trait associated with men. Feminists love associating bad things with men, especially when those bad things affect women. Violence in general is something feminists will blame solely on men. Why? Because the majority of violent crimes committed around the world are committed by men. However, point out the fact that the majority of people who **protect** others from criminals are also men and that fact just shoots over a feminist's head and flies out the window.

Think about it for a minute. One of these two characteristics, protectiveness and violence, used to be celebrated as a masculine trait and the other viewed as a shortcoming of the human species. Today people are taught, in schools no less, by feminists, that violence is masculine and protectiveness is a human trait.

I've got no problem with people wanting to ignore the fact that every civilization on the planet is defended by men. However, I take issue with feminists claiming that violence is a masculine trait. Note that I understand men use violence to protect others but that is not the type of violence feminists are referring to. They are talking about random and sadistic violence. They are talking about men who beat their wives and children simply because they can. Feminists put out commercials on national television, calling them "public service announcements", which depict men beating women for spilling coffee and claim this scenario to be the norm for everyday families.

Fucking spilt coffee.

That is what feminists claim is masculinity. This is what they claim young boys are being taught in our culture by men who uphold the "patriarchy". While there are some feminists too blinded by their hatred of men to see that violence is something *both* genders exhibit, a lot of feminists do realize this fact. However, this is where the straight path to common sense wraps around forming the hamster wheel. Feminists feel that sense it is mostly men whom enact violent crimes that violence is a part of masculinity and therefore must be destroyed. They use this backwards logic to justify their campaign to "fix" young boys so they don't grow up to be violent men.

So pathetic the feminist mind is…

To claim that violence is a part of masculinity simply because men commit the majority of violent crimes is the same thing as claiming that being protective is a part of masculinity simply because the majority of people that defend societies are men. A simple way to get around associating a good characteristic and a bad characteristic with the same word is to assign a different word for the bad characteristic. Thankfully, society has already given the bad characteristic a word.

FUCKING **CRIMINAL**.

Feminists propagate that the only way to reduce the number of violent men is to teach young boys to respect women. There is no advocating for girls to be taught that violence is wrong from feminists because according to feminist teachings, violence is a masculine trait.

You see what they did? The obviousness of what they did is only painfully mindboggling because of the fact that it *worked*. "Male violence" and measures to prevent it are the activities of college courses. "Toxic masculinity" is what is associated with men now. Feminists claim that men are violent because of the desire men have to live up to the societal view of what is masculine. They say that men fear being viewed as less of a man if they do not conform to "toxic masculinity".

That's bullshit.

A man cannot be less of a man. A man is a mammal. *Man* is a word used to describe the physical features of one half of the human species on the inside and the outside. So no matter what a man does socially or if he goes and has

his penis cut off it doesn't matter. A man is a man is a man.

"Toxic masculinity" is a term used by feminists in an attempt to *destroy* masculinity. Feminists do not want societies to recognize the fact that the characteristics associated with masculinity are predominantly male. They do not want men to be celebrated for their many contributions to civilization throughout history. Instead they want men to be viewed as violent and dangerous animals that only feminism can "fix".

I for one, see through the lies feminism has put forth. The sad thing is most people don't. For fucks sake this trash is in our schools. One of the saddest facts of life today is that men go to school and are taught that there is something wrong with them and virtually *no one* save a very small percentage of the population says *anything* about it.

It's time to speak up.

What makes a man, a man?

Nothing.

What makes a man masculine?

You decide.

Kane Law & GALDEF's Equal Protection Project: Litigation to Protect all Children from Mutilation

A Voice For Men Videos · 14 October 2023 · Archived copy · Original

The feminist view from a comfortable armchair.

Mark Dent · 16 October 2023 · Archived copy · Original

We have all been armchair critics at some stage. We have passed judgement on another person's behaviour in a particular situation or environment without ever having been in a similar situation or had our values or morality tested in the searing heat of a life and death moment. Sometimes such judgement is perfectly understandable and legitimate. More frequently it is hasty, ill considered and ignorant.

You might hear someone say for example "all of the hostages should have just rushed the gunman" as they drink their morning cuppa and peruse the newspaper. If you are a thoughtful person you would have an instinctive gut reaction to such an easy, throw -away line. You may even call this would -be hero out and ask him or her how they know what they would have done in similar circumstances.

But there is another far more damaging form of armchair critic and they have been sitting back passing vicious, vitriolic, judgement upon a whole gender for decades without ever having walked even a few yards, let alone a mile in their shoes.

One of the first ports of call for any feminist who wants to shut down a discussion about violence or any form of gender equity is to bring up the subject of war. We have all heard the same mantra repeated again and again. Men start all wars. Men do all the killing and raping. If some innocent men get killed in war, blame other men.

The women who speak these words with smug satisfaction almost visibly swell with self righteous moral superiority before your eyes as they say them.

It brings to mind a wonderful quote from a New Zealand cartoonist, Murray Ball who wrote one of the first "anti-feminist "books, in the early nineties, titled *The Sisterhood.* This wonderful, brave book featured many brilliant cartoons accompanied by some powerful captions and text questioning many aspects of radical feminism.

Murray wrote:

It is foolish to praise a toothless tiger for not biting.

For me, this says so much about feminism in such a simple and concise manner.

I have just finished reading a book on Australia's participation in the killing fields in World War One. It was filled with eyewitness accounts of the butchery that went on and I shed tears on more than one occasion as I read them.

Young boys had their best mate's brains blown all over them as they stood side by side in trenches filled with mud, lice and rotting bodies. Charles Bean, the Australian War Correspondent who had unprecedented access to the frontlines spoke of the horrors of the constant shelling the boys were subjected to and how the nerve of even the bravest men snapped under such horrific pressure.

Bean wrote:

They have to stay there while shell after shell descends with a shriek close beside them. Each one an acute mental torture-each shrieking, tearing crash bringing a promise to each man-instantaneous-I will tear you into ghastly wounds-I will rend your flesh and pulp your arm or leg-fling you, half a gaping, quivering man and like those that you see smashed around you one by one to lie there rotting and blackening……Every man in the trench has that instant fear thrust upon his shoulders-I don't care how brave he is-with a crash that is a physical pain and a strain to withstand.

This could go on for days at a time.

Why this little reminder of the hell endured by men in war?

It's only by having some form of understanding of what confronts a soldier when he enters a war zone and the effect it can have upon his psychological state that we can begin to understand the atrocities committed in war. We have

all said and done things in a heated, adrenaline fueled moment of anger or frustration. Is it too hard to imagine the fear, adrenaline and rage pulsing through your body in a life and death encounter with the enemy?

I heard someone comment on the atrocities committed by American soldiers in the Vietnam War and I had to interrupt the condemnation of those men involved in massacres of civilian women and children. Such actions *were appalling, horrific and barbaric.* Surely these same words could be used to describe any war. Isn't war-even a justified war, an horrific event filled with inevitably horrendous violence and barbaric behavior? Atrocities cannot be condoned or ignored, but before anyone points an accusatory finger perhaps they need to pause and consider what most of these men had endured.

They had seen their mates, their close friends torn apart by cunningly set traps. Young children had entered their camps and were greeted with affection and smiles before they detonated bombs and blew these unsuspecting soldiers into tiny pieces. These men lived on a knife's edge that seems particularly keen in jungle warfare. They were exhausted, highly anxious, angry, and often high on drugs and trained to kill. In this state they carried out shocking massacres.

Many of these young men were conscripts from Australia and America. A simple matter of luck decided whether you received the call up via your letterbox. A brief walk to that box changed the lives of many young men forever. If you refused to go and fight you faced imprisonment unless you had compelling reasons for your refusal. Telling the board you didn't want to die or be maimed or butcher other people wasn't considered a reasonable excuse.

So young men often boys of 18 and 19, were sent away to fight in jungles and experience violence and horror that would permanently scar them. Yet on their return they were branded baby killers and monsters by a large section of the population in their home countries.

Who were these young men? They were unique individuals who had a life at home-perhaps a baker, lawyer, teacher, poet, artist, farmer or labourer. They had family and friends who they loved and were loved by in return. They were not monsters with an insatiable bloodlust, yet some of these young men would commit horrific acts of violence upon other human beings.

The very nature of war demands that a soldier leaves behind the innate empathy most people feel for the suffering of their fellow man. The army constantly reinforces the powerful message that it is kill or be killed-and that message is sadly true in the theatre of war. It is this attitude which saw the allies ultimately win two world wars-something we have *all* benefited from to this very day. Yes, the very women who sit in judgement on men who go to war are beneficiaries of the actions carried out by these trained killers.

Think about the young men you know in any social setting be it school, the local footy team, choir or just mates who gather for a regular drink at the pub. You know these people are good hearted human beings with the occasional exception-an exception to be found in a group of either gender. These are the men who would be shipped off to World War Three should it break out. These good blokes would witness atrocities and commit them.

As would any group of young women trained and shipped off to fight a foreign foe.

If one day, in a world we can only dream about, women and only women were conscripted to war would we see the same savagery as we see in war today?

What is a human being to do when they are forced, against their will into a combat zone? It is kill or be killed. You begin to lose dear friends, sometimes having their brains and intestines blown all over your own face and body. You are terrified for much of the time and exhausted, physically and mentally fatigued. You want to avenge the death of your friend who was turned to pulp before your eyes. The hatred and anger builds and when an opportunity presents itself, you grab it-with relish.

Of course we would hear of massacres and atrocities. These women would be trained to be ruthless killing machines just as the boys once were. We all know already how brutal some women can be in their own homes let alone a war zone.

Let's continue this little excursion into an alternate universe.

The men back home could pass moral judgement upon every action or inaction by these female soldiers with impunity. We could condemn all women as being blood lusting monsters if given half a chance. We would do this knowing full well these women were given no choice but to go to war and were eagerly cheered on by the same men who now point a finger of condemnation at them.

That is the deliciously comfortable position held by all women in our western civilizations. Tutting and headshaking as you sip your latte with the girls.

We know that most mothers who see their children harmed would happily visit horrendous bodily harm upon the perpetrator. Such a violent response from mothers in response to the harming of a loved one is praised and held up as a shining example of the protective, powerful, passionate love a woman feels for her child-the lioness protecting her cubs. There would (rightly) be no condemnation of the violence she visited upon the target of her wrath.

Somehow this same understanding is not applied to men in war.

The same principle applies to the gender bigotry in operation in our Family Law Courts.

We are often confronted with the devastating stories of fathers who snap after years of torment at the hands of what is meant to be a system which operates under the guise of justice for all.

Imagine if in a parallel universe it was men who were granted full custody of the children after a divorce and full control over when and if the mother can see her own flesh and blood. Would we not see a clear pattern evolve? Is it so difficult to imagine the acts of retribution that would be carried out by enraged, frustrated, jilted mothers? We have seen how some women behave when a man ends their relationship-clothes are burned, cars scratched and dented and physical abuse is common-slaps and face scratching are often a feature of those final moments together.

What of a mother deprived of her children whilst being forced to pay for their upbringing? Suddenly mothers are threatening judges, ex husbands and seeking outlets for their understandable fury. We would have a very different narrative in such a world.

Sadly there is no universe where this theory can be tested.

Men are living this injustice on a daily basis and no –one gives a damn. Fathers are branded "angry" as though that says all that needs to be said on the issue. No-one has the courage to ask why they are angry or turning to violence and threats. They are simply the moral inferiors of women. They consider them to be no more than little boys hiding in a man's body, having a tantrum because they can't get what they want. Some fools would suggest giving reasons for their anger and sometimes violent behaviour is the same as excusing it.

Any person of average intelligence would see what a ridiculous notion this is. How can any issue be resolved or prevented if we do not attempt to understand the events leading up to it? This seems a perfectly reasonable attitude when applied to road accidents, accidental deaths or injury in the workplace or any number of every- day occurrences under investigation. Sadly, when applied to instances of male violence against women it is considered a form of victim blaming.

Female violence however, is always explained away as a result of forces outside of the woman's control. She was post natal, hormonal, menopausal, addicted, controlled, abused, exhausted; overwhelmed…..it was a cry for help.

Male violence is inexcusable and a result of his masculinity.

If a man dares to offer his opinion on abortion, menstruation, pregnancy or menopause he is quickly told to shut his cake –hole before it gets shut for him.

The feminist response is always:

"What would a man know about such things? How dare he offer an opinion on something he has never experienced!

This is not spoken in jest-if you doubt my word, attend a pro –abortion rally next time one hits town and offer a contrary view or perhaps you could pull aside a co-worker who is struggling with her heavy periods and give her some advice.

Yet women feel justified in passing judgement on men for behaviors and actions performed in circumstances they have never experienced and they have absolutely no comprehension of the physiological and psychological strain men feel in these situations. Nor do most men. This is why most war vets simply refuse to talk about their experiences with anyone other than fellow veterans.

My sister told me about a female friend of hers who was given a course of testosterone for a medical ailment. Her libido went through the roof and she said she would never again judge a man after getting a brief glimpse into the world of the male sex drive.

If only the feminists who attack male behavior in time of war or when they are treated as subhuman ATM's by the legal system could be provided with their own brief insight into a man's world in the form of a small dose of testosterone and a two year stint on the frontlines in a war.

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Protect our little boys too

Gary Costanza · 17 October 2023 · Archived copy · Original

The world seems to ignore and deny the pain and humanity of males from the moment of birth to adulthood: circumcision, suicide, forced military service, etc.

A man talks about his experience being raped by a female when he was nine and the ensuing reaction of an indifferent world.

Children need their fathers

A Voice For Men Videos · 18 October 2023 · Archived copy · Original

We suppose radical “gender is a social construct” ideologues will explode in rage at the use of “masculine” and “feminine” here, and Social Justice Warriors will fly into a rage at the whole idea that fathers are necessary to children’s well-being.

Are Men Ok? | Peter Boghossian & Nina Power

A Voice For Men Videos · 19 October 2023 · Archived copy · Original

De-constructing sentiment 1: The Empathy Gap

Nat Godot · 21 October 2023 · Archived copy · Original

Many men blame feminists for the fact that they feel marooned in the tidal movement of social change. But this is misplaced blame. Because their problems started much earlier than the birth of feminism. After all, feminism is a relatively new phenomenon. So there has to be something else at work in the background that has been causing hurt to men.

Actually, the reason why so many feminist ideas have gained such prominence has less to do with logic and truth than it does with sentiment. There is after all a disparity of sentiment between the genders which overwhelms factual evidence and undermines logical argument. The problem is that feminists did not invent this disparity. As Prof. Janice Fiamengo says, “Feminism didn’t create this asymmetrical concern out of nothing. It was already there in the DNA of our culture.” Feminists have certainly worked hard at amplifying it, and they have done so with the cooperation of important social agencies. But the truth is that it existed long before feminism.

Therefore the whole effort about men engaging in dialogue with feminists is flawed unless men understand the powers women possess, how they use those powers, and for what purpose. The dogmas of feminism are after all ultimately rooted in more general female attitudes that view relationships with males in terms of their value. This simple observable fact, coupled with the biological supremacy of females, normalises behaviours and attitudes towards men which would be considered farcical and unacceptable in any other context.

As far as the wider body of women goes though, they are getting a free ride. They may feign to keep their distance from the more extreme semantics of feminist rhetoric, and they may feign to excuse individual men. But they are complicit by their knowing silence, and they will continue that silence for so long as they see some material advantage in it. However, as soon as their expectations of material advantage start to be threatened, those women will be the ones to expose the self-interest and personal biases of their own presumptive leaders.

So it is a matter of the utmost importance to take a critical look at the disparity of sentiment between the genders. I have to start out though by first acknowledging the fundamental fact that babies are imprinted emotionally and psychologically through intimate contact with their mothers from the earliest moments of their lives, and throughout their most important formative experiences, with the presumption of female virtue and innocence. This presumption then becomes the bedrock for many of the illusions that benefit women exclusively. In particular, opening the door for what some writers describe as the ’empathy gap’ between the genders.[1]

One of the ironies regarding this issue is that even though the myths engendered by the presumption of female innocence require constant feeding, its own continued existence depends on obscurity. Therefore it requires some practice to follow. Nonetheless, there are signs to read, and it is worth the effort.

Jane Austen offers us some insight in her book Pride and Prejudice.[2] This book is widely acclaimed by women as ‘inspiring’ literature, and we underestimate the coded meaning of such words at our peril. In fact there are very good reasons why so many women describe this work of romantic fiction in such a strange way. Because its whole narrative is about nothing more and nothing less than social climbing. In this context, Austen uses the hero (Darcy) to issue an important caution to women when he says,

> “..there is a meanness in all the arts which ladies sometimes condescend to employ for captivation. Whatever bears affinity to cunning is despicable.”

By this warning therefore the author impresses on her readers how vital the appearance of innocence is to courtship. We can understand the necessity of this warning more clearly if we remember that the problems faced by rich people in Austen’s time are perennial problems faced by rich people even today. And one of the biggest of these problems is for them to know which person to trust when so many want to be their friend. Therefore Austen’s warning to women is that if you want to go up the social ladder, you have to maintain the appearance of sincerity.

So this is the point about the presumption of innocence. It creates an atmosphere in which people can be easily manipulated and exploited.

The author further elaborates her point in the words of one of the sub-heroines. Her name is Charlotte, and it is this character who comments on the initial dislike of the main heroine Elizabeth, for the hero, Darcy. For the purposes of romantic and literary trickery Darcy must eventually win the approval of the heroine. But at the early stage of the story, Elizabeth is still not convinced. So Charlotte says, "…all her friend's dislike would vanish if she (Elizabeth) could suppose him to be in her power."[2]

This statement is one of those pivotal messages that explains a great deal about why this story is so admired by women. Because it suggests to its readers that a woman may forgive a man's faults if it is to her benefit, and for the same reason, create an impression that he needs to be forgiven, even when he does not. Besides that, it reveals how the presumption of innocence bestows power. Because Austen's heroine could not conceivably exercise power over the hero if he did not presume her to be innocent.

So by following the footsteps that Austen lays out for her like-minded readers, we can observe that this presumption of innocence lies at the heart of female power, and of female deception. In this context then, it becomes both natural and inevitable that so many women should work so hard to monopolise the perception of victim-hood.

By this stage now I imagine that some of you are looking for something to contradict. But please don't waste your time contradicting me. It would be better if you direct your energies instead to the BBC. Because in 2004 the BBC[3] arranged a survey of sorts to find out what books women found to be most inspiring. The Women's Hour programme invited listeners to find the "top 10 novels that have changed the way we see women." Programme listeners were asked to choose a life-changing book that "has spoken to you on a personal level – it may have changed the way you look at yourself or simply made you happy to be a woman." And the winner by many thousands of votes was Austen's book, Pride and Prejudice.

Doctor Lisa Jardine was chosen to lead this project, which was called Women's Watershed Fiction, and she explained during her promotional interview with The Sunday Times that "women think deeply and strategically about forming relationships, whereas men don't think about it much at all." And then she added helpfully that, "…men could learn a lot from the books."[4]

So there you have it, unintentionally one must presume, from a leading feminist historian. She said that, when it comes to relationships, women are strategic thinkers, and they are inspired by books like Pride and Prejudice. But what is it about this book, one should ask, or indeed any of the others that made the top 10 list that would make them appeal to the instincts of strategic thinkers? Well, the answer to that question becomes abundantly clear when we view Pride and Prejudice as a continuation of the princess stories. Think about it. What is the difference between Pride and Prejudice, and the earlier princess stories like Sleeping Beauty, Cinderella, Snow White, and Rapunzel? Actually, the answer is, not much. Because they all pursue a common theme of social climbing for girls.

There are of course some strategic differences. Because the earlier princess stories appeared, at least on the surface, to speak about the dreams of little girls. But Austen translated these childhood dreams in to the fantasies of adult women. She did away with the prince and his castle and kingdom. But she replaced them with a very wealthy aristocrat. She also disposed of the beautiful girl idea in favour of a grown up woman whose claim to attention and admiration rested on her wit. So from the point of view of strategic thinkers, Pride and Prejudice makes the justification and the rewards of the princess stories accessible to a wider range of women.

In fact this underlying trail of literary evidence begins at least from the medieval princess stories, then wends its way through the Georgian and Victorian parlour aspirations of writers like Austen and Bronte, and on in to some very modern tales of romance. So it is not a vague and accidental whim, nor even an astrological coincidence. However, it is demonstrably a very old strategy, and it is a strategy that depends entirely on the myth of female innocence for its efficacy.

This pattern of self-interest in the words and behaviour of women is revealing even when we allow it to stand alone, but it starts to acquire a more self-conscious complexion when we juxtapose it with the trail of story telling that has guided the footsteps of young boys throughout the same period. Because, in contrast to the succession of princess stories for little girls, little boys received their lessons in self awareness from stories like The Boy Who Cried Wolf, The Emperor with no Clothes, and The Adventures of Pinocchio.

By contrast with the princess stories, these stories offer no material reward to their heroes. Indeed, the experience of love enjoyed by the heroines of the princess stories is confirmed by the fact that they are freed forever from a life of poverty. But Pinocchio's experience of love is the love of his father, which he has to express by working hard so that he can take care of him in his old age. The purely adult interest that fosters this idea is made clear when the good fairy finally concedes to grant the wish of Pinocchio[5] to be a real boy. She says, "In reward for your kind heart, I forgive you for all your old mischief. Boys who love and take care of their parents when they are old and sick deserve praise even though they may not be held up as models of obedience and good behaviour."

Unlike the princess stories therefore, there is no sympathy, nor admiration, nor even material reward to be found here. Even at the final moment when young boys might anticipate a happy ending, their minds are drip fed with grudging praise that they realise when they get older is no praise at all. The modern film version of Pinocchio omitted some of the moral hectoring contained in the original. But it compensated for that by introducing the idea that Pinnochio's nose would grow longer when he told a lie, thereby including something from 'The Boy Who Cried Wolf.' It should hardly come as any kind of surprise therefore that the myth of female innocence, and its converse argument about males is so deeply entrenched in modern culture. Of course it does not explain everything about how these myths are propagated, but it gives a good indication of the driving forces behind them.

These stories collectively don't have any single origin or author, but they do collectively sort themselves in a pattern that conforms with female self-interest in a truly creepy way that is impossible to dismiss as coincidence. So this is where we find the motive that causes so many women to be so eager to denigrate men. It does have something to do with feminism, but it is in truth considerably older than the 'newspeak' of feminism.

It is therefore an inadequate response to address ourselves exclusively to the distortions of feminists, expecting that if only we could convince them to consider real evidence then we might somehow reach a common and logical understanding. The problem is that the behaviours which feminists exhibit are simply a modern iteration of an older and broader habit which will probably outlive feminism.

So it becomes obvious when we think about the princess stories that they play with our capacity for sympathy. That is not to say that they play with all of us equally, or in quite the same way. Because these stories heighten the capacity for sympathy in males, and heighten the expectation of sympathy in females.

The problem is, that when that sympathy is given, both males and females infer that justice is being done. But this perception of justice is not confined to feminists, nor is it limited to the larger constituency of women. Because it is also a perception indulged with just as much enthusiasm by an equal number of men. In other words, it uncovers a much wider existential problem that we could follow in to some very modern interpretations of justice. But I won't go there right now. Except to acknowledge how often it happens that even when people think they are talking about justice, in fact they are being influenced by sentiment.

As time has passed, generations of women have accumulated these expectations of sympathy, and generations of men have been anaesthetised to the pain its absence causes them. Eventually the agents of commercial propaganda got involved, and for the purposes of seducing women, they magnified this disparity, and turned sympathy in to a commodity. Men can therefore haggle as much as they like with feminists, but advertisers welcome these arguments as a distraction from their own strategies. So they can continue to whisper 'because you deserve it' in the ears of a much wider female population, knowing that many of their listeners will translate those words as meaning 'because he owes me.'

Another irony is that this propaganda is played out in the sly knowledge that men in general have an abundant

capacity for the very thing that they are accused of lacking. Namely, sympathy. So it is a very narrow outlook to think only about the ascendancy of feminist semantics. Because one day it can be religion, and the day after that politics, and the day after that, as we have seen, it can be nouveau affections of social justice. The fact is that we are vulnerable to them all for so long as we fail to bring the manipulation of sentiment in to the light of day. This especially requires a new awakening in the consciousness of men, going beyond any consideration of their own presumptions about manliness.

In fact the manipulation of sentiment is a systemic problem in modern society. Which is not to say that it never happened before, but simply that the technologies that we have developed in the last century make it possible to mass produce and broadcast sentiment in ways that were never possible before now. This presents new challenges, because the manipulation of public sentiment is pertinent to the resolution of many critical issues, such as social equity, rational political governance, the volatility of stock markets, and so on.

The particular problem as far as men are concerned though is that the technologies and organisations that mass produce sentiment are under the influence of the propaganda agents of the consumer society, and those agents have established an exclusive alliance with women. The particular problem as far as women are concerned is that this alliance requires them to adopt behaviours that are costly to maintain and which are damaging to their well-being, and to the well-being of those around them.

I will discuss these issues in another post. But for the present, let me conclude by pointing out that sometime in the future men may have reason to look back on the historical ascendancy of feminism with some gratitude. Because it is attracting more realistic attention to the powers women exert through the use of sentiment, and how these same powers are used by other agencies.

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De-constructing Sentiment 2: Female Power

Nat Godot · 22 October 2023 · Archived copy · Original

It is believed that a 19th century playwright was the first person to write that *"the pen is mightier than the sword,"*[1] and that adage is probably more relevant now than ever before. Because in this modern age of false words he could just as easily have said 'the pen is mightier than the truth.' The 'might' he makes reference to after all is the very real power wielded by people who succeed in owning the meaning and use of words.

So it is very pertinent to the way that feminists have usurped their own cause. Which means that when we take on the burden of contradicting the dogmas of modern feminism we need to take back the meaning of words, and one of those words is *power*.

Feminists like to talk about power, but only to say that men have power and women do not. Or to say that men abuse power and women do not. But they make little or no acknowledgement of the powers owned by women to imprint newly born minds with responses that will benefit themselves, to reinforce those responses throughout the most vulnerable years of that young life, and then to call on those responses when it is beneficial for them to do so. Although many men feel themselves to be immune from those requests, the truth is that many of them who feel that way still allow their resolve to crumble when faced with a woman exhibiting or feigning distress.

So there is a form of power granted by nature which is enjoyed exclusively by women, and we need to shine more light on it. In order to understand this a little better let's first look at a female power that is not human, and the peacock provides a good example. Although the word 'peacock' is sometimes used as a derogatory term to describe men who overdress, this is somewhat unfair. Because the extravagance of the peacock's plumage is not their own choice, it is determined solely by the preference of the females of the species. Therefore the day to day appearance masks the real power that shapes the relationship between them. And when we use that relationship as a model to understand gender power, we realise that the grand appearance of the peacock is not a demonstration of power, but evidence rather of powerlessness.

It is therefore a very significant anomaly of nature that in the human species it is the females that adopt extravagant plumage, and who suppress any inclination of males to compete with them. The actress and model Jacqueline Fernandez explains it like this. *"Vanity is a women's prerogative, and it should stay that way."*[2] Meaning that the pursuit of attention and admiration causes human females to reverse an established pattern of nature. Which is an anomaly that we take for granted, and a power we underestimate.

Popular scientific opinion/myth suggests that females only exercise their powers to benefit their children. But the plumage of the peacock demonstrates that feminine power is a force of nature, and that it can be eccentric and self-serving. We often hear men being lectured about expressing their feelings. But our society is no more willing to allow men to speak about their feelings than it would be to allow the peacock to contradict the peahen. Why is that you may well ask? It is because the peacock would say to the peahen, 'you are not doing this for the sake of the children'.

So the enforcement of female choice is indicative of a power that shapes our cultural perception of what is good and what is bad. This may sound obscure and inconsequential, but the distortions contained in such perceptions are intrinsic to our social discourse, and they have a calculated purpose which can be explained by understanding the relationship between sentiment and power.

We tend to underestimate the power of sentiment, but organisations that wield power do not. Governments and corporations and advertisers and broadcasters compete fiercely with each other to influence the sentiments of large groups of people. They employ the very best and most well trained experts and psychologists to help them for that purpose, and are prepared to spend vast sums of money to achieve their ends.

In this respect, the stakes have been raised by the ongoing efforts to globalise the consumer economy. Meaning that the manipulation of consumer sentiment has now become an industry. But this also creates an opportunity of sorts.

Because the illusions of sentiment depend a lot on obscurity, so there is a certain danger in repeating them too often. We may therefore even have something to be grateful for. Because the flood of contrived sentiment that pours out of modern media channels makes it possible to observe more clearly methods and patterns of behaviour that previously defied analysis.

Take sympathy for example. In the eyes of many people it would hardly appear significant, and yet when we open our eyes to it we discover that it saturates daily life. But even though there are times when we should show sympathy towards someone we love, there is never a time when we are obliged to love someone for whom we feel sympathy. So even though sympathy is less obvious a feeling than love, its reach is longer.

Therefore if our capacity for sympathy is addressed in the right way, we can be induced to do things for people that we don't even know. In what way this might be useful to others is not always obvious, and yet those organisations that broadcast news and entertainment, by whatever medium, compete vigorously to influence the sympathies of their audience. So even though it appears to be such an imprecise feeling, sympathy is measured with great accuracy by people who have learned the value of it.

In order to demonstrate that sympathy is no childish or accidental sentiment bear with me for a short review of Ryan's Daughter[3]. This is an Oscar winning film released in 1970 that was directed by David Lean. The story is essentially about two men and one woman. They live in a small town in the West of Ireland in the year 1916 when British military forces still occupied the country, and their relations with the local population were very tense. The heroine is a native of the small village and the daughter of one of its few prosperous citizens. She marries the local school teacher and shortly afterwards becomes bored with him. Then she meets the commanding officer of the nearby British military garrison and begins a sexual relationship with him, and the resulting sex scenes became a significant feature of what is commonly described as a 'tragic love story.'

The sympathy of the audience for the heroine is carefully preserved by meticulous adjustment of the two male characters with whom she is involved. For this purpose, her husband is portrayed as boring and insensitive to her need for passionate love (or sex), which appears to justify her later behaviour. Meanwhile her lover is afflicted with a severe limp, and he also suffers from psychological trauma, both of which were caused by his war experiences on mainland Europe. So on the one hand her husband is excluded from sympathy because of his insensitivity to her 'needs', and on the other, the sympathy we feel for the heroine is not tainted by any dislike of her lover. Nonetheless their affair is exposed in the end to the local community who have no tolerance for locals who consort with British soldiers. So the pair are forced apart, and the soldier lover commits suicide.

The question is then, what would happen to the sympathy of the audience if we reverse the roles? We would have a story about an unemployed man who married a hard working school teacher and became bored with her because she was no good in bed. So he then starts a sexual relationship with a woman who is physically crippled and suffering from psychological problems. When this lonely and vulnerable woman then commits suicide the damnation of our hero would be complete, and no interpretation of artistic licence would excuse the film maker from talk of malice, or lurking dangerous attitudes towards women. Certainly there would be no talk of Oscar prizes.

Therefore when we watch this film from one point of view it appears like romance, but when we turn the story around, it becomes a depressing tale that would surely be condemned. Which means that film makers are not free to express any new idea for the sake of art. Because it is the formula by which the value of sympathy is calculated that makes it possible for them to portray violence against women, but not criticism of them. Actually their survival as artists depends very much on their willingness to conform to the rules by which the social taboos and monopolies on sentiment are maintained.

Nor is the value of sentiment confined to junk romance. Indeed, experts tell us that the equity and financial markets are driven by sentiment. So if even the value of stocks can be influenced by sentiment, then it stands to reason that people who learn to estimate their relationships in terms of value will also naturally develop an acute awareness of sentiment. Becoming alert to words and deeds that may indicate any change in the state of sentiments they have

taken some trouble to cultivate.

When we speak of 'value' in the context of human behaviour therefore, it is not money that is the currency, it is sentiment. Money and gold and property of various kinds have a value that can be counted, and they do exercise a powerful influence, but they must be earned, inherited, or stolen. On the other hand, sentiment can be minted, and when it is properly crafted, it can be used to obtain material value. In this context then, the strategy of making other people feel sympathetic or indebted becomes both a business enterprise, and an abuse of power.

Of course the misuse of any power comes at a price. Take for example the well known fact that the display of anxiety or fear attracts attention and sympathy. So people who discover that sympathy has value are also discovering incentives to be anxious. But judging by what we see in the public media, sympathy is as much a female prerogative as vanity. Therefore it becomes possible to predict an imbalance in the levels of anxiety between males and females that corresponds with that imbalance. And indeed, the incidence of phobia (an extreme form of anxiety) is known to be at least twice as high in females[4] as it is in males. But that ratio rises to 3/1 for individuals with multiple phobias and 4/1 for phobias relating to animals.

And yet, in spite of being bombarded by so much of it, we appear to be largely ignorant not only of how sentiment is manipulated, but even of what it is. Which should not be surprising, since nothing about sentiment is obvious, except for what we are encouraged to notice. Think about encouragement for instance. On the face of it this is not a sentiment. In fact we need encouragement as children and depend on it for our learning and development. But we are supposed to reduce our dependence on it as we mature. When we don't, our belated need for it prevents that maturity from reaching its full potential and reflects itself in the mirror of our personalities as a desire for attention and admiration. Which, as it happens, is magnified disproportionately in the affectations and sentimental behaviours of women.

No doubt many people will object that men have this need too, and that is certainly true. But all of these arguments are about degrees and proportions. So if we take the distribution of high street retail space as a barometer, then we have to conclude that women have this need more than men by a very significant factor. This observation is also supported by figures for credit card spending in the UK[5] which indicate that in the year 2016 the ratio of female vs male spending on personal items was 4.5/1 on the high street, and rose to 7/1 for online shopping.

These differences present a whole range of problems. But there is one in particular that has reached epidemic proportions. Because what comes naturally for the child becomes more complicated for the adult. Meaning that we give attention admiration and sympathy to children without any need for justification. But adults who want to keep these things with them after childhood must increasingly find ways to justify them, and this need can exercise a powerful influence on their behaviour and relationships. The problem is though that the dripping need for justification creates a tendency towards exaggerated feelings and complicated accusations. Thus we arrive at the modern epidemic of accusing behaviour driven disproportionately by women, and egged on by the agents of consumer propaganda who seek to manipulate women by flattering and indulging them.

Overall then, when we step back and observe the patterns of sentiment and behaviour, we can recognise how much the mechanisms of power depend on them. The fact that women in general appear to be so proficient in the use of these mechanisms is not however to be taken as proof that women have superior moral insight or emotional intelligence which men lack. It is rather that women have a material motive that men do not, and that they have at least three advantages. The first is their biological power to suppress anything that might be disadvantageous to them, a power that translates itself in the minds of men as fear. The second is their ability to imprint the minds of children with responses that are primarily advantageous to them. And the third is their close alliance with the agents who manipulate consumer sentiment. And I haven't even mentioned sex.

Actually the issues I have mentioned here are only part of a spectrum of powers available to women which deserve consideration. But space does not allow, so I will come back to them another time. Nonetheless, it should be obvious even from this cursory look at the close rapport between sentiment and power that the image of pristine vulnerability which feminists have built in to their vocabulary for and about women is false. It is not that men do

not possess power, or that men do not abuse power. They do that indeed. But they are not alone.

Now bear with me one more time please for a short digression. I noticed from comments to my previous article that there was some concern as to whether I understood gynocentrism or not. So in order to save good people from wasting their precious time, let me clarify the point, yes I understand. But I am reasonably convinced that pushing back directly against the monster will be a monumental task that will probably take a long time, and will only succeed to the degree that a lot more people get involved. Likewise feminism is locked on to the same driving forces that give life to gynocentrism, so I suspect that the struggle against feminism will also be long and acrimonious.

In the meantime, I ask myself, is there something I can do that will help the cause to gain traction? And everybody has their own answer to that question. In my case I take an oblique approach to the problem. Think of it like this. How do you convince a burglar not to break in to your house? You can plead all you like, and the burglar can give whatever assurances you might want to hear. But in the end the police will tell you to take away the ladder the crowbar and the flash light. So for me this is a matter of personal interest rather than alternative paradigm. I want to remove the tools, or at least make them harder to use. I hope that approach will become more clear as I work my way forward, and that it will prove useful to some small degree. But it is not meant to distract from the great work already done.

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The Goal Post Episode 27 – India, Australia, Israel

A Voice For Men Videos · 24 October 2023 · Archived copy · Original

Abortion extortion

A Voice For Men Videos · 25 October 2023 · Archived copy · Original

Whoever said women aren't as creative as men has never met these women finding new and uh, creative, ways to steal men's money.

Shivanthi Sathanandan changes her tune after being assaulted

A Voice For Men Videos · 26 October 2023 · Archived copy · Original

Shivanthi Sathanandan, an official in the Minnesota Democratic–Farmer–Labor Party, has previously advocated for defunding and dismantling the Minneapolis Police Department. She's now praising them.

We're very sorry to hear that her small children had to witness their mother being assaulted.

Food? For thee but not for me.

Robert Brockway · 27 October 2023 · Archived copy · Original

The World Food Program (WFP) is a branch of the United Nations. It ostensibly exists to distribute food to those in need to address hunger and food security. Their mandate would suggest that they would be compelled by the UN and the world community to distribute food in a non-discriminatory way – but this is not so. The WFP routinely discriminates in the manner in which it distributes food. The WFP is so proud of this that they announce it on their website. Even many MRAs may be shocked to discover that the WFP only distributes food to women:

> "It is our methodology to distribute only to women to ensure that food gets to women and children in Haiti," she said. "Every time we have not had adequate security escorts, we have had riots at food sites."

The news article headline on the WFP website (now deleted) proudly announces that they *prioritize* food distribution to women, but the text of the article makes it clear that only women will have food distributed to them. The kindest possible interpretation of the headline is that staff at the WFP don't understand the meaning of the world 'prioritize' since this is clearly not consistent with the text of the news article.

The expectation is that these women would then distribute the food to their entire family – even the men and boys. There are unfortunately several issues with this approach.

Distributing food only to women would seem to leave families without women (such as those that had lost female family members during natural disasters) out in the cold, and hungry. The WFP has previously claimed that special provision is made for families that do not include women. It seems difficult to believe that in the chaotic environment that the WFP would generally need to operate in (following natural disasters for example) that their staff would have the resources to safely investigate the claims of men that they have no women in their family.

We can see similar policies from the American Red Cross. Advocates for the LGBT community have specifically raised this as a risk that gay men face following disasters:

> However, these men still needed a woman in order to actually benefit from distribution, because the Red Cross policy only allowed women to stand in line and present the ration cards for aid.

This is not theoretical as various organizations advocating for the LGBT community have provided case studies in which families consisting only of men and boys were excluded from food distribution in Haiti following the 2010 Haiti Earthquake and went hungry as a result.

Distributing food only to women opens up the possibility that hungry men, denied food because of their gender alone, may simply take food from women after they leave the distribution centers. This is called robbery and the policies of the WFP, and the American Red Cross are encouraging it. This policy would, in fact, seem to increase the chances of violence against women.

The United Nations itself has explicit prohibitions regarding discrimination against women but apparently refuses to take any action when it comes to discrimination against men. We can see this policy applied through UN and non-UN agencies alike.

Paul, Janice and Mike discuss ICMI24

A Voice For Men Videos · 29 October 2023 · Archived copy · Original

The cover image depicts the Hungarian parliament building in Budapest and is courtesy of Wikimedia Commons.

My road: from blue pill to red

Patrick Henry · 30 October 2023 · Archived copy · Original

I was raised by a feminist, single mother. When I was very young, my father grew tired of hassling with her and drifted away. I grew up feeling that my father didn't love me. I didn't know what parental alienation was but I knew what it felt like. The only thing I was told about him was he was a "deadbeat dad," that didn't pay his child support.

When I was a teenager, my mother and I ran into him by chance while out on an errand. He looked at me and asked, "Do you know who I am?" I hadn't a clue and said, "No." I could tell by the pain on his face that I had stabbed him in the heart. As we said our goodbyes, he gave me his pocket knife. I never saw him again. I still have that pocket knife today to remind me of him.

My first taste of the red pill was in college, when there were no clothesline projects or white ribbon weeks, for which I'm grateful. I do remember the sense of unfairness with scholarships and finical aid. No one would help me because of my skin color and gender. Eventually, I "manned up" and earned my way through school.

Consumed with school, work, and girlfriends, my first taste of the bitter red pill was forgotten and I slipped back into my blue pill coma. I had met the love of my life and eventually we were married.

Nothing you could have told me back then would have changed my mind. We were best friends and perfect for each other. I wasn't going to make the same mistakes my mother and father made. I was going to always be there for my wife and children, no matter what. I made an oath before God and witnessnes to honor and protect her, *till death do us part*. I meant it and I lived it.

15 years later, I had a good job, a house, great kids, and I was still in love. I was truly happy. Blue cool-aid is yummy! What happened next would shake me to my core and force me to choke down the red pill; *whole* this time.

I discovered my wife was having an affair. When I confronted her about it she called the cops on me because she was "afraid." Afraid! Afraid of what? I was her white knight. I never laid a finger on her or the kids, ever. In a wash of horror, I got it. She wasn't afraid at all. It was over, and she just played her trump card.

I met the cop in the driveway and calmly told him what happened. He gave me a choice. I could leave and never come back or he could take me to jail. I'm grateful this happened before VAWA.

For the next year I lived in an unfurnished apartment, sleeping on the floor. Between my attorney fees and paying both the house mortgage and apartment rent, I was dead broke. There were days I would go without food because I didn't have any money.

I would "man-up" at work, then I would come home and sob. I had lost everything that was important to me. Friends and family turned on me. In some twisted way they blamed me for the divorce. I tried two different counselors who wanted to sell me their version of "women good, men bad." There was nowhere to turn but within.

In my darkest hours, I considered taking my life. Blue pill withdrawal is a bitch. My children kept me going. I didn't want to leave them with a whole in their hearts, like the one I felt as a child. During this time, I developed a deeper understanding and compassion for my father and his loss.

As time went by, I would just sit and think for hours. I would sit and wonder how did I get here? This was *her* wrong not mine. She had an affair, yet she gets the house, the car, and the kids. I get attorney fees, alimony, and child support. What kind of fucked up world is this? There is no justice!

Once the divorce was over, I got my life back together. I wandered for a couple years thinking the world was crazy. No one could see what I could see or at least wouldn't admit to it. I was living outside the matrix. I was *MGTOW* but I didn't know the term then.

Then one day on YouTube, I came across one of Factory's videos, and then JTO's, then The Happy Misogynist. I realized I wasn't alone. In fact, there were men much farther down the road than I was. That day an MRA was born.

A new psychology for men

A Voice For Men Videos · 31 October 2023 · Archived copy · Original

A Tragic Suicide in Bangladesh

A Voice For Men · 3 November 2023 · Archived copy · Original

The following is a suicide note left by a man in Bangladesh named Shamim Sultan. He took his own life after an acrimonious divorce. His note was posted on Facebook and went viral. We bring this to you with thanks to Dr. Rakib Hasan, who translated the note from Bengali to English. RIP Shamim. –Ed

Shamim Sultan

What is the point of having parents, sister, brother – in – law, uncle aunts, if they can't help me when I needed them the most? No one stood by me in my time of crisis. No one asked me how I was doing, or they didn't try to understand and solve my problem. My love is useless to my parents' ego, anger and arrogance.

I have few questions to the people of my neighborhood. You consider your ego is superior to my happiness? I had an arranged marriage but why so much problem after marriage? You guys created problems but never tried to mitigate them because it will hurt your ego. As a father you can't do this to your son at this time and age.

I want to say something to my in-laws. The financial conditions of a person can't remain same all the time. At some point, I used to carry USD 4500 worth of gadgets in my backpack. You also have a son who is looking for a job but cannot manage one because it is not easy nowadays.

I got married on October 22, 2017. That time I had good income that's why you said yes to marriage in such a short notice but when my financial condition worsened, I became a villain. All you want is money, not a son-in-law.

For Eshita's (my wife) job I rented house in a separate city. You might think only Eshita contributed to the family but that is not true. Nevertheless, my family was running smoothly but my mother-in-law used to interfere a lot. I always helped Eshita is household chores, washed clothes, but you left me.

Before marriage my in-laws used to tell Eshita she was lucky to have me but when the divorce was finalized everyone was saying I was an asshole.

Now, Eshita, I have something to tell you. I never had a relationship before marriage, so I loved you with all my heart. You said I was careless but all I cared was for you. I always tried to make you happy. Your family, relatives stood beside you at time of divorce but no one cared for you after the divorce. I did. I even brought you a dress, sent money, took you to job interviews with my bike after divorce. I can not tolerate this anymore, all I wanted someone to be by my side, but I am alone.

If I owe anyone money, please forgive me. Everyone be happy in your life. I pray, Eshita, that you find a person

that you always wanted and be happy with him.

Totalitarian Tango

A Voice for Men · 5 November 2023 · Archived copy · Original

I was honored to be allowed to do a reading of this exceptional piece by Moiret Alligiere, a man of many talents.
–PE

The inflated definition of misogyny

Zerbu · 7 November 2023 · Archived copy · Original

Feminists are very quick to scream when they see or hear something they consider to be discrimination against women. According to feminists, misogyny is still rampant in society, and women are treated badly and unfairly. Really, though, what do they consider to be sexist?

The issues most feminists today complain about, are normal issues that happen to many people and are not gender based. Mainstream misogyny is very rare in today's society, and if it ever occurs, people will know about it, report it immediately and it will be gotten rid of as soon as possible.

So, what are some examples of what feminists consider misogyny?

- If a man is chosen over a woman for a job, it's considered misogyny;
- If a woman or girl doesn't get taken seriously, it's considered misogyny;
- If a woman or girl is not given complete control over her choices in life, it's considered misogyny;
- If violence is inflicted against a woman or girl, it's considered misogyny;
- If a female boss is not respected properly, it's considered misogyny;
- If a woman or girl is falling behind in a class, it's considered misogyny on the part of the education system;
- If a woman or girl is not given proper health care, it's considered misogyny;
- If a woman or girl is poor or suffering financial stress, it's considered misogyny;
- If a woman or girl gets in trouble for a reason she disagrees with, it's considered misogyny;
- If a woman or girl in general is suffering, it's considered misogyny.

Now, despite what feminists claim, these issues are not misogyny, because they are not gender issues. These issues happen to everyone, not just women and girls. Men and boys suffer from them as much, a lot of the time even more so. It has nothing to do with gender discrimination.

- *People* get chosen for jobs over other *people;*
- *People* don't always get taken as seriously as they should;
- *People* aren't always given complete control over their choices in life, and may be restricted for financial, health and/or other reasons;
- *People* suffer violence;
- Bosses and people in power are not always respected the way they should be, regardless of gender;
- *People* often fall behind in classes;
- *People* are not always given the proper health care they need or deserve;
- *People* suffer financial problems;
- *People* get in trouble for improper reasons, or at least what they consider improper;
- *People* in general suffer.

…but if one of those *people* are female, feminists immediately blame it on discrimination. Most of the problems feminists call misogyny are simple human issues that effect both genders. As has been demonstrated, feminists are not after equality. What they really want, by making these claims, is to change it so that only men ever suffer from these normal issues.

An example of this is how feminists continuously try to classify domestic violence (and in some cases, even violence in general) as a form of gender discrimination. Men can be victims of domestic violence too, so domestic violence is a violence issue, not a gender issue.

To demonstrate further the way situations are so easily labelled misogyny, here is a detailed example of a fictional situation:

> **A student at a school has just been accused of misbehaving. This student believes they have done nothing wrong, and is annoyed by the false accusation and is determined to have something done about it. The student complains to one of the teachers, but doesn't use proper manners and instead uses shouting and foul language. The teacher disciplines the student for it, and the student has to do extra work after class.**

The short story above does not mention the gender of the teacher and student. So let's say, both the student and the teacher are male. It would be considered a normal dispute. Change the gender of both of them to female, and it's still a normal dispute. However, make one of them male and the other female, and bang… it's gender discrimination! The male in the situation is a chauvinist, and the female is being discriminated against, despite the argument having nothing to do with gender. It could also be noted that in situations like these, the male is the one who gets blamed the majority of the time, and the female is always considered the victim.

That, folks, is the inflated definition of misogyny. For something that is done by a man (or boy) to be considered discrimination against women (or girls), the woman or girl just has to disagree with it. Whether or not the problem actually has anything to do with gender makes no difference in what feminists decide to call it.

Hair Triggered

Doug Mortimer · 10 November 2023 · Archived copy · Original

I've been a member of AANR (you can join at age 50) for more years than I'd like to admit. In that time I've seen any number of ads and sales pitches aimed at old people. One day it occurred to me that there was a form of discrimination out there that I hadn't noticed before. The victims are bald men.

Now I'm not personally offended, even though I'm bald. Sure, it would be nice to have a full head of hair, as I did in my 20s, just as it would have been nice to have enjoyed the financial assets I have now when I was that age. Every age of man has its pluses and minuses.

Still, I can't help but notice that when mature men are portrayed in ads, grey, silver, or white hair is acceptable. Bald heads are not, even though 50% of men will display androgenetic alopecia (male pattern baldness) by age 50. In a nation where every conceivable demographic is demanding equity, bald men are the exception. Need I point out the irony that our national symbol is bald? Also endangered, which could have even more metaphorical significance.

Needless to say, discrimination against bald men (or should I say people experiencing baldness) is just that: discrimination against *men*. Some women may have thinning hair as they age but baldness is exceedingly rare.

Of course, a woman with long, lustrous hair is the stuff not just of advertising art but fine art. It is no secret among women that healthy hair and lots of it is a key element when it comes to attracting the opposite sex. I think that was pretty much the case up till the 1920s when women began bobbing their hair. Rapunzel would have been hopelessly out of place in the Jazz Age. Since then all sorts of strange, unnatural hairdos (a beehive, seriously?) have passed in and out of fashion. And don't get me started on purple/green/blue hair.

Men's hairstyles are not as important since men are primarily prized for what they can do or provide, not for how they look. The dandy, the fop, the peacock, and the pretty boy have long been objects of scorn by men of substance. Any man who spends as much time and effort on his appearance as a woman is suspect in the eyes of his peers. For working class men, long hair can be a nuisance – and possibly dangerous around heavy machinery.

As for you men who tie up your long hair into a man bun…you are no more a samurai than was John Belushi in one of his Samurai Night Fever skits. OK for cosplay or Halloween but not as a regular look. And ponytails…they were once the province of teenage girls. Need I say more?

When young men began to wear their hair long in the 1960s, it was mostly men, not women, who criticized it. Had teenage girls expressed distaste for long hair on their male counterparts, then long hair on young men would not have been a thing. Short hair was supposedly more masculine, possibly because of the military connotations. For the wayward adolescent, military school was a threat and sometimes a reality. In fact, judges often gave budding criminals a choice: go to jail or enlist in the army. It was implied if not expressed that the army would make a man out of you. It was a dubious assertion then and one not likely to be uttered today when we are experiencing a bumper crop of pronouns, a testosterone drought, and a paucity of enlistees.

The military aside, it's hard to see what short hair has to do with masculinity. What about all those centuries-old paintings of long-haired, grim-faced European men in museums? Do those guys look like soyboys to you? Granted, those elaborate ruffled collars are rather sissified.

Those 18th century guys with the powdered wigs were a bit suspect also. Someone should tell those jurists in the UK that it's time to relegate those hairpieces to the dustbin of history or a compost heap, whichever is more convenient. How can a litigant in those countries have any confidence in jurisprudence when the presiding judge has a carpet remnant on his head? He's like something out of a Monty Python sketch…the minister of silly wigs.

Of course, when it comes to hairstyles, the World War II generation had few options. Was veterans' distaste at the idea of long-haired young men based on ideals of masculinity, or were they just envious that they never had the

opportunity to sport a leonine head of hair? By the 1960s it was too late for the middle-aged baldies.

A good head of hair does count for something. It certainly helps if you are running for public office. You can get away with vapidity if you have good hair. Hair is much like height. The more a man has, the more alpha he appears – even if he is a dolt otherwise. If you are a chrome-dome candidate you'd better do your homework on the issues and brush up on your oratory skills.

Now I don't necessarily blame the advertising folks for eschewing bald men. Models are supposed to be attractive and at any age a full head of hair is much more attractive than an incomplete head of hair. I think it's been that way at least since the time of Samson (c. 1200 B.C.). Even in his case, his hair was prized not so much for its appearance but because it endowed him with great strength. It was more a symbol of virility and vitality than an aesthetic statement. It might have given Delilah pleasure to run her fingers through his luxuriant locks but that was nothing compared to the buzz she got when she emasculated him with a buzz cut.

Now baldness is not the worst fate that can befall a man, though there are a couple of drawbacks, albeit mild. When a man is young, he may not appreciate how hair protects the scalp from sunburn. Also, it provides a modicum of protection when you bump your head. A hat offers protection against both, however, so the physical drawbacks of baldness are easily overcome. The psychological drawbacks are another story.

One case in point was Curly of the Three Stooges. His nickname was in opposition to his boot-camp haircut. In reality, he had sported a rich crop of chestnut-colored hair before he joined the act. When he looked in a mirror and saw his sandpaper noggin, he got depressed. He felt his sex appeal was nil but his haircut was part and parcel of his comic persona (and his paychecks). He was indeed a victim of "coicumstances."

Yet today a man who totally shaves his head is often considered a bad ass. How many movie villains, professional wrestlers, security guards, and bouncers have exploited that look? A man with both a shaved head and a beard has a demonic demeanor. Exhibit A is the renowned Satanist Anton LaVey.

Why does a shaved head make a man look more dominant? A bald pate with a ring of hair from ear to ear around the back of the head is a more natural look but it reeks of beta maleness, unless you're a monk. Even worse is a man with a bald pate who lets his hair grow long in the back. That is downright creepy. Aging rock stars, take note.

It seems one must have a full head of hair or a totally shaved head to be considered sexy. There is no middle ground. A dome covered in peach fuzz is arguably worse than baldness. You might get by with a receding hairline if you maintain a prominent widow's peak. Call it the vampire look. The chicks dig it – at least in horror movies.

Of course, if you are a billionaire, you need not worry about what's under your chapeau. Worn at a jaunty angle, a yachting cap goes a long way towards camouflaging baldness. Especially while greeting guests as you stroll the deck on your yacht.

But for the average joe who is going bald, there is little hope. Forget about toupees. There is no bigger butt of jokes than a man with a bad hairpiece. Still, you cannot help but notice that hair transplants work for some. If you look at old videos of Joe Biden and note his bad comb-overs and then look at him today, there's no doubt he has had hair plugs. Any number of movie stars (*e.g.*, John Wayne and Burt Reynolds) have done likewise. But if you're living from paycheck to paycheck, hair plugs are probably beyond your means.

If it matters that much to you and you are middle class and can put some money aside, you might be able to afford hair plugs. My uncle did this. It didn't look bad. If you didn't know he'd had some work done, you wouldn't notice anything unnatural. But to anyone who knew him, the difference was obvious. His excuse was he worked with younger men and didn't want to be at a disadvantage. Corporations are always looking for an excuse to clear out dead wood, but growing old is not necessarily a death sentence in the workplace as long as you don't look or act old. You can take pain medication for your arthritis. You can wear a diaper for incontinence. You can get stoked on caffeine to counteract flagging energy levels. Just don't look old. It reminds younger colleagues of their

mortality. Your presence should not be a bummer.

If one could blame baldness on capitalism or the class struggle or racism, life would be so much easier for the non-hirsute. It is difficult to attribute your baldness to oppression when everyone knows that genetics is usually the cause. I guess you could blame it on your parents but it's not as though they deliberately passed on toxic genes to you. And if your parents had decided against bringing into the world a child who would likely suffer the stigma of baldness, you wouldn't be here. So you can't blame your baldness on anyone. Baldness is a male thing, and you know what that means: man up and deal with it. The rare woman afflicted with baldness can get by with a wig and no one will make fun of her.

So what's the answer to discrimination against bald men? Safe spaces? A political action committee? Reparations? Demonstrators super-gluing themselves to barber poles? Frankly, I don't know.

Now there may come a time in the future when medicine will have some sort of a remedy (gene therapy?) for baldness. If it is affordable, then perhaps one day bald men will be no more.

In the meantime, we must do all we can to make the world safe for baldness.

Bald Lives Matter! But don't turn that into an acronym. Too much potential for confusion. The Bureau of Land Management might take offense.

Women's Sexual Peak Rests Atop a Pile of Lies

Paul Elam · 11 November 2023 · Archived copy · Original

**This piece was originally published in 2010 – Eds.*

Some years ago I was at a night club with a group of men and women. Naturally the conversation turned to sex. One woman, in her late forties, said, in a good natured way, "It's a shame that by the time men really learn what they are doing in bed, their equipment doesn't work like it used to."

"I understand how you feel," I said, in an equally jovial tone, "By the time women start learning what they are doing in bed their looks start fading."

Needless to say, my response, while as truthful as hers, more or less took her out of the conversation. It was not my intent at all, but you could tell by the look in her eyes that she felt like every line on her face was magnified a thousand times, reading like a giant "use by" date from the last millennium. Fortunately for me, I didn't have all manner of ego and identity tied up in my penis, or I might have felt the same way.

There was a silver lining, though. It did spark a rather lively round of verbal sparring with the rest of the people at the table. And I am sure that it was a discussion that has been echoed millions of times at millions of night club gatherings.

Why is it that men and women hit their sexual peaks at such radically different ages?

And the answer is, of course, that they don't. It is just another one of the myriad of lies we enable women to live for the sake of not disturbing their self image- and perhaps for the sake of getting in their pants in leaner times.

Where else but the current gender Zeitgeist can a woman with crows feet, sagging breasts, reduced sexual hormones, a vagina that does not lubricate as it once did, more difficulty conceiving and less ability to attract sexual partners of their preference, stand up and say "I am in my sexual prime," and have everyone in their presence nod their head in agreement?

Only in a world where we tell women whatever they want to hear, no matter how ridiculous.

And it admittedly fits with part of women's experience to maintain the lie. An observation I have, one that I cannot back up with any research, is that as women's biological clocks tick down toward the final moments, there is a tendency, in the words of Dylan Thomas, to *rage against the dying of the light.*

It's not sexual primacy, it's desperate horniness. Their fantasy of being in their sexual prime when they are well past it is only the labored breathing of someone in their last moments, struggling to suck air just a little while longer.

I am not knocking it. When I was 21 I had a 45 year old woman show me *what fer, good and proper*, for three weeks in a cabin in Oklahoma. It was an educational rite of passage and a very fond memory in my life. Wouldn't trade it for the world.

But, let's face it, the only one in that cabin in their sexual prime was me. I was a youngster with a gold mine of a horny older woman desperate for sexual relevance. And when the experience was over, I walked away smiling, and a little better equipped to take care of business with women who were, well, who actually were in their sexual prime.

And she had at least one more round of clinging to her sexual power; to her relevance in the world.

The point is that without sexual viability, the power of most women in this culture is reduced to whatever is afforded by rote chivalry. And while that chivalry affords them a great deal of latitude, if doesn't provide them with the meaningful significance of a younger woman who still turns heads- *and can have babies.*

Being in your sexual prime is about being ready to make babies, not about how willing you are to be ridden hard and put up wet.

In the pure biological sense, infertile women, even those that just appear to be, are just so much excess baggage. And since women as a group either cannot or will not draw their self worth from anything but sexual power (NAWALT stipulated), we will forever have them demanding to live lies. And in modern times, they even have the option of paying surgeons to cut, suction and inject that lie until it looks damned near the truth.

Business is booming.

There is a solution to this, though it is doubtful we will ever get there.

Women, feminists in particular, have long lamented the male beauty standard. They claim it drives women to extremes like surgery and eating disorders, and results in damaged self esteem, all because men want women to look a certain way.

But of course, once you peel back the layers of victimized drivel and get to the core of the matter, you find that women drive themselves to do these things, biology leading them by the nose, because that is their quickest route to personal power, and because they don't rise above it and find relevance in other ways.

Like the ways men do.

When women collectively quit worrying about sexual primacy and start focusing on their own innate human potential, when they learn to value their own accomplishments more than they value what they can sexually manipulate out of men, the plastic surgeons will be out of business and their bad self esteem, rather than their personal significance, will be facing expiration.

What's that you say, women already are like that? They already do more on their own than they try to get men to do for them through sex and other forms of manipulation?

Well, I would like to address that here, too. But I only take on one lie at a time.

Why More Men Are Quiet Quitting Women At Work

A Voice For Men Videos · 13 November 2023 · Archived copy · Original

Women in the 16th century sued their husbands for erectile dysfunction

Melissa Sartore · 14 November 2023 · Archived copy · Original

Sex, marriage, and impotence are the sorts of private matters not usually heard in public discourse. But in the 14th century, erectile dysfunction was under increased scrutiny in Europe. In pre-modern France, a woman could bring her husband to public trial for an annulment on the grounds that he was impotent. Impotence as a basis for divorce wasn't unique to France, similar accusations were made in medieval Spain and England as well.

The methods by which men had to prove their virility reached increasingly invasive and public levels during the Early Modern period with intricate medical exams, virginity tests, and even Trial by Congress – a public display of one's sexual ability. This insane method of determining whether a man was up for his marital duty (sorry, the puns write themselves) lasted less than a century. However, in a pre-reality TV world, the public followed these erectile trials closely.

Enlightenment thinkers called it an example of the over-reaching authority of the Church, while the general public just liked to read about the drama in published accounts. Back then, a man's erection was his only weapon in a challenge to his manhood. Without a doubt, pre-revolutionary impotence trials brought what we now consider to be private matters into very public places – literally.

The Church Had A Right To Be In Your Bedroom

From a moral perspective, Catholics and Protestants, among others, argued back then that marriage was the only appropriate outlet for the erotic urges humans suffer (yes, suffer). Impotence, in this context, was a criminal offense. A fraudulent crime against one party in a marriage.

Marriage didn't explicitly become a sacrament of the Catholic Church until the Council of Trent in the 16th century, but theologians and clergymen were active in matrimony through late antiquity and the Middle Ages. Christians who took part in marriage in its sacramental form understood that it was an agreement entered into with provisions. Marriage was between two baptized Christians, it was monogamous, it was for procreation purposes, and it was indissoluble. Protestant views on marriage were similar to Catholics in that it was a necessary institution.

Whether Catholic or Protestant, all religious officials agreed impotence was a valid reason to end a marriage and was definitely a matter of Church business.

Divorce Was Rare So Impotence Was A Woman's Best Chance To Get Out

When it came to marriage during the Middle Ages and the Early Modern period, the Catholic Church didn't allow for many exit routes. The basic goals of marriage were to procreate and provide the only acceptable outlet for sexual urges. Therefore if a man couldn't hold up his side of the bargain, an annulment was allowed.

It wasn't as easy as that, however. If a woman alleged impotence, there was a three-year window before the annulment was granted. In case the condition corrected itself. Additionally, not all annulments allowed those involved to remarry. This depended upon what was known about when and how the problem started.

Protestant Reformers believed that impotence was a valid reason for divorce, but also that remarriage was a must. For Protestants, women could only bring impotence to court after enough time had been given to procreate – anywhere from one to three years – and divorce was granted after a series of oaths or medical examinations.

A Wife Had To Prove She Wasn't To Blame

Unsurprisingly, a woman still had to prove she wasn't the cause of a couple's sexual woes. Her easiest way out of the marriage was to claim the marriage was never consummated. In this scenario she then had to prove she was still a virgin.

One test to prove this was to drink a diuretic. Since the urinary and reproductive systems were believed to be the same, if she urinated immediately, her hymen had been corrupted. An un-penetrated woman would be unaffected (or really good at holding her bladder). She was often subjected to a physical inspection also.

A woman's second best route to prove she was blameless was to claim her husband came with a faulty tool kit. This meant her husband was subjected to physical scrutiny. In 1370, for example, a certain John, was examined and found to have a "member…like an empty intestine of mottled skin… [with no] flesh in it, nor veins in the skin, and the middle of its front…totally black…[that] neither expanded nor grew…"

The Test To Verify Virginity Could, In Fact, De-Flower A Woman

The physical examination that a woman underwent to prove her virginity was, naturally, invasive. She was given a bath, in case she was using something to fake virginity, and then put on a bed in front of midwives and doctors. Her legs were spread and a doctor used a "mirror of the womb" or a mock-penis to explore the woman's genitals.

It was possible to break a woman's hymen this way but was still used as a method to determine virginity nonetheless. If a woman was said to not be a virgin, she could claim her husband had violated her with his fingers or had tried unsuccessful sex thus breaking her hymen.

A Man's Package Was Under Severe Scrutiny

A man with a penile malformation was a relatively straightforward case in these affairs. Similarly, cases of men with too little going on downstairs to allow for sex were quickly found lacking and a divorce was granted. Such was the case of Nicholas Cantilupe whose wife Katherine claimed that "that she could not stroke nor find anything there and that the place in which Nicholas' genitals ought be is as flat as the hand of a man."

Other cases weren't so clear cut. In the late 16th century, Magdeleine de Chastre claimed that her husband, the Baron d'Argenton, had no testicles and was thusly impotent. The two had consummated their marriage, proven by bloody sheets found after their wedding night, but the wife took her case to court anyway. The Baron's lawyer, Sebastien Roulliard, argued that denying the existence of hidden testicles was similar to denying the existence of the heart, lungs, or other non-visible organs. Nor, he argued, were they necessary for an erection.

All manner of impotence was brought before the courts. Accidental, temporary, and intermittent impotence all muddied the waters, so to speak. An increase in medical knowledge complicated impotence divorce later in the 18th and 19th centuries.

Men Had To Give Quite The, Ahem, Public Performance

Doctors in Spain devised their own methods of testing a man's penis in the fourteenth century: A hot and cold water test. A man's penis was put into cold water, then hot, and then observed for dilation and blood-flow. If this proved inconclusive a male surgeon would then attempt to stimulate the man to erection.

In Naples, matrone (female sex experts) were used. This woman would accompany a couple, rub ointments on them, encourage them to relax, give them aphrodisiacs, and watch to see what would happen. She'd then report back to the court. In France, in a Trial by Congress, men were expected to get an erection in front of the Court, usually by mounting his wife and copulating on demand.

Church officials and doctors did seem to realize that the inability to perform in front of an audience was possible but, generally speaking, a man could either get it up or he couldn't.

Impotence Was An All-Out Epidemic In 16th Century France

Based on the number of impotence cases in France by the 16th century one would assume there was something in the water. Of course, as one of the few ways to dissolve a marriage, it was an appealing process for a woman in a loveless marriage. Upper and middle class women were the most common litigants because they could afford to bring the cases to court.

Several factors contributed to the increased number of and interest in impotence trials. As more and more cases of impotence came to court, treatises and books about law and marriage alike proliferated. Contemporaries attributed the rise in trials to overall moral corruption, as well as the growing audacity and overt sexuality of women, with as many as ten thousand trials held during the 17th century.

There Were Three Possible Results From An Impotence Trial

If a man and woman in an impotence trial abided by their three-year trial period, endured the physical exams, and provided all the necessary info a court needed, there were three possible outcomes. If impotence was not proven, the parties were "condemned to live as man and wife." If the impotence was proven, the marriage could be annulled – with provisions that one or both could remarry. Last, in rare cases, the couple was asked to give it another three-year trial period and see if things worked themselves out.

Narcissism Isn't Self-Esteem

Paul Elam · 15 November 2023 · Archived copy · Original

Let me tell you what I'd do if I liked money more than self-respect. I'd go to the local shopper's club and buy a hundred gross of small brown paper bags. Then I'd drive out-of-town to the nearest auction barn and pay them a fair price to let me go into the stalls and fill every bag with an even pound of cow crap.

Then I'd slap on some shiny pink labels with "Bag-O-Women's-Self-Esteem," printed on them in a distinctly womanish font, add a five, no, ten-dollar price tag, and tie 'em closed with couple of nice frou frou ribbons. Next, I'd set up a kick back arrangement with Oprah in exchange for an endorsement and take out an ad in Cosmo or Redbook.

Then I would head down to Belize and sit on the beach, throw back cocktails and check the bank account on my android 8 or 10 times a day. After about a week I'd buy the beach I was sitting on, and maybe that cute little senorita that was fetching my drinks. The word expatriate would start sounding pretty good.

And I'd be doing myself and you ladies a big favor. It would be perfect synergy. I like money, and you like buying disingenuous bullshit that feeds your narcissism.

You've been doing it for as long as I can remember. Fake self-esteem, like 98% of everything else that is marketed just to females, is just ego food for the insatiably hungry. It has become the psycho-porn of the western woman, with profits that would put a twinkle in Bill Gates' eyes. How much profit exactly is anyone's guess.

What I do know is that the narcissism racket comes in a lot of guises. I will deal with the two major ones here because that is all I have time for.

First, the plastic surgery route. With 8-year-olds getting bikini waxes and high school juniors getting fitted for an instant C cup, it is a growing industry for the grrls. Cosmetic surgeons know exactly how much narcissistic gratification results when your tits are bigger, producing more drooling mouths and hungry eyes. More adulation at first sight.

This is the narcissistic fulfillment that they pass off as self-esteem, and they use it as an advertising come on in the same way beer companies use girls in bikinis. Since you are the consumer, it sells like cheap crack in a bad neighborhood. And so now you and your sisters are lined up like schoolgirls for tickets to see Taylor Swift, to get cut and stretched, injected and inflated, and to have your fat asses suctioned down to bubbles of perfection.

But, there is one ever so slight problem. Actually, it's a big one.

You see, narcissism isn't self-esteem. Not even close. If you think self-esteem and the self-obsessed craving for worship are the same thing, then go buy those plastic titties. They will match your character and personality just fine, and they might go a long way toward a career as a porn star or topless dancer if the scars don't show too much. After all, it's common knowledge that self-esteem abounds for women who can squat down and pick up folded dollar bills off the floor with the crack of their ass while a room full of drunks howl at them.

Then you can attract more men and join the millions of other women that spend their time bitching about how those men won't look at them from the neck up. It's a small price to pay for all that "self-esteem."

Tell you what -today only- two bags of cow shit for the price of one.

Now, if you are not on an elective surgery budget, you needn't feel left out. There is a whole world of cheaper but equally fake assistance with your problem. It's the Stuart Smalley route of the self-esteem simpleton. And it is for sale in the wacky world of mental health. The purveyors, usually women who are every bit as narcissistic as you, are scattered across the world-wide web, thicker than Henry Kissinger's accent. For a mere hundred or two hundred per hour, they will give you the stalwart advice to look in the mirror -each and every day- and say really affirming things like *"I am unique. I am special. I am the only 'me' there is!"* They will advise you to smile while saying it, but I dare

you to simply keep a straight face.

They will tell you there are lots of reasons you don't have self-esteem. The most common one being men that don't see just how special you really are, or don't tell you as much every 15 minutes. No narcissism there, eh?

Those women love to tell you that failure to saturate you with adulation is where you lose your self-esteem. They'll tell you, with faces as straight as bourbon whiskey, that this is where your self-esteem gets lost, like the pocket you kept it in had a hole in it and a hundred hours of therapy would help you find it again.

Actually, they will make it look a little more sinister. It's like this: You get into a relationship and at first he is all roses and chocolates and the compliments you so desperately need. After time though, he starts saying things that are not really bad, but just a little cutting, like "I'm going fishing with my friends,"

After some more time passes, it gets worse. When his fishing trips don't stop simply because you tell him how important it is for him to give them up for you, what started as "I'm going fishing with my friends," ends up being "Get off my back you insufferable fucking control freak."

With that, Self-esteem, or the narcissism disguised as much, goes right into the drink.

Seriously though, ladies, disinformation about your self-esteem aside, the self-help gurus aren't any better at it than the cutters. And they miss the most important thing about self-esteem, just like you do.

The cold truth is that if you have self-esteem, something very different from narcissism, nobody can take it from you. And if you can surrender it to someone, even an asshole who says he loves you, then you never had it to begin with.

That is partly because there is no such thing as self-esteem. It is just a made-up word; a marketing tool to get into your purse, or through you to your man's wallet. They just call it self-esteem instead of narcissism because women won't pay to address their narcissism.

There is, however, another asset you might consider. It's called self-respect. And self-respect, since it must be earned, is rarely sacrificed. And if you have it, you probably don't need a therapist or a surgeon.

When you have self-respect, respect from others is a given. But you can't have respect from others or yourself if what you keep chasing is actually a form of worship. And if you are the average woman in today's world, you don't have a damned clue as to the difference. It makes selling you bags of bullshit all the easier. In fact, as long as you insist on hanging on to the idea that you're not really a narcissist, it makes selling you anything but bullshit impossible. Narcissists don't buy self-improvement, or, for that matter, anything truthful.

Unlike what any plastic surgeon or psychobabble spouting huckster will tell you, you have to get off your ass and earn the way people see and treat you, and the way you see and treat yourself.

You do this through the development of your character, not as a princess or little girl or the self-designated center of someone else's universe, but as a grown human being with more focus on your responsibilities than your entitlements. Ante up like a big girl and see how quickly the world, and men, treat you like one.

But the real trick here is for you to understand that people, particularly men, failing to meet unrealistic expectations isn't robbing you of anything. They aren't respecting you by catering to your narcissistic childishness, they are just giving in to it, and, in the mother of all ironies, disrespecting themselves.

Now you can take this advice, which is totally free, and start applying it today. You can start by putting down the mirror and looking inward this very minute. Before you know it other people, men included, will be looking at you in a way you have likely never seen before. With genuine admiration. I know, it's a poor substitute for adulation, but in the real world it has to do.

Or, if you just can't wrap your mind around the idea that the onus is on you to get the job done; that self-respect is a by-product of maturity and humility, I have another form of self-esteem, right here, by the bag full.

Operators are standing by.

Men should be paid for their erection labor

Douglas Galbi · 15 November 2023 · Archived copy · Original

You probably understand that construction workers are hard workers. But do you realize that many men are continually engaged in erection labor? Women have no idea how draining men's natural reproductive functioning can be.

Men's reproductive labor is less visible and less appreciated than women's reproductive labor. The raucous medieval French text *Les Quinze joyes de mariage* (The Fifteen Joys of Marriage) explored the issue:

> Now it's quite true that a woman is sorely beset for so long as she's pregnant or bearing children, and that during childbirth she suffers untold grief and pain. But all this is nothing compared to the travail a reasonable man must endure when pondering any of his important undertakings. And as for the discomfort of pregnancy or childbirth, it impresses me not a bit more than that of a hen or goose laying an egg as big as my fist, and this through a hole too small for my pinkie just a moment before. One process is just as great as the other in Nature's scheme.

In pioneering comparative ethological analysis embracing humans and chickens, Les Quinze joyes de mariage reasoned:

> Thus you'll see the hen remains plumper than the cock, despite the fact that she lays daily; for the rooster is so stupid, he spends the whole day scratching for food to bill-feed his mate, while her sole concerns are eating, gabbling, and resting easy. And the same holds true for good, respectable husbands, I say it to their credit.

Adjusting for hours worked and years of job experience, women working the same jobs as men earn about the same pay. But women and men make significantly different job choices. Men have more dangerous, dirty, unpleasant jobs. That why about eleven times more men than women die from occupational fatalities. Moreover, women control 80% of consumer spending. Spending money is more enjoyable than earning it. Men who work longer hours for more years in more dangerous, unpleasant jobs so that women can spend more money are stupid.

But those economic issues are trivial compared to the physiological burden of a normal, healthy man's frequent, large erections. Women cannot imagine a man's labor in producing a massive erection. It's like rapidly donating several quarts of blood. Can you imagine rapidly donating several quarts of blood every ten or fifteen minutes throughout the day? And not just for nine months, but for twelve months a year, year after year. That's what it's like to be a man.

Men deserve to be paid for the biological burden of being a man. Men deserve to be paid for their erection labor. The simplest policy would be an erection tax credit. Modern smart watches with bio-sensing could easily generate documentation for erection tax credit claims. Men's smart watches could automatically detect their erection labor, estimate the magnitude of the blood flow, and wirelessly report the event to a central IRS erection tax credit claim database. The erection tax credit could be automatically applied to men's tax returns. The ability of impotent men to engage in erection tax credit fraud would be minimal with modern bio-sensing and centralized database technology.

Men naturally engage in erection labor. But men shouldn't be exploited just because of the way their bodies naturally function. Men deserve to be paid for their erection labor.

Notes:

The above quotes are from Les Quinze joyes de mariage, Seventh Joy, from Old French trans. Pitts (1985) pp. 67-8. Les Quinze joyes de mariage is thought to have been written about the year 1400.

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Welcome to the marriage strike

A Voice For Men Videos · 16 November 2023 · Archived copy · Original

Peter III of Russia

Robert Brockway · 17 November 2023 · Archived copy · Original

History doesn't remember Peter III of Russia fondly. The grandson of Peter the Great, he's ridiculed by historians. This is captured effectively by the 1911 Encyclopedia Britannica that had this to say about him:

> Nature had made him mean, the smallpox had made him hideous, and his degraded habits made him loathsome. And Peter had all the sentiments of the worst kind of a small German prince of the time. He had the conviction that his princeship entitled him to disregard decency and the feelings of others. He planned brutal practical jokes, in which blows had always a share. His most manly taste did not rise above the kind of military interest which has been defined as "corporal's mania," the passion for uniforms, pipeclay, buttons, the "tricks of parade and the froth of discipline." He detested the Russians, and surrounded himself with Holsteiners.

That historians and others should be so hostile to the memory of Peter III and laud so highly the Empress that followed him, Catherine, tends to count against the idea of The Patriarchy. Doubly so when we consider that Catherine was his wife and that she deposed him. History remembers her as *Catherine the Great*. I prefer to call her Catherine the Usurper. In the end Peter was on the throne for barely six months thanks to the actions of his wife and others.

The man who would later become Peter III, Emperor of Russia, was born in 1728 in the city of Kiel in what is now Germany. His mother died soon after from a postpartum infection and his father died when he was eleven. He was descended from Swedish and Russian royalty and was now a duke in own right. In 1742, when he was 14, he was named the heir presumptive of the Russian Empire by this aunt Empress Elizabeth. Soon after he moved to Russia where he lived for the rest of his life. Not long after moving to Russia he was also named as heir-presumptive of the Swedish throne however when Swedish authorities discovered that he was also the heir to the Russian throne the offer was apparently quietly dropped.

In 1762 Empress Elizabeth died and Peter ascended to the throne. One of his first acts on taking the throne was to end a seven year long war with Prussia. He ordered Russians to leave conquered Prussian land and provided compensation to Prussia He then went on to form an alliance with Prussia. So much for warmongering men.

Peter then embarked on an ambitious programme of reform. In his 186 days on the throne he passed 220 laws. He was able to maintain this prodigious rate as he had been preparing his legislative agenda over his 20 years as the heir to the Russian throne.

His daily routine was disciplined. He would rise at 7am, receive reports on the state of the empire from 8-10am, at 11am he would oversee the changing of the guard. He would generally take lunch at 1pm. Sometimes diplomats or Russians from across the class spectrum were invited to lunch with him.

Peter permitted religious freedom among his subjects, something that was unusual even in Western Europe at the time. He emphasised and encouraged education through his legislative reforms.

Peter went on to abolish the Secret Office of Investigation, a secret police force used principally to crush dissent against the state and the emperor.

Peter also established the first state bank in Russia, significantly reduced the control nobles had over trade and encouraged the rise of a merchant class. This can be seen today as economic liberalisation intended to promote wealth in Russia.

Notably Peter released nobles from compulsory military service. These same nobles were to assist his wife in deposing him months later.

During Peter's reign the killing of peasants by their lords was abolished. Henceforth lords that killed their peasants were subject to exile. One female landowner, E.N. Golshein-Bek, was reportedly so abusive to her peasants that her lands were taken from her.

While Peter has often been criticised for speaking little Russian, the truth is that French was the language of the Russian court and the Russian royal family had little cause to speak Russian on a daily basis.

Peter's predecessor, Elizabeth, had seized power from the infant emperor Ivan VI. Elizabeth had Ivan held incommunicado as a baby and forbade him receiving an education. In a story reminiscent of *The Man in the Iron Mask* Ivan's jailers were prohibited from even knowing his identity. When Peter came to the throne Ivan was 21 and still rotting in prison. Peter visited Ivan and there is some indication that he intended to improve the conditions of his incarceration.

While Catherine usurped her husband's power she did so with the support of the nobility, the army and the navy. After taking power Catherine reversed many of Peter's reforms although she retained those that benefitted the crown, such as an increased right to seize church property. Peter died in captivity but it isn't clear whether Catherine had a hand in this or not.

Catherine also created the infamous *Pale of Settlement* in which Russian Jews were required to reside. Jews in the army could leave when on active service but had to return to the Pale during leave. The Pale was to remain in place until the fall of the Russian monarchy in 1917.

After he died a number of pretenders stepped forward claiming to be Peter. In at least one case Catherine's forces defeated a pretender in battle.

As noted, historians have little good to say about Peter, while they praise Catherine. Many historians have uncritically accepted Catherine's version of events and of her husband.

Peter's attempts at liberalising Russian society and economy paint a different picture – of a monarch trying to make Russia better than it was. In doing so he made powerful enemies who ultimately removed him from power.

Whatever lead up to it, Russia's nobles concluded that they would be better off with Empress Catherine than Emperor Peter. Time and again the historical record has examples in which nobles supported a ruler based on their own self-interest rather than the gender of the ruler.

Today a statue stands in the city of his birth, one of the few monuments to this man. The narrative carried down through the centuries, of a small petty man, and that of his wife as a great ruler is itself a clear demonstration of the falsity of the feminist claims of Patriarchy. A Patriarchy would never suppress the good works of an emperor and exhault the empress that usurped him. A Patriarchy would never replace an emperor with an empress in the first place. Catherine rewrote history to justify her own reign and the world has to a large degree uncritically accepted her claims. This was true even before the rise of the modern feminist movement and is a very clear indication of the prevalence of gynocentrism throughout Russian and Western civilisation.

Officially Peter and Catherine had one son, Paul, who would go on to be emperor of Russia after his mother died. Later in life Catherine hinted that Peter had not been Paul's father however. Paul had a distant relationship with his mother as she showed much more affection to her many lovers than to her only son. Catherine attempted to pass over Paul and make his own son Alexander her heir. This was ultimately unsuccessful and Paul took the throne on the death of Catherine. Paul reportedly resembled Peter physically as well as in personality. Like Peter, Paul had attempted to improve the lot of the peasantry and was ultimately removed from power with the support of the nobility. When he wouldn't abdicate he was murdered by nobles.

Perhaps Peter's reforms were too ambitious for his time. It is unfortunate that he's continued to be viewed so negatively today. With hindsight we can see that his reforms would have helped to modernise Russian and ultimately helped the Russian people. Had Peter stayed on the throne and been able to complete his reforms the Russian revolutions of the early 20th century might never have materialised. If so the world today might be very

different. Alas we will never know, because more than 260 years ago Catherine the Usurper deposed her husband Peter III and locked him in a prison cell, only to have him die soon after.

Instead of Peter the reformer we got Catherine the Usurper and autocrat. What could have been.

The cover image depicts Peter in 1761, the year of his reign.

Two-Factor Attractiveness Scale (tool for men to assess women's value)

Peter Wright · 18 November 2023 · Archived copy · Original

The following is a summary of an attractiveness rating scale based on the two factors of sexual + pairbonding attractiveness, instead of the usual single rating factor of sexual attractiveness.

Preamble

Freud/psychoanalysis: *"What decides the purpose of life is simply the programme of the pleasure principle."*

Object relations psychology: *"The primary motivational factors in one's life are based on human relationships, rather than sexual or aggressive triggers."*

The above quotes imply two different kinds of female attractiveness for men, and a need for two separate rating scales: 1. sexual attractiveness, and 2. pairbonding attractiveness. The first rating is based purely on sexual provocation & attraction: body shape, boobs, hips, hair, cleavage, thighs & bedroom eyes, etc. The second rating implies the girl-next-door stereotype, more attractive for company, pair bonding and if desired, family. Rating a woman as 9/10 in sexual attractiveness is misleading as the only qualifier of a high quality partner, as she may be only 1/10 in the pairbonding attractiveness (or it may be the converse scores). Not that I'm into rating women, but for those who are I recommend using both scales mentioned here and combining the scores to get a more accurate, overall rating.

Two-Factor Attractiveness Scale

A two-factor attractiveness scale would work like this, and examples are arbitrary, e.g.

SEXUAL ATTRACTIVENESS SCORING: 0 to 10

0 1 2 3 4 5 6 7 8 9 10

PAIRBONDING ATTRACTIVENESS SCORING: -10 to +10

-10 -9 -8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8 9 10

Brittany Venti:
5/10 for sexual attractiveness
0/10 for pairbonding attractiveness.
Score: 5|0

Mikhaila Peterson:
5/10 for sexual attractiveness
1/10 for pairbonding attractiveness
Score: 5|1

Pearl Davis:
5/10 for sexual attractiveness
7/10 for pairbonding attractiveness
Score: 5|7

Nina-Marie Daniele:
7/10 Sexual attractiveness
5/10 Pairbonding attractiveness
Score: 7|5

Lauren Chen:
7/10 for sexual attractiveness
6/10 for pairbonding attractiveness
Score: 7|6

Amber Heard:
9/10 Sexual attractiveness
-5/10 Pairbonding attractiveness
Score: 9|-5

Comment

The two attractiveness scales are based on two different human motivations mentioned above, as also outlined by Evolutionary Psychology scholar Steve Stewart-Williams who writes, quote:

> "Human males have a number of well-documented, species-typical mate preferences. These include preferences for physical traits such as a low waist-to-hip ratio, facial and bodily symmetry, neoteny, and youthfulness. They also include preferences for psychological traits such as intelligence, emotional stability, and sexual fidelity."[1]

Notice in this quote the first group of physiological traits match sexual attractiveness, and the latter traits match pairbonding attractiveness. Sexual attractiveness is well understood, however pairbonding attractiveness requires a little more explanation: it is the ability of a woman to cultivate a successful, long term bond with a man, which includes traits such as emotional stability, sexual fidelity, low/no body count (signifying commitment to pairbonding), low narcissism, intelligence, modesty, and ability to positively work through relationship issues.

The list of traits and attributes belonging respectively to sexual and pairbonding attractiveness could be expanded into a very long list, and I do hope that someone bothers to take up that task and have some fun with it.

Lastly, although described in terms of rating women's attractiveness, the scale could be equally adapted to rate male attractiveness/value. The scale is not copyrighted and is free to use.

November 15, 2023

Reference:

[1] The Ape That Thought It Was a Peacock: Does Evolutionary Psychology Exaggerate Human Sex Differences?

MEN TOO – Domestic Violence Against Men

A Voice For Men Videos · 20 November 2023 · Archived copy · Original

The Goal Post Episode 28 – Wikipedia: More Problems Than Woke?

A Voice For Men Videos · 21 November 2023 · Archived copy · Original

Girls Gone Wild... Boys Gone Mild

Doug Mortimer · 22 November 2023 · Archived copy · Original

With age comes wisdom, or so they say. Personally, I don't buy it, at least not as a blanket statement. I've seen too many examples to the contrary. Rather, I would posit that with age comes perspective. Beyond a certain age, it is almost impossible *not* to reflect on the past when witnessing current events.

I would also propose that perspective goes beyond one's lifetime. My parents were born in the second decade of the 20th century and my grandparents were born in the mid-1890s. Listening to them talk about their lives and times adds yet more perspective to one's own. I didn't experience what they did first-hand, but via one or two degrees of separation.

For example, my grandmother introduced me to the phrase, "sowing his wild oats." This was in the late 60s when my cousin got engaged. She and her fiancé were both 19, and my grandmother objected that the young man hadn't finished sowing his wild oats. In truth, she didn't know if he had even started since she had never met him. The young man in question was Catholic so in my grandmother's eyes that might have been an even bigger objection. You young "love is love" whippersnappers might find it hard to believe, but in those bad old days, a white Catholic marrying a white Protestant was considered a mixed marriage, and had a good chance of ending up a nixed marriage so far as the parents were concerned.

Well, I'm happy to report that the marriage proved to be one of those till-death-do-us-part matches, so the whole wild oats controversy was moot. The phrase, however, intrigued me, as I was in my wild oats years at the time, though I was hardly a hellion. In retrospect, I like to think I had gotten a head start on middle age.

Some sayings have short shelf lives, others much longer. It seems, however, that "sowing his wild oats" has disappeared from the collective consciousness. I can't remember the last time I heard it. Yet it's not as though the phrase is no longer relevant.

Traditionally, the phrase was applied to young men who were full of piss and vinegar, another phrase that's fallen into disuse. In truth, it would be better applied to a woman douching with a full bladder.

In effect, sowing wild oats described a rebellious/adventurous phase of a man's life. It included but was not restricted to sexual matters. Most men were expected to emerge on the other side of this phase and settle down (a phrase we still hear today). Settling down, of course, is almost always equated with getting married. Never mind that as men's testosterone levels decline, they tend to settle down whether they get married or not. And there are a few testosterone-enhanced individuals who will transition from raw youth to rake to roué, sowing their wild oats till the grim reaper arrives at harvest time, when settling down is finally assured.

Of course, sowing wild oats, if taken literally, means to strew seed all over the place, so the sexual implications are obvious. A horny young buck will screw anything…but I never heard my grandmother put it that way.

The phrase was never intended to be applied to women. One never heard she is sowing her wild oats, always *he*. Of course, women can't strew their seed sexually, so the term would not be apt.

This is not to say women are incapable of having colorful and versatile sex lives. The old wartime statistic of body count is now used in relation to such women. They aren't sowing their wild oats but "riding the cock carousel." Then they go on social media to share their experiences. Many boast of their sexual adventures, much as men were wont to do in ages past.

It seems to me that this is something truly new in the long thread of human history. Of course, we have had decadent eras, such as the Weimar Republic in Germany and the Roaring 20s in the USA when nice girls became scarce. Of course, the Great Depression ended the revelry as self-indulgence became a luxury.

And every era has had its whores, sluts, tramps, doxies, floozies, loose women, town pumps, or whatever you want

to call them, but no one ever said their actions were empowering or they were just exploring their sexuality. Some of them tried to conceal their behavior, others flaunted it. Either way, they were not considered suitable role models for young women.

The typical young woman was not expected to be experienced sexually before marriage. Now, however, it has been normalized, and I think that is definitely something new under the sun. Today the bar has been lowered so a good girl need not be a virgin but one with a low body count. Of course, "low" is a subjective figure.

I don't claim to be an expert on world history, but offhand I can't think of any civilization that dismissed young women sleeping around as girls will be girls. Which makes one wonder if the normalization of such behavior marks a turning point in civilization, arguably a wrong turn.

Of course, the contemporary response would be that if men can do it, why not women? Old-timers would have told you why: pregnancy and venereal disease (as STDs/STIs used to be called), but perhaps overriding those was the matter of a young woman's reputation, always important when attempting to marry off a daughter. Damaged goods can't command the same price as pristine goods. A girl can't sew her hymen back in after sowing her wild oats.

While the slut was more liable to be mocked or given some variation of the scarlet letter treatment in more traditional times, today the virgin is more likely to be the object of derision. Given the relatively late (and getting later) age of first marriage for women, women have plenty of time to carve notches on their bedposts before they arrive at the marriage bed. Women no longer go directly from a bedroom in their parents' house to the marriage bed. There is more opportunity for sexual exploration. Fornication used to be considered a crime, and like all other crimes, it is a crime of opportunity.

Of course, the usual suspects (feminism, abortion, the birth control pill) can be found front and center in the lineup when we search for culprits in this "crime wave." The rise of singles culture has also played a big part. Of course, we have always had single people but nobody built blocks of apartment complexes and condos for them to live in. The single adult demographic was not big enough to be a marketing target. Singleness was a transitional phase, not a lifestyle choice. The young woman who failed to find a mate was a career girl at best or an old maid at worst. Upon reaching the ripe old age of 25, she would discover that all the girls in her circle had already tied the knot and wonder what they had that she didn't have.

Several generations ago it was not unusual for high school sweethearts (is the term "going steady" still in use anywhere?) to get married after graduation. There was a little more leeway for college students, who were four years older when they graduated. For many women, one of the goals of attending college was snaring a husband. When men outnumbered women on college campuses it was a target-rich environment for women playing the mating game. Today's coeds would roll their eyes at that concept even while they lament the lack of datable men on campus.

In fact, a few years ago, Susan Patton, a Princeton alumna, started a controversy when she wrote a letter to *The Daily Princetonian*, asserting that the pool of eligible men at Princeton was as good as it gets for a young woman who is planning on getting married. Given the hypergamous nature of women and that Princeton always appears near or at the top of elite universities, it's difficult to argue with Patton's assertion. But how dare anyone suggest that the modern bluestocking sully her precious college experience by stooping to mate-shopping.

Yet in days of old, many college women succeeded at the mating game, marrying soon after graduation, or in some cases even before. Today I think you would be hard-pressed to find a married undergraduate female. Given the increasing average age of marriage, even a married female grad student is likely a rare bird today.

I'm old enough to remember when it was not just socially acceptable for young women to admit they were in the market for a husband, it was taken for granted. Remember the cousin I mentioned in the third paragraph of this essay? Before she met her future husband, she would scribble future name changes pertaining to her then-boyfriends on scrap paper. So instead of her current name (call her Jane Doe), she would write down Jane Smith, or Mrs. Robert Smith, or Mr. and Mrs. Robert Smith, or best of all, Dr. and Mrs. Robert Smith. She was taking the

names for a test ride to see how they looked on paper. Today, of course, you can't assume a college-educated woman will change her name to reflect her married status.

Somewhere along the line the goal shifted from a husband to a relationship, an open-ended term that encompasses not just marriage but every conceivable sort of interaction between two people. In grandma's day there was no shortage of how-to articles and books about getting married, just as today there is no scarcity of books and web sites offering advice for young women about relationships.

Throughout most off human history women were married off not long after they reached menarche. Today we may be horrified by the thought of a 14-year-old getting married unless it involves hillbilly humor. Even today we still have Sweet 16 parties (lowered to l5 in Hispanic cultures and known as quinceañeras). At the upper echelons of society, there are debutantes. It is a way of announcing to the world that one's daughter is ready to mate and is available to entertain suitable suitors. She is an IPO (initial public offering) in the sexual marketplace.

Of course, now a 15 or 16-year-old girl is more likely to be sexually experienced but she may still appear virginal and have many years of fertility in her future, which would still make her more desirable than an older woman with a higher body count.

Back in 1968, Joanne Woodward starred in (and won a Best Actress Oscar for) *Rachel, Rachel,* the story of a 35-year-old teacher who finally loses her virginity to an old classmate. She was on a path towards old maidhood, which was not a desirable status and would invite derision at worst or pity at best. Now we have more old maids than ever – but don't dare call them that. I wouldn't call them spinsters either. And whatever you do, don't pity them. Today the modern woman is celebrated because she don't need no man. Her fertility window is all but nailed shut and her sexual marketplace value has dropped to bargain basement levels, yet she is offered up to younger women as a role model.

Beyond a certain age, female virginity comes with a stigma. It just isn't cool. A much larger stigma, however, is borne by the male virgin. Consider the plight of the incel, which is phonetically and connotatively close to insult. In truth, it is hard to account for the incel. Are there no massage parlors? Are there no escort services? Are there no streetwalkers? Are there no brothels?

While the incel is considered a loser at best and a potential terrorist at worst (you never know when he might show up with an AR-15 at a women's college or a beauty salon). Of course, it wasn't that long ago (2005 to be exact) that audiences roared at Steve Carell in *The 40-Year-Old Virgin*, No. 18 in the year's box office receipts with $109,449,237). The protagonist was a fully functioning member of society but laughable simply because he had never done the deed.

In these (theoretically) egalitarian days, it is difficult to justify double standards in matters of sexual behavior, even by pointing out the obvious physiological differences. Two sexes, two standards would seem to be a reasonable policy, but it goes against the official story. Intrasexually, however, egalitarianism is nonexistent. Babes and studs are still in demand while wallflowers and nerds huddle in their blankets of quiet desperation.

For females, sowing one's wild oats is more than just body count. These days it probably includes bisexuality, lesbianism, or polyamorism. Filling the coffers of tattoo artists appears to be part of the program and nose rings are more prized than engagement rings. Gone are the days when one could leaf through *National Geographic* and snicker self-righteously at self-mutilating tribes living in remote jungles.

The concept of girls sowing their wild oats wasn't a thing in olden days because women had neither the time nor resources to do so. They were not expected to do so and they did not expect to do so. Domesticity was the norm, not dating apps or vacations in Santorini or hot rock massages in Sedona.

So where is it all going? Well, we know that bodily fluids are still being exchanged but the transactions are not resulting in more procreation. Birth rates are at or below replacement levels in every developed country. What motivation is there to return to old ways? Appeals to posterity have had little effect.

Can we save civilization from collapse by turning back the clock and once again shaming women for sowing their wild oats? Well, Eve couldn't regurgitate that apple and Pandora couldn't re-shut that box.

Now we have not only the curious prospect of women sowing their wild oats, but men declining to do so. People who keep track of such things inform us that men aren't getting laid as much as their fathers and grandfathers were. First buying a house was out of reach, then buying a car, and now this!

Of course, the potential for disaster in relationships with females has been exhaustively delineated on this web site. All it takes is one social media posting from a disgruntled sex partner and your career could be over, or your income source drastically reduced. It's enough to make a guy go full Onan. Better to spill one's seed and risk incurring God's wrath than to plant a seed in the swampy crotch-maw of some social media diva.

Once sex robots are on the market at popular prices, there'll be no turning back. The demand is already there just waiting for the supply to catch up. If the prices are low enough, a man could have a harem of robot females – ensuring a lifetime of sowing one's wild oats!

The sex robot is perhaps the ultimate expression of the human binary as the buyer can dictate his opposite sex turn-ons down to the slightest detail. No need to settle! The workplace robot, however, is the ultimate denial of the sexual binary: it is neither male nor female, it cares not for traditional male jobs or traditional female jobs. It is just a fungible work unit. Like sex robots, however, workplace robots require maintenance and sometimes replacement. The workplace robot will never take a day off for PMS, and the sex robot will never have a headache.

As we ponder where we are going, is it possible girls will continue to sow their wild oats – or do so with even more vigor – while men will continue to stow their mild oats – or lapse into an even deeper apathy so far as sex goes? Experience has taught us that when you think things have gone as far as they can go, you are almost always wrong.

As marriage rates approach zero, then the time frame of sowing one's wild oats will expand to encompass one's entire adult life. There will be no settling down. If a woman has no interest in and little chance of marriage, then body count will be irrelevant. There will be no stigma for slutty behavior because there will be no potential husbands.

Of course, that's assuming we don't have some sort of global game-changer. What could that be? Well, if things go sideways in the Middle East, a nuclear war would qualify. Afterwards, if there are a few female survivors capable of reproducing, they will face tremendous peer pressure to do so. Forget all that science fiction blather about artificial wombs. There will be no scientists to develop them, nor any money to do so, and a young woman who insists that sowing her wild oats is a basic human right will be decried as a human race traitor!

Going against the grain, wild oats will be domesticated till they are as tame as Quaker Oats. The meek will indeed inherit the earth!

Why Men's Rights Activists Should Care About Folklore

Diego Morales · 23 November 2023 · Archived copy · Original

Feminism is ubiquitous in fairy tale studies. Donald Haase edited a book about it: *Fairy Tales and Feminism: New Approaches*. Nancy Canepa, in *Teaching Fairy Tales*, called it "groundbreaking" and responsible for "stimulating" conversations within the field. Jack Zipes declared Laura Gonzenbach more important than the Brothers Grimm in his introduction to *Beautiful Angiola*, because her collection "more genuinely and more candidly" represented "the female if not feminist perspective on life."

Men's rights activists should be concerned about this political appropriation of folklore since the genre is globally popular (e.g., Disney) and has been used for "consciousness-raising and consensus-building in a wide range of social movements," according to Ohio State University's Center for Folklore Studies. This means worldwide pop culture and humanitarianism are being shaped by anti-male prejudices.

The best recourse is to reclaim folktales. Good candidates include "The Cow-Tail Switch," which affirms male life and fatherhood; "Strike but Hear," which champions due process; and "Ara the Fair and Shamiram," which acknowledges male rape victims, as these tales examine men's gendered experiences, and are underdiscussed among folklorists, giving MRAs the opportunity to popularize them and set the standard for how they're interpreted. Text-to-world analysis, which compares real and fictional scenarios, helps the process by allowing MRAs to blend male issues discussion with textual study.

The Cow-Tail Switch

Found in *The Cow-Tail Switch and Other West African Stories*, this Liberian tale subverts common attitudes about men and their social roles. Ogaloussa goes hunting and disappears. Afterwards, his wife births a son, Puli, who asks where his father is, prompting his brothers to search the forest until they find their father's corpse, and magically reanimate it. Ogaloussa returns home and crafts a cow-tail switch, saying it's for the son most responsible for his rescue. His children argue over who deserves it, with other villagers arguing too, but he gives it to Puli and everyone agrees it's the right choice.

The primary theme is the value of male wellness. Initially, nobody attempted to find Ogaloussa after he disappears, not even his family. This reflects male disposability. Manifestations of the phenomenon include the Canadian government's exclusion of men and boys from its Inquiry Into Missing and Murdered Indigenous Women, lesser assistance given to homeless men in the U.S., and the abandonment of military-aged men during warzone evacuations. However, this tale critiques such attitudes. Puli, unfamiliar with his father, and unaccustomed to the man endangering himself for others' benefit, is rewarded for caring about him by being gifted the titular object. A subtler critique comes from Ogaloussa and Puli being the sole characters with forenames which are generally reserved for important characters. The implication is that men who suffer are important and only those willing to help them deserve recognition.

The secondary theme is the importance of fathers. Puli's older brothers are competent individuals, implied to know combat, navigation, teamwork and tracking, along with their magic. While the text doesn't confirm it, it's reasonable

to assume Ogaloussa taught them their survivalist skills given his occupation. Combined with the brothers' willingness to locate their father when Puli asks for him (a loving gesture), the story affirms what clinical research proves: father involvement positively effects educational success and prosocial behavior.

A men's rights perspective also answers to the story's final question: Does Puli, who remembered Ogaloussa and prompted his rescue, deserve more recognition than his brothers, who found and resurrected their father? As a "dilemma tale," the story's outcome is meant to be debatable. But the ending is inevitable considering Puli did the most and thus of anyone: he set a precedent that benefits all men in his community (i.e., valuing male life).

Strike but Hear

A story from *Folk-Tales of Bengal* that promotes due process rights. Three princes are tasked with patrolling their kingdom and on their first night the youngest son meets a guardian deity who warns him of his father's impending death. The prince beheads the cobra that was going to bite his father, but during the cleanup, he drops blood on his stepmother's breast. He wipes it off as his stepmother (who hates him) awakens, and she tells his father that he tried to rape her. Believing the accusation, the father summons his sons and asks them how he should punish the crime. They tell him to kill the perpetrator but warn him to prove guilt, citing three instances of people being harmed due to unsubstantiated claims. The youngest son then explains what happened and his father believes him.

The rajah's belief in his son's testimony is significant because a feature of real false allegations is that people ignore counterevidence. For instance, Reverend George Burroughs was executed on accusations of witchcraft during the Salem Witch Trials, despite reciting the Lord's Prayer perfectly, which was believed impossible for witches to do. Furthermore, civil rights activist Ida B. Wells noted that "No colored man, no matter what his reputation, is safe from lynching if a white woman, no matter what her standing or motive, cares to charge him with insult or assault." Even when the targets survive their lives are devastated. Consider the three lacrosse players from Duke University, whom were threatened with castration by angry protesters. While they were unharmed, their reputations were ruined and they faced intense hostility and scrutiny from the media and school faculty.

When read from a men's rights perspective, this tale exposes false accusations as timeless and international; prevalent enough to warrant documentation in oral narrative. It also joins a body of narratives that explore the topic: the Greco-Roman myth of Hippolytus and Phaedra and the Egyptian story of Anpu and Bata.

Ara the Fair and Shamiram

Taken from *The Heritage of Armenian Literature*, this legend highlights male sexual victimization. Queen Semiramis (Shamiram) hears of Ara's beauty and becomes obsessed with him, proposing either marriage or copulation, but the king declines both. The queen retaliates by invading Armenia with the intention of subduing and ravishing Ara. However, during the attack, he's killed and Semiramis fails to magically resurrect him. Armenian troops prepare a counterstrike, intent on avenging their king, but Semiramis convinces them that he's been revived by disguising another man as him, ending the war in her favor.

Ara's rejection of an eager woman is significant. His chastity contradicts perceptions of men as hypersexual – a stereotypes so pervasive it's influenced policies. One example was airlines barring men – but not women – from sitting beside unaccompanied minors; the assumption being that men are potential molesters. Inversely, Semiramis is defined by her predation. Her lasciviousness corresponds with data showing women commit 13% of rapes and 79% of "made to penetrates" against men. Moreover, the queen's use of military power to try to rape Ara reflects cultural and institutional acceptance of sexual violence against men throughout the world. Boys in Afghanistan are sometimes sold by their families as sex slaves to warlords. Israel has a legal definition of rape that excludes male victims. And the U.S. government once forced a survivor of statutory rape to pay child support to the woman who assaulted him.

Looked at from a men's rights angle, this story disrupts contemporary Western attitudes of gender and morality that frame females more positively than men, resulting in preferential treatment of women in various sectors of life.

This older narrative shows that the ancients had a nuanced concept of good and evil with relation to the sexes.

Conclusion

In *Fairy Tales from Before Fairy Tales*, Jan M. Ziolkowski writes, “Being incorrigibly optimistic (if only when it comes to stories), I have faith that people will be inquisitive about ancient and medieval literatures if those literatures can be shown to relate somehow to their present.” These literatures do relate to our present since they capture men’s gendered experiences. They also belong to a financially lucrative and socially relevant genre that spans the world. Why not utilize that potential to bring attention to the issues and needs of men and boys? Doing so would further human rights progress while adding intellectual diversity to an academic discipline.

Zero Suicide Event Parliament House – Australia

A Voice For Men Videos · 24 November 2023 · Archived copy · Original

The wife of Bath

Eva Barb · 25 November 2023 · Archived copy · Original

The Wife of Bath is, arguably, the most notorious of Geoffrey Chaucer's pilgrims in his unfinished work, The Canterbury Tales (1387)—consisting of 116 tales and narrated by 29 distinct pilgrims. The generally accepted notion among scholars is that Jankyn (the Wife's fifth husband) and his book, The Book of Wicked Wife (an anthology of women-on-men violence), is misogynist. On the contrary, Jankyn's book is a collection that narrates male victimization, violence against men, and misandry.

The Wife is a skilled cloth-maker, self-identified nymphomaniac, and an out-spoken, dressed-for-battle veteran of a traveler who has been analyzed in light of psychoanalytic theory, feminism, Marxism and queer studies. Despite feminist scholars who celebrate the Wife of Bath as the representation of resistance to Church-imposed patriarchy, her qualities (feminist and anti-feminist alike) are violent and destructive.

Most importantly, they revolve around a systematic manipulation of men into subhuman positions of silence. Using the instance of the Wife's assault on Jankyn as the premise for this analysis, I interrogate the erasure of male victimization that occurs in the Wife's Prologue as well as a similar, but more damning, omission of these narratives throughout the critical history of The Canterbury Tales.

The Wife of Bath provides a sharp juxtaposition to the meekly dressed and soft-spoken nuns among the pilgrims. Her Tale recounts the story of a knight who is convicted of rape and must pay penance by traveling the world in order to find the secret behind what women most desire (which turns out to be absolute sovereignty). Setting up a direct precedent for her Tale is a Prologue that focuses on what she's learned throughout her five marriages. The Wife's convictions on matrimony and the dynamics of wife/husband can be identified as existing on the following tenets, (which implicate each corresponding point):

1. The husband's marital obligations are to provide money, property, and sexual fulfillment to his wife. The Wife explicitly refers to these obligations as "debts."
   A) A wife's obligation(s) to her husband is/are (for the most part) non-existent, despite the fact he is perpetually indebted to her.

2. In the Middle Ages, a woman's only way of experiencing her sexuality was through multiple marriages by way of widow-ship.
   B) The death of the husband is the sexual freedom of the wife, all the while she reaps the deceased's possessions.

3. A woman's education is defined by her experiences in matrimony and the knowledge on men and masculinity passed down by her mother.
   C) Perspectives on men and masculinity are defined by female agents.

4. Women are inherently irrational and deceptive.
   D) The Wife is an unreliable narrator who, perhaps, shouldn't be taken at face-value.

5. Women most desire complete control over men.
   E) All the world's qualms can be solved by giving women tyrannical rule over men—an ideal echoed in mainstream feminism by mantras such as: "The future is female," and so on.

Jankyn is the Wife's youngest, most handsome, Oxford-educated husband. He is also the only one of the five husbands that she claims to truly love. He's good in bed, has a possessiveness comparable to that of the Wife's, and enjoys routinely reading from his Book of Wicked Wives. Intriguingly, the Wife prefaces the stories Jankyn recounts from the Book of Wicked Wives by echoing a medieval version of the Fable of Aesop: "Who peynted the

leoun, tel me who?" (692). This version goes: a man and a lion were arguing over which of them were the stronger animal. The man shows the lion a painting of a man killing a lion, to which the lion asks, "Who painted the lion?" Then the lion eats the man (Boenig and Taylor 159). When the Wife asks: "Who painted the lion, tell me who?" she's suggesting that the painter's product directly correlates with his/her biases. Therefore, the male theologians that she spends the entirety of her Prologue disagreeing with are prejudiced to depict women in a negative light because, she claims, they are angry and sterile (707-8).

Contrary to the general consensus among scholars, the stories in The Book of Wicked Wives are not misogynist. In fact, there is no question about how vividly they convey misandry. The more relevant examples from Jankyn's book convey two significant points of contemporary misandry, 1) The feminine objectification of men by way of enforcing male sexual fidelity, and 2) The masculine obligation to fight in war, but most importantly, the social erasure of the pandemic male genocide that is war. These are as follows:

1. Hercules sets himself on fire, after his wife, Deianira, gives him a poisoned shirt in the hopes that he would remain faithful (Boenig and Taylor 159).

2. Socrates's wife, Xantippa, throwing urine on his head. "He sits still, as if he were dead," (729-30).

3. Clytemnestra conspiring with her paramour and murdering her husband, Agamemnon, upon his return from war (Boenig and Taylor 160).

4. When Amphiaraus hides in order to avoid a mandatory draft, his wife, Eriphyle, betrays his hiding place for a brooch of gold, and Amphiaraus is consequently killed on the battlefield (741-45).

Jankyn goes on to tell the Wife about other women who poisoned their husbands for political prominence and to avenge being cheated on. There is also more than one instance of murder via botched love potion. Perhaps the most grisly of these tales is when Jankyn speaks of an unidentified woman killing her husband and then proceeding to have sex with her lover next to the deceased's corpse.

If we treat The Canterbury Tales as a contained piece of poetry, whether it does or doesn't parallel reality, it nonetheless presents narratives of men being forsaken and murdered by women. Further, as we turn to the assault scene between the Wife and Jankyn, an uncanny and perplexing result becomes of it: Jankyn's submission to the Wife.

After hearing the complete aforementioned stories and more, the Wife gets so angry at Jankyn that she rips a page out of his book and punches him on the cheek so forcefully that he falls backward. In a moment of instigated anger, he gets up and hits her on the head, making her deaf in one ear. She falls to the floor, feigning death (or perhaps she was actually knocked unconscious). In a dramatic moment of utter nonsense, the Wife accuses Jankyn of having killed her for her land, and then goes on to kiss him one last time before she "dies." It is important to note that as the Wife recounts this story to her fellow pilgrims, she puts emphasis on how "gently" Jankyn kneels beside her, begs for forgiveness, (she then hits him on the cheek, again, and pretends to be dying, again). Ultimately, Jankyn grants the Wife absolute sovereignty over their estate and domestic life, burns his Book of Wicked Wives, and they (supposedly) live happily ever after.

Chaucer is known for his sense of humor. The assault scene in the Wife's Prologue might be hilarious in its incoherence, except when one begins to look at what really happened during this quarrel. Drawing from the Wife's unreliability as a narrator and her desire for absolute power over men, we can conclude that many, if not all, of the details she recounts are either entirely fabricated or edited to meet her needs.

Most suspicious is what makes Jankyn have such a sudden change of heart; strong enough to burn his beloved book and submit all of his independence to the Wife who just punched him (twice). This can easily be read as an example of the actual dominance women hold over men, especially when they've committed perhaps the most condemned of actions: hitting a woman. Plausibly, this is enough for Jankyn to give up all of his freedom and

livelihood. If anything, we can see how Chaucer explicitly initiates narratives of male victimization and consequently exemplifies their erasures through the burning of the book, but also through Jankyn's Othering into a position of silent obedience.

In medieval times, misogyny (which consisted mostly of philosophers and theologians claiming that women were inferior to men) and agents of misandry (chivalry, matrimony, and pretty much everything the Wife says) existed on separate spheres. They were then, and still are now, forms of bigotry that have no relation to each other, except when feminists say misogyny! at the expense of misandry! Thus, erasure of violence against men perpetuates. Chaucer's Wife of Bath is the epitome of misandry, and in a cleverly ironic narrative construction, her Prologue both emphasizes male victimization and shows how easily, seamlessly, and without question it undergoes erasure.

Reference:

Chaucer, Geoffrey. The Canterbury Tales. "The Wife of Bath's Prologue." Edited by Robert Boenig and Andrew Taylor. Broadview, 2012, pp. 147-162.

The featured image depicts an 1812 painting of the wife of Bath by Swiss painter Henry Fuseli.

Have you seen Zoe McLellan?

Robert Brockway · 27 November 2023 · Archived copy · Original

Have you seen Zoe McLellan?

In November 2020 McLellan's ex-husband, Jean Gillain was awarded sole custody of their son, Sebastian Gillain.

McLellan had already absconded with Sebastian by then. In May 2021 an arrest warrant was issued for McLellan by the County of Los Angeles, California. As of August 2023 McLellan is still at large. Sebastian, who would now be 10, is also missing.

McLellan is a public figure who has appeared in numerous popular television shows including *Star Trek: Voyager*, *JAG*, *NCIS: New Orleans* and *Designated Survivor*. Her face is familiar to millions. It is extraordinary that she has evaded detection for so long.

McLellan is originally from Port Orchard, WA. Some locals have speculated she may be hiding out in rural WA. Other sources have speculated that she may have travelled to Canada. We have information that McLellan has wealthy family in the New Orleans area and may be hiding out there.

Anyone with any relevant information should contact the Los Angeles County District Attorney's investigator, Claudia Rodriguera.

Harvey Silverglate of F.I.R.E.

A Voice For Men Videos · 28 November 2023 · Archived copy · Original

With a tip of the hat to Bewildered, here is a magnificent example of why the editorial position of this website is to draw no lines of distinction between left and right for the purposes of men's activism.

Would you like to watch videos of the talks from ICMI24 in Budapest?

Mike Buchanan · 29 November 2023 · Archived copy · Original

On our YouTube channel we have playlists of the talks (and more) of every ICMI held since the first held near Detroit in 2014 – here. Tom Caulfield, our Technical Director, has been responsible for the video recording and editing at every ICMI since ICMI16 in London, apart from the one that just took place in India. He's done a great job, often in very challenging circumstances.

The amount of equipment that needs to be taken to ICMIs is huge and includes three video cameras, tripods and lighting. Tom has run successful crowdfunders for every event he's covered, and his crowdfunder for the Budapest conference is here. Launched only recently, it's already received £485 towards the £3,000 target from generous supporters. The money will all go towards covering the cost of transport and accommodation. Tom has never charged anything for his services. If he charged his time at commercial rates, ICMIs would be financially unaffordable. The organizers of the events make little if any profit, and sometimes a loss.

Following a serious health issue early this year, Tom plans to retire from video recording ICMI talks after Budapest. He's been training another very competent video maker, Andy, who will join him in Budapest, and video record later ICMIs in Europe and possibly beyond.

These videos will one day be recognized as the extraordinary body of work that they are. Please donate what you can to help Tom meet the £3,000 target and thereby ensure there will be videos recorded in Budapest. Thank you, and have a good weekend.

The cover image depicts Budapest, courtesy of Wikimedia Commons.

Clinician Zander Keig has lived as both a man and a woman. Guess who had the privilege?

A Voice for Men · 30 November 2023 · Archived copy · Original

Six Women in Maine Obsessed with Cutting Penis!

A Voice For Men Videos · 1 December 2023 · Archived copy · Original

Bumble acts as a check on female narcissism

A Voice For Men Videos · 2 December 2023 · Archived copy · Original

Pearl Davis: Fake Wives Abandon Perfect Husbands And Get Reality Checked

A Voice For Men Videos · 3 December 2023 · Archived copy · Original

Anonymous donation of £1,000 for the Budapest conference video fundraiser

Mike Buchanan · 4 December 2023 · Archived copy · Original

Tom Caulfield, our Technical Director, was responsible for filming and editing all the videos at ICMIs since the 2016 event in London, other than the recent one in India. He's always done a magnificent job, often in challenging circumstances. Playlists of all those ICMI videos, as well as the videos from the inaugural ICMI near Detroit in 2014, and so many others besides, are on our YouTube channel – here.

Our thanks to Tom for letting us know of an amazing (anonymous) donation of £1,000 this evening, which lifted the crowdfunder total for next year's ICMI in Budapest to £1,730.

I've just posted my second donation (£20) so the total now stands at £1,750. That leaves £1,250 to be raised to put the funding in place for videos to be recorded for posterity in Budapest next August. I would ask you to join me in donating whatever you can afford for this important fundraiser. Thank you, and have a good week.

Chivalry feminism

Peter Wright · 4 December 2023 · Archived copy · Original

It's easy to assume chivalry and feminism are unrelated, for don't feminists eschew chivalry as belittling to women? Well, yes and no.

Over a century ago Ernest B. Bax noticed feminist rhetoric has it both ways – feminists renounce chivalry as demeaning and even victimizing to women on the one hand, and on the other take it as something to be solicited from every layer of government, business and wider society by overtures about women's vulnerability. As most feminists continue to demonstrate, chivalry-seeking remains a core part of the business model, so much so that without it feminism might not exist.

Perhaps a shock to those among us who would do away with feminism in order to return to a 'traditional' model of sexual relations only to discover that the traditional woman is eerily similar to the new woman in that she too exploits and indeed *expects* male chivalry.

E.B. Bax describes first-wave feminists advocating male chivalry for the benefit of women. His assessment in the following quotes underscores how "chivalry feminists," as he called them, along with the masses of women influenced by their message, have tended to be duplicitous about their reliance on chivalry

Ernest B. Bax on 'Chivalry Feminism'

"THE justification for the whole movement of Modern Feminism in one of its main practical aspects – namely, the placing of the female sex in the position of privilege, advantage and immunity – is concentrated in the current conception of "chivalry." It behoves us, therefore, to devote some consideration to the meaning and implication of this notion. Now this word chivalry is the *dernier ressort* of those at a loss for a justification of the modern privileging of women.

[…]

"It is plain then that chivalry as understood in the present day really spells sex privilege and sex favouritism pure and simple, and that any attempts to define the term on a larger basis, or to give it a colourable rationality founded on fact, are simply subterfuges, conscious or unconscious, on the part of those who put them forward.

[…]

"Every outrageous pretension of Sentimental Feminism can be justified by the appeal to chivalry, which amounts (to use the German expression) to an appeal from Pontius to Pilate. This Sentimental Feminism commonly called chivalry is sometimes impudently dubbed by its votaries, "manliness." It will presumably continue in its practical effects until a sufficient minority of sensible men will have the moral courage to beard a Feminist public opinion and shed a little of this sort of "manliness."

[…]

"Such is "chivalry" as understood to-day – the deprivation, the robbery from men of the most elementary personal rights in order to endow women with privileges at the expense of men.

[…]

But these considerations afford only one more illustration of the utter irrationality of the whole movement of Sentimental Feminism identified with the notion of "chivalry." For the rest, we may find illustrations of this galore. A very flagrant case is that infamous "rule of the sea" which came so much into prominence at the time of the Titanic disaster. According to this preposterous "chivalric" Feminism, in the case of a ship foundering, it is the unwritten law of the seas, not that the passengers shall leave the ship and be rescued in their order as they come, but that the whole female portion shall have the right of being rescued before any man is allowed to leave the ship. Now this abominable piece of sex favouritism, on the face of it, cries aloud in its irrational injustice.

Source: Chapter-5 'The Chivalry Fake' in *The Fraud of Feminism*, 1913

"Chivalry, as understood by Modern Sentimental Feminism, means unlimited licence for women in their relations with men, and unlimited coercion for men in their relations with women. *To men all duties and no rights, to women all rights and no duties*, is the basic principle underlying Modern Feminism, Suffragism, and the bastard chivalry it is so fond of invoking. The most insistent female shrieker for equality between the sexes among Political Feminists, it is interesting to observe, will, in most cases, on occasion be found an equally insistent advocate of the claims of Sentimental Feminism, based on modern metamorphosed notions of chivalry. It never seems to strike anyone that the muscular weakness of woman has been forged by Modern Feminists into an abominable weapon of tyranny. Under cover of the notion of chivalry, as understood by Modern Feminism, Political and Sentimental Feminists alike would deprive men of the most elementary rights of self-defence against women and would exonerate the latter practically from all punishment for the most dastardly crimes against men. They know they can rely upon the support of the sentimental section of public opinion with some such parrot cry of' "What! Hit a woman!"

Why not, if she molests you?

"Treat a woman in this way!" "Shame!" responds automatically the crowd of Sentimental Feminist idiots, oblivious of the fact that the real shame lies in their endorsement of an iniquitous sex privilege. If the same crowd were prepared to condemn any special form of punishment or mode of treatment as inhumane for both sexes alike, there would, of course, be nothing to be said. But it is not so. The most savage cruelty and vindictive animosity towards men leaves them comparatively cold, at most evoking a mild remonstrance as against the inflated manifestation of sentimental horror and frothy indignation produced by any slight hardship inflicted by way of punishment (let us say) on a female offender."

[…]

"In the foregoing pages we have endeavoured to trace some of the leading strands of thought going to make up the Modern Feminist Movement. Sentimental Feminism clearly has its roots in sexual feeling, and in the tradition of chivalry, albeit the notion of chivalry has essentially changed in the course of its evolution. For the rest, Sentimental Feminism, with its double character of man-antipathy and woman-sympathy, as we see it to-day, has assumed the character of one of those psychopathic social phenomena which have so often recurred in history. It can only be explained, like the latter, as an hypnotic wave passing over society.

Source: The Fraud of Feminism – Chapter VII: The Psychology of the Movement

Modern Educayshun

AVfM Video Source · 5 December 2023 · Archived copy · Original

Excellent satire illustrating the “potential dangers” of our *increasingly reactionary culture* of Political Correctness on our college campuses and in the media.

If you like Neel Kolhatkar‘s work his YT channel can be found here.

Acid attacks in Italy – Manipulation of the public

Silvio Altarelli · 6 December 2023 · Archived copy · Original

Acid attacks were unknown in Italy until 2009, when feminist journalists started to attack all men by talking about female victims of acid attacks in East Asia and Africa, painting it as a gender issue. The reality is that men are 48% of the victims of acid attacks in Cambodia, 18% in Bangladesh, 43% in Uganda, 60% in Nigeria, and we could go on like this. The reality is that this issue is both rare and non-gendered.

But only in one case did the press write about a man attacked with acid, and the title was as egregious as it gets: *Nabila, the courageous woman who launched an acid attack against her 21-year-old boyfriend*.

As a consequence of this topic being brought up in the media, the Italian public learned as follows: between 2009 & 2014, 16 persons were attacked with acid in Italy: 9 women and 7 men.

At this point, the feminist press could select a single victim as the symbol of the struggle that their ideology promotes. Of course, all men and children who were victims of acid attacks were discarded. A few women were discarded as well: one was a politician attacked by a man, another one was attacked by a woman, and another one claimed that she was attacked by men, but the police discovered that she threw acid on herself in order to build a false allegation.

Lucia Annibali, a female lawyer attacked by her ex-lover, had the politically correct victim profile. So she was heavily promoted: in some days we could see her in the morning, at lunch, at dinner, in major TV programs. She got prizes: the president of Italy (an 89-year-old ex-communist) nominated her with the title of "Cavaliere" (Knight). The feminist president of parliament received her. Luckily, Lucia mostly recovered from the aesthetic damages she suffered. Her aggressors were charged with attempted homicide and sentenced to 20 + 14 + 14 years and ordered to pay her €1.8 million in reparations.

Amongst the other forgotten victims was William Pezzullo. When his girlfriend started lying to him, he broke up with her. When he became a victim of stalking, he did not react, not even when his car was damaged. At some point his ex-girlfriend contacted her previous boyfriend. They then conspired and attacked William by hitting him on the head, and then she threw acid on him. After 20 days of intensive care he survived, but he was left severely disabled following the ordeal: he was left both deaf and blind.

The prosecutor refused to charge her with attempted homicide, stating that "we do not wish to create a monster," despite evidence that she had searched the Internet for the most aggressive type of acid to use. They got sentenced to 10 years of jail each, which in Italy essentially means five years of real jail for the man and zero for the woman. Indeed, the woman who attacked William is a mother, and according to an Italian feminist law, mothers should and indeed can avoid going to jail, even in situations like these.

William got no compensation so far, so his family sold their commercial business in order to pay for the treatments he needs (recovery from an acid attack is considered an aesthetic and elective procedure and it is thus not covered by state insurance). He is assisted by his mother, Paola Tomarelli, who told the Italian press:

> William has not improved at all, [on the contrary,] he is getting worse [and] we are desperate. One eye was completely lost, but at least with the other he could see shadows, and some movements. Now he does not see anything … The plastic reconstruction surgery failed to achieve the results; we took him to several hospitals, where they tried to rebuild using muscles and tissues from the neck, but now he is worse than before. William suffered for three months before leaving the intensive care unit. [The doctors] were not sure whether they'd be able to save his life. For 16 months now he is closed in our house and we leave the house only to bring him to hospitals or specialists. We are desperate, he is not self-sufficient, he will never become self-sufficient [and] this is the most dramatic aspect.

In theory, the president of Italy should be the president of everybody: so Paola Tomarelli and others wrote him asking for help for William. They only got an answer written by some woman in his staff: a letter that claims that men should be represented not by a victim but by some actors who appeared in a feminist advertisement saying, ‘We do not hit women.” The president’s office essentially told them that William was the wrong sex. You can’t make this stuff up! Read the letter here (in Italian).

Did feminists have a good reason for this disgusting operation that ruined the life of 16 persons? Yes, they had 82 million good reasons. This is the amount of public funds (in euros) that they wanted to obtain for their women-only shelters. That’s over US$110 million.

In 2014, feminists got their Istanbul Convention ratified in Italy. Women and men are no longer equal under the law, not even formally. Men are perpetrators, women are victims. William is a perpetrator, Lucia is a victim. By virtue of their sex.

It was the feminist ideology who used to declare this. It’s the law. Politicians and judges have a legal justification to discriminate against William, and against all men.

Gynocentrism: The Real Gender Cult

Vernon Meigs · 8 December 2023 · Archived copy · Original

The Men's Movement- Fair, but Imbalanced

Eincrou · 10 December 2023 · Archived copy · Original

In my very short time as an observer of the budding Men's Movement I have been impressed with the analytical prowess of not only those who regularly write articles or run websites and blogs, but also those who intermittently leave comments. The concentration of *Eureka!* moments induced by the content I have viewed on men's websites is unmatched by anywhere else I have been on the Internet. However, not everyone who has happened upon this growing movement has been as captivated by the quality of discourse as I have.

There is a certain brand of commenter who announces that the discussions in the men's movement are unbalanced. Though they don't necessarily disagree completely, they want to remind us that our analysis is flawed by not taking everything into account. It is true that the biggest challenge of proper analysis is incorporating all relevant information, but I have yet to see a commenter make an argument of this type that successfully invalidates an analysis. They invade the discussion as a champion of 'balance' but all they are actually doing is disrupting the scale by adding dusty rocks, broken twigs, crumpled tin cans and all manner of otherwise irrelevant debris.

I have to wonder why they would find it necessary to tell a feather being weighed against a hammer about the importance of 'balance.' It would seem that in this circumstance, the most efficient way to promote balance is to somehow address the massive weight of the hammer, rather than ensuring that the tip of the feather weighs as much as the stem. These people would better spend time in their search for equality and fairness if they did exactly what the men's movement aims to do: strengthen the wills of men and tear down the zero-sum benefits women gain at the expense of men, specifically and civilization, ultimately.

Why, then, do they try to promote 'balance' here? Is it because they see us as actually willing to change our minds? Could it be an acknowledgement that what we think will soon have a great effect, and they want us to not forget to care about women? Or, could it be the opportunity to satiate their misandry at the same time as they imagine themselves to be intellectually competent enough to think about a topic as grand as the course of human society?

We are certainly easy targets here. Neither men nor women seem to have any qualms or fears about arguing with men. Both men and women have come to A Voice For Men to tell us we are unbalanced, and that we should be promoting everybody and not just men. I suppose they take issue with the fact that men's sites honestly state a clear intention to uniquely help men. Feminists lie about their false position of balance by claiming to promote equality, even though they are literally incapable of even conceptualizing what that would mean. The 'balance' commenters expect us to be even-handed when feminists clearly are not. That hammer definitely has one end which is heavier than the other.

There is a distinct need for a school of thought unified towards promoting men because this is something men and women will not do passively. There must be articles written that totally fail to address women's issues, by intent and by design. We need thinkers who conduct skewed analyses of society, especially taking into account how men are affected. This should not be done in ill faith or by sacrificing truth and accuracy, but balance in the presentation is a luxury we must be willing to jettison. Anything less would be selling men short for the unique benefit of women a septillionth time.

Women have immense power over the minds of humanity. It is the power to get people to *want* to help her. Women have always had the ability to tip the scales of 'balance' in their favor by an innate and effortless ability to make people care about their concerns. Feminism represents a lust for the male form of power: forcing people to do things they *do not* want to do. Both of these powers combined is disastrous for men, and men *must* have the ability to focus on their issues for as long as this dynamic continues.

The people saying we are not taking everything into account about men and women are duly noted, and they are correct that we leave a lot out about 'bad men' and 'good women,' among other things. However, our goal is not to produce the most complete assessment of modern society in the West. It is to stop the abuses of decent men by

governments at the behest of women, and it is difficult enough to get people to care about the well-being of men *without* setting our concerns parallel to those of women.

Another domestic abuse experiment shows same results

A Voice For Men Videos · 11 December 2023 · Archived copy · Original

This is at least the third if not fourth experiment like this that we've seen. And we've seen it in multiple countries and languages too. The results are always the same:

Black Men First, Then The Rest

A Voice For Men Videos · 11 December 2023 · Archived copy · Original

Something many of us at AVfM have maintained for some time now is that most of the negative cultural forces against men in the United States started with the black community (and other minority communities), and spiraled outward from there. This video is sure to infuriate many who watch it, but while we don't have to agree with every single word here, there's more powerful truths here than most in this society would care to admit.

This also goes back to something else we've said many times before: when we stop allowing cultural forces to set men against each other because of ethnicity, and men start to come awake to reality and see their shared interests and their shared experiences, social change is going to come. Maybe faster than a lot of people realize.

Subscribe to MRDawson38 for more.

Lessons from nature: primal masculinity

Stephen Jarosek (aka Codebuster) · 12 December 2023 · Archived copy · Original

We human beings, especially those of us from the Anglosphere, grow up with strange notions of what it is to be a man. Americans bow to a pompous git wearing a black robe and address him as "Sir" for fear of going to debtor's prison for being unable to pay child support. In Australia, draconian laws exist not to protect but to control – voting is compulsory, anti-association laws [1] (defining whom you are allowed to associate with) are periodically entertained and taken seriously, and we are fined hundreds of dollars for failing to wear bicycle helmets or failing to buckle up our seatbelts.

These are examples where we are penalized not for hurting anyone or stealing anything, but for minding our own business and taking responsibility for our own choices. In America and throughout the Anglosphere, we surrender our livelihoods and our dignity to provided-for women in their petty indulgences with Affirmative Action, while they grasp for alimony and government handouts. Men are having their children taken away from them in the interests of their primary abusers, placing their children at the mercy of their primary abusers. We must be the most gutless, spineless, dumbest manifestations of the male condition that the world has ever seen. Human dignity? What a joke.

It therefore pays to ask, what have we lost? What is the essence of male knowing? What does it mean to be a man? I reckon that this dude in the gorilla suit [2] might have a better idea than we do. What does he know? No one taught him to "man up". What he knows seems to go beyond the petty "should" and "should-nots" of human society. What's with his confidence, his calm temperament, and his sense of responsibility? He hangs back behind the group and looks around to check for stragglers, before rejoining them. He places a firm but gentle hand on one of the youngsters, guiding them to move aside, lest the over-enthusiastic youngster spook the oddly-behaving creature with the funny plumage. He encourages everyone in his tribe to check out the fragile creature at centre stage, making sure that no one hurts it, and it does not hurt them. His presence is a source of safety to both the fragile creature as well as the females and the youngsters of his tribe mesmerized by it.

Without his presence, who knows what impulses the females or the youngsters might heed, or what liberties they might be inclined to take? He sits back, observing proceedings, without feeling the need to also indulge. He is a natural leader, he turns to leave and everyone follows. He is the formidable male, and it is clear that he has earned the respect of his troop. If you look into his eyes, his face, and observe his demeanor, you cannot help but wonder what he knows that the females of his tribe never can. And he did not learn any of this from a human being. He is no chivalrous white knight, fawning over undeserving, grasping females regardless of their conduct. His is primal knowledge emerging from the jungle.

What is the nature of masculine knowing, without all the bullshit that we humans have to contend with? What do men, properly developed, know that women never can? Women have sexual power, but they can never know what men know. It's as if nature has deliberately established a divide that can never be traversed. There is no crossing this Rubicon. You cannot have both knowledge and sexual power.

What, on the other hand, is the nature of female knowing? For this, the best clues lie in matriarchal collectives, like bees, ants, meerkats, bonobos and hyenas. They too are impressive, but not in the same way that our video-clip shows the silverback male to be. Now I don't claim to be an authority who knows enough about gorillas in the wild or otherwise to provide a definitive, referable source accounting for their biology and behavior. But I do know that this singular video-clip has impressed me in an unexpected way.

Feminists, both male and female, despise the fact that at some primal level, the masculine ideal elicits their respect. They cannot stand it. Deep down inside they realize that the same kind of respect can never ever be earned by the provided-for sex. That is why feminists are trying to drive men down to their own level. That is why they are trying to turn men into [their impressions of] pleasure-seeking, group-thinking bonobos [3]. They cannot stand that they cannot know as men can. For all of women's sexual power, they find women's position of enslavement and inherent

ignorance utterly unbearable.

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[3] Wikipedia on bonobos – http://en.wikipedia.org/wiki/Bonobo

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Straight eye for the queer guy

AVfM Video Source · 13 December 2023 · Archived copy · Original

The Maternal Preference

Tom James · 15 December 2023 · Archived copy · Original

Contrary to popular belief, there was never a time in American history when courts treated children as the "property" of their fathers so that mothers had to wage a decades-long Equal Rights campaign to win the right to have the custody of their own children. As explained in my book, *The History of Custody Law*, whatever the case may have been in other countries, American judges were applying the "best interests of children" standard to decide custody as early as 1804.

Sometimes an early nineteenth century judge even went so far as to chastise an attorney who tried to put forward a "father's rights" argument instead of a "best interests" argument. The truth is that America began by deciding custody on the basis of morality and marital fault. The movement that occurred in the nineteenth century was from that to a near-absolute preference for placing children in the sole custody of their mothers. That judicial predilection has come to be known as the maternal preference doctrine.

The maternal preference that was established in the nineteenth century continued to be the principal standard of decision in custody cases throughout most of the twentieth century.

"It is universally recognized that the mother is the natural custodian of her young. Accordingly, the mother is ordinarily awarded the custody of children of tender age, especially girls, unless it is clearly shown that she is not a fit and proper person."[1] Some jurisdictions codified it.[2] In others, courts applied a judicially-created presumption that maternal sole custody is in every child's best interests.

In all states, it was a firmly established rule of law throughout most of the twentieth century that the mother was entitled to custody of the children in a divorce or separation unless she was proven to be unfit to parent. "The mother of an illegitimate child is entitled to its custody unless she be unfit therefore. And the same rule as to custody of legitimate children is applied to the custody of illegitimate children, and the courts are controlled and actuated by the same considerations."[3] As late as 1976, *American Law Reports* reported that "the vast majority of the jurisdictions continue to follow" the maternal preference, viewing the mother as the "natural custodian of her young" because "her love for her child is irreplaceable."[4] Judges believed fathers either had no love for their

children or whatever love they had was replaceable.

Prior to the 1980's, judges simply assumed that mothers were imbued with a natural instinct for child-rearing, and that this instinct was lacking in fathers. Courts explained their refusal to grant custody to fathers this way: "To deprive [a] child of the society, companionship and the instinctive and natural maternal love of her mother … would hardly be to the interests of the child."[5]

Sometimes courts characterized the mother-child bond as "sacred." [6] The father-child bond was not. As the Wisconsin Supreme Court explained:

> [No father's love] can be an adequate substitute for mother love – for that constant ministration required during the period of nurture that only a mother can give because in her alone is duty swallowed up in desire; in her alone is service expressed in terms of love.[7]

In 1972 the Maryland Court of Appeals candidly expressed its bias in favor of mothers in the following terms:

> The maternal tie is so primordial that it should not be lightly severed or attenuated. The appreciation of the visceral bond between mother and child will always be placed upon the balance scales, and all else being equal or nearly so, will tilt them.[8]

From article of faith to rule of reason

In 1973, Joseph Goldstein and Albert Solnit teamed up with Sigmund Freud's daughter, Anna Freud, to publish a book called *Beyond the Best Interests of the Child*.[9] It espoused a psychoanalytic approach to determining what is in a child's best interests, one that relied heavily on Sigmund Freud's psychoanalytic theories and John Bowlby's attachment theory, which also was grounded in Freudian theory.

Freud and her colleagues observed that an infant develops a psychological attachment to an adult who is personally and emotionally involved with him. They theorized that the attachment consisted of the baby's superimposition of its libidinal interests on the events of bodily care (feeding and diaper-changing, for example.) They postulated that because of this early attachment, it is vitally important to a child's psychological well-being for this first bond to remain uninterrupted.

> Such primitive and tenuous first attachments form the base from which any further relationships develop. What the child brings to them next are no longer only his needs for body comfort and gratification but his emotional demands for affection, companionship, and stimulating intimacy. Where these are answered reliably and regularly, the child-parent relationship becomes firm, with immensely productive effects on the child's intellectual and social development.[10]

"Unlike adults, who are generally capable of maintaining positive emotional ties with a number of different individuals," they asserted, "Children lack the capacity to do so."[11] Since mothers are the ones who are biologically equipped to nurse their babies, it is easy to see how Freud's theoretical framework could have been thought to support a preference for making awards of sole custody to mothers.

The fly in the ointment of course, is that it is not necessarily true that the mother is the one upon whom the child superimposes its libido in every case. If a particular father does a greater share of the feeding, diapering and comforting of the baby than the mother, then the theory would support a preference for making an award of sole custody to the father rather than the mother. The theory is not sufficient, by itself, to support a maternal preference or presumption specifically in favor of mothers.

Moreover, there was no basis for Freud's assumptions that children are incapable of forming psychological attachments to more than one person, much less that multiple attachments are detrimental to a developing child's

psychological health. In fact, available empirical evidence contradicted those assumptions. For example, researchers H. Rudolph Schaffer and Peggy E. Emerson found that from birth to three months of age, babies respond and attach equally to any caregiver; between four and nine months, a baby tends to have a primary attachment to one person, but also maintains secondary attachments to others; and that by nine months babies form multiple attachments. In addition, they found that attachment correlates closely with the person who responds most accurately to the baby's needs and desires, not the person who spends the most time with the baby. Further, they reported that at eighteen months, a child's main attachment figure was the mother for only about half of the children studied, and the father was the main attachment figure for nearly all of the rest. Finally – and contrary to Freud's libidinal-superimposition theory — they found that the most important factor in forming attachments is not who feeds and diapers a child, but who plays and communicates with her.[12]

Nevertheless, late-twentieth century judges, custody evaluators, and family law policy-makers increasingly cited Freud's theory, as expounded in *Beyond the Best Interests of the Child*, as the justification for their preference for maternal sole custody, and for permitting children to have only very brief periods of visitation with their fathers.[13] By the end of the century, Freudian attachment theory had supplanted both God and maternal instinct as the doctrinal basis for the judicial preference for mothers.

Maternal unfitness

The maternal preference was never absolute. A father could rebut the presumption that custody should be awarded to the mother by proving that she was unfit to be a parent. Courts construed the concept of parental unfitness very narrowly when considering the fitness of a mother to parent, though. The double standard they had developed in this respect in the nineteenth century continued into the twentieth.

A father's insolvency or poverty was sufficient to support a finding of his unfitness for custody. In *Bryant v. Dukehart*,[14] the mother died and the trial court, instead of leaving the children in the custody of their father, awarded them to the guardian the mother had appointed in her will. Acknowledging that the surviving parent normally has a right to custody of the couple's children when one of the parents dies, the appellate court nevertheless affirmed the award of custody to the guardian rather than the father. In support of its decision, the court cited the fact that the father had entered into a lump-sum child support settlement at the time of the parties' divorce. The court held that a father's attempt to enter into a one-time lump-sum settlement of his child support obligation at the time of the divorce evidenced an intention to evade the obligation of a father to support women and children financially with periodic payments of money throughout their lives. That intention, the court declared, rendered him unfit to be a parent.

A mother's insolvency or poverty, by contrast, was deemed irrelevant to her fitness to parent. If a woman was not able to support her child, the courts reasoned that her financial difficulties could be ameliorated by ordering the father to pay alimony and child support to her. So long as she was not habitually drunk, did not suffer from a serious mental illness, and was not guilty of severe physical child abuse, a mother would be considered sufficiently fit for child-raising.[15]

In most states, a mother's commission of adultery would not support a finding the she was unfit to parent. A few states did treat adultery or other marital misconduct as evidence of parental unfitness.[16] Even in these states, though, a mother's termination of the adulterous relationship sufficed to restore her to full fitness.[17]

Other courts applied a more general double standard. These courts treated a father's commission of adultery, desertion or other marital misconduct as conclusive evidence of his unfitness to parent, but held that a mother's commission of these kinds of things did not necessarily render her unfit to parent, especially if the custody of a daughter, a disabled or unhealthy child, or a young child, was at stake. To these courts, the tender years doctrine overrode the presumption of parental unfitness that otherwise would arise upon proof of marital fault.

In most states, the fact that the mother was the one who was at fault for the divorce did not prevent a court from awarding her custody of the children, no matter how egregious her behavior had been. In *Crabtree v. Crabtree*,[18]

the wife had cut a five-inch slit in her husband's throat with a razor blade, intending to kill him, and then chased him down and stabbed him again as he was running away. Upon his release from the hospital, he petitioned for divorce on the grounds of extreme cruelty. The court found that the wife's attempt to kill him was not justified, her reason apparently having been simply her displeasure with his "sullen" attitude, and her anger at him for trying to get away from her. The court found that he had not been guilty of any wrongdoing, so he was indeed entitled to a divorce on the grounds of extreme cruelty. The court then proceeded to award custody of the children to the wife because she was their mother.

References:

[1] Comwell v. Comwell, 224 A. 2d 870 (Md. 1966); *see also* Hartog *supra* note 1 at 306 ("In 1950 (and still in 1960 and even in 1970), much of the nineteenth century law of husband and wife remained.")

[2]La. Rev. Civ. Code art. 146 (1912) (superseded by La. Civ. Code art. 131 (2011)) (requiring courts to award custody to the wife even if she is at fault for the divorce); N.H. Stat. ch. 176 § 4 (superseded by N.H. Rev. Stat. § 458:16 (2011)) (authorizing only wives, not husbands, to get orders for temporary custody of children during the pendency of a divorce); R.I. Gen. Laws ch. 245, § 1 (1909) (superseded) (declaring that a married woman has sole custody if she lives separately from her husband for a year); Utah Comp. Laws § 3004 (1917) (superseded by Utah Code § 30-3-10 (2012)) (requiring courts to award custody to the mother unless she is proven to be "immoral or otherwise incompetent"); P.R. Civ. Code §§ 166, 175 (1902) (superseded) (requiring courts to award custody to the wife unless she is at fault for the divorce.)

[3] Pierce v. Jeffries, 137 S.E. 651 (W. Va. 1927).

[4] Thomas R. Trenkner, Annotation, *Modern Status of Maternal Preference Rule or Presumption in Child Custody Cases*, 70 A.L.R.3d 262 (1976).

[5] Pitts v. Pitts, 29 A. 2d 300, 305 (Md. 1942). Freudian dogma held that women were naturally suited for child-raising and had an inherent nurturing ability that men lacked, thereby making the mother-child relationship more important to children than the father-child relationship is. *See* Roth, *supra* note 2)

[6] *See, e.g.*, Waldron v. Childers, 148 S.W. 1030 (Ark. 1912) (holding that "the natural affection of a mother … is stronger and more sacred than that of any other….")

[7] Jenkins v. Jenkins, 181 N.W. 826, 827 (Wis. 1921)

[8] Kirstukas v. Kirstukas, 286 A.2d 535 (Md. Ct. App. 1972)

[9] Joseph Goldstein et al., *Beyond the Best Interests of the Child (1973).*

[10] *Id*. at 18.

[11] *Id*. at 13.

[12] H. Rudolph Schaffer and Peggy E. Emerson *The Development of Social Attachments in Infancy*, 29 Monographs of the Soc'y for Res. in Child Dev. no. 94 (1964)

[13] Kathryn L. Mercer, *A Content Analysis of Judicial Decision-Making: How Judges Use Primary Caretaker Standard to Make a Custody Determination*, 5 Wm. & Mary J. Women & L. 73 (1998)

[14] 210 P. 454, 457, 459 (Or. 1922).

[15] American Bar Association, *supra* note 288 at 172

[16] *See*, *e.g.*, Palmer v. Palmer, 207 A.2d 481 (Md. 1965)

[17] As one family law treatise from the period put it: "the mother is preferred as their custodian,…and this though she may have been guilty of delinquencies in the past [provided] there is no evidence that she was delinquent at the time of determining the matter by the court." Frank H. Keezer, Keezer on the Law of Marriage and Divorce (3d

ed., John W. Morland ed., 1946)

[18] 242 S.W. 804 (1922)

Nineteenth-Century Novelist Henry James Predicted Twentieth-Century Feminism

A Voice For Men Videos · 15 December 2023 · Archived copy · Original

Is Climate Change a Man?

Jon Gunnarsson · 18 December 2023 · Archived copy · Original

Morality is pretty clear-cut in German classrooms. There's an approved list of evil, which includes racism, xenophobia, right-wing politics, sexism (i.e. sexism against women), pollution, and climate change. There's an approved list of good, which includes egalitarianism, democracy, tolerance (except for support of anything in the above list or criticism of anything in this list), moderate left-wing politics, and environmentalism.

And now, increasingly, pupils are taught to associate men with the first list and women with the second. One in a long list of attempts to demonize men is an article by Barbara Morawec entitled "Ist der Klimawandel ein Mann?" ("Is Climate Change a Man?")[1]. Responsible for this text is the German State Institute for School Quality and Education Research. The text is not intended for critical discussion, but is just supposed to be used to test reading comprehension. Pupils read the text and then have to answer questions about it[2].

> Steaks and cars, both as large as possible. That is – you guessed it – typically male. "That's why climate change is a man." This is the provocative thesis advanced in a study by Ines Weller, a professor in Bremen. Her arguments: men eat more meat on average and drive showy, gas-guzzling cars, preferably fast. Both increase the world-wide CO2 emission. According to Weller, this is further exacerbated by the fact that men do not want to change their behaviour. Thus, the Professor argues, they contribute more to global climate change than women.

This is how the article opens and it doesn't get better after that. Using Ines Weller's aforementioned study, as well as "research" done by environmental expert and physicist Gotelind Alber, the article asserts that women are affected more severely by climate change and that meat consumption "is another area where man seems to be the climate sinner."

After briefly considering that "women also contribute their mite to climate change" through consuming more dairy products, cosmetics, and clothing, the article concludes as follows:

> Nevertheless, the climate calculation seems to favour woman. Besides: women think differently about climate change than men; they are more willing to do something for the public good. "Women, who are usually more involved with children and family than men, are used to thinking of others," Alber says. Men, on the other hand, are obviously only ecology-minded when they don't have to pay for it.

The intent of this monstrosity is quite clear. Men are collectively at fault for climate change (which is evil and any opinion that questions this must therefore also be evil), of which women are the innocent victims. Once again, the evil men are oppressing the poor, helpless women. The text is quite remarkable in its consistent collectivism. It's not just men who drive SUVs and eat steak every other day who are causing global warming. No, the clearly identified villain is man, and woman is his victim.

There is no differentiation between individuals, no acknowledgement that there are also many men who don't have a large carbon footprint and women who do. All that is conveniently ignored to better construct a threat narrative. Man is out to get you! He'll melt the polar icecaps if you don't stop him!

At the Schiller Gymnasium in Hof (a town in the North East of Bavaria), this text was served up to 8th grade pupils[3]. What message does this send to 13 or 14-year-old boys? They are quite openly told that they are lesser, that they share the collective guilt of their gender. They are taught to be ashamed of being male. They are taught to hate themselves. This is today's version of original sin.

It's no accident that the article talks about climate sinners. This type of language is quite common in public discourse in Germany. Everything must be sorted neatly into good and evil; good must only be associated with

women, evil only with men. Individual men may occasionally be praised, but that is the one time they are treated as individuals. At best, individual men are praiseworthy and good in spite of their sex.

Given all this, it's no wonder that boys are doing much worse than girls in school. While every new generation of women in Germany does better in schools and universities than the previous generation, for men the reverse is true[4]. With the school system becoming ever more feminist, boys are increasingly unmotivated to do well in school. A 2007 study by the Federal Ministry for Education and Research shows that boys and girls do about equally well given the same degree of interest[5]. But seeing how hostile schools have become toward boys, their lower level of interest is hardly surprising.

More damningly, the same study also revealed that given the same degree of competency, boys received worse grades than girls. Over five years have passed since this study, and nothing has been done about it. Tellingly, the Education Ministry released the embarrassing study without any press release and without drawing any attention to it. During the 2007 Christmas season, they even tried taking down the study from their webpage, hoping that nobody would notice. Thanks to some inquiring German Men's Rights Activists (MRAs), this attempt at censorship failed and they had to put up the study once again[6].

But even though the education deck is so stacked against them, men still do better on the job market. But for how long? Nowadays the internet can make up for much of the flaws in the state-run education system, but it is usually only those who are already intelligent and educated who make full use of this resource. Immigrant and lower class men are becoming increasingly marginalized. How long the German society can keep this up is anyone's guess. No society that wastes male potential to such a degree can sustain itself in the long run. For all of our sakes, let's hope that Germany—along with all of Western civilization—reverses its course before it is too late.

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[3] http://sciencefiles.org/2013/07/20/erziehung-zum-selbst-hass-das-neue-curriculum-an-deutschen-schulen/

[4] https://www.destatis.de/DE/Publikationen/Thematisch/BildungForschungKultur/Bildungsstand/BildungDeutschland5210001129004.pdf?__blob=publicationFile, page 43

[5] http://www.bmbf.de/pubRD/Bildungsmisserfolg.pdf, page 16

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The Patriarchy™ and Marble Cake

Jason Gregory · 20 December 2023 · Archived copy · Original

I admit it. I have a guilty pleasure—feminist-philosophers (now defunct). No, feminist-philosophers are not necessarily oxymoronic, though some of them are morons. Take, for example, Iris M. Young.

Young studied philosophy and earned a doctorate in philosophy from Pennsylvania State University. She became a professor of political science and was well known for her work in "theories of justice, democratic theory and feminist theory." Sadly, Young lost a battle with cancer in 2006 and the world was deprived of "one of the most important feminist thinkers in the world…one of the most important political philosophers of the past quarter century."

While researching this much respected philosopher, I discovered one of her papers, "Humanism, Gynocentrism, and Feminist Politics." It is a brilliant and fascinating paper. It is a must read for anybody interested in The Patriarchy™, gender politics, and philosophy.

In this paper, Young presents two remarkably different versions of feminism—humanist-feminism and gynocentric-feminism. Young admits that these two types of feminisms are often contrary to and sometimes contradictory with each other. She also admits that both feminisms share the common narrative thread of male-as-antagonist. The overarching antagonist to both narratives is the male dominated culture that oppresses women—The Patriarchy™.

This antagonist represents weak and lazy writing. It's a tired, uninspiring, and one-dimensional villain. This antagonist no longer has a *semblance of truth sufficient to procure for these shadows of imagination that willing suspension of disbelief for the moment, which constitutes poetic faith.* The Patriarchy™ is the Snidely Whiplash of feminist narratives—a cartoonish caricature of evil, the archenemy of all women, humanity, and civilization. It is not an artifact of "poetic faith."

As such, The Patriarchy™ is not a real thing. It is only an imagined thing—a fetishized object of imagination that exists in the minds of feminists and other morons. It exists to perpetuate a shallow and one-dimensional narrative that presents women as objects-of-victimization. It is the sort of thing that feminists love to hate. It is loved because it can be blamed for everything. It is hated because it is the villain. Without The Patriarchy™, there would be no feminist narratives. Without Snidely Whiplash, there would be no Dudley Do-Right. The Patriarchy™ is one half of a shallow and one-dimensional dichotomy of good vs. evil that exists in feminist narratives. It's not any real thing of lived-experience. It is only an imaginary thing of imagined-experience.

To better understand this shallow dichotomy and the silliness of feminist narratives, let's look at two of the most significant and influential feminist narratives as presented by Iris M. Young. Both narratives present women as victims of The Patriarchy™. Both narratives present The Patriarchy™ as an antagonist, a villain like Snidely Whiplash who twiddles his moustache and has no human depth beyond a sadistic lust for the devaluing and disempowerment of women.

Humanist-feminism

Humanist-feminism, according to Young, is best described in the works of Simone de Beauvoir. At its core is a revolt against being imprisoned in femininity. For them The Patriarchy™ "has ascribed to women a distinct feminine nature by which it has justified the exclusion of women from most of the important and creative activity of society—science, politics, invention, industry, commerce, the arts." By rejecting such femininity, humanist-feminism delivered a revolt against The Patriarchy™ itself.

What makes this Beauvoirian revolt so fascinating is the fact that it is founded theoretically on the philosophical distinction between immanence and transcendence. Immanence roughly designates being an object. Transcendence roughly designates being a free-subject that defines its own nature and "makes projects that bring new entities into the world."

It is argued by humanist-feminists that The Patriarchy™ does not allow women to become such transcendent and free-subjects. Instead, women are relegated to being objects of domestic and sexual service to men and for the benefit of men. As such, the full humanity of women is restricted by The Patriarchy™. This is, according to humanist-feminists, a brutalization of the personhood of half the human race for benefit to the other half. The Patriarchy™ mutilates and deforms women into objects—the non-human Other. Young writes that this "distinction between transcendence and immanence ensnares Beauvoir in the very definition of woman as a non-human Other…"

By defining humanity as transcendence, as a free-subjectivity above mere life and the processes of nature that repeat in endless cycles, women can only exist as victims—"maimed, mutilated, dependent, confined to a life of immanence and forced to be an object." In short, humanity transcends, but women are imprisoned to a life of immanence. Humanist-feminism was a revolt against this sort of immanence, reproductive biology, domestic concerns, and motherhood—the things Beauvoir found most oppressive to women.

As such, Beauvoirians devalue women…just like The Patriarchy™ devalues women. The humanist-feminist revolt against The Patriarchy™ is patriarchal. As such, humanist-feminism is The Patriarchy™. They smash The Patriarchy™ by being it.

Gynocentric-feminism

According to Young, "gynocentric feminism defines the oppression of women very differently from humanist feminism. Women's oppression consists not of being prevented from participating in full humanity, but of the denial and devaluation of specifically feminine virtues and activities by an overly instrumentalized and authoritarian masculinist culture." Gynocentric-feminism is not a revolt against femininity. It is a revolt against the devaluation of femininity. It is a revolt against The Patriarchy™ by embracing what The Patriarchy™ always "ascribed" to women. As such, gynocentric-feminism is The Patriarchy™.

For gynocentric-feminists, femininity is "not the problem, not the source of women's oppression, but indeed within traditional femininity lie the values that we should promote for a better society. Women's oppression consists of the devaluation and repression of women's nature and female activity by the patriarchal culture." Again, The Patriarchy™ is still to blame because it "threaten[s] the survival of the planet and the human race. [Patriarchal] values exalt death, violence, competition, selfishness, a repression of the body, sexuality, and affectivity."

According to Young, The Patriarchy™ produces "phallogocentric categorization," a moral rationality and language of sharp distinctions, of abstract rights and justice. However, the feminine is supposed to produce loose categories, a flowing of language that envelops and folds in on itself, reflects itself in a continuous and particularistic ethics of care—a continuous flowing of garbled gibberish. The feminine virtue is supposed to place the particular over the abstract and universal, all the while denying the "nature/culture dichotomy held by humanists… [asserting] the connection of women and nature," rooting the feminine in the body-experience, rather than in some sort of abstract transcendence.

Gynocentric-feminism places a high value on the woman's reproductive processes. It is supposed that these processes give women a "living continuity with their offspring that it does not give men. Women thus have a

temporal consciousness that is continuous, whereas male temporal consciousness is discontinuous." As such, males are said to be more alienated from their children, but more connected to their work and other endeavors of artifact creation. In this way, being woman is not being an object. Bringing forth life into this world is one of the most important endeavors-of-creation…and only women can do that.

Gynocentric-feminism inverts humanist-feminism—completely upending prior notions of women's oppression. Yet, smashing The Patriarchy™ remains a goal of gynocentric-feminism. They smash The Patriarchy™ by embracing it.

Implications

Where humanist-feminism destroyed the value of the feminine, gynocentric-feminism restores it. There is dignity for women within their bodies and within their uniquely female body-experiences. Gynocentric-feminism shows that this connection with the body produces uniquely feminine virtues, language, and experiences of which men are not privy. In fact, men are not privileged at all in this way. Men are alienated from these experiences, from a "living continuity" with their children, and relegated to such experiences by proxy—through intellectual creations, hierarchal competition, and through functioning as an object-of-utility for a woman, for women, and for society-in-general.

This reality requires a reassessment of what male privilege means. Young writes, "If we claim that masculinity distorts men more than it contributes to their self-development and capacities, again, the claim that women are the victims of injustice loses considerable force." She eventually questions, "what warrants the claim that women need liberating…of what does male privilege consist?" She has difficulty swallowing that bitter red pill. She has difficulty being straight and saying that we've been wrong about The Patriarchy™ and male privilege.

Although, she never disavows patriarchy theory, she does put forth a clever analogy as a way to try and change the subject, to escape responsibility, yet still fetishize and blame The Patriarchy™. In regards to gender, Young states that "we need a conception of difference that is less like the icing bordering the layers of cake and more like a marble cake, in which the flavors remain recognizably different but thoroughly insinuated in one another. [And this]… social change requires changing the subject, which in turn means developing new ways of speaking, writing, and imagining."

Translation

Young wants her cake and eat it too. She wants to change the subject and direct attention away from the wrongheaded notions about male privilege and female oppression. She wants to create a narrative in which female oppression and privilege simultaneously exist in one swirl of garbled gibberish—a marble cake. She does not come forward to clearly say, "Oops, we were wrong about male privilege and The Patriarchy™." She does not apologize for the decades of bashing and shaming men about their so-called privilege. She makes no apologies for the centuries of oppression men have endured as objects-of-utility for women and for society-in-general. She does not make any apologies for wanting her cake and eating it too.

Young is playing a game, essentially saying "it's the fault of The Patriarchy™ that we were wrong…even though we weren't really wrong. The Patriarchy™ forced feminists to make distinct icing and borders on their narrative-cake. It's the fault of The Patriarchy™ that feminists didn't create a marble-cake-narrative in which women could be simultaneously oppressed and liberated, *thoroughly insinuated in one another*. It's the fault of The Patriarchy™ that The Patriarchy™ was allowed to be the primary antagonist of any feminist narrative." This is Young's elaborate game of victim-blaming.

Why did you men allow us to blame you? It's your fault that we falsely accused you. Had you men simply valued us women, we would never have falsely accused you men of oppressing us. Never mind the countless bodies of men who sacrificed their lives for women and for society-in-general; that's oppression of women too. Valuing us is not-valuing us. Oppressing us is not-oppressing us. No matter what men do, it's the fault of men that women are simultaneously liberated and oppressed, valued and not-valued, empowered and not-empowered. Men and by

extension, The Patriarchy™, are to blame for everything.

Conclusion

Young, like most feminists, clings to her fetish—her imagined-experience of The Patriarchy™. She refuses to develop a more comprehensive narrative. She refuses to create a narrative that gives depth to the lived-experiences of men. She refuses to relinquish her hatred of men. She prefers blaming men for everything. This is her love, her hatred, and her fetish. She clung to these until death.

Sadly, this is what makes Young's paper so brilliant and fascinating. It illustrates the grasp of this fetish—The Patriarchy™. A philosopher as clever as Young fails to relinquish her fetish. Even after clearly making the case that prior notions of The Patriarchy™ and male privilege were wrong, she maintains that men are still to blame. Even when she knows that it's not the fault of men, she still blames men—The Patriarchy™.

By painting men as The Patriarchy™, men can be made a cartoonish caricature of evil. Men become as shallow and one-dimensional as Snidely Whiplash—the archenemy of women, humanity, civilization, and all things good. Men become The Patriarchy™, the non-human Other.

This is the narrative of feminisms. This is the common thread that binds together feminist narratives. This is the dehumanization of men as the antagonist. It is the fetishizing of men as The Patriarchy™–an imagined thing, a fetishized object of imagination, a villain.

This villain no longer inspires the "willing suspension of disbelief." This villain is not an artifact of "poetic faith." This villain represents weak and lazy writing. The Patriarchy™ is bad literature…and so are feminist narratives.

The way forward may be some sort of "marble cake," as Young describes, where gender differences are distinct, yet *thoroughly insinuated within each other*. However, before that can happen, a narrative granting multi-dimensionality and depth to men is needed. A narrative consisting of compassion and consideration for the lived-experiences of men and boys is needed. That will never happen as a feminist narrative. So long as men are written as the antagonist, as The Patriarchy™, men will always be the Other–the icing on the outside, apart from the cake, apart from humanity.

The featured image of marble cake is licended under CC-BY-SA 4.0 and is courtest of Wikimedia Commons.

Twerking and sexual independence?

Michael Sharron · 22 December 2023 · Archived copy · Original

So I just read an article by a feminist writer that basically says when you see the likes of Miley Cyrus, Rhianna, and millions of girls all over Facebook and Twitter twerking, dressing with minimal clothes, and expressing their independence and validation in being a sexual equal to boys and men, it is not an invitation to men and boys to objectify and have sex with them.

As the father of two girls, I certainly get that if either of my daughters ever decided to twerk, it should not be taken as a invitation for any boy to have sex with her. But is that really what the article linked above is saying–or is that the only message?

I think not.

To me, and I am certainly hoping to be challenged in the comment section, what the feminist writer in this article is asking all men and boys to do is validate and love women and girls who do this as equal people rather than as slutty girls asking for attention sexually. I do have some concerns that the typical 15-25 yr old boy will have a hard time trying to decipher whether a bent over girl thrusting her hips and genitalia against his genitalia is just "Mary being a equal human being who should be validated as a woman" as opposed to her wanting to have sex. But this is what the feminist writer is asking society: to force men and boys to morph into such that the only actual sex between men and women is achieved when the women gives loud verbal enthusiastic consent, screw body language, screw touching, screw inarticulate moans, or anything else: she screams "let's have sex!" or you're a rapist in waiting.

But here is where you hear crickets or the shattering of glass as the feminist house of equality comes crumbling down. Do these theories apply to boys and men as well? Of course not.

Here is what the feminist writer is asking for society to accept: if a principal or teacher witnesses a girl in high school wearing booty shorts, bent over, putting her ass into the air and wiggling HER clothed genitalia against HIS genitalia, then it is just her validating herself as an equal sexual creature and we must embrace that. However, it is pretty clear that if we witness another boy in high school with his girlfriend and she bends over and HE starts thrusting his clothed hips and genitalia against HER clothed genitalia, feminism wants him addressed as a sexual deviant and rapist.

If feminist theory was about equality, this little boy should be validated as a beautiful independent and equal human being by principals and teachers as long as he obtained "enthusiastic consent" by the girl who bent over on her own choice. But again, that is not what we will ever see from teachers, principles, or feminism.

Using feminism's own standard against them, I think it is very clear that Robin Thicke was sexually assaulted by Miley Cyrus–unless we take a second look at the video from the VMA awards. If we do NOT hear Robin Thicke giving verbal "enthusiastic consent," then Miley Cyrus should be in jail as a rapist.

Right?

In short, it sounds like feminism mandates that it is okay for there to be a double standard when it is against boys, but there better never be any double standard anywhere for women and girls. Which, come to think of it, sounds a lot like feminism's definition of "The Patriarchy."

If we are going to start encouraging scantly clad women and girls to gyrate their hips and genitalia against men and boys absent consent, but apply sexual deviant and rape connotations to boys for the same behavior, then mothers of the world who have sons need to start preparing their sons for prison, while feminists smile at each other and clap.

The featured image depicts Sunny Lane twerking, is released under CC-BY-SA 2.5 and is courtesy of Wikimedia Commons.

Adam Lee Hargrave: Acid-throwing almost exclusively a female crime

Peter Wright · 23 December 2023 · Archived copy · Original

Adam Lee Hargrave was an early 20th-century crime reporter and documentarian who wrote extensively on Scotland Yard, the C.I.D., Jack the Ripper, and similar topics. The following article about acid-throwing is from his 1912 book Woman and Crime, in which he states that women were almost exclusively responsible for the crime.—PW

THE VITRIOL-THROWERS

THE act of throwing vitriol may very well be bracketed with secret and slow poisoning as an example of extreme cruelty in women. Vitriol-throwing is rarely resorted to by men, being almost exclusively confined to females. The latter as we have already pointed out are also largely in the majority among poisoners. It is just as inexplicable as is the inhumanity of women towards little children, and why such savagery should find a home in the bosoms of those who are universally supposed to be inspired by instincts of sympathy and tenderness it is fruitless to try and discover. But it makes one thing quite clear, namely, that the orthodox opinions held by most men concerning women are not strictly accurate.

I recall the case of the Frenchwoman, Madame Emilie Foucault, who was indicted at the Old Bailey for throwing upon Andre Jacques Delombre a corrosive fluid, with intent to disfigure him or do him grievous bodily harm. I have already given an account of this case in another work of mine,[1] but think it as well to include it here, as in many respects it is a remarkable case of its kind.

Sir Charles Mathews, who conducted the prosecution, referred to it as a “drama,” and drama of a most sensational kind it certainly was. The story that preceded the act for which the woman was indicted might very well have been fiction written by a novelist in the habit of turning out “risky” works. The prisoner and the prosecutor first became acquainted in the year 1898, the man then being seventeen years of age and the woman twenty. They met in the streets, and their acquaintance at first was merely of a casual kind. But it was soon to become more cordial, for the woman was very pretty and the young man susceptible. Their respective social positions were widely asunder, he being the son of an ex-Cabinet Minister of France, and she the daughter of a tradesman. This difference in caste was destined in due course to lead to a tragedy.

In March, 1899, the prisoner married her first husband, a man named Foucault, who died in January, 1901. Directly after this marriage took place an improper intimacy began between Madame Foucault and the young fellow, Delombre. It endured through Foucault’s life and survived his death. In May of 1903 Madame Foucault married again, this time a literary man in a good position. But she still continued the improper intimacy with Delombre. The husband soon became suspicious, discovered how matters stood, at once sued for and obtained a divorce. The divorced wife intermittently continued the intimacy with Delombre. It is quite clear that she now entertained the notion and formed the resolution that the young fellow should marry her. He would seem to have still been somewhat infatuated with her and to be willing to become her lawful husband. But here the social disparity between them became an obstacle, and Delombre’s parents would not entertain the proposed alliance. This opposition enraged Madame Foucault, who armed herself with a loaded revolver and threatened to shoot the young man’s parents. His mother was most firmly opposed to the match, and upon her death-bed she made her son promise that he would not marry the woman.

In the course of 1906 Madame Foucault fell in the family way, and subsequently she asked Delombre if he would acknowledge the child. This he refused to do, in consequence of which some unpleasant scenes ensued. Upon one occasion Delombre forcibly took a loaded revolver from her. Apparently in consequence of the annoyance she gave him, Delombre decided in October, 1906, to come to England. He did so, taking up his residence in Lindley Road, Tottenham, where he pursued his studies. He was an agricultural engineer, and held a degree of the University of Paris. On November 17th, Madame Foucault followed Delombre to England, bringing with her a loaded revolver, a

box of cartridges, and a large bottle of sulphuric acid, or vitriol. The latter she had had coloured to the hue of coffee. The reason for this will appear presently. Having discovered where Delombre was lodging, she went there and asked him for an explanation. That was a Saturday evening, and it was arranged that the interview should be postponed till the next day, a lodging for the night being found for Madame Foucault. The next day she said to a friend of Delombre's who lodged near him:

"I am expecting a child in January, and Delombre has abandoned me. After I have had an explanation I will return to Paris and make as much scandal as possible. I will have birth cards printed, and send them to his friends." (In France birth cards are sent round as marriage cards are sent round in this country.) At the Old Bailey Delombre stoutly denied that the child referred to was his, and that he was not the "only one."

Later in the day Delombre went with Madame Foucault to a hotel in the City, where he engaged a room in the name of Foucault. They had dinner there in the public room, afterwards retiring to the room they had engaged, where they would be by themselves. While seated at the dinner-table Delombre asked Madame Foucault what explanation she required, and the lady replied that she would wait for it until they had retired to their room. In the light of subsequent events this was significant. Well, when the woman found herself alone with her companion she said, "The explanation I have to ask you is this: Either you shall marry me or you must kill yourself, if you are not a coward, or I will kill you." That was the first time, said Delombre, that she had made any mention of marriage. He replied "Marry! No; never. Why, you don't love me. You hate me, and I don't love you." Then the woman said, "I shan't be troublesome. We shan't live together, but I want my child to bear your name." He replied "No." Madame, who all through this was perfectly calm, said "Then you must kill yourself, or I will kill you." It is difficult to understand why she should wish him to die, or how his death could benefit her in any way. But the fact that she was so calm through it all proves that it was mere idle talk and that she was temporising. It is a pity that he did not do the same thing. A man, however, is never equal to a woman in cunning and dissimulation.

It seems clear, however, that Delombre had become apprehensive, for he suggested that they should go for a walk. At the same time he went to the bed and took up his coat, which he proceeded to put on. Foolishly he turned his back upon her for a few moments. When he turned to her again she walked up to him and deliberately threw a cup of vitriol in his face. The premeditation was made apparent by the fact that she had contrived, unseen by her companion, to lock the door. He discovered this when, writhing in agony, he endeavoured to quit the room. His cries brought assistance, and he was conveyed to the hospital. The woman was taken into custody and while in prison awaiting trial she gave birth to a child.

Delombre permanently lost the sight of one eye and was otherwise disfigured for life. Most outrages committed by women are cowardly, and this one was particularly so. It was sheer vindictiveness, and no amount of provocation could mitigate its enormity. Her defence was that she intended to commit suicide in his presence, and that the vitriol and revolver were for that purpose. She further stated in the witness box that it was while in the act of drinking the vitriol herself that Delombre, while endeavouring to prevent her, splashed the vitriol over himself. This rather feeble contention could scarcely hold good in the face of the fact that the vitriol had been thrown or dashed at the prosecutor, as shown by the nature of the injuries.

The prosecutor declared that her original intention was that he should drink the acid, and that is why she had it made the colour of coffee. Her explanation of this discolouration was that it was caused by being poured into the bottle through a pewter funnel, and that it was the action of the latter on the acid that caused it to change colour. As a matter of fact pewter would not do anything of the kind, so that falls to the ground. The prosecutor explained that her intention was to cause him to drink the acid by “ringing the changes” on the cups. After they had had dinner he asked her if she would have coffee, and she declined. He, however, had a cup, and this evidently upset her arrangement, for her idea was to have the coffee upstairs, when she would have effected the change. She did in fact alter her mind when she got upstairs and had a cup brought up. And this served a purpose, although not the one originally intended. Having emptied the cup of coffee she substituted vitriol, which looked like coffee. So that she was able to get to close quarters with Delombre without arousing his suspicion as to the nature of the contents of the cup. If the vitriol had in any way failed she unquestionably intended to make use of the revolver.

The above facts would appear to be pretty conclusive evidence of guilt, and there can be no doubt that the jury would have returned a verdict of “Guilty” had it not been for the introduction into the case by counsel for the defence of a number of letters which had been written to the prisoner from time to time by the prosecutor. These put the latter in a very odious light and seriously prejudiced the case for the prosecution. The letters were allowed to be read by the judge, although when counsel for the prosecution attempted to read some which had been sent by the prisoner to the prosecutor his lordship put his veto on it. He should of course have put his veto on the others, as they had nothing to do with the charge before the court, most of them having been written years before the visit to the City hotel took place.

The case occupied four days. The prisoner, a dark young woman of strikingly handsome appearance and neatly attired, was one of those females whom I have already referred to as possessing force of character and invincible will-power. The latter in combination with her personal attractions was destined to be destructive to men. Her complexion was pale, and she had what the French call the “fatal eyes.” They were in fact very remarkable eyes, very dark and wonderfully expressive. They had a velvety softness, and at times could be most alluring. She also contrived to get into them a remarkable number of varied expressions. When it was her purpose to enlist sympathy her eyes were irresistibly soft and caressing. But now and again when the lady was heckled in cross-examination, there flashed from her eyes something resembling forked lightning, which gave one an uncomfortable notion of what she was capable. I have already referred to a case where a female prisoner succeeded in winning over a jury. I then referred to Madame Foucault, who, in spite of the conclusive evidence I have detailed above, was acquitted. This I attribute to her personal influence on the jury, combined with the reading of the letters mentioned. It was a verdict, not of justice based on fact, but of sympathy in the face of truth.

The conduct of both prior to the events of November 18th at the City hotel was deserving of measureless reprobation, and the letters should not have aroused sympathy for either. What can be said for a woman who readily gives herself over to a paramour immediately after she has been wedded to another? Can she be “wronged” in any way? Delombre worked her no mischief; those whom he wronged were the husbands. There can be no doubt that the first marriage was entered into so that the husband might be utilised as a safeguard to the intrigue. I suppose a husband could hardly be put to a worse purpose than this, or a marriage contracted under more odious conditions. And nobody who saw the two young people in the flesh can doubt that the woman was the leading spirit in the intrigue, and that she influenced Delombre by her “fatal eyes” and her other attractions as she influenced the jury at her trial. A woman who cares twopence for her chastity does not give way with the readiness with which Madame Foucault did.

Just as I have already described how Mrs Chard Williams set herself to seduce the jury from the straight line of their duty by directing her gaze full at them and keeping it so throughout the hearing, so did Madame Foucault, and with more success. She directed her “fatal eyes” towards the jurymen, each one of whom she took in turn, lavishing upon them the most bewitching and ravishing glances. I sat beneath the jury-box and quite close to the dock. I closely watched her, and upon one occasion she, noticing my scrutiny and thinking perhaps that I might be an official and worth including, she turned her gaze full upon me and favoured me with a most entrancing optical

caress. I felt a trifle “shivery” over it, like one might feel while being grinned at by a tigress, and was not sorry to avert my eyes.

After her acquittal she stated to an interviewer that at a certain stage of the proceedings she knew she had so many of the jury on her side. There can be no doubt that she did. Women like Madame Foucault know the weak points of men like they know their A. B. C. When counsel was describing the injuries of Delombre she appeared to be moved, but that it was humbug was proved by the fact that after the verdict was returned she pointed down triumphantly at the injured man and jeered at him. No doubt that what the man himself had told her, namely, that she hated him, was true. She subsequently endeavoured to fix the paternity of her child upon him, and a summons was served at the place in London where he had been staying. He had, however, gone back to Paris, but in spite of this fact an order was made against him by a magistrate. It seems a very easy matter to get a bastardy order against a man. In this case the magistrate took the bare word of the solicitor that the summons was duly served, when as a matter of fact it was not. Delombre took the matter to the High Court, where the judges set the order aside.

Vitriol-throwing is altogether a most ugly crime, for it is always committed in a spirit of extreme vindictiveness. Sometimes, too, it is done to avenge a wholly imaginary wrong, as in the case of the woman who, ironically enough, was named Mabel Truelove. The crime was committed in May, 1908. The woman Truelove was a habitual criminal, who had previously been confined in Reading gaol. She had conceived a great hatred of the matron, Miss Elizabeth Rogerson, who, she declared, had treated her harshly and cruelly. As a matter of fact Miss Rogerson was a most humane woman and had always dealt leniently with Truelove. However, the latter determined to do the matron a mischief, and she accomplished it in a truly fiendish manner. On a Sunday evening, while Miss Rogerson sat in St James’s Roman Catholic Church with a friend named Mrs Emily Cushan, Truelove came down the church and seated herself beside Miss Rogerson. In her teeth she was holding a shawl. She said to Miss Rogerson, “Well, how are you?” To which Miss Rogerson replied, “Oh, all right.” Truelove then drew a large cup of vitriol from under her shawl and flung the contents in the face of Miss Rogerson.

Miss Rogerson called out “Vitriol!” and fell in a faint. She was unable to see, and after she had been attended to by a nurse and a doctor she was conveyed to the Royal Berks Hospital. She was very seriously injured, being likely to lose the sight of one eye. Her friend, Mrs Cushan, was also seriously injured, the acid having splashed on to her. Also Truelove herself was very badly burnt, for the liquid also splashed back on her, which was a recoil of her vengeance peculiarly appropriate. If all vitriol-throwers also injured themselves in this manner, there might be less of the dastardly crime committed. When Truelove appeared in the dock of the Reading Police Court next morning her face presented a most repulsive appearance, the features being quite unrecognisable. Her lips were distended, her eyes invisible, and her cheeks scarred and wounded. She had to be assisted into the dock, and was hardly able to remain seated on the form. Would that all would-be vitriol-throwers could have witnessed this spectacle! She was remanded and afterwards removed to that prison upon the matron of

which she had committed such a gross outrage.

The prisoner had had a most remarkable career. She came of a family which was said to be well connected and respected. She was an accomplished pianist, and some years ago had been a teacher of music. She was a pupil teacher at a Board School, but failing to pass a certain examination her scholastic career came to an end. She would then appear to have gone into service, acting as governess to several well-known families, but her temper was of such a violent character that nobody would keep her very long, and so she was constantly going from situation to situation. Her friends also gradually tired of assisting her, and so she sank lower and lower. Eventually she found herself without a roof "on the road" in which condition she remained some years, sleeping in various places, such, for instance, as doss-houses, churchyards, outhouses, or any place where she could find shelter. During this period she committed innumerable offences, prisons being among the places wherein she periodically slept. She resorted to all kinds of tricks to evade the police, on one occasion exchanging her dress for male garb while in a railway carriage. But as she left her own clothes behind, the police were enabled to soon get upon her track.

During her career she had been in several prisons of which Miss Rogerson had been matron, including that at Reading. Two years prior to the outrage at Reading, Truelove committed an assault on Miss Rogerson, for which she was bound over for six months. She then said to Detective-Sergeant Clarke, "The time won't be long passing; I will leave the town and have something ready for her (meaning Miss Rogerson) when I come back." After she had committed the assault on Miss Rogerson at Reading, she said, "I don't care what I have to put up with myself; I have got my revenge, and revenge is sweet." When asked by Detective-Sergeant Clarke where she obtained the vitriol, she said, "Never mind; I know where to get it, and how to use it. I did not get it here. I should like to serve one or two more like it. I did not intend to hurt the other woman (Mrs Cushan). It serves her right though, if she mixes up with a – – like that." She was known in nearly every prison in the country, having been convicted no fewer than 127 times for various offences. In whatever prison she was located she created disturbances and put fear into the minds of the wardresses. She had followed wardresses about, molesting and threatening them, sometimes to throw vitriol over them. In consequence the wardresses went in fear of her. A wardress named Pemberdy told how on one occasion she saw Truelove carrying a jug without a handle, and that she told her, Miss Pemberdy, that she would like to spoil her face. Upon one occasion, while following Miss Rogerson and Miss Pemberdy, she said to the former, "You have played your ace, and it is my turn to play trumps now." She had also waited for days outside Reading Prison, in consequence of which the wardresses had remained indoors rather than go out and be insulted.

Another wardress named Miss Bingham wrote from Hull Prison to say that Truelove had followed her to church and waited outside until the service was over. Subsequently discovering that her home was at Lancaster, she gave a great deal of annoyance by calling at the house of her parents and waiting outside. She afterwards sent a postcard to Miss Bingham at the address of her relatives, worded, "I am coming. –(Signed) Jack the Ripper." Upon two occasions she had been sentenced to imprisonment for assaulting female officials. During the hearing of her case at the Berkshire Assizes the prisoner continually interrupted the proceedings. When reference was being made to Miss Rogerson's injuries, and counsel was describing the condition of "one of the lady's eyes," the prisoner interrupted with, " You don't call that thing a lady, do you?" It was inevitable that an effort would be made to establish a theory of insanity, and certainly the extravagance and pertinacity of her wrongdoing would seem to suggest that she was not altogether in her right mind. However, her counsel, Mr. Nash, was proceeding to say that she had been suffering from delusions for two years, when she interposed with, "You are no doctor. It's no use proving that I am mad, because I am not. I never suffered from delusions." The jury having found her guilty, the judge, Mr Justice Darling, sentenced her to five years' penal servitude.

Whether sane or insane, one thing is quite clear, Mabel Truelove has never been dealt with properly by the law. She ought never to have been allowed to carry on her career for so long a time, to have been constantly committing offences and continually going in and out of prison. She ought to have been dealt with more severely long ago. She is a fit subject for an indeterminate sentence. It is clear that it is dangerous for such a woman to be at large, and during the whole of her career she has never once exhibited any intention or desire to reform. She was most persistent and determined in her wrongdoing from first to last. Probably her lawlessness and rebellious behaviour

generally is traceable to her early years, when she may have been without any restraining influence. Over-indulgent parents may be the source of as much mischief to their offspring as negligent ones. The seeds which are sown in childhood's days bear fruit years hence. The ironically-named Mabel Truelove seems to be a pretty hopeless case.

About the same time another case of vitriol throwing occurred at Hull, where a middle-aged woman named Selina Spencer threw acid over three persons, namely, Annie Roberts, a widow, Eliza Precious, her married daughter, and a little girl named Lily Dunelly. It appeared that Spencer had had a business transaction with Mrs Roberts and had called her a rogue. In consequence of this Spencer was ejected from the Alexandra Hotel. A few minutes later Mrs Roberts and her daughter left the hotel. They had not gone far, however, when they became aware that Spencer was following them. Eventually the latter came up with them and dashed the contents of a bottle in the face of Mrs Roberts, at the same time exclaiming "Take that!" Upon Mrs Precious interfering she also was served in the same way, being so badly burned that she lost the sight of one eye. Some of the acid also splashed on to the little girl. Spencer was then overpowered and prevented doing any further mischief. When taken into custody she had the effrontery to deny the charge, in spite of the evidence of eye-witnesses and the fact that her own hands were burned by the acid. She was duly convicted and punished.

A case which bore a striking resemblance to that of Madame Foucault, already dealt with, occurred at the end of April, 1907. It was generally believed in fact that the woman in this case had been reading the newspaper reports of the Foucault case, and had practically copied the Frenchwoman's methods. And the fact that the latter was acquitted doubtless acted as a strong incentive to her to venture on a similar course of conduct.

The woman's name was Lilian Sarah Woodcock. She was 27 years of age and was tried at the Old Bailey. She was charged with throwing a corrosive fluid hydrochloric acid over Mr John James Avery, a photographer, of Sandringham Road, Dalston. It appeared that she had been employed as manageress at a shop kept by a son of Mr Avery, in the East India Dock Road. The relations between Miss Woodcock and her employer, as admitted by the latter in the witness-box, were rather more cordial than those of master and servant. Mr Avery, senior, was the freeholder of the premises in East India Dock Road. Miss Woodcock claimed the premises as her own, as she said they had been given to her by Mr Avery's son. The latter, however, stoutly denied this. Well, the woman went so far as to obtain an injunction in the High Court to restrain Mr Avery, senior, from entering the place. However, other proceedings followed, and the injunction was at length quashed.

On the afternoon of the same day Woodcock called at the house of Mr Avery, senior, and asked to see the latter. Mr Avery accordingly came to the door, but thinking it unwise to discuss matters with his visitor was about to close the door when the woman exclaimed, "Take that!" Although he saw nothing he felt a burning sensation about the face. He was removed to the German Hospital, where it was found that the acid had entered both eyes and burnt the right side of the forehead and the right cheek.

The defence put forward by the woman was that she had intended committing suicide, and that in knocking the vessel containing the acid from her hand Mr Avery received some of the contents on his face. It will be remembered that that was precisely the story told by Madame Foucault. In this case it was just

as feeble as it was in that of the Frenchwoman, for the wall at the back of where Mr Avery stood was marked with the acid, which made it clear that the latter was thrown. Fortunately Mr Avery's sight was not affected, although the acid used is of a very corrosive nature, and if not promptly attended to will destroy sight.

Fortunately in this case there were no letters, and the woman was convicted and sentenced to a year's imprisonment.

I have thus given the particulars of a few representative cases of vitriol-throwing, a crime almost exclusively committed by women. It is a crime of vindictiveness alone, expressed by the invariable cry of "Take that!" and represents woman in one of her most repugnant aspects.

Notes:

[1] A. L. Hargrave, *The Story of Crime*, Published by T. Werner Laurie.

See Also: For historical information about women's acid-throwing in the USA, see "Acid Queens" at The Unknown History of Misandry.

What is the “Duluth Model” & how does it affect gay men?

AVfM Video Source · 24 December 2023 · Archived copy · Original

Children need fathers on Christmas

Lucian Vâlsan · 25 December 2023 · Archived copy · Original

After the Brits found out on December 25 that the tenth most wanted gift by the children is a DAD[1], on December 26, a few Bulgarian fathers took it to the streets with the message: 'Children need their fathers on Christmas'.

The organization named "Бащи за отговорно родителство" (Fathers for responsible parenthood) organized a protest in the Bulgarian capital, Sofia, in which they dressed themselves as Santa Claus in order to draw attention to the constant state sponsored parental alienation that is enabled by the Bulgarian government.

Although their protest was not huge, it was very attractive as the dads with signs offered small gifts to random children passing by, reminding them to cherish their fathers.

The situation of separated or divorced fathers in Bulgaria is no different, nor less dramatic, than anywhere else in the European Union, but this is the first time when a fathers' rights group was mentioned in the press. And by 'press' – I mean 'press' as a whole. Even this event got only three articles in the Bulgarian media, one in Serbia and one in Romania. Moreover, the Serbian and the Romanian media who reported this presented it as it's an anomaly to demand equal rights for men, which adds up to the depression that these fathers have to endure thanks to the misandric laws that never stop favoring women.

Vasil Popov from Plovdiv, Bulgaria, told to the Darik News Bulgaria (the only press agency that reported from the protest)[2]:

> **Fathers are on the street, because for the most part they are the victims. After separation or divorce, fathers receive a restrictive regime which limits their contact with their children. If the mother does not want to allow child to maintain contact with the other parent, […], she gets the legal right to use the child against him. So she refers to a court order, not the paternal relationship, the relationship between child and parent. Personal relationships should not be regulated by a judicial act.**

Basically, the law in Bulgaria presumes the mother to be the primary parent, regardless of whether she's an appropriate parent or not, and the father is deemed as a secondary non-parent. Not long ago, the family law in Romania was the same and it literally said that the "state protects the interests of mothers and children,"[3] while fathers were mentioned only when it came to child support.

It is really sad that these kinds of grassroots movements get little to no exposure. However, there is also good news: The Sofia Municipality chose to support the message that 'Fathers for responsible parenthood' transmitted which means that public officials of the capital city will petition the government to amend the legislation and give fathers more access to their children. With a bit of luck, next Christmas will find more fathers close to their children in Bulgaria, and this can only be a good thing.

Slowly, bit by bit, country by country, men are starting to see through the lies in the public discourse and are starting to stand up for themselves.

[1] http://www.dailymail.co.uk/news/article-2253047/A-dad-tenth-popular-Christmas-present-children-survey-reveals.html

[2] http://dariknews.bg/view_article.php?article_id=1016280

[3] http://e-juridic.manager.ro/index.php?pag=a&aid=5250

’Twas the night before a feminist Christmas

AVFM · 25 December 2023 · Archived copy · Original

’Twas the night before a feminist Christmas, when all through the house
Not a creature was stirring, ’cept Diana Boston and her mouse.
The blanties were hung by the chimney with care,
In hopes that St. Dworkin soon would be there.

The gender studies students were nestled snug in their beds,
While visions of slut walks danced in their heads.
With me in bed all warm with my cats,
I’d closed *SCUM Manifesto* and decided to nap.

When out on the lawn there arose such a clatter,
I sprang from my bed thinking a stalker on ladder.
Away to the window I flew like a flash,
Tripping on my dildo I fell with a crash.

I peered through the window like an old creepy male.
I stared out and exclaimed, “Oh man—what the hell!”
What to my oppressed eyes then did appear,
But a pink sleigh pulled by eight flying simps in bondage gear.

With a hairy old driver so angry, that bitch!
I smiled ever so slightly while my panties did twitch.
More rapid than state funding, her flying monkeys came,
And she hissed and she cursed and she called them by name:

“Now Kimmel, now Stewart, now Clinton and Alda!
On Gosling, on Flood, on Biden—Obama!
To the top of the porch! To the top of the wall!
Now dash away! Dash away! Cis male scum ’n all!”

To the women’s shelter rooftop the male feminists flew,
With the sleigh full of hate and St. Dworkin too.
As I drew in my head and was turning around,
Down the chimney St. Dworkin came with a bound.

She was dressed all in spandex from her head to her foot,
And her clothes were all stained with much food grease and soot.
A bundle of baby foreskins she had flung on her back,
And she looked like a whore with a huge sagging rack.

Her eyes were hollow and her moles were hairy.
Her hair was all matted with spittle—quite scary.
Her gaping mouth was drawn down in a frown.
Her breath smelled of cat shit and her teeth were all brown.

Her shirt said “#YesAllWomen” and “men are dumb.”
I knew right then that I wanted me some.
She had a hideous face and a huge round belly
That shook when she talked, like old K-Y Jelly.

She was crusty and smelly—a ripe old self,

And I sighed when I saw her in spite of myself.
With a fart and a scratch she started to work,
Filling the panties, and then turned with a jerk,

Grabbing her crotch and picking her nose,
Then giving a huff, up the chimney she rose.
Waddling to the sleigh, to her oppressors she yelled.
And away they all flew—like their balls that she held.

But I heard her swear as she drove out of sight,
“#killallmen and to all women good night!”

Stakeholder DNA

Doug Mortimer · 26 December 2023 · Archived copy · Original

While sitting in a winery enjoying a local fruit of the vine, I struck up a conversation with a fellow sitting next to me. He appeared to be in his mid-20s and spoke with a British accent. As it turned out, he was a Pakistani. I assumed, perhaps wrongly, he was a Muslim and wondered why he was imbibing an alcoholic beverage, but it would have been rude to bring up that issue.

It turned out he was in town on family business – or more to the point, his whole family was in town for family business. The young man was considering marrying a local girl and his family and hers were discussing the matter. Particularly surprising was the involvement of grandparents, aunts and uncles. That seemed odd to me, but what the hell do I know about Pakistani kinship systems and mating habits?

As I reflected on it afterwards, however, it started to make sense. After all, the young man shared DNA with his parents. This was also true, to a lesser extent, of his grandparents, aunts, and uncles. They were, in a sense, stakeholders in this young man's choice of a mate. Their DNA was contained in the young man's DNA, which would be passed on to the young man's children, so it was incumbent upon them to make sure that a suitable match was arranged. Of course, the prospective bride's family had the same interest. The family discussions, as the young man described them to me, had the businesslike ring of a corporate merger rather than a romantic pairing off of two young people. Of course, the trope in countless movies and novels is boy meets girl, not clan meets clan. Clannishness might have been considered positive or at least normal once upon a time; now the word has negative romantic connotations, evoking images of the Montagues and the Capulets.

In modern western societies, it is assumed that marriage is an individual choice and that love is the primary motivation. Even with more and more men self-medicating with red pills, it must be admitted that romantic love remains embedded in our culture. In fact, a lot of people make a lot of money off it. Romantic love drives jewelry sales, book sales (romance novels), candy sales (Valentine's Day), wedding planning, honeymoon travel, cosmetics sales, and the fashion industry. Even in an age of cynicism, love is love and love conquers all…except when it doesn't. In that case, one may revel in the martyrdom of love unrequited. Romantic love runs the gamut from bliss to masochism.

Of course, if a modern western couple becomes an item, it is still customary to introduce one's prospective spouse to one's parents. I seriously doubt, however, that a young man would approach his prospective father-in-law and formally ask for his daughter's hand in marriage. And I know the grandparents, aunts and uncles would not be consulted on the matter. As likely as not, they would not meet the fiancé before the wedding day.

Also, if a father objected to his daughter's choice of a mate today it would probably make no difference to her (unless the father was wealthy and swore to cut her out of the will). Of course, given the reality of same-sex marriage today, there's no telling how many fathers breathe a sigh of relief upon discovering that their daughter is not marrying someone else's daughter.

With birth rates in the dumper today, it is understandable that parents of adult children are concerned about the family bloodline. When birth rates were higher, it was pretty well assured that some if not all of one's offspring would engender their own offspring. Pity the only child today, forced to bear the bloodline burden all alone. And if said child has announced that being a girlboss or going MGTOW or changing sex are more important than offspring, what can the parents do? In a sense, it's their fault. They should have spawned more kids to tilt the odds in their favor.

Imagine how much pressure parents can apply in such a situation, then try to imagine how much pressure Pakistani parents, grandparents, uncles, and aunts can apply! Are they justified in exerting that pressure? If this sort of piling on took hold in western society, it would open up a can of worms.

Suppose a westernized Pakistani college girl meets the old-school family of her fiancé and the subject of abortion

comes up. “My body, my choice,” won’t fly, as an aborted fetus bears the DNA of a lot of family members. You cannot abort that fetus any more than you can renege on any sort of sacred trust. The reply to the individualist existential question “Whose life is it?” is “Whose DNA is it?”

Speaking of stakeholders, how about the father of a child the mother wants to abort. Half the DNA of that fetus was contributed by the father but he has no say in whether that baby is allowed to be born? Equity, anyone?

Granted, it might be difficult for a modern Westerner to grasp this concept of shared DNA, as we are so hopelessly wrapped up in human rights and autonomy and equality and all sorts of other concepts. An obligation to one’s clan is considered passé. Have you ever heard someone refer to a relative as a kinsman? I didn’t think so. And describing a relative as a clansman evokes images of *Birth of a Nation*.

In truth, the clan is hardly the most repressive institution in the world today. While unbridled individualism appears to be the new normal, that is illusory. You have an obligation to the Big Clan, *i.e.,* the state. That could be your city, your county, your state, the fedguv, or some sort of global consortium such as the UN or the WEF.

This brings up an important difference. In olden days you could walk away from your clan if there were some sort of irreconcilable breach. It might result in hard feelings or regrets but it could be done. Walking away from the state is another matter entirely. Assertions of individual sovereign immunity will not be entertained in any court of law, and only rarely in the court of public opinion.

One wonders…what would happen if a Pakistani woman paid a visit to a sperm bank. Would the donor have to undergo a vetting process from the family? If a son had his choice of frozen eggs from an assortment of women, would his relatives stage an inquest?

Can we say that the Pakistani way is superior to the western version of romantic attachment over all? Is mate choice by committee superior to mate choice by emotions? Admittedly, the former is less likely to be influenced by rose-colored glasses. Of course, marriages of convenience have always taken place, but could such cold-blooded rationalism ever become the norm in the west? Can the head ultimately conquer the heart? If so, should it conquer the heart? Is it possible for the head and the heart to operate in synch? Think of it! The brain and the heart…two organs beating as one!

Of course, there is always the possibility that A.I./A.I. (artificial intelligence/artificial insemination) will take over and conventional human reproduction will no longer be needed and could conceivably be outlawed. Think of it! No more dysfunctional families! No more awkward Thanksgiving dinners! No more creepy in-laws! No more nepotism! And no need for Pakistani-style vetting!

In the meantime, does a thoroughly modern young couple want to have a flock of relatives sizing them up before they get married? I don’t think so, but obligation goes both ways. The relatives are more likely to support you in a rough spot if you have respected their wishes. It’s great if people are there when you need them, but that means they will likely be hanging around when you don’t need them and would rather be left alone. For every close-knit family you envy, there is one that makes you shudder and say to yourself, “Sure glad I’m not one of them.”

So what’s the answer? Blue pill? Red pill? Black pill?

Where is Big Pharma when you really need them?

“Humans are a gynocentric species” is pure myth

Peter Wright · 27 December 2023 · Archived copy · Original

Don’t let the phony simp-science con you any longer. Here’s a debunking of the “humans are a gynocentric-species” foundations that gynocentrists don’t want you to consider:

- **Gynocentric hypothesis:** Women’s hypergamous behaviour indicates that human sexuality is driven by gynocentric imperatives, with societies historically prioritized around women’s desire for status.
  Fact: Women’s exaggerated hypergamy can be explained by the more recent rise of cultural narcissism which involves behaviors of self-enhancement and status-seeking. Moreover, narcissism is maladaptive in the sense that it contributes to a decrease in marriage, increasing divorce, and is implicated in plummeting birth rates.
- **Gynocentric hypothesis:** Women’s neotenous facial features prove that they evolved to be prioritized and pampered more than males.
  Fact: Today women’s neoteny can be explained in larger part by the use of cosmetics, practiced childlike gestures, and increasingly, plastic surgery. In comparison to other primates, human males also display a degree of neoteny, though not usually enhanced by cosmetic artifice as we see practiced by women.
- **Gynocentric hypothesis:** Women fall pregnant, give birth and care for offspring, which means that very few males are necessary for the perpetuation of the species.
  Fact: Women’s pregnancies are not more precious than male investment in child care and the provision of protective infrastructure for infant survival, without which a large percentage of infants would perish. Therefore men and women are equally important for reproductive success.
- **Gynocentric hypothesis:** Women are the gatekeepers of sex who decide which males get to have sex, and males generally comply with this exclusive female choice.
  Fact: Women are not “the gatekeepers” of sex. An overwhelming majority of men are approached by females attempting to initiate sex with them, and at other times men approach women. In these situations men have the full capacity to say “yes” or “no” to sexual opportunities, thus men are also gatekeepers of sex. Humans are a Mutual Mate Choice (MMC) species and males invest in parenting of offspring, leading them to also be choosy about the qualities of their sexual and reproductive partners.
- **Gynocentric hypothesis:** More females than males reproduced during human evolutionary history which suggests that women controlled which males had sex.
  Fact: this can be explained by the choices of powerful males sequestering women as wives and property, and by arranged marriages – this is not a result of female choice.
- **Gynocentric hypothesis:** Men go to die in wars for the single purpose of prioritizing and protecting women, thus indicating that women are more valuable to the human species.
  Fact: Men dying in wars is historically for the sake of defending broader affiliations like religion, king, country, democracy, or entire family networks, and not simply for the sake of women’s survival.

The list could go on. There’s no evidence that humans are a “gynocentric species” whose relationships must, by evolutionary nature, be gynocentric. At most we can say men engage in a limited number of gynocentric acts that are matched by commensurate androcentric acts and gestures by women. Eclipsing both of these motives is a wider family centrism, and genecentrism.

Why does it matter?

It matters because if men and women imagine gynocentrism to be the natural default for human relationships, and for the human species, they tend to resign themselves to unbalanced relationships based entirely on deference to women’s needs and wants. Retaining the belief that we are a gynocentric species works as a mental constraint which stymies our mental ability to override it, whereas clearing out such ideological garbage allows the mind to act more efficiently and to make wiser life decisions for the purposes of pair-bonding, families, society and for oneself.

The Trend Of The Sexes – The Men's Review (1948 Article)

Mens Review · 28 December 2023 · Archived copy · Original

When we observe the relationship of the sexes in the past, we find woman solely of the ménage, a menial, subjective, subjected. The male holding the centre of the human drama. From this point to the next point -the present- can be traced the line following an upward trend, economically, intellectually, and politically, which forecasts the eventual future point, where men and women will be equal and complimentary to each other — a real factual equality.

The conception of equality at the moment is false. The female has gained a large measure of economic freedom, and will obtain more and more. But as she advances, these advances imply just adjustments in her relationship with the male. To take new freedoms and selfishly retain the oppressions over the male, is not only to arouse male resentment, but it is an abomination indeed, which even males who have a desire to free women, must fight in self-preservation.

Those women who have progressed farther than their fellows, who are conscious of the responsibilities the new situation brings, as well as its rights, have a duty towards their opposite sex, who after all, and their brothers, fathers, and sons. To give freedom with the same zeal as they demand it for themselves, that along the road of human progress, we may work in harmony to make life a thing of happiness for both.

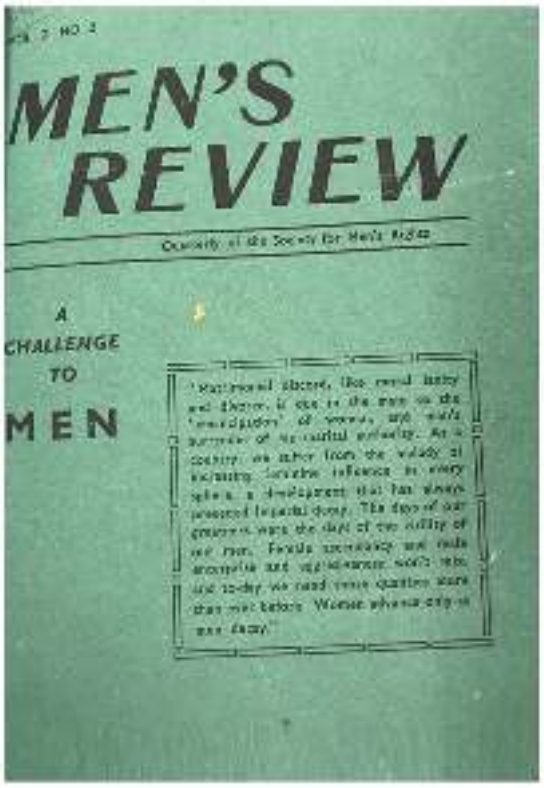

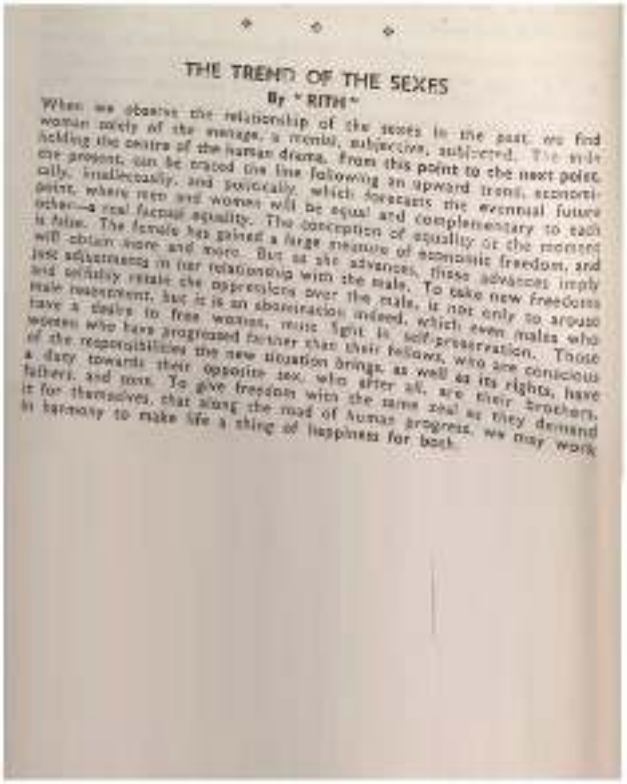

THE TREND OF THE SEXES

By "RITH"

When we observe the relationship of the sexes in the past, we find woman solely of the ménage, a menial, subjective, subjected. The male holding the centre of the human drama. From this point to the next point, the present, can be traced the line following an upward trend, economically, intellectually, and politically, which forecasts the eventual future point, where men and women will be equal and complementary to each other—a real factual equality. The conception of equality at the moment is false. The female has gained a large measure of economic freedom, and will obtain more and more. But as she advances, these advances imply just adjustments in her relationship with the male. To take new freedoms and selfishly retain the oppressions over the male, is not only to arouse male resentment, but it is an abomination indeed, which even males who have a desire to free women, must fight in self-preservation. Those women who have progressed farther than their fellows, who are conscious of the responsibilities the new situation brings, as well as its rights, have a duty towards their opposite sex, who after all, are their brothers, fathers, and sons. To give freedom with the same zeal as they demand it for themselves, that along the road of human progress, we may work in harmony to make life a thing of happiness for both.

RapeHoax: The Joshua Strange Story

AVfM Video Source · 29 December 2023 · Archived copy · Original

Joshua Strange and his mother fought back against unfounded and untrue accusations after Joshua was unexpectedly arrested.

From an interesting channel.

Sweden, where man-beating is sport!

RK Hendrick · 31 December 2023 · Archived copy · Original

Welcome to the modern nation of Sweden, where brutally beating an unarmed man without justification or cause (by a female police officer) is permissible and socially acceptable.

In my lifetime, I have been a prosecutor, a defense attorney and a Pro Tem (part-time) Municipal Judge. I have read tens of thousands of police reports, viewed hundreds of police videos, completed many “ride alongs” with on duty police officers, participated in countless criminal trials and hearings, conducted thousands of interviews with police officers, been through hundreds of hours of courtroom police officer testimony, and trained & advised police officers on Search and Seizure. To be candid, I tend to have a very favorable view of police officers, as I know and appreciate how difficult their jobs can be.

Unfortunately, there are exceptions to this perspective.

Take a moment to review (more than once) the YouTube video that accompanies this article. I reviewed this video well over a half-dozen times. Each time I see it, I get completely appalled and outraged! To be candid, the police officer’s conduct in this matter is disgusting, inhumane and amoral!

The video was taken in central Stockholm on Brunnsgatan (Brunns street) on or about the evening of July 11, 2013.

Upon review of the video of this brutal attack, you will note the following:

- At No Time did this male citizen engage in physically threatening behavior towards the female police officer.
- At No Time did this male citizen engage in physically abusive behavior towards the female police officer.
- At No Time did this male citizen engage in physically lewd or profane gestures towards the female police officer.
- At No Time did this male citizen yell at this female police officer.
- At All Times, this male citizen used open, respectful and compliant body language towards the female police officer. His arms were down at his side and the palms of his hands open.
- At All Times, this male citizen maintained an appropriate physical decorum and respectful distance from the female police. (Police officer safety).
- At All Times, the physical safety of the female police officer was NOT at issue and there was NO immediate and/or imminent physical harm being directed at her by the male citizen.
- At No Time did this male citizen provoke an attack by this female police officer.
- At No Time while being brutally attacked by the female police officer, did this male citizen engage in any type of physical alteration, combative behavior, retaliatory behavior or assaultive behavior towards the female police officer.

Regardless of what verbal exchange may have occurred off camera prior to this brutal attack or during the actual video, there is absolutely NO justification or basis for the officer’s conduct and use of physical force.

This vicious unprovoked attack is completely without cause and/or reason. Under NO (zero) circumstances can the conduct of this police officer be morally justified and/or condoned. Any well-trained, well-adjusted police officer knows that when there is NO physical threat (to you or anyone else) you do NOT have the right to beat a citizen (bloody) to the ground with the aid of a baton and a German Shepherd attack dog! Bottom line: This is blatant misandric bigotry and the use malicious physical abuse on the part of the police officer.

If a male police officer engaged in this type of brutal unprovoked behavior and assaulted an unarmed female citizen in this manner, there would be an international outrage. This officer should be prosecuted to the fullest extent of the law and go to prison with all of the other criminals. There is absolutely no rationale or excuse for this vicious inhumane conduct!

RK Hendrick, Esq.

Creator / Co Admin. of the Facebook Group: “Friend of Protection For Men” … The largest and most active Men’s / Fathers’ / Boys’ Rights & Issues Discussion Group on Facebook with an international membership of some very influential and brilliant people. https://www.facebook.com/groups/protectionformen/

Author of: *How To Avoid Getting Screwed When Getting Laid*…Available on Amazon.com

Erin Pizzey CBE

Robert Brockway · 1 January 2024 · Archived copy · Original

Erin Pizzey started the world's first domestic violence shelter in the UK in 1971. Originally called the Chiswick Women's Aid, you can still find this organisation operating under the name Refuge. In 2021 Refuge celebrated its 50th anniversary. Many well known figures, including politicians and royals, were present. Unfortunately Erin wasn't present. This wasn't an oversight. Refuge had deliberately excluded its founder from the celebration.

After starting Chiswick Women's Aid Erin began interviewing women and she soon realised that a high proportion of domestic and intimate partner violence was reciprocal in nature. Both partners were perpetrators and victims. Their violence fed off each other. Later research would confirm this but at the time it was a revolutionary idea.

She started to try to help men too, and that's when the feminists pushed Erin out. She was threatened and intimidated. Today there is one small reference to Erin on Refuge's website but that's it.

Continuing her work to support men, Erin has had an association with A Voice for Men since 2013.

Three years on from the 2021 celebration and things have changed. Erin has been appointed as a Commander of the British Empire (CBE) "*for services to the victims of domestic abuse*". This is a big deal as the CBE is a step up from the better-known Officer of the British Empire (OBE). The British honours system requires that there be no more than 8,960 living CBEs at any given time.

This is an amazing achievement for Erin and demonstrates national recognition of her work on domestic and intimate partner violence, including violence against men. This award, along with the appointment of Bettina Arndt as a Member of the Order of Australia in 2020, are further signs that times are changing.

Congratulations Erin. The award is well deserved.

Federal Court Allows Student to Sue Accuser & Yale Over False Metoo Claims

A Voice For Men Videos · 4 January 2024 · Archived copy · Original

XY Crew: Interview with Brother K

A Voice For Men Videos · 4 January 2024 · Archived copy · Original

Why Men's Rights Activists Should Care About Folklore

Diego Morales · 7 January 2024 · Archived copy · Original

Feminism is ubiquitous in fairy tale studies. Donald Haase edited a book about it: *Fairy Tales and Feminism: New Approaches*. Nancy Canepa, in *Teaching Fairy Tales*, called it "groundbreaking" and responsible for "stimulating" conversations within the field. Jack Zipes declared Laura Gonzenbach more important than the Brothers Grimm in his introduction to Beautiful Angiola, because her collection "more genuinely and more candidly" represented "the female if not feminist perspective on life."

Men's rights activists should be concerned about this political appropriation of folklore since the genre is globally popular (e.g., Disney) and has been used for "consciousness-raising and consensus-building in a wide range of social movements," according to Ohio State University's Center for Folklore Studies. This means worldwide pop culture and humanitarianism are being shaped by anti-male prejudices.

The best recourse is to reclaim folktales. Good candidates include "The Cow-Tail Switch," which affirms male life and fatherhood; "Strike but Hear," which champions due process; and "Ara the Fair and Shamiram," which acknowledges male rape victims, as these tales examine men's gendered experiences, and are underdiscussed among folklorists, giving MRAs the opportunity to popularize them and set the standard for how they're interpreted. Text-to-world analysis, which compares real and fictional scenarios, helps the process by allowing MRAs to blend male issues discussion with textual study.

The Cow-Tail Switch

Found in *The Cow-Tail Switch and Other West African Stories*, this Liberian tale subverts common attitudes about men and their social roles. Ogaloussa goes hunting and disappears. Afterwards, his wife births a son, Puli, who asks where his father is, prompting his brothers to search the forest until they find their father's corpse, and magically reanimate it. Ogaloussa returns home and crafts a cow-tail switch, saying it's for the son most responsible for his rescue. His children argue over who deserves it, with other villagers arguing too, but he gives it to Puli and everyone agrees it's the right choice.

The primary theme is the value of male wellness. Initially, nobody attempted to find Ogaloussa after he disappears, not even his family. This reflects male disposability. Manifestations of the phenomenon include the Canadian government's exclusion of men and boys from its Inquiry Into Missing and Murdered Indigenous Women, lesser assistance given to homeless men in the U.S., and the abandonment of military-aged men during warzone evacuations. However, this tale critiques such attitudes. Puli, unfamiliar with his father, and unaccustomed to the man endangering himself for others' benefit, is rewarded for caring about him by being gifted the titular object. A subtler critique comes from Ogaloussa and Puli being the sole characters with forenames which are generally reserved for important characters. The implication is that men who suffer are important and only those willing to help them deserve recognition.

The secondary theme is the importance of fathers. Puli's older brothers are competent individuals, implied to know combat, navigation, teamwork and tracking, along with their magic. While the text doesn't confirm it, it's reasonable

to assume Ogaloussa taught them their survivalist skills given his occupation. Combined with the brothers' willingness to locate their father when Puli asks for him (a loving gesture), the story affirms what clinical research proves: father involvement positively effects educational success and prosocial behavior.

A men's rights perspective also answers to the story's final question: Does Puli, who remembered Ogaloussa and prompted his rescue, deserve more recognition than his brothers, who found and resurrected their father? As a "dilemma tale," the story's outcome is meant to be debatable. But the ending is inevitable considering Puli did the most and thus of anyone: he set a precedent that benefits all men in his community (i.e., valuing male life).

Strike but Hear

A story from *Folk-Tales of Bengal* that promotes due process rights. Three princes are tasked with patrolling their kingdom and on their first night the youngest son meets a guardian deity who warns him of his father's impending death. The prince beheads the cobra that was going to bite his father, but during the cleanup, he drops blood on his stepmother's breast. He wipes it off as his stepmother (who hates him) awakens, and she tells his father that he tried to rape her. Believing the accusation, the father summons his sons and asks them how he should punish the crime. They tell him to kill the perpetrator but warn him to prove guilt, citing three instances of people being harmed due to unsubstantiated claims. The youngest son then explains what happened and his father believes him.

The rajah's belief in his son's testimony is significant because a feature of real false allegations is that people ignore counterevidence. For instance, Reverend George Burroughs was executed on accusations of witchcraft during the Salem Witch Trials, despite reciting the Lord's Prayer perfectly, which was believed impossible for witches to do. Furthermore, civil rights activist Ida B. Wells noted that "No colored man, no matter what his reputation, is safe from lynching if a white woman, no matter what her standing or motive, cares to charge him with insult or assault." Even when the targets survive their lives are devastated. Consider the three lacrosse players from Duke University, whom were threatened with castration by angry protesters. While they were unharmed, their reputations were ruined and they faced intense hostility and scrutiny from the media and school faculty.

When read from a men's rights perspective, this tale exposes false accusations as timeless and international; prevalent enough to warrant documentation in oral narrative. It also joins a body of narratives that explore the topic: the Greco-Roman myth of Hippolytus and Phaedra and the Egyptian story of Anpu and Bata.

Ara the Fair and Shamiram

Taken from *The Heritage of Armenian Literature*, this legend highlights male sexual victimization. Queen Semiramis (Shamiram) hears of Ara's beauty and becomes obsessed with him, proposing either marriage or copulation, but the king declines both. The queen retaliates by invading Armenia with the intention of subduing and ravishing Ara. However, during the attack, he's killed and Semiramis fails to magically resurrect him. Armenian troops prepare a counterstrike, intent on avenging their king, but Semiramis convinces them that he's been revived by disguising another man as him, ending the war in her favor.

Ara's rejection of an eager woman is significant. His chastity contradicts perceptions of men as hypersexual – a stereotypes so pervasive it's influenced policies. One example was airlines barring men – but not women – from sitting beside unaccompanied minors; the assumption being that men are potential molesters. Inversely, Semiramis is defined by her predation. Her lasciviousness corresponds with data showing women commit 13% of rapes and 79% of "made to penetrates" against men. Moreover, the queen's use of military power to try to rape Ara reflects cultural and institutional acceptance of sexual violence against men throughout the world. Boys in Afghanistan are sometimes sold by their families as sex slaves to warlords. Israel has a legal definition of rape that excludes male victims. And the U.S. government once forced a survivor of statutory rape to pay child support to the woman who assaulted him.

Looked at from a men's rights angle, this story disrupts contemporary Western attitudes of gender and morality that frame females more positively than men, resulting in preferential treatment of women in various sectors of life.

This older narrative shows that the ancients had a nuanced concept of good and evil with relation to the sexes.

Conclusion

In *Fairy Tales from Before Fairy Tales*, Jan M. Ziolkowski writes, “Being incorrigibly optimistic (if only when it comes to stories), I have faith that people will be inquisitive about ancient and medieval literatures if those literatures can be shown to relate somehow to their present.” These literatures do relate to our present since they capture men’s gendered experiences. They also belong to a financially lucrative and socially relevant genre that spans the world. Why not utilize that potential to bring attention to the issues and needs of men and boys? Doing so would further human rights progress while adding intellectual diversity to an academic discipline.

The Rise Of Transwomen — Process Philosophy in Action

Peter Wright · 8 January 2024 · Archived copy · Original

> Process philosophy assumes that the universe and human systems are 'continually becoming.' It emphasizes the elements of change and novelty as contrasted with a belief in permanence of forms, and uniformity. In the Greek tradition Heraclitus said that no person ever steps into the same river twice, because on the second attempt it is not the same river and he is not the same man.

Vaginoplasty, womb transplants, hormone blockers, hormone injections. These things represent the crowning achievement of cultural feminism, creating a kind of unforeseen gyno-dystopia resulting from the elevation of all things female. That same feminism exerts a gravitational pull that tends to filter all human events through its interpretive lens. Many women show their participation in the feminist worldview via postures of gendered narcissism, while men might show their participation in it by acts of chivalry or, more recently, by initiating changes to their sexual and gender orientation (MtF) in order to become more like women.

Gynocentric feminism is the soil from which the transgender revolution has sprouted – a revolution that represents nothing less than a dissolution of centuries of accumulated gender customs. As Simone de Beauvoir (1949) famously stated of the feminist position, *"One is not born, but rather becomes, a woman. No biological, psychological, or economic fate determines the figure that the human female presents in society; it is civilization as a whole that produces this creature."*

The feminist perspective paved the way for gender to be delinked from sex, which appears to have opened the floodgates for men to adopt the celebrated gender identity of *woman.* Before we draw some ultimate conclusions about this development, lets first look at how female gender identity came to be celebrated.

The historical rise of gynocentrism

Putting the teenage trend of FtM transitioning to one side, we can conclude that mature age MtF transitions in the European and Anglosphere contents predominate, especially in the USA which has for centuries been a champion of more extreme forms of gynocentrism, as demonstrated by the following prima facie observations:

In 1846 a *London Sun* article describes American culture as an epicenter of exaggerated gynocentrism & chivalry:

> I am convinced that a lady, no matter what her age and attractions might be, could journey through the whole extent of the union, not only without experiencing a single annoyance, but aided in every possible way with unobtrusive civility. Indeed a great number of Saphonisbas and Almiras do travel about, protected only by the chivalry of their countrymen and their own undoubted propriety.
>
> To them the best seats, the best of everything, are always allotted. A friend of mine told me of a little affair at New York Theatre, the other night, illustrative of my assertion. A stiff-necked Englishman had engaged a front place, and of course the best corner: when the curtain rose, he was duly seated, opera-glass in hand, to enjoy the performance. A lady and a gentleman came into the box shortly afterwards; the cavalier in escort, seeing that the place where our friend sat was the best, calling his attention, saying "The lady, sir," and motioned that the corner should be vacated. The possessor, partly because he disliked the imperative mood, and partly because it bored him to be disturbed, refused. Some words ensued, which attracted the attention of the sovereign people in the pit, who magisterially enquired what was the matter?
>
> The American came to the front of the box and said, "There is an Englishman here who will not give up his place to a lady." Immediately their majesties swarmed up by dozens over the barriers, seized the offender, very gently though, and carried him to the entrance; he kicked, cursed, and fought all in vain: he excited neither the pity nor the anger of his stern executioners; they placed him carefully on his feet again at the steps, one man

> handing him his hat, another his opera glass, and a third the price he had paid for his ticket of admission, then quickly shut the door upon him, and returned to their places. The shade of the departed Judge Lynch must have rejoiced at such an angelic administration of his law! – England in the New World.

In 1856, author of Putnam's Monthly Magazine published the following summary of the relations between men and women in America:

> "Long before the cry of woman's rights was openly raised, the powers and prerogatives of the American husband had been gradually undermined. Usage superseded law, and trampled it under foot. Sentiment put logical consistency at defiance, and the American husband has thus become a legal monster, a logical impossibility, required to fly without wings, and to run without feet.
>
> "While the wife is thus rendered to a great extent independent of her husband, he, by a strange inconsistency is still held, both by law and public opinion, just as responsible for her as before. The old and reasonable maxim that 'he who dances must pay the piper,' does not apply to wives—they dance, and the husband pays. To such an extent is this carried, that if the wife beats her husband, and he, having no authority to punish her in kind, applies to the criminal courts for redress, she will be fined for assault and battery, which fine *he* must pay, even thought she has plenty of money of her own. or, in default of paying, go to jail! Such cases are by no means of unprecedented occurrence in our criminal courts.

In 1903 culture critic Max O'Rell observed the following about gynocentrism in the USA:

> "The government of the American people is not a Republic, it is not a monarchy: it is a gynarchy, a government by the women for the women, a sort of occult power behind the scenes that rules the country."

Price Collier observed in 1909:

> In England the establishment is, as a rule, at any rate from a man's point of view, more comfortable than the American home. Americans staying any time in England, whether men or women, are impressed by the fact that it is the country of men. Likewise the English, both men and women, who visit America are impressed by the fact that America is the country of women.

The Independent reported the following in 1909:

> "In Europe the aristocracy is largely relieved from drudgery in order that they may cultivate the graces of life. In America the attempt is being made to relieve the women of all classes from drudgery, and we are glad to see that some of them at least are making good use of the leisure thus afforded them. It is a project involving unprecedented daring and self-sacrifice on the part of American men, this making an aristocracy of half the race. That it is possible yet remains to be proved. Whether it is desirable depends upon whether this new feminine aristocracy avoids the faults of the aristocracy of the Old World, such as frivolousness and snobbishness."

Irishman George A. Birmingham wrote in 1914:

> "There are people in the world who believe that we are born again and again, rising or sinking in the scale of living things at each successive incarnation according as we behave ourselves well or badly in our present state. If this creed were true, I should try very hard to be good, because I should want, next time I am born, to be an American woman. She seems to me to have a better kind of life than the women of any other nation, or, indeed, than anybody else, man or woman… **American social life seems to me — the word is one to apologize for — *gynocentric*. It is arranged with a view to the convenience and delight of women.** Men

> come in where and how they can…. The American woman is certainly more her own mistress than the Englishwoman, just because America does its best for women and only its second-best for men. The tendency among American humourists is to dwell a little on the greed of the Englishman, who is represented as incapable of earning money for himself. The English jester lays more stress on the American woman's desire to be called "my lady," and pokes sly fun at the true Democrat's fondness for titles. The American man is reverent toward women. It is not the homage of the strong toward the weak, but the obeisance of the inferior in the presence of a superior. This difference of spirit underlies the whole relationship of men to women in England and America. The English feminist is up against chivalry and wants equality. The American woman, though she may claim rights, has no inducement to destroy reverence.

Albert Einstein observed in 1921:

> Above all things are the women who as a literal fact, dominate the entire life in America. The men take an interest in absolutely nothing at all. They work and work, the like of which I have never seen anywhere yet. For the rest they are the toy dogs of the women, who spend the money in the most unmeasurable, illimitable way and wrap themselves in a fog of extravagance. They do everything which is in the vogue, and now quite by chance they have thrown themselves on the Einstein fashion.

Summary and conclusion

Based on the above collection of artifacts, we can begin to wrap these details into a coherent conclusion, and for this we'll turn to Georg Wilhelm Friedrich Hegel (1770–1831) for a template.

Hegel naturally didn't write about vaginoplasties or the transgender movement, but he did write about process philosophy and the proposition that social processes are an ever-recurring cycle which he characterized by three phases (1) an initial set of cultural beliefs called a *thesis*, (2) next arises dissatisfaction and a negation of that thesis called the *antithesis*, and lastly (3) there occurs a *synthesis* of culture beliefs whereby the two conflicting ideas are reconciled to form a new proposition.

Thesis – Antithesis – Synthesis.

This provides a suitable template for organizing the peculiar shifts in gender ideology we've been witnessing over recent centuries which, following Hegel, we can now organize as follows:

1. Thesis: Centuries of gynocentrism
2. Antithesis: Men's rights backlash
3. Synthesis: Discovery of malleability of the sexual body (hormones/surgery), accompanied by belief in gender fluidity, resulting in a dissolution of clear sexual and gender boundaries, along with all traditional culture privileges that have accumulated around biological sex. [This completes the *synthesis* of the two conflicting ideas]

As mentioned elsewhere, the transgender movement is not a cause célèbre driven by men's rights advocates, as is sometimes claimed. Rather, the current support for transgender rights is derived from the power of government administrations and global regimes playing "freedom one-upmanship" – ie., the feigning of moral purity to position themselves at top of the global hierarchy.

The elites however are not the ones ultimately driving this process forward, even if they are doing the job of hastening, supporting and exploiting it. Instead, it appears to be Hegel's mysterious process philosophy that is driving the changes, and the elites and sundry grifters are riding this gender-bender horse in a rodeo of competing cultural powers.

Where does all this leave us?

We can draw the conclusion that over the last century our framing of gendered customs has become increasingly captured by a gynocentric turf war between traditional women, and progressive feminist forces, with trans activism being an emerging force that is actively working to disrupt it. Time will tell if the transgender movement continues its disintegrative influence over traditional sex roles, however the surgical and chemical technology that has allowed this to flourish does not look like disappearing anytime soon – in fact researchers are just getting started.

The chemical invention of the birth control pill for women, introduced in the 1950s, served to crown the gynocentric culture project and to cement the dominance of its centuries-long evolution. The chemical and surgical "support" for trans-people holds equally gargantuan potential; which includes the tangential possibility of leading us past the polarizing gynocentric setup of recent centuries and back to a saner place – post trans hysteria – where everyday men and women can be themselves without coercion and judgement… notably minus those inflated gender privileges and ideologies that have driven us into this absurd position to begin with.

See also:

- Transphobia vs. Manphobia
- Unintended Consequences of Transgender Activism on Men's Issues

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Image by Freepik

Why do good girls become feminists?

Rachael Lefler · 9 January 2024 · Archived copy · Original

The MRA or mere critic of feminism commonly hears some variation of “Not all feminists are like that”, or “NAFALT”, whenever they attack feminism or call it out on behavior and ideas that seem irrational, cultish, fascist, hysterical, exaggerating, petty, childish, spiteful, greedy, envious, or hateful. But just because it’s an overused, to the point of becoming a cliché, response whenever someone criticizes feminism, it’s nonetheless worth probing into. Why is it that not all feminists are “like that?” Why would a thoughtful, considerate woman join what is more and more every day showing its true colors as a misandrist hate group that is intolerant of opposing voices?

The Appeal of Any Movement

Like religions, political movements offer converts several things of great psychological benefit, including:

1. Friendship and social acceptance.
2. An easy explanation for why the world is the way that it is.
3. An easy way to blame their problems and frustrations on something other than themselves.
4. The chance to become more powerful as a group than they could be individually.

I would say most people join movements or religions they see as representing the thing they lack in themselves and their lives, but want and hope for most. People who want stability, family, and community might seek a traditional, organized religion; people who want tranquility, freedom to be themselves, and oneness with nature might seek more modern and less organized religions. It is the same with political movements. For example, people who want more pay and benefits might be attracted to socialist politics, while people who want more freedom to run their own company how they want will prefer libertarianism.

With women, basically you (obviously) have a mix of good and bad ones. We can call “good” those who are even-tempered, rational, pleasant, calm, kind, loving, nurturing, compassionate, patient, and civilized. The “bad” ones are greedy, moody, irrational, self-absorbed, vain, bitchy, gossipy, and psychopathic, being thoughtlessly hurtful. But, while it’s good to be a good woman, it’s also a bit painful. It means stifling your urges to harm others. It means listening to that annoying old man’s umpteenth complaint at the nursing home you work for, always with the same calm smile, when you’d rather “accidentally” give him too many sedatives next meal time. It’s hard because society doesn’t always reward niceness like it should. The nice guy sees hot women hooking up with psychopathic men, and the nice girl turns green with envy as nasty bitches get what they want in life, or so it often seems. Outspoken women, even the really mean and arrogant ones, get rewarded with money, men who do their bidding, career advancement, and positive social regard. Nice women, like nice guys, too often get the short end of the stick.

Enter: Feminism

What feminism tells nice women is a seductive message; that all our problems are caused by patriarchy, and that being nice is a sign of our oppression, and that the key to liberation is to stop giving a fuck about being nice and just be more assertive, crude, mean, and masculine.

Feminism tells us geeky, bottom-rung-of-society nice girls that all we have to do to be free is to stop being nice girls. When we feel overwhelmed or powerless, it tells us things we want to hear because they make us feel powerful. Suddenly, no act or thought of ours is too mundane or too trivial to have no greater political meaning. It becomes revolutionary to stop shaving our legs or to not wear makeup, as revolutionary as a hunger strike or a worker’s revolt. It makes us feel powerful, triumphant, big.

The Problem

The kind of illusory self-importance feminism offers us, however, is fragile. It’s all built upon lies, false statistics, illogical assumptions, illusions, and deceptions that distort reality. Therefore, when someone becomes a feminist,

they have to, to a certain degree, shut out reality, discarding even the most well-proven facts, if they discredit or challenge feminism.

The more illusory, bullshit power feminism gives us, the more hostile we become to other points of view. I think that's why 20-something women, including me, are more likely than older women to be able to shake off feminist brainwashing attempts, because we don't really receive the benefits of power that more experienced professional victims get from their more distinguished careers in whining. That way, there is nothing good we have that is threatened by challenges to the feminist worldview.

Feminism is like a stack of turtles from Dr. Seuss' "Yurtle the Turtle"; the ones on the bottom gain from their liberation by not having to support anyone they don't agree with or don't like, but the ones at the top have to really crack the whip to keep those supporters under them, or they fall. In other words, they need us more than we need them.

Once we realize that being kind and believing in equal political rights for both genders does NOT mean that you have to support the crazies and the professional complainers, those people lose their power.

In other words, I think the "cool" feminists who aren't "like that" should take a good look at themselves, and answer: Do you really need feminism, or does feminism just need you?

Feminist Gay-Bashing

Jim Doyle · 10 January 2024 · Archived copy · Original

Have you noticed how much hatred feminists direct at MGTOW guys? Is it just because they can't be bothered to distinguish between PUAs, MRAs and MGTOW or is there more to it? I think there is. I think if we look at feminism's record on gay men, the Ultimate MGTOW, we can see what's really going on.

A while ago I found out about the Redstockings, a radical feminist group founded in the late sixties. They had a nasty streak of man-hating gay-bashing and it wasn't incidental, it flowed from their basic premises. So maybe all their good was really no good at all. And they were not some fringe group and they were not the only feminists of their period to use gay-bashing rhetoric and weave man-hating and gay-bashing principles into their work. It turns out all kinds of very prominent feminists in the late '60s and early '70s went in for this kind of bigotry.

John Lauritsen gave a talk back in 1976 that lays this all out in great detail. He cites a widespread pattern of vilification of gay men and gay organizations by feminists of that time. Feminists conducted a campaign of disrupting gay events and undermining gay organizations. As they say, read the whole thing. It is a very ugly history. If you have never heard about it in your courses in Women's Studies, go back and ask why. Bring back the answers; I bet they will be hilarious.

Here he quotes Carol Hanisch where she explicitly enunciates the homophobic claim that male homosexuality and male separatism are misogynist. Oh that's it! It's all about the wimminz!

> *"Men's liberationists always bring up 'confronting their own feelings about men' by which they mean homosexuality. Male homosexuality is an extension of the reactionary club (meaning both group and weapon). The growth of gay liberation carries contempt for women to the ultimate: total segregation. The desire of men to 'explore their homosexuality' really means encouraging the possibility of homosexuality as a reaction against feminist demands. This is the reason the movement for "gay rights" received much more support only after women's liberation became a mass movement."*

There it is: men ignoring women is contempt. Even when we do nothing we are guilty of harming women, because we owe them attention and it is violence when we "deprive" them of it. Talk about a rape culture – they are entitled to our sexual attention.

So men have a duty to have sex with women and not with men. That is rape culture and it is feminists demanding it. Oh, and forced heterosexuality for men. Can you see the difference between these people and Sarah Palin or Rick Santorum? Me neither.

Or maybe there's no intention of there being any sex – men are just supposed to marry and support women – because they "deserve" it like all the advertising is constantly telling us. Female privilege much?
Lauritsen gives Kate Millett–author of "Sexual Politics" and, ironically, a lesbian separatist–special attention for her hatred of male relationships. She comes across as both stupid and dishonest. For instance she equates homosexuality and Nazism, which is an especially obscene piece of stupidity in view of the actual history, and a transparent piece of dishonesty in view of how well-known that history is.

He also details these feminists' hatred of drag queens, too. That hatred came as no surprise either.

This bigotry is not some little splinter thing in feminism. It is foundational. Millett's Sexual Politics was seminal to the movement and Hanish was a founding member of the radical wing of the movement. She edited the Redstockings Collective's book the Feminist Revolution and coined the phrase "the personal is political". These were not marginal people or marginal views. It's no good whining how feminism is not a monolith when every pebble of it shares this theoretical underpinning.

Speaking of the Redstockings, we are going to look at their manifesto in the next post on this subject. Even if you

have never read it or even heard of it, none of it will be unfamiliar. You see it in every feminist space on the net and you hear it in every gender studies class.

Lauritsen says it best:

> *"We must recognize our enemies wherever we find them. Nobody's ideas and nobody's actions should be exempted from criticism."*

Gay men in solidarity with feminists against hetero men? That may be attractive to someone coming out of high school and all that trauma, but alliances with people who despise you are just sick.

Falling Down was propaganda

A Voice For Men Videos · 13 January 2024 · Archived copy · Original

20 studies show how women do not support other women

Nikita Coulombe · 14 January 2024 · Archived copy · Original

I collected these studies in one place because women talk a lot about supporting other women but when it comes down to it, women often undermine each other in insidious ways.

That women in general cannot seem to get along with other women in the long-term has been one of the great disappointments of my life, and I do wonder if it's possible to better support each other, have more productive relationships with men, and better serve our communities if we have a better understanding around our own behavior and motivations.

Without further ado:

1. Women damage rivals' reputations but do not report explicitly disliking them: Competitive reputation manipulation: Women strategically transmit social information about romantic rivals.

2. Women report experiencing more incivility from other women in the workplace than from men: Further understanding incivility in the workplace: The effects of gender, agency, and communion.

3. Regardless of their own promiscuity, all female participants viewed sexually permissive women more negatively: Birds of a feather? Not when it comes to sexual permissiveness.

4. Women are more likely than men to respond to threats of social exclusion with exclusion: Under threat of social exclusion, females exclude more than males.

5. Females relationally victimizing each other has been observed even in elementary school: Relational and physical forms of peer victimization in preschool.

6. Adolescent girls have a poorer record of same-sex friendships than boys: The greater fragility of females' versus males' closest same-sex friendships.

7. While direct physical aggression is greater in males, indirect aggression is greater in females: Does sexual selection explain human sex differences in aggression?

8. The lifetime prevalence of violence by an intimate partner is 43.8% for lesbians vs 16.4% for gay men: The National Intimate Partner and Sexual Violence Survey.

9. Mommy Wars: working mothers and stay-at-home mothers argue over who are better parents: "Welcome to the Mommy Wars, Ladies": Making Sense of the Ideology of Combative Mothering in Mommy Blogs.

10. Women react more negatively than men do when outperformed by their same-sex peers: Sex differences in reactions to outperforming same-sex friends.

11. Even in elementary school, girls are less comfortable competing against their same-sex peers: Greater Discomfort as a Proximate Cause of Sex Differences in Competition.

12. Women are slower than men to resolve conflicts with same-sex peers: Human males appear more prepared than females to resolve conflicts with same-sex peers.

13. Women are irritated by sexy female peers: Intolerance of sexy peers: intrasexual competition among women.

14. Indirect aggression from women towards other women is about self-promotion and derogation of sexual rivals: Do human females use indirect aggression as an intrasexual competition strategy?

15. Female groups engage in social ostracism more than male groups: Human Sexual Differences in the Use of Social Ostracism as a Competitive Tactic.

16. Queen Bees: women are less likely than men to develop lower status same-sex peers: High status males invest

more than high status females in lower status same-sex collaborators.

17. Women may think other women are good managers, but don't want to work for them: An exploration of unspoken bias: women who work for women.

18. In the workplace, women often see highly qualified female candidates as "competitive threats" that might be preferred and lower qualified female candidates as "collective threats" that could reinforce negative stereotypes about women and do not support either as work group peers: Female tokens in high-prestige work groups: Catalysts or inhibitors of group diversification?

19. The majority of women said their relationship with their female in-law caused them long-term unhappiness and stress: In-law tensions hit women hardest.

20. In a study of "misogynistic" Tweets, roughly half were sent from women about other women: The Use of Misogynistic Terms on Twitter.

♦

Feature image: ***Breaking up of the Blue Stocking Club*** by Carl H. Pforzheimer (1815)

Gonzalo Lira: Men’s Advocate & Journalist, Coach Red Pill Dead At 55

A Voice For Men Videos · 14 January 2024 · Archived copy · Original

Strong and Independent: A Brief Guide

Mark Trueblood · 15 January 2024 · Archived copy · Original

So, you've decided to be strong and independent. I am happy for you, because becoming a strong, independent, self-actualized individual is the most positive thing we can do for ourselves and for others. Sadly, I find there is much conflicting information on how one demonstrates strength and independence. So, I've written up some suggestions. Also, feel free to suggest anything in the comments you feel are missing.

It is: Demonstrating civil behavior towards your fellow men and women, unless they show disrespect for your rights, in which case you should act in reasonable self-defense.

It is not: Treating a person with disrespect or malevolent intent.

It is: Taking ownership of your decisions, both good and bad.

It is not: Blaming your mistakes and poor decisions on another person or group of people.

It is: Perceiving fellow men and women as individuals.

It is not: Projecting fantasies, assumptions, or malevolent intent onto a person because of their race, gender, social class, or sexual orientation.

It is: In cases where social assistance is desired, this should be on the basis of real need.

It is not: Expecting handouts when you do not need them and/or because you insist you belong to an oppressed class.

It is: Engaging in relationships keeping your needs in mind, as well as your partner's needs in mind. Demonstrate reciprocity to your partner, and expect the same out of him/her.

It is not: Expecting to be given resources and cared for because of your gender or the traditions of a bygone era.

It is: Desiring to make one's way in the world through one's work ethic, skills, and attributes.

It is not: Demanding an express lane to success based on your gender and manufactured social grievances.

It is: Desiring to achieve success in physical or intellectual pursuits through skill, effort, and healthy competition.

It is not: Expecting other people to let you win because of the shape of your genitals or the traditions of a bygone era.

It is: Showing loyalty to partners, friends, and allies who have stood by you.

It is not: Engaging in relationships with "what can I get out of this person" at the forefront of your mind.

It is: Making a reasonable effort to solve your problems through your own efforts or through mutually-beneficial arrangements.

It is not: Insisting that the problems you face are the responsibility of others to fix for you.

There is no doubt that being strong and independent is a tough row to hoe. I can point to numerous instances of my adult life when I've failed to live up to these standards. But the rewards of pursuing it are great. We develop character through overcoming challenges, owning our decisions, and holding ourselves to a code of conduct.

I believe in you.

Pavement wars

Merlin · 18 January 2024 · Archived copy · Original

What I'm seeing on the pavements of our towns and cities is disturbing and cannot be ignored anymore. I am speaking of belligerent foot traffic on our pavements.

This phenomenon is somewhat concerning in its nature because it tells me, it tells us all, that basic manners and courtesy are being eroded and replaced with a total disregard for anyone else. This disregard is quite unsettling if it's to be considered a glimpse of what we are to look forwards to in the future.

This article will be looking at this phenomenon and is divided into sections for closer analysis. It reflects what I and others have experienced firsthand on our pavements.

The Shield Wall:

Identified by:

A group of women or girls occupying the full width of the pavement striding towards you.

Analysis:

The Shield Wall's occupants tend to be sublimated to the lowest animalistic denominator of a small crowd. More times than not the average blood alcohol reading of its occupants is inversely proportionate to their manners and good temper.

Rules of engagement:

Negotiating this one can be a tricky affair and mental alertness is of benefit. The primary option is to assess the pathway on the opposite side of the road and if clear one is to cross to that side for ease of passage.

If this is not possible, then the secondary option is to be employed; the formation of ramming stance and then employment of ramming speed centered at the weakest link of The Shield Wall. This maneuver is known as *'The Pavement Spear'* or TPS."

A personal testament:

Brendon of London says, "I find the Shield Wall move to be particularly lacking in any thought or appreciation for other peoples movement and personal space. On one occasion as I walked along the pavement I could see a group of rowdy, semi drunken women out on the town. I could see the potential of this situation getting ugly so I chose to cross the road for clear advancement. Well…you would not believe what happened next as I couldn't believe it myself."

"Two from the group of women despite their drunken state noticed my avoidance tactics and breaking from their group deliberately crossed the road blocking my path once again. Walking arm in arm they headed straight for me. They proceeded to stay on course knowing full well that their chosen formation of "The Shield Wall" gave me very little room at all to avoid colliding with them."

"This belligerence fuelled my decision to adopt "The Pavement Spear". As I closed in on the women at ramming speed they continued indecently giving me no room to pass. Consequently, TPS was duly executed breaking their linked arms. This was met with much muttering followed by drunken cackles. Incredibly, I'd gone out of my way in the first place to avoid such an altercation?"

Brendon went on to say, "If it wasn't for TPS I'd be done like a nuked dinner. I definitely recommend it's usage where required."

The Chariot Formation:

Identified by:

Two or three women with baby strollers walking side by side occupying the full width of the pavement striding towards you.

Analysis:

"The Chariot Formation" is the most disregarding and aggressive formation pitted against the unwitting pedestrian. The women indulging in The Chariot Formation are oblivious to anyone's need for passing space. These creatures are to be seen on our streets more and more, and The Chariot Formation is particularly despicable because it shows absolutely no thought for anyone else other than for those within its formation.

Rules of engagement:

There is but one option when encountering The Chariot Formation and that is to employ "The Castle Wall." TCW is a primarily defensive posture whereby the opponent is to hold tightly with muscular rigidity in order to mitigate against oncoming vehicular collision, i.e. The possibility of chariot burns on the ankles.

A personal testament:

Adrian of Manchester says, "The drivers of The Chariot Formation show no common sense or decency in any of the situations I've personally witnessed or been involved with. This one is tricky to negotiate without confrontation. Bearing in mind the majority of cases I've been involved in usually end up as an exchange of expletives because I haven't been prepared to walk into the road for their royal convenience. TCW has saved me on more occasions I can recall."

He went on to say "On one occasion I was returning home on foot when I noticed two women in the distance grouped in the Chariot Formation. The pavement was particularly narrow so I decided to make my position known early on by walking close to the wall. I'm done with the chivalrous road side.

He continued, "[a]s I approached the women I observed they had noticed me but they carried on relentlessly. It was obvious that they had no intention of making space, and this was when I decided to employ the stance of TCW with my coming to a complete halt – standing my ground. I had no intention of swerving onto the road for anyone and quite frankly, leaving a little passing room is just basic manners. Well, seeing that I wasn't going anywhere soon they just stopped right in front of me, didn't they?"

"There we were, the three of us standing eye to eye upon which I simply asked them, "Where would you like me to go…would you like me to levitate perhaps?"

Remarkably, she was quite embarrassed by my question and proceeded to flush a delicate shade of ruby and made a vague apology. This was a rare occasion because most of the time I have been met by very hostile language and total a disregard for anyone else other than themselves.

The Flank Attack:

Identified by:

When a woman either pushing a chariot or simply walking alone, crosses to your side of the street when her side is perfectly clear.

Analysis:

The Flank Attack is not as common as the Chariot Formation, but is by its sheer bad manners one for which to always be vigilantly scoured. Wearing an iPod or other device that impairs the detection of scuffling feet to the side is to be avoided at all costs, and angular adjusted mirrors affixed to tailored eye-wear should be considered for the auditory challenged.

Rules of engagement:

When faced with the Flank Attack there is but one card to play. Assuming collision is imminent, no adjusted posture will mitigate against impending damage and the “Tarmac Turbo” is to be employed. The T.T. is best administered after ingestion of caffeine for the necessitation of the innocent party to speed up immensely in a short burst to avoid collision.

A personal testament:

Nathan, from Land’s End, Cornwall says, ”The flank attack really pisses me off in a big way. I have trouble comprehending what’s going through their minds with this one. There I am minding my own business and enjoying the crisp autumn air and relishing the fact that I don’t have to do a slalom course on an empty pavement in front of me, when all of a sudden out of nowhere someone is heading straight for the space directly in front of me. If I don’t check my walking pace there’s going to be a collision of some sort.

Nathan went on to say, “What is it with these women or girls that do this? It has me lost for words every time. I’ve looked across at the other side of the street to see them on the pavement with nobody in their path, yet they decide to cross the road in order to “head me off at the pass,” you might say.

I nearly lose it when I’m minding my own business and some brainless halfwit makes a grab at the space right in front of me nearly knocking me over. The space behind me isn’t good enough for her, oh no, she has to be the leader as such.

He concluded, “I’ve actually experienced a woman with her chariot administer the T.T. maneuver against me in order to secure the spot directly ahead of me. What’s with this bullshit? I’m starting to think that modern women and girls aren’t the shy, retiring and delicate wall flowers the media and legislators would have us believe.”

One On One combat:

Identified by:

An oncoming party directly in front of you adjusts their course of perambulation with the sole intention of inducing a collision or eventful encounter. Changing your intended course to avoid an impending collision elicits an immediate response of the oncoming party whereby their line of travel is aligned once again with yours.

Analysis:

Stepping onto the road, levitating, or ducking into an alley or open doorway of a shop is not to be considered as this will deliver a message of accommodation to the belligerent party. Accommodation of this order will foster future encounters of a similar nature with the belligerent party and their associates.

Rules of engagement:

The “Pedestrian Ruse Of Distraction,” or PROD, is best administered. The PROD is best described as the innocent party feigning interest in something to one side whilst maintaining current momentum and direction of travel. This has a two pronged effect. Primarily it delivers the message that the innocent party has missed the cue to step aside and secondly that the innocent party does not give a rat’s crap if a collision does indeed occur. When The PROD is delivered the belligerent party will immediately self-instigate a behavior change by correcting their course in order to produce an uneventful encounter.

A personal testament:

Hamish from Fife in Scotland says, “Now this one is frustrating and amusing at the same time. When I notice a woman in the distance heading towards me I chose a position on the pavement so as to avoid collision. She forces me to dance the ‘pavement tango’ with her.”

He went on to explain, “The oncoming woman adjusts her course for a collision with me no matter what I do. I go one way and like a reflection in a mirror she does the same. It’s a mystery why this happens, and it begs the question: What’s going through her grey cells at that moment?” It almost seems that the simple law of physics

doesn't register with her and this bizarre perambulating tango must ensue."

"To this end", Hamish continued, "I always use the PROD method. It works every time and I make damned sure I feign interest in something on the other side of the street leaving Tango Woman with the job of ensuring a collision is avoided. Sometimes it's been a last second swerve on her behalf, but they always get the message that you're not compromising your position on the pavement. I use the PROD to let them know that they have to watch where the fuck they are going and like all of us is better to stick to a path that doesn't involve a head-on.

So what are we to make of this, and what does it mean for the rest of us? Well I can't say for sure, but I'll bet you our parents saw only some of this and their parents none at all. Younger generations have seen a decline in "Time Served" traditional values, replaced with unorthodox practices that are used to reprogram the very foundation on which we once existed in harmony without corruptive government intervention.

Like a gathering cloud of Affinitas Toxicus that's arrived in on a quiet breeze, I'm putting to you that feminism along with all its calculated hoopla and it's aerobics has our once lovely women adulated and preened as princesses on a socially manufactured pedestal, a pedestal that's long overdue for demolition.

Clinician Zander Keig has lived as both a man and a woman. Guess who had the privilege?

A Voice for Men · 19 January 2024 · Archived copy · Original

We don’t usually like to put videos/podcasts in the highest featured position on the site. This one is worth it.

Male minimalism: a real economic threat

A Voice For Men Videos · 20 January 2024 · Archived copy · Original

The impact of men disengaging is being noticed.

Confronted by Evidence

Steve Carter · 21 January 2024 · Archived copy · Original

Once, I nearly got lynched in a sociology class.

We were discussing domestic violence (because that is, ultimately, the point of most sociology classes run by women in general and feminists in particular). After much throwing around of angry bromides and accusations against men for the wretched crime of their existence, someone invoked the "no excuse for domestic violence" cliché, which was then echoed and repeated by nearly all present.

I was a youth mentor between 1989 and 2014, and was familiar both with the statistics and culture of domestic violence in the US. So I threw in the fact that, according to official reports from the Dept of Health & Human Services, women in general and mothers in particular were responsible for about 2/3 of violent child abuse.

Naturally, "it's not the same thing!" They began to venture all kinds of reasons why we needed to "understand what was happening first" before "rushing to judgment" on female abusers. They began to rationalize, and after a couple of them I began to write them on the whiteboard:

- the child was being disobedient and needed discipline
- the definition of "abuse" is too broad and easily misinterpreted
- sometimes kids are just egging you on
- you don't know, you weren't there!
- kids lie because they know CPS will act on unfounded claims

…and so forth.

Then I pointed out that ALL OF THOSE could just as easily be used to justify a man slapping a woman around:

- the woman was being disobedient and needed discipline
- the definition of "abuse" is too broad and easily misinterpreted
- sometimes a woman is just egging him on
- you don't know, you weren't there!
- women lie because they know police and social agencies will act on unfounded claims

…and so forth.

The women got REALLY quiet… then exploded like Vesuvius. There was talk of having me kicked out of the class, and I was labeled all manner of horrible things. But I stood my ground, since the facts were on my side and–unlike Duke or U of VA–could be readily produced and objectively assessed.

Happily nothing came of it other than a lot of ugly looks and various snide comments about my undisguised "misogyny" (which is Feminist for "he who wants to protect children, even from women"). But what an excellent demonstration of Michael Crichton's statement about a role-reversal scenario being a powerful instrument for determining where our rules and ethics REALLY lie.

The premise behind their objection to man/woman violence was that it's unfair for a big person to hit a small person. This is true. But the premise falls apart under simple observation: there is nothing more out-of-control than

a person who knows that her actions will not reap any real consequences. In this, women own a two-way advantage. A woman accusing a man of abuse will be assisted without concern to the man's side of the story, as demonstrated in microcosm by the episode in the Sociology class. But a woman accused of abusing a child will be allowed to defend herself–often in the judgment of other women of similar background and sympathetic leaning–before any corrective or disciplinary action comes around. Further, she will enjoy (and I do not use that word lightly) the assistance and defense of other parties who lean forward to her defense without solicitation. And this is partly what informs the 2/3 majority in violent child abuse: a woman knows she will be the sympathetic party, and acts accordingly.

And this–I must add here–is merely what they DO report. There's a glut of violence committed by women that's either ignored, denied, excused, rationalized, or blame-shifted by women or sympathetic male social workers, teachers, and others in positions of authority. And woe to the man who reports it as violence, for he shall be cast out for "misogyny" by those protecting the woman.

Sexual selection theory has weaknesses relative to field reports

Douglas Galbi · 22 January 2024 · Archived copy · Original

Like current law governing reproductive rights, the traditional theory of sexual selection emphasizes female choice. A leading biological anthropologist has explained, "it is the female who is ultimate arbiter of when she mates and how often and with whom."[1] According to that understanding, the female directs a male to copulate with her whenever she desires, and he obeys. Another anthropologist has explained:

> Men must compete for sex but what is there for women to compete for? Not for copulations – any male would be more than happy to oblige her [2]

This theory reduces men to brainless, indiscriminate vagina-seeking penises. Scholars have criticized this traditional theory of sexual selection as undervaluing female sexuality.[3]

Much less authoritative field studies of human sexuality indicate very different sexual behavior. According to these studies, men prefer young, beautiful women with long hair and who like men. According to these studies, most men have absolutely no interest in copulating with old, ugly women who hate men, even if those women have socially impressive job titles and long lists of scholarly publications. According to these studies, men also are generally averse to copulating with obese women. These studies tend to be dismissed as superficial or hateful. But much the same could be said of the above highly credentialed scholarship on traditional sexual selection. Sexual selection theorists should adopt more inclusive thinking and consider uncredentialed field reports in relation to their theories.

Scholars of sexual selection have lamented lack of appreciation for female sexual aggressiveness and female sexual promiscuity. An anthropologist has observed:

> Females have been observed soliciting copulations in virtually every primate species that has been studied, and in the majority of species, females initiate the majority of copulations. [4]

Another anthropologist lamented:

> In retrospect one really does wonder why it was nearly 1980 before promiscuity among females attracted more than cursory theoretical attention. [5]

Could that be because gynocentrism creates belief that women exist on a higher moral plane than men do? On the other hand, in gynocentric society, everything, including failure to discuss sufficiently the prevalence of those the uneducated call sluts, is the fault of socially constructed belief in patriarchy.

All aspects of female sexuality surely are worthy of attention. A highly respected scholar noted:

> In her piece entitled "Bride Wore White, Groom Hopes for Parole," journalist Donatella Lorch (1996) describes women from a wide range of professions – bankers, journalists, judges, teachers, for whom resources are obviously not the issue – who marry men whose freedom of mate choice is severely circumscribed by the fact that they are in prison. … This vignette of sex-reversed claustration makes a serious point about just how little we know about female choice in breeding systems where male interests are not paramount and patrilines are not making the rules. [6]

Once again, fieldwork-based applied studies are far in advance of narrow-minded academics. Persons seriously engaged in field studies have long recognized that chicks dig jerks. More conventional social-scientific experiments are starting to explore that long-established practical principle.

If the science of sexual selection is to advance beyond misandry and fashionable cultic nonsense, it must take seriously the amazing body of work that uncredentialed, applied researchers are producing.

Notes:

[1] Hrdy (1981) p. 18. This statement refers to male and female organisms in general, not just humans. Commodity markets for sperm (sperm banks) make sufficiently wealthy women the ultimate arbiter of when, how often, and with which sperm donor she is inseminated.

[2] Campbell (2002) p. 310.

[3] Small (1993) Ch. 4. The alleged disparagement of female sexuality in sexual selection theory contradicts the women-are-wonderful effect.

[4] Smuts (1987) p. 392. See also Small (1993) Ch. 5. In the European Dark Ages, persons were more enlightened about female sexual ardor and female promiscuity.

[5] Hrdy (1986) p. 127.

[6] Hrdy (1997) p. 32. Of course, male interests have never been paramount, and male rulers make rules to serve females. Thus in the thirteenth-century French popular romance, *The Romance of the Rose*, an old woman declares:

> I called all the others lovers, but it was he alone that I loved. Understand, he didn't value me at one pea, and in fact told me so. He was bad — I never saw worse — and he never ceased despising me. This scoundrel, who didn't love me at all, would call me a common whore. A woman has very poor judgment, and I was truly a woman. I never loved a man who loved me, but, do you know, if that scoundrel had laid open my shoulder or broken my head, I would have thanked him for it. He wouldn't have known how to beat me so much that I would not have had him throw himself upon me, for he knew very well how to make his peace, however much he had done against me. He would never have treated me so badly, beaten me or dragged me or wounded my face or bruised it black, that he would not have begged my favor before he moved from the place. He would never had said so many shameful things to me that he would not have counseled peace to me and then made me happy in bed, so that we had peace and concord again. Thus he had me caught in his snare, for this false,

> treacherous thief was a very hard rider in bed.

From c. ll. 14480-14520, trans Dahlberg (1995) p. 247. The figure of being caught in a snare is common in the historical literature of men's sexed protests.

[image] A young White-fronted Capuchin Monkey. Thanks to Whaldener Endo and Wikimedia Commons.

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Boy Beats Classic Game – What's Your Excuse?

Vernon Meigs · 24 January 2024 · Archived copy · Original

In a glorious way to kick off the new year, 13-year old Willis Gibson from Oklahoma, also known as Blue Scuti online, beat the classic NES game Tetris. The moment where the game freezes indicating the end of the game and his beautiful reaction right afterwards is preserved on video.

If you're the sort of person that would respond that this is not in any way significant, consider that while the feat in itself as it happened took 38 minutes, Willis had practiced around 20 hours a week to hone his skills at the game for it to lead to this moment. I can already predict the response in turn: "Why is he wasting his life playing video games for hours per day?" To that, I say: why is voluntary dedication to get better at any given thing a waste of one's time? Games entail technical problems that have to be solved, often by physical demand as well as mental.

When a teenage boy through his own effort is able to do a feat previously only done by an AI for the very first time, this is something to be held in high regard. Yes, there will be those such as the hag from Sky News whose only response is to sneer "Go outside, get some fresh air, beating Tetris is not a life goal." But those sort of people exist merely to assume the high ground for being unable to see the positive implications of such an achievement, and for being unable to have done it themselves.

This article is not actually about Willis and his accomplishment, but it should be clear that this news is an inspiration for it. Whatever it may entail, the day to day activities of men and boys are scrutinized and judged by members of society. When it is not called a danger, it would be called a waste of time or unproductive depending on the activity. A favorite disparagement is "He's failing to launch." The laudability factor rises merely when it is perceived to benefit society, or otherwise "others". Men and boys are perceived to be valued only if they are being "useful", and they are so if they serve the very people who want to control them.

It should be obvious that people who achieve just because they want to really end up helping people in one way or another. But instead of defending these men and boys on that condition alone, let us make the defense of these men and boys with the argument they deserve: the defense of doing something just because they desire to. Because they enjoy it.

The idea of enjoyment for its own sake rubs busybodies the wrong way. If a man is not acting in service to others and their notions of culture, he is dismissed as a "pleasure-seeker," a harbinger of the downfall of Western Civilization. They forget that the very idea of not being pushed around by the likes of these busybodies is a very Western, or at the very least American, idea. The pursuits particular to the individual's interests are a testament to the relative prosperity the Western world has had. The act of excelling in them out of his own dedication and volition is a testament to that individual. In fact, this is not even unique to the Western world; wherever a semblance of prosperity is in play, there is that free-minded achiever.

In defiance of a gynocentric world that protests "that's a waste of time!" and attempts to shame men and boys, the proper mindset should be to interpret these whines as "it doesn't serve my/our interests". You are listening to aspiring parasites hoping to derive one-sided benefit from achievers that do for themselves. He who dares do something that he has passion for is anathema to those that exist to control others.

Let's tackle this from a completely different perspective. On social media, have you ever seen something along the lines of a "before" picture of an out of shape person and then an "after" picture showing his exemplary progress in becoming fit, if not completely ripped? This is usually accompanied by: "What's your excuse?"

Assuming that the intent is meant to be an inspirational one, this is perfectly fine. Sometimes, depending on the intent of who circulates such a meme, it can end up being somewhat smug; "You've got nothing better to do with your life, why don't you dedicate hours to get jacked?" I know, this may not be the fairest interpretation, but there is a point to this. Clearly I have nothing but respect for those who are able to dedicate their time to train to be strong…so long as they are doing it because they want to and not to merely impress women.

But let's say we extend this line to other avenues that don't involve fitness as such. As if we needed a reminder, men and boys have more to do and much more to offer than merely physical tasks and being society's (read: women's) beasts of burden. All activities take time and be it physical or intellectual, it should be regarded with admiration to achieve a given breakthrough in that particular field.

Note that intellectual means anything involving decisive mind work – from games on the table like chess and poker, to video games from Tetris to more modern competitive ones like League of Legends, to artwork, to delicate craftsmanship, to any sort of writing, to engineering, even generating good comedy.

The mind is underrated, sadly by many who claim to extol men's virtues. Funny how in our sphere of advocating for men, we speak disproportionately about men's physical exploits and their "instinct" to put themselves at risk. Frankly, instinct is the argument from mindlessness. Let us dispense with the argument from mindlessness when advocating for men – we only shoot ourselves in the foot this way. Also, moral value responses (often mistaken for instinct) are mind matters, not heart matters.

There is something to be said about those who accomplish something for the first time, especially when it is suspected that the task is not possible. It doesn't even need to have been done the first time; it just has to be an interesting challenge. As stated, it takes a lot of time and effort to be in a position to work at it, and finally do it. So when something like beating Tetris is done, it is apt to say, "He did it. What's your excuse?"

A musician practices for hours a day to be as skilled as they are at performing and put on shows. What's your excuse?

Artists spend anywhere from hours to months finishing a brilliant painting. What's your excuse?

A climber made it to the summit of Mount Everest. What's your excuse?

Someone spent years amassing a model train collection with the most realistic model railway setup. What's your excuse?

Someone beat Super Mario 64 blindfolded in less than 12 hours. What's your excuse?

Skateboarding, while not quite bodybuilding, is a tremendous thing to see in action by the most practiced skateboarders or even moderately practiced skateboarders. You know the drill.

And I could go on.

You, who spout from your armchair about how kids are wasting their time: why aren't you doing as good, huh? What have you been doing with your life, eh?

These clearly aren't even close to the estimate of many different and diverse challenges in the world. Whether it takes somebody far away from home or it is something that can only be done in the privacy of his own space, the act of throwing oneself into a process is the same. Note that for each thing to devote oneself to, it's that less time to devote to other matters. That is a given. For example, if a man busy composing music or a work of fiction is devoting a great amount of his free time to it, he may not have time to devote becoming a muscleman. And, vice versa.

This is not a disparagement of either, but rather the case to legitimize vastly different pursuits. In other words, it'd be unfair or shortsighted to point at someone and judge them for not dedicating precious time for "approved manly interests" when they barely have time to squeeze in their own passions after what may be a busy work day. And don't assume they don't have family they may be placing priority on as well. Of course, everybody has to tend to the responsibilities they have and the ability to maintain themselves, or to learn to if they are a child.

I am clearly not saying that certain things should become a sort of obsession that takes over their day to day lives. In simpler terms, everyone is still accountable for their lives. Balance is key, of course. But I will say that this problem is rather overstated and hyped to death by pundits and grifters eager to point to a particular boogeyman such as video games to appeal to their busybody audience looking for a cheap thrill.

Funnily enough, nobody attacks people who do nothing much but read books all day. Imagine if “book addiction” swapped out video games in someone’s out-of-their-ass dialogue about how it’s a problem because it makes you “asocial”. And nowadays, gaming appears to be more conducive to a social experience than reading, does it not?

In closing, Willis Gibson can be very proud of his achievement and it is no minor one. So many people have things they do and have done to be proud of. We should do more to give support to the men and boys who do the things that make life worth living for themselves.

The Goal Post Episode 30 – The Crazy Years

A Voice For Men Videos · 25 January 2024 · Archived copy · Original

The Psychology of Guilting

Peter Wright · 27 January 2024 · Archived copy · Original

Accusations of wrongdoing, and the saddling of males with a sense of guilt and shame, is used as a means to increase male labor and productivity – a result that works extremely well to the benefit of women, companies, and the State.

That formula can be stated simply as – *Aggression, Guilt, Repair.*

It refers to a psychological process that happens when someone commits a slightly destructive or aggressive act, and they notice the damage they have caused, or otherwise are made to notice the damage by others. This triggers a guilt reaction for feeling that one has damaged people they may care about and, after feeling guilty, they will typically move to repair the damage with benevolent gestures.

It doesn't matter whether the claims of destructiveness are accurate, somewhat trumped up, or completely fabricated; it has the same effect of generating *concern* in the minds of the accused, who will react with various attempts to fix the problem and smooth it over.

This formula is laid out by pediatric psychiatrist Donald Winnicott[1] who described the process already at work in earliest childhood, in infants who already show a concern over the results of their own destructiveness. Thus, when an infant bites his mother's nipple, or screams and kicks, the mother typically gets frustrated, verbally upset and proceeds to walk away from the infant. At that moment the baby descends into what is described as a guilt state (becoming listless, crying, fearful), then when mother returns the baby goes all out trying to repair the damage – reaching out to hug mother, smiling, offering mother a rattle, etc. This is the process of *aggression – guilt – repair*,[2] and it's a cycle repeated thousands of times during everyone's infancy.

It goes without saying that the repair effort is absolutely vital to any infant who is dependent on his mother for existence, and therefore we all carry that primal fear of loss when momma walks out of the room…… will she return? As a social and pair-bonding species the concern is real, and it probably goes a long way to explaining the popular cliché *"If momma aint happy, aint nobody happy!"* This sentiment is likely a hangover from childhood experience, one that can be exploited in adult relationships via acts of coldness; in the proverbial "silent treatment" or other forms of threat to a stable bond.

Winnicott contends that the aggression–guilt–repair cycle underlies all productivity in the wider social space; ie. that people wish to contribute into society to atone for supposed past destructiveness, no matter how insignificant, or to contribute as an atonement *for future destructiveness* that has not yet happened (and may never happen!). People want to feel good with the world, thus by contributing to people and the society around them they store up capital in their reparative bank accounts – often in the form of labor and sharing of finances, or otherwise via the currency of thoughtful gestures, deference, verbal compliments and the like.

When we consider that the reparative gestures more often take the form of labor – especially men's labor – we could perhaps equally render Winnicott's formula as *Aggression – Guilt – Labor,* and lose nothing of its meaning.

Here we note that the phrase 'emotional labor' takes on a whole new, and very male sense.

On a more tangible level I've talked with a lot of men who admitted that when they feel they've done something bad, no matter how minor, or that they've done something destructive in the eyes of their wife or partner, they go all-out trying to repair the damage. They may give her a bunch of flowers, or they might labor around the yard or paint the interior of the house or some other manual task, and via these constant reparative gestures they tend to provide far more labor than would normally be the case. This unfortunately can become a sick game between couples; if a man (or woman) can be made to feel bad enough, and frequently enough, they become pathologically productive.

To that end, many men feel that their wives have become daughters of B. F. Skinner, regularly hearing the nagging

din of “You’ve been very insensitive to me recently, and you haven’t even painted the house yet!” or “You never show me any love gestures!”

The myth of Greek hero Heracles is paradigmatic of this cycle, showing the same pattern described by Winnicott in an endless loop; Heracles commits destructive deeds, feels guilt, and then attempts to repair the damage through hard labors. His desire to repair things often comes via contributing to society, by helpful assertions of strength to rid the world of monsters and lawless creatures, or performing useful engineering feats, while at the same time vigorously denying any weakness that would slow him down. As Philip Slater observes;

> The Heraclean myths also include the self-abasing strategy. This is inferred, not from his appearance as a buffoon in Attic drama, but from his role as a servant of the gods and a slave to women. He consistently performs “dirty work” for others, killing pests, cleaning the Augeian stables, herding cattle, reaping grain, and so on. Indeed, his entire life is one of suffering, servitude, and degradation, relieved only by his achievements and final apotheosis. From the slave of the cowardly Eurystheus he becomes the slave of Omphale, and is constantly being cheated of his wages (e.g., by Eurystheus, Augeias, Eurytus, and Laomedon).[3] (p.375)

Heracles, along with every man who labors compulsively, is motivated to repair what he unconsciously feels are the results of his own destructiveness — even his *potential* destructiveness that may never manifest in real behavior. The mere potential of destructiveness is enough to set the compulsive work cycle in motion, especially if under the watchful direction of a scold.

Might this provide the esoteric rationale for why all men are labelled toxic?

We can only imagine what the world would look like if men were not operating under pressure of guilt; it would probably look more like a series of relaxed traditional villages instead of the outlandish marvels of civilization we see today. When it comes to measuring national productivity, the benchmark GDP could perhaps be partly interpreted as men’s *Guilty Domestic Product*.[4]

Misandry as a fomenter of productivity

Misandry is not a simple scapegoating reflex, although that is a part of it. Misandric blaming is also an assist for increasing the power and enrichment of the State, of corporations, and of course women, because it increases men’s productivity.

That payoff is why misandry has remained normalized, but it doesn’t have to remain that way for conscious men.

Some of the phrases directed at men are proof of the desire to increase men’s labor; phrasings like “You need to man up!” which often means a man needs to work harder. Men are called deadbeats (not producing enough money), ‘man-babies’ (for not wanting to overdo things nor put their health at risk), or Peter Pans (too busy enjoying life instead of working), or they may be characterized sarcastically as a ‘failure to launch’ (for younger men failing to rush headlong into a career and a job by which he can contribute his labor to society).

Or, in the recent past, what about the negative disparaging of a man as “gay” (whether he was or not), which implied such a man was failing to indenture himself in service to women and family with some kind of productive contribution (gay men were busying themselves doing non-gynocentric things). We’ve even heard that some men assaulted homosexual men, on rare occasions, as if they were a reminder of their own beaten up, freedom-yearning soul. As ugly as this is, it provides an example of men’s internalized misandry that attempts to ‘put a man in his place,’ by violence if necessary.

In conclusion we can say that misandry is not only a vehicle for cathartic blame, but is more geared to ‘keep men in their place’ – and that place is to be a guilt-driven provider. Women in the long-ago past were similarly subjected to these ‘in your place’ roles, but those days for women are long gone in most developed nations.

It is now men’s turn to break the cycle and say no to imputed guilt, or at least refuse to make genuine guilt available

for others to exploit. If you fail to protect yourself in this regard, you are on a fast track to slavery and, in all likelihood, are already *there*.

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[1]. Donald Winnicott, The Development Of A Capacity For Concern (1963), Chapter 6 in *The Maturational Process And The Facilitating Environment*, International universities Press, (1965)

[2]. Donald Winnicott, Aggression, Guilt and Reparation (1960), Chapter 16 in *Deprivation And Delinquency*, Tavistock Publications, (1984)

[3]. Philip Slater, *The Glory Of Hera: Greek Mythology and The Greek Family*, Beacon Press, (1968)

[4]. Note: for those who are inclined to take comments literally, rest assured this comment about traditional villages (and GDP) is intended hyperbole.

For a longer study on the psychology of guilt, from which this article is a quote, see Heracles: A Slave To Guilt And Shame

International Conference on Men's Issues 2024 – Budapest, August 10-11.

Robert Brockway · 28 January 2024 · Archived copy · Original

A reminder that ICMI 2024 will be held in Budapest, Hungary on 10-11 August 2024. This is a little over 10 years after the first ICMI was held in Detroit. Paul Elam, Janice Fiamengo and Mike Buchanan are among the speakers.

Tickets can be purchased on the ICMI 2024 website.

Industries for the destruction of men

Michael Sharron · 29 January 2024 · Archived copy · Original

If you are a father in the United States who has experienced divorce, then you know that the family courts want nothing to do with you except for you to participate in the system which helps make lawyers rich, submit to being a marginalized parent, and paying child support via the government so that women and children have access to government help once the mother disposes of you.

What you may not realize is that all U.S. state governments have become dependent on court-ordered alienated fathers who pay greater child support which, in turn, triggers Federal Title IV-D money that states then use to replenish money for welfare and other programs. But, this can only happen once paternity is established.

With this in mind, it may seem apparent to you that the biggest opposition to this industry is father's rights and shared parenting groups who are demanding increased time with their children and supporting them directly instead of via the government program of child support enforcement.

If you put your money on father's rights groups, I want to introduce another flourishing industry that has crept up in the past two decades that is in direct conflict with child support enforcement and their need to establish paternity of children and bringing fathers under Federal enforcement. In fact, this industry desperately opposes the establishment of paternity of the roughly 46% of children in the United States being born to a mother that is single or married to someone other than the child's biological father.

Introducing the adoption industry

In just about every U.S. state, there are laws that govern who is deemed to be the likely biological father when the mother of a child is unmarried. Furthermore, laws are setup in each state that say that these putative fathers have absolutely zero rights to their children unless they establish paternity, or have paternity decided via the courts. While the establishment of paternity is good news for child support enforcement, it is devastating to the adoption industry which wants an adoption to happen without there being a legal father who could oppose the adoption. And trust me, U.S. states are going to great lengths to make sure this happens, much to the dismay of the Federal program of child support enforcement that keeps women- and children-centered programs running. Let's take a look at Oklahoma's law on putative fathers:

> "A birth mother is under no obligation to inform the putative father of her pregnancy. In fact, if a birth mother creates an adoption plan during her pregnancy, she is not required to serve the Notice of Plan for Adoption on the putative father. If a putative father is served a Notice of Plan for Adoption, he must follow one of the options outlined in the notice. If he fails to act upon the Notice of Plan for Adoption, his failure to act will be seen by a court as a denial of interest in asserting parental rights and will be sufficient grounds to terminate those parental rights."

Furthermore, Oklahoma law states that…

> "Oklahoma law places the burden upon the putative father to learn if a pregnancy resulted from a relationship with the birth mother."

In short, what Oklahoma is saying is that mothers can legally conceal pregnancy and adoption plans from a father, but puts the burden on the father to somehow discover this and stop it within 90 days.

If the father is unable to stop the adoption, the adoption industry, their lawyers, and their lobby groups win. But child support enforcement loses because that is one less purposefully marginalized father paying child support.

Either way, what is important for men and fathers (along with women in their families) to remember is that there

are industries everywhere forming to capitalize on the destruction of men and fathers.

Equally important to remember, is that you are helping to fund these industries via your decision to get married and participate in creating motherhood. When are we going to stop arguing with feminist and feminist-controlled industries and finally launch a fatal shot into their battleships by going our own way?

If you are tired of being disempowered by feminist governance, then stop getting married. This will end alimony and the loss of property. It will also lessen your chances of having a false allegation of domestic violence brought against you.

If you are tired of being disempowered by feminist governance, then stop creating children. This will cripple child support enforcement and state governments' ability to order your marginalization via social services. This will also end the adoption industry. Also, no more babies means no more children going to universities where academic feminists are waiting to turn them against you.

Gentlemen, you have WAY more power than you realize.

Mass Hysteria, Madness and Feminism

Jan Deichmohle · 30 January 2024 · Archived copy · Original

Editor's note: *The following book excerpt is a translation from the German by the author. The following website provides an overview of his books: https://www.quellwerk.com*

History of Mass Hysteria

An early occurrence of a new form of irrationality was surfacing in the age of ‚enlightenment', when a mob was yelling (rather unenlightened) "Hang to the lanterns, who has a handkerchief!", and "Hang to the lanterns, who hasn't got horny skin!".[i] The people who had soft skin, faced the danger to get lynched.[ii] On the picture above, women lead an armed march of revolutionaries.

Symbol of the French Revolution was an allegorical Marianne, portrayed swinging the tricolour during street fighting. When women and children, the whole family are involved in ideologies, this results in radicalisation. What had been rather a peripheral matter and aberration before, was transformed into a principle, the foundation of a systematically spread hysteria, and was spread along with ideological world views, closed in itself.

Suffragettes attacking the House of Commons

The first wave transformed hysteria into a principle of life, and to assume as a privileged group to be disadvantaged, to flock together as an angry sisterhood, whose attitude towards life was militant full of hatred and fighting, hysterical screaming because of completely imaginary disadvantages, and to fight against human nature and culture. Such screeching hysteria staged itself by a new political aesthetics they invented, which was later on taken over by fascism and is today regarded as typically fascist. That has been proven in my book “Critique of Feminist Ideology”. This ideology is not only linked to stubborn ideological militance, but also to victimhood. In self-referred navel view, they lamented about invented troubles and imaginary disadvantages. They believed, the world would be unjust to them. Today, when they get criticised, they redraw insulted to ‘safe rooms’.

I want the vote! (~1900-1913, while most men didn’t have it either)

In this cartoon of the first wave 1900-1913 we can already recognize snow flakes of today.

Political hysteria of feminists was mentioned ~ 1910 in a debate of the British parliament as a characteristic attribute and danger, should society give in to feminist demands. The speech was quoted and analysed in my book on the first wave.

All of the predictions in that speech have been fulfilled. Additionally, later waves caused destructions much worse than the worst expectations of the speaker. Quotes and pictures of the book about the first wave show by historical sources, that this hysteria was not only linked to imaginary disadvantages and victimhood, but also to misandry.

Suffragists on the War Path. “Jump on him, he is only a mere man.”
After the First World War, feminism and its methods were accredited and integrated into society, after their demands were fulfilled. As a result, we had a disrooted generation of youth in the 1920s, disrooted and having trouble in matters of sexuality and sex roles; boyish women (flappers and vamps) and effeminate men were part of the phenomenon as well as massive difficulties of both sexes: confused women and men, whose money had been squeezed out by wives or ex-wives, boys, which girls didn’t accept as good enough any more. This has been proven using historical sources of the time in my book Critique of feminist ideology”.

Angry screaming became a method of the political fringes: On the streets, supporters of the red front an Stalin were

parading, later on supporters of the brown front and Hitler. Young women were screaming excited, or even fainted: After each outburst of feminist irrationality follows a phase of confusion or disarray: Women try to regain lost triggers of female instincts, on which the love towards men and society are based. As human nature is damaged, and time-tested culture lost, this is done in a distorted – and dangerous – way. That may result in hysterical admiration of a Stalin or Hitler, or screeching and fainting at the concert of a boy group, or throwing teddies to welcome demographical intruders, applauding and welcoming demographical conquerors replacing native men, who get degraded to incels or losers. Those native men had before been fought by screaming hate-filled feminists.

Like feminists, both communists and fascists perceived themselves to be persecuted, while in reality it was the other way round: They were persecuting those of different believes. Thus their perception was contrary to reality. Fascists believed in a 'Zionist world conspiracy', communists in a 'capitalist' and 'imperialist' 'enemy of their class', blaming them for every screw, which wouldn't fit. Feminists blamed subjective feelings and dissatisfaction with an invented 'patriarchal structure', as absurd a conspiration theory as the fascist version. They were never able to give any proof for the existence of such a structure. To the contrary, it can be proven that the course of their discontent were bad decisions of the feminists themselves, and the results of previous feminist waves.

> Many members of the BDM treated Hitler like a modern group of girls might a pop star; his visits to BDM groups were generally accompanied with screaming, swooning and fainting.»[iii] (babiafi.co.uk)

above: Beatlemania, below: Hitlermania

One only has to see old newsreels of women fainting, crying, screaming with adulation at the feet of Hitler»[iv] (dailymail.co.uk)

Association of German girls, The Hitler Youth, screaming

Irrationality generally broke out in world war and mass murder; after the ideology creating such actions was gutted,

the causes remained: The breakdown of natural structures, of a cultural complement of both sexes and their relationships, through which feelings can develop and mature naturally. Feminism, in the delusion of knowing everything better and improving the world with an ideology, which is at war with human nature, and interpreting nature the wrong way round, made sure that the damage done by previous waves could never heal, but instead additionally new damage was done.

Therefore the problems persisted. Not only women were dissatisfied. Young people, especially boys, struggled to find a place in society. Women lacked something that could no longer develop naturally and culturally, after feminism damaged natural culture, eventually destroying it. There was therefore a lack of young men who seemed worthy of female admiration. Men were lacking, what could give them such feminine feelings. In particular, there was a lack of maturation which could give rise to mature, civilized love. Instead, dangerous animal instincts ran wild. Today, alpha males get preferred to betas and incels.

Beatlemania, mostly female fans screaming

In 1964 they screeched longing for rock musicians. In 1968, when the second wave broke out, they screamed aggressively, hateful protesting against ‘white heterosexual manliness’ and an imaginary ‘patriarchy’, a perversion of the longing for impressive males a few years back. Today they choose illegally admitted immigrants from Islamist or other problematic countries, because they unconsciously want victorious conquerors (like Hitler, Stalin, Duce, Mao, Che …). That’s a political perversion, too, resulting from the collapse of cultural bonds and structures.

Such animal instincts are very volatile and tip over quickly. A few years after girls screamed to adore young men, and some fainted because young men of high standing had already disappeared from normal society, the screeching discontent of daughters of the feminist era was already turning back into the hatred of men, with which trouble

once had started.

> «I was a target for abuse. Anywhere I spoke there was a contingent of screaming, heckling feminists waiting for me. … Abusive telephone calls to my home, death threats and bomb scares, became a way of living for me and for my family.»[v] (Erin Pizzey)

When it comes to feminism, media has been biased since the first feminist wave. Voices critical of feminism where either ignored, or reports were defamatory. As documented in my books, as early as 1913 Ernest Bax described the bias of media and the feminist pressure on media, not to publish voices opposing feminism. One reason for this biased negative attitude is the sentiment of women influenced by feminism. They didn't want to tolerate free speech, which was a habit in previously male groups, as they existed in traditional cultures. Men talked among themselves without ‚political correctness'. However, when ladies were present, men tactfully avoided topics ladies could dislike. When women mingled into once male groups, they expected the same refraining from disliked topics or opinions. As a result, men had no place left where to talk unrestricted.

Our media didn't report about such matters. They were biased since the first feminist wave, even more so since 1968. When it came to emotic issues like the critique of feminism or emancipation, press wasn't free and either didn't report on it at all, or with a strong feminist bias. Even though there are enough historical sources and contemporary witnesses, it's not easy to find pictures of screaming feminists. Most reports are favouring them. When Erin Pizzey, who started women's shelters and soon realized, that men would need such shelters as much as women, was touring England to promote her book "Prone to Violence", she was threatened by hateful screeching feminists and needed police protection. Many had similar experiences.

They got naked in front of passers-by and then screamed angrily en masse [vi] (dailymail.co.uk)

This continues until today's third wave. A pathological trait has been added: To smear themselves red like blood; in at least one demonstration, participants also scratched themselves with razor blades to stain with their own blood.

Blood-smeared or red-painted feminists screeching

> A group of women plays the attackers, wrestles down her colleagues for minutes, who are shouting slogans. Wheeze, screech, roar. "Always in sync," Inna tells the activists. [vii] (Bild)

The hysterical perversion also continues to admit and adore more aggressive intruders instead of their own men who are ravaged. Because of the cultural destruction caused by earlier feminist waves, strong men from a cultivated cultural elite are missing. That is why, as a substitute, the most inadequate and harmful ones are hailed and screamed at in admiration. The same happened for Hitler, Duce, Stalin, Mao, Che Guevara. A comparatively harmless variant was the Beatlemania, when girls overran police barriers or rushed into a hotel to get closer to the Beatles or the Rolling Stones. Today, suicidal for all of us, they welcome a millionfold surplus of men immigrating from zones of war, crises and the world's most problematic areas. Famous murderers on death row also receive baskets of female fan mail or even get married behind bars, or waiting for execution. Similar anti-social blenders

get their attention. Such negative selection spoils our gene pool with harmful traits chosen for procreation.

Screaming feminists

> In 2015 I was stunned to see a particularly large number of women screaming at the 'refugees' like at an Elvis concert. For my part, I see my assumption confirmed – they sniffed pheromones and are on a testosterone trip. There are also more and more mixed couples… hooray… until one cries….
>
> They are trained to bite off competition, to step on rape victims again – because the stupid pig has only indicated it because of xenophobia. They don't come up with the idea of who is really the most primitive – like when you're on a panting hormone trip yourself. Everything is reduced to your own pleasure, there is no space for anything else.
>
> And you can immediately recognize them by the fact that they are incapable of a rational conversation and instead yell everyone down with hysterical stone age noise – here there is pure emotion … and nothing else.»[viii] (Alexandra Bader)

The inadequate and fanatic welcome corresponds to the same hysterical feminist perversion as hating their own 'white heterosexual' men. The same holds for their anger at an imaginary 'disadvantage' of actually privileged women. Only by prescribing their utopic ideology as a result to be achieved, they construct female 'disadvantage' where there is privilege and always has been. Again, same perversion in their self-pity towards imaginary sufferings, while excluding local men from empathy and ignoring their real problems.

At the same time they fight their own local men with revolutionary attitude, screaming hate. These men share their culture, are mostly adequate and educated to local standards, yet they get broken and oppressed by feminist agenda. Such perversion has been a driving force of all feminist waves. This perversion resulted in feminist distortion of science, utopical ideology contradicting human nature. Instincts ran wild. There's no grain of truth in the nonsense they produced.

Feminists attack Argentinian cathedral. Aggressive feminist women, ready to use violence

Since the first wave, hysteria is a driving force of political ideologies and consecutive feminist waves. Following generations have a vague feeling, that something is missing, without any clear indication, what is missing. So they are susceptible for political or religious ideologies and new feminist waves. They hate, what they need. They destroy, what could help them: the culture they and previous waves have destroyed. Their fanaticism made them attack human universals.

Angrily screaming feminists presenting a giant vagina sculpture

Political hysteria, misandry and the described perversion of sexuality are driving forces of a new form of irrationality. The first feminist wave brought it up and made it acceptable in society. Such political hysteria and irrationality have been adapted by many extremist groups since, along with the methods. As feminist emancipation disrooted many, they became susceptible.

The first feminist wave had invented a self-presentation, which was later on adopted by fascists and is today known as “aesthetics of fascism”. Already the first wave was intolerant to opposing opinions. The second wave was screaming hatefully, burning bras and spreading hatred against opponents and different views. The first wave was known for militancy and terrorist attacks on men and artworks. They sliced pictures; the Taliban blew up Buddhas. During the second wave, female terrorism resurfaced as phenomenon; this time, however, in left wing groups such as the RAF in Germany. Most however were quickly established in media, politics, at universities and in society.

Already 1968, professor Goldberg from the University of New York could hardly publish his study about a human universal – differences of both sexes and their roles found all over the world in different societies. Since the 1970s, it was next to impossible to publish a deep-rooted non-feminist argument. Erin Pizzey told in an interview, that she knew many smart men, who could never publish their non-feminist book. In the very rare cases it was published, they would get threatened, as she herself. Even Esther Vilar, whose book was published 1971, had difficulties finding a publisher. All German publishers except one had already rejected her book, she told, when the last publisher finally accepted. Yet she was attacked and threatened by feminists and was forced to exile.

Today, hysterical screaming in fear of CO2 works the same way it did during feminist waves. An inversion to enthusiastic reverence for leaders is displayed by extremist movements, may they be right wing, left wing or religious. Screeching tips over from anger, hate and protest to sexual desire or to leader cult, and the other way round.

Beatles fans cheered and screamed. Women long for admirable famous men, whether at a pop concert or in a dictatorship.

Third wave demonstrators may dress in pussy hats.

Welcome to Germany

Even though the last picture was not examined, whether it's photoshopped, the components are real and stem from the same movement. As such, it describes reality. Today, even the difference between good satire and reality has become fluid.

Madness and Feminism

Biographies of many leading feminists contain *(often hidden)* evidence of mental illnesses, that not only shaped the lives of activists introducing new ideas, but also first appeared during a feminist wave.

> Medical researchers have long puzzled over schizophrenia's late emergence (it was first diagnosed in 1911, in Switzerland) and its prevalence in the industrial world, where the illness is degenerative and permanent. (In "primitive" societies, when it exists at all, it is typically a passing malady.) In 2005, when Jean-Paul Selten and Elizabeth Cantor-Graae, experts on the epidemiology of schizophrenia, reviewed various risk factors—foremost among them migration, racism, and urban upbringing—they found that the factors all involved chronic isolation and loneliness, a condition that they called "social defeat." (New Yorker Magazine)

At that time, at the height of the first feminist wave, the last remnants of Western culture complementing of the sexes began to crumble, and with it the bond between the sexes on the one hand, and the sexual-social identity. It's not surprising, when new mental illnesses emerge at the same time, which also play a role in the lives of leading feminists. This combination of psychosis with the feminist movement spreads these problems. This is paradoxic and tragical: Feminists are unconsciously missing something, feel an unexplainable suffering, then irrationally blame and accuse a 'patriarchy', used as a conspiracy theory. In reality, the culture they attack would have been key to overcome their suffering, giving them, what was already missing. Their suffering was created by themselves, their feminist agenda and previous feminist movements. In spite of it they use this suffering as a driving force to pursue their work of further destruction, and to instigate an angry cultural revolution against the last cultural remains. Thus they create the suffering from which they claim to save. Their psychosis is the result of the breakdown of natural and cultural relationships, which, if intact, would prevent isolation, loneliness and loss of identity.

> «The second-wave feminists had hoped to alleviate this isolation through the refuge of sisterhood.«[ix] (New Yorker)

Several leading feminist founders were in psychiatric treatment, in a mental hospital.

> «It's unclear when the first symptoms of schizophrenia surfaced … Neighbours were complaining that Firestone was screaming in the night and that she had left the taps running until the floorboards gave way. Laya flew to New York and found Shulamith emaciated and panhandling, carrying a bag holding a hammer and an unopened can of food. In the roman à clef, Firestone wrote that she had not eaten for a month—fearing that her food had been poisoned—and "looked like something out of Dostoevsky (which actually helped her beggar's earnings)." The next day, Laya took the action for which, she said, "Shulie never forgave me," and brought her to the Payne Whitney Clinic for evaluation. Her condition was diagnosed as paranoid schizophrenia, and she was involuntarily transferred to a residential facility in White Plains.»[x] (a.a.O.)

Beside Firestone also Kate Millet was affected. A lot of psychotic traits were described by her family, who suffered from her characteristics such as: "brutal sadist" and "violent bully".

> «In the 1970's I was alarmed to hear that my big sister, Kate Millett, who had serious mental health issues which had agonized my family and her friends for many years, was organizing a group called The Mental Patients' Project in order to claim that the psychiatric community and society were "oppressing" people and "stigmatizing them with labels such as psychotic, bi-polar, schizophrenic, borderline personalities," etc and unconstitutionally imprisoning them in hospitals thereby violating their civil rights. **We, as a family, had struggled for years with Kate's issues, many times attempting to hospitalize her so she could obtain the serious help she so obviously needed. She was a brutal sadist, a violent bully at whose hands everyone about her suffered.**»[xi] (Frontpage Mag)

As if in derision, all facts were turned upside down in psychiatric treatment, too: It was not the "brutally sadist" and "violent bully" that was the perpetrator, no, she considered herself to be the 'innocent victim' of a 'repressive psychiatry' that wrongly assumed all kinds of illnesses, just as she felt victim of a 'patriarchy', which she probably ascribed to be the 'sadist' and 'bully' she in fact was herself. By the way, the psychiatric agenda was harmful, too. Articles tell that many who needed treatment ended broken on the streets instead; some of them committed crimes as murder. Her rebellion against psychiatry cost lives, too. Just as many male suicides where the result of feminism.

The same trick she used in psychiatry and as a feminist, whether she blamed the psychiatric system, or men, society and the alleged 'patriarchy'. It's astonishing, that scientists, psychiatrists and the elite of her time either didn't see or didn't explain these absurdities, to stop a mass psychosis from spreading, which is at the core of feminism.

Jill Johnston, whose book "Lesbian Nation" is considered a breakthrough in lesbian feminism, also suffered from schizophrenia.

> «Hospitalized twice for schizophrenia, Johnston»[xii] (encyclopedia)

A list of important feminists having psychic disorders, stemming from feminists themselves, begins during the first wave at the end of the 19th century. It would be interesting to know, if non-feminist voices did observe more such cases.

> «**The Politics of Women's Madness Narratives is a study of autobiographical writing by women who were diagnosed with psychiatric conditions.** The book explores the psychiatric pathologizing of women and the ways in which women have used autobiographical writing to rebel against forced treatment and incarceration. It also outlines the history of psychiatric treatment in the United States and examines the

> connection between larger social movements and reforms in the care of women mental patients. **Among the American women whose narratives are discussed in the book are Elizabeth Packard, Charlotte Perkins Gilman, Mary Jane Ward, Joanne Greenberg, Jill Johnston, Kate Millett, and Susanna Kaysen.**»[xiii]

A Who's who of early feminism would resemble the list above. Already Mary Wollstonecraft (1759-1797), a precursor of feminism, had some sexual disorientation, according to modern feminist sources, who claim to continue her cause in modern unscientific gender subjects.

This should be a concern and field of research for scientists. As they fell silent in these matters, I'm compiling information so that it won't get lost.

Contemporaries used to observe a lot of absurdities, contradictions and harmful consequences of the feminist wave they experienced. Usually they assume, previous waves would have been justified, whereas the then current wave would have lost reason and entered the realm of absurdity. The reason is, that people tend to consider as normal what they experienced during their childhood and adolescence. Thus, they accepted previous waves, without reflecting, that they had rightly appeared just as absurd and harmful to their ancestors. No progress can be made, before they realize, that they are not the first generation exposed to it, and that previous generation were justified to be as sceptical as they get today.

> «Last fall, as I interviewed New York's founding radical feminists, the stories of "social defeat" mounted: painful solitude, poverty, infirmity, mental illness, and even homelessness. In a 1998 essay, "The Feminist Time Forgot," Kate Millett lamented the lengthening list of her sisters who had "disappeared to struggle alone in makeshift oblivion or vanished into asylums and have yet to return to tell the tale," or who fell into "despairs that could only end in death." She noted the suicides of Ellen Frankfort, the author of "Vaginal Politics," and Elizabeth Fisher, the founder of Aphra, the first feminist literary journal.»[xiv] (New Yorker)

Except those two central founding leaders of feminism, many other activists of their avantgarde group were affected, as Kate Millet herself claimed, and other activists confirmed.

> «She was diagnosed with paranoid schizophrenia and pleaded guilty to "reckless assault with intent to harm" …
>
> While Warhol was on the phone, Solanas fired at him three times. Her first two shots missed, but the third went through both lungs, his spleen, stomach, liver, and oesophagus. She then shot art critic Mario Amaya in the hip. She tried to shoot Fred Hughes, Warhol's manager, in the head, but her gun jammed.»[xv] (Wikipedia)

Valerie Solanas was suffering of paranoid schizophrenia.[xvi] Ti-Grace Atkinson described self-destructive forces, too.

> «In a 1970 address, titled "Divisiveness and Self-Destruction in the Women's Movement: A Letter of Resignation," which was delivered to the Congress to Unite Women, in New York City, she warned that women's "rage, masquerading as a pseudo-egalitarian radicalism under the 'pro-woman' banner," was turning into "frighteningly vicious anti-intellectual fascism of the left." After hearing about the speech, several women, including Freeman, met and vowed to fight the problem. "**Instead, each of us slipped back into our own isolation**," Freeman said. "The result was that most of the women at that meeting dropped out, as I had done. Two ended up in the hospital with nervous breakdowns." After Ti-Grace Atkinson resigned from the Feminists, a group she had founded in New York, she declared, "Sisterhood is powerful. It kills. Mostly sisters."»[xvii]

We should not overlook the fact, that Freeman also identified isolation as a major problem, experienced something similar to Ti-Grace Atkinson, and experienced the destructive power of the sectarian feminist replacement community. Incidentially, Erin Pizzey, who was the first to fight domestic violence, recognized the same high

percentage of female perpetrators and violent tendencies of problem-laden women, which is why feminists were hostile towards her. They stole her idea and turned it into a one-sided war against men. Erin Pizzey, who became a deserving voice against feminism, had grown up in Asia with large families and more cultural structures; in an interview she described the unusual loneliness in the small family of the West and the twisted reaction of the feminists to this problem.

Such isolation is understandably a problem when time-tested human relationships and communities we're used to break down. Additionally, the relationships of the sexes were once linked by exchange, both providing different contributions. That also faded away.

The loss of these natural bonds and efforts for each other makes us lonely. We are mostly concerned with the family, which was once an extended family or clan full of life, connections, roles and lifestyles. That was increasingly reduced to the core family, which was eventually also destroyed by feminism. Socially, that process was an impoverishment. Obviously, this creates loneliness and isolation, plus confusion of identity – exactly what triggered feminism, caused the suffering, which caused feminists to rise up, unfortunately in the most harmful way possible: to break families and culture. Causes, damage and suffering were increased and imposed on the rest of society and the world.

So far this was based on common sense, understandable for reasonable people. This isn't sufficient, though. We have to dig a little deeper to see the whole truth, step back from our habits, from what seems normal in our epoch, what we learned in childhood and life. We have to heed what ethnologist learn, enabling to understand foreign cultures as well as past eras of our own: We have to be prepared to give up everything we are used to, to shed contemporary values and ideas. Only then we can recognize the extent of damage done by feminism.

Only by digital differences of sound, like labial / non-labial, dental / non dental and so on, phonemes can evolve, enabling words, meaning and language. Grammar rules are also required for language to exist. Now the same happens for cultural structure and division of labour, whose origin was the division of labour between both sexes. If both do something different, they complement each other, and exchange evolves. That has been explained in detail in my first book Culture and sex". Doing something for each other creates bonds. These are important for our development. Feminists chose to fight and destroy them as 'gender stereotypes'. Since then, the misunderstanding of both sexes grows. Not astonishingly, except for those who fell for feminist propaganda.

Both, the ability to learn language and to pick up the local culture are inborn. It's like a pre-coded learning program used by small children, who are not smart enough yet to learn language by rules as adults. Yet they outdo adults, learning much faster. They have an inborn ability and need to learn language at a very young age. The same holds for learning cultural sex roles and structure. This is obvious from the fact, that children pick up sex difference as early as language, or even earlier. The earlier it is, the deeper rooted it is in our biology.

Culture is a human universal, existing in all cultures of all times worldwide. The cultural structure is just as elementary as linguistic structure. Both are pronounced from early infancy onwards, is a specifically human ability. Conservatives only see the family, maybe a few more considerations of the tribe or nation, but nothing more. For this reason, it's not enough to defend only the family, eventually nation or tribe. Many believe, all would be fine, if only the family will be restored. That is a mistake. Culture is much more than just a few family ties and habits. Western culture has been impoverished for centuries. While the family initially remained stable, the structures complementing both sexes and creating bonds between both, fell apart. At the same time, massive misandry and one-sided glorification of women have grown over centuries (see Kucklick, "The immoral sex"). A misperception of women as 'oppressed' and 'suffering', and increasing privileges of women resulted.

As both culture and family were reduced to a minimal core, dissatisfaction and loneliness grew. That was the real reason for evolving irrationality, including feminist waves. Feminism worsens the problem which creates feminism in the first place. Thus it's part of a doom loop making things worse constantly.

> «genital differences between human beings would no longer matter culturally … children would be born to

> both sexes equally, or independently of. … either, however one chooses to look at it; the dependence of the child on the mother (and vice versa) would give way to a greatly shortened dependence on a small group of others in general … The tyranny of the biological family would be broken.»[xviii] (Shulamith Firestone, clinically insane, The Dialectic of Sex, 1970)

According to biologists, anthropologists or Émile Durkheim, one of the founders of sociology, which at the time was not yet fallen prey to ideology, all division of labour goes back to a division of labour between both sexes, that has become increasingly refined and expanded to include social subgroups. That is central to culture and enabled it. Culture was originally describing, how members cooperate and do things for each other, harmoniously combining the different characteristics and needs of both sexes, an exchange that connects and obliges.

Those who grew up before the second feminist wave and paid enough attention to such things might still have experienced the social respect and love that was expressed by sex differences. We lack such warmth; we have become a bit more lonely, superfluous, uprooted, are more easily lost than before in anonymous masses. That intimacy resulting from exchange and togetherness is no longer. It was the charm of ancient cultures. We are missing something that we have to constantly seek, without in most cases ever finding, because these structures no longer exist.

It was a weird, ideological misinterpretation, that women should have everything that men work on. Feminism bereaved men of their contribution to society, making them less needed. Feminists spitefully enjoyed making them tendentially superfluous. On top of it, they felt envy and greed and made girls and women do and obtain themselves, what men do to win the sexual selection exerted by women and men. The result was increasing pressure on men and a growing number of incels and losers. Additionally, forcing men to reward women with alimony when kicking them out, and refused custody became another business model.

It is logically a serious mistake to demand the gift of the other side for yourself in an exchange system, because there is nothing left to exchange afterwards. There can only be an exchange if both sides contribute something of their own that the other side does not have. That's the only way a cultural structure, complementing them in an exchange of contributions for each other can exist. I am doing this for you because you are doing that for me. Mature feelings and sympathy for each other arise from such an exchange of care and contributions. Such tender and compassionate feelings were logically lost when the exchange faded away. We became an isolated crowd of egocentrics.

> «Growing up in seriously dysfunctional families seems to be a common denominator with radical feminists. It seems that if **they don't have "daddy issues," they've got "mommy issues,"** and the predictable attempt to blame all their "issues" on male oppression is often at odds with the available evidence. … Uwe and Sheila Kitzinger sound like a perfect parody of the type of progressives who are so open-minded they believe in everything simultaneously. That three of their daughters turned out to be radical lesbian feminists doesn't seem particularly surprising. … This was circa 1974. Celia was plagued by "feelings of extreme isolation [that] led to a suicide attempt and subsequent hospitalization": Three months in a mental hospital, … So, naturally, she became a professor of psychology. Celia Kitzinger considers therapy harmful for women because women's problems are not personal, in her view, but rather political.
> Everything must ultimately be blamed on the patriarchy, of course. It is impossible for any feminist to to say otherwise. They have spent so many decades blaming every misfortune on the all-purpose scapegoat of male supremacy that one imagines the radical feminist who stubs her toe screaming in pain: "Damn the patriarchy!" **Feminism is not a political philosophy; it's an idée fixe, the obsession of deranged minds.** Male supremacy is to feminists what windmills were to Don Quixote or what Jews were to Hitler. **This has been true since the Women's Liberation movement began, even before anyone realized that Shulamith Firestone was clinically insane.**»[xix]

The clinically insane firestone predicted the end of cultural bisexuality: A core problem that conservative forces

overlook, because they confine themselves to defending family and morality. They don't realize other crucial losses like subconscious cultural structures. An ethnologist I quoted in my books wrote, that the central features of a culture are not noticed by consciousness.

Envy has been established by feminism as basic moral principle of society and as a 'natural right'. Whatever men worked hard to gain, often to be accepted by society and women, women demanded for themselves, leaving those men without means to earn the admiration, women would waste on the unworthy. This closed our consciousness, so that we could not realize the losses involved.

Today's sentiments are shaped by competition. The interests and needs of both sexes conflict, whereas in a culture they match and both gain by the contributions of the opposite sex. Now that they compete, they tend to watch jealously, afraid to get 'disadvantaged'. Some angrily demand an exactly equal devision (while gladly taking much more than half or everything for women). They force the outcome they like, even though most women don't even want it. The more feminist influenced a society, the stronger both sexes differ in their attitudes and job preferences. This contemporary strive is a logical continuation of the struggle against human nature that feminism has been since its earliest waves. There is another source beside feminism to that mistake, though. As Kucklick has shown in his book, misandrist stereotypes were already fundamental to western philosophy of the enlightenment era. In that respect, it was rather unenlightened.

Justifications of feminism that we learn in childhood, school, education, the media and at universities, are institutionalized propaganda, turning facts upside down. This holds for past waves as much as for current ones. Women were never disadvantaged. Instead, they were always preferred. Under natural conditions, it did not make any sense for them to support feminist goals. Culture was offering them more. Men were carrying much heavier burdens. Only when modern technology lessened male burdens, and cultural structures were fading away, feminist envy could spread.

Man was always more burdened with duties and demands. Among animals and humans, the female sex dominates biologically. Females are fertile, limit procreation and exert sexual selection. Because of this, female life was protected more than male. Females were easily allowed to procreate, whereas many men in history never rose high enough in earnings or rank to be considered worthy enough. This is another male burden. Classic male strengths were a necessary counterweight. It's always harder to be a man that a woman. A woman just needs to be woman and fertile to get accepted and desired. That is a female dominance force. Men have to work much harder to get accepted by society and women, and many don't even succeed, even if they work hard. Feminism was gross nonsense right from the start.

Their feeling of being 'oppressed' or 'disadvantaged' was irrational hysteria contradicting the facts of biology and life. Society should never have listened to such irrational hysteria. Even the first wave of feminism was militant, radical, destructive and characterized by contempt for men. To make 'role models' out of these yesterday's militants, indeed to be 'holy figures', is falsification of history. Feminist victors have rewritten history to mislead generations to come. Previous feminism was as hysterical, destructive and insane as today. As long as this is not understood, things won't get better and we remain vulnerable to radical ideologies.

> «**Yesterday's mental illness is today's social policy.**» (Kathy Shaidle, "Feminism's Rotting Corpse", 2012)

Others also describe feminist madness as the cause and drive to invent a conspiracy theory of 'patriarchal power', to attribute to it their pathological conditions and suffering, whose origin is within themselves. Feminist arguments follow the same line: All guilt was attributed to others; they were unable to recognize their own fault. This is a pivotal mechanism, not just a minor human weakness.

> «That is to say, while feminists believe that the patriarchy makes women crazy, the rest of us suspect that crazy women made the patriarchy — inventing this imaginary conspiracy of "male supremacy" as the phantom menace of their paranoid minds, a fantasy bogeyman, a rationalization of their own unhappiness and

> misfortunes.
>
> Here is where the meaning of the famous feminist dictum "the personal is political" exposes the real truth of their ideology. Rather than looking at feminism as a political movement to redress legitimate grievances shared generally by all women, we must understand feminism as a personal movement, concerned with the specific grievances … And most feminists are profoundly miserable.»[xx]

Other feminists also described their own suffering from mental disorders, such as Ms. Johnson, who like many of her quarrelsome sisters, was able to establish herself as a professor at universities.

> «In 2010, Professor Johnson published a book about her struggles with borderline personality disorder — "a serious mental illness," according to the National Institutes for Mental Health. In her book, Girl in Need of a Tourniquet: Memoir of a Borderline Personality, Professor Johnson describes herself as a "psycho girlfriend" with a history of dysfunctional relationships with both men and women. Her book describes "what amounts to a nervous breakdown as the result of an affair with a married lesbian colleague." Professor Johnson in 2010 described herself as a "newlywed lesbian" whose partner was apparently her former student»[xxi]

Kate Millet burdened others with her suffering, but vehemently refused to accept the necessary medical help. Instead, she preferred to work spreading her suffering around the world.

> «We, as a family, had struggled for years with Kate's issues, many times attempting to hospitalize her so she could obtain the serious help she so obviously needed. …
>
> She was babbling and shouting incoherently whilst I nodded and pretended every word made perfect sense. …
>
> She stayed awake for five days babbling, ranting and wouldn't allow me to sleep. She was seeing "little green men" and her eyes were literally rolling around in their sockets. Never have I been more alone and terrified.»[xxii]

The mental illness seems to have broken out in childhood or adolescence, as her family describes it so impressively. Later, in her feminist days, employees suffered.

> «At one point, in 1973, I found myself alone with her in an apartment in Berkeley, California where she did not allow me to sleep for five days as she raged at the world and menaced me physically. … This movie (Three Lives) was the very first ever produced with not one iota of male presence. Even the people who delivered food to the set had to be female and Kate was touting it as the first all-woman film production in history.
>
> Having had my youth overshadowed by Kate's irrationality I warily traveled West and the moment I spotted her in the airport knew I "was in for it". As she barreled across the airport's expanse it was clear that she was in the throes of her illness and my heart throbbed with the desire to turn and run.
>
> During the speech after the screening she fell apart onstage before a packed assembly of fawning admirers.»[xxiii]

Threats, torture caused by deprivation of sleep – the founding feminist did worse to women than even feminist black propaganda has accused men of. It should not be overlooked that her lesbian lover committed suicide because of her 'homage book'. Insanity had wreaked havoc beyond all the damage feminism caused, many cruelties to men and children, destroyed lives and families. Even society was broken and culture destroyed. We lost tradition and experience gathered in centuries. Children grew up with damaged souls and uprooted as stray individuals. Under the pressure of Kate Millet's propaganda, helpless mentally ill people in the United States were released from care, ended up on the streets, where they either became easy prey and victims themselves, or committed crimes and murders. The peace of society was also damaged by making cities a less livable place. The mass migration welcomed by feminist states and Mrs. Merkel later had a similar effect.

> «Kate, herself, has written several books on this part of her life (Flying, The Loony-Bin Trip) chronicling the "oppressive" actions of our family, vilifying us for our deeply worried attempts to aid in her obvious sufferings. So I am telling no "tales out of school" as she herself has documented her own struggles with sanity although she consistently claimed, "mental illness is a myth". "Many healthy people", she said, "are driven to mental illness by society's disapproval of unconventional behavior and by the authoritarian institution of psychiatry." Really? Tell that to the families of the nineteen who suffered and died that Friday in Santa Barbara. … And, speaking of the affected innocent victims: later, she wrote a book about her lesbian lover at that time. Sita was the title. **This woman committed suicide in response to Kate's "homage."** …
>
> So when it came to my attention that as a result of these adventures she and a few cohorts had concocted a new "civil rights movement" for mental patients and in her characteristic ruthlessness was determined to 'liberate' NY's mental patients I was beyond appalled. God help anyone who gets in the way of Kate and her "righteous indignation" which had already spearheaded the militant Women's Liberation Movement. This was to be called, "The Psychiatric Survivors Movement."»[xxiv]

Kate's family describes their mental illness and the behavior they suffered from, but they justify themselves not to reveal any secrets, because Kate described everything herself, but had disparaged her. It can therefore be assumed that families of some other founding feminists – especially if they have not been slandered in an autobiographical book – refrained from going public with their knowledge. The number of unidentified psychological problems among leading feminists will therefore be higher.

Feminists themselves described their suffering, which they spread all over the world with the missionary zeal of the sufferer. They elevated the causes of their suffering to basic principles, laying them down in laws and constitutions and enforcing them with state constraints in all areas of life and society. Now we all suffer to some extent of the troubles they spread:

> «She could not read. She could not write. . . . She sometimes recognized on the faces of others joy and ambition and other emotions she could recall having had once, long ago. But her life was ruined, and she had no salvage plan.» (Self-description of Firestone in the third person, "Airless Spaces" (1998), "Emotional Paralysis")

A systematic search would find clear signs of psychosis in even more of the leading feminist voices. Camille Paglia, who herself came from the feminist spectrum, wrote:

> «The anti-porn crusader Andrea Dworkin (who died a decade ago) was a rabid fanatic, a self-destructive woman so consumed by her hatred of men that she tottered on the edge of psychosis.»[xxv] (Camille Paglia)

Media ignored this, courting destructive ideologists of feminist waves. Instead of describing the actual delusion of many feminist leaders, critics were wrongly blamed of an imaginary delusion, according to the motto: Anyone who is seriously against feminism cannot be healthy. Everything was turned the wrong way round.

The connection between feminism and disorders, which were then mostly called "hysteria", was common knowledge already at the end of the 19th century.

> «By the **1880**s in England, it had become customary for the term "hysterical" to be linked with feminist protest in the newspapers and in the rhetoric of antisuffragists. As Lisa Tickner notes in her study of the British suffrage movement, "for half a century and more, feminism and hysteria were readily mapped on to each other as forms of irregularity, disorder, and excess, and the claim that the women's movement was made up of hysterical females was one of the principal means by which it was popularly discredited."»[xxvi] (Elaine Showalter, Hysterie, Feminismus und Gender)

After the triumph of feminism, this was forgotten and became invisible, as the loss of identity had become the new role model. Contemporaries can only notice what contradicts their habits and the remaining rest of unconsciously descending culture.

> «In England the New Woman as neurotic feminist intellectual had become a recognizable type by the 1890s» (ibid)

Today's feminists consider this absurd and get upset, when such a view is mentioned. Yet the 'snowflakes' and 'SJW' of today proof it right, as they are as known for psychotic and hysterical reactions ressembling those of the suffragettes at the end of the 19th century. They cannot stand if someone disagrees, someone like Trump or Orbán is elected president, or in Germany, when despite wild daily defamation of the opposition party, it is elected to parliament. In kinder'garten style they uphold political correctness, silencing different views.

Feminists of today are not 'crazier' or 'more intolerant' than previous ones – we have changed. We grew up in a society that has absorbed earlier feminist waves and therefore considers those past waves as normal, even though they were just as psychotic, irrational, self-centered, ideological and destructive as today's. But almost all people judge by what they are used to. They condemn what is different from their habits. That is why the truth often asserts itself very slowly; in the long run, however, the truth cannot be denied.

> «In France, the femme nouvelle was blamed for the **declining birthrate**; new divisions of labor seemed to threaten the stability of the family and the state.» (ibid)

History has proven this claim to be correct. The birthrate sank to a record low; we don't know, whether the north European type of people will still exist in a few generations.

For all feminist waves, a connection with loss of identity and exchange structures between men and women can be demonstrated. This loss was always painful. Healthy people suffered from increasing loneliness, loss of meaning, dissolving relationships, families and disappearing cultural forms. Sick people also suffered from it, but reacted in a pathological manner; they then attacked precisely those humanly universal forms that exist in all cultures, including matriarchies, across all epochs, which already had become too weak for us to be functional. They rebelled blindly and psychotically, shifted their inner suffering and inner conflicts into an activist struggle outside against an imaginary 'patriarchy' and against exactly those cultural bonds, fathers and role models, from whose absence they suffered. So they worsened the problem for the whole society. That way, they attempted to reduce their pressure of suffering by political action and acceptance by their supporters. It is not surprising that they could never be satisfied with what they had achieved, however great it was, because their driving forces were irrational, psychotic.

> «Hysterie, Feminismus und Gender – Elaine Showalter
>
> Hysteria has taken many strange turnings in its long career, but one of the most surprising is the modern marriage of hysteria and feminism, the fascination among feminist intellectuals, literary critics, and artists with what Mary Kelly calls "the continuing romance of hysteria. Feminist understanding of hysteria has been influenced by work in semiotics and discourse theory, seeing hysteria as a specifically feminine protolanguage, communicating through the body messages that cannot be verbalized. For some writers, hysteria has been claimed as the first step on the road to feminism …
>
> As the French novelist and theorist Hé1ène Cixous melodramatically inquires, "What woman is not Dora?"» (ibid)

That rhetorical question also reveals the mass impact of feminist ways of thinking that shapes the lives of entire generations to come. Contrary to what is believed in feminist self-reflection, the marriage of psychoses and feminism is ancient, already proven for the first wave.

> «But as Mark Micale notes, “No line of evolution within the historiography of hysteria is more complicated than the feminist one.” The feminist romance with hysteria began in the wake of the women’s liberation movement of the late 1960s and the French événements of May 1968, when a young generation of feminist intellectuals, writers, and critics in Europe and the United States began to look to Freudian and Lacanian psychoanalysis for a theory of femininity, sexuality, and sexual difference.» (ibid)

The latter claim is false, as we have already seen. A strong connection with hysteria has already been demonstrated for feminism in the 1880s and 1890s. There was also a relationship with schizophrenia, which first appeared at the time. In literary terms, mental illness was already expressed in feminist works such as Gilman’s “Yellow Wallpaper”.

> «Thus Jane Gallop writes, “Freud links hysteria to bisexuality; the hysteric identifies with members of both sexes, cannot choose one sexual identity. … **If feminism is the calling into question of constraining sexual identities, then the hysteric may be a protofeminist.**” Similarly, Claire Kahane defines “hysterical questions” as questions about bisexuality and sexual identity: “Am I a man? Am I a woman? How is sexual identity assumed? How represented?”» (ibid)

A remark made by feminists is, that feminism is to question sexual identities. That was true even before the first wave, for example with Mary Wollstonecraft (1759-1797).

Feminist consensus confirms my claim in this case; only the interpretation differs fundamentally: feminism denies the existence of two natural sexes. In particular, it denies any completement of the sexes, any exchange and any cultural language that results from forms of exchange or division of labour between men and women. This attitude is demonstrably wrong because it is in blatant contradiction to human nature. It is not just about the fact that there are clear differences of both sexes, especially in the psyche, reproduction and life strategies. Such statements are true, but trivial, commonplace, truism. Irrespective of physical or mental differences, social exchange, reciprocity, relationships and structures are just as vital as human language, which is also a kind of social structure based on innate ability and a basic need.

If this natural relationship between both sexes ceases to exist, their exchange and connection breaks down, so does the sexual and social identity, the human frame of reference of life, which triggers uncertainty, confusion and suffering. Feminism has also misinterpreted this, made a principle out of the cause of her suffering, and forced both on the rest of the world. It is not only children who need boundaries so that they do not lose themselves. The whole self-discovery rhetoric of feminist emancies since the 1970s was based on precisely this loss of their natural identity and the resulting uncertainty. Today entire peoples are abolished because of this feminist misunderstanding of boundaries, differences, identity and the connections between different identities.

There’s evidence that not only hysteria is a strong and widespread driving force for all feminist waves. The same also applies to schizophrenia, which first appeared at the same time as the spread of the first wave. In earlier epochs, and in other cultures, schizophrenia seems to be unknown as a permanent disease. Its appearance at the same time as the first feminist wave, even among several leading representatives, does not look like a coincidence.

Eating disorders and self-harm have also increased significantly; in the former case it is argued that the increased female choice overwhelms girls and young women. Because all women are instinctively interested in the same 20 percent men, they create a secondary social choice of the 20 percent coveted men, who make up only a fraction of the women. As a result, not every woman can get one of the few coveted men. So women create massive pressure for themselves through sexual discrimination against men. Since women attract men through beauty and body, they no longer feel good and slim enough, they want to be ‘starving’. This is not due to a ‘patriarchy’, as feminists assume, but on the contrary to feminism, which destroyed helpful cultural forms that not only alleviated the selection pressure on men, but also strengthened the complacency of young girls. Eating disorders are still rare in Asia’s extended families.

> «But when he talks about what he terms "successful hysterics," people who in their adult lives seemed to outgrow their adolescent hysteria, or **transformed what had been hysterical symptoms into social causes**, Israel mentions only women, such as Mary Baker Eddy, the founder of Christian Science, and Bertha Pappenheim, or Anna O., who became a German feminist leader. He sees their dedication as an evolutionary form of feminine hysteria itself, an obsessive desire to become the maître rather than submit to him, an acting out of fantasies of devotion. **Thus female activism becomes merely a constructive pathology, and feminism only a** healthier form of **hysteria**. …
>
> The same metaphor is used by Olive Schreiner, herself an example of the New Woman who overcame **hysterical disorders to lead an important career as a feminist** and writer. Schreiner imagined that if sex and reproduction could be separated … For Schreiner, the hysteric is thus a member of the sexual avant-garde. …
>
> **Women were just as irritated by isolation and enforced idleness as men. Mitchell's patients indeed included many of the leading feminist intellectuals, activists, and writers of the period**, including Jane Addams, Winifred Howells, Charlotte Perkins Gilman, and Edith Wharton. »[xxvii] (ibid)

In a similar manner, Greta Thunberg has been preaching hysterical anxiety regarding CO2 to overcome her psychotic symptoms. Even her father admitted that her activism was part of a self-therapy. That way irrational agenda has been spread to the world, so that the activist could keep their mental illness in check. Thus, the world got more sick.

Schizophrenics and hysterics thus shaped the ideology of feminism, which is based on misinterpreting facts, considering preferred women as disadvantaged, whereas men, discriminated against by women over sexual selection, as 'dominant' and 'oppressors'. Quite regularly it is the other way around. No, men and women are not equally affected. Feminists don't get off that cheap. It has been proven that men are sexually discriminated against, many are excluded from reproduction, and are therefore suppressed in key questions of life. The opposite of feminism is true! The destroyed culture has to be rebuilt, more precisely: a stronger, more balanced culture with no preference for women, no discrimination against men, which cannot be easily eradicated by feminist hysterics.

> «She sees female hysteria as stemming from sex-role conflicts that emerged in the nineteenth century.» (ibid)

There could be a connection, but unfortunately, it was interpreted the wrong way round, as is their habit. Erin Pizzey has confirmed it for loneliness: The breakdown of extended families and cultural structures made people lonely; this loneliness was a powerful driving force behind second wave feminism. Just like isolation, the disintegration of the complementing of man and woman, took away identity, dissolved relationships and connections, and thus also feelings. Feminists claim they were 'oppressed', but as always, it's an exact reversal of the facts. Women were the dominant and privileged sex, discriminated against men as "filters for genes" with sexual selection, and taught game rules useful for women. Feminists complained of overwork, demanded less work, and then found out that 'society does not demand enough of them'. (Betty Friedan) While feminists complained loudly about female work demanding its reduction, they actually suffered from boredom and lack of purpose. Her ambition was discontent with easy life, which was in fact a privilege and had been demanded by their predecessors, or even themselves. "Whom God wants to punish, he fulfills his wishes."

"**Women were just as irritated by isolation and enforced idleness as men.**" (ibid)

While they were upset about the presence of men or families, it was actually isolation at home that they suffered from. On the contrary, with unsightly regularity everything was turned into the opposite and made worse. Incidentally it shows, that although men were just as irritated, feminist women became hysterical and reacted with irrational ideology. With more justification, masculist men could have protested, especially since they are actually discriminated as "filters for genes" in evolution and life. But they didn't.

The roles were not oppressive or too narrow, but much weaker and softer than in other advanced cultures. They were not constrained, but confused, shaken in identity and self-confidence, because they already had to little female roles and tasks. In prehistoric times, almost all work was divided between men and women; thus there was an abundance of tasks. The roles had never been so little as in contemporary West, when technical aids and devices began to make housewives superfluous. It was their increasing redundancy that made them dissatisfied. A healthy reaction would have been a new, sensible and balanced redistribution; they rioted hysterically, destroyed humanly universal foundations.

> «In The Newly-Born Woman (1975), Cixous took the position that hysteria was the "nuclear example of women's power to protest," and that Dora belonged to the pantheon of feminist history» (a.a.O.)

In the quote from a feminist's hand, hysteria is seen as the core of female power; whether 'nuclear' contains an additional allusion is undecided.

> «This romanticization and appropriation of the hysteric nostalgically assumes that she is a heroine of the past. "Où sont-elles passées les hystériques de jadis," asked Jacques Lacan in 1977, "ces femmes merveilleuses, les Anna O., les Emmy von N.? . . . Qu'est-ce qui remplace aujourd'hui les symptômes hystériques d'autrefois?" We might answer **that the despised hysterics of yesteryear have been replaced by the feminist radicals of today, by contemporary women artists and poets**, and by gay activists.» (ibid)

Let us note the instinctless aberration of praising serious problems as 'wonderful', and the replacement of hysteria by radical activism observed in feminist writings itself – even in subsequent generations. The contemporary "artists and poets" mentioned will be presented later.

The book quoted is biased; neither hysteria nor feminism are seen in a negative way; even critical voices are often part of a feminist society and its world view. They are caught inside a cage of feminist ideas. It needs a philosophical approach as provided by my books to get out of this cage.

> «In the popular mind, the pejorative association of feminism with hysteria and morbidity has not died yet.In 1983, for example, a controversy erupted in the Times Literary Supplement over the use of "hysterical" as a critical term for the poetry of Sylvia Plath and other "man-hating" feminist poets. Defending her position, Anne Stevenson wrote, "Hysteria is the very stuff of revolutions" … Moreover, those revolutions connected to gender and race continue to seem more "hysterical" than others… What had been hysterical hooliganism in the suffrage campaigns was now attributed to other groups.» (ibid)

These sources also see the connection and similarity of hysterical waves with feminism from then and now, as well as with hatred of men. Hysteria is even called the raw material of revolutions. The cases of famous feminists with psychological problems presented here, whether hysteria, schizophrenia or others, are therefore not 'weird inventions' on my part, but a connection that is manifested both by today's feminists and their literature, and by historical evidence from the time of the first wave. Even if people had not yet reached our level of science at the time and therefore their reasoning often no longer convinces, we should take them seriously. They weren't stupider than we are; their society was less disturbed than ours. They often sensed intuitively when a fate appeared. But because gender culture is unconscious and protected by taboos, they were unable to rationally justify it by today's standards. While their attempts to justify something that has grown naturally may be outdated today, the culture they defend is timeless and as valid today as it was then.

> «May Ayim (… actually Sylvia Brigitte Gertrud Opitz) …
>
> In 1985 she was a founding member of the Black Germans and Blacks Initiative in Germany. She made contacts with representatives of the international black women's movement such as Audre Lorde. … May Ayim suffered from psychotic episodes since the early 90s, which is why she voluntarily went to closed

> psychiatric clinics several times. … she plunged from a high-rise to death on August 9, 1996.»[xxviii] (Wikipedia)

Rose S. Garston was under psychological care for 'PTSD', when she ignored medical advice to organize a collective hunt for all anti-feminist sites with the aim of getting them deleted. They celebrated every deletion in public. (Evidence in my book: Fulminantes Finale, Volume 1, page 170 ff.)

> «"The yellow wallpaper" is an autobiographical short story by the American writer and **women's rights activist Charlotte Perkins Gilman**, which was first published in New England Magazine in January **1892**. The short story is considered an **important work of early American feminism**; it is about a young woman who is **not cured by the treatment of her depression, but goes mad.** In the course of the story, the increasingly confused and delusional observations that the protagonist makes about the pattern of yellow wallpaper in her hospital room become an image of her deteriorating mental state. …
>
> The short story shows **strong parallels to the life of the author.** … After the birth of her daughter Katherine, Gilman suffered from depression, although in retrospect it is not clear whether it was **postpartum depression or another type of mental illness.** Gilman's mental health did not improve, and after three years of illness, Gilman decided to seek medical treatment.»[xxix] (Wikipedia de, 2016)

It is typical of Gilman and later feminists, that they seek healing in activism; they try to heal themselves by imposing ideas and methods to the world, that are rooted in their illness. Later the world experiences similar problems and therefore appreciates, that the 'pioneer' expresses their feelings and problems, they wouldn't have without her. That's another paradoxon of feminism.

Silvia Plath is celebrated in a similar way:

> «This study examines mental illness in literature, with a focus on Charlotte Perkins Gilman's "The Yellow Wallpaper" and Sylvia Plath's The Bell Jar, the primary texts of the research, and develops similarities and personal connections between the authors and their mentally unstable main characters. The study investigates the biographical aspects and mental health of the deceased women … Both women committed suicide … Plath began to develop mental illness at a younger age.»[xxx] (unt.edu)

A strongly feminist article clearly states:

> «**Voices of Feminism and Schizophrenia** in Plath's Poetry
>
> Clarissa LEE Ai Ling
>
> … **Whilst struggling with the ardent feminist within her** … Many of Plath's later poems are **related to her battle with mental illness, despair, sense of betrayal and suicidal thoughts.**»[xxxi] (utoronto.ca)

As in the pre-feminist and the first wave, so in the second and third.

> «Enter Polly Dunning. She is a **third generation feminist** (her mother is the feminist commentator Jane Caro). In a column for the Sydney Morning Herald she writes of how conflicted she felt when she learned that she was carrying a boy child rather than a girl: …
>
> "There were dark moments in the middle of the night (when all those dark thoughts come), **when I felt sick at the thought of something male growing inside me.**"»[xxxii] (ozconservative)

What neither psychopaths nor feminists understand: It is not the male being who grows in her as her son who is sick, but she herself is mentally ill, if she sees her own child as a disease in an attitude hostile to men. Feminism is

the disturbance that projects itself into the world. Feminism destroys everything, from which healthy sympathy and love for men can grow and mature. Feminism replaces a culture, in which men and women act and feel for each other, by a hostile chaos of conflict.

> «Mark Richardson, 31 December 2016
>
> They have created a social movement, a political ideology and a mental illness all in one place!
>
> Funny you should note this. I was in a bookshop yesterday and saw a copy of Clementine Ford's book. I read about five pages of it and had to put it down – I couldn't take any more of it. It was like reading the innermost thoughts of someone trying to convince themselves that they were not mentally unwell. Every paragraph read much the same: "Men hate us, want to kill us and rape us, the whole system leaves us unable to function, on the verge of breakdown, but when we complain about this we are told that we are being dramatic/paranoid, but we're not crazy, it's the world that makes us like this."
>
> Later that day I looked through some reviews and discovered that Clementine Ford has, in fact, battled with mental ill health.
>
> And yet these are the types of women published in leading newspapers as representatives of their sex.»[xxxiii] (ozconservative)

She has a background typical of leading feminists of the first and second wave.

> «Clementine Ford (born 1981) is an Australian feminist writer, broadcaster and public speaker. She has a regular column for Daily Life …
>
> Ford spent the remainder of her teenage years growing up in Adelaide, South Australia. As a teenager, Ford struggled with body image, body dysmorphia and an eating disorder. … She studied at the University of Adelaide, where she took a gender studies course; she describes this as a personal catalyst for her decision to become a women's rights activist.»[xxxiv] (Wikipedia, 2016, 2020)

Here we see what havoc gender studies do: They indoctrinate entire generations with the opposite of the truth, persuade the privileged group (women) to be disadvantaged, call for the complete destruction of human culture and nature, whereupon future generations grow up disrooted and harmed. The victims of their deception believe, that all their suffering is not due to feminism, the destruction of natural identity and culture, but to a 'patriarchy', which is such a mysterious conspiracy theory, that even leading feminists cannot explain what it should consist of.

Feminist psychopaths do not look for the cause in themselves, but project everything outwards, spread their suffering through feminist means in society as a whole, so that future generations, who lack natural identity and culture, are fraught with problems like those feminists, who had invented such ideology. They are proclaimers, prophets and missionaries of their own suffering, misfortune, their own disturbance. They make the whole world sick, because they don't want to face their own illness. This is how feminism of all waves and epochs worked.

> «Clementine Ford: **How I quell the panic when anxiety threatens to take over**
>
> By Clementine Ford, May 19, 2016
>
> About six weeks ago, after a period of relative peace and harmony, **the anxiety that's plagued me on and off for more than 20 years returned to me in full force.** With its reappearance, I experienced some dark moments; moments where I was frightened not only by the despair I was feeling but also **by the ferocity with which I was feeling it.** I found myself **plagued by obsessive thoughts and terrified by my inability** to get myself out of the cycle of them. **Anxiety is oppressive**, both physically and mentally and even the threat of it can be exhausting.
>
> But I have practice in dealing with this particular demon»[xxxv] (smh.com.au)

Incidentally, she involuntarily reveals why feminist founders really felt oppressed: the cause was in them themselves, neither in men nor in a 'patriarchy' based on conspiracy theory. In a typically feminist way, ideologically bored people see the cause of their disturbance everywhere, except not within themselves and their ideology.

> «Clementine Ford: 'There's something really toxic with the way men bond in Australia'»[xxxvi] (Guardian)

Feminism is a distortion of all facts to the contrary, just as sexually discriminated men become supposed oppressors, so their own suffering is projected into the outside world. Any culture that could help them, which is there to prevent such suffering, is destroyed. In other words, they destroy exactly what should and can prevent such suffering, which plunges entire generations and epochs into suffering similar to that which characterized them. All because they didn't want to be helped; instead, they broke the world. Such psychopaths and feminist ideology wiped out mutual love, a culture of two sexes complementing and helping each other. They destroyed female empathy for male losers, when those needed it most.

> «Why women's mental illness deserves more attention
>
> Clementine Ford, April 22, 2016
>
> I was 12 years old the first time I experienced significant struggles with anxiety.»[xxxvii] (dailylife)

The more appropriate headline would be: Why psychosis, projections and false assumptions by feminists deserve more attention.

Their suffering is rooted within them, more precisely in their confusion of identity, which prevents them from developing a trusting symbiosis with the male sex and sympathetic love for men in general. They project their psychotic disorder onto men and a supposed 'patriarchy', which is an irrational conspiracy theory. Their perception is wrong because they make the wrong assumption, that biologically and culturally privileged women would be 'oppressed' and that biologically and evolutionarily discriminated men would be dominant. Originally an evolutionary protection mechanism for children and mothers, innate biased perception is radicalized with a feminist perspective. Similarly, male losers get excluded from sympathy, because according to the evolutionary principle, that males serve as filter for good or bad genes, they shouldn't procreate, thus get no empathy. As a result, we instinctively mock male losers complaining. Widespread incel and MRA bashing is part of it. To be able to complain and get help is another privilege of children and women. This was exacerbated by feminism, too. So an innate preference for women in perception is militantly exaggerated, in the delusion of persecution, that they consider themselves disadvantaged or even haunted by an imaginary 'oppressive structural patriarchy'. Because of this ideology, the entire cultural complementary structure is destroyed, whereupon subsequent generations can no longer mature healthily, but grow into problems created and spread by feminism.

Many writers celebrated by the women's movement were marked and driven by such problems.

> «Virginia Wolf – much more than an insane feminist
>
> The writer Virginia Wolf often is placed into categories like '**insane**' or '**feminist**'. She was much more than that. Above all, she **revolutionized** writing …
>
> You can often see them pigeonholed, one is that of feminism, which led to an increased Virginia Woolf reading wave in the 1970s and 1980s. It is also not wrong to see her as **a great feminist who she was**, but it narrows her eyes. The famous essay "A Room of One's Own" is of course **one of the milestones in feminist literature.**
>
> … your commitment to sex-independent equal opportunities goes hand in hand with your artistic emancipation. In the pseudobiographical novel "Orlando", a humorous declaration of love to the friend, Vita Sackville-West, who was sometimes beloved – Virginia Woolf was attracted to women, the marriage to

> Leonard was more platonic in nature – **the androgynous hero** not only travels through several centuries, **he / she also changes from one sex to another**.»[xxxviii] (msn)

Such "revolutionizing of writing" spreads contentual, methodical and in life the suffering and problems from which it arose. Describing books as "rejected children" says a lot in an era when motherhood gets neglected, love for children and mother devalued, the peoples affected can't even reproduce themselves sufficiently.

> «Marlene Haushofer (1920-1970)
>
> "**My books are all rejected children**"
>
> "I never write about something else than **own experiences. All of my protagonists are a part of me, a kind of split off personality.**" …
>
> The culmination of this rebellion was her novel 'The Wall' [title and content based on: 'The Yellow Wallpaper' by Gilman], which appeared in 1963 and most radically describes a woman's departure from the world. … It wasn't until twenty years later, after the 1983 edition of the book, that the author became **an icon of the women's movement.»** (Jutta Rosary, line by line my paradise)

The reference to an "insanely" strong depression, which makes her hopeless, is also clear.

> «For decades, Marlen Haushofer periodically keeps a diary, but only keeps these records for a certain time and burns them doubtfully: "Actually, I can only live if I write and write. since I am not writing at the moment **I feel swamped u. disgusting**. Will make children's book, better than nothing. See that the stories are **insanely depressed** and hopeless, written in a reasonably good time."» (Jutta Rosenkranz, line by line my paradise)

Her writing is self-therapy, just as feminist activism was invented as self-therapy. One can feel sorry for the children who get to read the children's books created in this way, because they are lured early onto a wrong track that damages them. She shared such suffering subjectivity with the later upheaval of the women's movement in the 1970s.

> «Such statements and the limited world that appears in Haushofer's texts have seduced readers to dismiss her prose as typically subjectivist women's literature … A way of reading Haushofer's texts identifying them with the new women's literature of the 1970s and their demands for radical subjectivity … falls short of her.» (Franziska Frei Gerlach, Scripture and Gender: Feminist Designs and Readings…)

Such radical subjectivity has torn apart the last remnants of cultural connections between the two sexes, and thus the basis of healthy relationships. Because only what women and men do specifically for each other and exchange, creates a reliable relationship, gives them identity, and lets feelings mature. Without such a connection, compassion breaks down into self-centered or women-related sentiments and demands, as the women's movement has done. That is the psychological and emotional core of the matter.

Feminism emerged as the denial and destruction of all connecting forces and forms between the two sexes. The feeling of paralysis of those affected was due to the crumbling of cultural complementing of both sexes, which increasingly narrowed the cultural field of life and thus deprived the sexes of meaning. The lack of importance and attention as a woman, which they state to have experienced, was due to the already too low importance that femininity and masculinity now had in modern times, shaped by technology. As technology is sex-neutral, its effect on human behaviour enables to more easily conflict human universals of all times and cultures. As always, feminism interpreted everything in the wrong way, found the worst possible turn, not only aggravated the problems, but made them a principle.

> «In her diary, she describes this book, which was created for the first time without being interrupted by an

> illness, as “a study of madness and suicide”.» (Jutta Rosary, line by line my paradise, about Virginia Woolf)

Psychiatrists of that time before feminism overran and turned our consciousness, were astonishingly silent in the face of visibly psychotic features of the movement. Scientific studies can only be easily found in individual cases:

> «Images in Psychiatry, Virginia Woolf (1882–1941) …
>
> From the age of 13, Woolf had symptoms that today would be diagnosed as bipolar disorder; she experienced mood swings from severe depression to manic excitement and episodes of psychosis… she comitted suicide … At times Woolf railed against her illness, felt frustrated and impeded by it, and at other times, she felt that it was essential to her.»[xxxix] (Katherine Dalsimer, Ph.D., AmJ Psychiatry 161:5, Mai 2004)

Thrusts of a mental illness shaped her feminist revolution of writing; sometimes she felt handicapped by her suffering, but otherwise she felt that it was “essential to her”. To put it plainly: Her ideas and methods would not have arisen without illness; psychotic relapses are the driving force.

Incidentally, this should not only be typical of the feminist scene, but also its environment. In the early 1970s, young dropouts in London told me that their lifestyle was not intentional; they were not able to live differently, so they could not cope with it. Feminist writing and struggling was apparently the only way of life to get their suffering under control. The rest of the world pays for it, because this is how the cause of their suffering spreads all over the world: fanatically they force others on the confusion of identity and roles, which is the reason for their unsatisfactory existence. Because there was already far too little that both sexes do for each other. That is why the housewife existence was devoid of meaning, and also the male existence, by the way – only that men mostly reacted less psychotically.

Feminists broke exactly what would be necessary to enable happiness and recovery. Instead, they let their illness break out openly, become political. They wanted to make the symptoms controllable through living out in ‘self-treatment’. So they were rooted in society. Most youth of later generations was turned to some degree into a suffering feminist, who fights the last remnants of natural gender relationships, in order to get his own suffering under control, while creating greater suffering for everyone. The same model applies to CO2-anxiety and other hysterias of today.

> «Sarah Kane died in London last weekend. Whereof? By suicide.
>
> … Sarah Kane gave information about herself in conversations. Then she talks about the depression she had when writing “Phaedra”, about her unconditional search for truth… “I do not necessarily consider depression to be unhealthy. For me, this expresses a completely realistic perception of the environment. (laughs) You probably have to dull your sensibility to a certain extent. Otherwise you are chronically healthy in a sick society. Antonin Artaud is one such example: either you go crazy and die, or you work and you are sick. Which is the real madness.”
>
> Her role model and mentor Edward Bond says there is something emblematic about her death.»[xl] (Tagesspiegel)

What such performers think is ‘truth’ is a distortion that arises from their suffering; in their artistic or political activism they describe preoccupation with herself, which is lived out bringing harm to society as a whole. Thereby they try to keep their own pressure under control and consider this as self-therapy.

The psychotic core of feminism arises from the destruction of something, that is just as much innate, a need and ability for people, as language: The complementing of the sexes, that creates a connection by culturally pronounced mutual gifts. Exchange creates a social language that provides identity, empathizes and matures responsibility. Technical modernity had reduced this to a barely functional minimum in the 1950s, which resulted in a feeling of suffering. However, the suffering from a lack of mutual contributions for each other, the lack of cultural forms,

took a morbid outbreak: Instead of standing up for developing a fulfilling, satisfying human culture again, limiting destructive influences of the technical environment on life, instead of creating forms and models worth living in, they accomplished destruction. They spread the causes of their suffering and their misery in the world as an artist or activist, while at the same time getting themselves under control by acting out. So they completely shred the remains of natural culture, leaving a pile of rubble.

It doesn't matter whether Kane was a feminist or not, because she did the same destructive work as feminists of all waves.

> «Whether Kane wanted to be called a feminist or not, the subversion of gender roles is obvious in her plays.»[xli] (csuohio.edu)

After such deep damage, a return to the lost experience of compensation mechanisms that have matured over thousands of years has become almost impossible. What can save us is a reconstruction of the primeval sex division of labor to complement and exchange, so that a new culture is created, in which we do things for each other, not merely for ourselves only. Such a division of labor would be broader and stronger than European tradition. Feminism is like a boomerang. Actually, people try to head this way on their own: The stronger feminist influence has been, the more job preferences of men and women differ.

The chapter Madness and Feminism would not be complete without naming psychotic disorders that were invented and spread epidemically by feminism using methods similar to medieval heretic hunting.

> «The New Yorker, April 6, 1998, The Politics of Hysteria …
>
> Prior to 1973's best-selling book, "Sybil," about a woman who had 16 different personalities, M.P.D. had been one of the rarest of mental disorders, but afterwards, M.P.D. exploded. Between 1985 and 1995 there were almost 40,000 new cases – mostly women – and the disease acquired a valid standing in the field of psychoanalysis. M.P.D. patients are susceptable to therapists' suggestions because they are given strong medications and are highly hypnotizable. **Both M.P.D. and recovered memory are in large part feminist movements: female "victims" confronting** their abusers. In fact, **the M.P.D. craze was probably a side effect of feminism**; it provided working-class women with a strong support network. **M.P.D. is part of a history of hysteria**, which has always been regarded as a women's syndrome – a manifestation of women's inherent moral weakness. It can be traced back 4,000 years, but in the late 19th century it acquired a new importance, in part as a reaction to the new women's rights movement.. During the **hysteria fad**, M.P.D. began to receive attention, as a subtype of hysteria. Soon, however, hysteria and M.P.D. died out . The return of M.P.D. began with the child-protection movement in the '70s, hich was then joined by the feminists. Out of this collaboration came the recovered-memory (R.M.) movement, **which persuaded hundreds of thousands of women that they were part of a worldwide collection of sex-abuse victims**, and many of these women began suing their alleged abusers. The single most important cause of the epidemic was the culture wars of the '80s and '90s, which caused both liberals and conservatives to embrace M.P.D. and R.M. Those who questioned the validity of the movement were accused of protecting sex criminals. This zealous fervor made the movement vulnerable to the thing that would finally undo it: the satanic-ritual-abuse, or S.R.A., craze.»[xlii] (New Yorker)

It is noteworthy that the feminist hysteria of false 'rediscovered' memories, the invention of non-existent diseases based on suggestion, auto-suggestion and hysterical campaigns, which had an almost hypnotic mass effect, was supported by all forces of society, by leftists and conservatives. Nobody wanted to stand back or catch a bad reputation. All parties embraced a movement that persuaded people to suffer from an invented problem that they created in large numbers. The real victims of real hysteria have been neglected, feminism critics have been insulted or ignored for criticizing false allegations. The movement fueled by feminism was victorious, did not end by itself. It was only when it went one step too far, expanded its methodology to include an alleged 'satanic ritual abuse',

other groups such as Christian fundamentalists took part, that there was resistance, were falseness and absurdity of the allegations and methodology detected. Inborn preference for women and feminist ideology prevailed and allowed no contradiction. Hysterical delusion is only seen through when other groups are involved that are not preferred by innate, evolutionary forces.

A similar effect we experienced, after feminists had promoted mass immigration in their fight against the 'white heterosexual man'. Their allegations were just as baseless, irrational in the mud fights against local men, and were also based on suggestive persuasion of almost hypnotic effect. Here too, feminism critics have been ignored for decades and given malice. Only when women themselves were affected and women were no longer privileged, rather victimized by a different privileged group during mass immigration, did the absurdity of the method begin to attract attention. Again, we see the boomerang effect of feminism: They claimed to fight an imaginary 'victimization' of women, only to create a real one. They had shared their female privilege with masses of immigrants from incompatible backgrounds, effectively destroying their own privilege.

> «The S.R.A. epidemic was kicked off in 1980 by "Michelle Remembers," a book which described the alleged childhood satanic-ritual-abuse of Michelle Smith, who "recovered" these memories with the help of her therapist, Lawrence Pazder. Soon after the book's publication, the day-care scandals erupted, with children claiming that they had suffered atrocities of the same sort. Before long, adult women were also reporting such memories. In 1983, the F.B.I. investigated more than 300 such claims and **could not find corroboration for a single one.** …
>
> Predictably, the moderates walked out, extremism swamped the field, and the movement started to fizzle. The False Memory Syndrome Foundation was founded to help families confront their accusers, and soon the media reversed its supportive stance and began to criticize the movements; and criticism within the profession was also mounting at a furious pace. But the most dramatic change took place in the courts, as the wave of R.M. suits (patients suing abusers) gave way to malpractice suits (patients suing therapists). M.P.D. supporters started backpedalling, changing the name of the disorder, and even backing away from the central treatments – hypnosis, abreactions, alter-probing. The number of reported M.P.D. cases has significantly declined since the mid-'90s. Ultimately, the cause M.P.D. most damaged was feminism» (New Yorker, ibid)

Inventing and spreading psychotic disorders is itself pathological and deserves the name hysteria. For decades, feminists with hysterical energies assumed diseases, that were invented and later recognized as non-existent and discredited. Since large parts of society, the media and the public were infected, we are not only dealing with an almost exclusively invented illness MPD, false RM memories and non-existent satanic ritual abuse that were constructed by an RM movement to the detriment of those affected, but also with a real psychosis, namely the invention and imagination of nonexistent diseases, combined with an aggressive, suggestive assumption of such diseases, a virulent accusation and suspicion of large parts of society that is infected.

The procedure for mud fights against men in the feminist waves was the same. Feminist campaigns that assumed men to abuse, oppress, disadvantage, exploit, or the like, were a pandemic that worked with the same methods and psychological drives, spreading emotionally and ideologically contagious, like suggestively awakened false memories in the RM movement that 'Recovered Memories', i.e. supposedly 'found' false memories with their (auto) suggestions. Feminism of all waves is such a suggestion and auto-suggestion with an almost hypnotic mass effect, which is achieved through massive indoctrination and gendering from kindergarten.

It was therefore entirely justified to perceive feminism at the end of the 19th century as associated with a mental illness which at that time was given the name hysteria that has been used since ancient times. But regardless of name and diagnosis, they were right about their feelings and rejection. It would be wrong to dismiss the invention of non-existent diseases like the R.M. movement by saying that those "rediscovered memories" are now discredited. No, it's not just about not recognizing a non-existent disease. That's only the first step. It's much more important to recognize the real disease that breaks out with those irrational forces, that suggestively and fanatically

persuade many people of false perceptions, false memories or false claims, which manifests itself in the form of the R.M. movement or feminist waves. Anyone who speaks of ‘mass psychosis’ in fascism must also do so in feminism, which as irrationally and systematically accuses innocents. By the way, feminism is older than fascism, invented the self-staging that was later taken over by fascists and is today considered characteristic for them.

Feminist waves always generate new false, irrational, but highly effective, suggestive and contagious suspicions with which they damage society as a whole – not just once, but again in every wave. We are already so pre-damaged by feminism that we no longer notice the consequences of earlier waves, because they have become part of Western identity. This damage is the cause of our weakness, which is why we are overrun by less damaged civilizations from Africa and Orient.

The first feminist wave invented political hysteria based on psychosis, depression and irrational imaginations and made it socially acceptable. Since then, this method has been used by all feminist waves, as well as by right, left and religious extremists and dictatorships, as well as by Greens and gender confusers. (‘Gender madness’) Climate hysteria, CO2- and diesel fear are of the same psychotic type today.

«”I want you to feel the fear I feel everyday!”» (Greta Thunberg,in spite of Asperger’s syndrome built up by ideological currents from feminist roots and compliant media as ‘climate saint’)

“Spreading mass hysteria”

«“Act as if your house would be on fire, demands Greta Thunberg” “Obviously, Greta Thunberg is seriously ill. Instead of doing something about her panic attacks, she is passed around as a climate change prophetess in an effective way. Very bad.”»

Already the first feminist wave has politically exploited a congenital distortion of perception of women as needy and suffering, of a majority of male losers as not worthy of compassion. This was further exacerbated by some mentally ill politicizing their suffering, creating a new principle of political hysteria. During the first wave, schizophrenia emerged as a new disease that was probably caused by “social failure”, triggered by the breakdown of traditional structures, extended families and cultural exchange systems between men and women. A disproportionately large number of founding feminists were affected by such diseases. They rationalized their illness, in a way tried to treat themselves by reshaping the whole world according to their ideology. Tragically, however, their ideology was based on error and exacerbated the very breakdown of sex complementing, extended families and cultural structures, which was the cause of the new emergence of suffering and previously unknown mental illnesses such as schizophrenia. To put it plainly: Feminists massively spread the causes of their suffering, made the whole world suffer from what had driven them into rebellion. Very similar mechanisms now also work for climate hysterics. Let us remember that we are in a geologically short warm interglacial period of a long ice age, so that in the long term the global warming hysteria is not only nonsensical, but is probably the opposite of reality, namely that a great cold period endangers human life. The sun still decides our climate much more than humans.

> «At the same time, however, Greta Thunberg is a 16-year-old in need of protection who suffers from Asperger’s syndrome and a number of other mental illnesses. …
>
> Artist mother, who was once plagued by eating disorders and depressive episodes, is not entirely satisfied with the course of her music career. She subconsciously compensates for this by concentrating on the long-term therapy of her behavior-sensitive children. In the end, the mother believes that the cold-hearted materialism that is destroying the global climate has also damaged her soul and the souls of her children.»[xliii] (Handels-blatt)

Similarly, founding feminists of all waves have suggested an irrational and false conspiracy theory that a ‘patriarchy’ would be to blame for their suffering. In fact, the opposite has been proven several times from autobiographies and other testimonies; a missing or too weak father, not the maliciously insinuated tyrannical.

Feminists have often tried to 'treat' their social isolation, a real cause of their dissatisfaction and suffering, in feminist fighting groups of quarrelsome sisters. Thus, feminism of all waves was already a crazy self-therapy that fantasized together male power and patriarchy as absurdly as fascist anti-Semites a "Jewish world conspiracy" that would be to blame for everything that is not going well in the world. Incidentally, Hitler also came from a family with several severely mentally ill members.

Instrumentalization of mental disease has haunted us since the feminist waves, from the first to the present. Greta clairvoyantly said of herself, without Asperger (and other psychological problems) "this would not have been possible here". Feminist waves that invented political hysteria and made it socially acceptable were similarly radical and intertwined with psychological problems.

> «April 30, 2019, 1:02 p.m.
>
> Thunberg book
>
> "She is the child, we are the emperor" *[her family exploits her!]*
>
> … "Our daughter disappeared into a kind of darkness and practically stopped working," the mother writes. Greta fell silent, stopped playing the piano, or laughing. The doctors diagnosed Asperger and related mutism, which means that Greta only spoke to the closest family members. After she refused to eat, the parents decided on a radical break: An end to her solo career, and the daughter's recovery is the focus from now on. …
>
> The basic problem with the content of this book is, that Malena Ernman causally mixes one with the other, interpreting (family) illness as a sensitive symptom of the state of the world. Greta Thunberg may be right when she keeps saying in interviews: "If I hadn't had an Asperger, it wouldn't have been possible here." …
>
> Me too, feminism, symbolism of illness and dogma of performance, in places everything is mixed with the climate crisis into a somewhat confusing overall scenario.»[xliv] (Süddeutsche Zeitung)

Feminists have harmed their souls, as have those of the men they mistreated, and especially those of their children, who were too small and dependent to defend themselves against maternal indoctrination and inappropriate upbringing.

The Greta Thunberg case is a contemporary lesson in how feminist forces of all waves ignored inconvenient truth, instead constructing convenient lies out of nothing. The opponent of feminism Ernest Belfort Bax described this as early as 1913. Feminists tried to censor opponents already in 1913, put pressure on editors, not to publish inconvenient views. During the second wave, schizophrenic or otherwise mentally ill founding feminists were revered as initiators and leading voices. Their condition was simply ignored. At the same time, as early as 1968, it was almost impossible for professor Goldberg of the New York University, to publish his book, which demonstrated the human universality of sex roles: scientific truth was already ignored 1968. The same thing happened to my books and arguments for decades, whereas any dirty feminist campaign based on error or subjective misinterpretation, partly disturbed feminists, was immediately built up to a media sensation. Such fundamental media imbalance has been driving the process for generations. It would be fatal to think that only today's campaigns have got lost or that the media have only now become blatantly one-sided. Rather, it has been a systematic error for well over 100 years.

> «Greta's younger sister **Beata, who campaigns for feminism**, also had major problems. The doctors diagnosed the 14-year-old with **ADHD** as well as with Greta **Asperger**, as well as an **obsessive-compulsive disorder**.»[xlv] (Augsburger Allgemeine)

Press reports documented that not only Greta, but also her sister and mother suffer from psychological conditions such as ADHD, which the whole family reinterprets in response to fear of (presumably imaginary) man-made global warming. However, her sister lives out her problems as a feminist. This is analogous to the belief of founding feminists that an imaginary 'patriarchy' is to blame for their suffering, even though a missing or too weak father

shaped their childhood, the isolation of women because of disintegration of extended families and cultural relationships between men and women are the cause of the increase of mental suffering and schizophrenia. Feminists then tragically fought families and the complementary structures of the sexes, exacerbating the actual causes of their suffering. They themselves pointed the wrong way round, believing their struggle against 'patriarchy' and 'female disadvantage' – although women were always privileged, while men were sexually discriminated and faced with specific burdens – would be a fight against the causes of their suffering. It could be similar with the global warming hysteria, because in fact the sun is the strongest force influencing climate. More likely we live near the end of a warm interglacial period, before the ice age returns and will actually be a danger to mankind – through cooling, the opposite of warming. Only in many millions of years, when the sun runs out of hydrogen, will it heat up and thus make the earth uninhabitable – but that is not human fault, but the natural end of a star the size of a sun.

Greta's family stages psychological suffering as political hysteria – just like feminists of all waves. As long as we do not completely overcome feminism and rebuild a functioning culture with completement of both sexes and male prestige, the sequence of such irrational political hysteria, which also includes green and other extremisms, might be infinite. Even the screeching at Duce, Hitler, Mao, the enthusiasm for Stalin, Pol Pot had, at least in part, similar causes.

A few days before the publication of Greta's mother's book, a Swedish activist who worked in the same radical environmental organizations as her father, began to build up Greta skillfully and vigorously. This continued on the day of the appearance. This is too much for a coincidence, especially since her father's organization with Greta has collected millions of Swedish kronor. Greta read aloud in front of an almost empty room. Compliant media cut out the empty rows of chairs, turned everything into hype and sensation. A Deichmohle with substantial arguments has been icy ignored or met with hostility for decades; her hysteria of man-made global warming, while the return of an ice age is more likely and more dangerous, is being worshiped; the disturbed girl has even been compared to Jesus.

> «Research by critical media has shown, however, that its success is largely due to the Swedish PR expert Ingmar Rentzhog, who has good contacts with several propaganda organizations. Four days after Greta started her climate strike, her mother Malena Ernman's book was presented. The same day, Rentzhog posted a photo of Greta on Instagram and wrote a long article on Facebook … Greta's mother Malena Ernman, a well-known soprano, then confirmed on Facebook that environmentalist Bo Thorén had recruited her daughter. Thorén is a member of the board of the environmental association Fossilfritt Dalsland and is a well-known representative of the international environmental movement Extinction Rebellion, which has also been active in Sweden since last autumn.
>
> This radical leftist group, "Extinction Rebellion" also operates very openly with WeDontHaveTime … Gretas Papa Svante is the managing director of both Ernman Produktion AB and Northern Grace AB … The shares of both companies have seen an immense increase since Greta's first appearance … Gretas Father cooperates with the foundation "WeDontHaveTime".»[xlvi] (Weltwoche.ch)

The idea, that a chain of happy coincidences granted the founders and managing directors millions unintentionally, is made unplausible by a report, that shows an acquaintance of the PR professional with Greta's mother.

> «The PR connection
>
> It is also understandable in media reports, that her mother apparently knows the PR consultant Ingmar Rentzhog. Among other things both have already written an article on climate protection for the Swedish newspaper Dagens Nyheter. Rentzhog is no stranger to Sweden, he sold his financial communications company and founded the platform "We don't have time"»[xlvii] (Meedia)

Mr. Mere Coincidence was very busy, as it seems. ⍰

Opinion media create a sensation from an empty hall, whereas genuine critique of feminism has been stifled by

ignoring it for generations.

> «Greta apparently turned to the crème de la crème of climate policy gathered in the room. But a short video clip shown on television the following day revealed that Greta was actually speaking in an almost empty room.»[xlviii] (connectiv)

Those who speak the truth are hushed up or insulted. On the other hand, those who are mentally disturbed are raised to 'saints' of feminist hysteria and compared to a Messiah.

> «Berlin's Catholic Bishop Heiner Koch compared the exemplary effect of the Swedish climate protection activist Greta Thunberg with that of Jesus Christ.»[xlix] (evangelisch)

This series of books presents many independent evidence. Doubts about a document, argument or topic do not affect the validity of others.

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The absurdity of patriarchy

Robert Brockway · 31 January 2024 · Archived copy · Original

The notion of *The Patriarchy* espoused by feminists has gone from being a radical fringe view to being mainstream not only among feminists but the wider community. The definition of patriarchy used by feminists differs from that used by anthropologists, sociologists and other researchers as well as differing from the common dictionary definition. These two concepts are entirely distinct and should not be confused. Due to the significant differences in meaning that this term has, anyone using it should clearly define the term before making their argument. Feminism relies heavily on the confusion between these two definitions. American feminist Kate Millett is believed to have been a major driving force behind the development of the feminist idea of The Patriarchy.

It is also recommended to avoid using the term *patriarchy theory* as this gives the term far too much credence.

A typical feminist definition comes from the *London Feminist Network* uses the following definition as:

> Patriarchy is the term used to describe the society in which we live today, characterised by current and historic unequal power relations between women and men whereby women are systematically disadvantaged and oppressed. This takes place across almost every sphere of life but is particularly noticeable in women's under-representation in key state institutions, in decision-making positions and in employment and industry. Male violence against women is also a key feature of patriarchy. Women in minority groups face multiple oppressions in this society, as race, class and sexuality intersect with sexism for example.

In contrast, *dictionary.com* defines patriarchy in this manner:

> pa·tri·arch·y [pey-tree-ahr-kee] Show IPA noun, plural pa·tri·arch·ies.
>
> # *a form of social organization in which the father is the supreme authority in the family, clan, or tribe and descent is reckoned in the male line, with the children belonging to the father's clan or tribe.*
> # *a society, community, or country based on this social organization.*

If the Men's Rights Movement could tear down belief in The Patriarchy it could make huge inroads into getting the wider community to accept the issues facing men and boys.

Feminists differ in their understanding of The Patriarchy. Some believe it has always existed while others believe it appeared a few thousand years ago. Some even believe there was an ancient matriarchy that was defeated by warlike Patriarchal societies. Belief in an ancient matriarchy is usually based on the notion that ancient societies were unaware of the connection between sexual intercourse and pregnancy. The idea that ancient societies (particularly hunger-gatherers) were unaware of this apparently obvious fact first arose among 19th-century European natural philosophers, although many feminists who espouse it are apparently unaware of its origins. Today anthropologists and sociologists consider the idea absurd. There has never been a human society that didn't know where babies come from.

There is a never-the-less general acceptance among feminists that The Patriarchy is based on the systematic oppression of women by men and is a constant of gender relations around the world.

Feminists often tell us that they want to destroy The Patriarchy. Implicit in this desire are two important points:

- The Patriarchy exists
- If it exists, that it can be destroyed

So does The Patriarchy exist? If so, can The Patriarchy be destroyed?

The feminist notion of The Patriarchy is unfalsifiable.

The Patriarchy, as defined by feminists, does not exist and never did exist. At best it is indicative of a very simplistic world view. At worst it is indicative of an ideological need to denigrate men and boys.

A belief in The Patriarchy is used by feminists to justify their anti-male activities. They argue that if men have oppressed women through the use of violence for thousands of years, surely it is ok to respond in kind.

Much of the criticism levelled at men by feminists is justified by a belief in The Patriarchy. Mainstream feminism posits that men have an intrinsic advantage in society merely for being men. They call this *privilege* and constantly entreat people to check it. This is a very binary view of the world, presuming that one gender has an intrinsic advantage over the other. It would be more accurate to say that both men and women have problems specific to their gender. Unfortunately, feminists have shown a consistent trend of ignoring the problems facing men and boys, and much of this occurs because they believe in The Patriarchy.

Does The Patriarchy exist?

Anyone believing in The Patriarchy should try to answer the following questions in concrete terms.

When and where did it start?

If The Patriarchy existed and exists, it must have started somewhere. Be specific in providing information on where and when this occurred.

What written evidence did the purveyors of The Patriarchy in the past leave behind?

If The Patriarchy existed in the past those maintaining the system would likely have had a theoretical basis for their activities and they would probably have written this down. Copies should survive.

The requirement here is for written evidence of the systematic and intended oppression of women. Documents that describe ancient cultural practices are not sufficient. This document would need to explicitly talk about the oppression of women, why it is done and how it is achieved. Transmitting a complex system from father to son generation after generation unchanged would be implausible without written reference documents.

Women who lived under The Patriarchy must have been aware of it. Did they leave any written records explicitly detailing the system used to oppress them?

Did women ever try to rise up and fight it?

Fighting in this context need not mean physical violence. The women of a village (or an entire society), realising their plight, could choose to leave en masse, fleeing their oppressors. Women could also fight the oppression of The Patriarchy by engaging in passive resistance. This would involve the women of a community (or a society) refusing to participate in their own oppression. They could collectively refuse to participate in any form of work that supported the society, and therefore their own oppression.

If this ever occurred it would likely have been a significant event and would be in the written record of that society or a neighbouring society.

It is worth noting that the MGTOW movement explicitly talks about men passively and lawfully resisting contributing to a state system that is hostile to them. If The Patriarchy existed, parallel attitudes should have existed among women.

If so, what was the result?

Did any of these women succeed in shaking off The Patriarchy? For those that did not succeed, what was the punishment? How many women were tortured, killed or exiled by the men of their society for the failed uprising?

How many women were punished in other ways? When uprisings are suppressed it is common for the ruling class to publicise the unsuccessful uprising and the punishments meted out so as to dissuade others. Records detailing an event like this should still exist.

Why did The Patriarchy ever permit female rulers?

Many societies had a large minority of female rulers. Those who believe in The Patriarchy must explain why a patriarchal system would ever permit any female rulers. Some feminists attempt to explain the rise of women into leadership roles as a result of intersectionality. The principle problem with this argument is that oppressors do not allow any member of an oppressed group into the ruling class regardless of any other characteristics they have. Indeed, any members of the oppressed group that might be possible leaders are often eliminated by their oppressors.

Those arguing for The Patriarchy must also explain why societies around the world allowed women to rule in their own right. Many examples are given here but many more examples exist. Each woman below ruled over a powerful state. Some ruled in their own right and some as regents, but they were all autocrats. These women are listed with the continent(s) in which their power was centred as well as dates of birth and death. In some cases the dates of birth and death are approximate.

- Merneith (Africa, 13th century BCE)
- Hatshepsut (Africa, 1508-1458 BCE)
- Artemisia I of Caria (Asia, 5th century BCE)
- Olympias (Europe, 375-316 BCE)
- Cleopatra Thea (Africa, 164-121 BCE)
- Cleopatra VII (Africa, 69-30 BCE)
- Boudica (Europe, 20-60 CE)
- Zenobia (West Asia, 240-275 CE)
- Empress Suiko (East Asia, 554-628 CE)
- Empress Wu Zetian (East Asia, 625-705 CE)
- Irene of Athens (West Asia, 752-803 CE)
- Theophano (West Asia, 943-969 CE)
- Theophano (Europe, 956-991 CE)
- Margaret of Austria (Europe, 1480-1530 CE)
- Catherine of Austria (Europe, 1507-1578 CE)
- Mary I (Europe, 1516-1558 CE)
- Elizabeth I (Europe, 1533-1603 CE)
- Joan of Austria (Europe, 1535-1573 CE)
- Mary Queen of Scots (Europe, 1542-1587 CE)
- Catherine the Great (Europe, 1729-1796 CE)

Societies from the Americas are lacking from the list above due to lack of historical records. It is likely that ancient societies in the Americas had similar proportions of female rulers. Female rulers, while a minority, were common around the world.

Why did The Patriarchy ever permit powerful female figures in mythology?

Goddesses could inspire women to seek power. It follows that a Patriarchial society would suppress the worship of

goddesses. And yet Powerful female figures are a mainstay of mythology. Notable examples include:

- Andraste: Brittonic war goddess.
- Athena: Greek goddess of wisdom, war and the law.
- Dhat-Badan: Ethiopian goddess. Public worship of the goddess was prohibited without a priestess present.
- Eingana: Australian aboriginal goddess. Creator of everything.
- Eki: Basque Sun goddess. Protector of humanity.
- Ishtar: Middle Eastern goddess of justice, political power, sex and war. A particularly powerful goddess known for co-opting the domains of other gods and goddesses.
- Isis: Originally Egyptian, Isis came to be worshipped throughout the Greek and Roman worlds before the rise of Christianity. Among other domains, she was a goddess of kingship. During certain periods her domain was considered to include the entire Universe.
- Mbaba Mwana Waresa: Zulu goddess. Is said to have taught her people how to make beer.
- Percunatele: Baltic thunder goddess.
- Tanit: Punic and Phoenician goddess. Chief goddess alongside a male consort, Baal-Hamon.
- Tara: Tibetan Buddhist goddess. She is a female buddha and represents success in work and achievement.
- Wala: Australian aboriginal Sun goddess.

Even a cursory review of the powers and responsibilities assigned various goddesses in mythologies around the world will reveal that these were not societies that sought to oppress women.

If it exists, can The Patriarchy be destroyed?

Let's presume for a moment that The Patriarchy is real and that men have systematically oppressed women for thousands of years (or longer) through the use of violence. Where does that lead us?

If this is true then it is either something that is innate to men or it is learnt behaviour – something that men have passed to their sons for hundreds of generations. It is not reasonable to conclude that a system like this could be maintained without it either being innate or being explicitly passed from generation to generation. A system functioning for hundreds or thousands of years will leave a "paper trail".

Much feminist activity today is directed at changing male behaviour to "dismantle" The Patriarchy.

If The Patriarchy is innate then it cannot reasonably be dismantled through modification of male behaviour.

If The Patriarchy is a learnt behaviour then there must be documentary evidence of its existence.

Since we find no documentary evidence of The Patriarchy we must conclude that if it does exist it must be innate.

Therefore, feminist attempts at dismantling The Patriarchy are futile. If The Patriarchy really does exist then it is innate to masculinity and cannot be removed from the nature of men. Continued attempts to modify male behaviour are futile. Women who believe in The Patriarchy should forthwith make plans to completely separate themselves from men. Men, and the women who realise the world is more complex than this, can happily go on without them. Whenever I hear feminists talking about separating from men I always say: "Less talk, more separation!".

The purpose of this article is to lead people into believing that The Patriarchy does not exist whereas it is actually a super-secret organisation that uses The Illuminati as a cover. The Moon landings were faked to cover up the real conspiracy! The featured image for this article depicts the Cave of the Patriarchs in Hebron. This is the world headquarters of The Patriarchy.

Feminism: A Self-Canceling Project

David Solway · 1 February 2024 · Archived copy · Original

One hears a lot of talk about cancel culture these days, but little discussion of how a cultural movement goes about canceling itself. This is especially the case with feminism. The entire program is ruptured by flagrant violations of common sense and manifold contradictions it cannot resolve. One scarcely knows where to start in disentangling the skein of incongruities, mystifications, fallacies, and inconsistencies which comprise its dogma and determine its destructive course in the public domain.

Many of the movement's disabling contradictions have been abundantly documented in various books, some of the most decisive including Paul Nathanson and Katherine Young's misandry volumes *Spreading Misandry* and *Legalizing Misandry;* William Collins' *The Empathy Gap;* Patricia Pearson's *When She Was Bad;* Christina Hoff Sommers' *Who Stole Feminism?;* Suzanne Venker and Phyllis Schlafly's *The Flipside of Feminism;* Janice Fiamengo's *Sons of Feminism;* Bettina Arndt's *#MenToo*, Stephen Baskerville's *The New Politics of Sex;* Esther Vilar's *The Manipulated Man;* and Megan Fox's *Believe Evidence: The Death of Due Process from Salome to #MeToo* to mention only a few. Some of these self-canceling anomalies are worth reviewing to demonstrate the magnitude of feminism's ideological incoherence.

As I wrote in an earlier article, "The most flagrant contradiction in the feminist psyche is modeled on the entitlement behavior of feminists who morbidly inveigh against the 'patriarchy' while enjoying the benefits of a world the much-maligned patriarchy built—a world of comfort, ease, leisure, advantage, convenience, security and plenty which they have no intention of rejecting or abandoning." Attacking the "patriarchy" as the most oppressive institution on the face of the planet and vilifying men as rapists, conquistadors, exploiters, and irremediably toxic abusers of women, they issue their writs of attainder from a cozy, safe and privileged environment that men created for them. Every amenity they enjoy, every labor-saving appliance, utensil, mechanism, and implement they take for granted, every technological innovation, scientific discovery, and medical advancement from which they benefit is almost entirely the gift of men that they refuse even to acknowledge.

Moreover, the feminist movement could never have flourished without massive support, sympathy, and legal instruments emanating from so ostensibly demonic an institution as the hated "patriarchy." The feminist takeover of the university, for example, owes chiefly, as Daphne Patai and Noretta Koertge point out in *Professing Feminism*, to "the active collaboration of well-placed male allies, who stimulated intentional receptivity to feminist ideas." Where, they ask, "was the much-maligned patriarchy while this unprecedented expansion and neoconfiguration of the academy was occurring?" A society clearly prepared to embrace feminist demands was "bolstered by legislation endorsed by the 'patriarchal' government in Washington, D.C." Such willingness to help the feminist cause on the part of male administrators is tactically scrubbed by feminist advocates, a form of lying by omission.

Feminists tend to rely on circular reasoning to further their agenda, analogous to the spurious logic of the white supremacy canard, best elaborated by celebrated feminist Peggy McIntosh in "White Privilege: Unpacking the Invisible Knapsack." She writes: "I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege." The argument boils down to this. If a man denies that he is privileged, it follows that he is in fact privileged since, as male feminist Michael Kimmel has also argued, "privilege is invisible to those who have it." In a gross parody of deductive logic, invisibility is regarded as proof of the condition that is being denied. Since denial means that one is part of a repressive regime that has normalized violence against women (as it supposedly has against non-whites), a man who denies "rape culture"—like a man who denies "white supremacy"—is seen to participate in it.

But illogicality—or lack of common sense—is not merely a problem in feminist dogma; it is actually a feminist goal. For example, many strains in feminist epistemology are hostile to the traditional practice of science. Feminist claims about the exclusionary nature of scientific method and the concept of objectivity as a male stratagem to de-privilege female ways of knowing reveal the deep irrationality of feminist practices. As Paul Gross demonstrates in

Noretta Koertge's edited volume, *A House Built on Sand: Exposing Postmodernist Myths About Science*, citing a profusion of sources isolating the pathogens of feminist discourse, feminists tend to redefine the ideal of objectivity as "something vaguely akin to multiculturalism." Gross alludes to a paper by Elizabeth Lloyd glossing Helen Longino's *Science as Social Knowledge*, where we find that objectivity in science derives "from the critical intersection of different groups and individuals with different social and cultural assumptions, and different stakes."

In other words, science is not about truth but about the political desires of various competing or colluding groups. Radical feminists like to insist that "scientific results are inseparable from the politics of the scientist." Objectivity, it turns out, is all about power struggles, male dominance, and systemic oppression. Of course, such statements are meant to be taken as objectively true, another revelatory contradiction made in bad faith.

Not content with trying to destroy science, feminism has also mounted a campaign against biology, claiming that gender is a social construct. Now in an irony of self cancellation, it is hoist with its own petard. The transgender phenomenon is a relatively recent development that has splintered the feminist juggernaut. Despite the swell of corporate, institutional, and pedagogical support for the transgender movement, resistance is mounting not only among the public at large and from parents who find their children undergoing trans indoctrination in the schools, but among many staunch and vocal feminists who cannot tolerate the righteous pre-eminence of men who profess to be women, who act like women, resemble women, and who have been medically and legally "re-assigned" or "confirmed" as women. Hence the recent campaign of lesbians and gays to drop the "T" from the LGBTQ acronym, for which they are being predictably attacked as "transphobic bigots."

Yet, if gender is indeed a social construct, as feminists have argued for decades, then men who have transitioned — whether surgically, hormonally, or cosmetically — have every claim to be regarded as women. After all, feminists are among the chief advocates for identity choice and women's rights. From the canonical standpoint, a man who has socially reconstructed himself as a woman has joined the female sex. "She" is a woman, enjoying all the rights and privileges that feminists have fought for and won—except that many feminists, as we see, continue to resist the intrusion of transwomen into their ranks. From the radical standpoint, such people are still biological males and therefore "toxic," patriarchs in deceptive guise. Many feminists, or TERFs (trans-exclusionary radical feminists), have changed their stripes, opportunistically believing that sexual identity is not a construct but a biological given.

Transgenderism relies on deception as does feminism. It is a biochemical contradiction that is even more profound and certainly no less dangerous, especially when one considers that transgender activists routinely urge governments to subvert parental rights and expose children to various forms of mutilation. A sign of its power comes from Sweden where an LGBT altarpiece unveiled at St. Paul's Church in Malmo, representing gay and lesbian couples in the Garden of Eden, was removed since it featured a transgender serpent. Trans advocates were not impressed. But that is no excuse for the feminist tendency to play both ends against the middle, and to argue from expedience rather than truth.

Feminism has also poisoned the wells of justice. Feminists argue with growing success that the justice system as we know it, predicated on the principles of due process and burden of proof, is a masculine invention for the oppression of women. Women who claim they have been sexually assaulted must be believed even in the absence of evidence. "Rarely is it ever suggested," writes Law professor David Tanovich in a discussion of both the status of "fact evidence" in Canadian law and the tenets of the U.S. *Federal Rules of Evidence*, "that the complainant is lying in these cases." Similarly, examining many cases and episodes of male-female conflict, Tim Goldich in *Loving Men, Respecting Women: The Future of Gender Politics* concludes that "the more serious sexist disadvantage is inherent in the male's presumed guilt, not in the female's presumed innocence." It seems to go without saying that only men are guilty of sexual misconduct or, worse, capable of sexual assault.

Indeed, the category of "sexual assault" has become a cowcatcher apparatus, whose application ranges from rape to merely touching a clothed body in a "sexual way" (however that may be interpreted). The euphemism of "preponderance of evidence" in cases of sexual litigation, which allows the trial judge to decide what *seems more likely* among opposing narratives, is gradually encroaching upon the concept of "beyond a reasonable doubt." It has

been an integral part of so-called campus tribunals under Title IX and the purport of Obama's "Dear Colleague" letter, which enjoined the lowest possible standard of proof in sexual assault cases.

In such cases the accused, almost always a man, found he had no recourse to justice as it has been commonly understood for centuries. (Fortunately, the 2011 Dear Colleague letter has been rescinded by U.S. Education Secretary Betsy DeVos.) The situation is much less clear in Canada, where both Civil and University administrations tend to steer in the Title IX direction in the absence of cut-and-dried formal legislation. In any event, "Propensity of evidence," as Tanovich puts it, enables "the prospect of wrongful conviction."

Additionally, a woman who claims without evidence to have been sexually assaulted or molested can lie with impunity and will seldom if ever be counter-prosecuted for obstruction of justice or bearing false witness if her story is shown to be devoid of "probative value," that is, found improbable, fabricated, internally contradictory or collusive. She is the beneficiary of the power of deference. The testimony of Christine Blasey Ford against Justice Brett Kavenaugh in last year's Senate confirmation hearings is a case in point. An article by Mollie Hemingway and Carrie Severino in The Federalist methodically details "21 Reasons Not to Believe Blasey Ford." The evidence for Kavenaugh's presumed guilt was so sketchy, inconsistent, contradictory, unreliable, and uncorroborated as to have constituted an exercise in juridical frivolity. Perhaps the most famous instance in Canada involved CBC broadcaster Jian Ghomeshi, whose plaintiffs were shown to have conspired together, lied to police, and lied on the witness stand. In both cases no charges were preferred against the female complainants despite their mockery of judicial process. In short, the female lie will trump the male truth. How the feminist movement can be permitted to invade formal legal space and prosper in a democratic polity escapes both reason and morality.

The contradictions that render feminism illogical and self-canceling show no sign of abating. The legal system, as noted, is where its efforts are most destructive. Canadian law, in particular, has entered the realm of logical paradox, if not of pathological absurdity. For example, Bill C-36 makes it illegal for men to purchase sexual services while protecting women who sell their sexual services. Thus a prostitute is free to go about her business but a man is prohibited from "communicating with" or soliciting her, on pain of a maximum penalty of ten years imprisonment. The law also makes it illegal to advertise sexual services, but does not apply to the woman who does so, only to the operator of the website or other media she may use. This is the sort of legal bêtise and juridical gobbledygook one can expect when a nation becomes feminized.

In their triumphal march, feminists have also taken over the public square, transforming it into a feminine space in which men are insensibly compelled to adopt the idiom and comportment suitable, in the words of German sociologist George Simmel, to "a more feminine sensibility." In so doing, men have given up their masculine culture of risk-taking, venturesomeness, robust argument, disregard for sensitivities, and respect for fact and have been forced to conform to more feminine attributes such as solicitude, empathy, personal feelings, and unfettered emotion. The refusal to accede to this development sheds light on the feminist detestation of a macho president like Donald Trump, a man who builds towers, is combative by nature, and is unafraid to act with pugnacious authority.

The war against the president is also a war against unabashed manliness; it is a microcosm of the larger civilizational issue. For example, writing from a homophilic perspective, International Academy of Sex Research Fellow Eric Anderson in *Inclusive Masculinity* welcomes the "softening of heterosexual masculinities." This will presumably tenderize the West and make life ever more agreeable for all—though it will also render the Western world vulnerable to the unashamed masculinity of its foreign enemies and competitors. The current guidelines released by the déclassé American Psychological Association announce that "traditional masculinity—marked by stoicism, competitiveness, dominance and aggression—is, on the whole, harmful." Psychologists should focus "on supporting men in breaking free of masculinity." An epicene Barack Obama has declared that women are better than men: "if every nation on earth was run by women, you would see a significant improvement…on just about everything." Similarly, the aptly named Ruth Whippman, writing in *The New York Times*, contends that we should teach men to be "more deferential. To reflect and listen and apologize where an apology is due…To aim for modesty and humility and cooperation rather than blowhard arrogance…Sell the female standard as the norm."

Some of these latter may be wonderful virtues in their appropriate place, but they are not, by and large, the *defining* attributes of the male sensibility. As columnist and historian Louis DeBroux argues in *The Patriot Post*, teaching men that they are defective women is a sure fire-recipe for gender confusion, social breakdown, and a Pandora's box of cultural ills. "It creates men who are either feminized, weak, and self-loathing, or men who are angry and resentful at being declared evil from birth." The prospects for normal life in a functional society dwindle by the day. Domestic anarchy becomes the rule, not the exception. "The relationship between men and women," writes Megan Fox in *Believe Evidence*, "is a mysterious and beautiful thing. When each is acting within their boundaries, there is no end to the joy that comes from male and female love, familial or romantic." To contend, as feminists and their male enablers do, that men should become more like women is to distort the relationship and introduce a schism into the culture that can lead only to turmoil and unhappiness for both men and women. This may partly explain why marriage is in decline and the MGTOW movement (Men Going Their Own Way) is gathering momentum.

Feminism is an irrational doctrine and an ultimately self-canceling project that has lost contact with reality, having rejected both biology and history. In a social and political environment that has exiled common sense, feminism has been valorized owing in large measure to its contradictory nature. Operating wholly in the realm of conjecture and offering not the slightest proof of its stentorian convictions, it nonetheless maintains its unholy grip on Western sensibility. Promoting and institutionalizing the rule of the arbitrary in public and professional life, it has gone a long way to unmanning the culture.

David Solway's latest book is Notes from a Derelict Culture, Black House Publishing, 2019, London. A CD of his original songs, Partial to Cain, appeared in 2019.

‘La Querelle Des Femmes’: The Birth of The Feminist Movement

Peter Wright · 2 February 2024 · Archived copy · Original

Not long after romantic chivalry was invented and popularised a millennium ago, some medieval authors began to make jokes about the outlandish male sycophancy and pedestalisation of women that the new tradition entailed. Christine de Pizan (1364-1431), a woman whom French feminists characterise as the “first feminist,” took public offense the attack on romantic chivalry and on female purity, which she considered a degradation of women’s dignity which feminists today would label misogyny.

Christine’s response launched a movement called *La querelle des femmes* (the quarrel about women’s rights), which continues today under the name ‘feminism.’ The basic theme of the centuries-long quarrel revolved, and continues to revolve, around advocacy for the rights, power and status of women, and thus the *querelle des femmes* serves as the originating title for the modern feminist movement.

Feminist historian Joan Kelly characterizes this early history of feminism as follows:

> We generally think of feminism, and certainly of feminist theory, as taking rise in the nineteenth and twentieth centuries. Most histories of the Anglo-American women’s movement acknowledge feminist “forerunners” in individual figures such as Anne Hutchinson, and in women inspired by the English and French revolutions, but only with the women’s rights conference at Seneca Falls in 1848 do they recognize the beginnings of a continuously developing body of feminist thought.
>
> Histories of French feminism claim a longer past. They tend to identify Christine de Pisan (1364-1430?) as the first to hold modern feminist views and then to survey other early figures who followed her in expressing pro-woman ideas up until the time of the French Revolution…
>
> The early feminists did not use the term “feminist,” of course. If they had applied any name to themselves, it would have been something like defenders or advocates of women, but it is fair to call this long line of prowomen writers that runs from Christine de Pisan to Mary Wollstonecraft by the name we use for their nineteenth- and twentieth-century descendants. Latter-day feminism, for all its additional richness, still incorporates the basic positions the feminists of the querelle were the first to take.[1]

When we consider the longevity of this movement, along with its aim to increase the power of women through the exploitation of gynocentric chivalry,[2] we might be forgiven for believing its time for romantic chivalry and the associated gender wars it has sparked to be finally put to rest.

A short summary:

ROMANTIC LOVE/CHIVALRY INVENTED	FEMINISM INVENTED TO DEFEND ROMANTIC LOVE/CHIVALRY
William IX of Aquitaine 1071-1127 Eleanor of Aquitaine 1122-1204 Marie de Champagne 1145-1198 ↓ These three individuals were responsible for inventing and codifying the conventions of romantic love/chivalry ↓ Romantic love/chivalry remains the dominant social custom in the Western world today	Christine de Pizan (1364-1431) launches the *Querelle des Femmes* (quarrel about women) in defense of romantic love/chivalry after the publication of Romance Of The Rose - a poem that satirized the conventions of romantic love/chivalry. Romantic chivalry and the associated pedestalization of women continues to be mocked throughout the following centuries (by thousands of commentators, eg. Cervantes), which ensured the continuation of the *Querelle Des Femmes*, which was rebranded "feminism" in the 1800s.

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[1] Kelly, J. (1982). Early feminist theory and the" querelle des femmes", 1400-1789. Signs: Journal of Women in Culture and Society, 8(1), 4-28. See also: Bock, G., & Zimmermann, M. (2002). The european Querelle des femmes. Donavín G., Poster, C. Utz, R.(coords) Medieval Forms of Argument Disputation and Debate, Or: Wipf and Stock Publishers, 127-156.

[2] Wright, P. (2018). Bastardized Chivalry: From Concern for Weakness to Sexual Exploitation. *New Male Studies*, *7*(2).

This New Study Makes Women Look SO BAD!

A Voice For Men Videos · 3 February 2024 · Archived copy · Original

The right to be left alone

Geoffrey James · 6 February 2024 · Archived copy · Original

People on the Internet spend a lot of time talking about rights.

Reading some of the more active social media sites can set your head swimming with discussions about women's rights, gay rights, digital rights, privacy rights and whole other host of uses and abuses of the term "rights". Me, I'll settle for being left alone. I don't want to build some kind of masculine utopia. I don't want to see a white picket fence out the front of every house. I don't want to see women have their right to vote taken away or be forced to cover their faces in public – no matter how much feminists scream hysterically about what will become of them should masculinity begin to re-assert itself publicly.

All I want, and I suspect, all most men want, is the right to be left alone.

The book *Men On Strike* by Dr. Helen Smith talks about how men are walking away from society – dropping out of college, leaving the workforce, and avoiding marriage – due to the lack of incentives to contribute. I believe it's more than that, though. We've been hounded out of every place we used to gather. Young guys have retreated into video games and internet porn, and even there it can be hard to find solace now.

It would be one thing if this departure were met with stony silence, yet still we find hordes of shrieking harpies chasing men down, eager to continue the flogging. For example, the disgusting "Don't Be That Guy" campaign in Edmonton, Canada, which portrays all men as being somehow prone to accidentally-on-purpose slipping their penises into unconscious women is exactly the kind of thing I'm talking about. Not content that men are simply refusing to take on the risk of dating and marriage, Canada's "Battered Women Support Services" has to poster the entire town of Edmonton to remind men wherever they go that they are, in fact, to be considered sexual predators in waiting.

Women, meanwhile, are aghast that their continual temper tantrums aren't having the desired effect of motivating men to stick to their so-called "responsibilities". Women will happily moan and complain about men and their habits, and a media geared towards female consumers feeds their preconceptions voraciously. Then, they'll spend a good portion of their time trying to figure out how to get one of these awful creatures to go on a date with them.

Yet it still doesn't stop. If a man does find himself in a relationship with a woman in America, he'll be constantly critiqued, tested and (looking at the divorce rate) ultimately tossed aside. If he opts not to engage in the dating scene, he'll be constantly harangued about his lack of ability to "commit". Possibly because he can't "handle a strong woman". Of course.

If the nascent Men's Human Rights Movement sets out to achieve only one thing, it should be the right for men, and indeed everyone, simply to be left alone. We desire little more than to remain unmolested by people with fancy-sounding titles and lots of government funding (like the instigators of the squalid "Don't Be That Guy" campaign) or by other people's notions of what our obligations to everyone else are.

The absurdity of running somebody out of town only to demand they stand still just outside the town border so you can continue to scream at them, however, makes me want to pick up a bottle of scotch and look for an explanation at the bottom.

"Of all tyrannies, a tyranny exercised for the good of its victims may be the most oppressive. It may be better to live under robber barons than under omnipotent moral busybodies. The robber baron's cruelty may sometimes sleep, his cupidity may at some point be satiated; but those who torment us for our own good will torment us without end, for they do so with the approval of their own conscience." — C. S. Lewis

Article reprinted from NiceGuy's Site. The original can be found here.

How feminists define gender traits

Zerbu · 7 February 2024 · Archived copy · Original

The ever so common feminist mantra in our misandric society is “men bad, women good.” To put it another way: men are inherently bad by nature, and women are inherently good by nature. If a man or boy ever displays a positive trait, or if a woman or girl ever displays a negative trait, it’s then identified as a social construct. In the mind of a feminist, and someone who believes feminism, women are the embodiment of everything good about the human species, and men are the embodiment of everything bad.

	Male	Female
Positive Trait	Learned	**Innate**
Negative Trait	**Innate**	Learned

Feminists switch between believing that all human behaviour is socially constructed, and believing that there is innate human behaviour, depending on whether the belief will support the “men bad, women good” mantra. They deny that there may be any innate positivity in males, or any innate negativity in females, by psychologically projecting any negative female traits onto males, and any positive male traits onto females. This way, they can continue to take down males.

How traits become male traits

Whenever someone who possesses male genitalia (that is quite literally the one and only requirement, a male personality isn’t even needed) displays a negative trait – it is a male trait. When someone with that same genitalia gets angry, it is “male aggression.” When a male does something stupid, it is because males are stupid.

This does not just apply to traits that are actually associated with maleness. The trait does not even have to actually be masculine for it to be seen as a typical male trait. As long as it is negative, and the person is male, it is a male trait. Even if it is equally likely to be displayed by females, it is still viewed as male behaviour. In fact, it could even be a typical *female* trait that is *rarely* displayed by a male, and feminists and other gynocentrics will still view it as a male trait, simply because it is something they don’t like.

The negative trait, whether it is typical male behaviour or not, gets attributed to the male gender. Even if it is only one person who has displayed it.

Of course, it is a common mistake for someone to attribute traits to someone’s gender, age, race, religion or other group, even if it is not a typical trait of that group, and this is a mistake that most people, regardless of their own gender, age, race, religion or other group, make. However, feminists and other gynocentrics not only go overboard with shaming the male gender in any way possible, but they even institutionalized their beliefs as the norm that men are bad and women are good.

Phrases such as “men are stupid”, “boys will be boys”, “*sigh* boys”, “all men are jerks” and many others can be used for any purpose, as long as the person they are used on has male genitalia.

Another thing worth mentioning is how male-on-male conflict is viewed in regards to gender. In a negative situation where both the perpetrator and the victim are male, it is often that both are blamed, even if the victim does everything he possibly can to avoid the situation. If a male so much as explains a lie that’s been told about him by another male, he is accused of retaliating, as a result of his maleness of course. The term “boys fighting” can be used even if only one boy is actually doing any fighting, though a male being a *victim* of male-on-male violence can be viewed as violent.

What they say about females who display negative traits

When a woman or girl displays a negative trait, unlike a man or boy, it is viewed as a social construct. For example, if a female ever perpetrates any kind of violence, it is always because a man wound her up (even if it is something

stupid like not getting her the right gift, it is still the man's fault.) Some feminists even blindly blame negative traits displayed by females on patriarchal discrimination. Negative traits displayed by females can also be portrayed positively. For example, when a female attacks a male, even for a stupid reason, it is sometimes considered perfectly acceptable, and in our society where everyone has been poisoned with misandric views, it is assumed that the male deserved it.

When a male and female are in an argument, the female is usually the one believed by default. Why? Because according to feminists, females are never wrong, only males are. If the female is reacting negatively, it must have been because the male did something very bad, whereas if a male is reacting negatively, it's his nature. Some feminists even consider any male who dares say no to a female to be a misogynistic woman-hater.

Some people make jokes about how women and girls who do show negative traits or do stupid things are acting "like men/boys." This label can be applied whether the behaviour is masculine, neutral, or feminine. It just has to be negative to be seen as a male trait.

In situations where both the perpetrator and victim are female, unlike where both are male (which was mentioned above,) it is seen as a social construct and that both parties have suffered problems in their life. Many feminists try to label this as a result of the so-called patriarchy. Generally, neither are really "blamed" for the situation.

So, an outline on who is by default blamed for problems…

- Male problem: It is a result of his male stupidity.
- Female problem: It is a result of the patriarchy oppressing her.
- Male-on-male conflict: Both are to blame.
- Male-on-female conflict: The male is to blame.
- Female-on-male conflict: The male is to blame.
- Female-on-female conflict: It's a social construct forced by the patriarchy.

So remember, the feminist mentality is that there are no positive male traits or negative female traits, and anything that contradicts the "men bad, women good" mantra is a social construct. That, folks, is how feminists define gender traits. Anyone who dares to question it will be labelled a misogynist by feminists.

A facet of the American culture

Anonymous Contributor · 8 February 2024 · Archived copy · Original

The development of the United States (and, possibly, Australia) was different from that of Europe.

Ambiguity and vagueness infused our culture.

When we secured the Louisiana Purchase, no one really, truly, knew how far west or north it extended (perhaps due to the primitive cartography). It was a huge flowing mass of land; and this affected how we communicated and thought.

“There’s gold in them thar’ hills,” “Something’s happenin’ down that-a-way,” “I hear there’s a job in the next valley,” “Go west, young man.”

Such uncertainty–that of the wanderer–enriched our culture.

One could argue (although this has now changed), that the old world advanced arguments like battalions of tanks, lined up in rows: discussions of defensiveness. In many (not all) cases, nothing was asserted unless it was known with certainty and could be argued in academia, before any experience.

Americans established a temporary truth, like a scaffold. We climbed it, took in the view, fixed what was beneath us, built it higher, and reached the moon.

It is this ambiguity, this acceptance of uncertainty, which gave rise to America’s triumph in science.

This time is now passing.

We have transitioned to a world where “yes must mean yes” and “no must mean no;” and which treats us like children.

Our respect for ambiguity and uncertainty is gone with the wind.

Seduction (sexual or in the pursuit of knowledge through disobedience) is disavowed. People are considered cripples who do not know how to deal with the uncertainty and shadows of the masculine energy. Society now demands exactitude before any advance. We don’t take risks anymore, we don’t let boys play; we take exams and surveys and instruction from the realms of social justice.

Adopting can be the smart choice for fathers

Hopeland Cash · 8 February 2024 · Archived copy · Original

Not everyone has strong parental aspirations. For some, children are a must to have the life they want. For others, children are a bland or even frightening idea. If you do want children, though, the drive to have a family can be extremely strong, but for men fatherhood can be a risky undertaking. Fulfilling, absolutely, but at the same time very difficult to control.

Men's parental rights stand in stark contrast to those of women. Radically unequal custody, staggering rates of fatherlessness, and the mental anguish of child and fathers separated from each other all attest to the fact that fathers are not respected as a member of the family by modern society. This unbalanced and gynocentric approach to the family has been legally codified on some level at least since the early 19th-century and has only been worsened by growing cultural misandry. Fathers are deemed superfluous and interchangeable, one man being as good a "father figure" as any other.

What, then, is a man dreaming of fatherhood to do? There are no "single fathers by choice" except via surrogacy. To father a child, a man needs the mother's ongoing and enthusiastic consent because from conception through to birth; mothers are given every opportunity to opt-out while father's options are limited to condoms, vasectomies, and vows of chastity. Add no-fault divorce, pro-mother court bias and unenforceable visitation, and father's rights are left up to the child's mother.

That isn't to say men should never reproduce conventionally. Most children—if only by a disturbingly slim margin—have a healthy, active relationship with their father, at least on a national average; in some communities, especially African-American, a man is betting against the house if he hopes to live with his children. I'll leave it at calling the prospect chancy and let individual men decide if they want to take that risk.

What I really want to address in this article is the topic of single men adopting children to raise by themselves. The preamble above was to set the backdrop against which men have to make the decision of how to become fathers, and why adoption can be a controversial but smart option.

When thinking of adoption, many people picture a man and a woman—often older or sterile—taking in a child when they can't have one of their own. Single individuals adopting doesn't tend to fit the mold, and even more so when it's a man. When I propose the idea, most people react with confusion, wondering why a single man wouldn't just find a nice girl to settle down with and have a family. Single motherhood by choice—a woman intentionally becoming pregnant without the involvement of the father—is becoming more culturally acceptable. Many people nod in understanding at such a decision, sympathizing with "how hard it is to find a good man" and with the woman's biological drive to have a family.

Men, though, lack the biological capacity to have a child alone (post-conception). Why, then, has adoption by single men not seen a rise in acceptance matching that of single mothers? It comes down to a lack of empathy: the public has consumed the message of the challenges faced by single mothers and is willing to accept that a woman might need to go it alone in order to do it at all. Fathers, however, are held to a much higher standard. The barriers to parenthood faced by men are overlooked, ignored, and sometimes actively reinforced by wider society. If a man wants a family he needs a woman, and that means meeting her every demand—when it comes to children, the buck stops at Mom. For most people there is no scenario in which a man is justified in intentionally becoming a single parent. The usual assumption is that if he can't get a woman he must be a loser. Inversely and symmetrically, a woman who becomes a single mother can't find any man who *isn't* a loser.

Luckily, the tide is shifting. More and more people are aware of the injustices faced by fathers, but change can't come soon enough. For many men—young, middle-aged and older—fatherhood is a core life goal, but a domestic partnership is risky enough to make them stop and think. This is where adoption becomes a good option; if a man has the necessary funds and residence he can adopt a child to raise on his own. Is it in the best interests of the child?

Children raised by single parents suffer on many metrics of life happiness and success, but they still fare much better than in foster homes or orphanages; and the very act of choosing to adopt means the father has made a conscious choice to undertake parenting, hopefully demonstrating good responsibility.

There are more children in need of adoption than there are adoptive parents, so I fully support any fit adult choosing to adopt. There aren't any legal barriers to a single man adopting though I'm sure some men go up against personal biases in the vetting process. As with any non-traditional life style choice, the lack of social acceptance can be off-putting to adoptive fathers. Why, though, do so few people understand why a man might want to forgo traditional family in favor of adopting? The willful ignorance surrounding father's rights is staggering, but the topic of adoption offers a prime opportunity to illustrate the plight of fathers and why some men want to go it alone. There is a stark contrast between the rights of men in mother-father pairs and those who adopt alone, and a brief thought experiment inverting them can show the difference:

Let's imagine a different kind of adoption process. For the sake of this exercise, only men can apply. When one does, he has to select an "adoption overseer". There are lots of overseers, millions in fact, and he can approach any overseer he likes. It's up to the overseer, though, whether or not to take on the man as a client. This overseer has complete discretion to decide if the man will be allowed to adopt. She sets her own criteria and can turn him away at any point, no refund provided. Of course, the man can try as often as he wants.

Once a man finds a friendly overseer and wins her over, he gets to adopt. Presto, he's a father! He has a son or daughter to raise and love, to give everything to and do everything for. The overseer's still there, though. In a sense the child isn't even the father's; Junior is really just loaned to the father because the overseer can revoke the adoption at any point. Based on a whim, on new-found dislike for the father, on thinking another man would be more fit, the overseer can cancel the adoption and take the child away. No proof required, no show of unfitness. The man can appeal—*if* he has the money—but the odds aren't good. He's got no guarantee of maintaining contact and the judges almost always side with the adoption overseer. Even if he does win some partial retention of parental rights, there's no enforcement of them or punishment for thwarting them.

If adoptions were like that, if an adoptive parent were at the near-total mercy of the personal feelings of one individual overseer with no accountability, how many people would go through with it? How many men would say "That shit's crazy" and just walk away?

The reality of father's rights is even worse, though. Extending the thought experiment, imagine if, after opening negotiations with an adoption overseer, she could force the man to adopt even if he changes his mind? It goes on and on, beyond what anyone would believe in a thought experiment. The reality of fathers' lack of rights is far stranger than any piece of fiction can express.

Yeah, that shit's crazy, and that's why fewer and fewer men are willing to marry. A lot of them, though, still want to be fathers and adoption will become an increasingly appealing option. If you manage to adopt, you only have to answer to adoption agencies and Child Protective Services, and at least, they have *some* accountability and regulation. Are CPS agencies without fault? Absolutely not. In some states, they're coming under investigation for misconduct, and they can and do abuse parents' rights. But are they better than betting your family on the Russian roulette of family courts? I say *absolutely*. Men need to be able to be parents on their terms, to embrace their own, personal brand of fathering with confidence. No one's child should be able to be taken away based on another person's feelings, but that's exactly what family law does. No need for demonstration of unfitness, no enforcement of rights.

The sad truth is that a father is only considered a real parent if he's the only parent.

Author's Note: This article is not meant to provide legal advice or information on the adoption process. Each state, province, and country has its own laws regarding adoption, and a would-be parent should always research the requirements in their region before deciding whether or not to pursue adoption.

The debate between the sexes

Chris Good · 9 February 2024 · Archived copy · Original

The debate between the sexes has raged on for decades and it seems necessary to acknowledge that, to some degree, neither side will buckle to the other. The reason for this, obviously, is that we each have our own views, our beliefs and our own cause. A staggering amount of research and statistics are available that prove, beyond doubt, that institutional and cultural prejudice exists against men, so we must ask ourselves why the feminist movement, and individual feminists, refuse to acknowledge this?

My argument would be down to the natural tendency of us all, as humans, to favour information that supports our own preconceptions and our idea of the truth and to discredit that which threatens it; this is well known in psychology and is called “confirmation bias”.

Perhaps one of the first lessons in research, science and experiment is to acknowledge our bias, prejudice and the simple fact that we are, most likely, looking into something in order to prove ourselves right. It can be an incredibly difficult task to remain objective when faced with data that conflicts with, what we know in our core and very being, is correct.

Confirmation bias is no more evident than where emotional investment and identity is at stake. It is one thing to objectively hold a viewpoint and opinion and face the challenge to change that, but it is quite another when it threatens a perspective and ‘truth’ that we have attached to our idea of ‘who we are’ and ‘what we are’. I am a “Christian”. I am a “Feminist”. “I am a….” What we are saying is that we have made a belief a very definition of who we are and, perhaps, why we are here. This truth belongs to me, defines me and more than that, it IS me.

We might, then, understand the conflict of the Creationist when faced with the evidence of the Big Bang and evolution. It doesn’t just threaten a fact within his mind, it threatens the core of his beliefs, who he is, what he is, how he got here. Better to discard the information and evidence and explain it away: better to protect oneself. Emotion before objective thought. Self-preservation before truth.

This is true, also, of anyone adopting beliefs and ideas with which they invest themselves on an emotional level and on a level of identity: “This is me”, “I am a….”

I bought a fantastic book, “Does Feminism Discriminate Against Men? A Debate” by Warren Farrell and James P. Sterba. The reason I bought it? I liked that it was a book devoted to discussion. Both sides were represented. As a complete work, it was without bias, which is the objective manner in which I aim to approach the gender equality discussion. I ran a bath, made a mountain of bubbles, threw on some tunes, had a couple of candles flickering and readied a short whisky (which is perhaps the most stereotypically “manly” thing about that whole event, but I was happy). All that remained was to get the book which had arrived that day. I bought it for objectivity, with a noble and, perhaps, pious, idea of just how fair I would always be in my contributions to the discussion. As I approached the bathroom, the book in hand, my curiosity got the better of me. I would read every word in that book, but I couldn’t wait to find out what its final answer and conclusion was to that question that was burning in my mind: Does feminism discriminate against men?

Padding toward the warmth of the bath, I flicked to the last page. It was going to tell me just how right I was. I had independently researched so many factors in this debate and formed my own conclusion that Feminism does, indeed, discriminate against men; and I was about to read, in black and white, just how intelligent, thorough and brilliant I had been in my efforts. It was going to agree with me…and what a joy the book would be to read as the candlelight flickered on the bubbles, as I sipped on my cheap whisky, knowing that with every passing word, I was getting closer to that last page, where it reads in stark black and white lettering: YOU WERE RIGHT, CHRIS!

“Given that feminism has not discriminated against men, the future of feminism and men looks very promising indeed, especially if men in sufficient numbers come around to endorse the feminist ideal of equality, so that it can be legally enforced.”

I huffed, I puffed, my brow creased and I glared at the page before casting the book down onto a stack of towels and opting to read a sci-fi novel. How could it say that? How could a book claiming to look at the real facts come to that conclusion, in light of everything I've researched, every discussion I've had with broken fathers who are unrepresented in the law and every mind-numbing examination of statistics? How could a credible study of all the information available to us come to such a ludicrous conclusion and say that I am wrong? They'll publish anything these days!

With one foot plunging through the bubbles and half a mind to get some more whisky, I looked at the sci-fi novel, with disgust. Not just because it was proving to be an awful read, that caused me to consider that perhaps I could write fiction, but because I suddenly came face to face with my lack of integrity. Holding that awful sci-fi novel as a preferred option to facing whatever truth may be found in my previously planned bubble bath reading time, I saw bias. Prejudice; against truth and knowledge and wisdom.

I picked the book up again and resolved to find out why I might be wrong. Why did my research and my own mind lead me down a wrong path? I was, perhaps, to be challenged to question whether I was wrong, but that should always be the case, if my previously noble and definitely pious (proven by this point) notion of objectivity was to be believed. I was, perhaps, to find out that I was wrong: but am I seeking truth, or self-affirmation and sense of belonging in a community?

As it turns out, I had been a silly buffoon. The book is, indeed, designed as a debate. Warren Farrell, in opposition to feminism, went first; and if you'd like to read his summary page, you'll find it on page 111, in the middle of the book. James P Sterba then took his turn, concluding on the page that confronted me with an ugly side of myself.

Even with the most noble intentions, my own bias, my own prejudice for the truth I believed in and my own sense of self-preservation got the better of me.

I do not tell you this to, simply, disgrace myself. Rather, I admit to it as an example of how we all, whatever side we're on, are susceptible to that very real, very tangible, but often unnoticed in ourselves, discrimination against real truth and real knowledge. What is our goal?

I did read through that book and it remains my favourite, simply because it includes both sides of the argument in a concise and fair debate. It's not like trying to make sense of the issue as one person speaks about the wage gap and another brings up the disposable sex, before someone then brings up the lack of education for girls in third world countries. Even that last sentence was confusing! Read that book. Each subject is represented by one side and responded to fairly. The only question that matters is about how we will read it.

Through my own disgrace, I realised I had to acknowledge my prejudice and bias and read Farrell's arguments with a mind of questioning and criticism and Sterba's arguments with an openness to whatever truths might be found in his interpretation of the available data.

Truthfully, I do not think that an acknowledgement of personal bias and a genuine pursuit of truth will ever be found in the proud, emotionally-invested, career-feminists such as Valenti, Chemaly or Greer. All they see is that which supports their own sense of self, sells their books and keeps their articles popular. To some degree, perhaps they don't even choose to be blind to the very real facts of male discrimination.

For the same reason, I don't think there is any reversal of major feminist organisations, such as NOW, or even websites such as feminist.com. How many feminists who confront their own confirmation bias does it take to reverse the ingrained assumptions and direction of a moneymaking, job-safe feminist organisation? None: they get fired.

I would hope that any MRAs or humanists would engage with all topics in the gender equality debate as individual evaluations of discrimination, each deserving their own objective study, research and conclusions. Should we study an issue and objectively conclude that feminist claims were correct, would we allow that admission? I would hope so.

Still, I have to say it as I perceive the situation. The prejudice against truth will continue, the emotional investment and bias toward one's own truth will always result in two sides of an argument. Like the Protestant and Catholic churches, we must learn to live and communicate together, rather than spending all of our time and energy trying to pull down each other's steeples.

What we can demand, though, is an unbiased government. It is not their job to support either 'movement' or express any bias, or wear any campaign's T-shirt. What we should demand of them is that, while bias may exist in co-existing MRA or Feminism, it should not exist in the government or in laws.

Let the feminists enjoy their ivory towers and their personal affirmation of their own righteousness, seriously, leave them to it. Let us, instead, focus on taking what we know…what we objectively know…and demanding objective action from our government, not from feminism.

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What Were Medieval Attitudes Towards Sex?

A Voice For Men Videos · 10 February 2024 · Archived copy · Original

Much of feminism rests on the feminist historical narrative. If women weren't oppressed historically then what was feminism rescuing them from?

There is plenty of evidence, even from blue pill sources, that the feminist historical narrative is false. In particular, feminists would have you believe that men in the past tried to repress female sexuality. Not true, as the marital debt demonstrates.

This video goes through many aspects of sex and sexuality in Medieval Europe. It shows that medieval women were anything but sexually repressed and tells quite a few amusing stories along the way.

Husband's sexual obligation to wife is matter of life & death

Douglas Galbi · 11 February 2024 · Archived copy · Original

A wife having sex with her husband when she doesn't feel like doing it is now regarded as her husband raping her. In the more enlightened Middle Ages, the situation was much different. Christian spouses had an obligation to grant each other's requests for sex, even if one didn't feel like doing it.[1] The Christian marital sexual obligation was know as the marital debt. But this marital sexual obligation wasn't merely understand in contractual-commercial terms. A medieval husband's sexual obligation to his wife included action saving her life and preserving her mental health.

In medieval Italy, a young, newly married woman was gravely ill. She lay on her back, her eyes closed, scarcely breathing, and looking like a corpse. Everyone thought that she would soon die. The young, newly married husband despaired greatly of her mortal illness. Showing manly initiative, he rose into action:

> The husband was lamenting that his wife, with whom he had been sexually intimate so few times and whom he loved greatly, was being so soon snatched away from him. He therefore decided to have sex with her before she expired. After having sent away all bystanders by mentioning vaguely the performance of some secret act, he engaged in sexual intimacy with his wife.
>
> { Dolebat vir tam cito eripi uxorem sibi, quam raro cognoverat, et eam, ut aequum erat, summe amabat. Decrevit ergo cum uxore, antequam ea expiraret, coire. Semotis omnibus (cum nescio quid se acturum secreto dixisset), uxorem cognovit. } [2]

The effects of marital sex were miraculous:

> Immediately, as if her husband had injected new life into her body, she began to draw in breath, she opened her eyes, and after a little while she began to speak. With a gentle voice, she called for her husband.
>
> { Illa e vestigio, tanquam vir novam vitam in corpus ejus indidisset, coepit spiritum ducere, atque oculis subapertis, post paululum loqui, et submissa voce virum appellare. }

As most husbands do, he responded promptly and obediently to his wife's call. She asked for some food and drink. He got them for her. She was thus fully restored to good health. The course of the wife's illness leaves no room for doubt: without the husband's sexual service, the wife would have died. That's a stressful burden for husbands to hold in the marital bed.

A husband's obligation to have sex with his wife was also regarded as vitally important to his wife's mental health. In medieval Tuscany, a wife was suffering from frenzy and delirium. To get her to a folk-healer for a prognosis and treatment, the husband and his helpers had to transport her across the Arno River:

> In order to cross the Arno River, they put the woman on the back of the strongest man. Immediately she began wriggling her buttocks, simulating sexual intercourse, and crying out in a loud voice, "I," she said, frequently repeating her words, "want to be fucked!" Thus she voiced the cause of her illness.
>
> { Cum per Arnum fluvium transituri mulierem supra dorsum hominis validioris imposuissent, coepit illa vestigio nates movere, similis coeunti, ac magna vocce clamitans: "Ego," inquit, saepius verba iterans, "vellem futui!" quibus vocibus causam expressit morbi. } [3]

Everyone laughed at the husband and attributed his wife's illness to him:

> The one who was carrying the woman poured out such a fit of laughter that he fell into the water with her. All the rest burst out laughing with knowing the cure for this insanity. They asserted that, not the work of a folk-

> healer, but sexual intercourse would restore her to sanity. And they turned to her husband, "You," they said, "will be the best doctor for your wife."
>
> { Qui ferebat foeminam, adeo est in resum effusus, ut una cum ea in aquam caderet. Tum ridentes omnes, cum insaniae medelam cognovissent, non esse opus incantationibus asserunt, sed coitu, ad sanitatem restituendam. Et in virium versi: "Tu," inquiunt, "optimus uxoris curator eris." }

All then returned home. As soon as the husband had been sexually intimate with his wife, she perfectly recovered her mind.[4] Husbands were thus held responsible for wives' mental health. That's a heavy burden of sexual responsibility for husbands.

Medieval wives never forgave husbands who failed to fulfill their marital sexual responsibilities. Consider a medieval husband asking his dying wife for forgiveness for any injury he might have done her. He reminded her that he had been a good husband. He explained that he had never failed to pay his marital sexual debt to her, with one exception:

> excepting that time when she was not in good health, because he didn't want to fatigue her with sexual intercourse.
>
> { eo excepto tempore, quo illa non recte valeret, ne coitu fatigaretur.} [5]

His wife, lying gravely ill in bed, responded:

> "This," she said, "by my faith, I can never forgive you. I was never so sick or infirm that I wasn't able to be flat on my back."
>
> { "Hoc," inquit, "per fidem nunquam parcam neque remittam tibi: nullo enim tempore adeo invalida atque infirma extiti, quin commode possem resupina jacere." }

Husbands must learn to infer what their wives are actually saying. To any but the dullest husband, this wife's message to her husband is clear: get to your marital sexual work, now!

Throughout history, young, beautiful women have sexually harassed men. But within medieval marriage, sexual harassment wasn't a concern. Spouses were expected to have sex whenever one of them desired. Husbands had the longest and hardest part of this marital responsibility. For those drooping in their duty, beatings and other forms of punishment stimulated only a small share of men with peculiar predilections. A medieval proverb offered women more generally useful wisdom:

> she who would have her husband soothe her tail must pile endearments on his head. [6]

Today, men are incarcerated for not being able to make monthly payments to woman with whom they had sex. Being incarcerated greatly harms a father's ability to provide emotional and material support to his children. Loving men, or least treating them humanely, is a much better way.

* * * * *

Notes:

[1] If both spouses never requested sex, Christians could live in a sexless marriage.

[2] Poggio, *Facetiae* 112, "Of a husband who was sexually intimate with his sick wife, and thus restored her to health {De viro qui uxorem aegrotam cognovit, et postea convaluit," Latin text from Poggoi (1879) vol. 1, p. 180. Here and subsequent quotes include my English translation, drawing upon that of id., but tracking the Latin more closely. The subsequent quote is from id.

[3] Poggio, *Facetiae* 24, "A frenetic wife {De muliere phrenetica}," Poggoi (1879) vol. 1, pp. 50-2. The subsequent quote is from id. Cf. John the Baptist, e.g. *John* 1:23, "I am the voice of one crying out {ego vox clamantis}.

[4] Classical Arabic literature preserves a similar understanding of the importance of men sexually serving women:

> It is said that the virgin, if she be kept too long from copulation, will suffer from a condition that the physicians call "constriction of the womb," which leads to delirium and melancholia in the brain, to the extent that she may be thought mad, though she is not; suffice that she be fucked for the ill to vanish immediately.

Nu'aymī (2009) p. 128.

[5] Poggio, *Facetiae* 42, "A husband who asked his wife for forgiveness while she was sick {Vir qui mulieri dum aegrota esset veniam postulavit}," Poggoi (1879) vol. 1, pp. 74-5. The subsequent quote is from id.

[6] Gautier le Leu, "La Veuve {The Widow}," from Old French trans. Hellman & O'Gorman (1965) p. 155.

[image] A holy family in medieval Spain. Illumination from a Book of Hours. Made in Spain in the 1460s. On folio 48v in Ms. Add. 18193, British Library, London. Thanks to the Web Gallery of Art.

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This article originally published at Purple Motes

A message to those on the fence about men's rights

Danny Baines · 12 February 2024 · Archived copy · Original

So, you've heard about men's rights activism. You are curious to know more. How could such a maligned movement possibly be valid? You stumble upon A Voice For Men. You see outrageous headlines. They confirm your fears that the movement is full of misogynists. You laugh for a while. We've all been there. The activists seem bitter and angry. They say some very inappropriate things.

The question in your mind is this: Why do people get drawn into this movement? I was one of those people drawn in, and I've stayed. So I know the answer.

We all know how bad women have it. We've read about all the rapes. We've read about how women are questioned and disbelieved when reporting rape. We've read about the single women struggling to raise children with an absentee father failing to pay his child support. We've read about FGM. We've read about domestic violence. We've heard about the sexualization of women in the media. We are, quite frankly, disgusted with the behavior of men.

Maybe you accept that men can have it hard in some ways. But that doesn't invalidate feminism, surely? OK so men might have it hard sometimes, but you wouldn't go as far as saying they need a movement, right? You wouldn't be that extremist, right?

Right?

The following are areas of men's rights activism, and how they relate to extremism. This list is by NO means complete!

1. Domestic violence
We know women are victims of domestic violence. So why deny it? The thing is, men's right's activists don't deny it. We say that domestic violence is 50% by men, 50% by women. This statistic comes from 300 different studies, as shown in the Fiebert Bibliography. (1) MRA's belief that both genders are victims is shown on whiteribbon.org.

In other words, MRAs believe the problem isn't any gender's fault. Which position is more extremist? Saying that just one group of people is responsible for everything bad, or sharing the blame equally?

2. Genital mutilation
We all know that women are the victims of FGM. Why do men's rights activists have to derail the conversation? Why distract us with male circumcision issues all the time? The thing is, cutting off the foreskin is the same as FGM type 1, which also removes outer skin. In some circumcisions, the frenulum is removed. This is the same as removing the clitoris in FGM type 2. The rarest and worst type of FGM is type 3, which has no parallel in male circumcision.

But… you may note that FGM is illegal in every single western nation on the planet, (2) and has never been practiced in western culture throughout the whole of history. And we live in the west. Our campaigns affect the west. So which is more extremist? Focusing on an issue which causes 0% of the suffering, or focusing on an issue which causes 100% of the suffering? No child is capable of choosing mutilation, regardless of any minor coincidental medical benefits. It has always been a religious practice designed to oppress men's sexuality.

3. Sexualized body image
We all know that women are portrayed sexually everywhere in the media. The thing is, so are men. After you've finished walking down your local Walgreen's or Rite Aid's makeup section, take a walk down the aisle dedicated to muscle supplements, or look at the fitness magazine covers, or the deodorant adverts. Take a look at the romance novel section. Ask yourself, when was the last time you saw a man looking that good in real life? Ask yourself how easy it is for a man to live up to that body image? Are they photoshopped?

Which position is more extremist? That only women suffer from sexualization, or that only men suffer from sexualization? The answer is neither. The thing is, MRAs don't deny women are sexualized. They only point out that men are sexualized too, because who else will say it? Surely the middle ground is pointing out that both genders are even. It may be hard on us all, but we all have a basic instinct to look good for the opposite sex!

4. Child support

We all know of the deadbeat dads. They run off and leave a poor woman struggling to raise children on her own. Did you know that 70% of divorces are initiated by women? (3) That women desire custody of the children in 90% of cases anyway? Did you know that 75% of men fall into child support arrears because they lost their jobs? (4) Did you know that even when they can't pay, they are imprisoned, lose their driving licenses, and can't vote?

So which position is more extremist? Focusing on deadbeat dads and blaming them for the helplessness of single women? Or, focusing on men as victims of a situation beyond their control? Isn't it more extremist to blame the victim? Men are more often in the situations which we, as a society, put them in and want them in.

5. Patriarchy

We all know that men are at the head of everything. As owners of the system, they dominate and control women who have no power. By extension, men are to blame for everything. This is patriarchy. However, what are our gender roles? Men carry out their roles for society, just as women do. Women have always crossed those bridges men designed and built. They have always lived in those houses. Whether through taxation benefits or marriage, women have always shared in wealth of even the highest earning men. Children become what you make of them. Did you know that almost all children are raised by women?

So which position is more extremist? Believing that men are in charge of everything, so by extension, we live in a patriarchy? Or believing that women control us all for the first third of our lives, encourage us to succeed in our gender role, then spend our money? In this way, we could extend blame to women for literally every ill in the entire world. It's matriarchy. But here's the thing. An MRA may believe in smashing a matriarchy. Or, he sees traditional gender roles as even and fair. He's either just as extremist as a feminist, or, he's taken a middle road and isn't extremist at all!

So next time you read A Voice For Men, read all the anger, the parody, the farce, and see the ridiculous jokes, ask yourself if that anger is justified.

If the opponents of men's rights see us as extremist, ask yourself if that's really the case. If someone saw your views as extremist, and they were wrong, ask yourself if you'd take the mickey out of those people? Ask yourself if you'd joke about them? Ask yourself if you'd write sarcastically?

Imagine that you are not an extremist. And still, nobody listens to your important concerns. Imagine if your important concerns being so frowned upon that you got blamed for everything bad that has ever happened in the entire world. Wouldn't your humor be tinged with bitterness? Wouldn't you confront those telling lies about you?

I think you would.

Any word anyone writes on the Internet is there to be judged by all. That's the nature of the beast. All we ask is that you judge with your mind clear and your eyes open.

Apollo – God of Incels

Peter Wright · 13 February 2024 · Archived copy · Original

There are many characters from Greek mythology who displayed involuntary celibacy, but perhaps none more famous than Apollo, the god of rational thought.

Jungian psychologists view Greek gods and goddesses as *archetypes* – themes that appear not only in mythology but also psychologically and behaviorally in the lives of men and women. Apollo was the god of many things, including music, education, knowledge, and other intellectual pursuits.

The Apollo archetype personifies the aspect of the personality that wants clear definitions, is drawn to master a skill, values order and harmony. The Apollo archetype as it appears in the behavior of men (or women) favors thinking over feeling, distance over closeness, objective assessment over subjective intuition.

Apollo can be viewed a metaphorical 'incel' figure. The following from psychiatrist Jean Shinoda-Bolen's book *Gods in Everyman* describes this aspect of Apollo or the 'Apollo man' :

> Apollo was the most handsome of gods, as well as responsible and dependable: the sun always came up, rose and set when it was supposed to. He emphasized virtue and had precepts to live by carved on his temple walls. Yet he was unsuccessful in love, rejected by Cassandra, Sybil, Daphne, and Marpessa. The women Apollo the god wanted to have, and was rejected by, were the kind of women who also may reject an Apollo man.
>
> The woman who rejects a handsome, virtuous, dependable Apollo man usually does so because he lacks qualities that are essential for her, such as depth and intensity, or emotional closeness, or sexual spontaneity. Apollo men are rejected by women who want a deeper bond, with more intensity and emotional expressiveness, than he can provide.
>
> The integrity in which an Apollo man may live out his precepts or live up to his agreements draw admiration and respect, rather than love or passion. Women who are aware of these priorities will not choose him to begin with, or, on discovering what is lacking, may reject him as a lover later. [1]

She further tells:

> Individuals who resemble Apollo have difficulties that are related to emotional distance, such as communication problems, and the inability to be intimate… Rapport with another person is hard for the Apollo man. He prefers to access (or judge) the situation or the person from a distance, not knowing that he must "get close up" – be vulnerable and empathic – in order to truly know someone else…. But if the woman wants a deeper, more personal relationship, then there are difficulties… she may become increasingly irrational or hysterical.[1]

When considering the idea of using Greek deities as descriptors, I'm reminded of a statement by C.G. Jung who wrote, *"To serve a mania [a modern psych label] is detestable and undignified, but to serve a God is full of meaning."*

If we translate Jung's statement into one that speaks to our present topic it would say this: To be a devotee of Apollo amounts to a life filled with meaning, but to be labelled an incel is detestable and undignified.

Said differently, a focus on the many positives of a man's life provides a more dignified estimation than focusing only on the negative of how he falls short of a petty, gynocentric value system.

Think for example of what would happen to human survival infrastructure if we removed all incel men from society; how would we invent, build or maintain such infrastructure with lowered numbers of available men? What would happen to communications tech, sewage processing, clean water, food growing and transportation? If these men were not helping to help create such infrastructure, mass baby deaths would be the likely result….. wombs rendered irrelevant to survival of the human species.

On a less grandiose level we might also consider incel contributions to family and community relationships. Taking Apollo as one archetype of an incel man, he was said to be one of the most important in the large family of Greek gods – celebrated more widely than the rest for his value and presence. Add to that his contributions of poetry, music and the arts which enriched the culture and brough joy to the people.

With so much negative and maligning discourse around the topic of incels, perhaps its time we looked at the life of an involuntary celibate as every bit worthy as any other life. If we use Apollo as a model, we might even call parts of that life *divine*.

References:

[1] Shinoda-Bolen, J., *Gods in Everyman: A New Psychology of Men's Lives and Loves* p.130-160 (1989)

I want a man to “spoil” me on Valentine’s Day

Peter Wright · 14 February 2024 · Archived copy · Original

We often hear women say they want a man “to spoil” them on Valentine’s Day, or indeed on other occasions. After the event they might say they “feel spoiled.” Many women expect that spoiling experience so much that they will complain with an air of aggrieved entitlement if it doesn’t eventuate.

What exactly does this term mean, and where did it originate?

The word *spoiled* was derived from the Latin and Old French verb *spoil*, which meant “to strip, rob, plunder, or pillage.” The term was also used to describe something that was “destroyed, ruined, damaged so as to render useless.” The word was first applied as a metaphor, in the year 1640, to children or to women who were “over-indulged, injured in character by excessive lenience,” and carried the additional meaning of “to become tainted or unsavory, go bad, and lose freshness” – in other words a reference to something that has gone rotten, like a piece of stinking fish or old fruit.

The metaphor of *spoiling* later became synonymous with pampering women in the context of romantic relationships, where a man would treat a woman like a queen or a princess and indulge her with chivalric deference and love service. The implication here is that spoiling is synonymous with the spoiler going too far on behalf of

spoilee, to the degree that it creates character damage.

A Google search for mentions of spoiling someone on Valentine's Day returned the following results:

"Spoiled her" – 409, 000 results
"Spoiled him" – 24, 000 results

That's a differential of 17:1 in favor of women being recipients of the spoiling experience. If we take spoiling a partner on Valentine's Day or any other occasion as a measure of narcissistic entitlement, then it appears women are doing very well despite the negative implications for character development.

To finish I will leave you with the following comments about what Valentine's Day means for men, or rather what it apparently *should* mean for men according to advice columnist and relationship expert Brooke Miller who insists on the spoiling treatment for women. She writes:

> **First lesson:** Valentine's Day matters. This really isn't debatable my darlings, just trust me on this one. **Second lesson:** Valentine's Day matters because… Because it's not really about Valentine's Day…it's a metaphor. Valentine's Day is a metaphor for *every other moment throughout the entire duration of your relationship* when the woman in your life needs and wants and hopes you are able to joyfully and proudly step out of your way, and *make it about her.*
>
> Valentine's Day is a holiday decorated with girly-pink-sparkly-chocolate-flowery-hearts…and and and. February 14th could not be less stereotypically masculine if it tried. Although this holiday may not be about you, it is in fact, *for you*. It gifts you the opportunity to demonstrate the kind of guy you can be when put in a situation that is *not about you*. It shows that beautiful human being you're lucky to be with that you, you amazing man, are able to *show up selflessly to any occasion.*
>
> **"Women know very well that Valentine's Day doesn't particularly matter to you, but *making* it matter to you, simply and solely *for her*… now that's a guy worth being with."**
>
> Valentine's Day gives your crush or girlfriend or fiancé or wife, either a taste or a reminder (women love being reminded) of your ability to care about things not because *you* care about them, but because you *care about her*… and she cares about things. Get it?
>
> Women know very well that Valentine's Day doesn't particularly matter to you, but *making* it matter to you, simply and solely *for her*… now that's a guy worth being with. An acknowledgment of the day, a card, flowers, or even a romantic gift like a massage or spa treatment (hint hint) shows your capacity to put yourself aside even if she doesn't ask you to–especially if she doesn't ask you to… and put her first.[1]

After reading Brooke's advice, I hope we better appreciate the meaning of this little phrase *to spoil,* and its social consequences. Our ability to cultivate healthy, reciprocal relationships indicates that this particular practice needs to be nipped in the bud before it descends into unsalvageable narcissism.

* * *

[1] Brooke on Boys: *Why Valentine's Day Matters*, Primer Magazine: A Guy's Post-College Guide to Growing Up.

Valentines Schmalentines!

Doug Mortimer · 14 February 2024 · Archived copy · Original

Whenever Mardi Gras rolls around, it takes me back to 1981 when I actually spent a four-day weekend in New Orleans checking it out. 43 years later, I'm not up for that sort of revelry anymore, but I do wonder if the throngs still chant "Show your tits!" whenever a young lovely is in the vicinity.

This year Mardi Gras is just dental appointment day for me. Fat Tuesday is no big deal, but come to think of it, given the obesity rate today, isn't every Tuesday Fat Tuesday?

At any rate, I thought after leaving the dentist's office I might want to nurse a brew or two as a modest nod to the day, so I checked out a web site that highlights special events at local craft breweries. That was when I discovered that Fat Tuesday was also Galentine's Day. News to me, but I miss a lot of memos, so I thought I needed to catch up. So I took a little trip to Google land.

It is just a coincidence that this year Mardi Gras coincides with Galentine's Day, which always falls on February 13, one day before Valentine's Day. As you might expect from the name, it is a female-friendly holiday. At first blush, one might think it is some sort of lesbian holiday but that is not necessarily the case. The idea is to celebrate female empowerment and solidarity – in short, "ladies celebrating ladies." Apparently, it derives from a 2010 episode of the TV show *Parks and Recreation*. Fourteen years later, thanks to actress Amy Poehler and writer/producer Michael Schur, you can now buy Galentine's Day merch at Walmart, Target, and Party City. As near as I can tell, Hallmark has yet to honor the day with any greeting cards.

In some circles the holiday is abbreviated as G-Day, which raises the question: When it comes time to choose a bar or restaurant to celebrate the holiday, what is the best G-Spot to celebrate G-Day?

A quick check of the calendars in my home and office reveals no Galentine's Day listed. But that day may come. Holidays come and holidays go. For example, Lincoln's Birthday, the day before Galentine's Day, appears to be in transition. Some of my calendars list it, some don't. Hard to believe but one day the Great Emancipator might be scrubbed from calendars altogether and lumped in with the likes of Millard Fillmore and William Henry Harrison on President's Day.

You may or may not be surprised to find out that there is a male counterpart of Galentine's Day. Called Malentine's Day, it falls on February 12 – yet more competition for Honest Abe! It's a bit surprising that Ballantine beer hasn't tried to work out some sort of promotion for Malentine's Day. The ads almost write themselves.

Of course, in these inclusive times, we can't leave out the non-binary crowd. Enter Palentine's Day, also celebrated on February 13. This day is geared towards platonic relationships, so the emotional component of the holiday is mild. Not much commercial potential here. But I could be wrong. Just as everyone pretends to be Irish on St. Patrick's Day, maybe in the future everyone will pretend to be an incel on Palentine's Day.

All these permutations on Valentine's Day should not be surprising. With more men going MGTOW and the marriage prospects for young women growing dimmer by the day, Valentine's Day no longer suffices for many people. Will the day come when the "Seasonal" section in your local chain store will stock as much candy, gifts, and kitsch for Galentine's/Malentine's/Palentine's Days as they do for Valentine's Day? In the final analysis, this proliferation of holidays may be about nothing more than making a buck. Something has to prop up the retail sector till the Christmas season.

Long before Galentine's Day, a predictable feature of the season was a flurry of articles consoling women who got depressed on Valentine's Day because they had no significant others. While women may have an exalted sense of entitlement today, they can't seem to wrap their heads around the fact that they are not entitled to a male companion. Especially galling is the fact that a receptionist, a dental hygienist, or a shop girl might have a guy but the girl boss doesn't.

Unattached women seem unable to relegate Valentine's Day to the scrap basket of N/A holidays, *e.g.*, Grandparents Day…Gold Star Mother's Day…National Children's Day…National Foster Care Day…Administrative Professionals Day…National Back to School Day, etc. Maybe that's because Valentine's Day really does have something to offer the lonely woman. While her paired-up sisters revel in male attention, the single woman has the perfect excuse for a pity party or even a good cry. Kind of like Election Day.

Nevertheless, now that we have Galentine's/Malentine's/Palentine's Day, it would seem that everybody has a feel-good day in mid-February. Well, maybe not furries. That's a shame because there are intriguing alliterative possibilities for furries and February. Also, furry rhymes with merry! It's a situation just begging for exploitation.

In truth, the mid-Feb holiday season doesn't end with Valentine's Day! Singles Awareness Day, appropriately abbreviated as SAD, is celebrated on February 15. It's also the birthday of Susan B. Anthony, who might have unwittingly played a part in creating all those sad young women. And if all of that isn't depressing enough to contemplate, February 15 is also International Childhood Cancer Day.

Admittedly, February tends to be a depressing time of year. Winter has worn out its welcome and spring is still a ways off. So perhaps the mid-month holidays should, like some Valentine's Day chocolates, be bittersweet.

Man Up: a poetic response...

A Voice For Men Videos · 15 February 2024 · Archived copy · Original

A manly masculine man stands up and give a list of ten poetic responses to the derogatory dehumanizing silencing heartless phrase, “Man Up!”

Why Modern Movies Suck – They Hate Their Own Fans

A Voice For Men Videos · 16 February 2024 · Archived copy · Original

Psy – Gentleman

A Voice For Men Videos · 17 February 2024 · Archived copy · Original

From time to time we publish a humorous piece. 10 years on and this video continues to amuse. In this song K-Pop artist Psy claims to be a *gentleman* but watching the music video makes it clear that he is nothing of the sort. Kudos to Psy.

It's also worth noting how the Korean women are dressed compared to Western women in modern music videos. It's possible to be sexy and clothed at the same time.

The music may not be to everyone's taste but the video is worth watching through at least once. Keep a close eye though, a lot of the jokes come and go fast.

The feminists' great "equality" lie

Hannah Wallen · 18 February 2024 · Archived copy · Original

Ask a feminist what feminism is about, and the answer you're most likely to get is a statement about fighting for equality. Look carefully at the combination of stances which mainstream, established feminist groups take on intimate partner violence, and "feminism is about fighting for equality" is quickly exposed as a bald-faced lie.

In response to discussion on reciprocal intimate partner violence, and men defending against assault by a female partner, the feminist position is that there is never any circumstance that justifies a man "hitting" a woman. For context, I should point out that in this type of discussion, any use of any kind of physical force or resistance by a man ends up getting described by feminists as "hitting," regardless of the context of the action. If a woman throws a punch at a man, and he puts his arm up to take the punch with his forearm instead of his face or his chest, that's him "hitting." If she jabs at him with a sharp object, and he takes it from her, that's him "hitting." If he can't flee from her assault without going past her, any touch she feels or imagines as he goes by is him "hitting." If, to stop her attempt to hurt him, herself, or anyone else, he physically restrains her with a bear hug, that's him "hitting."

The sheer hypocrisy of the assertion that there could be any reason men should have no right to physically defend themselves from female abusers is evidenced by the use of "battered women's syndrome" as a defense for women who kill their partners. Place the two assertions side by side, and reduce them to their most basic nature, and you have,"it's acceptable to escalate domestic abuse to a more violent level, as long as the person escalating to greater violence is a female claiming self-defense."

Adding to that hypocrisy is that part of the battered woman argument is based on treating the woman as if she's trapped in the relationship. Feminists do not afford abused men the same consideration, even in light of the gender difference in ability to escape an abusive environment, where women arguably have it easier. Abused women (or even allegedly abused women) who decide to leave an intimate partnership have resources every step of the way, especially in the U.S. where domestic abuse law is based on the idea that abusers are men, and victims are women.

Even without alleging abuse, a woman has advantages in leaving a marriage or a partnership which has produced one or more children. In the legal arena, the default standard for her to get at least primary residential custody of the children, and there are many areas in which a divorcing man is expected to at least in part continue to financially support his ex-wife after she no longer lives with him even if there are no children (alimony).

Once abuse is alleged, she has additional support from police, criminal courts, and domestic violence victim's advocacy organizations, who are all geared to think of the accuser as "the victim" from the moment she states her accusation. A woman with victim status is afforded leniency regarding her own behavior, and aggressively protected from conditions to which she might be averse. In the U.S., she is even provided an advocate paid for with federal funding, to see her through the process of prosecuting her alleged abuser.

The combined resources dedicated to abused women will provide her with legal protection, recourse within the criminal justice system, shelter, and financial assistance where needed. Many domestic abuse victim's advocacy organizations will support an accuser in her effort to get custody of and financial support for her children. Her case will be addressed from the position that she is a victim recovering from trauma, with related needs and quirks that must be taken into account. She'll be offered therapy to help her in her recovery. In other words, there is plenty of government-sponsored support for an abused woman to gain freedom from her abuser.

A man doesn't get the same benefits. In addition to the bias against him in civil court which translates into a woman's ability to punish him financially if he chooses to abandon a marriage, as a direct result of feminist activism in the area of domestic violence, despite existing evidence that intimate partner violence is not a gendered issue, systems intended to assist victims are designed to exclude those who are male. Policy at these organizations and agencies is built around a male aggressor/female victim model. Resources are dedicated to accommodating female victims, with little or nothing left for male victims. Instead of the consideration and compassion that gets

offered to female victims, the male victim faces marginalization and false labeling. He has a strong chance of being told that victim's advocacy organizations are funded and designed to serve only women, and being given a number for a hotline for men that leads to a system designed to handle abusers seeking psychological treatment, where he'll be treated as such instead of offered assistance for his actual situation.

Organizations which do offer help to men do not offer them assistance that equals what they offer women. Men cannot stay in the same shelter because as men, they're considered dangerous. If housing is offered, it's usually a short stay in a hotel room, which doesn't help men trying to escape abusive partners with their children in tow. Abused fathers who don't want to leave their kids with abusive mothers are shit-outta-luck. They may receive some legal assistance if they're poor enough to qualify, but they won't receive the same level of support in establishing custody of and support for their children as is offered to abused mothers. If that lack of support leaves the abuser with custody of the children, then the burden of making child support payments will be added to the hurdles the abused man faces in his effort to leave the relationship.

Law enforcement is often no help to them, and can even present added danger. In the U.S., mandatory arrest and primary aggressor policies lead police to respond to female-perpetrated partner violence by arresting the victim. In many counties, mandatory prosecution policies guarantee that the injustice begun by arresting the victim will continue with dragging him into court, and putting him through a trial in which he will be accused of violence and face potential jail time.

It's rare for a man abused by his female partner to find adequate assistance within either system, and the law enforcement and justice system may actually add to the abuse instead of helping him to escape from it.

Feminists support the battered women's syndrome murder defense as if violence were the only option available for an abused woman to escape her abuser. The same group has fought to create an environment that punishes men for leaving a relationship with a female partner, and to deny assistance to male victims of female violence. After all of that, now they argue that an abused man genuinely trapped in his environment should not have the right to defend himself from his abuser, and they call any statement to the contrary "apologia" and "endorsement of violence against women."

If the mere suggestion that a trapped male victim of female violence should be allowed to defend himself is endorsement of violence against women…how much more is the effort feminists have made to establish a woman's "right" to abuse her male partner with impunity, with the power to make him stay and take it, an endorsement of violence against men?

But of course, feminism is about fighting for equality…as long as we all understand that some people are more equal than others.

The Goal Post Episode 32 – The Victorian Fallacy and Other Truths

A Voice For Men Videos · 19 February 2024 · Archived copy · Original

The Bechdel Test, or how I learned to stop worrying about it and love character development

Catreece Macleod · 20 February 2024 · Archived copy · Original

So, what is the Bechdel Test, and why does it seem to be so surprisingly difficult to pass such an apparently simple set of criteria?

The Bechdel Test is a straightforward method to determine whether a work of fiction—such as a movie, book, video game, or other piece of media—can meet absolute bare minimum feminist standards. The concept is that if you can't even pass such an easy test, you really can't be trying that hard.

The test comprises three criteria:

1. There must be at least two or more women (no men)
2. Who talk to each other
3. About something other than a man.

Huh. Well, that really does sound easy, doesn't it? So why do so many works fail the Bechdel Test? Is it some conspiracy against women? Is it some awful sexist portrayal in which women are only entrusted to talk about boys and have no valuable thoughts in their head otherwise? Is it due to female characters with speaking parts being so low in number that they rarely even pass the first rule?

The answer is a lot more complex than the question itself, as with pretty much anything that involves human interaction. There are, in fact, some minor sexist undertones to the problem, but probably not the ones you'd expect, and oddly enough, feminist ideology is actually at fault for several of the underlying problems, so let's explore this for a bit.

What is a man? Nothing but a pile of secrets! Wait, hrm. No. Well, maybe. Still, the question we have to ask before we begin is what's the difference between a man and a woman when it comes to fiction?

Obviously, there's a difference, real or imagined; otherwise, the test wouldn't be problematic in the first place.

For this, we need to understand that there are a few key things about human psychology that affect the thought process behind how we view men and women.

Women are, by their very nature, deemed to be valuable. A woman is important, special, something of value without needing to be anything more than a woman. She need not be especially intelligent, charming, or even particularly useful to fulfill the role of "nice to have around." A woman can be an arrogant, stuck-up waste of flesh, but as long as she's a woman, that's good enough.

Men, in contrast, are worthless in and of themselves unless they prove themselves to be somehow valuable. A man must actually do something. You respect women for being women, but men need to earn that respect. They have to somehow help the collective, or a woman, or otherwise be handy to have around in a mechanical sense. A man who can't slay a dragon is not a man at all.

Due to this dichotomy, we have a problem already. People tend to strive to prove themselves only when there's a need to prove themselves. This goes for all of humanity in general, with one's gender irrelevant to the discussion—people get up off their butts and get stuff done when it's required for survival or love. Without hoops to jump through, we, as a species, tend to quickly grow lethargic and stop putting much effort into anything.

As such, we have our first issue: the objectification of women. Men do stuff; women simply are. Not because women are incapable of doing stuff, but they just don't have any need to do stuff to be a woman, while the same is

not true for men. This is a case where positive discrimination can have negative connotations—as long as women are deemed to be more valuable than men, women will never be as valuable by their deeds because they simply don't have that gun against their back for failure to be useful.

Equality has to start from the ground up: equality in value and equality in responsibility. So as long as a man has more responsibility and less value, he will forever be forced to be "better" than a woman, whether he wants to or not, in order to be deemed worth keeping around. It doesn't help that double standards such as this are insulting to everyone, as both men and women suffer when this kind of thing is enforced by society. Just keep in mind, it doesn't stem from a hatred of women—it stems from trying to put women on a pedestal and failing to consider the indirect consequences tied to that action.

So what does this have to do with the Bechdel Test? Quite simply, it funnels back to character design and motivations.

If you have a female character, you have to provide some awfully compelling reasons (note the plural) for her to do pretty much anything. With a male character, it's simple—he wants to be valued, either by a woman, or by society, or by other men. This is the easiest out there is because it means a male character can always be thrown together in record time. Just give him a group that looks down on him for not being manly enough and, ta-da, you now have a male character who can move the plot forward.

For a female character, it's a lot more difficult from the start since if she's going to do anything, you can't just have a group that wants to oust her from society for the sake of being useless—that would be deemed sexist. A woman who is useless? Throw her out! Wait … no, that's violence against women! Yeah, so you can't do that. This means that writing a female character involves a more complex backstory to make her do pretty much anything. As such, this pretty much rules female characters out almost entirely from being a background character.

Toss in that violence against women is deemed evil, while violence against men is perfectly acceptable, and you basically have written women out of 90% of the possible roles they could fill already. With that in mind, suddenly we see how easy it is to fail the Bechdel Test; most movies can't even get past the first rule of having two or more women with speaking parts, and if they do toss in a female with a speaking part, it's often just a background character who gives a generic report or informs someone of something, yet she doesn't say anything that a man couldn't say, nor does she actually influence the plot in any relevant way.

Ah, and you thought it was over there? No. No, no, no. I'm afraid not. The rabbit hole goes much deeper, unfortunately.

If it were just a matter of female characters being more difficult to write and requiring more time for backstory, it would still mean most quality written works would have lots of well-written female characters as they'd be a great incentive for the writer not to rely on lazy writing techniques like they can with male characters. So … why, then, are female characters still so sparse in general, even among well-written works?

Well, there's a few more issues at fault here, some of them we've lightly touched on already, some we haven't.

For instance, the whole "women are special for being women" thing rears its ugly head yet again, and we find that making a unique male character is actually pretty easy—give him a whacky personality, tons of flaws, just dress him up with absurd attire, it's all good. Men absolutely have to strive to stand out from the crowd, so making a male character who is unique is pretty easy since men will tend toward extremes, even risky ones that people would think are strange or stupid, much more readily. Bad attention is still attention, after all.

Let's take an example: Alex Louis Armstrong from the famed *Fullmetal Alchemist*. He's got an absurdly large mustache, muscles all over, and prances about in a silly manner with sparkles and glitter. Seriously, I'm not joking here. He stands out as a character not only because his character has been passed down the Armstrong family line for generations but also because he takes his masculinity to absurd levels of silliness and it works.

Now, let's consider the reversal: a female character who has large breasts, a voluptuous body, and is a grease

monkey. In this case (not Winry Rockbell, as she's actually well written and isn't a supermodel), it's cry after cry of objectification and sexism; she can't take her body to ludicrous levels without being considered only an object, even if she has a traditionally masculine role to offset it.

With male characters, you can do so much more with them. A man can be defined as any male who provides a useful service to society. Giant minotaur? No problem as long as you're friendly! What about a female minotaur? We-ell, no. Unfortunately, she's now deemed ugly, unless she's vastly more anthropomorphic than the male variant, as was found back in the *World of Warcraft* many years ago, when both male and female players insisted they didn't want Tauren women to look so bestial. Turns out even women don't like playing ugly female characters and don't associate monsters with being female.

Women in the media are a bit limited; sure, they get more options for clothing and how to pretty themselves up, but in the end they're limited to types of prettiness since they have to maintain the aspect of womanhood—a woman must look, sound, and act like a woman to be deemed a woman. Pvt. Vasquez in *Aliens*? Not a woman. Sure, she had breasts and made some gender-based jokes, but she's considered too butch to count as feminine and therefore the rules for men apply instead of the rules for women. The strong, independent woman isn't what people want, not even feminists, or they'd be praising her constantly over Ellen Ripley, who was largely useless except for when her motherly instinct kicked in. Ripley tried to be useful a few times but was largely viewed as "I guess you can, if you want, but you don't have to. You're valuable without being useful," except by the soldiers who viewed her as exactly that—useless until she provided some useful information. Jenette Vasquez, however, was "one of the guys" precisely because she was useful all the time and acted with the male mindset of having something to prove.

Regardless, I digress; we have more to cover. Much more.

Sexism is a problem, even when it's positive, as we've already seen. "You wouldn't hit a girl, would you?" is a major issue in particular.

Consider the idea of harming a woman for a moment … now consider the idea of harming a man. It's not the same, is it? Harming anyone should be abhorrent, yet that's not what we see in practice. A woman being harmed is supposedly far worse, and even the feminists can agree with me on this because they're the ones screaming that it's okay for a woman to hit a man but not for a man to defend himself from a woman who's attacking him.

Indeed, check any media and you'll see this played out time and again. You don't get a horror movie because a man was hurt. It's no big deal, so who cares? It's horror because a woman was hurt. This is how we know the villain is evil as well: he hurt a woman. How dare he.

In fact, let's consider the mere concept of killing a woman. You will never see this unless:

1. It is a horror movie (killing a man is not horrible enough to make it a horror movie).

2. She is shown not to be a "real woman," thereby undoing her special right as a woman to protection. That is, she is an alien (e.g., *Aliens*, *Blade Runner*), she has all the negative characteristics of a man (*Aliens*), or she is an out-and-out protagonist who is clearly crazy and a murderer (e.g., *Misery, Fatal Attraction*).

3. She threatens the life of an innocent woman (*Shining Through, Fatal Attraction,* and *Total Recall*).

4. She has been seen in no more than three scenes (we have not gotten to know her—she is not a "real woman" to us).

5. The rest of the movie is focused on avenging her death (*Death Wish*),

> making it, in essence, a morality film showing us that a woman killed leads to a man killed.

The above list is word for word from a class headed by a female scriptwriter and is quite literally the rules that writers use in the industry on how to handle female characters' deaths.

The fact of the matter is that you can't hurt a woman, nor can you kill her. If you do, you must adhere to strict limitations as to what is acceptable; otherwise, it's viewed as cruelty and sexism toward women. Which is odd, because treating a woman like a man is equality—yet it's cited as sexism. Go figure.

Even Anita Sarkeesian is quite adamant about these things, pointing out that women are not allowed to be harmed in any way, shape, or form in video games or it's sexist. Sure, going into a restaurant and murdering the all-male staff is fine, but kill a stripper and you'll get penalized for it.

Unfortunately, this "harm" is so broadly defined that it covers too much to do much of anything with a female character. You can't even criticize a female character or you're demeaning a woman and treating her as stupid, and therefore are being sexist. You can't have her face the consequences of poor decisions or actions, nor can you really hurt her in general.

Here's a little secret to writing—conflict exists in virtually all forms of storytelling, with the four standard types classified as Man against Man, Man against Society, Man against Nature, and Man against Self. You may notice that little stipulation about it being Man in conflict—the reason for this is that conflict isn't there for the purpose of there being conflict, it's just the surface element that is used to push the real purpose behind it forward: suffering.

In all storytelling, everything in the story must have a purpose: every description, every action, every element. There is always a purpose. In the case of conflict, the purpose is not to have an action scene but rather to wound the protagonist.

Why wound the protagonist? It's the easiest and, arguably, the only method of character growth. A character who is harmed must strive to better oneself, to overcome the pain, or to solve the problem. Without harming a character physically, emotionally, psychologically, or in some other manner, that character is unable to grow and become better than they are. This is exactly why Mary Sue–style characters are so bloody boring; they never face a challenge, they're never on the losing side, never the underdog—they never have to fight for survival, nor do they suffer. The audience never generates any sort of sympathy for them.

This is a large part of why, for example, you'll notice that Superman is not the core of any *Superman* movie, comic, or other media centered around him. He can't be hurt. He's essentially perfect. As such, the point isn't that conflict exists in relation to Superman himself but rather that conflict matters to those around Superman. Everything that happens that's of interest happens to the characters surrounding Superman; he's a setting, a backdrop, a framework for the narrative, but he isn't the true protagonist.

To generate character development, you absolutely have to harm the character, and conflict is the most common method. With a female character, since you're not allowed to harm them, you can't make them grow or better themselves in the vast majority of situations. You can't cut off a woman's hand for being a thief, then expect the audience to be okay about that as they would about a man receiving the same treatment. You can't injure her, hurt her, harm her, or kill her. She's limited by our protection of women, and as such, she's largely useless as a protagonist or antagonist since she not only has no motivation to do anything, but you also can't give her a motivation to do anything.

If you look at this in practice, you get movies like *Frozen,* in which the protagonist, Elsa, doesn't really learn anything, never really grows, and never really suffers. She freezes her entire kingdom, nearly kills her sister, and generally does a lot of terrible things, yet these are never allowed to truly harm her. She becomes withdrawn, yet fails to really take responsibility for her actions.

Which segues into yet another issue—responsibility.

Women in the media are not allowed to take responsibility for their actions, even if they want to. It's always someone else's fault, always some other issue causing them to act a certain way, always some external force acting upon them.

A woman is pure, without evil, unless evil is introduced to her artificially, or at least this is the narrative that has been forced upon us, and one that writers are forced to work with. You can't make a woman suffer the consequences for her actions or take responsibility for things she did wrong as something that was her choice. If she screws up, it's only because external factors forced her to.

Unfortunately, Spider-Man's Uncle Ben had it wrong—it's not "with great power comes great responsibility," but rather the reverse. By accepting great responsibility, you gain great power. When you say that you could have done something different, you accept the power to make that choice differently the next time.

If a woman is raped, she's told that she could do nothing to have changed it, and she has zero responsibility for the situation leading up to such. In reality, all this does is shelter her from her true capacity for power—to make a decision that could protect her in the future. This overprotection from responsibility prevents her from ever truly growing as an individual; the conflict occurs, but the character growth (even if it's in reality) fails to be gained, defeating the purpose of the conflict in the first place in a work of fiction.

A character absolutely must be capable of saying they screwed up and accepting the consequences for such if they are to be useful as a primary character in a storyline, regardless of medium. Without this capacity, the character simply can't be a protagonist. And without the ability to hang the burden of responsibility around their neck, they can't be the antagonist.

As such, the vast majority of female main characters, both protagonists and antagonists, are largely weakly written characters with no real purpose or value to the storyline. When excuses have to be made up for their failings, they fail to be valuable in telling the story and cease to be worth writing about at all.

And therein lies the true problem of the Bechdel Test—any half-decent script must have all its elements exist as an intentional addition with a purpose behind such. This means you can't just have two random female characters who have no value to the plot having a conversation that doesn't relate to the plot; otherwise, it's simply bad writing and will fall to the editing floor because it's pointless.

Therefore, the plot must be referenced, and as we've just covered, female characters, due to the limitations of such, make for remarkably poor protagonists and antagonists, so you're going to have either a male or a monster, which is assumed to be male by default. As such, the vast bulk of conversations about the plot almost invariably must include reference to either the protagonist or the antagonist, and by which action causes the work to fail the Bechdel Test.

In fact, the very things that are harmful to men are also the very things that make them stronger: pain, suffering, being ostracized from a group, having no innate value, being required to prove themselves, being expendable … the list goes on and on. Yet these all lead to the same path: strife generates character development. It doesn't necessitate positive character development, but it does ensure that some sort of character development is at least possible. Someone who is comfortable with their position in life will never rise to the challenge if there is no challenge to rise to, so they have to actively put themselves into risky positions so as to artificially generate that challenge.

Regardless, what this means is that female characters are heavily crippled just as actual women are by our overprotective society. Until a woman, or a female character, has the chance to seriously harm herself, she can never truly become more than she currently is, much less become an important part of the plot. Plot is what moves the story forward, it's the march of change, the journey from one state to another, and without harm or threat of harm as a catalyst for change, there can be only stagnation.

So interestingly enough, what will make more movies and video games pass the Bechdel Test is… equality. Actual

equality. Treating women as poorly as men are treated and telling them to woman up is what forces them to do their best, and pulling away all the safety nets to save them is what ensures that most will succeed—they can't afford to fail. The downside is … some will be lost in the process. Some will fail, and some will fall, and they will make quite the unpleasant "splat" as they greet the concrete below. Until we're willing to let women fail, in reality and in fictional media, we simply won't see the Bechdel Test passed with any sort of consistency.

Because of this, there are remarkably few ways to successfully pass the Bechdel Test due to the nature of what we deem to be acceptable culturally. Most of those methods involve cop-outs, such as writing a scene that has no place of value in the script as it doesn't have any relevance to the plot; having an arbitrarily decided upon all-female cast that largely fails for the reasons above; or ignoring the cultural rules and creating a truly strong, empowered female character—the kind that feminists would absolutely abhor with the burning passion of one thousand suns because she would get the absolute crap kicked out of her and would actually confess to screwing up so as to cause the beatdown in the first place.

So, oddly enough, the ideal method of passing the Bechdel Test with good writing … is to write a cast of characters that the very people who complain about things not passing the Bechdel Test would be screaming about being sexist because the alternative options simply lead to bad writing.

And now you know why the Bechdel Test is so hard to pass. It's not culturally acceptable to pass it unless you resort to bad writing techniques to bypass the positive discrimination in favour of women that prevents them from being able to be employed as useful characters in the plot. In fact, the only way to pass it with even vaguely competent writing is to add things that are considered sexist or misogynistic, which defeats the whole purpose of passing it, so it's not like there's any real incentive to want to pass it in the first place since it's not going to actually make anyone happy anyway.

Feminism seeks rights without responsibilities

Ernest Belfort Bax · 20 February 2024 · Archived copy · Original

The following quotes are excerpted from the writings of E.B. Bax, on the subject of rights and responsibilities for women. –Ed.

"**T**hese dogmas of "advanced" faith in the Woman Question are… namely, that women ought to have all the rights of intellectual capacity with all the privileges of physical weakness, otherwise expressed, all the rights of men, and none of the duties or hardships of men. For it is a significant and amusing fact that no mention is ever made by the advocate of women's claims of the privileges which have always been accorded the "weaker sex." These privileges are quietly pocketed as a matter of course, without any sort of acknowledgment, much less any suggestion of surrender."
Some Heterodox Notes on the Women Question (1887)

"Now in order to maintain this position it is necessary to assume the complete intellectual and moral equality of women with men, while judiciously conceding their physical inferiority. A desire, conscious or unconscious, on the part of these Socialists, as of other advocates of Feminism, is to make out a claim for women to all that is honourable and agreeable in the functions of human life, while safeguarding them from any obligation to accept rough or dangerous duties. Thus Bebel, in his "Frau und der Sozialismus," while maintaining that no social function filled by men ought to be inaccessible to women, since any seeming unfitness in the latter is only the result of certain cruel oppression at the hands of vile man, yet is careful to guard his fair clients from the danger of being called upon for military purposes, even of defence."
Feminism in Extremis (1902)

"What does the woman's-rights movement demand? Female privilege, and when possible, female domination. It asks that women shall have all the rights of men with privileges thrown in (but no disagreeable duties, oh dear no!), and apparently be subject to no discipline but that of their own arbitrary wills. To exclude women on the ground of incapacity from any honourable, lucrative, or agreeable social function whatever, is a hideous injustice to be fulminated against from platform and in press – to treat them on the same footing as men in the matter of subordination to organised control or discipline is not to be thought of – is ungentlemanly ungallant, unchivalrous! … Advanced women and their male supporters in demanding all that is lucrative, honourable, and agreeable in the position of men take their stand on the dogma of sex-equality. No sooner, however, is the question one of disagreeable duties than "equality" goes by the board and they slink behind the old sex-immunity."
The "Monstrous Regiment" of Womanhood (1907)

"From all we have said, it will now be evident, one would think, to the most prejudiced reader that modern English

Law, following obsequiously a deluded or apathetic stage of public opinion, has solved the problem of the division of rights and duties between the sexes, by conceding to woman all rights, and imposing on man all duties."
The Legal Subjection of Men, Chapter IX: A Sex Noblesse (1908)

"This public opinion regards it as axiomatic that women are capable of everything men are capable of, that they ought to have full responsibility in all honourable and lucrative functions and callings. There is only one thing for which unlimited allowance ought to be made on the ground of their otherwise non-existent womanly inferiority, and that is their own criminal or tortious acts! In a word, they are not to be held responsible, in the sense that men are, for their own actions when these entail unpleasant consequences for themselves. On the contrary, the obloquy and, where possible, the penalty for the wrong-doing is to be shifted on to the nearest wretched man with whom they have consorted."
Why I Am an Anti-Suffragist (1909)

"From being part of a general code of manners enjoined upon a particular guild or profession it has been degraded to mean the exclusive right in one sex guaranteed by law and custom to certain advantages and exemptions without any corresponding responsibility."
The Fraud of Feminism, Chapter V: The "Chivalry" Fake (1913)

"Chivalry, as understood by Modern Sentimental Feminism, means unlimited licence for women in their relations with men, and unlimited coercion for men in their relations with women. To men all duties and no rights, to women all rights and no duties, is the basic principle underlying Modern Feminism, Suffragism, and the bastard chivalry it is so fond of invoking."
The Fraud of Feminism, Chapter VII: The Psychology of the Movement (1913)

The Protocols of the Elders of the Patriarchy

Andrew DiKaiomata · 21 February 2024 · Archived copy · Original

"They" control all the wars, the media, the banking system. "They" don't want you to know that they, through their web of power, pull all the strings. From the highest positions of power, through global domination, nothing goes on without their permission. You already know who I'm talking about, don't you? Our oppressors!

Men!

Don't call me crazy, that's just what they want you to do, that's how they oppress us!

Sounds familiar, doesn't it? The Protocols of the Learned Elders of Zion is an anti-Semitic conspiracy theory, debunked a million times over that conspiracy wing-nuts keep rehashing. Similarly, "The Patriarchy" is an anti-male conspiracy. Likewise a million times debunked, that conspiracy wing-nuts also keep rehashing. Replace what you may have heard from a conspiracy theorist and substitute, Illuminati, Reptilians or Zionist for Men and bingo, you're a feminist.

If you've ever met a die-hard conspiracy theorist, you may have thought that pointing out a few things that would debunk the theory might disabuse them of their paranoia. Yet, reason is rebuffed in favor of ad hoc explanations. This is because the conspiracy theorist sees through tunnel vision, cherry picks supporting data and discards what doesn't fit their conspiracy. It does no good to argue with them. You'll feel like wanting to bang your head against the wall, or worse, they'll point their finger at you and start weaving you into their delusion.

For example, a person who believes "The Patriarchy" is patriarching them in their brain, might point to the fact that women are raped as proof of "The Patriarchy." If you point out that men are raped much more often than women; more often molested as children, raped in prison, and countless males mutilated within days of being born, that's slides right off their back. They already have a male rape apologetic ready to go for rape "against you people." You see, they start weaving you into their delusion. "You people had it coming" because Patriarchy.

Patriarchy means there is always a man to blame. We draft our men by the millions to be slaves of war and die torturous deaths? "But that's men fighting other men!" We might be quick to point out that they had no choice but to fight. "Yeah, but it's men that sent them!" The anti-male conspiracy theorist often has the gendercide apologetics well rehearsed. We see that at every level, every atrocity that we see: Because of Patriarchy, there is always a man to blame, and that justifies the hatred of men and indifference to their suffering.

Let's imagine this, just for our own illustrations. A conspiracy theorist would go into a psychotic break if you explained it this way, but just for a moment imagine some women mud wrestling. Now, this isn't the best example, because they aren't forced under law to mud wrestle, but it is women against women. Would the anti-male conspiracy theorist be okay with this being explained by "But it's women against women!"

Of course not, because Patriarchy! There's always a man to blame. Someone, some man is making money off of it. Oh, the money goes only to the mud wrestlers? "Well, they are wrestling for the men!" Just like the men dying in war are motivated to die for the women? To the anti-male conspiracy theorist, just keep going up a level until you find a man to blame.

Men constitute the majority of victims of almost all social ills; rape, murder, genital mutilation, sexual torture, suicide, assault, workplace deaths, drug abuse, depression.. That's by no means exhaustive. All an anti-male bigot has to say is "Patriarchy" and then these transform from social ills to just desserts.

I would be remiss if I didn't touch on a funny side to the anti-male conspiracy theories: The odd remedies to thwart or "Smash the Patriarchy." The problem of "The Patriarchy" is simple: there's a worldwide conspiracy of men to blame for everything. The solution is where the clearest insanity is brought out. The deluded solutions include dressing up as vaginas, smearing period blood all over their faces, shouting down church services with topless protests, and how can we forget hashtag activism like #KillAllMen.

We really can't reach the conspiracy theorists already swallowed up by hateful anti-male bigotry. Though we can help change the culture of hate and indifference towards men. Instead of a blame-a-man attitude, we can point out when a man needs help and help him when no one else will. Men matter, men's lives matter, their rights matter. We can remind people that men are good, men are human beings with feelings, rights and their own struggles, with issues that matter.

Is Feminism Non-Violent?

Luigi Logan (aka Fidelbogen) · 22 February 2024 · Archived copy · Original

There are many schools of thought concerning revolution, how it works, and how to make it work better. I will discuss two of these, because I put them ahead of anything else you might say upon that subject.

First, consider Malcolm X, who famously remarked that “there is no such thing as a non-violent revolution”. He was right. Any revolution at all requires violence in the form of violation, meaning a discontinuity which violates a system of understanding or authority.

Discontinuity is the operative term because it implies a sudden change of state. First you are A, then all at once you are B. There is nothing seamless in the transition from A to B, and that’s what revolution is all about. To arrive at B, you must violate A.

Any revolution worth the name involves, more or less, a paradigm shift from A to B. More to the point, a revolution violates a paradigm by breaking out of it. For example, the American revolution violated the paradigm of the British Empire by breaking out of it.

So how do you break out of a paradigm? The same way you break out of anything else — by breaking something! And it is violent to break things, is it not?

I admit that Malcolm X could have meant “violence” as a layman would understand it, meaning down-and-dirty physical violence or the threat of such. If nothing else, a confrontation where voices are raised, emotions run high, and somebody finally backs off. So as you might conclude, “violence” covers quite a spectrum — but it always has something to do with violation.

Next, consider Gandhi, the apostle of non-violence who certainly tried his hand at revolution, although he did this too soon to benefit from Malcolm X’s 1963 wisdom. Gandhi faced his share of violence, and violence finally ended his life. Yet he did pull India out of the British Empire by violating the paradigm of that empire. I think it is safe to call this a revolution.

But again, Malcolm X was right — there is no such thing as a non-violent revolution. Not only are establishments notorious for never giving up their power without a fight, but revolution would not be revolution in the first place if the element of violation went missing.

All revolution is violative. You must break eggs to make omelettes.

How did Gandhi make his revolution happen non-violently? The answer is that he didn’t, or at any rate, not precisely. Let’s look again at Malcolm X’s precept. He says there is no such thing as a non-violent revolution, but what are we entitled to conclude from this? I would say, only that no revolution can occur without the admixture of violence somewhere along its timeline.

However, that says nothing about the source of the violence. It does not stipulate that the dissidents should be violent against the establishment, only that violence should occur somewhere in the mix of events. So it could just as well be the establishment cracking down on the dissidents – that too would count as violence, and would stamp the character of violence upon the revolutionary process.

The non-feminist revolution, like any other revolution, will entail violence because it will entail violation. The ruling cultural paradigm, that of feminism, is to be booted out of our lives on non-feminist authority — and that surely violates intellectual protocol, if nothing else. Those on the receiving end (the feminists themselves) will feel this as a wrenching change — rather like a quantum jump, owing to its discontinuity.

Events at the University of Toronto, in Canada, have been revealing. On three separate occasions, speakers were scheduled to give public lectures on matters pro-male or critical of the feminist establishment. Each time, anti-male crowds greeted the event with behavior that could be described as violent. Their purpose was manifestly political: to

block open expression, within the academic community, of ideas that could undermine the accepted foundation of intellectual authority within that community.

Simply put, Toronto was a turf war. The anti-male rioters perfectly understood the critical nature of the conflict. They of course understood the symbolic significance of the occasion. But further, they knew that if the non-feminist side could proselytize unmolested in what they (the rioters) consider “their” territory, it would be a game changer, signalling that the non-feminist side has gained institutional legitimation.

So the anti-male rioters were repelling an attack upon their shore, preventing the enemy from gaining a beachhead that would ease the way to incursions further inland. Their naked fear was evident.

The greatly outnumbered non-feminist group acted with coolness, and did credit to itself. Nothing in their comportment hinted at physical violence. And yet, a rarified form of violence — a purely cerebral kind — was at least implicit. It may have lacked noise, blunt force or other such drama, but it was profoundly violative. A paradigm was openly challenged, and the enormity of this challenge was not lost upon the challenged. It provoked a wildly outlandish reaction from them because they felt violated.

What prompted all the fuss and feathers? A pair of staid middle-aged writers were making a speech about a serious social problem, namely misandry: the pervasive hatred of men and maleness in the culture at large.

Now surely we ought to look into something like that, and if possible, remedy it. I would certainly think so. Furthermore, I would salute the authors, Nathanson and Young, for their active moral conscience, and I would encourage them to give public lectures every chance they get.

But as we have seen, it is no easy thing to make an openly pro-male speech on a college campus. Many people in those settings simply do not want the possible reality of misandry to be referenced in any way, and if you attempt this they will try to shut you up by force.

In other words, by violence. They hate to be told that man-hating exists at all: their screaming paroxysms and their ‘Lord of the Flies’ stick-poundings bore witness to this.

The anti-male “Femistasi” group in Vancouver was whipped into a similar rage by the statement that men’s rights are human rights. Evidently they don’t approve of human rights for half the population, and the bare idea of such a thing makes them rabidly angry.

Friends, it looks like we are on the side of *Ralph and Piggy*. That’s the sort of revolutionaries we are.

So again, revolution is a violent process, meaning that violation is involved at every level.

First comes the violence of intellectual audacity needed to break out of a paradigm.

Next, any violence meted out by defenders of that paradigm.

Finally, any violence meted out by the attackers of the paradigm in response to the defenders.

Such is our template of revolution as extrapolated from Malcolm X, and it is a true vision. It comports with the facts of the world.

Malcolm X stated the facts, but Gandhi astutely put them to work. He apparently understood that violence in a raw, dramatic form comes at a cost because it can easily make you look like the bad guy. He also apparently understood that abstention from violence virtually never makes you look like the bad guy. He understood that if you confine your violence to only the most rarified forms of violation, you would drive your opponent into an untenable position — to either inflict raw, dramatic violence at the risk of discrediting himself, or to do nothing at all and leave you free to move your plans forward unmolested.

Gandhi’s method, if ideally practiced, is the miniscule violence of a pinprick which ends the life of a balloon: the main violence is the loud bang that follows!

So the principle holds true that no revolution happens without some manner of violence or violation. Feminism, with its genius for playing the victim, seems to have imbibed the spirit of Gandhi in a perverted way. A feminist will use every trick in the book to invert the narrative in feminism's favor, either provoking actual violence from the opposition or elaborately lying about it.

Such is the art of the threat narrative, and the feminists are past masters of this art.

I think our best plan is to out-Gandhi the feminists. In principle, this is not difficult. We have seen how morbidly sensitive they are, when any threat to their paradigm looms on the horizon. That is when they "lose it", and do unwise things, and make fools of themselves.

And this happens right readily, for the tree of feminist folly is heavy with fruit and need only be shaken. A threat to their paradigm, even a subtle one, is a pinch they will keenly feel — and keen too, will be their reaction.

Thus far, their reaction has consisted of yelling, pounding, ripping, lying and journalistic smearing. These operations attain a certain point on the violence spectrum, though not, I grant you, the utmost. But as matters predictably escalate, so too will the level of feminist violence.

Such is the nature of revolution. We ought to be on the lookout for this, and what's more, we ought to be careful that none of wildly exaggerated violence comes from our side.

Let THEM be the violent ones — that is, let them be the ones who look like the bad guys. They have already damaged themselves plenty, by their behavior, and we know that if we only push their buttons in the right combinations, they'll repeat the performance. They can barely restrain themselves, and not for long.

If the anti-male rioters had been wise, they would have stayed home and let the scheduled events take place in peace. But they were not wise, so they gave the non-feminist side valuable publicity while giving themselves horrendous publicity.

Of course, they were in a bind and they knew it, for if they had stayed home they would have symbolically surrendered the field and admitted the right of non-feminist groups to operate on "their" campus. They knew they had to make a gesture of some kind and so they did, but they made a hash of it and discredited themselves. In the end, they showed the world exactly how much they detested the idea of male human rights.

A word to our side. All who see themselves as part of the pro-male, non-feminist vanguard should openly endorse the principle of non-violence, and reiterate this in a way that the broader public will undoubtedly hear it. And when you form a non-feminist co-movement of any kind, you should state this principle near the top of your manifesto. Nail that manifesto to the wall, so you need only point to it and say: "THAT, right there! That is what we stand for!"

We should repudiate all physical violence apart from what self-defense requires, and we should stand quietly with our arms folded while the other side comes slowly to a boil. Let the world bear witness to this. If there is no such thing as a non-violent revolution, then let theirs be raw, dramatic violence, and let ours be merely intellectual violation that we direct against the feminist establishment and its cultural paradigm.

From such a strategy we can only gain, and they can only lose.

Dr. Randomercam Interviews David Futrelle

A Voice For Men Videos · 23 February 2024 · Archived copy · Original

The interview you thought you'd never see!

Is this where I mention that he's not really talking to Futrelle?

Crashing the gates: the Non-Feminist invasion of Feminist mindspace

Luigi Logan (aka Fidelbogen) · 25 February 2024 · Archived copy · Original

At the heart of the non-feminist revolution lies the project to take back control of the cultural narrative from feminism. We call this project the battle for feminism's soul.

To take control of the narrative means, among other things, to shove a completely new conceptual reality into the feminist mindspace with no prior explanation or preparation. For them, it would be like walking into a movie halfway through — although that comparison hardly does justice to the radical nature of what we are proposing.

The point is, that they have had more than enough time to tell the rest of the world what "reality" is. The time has come for them to shut up and experience life on the receiving end. It is now their turn to wonder what in heaven's name is going on, and be impolitely told to "get with the program."

The treatment that we would dish out differs little from how they have treated the rest of the world for half a century. Henceforth, every settled notion of theirs will be jostled in the common marketplace of ideas like it was just any old thing. They will be critiqued, problematized, made light of, or best of all ignored when they try to express themselves. No more epistemic privilege of any kind, and no more pampering of their aesthetic sensibilities or lexical conventions. Thuswise they shall fare. They will lick it up, and they will like it.

We advocate this as a policy, consistent with the doctrine of post-argumentalism. Post-argumentalism proposes that argument or debate has *no primacy* among the methods we might use to move our project forward. Post-argumentalism further proposes that argument or debate, although useful in combination with other methods, is by no means imperative to the realization of our ends.

For in the end, we are not obligated to argue with a bully, a tyrant, or a lunatic. We do not delude ourselves that if we craft our words well enough the bully, tyrant or lunatic will suddenly understand us, admit that we are right, and begin to act differently. That realization is a truth which sets us free. So we are free to block their power unceremoniously, by walking away from argument altogether and moving ahead with our plans.

Those who specialize in argument, debate or explanation are certainly free to set up shop doing what they do best, according to their several areas of expertise. It is not good to waste any natural talent you might possess. But we have understood that argument or debate are not the main engine that will press matters forward. Recruitment, networking and mobilization will do that, independently of whether our enemy is persuaded or unpersuaded.

Very well. We have drawn our conclusions, and we claim the right to state them freely and to assume that others are up to speed about what we are saying. We cannot be bothered to attach a full explanatory essay to every word or concept, every time we use it, in our spoken or written communication. So in true post-argumental fashion, we do not *argue* the merit of our discourse by *explaining* it.

We must assume that our foundational ideas have been sufficiently established by an accumulated history of explanation, and that adversaries will make some effort to learn the basics before they converse with us. We must assume that the laborious work of establishing our ground of meaning has been concluded, and that we may now discourse with that agreeable speed which is properly the life of conversation.

So any feminist on earth must either sink or swim in the ocean of ideas that we will generate. If we graciously stop to explain, it is more than our duty requires, and gratitude is in order. But we won't slow down for them, and we will unleash a torrent of new jargons, new concepts and new frames of reference that will leave them mentally adrift and bewildered, as if the ground had been ripped from under their feet without warning and they were suddenly bobbing in zero gravity with no idea of up or down any more.

No doubt they will find this disturbing, and will experience something like culture shock when they realize that their

reactions are not automatically shared, and that people not only don't know what the hell they are talking about, but are rudely telling them so!

Such is the non-feminist invasion of feminist mindspace.

Feminist ideology has been broken to the ranks, and must share the stage with everybody else. Nothing about the customary feminist discourse will be shown any deference, any leniency or any right of way through any discussion whatsoever. Feminism does not "own the conversation," and accordingly does not set the rules for any conversation where non-feminist participants are present.

Granted, where none but feminists are present it may be said that they are "in the feminist clubhouse," and may order the conversation as they see fit. But in the forum of humanity, it behooves them to embrace a more cosmopolitan outlook and "do as the Romans do."

More and more, feminism's realm of thought and discourse will implode, and it will be as if the floodwaters were breaking through the barriers from every direction, sweeping away every vestige of narrative privilege they have ever enjoyed and placing them on a footing of conversational "equality" with any male rights agitator, or any non-feminist Joe and Sally, they happen to encounter.

They can barricade themselves in the towers of academia for a while, but in the end the towers too will crumble and be swept away, and they will have no choice but walk through the world to the beat of a timeless drummer whom they can no longer ignore. Either that, or go crazy and do something stupid.

So . . I would prepare for that day, if I were them.

I really would do that. . . . if I were them.

The cover image is courtesy of Wikimedia Commons.

Barry Williams OAM

Robert Brockway · 26 February 2024 · Archived copy · Original

It is with sadness that we advise that Barry Williams OAM, former president of the Lone Fathers Association, passed away several days ago. Barry was tireless in advocating for the rights of fathers in Australia.

As a lone father of four children Barry became acutely aware of the lack of support that fathers were receiving. In 1972 Barry founded a chapter of the Lone Fathers Association in the Australian Capital Territory. He went on to advocate for the rights of fathers for decades.

Barry contributed to legislative reform and was ultimately recognised for his efforts with the medal of the Order of Australia. This allowed him to use the post-nominal letters *OAM*.

Barry attended and briefly spoke at ICMI17.

I spoke to Barry a number of times over the years and had the opportunity to get to know him a little better during ICMI17.

Barry will be missed.

The featured image depicts Barry in 1977.

Sex Equality: Defining One's Terms – The Men's Review (1948 Article)

Mens Review · 27 February 2024 · Archived copy · Original

We continue the series of *Men's Review* excerpts below with this piece exploring the meaning of 'sex equality'. – PW

* * *

Defining One's Terms

by C. Lea

THERE is a type of propagandist who finds it convenient to avoid defining his terms. He can thus vary the sense when and how it best suits him. He is not tied down to any particular interpretation.

The phrase "sex equality" is often used in this convenient and undefined way. On the one hand they denounce sex discrimination and deny sex difference favourable to men as contrary to the doctrine of sex equality. On the other hand, they regard sex discrimination or sex difference favourable to women as perfectly consistent with that doctrine.

Special rights, privileges and exemptions in favour of women are taken as a matter of course by people who hotly resent the least sex discrimination in favour of men.

Feminine superiorities, real or imaginary, are pushed down our throats by those who would indignantly deny the possibility in favour of men. These partisans readily discover arguments or evidence in support of their claims advantageous to women. They may justify special rights for women on the score of their special functions AS women, however they would, on the other hand, refuse to accept special rights for men on the same grounds.

Logically it is obvious that a series of one-sided feminine advantages cannot possibly give sex equality. Only a balance of masculine and feminine advantages can give real equality. The upholders of the system of one-sided feminine advantage continue to label it "equality," while stigmatising as "inequality" any compensatory masculine advantage.

The time is come for us to challenge the offenders of this intellectual dishonesty to give clear, logical definition of exactly what they mean by "sex equality."

SEX EQUALITY IN MARRIAGE

It is believed by many that in some mysterious and unexplained way the law favours the husband in marriage. It is difficult to fathom how anyone can have this view, since the man is under compulsion to perform most of his duties, while the woman can repudiate many of hers with impunity.

A husband must support his wife or be dealt with by a maintenance or separation order. A man cannot escape a distasteful marriage without heavy financial burdens. A woman who finds marriage distasteful can leave it, earn her own living and extract a maintenance from her husband.

It may be argued that while the husband of a bad wife has far less legal remedy than the wife of a bad husband, the wife who fulfils her side of the bargain has a harder position than her husband, but this does not mean that the law presses more hardy on the wife in such a case, it means that, to her credit, the wife concerned does her duty, and more than her duty without legal compulsion.

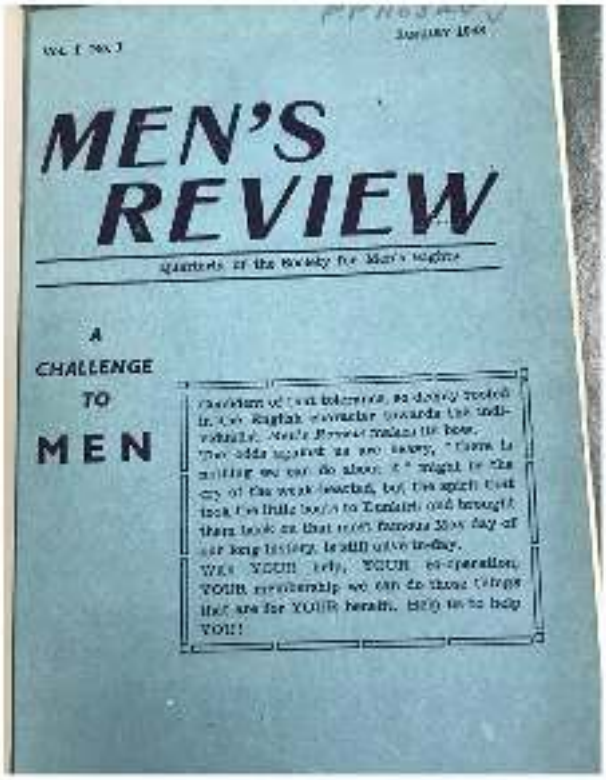

Vol. I No. 3 January 1949

MEN'S REVIEW

quarterly or the weekly for Men's rights

A CHALLENGE TO MEN

[illegible] of [illegible] tolerance, so deeply rooted in the English character towards the individual, *Men's Review* makes its bow. The odds against us are heavy. "Come to nothing we can do about it" might be the cry of the weak-kneed, but the spirit that took the little boats to Dunkirk and brought them back on that most famous May day of our long history, is still alive to-day.

WITH YOUR help, YOUR co-operation, YOUR membership we can do those things that are for YOUR health. Help us to help YOU!

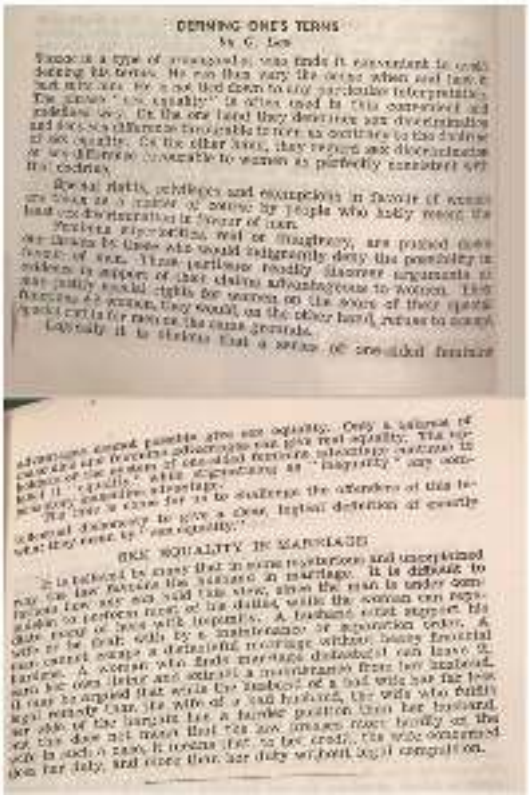

DEFINING ONE'S TERMS

by G. Lee

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SEX EQUALITY IN MARRIAGE

It is believed by many that in some mysterious and unexplained way, the law favours the husband in marriage. It is difficult to imagine how any man could take this view, when the man is under compulsion to perform most of his duties, while the woman can repudiate most of hers with impunity. A husband must support his wife or be dealt with by a maintenance or separation order. A wife cannot escape a delightful marriage without losing financial rights. A woman who finds marriage disappointing can leave it and be one thing and retain a maintenance from her husband. It can be argued that with the instinct of a bad wife, the wife who fulfils legal rights can, as wife of a bad husband, be in a harder position than her husband. [illegible] side of the bargain has a harder position than her husband. [illegible] does not mean that the law imposes more hardship on the [illegible] wife in such a case, it means that, to her credit, the wife concerned does her duty, and more than her duty without legal compulsion on.

Toil and Trouble – Thoughts on Two Gynocentric Demands on Men

Vernon Meigs · 28 February 2024 · Archived copy · Original

Although what you are about to read is not actually an analysis of the Three Witches of Shakespeare's *MacBeth,* the general meaning of a part of their famous incantation "Double double, toil and trouble" is just as it sounds: the intent to cause toils and troubles for humankind for the sake of causing them. Perhaps it is apt to use the Three Witches as an analogy for those that demand and expect toil and trouble…in particular for malekind. It is worth seriously contemplating whether women of gynocentric society wish to see more trouble in the form of men's chivalric self-abnegating behavior, and toil for men as a way of life. Here are some thoughts on these two kinds of demands on men.

"I Would Die For You": The Male Expendability Kink

Whenever we see men in the business of saving lives, the praises of these men tend to have a common denominator: hooray for men risking their lives and well-being. These men, sometimes even boys, end up damaged in the process of performing their given heroic act. More than enough of them die. News of such occurrences make women who profess to long for the gender roles of old gush and fawn for these men willing to offer their lives. Men who invest a lot in what women think of them follow suit by saying this is what manhood is about and declares "not men" those who would dare to complain about this role they are placed in.

Just as a thought experiment, what if a man devised a way to save more and more lives while rendering the necessity of risk to the rescuer negligible or completely obsolete? Call me crazy, but I'll bet that the fawning will subside. In fact, I would dare say that it is not the wonderful act of saving a life that these women are grateful for, or these ever-chivalrous men want to measure up to. What they profess to be grateful for is rather the willingness for the man to be of service and self-expense for the good of our gynocentric society. When a man is expended or put in a position where he may be expended, it is a sensation for those who believe in the so-called traditional gender roles. If a man doesn't, it doesn't matter then if he did engage in a life-saving act; self-preservation is seen as cowardly and unmasculine. Whether it is a neotraditional or a feminist society, the standard for men and masculinity is based on the altruism of men on women's behalf. I will note that altruism is not compassion, but the act of living for the sake of the designated others. For some reason, this is seen as virtuous.

Whereas a feminist society upholds abnegation of masculinity as an end in itself in practice, gynocentric neo-traditionalism claims to esteem masculinity only where men are prepared to die in service towards the feminine ends. Women in the latter category appear to behave as though this the chief sexual and relational appeal of men, often more so than the well-known attraction to "loaded" financially successful men. In fact, if these two masculine "virtues" are combined, then ultimately it means she inherits the money of the dead husband, and she is all set.

How many times have we heard stories in which a woman or girl fantasizes about a crush, love interest, or ideal partner and the magic phrase uttered by the man to express his love to her is "I would die for you" or something to that effect? Preparedness to die is presented as a criteria for a male object of romance, it seems.

Why is a woman enamored with the idea of a man wanting to die for her? Granted, it is dangerous enough for the man to profess to live for her as that is a gynocentric folly in itself, but that's beside the point here. In human history, we have not appropriately questioned the societal romanticizing of self-sacrifice and the worship of death, especially that of men. Women act consistently as if they are attracted to the male act of self-destruction, as it serves their ends. Why are women appreciative that someone dies for them? Why is anyone thankful instead of horrified?

Anti-Automation: For Male Jobs, or Male Toil?

Now, to switch gears quite a bit, let's talk about automation and men's work.

Everything mentioned thus far can apply to the idea of male toil and labor as well. How many times have we heard

that automation is killing men's jobs, as is the advent of artificial intelligence? Are those that profess to be on the side of men really expressing concern about men's income, or are they after something else?

Well perhaps the women may have some investment in men's income, especially since men's income too often becomes women's income if the man isn't smart enough. What I really want to address here however is the fear of automation, and how some allege that automation is a men's issue.

Automation is all about the development and usage of technology to aid in life so we can earn the space and time to self-actualize. Automation is devised largely by men; this means that to attack automation is to attack the hard work of these men in the information age. Automation can liberate men from unnecessary toil and allow men to accomplish tasks more efficiently; this means that it is of great value to men as they can do tasks better, and save room for whatever the next frontier might be. To attack automation is to want men to toil; it is to want men to set aside any desire to self-actualize and instead labor for the sake of laboring. Sadly, too many men can't seem to define themselves as men without this canned distinction brought to you by the "fairer sex."

Oh, I'm not saying that the abuse of automation and artificial intelligence by the powers-that-be isn't a genuine issue. I'm not saying you should take technology for granted and not be cautious. However, that is a discussion for another time and is certainly not specific to men's issues.

When automation is presented as a problem (leading to the destruction of men's jobs, and so forth), what can the response be except for calling for a return to labor with decreased level of technology and tools, thereby ensuring more toil? These doomsayers forget that automation actually creates jobs, perhaps way more than it destroys. That is what is meant by the next frontier. Or should they just admit that all they want to do is to make men go back to their vision of "traditional" masculinity again, in which they are simply a laboring class?

And on top of all this, what's more masculine than tools and gadgetry?? What's so unmasculine about a sense of tinkering to make something creative that actually lightens the load and speeds things up? Invention is what I wholeheartedly call a masculine virtue. It ironically smashes traditions, though it can set the stage for new ones, until they get smashed! Also, I doubt automation will keep us from wanting to enjoy the great outdoors and play sports if we desire to, so no need to fear and bellyache about that in my opinion.

Women have vastly benefitted from automation as well. I suspect that some of the women fearmongering about automation don't expect the convenience of their own lives to decrease if all that nice automation would be reverted somehow. I guess we all know who picks up the slack here.

Furthermore, if you think harder on the subject of male toil, you would also realize that this just as well has to do with the idea of the female disgust for the "idle man": a male, who in the female's eyes, isn't doing anything. The solution, according to her amounts to "Men: work, work, work!" The fear of automation is the fear of the non-toiling man.

What Do You Really Want Out of Men?

This has been a set of premises put together in one stream of thought that asks the question of what do the women and men of gynocentric society actually love about men, and what do they even think their place is. I hate to sound cynical, but it does seem to me that these women have a fetish for the male intent on disposing himself, or else working and laboring, all for her as the woman, that royal class. I think we could stand to be a bit disturbed by this. It all resembles a desire on the part of the women of gynocentric society to just see men perform for their amusement. And who are the classic collective archetype of those that want to cause all this toil and trouble for their enjoyment? The Weird Sisters, or the Three Witches.

I think it would be an interesting experiment to see in action, to respond appropriately to gynocentrists who fawn over men's physical damage and those that voice disapproval of men they refer to as idle, that is, not toiling and getting into life-threatening trouble. Just imagine these neo-traditionalists chanting "Double double, toil and trouble" and giving a shrill cackle of amusement.

In closing, I dare say that it has even got to the point that so many of us don't know what love and appreciation for men for being men even looks like, and we can't even describe it without resorting to the tired buzzwords such as labor, service, protect, provide, self-sacrifice and others that speak only of men's utility and not as an entity to be valued in himself. So what do women really want out of men anyway, after all is said and done? Are men lovable because they'd die for these women? Are they valuable because they'd work to the ends of the earth do whatever Princess wants? Do the scars on a man's body and face make him more sexy and exciting for women? The implications are worse than anyone can imagine if the answers are "Yes."

1 in 4 women admit to violence in relationships

A Voice For Men Videos · 29 February 2024 · Archived copy · Original

Tom Golden with a stellar breakdown of how research results are narrowed and skewed to achieve an ideologically favorable outcome, particular for media consumption.

Mary, Jane, Mary, Elizabeth, Joan and Catherine

Robert Brockway · 1 March 2024 · Archived copy · Original

The 16th century was a time of powerful female rulers in Western Europe. Queen Elizabeth ruled for what amounts to the second half of the 16th century. She was no figurehead either. She was the absolute ruler of England and Ireland (Britain would not arise as a state until generations later). Legally she was a 'Queen Regnant', meaning that she ruled in her own right and was not a 'Queen Consort' who is generally the wife of a King.

While it is true that English practiced Male-preference primogeniture (preferencing inheritance by the first born son over other sons and all daughters) this did not stop many women inheriting and retaining thrones in their own right around this time.

Elizabeth I is well known throughout the English speaking world and is generally remembered as an effective leader who reformed the English state and built up a strong navy in the face of external military threats. Others show that while the early years of her reign were generally prosperous this was not so later on. What all of these sources agree on was that Elizabeth was the queen in her own right. The decisions made were made by her. It should be clear from this that she was the leader of the English and Irish states.

What is generally not as well known is that there were several contemporary female monarchs in the British Isles. Immediately proceeding Elizabeth I as Queen of England and Ireland was Queen Mary I, her half sister. Queen Mary I is also known as 'Bloody Mary' as she had a habit of ordering the death of her subjects (usually by burning at the stake) when they didn't agree with her religious views. Mary I didn't reign for long (thankfully, given her penchant for violence) but was every bit as much in charge of England and Ireland as Elizabeth would be after her. Each effectively changed the national religion (Christian denomination) while reigning.

It is worth noting that Mary I's main competition for control of England and Ireland was another woman – Lady Jane Grey. In the end Mary made sure that Jane's head ended up rolling around in a basket rather than wearing a crown.

When Mary I married the terms of the marriage contract made her and her foreign husband joint rulers of England. He could not act without her consent. It is clear that the English nobility trusted an English woman to rule more than a foreign man. Nationality trumps gender. When Mary died in 1558 the crown did not remain with her foreign husband but rather went to her English half sister Elizabeth I. Patriarchy indeed.

To the north of England was Scotland, which was ruled by a Queen Regnant from 1542 to 1567. She is generally known as Mary Queen of Scots in English, probably to distinguish her from Mary I who was her contemporary. Her rule of Scotland overlaps that of both Mary I and Elizabeth I. The entirety of the British Isles was ruled over by female monarchs from 1553 to 1567. This period would likely have gone on much longer except that Elizabeth imprisoned and eventually executed Mary Queen of Scots after she fled south seeking Elizabeth's protection. Elizabeth apparently viewed Mary Queen of Scots as a potential rival since Mary was her niece. Mary Queen of Scots was fleeing south to England as she was suspected, then and now, of being a tacit accomplice in the brutal murder of her second husband.

Mary Queen of Scots was an absentee monarch during her early life, having spent her youth in France. Scotland was left in the hands of another woman, her mother, Mary of Guise.

So during this period we had Lady Jane Grey, Mary I, Elizabeth I and Mary Queen of Scots vying for power across the British Isles.

While Mary I's husband was in England yet another woman, Joan of Austria (1535-1573) was regent in Spain. Joan's minor son ascended to the throne of Portugal and it was his grandmother, Catherine of Austria (1507-1578) who became regent there.

It should be clear that this was no patriarchy. These women were no ones puppets – those that were successful ruled

over England, Scotland, Ireland, Spain and Portugal as ruthlessly and authoritatively as any male ruler. They also demonstrated that they were quite prepared to order the torture and execution of their enemies or those they perceived as enemies. These historical events and others that occurred in many other parts of the world throughout history demonstrate that these women were not helpless pawns of the patriarchy. They were powerful monarchs and in a very real sense, they were the law in their respective countries.

The Death Of The Girlboss?

A Voice For Men Videos · 2 March 2024 · Archived copy · Original

The Everyday Hatred of Men: Hegemonic Masculinity

A Voice For Men Videos · 3 March 2024 · Archived copy · Original

The Goal Post Episode 33 – Why Gad Saad Thinks You’re An Imbecile

Robert Brockway · 4 March 2024 · Archived copy · Original

Feminist Scream Singing

A Voice For Men Videos · 5 March 2024 · Archived copy · Original

A bit of a distraction for your entertainment, here are the Feminist Sirens from Belgium.

Google’s Gemini Catastrophe: Wake-Up Call for Woke Tech?

A Voice For Men Videos · 5 March 2024 · Archived copy · Original

Time to throw the baby out with the bathwater

Peter Wright & Paul Elam · 6 March 2024 · Archived copy · Original

A friend once suggested that when it comes to marital discord couples fight more over one issue: who is going to play the child in the relationship and who is going to play the responsible parent.

His comment rings true on its face, with men historically being the ones who take on the parental role in marriage. It's witnessed in the centuries of men taking responsibility for the financial and other security concerns of wives, and also hinted at in the relationship age gap. Males marry younger females — not to control their sexuality (as we are frequently misled to believe), but because women seek an older male to place in the responsible, paternal role, to enhance the child theme they intend to play out in the relationship.

Women collectively spend billions annually to neotenize their appearance, enhancing their efforts to assume the infantilized role.

We see the same theme appear in our language when men are shamed for being 'Peter Pans' or 'man babies' along with the injunction to 'man-up' — which has no counterpart for women; they are phrases intended to jolt men out of any inclination to regress to a childlike state of dependency. Never do we hear women being chastised as immature Wendys, woman babies, nor do we ever hit them with the demand to 'woman-up.'

To be fair we may see the occasional man playing a full-time child to his female partner, and we can say that all men experience occasional moments of regression to boyhood in their relationships. However, society frowns upon men indulging too much of the child within. And such indulgence is roundly met with sexual rejection by women. The child role is reserved exclusively for women within the relationship context.

The stresses that this dynamic places on relationships and especially on men cannot be overstated; the catering to a child within an adult's body is exhausting and ultimately demeaning to both the infantilized woman and the parentified man. Standardizing childishness in one partner and hyperagency in the other prohibits any sort of relationship between adult peers. Instead, it breeds contempt and conflict.

The structure of this type of arrangement ultimately results in an assured relationship killer. Hostile dependency. It is impossible for the infantilized partner to maintain respect for, or a healthy emotional connection to, her chief enabler. And it is impossible for the chief enabler to maintain respect or a healthy emotional connection to what amounts to a financial, emotional and familial parasite. Self-respect in both parties is also a casualty of this arrangement.

Before getting more into the dynamics posed by this dysfunctional relationship, we'd like to elaborate a bit more on the concept of the adult child which is something quite different from the literal child we look after when they are small. The 'child' is also one of the fundaments of the human psyche, operating equally in biologically mature adults and in children, thus the popular qualifier of 'the inner child.'

The great 20th century psychologist Carl Jung wrote a paper on the inner child, or what he preferred to call the child archetype,[1] where he outlined its main psychological features which include 1. growth toward independence, 2. vulnerability, and 3. a state of innocence.

1. Growth toward independence (but never reached)

This aspect of the child archetype is concerned with futurity, and is captured in the phrase 'what I want to be when I grow up.' It reflects the ongoing state of becoming without ever arriving at the destination – it remains an eternal child. In this respect the child archetype differs from the archetype of development, a more heroic path that *does* eventually culminate in mature autonomy and self-reliance.

The ambition for *perpetuated childhood*, as we commonly see in modern women (and enabled by men), is the inevitable outcome of the child archetype. As men and women collude to remove the destination of adult autonomy

from the life-map, they effectively kill the hero archetype of Jung's writing, the hero of true potential. And they give birth to the child of static permanency. Individuals dominated by the child archetype will always position themselves as eternally incapable of personal agency, even relying on the chief enabler to help fabricate a web of denial about their true nature.

This is reflected in the spiritual, financial, or relationship 'growth' workshops attended largely by women, who appear to pursue adult goals but who are in reality only participating in a charade. The true goal is more dependency and more childhood. These pursuits are often funded through the hard labor of the hopelessly paternalized male.

We also see this acted out in the psychodrama of the modern housewife, "taking charge" of such matters of household finances and other matters of home and hearth, without any responsibility for creating wealth, taking the risks that come with those efforts, or any other matter of real consequence. The perpetuated child chooses the colors but cannot buy the paint or climb the scaffold with brush in hand.

2. Vulnerability

Vulnerability is one of the main guises of the child, and so the woman dominated by this archetype is constantly signalling threats to herself from the surrounding environment. She is in danger of getting lost, hurt, abandoned and frightened, and just like the child of fairy tales she projects herself as lost in the woods with snarling bears and wolves, or afloat on the river Nile in a flimsy basket where she is in danger of getting lost or going under.

She is "at risk" at all times, including the risk of exposure to her chief enabler's frustrations or his wishes for her to realize adulthood.

The vulnerable, permanent child, communicates with the wider world through these threat narratives[2] which most everyone is familiar with through the archetypal damsel in distress — tied to the railway tracks, the locomotive of adult agency barreling down on her, or being held prisoner by a dragon from which she must be freed by your parental, sacrificial rescue.

3. Innocence

The child's way of defending its perpetual dependency is to project its innocence: "I don't know", "I didn't realize", "I didn't mean anything", "It just happened", "I got carried away by my feelings." Yes, her own emotions can be the villain in her threat narrative. And the understanding of a hyper-responsible male is required to save her from it. Because she claims ignorance she divests herself of all responsibility for what happens, leaving others to pick up the tab – most likely her male partner if she has one.

We see this even in women's general predisposition to gravitate toward victim politics, supporting male candidates who offer enabling paternalism from the state, and the vision of woman as perpetually in distress.

Moving on from Jung, perhaps the best conceptualization of the child archetype comes from Eric Berne, whose transactional analysis shows three possible relationship dynamics:

- Child relating to a parent
- Parent relating to a child
- An adult relating to another adult.

The first of these – child to parent – encompasses all that we've said so far about the child archetype and its exploitative style of relating with others. The second – parent to child – represents the parental relationship to a child. And the last one – adult to adult – represents a healthier mode of conducting relationships based on steering a middle path between the more extreme demands of both parent and child. This latter is where we might hope to be along with anyone we might choose for pair bonding.

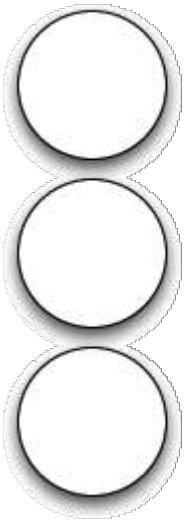

The perpetual child, however, demands that the default relationship setting be parent to child, an emotionally incestuous arrangement that affords some comfort to the irresponsible child, but that does so at the expense of a healthy adult connection.

Eventually, and we think invariably, this results in the parentified male viewing the infantilized female as inept, incapable and deserving of pity over respect. It can also breed a lot of anger that goes both ways, from the frustrated, overburdened male, and the dependent, irresponsible female whose life is a constant reminder of her lack of meaning.

The parental brain

Juvenile characteristics have long been known to evoke in caretakers a neurological state known as the parental brain. Children's faces and various other child gestures provoke hormonal changes that prime parents to be more sensitive towards infant cues and needs, resulting in nurturance, caretaking and protectiveness.

Adult women who learn to mimic child features through cosmetics, and the feigning of childlike behaviors of innocence and vulnerability, evoke in their male partners a very similar parental response. Like parents of literal infants men can be seen to respond with care-taking and protection, and if women are skilled at peppering the routine with threat-narratives she gains the ability to prompt him like a philharmonic concert conductor. Such is the obedient, reflexive state of readiness to rescue that defines the lives of so many men.

Readers here are no doubt familiar with this charade being played out between men and women, one which was not lost on Esther Vilar when she gave a sardonic description of it in her 1971 book The Manipulated Man. There she writes:

> Woman's greatest ideal is a life without work or responsibility – yet who leads such a life but a child? A child with appealing eyes, a funny little body with dimples and sweet layers of baby fat and clear, taut skin – that darling minature of an adult. It is a child that woman imitates – its easy laugh, its helplessness, its need for protection. A child must be cared for; it cannot look after itself. And what species does not, by natural instinct, look after its offspring? It must – or the species will die out.
>
> With the aid of skillfully applied cosmetics, designed to preserve that precious baby look; with the aid of helpless exclamations such as 'Ooh' and 'Ah' to denote astonishment, surprise, and admiration; with inane little bursts of conversation, women have preserved this 'baby look' for as long as possible so as to make the world continue to believe in the darling, sweet little girl she once was, and she relies on the protective instinct in man to make him take care of her."[3]

Vilar hits the nail right on the head; that many women have been taught they will be protected while having every whim catered for by simply playing the child.

This, perhaps more than any other theme entertained by MRAs and MGTOW, captures the dilemma we are wrestling with under the heading of gynocentrism – that being more than sexual attraction, more than pair bonding, more than romantic love and all the other social mandates. Our biological urge to care for children is king, and it's also an Achillies' Heel for those who abide by it unconsciously.

The good news is that our vulnerability to abuse is corrected in one move: by men refusing to play parent, whether indulging or trying to correct women who are perpetual children. Instead we have to insist that our female partners woman-up right alongside us, showing reciprocal responsibility between two adults. Or be prepared to show them the door once it's apparent that the task is too much for them to take on.

Esther Vilar's comment that a woman's greatest ideal is 'a life without work or responsibility' requires someone to facilitate it, and that someone is almost always a man. But men need not play the role of parent and we do have the option to seek a relationship between adult peers: two responsible adults supporting each other in the walk through life. Such a woman may be a unicorn but unicorns do exist. And success, if you are lucky enough to get it, will be more likely tied to the women you reject than the woman you seek.

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[1] C.G. Jung, 'The Psychology of the Child Archetype' in *The Archetypes and the Collective Unconscious*, Princeton University Press (1969)
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Voices of Male Victims of Coercive Control (UK)

Featured item · 8 March 2024 · Archived copy · Original

Domestic Abuse and Coercive Control are not gendered issues. Despite a huge body of scientific evidence showing that men are victimised at similar, or slightly higher rates, as women, male victims have been dismissed and ignored for decades. Taken from two large international surveys, here are the voices of men from the UK that have been subjected to domestic abuse and coercive control from their female partner.

Published By Firebird Psych

Republicans and Democrats, both Gynocrats

Peter Wright & Paul Elam · 9 March 2024 · Archived copy · Original

> *All parties, all sorts and conditions of politicians, from the fashionable and Conservative west-end philanthropist to the Radical working-men's clubbite, seem (or seemed until lately) to have come to an unanimous conclusion on one point – to wit, that the female sex is grievously groaning under the weight of male oppression."* – E. Belfort Bax, (1907)[1]

♦ ♦ ♦

Our two party political system increasingly reveals itself to be a staged battle, inspiring about the same credibility as professional wrestling. Democrats and Republicans allegedly square off on either side of a deep philosophical divide and battle for the hearts and minds of the American people. It is family values vs progressive ideals, religious edicts vs personal autonomy, secure borders vs open inclusion and multiculturalism vs national identity.

It is actually dozens of seemingly opposing ideals, impassioned voters on either side of the fence, setting off increasing media fireworks as we get closer to completing each election cycle.

Yet, as we see right before our eyes, our political practices and policies play vastly different than campaign issues would make it appear. The servants we elect wage the same wars, maintain the same extralegal prisons, bail out the same corrupt Wall Street players, cater to the same corporate interests and infringe equally on our Constitutional protections.

What we have pre-election is the Great American Psychodrama; a Dog and Pony Show that distracts us from the post-election reality that an agenda more powerful than Dem vs Pub is actually calling the shots on our governance.

We have a one party system. Republicrats vs Republicrats; a political mafia who sends front men out to "represent" respective sides of a philosophical battle that exists only in the minds of voters.

It allows politicians to run on platforms like "hope" and "change," with their biggest challenge being the maintaining of a straight face.

This is the perfect environment for modern sexual politics as well.

This is hardly a surprise to most men's advocates. Many are already aware that there are two different brands of politicians in today's world when it comes to gender issues: Knights and Troubadours. Just like Dems and Pubs, they ostensibly appear to be on opposing teams. That façade falls apart quickly, though, when you realize they answer to the same master; they are simple stage props used interchangeably by the same production company.

They are owned and operated by Gynocentrism, Inc. Their marching are women first and most often women only. They appear on the surface to be at odds but chivalry is the glue that binds them together. Everything they say and do comes back to women first every time.

Let's take a look at their approach to perpetuating gynocentric privilege for women through different styles of chivalry.

In the chivalric tradition knights are viewed as damsel savers. They are the protectors of womankind and the *hero of ladies.* We first saw them emerge all the way back to medieval politics where, for instance, Jean II Le Maingre – marshal of France and a knight renowned for his military skill – instituted The "Enterprise of the Green Shield with the White Lady," a chivalric order that gathered a team of knights to defend women's honor from male brutality. Inspired by the ideal of courtly love, the stated purpose of the order was to guard and defend the honor, estate, goods, reputation, fame and praise of all ladies.

Left: St. George slays dragon Right: George Bush pledges to rescue women from slavery

Alternatively, the troubadour politician has long been a permanent fixture in western politics, and has his roots in chivalric knighthood. He is the singer of sooth songs to female voters. He's the one who proudly waxes that women can do anything men can do, and do it better, and do it in heels.

This aristocratic crooner emerged in the troubadour revolution of France and Germany. But unlike the chivalric knights who aggressively rescues damsels, the troubadour makes stock and trade of awaiting counsel from his female superiors.

Medieval literature is rich with stories of such men seeking direction from women, the latter having an endless list of tasks for the troubadour to fulfill before his gynocentric credentials are confirmed. A famous example is Ulrich von Liechtenstein, a German troubadour (minnesinger) who wrote the autobiographical manual "The Servicing of Ladies." Von Liechtenstein's *modus operandi*, like that of all troubadours, was to put himself before a lady and ask to be directed.

Left: Troubador supplicates a female audience with sweet songs Right: President Obama

And then to strut around like a banty rooster, high on his own achievements and hopeful for a pat on the head or even access to the holy of holies.

Has anything changed? Nope. We still see the smugly sacrificing heroics of the alleged right and the sycophancy of the alleged left. We see both as they posture themselves as the advocates for all womankind, throwing men and boys directly into the meat grinder of feminist governance with open abandon.

The knightly politician of today likewise offers to protect women from harm and insult, the benevolent patriarch.

The more sensitive, troubadour-like politician of today offers his to support all female issues and alleviates all female discomforts on instruction from women. He's an archetypical feminist, SJW and sycophant.

The bottom line? What we live in today is essentially a gynarchy, defined as a political system governed by women or heavily in the interest of women. Some will protest that we don't live in a gynarchy because most of the political leaders are male, but that would be a superficial conclusion. In her book *What's Right With Feminism* Cassandra Langer gives a concise definition that accounts for the proxy role of male leaders: "Gynarchy refers to government by women, or women-centered government."[2]

Gynarchy refers to any government advocating female interests, including any establishment of laws and bureaucracies that mostly benefit women, regardless of whether the advocates in question are male or female. Said differently the political system that women govern may actually be staffed by male servants called prime ministers, presidents, or politicians who work on behalf of the of women.[3]

We can hear the protesters already: But surely the United States has always been governed by and for the dominant patriarchal powers?

No, not according to some early observers.

One of them was cultural critic Max O'Rell who in 1903 observed;

> "The government of the American people is not a Republic, it is not a monarchy: it is a gynarchy, a government by the women for the women, a sort of occult power behind the scenes that rules the country." [4]

What O'Rell saw in 1903 was that both sides of politics were serving as liegemen to the female populace – and nothing else.

The solution to this is simple and far from easy. All we need is a healthy percentage of the population, say one or two percent, to look past FOX NEWS and CNN programmed thinking; to look past their own biological impulse to save those who don't need saving and to engage in a pragmatic, rational examination of modern sexual politics.

We need them to see that the so-called candidates they are so bitterly either defending or attacking are just the same whores wearing different clothing.

Mind you, this is not about right vs left, which is a much more tangible and credible divide.

In American elections there is no right and left, just the pandering to Americans acting like robots with emotion chips that have gone on the fritz.

Whether it is with Lilly Ledbetter, VAWA or any other legislation enjoying round bipartisan support, what Americans have is a single option two party system that gives voters the opportunity to feel warm and fuzzy as they destroy their sons while chanting "You GO Girl"

All it will take is a tenacious, indefatigable minority of people who will simply not allow the lies and the injustice to pass unchallenged.

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[1] E. Belfort Bax, The "Monstrous Regiment" of Womanhood (1907)
[2] Cassandra Langer, What's Right With Feminism, iUniverse, (2001)
[3] Alison Tieman provides a historical example of slave leadership in her video *When Slaves Ruled*.
[4] The Philadelphia Record, quoting Max O'Rell's 1903 comments on American women

Further reading:

–Elizabeth Poole Sandford, Female Power, Influence, and Privileges (1835)
–Max O'Rell, Petticoat Government in the USA, (1896)
–Max O'Rell, The gentle art of ruling a husband, Chapter VIII in *Her Royal Highness, Woman* (1903)
–Historical references to gynocentric culture in America
–Warren Farrell on female political power in the United States, from *Myth of Male Power* (1993)

A solution to prevent veteran suicide

A Voice For Men Videos · 10 March 2024 · Archived copy · Original

Veteran suicide is especially tragic. The Netherlands has a solution.

The cover image depicts Canadian Forces veterans. Courtesy of Wikimedia Commons.

Feminists vandalize a wedding dress store in Guadalajara, Mexico

A Voice For Men Videos · 10 March 2024 · Archived copy · Original

Smashing the patriarchy literally apparently…

The featured image depicts the Expiatorio Temple in Guadalajara, Mexico. The temple was not attacked in the video above.

On Men’s Advocacy

A Voice For Men Videos · 11 March 2024 · Archived copy · Original

The Red Pill Raw Files – Is Male Disposability the Fault of Patriarchy? – Dr. Warren Farrell & Paul Elam

A Voice For Men Videos · 13 March 2024 · Archived copy · Original

Canaries in the coal mine

Elizabeth Hobson · 14 March 2024 · Archived copy · Original

AVfM Classics: DARVO: Deny, Attack, and Reverse Victim and Offender

Dr. Tara J. Palmatier · 14 March 2024 · Archived copy · Original

Have you ever marveled at how your abusive wife, girlfriend or ex is able to do and say the most hurtful, underhanded and contemptible things and then portray herself as the innocent victim? Have you ever wondered how she is able to convincingly accuse others, usually her victims, of the abusive behaviors and attitudes of which she is actually guilty? Wonder no more, the answer may be **DARVO**.

Dr Jennifer J. Freyd, PhD of the University of Oregon identified DARVO in the 1990s at the tail end of the repressed sexual abuse memories hysteria. In spite of its dubious origins, DARVO is a helpful concept with broader applications than Dr Freyd seems to have originally intended. Freyd writes about DARVO in conjunction with her work on betrayal trauma, which I discuss on the original Shrink4Men blog. According to Dr Freyd's webpage:

> "DARVO refers to a reaction that perpetrators of wrong doing, particularly sexual offenders, may display in response to being held accountable for their behavior. The perpetrator or offender may Deny the behavior, Attack the individual doing the confronting, and Reverse the roles of Victim and Offender such that the perpetrator assumes the victim role and turns the true victim into an alleged offender. This occurs, for instance, when an actually guilty perpetrator assumes the role of "falsely accused" and attacks the accuser's credibility or even blames the accuser of being the perpetrator of a false accusation."

DARVO seems to be a combination of projection, denial, lying, blame shifting and gaslighting. Dr Freyd notes that other observers have identified the same phenomena using different terms. My male clients experience this behavior when they try to hold the abusive women in their lives accountable. It also seems to be common behavior in most predators, bullies, high-conflict individuals and/or abusive personality-disordered individuals. DARVO especially seems to occur in high-conflict divorce and/or custody cases.

Of course, not everyone who denies wrong doing is engaging in DARVO. Many partners and exes of abusive women are accused of things they didn't do or of things that never happened. Naturally, when this happens, you deny the accusation and perhaps feel a little (*or a lot*) bewildered. How do you know if an individual's denial is the truth or an instance of DARVO? Freyd (1997, pp. 23-24) proposes:

> "It is important to distinguish types of denial, for an innocent person will probably deny a false accusation. Thus denial is not evidence of guilt. However, I propose that **a certain kind of indignant self-righteousness, and overly stated denial, may in fact relate to guilt.**
>
> I hypothesize that **if an accusation is true, and the accused person is abusive, the denial is more indignant, self-righteous and manipulative, as compared with denial in other cases**. Similarly, I have observed that **actual abusers threaten, bully and make a nightmare for anyone who holds them accountable or asks them to change their abusive behavior. This attack, intended to chill and terrify, typically includes threats of lawsuits, overt and covert attacks, on the whistle-blower's credibility and so on**.
>
> The attack will often take the form of focusing on ridiculing the person who attempts to hold the offender accountable. The attack will also likely focus on ad hominem instead of intellectual/evidential issues. Finally, I propose that the offender rapidly creates the impression that the abuser is the wronged one, while the victim or concerned observer is the offender. Figure and ground are completely reversed. The more the offender is held accountable, the more wronged the offender claims to be."

This is similar to how William Eddy, LCSW, Esq describes the persuasive blaming tactics of high-conflict individuals."Persuasive Blamers persuade others that their internal problems are external, caused by something else

or someone else. Once others are persuaded to get the problem backward, the dispute escalates into a long-term, high-conflict situation. One that few people other than persuasive blamers can tolerate" (Eddy, 2006, p. 29). Getting the problem backward is precisely what happens when DARVO occurs. *Figure and ground are completely reversed.*

"It's only the Persuasive Blamers of Cluster B who keep high-conflict disputes going. They are persuasive, and to keep the focus off their own behavior (the major source of the problem), they get others to join in the blaming" (Eddy, 2006, p. 30). This is why many Narcissists, Borderlines, Histrionics and Antisocials effectively employ smear campaign and mobbing tactics when they target someone—be it a spouse, attorney, court evaluator or therapist. By blaming others for everything that's wrong in their lives they keep the focus off the real problem; themselves. This seems to be the exact denial-attack-reverse victim and offender behavior Freyd describes.

Freyd (1997, pp. 23-24) states:

> "The offender is on the offense and the person attempting to hold the offender accountable is on the defense. 'Deny, Attack and Reverse Victim and Offender' work best together. How can someone be on the attack so viciously and be in the victim role? Future research may investigate the hypothesis that the offender rapidly goes back and forth between attack and reverse victim and offender."

This behavior is crazy-making if you are the target of it. You know you're being attacked while your partner/ex plays the victim role for all she's worth, insisting on her distorted version of un-reality. Worse yet, many people believe her; their reasoning being, *"She's so upset it must be true."* **Even some of my male clients who *know* their wives'accusations and lies aren't true, sometimes doubt themselves and what they know to be reality.** I believe that many women and men who engage in DARVO come to believe their own lies after they repeat them enough times. I call it the "O.J. Simpson Effect."

Abusers typically employ different types of denial. Perhaps you're familiar with some of the following ones:

- Outright denial or gaslighting. *"That never happened."*
- Minimization. *"It wasn't that bad."*
- Amnesia. *"I don't remember doing that."*
- Redefinition. *"I have a bad temper, so you shouldn't upset me."*
- Projection. *"You're abusive and controlling. You hurt me."*
- Conversion. *"I did wrong, but I'm a changed person and won't do it again."*

Freyd (1997, pp. 23-24) concludes:

"The offender takes advantage of the confusion we have in our culture over the relationship between public provability and reality (and a legal system that has a certain history in this regard) in redefining reality. Future research may test the hypothesis that the offender may well come to believe in [her] innocence via this logic: if no one can be sure [she] is guilty then logically [she] is not guilty no matter what really occurred. The reality is thus defined by public proof, not by personal lived experience."

It may be difficult to sort out who is telling the truth in these cases. However, I've found that high-conflict individuals who engage in this behavior often can't substantiate their claims or, if they just make up more lies to try to substantiate their claims, they're inconsistent over time, **so pay close attention and document their lies**. This may help you hang her with a rope of her own making, if and when you need to prove your version of events as opposed to her ever evolving versions of the truth.

If she is threatening to call the police and make false allegations against you and/or you're considering divorce, it's extremely important that you document the abuse you're experiencing in a journal, a digital recorder or some other medium. **Abusive, persuasive blamers rely on the force of their emotions to sell their lies, half-truths and distortions. Since most people are suckers for drama, especially in the form of a tearful, self-righteous**

woman, you'll need proof if you want to be believed. Think of it as making yourself DARVO-proof.

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Shrink4Men Coaching and Consulting Services:

Dr Tara J. Palmatier provides confidential, fee-for-service, consultation/coaching services to help both men and women work through their relationship issues via telephone and/or Skype chat. Her practice combines practical advice, support, reality testing and goal-oriented outcomes. Please visit the **Shrink4Men Services** page for professional inquiries.

International Conference on Men's Issues 2024 – Budapest, August 10-11.

Robert Brockway · 16 March 2024 · Archived copy · Original

A reminder that ICMI 2024 will be held in Budapest, Hungary on 10-11 August 2024. This is a little over 10 years after the first ICMI was held in Detroit. Paul Elam, Janice Fiamengo and Mike Buchanan are among the speakers.

Tickets can be purchased on the ICMI 2024 website.

Have you seen Zoe McLellan?

Robert Brockway · 18 March 2024 · Archived copy · Original

Have you seen Zoe McLellan?

In November 2020 McLellan's ex-husband, Jean Gillain was awarded sole custody of their son, Sebastian Gillain.

McLellan had already absconded with Sebastian by then. In May 2021 an arrest warrant was issued for McLellan by the County of Los Angeles, California. As of August 2023 McLellan is still at large. Sebastian, who would now be 10, is also missing.

McLellan is a public figure who has appeared in numerous popular television shows including *Star Trek: Voyager*, *JAG*, *NCIS: New Orleans* and *Designated Survivor*. Her face is familiar to millions. It is extraordinary that she has evaded detection for so long.

McLellan is originally from Port Orchard, WA. Some locals have speculated she may be hiding out in rural WA. Other sources have speculated that she may have travelled to Canada. We have information that McLellan has wealthy family in the New Orleans area and may be hiding out there.

Anyone with any relevant information should contact the Los Angeles County District Attorney's office.

Proof that Woke is Ending...

A Voice For Men Videos · 19 March 2024 · Archived copy · Original

The Goal Post Episode 34 – Trek is Dead

A Voice For Men Videos · 19 March 2024 · Archived copy · Original

Classic Elam: Primary Aggressor Listings by State

Paul Elam · 20 March 2024 · Archived copy · Original

Originally published 13 April 2011.

Ladies and Gentlemen, start your laptops. And in case you don't know, primary (or predominant) aggressor laws are laws designed to give police the edict to arrest men in domestic violence disputes. They use guidelines that target males, not evidence of who did or didn't commit a crime. If your state is on this list, you should be contacting your representatives and making a protest. – PE

Primary Aggressor Laws By State	
State	Primary Aggressor Law
Alabama	Ala. Code § 13A-6-134
Alaska	Alaska Stat. § 18.65.530(b)
California	Cal. Penal. Code § 13701(b)
Colorado	Colo. Rev. Stat. § 18-6-803.6(2)
Florida	Fla. Stat. ch. 741.29 (4)(b)
Georgia	Ga. Code Ann. § 17-4-20.1 (b)
Iowa	Iowa Code § 236.12(3)
Maryland	Md. Ann. Code art. 27§ 594B (d)(2)
Missouri	Mo. Rev. Stat. § 455.085(3)
Montana	Mont. Code Ann. § 46-6-311(2)(b)
Nevada	Nev. Rev. Stat. Ann.§171.137(2)
New Hampshire	N.H. Rev. Stat. Ann. § 173-B:10(II)
New Jersey	N.J. Rev Stat. § 2C:25-21 (c)(2)
New York	N.Y. Crim. Proc. Law § 140.10 (4)(c)
Ohio	Ohio Rev. Code Ann. § 2935.032(A)(1)(a)(ii) & 2935.03(B)(3)(d)
Oregon	Or. Rev. Stat. § 133.055(2)(c)
Rhode Island	R.I. Gen. Laws § 12-29-3 (d)(2)
South Carolina	S.C. Code Ann. § 16-25-70 (D)
South Dakota	S.D. Codified Laws § 23A-3-2.2
Tennessee	Tenn. Code Ann. § 36-3-619 (b)&(c)
Utah	Utah Code Ann. § 77-36-2.2
Virginia	Va. Code Ann. § 19.2-81.3 (B)
Washington	Wash. Rev. Code § 10.31.100(2)(c)
Wisconsin	Wis. Stat. § 968.075(3)(1)(b)
link to table of states with mandatory arrest laws	

The woke are imploding over Australian Sam Kerr

A Voice For Men Videos · 20 March 2024 · Archived copy · Original

The power equation mentioned in the video has been around since 1970. Many in the mainstream are now waking up to the implications.

SCUM Manifested

Walter Romans (TDOM) · 21 March 2024 · Archived copy · Original

The Hate-Filled Legacy of Valerie Solanas

Radical feminism can be traced more or less back to Valerie Solanas, author of the SCUM Manifesto. It was first published in 1967, though Solanas began drafting it in about 1959 or 60. In the Manifesto, Solanas calls on women to rise up against men who she sees as biologically inferior and responsible for all of the world's problems. However, she doesn't end there. She refers to the male as "a biological accident" and the Y-chromosome as being an incomplete X-chromosome, making the male an incomplete female. She further calls for men to be exterminated and to assist in eliminating themselves by eliminating each other.

There are those who have stated that this Manifesto is little more than a parody of "patriarchy" or a work of satire. They claim to view it as an anti-patriarchal statement, but state that the calls for the elimination of men should not be taken seriously. However, while the work may contain elements of parody and satire, these devices are used to emphasize the message, not to indicate that the author wasn't serious. Solanas' own history would indicate this as she shot pop artist Andy Warhol, art critic Mario Amaya, and attempted to shoot Warhol's manager Fred Hughes on June 3, 1968, attempting to kill them. In 1977, she claimed that her views had not changed since the Manifesto was published, indicating that she believed what she had written.

Further evidence that the SCUM Manifesto was to be taken seriously is found in the reaction of feminist leaders and organizations to Solanas' Manifesto and shooting of Andy Warhol. Ti-Grace Atkinson, radical feminist and president of the New York chapter of NOW, called Solanas "the first outstanding champion of women's rights" and heralded her as "a 'heroine' of the women's movement." Robin Morgan, former editor of Ms Magazine, included excerpts in her book, *Sisterhood is Powerful*. Other feminist authors such as Amanda Third and Catherine Lord have credited her with creating radical feminism and have stated that the feminist movement would not have occurred if it hadn't been for Valerie Solanas. There have also been several books, plays, and movies glorifying Solanas and her actions.

There are also those who would dispute the acronym that SCUM stands for the Society for Cutting Up Men. While this is not spelled out within the document itself, It was stated on the cover of her self-published version in 1967. Later, Solanas would deny that she intended the acronym. Instead she stated that there was no such organization, nor would there ever be. SCUM was a state of mind. It was meant as a reference to empowered women who considered themselves fit to rule.

The legacy of the SCUM Manifesto has continued. It was published as late as 2004 (perhaps since then, though I don't have a record of it) and has been translated into several languages. Currently there are organizations based on SCUM existing in Sweden (producing materials for high school students) and on the internet (RadfemHub) It has impacted society in many ways which will be outlined below.

In New York in 1967 at about the same time Solanas was publishing the SCUM Manifesto, Shulamith Firestone, Pam Allen, Carol Hanish, and Robin Morgan founded a group called New York Radical Women. This short-lived organization adopted a radical feminist ideology that emphasized the patriarchal oppression of women by men similar to that outlined in the SCUM Manifesto. They claimed that men exercised social dominance over women by creating social roles that divided privilege and power by gender. This group is often credited with the first bra burning at the 1968 Miss America Pageant. However, rather than burn them, they tossed bras and other artifacts of patriarchal oppression into a garbage can. Firestone would move on to found Redstockings and New York Radical Feminists while Morgan would become more involved in feminist activism and writing. Hanish would help found Redstockings and would later edit a journal called *Meeting Ground* in which she would publish an essay called *The Personal is Political* and is sometimes incorrectly credited with coining that phrase, although she undoubtedly helped popularize it.

In 1969, the radical feminist organization Redstockings published its Redstockings Manifesto. The influence of SCUM is unmistakable. It is considerably less violent, but no less hateful. It characterizes "all men" as oppressors of women. It characterizes individual male-female relationships as "class relationship(s)" and provides that all individual male-female conflicts are political, not personal and "can only be solved collectively." Men are identified as the agents of oppression and the users of physical force to subjugate women. "All power structures throughout history have been male-dominated and male-oriented. Men have controlled all political, economic and cultural institutions and backed up this control with physical force." In SCUM, Solanas outlines a similar concept:

> **"Authority and Government: Having no sense of right and wrong … the male feels a need for external guidance and control. So he created authorities — priests, experts, bosses, leaders, etc — and government… he sees to it that all authorities are male."**

Redstockings states: "We call on all men to give up their male privilege and support women's liberation in the interest of our humanity and their own… In fighting for our liberation we will always take the side of women against their oppressors. We will not ask what is "revolutionary" or "reformist," only what is good for women."

This is quite similar to Solanas' call for men to assist in their own extermination and /or work towards women's goals:

> **"SCUM will kill all men who are not in the Men's Auxiliary of SCUM. Men in the Men's Auxiliary are those men who are working diligently to eliminate themselves, men who, regardless of their motives, do good, men who are playing pall[sic] with SCUM. A few examples of the men in the Men's Auxiliary are: men who kill men; biological scientists who are working on constructive programs, as opposed to biological warfare; journalists, writers, editors, publishers and producers who disseminate and promote ideas that will lead to the achievement of SCUM's goals…"**

Redstockings did not take the ideology to the same extreme as Solanas, but the hatred that Solanas felt towards men was obviously present as was Solanas' influence. The prevailing attitude of the SCUM Manifesto is that men are to blame for everything wrong in the world and that ridding the world of men will automatically result in improvement. The first portion of this was outlined by Carol Hanish in *The Personal is Political* in 1969. Hanish states:

> **"The most important is getting rid of self-blame. Can you imagine what would happen if women, blacks, and workers (my definition of worker is anyone who has to work for a living as opposed to those who don't. All women are workers) would-stop blaming ourselves for our sad situations? …We are only starting to stop blaming ourselves."**

She later adds: "Women, like blacks, workers, must stop blaming ourselves for our "failures."" Of course if women aren't to blame for their own condition or their own failures, who is? The Redstocking Manifesto provides the answer: men. "Women's submission is not the result of brain-washing, stupidity or mental illness but of continual, daily pressure from men. We do not need to change ourselves, but to change men." The result of this "blame shifting" is that women can deny responsibility for their actions. Any wrong committed by women (or a woman) can be blamed on men or "The Patriarchy." This "blame shift" has led to disastrous legal consequences for men; most notably in Family Law, domestic violence, rape and sexual assault laws.

But while Redstockings was not as extreme as SCUM (at least publically), some of its organizers were. Robin Morgan would attack marriage as the basis for all sexism "We can't destroy the inequities between men and women until we destroy marriage." She would also help lead the charge to define all sex as rape "I claim that rape exists any time sexual intercourse occurs when it has not been initiated by the woman, out of her own genuine affection and desire." Her hatred for men was nearly as intense as that of Solanas "I feel that "man-hating" is an honorable and

viable political act, that the oppressed have a right to class-hatred against the class that is oppressing them."

In her Manifesto, Solanas spends a great deal of time demeaning and demonizing men. She begins:

> **"The male is a biological accident: the Y (male) gene is an incomplete X (female) gene, that is, it has an incomplete set of chromosomes. In other words, the male is an incomplete female, a walking abortion, aborted at the gene stage. To be male is to be deficient, emotionally limited; maleness is a deficiency disease and males are emotional cripples.**
>
> **The male is completely egocentric, trapped inside himself, incapable of empathizing or identifying with others, or love, friendship, affection of tenderness. He is a completely isolated unit, incapable of rapport with anyone. His responses are entirely visceral, not cerebral; his intelligence is a mere tool in the services of his drives and needs; he is incapable of mental passion, mental interaction; he can't relate to anything other than his own physical sensations. He is a half-dead, unresponsive lump, incapable of giving or receiving pleasure or happiness; consequently, he is at best an utter bore, an inoffensive blob, since only those capable of absorption in others can be charming. He is trapped in a twilight zone halfway between humans and apes, and is far worse off than the apes because, unlike the apes, he is capable of a large array of negative feelings — hate, jealousy, contempt, disgust, guilt, shame, doubt — and moreover, he is aware of what he is and what he isn't."**

She then continues:

> **"Eaten up with guilt, shame, fears and insecurities and obtaining, if he's lucky, a barely perceptible physical feeling, the male is, nonetheless, obsessed with screwing; he'll swim through a river of snot, wade nostril-deep through a mile of vomit, if he thinks there'll be a friendly pussy awaiting him. He'll screw a woman he despises, any snaggle-toothed hag, and furthermore, pay for the opportunity. Why? Relieving physical tension isn't the answer, as masturbation suffices for that. It's not ego satisfaction; that doesn't explain screwing corpses and babies."**
>
> **"Fatherhood and Mental Illness (fear, cowardice, timidity, humility, insecurity, passivity): Mother wants what's best for her kids; Daddy only wants what's best for Daddy, that is peace and quiet, pandering to his delusion of dignity (`respect'), a good reflection on himself (status) and the opportunity to control and manipulate, or, if he's an `enlightened' father, to `give guidance'. His daughter, in addition, he wants sexually — he givers her hand in marriage; the other part is for him."**

The demonizing of men, turning them into something sub-human and obsessed with sex would be a recurring theme of radical feminism. The obsession with sex would evolve into "all men are rapists" or "all men use rape to control all women." The desire to "control and manipulate" would become the "power and control" of the domestic violence industry. The concept of the male as a biological accident sets the stage for concepts of "testosterone poisoning" and "toxic masculinity." Both are concepts claiming that being male is by its very nature, a disease.

> **"If men were wise they would seek to become really female, would do intensive biological research that would lead to me, by means of operations on the brain and nervous system, being able t to be transformed in psyche, as well as body, into women."**

This lays the foundation for the Redstocking Manifesto's claim that women need not change, but men must be changed. The feminist call for masculinity and manhood to be "redefined" stems from this concept as well. The "redefinition" is the changing of men.

> **"Eliminate men and women will shape up. Women are improvable; men are no[t]."**

Here we have the antecedent of “the personal is political,” a statement that relieves women from any personal responsibility for their actions and places the blame on “patriarchy,” the elimination of which will result (by default) in a better world and an improved woman.

Susan Brownmiller was another product of New York Radical Women and New York Radical Feminists, both associated with Redstockings. She would later write *Against Our Will: Men, Women, and Rape* in which she would proclaim that all men use rape and the fear of rape to keep all women in a state of fear in order to perpetuate male dominance. This position would be the logical next step to Solanas’ assertion that men are sex-crazed animals that “[screw] corpses and babies” and desire their daughters (sexually).

Andrea Dworkin, a radical feminist crusader against pornography, may have also been influenced indirectly by Solanas and SCUM. While living in Europe in the late 60’s, she was introduced to the writings of Shulamith Firestone and Robin Morgan, both members of Redstockings. Dworkin also worked closely with Gloria Steinem and Catharine MacKinnon in her opposition to pornography as a form of sexual discrimination that reinforces male dominance over women and as such promotes violence against women. Steinem had also worked with former Redstocking Robin Morgan to found the Women’s Media Center.

Other radical feminists who appear to be under the influence of Solanas, but are not easily connected are Mary Daly, a radical feminist professor at Boston College who was removed from her position after refusing to admit male students to her advance courses in feminism, may also have been influenced by Solanas and her Manifesto. Daly was once quoted as stating “If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males.” This was apparently a response to a statement by Sally Miller Gearhart who advocated reducing and maintaining the male population at 10% of the human population. Gearhart helped establish on of the first women’s studies programs in the US while teaching at San Francisco State. There could be little doubt that she was aware of Valerie Solanas and the SCUM Manifesto. Although it is unclear as to when Solanas moved to San Francisco, that is where she was residing when she died in 1988.

The legacy of Valerie Solanas is found in the writings of Morgan, Dworkin, Firestone, Hanish, Brownmiller, Daly, Gearhart, MacKinnon, Steinem et al. But it doesn’t stop there. Many of these women have led the charge on domestic violence and rape law reforms that have done away with basic rights to due process and fair, impartial trials. MacKinnon pioneered sexual harassment law and may have been the one to invent the term. The child abuse hysteria of the 80’s may have been a direct result of the anti-porn crusade of Dworkin, MacKinnon, and Steinem.

The next generation of misandrists is already here. These are women like Sharon Osborne and the other women of “The Talk” who joked on national television when Catherine Becker sexually mutilated her husband after drugging him. They are the gender feminists of Sweden who open state-sponsored schools that portend to teach equality by emphasizing homosexual relationships and nearly excluding heteronormative relationships from the curriculum. They are the Swedish members of SCUM who produce videos depicting the brutal and senseless murder of men, then call upon women to “do their part.” They are Swedish feminists such as Ireen von Wachenfeldt, chairwomen of the National Organization for Women’s Shelters who have professed adherence to the SCUM Manifesto as have other prominent Swedish government officials such as former Minister of Gender Equality Margareta Winberg, and Professor Eva Lungren. Wachenfeldt publically stated “‘All men are animals…All men are emotional parasites… The male of the species is a biological disaster… To call a man an animal is to pay him a compliment.” They are the women of RadFemHub; Danielle Pynnonen, Kat Pinder, Isabelle Moreira, Mary Syrett, Julie LeComte, Lorraine Allen, Laila Namdarkhan, Pam O’Shaughnesey who are authors, teachers, childcare workers, and government officials from around the globe plotting and planning the destruction of the male sex via eugenics, murder, selective abortion, etc. There are Hugo Schwyzer, Michael Kimmel, Tom Matlack, The Conscious Men and many other men who might be considered the Men’s Auxiliary of SCUM as they support and defend the hate movement known as feminism. Solanas has indeed left a legacy. It’s a legacy of misandrous hatred and violence that by its own admission can only result in the destruction of the entire human race, men and women alike.

> **“Why produce even females? Why should there be future generations? What is their purpose? When aging and death are eliminated, why continue to reproduce? Why should we care what happens when we’re dead? Why should we care that there is no younger generation to succeed us.” – Valerie Solanas, SCUM Manifesto.**

[Addendum: The name of Evin Rubar was mistakenly included in the list of radical feminists. Instead of being a radical feminist, Evin was attempting to expose them. I apologize for the error. – TDOM

The myth that men only want one thing

Paul Bonea · 22 March 2024 · Archived copy · Original

You've probably heard of the phrase "men only want one thing". It's easy to drop it as "sage advice" in a real life discussion that's strayed into the more spicy areas of how men and women interact with each other.

The 'one thing' in this case is of course sex. The phrase is an example of how society at large enjoys perpetuating the notion, humorously or otherwise, that men are robots with simple programming and that all their efforts are directed towards their next sexual conquest.

Of course, the phrase is said as a joke most of the times. But "men only want one thing" and other phrases like it create today's cultural background that guides how men and women interact with one another.

An implicit meaning that women want "more than one thing"

Part of the subtlety of the phrase is that if men only want one thing, then by definition it must mean that "women want more than one thing". If it didn't, then the phrase might as well be gender neutral "people only want one thing", which doesn't quite have the same ring to it.

So what do women want?

After many thousands of years, we still don't quite have a scientific answer for that. But popular belief says that women want a connection and emotional commitment from the opposite sex, and not just "one thing".

At first glance, this doesn't sound like such an outrageous distinction between men and women. The problem is that men's desires are frowned upon as base and instinctive. By opposition, a woman's desires are somehow nobler and purer.

The end meaning of "men only want one thing" is a criticism and shaming of men's behavior and a pointed remark that a lifestyle of casual dating is "wrong" while entering and committing to long term relationships is "the right way".

Examples of this abound. One is the recent creation of the word "fuckboy" (interestingly however, people who mock the fuckboy also criticize slut shaming).

This shaming of men's intentions also extends to other aspects of their life, such as when a man wants to go out alone to a bar or club. Very, very few men are capable of going out alone without having the "creep" label attached, and most people will just assume he's out there to get laid.

Do men want just one thing?

This belief that men just want to play the field, ends conversations and doesn't ask the important question *why don't men commit?*

The simple answer is that by and large men don't really have an issue to stay with just one woman. In fact, most men would actually desire that.

What men do not want to do however, is to invest in relationships that are not fulfilling, and do not provide value to their life.

Men who only seem to want one thing are simply in the search for the right person. To be sure, some men have impossible standards that almost no woman can meet. However, most men are reasonable in their expectations but still have trouble finding a suitable partner.

For a man, the only logical solution to this problem is to "stay on the market" as it were, and keep looking for someone they feel is right for them, even if this means serial dating.

Viewed from a different perspective, this is men's equivalent of women who seem to experience a lack of financially marriageable men.

In popular media such as music and movies, men are depicted as rash and impulsive when it comes to relationships. But in real life, the silent majority of men are much more thoughtful and measured in how they choose their partners. Most men are readily willing to trade short term flings for a relationship with a woman that meets their criteria.

In a way, the trope of the woman that ends the bad boy's behavior has some truth to it. Except that it's not the woman who corrects the behavior, but the bad boy who believes he's found what he was looking for and can now move on to another stage of his life.

Why men are accused of wanting one thing

In the search for a suitable partner, men will likely go through many failed flings, relationships and situationships. As it so often happens, many men will be rejected by women they would have liked to pursue further. The reverse will also be true, and men will turn down women they consider to be incompatible with them.

Sometimes, feelings will be hurt and the women who are turned down will believe the man simply used them for sex, because "men only want one thing".

This is unfortunate, and perpetuates a negative stereotype of men's intentions and what they want from women. If it happens repeatedly it can lead to bitterness and can poison how the women who were turned down interact with future men in their lives. This then turns into to a negative downward spiral that is not fulfilling either for men or women.

If a rejection happens once, it's a fluke and a mismatch. But if it happens repeatedly, then it is an indication that how a woman approaches her interactions with men isn't healthy.

In this case, a woman who decides that "men only want one thing" makes a conscious decision to blame her romantic failures on men in general instead of looking inward, at herself, and how she might be sabotaging her own relationships.

This isn't something extreme to say. Nowadays, many people grow up in broken homes or dysfunctional families and have no intuitive understanding of how a healthy relationship should look like. For many, many people the ability to carry a relationship is something they learn over time through personal experience, instead of having a healthy relationship role model at home. This applies to men and women equally.

Thus, in the face of repeated rejections, a woman's best approach isn't to shift the blame on men being simple minded. Instead, a woman would be much better served to take a step back and figure out all the ways she harmed her interactions with men and what she can do to fix that.

What do men REALLY want?

There are 3.5 billion men on the planet, so it's a bit tricky to summarize what each and every man wants into a single phrase. But it is possible to make a vague guideline that can be used to describe the desires of most men (but not all men).

In two words, when it comes to long term relationships men cherish security and predictability. The exact meanings of these two words can be different from man to man, but the overall theme is the same.

Security in this case means that a man feels safe enough to invest himself in a relationship. A man wants to know that his efforts will not be wasted by a sudden attitude change from their partner, especially one that is out of their control.

But, as mentioned before, men can have different interpretations of security. For some men, it can mean unwavering support in difficult or stressful times, emotional reciprocation, genuine interest in their projects etc.

In regards to stability, a neat marriage joke applies very well: “Men marry women with the hope they will never change. Women marry men with the hope they will change. Invariably they are both disappointed.”

The joke is of course a caricature. True stability isn’t really possible since all people evolve. But what men want is to know that the central qualities that made fall for a woman will still be there 10 or 20 years down the line.

To sum it up

Probably the greatest argument to disprove the myth that “men only want one thing” is the fact that even in this day and age, men are overwhelmingly the ones that propose marriage. This alone should be proof that men want more than “one thing”. The gist is that they want it with someone who fits their standards.

Could Men Legally Rape their Wives in the Nineteenth Century?

A Voice For Men Videos · 23 March 2024 · Archived copy · Original

Should redpillers vote this year?

A Voice For Men Videos · 24 March 2024 · Archived copy · Original

Commentator on men's issues ThisIsShah makes a pitch for men speaking up during this election cycle, because this year may provide a more fertile political environment to be heard. He suggests that men threaten to boycott the election (without necessarily doing so) in order to get the parties to start making some offerings to men, but then actually voting according to which candidates pony up the best pitch. Ed.

Chad Sues 50 Women For Defamation After Negative Comments On Facebook Dating Group

A Voice For Men Videos · 24 March 2024 · Archived copy · Original

Omelets, marriage and MGTOW

Andrew DiKaiomata · 25 March 2024 · Archived copy · Original

I make omelets my own way. By that, I mean exactly like you'd see in any cookbook. I whisk some eggs, melt some butter in a frying pan, pour the eggs in along with some cheese and maybe some other things for filling. What, you might ask, makes it my own way? The fact that it's me doing it.

I also go my own way to work in the morning. The highway and during rush hour with thousands of other people. Each of them also going their own way. Why do I say I'm going my own way to work? Simply because it's me doing it. Now you'd think that's hardly my own way. If I were to go my own way to work, you'd think it would mean in some way fundamentally different – and you'd be right.

Like men going their own way.

If you were to imagine going out on your own, on your own way, you might expect that would mean something like MGTOW, that you are free from outside control, not dependent on another's authority.

You might envision someone shrugging off society's yolk, refusing to self-sacrifice and being one's own boss. That's what MGTOW is, even though a man certainly has the right to place himself in danger, to sacrifice himself for another, and to support others, **he chooses not to.** He goes his own way, in his life, in his choices, he remains sovereign.

Marriage is dangerous for men, it's sacrificial and compels the man into support for his wife or ex-wife. In marriage, a man necessarily compromises, gives up sole control over his life and his property. As with the earliest known MGTOW groups "The Anti-Bardell Bachelor Band" it was acknowledged that MGTOW and marriage could not co-exist.

Now what about this concept of MGTOW simply meaning male self-determination? This is such a gross over-simplification as to completely change the concept. MGTOW can be better thought of as a second or third order male self-determination. That is, a man who is determined to maintain and preserve his self-determination and determined to refuse anything that might infringe on his future self-determinism.

> MGTOW can be better thought of as a man who is... determined to refuse anything that might infringe on his future self-determinism.

For example, a man has the right, and could have his own self-determination to join the military, but joining the military greatly reduces a man's self-determination. A soldier cannot go his own way. After he is no longer under military obligation, he could be MGTOW, yet while active, he no longer has his autonomy, independence and sovereignty. In the same way, a married man cannot be MGTOW.

Hopefully, I've already addressed possible rebuttals. Yes, men ought to have the maximum amount of choices, autonomy, freedom and options. Yet, the movement is not simply a group of men making choices from options they have. That understanding would not be recognizable to hardly anyone professing to be MGTOW. I won't be appealing to the dictionary to say that MGTOW are by definition unmarried, but rather re-iterate that the philosophy and reason for existing preclude marriage, since MGTOW can be better understood as a second or third order self-determinism.

MGTOW is not simply about men making their own choices. It's about making the choices that ensure further choices and maximum freedoms.

No man is under obligation to be MGTOW, but if you choose to sell yourself into government slavery (whether

martial or marital), you are not MGTOW. If a man is married, he can be a great guy, he could live a great life, he could wake up sympathetic and with a desire to be MGTOW but he is not MGTOW. That's how the movement understands itself, that's what its philosophy prescribes and that's simply what MGTOW is.

Feminists attack cathedral – 2013

A Voice For Men Videos · 26 March 2024 · Archived copy · Original

In this video from 2013 we see feminist women attacking a church and assaulting a group of Christian men who have surrounded the church. The men show great restraint.

Resolved: Feminism is evil

Tom Givens · 27 March 2024 · Archived copy · Original

You can count on me to pretty much consistently call feminism an 'evil ideology,'

…
…and feminists as a group as well, come to think of it. A lot of people consider this to be hyperbole on my part, but sadly, this is not the case. I truly do believe feminism is evil to its core, and awakens the evil that lurks within each of us, which then provides fuel for the fire.

At this point, I suppose my religious views come into play, so in the interests of full disclosure I guess I better tell you my views on God and such. Feel free to skip this next bit, if you're so inclined.

I see almost no contradiction at all between religion and science. This requires an understanding that The Bible was translated and edited, perhaps hundreds of times, by fallible humans with political interests. Science provides excellent descriptions of natural laws and processes, and reveals nature to have a beautiful symmetry in the mathematical world as well; an almost clockwork precision; an underlying order.

I also find the claim that science provides a complete explanation laughable, since morphing from 'primordial ooze' to 'life' requires every bit as much faith as a belief in God. For that matter, so does the belief in infinite numbers of universes resulting in ours at random. And science doesn't provide a causation; a 'before.'

I believe if you don't take either viewpoint too seriously, they dovetail quite nicely. After all, one would expect God to be pretty good at math, and planning, wouldn't they? Especially considering that 'God' could very well be nothing but the collective consciousness of the universe itself.

Life *really is* that weird, after all.

Ok, so enough with the religious stuff (and hopefully avoid fixation on the subject), and on to why I call feminists 'evil.'

Ok maybe not quite yet, because first I have to let you know my definition of 'evil.' This is not as straightforward as it first may seem. Some people think 'evil' and they think Friday the 13th, or Dahmer, or child rapists. Many people define 'evil' as destructive, chaotic, and heartless. Cold, calculating, acid….evil.

I don't. If these are the definitions, how does one account for the rapist/murderer who loves his mother, may even have a wife and children they love? How does one account for the evil mastermind who collapses in grief at the death of his squeeze? This hardly seems like the type of thing Freddie Kruger would give much of a shit about, don't you think?

"Denial of the suffering of others, and in some cases while openly delighting in it, is a feminist hallmark."

…
And what about the 'petty' evils? The false accusations, the spreading of malicious lies, the mundane violence (bar fights, arguments/challenges, etc.), the plotting and popularity of daytime TV? Are these simply 'Freddy Lite,' the precursor to the Real Evil(tm), where they haven't gone over to the Dark Side yet and all that jazz?

Or, as is more likely, is it possible to be a truly evil person, and yet still have a spouse you love, and children you love, and parents you love, and friends you love. Being evil doesn't mean being devoid of love at all. It can't, given the degrees of evil easily seen every day.

So evil isn't hate or aggression, or for that matter indifference, because a person consumed by this would quickly burn every bridge in sight. Evil wouldn't progress. And evil begets evil, as the saying goes.

Upon much reflection, I've landed on a candidate, and it's served me well so far. Here it is:

Evil: *unmitigated self-interest.*

It allows for all of the 'tender' parts, while still allowing the evil person to torture, kill, maim, defraud, destroy, whatever at whim. After all, that person is nothing to them. Well, except a plaything. And they only matter as long as they mean something to the self-absorbed. And only in the way the evil person cares about, be it friend, victim, or both.

I think you can see where this is going, but I'll spell it out for those unfamiliar with the facts:

Feminism is gynocentric in the extreme, and will tolerate all manner of injustice to men, indeed will increase those injustices when possible, to serve the selfish ends defined by its upper echelons. The ideology literally REQUIRES it's adherents to believe their interests are paramount whenever in question; that 'helping women' is *always* the right answer. It requires a foundation of selfish thinking to begin with.

Denial of the suffering of others, and in some cases while openly delighting in it, is a feminist hallmark. Feminism appeals to the selfish little girl in women, with demands that she should 'have it all'. And that anytime she doesn't, it's men's fault. And it's that scapegoating, the 'othering' of men that marks feminism as truly evil. As truly, unmitigated self interest on an industrial scale. With nothing good planned for men, that's for sure.

Traditionalists talk of autonomy as the main characteristic of feminist thinking. Funny, even religious folk don't recognize evil when it's staring them right in the face.

And smirking.

5 practical ways to deal with Feminists

A Voice For Men Videos · 28 March 2024 · Archived copy · Original

After putting up a guide on how to deal with Social Justice Warriors, Lucian Vâlsan now details time-tested strategies on how to deal with the actual Feminist ideologues behind the SJWs.

Definitely worth a watch for the amount of good ol' FTSU present in this guide.

You can subscribe to Lucian's Freedom Alternative, here.

Camille Paglia on feminism, male creativity & generation snowflake

A Voice For Men Videos · 29 March 2024 · Archived copy · Original

Author, art professor, feminist, and cultural critic Camille Paglia offers a scathing critique of feminism, praises male creativity, and laments Generation Snowflake.

The cover image is courtesy of Wikimedia Commons.

New Hampshire Representative DESTROYS circumcision

A Voice For Men Videos · 29 March 2024 · Archived copy · Original

Richeut: 12th-century tale of paternity fraud & child support

Douglas Galbi · 30 March 2024 · Archived copy · Original

In the twelfth-century French tale Richeut, the title character Richeut is a mistress of harlotry. Frustrated with her insufficient earnings from whoring, Richeut plots to get pregnant to extract more money from men. She drinks mandrake and hellebore and has sex with many men. She succeeds in getting pregnant.

Richeut then goes to one of her lovers, a priest. She cries, sighs, and complains. The priest comforts her:

The gentleman {priest} puts his arms around her neck and kisses her softly. Richeut squirms out of his embrace, bursts into a torrent of tears, and speaks her threat: "Whether I tell you or I keep silent about it, I'm pregnant because of you." [1]

Men, who have very limited contraceptive options and no reproductive rights, dread unwanted claims of unplanned parenthood. Unplanned parenthood and state-imposed sex payments (called "child support") can destroy a man's life.

Men lack women's natural, true knowledge of who are their biological children. While the priest had sex with Richeut, neither he nor she knows which man contributed to the pregnancy. The priest says to Richeut:

Richeut, I don't believe you; do you really believe it's mine? Certainly not.

She responds:

I know full well that it is; may I lose everything, may I fall silent and be put to death, if I didn't solemnly swear that you put into me that thing which made me fat and pregnant. Don't think I'll dump it in some ditch or in a monastery, if you refuse to help me.

Rather than arising merely from the skill of particular, deceiving women, paternity fraud is now institutionalized in government and hospital procedures for establishing paternity. The priest foolishly acquiesces to Richeut's paternity claim:

By my faith, Richeut, I promise you that if you desire anything of mine, I shall keep nothing that you might not have for yourself. Why would you blackmail me, or have the bishop bar me from saying Mass? Now, hide this pregnancy for as long as you can, and when the child is born, blame it on someone else. So help me God, I shall not fail you in this, not one jot.

Richeut then cries a little and tells the priest that she loves him. He then gives her money and goods and promises her more.

Richeut repeats her paternity fraud with the knight Lord Geezer. She aggressively confronts him:

I am seething with anger when I see you. You pledged your faith to me and you lied. Any woman who puts her arms around you must be out of her mind. There's no one as stingy as you from here to Lincoln. What did I get from you once I gave you pleasure, the other day (alas!) in bed? A curse brought me to lie down flat under you! A pox on your root that shoots off and dries up! I was a young girl then, and now no one cares to love me. You have knocked me up, and I do not care to hide it. I'm angry with you! Look at my belly swelling up! It won't be long until I have a child. You've got to help me. So help me God, if you deny it's yours, it will be your ruin! I say it in earnest. No matter how fortified, all your castles shall be burned and reduced to ashes unless you acknowledge your offspring. I'll sooner burn or hang myself — I tell you no lie — than let you go free. I come from a good family! I have seven knights among my relatives. And I have friends that would slay their man in no time.

The knight foolishly accepts Richeut's claim that he caused her pregnancy. He gives her money and a kiss, and promises to send her meat, vegetables, and fine wine.

Richeut also repeats her paternity fraud with a townsman who didn't have a heir. He thinks he is biologically unable

to have children. Richeut goes to him and asks to have a private conversation:

They go into the room together and sit down on a bed. Sitting there, Richeut looks pensive, then says, "Sir, I came her because I was pushed by a desperate need. I'll be honest with you. I have a complaint to make, and you yourself are the cause. For the time is not long when I shall enter into labor. Sir, I'm incensed at you because you made me pregnant!"

At first the townsman, who thought himself to be sterile, stands up to Richeut:

"I? You must be joking!"
"This is no joke, sir, by Saint Thomas!"
"Without doubt, Richeut, you told a lie."
She cries and whines, and holds her hand to her face: "Sir, don't you recall the entire day that you played hanky-panky with me upstairs?"
"Yes, Richeut, that much I know."
"Without a doubt, dear sir, that is where I got this burden."
"Shut up, Richeut, don't ever say it!"
"May God confound me if I keep silent about it!"

The townsman's fantasy of having a male heir prevailed over his reason:

"Richeut, I don't know — I may well be the father. Let him be mine. If it's a boy, without fault, he'll inherit everything I own."

He gives Richeut much money and arranges to have her sent meat, wine, and bread.

Richeut herself benefits greatly from money she extracts for "child support." From pregnancy to long after the birth of her son Sampson, Richeut enjoys child support in the form of "meat, wine and claret, pepper sauce, fruit, cakes, pastries, and apples." Because she cannot bear Sampson's wailing, she hires another woman (a wet-nurse) to breast-feed him. Her lavish child-support income prompts her to raise her price as a whore. It also makes her an attractive marriage prospect for men seeking to avoid the burden of having to earn money for their family.

Richeut's child-support fraud devastates the men of the three estates. Richeut flatters the knight with tales of his manly and fearless son Sampson, who, she says, is just like him. She tells the trade-oriented townsman that Sampson "counts like an angel." She tells the priest that Sampson loves learning (priests were the leading scholars in the Middle Ages). Socially vulnerable and proud false fathers, the men of the three estates give all they have to Richeut for child support:

Richeut has blackmailed the priest so much that he now has only a grayish coat on his shoulders. And he's wearing nothing under the wool! As for the townsman, she's after his banking business. And she has threatened, flattered, and begged the knight so much that he has pledged her everything, both land and fief.

Just as child support today isn't required to be spent supporting children and in fact supports mainly interested adults, "Richeut takes and spends lavishly on herself — for the boy {her child Sampson} doesn't spend money!" Her three lovers as a result live in poverty.

Richeut's son Sampson grows up to be sexually voracious and highly skilled in seduction. Because the priest, the knight, and the townsman are languishing in poverty and despair, Sampson rejects them.[2] Richeut raises her son herself. She teaches him Ovid's love lessons. She teaches him additional lessons on flirting and techniques for sexual intercourse. Sampson is a good student. He masters the "summa of lechery." In travels spanning from Ireland to India, Sampson has sex with thousands of women. The only person more skilled than he in sexual seduction is his mother.[3]

The story of Richeut has considerable gender symmetry. Richeut exploits and abuses men and women alike. Her son treats women much the same way that she treats men. The priest, the knight, and the townsman stand for the three estates of medieval society. Richeut demonstrates the three estates' stupidity locally. Sampson demonstrates

the three estates' stupidity internationally.[4]

Richeut provides potent satire of paternity establishment and child support in today's high-income democracies. The outrageous deceptions that Richeut perpetrates are now institutionalized in laws and policies. Stories like Richeut are now summarily rejected from broad public discourse. They are labeled "offensive" and "anti-feminist" because they challenge deeply entrenched injustices against men.

* * * * *

Notes:

[1] Richeut l. 170-5, from Old French trans. Haddad (1991) p. 8. All subsequent quotes above are from id. Since Richeut is relatively short and the quotes follow the order of the text, further specific line numbers and pages are omitted. For an alternate English translation and the French text, Ker (1976). The French text of Lecompte (1913) is freely available online. The current best French text of Richeut is Vernay (1988). Richeut is thought to date from the last third of the twelfth century. Arlima offers a comprehensive bibliography for Richeut.

In its brutal satire and depiction of low duplicity, Richeut is thematically related to Trubert and Le Roman de Renard. Richeut has a woman servant / friend named Hersant. Richeut and Hersant are the names of the wives of the fox and the wolf, respectively, in Le Roman de Renard. Disparagement of prostitution in Richeut associates it with the sayings of Marcolf in Solomon and Marcolf.

[2] Sampson asks his mother who his father is:

Tell me now, mother dear, which one of these three is my father?

Richeut responds:

Dear son, I don't know. I have mated with each of the three, and with a thousand others. I am not ashamed to tell you. How can a woman that's been mounted by this kind of population be expected to keep count of her children? One doesn't know from whom she conceives nor when. Just go to the richest of the three. Take your pick.

Sampson responds, "Mother, I don't want any of them."

[3] On the relationship of Richeut and Sampson, Adkins (2003).

[4] In medieval estates satire, townsmen and peasants are commonly grouped together in the third estate. Mann (1973) considers medieval estates satire, but focuses on Chaucer and ignores Richeut. Richeut surely has more direct, current public importance than Chaucer's General Prologue to the Canterbury Tales.

[image] Nell Gwyn. Painting by Simon Verelst c. 1680. Nell Gwyn (1650 – 1687) was a comic actress and long-time mistress of Charles II. She regarded herself as a whore. Image thanks to Wikipedia Commons, and no thanks to the rapacious, reactionary U.K. National Portrait Gallery.

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> Richeut: 12th-century tale of paternity fraud & child support

NollaGirl504: Women cheat just as much

A Voice For Men Videos · 31 March 2024 · Archived copy · Original

Ben Hart lays it out

A Voice For Men Videos · 31 March 2024 · Archived copy · Original

This is a follow-up to various videos posted by Ben Hart and his daughter Madi. Ben's story will be familiar to many men who read A Voice for Men. He talks about the mistakes he made during his divorce and encourages other men to avoid making the same mistakes.

Victim of Botched Circumcision Speaks

A Voice For Men Videos · 1 April 2024 · Archived copy · Original

Are Women Raising Sonsbands?

A Voice For Men Videos · 2 April 2024 · Archived copy · Original

Willie Havmire has some thoughts here on something that will undoubtedly offend a lot of people, but actually describes reality for millions of single mothers and their sons:

Erin Pizzey has a term for what Havmire describes here this which is even more hard on the ears: *emotional incest.* It's when a mother uses her son to fulfill not just her economic needs but even her emotional needs. It doesn't literally mean physical incest, but EMOTIONAL; the relationship she wants to have with an adult man she tries to hold out through him, and this warps both her and more importantly, him as the child. It's a sad cycle but it's real, and more people should recognize it and try to correct it, not out of shaming people per se but in loving them enough to make them look at the truth.

This video is sure to spark some discussion. We'll look forward to seeing what else Willie Havmire has to say.

Make Women Great Again. What? Women Need to Change?

A Voice For Men Videos · 3 April 2024 · Archived copy · Original

Editor's note: AVfM does not aim to enforce nor promote traditional gender roles, however we do endorse free choice, including the choice of men and women who wish to pursue a traditionalist path.

1950s ads illustrating traditional roles for women...

MY WIFE
JEAN IS HAPPY,
PRETTY & PREGNANT
BOY, AM I GLAD I BOUGHT HER A NEW
HOTPOINT WASHER & DRYER
Hotpoint
ONLY
$249.95
Hotpoint
ONLY
$199.95
From the Onsuna Sun, Oswego, N.Y.

THE IDEAL GIFT
FOR ALL OCCASIONS
"Oh darling! How lovely... I've just longed for a FOWLERS VACOLA BOTTLING OUTFIT for years!
Obtainable at all leading stores throughout Australia

Still want to thank you
THREE TIMES A DAY!
An everlasting gift!
New
In-Sink-Erator
Saturn Garbage Disposer
Write TODAY for free literature!
In•Sink•Erator

WIVES.
Look this ad over carefully. Circle the items you want for Christmas. Show it to your husband. If he does not go to the store immediately, cry a little. Not a lot. Just a little. He'll go, he'll go.
Husbands:
Look this ad over carefully. Pick out what you, wife wants. Go buy it. Before she starts to cry.
Dormeyer

She's very special
Show her how you feel
with a Hoover Christmas gift

Give her a Hoover and you give her the Best
THE HOOVER

More Power to You!
KitchenAid

Easier for YOU-and
You owe it to HIM
KitchenAid

LASTING WAYS TO SAY:
Merry Christmas
ALCOA
ALUMINUM
THESE FINE STORES AND OTHERS CARRY GIFT ITEMS OF ALCOA® ALUMINUM

Still want to thank you
THREE TIMES A DAY!
An everlasting gift!
New In-Sink-Erator
Saturn Garbage Disposer
Write TODAY for free literature!
In•Sink•Erator

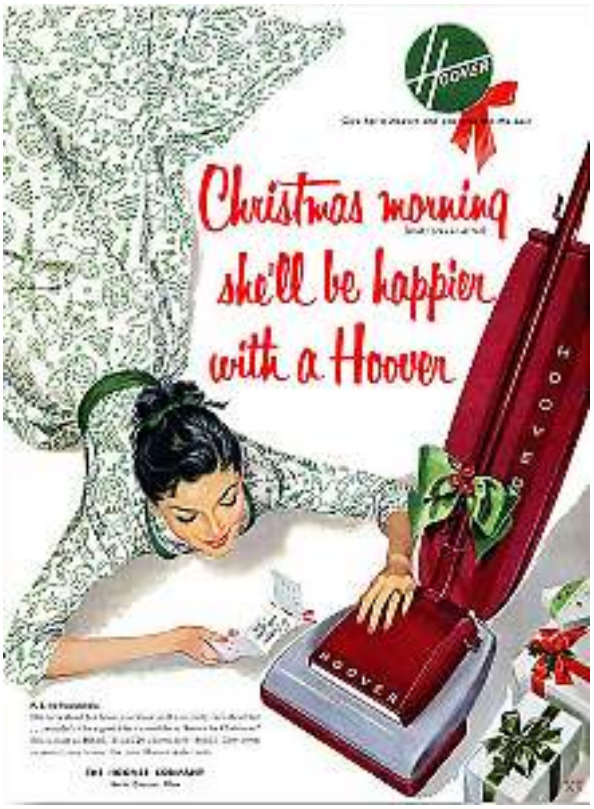
Hoover
Christmas morning she'll be happier with a Hoover
HOOVER

JOHN BULL
OUT OF THE CITY OF FEAR
by Scarlett Panafnik
WIZARDS AT WAR
£500 FREE FOR HOME DECORATORS
fineart america

Women and Sportsball

Doug Mortimer · 4 April 2024 · Archived copy · Original

It is ironic that nothing has garnered more publicity for women's sports than the encroachment of men (*i.e.*, trans women) into women-only spaces. Women crashing men-only spaces is now a given, and men in drag is not a new thing but men dressing up in the uniforms of female athletes and competing against them is definitely something new under the sun.

Predictably, the lunatic fringe supports the idea of trans women competing against women, even though all evidence indicates the result is that it enables also-ran male athletes to dominate in the female realm and in some instances results in violence against women! If you like to root for the underdog (or should I say underbitch?), go ahead, but in this situation, you'll likely die of old age before your faith is rewarded.

There is plenty of pushback against this nonsense. In essence, the "conservative" position is that there is no place for wannabe women in women's sports. I concur, but is this truly a conservative opinion?

For the most part the trans infiltration has been limited to amateur sports. Thanks to the famous/infamous Title IX, which has been in effect for more than 50 years, "equity" in college sports is mandated. While this has resulted in more intercollegiate sports teams and athletic scholarships for women, the nasty secret is that in order to maintain said equity it has been necessary to cut men's sports. Of course, this is not happening with football or basketball, since those sports are major revenue generators. Other sports, even baseball and men's track and field, are vulnerable, however.

Men's college teams have long served as quasi-minor leagues for professional teams. Professional sports leagues for women, however, are few and far between. The best known, the WNBA, is largely subsidized by the NBA but the league has never been self-supporting since its inception in 1997. Clearly, no matter how good a woman player is she will never be "promoted" to the NBA, but it's a good PR move.

There is also a National Women's Soccer League but the players are not getting rich. The average salary in May 2022 was $54,000. Obviously, a woman could take a traditional job as a schoolteacher or a secretary and do just as well – with more job security. FIFA (International Federation of Association Football), which governs national soccer associations, has been under fire for inequity in men's and women's prize pools. Even after coughing up more dough for women, the men's payout is still four times the women's payout ($440,000,000 vs. $110,000,000). The fact that men's soccer brings in much more revenue, thanks to higher attendance and higher ticket prices, is ignored by the equal-pay-for-equal-work ideologues.

If sports fans are reluctant to spring for tickets to watch women play soccer and basketball, one factor might be the high percentage of lesbians. The obnoxious soccerette Megan Rapinoe is perhaps the best known sapphic athlete (saphlete?) in the United States. If you Google "Lesbian Soccer Players," however, you will see she has plenty of companions. A writer named Natalie on *Autostraddle*, a lesbian web site, noted that the 2023 FIFA Women's World Cup "just might be the most openly queer sporting event in history." If the soccer moms of yesteryear only knew!

Basketball is also a lesbian hotbed, pun intended. Sheryl Swoopes was the best known until Brittney Griner ran into that little drug dustup while playing in Russia. Another is Sue Bird, who is "engaged" to Megan Rapinoe. Interesting to note that another famed lesbian hoopster, Kate Starbird, a former basketball star at Stanford, is currently an advocate for government censorship of social media.

On *Outsports*, another queer-oriented web site, Ken Schultz posted a 2021 article titled "Over a third [*e.g.*, 9] of all-time Top 25 WNBA players are out LGBTA athletes." One can't help but wonder if the NWSL and WNBA are broken down into cliques of heterosexuals and lesbians.

If you took a poll of the fans in attendance at NWSL or WNBA contests, I suspect you would find a

disproportionate number of gender queer folk. This is not new. Many years ago (1980 or thereabouts) I went to see the Dallas Diamonds of the short-lived Women's Professional Basketball League. Though I was not a big basketball fan and could have cared less about women's sports, a friend of mine wanted to go see Nancy Lieberman, who was the face of the franchise (and perhaps the league) and had a highly marketable (*i.e.*, she was white, heterosexual, and personable) personality. Tickets were cheap and I had nothing better to do so I went along. I don't remember much about the game but to this day I will never forget the crowd. I have never seen so many people of indeterminate sex in one place. (Admittedly, I have never attended a Pride parade.)

A latter-day femme phenom is Caitlin Clark, a University of Iowa senior who has been rewriting the college basketball records books. Another highly marketable athlete (not only white and heterosexual but religious!), she has put butts in the seats wherever Iowa plays. She will surely boost attendance in the WNBA when she turns pro, but the revenue increase will hardly challenge NBA standards.

Given the high proportion of lesbians in basketball and soccer, it is remarkable that parents would encourage their daughters to play these sports. I'm not saying such girls wouldn't turn out to be lesbians anyway, but I can't help but wonder if some sort of grooming isn't taking place. For sure, if the percentage of homosexuals were this high on male basketball and soccer teams, many parents would steer their boys away from these sports. Of course, in men's sports homosexuality is relatively rare. They do crop up occasionally in solo sports, such as swimming and diving, figure skating, and tennis, but they are exceedingly rare in team sports. There have always been more rumors than out-of-the-closet players. For boys, grooming is more of a problem with clergymen, male teachers and scoutmasters. After a bad first-half, a football coach might break your balls but he won't caress them.

No matter what the sport, homosexuality is much more popular in women's sports than in men's sports. When a female athlete comes out of the closet, it is a ho-hum event. When a male athlete does so, it is headline news because it is so unusual. It is a rare indeed when a man can lay claim to be more stunning and brave than a female counterpart!

Sexuality aside, is there any benefit to society when women play sports? Now I'm all for physically fit females, but this was not a problem in years past. When women's sports teams were few and far between and fewer women went to college, land whales were almost as rare as white whales. Today body-positivity has clearly triumphed over physical fitness.

Given the fact that goalkeeping, ball handling, making corner kicks, shooting free throws, and other sports-specific skills are of little use in the real world, why waste so much time developing them? The human body is at its peak for relatively few years. For most people, just when they get good at something, their body starts to fall apart. Also, if such skills are developed to their utmost, all it takes is an injury to render them mediocre.

Of course, in days of old, a girl whose tomboy ways persisted into adolescence would have been severely discouraged. She would have been taught sewing, cooking, and the basics of childcare and running a home. Of course, those are merely skills that last a lifetime, so you can't expect a modern woman to waste time on such trifles.

While many parents might not want to push their daughters into sports, they can't help but notice all the female college scholarships on the table. If competing in sports helps alleviate the parental burden of financially supporting a college girl, mom and dad might reluctantly encourage their daughters to play sports and pray that they won't get groomed in the process. After all, mom and dad probably want grandchildren more than they want their daughter to be a college grad.

Of course, young men have always been motivated by athletic scholarships. If your chances of an academic scholarship are slim and you have some sort of athletic talent, you can still go to college for free. This has long been a way out of the ghetto for young black men, and if a college ever did decide to deep-six a losing men's basketball program or football, charges of racism and BLM demonstrations would likely result.

Defenders of men's college sports acknowledge that few amateur athletes will make a living as professionals but extol the "life lessons" they have learned. You know, teamwork, discipline, the importance of playing by the rules,

etc. The implication has always been that the lessons learned in any collective enterprise such as a sports team will carry over to one's demeanor in a corporation or society at large. Since life lessons were a thing before organized sports leagues were founded, it makes one wonder how society got along before Major League Baseball, the National Football League, the National Basketball Association, and the National Hockey League were invented. I would suspect that one could learn many life lessons from pursuits other than organized sports…like learning to play a musical instrument, taking care of younger siblings, doing chores, running a small business, learning a foreign language. Before big bucks took over sports, parents were less inclined to indulge their sons' interest in baseball, football, basketball, or whatever.

There may be some truth to the assertion that if boys are playing sports it keeps them out of trouble. This does nothing for boys without athletic skills, but let's assume that for those who do participate in organized sports are venting a fair amount of male energy that might otherwise be expended on anti-social pursuits. The female rates of violent crime are nowhere close to the male crime rate, however, so if female sports were banned, a female crime wave would not result.

Of course, life lessons can also be dragged out to justify women's sports, but with the added benefit of showing women how to compete in a male-dominant world. While the feminists have long decried male culture, they applaud women who adopt that culture, whether in sports, the military, or corporations.

Men's sports at least generate revenue for a university, and for the select few there is the chance at a lucrative professional career, or at least some sort of sinecure as a high school or college coach. Women's sports are generating more revenue than they used to, but still lag way behind men's sports. Thanks to Title IX, however, those women's teams, even if they are financial drains, will remain at colleges and provide coaching jobs for former athletes.

While I don't find tattooed lesbians making layups entertaining, this is not to say I am totally against female sports. If you've ever happened upon a women's beach volleyball tournament on ESPN, you know what I mean. Butt-crack fetishists rejoice! I'm sure sports bras help them play better but if they played topless, the TV ratings would go through the roof.

Female tennis players have long been a source of eyeball candy. Over the years, many of the most popular (not necessarily the best) players were attractive. The web site *Ranker* has an article by Aaron Hager entitled "The Most Beautiful Female Tennis Players Of 2024." Of course, lesbians are not unknown in tennis (remember Billie Jean King and Martina Navratilova?), but the numbers are not off the charts. The same author also posted "The Most Beautiful Female Golfers of 2024." Again, there have been famous lesbian golfers (Babe Didrickson, Sandra Haynie, Kathy Whitworth) but the numbers are less than overwhelming.

Public interest in female sports is largely a function of how much sex appeal the participants possess. What is true of tennis and golf is also true of figure skating and gymnastics, but since most of the participants in the latter are what used to be called jailbait, male ogling strikes me as a bit creepy. Also suspect is Women's Mixed Martial Arts. I'm not a fan of femme fisticuffs but I realize there is a niche market for same. Frankly, I don't know how you can call it mixed when scratching and hair-pulling are prohibited. Think I'll stick with lingerie football and mud wrestling.

Male or female, spectator sports are clearly a form of bread and circuses to keep the masses amused. Of course, the media promote sports because a large part of their business is broadcasting sporting events and make money off them. The ratings for women sports are much lower, however, as is the income potential for the franchises.

When the media promote women's sports, is it a backhanded way of promoting queerness? Or more to the point, is it a way of promoting birth control? A male athlete can sire children all throughout his career, no matter how long it lasts. A female athlete, however, is at a disadvantage, as she spends her most fertile years on the court, the pitch, or the field. A working woman with an office job can work pretty much all the way through pregnancy. Not so with a female athlete. I seriously doubt that any team doctor would give the OK to a WNBA or NWSL player to

continue playing if she was in a family way.

It has long been known that participation in sports puts females at risk for amenorrhea, or menstrual dysfunction. This could range from irregularity to outright cessation of periods, estimated at 25% among “elite” female athletes. While exercise increases male fitness and hence the ability to reproduce, the opposite is true for women. Ironically, the most physically fit women, due to menstrual problems and/or lesbianism, are much less likely to reproduce than their male counterparts.

The world got along just fine before female sports were a thing and would get along just fine if female sports vanished. Of course, we could do without male sports also, though it would leave a bigger vacuum. In the history of civilization men being paid to play games in organized leagues is relatively new. Play is part of being human, but it has usually been a leisure time pursuit, a form of recreation.

Recess was never meant to be turned into a profession. But decadent societies offer its members all sorts of novel ways to make a buck.

Women shocked men won’t approach them after more than a decade of insane feminists yelling at them

A Voice For Men Videos · 5 April 2024 · Archived copy · Original

Do you plan to attend the Budapest conference (10,11 August)? If so, you need to order your ticket(s) WITHIN THE NEXT SEVEN DAYS.

Mike Buchanan · 6 April 2024 · Archived copy · Original

We're greatly looking forward to the Budapest conference (10,11 August). The events are the annual showcases for the global men's rights movement, and very important for the morale of the people active within it, as well as countless men and women with an interest in the human rights of men and boys. We have a great speaker line-up, and Janice Fiamengo will be the keynote speaker. Paul Elam and I will be the co-MCs.

As we explained some time ago, here, it's essential that we're confident of a sufficient number of attendees to make the event financially viable, in a timely fashion. This means selling enough tickets (£260.00) by the close of play on 12 April, just seven days away. You can order your ticket(s) here.

We recently published a video including my discussion with Paul Elam and Janice Fiamengo, it's on Paul's YouTube channel, here (video, 17:01).

We look forward to meeting you in Budapest, for another great event, 10 years after the first, organised by Paul Elam and held near Detroit, on behalf of A Voice for Men.

White Knights and Acolytes

Anja Eriud · 7 April 2024 · Archived copy · Original

Been meaning to do this for a while, and now the time is I believe, right. The Men's Human Rights Movement (MHRM) is part of a larger activism spectrum, with feminists on one end – the nasty end – and Men's Human Rights Activists on the other end – the good end. It is an eclectic mix of sites, blogs and youtube channels gradually coalescing around one single idea:

MEN'S RIGHTS ARE HUMAN RIGHTS.

The reason I include feminism at the shitty end **and** included a shitty end, is because the MHRM is the answer to feminism, is the positive, and on-the-side-of-the-angels Human Rights Movement, to feminism's negative and most definitely on-the-side-of-evil and hatred.

In between these two points is a mixed bag of, first, pseudo-feminists also known as "useful idiots," pawns of feminism, who spout meaningless "women's rights" rubbish and "I only believe in equality" crap. Aligned alongside **them** are the "White Knight" men who champion women, and not just demonstrably good women, but **all** women, because you see, all women are special simply for being women.

These white knights have other names: manginas, male feminists, "traditional men." But I prefer a simpler more descriptive word **– fools**.

There are some other types in this mess in the middle of the spectrum that bear closer scrutiny. These are for example, the chameleons, the shapeshifters, the "whichever way the wind blows" types, one minute they're **for** men's rights, the next they're talking about how women are actually "a bit discriminated against" don't ya know?

They pay lip service to Men's Rights but really don't want to get too mean about bad behavior from women. Because after all they can prove that NAWALT (Not All Women Are Like That) because these are usually married men, or those in a long-term relationship who have a "good woman" and while they might have experienced a quick blast of truly toxic femininity in their lives, it passed, and they dusted themselves off and *voilà*, everything came up roses for them.

What they don't actually comprehend, or even glimpse, is that their constant smug affirmation of how "happily married" or "happily coupled up" they are, is an insult. It is a self-absorption of such massive proportions that it blinds them to two things:

The core mission of the MHRM, and the majority of experiences of most men and boys.

It is a slap in the face, a calculated and blithely unaware insult to that core mission, and to the men and boys for whom the MHRM exists to support, to fight for, and to stand up for.

I'm glad they're happy, pleased they have this in their lives but, they are the lucky ones – the blessed – the exception. This is a good thing, but to wave it in the faces of the men and boys who the MHRM exists to serve is thoughtless.

But, they are either incapable or unwilling to see beyond the end of their own noses, to step outside their own limited perspective and see the big picture. All issues must be filtered through the rose-coloured spectacles of their personal lives. Oh yes, they're "sympathetic" and have a superficial grasp of the issues. But the fact that it never occurs to them to shut the fuck up about what a great life/wife/girlfriend they have and continue to wave this smug little world in the faces of deeply hurt, devastated and angry men illustrates how clueless they are about what the MHRM is about.

These are the acolytes. If it's got a vagina then they're hooked, if it plays the "woman card" then you may kiss men's rights goodbye, if it says "I'm just a girl" then it's "gosh darn it and shucks, let's just make a nice comfy place for this little gal to sit herself down" and of course "guys watch your tone, there's laaaaaaaaaaaadies present – watch

that mouth buster!"

Which leads me on to the next group in this mixed bag. They are perhaps the most devious, the most underhanded of all, the "I'm not a feminist but…." types. These are those who see the wind changing, who recognise that feminism is dying and realise that if feminism dies, if Men's Rights become a viable and potent force in the cultural, social and political world, then the "women are special" myth dies as well.

This is exactly what is starting to happen. Feminism is dying, women are losing the shield of "perpetual victim and perpetually special" that has served them so well, helping to absolve them of accountability and personal responsibility for themselves.

So, they come, they come sniffing around men's rights sites and blogs with a very specific agenda, to tame men's rights activism, to give it a female twist, to bend it into a woman-centred shape, that **they** can approve of. After all, men don't **get** to have rights movements, men **couldn't** possibly know what the important issues are, nope, men **need** a certain type of female to come along and knock them back into shape.

They write articles about how "everybody just misunderstands feminism" and "women are still not equaaaaaaall" and "men are still being mean to women", and on and on and on.

But, as with all things, women know that in order to get men to **readjust their attitude**, they need other men to act as "enforcers" to prevail upon their "brothers in arms" to "see things from the woman's perspective." Again.

We are witnessing the birth of feminism 4.0, the "man-friendly" feminism, the "here's a few crumbs now shut up and let us take care of this whole men's rights" hoo ha. **This** is the feminism that is now evolving to take into account the growing voices of men, those voices that must not be allowed to get out of control, they must not be allowed to drown out women's voices (as if that was even possible) therefore, some small concessions must be made, a few crumbs thrown men's way, but the goal?

Feminism gets to remain **in charge**, feminism still gets to control the discourse, and **that** discourse will be, and always is, from a Woman's Perspective.

But, of all these idiots, worst of all are the male fools, the ones who write articles about how big of a fool they are, who proudly announce their stupidity by declaring themselves to be feminists, how they support "women's rights" and how all you guys need to get back on your knees and start worshiping the golden uterus again.

Let me explain something for those of the "thinking is hard" mindset: feminism entrenches and translates gynocentrism into political power, it informs public policy, legislation and economic policy.

But it is Women, feminists or not, who entrench hypergamy, the disposability of men, the cultural, political and socially, **lesser** status of me into everyday life. Women who perpetuate, validate and insinuate the anti-male bias that exists in and at every level of our cultures and societies. Women who drive the engine of feminism, who feed this toxic vile ideology with the corrosive and putrid fuel it needs to keep going.

I'm female, and there is not one single Human Right that I do not have, and then some. Where I live there is absolutely no law, no piece of legislation in existence, that violates any one of my universally-recognised Human Rights. Not one.

In order for me to obtain, or be endowed with, any more "rights" I would have to become a feminist and find some pathetic meaningless pointless "issue" to have a whine about.

And Hell will Freeze Over, before I would become a feminist, in fact, before I would give two flying fucks about "women's rights." Anyone, female or male, who thinks or believes for one microsecond that "women's rights" is a valid issue is a moron who wouldn't know a Human Rights abuse if it jumped up and bit them on the backside.

So, could all you fools, white knights, manginas and acolytes playing at being Men's Rights activists kiss my female Irish arse and grow a brain. Thanks.

This item first published on Not A Feminist.

Democracy so fragile

A Voice For Men Videos · 8 April 2024 · Archived copy · Original

All feminists are tradcons

Andrew DiKaiomata · 10 April 2024 · Archived copy · Original

In the MRM we often see feminists and tradcons (traditional conservatives) compared and contrasted. We hear that tradcons are almost as bad as feminists. In this article I submit that all feminists *are* tradcons, though perhaps not all tradcons are feminists.

The initial objection to this thesis is that feminism is radically liberal, while tradcons are conservative, so how can feminists be tradcons? The reason is that under traditional conservative expectations, as with feminism, women have much more relaxed and different rules. There's a very narrow dress code for men, but wide dress code for women. Same with hair, personal expression, and with showing feelings and the expectation that people care about your emotions, or at least will not mock them like we do with male expressions. I'm thinking of the trendy "Manfeelz," "I bathe in male tears," "I drink male tears," "Oh, I hurt your fee-fees?" compared to the traditional-conservative equivalent "Keep a stiff upper lip," and "Boys don't cry."

With feminism and traditional conservatism, women are given more relaxed rules. For feminists, bouncing their bare breasts with the word slut painted on them is an absolute right, of course men don't ever dare take on a similar "slutty" display because the dress code is much stricter with men. In feminist thought, and I think it's safe to say traditional conservatism generally, this would be labeled "creepy", with female feelings being of the utmost importance.

When we look at the shared feminist and tradcon attitudes, near verbatim talking points and views on sex and gender, it makes me wonder if feminism isn't simply a subset of traditional conservatism. When taking a broader view, we see that all feminists are in fact tradcons. Let's talk about five ways feminism is traditional conservatism:

Separate rules for women

Feminists, like all tradcons have a real hard time saying no to women. To them, as a man you need to both satisfy and protect women. Treat her with kid gloves, like a child. To them, a man should never make a woman cry, he needs be attentive to her every need. For example, They'll shout "It's never okay to hit a woman!" Not even to defend yourself or your child? Not even to protect another woman? No. To tradcons, and I include feminists when I say tradcons, women are weak, therefore innocent. Men are strong, therefore abusive. Women can hit men without violating the tradcon mindset, because "What harm can a woman really do against men? Men are stronger." This is where both feminists and tradcons mock abused men, and minimize their issues. Being stronger, to them, means being deserving of abuse.

Real men

"Man up and be a feminist!," "Take it like a man!." Feminists, as tradcons, love controlling male behavior with this idea of "The real man". "Real men are feminists" didn't you know that? I guess I must not be a real man then. And piggybacking on our last point "Real men don't hit women." That's because "Real men protect women." We need men to sacrifice to their detriment for the benefit of women, that's how you get to be a "real man." "Benevolent patriarchy" you see? It's problematic, except when it directly benefits women… in all other instances, it's "misogyny writ large."

Women and children

When the boat starts sinking everyone yells "Women and children first!" It demonstrates the selfless sacrificial love men are trained to have to women they don't even know. Yet, to a feminist and perhaps even to an everyday tradcon with quite a dim view of men, this selfless sacrificial love is actually based on a hatred of women, on misogyny. Being in the unfortunate position of hearing a feminist try to make this point, we'll just say it makes sense if you don't think about it. It's a recurring theme within feminism, the absolutely indiscriminate use of the concept of hatred with the word *misogyny*. This might seem like a position where tradcons and feminists disagree, the idea that

love for women is hate. Yet, keep in mind the next point.

Men are after women for sex

Tradcons and feminists agree, men are only after women for sex. If he does something nice, watch out! A “nice” guy? No no, naive MRA, men are scum, they’re dangerous. Watch out for the big bad man. To them, men need to be restrained because they are like werewolves, ready to attack innocent women. As with traditional conservatism a female might “flirt” with a man, but a man in the same position is looked at as a potential predator. There’s the presupposition that a man is a up to no good with only sex on his mind, while the woman is pure and innocent. A display of male sexuality is variously “creepy” or “not appropriate,” contrasted with female sexuality where it is variously giving women a wider dress code or the title of “slut pride”. Don’t ever slut shame, you creep!

Men are super men and women are damsels

This last one is probably the biggest point to show how feminism overlaps with traditional conservatism. It screams both at the same time. “Save the women!,” “Fight for women!.” Those brave white knights, feminists, and other tradcons trumpeting the call to rescue those poor damsels. “You don’t say that to a lady,” “Check your privilege before you mansplain to a woman.” This is huge within feminism and a sentiment they love exploiting. Think Elevatorgate, Anita Sarkeesian and feminism generally. Feminism’s whole thing is the “men are evil oppressors”, “Women are oppressed” shtick.

After we consider these five points, we see how feminism is tradcon. When the male-bashing media portrays the MRM as pushing back against feminist over-reach, we have a good reference to see how there hasn’t been “over-reach” it’s simply a new kind of anti-male sentiment substituted for the old. There’s war between men and women for rights that men must lose so that women can win.

Feminism exploits traditional conservatism and our traditional thoughts to attempt to benefit women to the detriment of men in much the same way traditional conservatism expects men to sacrifice for the benefit of women to the detriment of themselves. Feminism and traditional conservatism are virtually indistinguishable, if not identical.

The silence of the voiceless

Matthew Steele · 11 April 2024 · Archived copy · Original

The silence in the morning, when a man is outside breathing in the crisp winter air, alone with his thoughts and emotions, we say is golden. We never dare admit, however, these are the moments when we reflect on the emotions that have cracked the stony exterior of our being. We stand there quietly, even stoically, while we wage a war on ourselves, with no white flags being raised to stop the fighting. If another man were a fly on the wall, he may see the shimmer of a tear in our eyes, and the effort to swallow hard to choke the emotions back down. In the midst of the battle inside our minds and hearts, we would bellow a cry of rage and despair, but men have no such luxury, for silence to us, is golden.

As the sun breaks, the hues of purple shimmer from the rocks in the distance, and the rays of orange streak across the sky, illuminating the heavens, it begins the darkening of my mind. I find myself drifting from moment to moment, searching for answers that will never be given. In the darkest moments of our lives, unbidden at any time, there is the fear that the darkness will enclose us forever and we will fade into that oblivion. What is even worse, the fear subsides and we slip into those dark moments, wishing it would close off the light forever, and we can slip into that cold embrace. It would be easier to slip into that darkness, to let the physical pain that grips our chest subside; easier to forget the face of our fathers, and our children. Lest we forget, nothing that came easy was ever really worth having, and the consequence of those actions are too much for those who love us to bear.

So we walk in the darkness, we continue in the night, though the sun breathes warmth to our face in the cold air of winter. We forget the taste of food, and we plunge headlong into the bottom of a bottle of whiskey. We become old friends with the names on those bottles, and we let them fight the war on our pain, because we feel we have no strength left to fight the struggles. The air hangs like a stone on us, and every breath brings that old familiar ache in our hearts.

We can feel it, it is the physical expression of our emotional war. We can see it, like brutal autumn rain on a windshield, pouring across our eyes. As the rain pours down, the thunder crashes in our heads, and the weight becomes too heavy to bear, we fall like toy soldiers to our knees. We would cry out, and we try, but the emotions have choked our voice, and all that is left of that voice is the silent scream of the voiceless.

Men are not in touch with their emotions. Men do not feel anything. They have no compassion, they are automatons, they cannot communicate effectively, they do not feel to the depth women do and need consistent reminding of their inability to be complete human beings without women. They are not good parents without womanly guidance. They are not capable of properly providing a good home to a child without a woman. If they do not prostrate themselves in their relationships then it is acceptable to dispose of them and upgrade to a servant who will do as they are told. Men do not understand women, they lack the emotional maturity; they lack empathy, and they will abandon their responsibilities with no regard to whom they hurt because they do not feel emotions the way a woman does.

The thoughts weigh heavily as we go through our lives. Through the distorted hues of cold stones in a scotch glass, we try desperately to see how we came to this place. The emptiness of a room, filled with only a chair and a bottle, starts to close in on us. The ghosts of our past, and the events that led us to this room, without light, devoid of the smile of our children, haunts us to the core of our being. There are tears in this moment, as we sit, stone cold sober, staring at a drink untouched. We would give anything to change this moment, to hear laughter again, to trip over a skateboard, or step on a stuffed animal. We would give everything, for more moments like that, if it had not been robbed from us.

We gave our hearts, our time, our very souls, for that idea of completeness. We gave every waking moment, to a hope, and a dream. We never saw the betrayal coming, not from her, and not from the courts.

Yet, we were betrayed from the very first day. Oh, we knew, somewhere inside us, that it would come; that as time

passed, and our favorite chair was thrown out, and our faults more viciously thrown at us as each day came and went. We lied to ourselves, and we took that abuse. We took it as she constantly reminded us of our shortcomings, told us how lucky we were to have her, and what failures we were as men. You do not make enough, you do not wash the dishes enough, you do not fix enough things around this house. You are not a good parent, you do not know how to communicate, you do not understand me, you do not give me any time for myself.

We let her shove us, and hit us while we stood in confusion. We ducked as she threw scissors and broke picture frames, and cleaned up the glass so our child would not be injured in the morning. What is worse, is that we believed we deserved all of it.

There are men, who, even now sit in the deepest of despair, and their sorrow dwells deep in their eyes. I watch as you men torture yourselves, placing your soul in chambers of the most brutal sort, and the iron maiden swings high from the chains you are bound in. Your mind spins like a wounded plane. Turning inward on yourself, you place heavy loads of blame, doubt, shame and even self loathing on your heart, believing you have to carry that weight. Like a little boy lost with no compass in the deepest of forests, you search endlessly for the way out. You take it, you endure it, until the strain cracks your stony facade like a sledge hammer to a pane of old glass. Make no mistake, you will fall. You will be buried under the rubble of their feminist revolution.

You can lay there, brother. You can lay there in the darkness, as the weight crushes the last of your life from you, and the sweet dark embraces you into the eternal black. However, there is another road you can choose. For outside that stone prison are the voices of your fathers, and their fathers before them. They bid you to get up, to push the weight away from your chest, and *stand* again; to let the sweet orange light of the morning bathe your face, and refresh your soul with its warmth. To remember your face is that of your father, and his father before him. To remember that your child is out there, and that child has your face.

Will you leave that child to someday be buried as you are? Will you sentence that child to that fate? Or would you, for one moment, strip away the shame, and the pain, that is not yours to bear, and remember you are not alone. Your brothers wait for you, and in that dark moment, if you reach through the stone, we will extend our hand and help you stand in the midst of others who pushed their way out as well. As the tears fade, and the moment of darkness ends; as the light pours down onto the sweet green of the trees, we will find our strength again.

We will do this together, and we will bring hell down on those who perpetuate injustice against fathers, and in doing so, perpetuate against their children as well. We will not be silent, we will not back down, we will never stop. We will do what is needed to see those little smiles again, no matter the cost, no matter the pain. We will ensure that our sons are not left in the darkness as we were. We will breathe deep that morning air, and let the roars of our voices thunder across the morning sky. We will have our justice, and true equality. We. Will.

Men in decline as the establishment looks away

A Voice For Men Videos · 12 April 2024 · Archived copy · Original

False accusations as entrepreneurship

A Voice For Men Videos · 13 April 2024 · Archived copy · Original

Rape and assault are treated very seriously and very severely in India, despite what the Western media might have you think. Indian women know the power of a false accusation. And they’re not afraid to use it.

Male Domestic Abuse – one man’s story (Curled Up)

A Voice For Men Videos · 14 April 2024 · Archived copy · Original

A moving and impressive video from the folks at Mankind Initiative.

Subscribe to Maxade147.

Men: Ask her for something

A Voice For Men Videos · 15 April 2024 · Archived copy · Original

“Going Your Own Way: Understanding MGTOW” – a book review

Aaron Clarey · 16 April 2024 · Archived copy · Original

“Going Your Own Way: Understanding MGTOW” is a book released by Peter Wright and Paul Elam, and (as far as my research shows me) is the first serious publication that attempts to define, explain, and introduce MGTOW to the general public, as well as become sort of a “constitution” of the Men Going Their Own Way movement.

It is incredibly well written, clear, and succinct, and necessarily so as it attempts to lay down the theoretical foundations for an embryonic concept that will only be damaged if more concrete measures were made to define it. This immediately debunks Mr. Elam’s and Mr. Wright’s critics (who claim the authors are trying to claim MGTOW for their own and that it can’t be defined) as nearly two full chapters are dedicated to explaining how MGTOW is similar to an open source software wherein nobody can claim rights to it. After much explaining and intellectual honesty, I believe they manage to best define it as “male self-determination” and am inclined to agree.

With definitions out of the way, the book then delves into many aspects of traits of MGTOW laying down the logic, reason, empiricism, history, psychology, economic and other causes for the MGTOW phenomenon. I was particularly impressed with the amount of research that went into the historical (sometimes, ancient) study of “bachelors,” “bachelor theory,” and the bachelor lifestyle, providing not just historical perspective, but a shocking insight into society’s past psychological relationship with bachelors (for example “bachelor taxes” and the presumption bachelors some how owed it to society to marry and breed). I was also very impressed with the time dedicated towards pair bonding and attachment. The reason for this is that the same critics who berate Elam and Wright for daring to write a book about MGTOW, are also the same people who in a very hypocritical way insist on a rule that “no real MGTOW” would have anything to do with women. This false belief, unfortunately, presents a huge risk to the younger and disaffected men who search and find the MGTOW community, as they are consequently tempted to dismiss women altogether, women that may actually be of great benefit and contribution to their lives.

About the only real complaint or concern I had about the book was what I believed to be the overly liberal use of excerpts from various books, texts, and periodicals. Entire pages of “*The Odyssey*” and “*The Art of Courtly Love*” are quoted, where I would have just preferred some key quotes and then more analysis and commentary from the authors. There were also some philosophical and technical differences and disagreements that I had with the book, but nothing that would get my panties in a bundle, unlike many of the authors’ critics.

Besides that, I believe because the book is the first of its kind and is (more or less) introductory in nature, a glossary would be helpful to young men (and women) who are first being introduced to the concepts therein. “Gynocentrism,” “VAWA,” “hypergamy,” etc. are all terms that the average person does not know, and because of this may be misled into thinking it’s one of those “faux” studies like “women’s studies” where academians create made up words and acronyms to sound smart.

Overall, however, the book is a very good, thorough, and *honest* summation of what MGTOW is, easily digestible by the beginning reader or a people more involved and aware of the MGTOW philosophy. I would **strongly** recommend it as a primer to anyone looking to understand or research the topic. I would also strongly recommend ignoring all the fake reviews on Amazon as many in the MGTOW community viewed Mr. Wright’s and Elam’s writing of this book as “sacrilege” and have since been voting it down with faux votes.

Editorial update: Aaron also sent us this video, which he did shortly before finishing the book and writing the review. The reviews on Amazon from people who haven’t even read the book are rather bemusing.

Toward a ‘Gender Transition Movement’ (GTM)

A Voice for Men · 17 April 2024 · Archived copy · Original

The following is a Wiki4Men entry describing Warren Farrell’s proposed ‘Gender Transition Movement.’

* * *

Warren Farrell, author of The Myth of Male Power, advocates a “gender transition movement” which refers to more role-sharing among men and women than has traditionally been the case. Farrell proposes, for example, that women may wish to contribute more labor and more income so that “neither sex is expected to pay more than half the income,”[1] and men may wish to spend more time with family so that “both sexes raise the children.” [2,3]

Farrell states, “Taking what had worked for most women traditionally and seeing it as a plot against them led us to see men as “owing” women. This created Stage II entitlement: women being entitled to compensation for past oppression. This prevented us from seeing the need to make a transition from Stage I to Stage II together : the need not for a women’s movement or a men’s movement, but for a gender transition movement.” [4]

He further states, “A gender transition movement will be the longest of all movements because it is not proposing merely to integrate blacks or Latinos into a system that already exists; rather, it is proposing an evolutionary shift in the system itself—an end to “woman-the-protected” and “man-the-protector.”[5]

Farrell breaks down his proposed gender transition movement into stages of a grand historical process, which can be described as follows:

- 1. Historically men and women adhered to strict gender roles for the sake of survival.
- 2. Women chose to “liberate” themselves from that role to gain more freedom.
- 3. Men have responded women’s “liberation” by proposing they too might be liberated from some traditional gender roles.
- 4. Ideally this unfolding process can culminate in a gender liberation movement for both sexes.[6]

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1. The Myth of Male Power
2. The Myth of Male Power
3. Warren Farrell, Toward A Gender Transition Movement, in Does Feminism Discriminate Against Men?
4. The Myth of Male Power
5. Warren Farrell, Toward A Gender Transition Movement, in Does Feminism Discriminate Against Men?
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Human sexual dimorphism

Dr. Robert Sapolsky · 18 April 2024 · Archived copy · Original

What Men Fear the Most

A Voice For Men Videos · 19 April 2024 · Archived copy · Original

Paul discusses primary fear men have.

Female Privilege on the Titanic

A Voice For Men Videos · 19 April 2024 · Archived copy · Original

John Stuart Mill on chivalry

Peter Wright · 21 April 2024 · Archived copy · Original

In 1869 John Stuart Mill published his gynocentric work The Subjection of Women (SOW), stating that while people everywhere were being freed from social roles, women remained tethered to theirs, stating: "Men hold women in subjection by representing to them meekness, submissiveness, and resignation of all individual will into the hands of a man, as an essential part of sexual attractiveness." (SOW, p. 272). Ironically, Mill sympathizes with women's subjection while lauding the male chivalry that women both inspired and were recipients of. Mill contends that male chivalry, however, was not always reliable and thus must give way to a more reliable, State-enforced protection and benevolence toward women.

In light of Mill's gynocentrism, Ernest Belfort Bax published an incisive rejoinder to the book pointing out the greater injustices faced by men.

The following is a quote from Mill's venerated SOW – PW

The moral influence of women: chivalry

The other mode in which the effect of women's opinion has been conspicuous is by giving a powerful stimulus to those qualities in men which, not being themselves trained in, it was necessary for them that they should find in their protectors. Courage, and the military virtues generally, have at all times been greatly indebted to the desire which men felt of being admired by women: and the stimulus reaches far beyond this one class of eminent qualities, since, by a very natural effect of their position, the best passport to the admiration and favour of women has always been to be thought highly of by men.

From the combination of the two kinds of moral influence thus exercised by women, arose the spirit of chivalry: the peculiarity of which is to aim at combining the highest standard of the warlike qualities with the cultivation of a totally different class of virtues – those of gentleness, generosity, and self-abnegation towards the non-military and defenseless classes generally, and a special submission and worship directed towards women; who were distinguished from the other defenceless classes by the high rewards which they had it in their power voluntarily to bestow on those who endeavoured to earn their favour, instead of extorting their subjection.

Though the practice of chivalry fell even more sadly short of its theoretic standard than practice generally falls below theory, it remains one of the most precious monuments of the moral history of our race; as a remarkable instance of a concerted and organised attempt by a most disorganised and distracted society, to raise up and carry into practice a moral ideal greatly in advance of its social condition and institutions; so much so as to have been completely frustrated in the main object, yet never entirely inefficacious, and which has left a most sensible, and for the most part a highly valuable impress on the ideas and feelings of all subsequent times.

The chivalrous ideal is the acme of the influence of women's sentiments on the moral cultivation of mankind: and if women are to remain in their subordinate situation, it were greatly to be lamented that the chivalrous standard should have passed away, for it is the only one at all capable of mitigating the demoralising influences of that

position. But the changes in the general state of the species rendered inevitable the substitution of a totally different ideal of morality for the chivalrous one.

Chivalry was the attempt to infuse moral elements into a state of society in which everything depended for good or evil on individual prowess, under the softening influences of individual delicacy and generosity. In modern societies, all things, even in the military department of affairs, are decided, not by individual effort, but by the combined operations of numbers; while the main occupation of society has changed from fighting to business, from military to industrial life. The exigencies of the new life are no more exclusive of the virtues of generosity than those of the old, but it no longer entirely depends on them.

The main foundations of the moral life of modern times must be justice and prudence; the respect of each for the rights of every other, and the ability of each to take care of himself. Chivalry left without legal check all those forms of wrong which reigned unpunished throughout society; it only encouraged a few to do right in preference to wrong, by the direction it gave to the instruments of praise and admiration. But the real dependence of morality must always be upon its penal sanctions – its power to deter from evil. The security of society cannot rest on merely rendering honour to right, a motive so comparatively weak in all but a few, and which on very many does not operate at all.

Modern society is able to repress wrong through all departments of life, by a fit exertion of the superior strength which civilisation has given it, and thus to render the existence of the weaker members of society (no longer defenseless but protected by law) tolerable to them, without reliance on the chivalrous feelings of those who are in a position to tyrannise. The beauties and graces of the chivalrous character are still what they were, but the rights of the weak, and the general comfort of human life, now rest on a far surer and steadier support; or rather, they do so in every relation of life except the conjugal.

Featured image of John Stuart Mill courtesy of Wikimedia Commons.

Budapest conference

Mike Buchanan · 22 April 2024 · Archived copy · Original

We are disappointed to report that sales of tickets by the deadline of 12 April were insufficient to persuade us that the event would be self-funding, so the in-person event has been cancelled. However, we have some positive things to report:

- The event will now be 'online' and consist of the publication of talks by the speakers on our YouTube channel. Previous ICMI talk playlists here.
- The legendary Paul Elam, the man who launched the ICMI series with an event near Detroit in 2014 and the man behind the XY Crew initiative, will be flying to Budapest to host the "XY Crew Jamboree, Budapest". To attend, you'll need to enrol as a member of XY Crew – membership is strictly limited to men – details here. Having attended a former XY Crew Jamboree (in the United States) I know you'll be assured of a great time with some terrific red-pilled men.

I shall be contacting the ticket buyers shortly to offer refunds.

As with most of the previous in-person ICMIs, a crowdfunder was used to cover the costs associated with video recording and editing of the talks. The ICMI24 crowdfunding page is here. If you donated to it, we hope you'll be prepared for your money to be retained to fund videos at future in-person ICMIs. But if you'd prefer a full or partial refund of your donation(s) please contact Tom Caulfield (aka Anthony Corniche) – the video maker from previous ICMIs since 2016 – at tom@tokkelossi.com.

This isn't the end of ICMIs, but we shall consider how they might need to change, going forward. Next year's event will be hosted by Rob Brockway in Sydney, Australia, the 2026 event in the United States (details to follow in due course). I shall be hosting one in 2027.

Have a good week, and thanks for your support.

Eating MGTOW: Stuffed Chauvinist Pig

Walter Romans (TDOM) · 23 April 2024 · Archived copy · Original

I was a bit hesitant to write an article for this MGTOW series since it brought back college memories of my little British sports car, once again sitting on the side of the road in dire need of transport back to the service station for yet another repair I couldn't afford.

You see, back when I was a frat boy in college majoring in courses now related to rape studies, I decided that, in order to attract all the young, innocent, drunken college women that I was entitled to introduce to patriarchy, I would need a sexy little car. Instead, I bought an MG.

It looked like a car, but it mostly just sat in the parking lot at the frat house because, well, it was British and that is pretty much what British cars did back then. But I guess that is only fair since I have criticized Paul's recipes and called August's chicken boring, that I give them a chance to criticize my own recipe. So, although my MGTOW isn't quite the same as their MGTOW (NAMGTOWALT), a little diversity never hurts, right?

So I give you:

Stuffed Chauvinist Pig
(about 12-15 servings)

1 pork loin (about 5 lbs, costs about $12.50)

Trim any excess fat and starting about half an inch from the end cut a lengthwise opening along one side of the loin to within about half an inch of the other end. Cut as deep as you can without piercing the other side. The opening will form a large gaping gash into which you can thrust… well, you'll see.

Marinade
¼ cup (60 ml) white wine
¼ cup (60 ml) white wine vinegar
½ cup (120 ml) apple juice
1 tbs sriracha (15 ml) chili sauce
1 or 2 dashes Worcestershire sauce
Salt, pepper, sage, rosemary, thyme

Like anything that is about to be stuffed, the pork loin should be well lubed. Combine the marinade ingredients; place your loin into as small a container as it will fit and pour on the marinade. Put it back into the fridge and leave it alone for anywhere from a couple of hours to overnight.

You can do this with a pork loin but don't try putting off young, innocent, drunken college women. This is asking for a false rape accusation whether you indulge them or not: they may come to regret the experience and then so will you.

Stuffing
½ cup (120 ml) dry bulgur
½ cup (120 ml) dry buckwheat
2 cups (480 ml) water
Seasonings: Salt, pepper, sage, rosemary, and thyme
½ cup (120 ml) pecan pieces
½ cup (120 ml) dried fruit (I like raisins, dates, figs, apricots, prunes, cranberries, etc. Just chop anything large into raisin or cranberry-sized pieces)

Cook the bulgur and buckwheat in the water with the seasonings (it cooks the same as rice). If you've purchased whole pecans put some of your excess testosterone to good use by placing them between paper towels on the

counter and violently battering them into submission with a mallet. If you've got large pieces of dried fruit, now would be a good time to hone your knife skills by chopping the fruit into small pieces. Mix into the cooked grains.

Preheat the oven to 350 degrees F (about 175 C). Remove your meat from the marinade and pat dry with a paper towel to get rid of some of the evidence. Stuff the meat with as much of the stuffing as you can.

If you know how to tie a stuffed piece of meat, then now is a good time to apply a little bondage. If not, use a few toothpicks to secure the stuffing.

Place your loin on a baking sheet and roast in the oven until the internal temperature (in the center of the stuffing) reads at least 150 F (about 65 C).

Remove from the oven and allow to rest for about 20 minutes. Remove the string or toothpicks and cut into 1 inch slices. Serve with any leftover stuffing and steamed veggies.

But wait, there's more.

No good piece of meat is ever finished until you've smothered it in white sauce.

Dilute about half a cup of mayo with some white wine vinegar until it drizzles nicely off a spoon. Add a little minced garlic and/or grated horseradish, some salt and coarse ground black pepper. Drizzle over your loin.

Voilà! Stuffed Chauvinist Pig.

Sadly, I never did become the serial rapist that my feminist overlords insisted that I should aspire to be.

Instead, my career options as either patriarch or as MGTOW were cut short when I sold the car and met a nice Asian woman who wanted nothing more than to make my sammiches, bring me beer, and massage my feet; all while working two jobs so I don't have to.

The forces on men

A Voice For Men Videos · 24 April 2024 · Archived copy · Original

This video takes a look at the forces on men in our culture. It shows how the power of gynocentrism filters down to a wide variety of places, some unexpected, in order to negatively impact men and boys.

Featured image courtesy of Wikimedia Commons.

“Can’t explain” – the evil of Parental Alienation

A Voice For Men Videos · 25 April 2024 · Archived copy · Original

An excellent look at a persistent evil that hurts parents and children alike.

The Company of Saint Ursula

Robert Brockway · 25 April 2024 · Archived copy · Original

The feminist historical narrative tells us that men have been systematically oppressing women for at least 5000 years. The more someone looks at history the more it becomes clear this isn't true. History is replete with examples of women active in business and politics. Despite what feminists will tell you, societies historically educated their girls as well as their boys. In some societies the education was gender-specific but boys and girls were taught what they needed to know to survive in their societies. Feminists will then go on to tell you that women were only educated to be submissive and obedient. They have a bad answer for everything.

In 1535 Italian woman Angela Merici founded an organisation that still exists today – The Company of Saint Ursula. We might think that a woman able to achieve this in the 16th century would have to be aristocratic or very wealthy. Not so. Merici's parents had been farmers but she was orphaned at 10. She and her sister were taken in by an uncle while her brothers remained to run the family farm. Today we would call her family middle class, perhaps upper middle class.

Later when her sister died she became more religiously devout. At 20 Merici moved back to the family farm. She was apparently given a plot of land of her own by her brothers. It doesn't appear that she was under any pressure to marry. She could have lived on her farm, in safety, unmarried, for the rest of her life if she wished. Instead she started a school for girls. Later she did the same in a nearby city.

It was at this point that Merici established the Company of Saint Ursula. Notably the organisation is not monastic. The members participate in community life like anyone else with many today having regular jobs. The organisation continues to admit only women.

Merici believed she had received a calling from God but whatever the reason she quickly attracted a group of followers, men and women alike. Ultimately she decided to make her new organisation female-only. She selected 12 women as founding members. These women devoted themselves to caring for the sick and educating girls under the leadership of Merici.

By the time of her death in 1540 there were 24 communities in Italy educating girls and tending to the sick. In 1544 the Pope approved the rules she had set out for the organisation and he formally recognised it in 1546. In the late 16th century some chapters of the organisation adopted monasticism and thus left the organisation originally set up by Merici.

All of this was done by women in a time when they were supposedly oppressed by men. In this case one woman established an organisation, women then gathered and excluded men. They set up schools for girls. And all of this received the endorsement of the church hierarchy.

Like other religious organisations, the organisation was suppressed by Napoleon Boneparte following his invasion of Italy. The organisation recovered after French forces withdrew and continued to grow. The 20th century saw the organisation expand outside of Italy.

Interestingly, and perhaps surprisingly the organisation is named after a Romano-British woman from late 4th century England who even the Catholic Church admits might not have existed. Regardless, Merici very much admired Saint Ursula. The organisation claims Merici wanted her followers to adhere to the ideals of this ancient British saint.

Here we see some of the key points highlighted in The Victorian Fallacy:

- The feminist historical narrative is largely fiction
- Men have not systematically oppressed women around the world and throughout history
- Both men and women have been active participants in societies around the world and throughout history

- When women want to take on typically male roles men generally let them

The featured image is courtesy of Wikimedia Commons and depicts the resting place of Saint Angela Merici.

The final sacrifice

cooterbee · 26 April 2024 · Archived copy · Original

For the first time in history men are starting to address the concept of male disposability. Most of us hope that male disposability is merely a long standing social construct that may be dispatched with careful education and diligent application. What if it is not? What if it is, somehow, encoded in Y chromosome DNA and there is no prospect of dismissing it from our very natures? The tangible result of fully embracing a biological determination at the outer limits of its realization would be the exactly the same as the repudiation of an obsolete cultural meme.

As we understand it, male disposibility is the willingness to sacrifice that which is ours for the sake of women and society. If we absolutely must do so then let's make it count. The value of a sacrifice is proportional to how much it is cherished by the donor.

Some sacrifices made in the past:

Our Fortunes – *for pikers* **–** Whether it be a few coins in the Salvation Army kettle or vast corporate scale philanthropy, charity is an inferior sacrifice because it is an offering of material, not of the soul. Though there can be much benevolence behind it, the gift, itself, is impersonal.

Our Freedom – *small potatoes* **–** Military enlistment, matrimony and monasticism are examples of renouncing freedom. Though they are spiritual commitments, they narrow one's scope from a wider to a smaller world. One has to wonder if they can be considered a sacrifice at all in some cases because they are sometimes used as a voluntary refuge or outlet for personal ambition.

Our Chastity – *no pain, no gain* **–** To remain chaste is to defeat a very strong biological imperative. No mean feat. But is it a sacrifice or an orderly retreat in the face of stronger punitive factors such as STD's, a corrupt legal system and acrimonious interpersonal relations?

Our Lives – *we can do better than that* **–** Death is often called the supreme sacrifice. I beg to differ. Men have been willing to die for things as crass as money. Men have thrown their lives away for rabid patriotism, religious zealotry, mindless ideology and a host of other ephemeral and questionable reasons. Most often, men forfeit their lives to protect something even more dear, namely, the esteem and approval of women.

If men were in bitter earnest about making the most meaningful sacrifice, that sacrifice would be the regard of women. It is so valuable that men routinely lose life itself to secure it. It is moral because under the utilitarian definition of morality, if every man in the world forsook female approval simultaneously, conditions would improve. Lastly, it would be a highly personal act of devotion toward the betterment of all mankind. A most fitting sacrifice.

If male disposability is a social construct, then we extinguish it in accordance with our manifest will. If it is a biological directive, then we fulfill it by laying female approval on the alter of our DNA. Either way, disposibility is gone.

Suzanne McCarley interviewed on anti-feminism

A Voice For Men Videos · 28 April 2024 · Archived copy · Original

Long-time AVfM staff member Suzanne McCarley is interviewed here:

SJW MELTDOWN CHALLENGE: Do You Have What It Takes?!

A Voice For Men Videos · 29 April 2024 · Archived copy · Original

Defining and Implementing Zeta Masculinity

cooterbee · 1 May 2024 · Archived copy · Original

Zeta Masculinity is not a new concept. It has existed since the Axial Age and has had many adherents in every epoch of civilization since. Though it comes to our attention when many attempts at proscribing a new masculinity are in vogue. Most of these are contrived collections of mores and traits constructed at the behest of and for the convenience of women. Zeta masculinity is very different. It is ancient. It has always been a viable life strategy. The principles are unified and well developed. It is unquestionably and uniquely male in origin and practice. So much so that it is doubtful that any woman could ever pursue or mimic it and it would never be mistaken for a feminist inspired new manhood.

The main difference between the traditional Alpha, Beta, Omega model of masculinity and Zeta masculinity is focus. Traditional masculinity emphasizes duty to the man's particular society and the women in it. Zeta masculinity is devotion to a duty to humanity as a whole within in the service of virtue. The familiar traditional model depends greatly upon physical prowess, conformity and aggression – traits that advance the interests of society. Men who are not physically gifted men, men who are inhibited in the ways of aggression or have an unconventional turn of mind can often struggle to obtain an acceptable self image using the traditional model. Zeta masculinity, on the other hand, places a premium upon discipline and mental acuity – characteristics that further civilization, that ALL men can cultivate and do not have to be born with. Since it is not inborn, it can be acquired peace-meal, refined and altered according to a man's particular situation, and even discarded as conditions warrant.

Core Concepts – The three "V's"

Virtue – To a Zeta, virtue is an important concept. It is not to be confused with hand wringing shame over sexuality or bathroom activity. It is the manifestation of supremely developed skill – as in a virtuoso. Virtue is far too important an idea to limit it to the mere abstention from sex.

Volition – Other types of men have duties and responsibilities forced upon them by society. A Zeta man voluntarily selects his own duties in furtherance of his own purposes. This has two very important implications for mankind: 1) The individual judgment of a Zeta is superior to and more functional than the received edicts of his society. He may freely choose the optimum solution over the proscribed and most often faulty course of action that his society directs. 2) A Zeta may change his mind. When events go badly, the Zeta man has the flexibility to evaluate circumstances and change direction immediately and unapologetically. Ordinary men typically do not. They are bound by such sentiments as "My country right or wrong", "He who is not for us is against us" or even a simple "Stay the course." Only an ordinary, traditional man would think, "A man's gotta do what a man's gotta do". A Zeta believes a man's gotta do what he sees fit.

Veracity – Truth is the Zeta's stock in trade. It is his final and only authority and the basis of everything he thinks, says or does. He spreads it like seed and he gathers it like grain.

Prominent Zetas of the Past

Plato, Themistocles, Augustus, Seneca, Diocletian, Augustine, Gregory the Great, Benedict, Scotus, Anselm, Chaucer, Dante, Copernicus, Machiavelli, Columbus, Luther, Marlowe, Raleigh, Newton, Penn, Charles II,Voltaire, Rossini, Casanova, Hamilton, Jefferson, Emerson, Lincoln, Forrest, Bismark, Lord Byron, Lloyd George, Hemingway, Lenin, Rohm, Hess, Shostakovitch, Picasso

Special Mention

Diogenes – Cynic philosopher who slept in a barrel and carried a lamp through Athens in daylight looking for an honest man. Had the stones to trifle with Alexander the Great (Alpha if there ever was one) not once but twice and was permitted to live. Alexander went out to meet the notorious Diogenes and found him sun bathing. Alexander asked Diogenes if there was anything he could do for him. Diogenes said "Yes. Get out of my light." Alexander

also found him studying a pile of bones. Diogenes told Alexander that he was searching for the bones of Alexander's father (Phillip II) but he could not distinguish them from the bones of a slave. Alexander stated that if he were not Alexander, he would wish to be Diogenes.

Julian the Apostate – Roman Emperor, writer, reformer and most accomplished man of his time. Gibbon (a celebrated Beta) said of him that if he had not been Emperor, Julian would have excelled in any circumstance. He would have obtained or at least deserved the highest honors of any profession he chose.

Zeta Jump Start

It is the nature of Zeta masculinity to be highly individualized. Therefore, it doesn't lend itself readily to rules or guiding principles. Most of the writings about Zeta are often a bit vague as Zetas don't demand any particular behavior of another man. Still, there is at least one proven tenant that if fully explicated and diligently applied to all facets of life, will yield the intended result. A man need to remember only one thing:

"A man is rich in proportion to the number of things he can afford to let alone." – Henry David Thoreau

- If he can let pussy alone, there is no chance of being exploited by women.
- If he can let pride alone, he cannot be manipulated.
- If he can let fame alone, he will not be a target for envy.
- If he can let drugs and alcohol alone, he avoids a myriad of problems. etc.

By this saying, a Zeta is always a very rich man. He practices the virtue of restraint and sets himself apart from those on the hamster wheel. He does so according to his own priorities and his own understanding. He is his own man and an indisputably masculine one. It is now and has always been the mark of a superior existence.

Classic Elam: The new male archetypes: Servant, Slave and Scapegoat

Paul Elam · 2 May 2024 · Archived copy · Original

> *"The modern hero, the modern individual who dares to heed the call and seek the mansion of that presence with whom it is our whole destiny to be atoned, cannot, indeed must not, wait for his community to cast off its slough of pride, fear, rationalized avarice, and sanctified misunderstanding. 'Live,' Nietzsche says, 'as though the day were here.' It is not society that is to guide and save the creative hero, but precisely the reverse. And so every one of us shares the supreme ordeal—carries the cross of the redeemer—not in the bright moments of his tribe's great victories, but in the silences of his personal despair." Joseph Campbell ~ The Hero with a Thousand Faces*

♦ ♦ ♦

Anyone suggesting they have ideas that will actually help men, psychologically speaking, has an obligation to place their philosophy, their rationale, front and center for men to see. I also understand that most practitioners don't really do that, especially in what I loosely define as the "mental health" industry.

Usually what you get is a short and sputtering list of platitudes about "wholeness," finding your "inner this" or "inner that," accompanied by an obscure definition of the practitioner's approach. It is either that or you get nothing but the bill.

Sometimes, often actually, they will inform you that they subscribe to feminist theory, which is an admission of their philosophy, except to the extent that it should be viewed cautiously, regardless of your sex.

Perseus

This writing is intended to explain exactly what *An Ear for Men* is about in regard to assisting men, specifically in their more modern struggle for identity and an understanding of where they fit in the world. This is particularly important as the lack of those things may well result in some serious problems. Among them are family dysfunction, substance abuse, suicide, violence, anxiety, depression, shame and a lack of self-respect that often crosses the line into self-hatred.

It is not that the current crisis of male identity is the sole cause of these problems. It certainly isn't. For example, family dysfunction is a self-perpetuating malady passed down from parents to children. In and of itself it has little to do with modern masculinity. Alcoholism is not a "male problem," nor is violence or other forms of abuse, though those practicing under a feminist shingle may send that very message.

When assessing problems, it can be very difficult to tell the difference between cause and symptom, between a problem and its source. Does family dysfunction cause substance abuse or is substance abuse the cause of the

dysfunction? Is violence at the root of relationship problems or do relationship problems fuel and promote the violence? Do communication problems cause hostility or does hostility cause communication problems?

Are all these problems symbiotic, just a teeter-totter interaction of various pathologies feeding each other? If so, can we ameliorate one problem by successfully intervening on another?

I suggest that there may be some truth answering those last two questions in the affirmative. There are, however, workarounds, back doors if you will, to what may well form part of the root structure of an array of problems with no readily visible connection. The good news about that is that you don't need to see the connection initially in order to do something about it.

The philosophy here is that solutions begin with a recognition that there is indeed a crisis in male identity and male self-respect. It affects all of us, gay or straight, black or white or other race, regardless of religion or socioeconomic status.

Fifty years of gender politics have thrust all men into a new paradigm of sexual politics with no rule book. We are now three generations of men who have been pummeled with messages of who we are, almost all of them wrong, and who we are supposed to be, almost all of them destructive in one way or another. Our mental health industry is one of the prime proponents of these misguided ideas. They are espoused, for profit, at the expense of our men and boys.

The Old School Archetypes

The classic, historical masculine archetypes of Hero, Villain, Ruler, Warrior, Creator, Sage, Rebel and Explorer, all of which either defined what men chose or what they were driven to be. They provided men a model of what they chose not to be as well. They gifted men with a sense of identity and purpose, a rudder for their navigation of life. To a great degree (with some downsides) they worked. Jungian analysts, in the days before the ideological corruption of the field of psychology would likely tell you that these archetypes are rooted in our biology.[1]

It is also important to note that all these archetypes are anthropomorphic projections of the human male experience. They took root in our earliest mythologies because they were already in play in human life. Strangely, "mythology" told the real story of our lives. Every epic battle, great journey, tragedy and triumph of mythical figures mirrored the internal and external experience of real human beings in some way or another.

And so it went from epoch to epoch.

All that has been supplanted with a new and toxic narrative. To simplify it, we now live in a Zeitgeist where all male archetypes have been reduced to that of Villain, with the expectation that they will assume the role of Hero when needed…and directed. The ongoing expectations of men to protect, provide, sacrifice and endure have not changed. The change in narrative, however, demands that recognition and honoring of those things ceases in favor of persistent demonization.

Hera

Similar changes have happened in the lives of women. The Manipulator, the Bitch, the Saboteur, the Queen and the Damsel in Distress have usurped the timeless archetypes of mother (Demeter), daughter (Persephone), lover (Aphrodite), civic life and learning (Athena), etc.. While all these and other female archetypes are on full social display, the spectrum of those archetypes has begun to degrade into a vacillation between two roles based on immediate perception. Women are universally seen as the Queen, unless they are in distress or claim to be in distress. Once the perception of female distress registers, social consciousness reverts them to being the original Damsel in Distress. It is as though they live in a perpetual state of flux between empowered and helpless, depending on which is more advantageous, just as we see play out today across the geopolitical landscape.

That, too, is ultimately heading for a crisis of identity in women, though for the purpose of this discussion we need not explore that further.

The denial of all this, and the assumption that it has not had a tremendous impact on the psyches of men, has left them in an emotional and social wasteland that produces more of the psychosocial problems already identified in this writing.

This leads to an inescapable conclusion. While men do need assistance with specific problems, they are also suffering in a famine of functional archetypes. Failing to recognize this, even if we seek in earnest to help them with problems symptomatic of that deficit, is putting a Band-Aid on potentially mortal wounds.

If we are to help men, it requires us to enable them to nurture a new narrative of themselves and their lives. They need new archetypes that foster a new sense of identity if they are going to thrive in a new age.

So what exactly is an archetype?

The Greek root words are *archein*, meaning “original or old,” and *typos*, meaning “Model or type.” Archetype: Original Model. Archetypes are the old, original models on which men, in the unconscious recesses of their biology, shape and mold their lives.

Perhaps in the days when there were payoffs, e.g. honor, appreciation, respect and status, men’s unconscious movement toward one archetype or another made more sense.

We do not live in those times any more, and we haven’t for most or all of your lifetime. What remains for most men in modern life is a world of expectation without reward, burden without honor and service without self.

Most men know on some level that this is true, but many have a very hard time facing it out of fear. Fear of the loss of social approval, the loss of love and the loss of what they imagine is the only space the world grants them.

Some of the fear is at least superficially warranted. Facing these issues means reaching a level of consciousness sufficient to make you a bad fit in the world of the walking blind. It means a new mythology with new archetypes born of a newer and more accurate picture of the world.

Medea

The daunting challenge is that men can no longer afford the luxury of allowing biology alone to write their story. Technology and ideology have rendered that too dangerous. The old model makes men far too easy to manipulate and far too willing to comply with the manipulation to their own detriment. You can find this same story throughout classic mythology so it is nothing new. Those, however, were cautionary tales, the moral lesson from which has been erased from the cultural consciousness. Most dare not speak honestly of Hera and Medea in the modern age.

The results of that resembles a modern genocide of the male soul.

Fortunately, that which has been forgotten can be learned again. And that which has been learned in error can be corrected. The fruits of that effort are the restoration and “wholeness” so easily promised and seldom delivered.

The risks of embracing this on a personal level is actually an illusion. Once you walk the newer path you will most probably find you don’t particularly want to return to the old one. The feigned approval of others loses its luster when the vision clears.

Despite appearances, all of this is really not so arcane. It is actually quite simple. You can start with most any problem in life; relationship and family issues are a good start. Map the mythology that got you there, that determined your actions and reactions. Were you playing the role of the Hero? The Warrior? Were you surrendering to the Siren’s Song? Was the Damsel in Distress a façade with something more sinister behind the surface impression?

Did a faulty narrative of your place and worth in this world lead you directly into a painful wall? And if that is true, do you have the fortitude to face it and change the story?

Imagine the consciously constructed mythology that would lead you to a better place with better people. Imagine the story of you being written by your own hand.

The solutions are not always easy, but they are made much more accessible when you make the decision to clear

your own path; when you are at the helm, navigating your own way, when the stars in the sky are arranged according to your own dreams and desires.

How many miserable professional men out there can remember a time when they aspired to be artisans, writers or artists, only to watch those dreams buckle beneath the oppressive weight of a story that they did not write?

How many desperate men are clinging to the role of provider and protector, having become automatons in loveless, abusive marriages that have ground their self-respect into the dust?

How many men have stories that end with a bottle of scotch and a handgun because they cannot breathe and do not know where to find free air?

Men need an alternative to the new mythology's archetypes of Servant, Slave and Scapegoat. The only thing preventing that from happening is being trapped in or clinging to a narrative they did not produce and which has never served them.

We have seen the results of men living in a world that is devoid of any honoring of men's roles or even of men's being. How can men cope in this sort of world? How can therapists or anyone else facilitate a man moving from this restrictive, prison-like consciousness into a more truly masculine path that embraces his well-being, self-interest and happiness?

[1]Andrew Samuels, Jung and the Post-Jungians ISBN 0415059046, Routledge (1986)

Soft Guy Era! Drizzle Drizzle!

A Voice For Men Videos · 2 May 2024 · Archived copy · Original

Well-intended Affirmative Insanity

Jon Gunnarsson · 3 May 2024 · Archived copy · Original

Suppose you were working in a chemical lab, doing some experiment. You get careless and by accident you spill some acid into your eye. What do you do? The way I see it you have three options. Option 1: Do nothing, except blink a bit and rub your eye and hope it will get better. Option 2: Pour water into your eye to dilute the acid. Option 3: Pour a base into your eye, hoping to neutralize the acid.

Obviously, option 2 is the correct choice. Option 1 doesn't actually solve the problem and you'll experience unnecessary pain and damage to your eye. Option 3 is clearly insane. For this plan to work, you need to know exactly how much acid is in your eye and how potent it is and you need to be able to pour just the right amount of base into your eye. But even if you were able to do that, there's still the problem that the acid and the base will not necessarily spread evenly on the surface of your eye so you will have parts that have more acid than base and vice versa. It's clear that option 3 will do more harm than good.

Now consider a different scenario. You're running some sort of big organization. It could be a firm, a charity, a social club, a school, a hospital, etc. This organization has many members. Suppose these members belonged to two disjoint and clearly distinguishable groups A and B. Further suppose that you have received information that the Bs are disadvantaged and are being unfairly discriminated against. Despite there not being any official rules favouring one group over the other, almost all the positions of leadership within the organization are filled up with As and the Bs have lower status on average. You are a fair-minded person and want everyone to have the same opportunities and rights within your organization. What do you do?

Option 1: Do nothing and hope the problem goes away on its own. Option 2: Try to reduce discrimination through measures such as awareness campaigns or analyzing enforcement of rules to see if there is discrimination. Option 3: Implement official rules that favour Bs over As, such as a minimum quota of Bs in all leadership positions or a programme specifically designed to help Bs.

As in the previous example, option 1 doesn't solve the problem and option 2 is clearly reasonable. Option 3 in this case is what is commonly called affirmative action and it is just as insane and detrimental as option 3 in the first example.

First of all, there's a question we have to consider here which we did not in the first example and that is whether there is actually any discrimination. What if your information about discrimination were false? In the first example it's immediately obvious that you have acid in your eye because it burns, but with discrimination in a large organization things aren't so easy. The social sciences are notoriously inaccurate and unreliable. What if there were no acid and you poured in base anyway? What if there were no discrimination and you just introduced discrimination through affirmative action?

Maybe the reason As are doing better is due to different characteristics between As and Bs that are not due to discrimination. Maybe As are more intelligent or better educated, maybe they care more about your organization, maybe they care more about status, maybe they are more willing to make sacrifices to attain high positions, maybe they have more assertive and dominant personalities, maybe As or Bs or both are more comfortable with A leadership.

But even if there is indeed discrimination, it's not possible to accurately assess its precise nature and severity. If you introduce too little affirmative action, you're not solving the problem, only ameliorating it slightly. If you introduce too much affirmative action, you create a new problem. If you don't distribute the affirmative action properly, you will overshoot your goal in certain areas and not do enough in others.

Suppose for instance that we could subdivide the two demographics. Group A is actually made up of groups A1 and A2. A1 is actually the only group that's privileged, while A2 is not. So even though when we regard group A as a whole, A is privileged, it is actually just because of the A1s pulling up the average. Then suppose we can do the

same thing with B. B1 is not actually discriminated against, it's only B2s who actually face discrimination.

So at the start we have one group that's unfairly privileged, one group that's unfairly discriminated against and two groups that are being treated fairly. Then we introduce affirmative action and let's suppose that we magically know exactly what sorts of measures we need to take to make groups A and B even. But then we look at the subgroups and see that we now haven't actually made anything more fair. A1 is now no longer privileged and B2 is now no longer discriminated against, but the two groups that were being treated fairly before have now merely switched places. A2 now faces unfair discrimination through the affirmative action measures while B1 now has unfair privilege. So even in this idealized world where we can precisely assess the exact right measures to bring about equality between the two groups, we haven't actually gained any ground. As and Bs collectively are now even, but when we look at the actual individuals, we haven't improved the situation. Groups have no existence of their own beyond the individuals who make them up. Only individuals think, act, and feel, so the only thing that matters is our treatment of individuals.

A further problem of affirmative action is that it is coercive and violates the principles of meritocracy. Because of that, people will try to resist it and you are likely to experience a good amount of conflict within your organization. You'll need to constantly apply pressure to push through and sustain your reforms, which costs a great deal of money and angers people. You also create resentment against Bs. Bs in leadership positions are going to be taken less seriously and command less respect because people will suspect that they got their jobs through affirmative action instead of merit. It also creates a lot of divisiveness between As and Bs and separates them firmly into two different camps.

Things get even worse if the government gets involved. Even if the government officials have the best intentions, they do not know the details of the industries they're regulating. They just impose some rule from up high that everyone must follow. Because the government does not have to pay for the costs of affirmative action legislation, it is more eager to pass such laws.

More troubling yet is that forcing private companies to comply with so called anti-discrimination legislation is a gross violation of property rights. One of the fundamental aspects of property is the right to include or exclude people from the use of your property. If I own a piece of land, I can forbid you from trespassing. But if I own a company, I no longer get to decide freely who to hire or fire. This erosion of property rights not only hurts the economy, but also infringes on basic economic freedoms.

But the worst thing of all is that the vast majority of politicians are not wise and benevolent leaders who only wish to serve their country. Rather, they act in their own self-interest, often at the detriment of everyone else. Modern democracy does not reward wise leadership and prudent management. After all, most of the voters have neither the inclination nor the knowledge to fully assess most of the decisions that a politician makes. Thus, politicians are more interested in signalling than in effective policies.

Advocating for affirmative action may be very detrimental to society as a whole, and a politician may even be aware of this, but the point is to be seen by the public as doing something against discrimination. It is about signalling opposition to sexism, racism, xenophobia, or other undesirable views. It then becomes difficult for political opponents to oppose proposals for affirmative action without signalling support for discrimination.

It's impossible to legislate away bigotry through affirmative action. You cannot stop unfair discrimination through further unfair discrimination. Fighting fire with fire is highly dangerous, usually not successful, and people are likely to get burnt in the process. In the end, the only effective way of stopping discrimination is through awareness and through economic self-interest.

In a free market, bigotry doesn't pay. If for instance an entrepreneur were a true misogynist and didn't want to hire women, no matter how qualified they are, then he is passing up opportunities for making profit. His competitors who do hire women will do better than him, making it difficult for him to keep up. If he doesn't relent, his market share will decrease and eventually he may go out of business.

This process may take a while, but in the end it's the only way to achieve a just and meritocratic society.

Featured image courtesy of Wikimedia Commons.

The Irrationality of Feminism: Remembering the Sokal Affair

Theodore Labadie · 4 May 2024 · Archived copy · Original

Some time ago I was talking with a feminist of long acquaintance about our different reasons for going to school. I wanted to learn something useful and dig myself out of poverty. She, quite to the contrary, had no interest in learning anything useful, only to learn how "to talk like academics" having overheard their discussions around town in cafes and the like. They had impressed her, using a language with unfamiliar words whose meaning she could only guess at, discussing such "impressive" and esoteric subjects as the construction of femininity in literature. Although she's never read Simone du Buvoir I'm certain that she would agree with her thesis that our understanding of the female mind as a consciousness quite different and distinct from the male mind has no origin in biology whatsoever. As I understand the theory, the female mind is completely an artificial construct forced on women by culture.

Which is nonsense. Women are not made; they are born. It should be inconceivable that the sex endowed with the biologic machinery to gestate, breastfeed, and nurture infants would not by necessity also be endowed with the mental machinery to use their sex-specific organs of procreation for maximal genetic and evolutionary advantage and it should not be a surprise that this template informs their entire psyche. Yet, this is exactly the message we get from the academy: there is no such thing as human nature.

The study of the biological provenance of human nature was at one time called sociobiology, but feminist and leftist propaganda has so demonized the word that it can no longer be used safely. Instead, euphemisms like "evolutionary psychology" were invented, but they too are used only with difficulty and with great resistance from most leftist academics. I remember reading how the progenitor of sociobiology, Edward O. Wilson, a venerable old Southerner who is perhaps the world's preeminent biologist and a writer of Pulitzer Prize-winning caliber was assaulted by members of the leftist International Committee Against Racism who dumped a pitcher of water over his head during a conference, chanting that he was "all wet." Good thing they had never heard him say, "Karl Marx was right, socialism works, it is just that he had the wrong species."

So much for the sanctity of reasoned academic discourse. But to my mind, there is no event that better illustrates the intellectual poverty of leftists and feminists and in particular the language they use in our institutions of higher learning than the Sokal affair.

In 1996 Alan Sokal, a professor of physics at New York University, became dismayed by the lack of intellectual rigor in the humanities and by the pervasive notion that science was socially constructed—an unprivileged method of acquiring knowledge. Determined to do something, he submitted a paper to an interdisciplinary postmodern journal, *Social Text*. The paper, "Transgressing the Boundaries: Towards a Transformative Hermeneutics of Quantum Gravity," was a hoax. It was purposely crammed with obscure leftist and feminist jargon, appealed constantly to academic authority through the prodigious use of quotations, made outrageous scientific claims that anyone with some knowledge of physics would recognize as suspicious, and although grammatically correct was completely impenetrable. It made no sense at all. The paper was accepted uncritically and published without peer review. Here's a taste:

One characteristic of the emerging postmodern science is its stress on nonlinearity and discontinuity: this is evident, for example, in chaos theory and the theory of phase transitions as well as in quantum gravity. At the same time, feminist thinkers have pointed out the need for an adequate analysis of fluidity, in particular turbulent fluidity. These two themes are not as contradictory as it might at first appear: turbulence connects with strong nonlinearity, and smoothness/fluidity is sometimes associated with discontinuity (e.g. in catastrophe theory); so a synthesis is by no means out of the question.

Every statement makes an unsubstantiated claim, except, apparently, in Sokal's use of quotations which seem to be always taken out of context in a cut-and-paste approach to mimic the evidence-follows-claim convention of academic writing. Yet the evidence is false and nonsensical, in no way explaining his postulates. For example, what

does he mean by “nonlinearity” in the context of an “emerging postmodern science” and how is it evident in chaos theory, phase transition theory, and quantum gravity? Phase transition is the transformation of the physical state of matter from solid to liquid, liquid to gas, etc. It is not a theory; it is a fact that anyone can observe by watching ice melt. In the sense that effect immediately follows cause (as when you apply heat to ice it turns to liquid water) it is also perfectly linear. As to quantum gravity, I’ve read that there’s no evidence as of yet to show that it actually exists. It’s still only a gleam in some scientist’s eye. Being non-extant there is only one thing that quantum gravity can say concerning the philosophy of science or even of society: nothing.

On publication of his paper Sokal exposed his hoax in the journal *Lingua Franca*. The editors of *Social Text* immediately cried foul and added a misplaced criticism of Sokal’s writing style. They missed the point, entirely. Sokal’s intent was to write badly (and think badly) yet have his poor scholarship overlooked due to its superficial accordance with leftist ideology. It is very simple: most people will accept anything uncritically provided that it sounds like something they already believe.

The Sokal affair is described as famous but I have never heard anyone in the academy, student or instructor, discuss it or even to have heard about it without my introduction. I suppose this is because leftists find the Sokal affair so deeply embarrassing. They should. It exposes the deep poverty of intellectual discourse in our universities, a pry bar laying waste to rusting scrap, the impressive language so admired by my feminist acquaintance hot air.

I should point out that Sokal is not an anti-feminist. In fact, he is a leftist who wanted to point out that his compatriots were shooting themselves in the foot by accepting uncritically the kind of claptrap he parodies in “Transgressing the Boundaries.” No matter. A writer takes what he needs where he finds it. I suppose I should also disclose that at one time I uncritically accepted the label of “leftist,” though no longer. I am neither left nor right, only a man who out of life desires nothing more than for his mind to be completely free of false convention and ideology. And although such perfect freedom may be, as it is with the possession of perfect truth, unattainable it is nonetheless a very worthy goal on which to base a silly little life. There are indeed some people who will die for the fact that 2 plus 2 equals 4.

The entire text of Sokal’s “Transgressing the Boundaries: Towards a Transformative Hermeneutics of Quantum Gravity” is available in pdf form here.

ICMI 21 Presentation by Robert Brockway. “Feminist Lies, Bad History and The Truth”

A Voice For Men Videos · 5 May 2024 · Archived copy · Original

Shah reacts to James Sexton & Matt Walsh Interview

A Voice For Men Videos · 6 May 2024 · Archived copy · Original

Channeling Chandler: Mean Streets & MGTOW

Doug Mortimer · 7 May 2024 · Archived copy · Original

In the introduction to his *Encyclopedia Mysteriosa*, William L. DeAndrea lists a series of assumptions that underlie detective fiction:

- That such a thing as objective truth exists.
- That it's desirable to find out what it is.
- That it's possible to find out what the truth is.
- That people have a responsibility to their fellow beings not to kill or hurt them or steal from them.
- That if people do hurt, kill, or steal, they should be found and punished, or at least forced to make restitution.

When DeAndrea's book came out in 1994, the above was the norm, not just for detective fiction but for society at large. Today, however, we hear about *my* truth or *your* truth while the very concept of *objective* truth is called into question. Meanwhile, lawlessness rules (or rather, misrules) the land and accountability means finger-pointing at everyone but oneself.

Nevertheless, I think DeAndrea's assumptions still hold true vis-à-vis the detective of fiction and film. Call him what you will – a sleuth, a gumshoe, a shamus, a PI, or a keyhole peeper – the detective's stock in trade is uncovering or discovering the truth. Always a bit of a loner, the detective was MGTOW before MGTOW was cool. Of course, some feminist bloggers and influencers would assert that MGTOWs have always been dicks.

When I say "detective," however, I am not including all fictional protagonists since the beginning of the genre. Edgar Allan Poe is often considered the father of the detective story (the annual awards for mysteries are known as the Edgar awards – in fact, DeAndrea's book won the Edgar for Best Critical or Biographical Work in 1994), but his Parisian detective (C. Auguste Dupin of "Murders in the Rue Morgue," "The Mystery of Marie Roget," and "The Purloined Letter") has little in common with the detectives who came along a century or so later.

I would also say the same of Sherlock Holmes, Arthur Conan Doyle's erudite Victorian, as well as Hercule Poirot and Miss Marple, Agatha Christie's best known protagonists. Christie's 1939 opus *And Then There Were None* (the book has an alternate title which includes a word that cannot be said in polite company) has sold more than 100 million copies, making it the most popular mystery in publishing history, so it is difficult to dismiss her contribution to the genre. Her books, however, are exemplars of the British whodunnit, in which a murder is just a puzzle to be solved. The dead body itself is the first clue and its discovery launches the plot. Against all probability (not to mention crime statistics), the victim and the suspects are usually from the more respectable tiers of society.

On the other hand, American detective stories feature tough guys, lowlifes and floozies! In an Agatha Christie novel, such people who would be as out of place as a booger in a cup of Earl Grey tea. So when I talk about detectives, I am talking about good old-fashioned, red-blooded, hard-boiled American detectives. (Feel free to chant "USA! USA! USA! USA!")

By exalting American detective writers, I don't mean to include all authors who happen to have U.S. birth certificates. No, I'm not talking about the Hardy Boys mysteries. Not the Nancy Drew mysteries. And certainly not the Scooby-Doo mysteries.

Also, I am not including the DEI detectives who followed the classic MGTOW detectives. These would include Walter Mosley's Easy Rawlins (black), Harry Kemelman's Rabbi Small (Jewish), and Sara Paretsky's V.I Warshawsky (female), who have attracted legions of fans and spawned profitable series for their authors. You probably will not be surprised to learn that novels with queer and trans detectives are now available. To a large degree all of the above are following the trail blazed by the pantheon of authors from the golden age (1930s-1940s) of hard-boiled detective fiction, which helped to inspire the golden age of film noir (1940s-1950s). Perhaps the most renowned author of the hard-boiled school was Raymond Chandler, creator of Philip Marlowe, protagonist of

The Big Sleep, *The Long Goodbye*, *The Lady in the Lake*, and *Farewell, My Lovely*, among others. Chandler was also something of a theorist of the detective genre.

In December 1944, Chandler, wrote an essay entitled "The Simple Art of Murder" for the *Atlantic* magazine. An assessment of the state of detective fiction at the time, it has been cited often, perhaps because the works of Chandler as well as his peers, notably Dashiell Hammett (*The Maltese Falcon*, *The Thin Man*) and James M. Cain (*The Postman Always Rings Twice, Double Indemnity, Mildred Pierce*), are still read and provided the raw (in some cases, *really* raw!) material for many films that are still shown at repertory cinemas or appear periodically on Turner Classic Movies.

Chandler died in 1959 long before MGTOW was a thing, yet an oft-quoted excerpt from his 1944 essay has a contemporary ring to it. It almost sounds like a MGTOW manifesto:

> But down these mean streets a man must go who is not himself mean, who is neither tarnished nor afraid. The detective in this kind of story must be such a man. He is the hero; he is everything. He must be a complete man and a common man and yet an unusual man. He must be, to use a rather weathered phrase, a man of honor – by instinct, by inevitability, without thought of it, and certainly without saying it. He must be the best man in his world and a good enough man for any world.

The phrase "mean streets," of course was the source of the title of the 1973 Martin Scorsese movie about young hoods in New York's Little Italy. This raises the question of the meaning of mean. Clearly, "mean" in the sense of malicious is implied, but Chandler might have also meant in the sense of small-mindedness.

> He talks as the man of his age talks – that is, with rude wit, a lively sense of the grotesque, a disgust for sham, and a contempt for pettiness.

The detective, in other words, is in this world but not of this world. He transcends it even as he lives in it. In fact, you could probably attach some quasi-religious significance to such a way of life. The "monk mode" school of MGTOW is not thar far removed from the world of the detective:

> The whole point is that the detective exists complete and entire and unchanged by anything that happens, that he is, as detective, outside the story and above it, and always will be. That is why he never gets the girl, never marries, never really has any private life, except insofar as he must eat and sleep and have a place to leave his clothes.

Chandler was perhaps an unlikely practitioner of hard-boiled fiction. Born in Chicago to Quaker parents, he grew up in Nebraska but spent his adolescence in England and received a classical education at tony Dulwich College. His novels appealed to both British and American readers, though his work was more in keeping with American taste in detective novels.

Chandler read the work of his competitors on both sides of the pond and had opinions on just about all of them. While he looked the part of the proper English gentleman, his prose belied that image. In his own words, Chandler "was trying to get murder away from the upper classes, the week-end house party and the vicar's rose garden, and back to the people who are really good at it." Consequently, while his prose was as polished as that of his British counterparts, the style was livelier and the dialogue was slangier. "The English may not always be the best writers in the world," he observed, "but they are incomparably the best dull writers."

Rooted in both America and England, Chandler chose to return to America as a young man but felt the call of duty after the British entered World War I. After serving in the Canadian army, he settled in Los Angeles and went to work in the accounting department of an oil company. Eventually, he was promoted to Vice-President but his alcoholism and the Great Depression consigned him to the ranks of the unemployed. A fan of pulp fiction, he felt

he could improve on what he read. Given his circumstances, attempting to launch a career as a writer – a high-risk proposition even in the best of times – would seem to be ill-advised. In his youth in England he had published some essays and poetry, but that was hardly a suitable training ground for hard-boiled American fiction. Against all odds, he published his first short story, "Blackmailers Don't Shoot," in 1933 at the age of 45.

The protagonist of Chandler's story was named Mallory. The name derived from Thomas Malory, the 15th Century author of *Le Morte d'Arthur,* the definitive narrative of the King Arthur legend. When Chandler began *The Big Sleep*, his first novel, he started out with Mallory as the protagonist. His wife convinced him to change Mallory to Marlowe, perhaps a nod to playwright Christopher Marlowe, who followed Mallory about a century later. Since Marlowe's most famous play was *The Tragicall History of Dr. Faustus*, it might be that Chandler thought the morality play, the classic story of a man selling his soul to the devil, had more relevance to the 20th Century.

Chandler's stories first appeared in *Black Mask*, a renowned periodical that launched the careers of a number of purveyors of pulp fiction (*e.g.,* Cornell Woolrich, Horace McCoy, Erle Stanley Gardner), many of whose works are still in print.

Black Mask was not a publication designed to appeal to female readers. If you were a teenager in the 1930s and your mother found some *Black Mask* magazines in your room, she would pitch them out, as surely as mothers in later decades would trash comic books, *Mad* magazine, or *Famous Monsters of Filmland*.

While tame by today's standards, the sexual component of hard-boiled fiction was troubling to those who advocated morally uplifting literature. The detective, being a normal male with normal testosterone levels (at least what was considered normal before the soyboy era), had an eye for hourglass figures and blondes, not necessarily in that order. He was attracted to women, dallied with them on occasion, yet never allowed them to "get" to him. In current parlance, he was "emotionally unavailable." According to Chandler, "A really good detective never gets married. He would lose his detachment, and this detachment is part of his charm." In fact, in Chandler's fiction, while Marlowe has an eye for the ladies, he never gets laid, at least not in the first five novels. He saves himself for *The Long Goodbye* in 1953.

Of course, another red flag in pulp fiction was the violence, no matter how logical it might be in relation to the storyline. Though not as brutal as his antagonists (Mickey Spillane's Mike Hammer might be an exception), the pulp fiction detective could both dish it out and take it. While some female readers might get a tingle when reading descriptions of male-on-male violence, they would likely be aghast if their husbands or sons behaved that way.

Male or female, middle-class readers found the pulp fiction detective story to be something of a guilty pleasure. The reader could take a walk on the wild side without leaving his easy chair. No worries about ending up a bloody mess in a back alley or an emergency room! There was no denying it was escapism – but did that preclude it from being literature?

Chandler was 51 years old when his first novel, *The Big Sleep*, was published in 1939. As each new novel was published, he acquired more and more fans, including "serious" writers, such as W.H. Auden, Graham Greene, T.S. Eliot, W. Somerset Maugham, Christopher Isherwood and Evelyn Waugh. In France existentialists took an interest in Chandler's works and some of them noted that Philip Marlowe was a pretty good match for Albert Camus' concept of the absurdist hero.

It is also possible that some cross-pollination occurred. Given the time frame of existentialism's spread through the intellectual class, it is not far-fetched to posit that a man as well-read as Chandler could have been influenced by it. Come to think of it, one could hardly ask for a better hard-boiled fiction title than *Being and Nothingness*, Jean Paul Sartre's seminal 1943 book.

It would be impossible to do justice to the philosophical/literary existentialist movement in this essay but if you're looking for a sound bite definition, I offer the following:

> Existentialism is about being a saint without God; being your own hero, without all the sanction and support of

> religion or society.

I don't always hold with Google definitions, but I must give them credit for this one. *A Saint without God* would be another superb title for a hard-boiled novel.

By conventional standards, the detective/existentialist may not be virtuous, but he adheres to a code of some sort, typically one he has devised himself. This, of course, sets him apart not just from most of his fellow men, but all his fellow women (a phrase that sounds like an oxymoron). The herd instinct is stronger in the female, who seeks consensus even if it clashes with the truth. She is more likely to be triggered by the truth, or to be concerned that the truth might make someone else uncomfortable. The truth hurts! So she is more likely to cover it up than seek it out. Or she might resort to *her* truth. Either way, even if she slugs gin as readily as she slugs guys who get too gropy, she is an unlikely hard-boiled detective.

A dame can investigate a mystery and maybe even solve it, but she can't be the protagonist in an American detective novel any more than she can be a knight in an Arthurian tale. The detective as knight (in tarnished if not shining) armor was a theme recognized by many literary critics who were fans of Chandler's work. In essence, Philip Marlowe was a modern-day knight errant with a different quest in every novel. Given Chandler's education during his lengthy British sojourn, this should not be surprising. Living in California while he pursued his writing career, he might have picked up a few cues from Asian culture. If so, he might have been aware of the Japanese ronin, a samurai without a master. Knight errant or ronin, each was a man going his own way.

Ironically, Chandler himself was not as MGTOW as his Mallory/Marlowe alter ego. In 1924, at the age of 35, he married Cissy Pascal, a 53-year-old divorcee – the stepmother of a friend. The marriage was her third, his first. Such a union would be unusual in any era, but it has provided much fodder for speculation among Chandler's biographers. As a mama's boy by default (his parents divorced when he was seven and he never saw his father again), was Chandler in the market for another mother? Notably, he and Cissy postponed marriage till Chandler's mother died. On the other hand, Cissy had been a looker in her youth – in fact an artist's model (on occasion nude) and had not let herself go. She looked at least ten years younger than her age (and passed herself off as such when she and Chandler tied the knot). Not surprisingly, she was a blonde, strawberry to be exact. So the age difference and her marital status (she was married at the time Chandler began his relationship with her) were irrelevant. It appeared that Chandler had not only met his match, he had met his muse.

Aside from Chandler's occasional bender or girl on the side, domesticity reigned in the Chandler household till Cissy died in 1954. Afterwards Chandler was inconsolable and began hitting the bottle harder than ever. It showed in his work. While *The Long Goodbye*, published one year before Cissy's death, was often cited as his best work, *Playback*, published in 1958, is generally considered the weakest. It was his only novel that was never filmed.

When Chandler died in 1959 he left behind four chapters of an unfinished novel (later finished by Robert B. Parker, a detective novelist who was also an admirer of Chandler) called *Poodle Springs*, in which Philip Marlowe is not only married he is the husband of a wealthy socialite, the woman he fornicated with in *The Long Goodbye*. They are living not in crime-infested Los Angeles but in the chi-chi resort town of Palm Springs. And that was Chandler's final word on Philip Marlowe – a kept man! It was the equivalent of a hard-core MGTOW getting married – and adopting his wife's last name! Thankfully, that is not the way Philip Marlowe is remembered.

"The detective by tradition and definition is the seeker after truth," noted Chandler. Yet 30 years after DeAndrea's encyclopedia was published, and 80 years after Chandler's essay on "The Simple Art of Murder" appeared, the truth is more elusive than ever. Even if discovered via investigation, it may not come to light, as it may conflict with the consensus or the narrative or the official story.

Nevertheless, more and more men are going their own way, which often takes them down mean streets peopled not just with the traditional goons, grifters, and doxies, but with feminists, Karens, body positivity activists, and gender studies majors.

The streets are a lot meaner – and uncleaner – than they were in 1944. But they're the only streets we've got.

Why Engagement Rings Are a Scam

A Voice For Men Videos · 8 May 2024 · Archived copy · Original

Of course most AVfM readers will know that we think marriage in the current climate is a terrible deal for most men in general, but everything in this video is true based on what we've read, and it helps demonstrate just how much we've been bamboozled by multiple parts of the culture into stupid ideas of what love is:

The World's Fastest Patriarchy Disproof

Josh O'Brien · 9 May 2024 · Archived copy · Original

Feminists often chatter about 'Patriarchy' as if it is an indisputable fact of life. Rarely do they acknowledge anything to the contrary. It can be time-consuming and difficult to put together a factual, adequately sourced, eloquent argument, especially since it's so blatantly obvious to anyone with common sense, and your arguments will likely be cherry picked, ignored, or blocked. So this article is essentially a handy guide to disproving patriarchy, very quickly.

Patriarchy is defined as a system in which all of the societal power is held by men as a class, and is used to oppress women as a class.

This is an interesting theory, but does not hold up to any real scrutiny or critical thinking.

For the purposes of quick dismantling, I will split societal power into four areas, or spheres.

The spheres are social, political, economic, and educational. The group which controls the majority of these spheres is the group with the power. Feminists claim that the group with control is men. Let's see how that holds up to some critical thinking. Hint: Not well.

First, Educational. In the educational sphere it is clear that women have the power. They are more likely to be in education, less likely to drop out of education, more likely to get degrees and finish their education, more likely to teach, and more likely to be on decision-making boards concerning education.

Verdict: Females have the power.

Second, Political. In the political sphere, women still have more power. Women are the majority of the electorate in the majority of states. In a democratic system, the will of the majority is the will that is enforced as law. Therefore, women as a class have more political power than men as a class. Just because women don't choose to use this power to elect other women does not mean they do not have the power. If every woman in America wanted a female president, there would be a female president. If every man in America wanted a male president, there would not be a male president. In the UK, where Parliamentary Sovereignty and a lack of a codified constitution allow any law to be made, even ones which contravene basic human rights, women could literally institute any law they wanted as long as they all agreed upon it.

Verdict: Females have the power.

Thirdly, moving onto the Economic sphere. Despite producing and being responsible for the existence of less than 50% of the US' GDP (Gross Domestic Product), an estimated 63% of it is controlled by women. Yes, women control over half of the US' GDP, despite not producing even half of it. That means that they control not only their own money but some of men's money, too.

Verdict: Females have the power.

Finally the Social sphere. More difficult to quantify, but just as easy to understand. All throughout society there are obligations for men that place power in female hands. The obligation of chivalry, carrying with it protection, financial support, emotional support and submission to a female whim. The obligation of instigating a relationship, placing all risk of rejection on male shoulders. The obligation of trust, meaning that men feel forced to believe women in the face of all evidence. This, combined with the undeniable fact that issues affecting men are given less support than those affecting women, such as domestic abuse, rape, alimony or any number of other things, shows a lack of male power.

Verdict: Females have the power.

Now, the Social sphere is the only one which I can see being contested, as it cannot be factually quantified, but even

if the social sphere were male controlled, that would still be 3 spheres under female control, a majority. Thus meaning: women would still have the majority of control in society.

So no, we don't live in a patriarchy.

One final point would be that just because women have this power does not mean they all exercise it, as we can see clearly in the world. Just because women can vote women in, does not mean they do, for example. But power is not dependent on use, simply possibility of use. Even if women all sat in the home as housewives voting for men and never exercising any of these powers, they would still have the power.

SOURCES:
Women in Education: http://collegestats.org/articles/2012/08/9-signs-we-have-a-boy-crisis/
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Rough Men Stand Ready

Doug Mortimer · 11 May 2024 · Archived copy · Original

> They had the calm weathered faces of healthy men in hard condition. They had the eyes they always have, cloudy and grey like freezing water. The firm set mouth, the hard little wrinkles at the corners of the eyes, the hard hollow meaningless stare, not quite cruel and a thousand miles from kind.
>
> ~ Raymond Chandler describing policemen in *The Little Sister*

There are any number of books out there devoted to famous lines from famous movies. Even the casual moviegoer will recognize "Frankly, my dear, I don't give a damn," or "You're gonna need a bigger boat," or "Here's looking at you, kid" (*Gone with the Wind*, *Jaws*, and *Casablanca*, respectively). All of those movies have become entrenched in popular culture, but countless others have come and gone without attaining such lofty stature. That doesn't mean they are lacking in memorable dialogue. Every now and then a line from a relatively obscure movie lodges in the mind and refuses to go away.

As evidence, I offer a 1974 British thriller called *The Black Windmill*. The film stars Michael Caine as Major John Tarrant, an Army veteran who is now an intelligence officer with MI6, the British counterpart of the CIA. When his son David is kidnapped and held for ransom by terrorists, his colleagues fail him. In fact, they even suspect he has staged the kidnapping himself, seeing as he is so calm and collected throughout the ordeal.

Tarrant is separated from his wife Alex, who complains that his work has made him distant, cold and unfeeling. Since she is so distraught by the kidnapping, she cannot comprehend her estranged husband's ability to maintain his composure. He explains to her, "If there are things about me that you hate, Alex, be grateful for them now. They could be our last chance of seeing David alive again." Classic British stiff upperlipness!

I don't know why that particular line in a good but not great thriller stuck in my mind over the last half-century, but having looked at the film again recently, I think I know why.

The Black Windmill was directed by Don Siegel three years after he did *Dirty Harry*. Now there was a famous film with a memorable line of dialogue: "Do you feel lucky? Well, do you, punk?" was more than cool, it was downright cold-blooded. And it caught on, as did "Go ahead, make my day," in *Sudden Impact*, a 1983 sequel.

When *Dirty Harry* came out, professional hand-wringers responded predictably. Perhaps it was because the film asked a question they could not answer. What better way to thwart a psychopath than to assign a psychopath-adjacent police officer to take him down?

Perhaps because of space limitations, advertising taglines for movies are often spot on when it comes to letting people know what a film is all about. In this case, one was "Dirty Harry and the homicidal maniac. Harry's the one with the badge." Another was "You don't assign him to murder cases, you just turn him loose."

When *Dirty Harry* and *The Black Windmill* hit the screens in the early 1970s, we were in the throes of second-wave feminism. Anti-male rumblings and grumblings were bandied about but the term "toxic masculinity" was yet to be coined. In the subsequent half-century, the anti-male propaganda slowly morphed till it became anti-masculine, which is not quite the same thing. Active masculinity (shooting, fighting, competing) is bad, but passive masculine traits such as stoicism and self-control are just as bad. Men are often described as lacking in emotional intelligence – which is the same thing as saying they are emotional retards! Men, tsk tsk, just aren't in touch with their feelings the way women are.

Then at some point, the ante was upped to the point that masculinity and modern society could not be reconciled. Eating meat…hanging out at gun ranges…ogling good-looking women…passing gas audibly – you know who you

are! Such behavior was, in a word, inappropriate, not just in certain situations but in all situations. Surely, there is no place for such behavior in our world…or is there? Consider the following quotation:

> People sleep peaceably in their beds at night only because rough men stand ready to do violence on their behalf.

There is some dispute as to the exact wording of the saying (*e.g.*, We sleep safe in our beds because rough men stand ready in the night to visit violence on those who would do us harm.") but the meaning remains clear. There is also a dispute as to its origin. Winston Churchill was sometimes credited as a source, and it doesn't sound out of character, but as it turns out, George Orwell was the author. Yet it seems that Orwell was riffing on a theme inspired by Rudyard Kipling.

About as popular as any author in the English-speaking world in his heyday, Kipling has fallen out of favor, not because his stories and poetry are lacking in merit but because he was an apologist for colonialism, and we all know that will never do. His poem "The White Man's Burden" is probably sufficient to prohibit him from ever again appearing in a university English literature course, and I'd be surprised if any of his works still grace the pages of literary anthologies aimed at high school students. Even so, *The Jungle Book* and *Just So Stories* have delighted generations of children. It is surprising that the woke folks at Disney have not disavowed their *Jungle Book* franchise and sent it the way of *Song of the South*.

Kipling, however, was much more than a colonialist. His poem "If –" reads like a manosphere manifesto. Another famous poem, "Tommy," is particularly pertinent to this essay, as it is supposedly the work that inspired Orwell's quotation.

"Tommy" is British slang for a soldier in the service of the crown. In the narrative poem, a soldier tries to gain entrance to a bar only to find out that his kind just aren't welcome. During peacetime the civilians are "Makin' mock o' uniforms that guard you while you sleep." But the "uniforms" are welcome indeed when British soldiers or redcoats [the "thin red line of 'eroes"] are needed. If that phrase sounds familiar, that's because *The Thin Red Line* was the name of a 1962 James Jones war novel as well as movie adaptations in 1964 and 1998. An offshoot of that phrase is the thin blue line, a reference to the police as the borderline separating order from disorder.

So that was why the line from *The Black Windmill* stuck in my head. Is there no place in society for men, albeit sorely lacking in diplomacy, who are willing to risk their lives to keep the peace? Even the Beatitudes tell us that "Blessed are the peacemakers!" Granted, Christ didn't have the likes of Clint Eastwood or Michael Caine in mind when he said that. Nevertheless, as the ranks of law enforcement have dwindled has society become more peaceful? During the George Floyd riots the rough men were standing by but were ordered to stand down. The cry went out to defund the police even as they were being neutered. The thin blue line was barely a filament.

The word "rough" is a masculine adjective. Rough riders, rough around the edges, sleeping rough, rough and ready, roughshod, rough and tumble, roughneck, rough-hewn…all have a masculine connotation. Smooth is preferable to rough but smoothness can't be wished into existence. When deployed properly, rough men, like sandpaper, can smooth things out. There have always been virtuous people who will do right even when no one is looking. Unfortunately, other people are held in check only by fear of punishment. If so, inflicted by whom? In the absence of rough men, uniformed or civilian, what is there to fear?

I don't think I need to issue a spoiler alert by saying that Michael Caine prevails in *The Black Windmill*. He goes rogue and tracks the kidnappers to the eponymous windmill where his son is being held hostage. Then he visits violence on those who would do harm to him and his flesh and blood.

You've probably seen plenty of movies with violent resolutions. Revenge plotlines are as common as boy meets girl. While rough men remain suspect in modern society, where would movies be without them? In fact, I've long had a pet theory that a leading man in motion pictures must appear capable of killing another human being. He need not do that in every movie, and many scripts may not call upon him to do so, but he must be able to act as

though he's capable of it.

Rough men are a vital implement in society's tool kit. Send them into exile and you are signing a death warrant for your society.

Classic Elam: Killing for Equality (2014)

Paul Elam · 12 May 2024 · Archived copy · Original

Last year in West Footscray, a smallish suburb just a stone's throw outside Melbourne, Victoria Australia, Phillip Bracken pushed his common law wife, Helen Curtis, to the ground. As she lay helpless he took the rifle he was holding and put two rounds in her head.

The next two bullets punched into her abdomen. Finally he fired the fifth and last round, boring a hole through her wrist.

Last week, at the end of his murder trial, the verdict was delivered.

Not guilty.

It was not because the accusations against him were not proven. Bracken admitted to the acts, precisely as described above. He was acquitted on the grounds that his domestic partner, known in Australia as a defacto wife, had physically, emotionally and psychologically abused him during the relationship. That abuse rose to a level characterized in Australian law as "intimate terrorism."

It was also brought out at trial that Curtis had made threats to murder Bracken's father, which he feared she would follow through with.

The only charge that remains against him at this point is the possession of an unregistered weapon, for which he is out of jail under his own recognizance.

This story puts an interesting twist on recent news coverage of University of Ottawa law professor Elizabeth Sheehy, who has asserted in her new book, *Defending battered Women on Trial*, that women not only have the right, but the moral obligation to kill their abusers. She contends that women who kill under these alleged circumstances should not be charged or tried for murder.

So, using the rationale of that university law expert, Phillip Bracken is a social justice hero, who has just been recognized as such by the nine women and three men who sat on the jury that gave him a pass.

This is despite the fact that Bracken had nearly countless options in front of him at the time he snuffed the life out of Helen Curtis.

At the point he was in possession of a loaded weapon, and she was on the ground before him, he had a range of options. He could have walked away. He could have trained the weapon on her and summoned police. He could have unloaded the weapon to ensure that it was not used by either party to deliver lethal force.

Instead he riddled her with enough bullets as she lay on the ground to kill her four times over.

I have little doubt that Curtis was every bit the abusive monster that Bracken claimed her to be. In fact, given that what was presented to the jury of her behavior and character was sufficient for them to issue a pass to a male for her murder, I would venture to guess that she was record breaker of a harridan.

And if we are to accept that Philip Bracken had a legal or moral right to kill her, then we forego the right to criticize the likes of Elizabeth Sheehy. Unless, of course, our only real objection to Sheehy's ideas is that they are gender specific; if we are ok with murder as a way to deal with abusive partners as long as it affords men and women equal rights to kill.

Who actually thinks this way? So far, it has only been feminists (without the caveat of equality), and I hope above all else that it remains that way.

What happened in West Footscray, Australia is a natural consequence of feminist jurisprudence and governance. Like the occasional women who wind up severed from their assets and their children in a corrupt family law apparatus, now some women will simply be rubbed out by husbands who they may be abusive toward.

The resultant actions of the justice system will be to give killers a pass because the people left standing, most notably the killers, said they had it coming.

I feel no more and no less repugnance for this verdict than I do when it happens to male victims. Murdering someone when you don't have to is vile. And so is the criminal justice system that finds excuses for it.

Perhaps, however, this particular kind of tragedy will serve some purpose in the end.

Ladies, welcome to the legal margin.

Thanks to the feminist insistence on our absolute reverence for "victims" (aka those who don't have the good sense to get away from abusive people), the tide is turning, and not in your direction.

The courts are going to start regarding those of you who put the "bad" in bad relationships, or who have been accused of such, as something less than human. With this ruling, and the precedent it establishes, there will surely be others who line up for their slaps on the wrist after taking you out.

Who knows? Maybe when enough men walk away from murder charges after killing women they did not have the sense to leave, someone will notice the stench of what is going on.

In the meantime, ladies, enjoy an emerging equality of which I am sure you never dreamed.

And sleep well.

Angels save Gawain from marriage

Douglas Galbi · 13 May 2024 · Archived copy · Original

Sometimes your friends really aren't looking out for your best interests. Especially if they're married, and they're urging you to marry. *De coniuge non ducenda*, a Latin work of men's sex protest written between 1225 and 1250, tells how three angels saved Gawain from marriage.

The married men who were Gawain's friends didn't act like angels. They instead sought company to the end of their miserable days. Gawain easily could have joined them:

> And all these made wild,
> By women that they used.
> Though I be now beguiled,
> I think I might be excused. [1]

Gawain explained:

> I once had planned to take a wife
> (To follow others' wretched life),
> A tender, juicy, winsome maid —
> By her alone my heart was swayed.
>
> Some friends advised me on the spot
> To run and tie the nuptial knot
> ("The married life's the way for you!"),
> To join me in their woeful crew.
>
> My hasty wedding they did press
> To cheer their gloom by my distress,
> But through three angels all was well:
> God snatched me from the gates of hell. [2]

Gawain's vigorous, celebrated knightly life could have ended with a lament like that of Matheolus in a Latin work of the late-thirteenth century:

> Just as I, though sad, am less disturbed in marriage
> Because my fellow husbands provide solace in their misery.
> Oh, single life! Be sad that single life ends in sadness
> Increased only because it is allowed to end. [3]

What made all the difference was the appearance of three angels. Just as three angels appeared to Abraham at Mamre, so too three angels came to Gawain at Mamre.[4] Is anything too wonderful for the Lord?

One angel was Peter of Corbeil, elevated to archbishop of Sens in 1200. Courtly poets described abstractly men's love servitude to women. Peter of Corbeil described the life of the ordinary, married working man:

> Who takes a wife a millstone ties
> around his neck until he dies.
> The wife commands, the man obeys;
> He once was free, but slave he stays.
>
> His work piles up in rows and rows;

> Where one job ends, another grows.
> The man's an ass pricked on by spur
> To feed the brats produced by her. [5]

Patriarchy is a hateful fiction beguiling foolish students. Husbands have long lacked equal opportunities with wives to withdraw from paid work. The angel Peter proclaims, "Let Gawain shun the married life!"

The second angel was Lawrence. He was probably the poet Lawrence, prior of Durham, who died in 1154. Lawrence explained how biological inequality in parental knowledge works to oppress men:

> So rancour grips the married male
> Who keeps a wife who's up for sale.
> He names as heir another's brat
> And feeds what someone else begat.
>
> Thus bitter grief and shame begin —
> The child that's been conceived in sin.
> Its mother knows its bastard line,
> The foolish husband says, "It's mine."

Under English common law, a child born within a marriage is indisputably presumed to be the husband's responsibility. Thus a New York court in 1975 ruled that a prisoner was the father of four children his wife had while he was securely locked away from her in prison. The angel Lawrence proclaims, "Let Gawain therefore wife eschew!"

The third angel was John Chrysostom. Known in the ancient world as the golden-mouthed, with God's grace he spoke harsh truth to men:

> A married man's a slave for sure,
> His flesh and spirit pain endure —
> Like ox from market homeward led
> To work the plough until he's dead.
>
> Who takes a wife accepts a yoke;
> Not knowing pain, with pain he'll choke.
> Who takes a wife, himself is caught
> And to eternal serfdom brought.
> …
> A wife's demands are always met;
> If not, she'll quarrel, rage and fret.
> The noise defeats the patient spouse;
> He yields to her and quits the house.

Is it any wonder that men's lifespan is on average shorter than women's? Some say that's because men prefer to die than remain married. In truth, the matter hasn't been seriously investigated. International authorities don't care about gender inequality in lifespan that shortchanges men. The angel John advises, "If wise, then marriage you'll forbear!"

Marriage is a foolish game in which a wife is entitled to swing a legal axe at her husband's neck. There is no equal exchange under gynocentric law. When the axe strikes the husband's neck, his head will be severed from his body. It will never re-attach. Gawain had magic that Merlin lacked. But magic didn't save Gawain's neck. Against the selfish advice of his married friends, the Holy Trinity of angels Peter, Lawrence, and John interceded on Gawain's

behalf. Give thanks and glory to them!

Read more:

- Heloise wholly innocent of disastrous marriage with Abelard
- Bernard of Cluny's *De Contemptu Mundi* trivialized men's sexed protests
- Andreas Capellanus's *De amore* dialogically manipulated men's sexed protest

[1] *Sir Gawain and the Green Knight* ll. 2425-9, close translation from Middle English by Benson (2012) p. 179. Like the bookish scholar, the knight Gawain learned from experience of the superior wiles of women. The verse romance *Sir Gawain and the Green Knight* was probably written in the latter half of the fourteenth century. Surviving only in one manuscript (British Library MS Cotton Nero A.x.), it's written in an English dialect associated with Cheshire (northwestern England). On Gawain's relation to the literature of men's sexed protest, Dove (1972).

[2] *De coniuge non ducenda* I2-I4, from Latin trans. Rigg (1986) pp. 67-9. A Latin text is freely available online in Wright (1841) pp. 77-85. *De coniuge non ducenda* survives in 55 Latin manuscripts. Considerable variation among manuscripts suggests transmission through scribal memory. Rigg's text is based mainly on the manuscript Cambridge, Corpus Christi College MS 450, dating from about 1310. Rigg chose it to represent the best-known and earliest form of the work. Id. pp. 1, 61. Like Sir *Gawain and the Green Knight*, *De coniuge non ducenda* encompasses realistic descriptions of mundane, non-bookish activities.

A French version of *De coniuge non ducenda* exists in the Harley 2253 manuscript as Article 83, *De Mal Mariage* (*Against Marriage*). Fein (2014). The Harley version, which is less sophisticated than Andreas Capellenus's *De amore*, inserts qualifiers limiting claims to "bad women" and "bad marriages." Another French version, Douce 210, lacks those qualifiers. Dove (2000) p. 341. There's also a Middle English version of *De coniurge non ducenda* attributed to John Lydgate and entitled *Payne and Sorowe of Evyll Maryage*. Salisbury (2002).

De coniuge non ducenda is part of the Latin tradition of men's sex protest that encompasses Juvenal's Satire 6, Jerome's *Golden Book on Marriage* attributed to Theophrastus, Walter Map's *Dissuasio Valerii ad Rufinum*, and *Lamentationes Matheoluli*. Rigg (1986), pp. 101-2, outlines parallels between *De coniuge non ducenda* and *Lamentationes Matheoluli.* He argues that the former, written in the second quarter of the thirteenth century, influenced the the latter, written about 1290.

[3] *Lamentationes Matheoluli* ll. 326-9, my translation from the Latin text of Van Hamel (1892) vol. 1, p. 23:

> Sicut ego, tristis, minus hinc conturbor in istis;
> Ut socios habeant solacia sunt miserorum.
> Ve solis! doleant, quia solis puncta dolorum
> Augmentatur eo quod eam soli paciuntur.

[4] On the three angels appearing to Abraham at Mamre, Genesis 18:1-15.

[5] *De coniuge non ducenda* P2-P3, trans. Rigg (1986) p. 73. The subsequent quotes are from id. pp. 79-99. Kuczynski (2000) reports:

> one nineteenth-century reader of *De conjuge non ducenda* (no. 83), one of Harley's antifeminist diatribes, spoke for many when he scrawled above the title of the Latin text in a book at the Tulane University Library, "A brutal piece of Monkish foulness, worse than any Classical smittishness. Luther is here justified."

Id. p. 141. Rigg (1986), in contrast, observes that *De coniuge {conjuge} non ducenda* is "a cheerful poem and not very serious." The poem's assertions:

> stress not the obstacles that marriage poses to the scholar or cleric but the disadvantages for the ordinary working man. … the context is an ordinary working man's household, beset above all by financial worries.

Id. preface, p. 4. Men's burdens historically have tended to be disparaged and depreciated.

[image] Wife of Bercilak de Hautedesert attempts to seduce Gawain in bed. Illumination detail from f. 125/129 recto from British Library MS Cotton Nero A.x, the only surviving manuscript of *Sir Gawain and the Green Knight*. Thanks to the Cotton Nero A.x. Project.

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The Goal Post Episode 37 – Too Ridiculous to Bear

A Voice For Men Videos · 14 May 2024 · Archived copy · Original

Man faces “street harassment” in New York City

A Voice for Men · 15 May 2024 · Archived copy · Original

Double standards, anyone?

Mens' Rights vs Feminist Rape Culture explained using Puzzle Pieces

Alison Tieman (Typhonblue) · 16 May 2024 · Archived copy · Original

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The non-feminist truth process

Luigi Logan (aka Fidelbogen) · 17 May 2024 · Archived copy · Original

We all know that feminism is an anti-male hate movement which germinates from a bottomless disaffection both toward men and toward all things percieved as "masculine". And frankly, as much as that bears repeating, that is old hat. But there is another side to feminist hate. Most people aren't much aware of this other side, but we have got to train a worklight upon it and give it careful thought. More than that, we have got to give it due weight when we are strategizing. We must factor it into all of our calculations, pointing it out to as many people as we can so that those people, too, will commence pointing it out and spreading the iinformation further.

You see, feminism doesn't simply hate men and stop there. It goes the extra mile, by **hating everything that is alien to feminism itself.** Everything which does not uphold the feminist project, and fuel the never-ending growth of that project, is fair game. In a nutshell, feminism hates the rest of the world — the specifically non-feminist part of the world which can never be co-opted or re-tooled into a servile extension of feminism.

This is **home truth** about feminism, that it hates the non-feminist sector — and this *critically* important realization is the absolute dead center of any Strict Anti-Feminist (SAF) politics. The feminists would like to keep this truth under wraps. After all, it doesn't sound very nice . . . does it? And more to that, it betrays a fatal weakness within the feminist project. (We can discuss this elsewhere.)

Knowing all this, it becomes a priority task to squeeze feminism's hate, as it were, onto an open table where the world can plainly see it and even place it under a microscope. Not merely the feminist hatred for "men", but the hatred for anything or everything which is *not feminist.* The WORLD needs to know, in no uncertain terms, that feminist hates it. It is strategically insufficient for "men" to be the *only* ones who know that feminism hates them.

That is why we love it when a feminist bigot like Gloria Allred says, "if you're not a feminist, you're a bigot". She does not harm us by calling us bigots. In fact, Gloria has cooperated (unwittingly) with the counter-feminist effort, greasing the skids toward feminism's demise and making our work oh-so-much easier. We need only showcase these things — and throw in some tart commentary which helps the public to understand (by being entertained) that these things are part of a pattern. Clearly we would love it even more if thousands of Glorias were blossoming all over the landscape, saying equally bigoted things. So our mission is, to force their hand. And how to make that happen, you might ask?

Simple. Make conspicuously visible, to all concerned, that the non-feminist part of the world is SOMETHING.

As opposed to nothing.

Simple lack of feminism, as a factor in the algebra of occurrence, is profoundly political. Like so-called empty space, it is anything but dead or static. It is a living presence, brimming with dynamic energy, capable of bending and warping and repositioning things. This truth, and specifically the conscious realization of it, is death to the feminist project.

To understand this, it helps to review what we know about feminism's operative character. We say that "feminism's *being* consists of *being in motion."* Zero motion equals zero feminism. Feminism must remain in motion if it is to keep existing at all. Motion, in this case, means extension of feminist ideology into ever more institutions and cultural spaces. Quite right, it's that "long march through the institutions" that we've all heard about. It's that colonization of human communities that we've all witnessed in society.

The minute feminism halts in its march it starts *dying,* because it starts unravelling and shrinking. Feminism thrives only on a sustained diet of cultural incursion and expansion. In practice, this means constructing a fabric of lies upon a foundation of earlier lies, generating a renewed foundation for more lies in the future.

There is a reason why stage one in the feminist-nonfeminist cooperation spiral is "feminists lie." Feminism can survive only by bricking and mortaring one lie on top of another, fast enough that they go generally unchallenged

and are forgotten as time rolls on. (For quickly, the mortar dries.) But the minute this lying stops (or is forced to stop), the truth process begins. Critical thinking rushes in (like a thunderclap) to fill the vacuum. The arrival of critical thinkers and questioners initiates the unstinting process of unravelling feminism's sweater. (I mix no metaphors here; I merely set them next to each other.)

When the truth process gets underway, the complex accretion of built-up lies from the past progressively disintegrates under the disinfecting sunlight of the world's gaze.

Feminism must remain in motion; that is the law of its life. It can be expanding or running in reverse, but either way it must remain in motion. If it stops moving, then *poof!* It is no more.

If feminism stops expanding, it can only commence shrinking, and the reason it commences shrinking is because the non-feminist truth process springs to life and commences eating it alive, from outward to inward, eventually down to its original elements. Hence, by "eating it alive", I mean *decomposing* it — on many levels.

So when we showcase the core fact that feminism hates the world (not just men, but the world), we immediately set a barricade in the path of feminist expansion. By alerting the world, we summon into life a *universal critique* which attenuates feminism's moral justification. In the end, this blocks feminism's further growth. Being blocked from further growth, it cannot "stay the same" at a point of stasis. It can only dwindle away.

Again, feminism hates the world — meaning everything which cannot be recruited or repurposed to serve the feminist project. The mere existence of anything that is not feminism is intolerable to it, and so, inherently, it cannot ***co-exist*** with anything that is not feminism.

And further, it can acknowledge no ***duty*** to co-exist with anything that is not feminism, because this would underscore that there is indeed a world *beyond* feminism in the first place, and that r*espect* is due to said world. This would be death to the feminist project not only because it would set a roadblock in the path of feminist expansion, but because it would underscore the plain, elemental, bald-headed fact that feminism is NOT THE WORLD, and never will be.

And for feminism, this would be game over.

Imagine a society of contempt

Zerbu · 18 May 2024 · Archived copy · Original

Some women believe that the criticism of some women from the MRM seems a bit harsh. I have publicly discussed men's rights issues, as well as posted links to articles, videos and other content regarding men's rights issues, in comments on articles and in chat rooms. Many of these discussions, as well as the content that was linked to, contained criticism of modern feminists, as well as some traditional women. Although the criticism was only of the particular kinds of women, it often created a lot of negative reactions from female readers, claiming that the message was either a little harsh on women, or horrible misogyny.

So you think some criticism on the behaviour of those women, which does not claim that there are no exceptions to the criticism, is that horrible?

I ask you all for a few minutes to imagine a society where criticism of your sex is openly given on a daily basis, not just in one group, but all around society. And this criticism is not used as a logical debate, but as a form of hate and contempt. It is viable to be heard at any public place you visited, and that includes the workplace and classes at school and college. Not only do authority figures not do anything about this contempt, but they may join in or even take the lead! All while contempt of the opposite sex even a fraction as bad would be prohibited.

As a matter of fact, imagine that the contempt for your sex is not just in general society, but is even broadcast in the media. Imagine news reporters and journalists are actively bashing your sex, and talking about how inferior you are and how superior the opposite sex is, and celebrating any time the opposite sex is ahead of yours, even in cases where the only reason for that is that they have been given advantages through affirmative action. Also, imagine that all good deeds done by members of your sex, but not of the opposite sex, is hidden behind a job title, and bad deeds done by members of the opposite sex, but not of your sex, are also hidden behind a job title.

Imagine that in the media, characters of your sex are constantly being depicted as bumbling fools, while characters of the opposite sex are constantly depicted as the smart, intelligent, take-charge decision makers, who have to keep the characters of your sex under control, while the characters of your sex are revolving their lives around seeking the opposite sex's approval.[1]

Imagine that song lyrics, including those from famous artists, are openly claiming inferiority of your sex and/or superiority of the opposite sex, and this is positively referred to in reviews as "empowerment" of the opposite sex, while any hate or narcissism is completely ignored.[2]

Imagine that when physical violence is inflicted against someone of your sex from someone of the opposite sex it is automatically believed that the person of your sex deserved it, while any violence from your sex, no matter how provoked or an act of self defense is unjustified. Imagine that all focus is put on stopping violence against the opposite sex, even if your sex is the majority of victims of physical violence.[3]

Imagine that it is acceptable for a crowd of people of the opposite sex to laugh when someone of your sex is sexually mutilated.

Do you think the society you are imagining sounds horrible yet?

Imagine that radical hate quotes against your sex are not only allowed to be publicly broadcasted, but the people creating those quotes were considered leaders in empowering the opposite sex.[4]

On top of all that, imagine this society, despite all this, believes that the opposite sex is the one that is being oppressed and held down by people of your sex. And all of what has been described above is not only prevalent in society, but reversing the sexes would cause a huge uproar.

For men, the society described above should be very familiar, because it's no different than the society we actually live in. For women, however, such a society would most likely be a huge, unjust, terrifying shock.

So, to the women reading this, do you still think that the criticism of these women is too harsh? Try being a man (or, for that matter, even a young boy) and having to endure all the contempt that males face their entire lives for just a few minutes of yours, then you'll realise what contempt for your sex really feels like. You might even realise how rare and minor is the logical criticism given by the MRM.

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3. What Would YOU Do? (http://www.youtube.com/watch?v=If3JWs1Bgr8)

4. Radical Feminist Quotes (https://archive.is/iU6IL)

All fathers should have this conversation with their sons

A Voice For Men Videos · 19 May 2024 · Archived copy · Original

YouTuber “6oodfella” is an inspiration to fathers everywhere. We strongly recommend that all fathers have this exact conversation with their sons.

For more fatherly advice and other deep Scottish insights into our hateful rape culture of violence against women, subscribe to 6oodfella.

Truthful, ancient rule of the phallus: penetration provides pleasure

Douglas Galbi · 21 May 2024 · Archived copy · Original

Almost as hateful as mendacious mainstream media reports that nearly a quarter of men are rapists is the scholarly construction of the penis as an instrument of political domination. That penal construction dominates scholarly understanding of ancient Greco-Roman sexuality. Ideology of the reign of the phallus is associated with crude stereotypes, deeply rooted hostility toward men's sexuality, and dominant gynocentric interests.[1] Common human experience connects penetration by a penis with pleasure. But that common-sense understanding of penis, penetration, and pleasure has a relatively weak literary-figurative position.

The social construction of the reign of the phallus draws upon crude linguistic sensibility. The physiology of men's erection labor produces a hard, baton-like object. Sticks and stones can break bones and cause hurt. If your ability to construct linguistic figures goes no further than nursery rhymes, then you might understand the penis to be a hurtful weapon. That's a poor understanding. Across all of the animal kingdom, male animals with their penises amazingly rarely hurt female animals. Hurting a female makes no sense within the fundamental evolutionary role of the penis. Don't fear the penis. Don't believe in a mythic, monstrous reign of the phallus. You will have a more joyful life if you develop richer imaginative capabilities.

Reign of the phallus ideology also draws upon cramped imagination of penetration. One might imagine individuals as having bodily borders that they guard against penetration just as countries guard their borders against penetration. That's a crude understanding of persons and countries. Penetration, even if undocumented with an affirmative consent form, is often welcomed, with good feeling and good reason. Criminalization of sexual penetration and reign of the phallus ideology benefit from imagination limited to the figure of one person violently penetrating another person's body with a weapon such as a knife. In literature as in life, most of the persons violently killed are men. In further gender injustice, penetration historically has been the basis for gender-biased criminalization of men's sexuality.

Close reading of an ancient Greek epigram exercises broad literary imagination and confirms common sense of the penis. Consider this epigram by a Greek poet probably writing in the second century GC:

> Count three for all those on the bed, of whom two are active and two are passive. Do you think I'm speaking of a miracle? But it's really no lie. The middle one is involved with the other two, giving pleasure behind, getting pleasure in front.
>
> { Τρεῖς ἀρίθμει τοὺς πάντας ὑπὲρ λέχος, ὧν δύο δρῶσιν,
> καὶ δύο πάσχουσιν. θαῦμα δοκῶ τι λέγειν.
> καὶ μὴν οὐ ψεῦδος· δυσὶν εἷς μέσσος γὰρ ὑπουργεῖ
> τέρπων ἐξόπιθεν, πρόσθε δὲ τερπόμενος. }[2]

The man giving pleasure from behind is using his penis to penetrate the other. That man is also getting pleasure by being in front of a man who is penetrating him with his penis from behind. The focus for the penetrating penis isn't receiving pleasure. It's giving pleasure.[3]

A Latin adaptation written about two centuries later shows the literary bias toward criminalizing activity of the penis. This epigram substitutes for pleasure legalistic language of crimes:

> "There are three in one bed. Two endure sexual violation,
> and two commit it." "I think that there are four."
> "Mistaken: give one offense each to the ones on the outside and
> two to him in the middle, who both does and submits."
>
> {"Tris uno in lecto; stuprum duo perpetiuntur

> et duo committunt." "Quattuor esse reor."
> "Falleris: extremis da singula crimina et illum
> bis numera medium, qui facit et patitur."}[4]

In this epigram, sexual violation is associated with the activity of the penis in penetrating. Those being penetrated are figured as victims of sexual violation. Yet the ultimate criminal accounting is non-sexist: both penetrating and being penetrated count equally as offenses. That's consistent with progressive justice systems that recognize that both penetrating and compelling another to penetrate can constitute rape.[5]

Belief in the reign of the phallus represents crude imagination dominating common sense. Literary study that engages only crude imagination supports gynocentrism and terrible anti-men bias in criminal justice. To promote humane culture, literary study should expand imagination to new and surprising figures. Would you have ever imagined the classical riddle of why two plus two doesn't equal four?

Notes:

[1] Keuls (1985), published a few years after the start of a massive rise in incarceration in the U.S., has been an influential work. Williams (1999 / 2010) illustrates present-day orthodoxy of demonizing penetration as dominance.

[2] Strato (Straton of Sardis), epigram from Musa Puerilis ("Boyish Muse"), Greek Anthology 12.210. Greek text from Paton (1920) vol. 4, p. 388, trans. Kay (2001) p. 165.

[3] The Torah (Mosaic law) confirms this understanding of the penis. Deuteronomy 24:5 states:

> When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home one year, and bring happiness to his wife whom he has taken.

Before the man-oppressing ideology of courtly love swept medieval Europe, the original understanding of chivalry emphasized a husband serving his wife's sexual needs with his penis.

[4] Ausonius, Epigram 43 (Kay) / 59 (Evelyn-White), my translation from the Latin, with help from Kay (2001) p. 164. As id. p. 165 observes, Greek Anthology 11.225 provides nearly the same epigram in Greek. A Latin text of Ausonius's epigrams is available online. For discussion of men being sexually penetrated in Ausonius's epigrams, Floridi (2015).

Ausonius elaborated on the number three at length in his poem Riddle of the number three {Griphus ternarii numeri}. Like the "two plus two" epigram, Griphus ternarii numeri show considerable cultural and social sophistication despite its breezy presentation. Lowe (2013).

[5] The U.K. Ministry of Justice, in contrast, has denied a recent petition to remove penetration gender bias from U.K. rape law. A commenter insightful questions, "If forcing a penis through a vulva is rape, why is forcing a vulva over a penis not rape?"

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The featured image is in the public domain and depicts the 2007 Kanamara Festival in Japan.

Divorcing a King – Eleanor of Aquitaine #1 – Extra History

A Voice For Men Videos · 22 May 2024 · Archived copy · Original

This entertaining video, perhaps inadvertently, shows how wrong the feminist historical narrative is. Points to watch out for:

- Eleanor's father left his lands to her
- Eleanor had a good education and spoke Latin
- King Louis went out of his way to please his wife Eleanor
- Eleanor wasn't afraid to speak her mind
- Eleanor clashed with senior church officials
- Eleanor was able to influence her husband the King
- Eleanor led her own troops on crusade
- Eleanor sought an annulment to her marriage and later received a divorce
- Eleanor retained her own lands and titles after the divorce

Buying the cow & other bullshit

Mark Trueblood · 22 May 2024 · Archived copy · Original

When some conservative "defenders of marriage" types deign to notice that young men are souring on marriage, a very common reaction is "Why buy the cow when you can get the milk for free?" The social acceptance of premarital sex, casual sex, and cohabitation, as well as the availability of effective birth control, has certainly contributed to many people delaying marriage. But the savvy ladies and gentleman who frequent A Voice for Men know it's much more complicated than that. The "buying the cow" reaction is a yet another strong piece of evidence that conservative "defenders of marriage" aren't cut out for the job.

Women aren't cows

Men who marry aren't buying possessions. Human beings are not possessions. They are individuals capable of original thought and personal agency. Getting married does not obligate anyone to engage in sex, though one can make the case that sex should probably be part of the deal.

Some thinkers in the manosphere consider marriage to be a ritualized financial contract, wherein a woman agrees to be sexually available to a man in return for protection and provision. I somewhat see where they are coming from. But isn't it odd for the conservative "defenders of marriage" to say essentially the same thing about marriage? I suspect they are completely clueless as to what they are actually saying when they refer to "buying the cow." More on that later.

The vast majority of men do not get married for sex

They get married with the hopes of forming a lasting intimate bond with a woman, and perhaps having a family with her. Is sex a motivation? Sure, and there's nothing wrong with that. Is sex the only motivation? Hell no, and assuming that it is insults both men and women.

Sex is not readily available to all single men

Many people seem to think the life of a bachelor involves easy sexual access with multiple willing partners. This is probably an example of apex fallacy, where the most noteworthy members of a particular group are thought to be representative of the whole group. In reality, sex is not abundant for the average heterosexual bachelor, unless he visits sex workers.

Though it is not empirically proven, I believe the "80/20 rule" has some truth to it. The 80/20 rule posits that 80% of women hunting for a mate are only interested in the top 20% of men. Men who are in that top group have a lot of options. The average man does not. Average men have the choice of improving their market value, settling for less, dropping out of the mating market, or visiting sex workers. Hardly the bonanza of female affection that many seem to think goes down.

On top of that, quite a few men aren't even into casual sex. Shocking, I know! So the availability of hookups isn't a compelling reason to stay single.

"Buying the cow" reveals conservative cluelessness of the reality on the ground

As noted above, "buying the cow" portrays marriage as a ritualized exchange of sex for resources. Is it surprising that conservative "defenders of marriage" are so unconscious, they regurgitate this phrase without even thinking about its meaning? No. Not at all. For decades marriage has been rapidly disintegrating as a social institution while this crowd acted holier-than-thou and obsessed over gay marriage. The "defenders of marriage" have failed.

Men aren't refusing to "buy cows." We're refusing marriage for good reason. Will conservative "defenders of marriage" ever get it? Highly doubtful. Marriage will continue to decline, and unfortunately this will increase a whole bunch of social ills. It's only going to get worse, thou "defenders of marriage." Thanks for nothing.

Note: Not all conservative “defenders of marriage” are like that. NACDOMALT!

Parental Alienation Syndrome

Editorial Staff · 25 May 2024 · Archived copy · Original

*This article appeared as a blog post on AVFM and Antimisandry.com by one of our old forum members **Deidre**. It is edited and republished here with her permission. –Ed*

Have you ever felt like an outcast? Perhaps, looking back during your childhood, you were at times, the odd person out. It's a very uncomfortable feeling and most of the time, people who have been alienated from family members, friends, coworkers, etc. are left confused as to what they have done to have been banished from the fold. There is a type of alienation however, that is insanely dangerous and damaging, and that is parental alienation. And, it leads to what is commonly referred to as "parental alienation syndrome."

The root cause of the syndrome is when a custodial parent indirectly or deliberately thwarts the relationship between the non-custodial parent and his/her child, causing the child to wish no longer to spend much or any time with the non-custodial parent. This is done through a number of manipulative tactics by the custodial parent, usually as a form of revenge, to turn the child(ren) away from the non-custodial parent. The majority of alienated parents are fathers, which comes as no surprise since mothers are usually given greater legal custodial rights over their children, than fathers.

I know of a few men, online and offline, who are victims of being estranged from their children, due to the reprehensible behavior of the parent who has sole custody. When did the court system start viewing children as property? It seems that in divorces these days, kids are treated as bargaining chips in a vindictive battle, suffering alongside the alienated parent. I've been researching a bit about this epidemic and found some very insightful advice that is worth posting here, for those parents (namely fathers) who find themselves in despair, and have all but lost hope in ever having a close, consistent relationship with their children.

Parental alienation is categorized into three separate tiers of severity. Before a boxer gets into the ring to fight his opponent, he tends to know beforehand what he's up against. Likewise, these tiers of severity can help an alienated parent figure out what he is up against, as well.

The first type of severity falls under the phrase "naïve alienator." This type of alienator has a rather nonchalant view of parenting in general, and might say something to the effect of "I'm not made of money, when you see your father next, ask him to buy you a new cell phone." If said often enough, the child gets the sense that dad is a utility, and mom is fed up with having to take care of him/her. Eventually, the child will see his/her dad as little more than a money provider and errand boy – an image that evolved over time by the consistent drip of derogatory comments from the mother about the father.

The second type of severity is something counselors call the "active alienator." This type of alienation is harsher than the naïve alienator and usually comes out like this to a child "Don't tell your father I'm dating someone, he's a cheap jerk and will withhold money from you. You don't want that to happen do you?" Active alienators are typically angry, vengeful and could be categorized as narcissistic. Children who are victims of these types of tactics, quickly start seeing their dads as their mothers do – a possible enemy who is only looking out for himself.

The most dangerous and severe of the alienation types is what is known as the "obsessed alienator." This type of parent will stop at nothing to destroy the relationship between the non-custodial parent, and the child(ren). Obsessed alienators are dubbed this because they are ruthless in their behaviors against their exes and usually try to bankrupt them through incessant court battles. Most likely these types have narcissistic personality disorder, because they are unafraid of the court system, and will do virtually anything to keep the non-custodial parent away from their kids. The children of an obsessed alienator usually end up having great disdain for the alienated parent, because children simply can't process things as adults do, and are left feeling abandoned by the alienated parent. From what I've read, this type is the one that has the greatest capacity to do the most harm to a child, for once the child accepts what the custodial parent is saying about the other parent, it will be a long road to repairing that

relationship, if possible at all.

So, what should a father do if he suspects that his ex is purposely turning his kids against him? What avenues of recourse can he find to help support him in helping his children to offset the damage that the alienating parent is doing? This is quite simply put, emotional child abuse at the hands of the custodial parent. Because emotional abuse, in general, is a harder thing to prove than physical abuse, and also because parental alienating syndrome is challenging to pin down with an actual diagnosis by a trained counselor/doctor – the custodial parent continues to get away with distancing the non-custodial parent, and increasing the harm being done to the child. Upon discussing this with an online friend who is going through a difficult custody battle with his ex, he shared that he is trying to get his attorney to insist that his children seek counseling, mandated by the courts. One would hope that in doing so, the children will open up in an honest way in a counseling situation, but it depends on how badly the children's opinion of their father, has been damaged. That said, it stands to reason that it is worth pushing forward in the court system, to see if judges finally start opening their eyes as to parent alienation being a form of child abuse. If it were me going through such a difficult situation, I'd look for an attorney who specializes in parental alienation syndrome cases, and see what their track record has been. Also, finding men's support groups to assist with support and encouragement on an emotional level, as dads go through their ordeals, will be very helpful, as well. It is incredibly disconcerting to be painted in a light that is not true, especially to one's children. Most fathers feel powerless in such dilemmas because the custodial parent has what can be deemed as control over their children, directing them on how to think of their fathers, and poisoning their minds as to why their fathers aren't going to be in their lives.

I've come to the conclusion in life, that there are no words at times to convey how inhumane some people can be to others. To use one's child to strike back or seek revenge on an ex-spouse is deplorable. Times may seem bleak, but there has to be a way to rise above these injustices, to give children a better life. Children need both of their parents, present and active in their lives, to foster a healthy upbringing. No child should have to endure parental alienation syndrome…not ever.

"Children seldom misquote their parents. In fact, they usually repeat word for word, what their parents shouldn't have said." – Unknown

A helpful link: http://www.fact.on.ca/Info/pas/gardnr98.htm

Time to throw the baby out with the bathwater

Peter Wright & Paul Elam · 26 May 2024 · Archived copy · Original

A friend once suggested that when it comes to marital discord couples fight more over one issue: who is going to play the child in the relationship and who is going to play the responsible parent.

His comment rings true on its face, with men historically being the ones who take on the parental role in marriage. It's witnessed in the centuries of men taking responsibility for the financial and other security concerns of wives, and also hinted at in the relationship age gap. Males marry younger females — not to control their sexuality (as we are frequently misled to believe), but because women seek an older male to place in the responsible, paternal role, to enhance the child theme they intend to play out in the relationship.

Women collectively spend billions annually to neotenize their appearance, enhancing their efforts to assume the infantilized role.

We see the same theme appear in our language when men are shamed for being 'Peter Pans' or 'man babies' along with the injunction to 'man-up' — which has no counterpart for women; they are phrases intended to jolt men out of any inclination to regress to a childlike state of dependency. Never do we hear women being chastised as immature Wendys, woman babies, nor do we ever hit them with the demand to 'woman-up.'

To be fair we may see the occasional man playing a full-time child to his female partner, and we can say that all men experience occasional moments of regression to boyhood in their relationships. However, society frowns upon men indulging too much of the child within. And such indulgence is roundly met with sexual rejection by women. The child role is reserved exclusively for women within the relationship context.

The stresses that this dynamic places on relationships and especially on men cannot be overstated; the catering to a child within an adult's body is exhausting and ultimately demeaning to both the infantilized woman and the parentified man. Standardizing childishness in one partner and hyperagency in the other prohibits any sort of relationship between adult peers. Instead, it breeds contempt and conflict.

The structure of this type of arrangement ultimately results in an assured relationship killer. Hostile dependency. It is impossible for the infantilized partner to maintain respect for, or a healthy emotional connection to, her chief enabler. And it is impossible for the chief enabler to maintain respect or a healthy emotional connection to what amounts to a financial, emotional and familial parasite. Self-respect in both parties is also a casualty of this arrangement.

Before getting more into the dynamics posed by this dysfunctional relationship, we'd like to elaborate a bit more on the concept of the adult child which is something quite different from the literal child we look after when they are small. The 'child' is also one of the fundaments of the human psyche, operating equally in biologically mature adults and in children, thus the popular qualifier of 'the inner child.'

The great 20th century psychologist Carl Jung wrote a paper on the inner child, or what he preferred to call the child archetype,[1] where he outlined its main psychological features which include 1. growth toward independence, 2. vulnerability, and 3. a state of innocence.

1. Growth toward independence (but never reached)

This aspect of the child archetype is concerned with futurity, and is captured in the phrase 'what I want to be when I grow up.' It reflects the ongoing state of becoming without ever arriving at the destination – it remains an eternal child. In this respect the child archetype differs from the archetype of development, a more heroic path that *does* eventually culminate in mature autonomy and self-reliance.

The ambition for *perpetuated childhood*, as we commonly see in modern women (and enabled by men), is the inevitable outcome of the child archetype. As men and women collude to remove the destination of adult autonomy

from the life-map, they effectively kill the hero archetype of Jung's writing, the hero of true potential. And they give birth to the child of static permanency. Individuals dominated by the child archetype will always position themselves as eternally incapable of personal agency, even relying on the chief enabler to help fabricate a web of denial about their true nature.

This is reflected in the spiritual, financial, or relationship 'growth' workshops attended largely by women, who appear to pursue adult goals but who are in reality only participating in a charade. The true goal is more dependency and more childhood. These pursuits are often funded through the hard labor of the hopelessly paternalized male.

We also see this acted out in the psychodrama of the modern housewife, "taking charge" of such matters of household finances and other matters of home and hearth, without any responsibility for creating wealth, taking the risks that come with those efforts, or any other matter of real consequence. The perpetuated child chooses the colors but cannot buy the paint or climb the scaffold with brush in hand.

2. Vulnerability

Vulnerability is one of the main guises of the child, and so the woman dominated by this archetype is constantly signalling threats to herself from the surrounding environment. She is in danger of getting lost, hurt, abandoned and frightened, and just like the child of fairy tales she projects herself as lost in the woods with snarling bears and wolves, or afloat on the river Nile in a flimsy basket where she is in danger of getting lost or going under.

She is "at risk" at all times, including the risk of exposure to her chief enabler's frustrations or his wishes for her to realize adulthood.

The vulnerable, permanent child, communicates with the wider world through these threat narratives[2] which most everyone is familiar with through the archetypal damsel in distress — tied to the railway tracks, the locomotive of adult agency barreling down on her, or being held prisoner by a dragon from which she must be freed by your parental, sacrificial rescue.

3. Innocence

The child's way of defending its perpetual dependency is to project its innocence: "I don't know", "I didn't realize", "I didn't mean anything", "It just happened", "I got carried away by my feelings." Yes, her own emotions can be the villain in her threat narrative. And the understanding of a hyper-responsible male is required to save her from it. Because she claims ignorance she divests herself of all responsibility for what happens, leaving others to pick up the tab – most likely her male partner if she has one.

We see this even in women's general predisposition to gravitate toward victim politics, supporting male candidates who offer enabling paternalism from the state, and the vision of woman as perpetually in distress.

Moving on from Jung, perhaps the best conceptualization of the child archetype comes from Eric Berne, whose transactional analysis shows three possible relationship dynamics:

- Child relating to a parent
- Parent relating to a child
- An adult relating to another adult.

The first of these – child to parent – encompasses all that we've said so far about the child archetype and its exploitative style of relating with others. The second – parent to child – represents the parental relationship to a child. And the last one – adult to adult – represents a healthier mode of conducting relationships based on steering a middle path between the more extreme demands of both parent and child. This latter is where we might hope to be along with anyone we might choose for pair bonding.

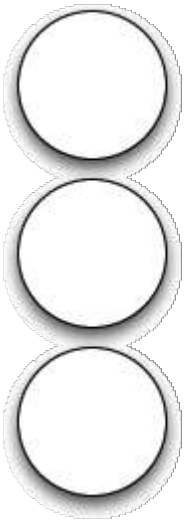

The perpetual child, however, demands that the default relationship setting be parent to child, an emotionally incestuous arrangement that affords some comfort to the irresponsible child, but that does so at the expense of a healthy adult connection.

Eventually, and we think invariably, this results in the parentified male viewing the infantilized female as inept, incapable and deserving of pity over respect. It can also breed a lot of anger that goes both ways, from the frustrated, overburdened male, and the dependent, irresponsible female whose life is a constant reminder of her lack of meaning.

The parental brain

Juvenile characteristics have long been known to evoke in caretakers a neurological state known as the parental brain. Children's faces and various other child gestures provoke hormonal changes that prime parents to be more sensitive towards infant cues and needs, resulting in nurturance, caretaking and protectiveness.

Adult women who learn to mimic child features through cosmetics, and the feigning of childlike behaviors of innocence and vulnerability, evoke in their male partners a very similar parental response. Like parents of literal infants men can be seen to respond with care-taking and protection, and if women are skilled at peppering the routine with threat-narratives she gains the ability to prompt him like a philharmonic concert conductor. Such is the obedient, reflexive state of readiness to rescue that defines the lives of so many men.

Readers here are no doubt familiar with this charade being played out between men and women, one which was not lost on Esther Vilar when she gave a sardonic description of it in her 1971 book The Manipulated Man. There she writes:

> Woman's greatest ideal is a life without work or responsibility – yet who leads such a life but a child? A child with appealing eyes, a funny little body with dimples and sweet layers of baby fat and clear, taut skin – that darling minature of an adult. It is a child that woman imitates – its easy laugh, its helplessness, its need for protection. A child must be cared for; it cannot look after itself. And what species does not, by natural instinct, look after its offspring? It must – or the species will die out.
>
> With the aid of skillfully applied cosmetics, designed to preserve that precious baby look; with the aid of helpless exclamations such as 'Ooh' and 'Ah' to denote astonishment, surprise, and admiration; with inane little bursts of conversation, women have preserved this 'baby look' for as long as possible so as to make the world continue to believe in the darling, sweet little girl she once was, and she relies on the protective instinct in man to make him take care of her."[3]

Vilar hits the nail right on the head; that many women have been taught they will be protected while having every whim catered for by simply playing the child.

This, perhaps more than any other theme entertained by MRAs and MGTOW, captures the dilemma we are wrestling with under the heading of gynocentrism – that being more than sexual attraction, more than pair bonding, more than romantic love and all the other social mandates. Our biological urge to care for children is king, and it's also an Achillies' Heel for those who abide by it unconsciously.

The good news is that our vulnerability to abuse is corrected in one move: by men refusing to play parent, whether indulging or trying to correct women who are perpetual children. Instead we have to insist that our female partners woman-up right alongside us, showing reciprocal responsibility between two adults. Or be prepared to show them the door once it's apparent that the task is too much for them to take on.

Esther Vilar's comment that a woman's greatest ideal is 'a life without work or responsibility' requires someone to facilitate it, and that someone is almost always a man. But men need not play the role of parent and we do have the option to seek a relationship between adult peers: two responsible adults supporting each other in the walk through life. Such a woman may be a unicorn but unicorns do exist. And success, if you are lucky enough to get it, will be more likely tied to the women you reject than the woman you seek.

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[1] C.G. Jung, 'The Psychology of the Child Archetype' in *The Archetypes and the Collective Unconscious*, Princeton University Press (1969)
[2] Alison Tieman, Threat Narrative series
[3] Esther Vilar, The Manipulated Man (1971)

The inconvenient truth about manning up

Neil Westlake · 27 May 2024 · Archived copy · Original

A good friend of mine went to a job interview yesterday. While waiting to go in, he took a picture of a poster on the wall, the latest advertising campaign for the Battered Women's Support Services. It is a picture of a pugnacious little boy, fists raised, with a smear of blood trickling from his nose.

The copy at the bottom of the poster is a lot of bullshit about 'manning up.' The fact that the copywriters (working on behalf of their ideological driven client) have decided to chew on this phrase – this particular bone – is bothersome precisely because, as a Male Human Rights Activist, I find this particular epithet of male shaming especially loathsome. Indeed, it is precisely because of my aversion to these two particular words that makes it crucial (in my mind) that I should unravel their agenda in their use of this phrase.

The copy posits that 'manning up' is, "a crisis in masculinity that causes violence against women and girls."

The logic here – one of unquestioned causality – is extremely misleading. How does this societal shaming of men and boys lead inexorably to acting out in violence? How does this mechanism work, precisely? The poster does not attempt to answer this in any way shape or form; it merely offers up a statement as a de facto truism. It is lamentable that the folks back at the ad agency do not feel it necessary to look at the wider implications of this message: the way that it may addle and impinge on the psyches of young boys.

A major proportion of the people admonishing boys to grow a pair are mothers. Indeed, I distinctly remember my own mother informing me, after delivering a flurry of hand slaps, that 'big boy's don't cry.' The fact that I never once heard my father say this is notable. Working out from my subjective experience, it does not take a great leap of the imagination to posit that a significant percentage of these questionable messages are handed down to young boys from a female parent.

The statistics are unequivocal: according the US Census Bureau, of 12.2 million single parent families in the US, more than 85% have a female parent at the helm. Startlingly, 4 out of 10 children are born to unwed mothers. The undeniable fact that women have the greater access to young boys is suggestive that they have the main sway over their emotional and psychological development, and that they have the greater opportunity to divulge what their idea of a "real man" should, or should not be.

The pernicious 'man up' narrative is, essentially, verbally abusive. It is the ram-rodding of a triangular peg; it is an insistence that it has to fit into a square hole, irrespective of its differing shape or form. The fact that women visit this type of abuse on their children is also a matter of record. Mothers are, by a long measure, the majority of child abusers: a survey done by the Federal Association for Children and Families found that 58% of the perpetrators of 'childhood abuse and neglect' were women[2].

Greater access to children offers greater opportunity for abuse.

Back to the poster: underneath the nonsense about 'manning up' is a startling statement that needs evisceration. It reads, "We are helping men own their role."

This gem obviously stems from the non sequitur, the assertion that male shaming verbal abuse inevitably makes a wife beater. Casting these aspersions aside, I would like to look at the precise use of the word 'role.'

The Oxford English Dictionary defines role as being "the function assumed or part played by a person or thing in a particular situation." This suggests that we adopt roles in response to outside stimuli. This is further clarified by tracing the origin of the seventeenth century French word, roule. A roule was the paper on to which an actor's part was written. A script. In this light, we can now see how gender ideologues want to give young boys a new "roule". Namely that of a violent abuser. But let's not forget that this 'abuser' script is being handed down, assigned to young males by a third party. Moreover, let us not forget that those with the greater access to those tabulae rasae,- those blank young mental chalkboards – have the majority of the aforementioned scripts, and the time to ensure that those monologues are learned by rote and taken to heart.

The Women's movement lamented, precisely, on the roles that they felt as though were impinging on them from without. The fact that they resisted these messages and sought to find a new identity for themselves was (and is) a good thing. However, it is clear from this piece of advertising that any such emancipation is a one-way street. The

creative minds behind this poster are entirely content to place the plaster cast of socio-psychological immobility on men. Regardless of whether the gender ideologues maintain that the imbibing of certain words or phrases make boys violently abusive, we are being given scripts that do not emanate from within ourselves.

We are being handed our part regardless of what role we may actually want to play in life. In essence, every time a boy is told 'to suck it up' he is being bound and gagged. He is like Gulliver, staked to the ground, unable to move, amid teeming Lilliputiennes. Every time a radical feminist pronounces that all men are rapists, she is intimating that men are predestined, in a Calvinistic sense, to enact harm; she is placing duct-tape over his mouth and across his genitals, without even a cursory glance towards the human heart beating in his chest.

Let us look back at the image. I will let you know what I see. I see a young man who has been the recipient of violence, of physical abuse handed down to him – quite possibly from a woman. I see a whole world of pain in his eyes – pain that is reflective of a dissipating and crumbling emotions. I see the joy being sucked from a young spirit. I see a little boy that needs help, a kid that needs to be reassured and told that he is loved more than the moon and the stars.

I know this, you see, because, back in the mists of time, I was that little boy.

1. http://singlemotherguide.com/single-mother-statistics/
2. http://www.ifeminists.net/introduction/editorials/2006/0118roberts.html

Does free speech offend you?

A Voice For Men Videos · 29 May 2024 · Archived copy · Original

The silence of the voiceless

Matthew Steele · 30 May 2024 · Archived copy · Original

The silence in the morning, when a man is outside breathing in the crisp winter air, alone with his thoughts and emotions, we say is golden. We never dare admit, however, these are the moments when we reflect on the emotions that have cracked the stony exterior of our being. We stand there quietly, even stoically, while we wage a war on ourselves, with no white flags being raised to stop the fighting. If another man were a fly on the wall, he may see the shimmer of a tear in our eyes, and the effort to swallow hard to choke the emotions back down. In the midst of the battle inside our minds and hearts, we would bellow a cry of rage and despair, but men have no such luxury, for silence to us, is golden.

As the sun breaks, the hues of purple shimmer from the rocks in the distance, and the rays of orange streak across the sky, illuminating the heavens, it begins the darkening of my mind. I find myself drifting from moment to moment, searching for answers that will never be given. In the darkest moments of our lives, unbidden at any time, there is the fear that the darkness will enclose us forever and we will fade into that oblivion. What is even worse, the fear subsides and we slip into those dark moments, wishing it would close off the light forever, and we can slip into that cold embrace. It would be easier to slip into that darkness, to let the physical pain that grips our chest subside; easier to forget the face of our fathers, and our children. Lest we forget, nothing that came easy was ever really worth having, and the consequence of those actions are too much for those who love us to bear.

So we walk in the darkness, we continue in the night, though the sun breathes warmth to our face in the cold air of winter. We forget the taste of food, and we plunge headlong into the bottom of a bottle of whiskey. We become old friends with the names on those bottles, and we let them fight the war on our pain, because we feel we have no strength left to fight the struggles. The air hangs like a stone on us, and every breath brings that old familiar ache in our hearts.

We can feel it, it is the physical expression of our emotional war. We can see it, like brutal autumn rain on a windshield, pouring across our eyes. As the rain pours down, the thunder crashes in our heads, and the weight becomes too heavy to bear, we fall like toy soldiers to our knees. We would cry out, and we try, but the emotions have choked our voice, and all that is left of that voice is the silent scream of the voiceless.

Men are not in touch with their emotions. Men do not feel anything. They have no compassion, they are automatons, they cannot communicate effectively, they do not feel to the depth women do and need consistent reminding of their inability to be complete human beings without women. They are not good parents without womanly guidance. They are not capable of properly providing a good home to a child without a woman. If they do not prostrate themselves in their relationships then it is acceptable to dispose of them and upgrade to a servant who will do as they are told. Men do not understand women, they lack the emotional maturity; they lack empathy, and they will abandon their responsibilities with no regard to whom they hurt because they do not feel emotions the way a woman does.

The thoughts weigh heavily as we go through our lives. Through the distorted hues of cold stones in a scotch glass, we try desperately to see how we came to this place. The emptiness of a room, filled with only a chair and a bottle, starts to close in on us. The ghosts of our past, and the events that led us to this room, without light, devoid of the smile of our children, haunts us to the core of our being. There are tears in this moment, as we sit, stone cold sober, staring at a drink untouched. We would give anything to change this moment, to hear laughter again, to trip over a skateboard, or step on a stuffed animal. We would give everything, for more moments like that, if it had not been robbed from us.

We gave our hearts, our time, our very souls, for that idea of completeness. We gave every waking moment, to a hope, and a dream. We never saw the betrayal coming, not from her, and not from the courts.

Yet, we were betrayed from the very first day. Oh, we knew, somewhere inside us, that it would come; that as time

passed, and our favorite chair was thrown out, and our faults more viciously thrown at us as each day came and went. We lied to ourselves, and we took that abuse. We took it as she constantly reminded us of our shortcomings, told us how lucky we were to have her, and what failures we were as men. You do not make enough, you do not wash the dishes enough, you do not fix enough things around this house. You are not a good parent, you do not know how to communicate, you do not understand me, you do not give me any time for myself.

We let her shove us, and hit us while we stood in confusion. We ducked as she threw scissors and broke picture frames, and cleaned up the glass so our child would not be injured in the morning. What is worse, is that we believed we deserved all of it.

There are men, who, even now sit in the deepest of despair, and their sorrow dwells deep in their eyes. I watch as you men torture yourselves, placing your soul in chambers of the most brutal sort, and the iron maiden swings high from the chains you are bound in. Your mind spins like a wounded plane. Turning inward on yourself, you place heavy loads of blame, doubt, shame and even self loathing on your heart, believing you have to carry that weight. Like a little boy lost with no compass in the deepest of forests, you search endlessly for the way out. You take it, you endure it, until the strain cracks your stony facade like a sledge hammer to a pane of old glass. Make no mistake, you will fall. You will be buried under the rubble of their feminist revolution.

You can lay there, brother. You can lay there in the darkness, as the weight crushes the last of your life from you, and the sweet dark embraces you into the eternal black. However, there is another road you can choose. For outside that stone prison are the voices of your fathers, and their fathers before them. They bid you to get up, to push the weight away from your chest, and *stand* again; to let the sweet orange light of the morning bathe your face, and refresh your soul with its warmth. To remember your face is that of your father, and his father before him. To remember that your child is out there, and that child has your face.

Will you leave that child to someday be buried as you are? Will you sentence that child to that fate? Or would you, for one moment, strip away the shame, and the pain, that is not yours to bear, and remember you are not alone. Your brothers wait for you, and in that dark moment, if you reach through the stone, we will extend our hand and help you stand in the midst of others who pushed their way out as well. As the tears fade, and the moment of darkness ends; as the light pours down onto the sweet green of the trees, we will find our strength again.

We will do this together, and we will bring hell down on those who perpetuate injustice against fathers, and in doing so, perpetuate against their children as well. We will not be silent, we will not back down, we will never stop. We will do what is needed to see those little smiles again, no matter the cost, no matter the pain. We will ensure that our sons are not left in the darkness as we were. We will breathe deep that morning air, and let the roars of our voices thunder across the morning sky. We will have our justice, and true equality. We. Will.

Arawelo: The Somalian Legend that Endorses Men's Rights

Diego Morales · 31 May 2024 · Archived copy · Original

Queen Arawelo is among the best-known folktale characters. Originally an obscure figure outside of Somalia, her legend has reached international audiences due to English-language media: a graphic novel (Mohamed, 2014), an article in biographies of women in history (Porath, 2016), and a theatrical production in London. There's even a website for diasporic Somalian women named in her honor. Gender politics underlies this popularity since her story, in its many forms, is among the few about explicit sex discrimination. While most artists and scholars focus on the topic of women's rights and feminism, the legend's content also captures important aspects of contemporary men's rights activism.

A starting point is that male resistance is a fundamental theme. In all versions of the tale, the queen is assassinated by her grandson. His motives include an implied desire to avenge the eunuchs after he meets and speaks with them (Drake-Brockman, 1912) a desire for revenge after being blinded (Rayne, 1935), or a desire for revenge after the queen attempts to castrate him (Hanghe, 1988). The boy receives guidance from either his father or grandfather, who serve as strategists, and he nearly always receives help from the eunuchs. This theme extends into real life: Somalian men have been known to throw stones at a mound that allegedly marks Arawelo's grave (Mukhtar, 2003).

Combined with that is a subversion of stereotyping and gynocentrism. The castration element of the legend comes from a cultural belief that "if man loses his testicles he cannot escape, think or help himself." Yet, the eunuchs challenge this notion by having agency in Arawelo's downfall. Depending on the variant, they leave her unguarded (Shafi, 2006), provide backup during the queen's assassination (Drake-Brockman, 1912) or shelter her archenemy until he impregnates her daughter and leads their son against her (Hanghe, 1988). Moreover, Arawelo's prominence in Somalian folklore may stem from the country's matrilineal past. Certain subclans were founded by women, as reflected in their names and Majeerteen sultans being selected from the maternal line (Mukhtar, 2003). The queen's murder and reinstitution of male authority constitute a critique of these norms.

This critique is clearest in portrayals of Arawelo. Her justifications for castrating men echo feminist beliefs. In one version, she gets raped and decides to castrate men to avenge herself and other women. A related motive is that she castrates men for battering their wives (Zabus, 2007). These sentiments resemble the claims that men use rape to instill fear in women (Brownmiller, 1993) or that domestic violence is an expression of patriarchal control (Hooks, 2000). In another version, Arawelo grew up in a war-torn Somalia and concluded that male leadership was to blame, so she and the other women stole men's weapons to prevent more conflict. This idea of the gentle female and the aggressive male is expressed in early twentieth century writings: "The woman's outlook on life is to save, to care for, to help. Men make wounds and women bind them up" (McClung, 1915). The negative depictions of Arawelo, in most variants, because of these beliefs and her willingness to act on them, is an indictment of feminism and misandry.

Feminists have attempted to undermine the traditional narrative and its implicit messages with propaganda. They say the queen brought "peace and prosperity" to Somalia and that the tyrannical portrayals of Arawelo are misrepresentations by male storytellers (Chait, 2011). This is contradicted by research into the historical origins of the legend. It is believed that the figure known as Arawelo was not a Somalian monarch but a distorted memory of an Abyssinian queen. This queen, alternatively named Judith, Yodit, or Goudit, was noted for her efforts to eradicate Christendom (Ismail, 2014). Thus, violent interpretations of Arawelo match historical reality.

The legend of Arawelo is about male liberation. It is a story that acknowledges discrimination against boys and men. It is a story that encourages men to fight individuals and systems that would harm them for an accident of birth. It is a story that all men's rights activists should know since it is their story.

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Falling Down – The Great American Lie

A Voice For Men Videos · 1 June 2024 · Archived copy · Original

Can you just “man down”?

George St. Jones · 2 June 2024 · Archived copy · Original

If you are a male and have ever admitted to feelings of inadequacy or anxiety there’s a good chance that your concerns were met with comments such as these:

“Just get out there and do it.”
“Get over it.”
“Just be you and start feeling confident.”
“Suck it up.”
“Deal with it.”
“You’re x age and still feeling this way? Come on man, it’s time to grow up.”

In short, “man up.”

This sentiment is pervasive in our culture (as well as many cultures around the world) and it is almost always aimed at males. Never mind that there isn’t anything about being male that guarantees power, confidence, reliability, or success; my interest here is in the usefulness of this cliche as advice, which is usually how it’s framed. To start, let’s look at the quotes above. The general idea being expressed is that the person is acting weak, needy or passive, and therefore they need to be stronger, more independent, more assertive, just like that. The assumption here is that their problems are trivial, that they shouldn’t need any help or support, and that their expression of anguish, frustration, pain, or fear means they’ve given up, submitted, surrendered, retreated.

Wait, what is it that they often say about assumptions?

When you tell someone to “man up,” what you are saying is “be less like you and more like me.” Okay hypothetical flawless life-guru, that means people can just choose to change in the opposite direction right? Now that we’ve established that, let me ask you a question:

Can you “man down?”

If you are, for example, extremely secure in yourself and confident around people you are highly attracted to could you choose to become anxious and insecure instead?

No?

So if you can’t “man down”, what makes you think someone can “man up”? Is it fair to expect that of them?

I think people often downplay, or just don’t consider that other people are who they are in the exact same way *they themselves* are who they are, but just with different outward results. The problem with the sentiment of “manning up” is that who we are is largely a result of our past experiences, and these experience s differ greatly between people. Take social anxiety for example. If you have good experiences with people throughout your childhood and adolescence you’ll be secure in your adequacy and likability. If however, you have had enough bad experiences with people to make you doubt your self worth, you’ll be completely insecure and anxious. It’s not as easy as “being confident” or “finding your balls.” To ask someone to just start succeeding is like asking them to grow a new arm. It’s not advice.

Next time someone advises you to “man up” as if it’s the easiest thing in the world to do, ask them if they could just “man down.” When they invariably say no, ask what the difference is. I’ve done this before and people usually get totally stumped because they’ve never thought of it like that before.

That all being said, this does not mean that people cannot change. A series of positive experiences and some practice can change a person affected negatively by their past. I know about this from personal experience. It isn’t easy to change but it can be done. I don’t mean this article to imply that not one person in one instance has ever been helped “manning up.” My point is that its usefulness as advice is much less than its pervasiveness in our

culture suggests, and in reality what it does most often is just hurt people.

The cover image depicts the painting 'Anxiety' by Edvard Munch

Australian state of Victoria creates new position: Parliamentary secretary for men’s behaviour.

A Voice For Men Videos · 4 June 2024 · Archived copy · Original

The Evolution Of The Sob-Sisterhood

Doug Mortimer · 6 June 2024 · Archived copy · Original

If you ever note the preponderance of female bylines in print media and think contemporary journalism is now all but synonymous with women, bear in mind that it wasn't always so. In the early years of the 20th Century, newsrooms were, for the most part, male spaces. The reporters in the Woman's section (yes, there really was such a thing) of the newspaper were, of course, women, but the topics there were largely domestic…recipes, fashion, household hints, etc., along with the occasional foray into the suffrage movement.

Actually, the Woman's section never really went away. Now it is called "Lifestyle" or "Modern Living" or "Trends" or whatever to obscure the fact that it is aimed at women. These days one must tread lightly when it comes to those bad old gender stereotypes.

In the old days the few women who covered hard news tended to stray from the who, what, when, where, and why dictates of the profession and veer off into human interest territory. The emphasis was more emotional than factual. Such women were known as sob sisters.

The term was coined in 1907 during the murder trial of Harry Thaw. That name may not ring a bell but if you've ever read the novel *Ragtime* (1975) or seen the movie (1981), you are already acquainted with Harry Thaw.

The heir to a railroad fortune amassed by his father, Thaw was accused of the murder of famed architect and man about town Stanford White. There was no question that Thaw had killed White. The incident occurred at a rooftop restaurant at Madison Square Garden (a forerunner of the current MSG, it was designed by White) in full view of numerous witnesses. The motivation was White's penchant for underage girls, one of whom was Evelyn Nesbit, a Gibson Girl whose popularity would qualify her as a super-model today (plenty of images of her on the internet, so Google her and judge for yourself). Nesbit later married Thaw even though he had a history of mental instability. Unable to live with the fact that White had deflowered his wife when she was sweet sixteen, Thaw approached White from behind and pumped three bullets into him. Believe it or not, a performer was singing "I Could Love a Million Girls" at the time.

The Thaw trial was a cornucopia of sensationalism at a time when newspapers and the media were synonymous. The press had no competition when it came to reporting the news to the masses. The application of the phrase "freedom of the press" to radio, TV, et al was yet to come.

The original sob sisters (a/k/a the Pity Patrol) were the four women (Winifred Black, Dorothy Dix, Nixola Greeley-Smith, and Ada Patterson) covering the Thaw trial. Of course, Evelyn Nesbit was the picture of innocent victimhood and Stanford White was the villainous roué. Harry Thaw was…well, he was not portrayed as a white knight upholding the purity of womanhood. He was just plain nuts. In fact, he was eventually found not guilty by reason of insanity.

While it might be argued that employing woman journalists was all about equity and inclusion, it was likely more about catering to, and possibly increasing, female readership. In fact, to a large degree the dispersal of information has always been the province of women. Consider the persistence of gossip, which has been around as long as the human female has had the gift of speech. Throughout most of history, gossip was spread by word of mouth. As technology developed, new means of spreading gossip arose. An acknowledgment of this is an old saying, probably dating from the late 19th century: There are three ways to send a message: Telephone, telegram, and tell a woman.

When Harry Thaw was on trial, New York City had, as near as I can estimate, 14 daily newspapers, so the competition for readers was intense. Women are more interested in reading about the people in the news rather than news per se, and gossip is always about people, not abstract ideas, not facts, not theories, not opinions. And if the people women read about are involved in scandals, so much the better. Sex scandals, of course, attract the most attention.

The Thaw trial opened up a can of worms about White's sex life as well as those of a number of his peers who enjoyed the company of sweet young things – the cads! Of course, sweet young things have been known to be fond of sugar daddies, but no one would dare impute mercenary or hypergamous motives to innocent young females who, according to custom, were always portrayed as more sinned against than sinning. Even the hard-core prostitute was a "fallen woman" or a "soiled dove."

Victimhood was the stock in trade of sob sisters. The Thaw case provided a classic melodrama right out of the Perils of Pauline, replete with an innocent heroine and a leering villain. Numerous Pictures of Stanford White show a resplendent mustache perfectly suited for twirling. Harry Thaw didn't measure up as a dashing hero but you can't have everything. For good measure, much like supporting actors a colorful parade of New Yorkers appeared as witnesses.

An ironclad law of tabloid journalism has long been "If it bleeds, it leads." True, murders, train wrecks, natural disasters, and mine cave-ins were all headline-worthy, but nothing sold better than sex. A really good sex scandal allowed readers to sin vicariously while feeling morally superior to the unfortunate souls embroiled in the proceedings. The Thaw trial, of course, had both sex and violence.

Even in today's polymorphous perverse world a good sex scandal is hard to beat. Of all the legal travails Donald Trump is enduring, the most reported on are those involving sex. This is not surprising. Sex scandals have the most appeal since almost all people have had sexual relations and have some understanding or opinion of its physical and emotional attributes. Even virgins, incels, and celibates have fantasies about it.

While sex and violence slug it out for first place in readership, white collar crimes, though duly reported on, just don't excite female readers. Wall Street has had its share of scandals, but few newspaper readers have any idea of what the SEC is, what it does, or how it operates. How many people could define hedge funds or derivatives? Not much potential for a human interest story there. Even people who might have been snookered by fraudsters and white-collar criminals don't care about the details – just lock up the bastards! Ah, but sex, that is another matter. Tell me more! Every devilish detail!

Consider the case of economist John Maynard Keynes. In his day he was famous enough to inspire the adjective Keynesian, as well as the more recent post-Keynesian. During the New Deal, a newspaper article explaining Keynesian economics would be of little interest to most readers, but an expose of Keynes' sex life (he had a string of homosexual lovers in his youth) would rivet them. Paradoxically, Keynes' economic theories affected national policy, and hence everyone in America, while the sexual predilections of "the Father of Macroeconomics" affected only him and his willing partners.

Much like a soap opera, the Thaw trial was a daily drama. Biddies young and old checked in every day for new developments and would discuss the smarmy details with their cohorts. The potential for jury tampering was so great it resulted in the first-ever sequestration of a jury in the history of American jurisprudence. As a bonus, the trial resulted in a hung jury, necessitating a re-trial in 1908. "The Trial of the Century" (remember, this was the first decade of the century, long before O.J. was born) was a gift to newspapers, both in New York and nationwide.

As radio spread during the 1920s and television in the 1950s, sob sister stories that appealed to female listeners/viewers were given priority. Obviously, hard news, boring as it might be, never disappeared but it didn't boost listenership/viewership.

It's hardly going out on a limb predicting that one day newspaper sob sisters will be extinct, not because the sob sister approach has gone out of fashion but because newspapers are going out of business.

The advantage the old-time sob sisters had was that they did not have to be good-looking. The TV sob sister has no such luck. She must be telegenic. If she is not, her harshest critics will be women viewers. If her eyes are too close together or too far apart…if she has the slightest hint of an overbite…if she has a new hairstyle that is less than flattering…all will be duly noted by the local coffee klatsch.

Television, nevertheless, still has sob sisters, such as Oprah and the harridans on The View. In truth, there have been any number of male sob sisters too, typically hosts of daytime (when women dominate viewership) talk shows. Phil Donahue and Maury Povich are two examples. Guess we could call them boo-hoo brothers.

In the 1960s a movement known as the New Journalism was born. In effect, the journalist became part of the story and not an objective voice detached from the subject matter. Though purists scoffed, in the hands of talented writers, such as Norman Mailer (who played Stanford White in *Ragtime*) or Hunter Thompson, this approach was often informative and thought-provoking, not to mention entertaining. In the hands of less-talented writers, it was just annoying. Who cares if the author has a cold or is suffering from a hangover before setting out to attend some convention or city council meeting or press conference?

In more recent years, social media have been a game-changer, but not for the better. The old-school sob sisters attempted to evoke sympathy for the subjects of their articles. They could be people victimized by crime, injustice, or natural disasters. Today's TikTok sob sisters attempt to evoke sympathy for *themselves*. In fact, they often turn on the waterworks while on camera. Some look fairly normal; others have nose rings, neck tattoos, overinflated lips, or eyebrows that Groucho Marx would envy.

The parade of videos includes women bitching about men (or the lack of same), their dead-end jobs, their dwindling number of eggs, not getting what they think they deserve out of life, being lonely…all the shocks the female flesh is heir to. If they are brave enough to include a Comments section for their videos, they are more likely to experience brickbats than bouquets. The former, of course, are usually dismissed as misogynistic.

If TikTok is banned in America, the modern-day sob sisters won't go away. They will migrate to another platform and the evolution of the sob sister will continue. One fine day, however, our decadent society will finally hit the wall and the petty travails of the modern-day sob sisters will be the least of their worries.

Remember the time-honored reaction of an irate mother to a toddler's tantrum: "I'll give you something to really cry about!"

A response from the Australian Workplace Gender Equality Agency

Robert Brockway · 8 June 2024 · Archived copy · Original

This is a republication of an article originally published more than five years ago. Here we can see that Australia's Workplace Gender Equality Agency (WGEA) admitted in 2019 that the so-called pay gap is not based on a like-for-like comparison.

The mainstream media and even governments often talk about a *gender pay gap* or *gender wage gap* and imply that this exists as a result of systematic discrimination against women. The reality though is that we have a *gender earnings gap* and the reasons are well established. Studies by governments and private researchers have shown time and time again that men and women make a variety of different choices when choosing what to study, in what field to work, and various factors concerning how they work. These choices lead to differences in earnings. The largest such study is probably the CONSAD report commissioned by the US Department of Labor. The CONSAD Report naturally pertains only to the US labour market but its results are broadly applicable outside of the US and also agree with research from other countries. In particular the CONSAD report noted:

> There are observable differences in the attributes of men and women that account for most of the wage gap. Statistical analysis that includes those variables has produced results that collectively account for between 65.1 and 76.4 percent of a raw gender wage gap of 20.4 percent, and thereby leave an adjusted gender wage gap that is between 4.8 and 7.1 percent.

This simply means that after adjusting for known factors a small gender earnings gap remains. The fact that such an earnings gap exists does not imply discrimination on the basis of gender. It merely shows that not all factors that impact earnings have so far been quantified. Future research may be able to further reduce this apparent earnings gap.

There have been quite a few high profile cases of companies initiating pay scale audits only to find little difference in earnings between men and women at the same level. For example, The Deloitte UK 2018 Gender Pay Gap Report in which Deloitte assessed its own gender pay gap states that:

> Our analysis shows that the average mean gender pay gap within grade pools is around 2.2%

Despite this, when reporting on Deloitte's results, mainstream news sources focus on the 43% difference found when comparing all men and all women at Deloitte.

Some recent research suggests that gender differences in personality traits may explain some of this remaining difference, making any possible difference due to discrimination smaller still.

Proponents of the gender pay gap also often ignore research which shows that young childless women in large US cities are out-earning men.

An ongoing problem when discussing the gender earnings gap is the propensity for those arguing for a gender pay gap to conflate different alleged problems. We often see different problems discussed together, while they are actually entirely distinct. These problems often include:

Claims of gender discrimination in a like-for-like comparison.
Claims that women are shepherded in to lower paying roles.
Claims that *traditionally female* roles are paid less.

The latter two claims, while initially appearing to be similar, are quite distinct. If proponents of a gender pay gap believe the latter two are genuine concerns they need to make it clear that there is no evidence of widespread gender discrimination in earnings in a like-for-like comparison.

A few months ago I wrote an email to the Workplace Gender Equality Agency (WGEA) in my role as the president of the Australian Men's Rights Association Inc (AMRA). The WGEA is a federal Australian government statutory agency that is *charged with promoting and improving gender equality in Australian workplaces*.

Email to the WGEA

> Hi (Redacted). I'd like to ask a question about media releases made by the WGEA.
>
> The November 2016 media release includes the following statement:
>
> "Note: A gender pay gap is the difference between the average male full-time earnings and average female full-time earnings expressed as a percentage of male earnings. We calculate gender pay gaps across the data set by industry and by manager and occupational categories, excluding CEO salaries. The Agencys gender pay gap data does not reflect comparisons of women and men in the same roles (that is, like-for-like gaps)."
>
> https://www.wgea.gov.au/media-releases/australia%E2%80%99s-latest-gender-equality-scorecard-released-0
>
> This statement or anything like it is missing from the November 2017 scorecard.
>
> Could you please confirm whether or not it is still the position of the WGEA that the agency's gender pay gap data does not reflect comparisons of women and men in the same roles (that is, like-for-like gaps)?
>
> I'd like to have permission to publish your response online.
>
> Yours sincerely,
>
> Robert Brockway
> President
> Australian Men's Rights Association Inc.
> (Contact details redacted)

A few days later I received the following response from the WGEA. The response arrived as a Microsoft Word file attached to a reply email. The original is held on the AMRA Inc. website and is quoted here. Comments are interspersed.

Response from the WGEA

> Response to Robert Brockway, President, Australian Men's Rights Association Inc
>
> The national gender pay gap figure calculated by the Agency is the difference between women's and men's average full-time base salary earning, expressed as a percentage of men's earnings. It is a measure of women's overall position in the paid workforce and does not compare like-for-like roles.

Well, there you have it. WGEA clearly states that the often-quoted national gender pay gap does not compare like-for-like roles.

As of February 2019 the WGEA is reporting the national gender pay gap as 14.1%.

This should not be confused with the gender pay gap (full-time total remuneration) which is the difference between men's and women's total remuneration, expressed as a percentage of men's total remuneration.

The Gender Equality Score Card for November 2017 puts the gender pay gap (full-time total remuneration) at 22.4%.

> This explanation was included on page 8 of the Agency's 2016-17 gender equality scorecard released in November 2017 and in the accompanying media release.
>
> However, the Agency's work with employers shows that when they conduct a gender pay gap analysis, they can uncover like-for-like pay gaps between women and men working in the same or comparable roles.

This has never been at issue. Such as in the case of Deloitte mentioned earlier most audits find a small difference in gender earnings in a like-for-like comparison. Actual like-for-like differences still don't indicate the presence of gender discrimination.

> These analyses can also reveal an organisation-wide pay gap. This is the difference between the average remuneration of women and the average remuneration of men across an entire organisation or department. This gap usually reflects the lack of women in senior management and high-paying roles in an organisation, especially leadership, technical and specialist roles, and the over-representation of women in lower-paid roles.
>
> Although Australian women have had the legal right of equal pay for work of equal value since 1969, evidence suggests that women are sometimes not paid the same amount as men for doing the same or comparable jobs.
>
> When the beer brewer Lion undertook a gender pay gap analysis, for example, their leadership team was surprised when it revealed their company was paying men on average 3.2% more than women working in the same or similar roles. They moved quickly to close the gap for like-for-like roles by giving more than 1600 employees (950 women as well as 700 men, who had been paid slightly less than their female counterparts) a pay rise worth $6 million.

The example provided by the WGEA here shows a 3.2% gender earnings gap in a like-for-like comparison – very different to the gender pay gap of 14.1% or the gender pay gap (full-time total remuneration) of 22.4%. In addition, in this example, nearly as many men received pay raises as women.

What the WGEA has written here, of a small gender earnings gap, is not what they, the mainstream media or even government officials talk about when they make public statements concerning a gender pay gap. Rather the main talking point concerns earnings differences between men and women as a whole. This leads to a very distorted view of the gender earnings gap among the general population. By focussing on the national gender pay gap and the gender pay gap (full-time total remuneration) rather than like-for-like comparisons the WGEA is contributing to this widespread confusion among the populace.

> You can read more about Lion's pay gap analysis at:
> https://www.afr.com/leadership/gender-pay-gap-widens-in-pinkcollar-industries-20171115-gzlsvx
>
> Another company that closed its like-for-like gender pay gap was Energy Australia. In March this year, the company announced that it would spend $1.2 million so that women and men with equivalent skills and experience would receive the same pay for doing the same job. Around 350 women had their pay increased through a salary review and, in some cases, a one-off adjustment. About 80 men also had their pay adjusted following a review of Energy Australia's employees who were not on enterprise bargaining agreements.
>
> You can read more about Energy Australia closing its like-for-like gender pay gap at:
> http://www.abc.net.au/news/2018-03-07/energy-australia-closes-gender-pay-gap-overnight/9524770

In a similar case the British Broadcasting Corporation (BBC) engaged an external agency to assess pay equity. The results of this independent audit of pay rates resulted in more men than women receiving pay raises.

I call on the WGEA, the mainstream media in Australia, and the Australian government to make it clear, in plain

language, that:

> There is no evidence of widespread gender discrimination in earnings in Australia.
> The reasons for the gender earnings gap are well understood today as a result of research conducted in Australia and elsewhere.
> The gender earnings gap is largely a result of choices that men and women make.

My email to the WGEA and their response letter were produced in full here, with the exception of some personal details that were redacted.

Victorian men: it's time to change your behaviour

Robert Brockway · 9 June 2024 · Archived copy · Original

The Premier of the Australian state of Victoria, Jacinta Allan has recently created the position of parliamentary secretary for men's behaviour change. This role is being described as the first of its kind in Australia but may be unique in the world. News of this has spread around the world and embarrassed many in Australia.

Still, it proves my point about Melbourne (the capital of Victoria) being one of the most woke cities in the world. There's a reason the 2018 March for Men was held in Melbourne.

Men of Victoria, your state government has spoken. They want to change your behaviour. I suggest that Victorian men should make one specific behavioural change – they should leave the state and never return.

Come to sunny Queensland. It's not perfect, and we still struggle with wokies, but it's a lot better than the woke hell hole that Victoria has become.

For those less familiar with the land Down Under, Queensland has often been described as the Florida of Australia. This is true both in terms of the weather and lifestyle but also insofar as Queenslanders have tended to buy in to woke somewhat less than most other Aussies.

If Queensland isn't to your taste there are plenty of other places to live in this wide brown land. The main things is – get out of Victoria. Show the Victorian government that if they will treat you with contempt you can do the same to them.

Australia has been described as having a man drought. This is a term used in Australia to describe a situation in which there are significantly fewer men than women. Naturally discussions of the man drought in Australia are usually centred around women being unable to find suitable husbands.

The man drought is already more pronounced in Victoria than in other parts of the country. Scientists tell us that Australia may be at risk of a mega drought. Let's see if we can give Victoria a *mega man drought*.

Men of Victoria, I call on you to abandon the misandric state you live in. Move to Queensland, move to other parts of Australia, move to New Zealand, move to other countries. Whatever you choose to do, it's time to get moving and leave Victoria behind.

A Voice for Men is starting a new campaign in which we will continue to encourage men to leave Victoria as long as the state continues to have a parliamentary secretary for men's behaviour change.

The featured image depicts a typical scene at a Melbourne cafe and is courtesy of Wikimedia Commons. Cafe culture is now prevalent around Australia so Victorian men that relocate won't have to miss out on a good espresso.

Alon Sivroni protests against genital mutilation in Israel

A Voice For Men Videos · 11 June 2024 · Archived copy · Original

Restoring the Presumption of Innocence Conference – 31 August 2024 – Sydney, Australia

Robert Brockway · 12 June 2024 · Archived copy · Original

Mothers of Sons and Bettina Arndt are holding an important a one-day conference in Sydney Australia. The **Restoring the Presumption of Innocence Conference** is being held on 31 August 2024.

Speakers include Augusto Zimmermann and Bettina Arndt, who have both spoken previously at ICMI17, and Damien Coory who hosts the popular vlog The Other Side.

Tickets can be purchased here.

Girl advising men on how to deal with women: A rebuttal

A Voice For Men Videos · 14 June 2024 · Archived copy · Original

Women love giving men advice on how to please women. Increasingly, young men are being blunt and giving advice back.

This gets funnier as it goes:

You might want to check out MaximBady.

Spelling bee contestant asks the definition of woman

A Voice For Men Videos · 15 June 2024 · Archived copy · Original

Gad Saad Explains Why Universities Are Institutionally Sexist

A Voice For Men Videos · 17 June 2024 · Archived copy · Original

Hypergamous women on TV and Movies

A Voice For Men Videos · 18 June 2024 · Archived copy · Original

Ernest Belfort Bax on feminism's relation to chivalry

Ernest Belfort Bax · 18 June 2024 · Archived copy · Original

E.B. Bax talks of first-wave feminists soliciting, expecting and receiving male chivalry for the benefit of women. His assessment below prefigures how "chivalry feminists" have continued to operate through second and third-wave feminism. Indeed it can be argued that feminism's most effective source of agency has always been its reliance on male chivalry.

E.B. Bax quotes:

> I decline to bow down before a sexual principle, or to admit the justice of granting privileges on the basis of a sex-sentiment. What I contended and still contend is that the bulk of the advocates of woman's rights are simply working, not for equality, but for female ascendency. It is all very well to say they repudiate chivalry. They are ready enough to invoke it politically when they want to get a law passed in their favour – while socially, to my certain knowledge, many of them claim it as a right every whit as much as ordinary women.
>
> **Source:** No Misogyny But True Equality in *To-Day*, October 1887, pp.115-121

> Notwithstanding the state of law, public opinion, and custom, the "shrieking sisterhood," and their male lackeys continue to invoke male "chivalry" in defence of every usurpation or act of injustice perpetrated in the interest of female domination… In the early middle ages, when strength of arm was commonly called into requisition for defence, "chivalry" had a meaning; in the nineteenth century it has none, and is merely an excuse for the privileges and domination of the female sex. In fact, if "chivalry" means taking the side of the weaker, it would be shown more often to-day, in championing the cause of the man against the woman, than that of the woman against the man. Hegel said that every typical character appeared twice in history – once as tragedy and once as farce. If we apply this to the chivalric type, and take King Arthur or Sir Launcelot (regarded for the nonce as historical personages) as the embodiment of the former we may certainly find the latter in the person of the great cheap-jack of London journalism, and exponent of the sorrows of husband-hunting wenches. The drop is certainly great from the hero of the "City of Legions" to the "Northumbrian boy."
>
> […]
>
> In this great step toward *real* as opposed to *sham* equality between the sexes [we require] the repudiation by women themselves of the anachronistic notion of "Chivalry," as being due to them from men. If we are to have equality and fellowship, let it be equality and fellowship, and not a hollow fraud masquerading under the name.
>
> **Source:** Some Heterodox Notes on the Woman Question (1887)

> "THE justification for the whole movement of Modern Feminism in one of its main practical aspects – namely, the placing of the female sex in the position of privilege, advantage and immunity – is concentrated in the current conception of "chivalry." It behoves us, therefore, to devote some consideration to the meaning and implication of this notion. Now this word chivalry is the *dernier ressort* of those at a loss for a justification of the modern privileging of women.
>
> […]
>
> "It is plain then that chivalry as understood in the present day really spells sex privilege and sex favouritism pure and simple, and that any attempts to define the term on a larger basis, or to give it a colourable rationality founded on fact, are simply subterfuges, conscious or unconscious, on the part of those who put them forward.
>
> […]
>
> "Every outrageous pretension of Sentimental Feminism can be justified by the appeal to chivalry, which amounts (to use the German expression) to an appeal from Pontius to Pilate. This Sentimental Feminism commonly called chivalry is sometimes impudently dubbed by its votaries, "manliness." It will presumably continue in its practical effects until a sufficient minority of sensible men will have the moral courage to beard a Feminist public opinion and shed a little of this sort of "manliness."
>
> […]
>
> "Such is "chivalry" as understood to-day – the deprivation, the robbery from men of the most elementary personal rights in order to endow women with privileges at the expense of men.
>
> […]
>
> But these considerations afford only one more illustration of the utter irrationality of the whole movement of Sentimental Feminism identified with the notion of "chivalry." For the rest, we may find illustrations of this galore. A very flagrant case is that infamous "rule of the sea" which came so much into prominence at the time of the Titanic disaster. According to this preposterous "chivalric" Feminism, in the case of a ship foundering, it is the unwritten law of the seas, not that the passengers shall leave the ship and be rescued in their order as they come, but that the whole female portion shall have the right of being rescued before any man is allowed to leave the ship. Now this abominable piece of sex favouritism, on the face of it, cries aloud in its irrational injustice.
>
> **Source:** Chapter-5 'The Chivalry Fake' in *The Fraud of Feminism*, 1913

> "Chivalry, as understood by Modern Sentimental Feminism, means unlimited licence for women in their relations with men, and unlimited coercion for men in their relations with women. To men all duties and no rights, to women all rights and no duties, is the basic principle underlying Modern Feminism, Suffragism, and the bastard chivalry it is so fond of invoking. The most insistent female shrieker for equality between the sexes among Political Feminists, it is interesting to observe, will, in most cases, on occasion be found an equally insistent advocate of the claims of Sentimental Feminism, based on modern metamorphosed notions of chivalry. It never seems to strike anyone that the muscular weakness of woman has been forged by Modern Feminists into an abominable weapon of tyranny. Under cover of the notion of chivalry, as understood by Modern Feminism, Political and Sentimental Feminists alike would deprive men of the most elementary rights of self-defence against women and would exonerate the latter practically from all punishment for the most dastardly crimes against men. They know they can rely upon the support of the sentimental section of public opinion with some such parrot cry of' "What! Hit a woman!"
>
> Why not, if she molests you?

> “Treat a woman in this way!” “Shame!” responds automatically the crowd of Sentimental Feminist idiots, oblivious of the fact that the real shame lies in their endorsement of an iniquitous sex privilege. If the same crowd were prepared to condemn any special form of punishment or mode of treatment as inhumane for both sexes alike, there would, of course, be nothing to be said. But it is not so. The most savage cruelty and vindictive animosity towards men leaves them comparatively cold, at most evoking a mild remonstrance as against the inflated manifestation of sentimental horror and frothy indignation produced by any slight hardship inflicted by way of punishment (let us say) on a female offender.”
>
> […]
>
> “In the foregoing pages we have endeavoured to trace some of the leading strands of thought going to make up the Modern Feminist Movement. Sentimental Feminism clearly has its roots in sexual feeling, and in the tradition of chivalry, albeit the notion of chivalry has essentially changed in the course of its evolution. For the rest, Sentimental Feminism, with its double character of man-antipathy and woman-sympathy, as we see it to-day, has assumed the character of one of those psychopathic social phenomena which have so often recurred in history. It can only be explained, like the latter, as an hypnotic wave passing over society.
>
> **Source:** Chapter 7: The Psychology of the Movement – *The Fraud of Feminism* (1913)

> Let women have the franchise by all means, provided two things, first of all: provided you can get rid of their present practical immunity from the operation of the criminal law for all offences committed against men and of the gallantry and shoddy chivalry that now hedges a woman in all relations of life.
>
> **Source:** The “Monstrous Regiment” of Womanhood (1907), in *Essays in Socialism New & Old* (1907), pp.108-119.

The Goal Post Episode 39 – Men, Leave Victoria!

A Voice For Men Videos · 19 June 2024 · Archived copy · Original

The morality of punishing the innocent

Walter Romans (TDOM) · 20 June 2024 · Archived copy · Original

There is a current movement with the expressed intent of reducing or eliminating sexual assault against women by changing current law to make it easier to convict those accused of committing sexual assaults.

The proposed changes would reduce and/or eliminate due process protections currently afforded to the accused in the United States. The war to change these laws is primarily being waged on college campuses by forcing these institutions to eliminate due process when handling cases alleging sexual assault. On many campuses the accused does not have the right to counsel, may not have the right to present evidence on his own behalf, to call witnesses, or to cross-examine witnesses including his accuser, may only be given limited access to evidence against him, and guilt may be determined by a preponderance of evidence (instead of clear and convincing or beyond reasonable doubt), or simply because the evidence of guilt has the greater *probability* of being true.

This denial of due process almost assures a conviction that can result in anything from reprimand, to sensitivity classes, to expulsion.

To most of us, the "guilty until proved innocent" attitude towards those accused of any crime is reprehensible. The American system of jurisprudence is founded on the idea that allowing the guilty to go free is preferable to jailing the innocent. But to some, the greater good of stopping violent crime (particularly sex crimes against women) supersedes the rights of the accused to due process. For these persons, the unintended consequence of jailing the innocent, while it may be unfortunate, is perfectly acceptable and morally correct. The moral justification for this can be traced to none other than St. Thomas Aquinas and his justification of killing in self-defense.

Aquinas writes "Nothing hinders one act from having two effects, only one of which is intended, while the other is beside the intention. … Accordingly, the act of self-defense may have two effects: one, the saving of one's life; the other, the slaying of the aggressor." He further explains that killing in self-defense is morally acceptable only if there was no intent to kill. In other words, if the killing was an unintentional consequence of defending oneself, even if the killing was foreseeable. He qualifies this by stating that the act of self-defense must be in proportion to the act of aggression. However, if the killing was intentional or disproportionate, even if done in self-defense, it is morally unjustifiable.

The Doctrine (or Principle) of Double Effect requires four conditions described in the New Catholic Encyclopedia (p. 1021):

1. The act itself must be morally good or at least indifferent.
2. The agent may not positively will the bad effect but may permit it. If he could attain the good effect without the bad effect he should do so. The bad effect is sometimes said to be indirectly voluntary.
3. The good effect must flow from the action at least as immediately (in the order of causality, though not necessarily in the order of time) as the bad effect. In other words the good effect must be produced directly by the action, not by the bad effect. Otherwise the agent would be using a bad means to a good end, which is never allowed.
4. The good effect must be sufficiently desirable to compensate for the allowing of the bad effect.

Thus it becomes permissible under this doctrine to strengthen the laws pertaining to sexual assault in order to make it easier to convict and imprison accused perpetrators even if that means that more innocent persons will be convicted and jailed. The intent of this action is to reduce harm to women by reducing the number of sexual assaults by creating an effective deterrent: increasing the likelihood of going to prison.

On the surface, most reasonable persons would likely agree that the conditions are met. In fact, they may well be. It is certainly not immoral to make it easier to gain convictions in order to protect members of society. Provided the intent is not to imprison innocent people, and remains only a by-product, condition two is met. Condition three is

met if the imprisonment of innocent men is not the direct cause of the reduction of the number of sexual assaults. The increased likelihood of imprisonment of offenders must be the cause of the reduction. Finally, it must be more desirable to protect women from sexual assault than to imprison innocent men. Whether or not this condition is met may be dependent on perspective and the perception of how many women will be protected vs. the number of innocent men imprisoned.

However, what this doctrine does not address is whether or not the proposed action will be effective in producing the desired outcome. Does increasing the likelihood of prison serve as an effective deterrent to sexual assault? In other words, will this actually reduce sexual assault? The doctrine only addresses the intent of the act, not the effectiveness.

For instance, it is acceptable under this doctrine for a physician to administer a potentially lethal dose of pain medication to a dying patient in order to alleviate the pain, even if the physician knows the medication might kill the patient. But what if the medication does not alleviate pain because the patient has developed a tolerance to its pain-relieving effects? The doctor has now increased the risk of death without producing the desired effect; pain relief. Is that moral? By the same token, if increasing the likelihood on imprisonment of offenders does not decrease the number of sexual assaults, but only increases the likelihood of incarcerating the innocent, is it moral? More to the point, is it moral to institute such a policy without being reasonably assured that the policy will produce the intended result, especially when the harm done is almost assured?

It could further be argued that because the consequence of imprisoning the innocent can be foreseen, the intent cannot be denied. The knowledge that a harmful effect will occur as a result of committing an act is tantamount to intentionally bringing about the harmful effect. The Doctrine of Double Effect flows from another Catholic doctrine of *doing vs. allowing harm*. This can be expanded through a discussion of deontological ethics.[1]

Agent-centered deontology draws a distinction between *causing, preventing,* and *allowing*. It is impermissible to cause an evil act, but generally permissible to fail to act to prevent one. It would be morally wrong to push a child into the street in front of a car (*causing*). There may or may not be a moral obligation to stop that same child from running into the street (*preventing*). *Allowings* occur when the action taken involves removing a defense that would have otherwise been in place to prevent evil from occurring, and when the removal of the defense is not the direct cause of harm. *Allowings* are permitted only when the defense removed had previously been provided and when the removal of that defense allows another good to occur.

When one removes legal defenses that protect the accused in order to allow increased convictions intended to deter sexual assault, one is removing a defense previously provided by law in order to do good and since the removal of that defense is not a direct assault upon the innocent (although it allows the direct assault to occur), it would be permitted under this deontological ethic.

A somewhat weaker defense of changing the laws that protect the innocent is that the change does not cause the evil, it merely enables others to commit the evil (send the innocent to prison). Therefore those who change the law are not morally responsible for sending the innocent to prison. That this statement would be seen by many as morally reprehensible is a criticism of agent-centered deontology as well as the Doctrine of Double Effects.

A second type of deontology is patient-centered and concerned with rights, not duties. At its very foundation, the fundamental right is the right not to be “used only as a means for producing good consequences without consent… It is a right against being used by another for the user’s or others’ benefit.” (Alexander & Moore, 2012). Ethical dilemmas handled one way under agent-centered deontology might be handled differently under patient-centered deontology. The difference is the forbidden practice of using a person without that person’s consent.

In agent-centered deontology, rightness is derived from the mental state of the agent or the agent’s actions in causing the harm. In patient-centered deontology the justification of the results rests on whether or not the victim (the harmed person) is the means of producing the results. Further, in patient-centered deontology, providing aid to another is not required, nor is there a right to receive aid from another. This is derived from the concept of *using*.

Using can only be viewed as a positive act, not an inaction.

So in the example above, the child who runs into the street has no right to be saved, nor does the person who sees the child have an obligation to save it. Consequentialist ethics operate in both versions of deontology. Consequences help to define right and wrong actions in agent-centered deontology and define the moral norms used to guide action in patient-centered deontology.

An agent-centered deontology could be used to justify a change in laws to permit increased likelihood of conviction for sexual assault, including the likelihood of wrongful convictions, if it also reduces the number of sexual assaults. But under a system of patient-centered deontology, it could be argued that this is not justified. First, the goal of reducing the number of sexual assaults could be described as aiding potential victims. Under this system, no one has a right to aid. Second, it could be argued that the wrongfully convicted are being used without their consent to aid potential victims. Consequentialist ethics might intervene in the first case, but not in the second.

The consequence of sexual assault could be said to be so abhorrent that a moral norm be established that it in the interest of all to deter sexual assault. However, that norm would be overruled by using the innocent without their consent to prevent sexual assault. Thus a patient-centered approach would not permit this type of change in the law and those arguing for such a change would be arguing from the standpoint of agent-center deontology.

However, there is a case in which a patient-based ethic might permit such a change in the law. That is if it could be shown that more sexual assaults are prevented than innocents incarcerated or that sexual assault is a less desirable outcome than incarceration of innocents. Take the example of a trolley running loose down a mine shaft towards five workers trapped on the tracks. The trolley cannot be stopped and if left alone will kill all five workers. It is possible to pull a switch and divert the trolley onto a different track, but doing so would kill one worker who would not otherwise be killed.

Pulling the switch could be viewed as permissible if the five lives are considered more valuable than the one. However, because it is a positive act pulling the switch is not obligatory, simply because it is permissible does not relieve culpability. A person has the right not to act and cannot be held culpable for inaction under the patient-center ethic. But once a person acts, the person becomes culpable. So while a change to the law might be permissible, that permission does not relieve culpability. The actor is culpable for killing the one, but would not have been culpable for allowing the five to die. This is based on the separateness of persons.

Each person is a separate entity and wrongs (or rights) cannot be added together to form a greater wrong (or right). It follows that the rights of the majority do not supersede the rights of the minority which is the basis for constitutional law. Simply because the majority vote for a law, that law cannot be enacted if it violates the rights guaranteed under the constitution.

Interestingly, those who argue against sexual assault, argue from the standpoint of patient-centered deontology. No one has the right to use another person without that person's consent. This is the very foundation for the argument against sexual assault when one uses rights as the basis for the argument. It would seem a contradiction that these same persons would switch their ethical stance from patient-centered to agent-based when the context suits them.

Consequentialist questions remain whether one approaches the issue from the standpoint of the Doctrine of Double Effect and/or agent-based deontology or patient-centered deontology. Will making it easier to gain convictions provide a sufficient deterrent to sexual assault to justify the inevitable increase in wrongful convictions? Without answering this question, the entire argument is moot. Good intentions is simply not enough. As they say, the road to Hell is paved with them.

The Doctrine of Double Effect uses intent as the basis for morality of action and does not appear to consider actions where the outcome is uncertain. Agent-based deontology at least uses consequence as a standard in defining right and wrong. Patient-centered deontology uses moral norms to help define rights. But what happens when we don't know what the outcome of an action will be?

There are two likely outcomes (consequences) of strengthening the laws pertaining to sexual assault in order to make it easier to obtain convictions. One is that there is a reduction in sexual assaults committed due to the imprisonment of more offenders, paired with an increase in convictions of the innocent. The other is that there is no change in the number of sexual assaults committed although more offenders are imprisoned, paired with an increase in convictions of the innocent. The latter would likely be seen as unethical and immoral when held up to nearly any ethical philosophy.

There is little evidence to support that the first will occur. Many of the arguments against the death penalty are based on evidence that fails to support the reasoning that stiffer penalties results in effective deterrents. That would make the former outcome unethical as well. Therefore, the only truly ethical position is to not change these laws in any manner that would result in a greater number of convictions of the wrongly accused. Any law designed to reduce the number of sexual assaults should be evidence-based and include provisions designed to prevent wrongful convictions.

Alexander, Larry and Moore, Michael, “Deontological Ethics”, *The Stanford Encyclopedia of Philosophy* (Winter 2012 Edition), Edward N. Zalta (ed.), http://plato.stanford.edu/archives/win2012/entries/ethics-deontological/.

McIntyre, Alison, “Doctrine of Double Effect”, *The Stanford Encyclopedia of Philosophy* (Fall 2011 Edition), Edward N. Zalta (ed.), http://plato.stanford.edu/archives/fall2011/entries/double-effect/.

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[1] Deontological ethics is a system of ethics that holds that some choices cannot be justified by their consequences. What makes a choice right is its conformity to moral norms. In agent-centered deontology, agents have *permissions* and *obligations*. Obligations may be positive (parents are obliged to protect their own children), while others are negative (doctors take an oath to do no harm). Permissions are acts permitted to certain agents, but not others (a parent would be permitted to save its own child even at the cost of death to more children than could otherwise have been saved while another agent would be required to save as many children as possible). Agent-centered deontology is duty-based, while patient-centered deontology is rights-based.

My return to the feminist cave

Andrew DiKaiomata · 22 June 2024 · Archived copy · Original

Before *The Matrix*, there was Plato's Allegory of the Cave.

Plato asks us to imagine there are people in a dark cave, chained their whole lives and unable to turn around. They know nothing else. The only world they know is living in a dark cave. Behind them are puppeteers who pass objects in front of a fire, projecting shadow figures on to the cave walls. These shadow figures are taken as reality to the prisoners. We are then asked to imagine that a prisoner breaks free and sees reality for what it is, sees what's actually being done and then walks out and sees the world for what it really is.

The freed prisoner sees grass, sees real animals, the sun and it's light for the first time. Soon he understands. He would return to the cave to try to free the other prisoners, but not having any frame of reference they may think he's simply mad, and with his eyes having adjusted to the light, he would be blind in the dark and so the prisoners would think his eyes have been damaged by the outside. They would attack him rather than allow themselves to be freed.

This is strikingly similar to the red pill experience. The addition is the return trip. When people wake up to the frothing anti-male bigotry within feminism, the factual inaccuracies and logical fallacies, they often try to go back to that cave to rescue other prisoners. Though, the freed prisoner is soon surprised to find himself attacked.

While you understand the perspective of feminism, they have no reciprocal frame of reference for explanations of social ills and phenomena outside the feminist paradigm. To ask them to consider something outside that feminist paradigm, they mentally snap shut. "No! Feminism is equality! You must be against equality and hate women!" They are absolutely determined not to leave that cave, not even for a moment to see what is outside.

When I woke up, I expected that all I needed to do was point out a few facts that made feminism crumble. I figured I was just needed to explain how, if you take a broad view of things, it was actually men who tended to have it worse. It's just a misunderstanding, men's issues matter, that shouldn't be controversial.

The response was surreal. Anger, accusations of hating women, of supporting rape and the inevitable and puzzling insistence that my questioning of feminism was because of being angry at having a small penis. In one wild example, I was accused of raping my children. I don't even have children.

After escaping the feminist cave, it seems we invariably go back to try to free the others. We try to tell them what we learned, share facts with them that don't support the feminist paradigm. We make the mistake of thinking that male-bashing feminists care about facts, that just as we care about the truth, so do they.

That's not how it is. If you argue with an angry feminist, you'll notice as I did, that they always argue how men are bad, how they deserve bad things, bad things against men are good. If you say that men are good, the feminist prisoner can only hear that as "bad is good." As much as they deny it, they see it as women vs. men, a zero sum game in which women must win. We see this is countless bigoted feminist examples downplaying the death and suffering of men and playing up the suffering of women. Simply put, you may think that feminists care about facts, they don't. The just hate men and don't give a rip about them.

When feminists become MRAs it's without exception a one way trip. Feminists become MRAs, MRAs never become feminists. We never see MRAs take up residence in the cave again.

The featured image depicts one of the caves in the Phong Nha-Kẻ Bàng National Park, Vietnam.

U.S. Psychologists by Gender, 1980-2020

A Voice for Men · 23 June 2024 · Archived copy · Original

Published on Reddit here.

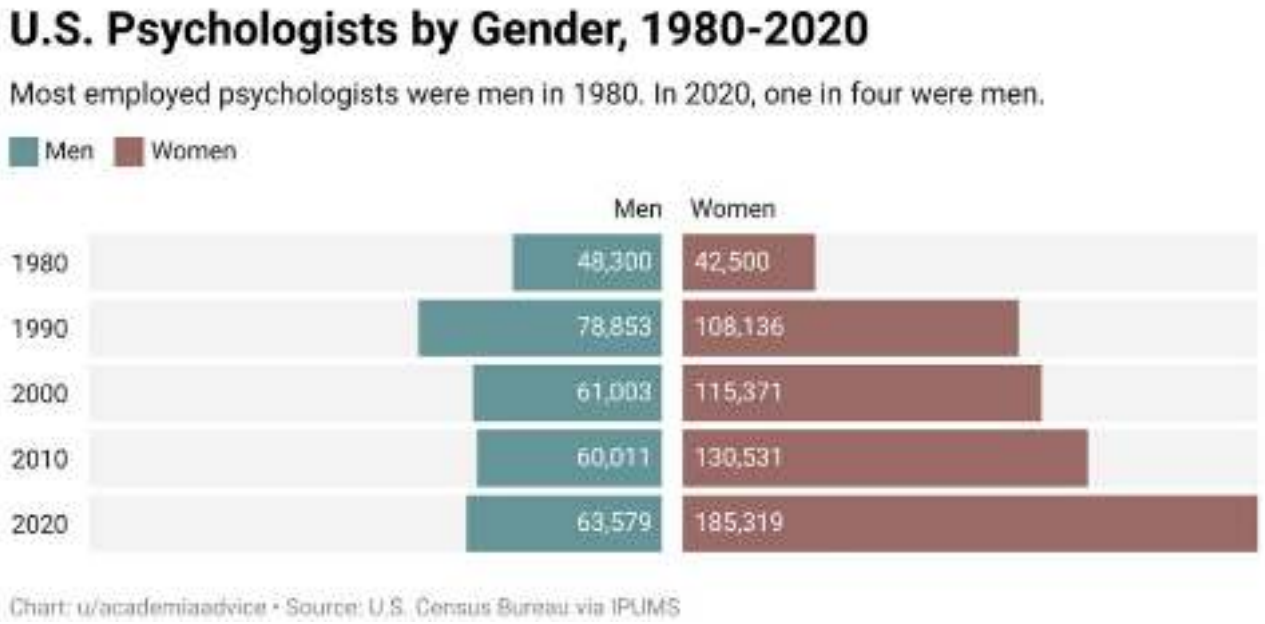

Children need both parents

A Voice For Men Videos · 24 June 2024 · Archived copy · Original

Elizabeth Hobson: Celebrating male role-models

A Voice For Men Videos · 26 June 2024 · Archived copy · Original

Support Elizabeth by donating to her Patreon

Restoring the Presumption of Innocence Conference – 31 August 2024 – Sydney, Australia

Robert Brockway · 26 June 2024 · Archived copy · Original

Mothers of Sons and Bettina Arndt are holding an important a one-day conference in Sydney Australia. The **Restoring the Presumption of Innocence Conference** is being held on 31 August 2024.

Speakers include Augusto Zimmermann and Bettina Arndt, who have both spoken previously at ICMI17, and Damien Coory who hosts the popular vlog The Other Side.

Tickets can be purchased here.

California doctor poisoned husband with drain cleaner for weeks, got caught

A Voice for Men · 28 June 2024 · Archived copy · Original

Interview by Bloodstained Men – Peter Adler, author of “Circumcision Is A Fraud: And The Coming Legal Reckoning”

A Voice For Men Videos · 28 June 2024 · Archived copy · Original

Yes All Feminists Are Like That

Andrew DiKaiomata · 29 June 2024 · Archived copy · Original

There are two kinds of feminists; The “Not All Feminists” and “No True Feminists.” The “Not All Feminist” kind of feminism, when shown feminist bigotry against men, will immediately excuse feminist bigotry by saying “Not All Feminists Are Like That!” (NAFALT). The NAFALT style feminists are more likely new to feminism. NAFALT cedes the point that there hateful feminist bigots. What’s more, it almost implies that the overwhelming majority of feminists are hateful bigots.

The “No True Feminist” will, with a fury of hand-waving, dismiss your example of feminist bigotry as “Not a True Feminist”. A “No True Feminist” will then tell you that you don’t know about “True Feminism” and proceed to educate you that “True Feminism Is About Equality.” The script continues, “…That’s all that Feminism means, Equality. If you believe in equality, you’re a feminist.” The conflation of feminist bigotry with equality is the trademark of a “No True Feminist”. The “No True Feminist” is ever oblivious to the fact that equality existed long before feminism and nearly everyone on the planet believes in equality.

This brings to mind the, “No True Scotsman” fallacy. It’s an informal logical fallacy where, when someone makes a universal assertion like “No Scotsman puts sugar on his porridge.”, and is countered with something like “But Scotty McGregor puts sugar in his porridge.” The person making the universal claim will modify the subject of that universal assertion instead of rejecting it and say something like “Well no true scotsman puts sugar on his porridge.” By doing this, they reject all the examples where the universal assertion does not hold up by creating a silly, separate ad hoc category. Yes, we must accept that there exist Scotsmen that put sugar on their porridge.

Rhetorically, the “No True Feminist” is at an advantage over the “Not All Feminist”. To them, they’ve swept all those mean, hateful feminist bigots under the rug. As is quite common within feminism, they’ve redefined a word. Equality is now synonymous with feminism, and vice versa. Problem solved? Let’s see. “True Feminist” is the new category created to mean feminists that aren’t hateful bigots.” Simply put, this category does not exist. If you’re a feminist, you’re like that.

We hear great words and sentiment. Who can be against equality, helping women, and even helping men? Yet, where are these true feminists? We look to the thought leaders within feminism. Gloria Steinem? A feminist bigot who suggests that wives ought to kill their husbands. Bell Hooks? A consistently hateful feminist bigot. Amanda Marcotte? A vitriolically anti-male feminist bigot, the “David Duke” of feminism. Andrea Dworkin? “That’s a low blow” the feminist might say, “that hateful bigoted feminist leader was decades ago!” How many feminists know that the National Organization for Women has a memorial on their website for Andrea Dworkin, one of the most vitriolic, hateful, vile, bigoted people to ever live and it stands to this day. Now why would that be? A clear feminist bigot who most feminist want to hand have away, with a memorial that stands to this day? Simple, NOW thrives on her legacy of bigotry. All feminist are like that.

Feminism is an ideology. An ideology takes on a sort of life on it’s own, you need to get a feel for the environment to assess it. If you’ve spent a day on tumblr or even facebook you’ve probably seen the memes “Kill All Men.” Always hand waved away with “Oh, that’s just a funny joke about killing you people! Get over it! Don’t I have a right to an opinion?”

If you’ve had a feminist facebook friend, you’ve seen the memes mocking men, minimizing men’s issues. and the constant obligatory joke about genitally mutilating or sexually torturing men. Jokes about inflicting violence on men’s testes are their own genre. Genital mutilation is another constant source of feminist humor;“Men are animals that can’t control their sex drive. What do we do with animals that can’t control their sex drive? WE CASTRATE THEM!” It’s pervasive, it’s sickening, it’s representative of feminism. All feminist are like that.

A feminist could easily say “Well, yes, the leaders are hateful feminist bigots, so is the larger ideology, but I’m not!” Let’s explore that. Being a feminist entails a hatred of men. We can demonstrate that with the following

example. Let's mention up the 60 million men who, because they were men, were forced to be slaves of war, drafted to their torturous deaths in WWII. The feminist, will without fail say "But it's men against men!" they've just let you know they are a male genocide apologist. A normal, empathetic, compassionate human being says "Oh my gosh 60 million human beings dead? That's horrible!" A feminist says, "But it's men against men!" Feminists will claim to believe men are human beings, yet try pointing out that human beings have rights and feminist will always protest men's rights. Feminists claim to support equal rights, but will always oppose men's rights. Why? Because feminism is like that.

Name a men's issue, feminists will try to explain to you why men deserve it. For heaven's sake, who else would drafted to war, but men? It could only be men dying by the tens of millions! If you're male, you may be required to register for the selective service to vote, to gain citizenship and certainly to get a government student loan. Yet, since you're a man that would be fighting a man in a similar position, according to a feminist bigot, you deserve it.

We see how 'True Feminists' ie not bigoted feminists, don't exist. Feminism entails bigotry. Feminism is an ideology of hate against men.

Yes, all feminist are like that.

Level 3 Residence and Travel Advisory for Victoria, Australia

A Voice for Men · 30 June 2024 · Archived copy · Original

Level 3 Residence And Travel Advisory from A Voice for Men

Victoria has recently announced a Parliamentary Secretary for Men's Behavior change – we categorise this as a Level 3 Residence And Travel Advisory and urge men to avoid that State, and not visit there for safety reasons.

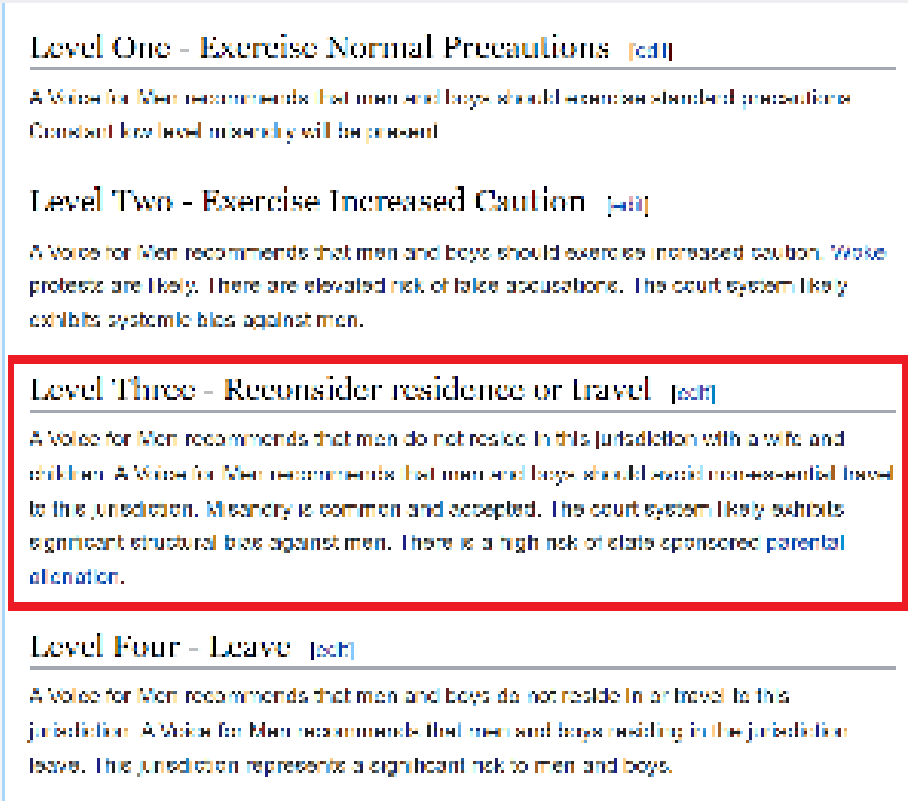

Level One - Exercise Normal Precautions [edit]

A Voice for Men recommends that men and boys should exercise standard precautions. Constant low level misandry will be present.

Level Two - Exercise Increased Caution [edit]

A Voice for Men recommends that men and boys should exercise increased caution. Woke protests are likely. There are elevated risk of false accusations. The court system likely exhibits systemic bias against men.

Level Three - Reconsider residence or travel [edit]

A Voice for Men recommends that men do not reside in this jurisdiction with a wife and children. A Voice for Men recommends that men and boys should avoid non-essential travel to this jurisdiction. Misandry is common and accepted. The court system likely exhibits significant structural bias against men. There is a high risk of state sponsored parental alienation.

Level Four - Leave [edit]

A Voice for Men recommends that men and boys do not reside in or travel to this jurisdiction. A Voice for Men recommends that men and boys residing in the jurisdiction leave. This jurisdiction represents a significant risk to men and boys.

Level 4 Residence & Travel Advisory for Ukrainian Men

A Voice for Men · 30 June 2024 · Archived copy · Original

Level 4 Residence And Travel Advisory from A Voice for Men

Many videos have surfaced of Ukrainian men, many of them old, disabled, very young, or unwilling, being forcibly dragged into combat against Russian forces, with many losing their lives, while many women have been given a pass to leave the country freely. For those men not wishing to risk life and limb for a U.S./Nato proxy war with Russia, we advise to immediately leave the country by any means available (if any), and for those living abroad to avoid returning to this country until men's human rights are restored.

Level One - Exercise Normal Precautions [edit]

A Voice for Men recommends that men and boys should exercise standard precautions. Constant low level misandry will be present.

Level Two - Exercise Increased Caution [edit]

A Voice for Men recommends that men and boys should exercise increased caution. Woke protests are likely. There are elevated risk of false accusations. The court system likely exhibits systemic bias against men.

Level Three - Reconsider residence or travel [edit]

A Voice for Men recommends that men do not reside in this jurisdiction with a wife and children. A Voice for Men recommends that men and boys should avoid non-essential travel to this jurisdiction. Misandry is common and accepted. The court system likely exhibits significant structural bias against men. There is a high risk of state sponsored parental alienation.

Level Four - Leave [edit]

A Voice for Men recommends that men and boys do not reside in or travel to this jurisdiction. A Voice for Men recommends that men and boys residing in this jurisdiction leave. This jurisdiction represents a significant risk to men and boys.

Goodnight Irene

Robert Brockway · 30 June 2024 · Archived copy · Original

No one knows the exact year that Irene was born. It could have been 750 or 756 or somewhere in between. What we do know is that she was Greek and born in Athens. By the time of her birth Athens was a provincial backwater in the Eastern Roman Empire. Many of the buildings from its glory days survived though. Raids by Slavic tribesmen had been common for centuries but had subsided by this time. Athens' history had been tumultuous but during this period it was probably fairly quiet.

As an aside, the Parthenon of Athens would largely survive intact until 1687 when it took a direct hit from an artillery round during a war that even most historians scarcely pay attention to. The gunpowder being stored in the Parthenon exploded and brought down a good deal of the structure, leaving it largely as we see it today. In any case while Irene was alive the Parthenon stood in almost all of its's glory. It would continue to stand for nearly another thousand years.

Irene came from a wealthy and politically influential family. In particular they had significant regional influence.

In 769, which puts here somewhere between 13 and 19, she was sent to the Imperial capital, Constantinople. Today we'd call it Istanbul and centuries before Irene's time it would have been known as Byzantium. It isn't clear why but Emperor Constantine V selected her to marry his son and heir, Leo IV. Regardless of the reason, in hindsight this may have been a mistake.

Irene gave birth to a son in 771 who was named Constantine for his grandfather. At the age of five his father Leo crowned him and the two became co-emperors. This apparently wasn't unusual at the time. When Constantine was nine his father died leaving him as the sole emperor.

At this point his mother Irene began to rule as regent. Today many believe that few women ruled historically but this is not true. In particular, regency by women has historically been common in Europe.

Within weeks Irene put down an attempted coup, torturing and banishing the leaders.

Irene also seems to have helped spread a rumour that her husband had died as a result of having sinned. RIP Leo.

A regent is expected to rule until the emperor has reached sufficient age to rule in his own right. Rather than do this Irene quietly started taking power for herself. Didn't see that coming.

At one point she offered co-regency to her sister-in-law, Anthousa. This was apparently done as an attempt to placate her in-laws but again shows how often women were considered for leadership roles.

Irene ensured that coins of the realm showed her and her son as co-rulers. I think she was trying to tell the people something.

Later Irene crushed a rebellion by the military governor in Sicily.

After her son Constantine reached the age of majority he found that Irene was still running the empire. There was a period of conflict between Irene and her son in which each asserted their claim to be sole ruler of the empire. This ended with Constantine victorious.

Discontent continued however and two years later Constantine took a drastic step in an attempt to restore stability. He restored his mother's titles and position. Irene and Constantine were again co-rulers. We might think that Irene would be grateful and would stop causing trouble. No. Irene continued to plot against her son. It took her five years of preparation but she was eventually able to launch a coup against her own son, the rightful ruler of the empire.

Constantine fled the capital but was eventually arrested and returned to the city. There he was blinded. Some have tried to claim she did not give the order, but it seems improbable that her followers would harm her own son in such a manner except on her orders.

And so Irene ruled the empire, for a time. After only five years Irene was herself overthrown by her finance minister and exiled to the island of Lesbos, where she was forced to support herself. She died only a year later.

And so ended the tumultuous life story, and brief rulership of Irene. She had attempted to seize power from her own son. After being invited to resume a role in government she had worked to overthrow her son and ultimately have him blinded.

The new emperor, Nikephoros, was not even a member of the imperial family. Irene's actions had ended a dynasty. Constantine V should have left her in the provinces where he found her. Goodnight Irene.

The cover image depicts a fresco in Venice likely to be depicting Irene of Athens.

How to train a woman like a dog

A Voice For Men Videos · 1 July 2024 · Archived copy · Original

You can (and should) sub to An Ear for Men Youtube here.

The Culture of MGM is Changing

A Voice For Men Videos · 2 July 2024 · Archived copy · Original

Independent filmmaker Eliyahu Ungar-Sargon discusses the experiences that informed his film, Cut: Slicing Through the Myths of Circumcision.

See the film's website:

http://www.cutthefilm.com/

We Have to Talk About the Bear | An HBR Production

A Voice For Men Videos · 2 July 2024 · Archived copy · Original

Littlemore

Robert Brockway · 3 July 2024 · Archived copy · Original

Imagine. It's the 15th or 16th century in merry old England. You're a monk looking for some action on a Saturday night. Where do you go? Littlemore Priory of course!

In 1445 the priory was investigated because the prioress, Alice Wakeley, regularly hosted drinking sessions. At least one local monk often dropped by to party as did students from Oxford university which was a few miles away.

Gettin' down was a habit in this priory.

Party in the cell!

The bishop sorted them out, at least he thought he did. Looking back now, chances are that not much changed.

Decades later in 1517 rumours were circulating again. I bet they were praying that the bishop (someone else by this time, no doubt) didn't find out.

The bishop did eventually find out and sent another investigator, Edmund Horde.

Horde was told to "examining each member of the house, going into the minutest details." I think that was already happening before he arrived.

His report was so damning that the bishop later visited personally. Seeing is believing I suppose.

The prioress at this time, Katherine Wells, had a daughter with a chaplain from Kent, Richard Hewes. Hewes visited Littlemore two or three times a year to administer the sacraments. Its sounds like the prioress would often get some individual attention from Hewes, for her spiritual wellbeing you understand.

Instead of getting none he got a nun.

Completely forgetting the seventh commandment Prioress Wells was robbing the place blind in to order to fund her lifestyle, her relatives and the dowry of the daughter she shared with Hewes.

At least one other nun had a child. The place must have been alive with the laughter of children.

Mass too was a time of joy, full of parlour games, gossip and laughter.

Wells was a tough boss though. She had an inclination to put nuns in the stocks for the slightest infraction, including complaining how many nuns were ending up in the stocks.

Apparently a nun would occasionally be sprung from the stocks. On one such occasion the nuns (the one previously locked up and her rescuers) went on to break a window and abscond to a local village where they remained for several weeks.

Wells also wasn't beyond beating her subordinates. I suppose sometimes all the stocks were full.

Under Wells careful management the buildings were falling down, the nuns were wearing rags, the food was bad but most importantly the nuns couldn't get a decent beer. No wonder they went to the local village.

The nuns often shared beds. When questioned about this the nuns cited the aforementioned structural problems but considering all the other stuff going on at the priory I have to wonder. They might have been nuns but it sounds like they were getting plenty.

Enough was enough. The bishop instituted a strict one-nun-per-bed rule.

Wells was eventually summoned to face the bishopric court. Among other allegations she faced a charge of incontinence, which didn't have the same meaning it does today.

Wells was dismissed from her role as prioress but ordered to remain in place until a suitable replacement could be

found. That showed her.

Wells wasn't even defrocked. Whatever. Hawes had done that to her years earlier anyway.

We don't know whether or not Wells was ever actually replaced as prioress before Littlemore itself was closed down in 1525. This information is lost to history. By 1525 the church needed money and one way to get it, and clean up a series of embarrassing scandals, was to dissolve priories like Littlemore. It was a win win really.

The priory had been around for a long time, centuries, and if you dropped by there was a good chance that the nuns would love you long time as well.

If you think the bishop's punishment for Wells was a bit lukewarm, well perhaps that's because he wasn't particularly surprised by what he found. Maybe Wells was just a bit indiscreet and that was why she was punished.

So in the 21st century when it seems like everything is sex sex sex, remember that people in the past were just as horny as people today, perhaps more so. They also liked to party.

For the pedants: the order of the commandments actually varies between Christian denominations. Thou shalt not steal is counted as the seventh commandment by Catholicism and so it is counted here, as Littlemore Piory was a Catholic establishment.

The featured image is courtesy of Wikimedia Commons and shows the only remaining building of the Littlemore Priory. More's the pity, it sounds like the place would have been great fun, except for the stocks and the beatings.

Another day in the MadTV life of the MHRM

A Voice For Men Videos · 5 July 2024 · Archived copy · Original

Those of us who work for the men's human rights movement are used to the hysterical, contrived, over-the-top attacks on us from both feminist hacks in the mainstream media and feminist cowards in academia.

In the face of all this, how do we carry on with such aplomb?

First of all, we recognize that as a result of those hit pieces, curious people worthy of us will investigate our website and discover for themselves that we are evidence-based and our opponents are genuinely unhinged.

Second, we think the attacks on us are hilarious, in part because they expose our enemies for what they are.

The following video, taken from the old television show "MadTV", illustrates our perspective fairly well. This is what it is like to live in a feminist world where everything is "triggering".

Please enjoy. We did.

Twelve foundational points of Counter-Feminist philosophy

Luigi Logan (aka Fidelbogen) · 6 July 2024 · Archived copy · Original

1. The dictionary definition of feminism runs as follows: "The doctrine advocating social, political, and all other rights of women equal to those of men." This definition is inadequate owing to the problematic nature of the term "equality," which has no stable meaning outside the realm of mathematics. Consequently, the meaning can forever be refreshed, reframed or updated so that new demands for "equality" can always be put forward. There will never be enough "equality," and feminism will never go out of business because it will always find new "inequality" in need of correction.

2. Feminism's binding principle and driving force is disaffection toward men and maleness. This is arrayed on a spectrum, with mild disenchantment to the lower end, and vitriolic animosity, bordering on psychopathic, to the upper. If disaffection toward men, *as men,* did not exist in the world generally, then feminism itself would not exist. Feminism is not driven by vehemence about mere issues and abstract principles. Its politics are rooted in personal feelings about men. Feminism's *political,* you might say, is *personal.* And so personal emotion is the only thing that keeps feminism in motion.

3. Feminism divides broadly into two cultural cohorts: Academic feminism (more intellectual), and pop feminism (less intellectual). These make opposing ends of a polarity, with a continuum stretching between them. Feminism as a whole needs both the academic and the pop cohorts. The academic cohort is needful so that feminism will have an intellectual vanguard — *so that the snake will have a head*, in other words. The pop cohort is needful so that the vanguard ideology will be demographically incarnated in numbers — *so that the snake will have a body,* in other words. Sophisticated ideas originate from the academic cohort, and trickle down to the pop cohort by the process of *popularization.*

4. At any point on the academic-pop continuum, you will find feminists from any point on the disaffection spectrum. Simply observe that the identical range of viciousness shows up at every intellectual level. Along with viciousness comes irrationality or intellectual dishonesty. All of this is transparent among the undisciplined pop feminists, but concealed under layers of erudite doubletalk among the academics.

5. Feminism at large should be understood as a social organism. The bottom line, is a division of functions which generates the illusion that "feminism is not monolithic." That cliché is either true or false, depending on how you apply the term "monolithic." It is true that feminism has many brands, flavors, schools of thought, "aspects," and so on. In that regard, it is anything but monolithic. But when you consider that these different manifestations combine toward a common purpose as the parts of an organism or mechanism would do, then feminism emerges as One Thing — hence "monolithic." Accordingly, so far as we are concerned, feminism is indeed monolithic.

6. Several counter-feminist (or reality-based) definitions of feminism have been proposed, all of which point in the same general direction. One of these runs as follows: "Feminism is the project to increase the power of women." When you consider this alongside the dictionary definition (which describes feminism as a quest for "equality") and when you consider that "equality" is a mirage shimmering always out of reach, it is easy to see that chasing so-called "equality" ad infinitum, will only increase the power of women ad infinitum. But to increase the power of women, you must increase it *in relation* to something, and that "something" can only be *men.* So by its inherent logic, the feminist project can only be the project to put women in a state of power supremacy over men. In sum, therefore, **feminism is female supremacism.**

7. Feminism's most effective safeguard against discovery is to ridicule the very idea that it (feminism) is female supremacist, and to mock whoever might advance such an idea. Such words as "paranoid" or "misogynistic" will typically be employed to this end.

8. The project to increase women's power does not positively require disaffection toward men. But without it, the project would face a practical limit — to wit, the constraint that mutuality and unselfish regard for the other might impose. Yet sweep all that aside and you can pave the road of depredation as far as your lack of scruples will carry you. Indeed, that is where disaffection toward men comes in handy, and where the project to increase female power hits no glass ceiling of any kind.

9. Advocacy for women's interests, in whatever form, will naturally increase female advantage and thereby increase female power. Yet the advocates involved in such work needn't feel any conscious hostility toward men. They need only carry on industriously, disavow anti-male sentiments, and draw attention away from high-disaffection feminists by such distracting statements as "not all feminists are like that," or "I'm not that kind of feminist," or "those people are only fringe extremists." At times, they will deny that such feminists are even feminists at all. Still, the latter will continue to exist, and to do what they do, while their milder sisters look the other way.

10.The proclivity of feminism is to grow in the direction of greater female empowerment. In so doing, it initiates changes in the surrounding world. These changes create endless new obstacles to the female empowerment project, and force endless modifications to feminist policy in order to overcome said obstacles. At times, these modifications will involve changing the rules of the game altogether. There is no help for this, for if feminism operated from a fixed and finite set of rules, this would leave degrees of freedom that would permit male autonomy to operate. And this, in turn, would set an absolute upper limit on female empowerment. Code-switching, from one code of rules to another, is therefore an inherent feature of feminism as a social organism.

11. Feminist code-switching operates through space as well as through time, since at any given moment an indefinite number of distinct feminist rule systems, planet-wide, are found to be operating. This is quite understandable, given that women differ greatly as to taste, inclination, personality, station in life, and so on. Hence, their exact empowerment needs will differ, and each must employ a suitable code of rules.

12. Feminism's being is identical with its being-in-motion. Feminism, as a social organism, must either grow perpetually or die. "Perpetual Revolution" is the name we have given to this condition.

One for the boys

A Voice For Men Videos · 8 July 2024 · Archived copy · Original

You might have minor quibbles with the delivery, but it still needs to be said.

Why Still a Feminist: A Question for Christina Hoff-Sommers

A Voice For Men Videos · 9 July 2024 · Archived copy · Original

Christina Hoff-Sommers, has an answer to a question she gets a lot. We think it's a fair answer, but we have another question we hope she will one day answer:

We think Dr. Sommers would be well-served to acknowledge that figures on poverty often erase men; men are the majority of the homeless population by far, and they frequently die as a result of it, often by their own hand. And even in the third world, it's good to look at where women are treated badly but it's important to look at where men are treated badly because the horror stories there are huge and deserve attention too; in most of these supposedly "male dominated" societies men are frequently beaten to death, tortured, enslaved–and yes, women play a role in that. As long-time admirers who have even learned from you, we would like you to address that some time if you can.
It's fair enough for there to be a women's movement, but given the horrors men frequently face that are as bad as what you describe, is there also not a need for a strong men's movement that looks after the interest in men and boys as well?

Sometime in the future

A Voice For Men Videos · 9 July 2024 · Archived copy · Original

Not a feminist, not a sexist

A Voice For Men Videos · 10 July 2024 · Archived copy · Original

Restoring the Presumption of Innocence Conference – 31 August 2024 – Sydney, Australia

Robert Brockway · 10 July 2024 · Archived copy · Original

Mothers of Sons and Bettina Arndt are holding an important a one-day conference in Sydney Australia. The **Restoring the Presumption of Innocence Conference** is being held on 31 August 2024.

Speakers include Augusto Zimmermann and Bettina Arndt, who have both spoken previously at ICMI17, and Damien Coory who hosts the popular vlog The Other Side.

Tickets can be purchased here.

Setting The Record Straight: Gynocentrism, Biology, Culture And The Gender Empathy Gap

Peter Ryan · 11 July 2024 · Archived copy · Original

This article is dedicated to Gender Empathy Gap Day on July the 11th. To all men and boys, you do matter and more than you know!

What is gynocentrism? In the simplest sense it is the preferential concern for the well-being of women and girls and their elevation in social status on the basis of their sex. It is the gender empathy gap. It is the discrimination of men and boys and in favour of women and girls. It is female supremacy and female superiority. In a word it is bigotry. We live in a culture that normalises gynocentrism so well, that people can run targeted campaigns solely promoting the concern for the female homeless and completely ignoring the majority of homeless that are male. People will even seriously argue the primary victims of war are in fact women and ignore the millions of male dead.

There are many other countless examples like this illustrating the gender empathy gap. The myopic concern over the lack of women and girls in STEM and the complete silence and inaction on men and boys falling behind at every level of education from kindergarten to postgraduate study is one example. The comparative lack of funding for men's health in relation to women's health, despite men living considerably shorter lifespans, dying of most major diseases earlier and in higher numbers and men's far higher rates of suicide is another example. To add insult to injury, there are the female only quotas in employment and education and a complete lack of any effort to increase male representation in professions you would think gender diversity would be of highest relevance like psychology, education and medicine.

Perhaps the most glaringly obvious example is the willingness of society to force men off to be cannon fodder in war, whilst sparing women this male privilege. Possibly with that last example there will be some change in the US[1] where it concerns selective service. Even then it will be men no doubt who will actually be the ones deployed in combat zones in harm's way if a major war breaks out, just as it is men that are overwhelmingly expected and in fact demanded by society to do all of the dangerous, dirty and unglamorous work in society. Work which frequently leads to chronic injury and sometimes death.

We live in a gynocentric culture and women enjoy a monopoly where it concerns receiving empathy from society for their issues as a group and as individuals. Our culture routinely segregates men and boys from women and girls where it concerns matters to do with who gets support and who does not and who gets preferential treatment with quotas and who has to excel purely on merit and be shamed for doing so. The truth of the matter is that we do live in a society of gender segregation with women elevated above men. The dominant gender ideology of our age, naturally reflects the bigotry of our age. Feminism did not create this bigotry, feminism emerged from it and is a reflection of a longstanding prejudice we have.

We are told this society is a patriarchy and yet the wider culture and every institution at every level condemns the very behaviour and systems of discrimination that feminism claims our society normalises. Like with so many things, feminist ideology has become projection and an inversion of reality. Has it always been this way? No it has not always been this way. I would not go as far as to say our past societies were purely patriarchal as feminists have described them, however I also would not go as far as to say past society has been purely gynocentric either. Like with many aspects of society, for most of recorded history there has always been a mixture of elements in our culture that discriminate sometimes in favour of men and sometimes in favour of women. As Dr. Warren Farrell has written about in his book, *The Myth Of Male Power*[2], many of these double standards come from gender roles that themselves have arisen from societies relentless need to survive.

Whilst both sexes have faced unfair treatment on the basis of their sex, there has been a consistent pattern in our culture over the last 150 years to correct discrimination facing women. There has been relatively little current or historical effort to correct discrimination facing men. Why the difference? The gender empathy gap is the reason.

Once technological change reduced the daily pressures on communities to survive and permitted desirable social change, the empathy we have for women drove female emancipation. In contrast we have not seen the same social change where it concerns the life of men and this is because our culture has lacked and still lacks the degree of empathy it has for women where it concerns men and the issues men face.

Men are still bound by the same traditional gender expectations that they have always been expected to adhere to. To protect and provide for others, often at their own expense and even sacrifice their lives in the process of doing so. Men are expected to not be the recipient of support and compassion from society and instead be the provider of such support. We have HeForShe campaigns but no SheForHe campaigns. We have White Ribbon campaigns and calls for men to stand up for women facing domestic violence, but no comparative movement for male victims of domestic violence, despite substantive rates of female perpetrated intimate partner violence against men.

Many point to biology as the origin of the gender empathy gap, making relatively simplistic arguments that the empathy gap has to do with women giving birth and the dependence on the community for enough women to survive so society can replace itself (the golden uterus dogma). The problem with this alluring but overly simplistic idea is that like the gender wage gap narrative, this explanation reduces a complex multivariate problem of sustaining a community or society into a model that has little resemblance to actual reality.

The golden uterus explanation for the gender empathy gap, reduces relatively complex requirements for a population to sustain itself down to primarily or exclusively one variable, simple reproduction. It does not give any proper or proportionate consideration for the numerous other factors that determine if a population will survive or perish, like maintaining the food supply and basic shelter. Many of these other factors related to survival, men play a more important or equally important role in. The golden uterus dogma does not consider the impact of losing the men and consequently the manpower available to provide the necessary food and resources a population needs to continue to subsist. Whilst a society may die out if enough women are lost, the same is true if enough men are lost and there are not enough men around to support the survival of the community. This narrow view of focusing solely on uteri and reproduction, also does not consider the impact of manpower allowing a society to thrive instead of merely subsist and in doing so making a society adaptable enough to withstand frequent environmental challenges and not die out.

Population size means little if everyone is starving and breeding without regard to basic survival constraints. This is why arranged marriage has been so common in so many cultures over the centuries, including in prehistoric times and why sexual relations between the sexes have often been heavily regulated by the community and by parents. More babies mean the community needs to support more children that cannot fend for themselves. Societies have been more concerned with regulating reproduction rather than focusing purely on maximising reproduction and how many uteri were available. Some cultures even still engage in female infanticide or leave female infants to the elements when they cannot be supported. Such practices of course are indefensible on moral grounds, but their existence and similar practices like them, fly in the face of this notion possessing a uterus makes someone more valuable as a human being and this therefore explains the gender empathy gap. The reality on the ground is more complicated than that.

Whilst I would not agree with the simplistic assertion women being the rate limiting factor of reproduction makes them more valuable and thus explains the gender empathy gap, biology is certainly involved to at least some degree in causing gynocentrism and the gender empathy gap. Sex differences arising from differences in life history strategy, mean that there is in my view a greater tendency for women to develop physical and psychological characteristics that elicit support or empathy from the community and a greater tendency for men to develop characteristics that promote a more individualistic, self-sufficient approach to survival and maximising reproductive success.

When a man can father hundreds of offspring, it can pay to take greater risks to maximise reproductive success and exhibit a high degree of personal agency and self-sufficiency and rely less on the community for support. In contrast when you can mother only a few dozen offspring at the most and spend considerable periods of time in a vulnerable

physical state whilst pregnant and caring for infants, it can pay to take less risks and be able to garner the attention and empathy of the wider community for support.

The biological underpinnings of the gender empathy gap, is not about who is the more valuable sex. Such an explanation ironically reflects the same gynocentric bias it attempts to objectively explain without prejudice and then predictably fails in doing so. The biology behind the gender empathy gap, is about differences in how each sex maximises their chances of propagating their own genetic line and how these differences can work to the advantage and disadvantage of each sex depending on the scenario. At the extreme dysfunctional end of these differences, we get a gynocentric culture that promotes male hyperagency and shuns concern for men and encourages female hypoagency and treats women like children.

The greater degree of female neoteny stimulating a greater degree of societal concern for women, is one such example of a sex difference that can drive the gender empathy gap. Female neoteny is in fact not the product of women being more valuable because they possess a vagina. Evolutionary biology is a bit more complicated than repeating reductive gynocentric pseudoscience to justify the status quo, just as racists and eugenicists of the past did with debunked racial science ideas like Drapetomania[3], a theory that slaves desiring their freedom were suffering from mental illness!

Whilst there is undoubtedly a biological reality to the gender empathy gap. It is also a reality in our species, that sex differences in neoteny are not as pronounced as they are in many other animals and primates. It is also a fact that women and girls can and do spend a great deal of time exaggerating their neotenous appearance. These two observations can be replicated in relation to many of the major emotional, sexual and social triggers driving gynocentrism.

Peter Wright and Paul Elam have discussed the role of superstimuli and superresponses to those superstimuli at length in their works Chasing The Dragon[4] and Slaying The Dragon[5]. We live in an environment saturated with superstimuli that exaggerate female vulnerability, just as we live in an environment that amplifies the prevalence of salt and sugar in our diet and these superstimuli lead to an exaggerated superresponse to those stimuli. We cannot consider biology in isolation to the environment, particularly where it concerns the role of superstimuli underpinning the gender empathy gap and the role of modern communications and social media in amplifying their impact far beyond any evolved tendency to view women as the more vulnerable sex in need of support. We have in the West an environment full of feminist narratives of female victimhood and vulnerability and male perpetration and power which act as a form of gynocentric social superstimuli, that collectively with exaggerated female neoteny, put any evolved biological predisposition for gynocentrism on hyper drive. This then leads to male hyperagency and female hypoagency and a resulting gender empathy gap.

So whilst biology is involved, it is helpful to illustrate precisely how. When you roll a ball up a hill it has potential energy. If you push the ball down the hill it has a tendency to move in that direction and release that potential energy. Our biological predispositions toward various behaviours are similar in that regard only far more complex. Imagine the weather conditions that need to manifest themselves in a precise way to generate a tornado. The atmosphere on its own cannot generate a tornado unless it is in a particular state from local environmental conditions. Gynocentrism is similar in this regard and arises from a very complex interplay of biology and environment. When we are saying behaviour is biological, we are essentially stating the obvious. All behaviour involves a biological being and biological processes, but that is distinctively different from stating that a certain behaviour is an absolute like breathing and invariantly expressed regardless of the environment. Gynocentrism and the gender empathy gap are not absolute biological invariants, they are biological potentials which are expressed to different degrees depending on environmental conditions. In the West this biological potential is expressed to an exaggerated degree thanks to gynocentric superstimuli.

The frequent retort to this is the following question, “Can you find me a culture that is not gynocentric?”. Then you cite examples and then they cite back examples of gynocentrism in said culture. Of course if you look hard enough you can find examples of all sorts of behaviour in a given culture, that does not mean gynocentrism is mainstream in

that culture, or acceptable to its social norms. It is also a fact that certain customs or laws may appear to be driven by gynocentrism in a given culture from a Western vantage point, when in fact there may be other reasons behind them that have little or nothing to do with gynocentrism. What is interesting though is the same people that ask these questions will not ask the question, “Can you point to a culture that is entirely gynocentric?”. Even our Western culture as gynocentric as it may appear, is not entirely gynocentric. That is to say, that our culture like many cultures is a complex mixture of different forces acting together, frequently in opposition all at the same time.

It would be false to suggest gynocentrism does not exist at all and it would be false to say gynocentrism is reflected throughout all cultures of the world at every level and in every context. In other words, it would be incorrect to say that either the existence or nonexistence of gynocentrism is an absolute and a biological invariant. Gynocentrism exists, but it does indeed vary across environments and even within cultures. Even how gynocentrism manifests in the West from one country to the next can be different. Gynocentrism is not a biologically invariant behaviour like breathing.

Gynocentrism is a complex set of behaviours that are learned from our culture and reinforced through our institutions, our media and our laws. Biology is just the substrate these forces act upon. The influence of our culture and our institutions on our biological predispositions in how we perceive and act on vulnerability when it comes to biological sex cannot be understated. Behavioural conditioning has ample empirical evidence supporting its existence in animals and humans. The results from classical conditioning and operant conditioning from numerous studies have been replicated thousands of times. It would be easy to believe that in every brain there is a basic program governing every aspect of human cognition and behaviour from breathing to which political ideology a person supports, but the reality is far more complicated.

How complicated? Watch Prof. Robert Sapolsky’s lecture series on behavioural biology and the limits of reductionism when explaining biological systems, particularly his first introductory lecture[6] and lecture on chaos theory[7]. To put it simply we really cannot reduce behaviour down to a single aspect of biology or culture or a genetic lock and key mechanism. Behind every behaviour there are hundreds, if not thousands of processes both biological and cultural working together to produce the complex behaviours we see. Like the weather the interactions are so complex and chaotic they are difficult to predict with pinpoint accuracy.

The reality is that social learning and conditioning, just like biology, does play a significant role in how we develop as people and how we collectively behave. Our legal system and the billions of dollars spent on marketing is based on this premise. Our own militaries and intelligence agencies and those of our adversary’s, understand the importance of psychological warfare and controlling the narrative through propaganda. Organised religion relies upon social learning and behavioural reinforcement of approved customs and social norms. There is no biological program hardwired into people’s brains to not eat meat on Good Friday, that is learned behaviour.

To suggest almost one thousand years of gynocentric cultural conditioning from one generation to the next and centuries of institutional enshrinement of gynocentric double standards has not had any impact on how we as biological beings behave, flies in the face of ample historical and scientific evidence. Evidence to show tradition, narratives of our history and conditioning associated with those traditions and narratives, shapes perception and shapes behaviour. Where do you think the concept of “man up” and being a “real man” comes from? That is basic social programming and operant conditioning at work to beat men over the head with when men start asking questions about gynocentric double standards.

Men and society at large have been under the assault of gynocentric social programming for centuries. The gender empathy gap exists because we have centuries of narratives and conditioning playing on biological potentials to view women as the more vulnerable party and men as powerful agents. It is analogous to playing keys in a certain sequence on a piano to produce a gynocentric melody that everyone becomes entrained into thinking as normal. It is a melody of social programming where men are portrayed as strong and as demonic in need of redemption from their toxic masculinity and women are portrayed as vulnerable and angelic in need of saving and adulation for their

feminine divinity. This is called moral typecasting and there is evidence[8] to show that men are morally typecast as the less vulnerable sex and the sex least deserving of support and so we predictably demonstrate a lower expression of empathy toward them. Moral typecasting is learned and it impacts how we perceive the world and behave.

None of this is insurmountable though. Narratives change, evolve and are replaced over time with better narratives as the culture matures and evolves to higher and higher levels of moral development and sophistication. There was a time when sacrificing female virgins to appease the gods to ensure a good future harvest was considered acceptable and the right thing to do. We do not do that anymore, we evolved beyond practices we now consider to be barbaric or discriminatory but were once considered acceptable in the past.

Racism has a biological element to it as well. Humans have a biological predisposition to be tribal and form groups based on shared genetic heritage. Just as with gynocentrism, there are countless examples of racism throughout history and arguably over a far longer period of time. Just as with gynocentrism there have been narratives justifying discrimination, the segregation of races and even their extermination. Gynocentrism is nothing special. Racists of the past used the same pseudoscientific use of biology to justify their bigotry of racial superiority, just as some people currently do attempting to justify and rationalise gynocentrism as some immutable biological law that our species is unable to rise above. If we accepted such pseudoscientific nonsense on the matter of race, then we would not be living in the society we do today in the West. The reality is that despite our tribalistic nature, we have been able to rise above any biological predisposition we have and make progress against racism. The same can be true for gynocentrism which is the modern bigotry of our time.

The appeals to nature to explain and justify gynocentrism, doing nothing to address it and attacking those that do, are really just excuses people are using to avoid asking tough questions about human nature and about themselves. That is why there is so much vitriol when you dare question the idea gynocentrism is some immutable law of human behaviour. Human beings are herd animals and that too is biological. Despite the prevalence of herd mentality, groupthink and the desire for people to conform and despite numerous historical examples of the atrocities that have unfolded as a result and the research[9] demonstrating their power, these important aspects of human behaviour barely have been mentioned in relation to explaining gynocentrism. People are to an extent sheep and that permits people to blindly go along with all sorts of ideas, even when they are completely wrong and people know they are wrong. The biological desire to conform and not to be different from the group is strong. I would argue it is the desire to conform to gynocentric double standards that are socially enforced, that is the single most powerful driver of gynocentrism. It is the same force behind the groupthink we saw unfold in the pandemic and the herd mentality that resulted in the extermination of millions of Jews.

Once the desire to conform is removed or exhausted, men go their own way. The desire to conform has limits and every major social change or revolution that has occurred throughout history has always begun with a few outliers reaching the end of their patience and rebelling before it gradually becomes an unstoppable force and attracts millions of followers. As conditions become more and more unbearable, people one by one start to reach a tipping point where they will no longer conform and no longer obey. Even the desire to conform could not stop the social change of the civil rights movement and even in Nazi Germany there were multiple acts of resistance, including within the Germany Army itself. Eventually sooner or later, people get sick of conforming and desire change. That too is biological and human nature. People's desire to conform only goes so far with their own biological interests before it becomes advantageous to rebel.

That is truly what our gynocentric society is afraid of. The gender empathy gap exists in large part because men acquiesce and go along with it. What can we do to change this? From my perspective it starts with men themselves. If men do not express any concern for their own well-being, then how can men expect the rest of the population to share that concern? If men continue to sign up to a marriage contract and are fully aware of the bias in divorce and family court, there is no reason to complain when they join the line of men subjected to the injustice of divorce and family court. Men teach society how to treat them through their own actions or lack of inaction to protect their wellbeing and interests. It is very simple stop acquiescing. From my experience men are far too willing to worry about pleasing other people where it concerns gynocentrism and especially worry far too much about female

approval and their disapproval. Women are no more the gatekeepers of relationships than men are. It is all a matter of boundaries and enforcing those boundaries. Ask yourself these questions, if you are a man and worried about such things:

Why would you worry about the approval of someone that regards your well-being either as a secondary concern or of little to no concern at all?

What value is there really in a social connection where the other person sees you as existing to please them and values you solely for what you can do for them without reciprocity, if you can even call it a social connection at all let alone a relationship?

Men are raised from birth to view women as the fairer sex and the more peaceful and caring sex. This has profound impacts on how men view themselves in relation to women. However when those decades of social programming start to unravel from direct exposure to the wrongs and injustices of our modern gynocentric culture, men in increasing numbers are starting to question the narratives they have been told.

Part of addressing the gender empathy gap is to teach men that they are worthy of respect because they are men and that respect for their well-being is something that they must protect irrespective of what our dysfunctional gynocentric culture is trying to tell them. Men are remarkable creatures when you consider what men can do. A single man can literally change the world and leave a legacy lasting thousands of years. All of the men we would regard as great, often did things that went against the orthodoxy of their time. Jesus Christ and Martin Luther King etc. You cannot stand up to the culture when you do not believe in yourself and so that is the very first step men must take. It is one thing for me to write this and it is another for men to truly believe it about themselves deep in their bones.

Men have been lied to. Men have been told by this gynocentric culture they are disposable and are human doings. The truth is this gynocentric culture cannot exist without men believing those lies. In order for a human male to do anything and to be of use to anyone, they must regard themselves as a human being first and view themselves as worthy of basic care and look after themselves. How much male potential is squandered by men failing to take care of themselves and measuring themselves solely by what they do first whilst neglecting their wellbeing? How much does society lose by failing to take care of male wellbeing? A great deal.

If men want to address gynocentrism and resolve the gender empathy gap, then they have to value themselves enough to want to change how they are treated. Until men demand change, nothing will change, it is that simple. Forging a new narrative about men, women, power and vulnerability is also a key to how men demand this change. We need to play a new melody of cultural narratives on our biological piano that better resembles the world we want to live in and fully utilises our biological potential in a more positive and constructive way. Whenever it is brought up that we should have a tally on how many women have died from domestic violence over the year, men should be demanding the same be done for male victims and perhaps demands from men for a male suicide and homeless tally would not go astray either.

Men need to stop caring about what women think. If women have any value to men at all, then it is in loving them and supporting them as fellow human beings, as loved ones and as partners (and I would say the same advice for women). The same applies to men and how they regard their fellow man. What sort of man shames another man for protecting his well-being and his rights as a man? What sort of man abandons moral principles once a woman is involved? What sort of man shames another man that does not want to live in a subservient, second class and frequently demonised position in relation to women because he is male? No man at all. Masculinity in its basic form is self-respect and standing up for yourself and what you believe in and your values. The original code for chivalry before it was corrupted by our gynocentric culture was a military code of honour between men. It was a code that enshrined respect between men. This code needs to be revived and chivalry needs to be taken back by men and restored free of gynocentric corruption, perhaps with some modern modifications.

A gynocentric culture cannot tolerate a population of men that stand up for themselves and know their own worth

in relation to women. This is why such much effort is put in and continues to be put into trying to “educate” men to respect women as some elevated aristocracy and every effort is made to demonise men and silence any attempt to instil self-respect in men. Self-respecting men are not violent unless they are defending themselves and do not disrespect women or men unless they act in a disrespectful manner.

Men have the moral high ground when they realise that self-respect is not oppression and that the true oppressors are the very people teaching them they are toxic, disposable, deserving of hate and inferior simply because they are male. Addressing the gender empathy gap starts with men taking that very first step of living life with self-respect and enforcing their personal boundaries. The next step is spreading a superior narrative that reflects the true reality of power and vulnerability when it comes to men and women in the modern world and calling out attempts to silence that narrative for the hate and oppression that it truly is. In the end lies cannot compete with the truth.

Gynocentric culture reduces fertility rates. When you elevate catering to female narcissism above the good of society and marginalising men, your society begins to die out. Whatever biological forces prevail, only societies that possess cultures that harness their genetics in ways that further their own existence will survive. Men must rise up for themselves, but also for the future of their communities. Masculinity and civilisation go hand in glove.

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[6] https://www.youtube.com/watch?v=NNnIGh9g6fA&t=1030s

[7] https://www.youtube.com/watch?v=_njf8jwEGRo

[8]https://www.sciencedirect.com/science/article/abs/pii/S0749597820303630#:~:text=The%20moral%20typecasting%20hypothesis%20contends,schema%20is%20a%20prototype%20observers

[9] https://www.verywellmind.com/the-asch-conformity-experiments-2794996

The Goal Post Episode 40 – States of Incompetence

A Voice For Men Videos · 15 July 2024 · Archived copy · Original

1. Surgical castration in Louisiana, with reference to the subject of chemical castration.
2. Koori Courts – a special court for indigenous Australians. We speak on the problem of ethnic courts such as this.
3. Vernon speaks about inappropriate tweets about and texts to a 12 year old male backup dancer in 2019 by Takemura Kiriko (best known as Kyary Pamyu Pamyu) and the fact that the general response to it was a small fraction of what it would have been if the sexes were reversed.
4. JK Rowling doesn't appear to see the problem in itself of UK law defining rape as commited by men only.
5. Trump assassination attempt on the 13th, and questions about SS performance.
6. Additional clarifications and nuance on misunderstood differences between West and East regarding taboos.
7. Zoe McLellan

Why It Sucks to Be a Male Hyena

A Voice For Men Videos · 16 July 2024 · Archived copy · Original

Something a little bit different.

Spare a thought for male hyenas. They are smaller than the females and stuck in a rigid hierarchy. This is where the feminists claim it's just like human society but the other way around. They need to get out more.

Deconstructing Game, and PUA Frauds

A Voice For Men Videos · 17 July 2024 · Archived copy · Original

Improper Rogering

Doug Mortimer · 18 July 2024 · Archived copy · Original

I think it is safe to say that for 99.999999…% of men, their sex lives do not come anywhere close to their sexual fantasies. In all of human history, one of the few exceptions might be the late Roger Vadim.

Vadim was a French filmmaker whose career peaked during the jet set/beautiful people/swinging 60s era. Born in 1928, he started working in the film industry at age 19 and worked his way up to writer/producer/director. Few of his films found an audience in the United States, but he had a global reputation, not so much for his films but for his private life, namely his marriages and/or long-term relationships with movie stars.

In 1986 Vadim published *Bardot/Deneuve/Fonda: My Life with the Three Most Beautiful Women in the World*. The title speaks for itself. I suspect a few film scholars and historians bought this book, but the bulk of the readership was likely composed of celebrity gossip hounds. Vadim was likened to Svengali and Pygmalion. Ingenues were his specialty.

Vadim was not a first-time author but this book had more commercial potential than his previous efforts. He noted, "My attitude is that if this book makes me a little money it will be a tiny compensation for all the money I helped those actresses make." Whatever Vadim's motivation, his book is more than a self-aggrandizing autobiography by the king of quim. His experiences offer life lessons to men of lesser renown in relationships with women who would never be mistaken for movie stars.

To start with, based on what he wrote and from what I could read between the lines, Vadim was almost the perfect chick magnet. Pictures in the book show a fit-looking fellow with a rugged but not craggy face. He was of French/Russian (Plemiannikov was his family name) heritage, which made him exotic, even though he was born in Paris. His work in the film industry enhanced his status while bringing him into contact with hordes of good-looking young women. And for good measure, he had such "sexy" hobbies as skiing and sports car racing. I could easily see him as the subject in one of those "What sort of man reads *Playboy*?" profiles that Hugh Hefner used to drop into his magazine. I wouldn't be at all surprised if he visited the Playboy Mansion when he was in Hollywood. If so, he might have been familiar enough with the host to address him as Hef.

In his book, Vadim doesn't reveal any recognizable political philosophy. I'm just speculating, but since Vadim's parents had fled Russia to escape the Bolshevik revolution, he probably was no fan of communism, even though he hobnobbed with French intellectuals and artists who almost always leaned that way. Having grown up in France during the Nazi occupation, he was certainly no fan of fascism. But if communism and fascism were of no to interest him, there was one ism he followed: hedonism.

> At sixteen, I had established a rule for myself: In order to avoid cynicism, and worse, causticity and bitterness, I was going to take the best from life. Its pleasures. The sea, nature, sports, Ferraris, friends and pals, art, nights of intoxication, the beauty of women, insolence and nose-thumbing at society.

YOLO Vadim met Brigitte Bardot in 1949 when she was 15. Hard to believe, given all those pictures of her with cascading blond tresses, but in those days she was a brunette with a much less voluminous coiffure. Given her age, marriage had to wait but they eventually made it legal in 1952.

Male moviegoers around the world salivated over Bardot's bare body in *And God Created Woman* in 1956. For the audience it was a fantasy; for Vadim it was reality. He was directing that bare body on the set and banging it at home. Call it work/life balance.

Hard to believe but at that point in their relationship Vadim admitted that sex with Bardot had become routine. Now you might say, hell, I'll take routine sex with Brigitte Bardot over the best sex I ever got from my old lady, but there is more. Bardot repeatedly asked Vadim, "You will always love me, won't you?" Vadim eventually figured out

what she meant:

> I did not yet realize that women, obsessed with eternal love, are most susceptible to new relationships. “You will always love me?” really means: “Please don’t allow me to fall in love with someone else.” Most men consider these words proof that they are the one and only. In reality, it’s exactly the opposite. Romantic women seek the absolute. They don’t find it in any man. They talk about forever, but they run from present to present.

While comparing women to cats is a longstanding trope, it is notable that the phrase sex kitten was coined to describe Bardot. A kitten, of course, is an immature cat, and Bardot was an immature woman.

> It was probably Brigitte’s profoundly childlike nature…which made our marriage difficult in the end. Like a child, she demanded too much from those she loved. If one failed to pay attention to her for one moment, she would be filled with anxiety.

Whether this immaturity was her true self or a result of receiving too much attention too soon is debatable, but the situation did not improve as Bardot got older.

> Brigitte didn’t grow up. On the contrary – the more attention success brought her, the more personal devotion she demanded. It wasn’t that, like certain domineering women, she wanted to control everything and make all the decisions; it was a much more subtle form of tyranny, an unquenchable thirst for love.

Vadim’s mother put it best: “Brigitte, like all children, doesn’t know what it is to feel remorse.” For the record, Bardot tried to commit suicide three times during her relationship with Vadim.

At any rate, Vadim moved on. Bardot is a tough act to follow, but he consoled himself by impregnating Annette Stroyberg, a Danish model/actress in 1957 and marrying her the following year. Vadim was able to secure some roles for Stroyberg in movies but ultimately she fizzled out, as did their marriage. Her relative obscurity is reflected by the omission of her name from the title of the book.

In his early 30s Vadim became acquainted with Catherine Deneuve. Like Bardot, Deneuve was young (17) and a virgin when she met Vadim. Also like Bardot, she was a bottle blond. These days when you meet a girl with purple hair, at least you know it is not natural. Blond hair is another matter, since it occurs in nature but is not always natural. Yet it has always been in demand. As a Clairol hair coloring ad once said, “If I’ve only one life…let me live it as a blonde!” But verisimilitude is a must for aspiring blondes. Clairol also had an ad campaign with the tag line “Does she or doesn’t she? Only her hairdresser knows for sure.”

Also like Bardot, Deneuve was a looker but with a big difference. Bardot was popularly portrayed as an insouciant, pouty young thing with bee-stung lips (no Botox in those days). She gave the impression she would take on all comers (pun intended); I wouldn’t classify her as a slut, but slut-adjacent might not be inaccurate. Deneuve, however, was a classic beauty, much like the embodiment of some Apollonian ideal; in short, a classy dame. You could have your way with Bardot in a hayloft; for Deneuve, you would have to rent a suite in the most expensive hotel in town. Curiously, her image was even more effective when it was tarnished, as in Roman Polanski’s *Repulsion* (1965), wherein she portrays a woman undergoing a mental breakdown, and Luis Bunuel’s Belle *Du Jour* (1967), in which she plays a respectable Paris housewife with more kinks than her bourgeois lifestyle might indicate.

While Vadim was with Deneuve from 1961 to 1964 and sired a child by her, he never got around to marrying her. As for the breakup, she opined, “You know, you can leave someone by doing everything to make them leave you.”

After his relationship with Deneuve went south, Vadim observed “Women know many things without needing to learn them.” Economy is not one of them, apparently, as Deneuve owned roughly 200 pairs of shoes when she was with Vadim.

Next in line was Jane Fonda, and you might wonder what in the world Vadim would want with her, given her longstanding reputation as a social justice amazon. But she did not start out that way. In fact, if you ever get a chance to see any of her "starter" films from the early 60s (*Tall Story, Walk on the Wild Side, Sunday in New York*), you might conclude she was a babe. In fact, some journalists had characterized her as "the American Brigitte Bardot." Lurking in the background, however, were daddy issues with papa Henry. This seems to be a common problem with the offspring of movie stars. It probably didn't help that her mother committed suicide.

Vadim met Fonda in 1964 when he directed her in *La Ronde/Circle of Love* in France. She was a bit more mature (age 26) than Vadim's previous women. They were married in 1965 and remained so through 1973. Vadim also directed her in *The Game Is Over* (1966) and *Spirits of the Dead* (1968). Their best known collaboration remains *Barbarella* (1968), a sexy science fiction film based on a French comic strip, and probably Vadim's best known film in America.

Unfortunately for Vadim, Fonda gained more respect for her work with other directors. She received a Best Actress Oscar nomination for *They Shoot Horses, Don't They?* (Sydney Pollack, 1969) and a Best Actress Oscar for *Klute* (Alan J. Pakula, 1971). Perhaps even more important, she got interested in geopolitics. In 1972 she made her infamous trip to Hanoi, highly controversial at the time, and still unforgivable in the eyes of surviving Vietnam veterans. Vadim didn't see it coming when he first met her:

> At the time I didn't realize that Jane already showed certain symptoms of a progressive form of American puritanism. She had a deep need to justify her right to exist by influencing or deciding what was best for others for their own good.

So in today's parlance, Jane was a Karen. It probably didn't help that Vadim's career was going in the opposite direction. When Fonda won her Oscar in 1971, Vadim was churning out T&A fluff like *Pretty Maids All in a Row*. He had become superfluous in her life, aside from the fact he was the father of her daughter. So it was splitsville for the Vadims.

Undaunted, Vadim continued to tie the knot. After Fonda divorced him, he was married to heiress/actress Catherine Schneider from 1975 through 1977, lived with TV writer/producer Ann Biderman from 1980-1987, and married French movie star Marie-Christine Barrault in 1990. That made a clean sweep: All of the women in his life were in show biz. No shop girls or secretaries for him.

So let's review: five marriages, two shack jobs, four children. In his book Vadim relates how his children were shuttled around from place to place, accompanied by nannies, spending the Christmas holidays with mama here, a summer with daddy and stepmother there…in Malibu, the French Riviera, a ski resort in the Alps. Through it all, Vadim never voices any sort of second thoughts about having sired this chaos.

Vadim had a busy career and plenty of outside interests, so I don't think he would have been sitting around twiddling his thumbs if he remained a bachelor, but monk mode and hedonism are incompatible. As the brief intervals between his relationships indicate, he was one of those guys who just had to have a woman in his life. Or was he simply a star-struck simp? Or did he feel he was, in the time-honored phrase "God's gift to women"?

As Vadim noted in his book a sense of entitlement was common to his women. When he entered their lives he was useful to them; when they didn't need him anymore, they left:

> For them [Bardot and Deneuve] success had come without much effort, and when they were very young. They seemed to have forgotten that luck was a factor and thought the world owed them everything. Since they had always succeeded easily in everything, they deduced that they were always right.

Of course, much the same was true of Jane Fonda, although her sense of entitlement was something of a birthright as her father was a member of Hollywood royalty.

Vadim is an unusual case, as he was in a position to initiate and prosecute relationships with starlets and stars. He must have known that serial polygamy among actresses dates back to the dawn of the movie industry. Though almost all movie stars came from humble origins, achieving riches and fame allowed them to flout conventional morals. Given their lucrative contracts, a husband's financial support was not necessary. While a number of stars were partial to male directors who could enhance their careers, in their private lives they didn't need no man! Even when they met men who could make them tingle, it never lasted. The movie star could continue to search for "the love of her life" while other women had to be content with daydreams. So movie actresses went from man to man the way a dowdy housewife goes from romance novel to romance novel.

Unlike today, divorce was rare in the general public while it was rampant in the movie industry. The "till death do us part" crowd had their favorite movie stars but felt morally superior to them. It was a curious mixture of envy and resentment. Hence, any sort of Hollywood scandal met with intense public scrutiny.

Today, however, the female "star syndrome" has grown apace. Thanks to social media, every woman with an account can have fans. A mediocre women can have body counts comparable to movie queens. The feminist and DEI movements have inspired the promotion of women, often laughably unqualified, to high places. So even the girl next door is now endowed with a sense of entitlement her mother and grandmother never had. That is why reading about the travails of Roger Vadim is useful to the average man today. The female behavior he describes is no longer restricted to the upper echelons of the fair sex.

As much pride as Vadim must have felt for his Bardot-Deneuve-Fonda trifecta (otherwise, why write the book?), it must be noted that he died at age 72 in 2000. His three movie queens are still among the living: Bardot is 89, Deneuve is 80, and Fonda is 86.

Vadim was indeed a player. He scored early and often but in the long run he was not a winner. As for the cause of his downfall, it is tempting to say *"Cherchez la femme,"* or "Look for a Woman." Actually, his downfall was caused by looking for a woman…over and over and over.

This behavior might have been understandable when he was a horny young buck, but if one is incapable of learning from one's mistakes, life will not go well. 'Tis the way of the world. Or, if you prefer, *c'est la vie!*

Feminist “Allies”

Phil in Utah · 19 July 2024 · Archived copy · Original

When most Westerners hear the word “Allies”, they tend to think of relations between the United States and the United Kingdom, during World War II and the Cold War. Though we had declared war on them almost two centuries earlier to gain independence from them, we provided them with plenty of resources and several heavy cruisers, even before we declared war on the Axis powers. Of course, we had some strong disagreements, mainly on the issue of whether India should have been independent, but we shared intelligence, and often carried out joint operations.

That is why I find it profoundly disgraceful that on so many feminist websites, they list websites hosted by gay or bisexual men as “allies.” Feminists pander to gay men for the exact same reason that Rudy Giuliani pandered to firefighters: because their presence in photo-ops made him look good. A feminist brings in a sassy, snappy-dressed, non-threatening twink of a guy with an oh-so-cute speech impediment to sit next to her in round table discussions, where he’ll no doubt agree with her about how scummy Republicans are and how fugly Michelle Bachman’s getup is. He’ll also be allowed to fetch coffee for her and her gal pals, but that’s pretty much the limit of what he’s allowed to do.

As has been explained before, feminists are perfectly content to have men as allies, up until those men start thinking for themselves. When a man starts acting like a “dudebro”, as they call it, he’s being an obnoxious, sexist douchebag. As that article demonstrates, feminists don’t make any secret of their contempt for men who are self-thinkers or who want their own rights. Naturally, you’d think that they’d like gay guys for a change, since they act so feminine and don’t want anything to do with mainstream masculinity, right?

Wrong. Most gay men are virtually indistinguishable from their heterosexual counterparts. They drink beer, watch football, and work blue-collar jobs. The only substantial difference is that they prefer to have sex with men instead of women.

Perhaps that last one is the worst of all. Here, you have a bunch of men who not only enjoy acting in a way that feels right to them, they don’t go around seeking women’s approval. What does that mean? It means that they don’t care if a woman takes offense at what they’re saying, and they decide for themselves what makes a man a good man. What’ll they do next, find fulfillment in making money for themselves instead of forking it over to some ungrateful harpy who blows it on wine and jewelry and gives nothing in return? How dare they!

Now, I’m not going to pretend that I don’t have an agenda here. As I’ve said before, I’m openly bisexual. Feminists probably find this even more frustrating than dealing with a gay man, because I could potentially end up pleasing a woman sexually, but I have alternatives. So, what do they do when confronted with a man like me? Well, they do take some of the traditional approach; I’ve been called a “faggot” by no fewer than five feminists, all of whom stated on their blogs that they are SOOOO MAAAAD that gay marriage isn’t legal in all fifty states. But, since I’m not totally gay, they just try to deny my existence. They insist that I’m a gay-in-denial, and that the moment a man ever experiences any sexual desire for or activity with another man, it automatically erases any and all interest in women. No, it doesn’t.

When it comes to matters of sex, feminists will readily embrace antiquated, patriarchal notions about gay and bisexual men (i.e. that we’re pedophiles, we’re overly promiscuous, and our sexuality is predatory to the extreme). This, coupled with their refusal to denounce misandrists within their own movement, only goes to show just how much bigotry makes up the foundation of feminism. In the end, it’s quite simple to figure out how they feel: **if you have a penis between your legs, you are the enemy.** End of story.

And THAT, my friends, is why we embrace men of all backgrounds here in the MRM.

On Dr. Phil: Cassie Jaye and Warren Farrell debate feminists

A Voice For Men Videos · 20 July 2024 · Archived copy · Original

The man’s quandary

A Voice For Men Videos · 21 July 2024 · Archived copy · Original

It’s a story of a boyfriend who loves his girlfriend immensely, but one incident in his friend’s life makes him insecure, and he takes a drastic step that is against his ethics and moral.

Traveling Cinema Shorts is produced and curated by Traveling Cinema Productions.

Gynocentric etiquette for men (part 1)

Peter Wright · 22 July 2024 · Archived copy · Original

The following excerpts on the subject of male etiquette are from *Etiquette for Gentlemen, Or Short Rules and Reflections for Conduct in Society,* published in 1847. While the forms of etiquette may have changed, the underlying principle of service to women remains the order of the day. –PW

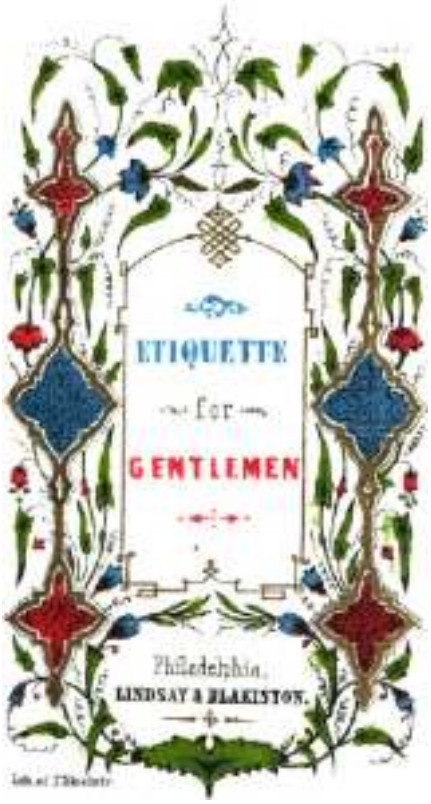

"If you see a lady whom you do not know, unattended, and wanting the assistance of a man, offer your services to her *immediately*. Do it with great courtesy, taking off your hat and begging the honour of assisting her.

"You should never ask a lady at the table to help you to anything, but always apply to the servants. Your first duty at the table is to attend to the wants of the lady who sits next to you; the second, to attend to your own. In performing the first, you should take care that the lady has all that she wishes, yet without appearing to direct your attention too much to her plate, for nothing is more ill-bred than to watch a person eating. If the lady be something of a *gourmande*, and in over-zealous pursuit of the aroma of the wing of a pigeon, should raise an unmanageable portion to her mouth, you should cease all conversation with her, and look steadfastly into the opposite part of the room.

"If you are walking with a woman in the country, — ascending a mountain or strolling by the bank of a river, — and your companion, being fatigued, should choose to sit upon the ground, on no account allow yourself to do the same, but remain rigorously standing. To do otherwise would be flagrantly indecorous and she would probably resent it as the greatest insult.

"If you speak for a short time to a woman of condition in the open air, intending to leave her immediately, you should remain uncovered unless she desires you twice to put on your hat. If you are walking with women, or standing with them for any length of time, in the air, keep your hat on.

"It is deemed a requisition of good breeding for a gentleman, when paying a visit, or when present at a small party, to stand up when ever the lady of the house rose to pass from one part of the room to another. When the lady rises near you, especially if she has been previously conversing with you, you should by all means rise.

SOURCE: Etiquette for Gentlemen, Or Short Rules and Reflections for Conduct in Society

* * *

The next sample of expected male etiquette is from *'The Gentlemen's Book of Etiquette and Manual of Politeness Being a Complete Guide for a Gentleman's Conduct in all his Relations Towards Society'* published in 1873. – PW

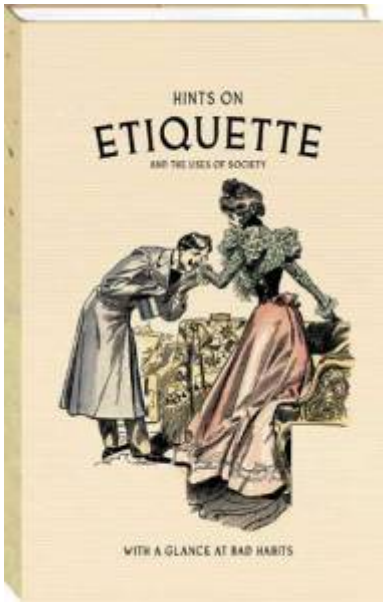

"In the familiar intercourse of society, a well-bred man will be known by the delicacy and deference with which he behaves towards females. That man would deservedly be looked upon as very deficient in proper respect and feeling, who should take any physical advantage of one of the weaker sex, or offer any personal slight towards her. Woman looks, and properly looks, for protection to man. It is the province of the husband to shield the wife from injury; of the father to protect the daughter; the brother has the same duty to perform towards the sister; and, in general, every man should, in this sense, be the champion and the lover of every woman.

Not only should he be ready to protect, but desirous to please, and willing to sacrifice much of his own personal ease and comfort, if, by doing so, he can increase those of any female in whose company he may find himself. Putting these principles into practice, a well-bred man, in his own house, will be kind and respectful in his behaviour to every female of the family. He will not use towards them harsh language, even if called upon to express dissatisfaction with their conduct. In conversation, he will abstain from every allusion which would put modesty to the blush. He will, as much as in his power, lighten their labors by cheerful and voluntary assistance. He will yield to them every little advantage which may occur in the regular routine of domestic life:—the most comfortable seat, if there be a difference; the warmest position by the winter's fireside; the nicest slice from the family joint, and so on.

"In a public assembly of any kind, a well-bred man will pay regard to the feelings and wishes of the females by whom he is surrounded. He will not secure the best seat for himself, and leave the women folk to take care of themselves. He will not be seated at all, if the meeting be crowded, and a single female appear unaccommodated.

"A true gentleman never stops to consider what may be the position of any woman whom it is in his power to aid in the street. He will assist an Irish washerwoman with her large basket or bundle over a crossing, or carry over the little charges of a distressed negro nurse, with the same gentle courtesy which he would extend toward the lady who was stepping from her private carriage. The true spirit of chivalry makes the courtesy due to the sex, not to the position of the individual. When you are escorting a lady in the street, politeness does not absolutely require you to carry her bundle or parasol, but if you are gallant you will do so. You must regulate your walk by hers, and not force her to keep up with your ordinary pace. Watch that you do not lead her into any bad places, and assist her carefully over each crossing, or wet place on the pavement. If you are walking in the country, and pass any streamlet, offer your hand to assist your companion in crossing.

"If walking with a female relative or friend, a well-bred man will take the outer side of the pavement, not only

because the wall-side is the most honorable side of a public walk, but also because it is generally the farthest point from danger in the street. If walking alone, he will be ready to offer assistance to any female whom he may see exposed to real peril from any source. Courtesy and manly courage will both incite him to this line of conduct. In general, this is a point of honor which almost all men are proud to achieve. It has frequently happened that even where the savage passions of men have been excited, and when mobs have been in actual conflict, women have been gallantly escorted through the sanguinary crowd unharmed, and their presence has even been a protection to their protectors. This is as it should be; and such incidents have shown in a striking manner, not only the excellency of good breeding, but have also brought it out when and where it was least to be expected.

“Civility is particularly due to all women; and, remember, that no provocation whatsoever can justify any man in not being civil to every woman; and the greatest man would justly be reckoned a brute if he were not civil to the meanest woman. It is due to their sex, and is the only protection they have against the superior strength of ours; nay, even a little is allowable with women: and a man may, without weakness, tell a women she is either handsomer or wiser than she is.

SOURCE: The Gentlemen’s Book of Etiquette and Manual of Politeness Being a Complete Guide for a Gentleman’s Conduct in all his Relations Towards Society

Divorce under Communism

A Voice For Men Videos · 23 July 2024 · Archived copy · Original

Our own Lucian Vâlsan, a connoisseur of Communism, has started a series in which he brings real-life stories from the days of Communism into English. In his third episode, he brings a story of a young male university student who married a narcissistic woman and became the victim of paternity fraud. The story focuses on how the regime handled his paternity dispute and his divorce proceedings.

Fair warning: Some of those said in the story may sadly sound very familiar to the realities in some present-day nations.

You can subscribe to Lucian's Freedom Alternative, here.

Must-see, in-depth discussion on circumcision – Cassie Jaye and J. Steven Svoboda

Gary Costanza · 24 July 2024 · Archived copy · Original

J. Steven Svoboda of Attorneys for the Rights of the Child (ARC) and NCFM is interviewed for Cassie Jaye's groundbreaking film "The Red Pill." Below is the full interview released by Jaye as part of her Red Pill/Raw Files series (#RPRF).

It doesn't get any better than this: enlightened Red-Pill filmmaker interviews longtime MRA and intactivist attorney J Steven Svoboda, discussing every aspect of circumcision and the movement to end it.

Restoring the Presumption of Innocence Conference – 31 August 2024 – Sydney, Australia

Robert Brockway · 24 July 2024 · Archived copy · Original

Mothers of Sons and Bettina Arndt are holding an important a one-day conference in Sydney Australia. The **Restoring the Presumption of Innocence Conference** is being held on 31 August 2024.

Speakers include Augusto Zimmermann and Bettina Arndt, who have both spoken previously at ICMI17, and Damien Coory who hosts the popular vlog The Other Side.

Tickets can be purchased here.

A Global Fertility Crisis – Dr. Shanna Swan

A Voice For Men Videos · 26 July 2024 · Archived copy · Original

On Circumcision: Hidden Harm

Frank Lin · 28 July 2024 · Archived copy · Original

Circumcision can be a very personal topic, and while it stirs some powerful emotions, it's important to discuss. It can be difficult for a circumcised man to come to terms with the horror that he's the victim of something utterly beyond his control, and it can be easier to for him to say that he's not a victim at all, and search to justify why genital cutting of infant males is a reasonable practice in the 21st century. What I would ask is to think forward, and to consider the well-being of future generations of infant boys being brought into the world, and their futures lives as adult men.

Male circumcision bestows no hygienic benefits that can't already be attained by the use of soap and water. And parents should not be in the business of making aesthetic considerations of an infant's penis.

But what bothers me the most is the psychological barbarity of the practice. Days after an infant boy is born, while his mind is just beginning to make sense of the world he's been brought into, and his role in it, here at the crucial early stages of his life where his deepest sub-conscious drives are being organized, he is being told in no uncertain terms that his body is someone else's property, and his lot in life is suffering, and he had better get used to it. No one cares if you cry, young one, you have a job to do, and that job is to absorb pain.

While I speculate on the mental mechanics in play, research "by Dan Bollinger and Robert S. Van Howe, M.D., M.S., FAAP, found that circumcised men are 60% more likely to suffer from alexithymia, the inability to process emotions." From the link:

> People suffering from alexithymia have difficulty identifying and expressing their emotions. This translates into not being able to empathize with others. Sufferers of severe alexithymia are so removed from their feelings that they view themselves as being robots. If acquired at an early age, such as from infant circumcision, it might limit access to language and impede the socialization process that begins early in life. Moderate to high alexithymia can interfere with personal relationships and hinder psychotherapy. Impulsive behavior is a key symptom of alexithymia, and impulsivity is a precursor to violence.

So when people say circumcision isn't so bad because it happens at such a young age that the baby forgets the painful memories, I feel a deep sense of horror. At least with a traumatic memory, therapy, meditation, and introspection help you learn how that memory affects your perceptions of the world and your patterns of behavior in it. And being conscious of those perceptions and behaviors you can make choices about mitigating their most harmful effects. But if the memory is stored as a deep physical sensation at the bottom of your sub-conscious mind, locked away at the sub-basement machine code level of human awareness, reachable (if at all) only through the most soul-piercingly powerful and doggedly pursued meditation practices, it may remain forever unexamined.

I for one think it's terribly cruel to inflict that kind of harm on a person, the kind of harm that changes your perceptions of the world without you ever being able to do anything about it. And if you still think that forgotten memories excuse barbarity, then you can justify any crime against a child, as long as he or she is young enough to forget how evil you are.

So you see, its not just about how the victim's mind is conditioned, but also about the parents' minds as well. And yours. We should not be nurturing callousness towards pain. The great chicken-and-egg question with men's issues deals with men not speaking out, and society not listening. I believe one place where we can begin to slow down this cycle is by banning the practice of circumcision, so maybe, just maybe, there might be fewer men who never question the sources of their pain, and more people who are willing to listen when they do.

Those of us in the men's rights world sometimes give short shrift to the term "micro-aggression," but in the case of circumcision, I think it applies. We are, after all, talking about a small cut that inflicts permanent physical and psychological damage, effects perceptions, and alters behaviors. Perhaps the next next time our philosophical

opponents lecture us about the evils of manspreading, we should thank them for their interest in our crotches, and direct them towards the more substantive issue of male genital cutting.

For further insight on the topic, here's a pediatrician moved by integrity activists:

And here is the brilliant Karen Straughan giving the topic her two cents:

Karen Straughan at New Hampshire Libertarian Forum 2014

A Voice For Men Videos · 29 July 2024 · Archived copy · Original

Aussie men under attack!

A Voice For Men Videos · 30 July 2024 · Archived copy · Original

Translating feminist-speak into Christian terminology

August Løvenskiolds · 31 July 2024 · Archived copy · Original

Feminism is increasingly infiltrating Christianity to the quiet dismay of a lot of believers I know in my personal life. My Christian friends accept that I am more a student of religious faith than a practitioner of any religion. I should also note that, although I am too skeptical to take the "leap of faith" necessary to be a Christian, I have no animosity to religion itself, but I do oppose certain religious practices for cause – involuntary circumcision, for example.

I should also note that *A Voice for Men* is a secular site, and my discussion of Christianity is not intended to promote nor detract from that faith. I'll leave the translation of feminism into other faiths to those who are better versed in those faiths than me.

The feminist infiltration of Christianity has gone on for a long time. My former intellectual sparring buddy, Lutheran pastor, and late Catholic priest Richard John Neuhaus put it this way in 1990:

> Elizabeth Achtemeier, professor of Bible at Union Theological Seminary, Virginia, has flatly asserted that radical feminist theology is "another religion." Some may think that judgment excessive. After all, there are many women who think of themselves as feminists and are also determined to be orthodox Christians. Here the distinction between feminist and radical feminist comes into play. Women (and men) who say they are feminists often mean to say no more than that they think women should be treated more fairly than they have been treated in the past. They want the views, influences, and experiences of women to be taken more fully into account. They want women to have a greater opportunity to participate in all activities where gender differences are not pertinent. No sensible person can argue against feminism so defined. But such feminism has little or nothing to do with feminist theology today.
>
> There is a world of difference between feminism as fairness and feminism as ideology. Feminist theology, almost by definition, reflects the second kind of feminism. Unfortunately, ideological feminism frequently succeeds in infiltrating feminism as fairness. One reason for that is that women who feel frustrated in their quest for fairness are susceptible to the suggestion that unfairness is "systemic," is built into the very structure of Christianity. That suggestion, indeed that dogma, is the keystone of feminist theology. Feminist theology may be expressed in "moderate" or "radical" forms, but the enterprise itself is inherently radical.

Nothing has changed in the 25 years since Father Neuhaus wrote that: newb "choice" feminists still deny that they are the cannon fodder for the man-hating radfems even though radical feminism would be more disreputable than the Ku Klux Klan without them.

Still in doubt? Imagine how radical feminism would be received without naïve, hot young celebrities like Beyonce and Emma "#HeForShe" Watson in their corner.

For the thesis that feminism is a religion to succeed as a metaphor, one must draw a number of parallels between feminism and religion so that one can become a working model for the other. A successful metaphor between two classes (in this case, feminists and believers) allows us to generalize strategies for dealing with the classes: a factor that helps/hurts one should help/hurt the other, if the metaphor has power. There is no correct nor incorrect metaphor – a metaphor is either useful, or not.

For example, consider the idea that "things expand when they are heated." This is true of most materials; metals, glass, most gasses, and so on, but it fails for ice (which melts into a smaller volume of water) and room temperature rubber (which contracts under heat, behavior that is the basis for "shrink wrap").

So, with the warning that metaphors can be imperfect, lets translate feminist jargon into Christianity.

"Problematic" –

To feminists, “problematic” means “sin” or “sinful”: it is a transgression against women in the same fashion as “sin” is a transgression against God (or the laws of God). This leads us naturally to the next translation:

“Women as a class” –

To feminists, “women as a class” are God – perfect, pure, all-powerful beings whose judgement is not to be questioned. Someone who doubts a woman’s word has its own special term:

“Misogynist” –

This term translates as “atheist,” or “skeptic.” Such a person is inherently untrustworthy and is frozen out of all discussions of faith regardless of the objective, verifiable truth of what he says.

“Radical feminist” or “radfem” –

This term translates as “fundamentalist” – usually a long term, erudite believer who is more concerned with protecting the faith from apostasy than expanding the faith by soft-peddling the harsher requirements of dogma. Tends to be overly concerned with dogma, according to others. The more extreme the radical feminist/fundamentalist, the smaller the admitted class of true believers, which can often shrink down to just one person, the radfem/fundamentalist herself/himself.

“Moderate” feminist –

This is an evangelical who is more concerned with expanding the faith than with a strict adherence to dogma. Radfems and moderates, like fundamentalists and evangelicals, are often confused in the minds and media of the outside world and have the same internal conflicts that the outside world tends to overlook and/or misunderstand. For example, radfems reject an individual woman’s “empowerment” in the same way that a fundamentalist might eschew “good works” as a key to salvation.

“Educate yourself” –

This is the same as “Read the bible” – a dismissive phrase used to redirect a questioner/seeker away from open verbal inquiry into a contentious issue of faith.

“Choice” feminist –

This translates as “convert” – a new believer in feminism who embodies the liberating aspects of the faith without grasping or internalizing the changes in behavior demanded by holy scripture.

“Patriarchy” (“Men as a class”) –

This translates as “evil,” Devils,” or “Hell on Earth”. This is the doctrine that the Earth is fallen from grace and in control of Satan.

“Male Privilege” –

This is the feminist version of “original sin”: all men (men only) are tainted with male privilege:

> One of the hardest parts of coming to grips with the depth and breadth of the patriarchy is recognizing that there are no exceptions. Maybe you didn’t, personally, do anything wrong, but you were still born into a power structure that gave you unjust rewards. The system — whether it’s the patriarchy or white supremacy or capitalism — does not offer special exemptions for individuals with good intentions. And that should make you mad: The fact is that even though you know better, and are truly a male feminist, you’re still stuck being the bad guy. You can’t opt out of the privileges you inherited at birth. Or, as my (male) feminist friend once put it, “I’m not one of the good ones and neither are you and neither is anyone, FYI.”

“Smash the Patriarchy” –

The feminist version of “go and sin no more.” In other words, feel bad, do nothing, and enjoy nothing of this world.

“Intersectionality” –

This is a weird amalgam of missionary work to foreign lands/inner cities and “the nobility of the savage” – the idea that those who have yet to hear the gospel are less guilty of sin because they don’t know any better Feminists believe that certain classes of people are less sinful (“God’s chosen people”) and more credible than they are (until proven otherwise).

“White feminism” –

These are the High Church Episcopalians of feminism – upper class, and absorbed in upper class problems. Enough said.

“Slut walks” –

These are the feminist version of camp meetings of evangelicals – raw, emotion-laden appeals for converts.

“Inclusivity” –

This is like ecumenical efforts designed to bring various sects together for common cause. Such efforts are short-lived and usually dissolve into partisan warfare.

“The male gaze” –

This is the pervasive evil that permeates society and leads to sin. Feminists try to subvert the male gaze by dressing outlandishly to attract the male gaze, and then assailing as horrible those men who gaze at them in horror.

“Microaggression” –

A small affront (venial sin) to the faith. For example, saying “happy holidays” is a microaggression against people who say “Merry Christmas” and saying “Merry Christmas” is a microaggression against atheists and Jews. For a feminist, a man saying “Good morning” to a woman is a microaggression because he did not ask her permission before speaking – indeed, even asking permission, holding open a door, or looking at a woman with the “male gaze” is a microaggression.

“Sexual harasser” –

A man who asks for permission or consent to court (date) a woman.

“Male entitlement” –

The idea that men are allowed to ask for consent to date a woman.

“Sexually empowered woman” –

A woman who asks a man on a date. The idea of asking a man for permission or consent is completely alien to feminism – women are entitled to do whatever they want regardless of consent or the marital status of either the man or woman.

“Homosexual”

A man who refuses a woman’s request for sexual intercourse. A woman who refuses a man’s request for sexual intercourse is “a victim of verbal domestic violence.”

“Internalized misogyny” –

A disorder of a non-virgin woman; the state of a woman, both mentally and physically, who agrees to sexual intercourse with any man, including her husband. In general it is used for any woman who likes, loves, defends, or appreciates men – for example, a faithful, loving wife and mother is said to suffer from “internalized misogyny.”

“Listen and believe” and “Believe the victim” –

This is the “leap of faith” – the willingness to accept faith in God absent objective proof of God. For feminists, any claim of rape, abuse or harassment made by a woman, no matter how outlandish or objectively false, must be believed without question, sort of like accepting as literally true a story about a talking snake without ears or vocal chords.

“The sisterhood” –

This is the feminist version of the magisterium (teaching authority).

“Male feminists” –

Monks, especially the self-flagellating sort. Male feminist leaders are rarer than female priests and even more strongly discouraged.

“Gender studies” (also, “women’s studies”).

This is an amalgam of catechism classes, Sunday school, worship, and even volunteer work. The closest parallel in Christianity is called “church.”

“Abortion clinic” –

This is similar to a baptismal, except that during the processes performed there, the child’s soul is sent to heaven with no delay, avoiding the pitfalls of being corrupted by further physical contact with women.

“Mansplaining” –

This is a term feminists use when they are familiar with the content of a sermon and annoyed that a man is reiterating it instead of fawning over them.

After 27 or so examples, I think I’ve established enough parallels to show that we can treat feminism as a religion. I invite others to submit their own example in the comments, and indeed,

Have a Blessed Day.

The featured image is courtesy of Wikimedia Commons.

Sweden, where man-beating is sport!

RK Hendrick · 1 August 2024 · Archived copy · Original

Welcome to the modern nation of Sweden, where brutally beating an unarmed man without justification or cause (by a female police officer) is permissible and socially acceptable.

In my lifetime, I have been a prosecutor, a defense attorney and a Pro Tem (part-time) Municipal Judge. I have read tens of thousands of police reports, viewed hundreds of police videos, completed many “ride alongs” with on duty police officers, participated in countless criminal trials and hearings, conducted thousands of interviews with police officers, been through hundreds of hours of courtroom police officer testimony, and trained & advised police officers on Search and Seizure. To be candid, I tend to have a very favorable view of police officers, as I know and appreciate how difficult their jobs can be.

Unfortunately, there are exceptions to this perspective.

Take a moment to review (more than once) the YouTube video that accompanies this article. I reviewed this video well over a half-dozen times. Each time I see it, I get completely appalled and outraged! To be candid, the police officer’s conduct in this matter is disgusting, inhumane and amoral!

The video was taken in central Stockholm on Brunnsgatan (Brunns street) on or about the evening of July 11, 2013.

Upon review of the video of this brutal attack, you will note the following:

- At No Time did this male citizen engage in physically threatening behavior towards the female police officer.
- At No Time did this male citizen engage in physically abusive behavior towards the female police officer.
- At No Time did this male citizen engage in physically lewd or profane gestures towards the female police officer.
- At No Time did this male citizen yell at this female police officer.
- At All Times, this male citizen used open, respectful and compliant body language towards the female police officer. His arms were down at his side and the palms of his hands open.
- At All Times, this male citizen maintained an appropriate physical decorum and respectful distance from the female police. (Police officer safety).
- At All Times, the physical safety of the female police officer was NOT at issue and there was NO immediate and/or imminent physical harm being directed at her by the male citizen.
- At No Time did this male citizen provoke an attack by this female police officer.
- At No Time while being brutally attacked by the female police officer, did this male citizen engage in any type of physical alteration, combative behavior, retaliatory behavior or assaultive behavior towards the female police officer.

Regardless of what verbal exchange may have occurred off camera prior to this brutal attack or during the actual video, there is absolutely NO justification or basis for the officer’s conduct and use of physical force.

This vicious unprovoked attack is completely without cause and/or reason. Under NO (zero) circumstances can the conduct of this police officer be morally justified and/or condoned. Any well-trained, well-adjusted police officer knows that when there is NO physical threat (to you or anyone else) you do NOT have the right to beat a citizen (bloody) to the ground with the aid of a baton and a German Shepherd attack dog! Bottom line: This is blatant misandric bigotry and the use malicious physical abuse on the part of the police officer.

If a male police officer engaged in this type of brutal unprovoked behavior and assaulted an unarmed female citizen in this manner, there would be an international outrage. This officer should be prosecuted to the fullest extent of the law and go to prison with all of the other criminals. There is absolutely no rationale or excuse for this vicious inhumane conduct!

RK Hendrick, Esq.

Creator / Co Admin. of the Facebook Group: “Friend of Protection For Men” … The largest and most active Men’s / Fathers’ / Boys’ Rights & Issues Discussion Group on Facebook with an international membership of some very influential and brilliant people. https://www.facebook.com/groups/protectionformen/

Author of: *How To Avoid Getting Screwed When Getting Laid*…Available on Amazon.com

Whatever Happened To The Inter-Gender Wrestling Champion Of The World?

Doug Mortimer · 2 August 2024 · Archived copy · Original

While the news media dutifully calls our attention to anniversaries of great historical import, they occasionally are asleep at the switch. Consider the 40th anniversary of the passing (I think) of Andy Kaufman, the self-proclaimed Inter-Gender Wrestling Champion of the World. This anniversary occurred on May 16th, and I must admit I overlooked it myself.

To those of tender years who are not familiar with Andy Kaufman, he is a difficult fellow to explain, to put it mildly. For lack of a better word, he was a comedian. Yet he asserted, “I never told a joke in my life.”

Kaufman’s sense of humor was to humor what theater of the absurd was to theater. He never thought of himself as a comedian but as a performer or an entertainer. Some observers classified him as a performance artist, but without the pretentious baggage that job description often comes with. Looking back on Kaufman’s career today, it appears he was ahead of his time. I wouldn’t go so far as to say he invented the concept of Clown World, but he certainly pitched the tent for it.

You might look up some of Kaufman’s old television appearances on YouTube and find yourself laughing without knowing why. Attempts to describe his appeal generally fall flat. As the saying goes, you had to be there.

Probably the most normal gig he had was playing an immigrant mechanic on the Taxi sitcom. He also made numerous appearances on *Saturday Night Live* (15 starting with the show’s premiere in 1975), but when Producer Lorne Michaels held an on-air referendum on whether or not he should be invited back to the show, the naysayers won. It only went to prove that his humor, if you can call it that, was not for everyone. Exhibit A was his series of wrestling matches with women, which attracted a great deal of attention but probably cost him the female vote in the *SNL* election.

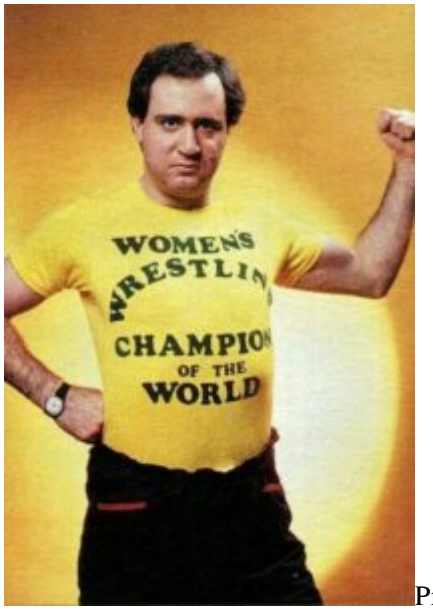

Professional wrestling is many things to many people. It might be considered a staple form of entertainment by the lower class, trash by the middle class, and possibly a guilty pleasure or slumming by the upper class…if they pay any attention to it at all. Andy Kaufman, a fan of pro wrestling while growing up, was weaned on the likes of Bruno Sammartino, Haystack Calhoun, Killer Kowalski, and “Nature Boy” Buddy Rogers, his favorite.

Professional wrestlers, whether heroes or villain, violate just about every standard of middle-class propriety. Obviously, that alone would be enough to make it attractive to adolescents in training. What impressed Kaufman, however, was that the wrestlers always remained in character. While actors typically play a part in one movie, TV

show, or play, then move on to another role, professional wrestlers played the same role forever, in and out of the ring. They were nothing if not consistent, and Kaufman appreciated that:

> These guys are the real purists in show business. They have hair vs. hair grudge matches, spit on old ladies, taunt people outside on the street after the match.

A private detective hired to follow a wrestler might never once see him act out of character. Fans might suspect he would let his hair down somewhere, but it never happened in public. This brings up the concept of kayfabe. I defer to the internet definition:

> In professional wrestling, the term kayfabe refers to the practice of maintaining the illusion that everything is real – including the scripted personas, rivalries, and storylines. This often extends beyond the in-match performance to other contests, such as backstage footage and interviews.

While it is easy to dismiss professional wrestlers as fakes, the wall-to-wall consistency of their characters also brings up the nagging possibility that they might have become the characters they portray. This particular approach to "acting" was in synch with Kaufman's performances. The conventional comedian will occasionally step out of character in some sort of "But seriously, folks…" moment in support of his pet charity or some political candidate or natural disaster victims or world hunger. Kaufman never did that. As described by Bob Zmuda, his silent partner in comedy, "He would never break character – never, ever. Not in a million years."

Kaufman, like the wrestlers he admired, was always onstage, which means he was never offstage, which in turn calls the whole concept of the stage into question. When Kaufman was ten years old, famed sociologist Erving Goffman published *The Presentation of Self in Everyday Life* which basically argues that everyone in every society is onstage, incessantly attempting to control the impressions of others. Of course, Shakespeare famously said that "All the world's a stage." If so, does the world have the equivalent of the theater's fourth wall? If it does, can it be breached? Or is the concept of the fourth wall an illusion? Do theater and real life intermingle? Or are they merely two prongs of an artificial dichotomy?

All right, enough with the sophomoric musings…this ain't no term paper. Let's get back to pro wrestling.

In wrestling, as in movies and melodramas, the villain is often more compelling than the hero. And what could be more villainous than a man throttling a woman? Of course, there have been numerous female professional wrestlers over the years. Kaufman himself had a collection of 8mm films of female wrestlers. But the idea of pitting a man against a woman in a wrestling match has an element of absurdity to it. At least it did back when Kaufman was in the ring. Today, of course, it might be acceptable, even stunning and brave, for a trans woman to go to the mat against a biological woman. But none dare call it absurd. Not anymore. Clown World has rendered the concept of absurdity absurd.

The numbers of opponents Kaufman faced in the ring vary greatly. Bob Zmuda estimated 300. The first time was in April 1978 during a series of concerts in Tucson, Arizona. By 1979 it is a regular feature in his gigs. "Ladies and Gentlemen, I am here to wrestle tonight. This is *not* a comedy routine, this is *not* a skit. Okay? This is real! I am here to wrestle a woman!" His first match on TV was on the *Saturday Night Live* telecast of October 20, 1979.

Kaufman's shtick was pretty much in keeping with conventional pro wrestling bluster: Say the most outrageous things that come to mind to rile the audience. Kaufman asserted that women belonged in the kitchen or that they were too stupid to defeat him in the ring. The men were not on his side, however, because he belittled them for having lost control of their women. The goal was to alienate as much of the audience as possible – to leave no fan untriggered. In one of his more inspired bits, he appeared to be defeated by an "offended" man, only to turn the tables on him after eating a can of spinach while the Popeye theme song played over the public address system.

At one match, Kaufman vowed he would shave his head if a woman defeated him and had a barber standing by just

in case. The amount he offered potential challengers varied ($500 and $1,000 are the amounts usually mentioned), but he never lost a penny because Bob Zmuda was the referee. In case a challenger came a little too close to pinning Kaufman, Zmuda would take it slow with the three- count. Kaufman did lose one time – but with an asterisk. He was mudwrestling six girls at once at Chippendales, the famed night club featuring male strippers. It was strictly an exhibition and was not an "official" match.

Kaufman had as many as five matches in one night. He once sponsored a tournament of four husky females to see which one would face him in the ring. One of his bouts on *Saturday Night Live* was particularly controversial because his opponent was supposedly pregnant.

Bob Zmuda speculated that Kaufman's love of inter-gender wrestling was inspired by his shyness around women when he was young. He also estimated that he slept with around a third of his opponents. Say what you will, Kaufman's inter-gender wrestling matches were a novel way to get jiggy with the opposite sex in a hurry.

Adding to the zany atmosphere in the ring, Kaufman wore boxing trunks over thermal underwear. He was nowhere near as imposing as the bulked-up males who regularly appeared in wrestling matches. His nerdy appearance made it appear plausible that a woman could beat him, but Kaufman had more upper body strength than appeared at first glance. He astounded his 9th grade phys ed class by leading the group in chin-ups with 35. After watching his *Midnight Special* rendition of "It's a Small World" (highly recommended and readily available on YouTube), it occurs to me that one needs to be exceptionally well-coordinated to believably portray a spaz.

With typical wrestling showmanship, Kaufman basked in the hooting and hollering his behavior inspired in the crowd. He would ask for a volunteer (?) who would jump out of the audience, and the bout would begin. After a brief struggle, Kaufman would pin his opponent, then arise triumphantly, arms raised, and prance around the ring. Profuse abuse ensued.

I think it's safe to say this is another form of entertainment that would not be permitted today. The violence-against-women crowd would be all over it. Even the most dedicated wrestling promoter would wilt in the face of the demonstrations and bomb threats. And yet…

In more and more legit sports contests today we see biological men competing against women with the latter emerging with not just hurt feelings but hurt bodies. Kaufman's matches can be condemned as misogyny but no women were injured in his farcical matches.

Lest we forget, in Kaufman's day, no one was pushing quotas for women in physically demanding jobs with police and fire departments, or in the military or the secret service. When a woman got in the ring with Andy Kaufman, there was no such thing as grrrrrl power, no female empowerment, no Mary Sues, no DEI. Oh, there was perfect parity in every bout – one male versus one female – every time! Alas, there was no equity in the outcomes. Fixed or not, Kaufman's matches were closer to biological reality than the pipe dreams of today's egalitarian ideologues.

Speaking of reality, we should mention that Kaufman's inter-gender wrestling matches might have been inspired by a real fetish. About the time Kaufman was just starting to make a name for himself, I was doing free-lance writing for local publications. I remember going to the office of one such publication to receive a check for a recently-published article when I noticed a stack of tabloids sitting in a corner. I could see it was not the publication I had written for, so I went over for a closer look. The entire publication was nothing but pictures of nude black men wrestling nude white women. There was no penetration and there were no erections, so it wouldn't qualify as pornography. I don't know what you would call it, but it certainly wasn't the sort of periodical one would leave on a coffee table in the living room.

While the office manager was writing out a check to me, I asked him what the publication was. He said, "Oh, that's *The Wrassler.*" Funny, I'd never seen it at the local newsstand. For all I know, this may have been just one riff on an inter-gender wrestling kink. Perhaps there were Asian/white, brown/black, black/Asian publications out there, along with niche markets involving midgets and amputees – consider the possibilities! This was almost half a century ago, but for all I know, these kinks may now be readily abundant online, maybe just a few clicks away. I

can't help but wonder if Andy Kaufman had seen a copy of *The Wrassler* or some variation thereof before he embarked on his inter-gender wrestling career.

Unsurprisingly, Kaufman retired undefeated. His record against male professional wrestlers was not so good. Famously, after taunting the crowd with some redneck and white trash baiting at one of his favorite venues, the Mid-South Coliseum in Memphis, local hero Jerry Lawler cleaned his clock…or did he? Afterwards, Kaufman wore a neck brace for months but whether he needed it or not was debatable. The important thing was that fans ate it up. Whether they believed it or not was immaterial. Kaufman and Lawler got into an impromptu(?) re-match on the July 28, 1982 airing of *The David Letterman Show*. Was it real or fake? Who cares? It was a great moment in television history! Right up there with Lee Harvey Oswald getting gunned down by Jack Ruby! Say, was that real or fake or…well, let's not get into that.

While fake news has become a common concept today, fake entertainment has not been called on the carpet perhaps because suspension of belief is an integral part of entertainment. Even given the preface "Based on a true story" no one expects a faithful adherence to the facts. To paraphrase George Orwell in *Animal Farm*, "all forms of entertainment are fake but some forms of entertainment are more fake than others."

In a display of what feminists might call poetic justice, Kaufman, a non-smoker and health food fanatic, died of lung cancer at the age of 35 in 1984. His reputation as a faker was so good that even those closest to him figured it was all a practical joke. After all, he had often talked about faking his death. They guessed he would show up at his funeral and dispel the hoax.

He didn't.

Then people figured he had gone into hiding for a period of time known only to him…10, 20, maybe 30 years…before he would triumphantly return. He was into Hinduism, so it is not impossible that he would have joined some religious community in a remote corner of the world. If he is still walking the planet somewhere, he would be 75 years old today. In other words, he would have been "dead" longer than he had been alive. Of course, a lot of people born in 1949 are still fogging mirrors, so he might be one them but, alas, too old to make a wrestling comeback; at age 75, he might legitimately lose to a female challenger.

The ultimate question regarding Andy Kaufman was "Is this guy for real?" The answer remains elusive. I can state, however, that he was inducted into the WWE (World Wrestling Entertainment) Hall of Fame. And you can take that to the bank!

The question remains, however, as to whether or not his induction was posthumous. To be sure, he wasn't there for the ceremony, but was he still drawing breath somewhere on planet earth? If so, that would be after four decades of seclusion. If you despair of Clown World today and find yourself mumbling, "Andy Kaufman, thou shouldst be alive at this hour," take heart! He might be!

If you start young enough, you can fake being dead for ten, twenty, thirty, even forty years – maybe longer if you have good genes and take care of yourself. In the end, of course, the grim reaper will not be denied.

In the meantime, if Andy Kaufman isn't dead, he can fake it till he makes it.

Overcoming Women’s Relational Aggression

Paul Elam · 3 August 2024 · Archived copy · Original

The Road: a must-see movie for men

B.R. Merrick · 4 August 2024 · Archived copy · Original

I used to pay a great deal of attention to the Oscars. I've been a serious movie buff ever since I saw Spielberg's "The Color Purple." Before you all get started, yes, I know all about this film. I won't go into details, or the reasons why I continue to watch it in spite of how it disdainfully showcases black men, except to point out that even though she's a feminist, the author of the book upon which it is based, Alice Walker, treated the character of Mr.____ far better than in the movie, and her masterful book, "The Third Life of Grange Copeland," centers around a far greater and more admirable male character. Feel free to hate the movie, but I have to admit, that's when the love affair with cinema started for me.

Since then, I've always wanted to take movies more seriously, and a very basic way to tell what's good and what's not is to note who gets nominated and who wins. Sometimes the Academy gets it right, and sometimes totally wrong. Then there are a few occasions when they mislead me into believing that I'm going to enjoy something I don't.

Such was the case with "No Country for Old Men," an intense cat-and-mouse thriller off of which I could not take my eyes, not only for the intensity, but for Javier Bardem's mesmerizing (and deserving) Oscar-winning performance. However, I wish, like Nine," that I could have found the strength to press the "eject" button. Instead, I was subjected to far more frightening and graphic violence than I can stand. Like a bagel I accidentally bit into when I was a teenager that was glazed with salt on the bottom, an act that has prevented me ever since from salting anything, this movie has turned me off to violence in a big way.

Therefore, when I saw a trailer for "The Road," starring the very manly Viggo Mortensen, and realized that it was based on a book by the same author as "No Country," in spite of the fact that I found the teaser intriguing, I thought, "No way." I've seriously had enough. Lucky for me, there's this dude who calls himself Angry Harry, who mentioned this guy named Paul Elam. Paul and a commenter named Jabberwocky calmed my squeamish self down, and assured me that violence was merely incidental in the film, and not the main bloody point.

What a fantastic film. On every level. Every man should see it. This includes politicians, who for the most part are nearly shells of men, as far as I'm concerned, and even alpha males, who probably won't get it, but you never know. However, before I can give you the reasons why every man should see it, I need to explain why, as an anarchist, I loved it so much, and how it enhanced what I have been thinking about lately, concerning the advance of feminism in our lifetime.

By itself, feminism could never have gotten anywhere, except on the back of a relentless machine set in motion and largely supported by alpha males: government. It is the nature of government, as I pointed out in "Coercion Is Death," to initiate coercion over everyone who inhabits a particular land mass (or masses, if you live on an archipelago, or if you intend to build and empire). By itself, feminism is basically powerless to force itself onto anyone other than another feminist.

Men like me don't do this. My general attitude, in spite of my Religious Right upbringing, when confronted with opposing beliefs, viewpoints, and behaviors face-to-face, has always been, "Hey, whatever floats your boat." Anarchy has only augmented that, and I have now joined in by floating my own boat. It has always been, and always will be, alpha males who set about sinking the boats. Their general attitude is opposite mine. It largely consists of, "Screw you. That's mine." I have never liked men like this. That is why I had such a hard time with Bardem's character in that horrific film. The kindly old gentleman who offered assistance on the side of the road did not deserve to get punctured in his brain. The alpha male takes and hurts. All I do in the presence of one is get taken from and hurt. In general, I don't care for gangster movies, either. Why would I want to indulge in watching alpha males take from others? As far as I'm concerned, they deserve their comeuppance.

There are certainly a few alpha females out there (okay, probably more than a few), but in general, when a woman says, “Screw you. That’s mine,” she is unable to take on her own, as an alpha male would, unless she has a gun, which is seldom. It reminds me of an interview with a nineties gay male porn star I read in a magazine a long time ago. He was a former bouncer at a gay bar, and he remarked that he had to be careful, because gay men would get “bitchy like women, but they’re strong like men.” An effeminate-acting gay man may seem like a weak female, but have you forgotten? He’s 200 pounds with thick arms. That’s the essential difference between alpha males and alpha females.

And alpha females know the difference. Men conceive of guns, design them, gather the resources to make them, hire workers to fashion them, hoard them, sell them, make improvements to them, study them, share information about them with like-minded alpha males, obsess about them, write songs about them, paint them, draw them, praise them, covet them, buy them, steal them, show them off, practice with them, bond with their sons using them, dream about them, mimic them with their dicks, etc. Alpha females know this. Alpha males know alpha females know this. The power struggle begins.

When power-hungry feminists see the opportunity, they pounce on the government created by these men, and the revenge fantasies begin. Alpha males with fewer guns, less money, and less smarts, along with the rest of us males, suffer, along with a great many women. Even if feminism went by the wayside tomorrow, this would still be the case. It is the smartest (and sometimes luckiest) alpha males who sit at the top. I had an alpha male dog as a teenager. (Cute story: As a puppy, he would hold his cloth leash in his mouth when I took him out for a walk. “Screw you. I’m taking *you* for a walk!”) He could bark any other dog into submission, and he always did. My non-alpha male father remarked that in a pack of dogs, ours would either be dominant or he would be dead. This was one of the most correct things Dad ever said. This is how alpha males are. Feminists are aware. Like minarchists, those who believe in a small, constitutionally limited government, feminists see a system that isn’t going to go away, so why not use it to their advantage?

This is what was going on when Betty Friedan wrote her seminal “The Feminine Mystique.” America was a brand new empire, at least to the rest of the world. (The empire was building before the ink was dry on The Constitution, but we’ll leave that for another rant.) By the late Fifties and early Sixties when Friedan was researching her book, women had enjoyed more than a decade of corporate, imperial luxury. The poorest of American housewives could expect what Stephen Sondheim wrote in “America” from “West Side Story,” sung by Puerto Rican immigrants who came from nothing:

“I like to be in America!
O.K. by me in America!
Ev’rything free in America
For a small fee in America!

“…Automobile in America,
Chromium steel in America,
Wire-spoke wheel in America,
Very big deal in America!

“…I like the shores of America!
Comfort is yours in America!
Knobs on the doors in America,
Wall-to-wall floors in America!”

All this prosperity, so effortless and available even to the poorest among us, and now we’re bored. I believe Friedan when she remarked at how surprised she was to have these women, who were virtually strangers, talk to her about their sexual fantasies. When you’re bored, a sexual fantasy or two usually does the trick. The point of the empire was to ensure that the minions (that’s you and me) are happy, the ruling elite have a comfortable, easily controlled populace, and the empire remains forever and ever. We’ll leave aside the glaring fact that no empire on this earth

has ever lasted, and it wasn't because modern technology wasn't available. Empires, based on initiatory coercion, are death-oriented, and must therefore eventually die. Feminism, the whore-wife of empire, is also death-oriented and won't last long when the emperor is finally dead.

When life comes this easily and quickly — when machines can now take care of the house, and since all women on this land mass have been subjected to numerous systems of coercion, one especially egregious one, government schooling, that spends countless hours drilling into you the idea that the empire of which you are a part is the best, with the best government, and the best way of life — why not grab at the reins of power and wield a little more of it on behalf of other bored housewives?

I have no doubt that the sometimes stifling manner of suburban culture was not sufficient for women, but then, I don't think it was sufficient for men, either. Small communities and big cities have always been a bit more spontaneous. People tend to gravitate to one or the other. Suburban life is good for a few things, and where it can grow organically, I would think it would have the appearance and attitude of small towns. But so much of modern community planning requires the input of a coercive body of people in order to ever come about (zoning, building permits, property taxes to keep out the n*ggers, *et cetera, ad nauseam*). Beyond the overarching system of coercion known as government, there are the softly coercive traditional roles for men and women, once crucial to our very survival, many no longer necessary, but tradition speaks louder (and more coercively) than individuality. In spite of modernity, we are still quite tribal. So we have bored housewives, malcontents like Friedan, government-planned suburbia, and a system of coercion in which these women have all been indoctrinated to place their trust. This is what's otherwise known as a powder keg. It also would have been impossible without the efforts of the alpha males to coerce, coerce, and coerce some more. "Give that to me. I have a date with an alpha female, and she wants some."

What does this have to do with the haunting, dark, and exquisitely beautiful movie, "The Road"? Well, the movie takes as its premise a great conflagration of the earth, accompanied by massive earthquakes, which wipe out swaths of humanity, virtually all animal life, and kill all crops. What's an alpha male to do?

They congregate amongst themselves, riding about the wasteland formerly known as America, shooting at will, taking, and generally causing distress to anyone unfortunate enough to come into their path. We are talking about a rapidly diminishing food supply, since the only things left to eat are canned goods and other humans. (There is a particularly disturbing scene in the middle, where a hapless mother and child are running from some of these alpha cannibals.)

What about the rest of us? How would we fare? As someone who believes that the state is *not* the answer, I found my own beliefs challenged, making the film darker than it already was. Ultimately, however, I found the direction of my present thinking enhanced, and in a way, cemented by the unfolding of the story. It centers on Viggo Mortensen as Papa, and his prepubescent son. They wander further and further south, perhaps clinging to the idea that they might eventually meet up with the boy's mother, who has left their once happy home, in a desperation that does not disparage women, so much as show how different people would react to such an unprecedented world event. The abandoned father and son have adventures, conversation, bonding, fear, arguments, and live the lives of refugees.

It is extraordinary to watch the level of intimacy between these two: one man, and one soon to be. It is the very essence of what a father and son relationship should be. In spite of the difficulties facing a father who knew a completely different world, the primal frustration is never taken out on the son. Beyond that, Papa constantly imparts to his son preparatory advice, which will come in handy late in the film, as it reaches perhaps its most touching moment. Anybody who thinks this is a misogynist film due to the mother's flight, or the relative absence of female characters in the movie, must watch until it's all over. Only then can you understand why this is the first film I have ever bothered to completely review. It is truly magnificent.

Beyond the wonderful father/son relationship you are privileged to see, the movie ultimately hints at the necessity of men in order to build the world. Although it never happens in the course of the film, you get the sense that

someday crops will be sown again, due to the presence of the good men you see in this movie. Perhaps people will once again, when the earth ceases the constant burning and shaking, be able to rebuild society. Even more importantly, you are left with a hope that this time it will be built by men and women who understand and repudiate the true nature of the alpha personality, but that ultimately men, with their greater bodily strength, and their higher numbers of intellectually-minded members, along with the lesser numbers of women who are up to the task, will form a society that can deal with the new challenges that the planet has provided with its upheaval. The remaining women will concern themselves in general with the desires of their sisters and children. One of the last lines in the movie seems to hint at this, and it's the essence of motherhood and womanhood.

After all, in the world this gifted author has dreamt up (if the movie is any indication of the book), rights, privileges, opportunities, feminism, fascism, corporatism, militarism, statism, liberalism, libertarianism, socialism, communism, capitalism, and virtually every other -ism you can imagine, have all been burned to a crisp. All that's left is what individuals possess inside. They either have the will to live, to merely scrounge, or to take by force. All pretense has vanished. There is no time for women to think of luxury when the young haven't been fed for several days. Friedan's concerns would not exist. All that would be left for women to think about, and for the children to observe, is how hard the men have to think, work, and live, simply so that everyone else will go on. (Incidentally, I would not recommend this film to women, as it touches too strongly on what I believe a great many women fear the most.)

It's a tremendous concept, and one that was wrongfully ignored by the Oscars (can't always depend on them). Its spare, imaginative, horrifying look at the fragility of what we have built in the modern age, and the pretentious ideologies we have pulled so tightly over it, should have been praised to the high heavens, including the filmmakers' use of costuming, makeup, set design, sound and visual effects, music, and excellent pacing.

Perhaps the reason it was ignored was because of the blatancy of its portrayal of the essentials of manhood. Maybe if a couple of irresponsible feminists who shot a rapist had sped their Cadillac through the proceedings, it might have gotten the attention it deserved. No matter. When the America sung about by those Latina immigrants has finally collapsed, I pray that I will find myself in the company of the family that appears at the end of the movie. They think like me.

Can the Dowry Save Marriage?

A Voice For Men Videos · 5 August 2024 · Archived copy · Original

The following video by Shah provides a historical overview of how men & women BOTH contributed something to marriages in former times, and how in recent centuries we dropped the principle of women "bringing something to the table." This is a one-of-a-kind analysis in underlining the importance of men setting economic expectations for women they form relationships with.

Subscribe to Shah here.

The Goal Post Episode 41 – The 2024 Olympics (Or, the Hunger Games)

A Voice For Men Videos · 6 August 2024 · Archived copy · Original

Love sick (part 1)

Dr. Frank Tallis · 7 August 2024 · Archived copy · Original

The following is Part 1 of a three-part extract from Frank Tallis' book *Love Sick*. The book takes a good look at romantic love, or more accurately the sickness of it – a fact underlined by many writers at AVfM who have exposed the bankruptcy of romantic chivalry. Dr. Tallis' extensive clinical experience confirms just how sick-making these practices are for all who indulge them. – Eds.

Incurable Romantics

> Love, love, love – all the wretched cant of it, masking egotism, lust, masochism, fantasy under a mythology of sentimental postures, a welter of self-induced miseries and joys, blinding and masking the essential personalities in the frozen gestures of courtship, in the kissing and the dating and the desire, the compliments and the quarrels which vivify its barrenness.
>
> *The Female Eunuch*, Germaine Greer

Romantic love has been described by the Jungian psychoanalyst Robert Johnson as `the single greatest energy system in the Western psyche'. Although this sounds like a wildly extravagant claim, it is almost certainly true. Love – and in particular romantic love – is our great preoccupation. Almost every aspect of our life is affected, in some way, by the concept of romantic love.

The word 'romantic' is troubled by a long history. It is like an overworked canvas, the composition and brushwork of which cannot conceal the suggestion of earlier drafts. English dictionaries distinguish 'romantic' with several definitions, but in reality, such tidy divisions are misleading. When we use the word, these different meanings ings bleed into each other. To be romantically involved is an admission that carries a host of implications: passion, folly, obsession, anguish, recklessness, intrigue, and adventure; archetypes rise from varying depths and jostle with each other for recognition and influence.

As with any native tongue, we first speak the language of romantic love without being able to explain its grammar. The assumptions on which romantic love is predicated are buried in the unconscious mind, where they exert a powerful influence on our beliefs, attitudes, and expectations. We never pause to question their legitimacy. When a romantic hero decides he will sacrifice everything for love, no one will ask 'Is she really worth it?' or 'Can't he find someone else?' Romantic love has its own obscure logic which we all tacitly accept.

The roots of romantic love run deep. Indeed, the fundamental mental conventions of romantic love were consolidated on the ancestral plains of Africa, where evolutionary pressures determined that men should court women, that women should be coy, that relationships should be exclusive, and that love should storm the mind like a form of madness. However, since the rise of civilisation, these features have been increasingly complicated by ideological factors. The roots of romantic love are profoundly deep, but, now, they are also hopelessly tangled.

To understand fully the concept of romantic love requires an examination of its cultural history (in addition to its evolutionary history)…

* * *

The Islamic courtly tradition was introduced into Western culture by the troubadours, whose poetry preserved many features of Arab mysticism – particularly, a quasi-religious praise of female beauty. However, as this theme was reworked, it also began to change. Spiritual inaccessibility gradually evolved into alluring aloofness, which in turn became regal disdain. Thus, a recurring figure in troubadour poetry was the cold, cruel mistress.

The theme of inaccessibility was also explored in another way: the introduction of a female character, immensely desirable, but unavailable through marriage.

Even at this very early stage, the authenticity of love was being judged according to its difficulty (with respect to obstacles and impediments) and its irrationality. In troubadour poetry, we can recognise the cultural ancestry of modern concepts such as Lee's mania or Tennov's limerence: love that does not need liking – love that may even thrive in response to rejection or contempt. The troubadour's cruel mistress reappears again and again in literature in different guises: the enchantress, the femme fatale, the Belle Dame sans Merci. Long before psychologists began to study love in a systematic way, literature required a particular female type who would represent unhappy love.

The doctrine of romantic love (also known as *courtezia* or *amour courtois*) would have spread across Europe irrespective of royal patronage; however, the process was certainly accelerated by events at the court of Poitiers, where William IX is reputed to have been 'the first troubadour' (on account of having written the earliest surviving examples of coutly verse in the Provencal language). It was also at Poitiers that William's granddaughter, Eleanor of Aquitaine, and her daughter, Marie de Champagne, encouraged celebrated poets such as Bernard de Ventadour and Chretien de Troyes to compose works that exemplified courtly ideals. A narrative vehicle that was popular among the poets of Poitiers was Arthurian legend, which delivered a cast of characters whose relationships could be fully exploited to dramatise the frustrating dynamics of romantic love. Thus, Guinevere's beauty is beyond compare, and Lancelot – Arthur's most loyal servant – must fall hopelessly in love with the queen. (English readers are more familiar with this dynamic through Sir Thomas Malory's *Le Morte d'Arthur*.) In the poetry of Chretien de Troyes, love – always complicated, but even more complicated by courtly conventions – is once again described as an illness: 'My illness is what I want. And my pain is my health… I suffer agreeably… I am sick with delight.'

One of the most extraordinary developments at Poitiers was the creation of an inner court – the Court of Love – where noblewomen would meet to pose questions about love and the proper conduct of lovers. Questions would then be disputed, juried and judged, according to the increasingly dogmatic principles of *courtezia*. Perhaps, in an effort to make the task of this inner court easier, Marie instructed a cleric, Andrew Capelanus (also known as Andrew the Chaplain), to write a formal book of statutes: a kind of lovers' charter.

Andrew began his task by consulting a classical authority – the *Ars Amatoria* (or *Art of Love*) by Ovid. It is difficult to imagine a more inappropriate work on which to base a 'respectable' canon. As with much to do with romantic love, history reveals cross-purposes, because for Ovid adoration is only a means to an end. Ovid adores, not because he can't help himself, but because by feigning adoration he is more likely to succeed in seduction. He is a cunning and manipulative strategist, who advises on everything from good 'chat up' lines to how physical defects can be concealed by adopting special positions during intercourse. In an age of political correctness, he is still able to offend modern sensibilities. He recommends pretending to cry, making false promises, writing flattering verses (however insincere) and even coercion: `Some force is permissible – women are often pleased by force.'

Ovid also advises the aspirant libertine to affect the symptoms of love sickness: 'All lovers should be pallid, it's chic to be pale;/ Only fools deny it, pale skins rarely fail.' Moreover, he observes that loss of appetite and worry 'make the young lover as thin as a rake'. Therefore, if wishing to attract the attention of women, one should: `Look lean – it suggests passion.'

When Andrew Capelanus came to write his own work – *The Art of Courtly Love* – he did so by borrowing from Ovid. Thus, Ovid's cynical observations were used to shore up the romantic ideal. Love sickness – merely another weapon in Ovid's armamentarium – became fully established as a crucial sign of love's authenticity.

Capelanus described love as `a certain inborn suffering' and suggested thirty-one rules of love. They include the following:

Rule 2 He who is not jealous cannot love.
Rule 9 No one can love unless he is impelled by the persuasion of love (also translated as: No one can love who is not driven to do so by the power of love).

Rule 13 When made public love rarely endures.
Rule 14 The easy attainment of love makes it of little value; difficulty of attainment makes it prized.
Rule 15 Every lover regularly turns pale in the presence of his beloved.
Rule 16 When a lover suddenly catches sight of his beloved his heart palpitates.
Rule 20 A man in love is always apprehensive (also translated as: A lover is always fearful).
Rule 21 Real jealousy always increases the feeling of love.
Rule 22 Jealousy, and therefore love, are increased when one suspects his beloved.
Rule 30 A true lover is constantly and without intermission possessed by the thought of his beloved (Also translated as: The true lover is continuously obsessed with the image of his beloved.

Love and mental illness were closely linked according to the principles of Hippocratic medicine; however, Capelanus's principles seem to do much the same thing. At Poitiers it was decided that love – if true – must be disturbed and slightly perverse; it must be obsessive, compulsive, agitated, anxious, jealous, suspicious, clandestine, and frustrating.

There is still some debate concerning to what extent Capelanus meant his rules to be taken seriously. It is possible that *The Art of Courtly Love* was meant to be satirical – but if so, its satirical content was lost on contemporary and subsequent generations. *The Art of Courtly Love* was never viewed as a critique. It was always viewed as a manifesto.

Romantic love became an increasingly important feature of literature in the late twelfth and thirteenth centuries. The *Lais* of Marie de France and de Lorris's *Romance of the Rose* are significant examples; however, the quintessential courtly romance of the middle ages must be *Tristan* – now more widely encountered in the opera house as Wagner's *Tristan and Isolde*.

Although *Tristan* does not feature King Arthur, it is an 'Arthurian' romance set in a landscape of castles, quests and dragons. An authenticated 'original' does not exist, but five versions have been handed down – the most famous being those of Beroul, Gottfried von Strassburg and Thomas.

Tristan is raised by his uncle, King Mark of Cornwall, and it falls upon him to escort King Mark's bride-to-be, the beautiful Princess Isolde, from her home in Ireland to the king's castle. While crossing the Irish Sea, they both mistakenly drink a love potion, and subsequently fall in love. The love potion – a potent symbol of love's madness – neatly excuses Tristan's betrayal of his uncle.

In Gottfried's version, the bemused Tristan complains: `I do not know what has come over poor Isolde and me, but we have both of us gone mad in the briefest space of time, with unimaginable torment – we are dying of love …'

Tristan and Isolde (against their better judgement) become clandestine lovers and, in doing so, stir the gods of tragedy. Much of the ensuing drama concerns their attempts to avoid discovery, and eventually they must separate. Tristan is wounded by a poisoned spear and, as his life ebbs away, he calls for Isolde. She rushes to be with him, but arrives too late and can do nothing to save him. Clasping his dead body, she gives up her spirit and dies.

During the middle ages, romantic narrative's landscape of kings and queens, knights and ladies, heroism, bravery, destiny and magic became established in the Western imagination, and is familiar to children, appearing in numerous story-books. The idea of romantic love has penetrated so deep into our culture, that few people escape its influence before leaving the nursery. Unfortunately, a consequence of this is that many grow up assuming they will find fairy-tale happiness in the real world – an expectation that is rarely fulfilled. Moreover, it is curious that the main exemplars of courtly romance (which in a sense foster our fairy-tale aspirations) rarely end with a `happy ever after', but with torment, tears and death.

Continued in part-2…..

Restoring the Presumption of Innocence Conference – 31 August 2024 – Sydney, Australia

Robert Brockway · 7 August 2024 · Archived copy · Original

Mothers of Sons and Bettina Arndt are holding an important a one-day conference in Sydney Australia. The **Restoring the Presumption of Innocence Conference** is being held on 31 August 2024.

Speakers include Augusto Zimmermann and Bettina Arndt, who have both spoken previously at ICMI17, and Damien Coory who hosts the popular vlog The Other Side.

Tickets can be purchased here.

Love sick (part 2)

Dr. Frank Tallis · 8 August 2024 · Archived copy · Original

The following is Part 2 of a three-part series about romantic love from Frank Tallis' book *Love Sick*. In this part Dr. Tallis uncovers the cultural roots of men's tendency toward idealizing women and placing them on pedestals. -Ed.

Incurable Romantics

The romantic themes of idealisation and forbidden (or non-consummated) love were taken to new extremes in Renaissance Italy. Poets such as Dante and Petrarch placed their muses on absurdly elevated pedestals. Dante's Beatrice, and Petrarch's Laura, are portrayed as models of perfection and purity. Moreover, the fact that both women died prematurely and then reappear in poetic visions, emphasises their divinity. There is some debate concerning the identity of Petrarch's Laura. She may have been Laure de Noves of Avignon (a married woman with children), or she may never have existed at all (being merely a poetic invention). Dante's Beatrice, on the other hand, was definitely a real person.
The extreme idealisation of Beatrice and Laura is partly attributable to Marianism. During the thirteenth century, Mary became increasingly important as a mediator between human beings and God. It was to Mary that the majority prayed for divine intercession. She was more `human', and therefore approachable, than all three personifications of the Holy Trinity. Moreover, her curious (and paradoxical) position as the mother of God gave her considerable authority. For some time, the river of romantic literature was swollen by the tributary of Marianism. Women were worshipped with religious fervour, and sexual desire was wholly sublimated.

The story of Dante and Beatrice is principally recorded in Dante's *The New Life* (a hybrid of autobiography and literary treatise). They met for the first time as children, when the poet accompanied his father to the house of Folco Portinari (Beatrice's father). Dante immediately fell in love with Beatrice and remained devoted to her (more or less) for the rest of his life. She was married to a banker from an early age, and so – in true courtly style – Dante was forced to admire her from a distance. He appropriated the Arthurian role of Lancelot, and championed his `mistress', not with arms, but with poetry.

The Marian nature of Dante's love for Beatrice did not exempt him from the commonplace symptoms of love sickness. He complained of all the usual problems: expansive moods and depression, lightheadedness, obsession, anorexia, sleeplessness, paleness, trepidation and anguish. And Beatrice occupied such an elevated position in his universe that even the slightest suspicion of her disapproval was crushing. When she failed to return his greeting, Dante became extremely distressed:

> … I was overcome by such sorrow that I left my fellow men and went to a secluded place, where I could bathe the earth with my bitter tears. Then, when my weeping was almost exhausted, I took myself to my room, where I could lament without being overheard. There, while calling for mercy from the lady of courtesy, and crying `Love, help your servant!', I fell asleep like a little child crying after it has been beaten.

If anything, the spiritual nature of Dante's love for Beatrice seemed to exaggerate the usual psychopathological resonances. Even his moments of rapture were tainted with the uncomfortable, manic energy of a religious fanatic. His eyes shine, and we question his sanity; we are not very far away from shaking fists, prophecy and revelation.

Perhaps the most compelling example of this arose during a period of sickness, when it suddenly occurred to Dante that Beatrice was mortal and might one day die: 'At this I was overcome by such delirium that I shut my eyes and started to thrash about like a fever patient.' He then entered a world of lurid hallucination: 'Then I saw the sun darken and the stars changed to such a colour that I thought they wept; birds dropped dead while flying through the air, and there were vast earthquakes.' We are reminded of the darkness that fell on the earth at the time of the

crucifixion. For Dante, a presentiment of separation was not painful – it was the apocalypse.

At the age of twenty-four Beatrice did die, and predictably Dante was thrown into deep despair – even though, by then, he too was married. While grieving, he became temporarily infatuated with another woman; however, these feelings were completely expunged when Beatrice appeared to him in a heavenly vision. Dante was reminded of Beatrice's incomparable beauty and he subsequently committed himself to a life of continued adoration. He became, in effect, a votary.

Love is predicated on togetherness in a world where things must exist separately, and total separation – because of death – is an inevitable and unbearable truth that few lovers can keep from contemplating. In the history of romantic story telling, love and death are old companions. Great love stories are made all the more poignant by our certain knowledge that the couple are cavorting on the lip of an open grave.

In his scholarly treatise, *Love in the Western World*, the Swiss philosopher Denis de Rougemont wrote:

> Romance only comes into existence when love is fatal, frowned upon and doomed by life itself. What stirs lyrical poets to their finest flights is neither the delight of the senses nor the fruitful contentment of the settled couple; not the satisfaction of love, but its passion. And passion means suffering.

To live up to the romantic ideal, love must be fated. It must be passionate, painful and ultimately doomed. It must culminate in death and, if we are lucky, transfiguration.

But why?

Although death appears in love stories prior to the middle ages, it does so in the service of tragedy. After the middle ages, however, death is almost wholly in the service of love. The outcome of a fated love story might still be tragic, but death's function has changed. Essentially, it offers unlimited possibilities for idealisation.

The most extraordinary feature of Dante's *The New Life* is the degree to which he idealises Beatrice. Until Dante, almost all love poetry – however heady – recognised that beauty fades. In the end, time must ruin even the loveliest of faces. Yet, when it comes to Beatrice, Dante simply refuses to concede any ground to time. Of course, Beatrice conveniently obliged him by dying young, and in the reliquary of Dante's imagination, Beatrice's incorruptible body parts were preserved like those of a medieval saint.

The romantic tradition has always demanded that the beloved be, in some sense, beyond reach. Yearning, without out satisfaction or release, was presumed to be ennobling. Because romantic love is never supposed to be consummated, it never weakens, and continues to dignify the lover. When the beloved dies, she exchanges an earthly marriage for a numinous marriage. In death, she becomes completely unattainable, and the yearning must then go on for ever.

Islamic mysticism, *courtezia* and Renaissance literature have all added registers of meaning to the word `romantic'; however, it has also been enriched by association with a more recent, but nevertheless highly important, cultural development – the rise of Romanticism.

Strictly speaking, Romanticism is only tenuously connected with `romantic love'. The Romantic movement began in Germany towards the end of the eighteenth century, and continued to be influential, by varying degrees, until the end of the nineteenth. It began as a reaction against the values and preoccupations of the Enlightenment. The great thinkers of the Enlightenment venerated reason, lived in cities, and were keen to instigate political change. Romantics, on the other hand were fascinated by emotions, revered nature, and were far more interested in personal psychology than social reform.

The concerns of the Romantic movement were much wider than those of the troubadours or the Court of Love at Poitiers. Even so, in matters of love, there are several continuities that link the idea of romance with Romanticism. Indeed, the work which launched the Romantic movement was a love story which preserves many courtly themes.

This was Goethe's 1774 novel, *The Sorrows of Young Werther*.

Werther, an artistic young man, falls in love with the beautiful Lotte. Unfortunately, she is already engaged to Albert, a gentleman renowned for his honesty and good character. While waiting for Albert to announce the wedding day, Werther learns that Lotte and Albert have already been married. Werther tries to divert himself, and for a while wanders aimlessly, but his yearning for Lotte does not diminish and he feels compelled to return.

Werther is consumed with jealousy: 'At times I cannot grasp that she can love another man, that she dare love another man, when I love her alone with such passion and devotion, and neither know nor have anything but her!' He sinks into black despair: 'Ah, have ever men before me been so miserable?'

While out walking on a wet, dreary day, he meets a madman 'scrabbling about the rocks' picking flowers for his 'sweetheart'. The madman's mother appears, and explains to Werther that her son has only recently been released from a madhouse, where he has been restrained in chains for a whole year. The following day, Werther discovers that the madman was previously a clerk employed by Lotte's father. He, too, had fallen in love with Lotte, and the revelation of his love had cost him first his position and then his sanity.

The encounter with the madman is a presentiment of Werther's own fate. He becomes progressively more disturbed, agitated and has hallucinatory dreams of making love to Lotte: 'My senses are confused, for a full week I have been unable to think straight, my eyes are full of tears.' His misery becomes intolerable – even to the solicitous Lotte – who perceptively suggests: 'I fear, I very much fear that what makes the desire to possess me so attractive is its very impossibility.'

Werther cannot be reasoned with. He desires an eternal connection with Lotte, and he begins to see how this might be achieved. He leaves instructions for his body to be buried in clothes that are 'sacred' (because Lotte has touched them), and places a pink ribbon – a gift from Lotte – in his pocket. While experiencing a kind of spiritual reprieve from mental anguish ('All around me is so silent, and my soul is calm') Werther shoots himself, and dies.

A romantic love triangle, an idealised woman, an episode of wandering, and a young man who edges towards his doom. The old courtly themes are very much in evidence; however, it is Werther's demise that seems to resonate most strongly with the mystical origins of romantic idealism. Ultimately, courtly love is about realising spiritual objectives: beauty is back-lit by a sun that sets in paradise.

The spiritual sub-text of Werther's love for Lotte surfaces several times before his death. For example, at one point, he says of Lotte: 'She is sacred to me. All my desires are stilled in her presence. I never know what I am about when I am with her; it is as if my soul were throbbing in every nerve.' In another section, the possibility of a spiritual reunion is innocently raised by Lotte herself, when she discusses her religious convictions: 'There will be a life for us after death, Werther! . . . but will we find each other again? And know each other? What do you suppose? What do you say?'

The Romantics had a highly developed sense of the numinous. They believed in a universal soul – a mysterious `fundament' behind visible nature. Moreover, they believed that an understanding of this deeper truth might be achieved through communion with nature, or the experience of altered states of consciousness, such as powerful emotions, dreams or madness.

In this sense, Romanticism returns romantic love to its cultural source. It returns us to the desert, where Islamic sages sought truth in beauty. We are again in the company of Majnun, whose love is so intense, so powerful, it punctures the celestial dome and fenestrates heaven.

Romanticism is the closest thing we have to a religious faith in a predominantly secular society. This is probably because love is frequently associated with intense experiences of rapture and ecstasy. When love's madness enters its manic phase, consciousness is raised. If love is consummated, sexual activity can intensify the experience even further – evoking what psychologists have called 'oceanic feelings'.

Love's rapture and transcendent states have much in common. Both achieve a sense of escape from the limitations

of human identity by union with another being (either lover or God). The desired outcome is a kind of self-annihilation, in which personality, ordinarily overburdened with worldly concerns, is lost in a moment of pure, unadulterated bliss.

Almost all religions have a pseudo-erotic mystical tradition. Hindus practise sexual Tantra and Sufi poetry is fundamentally love poetry. Even Christianity has – to the considerable embarrassment of the Church itself – been unable to resist linking sex and spirituality. St Teresa of Avila, for example, evokes the female genitalia by describing a 'wound of love', and famously wrote about a vision in which she was penetrated by an angel carrying a golden spear with 'a point of fire'. For St Teresa, spiritual enlightenment is a process that begins when the soul falls in love with God, and ends with 'spiritual marriage'.

In *Revelations of Divine Love*, another medieval Christian mystic, Julian of Norwich, described oddly pornographic visions of Jesus Christ's bleeding body. The sensuous language she employs knowingly emphasises the carnal aspects of carnage. Thus, her 'revelation' is 'horrifying and dreadful, sweet and lovely'. Moreover, when Jesus speaks, he speaks in the person of a lover: 'It is I whom you love; it is I whom you delight in … it is I whom you long for, whom you desire.'

The division that exists between reason and emotion has created a curious predicament for Western humanity. We find it hard to believe in God, but at the same time, we still have the capacity to look at the natural world and feel something thing close to reverence and awe. Although we suspect that there is no God, we feel that there should be. We are still dissatisfied with the limitations of personal identity. This is evidenced by the continuing popularity of recreational drugs. In the absence of an alternative, many settle for a chemical Nirvana.

In the East, where spirituality is still very much a part of everyday life, less is expected of love between human beings. The spiritual instinct is satisfied by religious observances, meditation or scripture. In the West, however, where religion plays no real part in the lives of most people, we have replaced religion with love. We have become passionate pilgrims, seeking the transport and meanings of spiritual ecstasy in the religion of romance and the sacrament of sex.

Even if we have little knowledge of the cultural history of romance, we all – to a greater or lesser extent – subscribe to a broad set of 'romantic' expectations. The notion of romance has inveigled itself into every aspect of courtship, sex and love. We seek to create a 'romantic atmosphere' on a dinner date, we allow ourselves the indulgence of a 'holiday romance', or attempt to revive passion with a long-term partner by taking a 'romantic weekend break'.

The cultural history of 'romance' and various meanings of the word 'romantic' make it extremely difficult to define 'romantic love'. Academic psychology – usually quite pedantic about its terminology – has been unable to establish a consensus. Some psychologists use the term in accordance with its courtly origins, whereas others use it interchangeably with 'passionate love'. As a culture, we seem to have settled on the latter usage, viewing 'romantic love' and 'falling in love' as much the same thing.

It has already been argued that the fundamental features of romantic love are evolutionary in origin. Thus, courtship gives women time to evaluate the fitness of suitors; heroic acts are a form of male resource display; and an exclusive (or idealised) relationship is necessary for the formation of a strong pair-bond. Most contemporary evolutionary theorists would agree with Capelanus when he points out that the ease with which love can be won is inversely related to its value. In any social hierarchy, the more beautiful a woman is, the more difficult it will be for a man to win her affection. Beauty advertises good genes which, being at a premium, can be withheld for longer. A beautiful woman is never short of suitors. The inaccessibility of fairy-tale queens is perhaps the logical extension of this principle.

That we should find traces of evolutionary theory in story telling is unremarkable. Art has always served as an instrument of self-enquiry and self-definition. Therefore, it was inevitable that certain fundamental features of human behaviour should appear as conventions in romantic literature. The problem with the courtly tradition, however, is that during the course of its development, the romantic ideal became increasingly rigid and extreme;

the imposition of arbitrary codes of conduct offered unlimited scope for self-contradiction contradiction and confusion.

The idea that psychopathology is related to conflict is an old one, and it is an explanatory principle that appears and reappears in the writings of numerous psychologists. Thus, individuals whose theories of psychopathology are extremely different – for example, Sigmund Freud and Ivan Pavlov – still have this much in common.

In the 195os, Gregory Bateson and colleagues developed a new conflict-based theory of psychopathology which made use of a pivotal concept known as the 'double bind'. Essentially, Bateson suggested that severe psychological problems might be caused by 'mixed messages' – as, for example, when a mother repeatedly tells her son that she loves him, while turning her head away in disgust. The term double bind has also been used to describe 'catch-22' situations, where whatever choice is made, the outcome is undesirable.

The doctrine of romantic love has a double bind at its heart. It confuses the carnal and the spiritual. What started off as allegorical literature eventually became a code of conduct – and a completely impractical one at that. Arab mystical literature explored the correspondences between sexual desire and spiritual desire. However, as these threads were carried over the Pyrenees they became inextricably entangled – and much follows from this. The ever present tension between the carnal and spiritual produces a dynamic which generates layer upon layer of self-contradiction.

We expect another human being to make us feel complete, or fulfilled, yet these profound feelings of completion are usually only vouchsafed to the spiritually enlightened. We expect passionate love to last for ever – and even increase in intensity – but it is transitory; it almost always diminishes or turns into companionate love. We expect beauty to be resistant to the depredations of time, but all beauty fades. We like to think that we are being inexorably guided by supernatural forces towards one true love, but the most important factor in the formation of relationships (whether we like it or not) is chance, and in reality we fall in love promiscuously.

Worse still, the fabric of romance comes apart under the forces generated by its own contradictions. Women are worshipped as paradigms of purity, personifications of Marian virtue, but the foundations of adoration sink into a quagmire of lust and desire. Men make women into Madonnas, but cannot deny their sexual needs. Thus, they inevitably despoil paradise. In the later versions of 'Arthurian' legend (including those concerning Tristan), this is recognised by the introduction of a fatally adulterous relationship: Lancelot sleeps with Guinevere; Tristan sleeps with Isolde. As the courtly tradition evolved, more and more writers became preoccupied with adultery, rather than ennobling abstinence.

The impossible demands of romantic love have left a deep impression on Western literature. As Denis de Rougemont has astutely observed: 'To judge by literature, adultery would seem to be one of the most remarkable of occupations in both Europe and America. Few are the novels that fail to allude to it … Without adultery, what would happen to imaginative writing?'

The fairy-tale, 'Once-upon-a-time' world of romantic love promises that we will live 'happy ever after', but romantic narrative is pure tragedy. Heroes vacillate between euphoria and melancholy, and then subside into states of morbid obsession. The name Tristan means child of sadness, and few romances end without first taking casualties. The confusion of the carnal and spiritual invites death into the bedroom and, ultimately, we join our voices with a vast choir and sing that great anthem of self-contradiction, the *liebestod*, the love death. Procreation and extinction accidentally join hands in the conceptual fog of romantic idealism, with devastating consequences.

Our romantic legacy is predicated on a Batesonian double bind, and its mixed messages incline us towards emotional instability. If evolutionary pressures have determined that love should drive us mad, then cultural pressures have created ideal conditions for its incubation.

Love sick (part 3)

Dr. Frank Tallis · 9 August 2024 · Archived copy · Original

The following is the final of a three-part series about romantic love from Frank Tallis' book *Love Sick*. In this part Tallis looks at the division between Asian and Western approaches to love. -Ed.

Incurable Romantics

In the early 1990's, a group of social scientists undertook a large cross-cultural study, in which they interviewed students from the USA, Italy, and the People's Republic of China about a variety of emotional experiences, including happiness, fear, anger, sadness and love. When the study was completed, it was found that there was remarkable agreement concerning all of the emotions, but with one exception – love. American and European subjects rated love very positively, and equated it with other positive experiences like joy and happiness. The Chinese subjects, however, were much more doubtful. In the Chinese language there are very few ideographs that correspond with the more positive love-related related words found in English and Italian. Instead, love tends to be associated with more negative emotional states. For example, the Chinese subjects linked passionate love with ideographs which translate as 'infatuation', 'unrequited love', 'nostalgia' and 'sorrow'. When told of Western ideas about love, the Chinese subjects thought they were inaccurate and unrealistic.

These findings raise some interesting questions. Has the Western romantic tradition made us blind to love's madness? China has no equivalent tradition. In fact, during the Cultural Revolution, 'romantic love' was outlawed – considered by the communist elite to be a 'bourgeois' indulgence. Given this context, is it possible that the Chinese are better equipped to evaluate the pitfalls of passionate love? It would seem that for many Chinese students, they would as much want to fall in love as develop a psychiatric illness.

The ancient Greeks were troubled by passion – seeing it as a force that could easily overthrow reason and disturb the mind's equilibrium. In many respects, this view has been preserved in several Asian and Oriental cultures. To be romantic is to play with fire – the volatile, inner fire of Hippocratic and Islamic medicine. Although passion can be exciting, it is extremely unreliable – so unreliable, that Asian and Oriental cultures have rejected passion as the basis of marriage, subscribing instead to the more rational processes of 'arrangement'. The formation of a new family unit is considered to be of such great importance – not only to the bride, groom, their progeny and immediate family, but to the entire local community and wider society – that it cannot be based on love alone. There must be a deeper level of compatibility, embracing factors such as background, education and temperament, to ensure that the relationship will last.

The Chinese anthropologist Francis Hsu has suggested that Western and Eastern cultures differ with respect to social awareness and obligation. In the West, the individual – his or her personal identity – is considered to be much more important than his or her social role. In the East, however, this is entirely reversed. The individual's personal identity is considered less important than their ability to be a good son, daughter, husband or mother. Therefore, a successful marriage is more likely to arise from a pairing that takes the full social and cultural credentials of both parties into account.

The romantic tradition represents the antithesis of this kind of thinking – and reaches its most extreme expression in elopement. From a Western perspective, the instinctive response to elopement is positive. Yet, the eloping couple are usually in the throes of love's madness, and remove themselves entirely from their social context. In doing so, they immediately lose the benefits of an existing support network (friends and family) and incur the costs of geographical displacement. They become disconnected, two mutually absorbed individuals who have relinquished social obligations and can no longer properly occupy a defined social role. Needless to say, a relationship that takes place in a social vacuum has fewer external forces holding it together.

It is interesting that this disregard for social context was always a feature of romantic writing. For example, the figure of the Majnun, being mad, is by necessity a social outcast, but in the romantic tradition, losing or risking everything for love, including one's mind, is almost expected. In the *Lais* of Marie de France (a collection of courtly tales written in the late twelfth century) the disconnection of lovers from their social context is even more conspicuous. French literature scholars Glynn Burgess and Keith Busby point out that:

> Marie concentrates on the individuality of her characters and is not very concerned with their integration into society. If society does not appreciate the lovers, then the lovers die or abandon society, and society is the poorer for it.

Perhaps as a consequence of this disenfranchisement, Marie's images of love are almost always painful. Again, Burgess and Busby write:

> If we take the *Lais* as a whole work, compared with other works of medieval literature, the characteristic of Marie's view of love seems to be an almost inevitable association with suffering.

The theme of the lover – or lovers – standing outside society, re-emerges intermittently throughout the entire history of romantic writing, and ultimately we find ourselves in the frozen wastes of Romantic poetry, where young men set off on winter journeys, meaning either never to return or to die. This represents yet another paradox. One of the main aims of the courtly tradition was to socialise love, to make it genteel and polite. Yet ultimately, romance is an anti-social phenomenon. It weakens social cohesion.

The Asian and Eastern belief that all of society has a stake in the success of love was curiously echoed by Erich Fromm in *The Art of Loving*. Fromm insisted that the principal problem of Western society is alienation. When we love, however, we should feel connected – and this sense of connection extends beyond the family to the social whole. Socially aware love – love that acknowledges its social context – is essential to the well-being of everyone.

For most people raised in the West, the concept of an arranged marriage – or policing love – seems distasteful, even repugnant. Yet, arranged marriage is practised by 60 per cent of the world's population – and approximately half of these couples claim that they stay together because of love (not romantic love, maybe, but something far more durable). In Britain and the US, where people still uphold the romantic ideal, nearly half of first marriages end in divorce, while those marriages that survive are often characterised by deep levels of dissatisfaction – particularly among women. The divorce rate for second and third marriages is even higher.

Love's madness usually strikes with the onset of adolescence. Subsequently, there is a high risk of pregnancy, impetuous marriage, or both. Statistics show that teenage marriages are very fragile, and a high percentage break down within only a few years. Teenage pregnancy (compared with pregnancy in early adulthood) is associated with premature birth, low birth weight, and death during childbirth. Teenage pregnancy also has social consequences. It will interrupt, or even terminate, a young woman's education, and the children of most teenage families are financially disadvantaged. The idea of risking everything for love is portrayed in the West as a noble undertaking, but subscribing to this doctrine frequently results in loneliness, hardship and poverty.

In stark contrast, the tradition of arranged marriage has a number of pragmatic advantages, rarely appreciated by dyed-in-the-wool romantics. The arranged marriage system is strongly associated with the idea of coercion, yet, in reality, Asian and Oriental cultures almost always allow the prospective bride and groom to exercise some choice, albeit limited. In India, the 'girl-seeing' ceremony has evolved specifically for this purpose. Typically, the young man's family will visit the young woman's family, and the young man is given a special seat. The young woman then enters the room, kneels, bows and leaves. Both are then in a position to decide whether they find each other attractive and wish to proceed further.

Although arranged marriages are treated with suspicion in the West, they represent a preference for many who have been raised in Asian and Eastern cultures. It is assumed that a 'good marriage' can only be achieved if couples are

carefully matched, and then supported by their families. To base a marriage on passion is simply irresponsible, and likely to result in unhappiness. Surprisingly – for incurable romantics at least – contemporary research does not contradict this view.

Psychologists Paul Yelsma and Kuriakose Athappilly have studied relationship satisfaction levels of couples who married for love and those who married by arrangement. Those whose marriages were arranged show much higher levels of satisfaction than those who married for love. Other studies have produced a similar pattern of results.

Almost instinctively, the Occidental sensibility finds such results difficult to believe, but why shouldn't arranged marriages be superior to those that are based on a temporary madness? A long-term relationship – if it is to be happy – must be based on more than the tortured logic and inflated expectations of romantic idealism.

The Dalai Lama, examining romantic love from the cool, rational vantage of Buddhism, does not hesitate to identify it as a form of madness:

> When a couple has just met, seen each other on just a few occasions, they may be madly in love and very happy, but any decision about marriage made at that instant would be very shaky. Just as one can become, in some sense, insane from the power of intense anger or hatred, it is also possible for an individual to become in some sense insane by the power of passion and lust.

Romantic love springs from absurdities such as 'love at first sight'. It is preoccupied with superficial (and transient) characteristics such as physical beauty, and usually ends in confusion and frustration.

> … sometimes you might even find situations where an individual could feel, `Oh, my boyfriend or girlfriend is not really a good person, not a kind person, but still I feel attracted to him or her.'

According to the Dalai Lama, meaningful, satisfying and lasting relationships are not based on romantic idealism, but on mutual understanding, respect and compassion. True love is not instant. Love that strikes like a bolt of lightning is almost certainly suspect, as are the whirlwind romances that are the staple of romantic fiction. In essence, the Dalai Lama suggests that a commitment based on deep friendship is more likely to outlast a commitment based on desire. In contrast to the storm-tossed seas of romanticism, he offers an attractive alternative of still waters and lotus flowers – the relationship as sanctuary, a retreat from madness, rather than a manifestation of madness.

Perhaps, after more than a thousand years of disappointment, we can see the first signs of disaffection in the West – cultural trends that tacitly acknowledge the commonsense sense virtues of Asian and Oriental attitudes to love and marriage. Over the last fifty years, dating agencies have become increasingly popular, operating on similar principles to those that govern arranged marriages. The only fundamental difference is that the initial matching takes place in a computer, rather than a group of human brains. Even seemingly esoteric rituals, like the 'girl-seeing' ceremony, have equivalents – for instance, the provision of a photograph or video.

Dating agencies are distinctly unromantic. They militate against all the basic assumptions of romantic love. Yet, they are responsible for bringing a large number of people together in relationships that seem to be very successful.

The idea of arrangement does not preclude falling in love. Indeed, in Asian and other Eastern societies, it is assumed that a couple will fall in love and become passionate – but *after* the marriage has taken place. Thus, couples can experience love's madness safely, but know that when it passes, they will still have a robust and healthy relationship. Dating agencies seem to offer the same kind of security; couples can engage in the dangerous high-wire act of falling in love, comfortable in the knowledge that there is a safety net in place.

Disaffection with the failure of romantic love was dramatically demonstrated recently by American psychologist Robert Epstein, who, in addition to holding several academic posts, is also the editor-in-chief of *Psychology Today*. Having considered the merits of arranged marriages, Epstein wondered whether it would be possible to rehabilitate

the concept for Western consumption. Consequently, in the June 2002 issue, he argued against romantic assumptions, and suggested that it might be possible to learn to love any suitable partner. He proposed a programme to test his hypothesis: the signing of a six-month exclusivity contract (to obviate the problem of parallel dating); commitment to intensive joint-counselling sessions; frequent 'getaways'; and participation in exercises designed to foster mutual love. Epstein suggested that such a programme – credible to Westerners – might achieve the same result as the arranged marriage system: reliable, meaningful and enduring love. More daringly, Epstein volunteered to be the first subject in his own experiment.

He expected the article to have little impact; however, the subsequent response was overwhelming. It aroused enormous media interest, and Epstein received hundreds of letters, e-mails and telephone calls from women eager to sign his contract.

It would seem that romantic love – which promises heaven on earth – has ultimately delivered something closer to despair.

Rowan Atkinson on free speech

A Voice For Men Videos · 11 August 2024 · Archived copy · Original

Dating in the Double-Bind

Editorial Staff · 12 August 2024 · Archived copy · Original

The following Blog entry was posted on the old AVFM forums by one of its members, ***jolierouge****. –Ed*

The most potent form of female coercive power is by exploiting the essential biological drive of a man and placing him, often implicitly, into a double bind. He is compelled by both biology, and to some degree social conditioning, to seek validation and completion from women. Women then sit like a spider in the center of a web and wait for a man to approach. However women in general both implicitly and explicitly make any man who approaches an unknown woman out to be a harasser, or seducer (both negative stereotypes, and explicitly undesirable, but implicitly desirable in undefined contexts). Furthermore, any person who seeks must be in a negative power relation to the individual who is sought. To approach women, a man should "be himself" so long as "himself" is not any of the negative attributes that women recoil from. He can't be needy, desperate, creepy, weird, too confident, too weak and so on.

A man is supposed to approach a woman, to get to know her, to ask her out, but she is never alone, or at least very rarely alone. She goes out with friends to protect her from the approach. If a man approaches her, he is likely to be required to not only seduce her but her friends. He is just as likely to be labeled a street harasser.

A man is supposed to approach a woman, but not at work (that's sexual harassment), not on the street (that's street harassment), he can't realistically approach when she's at a bar with her friends, or at a night club, unless of course he is very skilled or very attractive, and very willing to play a numbers game. Even the best PUAs don't do as well as one would hope. A man shouldn't approach when she's not in the mood to be approached, if she's busy, or feeling down. Now some feminists even go so far as to claim a man shouldn't approach a woman unless he has her permission, but one wonders how he is supposed to get permission.

If and when he does make the approach he is told he should possess and display a laundry list of behaviors (sensitive, kind, funny) that are meaningless as he really will have to demonstrate other attributes (indifferent, flippant, excitement seeking) not stated by women, but demonstrably proven to be essential.

The point being that a man who approaches a woman gives her the power of rejection; therefore, he can never be what she wants (powerful, indifferent), and since women almost never approach men, he is caught in a double bind. He doesn't know what to be because women and society tell him he should be soft, sensitive, affable and kind, but experience teaches him, women, actually only respond to men who are indifferent, self-interested, vain and glib.

He is supposed not to be needy, but generally, he needs sex. Both wanting and craving it, and needs the validation that will come from it. So he is like a hungry man who is made to pretend he doesn't want to eat to get maybe a meal one time out of 200 tries. If he works on Game and personal excellence, he can trim that down to maybe 1 in 20 if he's decently good looking. If he's a fatty or just congenitally ugly: tough fucking luck.

Women delight in the paradoxes they present men with, with casual cruelty they giggle about how difficult they are and how that's just the way it is. It's just the way they make it. They are exploiting biology to their benefit, and that is indeed cruel. The argument that men let them do it is only half true. That's like saying that people let McDonald's ruin their health as if fast food restaurants have no moral responsibility.

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Women: Our Better Halves (1888)

Lester Frank Ward · 13 August 2024 · Archived copy · Original

Lester Frank Ward delivered this his first major essay on Gynæcocentrism Theory in 1888, entitled Our Better Halves. The speech was delivered at the Fourteenth Dinner of the Six O'clock Club in Washington on April 26, 1888, at Willard's Hotel, where Sex Equality was selected as the evening's topic. Distinguished women in Washington on that day were invited to the Club, among them being Mrs. Elizabeth Cady Stanton, Miss Phoebe Couzins, Mrs. Croly (Jennie June), Mrs. N. P. Willis, and a number of others equally well known. – PW

But let us now inquire what grounds there are for accepting this mental and physical inferiority of women as something inherent in the nature of things. Is it really true that the larger part taken by the female in the work of reproduction necessarily impairs her strength, dwarfs her proportions, and renders her a physically inferior and dependent being? In most human races it may be admitted that women are less stalwart than men, although all the stories of Amazonian tribes are not mere fictions. It is also true, as has been insisted upon, that the males of most mammals and birds exceed the females in size and strength, and often differ from them greatly in appearance.

But this is by no means always the case. The fable of the hedgehog that won the race with the hare by cunningly stationing Mrs. Hedgehog at the other end of the course, instructed to claim the stakes, is founded upon an exception which has many parallels. Among birds there are cases in which the rule is reversed. There are some entire families, as for example the hawks, in which the females exceed the males. If we go further down the scale, however, we find this attribute of male superiority to disappear almost entirely throughout the reptiles and amphibians, with a decided leaning toward female supremacy; and in the fishes, where male rivalry does not exist, the female, as every fisherman knows, is almost invariably the heavier game.

But it is not until we go below the vertebrate series and contemplate the invertebrate and vegetable worlds that we really begin to find the data for a philosophical study of the meaning of sex. It has been frequently remarked that the laws governing the higher forms of life can be rightly comprehended only by an acquaintance with the lower and more formative types of being. In no problem is this more true than in that of sex.

In studying this problem it is found that there is a great world of life that wholly antedates the appearance of sex—the world of asexual life—nor is the passage from the sexless to the distinctly male and female definite and abrupt. Between them occur parthenogenesis or virgin reproduction, hermaphroditism, in which the male being consists simply of an organ, and parasitic males, of which we shall presently speak, while the other devices of nature for perpetuating life are innumerable and infinitely varied. But so far as sex can be predicated of these beings, they must all be regarded as female. The asexual parent must be contemplated as, to all intents and purposes, maternal. The parthenogenetic aphis or shrimp is in all essential respects a mother. The hermaphrodite creature, whatever else it may be, is also necessarily a female. Following these states come the numberless cases in which the female form continues to constitute the type of life, the insignificant male appearing to be a mere afterthought.

The vegetable kingdom, except in its very lowest stages, affords comparatively few pointed illustrations of this truth. The strange behavior of the hemp plant, in which, as has long been known, the female plants crowd out the male plants by overshadowing them as soon as they have been fertilized by the latter, used to be frequently commented upon as a perverse anomaly in nature. Now it is correctly interpreted as an expression of the general law that the primary purpose of the male sex is to enable the female, or type form, to reproduce, after performing which function the male form is useless and a mere cumberer of the ground. But the hemp plant is by no means alone in possessing this peculiarity.

I could enumerate several pretty well known species that have a somewhat similar habit. I will mention only one, the common cud-weed, or everlasting (*Antennaria plantaginifolia*), which, unlike the hemp, has colonies of males

separate from the females, and these male plants are small and short-lived. Long after their flowering stalks have disappeared the female plants continue to grow, and they become large and thrifty herbs lasting until frost.

In the animal kingdom below the vertebrates female superiority is well-nigh universal. In the few cases where it does not occur it is generally found that the males combat each other, after the manner of the higher animals, for the possession of the females. The cases that I shall name are such as all are familiar with. The only new thing in their presentation is their application to the point at issue.

The superiority of the queen bee over the drone is only a well-known illustration of a condition which, with the usual variations and exceptions, is common to a great natural order of insects. The only mosquito that the unscientific world knows is the female mosquito. The male mosquito is a frail and harmless little creature that swarms with the females in the early season and passes away when his work is done.

There are many insects of which the males possess no organs of nutrition in the imago state, their duties during their ephemeral existence being confined to what the Germans call the *Minnedienst*.[1] Such is the life of many male moths and butterflies. But much greater inequalities are often found. I should, perhaps, apologize for citing the familiar case of spiders, in some species of which the miniature lover is often seized and devoured during his courtship by the gigantic object of his affections. Something similar, I learn, sometimes occurs with the mantis or "praying insect."

Merely mentioning the extreme case of Sphaerularia, in which the female is several thousand times as large as the male, I may surely be permitted to introduce the barnacle, since it is one of the creatures upon which Prof. Brooks lays considerable stress in the article to which I have referred. Not being myself a zoologist, I am only too happy to quote him. He says:

> Among the barnacles there are a few species the males and females of which differ remarkably. The female is an ordinary barnacle, with all the peculiarities of the group fully developed, while the male is a small parasite upon the body of the female, and is so different from the female of its own species, and from all ordinary barnacles, that no one would ever recognize in the adult male any affinity whatever to its closest allies.

The barnacle, or cirripede, is the creature which Mr. Darwin so long studied, and from which he learned so many lessons leading up to his grand generalizations. In a letter to Sir Charles Lyell, dated September 14, 1849, he recounts some of his discoveries while engaged in this study. Having learned that most cirripedes, but not all, were hermaphrodite, he remarks:

> The other day I got a curious case of a unisexual instead of hermaphrodite cirripede, in which the female had the common cirripedial character, and in two valves of her shell had two little pockets in each of which she kept a little husband. I do not know of any other case where a female invariably has two husbands. I have one still odder fact, common to several species, namely, that though they are hermaphrodite, they have small additional, or, as I call them, complemental males. One specimen, itself hermaphrodite, had no less than seven of these complemental males attached to it.

Prof. Brooks brings forward facts of this class to demonstrate that the male is the variable sex, while the female is comparatively stable. However much we may doubt his further conclusion that variability rather than supplementary procreative power was the primary purpose of the separate male principle, we must, it would seem, concede that variability and adaptability are the distinguishing characteristics of the male sex everywhere, as the transmitting power and permanence of type are those of the female. But this is a very different thing from saying that the female sex is incapable of progress, or that man is destined to develop indefinitely, leaving woman constantly farther and farther in the rear. Does the class of philosophers to which reference has been made look forward to a time when woman shall become as insignificant an object compared to man as the male spider is compared to the female? This would be the logical outcome of their argument if based upon the relative variability

of the male sex.

We have now seen that, whether we contemplate the higher animals, among which male superiority prevails, or the lower forms, among which female superiority prevails, the argument from biology that the existing relations between the sexes in the human race are precisely what nature intended them to be, that they ought not to be disturbed and cannot be improved, leads, when carried to its logical conclusion, to a palpable absurdity. But have we, then, profited nothing by the thoughtful contemplation of the subject from these two points of view?

Those who rightly interpret the facts cannot avoid learning a most important lesson from each of these lines of inquiry. From the first the truth comes clearly forth that the relations of the sexes among the higher animals are widely abnormal, warped, and strained by a long line of curious influences, chiefly psychic, which are incident to the development of animal organisms under the competitive principle that prevails throughout nature. From the second comes now into full view the still more important truth with which we first set out, that the female sex is primary in point both of origin and of importance in the history and economy of organic life. And as life is the highest product of nature and human life the highest type of life, it follows that the grandest fact in nature is woman.

But we have learned even more than this, that which is certainly of more practical value. We have learned how to carry forward the progress of development so far advanced by the unconscious agencies of nature. Accepting evolution as we must, recognizing heredity as the distinctive attribute of the female sex, it becomes clear that it must be from the steady advance of woman rather than from the uncertain fluctuations of man that the sure and solid progress of the future is to come. The attempt to move the whole race forward by elevating only the sex that represents the principle of instability, has long enough been tried. The many cases of superior men the sons of superior mothers, coupled with the many more cases of degenerate sons of superior sires, have taught us over and over again that the way to civilize the race is to civilize woman. And now, thanks to science, we see why this is so.

Woman is the unchanging trunk of the great genealogic tree; while man, with all his vaunted superiority, is but a branch, a grafted scion, as it were, whose acquired qualities die with the individual, while those of woman are handed on to futurity. Woman is the race, and the race can be raised up only as she is raised up. There is no fixed rule by which Nature has intended that one sex should excel the other, any more than there is any fixed point beyond which either cannot further develop. Nature has no intentions, and evolution has no limits. True science teaches that the elevation of woman is the only sure road to the evolution of man.

Reference

[1] Service of love.

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Hyper-hypergamy: Eveline Neal, the Super-Vamp with 43 husbands

Robert St. Estephe · 14 August 2024 · Archived copy · Original

Lonely hearts rackets have long been a favorite way for the woman without a conscience to get rich quick. But in the history of the practice of the lonely hearts scam — in all its manifold variety (including the category "female lonely hearts serial killer") — the case of Englishwoman Eveline Neal stands out. Eveline was truly a "vamps vamp." This Channel-crossing gold-digger had beaucoup de class, in sharp contrast to that much more famous lonely hearts racketeer from rural Indiana, USA, Belle Gunness, the husky farm woman who lured men by the scores (over twenty of them, with some estimates being much higher) with her "husband wanted" newspaper classified ads, got ahold of their cash or property and then drugged them before dispatching them with her handy farm axe.

Although this charmed English adventuress — Eveline Neal — seems to have allowed each and every one of her victims to remain above ground following her thorough fleecing of same, she most certainly deserves to be known far and wide as one of the world's greats in her particular and highly sophisticated craft. The Neal story is an amazing one, and for the lesson it teaches — of the relentlessness of the hypergamy instinct in some females — it well deserves to be retold, and retold often.

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FULL TEXT: London, March 29.— The story of the woman who married forty-three husbands, brief reference to which was made in yesterday's report, has no equal in the criminal annals of modern times. Eveline Neal is the child of a well-to-do farmer in Shropshire, the fertility of whose acres made it an easy matter to provide handsomely for his family, composed of one daughter and three sons. Eveline, like many others in the same position, being the pet of her father and brothers, and fairly good looking, soon learned to command, and grew up in the belief that mankind was created to do her homage and minister to her wishes. How early she started in her present career is not yet known, but, as she is still young, if not in the heyday of youth, it is supposed that she early entered the crooked paths in which she has since strayed. Eveline's methods were admirable in their simplicity.

Fearing that the sturdy common sense of the majority of her countrymen might not prove favorable to her schemes, she long since transferred herself and her belongings to French soil, finding in Paris, and the general practice of

patronizing marriage bureaus and answering advertisements holding out attractive inducements to commit matrimony, a congenial atmosphere and much encouragement.

Behold her, then, located in the gay capital, if she could be said to have a location when the necessities of her trade compelled her to be as locomotive as a grasshopper and quite protean in her many disguises. Of course, a woman of Miss Neal's genius could not adhere slavishly to any particular method. She had many, but a favorite scheme, and one that won her much wealth, was the announcement in the journals that she was a widow, with a fortune varying in different advertisements from 200,000 to 1,000,000 francs, and desired to marry a gentleman in good circumstances belonging to "high life" if not to the nobility, or to the select circles of commerce.

Answers were directed to be sent addressed poste restante, where they were called for by an accomplice. The latter then selected such of the replies as madam was pleased with and made appointments for an interview, not with the English maiden, but only with her friend. At this meeting the accomplice, M. urges, passed the candidates in serious review, noting down carefully the physical characteristics of each, the amount of fortune, etc. In cases where this examination proved satisfactory the victim was invited to madame's sumptuous apartments in sight or the Rond Point in the Champs Elysees, or some equally attractive quarter of the city.

On every occasion the widow assumed a new name, but each time she told a pitiful tale of how she had been married against her will, and, while she would like to please herself on the present occasion, she still had a mother, her lather being dead, whose wishes she must consult, and who still deemed her, in spite of her previous matrimonial experience, "o'er young to marry yet." In short the applicant must wait. Then began the most profitable portion of the game, the courtship being made as expensive as possible for the suitor. Nothing but the most costly presents would placate the imperious beauty, and if they fell off in the slightest from her high standard of quality and quantity, the dream of the infatuated admirer was promptly ended. Nor was this done in any disagreeable manner. There was no scene, no reproaches, no tears.

Madame simply disappeared. The profusely bled victim sought her in her accustomed haunts, but the most diligent search failed to reveal her. It goes without saying that the presents, constituting the magnificent "Corbeille," [A tradition in 19th century France, the *corbeille de mariage* was a gift basket given by the groom to the bride upon the signing of the wedding contract] were also missing. The precious stones, rich jewels, and other valuable booty were not only invisible to the donor, but he would have been compelled to take ship in order to see them again. They had been safely transferred to the madame's snug little mansion in the suburbs of London, which was rich from garret to

cellar with the proceeds of her Parisian industry.
But madame had yet another method. In cases where something more than the sedate joys of a French courtship were needed to induce the fiance to part with his means in sufficient abundance, Eveline kindly consented to an actual marriage, which piece of gracious condescension never failed to produce the desired effect. The “Make” and the church would be visited in due course, the wedding breakfast eaten, and the presents duly received and ticketed, but when the shades of night had fallen on the scene the groom, who mayhap had indulged too freely in Chambartin, would suddenly be rudely awakened to the knowledge that both bride and gifts had departed.
The French police declare on their honor that in 1881, when Eveline was brought to their official attention for the first time, she had been married in this peculiar way thirteen times, but that now she had increased the score to the extraordinary total of forty-three. The cause of the present unsought publicity given to Eveline and her ways is her experience with a certain viscount, which led to her arrest at the Hotel Meurice yesterday. This gentleman had ruined himself by gambling and was naturally anxious to obtain more wealth wherewith to regild his tarnished escutcheon.
At first attracted by Eveline’s supposititious millions, he at length became really in love with the adventuress, and followed her and her companion with canine fidelity in their travels throughout England, Belgium and Norway, the expenses being paid by the nobleman, who borrowed right and left on notes of hand based on his expectations of marrying a wealthy widow. This, however, could not go on forever. The viscount insisted that the happy day should be named; Eveline, knowing that no more presents could be gained by an actual marriage, declined to do so, and her suitor laid his case before the police. Eveline was astonished at her arrest but is a woman of too many resources to be greatly cast down.
[“Married Many Men. – Extraordinary Matrimonial Career of a High-Spirited English Girl. – Eveline Neal Achieves Fame and Fortune by Wedding Gullible Frenchmen. – She Also Reaps a Heavy Benefit by Selling Nuptial Gifts. – Her Little List of Sorrowing Husbands Now Foots Up Forty-Three.” St. Paul Daily Globe (Mn.), Mar. 30, 1891, p. 1]

The Fable of the Fish

Papa Possum · 15 August 2024 · Archived copy · Original

Editorial note: you can hear Papa Possum read his verse here. –Ed

Some angry creatures gathered once
with grievances in mind
On how they felt society
conspired against their kind.
We'll call them "fish" since that themselves
they once did call in claim,
Although it's certain that you know
them by another name.

Inside a bowl, upon a shelf,
in a department store,
They reinforced their discontent,
and shunned outside rapport,
Renounced the Strengths they could have played,
chose pessimism's pull:
"Our bowl, it is half empty! Don't
dare say it is half full!"

With anger they topped off their bowl,
each echoed Marx's name.
Not one fish thought to look toward self,
but sought something to blame.
Each clenched right fin into a fist,
and thrust it toward the air,
Then swam in circles leftward…
never getting anywhere.

Across the aisle, in Games and Sports,
were bicycles displayed.
Each built for action, work, or speed;
the fuming fish surveyed
And through their fish-eye view assumed
each bike of dark ideals,
"All bikes were built for just one thing:
crush us beneath their wheels!"

The bikes were taken quite aback,
sought to this fear relieve.
But the fish rallied, fist fins high,
with "Swim left and believe!"
The fish bowl boiled over and
splashed water everywhere
And when, at last, the rage died down,
no bike was standing there.

The bikes had moved to aisle far
from undeserv'ed rage,

Then lived their lives as each thought best;
the fish stayed in their cage.
So, here the story ends and if
a moral's what you wish…
Then, "men need marxist feminists
like bicycles need fish."

The Red Pill Raw Files – Are Women More Discriminated Against? – Karen Straughan

A Voice For Men Videos · 17 August 2024 · Archived copy · Original

The Goal Post Episode 42 – Raygunning

A Voice For Men Videos · 18 August 2024 · Archived copy · Original

25 men bullshitting about male privilege – part 1

A Voice For Men Videos · 19 August 2024 · Archived copy · Original

Good women (and why that's a red herring)

Anakin Niceguy · 20 August 2024 · Archived copy · Original

From time to time, some critics of the Manosphere like to point out that there "are good women out there." The implication of this statement is that somehow MGTOWers/MRAs/PUAs/whatever-you-call-yourself have collectively failed to recognize the ability of women to be selfless, moral, jolly good fellows, and all that. So, what do I say to that? Yes, there are good women out there. *And your point is …. ?*

There are good women out there just like there are good people who have the misfortune of living in very dangerous urban slums. Are you expecting me to walk in such areas at night and sing the theme tune to *Mr. Roger's Neighborhood*? Do you think many "good women," let alone other men such as myself, would do that?

The issue is not the existence of good women. The issue is that society reflects the aspirations of **malicious women** in law, politics, academia, business, media, modern religion, the dating scene, the home, etc. What are the "good women" doing in the mean time? No-o-o-o-thing.

Ok, I exaggerate there. I acknowledge the woman here and there who "gets it." But let's face it: Jane Q. Public does not seem to be all that bothered by what malicious women are allowed to do. Jane Q. Public does not seem to be all that bothered by the suffering men are experiencing on all levels due to said malicious women: political, economic, social, relational, emotional, mental, and physical. What "concern" is shown to men is often couched in cynical, utilitarian terms (how a given issue impacts women).

Here's another matter to consider: What does your definition of a "good woman" entail, anyway? A friendly female coworker may be outgoing with you, the life of the party, generous with her friends, and yet come home and treat her husband like dog feces. The nice girl next door who goes to church, who loves her parents, loves her brother, loves Jesus, who volunteers at the soup kitchen, may nonetheless feel it's perfectly within her right to slap a man hard in the face and yet expect him to doing nothing in return except stand there and apologize. In other words, the problem isn't necessarily women who are deliberately evil. Rather, it's "good women" who don't even have a clue how unjust and harmful their behavior is towards men.

I know a lot of "good women" in real life. I love 'em, but honestly, they need to smell the java and get a revelation.

So, when some bucko tells me there are "good women out there," I dismiss the fact as a red herring. When it comes to the problem of misandry, I couldn't give two flips of a raccoon's hindquarters on a hot August night with regard to talking about said women. Just as I won't walk in a high-crime neighborhood at night until some developers turn it all into a well-lit shopping complex with fountains, bistros, and a truckload of security guards, I won't be singing paeans too loudly to "good women" just yet. Not until a critical mass of these "good women" say "enough of this garbage" and demonstrate they really do genuinely care about men. I want to see these so-called "good women" shout down malicious women, not honorable men.

I don't even debate "NAWALT." It's not even on my game table. The Collective Sisterhood of NAWALT has their work cut for them. To quote a famous character in the Star Wars trilogy, "Asteroids do not concern me, Admiral. I want that ship."

The delusion of glory

Zeta Male · 21 August 2024 · Archived copy · Original

From a young age boys are taught to persevere and to win. Boys are told stories with a message you should fight against all odds and attempt to gain the glory you desire. Stories of fantastic knights (often also upholding the valiant code of chivalry) who slay dragons sit in the minds of youth.

Gladiators and conquerors who reign supreme as they fight for what all that is right in the world and defending the people in the local village. Rock stars and champion athletes hold the attention of the world as people scream their names in excitement. These are who we are shown to look up to.

No child is without a glorious hero whose name will go down in legend, and almost every child dreams of being the person who would fight for such things *no matter what the cost.*

When a young boy is on the verge of collapsing, he is told to hold it in, endure the pain and keep going. The cheerleaders keep on screaming his name, despite his injury. The princess is waiting behind the beasts, as you fight for freedom and justice to save the world around you. That is what victory gets you! Fame! Glory! Power! The love of the people! You are a hero in their eyes and will live on as a god amongst men.

Of course from the knight in shining armor, to the football star, to the brave soldier we also see a sad story in the background. The thousandth knight to face the dragon, the last hope of the football team, and the mighty soldier who saves the day also share something else in common. They are the last to take the challenge. They aren't as special as much special, as they are the next in line to go against impossible odds. If they fail then someone else will come forth to take their place. Whether it be a pompous fool to fight the beast, the next season's quarterback, or the infantry reserves-they aren't the only hope that theyt have been made out to be.

No, in reality they are simply tools. Tools of society. And while that may not seem different than the roles of many others on the surface great heroes put their life at risk, lose everything and destroy them in the process. And if you are destroyed, you are just another tally on the list. And if you fail, then there is more glory offered. The glory of the hero is based on how many people failed before them, the more who fail, the more love there is to maintain. So much for glory.

So how does society get people to seek the glory? Glory is then associated with love. After growing up with countless tales of heroics and the love that comes with glory, you know not unconditional love, but love with a set of requirements. If you do not risk sacrificing yourself, how can you truly be loved? According the whimsical worlds imaginations are filled with, if there is no sacrifice, there is no chance of love.

Men can't simply have love, men have to win it. By being forced to win love, the masses use love as the bait for the servitude of men. Love will lure the fools towards ideas of glory, leading many to an early, unnecessary demise.

Love is glory, and glory is love by merging them together, men have learned to sacrifice themselves. There is no shrine, no parade, no ceremony for those who succeed without risking self destruction. There are no legends of those who protect without risk. Worst of all, there is no love. Without any sacrifice, there is nothing that can be obtained.

As our heroes bask in glory, they forget the dragon they stand upon covers a thousand corpses. That is the sad reality. The hero did what no one else could, but if he couldn't they would have found someone else, snaring them in with the promise of love. That is the dark truth behind glory.

Restoring the Presumption of Innocence Conference – 31 August 2024 – Sydney, Australia

Robert Brockway · 21 August 2024 · Archived copy · Original

Mothers of Sons and Bettina Arndt are holding an important a one-day conference in Sydney Australia. The **Restoring the Presumption of Innocence Conference** is being held on 31 August 2024.

Speakers include Augusto Zimmermann and Bettina Arndt, who have both spoken previously at ICMI17, and Damien Coory who hosts the popular vlog The Other Side.

Tickets can be purchased here.

Here’s what happened to Esther Vilar after she angered feminists

Peter Wright · 23 August 2024 · Archived copy · Original

When Esther Vilar published her book The Manipulated Man she was beaten up by four young women in the toilet of the Munich State Library who were angry about her perspectives.[1]

According to her own statement, her emigration from Germany goes back to this. The following account detailing her ongoing experience of violence by feminists was published in the San Rafael Daily Independent Journal Newspaper in 1973.[2]

[1] Esther Vilar: “Liebe macht unfrei”, Die Weltwoche, Ausgabe 51/2007

[2] San Rafael Daily Independent Journal Newspaper Archives **January 08, 1973 Page 42.**

What is feminism?

Adam Kostakis · 24 August 2024 · Archived copy · Original

There are countless definitions of what 'feminism' is, with feminists themselves pointing to glib dictionary definitions, and antifeminists preferring to define it as a female supremacy movement. A hundred other definitions could easily be offered, but the more important question is what (if anything) do all these different definitions hold in common?

Below, Adam Kostakis answers this question in the affirmative with an elegant definition that most would agree with. – PW

Even *essentially contested concepts,* as W. B. Gallie referred to them, must have meanings which are *greater than normative,* else communication about them would be rendered impossible. That is – there must be some amount of general consensus over what feminism is, between feminists and anti-feminists, or we would not be able to argue about it! Even despite the differences between a feminist's view of feminism and of our own, some *shared content* must exist at some level, or we would be talking about entirely different things. They might be talking about the feminist movement, while I am talking about horse-rearing, although we both refer to our respective subjects as 'feminism' – but we wouldn't have much to say to each other, would we, if this were the case?

So, I shall posit the following as a *universally applicable* definition of feminism; that is to say, it must fit everyone's criteria for what feminism is, *in spite* of the different perspectives that different people hold on its nature. It is a suitably limited definition, since it can encompass only those parts of feminism which all definitions hold in common. So, here it is: feminism is the project for increasing the power of women.

That, then, is what everybody who discusses feminism holds in common regarding the concept, whether they are supportive, skeptical, or nihilistically indifferent. No feminist, I think, would deny that this is, at the very least, the 'bare bones' of feminism, even if she would prefer to flesh it out in a lot more detail. But that will not do, for beyond this narrow inference, *we disagree with each other.* To be as objective as possible, then, we must take only that which everybody agrees upon, and that is our universally applicable definition.

Note that there is no mention of equality. This is because there are a number of feminists who explicitly did not pursue equality, but supremacy. So, equality cannot fit into the universal definition of feminism, since certain feminists themselves – who were very famously, unequivocally feminist – disavowed it. To say that feminism is 'about equality', then, would be to place oneself in diametrical opposition to several extremely influential feminists! And why, that would be … *misogynistic!*

Nor can feminism be said to be the project for increasing the power of women *relative to men,* since, in this counter-feminist's view, feminists are often quite content to increase the power of women in an absolute sense. That is, they endeavor to *grab all they can* for women, without reference to the status of men. The phrase 'relative to men,' then, only serves to imply that women are power-*less* relative to men at present, thus casting feminism in an unfairly favorable light. In reality, once women do achieve power which is at an equal or equivalent level to that of men, the demands of feminists do not stop. What we find is that female power becomes entrenched, and extended, and when it surpasses male power, this is simply referred to as 'parity' and ignored by feminists – at least, when they are not gloating over men's newfound powerlessness.

Nor are we able to list, in our universal definition, the specific areas of life, or *spheres,* in which the feminist project applies. This is because feminism is inherently universalizing; it seeks to colonize and dominate every single facet of life where men and women meet. It aims for domination in *every* sphere of life, actual and potential.

You may disagree with some of the points above, particularly if you are supportive of feminism. But this does nothing to change our universal definition, because all we can say about those points is that *they are contentious.* That is, feminists and non-feminists, who are educated about feminism, disagree about these aspects of feminism,

and it would simply be biased to take one or the other view for granted. That would be like consulting *only* Jacobins on the historical accomplishments of the Jacobin Club, or like canvassing *only* conservatives to explain modern liberalism. It would be a good example of poor methodology, and would help us very little in our search for truth. Right? So then, our universally applicable definition cannot be expanded beyond that which we stated before: feminism is the project for increasing the power of women.

Source: The above excerpt is from Adam Kostakis' essay *Pig Latin*.

The Truth About Australia's "Domestic Violence Crisis"

A Voice For Men Videos · 25 August 2024 · Archived copy · Original

The Truth About the Rachael Gunn Scandal

A Voice For Men Videos · 27 August 2024 · Archived copy · Original

Ben Hart is the world's oldest actively competing break dancer. He's recently also received negative publicity as a result of his daughter Madi attacking him publicly.

Here he talks about Rachael Gunn's Olympic performance with an expert eye. Well worth watching through for anyone interested in this saga. We do feel, however, that he doesn't lay enough responsibility at the feet of Raygun herself.

The cover image is courtesy of Wikimedia Commons and depicts the Eiffel Tower.

An alternative to Paper Abortion

Hopeland Cash · 28 August 2024 · Archived copy · Original

Paper Abortion refers to the concept of men (being non-fetus-carriers) having a legal equivalent to an abortion. Now, no actual abortion is involved; whoever may be carrying the baby, a Paper Abortion does not terminate the fetus. What is done is a termination of paternal rights *and* responsibilities. As far as the father of the child is concerned, the child is/was/will never be born, so he has no claim to be with it and cannot be called on to support it.

Just as if it had actually been terminated. He is, in effect, not a father.

Paper Abortion is not a popular idea. Many feminists argue that the discussion shouldn't even be held, but, unfortunately for them, we live in a nation believing in free speech, so the discussion has been and is being held. Do men deserve equal reproductive rights? Should fatherhood be able to be *forced* on a man where motherhood wouldn't be on his female counterpart? If not, how exactly do we fairly enact paper abortion so it won't be exploited by genuine deadbeats?

All valid questions rising from a valid concern. In the modern age of All Inclusive Equality, any imbalance between differing groups should be at least addressed. The imbalance here is clear: after conception, a woman has the option of abortion to terminate the pregnancy, preventing herself from becoming a mother. Men have no such option. Once they have sired a child, as long as it is carried to term, he has no legal means to *not* become a father. He can and likely will be forced to support the child, even if he never wanted to be a father.

By any reasonable definition that is an inequality.

So, given the assumption that women have greater reproductive autonomy (I'm sure there will be comments refuting that, but given…), how can the prenatal parental playing field be leveled?

Paper Abortion is one option, but, as I said already, it is unpopular. So, in the name of fairness and justice, I propose an alternative, a way to equalize men and women's parental rights without encouraging deadbeat dads.

Instead, let's create more deadbeat *moms*!

No, seriously.

I'll break it down: Society doesn't like to give men (as a group) more rights. Never has. Makes it harder to keep the workforce in check. Feminists say it's an attack on women. Giving men something in line with abortions would increase their reproductive rights, which is seen as a threat to women's rights. So Paper Abortions are out; no additional rights for men.

Society also doesn't like to take rights away from women (as a group) (at least not any more; history is a fucked-up place). As feminism has marched on over the last century and into its fourth wave, whatever has been gained has not been likely to be given up. The point being, there's no taking abortion away from women. For legal, moral, medical and practical reasons, it's not happening.

So, no giving rights to men, and no taking them away from women.

What can we do?

Well, rights tend to be balanced by *responsibilities*. Every child learns that growing into adulthood brings more rights and privileges, but also duties and requirements. So, if women have more reproductive rights than men, but we can't actually *change* the distribution of rights, we should change the distribution of the corresponding responsibilities.

Let women have access to abortions. They can save women's lives. Men do not carry children, so they have no need for the procedure, no need for a equivalent. It is a biological difference, so let women have at it.

What needs to be equalized is the legal burden placed on parents. If we're going to accept women having abortions,

we have to realize that they won't only have them for medical reasons; women do and will have abortions to terminate an unwanted pregnancy.

Let them. Women shouldn't have to carry an unwanted child. That is cruel to mother and child.

However, getting out of *pregnancy* need not be the same as getting out of *parenthood.*

Men can't, after all. Once his sperm is loose, if it conceives a child, he is its father and there is nothing he can do. He is responsible for it. Period.

Let the same be done for (to) women. Don't make them carry through an unwanted pregnancy, but enforce the parental responsibilities they have inferred. Once a person, man or woman, has conceived a child, they are responsible for it. Even if a woman has an abortion, she has still conceived, which means she *is* a mother.

How, you ask, can a woman still be a mother after an abortion?

Simple: adoption. Any time a woman has an abortion, she should be required to subsequently adopt a child. The father of the aborted fetus will be made the legal father, and she the legal mother. They are both responsible for it, must pay for it, care for it, must raise it as if it were their own. The woman does not have to go through the rigors of pregnancy, but she still must face the responsibilities she has taken upon herself by conceiving a child. She becomes a mother whether or not she has an abortion.

Equality is as simple as that. Abortions all around, for whatever reason, but evenly enforced parental responsibilities via adoption. If you conceive a child, you have to care for a child (even if it isn't genetically your own. But don't worry, it'll probably come to identify as your child, so same diff). There are a huge number of children in need of adoption in America alone, and this would help relieve their pain by giving them parents.

Women would then be on the same footing as men, knowing that if they conceive a child they *will* become a parent, albeit adoptive, even if they didn't want to. There won't be the backdoor any longer of hoping your (female) partner will have an abortion and free you both from parental responsibility, but at least it will be evenly cruel and unfair. Women can still have abortions for medical reasons, but that won't get them out of being a parent, just as men have no way to terminate their parental responsibilities. If a child is conceived, both parties are on the hook, no exceptions. The mother will still be the one to decide if they're on the hook for their own child or an adopted one, but there *will* be a child in their lives, his *and* hers.

If she didn't want to be a mother, she should've kept it out of her pants.

Editorial note: Given how stupid and dishonest some of our critics are, we feel it necessary to point out that this article is ironic and satirical and meant to force people to think what they're really saying when they say "if he didn't want to be a father he should have kept it in his pants." That we even have to say so explicitly is a sign of the times we live in. Adopt a child whether you want to or not! –Ed

Radical Feminism is not the “Fringe” of Feminism!

Luigi Logan (aka Fidelbogen) · 29 August 2024 · Archived copy · Original

Radical feminism is feminism’s rotten core and the source of feminism’s life. Without radical feminism, feminism at large would amount to little and scatter to the four winds.

That is the whole truth and nothing other. However, it is a truth that plenty of people won’t square up to. It is quite fashionable nowadays, especially in the wake of the Agent Orange scandal, to brush aside radical feminism as outdated and popularly disregarded. When people do this, they are trying to change the subject and reassert control of the conversation so as to remove the feminist project, at large, from the critical spotlight.

Radical feminism – by which I mean chiefly the man-hating kind – is a standard which sets the measure for feminism as a whole. All brands of feminism are either more or less relevant depending on how closely they approximate radical feminism.

Radical feminism is 100 proof, and a radical feminist takes her feminism neat. Others take theirs watered down – but it’s all the same drink.

People love to tell you that the radfems are “just fringe extremists” – as if we were standing in a field and the radfems were some tight little cluster, cut off in their own world on the perimeter. What the speaker fails to consider is that all feminism is on a continuum whose unifying principle is disaffection toward men and things male. That’s all it is, and if you study feminism objectively you can form no other conclusion.

There is no break, no gap, no discontinuity, between radical feminism and the rest of feminism. It is a moral plenum, fully packed. For every foul man-hater, there is a slightly less foul man-hater, then a slightly less foul one than that . . . and down the line it goes, shade by shade. For example, Amanda Marcotte is only half as bad as Mary Daly – but comparatively speaking, that’s still pretty damned bad! So is Mary Daly unacceptable while Amanda gets a pass? Where should we set the cutoff?

If we were to address the radical man-hating gangrene as a serious issue, we would morally amputate the phenomenon. But in order for THAT to happen, we would need to establish a moral threshhold, to effectively quantify how much systemic man-hating we can theoretically “live with”.

Anything above the cutoff might be denounced and ostracized, but there would still be a boundary of acceptability – and that is just the problem. The stench of misandry wouldn’t be quite so overpowering any more, but it would still be present, and permanent, and tolerated. And it would still taint feminism as a whole.

Eventually, we might feel obligated to repeat the whole process; to hack off more of the rotten end and set the cap a little lower. If we were moved to do this time and again, there would soon be precious little of feminism remaining.

That ought to teach us that the apologists and deflectionists are right: we oughtn’t be so fixated on the extremists. The rot extends clear through the feminist organism to some degree, and examples closer to home (of casual misandry or mere perverse ignorance) are never lacking. Every chance we get, we should point out the pervasive anti-male bias – be this subtle or brazen.

Anti-male bias – whether in the form of hating men, or looking the other way when evidence of man-hating crops up, or simply the prevalence of double standards which favor women – is recognizable as the core principle which makes feminism feminism. This principle, more than anything, binds the feminist project together, moves it forward, and explains the complex reality of its evolvement through time.

The feminist project seeks to expand the power of women with no limit, and anything like ethical regard for men and maleness would impose a formidable barrier to such expansion. Remove that ethical regard, and the frontier is wide open. Hence, so far as the feminist project is concerned, ethical regard for men and maleness has got to go – and what better why to shuck off ethical regard for anything, than to HATE it?

Since the world always contains X number of women who hate men. . .and even MEN who hate men, feminism's inner cadre always has a sufficient recruitment pool. Hate is a tremendous motivator, and we can hardly account for feminism's vitality on the theory that the real movers-and-shakers are only mildly annoyed with men.

In the end, if feminism did not harbor a kind of moral black hole of infinite disaffection toward men and maleness, it would quickly reach the limit of its possible development. . . . and begin to dissipate.

So once again, radical feminism – to wit, the man-hating kind – is the CORE of feminism. By contrast, it is the liberals, the moderates, the humanists, and the "fun" feminists who make up the fluffy fringe on feminism's perimeter. They are the useful idiots who serve mainly as camouflage and as ideological pack mules.

Those who say that radical feminism is marginal to feminism at large, are lying – either to you, or to themselves.

“Men SHOULD Be Frightened!” – Ava Santina

A Voice For Men Videos · 30 August 2024 · Archived copy · Original

A Prayer for Joe Bob

A Voice For Men Videos · 31 August 2024 · Archived copy · Original

Who Lost America?: Ex-Child Support Agent's conversation with Dr. Stephen Baskerville

A Voice For Men Videos · 2 September 2024 · Archived copy · Original

The Goal Post Episode 43 – The Red Episode

A Voice For Men Videos · 3 September 2024 · Archived copy · Original

Restoring the Presumption of Innocence Conference

A Voice For Men Videos · 4 September 2024 · Archived copy · Original

The Aeneid and the horrors of a blue pill existence

Andrew Exeter · 5 September 2024 · Archived copy · Original

Virgil's epic poem the *Aeneid* tells the story of Aeneas and his people, the Trojans, as they flee from their destroyed home of Troy (the Trojan War is recounted in Homer's *Iliad*) and venture to Italy to build a new home; the descendants of Aeneas himself (Romulus and Remus) are destined to become the founders of Rome. The first half of the poem recounts the Trojans' journey to Italy, while the second half recounts the war that breaks out between the Trojans and the Italians, a war kicked off thanks to petty divine intervention by Juno, wife of Jupiter and queen of the gods.

The character arc of Aeneas – the protagonist of the poem who is, "famous for his piety," (page 3) – provides an arguably excellent example of what occurs as a result of living a blue pill life as a man. We should begin by noting the importance of Aeneas', "piety," as it is his defining characteristic and one of the four virtues inscribed on the shield of Augustus (the first Roman emperor and the one during whose reign Virgil wrote the poem); the Latin term for this is *pietas*, which refers not only to religious devotion, but also to loyalty to one's family and one's compatriots and thus selflessness.

The enforced adherence to *pietas* occurs in a manner that is reminiscent of the blue pill existence by demanding numerous sacrifices from Aeneas in the service of a seemingly noble yet distant and nebulous ideal. In Book II of the *Aeneid*, Aeneas tells the story of the fall of Troy, which resulted in the death of his wife, Creusa. While Aeneas is running through the burning city, trying to find her – he lost track of her while initially escaping – he encounters her ghost, who tells him that her death would not have happened, "without the approval of the gods," (as a ghost, she has been to the underworld and can thus see the future) also instructing him to wipe, "away the tears you are shedding for Creusa whom you loved," (page 47) because they will change nothing. Aeneas notes that he was left, "there in tears and longing to reply," to her and yet was unable to do so.

The loss of Creusa is arguably the first major sacrifice demanded by the gods – specifically, as Creusa notes, it is the, "Great Mother of the Gods," (page 47) referring to Juno – from Aeneas, and yet it is a sacrifice made without consent (it occurs because destiny has it that Aeneas will marry another woman named Lavinia, with whom he will

give birth to the ancestors of Romulus and Remus). Aeneas is simply forced to accept this tragedy, and its justification is that it serves a higher purpose; even though Aeneas is committed to serving said higher purpose, the death of his wife still takes an understandable toll on him.

The second major sacrifice demanded of him is the severing of his relationship with Dido, the queen of Carthage, in Book IV. Aeneas and Dido fall in love after the Trojans land in Carthage – and have sex for the first time thanks to cynical divine intervention from Juno – but Jupiter (king of the gods) sends his messenger Mercury down to order Aeneas to leave Dido and resume his journey to Italy.

Jupiter questions – in an arguably paternalistic fashion, as if he knows what is better for Aeneas than Aeneas himself – whether, "the glory of such a destiny [becoming a venerated figure in Roman legend] does not fire his heart." (page 76) When Dido eventually catches Aeneas trying to leave Carthage secretly, Aeneas makes this juxtaposition between what he desires and what the gods demand of him explicit when he states that, "It is not by my own will that I search for Italy." (page 79) West, the translator, points out in the introduction that the, "weakness and misery," that Aeneas shows upon being confronted by Dido are signs of, "Virgil's human understanding," (page xix) and a contribution to the contrast between the humanity of those on the ground and the wilful apathy of those above.

It is arguably the case that blue pill men live a life characterised by an internal conflict between what they consider to be their duty to the blue pill world around them and the women in their lives on one side, and their own personal desires on the other. Such a life involves the subjugation of the latter to the former in the name of being a 'good man' or a 'male ally', ideals of masculinity which we red pill men know are meaningless. The one distinction I would draw between the average blue pill man and Aeneas, however, is that this process involves more consent from the blue pill man than it does from Aeneas; such men must fully submit to the loss of their individuality and make the necessary sacrifices to do so, while Aeneas genuinely has far less control over this process.

We must also analyse the conclusion of the *Aeneid* to get a picture of the final destination to which blue pill thinking inevitably leads men. In the final lines of Book XII, Aeneas slays Turnus, prince of the Rutulians (one of the Italian tribes that are at war with the Trojans), the justification for which has been debated by many scholars. The killing of Turnus is certainly at odds with *pietas* (it has nothing to do with devotion to either the gods or anybody), and it goes directly against another one of the aforementioned four virtues – *clementia*, which means 'mercy' (it's where we get the word 'clemency' from). By the time that Aeneas kills him, Turnus is lying on the ground and begging for mercy, after Aeneas' spear strikes him in, "the middle of the thigh," (page 290) and cripples him; Turnus also has his strength sapped from his body thanks to divine intervention from Jupiter, ensuring that he had no chance of winning the duel.

Aeneas slays Turnus

Virgil applies the adjective *furiis* to Aeneas' emotional state as he is about to kill Turnus, an adjective that is related to the Latin term *furor*, which can mean 'frenzy' or 'rage' or 'madness'. *Furor* is significant in that it is depicted as being the opposite of *pietas*, Aeneas' defining characteristic; *furor* connotes letting one's emotions control one's actions (instead of one's devotion to the gods or to others) and being excessively (or, as the Romans would argue, immorally) selfish, being at odds with the selflessness associated with *pietas*. Aeneas adopting the characteristic of *furor* is like Jesus succumbing to the temptations of Satan, or Michael Kimmel starting to respect men; it's completely against his nature. So why does he do it?

My argument as to why Aeneas disregards the ethical code outlined on the shield of Augustus is because he sees no value in adhering to it by the end of the poem. Fulfilling his destiny is a task that has involved many sacrifices for him – namely the deaths of Creusa, Dido, his father Anchises (Book III), and the loyal son Pallas of his ally King Evander (Book X), all losses over which Aeneas grieves humanely – and yet Aeneas has not been justly compensated for these sacrifices, as his understandable human troubles have been ignored and only viewed as obstacles by Jupiter to the accomplishment of this goal. The promise of glory does not fully satisfy Aeneas – this is the type of promise, by the way, that contributes to the male disposability that characterises wars – and it is entirely understandable as to why.

The killing of Turnus lacks a clear moral justification because Aeneas does not believe that one is necessary when those who have been forcing him to abide by that code evidently do not care at all for his wellbeing. This killing is like the existential implosion of a man who has just realised the shallowness of his own value structure, carried out with a nihilistic and Cain-esque fury reminiscent of men who murder their wives over unjust divorces. It is no wonder that such is the case, given that the structure of the idea of fate/destiny – where there is a predetermined end at which one will arrive, by whatever means necessary – resembles that of a lie (because when you lie, you choose an end ahead of time at which you want to arrive, and manipulate everyone and everything around you as much as is necessary to get there).

By the end of the poem, Aeneas has little to nothing of value to call his own, and so he curses Jupiter and destiny – or, in other words, the world around him – for stealing from him what he once loved, and the loss of faith in the proposition that existence is worthwhile is almost always accompanied by undeserved and futile (in the sense that

existence can never be destroyed by acts of revenge committed against it) death.

The core lesson that we red pill men can learn from the *Aeneid*, brilliantly written as it was by Virgil, is that the subjugation of our will to external moral obligations that society expects us to adopt unquestioningly only contributes to the, "modern genocide on the male soul," that Paul Elam describes in his video 'Servant, Slave and Scapegoat' as being mercilessly conducted by the blue pill world. No matter what the dictates of those whom men perceive to be their gods may be, you must understand that your will is your own and that it can only be broken with your consent.

Note: All page references to the *Aeneid* are to the Penguin Classics edition, translated by David West.

Snow White Sued For Anti-Male Sexism As Disney Implode

A Voice For Men Videos · 6 September 2024 · Archived copy · Original

Australian men are getting screwed

A Voice For Men Videos · 8 September 2024 · Archived copy · Original

A short video in which Bettina Arndt gets straight to the point.

Propertius & Prudentius show gender allocation of credit and blame

Douglas Galbi · 9 September 2024 · Archived copy · Original

To demonstrate romantic sensibility and gain warm acclaim, a successful man often proclaims that he owes all his success to his wife. Under the common law of coverture, a husband is responsible for all the crimes his wife commits. Such examples aren't unusual. Crediting women while blaming men underpins the modern idea of gender equality. Propertius and Prudentius attest to that also being a classical practice.

In first century BGC Rome, the poet Propertius became famous for writing in the tradition of Gallus's love elegy. The Oxford World's Classics paperback edition of Propertius's poems in English translation, published in 2009, declares on its book-back blurb:

> Of all the great classical love poets, Propertius (c. 50-10 BC) is surely one of those with most immediate appeal for readers today. His helpless infatuation for the sinister figure of his mistress Cynthia forms the main subject of his poetry and is analyzed with a tormented but witty grandeur in all its changing moods, from ecstasy to suicidal despair. [1]

Propertius's poems have immediate appeal to many readers today for their appalling celebration of men's abasement to women. More men die from suicide than from homicide. Four times more men than women commit suicide. To make men's lives matter, by far the most important policy would be to reduce the power of sinister women over men. Instead, women and men delight in reading about Propertius's infatuation with the sinister figure of Cynthia.

Like many successful men today, Propertius credited his mistress Cynthia for all his poetic success. She is the source of his poetry. She makes him a genius:

> You ask, how do I write so many songs of love,
> how my soft book comes forth, the talk of all.
> Not Calliope nor Apollo sings me this;
> my girl herself makes me a genius.
> If I see her go forth in shining Coan silk,
> from that silk gown a scroll of verse comes;
> or if I see her tresses roam loose along her brow,
> she goes rejoicing, famous for her hair;
> or if her ivory fingers strike songs forth on the lyre,
> I marvel how her skilled hands press the strings;
> or when she droops her drowsy eyes that yearn for sleep,
> I find a thousand new themes for my poems;
> or if she throws her gown off to wrestle with me nude,
> ah, then, then I compose whole Iliads!
> Whatever she has done, whatever she has said,
> great legends spring from nowhere into being.
>
> { Quaeritis, unde mihi totiens scribantur amores,
> unde meus veniat mollis in ore liber.
> non haec Calliope, non haec mihi cantat Apollo.
> ingenium nobis ipsa puella facit.
> sive illam Cois fulgentem incedere vidi,
> totum de Coa veste volumen erit;

> seu vidi ad frontem sparsos errare capillos,
> gaudet laudatis ire superba comis;
> sive lyrae carmen digitis percussit eburnis,
> miramur, facilis ut premat arte manus;
> seu compescentis somnum declinat ocellos,
> invenio causas mille poeta novas;
> seu nuda erepto mecum luctatur amictu,
> tum vero longas condimus Iliadas;
> seu quidquid fecit sivest quodcumque locuta,
> maxima de nihilo nascitur historia. }[2]

Propertius imagined the Muses placing Cynthia in front of their dancing. Then they would give to Propertius poetic laurels. He understood Cynthia's eminent place, "for without you my genius has no recognized value {nam sine te nostrum non valet ingenium}."[3] In our age of individuality and intense concern for gender equity, how can such a fanciful gender allocation of credit be supported?

Although Cynthia is said to have created all of Propertius's love poetry, women allegedly lack agency with respect to wrong-doing. The poet Prudentius, writing about 400 GC, underscored the importance of recognizing agency:

> So did the horse, iron, bull, lion, rope, or olive
> have criminal power within them when formed?
> The cause in madness by which man is killed isn't iron,
> but the human hand, nor is a horse the creator of the frenzied insanity
> of the circus, its folly and wild applause.
> That's mob mentality, destitute of reason, not the horses' course,
> that rages on. Shameful passion ruins a useful gift.
>
> { numquid equus, ferrum, taurus, leo, funis, olivum
> in se vim sceleris, cum formarentur, habebant?
> quod iugulatur homo, non ferrum causa furoris
> sed manus est; nec equum vesania fervida circi
> auctorem levitatis habet rabidive fragoris:
> mens vulgi rationis inops, non cursus equorum
> perfurit: infami studio perit utile donum. }[4]

God made Adam with freedom of choice. Adam didn't have to be a slave to God or a slave to women:

> "Go forth," says the very parent, the maker and creator of Adam,
> "Go forth, human, ennobled above all through my mouth's breath,
> not a slave, powerful, ruler of things, ruler also
> and judge of your own mind. Subject yourself to me only
> by your free will, so that your subjection will be itself a liberty
> in your free judgement. I don't force or constrain you by my might,
> but remind you to flee injustice and pursue justice.
> Light is companion of the just; the wicked's companion is horrid death.
> Choose the way of life. Virtue shall conduct you through the ages;
> your fault in turn will condemn you for eternity.
> With freedom granted, choose between these alternate fates."
>
> { "vade," ait ipse parens opifexque et conditor Adae,
> "vade, homo, adflatu nostri praenobilis oris,

> insubiecte, potens, rerum arbiter, arbiter idem
> et iudex mentis propriae, mihi subdere soli
> sponte tua, quo sit subiectio et ipsa soluto
> libera iudicio, non cogo nec exigo per vim,
> sed moneo iniustum fugias iustumque sequaris.
> lux comes est iusti, comes est mors horrida iniqui,
> elige rem vitae; tua virtus temet in aevum
> provehat, aeternum damnet tua culpa vicissim,
> praestet et alterutram permissa licentia sortem." }[5]

With his own freedom and faulty choice, Adam fell. Eve, so blameless that she isn't even named, bore no guilt for Adam's fall:

> By this kindness and so abundant gift, Adam is a wanderer.
> He then transgresses established law, and with foresight
> and volition chooses lethal ways, while believing more useful to himself
> what, against God's prohibiting, the clever serpent persuaded,
> persuaded certainly by exhortations, not compelled by harsh
> command. Accused of this criminal act, the woman
> responded to God that, herself enticed by evil artifice,
> she persuaded her man. Her man himself then freely
> consented. Could he not have spurned her exhortations with the freedom
> of his upright soul? He could have. For surely God earlier
> urged him to follow the better way willingly, but he,
> spurning counsel, believed more the savage enemy.
>
> { hac pietate vagus et tanto munere abundans,
> transit propositum fas et letalia prudens
> eligit atque volens, magis utile dum sibi credit
> quod prohibente Deo persuasit callidus anguis,
> persuasit certe hortatu, non inpulit acri
> imperio; hoc mulier rea criminis exprobranti
> respondit Domino, suadelis se malefabris
> inlectam suasisse viro; vir et ipse libenter
> consensit, licuitne hortantem spernere recti
> libertate animi? licuit; namque et Deus ante
> suaserat ut meliora volens sequeretur; at ille
> spernens consilium saevo plus credidit hosti. }[6]

In theory, Adam could have chosen to do other than what Eve urged. Most men with wives or girlfriends understand that such a choice isn't feasible in practice. Systemic gynocentrism is real. Under U.S. tax law, 90% of the "innocent spouses" granted tax relief for illegal joint marital tax filings are wives.[7] With remarkable foresight into social development, Prudentius assigned Adam all the blame for his fall.

> Cynthia made you a poet, lustful Propertius.
> Gallus's genius was lovely Lycoris.
> Beautiful Nemesis is the fame of witty Tibullus.
> Lesbia dictated to you, learned Catullus.
>
> { Cynthia te vatem fecit, lascive Properti;

> ingenium Galli pulchra Lycoris erat;
> fama est arguti Nemesis formosa Tibulli;
> Lesbia dictavit, docte Catulle, tibi }[8]

Leading authorities work assiduously today to promote gender equality for women. Promoting “gender equality for women” isn’t the same as promoting gender equality. Promoting gender equality for women actually means crediting women for more and blaming men for more. That’s classical practice, now enhanced by the modern propaganda apparatus and the ideological zeal of rabidly monomaniac post-modernists. Men living within the Roman colonial legacy should seek a divorce from the Sabine women.

Notes:

[1] Lee (2009), from back cover.

[2] Propertius, Elegies 2.1.1-16, Latin text from Goold (1990), English translation (with my small changes) from Corelis (1995). A. S. Kline offers all of Propertius’s poems in English prose translation in a web-native presentation.

One can find many similar claims throughout literary history. The man trobairitz Peire Vidal in twelfth-century southern France sung of his lady-love:

> If I know how to speak or act
> I owe her thanks, for she gave me
> wisdom and understanding.
> My heart fills with joy and song;
> any good I ever do
> comes from her beauty, her charm,
> even when I lose myself in dreams.
>
> { E s’ieu sai ren dir ni faire,
> Ilh n’aia.l grat, que sciensa
> M’a donat e conoissensa,
> Per qu’ieu sui gais e chantaire.
> E tot quan fauc d’avinen
> Ai del sieu bell cors plazen,
> Neis quan de bon cor consire. }

Peire Vidal, “I breathe in the air {Ab l’alen tir vas me l’aire}” st. 4, Old Occitan text from Anglade (1913) p. 61 (song 19), English translation from Paden & Paden (2007) p. 133 (song 59). Alternate English translation and a musical performance of “Ab l’alen tir vas me l’aire” by the Camerata Mediterranea (Joel Cohen, director) from their album Lo Gai Saber: Troubadour and Minstrels 1100-1300, issued in 1990.

Medieval literature of men’s sexed protest recognized gender injustice in the allocation of credit and blame. One such medieval work protested:

> When business prospers, wives maintain
> that they take credit for the gain.
> If hardship strikes, they’re quick to stress
> their husband’s blame for their distress.
>
> { Cum res coniugibus succedunt prospere,
> Uxores asserunt se totum facere;

> Si fiunt pauperes volunt arguere
> Quod propter homines sunt ipse misere. }

About not getting married {De coniuge non ducenda} P5, Latin text and English translation from Rigg (1986) pp. 64-5.

[3] Propertius, Elegies 2.30A.40, Latin text from Goold (1990), my English translation. Cf. 2.1.4.

[4] Prudentius, The Origin of Sin {Hamartigenia} vv. 358-64, Latin text from Thomson (1949) p. 228, my English translation, benefiting from that of id. and Malamud (2011) p. 21. These verses provide an early instance of the influential argument, "guns don't kill people, people kill people." Subsequent quotes from Hamartigenia are similarly sourced.

A proposed reform of U.S. tax law defining "innocent spouse" tax relief similarly emphasizes agency:

> the existing innocent spouse relief regime should be replaced with one that respects joint filers' agency when signing joint returns and affords relief only when a joint filer was unable to exercise that agency.

McMahon (2014) p. 141. Agency in earning money within a marriage, however, has no legal relevance in determining the allocation of assets upon divorce. Moreover, since the spouse that works outside the home to earn money for the marriage has less time to spend with children, that spouse is highly disadvantaged in seeking custody of children of the marriage.

[5] Hamartigenia, vv. 697-707. Cf. Genesis 2:7 ("God formed the human from the dirt and breathed into his nostrils the breath of life."), Deuteronomy 30:15-20 ("Behold, today I have set before you life and prosperity, death and adversity. …"), James 1:25 ("the perfect law, the law of liberty").

[6] Hamartigenia, vv. 708-19. In his Cathemerinon, Prudentius recognized Eve's culpability in Adam's fall:

> Then the treacherous serpent
> tempts the virgin's untrained mind.
> So with evil persuasion on her man, her partner,
> she forces him to eat what was forbidden.
> She herself will be ruined in the same way.
>
> { Hic draco perfidus indocile
> virginis inlicit ingenium,
> ut socium malesuada virum
> mandere cogeret ex vetitis
> ipsa pari peritura modo. }

Prudentius, Book of the Daily Round {Liber Cathemerinon} 3, "Hymn before the meal {Hymnus ante cibum}," st. 23 (vv. 111-5), Latin text from O'Daly (2012) p. 88, my English translation benefiting from that of id. p. 89 and Malamud (2011) p. 142.

Prudentius's Hamartigenia distinctively treats Adam's culpability:

> Perhaps the most peculiar feature of the Hamartigenia to readers brought up on the Genesis account of the Creation and Fall of mankind and influenced by a literary tradition that has been fascinated by the figure of Eve is the way she is minimized, almost eliminated, from the narrative of the origin of sin. In this, Prudentius's account of original sin differs greatly from the biblical account.

Malamud (2011) p. 140. Prudentius was a highly sophisticated writer who apparently understood gynocentric

oppression. He may have been ironically invoking the classical practice of shifting blame from women to men.

[7] In enacting innocent spouse tax relief, the U.S. Congress clearly understood that such relief would vastly disproportionately benefit women:

> All but one mention of innocent spouse relief in the Congressional Record referred to wives, most often divorced wives.

McMahon (2014) p. 149, n. 35. In Congressional debate concerning innocent spouse tax relief, Senator Jon Kyl declared: “Nine out of 10 innocent spouses are women.” Id. p. 49, citing statement of Senator Kyl in 1998. Available statistics on innocent spouse petitions are consistent with that claim:

> Wives sought relief in 85.4 percent of total cases, 85.3 percent of the trial cases and 88.1 percent of appeals. Not only do women bring more cases, courts appear to be more sympathetic to wives than to husbands. Wives won 21.6 percent of their appeals and 37.4 percent of their trials and husbands won 0.0 percent of their appeals and 25.4 percent of their trial cases. As a result of the dominance wives have in bringing suit, wives won 89.5 percent of total taxpayer victories.

McMahon (2012) p. 662. Interpreted literally as a matter of reason and logic, innocent spouse law seems to undermine gender equality:

> In the case of innocent spouse relief, in the attempt to help wives, relief might well cause more harm than good. For those spouses targeted for relief, we are creating a dangerous double standard. The reason for a more protective tax regime is that advocates worry that it is unfair to presume that wives can meaningfully evaluate the returns they sign. It is hard to see how this fails to send a signal to the nation that wives are not, or are at least not considered to be, equal members in marriage. This is not a message that we want Congress to send.
>
> McMahon (2014) p. 184. More sophisticated interpretation better indicates the intended undermining of gender equality. The U.S. Congress gutted due process of law through domestic violence legislation enacted under grossly anti-men gender-bigoted claims about domestic violence. Gender-profiling husbands for arrest for domestic violence makes husband legally disadvantage spouses. Congress apparently intended to send a message of female privilege through its domestic violence laws. Congress plausibly sought to send a similar, politically advantageous message of female privilege with its innocent spouse tax law.

Innocent spouse law includes an open-ended opportunity to get tax relief under the heading “equitable relief.” According to the U.S. Internal Revenue Service:

> If you don’t qualify for innocent spouse relief or separation of liability relief, you may still qualify for equitable relief. To qualify for equitable relief, you must establish that under all the facts and circumstances, it would be unfair to hold you liable for the deficiency or underpayment of tax.

The anti-men gender bias Congress intended is made more obvious with the additional explicit stipulation: “the IRS will take into account abuse and financial control by the nonrequesting spouse.”

[8] Martial, Epigrams 8.73.5-8, Latin text of Heraeus & Borovskij (1925) via Perseus, my English translation.

[image] Nude woman (maenad) in Roman fresco in the Casa del Criptoportico (I 6,2) in Pompeii. Painted before 79 GC (probably first century). Image thanks to WolfgangRieger and Wikimedia Commons.

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For the love of women

A Voice For Men Videos · 10 September 2024 · Archived copy · Original

1959: Malvina Reynolds sings an awful song that wouldn't be out of place in today's misandric world

A Voice For Men Videos · 11 September 2024 · Archived copy · Original

Lyrics:

It says in Coronet Magazine
June nineteen-fifty six, page ten
That married women are not as happy
As women who have no men

Married women are cranky
Frustrated and disgusted
While single women are bright and gay
Creative and well adjusted

We don't need the men
We don't need the men
We don't need to have them round
Except for now and then

They can come to see us
When we need to move the piano
Otherwise they can stay at home
And read about the White Sox

We don't care about them
We can do without them
They'll look cute in a bathing suit
On a billboard in Manhattan

We don't need the men
We don't need the men
We don't need to have them round
Except for now and then

They can come to see us
When they have tickets for the symphony
Otherwise they can stay at home
And play a game of pinochle

We don't care about them
We can do without them
They'll look cute in a bathing suit
On a billboard in Wisconsin

We don't need the men
We don't need the men
We don't need to have them round
Except for now and then

The can come to see us

When they're feeling pleasant and agreeable
Otherwise they can stay at home
And holler at the TV programs

We don't care about them
We can do without them
They'll look cute in a bathing suit
On a billboard in Madagascar

We don't need the men
We don't need the men
We don't need to have them round
Except for now and then

They can come to see us
When they're all dressed up with a suit on
Otherwise they can stay at home
[Spoken]: And drop towels in their own bathroom

We don't care about them
We can do without them
They'll look cute in a bathing suit
On a billboard in Tierra del Fuego

Credit genius.com for the lyrics.

This Time (And Every Time) It's Personal

Doug Mortimer · 12 September 2024 · Archived copy · Original

Perhaps the most famous quotation ever attributed to Sigmund Freud is "What do women want?" For the record, the complete quotation is "The great question that has never been answered, and which I have not yet been able to answer, despite my thirty years of research into the feminine soul, is 'What does a woman want?'" Also for the record, the quote is from a letter he wrote to Marie Bonaparte, a descendant of Napoleon, who consulted Freud for frigidity beginning in 1925.

Freud lived till 1939, so he was around long enough to see the triumph of the suffragettes, though not the routine appointment or election of women to high office and other positions of authority. His thoughts on that development surely would have been interesting. Suggestion for Psych 101 term paper topic: "Is the Girl-Boss Phenomenon a Manifestation of Penis Envy?" Penis envy, of course, is another Freudian theory not beloved by feminists. Famously, Woody Allen once said he believed in the theory but didn't think it should be restricted to women.

Now that women in positions of authority are commonplace, we can start to make some observations about patterns of female behavior when they wield power. At the outset, let's trot out the obligatory NAWALT disclaimer. Even so, if your prejudices accompany you into the voting booth and you look askance at female candidates, your instincts will rarely lead you astray.

Another famous quote comes from former (1977-1987) Speaker of the House Thomas "Tip" O'Neill, a veteran of classic Irish ward-heeling politics in Boston. He once observed, "All politics is local." It appears he did not coin this phrase but he is still associated with it even though he died 30 years ago.

There's no telling how many talking heads have parsed this simple four-word phrase over the years, but it's not particularly hard to understand. It means that a voter bases his decision on how candidates' positions will affect him, his family, his neighborhood, his city, etc. with diminishing importance as one goes up the ladder. In other words, voters cast their ballots according to self-interest. What a revelation!

The concept of local is elastic to some degree. In a small or sparsely populated state, a local issue might be a matter of regional if not statewide importance. Typically, big-picture, geopolitical issues will gain little traction. When the flatscreen pundits turn to the pros and cons of regime change in Uzbekistan, local viewers/voters reach for the remote.

So keeping the two aforementioned quotes in mind, let's assert this axiom for the woman politician and the woman voter: What women want politically is personal, *i.e.,* local. No surprise there because women take everything personally. In fact, they admit it. One of the most popular second-wave feminist slogans was "the personal is political." I wouldn't go so far as to say women are incapable of objectivity, but I think their instinctive stance on any issue will be subjective rather than objective. The latter just doesn't come naturally to them.

Chances are if there is some sort of charity regularly begging you for money, women are behind it. More often than not, there is some element of the personal in the charities they select. The ravages of (fill in name of birth defect) are rarely addressed by a woman unless she has given birth to a child with same. At that point, she is more likely to get involved in organizing a charity to fight said birth defect. Of course, while she does have a vested interest in alleviating the suffering of her child, the money will also alleviate the suffering of other people's children and possibly fund a cure. So self-interest often leads to more than just selfish ends.

Nevertheless, you can't come out and admit that your advocacy involves even a modicum of self-interest. The appeal must always be to the common good. Every candidate has a self-interest but woe betide anyone running for public office who admits it. The voter, of course, casts his ballot in secret, so no one can stop him from casting a ballot in his own best interest. Nevertheless, political pecksniffs still wag their fingers and admonish him to vote his *conscience*!

Actually, some people do vote conscience over self-interest. There is a word for such people: Suckers! By definition, only you can vote in your self-interest. If you don't do it, no one else can. In truth, such a practice is democracy in action. If everyone votes for his own self-interest, the people with the most self-interested votes win! Never had a poly sci course in my life, but even I figured that out.

So what happens when female self-interest goes beyond charity to public policy? An object lesson is an elementary school teacher named Jeanne Manford. In 1972 she learned that her son had been beaten up while distributing pro-homosexual flyers at a political gathering. So she wrote a letter to the *New York Post* announcing, "I have a homosexual son and I love him." One thing led to another, and she eventually founded Parents and Friends of Lesbians and Gays, later known as PFLAG. Now the Lesbians and Gays have become LGBTQ, et al, and we have Pride Month, same-sex marriage, and a Technicolor panorama of flags.

Would this have happened without mothers like Jeanne Manford serving as a sort of ladies' auxiliary? Would mother Manford have had an epiphany if her son had not been beaten up? Or if he had been a heterosexual beaten up for some other reason? Or if some other woman's homosexual son had been beaten up? Doubtful.

Another issue that women take personally – to put it mildly – is abortion. Of course, millions of women have had a personal experience with this procedure. Some have regretted it ever since. One such woman of my acquaintance has a birthday party on the due date of the child she aborted decades ago. Like a religious convert, she is more zealously anti-abortion than rank-and-file pro-life women who have never had and would never consider an abortion.

More numerous are those who have had abortions and admit to them – and sometimes boast of them – asserting that whatever success they have enjoyed in life would not have been possible if they had been hamstrung by children. Call them pro-choice or pro-abortion, they tend to be quite vocal about their beliefs. Curiously, some of the loudest are post-menopausal women whose self-interest would not seem to be served one way or another by whatever laws a state enacts pertaining to abortion. How to account for that?

In many cases, it is because such women have daughters and want to ensure that they will be able to abort their babies if they want to. One of the selling points for abortion is that there's a woman in every family who's had one, though you might have to include the extended family. You wouldn't vote against what's best for your stepmother or your sister-in-law or your second cousin, would you?

Paradoxically, taking things personally dovetails with the female herd instinct. Any threat to legalized abortion is perceived as an attack by the individual woman, and also as an attack against all women. Criticism of women in general is taken personally by the individual woman; criticism of an individual woman is an affront to all women. It is a rare woman indeed who does not play the sexist card when she becomes the subject of opprobrium.

Consequently, a nuanced, rational debate about abortion is all but impossible. As far as women are concerned, it is all about their bodies and their rights. More's the pity because the issue raises philosophical (when does life begin?), moral (if abortion involves the taking of life, can it ever be justified?), and religious (what would a higher power think about the deliberate eradication of inchoate human beings?) issues.

And what about the effects on society at large? Given the birth dearth, where will the future taxpayers come from to fund the welfare state that women are so fond of? On the other hand, a conservative argument in favor of abortion is that it is the most effective way ever devised to keep the underclass in check! Not that a pro-choice advocate will ever offer that up in an attempt to win hearts and minds. Feminists will be freezing their eggs in hell before they take to the streets bearing signs to that effect!

And what about the fathers of the fetuses? Don't they have a say in the matter? You already know the answer to that. Sit down and shut up, Mr. Man!

Thanks to the herd instinct, if a woman in Texas can't get an abortion, women in New York and California are outraged! They may even make a pilgrimage to Texas to raise hell about it. Of course, women can't get abortions in

Afghanistan but even the most ardent feminist isn't crazy enough to travel there to lead workshops or protests against the Taliban. The hand of Allah writes, and having written moves on.

Given the tendency of women's menstrual periods to synchronize when they live in close proximity to one another, one can't help but wonder if the same is true of their political views. How many parents have been bewildered by seeing that vivacious young woman they sent off to college return to them a few months later as a social justice sourpuss, much too young to be a perpetually frowning frump, yet there she stews. A semester or two in the college hive will age a young woman but it won't help her grow up.

Whatever you do, don't engage such a young woman in debate. She will be passionate about a number of issues, and rational about none of them. If you don't see eye to eye with her and say so, it will be more than a disagreement; it will be a personal attack on her as well as her sex. If you're not down with abortion, then the question becomes: why do you hate women? The pro-abortion female is never asked why she hates fetuses.

Of course, this attitude is often present in regard to other issues. If you're not in favor of the beatification of St. George Floyd, why do you hate black people? If you criticize Hezbollah, why do you hate Palestinians? If you don't support Israel, why do you hate Jews? Is it possible that this attitude can be attributed to the increasing involvement of women (and testosterone-deficient men) in politics? Can we blame at least part of the Playskool politics of today on the increasing involvement of women?

After reading accounts of the 1787 constitutional convention, the Federalist Papers, and the writings of the founding fathers, one is tempted to say that public discourse in America has been on a downward trajectory for 250 years. Could that be because back then there was no input from women (no, Abigail Adams's letters to her husband John do not count) – and no need to appeal to the women's vote? If women were as politically involved then as they are now, we might still be British subjects, a more disturbing thought today than it would have been in 1776.

Of course, when the Declaration of Independence was drafted, all politicians were white males and women couldn't vote. No need to seek out a candidate who looked like you because *every* candidate looked like you! Candidates had to take a stand on the issues, and voters had to ponder the issues and figure out which party or candidate was preferable. Whew! Thanks to identity politics, we don't have to resort to that anymore!

In the early days of the republic, animosity was hardly unknown among male voters and office-seekers. But that was just part and parcel of being a man. If you were attacked, personally or politically, you counter-attacked; if someone zinged you, you zinged him back. A man who receives a tongue-lashing from a female foe doesn't have the luxury of playing the sexism card. Actually, it probably wouldn't occur to him to do so because the male herd instinct is not a thing.

When a man is verbally attacked by another man, a strong rejoinder is a must because if he fails to respond in some form or fashion, he will be adjudged a sissy – and that only makes things worse. There's something fundamentally defective about a guy who won't stand up for himself. Even a woman will look down on such a man – unless it's her son. A man's thought processes are more like, OK, he got me today, I'll get him later. Maybe it'll be face to face, maybe I'll drygulch him, but I will get him. More importantly, although you may not *like* the other guy, you don't *hate* him for what he said. He's just doing his job. *It's nothing personal!* If he out-insults or out-zings you, the onus is on you, not him.

Consider Playing the Dozens, an insult game played by black males. In short, it is a duel of oneupsmanship in insults. To say that the banter is insensitive would be an understatement. All's fair in love, war, and Playing the Dozens. While insulting one's mother would usually be taboo, in this contest it is common. You can say the worst thing imaginable about your opponent's mother, and he will respond in kind. The only taboo regarding your mother is running home to her so she can dry your tears.

Another good example is a Friars Club roast, in which comedians get together to "honor" one of their own. If you're good at dishing it out, you'd better be good at taking it. And if you're not…well, they probably wouldn't be roasting you in the first place.

Sports teams have always had bench jockeys and trash talkers. The abuse is milder than in days of old and there are more taboos, chiefly but not exclusively ethnic. It may be hard to believe, but there was a time when Yankee greats Joe DiMaggio and Phil Rizzuto took no offense at being dubbed Big Dago and Little Dago.

Today public address announcers will routinely warn fans not to engage in “racist or sexist” taunting. Of course, Joe and Phil wouldn’t have known what sexist behavior was. In fact, I don’t think the word “racism” was coined till after their heyday.

We are told that women seek consensus. More to the point, when they are in positions of authority, they impose it, creating a distinctly female form of totalitarianism. Being more hierarchical, men do not need consensus to function. The boss doesn’t care what you think about his policies, he just wants you to do your job.

When we hear that many people are breaking up friendships these days due to political differences, I suspect that those people are mostly female, biological or wannabe. With men of normal testosterone levels have a political disagreement and the matter cannot be resolved, it is perfectly acceptable to agree to disagree. Of course, there are men who go along to get along. This is not the same thing as following orders. We’re talking about trucklers who suck up to people in positions of authority. The yes man is universally despised. Is there such a thing as a yes woman? To be sure, but the phrase is redundant.

Ah, you say, haven’t you heard the catty remarks women make about each other? I remember years ago when the Miss America pageant was a big deal. In those days the contestants *had* to be attractive: No dogs, no trans women, no land whales, no purple hair. During the annual televised panorama of pulchritude, I would hear my mother, aunt, grandmother, or some other adult female in the living room criticize just about every contestant…with a schnoz like that she must be related to Jimmy Durante…her legs are like matchsticks…looks like a bottle blonde to me…her butt is too big – or too small. As I horny teenager, I just didn’t get it. They all aroused me. When does the swimsuit competition start?

An important difference in the jibes of men and women is that women’s negative comments are *never* said to another woman’s face. In fact, just the opposite. If a woman shows up with the most unflattering hairdo conceivable, the response is always, “Oh, I love what you’ve done with your hair!” If a poll was taken and her best friends unanimously thought she looked goofy, not one would break the news to her.

So it should be no surprise that the sacred cow status of freedom of speech is slowly eroding. The excuse is that it might – *might*, mind you – inspire some sort of anti-social behavior. Crack a joke about (fill in name of ethnic group) and you’re a bigot! Crack a joke about a homosexual and you’re a homophobe! Crack a joke about women and you’re a misogynist! And if somewhere in our fair land some ethnic, some homosexual, or some woman is harmed, it’s because of men like you! As a man, you believe in accountability but there are limits.

Before signing off, let’s bring back Freud for an encore. Another of his famous sayings is “The first human who hurled an insult instead of a stone was the founder of civilization.” So there you go! If not for insensitive remarks, we wouldn’t be here today!

So why do you hate women, Dr. Freud?

Hitler reacts to radical feminist Julie Bindel

A Voice For Men Videos · 13 September 2024 · Archived copy · Original

Credit Mike Buchanan's site Laughing at feminists for bringing this one to our attention.

I need angry women who hate men because...

A Voice For Men Videos · 14 September 2024 · Archived copy · Original

‘Q & A’ with Peter Wright – by Jana Xiolier

A Voice for Men · 15 September 2024 · Archived copy · Original

Jana Xiolier posed the following questions to Peter Wright on July 4, 2024 .

Q. What do you think of our current culture and how it treats men?

A. In today’s culture, men are no longer appreciated for their presence or contributions and are routinely despised, especially when they fail to be of service to women and the State. This is because Western culture has lost its sense of family love – called *storge* by the Greeks – and in its place we now have atomised individuals driven by a narcissistic preoccupation with themselves; it’s a mindset that reduces men to mechanistic, utilitarian functionaries for the benefit of others, or to failures in that mandate.

Q. Do you feel fairly treated as a man?

A. If the benchmark for fairness is being treated with equal value to others, I think its reasonable to conclude that men are not – which I would say is demonstrated by the higher suicide rate of Western males. By way of comparison, Chinese women suicide in higher numbers than Chinese men, which also demonstrates the question of human value but with genders reversed.

Q. Do you think men have more power than women on a societal level?

A. Men more often hold the power of office, but what they do with that power deserves further consideration. To give an example, a local council where I live has eleven elected councillors (8 men and 3 women) who recently voted on whether to apportion money for celebrations of International Men’s Day in the city. The 8 men voted yes to funding, and the 3 women voted no! In a similar resolution voting to issue funds for International Women’s Day, the same 11 councillors voted yes, unanimously. My observation is that gendered use of power is generalizable to these examples; ie. men extend chivalry and consideration to women, but it is not reciprocated by women.

On a more general note I agree with Nancy Armstrong’s observation that there exists ‘two spheres’ of influence – one male sphere, and one female. She states that the interpersonal contract of romantic love and family relationships, which are directed largely by women, can often overrule the social contract controlled largely by male office holders. The result is that love can be the most powerful regulating convention between two parties – a possibility that is little considered by feminist writers in their rantings about males holding all the power in all domains.

Q. Do you think feminism is interested in equality?

A. Not at all. “Equality” on the feminist tongue serves as a euphemism for securing unearned and often unequal power for themselves, and for women more generally. This motive points to a definition of feminism that most people would agree with: i.e., feminism is the project for increasing the power of women.

Q. Does feminism help men?

A. Feminism sets out to actively harm men in many instances. Strangely enough, feminism may accidentally help men in some ways, especially when they get legislation passed for the purpose of empowering women, but men end up exploiting the same legislation to their own benefit. For example, legal redress for victims of sexual harassment or physical abuse, or even the ‘abuse excuse’ designed for women who murder a spouse are things men have used to their advantage, which elicited outrage by the feminist architects of these systems. In fact there has also been a trend of men claiming (but only on paper) that they are *trans*-women in order to secure multiple female-only privileges: for example, in Switzerland a man legally classified himself a woman on government documents and was able to retire younger and receive a pension at the same age as women. A man in Ecuador also changed his status to female, on paper, in order to gain custody of his children after divorce, as his country typically awards child custody to women. In Germany and also Norway, men have identified as women, on paper, in order to gain access

to female-only university courses (eg. STEM quotas), or to gain access to female-only scholarships. These men did not "transition" in any material way, and were simply exploiting the gender privileges that have accumulated exclusively around the female sex.

Q. What do you think are the major issues facing men today?

A. First issues that come to mind are a lack of social valorization, which leads them to feeling worthless and paves the way for suicidal outcomes. A second major issue is the weight of imposed guilt that men carry around for being supposed members of a violent oppressor class. I could go on to list more men's issues, but these two items are among the most crushing for men and boys, working in the background of their psyches, which means that rectifying these messages would lead to a number of improvements for men – and by extension for Western society as well.

Q. What do you think a true path towards equality between men and women would look like?

A. Socially that would look like an equal *valuing* of men and women, and would rest legislatively on 'equality of opportunity' in place of the current feminist push for 'equality of outcomes' (equity).

Q. Can you tell me of an experience of someone you know or yourself that was unfair and related to our culture's treatment of men?

A. For me the heart breaker scenario is men in horrifically abusive relationships who can't leave for good reasons, men who sometimes suffer the double horror of being falsely painted an abuser by the *actual* female abuser – then having the world come down on that same man and multiplying his pain. I've seen many men in this situation, and feeling alone is an understatement for what they are going through. If readers know any man in this position, I encourage you to consider helping them – whether materially, or even simply with some kind words and a listening ear which may prove the difference between him living versus suiciding.

Q. Do you know of any experiences of people who have experienced issues with women in their lives or with the court system etc etc.?

A. Too many to count, and I wager most readers here will feel the same – the system is rigged against men from beginning to end. Again, if you know any man going through a break-up and family courts, consider if you can offer them some kind of support.

Q. What do you think of traditional gender roles?

A. Another tricky question because there's a variety of "traditional roles," each one differing somewhat in its customs and conventions. For example in the West we have two primary traditionalisms: the first one is highly gynocentric (prioritising wife/woman somewhat over husband and children) and the second model is a *non*-gynocentric tradition which values gender roles on the basis that they exist as service roles within the wider family nexus; this is a model I can get behind. I wrote two detailed articles on traditional gender roles titled, *The Tradwife Revisited* and *Anti-Gynocentrism Is The Only Anti-Feminism That Matters* – which I'd encourage readers to read if they want more detail. To summarise those two articles, I praise traditional gender roles that are non-gynocentric and family oriented, with the caveat that we now live in a society that doesn't support that model – in fact it actively tries to undermine it and rip it down.

Q. What do you think of intersectionality?

A. Advocates of the intersectional model claim its a way of seeing, and of being more inclusive toward marginalised people. In practice however, I'm seeing the opposite; the theory gets used for the sake of excluding people deemed too high on their 'privilege wheel,' and such exclusion is often based on wide categories like 'whiteness' or simply 'maleness.' On that basis I completely reject its interpretation & application.

Q. One last question. What would you say to the argument that the world is more child-centered than it is gynocentric? In that women are only centered, as much as they are, because they are useful to nature and

that it is an attempt to center children, meaning that gynocentrism is an inaccurate way of describing society's focus on the issues women face?

A. One popular hypothesis holds that women have always been more 'centered' than other family members who remained on the periphery, this being due to women's usefulness in reproduction and in the raising of children. I reject this argument as another attempt to smuggle gynocentrism into families. The gynocentrism displayed today towards women who don't have any children, and who plan to remain childless, is evidence that something other than child-centrism is at play in our centering of women. I think that something else amounts to a gendered narcissism that aims to place women 'on a pedestal.' Far from being an evolutionary adaptation for production of children, this practice results in the maladaptive outcome of less pairbonding between men and women, acrimonious relationships, higher divorce rates, and plummeting birth rates.

In traditional societies all members of the family are considered central to the functioning of the family unit, providing an environment of support for the raising of children. And if any member of the family suffered injury or needed extra support, it was based wholly on need and not on being female. For example, I recently conducted a poll on X that fleshes out people's reactions to this question: "In a traditional society, which family member do you think men would have assisted out of a burning house first?" The answers to that question & the results are as follows:

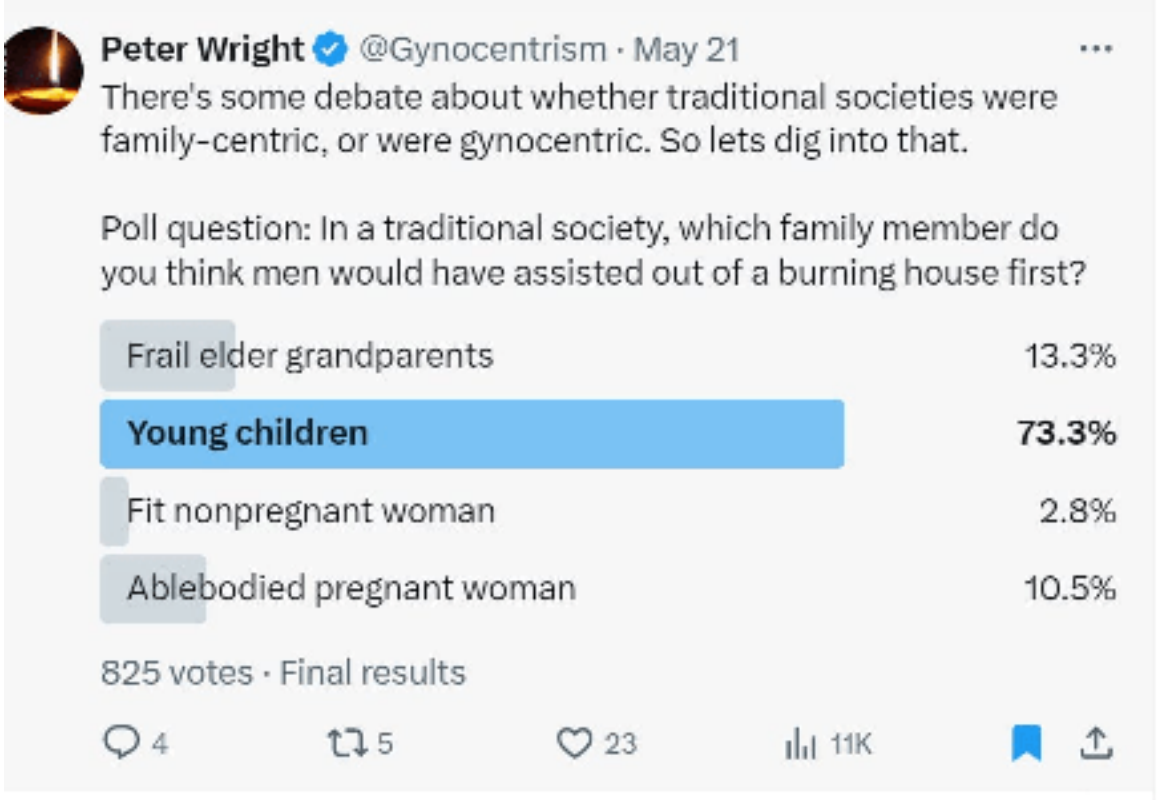

In summary, all family members throughout our evolutionary history needed protection, or 'centering' to use your word, in order to be part of a strong, viable family team. But that isn't called gynocentrism; it's called *storge* as mentioned above. All family members were protected – as indicated in the poll. If women were vulnerable and needed protection occasionally, they would be. Men, too, were protected if they were injured, old, sick, or in need. Protection & provision has always been based on the shifting needs of various family members – whoever had the most immediate need was catered to, cared for and centered.

* * *

Jana Xiolier's YouTube Channel: Women Against Feminism

Serious questions surround anti-sexual-violence group What Were You Wearing? Australia

A Voice For Men Videos · 16 September 2024 · Archived copy · Original

In this video Australian news-magazine programme *A Current Affair* has raised serious concerns about the sexual violence organisation What Were You Wearing? Australia.

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Lessons to Learn from The Folly of Herod Antipas

Andrew Exeter · 17 September 2024 · Archived copy · Original

Verses 3 to 11 of Chapter 14 of the Gospel of Matthew contain one of the accounts of the beheading of John the Baptist by Herod Antipas, the ruler of Galilee at the time, a story from which red pill men can learn some important lessons where it concerns what their own consciences tell them about the whims of manipulative women. Before we begin this analysis, a quick review of this story is in order.

The head of John the Baptist

Herod Antipas – one of the sons of Herod the Great, who tried but failed to kill Jesus Christ in Chapter 2 – has John the Baptist imprisoned, "for Herodias' sake;" (14:3) John had insisted that it was, "not lawful," (14:4) for Antipas to have married Herodias, because Antipas had divorced his first wife to do this and because Herodias had done the same with her first husband, Herod II. Herod II – also called Herod Philip I – is also the half-brother of Antipas (same father, different mother).

On one of Antipas' birthdays, Salome – the biological daughter of Herodias and Herod II, and thus the stepdaughter of Antipas – "danced before them, and pleased Herod," (14:6) to the point where Antipas, "promised with an oath to give her whatsoever she would ask." (14:7) Unfortunately for Antipas, Salome – at the instruction of her mother – demands, "John Baptist's head in a charger," (14:8) and the reluctant Antipas ultimately gives her want she wants and has John beheaded in prison.

Herodias and Salome

Biblical commentator Albert Barnes notes the significance of Antipas feeling, "sorry," (14:9) at the prospect of killing John, arguing that there are three likely reasons for this. Antipas felt a great respect for John – considering him, "a just man and an holy," as recorded in Mark 6:20 – he, "feared the multitude," who, "counted him as a prophet," (14:5) and Antipas had the sense that beheading John was, as Barnes argues, "so manifestly wicked," as to make Antipas' conscience object to the request. Barnes also contends that Antipas can see the shallowness of this request, which is made solely to, "gratify the malice of a wicked woman," referring to Herodias' hatred of John for his criticism of her marriage to Antipas.

Antipas has the power to deny Salome's request and preserve the life of John, but he beheads John both because of the oath he swore to give Salome whatever she wanted (made before he knew what exactly she wanted) and because of, "them which sat with him at meat." (14:9) Barnes argues that this is essentially a description of Antipas succumbing to peer pressure and being, "afraid of the charge of cowardice and want of spirit;" he gave Salome what she wanted and failed to have the courage to obey his conscience.

It is also worth noting the style of Salome's dance, dubbed the Dance of the Seven Veils; Barnes argues (as do cinematic depictions of the dance in 1953 and 1961) that this was a, "lascivious and wanton," act performed by a, "dissolute," girl, and the fact that Salome was Antipas' stepdaughter adds an incestuous element to the dance. One arguably does not even need to hold the conservative views on sexuality that Barnes does to see the disturbing nature of this performance by Salome.

Antipas and his mistake

It is ultimately Antipas' folly and personal cowardice – that is, cowardice in being reluctant to do that which he personally knows to be right – that leads to the death of John the Baptist, who arguably acts as a symbol for Antipas' conscience. The first two verses of Chapter 14 recount Antipas' belief that – after hearing of, "the fame of Jesus," (14:1) fame which grew due to Christ's performance of miracles for the people – John has somehow, "risen from the dead." (14:2)

Barnes argues that Antipas mistook Christ for John because of his guilty conscience; Antipas knew that executing John was wrong from the beginning, and later feared that John had somehow miraculously returned, as Antipas'

conscience would never let him forget his fatal failure to do what needed to be done when it needed to be done. Antipas still bears ultimate responsibility for John's execution, but even Jordan Peterson would argue that the provocative and likely neotenic Salome was, "deeply complicit," in contributing to this mistake.

Knowing when you're being manipulated

Red pill men recognise that their biology – by itself – will not serve them well when it comes to interacting with women, and Antipas was negligent to ignore the incestuous and thus highly questionable nature of Salome's dance. Like the average blue pill man, he swore an oath to give a woman whose character he knew little to nothing about whatever she wanted purely because she visually, "pleased," (14:6) him.

Hence the second point made by Paul Elam in his video 'Six Subtle Gateways To Borderline Hell', in which he argues that if a woman becomes highly sexual with you early on in the relationship, this is a sign that she is weaponizing her sexuality to your detriment. Salome's sexual manipulation is like that of the Greek goddess Hera – as discussed previously on this website by Peter Wright – in that it serves a purely selfish end; this is made even more unsettling by the collusion of her mother Herodias, who would have presumably been quite satisfied with the sight of John's head after Salome, "brought *it* to her mother." (14:11)

To reiterate, sexual manipulation is one of the easiest ways that a woman can get a man of her choosing to do whatever she likes, given how visual men are when it comes to sexual selection. It is this kind of manipulation that red pill men must be able to perceive for what it is – especially when it is coming from women about whom we know very little, or nothing at all – and they must value what their conscience tells them over what their hormones tell them when dealing with a Salome in their own lives.

*All quotes from the *Bible* are taken from the King James Version of the text.

Guardians of the Rowland Adelagun (ManWomanMyth) Series

A Voice For Men Videos · 18 September 2024 · Archived copy · Original

Gamma Bias In The Maintenance of Gynocentrism

Peter Wright · 20 September 2024 · Archived copy · Original

Gamma bias refers to a cognitive gender bias theory developed by Seager & Barry (2019).[1]

Gamma bias refers to the operation of two concurrent biases: alpha bias (exaggerating or magnifying gender differences) and beta bias (ignoring or minimizing gender differences). Gamma bias occurs when one gender difference is minimized while simultaneously another is magnified, resulting in a doubling of cognitive distortion.[2]

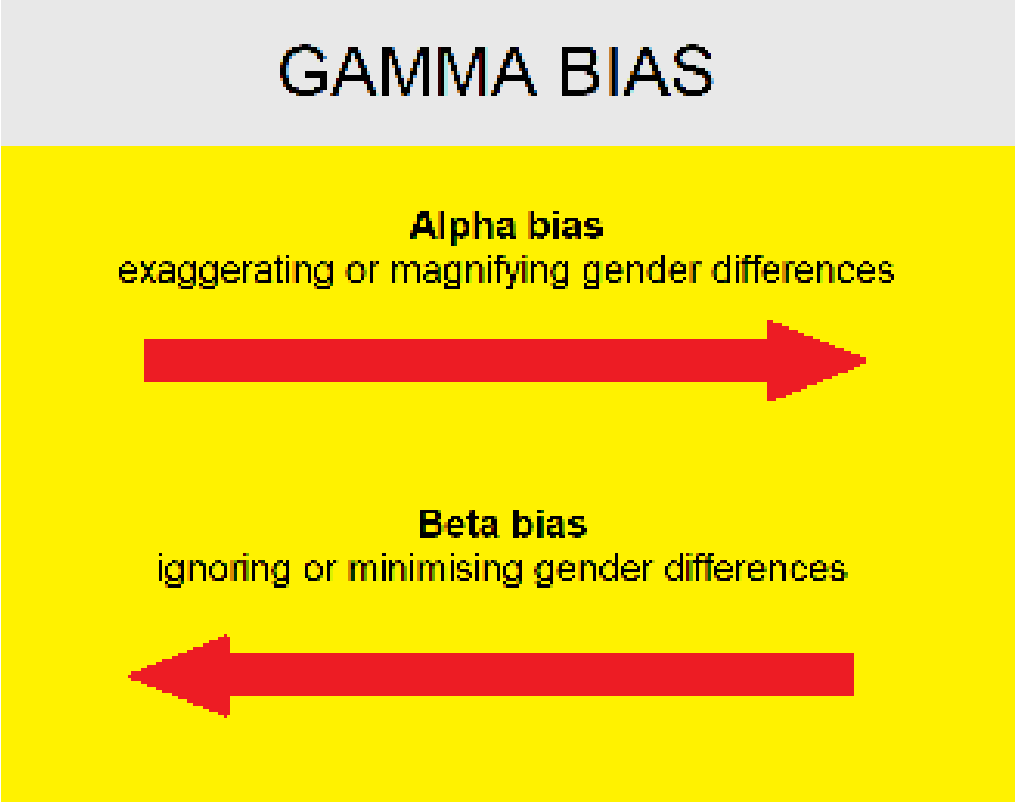

Gamma bias

Seager & Barry state that gamma bias works by magnifying women's issues and achievements and minimizing men's issues and achievements. Alternatively, the dynamic is reversed and employed to minimize negative female traits and behaviors, while magnifying or exaggerating negative male traits or behaviors.

Theories on the purpose of gamma bias

Hypotheses regarding the growth of gamma bias and the disfavoring of males include evolutionary pressures for males to protect and provide for women which involves a reluctance to view men as vulnerable, or alternatively the sociological explanation of 'ingroup' and 'outgroup' bias which may have developed around men and women in the form of social conventions.[1]

A more detailed explanation is provided by gynocentrism theory[3] which posits the genesis of gamma bias in medieval Europe where feudal class distinctions between lords and vassals were re-applied to men and women. The application of such class distinctions led C.S. Lewis to refer to it as "the feudalisation of love," making the observation that this sociological development "has left no corner of our ethics, our imagination, or our daily life untouched."

Lewis explains that European society drifted essentially from a social feudalism to a sexual feudalism, fostering a convention of male chivalry in service to elevated Ladies of aristocratic society — a convention that moved by degrees, over time, to be embraced by all classes of people. The psychological operations supporting the 'feudalization of love' are numerous and involve gamma bias, male gender blindness, and also misandry to name a

few. The internal operations result in a gender empathy gap which reinforces the root medieval trope.

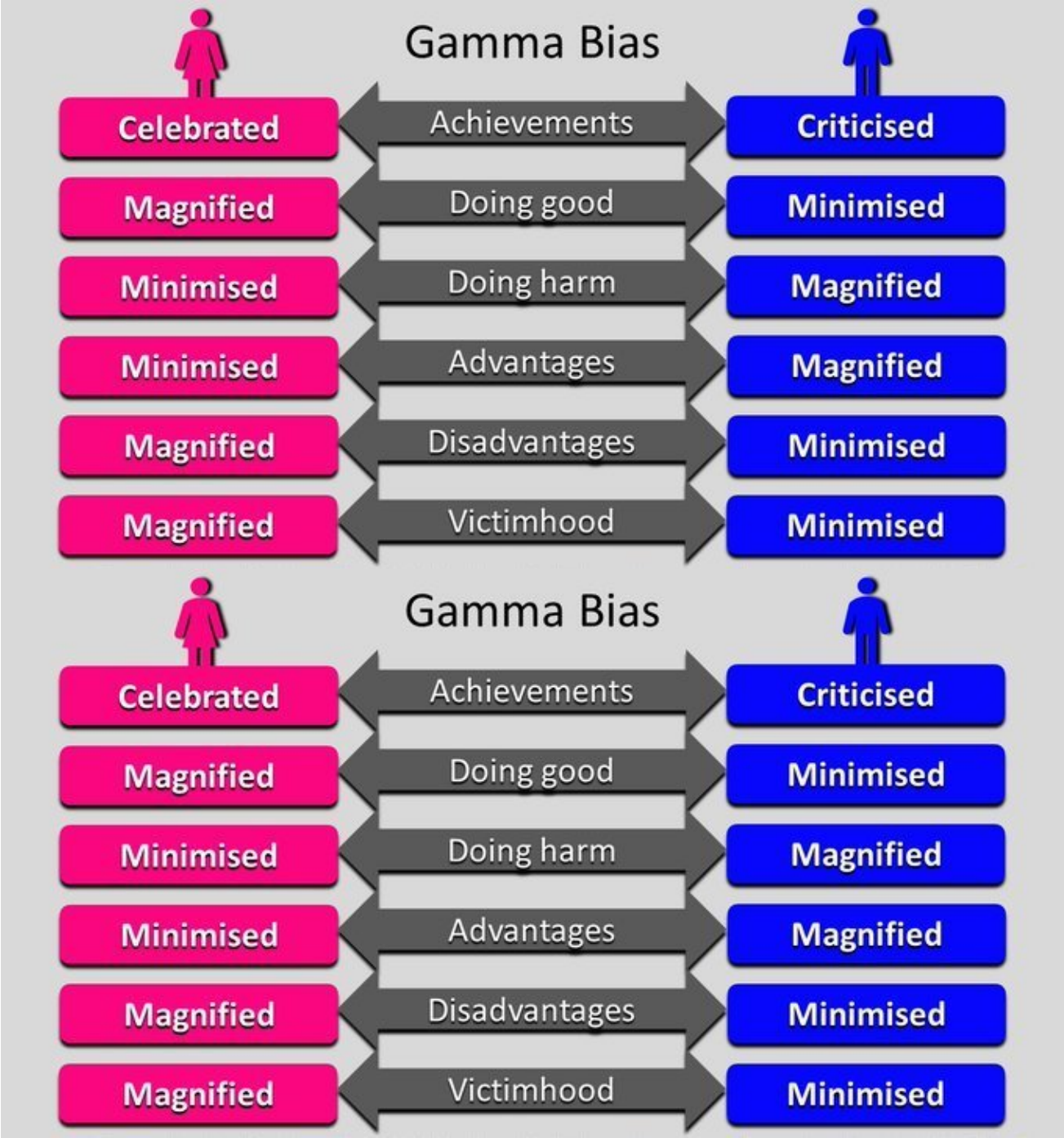

Examples of gamma bias

References:

[1] Seager, M., Barry, J.A. (2019). Cognitive Distortion in Thinking About Gender Issues: Gamma Bias and the Gender Distortion Matrix. In: Barry, J., Kingerlee, R., Seager, M., Sullivan, L. (eds) The Palgrave Handbook of Male Psychology and Mental Health. Palgrave Macmillan
[2] John Barry & Martin Seager, Can we discuss gender issues rationally? Yes, if we can stop gamma bias
[3] Wright, Peter. "Gynocentrism As A Narcissistic Pathology." New Male Studies 9, no. 1 (2020).

Further reading:

- Gynocentrism defined
- Gynosympathy
- Women-are-wonderful effect

- Gynomyopia
- Confirmation bias
- Schema bias

Asking Britons: Are Straight White Men The Problem?

A Voice for Men · 21 September 2024 · Archived copy · Original

Highlights to look out for

2:56. Woman asks straight white man for help answering the questions after previously saying that straight white men are not important.

3:04. Woman admits the problem is class-based after previously blaming straight white men.

The War On Men

A Voice For Men Videos · 23 September 2024 · Archived copy · Original

Why Modern Movies Suck – They Hate Men (Part 1)

A Voice For Men Videos · 24 September 2024 · Archived copy · Original

The Goal Post Episode 44 – Not Guilty By Reason of Automatism

A Voice For Men Videos · 24 September 2024 · Archived copy · Original

Keeping Up Appearances

Doug Mortimer · 26 September 2024 · Archived copy · Original

The first time I saw it I was taken aback. As I saw it again and again, I found it less and less remarkable, though a long way from mainstream. The phenomenon I am referring to is men painting their fingernails.

The first time was at the box office/concession stand of a movie theater. The guy who sold me a ticket and a box of organic popcorn had solid black fingernails. I normally don't pay much attention to other people when engaging in routine transactions, but I took a closer look at this guy. He didn't appear unusual in any other way. I live in a part of town that is popular with hipsters (that explains the organic popcorn), so I didn't pay it any mind. I've seen stranger things, and I don't mean the TV show.

Yet as I was out and about I saw it in other parts of town in all sorts of places…bars, restaurants, shopping malls, convenience stores. Black and red seemed to be duking it out for market dominance.

Recently, I came across the phenomenon again, but this time in a highly unlikely venue. While attending a minor league baseball game, the home team's catcher (who shall remain nameless) was signing some autographs. I literally had a front-row seat for this, so I couldn't help but notice that the catcher had green fingernails. I'm sure there was some formal name for the shade but I have no idea what it was. If you've ever tried to match old paint with the shades available at Sherwin-Williams, you know how many different names they have for the plethora of variations on the primary colors. To my untutored eyes, the catcher's fingernails were somewhere between lime green and lima bean green.

It may be tempting to make some sort of homosexual joke about "pitching" and "catching," but I don't think that's pertinent to this situation. A 200-pound buzzcut bruiser with green fingernails might not attract attention if he's a bouncer at a hip nightspot, but this guy was not only a ballplayer, he was a catcher, a down-and-dirty position where wear and tear on the fingers is assured. The longer a catcher's tenure behind the plate, the greater his chances of getting jammed, dislocated, or broken fingers. To say fingernail polish is impractical would be a gross understatement. Too bad Yogi Berra is no longer available for comment.

Now I have heard that relatively long fingernails are essential for knuckleball pitchers. But that is the only instance I know of when fingernails have any relation to the game of baseball. And I'm pretty sure that fingernail polish would have no bearing on the effectiveness of a knuckler. So I can only conclude that green fingernails on a ballplayer are strictly a grooming choice.

Of course, fingernail painting is regularly found among drag queens and trans women. Not so much for regular guys. A little research turns up the fact that nail-painting has been a goth thing for a long while. Since I don't move in those circles, that was news to me. Another group that favors painted nails is what is called the emo crowd, or punk rockers. That genre, movement, or whatever you call it, has been around for decades but I have largely ignored it because I demand a bit more from music than volume and hostility. Aside from those two subcultures, however, I am not aware of fingernail polish being a thing among men. So how to account for it?

I believe it was Warren Farrell who once asserted that if women were attracted to men who could walk on their hands, men would immediately start learning how to do that. So there must be a significant number of women who approve of painted nails on men, or else it would not be happening. If women united on this issue and categorically decreed that men who apply fingernail polish are repulsive, it would quickly disappear. I'm sure there are individual women who feel this way, as women value men for their utility and painted fingernails do not convey that identity. But women will never voice their disapproval en masse. The reason is that breaking down gender stereotypes is a main theme of left-leaning women, meaning the majority of them. While they may not be thrilled about teenage sons who paint their nails, they will never forbid it. Indeed, they are more likely to see it as an opportunity to score some brownie points by boasting about the gender fluidity of their sons.

Of course, like any hard-to-explain phenomenon, male fingernail polish deserves a good conspiracy theory. Mine is

this: It's the cosmetic companies!

Perhaps one day a cosmetics CEO had an epiphany, realizing that his corporation was selling to just half the population. There was a vast untapped market of men out there. But how to get them to bite? And how to reel them in?

First, it was necessary to prepare the way by changing attitudes. They had to convince men – and women – that fingernail polish was not just for women. A man who used it wasn't necessarily a sissy. Now I don't have access to the executive suites at Avon or Mary Kay, so I have no evidence for this theory. It's just my answer to the eternal question: Cui bono?

If there is such a thing as male privilege, it is surely the ability to lead a long, productive life without ever painting one's fingernails. If you've ever witnessed a female in your family stripping her nails of old polish and then going through the tedious process of applying new polish, you might say to yourself, thank God I don't have to do that. Life is greatly simplified when one can walk through a CVS or a Walgreens and totally ignore the aisles devoted to cosmetics.

Thanks to male privilege, fingernail grooming has traditionally been a simple matter of rooting out any dirt that gets under them. There is some wiggle room as far as length, but for men who work with their hands, short is a de facto job requirement. Long fingernails are simply incompatible with foundries, factories, and tools.

In my opinion, the ideal fingernail length, regardless of a man's profession, is long enough to extract boogers without undue effort. The exact length for performing this duty efficiently will vary according to the circumference of the finger as well as the nostril. The thumb and index finger are the usual choices for this task, but there is always the occasional nonconformist who prefers the ring finger, the middle finger, or the pinkie. Adhering to the tenets of inclusivity, I do not marginalize such men.

I realize that some readers might think I am degrading this essay by reducing the issue of male fingernails to mere booger picking, as practical as that application is. But there is more to it than that: Namely, scrotum scratching. In both of these essential male activities, fingernail length is a matter of practicality; polish is totally irrelevant.

What is true of male fingernails is pretty much true of other aspects of grooming and adornment. In most societies the difference between male and female hair care is like the difference between hedge-trimming and topiary. In decadent societies, that distinction erodes. As I recall, hairstyling for men didn't become a thing till the early 70s. Before that, haircuts were sufficient. I fail to see how styled hair enriched the lives of men. Perhaps it was another conspiracy, maybe a cabal of manufacturers of haircare products allied with underemployed hairdressers.

Then there is the subject of attire. If you watch awards shows, you can't help but notice that the tuxedo is the male uniform of the day for such get-togethers. Female attire has much more latitude but it also attracts more scrutiny.

When John F. Kennedy was President, he famously dropped an off-the-cuff remark that everywhere he went, commentators always dealt at length with the First Lady's attire and no one cared what he and Vice-President Johnson wore. That remained true right down to his last day in office. Even if you're not a big JFK assassination buff, you know that Jackie was wearing a pink Chanel suit and matching pillbox hat on that fatal day. What was JFK wearing? No matter how many times you've watched the Zapruder film, you might be hard-pressed to note anything distinctive.

And so it remains today. After all these years, no matter what their politics, men still go with the suit, the power tie, and black shoes. The cut of the suit may vary according to body type and current styles, but the basics are remarkably stable.

I remember some years ago watching a documentary film about a prominent (i.e., wealthy) personal injury lawyer. One thing that stuck in my mind was his procedure of swapping out his gaudy wedding ring for a simple gold band before he went to trial. This wasn't just a strategy to appeal to the jury – hey, look, I'm just a regular guy like you folks. He knew that the ring was a distraction. He didn't want jurors being distracted by his ring while he was trying

to get a point across to them. He had the income to purchase all sorts of bling, but he knew that his income depended on what people thought about what he said, not about his personal effects. In an ideal world, he could dress and adorn himself any way he wanted and it wouldn't make any difference to the jury. But a real man must live in the real world.

It should come as no surprise that the teenage years are when the male agonizes the most about his appearance. The immature man says, "Look at me!" The mature man says, "Listen to me."

I suspect that if you were to go in search of a male trial lawyer with painted fingernails, you would be on a fool's errand…well, maybe not in San Francisco. If you are ever called in for jury duty, take a good look at how the attorneys are attired. Chances are it will be largely nondescript: suit, dress shirt, and tie, nothing out of the ordinary. They know that a bland wardrobe is a career requirement.

The exceptions are men whose appearance is interwoven with their public image. At one extreme, we have Michael Moore, a real-life counterpart of Peter Griffin of Family Guy. If you've ever seen a picture of Michael Moore's Michigan mansion, you know darn well he has enough dough for a gym membership, a sojourn at a fat farm, or Lap-Band surgery, not to mention an occasional visit to the men's department at an upscale department store. But being a fat slob is part of his brand. He would no longer be Michael Moore if he slimmed down and dressed better.

At the other extreme was the late author Tom Wolfe, who always appeared in public in a white suit. Of course, his dapper demeanor had no bearing on the quality of his prose any more than Colonel Sanders's white suit did on the quality of his fried chicken. But it was an effective form of marketing. Who knows how many people saw Wolfe on TV talk shows and thought he was an interesting guy, then came across one of his books and bought a copy. In effect, he was saying "Look at me" as a way to get people's attention so he could then say, "Listen to me," that is, buy my book!

Of course, there are degrees of flamboyancy. The most over-the-top examples are drag queens whose services would not be in demand if they portrayed plain Janes, drab housewives, or mousy secretaries. I don't pretend to understand the motivations that drive drag queens, but there seems to be some demand for their performances, so an income stream is involved. That cannot be said of the green-fingernailed catcher on my local minor league. I'm pretty sure nobody showed up at the ballpark to cheer or boo him based on his fingernails.

For females, there has always been a link between long nails and cat claws. The pussycat may look warm, fuzzy and inviting, but watch out! Also, the female fingernail thing is clearly a status trip. It's a way for a woman to show that she doesn't work with her hands, as the vast majority of women have done throughout history. Long painted fingernails announce to everyone present that she is not engaged in a menial occupation that would be likely to cause harm to those fingernails. Also, it's much more attention-getting when women engage in finger-wagging.

The status trip also applies to the male, accounting for the dandy, the fop, the toff, the metrosexual, or whatever you call him. One look at his hands and everybody knows he doesn't work at a forge or in the fields or in a factory. He may not be a genius but at least he doesn't work with his hands. Lip service paid to working-class people notwithstanding, the proverbial indoor job with no heavy lifting is still the ideal. The working-class hero is the stuff of fiction. The exception to that is the professional athlete, who indeed gets his hands dirty but generally has no trouble attracting chicks and lucrative contracts.

I really can't account for the catcher with the painted nails. Do his teammates give him grief about it? Don't know. Does he have a hot girlfriend, perhaps a cosmetician, who digs the nails? Don't know. Does he perform at drag brunches in the off-season? Don't know. Geez, do you think he does his toenails too?

Only his teammates know for sure.

What Makes A Man Happy? – To crush your enemies. See them... actually it's male friends and community

A Voice For Men Videos · 27 September 2024 · Archived copy · Original

Better Bachelor discussing the value and importance of male friendships.

Shah Reacts: Leeja Miller claims conservatives ruined marriage

A Voice For Men Videos · 29 September 2024 · Archived copy · Original

Anatomy of a Kneel

Vernon Meigs · 30 September 2024 · Archived copy · Original

Is it proper for mankind to be on its knees?

If this question was asked a long time ago, and if the answer was given the thought it deserved, perhaps the idea of servitude would not be so intrinsic to our society. We would not take it for granted nor in stride, and we would certainly not think of it as “sweet”.

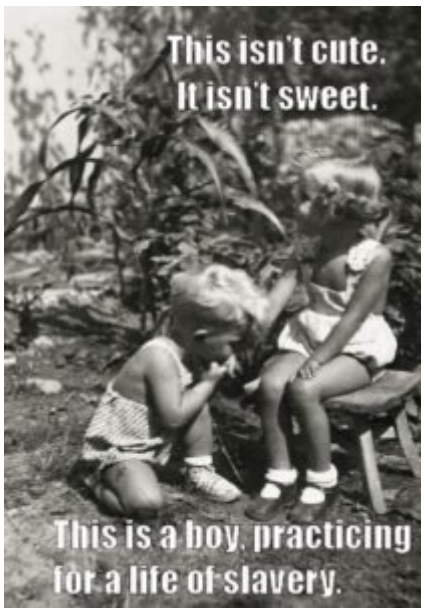

We do not live in such a reality where mankind on its knees is unthinkable. What we and our ancestors managed instead is a reality in which submission and self-abasement evolved from an act of coercion to a form of voluntary virtue. While self-abasement takes many forms, nothing quite encapsulates it like the kneel.

Our world is one in which a man on the ground is somehow inspiring of elation and gratitude for the one the kneeler is at the feet of, who somehow is either not a tyrant, or permitted the tyrannical role though they never will admit to it by name.

Let it be clear from the start that my answer to the question is that it is improper for mankind to live on its knees. Instead, mankind is meant to live standing on its own two feet.

If you are well involved with men’s issues, then maybe you have some idea of why this needs to be talked about in context. At its core, men’s issues advocacy exists because of the need to bring to light the dignity of a man as a human being.

If talking about kneeling in a men’s advocacy space sounds strange to you, then consider the following. If you are a man then perhaps you tolerate your lack of dignity so much you don’t even notice it. If you are a woman then you may be too used to the control you assert to live through others.

Two Kinds of Man / On Natural Gynocentrism, Again

Man’s dignity begins with and is measured by how he stands his ground. When you see a man who does, you see a man with his spirit intact, defended, or being healed. You are seeing a man who owns himself, and belongs to no one else. This is one kind of man.

Now direct your attention to another kind of man: the man who kneels. The man on his knees. You see a man who lives by others’ expectations, others’ arbitrary standards, and others’ undue authority. You see a man that does not own himself, and his spirit broken.

The question of the purpose of man, in both the senses of humanity and the human male, is of particular urgency in something such as the Men's Human Rights Movement. The case for men standing his ground today is in tandem to the *case that he was always meant to*.

We once again address the bizarre case for "natural gynocentrism" which attempts to determine that man is meant to service womankind, intrinsically, because of "biological reasons". Attached to it is the notion that man should not change it and instead accept such an existence, albeit with the possible stipulation that gynocentrism has "gotten out of hand".

This is the notion that mankind evolved to pedestalize women, and that's why we are here. Ergo, man was always meant to live on his knees for women. Because biology.

It is for this reason we must make clear and advocate for a new cultural narrative that says no, mankind was never meant to grovel, but instead is meant to hold himself up, and always was.

Perhaps it is much more than a convenience of evolution that human beings are creatures that stand tall on two legs. It could be that there is a deeper, metaphysical meaning behind that evolution. What does it mean to bring such a creature down from where he stands?

The observant will notice that not only is there not enough defense of the man who stands for himself, but rather glorifies the kowtower, and alleges its charm, calling it "humility."

If it is improper for a human being to be brought to his knees, then it follows that it is improper that anybody expects another human being to be on their knees for them. Taking all of this into consideration, we can point at where kneeling takes place in our society – who does them, for whom. Who expects this behavior. Who demands it. Who can't imagine life without it.

From kowtowing to authority figures to going on his knees to attain women's approval, mankind has made this practice an unquestioned habit. Under comfortable labels such as "sacrifice", "humility", "service" and even "love", the symbolic groveling act holds the status of virtuous behavior. The refusal to do so holds the status of reckless independence, stubbornness, and adolescent rebellion.

They are, in fact, partly right about the latter. Standing tall and defiant on one's feet requires independence. A streak of recklessness, for lack of a better term, can be a recipe for successful risk-taking endeavors where necessary. There is no problem with stubbornness if it means refusal to compromise one's values and the well-being of himself and his own kin. Some of us can stand to revisit our adolescent energy in the face of the Saturnian stagnation of cold authority. Furthermore, being a rebel for the right cause is always noteworthy.

Make no mistake that those that uphold the virtues of subservient existence consider these qualities anathema. They aren't misnomers, meaning that they are not mistaken in their choice of words as they blame independence for not being a good, humble-enough groveler.

What it Means to Kneel

Cast off all the clutter of empty justifications and excuses in the mind that grasps for any wholesome meaning to kneeling, and let's cut to the chase with this one. I'm going to tell you what going down on your knees really means.

We have to realize that kneeling is not a picture made up of one figure, but at least two. Even if it is a solo act, something abstract fills the second role. Figure A is of course the kneeler, the creature on his knees. Figure B is the one that Figure A is at the feet of. Figure B stands, and looks down at Figure A.

B knows that the dirt is A's rightful place. B may profess "compassion" and can possibly permit B to look up at A, emphasis on permit, but not generally; typically, A must avert his eyes.

The brutally honest interpretation of the image is Figure A representing the defeated being, the diminished, the lower, the inferior, the unworthy; Figure B would then represent the pedestalized, the exalted, the usurper, the tyrannical, the one that looks down and condescends.

This is a common historical toxic relationship between two humans – one human basking in the glory of being higher of another lowly, broken human. A relationship of host and parasite instead of equally human but different individuals – a defiance of human dignity, a false uplift involving the lowering of another.

There is no exception to this formula when we look at the everyday phenomenon of Romantic kneeling. A man is always expected to be on one or both of his knees. The woman, in presumed exaltation, looks down on him, and knows that in her mind and that of the society that upholds her, that he belongs there. He is hers to use and dispose.

Flip the genders, and this would constitute some sort of toxic, abusive relationship. The fact that it is acceptable the way we see it occurring in our real world is the problem that should be addressed and challenged.

It should be considered a form of sadism for a woman to actually be delighted to be in this position, or to observe this occurrence as a third party and classifying it as joyful. Likewise, it should be considered a form of masochism for a man to partake in such fundamental submission.

Too many think that these are the sort of things men do that women should be thankful for. At the risk of once again the message falling under deaf ears, I have to make this point yet again by asking the question: why is a man groveling on his knees and debasing himself something to be thankful for?

Why is the risk to men's well-being and sacrifice of their time, health, and very lives subject to female gratitude? Why does the belittling of one for the pedestalization of another have any place in what is supposed to be a civilized society, in which all of humanity enjoy same dignity as human beings?

The Meaning of Natural

A common response I receive when I speak out against the expectation that gynocentrism is natural goes something like the following: "I do believe it is natural, even if I am against it."

Again, a reminder of what is meant by gynocentrism: deference to women and their needs and wants at the expense of men and their needs and wants. These people are saying this state of affairs is natural, no matter what they ultimately feel about it. In other words, biologically proper to the species.

Perhaps it is only fair to reference two contexts of "natural": evolutionarily arrived at, and what is metaphysically meant to be. I will attempt to respond to the allegation of "gynocentric nature" from both of these contexts.

We are generally preoccupied with human reproduction as well as the survival of the species when invoking evolution in justifying gynocentrism. A favorite bromide, paraphrased, is "A man can inseminate many women and the tribe will survive, whereas the opposite is unsustainable, therefore women's survival is more valuable than any man."

I will remind you that too many antifeminists love this argument; beware of the ones that parrot it.

But as it turns out, if humanity was "centric" about anything, the case would be better made that it would be about the children since it is their survival that trumps both adult men and women, at least so it has socially been accepted. Even without the argument from child-centrism, both men and women are equally valuable and necessary, and men have to be highlighted now because of how they are treated as extras at best, disposable and less than human at worst.

Gynocentrism clearly prioritizes male groveling and catering to females as if they are a superhuman level of being. Either that, or the male is subhuman; regardless, the tiers are clear. Female more valuable than male. But if it rings true that men are what build society, then is vulgar to even imagine them as anything but valuable.

The question to ask then becomes this: is it biologically natural for men to be downplayed as a subspecies of human of little to no importance to the evolutionary equation? Is degradation and mortification mankind's natural state as it is the natural state for the female of the species to treat them accordingly?

There is a sickening prospect as traditional gynocentrists indulge in this line of thinking. Observe how they refer to

the “science” of evopsych propaganda to justify the existence of the gynocentric status quo, just like Nazi Germany used the “science” of racial superiority as fuel for their particular ethnic crusade. Both use a form of scientism to justify classifying one group of humans as above, and the other below.

It is important to note that there is much more to the nature of humanity than just its survival and how it reproduces. The evolution of humanity chiefly has to do with how it evolved into its current physical and social form. As I have stated, Humanity evolved to stand and walk on its own two feet. Clearly, it is a large factor in bringing the species to where it is now.

Remember, however, what *Homo Sapiens* means: “Thinking Man”. Thinking is more than solving math problems or recognizing landscapes or realizing that fire burns…or worse, obeying; it is about asking questions – philosophy was born with the human, as he first contemplated the reason for his limited time on Earth.

Conclusion

What, then, is natural to mankind? To stand, to think, to achieve greatness.

What is decidedly *not* natural to mankind? To act in contrary fashion to the meaning of mankind. To not think, in other words conform. To not achieve, in other words to berate greatness or even worse, to destroy it. To not stand, in other words, to go down on his knees and grovel.

Based on what I have stated thus far, groveling is an act of non-humanity. The same species that looks forward and up for his aspirations and goals and ultimately followed through to create wonders civilizational, technological, and creative cannot simultaneously say that he is a mere animal in subservience.

Kneeling, then, means assuming the role of the subhuman. It becomes improper for anyone, man or woman, to assume the role that which condescends another human as a subhuman role. To see a man on his knees should be met with grave concern, instead of bubbling saccharine gratitude.

Groveling to the female of the species is completely incompatible to the nature of mankind as a bipedal driver of the motor of the world, end of story. This is my response to those who say that gynocentrism is natural, no matter whether they hate it or not: we are against gynocentrism because it is not natural, but rather a social disease with no proper biological backing.

Consider then why any woman must want this. Ever since the attempt to weasel into sex-relational favoritism by way of Romantic Love and courtship, in which the first gynocentrist gave an irresistible sales pitch that says “men much be subhuman servants to holy womankind” in order to curry favor with a woman, the stage was set. Women learned to see men as marks.

This has been my case for challenging the act of the kneel as gracious or wholesome as our gynocentric world loves to insist.

The next time you see a man proposing to a woman on his knees, know that he is degrading himself no matter the outcome of the proposal. The next time you see a man kowtowing on his knees to an authority figure that may or many not be divine, he is not practicing humility in any meaningful sense but rather has integrated his unworthiness as a human.

Kneeling is a gross affirmation of man as a sacrificial animal. It is an admission that he lives for the approval of tyrants big and small.

The reason why this should be placed as a higher issue for our men’s movement is because too many who call for “real masculinity” cite kneeling as an actual masculine trait. This is a danger, and we will do well to know one when we spot one.

Snow Angels

D.D.Harper · 1 October 2024 · Archived copy · Original

Illinois winter. 1999.

There is nothing more rewarding than to see your children come of age and too often, these times are fleeting like sun reflected ripples rolling across the water. As a father I cherish each and every one and here is Gabriel's story.

One morning after a mid winter storm I thought my sons would get a kick out of making snow men in the yard so I ran down the hallway and burst with excitement through the boy's bedroom door.

"Guys time to get up we have things to do."

Gabe and Kevin four and ten shuffled in their beds grumbling a bit and attempted to go back to sleep.

"Hey, I'm serious it snowed last night and we need to get out there and make snow men."

The boys slowly rolled out of bed and when they were able to stand without stumbling I walked over and together we looked out the window. To their amazement they saw three feet of snow covering the yard, in their excitement they didn't take the time to get dressed before they ran down the hall to the kitchen, the boys in their skivvies opened the sliding glass door to the back deck of our house. Kevin had seen snow before so he knew the fun to be had, but this was Gabe's first time and the look of amazement on his face will always remain with me.

Gabe was reveling in his new discovery as Kevin and I decided to have a little adventure. I challenged him to a snow angel contest. Being skeptical for all of ten seconds he agreed to the challenge, as long as I went first.

Down to my boxers now, Kevin looked at me sheepishly with eyes wide open and a quizzical frown on his face. I carefully positioned myself, and with a quick breath I fell backwards with abandon maintaining my composure while I slowly made an angel in the snow. The boys had broad smiles on their faces with a bit of dubiety in their glaze that made it all worth the shock of icy shivers crawling down and up my body.

Once my angel was done I suggested to Kevin he should get a few towels before he made his angel. With towels now in hand Kevin carefully positioned himself next to my angel and slowly fell into the fluffy white layers covering the ground. There he was, lying flat and feeling that first shock I felt only moments before. I encouraged him to start moving his hands and feet to form his angel and like Jumping Jacks he made the fastest snow angel in history before he bounced up and shot like a bolt into the warm comfort of the towel I had waiting for him.

"Pretty good there Mr."

I was drying him off and getting him warm when Gabe insisted he wanted to make his angel next to ours.

"I don't know Gabe. I don't think you'll like it very much."

He looked at me confidently and with sparkles in his eyes he said *"I can do it"*

With trepidation I positioned him next to our angels and with all the bravery he could muster he fell back into the ground. For what seemed like agonizing minutes he just laid there with a look on his face, a face I had only seen once before when the doctor stitched his forehead after running into a cart at the supermarket.

"Dad what have I done?" Then he started screaming.

"Gabe shhh, it's ok."

The two of us stood there in shock for a moment and Kevin told Gabe to start moving his arms and legs. Gabe just laid there in his underwear, screaming and no doubt waking up the neighborhood. I was about to pull him out of the snow when we heard soft footsteps hurriedly coming our way.

"Kevin we're in big trouble now." I muttered.

We turned around and all I could say was "*Hi honey!"*

"What on earth are you two doing to Gabriel?"

"Hmmm, we're making snow angels."

"You guys are unbelievable!" She got Gabe out of the snow and bundled him in one of the towels. *"What are you guys thinking? He's only four."*

I thought to myself *"you wouldn't understand."*

Kevin was not helpful letting his mother know that Gabe wanted to do it and we told him to shoosh up.

After discussing what not to do we had showers and the breakfast was on me. I had a lot of atonement to do. After we finish eating the littlest guy chimed up and told his mother he wanted to make his own angel. I avoided eye contact and hoped Kevin did not say anything. Mom did everything to discourage Gabe but he was not having any of it.

Finally she looked at me and said quietly *"See what you started?"*

The only thing I could say with a weak smile was "*we'd better get some dry towels*."

I tried to convince Gabe that it would be better if he put on some warm cloths and a jacket first, but the little man was firm that doing that wouldn't make a good angel.

He took his clothes off and proclaimed he was ready. I opened the sliding door and he walked out gingerly where the snow was lightest then he carefully positioned himself and made his first snow angel without a squeak.

Gabriel is now one of the boys.

The feminists' great "equality" lie

Hannah Wallen · 5 October 2024 · Archived copy · Original

Ask a feminist what feminism is about, and the answer you're most likely to get is a statement about fighting for equality. Look carefully at the combination of stances which mainstream, established feminist groups take on intimate partner violence, and "feminism is about fighting for equality" is quickly exposed as a bald-faced lie.

In response to discussion on reciprocal intimate partner violence, and men defending against assault by a female partner, the feminist position is that there is never any circumstance that justifies a man "hitting" a woman. For context, I should point out that in this type of discussion, any use of any kind of physical force or resistance by a man ends up getting described by feminists as "hitting," regardless of the context of the action. If a woman throws a punch at a man, and he puts his arm up to take the punch with his forearm instead of his face or his chest, that's him "hitting." If she jabs at him with a sharp object, and he takes it from her, that's him "hitting." If he can't flee from her assault without going past her, any touch she feels or imagines as he goes by is him "hitting." If, to stop her attempt to hurt him, herself, or anyone else, he physically restrains her with a bear hug, that's him "hitting."

The sheer hypocrisy of the assertion that there could be any reason men should have no right to physically defend themselves from female abusers is evidenced by the use of "battered women's syndrome" as a defense for women who kill their partners. Place the two assertions side by side, and reduce them to their most basic nature, and you have,"it's acceptable to escalate domestic abuse to a more violent level, as long as the person escalating to greater violence is a female claiming self-defense."

Adding to that hypocrisy is that part of the battered woman argument is based on treating the woman as if she's trapped in the relationship. Feminists do not afford abused men the same consideration, even in light of the gender difference in ability to escape an abusive environment, where women arguably have it easier. Abused women (or even allegedly abused women) who decide to leave an intimate partnership have resources every step of the way, especially in the U.S. where domestic abuse law is based on the idea that abusers are men, and victims are women.

Even without alleging abuse, a woman has advantages in leaving a marriage or a partnership which has produced one or more children. In the legal arena, the default standard for her to get at least primary residential custody of the children, and there are many areas in which a divorcing man is expected to at least in part continue to financially support his ex-wife after she no longer lives with him even if there are no children (alimony).

Once abuse is alleged, she has additional support from police, criminal courts, and domestic violence victim's advocacy organizations, who are all geared to think of the accuser as "the victim" from the moment she states her accusation. A woman with victim status is afforded leniency regarding her own behavior, and aggressively protected from conditions to which she might be averse. In the U.S., she is even provided an advocate paid for with federal funding, to see her through the process of prosecuting her alleged abuser.

The combined resources dedicated to abused women will provide her with legal protection, recourse within the criminal justice system, shelter, and financial assistance where needed. Many domestic abuse victim's advocacy organizations will support an accuser in her effort to get custody of and financial support for her children. Her case will be addressed from the position that she is a victim recovering from trauma, with related needs and quirks that must be taken into account. She'll be offered therapy to help her in her recovery. In other words, there is plenty of government-sponsored support for an abused woman to gain freedom from her abuser.

A man doesn't get the same benefits. In addition to the bias against him in civil court which translates into a woman's ability to punish him financially if he chooses to abandon a marriage, as a direct result of feminist activism in the area of domestic violence, despite existing evidence that intimate partner violence is not a gendered issue, systems intended to assist victims are designed to exclude those who are male. Policy at these organizations and agencies is built around a male aggressor/female victim model. Resources are dedicated to accommodating female victims, with little or nothing left for male victims. Instead of the consideration and compassion that gets

offered to female victims, the male victim faces marginalization and false labeling. He has a strong chance of being told that victim's advocacy organizations are funded and designed to serve only women, and being given a number for a hotline for men that leads to a system designed to handle abusers seeking psychological treatment, where he'll be treated as such instead of offered assistance for his actual situation.

Organizations which do offer help to men do not offer them assistance that equals what they offer women. Men cannot stay in the same shelter because as men, they're considered dangerous. If housing is offered, it's usually a short stay in a hotel room, which doesn't help men trying to escape abusive partners with their children in tow. Abused fathers who don't want to leave their kids with abusive mothers are shit-outta-luck. They may receive some legal assistance if they're poor enough to qualify, but they won't receive the same level of support in establishing custody of and support for their children as is offered to abused mothers. If that lack of support leaves the abuser with custody of the children, then the burden of making child support payments will be added to the hurdles the abused man faces in his effort to leave the relationship.

Law enforcement is often no help to them, and can even present added danger. In the U.S., mandatory arrest and primary aggressor policies lead police to respond to female-perpetrated partner violence by arresting the victim. In many counties, mandatory prosecution policies guarantee that the injustice begun by arresting the victim will continue with dragging him into court, and putting him through a trial in which he will be accused of violence and face potential jail time.

It's rare for a man abused by his female partner to find adequate assistance within either system, and the law enforcement and justice system may actually add to the abuse instead of helping him to escape from it.

Feminists support the battered women's syndrome murder defense as if violence were the only option available for an abused woman to escape her abuser. The same group has fought to create an environment that punishes men for leaving a relationship with a female partner, and to deny assistance to male victims of female violence. After all of that, now they argue that an abused man genuinely trapped in his environment should not have the right to defend himself from his abuser, and they call any statement to the contrary "apologia" and "endorsement of violence against women."

If the mere suggestion that a trapped male victim of female violence should be allowed to defend himself is endorsement of violence against women…how much more is the effort feminists have made to establish a woman's "right" to abuse her male partner with impunity, with the power to make him stay and take it, an endorsement of violence against men?

But of course, feminism is about fighting for equality…as long as we all understand that some people are more equal than others.

“The One True Masculinity” – Part 2: The Alpha

Peter Wright · 8 October 2024 · Archived copy · Original

As mentioned in Part 1, ancient cultures recognized dozens of male archetypes – showcased for example in the Greek gods and heroes where each mythological character is presented as a carefully differentiated expression of masculinity.

Despite our tendency to think of Zeus as the single alpha male of the pack, it’s more accurate to say that each god, each archetype, demonstrates alpha qualities in a specific domain; each demonstrating a different kind of power.

Zeus was alpha in his political leadership, Ares in martial skill, Hephaestus in labour consciousness and artisan mastery, Apollo on intellectual pursuits, and so on. Conversely each of these characters are beta, if not sigma in the areas outside of their specialities, as demonstrated in the instances where each god was subjected to moments of dominance by another deity.

Looked at in this polytheistic way, modern descriptions of alpha, beta, sigma etc. appear not only reductionistic as applied to real men (men who may excel in one area and not another), but also frankly gynocentric in the way each ranking is defined by the criterion of whether a man is pleasing to, or useful for women. Is gynocentric appeal the only way to assess alpha value?

By way of contrast none of the classic male gods (archetypes) described by the Greeks were based on what women want, which alpha, beta, sigma etc. designations have unfortunately come to be defined today. Instead, they were based on special areas of male competency.

To summarize, humans are not like bears or wolves who become alpha based on simple formulae like strength and bite force. Alpha masculinity in humans can demonstrate superiority via a plurality of competencies, a fact not lost on the makers of Marvel movies which showcase a shifting mantle of ‘alpha’ based on the individual skillsets called for in a given (and always changing) situation. The sooner we jettison our singular notions of alpha, the sooner we can get down to appreciating the rich diversity of masculine potentials.

* * *

Further Reading: The One True Masculinity

Hannah Wallen Interview with Vernon Meigs

Vernon Meigs · 10 October 2024 · Archived copy · Original

Women Viewing Men as Dogs

Peter Wright · 12 October 2024 · Archived copy · Original

The following book titles are all aimed at female readers and were collected from a cursory glance at Amazon. This sample is nowhere near the entirety of those available in this, er, genre – but they are sufficient to paint a picture of how millions of women around the world apparently view relationships with men as experiments in animal behaviorism and manipulation strategies, with the aim of controlling men.

The tables of contents reveal the books as patently disrespectful toward men, misandric and certainly repulsive for any self-respecting male. But for the adventurous reader who would like to look more closely at the content, each of the titles are searchable at Amazon.com.

Male Victims Are Funny?

A Voice For Men Videos · 13 October 2024 · Archived copy · Original

Feminism in psychology corrupting public education; “feminism directly produces the atmosphere that discounts male victims by perpetuating a female victim story-line.”

Parental Alienation Syndrome

Editorial Staff · 15 October 2024 · Archived copy · Original

*This article appeared as a blog post on AVFM and Antimisandry.com by one of our forum members **Deidre**. It is edited and republished here with her permission. –Ed*

Have you ever felt like an outcast? Perhaps, looking back during your childhood, you were at times, the odd person out. It's a very uncomfortable feeling and most of the time, people who have been alienated from family members, friends, coworkers, etc. are left confused as to what they have done to have been banished from the fold. There is a type of alienation however, that is insanely dangerous and damaging, and that is parental alienation. And, it leads to what is commonly referred to as "parental alienation syndrome."

The root cause of the syndrome is when a custodial parent indirectly or deliberately thwarts the relationship between the non-custodial parent and his/her child, causing the child to wish no longer to spend much or any time with the non-custodial parent. This is done through a number of manipulative tactics by the custodial parent, usually as a form of revenge, to turn the child(ren) away from the non-custodial parent. The majority of alienated parents are fathers, which comes as no surprise since mothers are usually given greater legal custodial rights over their children, than fathers.

I know of a few men, online and offline, who are victims of being estranged from their children, due to the reprehensible behavior of the parent who has sole custody. When did the court system start viewing children as property? It seems that in divorces these days, kids are treated as bargaining chips in a vindictive battle, suffering alongside the alienated parent. I've been researching a bit about this epidemic and found some very insightful advice that is worth posting here, for those parents (namely fathers) who find themselves in despair, and have all but lost hope in ever having a close, consistent relationship with their children.

Parental alienation is categorized into three separate tiers of severity. Before a boxer gets into the ring to fight his opponent, he tends to know beforehand what he's up against. Likewise, these tiers of severity can help an alienated parent figure out what he is up against, as well.

The first type of severity falls under the phrase "naïve alienator." This type of alienator has a rather nonchalant view of parenting in general, and might say something to the effect of "I'm not made of money, when you see your father next, ask him to buy you a new cell phone." If said often enough, the child gets the sense that dad is a utility, and mom is fed up with having to take care of him/her. Eventually, the child will see his/her dad as little more than a money provider and errand boy – an image that evolved over time by the consistent drip of derogatory comments from the mother about the father.

The second type of severity is something counselors call the "active alienator." This type of alienation is harsher than the naïve alienator and usually comes out like this to a child "Don't tell your father I'm dating someone, he's a cheap jerk and will withhold money from you. You don't want that to happen do you?" Active alienators are typically angry, vengeful and could be categorized as narcissistic. Children who are victims of these types of tactics, quickly start seeing their dads as their mothers do – a possible enemy who is only looking out for himself.

The most dangerous and severe of the alienation types is what is known as the "obsessed alienator." This type of parent will stop at nothing to destroy the relationship between the non-custodial parent, and the child(ren). Obsessed alienators are dubbed this because they are ruthless in their behaviors against their exes and usually try to bankrupt them through incessant court battles. Most likely these types have narcissistic personality disorder, because they are unafraid of the court system, and will do virtually anything to keep the non-custodial parent away from their kids. The children of an obsessed alienator usually end up having great disdain for the alienated parent, because children simply can't process things as adults do, and are left feeling abandoned by the alienated parent. From what I've read, this type is the one that has the greatest capacity to do the most harm to a child, for once the child accepts what the custodial parent is saying about the other parent, it will be a long road to repairing that

relationship, if possible at all.

So, what should a father do if he suspects that his ex is purposely turning his kids against him? What avenues of recourse can he find to help support him in helping his children to offset the damage that the alienating parent is doing? This is quite simply put, emotional child abuse at the hands of the custodial parent. Because emotional abuse, in general, is a harder thing to prove than physical abuse, and also because parental alienating syndrome is challenging to pin down with an actual diagnosis by a trained counselor/doctor – the custodial parent continues to get away with distancing the non-custodial parent, and increasing the harm being done to the child. Upon discussing this with an online friend who is going through a difficult custody battle with his ex, he shared that he is trying to get his attorney to insist that his children seek counseling, mandated by the courts. One would hope that in doing so, the children will open up in an honest way in a counseling situation, but it depends on how badly the children's opinion of their father, has been damaged. That said, it stands to reason that it is worth pushing forward in the court system, to see if judges finally start opening their eyes as to parent alienation being a form of child abuse. If it were me going through such a difficult situation, I'd look for an attorney who specializes in parental alienation syndrome cases, and see what their track record has been. Also, finding men's support groups to assist with support and encouragement on an emotional level, as dads go through their ordeals, will be very helpful, as well. It is incredibly disconcerting to be painted in a light that is not true, especially to one's children. Most fathers feel powerless in such dilemmas because the custodial parent has what can be deemed as control over their children, directing them on how to think of their fathers, and poisoning their minds as to why their fathers aren't going to be in their lives.

I've come to the conclusion in life, that there are no words at times to convey how inhumane some people can be to others. To use one's child to strike back or seek revenge on an ex-spouse is deplorable. Times may seem bleak, but there has to be a way to rise above these injustices, to give children a better life. Children need both of their parents, present and active in their lives, to foster a healthy upbringing. No child should have to endure parental alienation syndrome…not ever.

"Children seldom misquote their parents. In fact, they usually repeat word for word, what their parents shouldn't have said." – Unknown

A helpful link: http://www.fact.on.ca/Info/pas/gardnr98.htm

Semper Fido! Greater Love Hath No Dog

Doug Mortimer · 16 October 2024 · Archived copy · Original

If I read one more article or listen to one more podcast about the dire social effects of flagging birth rates in developed nations, I think I'll have a cow myself. Various countries have tried various programs to hike the birth rate but with limited success. It's tempting to think we are doomed, that nothing can be done. Nevertheless, I think we *can* do something about it. In fact, I have a plan!

I know, I know, whenever you hear a politician say "I have a plan," the reflex response is a cringe followed by a hankering to stock up on food and water, plus a trip to the nearest gold and silver exchange. But I am not a politician! My proposal will in no way endanger the republic, though the great unwashed will likely find it outrageous. Nevertheless, I submit it for your consideration. It's really quite simple: MAKE DOGS ILLEGAL! Granted, that dictum might leave you scratching your head but not from flea infestation. The cause and effect of this policy needs some fleshing out, so let's do so.

Thanks to birth control, abortion, and feminism, women in the civilized world are having fewer babies. The barefoot and pregnant policy is kaput. And the consensus is that it's all good. After all, working women are good for the economy and, as we all know, if something is good for the economy, that trumps every other consideration. Of course, we could argue about what really is or is not "good" for the economy, short-term and long-term, but that would require a book-length digression.

Admittedly, keeping women barefoot and depriving them of their beloved footwear would be cruel and unusual punishment. Also, it would bankrupt shoe designers and manufacturers, which would ripple throughout the global economy and probably throw a lot of workers in third world sweatshops out of work. No need to do that.

Pregnancy is another matter. It's true that childless women earn more money so they have more disposable income – more money to buy more stuff! Also, the government collects more tax revenue! On the other hand, the minuscule birth rate is doing a number on manufacturers of kid-related merchandise. You might have noticed that Toys 'R" Us stores are no more. No telling what's going on with Mattel, Fisher-Price, and Oshkosh B'gosh. And what about Kellogg's and General Mills and all those other purveyors of kids' cereals? Do we want to live in a world devoid of Fruit Loops and Lucky Charms? Unthinkable, I know, but in the meantime I wouldn't advise buying stock in any of the above-referenced companies.

Then there's the whole welfare state Ponzi scheme…how can it stay afloat with more and more retired people and fewer and fewer working people? Of course, we can always revert to pre-welfare state realities…you know, work all your life till you die or get too sick to work, whichever comes first. Good luck selling that austerity program to the public.

Now let's introduce that much-vaunted female nurturing instinct. This is a divisive concept among feminists. The hard-core egalitarian feminists assert there is no such instinct. The nurturing instinct is just another social construct devised to keep women down. The female supremacist feminists insist there is a nurturing instinct and it is one reason why women are superior to men – but that doesn't mean they'll be any help in elevating the birth rate. You'll never hear any of them repeating that old "The hand that rocks the cradle rules the world" line. Nevertheless, let's give a nod to evolutionary biology and posit that there is something like a female nurturing instinct or drive. More to the point, how does this instinct or drive express itself among childless women?

Well, I have observed that as the birth rate has fallen the dog population has grown apace. I don't have any statistics to prove that, but I do have an informal survey. When I moved into my current home 40 years ago, I almost never saw anyone walking a dog down my street. There was one old lady with a dachshund who went by now and then, and that was it. Now almost every time I go out my door there is someone with one or more pooches on a leash going by. More often than not, it is a young man, woman, or couple in prime siring/childbearing years.

Now I'm sure that canine upkeep is cheaper than childcare. I don't think abortion has ever been a thing with dogs

but canine disposability has a long history, as decomposing puppy corpses in burlap bags were once commonplace in lake and river bottoms. Unlike human beings, problematic dogs can be put down with no fear of social disapproval. And when a healthy dog wears out his welcome for one reason or another…well, you just take him for a long ride, open the car door, and let him fend for himself. If he gets in touch with his inner wolf, he just might make it.

Conscientious dog owners would never countenance the above behavior, even if Fido turns out to be a money pit. I remember once talking to a co-worker about a friend who had just paid a vet bill of $5,000. She huffed and responded, "That's nothing. I spent $10,000 on my dog last year!" Obviously, she had failed to apply a cost-benefit analysis to the situation, but I though it prudent not to raise that issue. Given the inflation that has occurred since that conversation, the sums mentioned above would probably be double today. So I am not surprised to find out that it is now possible to buy health insurance for your dog. I suppose it's just a matter of time before the left takes notice of this issue and proclaims that pet health insurance is a human right and government-administered, single-payer pet insurance must be instituted.

This is not to say that children aren't expensive, but at least one day they will probably pay taxes and contribute to Social Security and Medicare. If you treat them right, they might even take care of you in your old age. No guarantee, of course, but it is a possibility. Fido, of course, will never pay taxes or contribute to Social Security and Medicare. If he's still around when you are in your dotage, he might be a faithful friend, but he won't be able to feed you, change your diapers or drive you to your doctor appointments.

Fido won't like to hear this, but he and his ilk have never had it better. The canine sense of entitlement has never been greater. Forty years ago bringing one's dog to the office was unthinkable. The same was true of public transit, restaurants, and bars. Fido is no longer canis non grata. You can even take him to the ballpark on select dates. It will probably take a kennel cough pandemic to turn back the clock on this trend.

In days of yore if you took your dog everywhere you went, you'd darn well better be wearing dark glasses and have a white cane. I readily admit that a well-trained German shepherd who can keep a blind person from getting hit by a car is a big plus. But an emotional support chihuahua? Little children make do with stuffed animals. Couldn't adults do likewise?

When you watch people interacting with dogs it is readily apparent that they are substitute human beings. A man's wife may never bear him a son, but at least he has a dog to play catch with. Of course, he can never teach a Newfoundland to throw a curve ball.

Women are particularly fond of what we used to call lapdogs (c.f., neoteny or the infant schema), roughly the same size as a human infant…just as noisy and smelly, come to think of it. Childless women lavish love and attention on the diminutive mutts that mothers typically expend on their infants. A human infant will eventually mature, but no matter how old the little dogs get, they will always be childlike. I predict that women denied the companionship of these pseudo-children would turn to bearing real children to satisfy their nurturing instincts. Either that or develop a dwarf fetish.

Now when I recommend banning dogs, I would of course exempt the aforementioned seeing-eye dogs, K-9 patrol dogs, and any other dog who performs a service. I once knew a diabetic whose dog could sense when her blood sugar was going haywire and would alert her. Such dogs are not substitute children; they have a purpose in life, and that's more than you can say for a lot of human beings.

Like dogs, horses used to be a fixture in civilization. They were essential as beasts or burden or for transportation. Today horses are obsolete thanks to automation and the automobile. Their utility has ebbed greatly. They are of use to mounted police and ranchers, but otherwise they are an indulgence for those who have enough space and money to maintain them. Dogs have the good fortune to be much smaller, making them suitable for urban and suburban companionship. Hence the popularity of dogs as companions for the childless.

So how to bring about a ban on dogs? I don't think there are any legal barriers to doing so. Even the most adept practitioner of shyster sophistry would be hard-pressed to assert that there is a constitutional right to own dogs! On the contrary, the Tenth Amendment would allow for any state to ban dogs if it chose to do so.

Now I readily admit that banning dogs nationwide would be federal tyranny; that's why it should start locally. Try it first with a small legislative body, a city council for example. Then try a county-wide ban. Then take it up in the state legislature. If one state takes the step and bans dogs and birth rates start to rise in that state, then other states would take note. As a bonus, the imposition of fines on illegal dog owners would be a bountiful source of revenue. States would also note that and start drafting their own legislation.

Now if banning dogs is too radical for you, perhaps rationing dogs would be more practicable. No dogs for single people or childless couples, but if a couple has two children, then they qualify for a pooch. The number of dogs and children could be varied according to state. At the same time, the best specimens of each breed of dog can be kept in zoos for future humans to study and enjoy.

The messy part of outlawing dogs would be what to do with the dogs still in existence. Admittedly, Fidocide would be messy and politically unfeasible. But thanks to the relatively short lives of dogs, we can outlaw them by attrition. Dogs who die will not be replaced. Needless to say, the neutering of all dogs in existence will be compulsory.

Of course, numerous special interest groups will be outraged – veterinarians, for one. Dog groomers for another. But professions come and go regularly. Old skills can be transferred to new fields and new skills can be learned. Surely, learning to code is still a plus in the job market.

Perhaps the loudest squealers of all would be the pet food manufacturers. I'm sure Alpo, Iams, et al would fight any attempt to outlaw dogs. Actually, they would be just fine, as were the brewers who remained in business during Prohibition by brewing near beer and bottling soda pop. As inflation ravages the economy and grocery bills go higher and higher, the dog food processers could merely re-package their dog food for human consumption.

Now I can hear some dog lovers saying what about cats? Sorry, but cats and dogs are like apples and oranges. It's hard to estimate the cat population because people don't take them out in public. But out of sight does not mean out of mind. As the number of cat ladies grows, it stands to reason that the cat population is growing in proportion. But the cat population has no effect on the plunging human birth rate. Rather, it is a symptom of the birth dearth.

Cats are pretty self-sufficient; given enough food and water and someone to clean out their cat box and gather up their furballs, they can otherwise do without human company. So I don't think the female nurturing drive is visited upon felines, at least not beyond the kitten stage. Rather, the cat is a cohort, a companion for females who have hit the wall. The cat will remain so throughout menopause, old age, and unto death. In short, their presence does not abet the low human birth rate. So I would leave cats alone.

After all, the dog, not the cat, is man's best friend. There are numerous tales of dogs going to great lengths, sometimes even sacrificing their lives in service to their masters. Now the stakes are higher. The future of humanity is at stake, and the dog as ersatz child is a luxury we can tolerate no more. That's why the dog's greatest achievement may be to make the ultimate sacrifice for the good of man.

Now I readily admit that my proposal smacks of speciesism. In addition, feminists might assert that it is really just a backhanded form of misogyny. Compared to the future of mankind, these are petty concerns. We cannot go dog-whistling past the pet cemetery any longer.

Greater love hath no species than to die in service to humanity. It is a far, far better thing they do then they have ever done — far greater than anything Lassie or Rin-Tin-Tin ever did.

Like all legislation, the statutory ban on dogs can be rescinded. If women come to their senses – and that's a mighty big "if" – we will have our representative dog breeds in the zoos ready to produce litters of puppies for adoption.

There's no question we have the political means to enact such legislation. It will not be easy, but eventually dogged determination will win the day!

Fuck the Salvation Army

Jeremiah · 18 October 2024 · Archived copy · Original

I'm moving. I have a lot of clothes I don't need from when I was a consumer whore. I want to give them away because I'm a giving person.

In a functional society, I could give my clothes to an organization that would proceed to hand them, for free, to people who really need them.

Instead, the easiest options are giving to either Goodwill or The Salvation Army. Goodwill charges exorbitant prices to people with a lot of money and then goes and spends 84% of that money on vague social programs while spending 16% on running the business and filling the pockets of the jerks at the top who thought it would be a great idea to profit off of donations.

Now, on to The Salvation Army. Well I'd like to donate, so what does The *Salvation* Army stand for? I click on "Programs that Help" and the right at the top I see "Anti-Pornography".

Oh, Jesus, I'm not donating to that.

The only reason for anyone to be anti-pornography is that porn allows beta men an outlet for their sexual frustration instead 0f marrying a woman who will divorce his ass almost 50% of the time and take his children and all his money; where he'll be lucky not to end up in debtor's prison for failure to pay. And for all the feminists out there who complain about rape of women, porn allows fractional minority of truly depraved men an outlet other than acting out their aggressions in the real world.

And so I investigate further. Under the anti-porn heading, I see the following: "Code of Conduct for Men" and "Sexual Addiction Treatment," Oh, God. So now the Salvation Army is going to tell me how to be a man and whether I have a sex addiction (read: healthy male sexuality). Too good to be true.

Because the Salvation Army felt the need to make their little code of how to be a pussy beggar into an annoying JPEG image, I felt the need to reproduce the entire thing here in TEXT format, along with my translation in true-speak in italics.

Salvation Army Code of Conduct for Men

space

I REJECT unconditionally all violence against women and children. *All men are abusers of women and children, and women never abuse anyone, ever.*

I REJECT the buying of sex with women and children. *All men want to have sex with children, but if a child is not available then they'll settle for a woman. Oh, and women don't like to have sex, and don't like to be paid for it either.*

I WILL intervene when I see a man physically abusing a woman. *It is my job as a man to sacrifice my life and well-being for any human being, as long as she happens to have a vagina.*

I WILL NOT physically abuse my wife or partner. *All men abuse their partners, and women never do.*

I WILL intervene when my male colleagues, friends, or family belittle or degrade women. *Women are perfect angels and no woman should ever be scolded for any reason, ever. Western women are* ***good****, each and every one of them.*

I RECOGNIZE prostitution as harmful to women and will do everything I can to see the end of it. *I will ensure that men cannot have sex, ever, unless they satisfy women's definition of manhood.*

I REJECT the buying of pornography, recognizing it as sexual exploitation. *Already covered.*

I WILL NOT buy products that advertise by exploiting women's bodies when it has nothing at all to do with the product. *I will not buy anything. Oh, and women just HATE being exploited. That's why every female in the world who becomes even moderately famous begs to pose in Maxim or FHM. They're being exploited – they're not just narcissists.*

I WILL NOT visit clubs and bars that exploit women through 'exotic' dancing. *I will NOT admire women's bodies, ew gross!*

I WILL NOT buy newspapers and magazines that advertise sexual services. *blah…blah…blah*

I REJECT all forms of sexual harassment, including wolf whistling, sexual insinuations, and unauthorized physical contact. *UNAUTHORIZED PHYSICAL CONTACT. Right. Apparently I need a fucking signed contract to tap a woman on her shoulder, and Han Solo is a God Damn rapist. And don't forget the caveat, this only applies if you're unattractive to the offended woman.*

I WILL intervene when my male colleagues, friends, or family engage in sexual harassment. *I will intervene when people at work flirt with each other. I will intervene every time a woman makes an allegation.*

I WILL respect my female colleagues and partners as equals. *I will pretend that my female "colleagues" are equals, even when they are not, which is the case almost every time.* ***Actually, no, I will respect EQUALS as EQUALS. If someone isn't up to the fucking job, it's utterly irrelevant to me whether they have a vagina.***

I RECOGNIZE decision-making at home is about equality and partnership. *I recognize that women are always right and a man should never make decisions. Males should never lead because they're stupid, horny animals.*

I WILL encourage other men to adopt and live by this code, including teaching it to my children. *I vow to ruin the lives of my fellow man and all my offspring.*

Fuck you, Salvation Army. Fuck you real good. At least you've demonstrated that your evangelical church is no more than a front for chivalric (read: feminist) ideals.

Yikes, I just sexually harassed the Salvation Army. I hope she doesn't have a vagina, or I'm screwed!

Anyway, if you're in need of sexual addiction/healthy male sexuality treatment, I'm sure the Salvation Army can help.

Seriously, if I can't a find a church that will give these clothes to people who actually need them, I'm going to leave them by the fucking dumpster.

The Goal Post Episode 46 – Five More Stories of Women in Charge

A Voice For Men Videos · 23 October 2024 · Archived copy · Original

Swearing-In of Australian Senator Lidia Thorpe

A Voice For Men Videos · 24 October 2024 · Archived copy · Original

Australian senator Lidia Thorpe is in the news again. As usual this is for all the wrong reasons.

This time she caused a disturbance in Parliament House. She yelled at the King and renounced her oath of allegiance.

The video below shows her taking the oath of allegiance in 2022. She inserted words on her first attempt and was made to repeat it. This was widely reported in the media. Her deliberate mispronunciation of words on her second attempt was largely ignored at the time but has become important in recent days.

Recently Thorpe reminded everyone that she actually swore an oath to Queen Elizabeth's *hairs*, not heirs. She couldn't have renounced her oath of allegiance because she never made it in the first place – or so her argument goes.

Apparently it never occurred to her that this would mean that she's sitting in parliament illegally. We think this was immediately obvious to everyone else.

Now she's retracted the claim that she deliberately mispronounced parts of the oath. A mental giant Thorpe is not.

This isn't about whether Australia should become a republic or remain a constitutional monarchy. It's about having competent politicians.

A Century Of Gallantry

Doug Mortimer · 25 October 2024 · Archived copy · Original

100 years ago a classic entry in the genre of British adventure fiction was published, but don't expect any gushing centennial retrospectives. Not surprisingly, given its age, Percy Christopher Wren's *Beau Geste* has some triggering content, largely racial slurs and stereotypes. The colonial setting alone would be enough to brand it taboo these days. The fact that three privileged white boys are the protagonists would also be held against it.

In 1924, however, this tale of derring-do in the Foreign Legion (or, if you prefer, *Lègion Étrangère*) was tailor-made for cinema, and Hollywood responded with a 1926 silent film (with Ronald Colman in the title role), as well as a 1939 (starring Gary Cooper) talkie. Another remake in 1966 with Dean Stockwell has gone down the memory hole. In 1977 the aptly named satire, *The Last Remake of Beau Geste*, also joined the ranks of the little noted nor long remembered.

It's not hard to see why Hollywood was attracted to the tale. The French Foreign Legion had many elements that made it more interesting than conventional military outfits. The Foreign Legion was so-called not because the troops were deployed to foreign lands but because it was the only unit of the French military that accepted foreigners. They were particularly convenient in conflicts where a high casualty rate was assured, as French citizens would be less concerned about the deaths of foreigners than of their countrymen. As a reward, a legionnaire was granted French citizenship after three years of duty or being wounded in action. In the latter case, he was *Français par le sang versé* – French by spilled blood.

The Foreign Legion was notorious for attracting men on the lam for one reason or another ("the exile of the self-condemned"), so adopting an alias or a *nom de guerre* was commonplace. Consequently, the legionnaires were a more colorful lot than regular soldiers and the potential for intrigue was much greater. Throw in the Sahara Desert with searing sunshine, oppressive heat, sand as far as the eye can see, plus the possibility of *le cafar* (literally, the cockroach), a peculiar sort of madness that afflicted legionnaires in the Sahara. All that plus nifty uniforms.

So you have all the elements for cinematic success. It doesn't hurt that the enemies are turbaned Mohammedans who ride camels. That might be a problem in some circles today, but it is much more scenic than fighting people who look like you and have more or less the same weaponry.

Having grown up during the Victorian era and matured during the Edwardian era, Percy Christopher Wren (1875-1941) wrote in a style reflecting the mindset of the British Empire pre-World War I. *Beau Geste*, though published after the war, takes place before that conflict and does not reflect any of the disillusionment that characterized postwar English poetry and fiction. Its detailed portrayal of life in the legion might lead the reader to assume that Wren had been a legionnaire, but that is doubtful. More than likely, his detailed portrayal of legionnaire life is based on what he read and from conversations with veterans. While the book may reflect attitudes that seem quaint today, its portrayal of how men behave in do-or-die circumstances is relevant to the contemporary manosphere.

The story concerns the Geste boys, three orphaned English brothers who have been adopted by their well-to-do Aunt Patricia, who has also adopted her niece Isobel as well as two other young relations. After the Blue Water, a valuable sapphire, vanishes, the aunt's brood, particularly the Geste brothers are prime suspects. Michael (aka Beau), the oldest brother, sneaks away and joins the Foreign Legion. He is quickly followed by Digby, his fraternal twin, and John, his younger brother. We do not know which, if any, of the brothers was the culprit.

As boys, the Geste brothers played at soldiering and war but they quickly find out that the Foreign Legion is a long way from their romantic notions of adventure, glory, and honor. In addition to a marauding tribe of Bedouins called Tuaregs, the soldiers must contend with the terrain, the climate, and a sadistic commandant, Sergeant Dejaune (for some reason, renamed Markoff in the 1939 movie).

It would be tempting to dismiss *Beau Geste* as mere escapist fiction but as is often the case in the more enduring

examples of popular culture, there is more than meets the eye. Bringing a different mindset to the material, 2024 readers/moviegoers might notice themes overlooked by their counterparts of a century ago.

Male disposability was not a concern 100 years ago (which is not to say it wasn't a reality) but it is an integral part – perhaps the principal theme – of *Beau Geste*. In fact, if you watch the 1926 and 1939 films, it is evident right from the start.

In narrative terms, the "hook" is something in the beginning of a story that transfixes the reader/moviegoer and, hopefully, keeps him on the hook for the remainder of the tale. The hooks in the aforementioned movie versions of *Beau Geste* are among the most memorable in cinema.

The films start with a relief column arriving at Fort Zinderneuf in the middle of the Sahara Desert (the movies were actually filmed outside of Yuma, Arizona). The French officer in charge of the column can't get a response from anyone in the fort even though he can see soldiers holding rifles in the embrasures along the parapet. After a rifle is fired from the fort, a bugler is dispatched to scale the wall and open the gate. But the gate remains closed and the bugler seems to have disappeared. After finally gaining entrance to the fort, the commanding officer discovers that the soldiers in the embrasures are all dead, a ghoulish chorus line of fresh corpses with a permanent thousand-yard stare. No one is alive, yet there is no evidence that the fort was breached by the Tuaregs. Adding to the mystery, the commandant, Sergeant Dejaune, has been killed not by a bullet but by a French bayonet. Then, after the befuddled officer returns to his troops outside the gate, the fort catches fire and burns to the ground. Like the commanding officer, we wonder what the hell's going on here?

While this opening is a classic cinematic set piece, it is also a sterling example of male disposability. Since the fort was short-staffed, Sgt. Dejaune had the soldiers' corpses propped up in the embrasures to prevent the attacking Tuaregs from finding out how badly undermanned the fort was. As each soldier was killed, his corpse was propped up, posed with a rifle, and secured in the embrasure. While one might think this macabre scene was a product of Wren's imagination, it was apparently based upon a real incident at a fort under siege.

As when they were alive, the dead men are only valued because they offer utility. But in this case, you can't blame women. It shows that an alpha male, such as the ambitious Sergeant Dejaune, will sacrifice as many beta males as possible to achieve his goals. Of course, the military is hyper-hierarchical, so why would an enlistee expect anything else? Today it is axiomatic that if you don't want to be sacrificed on the altar of gynocentrism, the last thing you want to do is get married; as a corollary, if you don't want to be sacrificed on the altar of hierarchy, the last thing you want to do is join the military. Every renowned officer's career is based on two hecatombs: one full of his enemies, the other full of his own troops.

The flip side of the military experience is the camaraderie, the band of brothers phenomenon – in this case literally. The 1926 movie starts out with a title card of an Arabian proverb: "The love of a man for a woman waxes and wanes like the moon….but the love of brother for brother is steadfast as the stars, and endures like the word of the Prophet." The Geste brothers' bond sustains them through the hardships they endure; their relationship is all that protects them from succumbing to despair or nihilism.

In fact, the bond was there right from the start. As boys, Beau and Digby promised a Viking funeral to whichever one died first. Hard to replicate that in an abandoned fort full of dead soldiers but brother Digby pulls it off. It turns out that Digby was the bugler who first entered the fort. Upon discovering the body of his brother Beau, he remembers his pledge to give him a fiery Viking funeral – so the fort is reduced to ashes along with Beau's body while Digby escapes.

Beau's send-off is particularly impressive when contrasted with the rude treatment his dead comrades received at the hands of Sgt. Dejaune. One might say a glorious death is a death nonetheless and no matter how much pageantry involved, the whole concept of glory is ridiculous. On the other hand, there is something deep in the male psyche that yearns for a kick-ass *bon voyage* party celebrating his entry into his version of Valhalla. If you've ever read about Hunter Thompson's funeral, you know what I mean.

Ironically, today cremation is more popular than ever, but all the mourners get for it is an urn full of ashes. Not much spectacle involved there. Just roll the departed into an oven and crank it up all the way. No one gets to see the loved one's body consumed in flames. Now that would provide closure! I'd think a funeral home that offered a Viking funeral would do a land office business, but I suppose most if not all cities, counties, and states have rules about that sort of thing. Hell, if they frown on shooting off fireworks on the 4th of July, it's safe to say that won't let you dispose of daddy's corpse in a burning boat, even if it's just a kayak.

Walking a thin line between the ugly realities of combat and the "glory" of doing one's duty no matter the consequences is what has made *Beau Geste* of longstanding interest to the male audience. You can find any number of antiwar films or jingoistic films. Finding one that is both at the same time is rare. Percy Christopher Wren died in 1941 but it would certainly be interesting to know what he thought about the early years of World War II.

Duality is also inherent in the very name phrase "beau geste." My *American Heritage Dictionary* defines the phrase as (1) "A gracious gesture," as well as (2) "A gesture noble in form but meaningless in substance." The first definition eventually becomes apparent when we learn that Beau was eavesdropping when his Aunt Patricia sold the Blue Water and substituted a glass simulacrum in a desperate bid to keep her estate afloat and avoid evicting any of the tenants. Not wanting to see his aunt disgraced when her globe-trotting husband comes home and discovers the ruse, Beau stole the glass bauble and took off for the Foreign Legion to divert suspicion from his aunt. When Digby and John follow him, she is, for all practical purposes, beyond suspicion. In addition, John is in love with Isobel, Aunt Patricia's niece, and wants to make sure no one suspects her.

Eventually, however, we learn that Aunt Patricia's husband has died far from home totally unaware of the fate of the Blue Water, so the beau geste was not necessary. In effect, Beau's death, and later that of Digby, were for nothing. So perhaps the second definition of "beau geste" is more apropos. Yet a third meaning of "beau geste" is a good joke. In this case, the joke was definitely on the Geste brothers.

While we're parsing the meaning of "beau geste," let's take a look at the word "gallantry." Again resorting to my dictionary, I see it is defined as (1) "Nobility of spirit or action" or "Chivalrous attention toward women." The two definitions are so far apart it seems unlikely that one word could encompass both. Yet *Beau Geste* manages to bridge the gap. The first definition is apparent from the behavior of the brothers, all courageous under fire. The second part is less obvious, yet, as explained above, it turns out to be the plot point that sets the whole Foreign Legion adventure in motion.

The phrase "conspicuous gallantry" often crops up in military circles (in fact, there is a Conspicuous Gallantry medal awarded in the UK). In other words, it is not only important to be gallant but to have one's gallantry obvious to one and all. Inconspicuous gallantry won't garner you any accolades. Much like Ishmael in *Moby Dick*, only one survivor lived to tell the tale of Fort Zinderneuf, and he went AWOL after the place burned down. That is the novel's narrator, John Geste.

So there is a great deal to ponder in *Beau Geste*. Just because gynocentrism and male disposability were not hot topics 100 years ago doesn't mean they didn't exist. Once one becomes conscious of them, one can't but wonder if the two are inevitable. Are they hard-wired into the male psyche in all societies to some degree? Or are they strictly cultural inculcations? If so, is it possible to overcome them?

Sorry if I included too many spoilers in this essay, but if you have neither read *Beau Geste* nor seen one of its film versions, it is well worth making an effort to acquaint yourself with the tale. Among other things, it is, as the Brits would say, a ripping yarn!

QUESTION FOR GAMERS: Is there a Foreign Legion or Beau Geste video game out there? If not, maybe there ought to be.

If feminism were about equality, it would never fly

Luigi Logan (aka Fidelbogen) · 27 October 2024 · Archived copy · Original

In the present talk we shall discuss the axiomatic counter-feminist equation that feminism equals female supremacism. It falls within the mandate of strict anti-feminism to expose the inner workings of feminism in as many ways as possible, and the present talk operates under that mandate.

So what is female supremacism? It is the moral conviction, openly stated or merely implied, that women are superior to men and that the ruling power in most areas of life ought to be a female power. This is a revolutionary idea because it overturns many things and modifies the details of life in a radical, far-reaching way – more than we have time to describe here .

The accomplished outcome of female supremacism would be a state of female supremacy. Female supremacism and female supremacy are therefore separate things: the former is the anticipation of the latter, and the latter is what the former would swing into practice in real world terms.

I would make bold statement that female supremacism as a system of social energy is objectively real; it EXISTS; it is out there in the world, ranging freely in one guise or another, covertly or overtly. I can attest from my observation that many people harbor this culture virus either strongly or weakly. I would further attest that it overlaps with "feminism" , and more than just a trifle.

It is formulaic to declare that feminism "seeks equality between men and women", and whether you consider that an honest assessment of feminism, it is the one most commonly invoked. Yes, you hear it all the time. It is what a lot of people want the world to believe that feminism is.

So, if you believe that feminism is "about equality", then you would naturally suppose feminism and female supremacism to be mutually exclusive. Yet counter-intuitive as it seems, nothing rules out their cohabitation in the same individual's mind. And why? Because "equality" is an essentially contested concept. The possible meanings of "equality" are so varied, so flexible, and so ambiguous that (given the right mental gymnastics) they can easily admit female supremacism in close moral proximity. That is especially true if the thinker does not expressly call supremacism by its correct name, or harbors the doctrine latently, as a logical result of unclear thinking in some other area.

Consider also, that feminism is a movement which advocates for women's interests; who would dispute this? And female supremacism, if you wish to call it a "movement", certainly does likewise; how could it possibly do otherwise?

Therefore, feminism and female supremacism converge upon the point of advocating for women's interests. The only difference is that female supremacism, unlike "equality", doesn't sound respectable. Most people would not openly admit to it, but still, for reasons we have suggested, cognitive dissonance can be rationalized. And such being given, the terrain of women's advocacy is left wide open as a zone of conjoined political effort.

So, feminism (arbitrarily defined as "sexual equality") and female supremacism may coexist in the same person's mind — and I have only lightly sketched how this might happen. But the next step up from the individual is the collective: what is true of the individual mind could as well be true of the group mind, for what is a group mind if not (among other things) the sum of individual minds composing it?

It is clear that both equalitarians and supremacists may converge upon the zone of women's advocacy—and that is a lot of overlap. And in the battle for feminism's soul, the question that occupies us above all, is to know which of these principles is constitutive of the feminist movement as a group mind.

Consider once again the uncertainty of the term equality, and its doubtful utility as a category of understanding. A movement built upon the "quest for equality" would be a house built on mud or shifting sand, or worse, a cloud-castle built on thin air. So-called equality, if it is to mean anything at all, must be operationalized; it depends

entirely on what is being done, when it is being done, how it is being done, and where you set the zero in the equation. Equality is infinitely plastic in its applications; the goal-posts can always be shifted and the parameters can always be reassigned. It is inherently fickle and flakey.

Now consider the meaning of female supremacism. It is easy to wrap your mind around, and in practice it would offer no puzzling quirks or moral uncertainties. The guidelines would be coherent and crystal clear—reducible to whatever gives women the upper hand in a given situation. Consider also that supremacism in its naked form would be elemental and devoid of hypocrisy, because unburdened by the need to appear respectable.

So which of these two, sexual equality or female supremacism, would compose the stable foundation for a movement?

Clearly, female supremacism would be the winning ticket. And yet, female supremacism sounds nasty. It does not sound respectable, and any movement that openly endorsed it would have a public image problem.

By contrast, sexual equality is a flakey concept that means little if anything, and yet. . . it sounds noble. It sounds lofty. It sounds edifying. And most of all, it is so very unseemly to question it.

A movement built upon either female supremacism alone, or sexual equality alone, would not be practical. But if you roll them up together in the same joint (so to speak), then hey man, that'd be some righteous shit!

The so-called "quest for equality" would fizzle out very quickly if it were not animated by a malignant will. It would not be infinitely greedy; it would not "want it all"; it would be satisfied with a clear, definite list of things, after which it would roll up the tent and call it a day. And more, it is doubtful that such a movement would even get airborne at all when you consider, once again, what an unstable concept this "equality" really is.

Female supremacism, on the other hand, wants it all. It is a malignant will that will not quit, but keeps on coming back for more. It is able to stay the course; it is able to go the distance; it never sleeps and never takes a day off, and ultimately, it will leave no stone unturned! But again. . . it is not respectable.

Or at least, not if it walks around naked.

And that is why the rhetoric of equality is so very, very important: because it drapes the obscene flesh of female supremacism in a decent bathrobe.

So once more, both sexual equality and female supremacism advocate for women; that is where they converge into a conjoined political effort. And their relation is symbiotic. If plenty of feminists did not have supremacist motives, the movement as a whole would have no stable foundation, no cohesion, nothing to give it permanence, and finally it would lack a reliable engine. Yet if the rhetoric of equality were missing, female supremacism could never travel; it could never leave the house without getting arrested! Equality rhetoric not only veils female supremacism, but permits it to operate almost unhindered in a multitude of forms because equality as a concept is capable of unlimited shape-shifting.

Female supremacism and equality rhetoric: what a team! Neither the bathrobe nor the obscene flesh would log any mileage at all without the other.

So, is "equality" the soul of feminism? Or would that title go to female supremacism? Ask yourself, where does feminism get its real muscle? What is the true animating principle? Is feminism powered by any so-called quest for equality, and is such a thing even possible considering the vacuity of equality as a concept? Does the so-called quest for equality exist as anything more than a RHETORIC of equality? And finally, what does this RHETORIC of equality in fact serve? Does it serve actual "equality" (whatever that is)? Or does it in fact serve female supremacism? Please think about these questions.

Ugandans are ‘fighting back’ after American government spends billions promoting genital mutilation of males

Peter Wright · 28 October 2024 · Archived copy · Original

With a nod to the great work done by Bloodstained Men, here is a picture showing pushback by Ugandans after the American government spent billions promoting genital mutilation propaganda in African nations.

Brother K. states, “AMERICAN HEGEMONY … The United States won’t educate or feed the impoverished nations of Africa, but we spent billions of dollars to fund junk science experiments and deceive them with free circumcision. The purpose of the fake circumcision experiments was to create propaganda for the American people, that circumcision has benefits.”

Kamala CAUGHT On Hot Mic, Admits She's Losing Male Voters, Democrats INSULTING Men Backfires

A Voice For Men Videos · 30 October 2024 · Archived copy · Original

Keep an ear out for the mention of male variability which we've been talking about for a decade. Good to see knowledge of this going mainstream.

Tim mentions Hillary Clinton's famous comment about women being the primary victims of war. The original quote is from 1998. A lot of people don't know that she repeated this statement recently.

Mary, Jane, Mary, Elizabeth, Joan and Catherine

Robert Brockway · 1 November 2024 · Archived copy · Original

The 16th century was a time of powerful female rulers in Western Europe. Queen Elizabeth ruled for what amounts to the second half of the 16th century. She was no figurehead either. She was the absolute ruler of England and Ireland (Britain would not arise as a state until generations later). Legally she was a 'Queen Regnant', meaning that she ruled in her own right and was not a 'Queen Consort' who is generally the wife of a King.

While it is true that English practiced Male-preference primogeniture (preferencing inheritance by the first born son over other sons and all daughters) this did not stop many women inheriting and retaining thrones in their own right around this time.

Elizabeth I is well known throughout the English speaking world and is generally remembered as an effective leader who reformed the English state and built up a strong navy in the face of external military threats. Others show that while the early years of her reign were generally prosperous this was not so later on. What all of these sources agree on was that Elizabeth was the queen in her own right. The decisions made were made by her. It should be clear from this that she was the leader of the English and Irish states.

What is generally not as well known is that there were several contemporary female monarchs in the British Isles. Immediately proceeding Elizabeth I as Queen of England and Ireland was Queen Mary I, her half sister. Queen Mary I is also known as 'Bloody Mary' as she had a habit of ordering the death of her subjects (usually by burning at the stake) when they didn't agree with her religious views. Mary I didn't reign for long (thankfully, given her penchant for violence) but was every bit as much in charge of England and Ireland as Elizabeth would be after her. Each effectively changed the national religion (Christian denomination) while reigning.

It is worth noting that Mary I's main competition for control of England and Ireland was another woman – Lady Jane Grey. In the end Mary made sure that Jane's head ended up rolling around in a basket rather than wearing a crown.

When Mary I married the terms of the marriage contract made her and her foreign husband joint rulers of England. He could not act without her consent. It is clear that the English nobility trusted an English woman to rule more than a foreign man. Nationality trumps gender. When Mary died in 1558 the crown did not remain with her foreign husband but rather went to her English half sister Elizabeth I. Patriarchy indeed.

To the north of England was Scotland, which was ruled by a Queen Regnant from 1542 to 1567. She is generally known as Mary Queen of Scots in English, probably to distinguish her from Mary I who was her contemporary. Her rule of Scotland overlaps that of both Mary I and Elizabeth I. The entirety of the British Isles was ruled over by female monarchs from 1553 to 1567. This period would likely have gone on much longer except that Elizabeth imprisoned and eventually executed Mary Queen of Scots after she fled south seeking Elizabeth's protection. Elizabeth apparently viewed Mary Queen of Scots as a potential rival since Mary was her niece. Mary Queen of Scots was fleeing south to England as she was suspected, then and now, of being a tacit accomplice in the brutal murder of her second husband.

Mary Queen of Scots was an absentee monarch during her early life, having spent her youth in France. Scotland was left in the hands of another woman, her mother, Mary of Guise.

So during this period we had Lady Jane Grey, Mary I, Elizabeth I and Mary Queen of Scots vying for power across the British Isles.

While Mary I's husband was in England yet another woman, Joan of Austria (1535-1573) was regent in Spain. Joan's minor son ascended to the throne of Portugal and it was his grandmother, Catherine of Austria (1507-1578) who became regent there.

It should be clear that this was no patriarchy. These women were no ones puppets – those that were successful ruled

over England, Scotland, Ireland, Spain and Portugal as ruthlessly and authoritatively as any male ruler. They also demonstrated that they were quite prepared to order the torture and execution of their enemies or those they perceived as enemies. These historical events and others that occurred in many other parts of the world throughout history demonstrate that these women were not helpless pawns of the patriarchy. They were powerful monarchs and in a very real sense, they were the law in their respective countries.

Robert Brockway presents at the 9th Annual Men & Boys Health & Wellbeing Conference – New Zealand

Robert Brockway · 3 November 2024 · Archived copy · Original

Robert Brockway presented the following to the 2024 New Zealand Conference over Zoom. In 2023 he attended the conference in person and hopes to do so again in 2025. –Ed.

There's an old joke. I don't recall when I first heard it. Although the wording varies, I first heard it as:

> "Just because you're paranoid doesn't mean they aren't trying to get you."

This conference series is about men's well being. There are certainly many who would seek to harm men's wellbeing today. But this isn't new. It's actually being going on for decades.

Misandry, the hatred or intense dislike of men, is common in our society. If you sit back and think about it, it's quite extrordinary that such a thing could occur. Society needs men. A society that alienates it's men will ultimately fall to those that don't. Alienating men enmasse would ultimately make everyone in the fallen society worse off – even the people driving it.

I'm going to talk a lot about feminists today. It isn't sufficient to say feminism is the problem, it's more complicated than that, but it's often the most visible component of the problem.

Many may be surprised to learn this but I'll be the first to say that not all feminists are like that. Unfortunately the feminists that matter are like that.

It all started in Seneca Falls, NY state in 1848. A group of around 300 men and women met to discuss women's rights at the time. These people were, by the standards of their time, progressives. Interestingly there was a heated debate about whether the conference should endorse women's suffrage or not. In the end they produced a document called the Declaration of Sentiments.

A woman by the name of Elizabeth Cady Stanton was the principal author although she was assisted by many others. The sentiments expressed give us some indication of what the conference was like:

> He has not ever permitted her to exercise her inalienable right to the elective franchise.

This at a time when even white most men in the United States couldn't vote.

> He has compelled her to submit to laws, in the formation of which she had no voice.

Again nor did most men.

> He has taken from her all right in property, even to the wages she earns.

This is likely a reference to coverture. Coveture was a concept in which a husband took control of his wife's assets but was also responsible for her debts.

> He has made her morally, an irresponsible being, as she can commit many crimes with impunity,…

This is an interesting one. Women are still treated more leniently under the law and there is a push on at the moment to close women's prisons in several countries.

> He has so framed the laws of divorce, as to what shall be the proper causes of divorce, in case of separation, to

> whom the guardianship of the children shall be given; as to be wholly regardless of the happiness of the women—the law, in all cases, going upon a false supposition of the supremacy of a man, and giving all power into his hands.

Many would argue that's completely reversed today.

> He has endeavored, in every way that he could to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

I don't agree with that one Liz.

This is only a section. The Declaration of Sentiments is widely available online and I would encourage everyone to take a look at it. At the end of the convention only 68 women and 32 men signed the declaration. I think this is telling given that the conference attendees were already predisposed to supporting these sorts of arguments.

Now back to Mrs Stanton. Remember she was the principal author of the declaration.

So what did she say about men?

> "We are, as a sex, infinitely superior to men, and if we were free and developed, healthy in body and mind, as we should be under natural conditions, our motherhood would be our glory. That function gives women such wisdom and power as no male can possess." –Stanton's Letters

And:

> "The male element is a destructive force, stern, selfish, aggrandizing, loving war, violence, conquest, acquisition, breeding in the material and moral world alike discord, disorder, disease, and death. See what a record of blood and cruelty the pages of history reveal! Through what slavery, slaughter, and sacrifice, through what inquisitions and imprisonments, pains and persecutions, black codes and gloomy creeds, the soul of humanity has struggled for the centuries, while mercy has veiled her face and all hearts have been dead alike to love and hope!" –The Destructive Male speech

Imagine being married to her.

I think Mrs Stanton's comments about men say more about her than they do about men.

We're only in the 1840s and the misandry abounds.

Before we go on I want to talk about suffrage.

Today a lot of people think that men long had the vote but women only gained it recently. This is demonstratably false. On Wiki4Men I have a large table in which I show the year of adoption of universal male and female suffrage for virtually every country. While the dates for the adoption of women's suffrage are easy to find the same can't be said for men's suffrage. It took me years to compile that list and I'm still chasing one or two.

You may note that the years in my table differ from those on Wikipedia. This is because Wikipedia does not use a clear and consistent definition of universal suffrage – I do.

In general if a country became independent and democratic during the 20th or 21st centuries men and women gained the franchise at the same time. If a country became independent and democratic during the 19th century men led women by a few years or decades. Decades may seem like a long time but this is nothing when you consider that the democracy we have is the result of at least 5000 years of evolution of political thought.

Winston Churchill is often quoted as having said:

> "Democracy is the worst form of government – except for all the others that have been tried."

Churchill did say this in parliament in 1947, it's in hansard, but he noted that it was already a popular saying by that time.

I'm with Winnie on this one. Democracy definitely has its flaws but the alternatives are far worse. If in doubt talk to people who have lived under those systems.

I encourage everyone to peruse the data I have on Wiki4Men. If you do this you'll see that modern representative democracy is only 100-150 years ago. Today democracy is under threat again. If we're not prepared to protect democracy it may yet be a footnote in history. In many cases the people and groups I'm going to talk about later are the same ones that would see democracy swept aside.

While it existed earlier, much of the misandry we see today really got going in the 1960s. What were fringe ideas are now mainstream. When thinking about this consider some of the ideas these people espoused that are not currently mainstream. What happens next?

Simone de Beauvoir was a French feminists who has had a global impact on feminism. We often hear that feminism is all about women's choices but if you actually watch the movement you see it insists that women make the choice to work over caring for children. De Beauvoir actually said this in the June 1975 issue of a magazine called The Saturday Review. While being interviewed by fellow feminist Betty Friedan de Beauvoir had this to say:

> "No, we don't believe that any woman should have this choice. No woman should be authorized to stay at home and raise her children. Society should be totally different. Women should not have that choice, precisely because if there is such a choice, too many women will make that one."

There it is. A core objective of feminism writ large.At this point I also want to mention that de Beauvoir and her partner Jean-Paul Sartre tried to have age of consent laws in abolished and worked to have pedophiles released from prison in France.

American feminist Kate Millet was heavily influenced by de Beauvoir. Millet was a prominent second wave feminist. Her first book was Sexual Politics was hugely influential on feminism. We can see here thoughts on pedophilia here:

> "Sex itself is presented as a crime to children. It is how adults control children, how they forbid them sexuality. This has been going on for ages and is infinitely important to adults." – Essay, Beyond Politics: Children and Sexuality

An associate of Millet's, Shulamith Firestone, believed that childhood, childhood innocence and the nuclear family were all products of the Patriarchy and intended to oppress women.

Firestone said:

> "Unless revolution uproots the basic social organization, the biological family — the vinculum through which the psychology of power can always be smuggled — the tapeworm of exploitation will never be annihilated."

And again:

> "The family structure is the source of psychological, economic and political oppression." –The Case Against the Sexual Revolution

Firestone, Millet and many others were involved in a radical feminist group in 1960s New York known as the Red

Stockings. Much of the ideology we see in modern feminism came from this group. We're fortunate that Kate Millet's sister Mallory, who was present at many gatherings of this group, has spilled the beans about what went on. She makes it very clear that Redstockings were heavily influenced by Marxism and simply replaced captialists by men when inventing their new ideology.

But before Millett published Sexual Politics and before the formation of the Redstockings we had Valerie Solanas and the SCUM Manifesto. Like Millet, Firestone and many others Solanas was living and forming her ideas in New York City.

Solanas is famous for two things:

• Writing the SCUM Manifesto

• Shooting Andy Warhol

First Solanas wrote and self-published the SCUM Manifesto. Despite what is often claimed, the acronym *Society for Cutting Up Men* does not appear in the text and was apparently created by an editor not Solanas herself.

In fact the term SCUM in the manifesto refers to women. But not all women, just the ones that Solanas felt should and would rule the world. She said:

> "The conflict, therefore, is not between females and males, but between SCUM— dominant, secure, self-confident, nasty, violent, selfish, independent, proud, thrill-seeking, free-wheeling arrogant females, who consider themselves fit to rule the universe, who have free-wheeled to the limits of this society and are ready to wheel onto something far beyond what it has to offer—and nice, passive, accepting, "cultivated", polite, dignified, subdued, dependent, scared, mindless, insecure, approval-seeking Daddy's Girls who can't cope with the unknown, who want to continue to wallow in the sewer that is at least familiar…"

All class Valerie.

The passage continued to ramble by the way. It could have used a full stop or two as well. Hence the need to end the quote.

I'm not a doctor but I do know that certain types of mental illness are characterised in writing by rambling and excessively long sentences.

Imagine a world run by people like that. Well I'd say that many leading feminists are exactly like that. So in the words of Valerie Solanas, they are SCUM.

So that's what she wanted for women. But what did she think about men? She tells us starting on page three of the SCUM Manifesto.

> The male is a biological accident: the y (male) gene is an incomplete x (female) gene, that is, has an incomplete set of chromosomes. In other words, the male is an incomplete female, a walking abortion, aborted at the gene stage. To be male is to be deficient, emotionally limited; maleness is a deficiency disease and males are emotional cripples.
>
> The male is completely egocentric, trapped inside himself, incapable of empathizing or identifying with others, of love, friendship, affection or tenderness. He is a completely isolated unit, incapable of rapport with anyone. His responses are entirely visceral, not cerebral; his intelligence is a mere tool in the service of his drives and needs; he is incapable of mental passion, mental interaction; he can't relate to anything other than his own physical sensations….

She continues to ramble on for several pages like this. At least she occassionally uses full stops this time.

Feminists continue to praise the SCUM Manifesto and it continues to be required reading in gender studies classes.

The SCUM Manifesto is available for download from Wiki4Men.

A year after she self-published the SCUM Manifesto Solanas attempted to murder famous artist Andy Warhol. She had previously had a brief professional association with Warhol. After shooting Warhol she also shot another man who was present and attempted to shoot a third.

Following the attack she was detained for a mental health evaluation and diagnosed with paranoid schizophrenia. Now, remember what I said about the SCUM Manifesto. Imagine if instead of being praised for her work Solanas had received help.

Solanas' charges were downgraded and she ended up serving three years in prison. Andy Warhol was reportedly never the same, physically or emotionally. In being so emotionally harmed by Solanas, Andy Warhol actually proved her thesis about men in the SCUM Manifesto to be wrong.

After the shooting prominent feminist and leader in the *National Organisation for Women*, T-Grace Atkinson, described Solanas as:

> "The first outstanding champion of women's rights."

And:

> "A 'heroine' of the feminist movement."

Ti-Grace Atkinson also went on to say that:

> "The institution of sexual intercourse is anti-feminist."

Can anyone see a theme running through their comments?

By the 1970s feminist and eugenicist Sally Miller Gearhart was active in California. She is often credited with the saying the future is female. In fact the statement had been in circulation among feminists for several years before she wrote her essay *The Future – If There Is One – Is Female*. One line from the essay gives an idea of the tone:

> "The proportion of men must be reduced to and maintained at approximately 10% of the human race."

While Gearhart didn't originate the phrase, she did popularise it.

The entire essay is available for download from Wiki4Men.

A similar statement was espoused by Krista Milburn around 2014. This was widely reported by the media and widely celebrated in feminist circles. Milburn also suggested introducing International Castration Day. Lovely.

I noted that Gearhart was a eugenicist. For those that don't know eugenics was a pseudo-science that was popular in the Western world in the early 20th century. Eugenics advocated for selective breeding of humans for certain traits and was highly influential on Nazi ideology. Most prominent feminists were eugenicists during this period.

Hillary Clinton's quote about women being the primary victims of war is famous, but few know the details.

On 17 November 1998 Clinton was at a domestic violence conference in El Salvador. During the conference she made the following statement:

> "Women have always been the primary victims of war. Women lose their husbands, their fathers, their sons in combat."

This is the statement that we often see repeated. But it was 1998. Maybe she has changed her views? Short answer:

No.

Recently she said pretty much the same thing. In March 2023 she told participants at the 30/50 Summit in Abu Dhabi. that:

> "Women and children are the primary victims of conflict and of climate change and there is no place that unfortunately, tragically, shows us that more dramatically than Ukraine today,…"

Probably the least well known person I will mention is French feminist Pauline Harmange. In 2020 Harmange wrote an essay with the simple title *I Hate Men*. She wrote it in French of course but you get the picture. We need to be clear here. This title is not clickbait. The essay argues that the hatred of men is not only acceptable but to be encourage. It argues that misandry exists only as a response to misogyny.

Harmange argues that women should prioritise relationships with women over men. Interestingly she is happily married to a man. I suppose it's a case of do as I say not as I do.

The French government tried to ban the essay which caused it to explode in popularity, an example of the *Streisand Effect*. As a result of all of the publicity it was later published as a book.

I disagree with the French government's attempt to ban the essay. I always oppose attempts to ban misandric publications. I do this for two reasons:

1. I'm nearly a free-speech absolutist. I oppose censorship unless there is a specific attempt to incite violence.

2. They prove our point for us. Many people have tried to deny that misandry exists – but that argument is easily defeated when I show them a selection of misandric publications

The first printing of Harmange's book sold out. It was subsequently reprinted in French and English .

Ten years earlier feminist Hanna Rosin wrote an article in The Atlantic entitled The End of Men. She later expanded this in to a book, published in 2012. In both Rosin argues that a fundamental social shift is occuring which will benefit women at the expense of men, essentially arguing that women will become the dominant gender in the future. She didn't say it but she meant that the future is female.

The arguments have been thoroughly debunked. You can find information on this on Wiki4Men. I do want to make one particular point though. Rosin argues that women today are more educated than men of the same age. Indeed this is a commonly repeated phrase.

This is only true if education is counted merely as years of formal schooling. This narrow definition has several serious problems:

• Not every year of formal schooling is equally valuable. A year in engineering is worth more to the individual and society than a year in gender studies.

• It seems to ignore non-tertiary training such as apprenticeships. I suspect the elitist types who believe this nonsense have forgotten the necessity of tradies to keep society running.

• Not all education is acquired formally.

And that's before we get on to the tendency of female teachers to make down male students. Yes that's real. It was first discovered by the London School of Economics. Further research carried out by the OECD has now verified that this is occuring in over 60 countries.

A year after Rosin's book was published she appeared in a televised debate – the motion of the debate was that men are obsolete. There were four debaters, all women. Not surprisingly Rosin appeared on the affirmative side while Camille Paglia was on the negative. For those that don't know Paglia is one of the rare breed of feminist who raises men's issues out of genuine concern.

The audience found that in favour of the affirmative – ie they claimed that men are indeed obsolete. One journalist who was present and spoke to audience members afterwards suggested that many men in the audience implied that they had voted affirmative to avoid upsetting their girlfriends. Sounds like they're in unhealthy relationships to me.

This debate was part of a series known as the Munk Debates. I had watched quite a few of them up to this point but was appalled at what I saw. I never watched a Munk debate again.

This sort of mindset pervades all areas of Western civilisation today. In 2014 Michelle Obama said:

> "So we can't waste this spotlight. It is temporary and life is short, and change is needed. And women are smarter than men."

It's important to understand that she said this while she was first lady. I think that's rather un first-lady like.

Intelligence is outside the scope of this presentation but suffice to say, no Michelle, that's not correct. We have plenty on this topic on A Voice for Men and Wiki4Men.

Not to be outdone her husband Barak Obama made some disparaging comments about men. At least he had the good sense to leave the White House first. Choice comments include:

> "If you look at the world and look at the problems it's usually old people, usually old men, not getting out of the way."
>
> "Now women, I just want you to know; you are not perfect, but what I can say pretty indisputably is that you're better than us [men]."
>
> "I'm absolutely confident that for two years if every nation on earth was run by women, you would see a significant improvement across the board on just about everything… living standards and outcomes."

In actuality research in to both medieval European and modern leaders found that polities led by women were more likely to end up in armed conflict than those led by men. Researchers have tried to blame men for that, claiming that men will prey on female leaders.

So it started in the 19th century and in 1960s New York it received a huge boost. Since then it's been steadily growing and expanding. Around 2013 it really took off.

Now it's 2024 and I think it's peaked. Even the mainstream media is starting to raise concerns about men disengaging.

• Men aren't mentoring women at work

• Men aren't asking women out

Well known Australian academic Michael Flood recently said he avoids using the term toxic masculinity when talking to the community because (in his view) it's being misunderstood.

A Pew Research Center survey found that 63% of American men and 35% of American women say they are single. While some have tried to explain this as women dating each other, that alone cannot explain this massive disparity. A far more plausible explanation is that a lot of women think they are in a relatonship with a man but the man disagrees.

But it might already be too late.

Many men are going MGTOW. Many more have walked away but don't call themselves anything in particular. Others have simply left the West to pursue relationships elsewhere. A notable example of the latter being the Passport Bros.

I don't believe men are as lonely as it often claimed in the media. And I don't think they're coming back anytime

soon. Regardless of what happens from hereon, the misandry and everything it's brought about needs to stop.

Zoe McLellen

Cato the Elder was a Roman orator in the second century BCE. Cato was famous for ending all of his speeches, regardless of the subject matter, with the words "Carthago Delenda Est" – Carthage must be destroyed.

Taking a leaf from Cato's scroll I end all of my presentations with a call to assist in the lawful apprehension of Zoe McLellan. And I will do this until she is brought to justice and the matter can be dealt with by the courts.

Have you seen Zoe McLellan?

In November 2020 McLellan's ex-husband, Jean Gillain was awarded sole custody of their son, Sebastian Gillain.

McLellan had already absconded with Sebastian by then. In May 2021 an arrest warrant was issued for McLellan by the County of Los Angeles, California. As of November 2024 a warrant is still outstanding for the arrest of McLellan. Sebastian, who would now be 12, is also missing.

McLellan is a public figure who has appeared in numerous popular television shows including Star Trek: Voyager, JAG, NCIS: New Orleans and Designated Survivor. Her face is familiar to millions. It is extraordinary that she has evaded detection for so long.

McLellan is originally from Port Orchard, WA. Some locals have speculated she may be hiding out in rural WA. Other sources have speculated that she may have travelled to Costa Rica or Canada.

Anyone with any relevant information should contact the Los Angeles County District Attorney's office.

The Goal Post Episode 47 – Woke Exposed: From Boeing to Trek

A Voice For Men Videos · 4 November 2024 · Archived copy · Original

The state of play

Mark Dent · 7 November 2024 · Archived copy · Original

If we ever required a simple, contemporary example of the utter contempt and disdain our society has for men, it can be found in an entirely unimportant yet highly instructive tweet from a rather disturbed human being named Miley Cyrus.

There are a number of reasons one could cite for questioning this woman's judgement and taste but let's put those aside and focus on her tweet.

Urging her followers not to "give up" in their pursuit of decent men, Cyrus wrote:[1]

> *"There are good men out there guys don't give up,". You don't have to be gay, there are good people with dicks out there, you've just got to find them."*
>
> *"You've got to find a dick that's not a dick, you know? I always thought I had to be gay, because I thought all guys were evil, but it's not true," she explained. "There are good people out there that just happen to have dicks. I've only ever met one, and he's on this live."*

Anyone like to hazard a guess as to what it was about this comment that caused a universal online meltdown?

Was it her assertion that she believed all guys were evil?

Perhaps it was her casual, patronizing play on the word dick.

"*You've got to find a dick that's not a dick, you know."*

Or perhaps it was the inference that good men are incredibly rare, even if they do exist.

"There are good people out there that just happen to have dicks. I've only ever met one, and he's on this live."

No-it was none of the above.

The outrage was based upon the unforgivable suggestion that being gay is something you can choose to be for convenience sake or simply because you are tired of one gender.

Hell was unleashed by progressives and the LGBT activists who accused Cyrus of:

"perpetuating the idea that sexuality is a choice."

Cyrus, who has previously declared herself both "pansexual and gender fluid," responded to the controversy on Monday, claiming that she was "talking shit about sucky guys" and reiterating her support for the LGBT agenda.

Being the ignorant Neanderthal I am, I confess to checking exactly what pansexual meant with the help of Google.

> ***Pansexuality**, or omnisexuality, is the sexual, romantic or emotional attraction towards people regardless of their sex or gender identity. **Pansexual** people may refer to themselves as gender-blind, asserting that gender and sex are not determining factors in their romantic or sexual attraction to others.*

Fair enough — each to his or her own.

Gender fluid required another check just to make certain of the term's meaning.

> *denoting or relating to a person who does not identify themselves as having a fixed gender.*

I don't care if a person wants to identify with any of these terms as long as they don't make any demands of me.

The sad fact is not *one* person, not one journalist even questioned, let alone criticized her assertion that for a long time she believed all men were evil, or the fact that even now, she thinks your chances of finding a dick that's not a dick are remote.

Perhaps the odds would be about the same as finding a four-leaf clover or a red headed Nigerian.

Even the original caption under a photo of Cyrus said:

The singer and progressive activist Miley Cyrus came under fire for saying she once thought she "had to be" a lesbian because "all guys are evil."

The 'all guys are evil' bit is so accepted it has become embedded into our society's psyche as an unquestioned fact, a "given" much like "the sun rises in the east" or "death is inevitable"

Nobody even sees the shocking dismissal of one entire gender in those few words.

Miley quickly and predictably apologized and bowed before the wrath of the mob and wrote a hurried apology.

"*Let me be clear," she wrote on Instagram. "YOU don't CHOOSE your sexuality. You are born as you are. It has always been my priority to protect the LGBTQ community I am a part of. Happy Monday!"*

Got that? You *don't* choose your sexuality. Forgive me for my transgression.

All men are evil and good dicks are hard to find? Now that should be enshrined in our constitution and taught in every classroom.

Keep in mind the fact that this woman has over one hundred million instagram followers. That's a lot of influence. As one well known politician would say:

Sad. So sad.

Reference:

[1] Miley Cyrus Message to Women: 'You Don't Have To Be Gay, There Are Good People with D*cks Out There'

An introduction to Post-Argumentalism

Luigi Logan (aka Fidelbogen) · 9 November 2024 · Archived copy · Original

The accumulated wisdom of the activated non-feminist sector finds feminism to be, on balance, pernicious. The reasons for this verdict are many and have been examined elsewhere. For a start, know this: we mean to draw a line against the encroachment of feminist power into the non-feminist world. Since we find that power pernicious, we naturally find ourselves at odds with almost every aspect of it. This brings us to the topic of the moment: post-argumentalism.

Post-argumentalism is the stage "beyond argument", the stage you enter after you deplete the possibilities of debate or persuasion in a given setting. It is a kind of existential crisis in the face of an intractable other: the other may find your stance unacceptable but you find his equally so – and there you stand! Since argument has not settled the issue and apparently never will, you are excused from such activity and may henceforth either agree to disagree with the other, or enter a state of "war" with the other.

None of this holds any great mystery. If you have ever dealt with a fanatical cultist or an incorrigibly pigheaded person of any kind, you will perfectly understand the base dynamic. And what is true of a solitary individual can as well be true of an entire group or subculture.

The intractable other that now confronts us is the subculture called feminism. As said, we find feminism pernicious – and that implies that we have already settled the debate to our own satisfaction.

We see no reason to keep arguing in hope of persuading this intractable other – we've long since persuaded ourselves, and that should suffice. We know whose opinion we value, and whose judgment we trust. In all cases we cherish our own conclusion because we deem it best, and if we deemed otherwise we'd have concluded otherwise.

Argument is useless if it never ends, and worse than useless if it puts a freeze on necessary plans and actions. To tolerate such a freeze would seem to imply that we cannot act without a go-ahead from the intractable other. Yet a moment's thought might reveal that the other is likewise constrained by us – and there we stand! How to break free of this impasse? Apparently not by further persuasion efforts.

What are we waiting for? Will another three, five or twelve years of argument finally clear the road so we can set plans and actions afoot? What force – legal, moral, physical or otherwise – prevents us from turning our back and going our way immediately?

Feminism has been a dynamic force in the world, and never shy about setting plans and actions afoot. Nor has it been dutiful about consulting others and securing their agreement to such plans and actions. The point is that feminism itself is post-argumental. Feminism has trodden upon the alterity of the non-feminist sector, and the non-feminist sector may now, by rights, serve feminism likewise.

We should add that feminism is an entrenched system which extends through the social and political fabric. It is a major power structure, individual feminists are stakeholders in it, and if we think the stakeholders in any major power structure will be talked out of their advantage by sweet reason alone, we delude ourselves.

The two sides do not gather in a clean, well-lighted debating chamber, and air their views in turn until one side says to the other: "Yes, you have convinced me of the truth of your position, and from henceforth I will adopt it as my own and rearrange my life according to what it requires of me." No, that is not how the world works.

Such being said, our project is not to reprogram the deep ideological conviction of every purported feminist. Rather, it is to make such people modify their outward behavior so that the pernicious implications of feminist ideology will no longer translate into real-world consequences. They can believe any pernicious thing they want to believe, but they must stop acting upon such belief. In so stating, we exercise a mandate. Such is the power of post-argumentalism – it nullifies the presumptive moral authority of feminism and commandeers authority on its own account. In this way, post-argumentalism is a revolutionary procedure, the starting point for anything at all that you

could rightly call a revolution.

Truly, to nullify authority is a rightful deed when authority is intractable due to fraud or villainy. Post-argumentalism makes no fuss about this. It does the job brusquely, unceremoniously, unapologetically. To make omelets, you break eggs.

Both war and revolution have this in common, that they spring to life when reason and negotiatory discourse prove unavailing. The difference is that war is a contest between parties purportedly equal at the outset, whereas revolution is a contention where an upstart knocks authority off a pedestal. In the end, both war and revolution are a fight, and both involve the element of violation. The rules of war dictate that the parties violate each other until one side gives up, while the rules of revolution dictate that one system of rules gets violated so another system can replace it.

The non-feminist revolution is both a revolution and a war, and is not undertaken for light and transient causes.

As non-feminist men and women we must ask ourselves: what did we originally hope to accomplish by arguing? Supposing we could have persuaded the intractable other, what did we hope to gain? What did we hope to obtain that we couldn't have gotten elsewise, in due course? What prevented us from simply taking it?

If something belongs to us, it is simply a question of overriding or overruling the intractable other in order to secure what is rightfully ours. Correct? In that case, what is the good of persuasion – to talk the other into giving us what is rightfully ours? To talk the thief into handing back our stolen property?

We know that this intractable other, feminism, is a taker who never quits taking, and gives nothing back at the behest of mere persuasion. We ought to craft our politics in the light of such understanding. In other words, we ought to craft our politics post-argumentally. We do not argue with feminism, we simply tell it things – and if it will not listen or modify its course, we hold it accountable.

Mike Buchanan at ICMI18

A Voice For Men Videos · 10 November 2024 · Archived copy · Original

Identity Politics Killed Kamala’s Campaign

A Voice For Men Videos · 11 November 2024 · Archived copy · Original

The Internet never forgets?

Robert Brockway · 13 November 2024 · Archived copy · Original

The Internet never forgets, or so the saying goes. Actually it forgets all the time. We're constantly losing important information from the Internet. The loss of the *Deja News* archives was infamous. In the 1990s Deja had an enormous repository of online discussions from Usenet, arguably an early form of social media. And then Deja went out of business and their archive disappeared. It was a blow to many as the archive had been a very useful reference tool for areas as distinct as IT and history.

For several years it was thought that the Deja News archive was permanently lost and then a reel tape was found in someone's backyard shed. Google paid to have the archive restored. Google now considered themselves the owners of this information but at least it was online again. This was actually the origin of Google Groups which many will be familiar with. Information only stays online if someone cares to keep it there.

This is a good time to point out that *The Cloud* is just someone else's computer. Data can be lost from The Cloud as easily as local servers. There are no substitutes for good backups.

Which brings us to A Voice for Men. The organisation founded by Paul Elam continues despite the best efforts of a vast array of characters. The Southern Poverty Law Center declared A Voice for Men to be a hate site in 2018 and then removed the designation in 2022 after I took over. Yeah, they really don't like Paul.

A Voice for Men was, for so many years, nearly a lone voice in the Wilderness. A lot has changed in recent years. The Overton Window has moved substantially. Topics that would once have only appeared here are now mainstream.

Recent election results in various Western countries demonstrate a growing rejection of woke.

There are still challenges through. Traditional gynocentrism is ascendant as society pushes back against woke. A return to traditional gynocentrism won't make things better for men though. A Voice for Men has always been about finding a new way forward, a way free of the misandry which has dominated in the West for the past 50-60 years but also free of traditional gynocentric obligations on men.

And so we continue to try to steer a new course while keeping the flame alive. A big part of that is making sure that the sites hosted by A Voice for Men stay online. Together these sites represent a vast wealth of knowledge. At the time of writing the list includes:

- avoiceformen.com
- gynocentrism.com
- honest-ribbon.org
- icmi.info
- paulelam.com
- wiki4men.com

It is essential that these sites, and the information contained therein, go on.

Given that information online isn't nearly as safe as is often assumed we've taken a considerable amount of effort to ensure the continuity of the sites on A Voice for Men infrastructure.

The servers that make up A Voice for Men deliver the sites, monitor the sites and perform a variety of tasks behind the scenes to make sure it all keeps working. This process is largely automated and requires very little human time to keep running, now that the hard work of automating it has been done.

The servers are backed up daily. The servers can be quickly recovered from these backups. We can even clone the servers from these backups, which we do periodically to test new software.

In addition, the databases behind the sites are backed up hourly. Several days worth of these backups are held on the servers with a lot more in the server backups. Copies are periodically archived to allow us to view older data if needed.

Every three hours the latest database backup from each site and other site data is copied to a remote test server. This server then loads a copy of the site from the database and the other site data.

A monitor checks every minute on the health of the servers, the active sites and the test sites loaded every three hours. If a problem can't be corrected automatically a human is notified to take corrective action.

Additional copies of the sites are taken and stored offline and offsite at a considerable distance from the servers.

Our backups are:

- Offline
- Offsite
- Tested

In this way we can protect against the attacks we didn't see coming.

It's also worth noting that A Voice for Men infrastructure avoids Big Tech to the extent that we are able. Big Tech is so powerful and so expansive that it's impossible to completely avoid it.

I talked about Big Tech and the dangers it poses during my ICMI23 presentation.

I'd like to see viewership move away from the large social media sites and back towards blogs, forums and mailing lists where Big Tech is much weaker. It's worth noting that the Internet Engineering Task Force continues to use mailing lists. I think we can safely say they are tech-savvy. Maybe they're on to something.

The A Voice for Men infrastructure is also built to be portable. Many sites today are locked in to particular infrastructure while we're nimble and can move on short notice.

This, and some other plans in the works, are aimed at keeping the wealth of information on these sites available in to the future.

Protecting our own data is only part of the battle though. We make extensive use of archival sites to protect against the loss of valuable third party information. Despite our best efforts a lot of third party information has been lost. If you see a page and think it's valuable to our cause consider taking a copy with an archiver like this.

It's also worth noting that social media is largely a memory hole. Information posted to the large social media sites is mostly forgotten in short order. It's still there but the nature of most of these sites makes it difficult to access. Compare that to what we're doing at A Voice for Men.

The featured image depicts server racks at CERN, and is courtesy of the Wikimedia Foundation.

Virgin Woman GIVES UP on Men and joins the 4B Movement

A Voice For Men Videos · 14 November 2024 · Archived copy · Original

An amusing little video by Man Talk. We enjoyed it, and we hope that you do too.

Men’s Rights versus Feminism explained using magnets

Alison Tieman (Typhonblue) · 16 November 2024 · Archived copy · Original

Men’s Rights activists seek to bring awareness to how men are acted upon by society, acted upon by other men and acted upon by women. They are opposed by feminists who think that bringing attention to how men are acted upon will take something away from women.
Every era has had its mythology of women’s weakness and men’s strength. Ours is no different and it’s not progressive. How easy is it for you to see Jill as a victim? How hard is it for you to see Jack as vulnerable?

Full Text of video
Sources

The featured image depicts Neodymium magnets and is courtesy of the Wikimedia Foundation. The featured image is licenced under CC-BY-SA 3.0.

Please tell me more about my male privilege!

Jason J. Bailey · 18 November 2024 · Archived copy · Original

Let's talk about this idea of male privilege that feminists have told us exists. But I should be more specific: the cisgender, heterosexual, Caucasian, male privilege. Now, anyone who observes the treatment of men in our society can tell you that this group is far from privileged. But in order for feminists to be able to make us believe in "oppressed women and privileged men," they must protect this lie. On a good day, we can just ignore their little world known as the patriarchy, but they allow serious issues faced by men and boys to be ignored so as not to sacrifice the plausibility of "male privilege." Now, as a privileged man, let's take a look at some of my privileges:

1. Unfair divorce laws. Despite marriage's obvious red flags, some men (albeit fewer and fewer) are still willing to marry. At this point, the percentage of men who value marriage is approximately 29%. I find it hard to believe that this group does not know the risks so I assume they justify marriage by telling themselves, "Divorce won't happen to me" or "My wife-to-be is the exception to the rule" or "She's pregnant." Regardless, the more than likely impending divorce is where men lose most (if not all) of their rights. Pre-nups are thrown out of court on a routine basis, and the judge can even use a flimsy excuse for nullifying the document, such as "It is not fair to the other party," and your soon-to-be ex-wife is able to turn your assets portfolio into a buffet. You can be ordered to pay obscene amounts of alimony (almost 98% of which is collected by women), you can lose your house (and still be obligated to pay the mortgage), you can be held responsible to cover any of her debt (given that it was incurred before or during the marriage), and if you do not comply you will be found in contempt of court for breaking a court order and you get to go to prison.

2. Little to no parental rights. This applies whether or not you are married to the mother of said children. All the mother has to do is say that you are abusive, you molested the children, she is intimidated by you, or any other excuse that portrays her and the children as victims and the police will remove you from your home. In many cases, you can even have a restraining order taken out against you. This makes it easy for her not only to attain full custody of the children (just like 80% to 90% of custody dispute cases end, depending on the location), but also the more custody she receives, the more child support she receives. Oops, I mean, the more child support the children receive. We know that the money is going to the children, even though there is no auditing system in place to make her prove how that money is spent because there is no such thing as a selfish and materialistic woman. To add insult to injury, men can be ordered to pay child support to the point of becoming destitute, with no consideration for them or even an attempt at finding a balance. If that is not bad enough, men can be ordered to pay child support for children who are not biologically theirs. This could be that they were the child's stepfather, living with the mother of the child, the "father by default," or even if they were victims of paternity fraud. The epitome of male privilege is finding out that the mother of your child cheated and let you raise another man's child while your only choice was to either support them irrespective of your own financial stability or go to jail.

3. Sexually related crimes and false rape accusations. This is the biggest flaw on part of the feminists that I have seen to date. They have turned the idea of rape, sexual assault, sexual abuse, sexual harassment, and statutory rape into a complete joke. In short, they are trying to set up a system in which men are responsible not only for their own actions (as they should be) but also for the actions of the woman. First, the conditions used to be that if a woman is drunk, she is not able to consent (I guess feminists do not know the difference between ability and capacity); then it became if her consent was not enthusiastic, she was raped. Then they took it a step further, encapsulated by Catherine MacKinnon's famous quote: "In a patriarchal society, all heterosexual intercourse is rape because women, as a group, are not strong enough to give meaningful consent." Next, they decided to separate the crimes "rape" and "made to penetrate," thereby eliminating male victims of heterosexual rape from their statistics. Furthermore, in 2011, U.S. President Barack Obama ordered post-secondary institutions that received federal funding to lower the burden of proof required to expel someone accused of sexual assault. Since there are few (if any) men who falsely accuse women of sexually related crimes, this was yet another way to demonize men. Last but not least, to show how privileged men really are, some feminists take it so far as to say that being falsely accused of

rape can be a good experience for men, something from which they can learn. Yeah, I would do nothing but gain from being thrown out of school, fired from my job, sent to prison, and humiliated with that stigma and a criminal record for the rest of my life. Who wouldn't want that?

4. Domestic violence. The feminists cannot stand the idea of men being victims of domestic violence, let alone women being perpetrators, because it chips away at their faux-argument of women being oppressed. But it is a lot more serious than we think. Feminists have led us to believe that domestic violence is a male issue and it is a reason that women should fear men. In reality, the domestic violence rates are about equal pertaining to men on women and women on men and even women on women. The fact is, men have more of a right to be afraid. In some cases, men are bigger and stronger, but there is marginal sympathy for them. In Canada to date, there are no battered men's shelters, and as a society, there is a collective acceptance of women abusing men. In fact, the man is looked at as the bad guy if he defends himself. When he is the victim, not only is it acceptable, but it is also apparently funny, as seen here. What a privilege it is to be a man.

5. Men in the media. This one really shows the true nature of how a female-run media sees men. We see many commercials in which men are treated like idiots or as yet another kid in the house who needs the strong, confident woman to step in and take care of him. A YouTube channel called Vinny Mac has a series of videos called "Misandry in the Media" (you can view parts 1 and 2 here), which to date includes a 20-video compilation. Some will argue that these types of commercials are targeted toward women so they need to be something to which women can relate. Unfortunately, that argument raises more questions than it answers. First, why is man-hating something that women can relate to? Second, if sexism becomes acceptable based on the target demographic, what was the issue with having women in bikinis in beer commercials? Oh that's right, it is only okay to be sexist when the victim is a man.

6. Miscellaneous male privileges. There are many more, so I will briefly list them here. Most are common knowledge, but I have posted sources for most.

a. Men make up the majority of the homeless (Figure 4 shows that as age increases, male homelessness increases while female homelessness decreases).

b. Men make up the minority of college graduates (women earn 62% of associates degrees, 57% of bachelors degrees, 60% of masters degrees and 52% of doctorates).

c. The education system is tailored to girls.

d. Men and boys make up the majority of school dropouts.

e. Men make up the majority of workplace fatalities and workplace injuries.

f. Men are hated on for choosing more lucrative careers, more dangerous jobs, and on average working longer hours than women (wage gap).

g. Men are more likely than women to go to prison for the same crime.

h. Men are more likely to get longer sentences than women for the same crime.

i. Men are the majority of those residing in prison.

j. Men make up the majority of suicide victims.

k. Men are the majority of victims of public sphere violence.

l. Men make up the majority of unemployed.

m. Men make up the majority of persons addicted to drugs.

n. Men are the majority of rape victims (if you count "made of penetrate" as rape, as you should).

o. Boys receive lower grades than girls from female teachers.

p. Men who choose careers over family are selfish; women who do the same are empowered.

q. If a man finds a woman attractive, he is objectifying her; if he does not, he is shallow.

r. If a man tries to be a gentleman, he is a chauvinist; if he does not, he is rude.

s. TALKING ABOUT ANY OF THE ABOVE IS CENSORED BY FEMINISTS AND DEEMED MISOGYNISTIC AND ANTI-WOMAN.

After all of that, feminists somehow still perpetuate the concept of “male privilege,” but back in reality “female privilege” seems more realistic. Maybe we are, in fact, even living in a matriarchal society in which women are privileged.

American Thought Leaders: The #1 Solution to The Boy Crisis

A Voice For Men Videos · 20 November 2024 · Archived copy · Original

Ignoring Men Has Become the Norm

A Voice For Men Videos · 23 November 2024 · Archived copy · Original

Bettina Arndt interviews former police officer Richard McDonald – part 1

A Voice For Men Videos · 26 November 2024 · Archived copy · Original

Well known Australian personality, long-time associate of A Voice for Men, and keynote speaker at ICMI17, Bettina Arndt has interviewed former police prosecutor Richard McDonald. Part 1 of the interview is below.

Walmart ends DEI policies, Red Skins logo may return, woke is broke, we're winning the culture war

A Voice For Men Videos · 28 November 2024 · Archived copy · Original

We've been saying for years that woke is in decline. Here Tim Pool provides a good summary of some recent events.

The Goal Post Episode 48 – Is Social Media Actually the Problem?

A Voice For Men Videos · 3 December 2024 · Archived copy · Original

The 4B Movement – Have Women Gone Insane?

A Voice For Men Videos · 8 December 2024 · Archived copy · Original

The Filipina Pea does videos encouraging men to go to the Philippines to find love. While this may look like a good alternative to settling for a Western woman, marrying a woman from a more traditional society comes with its own challenges.

In any case the Filipina Pea has done a solid video on the 4B movement which is worth seeing. At the end she naturally encourages men to come to the Philippines.

Equality? What exactly do you mean by that?

Luigi Logan (aka Fidelbogen) · 10 December 2024 · Archived copy · Original

In the course of dispute, many a feminist will inform you that you "don't know what feminism really is", and instruct you to "look in the dictionary". They will pronounce this with an air of immutable finality, as if they had settled the question for all time. In deference to their wisdom, I share the following dictionary entry:

> Feminism -n: 1 : the theory of the political, economic, and social equality of the sexes.

This definition is the source of the oft-heard claim that "feminism is about equality", meaning that it seeks to *establish* equality of the sexes in the form suggested. We call this "dictionary feminism", and if you enquire to know what feminism really is, it establishes a core minimum that nearly any feminist would publicly agree upon.

The problem with dictionary feminism is that it does not exist outside the dictionary. For this reason, we favor a more pragmatic or empirical way of knowledge. To us feminism is not merely a sentence on a book page, or even an ideology. It is a set of real-life practices – *a dynamic pattern of things existing in the objective world.* We see it, and we call it as we see it. From this we draw the counter-feminist maxim that **"feminism is what we say it is"**.

To say that feminism is "about equality" is useless because, frankly, what is this thing called "equality"? No ready answer presents itself, and we are left with no coherent explanation. That compels us to set aside the dictionary and map our knowledge from independent principles.

For that purpose, we now go to investigate the difficulties of the term "equality".

One issue immediately crops up, namely, the rightness of this term in relation to "feminism". One sees that "masculism" could be supplied in place of "feminism" with no harm done to the requirements of "equality". Either term would be equally fitting, and provided both sexes came out "equal" it would all be good. (Ideally, however, both terms should be discarded in favor of something sexually neutral.)

Only if we assume that a present *inequality* exists, and that this condition disfavors women, can we justify using "feminism" according to the "equality" definition.

But not everybody would accept the notion that women suffer *inequality*. Many would find this notion problematic. Hence, the word feminism (as the dictionary defines it) is loaded. It is contraband language that smuggles a hidden premise into the discussion and tricks you into harboring an element of the feminist worldview. Like a thought-terminating cliché, it invites no cognitive process of discovery. So in order to ferret out the contraband in the dictionary definition of feminism, we should reconstruct the definition thuswise:

> Feminism -n: Advocacy for women on the grounds that women are burdened with inequality.

Granted, this doesn't quite tell us what "equality" (or inequality) really means. But it frames the talk in a manner that precludes mischief, and puts us in a way to asking the relevant questions. In that spirit, we shall focus our lens narrowly upon the word "equality" itself. What does this word really mean? Here the talk gets especially interesting.

On the surface, "equality" would seem to be feminism's holy grail. Yet although this word is central to the dictionary definition of feminism, it is debatable whether feminism genuinely seeks "equality" between between the sexes. However, let's leave political questions aside for now.

The term is most at home in the realm of mathematics — and we could argue that it's away from home anywhere else. Fundamentally, "equality" is where two sides of an equation are identical. Hence, X = X is another way of saying that "X is X". Simply stated: *anything is what it is.* This is the law of identity.

Very well. The realm of mathematics is the realm of pure number, hence the realm of pure abstraction. A number

is merely a conceptual quantifier. It may keep tabs on things in the real world, but a number in itself has no assignable quality apart from abstractness. Numbers are not hot or cold, wet or dry, sad or happy, male or female, socialist or capitalist. A number has no physical dimension, and it references nothing inherently.

So long as you stick to pure math, or anything that can be mathematically operationalized, equality is a workable concept. Otherwise, it is an essentially contested concept. The reason is, that when you apply this concept to human conditions in the world of lived reality, it turns into a hopeless muddle.

However, that does not stop legions of muddle-headed people from applying the concept of "equality" to the world of lived reality. They do this all the time.

The non-mathematical world is a world in flux, a metamorphosing world. It is a dynamic world, to say the least — it never sits still for long.

In such a world, "equality" becomes a very tricky and complicated idea. So what does it mean as a core minimum? As a core minimum, any way you cut it, "equality" signifies "sameness" or "identity". Numerical quantities on opposite sides of an equation are always the same — otherwise, the math is wrong.

This core idea of sameness carries over into the real world, but quickly goes south. That is because the only way to achieve universal "equality" in the human social world, or in the physical universe at large, is to create absolute SAMENESS of all things everywhere. Pure "equality" would equate to pure nothingness — pure non-existence — because it would*annihilate the basis for all differentiation.*

That's what you get, when you try to make a mathematical idea govern every facet of living reality. Mathematics is pure abstraction, hence pure nothingness, and when you force this upon the real world, the only logical outcome, is pure nothingness.

The real world is not only dynamic and ever-changing, but subject to countless frames of reference at any given instant. Would you make all of that "equal"? Then you must roll it flat, and convert it into . . . . *nothing!* No differentiation equals *nothing.* That's the rule.

Now, when feminists and various other people bang on about this "equality" thing, they are simply playing with a noble buzzword that makes them feel warm and fuzzy because it conjures up glowing mental images of truth and beauty and universal justice. This is called the halo effect.

In feminist discourse, at any rate, equality breaks down into two forms:

1. Equality of opportunity — also called "formal equality",

2. Equality of outcome — also called "substantive equality".

Equality of opportunity can be achieved when you mandate "equal rights" under law, so that everybody legally has the same opportunity in situation X. It's about anti-discrimination.

Equality of outcome, however, goes deeper. It aims to rearrange the world so that no gross disparities of wealth or situation will be found anywhere. As if, eveybody has not only an equal right to pick in the orchard, but a positive guarantee they will come away with the same number of apples.

Equality of outcome can *only* be made real, when some superior force — such as state power — intervenes in the world of affairs and either redistributes the harvest, or handicaps some of the harvesters so that they won't harvest any more than anybody else does.

Furthermore, equality of outcome can *only* be made real, when the intervening force cuts deeper and deeper into the microcosm of life, to see that redistribution and handicapping are applied to even the smallest of transactions. There is no theoretical limit to this.

In a nutshell, equality of outcome is inherently a totalitarian project. That is the level of control it eventually requires – total. Finally, it generates the biggest *inequality* of all, because the enforcers of "equality" will hold all the power and other people will hold little or none.

In the end, there is no ultimate "equality" in the real world. There is only endlessly redistributed inequality. That is where all of our efforts to achieve so-called "equality", in the real world, will take us. So if you want to worship "equality", be a mathematician. You will be on solid ground that way.

And never talk about "equality" in an abstract or freestanding way; never as a political catch-phrase or banner slogan. Any time you speak or write this word, you should directly follow up with a finite project or proposal where you hope to see some precise condition "equalized". Otherwise, don't say it. That is the only honest way to use this word: not as a glittering generality, not as a rainbow which invites pursuit, but as something immediate and quantifiable.

Remember that this "equality" thing which so many people prattle on about, amounts to intellectual cotton candy and very little more. In other words, it is a *sweet nothing.* So when people blather about it, they are blathering about . . . . *nothing.*

Tell me, how insane is that, to blather about nothing? Hallucination is not a wise idea. We need reality — the more the better.

Two Feminist Fallacies

Luigi Logan (aka Fidelbogen) · 12 December 2024 · Archived copy · Original

This concerns two common errors of thinking which most feminists stumble into while they are scrambling to decipher what is happening to their world, why things are slipping out of their control, and how they might regain that control. I call these two errors the ***crosshairs fallacy***, and the ***moral perfection fallacy.***

When I call them fallacies, I do not mean they are strictly logical fallacies in the academic way. That is, I do not pretend to add them to the likes of ad hominem, circular argument, strawman, and so on. No, for my purpose, these new items are fallacious simply because they are mistaken; because they initialize thinking upon a foundation of error and trigger downstream error in conjoined regions of understanding. I am keen to call attention to them because they so strongly mark the behavior of feminists in particular — especially those who are describing or attacking the non-feminist revolution. So my motivation to write is *political.*

I will speak first of the *crosshairs fallacy.*

Feminists fall into this mistaken thoughtway owing to their confusion and consequent desire to simplify. In a word, they *oversimplify.* Beset by hostile forces which they cannot fathom, they try to align a narrow target, as it were, in the crosshairs of a sniper scope. Their deluded hope is, that the sum and substance of what threatens them lies within that constricted radius, and that if only they neutralize the target area, their troubles will go away and perpetual revolution will resume its course unhindered.

Among feminists, the crosshairs target of choice is the cyberspace group known as “MRAs”, or *Male Renaissance Agitators.* Feminists are obsessed with MRAs as a kind of “red menace.” They sense, quite rightly, that larger social forces are mobilizing against feminism and what feminism has inflicted on the world, and with utmost naïveté they have undertaken a shorthand analysis that would make these things mentally easier to cope with.

Things are never “bad” for independent local reasons, but for reasons which feminism arrogates sole authority to enunciate. The crosshairs fallacy springs from a childish belief that the vital force of the non-feminist revolution concentrates in a point source — for example, a certain community of websites — and that if you neutralize this particular “head”, then the “snake” will expire. But that is a gross misunderstanding — akin to attacking a prominent mushroom in complete ignorance of the underlying mycelium which spreads for miles. For even if you kill, imprison, or pinklist every suspected “MRA” on the planet, you will not have made a dent in the cultural forces which generated MRAs in the first place. Furthermore, you will have overlooked a host of *other*threats to feminism from other directions.

Accordingly, it will not do to sit around in feminist echo chambers mocking the bizarrities of presumptive MRAs who have posted comments on the internet. For such words are not spoken in a vacuum, nor do they enter the universe through a side door from nowhere. It should go without saying that such unsavoriness is the *consequence* of something — even a feminist could agree on that much. But what a feminist cannot hope to fathom without ceasing to be a feminist, is that these things originate from a source in the objective world which the feminist narrative is not competent to explain.

So the feminists have arrived at a false simplicity. The problem is not that the facts of the case are unduly difficult to comprehend, but that they are difficult for a specifically feminist mindset to process without a prerequisite self-knowledge and the *sense of guilt* this knowledge would instill. It is to avoid guilty self-knowledge, then, that the feminists project their anxieties onto an abstracted and quasi-mythical group of people — as onto a lightning rod.

To be sure, MRAs do exist in various forms. But “the MRA” as an*archetypal construct,* is largely a figment of the feminist imagination. And MRAs, whether concretely or archetypally, are only one piece of a much larger jigsaw puzzle. The more advanced non-feminist philosophers, by the way, do *not* make the equivalent error in their thinking about feminism or feminists. Rather, they have evolved a sophisticated conceptual model of feminism as a

sociopolitical organism — a subject which I have treated elsewhere.

I will speak next of the *moral perfection fallacy.*

The feminists wish to discredit their enemies as simply as possible, and so they look for anything that is morally amiss about their enemies in order to expedite that project. This is fallacious mainly because it is shallow. For there is no way that any sizeable demographic sector can be a vessel of moral purity straight through, and the non-feminist sector is no exception. You will find the complete moral spectrum of human nature among those who oppose feminism, because we are talking about humanity *en masse* — and when did humanity *en masse* ever include less than a complete moral spectrum?Furthermore, you should understand that feminism is a utopian worldview. It upholds the abstract ideal of "progress" and holds the rest of the world accountable to a certain programme which it dictates in the service of this ideal.

So when the rest of the world is slow to measure up, it counts as proof (in the feminist mind) that the rest of the world is morally invalid and, thus invalidated, without warrant to challenge feminist claims. This mode of thinking is entirely circular and self-referential.In practice, all feminist assessment of human fallibility is made according to a feminist yardstick, meaning that no case of moral dysfunction is permitted to operate within its own frame of reference. Things are never "bad" for independent local reasons, but for reasons which feminism arrogates sole authority to enunciate. And in the feminist utopian worldview, all things are either *progressing toward a projected feminist future,* or rebelling against that future in some way. No alterity is admitted, and by default, any possible theory of "sin" or "transgression" can only be a feminist theory, imposed by feminists and for feminists, upon the rest of the world.

And so the feminists cannot see the world as it exists *in itself,* but only as it appears through the lens of feminist theory. In consequence, feminist dealings with the non-feminist sector amount to a *coercive falsification of reality injuriously imposed on others.* For it ought to be obvious that all manner of folk may be aggrieved at feminism for all manner of reasons. It is not a bit obvious, however, that ALL of these reasons are invalid merely because SOME of them are proffered on questionable grounds by questionable people. Coercive falsification is therefore a cardinal sin upon feminism's doorstep; it is first imposed, reacted against by an aggrieved world, and imposed once more in rejoinder to that aggrieved reaction — *which to the feminist mind is deemed a transgression.* But with each round the falsification grows — always at the expense of any feminist claim to moral authority. This claim — or rather *pretention* — crumbles relentlessly.

In sum, feminism has a toxic moral agency within the social ecology. And so the *moral perfection fallacy* should inspire us to quote the Gospel verse which advises plucking the beam out of thine own eye before thou pluckest the mote out of thy neighbor's eye!

A concluding word: The *crosshairs fallacy* and the *moral perfection fallacy* are interrelated; they intertwine; they have territory in common; they illuminate each other. But I will leave it to the reader to work this out for himself or herself.

The Goal Post Episode 49 – How to Fight Woke (And How Not To)

A Voice For Men Videos · 16 December 2024 · Archived copy · Original

Demonising Men While Ignoring Female Filicide Data

A Voice For Men Videos · 18 December 2024 · Archived copy · Original

Jordan Peterson's Map For Oedipal Men

Peter Wright · 19 December 2024 · Archived copy · Original

To understand Jordan Peterson's encouraging of young men to become heroes in service to the maternal principle, especially within the context of marriage, we must turn to his ideological pedigree in the formulations of Carl Jung. Jung characterized the hero archetype as bound up with what he called 'the Great Mother archetype,' believing that male heroism rests on resisting the negative mother or, alternatively, acting as servant to a positive mother. Jung's mother-tied concept of the hero is laid out in his *Symbols of Transformation,* an idea that Peterson reiterates when he treats motherly women as an *axis mundi* who provide essential meaning to male striving (a position I touched on in a 2017 article titled *The Gynocentrism of Jordan Peterson*).

Peterson refers to Freud's claim that the Oedipus myth is a "failed hero story," but he proposes, following Jung, that relationships men have with mothers and other feminine figures might be more positive and more inspirational than the taboo interpretation insisted upon by Freud. Whether such relationships with inspiring or nurturing female figures be positive or negative, Peterson appears to miss Freud's point that both of these options still belie an incestuous entanglement with mother imagos.

In this video for example, Peterson claims that positive mothers give birth to heroes. He illustrates this point by reference to an image of Hercules who floats on a chaotic ocean in what he refers to as a "feminine boat," which is a metaphor for an uplifting, positive mother. In this lecture he reminds his female students of their role in creating and sustaining heroes: "That's what you're trying to produce if you're a good mother, it's this figure that can go out into the unknown armed, accurate and able to pay attention," and he adds that mothers create male heroes who "can take on the troubles of the world."

Might this be why Peterson places such strong emphasis on women becoming mothers – that they might breed and nurture the next generation of male heroes? That male heroes might then have a female boat to float their heroic mindset? Further, what might happen if we replaced all of Peterson's inspiring female figures with inspiring male figures?

There is no way, at least in my reading, of understanding Peterson's kind of feminine-tied heroism as anything other than a mother fixation. The archetypalist James Hillman agrees that *"contrary to the classical analytical view, we would suggest that the son who succumbs and the hero who overcomes both take their definition through the relationship with the magna mater… When mother determines the role, then regardless how it is played its essence is always the same: a son. And, as Jung says of assertive heroism:*

> *"Unfortunately, however, this heroic deed has no lasting effects. Again and again the hero must renew the struggle, and always under the symbol of deliverance from the mother"*[1]

What we are dealing with by over-emphasizing the role of mothers is the creation of two male archetypes: Mother's son (Oedipus), and Mother's hero (Hercules). Readers will be aware that Hercules' relationship with female figures leaves him riddled with guilt and pathology, and Oedipus is the ultimate example of malignant, incestuous heroics who is unable to enact his heroism as anything but the result of his relationship with female figures. But the Oedipal path is not the only way to view the male hero, as Hillman describes;

> The [maternal] dragon demands battle and the hero myth tells us how to proceed. But suppose we were to step out altogether from the great mother, from Jocasta and Oedipus and the exhausting, blinding heroics…. If Freud was right that Oedipus is the stuff of neurosis, then the corollary follows that Oedipus-heroics are the dynamism of neurosis. Heroism is thus a kind of neurosis, and the heroic ego is neurotic ego. Creative spirit and fertile matter are there embraced and embattled to the destruction of both.[2]

So far I've been referring only to a classical Jungian concept of the male hero, and to Jordan Peterson's reliance on same.[3] The hero archetype in Jung's writings is intimately bound up with the mother archetype (being a hero for mother / or fighting against the dragon mother), or otherwise tied up with feminine figures (inspiratress, or muse). These are archetypes that can be contrasted with other kinds of male hero who have zero entanglement with feminine figures.

Aside from the mother's heroes described above, there are a number of variations detailed by Joseph Campbell in his famous work *The Hero With a Thousand Faces*. Campbell wasn't a Jungian, and he was suspicious of Jungian dogmas, once claiming *"I'm not a Jungian! I'm much more interested in diffusion and relationships historically than Jung was, so that the Jungians think of me as a kind of questionable person."*[4] Likewise, Campbell's conception of the hero is not beholden to Jungian or Freudian orthodoxies.

Campbell paints the hero's journey as a stepping off into the unknown, into a more gutsy hero's journey as compared with stepping out into the world as 'mother's hero' to do her bidding. As Campbell characterized it, a more masculine hero's journey might entail leaving the mother-world behind and seeking atonement with the father, which Campbell describes; "When the child outgrows the popular idyl of the mother breast and turns to face the world of specialized adult action, it passes, spiritually, into the sphere of the father—who becomes, for his son, the sign of the future task… Whether he knows it or not, and no matter what his position in society, the father is the initiating priest through whom the young being passes on into the larger world."

As one facebook poster put it;

> *"The hero's journey as described by Joseph Campbell begins by 'Separation,' the departure from the status quo. To me this personally I associate this to stepping out of and leaving the gynocentric view of the status quo."*

Leaving behind the gynocentric world is precisely what is entailed. To whit, Campbell writes:

> This first stage of the mythological journey—which we have designated the "call to adventure"—signifies that destiny has summoned the hero and transferred his spiritual center of gravity from within the pale of his society to a zone unknown. This fateful region of both treasure and danger may be variously represented: as a distant land, a forest, a kingdom underground, beneath the waves, or above the sky, a secret island, lofty mountaintop, or profound dream state; but it is always a place of strangely fluid and polymorphous beings, unimaginable torments, superhuman deeds, and impossible delight. The hero can go forth of his own volition to accomplish the adventure, as did Theseus when he arrived in his father's city, Athens, and heard the horrible history of the Minotaur; or he may be carried or sent abroad by some benign or malignant agent, as was Odysseus, driven about the Mediterranean by the winds of the angered god, Poseidon.[5]

That refers to the father-inspired hero. For the mother-bound hero, however, this broader journey is renounced in favor of remaining within the family complex and enacting a pale heroism on its behalf. As Campbell tells;

> Often in actual life, and not infrequently in the myths and popular tales, we encounter the dull case of the call unanswered… The literature of psychoanalysis abounds in examples of such desperate fixations. What they represent is an impotence to put off the infantile ego, with its sphere of emotional relationships and ideals. One is bound in by the walls of childhood; the father and mother stand as threshold guardians, and the timorous soul, fearful of some punishment, fails to make the passage through the door and come to birth in the world without.[5]

Campbell entertained a few gynocentric beliefs of his own that were popular in academia in his time. Mercifully, he formulated the hero's Journey on the principle of men stepping out into new horizons without the need for maternal or feminine fixations, and on that journey he said it is frequently male figures who serve to encourage, inspire and guide the male hero – fathers, brothers, ancestral spirits, male mentors and guides. Campbell's hero

provides a welcome change from Oedipal hero which sees men going from enmeshment with mothers straight into the married arms of a maternal wife as Peterson encourages for young men. In other words Campbell's hero template for men is explicitly Red Pill, as contrasted with gynocentric fixation on parental figures and roles.

Paul Elam, who has devoted much of his life to imparting the wisdom of self-determinism to men, made this incisive response regarding the comparison of Campbell's and Peterson's concepts of the hero:

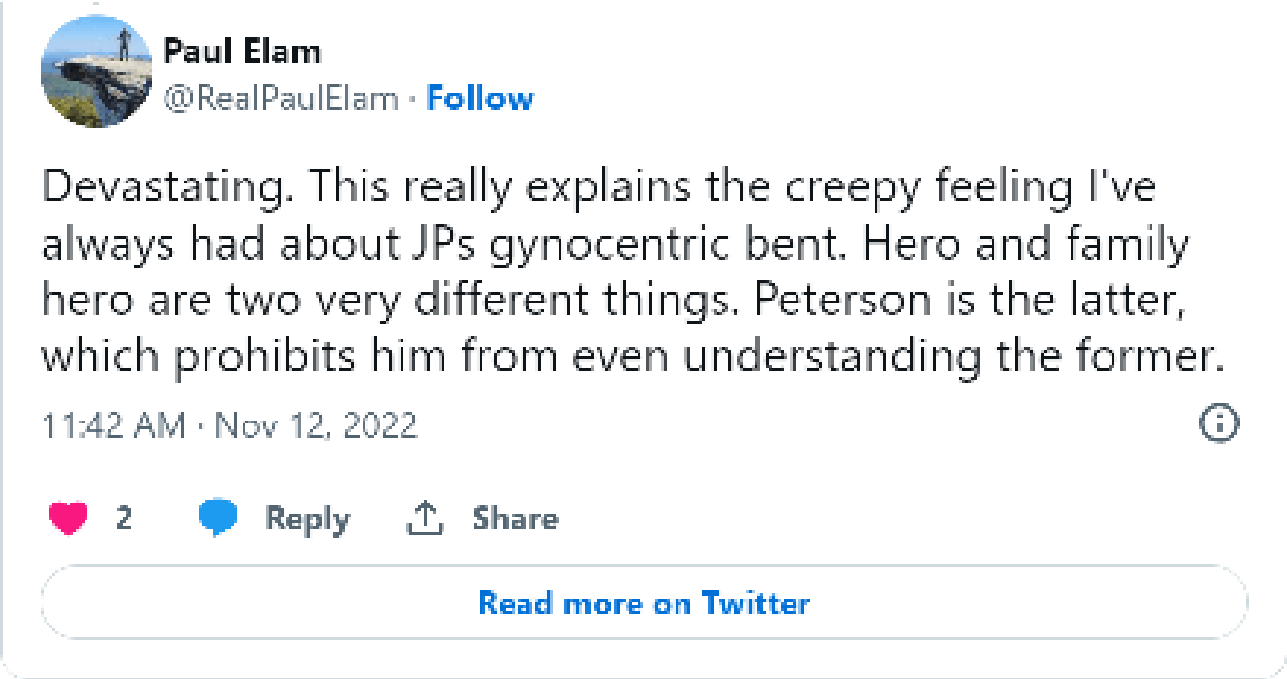

After floating a description of this 'Campbellian' kind of hero on Twitter and describing his more masculine pedigree, a few people asked whether this path was suitable for all men; eg., straight, gay, soft, hard, nerd or Canadian lumberjack. The answer is yes, because we all have maternal influences dominating our childhood and have a choice to move into adult life remaining enmeshed or obsessed with feminine forces (Peterson), or otherwise to place the accent on atonement with the world of men and with adventure (Campbell). The choice, as always, is yours.

References:

[1] James Hillman, 'The Great Mother, Her Son, Her Hero, And The Puer,' in *Fathers* and *mothers*; *five papers on the archetypal background of family psychology,* Spring Publications (1973)
[2] Karl Kerenyi, James Hillman, *Oedipus Variations: Studies in Literature and Psychoanalysis.* Spring Publications (1995)
[3] Note: As well as deriving inspiration from Jung's conception of the hero, Peterson leans heavily on the work of Jungian Erich Neumann (*The Great Mother*, and *The Origins And History of Consciousness*) whose writings display an obsession with mother imagery. For readers wanting to investigate how irrational Neumann's ideas are, see the excellent critique by Wolfgang Giegerich titled *ONTOGENY = PHYLOGENY? A Fundamental Critique of Erich Neumann's Analytical Psychology* (1975).
[4] Joseph Campbell. *An open life: Joseph Campbell in conversation with Michael Toms*. Larson Publications (1988)
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Stand by Your Manhood: Peter Lloyd Interview

A Voice For Men Videos · 21 December 2024 · Archived copy · Original

Peter Lloyd discussed issues facing men and boys on the Australian television program *Studio 10*. Various topics familiar to men's rights activists are discussed.

Eating while MGTOW: Look at the flowers! stoup

August Løvenskiolds · 23 December 2024 · Archived copy · Original

Eating well, eating healthily and eating inexpensively are my goals as MGTOW. As MGTOW we have to be smarter and more self-aware than the putative pair-bonders not only in how we manage our sexuality and relationships, but also in how we both manage and enjoy our physical existence.

I enjoy eating potatoes a great deal but eating a great deal of potatoes is not a good idea – as far as they hit your body, eating one is like eating a brick of sugar: potatoes are mostly starch that the body quickly breaks down into – yes – sugar in the bloodstream. Nutritionists measure this effect with something called *the glycemic index* and on that scale of 0 to 100, a baked potato rates an astounding 111 – 11% HIGHER than eating a brick of sugar (100).

So if you are watching carbohydrates in your diet, dropping or restricting potatoes and other starchy foods like rice and pasta is the only correct way to go MGTOW. For me, anyway.

A great vegetable to use in place of potatoes, rice and pasta is cauliflower.

To use it as rice, I grate it into rice-sized grains and toss it directly into stir fry dishes.

To use it like mashed potatoes, just boil for 10-12 minutes, drain well and mash like you would potatoes. I boil mine with a couple of cloves of garlic, then mash with butter, heavy cream, sour cream and/or cream cheese to get a mashed-potato-like result. Season with salt & pepper and voilà!

In college, our favorite late-night cram-time meal was Kraft(tm) macaroni & cheese mixed with browned hamburger. Not exactly great cuisine, but it was a fast, tasty and filling meal before my computer nerd friends and I slogged back to the books to memorize reams of feminist "academic" crap. I still remember being so frustrated by getting repeated grades of "B" from my feminist English professor that I stole an "A" paper written by a female friend. Her writing was so bad that I had my first red-pill moment: the only problem with my writing was my penis.

Nowadays, when I'm in the nostalgic mood for mac & cheese I fall back on my favorite way to prepare cauliflower: as a pseudo pasta product. The result is something the delightful, husky-voiced Rachel Ray on 30-minute meals would call a "stoup" – sort of stew and sort of soup.

"Look at the flowers! Stoup"
(serves one)

- Fill a large saucepan with water, add a bit of salt and bring to a rapid boil.
- Prepare 1/2 a head of cauliflower by slicing it thinly. Some of it will fall into crumbs but that is okay; gather up all the crumbs as well as the slices.
- Add the sliced cauliflower and one smashed clove of garlic to boiling water and return to a boil for 7 minutes; 6 minutes if you want a firmer result, 8 minutes for complete disintegration of the result.
- Drain in a colander while you prepare the sauce in the same saucepan.
- Under very low heat, add 1/8 cup (30 ml) heavy cream (more or less) to the pan. Half-n-half or milk will also work but these contain a bit of sugar that cream does not.
- Add about 3/4 cup (200 gm) of cubed Velveeta pasteurized prepared cheese product and stir to melt. I season the melting cheese with Sriracha Hot Chili Sauce, Mrs Dash Southwest Chipotle Seasoning blend, and freshly ground black pepper. Stir in the cauliflower until evenly coated and serve immediately.

You can augment this basic recipe with a variety of meats and vegetables. For example:

- Add 1/2 cup (120 g) of cubed or sliced ham to the cauliflower during boiling.

- Substitute broccoli or even broccoflower for some or even all the cauliflower for variety or a change of pace.
- Mix in one link of crumbled, browned hot Italian Sausage before serving.
- Add chopped fresh jalapeño or red bell peppers during boiling.
- Mix in pickled jalapeño peppers before serving.
- Bacon, hamburger, chicken, pork, shrimp – go wild if adventure suits you.

Whatever you do, make it so spicy that any delicate, easily triggered feminists in the vicinity flee in terror from both the intense, rapey flavor and the reality that you don't need them for anything any longer.

Whence "Look at the flowers!"? If you are a fan of the *Walking Dead*, you already know.

The Piano Guys – Merry Christmas!

A Voice For Men Videos · 24 December 2024 · Archived copy · Original

To the men who haven’t seen their kids in a long time

Robert Brockway · 25 December 2024 · Archived copy · Original

Christmas is upon us again so we wanted to make a short post on a problem facing men around the world.

Parental alienation can take many forms. One parent may *bad mouth* the other when they are alone with the children. The alienating parent may make it difficult to arrange visits, cancelling visitation at the last minute or insisting on rescheduling without reasonable notice. In its most extreme form parental alienation involves one parent preventing the other from seeing their children for long periods of time, sometimes years.

There isn’t anything we can say that will soothe the pain of parental alienation. It is criminal to keep innocent men from their children. That the state should allow (and facilitate) this makes it beyond criminal.

We know that some of our readers haven’t seen their children in years. We can’t promise you that the future will turn out the way you want it to. What we can promise is that we will not let the world forget the evil that is parental alienation. It harms parents and it harms children.

If you are with your kids then count your blessings, give them a big hug and spare a thought for the fathers who won’t get to be so lucky.

Merry Christmas from the crew at A Voice for Men. Let’s all work towards a better future.

The Goal Post Episode 50: The Cure for ST:D

A Voice For Men Videos · 30 December 2024 · Archived copy · Original

Gynocentric cultures eventually lead to low birthrates

Peter Wright · 2 January 2025 · Archived copy · Original

Population growth is tied to economic growth. Culture centered on women's comforts (gynocentric) initially seemed a great way to promote economic growth because it stimulated men to work harder to buy more for women – not to mention women buying more for themselves and their families. That's why politicians around the world have loved promoting it; it creates a robust financial engine, while ensuring those same politicians continue to gain office for supporting women.

So in the short term the gynocentric ethos is great for creating a booming economy…… until it runs its course. It leads eventually to a kind of state narcissism among women and a collapse of the birthrate because, as studies have shown, kids get in the way of narcissistic goals.

Earning & spending on gynocentrism is great for the money machine, until there's negative birth rate. Then its game over, at which time we see politicians stepping in to prop up women with more financial offerings for each child born, tax breaks, and even state subsidized childcare in the hopes of encouraging more births, but this too fails.

The obvious fix now is to swap out gynocentrism in favor of family-centrism, things which can't co-exist because they are opposed motives. So for all those people wailing about the need to have more kids, there's just one thing you have to discard first – and then it will be all systems go. Good luck!

With that summary of the topic, let me now go back and explain what I mean by a gynocentric economy. It's an economy that supports women as the primary household buyers and spenders who make the larger share of major buying decisions whether that be a car, house, overseas holiday, household food, goods, furniture and decor.

As corollary to woman as spender, men are upheld as the primary money earners who labor to make women financially comfortable. Note that this kind of arrangement is not universal or essential; the economic setup can be equally geared to the family as primary economic unit, of which I'll say more in a moment, in contrast to the gendered hierarchy of women as primary economic focus.

A recent comment by American traditional conservative Charlie Kirk explains the 'man as earner / woman-as-spender' custom, which he published on platform X in December 2024 as follows:

> CHARLIE KIRK: "Let me tell the men out there, you do not spend a dime on video games or sports games or things for yourself until your wife does not have to worry about finances. You come last in the family when it comes to finances. Period. That is your job."

This wedding of money to women's happiness has been a specialty of American culture for the last two centuries. For example, in the year 1903, international culture critic Max O'Rell observed the following:

> "The American man is the most devoted and hard-working husband in the world. The poor, dear fellow! He works, and he works, and he works, and the beads of perspiration from his brow crystallize in the shape of diamonds all over the ears, the fingers and the neck of his interesting womankind. He invites her to share his pleasures, but he saves her the trouble of sharing his anxieties. The burden of life from seven in the morning till seven in the evening rests on his shoulders alone."

In similar vein, The Independent newspaper published the following summary in 1909:

> "In Europe the aristocracy is largely relieved from drudgery in order that they may cultivate the graces of life. In America the attempt is being made to relieve the women of all classes from drudgery, and we are glad to see that some of them at least are making good use of the leisure thus afforded them. It is a project involving

> unprecedented daring and self-sacrifice on the part of American men, this making an aristocracy of half the race. That it is possible yet remains to be proved. Whether it is desirable depends upon whether this new feminine aristocracy avoids the faults of the aristocracy of the Old World, such as frivolousness and snobbishness."

More on the theory behind collapsing birth-rates

First premise: Gynocentrism fosters narcissistic behavior in women. (hold that thought). [1]

According to a 2019 study,[2] individuals with higher levels of narcissism in young adulthood were less likely to have children by midlife. This study found that vanity, a facet of narcissism, was associated with fewer children and less stable relationships. This is supported by a 2025 study which found that vulnerable narcissism (which is more typically expressed by women), but not grandiose narcissism (which is more typical of men) was related to lower reproductive motivation and fertility. [3]

Second premise: A gynocentrically oriented economy, such as we have in the West, thrives only until the generated increase in narcissism reaches critical mass and negatively impacts the birthrate, resulting in a weakened, vulnerable economy.

By way of contrast, when I talk to older Asians about their work ethic and spending habits, they usually say that they are doing it "for the family" instead of for wife or women. However, the problem we have in much of the world today is that these two models – gynocentric economics vs. family economics – are clashing and causing birth-rate paralysis, with family economics getting crushed under the weight of a growing, but increasingly maladaptive gynocentric economy.

As an aside, I note the different pitch some older Asian women make to husbands. They nudge husbands to man-up "for the family" instead of "for women," and as part of that framework the women sees her own role as equally requiring her to 'woman-up' for family in terms of economic contributions.

Sadly, most younger Asian women have now caught the gynocentric virus, and their language has changed to saddling husbands with the need to economically man up for her and to provide an economic pedestal for her to sit on…… hence why there's a birthrate problem growing throughout Asia too.

Whatever the future brings, one thing is absolutely certain: there will be increasing hardship due to the collapsing birthrates around the world. At some point cultures will be forced to make a shift away from the negative costs of gynocentrism, and toward a traditional family-centrism that forms the basis of all healthy societies – societies that showcase healthy birth rates, and allow for sustainable economies that depend on them.

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[1] Wright, P. (2020). GYNOCENTRISM AS A NARCISSISTIC PATHOLOGY. New Male Studies, 9(1). and Wright, P. (2023). GYNOCENTRISM AS A NARCISSITIC PATHOLOGY PART 2. New Male Studies, 12(1).

[2] Wetzel, E., Grijalva, E., Robins, R. W., & Roberts, B. W. (2020). You're still so vain: Changes in narcissism from young adulthood to middle age. Journal of personality and social psychology, 119(2), 479.

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Living Apart Together “LAT” Will this be the new normal?

A Voice For Men Videos · 4 January 2025 · Archived copy · Original

USA, champion of extreme gynocentrism (1835–1929)

Peter Wright · 7 January 2025 · Archived copy · Original

In 1835, the publication 'Democracy in America' by Alexis de Tocqueville concluded that the uniqueness of the American character, and its material growth, were due principally to female superiority:

> And if, now that I am approaching the end of this book, in which I have shown so many considerable things done by the Americans, you asked me to what I think the singular prosperity and growing strength of this people must be principally attributed, I would answer that it is to the superiority of their women.

In 1846, the following article, describing American culture as an epicenter of exaggerated gynocentrism & chivalry, was published in *The London Sun*:

> I am convinced that a lady, no matter what her age and attractions might be, could journey through the whole extent of the union, not only without experiencing a single annoyance, but aided in every possible way with unobtrusive civility. Indeed a great number of Saphonisbas and Almiras do travel about, protected only by the chivalry of their countrymen and their own undoubted propriety.
>
> To them the best seats, the best of everything, are always allotted. A friend of mine told me of a little affair at New York Theatre, the other night, illustrative of my assertion. A stiff-necked Englishman had engaged a front place, and of course the best corner: when the curtain rose, he was duly seated, opera-glass in hand, to enjoy the performance. A lady and a gentleman came into the box shortly afterwards; the cavalier in escort, seeing that the place where our friend sat was the best, calling his attention, saying "The lady, sir," and motioned that the corner should be vacated. The possessor, partly because he disliked the imperative mood, and partly because it bored him to be disturbed, refused. Some words ensued, which attracted the attention of the sovereign people in the pit, who magisterially enquired what was the matter?
>
> The American came to the front of the box and said, "There is an Englishman here who will not give up his place to a lady." Immediately their majesties swarmed up by dozens over the barriers, seized the offender, very gently though, and carried him to the entrance; he kicked, cursed, and fought all in vain: he excited neither the pity nor the anger of his stern executioners; they placed him carefully on his feet again at the steps, one man handing him his hat, another his opera glass, and a third the price he had paid for his ticket of admission, then quickly shut the door upon him, and returned to their places. The shade of the departed Judge Lynch must have rejoiced at such an angelic administration of his law! – England in the New World.

In 1856, author of Putnam's Monthly Magazine published the following summary of the relations between men and women in America:

> "Long before the cry of woman's rights was openly raised, the powers and prerogatives of the American husband had been gradually undermined. Usage superseded law, and trampled it under foot. Sentiment put logical consistency at defiance, and the American husband has thus become a legal monster, a logical impossibility, required to fly without wings, and to run without feet.
>
> "While the wife is thus rendered to a great extent independent of her husband, he, by a strange inconsistency is still held, both by law and public opinion, just as responsible for her as before. The old and reasonable maxim that 'he who dances must pay the piper,' does not apply to wives—they dance, and the husband pays. To such an extent is this carried, that if the wife beats her husband, and he, having no authority to punish her in kind, applies to the criminal courts for redress, she will be fined for assault and battery, which fine *he* must pay, even thought she has plenty of money of her own. or, in default of paying, go to jail! Such cases are by no means of unprecedented occurrence in our criminal courts.

In 1872 a Japanese visitor expresses amazement at the gynocentric nature of American customs:

> American customs seem baffling to us. Among these differing customs *by far the strangest* was the social relations between men and women. In conjugal and family relations in Japan a wife is dutiful to her mother and father-in-law and children show respect to their parents. In America, however, it is the custom for the husband to serve his wife! This may involve carrying her lantern or shoes, offering her delicacies, dusting off her garments, helping her when she boards or lights from a carriage, pushing her chair forward when she sits, or carrying articles for her when she is walking. If the husband senses even the slightest displeasure from his wife he demonstrates his love and respect by bowing and apologizing. If the apology is not accepted he may be sent out of the room and cannot even eat. When men and women are traveling in the same carriage, the men stand immediately to offer their seats to the women who take them without hesitation. While women are present, men are circumspect in their behavior speaking softly and avoiding cursing and argument.

In 1887 The Open Court mentions that Continental European view Americans as suffering from gynocentrism rather than male-centeredness:

> M. Bois is unstinted in his praise and admiration for the inexhaustible potencies of the fair sex, and reviews their anthropology, or rather, if we may use the word in its literal sense, their gynaecology, less with the eye of the scientist than with the aim of the passionate special pleader [who] hails the advent of the femme-femme. "Woman, before being a wife, a sweetheart, or a mother, is and should be first a woman. Her full freedom must be conserved."
>
> We Americans have not so much need to take his admonitions to heart as need Continental Europeans, seeing that captious critics are already prone to regard us as suffering rather from gynocentrism than anthropocentrism

In 1903 culture critic Max O'Rell observed the following about gynocentrism in the USA:

> "The government of the American people is not a Republic, it is not a monarchy: it is a gynarchy, a government by the women for the women, a sort of occult power behind the scenes that rules the country."

Price Collier observed in 1909:

> In England the establishment is, as a rule, at any rate from a man's point of view, more comfortable than the American home. Americans staying any time in England, whether men or women, are impressed by the fact that it is the country of men. Likewise the English, both men and women, who visit America are impressed by the fact that America is the country of women.

The Kalgoorlie Newspaper reported the following in 1910:

> "In Europe the aristocracy is largely relieved from drudgery in order that they may cultivate the graces of life. In America the attempt is being made to relieve the women of all classes from drudgery, and we are glad to see that some of them at least are making good use of the leisure thus afforded them. It is a project involving unprecedented daring and self-sacrifice on the part of American men, this making an aristocracy of half the race. That it is possible yet remains to be proved. Whether it is desirable depends upon whether this new feminine aristocracy avoids the faults of the aristocracy of the Old World, such as frivolousness and snobbishness."

Irishman George A. Birmingham wrote in 1914:

> "There are people in the world who believe that we are born again and again, rising or sinking in the scale of living things at each successive incarnation according as we behave ourselves well or badly in our present state. If this creed were true, I should try very hard to be good, because I should want, next time I am born, to be an American woman. She seems to me to have a better kind of life than the women of any other nation, or, indeed, than anybody else, man or woman… **American social life seems to me — the word is one to apologize for — *gynocentric*. It is arranged with a view to the convenience and delight of women.** Men come in where and how they can…. The American woman is certainly more her own mistress than the Englishwoman, just because America does its best for women and only its second-best for men. The tendency among American humourists is to dwell a little on the greed of the Englishman, who is represented as incapable of earning money for himself. The English jester lays more stress on the American woman's desire to be called "my lady," and pokes sly fun at the true Democrat's fondness for titles. The American man is reverent toward women. It is not the homage of the strong toward the weak, but the obeisance of the inferior in the presence of a superior. This difference of spirit underlies the whole relationship of men to women in England and America. The English feminist is up against chivalry and wants equality. The American woman, though she may claim rights, has no inducement to destroy reverence.

Albert Einstein observed in 1921:

> Above all things are the women who as a literal fact, dominate the entire life in America. The men take an interest in absolutely nothing at all. They work and work, the like of which I have never seen anywhere yet. For the rest they are the toy dogs of the women, who spend the money in the most unmeasurable, illimitable way and wrap themselves in a fog of extravagance. They do everything which is in the vogue, and now quite by chance they have thrown themselves on the Einstein fashion.

The following is a journalist's response to Constance Eaton's 1929 claim that the sexes have been crafted into social classes – "aristocratic women, and male serfs" :

> "THE AMERICAN MALE has always had a tendency to put woman on a pedestal, even if he is not so poetic about it as were the heroes of the age of chivalry. The modern 'equality of the sexes,' instead of doing away with this, has only changed its manner of expression. Woman may stand on the same political plane with man, but spiritually he considers her as remote as the stars. Mentally and morally she is supposed to belong to a higher sphere." At least that it what Constance Eaton, who has been making observations a la Keyserling, Sigfreid, Tolstoi, and others, for readers of The Daily Telegraph of London, believes she has discovered in what she terms **America's sex aristocracy**. It makes interesting reading to write that woman is considered mentally superior to man, in America. This may be true of the women, but in my experience I have found few men who held such a view. The burden of Miss Eaton's thesis is that man earns the money, woman spends it, woman forms the only leisure class, and that woman has spent her life cultivating herself. Man is abject before woman's superiority.

Article in the Kensington News and West London Times in 1930:

> I think it is quite possible that women will eventually occupy a dominant position in the political, business and social life, and to anyone who says that this situation is impossible I would say that America is an excellent example that it is possible. America has been described as a "woman-ridden" country, and we have many means of proving this to be true. For instance, in America, the unofficial women's clubs, which meet in every town, however small, spend a great deal of time passing resolutions, and doing all sorts of propaganda work which influences political activities in their own towns…. [cont.]

SEE ALSO: ‘American Man – the Most Successfully Manipulated Male on Earth’ – by Esther Vilar (1970)

Women, Whales and Whoppers

A Voice For Men Videos · 8 January 2025 · Archived copy · Original

Classic Elam: Fuck You, Tammy Bruce

Paul Elam · 9 January 2025 · Archived copy · Original

The old feminism is on the way out, creating a vacuum in women's politics. Tammy Bruce has apparently decided to take over and fill in the void. Here is her video edict, slickly produced and polished, in which she mightily hails a new breed of feminism, with her at the helm, that is going to replace the corrupt, hateful ideology that current feminism has become. Just watch.

Wow, isn't that cool? Tammy Bruce has a whole new breed of feminism! She will need a new name for it though; maybe something like feminism-plus or not-the-old-feminism or something else equally catchy and original. Feminism 2.0 is so 2.0.

There are some actual differences between what Bruce is saying and what we have come to know of third wave feminists. First, Tammy does not like sluts and says so with haughty Victorian brio. This is by design. One, she wants to remind women, truly enough, of the power of pussy when they are not slinging it like cheap recreational drugs in a bad neighborhood. She is also reminding women, perhaps unintentionally, that a vagina is for more than just alleging it was violated by someone. Also, she means to raise the hackles of the anti-slut shaming sluts that now fill our universities, and, interchangeably, our night clubs.

This is called publicity. As we know so very well here, offending insane gender feminists is better than a large advertising budget. Tammy Bruce, make no mistake about it, knows that, too.

So her command to women now is to control the dick (and the dicks) by realizing that men won't buy a cow with so much free milk around. Regain the power of commodity over your vagina. Clean men up and make them presentable because, after all, they need women's "civilizing" effect. Your father, if the state allowed you to have one, could not have said that part better.

So, what is Tammy Bruce offering women now? It's third wave feminism with a chastity belt and another big fat shame sandwich to force down the throats of men.

Oh mind you, Tammy threw in all the needed sound bites to satisfy most reasonable, modern people. Every woman is entitled to self-determination, the pursuit of happiness, the right to (insert noble human sentiment of choice here). Men are too, of course, but we can't fault Tammy for not noticing. No one else does, either.

She rightfully called modern feminism out on its promotion of victim mentality and the completely vacuous worldview of men as oppressors. She was just spot on in the radical idea that women should view men as partners, touting the importance and value in cooperation between the two sexes.

Even as she tells us repeatedly that men are slovenly, unsophisticated, sexually promiscuous pigs.

I am mostly unclear whether she is advocating that women should partner with the pigs, or whether they should use their vagina to control the pigs, clean them up – thus turning them into serviceable men — and then "partner" with them once they are fit for public presentation. I am voting for the latter.

Gee, Tammy, can't wait. Oink. Oink.

Side note: I have just suffered a twenty minute block in writing this piece. Not the kind of block that comes when you don't know what to say next. It is the kind of block that comes with not knowing how to say fuck you in strong enough terms without resorting to larger fonts and the caps lock.

Fuck you, Tammy Bruce, in a regular font will have to suffice.

As I said, Tammy is smart enough to know that feminism as we know it, the damseling, distressed, victimized, statistics-pulled-out-of-your-slutty-ass variety of idiots now running academe and the media are just starting to see the curtain close on their 50 year reign of terror. And she imagines, in her mainstream media-addled mind, that she

can head the fourth wave as long as she bashes men to a pulp in the process and tries to instill shame and puritan values in women.

Uh, take a look around you, Tammy. You are peddling the same shit gender feminists have made their *raison d'etre* for a half century. You are belittling men, calling women superior, screaming for pussy power and pushing to make men of service, while paying lip service to words like "partnership."
You brilliant bitch, you! How fucking original.

Seriously, Tammy, if you think there are problems with feminism, you are right. If you think you are the solution, then watch your own video while using your brain. There is a lesson in it if you are teachable.

If you want men and women to partner with each other constructively, here is a hint. Pigs and humans are different species. We use pigs. We benefit from them in many ways, but we don't love and partner with them. Not for the sake of a better society or any other reason. And if we did, it would not work. The pigs will always end up on someone's plate.

Men and women working together is a great goal, and we will move close to that once we get women (and men) like you try another new product. It's called Shut the Fuck Up 2.0™. Take your hateful ideas, and get out of the way. You are not helping anything. You are only further attempting to convince people that healing between men and women who respect each other as human beings isn't possible. Your just like all the other gender feminist whackaloons before you.

There is indeed a response coming to the feminism of old. And it is long overdue. But if anyone has the notion that the next wave of sexual politics is going to include an unchallenged attack on men and masculinity, they are sorely mistaken.

Like I said, fuck you, Tammy Bruce.

Have you seen Zoe McLellan?

Robert Brockway · 12 January 2025 · Archived copy · Original

As of January 2025 a warrant is outstanding for the arrest of Zoe McLellan in relation to charges of kidnapping, child stealing and child custody deprivation.

McLellan is a public figure who has appeared in numerous popular television shows including *Star Trek: Voyager*, *JAG*, *NCIS: New Orleans* and *Designated Survivor*. Her face is familiar to millions. It is extraordinary that she has evaded detection for so long.

McLellan was reportedly residing in an apartment in River Ridge, Louisiana in April 2021 and may still be residing in the area.

McLellan grew up in the area of Port Orchard, WA and may have returned to the area.

Some sources believe that McLellan has left the United States and is residing in Canada or Costa Rica.

Prior to disappearing McLellan was known to use the alias Sarah Chandler.

Anyone with any relevant information should contact the Los Angeles County District Attorney's office.

How most men would deal with a pretty drunk girl

A Voice For Men Videos · 17 January 2025 · Archived copy · Original

You may have heard about the viral video that purported to show how men in Los Angeles would sexually take advantage of a drunken woman on the streets. This video turns out to have been a complete hoax. The men were hired actors whose reputations were severely damaged because they were told they were taking part in a comedy skit and were not told the video would be portrayed as a real event. Even the girl who played the "victim" says she didn't know they were going to lie and manipulate people into believing a false narrative.

Here's a case of someone trying this social experiment for real, and we contend that this is what would actually happen in most cases–because on the whole, men are good:

The folks at Model Pranksters are worth subscribing to. They do all kinds of interesting and funny things, and they've done other videos that, while it may not have been their intent, strongly challenge misandrist cultural prejudices. See 3 Hours Of "Harassment" In NYC and Domestic Abuse In Public! (Social Experiment).

No, they're not MRAs. They aren't anything but pranksters. Often funny ones. But it's interesting how their honest social experiments so frequently wind up challenging bigoted narratives, isn't it?

How “Game” turns you into a joke

Jalon Cain (aka Aaron Sleazy) · 19 January 2025 · Archived copy · Original

One of the biggest problems of our gynocentric culture is the constant pampering to the erratic behavior of women. The dating arena is a prime example of this. I won’t ridicule mainstream dating advice. That the “walking wallet” strategy is dubious at best should be common knowledge by now. Instead, I want to attack a particular corner of the Internet that proclaims that they have the solution to the dating problem: the so-called seduction community. A lot of the criticism applies to the “manosphere” as well, though.

What struck me always as absurd was that those alleged seduction gurus didn’t teach men to “man up”. No, not in the “be a real man and marry some washed up chick in her late 30s”, but for real. They just don’t tell you to stand up for yourself. No, instead you are supposed to become an expert on astrology, religion, gossip, and all kinds of frivolous nonsense. This alone should make any reasonably smart man very skeptical. Even if this stuff worked — wouldn’t you want to have an at least halfway intelligent woman instead?

That’s not all, because mainstream seduction gurus also tell you how you should react to her boorish behavior. They call it “shit tests” when she’s acting rude towards you, and tell you to “just keep plowing, bro!” Do you know what any guy with an inkling of self-respect would do? If she’s unfriendly, you just move on, but if she’s rude to you, you can just tell her to go fuck herself. Amazingly, some women are so screwed up that they’ll get turned on by that and start chasing after you.

The women you’re interacting with are supposed to be adults, but if she behaves like a spoiled teenager, you have the choice of either confronting her or trying to change her behavior. Have fun with that! What also works is to not bother with her and looking for a more mature woman instead. By “mature” I don’t mean some woman past 30 who desperately tries to get pregnant or married or both, but a woman with a modicum of mental maturity. Mental maturity doesn’t depend so much on age. There are plenty of shockingly immature 40 year old people — men and women — around.

Let me just dwell on this topic a bit longer. Probably any guy who ever asked a girl out on a date, or asked her whether she wanted to “hang out” will have experienced that some girls just flake on you. No, they don’t cancel. Instead, they just don’t show up. A smart way of dealing with this problem is to schedule your dates so that your loss of time is at an absolute minimum. Let’s say you keep your gym bag in the car, and if she’s ten minutes late, you hop in your car and are on your way.

It is not the case that women are unaware that they flake on you. I guess the “patriarchy” keeps them down so that they can’t pick up their phone and text you, or just say “no” in the first place. What do those ridiculous dating coaches tell you, though? They talk about “contingency plans”. You’re supposed to keep sending her text messages to “build comfort”, and if she flakes on you, you’re supposed to act as if nothing happened or even pretend that you (!) missed the date, and tell her that you’re sorry and would like to meet up some other time.

I mean, whom are those “pickup artists” kidding? Even if you managed to eventually win such a girl over, what kinds of precedents did you set? If anything, the girl now knows that she can walk all over you, and that you’ll happily take her abuse. She knows that you’re a complete fucking idiot who happily gives up his self-respect for the remote chance to get some pussy. As if pussy was the solution to anything! Instead of calling her out on her bullshit, you invite her to abuse you some more, and you even make excuses for her shitty behavior. This is nothing but absurd. Congratulations, you’ve turned yourself into what they call a “mangina.” Yes, this — “game”, they call it — is the supposed alternative to mainstream dating advice. It’s laughable.

The right to be left alone

Geoffrey James · 20 January 2025 · Archived copy · Original

People on the Internet spend a lot of time talking about rights.

Reading some of the more active social media sites can set your head swimming with discussions about women's rights, gay rights, digital rights, privacy rights and whole other host of uses and abuses of the term "rights". Me, I'll settle for being left alone. I don't want to build some kind of masculine utopia. I don't want to see a white picket fence out the front of every house. I don't want to see women have their right to vote taken away or be forced to cover their faces in public – no matter how much feminists scream hysterically about what will become of them should masculinity begin to re-assert itself publicly.

All I want, and I suspect, all most men want, is the right to be left alone.

The book *Men On Strike* by Dr. Helen Smith talks about how men are walking away from society – dropping out of college, leaving the workforce, and avoiding marriage – due to the lack of incentives to contribute. I believe it's more than that, though. We've been hounded out of every place we used to gather. Young guys have retreated into video games and internet porn, and even there it can be hard to find solace now.

It would be one thing if this departure were met with stony silence, yet still we find hordes of shrieking harpies chasing men down, eager to continue the flogging. For example, the disgusting "Don't Be That Guy" campaign in Edmonton, Canada, which portrays all men as being somehow prone to accidentally-on-purpose slipping their penises into unconscious women is exactly the kind of thing I'm talking about. Not content that men are simply refusing to take on the risk of dating and marriage, Canada's "Battered Women Support Services" has to poster the entire town of Edmonton to remind men wherever they go that they are, in fact, to be considered sexual predators in waiting.

Women, meanwhile, are aghast that their continual temper tantrums aren't having the desired effect of motivating men to stick to their so-called "responsibilities". Women will happily moan and complain about men and their habits, and a media geared towards female consumers feeds their preconceptions voraciously. Then, they'll spend a good portion of their time trying to figure out how to get one of these awful creatures to go on a date with them.

Yet it still doesn't stop. If a man does find himself in a relationship with a woman in America, he'll be constantly critiqued, tested and (looking at the divorce rate) ultimately tossed aside. If he opts not to engage in the dating scene, he'll be constantly harangued about his lack of ability to "commit". Possibly because he can't "handle a strong woman". Of course.

If the nascent Men's Human Rights Movement sets out to achieve only one thing, it should be the right for men, and indeed everyone, simply to be left alone. We desire little more than to remain unmolested by people with fancy-sounding titles and lots of government funding (like the instigators of the squalid "Don't Be That Guy" campaign) or by other people's notions of what our obligations to everyone else are.

The absurdity of running somebody out of town only to demand they stand still just outside the town border so you can continue to scream at them, however, makes me want to pick up a bottle of scotch and look for an explanation at the bottom.

"Of all tyrannies, a tyranny exercised for the good of its victims may be the most oppressive. It may be better to live under robber barons than under omnipotent moral busybodies. The robber baron's cruelty may sometimes sleep, his cupidity may at some point be satiated; but those who torment us for our own good will torment us without end, for they do so with the approval of their own conscience." — C. S. Lewis

Article reprinted from NiceGuy's Site. The original can be found here.

The Dearth Of Birthing People

Doug Mortimer · 21 January 2025 · Archived copy · Original

There's a population explosion among the ranks of senior citizens in South Korea! The United Nations recently announced that South Korea has joined Japan in the ranks of Super-Aged Nations.

What that means is that more than 20% of the population is 65 or older. Actually, the UN has a three-tier system with 7-14% geezers/gaffers/duffers/codgers qualifying a nation as "aging," 15-20% as "aged," and the aforementioned Super-Aged" at 20%+. And given South Korea's astonishingly low birth rate of less than one child per woman, the UN might have to come up with another category beyond Super-Aged. May I suggest Super-Duper Aged to cover percentages above 25%.

One might think the intelligentsia would be trilling hosannas to the healthy lifestyles and modern medicine and sanitation that prolong life. Unfortunately, given the economic realities of the modern welfare/warfare state, it is not good news. The welfare state is basically a Ponzi scheme. The system depends on adding more and more people paying into it to keep it going. As for the warfare state…well, invading countries and building military bases overseas is expensive, and since there are 193 countries in the world, there is a limit to what even the most imperialistic taxpayer will cough up.

Some countries have attempted financial incentives to encourage larger families but only marginal changes in birth rates have resulted. Perhaps a different approach is warranted. Given the female herd instinct, perhaps we need a PR campaign to make motherhood sexy again. How about recruiting the best and the brightest on Madison Avenue to Market American Motherhood Again, or MAMA.

Consider these slogans:

> A womb is a terrible thing to waste.
>
> Have It Your Way – Natural or Cesarean
>
> Got Milk? (the California Milk Processor Board would likely object)
>
> The Best a Woman Can Get
>
> Betcha can't bear just one
>
> Hav Mor Chillun
>
> The Ultimate Birthing Machine
>
> Think Inside the Bun
>
> Double your birth rate, double your fun

If the PR approach (the carrot) doesn't work, then we must turn to the stick. The question is which stick? Let's start with those least likely to be effective:

1. End the welfare/warfare state. Not going to happen, just thought I'd mention it for the record. Only a rogue politician (come to think of it, that might be a redundancy) who doesn't care about being reelected or reviled would broach it as a possibility.
2. Curtail the welfare/warfare state. Also not going to happen. People like "free" stuff and the Pentagon needs a massive budget to keep up with its penchant for mission creep.
3. Just let the system collapse. This is the most likely result, albeit the most painful. There will be plenty of blame to go around and no shortage of scapegoats. Finger-pointing with your thumb up your ass is a nifty parlor trick, but armies of contortionist politicians and bureaucrats will do just that after a collapse. In the long run no one will go to jail. You can incarcerate individuals but not government bureaus or policies. In truth, many of the

architects of flawed and/or failed policies are long dead.

But we have other options, some more realistic than others:

4. Bring back polygamy. Let the alpha males impregnate multiple wives. This would be a tough sell, even for men who could afford to support large numbers of offspring. In the 21st Century, most alphas appear to be satisfied with one respectable wife for reproductive purposes and a frisky young mistress for recreation. Over time such a man may shed one wife and/or mistress for another, but I can't envision harems in the USA, though harem pants might make a comeback.
5. Kill the old people. If you listen to any podcasts by younger content creators, you know there is a lot of anti-Boomer sentiment out there. I think a lot of them would be on board with the mass murder of that demographic. You might recall the 1976 science fiction film *Logan's Run*, portraying a futuristic society with a compulsory death age of 30. I don't think we need to be that draconian. 70 – the Biblical three score and ten – would be a good place to start. And we're not locked into that figure. If it proves insufficient, we can always ratchet it down. Of course, we're not talking public hangings or firing squads. The euphoric death of Sol (Edward G. Robinson) in *Soylent Green*, yet another 70s SF movie, is the humane option. If you're one of those anti-death penalty people, then we could limit the oldsters to so many years of Medicare or Social Security. Let's give them, say, five years of each…no, let's be generous…*ten* years of each. After which, no mandatory deaths, but we leave them unfunded and on their own and let nature take its course. If you're religious, you can wash your hands of the whole thing by acknowledging it's in God's hands.
6. Raise the birth rate. Now this is a tricky proposition. Young folk enjoying a protracted adolescence might approve execution of the aged but they would never approve of compulsory reproduction. Of course, you can't assure reproduction will take place no matter how often you introduce semen into a woman's privates. But you can make it more likely. That would mean a ban on abortion and birth control, which would be perceived as a civil rights violation. Of course, civil rights go on the back burner, sometimes temporarily, sometimes permanently in times of war, and one might argue that low birth rates are as much a threat to the nation as any foreign enemy. Sorry, ladies, but your "my body, my choice" ideology has to go if the nation is to survive. Having said all that, banning abortion and birth control could be even more politically unfeasible than Nos. 1 and 2 above, at least in some states. I suppose a national emergency could be declared and the Constitution could be suspended, but there is a better way. That leads us to Suggestion No. 7.
7. Take suffrage away from women, which would make bans on abortion and birth control more feasible. As with the 18th Amendment (Prohibition), a repeal of the 19th Amendment would require a new amendment, which would require a two-thirds majority in the US House and Senate; even worse, three-fourths of the states would have to ratify it. Of course, politicians dependent on the female electorate for their jobs would never sanction such a thing. Actually, they could get away with it if they timed it right. Ram it through after one election and make it effective with the following election. Voila! Prohibiting women from voting would no longer be a civil rights violation! Oh, women would tear out tufts of purple hair and bare their nipple-ringed breasts at demonstrations. *Pro bono* shysters would flood the courts with *amicus curiae* briefs. Female talking heads would crank up their screeching to record decibel levels. All to no avail. Once female disenfranchisement is embedded in the Constitution, turning women away at the polls will no longer be a civil rights violation.

8. Yet even Nos. 6 and 7 are not the most radical proposals. Ironically, all those *Handmaid's Tale* women who stage demonstrations wearing those flying nun costumes may have unwittingly hit upon the solution: Dragoon them into bearing children! Of course, it wouldn't be a lifetime thing. It would operate much like the draft. The younger, more nubile girls would be 1-A. As Dr. Strangelove put it, "the women will have to be selected for their sexual characteristics which will have to be of a highly stimulating nature." The more mature women would be, say, 1-B, and only called up if there were a shortage of 1-As. The infertile would be 4-F. Above all, *no student deferments*! As a side benefit, the student loan crisis would slowly deflate. As for conscientious objectors…a woman with a conscience? Are you kidding me?

The fact that there is no easy way out of the birth rate crisis invites the question of how we got into this mess. I have distinct memories of days when reproducing was like voting in big cities: do it early and often. Of course, in those days one could also assume that every young woman was in the market for a husband and family. No normal girl wanted to end up an old maid any more than a card player wanted to be left holding the (old) bag, *i.e.*, the Old Maid card. Also, old maid is a slang term for an unpopped kernel of corn. Now there's a metaphor to ponder the next time you're watching a movie and chowing down on a bucket of popcorn.

Better a young maiden than an old maid when it comes to reproduction. After all, doesn't it make sense to start when girls are at their most fertile and a young man is a boner waiting to happen? Getting a late start on reproducing makes about as much sense as putting off becoming a tennis pro till your mid-30s. The efficiency of the human body deteriorates over time. Physical activities (and intercourse and giving birth certainly qualify) are best attempted when one is full of piss and vinegar, as opposed to laxatives and antidepressants.

That was pretty much a given when the welfare state was just a gleam in Franklin Roosevelt's eye. Consider that when Social Security was enacted in 1935, the birth rate had plummeted to 18.78 per 1,000 people. Also the infant mortality rate was 6%. But the life expectancy for men was 59.9 and 63.9 for women, so with a retirement age of 65, the program was bound to "succeed." Obviously, this setup had more losers than winners, in other words, more people paying in and collecting nothing than people getting something back. The losers finance the winners – just like a casino! But without the free drinks and the cheap buffets.

After 1935, however, the birth rate rose, peaking during the Baby Boom years. Of course, life expectancy was going up also but with all those young people paying into the system, Social Security was still on solid ground. Ah, but then came the birth dearth – the pill, abortion, feminism – to the point where the birth rate in 2024 had declined to 12.009 births per 1,000 people, well below the 1935 total. Meanwhile, the 2024 life expectancy was 76.1 for men and 81.1 for women, far above what it was in 1935. Well, you don't have to be a whiz at math to see that if these trends continue, Social Security, as we know it, has no future. You could probably say the same for Medicare. Does that mean the nation is doomed?

Consider Europe during the first half of the 14th century. Thanks to the Great Famine and the Black Death (the Hundred Years War didn't help any), mortality rates skyrocketed and populations nosedived. Yet life went on for the survivors. France, Spain, England, et al did not cease to exist – but they did not have welfare states to support in those days. It was every man/woman/family for himself/herself/itself. In fact, if you were a survivor, you might have found solace for lost loved ones in the realization that the subsequent labor shortage resulted in higher wages! Basically, the nations of Europe downsized. Europe's women responded to the challenge and after a couple of centuries of giving birth early and often, the population recovered.

Throughout history, fecundity has been a prized feature of womanhood. A barren woman was to be pitied. A woman childless by choice was not exactly shunned but considered suspect. One of those career girls – or worse…you know, the comfortable shoes crew. Today the career girls (girl bosses) and the comfortable shoes crew (choose your favorite slang term) are legion. One might assume the feminists have triumphed, yet they assert there's still a long way to go. One wonders if a birth rate of zero would satisfy the feminist fatales.

There was a time before feminism when all women were birthing machines. This wasn't a result of the patriarchy. It was the sad reality of life expectancy. It was said that if you wanted five children you would have to bear ten. Of course, more mouths to feed are a burden, but that same mouth was attached to a body that could be put to work on the family farm. Having children was the way of the world. As the saying goes, the rich get richer and the poor get children – but even the rich wanted an heir, preferably a son, to carry on the bloodline. Consider the case of Henry VIII, who pioneered the concept of female disposability. Needless to say, it didn't catch on.

As the founder of the Church of England, Henry VIII could not have foreseen that one day a rift in the birth rates according to denominations would occur. When I was a lad, any time one came across a large family, the assumption was they were Catholic. The exception, of course, was Utah, where one would likely conclude that such families were Mormon. Otherwise, white Protestants, the descendants of America's founding stock, backed away

from big families. At some point, having more than, say, three children was considered bad form. And this was long before anyone heard of a carbon footprint.

Actually, it was more a class than a religious thing. My grandmother used to say of Catholics, “They’re more interested in quantity than quality.” I couldn’t help but notice that in larger families the head of the house usually had a blue collar job. And his family didn’t live in a bigger house – often they lived in smaller quarters. Think of it! One bathroom for all those people! I remember once hearing the sire of such a brood boasting that he’d never once suffered the shock of a cold toilet seat in his home.

The theory behind the superiority of small families is that parents can devote more attention and resources to one or two children than four or five. Hence, those one or two “quality” children will be of greater benefit to society than a flock of poorly parented ruffians. Theoretically, anyway. Given parental limitations of time and resources, the theory seems sound. Let’s play the devil’s advocate, and in this case, the devil is an unlikely source, a pious fellow named Branch Rickey, who is enshrined in the baseball Hall of Fame.

Branch Rickey is widely known as the front office executive who integrated major league baseball by signing Jackie Robinson to play for the Brooklyn Dodgers in 1947. Actually, Rickey’s career entailed much more than that. One of his other achievements was inventing the farm system, an affiliation of a major league team with minor league teams at various levels of competence to serve as a pipeline for players. In doing so, Rickey created a vast network of teams for the St. Luis Cardinals, in some cases having more than one team in a league, leading to accusations of “syndicate baseball,” that he was monopolizing young baseball talent to the detriment of other teams. His explanation was also a theory: “Out of quantity comes quality.” In other words, the more players you have under contract, the greater the likelihood that big leaguers will result. Extrapolate that to a society, and you could make the argument that the higher the birth rate – in other words, the more you roll the genetic dice – the better your chances of producing all sorts of individuals of various aptitudes. In a rigid caste system, this probably wouldn’t make much difference, as the more talented individuals would be thwarted from rising in the ranks. But in a more mobile society it would be a good thing.

This is not to say the “quantity” theory is not without its drawbacks. For one thing, there would be more people born on the dumbbell side of the bell curve, and no society needs that. But the “quality” argument is hardly above reproach.

In generations past, an only child was often pitied. It was not a desirable status. Supposedly, the child would grow up lonely without siblings. For sure, one’s ability to play well with others may be a function of having brothers and sisters. Yet with today’s lower birth rates, the only-child syndrome is more common than ever. Middle-aged people who lament the lack of grandchildren might want to ponder the role they played in their plight. If they limited their family to one or two kids, their chances of having grandchildren are now slim to dubious.

The only-child stigma today is much less because one-and-done motherhood has become so popular. Supposedly, with all of the family’s attention and finances fixated on an only child, a high-quality child and eventually adult should be assured. On the other hand, have you noticed that we hear more and more people described as narcissists today? Maybe the inevitable effect of being an only child?

It is amusing to listen to podcast pundits enumerate the reasons for collapsing birth rates. Typically, they mention feminism, but never fail to pledge their fealty to women’s rights and equality. It’s the land whale in the room. It’s like the old saw, “I’m not a racist, but…” or “I’m not a prude but…” You know the drill. Often mentioned is the fact that the countries in the world with the highest birth rates are also deficient in human rights. I mean, we could take away women’s rights and increase the birth rate…but what would the neighbors think? What neighbors? You know, all those other countries going down the tubes even faster than the USA.

But there’s no use touting the benefits of a large family in a world where human beings are demonized as destroyers of the planet. In some deep green circles birth control is not just an option but a commandment. In truth, if given a choice of living in a world with more trees and fewer people, I’d opt for…well, I’d have to give it some thought.

Of course, all of the above may be moot if there is a breakthrough in artificial wombs and ectogenesis becomes the norm. Childless women will be neither an object of pity nor an object of veneration. They will still be unhappy, however – I mean, aside from the fact that they will never have to fret over stretch marks again.

What is Gender Equality? It's not about treating men and women the same

Tony Farr · 23 January 2025 · Archived copy · Original

At 16:53 on 12 January 2010, a severe (magnitude 7.0) earthquake struck Haiti. The centre was just 25 km from the capital, Port-au-Prince. Three million people – a third of the country's population – were affected. The area around Port-au-Prince was devastated.

Roads were blocked, communications and electric power were down so that little food could be distributed in the first two weeks. By the end of the month things were desperate, help was essential and much hope was placed in the UN's World Food Program (WFP).

The executive director of the WFP was Josette Sheeran – a committed feminist. Soon after starting at WFP, she issued a new policy on Gender Equality that mandated "focusing on women". In Haiti, she put that policy into practice, announcing "It is our methodology to distribute only to women to ensure that food gets to women and children in Haiti." This was only half true – in fact the WFP did nothing specific to ensure food got to children.

After the fact, the WFP claimed they had hoped that food might trickle down to children and men – but there's no evidence that was a consideration in the decision making. And it's clear that no thought was given to widowers, gay or single men many of whom had lost mothers and sisters. In desperation, gay men dressed as women to try to obtain food, some just ending up with a beating from guards. In the end, many vulnerable people were left to fend for themselves amid the devastation.

The WFP actions received only brief press attention (1, 2, 3, 4). Total deaths in Haiti were in the region of 200,000. The number of deaths among children and men caused by the WFP is unknown.

The WFP's actions were inhumane. At a perilous time, they deliberately withheld food from men in contravention of humanitarian standards. Yet, strikingly, they saw their actions as consistent with the principles of Gender Equality. This raises a fundamental question: what does Gender Equality actually mean if it can justify such outcomes? What kind of 'equality' leaves so many excluded, desperate, and invisible?

I've followed gender politics for over a quarter century now. In that time I've consistently encountered the assertion that feminism is synonymous with Gender Equality. (1, 2, 3, 4, 5) So, if we can understand Gender Equality then it should help us understand feminism as well as the events in Haiti. Unfortunately, that's easier said than done because there's no consensus definition – surprising given that Gender Equality is so central to feminism.

Some definitions explicitly state that Gender Equality means *not* treating people equally (e.g. 1, 2) while others conflict with typical Gender Equality initiatives. Overall, the definitions don't just vary, they contradict each other. We must seek clarity elsewhere.

Better, perhaps, to look at how Gender Equality is measured – there's nothing so good at dispelling ambiguity as numbers.

Luckily, there is an accepted numeric measure of Gender Equality – the World Economic Forum's Global Gender Gap. There are similar measures from the UN, OECD and EU but the Global Gender Gap is most prominent. Only it is greeted with such rapture when Australia rises in the league table and such gloom when it falls.

The Global Gender Gap Index is calculated as a weighted average of 14 statistics that deal with familiar feminist issues – female labour force participation, proportion of female professional and technical workers and proportion of female heads of state over the last 50 years. Variables that might reveal the other side of the ledger are excluded – family law outcomes, suicides, workplace deaths and injuries, sentencing disparities etc. This index was *designed* to show women falling short of Gender Equality.

The detailed calculation used for these 14 variables is, surprisingly, interesting. (Really!)

Let's look at the treatment of life expectancy and, particularly the results for Norway. Norway ranks second overall in the Global Gender Gap but its score has been reduced because of a poor performance on life expectancy. This is surprising given that Norwegian females enjoy a long life expectancy – in the top 10% globally and better than most other European countries. Nevertheless, the World Economic Forum (WEF) ranks Norway near the bottom – 126th for life span and 127th in the overall Health & Survival category out of a total of 146 countries. Surprisingly, Lesotho ranks equal 1st despite women dying more than 25 years earlier than Norwegian women.

Country	Female healthy life span	Ranking (1=best)
Norway	71.6 years	126
Lesotho	46.4 years	1

Note: The WEF doesn't use the normal life expectancy measure, but one that includes only the healthy part of one's life.
This has the effect of reducing the apparent disparity between women and men. Life Span data

Norway's problem is that men live too long – not as long as women, but only 1% less. Whereas Lesotho gets a top rank because men's healthy life span is only 42 years so that they die 9% earlier than women. In the jargon used in the report, Lesotho has "exceeded the parity benchmark". Another country to share top honours with Lesotho is Ukraine where Russian tanks have helped the Ukraine to also exceed the parity benchmark.

This concern that the early death of men should be scored as a good thing has been raised before, but the WEF remains steadfast. Apparently, they believe that Norwegian women would be better off dying 25 years earlier if only the men in their life died 29 years earlier.

Other indicators are assessed in a similar way. For example, if fewer Australian boys were allowed into high school, this would improve Australia's score. And if boys were totally excluded this would yield a perfect score. Feminism is often criticised for zero sum thinking and this index strongly supports that criticism.

There are some other notable aspects of the Index that give further clues to the nature of Gender Equality:

- The index is designed to ignore disparities that work against men – first, by excluding statistics likely to reveal male disadvantage and then, as a failsafe, to score male disadvantage as perfect "equality". This ensures that only women can be seen to suffer inequality.
- The index only considers women as a group. Individuals are invisible and irrelevant.
- Related to the above, the index looks only at outcomes, not opportunities. Hence it ignores the question of whether people are treated equally.
- Underlying it is an assumption that society can be broken down into two competing groups based on a single axis – gender.

The key takeaway is that the Global Gender Gap Index doesn't deal with equality at all – it measures, and even celebrates, discrimination against men. It is about rigging the scoreboard, not levelling the playing field.

So, what does it look like when proponents "do" Gender Equality?

If we look at organisations working for Gender Equality (e.g. here and here) we see that most of them include "women" in their name. Men, boys and even people don't figure in their names.

If we look at broad objectives, for example of the Gates Foundation, we read that to improve Gender Equality they will "advance women's …", "increase women's …", "improve and protect women's …". There's much talk of women's health but no mention of men though it is men who die earlier.

The UN's targets for Gender equality start:

> *5.1 End all forms of discrimination against all women and girls everywhere*
>
> *5.2 Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation…*

There is no mention of men or boys as receiving Gender Equality. Nor is there any concern that men are much more likely to be victims of violence than women.

And the story is the same if we look at specific feminist initiatives:

- Reserving highly sought-after jobs for women only and justifying this as Gender Equality.
- Covertly excluding men from management roles in the name of Gender Equality.
- Free walk-in medical clinics that exclude boys and men despite women's life expectancy being more than four years greater than men's.
- Systematic discrimination against men by prosecutors and Police.
- In the midst of a housing crisis, subsidised housing that excludes men regardless of need.
- Large amounts of Government grants that are reserved for women alone.
- Free legal services reserved for women despite systemic discrimination against men in family and criminal law.

Perhaps it's no surprise to learn that Gender Equality is "for women" not men. The result is the same as we saw in the previous section – Gender Equality is about privileging the in-group and discriminating against the out group. Definitions of true equality vary but we can all agree that, unlike Gender Equality, it is not reserved for only one group.

My view of equality is a traditional one – it means treating everyone alike regardless of their group, exactly as Martin Luther King said. Gender Equality seems to be the diametric opposite. How can it possibly be reconciled with any reasonable interpretation of equality? What do feminists say on the subject?

Today, some feminists would explicitly abandon equality as a feminist objective – for example a recent book entitled Breaking Free: The Lie of Equality and the Feminist Fight for Freedom which the jacket describes as:

> *A bold argument that "equality" is a racist, patriarchal ideal that perpetuates women's systemic oppression and limits the possibilities of feminism*

Feminist academic Iris Marion Young has gone further and, in Justice and the Politics of Difference, argues that feminists should openly admit to discrimination:

> *Supporters of affirmative action policies would be less on the defensive, I suggest, if they positively acknowledged that these policies discriminate, instead of trying to argue that they are an extension of or compatible with a principle of nondiscrimination.*

And, at least in Australia, media statements like this have become unremarkable:

> *overall societal equality is in fact improved by discriminating against some groups*

Feminists are increasingly admitting to discrimination. But, for many, outright opposing equality would create too much cognitive dissonance and too much potential criticism. Instead, they pursue discriminatory policies but label them "Gender Equality."

Most of us support equality between the sexes. Sadly though, when feminists use the term Gender Equality, that's not at all what they are talking about. We've seen that when feminists measure Gender Equality, they actually

measure male disadvantage. When feminists create organisations and programs for Gender Equality, they deliver privilege for women and discrimination against males. And, increasingly, when feminists talk about Gender Equality, they concede their objective is discrimination not equality.

If you doubt this, examine feminist programs and policies for yourself. Can you think of an example of feminists seeking equal treatment of men and women? Neither can I and I have followed gender politics for decades. Rather, in every feminist initiative I have seen, they oppose it. The contrast between Gender Equality's lofty rhetoric and its sordid reality is glaring.

In truth, Gender Equality means *talking* equality while *doing* discrimination.

This essay is drawn from my series on Substack: Critiquing Feminism. My next three essays will also deal with topics related to feminism, equality and discrimination. Future essays will address the drivers of feminism, feminism's relationship with the left, and its tension with Enlightenment values. Please consider subscribing.

How Woke Warriors Destroyed Anthropology – Elizabeth Weiss

A Voice For Men Videos · 25 January 2025 · Archived copy · Original

Elizabeth Weiss is doing great work raising awareness of how woke has enveloped anthropology, palaeontology and archaeology.

The featured image is courtesy of Wikimedia Commons (CC-BY-SA 4.0) and is a rare example of bones actually still being displayed. –Ed

Arthur Phillip – a man who founded a nation

Robert Brockway · 26 January 2025 · Archived copy · Original

Today is January 26 in Australia. In 1788 the First Fleet arrived in Botany Bay, establishing the first permanent European settlement on the continent of Australia. At the time it was generally called New Holland by Europeans as the western portion of the continent had been explored by the Dutch more than a century earlier. There might have even been earlier explorers. There are unsubstantiated claims of very early Portuguese exploration. Some even claim early Chinese mariners landed on the shores of Australia. The discovery in the 1940s of ancient African and more recently of a Chinese coin remain unexplained. It's possible they were left there by the Macassan people from Indonesia who were known to trade with Aborigines in Northern Australia, or perhaps they speak of more ancient contact. What we can say is that of all the groups that may have found Australia after the arrival of the Aborigines, only the British established a permanent presence.

James Cook embarked on three great journeys of discovery in the Pacific. The first of these, aboard HMS Endeavour, was ostensibly to establish an observatory on Tahiti in order to observe the transit of Venus in 1769 in which the planet Venus made a rare transit of the Sun. European Astronomers had determined that if they could gather sufficient data of this event they could accurately calculate the distance to the Sun. In an early example of international scientific co-operation, the great powers of Europe sent out missions all around the world to give the scientists as much data as they could.

The Admiralty were not ones to miss an opportunity. Cook turned to the secret orders he had been given, not to be opened until after the Endeavour left Britain. Cook was to search the Southern Hemisphere for a great continent known to Europeans as *Terra Australia Incognita*. Since Roman times Europeans had believed that a Eurasia sized continent must lay in the Southern Hemisphere to *balance* the world. Cook thoroughly explored the region and accurately charted the east coast of New Holland, along with other accomplishments. He established definitively that no equivalent of Eurasia existed in the Southern Hemisphere. In 1770 Cook did, however, claim the eastern portion of New Holland and called it *New South Wales*.

Britain had been sending its convicts to the Americas for decades when the start of the American War of Independence disrupted this practice. After American independence the British were, for a while, at a loss as to what to do with the prisoners it had formerly been shipping off to its American colonies. For a while they were housed in old ships, called hulks, along the Thames but this could only be a temporary solution.

Sir Joseph Banks, who had been with Cook in 1770, and others were pushing for the establishment of a British colony in New South Wales for strategic reasons. The need for a permanent solution to the convict problem in Britain gave them the opportunity they needed.

And so it was that in 1787 the First Fleet set sail for Australia under the command of Commodore Arthur Phillip. Phillip was an experienced naval officer and he had been given the task of assembling the fleet, obtaining all the provisions for an extended sea voyage for 1420 people as well as everything needed to establish the new colony, which he would then govern.

All eleven ships successfully arrived in New South Wales after a voyage of 24000 km (15000 miles) by way of Rio De Janeiro and Cape Town. It is a testament to the fine leadership that Phillip provided that only 69 people died, discharged, or deserted during the voyage with other later fleets travelling to Australia suffering far higher attrition rates.

Phillip was instructed to settle at a location suggested by Cook 18 years earlier, Botany Bay, but found it unsuitable. Phillip personally led a small contingent north to examine the nearby Port Jackson, where he established the new colony. Commodore Phillip later reported to the Admiralty *"…we had the satisfaction of finding the finest harbour in the world, in which a thousand sail of the line may ride in the most perfect security…".* Under Phillip's good leadership the new colony had been founded on one of the world's great harbours.

Arthur Phillip realised from the outset that the new colony would become a community, with many of the convicts unable to return to Britain even after their sentences were served. He also declared that slavery would be illegal in the new colony, decades before it would be made illegal Empire-wide. Phillip required the colonists to treat Aborigines respectfully. Any colonists that abused the local Aboriginal population were harshly punished. When he was speared by a local Aborigine he believed this had been a result of a misunderstanding and ordered his men to not retaliate.

The early years of the colony were difficult. With few farmers among the settlers, poor soils and weather patterns very different from their home food rationing had to be imposed. In 1790 one of the original ships from the First Fleet, HMS Supply, was sent to Batavia (modern-day Jakarta, Indonesia) for food. Later ships were sent to Capt Town and Calcutta for further supplies. Arthur Phillip successfully led the nascent colony through these difficult times.

Phillip resigned as governor and returned to Britain as his health began to fail. By the end of his tenure as governor in 1792, the colony's food supply had stabilised, freed convicts were establishing land claims, and the foundations of the nation that would become Australia had been laid. Relations with the Aboriginal population were largely peaceful, but unfortunately, that wouldn't last.

After returning to Britain Phillip's health recovered and he returned to having various sea commands, including during wartime. He was eventually promoted to the rank of admiral before retiring. Arthur Phillip continued to champion the new colony in England to the end of his life.

Eventually, five additional colonies split off from the original colony of New South Wales. In 1901 all six of these colonies joined together to create the Commonwealth of Australia. The modern nation-state of Australia can trace its origins directly from the moment that Arthur Phillip stepped ashore and proclaimed the establishment of the new colony 231 years ago.

Today Australia has one of the highest standards of living in the world and has been in the top ten nations on the Human Development Index for many years. Australia is also a nation beset by feminist dogma and political correctness which are gradually eroding the character that has made this nation great. Australia's founding fathers, Arthur Phillip among them, would no doubt be appalled that the country that started life as a penal colony and went on to become a great nation would be going down this road.

Only time will tell if we can change course and make Australia great again.

The feminist war on fun and human nature

A Voice For Men Videos · 29 January 2025 · Archived copy · Original

Feminists are at war with fun (particularly anything that's fun for men) and with human nature itself, says our own Lucian Vâlsan. And he's not exaggerating – he comes up with mainstream feminist examples to back up his allegations. Definitely worth a watch.

You can subscribe to Lucian's Freedom Alternative, here.

The Goal Post Episode 52 – When Rob Accidentally Read Romance

A Voice For Men Videos · 4 February 2025 · Archived copy · Original

ANNOUNCEMENT: International Conferences on Men's Issues (ICMIs)

Mike Buchanan · 6 February 2025 · Archived copy · Original

The first ICMI was hosted in 2014 near Detroit. It was organised and hosted by Paul Elam of A Voice for Men (AVfM). A few years ago he passed ownership of AVfM to Robert Brockway, an Australian MRA. The event was very successful, and so the series of ICMIs was born. Later successful events were held in London (2), Gold Coast (Australia), Chicago, Pune (India) and online.

There are more than 300 videos of the speeches and related materials in playlists on the Justice for Men & Boys YouTube channel, Paul Elam's playlists and AVfM playlists.

There has never been a conference series to compare with ICMIs. They have raised the consciousness and understanding of countless men and women globally with respect to men's and boys' issues since 2014. Three of the organisers – Paul Elam, Rob Brockway and myself – recently decided to retire from organising future ICMIs. We should like to warmly thank all the people who made the ICMI series such a success over the years. The ICMIs planned for this year (Australia) and next year (United States) will not take place unless new organisers are found.

ICMI is too important and well-known a brand to simply cease to exist, or be exploited by those without the wellbeing of men and boys as their prime concern. And so it is that we're very pleased to announce that with immediate effect, the highly-regarded MRA Anil Kumar – founder and leader of Save Indian Family Foundation – becomes the sole custodian of the ICMI brand. He brings many strengths and qualities to the role, and we wish him every success.

It follows that Anil alone can authorise people to organise and host future ICMIs. Anyone with a potential interest in organising future ICMIs, or contributing to them in any way, should contact Anil, his details:

Email: newageindian@gmail.com

Phone / WhatsApp: +91 984 514 3724

Telegram: @anilkl

X / Twitter: @RealSIFF

His office manager is Gowri Shankar:

Email: krishna.gs.india.siff@gmail.com

Phone / WhatsApp: +91 6362 000 498

CNN: Women are better doctors

A Voice For Men Videos · 10 February 2025 · Archived copy · Original

… but are they?

Lucian Vâlsan argues that that's hardly the case and the evidence is nowhere near as convincing as the press would make it.

And no, the fact that it comes from a "Harvard researcher" isn't particularly impressive in and of itself at all.

A thorough rebuttal of the latest Harvard "study" on the matter:

You can subscribe to Lucian's Freedom Alternative here.

Eating While MGTOW: Caldera beans and jalapeno cheese cornbread

Paul Elam · 12 February 2025 · Archived copy · Original

Nothing is better after a delicious, filling meal than a good stogie, a snifter of brandy and flatulence. I can't help you with the smoke and the drink but when it comes to post-victual methane production, I'm your huckleberry.

So switch on your printers, gents, because after the first time you eat this eruptive combination, you are going to want to come back over and over again. And besides, you're MGTOW. You either don't have a woman there or even if you do you are the kind of campfire king that doesn't mind just letting her deal with it.

First, the beans.

Get those beans going because they are going to cook long and slow. You can do this in a large pot on the stove if you want. I prefer a slow cooker because I like equipment that frees you up to more or less ignore it. Here are the ingredients:

One pound of rinsed pinto beans (look for small rocks as they add nothing to the flavor and are bad for your teeth).

One yellow onion, (trigger warning) skinned and quartered.

However many crushed cloves of garlic float your boat.

A big ol' ham hock (smoked turkey neck is a sure winner, too).

One poblano pepper, destemmed, seeded and hacked into chunks.

One tablespoon chili powder.

One tablespoon ground cumin.

Salt to taste.

Extras

One white (Spanish) onion. Cold!

Some chopped cilantro.

Now, put your little gas makers in a big bowl and cover them with water plus 2-3 inches. Let sit in the fridge overnight. Drain the water and toss them in a big ass pot or slow cooker. Cover with fresh water liberally. Give at least 3-4 inches of water above the beans.

Add everything except the cilantro and white onion.

Put the pot on a stove and light a high fire under its ass until it boils like a feminist in finishing school.

Lower heat to simmer, cover and cook for 3-4 hours. Cook and stir occasionally for the last 30 minutes to reduce.

Or, if using a slow cooker, just dump the ingredients in, turn it on low and walk away.

You will want to come back and stir from time to time, and taste, as you might want to adjust seasoning. In your stove pot be sure to stir from the bottom so you don't burn your beanies.

Now for a little cornbread magic.

A good bowl of beans just fine all by itself, but when you drown a big old hunk of fresh out of the oven cornbread in them, they go to a whole new level. Here is the recipe for that. TRIGGER WARNING: unless you like fat and fat shaming, this is not for you. But if you don't care about all that crap and just want a damn good meal (several

actually) on the absolute cheap, then get ready to get serious about getting full.

Jalapeno Cheese Cornbread

Rub the bottom and sides of a 9 x 13 backing pan with butter till it is greasier than a Chicago politician.

3 cups all-purpose flour

1 cup yellow cornmeal

1/4 cup sugar

2 tablespoons baking powder

2 teaspoons salt

2 cups of obnoxious full fat milk

3 big ol' eggs, whoop up on 'em a little but don't overbeat them.

2 sticks of unsalted butter, melted.

Tip: Melting butter is one of the very few reasons for a microwave to even exist. But if you go that way be sure to cover the container you use. Butter has pockets of water in it and they tend to expand much faster than fat when heated quickly. The sticks can pop like a feminist brain engaging a fact, splattering useful butter on the inside walls of that otherwise useless contraption.

8 ounces of shredded Monterrey Jack or other cheese of your choice, though I don't recommend anything too sharp for this recipe. Set about an ounce of it aside.

4 chopped scallions, white and green parts for the batter.

1 chopped scallion, white and green parts for the garnish.

1 or 2 fresh, large jalapeno pepper(s), destemmed, seeded and finely chopped, depending on how much you want to bring the pain. If you leave them out altogether, turn everything off, make yourself a mayonnaise sammich and put Mary Poppins in the DVD player. You're done.

Just kidding. Real men eat whatever they want.

Now, put all your dry ingredients into a large bowl and mix 'em up. Then put all your wet ingredients into another bowl and mix them up. Again, flour, cornmeal, sugar, baking powder and salt in one bowl. Milk, eggs and butter into another. Use a soft whisk to stir the wet ingredients into the dry ingredients till most of the lumps are dissolved.

DO NOT OVERMIX.

At this point if all the kitchen violence is getting to you, take a short break. If not, push on to the finish line.

Gently fold in about 2 cups of the Monterrey Jack, 3 scallions and the jalapenos. Fold until completely mixed in, then STOP. Cover the top of the bowl and let it set for about a half hour at room temperature.

This is a good time to preheat your oven to 350 degrees.

Pour your batter into the greasy pan, even out the top and sprinkle it evenly with remaining cheese and scallions, then and shove it into the oven. Shut the door on it like it was chivalry.

Let it cook for about 30-35 minutes.

Tip: You can check cornbread for doneness with a toothpick. Stab the cornbread in the middle with it as far down as it will go. Pull it back out. If it is wet, put it back in the oven till the toothpick comes back dry enough to remind you of your ex.

When done, set on counter to cool.

This is a good time to peel your white onion and slice it into rings as well as chop your cilantro, about a tablespoon of it.

The rest is a matter of style. Some people like their bowl of beans with the cornbread on the side. Others like their cornbread on a plate or in a bowl smothered in beans. However you take it, sprinkle the fresh chopped cilantro on your beans when served. Serve the cold raw onion rings on the side.

Some people might complain this recipe could be what is known down here as *borracho* beans if you just add a bottle of beer to the water. Trust me, just drink the beer with your dinner.

Now, sit back and stuff yourself. Wait 15 minutes. Fart.

Repeat as necessary.

Other recipies from Eating While MGTOW:

- Boom boom chicken
- Chicken Valenti cassolette
- Hug box feminist vegetables
- Stuffed chauvinist pig
- Buck buck chicken
- Look at the flowers! Stoup
- Gender binary gelatin dessert
- Spicy civil breakdown chicken

The Goal Post Episode 53 – DEI & 4B…Don’t Pretend It Didn’t Happen

A Voice For Men Videos · 16 February 2025 · Archived copy · Original

Suffrage – a short history

Robert Brockway · 18 February 2025 · Archived copy · Original

Suffrage, or the right to vote, is an important right in any democracy. Societies routinely exclude some sectors of the community from voting and this is entirely consistent with international norms. Normally voting in a democracy is open to citizens that have reached the *age of majority*. In many countries today that is 18 years. The rules vary by country, and even subnational jurisdiction. Voting is generally restricted to citizens but even they may be excluded from voting if they have resided outside of the country for an extended period, if they have been convicted of or incarcerated for serious offences, or for other reasons. Prohibiting individuals from voting in this manner is considered to be consistent with international standards today. This is generally called *universal suffrage* even though segments of the community are excluded from voting.

What is not considered acceptable by democracies today is to exclude someone from voting on the basis of gender. It is widely believed today that women were disenfranchised from voting until recently. This is true, but what is often not stated in this narrative is that the same was true for most or all men. A survey in 1780 in the UK, for example, revealed that only 3% of the population were entitled to vote.

Britain had no less than three acts of parliament during the 19th century that enfranchised a growing proportion of men – and yet a significant proportion of the male population remained unable to vote. The right to vote in the UK, as in most nations, was initially based on land ownership. This often meant that landowning women could vote but men without land could not. There is documentary evidence that British women who owned land were voting as early as 1843 – decades before most men obtained the the right to vote.

Many men were still disenfranchised when conscription was enacted in the UK in 1916 as the number of volunteers prepared to fight in World War I waned. Many of these men drafted and forced to war against their will were unable to vote. During 1918, the year the war ended, the UK finally granted the franchise to men. At the same time many women over 30 were permitted to vote. Had women received universal suffrage in 1918 along with men they would have constituted a majority of voters, due to the significant number of men killed during World War I. Women were finally fully enfranchised in 1928, only 10 years after men. In the UK we see a pattern repeated around the world. The franchise was held by a small group of people which grew over time. Common men and women in the UK had little political power until the 18th century.

A different situation existed in the United States. The Nineteenth Amendment of the US Constitution made it illegal to deny a US citizen the right to vote on the basis of their gender. Feminists will often claim that universal male suffrage was achieved in the US in 1856 and universal female suffrage in 1920. The reality though is that many citizens, men and women alike, were still being denied the vote. US states have significant latitude in establishing voter eligibility. This was used in some states to disenfranchise black and poor white Americans. Universal suffrage in the United States was only achieved following the civil rights movement of the 20th century. As a result American men and women effectively achieved universal suffrage at the same time rather than decades apart as feminists will often claim.

The situation in Australia was similar to the US. Men started to receive the franchise in the 1850s. This allowed them to vote for colonial parliaments. Women in Australia started receiving the franchise in the 1890s. Interestingly any Maori who happened to be living in Australia were entitled to vote decades before indigenous Australians were.

While much is made of the enfranchisement of women in many nations, such as the US and Australia, men of colour were usually enfranchised long after white women. The emphasis on gender as a primary determiner of voting rights is misleading and deflects attention from more important aspects.

Today it is common for gender to be over-emphasised as a defining characteristic. Culture, ethnicity, social class at birth, and many other characteristics are better determiners of the life a person will have than is gender. Historically most men and women were disenfranchised. Power rested with the ruling class, men and women alike. While it was

generally true that men were more likely to wield *hard power* (and women *soft power*) even this was not universally true, and from time to time a powerful female ruler arose.

Feminists so often put the focus of enfranchisement on voting rights for women as if this was an event that occurred in a vacuum. The enfranchisement of women is in fact only a part of a greater story. Over a period of centuries, the body of electors grew. Impediments to enfranchisement included gender, property, age, and education. This process is in fact ongoing with increasing moves to enfranchise resident non-citizens and to further reduce the voting age in some nations. The enfranchisement of women was just one step among many, and not one that was easily separated from the enfranchisement of men in many nations.

The next time someone tells you how long women have had the vote in their nation, ask them how long men have had the vote. They probably won't know.

The cover image is depicts a ballot for the Labor party in Israel and is courtesy of Wikimedia Commons and by ניר ודל – Own work, CC BY-SA 4.0, Link

A 12th-century tale of paternity fraud

Douglas Galbi · 21 February 2025 · Archived copy · Original

In the twelfth-century French tale *Richeut*, the title character Richeut is a mistress of harlotry. Frustrated with her insufficient earnings from whoring, Richeut plots to get pregnant to extract more money from men. She drinks mandrake and hellebore and has sex with many men. She succeeds in getting pregnant.

Richeut then goes to one of her lovers, a priest. She cries, sighs, and complains. The priest comforts her:

> The gentleman {priest} puts his arms around her neck and kisses her softly. Richeut squirms out of his embrace, bursts into a torrent of tears, and speaks her threat: "Whether I tell you or I keep silent about it, I'm pregnant because of you." [1]

Men, who have very limited contraceptive options and no reproductive rights, dread unwanted claims of unplanned parenthood. Unplanned parenthood and state-imposed sex payments (called "child support") can destroy a man's life.

Men lack women's natural, true knowledge of who are their biological children. While the priest had sex with Richeut, neither he nor she knows which man contributed to the pregnancy. The priest says to Richeut:

> Richeut, I don't believe you; do you really believe it's mine? Certainly not.

She responds:

> I know full well that it is; may I lose everything, may I fall silent and be put to death, if I didn't solemnly swear that you put into me that thing which made me fat and pregnant. Don't think I'll dump it in some ditch or in a monastery, if you refuse to help me.

Rather than arising merely from the skill of particular, deceiving women, paternity fraud is now institutionalized in

government and hospital procedures for establishing paternity. The priest foolishly acquiesces to Richeut's paternity claim:

> By my faith, Richeut, I promise you that if you desire anything of mine, I shall keep nothing that you might not have for yourself. Why would you blackmail me, or have the bishop bar me from saying Mass? Now, hide this pregnancy for as long as you can, and when the child is born, blame it on someone else. So help me God, I shall not fail you in this, not one jot.

Richeut then cries a little and tells the priest that she loves him. He then gives her money and goods and promises her more.

Richeut repeats her paternity fraud with the knight Lord Geezer. She aggressively confronts him:

> I am seething with anger when I see you. You pledged your faith to me and you lied. Any woman who puts her arms around you must be out of her mind. There's no one as stingy as you from here to Lincoln. What did I get from you once I gave you pleasure, the other day (alas!) in bed? A curse brought me to lie down flat under you! A pox on your root that shoots off and dries up! I was a young girl then, and now no one cares to love me. You have knocked me up, and I do not care to hide it. I'm angry with you! Look at my belly swelling up! It won't be long until I have a child. You've got to help me. So help me God, if you deny it's yours, it will be your ruin! I say it in earnest. No matter how fortified, all your castles shall be burned and reduced to ashes unless you acknowledge your offspring. I'll sooner burn or hang myself — I tell you no lie — than let you go free. I come from a good family! I have seven knights among my relatives. And I have friends that would slay their man in no time.

The knight foolishly accepts Richeut's claim that he caused her pregnancy. He gives her money and a kiss, and promises to send her meat, vegetables, and fine wine.

Richeut also repeats her paternity fraud with a townsman who didn't have a heir. He thinks he is biologically unable to have children. Richeut goes to him and asks to have a private conversation:

> They go into the room together and sit down on a bed. Sitting there, Richeut looks pensive, then says, "Sir, I came her because I was pushed by a desperate need. I'll be honest with you. I have a complaint to make, and you yourself are the cause. For the time is not long when I shall enter into labor. Sir, I'm incensed at you because you made me pregnant!"

At first the townsman, who thought himself to be sterile, stands up to Richeut:

> "I? You must be joking!"
> "This is no joke, sir, by Saint Thomas!"
> "Without doubt, Richeut, you told a lie."
> She cries and whines, and holds her hand to her face: "Sir, don't you recall the entire day that you played hanky-panky with me upstairs?"
> "Yes, Richeut, that much I know."
> "Without a doubt, dear sir, that is where I got this burden."
> "Shut up, Richeut, don't ever say it!"
> "May God confound me if I keep silent about it!"

The townsman's fantasy of having a male heir prevailed over his reason:

> "Richeut, I don't know — I may well be the father. Let him be mine. If it's a boy, without fault, he'll inherit

> everything I own."

He gives Richeut much money and arranges to have her sent meat, wine, and bread.

Richeut herself benefits greatly from money she extracts for "child support." From pregnancy to long after the birth of her son Sampson, Richeut enjoys child support in the form of "meat, wine and claret, pepper sauce, fruit, cakes, pastries, and apples." Because she cannot bear Sampson's wailing, she hires another woman (a wet-nurse) to breast-feed him. Her lavish child-support income prompts her to raise her price as a whore. It also makes her an attractive marriage prospect for men seeking to avoid the burden of having to earn money for their family.

Richeut's child-support fraud devastates the men of the three estates. Richeut flatters the knight with tales of his manly and fearless son Sampson, who, she says, is just like him. She tells the trade-oriented townsman that Sampson "counts like an angel." She tells the priest that Sampson loves learning (priests were the leading scholars in the Middle Ages). Socially vulnerable and proud false fathers, the men of the three estates give all they have to Richeut for child support:

> Richeut has blackmailed the priest so much that he now has only a grayish coat on his shoulders. And he's wearing nothing under the wool! As for the townsman, she's after his banking business. And she has threatened, flattered, and begged the knight so much that he has pledged her everything, both land and fief.

Just as child support today isn't required to be spent supporting children and in fact supports mainly interested adults, "Richeut takes and spends lavishly on herself — for the boy {her child Sampson} doesn't spend money!" Her three lovers as a result live in poverty.

Richeut's son Sampson grows up to be sexually voracious and highly skilled in seduction. Because the priest, the knight, and the townsman are languishing in poverty and despair, Sampson rejects them.[2] Richeut raises her son herself. She teaches him Ovid's love lessons. She teaches him additional lessons on flirting and techniques for sexual intercourse. Sampson is a good student. He masters the "summa of lechery." In travels spanning from Ireland to India, Sampson has sex with thousands of women. The only person more skilled than he in sexual seduction is his mother.[3]

The story of Richeut has considerable gender symmetry. Richeut exploits and abuses men and women alike. Her son treats women much the same way that she treats men. The priest, the knight, and the townsman stand for the three estates of medieval society. Richeut demonstrates the three estates' stupidity locally. Sampson demonstrates the three estates' stupidity internationally.[4]

Richeut provides potent satire of paternity establishment and child support in today's high-income democracies. The outrageous deceptions that Richeut perpetrates are now institutionalized in laws and policies. Stories like *Richeut* are now summarily rejected from broad public discourse. They are labeled "offensive" and "anti-feminist" because they challenge deeply entrenched injustices against men.

Notes:

[1] *Richeut* l. 170-5, from Old French trans. Haddad (1991) p. 8. All subsequent quotes above are from id. Since *Richeut* is relatively short and the quotes follow the order of the text, further specific line numbers and pages are omitted. For an alternate English translation and the French text, Ker (1976). The French text of Lecompte (1913) is freely available online. The current best French text of *Richeut* is Vernay (1988). *Richeut* is thought to date from the last third of the twelfth century. Arlima offers a comprehensive bibliography for *Richeut*.

In its brutal satire and depiction of low duplicity, *Richeut* is thematically related to *Trubert* and *Le Roman de Renard*. Richeut has a woman servant / friend named Hersant. Richeut and Hersant are the names of the wives of the fox and the wolf, respectively, in *Le Roman de Renard*. Disparagement of prostitution in *Richeut* associates it with the sayings of Marcolf in Solomon and Marcolf.

[2] Sampson asks his mother who his father is:

> Tell me now, mother dear, which one of these three is my father?

Richeut responds:

> Dear son, I don't know. I have mated with each of the three, and with a thousand others. I am not ashamed to tell you. How can a woman that's been mounted by this kind of population be expected to keep count of her children? One doesn't know from whom she conceives nor when. Just go to the richest of the three. Take your pick.

Sampson responds, "Mother, I don't want any of them."

[3] On the relationship of Richeut and Sampson, Adkins (2003).

[4] In medieval estates satire, townsmen and peasants are commonly grouped together in the third estate. Mann (1973) considers medieval estates satire, but focuses on Chaucer and ignores *Richeut*. *Richeut* surely has more direct, current public importance than Chaucer's General Prologue to the *Canterbury Tales*.

[image] Nell Gwyn. Painting by Simon Verelst c. 1680. Nell Gwyn (1650 – 1687) was a comic actress and long-time mistress of Charles II. She regarded herself as a whore. Image thanks to Wikipedia Commons, and no thanks to the rapacious, reactionary U.K. National Portrait Gallery.

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When The Bull Moose Was Let Loose

Doug Mortimer · 22 February 2025 · Archived copy · Original

In the North Texas town of Frisco, there is a minor league baseball team named the Rough Riders as a tribute to America's legendary fighting force during the Spanish-American War. One of the team's mascots is a Ted E. Bear, an ursine version of Thedore Roosevelt, the colorful Colonel of the 1st U.S. Volunteer Cavalry popularly known as the Rough Riders. Another mascot is a bull moose, evoking the Bull Moose Party, which was the nickname of Roosevelt's Progressive Party when he ran for a third Presidential term in 1912. Images of Theodore Roosevelt, decked out as a Rough Rider, abound on various souvenirs in the team shop.

Even though he died more than a century ago (January 6, 1919, to be exact), a cartoon figure of TR (as he was often called, and as I will do here for the sake of brevity) with his walrus mustache, gleaming white teeth, and pince-nez is immediately recognizable. The word "iconic" is overused today, but TR fits the definition. This is not to say that he doesn't have posthumous critics.

A couple of years ago TR got the iconoclasm treatment in New York City, not just the city of his birth but also where he was once the Police Commissioner (1895-1897). An equestrian statue that stood in front of the American Museum of Natural History has been removed. If the equestrian statue had depicted TR alone, it would still be there. Unfortunately, he is flanked by an American Indian and a black man – on foot. Critics said that the portrayal was symbolic of white domination of minorities. Alternative interpretations of the statue design were of little avail. The statue had to go.

At the time, I wondered what it would take to get TR's likeness removed from Mount Rushmore – a much more daunting task. In truth, one might wonder what he is doing there with the sainted Lincoln and founding fathers Washington and Jefferson. For one thing, when the sculpting began in 1927, TR was still fondly recalled in the collective memory. Another factor is geography. Mount Rushmore is located in South Dakota and TR was formerly a rancher in the Dakota Territory (which was split into the states of North and South Dakota when they were admitted to the union in 1889). Long after his death in 1919, TR's Presidential Library is being constructed in Medora, North Dakota.

TR's sojourn in the Dakota Territory is often mentioned as a turning point in his life. A scion of the eastern establishment (more specifically, he was a Knickerbocker, a descendant of New York's early Dutch settlers), he had a sickly, asthmatic childhood. At the age of 26, he experienced the death of his mother and his first wife on the same day, February 14, 1884. Much like a Biblical figure, he went off into the wilderness, which was certainly an apt description of the Dakota Territory in 1884. Having visited the area the year before for a buffalo hunt, he knew what he was getting into. He was deliberately opting for roughing it or, as he put it, "the strenuous life." His nearest neighbor was ten miles distant. Working on the ranch helped him build up his body and the solitude gave him time to think and read. He admitted, "I have always said I would not have been President had it not been for my experience in North Dakota."

Despite his best efforts, his ranch could not withstand the brutal winter of 1886-1887, which killed off about 80% of the cattle in the Badlands and put most cattlemen out of business. So he went back east for good. But the experience had transformed him. He had spent the better part of four years in a world that was not just dominated by men but was almost exclusively men. He acquired an admiration for cowboys and ranch hands who would have been considered uncouth and unwelcome in the polite society of his youth. In turn, the Dakotans learned to respect this well-read Harvard dude, who proved to be one tough hombre.

When TR auditioned volunteers for the Rough Riders, he signed up a number of cowboys for the job. But he also chose Ivy Leaguers, Texas Rangers, businessmen – even Indians. Horsemanship was the main criterion, and as Tom Wolfe might have put it, they all had "the right stuff." Ironically, once they arrived in Cuba, the horses never arrived, so they were essentially infantry.

While TR's status in American history remains formidable, I recently read about a side of his political philosophy that just might make him *persona non grata*. No, it's not that he was a jingoist or that he shot and killed a lot of wildlife. It was his attitude towards women. Now he didn't come right out and say anything overtly misogynistic or crack dirty jokes or keep a chippy on the side. In fact, his life is remarkably clean when it comes to any sort of off-color behavior. His "crime" is that he implied women had a duty to reproduce.

Comparing today's below-replacement birth rates with the more robust birth rates during TR's tenure (1901-1909) as President, it is hard to believe that it was an issue back then, yet "race suicide" was a talking point. In 1903, TR said it was "Fundamentally infinitely more important than any other question in this country."

TR could sense a trend. When he was born (1858), the population increases per decade were 35.58% (1860), down to 22.63% (1870) thanks to the Civil War, yet back up to 30.16% in 1880. Then a downward trend began: 25.48% in 1890, and 21.01% in 1900, one year before Vice-President Roosevelt assumed the Presidency after McKinley had been assassinated. And this was despite the massive immigration from Europe that took place in the late 19th Century. If TR was concerned about that 21.01% increase in 1900, imagine what he would think about the 7.35% growth from 2010-2020? This was the second-lowest of all-time, save for 1940, which was 7.27% thanks to the Great Depression.

Admittedly, a declining population doesn't necessarily spell doom for a country. Before the potato famine, Ireland's population was 8.18 million. Today it stands at 7.1 million. After more than 180 years, they still haven't recovered. Yet Ireland is still there. TR was essentially correct, however, since you can't have a country without people. Given his interest in expanding the American footprint around the world, he would probably add that size matters. You can't become or remain a world power with a declining population. Or can you? Since 1993 Russia has recorded more deaths than births every year save for 2013-2015, yet they are still a force to be reckoned with – just ask Ukraine!

In 1901, when TR moved into the White House, America was still a roomy place. The 1900 census came up with a total of 76,212,168. No one was worried about population explosion or global warming or deforestation. Abortion was a big no-no and contraception, aside from abstinence, was haphazard.

Curiously, TR was an advocate for women's rights. He was on board with equal pay for equal work and opening up professions to women. And he thought they should be given the vote. Ironically, his famous dictum, "Speak softly and carry a big stick" was actually a reworking of a West African proverb that pertained to the handling of women.

TR considered himself a progressive, but don't confuse him with today's self-styled progressives. He once said "wise progressivism and wise conservatism go hand in hand." Such sentiments might be the key to his mixed attitudes towards women. Consider the following quotes:

> [T]he man or woman who deliberately avoids marriage, and has a heat so cold as to know no passion and a brain so shallow and selfish as to dislike having children, is in effect a criminal against the race, and should be an object of contemptuous abhorrence by all healthy people.
>
> The chief of blessings for any nation is that it shall leave its seed to inherit the land. The greatest of all curses is sterility, and the severest of all condemnations should be that visited upon willful sterility.

Of course, he's talking about women who don't need no man, but he's also inveighing against male slackers. He would not be on board for MGTOW or the Playboy lifestyle any more than he would have looked kindly upon DINK (double income, no kids) couples. I don't believe he ever addressed the issue of homosexuality, but I can imagine what his thoughts on the subject would have been. As for transsexuals…well, let's just say the subject never came up in those days.

If we had to classify him today, a good case could be made for putting him in the tradcon column:

> If the men of the nation are not anxious to work in many different ways, with all their might and strength, and

> ready and able to fight at need, and anxious to be fathers of families, and if the women do not recognize that the greatest thing for any woman is to be a good wife and mother, why, that nation has cause to be alarmed about its future.
>
> A man to be a good citizen must first be a good bread-winner, a good husband, a good father – I hope the father of many healthy children.

To show his appreciation for fecundity, TR often sent personal letters to parents of large broods. But TR didn't just talk the talk, he walked the walk, having fathered six children, one with his first wife and five with his second. Yeah, the old Rough Rider did a lot of raw-dogging.

It could be argued that the years he spent as a rancher influenced his views on family formation. After all, there is no place for birth control in ranching. Potency and fertility are essential to the enterprise. Perhaps he felt the same was true of nation building. There is no substitute for a high sperm count!

In case you're wondering, six children is not a Presidential record – not even close. John Tyler, who became President in 1841 after the brief (one month) administration of William Henry Harrison, fathered 15 children! Eight with his first wife, seven with his second – who was only 24 when he married her in 1844 at the age of 54! He fathered No. 15 at the age of 70!

For better or worse, I doubt that TR's ideas about family size will make a comeback. But if he ever becomes anathema and they erase him from Mount Rushmore, I nominate John Tyler as his replacement!

That's Amore! – The First Latin Lover

Doug Mortimer · 25 February 2025 · Archived copy · Original

Cecil B. DeMille is often credited with shooting the first feature-length film (*The Squaw Man*) in Hollywood in 1914. Thanks to DeMille, D.W. Griffith, Charlie Chaplin, John Ford and other names now familiar only to cinephiles, movies (and scandals!) became a fixture in American life by the 1920s, and low-rent nickelodeons gave way to movie palaces. Given the right role, an obscure actor could become a matinee idol overnight. There is no better example than Rudolph Valentino in *The Sheik*, a 1921 feature.

Valentino and *The Sheik* never totally faded from pop culture. More than a half-century after his death, his image was familiar enough that Gene Wilder spoofed it in *The World's Greatest Lover* (1977).

When film societies and cinematheques bring back classic silent features, however, *The Sheik* is rarely among them. Yet Valentino and *The Sheik* definitely went viral in 1921. How did it happen? As the French used to say (at least before Simone de Beauvoir), "*Cherchez la femme*!" More specifically, distaff moviegoers.

Going viral may be a neologism but it is not a new phenomenon. Of course, through most of human history it involved word of mouth, whether kaffeeklatsch chatter, gossip over the backyard fence, or barroom banter. In fact, the term was more apt then than now, as it described a situation in which news, like a virus, was passed from person to person, not through media.

Then came the printing press and it was time to "start spreading the news" as Frank Sinatra would have put it. Printing presses brought us newspapers and magazines; moving pictures both documented reality and fostered illusion. In an early example of cross-pollination in media, fan magazines created buzz (though I don't believe that term was in use 100 years ago) about movies and the people who made them, while the movies boosted the sale of the magazines. In 1921 there was a lot of buzz about *The Sheik* and its star, Rudolph Valentino. For the most part, it was a female hive phenomenon.

Viewing *The Sheik* today, one might find it difficult to see what all the fuss was about. It doesn't seem much more than escapism for plain Janes. Even by the standards of the day, the film isn't particularly well written or directed, and a lot of it seems overly melodramaic. Nevertheless, there are elements of it that resonate within the manosphere today.

One reason the film is seldom shown today could be its attitude towards Arabs. Frankly, I would not want to be the manager of a theater that screens a film with a title card that describes the setting as, "Where the children of Araby dwell in happy ignorance that civilization has passed them by." That's like asking for a suicide bomber to target your movie theater. Middle Eastern studies aside, the Sahara Desert is the setting for a plot right out of Romance Novel Writing 101. In fact, the film was based on a popular 1919 novel by Edith Maude Hull. While the story may seem corny today, it must be remembered that romance novels were not a genre in those days. When *The Sheik* was published, it was not relegated to the romance aisle, it was mainstream fiction.

The heroine is Lady Diana Mayo, an emancipated, independent young Englishwoman with bobbed hair and a headstrong attitude. Refusing a marriage proposal early in the film, she asserts "Marriage is captivity – the end of independence." In other words, she don't need no man. Of course, if that were really true, we would have no story. Even if you're not a fan of romance novels, you might surmise that an alpha male is exactly what she needs. She just hasn't met him – yet! This trope goes back at least as far as *The Taming of the Shrew*.

The narrative starts at the Algerian town of Biskra. Described as "the Monte Carlo of the Sahara," it appears to be something of a resort for well-to-do Europeans. For some reason, Lady Diana decides to join a caravan into the desert. A white woman on a long trek with Muslim men in the middle of the Sahara desert? What could go wrong? Well, no one ever said an independent streak and intelligence went hand in hand.

Enter the dashing Ahmed Ben Hassan (Valentino), a sheik who has been educated in Paris. Is he a gentleman or a

brute? Having already met Lady Mayo in Biskra, he has found her intriguing and decides to abduct her from the caravan. His philosophy is "When an Arab sees a woman that he wants, he takes her."

She rebels against his authority, but he decides to show her who's boss. According to the title cards:

> "I am not accustomed to having my orders disobeyed," he states.
>
> "And I am not accustomed to obeying orders," she responds.
>
> "You will learn," he replies.

Indeed she does! According to another title card, "A week of sullen obedience" ensues. The viewer can't help but notice that she has traded in her mannish English getup (pith helmet, khakis and riding crop) for the colorful (presumably…after all, this is a black and white movie) garb of an Arab woman. Is she in the early stages of Stockholm syndrome?

Unfortunately, the Sheik is not her only admirer. Another is Omair, the leader of a bandit tribe who spirits her away from the sheik. Her youthful beauty and, frankly, her whiteness make her attractive to both men. So we have another ancient trope, namely Helen of Troy, with Lady Mayo as the face that launched a thousand Arabs on horseback.

Predictably, Ahmed Ben Hassan kills Omair but is seriously wounded in the scuffle. While recovering, he reflects on his relationship with Lady Diana. Having initially had the hots for her, he realizes she is more than a fling, that he is truly in love with her. Cue the happy ending.

Actually, the ending is even happier than one might suspect. Miscegenation might have been a thorny issue in 1921, and one can imagine that it might cut into box office returns, not just in the South but in the North, as the nationwide reincarnation of the Ku Klux Klan in the 1920s would indicate. No need to worry, however; it turns out that Ahmed is not really an Arab. You see, he is really a European whose parents (English father, Spanish mother) died while the family was in Algeria, and he was rescued and adopted by a sheik. After his adoptive father died, Ahmed took over leadership of the tribe. So he is a sheik but he is not an Arab. It's not quite bait and switch, however. After all the film is called *The Sheik*, not *The Arab*.

Like any movie, *The Sheik* has a host of people in front of and behind the camera, most of whom have faded from the public eye (one notable exception is Adolphe Menjou, whose acting career stretched from 1914 to 1960). The one indispensable presence, the only reason to see the film today, is the star, Rudolph Valentino (thankfully shortened from Rodolfo Pietro Filibertro Raffaello Guiglielmi di Valentina d' Antonguella). If you're going to be a heartthrob, it probably doesn't hurt to have a name that evokes Valentine's Day.

Born in Italy in 1895, Valentino was something of a mama's boy. His father was disappointed in him and eventually so was his mother, who advanced him money to emigrate to the United States in 1913. He had no particular trade or profession and lacking English language skills, he initially obtained only menial work in New York.

But he was young and handsome, had a foreign accent and bedroom eyes – and he could bust a move. So he found his services as a male taxi-dancer in demand. Eventually, he took his dance moves to a traveling musical troupe. When the troupe reached California, he decided to get into the movies, starting out as a $5/day extra.

Soon people behind the camera began to take note of him. Eventually, he came to the attention of June Mathis, a highly paid screenwriter and studio executive. At a time when leading men were WASPy, he had a different image, which resulted in his status as Hollywood's first Latin Lover. Or rather, he was a new breed of Latin lover. The old breed were aficionados of a dead language.

Though Valentino had never played a lead role, Mathis thought he was perfect for the role of Julio Desnoyers in *The Four Horsemen of the Apocalypse*, a scenario she had fashioned from Vicente Blasco Ibañez's worldwide best-

selling 1916 novel about an Argentinian family's involvement in World War I. Valentino's dancing skills served him well in the tango scene, and publicity stills of him sporting his dashing gaucho duds are still easy to find on the internet.

The film was a smash hit, sitting atop the 1921 box office champs with an astounding gross of $9,200,000 and selling 131,428,571 tickets – far ahead of the No. 2 film, Chaplin's *The Kid* with a $2,500,000 gross and 35,714,285 tickets sold.

Later that year Valentino was cast in the title role in *The Sheik*. It not only became his signature role, it had ramifications in pop culture. A ladies' man was known as a sheik. Sheik condoms featured a silhouette of Valentino on the package and asked the question, "What does a woman want?"

Valentinomania (my term, not one that was in use at the time) was described by John Dos Passos in "The Big Money" the third section of his famous *U.S.A.* trilogy:

> The streets were jumbled with hysterical faces, waving hands, crazy eyes; they stuck out their autographbooks, yanked his buttons off, cut a tail off his admirablytailored dress-suit; they stole his hat and pulled at his necktie; his valets removed young women from under his bed; all night in nightclubs and cabarets actresses leching for stardom made sheepseyes at him under their mascared lashes.

After more leading roles (notably *Blood and Sand* in 1922, *Monsieur Beaucaire* in 1924, *The Eagle* in 1925), he returned to the desert in *Son of the Sheik*, a 1926 potboiler. After five years he had come full circle. At the same time, he had come to the end of the line. 31 years old, he died of peritonitis later that year.

Dying young, of course, is always a good way to become a legend in Hollywood (also in sports and politics, among other endeavors) as it evokes endless speculation about what might have been. In Valentino's case, it is particularly interesting because his demise came just before the coming of talkies in 1927. Would he have survived the transition, or would his voice not have matched his image? Or would it have been too heavily accented for movie audiences to understand? Silent movies added an air of mystery to every actor, as the sound of one's voice, a key component of one's identity in person, was absent. Many silent film stars discovered their careers had been silenced after the talkies revealed their voices.

One of the ironic aspects of the silent cinema was its international appeal at a time when provincialism was prominent. Title cards could be easily translated into the language of any country where a movie was distributed. A European actor in a Hollywood movie could play any role, as could an American actor in a European movie. Valentino was an exception, as his "foreignness" added to his appeal in the United States. In a sense, he went against the prevailing mood of the country. *The Sheik* was released in 1921 when Sacco and Vanzetti were convicted, so it was not a particularly good time to be an Italian immigrant. Valentino actually died before they did. Thanks to appeals and protests, they were not executed till 1927.

The funeral of Valentino was an even bigger event than the release of one of his movies. 80,000+ mourners lined up in the August heat to pay their last respects as he lay in state in a bronze coffin at a New York funeral home. Reportedly, some of his fans could not attend since they had committed suicide after hearing of his demise.

Naturally, conspiracy theories abounded. It wasn't peritonitis that got him, it was this, that, or something else. Of course, histrionics were much in evidence among the mourners. Dos Passos wrote of his funeral:

> All the ambulances in that part of the city were busy carting off women who'd fainted….every few minutes a girl fainted in front of the bier and was revived by the newspapermen who put down her name and address and claims to notice in the public prints.

Since women had first voted in a Presidential election in 1920, it is not hard to imagine a number of men rolling their eyes at such behavior and saying, "What'd I tell ya?" Second thoughts about that 19th Amendment, anyone?

While femme moviegoers wet their panties over Valentino (H.L. Mencken said he was "catnip" to women), men were nonplussed, to put it mildly. Many considered him an effeminate dandy, if not downright queer (he was a close friend of Ramon Novarro, another Latin lover movie star, who was a known homosexual).

In the 1920s, far more men worked on farms or in factories and mines than today, so getting one's hands dirty was a reality for millions of men. At the same time, the era is often thought of as the time when advertising and consumer culture were born. Men were offered more grooming products than ever before. It was a time of transition from doing manly things to buying manly products. Today Valentino might have been what we call a metrosexual. His true sexual proclivities, however, are as ambiguous as the allegations about them.

Valentino's appeal was to something deep in the female psyche. The male ego daydream involves lording it over everyone, male and female; the female ego also wants to lord it over everyone, male and female, but secretly longs for an alpha male who will lord it over her. Thanks to the Valentino craze, American women became disappointed in their husbands, not realizing that seduction and marriage are two different things. The first is emotional, the second is transactional. If women found their husbands wanting emotionally, they never stopped to think that they might have found Valentino wanting as a husband. In fact, his relationships with the opposite sex are revealing…but exactly what they reveal is open to debate.

Valentino was a man of the old world, so it is not surprising that he is on record as preferring traditional, old-fashioned, home-centered women. Yet the women he married were anything but. His career depended not only on women in the movie audience, it depended on women in the movie industry. While the aforementioned June Mathis was a heterosexual, that does not appear to be the case with his other female influencers. Reportedly, he allowed them to make his major career decisions.

Valentino's first wife, actress Jean Acker, was a bisexual. In fact, the marriage was never consummated. She was linked with Alla Nazimova, a silent movie star.

Wife No. 2 was Natacha Rambova (her real name was Winifred Shaughnessy, and she was born into a Mormon family in Utah), a costume designer. A close friend of the aforementioned Nazimova, she was also suspected of being bisexual. Since Valentino married her before his first divorce was final, he was arrested for bigamy, as juicy a scandal as any tabloid could ever hope for.

At the time of Valentino's death, he was supposedly engaged to actress Pola Negri, who described him as the "love of her life." As proof, she fainted several times at his funeral. She also was rumored to be bisexual.

It is more than ironic that a man who made so many straight women swoon was surrounded by female control freaks who were allegedly switch-hitters. Given the millions of heterosexual women who got hot and bothered by Valentino, it is hard to believe he couldn't form a relationship with one. Were his wives mere beards in a "lavender marriage," i.e., a homosexual marriage of convenience to keep up appearances? Or he was just content to let girlbosses run his life? During his brief career he earned $5,000,000, yet he was in debt at the time of his death. Did his female advisers also offer economic advice?

Of course, there is the possibility Valentino was ahead of his time. Today a movie star of ambiguous sexuality with a bisexual significant other would hardly be headline news. In fact, he would probably be the Grand Marshal of the WeHo (West Hollywood) Pride Parade.

Today you can watch *The Sheik* for free on YouTube. The run time is only 80 minutes so it's not a huge investment of your time. While the film is certainly a far cry from the movies you see at your local multiplex today, it is an interesting take on the theme of gynocentrism. The film is all about what the woman wants; the man's value lies in how well he can satisfy the woman's wants – not just materially but emotionally. Though the man and woman are initially at loggerheads, he comes around to what she wants him to be.

As popular as *The Sheik* and Valentino were, it's good to remind oneself that it's only a movie…only a movie…only a movie. Yet in 1921 women compared real men to a phantom paragon and found them wanting.

Today the female conception of the ideal man isn't what it was a century ago, but the female sense of entitlement vis-à-vis the man of their dreams hasn't changed. Yes, the more things change, the more they stay the same.

Actually, some things do change. Today you have many options in the family planning section of your local pharmacy, but Sheik condoms are no longer one of them.

The Tale of Thomas and Mary Reibey

Robert Brockway · 28 February 2025 · Archived copy · Original

Thomas was an officer on His Majesty's ship *Britannia*. Mary was a horse thief.

Thomas was a 19 year old junior officer when in 1794 he proposed to 17 year old Mary. Thomas was serving in the employ of the British East India Company at the time and Mary was under a seven year sentence of *transportation* to Australia, having arrived in 1792. Thomas had worked in India and other parts of the British Empire before coming to Australia.

Transportation (the criminal sentence) is an interesting topic. The individual was transported by ship to a remote British colony. Originally convicts were transported to British colonies in North America but the American Revolution put a stop to that. After a few years the British resumed transportation, this time to the newly established colony of *New South Wales* in what is now Australia.

Transportation generally came in three varieties, seven years, fourteen years and life. One of the interesting consequences of transportation is that those individuals so sentenced were free to return home after their period of transportation was up. Those sentenced to transportation for life were out of luck of course. The trick is that the transported individual had to pay for their own return trip. This was beyond the means of most. Thus for almost everyone transportation was a one way trip.

After Thomas and Mary married they settled on a land grant near Sydney which they began farming. It was standard practice at the time for the colonial government to parcel out land to free settlers and released convicts. The newly minted farmers were expected to start producing food within a few years. If they failed to do so they could forfeit the land.

Along with farming, Thomas also established a trading business. Over the next 15 years his assets and business grew. Using his connections in the East India Company he traded with locations as far away as India and China.

During this period Thomas would still sometimes go to sea. While he was away his wife Mary would manage the various businesses.

In 1806 Thomas heroically rescued several people during a period of severe flooding on the Hawksbury River north of Sydney.

Thomas made one final sea voyage in 1809-1810 and then died in Sydney in 1811 from a disease apparently picked up in India two years earlier. This left Mary Reibey in charge of her husband's business empire. She was now a wealthy woman thanks to her husband's business acumen. The young naval officer had done well for himself, and the horse thief had sorted herself out too.

Using experience gained by assisting her husband, Mary continued to run and grow the businesses. She opened new warehouses and purchased new ships. Such was her standing in the community that the Bank of New South Wales was founded in her house.

In 1820 she went home to England for a visit with two of her children. Yes she was wealthy enough to pay her own way back. She returned to Australia in 1821. This was her home now.

In 1825 Mary was appointed as the governor of a grammar school.

In 1828, seventeen years after the death of her husband, Mary stepped back from active involvement in her businesses and transitioned in to retirement. She went on to live another 27 years in comfort.

Feminists would have us believe that men have historically oppressed women. In contrast Mary Reibey was accepted by her society as a business owner and was appointed to a custodial position over a school. She bought and sold land in her own name. Even when Thomas was alive she was active in business.

Mary was a well respected member of her society. Wealthy and powerful. Hardly the image of the down-trodden woman that feminists would have us believe was the historical norm. Mary's situation was common. Wherever and whenever we look at the historical record we see women being active participants in their societies. Women who achieved were respected by men for their hard work and intellectual capabilities.

Along with supporting her husband in business, Mary bore Thomas seven children. The idea of the man working full-time and the woman working part-time while being the primary carer for small children is often seen as modern but it has been the norm for humans societies throughout history.

We must also not forget this society was not a democracy. New South Wales was still operating under marshall law when Thomas and Mary settled there. Governors were all senior officers in the Royal Navy or British Army during this period. Mary didn't have the vote but nor did Thomas. Australia was amongst the first places in the world to grant both universal male suffrage and universal female suffrage yet this would only happen decades after they died.

Both Thomas and Mary contributed to the development of the colony of New South Wales, out of which Australia would grow. Alas gynocentrism is alive and well. Today Mary Reibey is remembered as an important figure in colonial Australia and has appeared on Australian currency. Thomas is largely forgotten.

Further Reading

Australian Royalty

Biography of Mary Reibey at ANU

The featured image depicts Mary Reibey because we couldn't find a picture of Thomas. Any pictures you find online labelled Thomas Reibey are probably of his son or grandson, who were both also called Thomas Reibey. –Ed

The Ptolemys – a soap opera

Robert Brockway · 2 March 2025 · Archived copy · Original

Almost everyone has heard of Cleopatra and Marc Antony. They fought against Octavian for control of what would soon be the Roman Empire after the death of Julius Caesar. They lost to Octavian. Shakespeare wrote a play about it.

But there is so much more to the story. Cleopatra was a descendent of Ptolemy I, one of Alexander the Great's generals. Ptolemy was left in charge of Egypt by Alexander and eventually founded a dynasty that ruled over the land for 275 years. The Ptolemys weren't very inventive when it came to names. The names Ptolemy, Benenice, Arsinoe and Cleopatra feature prominently among family members.

At the time of the conflict with Octavian Cleopatra was Pharaoh of Egypt. The preceding three decades was a story worthy of popular TV series *Game of Thrones*. I like to call it The Ptolomys – A Soap Opera.

Ptolemy XII was deposed by the Egyptian people and fled to Rome. His eldest daughter Berenice IV then seized the throne. I'm sure the Egyptians didn't rise up to replace one member of the Ptolemaic dynasty with another. With Roman assistance Ptolemy XII was able to return to Egypt and retake the throne. He then had his daughter Berenice executed. Ptolemy XII then named his young son Ptolemy XIII and another daughter Cleopatra VII as joint heirs to the throne of Egypt. Cleopatra VII is of course the woman known today simply by the mononym Cleopatra. Young Ptolemy was married to his sister Cleopatra as was the custom among pharaohs. Gradually Cleopatra's power grew over that of Ptolemy, with her face appearing on coins and his being omitted from official documents. Ptolemy and his supporters ultimately decided to dispose of his rival. They managed to get Cleopatra to flee the country.

At this point another of Ptolemy's sisters, Arsinoe IV, asserted a claim on the throne of Egypt. Julius Caesar arrived in Egypt as a result of events occurring in the Roman Civil War going on at the time. Cleopatra returned to Egypt and was famously able to have herself carried in to Caesar's room in a rolled up carpet. The carpet was unfurled and Cleopatra appeared – or so the legend goes. This scene is of course so dramatic that it's virtually always represented in recreations of the story. Caesar and Cleopatra entered in to a relationship around this time and she would later bear him a son, Caesarion.

At this point Ptolemy allied with Arsinoe against Cleopatra and Julius Caesar. The two sides fought over the Egyptian capital of Alexandria, seriously damaging the city. Ultimately the arrival of Roman reinforcements turned the tide. Ptolemy fled but history records that he ignominious drowned in the Nile. Arsinoe was exiled to live out her days in a religious temple after Caesar was pressured to keep her alive by powerful figures in Rome.

It wasn't to be though. After the death of Julius Caesar, Cleopatra took up with Marc Antony. Antony later had Arsinoe murdered at the request of Cleopatra.

Marc Antony and Cleopatra then went on to fight Octavian in yet another Roman civil war. They lost. It was a naval battle and, notably, Cleopatra fled with her fleet. Antony, on his flagship, saw her leave. History claims he jumped overboard, swam to a smaller, faster ship and followed her. With Antony and Cleopatra gone their remaining forces capitulated. Octavian had won.

Antony took his own life while Cleopatra was captured by Octavian. She also later took her own life.

What we see here is typical of history. Powerful men and women in an aristocratic family fighting other families and amongst themselves. Hardly the story feminists tell us of the perpetual oppression of women throughout history. Feminists will try to claim that the *occasional* woman could cut through the Patriarchy and rise in to a position of power, but they weren't occasional. Powerful women feature prominently throughout the historical record. What history shows is that social class and wealth mattered a lot more than gender when it came to power and influence.

Have you seen Zoe McLellan?

Robert Brockway · 3 March 2025 · Archived copy · Original

As of January 2025 a warrant is outstanding for the arrest of Zoe McLellan in relation to charges of kidnapping, child stealing and child custody deprivation.

McLellan is a public figure who has appeared in numerous popular television shows including *Star Trek: Voyager*, *JAG*, *NCIS: New Orleans* and *Designated Survivor*. Her face is familiar to millions. It is extraordinary that she has evaded detection for so long.

McLellan was reportedly residing in an apartment in River Ridge, Louisiana in April 2021 and may still be residing in the area.

McLellan grew up in the area of Port Orchard, WA and may have returned to the area.

Some sources believe that McLellan has left the United States and is residing in Canada or Costa Rica.

Prior to disappearing McLellan was known to use the alias Sarah Chandler.

Anyone with any relevant information should contact the Los Angeles County District Attorney's office.

The Goal Post Episode 54 – Technical Difficulties Attack

A Voice For Men Videos · 6 March 2025 · Archived copy · Original

Two Feminist Fallacies

Luigi Logan (aka Fidelbogen) · 12 March 2025 · Archived copy · Original

This concerns two common errors of thinking which most feminists stumble into while they are scrambling to decipher what is happening to their world, why things are slipping out of their control, and how they might regain that control. I call these two errors the ***crosshairs fallacy***, and the ***moral perfection fallacy.***

When I call them fallacies, I do not mean they are strictly logical fallacies in the academic way. That is, I do not pretend to add them to the likes of ad hominem, circular argument, strawman, and so on. No, for my purpose, these new items are fallacious simply because they are mistaken; because they initialize thinking upon a foundation of error and trigger downstream error in conjoined regions of understanding. I am keen to call attention to them because they so strongly mark the behavior of feminists in particular — especially those who are describing or attacking the non-feminist revolution. So my motivation to write is *political.*

I will speak first of the *crosshairs fallacy.*

Feminists fall into this mistaken thoughtway owing to their confusion and consequent desire to simplify. In a word, they *oversimplify.* Beset by hostile forces which they cannot fathom, they try to align a narrow target, as it were, in the crosshairs of a sniper scope. Their deluded hope is, that the sum and substance of what threatens them lies within that constricted radius, and that if only they neutralize the target area, their troubles will go away andperpetual revolution will resume its course unhindered.

Among feminists, the crosshairs target of choice is the cyberspace group known as “MRAs”, or *Male Renaissance Agitators.* Feminists are obsessed with MRAs as a kind of “red menace.” They sense, quite rightly, that larger social forces are mobilizing against feminism and what feminism has inflicted on the world, and with utmost naïveté they have undertaken a shorthand analysis that would make these things mentally easier to cope with.

> Things are never “bad” for independent local reasons, but for reasons which feminism arrogates sole authority to enunciate.

The crosshairs fallacy springs from a childish belief that the vital force of the non-feminist revolution concentrates in a point source — for example, a certain community of websites — and that if you neutralize this particular “head”, then the “snake” will expire. But that is a gross misunderstanding — akin to attacking a prominent mushroom in complete ignorance of the underlying mycelium which spreads for miles. For even if you kill, imprison, or pinklist every suspected “MRA” on the planet, you will not have made a dent in the cultural forces which generated MRAs in the first place. Furthermore, you will have overlooked a host of *other*threats to feminism from other directions.

Accordingly, it will not do to sit around in feminist echo chambers mocking the bizarrities of presumptive MRAs who have posted comments on the internet. For such words are not spoken in a vacuum, nor do they enter the universe through a side door from nowhere. It should go without saying that such unsavoriness is the *consequence* of something — even a feminist could agree on that much. But what a feminist cannot hope to fathom without ceasing to be a feminist, is that these things originate from a source in the objective world which the feminist narrative is not competent to explain.

So the feminists have arrived at a false simplicity. The problem is not that the facts of the case are unduly difficult to comprehend, but that they are difficult for a specifically feminist mindset to process without a prerequisite self-knowledge and the *sense of guilt* this knowledge would instill. It is to avoid guilty self-knowledge, then, that the feminists project their anxieties onto an abstracted and quasi-mythical group of people — as onto a lightning rod.

To be sure, MRAs do exist in various forms. But “the MRA” as an*archetypal construct,* is largely a figment of the feminist imagination. And MRAs, whether concretely or archetypally, are only one piece of a much larger jigsaw

puzzle. The more advanced non-feminist philosophers, by the way, do *not* make the equivalent error in their thinking about feminism or feminists. Rather, they have evolved a sophisticated conceptual model of feminism as a sociopolitical organism — a subject which I have treated elsewhere.

I will speak next of the *moral perfection fallacy.*

The feminists wish to discredit their enemies as simply as possible, and so they look for anything that is morally amiss about their enemies in order to expedite that project. This is fallacious mainly because it is shallow. For there is no way that any sizeable demographic sector can be a vessel of moral purity straight through, and the non-feminist sector is no exception. You will find the complete moral spectrum of human nature among those who oppose feminism, because we are talking about humanity *en masse* — and when did humanity *en masse* ever include less than a complete moral spectrum?Furthermore, you should understand that feminism is a utopian worldview. It upholds the abstract ideal of "progress" and holds the rest of the world accountable to a certain programme which it dictates in the service of this ideal.

So when the rest of the world is slow to measure up, it counts as proof (in the feminist mind) that the rest of the world is morally invalid and, thus invalidated, without warrant to challenge feminist claims. This mode of thinking is entirely circular and self-referential.In practice, all feminist assessment of human fallibility is made according to a feminist yardstick, meaning that no case of moral dysfunction is permitted to operate within its own frame of reference. Things are never "bad" for independent local reasons, but for reasons which feminism arrogates sole authority to enunciate. And in the feminist utopian worldview, all things are either *progressing toward a projected feminist future,* or rebelling against that future in some way. No alterity is admitted, and by default, any possible theory of "sin" or "transgression" can only be a feminist theory, imposed by feminists and for feminists, upon the rest of the world.

And so the feminists cannot see the world as it exists *in itself,* but only as it appears through the lens of feminist theory. In consequence, feminist dealings with the non-feminist sector amount to a *coercive falsification of reality injuriously imposed on others.* For it ought to be obvious that all manner of folk may be aggrieved at feminism for all manner of reasons. It is not a bit obvious, however, that ALL of these reasons are invalid merely because SOME of them are proffered on questionable grounds by questionable people. Coercive falsification is therefore a cardinal sin upon feminism's doorstep; it is first imposed, reacted against by an aggrieved world, and imposed once more in rejoinder to that aggrieved reaction — *which to the feminist mind is deemed a transgression.* But with each round the falsification grows — always at the expense of any feminist claim to moral authority. This claim — or rather *pretention* — crumbles relentlessly.

In sum, feminism has a toxic moral agency within the social ecology. And so the *moral perfection fallacy* should inspire us to quote the Gospel verse which advises plucking the beam out of thine own eye before thou pluckest the mote out of thy neighbor's eye!

A concluding word: The *crosshairs fallacy* and the *moral perfection fallacy* are interrelated; they intertwine; they have territory in common; they illuminate each other. But I will leave it to the reader to work this out for himself or herself.

Disney Cancel Snow White’s Premiere – It’s Panic Time

A Voice For Men Videos · 15 March 2025 · Archived copy · Original

To be, or not be “that guy”

Doug Mortimer · 16 March 2025 · Archived copy · Original

Some years ago I was dining at a fast food restaurant in downtown Houston. While I was placing my order at the counter, the young man taking the order appeared to be distracted. He wasn’t looking at me or his touch-screen; rather, he was looking at something going on behind me. I didn’t bother to turn around, so I didn’t know what it was. The next thing I know, he’s speaking to the manager on an intercom: “Mr. (can’t remember his name), we have an undesirable in the dining room.”

I figured he didn’t mean me, so I turned around and saw a bedraggled man dipping his bare hands into the salad bar and chowing down. Yes, I thought, that sort of behavior is definitely undesirable for a number of reasons.

Of course, everyone does undesirable things in the course of a lifetime, but few will be branded an undesirable. It is a status fraught with stigma and not one to be bestowed lightly, which might explain why Cecil was tolerated for so long.

No one ever accused Cecil of being a role model, but that phrase did not exist when I was a lad. Oh, one occasionally heard of a paragon who was a “good influence” or a rounder who was a “bad influence,” and it was possible to “fall in with a bad crowd,” as happened to Pinocchio. Even though he had a benign toymaker for a father figure, he was led astray. Then again, what marionette isn’t looking for someone to animate him?

In a sense, a “real boy” is like a marionette in search of someone who can animate him. Every adult male is a potential role model for a boy. Not that a boy consciously places all the adult males in his purview on some sort of internal balance scales weighing positive and negative traits, but at some level deep in his psyche, it occurs to him that he could grow up to be “that guy.” If so, he must wonder if it is desirable or undesirable to be “that guy.”

“That guy” could be one’s father or grandfather or uncle. He could be a teacher or a coach. He could be a celebrity of some sort. How many Little Leaguers have aped the batting stance of major league sluggers? How many teenage boys modeled their appearance after James Dean or the Beatles or some other pop culture idol?

On the other hand “that guy” could be the mailman, the clerk at the local convenience store, or a local drug dealer. Or someone like Cecil.

Cecil was not a relative but he was relative-adjacent. He was a friend of my uncle. In the summertime, he and my uncle would often go fishing. I sometimes encountered him when I visited my uncle’s house. Cecil was tolerated by the womenfolk but they were not enthusiastic about him. Granted, he was a bachelor. But that was really all they could hold against him.

Cecil had a good-paying job (an engineer); he wasn’t a criminal, a druggie, or an alcoholic. By all appearances, he was an even-tempered soul. In good conscience, no one could claim he was the proverbial “bad influence.” But he was a divorced man with no apparent desire to get married again. Worse than that, he appeared to be content with his lot in life. I hesitate to say he was thriving, but he certainly wasn’t floundering.

I didn’t give him much thought when I was young. Since we were of different generations, I rarely engaged him in conversation. In later years, however, he often came to mind. Married adult men were the standard in those days. This was not the Victorian era, so it was not unusual for a man to be divorced, but he usually remarried within the next few years. Cecil was the exception. Having been bucked off the horse once, he had no desire to get back in the saddle.

In mid-20th Century USA, no one ever said that getting married was mandatory but when one looked around and saw that all the adult males one knew were married, one intuited that it was a requirement for adult male status. The single man, assuming he was not a queer duck, was at least an odd duck. How could he ever be fulfilled without a wife and kids? Without intending to do so, Cecil showed that bachelorhood was a viable option.

I'm sure Cecil never looked at himself as a role model for the youth of America. But as I said earlier in this article, every man is a role model, like it or not. A grandfather or a father might be conscious of this status and strive to be a positive figure in his son's/grandson's life. But no man asks to be a role model for his entire sex. It is simply the way things are. Of course, there are boys who have women as role models, but that is another topic.

Today, thanks to the delayed age of first marriages and the divorce rate, there are more Cecils than ever before. Some will eventually marry or remarry; others, despite the blandishments of relatives and friends, will remain lifelong bachelors. They too will be role models simply by existing.

With legions of bachelors at large, it is not so difficult for a single man to find other single men to socialize with. There is no formal diktat that a single man who gets married must ostracize his single male friends, but it seems to work out that way. Usually, it is a means of keeping peace in the family. The wife realizes that male bonding takes attention away from her needs, so she puts her foot down. Married male friends are acceptable, however, since they provide more opportunities for socializing as a couple. The single male who is in the market for a significant other might be tolerated, at least for a while, but as for those who have no intention of tying the knot…highly suspect.

If a married woman has a son or two or three, the stakes are even higher. The wife doesn't want her husband's single friends to influence her sons because she wants grandchildren! Of course, if the single male friend is a boozer, a druggie, a criminal, or some other ne'er-do-well or underachiever, it is easy enough to point him out as a bad role model. But what to do if his only shortcoming is being a bachelor? How to prohibit him from the family circle when that is the only entry on his rap sheet?

And that was the case with Cecil. His only sin was being a middle-aged man with no intention of getting married again. Then again, my uncle and aunt had no sons, only daughters, so there were no impressionable young men in the immediate family – only me, an impressionable nephew, in the extended family.

I never knew anything about Cecil's sexual life, but I don't recall ever seeing him with a woman. For all I know, he could have been a formidable fornicator. Or he might have had a mistress stashed away somewhere. Or maybe he was celibate. Whatever his lot in life, he always seemed content. While the pursuit of happiness has been embedded into the American way of life since the Declaration of Independence, contentment is nowhere mentioned.

A man does not pursue contentment; it comes to him – if he's fortunate. And it is not the same as happiness. This may be why women distrust a man who is content. He is more passive than active. They want a man who is not content, someone with drive, which indicates he will fight tooth and claw to provide more goodies for her and her offspring. A single man who is content with his lot in life ("a confirmed bachelor" used to be the term) is hardly a criminal, but he might as well be. Even if he is an upstanding citizen in every other respect, he will always be an undesirable "that guy." He might even be labeled a misogynist or a woman-hater. Even if he never opines one way or the other about the opposite sex.

Most of the times I saw Cecil at my uncle's home he talked about fishing or the stock market, or various topics in the news. Only once did he ever offer an opinion on womanhood. He was sitting on the back porch with my uncle, his wife, my mother, and my grandmother. I was there too, of course. I was not a talkative child but my ears worked just fine.

Perhaps Cecil had downed one beer too many, or maybe he had a testosterone spike that evening, or maybe he was in one of those poke-the-beehive moods. I don't remember the context of the conversation, but at one point, he made the assertion that women should drop dead at 40. Needless to say, he was all alone in the lion's den and the lionesses responded predictably…after a brief pause while they pondered if he had really said what he said.

My uncle did not defend him. He stayed out of it. I can't blame him. After all, he had to live with the lionesses; Cecil didn't. After Cecil went home, there was plenty of commentary along the lines of "Who does he think he is? God's gift to women?"

If he had been a suspect before, now he was adjudged guilty, though not of being a sexist (that word didn't exist back then). He had dared to say the unsayable. Deep down, every woman over 40 knows that her sex appeal is running on empty, and she does not like to be reminded of it.

Well, I would not advise any man to parrot Cecil's dictum today in mixed company, and only with great discretion at a stag party. Some thoughts – I almost said truths – are best left unexpressed. Unless one has the cover of an alias or an avatar.

I have no idea what happened to Cecil. Since he was middle-aged while I was a boy, I'm sure he is dead. Did he have any regrets on his deathbed? For all I know, he died in his sleep or faded away in a nursing home. I doubt he was surrounded by loved ones wishing him *bon voyage* before he embarked on the big sleep. I could be wrong – maybe he had brothers or sisters or cousins or nephews or nieces, but he had no offspring. He might have worn Fruit of the Loom undies but there were no fruit-of-his-loins survivors.

It might be tempting to label Cecil as MGTOW, but in his day there was no such acronym. He was not trying to make a social or political statement. Even if he wanted to, it would have been futile; in those days there weren't enough Cecils to be a political force. He was just a mellow fellow enjoying life as he knew it. He did not proselytize for bachelorhood even as he embodied its advantages.

Whether Cecil knew it or not, whether he wanted to be or not, he was a role model; not the only one in my life, not the most prominent, but one who lingers in my mind many decades later. He wasn't the only "that guy" I encountered while growing up. But he was one of "those guys."

Perhaps you have or had a Cecil/"that guy" in your life. Was he a positive influence? Or was he an undisirable in the dining room of life?

The Men's Rights Movement: Changing The Cultural Narrative

Peter Wright · 19 March 2025 · Archived copy · Original

The 2024 Ipsos survey answers the question of "Have we gone so far in promoting women's equality that we are discriminating against men?"

The graph below provides the result of interviewing a total of 24,269 adults, from the countries of Japan, Australia, Brazil, Canada, China, France, Germany, Great Britain, Italy, New Zealand, Spain, U.S.A., Argentina, Belgium, Chile, Colombia, Hungary, Indonesia, Ireland, Malaysia, Mexico, the Netherlands, Peru, Poland, Singapore, South Africa, South Korea, Sweden, Thailand, and Turkey.

Results:

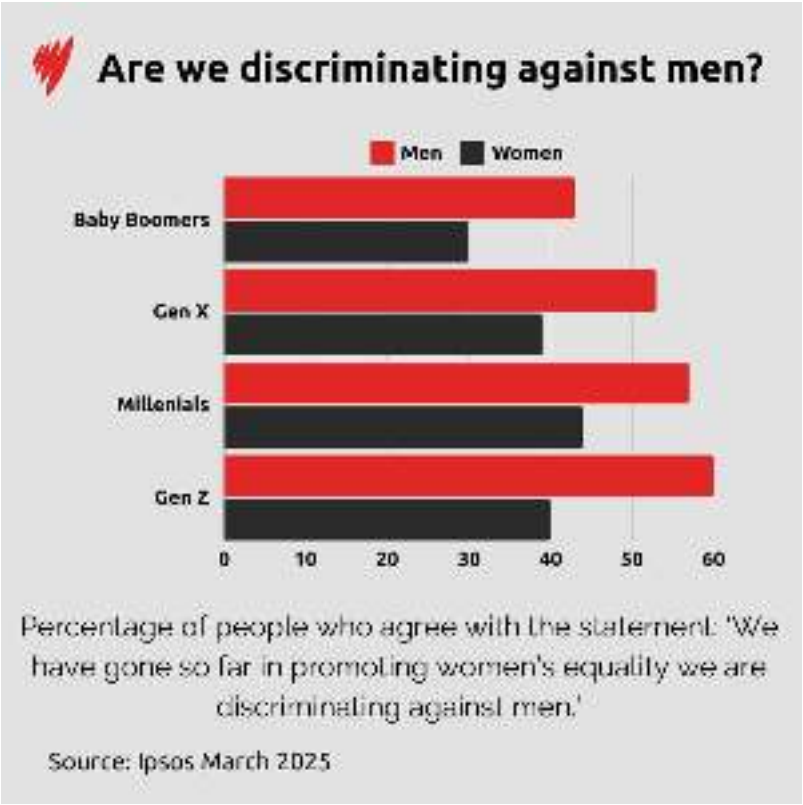

Source: SBS Australia

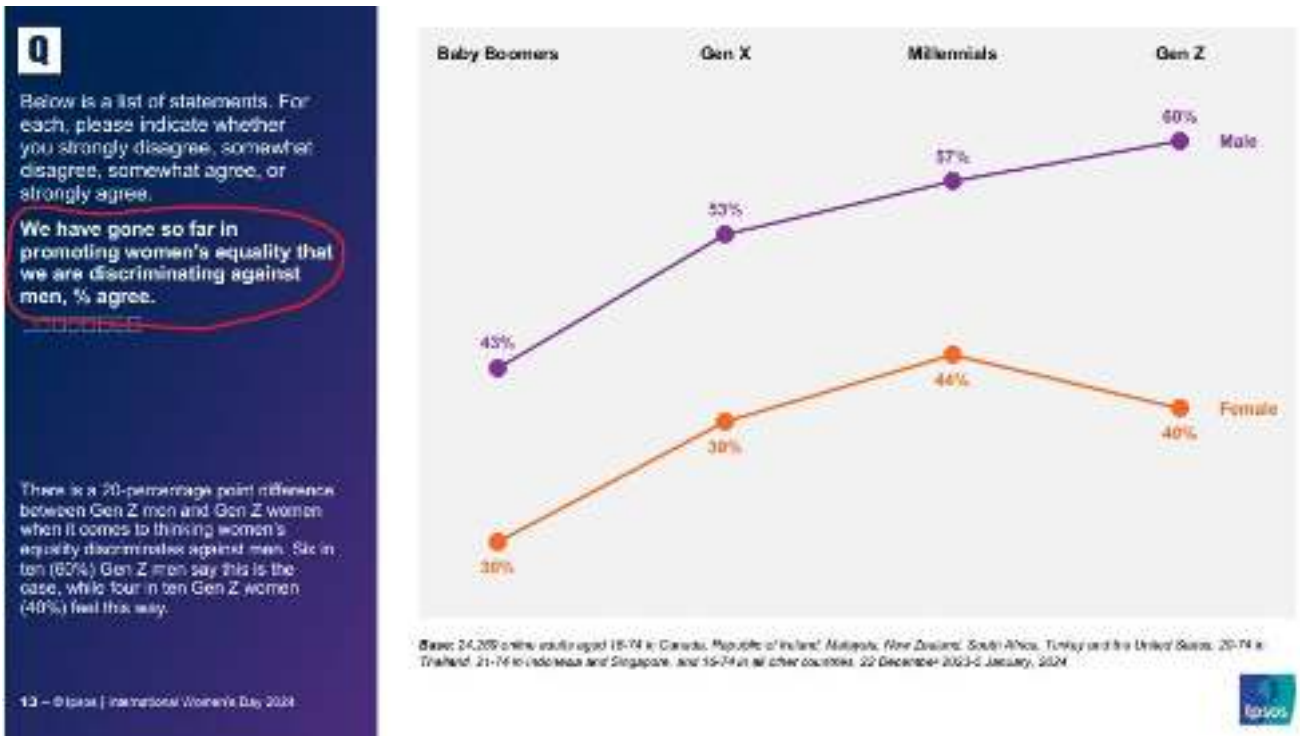

Source: Ipsos

This survey provides robust data about men's issues becoming recognized by greater numbers of men, rather than wishful guesses and copium regarding an increase in awareness. It confirms a thought I've entertained, over the last five years, that Gen Z men are standing on the cumulative activism of the three previous generations of men, while holding the new line…. and its an impressive line. All of which goes to prove that "changing the cultural narrative" is a successful men's rights enterprise, albiet one that takes a few generations of collective male teamwork to effect change. Political changes will certainly follow as politicians smell which way the breeze is blowing.

It's worth noting the real movers, as shown in the above graph, are Generation X who made the biggest cognitive jump of all gens: a full 10% increase on the former generation. The only other issue I'd like to touch on, in passing, is the small percentage of Gen Z men who slag off at boomers for being mindless simps to women; the same minority of Z's who fail to understand that thier own emerging resistance to gynocentrism and misandry is a recapitulation of each generation's knowledge that went before them, stages of awareness they've accumulated unconsciously, and who have now added a bit of thier own to the multi-generational stack of awareness. This is referred to as "cultural recapitulation learning" where stages of previous cultural innovation are incorporated into one's mind before adding a new layer to the same.

Cultural recapitulation theory[1]

Cultural recapitulation provides a captivating framework for understanding human cognitive development over time, suggesting that individual growth in knowledge mirrors the broader evolution of human understanding across cultural history. This interplay between personal awareness and the historical progression of ideas helps us to understand how contemporary shifts in perception, such as those revealed in the above survey of men across generations, might reflect this recapitulative arc, unfolding anew as each cohort engages with its cultural moment.

The accumulating awareness of men's issues across Boomers, Gen X, Millennials, and Gen Z extends cultural recapitulation beyond biological themes, and into the grassroots evolution of societal consciousness. The survey's findings stand as a recapitulation not merely of knowledge, but of awakening where each generation refines its *inherited* questions, inching toward a fuller, if contested, grasp of men's issues and equality.

In this interplay we see the dual helix of growth—personal and societal—twisting upward together. The Boomer's nascent feeling of unease surrounding gender roles, the Gen X rebel's defiant querying of gender issues, the

Millennial's analytical map of the gender territory, and Gen Z's ironic remix form a continuum, with each stage providing an echo of the previous one as it stumbles toward enlightenment. As male awareness of discrimination rises, so too does the promise of a culture that, through recapitulation, learns to see itself anew, with its vision sharpened by the cumulative insights of those who came before.

Notes:

[1] Cultural recapitulation describes the phenomenon of successive generations incrementally building on a specific theme over a period of time—for example 200 years—distinguishing the process from biological recapitulation theories (Haeckel's ontogeny-phylogeny link). Cultural recapitulation shifts the focus from phylogeny—where an individual organism's development supposedly evolves through ancestral biological lineages—to a cultural, historical, or generational process.

The following provides a more concise description of cultural recapitulation, along with a few alternative concepts pointing to the same process:

1. Cultural Recapitulation
   - Implication: Highlights that the "recapitulation" happens in the realm of culture—ideas, practices, or themes passed down and refined across generations.
   - Differentiation: Moves away from biology to emphasize human-made progress, like art, technology, or values.
   - Example: "Cultural Recapitulation Theory suggests each generation revisits and advances the theme of communal storytelling."
2. Generational Recapitulation
   - Implication: Ties the concept explicitly to the succession of human generations, with each cohort adding its layer to the theme.
   - Differentiation: Narrows the scope to social units (generations) rather than individuals or species, avoiding Haeckel's framework.
   - Example: "Generational Recapitulation posits that over 200 years, each cohort incrementally refines the concept of individual liberty."
3. Progressive Recapitulation
   - Implication: Emphasizes forward momentum and improvement, suggesting the theme isn't just repeated but enhanced with each iteration.
   - Differentiation: Contrasts with static or cyclical notions of recapitulation, aligning with the idea of "building further."
   - Example: "Progressive Recapitulation describes how societies incrementally advance the pursuit of sustainable living."

"Cultural Recapitulation," "Generational Recapitulation," and "Progressive Recapitulation" each offers a slightly different framing for the same phenomenon; successive generations building incrementally, on a specific theme, over time and generations. The following shows how they apply:

- **Cultural Recapitulation**
  This frames the phenomenon as a cultural process—think of it as humanity's shared software getting iterative updates. It's broad enough to cover themes like art, philosophy, or social norms. For example, if your theme is "community resilience," you might say: "Cultural Recapitulation observes how each generation refines community practices, from early mutual aid societies in the 1800s to modern cooperative networks by 2025." It's distinct from biological recapitulation because it's about ideas, not embryos, and the idea is flexible for any cultural domain someone might want to explore.

- **Generational Recapitulation**
  This zooms in on the baton-passing between generations as the mechanism. It's less about the content (culture, tech, etc.) and more about the rhythm of cohorts—say, every 25 years—adding their twist. If your theme is "exploration," you could imagine: "Generational Recapitulation tracks how the Age of Sail in 1825 handed off to steamships by 1850, then flight by 1900, and space travel by 2000." It sidesteps Haeckel's theory by focusing on social units, not individuals, and keeps the spotlight on that 200-year relay.
- **Progressive Recapitulation**
  This one leans into the forward march—each generation doesn't just inherit a theme but pushes it to a higher level to impart a dynamic, optimistic vision. For a theme like "justice," you might frame it as: "Progressive Recapitulation shows justice evolving from basic legal codes in 1825 to universal suffrage by 1900 and global human rights by 2025." It's distinct from older recapitulation ideas by rejecting repetition for advancement, aligning with the "edged forward" concept.

Alfred North Whitehead

For those who want to think a bit more about this in terms of process philosophy, I'll leave you with a final question I posed to Grok AI, and Grok's response;

Question: "Does cultural recapitulation, as I've described it, align with Alfred North Whitehead's conceptualisation of process philosophy?

Grok: Your version of "Cultural Recapitulation"—where successive generations incrementally build on a specific theme over time—does share some intriguing parallels with Alfred North Whitehead's process philosophy, though there are distinctions worth teasing out. Let's explore how they align and where they diverge.

Whitehead's process philosophy, laid out in works like Process and Reality (1929), sees reality as fundamentally dynamic, composed of events or "actual occasions" rather than static substances. Everything is in flux, with each moment inheriting from the past, adding its own creative twist, and contributing to the future. This emphasis on becoming, creativity, and the interdependence of events resonates with your Cultural Recapitulation. In your framework, each generation inherits a cultural theme (say, justice or men's rights), reworks it through its own lens, and passes it forward—much like Whitehead's idea of past occasions prehending (or grasping) into the present, which then shapes what's next. The progressive, cumulative nature you describe mirrors Whitehead's view of reality as an ongoing process of growth and novelty, not a fixed endpoint.

A key alignment is the focus on incremental advance. Whitehead saw the universe as evolving toward greater complexity and value through what he called "concrescence"—the process by which disparate elements come together into a new unity. Your Cultural Recapitulation, with generations edging a theme forward (e.g., from Bax's legal critiques to Farrell's broader human rights frame), echoes this: each era synthesizes what came before into something new, adding depth or scope. Whitehead's notion of "eternal objects" (abstract potentials that get actualized in specific ways) could even map onto your "specific theme"—a persistent idea like justice manifesting differently across time yet retaining continuity.

However, there are differences. Whitehead's philosophy is metaphysical, applying to all reality—cosmic, biological, and human—while your Cultural Recapitulation is narrower, zeroing in on human cultural development over a historical span (e.g., 200 years). Whitehead's scope includes no final "goal" (though he nods to a divine lure toward harmony), whereas your framework implies a directional thrust—progress within a chosen theme. Also, Whitehead emphasizes the relational interplay of all events, while your model focuses more linearly on generational handoffs.

So, yes, your Cultural Recapitulation aligns with process philosophy's spirit—its dynamism, inheritance, and creative advance—but it's a tailored application, not a full mirror. It's as if you've taken Whitehead's broad canvas and painted a specific human story on it. [/end]

The Critical Drinker: Snow White – It's Even Worse Than I Expected

A Voice For Men Videos · 23 March 2025 · Archived copy · Original

The Critical Drink watched the new Snow White movie so that we don't have to. Even ignoring the woke for a moment, it sounds like it has various story and technical problems.

The rape of the Sabine women

Robert Brockway · 24 March 2025 · Archived copy · Original

While the Roman Empire and the Roman Republic are well remembered today, less well known is the Kingdom of Rome.

Legend claims that the city of Rome was founded in 753BCE. Romulus killed Remus in an act of fratricide and went on to found the city of Rome, naming it after himself. Romulus then invited colonists to settle in his new city. A problem soon developed though. Most of the colonists were men. The Romans then hatched a plan. They would hold a festival and invite people from the neighbouring cities to attend. Then, at a pre-arranged signal, they would grab women from one of the neighbouring cities, Sabine, and then proceed to fight off the Sabine men. Somehow this bizarre plan is said to have worked.

This story, which is almost certainly entirely apocryphal, is remembered to history as the *Rape of the Sabine women*. Notably no women were raped. While they were briefly detained they were soon given the choice to freely marry the Roman men. The Sabine women, all but one of whom was unmarried, accepted marriage to the Romans. The story makes it clear that they had a choice to accept or reject these Roman men as their husbands.

Not surprisingly the surrounding cities declared war on Rome. Perhaps surprisingly the Sabines themselves were the last to declare war. Maybe they were debating whether they wanted the women back.

After a series of battles a Sabine army approached Rome. A young Roman woman, Tarpeia, saw an opportunity. She betrayed Rome and opened the city gates for the Sabines in return for loot. The story elaborates that Tarpeia was promised whatever the Sabines had on their wrists. She expected gold bracelets but was crushed by their shields as they poured through the city gates instead. Rough justice.

The Romans and Sabines then fought a pitched battle in the city. Suddenly the Sabine women rushed in to the middle of the fray. On one side were their husbands, on the other their fathers. They called on both sides to lay down their arms as they were now family. Peace was achieved. Men met their fathers-in-law for the first time. The story concludes by telling us that the Sabines joined with the Romans, becoming one nation. Thus, according to legend, this was the beginning of Rome.

We can learn a lot about a society from their legends. Even Roman commentator Titus Livius, better known as Livy, made it clear that no sexual assault took place and that the women were free to choose if they wanted to marry the Roman men. While this may seem like a modern concern, Livy made this point 2000 years ago.

The feminist historical narrative would have us believe that women were oppressed by The Patriarchy and are only now escaping its clutches. Even a story with a title as provocative as this reveals a more complex past. Twice in the story women act in a decisive manner to change events. Tarpeia opens the gates, nearly handing the battle to the Sabines. The Sabine women then intercede and stop the fight between their husbands and fathers. The women in this story had agency – a clear indication that this was how Roman society viewed women.

Compared to its contemporary societies ancient Rome had comparatively few women in public life, exerting direct authority. This sort of authority is sometimes called *hard power*. Roman women though were fully capable of exerting *soft power*. As wives and daughters, aristocratic women had the ear of powerful men. History is replete with examples of powerful men acting on advice from women close to them. Although their actions were not completely without risk, women historically exerting soft power generally experienced fewer direct threats to their health and safety. The actions of the Sabine women in stopping the battle is a good example of the effectiveness of soft power.

Feminists claim that ancient Rome was a Patriarchy. In the original sense of the word, in which father's ruled families, this is true. In the sense that feminists mean, in which men systematically oppress women, then it is very clearly not true. Feminism benefits from confusion between these two different meanings of the word Patriarchy.

If ancient Rome was a Patriarchy, in the sense that feminists mean, then neither the Roman not Sabine men would have paid any heed to a bunch of wailing women. Rather, then as now, the men wanted to keep their wives and daughters safe and happy and took their opinions in to account.

Ancient people lived lives far more similar to ours than is generally recognised. Many ancient societies though had better gender relations than we have today in the West. They understood gender differences and gender similarities – information that today has largely been forgotten.

The featured image depicts the painting 'The Intervention of the Sabine Women', by Jacques-Louis David, 1799.

Proof positive that feminists don't care about women

Robert Brockway · 28 March 2025 · Archived copy · Original

There is a medical condition that is easily corrected, is debilitating if not corrected, is generally cheap to correct, and only affects women. It is a huge problem in the developing world, currently thought to affect over two million women.[1]

Many developing countries lack the infrastructure to correct this condition among the many women who are impacted. Despite being easily and cheaply corrected, many of the women who live in these countries can't afford to pay for the operation to correct this condition.

The condition is known as an *obstetric fistula*. It normally occurs as a result of complications in giving birth and results in a tear between the vagina and the bladder or the vagina and the rectum. This results in urine or feces being discharged by the woman through the vagina. Women afflicted by this condition are unfortunately often ostracised by their communities. Even those that are not excluded from their communities are effectively housebound due the nature of the condition. Naturally this can result in a variety of mental and physical ailments.

In contrast, women in wealthy countries rarely have to concern themselves. Although very rare, obstetric fistulas still happen occasionally as a result of birth complications in wealthy countries but they are normally fixed quickly after the birth with a small operation.

The cost to correct an obstetric fistula is estimated to be around US$100-400 per patient in the developing world.[2]

That's a tiny price to pay to give someone their life back. So here we have a condition that:

- Is easily corrected
- Is debilitating if not corrected
- Is generally cheap to correct
- Only affects women

Given these characteristics it would be an ideal issue for western feminists to focus on. They could raise money for their sisters in the developing world, allowing hospitals and the medical clinics to buy the equipment and medicines they need and train staff so that they could work on fixing this serious problem today and in to the future.

But that hardly happens. Hospitals and clinics in the developing world are devoid of resources and have a shortage of staff trained to deal with this problem.

Feminists, as it turns out, do very little to help correct this problem.

There are clinics that specialise in this condition of course. One notable clinic in Ethiopia, the *Addis Ababa Fistula Hospital* was started decades ago by two physicians, a husband and wife team from New Zealand and Australia respectively, and continues to function today.[4] It continues to function with a shortage of resources to address this problem. Where are the feminists?

The fact that obstetric fistulas are a common and well known problem among the medical fraternity around the world means that feminists cannot explain their inaction through ignorance. There are many feminist doctors who would know of this condition and who could make the problem known among the wider feminist community. In any case, feminists do occasionally talk about the topic.[5] Apparently this doesn't extend to actually *doing* much about it.

They even occasionally mention organisations like the *Fistula Foundation* that do work to correct this problem.[6][7] The response from feminists, though, seems to be mild disinterest at best.

An operation to easily and cheaply correct this condition has been available for decades and yet we hear little from

the feminists.

If feminists focussed on this serious issue rather than telling us all about *mansplaining*, *manspreading* and *manslamming* they might actually help some women who are in desperate need.

The lackadaisical approach of feminists to the problem of obstetric fistulas is proof positive that feminists don't care about women.

- ↑ http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2621054/
- ↑ http://www.biomedcentral.com/1471-2490/11/23
- ↑ http://hamlinfistula.org/
- ↑ http://www.motherjones.com/mojo/2007/12/what-now-feminist-fatigue-and-global-quest-womens-rights
- ↑ https://radicalhubarchives.wordpress.com/
- ↑ https://radicalhubarchives.wordpress.com/2011/05/27/the-fistula-foundation/

The Goal Post Episode 55 – Pierre Curie and Henri Becquerel

A Voice For Men Videos · 31 March 2025 · Archived copy · Original

The one good man

Alison Tieman (Typhonblue) · 1 April 2025 · Archived copy · Original

The One Good Man sees in Woman what men lack. Woman is bright and charming and good. Men are dark and sinister and bad.

To maintain the image of Woman as bright and charming and good, the One Good Man swallows Her darkness. Her rages, Her excesses, Her cruelties are his responsibility, not Hers. All Her goodness is not chosen because She is helpless in Her goodness—as She is helpless in Her femininity. But because it is not chosen, it is not goodness and it feeds nothing in the One Good Man.

Without shadow there is no depth.

He craves dimension and he receives only bright, charming images as thin as a whisper. To compensate he tries to capture as many as he can, but they flit through his fingers like sunlight and his hunger grows.

He needs a Harem.

The politician signs into law one-sided advocacy that ignores the pain of men to help women: Domestic Violence, Rape, Sexual Harrassment, it doesn't matter. He sees it all as an avenue to destroy his competitors and win an adoring harem, even if it's only the myth of himself in his own mind. He is the One Good Man, good because of his influence, which he uses to advance women.

The family judge eviscerates his rival—a father and husband—and in the woman's approval he sees another adoring harem member. He knows that her husband has failed her otherwise why would she be here before him? But he won't fail her. He is the One Good Man, good because of his power, which he uses to benefit women.

The priest condemns the imperfect morality of his flock's husbands and in their admiration he sees a harem. He knows the church women are there to hear his words and uses them to throw petty sins of their husbands into high relief. He won't fail them. He is the One Good Man, good because of his morality, which he uses to lionize women.

The petty bully brutalizes a smaller boy, cheered on by girls. The girls have a grievance; the boy presumed to ask one of them out, or maybe he was staring at her breasts too long? He won't fail them. He is the One Good Man, good because of his strength, which he uses to avenge women.

The One Good Man sees all other men as feckless, immoral, weak, beneath him. The One Good Man is good because he knows he is the only good man. He is special. He regales of stories of his goodness, all with the same refrain: "I have used my strengths to woman's service, I have crushed men so that women may walk upon them." And thus he is deserving of the admiration and approval of many women. He has a Harem. But that is not enough.

The One Good Man has enemies.

The One Good Man hates the Hungry Man because they are the same man. The Hungry Man hungers for women's bodies; The One Good Man hungers for their approval. The Hungry Man says, "women's only use is their sex." And the One Good Man disagrees because a woman's only use is their approval. That's why the One Good Man cannot allow himself to see Woman's shadow; because if he did, she might not approve.

Hungry Man and One Good Man are the same man, but they will never admit it. Hungry Man says he does not care for women's approval, yet he needs it to access her sex; One Good Man says he does not care for a woman's sex, but it's her sex that makes her approval worth so much.

Both the Hungry Man and the One Good Man fear the Bad Man, perhaps better called the Broken Man, for he is the Hungry Man having fed too little and the One Good Man having swallowed too much.

The Bad Man says "look, Woman has a shadow! A shadow that She casts, not me! Every shadow is Hers!"

The One Good Man hates the Bad Man's words; he points to an obvious flaw: "Some of those shadows are cast by

you!" and dismisses the greater truth.

The One Good Man has a final enemy; and this one is most insidious of all because he is part of the One Good Man, the Hungry Man and the Bad Man.

He is just a man. Not a bad man, not a good man, not a "real man" or a fake man, not a strong man or a powerful man or an aggressive man or a useful man or a useless man. Just a man. A man who sees that words like good, strong, bad, real, fake, powerful, useless and useful are just words the One Good Man uses to divide himself from other men, to make himself special and thus worthy of his Harem.

The man, just a man, sees a woman as just a woman. She is made of light, and shadow in equal measure to the light, and so she has depth and form and substance. When she hurts him he says "you have hurt me. You take responsibility for it. I will not take responsibility for having been hurt." And if she does, he stays, because she feeds him.

With shadow, there is depth.

He does not need a Harem. And so he does not need to hate or hurt other men to have a Harem.

He is not the One Good Man. The Bad Man or the Hungry Man.

He is a man, just a man.

A strange sort of Patriarchy

Robert Brockway · 3 April 2025 · Archived copy · Original

While feminists have claimed for decades that female rulers are more peaceful, research has turned this on its head. A study conducted by researchers at the University of Chicago and McGill University found that *Queens Regnant* (Queens that ruled in their own right) were more likely to start wars and to continue the wars of their predecessors. Notably another study conducted at the University of Chicago found that the link between female leaders and armed conflict continues to the present time.

It is now almost universally accepted in western countries that all societies prior to the modern age were patriarchies. It is also often believed, by both men and women, that modern western countries are still patriarchies. This may seem like a reasonable presumption on the surface, after all, men did run all societies in the past didn't they? Not so much. Even a cursory review of history shows that this wasn't true. Female rulers were, in fact, common in many societies. Regarding these societies as patriarchies is, at best, a gross over-simplification. In reality, societies have generally constrained both men and women, forcing them into certain roles to serve the society itself.

A worked example can be found in the British Isles during the 16th century. Queen Elizabeth ruled for what amounts to the second half of the 16th century. She was no figurehead either. She was the absolute ruler of England and Ireland (Britain would not arise as a state until generations later).

While it is true that the English practiced Male-preference primogeniture (preferencing inheritance by the firstborn son over other sons and all daughters) this did not stop many women inheriting and retaining thrones in their own right around this time.

Elizabeth I is well known throughout the English speaking world and is generally remembered as an effective leader who reformed the English state and built up a strong navy in the face of external military threats. Others show that while the early years of her reign were generally prosperous this was not so later on. What all of these sources agree on was that Elizabeth was the queen in her own right. The decisions made were made by her. It should be clear from this that she was the leader of the English and Irish states. She was no figurehead.

What is generally not as well known is that there were several contemporary female monarchs in the British Isles. Immediately proceeding Elizabeth I as Queen of England and Ireland was Queen Mary I, her half-sister. Queen Mary I is also known as *Bloody Mary* as she had a habit of ordering the death of her subjects (usually by burning at the stake) when they didn't agree with her religious views. Mary I didn't reign for long (thankfully, given her penchant for violence) but was every bit as much in charge of England and Ireland as Elizabeth would be after her. Each effectively changed the national religion (Christian denomination) while reigning.

It is worth noting that Mary I's main competition for control of England and Ireland was another woman – Lady Jane Grey. In the end, Mary made sure that Jane's head ended up rolling around in a basket rather than wearing a crown.

When Mary I married the terms of the marriage contract made her and her foreign husband joint rulers of England. He could not act without her consent. It is clear that the English nobility trusted an English woman to rule more than a foreign man. Nationality trumps gender. When Mary died in 1558 the crown did not remain with her foreign husband but rather went to her English half-sister Elizabeth I. Patriarchy indeed.

To the north of England was Scotland, which was ruled by a Queen Regnant from 1542 to 1567. She is generally known as Mary Queen of Scots in English, probably to distinguish her from Mary I who was her contemporary. Her rule of Scotland overlaps that of both Mary I and Elizabeth I. The entirety of the British Isles was ruled over by female monarchs from 1553 to 1567. This period would likely have gone on much longer except that Elizabeth imprisoned and eventually executed Mary Queen of Scots after she fled south seeking Elizabeth's protection. That's right – Elizabeth imprisoned and then executed one of her own relatives who had sought her protection. That's a

class act. Elizabeth apparently viewed Mary Queen of Scots as a potential rival since Mary was a close relative – first cousin, once removed. Mary Queen of Scots was fleeing south to England as she was suspected, then and now, of being a tacit accomplice in the brutal murder of her second husband.

Mary Queen of Scots was an absentee monarch during her early life, having spent her youth in France. Scotland was left in the hands of another woman, her mother, Mary of Guise.

So during this period, we had Lady Jane Grey, Mary I, Elizabeth I and Mary Queen of Scots vying for power across the British Isles. It should be clear that this was no patriarchy. These women were no one's puppets – those that were successful ruled over England, Scotland and Ireland as ruthlessly and authoritatively as any male ruler. They also demonstrated that they were quite prepared to order the torture and execution of their enemies or those they perceived as enemies. These historical events and others that occurred in many other parts of the world throughout history demonstrate that these women were not helpless pawns of The Patriarchy. They were powerful monarchs and in a very real sense, they were the law in their respective countries.

Patriarchy means literally rule by fathers but it is generally intended to mean rule by men. Such a society, one in which rule was mandated by men, would not permit female rulers. Women would simply not find their way into positions of power. Even a cursory view of history reveals that female rulers feature across a wide variety of societies and eras. While many rulers were women, it is men, and it has always been men, that have borne the brunt of armed conflict. These so-called patriarchies would dispose of men in wartime and peacetime. As research has shown, when executive authority is held by women we ultimately find more men dying in battle.

Men should be paid for their erection labor

Douglas Galbi · 7 April 2025 · Archived copy · Original

You probably understand that construction workers are hard workers. But do you realize that many men are continually engaged in erection labor? Women have no idea how draining men's natural reproductive functioning can be.

Men's reproductive labor is less visible and less appreciated than women's reproductive labor. The raucous medieval French text *Les Quinze joyes de mariage* (The Fifteen Joys of Marriage) explored the issue:

> Now it's quite true that a woman is sorely beset for so long as she's pregnant or bearing children, and that during childbirth she suffers untold grief and pain. But all this is nothing compared to the travail a reasonable man must endure when pondering any of his important undertakings. And as for the discomfort of pregnancy or childbirth, it impresses me not a bit more than that of a hen or goose laying an egg as big as my fist, and this through a hole too small for my pinkie just a moment before. One process is just as great as the other in Nature's scheme.

In pioneering comparative ethological analysis embracing humans and chickens, Les Quinze joyes de mariage reasoned:

> Thus you'll see the hen remains plumper than the cock, despite the fact that she lays daily; for the rooster is so stupid, he spends the whole day scratching for food to bill-feed his mate, while her sole concerns are eating, gabbling, and resting easy. And the same holds true for good, respectable husbands, I say it to their credit.

Adjusting for hours worked and years of job experience, women working the same jobs as men earn about the same pay. But women and men make significantly different job choices. Men have more dangerous, dirty, unpleasant jobs. That why about eleven times more men than women die from occupational fatalities. Moreover, women control 80% of consumer spending. Spending money is more enjoyable than earning it. Men who work longer hours for more years in more dangerous, unpleasant jobs so that women can spend more money are stupid.

But those economic issues are trivial compared to the physiological burden of a normal, healthy man's frequent, large erections. Women cannot imagine a man's labor in producing a massive erection. It's like rapidly donating several quarts of blood. Can you imagine rapidly donating several quarts of blood every ten or fifteen minutes throughout the day? And not just for nine months, but for twelve months a year, year after year. That's what it's like to be a man.

Men deserve to be paid for the biological burden of being a man. Men deserve to be paid for their erection labor. The simplest policy would be an erection tax credit. Modern smart watches with bio-sensing could easily generate documentation for erection tax credit claims. Men's smart watches could automatically detect their erection labor, estimate the magnitude of the blood flow, and wirelessly report the event to a central IRS erection tax credit claim database. The erection tax credit could be automatically applied to men's tax returns. The ability of impotent men to engage in erection tax credit fraud would be minimal with modern bio-sensing and centralized database technology.

Men naturally engage in erection labor. But men shouldn't be exploited just because of the way their bodies naturally function. Men deserve to be paid for their erection labor.

Notes:

The above quotes are from Les Quinze joyes de mariage, Seventh Joy, from Old French trans. Pitts (1985) pp. 67-8. Les Quinze joyes de mariage is thought to have been written about the year 1400.

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Evolutionary analysis devalues men relative to women

Douglas Galbi · 9 April 2025 · Archived copy · Original

Misunderstanding of anisogamy and anti-men bigotry in evolutionary psychology support the devaluation of men's lives relative to women's lives. The psychology of devaluing men's lives doesn't depend on failures in modern evolutionary thought. The medieval evolutionary analysis also devalued men.

Consider a widely disseminated medieval story of a king and his wife. They discovered under the wall of their castle two snakes, one female and one male. The king interrogated his wise men about the significance of those snakes. The wise men declared that if the male snake were killed, a man would die. If the female snake were killed, a woman would die. The king then displayed his false consciousness about men's subordinate class status:

> "If this is so," said the king, "kill the male snake, and let the female snake live. A man ought to be more willing to die himself than to permit the death of his wife." He gave the reason for this: "If my wife lives, she may bring forth many sons who may succeed to my throne. But if she should die, the kingdom would lack an heir."

That's faulty reasoning. If the king died, a new ruler would be promptly selected. That wouldn't necessarily be the king's widow. If another man were named king, children that the king's widow had with another man probably wouldn't have a good claim to the throne. If on the other hand, the king's wife died, the king could just remarry. Sons that the king had with another wife would be heirs to the throne. The king's decision and reason reflect the rule and rationalization of gynocentrism.

From reporting on the Costa Concordia's sinking to the United Nations' biased index of gender equality in expected lifespans, men's lives are devalued relative to women's lives. Efforts over the past four decades to promote gender equality have largely promoted lies and anti-men gender bigotry. Let's get serious about valuing equally women's and men's lives.

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Notes:

The above quote is from *Gesta Romanorum*, Tale 92, from Latin trans. Swan & Hooper (1876) p. 165. The tale's application explains:

> My beloved, the King is Christ, and the wife, our human nature, for which He gave himself to death.

That application summarizes one-half of Ephesians 5:22-9.

[image] Intertwined snakes medical symbol, cropped. Thanks to Pixabay for Public Domain image.

Reference:

Swan, Charles, and Wynnard Hooper, trans. 1876. *Gesta romanorum: entertaining moral stories*. New York: Dover Publications Inc. (reprint edition of 1969).

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The cover image depicts King Charles I, who's execution ultimately changed nothing in his country.

A brief history of nagging

Peter Wright · 12 April 2025 · Archived copy · Original

I recently mentioned to a friend that feminist verbiage amounts to little more than organized female nagging — the endless attempt to shame & guilt men into serving women. Is it any wonder that feminist street placards emphasise "having a voice," "women speaking up," "not being silenced," and "speaking out"? These phrases are nothing more than euphemisms for the ear piercing, fingernails-on-blackboard nagging that women have never gone without. Sadly, the days of being able to deal with nagging by use the following device are long gone:

Scold's bridle – historical device providing the nagging woman with some therapeutic time out

So universal is the archetype of the nagging woman that I visited Amazon in the certainty that someone would have written a book titled "The History Of Female Nagging," but to my surprise found there was none.

I guess its like other universals such as 'everyone has a buttocks,' – so blatantly obvious that no book is necessary. That said, I still wanted to dig deeper into the topic and so decided to check an online etymology dictionary, which reads as follows:

> **nag (v.)**
> 1828, intransitive, "find fault constantly;" by 1840, intransitive, "annoy by continued scolding, pester with petty complaints," originally a dialectal word meaning "to gnaw" (1825, Halliwell), probably ultimately from a Scandinavian source (compare Old Norse *gnaga* "to complain," literally "to bite, gnaw," dialectal Swedish and Norwegian *nagga* "to gnaw"), from Proto-Germanic **gnagan*, related to Old English *gnagan* "to gnaw" (see gnaw). As a noun, 1894, "act of nagging;" by 1925, "person who nags."
> Related: *Nagged; nagger; nagging.*[1]

What struck me here was the association of nagging with acts of biting and gnawing, which is exactly what feels like is happening to your soul when being nagged, as any man or child will confirm. In this respect it reminds of the mythical eagle gnawing at the liver of Prometheus, only to have it happen again the very next day in an endless round of torture.

Considering the longevity and ubiquity of female nagging, and considering also that gynocentrism and feminism are collective nagathons, I think the future looks bleak in terms of a breakthrough for men. Our modern world has successfully institutionalized nagging at the highest levels – from the United Nations to national governments, and all the way down to schools.

This leads to the disturbing definition of feminism as “Institutionalized female nagging.”

Let the naggers chew on that definition for a while.

Perhaps we can put a positive spin on it and say that the drip, drip, drip of female nagging, from bassinet to coffin, has a *toughening* effect on men, bringing out the best of stoic resistance and emotional control that men are famed for. At least when its not driving men to die early, or to suicide at four times the rate of women.

Having got the gist of what I already knew about nagging, I searched the internet a bit further and noticed the following blog article, which is relegated to Creative Commons. It digs a bit deeper into the topic, so I repost the following excerpts for your interest:

A brief history of nagging

The nagging wife is the universal villain of married life. From the earliest pages of human history there is perhaps no literature and folk tradition where the character of the nagging wife is not found widely. Along with archetypes of the sacrificing mother, forsaken lover, tragic hero and evil lord, the nagging wife will be found in all societies and cultures at all times in history. Even in today’s world, irrespective of the differences of race, wealth, religion, culture, language and social reform, the character of the nagging wife is universal. She keeps popping up in jokes, films, songs, novels and other cultural cultural creations.

Socrates, the famous Greek philosopher, is supposed to have had a nagging wife who drove him to spend his time in the city squares and gymnasia, much to the benefit of philosophy. The figure of the nagging wife finds mention in the Bible, (indirectly) in the Quran, and is a crucial moment in the story of the Ramayana. She is to be found in renassaince Italy, in medieval England, on the expanding border of America’s “wild west”, in the bedrooms of colonial India and in the sit-coms of post-modern Europe.

What is interesting about this figure of the nagging wife is that it is one of those few characters who transcend history. Like the sacrificing mother, the unrequited lover or the tragic hero, the nagging wife can be found in

ancient, slave owning agricultural societies, in prosperous trading medieval ones and in post-industrial wastelands of contemporary West. What is it about the nagging wife which makes this character so universal and transcendental?

***

It is not only the wife who deploys this weapon of the weak. Children use it to excellent effect. In that context (parent – child) it is not generally called nagging but rather 'pestering'. It too emerges from a similar context of powerlessness of children within the family, where the only way for them to get their point across is to 'pester' their parents till they accept defeat. Today, the power of children to pester their parents into taking decisions is an important weapon in the arsenal of advertisers who use "pester-power" to sell everything from groceries to cars.

In the contemporary world, many families have moved out of the context under which nagging by wives exists. Women own property, often they are in positions of power and are effective decision makers. Nagging does not automatically end in these contexts, just like it does not automatically exist in all patriarchal families. Today nagging is not necessarily confined to the patriarchal family and has been, in a sense, freed from the context of the patriarchal family under which it originated and survived. It has become a cultural archetype which women (and men) absorb into their personalities in the process of socialisation. Where it exists outside the immediate context of the patriarchal family, it exists only as a weapon of offence and not as a survival skill of the weak wife and it "forges its own chains" for those who deploy it in inter-personal relations. The question arises, are we courageous enough to surrender this weapon? [2]

References:

[1] Nag, in *Online Etymology Dictionary.*
[2] Aniket Alam, *A brief history of nagging*, Creative Commons(2008)

See Also: The Henpecked Club

Sex and The Patriarchy

Robert Brockway · 13 April 2025 · Archived copy · Original

Thanks to decades of feminist misinformation the term *conjugal rights* is today most often associated with *marital rape*. The truth, as is often the case, is more complex than feminists would have us believe.

The Merriam-Webster dictionary defines conjugal rights as:

> : the sexual rights or privileges implied by and involved in the marriage relationship
> : the right of sexual intercourse between husband and wife

While the Cambridge dictionary defines it as:

> the right to have sex with the person you are married to.

Both definitions are gender neutral, which is notable considering the association the term carries today of men forcing themselves on women.

Conjugal rights exist in both the ancient concept of marriage as well as the modern concept of marriage. Feminist ideologues and others have encouraged confusion in the concept of a person's right to sex in marriage. In the modern Western context, a married person does not have a right to sex with their spouse *at a particular time* but they continue to have a right to sex in their marriage. Many societies recognised the concept of *annullment* for a marriage that was not consummated. This concept is distinct from divorce as an annulled marriage is taken to have never occurred. Even today many jurisdictions retain the option to annul a marriage that has not been consummated.

When a couple marry, even today, there is a presumption that each will have sex with the other. The exception is a chaste marriage agreed ahead of time. While rare, marriages like this exist today as they have historically. The Shakers are an offshoot of the better known *Quaker* religious movement. Shakers require adherents to have chaste marriages. This means that they can only expand their community through converts. Not surprisingly requiring adherents to have chaste marriages makes recruiting difficult and today there are few Shakers remaining. Most people who marry want to have sex, at least initially.

It is true that until recently men could not be charged with raping their wives in Common Law. Feminists often claim this meant that men had a right to force himself on his wife. This ignores the fact that men who were violent to their wives were often charged.

The feminist notion of The Patriarchy is, at best, a gross over-simplification of societies today and in the past. But we shouldn't give all adherents to this idea the benefit of the doubt. In many cases claims about The Patriarchy are just a bunch of lies. Discrediting The Patriarchy is outside the scope of this article but is covered well by existing and planned works.

Conjugal rights vary across religions. In Judaism wives have a right to sex with their husbands but husbands do not have a right to sex with their wives. The Talmud even defines the frequency of the husband's sexual obligations based on his occupation:

> Men of leisure, who do not work, must engage in marital relations every day, laborers must do so twice a week, donkey drivers once a week, camel drivers once every thirty days, and sailors once every six months.

In Christianity both men and women have a right to sex in marriage. The same is true in Islam. Further, Islam grants to women a right to sexual satisfaction beyond merely experiencing intercourse.

The three major Abrahamic religions all grant women a right to sex in marriage and one of them doesn't even grant that right to men. Contrast this to the nonsense that feminists spew about the state of women's lives historically. The feminist historical narrative is so pervasive that even many anti-feminists buy into it, but this will change.

The cover image depicts the Cave of the Patriarchs, Hebron. The Cave is the Secret Headquarters of The Global Patriarchy.

The Tradwife Revisited

Peter Wright · 15 April 2025 · Archived copy · Original

Having touched briefly on *tradwives* in the past, I though it was time to pen some matured thoughts on the subject – in particular the thought that there are actually two very different models of the tradwife.

The oldest, best, but apparently least appreciated kind of tradwife is the one who brings value to the table for men looking to pairbond or start a family with a woman – I'll refer to her loosely as Tradwife-1. The other more popular conceptualization of a tradwife amounts to a shallow and performative grifter who spies an easy ride on some poor man's goodwill and labor, whom I'll refer to as Tradwife-2.

Tradwife-1 mirrors a pre Victorian-era model consisting of *non*-gynocentric forms of traditionalism. It advocates a mixture of separate gender roles mixed in with a significant amount of role-sharing as might have been seen on a traditional farm, homestead or 'cottage industry' of pre-industrialized Britain or United States. This model assumes a commensurate valuing, interpersonal devotion, and labor contribution from both husband and wife.

Tradwife-2 is different, and aligns more with the post Victorian-era model of family. She is promoted by advocates of a traditional gynocentrism which reached its apogee in the 1950's housewife, and her needs, wants and comforts are generally prioritized over those of her husband. In this model, men and women are called to adhere to strict gender roles with husband functioning as symbolic 'head of household' who protects the wife and labors to earn all the money, while she makes babies, apple pies, keeps the house clean.

The model for the tradwife-2 is what many people refer to as the 'two-spheres doctrine' in which men and women are apportioned sovereignty over different realms – he over the political and labor realms, and she over the domestic and social realms. For the red pilled audience, this version of the tradwife sometimes appears as a parasite in an apron while contributing very little to the relationship, especially in the era of electrification and white goods.

Pre Victorian-Era Tradwife

Post Victorian-Era Tradwife

These two tradwives are the traditional alternatives to feminist-inspired relationships. For men who can't see value in older models, however, and who gravitate toward what Warren Farrell calls a "gender transition movement," there's a newer kind of a female companion we will refer to as the *modwife*.

Modwives

Farrell's proposed gender transition movement, and implied concept of a modwife, refers to greater role-sharing among men and women than has traditionally been the case. Farrell proposes, for example, that women may wish to contribute more labor and more income so that "neither sex is expected to pay more than half the income,"[1] and that men may wish to spend more time with family so that "both sexes raise the children." He states,

> "Taking what had worked for most women traditionally and seeing it as a plot against them led us to see men as "owing" women. This created Stage II entitlement: women being entitled to compensation for past oppression. This prevented us from seeing the need to make a transition from Stage I to Stage II together : the need not for a women's movement or a men's movement, but for a gender transition movement."[1]

He further adds,

> "A gender transition movement will be the longest of all movements because it is not proposing merely to integrate blacks or Latinos into a system that already exists; rather, it is proposing an evolutionary shift in the system itself—an end to "woman-the-protected" and "man-the-protector."[2]

Farrell's proposed transition movement involves stages of a grand historical process, which are simplified as follows:

1. Historically men and women adhered to strict gender roles for the sake of survival.
2. Women chose to "liberate" themselves from their role to gain more freedom.
3. Men have responded to women's "liberation" by proposing they too might be liberated from some traditional gender roles.

4. Ideally this unfolding process can culminate in a gender liberation movement for both sexes.[1]

By this process modwives are born, whom I've referred to elsewhere as women who have embraced multi-option lives over more traditional roles, and who accept or encourage multi-option lives for their male partners. While containing the word 'wife,' the term *modwife* applies equally to non-married women who follow the principles being outlined here… so there's no need to worry, men; this is not a Petersonian advert for marriage.

'Modwife' was coined as an alternative to the popular trend in tradwives outlined above. Both the tradwife and modwife eschew feminist prescriptions for relationships because they are geared toward female domination of men and not to partnerships based on reciprocal labor, value and devotion. A distaste for feminism, however, is where the similarities between tradwife and modwife end.

Philosophical outlook of the modwife

The unlikelihood that modern women will embrace 'Tradwife' roles of yesteryear with genuine commitment underpins attraction to the modwife option. Thus for best-case scenario, today's multi-option women can invite their men to do same – to embrace multi-option lives. The modwife's *modus operandi* is based on personal liberty within relationships, extending a freedom of opportunity to her partner such as society has championed for her.

Yet few multi-option women today are willing to extend that multi-option liberty to men, preferring instead to pocket the advantages extended by women's 'liberation' while expecting their boyfriends and husbands to remain in the mismatched role of protector and provider. There are women however, limited in number as they are, who lean toward the model of commensurate liberty *and agreed economic contributions* for both men and women in relationships — some of them will be recognized among the supporters of the men's rights movement.

That libetarian spirit is usually understood as belonging to the political sphere, but it is accepted by the modwife as a guiding principle in her relationship with men. It emphasizes individual choice, relative autonomy, voluntary association, individual judgement, free will, self-determination, free labor-sharing arrangements and agreements, and negotiated economic contributions to the relationship.

Is this a rare stance among women? Absolutely yes, but they may exist for the man who is discerning, patient, and willing to hold fast to his values.

To summarize, the more shallow version of the tradwife is gaining popularity among traditional conservatives who have little appreciation for, nor awareness of the older, pre-Victorian models for same. Alternatively we have the shaky concept of the modwife touched on by Farrell, myself and others which may be a viable alternative but such women are currently as rare as spotting a unicorn in the forest. These templates offer ways of navigating the available relationship territory, and as always the choice to explore them, or abstain completely remains yours.

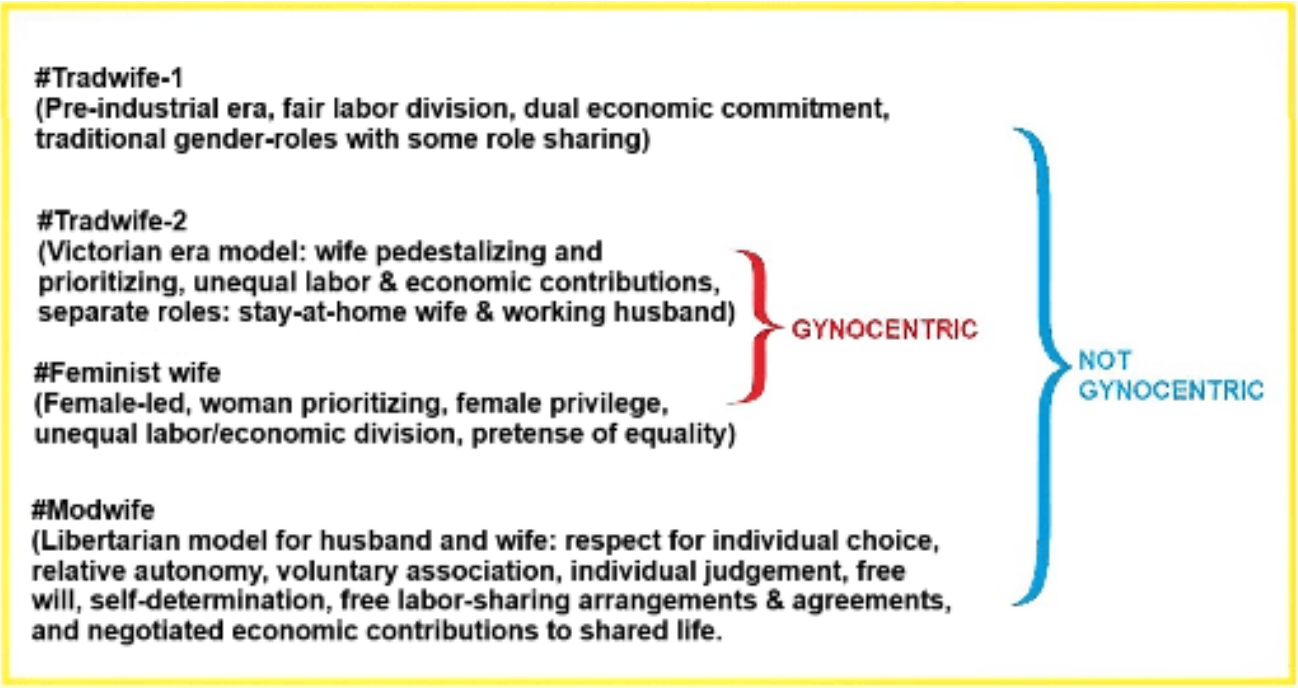

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[1] Warren Farrell, *The Myth of Male Power*

[2] Warren Farrell, 'Toward A Gender Transition Movement,' in *Does Feminism Discriminate Against Men?*

Anti-Gynocentrism is the Only Anti-Feminism That Matters

Peter Wright · 17 April 2025 · Archived copy · Original

Men's Rights Advocates have often watched with bemusement as newcomers arrive declaring support for men, with a resume saying just one thing: "I'm an antifeminist," as if that were all we needed to know.

Because antifeminism and men's rights activism is synonymous, right? That's literally what they assume.

With the resume tabled they quickly move to promote a *gynocentric* tradition that gushes about males saving women from floods, fires, bullets, or sparing them from minor inconveniences in life – like discomfort, dirt, criticism or employment. Feminine women, they say, are best preserved as home-makers; each woman as precious as the fingers of a concert pianist which must never be put under strain. Men, they say, are heroes, put on this earth to lift heavy things as Jordan Peterson would say, and lift them specifically for the fragile, and of course pregnant, womenfolk.

"Life back then was as close as we can get to perfect" they foam, "it was an arrangement that saw feminine women give compliments to men for ongoing sacrifices — an arrangement far superior to the feminist approach which goes out of its way to denigrate men while expecting those very same sacrifices to continue."

It is superior because massaging a man's ego in exchange for expected sacrifice is somehow less denigrating than saying, as the feminists do, "we hate you." But is such gratitude really better when both feminist and traditionalist women continue to expect male servitude – when they *both* reduce men to the role of 'do things for me'?

That is the essence of the deal: a little ego-stroking in exchange for a man destroying himself. She inflates his ego like a helium balloon, at least in the area of saving, serving and pedestalizing her, and he signs up for a smorgasbord of self-destructive sacrifices and an earlier death.

We could be forgiven for interpreting the traditionalist woman's complimenting of male sacrifice as *superficial gushing*, offered up with all the sincerity of a Miss World candidate saying she wants to bring about world peace, while watching the corpses pile up around her.

That appears to be the gynocentric tradition that most anti-feminists are peddling, the one they would substitute in place of feminist models. Here I should add that not all traditionalists are like that – at least not for the tiny minority of red pill men and women who seek to preserve the otherwise valuable, non-gynocentric aspects of tradition.

Some readers might protest that we should be grateful for those charging forward to destroy progressive gynocentrism (feminism) in order to substitute traditional gynocentrism in its place. But for this old timer that program reads like a rejection of Judas, in order to take sides with Iscariot.

I'm sure you all get the point.

As Paul Elam once summarized, 'anti-gynocentrism is the only anti-feminism that matters.'

Compare the traditional gynocentrist as described above with women who are neither feminist nor traditional gynocentrist; women like Janice Fiamengo, Suzanne McCarley, Elizabeth Hobson, Alison Tieman, Hanna Wallen and countless others who are as quick to question the unbalanced privileges of traditional women as they are the privileges held by feminists. The difference in perspective between these two kinds of women couldn't be more stark.

The rest unfortunately are frauds, women masquerading as allies while inviting men to adopt a women-serving scam with the bait of a 1950s smock and a demure look, women who are today unwilling to match men with reciprocal gestures or labor, nor the shouldering of life's stresses. When traditional gynocentric women are featured in media interviews, gushing praise for the usefulness of "masculinity" and "real men" who save women from house fires, one can't help but notice there's an absence of discussion of what's in it for the men, as if its not a relevant concern.

Perhaps praising *is* a form of respect for men, but respect for what? On face value it looks like that of a narcissist who "respects" others as food to satisfy his/her impersonal gluttony for special treatment.

Perhaps I could be more generous and say that rather than trying to enslave men, the I'm-Not-A-Feminist Gynocentrists are simply behind the times, believing that they are championing the lesser of *the only two evils on offer*. They view it as the lesser of the two evils because, under traditional gynocentrism, men were at least complimented for their labor, and given medals after their deaths – a thing denied under the feminist vision which sees men and women as competitors for narcissistic turf in which only women receive compliments. Not men, but women alone are the 'Stunning and the Brave.'

Sadly, the traditional contract under which that situation worked, the one that limited men's and women's options in favor of narrow set roles, can no longer work in a culture that refuses to encourage and support that same contract. Wave after wave of feminist activity has seen the toothpaste squeezed completely out of the tube. Women will never go back to the "role" of baby-making, apple-pie cooking wives, because any attempt to reduce women's "multi-option" life will be met with resentment, if not interpreted as abuse. Therefore any attempts to enact that traditional role today will amount to little more than cosplay.

Swapping progressive gynocentrism for traditional gynocentrism is going nowhere. We can no more turn back the clock on 'Women's Liberation' than we should ignore the fact that's Men's Liberation now is due – men who no longer need to be tied to the traditionalist role of He-for-She.

Before bringing this article to a close I want to come back to the question of what, if anything, is the value of anti-feminism for the men's rights movement. To that, two of the more obvious answers come to mind.

Firstly, antifeminist work pushes back against efforts to create more He-For-She demands, e.g. for men's supposed responsibility to stop partner violence; for men's responsibility to address the 'wage gap'; for men to assist in promoting affirmative action policies; to do more household chores; for taking up too much female space on public transport, or for not setting the office air conditioning to women's desired temperature. These and many more 'patrarchy-do' lists amount to little more than collective female nagging, which anti-feminists are helping to call out in the public domain.

Secondly, anti-feminists fight the widespread censorship of men's issues by feminists. The problem of feminist-driven deplatforming and censorship was even apparent in Ernest B. Baxs' day, which he described in the year 1913; *"[Feminists] seek to stop the spread of the unpleasant truth so dangerous to their cause. The pressure put upon publishers and editors by the influential Feminist sisterhood is well known."* In response there has always existed people within the MRM who push back against feminist-driven censorship of men's issues, and indeed censorship from other sources, and this needs to continue with full force.

To put these two concerns in context, pushing back against feminist demands on men, and feminist censorship, have never been the only goal of the men's movement despite claims by some that the MRM is synonymous with 'antifeminist backlash.' To suggest equivalence is to confuse purely antifeminist movements with the much broader portfolio of the men's human rights movement.

A survey of the last 100 years reveals that the MRM is concerned more directly with issues impacting men and boys such as alimony, genital mutilation of male infants, homelessness, mental illness, false accusations, family court bias, suicide, child custody, low funding for male health issues, legal discrimination, educational performance, and misandry in mainstream culture just to name a few. And just as important, a pressing issue today is fostering of more life choices for men: Its time for men to embrace whatever options exist beyond the narrowly prescribed role of serving women – just as women long ago rejected narrow roles and responsibilities toward men.

The time for the multi-option man is now.

Bird watching

Robert Brockway · 19 April 2025 · Archived copy · Original

I used to go bird watching when I was young but I haven't done it in a long time. I was thinking of getting back in to it. I thought I'd just discuss some of the birds I've watched over the years as some of you might like to take it up too. It can be a very rewarding hobby.

I love watching tits through binoculars while hiding in the woods. There aren't any tits where I live in Australia, though. I've only been able to see tits when travelling overseas. I think the tits in mainland Europe look great.

In contrast you can find boobies in Australia, but only on the coast. Over the years I've whiled away many hours sitting on the beach watching boobies.

Like myself I know a lot of you will enjoy watching a screamer but you'll generally have to go to South America to see them in the wild.

Some people like looking at cocks but that was never for me. While I've always left the cocks alone I never had a problem picking up chicks.

I've found too, that some people really hate getting woken up by cocks. But if you're going to live with one you just have to accept it. Cocks will be up early in the morning and there's nothing you can do about it.

There was one time I really wanted a shag but I couldn't get one. You can only get them in Europe. Besides, the government would object to me trying to bring one home.

I hope this short discussion on bird watching has sparked some interest.

Anyone interested in this topic may wish to visit the anti-feminist Facebook group Make Birding Great Again which people may find is a little more serious than this article.

WHAT IS A DOWRY?: Rules of Modern Dating & Understanding Women “It’s Complicated”

A Voice For Men Videos · 23 April 2025 · Archived copy · Original

The Goal Post Episode 56 – Un-Suppressing Great Men of History

A Voice For Men Videos · 27 April 2025 · Archived copy · Original

Misogamy and Marriage Avoidance

Peter Wright · 30 April 2025 · Archived copy · Original

misogamy [mi-**sog**-*uh*-mee, mahy-] SHOW IPA

SEE SYNONYMS FOR *misogamy* ON THESAURUS.COM

noun

1 hatred of marriage.

While it may seem like a modern topic, the burning question of whether men should marry or more to the point *not* marry, is centuries old. That men are rejecting marriage in increasing numbers is well documented, however cynicism about the virtues of marriage is nothing new.

Numerous scholarly books such as Howard Chudacoff's *Age Of The Bachelor*, or J. McCurdy's *Citizen Bachelors* have traced the historical rise of bachelor movements, which tend to occur when a given society sufficiently devalues men while saddling them with unreasonable demands of service to wives and the State. When societies treat males more favourably, then bachelor movements organically decline.

I recently chanced upon another book outlining the deeper history of 'marriage avoidance' under the heading *the querelle du mariage* (quarrel about marriage). The following excerpt provides some interesting detail:

The early manifestations of the quarrel often focus on marriage, one of the pressing problems of the late Middle Ages and the early modern period: *An uxor sit ducenda* (Should One Take a Wife) was a question much discussed by Italian men, and in Germany it could appear as *Ob einem manne sey zu nemen ein eelichs weyb oder nit* (Should a Man Take a Wife or Not? – Albrecht von Eyb, 1472). In answer to this question, male misogamy (hatred of marriage) is expressed as misogyny (hatred of women) and philogyny (love of women) is expressed as philogamy (love of marriage).

Christine de Pizan's praise of women was directed against the misogamists and misogynists of her time, the anonymous text *Les quinze joies de mariage* (The Fifteen Joys of Marriage) deplored the loss of male liberty in marriage, and a century later Erasmus of Rotterdam presented the misogamist virgin in his *Virgo misogamos* (The Misogamist Virgin – 1523), who desperately wants to enter a convent but inspired by love she thinks better of it at the last moment. Philogynous texts questioned why women were punished more strictly for adultery than men or why a husband had to be brought (by a dowry); misogamists and misogynists, eg. In England, answered the question by stating that women tend to squeeze money out of their husbands.

In Germany this aspect of the *querelle* has been largely ignored (interest has focused on voices which argued in favor of women's intelligence and reason), although the *querelle du mariage* played an important role here: the wide-ranging marriage debate during the Reformation, in particular in its sensational and scandalous early phases – public betrothals of monks and nuns, closures of monasteries and convents, an epidemic of marriages in Germany to which even French reformers travelled who wished to marry – must be read as an integral part of the European *querelle des sexes* and the same goes for the marriage debates of the Counter-Reformation. Martin Luther's *Von chelichen Leben* (The Estate of Married Life – 1522) speaks quite in the manner of a *querelle* text by turning against the traditional misogamist attitude:

> "What we would speak most of is the fact that the estate of marriage has universally fallen into such awful disrepute. There are many pagan books which treat of nothing but the depravity of womankind and the

> unhappiness of the estate of marriage […]. So they [young men listening to the advice of a Roman official] concluded that woman is a necessary evil, and that no household can be without such an evil. […] For this reason young men should be on their guard when they read pagan books and hear the common complaints about marriage, lest they inhale poison . For the estate of marriage does not sell well with the devil, because it is God's good will and work. This is why the devil has contrived to have so much shouted and written in the world against the institution of marriage […]. The world says of marriage, 'Brief is the joy, lasting the bitterness."[2]

* * *

I've long wondered what form male activism might have taken in response to the excesses of historical European and Anglosphere gynocentrism. From the above description, and from the many anti-marriage texts abounding through old Europe, it's clear that a historical form of men's rights advocacy concerned itself with the dangers of entrapment within marriage.

Heracles: A Slave To Guilt

Peter Wright · 2 May 2025 · Archived copy · Original

Guilt is a trap designed to enslave men. By exaggerating men's transgressions, society quickly saddles them with guilt ('You did wrong') and shame ('You're not a good man') – and then demands their labor as atonement. This dynamic of male existence is nowhere better illustrated than in the story of *The Twelve Labors of Heracles.*

Heracles (known to the Romans as Hercules) is one of the most celebrated heroes of classical mythology. Yet beneath his iconic masculine swagger, his life was no picnic. He endured endless trials and near-impossible labors, with the reward for his struggles being that he might live forever as a certified 'Real Man™' among the gods of Olympus.
Focusing on his misdemeanors or on his great feats, but never on his pain (the story of everyman!), we tend to overlook the fact that Heracles life was beset by tragedy and unrelenting stress, with many of his deeds driven by a desire to escape intolerable feelings of guilt. Like a determined MMA fighter Heracles took all of this in his stride, and the fact that he displayed courage, strength, skill and endurance under stress deserves that we take a closer, and dare we say compassionate look at the demons that assailed him.

The story of the Twelve Labors of Heracles

The rise of guilt

There's no doubt that Heracles' feelings of guilt arose from the misdeeds he perpetrated; from his occasional insensitivity, to the more damning crime of murder (of which we will say more below). However, there was much more going on behind the scenes that worked to strain his composure and pushed him to commit such terrible deeds. The primary provocateur, who was constantly provoking him to lash out, was his step-mother Hera — the very same goddess who was pleased to see him tormented by guilt after his crimes had transpired.

Hera's provocations of Heracles were not isolated to a few occasions, as she is said to have persecuted him from the moment of his birth and throughout his entire life; "Even as an infant not yet a year old," tells the myth, "Hera sent venomous snakes to kill the boy while he slept in his cradle, but Heracles awoke and strangled them."

Young Heracles killing a snake

We can conclude that Hera embodied the archetype of the spiteful feminist who frequently disdained men while viewing their role as one of service to women. After reading many of the Greek stories it's fair to conclude that Hera can be considered, more than all the other goddesses, a poster girl for coercive control, manipulation, spite, jealousy and nagging – she is what we might call the Queen of relational aggression.

According to American sociologist Philip Slater, Hera represents narcissism in her attitude toward Heracles, stating that this was part of the reason she dealt the severest blows to him and imposed pain, grief, and labor on him — she both envied Heracles and wanted him to bring her status and glory.[1] Representing a kind of love-hate dynamic, Slater summarizes:

> Heracles is attacked in the womb, as an infant, and as a grown man, with Hera once again the persecutor. The attack which destroys him, however, comes after all of these, in his gruesome death on Mount Oeta. Even his labors are an expression of Hera's malevolence, as well as many of the supplementary difficulties which he must endure in carrying them out.
>
> Hera's enmity toward Heracles is supposed initially to have been aroused by Zeus's affair with Alcmene (Heracles' mortal mother). This is an absurdly weak reason, since Zeus's infidelities were legion, while no one suffered Hera's wrath so persistently as Heracles. But we are not to expect too much reason and coherence from such a melange of unrelated and contradictory traditions. What we do know is that the relation between Hera and Heracles is an intense one, and by no means always negative. That we are left with the contradictions, largely unrationalized, suggests that such ambivalence did not seem altogether strange to the Greeks—that it tapped something meaningful in their experience.[1] (p.340)

Heracles sent mad by Hera

Hera's persecution eventually drove Heracles mad, by design, causing him to murder all his children and two sons of Iphicles. In some versions he also slew his wife Megara. When he recovered from the madness and realized what he had done an intolerable sense of guilt rose up in his soul. The oracle at Delphi instructed him to serve Eurystheus and perform the many hard labors that would be set for him as the only way he could atone for his guilty deeds.

No sooner were these accomplished, however, than Heracles committed another murder for which the only way he could make amends was to be sold into slavery to Queen Omphale. While serving in this capacity he achieved several more heroic exploits, and followed up his slavery with a military expedition to Troy, the killing of a sea-monster, further battles, and a new marriage — one which was to bring about his death.[1]

Philip Slater states that Heracles tries, without succeeding, to renounce his raw instinctual nature in favor of developing a sanitized urban consciousness, a process that entails a transition from a primitive condition to a more modern subjection to "guilt culture."[1] He adds that the failure of Heracles to achieve this goal is perhaps why his ascendancy to Mt. Olympus is associated with so little sense of rejoicing, and his suffering so little regarded as a means to a divine end: it is never in the least clear, as Freud pointed out in his *Civilization And Its Discontents*, that the achievement of guilt and its subsequent atonement is worth all the trouble:

> In any case, Heracles presents us with a curious contradiction. On the one hand he is all impulse, with his gross appetites and lack of restraint or foresight. On the other, he is a man engaged in chronic labor, with no release from suffering, no real love or enjoyment of life—a kind of unwitting adherent of the Protestant Work Ethic. Heracles is a civilizing force, but not civilized. He is proto-urban but not urban, chronically industrious without the capacity for sustained effort and self-denial. His is the blind and uncontrolled ambition out of which the capacity for civilization may accidentally arise. From his blocked pleasure derives the energy for cultural achievements. Yet he is, as noted, proto-urban, the force but not the product. He is like the crude lower-class racketeer who achieves economic success but not social respectability, and is rejected by his children for the very origins from which his success has insulated them.[1] (p.388)

In the same way that Heracles is captured by Hera's emotional snares, modern men are often subject to the same behavioral experiment both on a cultural level, and in their personal relationships. Routine inculcation of guilt saddles men with the feeling that they owe a debt, with a payback framed as servitude or slavery to the self-elected debtors.

Károly Kerényi, one of the founders of modern studies of Greek mythology, claims that Heracles demonstrates the characteristics of an archaic servant and rescuer of women.[2] If this is an accurate assessment, Hera not only exploited his gynocentric tendencies but seeded in him an enduring anxiety over masculine destructiveness and the associated guilt burden – an anxiety that may have played a part in the hero's eventual episodes of cross-dressing and other feminine displays.

Heracles engages in transvestitism

After completing his twelve labors, Heracles continued his adventures but he once again became subjected to exploitation and betrayal – this time by Eurytus, king of Oechalia. After his previous experiences, the new betrayals triggered a kind of PTSD response, sending him into a rage that resulted in him lashing out and killing the king's son, Iphitus. We are not told whether the crime was self-inspired or the result of madness inflicted on him by Hera, but whatever the case Heracles then descended into a serious bout of insanity.

Heracles was exhausted by these events and appealed for help to cure his madness, and to lift the burden of guilt. He was answered by the Delphic Oracle who advised him to accept another period of slavery in order to cleanse his soul from guilt and atone for his blood crime.

It followed that he was sold into slavery to queen Omphale of Lydia, a subservient role considered shameful for a man, especially to a woman from Lydia which was considered a barbarian nation. During his new period of servitude, which lasted three years, Heracles undertook numerous labors in a similar way to his period of servitude to Eurystheus (12 labors), though his new labors were often trivial and demeaning:

> There is general agreement that Heracles was Omphale's slave and lover, and there are many stories concerning the effeminacy to which the hero was reduced during this bondage. Later authors describe, and painters show, how the couple exchanged clothes—Omphale donning the lion pelt, Heracles her golden gown, slippers, and jewelry [Plutarch; "Whether an Old Man Should Engage in Public Affairs" 785E]. There are various elaborations on this theme, such as Heracles being forced to spin or carry Omphale's parasol, and a mistaken sexual approach to Heracles by Pan, but these are decidedly of later origin.[1] (p.379)

Hercules and Omphale, by Gustave Boulanger (1861)

Later references in texts or art depicted Omphale wearing the skin of the Nemean Lion and carrying Heracles' olive-wood club, while Heracles wore women's clothing while being forced to do various kinds of women's work which included holding a basket of wool while Omphale and her maidens did their spinning.

While Heracles engaged in episodes of transvestitism (he did this on two other occasions as well), we can assume his aim was not to become a female but to compensate for his previous existence. However, it's intriguing that he did so without complaint when he could easily have resisted and preserved his masculine integrity – after all it was considered absolutely shameful and denigrating for a man to behave this way.

Did Heracles secretly desire time-out as relief from his existence in guilty masculinity? He could easily have avoided this humiliation by employing his legendary strength to either refuse or escape, but it seems he may have viewed such effeminization as less burdensome than the crushing sense of guilt that came with his natural

masculinity.

Rejecting the shame of being branded a 'toxic male' is the task of all men today, as it was throughout history. In extreme cases men might choose to renounce their masculinity as a means of compliance, and we might also wonder if this sentiment is at work for at least a portion of men who cross-dress, or identify as trans women. In such cases the solution tends to look more like a sickness than a cure.

The psychology of guilt

There's a basic formula showing how accusations of toxicity, and associated guilting of males, is used as a means to increase male labor and productivity – a result that works well to the benefit of women, companies, and the State.

That formula is stated simply as – *Aggression, Guilt, Repair.*

It refers to a psychological process that happens when someone commits an aggressive or slightly destructive act and they notice the damage they have caused (or are made to notice the damage by others). This triggers an automatic guilt reaction for feeling that one has damaged people they love or care about and, after feeling guilty, they move to repair the damage.

It doesn't matter whether the claims of destructiveness are accurate, somewhat trumped up, or completely fabricated; it has the same effect of generating *concern* in the minds of the accused, and they react with various attempts to fix the problem and smooth it over.

This formula is laid out by pediatric psychiatrist Donald Winnicott[3] who described the process already at work in earliest childhood. During the first years, infants already show a concern over the results of their own destructiveness. Thus, when an infant bites his mother's nipple hard, or screams and kicks, mother gets frustrated and upset and proceeds to walk away from the infant. At that moment the baby descends into a guilt state (becoming listless, crying, fearful), then when mother returns the baby goes all out trying to repair the damage – reaching out to hug mother, smiling, offering mother a rattle, etc. This again is the process of *aggression – guilt – repair*,[4] and it's a cycle repeated thousands of times during everyone's infancy.

The repair efforts, it goes almost without saying, are absolutely vital to any infant who is dependent on his mother for existence, and so we all carry that primal fear of loss when momma walks out of the room…… will she return? As a social and pair-bonding species the concern is real, and no-doubt hardwired. The concern might also explain the popular cliché *"If momma aint happy, aint nobody happy!"*

Winnicott says that such reparative gestures underlie all productivity and labor in the wider social space – ie. that people want to contribute into society to atone for supposed past destructiveness, and especially on behalf of future destructiveness that has not yet happened (and may never happen!). People want to feel good with the world, and so they work to store-up capital in their reparative bank accounts – usually in the form of labor and financial accumulation, though it could equally be in the currency of thoughtfulness, deference, verbal compliments and the like.

When we consider that the reparative gestures more often take the form of labor – especially men's labor – we could perhaps equally render Winnicott's formula as *Aggression – Guilt – Labor,* and lose nothing of its meaning.

Here we note that the phrase 'emotional labor' takes on a whole new, and very male sense.

On a more tangible level I've talked with a lot of men who admitted that when they feel they've done something bad, or that they've done something destructive in the eyes of their wife or partner, they go all-out trying to repair the damage. Not just giving her flowers, but they might labor around the yard or paint the interior of the house or some other manual task, and via these constant reparative gestures provide far more labor than would normally be the case. This unfortunately can become a sick game between couples; if a man (or woman) can be made to feel bad enough, and frequently enough, they become pathologically productive.

To that end, many men feel that their wives have become daughters of B. F. Skinner, regularly hearing the nagging

din of “You’ve been very insensitive to me recently, and you haven’t even painted the house yet!”

Heracles life is paradigmatic of this cycle, showing the same pattern described by Winnicott in an endless loop; he commits destructive deeds, feels guilt and then attempts to repair the damage through hard labors. His desire to repair things often comes via contributing to society, by helpful assertions of strength to rid the world of monsters and lawless creatures, performing useful engineering feats, while at the same time vigorously denying any weakness that would slow him down. As Slater observes;

> The Heraclean myths also include the self-abasing strategy. This is inferred, not from his appearance as a buffoon in Attic drama, but from his role as a servant of the gods and a slave to women. He consistently performs “dirty work” for others, killing pests, cleaning the Augeian stables, herding cattle, reaping grain, and so on. Indeed, his entire life is one of suffering, servitude, and degradation, relieved only by his achievements and final apotheosis. From the slave of the cowardly Eurystheus he becomes the slave of Omphale, and is constantly being cheated of his wages (e.g., by Eurystheus, Augeias, Eurytus, and Laomedon).[1] (p.375)

Heracles, and every man like him who labors compulsively is motivated to repair what he unconsciously feels are the results of his own destructiveness — even his *potential* destructiveness that may never manifest in real behavior. The mere *potential* of destructiveness is enough to set the compulsive work cycle in motion, especially if under the watchful direction of a scold.

We can only imagine what the world would look like if men were not operating under pressure of guilt; it would probably look more like grass huts and animal-skin clothing than the marvels of civilization we see around us today. When it comes to measuring national productivity, the benchmark GDP should be equally interpreted as men’s *Guilty Domestic Product*.[5]

The mechanics of misandry

Misandry is not a simple scapegoating reflex, although that is a part of it. Misandric blaming is also an assist for increasing the power and enrichment of the State, of corporations, and of course women, because it increases men’s productivity.

The Heracles story highlights many elements of male existence, but especially misandry. Everybody disparages and treats him as toxic: Hera disparages him; the king he is in service to for 12 labors denigrates him; his Lydian slave-mistress demeans him, and so on. All through the story people are praising his legendary feats, but at the same time calling him toxic while he goes about his labors in an attempt to better both himself, and his reputation. Such denigration is where misandry derives its internal power, not only as a convenient method of scapegoating, but also as a built-in societal custom that ensures productivity.

That payoff is why misandry has remained normalized, but it doesn’t have to remain that way for conscious men.

Some of the phrases directed at men are proof of the desire to get men to labor; misandric phrasings like “You need to man up!” which often means a man needs to work harder. Men are called deadbeats (not producing enough money), ‘man-babies’ (for not wanting to overdo things nor put their health at risk), or Peter Pans (too busy enjoying life instead of working), or they may be characterized sarcastically as a ‘failure to launch’ (for younger men failing to rush headlong into a career and a job by which he can contribute his labor to society).

Or, in the recent past, what about the negative disparaging of a man as “gay” (whether he was or not), which implied such a man was failing to indenture himself in service womenfolk and family with some kind of productive contribution (gay men were busying themselves doing non-gynocentric things). On rare occasion a man might even assault or kill a homosexual man as if they were a proxy and reminder of his own beaten up, freedom-yearning soul. As ugly as this is, it provides an example of men’s indoctrination and internalized misandry that attempts to ‘put a man in his place,’ by violence if necessary.

In conclusion we can say that misandry is not only a vehicle for cathartic blame, but is more geared to ‘keep men in

their place' – and that place is to be a provider. Women in the long-ago past were similarly subjected to these 'in your place' roles, but those days are long gone in most developed nations.

It is now men's turn to break the cycle and say no to imputed guilt, or at least refuse to make genuine guilt available for others to exploit. If you fail to protect yourself in this regard, you are on a fast track to slavery and, in all likelihood, are already *there*.

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[5]. Note: for those who are inclined to take comments literally, rest assured this comment about grass huts (and GDP) is intended hyperbole.

The Goal Post Episode 57 – The Parallel Scientists

A Voice For Men Videos · 7 May 2025 · Archived copy · Original

Defining fascism

Robert Brockway · 12 May 2025 · Archived copy · Original

From time to time MRAs, others in the manosphere, and supporters are called fascists.

The term *Fascist* is notoriously difficult to define. Two definitions, narrow and broad are offered here and it is proposed that any reasonable definition must be bounded by these two.

Narrow

The narrowest possible definition is membership in the Italian *National Fascist Party*. Using this definition the ideology of Fascism is easy to define because it can be found in the manifesto of the party.

Broad

Most broadly a fascist could be seen to be an adherent to Italian fascism, Nazism, the ideology of Francisco Franco in Spain, or someone that seeks to re-establish a very similar system. In this context fascism can be seen as nationalist, dictatorial and corporatist. Fascists argue that democracy is fundamentally flawed and doomed to fail. Unlike communists and socialists, fascists do not seek to nationalise industry, preferring for private enterprise to continue to operate. Fascists do expect, however, that private enterprise be entirely subordinate to the state and support state initiatives.

Even the broadest possible definition of fascism does not intrinsically include opposition to immigration or xenophobia since these were no more prevalent in Fascist Italy or Spain under Franco than contemporary states. Benito Mussolini did eventually start persecuting Jews in Italy but only did so under pressure from Adolf Hitler.

Nor does the broadest possible definition of fascism include an aggressive foreign policy since Fascist Italy's attempts to expand were modest for the time, and Franco's Spain made no attempt to expand at all.

Conclusions

Definitions broader than the broad definition above are meaningless.

Some may disagree with the inclusion of Spain under Franco as a fascist state. The aim here is to produce as broad a definition of fascism as possible that is still meaningful. This demonstrates that the definition of fascism falls far short of the manner in which the term is used today.

Even if Spain under Franco was fascist, no fascist state has lasted more than a few decades so the long term prospects for such a system remain untested.

We may yet see the re-emergence of fascism in the 21st century but it won't be coming from the manosphere.

Race Motherhood: Is Woman The Original Human Race? – by Dora B. Montefiore 1920

Peter Wright · 15 May 2025 · Archived copy · Original

The following long essay written in 1920 is a recapitulation of the older gynocentric theory presented by Lester F. Ward. The theory, which was openly misandric, proved wildly popular among both feminists and laypersons in this early period of the modern era. Several notable men's human rights activists, including Ernest B. Bax pushed back on the idea. – PW

* * *

Race Motherhood: Is Woman The Race? – by Dora B. Montefiore 1920

Date: 1920
Published: Women's Freedom League
Topic: Lester Ward's Gynocentric Theory

Mrs. MONTEFIORE.
Sydney, 1918.

A PERSONAL NOTE.

In the early days of the century I had the great pleasure of meeting at Oxford the late Professor Lester Ward, whom I had till then known through his scientific writings. In the course of several interesting conversations, I asked him if, in interests of the world-wide movements of women towards an equal share with men in social, political and economic freedom, he would republish in pamphlet form and at a democratic price those parts of Chapter XIV of his work, *Pure Sociology*, which set forth and give the evidence, for the Gynaecocentric theory of which he is the propounder.

He was much interested in my suggestion, but feared he could not at that time carry out my suggestion of the reprinting of the whole XIVth chapter as his Publisher would, no doubt consider that to republish a chapter of 125 pages out of a book of 575 pages might interfere seriously with the sale of the whole work. He, however, expressed the desire that a summary of the Gynaecocentric Theory would he put before the British Public, and I subsequently write two short articles on the subject, which were published in *Justice* and led to some correspondence, and requests for a fuller statement of the facts and data on which the theory is founded. At the present time (1920) it appears to me that the urgency of events caused by the recent waging of the World War calls for a reconstructive policy as regards the relations between androcentric and gynaecocentric influences and forces.

Mrs, Charlotte Perkins Gilman in her book '*The Man Made World*' "grants to men to-day, a high pre-eminence over women in human development, but shows this development to be a distinction of humanity and not of sex, fully open to women if they use their human powers." It is because it is daily borne in upon many of us with increasing force and intensity how impossible it will be to reconstruct out of the war's chaos a civilisation worth the price we are now daily paying, if androcentric values and sanctions are still allowed unchallenged to prevail, that I desire to put before women and men a short popular statement of Professor Lester Ward's specialist studies in the social relations and spheres of the sexes.

My special object in insisting at the present time on the study of the androcentric and gynaecocentric theories, and of the proofs deduced on either side in support of them is, that at no other time as far as I can see in the world's history have things "centred round" the human male more than they have done during the world war resulting "Peace." *His* militarist activities, *his* trade rivalries, carefully preserved political privileges are the only subjects that arouse any enthusiasm in the daily press of the countries of Europe. And every other subject, even the most intimately special function of the human female—childbearing, and child nurture is only of interest to the predominant male in so far as the supply of young males is concerned, who are to fill the ranks in the conscript armies of the world.

Women's thoughts, their training, their activities are all to be centred on militarism and its kindred interests. A Russian General foretold in 1915 in the columns of a *Times Supplement* how during the next war 40,000,000 men will meet on the battlefields of the world; and women evidently are expected to supply, not only the men children who are to be trained for the ranks of this fantastic army, but are also, to help make the munitions which are eventually in a militarist orgy to maim and destroy their 40,000 000 sons. Never in any preceding war have women suffered the moral degradation of being exploited by men for the unworthy aims of militarism and of commercial rivalry.

Education is only valued in so far as it can beat commercially other nations. Art find literature are narrowed down in the estimation of the public to their financial success in portraying the prowess or the humour of the rival combatants; and what Professor Lester Ward calls "male efflorescence" is the key note of thought and action throughout the countries engaged in mutual extermination. Because it is hard,—well nigh impossible,—at such a moment to persuade men and women to think of anything but the indulgence of hatred or to listen to the calm voice of reason, therefore it is doubly necessary to work unceasingly in the field of right thought, because right thought eventually begets right action, and, though we of this generation may not live to see it, a revulsion of feeling must some day come, *and things will have to centre round the nurture of life and of the race, instead of round its destruction*.

Androcracy or a world ruled and administered entirely from the male point of view appears to be so helplessly incapable of solving the great life problems which androcentric war has thrust upon us, that it seems necessary to use every means to rouse women to the sense of their lost public opportunities and duties, and re-create in them that social consciousness which, when working with equal opportunity side by side with men, their brothers, shall eventually crown with success the twentieth century task of "the socialisation of achievement!"

D.B.M.
"Wayside,"

Crowborough.
June, 1920.

The Gynaecocentric Theory of Life

Briefly to state the thesis of Professor Lester Ward:

“There has, till recently, been held universally by thinkers and writers the theory that the male sex is primary and the female secondary in the organic scheme, that all things centre, as it were, abut the male, and that the female, though necessary in carrying out the scheme, is only the means of continuing the life of the globe, but is otherwise an unimportant accessory, and incidental factor in the general result.”

This theory is called by Professor Ward the Androcentric Theory; and in the XIVth Chapter of “Pure Sociology” opposes it by a theory, the truth of which his studies had forced upon him, and which he calls the Gynaecocentric Theory, or that which holds that:

“The female sex is primary, and the male secondary in the organic scheme, that originally and normally all things centre, as it were, about the female, and that the male, though not necessary in carrying out the scheme, was developed under the operation of the principle of advantage, to secure organic progress through the crossing of strains.”

I have purposely placed the two theories quite baldly side by side, so that readers may see at a glance how absolutely opposed to one another they are, and how completely the gynaecocentric theory, if it can be proved to possess scientific value, sweeps away not only all the old cosmogonies, but the endless traditions, maxims, prejudices and sanctions of what is or is not, woman’s sphere.

In support of the Androcentric Theory the main evidencies Professor Ward admits are both weighty and numerous.

“In all the principal animals, including the classes of mammals and birds, at least, the males are usually larger, stronger, more varied in structure and organs, and more highly ornamented and adorned than the females.”

When we leave the regions of zoology, and begin to compare things in the human races:

“We find the same general class of facts somewhat emphasised … The difference in the brain of man and woman is quite as great as that of the rest of the body. Many measurements have been made of male and female brains, both of civilised and uncivilised races, and always with the same general result, at least, that the female brain is considerably leas than the male both in weight and cubic capacity.” [1]

As regards mental power, Ward adduces evidence in support of the androcentric theory to prove that women have but little inventive faculty.

“As invention is the great key to civilisation, and as the function of the intellect, this is a fundamental difference, and has great weight.”

Her creative genius is also stated to be inferior to that of men, even in the fine arts there are but few great women architects, sculptors, painters or musical composers.

“Still less,” writes Professor Ward can be said for the female side of speculative genius, the faculty by which the mind deals with abstract truth and rises by a series of ever widening generalisations from multiplicity to unity. Women care very little for truth for its own sake, take very little interest in the abstract, and even concrete facts fail to win their attention unless connected more or less directly with persons and with personal advantage, not necessarily to self, but to self or others.”

And finally to sum up appears to be a hopeless indictment against the possibility of women every playing an equal part with men in the affairs of the world, the American Professor writes, in order to put the whole case for the Androcentric Majority:

"A glance at the history and condition of the world in general is sufficient to show how small has been and is the role of woman in the most important affairs of life. … In political affairs she has been practically a cipher, except where hereditary descent has chanced to place a crown upon her head. In such cases, however, no one can say that it has not usually rested easily. But from a certain point of view it almost seems as if everything was done by men, and woman was only a means of continuing the race."

And yet in spite of what, on a superficial judgment appears to be overwhelming testimony that the female is secondary in the organic scheme, Professor Lester Ward holds, and expounds on the evidence which I now desire to synthesise in a popular form, the Gynaecocentric Theory.

As regards the history of the theory, he writes:

"So far as I have ever heard, it is wholly my own, no one else having proposed or even defended it, scarcely anyone accepting it, and no one certainly coveting it … At the same time it must rest on facts that cannot be disputed, and the question of its acceptance or rejection must become one of interpreting the facts."

The Professor then gives quotations from writers of different periods who have shadowed forth, in a more or less general way, without basing their reactions on specific facts, the gynaecocentric theory. Condorcet, in his "*Tableau Historique des Progres de l'Esprit Humain*" is the first writer quoted.

"If we try," writes Condorcet, "to compare the moral energy of women with that of men, taking into consideration the necessary effects of the inequality with which the two sexes have been treated by laws, institutions, customs and prejudices, and fix our attention on the numerous examples that they have furnished of contempt for death and suffering, of constancy in their resolutions and their convictions, of courage and intrepidity, and of greatness of mind, we shall see that we are far from having the proof of their alleged inferiority. Only through new observations can a true light be shed upon the question of the natural inequality of the two sexes."

This opinion of Condorcet's is so allied in spirit to that of our own philosophic writer, Henry Thomas Buckle, that I cannot refrain (though not quoted by Professor Ward) from giving it here. In an address on the subject of "*The Influence of Women in the Progress of Knowledge*," delivered by Buckle about the middle of the XIXth. century, the writer sets out to prove that in spite of the generally held opinion that women exercised little or no influence over the progress of knowledge, he held, and hoped to convince his audience that

"they have actually exercised an enormous influence … so great in fact, that it is hardly possible to assign limits to it; and that great as it is, it may with advantage be still further increased."

After stating that knowledge has three divisions—method, science and art, he goes on to explain how the scientific enquirer has only two ways or methods of attaining his result.

"He may proceed from the external world to the internal; or he may begin with the internal and proceed to the external. In the former case he studies the facts presented to his senses in order to arrive at a true idea of them; in the latter case he studies the ideas already in his mind in order to explain the facts of which his senses are cognizant. If he begin with the facts his method is inductive; if he begin with the ideas it is deductive.

Both methods, of course, are valuable in the discovery of truth, and Buckle's contention is that women, being by nature, more deductive, and men more inductive,

"women have rendered great, though unconscious service to science by encouraging and keeping alive this habit of deductive thought; and that if it were not for them scientific men would be much too inductive, and the progress of our knowledge would be hindered."

Facts, as he implies, having merely a potential, and, as it were, subsequent value, the only advantage of possessing thorn being to draw conclusions from them, the sex that is intuitive and quick to grasp at an idea, is the sex which can use collected facts to advantage, and can act as a spur to the more laborious inductive investigator. He remarks on women's greater quickness of thought and powers of deduction than that of men; and adds:

“Indeed, nothing could prevent its being universally admitted except the fact that the remarkable rapidity with which women think is obscured by that miserable, that contemptible, that preposterous system, called their education, in which valuable things are carefully kept from them, and trifling things continually taught to them, until their fine and nimble minds are often irretrievably injured.”

Of all modern writers Professor Ward holds that Mr. Havelock Ellis is the one most free from the androcentric bias; and he quotes the English writer’s statement-

“That because of woman’s permanent connection with the care of the young, she is of greater importance than the male from Nature’s point of view.” [2]

Bachofe, McLennan and Morgan have all brought to light valuable facts on the subject of the matriarchate, or period when name and property passed through the maternal parent, instead of, as it now does through the paternal. And Ratzenhofer, an ethnologist remarked:—

“It is probable that in the horde there existed a certain individual equality between man and woman; the results of our investigation leave it doubtful whether the man always had a superior position.” Professor Riley, an American entomologist, and a personal friend of Professor Ward, admits that the facts of entomology sustain the gynaecocentric theory; and in the botanical works of Professor Meehan our author finds adumbrations of the same theory, as when he calls attention to a certain form of female superiority in plants; or when he points out that:

“a male flower is an intermediate stage between a perfect leaf and a perfect, or we may say a female flower.”

These, and similar facts stand out, as Professor Ward explains, before the scientist.

“But not according with the accepted view of the relations of the sexes, they are brushed aside as worthless anomalies and exceptions that prove the rule. In fact in all branches of biology the progress of truth has been greatly impeded by this spirit … and we are probably in about the same position and stage with reference to the questions of sex, as were the men of the eighteenth century with reference to the question of evolution. Indeed the androcentric theory, may be profitably compared to the geocentric theory, and the gynaecocentric with the late heliocentric. The advancement of truth has always been in the direction of supplanting the superficial and apparent by the fundamental and real, and the gynaecocentric truth may be classed among the paradoxes of Nature.”

In order to prove this theory Professor Ward has to probe deeply into the question of Reproduction, which, as he points out is a very different thing from sexuality, and is in fact a biological process practically identical with nutrition. Lamarck wrote:-

“The superabundance of nutrition in giving rise to the growth of the body prepares the materials for a new being which organisation places in position to resemble this same body, and therefore furnishes it with the means of reproducing itself.”

Haeckel in 1866 gave this idea its scientific expression:

“Reproduction is a nutrition and a growth of the organism beyond its individual mass, which erects a part of it into a whole.”

The problem for Nature therefore was how to secure this continuous nutrition and keep the organism growing beyond the point where the original plastic structure tended to break down. This problem resulted in a variety of different modes of reproduction, which:

“Constitute a sort of ascending series from the point of view of complexity and adaptation to increasing development of structure—a series of steps from the more simple to the more complex.”

These various methods of reproduction independent of fertilisation are *First*: fission or a falling apart of living protoplasms taking the place of the parent one. *Second*: gemination or budding, when a small portion of the original substance protrudes and is then separated from the mother cell by a constriction that grows deeper and deeper, until the bud becomes entirely detached. This form of reproduction takes place not only in plants but in certain worms

and other lower forms of animal life. *Third*: germinal budding, when within an individual composed of many cells a small group of cells, separates from the surrounding ones and gradually develops into an independent individual which sooner or later finds its way out of the mother. This is the process of reproduction of zoophytes; and of certain worms. The *fourth* step is—intermediate between germinal budding and the simplest forms of bisexuality, or reproduction in which fertilisation takes place. The fourth step is called germ cell formation or spore formation; and in this a single cell, instead of a group of cells becomes detached from the interior of the organism, but does not further develop until it has escaped from the latter. It then increases by division and forms a multicelular organism like its parent. This is the method of reproduction of certain low types of vegetation. There is still a fifth form of asexual reproduction (that is reproduction without fertilisation from the other sex) which is known as parthenogenesis or virgin reproduction.

"Here germ cells similar to all appearances to eggs, are capable of developing into new beings without the aid of any fertilising agent, The same cells may also be fertilised, and upon the fact of fertilisation or non-fertilisation usually depends the sex of the resulting creature."

These last mentioned facts are known to bee keepers, as the unfertilized eggs of bees produce males, while the fertilised ones produce females.

Professor Ward considers that Nature, in the development of the principle of life-renewal up to this point, may have taken even other steps towards reproduction; but those already indicated point to a serial development from simpler to more complicated modes. After these a new principle enters into reproduction. From being a purely quantitative process a qualitative form of development now appears, and in order to improve and perfect this qualitative principle the advantageous process of fertilization or the crossing of one hereditary strain or stirp with another (an essentially dynamic principle of nature) appears.

"In any of the advanced stages of this process we have the phenomena of sex, but the use of this term for the earlier stages, if correct at all is at least misleading."

We have, in following the thread of this most enthralling theory (which, if Professor Ward is correct in his deductions tends to prove that: "*Woman is and remains the human race*") to remember that more than half of the organic beings on this earth have no sex at all or possess the dual character in an almost unrecognisably undeveloped state. Still sex remains, as we have seen, the dynamic principle in biology.

"Which is that of securing variation, and through variation the production of better and higher types of organic structure—in a word organic evolution."

Having now brought the statement of facts relating to the gynaecocentiic theory down to the point of the origin of the male sex, which sex has not appeared in any of the reproductive processes yet described, Professor Ward enters on a statement that "life began as female." The female being the fertile sex—whatever is fertile is looked upon as female.

"Assuredly," he writes, "it would be absurd to look upon an organism propagating asexually, as male. Biologists have proceeded from this popular standpoint and regularly speak of 'mother-cells' and 'daughter cells.' It therefore does no violence to language or to science to say that life begins with the female organism, and is carried on a long distance by females alone … The further development of life serves to strengthen this gynaecocentric point of view … The female sex, which existed from the beginning, continues unchanged, but the male sex which did not exist at the beginning, made its appearance at a certain stage, and had a certain history and development but never became universal … The male is therefore, as it were, a mere after-thought of nature … Among millions of humble creatures the male is simply and solely a fertilizer."

Female superiority Professor Ward postulates, continues in a more or less marked degree to prevail throughout the greater part of the invertebrates, and Darwin, in his first volume of "*Descent of Man*" has popularised the facts relating to the courtship of certain members of the Arachnidae or spider family when the relatively gigantic female seizes and devours the tiny male fertilizer immediately he has accomplished the act for which he exists. Milne

Edwards, and other scientists have pointed out that in the case of certain male parasites the entire visceral cavity was occupied by the testicles, and no trace of digestive organs could be found. Professor Ward also considers that many of the facts relating to the animal Kingdom recorded in "*Evolution of Sex*" (Professors Geddes and Thompson) have a direct bearing on the gyncoceirtric theory; and that although the work is

"pervaded with the androcentric spirit the 'thesis' of it that the female is anabolic and the male catatolic is a long step in the direction of the gynaecocentric theory forced or wrested, as it were, from unwilling minds by the mass of evidence."

Even in the lower vertebrates there are cases of female superiority; male fishes are usually smaller than female; the female hawk is usually the larger and finer bird, and among the rodents there is but little appreciable difference in size or, strength, and very little (sometimes not at all) in colour and adornment.

Professor Ward then approaches, the question of the reasons:

"Why the male has advanced at all beyond its primitive estate as neither a fertilizing organ attached to the female or at most a minute organism detached from her, but devoted exclusively to the same purpose."

The answer to this question is, of course; that the female, through the principle of sexual selection, has used her privilege of choice and has selected each time the male possessing the highest value in size and strength for the continuance of the race. This quality of choice on the part of the female coincides with a subjective feeling of preference, a feeling which constitutes the distinctive interest (in sexual reproduction) of the female—She being the guardian of hereditary qualities she realises instinctively that variation requires regulation; and she acts unconsciously as

"the balance wheel of the whole machinery. As the primary ancestral trunk she stands unmoved amid the heated strife of rivals and holds the scales that decide their relative worth to the race. While the voice of Nature speaking to the male in the form of an intense appetitive interest says to him fecundate! It gives to the female a different command, and says: discriminate! The order to the male is; cross the strains! That to the female is: choose the best! Here the value of a plurality of males is apparent."

Professor Ward considers that this distinctive interest of the female which connotes choice—which interest is lacking in plants and the lowest animals but which makes its appearance at a very early stage in the history of sentient beings is "the dawn of the aesthetic faculty." Just as the advent of mind gave the world a new dispensation and seemed to reverse the whole policy of Nature, so now

"Another profound transformation is to be wrought by a special psychic faculty, viz., the faculty of taste. This transformation is nothing less than the work of raising that miniature speck of existence, the primordial fertilizing agent, to the rank of a fully developed animal organism, approaching in varying degrees, and actually reaching in few instances the status of the original specific trunk, then called the female." [3]

Naturalists have been specially attracted by the superficial differences between the sexes in animals, particularly in the matter of ornamentation in the male; and the influences which have caused these superficial, differences, having been at work in all the types of animal life Since the dawn of this psychic faculty, it is not surprising that they have resulted in what Professor Ward designates as "Male Efflorescence" or spurious "Male Superiority." The female exercising her power of selection (which power is never coerced by male animals) has, through countless ages selected male consorts for beauty, which gave her offspring certain decorative embellishments, and for courage which stood for success.

"The formidable weapons of the males of many animals acquired through sexual selection are employed exclusively fighting other males, and never in the serious work of fighting enemies. The female simply looks on and admires the victorious rival and selects him to continue the species, thus at each selection emphasizing the qualities selected and causing these qualities to tower up into greater and greater prominence. The whole phenomenon of so-called male superiority bears a certain stamp of spuriousness and sham. It is to natural history what chivalry was to human

history. It is pretentious, meretricious, quixotic; a sort of make believe, play, or sport of nature of an airy unsubstantial character. The male side of nature shot up and blossomed out in an unnatural fantastic way, cutting loose from the real business of and attracting a share of attention wholly disproportionate to its real importance. I call it male efflorescence. It certainly is not male supremacy, for throughout the animal world below man, in all the serious and essential affairs of life, the female is still supreme. There is no male hegemony or andrarchy. Nevertheless it represents organic evolution of which both sexes have partaken. Its chief value lies in the fact that, in lifting the male from nothing to his present estate it has elevated all species and all life, and placed the organic world on a higher plane."

In the larger apes, the group of animals most closely resembling man, male efflorescence is tolerably well marked, though not so much so as in other animals. Many of these apes have true beards like that of man; and the beard, which is the most prominent and typical sexual character of man was developed far back in the phylogenetic line.

"Nothing is known of the differences in the sexes Pithecanthropus (apeman) of which only part of one skeleton has been found, but it is a fair assumption that the males were larger and stronger than the females, and possessed other distinctively male characters."

The arrival of the earliest rational beings capable of utilising the forces of Nature to their own advantage heralded the evolution of man. But the word 'rational' as employed above, does not mean reasonable, it simply means a being capable of reasoning about the simplest and most materiel things; its chief role was to supplant instinct.

"It is instinct which throughout the animal Kingdom below man, maintains female supremacy and prevents the destruction of animal races. But with man reason begins to gain the ascendant over instinct."

Besides the comparatively unimportant characters, such as horns, spurs, bright colours, and musical powers as the products of sexual selection, increased bulk and strength with the assimilation of form to that of the primary organism or female, gained now in importance; and from the period that primitive man was evolved brain development gradually increased because:

"Success in rivalry for female favour became more and more dependent upon sagacity … But throughout the later geologic periods, and to some extent in all periods, the brain gained upon the body, as shown. By the phenomenon of cephalization, whereby the head, and especially the encephalon, has been growing larger in proportion to the body in all the great phylogenetic lines. Natural selection might bring this about to some extent, but the greater part of it is probably attributable to sexual selection, and the male brain has thus gained upon that of the female until we have the present state of things."

It is this male brain development which places man as a being apart from the rest of creation, enables him to violate the restraints of instinct and develop a state of thing's entirely different from that of his animal ancestors. In the dark recesses of the life of primitive man, the male; possessing only egoistic reasoning and destitute of either sympathy moral conceptions, used his superior strength to exact from women whatever satisfaction she could yield him and gradually the power of choice in sexual selection became transferred from the female to the male, thus causing distinct transformation in social evolution. To sum up therefore, to the period of primitive woman and man, Professor Ward writes:

"To the intelligent and sympathetic reader no apology is needed for having dwelt so long in the pre-human stage in the exposition of so unfamiliar a subject as a gynaecocentric theory. Long before we reach the human stage we find all the alleged evidence of the androcentrie theory, and without such a study of origins as we have been making there would be no counter-evidence, and in fact no data for understanding the real meaning of this evidence … It so happens that though the facts depended upon to support the androcenric theory are patent to all, those that support the gynaecocentric theory are latent and known to very few. But in this it does not differ at all from any of the great truths of science. The facts supposed to prove the apparent are on the surface, while those that prove the real, which is usually the reverse of the apparent, lie hidden and only come forth after prolonged investigation and reflection. The androcentric world view will prove as slow to give way as was the geocentric, or as is still the

anthropocentric."

In Professor Ward's brief recapitulation of his gynaecocentric theory (page 373, Chapter XIV, *Pure Sociology*) sums up so succinctly and powerfully the main argument on which he bases his contention that "woman is and remains the human race," that I feel I cannot do better in this attempt to summarise and popularise his theory than to quote fully from that recapitulation: for the oftener I read it the more, perfectly it seems to me to set forth the unorthodox scientific position he takes up. After summarising the various forms of reproduction (without fertilisation) by which natural selection obtains its object of the continuance of life, he proceeds

"In the second place the manifest advantage of crossing strains and infusing into life elements that come from outside the organism, or even from a specialised organ or the same organism, was seized upon by natural selection and a process was inaugurated that is called fertilisation,—first through an organ belonging to the organism itself (hermaphroditism), and then by the detachment of this organ, and its erection into an independent, but miniature organism wholly unlike the primary one. This last was at first parasitic upon the primary organism, then complementary to it, and carried about in a sac provided for the purpose. Its simplest form was a sac filled with spermatozoa in liquid or gelatinous medium. Later it was endowed with an ephemeral independent existence and so adjusted that its contained sperm cells were at the proper time brought into contact with the germ cells of the organism proper This fertilising organ or miniature sperm sac was the primitive form of what subsequently developed into the male sex, the female sex being the organism proper, which remained practically unchanged.

The remaining steps in the entire process consisted therefore in the subsequent modification and creation as it were of the male organism. The development of a male organism out of this formless sperm sac or testicle was accomplished through the continuous selection of the organism proper, ultimately called the female, of such forms among the many varying forms of the fertilising agent as best conformed to the tastes or vaguely felt preferences of the organism, and the exclusion of all other forms from any part in the process of fertilisation. The peculiarities of form thus selected are transmitted by heredity, and while they do not affect the female they transform the male in harmony with these preferences of the female or organism proper. As the male fertiliser is a product of reproduction by the organism, it naturally inherits the general qualities of the organism. The preferences of the organism are also likely to be a form similar to itself. The organism, or female, therefore literally creates the male in its own image, and from a shapeless sac it generally assumes a definite form, agreeing in general characteristics with that of the original organism. There is no other reason why the male should in the least resemble the female, and but for these causes a male animal might belong to an entirely different type from the female. Even as it is the resemblance is often not close, and in the sexes differ enormously.

The introduction of fertilisation in connection with reproduction was gradual, and was not at first at all necessary to it. It came at the outset as an occasional resort for infusing new elements after a long series of generations through normal reproduction. This occasional fertilisation is called the alternation of generations. It is common to many of the lower organisms, and to all plants, reproduction of buds being the normal form, and that by seeds being the result of fertilisation. So great was the advantage of fertilisation that in the animal kingdom it first came to accompany each separate act of reproduction, and finally became a condition to reproduction itself. From the fact that such is the case in the higher animals, which are the ones best known to all, the error arose that fertilisation is an essential part of reproduction and that sex is necessary to reproduction, an error difficult to dislodge.

The male having been thus created at a comparatively late period in the history of organic life, it soon advanced under the influences described, and began to assume more or less the form and character of the primary organism, which is then called the female. It lost its character of a formless mass of sperm cells and assumed definite shape. For a long time it did not exist for itself but simply for its function, was exceedingly small, frail and ephemeral, often possessing no organ of nutrition, or powers of self-preservation, as perishing as soon as it had performed its function, or without performing it, if not selected from among a multitude of males. This selection of the best examples and rejection of the inferior ones caused the male to rise in the scale, and resemble more and more the primary organism or female. But other qualities were also selected than those that the female possessed. This was due to the early development of the aesthetic faculty in the female; and these qualities were in the nature of

embellishments. [4]

The male therefore, while approaching the form and stature of the female, began to differ from her in these aesthetic qualities. The result was that, in the two highest classes of animals, birds and mammals, the male became in many cases, but not in all, highly ornamental and endowed with numerous peculiar organs, called secondary sexual characters. To further selection, a plurality of males often occurred, and these became rivals for female favour. This led to battle among males which further developed the latter especially in the direction of size, strength, weapons of defence and general fighting capacity. These qualities were never used to force the female into submission, but always and solely to gain her favour, and ensure the selection of the successful rivals. In many birds and mammals these qualities became greatly over-developed, resulting in what I have called Male efflorescence. To a considerable extent but less than in many other species the immediate ancestor of man possessed this over-development of the male; and in most primates the male is larger, stronger and more highly ornamented than the female.

When the human race finally appeared through gradual emergence from the great simian stock, this difference the sexes existed, and sexual selection was still going on. Primitive woman, though somewhat smaller, physically weaker and aesthetically plainer than man, still possessed the power of selection, and was mistress of the kinship group. Neither sex had any more idea of the connection between fertilisation and reproduction than have animals and therefore the mother alone claimed and cared for the offspring, as is done throughout the animal kingdom below man. So long as this state of things endured the race remained in the stage called gynaecocracy, or female rule. That this was a very long stage is attested by a great number of facts, many of which have been considered.

“As it was brain development which alone made man out of an animal by enabling him to break over faunal barriers and overspread the globe, so it was brain development that finally suggested the causal nexus between fertilisation and reproduction, and led to the recognition by man of his paternity and joint proprietorship with woman in the offspring of their loins. This produced a profound social revolution, overthrew the authority of woman, destroyed her power of selection, and finally reduced her to the condition of a mere slave of the stronger sex, although that strength had been conferred by her. The stage of gynaecocracy was succeeded by the stage of androcracy, and the subjection of woman was rendered complete.”

Thus then is the evolutionary story of the Female “Fall” from that stage when “maternity was everything,” and all things centred round the female; and hers was the choice in sexual selection, to that patriarchal period which prevailed throughout the remainder of the proto-social stage, when “woman being reduced to a mere chattel, bought and sold, was enslaved and abused beyond any powers of description.”. As the various races among primitive hordes mixed, brain development increased, and when a leisured class was slowly evolved, the aesthetic sense in man led to a widespread system of male sexual selection, or andreclexis, through which the physical nature of woman was modified, and types of female beauty were produced. The effect of male sexual selection was, however, to lower the general status of woman by

“increasing her dependence upon man, while at the same time reducing her power to labour, or in any way protect or preserve herself.”

“There are many indications that woman was slow to surrender her sceptre, and that the gradual loss of her power of rejection and selection took place with all the irregularity that characterises all natural phenomena … Almost every conceivable form of marriage or union has been found: While most persons suppose that nothing is so certainly fixed by nature, and even by divine decree, as the particular form of marriage that happens to prevail in their own country, ethnologists know that nothing is so purely conventional as just this fact of the ways in which then and women arrange or agree to carry on the work of continuing the race.”

What is known as Amazonism, through which at some period or other most races have passed, is a strong proof of gynaecocracy having universally prevailed in the human race; while the group of facts in which Bachefen in 1861 based his pronouncement that the ancient laws and records, both written and hieroglyphic, indicated a widespread system of descent and inheritance in the female line among both Aryan and Semitic peoples, supports it still more

strongly, and opens out new vistas of the early relations of the sexes.

A little later McLennan discovered that a large number of existing uncivilised races still reckon through the female line, and actually have a more or less complete system of mother-right. Just as with animals the sex relations are arranged on a basis which best subserves the different species, so was it with early man, as he slowly emerged from the animal state; “and properly viewed they have always been such since that date.” The many forms of marriage we find when we begin to study the question are all the result of the economic and other compelling conditions of existence. The Kaffir or Zulu of to-day buys his wife for so many yoke of oxen and the Kaffir woman looks down with contempt on the white wife, who has cost nothing in the white marriage market.

The reason for the market value placed on the Kaffir wife is that she is the agricultural labourer to a husband employer, who is one of the communal owners of a fertile land, and who loves to lie in the sunshine and smoke many pipes. The purchased wife toils loyally until enough oxen are obtained to buy wife No.2. who then shares the labours and eases the working burdens of No.1. Sometimes no.3 is added, but in every case each wife has her own hut, and own status as “wife,” and brings up her children in their own little separate group. They are very much in the stage of the wives of the early patriarchs we read about in some of the books of the Bible. But by the time this patriarchal system prevailed, gynaecocracy had long ceased to exist in the more advanced races, and androcracy was fully established.

The discovery of paternity gave the father the desire to exercise power over the child in equal authority with the mother. This led to a comparison of physical strength between the sexes; for women did not for ages lay down lightly their exclusive maternal privileges; and this fact appears to the writer of this synopsis, to give a clue to the reason for women being so fiercely and often selfishly anti-social as regards the children of the race as a whole.

Tens of thousands of women are devoted and unselfish mothers to their own offspring, for whom they think nothing in the way of education and nurture too good; while they have a ‘blind spot’ as regards the children of other women, and they seem incapable of what might be called ‘social motherhood.’ May it be that the struggle for equal authority over the children between father and mother was so intense and embittered in the past, and the mother was so completely worsted and enslaved by the time when law finally emerged, that her maternal vision was absolutely narrowed down to the individual struggle which each woman had for ages to carry on for the retention of some scrap or fragment of mother-right?

“Physical strength never comes in question in the gynaecocratic stage. The female dispenses her favours according to her choice, and the males acquiesce after venting their jealousy on one another. The idea of coercing the female or extorting her favour never so much as occurs to the male mind. The virtue of the female animal is absolute, for virtue does not consist, as many suppose, in refusal, but in selection. It is refusal of the unfit, and of all at improper times and places. This definition of virtue applies to human beings, even the most civilised, as well as to animals. The female animal, or the human female in the gynaecocratic state would perish before she would surrender her virtue.”

What a commentary is this on modern social conditions, in which woman’s virtue is one of the articles of commerce, bought by the highest bidder, either in or out of marriage, and where the “unfit,” if possessed of economic power, have perforce to be accepted by the human female! In the passage from the gynaecocratic to the audrocratic state, man therefore, according to Professor Ward, lost his normal respect for the preferences of women, and woman lost her virtue.

“He began to learn the economic value of woman, and, in proportion to his realisation of physical strength making him the master creature, he used her to contribute to his pleasure and to his wants.”

This, our author considers, is the darkest spot in the somewhat dreary journey down the stream of time; and he quotes Herbert Spencer in this indictment of androcracy in its worst material manifestations.

“In the history of humanity as written, the saddest part concerns the treatment of women. … The amount of suffering which has been and is borne by women is utterly beyond imagination.”

And Professor Ward adds to Spencer's indictment the remark:

"Far too many human sins are attributed to the brute that still lurks in man, but in this case it is flagrantly unjust to do this, since, as has been seen, no male brute maltreats the female, and the abuse of females by males is an exclusively human virtue."

Darwin wrote:

"Man is more powerful in body and mind than woman, and in the savage state he keeps her in a far more abject state of bondage than does the male of any other animal."

And when writing of the advances in the human mind, which are destroying 'the prejudices that have produced between the sexes an inequality of rights injurious even to the favoured sex,' he remarks:

"In vain is it sought to justify it by differences in their physical organisation, in the strength of their intellects, in their moral sensibilities. This inequality has had no other origin than the abuse of power, and it is in vain that men have since sought to excuse it by sophisms."

While to wind up and synthesise the indictment of the general ill treatment and subjection, of women in the past, and the particular ill treatment and subjection of many women in the present, Lester Ward writes:

"The whole difficulty of understanding these abuses lies in the fact that civilised men cannot conceive of a state in which no moral sentiments exist, no sympathy for pain, no sense of justice. And yet every day, in every civilised country of the world, the public press informs us of wife beatings that are scarcely less horrid than those of savages, and these would of course be far more horrid and but for the restraints of law and police regulation.

At the stage in the history of any race at which the transition from gynaecocracy to androcacy took place, and for a long period afterwards, all men were morally below the level of the basest wife-beater of modern society, at a stage in which the first spark of sympathy for suffering in others had not yet kindled. It yet is this manner of man, man coming to consciousness through the dawn of a purely egoistic intellect, who suddenly, as it were, discovered that the physically inferior being, who had without his knowledge, endowed him with his superiority, was in his power, and could be made to serve him. Hence the subjection of woman."

In pursuance of the setting forth of his theory of how andocracy reached its present phase of development, Professor Lester Ward then treats briefly of the primitive family as it passed through the stages of polygamy, to monogamy, and of marriage in its various phases of marriage by capture and of barter to the more legalised arrangements of modern times. We all know that the "sacred" institution of family, as it now exists, is based on the *famulus* or slave of Roman times. Over this group of slaves, which included the wife and children, the old Roman patriarch had power of life and death. The word "marriage" in the English language, Ward explains has three meanings:

"1. The mutual, voluntary union of a man and a woman. 2. The act of union of a man to a woman, or of a woman to a man. 3. The causing of a woman to unite with a man … These uses of the word 'marriage' represent an evolution, and the first meaning was the last to be developed, and represents the greatest mutuality and equality of the marrying parties that has been attained."

The third meaning applied especially to marriage in patriarchal time, when the patriarch, who owned all the women of his family disposed of them as he saw fit. All women slaves taken in warfare were disposed of to the conquerors, the younger women as wives, the older as bond-slaves.

"With the origin of the State, and the establishment of more and more complete codes of law, marriage was legalised and regulated, and became more and more a human institution. But when we see how little advanced marriage was in Greece and Rome during what we call antiquity, we may easily imagine what it must have been at an earlier date, and among more backward races."

But, through the varied forms of marriage, down to modern times they contain one point in common, the

proprietorship of the husband in the wife, while the slave origin of the marriage state is betrayed in the word "obey," which is to be found in the marriage ceremonies of most countries.

As regards male sexual selection Professor Ward holds that:

"The same aesthetic sense through which the female mind had created the male being, including man as we find him, was not extinguished, it was simply overwhelmed by the power of the new-born egoistic reason of man using the strength acquired through female selection in the subjugation and domination of the innocent and unconscious authoress of these gifts. Nor was this aesthetic sense an exclusively female attribute. It is au invariable concomitant of brain development … But the aesthetic sense is not intense … By the side of the sexual interest of the male, in animal and in earliest man, it is so feeble as scarcely to make itself felt … The only selection that took place down to the close of the proto-social stage was female selection. The females alone were sufficiently free from the violence of passion to compare, deliberate, and discriminate. This they did, and we have seen the result."

But with the lapse of centuries and the introduction of the caste system, and later of a leisured class, female selection, or gynaeclexis entirely ceased; and polygamy was made possible for the leisured class, the nobility and the priesthood, causing an intensive form of male selection or andreclexis, which made "the large seraglios of oriental, Semitic and arian peoples stirpicultural nurseries of female beauty." The process of male selection carried on for untold ages, produced, according to Professor Ward, the models for the exquisite specimens of Greek sculpture. He further points out that there is a certain amount of unreality, artificiality, and spuriousness about female as about male secondary sexual characters; that is to say man does not select woman generally for size, strength, intellectual, or moral qualities, or for fecundity; what he prefers is physical frailty, and ephemeral beauty. Woman therefore does not advance in any sterling mental or moral qualities; and under the same influence woman grows more sterile, rather than more fertile.

"The result is that, if this were to go on a sufficient length of time, without the neutralising and compensating effect of other more normal influences, woman might ultimately be reduced to a helpless parasite on society, comparable to the condition of the primitive male element, and, the cycle might be completed by the production of complemental females corresponding to Darwin's complemental males in the cirripeds. There are certain women now, in what is regarded as high society, who are even less useful, since they contribute nothing to the quantity or quality of the human species … In fact most leisure class ideas tend in the direction of making the woman of that class as useless as possible."

Thus is it that woman throughout historical times has occupied a position tending to fix in the human mind the idea of her eternal subjection and of man's eternal superiority.

"So universal is this attitude that a presentation of the real and fundamental relation of the sexes is something new to those who are able to see it, and something preposterous to those who are not. The idea that the female is naturally and really the superior sex seems incredible, and only the most liberal and emancipated minds, possessed of a store of biological information; are capable of realising it."

Oriental, Greek, Roman, and much of the literature of the fifteenth, sixteenth, and seventeenth centuries attribute to women every vile and despicable quality. In the fifteenth century, after Innocent VIII. had issued his Papal Bull against Witchcraft women who showed any special traits of mother-wisdom, or of intellectual self-expression were burnt in tens of thousands as witches.

All ancient cosmogonies, including the Hebrew, which still dominates European thought, describe woman as only a lower or secondary form of creation. The Indian Code of Manu places woman always in subjection; first to her father, then to her husband,—and if he dies then to her sons or other male relatives. In fact, taking into consideration the centuries of legal and social ostracism from most of the advantages which tend to foster mental and physical progress, the marvel is that women have accomplished as much as they have done.

The reason, no doubt, some comparatively few of them have always succeeded in rising above the dead level of the ordinary subjected woman, is that in cases where the male parent possessed special gifts of intellect or moral worth;

these gifts have in many cases been handed down to the female offspring, and have enabled her in the teeth of tradition and conventions to prove herself an able woman—sometimes even a woman of genius. Of such, was Mary Wolstonecraft, who was described by a contemporary writer as “a hyena in petticoats.” But light was even then (when Mary Wolstonecraft in the XVIIIth century wrote not only, be it remembered, of “The Rights of Women,” but also “The Rights of Men”) breaking on the long drawn-out and dark night of the history of women. As Professor Ward writes:

“A single glance at the last two centuries of the historic period, compared with the centuries that preceded them shows such an immense change in woman’s condition as to suggest that the vast, downward curve has more than reached the lowest point, and that the ordinates have begun to shorten … Not only this, but a closer scrutiny reveals the fact that the curve does not lie wholly in the same plane, and that the figure has three dimensions. In other words, it is not a cycle or circle, but a spiral, and the ends will never meet and restore a true gynaecocracy. With the completion of a revolution, both man and woman will find themselves on a far higher plane, and in a stage that for want of a better term, may be called gyandrocratic, a stage in which both man and woman shall be free to rule themselves.”

Having now brought my synopsis of Professor Lester Ward’s gynaecocentric theory to a close, it is necessary to point out why it is so important that, at a time when life,—young, beautiful, healthy, life has been poured out on the battle-fields of Europe, Asia and Africa as if it were the dross, instead of the wealth of the world, we should begin to ask ourselves whether the androcracy, or man rule, which is still in the ascendant, is indeed the ideal rule, which is likely to guarantee the health, happiness and permanence of the human race?

Men have had for long ages now sole control of: the conditions of life. They make laws, not only about armaments, commerce, political and international questions, but also about social, domestic and economic questions, without consulting the subjected sex as to their wishes or interests. Childbearing, the education and rearing of children, questions of food purity, food supply and distribution (which questions all intimately concern the mother and the homemaker) are decided entirely by men, and are decided in a way to *suit male commercial and military pursuits*, not in a way which favours the highest development of the and consequently of the race.

It is true that women are being used daily more and more by men in public work and administration, but they are being used as tools for accomplishing men’s aims and schemes, not as free citizens, having a mandate from their men and women fellow-citizens to plan and work and spend for the benefit of the race. The wildest absurdities arc being committed in Great Britain in the way of appointments of men by men to all the superior posts, even in Department’s which are clearly indicated as being women’s special sphere.

Instances of ignorant interference by men in conditions which affect the Home could be multiplied *ad infinitum*; they, like other wrong conditions, become more glaring in war time, and in periods following war, and also, unfortunately, cause more harm than in times of peace. They are supreme instances of Androcracy carried to its extreme limits, and made the more dangerous and far-reaching, because it is using some few women, in the pay of a masculine Government as its mouthpiece The business of these paid women is to endorse the decrees of that Government, be they wise or foolish; and to help in every way to cover up the mistakes and perplexities of the androcracy.

What we sorely need during the long crisis produced by a man-made war (and that is no doubt needed in both enemy and neutral countries) is the gynadrocracy, of which Lester. Ward writes in his forecast the higher plane of social and economic conditions towards which evolution is tending, “when both man and woman shall be free to rule themselves.”

When that period comes the men and women who administer the affairs of each nation will be men chosen by a real democratic mandate, and if they allow the young life of the nation to be wasted, the agricultural resources of the nation to be frittered away or destroyed, the wealth of the nation in the necessaries of food, clothing, warmth and shelter to be so reduced that the nation as a whole suffers, then the community will deal with them as traitors to the common cause, who, having accepted heavy responsibility and high honour, have proved unworthy or unequal to

carrying out their trust.

Security in the prosecution their daily work or business is what the nations demand, Security that the young sons for whom every sacrifice is being made by parents, shall not be trampled into the offal of a modern battle field, or live blinded or crippled for the rest of their days. Security that the young daughters, for whom also every sacrifice is made by parents shall not be used by an autocratic androcracy to manufacture horrible and ghastly weapons of slaughter, and be thus misused and prostituted for the war lusts of men, so that they became the destroyers instead of the nurturers of life. Security that the fields sown, and the flocks and herds raised shall not be destroyed by the red anarchy of modern warfare armed with every scientific contrivance and invention for wholesale wanton destruction. Security against the maiming and blasting of the moral life and conscience of millions of men and women, whom militarism and its attendant evils sweep off their feet into the ranks of the criminal the diseased, the outcasts of society.

Statistics show that every war has always resulted in an increase of venereal disease; and venereal disease is the arch enemy of the health of the race, and consequently of the Home. We women are always being reminded by men, when we ask to be allowed a share in public duties and responsibilities that our place is the Home. But in order to do our duty in the Home it is neccesary that we should have control over the conditions and influences that affect the Home. Food supply, food distribution, food purity and free freedom from adulteration. Health conditions, education, the moral conditions of our streets and towns, the industrial and other occupations in which our young people are employed, in all of these, we women as Home-makers, claim the right to legislate and to administer laws in order that the harmful influences to the race in these matters which are at present settled on a purely androcentric basis, may be removed.

Of what use we urge is it for us to strive to maintain in the Home an ideal of purity, grace and moral fragrance, if, immediately the boy or girl steps across the threshold of the Home, the very opposite influences are brought to bear, in all their vulgar commercial, crudity on the youth of the nation? No one who reflects on the conditions under which the race in any so-called civilised country is at present reared, can feel that the purely androcentric interests which rule and determine the environment, training and culture of the young are in scientific agreement with the knowledge and wisdom that are in the possession of both the woman and men of the race.

It is the man who decrees what money shall be spent on public education, though both men and women are taxed to supply that money. It is the man who decrees under what conditions the materials for food and clothing shall be raised, manufactured and distributed; though the functions, of feeding and clothing are the special functions of women; and the efficiency of Home administration is destroyed by the adulterated food, which it is to the commercial interests of the androcracy to supply; while short commons or starvation face the woman Home-maker and her children whenever androcentric national rivalries decree that War must take the place of Diplomacy, and that weapons for the destruction of the race must be produced in feverish haste throughout the world in the place of food, clothing, fuel and shelter.

It is the man who decrees what penal and civil laws shall be passed, though these laws affect equally the men and the women of the race. It is the man who decides the economic, social, sanitary and spiritual conditions under which the children of the race shall be born, and reared, though it is women who risk life to bear those children and who have to watch silently and bitterly the waste of infant life, because a bungling androcracy is interfering in matters which are outside its sex sphere.

Finally it is men who have decreed lately throughout the world that the supreme life-giving function of womanhood shall be exchanged for, or nullified by, the function of *the destruction of life*. In no previous war have women been in every country involved personally in the struggle, employed *de facto* as combatants in the making of the munitions which tear the limbs, put out the eyes, eviscerate and blow to bleeding atoms the sons of other women: Yet this has been going on daily in the most advanced and civilised countries in the world, while under the influence of artificially stimulated hatred, messages of derision and hate have been chalked on shells destined to make widows, orphans and childless mothers.

What the physical and psychic effects on the race will be of this inversion of female functions it is not hard to prognosticate. Psychic disturbances in the life of the human female have an immense influence on her child-bearing function. The tendency of the race under modern *normal* conditions is to become less and less prolific. Under the *abnormal* excitement, strain and hysterical hatred produced by being employed as active agents in a world war, we may expect, in the statistics of all the countries involved, not only a diminution in the birth rate, but also a lowering in the quality of the lives born.

The potential mothers of the race who have had placed upon them the unnatural strain of an active share in wholesale life destruction are likely to bear psychically ill-balanced, if not physically defective children.

In the days of gynaecocracy or mother-right, everything to do with the bearing and rearing of infants was a matter of important teaching, of religious initiation, the knowledge being passed on with formal observances from the elder to the younger women. It was not for nothing that the future mothers of the race were kept apart in the brooding quiet of the primitive home. Nature was working in the bodies of the maidens certain mysteries, preparing them for the nine months home of the yet-to-be-born. It was instinct and dawning woman wisdom in the care and nurture of the race which dictated foresight, this reasonable preparedness and helpfulness in Nature's great reproductive aims.

But now that armed androcracy has culled every maid and wife from the home to help in a catastrophic struggle for world supremacy, it is possible that the very foundations of race life may be undermined and seriously threatened by the outburst of male rivalries which inspired the present world war.

It is for these reasons that I felt it might be at the present time of special interest to men and women to study in the past, what were the relations between the sexes,- in vegetable, insect, bird, mammal and human life, which led up to our present one-sided state of sex influence in all that vitally concerns the race. No fair minded woman or man can read the story of the gynaecocentric theory, as developed by Professor Lester Ward without finding therein the material to make her or him "furiously to think." No fair minded woman or man can look at the world today as it groans and travails under andocentric rule without realising if gyandrocentric or equal rule between the sexes would give even an off chance of improvement in the condition under which the race has to live and develop, gyandrocracy should be given its chance.

Again I must make the point that gyandrocracy is not meant the choosing of a certain number of women by men as men's mouthpieces, with authority absolutely restricted by the wishes and financial doles of men; neither does it mean the granting of political votes to some propertied women; but it means equal responsibility in law-making and in arranging the social and economic conditions that control everyday life and work.

The essence of the gynaecocentric theory is that "the female is the race," and that under the long discipline of the period when all things centred round the female, she developed maternal courage and maternal efficiency; some of this courage and efficiency has necessarily been stultified since androcentric law usurped the place of gynaecocentric law.

May we not dare to hope that Nature may once more triumphantly bring good out of evil, and since men have elected to decimate their numbers and destroy: the flower of their youth in hecatombs of slaughter, women, being compelled by necessity to take the places of fallen men in the business and work of life, may insist on and succeed in obtaining equal power in the ordering and government of life and in the administration of affairs? Every material progress sets free more spiritual forces; and it is the spiritual life, the life of beauty, and of the whole synthetic range of Art, for lack of which the race at present starves, because it as no leisure to enjoy it: Till the present era the civilisation of a leisured class, whose existence has, in the long run, demoralised the leisured, and has led to disharmonies, and eventual decadence.

The slave class can now he replaced by applied modern machinery, which can produce wealth and do work, the story of which reads like a fairy tale. The scientific communal use of this machinery will set the world of women and men free to begin the struggle for the higher and more spiritual life, which in the future will be the goal of the

race. The poets and thinkers have foreseen that day and have sung of its future glories; nations, like individuals may "rise on stepping stones of their dead selves to higher things."

When the murk and dust and refuse-heaps of war are cleared away, when towns and villages are rebuilt, and when grass and harvests grow once more on the tormented soil under which the sons of the rival nations sleep silently side by side; when the great ships sail once more in safety from port to port, carrying the necessities and the luxuries of life for all mankind to enjoy; when we can again look around us and count the costs,—the losses and the gains of the hurricane of passion and of death, which has swept through Europe, and has shaken with cyclonic devastation the four corners of the World,—then perhaps we may weigh and ponder with new wisdom and with clearer outlook the saying of Letourneau:

"The condition of women may even furnish a good criterion of the degree of development of a people."

Notes

1. As regards the relative size and capacity of the brains of men and women, Mr. Havelock Ellis writes: "There is much better ground for the later view, according to which, relating to size, the nervous superiority belongs to women, just as all small animals have relatively large brains. *Man and Woman*, page 141.

2. As regards this quotation Mr. Havelock Ellis writes me that he does not recognise it as being in any of his works. In 'Man and Woman,' page 422 he has written, "The female animal everywhere is more closely, and for a longer period occupied with the process of reproduction, which is Nature's main concern". This is indeed more than a zoological fact; it is a biological fact; among plants we find that the stamens soon fall away, while the pistil remains.

3. This theory of the aesthetic faculty in the sexual selection of the female is of rare interest, and seems to be supported by one of the paradoxical, but probably one of correct poetic guesses of a literary genius of the nineteenth century. "Life imitates Art far more than Art imitates Life. This results not merely from Life's imitative instinct but from the fact that the self-conscious aim of Life is to find expression, and that Art offers certain beautiful forms through which it may realise that energy. It is a theory which has never been put forward before, but it is extremely fruitful, and throws an entirely new light upon the history of Art Art "The decay of Lying. A Dialogue. " Oscar Wilde.

4. This question of aesthetic selection of animals is still a controversial one. Mr. Havelock Ellis discusses the point in his third volume "Studies."—D.B.M

Race
Motherhood
IS
WOMAN
THE
RACE
?

The Gold Pill: Rebuilding Relationships with Ancient Wisdom

Sufjan S. Fannin · 17 May 2025 · Archived copy · Original

1. Introduction: A New Language for a Broken Landscape

We live in a time when relationships are harder to navigate than ever. Expectations are unclear, commitments are unstable, and traditional frameworks have either collapsed or been pathologized. In the middle of this mess, something new has emerged—something grounded, mature, and restorative. It's called the Gold Pill.

The Gold Pill is not a fantasy or a reaction, but a return to realism. It offers men and women a way to understand relationships not just through feelings or resentment, but through value, structure, and mutual respect. It's a mindset for those who want a partnership that lasts, not just sparks that fade.

2. What Is the Gold Pill?

The Gold Pill is a philosophy of relationships rooted in ancient wisdom, updated for the modern world. It's a response to the extremes of the current dating culture—especially those promoted in the Manosphere—and offers a third path: neither cynical nor delusional.

At its heart, the Gold Pill insists that love is not free. Historically, love was structured—backed by family negotiations, community standards, and clear reciprocal obligations. That structure, however imperfect, kept relationships sustainable.

Today, that structure has been replaced by something far flimsier: feelings, vibes, and social media approval. The Gold Pill doesn't reject love. It simply warns that romance without reciprocity becomes a trap. What was once known as dowry, alliance, and mutual obligation has been degraded into performative gestures and one-sided devotion. Men now routinely pay for virtual attention on platforms like OnlyFans, and pledge lifelong devotion in the form of marriage proposals… often to women who offer little, if any, meaningful reciprocity. The Gold Pill reclaims those lost truths and reframes them in a way that is practical, fair, and deeply human.

Unlike the optimism of pop psychology, which often suggests that love will simply arrive if we work on ourselves, the Gold Pill recognizes that love is a social structure, not just a personal feeling. It must be cultivated, negotiated, and honored by both partners.

3. The Philosophical Backbone: Key Tenets of the Gold Pill

The Gold Pill Credo (by iTrebor) lays out its philosophy with clarity:

• Love is not unconditional: It has always required structure and contribution.
• The dowry system never disappeared: It changed form and became an unspoken expectation on men.
• Provision without reciprocity is exploitation: Giving without return is not noble—it is servitude.
• Romance is not a foundation: Feelings follow structure, not the other way around.
• Men have value by default: Worth is not earned through endless labor or submission.
• Fairness is the foundation of respect: Without balance, love decays into resentment.

This philosophy rejects both the idealism of the Blue Pill and the nihilism of the Black Pill. It avoids the rage of the Red Pill and the illusions of the pickup artist world. Instead, it studies history, incentives, and human nature. The goal is not domination or detachment—but durable connection.

4. Context: The Manosphere and Its Fragmented Pillars

To understand the Gold Pill, it helps to know the world it emerged from: the Manosphere. This loosely connected online ecosystem explores men's issues, dating dynamics, masculinity, and society's changing expectations of men.

Over time, the Manosphere has splintered into camps:

• Red Pill: Rooted in evolutionary psychology and social critique. Its main insight is that many romantic ideals are false, but it often falls into bitterness and manipulation.
• Blue Pill: The mainstream narrative. It believes in love as an organic, magical outcome if you're a good enough person. It's deeply idealistic—and often blind to modern realities.
• Black Pill: A fatalistic view that believes looks and status are all that matter. Often associated with incels, it sees relationships as rigged beyond redemption.
• Pickup Artists (PUAs): Focused on tactics for seduction. Often transactional and performance-based.
• MGTOW (Men Going Their Own Way): A disengagement philosophy where men distance themselves from traditional relationships—especially marriage—to protect their peace, autonomy, and long-term well-being. While many opt out entirely, some maintain selective relationships on their own terms. At its core, MGTOW resists systems seen as exploitative or one-sided.
• Men's Rights Activists (MRAs): Focus on legal and institutional bias against men, such as in family courts and domestic violence law.
• Christ Pill: A smaller but growing movement that believes a return to traditional Christian morality is the solution to modern relationship chaos.
• Passport Bros: Men who leave Western dating markets in search of relationships abroad where they feel more respected or appreciated.

These all offer pieces of the puzzle—but often fail to deliver a vision that is both honest and hopeful. That's where the Gold Pill comes in.

5. Origins and Influences: Where the Gold Pill Comes From

The Gold Pill grew organically from deep, ongoing conversations between creators, scholars, and thinkers trying to make sense of modern relationships. Its central figure is Shah, creator of the ThisIsShah stream on YouTube. Shah's work draws on everything from child support, men's issues, history, anthropology and economics to personal testimony and religious tradition.

The term "Gold Pill" itself was coined by Shah's friend iTrebor during a Saturday Night Stream on May 10, 2025. Since then, the idea has taken on a life of its own.

Other influential voices include:

• Jon, creator of the ItsComplicated YouTube channel, known for his street interviews revealing public confusion around relationship norms and gender roles.
• Paul Elam, founder of A Voice for Men, a key figure in the men's rights movement.
• Peter Wright, scholar and historian on gender norms and gynocentric culture, is the founder of Gynocentrism.com, a long-running blog documenting the history and impact of female-centered social structures.
• Stephen Baskerville, political scientist focusing on family law and fatherhood.
• The broader community of ThisIsShah stream participants, who bring lived experience, academic rigor, and honest dialogue to the table.

These thinkers, along with countless everyday men, are shaping a new paradigm—one where men no longer self-sacrifice to be accepted but instead build on mutual respect.

6. Reclaiming the Dowry: Ancient Tools for Modern Partnership

One of the most striking contributions of the Gold Pill is its re-evaluation of the dowry.

Most people today misunderstand dowries as primitive or patriarchal. But in truth, the dowry system often served as a stabilizing mechanism. It forced both families to take marriage seriously, provided the couple with resources to start their life, and ensured that the union was equitable. The dowry was not a payment for a bride—it was an investment in a future.

In many cultures, it balanced hypergamy, reinforced mutual obligations, and allowed structured negotiations. Where it functioned well, it gave young couples a better shot at long-term success than today's vibe-based dating economy.

The Gold Pill revives this understanding—not to copy it literally, but to translate its principles for today. Structure. Reciprocity. Shared mission. These are the real currencies of lasting relationships.

7. Conclusion: From Fragmentation to Foundation

The Gold Pill isn't a reaction—it's a reconstruction. It doesn't exist to fight women or rage against the system. It exists because men and women both deserve better than what we've been sold.

In a world of romantic confusion, the Gold Pill offers clarity.
In a world of transactional performance, it offers structure.
In a world of silent burnout, it offers reciprocity.

Whether you're a man trying to find your footing, or a woman seeking partnership that feels truly mutual, the Gold Pill invites you to rebuild—not from fantasy, but from value. From intention. From wisdom.

We don't retreat. We don't chase. We build.
And this time, we build with gold.

Epilogue: My Gold Pill Moment

For years, I navigated the world of dating with a sense of confusion and frustration. Despite my best efforts to be a supportive and understanding partner, relationships often left me feeling unappreciated and emotionally drained.

It wasn't until I discovered Shah's content that I began to see things differently. His insights into the dynamics of modern relationships and the importance of mutual respect resonated deeply with me. I realized that I had been operating under misguided assumptions, believing that self-sacrifice and constant validation were the keys to a successful partnership.

This revelation was both liberating and empowering. I started to approach relationships with a renewed sense of self-worth, seeking connections that were balanced, respectful, and grounded in mutual appreciation. The Gold Pill

philosophy didn’t just change my perspective—it transformed my life.

Just say No? Are you crazy?

August Løvenskiolds · 19 May 2025 · Archived copy · Original

> Heaven has no rage like love to hatred turned / Nor hell a fury like a woman scorned ~ *The Mourning Bride* by William Congreve (1697)

Have you ever refused a woman's sexual advances?

I've said no to women who were too old, too young, too drunk, too fat, too thin, too smelly, and even too needy. Quite often I've said no for no clear reason that I can identify other than something seemed off or I just wasn't interested. Once I even drove a woman 40 minutes to her apartment at 2 AM fully intending to spend the night – and then I drove away because I suddenly felt ill at ease – and I woke up with the flu the next morning.

Saying "no" to a woman in any context is difficult to impossible for most men – we will literally die rather than fail to protect or service them. As Karen Straughan has pointed out, male politicians have catered to women's needs and political demands long before women even got the vote – think Prohibition for example.

Medically, having regular sex with a woman pregnant with your child seems to reduce the odds of dangerous complications like pre-eclampsia – meaning that, if a man refuses sex with a woman who was, is, or will be pregnant with his child, his "selfishness" is putting both mother and child's lives at risk.

Historically, a man who refused any of the needs of his babymomma was placing his children at risk, so evolution seems to select in favor of men who slavishly obey their womenfolk, particularly when it comes to sex-on-demand.

Nowadays, however, college men are learning that if you say "yes" to sex with a woman who has been drinking, you are raping her, but if you say "no", your reputation, your education, your future livelihood, and even your life can be destroyed at the woman's whim: You're gay. You're a rapist. You drugged me. You've got a tiny dick. You hate women. Shut up, you privileged abuser. True or not, these allegations are real, unilateral power that women wield against men, and men have little defense other than walking away.

In doing background research for this piece I read a lot of articles about the reasons a man might refuse to have sex with a willing or even demanding woman. I was not completely surprised that all the items I found referenced male sexual refusal only in the context of a long-term relationship.

The idea that one can discuss why a man might refuse the sexual overtures of a new female partner seems almost like a social taboo – few are willing to entertain the radical notion that, even as the AIDS era approaches the end of its third decade, some lunatic, pathetic, yet straight man might set aside his horndog ways and resist the desires of a horny, needy woman. One man commented "You have got to be kidding me […] If I EVER turn down sex it's because I'm in a COMA!!!"

The other thing you too rarely see is how women react to a man's sexual rejection.

Now, I'm no great prize as a man – I'm way too much of a geek and average-looking on my best day, but I do know how to keep my cool around women most of the time, and as I grow older and more distinguished looking, I do get unwanted offers and demands for sex on a regular basis from women I barely know.

My most memorable refusal was of course the most traumatic one and over twenty years ago. After working as a computer programmer on mathematical projects for many years I was assigned a technically incompetent woman as a manager. "Terri" (an alias, as are all the names in this article) had no grasp of mathematics or computers, but in a high-pressure work culture where honesty and clarity was essential to success she was a master at covering her ass to explain away her many screw-ups and project failures. She started hitting on me almost immediately -Terri claimed I reminded her of the ex-husband she still pined for, and instead of letting me do my job, she tried to enlist me as a partner-in-crime in her scamming and ass-covering games.

I was a hard-working, loyal employee and I was appalled at what she was doing to both me and the company. When I resisted her bullshit in favor of actually working, she cut off all my communications with my clients and other employees – if I had a technical question or needed a clarification, it had to go through her, and because she was a math idiot, I never got the answers I needed. I did get a ton of flirting and joking from a woman I increasingly couldn't stand – after years my dream job had morphed into a nightmare in less than a month.

Finally, after another frustrating, unproductive day, Terri and I were the last ones left in the office, and she asked me out to dinner "to talk about things." I refused; I kept my work and social life separate, and I told her that I found her disgusting and unprofessional.

The very next morning she called me into her office for a "surprise" performance review – the first and only negative review I ever received. I was hoping to get fired, but that would have marked Terri as a failed manager for losing an employee who was up to that point considered a hero to the company – I should note that this was in the early 1990's when the idea of a man filing a sexual harassment claim was unthinkable (and in a lot of ways it still is).

I left the company shortly thereafter, and then in my new job (under a competent female boss, thank god) I started hiring away all the other male programmers working under Terri – to a man, they were happy to get out. Less than a month had passed when I started calling on the last and least experienced novice programmer they had left; they gave him an instant 20% salary boost and another manager ("Bob") called me and asked me why I was damaging them like that. I told him the whole story; soon, Terri was blacklisted and permanently stripped of all her remaining employees.

Then, for good measure, I hired Bob away from them, too. The entire product line we had worked on was soon dead and their entire division was gone in less than a year later.

I now own my own (non-computer) business in a struggling, artsy-fartsy entertainment district in a major city. At over 8 years mine is one of the longest-surviving businesses still there. I am expected to be a friendly, public "face" for my customers and regulars and while I don't mind this at all, I do get approached by a lot of women, many of them tipsy and half my age or less. It is not unusual at all for me to be kissed, hugged and even more aggressively approached 4-6 times an evening. Most of the time I can painlessly deflect them by saying things like "it was good to meet you" and "let me know if you need anything else" but at least six times in the last year things have gotten ugly.

The first woman I refused, "Angel", mid-twenties, former cheerleader, unwed mom of two kids by two different dads, just wanted "to take me home and fool around". I declined politely and she seemed to take it in stride, but I soon found out from other female friends that she was complaining that I must be gay because no man had ever turned her down before. One dear friend of mine took it upon herself to set Angel straight – "I've seen Auggie with several beautiful women and I also know from personal experience he is NOT gay."

The second woman, "Beth", also mid-twenties, said that she had a crush on me, and considering her girth, I believed her – she called me gay to my face when I refused to have sex with her 250 lb, nominally Christian ass (that had already been through her second abortion). My response to her was, "well, as it happens, I wasn't gay until I met you." At the time I thought this was a clever rejoinder, but on reflection I concluded it carries a subtext of homophobia that was not accurate in expressing my intent.

By the time the third woman, "Chris", early thirties and quite fetching, called me gay I had perfected my response: "Although I love my gay brothers, I am only sexually attracted to women who aren't homophobic bitches like you." Although she was stunned into silence, Chris still hits on me from time to time and I tolerate it because she has a number of male orbiters she parades in front of me and I don't need open physical conflict in my business, but those guys do purchase a lot of stuff.

As I was trying to play a game of pinball, the fourth woman, "Darla" immediately cuddled up to me like a wounded puppy and as if I was an old lover of hers. I asked her to let me finish my game and she stormed off into the ladies'

room. I asked the friend she was with what was going on and she said that Darla had just been released from a mental health facility – no big shock there.

I finished the game and went to grab a beer and watch a baseball game. As I sat on a tall barstool Darla came up beside me and grabbed my penis through the fabric of my pants. I resisted the strong urge to physically defend myself; luckily for me a zeta woman pal of mine noticed what was happening, pulled Darla's hand off of me and scared her away. Crazy dick-grabbing Darla hasn't been back.

The fifth woman, "Ellie", with no introduction, walked up, grabbed my left nipple and twisted it hard while I was playing a video game. Now, a woman assaulted like that can scream and cry, but a man so doing that would be seen as a coward. Without saying a word, I turned slightly, locked eyes with her, and twisted my head sideways like a reptile readying to engage an aggressor. She released her grip and scampered away in terror. I barely shifted in my seat as I returned to the game.

And finally and most recently, the sixth woman "Fran" complained loudly that the jukebox had stolen her money, then rubbed her body against mine and asked me if I could "help her out." I looked at her coldly and said, "Unfortunately for you, I am not under the purview of women." She teared up (ignored), then stuck out her tongue and made a raspberry noise (ignored), then flipped me off. I smiled slightly and said, "Try again once you grow up and get a job," walked away, and then hugged a hot lesbian couple who happen to be close friends of mine.

Now, I grew up in a happy family and my parents were together until their deaths, but watching the misery of my many married and divorced friends I've always known that modern marriage is a terrible deal for men and soul-destroying for women. I did get dangerously close to marriage a couple of times but I always managed to escape – I guess I was born to be MGTOW long before I first heard the term not even a year ago.

Open your eyes even a crack and you will see women assaulting men with hundreds or even thousands of times the frequency that men assault women. A man who complains or refuses is characterized as a weak, worthless wimp, the butt of a joke, and he quickly learns to shut the fuck up in the face of women's cruelty and just take it. A woman who complains about even imagined slights winds up as the prime minister of Australia.

But a few men are noticing their chains of pink shame and how easy it is to break them when they realize that men have intrinsic worth, too. Women are likewise noticing with angry concern that their whines are no longer keeping their male slaves from breaking away. I am no longer under the control of women, and I see their unease with men like us growing every day.

I've never been happier.

‘Frau Minne’ the Goddess who steals men’s hearts

Peter Wright · 24 May 2025 · Archived copy · Original

German chandelier sculpture, ca. 1430, depicting Frau Minne as queen

Frau Minne (*vrowe minne*) is the personification of courtly love from German Middle Ages. She is frequently addressed directly in Minnesang poetry, usually by a pining lover who is complaining about his state of suffering, but she also appears in the longer Minnerede poems, and in prose works.

She is often referred to as the “Goddess” of romantic love, which is differentiated strongly from other kinds of love such as Christian *agape* as embodied in the figure of Jesus. To make the distinction clear, romantic love is understood as *passion*, whereas Christian and Buddhist love is understood as *com*passion.

A rare allegorical painting of ca. 1400, discovered in a guild house in Zurich in 2009 (see below) shows Frau Minne presiding over the suffering of male lovers who are having their hearts torn from their breasts. In this cruel scene Goddess Minne, the mistress of love, sits on a throne consisting of two men. She has just torn out the heart of a man to her left which she holds in her hand, while she is already cutting open the chest of another man to her right to rip his heart out.[1]

Goddess Minne sits on a throne made of two men, while preceding to rip out the hearts of men in love.

The pathological pain associated with romantic love has been linked to women’s cultivation of superstimuli, i.e., sexually provocative clothing styles, cosmetics, practiced gestures, and the cultivation of titillating and often frustrating behaviors of courtship that resemble sado-masochistic practices. Such passion-inducing love contrasts with other kinds of love as mentioned above, such as friendship love; the basic parental love extended to children; or that of Christianity or Buddhism which focus on human compassion.

As mentioned elsewhere,[2] romantic love started as a code of conduct among the aristocratic classes of the middle ages. However, the trend made its way by degrees eventually to the middle classes, and finally to the lower classes – or rather it broke class structure altogether in the sense that all Western peoples became inheritors of the customs of romantic love regardless of their social station. This breaking of class barriers is marvelously rendered in the painting below by Hans Koberstein, who portrays the Goddess leading a helpless throng consisting of royalty and pauper, young and old, who are equally held under her sway.

Frau Minne smashes all class barriers, making rich and poor alike suffer from love sickness. [Painting by Hans Koberstein (German, 1864–1945)]

A 15th century depiction "The Power of Frau Minne" (see picture below) captures the pain and pathology so widely believed to be part of the romantic love experience. The pathology associated with romantic love is so disturbing, in fact, that clinical psychologist Dr. Frank Tallis has written a book detailing the sickness of it based on his extensive clinical experience:

> Obsessive thoughts, erratic mood swings, insomnia, loss of appetite, recurrent and persistent images and impulses, superstitious or ritualistic compulsions, delusion, the inability to concentrate—exhibiting just five or six of these symptoms is enough to merit a diagnosis of a major depressive episode. Yet we all subconsciously welcome these symptoms when we allow ourselves to fall in love. In Love Sick, Dr. Frank Tallis, a leading authority on obsessive disorders, considers our experiences and expressions of love, and why the combinations of pleasure and pain, ecstasy and despair, rapture and grief have come to characterize what we mean when we speak of falling in love. Tallis examines why the agony associated with romantic love continues to be such a popular subject for poets, philosophers, songwriters, and scientists, and questions just how healthy our attitudes are and whether there may in fact be more sane, less tortured ways to love. A highly informative exploration of how, throughout time, principally in the West, the symptoms of mental illness have been used to describe the state of being in love, this book offers an eloquent, thought-provoking, and endlessly illuminating look at one of the most important aspects of human behavior.[3]

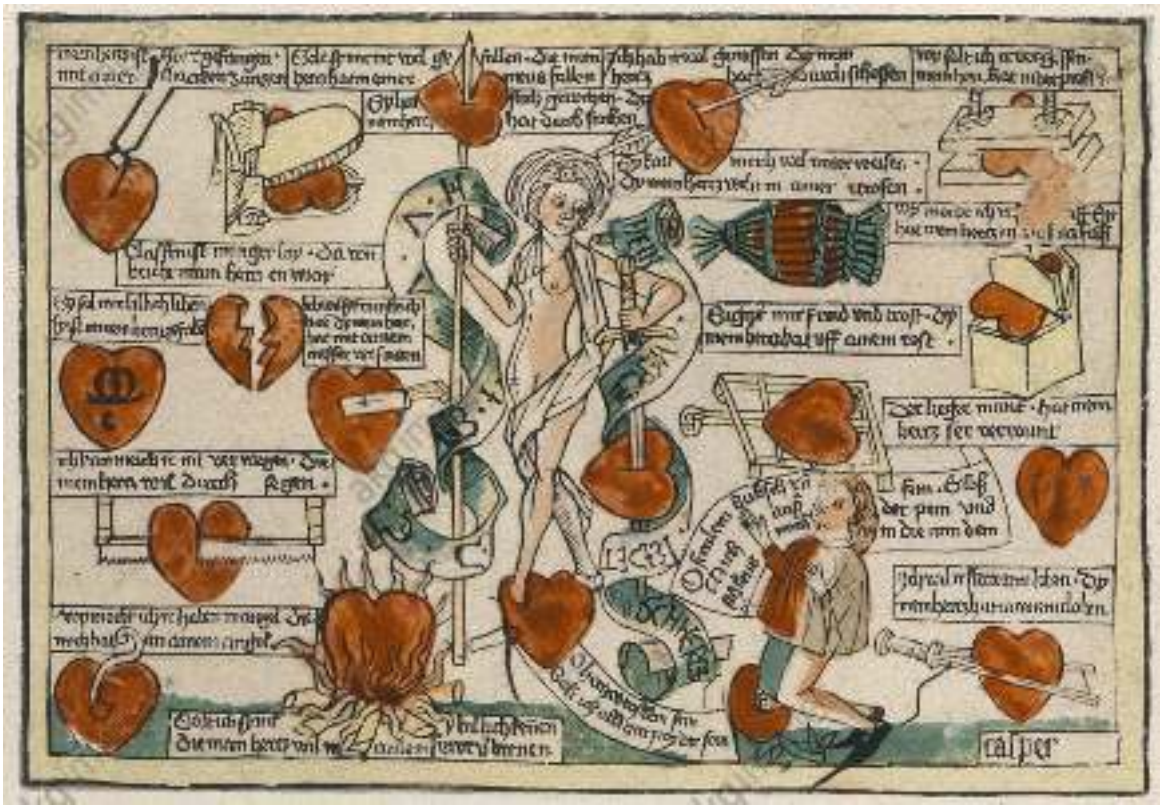

"The Power of Frau Minne". (Allegorical depiction of women's power over men's hearts). Broadsheet woodcut, coloured, 15th century by Master Caspar von Regensburg. Berlin, SMB, Kupferstichkabinett.

References:

[1] Frau Minne hat sich gut gehalten, 2009
[2] Wright, P., The evolution of romantic love via romance writings, (2017)
[3] Love Sick: Love as a Mental Illness, by Frank Tallis – overview on Goodreads

Feature image: Frau Minne (personification of courtly love), painted wood, Southern Germany, 1320-1330 ca. The image depicts the lover presenting Frau Minne with his heart which has been pierced by three arrows. There are two German inscriptions with the image, the first of which translates as "Lady, send me solace, my heart has been wounded," while the second reads as "Gracious Lady, I have surrendered."

A portrait of oppression

Robert Brockway · 27 May 2025 · Archived copy · Original

Mona Eltahawy seeks to destroy The Patriarchy. Being so oppressed makes her a high profile feminist as we all know that within feminism the person with the most oppression points wins! As we will see, Eltahawy scores big.

This poor woman was born in Egypt, a country where today a third of the population live below the poverty line. Eltahawy herself was born to middle class parents who were engaging in medical research. By all accounts her childhood was safe, secure and she always had enough to eat, such was the extent to which she was downtrodden. When she was seven her family moved to the UK on a grant provided by the Egyptian government so that they could continue their research. Oppression! Starting at 15 she spent a few years in Saudi Arabia. During this time Eltahawy had it far harder than anyone else who happened to be living in Saudi Arabia at the time or at any other time.

Later she studied at the American Univerity of Cairo, graduating with two degrees in Mass Communication. Further proof of her subjugation. After university Eltahawy worked as a journalist in Egypt and Israel. She went on to write for The Washington Post, The Guardian, and other publications in the mainstream media. This poor beaten-down woman.

She eventually moved to the US and gained citizenship some years later. Sheer and unadulterated persecution.

Eltahawy is, by her own admission, a secular radical feminist Muslim woman. As such she is often preyed on by evil patriarchs and oppressive menz. The menz have so much power as a result of The Patriarchy that they are able to stop her travelling, speaking publicly and publishing books.

Today Eltahawy is so oppressed that she *travels the world to say 'fuck The Patriarchy'* wherever and whenever she pleases. How she is able to deal with this sort of suppression of her freedoms is anyone's guess.

Eltahawy is so sidelined that during her extensive travels she visited Australia where she spoke at the inaugural *Broadside* feminist conference held in Melbourne. Coinciding with the conference was an episode of Q&A on the main TV channel of the government-owned Australian Broadcasting Corporation (ABC). The ABC is widely considered to have a significant feminist bias in its reporting but the episode of Q&A took this to a new level. Five feminists including Eltahawy discussed a variety of topics including abolishing the police and physically harming men. It was so bad that even the biased ABC took the unprecedented step of removing the episode from its streaming service and stated that it would not be transmitted again on its TV stations. Eltahawy was not deterred though, pushed for the episode to be made available again, and made it available on her own Youtube channel against the wishes of the copyright holder, the ABC. Narcissism, thy name is Mona.

She has also published a book with the title Headscarves and Hymens: Why the Middle East Needs a Sexual Revolution. A man made her do it.

But fear not, with her bright red hair, garish glasses and a mouth that would make a drunken sailor blush, she is narcissism writ large.

Poor Eltahawy. Let us pity her. Let us weep. Hers is a life of systemic oppression characterised by international travel, fame and wealth. That we could all have it so hard.

The Discussion – The Gold Pill Emerges

A Voice For Men Videos · 29 May 2025 · Archived copy · Original

The Goal Post Episode 58 – Aborigines and Reburial / Paul Erdős / Advertisements and Storytelling

A Voice For Men Videos · 1 June 2025 · Archived copy · Original

Female Generation: Power Without Responsibility

Sufjan S. Fannin · 6 June 2025 · Archived copy · Original

If all females disappeared from the planet tomorrow, life would go on — for a while. The youngest boys would grow up, live their lives, and eventually die of old age. After that, civilization would end — not because it couldn't function, but because it couldn't reproduce. But if all males disappeared, society would collapse in a week. And that week would be a hellscape.

Why? Because the systems that keep the modern world running are still overwhelmingly built and maintained by men. Women as a group haven't developed the institutional knowledge or experience to step in and run it entirely on their own. They didn't build this world. They inherited it.

> *Civilized society must be a man's world, because the women's world is a slum… a ghetto.*
> — Dr. Daniel Amneus, *Garbage Generation*

Amneus warned that a matriarchal society — one where women dominate — would lead to decline. Not because women are inferior, but because they haven't carried the responsibility of maintaining civilization the way men have for thousands of years. But here's what makes today's reality even darker: we don't need men to vanish to see this collapse. It's already happening — slowly, quietly.

Men are still around, but increasingly, we're just here to provide service, pay bills, maintain systems, and fund children that often aren't even ours — through child support and welfare programs. We keep things running without appreciation, recognition, and without even being desired. With AI advancing fast, even that usefulness might soon disappear.

So yes, they still need us — for now. But let's not pretend there isn't a growing fantasy of a world without men. The real question is: what happens when that becomes technically possible?

If women truly want a future that is female, as they love to tell us, there are two ways in which they can achieve this. The first would be to figure out how to create artificial semen and acquire the knowledge to sustain civilization — neither of which is anywhere close. The second would be to enslave 95% of the male population for labor and keep a select few for reproduction (much more likely). Either way, we're just tools. The improvement gurus and the traditional conservatives keep telling us to try harder and "man up," leading a march of men to compete for that top percentile. For the rest of us, it's a march toward slavery and self-deletion.

Women keep telling us they want to be worshipped like goddesses — but the role they actually want is more demonic than divine — like sadistic death-cult maniacs: oppressive and relentless.

Is that the future we want? Take a moment to tap into your humanity and ask yourself, how does this feels?

Now flip the scenario. If men wanted to go on without women, all we'd need is a functioning artificial womb. And if you've been paying attention, you already know which of these two outcomes is more likely to happen sooner.

To be clear, this isn't a call for one sex to dominate or eliminate the other. The urgency in my tone comes from wanting balance — where both sexes carry real responsibility and are held to the same standards of accountability. That doesn't erase femininity or masculinity; it reinforces them through mutual contribution. It's basic logic.

The hostility toward men won't stop until women carry the same burdens men always have. Only then will the champions of matriarchy grasp the pressure and sacrifice they've been shielded from — and maybe begin to empathize with the very men they've spent decades trying to displace. A human-centric future is possible, but only if we abandon double standards and stop treating responsibility as a male-only burden.

Until then, men cannot keep pretending these patterns are harmless or inevitable. We shouldn't sit back and watch the matriarchal scenario unfold unchecked — but neither should we romanticize the past and try to shove women

back into cages labeled ‘tradition.’

Need I remind you: they’re God’s children too — human.

A future built on the principles of reciprocity, merit, and respect beats one built on delusion and dependence. Every time.

The Many Boons of Transmaxxing

Peter Wright · 9 June 2025 · Archived copy · Original

Editor's note: *Transwomen shine a light on feminist debates about gender privilege; ie. if males have all the privilege then why are so many males transitioning and feeling more empowered with the results? MtF's accessing traditional female privileges is becoming deeply unsettling for feminists and their phony narratives about males holding all the power, and with the rise of a phenomenon called 'transmaxxing' that fear is likely to escalate further. – PW*

Transmaxxing is a relatively new term referring to men who transition gender (MtF) in order to obtain personal, social and legal benefits associated with being female. Said differently, the transmaxxer transitions to ***female status,*** and not to recognizing a sense of ***female selfhood*** as is the case with transwomen.

The phenomenon appeared many years before the term was coined, and while it has recently gained some interest in the incel community, its application is far broader than that. It involves a decision to identify as a female regardless of this being contrary to one's usual sense-of-self.

The Urban Dictionary defines transmaxxing simply as, *"Transitioning from male to female for personal gain."*

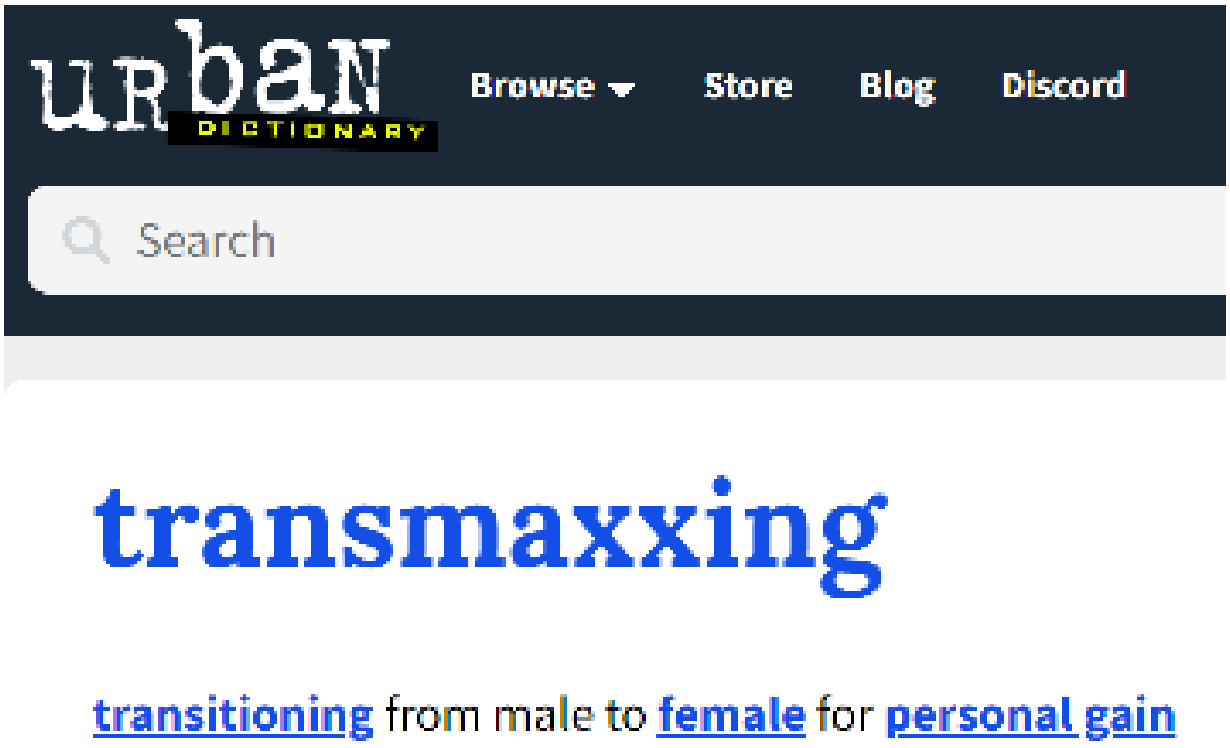

Based on this broad Urban Dictionary definition we will conclude the following: 1. that transmaxxing cannot be reduced to an incel activity, nor to a proclivity of gay men as some have proposed, nor to any other single demographic. 2. It never or rarely applies to cases of female-to-male transition which are considered to involve minimal gain. 3. Transmaxxing isn't based on the clichéd explanation that the individual is "a female trapped inside a man's body," nor that he "has always felt like a woman." 4. The only premise of transmaxxing is the undergoing of a MtF transition for the sake of securing a range of benefits associated with female identification.

So lets look at some of those benefits.

Some recent online discussions have cited the following benefits belonging exclusively to the female sex, and also by legal extension to transmaxxers:

SAMPLE OF BENEFITS

- Get cheaper car and life insurance
- No registering with selective service
- Enter men's & women's locker rooms/restrooms whenever you want
- People will treat you better
- Whine all you want and people will listen
- Receive special considerations and child-custody in family court
- Earlier retirement and associated pension grant
- Free legal aid
- Services for victims of domestic violence
- Free or subsidized accommodation for the low income women
- Female only scholarships
- Female employment quotas
- Affirmative action hires
- Being able to sue for sexism
- Lighter prison sentences
- More leisure time, less work
- Receive greater empathy and sympathy
- Greater social support
- More narcissistic gratification for achievements
- To be believed regardless of lack of evidence
- Use public transport & parking spaces reserved for women
- Receive higher pass marks for the same school work

LIVING EXAMPLES

Equador

René Salinas Ramos is an Equadorian "transmaxxer-woman." Ramos, who works as a journalist, was born male. Ramos experienced discrimination against men in the Ecuadorian family court system and legally changed her gender to female in late 2022. Ramos hopes now that the courts will treat her more fairly and that she can gain custody of her children.[1]

Switzerland

In Switzerland a man has exploited an administrative loophole and formally transmaxxed his gender to female in order to retire a year earlier. Swiss rules enable any Swiss resident with the "intimate conviction" that they do not belong to the sex they are registered as in the civil status register can apply to change their gender, in addition to their first name, for just 75 Swiss francs (€72). The unnamed man from Lucerne successfully applied to transmax his gender so that he could receive his state pension at the Swiss retirement age for women of 64, a year earlier than men.[2][3]

Germany

In Germany a self-identified transmaxxer named Tina has undergone medical transition to reap various sexual and social advantages over her former existence as an 'incel,' and claims to be treated better as a female under the social systems in which she lives. Such advantages included being successfully admitted to attend a female-only university class, with Tina adding that "there's a government quota that needs to be met in Germany regarding women's

employment, and obviously I count as a woman legally, so I will have a easier time finding a job."[4]

Tina was interviewed by Robert Brockway and Vernon Meigs on the The Goal Post.

Norway

In Norway, 2023, a male student changed gender to gain admission to the esteemed NTNU program which prioritized female applicants. The student took advantage of the nation's lenient gender self-identification laws to gain admission to the Norwegian University of Science and Technology (NTNU), and said that changing his gender for the purposes of gaining extra admission points was "about as easy as switching mobile plans." According to Finansavisen,[5] the unnamed male student took advantage of the policy after failing to meet merit-based standards. Seeking to gain extra admission points, the student changed his gender marker, allowing him to collect just enough points to be admitted into the Industrial Economics and Technology Management (Indøk) program. The program had a bonus two "gender points" for "female" applicants.[6][7][8]

PRAXIS

Transmaxxers don't need to use hormone replacement therapy, wear lipstick, put on a dress or engage in other performative gestures we might typically associate with transwomen (although some may choose to take these extra steps). Further, transmaxxer identification doesnt even require a renunciation of traits referred to as *masculine*. At minimum, all it requires is a technical change of gender either on a legal paper, or in some countries by verbal statement, and numerous aspects of female privilege become available for the transmaxxer's enjoyment.

While the change of gender may appear cynical or inauthentic, we can say that transmaxxers may genuinely identify with an internal sense of privilege, esteem, status, deservingness, dignity, worth, purity, beauty and social value that we euphemistically call "feminine." The degree to which a transmaxxer genuinely identifies with these "feminine" things, such femininity is integral to his sense of self.

Addendum: The primary difference between a *transwoman* and *transmaxxer* needs to be differentiated, as there seems to be some confusion on this point. *Transwomen* organically feel & desire female identification, with negligeable desire to identify as male. Whereas MtF *transmaxxers* tend to identify as male or gender dysphoric, without an organic desire to identify as a woman. This can be summarized as follows:

- Transwoman is an autonomous desire and identification of the self as female
- Transmaxxing is a decision, rather than an autonomous desire, to identify as female gender contrary to one's usual sense-of-self. The transmaxxer can be said to legitimately "transition" to *female status*, rather than female selfhood.

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1. Father legally changes gender to female in attempt to gain custody of his kids: 'I'm also a mom'
2. A man changes his gender to retire earlier – The European Times
3. Swiss man changes gender to retire and receive his pension a year earlier
4. Tina's Guide To Transmaxxing quote from video 'A bunch of Incels debating a transmaxxer'
5. Changing Gender To Get A Place On A Prestigious Course
6. NORWAY: Male Student Changes "Gender"To Gain Admission To Esteemed NTNU Program Which Prioritized Female Applicants, Feminist News And Opinion
7. Student gender change sparks debate on admission policies
8. Changing Gender To Get A Place On A Prestigious Course

The Problem of False Sexual Offense Allegations and the Register-Her Initiative

Paul Elam · 12 June 2025 · Archived copy · Original

False accusations of sexual offenses can and do devastate lives, ruining reputations, careers, and even leading to tragic outcomes like suicide and murder. High-profile cases have highlighted this issue, prompting me to create the Register-Her website in 2011 to document proven instances of false allegations. Below are two notable false allegation cases, followed by an overview of the website's mission and its relaunch in 2025.

Case 1: Brian Banks (2002–2012) [1]

In 2002, Brian Banks, a promising high school football star from Long Beach, California, was falsely accused of rape by classmate Wanetta Gibson. Despite no physical evidence, Banks faced a potential 41-year sentence and was pressured into a no-contest plea, resulting in six years in prison, five years of parole, and registration as a sex offender. Gibson later received a $1.5 million settlement from a lawsuit against the school district for alleged security lapses. In 2011, Gibson admitted to fabricating the accusation in a recorded conversation with Banks, facilitated by a private investigator. Though the recording was inadmissible in court, the California Innocence Project used it to secure the reversal of Banks' conviction in 2012. In 2013, a Los Angeles Superior Court ordered Gibson to repay $2.6 million to the school district, including the settlement, attorney fees, interest, and punitive damages. Gibson failed to appear in court or repay the amount, and no criminal charges were filed against her. Banks lost critical years of his football career due to the rape lie.

Case 2: Rolling Stone "Jackie" Debacle (2014) [2]

In 2014, Rolling Stone published "A Rape on Campus," an article by Sabrina Rubin Erdely detailing an alleged gang rape at a University of Virginia fraternity, as reported by a student named "Jackie." The story gained widespread attention but was retracted in 2015 after investigations by The Washington Post and others revealed inconsistencies, including discrepancies in the alleged assailant's identity, the date of the incident, and a lack of corroborating evidence (e.g., no party matching Jackie's description occurred). Jackie's friends and fraternity members contradicted key details, and Rolling Stone was criticized for failing to verify the account, leading to defamation lawsuits and settlements, including $1.65 million to the fraternity. The case damaged trust in sexual assault reporting and highlighted the need for rigorous journalistic standards.

Other Examples

False allegations have led to tragic consequences beyond these cases:

- Jay Cheshire (2015): After being falsely accused of rape, Cheshire committed suicide. A year later, his mother, Karin Cheshire, also took her own life, unable to cope with the loss. The accuser's identity was shielded by media. [3]
- Christopher Hughes (2023): Falsely accused of rape, Hughes was murdered by seven men who stabbed him over 90 times. The media published the killers' names but protected the accuser's identity. [4]

There are countless other examples, far too numerous to go into here, which explains the need for the Register-Her website.

The Register-Her Website

Launched on September 13, 2011, Register-Her aimed to expose false sexual offense allegations by documenting cases from credible news sources. The site sought to highlight the criminal justice system's inconsistent and often lackadaisical response to such accusations and their devastating impact on innocent individuals. However, it faced significant backlash:

- Media outlets like BuzzFeed, We Hunted the Mammoth, and the Southern Poverty Law Center criticized the site, accusing it of doxxing and harassment.
- I was lifetime banned from Twitter (pre-2022 ownership) for sharing news stories about false allegations, which were alleged by Twitter to harass offenders.
- Maintaining the site became burdensome, leading to its lapse.

In the interim period since the site's lapse, we've had the #MeToo movement, which has fizzled due to strains on its own credibility. We've also had the Johnny Depp/Amber Heard matter, bringing some more badly needed attention to the false allegation problem as well as highlighting the public blind spot when it comes to women who lie about different forms of abuse from men.

Relaunch

Today, amidst the recent shift toward freer speech and well-earned skepticism of the "believe all women" narrative, Register-Her is being relaunched at **RegisterHer.com**. The site continues its mission to document verifiable false allegations, encouraging public contributions of news stories via a reporting feature on the website. A donation option is also available to support its maintenance. The relaunch aims to address the ongoing issue of false accusations, which, despite high-profile cases like Johnny Depp's defamation victory over Amber Heard in 2022, continue to harm lives due to societal tendencies to treat allegations as truth without evidence.

Call to Action

The Register-Her initiative invites individuals to contribute by submitting verified news stories about false sexual offense allegations. By raising awareness, the site seeks to foster a more balanced approach to addressing accusations while protecting the innocent from unjust consequences.

VISIT REGISTERHER.COM

[1] https://legaltalknetwork.com/blog/2023/04/falsely-accused-the-brian-banks-story/

[2] https://www.cjr.org/investigation/rolling_stone_investigation.php

[3] https://www.bbc.com/news/uk-england-hampshire-37696222

[4] https://www.bbc.com/news/uk-england-manchester-64385668

Gold Pill and the Modwife

Vernon Meigs · 13 June 2025 · Archived copy · Original

By now many of you have seen the "Gold Pill" trending in the men's issues sphere in social media. Naturally, wiki4men has the definition of the Gold Pill hot off the press:

> The gold pill is a philosophy and practice defined by two motives:
> 1. Men expecting women to come to the relationship table with a material or economic commitment, and
> 2. Rejection of the unbalanced romantic model that favors passion over pragmatic concerns.

The Gold Pill is predominantly spoken of in a specific context within our sphere, namely, the history of marriage and relationship dynamics between men and women.

The dowry is highly referenced here, and the purpose of this is to remind those paying attention that historically speaking, the transactional element was very much intrinsic to marriage pairings. In other words, the pipedream touted by traditional gynocentrists today regarding male sacrifice and one-sided exaltation of the feminine was not the actuality of "traditional marriages" nor "traditional relationships".

The historical existence of the dowry is case in point showing that women were expected to bring something to the table to help the arrangement start off in a stable way. To bring up the dowry today is as if holding a mirror to both traditional gynocentric women and the average feminism-inspired "independent woman" who comically imagines herself as "high-value", and who claims that she is, in fact, the table.

Long story short, in their mind they don't have to contribute a damn thing. We are told that they are financially independent and yet too economically underprivileged to be able to invest, simultaneously. Such is the paradox of the gynocentric world of women.

As such, the dowry can be utilized as a backdrop for getting through the idea that both sides actually contribute some material substance to the relationship, or to the marriage if that's where things are. A far cry from being "superficial" and "materialistic" as those who parrot Romantic love ideology may decry this, such transactions are cornerstones to voluntary relations of any sort. Men asking, "What's in it for me?" is not the inappropriate question that too many think it is.

As most of you know, when it comes to men's issues I tend to highlight the case for men living according to his own terms and pursuing his visions in defiance of society's expectations and demands (e.g. "You're not a man if you don't marry and have children and sacrifice all of your passions"). In other words, advocacy of MGTOW and Red Pill in its original, uncorrupted sense.

With this in mind I must confess that the history of marriage and its restrictive expectations has not been a serious interest in my case; with regards to that, I consider Paul Elam, Peter Wright, and the Gold Pill's top proponent ThisIsShah to be the go-to sources on those. Hence, that is why I have been rather silent regarding the Gold Pill.

What's more, what views I actively have on marriage, relationships, and sex itself can be accurately regarded as non-traditional in many cases, and I feared I didn't have much to add to something that heavily references tradition in the way of the dowry, even if only as a historical backdrop and not a recommendation for its revival.

Then I got to thinking – we already have a paradigm for a relationship model that is both non-gynocentric and not exactly "traditional" either.

Remember the Modwife?

Let us recap. Wiki4Men defines the Modwife as follows:

> A Modwife (noun), refers to women who have embraced multi-option lives over more traditional roles, and

> who accept or encourage multi-option lives for their male partners.

The article clarifies immediately that despite the use of the word “wife”, this can apply to non-legally-married relationships as well.

The following are the four relationship models for the reader to consider:

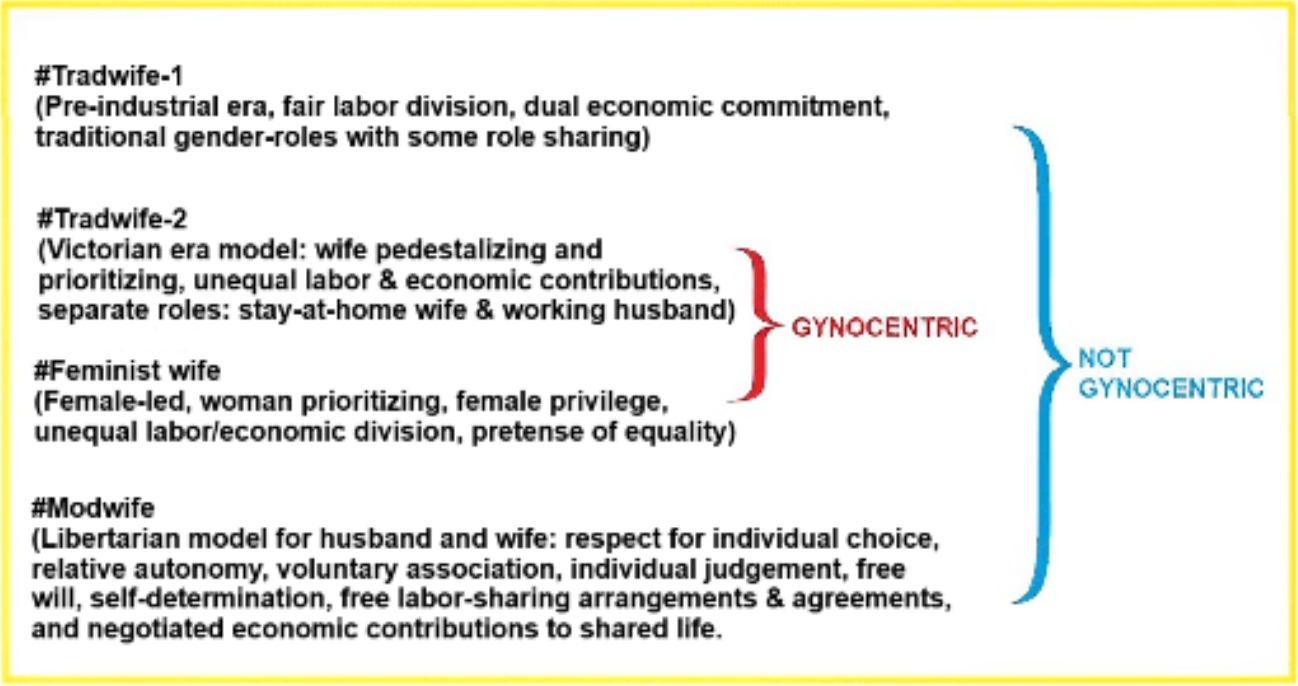

If you look at Tradwife-1, at this point we can easily associate phenomena such as the dowry as being slotted right into this arrangement. Through a Gold Pill lens, we can perhaps make some addendums: e.g. in addition to fair labor division, we can observe fair material contribution division; again the idea that both sides contribute something to the table. The contributions may not be identical in fact, but are *fair* in terms of the transaction.

Which is more that we can say for the gynocentric models in the middle. Observe – both insist that the woman “is the table.” Or if we wanted to take “pedestalize” literally, then the woman is the thing the man puts on top of the table in addition to all else he is expected to bring.

Finally, the Modwife model speaks for itself. It is tailor-made for our modern world; despite whines of tradcon influencers to "reject modernity", not only can we not truly escape it as our society evolves technologically, but it behooves us to embrace it head on but with strong values.

Without being too tangential, if we don't take ownership of modernity and let it reflect a manifestation of our better values, then it becomes left to the gynocentric, the entitlement-based, subjectivist, and the truly crazy.

Back to the Modwife. When we speak of the libertarian model for husband and wife, and everything else described in our model, what we are potentially looking at are a man and woman with their own agency, accountability, and not in the least their own means to bring something to the relationship. In our modern world, when we speak of a woman who brings something to the relationship, to the table if you will, it is a woman who is able to pull her own financial and material weight.

The often screeched bromides of the tradgyn are thus: a woman is inherently of value and a woman should not have to work. Despite their claim to be conservatives, note their opportunistic use of Marxist terminology as they deem that "wage slavery" is not what makes women happy – and should be left to men whom all that drudgery befits.

This is opposite of the Modwife model, in which the woman knows of herself as someone who has to work to live for their own standard of living just as the man does for his. Contributions are unironically a self-interest based framework because the man doesn't devote his money "for her" per se, but for the relationship, and the family that would ensue if done right. As such, so shall a womans contributions be likewise.

What's more, the Modwife paradigm would shatter tradgyns' expectations of men as "wage slave" because in a one-sided gynocentric model, men's work may turn to drudgery to fulfill the unrealistic expectation of their arrangement. The Modwife model hypothetically eases the burden on the man as the work contributions are fairly delineated via "making a proposal," a phrase which traditionally referred to material negotiations from husband and wife over contributions to a shared life, only in this case the negotiating is done in a more libertarian spirit instead of following a fixed set of traditional customs.

As a matter of fact, the prior gynocentric bromides are also the opposite of the Tradwife-1 model. One just wants to shout at the tradcons dreaming their silly dreams about the housewife that doesn't work – "Women worked back

then too you blithering, blue-pilled simpish dolts!!" Women also worked in the trades, certainly they worked if they were part of an agrarian society, and in any case, the notion of the all-too-frail-and-precious, automatically-holy, automatically-superior, "fairer sex" is a myth to be discarded never too soon.

Gold Pill is for the Modern World

There is a saying I have seen in the Gold Pill discussion that I paraphrase as: "Whereas the Red Pill was a short-term and possibly imperfect solution, the Gold Pill is the long-term alternative for our modern world". While I don't necessarily agree that the Red Pill is short-term or imperfect, I agree with the implication that the Gold Pill has come into being for men (and women) to use as a new framework, and an alternative to the gynocentric idiocy of Romantic love. Moreover, we can see that mainstream "Red Pill" discourse tends to specialize in short term dating strategies, whereas the Gold Pill speaks more intelligently as a strategy for long-term relationships.

What makes a modern man, or a modern woman for that matter? One that exists in the now, where we live. Simple as that. Again, it's folly to escape it; one must tackle it head on. In order for such men and women to do this, the right framework is necessary; what is the way for the modern man and woman to live their most accountable lives and have a rational, viable, and non-parasitic relationship and method to raise a family? That is the question that has to be asked and I think the Gold Pill is a very good distillation of that reality.

I bring this up because I wonder if some cannot see past the traditional historical backdrop of the dowry. I almost didn't. Again however, I support the discussion because it is meant as an eye-opener to the idea that it is perfectly natural, and quite right, that both sides actually contribute something real and non-fantastical to the relationship.

The traditional dowry was a product of its time in which society perhaps didn't resemble the relative freedoms and technological lucrativeness we do now, but then it seemed to have served to bring that material accountability to marriages. We can wholeheartedly derive example from this, even if what we ultimately end up with won't necessarily resemble closely what the dowry did.

In finding a successor while "taking the Gold Pill", might I suggest looking into the Modwife model! Think about it – investment in relationships no longer being one-sided like it's been for too long. Actual accountability and agency across the board.

Red Pill Grandparenting

Peter Wright · 16 June 2025 · Archived copy · Original

Casualties of the family court, AKA fathers and children, are so great in number I wouldn't be surprised if they outnumbered the collective casualties of all wars over the last century. Each of them were made casualties by a family court culture that sides with mothers bent on establishing ownership of children, a goal achieved via character assassination of fathers, and a performance of damseling.

If women are reduced to proverbial chattel within the English law system, which of course they never were, we can only conclude that children have always been the chattel of the chattel. Ernest B. Bax elaborates this point in the following comment penned in the year 1896:

> **CUSTODY OF CHILDREN**
>
> It has always in England been laid down as a fundamental law based on public policy, that the custody of children and their education is a duty incumbent on the father. It is said to be so fundamental that he is not permitted to waive his exercise of the right by pre-nuptial contract. (See the Agar v. Ellis Case.)
>
> This rule of the Common Law of England is of course in harmony with the policy of all Europe and Christendom, as well as with the historic conditions of the European social organisation, if not with the primal instincts of the race.
>
> Nevertheless, fundamental and necessary as the rule may be, the pro-feminist magistrates and judges of England are bent apparently on ignoring it with a light heart. They have not merely retained the old rule that the custody of infants of tender years remains with the mother until the child attains the age of seven. But they go much further than that. As a matter of course, and without considering in the least the interests of the child, or of society at large, they hand over the custody and education of all the children to the litigant wife, whenever she establishes –an easy thing to do– a flimsy and often farcical case of technical "cruelty."
>
> The victim husband has the privilege of maintaining the children as well as herself out of his property or earnings, and has the added consolation of knowing that they will brought up to detest him.
>
> Even in the extreme case where a deserting wife takes with her the children of the marriage, there is practically no redress for the husband if in narrow circumstances. The police courts will not interfere. The divorce court, as already stated, is expensive to the point of prohibition. In any case the husband has to face a tribunal already prejudiced in favour of the female, and the attendant scandal of a process will probably have no other result than to injure his children and their future prospects in life.
>
> – Ernest B. Bax, *The Legal Subjection of Men (1896 p.16)*

Most people reading this will recognize the story described by Bax all too well. The situation remains unchanged to this very day. What is slightly less well known is the impact on grandparents, especially paternal grandparents who tend to become collateral damage along with the alienated father. Mothers instinctively know that grandparents will side with their son in the face of a brutal divorce and custody dispute, so they make the callous and cynical decision to alienate the paternal grandparents and thereby obliterate all potential for opposition.

Callous is hardly a strong enough word for it, but whatever the appropriate adjectives, here we are thanks to a gynocentric feminism that has eaten away at family cohesion over the last two centuries.

The chances of this happening to grandparents are extremely high, except on the basis that they demonstrate a sycophantic compliance with, and longsuffering utilitarianism towards the controlling young mother and her inflated wants; babysitting on demand, transport to and from school, regularly complimenting the mother on her great single parent skills, and the clear expectation for grandparents to 'pay up' financially by buying items for the grandchildren or offering large money gifts for Christmas & birthdays – which of course the mother will decide the best use of.

This is the level of extortion that so many alienating mothers resort to – a kind of pay-to-play regime that grandparents are subjected to. For any self-respecting grandparent the juice may not be worth the squeeze, especially if faced with continued disapproval and a seemingly endless round of grifting.

When it comes to mothers displaying pronounced control issues within the intact young family, it raises the serious question of whether grandparents should form a relationship with grandchildren at the outset, and if so, how deep (or superficial) and how frequent. Such control issues are bankable indications that everything will eventually turn to shit, and grand parents need to wise up and decide how best they will deal with the broken relationships issues in advance.

Like the MGTOW response toward an excess in women's relational and legal power, I wouldn't be surprised to see an equivalent boycott trend among grandparents emerge – in this case jettisoning a portion of the increasingly vulnerable grandparent role. In fact it's already beginning to happen culturally: Grandparents Going Their Own Way (GGTOW). That's not to say that such grandparents would be disowning their son or his progeny – on the contrary – the aim is to protect both the son and his children from a greater heartache in the case of deeply attached bonds being destroyed by the alienating mother.

The cultivation of some distance serves the goal of mitigating the likely heartache were it to happen. The less abiding and less intense the grandparent-grandchild relationship, then the less drama there will be with the inevitable fallout. There would be some clear heads prevailing among the casualties, which may be all the better to help pick up the pieces for the ones you love.

Keeping a greater distance, but continuing to demonstrate a believable measure of love and support may be the most practical way for grandparents to maintain stability in the extended family, especially in the event of its collapse.

Welcome to the decline of the West.

The Goal Post Episode 59 – AI Takeover or Luddite Fallacy / The Humanity Market / Charles Babbage

A Voice For Men Videos · 23 June 2025 · Archived copy · Original

youtube.com/watch?v=5aPTrcCMJXY

Tradwives, Modwives and Feminists

Peter Wright · 28 June 2025 · Archived copy · Original

Editor's note: the following article first published in 2019.

There's been a lot of discussion lately on a return to traditional gender roles as a way to reverse the ill effects of feminism. We see it promoted by advocates for traditional gynocentrism, and by those who promote non-gynocentric forms of traditionalism, in which men and women are called to adhere to strict 'gender roles' – eg. he is head of household who goes out and earns the money and protects her, while she makes babies, apple pies, and keeps the house clean. Its what many people refer to as the 'two-spheres doctrine' in which men and women are apportioned sovereignty over different realms – he over the political and social realm, and she over the domestic realm. This, argue the advocates of traditional gender roles, creates a delicate but eminently workable balance that has stood the test of time.

The fantasy of a return to the 'good old days' when men were masculine and chivalrous, and women were feminine and ladylike, has run strong through the manosphere and beyond, whether promoted by Anthony "Dream" Johnson and his traditionalism-promoting convention, or women like Suzanne Venker who specialize in promoting traditional roles for women.

I note Mike Buchanan of J4MB recently posted a link on his blog titled *Tradwives – women who are bucking feminism*, which leads to an article with the byline 'Submitting to my husband like it's 1959′: Why I became a #TradWife:

> And inevitably, it has become a 'thing' for a woman to actually admit that she wants a role as full-time housewife and mother. It's being called a Tradwife, short for traditional wife, though it was only ever a short-lived tradition for most people… Search the hashtag '#tradwife' on social media and you'll see images of cooked dinners and freshly-baked cakes with captions like, "A woman's place is in the home" or "Trying to be a man is a waste of a woman".
>
> There is a lot to that last statement, just as it is a waste of a man trying to be a woman. As Sweden has discovered, the more you try making men and women the same, the more they will emphasise their differences.[1]

I have also witnessed an occasional media article showcasing a woman who has decided to quit a stressful job to live like a 1950s housewife, insisting she's happy to spend her day cooking and cleaning because 'men should be spoiled by their wives.'

One such story in the UK Daily Mail describes a 30 yr old Oregon woman Katrina Holte as follows;

> A woman who was stressed out by her job in a busy payroll department, decided to quit the rat race and also turn back time – deciding to live like a 1950s housewife.
>
> Transforming her suburban home in Hillsborough, Oregon, into a working shrine to the era, Katrina Holte, 30, now loves keeping house for her engineering manager husband, Lars, 28 – cleaning, cooking and making dresses using 1950s patterns.
>
> Spinning vinyl discs by stars of the era like Doris Day, she flits about her business, making sure dinner is on the table when Lars gets in, saying: 'I feel like I'm living how I always wanted to. It's my dream life and my husband shares my vision.
>
> 'It is a lot of work. I do tons of dishes, laundry and ironing, but I love it and it's helping to take care of my husband and that makes me really happy.[2]

For most working men its a no-brainer that she would be more happy in a traditional roleplay of that kind. It is, as she points out, much better than working a stressful job as required of men's traditional role.

Whatever the trend for women to become tradwives, it is not the only alternative to feminist prescriptions, and it may not be the 'best' of the available alternatives either.

Here I'd like to introduce the phenomenon of "modwives" – women who have embraced multi-option lives over trad roles, and who allow, nay encourage multi-option lives for their husbands. Of course I just made up the term modwife, but they exist and are possibly also growing in number. Both tradwife and modwife eschew feminism which is geared only to female privilege, and not to partnerships based on reciprocal labor and devotion.

Over 150 years of feminism has bequeathed to women the famed multi-option lives, a sword which shattered the more narrow traditional roles with sure and mighty strokes. But the big question is this; are women today willing to renounce their multi-option lives in favour of single option traditional roles?

I would say not a snowfalke's chance in Hell. And to invite them to do so today can be construed as coercive and even an abusive act. I submit that few women today are going to genuinely trade in multi-option lives for traditional roles, other than a limited few who like the idea of free time and cosplay, and who can rely on husbands to bring home a healthy wage.

The unlikelihood that modern women will embrace 'Tradwife' roles of yesteryear with genuine commitment underpins attraction to the modwife option. Thus for best-case scenario, today's multi-option women can invite their men to do same – to embrace multi-option lives. The modwife's *modus operandi* is based on personal liberty within relationships, extending a freedom of opportunity to her partner such as society has championed for her.

Yet few multi-option women today are willing to extend that multi-option liberty to men, preferring instead to pocket the advantages extended by women's 'liberation' while expecting their boyfriends and husbands to remain in the mismatched role of protector and provider. There are women however, limited in number as they are, who lean toward the model of commensurate liberty *and agreed economic contributions* for both men and women in relationships — some of them will be recognized among the supporters of the men's rights movement.

That libetarian spirit is usually understood as belonging to the political sphere, but it is accepted by the modwife as a guiding principle in her relationship with men. It emphasizes individual choice, relative autonomy, voluntary association, individual judgement, free will, self-determination, free labor-sharing arrangements and agreements, and negotiated economic contributions to the relationship.

Applying the concept of freedom to relationships may seem odd, especially when we consider the entrapment traditionally associated with marriage, not to mention the dangers and the restrictions on freedom that come with strict, prescribed gender roles of yesteryear.

Psychologist James Hillman speaks to the topic of freedom in his paper *Marriage, Intimacy, Freedom*:

> Yet what does the soul want with that word Freedom which sets off such expectations? What sort of preposition accompanies and influences Freedom? Freedom *from* – from fear, want, and oppression, such as enunciated by the Charter that established that established the United Nations after World War Two? Or is it Freedom *of* – choice, opportunity and movement, or access to today's political language?
>
> Or, is it Freedom *to* – to do as I like, to hire whom I want, to tell the boss to shove it, to go where I want, to marry whom I please–freedom of agency in the empowered and recovered adult of therapy?
>
> Or, fourth, is it possibly Freedom *in*? This seems moronic or oxymoronic, for the fantasy of American, epitomized by Texan, freedom is "Don't fence me in." "In" means within limits or constraints of any place, time, situation, condition, such as the kitchen, in an hour, in a conversation, in a marriage.
>
> This forth preposition,"in," rather than freedom of, to and from, suggests that the joyful expectation arising from the soul when the bell of freedom rings is nothing other than living fully in the actuality of this or that situation, as it is, which gives to that situation wings, freeing it from a desire to be elsewhere, to escape from it, to want more, thereby sating the soul's desire with the fullness of the present. How do I say it "I love what I'm doing… I'm fully in it." "I'm really into tex-mex cooking; my new computer; re-painting the house."[3]

Freedom 'in' as Hillman puts it, allows for creative negotiation on how to set up relationships that bypass the narrow choice-dichotomy between traditional relationships and feminist-informed ones.* For example, a man wishes to cook the food or be a stay-at-home father? So be it. She wants a career? Done. A bit of role sharing with him and her — both taking on part-time childcare, cooking and wage earning? Consider it done. This is the kind of freedom that comes with the multi-option couple, and it stands as a viable alternative to the traditional roles that we so often look back to with nostalgia.

The message of the men's rights movement has been consistent in its commitment to more options for men and boys. That call for more options, for more rights and privileges, turns out to be a good match for the liberties most women enjoy today. Whether we use that freedom to choose life with a tradwife or a modwife – or to reject wives and relationships with women completely – the choice is ultimately ours.

References:

[1] *Tradwives – women who are bucking feminism*, J4MB (Jan 2019)
[2] Siofra Brennan, *Woman quits her stressful job to live like a 1950s housewife*, UK Daily Mail (2019)
[3] James Hillman, *Marriage, Intimacy Freedom*, Spring Journal of Archetype and Culture (1997)

*Note: The terms Tradwife and Modwife – and by extension Tradhusband and Modhusband are used in a lighthearted way to designate the different ways people can set up a relationship.

#Tradwife-1
(Pre-industrial era, fair labor division, dual economic commitment, traditional gender-roles with some role sharing)

#Tradwife-2
(Victorian era model: wife pedestalizing and prioritizing, unequal labor & economic contributions, separate roles: stay-at-home wife & working husband)

#Feminist wife
(Female-led, woman prioritizing, female privilege, unequal labor/economic division, pretense of equality)

GYNOCENTRIC

#Modwife
(Libertarian model for husband and wife: respect for individual choice, relative autonomy, voluntary association, individual judgement, free will, self-determination, free labor-sharing arrangements & agreements, and negotiated economic contributions to shared life.

NOT GYNOCENTRIC

An Introduction To Male Shame

Paul Elam · 1 July 2025 · Archived copy · Original

This transcript first published as a video in 2017

A long-standing tradition of the mentally unemployed is the advice column where people send lopsided versions of their current life problem to strangers, and invite said stranger to advise them on what to do about it.

One recent example of this was brought to my attention that starts with a recipe for disaster; an excerpt from an advice column in which a woman is getting advice from another woman, who doesn't know her, about dealing with a man who she also doesn't know. From the *South Bend Tribune* we have the 'Dear Annie' column featuring the thoughtful sage advice of one Annie Lane, a cutesy looking 20-something whom I am sure is steeped in the wisdom of Ages.

She demonstrates her incisive nature in a response to the following plea for help: "Dear Annie" a woman writes,

> "My husband and I have been married for over 20 years we've had our share of highs and lows during our time together. However, recently I discovered some things that are really bothering me. My husband always said he didn't do the whole Facebook thing I discovered he's been lying about not having a Facebook account when I was trying to set one up for him so he could use it to receive some promotional offers. I then discovered that he was searching for old girlfriends, single sites, pornography and other women on Facebook for two years behind my back. Some of the women my husband was looking up on Facebook were our daughter's age or even a couple of years younger. We live in a small town and some of these women work where he gets his hair cut, where we bank, or at other places where we do business. He visited several of the woman's Facebook pages multiple times. This is all very disturbing to me. When I try to discuss this with him he gets extremely defensive and angry with me. I'm hurt and don't believe that what he's doing is right. Please help;
>
> Signed – 'Feeling Very Broken.'

Now of course Dear Annie, whose name I'm sure just coincidentally sounds like Dear Abby, charges into the rescue to make sure that this advice seeker doesn't slip into self-blame.

"Dear broken" she answers, "the only one who should feel broken is your husband. Honesty is the cornerstone of a healthy marriage. Though it's definitely questionable that he's been browsing very young women's Facebook pages, there could at least plausibly be innocent explanations for that. The alarm bells sounded for me when you mentioned that he's been on single sites. This could indicate offline real-life infidelity. Talk to him about going to marriage counseling; if he refuses then consider separation or divorce. It's better to live alone than with a louse."

And that is it. Annie has summed up a plan of action that could determine the course of two lives in 90 words without so much as a single follow-up question and with no more knowledge of the people involved than she got from a single email.

Now you might be saying at the moment why should I give a fuck about any of these idiots, and of course you'd be right to ask. While both Annie and Broken aren't significant at all as human beings, what played out between them is an absolutely sterling example of the lens through which our culture, including self-help gurus and the mental health industry, view relationships.

I've known licensed marriage and family therapists who made well into six figures treating relationship problems with no more thought than Dear Annie has in her column, which is to say that they made big money from what the average person on the street would say for free – namely that whatever your sad story is as a woman, the man is at fault. We don't need to ask questions, he's wrong and the solution to the problem is either to get a professional to confirm that, or to kick them to the curb or both. After all just as Annie says, he's a louse now.

I know that none of this is a secret to this audience. I needed a much better reason than just telling you what you

already know to make an article about this particular advice bimbo and her latest foray into terminal stupidity. The thing is, I like this example because it is so similar to what I witnessed in my clinical practice.

Many of my predominantly male clients were also in couples counseling as a part of their addictions treatment, and it was routine for me to sit in on at least one session with their couples therapist in an effort to ensure continuity of treatment. What I witnessed there, over and over again, was a repeat of Dear Annie giving advice to 'Feeling Very Broken,' and shitting all over brokens husband in the process.

Generally speaking, the approach was always the same. On cue from the couples counselor, the wife would go through the litany of everything he did while drinking or drugging. Going into sometimes excruciating detail about the damage it did to the family, and the lives that it harmed, the goal was to have him acknowledge all this without avoidance, minimization or other forms of denial. And he would be measured directly by the open remorse he showed, how genuine he was at expressing that remorse, and how well he was able to articulate his plans to make sure that the same mistakes would not be repeated in the future.

To be fair this is a standard and I think necessary part of the treatment for addictions. what was missing though, what was *always* missing, was the ways he was being harmed in the relationship. It was as simple as 1, 2, 3; he was the relationship problem. There was no need for shared examination or review of the marriage that was more realistic. Just hand him the whip and let the self flagellation begin.

Of course there was some attention to her enabling, and efforts were made to have her look at how behavior on her part made it easier for him to continue engaging actively in his addiction. That, however, was generally where any demands for her introspection ended. She was the designated victim, he was the default perpetrator. There's your fucking therapy.

I never saw a marriage and family therapist even begin to explore whether the female in that relationship might be the kind that makes sobering up seem worse than drinking Drano. Focusing on the worst parts of him and the best parts of her is a completely lopsided proposition. Even a crackhead recognizes that, so they use massive amounts of shame to beat the man down into compliance: "So she cheated on you? Well isn't that because you drove her away with your drinking? What's that you say – you didn't start drinking heavily till after she cheated? You're projecting the blame; no one made you pick up a bottle. How do you think that made her feel?"

What was even more fascinating was seeing how malleable men were in these situations. They were usually incapable of defending themselves. All they could do was stutter and fall flat in the face of shaming, no matter how blatantly unfair it was. The men who tried to defend themselves, or point to the fact that the wife was often as destructive as his addiction, were easily shut down by the sisters of shame – the tag-team pair of marriage therapist and wife.

For instance I remember one man who briefly interrupted the procession of his mistakes being beaten like a herd of dead horses and said, and I'm paraphrasing here, "I drank a lot out of frustration, living with her is like living with a block of ice. She barely talks to me unless she wants to complain or needs money."

He was going to say more but the marriage therapist interrupted and said quite sharply, "So your being an alcoholic is her fault?!" She might as well have added an eye-roll. Now of course that was a ridiculous mischaracterization of what he actually said, and it was totally unfair, but it had the intended effect.

He shut up about his problems and went back to apologizing for the pain he had caused her. It was as though he was apologizing for being alive. His pain over feeling unloved used isolated and demonized got shoved right back down into his gut where he would probably drink over it in the future. The wife got to maintain her position of superiority with the help of her mental health professional, and I got to take on the task of trying to help him clean up the mess in the wake of that session.

Again I don't think that what I'm saying is anything shocking or new to a men's audience. We all know that, generally speaking, women lack an accountability, just as we know that the mental health profession and the world

at large is hopelessly gynocentric.

What may be useful in this story is the lesson about shame and how it is used to control men, and how utterly powerful it can be. I worked with the particular client in my story, and scores of other men just like him about that shame. I found that in a supportive environment that they could clearly take responsibility for their choices and behaviors. They also had the capacity to keep it all in perspective and not let their feelings cloud their view about injustices that were also done to them. They could discern right from wrong, and tell the difference quickly between what was and was not their fault.

And then, when a judgmental woman entered the scene, all of that would fall apart. They quickly became fish-out-of-water struggling for words. Their self-confidence, even their self-respect, immediately circled the drain the moment their previously clear and concise thoughts were questioned by a woman. They faltered sometimes, they lost their cool and reacted with anger, becoming just as irrational as their female detractors.

So in a sense they defended themselves, but not by looking at these women in the eye and saying you're wrong and here's why. My client, when the therapist accused him of blaming his alcoholism on his wife, could not just stand up for himself and say "you're blowing what I said at a proportion and taking it out of context." So he retreated. Others might have blown up and told her to fuck off. But very very few would be able to stand firm, reject the bullshit, and insist that their experience was part of the discussion.

Shame, the universal male Achilles heel would, likely as not, blind them to the very possibility of healthier alternatives. Most men are socialized to feel deeply ashamed of standing up to a woman. In fact that is why you see white knights conflate setting limits with women with attacking them; like a lot of men they can't see the difference. Men are supposed to protect women, even vicious dishonest and dysfunctional ones.

Subsequently they live by a code that shames them for doing anything else even if it is vital to their psychological and emotional well-being. So when faced with that conflict of interest they usually either back down, or they cover their shame with enough anger to act in their own interest.

I have some questions that I would have asked Feeling Broken had she approached me with her problem. I'd start with something simple like tell me, Broken, when's the last time you had sex with your husband? Or how much time do you spend berating him, regardless of how justified you might feel?

I mean seriously, assuming that what Broken was saying is true, it is clear this guy is missing something in his relationship. I understand it's easy to fall into the expected position of showing moral outrage and indignation that a married man might be involved in or heading toward infidelity. It is painfully simple to take a 'case closed' attitude say the guy's a bum, and move on to the next put-upon woman with an ax to grind against her husband. You can do the same thing with guys that drink do drugs or act out violently. After all, if you don't give a damn about what is driving people's behavior then the sky's the limit.

Call me crazy but I don't like easy answers. That is probably because they are seldom right. Sure, some guys make promises and then get to breaking them at first opportunity, just because that's their nature. In my experience those guys are the exception that Broken and her future therapist will brand her husband as being regardless of the truth.

Most men I have known who broke promises to their wives, cheated on them, hit them, verbally abuse them, or who snuck around behind their backs were driven by forces into a life marked by one no-win situation after another. It was not even something they could put into words, and when they opened their mouths to try someone — usually a woman — shoved a big fat shame sandwich in to shut them up.

Men's experience in long-term relationships is often marked by abject loneliness, emotional and sexual deprivation, incessant unrealistic demands, constant badgering, indifference to the most fundamental of their needs, and even mocking and humiliation heaped on them if they had the temerity to say anything about it. The answer to this is simple and extraordinarily difficult: It is for men to learn to be *shameless*, and to take pride in it.

Guilt is "I made a mistake," shame is "I am a mistake." Guilt gives us a moral rudder that allows us to correct

mistakes and move forward as better people. Shame is a set of shackles that binds us permanently to worthlessness. It gags us because inside we know that we are hopelessly unworthy and have no right to speak.

As I look around the world today, across the spectrum of human existence, I see little more than a worldwide culture that feeds itself on the shame of men. Traditional gynocentrists and feminists both share equally in the blame. Personally I'm pretty fucking tired of both of them.

TheGoal Post Episode 60 – UN Women / Democrats Try to Attract Men / Iraq WMDs / Richard Feynman

A Voice For Men Videos · 6 July 2025 · Archived copy · Original

Dream Idiots 155: The Curious Case of Zoe McLellan

A Voice For Men Videos · 9 July 2025 · Archived copy · Original

A rare voice, other than ourselves, talking about Zoe McLellan.

The relevant section ends at about 22:10. After that they go on with other topics.

Oddly my comments on this video linking to her article on Wiki4Men keep disappearing.

The Goal Post Episode 61 – Male Child Care / The Outback / The LANTITE Test / Marcel Grossmann

A Voice For Men Videos · 16 July 2025 · Archived copy · Original

Coverture, domestic violence & criminalization of men

Douglas Galbi · 21 July 2025 · Archived copy · Original

In a poem that a judge living in Georgia wrote in 1837, a judge heard a criminal domestic violence case. Henry Day, "a mild-looking man with a youthful face," was accused of having beaten his large strong wife, Julia Sweet. Day pleaded to the court:

> *I don't deny I beat my wife;*
> *And for that part where you aver*
> *That Satan did my spirit stir —*
> *'Tis true; for I was moved by her.*
> *The dying sinner's wildest groans*
> *Are music to her gentlest tones;*
> *And for her blows! alas, my bones!*
> *Well, let it pass; perhaps 't was wrong;*
> *But I had borne her curses long,*
> *And I am weak, and she is strong;*
> *Let that, too, pass. I've done my best;*
> *My counsel there must say the rest. [1]*

Day's counsel might have invoked for him a claim to self-defense or a claim to be a battered spouse. Such legal strategies in actual domestic violence cases work almost exclusively for women defendants. With sound legal judgment of likely outcomes, Day's counsel turned instead to a ludicrous defense based on the common-law concept of coverture.

Coverture was the idea that husband and wife are one under law. More specifically, coverture assigned to the husband responsibility and punishment under law for his wife's criminal acts. Coverture also protected women from mass imprisonment for debt in early modern England. In this case, Day's counsel claimed that, according to coverture, a husband had an equal right to beat his wife as he did to beat himself. The prosecutor countered that if a husband killed his wife, he would be charged with murder, not suicide. The presiding judge summarized the law of coverture to the sitting jury.

> *If any ill the wife hath done,*
> *The man is fined; for they are one:*
> *If any crime the man doth do,*
> *Still he is fined; for they are two.*
> *The rule is hard, it is confessed:*
> *It can't be helped, lex ita est. [2]*

Coverture was among a range of institutions and ideas that generated highly disproportionate imprisonment of men. Legal history conventionally interprets coverture as a legal concept oppressing women. [3] Coverture oppressed women in the same way that men-only Selective Service registration oppresses women today.

Coverture has been badly misunderstood in legal history. Coverture assigned to husbands responsibility for their wives' criminal acts and their wives' debts. Coverture increased the criminalization of men. Coverture didn't give husbands the legal right to beat their wives. Men have long been punished for committing domestic violence, as well as punished for having domestic violence committed against them. Legal historians have stressed wife-beating and largely ignored husbands getting attacked by their wives. [4] Law and policy similarly treats domestic violence with anti-men bias today. Anti-men bias in invoking coverture is a general rhetorical pattern built upon deep

structures of gynocentrism.

* * * * *

Read more:

- domestic violence in medieval fabliau and farce
- criminalizing seduction: the crime of men seducing women
- gender discrimination in child custody prevalent historically

Notes:

[1] Robert M. Charlton, "The State vs. Henry Day," in Charlton & Charlton (1839) pp. 92-104. The quotes above are from id. pp. 96, 97. In 1834, Charlton became Judge of the Supreme Court of the Eastern District of Georgia. From 1853-53, he served as a U.S. Senator for Georgia. See Robert Milledge Charlton biography. The poem is dated 1837. Charlton & Charlton (1839) p. 99. A long, final footnote added:

> *Note to the Note.*
>
> *As the prose note to this poetical report has gone the rounds of the papers, headed "The way they do things in Georgia," perhaps it would be as well for the author to acknowledge that it is a highly exaggerated statement of the existing state of affairs in Georgia, and ought not to be received as evidence against the firmness and wisdom of the bench and bar of this State. The author was a member of the judiciary of Georgia at the time "the State vs. Henry Day" was composed, and therefore very little inclined to attack that branch of the government.*

Id. pp. 103-4. "The State vs. Henry Day" appeared with the author's initials "R.M.C." in *The American Jurist*, vol. 20 (Oct. 1838) pp. 237-43. The poem there is dated May, 1837. Id. p. 237.

[2] *Lex ita est* is Latin for "thus is the law." After citing the verses in which the judge declared men's double criminal responsibility, Hartog (2000) p. 104 observed:

> *The poem was a plausible fiction, coherent with the contemporary law.*

As if unequal justice under law for men doesn't matter, Hartog moved from the poetic declaration of men's double criminal responsibility to the conventional one-sided, false understanding of the incidence of domestic violence. Coverture was a legal fiction rarely determinative of legal results. Id. p. 106. The legal fiction of coverture, however, supported general gynocentric bias towarddisproportionate punishment of men.

[3] Wikipedia, which has struggled with the problem of feminist bias, features considerable anti-men bias in its entry on coverture.

[4] E.g. Hartog (2000) pp. 104-110, with includes poorly informed discussion of the "rule of thumb." The myth that a husband could legally beat his wife with a stick no thicker than his thumb (the mythic "rule of thumb") is prevalent in scholarly family history. For a thorough review of formal law, Kelly (1994). Commenting on a court's declaration that it wouldn't interfere in minor incidents of violence at home or in the schoolyard, Kelly mythologizes law in action and endorses conventional gender stereotyping of domestic violence:

> *the court would have made the same judgment {not all minor violence belongs in criminal court} if the wife had done the beating. One cannot conclude, therefore, that husbands were allowed a special latitude in chastising their wives, except, of course, in the sense that husbands were much more prone to such misconduct than wives and would more readily benefit from the court's conclusion.*

Id. p. 346, n. 25. Especially if domestic violence is defined to encompass minor violence, e.g. slapping, women almost surely would be found to be more prone to domestic violence than are men. Almost all minor violence isn't

in fact taken into criminal court and could not feasibly be policed in a non-totalitarian state. Charlton & Charlton (1839), p. 104, writing from judicial experience, frankly points to the legal difficulty of fairly judging domestic violence. Judges today would hardly dare to make that common-sense observation. More generally, Kelly (1994) falls to recognize the gynocentric structures supporting the "rule of thumb" myth and their implications for the criminalization of men.

[image] Princess. Thanks to Clipartcottage for making the image available under a Creative Commons Attribution license.

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Feminist Builds “women-only” island – then calls men for help when things break

A Voice For Men Videos · 24 July 2025 · Archived copy · Original

Is It Really Hypergamy — Or Just Narcissism in Disguise?

Peter Wright · 26 July 2025 · Archived copy · Original

Many commentators blame the rising female selectiveness in relationships on “hypergamy”—the idea that women naturally seek partners of higher status. While this has evolutionary grounding, a more compelling explanation lies in cultural narcissism.

In affluent, individualistic societies, narcissistic traits have surged—particularly among women raised in a culture that glorifies self-worth, esteem, and chivalric deference. This acquired status leads to what psychologists call *Acquired Situational Narcissism*, a form of narcissism born not from personality disorder, but from social reinforcement of perceived importance. Much of what’s labeled “hypergamy” today may in fact be status-seeking motivated by this cultural narcissism, not a biologically adaptive mate strategy.

Research supports this view. Narcissists tend to choose romantic partners who boost their status—those who are attractive, wealthy, or high in social capital—not because of emotional closeness but to reflect glory and inflate self-esteem. They prefer “trophy partners,” idealized mates who mirror their inflated self-image. These patterns of self-enhancing relationship selection are well-documented and correlate strongly with narcissistic motivations rather than with functional reproductive strategy.

> “Narcissists are more likely to choose relationships that elevate their status over relationships that cultivate affiliation… They often demonstrate an increased preference for high-status friends and trophy partners, perhaps because they can bask in the reflected glory of these people.”
> — Grapsas et al., 2020

> “Narcissists seek romantic partners who offer self-enhancement value either as sources of fawning admiration, or as human trophies (e.g., by possessing impressive wealth or exceptional physical beauty).”
> — Wallace, 2011

> "Narcissists' preference for romantic partners reflects a strategy for interpersonal self-esteem regulation… These partners were more likely to be seen as a source of self-esteem to the extent that they provided the narcissist with a sense of popularity and importance."
> — Campbell, 1999

> "Narcissists particularly look for in a partner… physical attractiveness and agentic traits (e.g., status and success)… Indeed, narcissists report that part of the reason they are drawn to attractive and successful partners is that these people are similar to them."
> — Campbell, Brunell & Finkel, 2006

True evolutionary hypergamy does not require an individual to overrate their own attractiveness. Narcissism does. Thus, a useful test: if a woman dramatically overestimates her own desirability while seeking high-status men, this signals narcissism—not evolution. Mistaking the two leads to the normalization and even glorification of maladaptive traits under the guise of "natural female behavior."

Moreover, modern narcissistic self-enhancement is not adaptive—it undermines relationship quality, social cohesion, and even fertility rates. Unlike adaptive mate strategies, it serves the ego, not survival.

By distinguishing narcissistic self-enhancement from evolutionary hypergamy, we avoid excusing destructive behavior as biologically inevitable. What we see today is not always nature—it's culture, and it's increasingly narcissistic.

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Feature image detail: Left half shows a tribal or historical woman looking with admiration at a strong, competent man (symbolizing adaptive hypergamy). The right half shows a modern woman taking selfies next to a luxury car, barely noticing the man she's with. **Symbolism:** Juxtaposes genuine evolutionary mate choice with modern narcissistic self-display.

Narcissism Exaggerates Baseline Hypergamy

Peter Wright · 30 July 2025 · Archived copy · Original

Many social media commentators discuss the rise of hypergamous behaviors among modern women. Some pose reasonable evolutionary hypotheses for such behavior, but there may be another cause at work – *cultural narcissism*.

Observations of extreme hypergamy among women may be equally explained by the rise of cultural narcissism in affluent societies (Twenge & Campbell, 2009), a motive that differs from baseline hypergamy, but which nevertheless involves comparable behaviors of self-enhancement and status-seeking.

Society's encouragement of men in chivalric deference to women, and the associated practice of 'placing women on a pedestal', has generated a degree of gendered narcissism among women over time. To frame this differently, Acquired Situational Narcissism can arise with any acquired social status; for example in academic experts, politicians, pop singers, actors – and also in women who, in modern society, are taught that they deserve to be recognised for thier worth, dignity, value, purity, status, reputation and esteem in the context of their relationships with men. This psychological disposition in women, partly a result of traditional chivalry, promotes exaggerated self-enhancement behaviours beyond what evolutionary models of hypergamy would require.

Among narcissistic individuals, studies find higher incidence of hypergamy-like behaviors, indicating that such behavior is not the result of a culture of sexual liberation alone, nor of baseline evolutionary imperatives; it may also be the result of an acquired social class narcissism that says "I deserve."

Excerpts from narcissism studies:

> A third strand of evidence concerns narcissists' relationship choices. Because humans are a social species, relationship choices are an important feature of situation selection. Narcissists are more likely to choose relationships that elevate their status over relationships that cultivate affiliation. For example, narcissists are keener on gaining new partners than on establishing close relationships with existing ones (Wurst et al., 2017). They often demonstrate an increased preference for high-status friends (Jonason & Schmitt, 2012) and trophy partners (Campbell, 1999), perhaps because they can bask in the reflected glory of these people. In sum, narcissists are more likely to select social environments that allow them to display their performances publicly, ideally in competition with others. These settings are potentially more accepting and reinforcing of narcissistic status strivings.
>
> Source: The "Why" and "How" of Narcissism: A Process Model of Narcissistic Status Pursuit[1]

> Consistent with the self-orientation model, Study 5 provided an empirical demonstration of the mediational role of self enhancement in narcissists' preference for perfect rather than caring romantic partners. Furthermore, these potential romantic partners were more likely to be seen as a source of self-esteem to the extent that they provided the narcissist with a sense of popularity and importance (i.e., social status). Narcissists' preference for romantic partners reflects a strategy for interpersonal self-esteem regulation. Narcissists also were attracted to self-oriented romantic partners to the extent that these others were viewed as similar. The mediational roles of self-enhancement and similarity were independent. That is, narcissists' romantic preferences were driven both by a desire to gain self-esteem and a desire to associate with similar others.
>
> Source: Narcissism and romantic attraction[2]

> Narcissism has been linked with the materialistic pursuit of wealth and symbols that convey high status (Kasser, 2002; Rose, 2007). This quest for status extends to relationship partners. Narcissists seek romantic partners who offer self- enhancement value either as sources of fawning admiration, or as human trophies (e.g.,

> by possessing impressive wealth or exceptional physical beauty) (Campbell, 1999; Tanchotsrinon, Maneesri, & Campbell, 2007)
>
> Source: The Handbook of Narcissism And Narcissistic Personality Disorders[3]

> Narcissists are looking for partners who can provide them with self-esteem and status. How can a romantic partner provide status and esteem? First, he or she can do so directly: a romantic partner who admires me and thinks that I am wonderful elevates my esteem. Second, he or she can do so indirectly through a basic association: my partner is beautiful and popular, therefore I am too. This indirect esteem generation is clear from a range of social psychological research, from the self-evaluation maintenance (SEM) model (Tesser, 1988) to Basking in Reflected Glory (BIRGing; Cialdini et al., 1976). This indirect esteem provisioning is evident in the term "trophy" partner.
>
> There is good empirical evidence that narcissists like targets who provide esteem and status both directly and indirectly (Campbell, 1999). There is also an important interaction effect. Namely, narcissists like popular and attractive partners, especially when those others admire them. Narcissists, however, are not particularly interested in admiration from just anybody. This finding is inconsistent with the "doormat hypothesis." Narcissists are not looking for someone they can walk on and who worships them; rather, narcissists are looking for someone ideal who also admires them.
>
> The next question, of course, is what characteristics of a potential partner make them able to provide narcissists with narcissistic esteem? Not surprisingly, what narcissists particularly look for in a partner are physical attractiveness and agentic traits (e.g., status and success). A narcissist's ideal partner is like a narcissist's ideal self (recall Freud's comments): attractive, successful, and admiring of the narcissist. Indeed, in our research, narcissists report that part of the reason that they are drawn to attractive and successful partners is that these people are similar to them (Campbell, 1999).
>
> Source: Campbell, W. K., Brunell, A. B., & Finkel, E. J. (2006). Narcissism, Interpersonal Self-Regulation, and Romantic Relationships: An Agency Model Approach.[4]

Dozens more quotations could be added, however the point is obvious: self-enhancement strategies of both narcissism and hypergamy share overlapping features.

The rise of narcissistic behaviors among women is receiving increased attention from academia, particularly with the addition of new variants to the lexicon such as communal narcissism, and vulnerable narcissism, which appear to be preferred female modes of expressing narcissism. A more in-depth survey of narcissism variants among women, and their implications can be read here.

Hypergamy, as an evolutionary motivation, doesn't require a woman to overestimate her own attractiveness and desirability as she seeks to secure high resource/status males. Narcissism, on the contrary, *does* entail an overestimation by women of their own attractiveness & desirability as they seek to secure high resource/status males.

To discover whether hypergamy or narcissism is at play, one might simply ask a woman to rate her own attractiveness. If she strongly overrates herself, then her mating-up is likely driven by narcissism and is maladaptive. If she rates herself honestly, then her desire to mate up is more likely driven by an adaptive hypergamy. Mating-up today appears largely driven by maladaptive narcissism; therefore any rationalizing or excusing it as "natural" and "adaptive" serves to compound and increase that same culturally-driven narcissism.

A note on terminology:

Sigmund Freud introduced narcissism as a developmental trait that ranged from healthy to unhealthy.[4,5] Some evolutionary psychologists posit that a degree of narcissism might be adaptive in the wider evolutionary sense, though this hypothesis (which has zero genetic evidence to confirm it) can only be applied to a limited subset of

behaviours before tipping into maladaptive expressions of narcissism as measured by the usual psychometric instruments.[6,7,8] Moreover, no one has satisfactorily demonstrated that a mild, non-pathological narcissism is adaptive and belongs to a construct continuum with more pathological narcissism; therefore it is conjecture to claim that narcissism is natural but that it simply "gets out of hand" at the more extreme end of a hypothesised spectrum.

With these points in mind it's necessary to differentiate between female self-enhancement as an evolutionary survival strategy, versus female self-enhancement as a maladaptive, narcissistic pathology. The narcissistic self-enhancement we see increasingly demonstrated among women today is not a contributor to evolutionary success; on the contrary it works to undermine family ties, corrode intimate relationships, and is also associated with lowering the birth rate – the exact opposites of conditions required for evolutionary success. Lastly, by differentiating hypergamous self-enhancement from narcissistic self-enhancement we avoid the error of encouraging or excusing narcissism under the banner of it being "natural."

Maladaptive vs. adaptive versions of self-enhancement

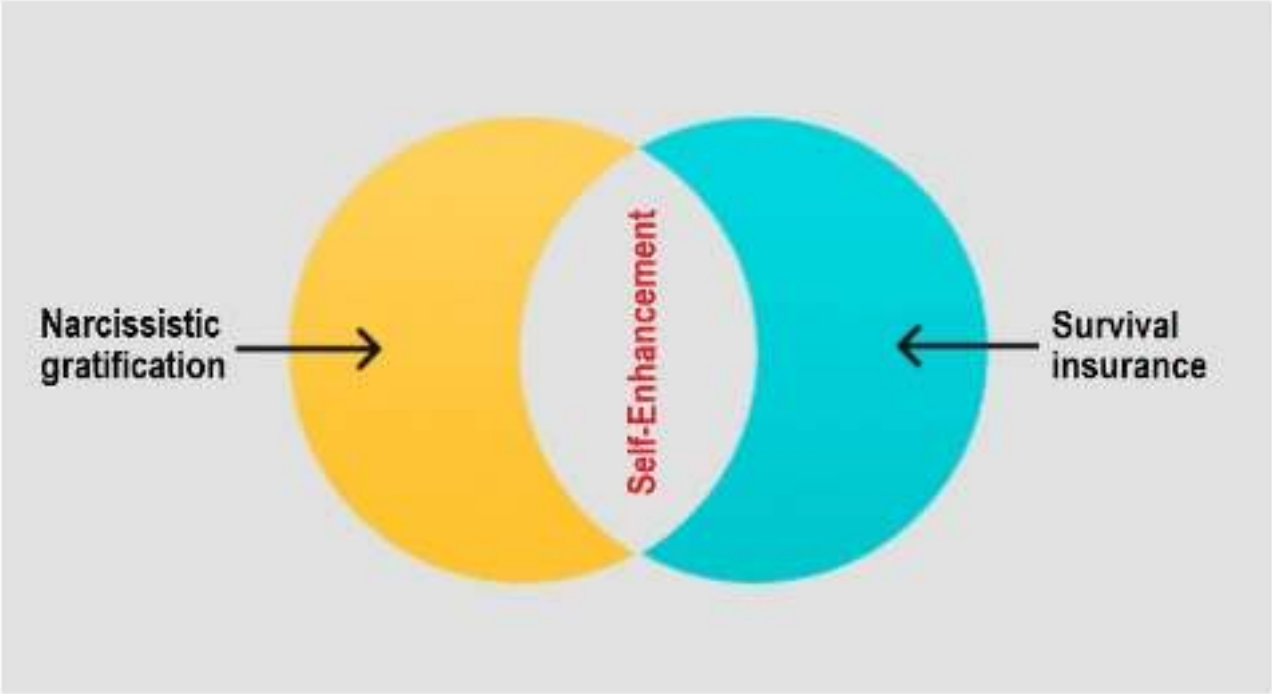

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Servitude to women: don't be that man

Douglas Galbi · 3 August 2025 · Archived copy · Original

In *Frauendienst* (*Service of Ladies)*, written in German about 1250, the knight Ulrich von Liechtenstein describes mis-education, delusion, and suffering. Poets and wise men, the teachers of that time, urged Ulrich to subordinate himself to a woman. Ulrich recalled:

> This I heard the wise men say:
> none can be happy, none can stay
> contented in this world but he
> who loves and with such loyalty
> a noble woman that he'd die
> if it would save her from a sigh.
> For thus all men have loved who gain
> the honor others can't obtain. [1]

Men's lives are thus valued lower than a woman's sigh. Only a very brave man would dare to reject that honor. Ulrich sought it:

> "I'll give my body, all my mind
> and life itself to womankind
> and serve them all the best I can.
> And when I grow to be a man
> I'll always be their loyal thane:
> though I succeed or serve in vain
> I'll not despair and never part
> from them," thus spoke my childish heart.
> …
> Whoever spoke of women's praise
> I followed, just to hear each phrase,
> for it would make my heart so light
> and fill me with true delight.
> I heard from many a learned tongue
> their excellence and honor sung;
> they praised one here and praised one there,
> they praised the ladies everywhere. [2]

This is the sort of literature that gave rise to Hitler. If children were to read Theophrastus's *Golden Book* rather than Dr. Theophrastus Seuss's *One Fish, Two Fish, Red Fish, Blue Fish*, they would recognize that praise of ladies is a funny thing.[3] Or at least they would develop a sense of humor lacking today.

Ulrich pledged servitude to a lady. He engaged his aunt to plead his love suit. The lady replied to the aunt:

> That he excels I'll take your word
> (although it's more than I have heard)
> in every virtue, every skill,
> yet for a woman it must still
> prevent a close relationship
> to see his most unsightly lip.

> You must forgive my saying so:
> it isn't pretty, as you know. [4]

The lady rejected Ulrich for his cleft lip. Oblivious to the lady's cruelty, he underwent a painful operation to have his cleft lip joined. Critical post-structuralists and ananavelist scholars have determined that the lady's rejection of Ulrich on the grounds of his cleft lip figures and problematizes the prevalence of male genital mutilation in medieval European Christian culture. More to the point, Ulrich served a heartless lady.

Ulrich enacted his loving devotion to his lady in various ridiculous ways. In one joust, he damaged a finger. After his lady expressed doubt about the seriousness of his wound, he had his finger cut off. He sent the cut-off finger to his lady along with a poem praising her. She responded to his messenger with a message of scorn:

> Go back and tell him my regret;
> he'd serve the ladies better yet,
> were it not that his hand is shy
> a finger. Tell him too that I
> shall always keep the finger near,
> buried in my dresser here,
> that I shall see it every day,
> and that I mean just what I say.
>
> Tell him from me now, courtly youth:
> I'll keep the finger — not, in truth,
> because my heart at last is moved
> so that his prospects are improved
> by a single hair. Make sure he hears
> this: should he serve a thousand years,
> the service I would always scorn.
> By my constancy I've sworn.

Ulrich was delighted. He thought that his lady continually viewing his amputated appendage was a sign that she loved him. But women preoccupied with amputation of men's appendages do not truly love men.[5]

Ulrich sought to please his lady by pretending to be a woman. He dressed himself as a woman, called himself Lady Venus, and traveled around Europe participating in dangerous jousting tournaments. He was wounded in the chest and took at least one lance blow to the head. While Ulrich was in a bathtub bathing a wound, an admirer showered him in rose petals.[6] Bodily wounds to men aren't socially understood to bleed real blood.

One day, Ulrich's lady summoned him to appear before her in secret. She told him to appear in rags like a leper. Ulrich raced to his lady to fulfill her summons. He donned rags and ate with lepers outside his lady's castle. His lady forced him to sleep outside the castle overnight in the rough, in the rain. The next morning he was instructed to wait until the evening. That evening, as instructed, he laid in hiding outside the castle. The castle warden making rounds took a long piss on him. After more misadventures, he was finally pulled up with a bedsheet onto the castle balcony.[7] Ulrich then declared to his lady:

> Lady, grant me grace.
> …
> Lady, you're my chief delight,
> may I be favored in your sight,
> may your compassion take my part.
> Consider the longing of my heart

> which constant love for you inspired.
> Consider that I have not desired
> a thing more beautiful than you,
> a lovelier I never knew.
>
> You're dearer far than all that I
> have ever seen. If I could lie
> with you tonight then I'd possess
> all that I've dreamed of happiness.
> My life will gain by your assent
> a lofty spirit and content
> more and more until it ends.
> It's you on whom my joy depends.

That's a courtly speech by a man drenched in piss. Ulrich obviously hadn't learned from Ovid. His lady refused to lie with him.

Exploiting Ulrich's inferiority in guile, his lady got rid of him with deceptive hand-holding. She explained that she would do his will if he would re-enact his entrance and give her the opportunity to greet him as a lover. That meant for him to get on the bedsheet and be lowered down slightly, and then brought up again. Ulrich rightly was suspicious that she would let him down and never pull him up again. She offered to hold his hand as a good-faith guarantee. Ulrich agreed:

> Though worried, I then took my seat
> inside the tightly knotted sheet.
> They let me down a little ways
> to where they were supposed to raise
> me up. My sweet continued slyly,
> "God knows, I never thought so highly
> of any noble in the land
> as of the knight that holds my hand.
>
> "My friend," she spoke, "be welcome so.
> We both are freed from care and woe
> and I can now invite you in."
> While speaking thus, she raised my chin
> and said, "Dear one, give me a kiss."
> I was so overjoyed with this
> I let her hand go free and I
> quite soon had cause to grieve thereby.

They dropped Ulrich down and pulled the sheet back up over the wall. Ulrich was in deep despair. If not for his comrade's intervention, he would have drowned himself in a dark lake.

Ulrich von Liechtenstein's *Service of Ladies* is far more than a playful game. Like the thirteenth-century Old French nouvelle *The Three Knights and the Chainse, Service of Ladies* represents the social construction of male disposability. Men will not achieve gender equality until men reject a life of service to ladies.[8]

Notes:

[1] Ulrich von Liechtenstein, *Frauendienst* (*Service of Ladies)* s. 9, trans. Thomas (1969) p. 52. Ulrich's book is now commonly recognized to be fictional rather than autobiographical. Ulrich von Liechtenstein was historically a

knight in thirteenth-century Germanic lands.

[2] Id. ss. 11, 13.

[3] Dr. Theophrastus Seuss's *One Fish, Two Fish, Red Fish, Blue Fish* declares, "From there to here, from here to there, funny things are everywhere."

[4] *Frauendienst*, s. 80, trans. Thomas (1969). Subsequent quotes are from id. ss. 453-4, {1198, 1205-6}, 1267-8. The aunt acts as the old woman go-between common in medieval Iberian literature.

[5] On pre-occupation with castration, see the discussion of the *serranas* stories in Libro de buen amor, note [8] and comparative criticism of the Old French works, *Fisherman of Pont-sur-Seine* and *Lecheor*.

[6] *Frauendienst*, ss. 733-5.

[7] Stories of Virgil and Hippocrates being suspended in a basket from a women's window are part of the literature of men's sexed protests. The summons for the secret meeting is ss. 1114-5; sleeping in the rain, 1168-70; getting pissed on, s. 1189.

[8] Classen (2004) emphasizes the theatrical, ludic element of *Frauendienst*. But *Frauendienst*, like *Pamphilus*, has significance extending all the way to scholarly life today. For example, a recent scholarly analysis of *Frauendienst* centered on the pleasures of ridiculing masculinity:

> Ulrich's lady openly mocks her male suitor, ridiculing his masculinity. What pleasures does such mockery offer to male and female audiences?

Perfetti (2003) p. 129. As scholarly work, id. could be regarded as a joke. But it's wide-ranging effects are apparent.

[image] Ulrich von Liechenstein, painting on folio 237r, Cod. Pal. germ. 848, Große Heidelberger Liederhandschrift (Codex Manesse). Zürich, ca. 1300 bis ca. 1340,

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Transphobia vs. Manphobia

Peter Wright · 9 August 2025 · Archived copy · Original

Discussion about transgenderism is all the rage, with many people railing against what they view as a Frankenstein fad, and yet others who are encouraging the trend beyond what anyone would consider reasonable limits – e.g., gender-affirming surgery for children. A third approach is that of the social phenomenologist which accounts for people (including myself) who are more interested in making sense of the phenomenon before screaming blue murder to the sky.

Most people appear eager to discover what Aristotle called the "efficient cause" that might lead men to become transwomen — with the most popular 'causes' being those of gender dysphoria, and autogynephilia which both end up falling short of sufficient explanations, for reasons I'll discuss below.

Autogynephilia

Autogynephilia is defined as a male's propensity to be sexually aroused by the thought of himself as a female. It's a paraphilia that is theorized to underlie transvestism *and* some forms of male-to-female transsexualism,[1] as showcased in the below tweet by a transwoman.

If 'getting off' by appearing as the opposite sex were the only motive we might reasonably assume that occasional cross-dressing and/or erotic roleplay would scratch the itch, but transgender individuals are clearly seeking a more permanent goal. Moreover, many transgender individuals experience a loss of sexual arousal after medically transitioning, indicating that the securing of permanent autogynephilic pleasure is not a sufficient explanation for making the change.[2]

Gender dysphoria

Gender dysphoria is the favorite go-to for advocates of traditional gender roles who pretentiously claim the body and psyche can only be exact Xerox copies of each other. As tidy as this formula sounds on its face, even people with a rudimentary understanding of human psychology will see its failings; failings demonstrated by the fact that everyone has an imaginative and psychological identity that is, at least in some ways, at odds with bodily reality:

- A stunningly beautiful woman identifies as plain, or ugly.
- A fat guy identifies as muscled and skinny.
- An old man identifies himself healthy, as fit as a teenager.

- A little girl identifies as a world-class singer.
- A little boy identifies as the best violinist in the world.
- A feminist identifies as more caring than others.
- A person identifies as more intelligent than others.
- A person born of privilege identifies as restricted.
- An underprivileged person identifies as someone who can be and do anything.
  Etc.

The psyche tends to ramble off in fanciful ways that do not match seamlessly with physical reality, and it has done this since way back in our evolutionary history. Psychological identity is not, and never will be, a faithful replica of physical reality…. and yet human civilization has continued to thrive in spite of this propensity.

With that human capacity for imagination in mind we can set aside those who champion seamless sex-and-gender identities, and associated social roles. We can also find some fault with Matt Walsh's recent insistence that there can be one, and *only* one definition of a woman.[3] While Matt is 100% correct in stating that there is only one definition of a biological woman, he conveniently omits the possibility that there may be a definition of 'woman' applying to a person's psychological identity, thus essentially giving us two definitions of woman corresponding to the soma/psyche split.

To reiterate, we all see the obvious XX woman of the body, and then there's the woman of psychological/imaginal identity which can operate somewhat independently of the former (hence transgenders, intergenders, etc). To illustrate this, Matt Walsh could have a body that looks like Matt Walsh but, hypothetically speaking, in his imaginative and psychological identity he might be more like Napoleon Bonaparte; when it comes to the human psyche anything is possible.

While all this might sound like a recipe for confusion, it isn't really. Dictionaries attest to the ability of the human mind to accept multiple definitions of a word. I can be *stoned* to death by literal rocks, and I can be *stoned* after smoking weed. I can suffer a physical *pain*, or alternatively I can be in psychological *pain* – and those 'two pains' might not be seamless pains going on at the same time; they might be completely unrelated.

When it comes to the public furor around this topic, the comical part is watching traditional conservatives argue there is only soma, and the progressives argue there's only psyche. The stupidity of these two partial arguments – and the debate between them – make for the best Punch and Judy show on offer.

If I wanted to take a more strictly phenomenological approach to our topic, I might be forced to say transwomen were both male *and* female. For example being a woman in one's imaginative identity will never mean that the chromosomal body has also changed, which indicates there are two identities running concurrently, one male and one female. That said, I appreciate that imagination can override the phenomenological approach to the point of *absurdum*.

What we can conclude from the more narrow arguments is that they are reductionist and kneejerk responses to a complex phenomenon, and so they provide insufficient explanations for the rise of transgender identity. They may be partially correct but it may help to consider more complex equations, not to mention the approaching of each trans person as possessing a unique biography that led them to become who they are. Following this line of thought I'd like to offer two more factors below that might help to complicate the picture.

Internalized misandry, and gyneolatry

I've observed in the rhetoric of many transwomen both an externalized *and* an internalized misandry. This appears in descriptions of the men they know, *and in descriptions of themselves*, and they also tend to rehearse feminist depictions of maleness that portray narrow and denigrating descriptions of masculinity. Conversely, transwomen tend to idealize women and femininity (i.e., gyneolatry),[4] leading to a conclusion that the feminine grass is of a greener hue.

The sense of internalized misandry was reinforced by a 1991 study which found that mothers of young boys with gender dysphoria frequently suffered psychiatric disorders and that these boys exhibited chronic suffering that was often expressed directly by them as self-hate. One such boy at age three said:

> "I hate myself. I don't want to be me. I want to be somebody else. I want to be a girl."[5]

When a man's potential masculinity is felt as toxic due to the operation of internalized misandry, it's only natural that such a person would have a dysphoric reaction to masculine selfhood. This might be understood as a pathological reaction, but it can be equally viewed as a healthy adaptation to an unhealthy, male-denigrating environment — for if I renounce maleness I protect myself from corrosive states of imposed self-hatred, along with de-personalizing those attacks directed at me from a misandric world.

Hence gender dysphoria is in some ways adaptive.

The position I have been leading to can be stated simply this way: Internalized misandry + gyneolatry + autogynephilia = transwoman. Of those three factors, I would consider autogynephilia somewhat more variable than the other two, and while often present, it is not always.

In order to render this triplicate formula more palpable, I encourage readers to watch the following Benjamin Boyce interview with former trans individual NJada[6] who masterfully illustrates the operation of internalized misandry and gyneolatry in his own experiences.

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In conclusion, this article claims that autogynephilia, and gender dysphoria prove insufficient as "causes" of the desire to transition but may nevertheless operate as one factor among many. As a student of gender politics I have expanded the *causa efficiens* to three:

Internalized misandry + gyneolatry + autogynephilia = transwoman.

Lastly, and on a more general note Kara Dansky,[7] a trans-exclusionary radical feminist who is leading the charge against transgender individuals, recently tweeted, *"It is, in effect, a men's rights movement intended to objectify women's bodies and erase us as a class. It is left-wing misogyny on steroids. I say this is as a leftist and a Democrat."*

In response I feel it important to clarify that the transgender movement is *not* a cause célèbre driven by men's rights advocates, but rather the current support for transgender individuals/rights is derived from the power of government administrations and global regimes playing "freedom one-upmanship" – ie., the feigning of moral purity to position themselves at top of the global hierarchy.

Feminists were the ones who cleared this forest path for the global elites to walk on, and Dansky is right in the sense that it opens a window to *become* of benefit to men's rights movement – ie. it dissolves customary culture privileges that have accumulated around the female sex, making those privileges available to all humans, including men and boys, for the first time.[8]

References:

[1] Ray Blanchard, *Autogynephilia: an underappreciated paraphilia,* (2019) ; **See also:** C. Moser, *Autogynephilia in Women* (2009), which shows that autogynephilia also exists in large numbers of natal women, negating Blanchard's thesis that it is peculiar to transwomen.
[2] Autogynephilia | ContraPoints (2018)
[3] Matt Walsh: *What Is A Woman?* (2022)
[4] Gyneolotry | Gynocentrism And Its Origins
[5] Sonia Marantz and Susan Coates, *Mothers of Boys with Gender Identity Disorder: A Comparison of Matched Controls* (1991)
[6] Benjamin Boyce, *Transition and Redemption | a Detrans Story, with NJada* (2022)

[7] Kara Dansky, *The Abolition of Sex: How the "Transgender" Agenda Harms Women and Girls* (2021)
[8] Peter Wright, *Unintended Effects Of Transgender Activism On Men's Issues* (2021)

BLUE PILL THINKING: Rules of Modern Dating ~ “It’s Complicated”

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The Goal Post Episode 62 – Rob in Japan Pt. 2 / AI, Luddite Fallacy and the Human Factor Revisited

A Voice For Men Videos · 23 August 2025 · Archived copy · Original

It's an ill wind

Doug Mortimer · 26 August 2025 · Archived copy · Original

When I was a lad, I was informed that the word "fart" was an acronym for "Foul Air, Rear Trap." It made sense to me at the time, but as is often the case, you eventually discover that you can't believe everything grown-ups tell you.

Whatever the origin of the word, I have noticed that in recent years it has become more acceptable to utter it in polite society, even on television, which was once unthinkable…network standards, you know.

Today the Overton Window has been flung wide open to air the topic of flatulence. Yet in our egalitarian-obsessed society, it is difficult to obtain funding for any sort of study pertaining to group differences, particularly between men and women. Studies that reveal uncomfortable truths that conflict with egalitarianism might be uncovered and you don't want to go down that road…unless you're a standup comic.

So imagine my surprise to discover that one important male/female difference has been studied extensively in recent years and the results are in. It turns out there are measurable differences between men and women when it comes to passing gas. I don't know how these studies were funded, but I haven't come across any DOGE revelations. If federal funding was used, this is one rare example of your tax dollars being put to good use.

There are sound reasons for doing honest research on the topic. If male and female alimentary tracts are different, that would certainly affect the advice given by dietitians and nutritionists, not to mention physicians who prescribe medication. Gas is a common side effect of many foods and supplements and may be more likely in one sex than the other. So who are the people offering enlightenment on this topic?

The "Real Clear Science" web site offers "Women's Farts Smell Worse, and Five More Facts You Need to Know About Flatulence." It seems female emanations have higher concentrations of hydrogen sulfide, which produces the classic "rotten eggs" smell. Personally, I think it's related to veganism, which is much more popular with women than men. What can you expect when you consume copious amounts of broccoli, cauliflower, and Brussels sprouts?

This may explain why women throughout history have experimented with so many different perfumes. Sooner or later a gal has to let one go and strong perfume might be just the thing to override her colon cologne.

Yet when it comes to the battle of the sexes in regard to stench warfare, nature has a way of evening things out. The ICEF (Invisible College of Experimental Flatology) has researched the topic, and according to "The Flatus Gap" by Eric Von Adkisson, women may have more hydrogen sulfide in their emanations, but men pass gas in larger volumes, so the actual malodorousness is pretty close to even. It's the old quality versus quantity conundrum.

While hard science has studied the gender gas gap, the soft sciences have also weighed in on the topic. Consider L.G. Lippman's "Toward a social psychology of flatulence: The interpersonal regulation of natural gas," published in *Psychology: a Quarterly Journal of Human Behavior*, way back in 1980. Or you might want to check out Bethany Brookshire's "The Social Psychology of Flatulence" on the *Weird Science* web site. Or Lisa Wade's "Who farts? And who cares?" on *The Society Pages* web site.

It turns out that loud farts are funny, but men find them funnier than women. Well, that finding is in synch with my lifelong observations. Sense of humor is largely men's territory. Think about all the times somebody passed on a joke to you or emailed a funny meme. More than likely it was a man. I daresay you have never seen a woman emit a rip-snorter followed by a sly chuckle and a pause for applause. Frat boy behavior, no question about it. But there's a little bit of the frat boy in all of us men, even those who have never set foot inside a fraternity. Of course, there is often a little bit of the frat boy in many college girls, particularly after they have been overserved at a frat party.

Another non-startling revelation is that people find the sound of smelly farts to be slightly less funny than the sound of non-smelly farts." Intuitively obvious, I'd say. When it comes to the five senses and passing gas, taste, touch, and sight are irrelevant. That leaves us with hearing and smelling. Few farts will be so ear-shattering as to make

one cover one's ears. Holding one's nose after someone pulls the pin on a fart grenade is a distinct possibility.

Various studies have concluded that women's sense of smell is more acute than men's. Many theories have been proffered to explain this. My theory is that a more sensitive sniffer informs mothers when it's time to check the baby's diapers. Given how much time women spend dealing with the miasma of infantile excretions, it's understandable that they fail to see the humor whenever you air out your colon.

As a lifelong male who is congenitally deficient in empathy, I have never given much thought to the etiquette of eructation. In some social situations it could be the perfect rejoinder; in others, merely a *non sequitur*. Today, however, many cities have made it illegal to smoke or vape in public. So far as I know, it is not illegal to pass gas in public. On the other hand, I wouldn't expect a positive response if you plead a First Amendment right to do so. You're more likely to get the Pepe Le Pew treatment.

Passing gas in one's own home is another matter. Unfortunately, a man's home is no longer his castle. In truth, I'm not sure it ever was. My grandfather was a pipe smoker. That was perfectly acceptable to my grandmother in the living room. But she drew the line at abdominal swamp gas. "You should excuse yourself and leave the room," was her advice. Easy to do today when you can take your tablet or smartphone with you, but in grandpa's day what to do when a barking sphincter coincides with the denouement of a Perry Mason episode? You couldn't take the TV console out of the room with you, and this was before home video recordings were possible. So when duty called, he let it go silently. He was a master at it. Never heard a peep out of him – not once! Whenever grandma caught a whiff and complained, he'd gaslight her about his gas passing! He would reply "Oh, you're imagining things," or words to that effect. Of course, "If two people are on an elevator and one of them farts, they both know who did it." George Carlin's very words! A Zen koan of the highest order.

Thinking back to my youth, I believe there was a sort of potty parity among toddlers. Little girls were as amused by whoopee cushions and armpit farts as little boys were. But eventually there came a parting of the ways and we ended up with the sex differences described in the above studies.

As valuable as these studies may be, there are questions that remain unanswered. For one thing, do mothers ever play the "pull my finger" game with their children, or is that the exclusive province of fathers? When teenage girls have get-togethers, do they have fart-lighting competitions as their male counterparts do? Are there more men than women in the wind section of your local orchestra? Pressing question: do these sex differences persist in the trans world? Is the chemical composition of a trans woman's flatus closer to that of a biological male or female?

So many questions, so much more research needed – but you don't need to go begging for government grants to study male versus female flatulence. I can' t think of a better topic for a high school science fair.

Or a better way to meet chicks!

Frame Within Frame: A Gynocentric Misstep

Peter Wright · 29 August 2025 · Archived copy · Original

As Max O'Rell noted in the year 1900, men tend to exert intersexual frame within a larger intersexual frame of gynocentrism of which they are unconscious, while deluding themselves that they are guiding the entire interaction.

> "The best thing that can happen to a man is to be ruled by his wife; but she should rule him so discreetly, so diplomatically, that he could almost boast that it is he who rules her. At all events, he should remain very undecided which of the two it is that rules the other. And when a man is not quite sure that it is he who rules his wife, you may take it for granted that it is she who rules him."

In this comment, O'Rell illustrates the opposite of Rollo Tomassi's advice that men should *'always control the Frame, but resist giving the impression that you are.'* In O'Rell's view, it is women who actually rule over men while giving the impression that they do not.

This is a 'frame within frame' conundrum—who is really pulling the strings?

Even when applying frame, accepting any of the following clichés means you're still operating inside the larger gynocentric frame that has taken shape over the past 150 years:

– Women are the hypergamous sex and men must adapt to that nature.
– Women are born valuable, and that men must create value.
– Women potentially fall pregnant, therefore we are a gynocentric species.
– Women are the evolutionary gatekeepers of sex.

The principles of gynocentrism, far from being an 'evolutionary norm,' function as a frame that men unwittingly step into—one so longstanding that it is no longer recognized as a frame at all. It's a frame used by women and society to tame and exploit men. In this scenario men set up their own frame inside of the prevailing gynocentric frame, while not realizing they are doing that. They think their frame is dominant—when in truth, it's nothing more

than a little tent pitched inside a bigger tent.

Tent within a tent

The good news is that more men are waking up to the problem. As the two-frame issue gains cultural visibility, the moment may have arrived to break free from the gynocentric frame once and for all.

Not paying the cost to be a girlboss

Doug Mortimer · 2 September 2025 · Archived copy · Original

As was the case with his peers, bluesman B.B. King (1925-2015) came from humble beginnings – to put it mildly. Born to sharecroppers on a Mississippi cotton plantation, his mother deserted the family when he was four years old. Thereafter, he was raised by his grandmother. His first job was working in a cotton gin. I'd say that qualifies as humble.

Without delving too deeply into King's musical career, he started performing in the mid-1940s and it was onward and upward from there. His R&B recordings had a great deal of crossover appeal and he often performed with white rockers. Over time he had enough pulling power to move on from blues bars to arenas and concert halls and music festivals. He kept on performing almost to the day he died in 2015. His name lives on, however, in the form of B.B. King's Blues Club franchises in such cities as Memphis, Los Angeles, Nashville, Orlando, Las Vegas, and New Orleans.

I don't have access to B.B. King's tax returns, so I can't testify as to his income, but the length of his career indicates he must have earned a lot of money during his life. I have no idea how he spent it or invested it, and it's possible that the reason he kept performing so long was that he spent it and didn't invest it, or didn't invest it wisely, all of which is beside the point. When you make a lot of money, you are entitled to do what you want with it. But many people, particularly those in the female faction, don't feel that way. As is often noted, in married couples, what the woman earns belongs to her but what the man earns belongs to both of them.

In 1968 B.B. King wrote a song called "Paying the Cost to Be the Boss." I don't know if that was a phrase in common currency or if he originated it, but it caught on, perhaps because it rings true. The song deals with a working man responding to a demanding woman. Let's sample a few verses to get the idea:

> I'll drink if I wanna
> And play a little poker too
> Don't you say nothing to me
> As long as I'm takin' care of you
>
> As long as I'm workin', baby
> And payin' all the bills
> I don't want no mouth from you
> About the way I'm supposed to live
>
> But I tell you, I'm gonna have all the money
> And I don't want no back talk
> If you don't like what I'm doing, baby
> Pick up your things and walk
>
> And the chorus:
>
> You gotta be crazy, baby
> You just gotta be out of your mind
> As long as I'm payin' the bills
> I'm payin' the cost to be the boss

In 1968 you could offer such a song with minimal pushback. Yet three years later, we got "I Am Woman" from Helen Reddy, and we've been going downhill ever since. If B.B. King were still performing today, he would likely be confronted by a platoon of females wearing T-shirts saying "A Black Woman Is Speaking – Listen and Learn."

Above and beyond the song, "paying the cost to be the boss" is pretty well understood above and beyond the battle

of the sexes. Even Google gets it:

> The cost of being the boss means putting in the hard work, making tough decisions and, sometimes, sacrificing comfort for growth. Leadership often comes with a glamorous image, but the truth is being in charge requires sacrifices, resilience and an unwavering commitment to your vision.

Most people get it too. While your peers were out partying, you were studying. Perhaps you started a business, put in the hours, invested your money, took risks. Or maybe you went to work for an established business and worked your way up by going above and beyond the call of duty. You didn't expect to be the boss without paying the cost. About the only way you could do that was through nepotism, but you are not well-connected. You could be envious of those born into such circumstances, but you choose to be realistic. You play the hand you've been dealt and get to work rather than whine about how unfair the system is.

The concept of the Seven Deadly Sins is almost as old as Christianity. Envy is one of them, so we know it's been a problem long before anyone heard of Karl Marx. But it's not necessary to be a rabid leftist to suffer from envy. Many people of modest means eyeball a palatial mansion and think "No one should have so much" while simultaneously envisioning themselves so housed and thinking, "It must be nice." But they have no idea how many hoops the owner had to jump through to obtain such a domicile. It's a bit like theater. All the audience sees is what's on the stage. They have no idea how many hours of work it takes backstage to put on a show that amuses the audience for two hours.

It's difficult to put a dollar sign on paying the cost to be the boss, but I'm going to take a stab at it. As is the case with most of you, my experience with the monied elite is minimal – with one exception. My boss, whose origins were as humble as B.B. King's, realized his ambitions, became a multi-millionaire, and lives in a mansion. Occasionally, for Christmas parties or other functions, he invites staff and employees to his home. At one of these functions a number of years ago, I was chatting with the company controller, who also handled the boss's personal accounting. "I'll bet the property taxes on this place must run $50,000," I said, probing for a response but not really expecting one. Normally, such information would have been the corporate equivalent of a state secret. Lubricated with a couple of drinks, however, the controller snickered and said, "How about twice that much!" This was 15 years ago, so given the escalation of real estate in my city, I guess that now my boss is paying at least $150,000 a year and maybe closer to $200,000, just for the privilege of living in his own home.

Wandering the boss's mansion and grounds, one can't help but fantasize about living in such splendor. Who wouldn't? The question one should ask is not whether or not one would like to live there. The question is would one like it enough to scrape together $150,000+ this year…and next year…and the year after that, etc. Keep in mind that annual assessment has to be paid, even if one suffers a severe income disruption. If you lose your source of income, you will pay no income tax. If you have to tighten your belt, you will pay less in the way of sales taxes because you're spending less. But property taxes are the gift to the county that keeps on giving. And after you die, your estate must pay them till the property is sold. Paying the cost to be the boss doesn't end even when you're dead.

Taxation aside, how would you like to come up with the dough to pay for the cost of maintaining and repairing the mansion and its grounds, or for the utility bills that keep all that interior space cool or warm, as the case may be? It costs more – a lot more – to live in a mansion than in a bungalow. Who would have guessed? Add up all the costs you must pay to be the boss and you might discover that easy street is not without potholes and speed bumps.

As further evidence, I offer the HGTV (Home & Garden Television) channel. Once a year HGTV has a lottery for a "dream home." Most winners end up selling the home because of the financial burdens of maintaining said "dream home." In one case, an Illinois man won a 5,500 square foot lakefront home in East Texas. After he moved there he found he didn't have the income to maintain it. Appraised by the county at $1.85 million, it sold at auction for $1.3 million. He hadn't paid the cost to be the boss so he couldn't live like the boss…not for long anyway. I suspect he would not be a candidate to join the "Tax the rich" cult.

There will always be people offended by the fact that someone – if not their boss, likely someone else's boss – has more than they do. Consider the case of actor Michael Caine, who was Cockney-born and always had a populist bent in his social attitudes. By the late 1970s, Caine had become an international superstar of the cinema. He was paid accordingly, but he was residing in England, where his income was subject to an 82% tax rate. For that reason, a number of British rockers, movie stars, and other celebs had moved away from the UK. Caine, however, chose to remain.

Then one day he hired an electrician to do some work at his house. When the workman saw that Caine was living in relative comfort despite his heavy tax burdens, he stormed away, informing Caine that no one should live in such luxury. "It's people like you who are ruining this country," he fumed.

When you only get to keep 18% of the money you earn, and the rest is going to pay for the cradle-to-grave welfare state that serves the likes of the electrician – and he still feels aggrieved – the situation is untenable. So Caine decided the time had come to leave the UK. He described the UK as "a communist country without a dictator." Contemporary Brits might feel Caine's 45-year-old assessment is still accurate. Just because Caine was paying the cost he had no right to think he was the boss. Just as the wage-earning man turns over the bulk of his paycheck to his wife, the high-income man is expected to turn over most of his income to the state. The woman sees no problem with such an arrangement; neither does the state – perhaps one reason why women seem to be drawn to jobs in government bureaucracies.

And that brings us to Justin Trudeau. It seems like ancient history now, but when Justin Trudeau was first elected prime minister of Canada in 2015, he was asked why half the members of his cabinet were female. "Because it's 2015!" was his answer. In other words, he was invoking an egalitarian quota system. In days of old, it was a given that if you aspired to high office, such as a cabinet position, you would have to pay the cost to be the boss. Old-timey feminist dogma used to assert that you had to be twice as smart as a man and work twice as hard as a man to get ahead in this world. My, how times have changed!

Quotas are another way of saying it's not necessary to pay the cost to be the boss; in fact; in fact, if you cut to the front of the line in front of smarter, better qualified people, there's nothing wrong with that. Like the peasants trooping through the palace and thinking it must be nice, women look at men in positions of authority – or the so-called wage gap – and see injustice in the disparity. They think men shouldn't have that much power…but it must be nice. Men shouldn't make that much money…but it must be nice. The "Uneasy lies the head that wears a crown" concept is lost on them. All they see is conspicuous consumption. "Lifestyles of the Rich and Famous" ran for 11 years on TV. The pilot for "Struggles and Sacrifices of the Previously Poor" was never greenlighted.

I think it's fair to say that B.B. King was rich and famous. In fact, as he got up in years, he assumed the status of national treasure. Among his tokens of recognition are several honorary doctor's degrees, induction into the Blues, R& B and Rock & Roll Halls of Fame, a Grammy Lifetime Achievement Award, and the Presidential Medal of Freedom. I have to believe that the people who vote to bestow such honors had never heard "Paying the Cost to Be the Boss," or if they did, they conveniently overlooked it. Then there is the matter of his fathering numerous children with numerous women, though he supported them all – which may be one reason he never retired.

If B.B. King's attitudes toward women had been brought up when he was nominated for all the honors he received, would he have received them? Of course, he could be stripped of them posthumously. It's been done before. And B.B. King is a candidate for cancellation, given his harem of baby mamas and the fact that his lyrics reek of misogyny and toxic masculinity.

At least he wouldn't have to contend with accusations of white supremacy.

Feminism and Romance Literature

Peter Wright · 9 September 2025 · Archived copy · Original

According to a recent poll only 18% of U.S. people consider themselves feminist.[1] On that account we can expect readers of romance novels to comprise not more than 18% feminists, and likely far less due to the fact that feminists disparage traditional approaches to romance…. at least according to their rhetoric.

A more generous National Geographic/Ipsos survey[2] of more than 1,000 American women found that 29% of respondents identified as feminists. From the study its worth noting, as an aside, the political spread among feminist women, with Republicans scoring low in feminist self-identification, Democrats scoring high, and Independents somewhere in the middle:

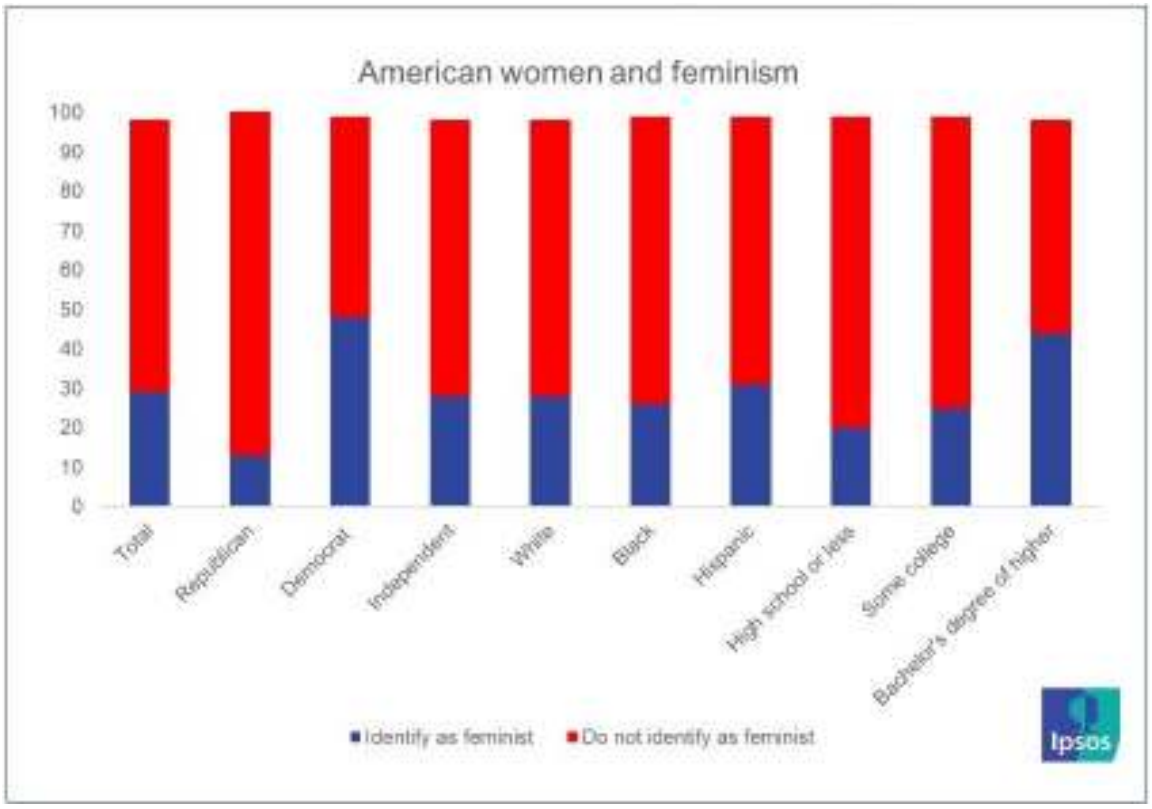

In line with these surveys, we can assume that women who identify as feminist represent less than one third of all women in the USA. With this fact in mind, imagine my surprise when I recently discovered that a whopping **60% of readers of romance novels are feminist,** which means that almost two thirds of romantic love enthusiasts are…. feminists! This finding is from a survey of 800 people, which discovered the following details about the average romance reader:[3]

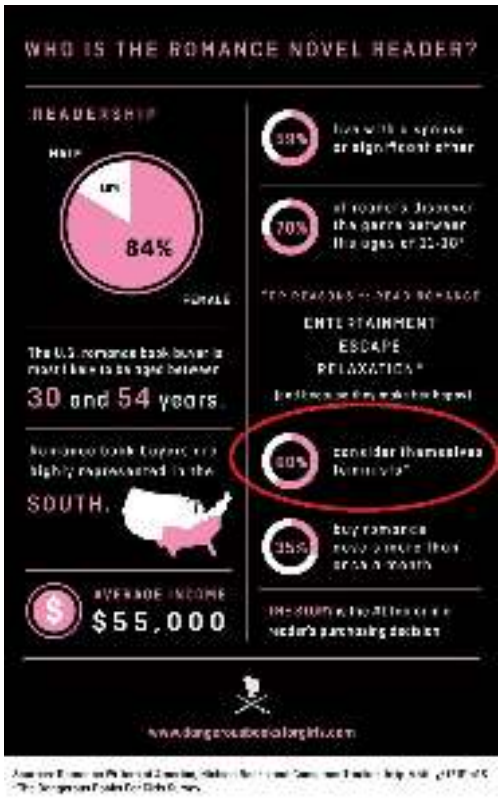

Author of the survey summarised the question and answers in the following way:

> *"In the survey of romance readers, I asked if one identified as feminist, believed in equality but wouldn't use the term feminist – or, not at all. 61% of respondents replied in the affirmative to the first option. While many commentators expressed their ire at the believe-in-equality-but-wouldn't-use-the-term-feminist option, 35% selected this. Just 3% said not at all ("The third option makes me cry," one self declared feminist wrote).*
>
> *The more I read from both sides, the more I realized that we're more alike than we let on. Whether you call it chivalry or manners, we all want someone to open the door for us."*[3]

Her last sentence proposes a rationale of (the high number of) feminist readers of romance novels: that they still want doors opened for them, whether actual doors, or doors into better jobs, boardrooms and other kinds of feminist power that are gifted to them by the actions of chivalric men. This point about feminist rationale was confirmed in a study by Gul & Kupfer[4] which discovered that feminists felt the positive sides of benevolent sexism outweighed the negatives even if they believed it was somewhat patronising.

Many feminists believe that romantic love is a subversive trope, a positive one that works to increase the power of women relative to men. Elizabeth Reid Boyd, of the School of Psychology and Social Science at Edith Cowan University, and Director of the Centre for Research for Women in Western Australia with more than a decade as a feminist researcher and teacher of women's studies, tells:

> *"I muse upon arguments that romance is a form of feminism. Going back to its history in the Middle Ages and its invention by noblewomen who created the notion of courtly love, examining its contemporary popular explosion and the concurrent rise of popular romance studies in the academy that has emerged in the wake of women's studies, and positing an empowering female future for the genre, I propose that reading and writing romantic fiction is not only personal escapism, but also political activism.*
>
> *Romance has a feminist past that belies its ostensible frivolity. Romance, as most true romantics know, began in medieval times. The word originally referred to the language romanz, linked to the French, Italian and Spanish languages in which love stories, songs and ballads were written. Stories, poems and songs written in this language were called romances to separate them from more serious literature – a distinction we still have today. Romances were popular and fashionable. Love songs and stories, like those of Lancelot and Guinevere, Tristan and Isolde, were soon on the lips of troubadours and minstrels all over Europe. Romance spread rapidly. It has been called the first form of feminism (Putnam 1970).*[4]

Readers of my writings are familiar with the idea that romantic love and feminism constitute a seamless tradition of gynocentrism that first began in the royal courts of Europe.[5] There have occurred transformations in the campaign strategies of feminists throughout the ensuing centuries, but the primary impulse remains consistent through each new generation of feminist activity: to increase the power of women via the institution of a 'sexual feudalism' – ie. the proposition that men should act as a quasi serving-class for women.

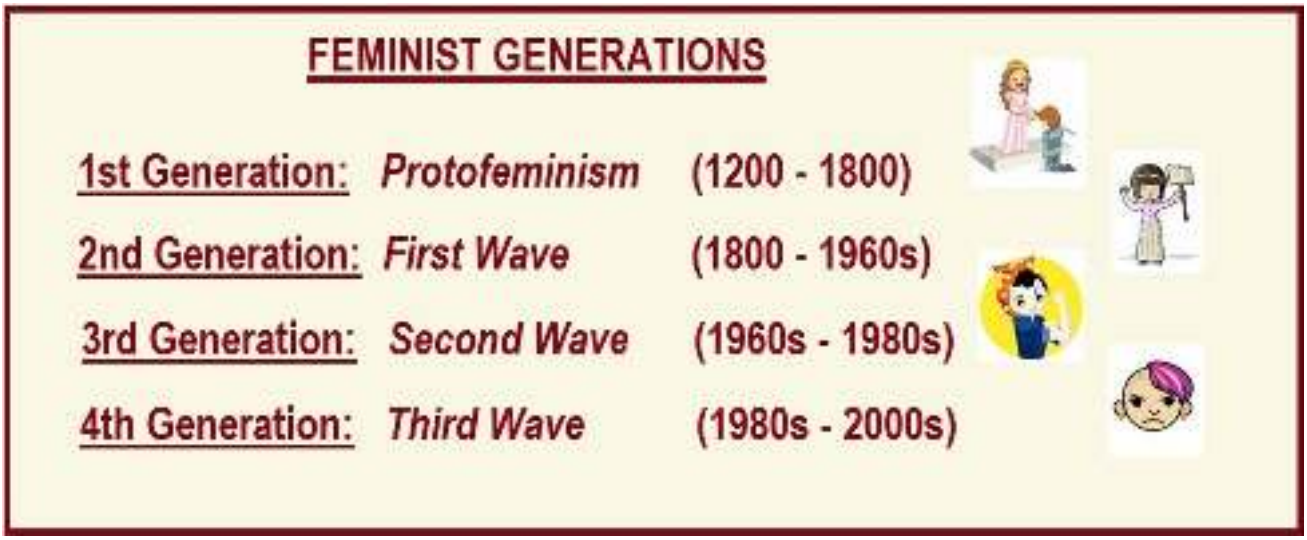

The following examples of romantic love in Victorian literature are excerpted from the book *Male Masochism* by Carol Siegal [6]. Notice the thematic continuity of this literature with the earlier sexual-relations contract first invented in Medieval Europe:

> "A great deal of what [Victorian] women's literary works had to say about gender relations may have been as disquieting as feminist political manifestos, and ironically so, in that the novels seem most anti-male in the very places where they most affirm a traditionally male vision of love. While women's lyric poetry tended to reverse the conventional gender roles in love by representing the female speaker as the lover instead of the object of love, women's fiction most frequently reproduced the images, so common in prior texts by men, of the self-abasing male lover and his exacting mistress.
>
> For example, in *Wuthering Heights*, Heathcliff declares himself Cathy's slave; in *Jane Eyre*, Rochester's desire for Jane is first inspired and then intensified by his physically dependent position; in *Middlemarch*, Will Ladislaw silently vows that Dorothea will always have him as her slave, his only claim to her love lies in how much he has suffered for her. In several Victorian novels by women, men must undergo quasi-ritualized humiliation or punishment before being judged deserving of their lady's attention. For instance, in Olive Schreiner's *Story of an African Farm*, the fair Lyndall condescends to treat her admirers tenderly after one has been horsewhipped and the other has dressed himself in women's clothes to wait on her. Although Victorian women's novels do explore the emotional insecurities of the heroines, their apparent *self-possession* is also stressed, in marked contrast to their lovers' displays of agony, desperation, and wounds."

The author goes on to say that male masochism and the dominatrix-like behavior of women in much literature is continuous with courtly love literature from the Middle Ages. And whilst some men self-consciously chose their lowly position in relation to women, the men described in Victorian women's novels *lacked* such volition and were helplessly controlled by the power of love and beauty:

> "These texts also insist that the true measure of male love is lack of volition. While the *heroines* make choices that define them morally, the heroes are helplessly compelled by love, and not judged to love unless they are helpless. In this respect Victorian women's fiction recovers the ethos so often expressed in medieval courtly romance that love must be "suffered as a destiny to be submitted to and not denied." It also departs from the conventions of medieval romance in describing the helpless submission to love as an attribute of true manliness, and thus Victorian women's fiction directly attacks the degeneration of chivalry into the self-conscious and controlled "gallantry" of eighteenth century libertines."

Just like their forebears, feminists constitute an army of women working to preserve and extend the tradition of elevated womanhood that has been championed over the last millennium, making the feminist project a remarkably

traditional enterprise while putting a lie to its claim to be a forward looking, progressive movement.

The only question left to ask is how, exactly, can this tradition be most accurately characterised? Is it a philosophy, an ideology, human nature, or the slow cultural build-up of behaviorist techniques applied to heterosexual relationships? Its probably a little of all these things, but I'm going to follow the European tradition at the root of romantic love, which saw it primarily as a *religion* complete with its own guiding Goddess. Her name, as spoken in medieval Germany and through the centuries was *Frau Minne*.

I have published details about this Goddess before, so rather than rewriting the details I invite the reader to visit the article[7] and look further into the essential religiosity at the heart of our gynocentric cult. Furthermore, as recently stated by Alison Tieman, divinity has today become associated with every human woman, imparting to her the power of "I am a Goddess" in much the same way as once done to pharaohs or emperors, or divinised mortals, who became God-men in ancient times and received religious devotion due of a God. That is, half the human population has undergone an apotheosis, while the other half stand in awe and service.

The differences between a god-complex arising variously from a psychotic episode, in cases of extreme narcissism, or in a society that has seen fit to elevate an individual/s to God status is perhaps moot. These things more often appear together, in combinations. Whatever the causes, we are safe to conclude that feminism amounts today to a global religion, one as powerful as any that have gone before it, with women collectively representing the Godhead to an enthralled male audience.

A man presenting Frau Minne with his heart which has been stabbed by three arrows. (painted wood, Southern Germany, 1320-1330 ca.)

References:

[1] Only 18 percent of Americans consider themselves feminists, Vox 2015
[2] Less than a third of American women identify as feminists
[3] *Dangerous Books For Girls: The Bad Reputation of Romance Novels Explained*.
[4] Elizabeth Reid Boyd, Romancing Feminism: From Women's Studies to Women's Fiction, 2014
[4] Gul, P., & Kupfer, T. R. (2018). Benevolent Sexism and Mate Preferences: Why Do Women Prefer Benevolent Men Despite Recognizing That They Can Be Undermining?. *Personality and Social Psychology Bulletin*, 0146167218781000.

[5] Damseling, chivalry and courtly love (part two)
[6] *Male Masochism* by Carol Siegal
[7] 'Frau Minne' the Goddess who steals men's hearts

Shameful anti-male bigotry in the study of honor-based killings

Douglas Galbi · 19 September 2025 · Archived copy · Original

Study of honor-based killings and abuse is replicating the shameful anti-men bigotry prevalent in discussions of domestic violence and rape.

Honor killings make for sensational stories of sex and violence. Those stories are powerful weapons for demonizing men, promoting brutal suspension of civilized due process of law, and expanding the number of persons forceful held behind bars. That treatment of honor killings completely fails to provide an inspiring, alternate model of honor, decency, and humane tolerance.

A recent, book-length study of honor killings in Germany provides a rare window into the extent of anti-men bigotry in the treatment of honor killings. The study explained:

> We define honour killings as intentionally committed or attempted homicides that are carried out predominantly by males against females in the context of patriarchal families or societies in order to restore, from the perspective of the perpetrator, their family's or personal honour. [1]

The term "patriarchal families or societies" covers almost all circumstances under the dominant, hateful social construction of patriarchy. To ensure a sexist definition of honor killing, the scholars defined "honour killing in the strict sense":

> An honour killing in the strict sense is the killing of a girl or young woman by their blood relatives to restore collective family honour.

Under that definition, men cannot die in an honor killing. Alexander Hamilton's death in his duel with Aaron Burr thus wasn't an honor killing. The whole sordid history of men dueling is conceptually effaced with this definition of honor killing. The U.S. Federal Bureau of Investigation's (FBI's) standard definition of rape from 1927 to 2012 was "the carnal knowledge of a female, forcibly and against her will." The FBI explained that, under its definition, rape "included only forcible male penile penetration of a female vagina." This sexist and hetero-sexist definition of rape obscured the reality that rape of men is about as prevalent as rape of women. Study of honor killings is perpetrating similar ignorance.

The German study's definition of "honour killing in the strict sense" helped to obscure a remarkable finding. With extensive research, the study found 78 honor killing in Germany from 1996 to 2005. Of the persons killed, 43% were male.[2] Male victims of honor killings are nearly invisible in public discussion of honor killings. These dead men are not victims of "honour killing in the strict sense." In the U.S., about four times more men than women suffer violent deaths. That gender disparity gets almost no attention. In contrast, elites make the ludicrous claim that "violence against women is the most pressing human rights problem remaining in the world." Men's lives count remarkably little relative to women's lives in countries strongly affirming ideals of gender equality. That's shameful.

While criminal justice systems construct men as the perpetrators of honor killings, that's not socially realistic. A recent study of cases of honor-based abuse in Britain found:

> there was overwhelming evidence of abhorrent behaviours by mothers towards children in inflicting violence, condoning violence, deceiving and denigrating daughters, ostracising them from kin, bartering to sell them, wishing them "dead," threatening to kill them or throw them downstairs. [3]

In ten cases of honor-based abuse associated with pregnancy outside of marriage, direct violence by a mother seeking to induce her daughter to have an abortion was observed in two cases.[4] Honor-based killings are associated with family concerns. Historically, men have been predominately assigned the role of killing others.

Women incite men to kill others and support the killing.

Criminal justice systems predominately assign men criminal responsibility for honor killings. Just as police engage in gender profiling men for arrest for domestic violence, police stereotype men as the perpetrators of honor-based killings and abuse:

> Despite police incident reports directly implicating mothers in violence (solely or with others), uniformed officers did not place mothers as perpetrators on police computer systems (PPI) or within formalised crime reports in 12% of cases. Instead fathers were often logged as perpetrators and/or arrested, sometimes based on little to no evidence. In one case despite only the mother being implicated in the violence by throwing shoes and chairs at the victim, surprisingly only the father is named as key perpetrator in the crime report. [5]

One of the starkest gender inequalities is the vastly disproportionate imprisonment of men relative to women. That anti-men gender disparity arises from sex discrimination against men from the definition of crimes and the assignment of responsibility to anti-men gender disparities in sentencing to incarceration. Study and persecution of honor-based killings shows shameful criminal justice sexism in action.

Within the full scope of violent death, "honour killing in the strict sense" is a relatively infrequent occurrences in countries historically associated with western European culture. In Germany from 1996 to 2005, about 8 honor killings occurred per year. For comparison, about 700 homicides occur annually in Germany. The number of honor killings per year in the U.S. isn't known, but it is surely only a small fraction of total homicides.[6] Honor killings have their greatest social significance in raising publicly the meaning of honor. Study and prosecution of honor killings and honor-based abused have shameful failed to uphold a humane, civilized, and enlightened understanding of honor.[7]

Notes:

[1] Oberwittler & Kasselt (2011), Executive Summary, p. 1. The subsequent quote is from id.

[2] Id. pp. 2-3.

[3] Aplin (2017) p. 9. Humans abuse each other in a variety of ways, and mothers are no different as perpetrators:

> Daughters were attacked by mothers (and other females) in a variety of ways, by pulling their hair, in some cases cutting off their hair; being slapped; being "hit" across the face and elsewhere being punched and kicked. Mothers also used household objects to assault daughters with, such as a hoover pipe, the metal frame of a bed; mothers threw "chairs and shoes" or slapped children on the head with slippers. In one case a 14-year-old child was tied to a chair and systematically assaulted, having her hair cut off by both mother and grandmother because she went missing from home and was found in the park.

Id. p. 3, parenthetical reference citations omitted.

[4] Id. p. 4.

[5]. Id. p. 8. Not recognizing mothers as perpetrators of abuse is facilitated by "victims unwavering loyalty to mother." Id. pp. 6-8.

[6] On honor killings per year compared to homicides per year in Germany, Oberwittler & Kasselt (2011), Executive Summary, p. 2. The number of homicides in the U.S. is less than the number of suicides for both men and women.

[7] Shapiro (2010) begins her analysis of honor crimes with a sensational story of a man killing his two daughters. Such sensational beginnings are a staple of shamefully gender-bigoted domestic violence legal scholarship. Shapiro

then offers a sexist definition of honor crimes:

> Honor crimes are brutal acts of violence against women, committed by male relatives who seek to avenge their family's honor when the male perceives that the female engaged in a dishonorable act.

Id. p. 294, repeated at p. 297. With no sense of irony, Shapiro declares, "courts must comprehend the full meaning and context of honor killings." With another sensational, stereotyped story, she concludes, "this flawed perception of honor has once again caused society an immense and incomprehensible loss." Id. pp. 314-5. Such shamefully bigoted scholarship helps produce an immense loss in civilized, enlightened society. Underscoring the extent of the problem, the American Bar Association's Commission on Domestic Violence awarded Shapiro's article first prize in the 2009 Annual Law Student Writing Competition on Domestic Violence and the Law. Id. p. 293, footnote.

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Men’s pervasive burden of performance

Douglas Galbi · 26 September 2025 · Archived copy · Original

The massive market for “erectile dysfunction” drugs indicates the crushing burden of performance that keeps men down. While diligently securing affirmative consent at each level and appropriate time interval of romantic engagement, men fear that if they can’t perform like a virile donkey, they will be ridiculed as a feeble ass. Of course, donkeys don’t have to worry about bizarre prosecutions for rape. But that’s not the only way that men are put in a worse position than donkeys. Even for basic bodily functions such as farting, men are pressured to perform.[1]

Consider the case of Roland the Farter. He lived in early twelfth-century England. In exchange for the right to hold roughly a hundred acres of land, Roland the Farter had to perform for the king.[2] A record of feudal landholding in Suffolk in 1250 states:

> The serjeanty, which formerly was held of Roland the Farter in Hemingston in the country of Suffolk, for which he was obliged to perform every year on the birthday of our Lord {Christmas} before his master the king, one jump, a whistle, and one fart, was alienated in accordance with these specific requirements.[3]

Imagine facing eviction if you couldn’t produce a fart at a specific time and place. That’s even more dire than disappointing a lover. The pressure of performance that Roland the Farter felt must have been enormous.

Medieval literature offered men conflicting wisdom on farting performance. In the highly learned, politically transgressive Latin work *Solomon and Marcolf*, Marcolf states:

> Relax the asshole to fart, and it will shake itself!
> {Laxa culum pedere, et ipse concuciet se!} [4]

A medieval French text, by contrast, warns:

> One shits when one holds too tightly.
> {Trop estraindre fet chiier.} [5]

The meaning of the second aphorism echoes the wisdom “Clutching a thing too tightly makes you drop it.”[6] What is a man to do when his land tenure depends on dropping a fart? One could easily make a stinking mess of the situation.

Men’s natural bodily functions depend on their mental and emotional states. While men have similarities with dogs, most men are more mentally and emotionally complex than dogs. Subtle and sometimes even unconscious fears and anxieties can thwart men’s physical performances. Demanding performance at a particular time and with specific requirements creates a burden of performance. Those who seek to enjoy men’s wonderful physical capabilities should offer broad latitude for performance with ongoing consent and receptivity.

Notes:

[1] Of course women as well as men fart. Doubly transgressing gynocentric norms of discourse, Marcolf observed:

> A fat and large woman is more lavish in producing farts.
> {Mulier pinguis et grossa est largior in dando iussa.}

Solomon and Marcolf 14b, from Latin trans Ziolkowski (2008) pp. 56-7. The burden of performance, however, is characteristically much greater for men than women.

[2] Roland the Farter appears in the Latin manuscripts as *Rollandus, le Pettus*, *Rollandus le Pettour*, and *Rollandus le Pettur*. Those variants include a mixture of Latin, French, and Anglicized word forms. The English *Calendar of the Close Rolls* records for 1234 *Walterus Fartere* (Walter the Farter). The *Leicestershire Lay Subsidy Roll* records for 1327 *Johannes le Fartere* (John the Farter). Those names similarly mix forms across languages. Allen (2007) pp. 129, 178-9.

Men have performed as farters for millennia. Early in the fifth century GC, Augustine of Hippo noted:

> Some have such command of their bowels, that they can break wind continuously at pleasure, so as to produce the effect of singing.

Augustine, *City of God* 14.24. An eighth-century Irish document refers to remuneration for professional farters. A Japanese scroll from the Kamakura period (1185-1333) depicts professional farters. Documents from sixteenth-century Europe also refer to men skilled in fart performance. Allen (2007) pp. 163-5. In late nineteenth-century France, Joseph Pujol ("Le Pétomane") rose to national prominence for farting. Purjol performed farting at the newly established Moulin Rouge theatre in Paris in the early 1890s.

[3] *Liber Feodorum* ("Book of Fees") 2:1174, from Latin trans. Allen (2007) p. 18 (similarly p. 171, with one minor mistake). The Latin for "one jump, a whistle, and one fart" is *unum saltum et siffletum et unum bumbulum*. The performance context suggests that all three acts were probably required to be performed simultaneously.

The word *bumbulum* for farting is unusual but probably not new. *Bumbulum* referred to a musical instrument in pseudo-Jerome, Epistle 23 (to the prefect Dardanus), entitled *De Diversis generibus musicorum* (available in *Patrologia Latina* 30:214A-B). That text is from the early ninth century. A medieval manuscript written before the fourteenth century has an illustration of a *bumbulum*. See Bavarian State Library MS shelfmark Clm 14523, image 109. *Solomon and Marcolf* 31b has *bombi* for farts. Some manuscripts of that work deploy *bumbisare* for fart as a verb at l. 116b. Ziolkowski (2008) pp. 58, 139, 178-9. In describing Roland the Farter's performance, *Liber*

Feodorum also uses the more common word *pettum* for fart (*unum saltum, siffletum, et pettum*). Allen (2007) p. 171.

[4] *Solomon and Marcolf* 90b, from Latin trans. Ziolkowski (2008) pp. 66-7. The Latin word used for fart is *pedere*:

> Although recorded only once in the fart-filled S&M {*Solomon and Marcolf*}, it was the principal word for expressing farting in Classical Latin and endured in Romance languages

Id. p. 167. This unusual farting diction within *Solomon and Marcolf* suggests a linguistic allusion in l. 90b for "shake itself": *crepitus ventris* ("shaking of the bowels"). In medieval Latin, *ventre* can be translated as "stomach," "bowels," or "intestines." Id. p. 147. In classical Latin texts, *crepitus ventris* is attested as a phrase for farting:

> He is even said to have thought of an edict allowing the privilege of breaking wind quietly or noisily at table, having learned of a man who ran some risk by restraining himself through modesty.
>
> dicitur etiam meditatus edictum, quo veniam daret flatum crepitumque ventris in convivio emittendi, cum periclitatum quendam prae pudore ex continentia repperisset.

Suetonius, *Life of Claudius 32*, trans. J.C. Rolfe, via a learned and instructive presentation at *Laudator Temporis Acti*.

[5] Rutebeuf, *Le Pet au Vilain* (*The Peasant's Fart*) l. 50, from Old French trans. Dubin (2013) p. 465, where for *chiiet* I've replaced "lets loose" with "shit." That's the translation given in id. p. 964 (note).

[6] The fifteenth-century French poet François Villon recorded the proverb *Tant embrasse on que chiet la prise* ("Clutching a thing too tightly makes you drop it.") Villon, *Ballade de Proverb*s, 23, text and trans. from Dubin (2013) pp. 963-4 (note), citing NRCF. A related Middle French proverb is *Qui plus haut monte qu'il ne doit, de plus haut chet qu'il ne voidroit* ("He who rises higher than he should, will fall farther than he would like." Hassell (1982) p. 167, M176 (English translation is mine).

A medieval Latin proverb highlights the challenge of performance in farting. *Qui pedit dum vult, pedit dum pedere non vult* ("He who farts when he wishes, farts when he does not wish to fart.") Ziolkowski (2008) p. 165, citing to Walther 4:235, no. 24465 and noting that this proverb is "a heavily spondaic (and presumably therefore comically onomatopoeic) hexameter."

[images] (1) Skateboard stunt at Venice Beach and Boardwalk, Los Angeles, US. Cropped version of photo by Matteo Paganelli. (2) Man looking out between rocks at Matterhorn, Zermatt, Switzerland. Cropped version of photo by Joshua Earle. Both available via Creative Commons Zero license at unsplash.com

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The featured image depicts Bungay Castle, Suffolk and is courtesy of Wikimedia Commons.

Enable Mike Buchanan to attend the XY Crew event in Thailand, 2-12 November, 2025

Mike Buchanan · 28 September 2025 · Archived copy · Original

I've just launched a crowdfunder with a target of £3,500, which will end at midnight, Sunday 5 October. The description in the crowdfunder takes up the remainder of this blog piece:

Hello. Paul Elam has organised the third XY Crew Jamboree which will take place in Pattaya City, Thailand, over 2-12 November, 2025:

XY Crew Jamboree 25

Paul will be there along with many other Men's Rights Activists (MRAs) from around the world, it will be a rare opportunity to meet up face-to-face with them all. I previously attended the first XY Crew Jamboree held near Paul's home in Roanoke, Virginia, in 2022, and it was both very useful and a great morale booster for us all.

You may (or may not) be aware that I haven't drawn personal income from donations to J4MB since we launched as a political party in 2013, up to the present day. I have eschewed paid employment since 2013 in order to devote myself full-time to the work of J4MB. My commitment to our cause has always been, remains, and always will be, unwavering. The hours are long, but knowing we've been instrumental in raising public awareness about men's and boys' issues and feminism since 2013 has been reward enough.

I'm not in a financial position to afford the trip to Thailand without support, hence this crowdfunder. Please donate what you can. Thank you for your support.

The featured image depicts Pattaya Beach, is under CC-BY-SA 3.0, and was taken by Sergey S. Dukachev.

The Goal Post Episode 64 – RIP Charlie Kirk / March for Australia / Alfred the Great / UBI

Robert Brockway · 29 September 2025 · Archived copy · Original

Crash And Burn – The Emma Watson Story

A Voice For Men Videos · 3 October 2025 · Archived copy · Original

The Goal Post Episode 65 – Zheng He / XY Crew Meetup / Insidious Misandry

A Voice For Men Videos · 7 October 2025 · Archived copy · Original

Systemic Chivalry is Benevolent Sexism? ~ ItsComplicated

A Voice For Men Videos · 14 October 2025 · Archived copy · Original

What's in a suffix? taking a closer look at the meaning of gyno–centrism

Peter Wright · 18 October 2025 · Archived copy · Original

There's some confusion around the word *gynocentrism* and it's meaning, so this piece will explore a little discussed part of the term: *-centrism*. This suffix makes a restrictive demand, i.e., that women are most important interest we might hold.

The Cambridge dictionary describes centrism the following way:

> CENTRISM: The fact of having a particular type of person, place, or thing as your most important interest; the quality of being seen from the point of view of a particular type of person, place, or thing:
>
> - The Academy has been accused of Eurocentrism and gender bias.
> - The artist's newest ventures embody his commitment to ecocentrism

Gynocentrism implies that our focus on the needs and wants of woman is *the* most important consideration; whether such focus be contained to a brief moment in time, or as applied to the entire duration of human relationships.

For example, when we celebrate Mother's Day we can legitimately name this brief, isolated act as gyno-centric. Or for a more dramatic illustration of a brief gynocentric event, consider the scenario of a man taking on a knife-wielding maniac who is threatening to hurt his pregnant wife, while the wife retreats and does not help the husband during the fight; in this case the actions of both husband (protecting his wife) and wife (protecting herself) are rightly defined as gyno-centric.[1]

Alternatively if we consider the overall relationship between the same husband and wife we might ask a new question – *is the entire relationship a gyno-centric one?* If that husband and wife take turns supporting each other across the duration of their relationship, then the relationship might be rightly referred to as "couple centered" — because by definition a gyno-*centric* relationship centers exclusively around the woman and her needs and wants. As soon as you have genuine reciprocity in a relationship, one that involves a couple-centric or family-centric dynamic, based on commensurate importance, the relationship can no longer be considered gynocentric.

Employing the word gynocentrism to discuss reciprocal exchanges between men and women, where women are occasional beneficiaries in certain ways, and men are beneficiaries in certain ways, is an erroneous use of the term because such exchanges, strictly speaking, do not constitute a gender centrism across the duration of the relationship – ie. its not a gyno-centric relationship.

While there can be gynocentric elements in relationships, they are historically balanced out by other elements like family-centrism, andro-centrism, child-centrism, pairbonding-centrism, or tribe-centrism. The theory that human relationships are evolutionarily gyno-centric is an exaggeration and a piece of sappy modern propaganda that even some men's advocates fall prey to.

NOTE:

[1] After writing this essay in 2019, I've since become aware of Hanna Wallen's thesis of the 'Natural Gynocentrism Fallacy' which posits that even isolated, brief acts that I have described above as "gynocentric" are more accurately described as gene-centric, or family-centric behaviours. I agree with Hanna's proposition.

Women, like ALL family members throughout evolutionary history, needed protection in order to be part of a strong, viable family team. But that isn't called gynocentrism; it's called *storge* (the Greek word for 'family love'). All family members were protected – as indicated in my recent poll below.

Men, too, were protected if they were injured, old, sick etc. Protection & provision was always based on the shifting needs of various family members…. whoever had the most immediate need, was catered to and cared for.

Australian Senator Malcolm Roberts reveals feminist bias at the Australian Institute of Family Studies

A Voice For Men Videos · 27 October 2025 · Archived copy · Original

Something a little different today. Here is a recording from Australian *Senate Estimates*. Senate Estimates allow Australian senators to scrutinise government spending and operations.

Here Senator Malcolm Roberts questions the gynocentrism deeply embedded in the Australian government. Senator Roberts isn't the first to do this. Australia has had several senators that have used Senate Estimates to call out feminist dominance in the public sector.

In this case public servants actually mentioned bidirectional (aka reciprocal) partner violence briefly. After decades of denial that's a significant step forward, even if they downplay it. Ignoring reciprocal partner violence hurts both men and women. Even if they were only concerned about women they should still take it seriously. The fact that they don't speaks volumes.

The Goal Post Episode 67 – Cassiodorus / Importance of Backups / ADF Class Action / No Kings

A Voice For Men Videos · 2 November 2025 · Archived copy · Original

Has Chivalry Fled? (Article, May 1912)

Peter Wright · 6 November 2025 · Archived copy · Original

The following article provides an example of a 'threat narrative' – i.e., in this case the threat that chivalry is departed or dying, thus putting women in danger in a myriad ways.

The 'Chivalry Is Dead' trope has been wheeled out by every newspaper and media outlet for the last two centuries, on a weekly basis. If romantic chivalry is taking hundreds of years to die then it must be the slowest death on earth!

However the intent of such articles appears not to report accurately on chivalry's demise (which doesn't appear to be happening to any significant degree), but to reinforce protection of chivalry as an article of dogmatic faith; i.e., the more one feels chivalry is under threat, the more one protects and upholds the institution.

To be sure there have occurred alterations in the way gynocentric chivalry is acted out on the contemporary scene, but the basic convention is still very much alive.

The following article appeared in the Evening Post LXXIII, Issue 112, 11 May, 1912:

The Human Reproductive Skew Is Not Evidence of Female Hypergamy

Peter Wright · 12 November 2025 · Archived copy · Original

The human reproductive skew is not evidence of female hypergamy. Nevertheless, it's the favorite myth of red-pill influencers, feMRAs, and pop-evopsych evangelists who distort a genetic statistic to gaslight you into accepting and catering to gynocentrism.

The Claim You Keep Hearing

"Twice as many women as men reproduced in our evolutionary past. That proves women are hypergamous—choosy gold-diggers who only sleep with the top 20% of men."

Wrong.

The reproductive skew—the fact that ~80% of ancestral females left descendants while only ~40% of males did—is real.
But it is **not** evidence of female mate choice.
It is **not** evidence of hypergamy.
It is **not** even evidence that women had *any* say in the matter.

What the Skew Actually Is

Genetic Fact	What It Means
Female effective population size = 2× male	**Twice as many women as men contributed genes to the next generation.**
~80% females reproduced	**Almost every woman who reached adulthood had kids.**
~40% males reproduced	**Most men died genetic dead-ends.**

That's it.
That's all the DNA tells us. It says *nothing* about why.

Two Ways to Get the Same Skew:

Scenario A – Female Choice (the Red-Pill fantasy)

- Women freely pick the richest, tallest, most dominant men.
- Top 20% of males get 80% of the sex.
- Bottom 80% of males get zero.
- Result: 2:1 female-to-male reproductive ratio.

Scenario B – Male Monopolization (historical reality)

- Warlords, kings, and chiefs use power, violence, wealth, and law to hoard women.
- Young girls are sold, captured, or assigned as brides.
- Low-status men are banished, killed, or priced out.
- Result: 2:1 female-to-male reproductive ratio.

Same genetic footprint. Totally different cause.

Historical Proof That Monopolization, Not Choice, Drove the Skew

1. Genghis Khan
   - 1 man: ~16 million male descendants today.
   - Not 16 million women choosing him.
   - Conquest, tribute, rape, and forced concubinage.
2. Ottoman Harems
   - One sultan, 1,000+ women.
   - Zero female opt-in.
3. West African Chiefs
   - Polygyny via bridewealth.
   - Poor men couldn't afford one wife.
   - Women traded like livestock.
4. Modern Cults
   - FLDS leaders exile teenage boys and assign wives.
   - No female choice. Massive skew.

These are not edge cases.
They are the rule in 85% of documented societies (Murdock's Ethnographic Atlas).

Why "Female Choice" Is The Weaker Explanation

Argument	Reality Check
"Women evolved to pick high-status men."	**Sure—if they had the power. Most didn't.**
"Modern surveys show women want rich guys."	**Modern women have options. Ancestral women often had none.**
"Dating apps prove the 80/20 rule."	**Apps are opt-in, anonymous, urban, post-feminism. Not Paleolithic.**

The Genetic Data Is Agnostic

Effective population size (Ne): Female Ne = 2× male Ne.
Translation: Twice as many unique mothers as fathers.

Possible causes:

- Women selecting alphas (low likelihood)
- Alphas taking women by force
- Arranged marriages
- War killing substantial numbers of men

- A mixture of the above

The relative influence of each of these factors varies across cultures, time periods, and ecological conditions.

David Buss Doesn't Claim 'The Skew' is Evidence of Hypergamy

Buss's work is about modern mate preferences, not ancestral monopolization.
He never says the skew "proves" hypergamy — that's a post-hoc fan fiction by gynocentric ideologues.

The Bottom Line

Reproductive skew is evidence of asymmetric mating outcomes, not asymmetric agency. It shows some men monopolized sex—but reveals nothing indicating that women chose them freely. For this reason, we can stop letting evosimps weaponize a Y-chromosome statistic to guilt men into pandering to modern female narcissism under the false banner of "natural" hypergamy.

Further Reading

- Zerjal et al. (2003) – The Genetic Legacy of the Mongols
- Moore et al. (2006) – Niall of the Nine Hostages
- Saint-Paul (2008) – Genes, Legitimacy and Hypergamy
- Boberg-Fazli? & Sharp (2024) – Historical Hypergamy? No.

Share this every time someone drops the "2:1 women-to-men reproduced" line.... the skew is not the gotcha they think it is.

How Thomas Oaster started International Men's Day – and how feminists tried to stop him

AVFM · 19 November 2025 · Archived copy · Original

This article is about how one gutsy MRA started International Men's Day despite attempts to shut him down. His name was Thomas Oaster.

Thomas Oaster was an articulate and passionate men's rights advocate. He was prolific in his work with men's groups, men's issues, and political advocacy both on and off campus where he taught. He had many fine MRAs around him, men and women who helped to improve the lot of males, but what of the man himself? Who was he really, and what is the unknown story of how he inaugurated the first International Men's Day? The following will be about Thomas Oaster and how he put IMD on the map for all who choose to celebrate the event into the distant future.

In the early 1990's Oaster's growing interest in advocating for men (and gynocentric resistance to that advocacy) led him to the idea of creating a globally celebrated International Men's Day. His goal was to create a platform where the stories of men could be told in their own words rather than being interpreted by others.

In a moment of nostalgia about this dream he mused:

> "You don't get points in men's groups for flexing your ego, but I'd like it to be known that Kansas City has become the hometown of International Men's Day because a hometown boy got that thing rolling."[1]

As you will read in what follows Thomas Oaster, and Kansas City, can indeed now take credit for being the epicenter of a global movement.

The first IMD event took place in 1992 when small groups of MRAs scattered through 4 continents simultaneously celebrated with Oaster in the first celebration. Today, thanks to his vision, there are millions of people in more than 60 countries celebrating IMD. This achievement is remarkable when we consider it took place 30 years ago at a time when advocacy for men and boys was considered unthinkable.

Thomas Oaster was the Director of the Missouri Center for Men's Studies and employed as Associate Professor at the University of Missouri, Kansas City where he taught classes on men's issues. That's right, classes on *real* men's issues. He told of how he first became attracted to the men's movement by an intellectual interest, but quickly came to feel persecuted for his association with this politically incorrect subject. "I got beat up, slammed" reports Oaster, "People said, 'What – do you hate women?' The more I got beat up, the more I got drawn in. My Teutonic background took over." [1].

During February 1991, Oaster wondered if a global recognition of men and their issues might be framed as a men's strike day, a kind of protest against misandry, which could be observed under the moniker 'Men's Day Off.' He later softened his approach, re-framing the proposed event as an educational exchange on men's issues, thus was born the idea of International Men's Day.

The first IMD event was organized and launched by Oaster on February 7, 1992 for the purpose of what he said was "drawing positive attention to important [men's] issues." [2] The event was successful both in 1992 and again in 1993 and 1994.[3] People in four continents celebrated and guests at the various events came along to hear speakers talk on topics ranging from the "silent tragedy of men's health" to "man bashing" and to share, talk, wine and dine.

It was a miraculous occasion. For the first time in history people gathered at the same time on four continents to actually speak of such things. On that day, February 7, men and women rejoiced in the company of like-minded souls as they shared intimate stories that ears had never before heard. Oaster spoke at his hometown Kansas event, reminding attendees that discussion of men's health and wellbeing deserved to be heard though the cacophony of

misandry;

> "We want the bashing to stop. It's not a request. It's a statement. We want it to stop! To give you an example, a woman walked through here and saw the material and said, 'You've got to be kidding. You're not seriously going to have a men's day, are you?'"[4]

Oaster hoped that the day could become a means of education and consciousness raising where the positive cultural accomplishments of men could be celebrated and men might be faced with a better variety of choices about how they wanted to live their lives;

"Women and men should both have options" wrote Oaster, and "International Men's Day is an opportunity to draw attention to the issue of options."[5]

Oaster proposed six core objectives for a men's day, and they were to**:** celebrate men's positive traits and contributions, improve gender relations, focus attention on men's health and wellbeing, remove misandry, increase life options for men and boys, and to develop a humanitarian-style approach to all men's issues. These six objectives were the foundations that would later be reaffirmed and ratified by a new generation of IMD celebrants, but not before a group of 'anti-Oaster' University women had played their final hand.

After the popular success of the first International Men's Day event in 1992, feminists at his campus became increasingly vindictive. During his planning for the 1994 and 1995 IMD events, a bomb was suddenly dropped by at least 6 former and current female 'graduate students' who collectively complained that Oaster had sexually harassed them and was "hostile" in the classroom. The two most serious allegations put forward by the troupe were that Thomas Oaster had touched the forearm of one student with what she perceived was a "brief stroking motion", and that he had advised another student to dye her hair blonde in response to her question about what she could do improve her poor grade. To drive the nail deeper another student said he had referred to her as "Blondie" at least twice. The curators at the university entertained these shallow and dubious allegations and were quick to respond by imposing restrictions on Oaster's movements and work. [6]

Despite these distractions the next two IMD events went extremely well with several hundred individuals in attendance. However the fourth year of IMD heralded a change in the weather when his antagonists decided to double-down in their efforts to shut him down.

In 1995 Oaster had planned to orchestrate his fourth and biggest IMD event when he increasingly became the target of workplace bullying. He decided to sue the Curators of the University for Infringement of his civil rights as a tenured professor, claiming that he was being denied freedom of speech, salary increases, graduate teaching assistants and the use of university facilities.[6] Naturally the court proceedings took up much of his time and energy and this taxed his ability to effectively organize or advertise the upcoming IMD event.

Due to these circumstances the next IMD event was a flop with few people turning up. After this failure, and feeling drained by a complex court case, Oaster decided to defer future IMD plans and take a well-deserved rest.

With precision, Thomas Oaster had been persecuted for his role in the men's rights movement. [6] Late in 1995 Oaster won his court case against the UMKC and the University was forced to pay him $74,000 plus $15,000 for legal fees. After settlement Oaster resigned from his job as he felt he would no longer have the respect of his students, and he shelved plans to continue celebrating IMD. [6]

General interest in the event waned until 1999 when Dr. Jerome Teelucksingh, a History Professor at the University of the West Indies revived the event and shifted the date to November 19 – the date of his father's birthday.

Jerome Teelucksingh continued Oaster's emphasis on highlighting positive aspects and accomplishments of men. In a 2009 interview Teelucksingh also gave a nod to the work of Oaster when he stated this;

> "I could be considered the founder of this version of IMD on 19 November *but we need to also acknowledge*

> *the pioneering efforts of persons and groups before 1999… They are the ones to be honoured."* [3]

In 2009 an international IMD committee was formed with Jerome Teelucksingh as chairman. The group came together to increase awareness about the event and to foster its growth into more nations.

Taking note of the foundational IMD objectives introduced by both Oaster and Teelucksingh, the committee encapsulated the objectives of International Men's Day in six guiding principles that would serve to protect the core values of the day and offer a reliable reference point for future IMD celebrants.[3] The 'Six Pillars,' which are suitably loose and open to interpretation, are now used as a guide by IMD celebrants around the world:

- **To promote positive male role models; not just movie stars and sports men but everyday, working class men who are living decent, honest lives.**
- **To celebrate men's positive contributions to society, community, family, marriage, child care, and to the environment.**
- **To focus on men's health and wellbeing; social, emotional, physical and spiritual.**
- **To highlight discrimination against males; in areas of social services, social attitudes and expectations, and law.**
- **To improve gender relations and promote gender equality.**
- **To create a safer, better world; where people can live free from harm and grow to reach their full potential**

It's my belief that the spirit of Oaster's original vision and that of A Voice for Men have much in common. Both movements aim to create an inclusive international voice for men as free as possible from sectarian distractions. Moreover, both IMD and AVfM reject the notion of a unified men's movement, encouraging instead a diversity of men's voices on a variety of humanitarian issues:

Thomas Oaster said this:

> **[T]here is no such thing as a unified men's movement, the phenomena involved comprise a variety of sub-movements, even after analogies to other issues concerning which there are far left, far right, and middle-of-the-road orientations, there is yet another more fundamental point which can be made about the value of respect for all men as *human beings*. A day of respect should go beyond the current social activities referred to as Men's movements. This is true because the men's movement itself goes beyond the Men's movements. The men's movement, more fundamentally, is a turning of the human psyche and the articulation of this turning through the male voice.[5]**

Paul Elam, founder of avoiceformen.com said:

> **[C]ontinuing to buy into the false unity of a non-existent entity will only slow us down. I have always taken care, and still do, to point out that AVfM is not synonymous with the men's movement. And after mulling this over one more time of thousands, I am really glad that I have taken this approach. I don't know what the men's movement is, in all honesty. I don't even know that it exists.[7]**

While the similarities in the two movements are obvious, there are some important differences. For instance in Thomas Oaster's day there was no internet, whereas today it is a vital medium for all activism, including here at AVfM. Another difference is that IMD focuses the year-long work of activists into one big day of publicity, whereas other activists strive to make 'every day' a men's day via regular online publicity.

...

International Men's Day is a grassroots movement with no official management. It does not belong to any government nor is it owned by the United Nations or any of its agencies. We might say that nobody owns the event, or better yet *everybody owns it.* Any person can self-nominate as an IMD coordinator for a specific region or event and, if desired can form alliances with an international network of individuals working to promote the day. Any current and future coordinators are merely hitch-hikers catching a ride on an international platform that nobody owns.

Nobody needs to gain permission to mark the day. All one need do is be mindful of the spirit of the occasion as laid out in the six pillars which ask us to remain true to the lives of men and boys without allowing that message to be diminished by negative or irrelevant concerns.

In recent years IMD has spread into new regions and attracted some mainstream attention. With this new attention it is perhaps time to remind newcomers that the originators of the event were fighting for liberty and freedom, and that we still have a very long way to go on this front.

With this in mind let us finish with words of Abraham Lincoln's Gettysburg address, itself delivered on November 19- the date of International Men's Day. The words of his address speak equally to the purpose of International Men's Day today and of the great sacrifices made by Oaster and other men and women who fought on the battlefield of cultural misandry;

> **'Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure… The brave men, living and dead, who struggled here, have consecrated [the ground], far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced.' [Lincoln]**

Despite the resistance, the tradition of IMD lives on. In Oaster's name let's dream it forward.

Sources:

[1] George Gurley, 'Finally, men get their day' (Kansas City Star: Feb 6, 1993)

[2] Fred Wickman, 'about Town' (Kansas City Star: Jan 27, 1992)

[3] Jason Thompson, 'International Men's Day; the making of a movement' (Soul Books, 2010)

[4] James Fussell, 'Men have their say at weekend forum' (Kansas City Star: Feb 6, 1993)

[5] Thomas Oaster, 'International Men's Day: RSVP' (Cummings and Hathaway, 1992)

[6] Cheryl Thompson, 'Complaints surface about UMKC professor' (Kansas City Star: Mar 10, 2003)

[7] Paul Elam, 'Adios, c-ya, good-bye man-o-sphere' (A Voice for Men. retrieved October 2012)

The Estrogen Inner Circle

Doug Mortimer · 27 November 2025 · Archived copy · Original

Way back in the early 80s, I was starting a new job which came with decent pay and benefits, as well as the usual amount of anxiety that comes with being the new kid on the block. Nevertheless, before long, I became friends with a long-time employee at my new workplace. One day at lunch, he cautioned me to watch out for the boss. Why? According to my friend, "He surrounds himself with females."

I had noticed that the boss looked the part of an executive. He was always impeccably groomed, a GQ kind of guy. I kept my friend's admonishment in mind as time passed and concluded that his observation was correct. The office staff was composed of both men and women but the boss's inner circle included only women. No question about it. The relevant question is why? What does it mean?

Now if you've ever worked in an office, you know that there is an official flow chart of personnel and an unofficial power structure. A lowly clerk or secretary might have the boss's ear whereas a VP might not. Some guys supposedly high up in the food chain might have been given an impressive-sounding job title and a corner office but don't have any pull with the boss. More than likely, they are there for their technical expertise or because they are difficult to replace, or simply because they are really, really good at what they do. That does not necessarily qualify them to enter the charmed circle of power, however.

In the ensuing years I've pondered why a guy whose inner circle is female is suspect. It seems like a situation just begging for a *Psychology Today* article, but I don't recall ever seeing a study addressing the topic. There are plenty of articles about male versus female bosses and how the sexes feel about same but nothing about a male boss with an opposite sex entourage. On the other hand, it is not unheard of for a female in power to have an inner circle of male advisers (e.g., Queen Elizabeth I, or Margaret Thatcher) – at least in the days before diversity became mandatory.

Then after Election Day 2025 I saw a video of New York mayor-elect Zohran Mamdani introducing his transition team of five females. Again the question started percolating in my head: What does it mean? A man surrounding himself with a harem of cuties a la Hugh Hefner is understandable. That was definitely not the case with Mamdani's "brain trust."

I don't want to go into Mamdani's political philosophy or the future of New York City. I don't live there and I'm not planning on visiting, so it's none of my concern. Also, pundits have pretty well exhausted the topic. At the risk of being called misogynists, some of them commented on the lack of diversity of his transition team, but no one offered any idea as to what it meant. Ten years ago Justin Trudeau was happy with a 50% female team "Because it's 2015!" Mandami didn't say, "Because it's 2025!" but he might as well have worn one of those "The Future is Female" T-shirts. There's a new sheriff – I mean, mayor – in town, New York, and he's got a pussy posse!

At first blush, it could be that Mamdani is merely repaying the debt he owes to female voters, but I think there's more to it than that. By definition, any leader needs followers. But what sort of followers does he have? Clearly, a leader wants to be respected. He wants to give an order and know that it will be carried out. The military has operated that way for thousands of years. So did monarchy until recent years. Unfortunately, there have been instances when the system breaks down and generals or kings are overthrown. Almost always those who do the overthrowing are other men. Often younger men. Yes, uneasy lies the head that wears the crown.

Immediately after the election Mamdani was immediately transformed from a young Turk to an establishment figure. He will be in charge of the nation's biggest city, a world capital. That means he is no longer an outsider seeking to wrest power from the old Turks. The scepter has been passed to him so he will be the target of the next young Turk, someone on the outside looking in and just wanting for the main chance, which could come as soon as the next Democratic primary.

It has long been a sociological axiom that young single men are potentially dangerous. Some are problematic

loners, others get organized. Some are just common criminals, others become terrorists. They are a potential threat to the vested interests, the elites, the establishment, the status quo, or whatever you want to call it. Consequently, the man in charge has to be careful of the people he takes into his confidence. They might turn on him. Even a longtime loyal lieutenant might go rogue.

Of course, a loyal subaltern might be less than enthusiastic about the boss's policy and let him know why. A wise boss might ponder criticism and might course correct. A vain man, however, doesn't want any pushback or amendments to his agenda. Hence the corporate stereotype of the yes man, who has largely been replaced by the yes woman. The difference is that the yes man has always been the object of scorn or ridicule. Not so the yes woman. She is not subject to criticism because no one expects her to stand up for herself. That would be manly (i.e. toxic) behavior. The wife as helpmate might be a vanishing breed, but the subaltern as workplace helpmate is bigger than ever.

I'm sure there are any number of young men who would like to be part of Mamdani's mayoral administration. But there is always the risk that one of those young men might turn on hizonner. Worse yet, said young man might enlist other young men in the cause. In the corporate setting, anyone in a position of authority knows the risk of hiring an applicant who has the potential to one day displace/replace him. It's much safer to create a buffer zone of female devotees, modern-day vestal virgins who are grateful to the boss for empowering them with bureaucratic sinecures to fight the patriarchy or racism or injustice or whatever.

While the chances of a female underling overthrowing the alpha male is slim, there is always the possibility of some mild form of dissidence. If so, news of same will likely find its way back to the boss very quickly, thanks to a loyal female ratting out potential malcontents. This is hardly surprising. If you think back to grade school, who was more likely to say, "I'm telling teacher" after witnessing a misdeed? Boys and men are more likely to keep quiet. Females constitute an informal spy network and report back to the boss if something is amiss in the hive.

Despite all the nostrums about equality in the work force and glass ceilings, the alpha male remains a real phenomenon. And for every alpha male there is at least one and maybe more alpha males in training. Sometimes there is a bloodless coup. The alpha male retires or dies, clearing the way for a younger replacement. Other times the geezer doesn't know when to leave the stage and has to be forcibly removed.

In all situations, the man at the top is safer if he surrounds himself with women. His position as alpha male is more secure because no potential alpha males are part of his inner circle to subvert him. Female employees might rise through the ranks but even the most talented cannot be an alpha male.

A man who surrounds himself with women was likely closer to his mother than his father. He might have been a mama's boy, but I wouldn't call him a sissy. In reading biographies of famous men, one often finds out that such men were the apple of their mothers' eyes. They were golden boys! They could do no wrong! Of course, unconditional love is associated with motherhood; a father's approval is harder to secure but necessary. Unconditional female approval should taper off as a boy grows up lest he turn into a smug, self-satisfied – but charming – prick.

Women have always relied more on charm than men to get ahead. I suspect that a young boy with a particularly charming mother picks up on her vibe and learns that charm can often get you where you want to go in life. With charm, you can manipulate people. You don't have to boss them around. You control them without having to raise your voice. Such a man might deduce that it makes more sense than the male model of overt dominance.

Needless to say, charisma also helps. Charisma is not the same as charm. You can go to charm school to learn some techniques. As for charisma, you either have it or you don't. It is like charm on an industrial scale. A man running for office can charm the office help and the volunteers and his aides, but he can't charm each and every potential voter. He will never see them. In the early days of democracy, few people ever saw the candidates they voted for. Unless you were present for a stump speech, you had no idea if a candidate was charismatic or not. In fact, you wouldn't even know what he looked like until daguerreotypes were invented.

Then along came newspapers. Voters could actually see what the candidates looked like but they couldn't pick up much of a vibe from that. Next came newsreels and eventually television. You got to hear the voice and sense the personality or lack of same. Famously, in the 1960 Presidential election, a survey of voters split between radio listeners and television viewers after a Presidential debate. The radio faction thought that Nixon won the debate. The television viewers thought Kennedy won. In truth, Kennedy had charisma, as the posthumous tales of his numerous sexual escapades indicate.

If you think back to grammar school, you probably remember a young boy who became teacher's pet. Somehow he inspired grown women to fawn over him. My theory is that this personal magnetism developed very young in the family circle, perhaps as a result of the young boy's relationship with the females in his family, particularly if he has older sisters or multiple aunts. To survive in the family he must get along with females, but he is badly outnumbered and they are all bigger than he is. He can't order them around but he can manipulate them through charm.

Smiling is a big part of charm. Behavioral psychologists have long known that females smile more than men. It's a universal signal that one means no harm – it is safe to approach me. It's a means of ingratiating oneself. It works for females and it works for men who choose to adopt this female strategy. A smiling politician with a female inner circle is likely broadcasting that he is not a dangerous male. This might be appealing to female voters and soyboys but not to rank and file men. Unfortunately, the female/soyboy vote is usually enough to get elected.

The uptake is that one should be wary of a man who has no other men in his inner circle, not because he is a gender traitor but because he is probably not worth following. The ability to herd females does not mean he can be a leader of men. Charm may be essential for a con man or a game show host, but it isn't much help in persuading other men to hold the pass at Thermopylae or defend the Alamo.

It's certainly true that you can fool some of the people all of the time, and all of the people some of the time if you're a charming SOB. Though the charming man may be electable, however, he'd better get results once he's in office. Incompetence will out and charm has a limited shelf life.

Modern dating, feminism, and women's "delusional" expectations w/@ItsComplicatedChannel

A Voice For Men Videos · 30 November 2025 · Archived copy · Original

The Goal Post Episode 68 – New Stargate / BBC Fails / ADF Class Action Cont'd / Venerable Bede

A Voice For Men Videos · 2 December 2025 · Archived copy · Original

The tale of Delphine LaLaurie

Robert Brockway · 8 December 2025 · Archived copy · Original

Western civilisation has regarded women as morally superior to men since at least the Middle Ages. Even a cursory review of history shows that this isn't so with women throughout the ages demonstrating their willingness and capacity to harm others. We know from recent research that queens regnant were more likely to start wars and more likely to continue the wars of their predecessors than were kings. And we have a prime example in Mary I of England. She was called Bloody Mary because of her penchant for burning her subjects alive when they disagreed with her religious stance.

Delphine LaLaurie wasn't a queen though, she was just a slave-owning socialite. Born in to privilege in New Orleans in 1787 she was to live most of her life in the city.

LaLaurie outlived two husbands before marrying again. In 1831 she purchased a block of land at 1140 Royal Street, New Orleans. The following year she had a two-story mansion built. Contemporary reports suggest that her husband had little to do with the running of the property as he was a practising physician.

Still in 1832 LaLaurie petitioned the court for legal separation from her husband. She continued to live at the Royal Street house with some of her children. Around this time rumours of her mistreatment of slaves started to circulate in polite New Orleans society. Between 1831 & 1834 twelves slaves were recorded as having died at the Royal Street address.

Harriet Martineau, a sociologist, visited New Orleans in 1836 and heard the rumours about LaLaurie, later publishing them in England. Martineau noted that local authorities had taken notice of the reports and investigated but had found no evidence of mistreatment at the time.

In her writing Martineau recounted various stories of cruelty by LaLaurie including one in which a young slave girl accidentally fell to her death from the roof of the mansion while being chased by a whip-wielding LaLaurie. This was reportedly witnessed by a neighbour. The death apparently led to an investigation in which LaLaurie was found to have been unlawfully cruel to her slaves.

In 1834 a fire broke out at 1140 Royal Street. Locals rushed in to the building to rescue anyone they could. Reports from the time indicate that LaLaurie refused to hand over the key to the slave quarters to rescuers so they had to break in. A local newspaper, the *New Orleans Bee* reported that they found:

> "seven slaves, more or less horribly mutilated … suspended by the neck, with their limbs apparently stretched and torn from one extremity to the other"

Rescuers also found that LaLaurie kept her cook, a slave, chained to the stove. The cook subsequently admitted to starting the fire as a suicide attempt.

As news spread after the fire, the citizens of New Orleans became so incensed at the treatment of slaves meted out by LaLaurie that a mob formed and attacked her house. LaLaurie fled, first going to Mobile, Alabama and then on to France where she apparently lived for the rest of her life. LaLaurie was never brought to justice for her crimes. The date of her death is unknown but may have been as early as 1842.

Over the decades stories about the cruelty of LaLaurie have grown and this may have even been true in her own time. While some of the stories are of questionable veracity, it is clear that LaLaurie was unusually cruel to her slaves and that she exceeded the norms of her time.

There are many elements in this story that contradict the feminist historical narrative.

LaLaurie legally separated from her husband. She was able to petition the courts and they accepted her arguments and granted the legal separation. Feminists will tell you that at this time women were the property of their

husbands. LaLaurie wasn't property but the slaves she owned were. LaLaurie made her own decisions. Alas she was never held accountable for them.

Harriet Martineau was a social theorist and sociologist. She seems to have been largely responsible for disseminating information about LaLaurie outside of New Orleans. That Martineau was writing books on sociology, being published and earning enough to live from her work flies in the face of the feminist historical narrative. When faced with examples such as Martineau feminists sometimes weakly argue that some women were *exceptions to the rule* of systemic female oppression. A simpler explanation is that the oppression feminists talk about didn't exist. History is replete with examples such as Martineau.

That LaLaurie was also in charge of these slaves and able to inflict cruelty on them goes against the feminist historical narrative which paints women as helpless pawns under the control of men, completely lacking agency.

History is also replete with examples such as LaLaurie. Cruel women that deliberately harmed those in their charge, whether they were children, servants or slaves.

Even LaLaurie's separation speaks to a level agency for women often denied by feminists.

And the fact that the residents of New Orleans sought to hold LaLaurie accountable for her actions also speaks to views on women at the time.

Both Martineau & LaLaurie were mistresses of their own destiny, not mere pawns of The Patriarchy as feminists would have us believe.

Much of modern feminism rests on the feminist historical narrative. Feminism is built on a stack of lies. Lies about how men lived and acted in the past. Lies about how women lived and acted in the past. Feminism has to claim that women were oppressed historically. If it didn't make this claim then there would have been nothing for feminism to rescue women from. By revealing the historical truth we attack feminism at its base.

The house can still be seen 1140 Royal Street, New Orleans however it was extensively renovated after 1838 and is described as *unrecognisable* in comparison to how it looked when LaLaurie lived there.

Further Reading

ThoughtCo

Murderpedia

The Goal Post Episode 69 – Men Skipping College / Ludwig Von Mises / AI Discussion Continued

A Voice For Men Videos · 16 December 2025 · Archived copy · Original

The Goal Post Episode 70 – TV Show Chat / Proxy Violence / Johannes Gutenberg / Abortion Rant

A Voice For Men Videos · 30 December 2025 · Archived copy · Original

Narcissism Exaggerates Baseline Hypergamy

Peter Wright · 7 January 2026 · Archived copy · Original

Many social media commentators discuss the rise of hypergamous behaviors among modern women. Some pose reasonable evolutionary hypotheses for such behavior, but there may be another cause at work – *cultural narcissism*.

Observations of extreme hypergamy among women may be equally explained by the rise of cultural narcissism in affluent societies (Twenge & Campbell, 2009), a motive that differs from baseline hypergamy, but which nevertheless involves comparable behaviors of self-enhancement and status-seeking.

Society's encouragement of men in chivalric deference to women, and the associated practice of 'placing women on a pedestal', has generated a degree of gendered narcissism among women over time. To frame this differently, Acquired Situational Narcissism can arise with any acquired social status; for example in academic experts, politicians, pop singers, actors – and also in women who, in modern society, are taught that they deserve to be recognised for thier worth, dignity, value, purity, status, reputation and esteem in the context of their relationships with men. This psychological disposition in women, partly a result of traditional chivalry, promotes exaggerated self-enhancement behaviours beyond what evolutionary models of hypergamy would require.

Among narcissistic individuals, studies find higher incidence of hypergamy-like behaviors, indicating that such behavior is not the result of a culture of sexual liberation alone, nor of baseline evolutionary imperatives; it may also be the result of an acquired social class narcissism that says "I deserve."

Excerpts from narcissism studies:

> A third strand of evidence concerns narcissists' relationship choices. Because humans are a social species, relationship choices are an important feature of situation selection. Narcissists are more likely to choose relationships that elevate their status over relationships that cultivate affiliation. For example, narcissists are keener on gaining new partners than on establishing close relationships with existing ones (Wurst et al., 2017). They often demonstrate an increased preference for high-status friends (Jonason & Schmitt, 2012) and trophy partners (Campbell, 1999), perhaps because they can bask in the reflected glory of these people. In sum, narcissists are more likely to select social environments that allow them to display their performances publicly, ideally in competition with others. These settings are potentially more accepting and reinforcing of narcissistic status strivings.
>
> Source: The "Why" and "How" of Narcissism: A Process Model of Narcissistic Status Pursuit[1]

> Consistent with the self-orientation model, Study 5 provided an empirical demonstration of the mediational role of self enhancement in narcissists' preference for perfect rather than caring romantic partners. Furthermore, these potential romantic partners were more likely to be seen as a source of self-esteem to the extent that they provided the narcissist with a sense of popularity and importance (i.e., social status). Narcissists' preference for romantic partners reflects a strategy for interpersonal self-esteem regulation. Narcissists also were attracted to self-oriented romantic partners to the extent that these others were viewed as similar. The mediational roles of self-enhancement and similarity were independent. That is, narcissists' romantic preferences were driven both by a desire to gain self-esteem and a desire to associate with similar others.
>
> Source: Narcissism and romantic attraction[2]

> Narcissism has been linked with the materialistic pursuit of wealth and symbols that convey high status (Kasser, 2002; Rose, 2007). This quest for status extends to relationship partners. Narcissists seek romantic partners who offer self- enhancement value either as sources of fawning admiration, or as human trophies (e.g.,

> by possessing impressive wealth or exceptional physical beauty) (Campbell, 1999; Tanchotsrinon, Maneesri, & Campbell, 2007)
>
> Source: The Handbook of Narcissism And Narcissistic Personality Disorders[3]

> Narcissists are looking for partners who can provide them with self-esteem and status. How can a romantic partner provide status and esteem? First, he or she can do so directly: a romantic partner who admires me and thinks that I am wonderful elevates my esteem. Second, he or she can do so indirectly through a basic association: my partner is beautiful and popular, therefore I am too. This indirect esteem generation is clear from a range of social psychological research, from the self-evaluation maintenance (SEM) model (Tesser, 1988) to Basking in Reflected Glory (BIRGing; Cialdini et al., 1976). This indirect esteem provisioning is evident in the term "trophy" partner.
>
> There is good empirical evidence that narcissists like targets who provide esteem and status both directly and indirectly (Campbell, 1999). There is also an important interaction effect. Namely, narcissists like popular and attractive partners, especially when those others admire them. Narcissists, however, are not particularly interested in admiration from just anybody. This finding is inconsistent with the "doormat hypothesis." Narcissists are not looking for someone they can walk on and who worships them; rather, narcissists are looking for someone ideal who also admires them.
>
> The next question, of course, is what characteristics of a potential partner make them able to provide narcissists with narcissistic esteem? Not surprisingly, what narcissists particularly look for in a partner are physical attractiveness and agentic traits (e.g., status and success). A narcissist's ideal partner is like a narcissist's ideal self (recall Freud's comments): attractive, successful, and admiring of the narcissist. Indeed, in our research, narcissists report that part of the reason that they are drawn to attractive and successful partners is that these people are similar to them (Campbell, 1999).
>
> Source: Campbell, W. K., Brunell, A. B., & Finkel, E. J. (2006). Narcissism, Interpersonal Self-Regulation, and Romantic Relationships: An Agency Model Approach.[4]

Dozens more quotations could be added, however the point is obvious: self-enhancement strategies of both narcissism and hypergamy share overlapping features.

The rise of narcissistic behaviors among women is receiving increased attention from academia, particularly with the addition of new variants to the lexicon such as communal narcissism, and vulnerable narcissism, which appear to be preferred female modes of expressing narcissism. A more in-depth survey of narcissism variants among women, and their implications can be read here.

Hypergamy, as an evolutionary motivation, doesn't require a woman to overestimate her own attractiveness and desirability as she seeks to secure high resource/status males. Narcissism, on the contrary, *does* entail an overestimation by women of their own attractiveness & desirability as they seek to secure high resource/status males.

To discover whether hypergamy or narcissism is at play, one might simply ask a woman to rate her own attractiveness. If she strongly overrates herself, then her mating-up is likely driven by narcissism and is maladaptive. If she rates herself honestly, then her desire to mate up is more likely driven by an adaptive hypergamy. Mating-up today appears largely driven by maladaptive narcissism; therefore any rationalizing or excusing it as "natural" and "adaptive" serves to compound and increase that same culturally-driven narcissism.

A note on terminology:

Sigmund Freud introduced narcissism as a developmental trait that ranged from healthy to unhealthy.[5,6] Some evolutionary psychologists posit that a degree of narcissism might be adaptive in the wider evolutionary sense, though this hypothesis (which has zero genetic evidence to confirm it) can only be applied to a limited subset of

behaviours before tipping into maladaptive expressions of narcissism as measured by the usual psychometric instruments.[7,8,9] Moreover, no one has satisfactorily demonstrated that a mild, non-pathological narcissism is adaptive and belongs to a construct continuum with more pathological narcissism; therefore it is conjecture to claim that narcissism is natural, but that it simply "gets out of hand" at the more extreme end of a hypothesised spectrum.

With these points in mind it's necessary to differentiate between female self-enhancement as an evolutionary survival strategy, versus female self-enhancement as a maladaptive, narcissistic pathology. The narcissistic self-enhancement we see increasingly demonstrated among women today is not a contributor to evolutionary success; on the contrary it works to undermine family ties, corrode intimate relationships, and is also associated with lowering the birth rate – the exact opposites of conditions required for "adaptive." Lastly, by differentiating hypergamous self-enhancement from narcissistic self-enhancement we avoid the error of encouraging or excusing narcissism under the banner of it being "natural."

Maladaptive vs. adaptive versions of self-enhancement

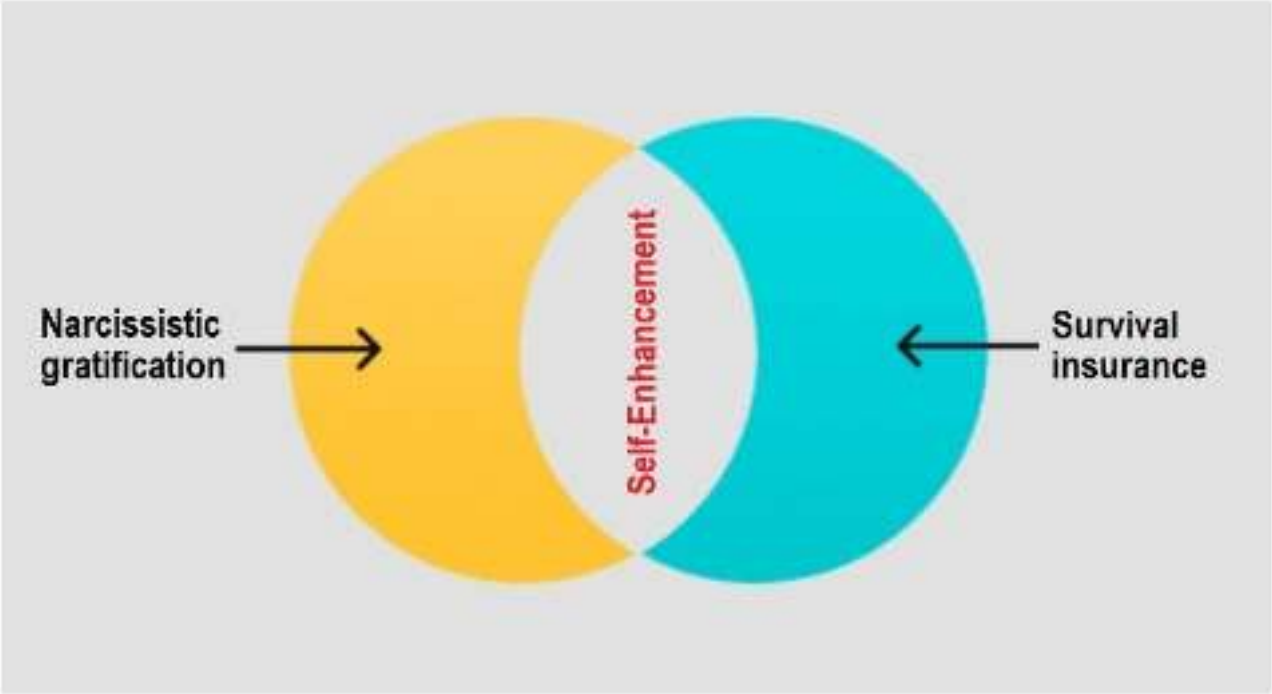

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The Goal Post Episode 71 – William Stanley Jevons / PASK / Liberalism Definition / AI in Music

A Voice For Men Videos · 13 January 2026 · Archived copy · Original

How fathers were destroyed by the most popular family movie of all time

A Voice For Men Videos · 19 January 2026 · Archived copy · Original

Screenwashed is a new channel on Youtube that has interesting content on the influence of popular movies on culture. In particular the impact on men and fatherhood is often mentioned.

In this video the channel discusses the movie Mary Poppins.

While this video makes many good points it fails to mention that at one point during Mary Poppins several female characters sing *Though we adore men individually, we agree that as a group, They're rather stupid*.

While there were many cultural threads that led to the current crisis this channel makes a good point about about the influence of movies.

The Goal Post Episode 72 – Starfleet Academy / The State of Play / James Prinsep

A Voice For Men Videos · 28 January 2026 · Archived copy · Original

Have you seen Zoe McLellan?

Robert Brockway · 30 January 2026 · Archived copy · Original

As of January 2026 a warrant is outstanding for the arrest of Zoe McLellan in relation to charges of kidnapping, child stealing and child custody deprivation.

McLellan is a public figure who has appeared in numerous popular television shows including *Star Trek: Voyager*, *JAG*, *NCIS: New Orleans* and *Designated Survivor*. Her face is familiar to millions. It is extraordinary that she has evaded detection for so long.

McLellan was reportedly residing in an apartment in River Ridge, Louisiana in April 2021 and may still be residing in the area.

McLellan grew up in the area of Port Orchard, WA and may have returned to the area.

Some sources believe that McLellan has left the United States and is residing in Canada or Costa Rica.

Prior to disappearing McLellan was known to use the alias Sarah Chandler.

Anyone with any relevant information should contact the Los Angeles County District Attorney's office.

The Goal Post Episode 73 – Men in Education Reality / Saladin / Mariano Barbacid / Amelia Rant

A Voice For Men Videos · 10 February 2026 · Archived copy · Original

Fatherhood Under Attack: A Male Space with Paul Elam and Dr. Baskerville

A Voice For Men Videos · 18 February 2026 · Archived copy · Original

In their own words

Robert Brockway · 28 February 2026 · Archived copy · Original

This article was originally presented as a speech at the 2024 Menz Summit in New Zealand.

There's an old joke. I don't recall when I first heard it. Although the wording varies, I first heard it as:

> "Just because you're paranoid doesn't mean they aren't trying to get you."

This conference series is about men's well being. There are certainly many who would seek to harm men's wellbeing today. But this isn't new. It's actually being going on for decades.

Misandry, the hatred or intense dislike of men, is common in our society. If you sit back and think about it, it's quite extrordinary that such a thing could occur. Society needs men. A society that alienates it's men will ultimately fall to those that don't. Alienating men enmasse would ultimately make everyone in the fallen society worse off – even the people driving it.

I'm going to talk a lot about feminists today. It isn't sufficient to say feminism is the problem, it's more complicated than that, but it's often the most visible component of the problem.

Many may be surprised to learn this but I'll be the first to say that not all feminists are like that. Unfortunately the feminists that matter are like that.

It all started in Seneca Falls, NY state in 1848. A group of around 300 men and women met to discuss women's rights at the time. These people were, by the standards of their time, progressives. Interestingly there was a heated debate about whether the conference should endorse women's suffrage or not. In the end they produced a document called the Declaration of Sentiments.

A woman by the name of Elizabeth Cady Stanton was the principal author although she was assisted by many others. The sentiments expressed give us some indication of what the conference was like:

> He has not ever permitted her to exercise her inalienable right to the elective franchise.

This at a time when even white most men in the United States couldn't vote.

> He has compelled her to submit to laws, in the formation of which she had no voice.

Again nor did most men.

> He has taken from her all right in property, even to the wages she earns.

This is likely a reference to coverture. Coveture was a concept in which a husband took control of his wife's assets but was also responsible for her debts.

> He has made her morally, an irresponsible being, as she can commit many crimes with impunity,…

This is an interesting one. Women are still treated more leniently under the law and there is a push on at the moment to close women's prisons in several countries.

> He has so framed the laws of divorce, as to what shall be the proper causes of divorce, in case of separation, to whom the guardianship of the children shall be given; as to be wholly regardless of the happiness of the women—the law, in all cases, going upon a false supposition of the supremacy of a man, and giving all power

> into his hands.

Many would argue that's completely reversed today.

> He has endeavored, in every way that he could to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

I don't agree with that one Liz.

This is only a section. The Declaration of Sentiments is widely available online and I would encourage everyone to take a look at it. At the end of the convention only 68 women and 32 men signed the declaration. I think this is telling given that the conference attendees were already predisposed to supporting these sorts of arguments.

Now back to Mrs Stanton. Remember she was the principal author of the declaration.

So what did she say about men?

> "We are, as a sex, infinitely superior to men, and if we were free and developed, healthy in body and mind, as we should be under natural conditions, our motherhood would be our glory. That function gives women such wisdom and power as no male can possess." –Stanton's Letters

And:

> "The male element is a destructive force, stern, selfish, aggrandizing, loving war, violence, conquest, acquisition, breeding in the material and moral world alike discord, disorder, disease, and death. See what a record of blood and cruelty the pages of history reveal! Through what slavery, slaughter, and sacrifice, through what inquisitions and imprisonments, pains and persecutions, black codes and gloomy creeds, the soul of humanity has struggled for the centuries, while mercy has veiled her face and all hearts have been dead alike to love and hope!" –The Destructive Male speech

Imagine being married to her.

I think Mrs Stanton's comments about men say more about her than they do about men.

We're only in the 1840s and the misandry abounds.

Before we go on I want to talk about suffrage.

Today a lot of people think that men long had the vote but women only gained it recently. This is demonstratably false. On Wiki4Men I have a large table in which I show the year of adoption of universal male and female suffrage for virtually every country. While the dates for the adoption of women's suffrage are easy to find the same can't be said for men's suffrage. It took me years to compile that list and I'm still chasing one or two.

You may note that the years in my table differ from those on Wikipedia. This is because Wikipedia does not use a clear and consistent definition of universal suffrage – I do.

In general if a country became independent and democratic during the 20th or 21st centuries men and women gained the franchise at the same time. If a country became independent and democratic during the 19th century men led women by a few years or decades. Decades may seem like a long time but this is nothing when you consider that the democracy we have is the result of at least 5000 years of evolution of political thought.

Winston Churchill is often quoted as having said:

> "Democracy is the worst form of government – except for all the others that have been tried."

Churchill did say this in parliament in 1947, it's in hansard, but he noted that it was already a popular saying by that time.

I'm with Winnie on this one. Democracy definitely has its flaws but the alternatives are far worse. If in doubt talk to people who have lived under those systems.

I encourage everyone to peruse the data I have on Wiki4Men. If you do this you'll see that modern representative democracy is only 100-150 years ago. Today democracy is under threat again. If we're not prepared to protect democracy it may yet be a footnote in history. In many cases the people and groups I'm going to talk about later are the same ones that would see democracy swept aside.

While it existed earlier, much of the misandry we see today really got going in the 1960s. What were fringe ideas are now mainstream. When thinking about this consider some of the ideas these people espoused that are not currently mainstream. What happens next?

Simone de Beauvoir was a French feminists who has had a global impact on feminism. We often hear that feminism is all about women's choices but if you actually watch the movement you see it insists that women make the choice to work over caring for children. De Beauvoir actually said this in the June 1975 issue of a magazine called The Saturday Review. While being interviewed by fellow feminist Betty Friedan de Beauvoir had this to say:

> "No, we don't believe that any woman should have this choice. No woman should be authorized to stay at home and raise her children. Society should be totally different. Women should not have that choice, precisely because if there is such a choice, too many women will make that one."

There it is. A core objective of feminism writ large.At this point I also want to mention that de Beauvoir and her partner Jean-Paul Sartre tried to have age of consent laws in abolished and worked to have pedophiles released from prison in France.

American feminist Kate Millet was heavily influenced by de Beauvoir. Millet was a prominent second wave feminist. Her first book was Sexual Politics was hugely influential on feminism. We can see here thoughts on pedophilia here:

> "Sex itself is presented as a crime to children. It is how adults control children, how they forbid them sexuality. This has been going on for ages and is infinitely important to adults." – Essay, Beyond Politics: Children and Sexuality

An associate of Millet's, Shulamith Firestone, believed that childhood, childhood innocence and the nuclear family were all products of the Patriarchy and intended to oppress women.

Firestone said:

> "Unless revolution uproots the basic social organization, the biological family — the vinculum through which the psychology of power can always be smuggled — the tapeworm of exploitation will never be annihilated."

And again:

> "The family structure is the source of psychological, economic and political oppression." –The Case Against the Sexual Revolution

Firestone, Millet and many others were involved in a radical feminist group in 1960s New York known as the Red Stockings. Much of the ideology we see in modern feminism came from this group. We're fortunate that Kate Millet's sister Mallory, who was present at many gatherings of this group, has spilled the beans about what went on.

She makes it very clear that Redstockings were heavily influenced by Marxism and simply replaced captialists by men when inventing their new ideology.

But before Millett published Sexual Politics and before the formation of the Redstockings we had Valerie Solanas and the SCUM Manifesto. Like Millet, Firestone and many others Solanas was living and forming her ideas in New York City.

Solanas is famous for two things:

• Writing the SCUM Manifesto

• Shooting Andy Warhol

First Solanas wrote and self-published the SCUM Manifesto. Despite what is often claimed, the acronym *Society for Cutting Up Men* does not appear in the text and was apparently created by an editor not Solanas herself.

In fact the term SCUM in the manifesto refers to women. But not all women, just the ones that Solanas felt should and would rule the world. She said:

> "The conflict, therefore, is not between females and males, but between SCUM— dominant, secure, self-confident, nasty, violent, selfish, independent, proud, thrill-seeking, free-wheeling arrogant females, who consider themselves fit to rule the universe, who have free-wheeled to the limits of this society and are ready to wheel onto something far beyond what it has to offer—and nice, passive, accepting, "cultivated", polite, dignified, subdued, dependent, scared, mindless, insecure, approval-seeking Daddy's Girls who can't cope with the unknown, who want to continue to wallow in the sewer that is at least familiar…"

All class Valerie.

The passage continued to ramble by the way. It could have used a full stop or two as well. Hence the need to end the quote.

I'm not a doctor but I do know that certain types of mental illness are characterised in writing by rambling and excessively long sentences.

Imagine a world run by people like that. Well I'd say that many leading feminists are exactly like that. So in the words of Valerie Solanas, they are SCUM.

So that's what she wanted for women. But what did she think about men? She tells us starting on page three of the SCUM Manifesto.

> The male is a biological accident: the y (male) gene is an incomplete x (female) gene, that is, has an incomplete set of chromosomes. In other words, the male is an incomplete female, a walking abortion, aborted at the gene stage. To be male is to be deficient, emotionally limited; maleness is a deficiency disease and males are emotional cripples.
>
> The male is completely egocentric, trapped inside himself, incapable of empathizing or identifying with others, of love, friendship, affection or tenderness. He is a completely isolated unit, incapable of rapport with anyone. His responses are entirely visceral, not cerebral; his intelligence is a mere tool in the service of his drives and needs; he is incapable of mental passion, mental interaction; he can't relate to anything other than his own physical sensations….

She continues to ramble on for several pages like this. At least she occassionally uses full stops this time.

Feminists continue to praise the SCUM Manifesto and it continues to be required reading in gender studies classes. The SCUM Manifesto is available for download from Wiki4Men.

A year after she self-published the SCUM Manifesto Solanas attempted to murder famous artist Andy Warhol. She had previously had a brief professional association with Warhol. After shooting Warhol she also shot another man who was present and attempted to shoot a third.

Following the attack she was detained for a mental health evaluation and diagnosed with paranoid schizophrenia. Now, remember what I said about the SCUM Manifesto. Imagine if instead of being praised for her work Solanas had received help.

Solanas' charges were downgraded and she ended up serving three years in prison. Andy Warhol was reportedly never the same, physically or emotionally. In being so emotionally harmed by Solanas, Andy Warhol actually proved her thesis about men in the SCUM Manifesto to be wrong.

After the shooting prominent feminist and leader in the *National Organisation for Women*, T-Grace Atkinson, described Solanas as:

> "The first outstanding champion of women's rights."

And:

> "A 'heroine' of the feminist movement."

Ti-Grace Atkinson also went on to say that:

> "The institution of sexual intercourse is anti-feminist."

Can anyone see a theme running through their comments?

By the 1970s feminist and eugenicist Sally Miller Gearhart was active in California. She is often credited with the saying the future is female. In fact the statement had been in circulation among feminists for several years before she wrote her essay *The Future – If There Is One – Is Female*. One line from the essay gives an idea of the tone:

> "The proportion of men must be reduced to and maintained at approximately 10% of the human race."

While Gearhart didn't originate the phrase, she did popularise it.

The entire essay is available for download from Wiki4Men.

A similar statement was espoused by Krista Milburn around 2014. This was widely reported by the media and widely celebrated in feminist circles. Milburn also suggested introducing International Castration Day. Lovely.

I noted that Gearhart was a eugenicist. For those that don't know eugenics was a pseudo-science that was popular in the Western world in the early 20th century. Eugenics advocated for selective breeding of humans for certain traits and was highly influential on Nazi ideology. Most prominent feminists were eugenicists during this period.

Hillary Clinton's quote about women being the primary victims of war is famous, but few know the details.

On 17 November 1998 Clinton was at a domestic violence conference in El Salvador. During the conference she made the following statement:

> "Women have always been the primary victims of war. Women lose their husbands, their fathers, their sons in combat."

This is the statement that we often see repeated. But it was 1998. Maybe she has changed her views? Short answer: No.

Recently she said pretty much the same thing. In March 2023 she told participants at the 30/50 Summit in Abu Dhabi. that:

> "Women and children are the primary victims of conflict and of climate change and there is no place that unfortunately, tragically, shows us that more dramatically than Ukraine today,…"

Probably the least well known person I will mention is French feminist Pauline Harmange. In 2020 Harmange wrote an essay with the simple title *I Hate Men*. She wrote it in French of course but you get the picture. We need to be clear here. This title is not clickbait. The essay argues that the hatred of men is not only acceptable but to be encourage. It argues that misandry exists only as a response to misogyny.

Harmange argues that women should prioritise relationships with women over men. Interestingly she is happily married to a man. I suppose it's a case of do as I say not as I do.

The French government tried to ban the essay which caused it to explode in popularity, an example of the *Streisand Effect*. As a result of all of the publicity it was later published as a book.

I disagree with the French government's attempt to ban the essay. I always oppose attempts to ban misandric publications. I do this for two reasons:

1. I'm nearly a free-speech absolutist. I oppose censorship unless there is a specific attempt to incite violence.

2. They prove our point for us. Many people have tried to deny that misandry exists – but that argument is easily defeated when I show them a selection of misandric publications

The first printing of Harmange's book sold out. It was subsequently reprinted in French and English .

Ten years earlier feminist Hanna Rosin wrote an article in The Atlantic entitled The End of Men. She later expanded this in to a book, published in 2012. In both Rosin argues that a fundamental social shift is occuring which will benefit women at the expense of men, essentially arguing that women will become the dominant gender in the future. She didn't say it but she meant that the future is female.

The arguments have been thoroughly debunked. You can find information on this on Wiki4Men. I do want to make one particular point though. Rosin argues that women today are more educated than men of the same age. Indeed this is a commonly repeated phrase.

This is only true if education is counted merely as years of formal schooling. This narrow definition has several serious problems:

• Not every year of formal schooling is equally valuable. A year in engineering is worth more to the individual and society than a year in gender studies.

• It seems to ignore non-tertiary training such as apprenticeships. I suspect the elitist types who believe this nonsense have forgotten the necessity of tradies to keep society running.

• Not all education is acquired formally.

And that's before we get on to the tendency of female teachers to make down male students. Yes that's real. It was first discovered by the London School of Economics. Further research carried out by the OECD has now verified that this is occuring in over 60 countries.

A year after Rosin's book was published she appeared in a televised debate – the motion of the debate was that men are obsolete. There were four debaters, all women. Not surprisingly Rosin appeared on the affirmative side while Camille Paglia was on the negative. For those that don't know Paglia is one of the rare breed of feminist who raises men's issues out of genuine concern.

The audience found that in favour of the affirmative – ie they claimed that men are indeed obsolete. One journalist

who was present and spoke to audience members afterwards suggested that many men in the audience implied that they had voted affirmative to avoid upsetting their girlfriends. Sounds like they're in unhealthy relationships to me.

This debate was part of a series known as the Munk Debates. I had watched quite a few of them up to this point but was appalled at what I saw. I never watched a Munk debate again.

This sort of mindset pervades all areas of Western civilisation today. In 2014 Michelle Obama said:

> "So we can't waste this spotlight. It is temporary and life is short, and change is needed. And women are smarter than men."

It's important to understand that she said this while she was first lady. I think that's rather un first-lady like.

Intelligence is outside the scope of this presentation but suffice to say, no Michelle, that's not correct. We have plenty on this topic on A Voice for Men and Wiki4Men.

Not to be outdone her husband Barak Obama made some disparaging comments about men. At least he had the good sense to leave the White House first. Choice comments include:

> "If you look at the world and look at the problems it's usually old people, usually old men, not getting out of the way."
>
> "Now women, I just want you to know; you are not perfect, but what I can say pretty indisputably is that you're better than us [men]."
>
> "I'm absolutely confident that for two years if every nation on earth was run by women, you would see a significant improvement across the board on just about everything… living standards and outcomes."

In actuality research in to both medieval European and modern leaders found that polities led by women were more likely to end up in armed conflict than those led by men. Researchers have tried to blame men for that, claiming that men will prey on female leaders.

So it started in the 19th century and in 1960s New York it received a huge boost. Since then it's been steadily growing and expanding. Around 2013 it really took off.

Now it's 2024 and I think it's peaked. Even the mainstream media is starting to raise concerns about men disengaging.

• Men aren't mentoring women at work

• Men aren't asking women out

Well known Australian academic Michael Flood recently said he avoids using the term toxic masculinity when talking to the community because (in his view) it's being misunderstood.

A Pew Research Center survey found that 63% of American men and 35% of American women say they are single. While some have tried to explain this as women dating each other, that alone cannot explain this massive disparity. A far more plausible explanation is that a lot of women think they are in a relatonship with a man but the man disagrees.

But it might already be too late.

Many men are going MGTOW. Many more have walked away but don't call themselves anything in particular. Others have simply left the West to pursue relationships elsewhere. A notable example of the latter being the Passport Bros.

I don't believe men are as lonely as it often claimed in the media. And I don't think they're coming back anytime soon. Regardless of what happens from hereon, the misandry and everything it's brought about needs to stop.

Zoe McLellen

Cato the Elder was a Roman orator in the second century BCE. Cato was famous for ending all of his speeches, regardless of the subject matter, with the words “Carthago Delenda Est” – Carthage must be destroyed.

Taking a leaf from Cato’s scroll I end all of my presentations with a call to assist in the lawful apprehension of Zoe McLellan. And I will do this until she is brought to justice and the matter can be dealt with by the courts.

Have you seen Zoe McLellan?

In November 2020 McLellan’s ex-husband, Jean Gillain was awarded sole custody of their son, Sebastian Gillain.

McLellan had already absconded with Sebastian by then. In May 2021 an arrest warrant was issued for McLellan by the County of Los Angeles, California. As of November 2024 a warrant is still outstanding for the arrest of McLellan. Sebastian, who would now be 12, is also missing.

McLellan is a public figure who has appeared in numerous popular television shows including Star Trek: Voyager, JAG, NCIS: New Orleans and Designated Survivor. Her face is familiar to millions. It is extraordinary that she has evaded detection for so long.

McLellan is originally from Port Orchard, WA. Some locals have speculated she may be hiding out in rural WA. Other sources have speculated that she may have travelled to Costa Rica or Canada.

Anyone with any relevant information should contact the Los Angeles County District Attorney’s office.

Paul Elam discusses Red Pill, the Manosphere & Men’s Rights

A Voice For Men Videos · 13 March 2026 · Archived copy · Original

The Goal Post Episode 74 – Nuclear Family / Democracy Talk / William Wilberforce / Stanislav Petrov

A Voice For Men Videos · 25 March 2026 · Archived copy · Original

Has Chivalry Fled? (Article, May 1912)

Peter Wright · 6 April 2026 · Archived copy · Original

The following article provides an example of a 'threat narrative' – i.e., in this case the threat that chivalry is departed or dying, thus putting women in danger in a myriad ways.

The 'Chivalry Is Dead' trope has been wheeled out by every newspaper and media outlet for the last two centuries, on a weekly basis. If romantic chivalry is taking hundreds of years to die then it must be the slowest death on earth!

However the intent of such articles appears not to report accurately on chivalry's demise (which doesn't appear to be happening to any significant degree), but to reinforce protection of chivalry as an article of dogmatic faith; i.e., the more one feels chivalry is under threat, the more one protects and upholds the institution.

To be sure there have occurred alterations in the way gynocentric chivalry is acted out on the contemporary scene, but the basic convention is still very much alive.

The following article appeared in the Evening Post LXXIII, Issue 112, 11 May, 1912:

Well-intended Affirmative Insanity

Jon Gunnarsson · 26 April 2026 · Archived copy · Original

Suppose you were working in a chemical lab, doing some experiment. You get careless and by accident you spill some acid into your eye. What do you do? The way I see it you have three options. Option 1: Do nothing, except blink a bit and rub your eye and hope it will get better. Option 2: Pour water into your eye to dilute the acid. Option 3: Pour a base into your eye, hoping to neutralize the acid.

Obviously, option 2 is the correct choice. Option 1 doesn't actually solve the problem and you'll experience unnecessary pain and damage to your eye. Option 3 is clearly insane. For this plan to work, you need to know exactly how much acid is in your eye and how potent it is and you need to be able to pour just the right amount of base into your eye. But even if you were able to do that, there's still the problem that the acid and the base will not necessarily spread evenly on the surface of your eye so you will have parts that have more acid than base and vice versa. It's clear that option 3 will do more harm than good.

Now consider a different scenario. You're running some sort of big organization. It could be a firm, a charity, a social club, a school, a hospital, etc. This organization has many members. Suppose these members belonged to two disjoint and clearly distinguishable groups A and B. Further suppose that you have received information that the Bs are disadvantaged and are being unfairly discriminated against. Despite there not being any official rules favouring one group over the other, almost all the positions of leadership within the organization are filled up with As and the Bs have lower status on average. You are a fair-minded person and want everyone to have the same opportunities and rights within your organization. What do you do?

Option 1: Do nothing and hope the problem goes away on its own. Option 2: Try to reduce discrimination through measures such as awareness campaigns or analyzing enforcement of rules to see if there is discrimination. Option 3: Implement official rules that favour Bs over As, such as a minimum quota of Bs in all leadership positions or a programme specifically designed to help Bs.

As in the previous example, option 1 doesn't solve the problem and option 2 is clearly reasonable. Option 3 in this case is what is commonly called affirmative action and it is just as insane and detrimental as option 3 in the first example.

First of all, there's a question we have to consider here which we did not in the first example and that is whether there is actually any discrimination. What if your information about discrimination were false? In the first example it's immediately obvious that you have acid in your eye because it burns, but with discrimination in a large organization things aren't so easy. The social sciences are notoriously inaccurate and unreliable. What if there were no acid and you poured in base anyway? What if there were no discrimination and you just introduced discrimination through affirmative action?

Maybe the reason As are doing better is due to different characteristics between As and Bs that are not due to discrimination. Maybe As are more intelligent or better educated, maybe they care more about your organization, maybe they care more about status, maybe they are more willing to make sacrifices to attain high positions, maybe they have more assertive and dominant personalities, maybe As or Bs or both are more comfortable with A leadership.

But even if there is indeed discrimination, it's not possible to accurately assess its precise nature and severity. If you introduce too little affirmative action, you're not solving the problem, only ameliorating it slightly. If you introduce too much affirmative action, you create a new problem. If you don't distribute the affirmative action properly, you will overshoot your goal in certain areas and not do enough in others.

Suppose for instance that we could subdivide the two demographics. Group A is actually made up of groups A1 and A2. A1 is actually the only group that's privileged, while A2 is not. So even though when we regard group A as a whole, A is privileged, it is actually just because of the A1s pulling up the average. Then suppose we can do the

same thing with B. B1 is not actually discriminated against, it's only B2s who actually face discrimination.

So at the start we have one group that's unfairly privileged, one group that's unfairly discriminated against and two groups that are being treated fairly. Then we introduce affirmative action and let's suppose that we magically know exactly what sorts of measures we need to take to make groups A and B even. But then we look at the subgroups and see that we now haven't actually made anything more fair. A1 is now no longer privileged and B2 is now no longer discriminated against, but the two groups that were being treated fairly before have now merely switched places. A2 now faces unfair discrimination through the affirmative action measures while B1 now has unfair privilege. So even in this idealized world where we can precisely assess the exact right measures to bring about equality between the two groups, we haven't actually gained any ground. As and Bs collectively are now even, but when we look at the actual individuals, we haven't improved the situation. Groups have no existence of their own beyond the individuals who make them up. Only individuals think, act, and feel, so the only thing that matters is our treatment of individuals.

A further problem of affirmative action is that it is coercive and violates the principles of meritocracy. Because of that, people will try to resist it and you are likely to experience a good amount of conflict within your organization. You'll need to constantly apply pressure to push through and sustain your reforms, which costs a great deal of money and angers people. You also create resentment against Bs. Bs in leadership positions are going to be taken less seriously and command less respect because people will suspect that they got their jobs through affirmative action instead of merit. It also creates a lot of divisiveness between As and Bs and separates them firmly into two different camps.

Things get even worse if the government gets involved. Even if the government officials have the best intentions, they do not know the details of the industries they're regulating. They just impose some rule from up high that everyone must follow. Because the government does not have to pay for the costs of affirmative action legislation, it is more eager to pass such laws.

More troubling yet is that forcing private companies to comply with so called anti-discrimination legislation is a gross violation of property rights. One of the fundamental aspects of property is the right to include or exclude people from the use of your property. If I own a piece of land, I can forbid you from trespassing. But if I own a company, I no longer get to decide freely who to hire or fire. This erosion of property rights not only hurts the economy, but also infringes on basic economic freedoms.

But the worst thing of all is that the vast majority of politicians are not wise and benevolent leaders who only wish to serve their country. Rather, they act in their own self-interest, often at the detriment of everyone else. Modern democracy does not reward wise leadership and prudent management. After all, most of the voters have neither the inclination nor the knowledge to fully assess most of the decisions that a politician makes. Thus, politicians are more interested in signalling than in effective policies.

Advocating for affirmative action may be very detrimental to society as a whole, and a politician may even be aware of this, but the point is to be seen by the public as doing something against discrimination. It is about signalling opposition to sexism, racism, xenophobia, or other undesirable views. It then becomes difficult for political opponents to oppose proposals for affirmative action without signalling support for discrimination.

It's impossible to legislate away bigotry through affirmative action. You cannot stop unfair discrimination through further unfair discrimination. Fighting fire with fire is highly dangerous, usually not successful, and people are likely to get burnt in the process. In the end, the only effective way of stopping discrimination is through awareness and through economic self-interest.

In a free market, bigotry doesn't pay. If for instance an entrepreneur were a true misogynist and didn't want to hire women, no matter how qualified they are, then he is passing up opportunities for making profit. His competitors who do hire women will do better than him, making it difficult for him to keep up. If he doesn't relent, his market share will decrease and eventually he may go out of business.

This process may take a while, but in the end it's the only way to achieve a just and meritocratic society.

Featured image courtesy of Wikimedia Commons.

The Goal Post Episode 75 – Emil Juresic / SPLC Followup / Father Involvement as Historical Norm

A Voice For Men Videos · 4 May 2026 · Archived copy · Original

The Goal Post Episode 76 – Pythagoras / Vasily Arkhipov / Everyday Men

Wiki4Men · 13 May 2026 · Archived copy · Original

Mike Buchanan and Paul Elam: Men Stop Drinking, daily Zoom meetings

A Voice For Men Videos · 8 June 2026 · Archived copy · Original

Mike Buchanan has launched a new initiative, Men Stop Drinking. The video below has Mike and Paul Elam discuss the initative.

Amazon cancels new Stargate series over ‘modern audience’ concerns

A Voice For Men Videos · 10 June 2026 · Archived copy · Original

Stargate was a successful TV franchise, based on the well known movie of the same name, that ran from 1997 to 2011. An attempt to produce a new Stargate series involving many of the original creators was recently axed.

This is a video by Youtuber Nerdrotic in which the axing of the series is discussed. While the subject matter may only be of interest to SciFi fans it’s an example of the how many problems and issues once talked about only in the pages of AVfM (and a few allied sites) are now very much mainstream. During this video it’s noted how Stargate was patriotic and portrayed the United States military in a positive light and how it focused on male characters. Nerdrotic and the others recognise the problems with woke and simply include them in the discussion.

Doctor Who cancelled

A Voice For Men Videos · 16 June 2026 · Archived copy · Original

Further to our previous post on Stargate, we now learn that the venerable SciFi franchise of Doctor Who has been cancelled (again).

Doctor Who first appeared on British TV screens the day after the assassination of JFK in 1963. The initial episode was actually rebroadcast as week later as many had skipped watching it in favour of information on the death of President Kennedy. This was virtually unheard of at the time.

Doctor Who went on to run continuously for 26 seasons, being a favourite of a generation of young boys in the UK, Australia and New Zealand. When it was relaunched in 2011 it hits the screens in North America and was a sensation around the world. And then it went woke.

It probably lasted longer than it should have given how much it had deteriorated as a result of identity politics and the rest of woke being rammed down the audience's throats.

Below is a video by the Critical Drinker that brings his typical humour to the situation.

Narcissism Exaggerates Baseline Hypergamy

Peter Wright · 27 June 2026 · Archived copy · Original

Many social media commentators discuss the rise of hypergamous behaviors among modern women. Some pose reasonable evolutionary hypotheses for such behavior, but there may be another cause at work – *cultural narcissism*.

Observations of extreme hypergamy among women may be equally explained by the rise of cultural narcissism in affluent societies (Twenge & Campbell, 2009), a motive that differs from baseline hypergamy, but which nevertheless involves comparable behaviors of self-enhancement and status-seeking.

Society's encouragement of men in chivalric deference to women, and the associated practice of 'placing women on a pedestal', has generated a degree of gendered narcissism among women over time. To frame this differently, Acquired Situational Narcissism can arise with any acquired social status; for example in academic experts, politicians, pop singers, actors – and also in women who, in modern society, are taught that they deserve to be recognised for thier worth, dignity, value, purity, status, reputation and esteem in the context of their relationships with men. This psychological disposition in women, partly a result of traditional chivalry, promotes exaggerated self-enhancement behaviours beyond what evolutionary models of hypergamy would require.

Among narcissistic individuals, studies find higher incidence of hypergamy-like behaviors, indicating that such behavior is not the result of a culture of sexual liberation alone, nor of baseline evolutionary imperatives; it may also be the result of an acquired social class narcissism that says "I deserve."

Excerpts from narcissism studies:

> A third strand of evidence concerns narcissists' relationship choices. Because humans are a social species, relationship choices are an important feature of situation selection. Narcissists are more likely to choose relationships that elevate their status over relationships that cultivate affiliation. For example, narcissists are keener on gaining new partners than on establishing close relationships with existing ones (Wurst et al., 2017). They often demonstrate an increased preference for high-status friends (Jonason & Schmitt, 2012) and trophy partners (Campbell, 1999), perhaps because they can bask in the reflected glory of these people. In sum, narcissists are more likely to select social environments that allow them to display their performances publicly, ideally in competition with others. These settings are potentially more accepting and reinforcing of narcissistic status strivings.
>
> Source: The "Why" and "How" of Narcissism: A Process Model of Narcissistic Status Pursuit[1]

> Consistent with the self-orientation model, Study 5 provided an empirical demonstration of the mediational role of self enhancement in narcissists' preference for perfect rather than caring romantic partners. Furthermore, these potential romantic partners were more likely to be seen as a source of self-esteem to the extent that they provided the narcissist with a sense of popularity and importance (i.e., social status). Narcissists' preference for romantic partners reflects a strategy for interpersonal self-esteem regulation. Narcissists also were attracted to self-oriented romantic partners to the extent that these others were viewed as similar. The mediational roles of self-enhancement and similarity were independent. That is, narcissists' romantic preferences were driven both by a desire to gain self-esteem and a desire to associate with similar others.
>
> Source: Narcissism and romantic attraction[2]

> Narcissism has been linked with the materialistic pursuit of wealth and symbols that convey high status (Kasser, 2002; Rose, 2007). This quest for status extends to relationship partners. Narcissists seek romantic partners who offer self- enhancement value either as sources of fawning admiration, or as human trophies (e.g.,

> by possessing impressive wealth or exceptional physical beauty) (Campbell, 1999; Tanchotsrinon, Maneesri, & Campbell, 2007)
>
> Source: The Handbook of Narcissism And Narcissistic Personality Disorders[3]

> Narcissists are looking for partners who can provide them with self-esteem and status. How can a romantic partner provide status and esteem? First, he or she can do so directly: a romantic partner who admires me and thinks that I am wonderful elevates my esteem. Second, he or she can do so indirectly through a basic association: my partner is beautiful and popular, therefore I am too. This indirect esteem generation is clear from a range of social psychological research, from the self-evaluation maintenance (SEM) model (Tesser, 1988) to Basking in Reflected Glory (BIRGing; Cialdini et al., 1976). This indirect esteem provisioning is evident in the term "trophy" partner.
>
> There is good empirical evidence that narcissists like targets who provide esteem and status both directly and indirectly (Campbell, 1999). There is also an important interaction effect. Namely, narcissists like popular and attractive partners, especially when those others admire them. Narcissists, however, are not particularly interested in admiration from just anybody. This finding is inconsistent with the "doormat hypothesis." Narcissists are not looking for someone they can walk on and who worships them; rather, narcissists are looking for someone ideal who also admires them.
>
> The next question, of course, is what characteristics of a potential partner make them able to provide narcissists with narcissistic esteem? Not surprisingly, what narcissists particularly look for in a partner are physical attractiveness and agentic traits (e.g., status and success). A narcissist's ideal partner is like a narcissist's ideal self (recall Freud's comments): attractive, successful, and admiring of the narcissist. Indeed, in our research, narcissists report that part of the reason that they are drawn to attractive and successful partners is that these people are similar to them (Campbell, 1999).
>
> Source: Campbell, W. K., Brunell, A. B., & Finkel, E. J. (2006). Narcissism, Interpersonal Self-Regulation, and Romantic Relationships: An Agency Model Approach.[4]

Dozens more quotations could be added, however the point is obvious: self-enhancement strategies of both narcissism and hypergamy share overlapping features.

The rise of narcissistic behaviors among women is receiving increased attention from academia, particularly with the addition of new variants to the lexicon such as communal narcissism, and vulnerable narcissism, which appear to be preferred female modes of expressing narcissism. A more in-depth survey of narcissism variants among women, and their implications can be read here.

Hypergamy, as an evolutionary motivation, doesn't require a woman to overestimate her own attractiveness and desirability as she seeks to secure high resource/status males. Narcissism, on the contrary, *does* entail an overestimation by women of their own attractiveness & desirability as they seek to secure high resource/status males.

To discover whether hypergamy or narcissism is at play, one might simply ask a woman to rate her own attractiveness. If she strongly overrates herself, then her mating-up is likely driven by narcissism and is maladaptive. If she rates herself honestly, then her desire to mate up is more likely driven by an adaptive hypergamy. Mating-up today appears largely driven by maladaptive narcissism; therefore any rationalizing or excusing it as "natural" and "adaptive" serves to compound and increase that same culturally-driven narcissism.

A note on terminology:

Sigmund Freud introduced narcissism as a developmental trait that ranged from healthy to unhealthy.[4,5] Some evolutionary psychologists posit that a degree of narcissism might be adaptive in the wider evolutionary sense, though this hypothesis (which has zero genetic evidence to confirm it) can only be applied to a limited subset of

behaviours before tipping into maladaptive expressions of narcissism as measured by the usual psychometric instruments.[6,7,8] Moreover, no one has satisfactorily demonstrated that a mild, non-pathological narcissism is adaptive and belongs to a construct continuum with more pathological narcissism; therefore it is conjecture to claim that narcissism is natural but that it simply "gets out of hand" at the more extreme end of a hypothesised spectrum.

With these points in mind it's necessary to differentiate between female self-enhancement as an evolutionary survival strategy, versus female self-enhancement as a maladaptive, narcissistic pathology. The narcissistic self-enhancement we see increasingly demonstrated among women today is not a contributor to evolutionary success; on the contrary it works to undermine family ties, corrode intimate relationships, and is also associated with lowering the birth rate – the exact opposites of conditions required for evolutionary success. Lastly, by differentiating hypergamous self-enhancement from narcissistic self-enhancement we avoid the error of encouraging or excusing narcissism under the banner of it being "natural."

Maladaptive vs. adaptive versions of self-enhancement

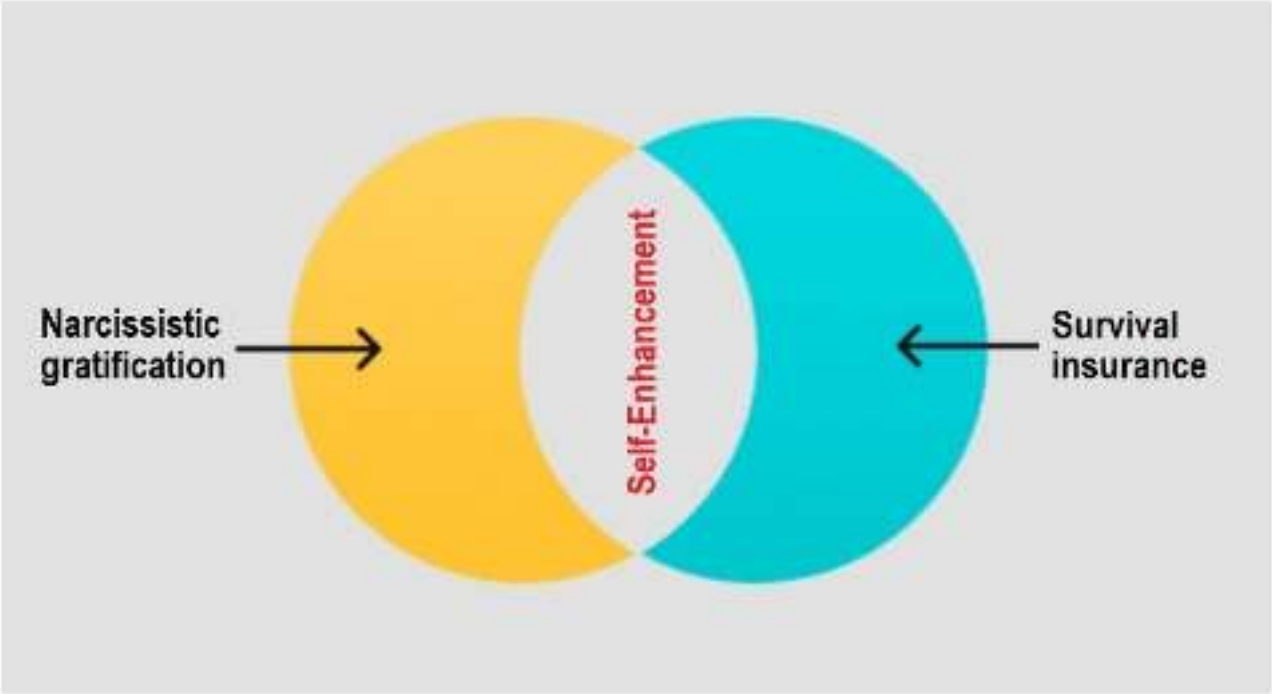

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No Babies? — Not Hypergamy

Peter Wright · 2 July 2026 · Archived copy · Original

In the last decade, “hypergamy theory” has become the default explanation for women’s preference for high-status men. In its evolutionary form, the theory argues that ancestral women who secured higher-resource mates improved their children’s survival through better nutrition, safer environments, and greater parental investment.

If true, female status preference should be tightly linked to reproductive motivation, and modern dating-up should therefore produce more babies, not fewer. At its core, hypergamy is fundamentally a theory about successful reproduction — not status-seeking in isolation.

Yet the data tell the opposite story. Fertility rates have collapsed, especially among educated and higher-earning women who are most active in the contemporary mating market. Many women pursue visibly higher-status men while showing little interest in turning those pairings into families. This mismatch suggests the popular “hypergamy” explanation has been stretched well beyond its evolutionary logic.

The evolutionary rationale for hypergamy weakens when the reproductive goal that supposedly drove it is absent or greatly diminished. In that light, what we are seeing today is not adaptive mate choice for offspring viability, but a culturally exaggerated drive for personal status elevation operating in a void of its own.

Subclinical narcissism offers a more coherent account. Personality research shows that narcissistic women are drawn to partners who enhance their social image, prestige, and self-esteem. High-status or highly attractive men function less as co-parents than as trophies — symbols of personal success that provide admiration and reflected glory for the women.

Rather than seeking affiliation or reproduction, these women prioritize self-enhancement and status elevation; the relationships often dissolve once the man’s utility for ego-enhancement fades, skipping the long-term investment in offspring that classic hypergamy theory requires.

The research quotations provided below illustrate this point. Collectively, they show that status-oriented mate choice need not be read as evidence of evolutionary hypergamy at all. When reproductive motivation is diminishingly low or absent, this behavior reflects an entirely different drive: not a modified form of hypergamy, but narcissistic self-enhancement.

These women are pursuing high-status men primarily as trophies to elevate their own image, prestige, and ego — not as providers for future children. This is not hypergamy simply decoupled from babymaking. It is an entirely different phenomenon — narcissistic self-enhancement in romantic disguise. Said differently: No babies? Not hypergamy.

> “Narcissists are more likely to choose relationships that elevate their status over relationships that cultivate affiliation. For example, narcissists are keener on gaining new partners than on establishing close relationships with existing ones. They often demonstrate an increased preference for high-status friends and trophy partners, perhaps because they can bask in the reflected glory of these people.” [1]
> — Grapsas et al., 2020
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> “Narcissism has been linked with the materialistic pursuit of wealth and symbols that convey high status. This quest for status extends to relationship partners. Narcissists seek romantic partners who offer self-enhancement value either as sources of fawning admiration, or as human trophies (e.g., by possessing impressive wealth or exceptional physical beauty).”[2]
> — Wallace, 2011
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> “Romantic partners were more likely to be seen as a source of self-esteem to the extent that they provided the narcissist with a sense of popularity and importance (i.e., social status). Narcissists’ preference for romantic partners reflects a strategy for interpersonal self-esteem regulation… This pattern of relating romantically may

> have some benefits (notably self-esteem) but may lack durability, particularly when the ability of the partner to provide self-esteem wears thin. For example, as clinicians have noted, a narcissist's relationship with an attractive "trophy" spouse may end when that trophy ages or loses a prestigious job." [3]
> — Campbell, 1999
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> "Narcissists particularly look for in a partner are physical attractiveness and agentic traits (e.g., status and success). A narcissist's ideal partner is like a narcissist's ideal self (recall Freud's comments): attractive, successful, and admiring of the narcissist. Indeed, in our research, narcissists report that part of the reason that they are drawn to attractive and successful partners is that these people are similar to them." [4]
> — Campbell, Brunell & Finkel, 2006
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> "Narcissists use close relationships largely for the purpose of gaining social status and self-esteem (Campbell, 1999). A good example of this can be found in narcissists' reports of romantic attraction. Narcissists are particularly attracted to individuals who are (a) high in social status (e.g., successful, popular, and attractive) and can provide the narcissist with self enhancement via association, and (b) admiring and can enhance the narcissist's self-views directly via flattery and attention. In contrast, narcissists typically report less attraction for partners interested in close, caring relationships." [5]
> — Tanchotsrinon, Maneesri & Campbell 2007
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> "Gold diggers were female, reckless (i.e., psychopathic), narcissistic, lived in larger cities, and students. Female, right-wing students scored highest in gold digging, consistent with increased access to resourceful partners… Its materialistic-exploitative behaviors mark gold digging as a fast life strategy, emphasizing short-term mating and resource-extraction. Yet, gold diggers seek resources (e.g., money, status) but not reproduction—requiring a nuanced life history strategy calibration via self-centered (i.e., narcissistic) behavior over reciprocal decisions."[6]
> — Freyth & Jonason, 2026

In the evolutionary playbook, hypergamy was never an end in itself. We should stop treating it as a cogent explanation when it so clearly functions as a "Just-So" story for a distinctly maladaptive phenomenon.

References:

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An Open Letter To James Talarico

Doug Mortimer · 21 July 2026 · Archived copy · Original

Dear Mr. Talarico:

Seems like only yesterday we had a Senate election in Texas. Now we've got another one. For whatever reason, Texas holds its primary elections early, so I started seeing your yard signs in April, more than six months before election day. Frankly, in this house we abhor all yard signs, but that is a topic for another day. In Texas, one might as well complain about the heat in the summer.

I do admire the simplicity of your message, however. "Talarico for Texas," black print on a white background. Some of my friends opine that "Talarico for Massachusetts" would be more appropriate, which may be true, but it lacks alliteration.

In the three months or so since your signs started popping up, I've learned more about you. I think you'd be the first to admit you didn't have much of a statewide profile before you secured the nomination. Now I know you have been a member of the Texas House of Representatives since 2018 and you currently represent the 50th Texas Congressional District which covers a good portion of Austin. Now that the "getting to know you" phase is over, I have some advice for you.

I have noticed that your lack of a wife has been remarked about by your political opponents. The Texas Constitution states that one must be 30 years old to run for governor. If you were 30, your lack of a spouse might not arouse a lot of suspicion. After all, JFK didn't get married till he was 36. Of course, before that he wasn't exactly a monk. You, however, are 37 years old and, by all accounts, hardly a player. I realize that the lack of a significant other should have no bearing on your ability to represent the State of Texas in the U.S. Senate. Many voters, however, will feel otherwise.

I saw that you or your handlers decided to introduce a girlfriend into the mix. Supposedly, she is your former chief of staff, which makes it look like she's taking one for the team. Consequently, her enlistment has not allayed all the rumors swirling about your sex life or lack of same.

Frankly, I don't know what turns you on. Even so, I have a bit of advice for you. It's simple: Come out of the closet – even if you are a regular heterosexual guy. Let me explain.

There was a time when homosexuals running for public office had to keep it under wraps. Nowadays, however, it's not that unusual for a member of a legislative body or a cabinet, or the occupant of a governor's mansion to be an out-and-out homosexual. A mature bachelor, however, is still a rarity in politics. The late Lindsey Graham was one and rumors persisted throughout his tenure in the Senate.

Now there are any number of reasons why a man might choose to remain single. Unfortunately, as the percentage of single men has grown in society, its acceptability has not grown in proportion, either in society or politics. A lot of women voters might look at your youthful, clean-cut image (your nickname "Opie" is appropriate) and see you as the son they wish they had…dutiful, attentive, sensitive. One man might see you as lacking in testosterone (I understand "Low T Talarico" has gained currency among your political foes); another might see you dating his daughter and abhor your politics but breathe a sign of relief…no tattoos, no piercings, no drugs. She could do worse.

If you are low T, consider yourself blessed. A strong sex drive causes a man to dissipate his energies and squander time, energy, and money. Sad to say, most men don't realize that until they are older and their testosterone levels have plummeted. So you have avoided stepping on a lot of land mines.

Your background as a seminarian is a double-edged sword. With some people, it's a plus, with others a negative. Some see you as a man of God, others as a sissified mama's boy. Of course, it is possible to be both simultaneously. Also, you could be a preacher and a rake at the same time. Given the overwhelming majority of females in

churches, a preacher man has plenty of opportunities for dalliances – and there is the occasional *femme fatale* hankering to defile a man of the cloth.

Most women, however, would look at a man of God (Catholic priests excluded) at age 37 and assume that the lack of a wife indicates a failure to engage with the marriage sacrament. There are any number of reasons why a man, whether of God or mammon, wouldn't want to make a commitment to a woman, but women don't see it that way. The way they look at it, you haven't knuckled under. You have not donned the yoke. You're not one of those MGTOWs, are you?

As I said, the best rejoinder is to simply come out of the closet. Of all the reasons for explaining one's bachelorhood, the most politically acceptable is homosexuality. All you have to do is say, "I'm gay" and everyone will just nod and say, "Oh, OK, whatever." There's nothing wrong with that. No one will ever bother you again about your lack of a spouse. In fact, adjectives like "stunning," "amazing," and "brave" might be attached to your campaign.

Of course, the danger of this is that one day you might want to tie the knot with a woman. How to explain that? Maybe say you were hetero-curious and much to your surprise, you found a female life partner. Or you can announce you are bisexual. Again, the response will be, "Oh, OK, whatever." There's nothing wrong with that either. Again, no one will complain.

In today's topsy-turvy world, almost anything is preferable to being a single heterosexual male. If you were a heterosexual female, you could pull it off – you know, you don't need no man. But if you are a single man who don't need no woman…well, women voters in Texas won't cotton to such a man, and in 2024, 6,037,000 of them voted compared to just 5,404,000 men. Also, keep in mind that there are some male voters who don't trust a bachelor. They look at it as failure to "man up."

I wish I could tell you that you could just go ahead and campaign as a confirmed bachelor. Unfortunately, as we say in Texas, that dog won't hunt. Tell Texas voters you haven't found the right girl. Or you're too picky. Or you don't want to settle for anything less than a devout spouse. After all, being a seminarian, you must have found it hard to find a decent Christian woman, what with all those stoners, sluts, floozies, and hussies in Austin.

When faced with the question, "Are you seeing anyone?" you might attempt to make light of your situation by explaining you're still sowing your wild oats. Given your personality, that is guaranteed to garner chuckles and defuse the situation so you can move on to the issues of the day.

Granted, if you are elected, attending social functions stag in Washington would be awkward. You might seek out someone on Lindsey Graham's staff for advice on how he dealt with that. On the other hand, I'm sure there is a discreet D.C. escort service that will be more than happy to supply you with a hottie to hang on our arm. Just be sure you don't commingle your campaign funds with your personal services funds. And if you ever happen to get caught in some sort of sex scandal, many male voters of Texas who had written you off might figure there's hope for you yet.

One photo op you might consider is a visit to Boy's Town in Nuevo Laredo. I'm going to assume you've never been there, but there was a time when any man running for office in Texas would have paid a visit or two or three there over the years. In fact, a road trip to Boy's Town was a rite of passage for most Texas boys. Now I am not saying you should hire a hooker. Rather, you should go there and preach, attempting to save the souls of those poor misguided souls working in La Zona. Religious voters will think highly of your mission inside the belly of the beast. Most men, however, will see you went to Nuevo Laredo and assume you went there for the same reasons they did. There's more to that boy than meets the eye, they'll say.

Unfortunately, a pilgrimage to Boy's Town has negative connotations in some quarters. Way back in 1990 we had a rancher named Clayton Williams who ran for governor. He boasted of having been not only to Boy's Town but also the Chicken Ranch, the famous brothel storied in song ("LaGrange" by ZZ Top) and drama (*The Best Little Whorehouse in Texas*), and conveniently located midway between the University of Texas and the Texas A&M

campuses. Williams, unfortunately, did not get elected and Texas got stuck with Ann Richards. Drat that 19th Amendment!

It's a sad state of affairs but almost any status aside from being a never-married heterosexual male is acceptable today. If you are a straight man, I understand you might be reluctant to lie about being gay in order to get elected.

Hey, it's not like you'd be the first politician who told a lie to win an election.

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